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In
Proud ;

WAR

| TO
| Secret Chronicle
1 + vi
The Stock Exchange and the Railways.
By the Author of

Rothschild the King of the Jews

THERE
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4846.

mt

D issued ne

To se

° + # .
Office printing shop, 28 rue Coquillière,

WARSROWS

Se-.-

| A

'Speculation is a consequence of Ja
July Revolution, which was the triumph
of the bourgeoisie. The power of the bourgeoisie
geoisie is linked to the money she possesses.

Without money we are a people and the people
It's nothing.

Rights and power cannot
to belong to the one who does not possess.

"To be a national guardsman, electorate

ea

mayor, city councilor, magistrate, de-
Hey, journalist H—you must have it.
Power is measured by wealth:
With an income of 1500 francs, one is a guard
National: 5,000 francs gets you a juror's license
or voter, with 10,000 you are a member of parliament
and with a capital of a few hundred
For a thousand francs, one has the freedom to say one's
thought in accordance with the laws.
september.
Everywhere money reigns and rules;
he doesn't ask where he comes from, but where he
is, A man who at twenty-five thousand
Ufesnes rent is by right knight: of
“The Legion of Honour. |
Mr. Rothschild is only a baron. Tomorrow
He would be a prince if he deigned to want it.
It's this immense power of money
squi-a eréé et souteau la corruption eyni-
of our time.
During the French Revolution,* the

4
The "0

—'ÿ—
ideas of emancipation and progress
were coming to power, each one thought: to
the future of the people and the triumph of the
Freedom, some through ambition, others
out of devotion:

Under the Empire, only courage could
aspiring to glory, power and the
fortune. Everyone was brave,

Today, money alone gives the
Consideration: and power, everyone sees

(has

We want to achieve wealth without...
secured by work. The average life is
thirty years old, so you can see that pete
The sound cannot have the time to work
1st. 11. Fortune must therefore be kind.
with a speed befitting the era. For
To achieve this, we take risky business decisions.
where one risks everything: Or
We throw ourselves headlong into speculation.
U y. had in December 1845 61 comp-

at — 6 —7 L

railway companies formed for the ex
exploitation of only five lines, it was
so twelve companies and a fraction
for each line. That is to say, a call to
6 billion 100 million. One sixth of the
France's monetary wealth. It was
upe commission of EIGHTEEN MILLION
for gentlemen bankers, because, for example,
Mr. Ganneron's property, these generous bene-
creators of humanity, take their share
mission not only on the first
-fifths and tenths paid, but in-
core on four-fifths and the
nine-tenths to be paid. So it was a
triple sum given to the carryover, during-
tage and speculation.

Maleré the mergers, two-thirds of the
Companies were left empty-handed.
which will amount to about forty
Millions lost, wasted, and stolen.
twenty winning bidders were

7 —

they were not shaken by the immense costs
His facts before any exploitation?

We have. invented to designate the compa-
gnies a significant word that is missing.
A wealthy company takes the name of

serious. However, wealthy companies are
sometimes the least serious ones, because for
They use a railway as a pretext for
bonus; thus:

A company is formed and opens a
subscription of 100 million; it distributes
Take 40 or 50 million and keep the rest.
The public makes its payments: the com-
the company does not pay, on the contrary, its
coffers fill up every day,
stocks are rare and in demand, she
sells his with a premium, and when
She realized, she pours in her turn, after

having collected profits considered
bles. |

It is through these frauds that the ac-

D: THE,

ù

tions: s’ébvent”amdéseus- di patt:: Are
the first sermissions. is
tlonsse 'verrdént avec prie'et
weaker than 'soft:this premium,
to the companies from: ie, nd da
btes; The presidencies of certain companies
guies fondires dans celle de M! Rbthecttl
for the Dunord line 'ont'paptté en détrx
months more than 500,000 'francs Sat
count leppots-desvin.:

The tribune's voices will resound from the outset:
actionmasters “against” the coalition of
large:corpagiies. Justice considers itself
Cléréë: powerless against them, rhaîé
elleta- frappé : dürement' lés costiäbtrs
of workers. The first ones by dice
tactful and fraudulent add a sie
Perftu to their superfhi, the row workers
milk at the price of: their travel: ajoatèr'ui
pen of bread to the bread of Sr days near

They were not punished.

year

ALL FRENCH PEOPLE ARE EQUAL.
YAWT'LA LOI On o8e condamnér dés'oux
nérs carpenters, but who dares
rat'élever la voit contté MM. Rothé:
ctfid; Decaen: and Lebtuf, Pepii-Lehkle
their, Délamarré-Marti-Didiér,. Key
Lañlte' (1), etc. It would be fine to see ttather
the little ones of the gentlemen bDanthièrs el
correctional police, next to the blouse@
The worker's hole and hole.

Views: current: 16

Mieans, ditésvots: if that is the case, lar@
The pressure is just right:

1) We dared to do it in Rothschild I, King
Jüts;.el ça nous' va dei retides

Î Hons'infèmes, des menaceodicusesi ef
allaques j lières de ces läches
ère wa jounrat' dd

fu, on the twenty-second: coast qué
Pos asser courageus pour 'dire cons peur

" — 10 —

But the bankers' covenants

They regulate trade; but for fifteen
every year has seen the death of an industrialist
sorting, and incessant bankruptcies give
a bitter rebuttal to prosperity always
increasing official discourse.
But you punished the worker, you
You must punish the speculator, or else he will...
These words must be erased from the Charter.
authors.

All French people are equal before
the law. What I know and what I say, the

The minister knows it as well as I do, the prosecutor
And the judge knows it too.

Is it only for the rich?
Does justice wear a blindfold?

Railway shares are
entirely fictitious values when oneself-
Xante companies are formed to exploit
five lines, fifty-six companies
must be rejected or merged. However,

YOU

THERE
speculate on stocks that apply
In any case, it's a lottery and
a game. The laws have eliminated one and the other-

There are bankers who have rebuilt themselves
a loan using a line invented at
remarks. What did it cost them! a regis-
stump tree, a few books and a few
reams of printed paper. After the pre-
first actions given to the peer by fa-
. veur, the other scraps of paper se
would sell with a premium and deferral, and one
- Knows that the bonus is never returned.

So companies were formed with
Just two words. BONUS and DEPORTATION

'We cite houses that have thus gained

50 percent based on fictitious values, it
All these financial thieves needed was the
bonus and deferral, bonus to help the
postponement, the postponement to double the bonus.
That tomorrow these companies will be ex-

-s'19--

due by the Minister; - and "will be
the money to their subscribers, saufubdac”

tion:des frs: of all kinds 'and especially
except for the blessed bonus swindled at

If there are companies that have been
few actions at the paif, there are eh'a qi n°en
They didn't issue it early. Everything happened in
faïille:and the sharing took place entered mes-
gentlemen, the bank presidents, of the 80-
society and committee members. Such a bank-
quier fimeux that we could name
has made 'mass of shares' be subscribed to its
committed and did not leave them one

ne 0 mme mire 20

Another banker did dearly
pay: to a company the credit that he
gave his name, He demanded a quarter for
the tenths, not only paid but
to pay and, moreover, has taken on the most

a large number of actions under the pretext
to increase the bonus.

"Previous companies have filled"
subscription in a sudden manner.
with the help of signatures from men of:pallle,
Following a major recent merger, yn. €
company. was located in

in front of her, twenty-four hours a day
to complete her subscription. She had to:
a general who remembered appropriately
of his former profession. :In. time of
In war, he said, every citizen becomes a soldier;
In times of speculation, any man can
to become a shareholder, even if
even his name would be nothing but a jaybird
courts, or registered on the courts of
our prisons. The general then rallied
These dubious industrialists who, one day, bro-
They can stockpile shares, and in the evening they sell...
Coptremarques, or font mille-trafics hon-
e.g., at ten cents per share,

ei

He was able to submit a book in time.
of illusory signatures. Such a
fraud committed with a cynical air
Dace should have been brought before the courts.
nothing of the sort happened, and the company cou-
Pable was only expelled without
noise.

History will tell what role that played.
rulers in two famous eras
through speculation, and perhaps people will be surprised
to see Law's system protected by the
regent, and the bankers of our time, by
the current government.

The government that sued Islands
political associations, associations
working-class Catholic associations
he was not moved for a single moment by the associations
Financial matters. Facing the bandits
Stock market fluctuations, it's hard to understand
to take the excessive forbearance of the-

justice. She therefore doesn't know what's going on.

sb

But just yesterday, there were numerous bankruptcies.
must have awakened him. Agents
currency exchange offices, notaries, brokers
are seriously compromised by speculation
of Pandæmonium from vol. Fortunes
Huge ones collapsed, others have
suddenly appeared and certainly they are not
due to nothing but the most shameful maneuvers.
It is a troubled hour or something
each band is doubled.

In di

{1 is a troubled hour,
Or from some scholarship for each double band of 80,

One o'clock strikes! The bell rings...

tender and suddenly the Bourse is invaded by
these condottirides of finance, who ruin
with impunity, the public treasury. Hence
These individuals with suspicious faces come
and withered? Who are these industrialists con-
naked only at the Palace of Justice, species

de lazzaroni, without profession or existence

me M6 =—

“Admitted tence. They go to the Stock Exchange expensive-
Dear Ja, daily pasture, ready to
subscribe to commercial notes or
“actions of iron rhemins, and all
For a few pennies. These degraded beings
-80nt-recognizable by their gaunt faces
-and withered, with their greasy, dented hats
and blushing, at their sordid clothes, at
a low, exhausted expression, to
eyes shining with lust, at ma-
nières of lackeys and ha- merchants
jaignant:àune cynique andace, Hne
Obsequious baseness, these poor devils
who cannot even pay laundered-
#ewe, talk about their 'future' profits
ænec:a pssurance that would make one laugh if it
@c was pitiful. Ades - hear, they do
for: hundreds, thousands of francs of af-
areas, their needy state must 'inces-
smentably cease; and tomorrow they will have ia
more brilliant fortune; but.in the meantime

= 7

the happiest among them are the very

_ kambles. agenis: of: some. brokers,

Marrobs, more skillful than delicate. Log
us, tasked with lowering the price, exclaimed 21
Who wants the no to 30-252
—How many did you have if we were going?
One hundred: CURE.

Jekcsprends:

—You will receive delivery from Benrses
After having done: which markets: db
same nature and have offered abundantly
what they lack, if they are able-
naked to operate a decrease, the broker
buys. While those who do the

increase, employs even maneuver and

buy shares that their broker does not
will only receive it if he has the placement of a-
vance.

It is with such miserable means
that the wolf-hawks of the Stock Exchange deceive

"They are acting in good faith."

Re m8 — TR

But above the petty rogues

What do we see? Men who, at

with the help of a royal commission, ruin
their customers and take a tithe
teuse on the unfortunate players.

If stockbrokers are a scourge
necessary, let justice weigh heavily
at least on the brown brokers, -the
behind the scenes and the business burners. We the
let us ask in the name of morality and of
public safety. re

Sims 19 &

{TL

Steam is undoubtedly one of the
the most beautiful conquests of intelligence;
It is the tree of good and evil that must
to give as fruits wonders and
wonders.

Look at this heavy, inert machine,
Suddenly life enters its womb
metal; the steam bubbles, a long pa-
A cloud of smoke emerges whistling from the nostrils.
my monstrous iron ass; a hissing sound
A sharp sound is heard, and the wagon, mu pie
an invisible spring, leaps into the es-
ES: cities, houses, trees,

hills swirl and disappear-
It is near the flying city; it is at

£

It is difficult if the air can compete in speed; the
gnomes and ghosts of the Arabian Nights
Nights declare themselves defeated. The gaze is
less prompt, only fear can at-
dye,

But the deaths in the ballad come quickly
also, and there steam is 'powered for the
For better or for worse. Those who, otù
distorting God's blessings can
also distort the intelligence of today
Maine, no matter, the whole of France n@
will soon be just one single town, Bordsatx.
Lyon; Marseille, on Nantes: will be, -dums
a distant future, the
Paris. From: the brotherhood of the cities of the inali

_tre la fraternité: des peuples; c'est à direia

reign of: liberty,:

Humanity must have its own paths.
like industry, see the locomotive
to dart off: whistling; one: MORE ;oDe

has

ns" % : 55

TRise-se: rises before her, and 'sem-
Tell him: You won't go any further, you
break against me. But the locomotive
peursuitsa-marche, se plonge commentun
sword in the mountainside and in
springs forth superb and triumphant.
Thus humanity continues its course
generous, will break the rock before her
of egoism and will triumph in its turn. The
The strength of humanity lies in one.
"It was a grand and noble idea that
that of linking all the cities to the metro-
oleetde: to bring men closer together. But
.féilait to prevent the speculation of the first
This. Big idea and to shrink it in
his selfishness, we must say it, the
Souverneme.eu by chance a large
thought, ma', 4 did not know how to understand it.
*1] planted the first stone himself
stock trading by pronouncing the award

gold from the railway
order,
The House had a choice to make between
three means, the monopoly of the roads
iron ore by the State, direct concession and
free competition, he made a choice
last.

State monopoly was dangerous
For freedom. The direct concession
could be used for corruption and fraud
electoral. Free and serious competition:
rence seemed to offer all the necessary guarantees
necessary for freedom and well-being
of the country. But what has become of the competition?
rence in the presence of these scandalous mergers
events that took place the day before the adjudication
cation, while no new compaction
gnie could not have the time to
form. |

Facing the law so boldly
Wolée, the minister should have abstained and nop

to succumb to the influence of a name and to the coeli
financial arrangement. The direct concession
was then a thousand times preferable in this
that it allowed the minister to debate-

between the interests of the country and the state. The
Competition without competitors becomes, at
using an illusory discount, usurpation
of the most sacred interests.
"For the Northern line, the Roth company.
Schild presented herself alone, and with the help of
a few days of discounts, obtained
immense advantages. Judging herself-
Likewise, the Northern Company had con-
damned; the guilty one alone wants to corrupt-
his judge. The members of both
The rooms received magnificent banners.
quier, more than 15,000 shares; the jouf-
influential journalists received 75 of them, who
100, or even more. These p
The letters were addressed to judges!

And however rich the aristocracy may be 8-

es Ql me

nancy, she couldn't break it, -6t
Clestavec éfroi qa'else verra se riser
before her; this inexorable struggle. And subdued-
tin-que l'on.sppulle the people! |
The specters believed that ee qni
It had arrived by the line. From the North, it arrived.
has for all the dens and that the cpa-
Financial disputes would arise for the State,
Del ses caleuls faux qui ont donné.tant
of values to fictitious advantages.

The Basque people were soon spotted
Qed'émissien desactians équivalaihà me
emission of napies-monoaic.. A borrowing
might be. difficult to operate on, 'ane -ensis-
his. of shares.offered the advantage: of the em-
Paunt give some to the emprantewun bene-
fee, of 50:for 100,

"What had escaped the short eye of
our statesmen could not escape
_aur pegards-des:vautours de l'escompf

ba-créatien:snhisede 1 1-compagakes has
not mobile. From then on, the :princi-

pale-sffaise na:pes: été de: concourir sé-
Dieusoment; "I know: to collect bonuses"
ar pe 19 ro sens avoir-de

to serve as a-

Well! The island has two of them.

rooms, in the nobility, in Les ca-
I'm arranged, men

desde sans inteli-
Sonce, so dignity, who sold themselves to
ceppegniss-pour q der et
They were degrading, like their fathers.

were given paine: paine \ of remre Albus-
us = glorious.

tesu by the Passss, or the weapon
"line of men who speculated under the farmhouse"
that. The denunciation of NaTiowaAL has made

to know that she was in the brothels
of the Stock Exchange, the share of ex#aint-simo-
niens Duveyrier and Pereire, and Îe
Paessr, of the DEBATES, of the CENTURY and of the
CONSTITUTIONAL. To fight with a
Crushing taxes, journalism sells:
something other than advertisements and an-
nonces (1)! |
For journalism to be strong and ine-
dependent, they should not be thrown between
the hands of money men, which:
what should be an apostolate has become:
sometimes infamous trade (1). The

(1) The Debates and the Century have been highly
justified. The Constitutional Council has half-heartedly de-
split, and the press argued that journalism:
had to get involved in the affairs, and that the fault was
not to sell oneself, but to sell oneself well.
che.
(3: Let's give credit where credit is due to extremist newspapers:
left and to the legitimist newspapers. They left.
They are part of the struggle and are not involved in the turpitte

of that era.

— 97

Ignorant or corrupt journalism has pro--
He has exalted evil instead of stopping it.
the bonus, and for the bonus only, of.
Numerous companies have formed.
The Paris to Strasbourg line was dis
putée par doure compagnies:

HAINGUSRLOT, — GANNERON, — Lape
FITTE, NICE and FoL, — OpiorT, — Ar-
We, — DE HELL, — ROTHSCHILD, —
THE MESSAGING SERVICES, — BÉCHET, — OF La.
ROCHEFOUCAULD, — CAUMONT, — LA
FORCE, — D'ANTHOUARD.

The auction was scheduled to take place on the 25th
and on the 15th, the two companies were re-
led to two by a merger; again the
Anthouard's company, excluded from the fu-
Sion, was going to be excluded by the minister, this
which rendered the competition procle- null and void
mée; which signals that from now on everything

The idea of competition is illusory.
We are well aware that mergers

smivégargent up to a certain point' the
shareholder interests; but safeguard-
dehtils those of the country? and the interest com
Isn't it worth a hundred times more than private interest?
from a few speculators.
Stock market speculators are divided
seht in several classes. The capitalists
ip with their own fortune; that
bankers who, tasked with making 'the

from: medical

the hope of obtaining: ane prime, can 'to
peiñe fairc:le premier paiement 'et SD
forced volunteers the day before the second.
etc. come: the speculators-lazzaroni,
dhin'oatrien than a name already sn.

mis and proven audacity. The ac;
more serious naiesikes: companies

— 29 —

are precisely those who, having only
pq rss actions, are found pa
new distribution; these actions
usually servants, of
coffee vendors, water carriers or.
small shopkeepers, those shareholders don't
ask that the actions they can
pay, and only count on the benefits.
probable benefits of exploiting the:
iron mins. Panic alone could have
commit to selling and it is they who
Raient: the benefits of MM, the wolves
cranberries.

Stock market manipulations. They didn't
cost no less than 60.4-70 million, is
agent, intended for purchasing: rails; of
machines and terrain, remained swollen
fried in the dug holes. by Mole Islands
The stock market, the west, has become prey to our
Donations to our English friends, |

Railways have given rise to a

— 530 —

new industry practiced almost all-
days by deranged men. That's the one
of an information provider. These in-
industrial companies are responsible for providing the ad-
company administrations, ren-
accurate information on the solvency of
shareholders. The Bot- Almanac
Tin actually bears all the costs; those who are there
Registered participants are considered good, and the others
Detestable. That's the basis for our judgment.
the value of the information provided
by these gentlemen. The newspaper Le Monde,
having received similar information,
had to cease publication as soon as the cinema
quintet day of his existence. His capi-
tal was complete, but its shareholders
were insolvent.

The shareholders of the railways
Being that serious, it would not be
It's no wonder the work has stopped.
and the company was forced to dissolve,

4 —

after having spent, in expenses of all
nature, the first fifths of the capi-
tal (4). The merger of the major companies
Does it guarantee such a fact? The God of
Northern Railway having seen the premium
of his shares from 500 francs to 348 francs.
4 felt obliged to immediately notify the en-
The increase in bonuses, which means that the
God no longer has anything in common with the li-
Northern gme, but it benefited from 140
roughly millions, and this gain compensates
quite suitably a recent loss
of about fifteen million. That he im-
afterwards carries the curses of the
Stock exchange, the rich son of Israel remembers
that his fathers worshipped the golden calf.

— rt

(4) Some well-informed companies have taken
names of all the purveyors of empty promises,
But that did not prevent these industries from con-
to continue their trade, the promises being sold to
reason of 20 to 30 cents per cent.

He os

French companies; more.or
less serious ones had: com on: Ja
cordial agreement of English capital, 4
The Paris Stock Exchange was in jubilation.
sed, timeo danaos. dona ferente

The English had positively: pr mis
to invest money in our business
When the money, that's what, at
They had to bring some to our place.
It was admirable! — and ours. Chan:
were already the god savethe, queen. and: the

'Britannia. The admins of
our strongest companies. had.
eager to satisfy our requests
generous overseas neighbors, and the...ac-
tions au pair. their had been enyoy
with typical French gallantry. L
The English hastened to receive them

(4) But I fear the Auglaés (gr)ju T
1st place presiding: Auglais (Greeks) until in

SOS

|
I 2OMD0S.ARECI OR: ROMNONL. Pleasure, munis
1 losgqué.laprime.leur, seemed quite _
} edible vases were made by
English houses will retain them.
coentW'importans prestations et qui ni jeu |
| æent masses of shares sar:notre,
| already congested. It was by this MEANS,
| amesilayabque: british, that: our-ex-
| eyes:roinins, noneculement:retirenent
| lesongitals anis assient.en L'air de pla-
| tee in nes affaires, but ils-nerent en-
| care fairekes leurs avec les capitanx fran-
}
|

Pig at Y'aido-db the bounty (60:mit-

This honest conduct combined with that
_ daroide.nos.banquiers, amena.la crise
da Dec. A845 and preserved France from a
immense disaster, because the panic, halting
Debugging the dupes and the resources
usb nn EEE 1 of the che-

æ +

54 -"

mins of iron to climb as high as es
Law's bank shares: what is
would inevitably have happened without the f-

Angian louterie which gave us a glimpse-

see the precipice where we were inevitably heading
a fall.

“But, momentarily stopped in its tracks,
Speculation is not dead; it will rise again.
tomorrow more ardent than ever, if justice
"tice" is a meaningless word, if the liberalities of
Finance has silenced the chambers.
yours, if public opinion does not resound
his voice loud enough for the Dr
are forced to listen to it.

But what am I saying? Corruption appears-
It is a right of governments that want to
slow to lean on her. To attack her is
Attack them themselves. Look at the press.
Ministerial to do or to make apologies
Giess, look at our legislators, our Lycur-

|

E

—— |

and our Solon, to mingle in this great
social movement of our time.

Recently, the NATI6eNAL having de-
energetically sanded, a financial operation
a crime committed at the expense of the country and which-
would bring in huge profits aa
banker. What was the effect of the vigorous
article from NarroNaL? He made the
subscribers at the prince of finance-
ciers, who cried out in a fit of galté:
— “I want the NATIONAL to have at-
So much patriotism once again, my
subscriptions collected in twenty-four
hours. "

Such an event paints a picture of the financial world,

One final cause of the decline in
actions remain to be reported. At the time
where shareholders' money must be returned
after the auction and allocation of
stocks, gentlemen bankers, are pushing
downwards. We know that some subscribers-

time has made their payments by
small-time loan sharks, these
lent on pawn, that is to say on the ti-
very many shares; they kept them as long as
The bonus was flourishing, but at the time
of the debacle, driven by the bankers
of which they were the secret agents, they have
veadus to reinvest in their capital.

Others, seeing that the first ver-
Sowing was done with difficulty, they did
a new fundraising appeal (the company
L. of Lyon), to discredit their ac-
tions-and buy them back at rock-bottom prices.
PPPendent that -cak «4th: pass: under the
blinded by the eyes of justice, finance
closes its counters at the comwerce: it
there is now only one line to follow,
that of the railways which allows
fishing in troubled waters and lending honor
clearly at 60 percent.

NE cle PE RE PP D EN UE CR “ON US

"The law punishes the revolt of the censers"
against the crowns.:
She protects the revolt of the mtlfèôhs
against the :£rûs under.
Gold is king |
Through corruption and stock trading.i 3

©” Its agent is selfish individualism
Brutal; the current era abandons
Christianity to return to selfishness

me pagan; the man puts himself in the place of
God and he worships himself, : | RL
He inscribes these infernal mottos everywhere
. «Chacuæ cher $oï et pour'éois,; 0
Exploiter and ansmeser:.. Neither
. Dévbret les affronts paur parvetir:
In business, you should never be [redundant]:
 Iieuaséntétre-ffipons": : he
Heareux les-riches, etes; ete: 2.

=

T” Financial feudalism has replaced the
nobility and clergy. These two orders have
weighed heavily on the country, but the no-
wounded was always ready to pour out her
blood for France; but the clergy donated.
a portion of his wealth was born to the poor
Gold harvest;

The financial aristocracy has no heart,
neither warfare, nor bravery, nor charity, nor
homeland, nor religion.
A new Judas, she would sell for
A few silver coins, all of humanity
whole;

She would sell out religion and its priests;
She would sell out her country and her honor;
She would sell freedom and glory;

She would sell her brothers;
F She would sell herself to someone
was Jâche enough to want to buy it;

. r 'But let her beware, the paga-

- nism has had its day ;:

The night is not eternal: 0
The blindfold of justice will fall away; and
exploiters of humanity will remain
: under the yoke of the laws.

The law passed by the House is for-

Miss: ADVERTISING and COMPETITION.COM
Has this law been interpreted?

Only one Se showed up

she submitted a bid to

Strasbourg

For Nantes, two companies were
present: a representative of the merger
bankers, the other the masters of possessions
yours. The concession was for 35 years; the
The coalition offered a 350-day discount.
The postmasters are nothing. That would be certain,
That's a very bold reply.

if there wasn't something for me
Again, how to
D li

* debacle 20
and in the area of adherence: vis-à-vis
serious competition: to put oneself in the position of
herself outside: of concows: Three: ié
Gustrieis do bas-étages sont souscripiouss

LS
de6.,000 news of the commugtiie deb
Job postings! :;
There was undoubtedly a cordial understanding.
to be in the Gnancière coalition:ct:ses advèt-
| safwest. . |
Das use entreprise sérieuse-qui 68"
At db beautiful product: 2° the three” cinema
quibmes dé de la dépense part'Etat, ia roms
tuttrr partielie faite-sprès une joustsatr6e !
years, one cannot nimettre
se:pisse des:balédths et 'des: nrystis
ets: we could even les-qus"
liSérrptarsévèrement:

The minister has seen your records from 14 cortis.
postmasters' pêyuie, he saw at
what resources we had returned<”
to complete the security deposit. Er ae”

putting a worthless company, VW
"Will it ruin the competitive system?"

Ja condule: des-compegnies desti

LS

The cation is holy before God. It is 1s-
mother of progress, industry and the

No, don't sue the association!
That capitalists have the right to...
gather; but set a deadline, say: "two
months before the filing of the stub books:
any association can take place and will be

considered lawful. But this ex- term
Piré, any merger will be viewed as .
a cause of disqualification and pursued by
justice according to all the laws"
by forcing companies to wait two.
month, you give the competitors the
time to arrive and free competition.
and seriously commits itself to the benefit of the State
and citizens

* Or, if you prefer the ad- -
Dissected litigation that the chamber awards:
That very same person: everything will then be done on a grand scale.

>

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— #4 —

- posts and Anthouard request

an investigation. It's time for jnstice to
may it happen and may the country be purged of these
leeches that suck up our very last-
deny the shield.

Mr. Billault has already corrected the meaning of the
law as it concerned shareholders,
the subscriber was bound to the company
engineering without the company being linked to it
to the subscriber.

This abuse has just been reformed, but it
There are others as well, The system of
Free competition is the best, we

We have to say it. But we must give
true, the text of the law

- We are not asking for power
prevents the association of capital not
more than that of men.

To continue the association is to destroy
brotherhood among men, The association

n)
° 4

There is still time, but tomorrow
Perhaps everything will be lost.
Today what has happened all- |
days in decadent times, THE |
AND steel and iron:
". Baal rompluceke true Ditu:' Onsepisit |

to the meter, or to diminish it. #4

What are our MPs? The dues of
The property alone is represented.
Only the property names the de-
tbetésetles magistrates municipaux, et vous
want the property judge in its pro-
pre cause, condemns itself, but
This is madness!

Electoral reform alone can save

the country by adding capabilities. The

power also shared then, will be able to
To be just and strong.

We may have been too hasty in calling
| The financial coalition, a feudal system, the
. fecality wanted power for :the :pou-
she would see, and she would seize him with her hands.
_ of iron. The financial association. Doesn't want it
, power that for gain sondide, lalnere

..]

ES

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r

However, the problem does not lie within the association:
Capital formation: it is in the law
against associations, in the law which
forces the people and commerce to remain
unarmed, facing the bankers,
Twenty merchants cannot meet,
but nineteen bankers can; and if
the illegal coalition of twenty traders
that of nineteen may be harmless

Anquiers, which is legal, can be mor-
such as for commerce.

Make no mistake, the power
money and interest politics do not
may only last for a limited time. The centralization-
Capital influx ruins small businesses.
If we are not careful, it will be of the
France, like England. There will be
immense fortunes and immense miseries
res. Financial and territorial wealth
French companies will be monopolized
and the crushed small businesses will fight each other

PES AT , |

Shameful. The financial association doesn't even...
will rest that in the face of the ruin of all the
fortunes because it was built on the
ruin of all powers. Feudalism has
It doesn't stop sometimes, but greed
It still works, it's more insatiable.
that ambition, and when it reigns by
the weakening of all the general principles
airy, she brings with her to power
the corruption of morals and selfishness.

The financial association is just one
A collective force, tending towards evil. That is to say-
that is to say, acting in private interests for
to attain public power, through the
The most detestable means. Money, strength
real is not in the financial association-
The governor-
the nement should rely on this strength
Instead of breaking it. Later, he will be him
even the slave of the financial aristocracy-
re that he protects today, because he will have

The equality of fortunes; it is to this

equal that we owe although

Lights of hope and freedom,

Se égalité que nqus devans “noire
area |

Power should therefore not be
Pne La cab contre. la libre cenenr-

On the contrary, did a prosecutor
Mu.roi recently said in .Un Br'OCÈS
press release:

"In our opinion, the question of Selaira must
to be settled between the master and the worker, 90-
Jon, the principle. Of a free:competition,
ALL (GOALITION is nge: infraction |
Aa law; no more. the. masters which |

a 43 to -

workers must not suffer. I will equate.
"May the balance be broken,"
Had the King's Prosecutor forgotten?

a few steps from him he was found
| M rai lived through tales let 0

even if he had ignored the deity of coalition:
commissioned by the speculators of Paris...

"When generous voices ask Ce.
dilemma: the children of the people are pla-
born in the alternative to slavery.
The death knell!

The King's prosecutor exclaimed, "gro

We are not called,

Gentlemen.
develop a system, but to punish a
"Unpacking the back of daydreams and illusions."

Worker bent under the weight of labor, slave”
Volunteer, don't complain: Mr. Pros:
The king's cureacar said that your slavery was
has

0 —

your arms to feed your mother, your wife.
or your children, don't complain about your

Mr. (the polite king calls this:)
a reverie, and he will find, if necessary, in
the code a small article that punishes the il-
illusions and daydreams!

M, the king's prosecutor finds the little-
very happy, too happy even;
It is not the workers who work
and qai write their names on a SAN-

GLANT MARTYROLOGE; these are the evil-
very, according to the King's Prosecutor, the:
The owners are angels and saints.

"What exactly are procreators?"
he exclaimed, honest merchants who have
They spent their entire lives in a...
MERCE ES es des sb
tireless sons enjoy themselves today
Œ'hüi to cultivate the modest acquisition

_“H—

at the summit of their front, after long
years of work.

In his optimism, the prosecutor
Wouldn't the king have taken the exception for
the rule. These are not, moreover, the prc®
the owners who are responsible, but the mar-
slave traders, speculators and
nsuriers, :

Is it at the stock exchange that Mr. Prosecutor
King Jallon saw the honest merchants

ts of his speech? Did he see much

Rothschild or Gaanneron to cultivate the
field acquired, more or less modestly
not by the sweat of their brow, but by
with the help of L'Ac16, L'AG10 and L'AGI0/?

mi. Jallon doesn't 'resemble this'
excellent instructional style including the Cua-
Atvart gave us the portrait? A pau-
The devil who stole a loaf of bread introduces himself
in front of him and apologizes, saying that the

ES

Fainr has ushered him in. This vob —< Eh men
"God," replied the judge; "I have
hungry, I'm hungry almost every day-and
I don't steal for that reason.

- These are the: egotistical little people of: those:
who govern, who give so much bitterness-
tumc to the generous spirits who defend
the cause of the proletariat,

I myself am perhaps bitter.
my reproaches and yet I have not in
the heart that is a love, that of my brothers.
I love the poor more ardently because
that he is weaker and that he suffers, but
I don't hate the rich, I'm just looking to!
to ecclesiasticalize it; I do not fight against wealth;
But the frill, I don't want it. (de-)
to fleece the owners, to sow the per-
tnrbation in the social state; I ask
“On the contrary, peace and happiness for
all. '

had

I am primarily defending sacred property.
inviolable and sacred, the property of the tra-
yail

Bevenez: billionaires: if you can-
mez using your work ewe your in-
Volligence, I will applaud you. But...

It won't stop me from telling you, you see.
sotre fans ei souffre. et secourez le.

“But I would relentlessly pursue the -
“Fasuvais rich of the Evangelist. He who,
like Schilok, trafficking in the choir .bu-
Maine for a little gold, I would be without
Have pity on these stock market speculators who
plunge families into misery by-
üères and spread throughout the
the most egotistical and the most immense class
corruption.

If I am guilty, the judges are guilty.
also; for every day they condemn
thieves, I wrote these poems in a

sole purpose: to flagellate a vice and
to draw the attention of my fellow citizens to him
toys. When the nation fell asleep in a
deceptive security; when she cor-
breaks and weakens, the duty of all
A man of heart should warn him about his
dangers; if his voice is not strong enough
Health, what does it matter? The grain of sand plays a role.
sometimes a role in the fate of the em-
near. After the unknown journalist who
warns his fellow citizens, one can hear
Let the loud and powerful voice of La- resound!
Martine or Lamennais,

V.

- People might complain about my pr-
dence. I reported some scandalous facts.
without naming the authors, but I believed
having to complete an assignment without expressing myself
to a defamation lawsuit.

The evidence of the fact being defended, the
Conviction is certain, because gentlemen
Bankers are public figures, so much so that...
that he will collect the money from the shares
pairs, but they are private men when
the truth offends them and they pursue
the perpetrator in the correctional police.

Recently there was a trial in dif-
friendship between:

The S6 Lo]
£ MM. de Girardin and Dorné;
A. Dumas and Eug. de Méricourt;
Ch. Marchal and Eug. de Mirecourt;
' (1) Granier (de Cassagnac) and C.

Surprisingly, the culprits are not
not those who are wrong to be wrong, but
those who are wrong to be right.

M... Dernés and Lebreton, Sing. de-Mé-
Ricourt and Censor Hilbey were condensed.
born and I resolved not to add to their
ap colui from the author of this breach.

SU) M Grabier ostdé, Cnomgnac sommy fcertaie
ue sst of Holland. ù

= me:

= Nr

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NOTE,

* The maneuvers of the Gex- ape co
TILL & T FoL have ph ue
teurs n'ont j à une Sad.
serious indication MS that the funds they
deposited with these gentlemen, have served-
vi to make a house earn 6 million
bank, which not only did not share-

nothing with them, gives them nothing

interest, but also holds them back for reasons

Studies have not been done and for
fees that should be at the -
a small sum from the US
264,000 francs.

That's called... SKILL.

-_-. =

FIN. wine

IMPORTANT SCREW.

Roths' alleged response
child [°° a Satan, containing in his
first lines an in- slander
soul and hateful, is the work of a
Mr. Mani, former grammarian ridi-

ore, a teacher without students and at-
Today reduced to hiding for
to avoid the corrections he deserves.
(Read for more information)
LIBELLISTS UNMASKED, by GEOR-
GES DAIRNVÆLL.)

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Money was the god of the era, 18 million clerks
Missions for the poor bankers — Morality of the
bonus and carryover — 40 million lost by the
shareholders — reputable companies — Revealed-
information on speculators and share issues
The North — Strasbourg — Bankers in
justice — Associations are not mergers
— Fraud and Monopoly — Usurious Bankers
— Shareholders with 10 cents — theft, theft, theft
—The crooks on the stock exchange—brokers and burners
business — 11. Prodigies of steam — The human
manity — The State — Public and private interest —
The good and the bad — Our tricks
good friends the English — A financier king — cor-
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Singular judgments — conclusions.

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HISTORY
SAINT-SIMONISM

AND-OF THE FAMILY

DE ROTHSCHIED,

OR

BIOGRAPHY OF SAINT-SIMON AND BAZARD

BY

we

Messrs. MICHAUD and VILLENAVE,

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+ At #12

DE MAYER-ANSELME ROTHSCHILD and DE NATHAN, his son.

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(Extract from the Universal Biography, volumes LVII and LXXX)

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HISTORY

OF SAINT-SIMONISM

AND THE FAMILY

DE ROTHSCHILD.

Read +

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HISTORY

SAINT-SIMONISM

DE ROTHSCHILD,

BIOGRAPHY OF SAINT-SIMON AND BAZARD

Messrs. MICHAUD and VILLENAVE,
Followed by the biography
BY MAYER-ANSELME ROTHSCHILD Er BY NATHAN his sons.

(Extract from the Universal Biography, volumes LVII and LXXX).

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COUNT ALFRED BOULAY OF MURDER
April 1927

PUBLISHER'S WARNING.

The chance of the alphabet has brought them together in the same volume (the Lxxx) from the Universal Biography), as we bring them together in this brochure, the name of two very distinct characters in the first aspect, but in which, however, one finds more relationships and by analogy, which we had not initially considered.

These names are SAINT-SIMON and ROTHSCHILD.
The first of these two famous men was the creator, the leader of a sect which, barely known for a few years, has fallen in oblivion and profound disrepute; the second, on the contrary, founder of the richest, best-accredited trading house said to be the head of the wealthiest family that ever existed that we know, the father of children who are in some way at-
Today the representatives, the personification of the most religion ancient of the world.

And what distinguishes the Saint-Simonian sect even more from
The Jewish sect, the first of which was established on the dogma of
the community of goods, based on contempt for wealth, and that in
The other, on the contrary, seems to have long been a love of riches.
time the principle and basis of doctrines; that even in their
deviations, in their disregard for the laws of Moses, the ancient Hebrews ado-
they brought down the golden calf, and from Mount Sinai to their triumphs
Since 1815, the descendants of Jacob have not ceased to show themselves
strongly attached to this secular worship.

After being dispersed like the Israelites, the Saint-Simonians
have shown, it is true, less attachment to their doctrines, and the
Most of them returned to the Jewish sect from which they
had gone out. Welcomed, protected by those considered
Today, like sovereigns or high priests, they have
They invested heavily in the railways, and they held very good positions there.
places, saying that this phase is just as good as the one announced by their
Master. In this respect at least, there isn't as much difference.
that one might think it was between the Saint-Simonians and the Jews. The ha-
The sardine who brought them together in this publication is therefore not as
blind, one might say,

First, in this brochure, you will find the Notice by Henri de Saint-
Simon, leader of the sect that bears his name. That's the story.
the most complete and truthful account ever published of his person
and its doctrines.

To complete this story, we have included the Notice of
Bazard, as our colleague Vil-
Lenave, in our LVIT* volume: it's the story of the sect, after
the death of Saint-Simon, of whom Bazard was one of the successors. We
we only had to add a few facts subsequent to the death of
this one, under the title of Last Era of Saint-Simonianism.

As for the biography of the Rothschild family, we do not
Let's not be afraid to say that this is one of the most important pages
of contemporary history. We believe that the two Notices,
that of Mayer-Anselme, who died in 1812, and that of Nathan, his
son, who died in 1836, which we present as they are found in
the last volume of the Universal Biography (the LXXX'), are
an equally impartial and comprehensive picture.

After drawing the facts from the most authentic sources-
As for them, we imbued them with the truest colors, the
more worthy of history, and especially of the greatness of Biogra-
Universal Philosophy, from which they are taken.

The last part of this publication is the Landgrave's notice
of Hesse-Cassel, whose history is essentially linked to that of the
Rothschild family, and which we also present as it is
found in volume LXVII of the Universal Biography, published

a long time before we had to deal with this interest-
health subject.

Thus we can guarantee that this Notice, as well as that of
Bazard, was not made for the needs of the cause, as they say
to Le. Our esteemed colleagues, Lesourd and Villenave, who
They composed them, one in 1834, the other in 1840, and did not think
then to the Rothschild family; they only thought about conforming
to the principles of truth and accuracy which were the foundations and the
an invariable rule of our editorial staff.

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Lith.Fourquemin.

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CLAUDE-HENRI

OF SAINT-SIMON.

rm SEE

—

Founder of the sect that carries
his name, he was born in Paris on October 17th
 October 1760, from the same family
that the illustrious author of the Memoirs,
contemporary of Louis XIV, and
as he claimed to be descended from
'counts of Vermandois, and consequently-
succession of Emperor Charlemagne.
His father was the eldest, but having
Having been disinherited, we do not know why-
What, he lost both the title
of a duke and a great fortune.
Young Claude-Henri received an education
a completely philosophical cation, in
the meaning we gave to this word
at the end of the last century, and he counted

d'Alembert among his mentors. Few
studious, and therefore strange in
his tastes and ideas, he does not apply-
qua specifically to nothing, just touching
all the arts, all the sciences,
without going into any of them in depth. Gifted
of an active, ardent imagination,
and with an inherited vanity, he
believed early on that he was called to play
a major role on the world stage.
At seventeen, to imitate without
no doubt the great Frederick who is making himself
knows how to apply every morning a

With cold linen on his face, he gave or-
tell his servant to wake him up
Every day with these words: “Raise-
You, Count, you have
great things to do.” Like
most of the young people in his
rank, he had entered the career
military in 1777, and, two years later,
He had obtained a company. During-
that Louis XVI sent an army to
aid from the American insurgents con-
between England, Saint-Simon was at

number of officers who took part

to this expedition. It was said that he was there
was distinguished on many occasions
sions; but on that, as on beautiful-
Unfortunately, we haven't had any other problems.
that his own assertions, and the history-
The lord must be wary of it. What is there in
Sure, that's what most of the
officers who fought in this war, he
received, when it was finished, the de-
Coronation of Cincivnatus. He still has
said that, having become friends with Franklin, he
engaged in a serious study of
the organization of this new state, and
that when peace was made, he par-
ran through the southern regions of
New World, especially Mexico

The 9th

that, and proposed to the viceroy of this
colony to establish communication
between the two seas, by making na-
Vigable is the In Pærtido river, of which
an arm throws itself into the Ocean, tan-
say that the other pours its waters into the
South Sea; but it seems that vice-
The king attached little importance to this project.
that others, moreover, had already

Presented. Returned to France immediately.

after peace was concluded (1783),
Saint-Simon became a colonel, and, at

At the age of 23, he took the command

command of the Aquitaine regiment,
infantry. It was a promotion.
pide, and a consequence of one of the

the greatest abuses of that time, which was

to grant this high rank only to
young people of the highest birth
session, but which too often were,
incapable, and, still residing at the
court, rarely showed themselves to their regiment
It seems that Saint-Simon did not
Not otherwise. "A military career"
"Besides," he said, "he wasn't smiling at me."
"hardly. The sole purpose of the war"
"(The American one) interested me vi-
"vement, and this interest made me
"to endure the work without repugnance"
"Gnance. My vocation was not
"to be a soldier; I was inclined to a
"a very different kind of activity, and I
"I can say the opposite. Study the mar-
"The human spirit, for work-
"then move on to the improvement of
"Civilization, that was the goal: that I
"I offered myself." If the profession of soil-
datne lai convenait point en temps de
'War was much worse than peace'

would have condemned him to inactivity. For
to escape the boredom of a certain kind of
a life that consisted only of doing the exercise
cice during the summer and to show off at
the court during the winter, he began to
travel, and left for Holland
in 1785. The Duke of La Vauguüyon,
then ambassador to that country,

had decided the Estates-General to
to do, in conjunction with France,
an expedition against the possessions
English in India. The command-
the details of this expedition should
to be given to Bouillé, who had done
the American war with so many e-
brilliance, and that Saint-Simon had con-
It was intended to serve as a new...
calf under his command. But this project,
whose execution he pressed for a year-
cution, having missed due to the illness-
French diplomacy and
the indecision of the Versailles cabinet,
He returned to France in 1786, and left
shortly afterwards to Spain, where he lived
for the first time the tale of
Redern, who was the Saxon ambassador
in Madrid, and who later had to
to be his partner. As was his custom,

he soon submitted various

projects in government, between at-
very much that of a canal intended to make
to connect the capital with the sea.
But largenñt and the laborers man-

'quait; Saint-Simon consulted

with Cabarrus, then director of the
Saint-Charles bank, and which became
later Minister of Finance. All
two presented another project,
whose completion was intended to bring about
the almost abandoned company. Ca-
Barrus pledged to provide the funds
necessary, subject to the concession

of a toll, and on its side Saint-
Simon offered to raise a legion of
six thousand men composed of foreigners
Gers, of which two thousand would have held
garrison, while the four thousand
others would have been employed in the tra-

Canal valleys. The government

would have only borne the costs of e-

'equipment and military hospitals;

the excess expenditure to be
amply opened by the payroll, of
in a way, he said, that with a sum
modest, the King of Spain would have in

0

The most beautiful and most useful canal

of Europe; he would have increased his
_army of six thousand men and increased
.his kingdom of a born population-
Constantly Jaborious and industrial
-trielle. But this beautiful project did not have
more seamlessly than its predecessors; and one
must believe that there were some there
difficulties that Saint-
Simon. He did something more
safe and, moreover, useful in establishing
in Andalusia, stagecoaches at low cost
almost identical to what existed from
at the time in France, and which was lacking
completely in Spain. He won there
fairly large sums that he did not hold
that it is up to him to increase it further; but
always impatient for rest, and not
unable to stay a year in the
same places, nor take care of the same
objects, he returned to France to the com-
beginning in 1789, precisely at
the time when the revolution began
ait. 11 He stayed there at first, he said,

Far removed from all parties,
seeming to want to remain a spectator
impassive to the events. However-
while it is likely that his es-
took to adventure and his taste for
innovations carried him from the outset
then naturally towards the revolutions
tions, while his rank and the exem-
members of his family were supposed to train him
in the opposite direction; but, on the other hand
On the other hand, his taste for travel and the
risky ventures had a strong
altered his fortune, and, as so many
'Otherwise he thought he saw in these songs-
political movements a good way to
to restore it. He, of such high birth-
health, he, descendant of the proudest
courtiers of Louis XIV, associa-
cià with a Prussian Protestant, for
to buy the spoils of the nobility
and the clergy of France! If we do not con-
* It's astounding that profit and speculation
mercantile, it must be admitted that the o-

The operation wasn't bad. They

purchased the national assets of

almost an entire department of the
Normandy (that of Orne), and

even some from the capital,

including the Grand Hotel des Fer-
my [unclear] in Bouloi Street. For everything

that they didn't even pay the

first twelfth required by law
under penalty of forfeiture; and when
The Terror would have forced the Prussian to
save (see REDERN, LXXVII,
401) and put Saint-Simon as
nobleman behind bars of Robes-
Pierre, there wasn't one yet

penny paid. But that was precisely

by the causes that were supposed to destroy her
that this company did an excellent
affair. When, after the fall
Robespierre, the Prussian could
to return, and that Saint-Simon re-
covered his freedom, the value of
The value of assignats was practically nil.
and despite that they were still
admitted as payment for national assets
nals; but the decline was in-
run, and it seemed impossible
to evade it. However, they do not
They did not despair. We know how much the
powerful figures of that era showed themselves
favorable treatment for buyers
of national assets, and how they
gave away easily, and at very low prices
areas they had not approached
prayed that by shedding so much blood
and tears! The Redern company and
Saint-Simon found zealous individuals among them.

'protectors, and through them she succeeded

to be relieved of his disgrace

so that his late payment-
This earned him the immense advantage
to pay, not one-twelfth,
but all of his acquisitions,

'with assignats that she bought at

Six francs a thousand! Saint-Simon,

who was not yet thinking about the
'community of wealth, trou-

This is going very well, and when we
came the liquidation of profits,
there were two hundred thousand francs of
annuities for each of the two a-
companies! It is true that Saint-Simon
said that he hadn't been given
everything that belonged to him, and that
even there was a trial, which one might plead-
da, that memoirs fureut echang-
ges, and that finally the discussion
ended with a life annuity of
twelve hundred francs, which Redern con-
felt compelled to pay, not for re-
to establish the balance of the sharing that it
maintained that it had been well done, but by
consideration for a partner who had
ruined in daydreams and madcap fantasies
companies.—According to Mr. Louis Reybaud,
which we must declare here that
the work entitled: Studies on the
contemporary reformers, we
was very useful for the composition
of this notice, the commercial period-
The social aspect of Saint-Simon's life was
closed as soon as he had settled his accounts
with Redern. Seeing himself in possession-
sion of a rich capital, he approached,
he said, the scientific period and
experimental, the toughest, the most
stubborn of all, the one where Christ
new crown to wear
of thorns. To learn the basics
of Ha science, he became a schoolboy, at the

"in the manner of the great lords, in
attracting professors to his home, at
instead of going to their place. Lodged first

opposite the École Polytechnique, he

received physicists at his table to

learning physics, astronomy-

my way of learning astronomy;

he scattered it here and there, throughout your body

teacher, gold coins that we

sometimes forgot to return it to him.

When he believed he had acquired it in this way

He had enough mathematical knowledge.
turned to physiologists, and

moved to settle not far

j:

has

From there, near the medical school.
Thus he studied, not without some
Fresh, but with all its comforts.
on the one hand, the science of inanimate matter,
on the other hand, the science of animate bodies
mes. The experience that followed was that
travels. He traveled around England
land and Germany "not meeting
"In the first one," he said, "none

"A crucial, novel, and surprising idea."

"the other in the middle of his philosophy"
"mysticism, a state of childhood of the
"General science." And he adds that he
"brought back nothing from this expedition"
"nothing, if not the acquired proof
"of a backward and con-
"Fuse..." — It was at the time of this

European tour that must be linked-

dear the strange visit he paid to madam
de Staël, and his strangest proposition
again. While passing through Geneva, the phi-
The philosopher asked for the favor of being received
at Coppet, and, barely inside: "Madam,
he said to the baroness, you are the woman-
the most extraordinary one in the world
as I am the most ex- man
extraordinary; the two of us will be...
We would probably laugh at a child again
more extraordinary…» Madame de
Staël had a mind well-formed enough to

to take the matter in a positive light; she

enrit,etil faut avoue qu'ellenepou- .

would hardly do otherwise. On the return

From this pilgrimage, Saint-Simon realized

his last and decisive experience;
In 1801 he married the daughter of one of his
former brothers-in-arms in the war
of American independence. This
The union was far from happy; for, at
After a few years, the two
the spouses divorced, by mutual consent
mutual understanding. "I wanted to use the ma-
"marriage," he said himself, "like
* a means to study the sa-
"vants, something which seemed to me to be ne-
"necessary for the execution of my
"enterprise; because, to improve the gold-

in 11 -

"Organization of the scientific system,
"It is not enough to know well
"the state of human knowledge, it
"we still need to grasp the effect that the cul-
"The nature of science produces in those
"who engage in it; one must appreciate
"the influence that this occupation
-< exerts on their passions, on their
< spirit, on the whole of their morals
"and on its various parts." The
The strangest thing about this wedding,
that is what the philosopher experienced-
their, having had no children, and
despairing of ever having any, he wanted to go there-
to come about through the intervention of a third party;
and, convinced that children must
always, from a moral and
physically, to resemble their father,
he wanted his wife to marry a
A man of great genius. In this
but he proposed it himself to one of them
of our greatest mathematicians,

pretty much as he had offered himself to
Madame de Staël. The scholar having

accepted, and the result was a son who,

it is said, did not respond, under all circumstances
reports, to the philosopher's expectation.
Moreover, most of the experiments
statements that Saint-Simon then made
were very expensive; he gave some
balls, sumptuous dinners,
experimental evenings, and for
He devoured the entire sum.
which remained from the Re- liquidation
Last. It was a kind of all-out gamble.
lordly which lasted twelve months.
Calm amidst this noise, ju-
magnifying others without being judged,
practicing everything, good and evil,
the game, the orgy, the decent maintenance,
the discussion raised, to have

Experience of all things and of
all positions; gourmet, de-
lavish, prodigal, but by sys-

He lived by theme rather than by taste.
Thus, in one year, fifty years, and
He ran through life instead of walking.

expensive. In order to acquire it before the time
He used and abused the old man's knowledge.
of everything, so that one day, I can do
to include everything in his calculations; finally he
inoculated himself with the diseases of the century to
to determine its physiology later. All
His life was an experiment.
It would therefore be wrong to judge her by the standard.
of others; he himself does not know-
I don't know. "If I see a man," he said-
"He, who hasn't launched his career
"of general science, to frequent
"houses of gambling and debauchery,
"not to flee with the most scrupulous
"Beware of the society of people"
"of a recognized immorality, I say-
"rai: Here is a man who is losing his way;

"He was not born happily; the
"habits he acquires debase-
"will in his own eyes, and the ren-
"will therefore be sovereign-"
"Despicable man. But if this man-
"me is in the direction of the phi-
"theoretical philosophy, if the goal of its
"Research is to correct the line"
"of demarcation which must separate
"the actions and classify them into good
"and bad, if he tries to find-
"to find ways to cure these diseases"
"dies of human intelligence, which
"lead us to follow roads
"which take us away from happiness, I
"I will say: This man travels the car-
"behind the vice in a direction that
"will necessarily lead him to the
"Highest virtue." Virtue or vice,
Saint-Simon was completely ruined there.
and instead of being able to host and
feeding science, it was the turn of the
science of housing and feeding it
She did it less magnificently-
she was lying to him; for she intended the
philosopher to one last experiment
that of need and misery. Press-
sensing this declining phase, he
had thrown out the plan for a remuneration-
popular tion, for scholars and the

men of genius, in his Letters
from a resident of Geneva to his con-
lemporins, bizarre and new piece
who discerned the purpose of his last
ideas. "Open," he said, "open a
s« subscription in front of the tomb of
"Newton, subscribe all indiscriminately-"
s tement pour la summe que vous
"wishes. That each subscriber
-"names three mathematicians, three
'physicists, three chemists, three
"Physiologists, three literary figures,
"Three painters, three musicians. Re-
"Renew your subscription every year-
"tion; share the proceeds by-
"between the three mathematicians, the
"three physicists, etc., who will have ob-

"held the most vaix.-and men
"Degenerates will enjoy a reward"
"Worthy of them and of you..." That was it
his first theme, which he then de-
developed in a series of letters,
where he divided humanity into three
large categories, seeking to prove-
to all, and with arguments
appropriate for each, the excellence of
his method of remuneration; then he
established the following formula: the
spiritual power among the imams of
scholars; temporal power between them
hands of the owners; the power of
name the individuals called upon to rem-
.blir the functions of top leaders of
Humanity in the hands of all
the world; for salaries to the governors
Nantes, consideration. All of this,
As we can see, it has little value; it's just...
Piaton and the Abbot of Saint-Pierre to
 A state of amalgamation; it's a dream
After a thousand dreams, an innocent utopia-
pie which ends with a sort of
'prosopopoeia, epilogue of the piece'
where he supposes that God appears to him
in a dream, and said to her: “Queen renounce-
"This will lead to the claim of being the leader-
"the place of my church; the pope, the
"cardinals, bishops and pre-

They will stop speaking in silence.
"No, etc." The only fact that results
'This booklet shows the tendency
theosophical of the reformer, already
strongly accentuated. This trend is
was better characterized later, during-
that his works in philosophy and
industrial economy seemed
calling religion their der-
corollary. - But other ou-
Vrages were to mark this route:
the first was a response to a
Napoleon's program, which had
said to the Institute: "Report to me
"progress in science since
"1789; tell me what its condition is
"current, and what are the means to
"to use to make him do
"Progress?" To this question, then...
asked, Saint-Simon had replied

firstly by its Introduction to
scientific works of the 19th century,
vast study which he himself felt
unable to approach, and which he reduced
to a more academic scale
in his Letters to the Bureau of the long-
gitudes. There, as one might think, he
does not accept the PiInstitut program
that as a pretext and as a framework.
'Instead of receiving the impulse, he
gives; instead of settling the past, it
he foretells the future; he makes prophecy
tie when asked for sta-
tistic. — Moreover, fundamental thought
The mental aspect of this work was always

to push scientists towards a reor-

organization, 11 it was said there: "Since
"from the 15th century to the present day,
"the institution that united the na-
"European tions, which put a
"a brake on the ambition of the people and
"streams, successively af-
"weakened; she is completely de-
"Trout today, and a war"
"General, a terrible war,
a war that is advancing like
"expecting to devour the entire population"

LS

= European, already exists since
"twenty years, and has reaped several
emilkions of men. You alone
"can reorganize the euro- society
"Pean. Time is running out, the blood
"Flow, hurry up and pronounce it."
As a pledge of unity and progress,

Saint-Simon concluded by asking

a kind of intellectual magistracy

tutelary, magistracy from which it originates,
as a logical derivation, the hier-
rarchy of capabilities, basis of the fa-
thousand Saint-Simonian. This work
is not the only one he left on
these subjects. Letters on the Ency-
clopédie, les Mémoirz:s sur la gravi-
tation and on the science of man, se
relate to that time and to that
series of studies. — During which reform-
Matear was thus pursuing a task
painful and misunderstood, major events
political events were stirring up France
and Europe. The Restoration was coming
to arrive, and with it a return to
names of historical importance
that. Saint-Simon, poor at the time, vi-
before emergency services, and simple copyist at
Pawnshop, at a rate of one thousand
francs per year, would undoubtedly have been ad-
placed in the favor of the new court,
if the strange direction of his ideas
had not kept all offers away from him
and all the advances. Nothing was done.
nothing could be done for a no-
similar value; he remained completely
“Forgotten. Also, a few years later,

In 1819, he published a pamphlet

under the title of Parable, in the-
which the tip of the great sei- ear
an unsung genius emerges from beneath the surface
development of the radical economist.
"We assume," it says, "that
"Ja France suddenly loses its five-
"as early as the first physicists, his
"fifty early painters, his
"fifty first poets, etc."
"(follows the nomenclature), in all the

"three thousand first scholars, artisans-
"Yours and artisans of France. Like
"These men are the French
"more essentially producers,
"those who give the products
"More imposing are those who lead"

"the most useful works for the na-

"tion and which make it productive"
"in the fine arts and in the
"Arts and crafts, they are really
"the flower of French society, they
"are of all the French the most
"useful to their countries, those who pro-
"the most glorious ones are those who hasten"
"the more its civilization and its prosperity-
"Friendliness. France would need at least
"an entire generation to repair-
torment this misfortune; for men

"who stand out in the work

"of positive utility are to verify-
"Anomaly tables, and nature is not
"not prodigal with anomalies, especially
"of this species. Let's move on to another-"
"This is a supposition. Let's assume that the
"France retains all men"
"of genius that she possesses in the
"sciences, in the fine arts, in
"Arts and crafts: but that it has
"the misfortune of losing on the same day,
"Sir, brother of the r@i, monsei-
"Lord the Duke of Angoulême, mon-
"Lord the Duke of Berry, my lord-
"Lord the Duke of Orléans, my lord-
"Lord the Duke of Bourbon, Madam"

-“The Duchess of Angoulême, madam”

to the Duchess of Berry, Madam
"Duchess of Orléans, Madame la du+"
"The Duchess of Bourbon and Mademoiselle-
"Condé's saddle. May she lose in
"At the same time, all the major offices"
"crown ministers, all the mi-

'State ministers, all the masters of

"requests, all the marshals, all
"the cardinals, archbishops, bishops-

"quens, vicars general and canons,
"all prefects and sub-prefects,
"all employees in the mini-

"All the judges, and in addition to
"that the ten thousand owners
"richest among those who live
"nobly; this accident would grieve
"Certainly the French, because
"that they are good, because they do not know-
-would view with indifference the dis-
"sudden appearance of such a large

"Many of their compatriots. But

"this loss of thirty thousand individuals
"due, the most important of the State,
"would only cause them sorrow"
"from a purely sentimental point of view"
"mental; for it would not result in-
"cun mal pour PÉtat, premier par
"the reason that it would be very easy to
"fill the places that would be empty-
"vacancies. There is a large
"number of French people able to exercise"
"to perform the duties of the king's brother"
"As well as Sir; much
"are capable of occupying the positions
"princes just as suitable-
"ment that monseigneur the duke of An-
"Goulême, my lord the Duke of Or-
"Léans, etc. The antechambers of the
"The castle is full of courtiers"
"ready to occupy the positions of the great
"Crown officers; the army"
"has a large quantity of half-
"Litards as good captains as
"our current marshals. What a mess-
"Our ministers of state are worthless!"
"more capable administrators"
"Managing departmental affairs well-
"mentions that the prefects and sub-prefects"
"fets currently in operation! that
"lawyers who are also good legal experts"
"Our judges! Our priests too!"
- capable of our cardinals, that our

"archbishops, that our bishops, that
"our vicars general and that our cha-
"Noines! As for the ten thousand pro-
"Priors, their beritiers do not-
"would need no training"
"to do their salons proud"
"Just as good as them!" Cebizarreet

bold pamphlet can be awkward
for a few rebellious spirits, but
we cannot grant Mr. Louis
Reybaud, that it may be true in the end, com-
He claims it. What! The loss of
all the heirs to the crown were born
would not be a greater calamity than
the death of some scientists! These
would undoubtedly leave a great void
after them, but what could
not be the results of the disappearance
sudden of all people ap-
peeled by their birth to the success-
sion of the throne? History does not offer-
She didn't give any examples, otherwise it seemed-
bles, at least similar, and not
Can't we see how many calamities, of
disorder, civil wars
What kind of disturbance can it cause?
As for the high-ranking dignitaries, to
employees, etc., Saint-Simon has ou-
I forgot to make an assumption; it is
that all those he cites would not be
that intruders, and that the real
merit would have been constantly dismissed
in the distribution of honors and
jobs. However, this cannot be, and
these civil servants, of whom he is so good
market, belonging themselves to
most of this class he calls
Men of genius would leave, in -
descending suddenly into the grave,
a void that an entire generation
could not fill. But what good is it?
discuss a pamphlet where satire
serves as reason, where one does not seek-
I don't know how to hit accurately, but how to hit
strong, and to which it is necessary, therefore-
quant, point d'a donner plus important-
what a serial article or the
Charivari? Also the government
was he wrong about that era, according to
us, to bring a lawsuit against the other

for an inconvenient mockery-
Nantes, without a doubt, but of which he
it would have been wiser not to notice
to see. It was a strange thing.

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PS ARE

to see the Count of Saint-Simon,
saying a 'descendant of Charlema-
gne, the grandson of the great lord
from the court of Louis XIV, to defend themselves,
before the criminal judges,
for having suggested that the death of the count
d'Artois and that of the Duke of Angoulême
would create less of a vacuum in France
than that of a manufacturer. Sin-
Sulier trial, including an acquittal
only increased the absurdity!
This parable remains, which we see...
no one to mention, was not, in the eyes of
Saint-Simon, that a joke of which
his disciples have always disputed the
value and appropriateness. He finished around
this time of more serious and
more comprehensive: the Reorganization of
European society, Industry,
the Organizer, the Politician, the S'ys-
industrial volume, the Catechism of
industrialists. All these publications,
a very difficult flow, did not have
place only as a result of procedures
Humiliating and lengthy. Little known
So, Saint-Simon saw himself almost
always forced to go begging
passing a publisher's alms from door to door.
"And these were not the only hardships."
More than once the heir of one of the

the most beautiful names of France saw themselves re-_

Produced in the usual way of bread and water;

More than once, fire was not used.

winter, to arrive, with the help of pri-
personal vations, to the honors
of costly and thankless publicity.
"My funds being exhausted,
"he wrote in 1808, I have solicited
"a place, I addressed myself to
* Mr. Count de Ségur. He welcomed
"my request, and he announced to me at
* after six months he had obtained
* For me, a job at Mont-de-
* “Piety. This job was that of co-
"* track; it brought in a thousand francs"
* Per year for nine hours of work
“per day. I practiced it for

"Six months; my personal work"
"was caught during the nights; I spat
"The blood, my health was in the most
“Bad condition, when chance me
"made him meet the only man that
* I can call my friend. I have
"I met Diard, who had been..."
"Attached from 1790 to 1797:"
"I had only separated from him in Pé-
"The time of my break with Lecomte"
* of Redern. Diard told me: "My.
"Sir, the position you occupy"
"is unworthy of your name as
"of your ability; I ask you to
"come to my place; you can dis-"
* to lay down everything that belongs to me,
"you will work at your own pace and
“You will get justice.”
"I accepted the proposal from this
"Good man, I went to his house, I..."
"inhabited for two years, and since
"At that time he supplied with em-"
"urgently attending to all my needs and"
"at the considerable expense of the work-
"The one I printed." Unfortunately...
Fortunately for Saint-Simon, this friend
so devoted he died a few months
afterwards, and the philosopher found himself, of
new, in 1812, grappling with the
need. "For the past two weeks, I've been writing-
"Was he at that time, I eat some
"I eat bread and drink water; I work"
"without fire, and I sold even my
"clothes to be provided at the expense of the
"copies of my work. It's the pas-

"sion of science and happiness"
"public, it's the desire to find a
"a way of ending in a way"
"sweet the terrible crisis in the-
"what the whole of European society
"is involved, which made me
"to fall into this state of distress."
Thus, it is without blushing that I can
"to confess my misery, and ask-
"to provide the necessary assistance for
"to put myself in a state to continue
"My work," all this pain.

THERE

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in his great wisdom, the Messiah nou-
calf. He had foreseen them; he did not back down
in front of none of them. One day for-
so much, just one day, sadness
He triumphed: the man crushed the god.
Bleeding on his cross, he asked
thanks; and as if not a friend
found there to pierce it with a lan-
He did this service to himself.
with the more modern weapon of the pistol-
let (March 9, 1823). The powerful heads-
Yours seem to be more resistant.
that vulgar heads... Saint-Simon
survived the suicide: the bullet had
none of the organi- parties reached
ques; he got away with it only for the loss
with one eye. If he had died by his own hand,
his future authority remained singular-
closely compromised, and, moreover, the
complement of his doctrine would have been missing
which he told his apostles: the new Christ-
Tianism did not exist. The Messiah in
. He therefore returned in poor health and deformed.
We saw Saint-Simon begin by
personal experimentation for
to arrive at Ja publication via the
the press, and a man of the world-
to become a polemicist. Here now
that he abandons both methods
for the role of evangelist and pro-
Phetius. 11 deserts the practice of life,
the advertising platform, for the

sermons from the pulpit. “In at-
"attacking the religious system of the
"Middle Ages," he said to Olinde Ro-
"We don't have drugs before we die."
"It has really proven that one thing:
"It's because he's no longer in harmony"
"with the progress of positive sciences"
atives; but it is wrong to con-
"to conclude that the religious system of-
"was going to disappear entirely; it must
"only agree with
"The progress of science." Then
he added, in a sort of return
towards reality: "The final part
* of our work will perhaps be wrong

“Understood.” This last part
the works of Saint-Simon, that is
The New Christianity. The pen-
sée, in this contemporary gospel-
rain, is neither protruding nor new.
This is still a plan to re-
religious form, based on this ar-
Gument, for the use of schismatics
from all eras, since Arius
up to Abbot Châtel, via
Luther, whom Christianity has been
diverted from its paths, and that the pro-
The decline is blatant today.
in all churches. The author,
after forty others, begins with
to establish the great split between the pa-
divine role and human speech, in-
between the revelations and the commentaries-
res, between the text and the gloss; then,
Having established these premises, it can be summarized as follows:
concluding that Christianity, pro-
aggressive by nature, should not have
to become immobilized in the obstacles ca-

noniques; and that, on the contrary, rece-

giving as much impetus as it gives
born, acting on the century like the
century was acting on him, he should have
to change according to customs, according to
countries, according to peoples, according to
the ages, and to preserve nothing eternal
that this obviously divine adage:

“Love one another. The

Christ had said no different.

When he gets to the demonstration,
Saint-Simon, however, encounters his
beautiful and new formula, the one that we
would have compromised in experiments
clumsy, if she weren't a
Truth beyond reach. From the adage:

"Love one another," he

The following principle is derived: "Religion
"must steer society towards the great
"goal of the fastest improvement"
"possible fate of the most
"Numerous and the poorest." All
is there according to the master: religious unity
gious, priestly infallibility, of-

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the nature of the cult, its morality, its influence
That's it, it's all there. It's the new Chris-
Tianism in three lines. Is it, in
Indeed, to find the priests of the cult
regenerated? It goes without saying that the pre-
very will necessarily be and natural-
the most capable men
to contribute, through their work, to
the increase in well-being of the
the largest and most
Poor. Only one thing remains to be settled.
the choice and the hierarchical ladder of
the most capable men. On this
Saint-Simon had not made any firm decisions.
nothing planned; he was professing his religion at
A purely speculative state. In the
In practice, the hierarchical organization
of the most capable was of a difficult-
The problem was almost insoluble. It was turning
the difficulty without addressing it; he does-
He knows poetry, not logic.
when he addressed a hymn to the powerful
* to the philosophers, to the scholars,

anxious artists of all kinds, for
that they place themselves at the head of the cult
regenerated, so that they may return it
majestic and beautiful, so that they
_raise by means of all the
prestiges and all the magnificences
This theory was flawed by the
two bases; for everything was needed at the
_times that the privileged of genius wish-
should command, and that the au-
Many resigned themselves to obeying. If this
organization, indecisive and hazy,
Jaisse leaves much to be desired, the cri- part
the tics of the New Christianity pre-
sometimes feels the traces of a study
more positive. First tackling the
Catholicism, Saint-Simon accuses the
The pope and his heretical church are three times more numerous.
leaders: 1° the vicious teaching of
_ secular; 2° the wrong direction don-
born into the studies of seminarians, and
consequently ignorance and inability
religious of the ministers of the cult;
3° Hidden and patent authorization

granted to two diamé- institutions
according to him, they were fundamentally opposed to the essential
took from Christianity, those of Pin-

requisition and the Jesuits; three heretics

three major errors of the cafho-

licism, destructive of the fundamental principle

dimension of Christian revelation:
"Love one another;"
three insurmountable obstacles to improvement
tion of the fate of the most named class
The poorest and most vulnerable. Luther, to the
Saint-Simon's eyes, is heretical
first and foremost, to have, when he
was master of his formula, when he
had a clean slate before him, proclaimed
a morality far inferior to that which .
may be suitable for Christians in the e-
current state of their civilization; and it

is still the case for not having, as

Jesus said it, organized the human species

Maine in the interest of the class
larger and poorer.
Secondly, Luther is a heretic
for having adopted a bad cult,
for not having called, with the help of
its reform, all the arts which char-
life: poetry, music, the

sculpture; to have prosaic the senses

Christian sentiments; for having deprived himself
of sensual illusion, of emotion

scenic that Catholicism had so

well implemented. Finally, Luther
is heretical in the third count, because
that he orders them to read and only read
The Bible, an exclusive and immoral reading.
often, rich in revelations about
human depravities, naming

of these vices whose very existence

should be ignored; reading too much
metaphysics, moreover, and which is not

_lower down, one of the least active causes

of the nebulous debauchery of the phi-
German philosophers. So, on these
three chiefs, Luther is a heretic,
as the Pope has been on other

leaders. Both of them deviated from the

great religious axiom, of the essential goal-
2 |

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Born

tiel of all law and of all degree, the a-
improvement of moral existence and
physics of the most nomadic class-
poorest and most vulnerable. To restore-
To bleak Christianity in its ways,

it was necessary, always according to Saint-Si-
RO, to restore to it a material side-
list whose absence strikes him with ster-

rility in its social action. The word
of Jesus Christ: "My kingdom is not
"not of this world," misunderstood and
more poorly practiced, had established, in
ancient religion, an eternal struggle
neat and indefinite between matter and

Intelligence, body and mind.

This struggle had to end, the cult
new had to be a fact at the same time
social and religious. Such is the Nou-
Christian calf, from which the au-
The author deserved that what was said about him was said about him.
said of Luther: "He criticized well,

but poorly indoctrinated." From this
booklets have resulted, for the disci-
Saint-Simon's ples, first the two
or three epigraphs of the new faith,
then the appeal to capabilities so that el-

'they had to contribute to the great

work of religious renewal and
social; and then again this apostolate,

full of persuasion and love, this
new communion of martyrs at
which only lacked bour-
the fiercest ones; finally the prince-

old, but forgotten, symbol of affection

fraternal bond between men, basis
of the new social organization
which will replace military force with
the peaceful union, which will dissolve the ar-
assembled to regiment the labors
theirs. Jesus Christ prepared the fra-

'universal eternity,' said the successes-

Sisters of the Prophet; Saint-Simon the

realizes. The truly universal Church

will appear: Caesar's reign comes to an end.
The universal Church governs the temp-
poral as well as the spiritual, the for ex-
Terriar, like the inner self. The

Science is sacred, industry is
holy. Priests, scholars, and
Industrialists, that's the whole of society, The
chiefs of the priests, the chiefs of the sa-

_vants, the industrial leaders, that's it

The entire government. And all good
is indeed of the Church; and all profess-
Zion is a religious function, a

rank in the social hierarchy. 4

each according to their ability, at each
capacity according to his works. Alongside the
text by Saint-Simon, {it is the gloss

Saint-Simonian. — But when he
had written his New Christianity,
His health deteriorated daily.

“Reduced to living on loans, prey to

If necessary, and riddled with debt, he:
p'en retained nonetheless a cal-
For me, an unshakeable serenity. In
In 1825 the evil intensified; during
For two months he lived on nothing but water.
and broth: The body was leaving,
but the head had lost nothing of
his activity. Despite his suffering-
At that time, he was in charge of the foundation.
dation of a newspaper which conti-

“Nuât his doctrines and, preaching his

work, followed it in its developments
ments. This newspaper was the Produc-
the dying man did not
even the joy of greeting like the old-
lard of the hymn. On May 19th he mo-
he was in the arms of some disciples
ples; they were Auguste Comte, his
Benjamin, his chosen vessel, who
had succeeded Mr. Augustin in 1817
Thierry in the functions of his se-
crétaire, and who has since renounced the maf-
be. and Mr. Olinde Rodrigues, who glo-
rifia Saint-Simon with Bazard (v0ÿ.
(See the following notice) and Mr. Enfantin,
then with Mr. Enfantin alone, to
to withdraw to his tent on the day of the
The breakup. The funeral took place without
pump, and we can well imagine that its
The body was not presented at the church.

His disciples themselves said in

pt

the Globe, their official newspaper, which they
had not wanted to ask a

church which he had abandoned from the ce-
ceremonies and prayers to which he
He didn't believe it. Several speeches were...
rent pronounced at his grave, en-
three others by Mr. Halévy, one of his
disciples. — This death of Saint-Si-
mine would have remained under the veil, if
Later, the disciples present did not
had revealed the details. Their pious
affection does not, we must believe,
shrunk the hero. Perhaps even
Did they take care to drape it for
to die. No matter, the story must be told.
Here, as they tell the story. The moment
supreme has solemnities that disarm
doubt was in Saint-Simon's mind.
life fled from him; he gathered around
From his bed, the confidants of his pen-
sees and said to them: “For twelve days
"I am taking care, my friends, of the com-
"the most capable combination to do
"to succeed in our business (the Praduc-
"tor"); for three hours, despite
"My suffering, I seek you"
"To summarize my thoughts. You
"arrive at a time when efforts
"when combined well, they will achieve a
"A huge result. The pear is
< ripe, you can pick it... The
"the last part of my work, the
"New Christianity will not be
"Not immediately understood. We have
"believed that every religious system of-
"was going to disappear, because we had
"succeeded in proving the obsolescence of the system-
"Catholic theme; we were mistaken; the
"Religion cannot disappear from the world-
"of: she only transforms herself-"
"Sea... Rodrigues, don't forget it,
"Remember that, in order to do
∗ To achieve great things, one must not-
"Issioned... My life boils down to this...
“with one thought: To ensure
"to all men the freest de-
"Development of their abilities."

11 then took a few minutes of
silence, after which the dying man
he added: "Forty-eight hours after
"Our second publication, the party
"a workers' group will be formed:"

"The future belongs to us." Having said these words,
He put his hand to his head, and died.
— To summarize Saint-Simon, one must
See it under three salient aspects
and quite distinct: as experimental
tator, as a publicist, as
religious reformer. As an expe-
rhymer, he started from this fact, that the
the only way to push philosophy
in progressive ways was to
to engage in successful experiments
sive and personal. Seeking,
combining strange actions and
unprecedented, or new series of ac-

tions, he knowingly abandoned himself to

many crazy trials; he was
extravagant according to the world, bizarre,
immoral, disreputable: something that Jewish
it mattered little, for he dreamed of a mo-
new reality. Here's how it
defines this experimental phase himself-
tnationale: "1° Conduct throughout the
the course of vigor in age life
the most original and the most active
possible; 2° to become aware
carefully considering all the theories and
of all practices; 3° browse
all classes of society,
to place personally in the po-
the most diverse social situations,
and even create relationships that
have not existed; 4° finally, em-
to spend one's old age summarizing the ob-
reservations on the effects of its actions
tions for others and for oneself, to
establish principles on these sum-
my. » In the second phase of its
He summarized his life, as a publicist,
the impressions he had acquired
in his experimental life; 1l dear-
cha to make them profitable and pra-
tics for the industrial world,

scientific and political. 11 essays

by fragments its system of doctrine
and general applications, including the
synthesis should only be found
later in New Christia-
nism, attic of his monument.
Finally, as a religious indicator, it
crowned his previous work, tra-
incomplete and preparatory values,
through the theory of socialization
Christian; he gave the formula which
according to him, this summed up the only principle
revealed by Christianity, the only ar-
article of faith which was of di- inspiration
vine: "Religion must lead the
society towards the grand goal of ame-
moral and physical improvement, the most
as fast as possible, of the highest class
"numerous and the poorest." Sen-
a commitment to peace and fraternity, to a-
death and union, which is worth it on its own
a whole code of morality; maxim
holy woman before whom they come to be
to die and die out the great and
shameful motives of modern societies
selfishness, hatred, isolation,
doubt, discouragement, the bad-
true faith; dogma already foreseen by
the philosopher in the Letters of a
resident of Geneva, better accused
later by the Reorganization of
European society, but arti-
only in a for-
Miss in the New Christianity,
This will of Saint-Simon. After
having admitted the divinity of Christia-
uism, he contradicts this assertion
Without realizing it, he then exclaimed: "And
"My mission is also divine."
As proof, he recounts a vision
that he would have had during his detention
in Luxembourg prison.
“Charlemagne,” he said, “appeared to me
set w'adit: Since the world
"exists, no family has enjoyed
"the honor of producing a hero and
"a leading philosopher;

"This honor was reserved for my
"Home. My son, successes like"
"philosophers will equal those I have"
"obtained as a military officer and as

"Politics." By that logic, there is no
no one in the world who cannot
claiming to have received from heaven a
mission, and who cannot cite to
the support of dreams of the same kind.
What surprises us, too, is not
not that Saint-Simon had posed himself in
new Messiah, but that he succeeded
to make people believe in him, in the heart of the 19th century®
century, in a time of doubt or

indifference to all the questions
religious practices. — Besides, one is
would be strangely misleading if one believed
to be found in the New Christia-
nism the exposition of a religion nun-
nelle. In general, Saint-Simon was there
more intent on destroying than rebuilding,
and we will point out in passing
that his accusations against the Pope
and Catholicism, even if they were true
in fact, would not convince by-
core the Church latide of heresy, because
its orthodoxy does not depend on the
conduct of his ministers, so high
wherever they are placed in the hierarchy-
chie, but rather of the pro- doctrine
spanking by the popes and the majority
bishops. — Finally, as writer-

In vain, Saint-Simon is, in general,

incorrect; his thoughts, even the most

simple things only emerge with difficulty.
and this flaw becomes even more salient-

lant when he addresses a line of thought
which, by their nature, demand the most
great clarity, the greatest pre-

precision in words. This flaw...

is common with Charles Fourier

which pushed him to his limits

limits; but there are limits between the two

reformers this difference, that the

Second-year students have done and are doing in-
core of incredible efforts to make
his doctrines are intelligible, while

the Saint-Simonians seem to have
taken on the task of distorting something-
times and always to wrap with tea-
increasingly thick shadows
thoughts of their master. 1l is re-
consulted that Fourierism is today-
of today constituted as a party, having its
periodical press, its assemblies,
its testing facilities, while
Saint-Simonianism, after some
years of a noisy existence and
scandalous, fell into a dis-
credit from which he will not recover without
Never doubt it, despite the predictions.
of his high priest, who said so-
wind to his disciples: "New
"phases will come, which will place our
"doctrines on a path of glory"
"and prosperity." We know how-
have these prophecies been fulfilled?
ties of a sect to which the public
From today onwards, I hardly think about it anymore.
than to Robespierre's supreme being
or to the ridiculous theophilanthropy of
La Révellière-Lépaux. — We have

given as exactly as he gave it to us

The summary of doctrines was made possible.

of a man who, in the 15th century,

would have been considered a madman or a heretic-
that, and that perhaps we would have done pe-
to laugh on a pyre, but who, in
the 19th century, in a time that boasts
to be more enlightened, wiser than
all those who came before him, found
Admirers, cultists!
We wouldn't dare say in the-
Which of the two eras is more

of reason and truth. To do:
To get to know Saint-Simon better, we:

We will summarize his story as follows. Born
in a very high position, very-

proud and very vain like his ancestors,

but devoid of all knowledge and
any instruction, like many
of people of his rank were then, he
entered the military career to

to take advantage of the benefits of his nobility,

and consequently through ambition ct
out of vanity. Realizing, as soon as he
He had entered, and something else was needed.
that a high birth to arrive there-
sitting in the front row, he left her
to indulge in adventures, in
trials, to experiments of all
crazier, all the more fanciful-
that he did not possess the elements
of no knowledge, and that he had to
soon to lose what little fortune
that he had amassed. Chance had...
gave an opportunity to repair this
loss, by acquiring
national assets, hence its name
and his background should have kept him away-
gner. A soldier from a young age,
In a high rank, he could, in
adopting the ideas of the revolution
as he did, soon found himself at

the head of an army; but it appears
that the glory of arms did not touch him
Never; he wanted to stand out.
to be noticed by the crowd, but it-
was marked by strangeness, by
extraordinary ideas that he wanted
To fix one's gaze. One cannot conceive
that a man so devoid of
knowledge, also foreign to all
sciences, could have undertaken to

to be the reformer, and that even he
found listeners, sects

res. When he thought he had made sufficient progress,
He attended the sessions assiduously.
from the Academy of Sciences, for him
to communicate his daydreams, that he -
proclaimed them as wonderful
discoveries. Here's what one of our
the most distinguished academics
wrote to us recently at this oc-
casino: "When this man (Saint-
“Simon,” came to read his nonsense
"at the Academy of Sciences, he was
"considered not only as a
Sfou, but like an idiot; everything
The world was leaving, we were leaving it.
"Almost alone with the office... Ex-

"Explain to me how men
"of meaning could inspire enthusiasm"
"Siasm for such doctrines?..."
Answering this last question-
tion of the learned academician, we
let's say that our opinion is that he
there was never any real enthusiasm
as for the nonsense of Saint-Simon,
and that one could easily and

without exaggeration, classifying sectarians

or the admirers of this man in
Charlatans, shameless and deceitful,
as credulous and gullible men. That's
which demonstrates quite clearly
history of this sect, later-

lying at the death of Saint-Simon, such
that she recounted, with all the care and
the appropriate accuracy, our colla-
Villenave manufacturer in his notice
on Bazard, who was one of the continuators
Saint-Simon's influences (see the

(see the following notice). We do not add to it-

To complete the picture,
that some subsequent events, which
increasingly demonstrate that sec-
silenced and masters, all were only
men without conviction and without
good faith. After having been convicted-

born from judgments without appeal,

after being dispersed, expelled
by the police, after having wandered around...
for several years in Egypt, en-
Türkiye, Algeria and other places
very remote areas, rather like charlatans,
in adventurers rather than apostles, not having
found in these distant lands
a way to sow their doctrines
or to create new dupes,
they returned to France, where this
is always easier. Giving up
then to preach to the community of
possessions and contempt for riches, they
son{ returned to the ways of the po-
litigation or speculation; finally, one
sees them today, ashamed of
role they played, but always
protected by the same party, occupy

um 2

large jobs in the railways
of iron and in the highest ranks
high levels of society and government
nement. Here is the answer that was given
recently one of them to Mr. Reybaud,
who, astonished to see Him, as well as
several of his colleagues, in the

career of speculation and a-
giotage, asked him how he
had been able to forgo the phases of

'glory and splendor so solemn-

elements announced by the master:
“Don’t you think,” said the disciple,
that this new phase is well worth it
Another one? "That explains everything."
the goal and, as these mes-
gentlemen, the trends of the holy sir-

monism. Mr. Reybaud Not very well

understood. As we see clearly-
more today than in religion,
as in politics and in many
other things, there are none in all
That's what charlatanism and lies are all about.
If he had to speak, again about social issues...
Lisies, we think that he does not
would not treat with the same indulgence
geice. But he will be careful not to

to revisit such a complex subject

forgotten. We ourselves
we would criticize them for having talked about it too much
long - time, if our task were not
not to present it as it really is-
to show in all its
truth of this era. Of illusion and of
falsehood. — We will end this
note by the 'list of writings plus
or less absurd than the Master,
as his disciples called him,
published at different times.
It easily recognizes the variations
of its system, Pincoherence and
the uncertainty of his vain theories
ries.. L.. Letters from an inhabitant of

Geneva to its contemporaries on the

System of the World, 1803, in-8°. II.
Letters addressed to the Bureau of
longitudes ct to the first class

de L'Institut, 1808, in-8°. 11. Intro-
induction to scientific work
From the 19th century, 1807, octavo*. This
introduction and these letters presented
the scholars of the Academy were not
They are neither better understood than the other.
What's worth noting, because
that this is further proof of the va-
the author's interpretations and uncertainty,
that's what his works are from that era
are imbued with a very-
pronounced for Napoleon, whom he sup-
was then prepared to carry out a revolution
solution in science and industry
as he had done in the poli-
An analysis of
Introduction by ©. Rodrigues, who
was also one of the successors of

Saint-Simon, in The Producer,

philosophical journal of the industrial
sorting, science and fine arts, where
wrote several disciples of the e-
Saint-Simonian school. IV. Nou-
old Encyclopedia, Paris, 1810, in-8°.
Only the prospectus and the
first delivery. Saint-Simon had

written in 1812 Memoirs on the En-

Cyclopedia. In it, he explained the idea that one
must attach to this word, and claimed
that this title cannot be suitable-
given that to a design
in which human knowledge
Maines would be presented in the or-
their lineage, their dependency
genealogical dance. "The word ency-

"Clopopedia," he said, "whose roots
"are Greek, means chain-
"Mount of Sciences; thus a work"

"bearing the title of encyclopedia must

"present views on the organization-
"tion of the scientific system; a
"a good encyclopedia would be a col-
"Complete reading of knowledge"
human, arranged in an order
"as the reader would descend, by
"equally spaced rungs,
"since the scientific conception the

more generally, down to the ideas
* more specific, and vice versa.
"The 18th-century Encyclopedia has
"was done in a good spirit for the
"The weather was bad for the times ac-
"tuelle; it was built according to
"a plan proportionate to the lights"
"from then on, and much inferior to that which
"the insights gained since have
"made it possible to conceive. 11 there is no
"even encyclopedic in every way"
"this work that the preliminary discourse-
"A huge gap remains.
"between this discourse and the body of
"the work which is merely a dictionary-
"General secretary. D'Alembert and Dide-
“rt admitted Bacon’s division.
"di classified the sciences into scien-
"these memories, sciences of reason and
"Imaginative sciences. This division-
"sion is vicious, because, each
"a particular science requiring the con-
"courses of all the faculties of our
intelligence, a division that par-
"Tag our intelligence in three parts-
"cults, can only concern
"nuances, and necessarily leaves
"the most essential differences"

s entirely confused. For example-
spleen, we can certainly say that bota-

"Nice requires more memory than
"of reason and imagination, but
"one could not conceive of existence"
"of a botanist entirely devoid of- .
"Seen through imagination and reason. It is
"the analysis of the progress of the mind"
Shamain, which is to serve as the basis for
"The encyclopedia; it's this analysis"
"who must determine the division of this great
"Book of science." Saint-Simon
then undertakes, using the
figure of a tree, to represent the
development of designs in-
cyclopean aspects of the human mind,
from the most remote times until-
than in the future. The stem of this
The tree represents the terms progress-

ground

sifs of the general idea, and its bran-
various coordinations ency-
clopedics corresponding to these ter-
my progressives. The tree divides into
five eras; the first is represented
felt by the top of its stem, which
loses itself in a cloud, where these are found
two inscriptions: Sensations pri-
mitives, establishments of the first
Conventional signs. The four
other periods are designated as
the names and in the following order:
Idolatry, polytheism, monotheism-
me, physics. In the Saint- suite
Simon significantly modified the

explanations he gave at the time:

different terms of this es-
sion. As we can see, the id
The mental message of this brochure is good.
but the initiative does not belong to him
to Saint-Simon. Before him, Leibniz
had glimpsed the plan of a dictionary
philosophical, in order of subject matter,
as can be verified in the
Essays on Human Understanding and
especially in the Discourse concerning the

method of certainty and the art of in-

to boast. But on what Leibniz did not-

Saint-Simon had only indicated that
wanted to build an entire system. This was
its pitfall. After having laid a
While the principle is correct, it distorts its application.
tion, and the further he advances, the more he goes to the
drift. because he forgets to take
Panalogy as a guide. This suite
one of his works bears the title of
Memoirs on the Encyclopedia; but
It was never published. V. Réor-
ganization of the 'euro society-
pagan, or On Necessity and
ways to bring the peoples together
Europe as a single political body,
while preserving each person's nationality
ality, by Henri Saint-Simon and
Augustin Thierry, his student, Paris,
1814, one volume in-8°. This work was
inspired by the events that ame-

da-

brought about the fall of the empire. Saint-
Simon was then a supporter of the regime
parliamentary, but later he did not.
he considered him more than just a
a way to facilitate the passage of the
Feudalism in the form of an association. The
English constitution, with the amendments
growths of which it is susceptible
seemed to him the most par-
a fact which the peoples could ar-
river, and consequently he su-

hated adoption by all the na-

tions. He proposed the establishment
of a European parliament which would have
had functions, in relation to
peoples he would have represented, of
to maintain peace between them and to ad-
to minister their common interests.

"Special confederations;
"He said, opposing coalitions"
"interests will bind Europe in
"this sad state of war of which we
"will have tried in vain to pull her;
"This is what the event proves-
"Rail better still, that's what neither
"neither good spirit, nor wisdom, nor the
"desire for peace cannot make
"avoid; assemble congress on con-
“Congress; multiply treaties, con-
"ventions, accommodations;
"nothing you do will succeed"
"only in war; you do not destroy it-
"ground floor, you will be able to do everything at
"More than just changing her location. The Eu-"
"Rope is in a violent state, all
"They all know it, everyone says it; but this
"What is its state? Where does it come from? a-
"Has it always lasted? Is it possible?"
"That he should stop? These questions are in-
"Core without response. At every meeting"
"of peoples, as at any gathering"
"Men need institutions"
"communities, we need an organization-
"tion; outside of that everything is decided by
"The strength. To want Europe to be..."
"peace through treaties and congresses,
"it is wanting a social body to sub-

She.

"It is based on conventions and actions"
"cords. We affect a contemptuous su-
"perb for the centuries that we call
"of the Middle Ages; we see in it only a
"times of stupid barbarity, of igno-
"Ranky, crude, superstitions"
"degrading, and we do not
"Note that this is the only time"
"where the political system of Europe
"was founded on its true basis,
"On a general organization."
After recalling the deadly wars
triremes that have succeeded one another since
the fall of papal power, which
had been until the 16th century the link
of the European association, he con
continues like this: "Despite so many examples
"so striking, the prejudice was such

"that the greatest talents have not
"could not fight against him. Not all do
"dating only from the 16th century the system
"European policy; all have
"looked at the Treaty of Westphalia"
"like the: true foundation of this
"system, and yet it would suffice"
"to examine what has happened since
"this time to feel that the balance-
"The power dynamic is the combination of"
- the most false notion that can be
"done, since peace was the goal"
"and that it has only produced wars-
“Res, and what wars!” Exaini-
nant what should the attractors be
goals of parliament which he proposes
institution, he wants him to be in charge
to organize and monitor the instruction
public tion, to pronounce on the
disputes that could arise
among the associated peoples, finally of pro-
to lay and direct the large colonies
nisations, general colonizations
across the globe. As for the manner
of which this large political body should
to be composed, it only admits the
men in whom the dispositions
natives, education, work
usual have subordinated the consi-

specific conditions, ailments
local vices and affections
general. He then proposes, as
means of arriving at the establishment of
European Parliament, the pre-meeting
flag of France and England

under a common power. This pro-:

position, in the circumstances where
It was done, it couldn't fail
to be poorly received; but Saint-

Simon was not a man to back down.

in front of your obstacles. Everything else
his plan is also based on

vain utopias. on chimera-

thoughts of peace and of
see universals. VI. Letter from Henry
from Saint-Simon to Messrs. Comie and
Dunoyer, inserted in volume III
from the European Censor (1814), p. 334
to 356. VII. The Defender of Property-
national domains, etc.
Paris, 1815. Only 11 of them appeared
prospectus. VIII. Profession of faith
the authors of the announced book
under the title: The Defender, etc., Pa-
ris, 1815, in-8° of 8 pages. IX. Opi-
agreement on the measures to be taken against
the coalition of 1815 (with Mr. Aug.
Thierry), Paris, 1815, octavo, 14
pages. X. Profession of faith of the count

Saint-Simon's comments on the invasion,

sion of French territory by Na-
Poléon Bonaparte, Paris, 1815, octavo
4 pages. XI. Some ideas about-

put by M. de Saint-Simon at the as-

general assembly of primary instruction
mayor, Paris, 1815, octavo, 4 pages.
XII. Industry, or Discussions po-
litigious, moral and philosophical
in the interest of all men
dedicated to useful and independent work
pendants, Paris, 1817 and 1818, 4 vols.
in-8°. Saint-Simon had as a collaborator -
raters, in this work, Messrs. Saint-
Aubin, AugustinThierry, who takes it
the qualification of adopted son of Saint-
Simon, and Auguste Comte. The first

!

volume consists of the three opuscu-
the following, which had been printed
at the same time, and that we bring together
only under a new frontis-
piece. These are: 1° The Literary Industry-
raire and scientific allied with the in-
commercial and manufacturing industry
Laughter, or Opinions on Finance,
politics, morality and philosophy
Sophie, Volume One, Part One
tie, finances, by Saint-Aubin; 2°
Part two, politics, by Ang.

Thierry; 3rd part, finance-

- these, by Saint-Aubin. The rest does not
This door is the north of Saint-Simon.
the work alienated the protectors that
Saint-Simon had made himself in the world-
of financier. Some of them
they had encouraged his first
publications on the industry, and had
authorized the author to give himself in
their leaflets supporting their names;

but when they saw that the goal was not-

it was nothing less than organizing them
in a political party, when they agree-
said they called upon him at the head of
Public administration, they were
frightened by the alliance they had
contracted, and by a letter dated the 30th
In October 1817 they petitioned the prefect
police officers willing to order
all the newspapers to record the de-
formal flavor qwils made opi-
unions contained in the third vo-

blade of Industry. They declared

more than by subscribing to the book
of Saint-Simon, they had wanted
to perform an act of alms and not of sym-

pathy. This letter was signed by
MM. Cottier, Vassal, Heztseil, White,
Hottinguer, Gros-Davilliers, Deles-
serves, Casimir Périer, Guérin de To-
No. However, all the magnates
finance did not disavow the
innovative, and among those who res-
faithful Jacques Laffitte figure-
would be in the first rank; which gives

reason to believe that there was in all
This has a political purpose. XII. The Poli-
tic, by a society of people of let-
tres. Mélanges, volumes I and II, Paris,
1819, octavo. This work, which appeared
periodically, had to be divided into
four parts, each having its own pa-
specific training, 1° Policy
pure; 2 Literary policy; 3 Po-
scientific literature; 4° Mixtures.
This last part alone was able to-
forgotten. Saint-Simon had as a collaborator-
author in this collection, Lachevardière,
former consul, known for his op-
ultra-revolutionary unions. XIV.
The Organizer, Paris, 1819-1820,
One volume, octavo. This work was published by
detached pieces which then
were brought together in a confused manner in
successive editions. It's in
the first delivery that is
this parable we were talking about
and which earned the author a trial in
Assize court. XV. Letter from Saint-
Simon to the jurors who must pro-
to comment on the accusation brought against him
tre lui, Paris, 1820, octavo of 43 pages.
XVI. Considerations on the measures
to take to end the revolution
tion, presented to the king, as well as to
Farmers, traders,
manufacturers and other industrialists
who are members of the Chamber of
deputies, Paris, 1820, in-8°, XVII.
Three Letters to the Farmers,
Manufacturers, traders, etc., Paris,
1820-1821, in-fol. and in-8°. XVIII.
Letter addressed to the industrialists,
Paris, 1820, quarto, 4 pages. XIX.
Six letters on the Bourbons, addressed-
gifts to the king and to industrialists, Paris,

1820, octavo. XX. On the industrial system
Triel, Paris, 1821, in-8°. XXI. Of
Bourbons and Stuarts, Paris, 1822,
in-8°. XXII. Catechism of the Indus-
triels, Paris, 1824, in-8°. XXHI.
Literary and philosophical opinions

word

and industrial, Paris, 1821-25, in-8°.
Saint-Simon had the following collaborators:
in this publication, Messrs. Léon
Halévy, Olinde Rodrigues and the doc-
Mr. Bailly of Blois. XXIV. New
Christianity, dialogues between a
Conservative and an Innovator, Paris
1825, octavo. Saint-Simon also has
provided some articles to the Censor

European and left in manuscript form.

several works, including those by Mé-
memorabilia on the Encyclopedia and on
the science of man. His student,

Olinde Rodrigues, had undertaken

to publish a complete edition
of his works, but two installments
only appeared in 1832, in-8°.
They contain, in addition to some

fragments of Memoirs written by

The author on his own life: 1° the
Letters from a resident of Geneva;
2. The Parable; 3. The New Christ
Christianism; 4° the Catechism of the In-
industrials; 5° Views of the property
and the legislation. The publisher has some
plus added a few pieces of his
sometimes in the form of an introduction,
sometimes in the form of notes. — Among
the works of which Saint-Simon has

summer. The object we will mention: 1° The
contemporary reformers, by
Mr. Louis Reybaud, whom we have
spoken and who won a prize at the con-
science class course
rallies of the Institute; 2° the Exhibition
of his doctrine, published by one of his

students; 3rd Traps and quackery
of the two sects Saint-Simon and
Owen, by Charles Fourier. We find
in the Biography of Contemporaries-
rains, by Rabbe and Boisjolin, and in
The Dictionary of Conversation,
apologetic notices obviously-
composed by followers.
recently published in the Phalange
a biography of Saint-Simon in
the same spirit and equally lacking-
a degree of truth and accuracy.
The poet Béranger dedicated a portion of his work to him.
a song he titled Les Fous, a
a passage that we feel compelled to quote:
AE

I saw Saint-Simon, the prophet,

Rich at first, then in debt,

From foundation to summit,
- Rebuilding society.

Full of his unfinished work,

He was old and would reach out his hand to her.

Surely ihk embraced the thought

Quai must save humankind.

We could be mistaken about the veri-
the meaning of these verses is clear if one does not read them.
I don't know if it's in the same volume.
obituary in praise of
Saint-Simon, and if in this notice
the wish that was not expressed
someone is tasked with writing a story-
conscientious history of the philosopher re-

trainer. This task, we believe
having filled it; but we do not think-
sounds. not that it be in a way that
to deserve the praise of the famous singer
sonnier.

Fe

is

+

ARMAND

BAZAAR

: BY VILLENAVE.

(Extract from volume LVII of the Universal Biography, published in 1834.)

rs GES NE ER ner

BAZARD (AmanD), ar- man
tooth and dreamer, one of the founders
of Carbonarism in France and one
of the first two Supreme Fathers
of the Saint-Simonian religion , not, na-
quit around the year 1792, when the throne
and the altar collapsed together.
Its cradle borders that of the re-
public, his childhood is linked to
consulate, his adolescence during the empire,
his middle age at the restoration, and the
great reverie of his apostolate to the
revolution of 1830. One of the ev-
followers of the new religion,
Mr. Emile Barrault informs us that

Bazard and Enfantin had in

Olinde Rodrigues a precursor who
baptized them in the waters of Saint-
Simon, who announced them to the world,

raised them, and, too modest, began
then in the shadow of their altars:
« By Saint-Simon Olinde Rodrigues
"had learned to believe in destinies"
"of humanity, and he had taught
"These destinies to our father and to
"Bazard... This legacy of Saint-

“Simon, our father, RECEIVED it from

∗ Rodrigues. » (Latest issue of
Globe, April 20, 1832.) — We do not

let us not pretend to give an exposition here-
complete separation of the doctrine of the new
evangelical calves who, moreover,
would need a little bit of
concordance, we think, as
Mr. Léon Halevy, who, speaking of
Saint-Simon said it very well:

TN was founding a school, not a church.
Therefore, we will not examine whether
Mr. Barrault was right to say that
Saint-Simon did not participate in the Last Supper.
and bequeathed his work to a doctor;
that he was wrong not to call the

woman to reign with him; that for

For this reason, he was only Le Mai-
TRE, and left the glory to another
to be THE FATHER. The MESSIAH px DISu
AND THE KING OF NATIONS. When he
this is a precursor, again my-
sie, again incarnate verb, of
transformation of property, of
new religion, new politics
velle, it is necessary to treat grave-
ment the finatière, and not to go
take up offensive weapons in
the arsenal of the unbelieving detractors.
We will therefore limit ourselves to citing the
works of the Father, or of his Apostles,
applying this to themselves, in order to

that they have no reason to complain about
their great axiom: To each
according to his works. — In the month of October-
In 1830, Bazard and Enfantin made
to print, under the title of Religion
Saint-Simonian, a Letter to
Mr. President of the Chamber of
deputies. 11s begin by rappe-
first, at the session of September 29th,
Mr. Mauguin, in pointing out the existence
of a semi-religious, semi-
philosophical, "had represented it,
"From a very benevolent perspective,
"as a teacher the community"
"property," and that, in the session
the following day, Mr. Dupin, in par-
from the same company, had repro-
following his colleague's assertion,
adding that the Saint-Simonians
were still asking for another com-
community, that of women. Then
the two pontiffs of the new religion-
they seek to justify themselves, and re-
_ grow as if false, but in ter-
my very singular, the double as-
The two MPs' statement: "Yes,
"No doubt," they say, "the saints-"
'Simonians profess, On the future
* "of property and on the future of
“Women, ideas that are
'specific, and which relate
"to very particular views as well
"and all the latest news on the reli-
"region, on politics, on the power-
"See, on freedom...; but he is..."
"These ideas are sorely lacking in many ways"
"That is, those which are attributed to them."
Bazard and Enfantin therefore declare
that they reject the equal sharing of
My property; that this equal sharing be-
would cause great violence; but,
as they believe in natural inequality
the turmoil of men, they want that at
the future, let each be placed according to his
capacity and remunerated according to his/her/its work
true. Consequently, they limit themselves
So, they say, to continue the

destruction of the heritage. « {ls de-
"command that all instruments
"of work, the land and the expi-
"laux, which today form the
"fragmented land of properties by-
"particular, they gathered together in one
"social fund, and that this fund be
"operated by association and hier-
"chicly, so that the
"each person's task is to express
"of its capacity, and its wealth, the
"Measure of his works." The pro-

pri-

impure village of idleness, that is to say-
to say that of living from the work of others
That's how Bazard and his
buddies intended to respect the
property rights, by making
all the lands and all the capitals
global rate, a social fund. Sui-
before this first fundamental dogma
of the Saint-Simonian religion, the
fathers were only stripped in
their children; it's for their en-
children they had raised and cared for

their fortune, and they could not, at

their death, to bequeath them a penny;
so that, for example, if the eu-
children of a millionaire were confessed
whether they are weak, stunted, or imbecilic, they
were no longer to be paid, on
the social fund, where their great strength
tune would have been, engulfed, that according to
their capacity or according to their wishes-
vres, that is to say, much less:
that. | |

1°... these childlike men

Those who arrive every year from Savoy, .

And whose hand lightly wipes
These long gifts clogged with soot.

It wasn't the agrarian law, it was

What's more, it wasn't equality.

but inequality and aristocracy in

misery. And as for the mode of re-
distribution of the social fund throughout
the human family, consisting of
of approximately eight hundred million individuals

dt

vidus distributed throughout the world, de- .

then the Cape of Good Hope
all the way to Spitsbergen, from Earth-
Fire to Greenland, and em-
encompassing not only Europe,
Asia, Africa, but also America
Mauritius and Oceania, Messrs. Bazard and
Enfantin was supposed to take care of this
small tasks, the execution of which did not affect them
seemed neither impossible nor difficult,

notwithstanding the three thousand sixty-

four languages which, according to Adelung,
are spoken about across the globe, nonob-
stant the considerable number of
various religions, and customs, the
customs and prejudices much more di-
Many more payments are still being made. As for
to women, Bazard and Enfantin de-
declare in the Chamber of Deputies not
wanting their complete emancipation

passion, but without claiming to abolish
the holy law of marriage, proclaimed

by Christianity, given that they
came to perfect it,
to accomplish it, and not for the Island
destroy. But how do they mean-
they will know what marriage will be like from now on
under their pontificate? "The religion of

"Saint-Simon, they say, is not coming:

"to put an end to this shameful trafficking,"
"thanks to this legal prostitution, which
'under the name of marriage, etc.' He
here, in the doctrine, there is a certain-
Your reluctance, but the terms which
the envelopes open the field to

broad interpretations. Razard and

Childishly, they end up announcing
that they are not affiliated with these
companies "that have an important mission-

"the burden to be met, that of defense-

«dre in France Îla DESTRUCTION
"operated by the events of July-
"let, and to determine the movement-
"How will this DESTROY-
"tion to all of Europe: this

_etèche, they say, is eRANDE, she

"is LEGITIMATE, etc." — The Chamber

MPs paid no attention
to this grand manifesto of disorgani-
social station. The government
allowed the temples of the new to open
old church in Paris, in Lyon, in
to other cities as well. We ran
to religiously preaching

aharchiques: the crowd was large

to sermons, to conferences. Ba-
zard, Enfantin and their apostles do not
They didn't call themselves republicans, they didn't
They didn't believe it, they didn't want to
being. Their doctrines on hierarchy-
rarchy, on the omnipotence of their
pontificate, were found to be much more
in relation to the claims of
Boniface VIII (1), that with the dogmas
policies of Marat and Robes-
stone. They were, moreover, very-
peaceful; the holy word-
nothing should have been enough to change everything.
to turn everything upside down. All it took was one
or two Supreme Fathers, some
apostles, a newspaper and mission-
naires, with which they said they
would drag the world into what

they would make all the riches

(1) Or see the article Boniface VIII,
in volume III, page 110 of the Uni- Biography
Verselle, what were the claims of this
pope for the supremacy of the sovereign pont-
tificat over all the powers of the earth, and
the dissensions that followed between
Philip the Fair and the court of Rome. He is
It's hard to believe that all the Saint-Simo-
niens had seriously had such things
ideas about the omnipotence of the supreme Father-

. me; but we do not teach that the secret

The leaders' thought was not to overthrow

successively all the powers of the s0-
society, in order to put themselves in their place; because
without that we can say that their entire system-
theme, all their efforts would not have been
what a silly utopia, ridiculous demons-
trations, But, thank God, they were in-
core far from reaching such a level. For
To achieve this, it would have been necessary to go through many
revolutions and calamities. Thus, one has a strong

It was a good thing they stopped them on the river.

[Editor's Note.]

Year

— 9) —

of the land a single social fund, the-
what would be unequally shared in-
three eight hundred million Saint-Si-
Lappish, Chinese, French
Indians, Germans, Madagascans,
English, Iroquois, Italians, Arabs,
Danes, Tahitians, Cossacks, Kaffrians,
Jerusalem artichokes, etc., and very strict-
each according to their ability
To each according to his deeds. Oril
happened, and it was in the 19th century, that

this 'strange' doctrine found good

number of supporters. Men
enlightened, graduates of the polytechnic school
that doctors, scientists,
men of conviction, made themselves re-

cevoir apostles. Several even ven-.

declared their assets and paid in
rent the entire price in the
large fund of the uni- social fund
Versel, which was established on Taitbout Street.
Wouldn't one say that, if epidemics
physical ravages of time in
time the earth, there are also ears of corn
moral demias which, at certain times
They are invading! And it is not
It is worth noting that
At the same time, jointly with
the Saint-Simonian vertigo, reigned
Confusion in literature. Racine
was declared sunk,] Ronsard put
above Voltaire, the language
French culture dragged back to barbarism

dramatic art towards his childhood, the
sublime, verging on the grotesque, society
towards the great days of anarchy.

And several newspapers were entering.

this vast confusion! The Institute'n'é-
raised only a timid voice; the gou-
government, without planning, seemed
Watch and wait. Infiltration
uncontrolled poisons in the
society and literature were being formed
_ without obstacles, and when evil has
shown with all its dangers, the
| Moral gangrene was so before in
the masses, the sick and the doctors

They have compromised themselves, and that

the remedy proved almost as effective
Dangerous as evil.—Dogmas
religious figures of Saint-Simonianism were
much less intelligible than his

'political dogmas. God was unity'

absolute of being, humanity a being
collective, and humankind one
great individual that it was about gold-
to organize into a universal association.
The new gospel was heralded as-
a reminiscence of Spinozism:

like a mystical pantheism,

like a religion without a deity.

Saint-Simonianism owed its first

vogue for the love of new things and
to the simultaneous weariness of doctrines
political and literary figures who...

silenced the anarchic tumult in
The streets, The dramatic innovators
on stage, and the frenetic genre
in poetry and novels.
Bazard and his co-pontiff, to better
to regenerate the world, they judged to pro-
pos to add to their preaching and
to those of their apostles, a great
publication of books that would
distributed free of charge. They made reim-
first published in 1825, the Catechism of
industrialists, work of Saint-Si-
my. They collected, the same an-
born, in one volume in-8°, the Opinions
literary, philosophical and industrial-
triels of preachers of their doc-
trine; and, in the same year again, they
began the drafting of the Pro-
conductor, philosophical journal, etc.
of which four volumes in-8° were published.
The Exposition of the
Saint-Simon's doctrine in an ivo-
lume in-8°, which, reprinted in 1830,
had yet a third edition;
a synoptic table of the doctri-
no, in two sheets Jesus-Atlas, pre-
ceded (1830) the appearance of the Orga-
nisateur, weekly journal of
Saint-Simonians, which was continued

in 1821 and in 7 volumes in-8°. A
sez large number of other publica-
free publications appeared in 1831.
The main or most unique-
their titles are: Communion gé-
general; Means of removing the im-
Pots on the salt and draft speech
of the crown; Political economy
that; To industrialists; Letters on
Legislation; The press; Meeting
general family (work
continued); Letter on calm;
June, to the workers; Petition of a
proletarian in the chamber of deputies
Reports to the Supreme Fathers
Regarding the family situation: But
all these books and these two newspapers
(the Producer and the Organizer)

had little impact in
the world: it was necessary to search for
more extensive means of advertising,
because the two suppressed Fathers were not
unwilling to let their light
hidden away. But then, it existed
a newspaper that had taken a title

ambitious (the Globe), and like the

two fathers wanted nothing less
that universal regeneration, and the
a complete overhaul of all the peoples of the earth

in a single congregation, of which

they would be the supreme leaders, they
thought that the Globe must be
by its title the best trumpet
'of their gospel. This newspaper, of which
the original dated back to 1824, was
firstly, that a literary sheet, and
he had achieved a success that was not
argued that in its early days.
Soon young ideologues will be...
They were involved in the writing process. There were
among them were talented men;
but their friends praised them in vain
long, somewhat ponderous articles,
even if a little pedantic, the rep-
tation of this sheet, which became quotation
Tidian and political, weakens quite
quickly; and finally she was tra-

vigil of the greatest illness
from our newspaper, the Enani, which makes people flee
readers and subscribers, when the
Saint-Simonians, who had already
slipped into the editorial staff, seized upon it-
were entirely relevant, and the Globe ap-
then went to the two supreme Fathers
my. Its title, which responded so well
in their view, was preserved with this
Addition: Journal of Religion

Saint-Simonian, and with this dogma

fundamental for epigraph: 4 cha-
each according to their calling, to each their own.
on his works. They added further in
head of all the numbers these indic-
tions of the new religion: Asso-
Universal cation; Appeal to women
my; Peaceful organization of
workers; and a notice to the public,
who: followed immediately, was
conceived in these terms: "The publica-
"The Globe's tion is not a speculation"
“lation is a work of apostolate.
"Political education, closed off"

"in this newspaper, is distributed to

"same conditions as the others"
"teachings of the holy religion"
"Simonian, that is to say, gratuitous-
"lying." Thus the Globe gratis
cost the two Supreme Fathers
one hundred thousand francs per year,
and it was, at the expense of I know
which, printed and distributed during
nearly three years. The last nude-
Mero appeared on April 20, 1832. — But
The scandal had already begun with the
division within the sanctuary. Mr. Mi-
Chel Chevalier, editor-in-chief of

"Globe, had announced by a wax-

area of major changes surve-
naked in the Saint-Simo hierarchy
nieune. Bazard replied on November 23rd.
1831: "The narrative (of the facts contained
"in this circular) is evident-
"falsely, and for what it does not
"Don't say, know the serious causes and
"deep things that led to what happened"

3

"passes into the heart of the doctrine of
“Saint-Simon, and also, for this.
e-qu'il sait particulier le quoi qu'il est
"affects the determinations of the per:
"sounds that have ceased to be in com-
“Communion with Childishness…” Their
"energetic protests against the
"doctrines that led to the crisis"
"current there are completely not-"
_“seen in silence. As for me, I
"I never claimed to be withdrawing,
"To reflect or to abstain. After
"long debates... I distanced myself-
"born from a background that I myself have-

"will have largely contributed to

"Furmer... Several members of
"the old Saint-Simo- hierarchy
"Niennes are now intimate-
"United in the feeling that has
"determined my conduct, far away
"that none of us feel his faith change-
"to conceal, to want to remain in the re-
"picking and abstaining, we will
“On the contrary, let us feel a greater faith
“more ardent than ever; all of us
"We are resolved to redouble our efforts"
"activity, etc." But this artistic faith-
teeth and this activity did not serve
You're welcome. If there is, in all the as-
associations of innovators, of men-
my violent and pre- movements
In addition to those who have rushed, there are also less impulsive minds.
fiery in their impetuosity.
The most extreme parties have
also their moderates. Bazard suc-
combat in the debate that opened
in the presence of all the Saint-Simo-
nians. He was deposed from his quota-

part of the pontificate at the end of November

in 1831, and it is said that the female popes
contributed significantly to the fog-
to examine the two popes and their doctrines.

Father Enfantin had proclaimed himself
and had been recognized as the sole Father of the Su-
First on November 27, 1831.—After
the schism, the new church appeared
visibly lose their luster.

success, glory and the funds of the a-
The postulates lowered at the same time.
Then a new phase began:
the major meetings and the pre-
The cations ceased, the temples and the
Globes were abandoned. We sou-
gea to sell to the faithful what jus-
that they had been told there: they were an-
nouça the price of everything that remained
of the doctrinaire wardrobe, ser-
mons, newspaper, various publications
his; and, a few months after having
forced Supreme Father Bazard to
To withdraw and to reflect in spite of himself
the Supreme Father Enfantin declared
that he was going, but of his own free will,
he said, to withdraw and reflect
himself. 11 disguised what was
which became a necessity under an appa-

_renteinspiration (2): it seemed an-

to announce his retirement in the desert
would soon be followed by that of
its precursor (that's how he ap-
peeled Christ), from the entrance with

triumphant palms in the

Mr. "Mrs. SR 0 0

(2) The discrediting and forced retirement of
Suints-Simonians "Were not only
because of the hassles that their cause-
the police and the ridiculousness of which the ac-
They were wiring a few newspapers, but well
rather the poor state of their situation f-
financial. Driven from the Taitbout room, they
had still been responsible for five in Paris
expensive rents, four rooms where they pro-

they shared their doctrines and instructions
tions to the workers, and a very nice apartment-
ment rue Monsigny, where the father lived
Enfantiv. That's where they gave during
the winter of 1832, and until after the invasion of
cholera morbus, musical evenings and dance-
jumps, where nothing was spared. Everything happened there-
knows quite well, and the masters
ceremonials were very gallant in-
towards the invited ladies. Those who were af-
girls affiliated with the sect wore a white ribbon
suspended in a needle-like fashion, As for the brothers,
they didn't yet have any costumes of a
particular form; but most of them
They were wearing blue outfits. While we danced
in two living rooms, and where one could read or
put all the brochures in your pocket
Saint-Simonian women, spread out on a table
in another room, the library was

_Greater Jerusalem of the world. Sketch-
sounds quickly this revolution.
In the latest issue of Globe, Enfan-
Tin bid farewell to this leaf in
a speech addressed to:
At Mox»x. Kile starts with this

Protocol: ME, FATHER OF THE FAMILY

NEWS; which is reminiscent of the signing-
The lineage of the kings of Spain: I, the
King. 11 continues in these terms:
“God has given me the mission to call
"the PROLETAR and the WOMAN at one

"A new destiny." Everything else:

is in the same style. After rapping-
peeled his efforts to achieve the association-
universal cation and to bring it into
the holy human family, by means
of what he calls his charter for the future;
after saying, "I am strong," he
He adds: I have spoken, I want to act.
The apostolate is established; I withdraw,
with forty of my sons, in the
the very place where my en-

fance, on one of the heights which do-
Minor Paris (Ménilmontant). You
You have my word, you will soon
My actions; but I want to rest
to be silent. And the Globe did not appear
plus(3). At the same time, the me- room

the arena where groups of orators and dia-
Lecticians expounded their principles, responding-
addressed all objections, with more or
Less talent, but still polite.
and moderation. However, alas! the view of
mahogany cabinets, well-stocked bookshelves
linked, and on whose gates sealed Isles
the signs were affixed, already announcing that the
the torch of Saint-Simonianism shone brightly with its
Last glimmers of light. So much extravagance, so much
of expenses to throw dust in people's eyes and
To attract followers to the sect, they had
The resources were exhausted; hence came the cessation.
da Globe, announced at the last ball on April 18th,
and the retreat to Ménilmontant, which did not take place
that a month after the death of Mrs. En-
fantin, to whose convoy the Saint-Si.
Raouïeus did not yet have the costume
which they took from their Carthusian monastery.

(3) It was at this time that Enfantin
lost his mother. The announcement cards

tropole, rue Taitbout, and the suc-
Cufsale of the Athénée, Place Sorbonne,
were abandoned for free to
scholars and artists for courses
public events, concerts, or exhibitions -
Table settings. But, before we get into that
to retire with his forty sons to Ménil-
amounting, the Supreme Father had instructed-
killed ten apostles (4), who called themselves
his college. Three of these apostles,
Messrs. Chevalier, Barrault and Duveyrier,
also inserted their speeches of a-
God in the latest issue of
Globe. Mr. Barrault makes of the father En-
Fantin the Messiah of God and the Rot DES
NATIONS, in which his sons exal-
tent today and the earth exalts it
tera one day. He also said that the
the world sees in him its Christ; and he
adds: "Our Word is in the middle-

"in place of you; you will embody it in
"You... The world is ours: a
"A man will rise who has a forehead of
"king and the entrails of the people,
* because he has the heart of a priest,
"And this man is OUR FATHER, etc."
After returning this to Mr. Enfantin
A magnificent testimony, the apostles
treat themselves with a little
less humility than the
apostles of the Gospel. “And first,
"said Mr. Barrault, you should know what it is
"than an apostle. The apostle faithful to
"the sovereign orbit of the MESSIAH re-
"The light of that star flickers in the distance"
"immense (it's still Mr. En-

were thus conceived: “RELIGION Sarxr-
SIMON1IENNE. Mrs. Enfantin, mother of
Our SUPREME FATHER died this morning
(April 22nd); I am charged by our Pxrx
We are thrilled to announce this news.
I beg you, in his name and in that of
all his children, to attend the convoy, etc.
Sign Micuer CHekvarier, APOSTLE.

(4) Messrs. Michel Chevalier, Charles Du-
Veyrier, Fournel, Bouffard, Lambert, Bar.
rault, d'Eichtal, Stéphane Flachat, Ri.
gault, etc.

"Fantin"), enlarged by its own
"rays, and he himself is the center."
"and, like the developer of which it is
"The satellite is a world unto itself. It
"touching the greats with one hand"
"the earth, and on the other hand to the masses"
"trembling; he is a prince, he is
“People. Listen; he is prophesying…”
"and here is his poetry, putting a
"Honeycomb on her lips, she
"balance on burning wings."
"Now applaud the speaker,
"He moves an assembly. To him the
"Desert, he is a monk! To him the cha-"
"He's a gentleman! To him the
"in the city, he is a man of celebration, of

"Pleasure and elegance! To him the

"Travel, he is a pilgrim! To him the

"Danger, he's a soldier! It's up to him to..."
"Vail, he's a proletarian! He loves the
"He worships him as a Messiah, like a father."
"like a faith, he serves it as
"a master; for he bears the Messiah"

"of God and the King of Nations."
"That is the truth." That's it.

what men wrote in 1832
of conviction, which were not without
talents. Mysticism aside, isn't it-
This is not the style of our playwrights
days? Bazard, which was no longer there
to be neither messiah, nor Supreme Father, nor
master, nor king of nations, lived
far from the capital, and saw ger-
thus reaped the fruits of his doctrines.
'There was still, in 1832, independence-
damment du Globe, sixteen or seventeen
free publications, including two,
entitled {a Prophecy and the Three
Families had the sad honor of
the fear of being pursued by the self-
rity (5). The total number of puhlica-
Saint-Simonian traditions, from 1825 to
Pink

(5) The latest brochures published by
The Saint-Simonians, in 1832, were not in
generally than extracts from the Globe; the most-
parts appeared before the end of April, The father

Childish, in announcing his retirement, had
2 A

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1832, forms approximately sixty vehicles

has

my or brochures; and, when the apo.
very had stopped writing and closed the
Globe, they had inserted into the
newspapers (Sept. 1832) this notice:
“After employing summonses”
"considerable for spreading our
"faith, we felt that the moment
"had come where we had to sell"
to the books we gave
< to this day in abundance, etc.
They therefore set the price of their
written without bombast and even with mo-
deration; and yet the collection
The complete version was supposed to cost 284 francs.
Several of these writings have become
very rare, among others: The Petition
of a proletarian, the Political Party
workers, and the Collection of
popular sheets. — The ministry
public, which had refrained from supporting
follow when the sermons on the -
woman and on the property were
made in the established churches at
Paris and the departments, were moved
when the Saint-Simonians had
shoemakers, tailors, farmers
cooks and chefs, in a kind of .
Chartreuse in Ménilmontant. There they
they walked around, they worked in
singing hymns whose verses and
Music was their craft. They
had taken neither the hood, nor the
neither cord nor monastic sandals.
Their costume, carefully chosen, dictated by the
'Supreme Father, had something
uncluttered, worldly, elegant.

sends a summons to his children
for June 1st. He was supposed to go down with
his disciples, dressed in the uniform of the a-
peace post, with a banner where cha-
that party would see its true colors. This descent,
delayed by bad weather, then by the
events on Rue Saint-Merry, took place
finally, but did not have the success that was expected.

He was flattered! The procession only appeared...
, masquerade, and only proved that the

ranks of the Saint-Simohians had constituted
drastically lightened.

er

Embroidered on the chest of
Chief, that big word: FATHER. The
Chartreuse had become Sunday
a pilgrimage destination for neo-
plants and walking for the cu-
serious. The Saint-Simonians seem-
they admitted to not having been sequestered on a
height only to show off better.
These small gatherings are displeasing;
The Supreme Father was invited to hold
She closed the door of her convent. But
That was not how he intended to...
collect: the door therefore remained open-
green. The police and their archers inter-
came; the seals were affixed to
the Carthusian monastery, and the public was deprived
the advantage of seeing the new
congregants gather in song
so much. On August 27, 1832, Father su-
The first was brought before the Assize Court,
with Mr. Michel Chevalier, former
student of the École Polytechnique, ex-
mining engineer; Émile Bar-
rault, former teacher in Sorèze and in
Paris; Charles Duveyrier, ex-lawyer
cat, and Olinde Rodrigues, doctor at
the Faculty of Sciences, and which already
was no longer in communion with
Supreme father. Bazard would have figured
also in this trial: but he came
to die, aged 40, in Courtry,
near Montferrineil (July 29, 1832).
The newspapers announced, at this
at that time, that a delegation from Saint-
Simonians, sent by Father Su-
first, had made her way towards Cour-
try, to honor the funeral of
the former co-pontiff, but that the pa-
The widowed and resentful press refused this
tribute, and that the deputies re-
took the road to Ménilmontant without

to have been able to hold forth on the tomb of
deceased. — We know what the result was-
state of the trial of the Saint-Simonians.
Forty witnesses, all disciples of
Messiah and apostles, who came in their
costume, could not be heard

because the Supreme Father to them!
split to swear an oath before God
and before men: he was not
permitted to swear only before God and
THE FATHER. We know that Rnfantin, what-
that it was called the word and the law vi-
boasts, does not shine by its eloquence
sequence, and that the Supreme Father
showed very little in his cane
11 was found guilty, as well as
Messrs. Chevalier and Duveyrier, editors-
Globe writers, "for having committed the
"offense of offending public morals"
"that through the publication of writings and
"speeches delivered in places
"publics," and they were condemned
to one year in prison and a fine of 100 francs
each. Rodrigues and Barrault on the run
rent quits for a 50 fr. fine.

The ruling, issued on August 29, upheld the

seizure of various documents and brochures
published, and ordered that the company
said to be Saint-Simonian would be dis-
hold (6). This stop, of which there was no
The appeal point was posted at the expense
Convicts. — Already the theater
had dangerously injured by the
The new congregation is ridiculous.
before the judgment of the law takes place,
In Paris, an end to its existence.
This judgment gave the signal
of a general dispersion; and, while
that the Supreme Father was being held
in bondage, his disciples had

Their mission was to travel the globe. They...

they began to train the people, but

h PS SES

(6) The condemned, who were awaiting their
colleagues, returned in procession-
lying in Ménilmourant, singing
hymns and canticles, one of which is ter-
miuait par ces verses:

The people are hungry.
The people are miserable.

Later, another police trial took place
eorrectionvelle pour captation de suer-
sion and accusation of fraud; but the
The defendants were acquitted.

no, in the manner of the ancient apostles.
As they made their way aposto-
reading in the provinces, their cos-
tume was chasing after them
women and children. There were in
some shouts, in what-
cities of jeers and sometimes
more energetic demonstrations.
The Saint-Simonians saw themselves reduced
to shake off the dust
their feet, and it is often necessary that
the authority, which rejected their documents
trines, take great care to protect their

people. Neighboring countries. Se mon-

were not very hospitable, and did not spare-
were not willing to taste their
sermons on the unified social fund
Verse and promiscuity. Finally,
the most fervent disciples per-
persuaded that the East would be theirs
easier to convert than the West.
I don't know what prophecy they had
announced that they would find the prin-

regenerative cipe of the world or the

free women among the Turks; they
They set out in search of, and went forth, pilgrims.
mentally ill, looking for a wife
free, not where she could be,
but where it was impossible to seize it
and to procure it in the harems
from Cairo, Baghdad, Aleppo, and in
the seraglio of Sultan Mahmud. This
the apostolic enterprise had its dan-
Gers; the newspapers announced that
the children of the Supreme Father had not
were not viewed very favorably by the
followers of Islamism. Pruden-
This will have curbed his zeal, and he will not pas-
It would not be that the free woman had been found-
raised in countries where the Saint-Simo-
Only they could have imagined that he
It would be easy to discover. As
among these missionaries were
talented men, several of them
They placed themselves at the service of the vice-
king of Egypt, and are busy with
holding (1833) less of his harem

qe deses barracks et de ses arsenals.
— The Society of Christian Morality
'had proposed, in 1832, a price of
500 francs for the best refutation
of the Saint-Simonian doctrine,
considered in what it has decon-

to adhere to Christian morality: but

when this prize was awarded (1833), the
Saint-Simonianism could not tolerate

. to face the test of ridicule, the sarcas-

my newspapers and the mockery of the
theatre, more powerful than the court

'of the assizes. Around this same time

(August 1833), in the third
annual meeting of the phre- society

nological, Casimir Broussais, se-

Secretary General, speaking before 60
plaster heads spread out on the desk,
examined that of Bazard, and announced
that, according to the inspection of the protu-
berances, this first head of the holy-
Simonism had all the characteristics
of a man of action, perseverance,
Intelligence, self-esteem. We've seen
where all these great
faculties. It is right to acknowledge
that if its politico-religious doctrine
tended towards general upheaval,
he was, as were his disciples, prophesied-
cants, dogmatically pacifist. fl
did not want to regenerate the world
through violence, but also through persua-
Sion; he believed that his word would

a revelation, and this revelation

a revolution without fighting and without
heartbreak. But the proletariat,
that the Saint-Simonians were engaging
in their system on the property ct
on the universal social fund, were able to
finding too much delay in regen-.
world order in their means
peaceful and dilatory (7). Bazaar and
Enfantin had a church constituted-
killed in Lyon. The sermons of
Sn -
(7) I! It is not useless to point out

that the doctrines of this sect are lawful
to be entirely new, and that one of them

new apostles had been appointed there-
breuses, followed; and who could assume-

volume Re

finds many similar ones
in the history of religious sects, between
other than that of the monk Dulcino, a heretic of the
12th century, which had established the community-
te of goods among his disciples, in the dio-
Cesea of Vercelli, where he was arrested and burned at the stake.

His wife Marguerite, on June 1, 1307. His

The disciples were then scattered; but one

claims that they would have survived for a long time yet.

to say that they had no influence
about the misfortunes of this city?

Marguerite de Trente, in Mérindoi and Cabrières
and Longinus Cataueo of Bergamo, who perished
in the flames in 1307, were also the
leaders of a large sect, which we cannot-
master the Gaszari. They admitted the commun-
tied up in goods and that of women (see.
Muratori, Rerum ütal.iscript,, tWX, and the Sto.
laughed Vercellese, by President Gregors,
volume 1),

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Fi LAST ERA

_ OF

SAINT-SIMONISM.

because OF BERGERS,)

This sect took its name from
Count of Saint-Simon, who gave himself-
born as the analogue of Socrates,
but who, although he called an ex-
new plication of the doctrine of
Christ had not renounced the Christ-
{ianism. Several of his disciples
acknowledged that, as an industrialist,
He had ruined himself, as a thinker he
had exhausted himself taking all the
forms, without ever managing to strike
the spirits; that finally, as mora-
On this list, he had committed suicide. On this last-”
To deny it, there would be many others
things to say. Those who knew him
'know, indeed, how he gave

the example of this emancipation that

His disciples preached to France.
Some positive ideas presented
in his writings or in his interviews
hers were exploited after his
death... Little known before the revolution
tion of 1830, the Saint-Simonians the-
They saw Ja's head immediately afterwards. All
their dogmas obviously tended
to replace Christianity.

main ones - were their God-touf

or universal pantheism; the Nega-
tion of original sin; the Claim-

Lion to rehabilitate the flesh; the Abo-
The elimination of heredity; the suppression

from any place of punishment after the

death; finally the Deification of Saint-

Simon and Enfantin. The Saint-

Simonians also failed to recognize the history
history and human nature in.
their famous question of the woman,
me. They accused religion of being an- .
tick of having oppressed the woman in

holding her as a slave, and reproached the
Christianity for having sought it alone-
to protect it and not to emancipate it

ciper, which was finally what the
Saint-Simonianism, which proclaimed it
free and independent... Everything that
Christianity says or does for the

woman tends towards only one goal, this-

him of the union with man, of the union
the most complete and the most perfect;
On the contrary, all the advice from
Saint-Simonianism only tends towards the
to separate, rather than to distance it from man.
It follows from this that, if the advice and the
precepts of Christianity were
followed, the happiness of the woman, iden-
tified to that of man, he would be
equal; on the contrary, if the teachings-
elements of the new religion had

If it had prevailed, there would no longer have been any union.
Neither society nor happiness for the woman
me... The more independence she has, the more
His isolation would be great, even more so
His condition would be unnatural._The con-
_ Seils of Saint-Simonianism, pushed
in their ultimate consequence,

would amount to nothing less than

put an end to the reports of
man and woman, and the end of

world would inevitably arrive, so much so

There are hidden absurdities in this

Saint-Simonian theory. — The iliu-

Sion was great for a moment when
the new religion, as they call it-

peeled, began to develop
under the almost divine influence of Ba-
zard-Enfantin. After founding the
hierarchy, they founded the ceremonial-
denies that were supposed to accompany the
different acts of life, that is to say
Communion, marriage, death.
The Saint-Simonian Communion
consisted of a kind of commun-
nition of thoughts. Thus, at the pre-
'First general communion, in 1831,
all family members, pre-
successively speaking, ma-
protested their adherence to the revelation
tion, coming from Saint-Simon by the
channel of the Supreme Fathers, and their es-
hopes in progressive destinies
human characteristics. At the same time
the first adoption of
children, or their admission within
of universal communion, which
It constituted the baptism of equality.
a Saint-Simonian marriage, at least
that of Alexander of Saint-Chéron
with Claire Bazard, did not announce
that faith was alive in the heart of his
apostles, who, not content with
the Saint-Simonian consecration,
made every effort to ensure that their
the union was legitimized not only
'in front of the civil officer, but in front of
the Catholic Church. The first ce-

volta the spirits.

the burial ceremony gave
to Jules Lechevalier to proclaim

that, through death, one accomplishes in
the bosom of God, a phase of life
eternal. God is life. God is
All that exists, God is love.
While the preaching of Saint-Si-
One was open to the four
corners of Paris, propagated by the Orga-
negator and by Le Globe, by voice
and with the pen of a great many
young talents, Dory was asking herself
Marseille as a missionary of the
new religion; but he closed
soon his school, disgusted, skeptical-
that, neither Christian nor Saint-Simonian.
Like him, Hoart in Toulouse, Le-
Monnier in Montpellier, Laurent in
Rennes, Leroux in Lyon, Talabot in
Brest, Bouffard in Limoges, Jules
Lechevalier and Adolphe Gueroult
in Rouen, Duveyrier, in Belgium,
d'Eichtal in England, etc., lived-
rent d'abotd on what their doctrine
had something good about it, that is to say, about what they
had borrowed from Christianity.
But the Saint-Simonians had to
to fail, even less so because of

their dogmas, their pantheism,

of their variations on the nature of
God, because their morality re-
Bazard had been
constantly disagreeing with En-
Fantin on the political question where he

wanted to introduce the element of war

and on the moral question where he refuses-
knows how to ratify the ideas of his colleague-

concerning the emancipation of

the woman. Childish, starting from the prin-
philosophical concept that man has
right to make his own mo-
rale, argued that it was absurd

to impose this law on women which
According to him, it came solely from
the man, that the woman
She finally did her own thing... Eu

Furthermore, Enfantin claimed that it was necessary

that the woman should be involved
of the priesthood; that it was therefore necessary to for-
sea a new priesthood, which would be
composed of men and women;
that these were the priestesses and pre-
very new people who were supposed to lead
and harmonize in the future the ap-
young intellectuals, prepare and facilitate-
to read the union of beings with affections
deep, that is to say those who have-
always lies to the same person,
with people with strong emotions, the-
which cannot be satisfied with a
their only love, and they need to change it.
often the object. This doctrine,
which was, in essence, nothing but a hideous
promiscuity rehabilitated vice and
regulated adultery: she raised
oppositions. Jules Lechevalier,
accusing himself first of having believed in the
possibility of forming a family
and work towards the creation of a s0-
society before its law was found,
admitted that he had not taken long to...
to perceive that the two Fathers were
divided on politics and on
morality; that he regretted having
introduces into this doctrine a
a certain number of people; that one
He could rule them without law; that he
would have preferred to leave them in that state
where they were previously located.
concludes that the holy religion
Simonian was declared in a state of
liquidation, adding that he was returning
to doubt everything, and told himself of new-
old philosopher. — Despite the op-
positions, Enfantin disregarded the
reorganization of the telecom hierarchy
that it must have been during the era of the ap-

called to the woman. 11 So there was: En-
Fantin, Supreme Father, beside his
empty armchair representing woman
absent and summoned; next to Enfantin,
but a little below, OI. Rodri-
guës, as chosen by the cult and the in-
dustrie, specialist in charge of gold

religious organization, workers
and material interests. In this
quality, he made an appeal to the stock exchange
all to help feed the family
Saint-Simonian. Moreover, OI. Ro-
drigues, while proclaiming the Father

) supreme, the most moral man of

his time, made his reserves against
he, for he stipulated that the only chan-
elements to introduce into morality
The old ones consisted of admitting the
divorce and to decide that no individual

Vidu could not be the husband of more

of a woman at the same time. While
J. Lechevalier, *embracing the oriental-
Islam and its doctrines of worship

stupid and sensual Jâcheté, which.

blinded the childish islands, con-
viait men and women sai-
born of heart, mind and body to
to form a new Christianity,
Bazard, also separated from Enfantia, for-
mutilated the beliefs of the new
“church that he intended to continue. H

paid a solemn tribute to all

what Christianity had done for
the moral law, but arrived at the mis-

my solution that Rodrigues, since he
believed he had to accept the divorce.
As for the woman, he didn't think
that she was called upon to reveal nothing;
her mission was simply to
to propagate and make acciamer what
The man would have revealed it.
workers or industrialists saint-
Simonians, numbering about three
a thousand, divided into visitors, aspirants
and civil servants consumed without
produce, despite their pro- title
ducts. Voluntary donations which
covered the initial expenses
as they grew weary, they resorted
to a loan, as a guarantee for the-
which they owed to society
all their possessions, that OI. Rodrigues
had the power to administer. As in

the Stock Exchange, the latter took charge of

_

negotiating the loan, that is to say
to perform an act of worship by founding Ja then-
The moral value of money. But the
justice, until now quiet on the
doctrines and actions of Saint-
Simonian, took offense at a
a lure offered to the greed of rentiers.
The Supreme Father and Rodrigues fu-
_ rent accused of having recruited the
workers, sought to capture the heirs-
fages and issued annuities without possess-
to provide the necessary guarantees for the
payment of interest and repayment
capital investment. — 11-there was
It hasn't been three months since the changes
to introduce into holy morality
Simonian had been fixed by
OI. Rodrigues to divorce or to u-
successive union of man and the
woman, and already this barrier was
crossed by Enfantin. 11 wanted
that the priest was a composite of
the man and the woman. and that
Both of them use their crazy
means to purify humanity and

to make her happy. Sometimes, he dared
to say, the calm priestly couple-
the immoderate ardor of the intellect-
digestion, or will moderate appetites
deranged senses; sometimes, at the con-
Milking will awaken intelligence
apathetic, or will warm the senses
numb; for he knows everything
the charm of decency and modesty,
but also all the grace of abandonment
gift and voluptuousness. Duveyrier, no.
sita point to announce that we could

to find the woman who was supposed to re-.

to calve and establish morality in the middle
even those who indulged in the
public prostitution... Thus, instead
of progress that the Saint-Simonians
they had promised humanity, they
were pushing back to this state of
the animal nature they attributed to him
for cradle... Bazard and OI. Rodri-
gues, that their quality as men ina-

laughter and fathers; of a family retaining
naturally in certain borders
born, protested against morality
Enfantin. Less explicit, Rodri-
Gues maintained that it was necessary to
limited to divorce, but he admits-
the priest and the priestess ;-f} at-
it was still tending that the woman would reveal-
The trice came to proclaim the code of the
modesty. Childish, who was housed at
capital, and which also had
of the Globe, correspondence and:
the cash register, held firm with those who
remained faithful. These acclaimed-
They return even more fervently to their Father,
rejoiced that the Christian
yours, represented by Bazard, and the
Jewish, by Rodrigues, had separated
of them, and boasted that they
finally possessed a God, a faith and
a father. However, the press com-
fought with the weapon of reasoning
and the sarcasm of similar documents
trines, published in cold blood by

talented men. At this s0-
a faithless and almost morally bankrupt society
practice, which rose up against them,
the new apostles, using re-
reprisals, they said that she applauded
adultery was portrayed in the theater.
novels, that she tolerated women
light in her salons, which she
paid and even licensed the prostitute-
tion. Here again, the debate was-
between Saint-Simonianism and the century;
Christianity remained outside of
cause. He was only accused of
not having prevented or cured these
disorder; but he responded with his
beliefs, saying he had never
argued that man was a gift and
holy in himself, and that moreover,
Since man is free, the sad state of
the company could easily explain itself to
eyes of the Christian. The attack from beyond-
attacks on public morality
to property and provocations to

= To

overthrow of the government pe-
knows about Enfantin and about Michel Che-
Valier, manager of the Globe, when the
cholera came to demonstrate the effectiveness of
Christianity and the void of doctrines
Saint-Simonian women in the presence of the
the most terrible ordeal. The Saint-
Simonians knew only how to advise
to create a diversion by means of
major works or public celebrations.
The depletion of their resources Islands
condemning them to retirement, they tried-
rent to mask appearances-
of a free determination, and paro-
recounted one of the acts of the life of Je-
The Lord of Christ. Good Friday, 20
April 1832, the day the Globe ceased to
Enfantin announced that a
That phase of his life was complete.
He had spoken, he wanted to act; but,
tasked with summoning the proletariat and the...
woman to a new life, he was going
to dedicate the anniversary of death
of the divine liberator of slaves, in

beginning a retirement and in abo-
smoothing over domesticity, the last trace
of serfdom. Indeed, withdrawn into a
country house that Enfantin
owned in Ménilmontant, the Saint-
The Simonians lived there without servants
questions. June 6th was chosen for the capture
of the new habit, under which they de-
were going to reveal themselves to the world and him
Give an example of the work. — The
new apostles made at Menilmon-
both the attempt at organizing the
company, depending on capacity and according to the
merit. Twice a week, the
Wednesday and Sunday, their door
was opened to the faithful and to the cu-
rieux, who considered them busy
of housework, taking
their meals, taking a walk in pairs
in pairs or gathered in groups, serene,
radiant and with exalted eyes, or
singing hymns well on a
Your tone was grave and monotonous. The crowd

eager to see them became so great,
that the police denied him access to
the house. Before the Assize Court,
where the accusation of outrages against the mo-
public rallies and participation in
one more unauthorized meeting
Enfantin brought twenty people,
Michel Chevalier, Duveyrier, Bar-
Rault and Olinde Rodrigues, the Father
supreme appeared in the midst of his dis-
The clergy, all in costume. Although the
women were not yet classified
In the sées, he had Cécile Four- on his right
nel and to his left Aglaé Saint-Hi-
clear, which the magistrates refused
to admit as his advice. Pen-
thirty hours the new
The apostles heeded the word, and there
had in several of them
displays of eloquence; but only-
element then, placing itself on the
on the ground of Christianity, they repro-
society cherishes its incredulity
and his vices, his indifference and his
Corrupt morals. On this occasion-
sion Enfantin forgot that, when the
Cult leaders played the inspired ones,

that's because their inspiration was pre-
adorned with long hands, sort of
that they were assured that she would not

It wouldn't be lacking. So as not to have

Having taken the same precautions, he deceived
not by its nullity the eager expectation of
curious. A small fine was imposed.
inflicted on Olinde Rodrigues and Bar-
Rault; but Enfantin, Duveyrier and

Michel Chevalier were condemned-

to be sent to prison. — The con-
the damnation of the Supreme Father accelerated
the fall of Saint-Simonianism, in bri-
sant tous Jes liens d'autorité. Ce
Saint-Simonianism, which boasted
to hierarchize the universe, ends up com-
all heresies, by default
of hierarchy, each individual will-
at his own expense to become a leader and reveal-
lateurf, The Disciples, the Influential Pines

having stated that they saw in the

condemnation of the Father an irdica-
providential tion of freedom, which
this aligned with a need for independence
the tension they felt within themselves,
Childish, to save appearances,
for his part declared that he was giving to
his disciples permission to follow
their own inspiration and their
native printing. — However
two of the main ideas lived
'still among the most fervent;
that of sanctifying the work of
people by sharing their hardships, and
hope in the arrival of the woman
Messiah. — A number of
Saint-Simonians began to par-

running through France, Savoy, Germany
Magne, Belgium, England, to
the effect of giving the people the example-
_ple of work and of: announcing to him
the era of the rehabilitation of labor
their, from the liberation of the

woman and universal peace, They.

'lived off the fruits of their day-
born, what they called receiving the
'baptism of wages; they support-
stoically silenced the jeers and the
blows from the mob, what they ap-
'were preparing to give their faith baptism
of martyrdom; memory and wretched

a parody of what had happened during

of the establishment of Christianity.
In January 1833, Barrault,
the most incomplete man without the
woman, as Cécile called her
Fournel began searching for
the Messiah woman. He first established at
Lyon, a sheet: 1833, Year
of the mother, in which he decimated
renounce the title of Saint-Simonian,
not wanting the one from Enfanti-
nien, that of taking that of compa-
woman's gnon. Convinced that
This Messiah was supposed to be in the East.
that it would be found in Constantinople,
and that she would be Jewish by nationality, he

He embarked in Marseille. Agents
Turks, tired of his greetings to
daughters of the Orient, among whom he
He was looking for a free woman, and he found her.
soon to be transported from Constant-
Tinople in Smyrna. — While
Barrault and some other companions-
the woman's gnons called her in
Türkiye, Syria, Egypt, Cécile
Fournel and Marie Talon gave the
Book of Acts for organ to the holy
Simonism.— Then a brief grace

the captivity of Enfantin, of Michel
Chevalier and Duveyrier, at the neck -
edition that they would no longer interfere in
to catechize France, and that they would go
in the distance, carry out the anxious activity of
their minds. Eufantin, whose ideas

had already changed, passed into

Egypt, less as an apostle than
as a simple industrialist. 11 ends by
losing sight of the Messiah woman that
Barrault had waited in vain,
and that Cécile Fournel did not
less vainly searching in the East.
Some travel companions
d'Enfantin apostatized as much as the
saint-simonism than christianis-
me, and they became Muslims, That's how

that Saint-Simonianism, as

new religion or revelation of
God, according to Saint-Simon and Enfantin,
will take place following these
countless errors which, after
to have germinated in the minds of some
men, makes a little noise and seduces
a few disciples, thanks to the lam-
beautiful borrowed by them from the reli-
the church of Jesus Christ, have eva-
drowned in smoke, like all the
thoughts of men separated from God.

- All that remains for us is to pre-

to sense the subsequent situation of
the main leaders of the sect, who
they all seem to be completely there
Lambert appears to have remained
in Egypt, where he embraced Islam

!

mism, and is called Lambert-Bey.
— Duveyrier, after having composed
for some time pieces of
theatre and serialized articles,
He became a farmer of the advertisements in
the newspapers. 11 is currently at
Toulon, where he hopes to make a name for himself-
Member of Parliament. — Michel Chevalier is
joined the Council of State, then was

appointed member of the Chamber of

deputies; he contributes to the drafting
From the Journal des Débats. — Carnot,
son of the famous member of the National Convention, is from
The Chamber of Deputies. — Cazeaux
directed the drying process for a long time
of the Landes department. — Tran-
Son and Dugied returned to the breasts
of Catholicism as well as Margerin,
who is a professor at the University of Ca-
Catholic in Belgium, and Bazard-Saint-
Cheron, as well as Mw° Bazard, his
stepmother.— Émile and Isaac Pereire,
specially protected by Mr. de
Rothschild, are attached to the administration
Ver- railway administration
sails, and enjoy a fortune
considerable. — The Supreme Father En-

Fantin, after having traveled through Algiers

laughter, returned to France, where, by the
the same favor as the previous ones, he
landed a wonderful job in
the Orleans railway. He finds
that this phase is well worth one
other. — Laurent accepted a position
of judge in Privas, where he wrote last-
recently a people's history
of Napoleon. — Jean's son-in-law
Reynaud and Pierre Leroux, pantheis-
your stubborn ones, continue their pre-

early studies. — D'Eichtal, son of a

A German Jewish man named Seliginann
who was ennobled by the court of
Bavaria, like the Roths- family
child l'a été par celle de Vienne, est
remained a man of the world afterwards as
before. He was the most faithful and the last-

—denying the supporters of Enfantin. — OI.

Rodrigues, after resuming his OC-
stock market investments, died of-

'for the past few years, appearing

having also forgotten the saint- Simo-
nism. We don't know of any.
only one person who practices it today.
at least ostensibly.

HISTORY
OF THE FAMILY

DE ROTHSCHILD,

OR BIOGRAPHY

DE MAYER- ANSELME ROTHSCHILD

AND OF NATHAN, HIS SON,
| FOLLOWED BY DF THAT OF THE ELECTOR
GEORGES-SU NRRRNE DE HESSE- CASSEL.

(Excerpt from OAPAE Universelle, volumes LXVII and L'XXX.)

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BIOGRAPHY

DE MAYER-ANSELME

| ROTHSCHILD.

ROTHSCHILD (MAYER-ANSELME
(1) was the founder of the house
of bank or business most
rich, the most powerful one we have

seen in antiquity and in the

Modern times. All that one

tells of merchants from Tyre and
Carthage, Venice, and London,
cannot be compared to opulence,

to the enormous capital available
now a family that once
possessed barely a few coins, a
family which, placed last in the rank of
society, in a sect then re-
proven and persecuted by all the
nations, counts today some
princes and kings for his protectors
gés, its tributaries, and even, it is said-
ON, for its partners. The causes and
the consequences of this phenomenon
are little known, and yet they
offer one of the most serious facts,
the most curious in history con-

B – :

(1) In the baronial diploma which was ac-
Corded by the Emperor of Austria to the family
Rothschi]d in 1822, was found, according to custom
from that country, the authorization to add to its
AOM The qu wen particle. |

temporary. If, in the cramped conditions of
within our framework, we cannot tell you about it.
to give it all the development it
demands, we will at least make it con-
to give birth to what is most important to him
so much, and above all we will talk about it
with the frankness, the independence of
our opinions. We know quite well that this
is neither for large services nor for
glorious exploits that must be
attributed such astonishing pros-
perities. After so many vain utopian-
pies, after the charlatanism of the re-
trainers, empiricists, are ve-
naked the disappointments of freedom, of
equality, then the prestige of the
victory, conquests, ambition,
the pride of despotism with all
its consequences, and finally the cupi-
corruption, all the pas-
shameful things… That's how things go.
his human beings, thus must acc- .
to fulfill the destinies of nations.
Ours, it must be admitted, have
walked a little too fast; we have
traversed space in a few years
of, several centuries. We were barely-
we emerged from heroic times, from
illusions of glory, of the then-

2 PO.

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sance, that we have fallen into
The shames of the Late Roman Empire. — Mayer
Rothschild was neither a scholar nor
profound politics; it was all very-

simply a practical industrialist, a
second-rate merchant, without
study and completely illiterate, but
endowed with all the finesse, all the
cunning of which the Jewish nation had be-
long-term care, it must be said.
to escape harassment, to
the oppression that overwhelmed him in
all countries. Born in 1743, in
Frankfurt am Main, from pa-
He was poor, he remained an orphan
from the age of eleven. Friends
from his family, seeing him soon-
reuses dispositions, wanted in
to make a rabbi, and for that they
placed them in a special school,
where he received the first elements
of a very common education and
that his destitution did not allow him
not even to finish. Forced to re-
To announce his career, he entered
at an Israelite merchant, who
employed him in the most arduous tasks
pibles; but, endowed with much
With strength and courage, they submitted to it with
resignation, fulfills exactly its
homework, and found some more.
moments to indulge in his taste for
predilection for changing mon-

_ naïes, old medals, and in general-

general of all gold materials and
money. Later they gave the
_ name of numismatic science at this
zeal for a type of trafficking then
exclusively abandoned in Germany
gne to the Jewish nation, which could not

not to be involved in another business;

But we know well enough that he doesn't...
hardly existed in this country, as
in many others, than to exchange-
to ger, and too often to alter, to denigrate-
killing unknown values, and whose

Mayer - Anselme, always became attached.

much more to calculate the weight and the
intrinsic value that explains the
He was sensible at the origin. He became very adept at it.
and brings together a large number of these
pieces, which he began to peddle in the
fairs and in all parts of Al-
Lemagne. It is by leading this no-
made it so that he was noticed by a ban-
Quier of Hanover, named David,
who, struck by his intelligence, wished-
had it in his offices, and him
learned the correspondence, the attire

books, and especially the exchange of

currencies and all materials
of gold and silver, which he was in charge of
more specifically. Mayer Rothschild
stayed in that house for three years, and
he truly became a skilled chan-
geur, feeling then capable of o-
to operate on his own account, he
returned to his homeland, there made a ma-
advantageous plan, and founded in 1780
this banking and trading house
destined for such a great future. Remained
long unnoticed and limited to
currency and old money trafficking
medals, this house obtained success-
significantly a lot of growth
through his relations with the landgrave
of Hesse, begun in the last-
last years of the previous century
tooth. It was said that in 1801 this prince
He appointed him his court agent.
we hardly understand what it was
that such a burden, but it is
It is likely that she was less honorable
that is lucrative. The Rothschild family:
earned a lot more money
daus les premiers temps de l'émi-
French tion, where so many outlaws
were forced to sell at rock-bottom prices the
The last vestiges of their opulence.
In 1801 and 1802, she negotiated for the Da-:
nemark loans that do not mon-
They don't want less than twenty million.

We must judge the benefits that it
fit on similar matters; and, in

3

_at the same time, she was doing
less obvious perhaps, but of
even more lucrative, with the land-
grave, became the emitter of Hesse-Cas-
salt, whose properties are quite well known
strange habits (see HESSE-CASSEL,
LX VII, 165). It is certain that obliged sou-
wind of hiding ignoble speculations-
tions, this prince needed lenders
names, and that in this case the house
Rothschild must have fulfilled his
intentions. He therefore used it in plu-
several occasions; these are facts con-
naked from all over Germany, and that not
don't deny the best friends of

the Rothschild family. 1! resulted from

these reports a money account
very considerable. It is understandable that in
1806, when the elector was forced to
to flee before the French army, he did not
didn't have time to settle his scores
with the Frankfurt banker, and
even less to pull from his hands
the funds that were there in-
pledged. He therefore left them; but
He was far from bringing her any more,
which would have been very imprudent,
since that would have meant leaving them under the
enemy hand. Occupied mainly with
'to save the treasures he possessed at

Cassel, this prince took some with him first.

most of it in Denmark
then in London. As for his accounts

with Mayer Rothschild, he is sure that he

left this banker with large fortunes
rate, that all the care of this one
were to shield from greed na-
Poleonian, and that he knew how to make the most of it
wonderfully, by using them
in all countries and particularly-
closely in England, where one
will see, in the following article, that
Nathan acquired through this citizen a cr-
said immense and who reacted on the May-
his Frankfurt home, of which he remained the a-
gent and associate. In this position,

- Mayer-Anselme needed all

his address, with all his haMileté
to cover his cash register and the
voter's funds. He succeeded so well
to eliminate even the slightest suspicions
lessons, that in 1810 the prince primate,
so devoted to Napoleon's cause and
who, although a Catholic prelate, pro-
especially targeted the Jews and the

Protestants, took him under their protection

tion and called on him to be part of a
electoral college. By sparing
thus all the powers, the prudent
Anselm managed to cross without
too many unfortunate accidents during the time of

the French occupation; and he retained

what was almost intact
remaining treasures of the elector and of

his own. We also know that later

France has largely compensated its
heirs to the sacrifices he had been
forced to do it. IP was dead when this
The prince returned to his states, and it was

with his children than his accounts of-
rent to be settled. The affairs of the
Rothschild house, through its relationships
with England, were then in
their greatest extent. We don't
There can be no doubt that the capital of
the voter were not committed to the
for the most part, like those of the ban-
quier of Frankfurt; thus it was not

, hardly the time to settle comp-

yours, and less likely to liquidate them.
It has been clearly stated that the heirs of An-
They had then offered to ren-
to dispose of all its funds, and even to include them in
to take the interest, but it is obvious-
tooth that there could not be at this
era between these heirs and the elect-
neither liquidation nor restitution. They
were partners, and the affairs of the
The company had received an immense
development. Here, moreover, is this-
that we read about this in a notice
written under the influence of these her-
thirds themselves in volume twenty-
twentieth of the Encyclopedia of People

— se —

du Monde (2): “11 (the landgrave of
"Hesse) knew the fortune of
“Mayer-Anselme Rothschild had been
"swallowed up in the French invasion,
"and, convinced that the funds he
"had recommended to his care
"had suffered the same fate, he did not pa-
"It wouldn't even be possible that he gave himself
"the trouble of taking steps on this subject"
"Information." We do not believe
not. easily than a prince also
miserly, as greedy as the
landgrave, would have been so disdainful-
protecting his interests, and that in such a way
In that case, he would have been content with a walk-
gation as easy as that of the en-
engulfment by the French invasion
çaise; but we will see in the article

depending on the landgrave's funds
and its relationship with the house
Rothschilds then had a destiny-
a completely different tion, and that in 1813,
at the time when the coalition was
in its greatest activity, the
The prince and his bankers were not thinking
They hardly had time to settle their scores.
It should also be noted that this
It was precisely at that time that
'this house experienced extraordinary growth-
naire and that these gentlemen became
brokers, commission agents
of all the capital that England
had to be brought across the continent,
to pay the subsidies from the powers
sarices allied against France

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(2) The Encyclopedia of People of the World is not,
as we know, that a translation or imitation-
tion of the German work by the bookseller Broc-
khaus (see this name, LIX, 283), entitled: Dic-
tionary of the Conversation, for which the
The famous Gentz composed several articles,
in particular the one devoted to the history-
Mayer-Auselme Rothschild's story. We know
quite under what influence and in what
views, wrote this advisor from the Antri- cabinet
Well, this close confidant of the Prince of Met-
ternich (roy. Gloves, LXV, 237).

(see Nathan RorusciLn, whose ar-
(Article follows). As we have said,
Mayer-Anselme, the creator of this
house, had died in 1812, in Franc-
strong, surrounded by his large family
(five sons and five daughters) (3). This

_death had actually been that of a

patriarch. He had recommended to his
children must remain constantly faithful
to the faith of their fathers, and especially of
never to separate. They made him
the promise, and all of us, we owe it to you-
re, observed it religiously (4).

It is to this obedience, to this union,

so rare and so worthy of praise, of being
admired, that they owed at least one
part of their immense successes. Ja-
but the strength and effects of a great
association was not demonstrated with
More clarity and happiness. Five
houses established in Frankfurt, in Lon-
in Vienna, Paris and Naples,
from then on they had only one goal, a
of the same interest, and they were directed
each by one of Mayer's sons-
Anselm. We will see, in the notice which
following are the incredible results of this unit
of power and action.

(3) No mention was made of any notice, nor
in no case of the numerous publications
facts about the Rothschild family, of the five daughters
Mayer-Anselme 3 and there is reason to believe
that these young ladies did not have much
due to their father's rich inheritance, this
which is perhaps in the customs and the
customs of the Israelites of Germany, but
bears little resemblance to what is prescribed by the
laws and customs of France.

(4) Mr. James Rothschild, who holds the ma-
her Parisian son, has shown herself to be so scrupulous-
attached to the faith of his fathers that, towards
In 1832, he filed a lawsuit against a publisher of
The History of France, by President Hénault,

-who had portrayed him very poorly,

no doubt, as if ready to embrace the
Catholicism. MJ Rothschild took æela
for slander and, for reasons that
We cannot understand, he obtained
a betrayal by the timid publisher.

BIOGRAPHY

DE NATHAN - MAYER

DE ROTHSCHILD.

ROTHSCHILD (NaATHAN-MAYER)
the third of Anselm's sons, of whom
The preceding notice is that of the five
brothers who had the most share in
amazing successes of this family, no
that he was neither more skillful nor more learned
than the others, but because he
found in favorable circumstances
rables and that he probably hadn't
not born of his genius, as
His flatterers said so. He took advantage of it.
However, very well, we owe him this
justice, and his brothers, who were
remained his associates, according to the vo-
paternal bond, they also benefited from it.
Nathan-Mayer was also born
in Frankfurt am Main, in 1777,
at a time when his family, recently-
established in this city, do not do there-
hardly knows that a trade is an exchange
and secondhand goods, exclusively re-
served in this country to the Jewish nation.
He did not, therefore, receive as
his brothers, whom a super- education
official and specifically directed towards
the kind of business he was involved in
destined. He had scarcely reached his
twentieth year, that his father, having
distinguished its happy disposition-

tions, sent him to 'England, where
its relations with the landgraye of
Hesse forced him to form a state-
establishment. Nathan-Mayer went to-
based in Manchester, where he manages
for several years a mo-
counter. It was only around
In 1806 he went to London, to

-to make more fruitful use of it

the capital that the French invasion
çaise forced the landgrave to

transport out of its states. One
knows that, although out of avarice as much
that by political system this prince
would always have treated the emi-
his hatred for France reyolu-
tionary was always excessive and
that, whether in secret, or openly,
He took part in all the coalitions that...
formed against her, the aidaat of
his wishes and his money when he
could not do it any other way, and
reserving, however, for occasional mowing
sion, as one should think, of
strong interest rates and substantial profits.
There can be no doubt about any of this.
that the Rothschilds did not second him
wonderfully, and that they did not lose anything from it
Not their troubles. It was the time

could

where the English ministry had to do
spending large sums on the con-
essential for sustaining the coalition
tion that he had just formed against
Napoleon, between Sweden and Prussia
and Russia. Then they opened, for
to pay off the British bills of exchange,
the coffers that the Rothschild house
had established on all points
of Germany; then was marvel-
this science was used wisely
bills of exchange, if happy=

invented by the Israelites of.

fourteenth century, forced to ca-
dear to their capital, and that those of the
nineteenth, who no longer have the me-
My designs, however, are so skillfully-
ment perfected. In this time of
the second coalition, the Rothschilds
still needed all their
skill to escape greed
Napoleon's treasures and those of
landgrave. Much has been said about the
deyoument and the perils to which they
they exposed themselves more than once for this,

And we believe it without difficulty. They succeed-
thus they were to decrease considerably.

for their house the charges of the in-
escape, which later did not emb-
Pêcha not d’en obtenir des bonnes
compensation. During the war in Austria-
cheating, in 1809, their operations ac-
They believed prodigiously.
it was through their hands that passed
all the subsidies sent to Vienna
by the English ministry, all the

sums that helped to organize the

Tugend-Bund, to create the bodies of in-
surgés of Schill, of the Duke of Brun-
swick-Œls, etc. In this sense one must
recognize that they compete from
then very effectively at the independent
dance of Germany, that soon they
should have been more useful in-
core. Which proves that the treasures
the fate of the Landgrave of Hesse were
the soul and the main island means of

all these companies, that's what the
The efforts of these insurgents were primarily
directed towards the residences of this prince,
that several times they entered
its capital, and that they managed to reach it
expel King Jerome, who was put in his place
by Napoleon. In such circumstances-
In these situations, Nathan's role was truly...
a matter of very high importance;
His credit became immense, and the
English ministry, that its bauquiers
no longer dared to help, he welcomed her very-
honorably. He was never
better demonstrated than money is the
the sinews of war and politics.
This influence, this credibility, increased.
even more so in 1813, at the time
of the last coalition, when he
England is required to pay,
sustain all the powers of the

continent, and to maintain at the same time
weather in Spain and Portugal
a very large army. So
His credit was truly shaken, and
paper money experienced a
sharp depreciation. The capitalists
of this country themselves did not dare
no longer entrusting their funds to a government
government that they saw becoming involved
in such great perils; and it was in
It was on this occasion that Nathan replied,
with a truly an- Stuicism

'tic, to those who wanted to de-

turn: If England falls,
We would be very honored.
to succumb with her. The banker
Israelite was then throughout the
the strength of youth, and like its
brothers in all the ardor of business
and the ambition for wealth. We have
given that, by paternal will, the
five sons of Mayer-Anselme were
They remained partners. They had not
again, as they did more
Later, the roles were distributed in all
parts of Europe, but they
already had establishments and

sm 'éTe

counters in all the squares

hence Napoleon's power did not

had not been expelled, and all these succ-
_ cursales resulted in and communicated-
were quarreling with the London house,
which became the central point of the most
major operations. Bringing together in this
At this critical moment, they will use all their resources.
all their efforts, and still then-
wisely helped and supported by the
Landgraye, who remained their commander
dictatorial and who had placed all his

treasures in their hands, they placed
these large sums of capital at the disposal of
tion of the Castlereagh ministry, and
soon a million soldiers were
gathered in the plains of Saxony,
to fight Napoleon there. We know
how this terrible struggle ended.
When we had succumbed to it and
that foreigners were our masters,
they gave us back generously, he
It must be acknowledged, the power of
our former monarchy; which
was not, however, quite the
restoration of the old balance

of Europe, since all the powers

sessions had greatly expanded by
of recent conquests; but of the
less there was in this treaty of
1814 no onerous clauses nor
humiliating conditions; we
even left all the rich mo-
elements of the arts and sciences
those things that victory had accumulated
within our walls. Certainly the position
de la Frauce still remained strong
beautiful; but it is likely that
His enemies noticed and
that they regretted it. The Year-
England especially seemed to have se-
thoughtfully considered, and perhaps
that it is through these belated reflections

that we must explain the escape from the island:

of Elba, made in the presence of the com-
British Navy envoy,
who did nothing to stop it. This

What is certain is that the English
benefited more than any other
people in the aftermath of this disastrous
escape, and that the Rothschild house
he took advantage of it even more wonderfully by-
core.Nathan had come to Brussels at
moment of the Battle of Waterloo,

and he was quite happy to bring to
London Ja news of this victory
twenty-four hours before any
The official dispatch reached them. We con-
see that he did not miss one as well
a great opportunity to speculate on the
Increase in public funds. With its
credit, its immense capital and
those of the landgrave, he was more than at-
another house capable of
to operate. It was said that he gained thirty
millions in a single day! So the
Rothschilds owed their first successes to
this led to one of our biggest setbacks,
and the happy bankers collected
soon, the continuation of this setback
even more considerable profits.
One of them had come to settle in Pa-
ris in 1810; Nathan rushed there in
1815 with the armies of the coalition.
Indeed, it was from those that we
could say that they were arriving in
the baggage of the allies, and they did not ve-
not only were they born with them and
under their protection, they came
to exploit France in their
aom. All these powers, all these
princes of Germany and of the 1-
Italy were their debtors, their
debtors. The Israelite bankers
had advanced and lent money
to everyone; and we understand
that for such risky investments-
two good interests and broad
commissions were promised to them.
When victory was assured, and that
all these princes, all these powerful-

"these so long defeated and deposed-

sedated by Napoleon, they returned to
their States, it was necessary to pay;

_ boast, we changed our minds.

But they were all penniless.
did not think of doing so in 1814
to be given by France; the following year-
We have not
not forgotten, we will remember
long time of the infamous billion,

so harshly imposed by the major

powers to compensate themselves
wars of which we had more
suffered only from wars that
Ambition and Machiavellianism
cabinets had caused, perpetuated
more than our disagreements, and our
secretly excited revolutions,
fomented by themselves. Rt ce
that there was something even more deplorable
for France, but without a doubt
happier for the home
Rothschild, it's that after this first
billion, which was set to power at
power st whose island counts has been
at least as published, it was necessary to pay for it
a second to compensate the par-
individuals who, for twenty years, in
all the regions had suffered
of our invasions. We remember
also by what means and of what kind

_ way the liquidation or the

sharing of this enormous sum,
without control, without examination, and of which
no part, no state were
made public, none of which account
was neither drawn up nor submitted to the Chambers

nor to the slightest verification (1).

(1) By the treaty of 20 November 1815, the

France was condemned to a war tax
of 700 million, payable in six years. And
meanwhile one hundred and fifty thousand gar-

nisaiers, the maintenance of which was our responsibility,
had to occupy our strongholds. The sum
had to be paid day by day and, at the very least-

For the delay, the interest was calculated along with the

The utmost rigor. The calculations, the plas, mo-
derelicts have made this first contribution
to a billion and as for the major powers
They shared it, as they did not give any.
They did nothing to address the subjects, it turned out that
in all countries the individuals who had
those who suffered from the war were not indemnity
nized. So it was decided, by a second treaty,

It is understandable that, in this immense
the spoils, the share of the Roth- house
Schild was not the thinnest, and
that if his cash register had received something
reached, if the elector's treasures
had actually been swallowed up in
Bonaparte's invasions, they had to-
rent both of them to worry about it-
damage extensively, protected, ap-
Puyés as they were by the most
great figures, through the memories
rains themselves having become their own deb-
those indebted to them, their debtors, who charge them-
rent from all their recoveries and
who, for this reason, gave them
full powers. We've only ever known one
part of the scandals of this tene-
large liquidation, but the little that we
He knew it, he must make everyone understand.
which happened there. It was through there that com-
our distress began, and it is through there
that were brought to their highest point
to the degree the prosperity of the mai-
his Rothschild. When the accounts
of that terrible billion were made,
or that each person's share was settled,
France did not have enough money
to pay. So we resorted to
loans, and the Rothschild house was
still there to mingle with these em-
prunts; she made great profits there-
These: that's his story: that's where he comes from
This immense fortune came to him!
These are facts that history does not

can neither ignore nor conceal.
Thus, after providing the money which
was meant to defeat us, to us
oppress; after pumping, exhausted
the blood of France, this family has
eucore doubled or perhaps tenfold
its capital through the agintage of our
loans and our railways!

that another billion would be allocated to them; and
a commission was appointed which settled ar-
arbitrarily the sums to be paid, suns con-
Trôle and without any examination whatsoever. We say
that Mr. de Richelieu, then Prime Minister,
Sigua, the additions... Poor France!

In all of this, moreover, it must be re-
to know, these gentlemen did not
that what they could openly and
legitimately make bankers an-
They were German capitalists.
owed nothing to the French, the
enemies of their country. It was not
It is not up to them to report abuses, to...
to fish out the disorders of our administration
administration; on the contrary, they should have
to take advantage of it; they took full advantage of it.
They take advantage of it for a long time.
Again... If it was greed, we
can also say that it was pa-
triolism. They had competed in
to conquer, to subjugate the enemy com-
.mun; they shared in his spoils:
It was their right. They could have...
use with more moderation, but
Moderation, when it comes to money, is not
not their usual practice. Which is not
No less surprising is that at this
thirsting for riches they join a
no less ardent desire for titles and
of honors, and that on this the principals
these and the kings did not make them dis-
It's wrong. In 1813 the King of Prussia was
to bring the Rothschild brothers into his
Private trade council; two years
after the Emperor of Austria their
bestowed titles of nobility and

. created barons; which led to the saying that
the Montmorency family had been the
_ first Christian barons, but that
the Rothschilds were the first

Jewish barons. At the same time

“Mayer-Anselme, the eldest of them all, the one
who resides in Frankfurt, was appointed
Bavarian consul in this city.
In 1820 Nathan received the same title of
. the court of Vienna alongside that of
London, and his son Lionel succeeded him.
ceded in these honorable functions
that Baron James fulfills in Paris,
third of the sons of Maver-Anselm,
having become the master of our destinies,
the one who now regulates in France the

Stock market prices, the one that makes by
to read the writers, the orators, even
the ministers, who provide for our sub-
assistance, the one through whom we finally
We must live or die... We cannot-
would not say of us what Jugurtha
it was once said of the Romans, that he did not
All they lacked was a man who was strong enough
This man, who was rich enough to buy them,
It must be acknowledged, he found himself
for France; but it's France
who paid the price for the market is
with our remains that they hold us
under the oppression of finance, more:

unbearable, a thousand times more tyrannical

times that of the most cruel despot-
ism... It is said that one of these

gentlemen recently said in his

Germanic naivety: We won't have
We don't want war.
And it must be admitted, to the shame of the Eu-
rope and especially from France, that these

words, seemingly so silly,
so ridiculous, are only the conse-
consequence of a state of affairs that is too real.
Similarly, one of the days-
ministerial staff, who are also
sometimes those of Messrs. Rothschild,
said, on the occasion of Na-
than, that it was a public loss,
but that his house weighed in Europe

. of all the power that vast
capital, summarized by its existence

the need for and desire for peace.
As peace is the first be-
care for the people, we would accept

_ for them with joy this assurance

journalists on the power of the
Rothschild house, if this peace does not-
It wasn't bought with sacrifices
ruinous, by humiliating conditions-
Yours for the present and for the future!…
— We will complete this notice
indicating the sum of the operations
that this house had built in the es-
pace of fifteen years, such as the five
brothers gave it themselves, in

ss e0 =

1831, in a brochure entitled:
Notes on the Rothschild house, with
the biography of each of his members
According to this publication, these measures
gentlemen had then done business
both with England and with the
France, Austria, Prussia, Na-
'ples, etc., for two billion 400
millions of francs. And in that
were not included, nor were the indemnities
war reparations paid by France
and received by Messrs. de Rothschild, nor
the loans they took out
ges, and so many other operations that we

one might suspect. But let one not
We'll never know everything. That we'll find out.
adds the stock market games, of which they
are the masters; the paths of
iron that they found ready-made and
in which, after adjudica-
without competition, they had
to realize that blessings... 11 of us
It seems that all of this explains quite a bit and
much better than skill, u-
nion, probity and all virtues
whose flattery, the im-
monthly amount of the fortune of Messrs. de Roth-
_schild. It has been said that by an invention
_ silence done before these last operations-
rations, their capital amounted to
to 750 million. In that case, they
-must currently reach a
billion, if they don't already exceed that!
Where will this engulfment of
our fortune and all capital
removed from the factory, from circulation
and to genuine commerce, so as not to-
to be employed only in speculation
stock market and speculation or to operations
political rations that would not be pro-

e

probably never to the benefit of the
France? - We recently published
For and against Messrs. Rothschild, Grand
number of brochures or pamphlets
which were read with great enthusiasm
haste and several times reim-
award-winning, but he is not in
our plan to mention, since
This is the notice from Nathan Rothschild
that's all we have to do. This
A prominent industrialist has died in Frankfurt.
on the Mein in July 1836, in a

. trips he frequently took

in Germany. His death caused a great
sensation in this city, including 'these
gentlemen are today the true-
sovereign bles and where they come from

build a magnificent palace (2). In Lon-

dres, where its wealth and services,

which were so useful to England,
had also surrounded him with a
great consideration, though he was
having died far from this city, they returned to
Nathan received all funeral honors
quite unusual, especially for a foreigner-
ger, for an Israelite. Parini the equip-
pages that followed the convoy on re-
marked those of the ambassadors
of Austria, Russia, Prussia and
Denmark. In France, less was done.
of expenses, and there were hardly any but the
ministerial journals that published
on this occasion long apologies

gies for the whole family.

(2) It is said that in Paris, where they do not have-
core built of palaces, they will establish a hos-
a coin for the poor, like the Necker

and the Beaujons. He will be very tall if he is in

the reasons for the benefits that these gentlemen have

Made with France.

NOTICE

CEORGES-GUILLAUME DE HESSE-CASSEL,

! BY MR. LESOURD.

Extract from the Universal Biography, Volume I, XVIL.)
(grap

Landgrave of Hesse-Cassel, under the

name of William IX, then elector of
Hesse-Cassel, under the name of Guillau-
Prince I, born on June 3, 1743,
succeeded on October 31, 1785 the land-
Frederick II, his father, was among the grave. He entered into
1792 in the coalition against France,
took part in the siege of Mainz with his
troops which he increased to 12,000 men,
when, on April 10, 1798, he signed with
Lord Elgin, English plenipotentiary,
a subsidy treaty by which he put
8,000 men at the disposal of the An-
England. Prussia having signed, on the 15th
April 1795, a peace treaty with the re-
French public, the landgrave in
concluded one also with this power
on August 28 of the same year, and guarded
neutrality for eleven years
following. According to the dietician's decree
from Regensburg, dated February 25, 1803, con-
firmed by the treaty of indemnities of the
On April 27th of the following year, he obtained the rank of e-

reader, and that's when he titled Guil-

Laume I, In 1806, the King of Prussia
had begun negotiations with him,
relative to the confederation which de-
vaitässurer le repos du nord de l'Alle-
Magne; but Napoleon, for his part,

having employed all sorts of tricks
to prevent its formalization, the e-
Hesse's reader refused all
hostile proposal against France
despite the treaty signed by his mid-
minister in Berlin in the early
days of August; and the more the struggle seemed
The further away he appeared, the more distant he became.
to yield to the pressing demands of
Frederick William, who was imploring him to
in the name of the common interest, both by the
voices of his ministers than by his letters
very friendly and confidential. Guil-
Laume then had 25,000 men of
excellent troops, animated by the es-
took the most belligerent and anti-
French. But he believed he could, in
continuing to remain neutral, save

its states and evade con-
contributions; and yet he did not
was preparing no less to pronounce in
favor of the party that would remain vic-
torieux; eminently false position-
this, and which was to attract him at the same time
hatred of the vanquished for having re-
Rescue rockets, and the revenge of
winners for not having conci-
linked their goodwill. Also, when
Napoleon would have won on October 14th

1806, the victory at Jena, he cited the
false pretext that the Elector of Hesse
had allowed passage through its states to
Prussian troops (Blücher had
only crossed 7 to 8 links, then
he had been demoted so as not to com-
(promise the elector); he had occupied
Cassel, October 31st, by Marshal Mor-
third, and definitively pronounce it on the 6th
November: the sequestration of the entire state
who was supposed to enter the competition
of the Kingdom of Westphalia for its
Brother Jerome. William, forced
to abandon Hesse. He took refuge in-
near Landgrave Charles, his brother,
field marshal in the service of the Dane-
mark, governor of Sleswig and
Holstein (it is this same prince who
died in 1836, aged four-
twenty-two years old, and who, in 1796,
gave asylum to Dumouriez (see this
name, LXIII,.172). He remained there until
1813, successively living in Got-
Torp, Rendsbourg and Iizehoë, In

his escape he had been forced to abandon

to give his paintings and the various ob-
jets of curiosity composing his 'cabin-
net, which fall into the power of
French; but he had been able to save a
considerable treasure, amassed from 10-
gue date and by all sorts of means.
During the 18th century, the memories

rains of Hesse, and in particular Fré-
Deric Li, the voter's father, were raising
They have troops in their homes to sell them.
and one could see in almost all the
German wars depict con-
Hessian contingents. England in en-
He even saw it in his colonies. It was
an old and odious trace of feudalism
Germanic duality, accustomed to tra-
to be recorded in the 16th and 17th centuries
the blood of his mercenaries and his lans-
quenets with all powers
warlike, whatever their nature
sent. Guillaume had not limited himself to
his calculations of avarice; he had made himself

grain hoarder, for the vendors
to be at a higher price. Its frugality
he even exercised his influence on his soldiers, badly
paid, clothed, poorly fed, and who
were for him a kind of puppet-
clear developments whose forms
his daily amusement. Finally, he
had found one last and even more
a despicable way to increase one's savings
gnes. Wilhelmsbad Castle,»
summer residence originally con-
built for bathing, was
which he converted into a furnished hotel, where
he reserved for himself only a simple apartment-
ment, etoüilétaitloisible à tout voya-
the ability to be housed and fed at
Prices are quite reasonable. Its chef
even while performing the service, and SA did not
did not disdain to go and find out more at
his guests, if they were happy. The spec-
culation was quite well understood at
at a time when France was in turmoil
threw out of its borders a
a large number of emigrants. It ver-
knows his funds are in Mr.'s house.
Rothschild senior, from Frankfurt, with
with whom he had already had relations
tisfaisautes.The French government
made several attempts
to have this deposit, but without success
these, Rothschild having constantly
This exploitative enterprise was evaded.
was by the care and at the expense of the elect-
the Duke of Bruns-
wick-Œls (see this name, LIX, 386)

managed to form the body of will-
taires, said the Corps-Notr. He s'o-
also paid very actively then, with
this duke and the prince of Orange, of don-
to the Tugend-Bund a direction
politics. Guillaume could not return
in his states only in November 1813,
after the Battle of Hanau. Consequently
of the act of the German confederation-
nique of June 8, 1815 and the change-
changes that took place in the positions
territorial sessions of its members

changes that were not
definitively stopped only by the re-
general council of the commission
Frankfurt, July 20, 1819, the do-
mains of the princely abbey of Ful-
of him were attributed, as well as the
property of the Kreutznach Saltworks
located on the left bank of the Nahe,
provided, however, that the sou-
Veracity would remain with Prussia.
So his electorate found itself drawn to
an area of two hundred and one square miles
squares and a population of five
one hundred sixty-eight thousand inhabitants.
He had tried, but in vain, to
Aachen, to obtain the cou-
royal crown, upon returning to his
sovereignty, William had put himself
in possession of all the properties
public acquired under the governor-
Westphalian order. He wanted to do this.
to create the right to look as
nothing that had been done during
his long absence, when he could-
could result in some harm to
his treasure. As a result of this
system, he had published, under the date
dated January 14, 1816, an ordinance
by which he dispossessed without permission
A restriction on all owners-
res of state property and rights
sold, and broke all the trans- leases
miscible to heirs, as well as
the buybacks of feudal dues.

"

Hey

The Prussian government protested
against this order, as
being contrary to the stipulations con-
arrivals between islands and allied powers,
and this discussion was submitted to
1816 at the Diet of Frankfurt. But he
the same was not true of another me-
sure which was only of the inte- regime
laugher. All military promotions
the events that had taken place were an-
nullified, and more than one general redes-
cendit to the simple rank of lieutenant.
In 1817, he re-established the treasury in Hanau
widows and orphans, that the
The prince primate had abolished in

, 1811. Upon William's death, arri-

raised on February 27, 1821, it was estimated at
eight million francs in revenue
of the electorate, regardless of
interest derived from its capital and
private areas that one did not wear
not less than twelve million. Prince
as bizarre as it is absolute, the height
and selfishness were the dominant bases
Nantes of his character. No memory-
Rain in Germany no longer appeared
harsh, even more ruthless than Guil-
praise towards French emigrants
which he wrapped up with the vagrants
and the Jews in the same order-
nancequi proscribed them from his states.
And yet William showed himself
constantly the most ardent enemy
of the French Revolution!

RG,
Hoprimerie d'E. DUVERGER, rue de Verneuil, a, 4&

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These are all links to the past. They bear witness to the richness of our history, our cul
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OR

A curious story of street speculators
Quincampoix, in 1749; to serve
 * to the instruction of the speculators of
of the Stock Exchange, in 1845.

Similia, similibus curantur.
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ATP ERES
PRICE: 50 CENTIMES.

names

PARIS,

AT THE UNITED PRINTERS' COUNTER,
| Quai Malaquais, 15,
AND AT ALL BOOKSTORES.

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Paris.— Léaurev printing house, at St-Guillaume, 21.

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RAILWAYS.

Or

A CURIOUS STORY OF THE STAKEHOLDERS OF THE
QUINCAMPOIX STREET, IN 1719; FOR SERVING—
VIR A L'INSTRUCTION DES AGIOTEURS
OF THE STOCK EXCHANGE, IN 1845.

Similia, similibus curantur,

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PARIS, :
AT THE UNITED PRINTERS' COUNTER
Quai Malaquais, 45,

AND AT ALL BOOKSTORES.

1843.

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Are we then forever bound to
to go through the same mistakes and the same errors
and progress, if there is any, cannot
it happens only in a spiral, as Goë- said
the sublime mocker. Doesn't it seem,
Indeed, the events of each day,
with some air of novelty that they adorn themselves with,
are already old in history, and that the co-
May the new media never be anything but an old one
play performed by new actors of-
in front of an ever-new audience?

“- VI -
The past, however, cannot remain without
teachings; it would be far too absurd to
to reproduce to the very end the follies so dear-
paid for by our fathers. Today for-
so much, under the prestige of a new conquest
of the industry, it manifested itself in our
a country so naturally prone to worry and
to movement, an irresistible workout
towards an unknown future; to an unjust lukewarmness
"a blind enthusiasm followed, and the public
plunged headlong into speculations
railways. The opportunity was too good to pass up.
to be lost, bankers, stockbrokers,
Joups-cerviers, high and low-level speculators.
They eagerly threw themselves upon the rich spoils.
The best days of speculation have returned, and

Now Paris is plunged entirely into the
grand industrial orgy. The intoxication is ge-
general, and it seems that even Ja has been lost there
memory. Who remembers, indeed, today—
of today, of Law's system, of its success so rapid—

pide, of its even more rapid fall? Perhaps-
perhaps by reading this little book, the reader
will forget more than once that we wrote
a page of the history of the last century. And, in
Indeed, what connections need to be made! Lesagio—
The works of 1719 are just as good as those of 1845.
The easily fooled are just as easy to deceive, the clever ones just as easily deceived.
shameful. Only, in 1719, the history of the a-
The investigation is complete, and the conclusion is in
the facts; but is it so difficult to predict at-
today, and the same causes should not-
they do not necessarily lead to the same results
tats? The illusion can still be prolonged for a while.
time; but she cannot now for long
to last. What will remain then of so much agitation?
tion and noise? a painful crisis, a
A terrible catastrophe, families ruined.
a few rich crooks, a few figures
Finally, to add to the list of misery and
of the crime.

LAW

AND

RAILWAYS.

At the death of Louis XIV, France was
fallen into the most miserable state; the enormous-
tax burden, the demands of contractors,
had exhausted the towns and the countryside; the
public debt amounted to more than three billion,
and now bankruptcy was imminent.
It was then that the Scotsman Jean Law, who had
had the opportunity to study, in Holland and in An—
gletcrre, the admirable effects of credit, pro—

posed to the Regent's government to relieve
the state's finances by means of a plan that we
has since named Law's system, and of which he
had already spread the project in almost every-
. all the Courts of Europe. Law was, it must be said
to recognize, a financier of powerful genius;
through some of his designs, he knew
ahead of his time, and seemed to foresee the future.
nir; if he had known how to moderate this impatience of the
success, which characterized his conduct; if above all,
limiting himself to developing credit, he would not have
introduced in France and developed at the highest level
To the degree that speculation is a scourge, it might be
considered today as one of the benefits-
of our country.

Jean Law had led a career in her youth
A life full of distractions and adventures. Gifted
of an admirable aptitude for calculation and the
he first applied the science of combinations
at the game, and he managed to win in France and in

-Italy, a sum of nearly two million. He
had had the opportunity to meet the young Duke of Or-
Léans in the gambling dens of Paris and had attracted his
friendship through his inventive spirit full of resources
these. The prince, having become regent, and the treasury in
With France having exhausted all other options, Law hoped

He proposed to have his financial plan approved.
the establishment of a national bank, responsible
to collect all state and ex- revenues
exploit all the monopolies he or she might want
government to concede to him. A plan so new-
The calf, and so vast, frightened the finance council
presided over by the Duke of Noailles and composed of es-
I took wise, but timid, choices. Law only obtained the
permission to establish a private bank in ca
six million, divided into 1,200 shares
of 5,000 pounds each. SNS

This bank was authorized to discount the
bills of exchange, to handle the accounts
traders and to issue banknotes to
carrier.

The bank's success, justified by the be-
care from a credit institution, was extraor-
dinar; credit recovered promptly, and
a strong impetus was given to trade and
to industry. With a fund of six million, the
The new bank could issue up to fifty
or sixty million tickets without the con-
Fiance pubhiquefût Je moins du monde déshakelée.

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“Éohardi by uh brilliant success sf and 8i ra-

Pide, Law sotiged to resume his first
plans unable to attempt their execution in
he wanted to at least complete the whole thing
certain parts, unless they are reunited and re-
link later, when success would have justified
his designs.

A famous French traveler, the knight
de Lasalle, had just discovered a territory
immense, formed by the Mississippi Valley. [I]

had given it the name Louisiana and had

taken possession in the name of the King of France.
first establishment, founded by a merchant

The famous man named Crozat had failed. We rap-

however, it carried wonders of its magnificence
efficacy and fertility of this new con-
the abundance of its products and the
the wealth of its mines.

Law, taking advantage of the public mood
favorable then to distant enterprises, formed
the project of a company, which would bring together at
Louisiana trade, the beaver trade
in Ganada. The Regent authorized the creation
of this company by an edict of the month of Acûs

_ born

1717, fifteen months after the first establishment-
Banking. The company, under the name
of the West India Company or of Oc-
incident, recognized the suzerainty of France
known as Louisiana; but, under this condition,
In addition to holding a commercial monopoly, it
all sovereign rights, roughly like this
that we see him doing today at the com-
English East India Company.

The capital provided by the shareholders of the
The company's fortune must have been one hundred million. It was di-
targeted in two hundred thousand shares of five hundred
books each. These actions took the form of
bearer tickets, and transferred to the Middle
of a simple endorsement. To these provisions
Law added a very skillful and very important one.
aunt, with the dual aim of ensuring the flow of
actions and raising the state's credit. All
- the royal bills constituting the debt due
towards the Treasury had been converted previously
diment in 250 million US government bonds
repayable by gift and enjoying a
Four percent interest. At that time
However, government bonds were still losing value.
70 or 80 percent, and the Treasury was in the im-
possibility of reimbursement. Law fit. stipulate

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in the company's founding edict that the
shareholders could make their payments
one quarter in silver and the other three quarters in
State-issued banknotes. Twenty-five million in cash
sufficient donation: for the initial investment
of the company, and seventy-five million
Government bonds thus found an outlet.
advantageous, which could not fail to re-
singularly raise the one hundred and seventy-five

millions remaining on site. The Treasury was supposed to
continue to pay the interest of # per 100, this
which amounted to three million due annually by
the State to the Company. The first year, these
three million were to be allocated to expenses
of the first establishment; the following years
they were to be distributed to the shareholders with
the profits from trade.

The shares of the Western Company
did not initially arouse great enthusiasm,
except for those who had government bonds
to employ. The rest of the audience remained cold.
despite the wonders that were recounted from
country ceded to the Company; the shares are sold—
were in silver below par, which.
It was natural, moreover, since they were selling it off.
three-quarters of them are discredited stocks. However—

They had contributed to restiré tie
A certain favor to public effects. The Bank,
for his own account, bought a certain number of them
and invested his six million in shares
of the West. : |

To gain the Company's trust
From then on, Law seriously devoted himself to public life.
lay the foundations of the new colonial establishment—
nial. Ships were armed, and ships were embarked.
troops, land concessions were made,
hired farmers in France and in
Germany; finally, according to custom, we collect-
bed of lost girls and vagabonds for the
send to the scene.

However, during the end of 1717 and
throughout the course of the year 1718 the ac<
tions rose slowly and remained even
below par. Already, it is true, Law
had to overcome numerous and powerful obstacles
resistance. The finance council was jealous
its growing importance; on the other hand, the
Parliament, hating novelties, knowing
Moreover, Law had boasted of making, by
its system, the independent court of parliaments
#{ ' has

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by providing him with the means to rem-
to stockbroker judicial offices, sought, by
its stops, to hinder the operations of the new
Old Bank. Finally, the Paris brothers, famous
Grenoble bankers opposed the system
Law's financial operation which was named
henceforth the Anti-System. Thanks to Mr.
d'Argenson, who had replaced the Duke of
Noailles as president of the finance council—
These they obtained, for the annual price
of 48,500,000 pounds, the auction
large general farms, consisting of
the duties to be levied on salt, the control of
actions, consumption, etc., etc. They for—

* represent, for this company, a capital of

100 million, divided, like that of the Com——
pagnic of the West, in the same number of actions
tions of the same shape and the same value. On

estimated it at 12 or 15 million, that is to say 12

or 15 percent of the dividend to be distributed, and these
interests being better guaranteed than those of the
Western Company, since they had for
based on the infallible perception of income from
the State, the actions of the latter seemed
must necessarily fall into the presence of
those of the Anti-System.

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Law, however, remained unfazed in the pre-
the presence of these obstacles. He counted, for the
to overcome, using the resources of his mind and

the all-powerful protection of the Duke of Orléans,
who had now given herself entirely to him.
He had the parliamentary decrees overturned in a bed
of justice and prepared to defeat the Anti-Sys-
theme by providing its subscribers with
advantages even more considerable than those
that the Paris brothers could offer. He com-
threatened to announce new promises
of the regent, without however indicating the na-
ture; and to show its full confidence in
In the future, he personally committed to buying 200
shares at par and 6 months; the par being
500 pounds and the current price of 300. It was
assuming they would earn 200 pounds. For
To make the bet safer, he pledged to pay
in advance the difference of 0 thousand pounds, if
did not make the agreed purchase. That is
as well as he was the first to introduce the use of
premium markets.

His example encouraged many people
They had gained confidence in his skill and his
Ortune. The shares rose significantly.
in August 1719, and approached

meme of the peer: It was then that Law announced
publicly the new concessions that he
had been "done. The Regent attributed to the
Company the exclusive privilege of trade
in all the southern seas from the cape of
Good — Hope. Its title was enlarged
as her duties, and she took the de—
nomination of the INPGS Company. He
was allowed to create a new seme of ac-
tions to obtain the necessary funds
either to pay the debts of the companies anxquel-
She succeeded them, either by going on expeditions
ct to establish institutions. These actions fu—
rents created in the number of fifty thousand and
fixed at a par of 500 pounds, which made twenty-
five million in nominal capital, but the Com
The company demanded that they be paid 550 pounds.
in cash, requiring 50 pounds cash and the
500 pounds remaining in twenty equal payments,
month by month. In the event that payments
would not be completed, the 50 pounds provided
advance payments were lost to the subscriber.

The importance of the new privileges of...
Troyes to the company, the length of the terms
granted, allowing for specialization with little funding”

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them, especially because they were new, in-
three others, that by which Law made decide
that we could not subscribe to the news
shares that yield four times as much
- old ones, which forced speculators
to hasten to acquire them in order to fulfill the con-
edition; determined a 'rapid' movement
towards the subscription: the shares rose to
750 pounds, that is to say they earned 50
for 0/0. These actions were called second-order actions.
creating the girls, to distinguish them from those
of the first one.

From that time onward, in fact, with the aim of
produce the rise in the com-- shares
company, Law began to put these into use
agio maneuvers so often employed-
Then. His plan was to establish two cou--
rants in the opposite direction, one of the sellers
interested in the decline, the other group of interested buyers
pressures were rising, and it was also necessary to go
master of these two movements, in order to

to direct.

Law, holding the reins of the system, having
at his disposal the necessary quantity of tickets-

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sare to the movements, joining his party
agents who themselves had other
emissaries, without either of them
did not want to be let in on the secret, he had the
most of the twenty-five million
new shares that were then bought at every
price. |

Once on this path, it was necessary that
Law, to drive his operations, 'employed
skillful, restless, and not overly scrupulous men
Pulous about the means. Paris was then full
of speculators, trained during disasters, who
marked the final years of the reign of

Louis XIV, involved in all the shady dealings of commerce

of paper. One of them, among others, named Le-
Blanc had become famous by excelling at pro-
to induce extraordinary movements, he had not
than wanting to put all the space in com-
combustion, either by having ten agents sell it
exchange followed by as many of their brokers for
drop the paper, either by performing a
The opposite maneuver is used to produce the increase.
He finally knew so well how to govern the thermo-
meter of paper, which the speculators themselves
they thought they were too lucky when they could
to be able to discern his emissaries and to become-

-

to their friends. In order to find out about
all the movements he renewed each
day, and as he had a reputation for enriching
and to ruin whomever he wanted, people were seen flocking to
He, morning and evening, a crowd of merchants, without
that nevertheless none of them could penetrate his
secret. He gave orders to some to ache-
ter, to the others orders to sell, observe-

always presenting a completely opposite exterior
to what he was meditating on. First, he thought, by
spirit of rivalry, to fight the system; but
soon recognizing the chances of winning that he
He was going to lose, so he hastened to put his talents to use.
in Law's service, and thus became one of

its most ardent leaders.

The company wanting to reach new
privileges to those she already enjoyed, became

- to award for nine years the benefit of one or

redesign of previously ordered currencies
the cash amounted to approximately one billion
and the profit was estimated at 200 million
the overhaul. The company paid fifty thousand--
thanks to this new advantage, and so that she could
To obtain them, he was allowed to create more
50,000 shares, with a nominal capital of 500
books, that is to say 25 million; these shares

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were sold for 1000 pounds, in order to produce
the 50 million promised to the State. To ensure
the success of these new actions which were called
the little girls, Law resorted to the same
measures he had taken, during the seeonda
broadcast. Twenty months were granted for the
payments, and to get one of the new ae
tions, it was necessary to represent five of the years
ciennes. Finally, it had been announced that the rœgis-
The subscription process would only be open until twenty
days, after which time, the actions not under
The criteria would belong to the company. The
the company sought further to increase the con-=«
public finance, by announcing that it would pay
two dividends per year, of 6 percent each
cup, which represented a 12 percent revenue
of the nominal capital, then amounting to 150 million
Lions; a bold promise that he had not yet made,
It is true, impossible to hold on, but who repo=

necessarily knows about the success of the work
of colonization,

But Law was already thinking about completing his
project, by bringing the farms together in the compa
2 of India, and by repaying the debt
lique: for this he imagined substituting the
company to the state and to convert all ka dséte

public in Indian shares. The operation was
happily designed and certainly practical-
ble, it tended to replace the titles of
state creditors through actions of a com
industrial company; but its execution con
uncontrolled and unpredictable conduct
In France, the most terrifying financial crisis--

The debt was fifteen to sixteen hundred thousand
lions part in perpetual annuity contracts,
part of it in government bonds that will soon become due,
The interest amounted to 80 million, that is to say
half of France's income. According to
under the new plan, the state now had to pay
8 percent to the company for the 15 or 16
hundred million that she lent him, and in addition him
granting general farms whose product
The ship was worth 16 million; the company
thus freed itself from the competition of the ant-
system and discharged the state of an interest-
annual figures of 82 or 33 million. We were supposed to count
that the 15 or 1600 million of the debt rem--
buttered, with no immediate employment possible, come
draibnt faudra se placer ehabonnement sut
the company.

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Consequently, in August 1749,
the lease of the large farms was withdrawn from the brothers

Paris. Reimbursement was then ordered:

4° shares of farms paid for in contracts
of annuities; 2% of the government bonds that remained
175 million, losing another 60 percent;
8° of all state annuities consisting of
12 or 1500 million. The holders of all
these claims were advised to go to the
treasure; there, they were supposed to be given a

of their securities mentioning the liquidation value
of their claim; they then had to prepare themselves
sent to the company offices, which was
charged with paying its value in cash or
in banknotes. At the same time, Law
ordered a new issue of one hundred
Mike shares, with a nominal capital of 500 pounds
and at the price of 5,000 pounds; which made a ca-
a 50 million pital and an influx of funds from
600 million. That was a third of the sum that
the company had committed to supplying the state.
The payment was to be made in ten installments.
equal, month after month, the first tenth
only had to be counting and could not
to be settled only in state notes or in he os
exclusively.

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The first subscription having been covered-
green in a few days, Law opened one
new on September 28, of the same value and
under the same conditions; the contribution of the sub-
The cryptographers were the same, the creditors for having
their receipts spent entire days-
res to the treasure, there were even some who made themselves there-
know how to bring food so as not to lose
their turn. The state notes were also re-
searched and had quickly reached parity.
On this occasion, a Prussian named Verse-
nobleman, bank teller, having known at the a-
advances the reimbursement edict, abuses the se-
cret, had some speculators buy it, to whom
he had partnered with a large quantity of banknotes
of the state that we had at 50 or 60 percent, and
employed them in subscriptions where they were
_ receipts at par. His subscriptions already giving

a large profit and being paid only half
of their value, we understand that this comparison
The gang of scoundrels must have made a considerable profit.

It wasn't just a matter of having pro-
priest of receipts or tickets of E-
tat, it was still necessary to reach the hotel of
Nevers, where the subscriptions were issued.
The Rue Richelieu where it was located was so

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filled with carriages and people
The number of people maimed. We were suffocating.
'to enter the hotel', the doormen
ortune by subscribing for those who do not
could not reach the offices;
adventurers, taking on the guise of Law, made themselves
know how to pass for his servants and pelt
thus considerable sums. The benevolence-
Jance of an under-cashier or a clerk
offices of the Hôtel de Nevers, was considered
as an invaluable advantage. As for the
From their superiors and from Law himself they
were surrounded like the distributors of the
fortune. The most brilliant nobility of France
came to solicit subscriptions which were

already well above par and were expected to be

to raise even more. By an edict con-
the company's founding principle, ownership of the assets
actions not resulting in derogation, the nobility

would therefore indulge in this new kind of
Rafic without peril for his titles; also surrounded-
would she be full of courtesies and flattery?
Mr. Law, who was busy making himself
supporters, kept few subscriptions for himself
and gave almost everything to his friends at court.

Quinçgmpoix Street; located between ki street

— 19 —

Saint-Denis and Saint-Martin, has been returned
famous for its system; throughout history, it
had been inhabited by usurers, Jews,
bankers and paper merchants;
as there was still neither a stock exchange nor
currency exchange agents, paper traffickers
had chosen it to establish their trading posts,
and they sold various office papers there
open. :

The broadcast has been numerous for some time now.
and the favor of Law's actions multiplying the
speculators, who can no longer hold on
people in the offices had finally gathered together.
in Quincampoix Street, and they began
to gather there. There, the news was being spread.
which could produce the rise or fall.
Those who could not obtain activities

the Hôtel de Nevers, that is to say the creditors
of the unliquidated state, and those who do not possess-
They had neither government bonds nor receipts, they said.
prosper from going to buy shares in the
Quincampoix Street, and their eagerness made them
quickly rise to 6, 7 and 8 thousand pounds,

The second subscription period opens on September 28th.

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the post having been covered in a few days,
October 2nd, that is to say four days later,

Law opened a third one, identical in every way.
In the first two, she had to bring in
another 500 million and thus complete the
the sum of 1500 million needed for the com——
company to repay the state's debt.

The eagerness of the subscribers was the
even at the Treasury and the Hôtel de Nevers; a
panic, that is to say, one of these movements
convulsive and blind, which nothing explains, if
it is not the feverish agitation of minds and the
maneuvers of speculation, suddenly,

_ in Quincampoix Street, the shares fall

at 5000 and 4000 pounds; but this movement of
The decline lasted only a moment and the stocks rebounded.
quickly rose to 18 thousand pounds.

Meanwhile, Law was busy without—
to complete its system; already the bank-
that had been declared Royal Bank having
Law for director; the first shareholders
had been reimbursed and the King had surrendered
ticket guarantor. At the end of October, he fiten-
core adjudicate to the company the farm of

7——

min

tobaccos, for 100 million more than it
loaned to the State and which were used to repay
& millions of annuities mortgaged on this
firm. The company only received three
for percent, so there was 1 million for the State
of economy; Law begged the Regent of the empire-
… to abolish taxes on tallow, oil, the
fish and cards, which caused a great
Joy to the people of Paris. On this occasion we
Law's portrait was engraved and published in
placing the following four lines below:

Under the august and wise Regency,

From a Prince who loved good faith,
Law, consummate in the art of governing finance,
Discover the art of enriching the subjects and the King.

They sang songs, they heaped epigrams upon him, and
of jeers Mr. d'Argenson and those who were known to
Law's enemies. At the same time, the fa-
The demand for shares only increased, they
had reached a value of 10,000 pounds a month

= from October, 15,000 in November

and it was now impossible to predict where
They could stop.

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At that time, it no longer etherit some
scattered groups that could be seen in the street
Quincampoix, which was then called the Mississippi,
It was a huge crowd busy speculating.

from morning until evening; the subscriptions di-

targeted in coupons, and made transferable
such as bearer notes by means of a
simple endorsement, had singularly
facilitated speculation. All classes of
society had become too confused
famous street, people of swords and robes, of
churchmen, monks, priests, abbots,
prelates, peaceful bourgeois, artisans
hardworking, servants, even women

had become speculators; the Parisians were...
Provincials and others were soon joined.
foreigners from all over, everyone

! rushed to the common meeting of the for-

tune. The creditors brought their rem-
stock exchanges, the owners the value of
their lands: the great ladies themselves
the value of their diamonds; the adventuresses,
who had no other resources than their talents

gallantry, they wanted to try if he did not
would not be possible to participate in the
System gains. There were quite a few.
who were stationed in the vicinity of the Jfpsie-

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'stpt; some managed to appropriate .
the portfolios of certain provincials who
were not yet aware of everything that

The women of this Paris know how to do it
sort.

Many people, not daring to play by
out of shyness or ignorance, they played for
their account the intrepid trained speculators
under the last reign. These scoundrels had
Organized, they speculated on the rise con--
standing, but most often on the variations
that they had the art of producing; their way
negotiating could be compared in what-
that which emerges with the ebb and flow of the sea. The
signal of a bell ringing from the office
of a man named Papillon, his emissaries and his
clerks were asking among the crowd and in the
Naked shares at any price that

t.

The public, always ready to be taken in-:
trainer, following their example,
the alarm to those who shortly before had

sold, and who, returning to the crowd, got-
were pressing to buy back, while the agents
speculators being at the point that had been
prescribed, they withdrew gently. Two hours

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afterwards, a whistle blew from the burezæu of
Fleury, another leader of this operation, also-
soon other emissaries, unknown to the first ones, arrived
offered to sell at any price until
the shares had gone down in the same
proportion which they had mounted; of this

* the way they always sold at high prices and bought back-

were always cheap. The variations
were so fast that speculators receiving
shares to go and sell them and keep them
only one day had time to
to make enormous profits. One example is cited who
tasked with selling shares, two remained
days without appearing; the shares were believed to be stolen,
Not at all; he faithfully rendered its value;
but he had given himself time to win a
a million for him. This ability that the
Capital to produce so quickly had given
birth to a curious trade; people lent...
capital by the hour and interest was demanded
of which there is no example, therefore there was no
no other possible trade in Paris than
that of stocks where one lives to earn up to a
million a day: the high price of silver
rendered all other speculation powerless
of commerce or industry.

—m—

The influx of speculators is growing without
The situation in Quincampoix Street had stopped; they were looking for
to introduce some order and regularity into it,
A commission had been appointed to judge
summarily all the disputes; finally
_ guards had been placed at both ends-
moths in the street. All the houses had
the remaining buildings were converted into offices by the merchants.

of paper; the tenants had ceded their ap—

arteries, the merchants their shops.

The offices were rented in pairs, threes, and fours—
three hundred pounds a month, depending on the space they
occupied, so that a house of six to
eight hundred pounds, divided into thirty or forty
offices could bring in up to fifty:
or sixty thousand pounds. Everything was used,
even attics and cellars.

A cobbler, who worked under the plan-
the ches leaning against the wall of a garden, began
by furnishing his shop with small stools for
to have the women seated there, drawn by curiosity—
would do it in this place; this idea succeeding him, he
abandoned his first job to supply deg
pens and ink in the operations that one
came to do his shopping in his little shop, when
the impatience of some did not allow them

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- not to enter ordinary offices. His

attention in its new industry combined with the
payment for the saddles, earned him up to
200 pounds a day.

A certain gentleman from Lower Normandy, after
having cleverly set up an office,
had found a way to get a shop, but
so small and so narrow, that there was no other
table that the back of a little hunchback that we glued
practically against the wall for the time
that we wanted to use it. Many people
thus made a living from serving as desks.
buoyants, one could distinguish one whose width

exorbitant shoulder blades were very suitable for

merchants; he was a soldier in disguise who, not
able to do better, he thus lent his back to
those who wanted to use it, and he did so
good grace that he quickly amassed an as-
See good fortune.

The shops had been transformed into
restaurants and cafes, also part of the
Parisians hardly ever left the
Mississippi district. They came there from the
in the morning, they had lunch there, they had dinner there, and during-

a”

that the intensity of the negotiations had calmed, they
they spent the afternoon playing quadrille
or to the stake, and often, in these parts the
The stakes for the Mississippians amounted to as much as
ten thousand pounds; the cars, waiting in a line,
were so congested in the streets of Saint-Martin
and Saint-Denis leading to Quincam Street-
pitch, which the merchants addressed to the Regent
to complain about the obstacles placed in their way
commerce.

As for Law, he had become the object of a
true idolatry, everything that the court and the city
had bigger and more distinguished
refilled its antechambers. The lords and

The noblewomen seemed unique—
preoccupied with the desire to pay court to him;
one of his old friends introduced close to him,
He watched him perform lengthy calculations, then had lunch.
then play at being pharaohs, while a crowd of
great lords waited in his anti——
room. A lady overturned her car under
...its windows to force him to show himself. Law
had, however, retained some modesty in
his great fortune, but his wife, who was not in
The reality is that his mistress, which everyone
He pretended to ignore, concealing nothing of his

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— % —
The haughty insolence of a social climber. A feeling
A trait can give an idea of the extent of extrava—
elegance and baseness had mostly led to this.
part of the courtiers. Law's daughter who
was barely seven or eight years old and gave a ball
at home. The most brilliant nobility sought
the honor of being admitted there, the Pope's nuncio there
came among the first to bow and congratulate
M, the little queen of the ball, with a graceful kiss.
There were dukes and princes who—
sent word to be betrothed to this eight-year-old child
years. Finally, to put an end to the honors—
neurs and to Law's fortune, they wanted to elevate him—
ver to the position of financial controller. But
the Protestant religion into which he was born
being an obstacle, Abbot Tencin was tasked with

the raising, by means of a conversion.

However, the wealthy Mississippians
threatened to indulge in all sorts of extravagances—
these luxuries and all the disorder that comes with them
fortunes usually acquired too suddenly—

They sought violent pleasures.

_ slow, excessive, as the soul needs.

of the player. These newcomers, foreigners
to delicate pleasures and given over to passions
crude and brutal, they displayed, in their

hotels The barbaric and gigantic litxe that had
signaled the age of Roman corruption. Islands in-
furnished their apartments with furniture
of gold and silver. At their feasts where whatever-
some people enjoyed being served by
Half-naked women in traditional dress were lavished with food.
the rarest and most delicate. Everything that
It can please the taste, sight, and smell; nothing
was lacking in everything that the most vo—
A pleuritic might imagine: it was a big
fruits designed to deceive even the clearest eyes
flashing, and so artfully crafted that during-
that someone, surprised to see them in full hi-
He wanted to lay a hand on her, and it came back to haunt him.
immediately several small fountains of
all kinds of spirits, which
They harmed the sense of smell. A Mississippian in
. pressing the foot on an imperceptible spring-
tible made an artificial figure
around the table to pour nectar
ladies in front of whom he made her stop.

Those who had become wealthy the day before were eager to
enjoys their fortune; a lord who during
forty-eight hours had ceased to see a
of his valets found him in a brilliant outfit-

ge, for which, the weather being bad, he hired him

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courteously to serve oneself. The changes
fortunes were so sudden that it was claimed
that some Mississippians had forgotten
until they inadvertently climbed up behind them:
their own carriage, in memory of their former—
habits. One example is cited who, in a hurry to
celebrate his new fortune with a big party—.
tin, bought the entire stock of a shop

'goldsmith, his wife not knowing him well'

the use of all the objects bought, used, at
center of the flatware, ornaments of the—
intended for worship and religious ceremonies.

People we had known in their poverty
they lamented having only a million and.
were saying loudly that we couldn't con—
to astound as being above a small
broker on Quincampoix Street, if we don't possess—
seduced at least ten million. The stores of
Saint-Honoré Street, usually full
The rich fabrics were exhausted. The cloth of gold

ÿ had become exceedingly rare, but we

yoyait was carried in the streets by people of all kinds
all classes. Such an enormous mass of
paper capital entering into balance with
the same quantity of goods, caused
soon a general price increase of all

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things. The cloth that was worth 15 and 18 pounds in

It was immediately worth 125. We seemed to be enjoying ourselves.
to fight over objects that
might arouse some covetousness. At
a rotisserie owner from Bear Street, a missi-
pien outbidding a great lord for
Having a ruffed grouse cost 200 pounds.

The customs of the people received from these events-
causing profound harm, this faculty
sudden given to all classes of s'en
to get rich without the intermediary of work which makes
A man worthy of fortune and more moderate in
enjoying it excited an ambi-
excessive activity, a dangerous taste for luxury.
he now only saw the goal, without worrying about the
means to be employed to achieve this. The a-
emptiness, the fury to get rich multiplied

rodigically thefts and robberies.

A corpse had been found in the river...
closed in a bag and chopped into pieces
which was, however, recognized as that of the
valet to a speculator. A negotiator-
ciant, returning from rue Quincampoix,
Between seven and eight o'clock, he was stabbed in the
Quai des Augustins. One day, it was a comment
provincial merchant murdered after

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received his reimbursements; another enjoys,
He was a master, his throat slit in his church by his
old servant, the license had finally come
x to such an extent that the coachmen were attacked in

right in the street.

December was the time of the most
great public enthusiasm for the system,
the shares had eventually risen to 18
and 20,000 pounds, that is to say, at 36 and 40 cents—
pits for one, at the rate at which they were parve—
The 600,000 bare assets constituted a capital of 10
to 12 billion; that was a figure that could not—
neither the guarantees offered by the
company, nor even the chances of profit
more exaggerated. The only way, in fact, to
supporting such a dreadful fiction would have been
to ensure a proportionate interest in the shares—
However, the company's revenues do not
rising only slightly in the first year
the sum of approximately 80 million, that was all

— at most $ percent of the real capital that was rising

to 1.677 billion.

Also the fatal illusion that blinded the pu—
public must have vanished the moment the fiction

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in comparison with F4 reality, of the D
Your more astute speculators from the Islands would consider rea:
to read their fortune either to secure it, or to
to enjoy it. This happened towards the end of December.
1719. They were seen to take possession of
magnificent hotels, stately homes,
and make fortunes of 30 and 40 million.
They also seized the precious stones, of lof
and the money that was always offered with em—
Finally, they acquired values.

stronger in exchange for their paper,

This movement of filmmakers determined a
First decline in stocks, they fell—
rent at 15,000 pounds, to combat this
trend, Law did not hesitate at first to re—
resorting to forced means. As one might expect
had crowded into the bank to realize their bills.

ts, Law had it declared by edict that the tickets
would still be worth 6 percent more than

species; that henceforth silver coins
could no longer appear except in the pay-
items below 100 pounds, and those of gold
in payments under 300 pounds,
He then ordered that all creditors
of the State who would not present themselves for
“convert the capital from their annuities into shares,

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— 8 a.m. —

would support the reduction to two percent,
To these initial means he wanted to add
still others: he published a letter apologizing-
his system's tic, showed himself in the street
Quincampoix in full ministerial attire
surrounded by a large number of lords, he did
spread by its agents that new
benefits were going to be granted to the company
and significantly increase the value of
actions, finally himself, appearing from above
From a balcony, he made it rain down on the audience
of gold coins.

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All these combined means produced in
part of the effect Law had hoped for.
As prices improved, it was believed that only the following had been yielded to
a panic ensued and speculation resumed at the
The shares, which had fallen to 12,000 pounds, have risen.
they rose to 15,000 pounds, but this movement
their moment was only temporary; they fell back
soon to reach 12,000 pounds, the inclination to realize
constantly increasing; banknotes
they themselves began to lose a lot
paï report to the numéraire.

Law, continuing his system of means

forced and wanting to put an end to the fury of
to get rid of the papicr against the goods
precious, he had forbidden by edict, to wear
diamonds, pearls and precious stones, pro-
to hibernate the transport of species, to give lessons
forced change to banknotes, gold-
Finally, give them money to lure them into the coffers.
from the bank, a new reduction in the
value of currencies, by means of a recoinage
general. However, despite all these efforts, it
was able to stop the stock market decline, and the

continuous and ever-increasing discrediting of the bill-
bank notes. ë:

No longer shrinking from any violence, he
made the ticket mandatory in all pay-
items over 100 pounds and prohibited each—
that particular person keeps more than 500 pounds
of species, under penalty of confiscation and 10,000
Jivres of fine; he authorized denunciation
and even encouraged it by awarding the
half of the confiscated sum. This measure
immorality introduced mistrust into all
relationships, the friends stopped seeing each other, the
The masters trembled before their most loyal followers.
servants and a degenerate son was seen coming
denouncing his own father. They defended it.

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in addition to manufacturing furniture and utensils
gold and silver coins beyond a certain
weight. Finally, by an expedient opposite to that
that had been used, we noted

the legal value of the coins for eu empé-
dear burial and bringing them back to the
circulation driven by the lure of profit.

Until that moment the bank had remained
largely unrelated to the system's faults
tème, unfortunately in the presence of the de-
Given the rapid pace of the stock market analysis, Law had the
it's wrong to want to support them by making them sit-
Miller with banknotes: it was in finance
It is a gross error to claim to fix a
industrial value essentially variable
by its very nature, and also by this fatal measure
Law only succeeded in making ruin com

common, to shares and banknotes.

By a famous edict, dated #-March

| 'In 1720, the bank was merged with the company,

the share price irrevocably fixed at 9,000
books and an open office at the bank for
exchange at will one share for 9,000
Ms tickets or 9,000 pounds tickets against one
action.

Ro
We saw that the company had to
to be received in successive payments The 1500 million
lions intended to repay the public debt;
However, she had only received 500 million:
lions, so he still had 900 million left to
collect. Payments are no longer being made.
or injuring himself, Law ordered that a meeting be held
It involved several actions, including payment.
was only just beginning to form a single
The action was paid for. The company was responsible for
one hundred thousand shares representing 900 million,
that it was thus removing from circulation; finally,
from then on, we began to return to the system
of the old annuities, on the claims of
creditors necessarily repaid who do not want-
They do not buy stocks that lose credibility.
were increasing every day, and could not--
were going to take over buildings because of

excessive price increases.

The conversion can now be done at
open office, all actions wanted to
to achieve at the same time; also their depreciation caused-
It has made frightening progress. The system is un-
increasingly considered; the directors ac-
they covered all the goods and all the markets
goods, they had at the same time recourse

to all the tricks to make the digital pass-
to flee abroad, thus escaping the defenses

Law and ensure rich resources for
the future.

“Speculators always meet on the street”
Quincampoix, Law ordered all gatherings to be forbidden
lying, under the pretext that the share price
Having now been fixed, it could no longer be -
the object of no trade. The crowd, however
persisted in meeting there, but as he mingled there-
milk a large number of people without confession and of
professional crooks who committed daily-
element of thefts and robberies, we have
voya, under the pretext of putting an end to these dis-
.Sordres, a company of archers tasked with
disperse the speculators; the soldiers took advantage
taking advantage of the opportunity and abusing their authority, they...
rent pay large sums by stopping
-speculators whom they then released.

Then came a universal uproar.
against Law. The wealthy Mississippians were
- the first to unleash their anger against him-
-'taken and their hatred; we saw some affected to light
-with banknotes the stoves which

covered their tables. In the middle of the de-
read of greed qni had seized everything
around the world, it was said that a group of young sei-
the teachers had formed the plot to kidnap the

wallets by melting the sword in hand on
speculators gathered in Quincam-
pitch. A terrible crime committed having
the execution of the plot made it impossible;
the young Count of Horn associated with two others
young lords, ordinary companions of
its disordered state seized the person of a
A wealthy speculator took him to a cabaret
under the pretext of a paper market, and there,
Having not murdered him, he stripped him of his...
chess. We wanted to make an example of one
at a time when everyone had their fortune in
wallet, "and despite the powerful solicitations-
tions of all the nobility, the Count of Horn

was broken on the wheel alive in the Place de Grève.

All that remained was to consume a sacrifice
A painful but now necessary task;
The nominal value of the share had to be reduced.
and the ticket. This fatal act was carried out under
the influence of Mr. d'Argenson, and despite the
Law's party faced the most vehement opposition. The edict
of May 21, 1721, which has remained famous in history

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of the system, announced the gradual reduction

shares and tickets. She was supposed to start-
cer on the very day of the publication of the edict and
continue month by month until the 1st of December-
December. At that time the action was not due
worth more than 5,000 pounds, the 100-pound note
vres no longer worth more than 50, that of 1,000
500. The publication of this edict changed everything
Paris. A cry of universal indignation arose.
against Law; this reduction was called a

bankruptcy; they wanted to devastate his hotel and
to tear it to pieces himself. Parliament

They then gathered to demand the revocation

of the edict. The Regent had to yield, and to give
to satisfy public opinion, he removed from
Law, the general control of finances. It is true.
however, he retained all his favor for her
personal, and that he even gave her some
public brands. He would soon have
an opportunity to realize that the remedy em-
bent was worse than himself, for, badly-

despite the restoration of the legal value of

shares and banknotes, the movement towards the
The decline did not continue with less rapidity-
dity. |

From then on, people began to enjoy themselves at the...

|

The thoughts of the overturned Mississippians. They were made to their
subject of songs and epigrams. In
a vaudeville of the time, we used to sing the verse
following :

On Monday I bought some shares,

On Tuesday I won millions.

On Wednesday I tidied up my housework,
On Thursday I hired a crew,

On Friday I went to the ball,

And on Saturday at the hospital.

All that remained was to proceed skillfully.

to the demolition of the system, and it was again

Law, who, without appearing, was charged with presiding
to this operation. On June 1st, the
prohibition against keeping more than 500 pounds in digital format
raire. On June 3, 400,000 shares, belonging
to the company and the State, were abolished; -the
The lease of the farms was withdrawn from the company and its
_- product was intended for use in new ren-
these were the things that were going to be created. Indeed, it was established
*25 million on the City Hall in capital
of one billion, that is to say 2 1/2 percent.
On the other hand, ticket holders, com—
Merchants were allowed to supply tickets

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current account funds whose capital
the general amount should not exceed 600 million.
by means of which the B

made their liquidations by bank transfers from
ties.

No one showed any more eagerness to
to subscribe to annuities, than to have opened accounts
current accounts, and the fall in banknotes and
Actions were becoming increasingly rapid.
shares were now worth only 6,000 pounds bill-
lets, which was barely 2,500 pounds es-
coins. The bank, however, employed all—
all the tricks to conceal the exhaustion of
her coffers; she opened late and closed early her
offices. Already authorizing themselves by the edict which forbids-
made any cash payment above
406 pounds, she had avoided paying her
10,000 and 1,000 Hvr notes; but the
100 euro notes still appearing in excess
large numbers, it was finally necessary to allow him not to
Pay him only for 10 kvtes tickets. This

Sion, published on the morning of the 17th, caused an es-

a kind of uprising. A crowd went to…

Ja Banque to realize Îles bikets de 101., crai-
It's exciting to see them sharing tickets soon
of 1001. Three people were suffocated densely

nque was in charge of.

3
lafotie, and Lérw, forced to take refuge in Pulais-
Royal for ehereher uh asylum near the Regent.
The next day, to avoid similar scenes...
Money changers were distributed on the springs.
the main public squares of the city, and we
charged with withdrawing the 40-unit notes.

A minor effort should be made to raise-
to the company's edict. An edict was issued to him-
ceded in perpetuity certain privileges which had not-
had initially been granted, some only for
nine years, the others for fifty. We created,
to bring in the 600 million with which
the company paid for these benefits, fifty
a thousand new actions. But already one was
'driven by an overly reactionary movement
quick to be defeated; measure, although it
It was skillful, but produced no effect. Finally,
'as we were determined to put a torrhe de
_final to the circulation of paper it was ordered
_ that the 40,000 and 1,0001 banknotes, which
on November 1st would not have been employed
in newly created annuities, would become
necessarily rentier shares of the company
with a fixed and unchanging income of that
one hundred. All these measures were useless.
as if precipitating a catastrophe had already begun

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now inevitable. In November 1720
shares which, in October 1719, were worth
18,000 L., were now worth only 2,000 1. bil-
Jets, that is to say barely 200 species.

We saw Law being chased away by
soldiers, speculators of Quincampoix street;
—but their army, routed, rallied
soon; the brokers, not wanting to give up
their winnings, gathered in cafes and the
crossroads near the Hôtel de Nevers. We
then decided to allow them to meet from
New Place Vendôme. The hotels in this area:
places not being intended, nor suitable for
the establishment of offices, the traders.
were forced to camp, and the large cha-
their July dates served as a pretext for
have several tents erected. These will be

—were going to places of refreshment, those—

there at games of quadrilles that we played
in the intervals of the movements that we
gave to the paper. In most cases, they sold
actions against tickets and tickets against
species or goods that are app-

carried from all sides in prodigious quantities
and which consisted of silverware, fabrics, furniture

valuables, precious effects, etc., spoils of the mis- -

Sissipus ruined. The Place Vendôme, to which one
It was then named the Mississippi River (Mississippi Upside Down).
had become a veritable fair. People were donating there-
born under the tents of celebrations and meals, and
women of all classes having done so
a meeting place, lotteries were drawn there
of diamonds and jewels. A little later we
transported the paper market” into the jars—

in the Soissons hotel, and there again the
speculators built a sort of small town
composed of wooden shacks, with its streets
paved roads, fountains, etc. But that was the
the tomb of the System, the paper market was
definitively closed, sixty were instituted
stockbrokers to act as intermediaries
'purchases and sales, and all were forbidden
meeting of speculators in the public squares
ques. .

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On the other hand, starting in October,
had begun against the Mississippians in-
richis, the odious rigors very much in use among
the governments of that era and known
under the names of burning chambers and devisas.
An extraordinary commission was created for this purpose.
drew up the roles of all those who had possessed
sede of the shares, she arbitrarily registered them

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all ceax that pablical notoriety designated
as enriched in the paper trade.
'They were forced to deposit a certain number
of shares in the company's offices and
to buy back the necessary number if he
'had sold. To prevent the leak to
foreigners were forbidden under penalty of death from

traveling without a passport.

The terror inspired by these measures—
further highlighted the decline in stocks; when
the required deposits were made, an order was given
a visa intended to review the
the entire mass of the paper and cancel the part
which belonged to wealthy speculators. Law
anticipating the new futures that al—

'Jlaient inspirerle visa, left Paris soon after
France, and took refuge in Brussels, not taking—
as much as 800 louis. After his departure, his possessions
amounting to approximately {0 million were seques—
very much under the pretext of settling scores—

_sonnels with the company he was rather

creditor than debtor. The Paris brothers were
visa officers and 500 million shares ap—
∗'belonging to the newly rich were an—
voided. The state debt was thus altered.

Partly in annuities, partly in shares, the capital

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remained almost the same as before the system
theme, but interest was diminished and the State
∗ had barely 37 million left instead of
80 to pay. But also a host of creditors.
were ruined, credit was also in jeopardy
poor condition than in 1716 and public morality—
that had received the most disastrous shock.
Soon after, the bank was abolished, and the com—
. private company of farms of general revenues—
ralles and all state revenues, were found
limited to trade and continued to exist under
the name of the East India Company. That was all
what remained of the vast machine imagined by
Law. This man, who had filled Europe
of his name and his system, after having pro—
led his royalty for a time in Europe
fallen from grace, she finally settled in Venice, where despite
the fortune he had brought and left behind
In France, he died in 1719, poor and unfortunate.
forgotten.

We still need to make some connections.
TO DO.

Law had clearly understood the importance of the
credit, this precious ability to exchange

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against current values the expectation of be-
future benefits. But to exaggerate, without meaning-
Sure, this resource is too convenient for...
not to be dangerous; by putting out of all

proportion the pledge and the guaranteed things, it

made inevitable the terrible catastrophe which

We have just outlined the story.

“At the beginning of his venture, they relied on
solid foundations; commercial monopolies
commercials and the operation of large farms
the State. An unthinking enthusiasm for the-
distant ventures, cleverly crafted intrigues
conduct and tending to produce an increase
constant on the actions, promptly raised-
The value is estimated at over 10 billion. There is no

had, therefore, more possible guarantees for a
capital, so enormous, and the system had nothing left to do but
to fall from a terrifying height.

Today, the railways are in favor,

based on the unknown future of an industry

new and monopolistic by its nature, for-

This could well be justified within certain limits.

But who doesn't also see that this future has been born?
constantly limited by a production which

— [49

is not, undoubtedly, intended to follow the
new advances in locomotion; that there are
so madness in setting no limits to the pro-
future developments of the transport industry, singular-
It has been significantly enlarged, it must be admitted. Isn't it
Not true, by the way, what are science's predictions?
and the experiences made in neighboring countries
and in ours no longer justify the figures
that we are surpassing today?

Law, by maintaining the shares of India
to some extent, by renouncing the fu-
These lies of speculation, perhaps
enriched the state by reducing its debt, and served
individuals by providing an investment
advantageous to their capital. ; |

The railways, located outside the
Stock market games could have served both the
capitalists by giving their money a job
lucrative, and the public by creating establishments-
elements of undeniable usefulness; but which do not
it is now known that bankers and administrators—
the builders no longer concern themselves with the construction and
the operation of the roads, which is only
to collect the bonuses, and that placed on this

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on the ground, they are ready to accept all the clauses—
its concessions; that there is no longer any guarantee—

ties for serious shareholders who give

their money, and that in the meantime the first fruits
realize the majority of the profits on their own and

. perhaps even the only possible benefits—

wounds?

Law to curry favor with the court,
lavishly distributes subscriptions to the great lords
and to the grand ladies. The big bankers

of today, to create protectors for themselves.

powerful, widely spread their promises—
his actions on people in power, his peers,
the MPs, the journalists for sale, and the
Well-protected girls. But nevertheless, less
selfless as Law, they keep for themselves
own account the best shares.

In 1719, on Quincampoix Street, there
resorting to all means with impunity

“and to all kinds of fraud. False information is being spread”

news; the big players are joining forces, the
Well-informed crooks deceive the players
Overconfident, fortunes are made overnight,
Ruins are even faster. — Aren't they
Not the story of the Stock Exchange in 1845?

neither

In both periods, trade and industry
sorted, deprived of the capital that sustains them,
fall into distress and seem struck by
death. An entire population arra-
devoted to serious and useful work, and trans-
formed, in a way, into a society of
players, rush to risk in a game of-
loyal to precious savings, the fruits of long
and honorable labors. The passion for gain
without penetrating and demoralizing work all
the classes, there comes to inoculate the germ of everything
These are social diseases.

This will probably be for the Orléans family:
a sad honor, to have marked his presence
. in power through such scandals and such
ruins. We do not want to exaggerate the share
government responsibility in
public misfortunes of this nature. Who for-
It would be unfair to deny, however, that the Regent and the governors-
current rulers have not, through complai-
culpable actions, singularly facilitated the
actions of powerful speculators. But to de-
requires the powerful intervention of the leaders of
the state, hopefully the public will not let
I struggled to reach its final stage.
Moreover, a reaction already seems to be on the horizon;

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Speculation has been ruined by its shamelessness and by
even his excesses; attacked from all sides, he
He was unable to defend himself, he will soon be gone

more to the common sense of the country than to make it good
justice.

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HISTORY
EDIFYING AND CURIOUS

OF

ROTHSCHILD KE,

KING OF THE JEWS.

HISTORY

EDIFYING AND CURIOUS

ROTHSCHILD KE”,
RO DES JUS,

Followed by a detailed and faithful account of the disaster of July 8th,

BY AN EYEWITNESS.

PRICE: 35 CENTIMES.

1846

EXTRACT FROM THE SUMMARY.

Rothschild royalty. — The Jewish dynasties. — Fuld I and his dynasty.
— Founder of the Rothschild house. — He begins with rieu ct
Capitalizes millions.— The Margrave of Hesse. — The illustrious offspring.
— Influence of 1815 and Waterloo on the fortune of Jewish bankers.
— The biographers. — Rothschild's audacity. — Always 1815 and the Rot-
Rothschild—135 million in premiums. —The Rothschild loans save
the coalition of England. — The Rothschilds, ushers of kings. — The em-
Prunt of 1832. — Cross and honors. — Motto of the dynasty. — 1830
by Nathan on Satan. Loan scandals of 1844. — Ancedotcs.—
Northern Railway. — Fraud. — Scandal. — Disgrace. — Ova-
The Rothschilds' affair. — Revelations. — The July 8th catastrophe. — What

will do the Rothschilds,

ROTHSCHILD IF,
OF

The Rothschild I monarchy is now official.
recognized. It would be as difficult to deny it as to
to deny the nobility of a Montmorency, a Bourbon, a
of Orleans or a Coburg.

Before becoming king, Rothschild was the first baron
A European Jew; before becoming a baron, he was a nobleman.
Austria and a member of the famous Roth- dynasty
schild, founded in 1743, at the time of Meinherr's birth
Mayer-Anselme, citizen of Frankfurt.

There are three major Jewish dynasties in Europe, that
the Cohen family, the Fould family, and the Rothschild family.

The Cohen dynasty faded before the rising star.
splendid Rothschilds.

NOT

As for the Fould dynasty, that's another pair of
horns of Moses. The chief of Fould even claims to the
royalty, but less ambitious than James Rothschild I
He only aims for the French crown; it's a matter
to be arranged between the Orléans dynasty and his own. In
Meanwhile, he took the title of Fould 1st.

Napoleon was initially a sub-lieutenant of artillery under
the reign of Louis XVI and under the Republic.

Fould I agreed to be a deputy during the reign of
Louis-Philippe, the voters were of a different opinion, and
Fould I was prosaically ousted, after having
long and silently stolen for his future mini-
Very. Fould 1st is called James. But Benoit is not the
head of the dynasty.

This honor belongs to Father Fould, who after
After a series of misfortunes, he made his fortune and abdicated. Father Fould
He left three sons: Benoît, Louis and Achille.

Benoit was a member of parliament and his cashier can attest to the votes
those given to him were most certainly his own.
Carilles paid a high enough price for that. An electoral failure.
deprived him of the deputation., Fould 1st wandered from college to college
colleges, still as Benoît as ever; finally, a
district was biting into the electoral windfall, composed
of places in all railway administrations
known iron. Fould 1st spared nothing, his cashier could
He even had (not the cashier, the suitor)
sought the support of the clergy, (it was wrong for a son of Abra-
(ham.) Benoît Fould had considered having the
parish bell tower. 11 had given to the church of these
beautiful red, blue and yellow paintings that are made in Paris
{ing the fathom, and who {ing, whether well or badly, have the pretension of
to pass for portraits of saints. This conduct was
worthy of Machiavelli. Alas! Alas! Alas! Why has not-
Didn't she succeed?… It's because the illustrious pretender hadn't
not counting on the candidacy of an abbot. Now, between a

7th

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an abbot and a Jew, the clergy's choice could not be doubted.
to console himself, Mr. Benoît received thanks
factory operations (1). As for the other voters,
They still receive from Mr. Fould I, but they vote
For Mr. Floret, who is a more serious representative and
whose name carries more weight than that of Mr. Fould, badly-

Despite his 50,000 francs, Mr. Fould is, moreover, all that
that there is the world's largest banker. He is the one who runs
The Jewish shop is the one that organizes the bonuses.
reports, commissions, discounts, and checks
Mins de fer left bank, north, center or south. Mr. Benoît
is the speculator of the dynasty.

Louis (the King's brother) is a good-natured Fould,
admirer of the rats of rue Lepelletier, lifelong smoker,
a reluctant banker, a good man and a speculator without the
know.

Too far removed from the throne, Mr. Achille Fould represents his
dynasty in Parisian fashion; young prince of
Sang Fould, he perfectly embodies the weary and worn-out genre
suffering; he is known behind the scenes of the principals
paux theatres of Paris and his name is inscribed in the
The Lorettes' guestbook. He happily devotes himself to the student
horses and queens of Mabille, he also makes
boudoir politics and protection... of future ministers.
The Rothschild dynasty would gladly abandon whatever-
some of its millions to possess within its ranks
this elegant gentleman. As for the feminine part of
We won't talk much about the Fould house. Recently,
a daughter of this royal house was to be allied with the mar-
quis de Béthisy, deserter from the Saint-Germain suburb and
of many other things. However, she only married one
Count of Breteuil: that's a breach of duty.

Now let's get back to our Rothschilds! We would have

(1) Church Council.

Well, perhaps one more word to say on several
dynasties, which, without being Jewish, are nonetheless
fond of gold, positions and dignities, but that would be a
an appetizer, a pointless digression, and we have
horror of anything useless. Let us note, however
at least one singular fact: as soon as a family changes
In a dynasty, it proliferates, branches out, forms alliances, and grows.
according to the methods used to raise the
rabbits and make 5,000 francs in income. Just look at the
dynasties Terneaux, Descazes, Laplagne, Perrier, Deles-
Sert, Waïilly, Passy, Portalis and Dupin. We're forgetting some.
and the best ones.

The Rothschild dynasty is, after the Co- family
town, the most populous in Europe. Its founder was
Mr. Mayer-Anselme Rotheshild, born in Frankfurt am Main,
in 1743. Orphaned at eleven, he was placed, out of charity, in

the school at Forth and initially wanted to dedicate himself to the en-
bleeding, but his racial instincts having triumphed,
He studied the different branches with great success
of commerce.

Poor peddler, he had his sack behind his back and
his staff in hand in Hanover; having found to
He placed his money with a banker, stayed there for a few years, and then...
He then retired to Frankfurt, where he married, and began
to take care of a few small things.

Anselm Rothschild was full of activity and knew how to...
precisely because if one and one make two, then two and two make
four. 11 knew so well how to multiply, that his fortune grew-
Said perfectly.

After a few years, he became a millionaire.
and also a friend of the Margrave of Hesse, a little prince
German, the knowledge of which proved very useful to him. The ar-
The French raid in 1806 almost cut short its
prosperity; the margrave had taken flight and Mr. Roth-
Schild could no longer find anything to borrow from at 4 and lend to at 5,

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which temporarily prevented him from winning the
200 pc on his small businesses (1).

The Rothschilds have always held a bit of a grudge against the Fran-
those who halted the growth of their father's fortune.
The Elector of Hesse, having bravely fled,
He could not, like a cup-and-ball game, save the cash register, but he
He entrusted it to his friend Anselm. The latter speculated with
the Margrave's funds and six years later, he found himself
richer than ever. His greatest despair was
of not seeing the courageous Hessian again. He thought about it constantly.
core in 1812, when he died, leaving about ten
millions and as many children.

History has left us only the names of five sons
of the Frankfurt banker. As for the five daughters, she
He didn't breathe a word about it. That's rather ungallant of history;
But that's the way it is. In the absence of the Rothschild girls
Let us therefore name their kind brothers:

1° Mr. Anselm Rothschild, born in Frankfurt am Main, on
June 12, 1775.

20. Mr. Salomon Rothschild, born in Frankfurt am Main,
September 9, 1774.

8° Mr. Nathan Rothschild, born on September 16, 1777,
died in Frankfurt in 1836, after having founded two May-
sounds, that of Manchester and that of London.

4° Mr. Charles Rothschild, born on April 24, 1788, director
the houses of Naples and Frankfurt.

5o Mr. James Rothschild, born May 15, 1792.

Upon Mayer-Anselme's death, the Rothschilds formed
a large association and founded various houses in
all the capitals of Europe.

(1) The author seems to us to be mistaken. Mr. Rothschild had
started with nothing and became a millionaire in a short time
years, with zero share capital, it is necessary to lend to a
A rate slightly higher than the legal rate. (A banker).

res

Following the example of the famous Jesuit order, the

Rothschilds had a general who resided in Frankfurt and

provincial leaders.
James the Great was, from 1819, the provincial of Parthia.

11. There she prospered, there her fortune grew, and there she married her niece,

Mademoiselle Rothschild, daughter of his brother Salomon.

The year 1815 was the year of grace for the Rothschilds, who from-

Then, imitating the Montmorency and Noville families, they had it done
their glorious biographies under the pompous title of:

ROTHSCHILD HOUSE!

The various literary and famished scorpions that have had

the glory of encountering the world with the heroic story of
the Rothschild family focused on this remarkable fact

quable!

The Landgrave of Hesse having returned to his states,
gentlemen of the Rothschild family offered him
return the funds he had entrusted to their father and even,
since these funds had been used to build their fortune, they
They offered to pay the interest!!!

After that, tell us, if you dare, about disinterestedness.
Turenne's or Regulus's fidelity to his
commitments? Find, if you can, a similar one
a feature in the history of all peoples, that of the Hebrews
Understood? Don't bother looking; you don't
You won't find it.

The Margrave of Hesse had entrusted his millions, they

returned it to him, and, adds the scorpion of letters to which we -

We owe the revelation of this memorable fact: the voter
was astonished (1).
Since 1812, the Rothschild house had been for sale

(1) This is a singularly well-placed astonishment, that in
say the Jews,

. generously to the aid of the imperial houses of
Russia and Austria and the royal houses of England
el of Prussia.

Large houses must support one another. The thousand-
The Rothschild brothers' lions paid in 1814, and in 1815,
many betrayals. And so it is only out of modesty
that the Rothschilds do not dispute with Blücher or with
Wellington's glory in having overthrown the Imperial Colossus
rial.

Corruption breeds worms.

Corpses attract vultures.

Major disasters keep speculators in business.

After March 20th, Napoleon had placed himself at the head of the
Military France. The destinies of Europe were about to be
decided at Mont-Saint-Jean. The vulture had followed the
Eagle's trail, Nathan Rothschild was in Belgium
his eyes fixed on Waterloo. He had organized in advance
relay to Ostend, when he saw her fall struck by lightning
this imperial guard, which was dying and would not surrender,
He set off on his own, at full speed. Having arrived in Ostend, he
Seeing the storm roar, the sailors declared the tra-
impossible payment; but is there anything impos-
Susceptible to greed? By dint of 'gold,' Rothschild determined
a few men left with him in a boat,
Like Caesar. Nathan Meinherr risked his fortune. The
Success crowned his audacity: he arrived in London,
24 hours before the news arrived; he won by a
a single blow of twenty million, while his other brothers
secondly, the total profit made in this fateful year
amounted to 155 million!

Before 1815, the Rothschilds were very wealthy ban-
quiers; after 1815, they were the masters of the bank.
They had rendered a service to the kings through loans which
the people paid the interest: while France
was impoverished and defeated, they triumphed!....

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Their royalty of agiolage and stock exchange dates from 1815 and
of Waterloo.

Gentlemen scribes of the Guizot ministry, sharpen your pens!
In honor of the Rothschilds, they enriched themselves with our
impoverishment and our disasters; they have put their
or in the service of the coalition of kings; if they remained
In our country, they stayed there like a leech stays on
Ja vein de la homme!

The victors of 1815 showed their gratitude
against the custom of kings. The Emperor of Austria has
ennobled the Rothschild family en masse, and in 1829, he
granted the title of Baron to the head of the family. The king
Prussia appointed them as close advisors on trade.
and all the kings lavished upon them the crosses of all the
orders.

In a biography paid for by Mr. Rothschild, we
Let us find a curious sentence to read (1), here it is: “James
"Rothschild settled in Paris, where, later, he
"was to play such a brilliant role, and amaze us with the
"unprecedented spectacle of this kind of individual royalty;
"giving a hand, nay, imposing laws on these
"official royalty which formerly claimed not

(1) In Paris, we know of a breed of so-called writers
who speculate on the pride of men in plain sight. These
speculators founded various collections devoted specifically to
Lies to those who want to pay for their glory. The Biographer
makes biographies at all costs, leaving it to the biographies
the right to correct proofs. Collections made under
The only influence, that of money, is: Fame,
The Universal Biography, the Notables, and the Annals
contemporary. Rothschild's biographies have been published
in all these collections. They corrected them themselves
proofs and paid in copies for the composition and writing-
tion, – Which means that they are responsible for it.

"to raise up that of God or of the people, or of their sword, and
"that we see bowing down today before the all-
"The power of fortune." The admission is naive; he wants
Furthermore, it should be said that the official kings do not solely-
the people's or their sword, but also the house
Rothschild! Isn't that insolent enough, and Meinherr James
Could he have allowed such a sentence to remain without blushing?
in a biography to which he subscribed for a
large number of copies (1).

After the signing of the odious treaties of 1815, the
Rothschilds were tasked by the English government
and by the greater part of the allied princes of the recon-
vrement of their claims against the French government.
This job as a bailiff brought them considerable income. Jus-
that in 1895, the Rothschilds did not deal with the government
French government; at that time, they took out a loan
414 million, they also negotiated the Prussian loan of
125 million. The various loans they negotiated.
today amount to more than eight billion, in
of which England is contributing over two billion.
The Rothschilds thus found a way to be useful
to the kings by making the people pay dearly for it.

The kings adorned them with crosses, ennobled them, Islands
they made baronies of them, appointed them as trade advisors, or

consuls, but they could not prevent them from being the
vampires of commerce and scourges of nations.

The Rothschild dynasty adopted the motto: Concordia,
industria, et integritate.

(1) The composition, printing and paper of the biography-
Rothschild's philosophy was unable, in any collection, to surpass
100 francs, or 200, 300 or 600 francs
of copies, Mr. Rothschild was therefore paying a little for his fame
Dear, illustrious biographies would blush to pay a
biographer, but subscribing is something else entirely.

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Harmony continued to reign between them, but the
Wolves also live very well in family groups. As for industry
This is the Rothschilds' strong point; integrity belongs to them.
if it only consists of paying for tickets and doing
in the face of his commitments. But integrity defends the games
scandalous stock market schemes in which one plays with certainty,
in which the profit is counted before depositing
the cards. We do not understand integrity other-
ment. :

On November 15, 1893, Mr. Rothschild, bidder
of the French loan, received the Knight's Cross of
the Legion of Honour; since then, every million he has earned
This earned him a new rank. Today, he is a commander.
member of the Order.

Rothschild's biography, which we have between the
hands, and which Mr. Rothschild owns as we do, at one hundred
or two hundred copies, he said:

“Peaceful conquerors, marching more surely to the
"Conquest of the world by Caesar, with this terrible sword"
"having become the scepter of universal domination, and
"which was destined to break so quickly, they divided Europe between them"
"Like a heritage."

Can arrogance go any further? A Rothschild
To place him above Caesar would provoke outrage.
if it didn't inspire disgust and pity.

Whether they are knights of all orders of the Europc,
We don't care about that, and it only harms the orders.
of Europe.

In 1830, the Rothschild fortune was for a time
compromised, but it soon strengthened, and the mem-
The dynasty's heirs saw their credit double on the
governments of Europe. They imposed peace on
French government. They imposed it everywhere, and by
their capital, and through a diplomacy as skillful as it was-
Tucicuse, the kings are only their seconds; they do not admit-

They didn't just divide Europe up like a
heritage ?

In 1850, they negotiated a loan of 80,000 million
at a very high rate; they contributed, in 1831, to the em-
a loan of 120 million, and of 150 million in 1839, of
200 million, in 1844. This last loan was a subject of
scandal for France and the Minister of Finance was
accused of sacrificing the country's interests to these German Jews
commands, which, since 1815, have descended upon us like
on prey.

Nathan Rothschild, however, served a useful purpose.
country, England! In 1815, Napoleon's genius had
ruined the credit of this power. By hatred of France.
Nathan lent the English government 78 million
pounds sterling, more than two billion. It's the gold from this
It was because France then suffered its disasters that it was Jewish, as is the case with.
her brother's gold, which she owed, in 1845, her shameful
speculation and in 1846, the death of travelers on the road
Northern iron.

The expulsion of the Jesuits was demanded. The Rothschilds
are more to be feared than they are.

The London house has experienced some very-
strong tremors. Lord Barclay's loan or foundation
Chess vouchers caused him to lose 500,000 pounds
sterling.

The Spanish Civil War in 18923 caused a crisis
very serious for the Israelite dynasty. The conversion of
Mr. de Villèle's annuities might have ruined this house
if she had passed to the Chamber of Peers, where she was not
rejected by a majority of only one vote. The Poli- loan
Gnac could have been very bad for Mr. Rothschild,
Inais, warned in time, he knew how to get himself into a pretty good position.
covered and left to his associates the full weight of this
affair.

For foreign exchange and money transactions,

2.

we must say that the Rothschild house is less ra-
because our small bankers, but that {related to his names-
numerous relationships and the immensity of its capital.

Mr. Nathan Rothschild had married, in London, a daughter
of Mr. Cohen. At his death in 1856, he left three sons who
took over from his banking firm.

Since 1836, the sceptre has belonged to James Rothschild I
rot of Europe, Asia, Africa, America,
of Oceania and other places, and above all king of the Jews!

This powerful monarch established his residence in Paris, on rue
Laffitte, 40, turn the knob, please. 11 goes without saying.
that according to his biographers and poets (Mr. James has one
and the other) Mr. James has all the royal virtues, the genius
He came with his first teeth. SM Rothschild
he often puts his name on some subscriptions, he gives
a few snippets here and there, but then the newspapers
are the banker's confidants, and his right hand knows
always what the left hand can give. With a
With a fortune like his, Mr. Rothschild cannot help but...
It's expensive to give. Besides, it's a well-placed advertisement.

SM Rothschild participated in all of the companies
Railways, he did in his name the

NORTHERN RAILWAY!

In the interest of the country, the Chamber of Deputies had
wanted the railways to be built by the companies
companies. Mr. Dumon, Minister of Public Works, planted
the first stone of the agiotage by pronouncing the award
fraudulent cation of the Northern Railway.

State monopoly was dangerous for freedom.
Direct concessions could facilitate corruption and...
electoral fraud. Free and serious competition pa-
would bring together all the guarantees for freedom and the
The country's well-being, but what has become of the competition?

in the face of these scandalous mergers that took place
on the eve of the auction, while no new comparisons had been made
The engineering system could not have had time to form.

Faced with such a blatant violation of the law, the minister
should abstain and not yield to the influence of A NAME and
to the coalition financial coalition. The direct concession was then
a thousand times preferable, in that it allowed the minister
to debate the interests of the country and the state.

"Competition without competitors becomes possible with the help of a
illusory discount, usurpation of the most sacred interests.

"For the Northern line, the Rothschild family has..."
presented on its own, and with the help of a few days of discounts,
has gained immense advantages. Judging herself,
The Northern Company had condemned itself; the culprit
He comes alone to bribe his judge.

Members of both chambers received magnificent...
fique banker more than fifteen thousand shares; the journals-
Influential lists have received some, some seventy-five, some one hundred,
even more so. These prodigal gifts were addressed
to judges.

Is that clear? Let's continue…. |

The God of the Northern Railway having seen the
the premium on his shares of 500 francs, rising to 348 francs, he believed
must be notified immediately upon the removal of the bonuses,
which means that the god no longer has anything in common with Îa
Northern line, but it benefited from 140 million to
approximately, and this gain compensates quite adequately for a
A recent gem worth around fifteen million. What does he care?
After that, the curses of the Stock Exchange, the rich son
Israel remembers that its fathers worshipped the Golden Calf.

Regarding the loan of 200 million in 1844, of which
As we mentioned earlier, the National denounced with
energy a financial operation carried out at the expense of
country in the interest of one man. The vigorous ar-
The National article caused subscribers to flock to

Mr. James, who exclaimed with his booming merchant's laughter:
— I want the National to have as much patriotism

Another time, my subscriptions will be removed in
twenty-four hours.

It would take volumes to tell (all the scan-
dales of the operation of the northern line, the swindling
Englishmen who, after receiving shares at par,
sold them in Paris with a premium, which Mr. James was
warned by the London house, and which caused that instead
Instead of losing, like other capitalists, he won.
The fact remains, the Rothschilds have only ever won in our
disasters. When France was winning the house of
Rothschild was losing. This house is our evil genius.
Its splendor dates back to our first misfortunes: it bears
within her a sign of repulsion that nothing will be able to erase.
This sign, let us say it again, is 1815.

Let us point out an infamous maneuver by Rothschild.

When Rothschild created the railway company
Northern iron, the number of shares at 500 francs was fixed at
300,009, but the premium having shown itself in beautiful
In appearances, Mr. Rothschild had the idea of creating 100,000
additional actions. They were, he said, in-
dispensable; 15 million were needed for the membrane-
Fampoux. Now, 50,000 shares; that
with Creil valued at 35 million, the creation of
70,000 shares were most needed. Fampoux was
awarded to the company. O'Neil and Creil was only awarded
Much later, by another company. Opposite
These two facts led Mr. Rothschild to reduce his supplementary shares.
comments from 500 francs to 120 francs; but the council of state
required the preservation of the first number of shares and 1a
elimination of supplements. Rothschild, the king of bankers
Quiers, submitted. He will not make a fundraising appeal, he
will reimburse, on the contrary, but thanks to this small supplement-
The trick, so cleverly devised, brought in 50 million.

in his cash register. Does he still keep "infegritate" in his motto?

The scandal of the stock market trading was nothing
Again, the issue of censorship comes next. The sub-
The traders trafficked in the labor and materials.
The collapse of the Barentin viaduct drew attention to them.
of public opinion. If the works were to collapse in this way
before they are completed, what would happen as soon as they are
delivered to the public?

In April, the Rothschilds threatened the industry

iron, by buying the Denain factory operated by
Mr. Hamoir and others paid 6 million, which was
operated with a capital of 5,500,000 francs. But their
immense capital making any competition impossible
If possible, the public will have to compensate the bankers sooner or later.

interested in the Speletta and Peireire companies, the
The Rothschild family made immense profits, despite
the public imprecations and the courageously revealed facts
election to the Chamber of Deputies. When all the bodies
of the state had been partly bought, the truth had to
To find deaf people on the benches of both chambers.

On June 15, 1846, it was announced that it was to be
the time of the coronation of Rothschild I and the inauguration-
Northern Railway ration. The editors of
The Era, Debates, the Press and the Century
the historical figures made the ovation of the first
Jewish baron.

The chambers, the princes, the press, the judiciary,
Industry, the military, and the bar had been invited to this
inaugural which, through criminal haste, could-
France was going to be covered in mourning. Meinherr Rothschild
had announced that he wanted to generously do the honors
drivers of his railway to two thousand spectators:
Curiosity had been great, and it led to a mystical-
tion. Apart from a few privileged guests, the guests had been
crammed into second-class carriages without blinds

no curtains; the sun sought its rays there, the dust
It was blinding and it was impossible to see ten paces ahead.
self. The promise of a splendid lunch in Amiens made-
However, they know how to be patient. Having arrived in Amiens, the...
unfortunate guests found barely fifty
of brioches and a few rare carafes of lemonade; the
employees or agents of the famous German Jew apologized
on the first convoy, which, they said, had everything
devoured. Now, a similar fate had befallen the first
convoy. Later, the agents invented another fable.
His Majesty Rothschild I had wanted to offer a luncheon to
Amiens, but the Jewish city had contested this honor, and
It was none of his business if the city had filled the
duties of hospitality, Unfortunately, Mr. Mayor
d'Amiens denied this news and the first Baron
The Jew was indeed and duly convicted of stinginess at
first chief. The view from Amiens station was
A curious moment: the highest-ranking men
they were fiercely arguing there, a scalded one or a
brioche, a glass of lemonade or a simple mor-
bucket of bread. But the signal is given, the victims

they get back into the carriages: at five o'clock, they spot-
They received Lille. It was time for the banquet! But the great
The lords were not ready, and the guests had to wait.
Two more hours crammed together in a dark corridor.
However, the English, the panegyrists of the powerful
The baron and some friends entered the banquet hall.
while the common martyrs died of starvation.
Finally, the Duke of Nemours arrives, the order is lifted.
Everyone is rushing in, the tables are being served more
or less, depending on the guests. At the table of the Duke of
Nemours and the princes are seated, Mr. Rothschild and
Mr. Pereire, as well as the principal administrators of the
railway. While the rich Jew has the honor
to be seated near a royal prince, generals and

marshals (find with difficulty a small corner of table.
Amphitryon Rothschild calls this paying homage.
from his railway, he makes toasts, he shines with arro-
He was elegant and seemed to honor the princes with his presence.
The speculator monarch of the northern path no longer has enough of
countless millions that he earned from French families
This speculator is, for his flatterers, the greatest
A genius of his time. (Read about the era.)

Contemporary literature dishonors itself by pro-
spouting stupid tributes. Who is this man?
A capitalist who gets richer and richer while fathers
families lose even their last piece of food
bread.

After the banquet, a ball was held; it did honor to the
city of Lille. After this ball, Mr. Roth's agents-
Schild seized their guests again and threw them
in Belgium, with a rudeness and methods worthy
of their boss.

However, there was no shortage of grotesque praise.
to the king of financiers. Turcaret found more collars
or less filthy ones who praised his politeness and didn't say
Not a word about all the depravities of his agents. The day
of the inauguration the agents of the Jew of Frankfurt per-
they began to address the travelers informally, to jump at their throats,
to threaten them with custody and to suffocate them in
waiting rooms. Perhaps it was just punishment for
the baseness of some guests who mingled the cries of:
Long live the King! Long live the princes! to the cry of "Long live Rothschild!"
Upon hearing such a cry, Paul-Louis Courier would have
was right to say: "France is a people of

servants.

Just a few days after this inauguration which
had served as a crowning glory to the golden waters of Israel, the
travelers who, unfortunately, had entrusted themselves to
Mr. Rothschild's administration overwhelmed the journalists

= 94

the details of their complaints, regarding the brutality, the negligence and the in-
Solence of the people of the high and powerful baron so recently
past king in partibus.

The ministerial newspapers were unanimous in their support of...
to shower this man with bland praise and insipid accolades.
They were unanimous in saying that the Railway of
The North was his creation; he was its creative genius.
and that the glory belonged to him alone. Those fools
praise overwhelms him today, as it once exalted him
Yesterday his pride. He found his Capitol, may he find his
Tarpeian rock at the foot of the courts.

He had the glory, you say? Well then! Let him have it
Today, shame and responsibility.

NARRATIVE

OF THE CATASTROPHE

FROM JULY 8

BY AN EYEWITNESS.

The swamp has yielded 39 corpses! I saw them! Will she dare-
Can someone contradict me?

The convoy had left Paris at 7 a.m.; it
consisted of 29 cars pulled by two locomotives
tives; around two o'clock in the afternoon, a driver
who arrived with the convoy from Belgium fell from the
locomotive on the tracks, near the Fives station;
He was taken to Saint-Sauveur Hospital and died there.
evening. This unfortunate event was just a sad

Prelude. At three five minutes, the convoy arrived
facing Fampoux; he was then traveling twelve leagues an hour;
For some time now, there had been some rather violent jolts.
already alarmed the travelers. Suddenly, at the moment when
we crossed a curve established on an embankment that
bathes a deep lake that stretches across a soil of tower-
beer, the rails being found to be sagging, broken or disjointed,
left a discontinuity that the first
The first locomotive managed to cross, the second made a breakthrough.
in the sandy embankment and became embedded in the ground without
to derail completely. The violence of the impact was such
that in the fourth wagon, the chains broke as
glass; the cars, propelled by their own momentum
rushed towards the marsh; rolled down the embankment and
disappeared. It was a dreadful sight! Thirteen
wagons had been swallowed up one on top of the other; one
Three others had been literally crushed.
after turning around for a moment were
submerged. The entire convoy came crashing down upon them; a thousand
Cries of despair were heard! The travelers from
the least damaged wagons seek to break the
windows; they emerge covered in blood, fall back into the
marsh, its collection by dredgers or disappearance
Mr. Lestiboudois, Member of Parliament, was forever buried in the peat bog.
from Lille, pulled from the water just as his strength was failing him
gave, returns with wear and tear the proof of devotion that he
just received.]J1 was locked up with six people
in the second submerged carriage, a horrible struggle
had become involved with these unfortunate prisoners. By
During the debate, Mr. Lestiboudois broke a mirror, seeing that
It was the only way to save himself; he shattered the rest with his
He grabbed his hands and climbed out the door; a moment later he was
saved him and with him his unfortunate companions of captivity
speed. Pain and despair were visible on all sides, and
a sublime devotion: a poor greaser, named

Carré saved five people. Mr. Hovell and a few
Other employees distinguished themselves by their courage.
We saw an Englishman with his arm broken in two
places, wanted to hide his injury from his wife and oc-
cupped with the most touching solicitude of some
minor bruises she had received. Nearby, a
The unfortunate mother searched in vain for her two children;

a man in his thirties was searching in vain
to revive his mother's corpse.

For more than two hours the injured, numbering
From fifty-six to sixty, remained without assistance.
if not for those that Mr. Les- could lavish upon them
Tiboudois, who, in his capacity as a doctor, although wounded
He himself had not wanted to leave the site of the disaster.
stanza; finally, a first convoy came from Douai, it
was in charge of doctors, nuns, and priests
and generous citizens, he removed the wounded and the
They were transported to Douai, where they were received and cared for.
as brothers.

The cars which, by a providential stroke of luck, have
not trained, contained: Princess of
Ligne, Marshal Lauriston, General Oudinot and his
woman; Mr. Oudinot's aide-de-camp, was wounded
in a horrible way.

It was awful to see! Those pieces of clothing, those
sails, those hats, those wrecked cars floating on the surface
The side of the scattered limbs and bloody entrails. The
The lake has an immense depth; we tried in vain
formerly to fill it, its bottom of quicksand did not
It may be more dangerous, we don't estimate it at less
40 feet is its true depth.

The railway administration continues its system-
The theme of lies. She denied, from the very first day, that he
There would have been a catastrophe. Today she hides the

number of deaths. We therefore affirm today that
This number is not 14, but 39.

On Friday, July 10, despite all precautions, a
The convoy from Belgium arrived without the signals
had been done. Fortunately, the man named Réboul, con-
the stagecoach driver had had time to glimpse
the congestion caused by the rescue goats. It
demanded that the speed be reduced; thanks to the energetic
In response to passenger complaints, the employees gave in; but
They overwhelmed Réboul with threats and especially with ven-
Mr. Rothschild's anger and anger!

Upon arrival at the scene of the disaster, the convoy was still
In the middle of the movement, he broke the goats and threw them.
on the soldiers; four of these unfortunate men had the

broken legs, and 16 workers were more or less injured.
ses. If, unfortunately, the goats had been thrown onto
the rails, a second catastrophe would have covered with
Hundreds of families are grieving.

Like the road to Versailles, the northern one had
his baptism of blood; from the very first day, July 8th,
The administrators and others have learned of the news;
They used it to sell off shares, to swindle money
Dupes. Let the courts sentence them to two hundred
a thousand francs in damages, the complacency
ministerial office which, for forty-eight hours, hid
The news made them millions. When we
One can speculate on the corpses of Waterloo.
on those of the victims of the Northern Road!

On the 8th, Mr. Dumon received a telegram and he remained silent, and he
allowed exploiters to play their part for sure. On the 9th, he
received a report from the prefect, and he remained silent again, and the
Mr. James Rothschild's agents dared to claim that the
The alarming rumors were false; they were being spread by
the malice, while the official world lied,
or remained silent, or went to the Stock Exchange. Mr. Rothschild knew

well what he was doing when he gave to the peer {ant d'ac-
tions, when a great personage received a thousand
For his part, the author of *War on the Rogues* said, he
Eight months ago: "These lavish gifts were directed at..."
Judges." Was he right? Mr. Rothschild's exploitation
It begins with corpses. Didn't this man have enough
Will we give him even our blood, our gold?
Will the courts remain silent before this Austrian consul?
The impunity for so many murders would eventually become tiresome.
public opinion.

"This Northern Railway," says the National, "has already
caused in the financial world as in the world
moral, the most serious disorders. He was one of the instructors
the most scandalous conversions in the House.
Wasn't it enough to corrupt those he attracted? Must-
that in the first days of his existence he killed those who
Do they trust him?

The Government and the Company are both covered up.
The company is liable for its lack of oversight and
the poor organization of his department, the Government
due to the poor construction of the track (June 21st,
The engineer of the Northern Railway has been decorated!!!

The contractors who delivered this railway to Mr. Dumon,
They made a despicable investment! The rails are too
narrow and too thin, the thickness of the masonry was
boldly diminished: and the law does not punish with death
the man who, for a little gold, thus gambles with the life of a hundred
dozens of people?.....

The genius had warned the government that the step-
The railway line through Fampoux and Rœux was dan-
gereux. Self-interest stifled this opinion: from the
In the first few days, the engineers on the islands proclaimed the few
The viability of the works, but Mr. Rothschild was deprived of
to enjoy his journey. To reinforce the embankment, he would have
It was necessary to spend a few hundred thousand francs more:

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Men's lives are not worth that, surely. The pr-
dence prescribed the construction of guardrails, but
The economy held a contrary opinion. Life doesn't matter.
travelers to men who, before exploitation,
have gained in a few months more than the road will yield
Never!

The incredible negligence of July 10th proves the impre-
odious clairvoyance of the Jewish agents of the Rothschild Jews and
Pereire. Let us not, however, burden all the
Mistakes made against unfortunate employees; the culprits are
the heads of the administration. Honor to the independent press.
Pending, she loyally demanded justice for the
victims. As for the venal and corrupt press that lives
of announcements and serials, what does his cry matter to us?
Minel silence, she is judged in the eyes of the country: she is
As an accomplice, she received the thirty pieces of silver; she is determined to do
its market. Let us therefore unite in the loyal cry of the newspaper
From Lille: "All of this is horrible and demands justice."
Let an investigation take place, let these bodies be avenged,
If there is recklessness, let these families be devastated and ruined.
be compensated by those who exploit the wealth
public. We demand a thorough investigation, a judge-
a lie that will prove to everyone that there is in France
courts where the coachman is tried at the same time as the coachman
cautious who injures a passerby, and the Roth- company
Schild, who left 40 victims in a precipice. Justice!
"Justice must be done!"

Perhaps tomorrow, to stifle this immense voice of the
a people who condemn them, these men who have made themselves a

the game of life for their fellow men, these enriched men
through public misfortune, these men who, at the last
hour, these men speculated on the bloodstained obol
who have earned millions, will perhaps throw themselves at the victims
times one hundred thousand, two hundred thousand francs, and the crowd of
The panegyrists will cry out: Glory to them! and the courtiers will celebrate

highlighting the generosity and humanity of the Roth company
schild; and people will cry out more than ever:

Long live Rothschild I, King of the Jews!

Far be it from us to engage in unworthy clamor: we appeal to
justice against these men who sacrifice human blood
to the Golden Calf, against those men who have sold everything and
who want in vain to stifle the feelings of the heart under
the gilded disgrace of selfish and material self-interest.

NOTE.

Mr. Rothschild, who entertains princes at his table, and
who has enough power to obtain delivery of a path
unfinished; Mr. Rothschild, who will remain unpunished and whose
Generosity took so little initiative; Mr. Rothschild was far away
to enjoy such great power with the Duke of Or-
Léans; this prince, so affable to all, always refused to
to receive the Jewish baron at his table. It was in vain that the
a wealthy Jewish man expressed a desire to attend, in 1842, the
At the Chantilly festivities, the Duke of Orléans refused to be his
host. Mr. de Nemours, who is said to be so proud, however
shown to be more accommodating. It is true that in 1842, the king of
The Jews gave a party for the Legitimists and the castle cut
fear of seeing a treaty of alliance signed between Meinherr Ja-
my brothers and the Prince of Chambord. Since this desire to op-
From this position, James faces no obstacle. Mr. Laplagne...
shows his devoted servant and Mr. Dumon has everything for him
kinds of indulgences. What does it matter if these indulgences
endanger the lives of travelers.

Thus, Mr. Oufroy de Bréville having formally refused
to sign the act that put the Northern Railway at the

ee

The disposition of the King of the Jews was ignored. The marshes of
Rœux presented a danger that had been pointed out by the military engineers, one
ignored it. Mr. Oufroy de Bréville had declared that the
the path would present certain dangers if it were left to the circ-
culation before October, but the industrial shares
trielles could lower and everyone knows that they have strong
It doesn't bring in much.

The country's interests, the engineers' opinions, the lives of the men-
My, everything was sacrificed to Samuel Rothschild. Today
a report by Mr. Fessard or Frisard, grants a bill of in-
compensation to the King of the Jews; moreover, his friend, Mr. Isaac Pe-
reire, is putting himself forward for the parliamentary seat. Mr. Isaac has
Headlines: First, he's Jewish, then he won 3 million in
stock market and railway manipulations; moreover, he
is Mr. Rothschild's accomplice: yet another title!

And now, just one word, it's not about the belief of
This pamphlet is addressed to the Jews, but to their harshness, to their
insolence of yesterday's slaves, today's freedmen and enriched
today, to their thirst for gold and their unquenchable need this
Wealth and power! They still consent to it today.
to be protected, tomorrow they will be jiro-detectors and masters.
and despotism exercised by freedmen is the most condemned-
sant ct the most odious of despotisms.

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HIS SERVANTS

And his people,
BY G. DAIRNVÆLL,

Author of The Edifying and Curious History
of the King of the Jews.

Financiers support the State 5
As the rope supports the hanged man

MONTESQUIEU |
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RESPONSE TO ALLEGED ANSWERS
AND NEW FACTS,
AGAINST SM ROTHSCHILD, MM. FOULD, CH. LAFFITTE,
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ROTHSCHILD F

SERVANTS AND HIS PEOPLE,

BY G. DAIRNVÆLL,

Author of the edifying and curious history of the king of
LL ve Jews. _—

The financiers are the state's heirs.
like the rope supports the pefdu,
MONTESOUTEU.

A RESPONSE TO ALLEGED ANSWERS, AND NEW FARTS
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PARIS.

. AT THE PUBLISHER'S, 4 RUE COLBERT.
1846.

SUMMARY.

The servants. — To a slander. — To MP de R. — The

Newspapers that no one reads. — The cost of bad
Prose — What is my goal? — Usurious feudalism.
1815, the Jews, marabouts in braided clothes.—Where are the

60 million! — Fraudulent sale of shares. — We live
- of shame. — 60 million yielding 800 million in interest.

— State monopoly, — By whom the companies have
were sold, — Power of the bankers; what it brings-
door. — A former candle merchant representing the
people.— 250,000 shares sold in a quarter of an hour.
— Order to merge with the Rothschilds. — The bags of
coal, from which Mr. Pereire emerged very white. — The je-
signs of presence. — Unrecognized predictions. — The em-
Neapolitan prunt, — The Jewish monopoly. — Some inte-
Material loans, — The spider and the banker. — Thefts
gaux. — Mr. Locke. — The road to Le Havre and the line of
Versailles. — Fashionable probity. — The neo-Jews. — The
people. — Usury. — Messrs. Rothschild and Lafhitte. — No-
loan injury. — A great disinterested administrator
to the Israelites, |

ROTHSCHILD I",

HIS SERVANTS AND HIS PEOPLE.

Let's start with the servants; the master won't lose anything by doing so.

The first, a gentleman who does not sign, asserts that
I asked Mr. Rothschild for a thousand franc note for
to praise him, and that, my request having been rejected, I
I took my revenge with a pamphlet. To this gentleman, I give
A FORMAL DENIAL: That would be enough for him, if he understood it.
the value and the consequences. Furthermore, as he says he has
I warn him that if he doesn't provide evidence for his claims, he will not provide it.
I won't publish anything within the next two weeks; I'll know what I have left to do.
to do. To make it easier for him, I declare
that, if he gives me proof that I offered my pen, no
not only to Mr. Rothschild, but to anyone, I
I will deposit the sum that he
will please to impose on me, and I will declare myself a
FAMOUS! Otherwise, Mr. Félix Malteste will have to answer for

the shameful calumnies that he allowed to come out of his presses, after
the friendly warning that Jui was given by my publisher
and by myself:

To Mr. P, deR.

AUTHOR OF A NEW RESPONSE FROM THE PRINCE OF
ISRAELITES.

Sir, when there is any danger whatsoever, I do not
never hides behind a pseudonym, nor behind two ini-
Tiales, like you, MP de R., my name is GEORGES
DAIRNVÆLL: I signed a two-year contract with this man, the Corsuire
of the South, which I edited in Marseille; I signed
The first volume of the History of the Jacobins was named after this name.
Remonstratives to Citizen Timon, the late Timon, War
To the Scoundrels! and several other pamphlets which I believed
The publication is useful. I never make insinuations.
Hateful, I'll get straight to the point. I'll say what I mean.
I sign you in full with my name, which has never been Key
and will never be a pseudonym,

TO A FEW SMALL NEWSPAPERS.

I know, Lrop, where these insults come from in order to respond to them.
dre; one does not respond to an industrial Paris, of the invois
with a pen, when you want to avoid using gibberish.

has"

Now that these gentlemen are no longer waiting in the year-
Tichambre, a word to the audience. For over ten years, I
fights for the people's cause, this cause not before
greater enemies than speculators and traitors: I
fighting with all my strength and by all means

> “| –

loyal and possible. The people are used to seeing all their in
hemis in The government, that's a mistake. The enne-
The people's interests are dominated by the financial barons, the Rothschilds.
the Ch. Lafitte, the Blunt, the Fould, etc.

Where the king and the rmrimistree attacked a thousand times, without
No one has answered. Qirest, therefore, Mr. Rothschild, to have
Such selfless defenders? Mr. Rothschild is a king
very rich Jews, a king whose people pay K Hste
civil, a king who reigns by His shields like his others
reign by right of birth or genius. Although
So, although I defend it a lot, we don't give it to you.
during not for his sergeant,

Mr. Baron, we will only wave your account if you
Pay the style of your panegyrists, MT weight.

|
ROTHSCHILD 1",
AND
HIS PEOPLE.

The goal I set for myself, in my winter works,
is to excessively co-opt the new financial feudalism.
France, which was shaking off the yoke of the great vassals, from the
14th century, he hated his masters, but was not ashamed of it-
I don't know; the people were calling for an end to the violence and in-
justices of the great. Louis XF and Richelien struck the no-
wounded to the benefit of the bourgeoisie, the people were not in-
core constituted. Today, H France is pushing back against all
Its strengths, this novel aristocracy, reborn in scandals
of the Stock Exchange, and dominating everything through usury, speculation and more
mfame trafic.

The France of our fathers was too fraternal to obey the sword.
From Montmorency, the Condés, the Dukes of Brittany, etc. #”

=

Burgundy. Will it be so forgetful today of its
honor and dignity to suffer the yoke of speculators and:
Jews.

There is still a significant place to be filled in our history.
The people, declared sovereign in 1789 and 1830, need only
of an ally: King Louis-Philippe must become one. The destruction-
The restoration of the new feudal system must be his work, and this
The work alone is enough to make one forget many mistakes.
and to illustrate a reign,

Let there be no mistake, I have never attacked Mr. de
Rothschild as an individual, I attacked him as king of

Jews, that is to say, as chief of the speculators, as representatives
sensing material interests, like a party flag
esoteric, of a soulless and heartless party, which tends to amoin-
to corrupt France, to entangle her in the bonds of infidelity
schemes of corruption, and to bring it down into a state of dis-
a gradation from which a people never recovers. Therefore, it is necessary
that I make Mr. de Rothschild known: the success of my
The previous brochure makes it my duty, and whatever
I will not back down from the dangers that threaten me.

The insolent fortune of the Jewish banker, dates back, as I have
as already mentioned. of 1815. The Rothschilds were, in that fateful year-
born, the leaders of this flock of crows that descended upon
the battlefields, providing gold to the officers of
Ja Sainte-Alliance, and buying at a low price, the epaulettes, the
swords and the blood-stained clothes of our soldiers.

Everyone knows that in 4845 the princes of the confederacy-
Germanic rations had to be built against France
several important fortresses. A sum of fifty
was it given to sixty million intended for this purpose?
Mr. Rothschild, the company's banker? The German princes-
mands nw'avant pu s'entente, est-il reste entre les
hands of the King of the Jews? And since it is a deposit, is it
It's true that the noble, the great and illustrious banker doesn't pay for it.
Not interested? Is it still true that some great per-
each year, several hundred people are affected.
A thousand francs, as a gift? - If all this is true, this ca-

+ -

Isn't this an act of... on the part of SM Rothschild?
Pure generosity?

The Rothschild family has been at the head of all since 1815
monopolies; everywhere she set foot, the little in-
Industry and trade suffered. In Sicily, it
seized the sulfur monopoly; in Spain, mines
of Mercury; in England, of the iron industry; in
America, diamond mines; in Vienna, Austria,
of the supply of meat; in Sweden and Norway of
almost all mines; in France, of all the indus-
sorting: canals, loans, railways, factories, everything is
had become his prey.

Between the interests of the King of the French and the interests of the head of
The Rothschild house, the Journal des Débats weighs in-
would do it without hesitation. For the King of the Jews. A mid-level newspaper
Nisterial, whoever it may be, "has orders to decide if there is

place, against the minister for the banker (1.)

The railway tenders resulted in
Unprecedented scandals. Here's how an honest man...
revealed: – “The law prohibits the sale of promises of acquisition”
"tions before the auction; this law has been violated; these pro-
"Action masses that cannot be sold to the prosecutor's office"
"The Ministry of Exchange Agents, they were sold in the
"behind the scenes through shady brokers. The bankers were-
"were holding fictitious courses, and in a very simple way"
"ple. A broker was told to sell promises of ac-
"tions at such a rate; to another, to buy them at that rate. Some
"Then real buyers would show up, who would operate on
€ this price. After the auction, the obligation to take li-
"Vraison should have changed these prices; but here is what they have
"€ made the bankers. They agreed to grant the buyers
"the deadlines for taking delivery, to hand them over"
"Liquidation after liquidation, every two weeks. Then,

(1) These facts are affirmed by an excellent writer, Mr. Toussenel, who

fought for the government for a long time, and who today admits
nobly acknowledge his mistakes.

when causes of decline arose, such as
"crisis in England, rising interest rates in that country,
"the fear of war with England and the United States;
"Then, all of a sudden, the bankers overwhelmed their
"buyers to take delivery, and these not having
"funds, which were forced to sell at a loss; the decline has had
"place. Bankers derived three advantages from it: the pre-
"The first step was to buy back the underhanded, lower-priced items"
"shares they had sold; the second, to frighten the
"companies that wanted to compete with them for
"other auctions; the third, finally, to engage by
"This decrease means the government will have to restrict the duration less"
"from there enjoyment in these other adjudications of which they
"had kept the competitors away,"

These lines were not written by a pamphleteer;
This is neither defamation nor slander; it is truth.
A rite spoken by a man of heart is the proclaimed truth.
from the podium by one of our most honorable members of parliament,
Mr. Lherbette. What was their response to these damning facts?
The bankers and their accomplices? – Nothing. However
Three hundred members of parliament had received shares at par. They
They were accused in the press and had a full House hearing. They did not
They did not defend themselves. But when M. Lherbette told them, he did it.

of a monstrous dead of shame and confusion, they took
to laugh, and deserved this bloody apostrophe: "Today-
"Today, we no longer die of shame, we live off it."

Ever since the idea of building a railway from
North, it was intended for Mr. de Rothschild. He had been made
The deal was quite good: the State had to build Ki via its
expenses, that is to say, spending around ten million; then,
such as laying the tracks, locomotives, wagons, etc.
estimated at 60 million, the railway was delivered to
Mr. de Rothschild for forty years. The profits
amounting to more than 45 million per year, Mr. de Rothschild ren-
trait in its sixty million at the end of four years, and
for the benefit of the sleeper and his small profit, he enjoyed
Jde still ran the operation for 36 years, meaning that

the state wanted to pay 45 million per year in interest which
can amount to more than 2,400,000 francs.

The Chamber of Deputies was very harsh on the king of
Jews, she left him, it is true, the exploitation while qua-
for thirty years; she gave him the ready-made line, but she extgea
the loss of the sixty million spent by Mr. Rothschild,
that is to say, the free return of the path to the State after qua-
ranfe ans de jouira. Le Journal des Débats deplora
bitterly resented these demands and cried out with
sobs: "That Mr. de Rothschild was visibly soliciting the
privilege of ruining oneself (4).

Let's examine: the State spends 109 million on the track.
{[interest of 100 million on the 4th for 0j9 |

for forty years 160 »
Line revenue of 15 million per year, 600

RRSRRETe REASON SOEPEDENRS CRRSRE

Total: 860

That is to say, the State borrowed 60 million for
40 years with 809 million in interest.

What would we do to a wasteful person if they borrowed from a similar one?
rate, would the First President not pronounce his in-
Prohibition? But all this is nothing yet, SM Roths -

child put the Northern Railway into action. After par-
He killed with the merging companies, he reserved
70,000 shares. At the general meeting in February
Lastly, Mr. de Rothschild deposited 34,000 shares; iken
had sold 56,000, meaning he had achieved a
to deprive Benefice of 15 million, Now, Mr. de Roths-
Chijd was able to sell the other 54,000 at a lower price (to £265).
bonus); that would then only amount to 9 million which, added to the
The first 45 would produce a small sum of 24 million
before the construction of the railway. These same actions ra-
Purchased in a timely manner, they can also be returned.

{4) Teatnel, JOURNAL DES Débats, July 16434

due to the increase and then within 6 months Mr. Roths-
child happens to have a railway that doesn't cost him
nothing. — But do we know what it costs the people and the com-
. French commerce, see for this the table of bankruptcies and
Consult the archives of the commercial court?
Thanks to the merger, Mr. Rothschild gained access to
Northern iron for a negligible discount, opposite a con-
. currence; he offered a discount for the Fampoux road
. of 58 years and for the one in St-Quentin a discount of 50, and
This is because, even with this immense decrease in
The enjoyment the road to Saint-Quentin still offers, and that
according to the shadow of Mr. Rothschild, Isaac-Péreire, an income
clear of 8.010. If there had been competition on the way
From the North, the State would have gained at least 15 years and the case
was still disastrous for France — the power did not
He wasn't free; he wasn't strong enough to dictate laws to
The usurious feudal system, 11, was subject to the yoke of the companies,
because France abhors state monopolies.
parks that the people are imbued with a stupid prejudice which
. makes one prefer societies composed of ruined dukes, of usu-
riers, princes, marquises, brokers, manufacturers of
candles, from peers and grocers, with a powerful monopoly
exercised by the State. If the State were the owner, the price of
seats on the railways would be reduced by more than
half, because deep down the State needs money, it is
True — but he's not Jewish.

The people must form an alliance with the government.
against the bankers; it is necessary, if it is not already too late.
The law must not be constantly violated. Do not...
don't we just come across two houses, the Hottinguer houses and
Rothschild submitted a bid without opening a subscription period.
However, according to the law, all actions must be delivered to the

public and regularly subscribed. A man of honor,
civil engineer and editor of a well-known special publication
by his independence, Mr. Alexandre Corréard, director of
The Civil Engineering Journal states the following:
According to him, Mr. Dumon desired the adjudication with
Competition; the Gaumont-Laforce company having pre-

mn ŸZ us

Sentée, Mr. Dumon encouraged him; this company had, from
remains, delivered all his shares and collected 12,546,000 francs.
According to Mr. Corréard, it is not fair to say that Mr. Du-
My husband didn't want any competition; he was overwhelmed by the...
miserable business manipulators, stock sellers, "The
company salespeople who delivered them shamefully
to the merger partners, for a fixed number of definitive shares,
And a lot for cash. All those dirty
matters. Mr. Correard continues, are not a mystery to
no one; we know that there are administrators who have re-
That, in addition to the shares to which they were entitled by their
Initial subscriptions: 500, 1,000, 1,500, up to 2,000
definitive actions, without them having been obliged to pay a
a cent in advance. Others received 100, 150, 200.
250, up to 500,000 ir. in cash (1). »

This is what the bankers report. We have
said that their name prevented a matter from being bad; one
He was mistaken. If the deal is bad, they take care to get out of it.
unloading on modern-day gullible people. The names of Messrs. de
Rothschild, Ch. Laftitte, Hardoin, Bartholony, Pillet-Will,
Did Carrette and Minguet, Kæclin, Fould and others em-
fished the shares of the Andrezieux to Roan railways-
street, from Versailles, from Paris to Orléans, from Montereau to
Troyes, from Dieppe to Fécamp, etc., to decrease by 500 francs to
4130, 150, 200, 550 and 400 below even?

No one believes in the power of bankers anymore.
supporting bad business, but we know their know-
to do when it comes to receiving a bonus. — “Example:
(says M. Correard, Journal du Génie civil, volume xn,
page 120.) "the famous banker Ganneron, who became
"an administrative, military, political and fi- illustration
"financial, when he opened the subscription for the road to
"The Paris to Strasbourg railway line was announced at the same time,"

(4) I would be curious to know the reports that the Prefect of Police
must have received from his agents, for all these cautious matters.
(Note by Mr. CORRÉARD.)

TVu—

that this Lt would be open at nine o'clock
Tatin. The author of this note is the founder of the com-
Ganneron company. He went to the offices of the latter-
deny, at precisely nine quarter past nine, shows in
hand, to subscribe himself, both in his own name and in
that of some of his friends, he was told that the
SUBSCRIPTION WAS CLOSED (a quarter of an hour after opening)
virtue!) and that all necessary actions had been taken.
But... but... but. — They replied: Sir, he
There are more shares. So he insisted, he demanded; he said

that he was the founder, that he had reserved the right, with his

their partners, to subscribe to 20,000 shares. To all this
and to many other things, no answer was given; he was returned
sent to Mr. Ganneron, and, to have 400 shares against
his money, he had to plead. It even seems that, badly-
Despite the transaction that took place, he will not have them, nor
even the 80 shares reduced as a result of the merger.
Do you now believe that in a quarter of an hour, we have
"How could they have delivered 250,000 shares to the public?"

Mr. Gaaneron, speaking yesterday to his constituents about his shop,
Did he boast about this? We highly doubt it.

RARRRARRRRARARARARARSR

Mr. Corréard adds: "that although Messrs. Ganneron and
de Eespée were able to subscribe for 12 million themselves,
there were still 220,000 shares left to be placed at the time when
Messrs. Ganneron and de Lespée shamelessly responded
the fact that the subscription was closed and that everything was taken
What happened to these shares? In whose hands are they now?
past?

Mr. Bourgoin (1), one of the leading brokers on the Stock Exchange,
You'll be able to tell it better than I can, "since he sold them all"
on behalf of Mr. X, at a premium of 20 francs per
Average stock. Which represents a decent profit of
4,520,000 francs. The history of the Ganneron company, of

(4) Son of the famous actress of that name,

î

Tire

Lespée et C® is the story of all the Companies; it is at
"That's how good bankers are."

There is a commission that the press has not yet '
deemed it best to keep busy, preferring to have all the weight borne
Mr. Dumon was blamed. This commission, composed of
Mr. Dumon, Minister of Public Works; Mr. Legrand, sub-
Secretary of State D'ARGOUT, Peer of France, Governor
of the Bank; VERNES, Deputy Governor; AUBÉ, President
of the chamber of commerce; EBOBE, member of the chamber-
trade; MONTANIER, director at the Ministry of
finances; FÈVRE and KERMAINGANT, inspectors of bridges-
el-Chaussées; MIGNERON, mining inspector; de Bou-
REUILLE, railway inspector; his mission is to
Check the list and value of each company. The opinion
The public found this commission powerless, and the nominees
Some of its members have suggested that she
leaned towards high finance.

Haven't some of these gentlemen been unofficially...
advised companies with a strong presence of
to merge as quickly as possible with the Rothschild company, under
they risked being turned away if they persisted in showing up at
the auction. |

After such an event, will anyone still doubt the power of the
King of the Jews? Will it be explained how the Cau- company
Mount Laforce, after refusing 30,000 shares, sold itself
the following day at the Rothschild merger for 12,500.

After the northern route, Mr. de Rothschild aspired
that of Creil in Saint-Quentin. A merger gave it to him and
A company was formed with the following names: ROTHSCHILD
brothers, HoTTINGUER and Co., CH. LAFITTE-BLUNT and Co., A.
Gouin, Duke of GaLLrerA, of Eichtal et C°, THURNEYSSEN,
MALLET brothers, Emiie Pereire. ;

How is it that Mr. Gouin's name appears on
This list? We seem to recall that the Puritan
A. Gouin publicly stated a year ago that he would
foreign to any company and to any shareholding...
So believe the bankers. Since the founding of the
North Road, S, M. Rothschild presided several times

eo

what he calls a shareholders' meeting; but we don't
It can be admitted that, as a holder of 40 shares, Mr. de
Rothschild therefore composes the council as he sees fit, and on three
of the hundred Psesian shareholders, he has two hundred devoted to him.
This means that the assemblies do not have the power to exercise
This presents a serious contrast. The two Pereires, Isaac and Emile,
are part of the management and supervisory board: "Who

Could anyone doubt the genius of these Israelites? we read in
(e Cénie civil, tome xxx, p. 329), 'do we not remember the
regularity with which the Cook was consumed
made for the Saint-Germain line (1)? Don't we know that
thousands of bags had blown away like holes
Crow skins.

The last meeting of the Rothschild company was
signaled by requests to purchase land located at-
near the train stations, and which are meant to swallow up the money of
shareholders. We also asked for 40 franc tokens.
"Gentlemen administrators," exclaimed Mr. Gouin, "These gentlemen,
are too generous to receive a salary, but
Tokens are something else entirely. Indeed, the administrators
ordinary people will receive only 1,000 francs per year to prepare themselves
to visit the administration twice a month. As for the
As managing directors, they will fulfill functions in-
free third parties, but they will receive a measly ten
of a thousand francs per year in attendance fees. In total, the
the selfless dedication of the administrators
will cost no more than one hundred to one hundred and fifty thousand francs
Divine RoTascHiLp fools. The divine Jew himself receives
his 40 franc token, but only out of respect for the
statutes of the society. The peers of France are very
They are fond of free administrator positions. It's true.
that these free positions give rise to salaries
indirect, which range from 10 to 12,000 francs per year.

Mr. the Duke of Mouchy, administrator of the Northern Road,
and some others no doubt, presides at a rate of 20,000 francs.
fixed, the board of directors of the Bordeaux road.
Mr. de la Pinsonnière is the hero of the genre. It is true that

These noble peers turn their coats of arms into banners of
shops.

The Journal of Civil Engineering is merciless towards the traitors
tans: a few months before the Barentin disaster, he
he predicted; a few days before the one in Fampoux, he said
what the causes were. Mr. Frisart, so lenient towards
The companies should sometimes put the lights on.
Mr. Corréard's nets. Thus, Mr. Corréard has said a thousand times
that the rails were bound to weaken, because there wasn't a
sufficient number of sleepers. He said that the locomotives-
Mr. Rothschild's monstrous creations were too heavy, and
that they could "easily derail, especially in
"short-radius curves." That's what happened to Fam-
Lice, and what Mr. Frissart has not yet noticed. Thing
Extraordinarily, the same newspaper predicted the reshuffling of
the path that is being taken today. It is therefore beyond doubt that
the state engineers had delivered a fairly good railway
suitable, but for locomotives weighing eight to
ten tonnes, and not for locomotives weighing twenty-
five (1).

Messrs. de Rothschild and Pereire, masters of part of
The commercial press sought to suppress the truth. Mr. de
Rothschild, who for the past two years has been constantly telling me my path
of iron, my agents, my locomotives, my rails, my wa-
Mr. Rothschild feigned innocence and indignation when
We told him: You wanted to have the glory, have
Therefore, shame and responsibility. Which has the most cha-
The Jewish monarch, that's what we believed for a moment.
that out of modesty he would at least throw to the victims of Fam-

or compensation commensurate with his fortune. This attack against
Mr. de Rothschild's scholarship has not been forgiven us;
On all sides, the Jews began to push violent
shouts.

. 43) AL Isaac Perçire ça Gtait alors s0ur direciçute

To give two hundred thousand francs to the victims and their families
A thousand, for whom did we take the king of the Jews?
Had we forgotten who we were dealing with? The mo-
The universal no-polisher, in fact, knows no good deeds.
than those who have a bonus.

King Rothschild's lawyers claim that we have-
vons offended. Well then! So be it, only the truth offends.

And we still have some facts in reserve; we will choose
So, among a thousand, an episode of the Naples rent.

The old Falconnet house had long been burdened
time of payment of Neapolitan annuities; the divine Roth-
Schitd asked the Falconnet company to release this payment to him.
Could one refuse this divine golden calf? The Falcon house-
net didn't think so. Everything was very good at first; but the year
lastly, Rothschild issued a proclamation to announce-
cer que Ha rente neapolitane devant être converti de 5 à
4050; consequently, he announced that he would return 27.50 francs.
for each document or certificate, and 22 francs for a title at
bearer. The annuity of 110 francs was therefore reduced to 88 francs.
and the difference must first and foremost be made to Mr. the ba-
Ron, this without prejudice to the 3 francs that the noble Jewish island took
formerly for each retirement certificate, to excuse
all these years of detentions, they used the pretext of the danger that he
It was necessary to die to come from Naples to Paris. Is this correct?
Serious in 1546?

When the 27.50 or 22 francs were deposited for the conservation
sion, the Baron issued receipts or provisional certificates
evenings that were immediately linked to the Stock Exchange, without
consent from the Ministry of Finance. These are pe-
all the formalities that can be avoided by combining in the
behind the scenes. However, it is not yet known if the conversion
Napolilume rent will have... In case of doubt, Ka house
Rothschild was careful not to abstain. AY avut, lan
Lastly, for 40 million in annuities on the Paris stock exchange. The
a quarter was taken by Mr. Rothscludd for the change of
Others and the reduction 4 O[0. .. -- -

We are assured that, on the other hand, Mr. Rothschild has withdrawn
nearly a third of the annual annuity. It got to such an extent that
to pay the Rothschild tax, many there renliers
have seen their annuities decrease. And it is likely that
The baron lost nothing. At the Stock Exchange, these are called
manipulations of skill; in the honorable world they are
gives a more severe name.

The King of the Jews is increasingly inclined to invade everything. He has
besides its northern route, that of Saint-Quentin, that
from Avignon to Marseille, - Alais to Nîmes, - Versailles, river
right, - Saint-Germain, - Orléans to Vierzon and well
Others! Letting a single house seize our great
businesses are a danger to the country, it's a disaster for

those who let him do it; when this house, known by
His hatred for France has always put his capital into
service to our enemies. May France be at war tomorrow.
with Europe and the Austrian Jxif Rothschild will make use
of our gold to help the coalition. Are you unaware that the
Austrian Jewish house possesses a fortune equal to
a quarter of France's monetary wealth. Calculate the
millions that speculation has taken from our families, you happen-
rez to an incredible, fabulous figure! Now, say:
All of this? France, the small merchant, and the tra-
valor.

The government should have the courage to impose
laws to what is called high finance; but those
who had the cowardice to pay the apothecary's compensation
Pritchard, are too low to rise to the height of a pa-
real role. Don't the elections come from us prou-
ver that it is today the cynicism of corruption and the
the force of material interests; these interests to which our elect-
They will sacrifice their honor and their probity. They will perish
Tomorrow perhaps opening a vast field of despair
and to misery. France suffered under the yoke of a customary feudalism.
behind; it must fall where France is lost. Between
There are two powers, there is no question: that of the government

is preferable. In 1812, the infamous coalition of bankers
caused the disasters in Moscow. In 18143, the House of Roths-
child trafficked, peddled, paid for our defeats; feudalism fi-
financially, we are being dragged today into the rut of peace at
at any cost. She opposed the reunification of Belgium by-
This conflicted with his business interests. Mr. Tousse-
nel paints the banker thus: (1) "It's mostly the spider,
this admirable and elusive emblem of the banker; a
hideous insect, all claws, all eyes, all belly, but which
has no chest, that is to say, no room for the heart!
The spider spins its web like a trafficker sets up his shop.
in all places, in all passages where there are
Flies where barges to catch. She withdraws into
a kind of dark den dug deep within its network and from where
She sees everything that happens outside, like the trafficker
in his back room behind his peephole (a Jewish name).
— She constructs her nee in such a way that she is warned
from the slightest visit by the general upheaval of its canvas,
like the shopkeeper with the doorbells on all his doors
and its windows are lined. The spider does not reject the cada-
v of his victim only after sucking all of his blood, to
like the merchant (or banker) who does not return his

practice only after having extracted all the money from his purse.
— There are venomous spiders, just as there are debi-
so much wine and tea that poisons their merchandise,
Finally, in this species, the big ones eat the little ones! (My-
(sageries, railways, anarchic competition.)

The Jews and the English are devouring us, everything has been handed to them.
True. We have English manufacturers, machinists
English, English engineers, English workers, ca-
English catastrophists and especially Jewish capitalists, path of

4

(4) We recommend that our readers read issues 55, 34, 35, 36
Pages 37, 38 and 39 of the JOURNAL OF CIVIL ENGINEERING. They will see the complete story
The story of speculation and waste on the northern route, = The
The office of the Civil Engineering Department is on rue de Choiseul, G.

e.

— HAS —

Iron from Rouen, Jews and English, the English Le Havre. The universal
Mr. Loque or Locke, the famous engineer of the Ba- viaduct
Rentin. Mr. Locke, who studied with a merchant of
Drap is the chief engineer of the English; it is for him that
the traders have diminished the merit of the French engineers
Mr. Locke is an engineer who does such solid work
A handful of sand is enough to destroy them. It's at

It is to men like these that we entrust the safety and lives of
travelers. But Mr. Loque is a man of the companies. He
Mr. Ch. Laflitte, this banker who is so..., understands perfectly.
blieux, named after him. He also includes Mr. Fould, the
Benoit, deputy, whose money has triumphed over the merit of Mr. Flo-
Mr. Corréard would have been less accommodating. When
Messrs. Fould and Léo wanted to put him in charge of the management of
works on the Versailles railway; they offered him
first to increase the indemnity of 40,000 francs to 100,000 francs.
which had been allocated to him, in addition, they offered him 40,000 francs.
per year for the entire duration of the works. Although a pa-
While the price may be very ordinary in England, it is very high.
in France, Mr. Corréard could not help but re-
To answer: "Under what conditions are you offering me this?" — It-
was on the condition of being the man of Messrs. Fould, Léo and C*.
Mr. Corréard refused. Mr. Fould could tell us why...

if he were to write his confessions...

What is known as high finance is today found
today at the head of speculation. Small businesses seeing cha-
that day its profits would decrease, he also wanted to speculate.
Some found wealth there, all the others...
ruin and dishonor. Today, the man who is twenty
A thousand francs made for sixty thousand francs of business. He plays
The rise and fall in both food and other commodities.
tions, on foreign funds as well as on annuities. That he
No matter, he'll get away with going bankrupt! And he'll be re-
kept like a very scrupulous man, if he returns to his
Creditors, fifteen percent. The trade offers
chances of loss and gain, but any man who does not
Don't calculate, and who constantly plays everything for the tone, this

man is funÿ {ripon,5 whether he wins or loses.f We

| | 2- .

We could name names, they are there, and we have the evidence.
We could make many foreheads blush. We don't do it-
We won't. We're not seeking scandal, we want
the public good. We want to draw the people's attention and
The government's position: both need to know
their enemies; they must be warned. We will therefore say
to the government: It's a disgrace for you to hand over the
France becoming like the English under Charles VII is a disgrace.
for you to hand over our finances to Jews who are more
odious and more greedy than the tax farmers of the year-
old monarchy.

'

The people are suffering, and our financial barons are laughing at them.
pains. It seems that, for them, the honor of the daughters of
The people exist only so that they can denigrate them. In An-
In England, English workers complain that their bosses
workshops steal from them, and their daughters and wives are
forced into prostitution for demanding masters. In France,
the ironworkers of Lyon and the Lille ironworks make their voices heard
to make the same complaints. Young girls were forced to
prostituting oneself to a foreman or a clerk in order to have
the bone of earning a little bread in exchange for their
work.

Well! That's nothing yet. If the government doesn't
If you don't take drastic measures, the problem will only worsen; and
Financial feudalism will leave us, after its brutal domination-
tion, shame, dishonour and misery,

Allow us one last return to the question
railways. When the state had this magnificent idea,
He could achieve this by calling on all the capitalists to join him.
of France. The State, confusing its interests with those of
people, would have formed a strong and powerful alliance: he did not
Nothing happened; the high barons asked and they got involved.
eager to obey. Like the nobles of the Middle Ages, they have

wanted to also have their toll rights on the roads, the
bridges and rivers (4). | e

SM Rothschild, this neo-Jew who closes #08 credit anx
Israelites, who refuse to submit to the barbaric custom
of the civic genocide, asks Saint-Germain for his part and
Versailles. Mr. Fould, of the tribe of Levi or of Benjamin,
is content with a left bank line, in the laudable intention-
tion to create disastrous competition for the Jewish baron or to
its shareholders. Wasn't the State supposed to pay?
THE costs of war. One day, a sinister event occurred.
came to frighten Paris: one hundred people perished in the flames
my; the sons of the petitioners appealed to justice, and the
justice, which condemns an imprudent cab driver, has
condemned the victims to pay costs. That's roughly what
has happened for St. Etienne, for Rouen, and what will happen,
Don't doubt it, for Fampoux.

The ministry of April 45th had the commendable idea of the mo-
popole by the State; the Journal des Débats had published
excellent articles in this sense, but, the day after the
presentation of the project, Mr. Michel Chevalier, author of the pre-
first articles, wrote one in the opposite direction, calculated
that three billion would be needed for the expense, and exclaimed: —
"€ Four billion! Where would we find them?" The press in-
Tiere repeated this refrain, and the project was killed.

The government has retained only one right, the right to do
the lines and then to concede them to the Jews, As for the few-

(1) This reminds us of the company of the three bridges on the Seine, which, although

Even though his privilege has expired, he continues to receive a right that is not his.
pes due. Oh! Parisians!!! A man who stole a penny would get three months
of prison. How many months does this account allocate to the members of the com-
companies that make a few hundred thousand francs in profit per year. We
We would be delighted to know the current status of Mr. Hingray's complaint.
compared

ne D
= 94 —

He was completely excluded, the court corrected
The tional of Mantes has decided that the administrations of
Railways are not required to have carriages
for the people. L |

For thirty years, our ministers have tried in vain to
to pass the law on the conversion of annuities, that is to say
They had to give up on the fair taxation of capital. The law
is such that the State is obliged to make people pay, not
He who possesses, but he who does not possess. Turgot is
Robert was sent to the ministry for thinking this out loud.
Peel fell for having done it in England in the ques-
grain production. Mr. Guizot is completely incapable of
To do it: the king alone has enough strength and energy for that.
Therefore, our financiers fear him more than they love him;
and this has been the case from Mr. Ganneron to Mr. Jacques Lefebvre,
from King Rothschild to the last of the Saint-Simo-
niens.

Usury is devouring France in all its forms. According to
Mr. Michel Chevalier, the budget should be estimated at 2 billion
that usury levies on social transactions, without comp-
determine the cost to the country of protecting those who claim to be
large industries.

We are forced to stop, but we
We propose to publish as soon as our documents are complete.
a third brochure, full of new facts, of new-
the studies and a conclusion.

YET HER MAJESTY ROTH£C'IILD Iern

We don't understand why we have so little respect for each other.
to sing the praises of a man whom public opinion
blamed for all our misfortunes, we cannot conceive that one
deteriorates to the point of writing for or against for a few
Underneath, they dared to compare Mr. Rothschild to Mr. Laflitte. There is
Indeed, there are many points of resemblance. In 1815, Mr. Na-

than speculated within the family about the Waterloo disaster;
4815, Mr. Laffitte gave bread to the soldiers of the Loire (4).
In 1815, Messrs. Rothschild, bailiffs to the kings, requested
the war contribution imposed on France; Mr. Laffitte
proposed to fill it using a national subscription.
A Margrave of Hesse entrusts his wealth to Mr. Anselm
who uses it to increase his fortune; Napoleon hands over 5 million
lions to Mr. Laffitte who kept the deposit in its entirety.

Against his own interests, Mr. Laffitte supported the conversion of
annuities. Mr. de Rothschild gives shares to three hundred de-
putes to make them defend his interests.

Mr. Laffitte founded the discount house, this noble
A company so useful to small businesses. SM Rothschild has
stock speculation has been a cause of ruin.
and resold on the Stock Exchange.

Mr. Laflitte was using the bank as an instrument of power-
sance and charity. For what purpose does Mr. Roths-
Child? What did he do? — Railways. We believe
having proven that this will bring him little glory in lava-
Nir. One cannot have both glory and money.

A member of parliament from R. calls Mr. Rothschild one of the greatest
citizens of France, this is not very flattering for her, because
Mr. Rothschild would be Austrian, if he were not Jewish and cos-
Mopolite; the same gentleman says that his German nobility
is worth its weight in gold compared to the French nobility, perhaps that of yesterday, th
never again. He continues in an abracadabra style; to
to say that the noble Jew is the guardian angel of France,
Far from winning ours, he spreads his own with both hands.

He gives food to the smallest humans.

And his goodness extends over all of nature,

(4) Two million,

This Rothschild Ra is a true Providence, as is the author
He doesn't think he's doing too much by exclaiming:

Nothing is beautiful, nothing is great in the century we live in:
The truth displeases, and lies are everything.

The envious are obsessed with the deeds of GREAT MEN!
And its awful poisen is found everywhere.

When you think that such platitudes are addressed to
Mr. James, one feels sorry for a servant who even soils his livery.

One point of comparison that has been overlooked is that which
exists between Mr. Laffitte making a king and rejecting him far from him
honors and titles, and a banker who, through sheer force of
Lending to kings grants titles of nobility which are
genuine securities. Loan securities.

We will not talk about the abuse that has been made of the paro-
Mr. Lamennais's, the great writer, did not preach the
a selfish, one-family community; he preached fra-
the eternity of peoples, the union of all for the good of all.
This is Mr. Lamennais's thought, and it is also ours. We
Let's not make a crime against Mr. de Rothschild of poverty
from his father. Mr. Laffitte was poor, but if the latter were
Mr. de Rothschild remembered it all his life, he had too often...
bfié. When one is the product of one's own work, one has the right to...
to be proud. But Mr. James only had the trouble of being born. You have a
unbearable pride that has made him retain it for 16 years
the name of Artois Street on his addresses: Mr. James did not
wanted to recognize the name of Laffitte Street. This smallness makes
to know what a great man we are dealing with.

What makes me even more well-known is the scandal.
which he let happen before paying for his daughter's shopping basket. The
The agreed price was 30,000 francs, but the Baron refused.
to pay only 24,000 francs, and dared to let himself be condemned by a
Commercial court.
The same king of the Jews had prayed to M, Jehener of Jui

buy various rare manuscripts at a sale; then, when Island
bookseller had bought, SM ft in choice and paid for it foft {adre-
Mr. Techener, not being bothered by the manuscripts,
he did not bring the Jewish baron to trial, but he regretted having
dealt with him.

In the country house at Ferrières, 5. Mr. receives

frequently invites friends to hunt with Mr. Jo-
seph; but SM sells his game to Chevet, which makes qæ
Rothschild's friends can kill anything that is...
sent at the end of their rifles, but they could carry nothing away
ter. One day, a guest wanted to evade the instruction; he
hid a pheasant and hung it in the fireplace that evening.
his room, but the guard had warned his host; the len-
tomorrow morning Mr. Rothschild, wishing to find the pheasant
Lost, the 8th book led to useless investigations; finally, he enters
at his friend's house, dressed in hunting attire and accompanied by his dog.
Suddenly, the dog stopped dead in its tracks in front of the fireplace.

"There's something here," exclaimed SM.
He watched the demonstrations of his dog, the king of the Jews.
he passed the stick of his rifle through the sniper's tail and in fact
to fall, a beautiful pheasant.

"My little one is chasing you away," he said, and he
goes out with the pheasant.

"Excuse me," said his friend, "he takes the pheasant, makes him a..."
he marked his paw with his knife, saying, don't
Please note, this is so you can recognize it tomorrow at Chevet's.

NOTE 1.

MR. DK THE PINSONNIÈRE.

Mr. de la Pinsonnière is a Peer of France; Mr. de la Pinson-
M. de la Pinsonnière is a count; M. de la Pinsonnière is the director of a
banking house, president of three railway companies

e iron and administrator of six others, which makes a small
A total of ten jobs: we can see that there is no need to be
A government employee to hold multiple jobs. Well, you might say,
Look at the shareholders. But no, because the directors,
The directors and presidents of the companies are named
themselves. Ask that good gentleman from the Pin-
But, one might say, these jobs are still honorary.

What?

In the century we live in,
Honor is an empty word in the eyes of our great men.

Mr. de la Pinsonnière knows this very well; so what does he ask-
t-11? Not much; attendance tokens when he is ad-
minister and some 10,000 francs per year when he is president.
Can we deny this to a man who surpasses Napoleon and
Caesar, and who dictates to nine secretaries at once? That would be having
a very hard soul.

Moreover, Mr. de la Pinsonnière is in no way a function-
public sector, it's an independent with a hundred thousand francs' worth of income.
DRE per year. Independence is very expensive today.

ui:

THE
1,574
NOTE 2. +

This is from yesterday.

{It is worth remembering that the O'Neill company formed, in 1845,
a company whose purpose is to undertake construction
of the Dijon to Mulhouse railway (1); the prospectuses
said that this company presented super-
bes. Moreover, to reassure and embrace the shareholder, we pro-
put, art. 17:

"The payments made before obtaining the con-
transfer, enjoy an interest rate of 3,010 per year, one month after
the collection.

Act passed before Me Ducloux, notary, 8 April and 9 May 1845.

"In the event of no concession being granted, the funds paid will be refunded"
grants awarded to eligible beneficiaries, without any deduction and increase-
"The interest rates specified below."

Based on these promises, subscribers flocked to...
and made their payments. But the operation, which appeared-
She knew how beautiful she was in 1845, but appeared detestable on July 6th (thirteenth).
months later). Consequently, subscribers were asked
to come and withdraw their funds from Mr. O'Neill, the banker of the
company, July 25th.

The shareholders therefore presented themselves, requesting the re-
their investment, plus the promised 3,010. But nothing came of it.
request. The board of directors, "after having long-
"Deliberately and very deliberately," he had decided not to pay
a penny of interest,

To console the shareholders, Mr. O'Neill made them
to say that it was with the deepest regret that he participated
to this carelessness on the part of the administrators; that he would have "desired"
not to be responsible for the distribution of funds," but that there
was obliged as the company's banker.

The shareholders then went to 'the home of Mr. the Count of
LA PINSONNIÈRE, Chairman of the Board of Directors, peer
of France, etc. The noble peer was in Normandy, and his
The concierge was unable to precisely state the location of his residence.
'cile, Consequently, the case was brought before the court of
commerce, and Messrs. de la Pinsonnière, de Freulleville, Félix
O'Neill, banker; Saint-Laurent, banker; Antoine Lu-
Zarche, railway administrator; Gabrie! Heun;
Girard and Bonnet will have to answer for this proof of practice.
industrial bité.

NOTE 3.

The authorization to acquire land in the vicinity of
Main railway stations is a worthy invention
of the Rothschild trader and his lieutenant, Mr. Pereire; that is

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tem 30 LEA £
4

the most elastic formula for leading to ruin com-
complete shareholders, under the guise of making them profitable,
in an operation completely outside that of the path
of iron, all the crazy and extravagant expenses that these
skilled contractors work on part of the road construction.
iron which remains the responsibility of the company; works of which
exaggeration, in everything related to form and weight
and its qualities are pushed to their extreme limits.
emails in the opposite direction to what should be; so that
These combined follies naturally lead to expenses
almost double what should be done. These are
these misfortunes and these false measures that we are going to unfold-
read successively in these notes.

Let's return to the issue of land, including
the acquisition is nothing more than a fraudulent operation, grafted onto
the operation of the railway, authorized by law.

Eu eflet, read this law, what does it say? that all land
necessary for the construction of the railway and stations
those dependent on it will be delivered to the company by the State.
Now, what exactly are the lands you want to buy?
ter in the vicinity of train stations? Doesn't that constitute 1l
an operation completely unrelated to that of the cheminide
iron, and therefore, do not constrain the shareholders,
by a cunning and subtle means, to participate in an entre-
a take that can only be uncertain and disastrous for them?
because even if it were certainly good, you wouldn't be enough
clumsy to come and offer it to them to share; it edifies you-
laugh on these grounds a beautiful and good company in cum-
inandite and you would create new assignats that you
would sell at the highest possible price on the Stock Exchange, using your fair-
seurs de teurs de sobelets.

SL, if you don't behave like that, it's obviously because
Acquiring your land is a bad deal; but
it serves as a pretext for you to make a contribution that you

Grow in your own way, and make them pay well
dear to the unfortunate shareholders of the railway; it
serves you as yet another pretext to justify the exorbitant tax levy.

ex -

a capital injection of 200 million for the railway company
of the North, of which 150 were to be sufficient for all the
work at your expense. Then, tell us under the
which article of your statutes, your general assembly, to
received sufficient power so that May, and so many thousands
other shareholders, may we consent and endorse by
our silence, what is illegal, ubiquitous and exorbitant
both in the powers that a few centai-
A group of clerks gathered in assembly under your command? All
is therefore unlawful, fraudulent, and cannot be sanctioned by
the justice system, as soon as it is seized of the matter, let us hope that it will not
turdera pus à l'être,
JOURNAL OF CIVIL ENGINEERING (July).

NOTE 4.

1} It seems that I was right in my attacks against Mr.
Rothschild, because all his friends are very angry, and each
One day I see their fury erupt, either in an anonymous letter-
nyme, either in a pamphlet courageously signed by...
initials or a false name.

1} First there was an alleged response from Rothschild
1°". To Sutun the last, king of the Impostors. All that
The trivial insult can give rise to what has been displayed there, and I forgive it.
would gladly have praised the author if he hadn't begun with a slander-
infamous denial, for which I am determined to seek justice, as soon as
The task I set will be finished.

I won't say anything about the new answer; I've already skimmed it.
and rejected with disgust.

I cannot say the same for the pamphlet entitled A Jew
to the French people. I will even quote a few fragments-
mens to make known the style of Mr. Roths-'s friends
ch11 (1).

TO MR. GEORGES DAIRNVELL,
kb! What, another insult?
What dare they do to our worship!

(1) For sale, passage du Granud-Cerf, 22.

0

And, no doubt, it's just spite

Who brought forth this cursed writer, _. .:-:

A pamphleteer, a fanatic,

Who believed, pushing the criticism
To the point of baseness, to the point of contempt for the law,
To make a name for oneself through one's sad exploits...
No, the people are now enlightened.
11 knows that THE CHILD OF ISRAEL IS CIVILIZED;

Would the Jew doubt it?

I just want to say one word to you,
And to prove to you that you're just a fool.

But what can be done against an unfortunate

Deprived of reason, who believes himself to be happy

When he defamed an entire race,

For the sole purpose of filling his bag;

Because it was also self-interest that guided your hand,

When you wrote without thinking about tomorrow.

But, like us, Rothschild shows kindness,
And only with his contempt does he "feed".

Yes, our people of Israel are too great
To stoop down to you, who are crawling away.
Also, without a film, without any other idea than reason,

I want to teach you this lesson.

Professor, I suppose you would have somewhat
need, beforehand, to study French and prosody.

Return to a more positive attitude in this regard.
'And looking back on sixteen years, casts a single glance,
And so, setting aside all slavery,
You'll see that freedom is our prerogative.
All together, and of the same nation,
Let us therefore forge only one religion:
By gathering around the tricolour flag,
“May July 1830 re-emerge,

PRE LI

And now for the sole purpose,
To forever all be good Frenchmen,

Signed: EUGÈNE GOUDCHAUX.

These gentlemen's prose is worth their poetry. Therefore, judge for yourselves.
In fact, their prose is less amusing. I don't ex-
does not accept that of Mr. Lesalopier (1), author of a hoax
Title: Ten Days of the Reign of Rothschild I, King of
Jews. Only, I am committing a crime against Mr. LESALOPIER by so-

to be named after J.-B. Mesnard; one must have the courage
to sign one's name to a depravity of which one is the author,
even when we go and spread it, promising, to the one who
will want to reissue it, A BONUS from Mr. Rothschild.

I will not address here the insults and defamation of these
Gentlemen. Some deserve only contempt, others
pity, and one of them the punishment that awaits the slanderer.

At the time of going to press, we were informed
a new brochure which, in style, departs in every way
the supposed answers that were given to us. MAD..,
author of The Truth about the Rothschilds, is a man
serious, although he is opposed to us by ideas and by the
Our sympathies. We are pleased to do him justice, while
deploring the blindness that keeps him in the camp of
Rothschild (1). We will respond to MAD... in a...
a more extensive work which will be published in about two months.

NOTE 5.

We wholeheartedly support the ideas expressed.
by Peaceful Democracy in an excellent article which
Here is an excerpt:

"What should true patriots, who do not want to do, do?"
To bend the knee before the Golden Calf and its impure pontiffs?

(1) Probably a relative of the famous voter of that name.

(2) WAR ON THE JEWS, or the TRUTH ABOUT MM, DK ROTHSCHILD, = Ches
Martinon. pr ann Vs 1 to Le

es -

"Organize resistance to the new throughout the country"
feudalism, to reveal without restraint its atteptates against the
freedom and general prosperity, his odious speculations
The idea of monopoly, speculation, hoarding, and usury, its
corrupt maneuvers to buy off the power at bargain prices
see public and electoral colleges, And if on the board of
all feudal iniquities, if at the memory of two great
revolutions made to inaugurate the reign in the world
We see stirrings of equality and fraternity in people's hearts.
We must not rush to address the torrents of hatred and contempt.
to calm these righteous angers. No one is inevitably con-

damned to devour the substance of the people, to buy the su-
frages, to crush the weak, to establish in the world the
venality, fraud, the debasement of souls. The cons-
public science is right in not separating in its severity
criminals and crimes; it is also good that
for want of nobler sentiments there are in the souls of
traffickers at least have the feeling of fear, the only one that
could contain them. They would laugh too easily at the displeasure-
lords of the people who would never threaten to burst into
love at first sight.

No, we must admit it, the new monarchy at
The safe is preparing cruel expiations. Sooner or later,
The minority of unarmed slaves counted themselves and took revenge.
And history tells us what those acts of revenge were. The same ending
is at the end of the same iniquities in all eras, because
that God does not allow peace and happiness to dwell
Long endured oppression. Free to the new lords.
to take the chance by exploiting the tra- populations
vagrants whom misery delivers to their sultanic whims and
of tyrants, but they should expect reactions that
are the sign and providential punishment of evil.

"The dynastic monarchy may believe itself to be selfless"
in this battle of subjects. She is mistaken. We
we warn him with a sincere sense of condo-
a spree for undeserved misfortunes. In the eyes of the people,
She bears the responsibility for all the grievances. If feudalism

The people believe that the dynasty reigns because it governs.
The consequence is obvious, and the recent manifestation of the jar-
din des Tuileries la révète an besoin. Toute victime des
industrial crises and commercial anarchy will want
to do like Joseph Henry, a spectacular death, Lé dus
will completely lose its political character; – since
Alibaud has already lost him; – this will become a phenomenon
social and industrial; and Mg Le examples, surrounded by pu-
licitness and crowned with immortality, will perhaps suffice for
to make it an epidemic, like fire in certain eras-
questions. A reason weakened by sophistry, embittered by the
Matheur, doesn't have much to do to convince himself that he
victims of fatal knife wounds are permitted to wear
a fatal blow to those she regards as the sacrifices-
"

[TO THE ISRAELITES]

I bear no ill will whatsoever towards the Jews, whom I regard as
my brothers. Every religion seems respectable to me, and reli-
Jewish community, by virtue of its antiquity and admirable history, has
right to our veneration and respect; but I want
to those who are called Jews, that is to say, according to the meaning-
popular fiction, sellers or dealers of silver. I
I deliberately use the word "Jewish," firstly because it renders
my thought; then, because I would like the Jews not to re-
They would no longer keep that name as an insult, and that will happen.
as soon as some of them cease to deserve it. The few-
The Jewish people hold a glorious place in the history of nations;
No race has been more fertile in brilliant individuals.
Unfortunately, they believed that God had granted them the
monopoly of exploitation, and they brought a kind of
Fanaticism in the art of extorting humankind. The

ME 56 –

Jews, as they are in part, are no longer of their time;
They remained the Jews of the Middle Ages, instead of showing themselves
worthy of the public rights granted to them. I am not saying
That's only for part of it. The part that inspires repulsion in me.
justinctive, As for the Jewish merchants or others, who
have earned a reputation for integrity and selflessness,
I value them as much as, and even more than, some Christians. I com-
I take it, and I love equality too much to incite hatred.
Jews. I use that word as a deserved punishment.
by a few. The noble character of some Israelites
gives me hope that in the not-too- distant future my accusations
today's tions cannot be reproduced without in-
justice.

It was necessary that the mass of Jews themselves drive out the ven-
deers of the teiple, saying to them, “My father’s house
"is a house of prayer, and you have made it a ca-
"A set of values."

GEORGES DAIRNVÆLL.

EXTRACT FROM THE SUMMARY.

The servants. – To a slander. – To MPR – The newspapers that one does not
Doesn't read. – The cost of bad prose. – What is my goal? – The
Usurious feudalism. – 1815, the Jews, merchants of old clothes.
– Where's the 60 million?! – Fraudulent sale of shares – We live
of shame. – 60 million yielding 800 million in interest. – From the mono-

Power by the State. — By whom the companies were sold. — Power
bankers, what it brings in. — A former candle seller, re-
representing the people.— 250,009 shares sold in a quarter of an hour.

— Order to merge with the Rothschilds. — The bags of coal, of which
Mr. Isaac Pereire came out very pale. — The attendance tokens. — the re-
Little-known sayings. — The Neapolitan loan. — Jewish monopolies.
— Material interests. — The spider and the banker. — Legal thefts.
— Mr. Locke. — The road to Le Havre and the Versailles line. Pro-
fashionable biting. —The neo-Jews. —The people. —Usury. —Messrs. Roth-
child and Laffitte. — Borrowed nobility. — A great administrator de-
interested. — To the Israelites.

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which consists of returning a deposit. — Still 14815 and the Rothschilds. —
135 million in bonuses. — Rothschild loans save the coalition.
Gift and England. — The Rothschilds, bailiffs to kings. — The loan
of 1825. — Cross and honors. — Motto of the dynasty. — 41830. — Na.
than or Satan. — Loan scandals of 1844. — Anecdotes. — Che-
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TO THE ROBBERS.—Ovation of the Rothschilds, — Revelations. — Catastrophe
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© PHILOSOPHICAL HISTORY

OF THE

FREEMASONRY

ITS PRINCIPLES, ITS ACTIONS AND ITS TENDENCIES,

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1850.

Many writers have,

before us, treaty of the franc-
Freemasonry; this institution
was attacked with a viva-
extreme city by men
who had an interest in the de-
to stun, to destroy; she has
was defended with energy
skillfully, by insiders.
In this line of thought, the struggle
is interesting because she has a
but which is not without great-
; deur; it is, for an order
to which a huge number of people are affiliated.
to continue his work, to move towards the realization of
his views, to the application of his principles, or to succeed-

ee

to descend under the hatred or ridicule inspired by the men-
dream. The books written for or against have therefore a
genuine interest, because they cooperate in a work
important; dictated by a desire for destruction or
conservation, they work towards the triumph of an idea, and
In this respect, they deserve attention.

Dissidence has arisen within Freemasonry.
nonsense; a human institution, like all others, without
with the exception of those who have exerted some influence on society,
She submitted to the law of humanity. No real schism was
possible in Freemasonry, since its principle is
simple and clear-sighted; but such is the weakness of men,
Such are their passions, their vanity, their errors,
that schisms have broken out, not over dogma, —
This was impossible, we repeat, — but on the
nature of the ruling power, on its possession, on its
acts. Schisms erupt in religions, they divide
profoundly affects men; the negation of a doctrine
obscure, doubt surrounding an incomprehensible mystery,
arm populations against each other; the blood
As humanity sinks, it groans from the cruelties committed in the name of
of God, and a few years later the bloodiest
victories, when the sword believes it has had its last word,
When extermination thinks it has destroyed everything, the
peoples find themselves face to face with the same believers
these, more rooted than ever, demanding freedom
for their worship.

Happier, Freemasonry has not had
bloody schism, and never, in this respect, nor the
Neither misfortune that leads astray, nor fortune that dazzles, have

led astray from justice and reason, they did not

fit

commits a crime against humanity. However,

the spirit of domination, inherent in human nature, has

divided the followers; their vanity created distinctions, and
The spirit of contention manifested itself when the persecution

the response against them was less violent.

We wrote long essays, we passionately engaged a
lodge, sometimes an entire Orient, for reasons
secondary; external quarrels, which served so
well, the enemies, whom they seemed to incite,
stopped the Freemasonry movement, the
development of his great thought. The unnamed volumes-
brables born in these inglorious struggles seem to us
more harmful than the most ardent attacks.

These two causes inspired the writers of the
Freemasonry has joined another cause
which has none of the grandeur of the first, which does not have,
like the second, the excuse of a struggle, fatal it is
true, but finally of a struggle which drives, which stirs;
That's speculation.

Between the ardent attacks, the conscientious defenses
its, the public, unable to understand the nature of the in-
his institution, had remained undecided; his curiosity was piqued by
retracing the temple ceremonies, describing the
The challenges that await newcomers, by printing the
words one needs to know to penetrate the interior
lodges. Curiosity answered the call and made the
success.

By publishing a book on Freemasonry, we do not
Let us not come to defend the order that we do not attack.

France, nor take sides with either of the two major powers

see those who lead Freemasonry – if they walk

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To the same end, we do not look at the banner, —
nor reveal what was meant to remain a mystery. We have just
to trace the philosophical history of Freemasonry,
that is to say, to consider it from a point of view that we

believe in something new. Specially written for the French-

Masons, our work aims to teach the
true doctrines of order, — doctrines sometimes mis-
known, — to explain the true meaning of the ceremonies, of
to popularize the philosophy of our school, to finally pose
Clearly, that is frankly the goal of Freemasonry.
The thought that guides us is that the sustained struggle
by our order for so many centuries is not close to
to end, and that Freemasonry is eternal. We
We will explain the causes of this duration; we will write its
history by taking it from its appearance in societies
ancient times, by making it cross centuries in India,
in Egypt, Greece, and Rome; we will show it,
after Christianity, in England, in France, in
Italy, Spain, Germany, America; we
we will see how things will change depending on the laws, customs,
the needs of the sectarian peoples were transforming, explaining its
symbols and the links that connect one century to another;
Finally, we will mention his perpetual struggles, the proscribers
the events that struck her, her triumphs, her faults, in order to
that the lessons of the past serve the future.

We are not mistaken about the importance and the
difficulty of the task we undertake by coming
to trace the philosophical history of a little-known order
despite the numerous volumes published about him, let's say
everything, of a little-known nature despite the multitude of followers
who throng the columns of our temples. Crowd

light, fickle crowd, always swirling, which
She exalts what she begins to understand, only to forget it.
tomorrow, which will not be presented two years in a row

a homogeneous meeting, which will not come two years
immediately with the same thought, with the same desire;
a dizzy crowd, rushing forward with fervor and...
simply remained indifferent, before understanding
completely fulfilling his high mission, or who recoils in astonishment
faced with the duty to fulfill it.

If a dogma, a faith, a religion were to be
shelter from this fatal scourge of indifference which does more
it was wrong that all the persecutors together did not accuse him of it.
This dogma, imposed upon the heads of men, was to be the norm.
the Masonic faith and religion.

Freemasonry, in fact, does not impose a cult of the en-
France; she doesn't tell the child, like the Catholic,
like the Protestant, like the Israelite: I will take you at
From your birth, I will raise you in my worship, you will have no
no other, and you won't be able to leave him without shame.
without deserving the damning name of renegade. She did not-
only addresses grown men; if she asks them to
What religion they belong to, it's not for their
Advising them to change it is a way of preaching tolerance to them.
rancidity towards those who do not share their faith; it is
to make them understand that all religions have
a common link, the moral law; it is to teach them
that God is in such a high sphere above humanity
manité that he should not worry about how one
He adores him; it is to finally tell them that idolaters this Christian
Look, Israelites and Muslims, civilized and savage,
Rich and poor, all men are brothers.

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Thus, from the very first day, from the moment of entering the temple,
not only are Masonic doctrines revealed,
but the purpose of Freemasonry is shown to man
that we admit it. Freemasonry would be nothing but a vain
In short, if she were to limit herself to setting a goal without moving forward...
its realization. Here the struggle begins; ideas from the outside,
so different from those of the temple, they react; the passions,
the specific needs and expectations of these men
still belonging to the society so often agitated by
Revolutions regain their power; thoughts
political, so ardent, so active, come to obscure the
the purpose of Freemasonry; the members find themselves facing
face to face, as in the world, with their opposing views,
their opposing wishes, their enemy policies. So

the masons, either disgusted by the futility of their efforts, or
glimpsing what they hadn't understood at first, or
resisting a trend they do not want to support
because they do not share it, or are satisfied with their po-
social situation and fearful of future prospects, the
Masons, we say, fall into the calm of this
indifference that is destroying today the forces of the past
so powerful of Freemasonry.

Fortunately, indifference does not affect everyone.
men; great institutions do not die without
having fulfilled the destiny for which they were
created; the Masonic faith has remained in many
hearts. It is for you who have remained faithful to him,
for you who are not satisfied with empty words,
who do not limit their action to small alms, for
you who see its goal and want to walk towards it, that
we are writing the history of Freemasonry, that

that the goal of his philosophy, and, in our thinking,
no philosophy is real, great, or complete.
complete, that on the condition of rising to God, of embracing
laws, human institutions.

KAUFFMANN. CHERPIN.

Lyon, July 1, 1846.

| we come to remind you of its dogmas, its tendencies, indi-

this a little

PHILOSOPHICAL HISTORY

FREEMASONRY.

PART ONE.

CHAPTER ONE.

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Freemasonry considered as a philosophical school. — The direction given to its studies;
Its method of operation; the objects to which it limits its examination. — Freemasonry cor
as a religious school, — It does not call itself a daughter of revelation; it does not per
a man; she is tolerant; consequences. — The circumstances in which they appeared
Loreto, Moses, Jesus Christ, Muhammad, are different from those in which the Frankish peop
Freemasonry. — Origin of societies; migration of peoples; selection of leaders; birth of t
Masonic; its god; its flag.

At the Masonic 'SCHOOL', it must be admitted
07. It's best to explain it from the beginning, isn't it?
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ei ze + = + companies; however, it is
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It's easy to understand this kind of thing.
of absurdity in which Freemasonry has remained as
philosophical school; for it, no advertising, no portico.
no high school where crowds can flock to hear the lessons
from the master, to be nourished by his word. From the very beginning, in

struggle against established powers, against all those who live off them.

14. Development of intelligence

PHILOSOPHICAL HISTORY

the weaknesses and mistakes of others, carefully cultivated, the
Freemasonry shrouds itself in mystery, imposing on those who
demand the initiation of terrible trials, outdated today-
of today, misunderstood when they are no longer needed, but necessary

then, for the safety of all, which must not be revived,
but it would be ungenerous to ridicule it, because of
serious men like the early Freemasons had
There are better things to do than create pointless or useless ceremonies.

The Masonic school does not stay long in the regions
elevated, but obscure, where God, his essence, his
action, discussions in which all schools have become passionate
men; she acknowledges and proclaims without emphasis the existence
from a Dicu who created everything; she doesn't get lost in abstractions
to search for the origin of good and evil; it observes their
existence, and his initiation into the rank of master, perpetuated since
thousands of years up to the present day, without alteration in meaning, and
almost with the same forms, is in this respect the most important lesson
simple, the clearest and at the same time the highest that has
never been given to men, and that in our particular we
have we ever found in the history of the various philosophical schools
phiques that have shone some light on the world.

The study of heaven and the study of earth, that is to say, God and
Man, and through him societies, these are the two terms of all
philosophy, the two objects to which they are attached, and indeed
They embrace everything. The Masonic school does not look far-
Time on God, the solution to unsolvable problems; it revolves around God; it turns
promptly turned her gaze towards humanity; it was to humanity that she turned her attentic
task; it is to give him good institutions, a larger sum
great happiness, these two points inseparable from all civilization

tion, which it applies specifically, by proclaiming principles

of an eternal fairness that nothing can henceforth obscure, nor
neither fraud, nor lies, nor weakness, nor tyranny, and
who will so often put her in conflict with the oppressors of
social. | |

Philosophy that is, in a way, earthly, that is to say, seeking
more the destinies of man on earth than the essence of
God, she speaks through emblems, instructed by them as much as by

OF FREEMASONRY, of

the dissertations, and the speeches of its orators, free in the
- thought, free in form, will have as its object the deduction of
consequences of the invariable principles of which these emblems are the
representation.
This idea of educating, of popularizing principles by speaking
to the eyes, was the happiest conception. The senses and the intellect-
agency were struck at the same time, and this one was developing

to complete what the first ones had perceived, this mode of ins-
instruction, so well suited to the time in which it was put into
This practice, still so useful today, was immensely successful and which
We must thank those who conceived it, for it will be one of
their titles of glory, it will be the honor of Freemasonry to
Throughout the ages, this result, we will explain it, but we will not
we would not want people to think they would find anything in our words that could
to be considered a condemnation or a bad-
monitoring of schools that have adopted a differentiated instruction system
rent from that of Freemasonry; we would reject all
a similar interpretation of our thinking.
Is it we who would want to rise up against you, philosophers?
from antiquity, the Middle Ages, and our time, you who have
enlightened the world by passing it on from age to age, from hand to hand
hand, the torch carried from one century to the next, which made res-
to shine so brightly! It is through your discussions, through the
method created by you, that the spirit of examination and criticism may be born;
You are preparing for the liberation of the es by enlarging the
domain of human reason.
Whatever system you adopt, the result you will achieve
conduct the study of the universe, whether you arrive at negation or at
the affirmation of the existence of God, of the immortality of the soul, the
results of your work, the consequences drawn from your principles
will, in both scenarios, be favorable to the development of
civilization, useful to humanity. We do not have here to pro-
to declare between you, materialists and spiritualists, who have established the
great philosophical division, but only to note what
has resulted from your efforts; if you deny God and the immortal soul,
Society will have to focus specifically on the happiness of men.
regulate their relations in the interest of all; if you proclaim

— —

God and the immortal soul, men must strive to rem-

to fulfill the purpose of creation, which is the development of civilization-

tion, in short, the improvement of everyone's lot. On both sides

you arrive at the culture of intelligence, at the establishment of the

well-being, to the foundation of institutions that protect rights and
'the interests of all.

On another note, through you the worlds are discovered
green, the laws that govern them clearly deduced; the march
The existence of the stars ceases to be a mystery; their distance from Earth

will not make them escape analysis, like the dazzling light
that which glitters around them will not stop the human gaze. The
Heat, the weight of bodies, and attraction are revealed;
phenomena of the universe unfold, now understood. Our
organs, our senses are analyzed; the functions of the mind are examined.
complicated; man finally reveals himself slowly to himself, con-
He seeks a new existence through this self-knowledge, the
deeper, the most wonderful of all.

This is what you have done for the earth, which owes you one
eternal gratitude; but—and it is in this that there exists a
The difference between you and the Masonic school lies in this:
The school achieved a result that is important to note, because it is
one of the glories of Freemasonry — your philosophy,
addressing itself specifically to the mind, presupposed, let's say micux, exi-

, &eait, to be understood, required an intelligence developed through study
letters, through preliminary notions; his language has for-
special mules that are not within everyone's reach; wandering at
through the labyrinth of the heavens, it is not always accessible to
simple children of the earth; among the crowded audience
Despite your lessons, not everyone was able to follow your bold and strong thinking.
its flight towards the sky; the eagle often disappeared into the clouds at
glances from the crowd.

Today, in the very heart of Europe, in this France
who proclaimed the sovereignty of intelligence, to which one de-
demands the sanction of any discovery, of any idea that is not there
not yet hatched, in which all science shines or is reflected, heaven or
mirror for every sun, for every star, at the gate of palaces where
The kingship of thought reigns supreme, and open to the masses, there remains still

—— ——— —

an immense number of men incapable of understanding the
great truths of philosophy. In the countryside, in the
cited, while efforts were made to scatter the light, of the parta-
ger among all the children of the nation, alongside the representatives
the highest levels of intelligence, at the foot of the pulpits from which fall
The highest lessons of reason and knowledge are embodied by living beings.
plunged into the most absolute intellectual blindness; fetishism
rubs shoulders with religion, the most senseless beliefs, the most ab-
surdes, those most opposed to the order of nature, are admitted without
reflection, without examination, as truths about which one does not
Don't argue.

Sitel is still the state of humanity in countries where the scientists

These have made the greatest strides; what must it have been like in the centuries
previous ones, in antiquity, where it did not yet have the means
of dissemination than speech and writing, where it lacked the most

The most powerful lever ever given to civilization, the press,

penetrating everywhere, seeping in everywhere, silently, like water
beneficial through the layers of soil that it will fertilize?
From both an intellectual and a political standpoint, the
Societies were divided into several classes, and he didn't...
It has been given, philosophers, despite your efforts, to bring down the
light in all the depths, no more than to make it retain-
to the echo of your words.

What you have done for men enlightened by instruction-
high tion, class unfortunately still restricted in the
societies where only wealth allows for rigorous and lengthy studies, the
Freemasonry did it for the people; you spoke to the head
of society, she spoke to the body, and her teaching had this effect.
In particular, she had the good fortune of being a true eman-
the formation of a large number of intelligences that would never
arrived without her at the knowledge of the truth. It is therefore for the
people that Freemasonry, as a philosophical school, has
probed the mysterious arcana in the depths of which thought
Humanity has gone astray so many times; it is for him that she stops.
a short time in the high regions of the sky, where everything is still
darkness, where everything will remain a mystery for a long time; for him, that from heave
whom she admires without understanding, she is quickly redes-

descended upon the earth, acknowledging the great creator in his works
worlds, proclaiming their veneration for him, and thinking they would accomplish
to fulfill his eternal vision: - by dedicating himself to the improvement of men
that he did for good,°this word taken in the most absolute sense.

In this slow but perpetual action of improvement, there is no
It had no elements of brilliance, noise, or renown; there was no
than a continuous benefit; that would sufficiently explain the species
of the obscurity in which the Masonic school has remained, if
there was no other cause for this darkness, which dominated all
the others, inherent to the very nature of the school.

The philosophers, when the deduction of their principles
leads them to touch, in some way, upon the institutions of their country.
They shroud themselves in reticence regarding the established cult; they profess everythir
a deep respect for the form they would like to see revealed
to destroy, which they will try to undermine; their strongest arguments
sometimes seem to arrive by chance, like an objection that they
they form their own doubts, like a doubt expressed by another. This
Their circumspection is dictated by their interest, which is that

of science; prison, exile, persecution, the scaffold
They are waiting, and we must forgive them for surrounding it with some veil.
their bold thinking; but rest on them; the light they
they want to throw will sparkle, slowly, by degrees, but it will shine.
The Masonic school could not act in this way; its principles were
so clear, his thought so obvious, that there was no
In times of hesitation, no transaction is possible; in times of tyranny,
and this one is of all the powers that have governed societies
the one who reigned the longest, one had to either succumb to
In broad daylight, or to work in silence; it is the latter option that she
took.

We do not need to discuss today whether masonry, in
By choosing this role that condemned her to obscurity, she understood everything.
the importance of his mission; we are poorly placed to appreciate-
acknowledge this fact; we urge those who might be tempted to acknowledge it to...
Damn, those who regret the brilliance of a school, to refer to the
the time when she was born, remembering what struggles she had
to endure, from which her obscurity did not save her, to what persecutions
Even more terrible she would have been subjected to if, instead of acting in

—

OF FREEMASONRY,

In the shadows, she would have made the public square resound with her doctrines,
which were the negation of the existing order of things at the time. This fact
If it is so serious, so important, it will be clearly explained throughout.
the hour; that all judgment be suspended until then.
The thought that led Freemasonry to shift its focus away from God,
to whom she first rose, to the man who remained
the object of his affections, whose fate has always exclusively
concerned, explains why we still find her in
darkness as a religious school, why it doesn't seem
to have, in this respect, exerted a very powerful influence on the

Society, or rather why this action, which will soon be revealed, is

remained unknown to most men who judge only on the
external factors. However, other causes, different from those which
prevented Freemasonry from flourishing as a philosophical school
phique, still independent of his situation in the State, does not give him
have not allowed it to have a global impact as a religious school.
as a religion. These causes are as follows:

Freemasonry does not claim to be the offspring of revelation.

She is not personified in a man.

Taking tolerance to the highest degree, it allows its advocates to...
yours to worship God as they see fit, without worrying about the
a form that will have such a great influence, whose transformations
will be written in letters of blood in the religious history of the world.

Thus, from the outset, she disdains the three elements that...
would give her a shine she doesn't seek. A few words
will make clear the situation in which she places herself from the outset.
gine. It is found everywhere in men, manifested in each
not in ancient societies, barely weakened by education
In modern societies, there is a pronounced tendency towards love of
marvelous. Should we see in this love of men for what
is mysterious, for what is not perceived by intelligence, for
something that reason cannot admit, an inherent weakness in
their nature, the manifestation of that pride which places man so
high in the hierarchy of beings, the intervention of heaven is always
essential to give him the laws under which will
regulated not only his relationship with the divine, but also
his actions, his relationships with his fellow human beings? Or this love?

PHILOSOPHICAL HISTORY

Is the marvelous the development of a poetic feeling?
innate - which seeks sustenance and delights in wandering in
fantastic regions, inhabited by beings of a superior nature, including
the winds seem to bring him his voice, the thunder to manifest the
Anger or presence? We will not decide, we will limit ourselves to...
we will observe; the crowd accepts, without understanding, what is being done to them
said to be supernatural; in vain reason submits to examination, doubt or
No, the reason in this is not the lot of the multitude.

Those people understood the influence of the intervention of the mer-
those who, preaching a new religion, brought him down
of the revelation, presented her as daughter of heaven; plagiarists
destined to copy each other eternally, to give the world the spectacle-
perpetual key to the same lie, always repeated, for lack of anything better.
Once the revelation is admitted, what sanction does it not impose on the laws?
civil and religious legislators! What strength, what character
Doesn't this imprint a sense of fixity on them by presenting them as the work?
of God! Also, ever since humanity has remembered his deeds,
preserves its records; those who created religions have never
failed to use this means as an element of success.

Freemasonry did not employ this deception;
Such means were not of: his presence. Immediate daughter of

reason, an eternal protest against the errors perpetuated by
the priests abusing the sacred character they attributed to themselves, and that
the ignorant masses were willing to acknowledge them, forced to
always fight, modifying one's means of aggression according to the
the nature of things that it wanted or prevented from taking root or
To undermine, she spoke only in the name of intelligence, which is indeed a
emanation of God, but which is not God, which is a ray of
this great light, but is not that light itself.

From its very beginning, from the very first
day until today, and it will be as long as it lasts, the truth
fighting against lies, fighting with sincerity; she could not
not to call herself the daughter of the revelation by ecla even though she was the
truth.

The religions that share the earth have generally personified themselves
fixed in a man, in a reformulation coming to summarize the
maxims that were beginning to spread, synthesizing ideas

which were germinating, which already had some power; for it is necessary
note that these so-called revealed religions do not occur
not all in one piece , do not fall from the sky like a meteorite
An idea appears on the horizon of the mind; it grows, vague and
cloudy at first; it clears and casts some light; its con-
sequences appear; it expands, it is shared, and the diffusion
The sion increases its strength. Its realization would modify the condition of the
companies; this being understood, this achievement becomes a need, we
Passionate about her, religions are born; the star has become
sun. Religions take the name of a man, but they re-
they saturate the hopes, desires, sometimes the passions of a great
number.

Zoroaster, Moses, Jesus Christ, Muhammad, whose names are
attached to four major religions, were not the only ones who
preached doctrines, we will not say new | but
great and wise, deserving of the attention of the people, tracing
for companies a better way, presenting them with a set
principles whose adoption could have a powerful influence
on their destinies; thousands of men have emerged, aspiring to
role of reformers, capable of fulfilling it, and who have passed, not
not unnoticed, but without leaving a trace, including the names and the
Most of these acts are forgotten because they did not come
at an opportune moment.

It is not enough, in fact, to simply provide or summarize ideas which
Practice would improve the lot of men; one must arrive on time.
while the men, tired of the religious and governmental system
the mind to which they submit, or which is endangered by it, glimpse

forms more suited to their needs, to their reasoning. It is necessary
to arrive on time, to attach his name to a transformation. He
It is important to understand each other clearly: once the idea is formulated
never dies; sometimes long centuries after its manifestation
Strange, unexpected events suddenly arise, which...
inexplicable events if there were no ideas as there were for
the seeds deposited in the earth a slow and mysterious germination
mination that suddenly causes a thought to burst forth in the middle of a
society, like making a tree spring up in the middle of a forest.

Moses and Jesus Christ were due to their time and circumstances.

born

in which they appeared, to find themselves in admirable situations
successful editions.

The Hebrew people are oppressed, captive in Egypt, forced to give-
publicly display signs of respect for gods he despises
taken in secret; his political life has ceased, his moral life is stifled
under constant persecution; the annihilation of the
race, and to achieve this more quickly, children are slaughtered at
cradle; for some time yet, nothing will remain of this little-
Plea, that memory. Moses appears; he was or was not saved
Water matters very little today, but then this
Faith fixes its gaze on him: God has saved him from death
to accomplish his purposes. He gathers the Hebrew people; he speaks
to his imagination by presenting him with natural disasters such as
signs manifested of heaven's wrath against the oppressors; it
appeals to his reason by giving him hope for freedom; he awakens his
material interests by promising him well-being in a land
fertile land that he will conquer. The war cry resounds; the Hebrews
They move away, armed for defense and attack, because it will be necessary
perhaps they dispute the route they will take; they punish on
the newborn Egyptians, the death of their children; they carry-
they satisfied the rich gold and silver vases they had borrowed, satisfi-
thus, from the outset, a twofold desire for revenge. Moses...
leads to the time of the ebb tide through the bed of the Red Sea, where
the flood engulfed the Egyptian army a few hours later
sent in pursuit; the imagination and ignorance of the multi-
The people see a miracle in a natural event. The people have
thirsty, the old shepherd, who knows where the flocks find water to quench their thirst
"Térer" designates the place where the pickaxe must dig; the water flows for

to quench the thirst of the camp; it was Moses who struck the rock with his

rod and made a miraculous spring gush forth! Moses climbed the mountain
tagne where he goes, he says, to receive orders from the Dicu of the Hebrews; he
He descends in the midst of a storm, preceded by lightning, escorted
From the lightning; he brings the law that God dictated to him! What more can be done?
more to act vividly on the imaginations, in a meltitude
who escapes slavery, persecution, death, who saves
his children of the sword P

For Jesus, the circumstances were not the same. Rome had

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He conquered the world, but the hand of an emperor is too small.
to contain it. The subjugated peoples are growing impatient with the yoke, and
already one can hear the distant stirrings of the men of the
North, which will lend the edge of their frame to a new faith,
who will carry it on the backs of their shields. Yes, Rome has con-
who the world, and in the political order slavery is established
as a fundamental principle of society; in the moral order
Prostituted religion has fallen into public contempt; the apotheosis
monsters clothed in purple, and whose corpses will
Rotting in the sewers makes one doubt even the gods!

Beast fights are no longer enough for a greedy people.
of bloody emotions; it forces men to tear each other apart under
His eyes, to give her a moment of excruciating pleasure. Morals
have reached this state of degradation that man no longer has
sex; Rome adopted all the vices of the subjugated nations; there, softness
has penetrated to the very core of this body; society is decrepit,
Gangrene is everywhere. What better time for preaching?
tion and the adoption of the morality of the Essenes personified in
Jesus Christ |

In this famous land of Arabia, the cradle of the three great
religions that have divided the world united in the belief in unity
of God, in this desert where the three great lawgivers wandered
solitary, face to face with their thoughts, before being followed by
the crowd, Muhammad emerged, six centuries after Jesus, in
Different circumstances, but no less favorable. Faith
Christian faith, wavering among the newly converted Arabs, had been
deeply shaken by these endless heresies which for three
For centuries, the churches of Africa and Asia were agitated. The Arabs, so willing-
bound by their character, by their customs, to bow to the voice of
God, to accept from him the dogma of fatalism, that is to say, to look-
everything that affects him, everything that relates to him, like
sacred, as immutable, had seen the same doctrines in turn

these were preached as articles of law and condemned by the councils.

Their spirit, so poetic in form, so positive in substance,
understood nothing of these unpoetic subtleties, these discussions
baseless, children of diseased minds, fruits of pride and
They needed noise. Disenchanted, they returned to idolatry; the

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altars of paganism were reclaiming the place they had ceded to
| altars of Jesus; Christian thought was about to succumb in the East,
Muhammad stood up to prevent him from dying, and he succeeded. But he
it was necessary to adapt it to the needs, the spirit, the passions of the Arabs;

He did it.

Jesus had condemned the sword, but in the blood of the Arabs.
too much fire was bubbling over; they had too much ardor, too much energy,
so that it would be possible to chain their arms. And then, listen,
listen to this terrible noise that is passing over three parts of the world;
These are the armies that come from the North to descend upon the South;
Italy is in the hands of the barbarians; a Lombard king has sat down
to the throne of Numa, which had already been over by a king of the Ostrogoths;
that distant sound, it is the death knell of the Late Roman Empire tolling, and Maho-
Met invites the Arab warriors to share the spoils of the giant
He has fallen. His successors will not fail to do so.

Was another motive needed for the triumph of this new religion?
The old woman who made strength her most powerful ally?
Here's the thing: Jesus preached social reform, Muhammad was going to...

to accomplish everything that seemed achievable to him in his time. Jesus had said that all men are brothers, Muhammad breaks the castes, an eternal obstacle to equality, and in reality made brothers of all his soldiers. Jesus condemned slavery; Muhammad did more. Slaves who embrace his faith become the equals of their masters; whether they display courage or talent, they will be one day their leaders!

Muhammad, too, knew all too well what power, what force he would find in the intervention of the divinity; he shuts himself in the solitude, and there, he says, he is visited by God; he gives the Arabs his poetic gospel, page by page, and the Quran is, he says, written by God, brought by an angel, in the night. This miracle lasts twenty-three years; God sends the Quran verse by verse, following the needs of the Arabs, or rather according to the needs of the prophet-legislator.

This is the context in which the three major religions that still reign in the civilized world; here they are

| all three personifying themselves in a man, all three doing
The divine intervention, Your revelation. We will explain everything-to-

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the time of the origin of Freemasonry, and we will understand elai-

why she didn't seek success and instead...
Wait, why doesn't she have a boss, why does she belong to men and not to one man, why, still active always fruitful, always moving towards the fulfillment of her an eternal work of improvement, she could not, she should not not to be what Judaism, Christianity, and Islamism have been. Freemasonry, throughout the ages, has a character that is in particular, a character of initiative and movement that is not not that of these religions, although it was in the minds of those who founded them.

Moses speaks to the Hebrews, he establishes the tablets of the law, he overturns the statue of the golden calf; Jesus discusses in the temple with the doctors to his disciples, he preaches his doctrine in the public squares; His apostles imitate him; he drives the money changers from the temple; Muhammad follows the same process and gives his voice the auxiliary of the sword;

Everywhere, words and actions work together and act in concert.
However, throughout these three religions, men are public-
called upon to come and hear what they teach; the frank-
Freemasonry, on the contrary, does not call to itself, but receives
within its fold those who have not found the truth in others
cults; it does not provoke, far from it, it imposes trials
to those who seek the destruction of its temples.

Another important difference: religions preach
doctrines prescribe rules, establish dogmas, and
proclaim themselves eternal, without wanting to understand that everything works and
sc transforms around them; they impose on thought the bed of

Procrustes so as not to be overtaken by it; the laws, the inst-

Instruction, science, it makes everything bend, it stops everything
to link everything to them when the movement of human progress
hand always leads the world to new discoveries which
expand the field of science.

This claim by various religions to an immutable im-
What is possible is precisely what separates them from Freemasonry.
which makes her not their opponent, but the opponent
of their priests as soon as they go astray, as soon as they put error to
the place of truth, that they disregard the needs of the people.

We hope to prove beyond any doubt the pro-
the position we have just put forward; if we succeed in it, we
will have established that Freemasonry works in the cons-
aunt of the progress of humanity, almost always preceding it,
pointing them out often, never staying behind them when
She did not report them, and always went escorted by the rationa-
the most complete list, we will go back a little further, but we
we will not linger long in these dark times; we
we look forward to getting to the facts supported by historical documents
risks. |

The state of the first societies, the conditions that govern the
relationships between individuals, such as the time of their formation
societies will forever remain an unexplained enigma; a veil
mysterious covers both the origin of the world and the cradle of
man. When the first society appears to us, that is to say
when humanity, like a child whose memory unfolds
As he grows up, Loppe is intelligent enough to
preserving its annals, we find it limited to a small number
of individuals without arts, obeying a few ideas generally

receipts which alone constitute the entire code of which we are unaware
even the name; she lives by fishing and hunting, shapes herself in
These exercises are in preparation for the war that will soon break out between the islanc
various aggregations, as if time were not strong enough to
destroy and needed the hand of men, as if love
that united a family, the attachment that bound a tribe, not
They should not extend to all families, to all tribes!

Societies are slowly transitioning from this semi-wild state to
the state of pastoral peoples, then to that of agricultural peoples who
followed quite naturally from the previous one, Let's not stop
too long a period of time on these transformations, not that their study
either useless or uninteresting, but because a greater interest
Our immediate task will be to focus on observing one of these
large phases that begin with small proportions for
then exert on humanity the fastest and most extensive in-
fluence. 11 This refers to the migrations of peoples, tribes, and
peoples.

The need to provide for one's subsistence created the culture around

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the cabin; the need to preserve animals taken during the hunt, and
which can pass into a state of domesticity, that of bringing their pro-
The pagation created the pastures. The pre-priesthood was born, and with it
all the good it gives, all the evils it brings about have been
contributed to society. Families have become larger,
the herds multiplied; the corner of land chosen by the tribe
can no longer contain it, or rather feed it, suffice to its be-
care; a portion of this tribe will seek another land,
to form another tribe, to pursue different interests.
This phase is one of the most interesting in the life of peoples.
one of those that provide the earliest materials for history; it
is almost always accompanied by events that cannot be-
Winds that will never be forgotten, which remain engraved in the memory of nations,
because they often signal a new era for her.
Different interests, in creating and developing, have given
birth to antagonism, envy, hatred, war. The
The fable of Abel and Cain was put into practice; the war of brotherhood
to brother in the first family became a reality, and rose from
family to family, tribe to tribe, people to people.
The men who emigrated in groups were therefore armed for

Defense first, conquest second; the need to direct-

tion, discipline, unity, required a leader, they would find him;
the parent, the brother, hitherto legally recognized by all, became the first
of them. Tyranny does not easily establish itself in a
camp formed in similar circumstances; Equality before the
The enemy's arrow and spear are the most difficult to destroy; there are
commandment for the salvation of all, there is not yet despo-
ism, not yet passive obedience, that will take time.
One to establish itself, the other to bow their heads; it is in
the calm that follows the war, in the organization of the con-
quest, that oppression is born and develops.
No matter how much virtue one who can do everything may possess, it is difficult-
that he does not go beyond what is right, legitimate, and permitted.
Now that institutions have claimed to regulate everything, to map
limits between all powers, ensuring the rights of all, you
You are witnessing this perpetual struggle between duty and desire,
between power and right. Judge what must have happened at the origin-

the creation of companies, when nothing was defined, nor the rights of
leaders, nor the duties of individuals. Also, the first leaders of the
These societies were quick to abuse the power that their gift-
soldiers were born who were subject to command, who had fought
with them, in whose eyes they were surrounded by the prestige of the

victory, of the strength that public opinion attributed to them when the colony

had prospered under their leadership and that their particular passions-
They could use the pretext of the general interest.
Ambition grows in the heart of man at the same time
that his fortune; always driven forward by an insatiable desire,
He constantly aspires to conquer.
The chiefs had been appointed as arbitrators of the disputes; they judged-
They often returned according to their passions, to which they were neither sufficiently
strong, nor wise enough to resist; justice is eternal, but the
rules of justice, poorly defined in a nascent society, let-
They knew the field was open to all whims; tyranny began.
The day when, after a successful war, the victors found
Finding the cultivation of their fields too arduous, they gave up the
barbaric custom of slaughtering their prisoners, they reduced them to
servitude forced them into the most arduous labors, to rest
It was their responsibility to produce. Thus it was inaugurated, entered
in customs, then in laws, slavery which, in forms
and different names, has continued to this day.

It is difficult to submit to the whims and injustices of that
of whom we were equal, and the men who had knowledge of
their rights and compensated for the lack of power with a firm will,
offered resistance. Society was organizing itself; this wave
intuition of a superior being that appears in all peoples
some were beginning to take shape, that is to say, the cult was
created. The leaders of the societies were well aware that the material force
would not be enough to enslave their fellow citizens; they understood the
the power of moral strength; they looked around them, studied-
revealed the morals of the men at whose head they were
placed; they saw them, struck by the beauty, the order, the harmony
denying nature, raising our eyes to that space called sky, worshipping
an unknown being, creator of the universe embraced by their gaze
or guessed by their intelligence. Skilled at taking advantage of this ten-

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They distorted the religious dance of the peoples, their natural religion.
invented religions whose dogmas, calculated by them, favored
know their secret plans.
Gradually, we learned to teach man how to make the sacrifice
of his freedom, his well-being, his life, by promising him the
resurrection and a gentler life in another world. Then we
threatened the enemies of tyrants with torments that should not
never end; men were taught to look at strength and violence
lence as sacred, by representing the gods seated on clouds-
ges, lightning bolt in hand; the cult was surrounded by brilliant ceremonies
lights whose brilliance captivated men who had only just
the eyes of the body, whose spirit was surrounded by darkness; one does not
To stop this misguided path, patterns were given.
celestial, all errors were deified; all passions were deified.
However, from the very beginning of these unjust powers, these cults
Strange, yet he found wise men in these degraded societies.
and enlightened people who preserved the tradition of their rights, and who, not
capable of destroying tyranny by open force, they sought to
to undermine silently; who, deeply religious, worshippers by
conviction of a superior being, creator of the universe, retained
natural religion rejected both the ridiculous gods and the vain
ceremonies of new cults.
Drawn to each other by the similarity of their opinions,
hopes, desires, through the communion of ideas, the only true one,
the only great one, these men gathered to encourage each other in
their struggle against the tyrants with whom they were going to contest the lam-
beautiful in their freedom, to spread their doctrines through teaching
grouping, to preserve the worship of one God in a cult
purified by reason, this one and only true guide from which humanity-
nité will go astray so many times; they were thus going to oppose a double

bulwark against the invasions of chiefs and this fertile ignorance
that, in their avaricious self-interest, men constituted into a caste
special relationships were maintained among the people.
Tyranny is more vigilant than liberty, because, in order to
To maintain, one relies on strength, the other on intelligence.
The oppressors were frightened by these gatherings of free men; they
trembled for the scepter they forgot they had received for the

of all; the priests were frightened by these gatherings of men
educated people who, denying them a sacred character, reveal their for-
beries, were going to dry up the source of their wealth, and the persecution
began against them.

Then the men who until then had freely gathered
surrounded themselves with a protective shade; which would have been a great
religion was a hidden cult; what would have been a philosophical school
became a mysterious power. Secret societies were
They were born! They had their trials, which did not frighten man.
with a pure and upright heart, but which, casting into the soul a certain
terror, should naturally have driven away the one who had not penetrated
in the temple only to reveal its mysteries, and which was to
He trembled, knowing his mission had been guessed, his goal discovered. He was going there
of life for the initiated, and we understand why they made themselves heard
death threats against anyone who would betray them; the nations
had proclaimed the right to punish anyone who put themselves in
In revolt against them, secret societies borrowed this
code and sought shelter behind it. They had their ser-
preserved until now, the terms of which may seem outdated
born, but they recall a great era of struggles and dangers;
They had their distinguishing marks; they were going to
Let's get to work!

The initiates had only one God, the Great Architect of the Universe-
towards, and all the names they give it throughout the ages have the
same meaning.

Their doctrines can be summed up in three words: holy trinity which
has become the flag of the peoples, sacred labarum towards which
All the oppressed turn their gaze, including all the freedmen
strive to fulfill the motto, a banner often stained with blood
and always resplendent, a hundred times overthrown and always raised again
to hover over humanity and show it the path it must
to walk; these three words were: LIBERTY, EQUALITY, FRATERNITY |

This is the origin of Freemasonry. Its action is
at first slow, ignored, insensitive; only then does it reveal itself to be...
bursting forth, from time to time, in public uproar, and the
men who closely follow the history of their time, have-

perceive with astonishment that, in certain cases, a force

unknown, whose existence was undetectable, whose traces...
were soon losing, had brought a powerful direction to the
events.
On calm days, it's surprising to hear in the middle of the
the deepest silence of societies expressing thoughts that one
believed them buried in oblivion or drowned in blood. The French-
Masonry has hatched, there it is; let it spread its wings and
look at the world; it will expand, it will grow; it will
Spreading in the shadows, the winds will carry his thought to all
Where they blow, they will deposit its seeds on all lands.
as they scatter the seeds while running across the northern steppes
of the South.
With her begins a silent war, which is everywhere, eternal-
nelle, which will attack all tyrannies, political and religious-
his. The leaders and soldiers of this army are also ineon-
naked; no drums, no bugles announcing their
presence; some are recognized by their actions, they
strikes and we think we've destroyed them, but they're still there, too.
numerous, also acute; other men have replaced the men
My fallen comrades continue their mysterious war. The fighting-
Many have no shields that gleam in the sun, no spears
that wound and kill, no battering ram overturning the ramparts of
cities, no bribed soldiers rushing into the breach, no
Bronze that thunders in bloody battles, not muskets
striking from afar. They will have only their. lively, sincere word.
inflamed by the love of truth; and yet thrones fell-
will be, cults will disappear, the regenerated world will see the re-
reading some of their thoughts, will adopt their doctrines, and
will march stronger and more determined towards new conquests.
Words are mightier than the sword; the time has come when it is necessary
to reckon with intelligence and recognize the predominance of
reason based on physical strength.
Secret societies, formed on the foundations we have just described
to indicate, having as its eternal, unchanging purpose, to enlighten and to aff-
to cross, will have too many interests to destroy, too many things to undermine,
so as not to be violently attacked by the men who are founding
their power over ignorance and slavery. The initiates gather-

smells mysteriously – and that is one of the conditions of their
success, of their existence – they will be accused of indulging in debauchery
the most unrestrained, not to shrink from murder; the
slander that discredits will not go fast enough for their liking

enemies, she will fall before the disclosure of their lives, of their
their morals, their principles; unable to condemn them, we
will be pursued by the sword; dungeons, exile, the executioner will come
to crown the work of persecution.

But, futility of tyranny! Long centuries will pass over this
Freemasonry, and its enemies will not be able to bring it down; the
Time, which devours the empires where it originated, will pass.
before her and will not prevail; time will destroy her temples,
And, having turned to dust, the workers will go to join their brothers
in the night of the tomb; other temples will rise, children
They will succeed their fathers, and thought will remain ever unchanging, a star
always brilliant, will reign majestically over matter.

The forms of Freemasonry will change throughout the
ages, across societies, according to the laws and customs of the peoples
ples; it will organize its work according to the civil constitutions and
government policies; it will have different ceremonies
tes at various points around the globe, varying according to the genius of men-
my, adapted to the ever-changing needs of the population-
tions; his important act, initiation, will become less difficult,
less rigorous in calm times than in busy days
persecution where she will have to defend herself against secret maneuvers
vres; its temple will open more widely in times of freedom;
but its goal will be eternal, its flag always the same, its documents
invariable trines, and the immortal sgra of Freemasonry.

There is in these words neither pride in the past, nor ambition for
The future. Pride! Who would it belong to here, when our greatest or-
Our founders' names are unknown to us, while the names of our founders are
a mystery? In our temples there is no marble table or ai-
rain to remember fleeting names; to each his own work and the egal-
Freedom for all. Ambition! And for whom, when we work hard...
that day will render our order useless by achieving conquests
What did he set as his goal? Ambition! But we would like
to be able to assign ourselves an end to the existence of the franc-

Freemasonry. We would like to see the abuses it has perpetrated destroyed.
what, the tyrannies she fought, the errors she...
prevented the spread, abuses, tyrannies, and errors that prevail
still in a part of the world.
We would like to be able to adopt with confidence, with security,
the ideas of those who shout at us, too many today, these
Fateful words: The one who was content saw her maxims pass away
in laws, in institutions, in customs; it is

now useless; its purpose is achieved, its existence is over;
What do you still have to fight when you have disarmed your
enemies?]] there is no longer any political or religious tyranny; the
Freedom, won through bloody struggles, was proclaimed on the
France, and public reason does justice to the men who want
impose credulity and levy taxes on ignorance!
Beware of such sophisms, of these grand, empty words.
of wind and lies. When an army has conquered
half of a country that it wants to occupy entirely, disarm-
she, by telling the other half to fall in line under the law that she
What does it bring? When soldiers were needed to conquer, weren't they necessary?
Not to preserve and complete the conquest?
If it is permissible, when it comes to ideas, to borrow a
Compared to material facts, look at Italy on
from which our soldiers rushed with such ardor from the top of the
The Alps were covered in snow. They brought him new laws.
institutions in harmony with its needs, which fulfilled its
wishes, hopes; the light returned to the darkened sun.
What remains of so many battles fought on the banks of the Adige?
of the Piave and the Tagliamento, of so many hard-won victories
Purchased? Names written in history and on a triumphal arch-
phe; the dust of Rivoli, Arcole, Lodi, Marengo; of
Grandiose titles that no longer have any basis!
Of the freedom won, what remains for this unfortunate Italy?
battlefield of Europe, trampled by the horses of all
The armies, where the blood still smokes? Nothing, nothing but hopes-
Rancids stirring to end up on the scaffold! One day everything
destroyed; we were unable to hold onto the conquest, and the most
Tyranny has replaced freedom.

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Will this example not serve you? Will you disarm when
Do you still have so much to do? Your past conquests, all great
However they may be, however glorious a reflection they may have cast upon the
world, look at them closely, see what they are and what dan-
Gers, they run.

Of the three terms of the holy trinity which is our banner, the
LIBERTY fights on, victorious on one point, chained to
another; EQUALITY, written in laws, is distorted in application-
tion; FRATERNITY, shrouded in darkness, ill-defined, poorly understood
captured, was thrown out of its path, and saw the idol erected in its place
almsgiving under the guise of charity.

Liberty, this common good for which your fathers dedicated so long-
time fought, is usurped and belongs only to a small number;

peoples are still bowed under the iron rods of the tyrant-
nenie, delivered to all the miseries, to all the pains that it en-
fanta. In northern Europe, this great center from which once departed
every light, where every great thought of emancipation blossomed,
In the pursuit of social improvement, freedom succumbs once again, in
at this very moment, under the efforts of three powers, two of which
have so far maintained slavery in the form it took in the
The Middle Ages, and the most immoral thought that ever crossed the mind
leaders of nations, the organization of assassinations by those
even those who are responsible for maintaining public order, gives you the
measure of what can be expected of oppressors.

In the south of this Europe, liberty struggles relentlessly and without respite-
che, still struck in her victory, still eager to rise again-
to his defeat. In the East, on African soil where it was born
Without the religion of the great initiator Jesus, freedom is
bent beneath the Muslim's feet; in the arid steppes
as in the fertile gardens of Asia, in some states of
North America as in those of South America
Slavery persisted, even in France's possessions.
to the efforts made to break it, and to the unfortunate ones, your brothers,
your equals before the Great Architect of the worlds, groan in
the hardest and most humiliating condition imaginable
posed to a human creature. From all sides, finally, you hear-
Around you, hear the sounds of battles fought for freedom, be

in the bloody sword fights, or in the cinematic battles
from the platform and the press.

Where will you find equality when freedom does not exist? Done
One is the base, the other the column; the base is missing.

Fraternity, proclaimed from the very day when Masonic thought
It could emerge, is less conquered, after so many centuries of struggle, than
freedom and equality, because it must essentially flow from
of them. Fraternity is in the laws of nature, in the will
of the creator, but man resists the laws of nature and
of God. Work has been, in our Europe, one of the great means
of emancipation; he granted freedom to the serfs of the cities, and
in this industry which created liberty, fraternity does not exist;
the three great powers of industry, engineering, labor and
Capital and the capital are engaged in a fierce war that undermines all three of them.

Is fraternity found in education, this precious light?
this divine torch which, by illuminating the chains of slaves, their
learned to break them; who, by shining his light on their moral misery,
Did it give them the desire to break free? She, in education,
this radiant sun that illuminates the steps of humanity; which, despite the

High sanitary cordons against ideas, penetrate everywhere, and come,
as if to mock tyranny, gilding the iron of the bayonets
that she had placed in the hands of her soldiers?

Is this a nation of brothers, the one among whom we live?
The body has been liberated, but the intellect has not. The child of
The poor will only receive a half-hearted education which will not allow them
not to rise. In vain will genius bubble in his head, his pen-
A vision directed towards the heavens will dream of the unknown; it will consume its vigil
to invent things already discovered, because he will not have put
with one foot on the last step of the temple of science, for

to venture from there into unexplored realms; worn down by the struggles,

He will fall, useless to others, and without happiness for himself.
will have surrendered his life to illusion, his days will belong to
despair.

We search for it in vain in our social order, this fraternity
holy, one cannot find her in any of our institutions.
Privilege is everywhere, and consequently, so is domination.

Intolerance raises its head, momentarily bowed before the celestial body.

popular!.. She rises again, in the name of God who is the truth of
lying miracles; in a ceaseless struggle, she aspires to di-
to rule, to shape generations; you know what evils its
triumph would throw him to the ground!

Your mission is therefore not yet accomplished; continue it!

To enlighten men, to unmask the imposture, to challenge freedom
of peoples against their oppressors, that is your goal; to fight for
to make liberty, equality, fraternity triumph, written on your
Flag, that is your duty.

It is with the thought that the struggle is far from over, that the
Freemasonry is eternal, because there will always be men
willing to deceive and enslave, and always other men
ready to fight them, it is with this thought that we come
to trace the history of Freemasonry.

There was an outcry, and unfortunate events sometimes give rise to this
An error with an air of truth, we exclaimed that humanity was turning
always, men and things, arts and institutions, in a circle
from which she had never emerged, that civilization, after having par-
ran through all the phases, was doomed to go back
and to start all over again. That's a mistake; the day is

Having arrived, humanity broke the circle that bound it; it is now free from it.
no, not to go back; she walks forward; she will go so far
that it can no longer be reversed; but it is up to you
to help him, if you want to remain true to the principles for the triumph-
phe of which you are gathered in society.

OF FREEMASONRY. 2)

CHAPTER TWO.

The birth of Freemasonry in India. — The two Indian Genesis accounts, that of Valmiki, the
The older one, that of Manu, much later, contains two religious systems and
completely opposing policies. — In the first, there is no distinction between men;
In the second stage, castes are created, which establish inequality among citizens. — Sing
The analogy between the caste system in India and that of feudalism in Europe. — First
Secret societies; their raison d'être, their purpose, their temples. — Temple of Elephanta
on the island of Salcette, of Elora. — Striking similarities between these temples and tho
Modern Freemasonry. — Buddha; his reform. — Secret societies in Persia; Zoroaster; his ini
Initiation into the mysteries. — Comparison between his doctrine and that of current Freem

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following the cycle gone through by society,
RS, we saw the nations arrive slowly,
ds. by degrees, in an uninterrupted sequence
of efforts, or rather of actions which are called,
develop, become linked, into an existence
analogous to that which the Indians first had
vidus, the family, the tribe. It's a circle that
AKE will always be growing, like the one that
HS2 produces in still water the fruit that falls
* > 2 of the tree leaning on its edges, circle enve-
always lopping a larger multitude, making them participate
to the assets that result from this association, as it im-
will later lay the chains of tyranny, when ambition
will have taken the place of the general interest, will have distorted notions
primitives of right and wrong. The nation has replaced the
tribe; the various chiefs handed over power to one of their number, of whom
They will be the advisors; the old man has become the priest; the order
civility was born, as was worship, that is to say, the form in adoration.
the union of God.
The first gathering of men is believed to have taken place in India.
the first organized society, a few thousand years ago

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the current era. The world's memory does not extend beyond this; the
written records, monuments, which are living records,
are also lacking to allow for a climb higher.
Beyond that, everything is mystery, darkness. Some want this
The first society appeared initially in the valley of Cachc-
mire, a few myriameters from this kingdom of Lahore, where the
The English have just settled there after having, for a calculated purpose

of

conquest, bloodied each year by revolutions of

palace, since the death of Runjet-Singh, of whom our compatriot,
General Allard was the first officer. Others believe in
find the traces on the upper plateaus where they emerge
the thousand streams that form the magnificent Indus River.
Others, placing it further south, locate it on the banks of
this admirable river which demands a tribute of living waters from all
the gorges of the Himalayas and plunges through a hundred mouths into the gulf

of

Bengal, the Ganges (1).

India, Persia, and Media would therefore have been the birthplaces of the pre-
first societies, and the peoples of these lands, so different from
Characters, tastes, and inclinations do indeed appear in
same time in the history of humanity. A single thought
uniformity seems to indicate their common origin, a mark between
them a kinship link, the idea of three races of men, two
white women and a black woman dispossessed of her wealth by the two
others. You can already see the division that will later occur
Bible under the names of Shem, Ham and Japheth.

(4) If there is any country on earth that can rightfully claim the honor
to have been the cradle of the human species, or at least the scene of a civilization

primitive, whose successive developments had spread throughout the ancient world

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and perhaps beyond, the benefit of the Enlightenment, this second life of humanity;
if there is a religion that explains itself as if by itself through powerful impressions
of nature and by the free inspirations of the mind, and whose naive forms
and sublime, the designs simple and profound at the same time, the system
The hardy ones, in turn, explain the dogmas and symbols with some success.
religious than most other peoples, that country, certainly, is India;
This religion, the one that still appears alive to us on the banks of the Ganges,
with its priests, its temples, its altars, its sacred books, its poetry, its pra-
liques and its doctrines.

Religions of antiquity, by Creuzer; translation of Guigniaut, volume 1, p. 135.
See the Geography of India, by Malto-Brun.

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Of these peoples, one will always march before him, tou-
armed for days, marking his passage through his conquests, imprinting
the seal of his particular genius on the nations which he invaded
territory, and will reach Europe through the gorges of the
Caucasus, skirting the shores of the Black Sea, after having
marked its stages in Bactria and Asia Minor.

The other, on the contrary, the Hindu people, will shut themselves away under the
the most beautiful sky, in the midst of nature of such richness, of
fertility, of marvelous splendor, which will bring him
perfumes on all its breezes, whether they blow from the sea
deep and tranquil, which no ship has yet traversed, that
no foreign gaze has yet touched it, either by descending
From the gorges of the Himalayas, they shake flowers over his head.
gigantic trees caressed by their passing breath. It is
among this latter people, so rich in the treasures of nature, of which

language and genius are imbued with the most poetic colors

things borrowed from this same nature, which we will find
the first seeds, the first traces of Masonic society-
naught. Some of those who wrote before us about the
Secret societies have not seen the imprint of their footsteps on the

Indian sands. We regret this, but this consideration does not
It will not stop us, and the facts will speak for themselves.

Moreover, what is so surprising about this negation of existence?
The existence of secret societies in India? In the mid-eighteenth century
century, Europe had not yet rediscovered the lost key to
The alphabet of the sacred languages of the Orient. (is a young Frenchman)
who enlists as a soldier to go to India, and who after
ten years of racing, danger, work, and study, finds
Finally, in Persia, a fire priest teaches him the language
sacred, preserved only in worship, allows him to copy
the sacred books which are translated into
European language, which for the first time the West will
to know (1). At the same time an Englishman rediscovered the old
Hindu language; double conquest which was the true con-
quest for the Orient, which was to lead to his literary rehabilitation,

(1) This young man is Anquetil-Duperron.

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who, by bringing new elements to science, would
to produce profound astonishment.
It is not only his literature that will be rediscovered; we will discover-
It covers both its civil and religious laws. Its policy is
revealed, his religion explained through the darkness of his
mysteries, his philosophy is followed through its phases. We come
to contribute to the building of this rehabilitation, of this
the disclosure of the Orient, by revealing its secret societies,
his Freemasonry which participates in both politics and the
religion, philosophy.
The history of the primitive people of India is divided into two epochs.
perfectly distinct things, in each of which the law
Civil law and religious law are completely different. During
In the first period, the nation did not yet exist; the tribes
are wandering in the vast solitudes, seeking shelter for the
family, a pasture for the flocks, camping in the shade of the
forests, at the sources of the rivers; not yet having the idea nor the
need for the plow, asking the trees for part of their
food, the other to the herds which constitute their only
wealth, their primary possession. The land belongs to this-
he who occupies it, or rather it belongs to no one, because
He will take his tent with him when the pasture no longer offers
fragrant herbs for his flock, which will already arouse desire
less well-distributed tribes, which will need to be defended against
them. - |

The patriarchal authority of the heads of families is the whole law
civil law; religious law is limited to the worship of the god of light-
first, [ndra. We must be convinced, despite the various names
given to this god, despite his division into three persons that one
clearly indicated, despite the subdivisions attributed to these
three people, whom the primitive religion of India does not recognize-
knows that there was only one god who created everything, as noted by
Brahmin Ram-Mohan-Roy, died in England in 1833 (1).

(1) See his work: Translation of several principal books, passages and texts
of the veds, and of some controversial works on brakmanical theology, by Ram-
Mohan-Roy, th edition.

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To make it clear how and why societies
Secrets were born, we need to explain them, and religion
primitive India and the second religious phase as well as the order
civil law created by it; a quote from one of the sacred books of
India, from the Paitareya-A'ran'ya, one of the Vedas, will judge this
primitive religion, while at the same time it will carry another en-
teaching on an important issue that we will have to
to occupy later.

L'AITARÉYA A'RAN'YA.
BOOK II.

$ IV. “Originally this universe was only soul; nothing else
Nothing existed as active or inactive. He (that is, God) had
This thought: I want to create worlds; that is how he created these
diverse worlds: air, light, mortal beings, and waters.

He had this thought: "Here are floods, I want to create..."

guardians of the worlds. Thus he drew from the waters and formed a being

clothed in human form. He looked at it, and at this being thus
contemplated the mouth opened like an egg; from the mouth came

The word; from the word came the fire. The nostrils opened;

through the nostrils the breath of respiration passed; through the breath of

Breathing, air was spread. Eyes opened; eyes

A beam of light emerged; from this beam of light was produced the

sun. The ears dilated; from these ears came hearing; from

Hearing, the regions of space. The skin stretched; from the skin emerged

Hair; from hair were produced herbs and trees.

The chest opened; from the chest proceeded the spirit, and from the spirit, the

| moon. The navel blossomed; from the navel came swallowing; of
This one, death. The organ of generation appeared; from this organ

The productive seed flowed out; from there the waters originate.

| » These deities, having thus been formed, fell into this vast ocean;

And they came to Him thirsty and hungry, and said to Him, “Grant us…”

a smaller dimension, in which to live, we can

to eat food. He offered them the form of a cow; they

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They said: That is not enough for us. 1L showed them the shape
human; they exclaimed: Very good! Admirable! That's why-
that man alone is declared to be well-formed.

He made them take their respective places. The fire becoming
The word entered the mouth; the air, becoming breath, penetrated
in the nostrils; the sun, becoming visible, penetrated the eyes;
space became hearing and occupied the ears; the grasses and the trees
became hair and fur, and filled the skin; the moon
becoming the spirit entered the breast; death becoming the
The swallowing entered through the navel; and the water became the seed.
productive, and occupied the organ of generation.

"Hunger and thirst spoke to him, saying, 'Assign us.'"
our places. He replied: I distribute you among the deities, and I
you share in their power; therefore, to some
However much a deity is offered, hunger and thirst have their part in it.

He then remarked: "These are worlds and governments-"
nurses of worlds; for them I will give form to food. [I]
He looked at the waters; from the waters thus contemplated, the form emerged, and
Food is the form that was thus produced.

"Having thus formed, he turned away and sought to flee. The man"
Primordial tried to grasp him through words, but he could not
to reach her with his voice. He tried to reach her with his breath, but
He couldn't breathe it due to inflation. He tried to reach it by a
He glanced at him, but couldn't catch him with a look. He searched
He tried to seize it by Pouie, but he couldn't grasp it by listening to it. He
he tried to seize him by the skin, but he could not hold him by the
He longed to touch her in his mind, but he could not.
through thought. He tried to grasp it through the organ of generation,
But he couldn't hold him like that. Finally, he tried to reach him by the
swallowing, and so he swallowed it; this air, which is thus drawn to the inte-
laughing, seizes Paliment; and this true air is the bond of life.

"He, the universal soul, reflected: How this body
Could he exist without me? He considered which end he was going to
could penetrate. He thought to himself: If, without me, speech is articulated, the
Breath is exhaled and sight sees; if hearing perceives, the skin feels, and
the mind reflects; if swallowing swallows, and the organ of generation-
Tiou fulfills his functions, so what am I?

"Separating the suture of the skull, he penetrated through that opening."

Let's stop here. This is the whole genesis, as clear, as
simple as it will later be that of the Bible. That is the indication of the
the brain as the seat of the soul, of intelligence, this part of
Divinity. Modern science, after forty centuries of research-
ches, is still stuck in this thought that dates back to the early days
which humanity remembers. What could be greater and simpler?
at the same time as this primitive genesis! God exists and he is alone,
That is to say, there is one God and there is only one! That's the double
principle established from day one, from the moment when, extending
his gaze upon the magnificence that surrounds him, opening his
listening to the sublime harmonies of nature, to the great concerts
that the storms roaring over the waves give him
surging onto the shores, the winds hurling their powerful melody to
Walking through the forests, man is well aware that he is only a part of this
world, and that from a hand more powerful than his own came forth
all this creation!

God had this thought: I want to create worlds, and he created them.
Here is God, a single God, creator of worlds, that is to say
great architect of the universe. Such is the first theology of

Indians. Of God, the religious legislator, the Indian prophet
descends to man. He had this thought: Behold worlds, I
He wanted to create guardians of the worlds. So he drew from the waters and formed
a being clothed in human form. I] looked at it, and at this being
Thus contemplated, the mouth opened. Further on, when he gave his
each element that constitutes man takes its place, it
asks how this man could exist without him, and, separated-
By opening the suture of the skull, it throws into the man's brain a
a part of himself, a spark of Divinity. In what other
Which religious book will you find this sublimity in? Which one will explain it?
better the gift of intelligence, the greatest of gifts given to
Man, and his distinctive character in the scale of creation?

There is an extremely important point to be made here, and which
We will soon appreciate its full value when comparing the first
Indian genesis in the second, the genesis of Valmiki in that of
Manu. God creates men and makes them equal; there are three races

distinct, known at the time, and God makes them equal; or rather, God'

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He does not create men, he creates man, and he makes him eternally
equal to himself by giving him intelligence, by penetrating into
his brain, as the Indian poet says, through the suture of the skull.
Thus, in a single word the legislator proclaims equality, from which will follow
necessarily liberty, fraternity; he does more: he consecrates it
by bringing it down from the hand of God.

This is the whole of Freemasonry: one God, architect
worlds; equality, and with it liberty, fraternity. It is of
the primitive religion of India that Freemasonry will be born.
His lineage was never established; but his time has not yet come.
came again.

In this first period of the history of the Indian people
Obeying Valmiki's law, secret societies did not appear
No. What would be the point? They would have had no purpose, they had no
no reason to exist; the people obeyed the dogmas that they

will later retain with a consistency that will transcend the

centuries without ever contradicting themselves. They will emerge when the time comes to

Resistance, protest, will have sounded; and this character, that
we have indicated from the outset as that which is proper to it,
which essentially belongs to him, they will keep it until
our era, as we find it today.

Indeed, everything is going to change in India; the civil order and the theolog-
The universe will be profoundly altered.
This is the first time I've learned that a people's religion changes.
when the civil constitution of that same people undergoes profound changes
attacks; a fatal lesson that will be repeated all too often and accomplished-
accompanied by persecutions, and yet which will be fruitful in the future;
it would later serve Europe to establish the predominance of
the State over the Church, by proclaiming the freedom of conscience of which
The insiders will give the first example shortly. It is
as in the history of nations no teaching will be
lost, and that the germ of a poisoned seed, transported
In a different climate, it will flourish a few thousand years later.
late and it will produce tasty fruit. India was to give us
the spectacle of this phenomenon in the moral order as in
the physical order.

Let us follow this transformation in which France will be born

masonry; it is interesting to us for this twofold reason
that she will show us a free nation in a moment, and not adopt-
believing that only one God, now bowed under the most dreadful
tyranny, and subject to the laws of the strangest polytheism; as
if the creator of worlds, the Great Architect of the universe had
wanted to punish the first people who forgot their law, lent their name
to idols.

War broke out; the Indians, full of weakness, like all
the peoples to whom nature has lavished its riches, are sub-
judged, are conquered by other races whose history has not...
served the particular names. Where did they come from? Perhaps from the
Persia, from Media. Perhaps it even descends from the gorges of the Hi-
Malaya of the Indians, ancient brothers, who, in their Asian Alps-
ques, amidst the arduous tasks of farming, on less soil
richer than that of the plain, under a less mild climate than that
the banks of the Ganges, have retained their original vigor that nothing
has not altered their strength, which nothing has softened, and which marches on
the conquest (1).

(1) This opinion that we express here on the successive conquests that would have
altered so profoundly the form of government of India, is generally
adopted by writers who have dealt with the history of Indian civilization.
Mr. Hecren said, speaking of the outcasts: The difference in color and profile between

The Spanish Crevles and the Peruvians is not as large as that which
remark between the Brahmins and this proscribed class. And I choose all the more
readily this comparison, that the establishment of the Spanish in New Caledonia
The world, wrought by both sword and cross, might perhaps offer the faithful
image of the establishment of Brahmins among the indigenous people of India, if
we had the story of the latter.

Mr. Klaproth has the country conquered by a white Indo-Germanic race which would
descended from the Himalayan and Caucasus mountains at two very distant points
The first branch, he said, merged entirely in India with the
primitive inhabitants, of dark colour, giving them his language and taking their teiul;
The other went on to populate Persia and spread ever further west, while a
the first division headed north and northwest, towards the
northern parts of our Europe, where it formed the great nation of the Goths.
(Asia polyglotta).

Creuser and Mr. Guigniaut adopted this system of a white race composed
Brahmins, Kshatriyas, and Vaishyas, spreading from north to south on
the entire surface of India, subjugating one after another the original tribes
and of various languages which inhabited its different parts in all their innocence,
and who everywhere subjugated the natives by the sacred restraint of religion, willed,

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The Indians succumb; their first conquerors are soon
conquered in their turn; always a new race comes to mingle its
young and vigorous blood, mixed with the blood of bastard races, and finally
From this shock, from this prolonged chaos, emerged civil and religious laws.
all new; the Màänava-Dharma- code succeeds Valmiki
Sastra, that is, the book of the law of Manu. The primitive nation,
The patriarchal system no longer exists; in its place, the nation divided into
castes; the God himself, Indra, changes his name and is called
Brahmä. The inequality of conditions is founded by the conquerors;
The people are divided into four distinct classes, complete-
separated, and to make this division respectable, sacred,
to maintain it, to stifle the murmurs of the crowd against
She is attributed to God himself.

This is the new genesis that will disinherit the nation of equality
proclaimed by the first: Brahmä produced from his mouth the
Brahmin, or priest, who forms the highest of the castes; of his
arm the kchatriya, or warrior, which forms the second; from his thigh
the Vaishya, or farmer and merchant, who belongs to the thori-
sixth; finally, from his foot the soudrä, or servant, that is to say the
the mass of the people condemned to a kind of helotry.

After creating the castes, Brahmä assigns to each of them

different jobs, a special mission that they will not be able to
never change. Here are the verbatim words of the law: “He gave
the study and teaching of the Vedas, shared with the Brahmins
(sacred books), the performance of the sacrifice, the direction of the
sacrifices offered by others, the right to give and the right to receive
see. » |

This right to receive will be widely exploited; it is being developed
in the law in all its forms and about everything. A man
Is someone who has committed a crime sentenced to a fine, to the loss
The king must not keep these riches for himself, of his possessions.
But he will perform a meritorious act by offering them to a Brahmin.
Is a meal prescribed by religious law given by a head of

in the institutions it imposed upon them, to perpetuate both its supremacy and their
Dependence. (Religions of Antiquity, Part 2, Book 4, page 587.)

Mr. Quinet, in his fine work on the Genius of Religions, followed the thought
Mr. Klaproth's opinion regarding migrations to the north.

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In the family, the presence of a Brahmin is essential; the dishes
those who must be offered to him are designated; it is essential to
to serve first. If a Brahmin travels, the law imposes the obligation to...
to give him and his servants hospitality. She enters
on this subject in infinite detail.

The right to direct sacrifices offered by others, which seems
This, which is entirely natural at first, will have the most serious consequences; the
A Brahmin will know which families make sacrifices, which ones...
abstain, and as the law punishes the latter, that is the brah-
Mane was effectively appointed Grand Inquisitor. In another order
In terms of ideas, the consequences of this right will still be significant.
He must have the nation feed the Brahmins; they will collect
a part in all sacrifices. If there were only one god, the
sacrifices would not be as frequent; the priests will provide for them.
Manu's law states that by creating the Brahma castes, he created in
At the same time, other gods, who themselves created others,
which produced gnomes, vampires, titans, dragons,
and all that long litany of saints of all shapes and sizes, of all
colors, before which the Indians had to prostrate themselves, to the-
which made it essential to offer sacrifices.

One grasps at a glance the entire sequence of this domination
tion, of this exploitation of the entire people, great and small,
by the priest,

Let us continue our examination of the caste system created by
Brahma.

"He imposes upon the Kshatriya the duty to protect the people,"
to practice charity, to sacrifice, to read sacred books, and not
not to give in to the pleasures of the senses.

"To care for livestock, to give alms, to sacrifice, to study the
holy books, doing business, lending at interest, tilling the land,
These are the functions allocated to the Vaishya.

"But the sovereign master assigned only one office to the soudrà,"
that of serving the previous classes, without diminishing their merit.

You can already see the origin of the law, you understand who created it
made, who wrote it, who lent it to God; if you still had any left
Some doubt, it will soon be clear. Manou continues:

"Above the navel, the man's body was declared

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purest, and the mouth has been declared the purest part by
God.

"By its origin, which it derives from the noblest member, because
that he was born first, because he possesses the holy scripture, the
The Brahmin is rightfully the lord of all this creation.

"Among all beings, the first are the animate beings; among
Animate beings, those that subsist by means of their intelligence
agency. Men are the first among intelligent beings,
and the Brahmins among men.

"The birth of the Brahmin is the eternal incarnation of the
justice. The Brahmin, upon entering the world, is placed first
rank on this earth; sovereign lord of all beings, he must
to ensure the preservation of the treasury of civil and religious laws.

"Everything the world contains is, in a way, the pro-
the Brahmin's privilege; by his primogeniture and by his birth
"He is eminent, he is entitled to everything that exists."

This is the law that establishes the castes, that assigns to each of them
its functions, and it is easy to understand that it is the work of
the priestly caste, priests associated with the nobility, to the condition
to have preeminence over them, to have priority over them in order
hierarchical. Religious law completely dominates the law here.
civil. The social order it created will be maintained with severity.
ritual that does not allow it to be broken, that will put an obstacle
invincible to desires, to love, to gratitude, to all
passions, like all the virtues that might have as their re-
The result is to bring about the mixing of castes. Listen to the law: "The spouse-
sister of a soudra, if he belongs to the priestly class, is
degraded on the spot; at the birth of a son, if he belongs to the
military class; when this son has a male child, if he is of the
merchant class. The Brahmin who does not marry a woman
of his class, and who introduces a soudrää into his bed, descends to
"Hellish abode; if he has a son, he is stripped of his Brahmanate."

It is not only marriage, the legitimate union that the law
will proscribe; even love will not be permitted between the Brahmin and
the daughter of the people.

"For the one whose lips meet the lips of a so-
drà, or rather, as it is written verbatim in the law, for

he who drinks the foam from the lips of a soudrà, who is defiled by
his breath and who has a child, no expiation will spit him out-
tera. »
God had to be held responsible for this condemnation; see
How far do Indian priests go: "When a Brahmin becomes
assisted by a soudra in the offerings to the gods, the oblations
to the spirits and the duties of hospitality, the gods and the spirits do not
they do not eat what is offered to them, and he himself does not obtain the
Heaven as a reward for such hospitality.
Everywhere you find contempt for the lowly race of the Soudräs, the
superiority of the Brahmin. Is it a question of establishing the penaktes, the con-
Fiscation, death, inflicted in many cases on the soudrä and the
Vaishya, never reach the priest; of the interest to be paid to a
lender, the Brahmin will pay two percent, the Kshatriya three percent, the
Vaisya four, the Soudra five. In the scale of offenses or cri-
my commissions against persons, those that will have been against the
brahmins or those to their detriment will be punished more severely;
those committed by them will be redeemed by pei-
lighter ones.
Is it a question of the administration of the kingdom, the duties of the

The king's plans are drawn up; he must choose seven or eight ministers and examine
with them things to discuss, take their opinions and adopt the
the measure that seems most advantageous to him. But, the code adds,
that he deliberates with a Brahmin of high knowledge on the resolution
that he took in relation to the main articles; that he com-
communicates all matters with confidence. There are in the governments
provisions for days of scarcity when ordinary tax is not enough
to the needs, where the prince has few scruples about taking the
many of his subjects; the law will still safeguard the Brahmins.
"In whatever distress he may find himself," this law says, "the king must
One must be careful not to anger the Brahmins by taking their possessions; for,
Once angered, they would destroy him on the spot, along with his army and

"his crews, through their imprecations and magical sacrifices.

“What prince would prosper by oppressing those who…”
In their wrath, they could form other worlds and other
rulers of the worlds, and turning gods into mortals?

"Whether educated or ignorant, a Brahmin is a powerful deity,"

like fire, consecrated or unconsecrated, is a powerful
divinity. Even when the Brahmins indulge in all sorts
From lowly jobs, they must be constantly honored, for they have
"There is something eminently divine in them."

Upon reading this social organization which constitutes
castes, which confine men without ever allowing them to rise above their circumstances,
neither by talent, nor by virtue, nor by courage, to those who are
Placed in the lower classes, they were struck with astonishment.
a similar society, no progress, no possible improvements
bles; it is immobility until a great commo-
tion which brings ruin. There is an insurmountable wall between the castes-
sand established by the iron will of the legislator. To give one
the only example that will explain the 'petrification of this society'
In Indian tradition, a slave freed by his master continues to belong
to the class of slaves from which he can never escape, the laws say.
by Manou.
One is struck by the singular analogy that exists between this
| social organization on the banks of the Ganges and the organization

feudalism was established in Europe before the Indies were discovered
green. In the West as in the East, the nation is divided into
castes; Europe has its barons, its priests, its burghers, its scribes,
elasses which correspond directly to those of the kchatriyas, of the
Brahmins, Vaishyas, Shudras. By what mysterious

Did such an identical social order originate from the banks of the Ganges?
on the banks of the Rhine, the Loire and the Rhône, when India was
still unknown to the West, or rather when the land route in
had it been forgotten?

Did the successive conquest of Europe by the Franks
brought forms identical to those that had emerged from the
successive conquest of the indigenous Indian tribes by
foreigners? And, in that case, does primitive tyranny have only one
form? Isn't it natural to think that conquering peoples,
the warlike migrations that emerged from the slopes of the Himalayas, and from which
We retraced the route earlier, they did not leave their

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countries that, after the establishment of this form of government, ct
that the tradition has been preserved among their descendants, to

through the centuries, until the moment of complete victory,
did this give them the opportunity to establish it?

However, while the principle is identically the same, the application-
tion will vary in Europe for a reason that is easy to understand. In India, the
Brahmins dominated, and we see from the laws of Manu what
tenacity, what zeal he displayed in maintaining his domination; but the
conquering peoples who made their way through the
From the Caucasus to Europe, they had too many struggles to endure, too many
battles to be fought, so that the warrior, the kchatriya, does not become
the important man, the dominant one. It is in vain that the priest
will want to maintain his power, I, the warrior, and he will land
as equals, and from the struggle will emerge the division of the abandoned spiritual
given to one, temporal things that the other will reserve for himself despite all the
efforts.

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Another reason will prevent Europe from resembling
completely to Asia in its governmental form; the priests
of Europe will accept the law of celibacy; they will have no fa-
a thousand, they will be recruited from all ranks; the families then-

The barons' leaders will aspire to be at the head of the church, as
They are at the head of the army. The lower functions of the cult
will be abandoned to the bourgeois, even to the serf, and the clergy will
to be a field open to all classes.

These are the causes that prevented the feudal system of Europe
to resemble entirely the caste system government of India,
and why that one lasted for a shorter time.

It is in this second period of the history of the Indian people
that society, the order which is called today, originates
Freemasonry, after having changed its name under all the
religions whose errors he fought against, under all civil laws
whose imperfections he attacked, but without ever having changed
of an object, without ever forgetting its dual purpose: the adoration of a
One God, equality among men. What were his foundations?
teurs? As we said before, their name has remained eou-
green with a mysterious veil, an imperative necessity imposed on those
who entered into conflict against a society whose leaders, the bräh-
The men who fought would not have forgiven them.

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their lies. Their individual actions likewise escape
history, and for the same reason.

But their doctrines survive; they will soon form a body
which will emerge brilliantly in the worship of Buddha and reproduce-
Duira in Persia in the book of Zoroaster. If their names are
fallen into oblivion that they can no longer pierce, their monuments
These things remain, and after many centuries, they bear witness to their
existence. Their underground temples can be found throughout India.
rains, whose entrance is hidden in deep gorges, beneath
rocks covered with bushes; sometimes even, as at Elora,
It's a waterfall that hides the entrance to the cave from view.
mysterious.

There is no doubt about the goal of the first initiates. Creuzer, who has
shed such a bright light on the religions of antiquity, it indicates
Clearly. "The most enlightened among the pagans, finding no more
"in the public worship of their religion, enough to satisfy the needs of"
"Care for their souls, formed themselves into secret associations where one
» taught a purer doctrine, whose dogmas were con-
» relied on signs and formulas inaccessible to the common people (1).

Dupuis, in his Abridged Treatise on the Origin of All Cults, com-
begin by attacking the mysteries with much more vigor
than reason, and ultimately delivers them resounding justice. "The
“Truth,” he said, “knows no mysteries; they do not belong…”
"than to error and imposture. The need to deceive, if one
"can admit such a need, gave birth to them all.
"It is therefore outside the bounds of reason and truth that he..."
"We must look for the origin. That's why their dogmas have always..."
Surrounded by shadow and secrecy. Children of the night, they re-
"They doubt the light. However, we will try to bring it
"in their dark dens. Egypt had its initiations, con-
» naked under the name of the mysteries of Osiris and Isis, including those of
"Bacchus and Ceres were largely a copy. The com-
"comparison that everyone can do shopping and adventures of
"The Ceres of the Greeks, along with those of the Egyptian Isis, offers too many of
» characteristics of resemblance so that one can misinterpret the

(1) Religions of Antiquity, Part 2, p. 554. Notes.

» lineage of these two fables. The poems about Bacchus and the story
"of Osiris, the ceremonies practiced in honor of these two"
"deities, and the identity of one and the other recognized by all"
"ancient, do not allow us to doubt that the mysteries of the
"The first did not give birth to those of the second. Cybele and"
"Atys also had their initiations, as did the Cabiri; but
"We will not go into the history of the specific ceremonies here."
"Each of these deities. We will limit ourselves to grasping the
general character and to define the purpose of these kinds of institutions, to
"To present all the traits that they all have in common,"
and to give an idea of the means that were used to draw the
» largest party in this politico-religious context.

"The Eleusinian Mysteries, and in general all mysteries, had
"with the aim of improving our species, of perfecting morals,
and to restrain men with bonds stronger than those that
"form the laws. If the means does not seem good to us, because it
"It clings to illusion and prestige; one cannot deny that the
"But, in this respect, it was not praiseworthy. Likewise, the Roman orator
"Does it include among the establishments most useful to humanity?"
"The Eleusinian Mysteries, the effect of which, he said, was to civilize"
"Societies, to soften the savage and ferocious customs of the pre-
first men, and to make known the true principles of
morals that initiate man into a way of life that alone is worthy
"of him." That's what they said of Orpheus, who brought to Greece
"the mysteries of Bacchus, that he had tamed the tigers and the
"cruel lions, and touched even to the trees and rocks by the
"harmonious sounds of his lyre. The mysteries were intended to..."

"to establish the reign of justice and that of religion, in the
» a system of those who felt they had to support one with the other.
"This twofold purpose is contained within this verse from Virgil:"
“Learn from us to respect justice and the gods; it was a
"A great lesson that the hierophant gave to the initiates (1)."

We hope you will forgive us for quoting this long passage in which
finds a blatant contradiction, because the enemies of Pin-
Masonic institutions have often relied on these words of

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(1; Areyé of the origin of all cults, pages 475 and following; edition of year VI.

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of PHILOSOPHICAL HISTORY

Dupuis: "Truth knows no mysteries; they do not belong
"than to error and imposture." As we retrace the
the first steps of secret societies, it was important to show Dupuis
who attacked them so vehemently, to see for himself their benefits,
based on the testimonies of antiquity and Cicero.
The author of The Origin of Cults did not see, in his legitimate hatred
for all that is error and falsehood, the necessity in which one finds oneself
secret societies used to shroud themselves in mystery; he did not
He guessed their goal, which had been laid out from the beginning; if he had understood it
himself the story we are undertaking today. The societies
secret secrets were not born from the need to deceive, but from the beast
care to escape persecution, the persuasion that the mys-
Only symbols could initiate ignorant men.
to the great thoughts of a philosophy which would have been, without the use
of this means, inaccessible to them, beyond the reach of their in-
intelligence.

Let's return to Pindus.

The primitive cult was centered on the worship of a single God,
creator of worlds; the primitive civil law was equality between the
men; it is this double rehabilitation that will be pursued by
secret societies; to capture the imagination of those who join
will give them, to escape the persecutions that threaten them
always, which often affect them, they invent symbols.
sublime design destined to exert such a powerful influence

on early Freemasonry, as well as on that of our time.
"The pure light of intellectual concepts must first and foremost be re-
» to bend in physical objects, and somehow take on a
"body so as not to dazzle the weak eyes with its too bright light"
"Of these men... What could be more imposing than the image? The image,"
"By grasping the meanings, one will reach the
"soul and will suddenly make the truth of a salutary penetrate"
"lesson, which, entrusted to the less prompt, though more
"Direct, seemingly, reasoned instruction, would not reach
"It will reach its goal and dissipate without fruit (1)."

These are the leaders of the followers creating these mysterious allegories-

(1) Cicuzer, page #.

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His, these symbolic figures that will transcend time, will arrive
up to us, and explaining them to those whom they admit into the
temple; their education is not limited to these figures, to these
images, but it relies on them, draws its main strength from them.
By borrowing these images from the realm of nature, from its objects

sensitive to its phenomena perceived by the organs, they compose-

It feels like a kind of morality book, a book that doesn't need
to study it extensively in order to understand it, to delve into it
the meaning, but whose lessons suddenly appear
simple and lucid, and are grasped by the intelligence, by the soul in
which they descend, like the objects that the images represent-
their sensations are reflected on the eyeball.

The pure, abstract idea then takes on a bodily form.
which she would never leave again in ancient Freemasonry, as
in modern Freemasonry; undoubtedly the great thought
Indian, creator of symbols, will not pass through the ages.
will not penetrate among the peoples without leaving and without taking
something; it will lose some of its original simplicity, it will...
will be surrounded by a procession in which she will walk as if enveloped;
The genius of the Egyptians will overload it with mysterious symbols,
fantastic images, inexplicable hieroglyphs; the character
The poetics of the Greeks will cause it to degenerate into a game of imagination; it
will borrow from the successive eras through which it passes
forms inspired by the needs of the times, by aspirations

peoples with such a distant goal as they wish to reach; but for-
so much, always profound and sublime, and precisely because of this
From the depths of this sublimity, it will reach us, and
will resume its primitive form in our temples, almost without
alteration.

At first glance, the symbol offers a vague, indecisive image.
which charm through their poetic form, which invite reflection,
the analysis, which forces us to seek the truth between appearance and
the meaning it conceals; the more the idea it contains escapes penetration
The more one tries to grasp it, the more it is first and foremost a fantastic form.
then a faint ray, a distant, uncertain light, which little by little
It grows a little larger and closer; then finally there is a sudden revelation,
swift as lightning, illuminating the mind like lightning

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mine the horizon in the darkness of the night. In its astonishing
concisely, he suddenly throws into view, by revealing himself, the ve-
Rité, completely naked. The torch shines.

The goal that secret societies set for themselves in creating Islands
symbols was completely reached in its part from the very beginning
principal; they enlightened, instructed, made men of
they were outcasts and pariahs. To escape persecution, they...
built their temples in the depths of the earth that the
English soldiers are searching today without understanding their destiny.
nation.

"On the beautiful island of Garipoura, which Europeans call
"Elephanta, which is near Bombay, close to the harbor, on the
"On the slope of the mountains, an elephant is carved from a rock"
isolated. As we advanced through the narrowing valley, we
arrives at a winding defile, between two mountains that seem
"To touch each other. There, we find a stone horse statue. Coming out-"
"From this parade, one enjoys a rich view of the part
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northern part of the island, on the sea and the nearby coast of Pile de

Salcette. . L

"Having arrived at a wide-open esplanade, you find yourself-
» suddenly you see the grand entrance of a magnificent temple which
"The massive columns seem to support the mountain that..."
"overcomes. The entrance to this temple presents a spacious facade
supported by two pillars and two pilasters which feature three
passages under a rock covered with undergrowth and bushes
savages. » | |
Doesn't it seem to you that the Masonic temple is far removed from
the city, lost as it were in the mountains? This elephant of
A stone, hewn from a rock, is it not an indication? (This appears to be a fragment of a la
Does he not show foreign brothers the way they should follow in the middle
of these uninhabited deserts? Further on, the statue of the horse...
Will it not be a second milestone that will mark that of the paths
Which one should be taken, indicating the vicinity of the temple?

This magnificent viewpoint, which one enjoys at the exit of the parade,
Will he not justify this race away from the city, in the eyes of those who
Are they not initiated? Won't there be something in the way they turn around?
towards Ja mer a characteristic sign, an indicator sign which

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Let us enter the temple.

"The long line of columns which in perspective have the appearance of
"touching each other on either side, the flattened roof of the rock which does not seem-
» preserved from its fall only by these massive pillars whose cha-
"The piteaux are compressed and flattened, in appearance, by the weight"
"that they maintain, the darkness spread throughout the entire extent of the

"a temple where daylight only enters through the three entrances, the appearance"
"imposing and mysterious of these gigantic figures arranged the
"along the wall and carved, like the temple itself, into the
"Rocky rock, this whole spectacle, in a word, combined with the uncertainty of despair-
» widespread pervasiveness on the history of these monuments, seems pl-
"Let your imagination wander in the ocean of centuries and let it penetrate you"
"of that religious respect one feels at the sight of the works of a
"Unknown age (1)."

A large number of pillars in this underground temple bear, at
apex of each of the four corners of their pedestal, a head of
Ganecha, the god of prudence, or that of Kartikeya, the god of
the war.

This temple contains a large number of statues of the deities
Indian traditions, and that of the god Indra himself, of which we have
spoken earlier. But what gives our assertions a great
The weight is that we see the figure of Buddha there, of Buddha the phi-
the philosopher, the reformer of the religion of Manu, the representative
of society, of the school that we can call the mason school-
nique, which we will discuss later. Further on, in a
In the chapel, there is a figure of Buddha sitting on a flower.
of lotus.

“A quarter of a mile from these excavations, there are several more-
"several other adjoining ones. They appear to belong to the cult of
"Buddha (2)."

We find similar caves on the island of Saleette,
near Bombay; one of them offers, along with our Masonic temples
of curious rapprochements. Thus, above the entrance which ter-

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(1) Laugles, Ancient and modern monuments of Hindustan, page 162, 2nd vol.
(2) Ibid., page 170, 2nd vol.

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will teach the initiates which of the spectators is not their brother?

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mine the porch is an archway whose ends seem to protrude
from the mouths of the two animals placed at either end; the
the center of this arch is formed by the meeting of the flame that
Each of them exhales.

At the temple of Kéneri, on the island of Salcette, the same particulari-
same Buddha figure, same flames vomited pure from
monsters.

Another fact: Twenty-two inscriptions are engraved in the
temple of Keneri, and no Brahmin is able to read them; this
which suggests that they date back to ancient times,
and that they are written in a lost language which has perhaps been
to be that of the mysteries of that time. Finally, in that same temple, at
On the left, at the entrance, there is a dark room reminiscent of
our room of reflections.

These caves, so well hidden from the eyes of the crowd, these temples
mysterious as the Christian crypts of the days of persecution
will retrace so well, but on a smaller scale, with
Less grandeur, less beauty, to whom can they belong?
What hands carved them from the side of the rocks? Will they be
dedicated to the law god Manu? But he has temples of which
The domes gleam in the sun, in the public squares; there are
in the king's palaces, in the splendid islands, the dwellings of the kcha-
triyas, in the houses of the merchants; he has some in the village,
everywhere; and in those regions where not contempt, but scul-
how forgetfulness and indifference in worship would be regarded as
a crime and severely punished by law, we don't hide from it
to worship the God in whose honor the priests, the king, the nobles,
Power finally burns its incense. No one thinks of digging...
temples in the depths of the earth when the cult that one
Professing is not prohibited.

Did the Brahmins build these underground temples?
would understand that one of these mysterious retreats had to its origin
ginc to the ascetic devotion of some anchorite, such as the

ancient hermitages of Christian Europe; but the facts do not per-

do not admit this hypothesis; the immense work of these
sanctuaries, the statues that adorn them, the bas-relics that decorate them
rent, attest to the cooperation of a large number of men,

of a powerful society. It is no more acceptable that they be
the work of the Brahmins; these priests are too keen to demonstrate
their power through the publicity of their cult, the splendor of their ceremonies
monies.

Trust them to bring themselves into being; their laws are imbued-

of a despotism too great for them to consent to the amo-
drir, to make it nothing more than a moral domination by locking oneself in
a physical darkness.

Those who hide in the bowels of the earth, who veil the
statue, the image of their god beneath the vines that hang from the ro-
dear ones, these are protesting against an opposing cult, an enemy of their own;
at the same time they preserve the tradition of their civil laws
broken by new laws that established the tvrannie against
which they are fighting. Without apparent strength, they hide under the
flowering bushes, behind the iridescent curtain of the waterfall of which the island
The murmur stifles their voices and prevents them from reaching the ear of
their persecutors, like the Bengal cat nestled in the corolla
of a lotus flower to escape the eagle's talons, and of the
the bottom of this fragrant chalice, gently swaying on the waves, made
to raise towards God his free song that defies the tyrant of the air.

These were our predecessors, the first initiates, the
early Freemasons; their doctrines will not always remain
buried in the shadows; faithful to their mission of spreading the
truth, to share in his good deeds with other men, the
brothers will spread abroad the ideas with which they have been associated.
God did not tell them to keep the regeneration to themselves alone.
that they received from their elders; they should not, they do not want
not to be alone in enjoying the pure morality they found in the
mysteries; gradually scattered outwards, like the sweet
the scent of a perfume spreads and invades the space, the doctrines penetrate-
thirty in the huts of the poor Indian whom they first console,
which they then raise up before her own eyes; an innumerable crowd-
brable adopts them, and, becoming a link that unites peoples to
The other, they are making the peaceful conquest of Persia.

Then the Brahmins awaken, emerging from their leaden sleep
in which they had paralyzed the nation and frozen themselves-
they themselves; they open their eyes, not to see the truth, but

| to see what steps men have taken under a leadership
unknown, from what point they started, how far they arrived
vexed, and all the more implacable the longer they have remained
stationary, feeling society slipping away from them, they begin-
one hundred against the initiates this long series of persecutions which throws-
will shed blood throughout the ages. You have seen the first works-
You witnessed the first triumphs of your fathers, their
first sufferings. Sad condition of humanity which forces the
men who come to alleviate his suffering, falling victim to their
generous inspirations, from their sublime devotion!

|

Here the facts begin to become clearer, the dates more precise-
his; when the pages of happiness quickly fade in history-
History of peoples, the pages written in blood are read more
for a long time. Historians agree that the laws of Manu
had lasted a thousand years when the religious wars broke out;

| A thousand years of slavery was still not a high enough price to pay for
reform required further sacrifices, and these were human victims.
The hands that were going to be given to Brahma. The persecutions that have
with the aim of violating consciences, of imposing an ultimate
Rejected, they are never justified; if there is a freedom that must
Above all, respect is surely that of the heart which rises towards

| divinity and the priest in his own way; the horrible persecutions in
of whom were slaughtered those who had adopted the new faith

Therefore, they cannot be excused; they are explained like all others.
crimes committed against nations.

He was far from this great and noble principle of equality.

| by the temple initiates on the principle of caste inequality
written in civil and religious law, imposed by conquest, hand-
held by force and violence. Under the overwhelming influence of this
Lastly, no progress could be expected from civilization.
which circled around a boundary without crossing it, without being able to
Never surpass. In vain the thought, which nothing binds, between-

| Did she see a better order, more suited to the needs of the
nation; in vain did imagination dream of it; in vain the ini-
They proclaimed its necessity; society was trapped in
a circle, she lived there without walking, deprived of pro- action

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aggressive, which is his eternal law, outside the path that the great arch-
The text of worlds has traced it for her.

Tyranny was present in form no less than in principle.
cipe, the persecution necessarily had to stem from the will
to maintain these forms; the principle that governed the nation
prospered all that was opposed to him, because, evil by
its essence, its downfall was certain from the day when a different principle-
rent manifested itself and acted. The force that dominates through free
consent from all tolerates discussion, the one that dominates at

benefiting a few at the expense of the many
always fears that other forces will take over the society that she
has molded itself to its yoke, and she seeks to crush them all; she
marching towards this goal without hesitation, ruthlessly; its path
Once its path is set, it will go as far as cruelty and will not deviate. Civilization-
that this force establishes and maintains, he said, on the very day of his
appearance, her last word, she doesn't want to go any further; from-
when its power is absolutely applied to retaining; its logic
does not shrink from the torrents of blood it must shed.

Different ideas, opposed to this civilization, are bubbling up.
in the minds of men; systems are born from them; the
let them develop, then coordinate them, bring them into harmony
when people recognized its superiority, it would avoid
Bloody struggles would be progress; but all progress im-
explains a change, and the rulers of Indian society
are determined not to change, not to accept any modification;
They prefer war, in which they must either succumb or
triumph.

By so profoundly altering the forms of society, by creating
the castes, the conquerors of the tribes of Hindustan, the conquerors
These soil rants served a dual purpose: to reserve power, the
domination, the enjoyment of wealth, material control
social elements; secondly, to ensure and the direction
The morality of men and the power that was necessarily being established
religion's influence on these contemplative natures among the
that religious sentiment was developed to a high degree.

It is unnecessary to elaborate on the first of these two points;
the civil organization that we have explained and which is clear-

ideas, Secret Association of the Temple.

The way it is laid out in Manu's law says enough for it to have been
Understood; as for the second, the creation of an order of priests
who receive the brahmanate only from their birth, do not per-
tooth that by an infraction of the law which establishes a separation
eternal among men, who can defile themselves with crimes without
cease to be respectable, according to this law, forming a nation
in the nation, passing down from father to son the priesthood which does not
could never escape a caste inaccessible to anyone who wasn't part of it
not born, enjoying immense wealth and exorbitant privileges
so many tended to increase; this creation, we say,
was for them the safest way to remain in control of the direction
morality of society, to dominate it in the most absolute way.

The Indian church, as we have seen, did not confine itself to the sanc-

tuaire, was not limited to commanding and directing the sacrifices, to
to take one's share among private individuals, to enjoy the right of hospitalization
tality so broadly understood in the law; the priest rose up, not
only in his ambitious thinking, but in reality in the
daily practice, above even the king's ministers,
It should be noted that, in this case, their power was almost
almost without control. The king listened to his ministers discussing the questions-
important points, give their reasons rather than other reasoning
could destroy, explain their views that views, had more
high, or lower and better understood, better tasted,
could cause regrowth; the struggle existed in the councils by
that alone meant that discussion was necessarily permitted there; the per-

The sound disappeared; the king made his decision after listening to the

advice, but, says the law, he would do wisely to submit the matter to a
Brahmanic. In other words, and indeed, the king descended to
role of rapporteur of the council to the priest who was entering from the
in a way, in the active politics of the State, was its true arbiter,
the supreme judge, in short, the real ruler. The Brahmin is the
The king, the linchpin of Indian society, is deferred to the priest.
He then understood what immense power the priesthood must have

to exert power over rulers and over ruled islands, with what

He relentlessly struck those who attacked and fought him.
directly or indirectly through reasoning, the outpouring of

Major reforms, whether opposed or not by those they support
their aim is to limit power, to destroy prerogatives,
are not easily accomplished; Hindustan offered proof of this.
The efforts of the secret societies were ardent, the reaction of
The Brahmins were bloody, and Indian society found itself completely...
suddenly, as a result of this struggle, thrown into incredible chaos
of ideas. In the minds of the people, the political organization and
The nun was condemned; she offended all feelings.
it outraged all consciences, its time was up, we com-
took it, but we didn't understand it as well as we needed to.
put it in its place; the whole worn-out edifice collapsed, and people applauded.
at his fall without really knowing what should be built upon his

debris, and unfortunately the initiates who had had the strength to
They did not have enough power to make their triumph
doctrines that were not sufficiently understood by that same

that they were very widespread; there were more in the masses

sincere desires rather than fixed ideas; one sensed the evil, one did not speak-
The remedy was not working well. We discussed this in the chapter
the previous example of the happy influence was truly extraordinary.
Freemasonry will exert its influence, throughout the ages, on societies
with whom she will be in contact, and we will indeed understand
how great it was; but it must be noted here, from the
the moment she first appears on stage, the
The mystery surrounding her will forever be an obstacle to her triumph.
complete on a given day. This is not a criticism that we
We address it to him; it is a fact that is inherent to his very essence and that has
This needs explaining. The people are willing to accept this.
that they embrace, and one must admit that their intelligence of
reforms are less developed than the sense of their needs;
They can get lost in an abstraction, tear each other apart for
that one, but they do not fundamentally change their laws
without knowing precisely what they are adopting, or at least without
to be convinced that they know it; also, from the day of his first
struggle in India, Freemasonry reveals a particular character

a bond that she will always retain; she will create soldiers for the

Whether the struggle is covert or overt, it will have no leader who will accomplish
fairly quickly the reform on which she is still working

to have time to establish herself as the leader of a nation; she pro-
will proclaim the highest principles of morality and justice, she
She will defend them vigorously, she will make them triumph, she will make them
to adopt in the constitution of peoples, it will not be given to him
to apply them as a body; similar in this respect to schools
philosophical aspects from which it differs essentially on other
points, she will sow ideas, develop them, make them germinate,
will improve through them the lot of individuals and the lot of nations, and
however will never see their complete, total, irrevocable triumph
cable.

If this has been its destiny thus far, after so many centuries of effort
courageous and enduring great suffering, one can judge what must have happened.
to be his first victory. From the midst of the general upheaval.
produced by religious war, by the uncertainty of ideas in
the largest portion of society, due to the lack of uniformity
in their views, some being driven by firmly held thoughts of
reform, the others having only a vague desire for it, a doctrine
A new idea emerged which was taken by the ignorant masses for improvement.
The promised ration took its place; Shiva appeared, Shiva considered
later as the second incarnation of Vishnu, bringing the
the cult of the Lingam, symbol of life and death, which, poorly understood
Taken by the Indians, it was an appeal to passions without giving them
no restraint, and motives for scandalous orgies often culminating in
in the blood of human victims.

Where did this doctrine come from? Was it merely an aberration of
The mind? Was it the result of some infamous calculation? It is impossible
to specify it after so many centuries have passed, in the absence of docu-
positive aspects; one finds them everywhere on the ruins of the temples.
Brahmanical image of the Lingam, object of worship of the few
Nowhere is there any indication of the thought that establishes its worship.
What is certain is that social organization, which is important-
was the most likely to be destroyed, received no damage, than the institution
The castes emerged unscathed from this upheaval. The work of
Those initiated had to start again; they pursued it with patience.
which will become one of the distinctive features of the order in the future. This time
They will not wait that long for success; their action will be taken
soon they will feel it; their doctrines react, they will not triumph

not yet, but they will at least help the efforts of a reform-
amateur who tries to wrest society from the disorders of which it
gives the terrifying spectacle; they prepare the way for Vishnu, who
purifies the worship of the Lingam by spiritualizing it, and which, unable to
Extinguishing it, however, dampened the consuming fire of Shaivism.

At this point, those in the know can believe in success, in religion
seems to date back to the earliest ages, the ancient doctrine of Val-
Miki reappears; but the evil is too deep, the young priests of
Siva are too interested in maintaining the lewd ceremonies and
absurdities which accompany marriages in the worship of this god,
to allow themselves to be easily stripped of their prerogatives, and
Crichna, who seeks to destroy the Lingam cult, makes vain attempts
efforts to achieve a complete reform that only Buddha could accomplish-
will read thirty-six years after Crichna's death.

This era is one of the greatest, the most beautiful, of
more solemn, which secret societies will traverse; the thought
Masonic emerges in all its splendor, and this time throws at

in the midst of his triumph, his most brilliant splendor.

Time had marched on, carried out its inevitable work that destroys
everything to renovate everything; from the heart of this Brahmanic religion
materialized in the worship of his thousand idols, doubt had
arose; philosophy, by undermining religious doctrines, had
struck at its base, the civil organization. By overthrowing them
pedestal the statues of the higher and lower gods which can-
they please the Indian sky, proclaiming the unity of God upon the ruins
From polytheism, the Masonic school wanted the abolition of castes,
that is to say, the overthrow of the political order; it put
equality in place of the lie that had founded dependency,
slavery.

It is from the temples of the initiates that the Buddhist religion emerged;
Christianity will one day be the purest, the most
the heightened religious tendency of men, and one can com-
to take, by the striking similarities that exist between the
forms adopted by him and those of the Buddhist religion, com-
These women must have exerted their power over the Indians.

Buddha, who is God, says the popular legend that personified-
Trusted in the reform by one of his priests, he created the myth, Buddha

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4. PHILOSOPHICAL HISTORY

descended from the celestial abode into the womb of Maya, wife of Sou-
tadanna, king of Magadha, in northern Hindustan, and member of
The Sakya family, the most illustrious of the Brahmin caste.
Her mother conceived him without blemish, and gave birth to him without pain.
After ten months had passed, he was born at the foot of a tree and did not touch
not the earth; Brahma was there to receive it on a vase
of gold, and gods or kings, incarnations of the gods, attended
His birth. Mounis and pandits (prophets and scholars)
recognized in this wonderful child all the characteristics of the
divinity.

Buddha made incredible progress early on in the
sciences; her beauty and her wisdom were more than human,
And when he sat under a fig tree, the people gathered around him.
He never tired of admiring him. The doctrine of renunciation
to himself had not yet penetrated into the Spirit Islands, well
that it had been proclaimed in one of the allegories of Brahma-
nism; thus, legend has Buddha marrying a princess
ceases to be his family, no less beautiful and no less perfect than he,
and she gives him a son and a daughter; but, she continues, her
noble heart, torn apart by the suffering of his fellow men, breathed only

to free them. One day he escapes from his father's palace
and goes into the desert where his divine mission is to begin; there,
He ordained himself a priest, shaved his head with his own hands, and,
surrounded by his five favorite disciples, he gives himself over to life.
more austere for several years.

After long trials, his penances completed, he declares
to his disciples that the time had come to bring the flame to the world
beauty of true belief; the gods themselves descend from
heaven to invite him to spread his doctrine, and, radiant with glory,
He travels to Varanasi (Benares), the holy city par excellence, to
to occupy the throne of the saints who had taught the law in the
previous ages. Despite the opposition of his adversaries, he receives
The people's honorable nickname was Mount (prophet). At this time-
that the fire worshippers, who came from Persia, sought to pro-
They would page their religion, but the divine prophet confounded the false
doctors. Then word of his calling began to spread, and

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the doctrine of salvation that he brought, preached everywhere, pre-
gradually gained value in Hindustan.

It is said that before his death, at the age of eighty, he
announced that his doctrine would last five thousand years, but that it would
outlawed in India, its birthplace; that its disciples would suffer
violent persecutions, and that they would be forced to flee on
a foreign land, from which true belief would then emerge, more
More powerful than ever, to travel the world. He also predicts
that after five thousand years a new god-man would appear;
then he went to reunite with the divine essence from which he had emanated, and was
worshipped by mortals as wise, inspired, or prophetic, or god
same.

He is called the God of mercy, the giver of salvation,
guardian of the human species and tasked with fighting against invasion
ever-increasing plagues.

His images depict him being breastfed by his mother, who is holding him on
her knees, receiving offerings of flowers and fruit. A
A halo encircles the head of the divine child as well as that of his mother.
The beautiful Maya. Elsewhere, Buddha, symbol of doctrine and of the
Wisdom is often represented in the attitude of teaching.
or in that of meditation.

The Siamese say that Buddha, upon ascending to heaven, left
the imprint of his right foot on a mountain in their country and

The one on the left in Deva-Lanka. The writers disagree

on the time when Buddha appeared; the opinion that seems to have prevailed
This was worth noting, as it was born approximately ten centuries before the Christian era
Some thought there had been several men from
same name, continuing the Island triumph of the same ideas; we re-
Buddha is still found in the planetary system of India.

But that's not what this is about; the reform has been proclaimed;
Buddha does not attack the warriors, the kchatriya caste
who provides the kings; that is not the important thing; the entire nation
is dominated by priests who rule indirectly, it is up to those
that he will strike the first blows; the liberation of the people
Indian power will result from the overthrow of their rule. Its first
The task is to call to the priesthood all castes, all men
who feel divine inspiration within them. This proclamation of the right

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of all to the priesthood is in itself a revolution; it is the de-
the fall of the Brahmins, the overthrow of the constitution, the et-
promotion of equality.

“This consequence,” says Mr. Quinet in his fine book on the
"The genius of religions, was, in fact, deduced by Buddhism"

"with a fearlessness of logic that seems to belong only to

"The West. Christianity itself, in its most charitable form..."
"pure, did not more irrevocably proclaim the equality of all"
"Men. The Eastern genius wants to make it tangible. The
"Distinction between races," said one of these abolitionists from Upper-
Asia is characterized by its organization: thus, the elephant's foot
is different from that of the horse, the tiger's foot is different from
that of the bull; but I have never heard that the foot of a
"Sudra differs from that of a Brahmin. Likewise, in what
Look at the birds, you can make out the eagle, the sparrowhawk, the turtledove,
"The parrot, by its plumage, flight, color, and beak; but
“Priests, warriors, farmers, artisans, are similar in the
"Flesh, through skin, through blood, through face, through bones: all the

“Men, alike in inside and out, are certainly not”
"That they are all part of the same caste."

This was the synthesis of the doctrines preached in the temples.
initiates, scattered outwards by this force of expansion which
On certain days, great truths triumph. We must
to make here, in passing, a remark whose gravity will be necessary-
understood. By declaring that men of all castes
had the right to become priests, Buddha then carried out the
separation of spiritual power and temporal power that the
Brahmins had confused them and that they were reunited in their
hands by dominating kings. Philosophers and writers have
perfectly understood, when the Christian church, in order to defend itself
to fight against the domination that she had to seek to re-establish more
late in his favor, he began to fight to obtain this separation
tion, that this was the source from which the would one day flow
Freedom of conscience. These are the initiates, the forerunners of...
Freemasons establishing their first titles to recognition
of the world by trying to establish in Asic this freedom of conscience
whose conquest was to cost Europe so much blood.

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OF FREEMASONRY. 57

The Brahmanical religion had its prophets; — they were called
Thus the wise and learned. — To the word of Buddha and his
among his disciples, a new order of prophets was formed in India,
living according to the new doctrine, emerging from all castes without
distinction, calling to them those who wished to follow them, admitting to the
prediction anyone who felt convinced and capable of convincing
created others. Equality ceased to be a theory; it was now...
when put into practice on a large scale and by those who can-
were expected to exert the most influence on the nation. These were called
Samanean prophets, that is, those who have overcome their steps-
siones, and that word alone sufficiently expressed their virtues; they are the same
that Clement of Alexandria, Porphyry, Saint Jerome, call

gymnosophists, and who will retain the faith when the persecutors
will believe they have swept it off the ground.

The doctrine soon spread throughout Hindustan; it was a
fire which found before it only dried and covered heather-
would pass through them, setting them ablaze; to the crackling of that distant fire
First, and then drawing closer day by day, the tribes flocked to them
to draw from the hearth a ray of light, a life-giving spark; that is
a burning baptism in which everything is regenerated, the spirit and the
body; the enlightened mind, the body finding unknown strength
spend in the struggle. What could borders do? They mark-
They were asking for the limit where human law should stop. What was their
Power against thought? They didn't stop it. Worked
by the ideas that secret societies had in this
fertile soil, ready for any seed, and which, after germinating
For a long time, they were blossoming into the open, Asia felt so deeply-
the need for a change in its laws, for a renovation,
that on all sides the people were opening their arms to the reformers,
adopted their principles.

It's a huge concert that erupts in the middle of India and in-
sees its sublime notes stir the four corners of the horizon. II
It seemed that this aging society had outlived its usefulness, that the organization
civil sation, struck by anathema, had to succumb to the shock, disappear-
traitor, leaving only memory as a vestige. Buddhism
first went down to the island of Ceylon, and, as if he had
Having drawn strength for conquest from this pause, he launched himself at

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Bt PHILOSOPHICAL HISTORY

across the islands and waters of the Bay of Bengal, he set foot on the land of
the Burmese empire and seized it, invaded Siam, and, marching
always pushing beyond, it penetrated China and Japan, and established itself there under
other names appropriate to the genius of these nations. The idea does not

bound not to walk straight ahead, to follow a geometric line-
stick, it radiates; also, going up the Ganges Island, crossing the
rocks, eternal pedestal of the Himalayan ice, the bud-
Dhism simultaneously brought civilization and the arts to Tibet.
would settle on the plateaus of Central Asia as far as the
Mongols and Kalmyks, and finally, taking its course in a
in another direction, returning to that beautiful valley of Kashmir,
cradle of Indian society, of the primitive religion to which
that of Brahma had been violently substituted, dethroning this
conquering 'and reclaimed her former position before climbing the
peaks of Bactria.

A sublime epic, a magnificent poem of conquering thought,
which begins with triumphs, which will end in blood and lar-
my, and so will all poems end until the day when the pure
Light will flood the universe!

Every generous thought encounters enemies, every principle,
However noble and great he may be, he had adversaries; the reform was not
favorable to the people, the people had masters, and this
It is never through them that reforms begin. The brah-
The rulers were too keenly threatened in their despotism, they
possessed too much material power to allow themselves
to dethrone without resistance; the whole of society was in their hands,
They tightened the yoke. The struggle was from the outset entirely one of dis-
eussion, entirely philosophical; in their temples, in their dis-
In public or secret courts, the Brahmins attacked religion
of Buddha with the violence that never fails to occur in discussions
religious or philosophical; they presented it to the people
as false, they proclaimed it invented by an imposter, the de-
painted it as a doctrine of atheism, of materialism, of
nihilism, imputations that nothing justified (1), and, unable to
Having overcome through persuasion, they took the sword as their ally.

(1) Creuzcer, History of Religions, page 306.

The rajas joined them and turned their weapons against the
sectarians who threatened to build their empire on the ruins of
any other power (1); thousands of men fell victim
of their faith; the persecution was long, Buddhism had cast
its roots were too deep to be easily uprooted; it was
cruel precisely because of the resistance that was encountered, the
The cult was outlawed, the temples destroyed, and one could hear the
The ferocious Koumaril Bhatta will pronounce, in ordering the massacre at
those he had recruited for these bloody executions, this phrase
which has become historic: "From the Rama bridge to the Himala
"Whitened by the snows, whoever spares the Buddhas, en-

"Children or old men, let him himself be delivered to death!"

Here, there can be no illusions about the real cause of these horrible things.
persecutions, it is in the abolition of castes, in the war
made by philosophy to the errors propagated by the priests who
had erected a multitude of idols on the altar of the God of religion
primitive, in the abolition by Buddha of part of the rites and
Brahmin ceremonies. All purely theoretical
religious figures of Buddhism, the doctrine of contemplation by
in which man unites with God, the extinction of the flesh, finds himself

wind germinating in the Brahmanical religion, and their development-

This could not have been the true cause of the persecutions. We
nor do we think that it can be found in the procla-
the formulation of this abstract principle of Buddhist philosophy, "that
"The universe is animated by a single spirit, individualized under..."
"Endless forms made from matter which is but illusion," for it was
This is the continuation of Indian pantheism.

These persecutions must be attributed primarily to the revolution
policy produced in Hindustan by the religion of the initiates.

A marked dissimilarity profoundly separates the new
the church of the old, the Buddhist religion of that of the worshippers
of Brahma; in the first one finds an organization which
It presents striking similarities with Catholicism.
Brahmin priests constituted a separate caste, an aristocra-
priestly bond, maintaining itself by its own strength, by exclusion

(1) Creurer, History of Religions, page 501.

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of the other priestly castes, dominating the kings, if not by right,
at least in practice; but no trace of an authority can be found
special institution established by these priests to guide them, and to which they

should submit. Buddhists, on the contrary, put
First, at their head were patriarchs who traveled throughout India in mis-
sionaries, then they eventually established a head of the church, com-
commanding a large clergy, sovereign master of the law, he-
based on a sacred rule for all, including priests
only remained in society for monks who had retired to cloisters.
completely separated from the world and devoted to the contemplative life.
This is the organization that would later be found in Catholicism.
in the papacy.
Some historians have believed they saw in this organization the cause
of the fierce war that the Brahmins waged against the Buddhists;
In our opinion, they have given too much importance to a secondary cause.
The persecution had more serious motives, and these are those
that we have developed. As a result of these terrible struggles, the
Initiates were exterminated, and Buddhism disappeared from Hinduism.
tan. But, human weakness exiled from his primitive homeland, of
places where it was born, where it shone, Buddhism
soon dominated to the south, to the east, to the north, so as to envelop-
per his cradle on all sides. The name of Buddha, in the places
even where his religion was outlawed, it retained the meaning of scholar.
of wisdom, of excellent intelligence, and, despite the anathemas, the
The curses with which he was burdened remained as the epitome of what he was.
has a higher and purer form. Moreover, the initiates, obeying the
supreme law which we have indicated further on, and by virtue of
which they never die, the initiates secretly began again-
their eternal work of propaganda, and, professing the
the same doctrines replaced the Samaneans, the gymnosophists-
tes, under the name of djainas.

Thus, from the cradle, in the very midst of her pains, at the breast
Amidst the most violent persecutions, the Masonic order emerged
with its seal of immortality, always preaching the same principles
cipes, always raising the banner of truth beside the ban-

_nière of the error, feeling his courage being renewed in Blood Island

of its martyrs. Under the crushing rule of the reconstituted castes,

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placing a more oppressive yoke on the nation than ever before,
The initiates will still live, but they will vegetate in obscurity; later
times, subject to the law that disorganizes defeated parties, their
children will even lose themselves in their dreams of triumph, and form-

will be associations that no longer have the original principles, which
will bear no resemblance whatsoever to those we have described.

It's done, the mysterious caves of Hindustan will keep
still held the hopes of early Freemasonry, but it
will no longer have brilliance, glory, or resonance in these regions where
She reigned for a few moments, during which she fought for good.
Humanity's hour. Sit down, dethroned captive, upon the
stones on the path, feet bruised by brambles, and weeps
on the misfortunes of the men who have stripped and banished you. You
I lured them with sublime harmonies, and the clash of their swords and
their war bands drowned out the accents of your divine har-
Monia; you brought them civilizing liberty, and they did
to triumph over the barbarity of despotism; you spread upon them
Sweet perfumes, and they preferred the intoxicating scent of blood.
high on the peaks where you were to reign over this admirable nature,
casts a final glance and a final farewell to this beautiful peninsula
deprived; it is now in other parts of the globe that we
Let's meet you again with your active life and your strength.

We have seen the secret doctrine penetrate Persia; it
brings back to this nation as ancient as the Indian people the
primitive religion which seems to have been common to both
country (1). In both we find this thought
of light and darkness, — good and evil, — opposites
as principles and in a perpetual struggle. The light and
In Persia, darkness is deified under the names of Ormusd and

(1) Everything suggests that religions, like the populations of Persia and of
India, were very closely linked in origin; the very name of Hom and the ideas which
those connected to it seem above all to attest to this link. The first belief and the pre-
The first regular cult of Iran must have been something quite analogous to this natura-
symbolic realism, to this purified Sabaism, in short, to this primitive pantheism which ma
the truly ancient foundation of the Vedas. The Zend-Avesta, in a multitude of passages, te
still bears witness to this original identity of the two religions. (Creuzer and Guigniaut
page 685.) William Jones notes this analogy; Messrs. Gærres and de Hammer think
that India must have been the common cradle of the two religions.

of Ahriman; this thought will be so powerful that it will outlive
all these long wars that the Persians will wage against their neighbors, and
in which so many ideas are modified or succumb; she scra
written on the banner of this warlike people whose steps seem-
bent devouring the borders of other nations, always trembling
impatient at the sound of the instruments of war; she will cross
all these splendid dynasties of kings from Dschemschid to
Darius will pass through Egypt, Greece and Rome; she will appear
It will even extend into Christianity: Dicu ct Satan; it will be in

Freemasonry today, as it was in the mysteries...
res of Hindustan, and the first steps of the profane in the temple
will represent the passage from darkness to light, as more
Later, his initiation to the rank of master will offer the spectacle of Ja wrestling
putting these two principles into action.

This thought, we will find it sculpted in the gigantic ruins-
the temples of Persepolis, as in those of Ecbatana, the capital
of Media, as in the underground temples of Bamiam, no
far from Kabul. "Persia and India, Hom and Brahma, Buddha and
“Zoroaster, they seem to be holding hands (1).”

Freemasonry appeared in Persia with a somewhat...
different from the one she had shown in Hindustan; we
We saw it in this latter region, which is essentially political,
to fight civil power, to break down the barriers that separate the
castes, to free the people from the yoke of the priests; in Persia, where the
The nation is still divided into four castes, but where these castes do not
were never hereditary, she seems to attach herself more particularly
to develop moral ideas; his political action no longer
such a high level of activity, or at least doesn't let it show so much
Clearly. Royal power was almost absolute; however, it
was governed by a law that seemed to have foreseen everything, and consequently-
Quent had to bring some tempering to it. It is to this power
and to the upper classes that Freemasonry will give its
great lesson in equality, erite in modern temples, repeated
in all our ceremonies, like an eternal thought that the
Insiders have the mission of making it prevail.

(1) Creuzer, page 677,

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We will not follow through the centuries that separate Buddha
Zoroaster's secret doctrine in its developments; his mar-
the same is true in Persia and India; there as here it goes
to produce a book, and by consulting these annals one will find everything
entire. At the time Zoroaster appeared, secret societies had
a powerful organization; crowds flocked to request initiation
to the mysteries of the sun and those of Mithras, but the trials
were long and the entrance to the temple was not easily accessible
dée. Twelve main tests were imposed on the novices;
Initially simple and lightweight, they gradually became not
not cruel, as historians have said, but painful.

Nonnus states that in trials the life of the recipient

was often displayed; Gregory of Nazianzus presents them as
mystical tortures and torments; this is a double exa-
management. Suidas said that one could only be initiated after having
proven, through the most terrible trials, that one had a soul
virtuous, beyond the reach of all passion and in a way
impassive.

Magnificent praise coming from men who have not
always confined to the role of narrators! The trials had the
triple goal of ensuring that the novice was not led to ask
the initiation through the desire to work on the common project, that he
would be able to keep, at the risk of his life, the secret that would be revealed to him;
Finally, like the victory of the spirit over matter, the subjugation of

These were essential conditions for admission.

sion, it was quite natural to observe through trials and this
triumph and this dependence.

The day when we can no longer apply the paro-
The Suidas family, Freemasonry will have lost its power.

A cloud still hangs over the precise dates; some believe
that there were several Zoroasters, and trace the first ones back to
thousands of years before our era; others think, and
This is the most widely accepted opinion, that the doctrines
beliefs attributed to this legislator had long been widespread.
when he came to summarize them in his writings, and this emerges, in
In effect, quite obviously, as a whole; five hundred are kept alive
years before Christ, the author of the sacred books of Persia. Thus,

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Long before the Christian era, a man appeared on this side of the earth.
of the Indus, Zoroaster, 'who will be exactly the representative,
initiated into Freemasonry; he will be the second one to have been initiated into it.
transmitted the principles and ideas. There is no longer any need to search.
the earth and to ask the unexplained monuments for their secrets
buried deep within it, there's no need to search in our legends.
a distant echo of Eastern hymns; everything will be explained, everything
will be precise and clear; we will see through the transparent veil of twenty-
Four centuries later, a brilliant light finally shines upon our order.

The following story is taken from the life of Zoroaster, translated some time ago.
less than a hundred years, by Anquetil-Duperron, of the sacred books that he
held Parsian priests who still obey the law of
this legislator. There is no ceremony that resembles lini-
Masonic tradition of our time, no thoughts that have a
a purer reflection than that offered by the doctrines of French
current masonry.

Zoroaster remained in solitude for a long time, preparing himself to
the initiation. "Then Brahma, radiant like the sun, and the hand
» covered with a veil, presents herself to Zoroaster by the order of 'Or-
"Musd, — Island creator of beings and worlds, — and said to him:
"Who are you? What are you asking?" Zoroaster replied, "I
"only seeks what pleases Ormusd who made the worlds;
"But I don't know what he wants from me. O you who are pure, my-"
"Show me the path of the law." These words pleased Brahma, who
"He told him: Close your eyes, and walk quickly. You will have-"
"Siez said that a bird carried him off and brought him before God. When-"
"When Zoroaster opened his eyes, he saw the glory of heaven."

Zoroaster asked the supreme being what the best of
"His servants. God, who has always been and will always be, him
"He replied: 'It is the one whose heart is upright; the one who is generous.'"
"towards the righteous, towards all men, and whose eyes are not
"not turned towards riches; he whose heart does good to
» (out everything that is in the world.

Ormusd also taught him about the revolution of
"sky, the good or bad influence of the stars, the secrets of the
"Nature, the equal happiness that all beings should enjoy in the
"Heaven."

These words of Brahma, these dogmas taught by the supreme being
Zoroaster's images have been faithfully reproduced in Freemasonry.
laughter; by a rather remarkable peculiarity, there are some
words spoken here by God which are verbatim the
even in one of our ceremonies where they are necessarily
reproduced by the one presiding over the initiation. What follows
is a symbol preserved since antiquity, and that all
The Freemasons will understand.

“When Zoroaster was filled with the knowledge of God, he
"saw a mountain of fire, and he was ordered to pass through it;
"He crossed it without his body suffering the slightest harm."
"Then they melted down various metals and poured them over him."
"body, and he didn't lose a single hair. After that, they opened him up
"The belly, they took out what was in it; all this was done by order"
"of Ormusd. He whom God protects, the iron in his hand is like

"Wax. It has nothing to fear from either water or fire."

These are emblems that still have the same meaning today.
meaning; we will see its application. "Ormusd said to
Zoroaster: Teach the people what you have seen, you who
"You are their shepherd. He who follows the impure way of Ahriman (the
"evil genius"), as you have crossed a mountain of fire,
"And when your belly is opened, streams will flow from your body"
"Of blood, his body will be consigned to burning flames. For this"
"which is from the river of molten metals, which could not have damaged a
"Just one of your hairs, here's what it means: A generation"
will abandon the law to follow the path of Ahrinan; but the Mobeds
"will arm themselves to fight the Dews. Doubt will seize the
"The hearts of men, and this burning river will dissipate it: Aderbah"
"Mahrespand will appear, he will instruct the men in all that they
"They must know; molten metal will be poured over his body."
"which will do him no harm; this miracle will dispel doubts and
will reveal the right path.

"After that, Zoroaster consulted the one who knows the secrets about..."
"The duties of his servants. He asked him how it should be done."
"Pray," which is what the one who wanted to address Ormusd with... must have said.
"Praise accompanied by thanks, and from which side, in
"Praying, one would turn one's face. The being who gives food"

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"of each day, and who needs nothing," replied Zoroaster:
"Teach the people that my light is hidden beneath all this"
"that shines. When you turn your face towards the light"
"and if you carry out my orders, you will drive Ahriman away;
"In this world, there is nothing above the light."

Don't you recognize yourself in these ceremonies that accompany
Zoroaster's initiation, those to which you submit the ap-
Preti? The third journey, in the reception to the first degree,
Is it not that of the Indian legislator across the mountain of
Fire? The advice is to turn your face towards the light.
Don't you find all the ideas associated with the Orient in your
temples? After the initiation, Zoroaster withdrew to the mountains;
He dedicates a cave there to God, the father of all that exists;
wants this cave to represent the world to him, and that
the things it contained, placed at fixed distances from each other
others offer symbols or figures of elements or
climates.

"This spectacle," says the historian of Zoroaster, "was very suited to

"Remind him of the brilliance of his system, by constantly putting him
"Before our eyes, the constant order of the universe, its different parts,
"the elements of which it is composed, this protected harmonic whole"
"By Mithras, companion of the sun and the moon."

Such a spectacle, or rather this representation of the system of
world was a religious symbol, a permanent manifestation
of the Zoroaster cult, as, in all religions, the statues,
The sculptures, bas-reliefs, and paintings were in the temples.
the indication of the cult to which they were dedicated. We find
today on the walls of our temples all these emblems of the
Zoroaster's cave, described nearly twenty-four centuries ago, and
we can truthfully say that they represent for us the asylum of
Persian legislator.

The vaulted chamber that Zoroaster had built is faithfully
reproduced in the architecture of our sanctuaries, but this res-
A mere resemblance would not suffice to establish a direct lineage; which
must hit harder, which should convince Micux that
images, micux than ceremonies preserved from antiquity, this
are the doctrines carefully preserved, the precepts copied word for word

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Subjects, masters, and servants are equal!

words from the book of Zoroaster and constantly applied by the
Freemasons. In the instructions that the legislator gives to
King Gustasp, after receiving them from Ormusd, said, "You see, him
"He said, 'These domes,' pointing to the sky and the Atesch-Gäh, which is..."
"the temple; they gather together without distinction kings and subjects, the
"Masters and servants." Sublime words, if one considers the
time when they were pronounced! fruitful doctrines which tell of
They were born the seed of equality for all men! Words and documents
trines that the Freemasons have meticulously preserved,
which they pronounce at certain times, which they always profess,
and which are represented in all their temples, without exception,
by the emblem of the square.

In all rites, if not in all eras, the temple has enjoyed
of certain immunities; vengeance could not pursue him there
who came to embrace the altar; human justice even stopped there.
sometimes on the threshold; the victim designated to the executioner enjoys there-
He knew of the right of asylum. The Masonic temple bore written on its
walls, on the capitals of its columns, a broader principle

of wisdom and truth; this principle said to kings: the kings and

This thought of the temple that Zoroaster erected at Ormusd, in which he traces back to the astronomical system essentially linked to his worship and inseparable from the religious idea for men whom the material forms must be prepared to seek the meaning of the symbols boles, had been brought to Persia by the initiates of Hindustan or was the imitation of their customs. The Persians, in fact, were not not in the custom of erecting statues, temples, to the gods altars; on the contrary, they called those who did so fools. This, says Herodotus, is because they did not believe that the gods would take on a human form (1). They used to sacrifice to Jupiter on the summit of the highest mountains gave the Jupiter's name encompassed the entire circumference of the circle. They were still doing sacrifices to the sun, the moon, the earth, fire, water and to winds, and they never offered them except to these deities. They added to them in the sequel the cult of Celestial Venus or Uranic that they have

(1) Herodetus, 1. I, ch. CXX XI.

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borrowed from the Assyrians and the Arabs; they called him Mithra; the The Assyrians called her Mylitta, the Arabs Alitta.

When they wanted to sacrifice to these gods, the Persians did not erect no altar, they did not light a fire, they did not make a libation tions, used neither flutes, nor sacred ribbons, nor of barley mixed with salt; they led the victim to a place pure and with their heads covered by a tiara crowned with myrtle; they invoked- they would call upon the god, cut the victim into pieces, and make of it boil the flesh, then, after spreading the most grass on the ground tender, usually clover, they placed the pieces of victim and arranged them carefully. The magician, who was always present at these kinds of ceremonies, would then begin to sing a sacred song called a theogony, then the one who had offered the sacrifice carried off the flesh of the victim and disposed of it as he pleased (1).

It is worth noting that here, as in India, before the reform No one is permitted to offer a sacrifice to Buddha without that a mage (priest) attends. The mage acts, like the brah- mane, the indispensable intermediary between God and man. The Did the initiates change this custom? We don't think so. we have found no trace of such a reform; the The priest's power was still too well established, too great;

Philosophy understood that man can rise to God
through prayer or thought, without anyone intervening between this God
and him; but in material things, in the ceremonies where the
Thought was no longer the sole actor; the body was also taking necessary steps.
The priest's presence was considered useful, as he played an active role in the process.

But if the action of the initiates fades into the background when it comes to sacrifice ir
it itself appears evidently in thought and
in the form of prayers that always accompany the sacrifice.
Here there is no individuality, no selfishness in the secret act which
unites man with the god he invokes; indeed, it is not permitted to
he who offers the sacrifice of making vows for himself alone in part-
culier: he must pray for the prosperity of the king and that of all
the Persians in general, because it is included under this name (2).

(1) Herodotus, 1, 1, ch. CXX XII.
(2) Same.

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This is the first application of the principle of fraternity, applied-
a very vague, very incomplete cation, but which nevertheless
This already indicates a new era in humanity, signals the emergence
of great thought. We have no right to be in this regard
We are quite harsh on insiders, and we cannot justly
criticize them for not having given this principle a development-
a broader and truer approach, having applied it with greater effectiveness
efficacy, since, after so many centuries, this principle of franc-
Ancient and modern masonry is still in its embryonic stage,
debated in books, but not practiced anywhere in its entirety
sincerity, with all its consequences.

Although the barrier between castes was less insurmountable-
sand in Persia than in India, the inequality of conditions was
however, it was written in civil law, and was noted in the
external relations between men. When two Persians
you would meet in the streets, you could recognize them by the way they
they greeted each other despite the diverse social conditions to which they belonged;
They were equals, they kissed each other on the mouth; if one was of a different birth
slightly inferior to the other, they only kissed each other on the cheek, and if
the condition of one was far below that of the other, the inferior
The leader prostrated himself before the superior (1). The initiates proclaimed
they proclaimed equality among men, and Zoroaster made his voice heard

beautiful words that we quoted above, teaches to
men, both kings and subjects, masters and servants, in the temple
are equal. The public square belonged to civil society which
maintained an unjust inequality between citizens, which constrained them
knew, even in their friendships, to mark, to note
by apparent signs the superiority of some, the inferiority of
others. The temple belonged to the initiates; it was the sanctuary of equality;
all distinction between men ceased in the sanctuary.

We have seen the principle of fraternity emerge in the
prayers of sacrifice; we heard the great voice of Boud-
dha to proclaim the equality of rights to the priesthood, that is to say the ega-
the humanity of men in relation to God; we see a few centuries
This principle was put into practice in the temples. It works well.

(1) Herodotus, 1.1, ch. CXXXIV.

slow to take shape, a great and true idea, but one that had so many obstacles to
to conquer.
We believe that the institution should be attributed to the Persian initiates
of the Masonic kiss preserved until now in the lodges under the
name of fraternal kiss; their customs in ordinary life
seem to have brought it about naturally. The citizens have
various ways of kissing that indicate between them
social differences; initiates adopt the kiss on the mouth which
characterizes equality of conditions in civil life, and from the moment of entry
From the temple, there is no longer a king, no more warriors, no more priests,
No more artisans, there are men. The fraternal kiss, preserved
in Freemasonry as it was practiced among the Persians, equal
between them, must therefore have been originally the basis of equality in
the temple.
If, after these great proofs of the lineage of our order, it
We needed another one, we would find it in the education of children
in Persia a coincidence with our first three degrees, which
seems to indicate that ordinary life had become imbued with the ideas
widespread in the symbols of the temple. Thus, when the child has
At three years old, the father must make an offering to Mithras for him. Until
Just because he's five years old doesn't mean we should teach him what that is.
good and evil, and, when he commits some fault, to tell him
simply not to do it. At seven years old, he is required to follow the
precepts of the law. These, as Freemasons know, are the
at the ages of the first three grades.
The manifestations of worship are still present in our own islands.
than among the Persians; the festivals we celebrate are, like
the curs, relating to the renewal of the seasons. Finally, if we
Let us rid their religion of the worship of lesser gods, invo-
demanded by the crowd, and whom the priest respects, prays, but does not worship

no, we find in it a primitive, universal, almost
unique, the recognition and adoration of Dicu of which all
emanates, master of all that is good, principle of all justice.
The morality of this religion is written in a single precept which
can be subdivided into three, and here it is verbatim, as it is
written in the Izeschné, at the beginning of the fourth Ha, that is to say at the
Fourth part of the prayer: “Be pure in your thoughts,

"Be pure in your words, be pure in your actions."
This morality of Zoroaster is that of the Freemasons, that
which is taught to all Adini men at initiation.

Let us summarize in a few words this first period of history-
Masonic tradition, so that later we can appreciate it with a
rigorous accuracy of actions, fidelity, deviations from companies
secrets.

From a religious perspective, one god is recognized, a single, uncreated one.
within which everything is born, everything develops, everything is transformed
form. The worship of this god is the primitive worship of nature
established based on observation of the world system. Its entourage
composed of seven planets represented by seven stars, or the
seven-branched candelabra; with four angels or stars indicating
the four cardinal points, the four seasons; of twelve constellations
lations through which the sun passes successively, and which we
will be found under different names in the mythology of all the
peoples. The festivals are those of the solstices, the separation and the
the return of the sun, or, to speak in Persian terms, the festivals
of the destruction of Ahriman's productions.

In politics, equality between men is proclaimed; this
This principle is applied with regard to the priesthood; it is written
books are among the most advanced monuments of intelligence.

In philosophy, the struggle between good and evil is represented by the
light and darkness; the initiates are the priests of light,
the enemies of darkness, that is to say, they must spread the
good and fight evil; the time will come when evil will be destroyed,
where good alone will reign; that is the goal that must be pursued
secret societies, until the day when the earth, without inequality, becomes-
dra the sojourn of happy men, living under the same law, enjoy-
experiencing an unalterable happiness under the dominion of light.

The world will then be a great temple where all men will be
equals.

However, this doctrine, identical initially in India and in the

Persia, is modified by the difference in character between the two peoples,
and Freemasonry, by establishing general principles and in
allowing men to worship Dicu as they see fit, has indeed

understood that no religion can be universal in its |
details no more than in its rites, and that the genius of nations there |
would always bring about alterations. It's the lack of intelligence of
This inevitable fact has often led to religious wars.

The Indian, of a soft and nonchalant nature, indulges in con-
Templation, and, without abandoning the dogma of the dualism of the principals
He believes he can overcome the latter through sacrifice, clinging to the concepts of gooc
of his individuality, through the absorption of man into God; he seeks- |
In short, happiness lies in rest. The Persian, on the contrary,
lively, restless, warlike, fond of fighting, upholds the dogma of
combat in its original integrity.

This is the starting point of Freemasonry, leaving
Hindustan and Persia, from where it will penetrate into Ethiopia and

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Egypt.

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CHAPTER THREE.

Freemasonry in Egypt: the spread of Masonic faith from East to West. — Antiquity
of civilization in Egypt. — Gymnosophists of India found in Ethiopia; their doctrine.
— Government and religion of the initiates. — Myth of Isis and Osiris; Typhon; Horus. — E>
the cation of this myth; the third symbolic degree of modern Freemasonry reproduces it
entire. — Religion is based on the astronomical system. — Thebes, capital of the governor-
initiation of the initiates, — Saïs; festival of lights.

K,onrinuanr its march from the east towards the west-
\ {tooth, Masonic faith was to encounter

the Nile, to stop on its banks, to conquer
all of Egypt, a mysterious land like
the primitive initiation, splendid theatre of
Z, our religion and our philosophy, ground
2 who in turn wear the most brilliant mo-
elements of civilization and bends under
the yoke of the most appalling barbarity. The French-
masonry will cross, on the banks of the
river and in the delta that its branches enclose, the seven
great periods of illustration, ruin and misfortune which
divide Egyptian history. She will reign, a beloved sovereign of
peoples, will rise, throughout the theocratic period, to the
the highest splendor she had ever attained, neither before, nor
since then, and in its shadow the laws will be powerful, the floral arts
They will laugh, the marble monuments will rise. Diminished by the
a revolution that will bring the Pharaohs to the throne, it will unfold
Its activity and strength will remain largely intact; it will fight with weapons
in hand when Cambyses, leading the Persians in conquest,

will have plundered its temples, ravaged its palaces; it will fight to restore
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independence from the homeland. Alexander and the Greeks who will drive out
the Persians, Pompey and Cato who would inherit the legacy of the last-
The Greek kings, the Arabs who would wrest this heritage from
The Romans, the Turks who will take it from the Arabs, will find it
still motionless like the granite sphinx seated at the gate of
its demolished temples. It will make an echo heard, when, coming
From the West, the crusaders will go to conquer the tomb of
Christ; she will give them one last word which they will report back to
Europe; finally she will tremble beneath the stone that covers her, the
day when French people, his children, will sing a song of
Triumphant freedom at the foot of the pyramids!

At that moment she will believe she sees her Osiris again, her sun, her god;
light of a day that will pass over the ruins, a ray that
will die in the desert sands, a date inscribed alongside the dates

ancient ruins, ruins added to other ruins! Then the shadow unfolds-

rée, hands supplicating, eyes turned towards France,

will lie down again in his shroud to wait for us.

The historian would go astray by trying to find precise dates.

'Egyptian eras whose history has been recounted in books'

To come. On the sands churned by the simoom, in the forests
dedicated to the deities, on the rocks of Libya, across the
A thousand and one canals that cut through the meanders of the delta, of the
the bottom of the fertile alluvial soil with which the Nile has covered its banks
sandy and sterile, from the peak of gigantic palm trees whose
flexible branches and broad leaves rise towards the sky and
swaying in the air, from the midst of the ruined capitals, one hears
a distant echo murmuring the traditions of the past, in Pobscu-
profound ritual of a night that the human eye will never
to break through. Everything has its voice in this immense desert: the stars around
from which our earth eternally turns; the river that fertilizes
the sun-scorched fields; the ruins of the temples and the
monuments lying in the grass, covered by moss and
the silt deposited by the waters; the Herculean pyramids, mys-
formidable barriers opposed to the invasion of swirling sands
under the blazing breath of the winds; the symmetrical tombs where
Extinct generations, forgotten dynasties, lie dormant;
large necropolises where six races of rulers and

RER WHEEL that in age |

conquerors who drove each other out in turn, heirs by force
of this splendid land in which everyone overturns what

his predecessors built; everything, even the valleys that guard
piled up the bleached bones of the bulls sacrificed to

gods; each of these remnants proclaims disputed eras
the anteriority, cries out dates going back further into antiquity.

Which one to hear in this strange Babel of diverse accents, of
Confused pretensions? The noisy waters of the Nile roar their
forty centuries of periodic flooding observed by the
men; from the ruins of Memphis rises a voice that gives to
monuments with an existence of four thousand five hundred years; the
Priests of Sabaism murmur from the depths of their tombs.
fifty-two centuries of astronomical observations; the table

Manetho's work presents us with thirty-one dynasties before
Alexander and five thousand eight hundred and sixty-seven years before the era
Christian; Plato notes facts predating him by ten
a thousand years; Thebes, the capital of the theocracy before the conquest |
of Menes, the first king of the first dynasty, Thebes, with
its brilliant civilization, its splendid arts, bear witness to a duration
lost in the mists of time; the signs of the zodiac, all of which,
in the cycle traversed by the world, are destined to mark
In turn, the equinoxes buzz above our heads, from various
points of the ecliptic, a first date of twenty-five thousand
years. Thus, from the depths of the earth, from the rays of the sun,
voices rise and fall, rejecting thought beyond
of all known limits, in a darkness that nothing disturbs
but will no longer be able to provide light.

The peoples of Hindustan, surging across the gulf
of Oman and the Bab-el-Mandel Strait, were they the first
landed in Abyssinia and entered the deserts of Lydia?
Persians, ever eager for new lands, ever driven
propelled forward by the genius of conquest, did they carry their ideas forward?
religious women in Syria? That is an insoluble problem; we find-
vons at the same time, merged in the same antiquity, in
In India and Egypt, identical doctrines existed, the dogma of
darkness and light, analogous Masonic mysteries,
an almost identical initiation.

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In the material world, we see the life-giving star rise with
splendor and casting its rays upon the world, we follow its course of
Lorient to the west, but it is so far from land that a whole
The hemisphere is illuminated at the same time; in the moral world, the light
does not appear at first to the eyes of the crowd, she remains
long buried in the caves of India and Egypt,
It spreads without fanfare, and when it appears all-
a radiant blow, illuminating both lands, we no longer know where
It has begun; it dazzles, it astonishes, and one does not think of
to search for where his cradle was (1).

Upon leaving India, we left behind the Gymno- philosophers
sophists, initiates hidden in the ruins of Buddha temples
overthrown by persecution, secretly reviving their pro-
written by the Brahmins; we find them in Ethiopia in
the most remote antiquity, organized into a college.

Their home was situated on a small hill, not far from the
banks of the Nile, in Meroë; they gathered in a sacred grove
to deal with common affairs; legality existed between them,
and age alone conferred the title of supreme leader, of hierophant
par excellence (2). They had preserved the custom of Hindustan
to speak in symbols, led an austere life, presided over
the education of children, and inspired in the people a veneration
profound; their god was the immortal being, the principle of all
things; doing nothing wrong was, they said in their instructions-
tions, the most beautiful tribute that could be paid to him. We find-
They have in their homes the cult of light and the representation of darkness
by the sun and by the moon; they had consecrated to the former a
akelage of four white horses to mark its speed and its
brilliance; at the second a team of oxen, offering the animal which
crisscrosses the earth to the nearest celestial body (5). We find them

(1) Did Egypt, by the slow path of experience and progress, reach the point
of social advancement, as her earliest works have shown us? Or did she receive-
she possessed a ready-made science from another people who had preceded her in this path c
Primitive attempts at social organization? How many days and years passed in both!
supposition! CnawrocLiox-Ficeac, The Universe (Egypt), p. 2.

(2) De l'Aulaz;c, History of Religions, p. 61.

(3) Heliodorus, |. X, p. 175.

looked at them like the inventors of astronomy; the Freemason-
nerie thus marked its first steps on this new land by
in-depth studies and discoveries useful to humanity.

These gymnosophists were renowned in Egypt as the
custodians of all the sciences that made Ethiopia
famous, and they themselves regarded the Egyptians as a
colony of their country, which had emigrated under the leadership
of Osiris (1). This name of Osiris is pronounced for the first time

(1) The opinion that the ancient population of Egypt belonged to the race
The term "African Negro" is a misconception that has long been accepted as truth.
travelers to the Levant since the Renaissance of literature, few capable of appreciating w
accuracy the notions that the monuments of Egypt provided on this question
important factors have contributed to spreading this false idea, and geographers have harc
failed to reproduce it, even in our time. A serious authority had also declared itself
created this opinion, and had, so to speak, made this error popular. Such was
the effect of what the famous Volney published on the various races of men he had
observed in Egypt. H says in his travelogue that the Copts are the descendants of

ancient Egyptians; that the Copts have puffy faces, swollen eyes, flat noses, and the
thick lips, like mulattoes; that they resemble the sphiox of the pyramids, which
is a very distinctive black head, and he concludes that the ancient Egyptians
were true Negroes of the species of all the natives of Africa. In support of his
Volney's opinion invokes that of Herodotus, who, concerning the inhabitants of Colchis,
It's worth remembering that the Egyptians had dark skin and curly hair. But these two
Physical qualities are not sufficient to characterize the Negro race, and the conclusion c
Volney, regarding the Black origin of the ancient population - Egyptian, is evident-
forced and unacceptable. The observed facts contradict it very formally.

It is widely recognized today that the customs of Africa belong to
three races, at all times very distinct from one another: 1° the Negroes proper-
as they say, in the center and in the west; % the Kaffirs, on the eastern coast, who have
A less obtuse facial angle than that of Negroes, and a high nose, but thick lips.
and curly hair; 3° the Moors, similar in stature, physiognomy and the
hair, to the best-formed nations of Europe and Western Asia, and not of
differing only in skin color, which is tanned by the climate. It is to this last-
the first race to which the ancient population of Egypt belonged, that is to say, to the r
white. To be convinced of this, one only needs to examine the human figures representing
Egyptians on the monuments, and especially the large number of mummies that have been
open; to the color close to the skin which has been darkened by the heat of the climate, t
are the same men as those of Europe and Western Asia. The hair
Curly and hairy are the true characteristics of the Negro race; now, the Egyptians
had long hair of the same type as that of the white race of Occi-
tooth. CuaupozLion-Ficeac, The Universe (Egypt), p. 26-27.

The first tribes to populate Egypt, that is to say the Nile Valley, between the
The cataract of Siena and the sea came from Abyssinia or Sennar. The ancient Egyptians-
these belonged to a race of men quite similar to the Kennous or Bara-
arms, current inhabitants of Nubia, Oa finds no trace in the Copts of Egypt

in the history of secret societies; it will henceforth be eternally there-
repeated repeatedly, and, although it varies among different peoples,
He will remain as the immortal representative of the sun, a symbol
light.

Osiris was the Indra of the Indians, the Ormusd of the Persians; but the
Indian metaphysics, the dogma of Persian dualism, will
in Egypt to take on a less transparent body, a poorly-
fortunately material; for the ignorance of men will take this
To make the myth real, she will transform him into a man, a hero, a god.
and from this first mistake will stem the most monstrous errors
false crimes, saturnalia, tyrannies that defile
the history of peoples.

During the first Egyptian period to which we give
a fabulous duration, the priests, initiates and initiators into the doctrine
secret, reigned supreme; the priestly order and the order

The military elected the pontiff-king who was constantly chosen in
the first of these orders; the college of priests made the laws;
religion, which encompassed all branches of administration,
was the powerful link by which citizens and
various parts of the empire. This period has since been called the
reign of the demigods, history has accepted this name; it is probable
that originally it simply meant the priests, the representatives
God's followers, those who ruled in God's name. In
During this period, the people were not subjected to a despotic yoke.
because it gathers in assemblies called Panegyries for
to make known its needs, its wishes, and to indicate to the legislators
those who are concerned about what affects their interests. Thus, from the outset, the ini

we do not limit ourselves to preaching grand theories of freedom, she
applies them to the government in countries where it dominates (1).

characteristic traits of the ancient Egyptian population. The Copts are the re-
The result of the conflagration of all the nations that successively dominated over
Egypt. It is wrong to expect to find in them the main features of this ancient
race, 'CuawPoLLiox young, Historical Memoir on Egypt.
(1) The Egyptian sages attached themselves with rare predilection to everything that was
to be true, useful, and lasting. The happiness of all was the goal of their study of man
and of nature, a study enlightened by perseverance, strengthened by solitude; and these wi
They fortunately understood that, in order to achieve this noble goal, they had to become
kings and prostitutes; they also discerned the true foundations of human society,

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The figure that appears at the top of the religious building of
Egypt is Osiris, a myth created by Ethiopian priests, by the
gymnosophists, preservers of the secret doctrines of India and

of Persia. Osiris has several characteristics: first of all, he is the god

uncreated, principle of all things, soul of the world, intel- light
lectual; then it becomes, through a rather slow transformation
natural to the minds of men, the visible god, source of all
warmth, of all life, of all fertility, the perceptible light,
The opposite of darkness, the sun at last. This first philosophy,
so great, so high, coming from India and Persia, darkened
after the invasions of pastoral peoples, and in some con-

Treces, in the Egyptian delta, for example, which owes its fertility.

to the regular flooding of his great river, Osiris ceases to be
the universal discussion to be only that of this delta; it is the
Nile.

The annual revolution of the sun gave birth to the legend
symbolic of his wanderings, of his assassination by Typhon,
— the evil principle, the darkness, — of his body found by
Isis, — the female or moist principle, — enclosed in a tom-
beautiful, of his resurrection, of his ascension to heaven; the Egyptian spirit-
tien applied this legend to the Nile, and, thanks to a few
subtleties, this application, quite ingenious in itself, has nothing to do with
shocking.

In India, we rediscovered our temples, our principles,
our doctrines; in Persia our initiation with its journeys, its symbols
boles, down to the words we speak in this ceremony-
denies it; the first grade, that of apprentice, is entirely contained within it; the

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and the one they created in Egypt had a duration that no other equaled or will equal.
never, irrefutable testimony to the power of laws skillfully adapted to the es-
and adapted to the customs of the people they governed, and also to the Enlightenment, to
the probity and integrity of the legislator.
Our spirit is deeply moved by the spectacle of this moral and political organization.
tick of ancient Egypt, which seems to have sprung from the hands of the Creator fully endo
the institutions most necessary for its existence and social development.
indeed ignores its origins, and to the most remote eras to which criticism
Historically, she was able to trace her roots back to Egypt, with its laws, customs, and c
its kings and its gods; and, before those same times, there were still ruins
from earlier periods. CnaupozLion-Ficeac, the Universe (Egypt); p. 2°

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The Egyptian legend of Osiris will completely retrace our
third grade, feature for feature, word for word. Our second
The grade, that of companion, is indicated in the Egyptian mysteries.
hold by the trials to which men were subjected
newly initiated, but it is not traced there with a resemblance-
white as well; we will only encounter it again later.
among another people. The action carried out by secret societies,

different depending on the era and the peoples on whom
she was practicing, will easily make it clear why this second
grade does not exist in Egypt as it is given today (1).

Listen to the Egyptian myth preserved in Freemasonry
modern under another name: Osiris marries his sister Isis, and they
descend together to earth; Isis is the first to bring them
men cultivate barley and wheat; Osiris invents the tools of agriculture.
culture, gives the inhabitants of the banks of the Nile the harvests and the
laws, marriage, religion, civil society. He wants to bring his property to...
Having been involved in other lands, he sets off, traveling the world at the head of
of a large army, subjugating the peoples, not by the
fighting, murder, pillaging, but also the allure of music
and poetry; a beautiful image of initiation, a great lesson imparted
to men.

During his absence, Typhon, his brother, the pervert, the rep-
sensing darkness, seeks to seize the throne of Egypt;
Isis, who commands on behalf of her husband, thwarts the plans of
Typhon. Osiris returns, and Typhon, who has allied himself with sixty-
twelve conspirators, allied with the Queen of Ethiopia, Aso the Black, invites
his brother at a splendid banquet. Amidst the joys, the pleasures-
Lords of the festival, Typhon and the conspirators throw themselves upon Osiris,
They lock it in a chest which they seal with lead, and the
They plunge into the Nile, which is to carry him to the sea. Osiris dies
Thus, at twenty-eight years old, on the 17th of the month Athyr (November 13th).

Immediately the Pans and the Satyrs began to roam Egypt
crying out in pain, Isis learns in the city of

(1) It was some time before 1830 that the grade of journeyman, ceasing to be in
France, a continuation of physical trials, became a magnificent allegory rendered
more sensitive through the notebooks of Mr. Désestang, who devoted his entire life to the
tion of the order. The rest of this story will indicate the source of this second grade.

Chemmis, after the death of her beloved husband, abandons herself to despair.
pear, then puts on mourning clothes and goes in search of the
Osiris's body. Children point out the Tanitic mouth of the Nile to him.
who dragged her husband's body into the sea. Osiris, by a
The error, later acknowledged, had been attributed to Nephthys, sister and wife.
of Typhon, a natural son similar to his father in wisdom
and goodness, but who wore a dog's head, Anubis; Isis the
taken to help him in his research. They were a long time
useless; the coffin had been washed ashore on the coast of
Byblos, amidst the reeds. A heath (1), at the foot of
which he had stopped at, had grown in such an extraordinary way-
naire, that the chest was found wrapped in its wood. Struck by

The beauty of this tree led the king of Byblos to have it cut down, and from this admirable stem which contained the body of Osiris had a
column that supported the walls of her palace. Isis learns these
details, rushes in tears to the gates of Byblos, and sits down at
edge of a fountain.

The queen's women met him there; Isis graciously raised him up
They combed their hair and poured the sweetest perfumes over it. Upon their return,
They spoke to the queen about the foreigner, who displayed her marvelous talents.
them; the queen summoned her and gave her child to nurse; Isis the
feeding him by putting his finger in his mouth instead of the
breast, and at night, to purify his body of what he had of
On earth, she made him pass through the flames. She herself, pre-
taking the form of a dove, it fluttered around the column,
filling the air with its plaintive tones. One night, the queen,
Struck by the strangeness of his behavior, she spied on him secretly, she threw
a great cry upon seeing his son in the midst of the flames, and, rom-
The spell cast prevented her from achieving immortality. Suddenly Isis
appeared in the guise of a powerful goddess, seized the
column, removed the coffin, then returned the wood to the king of Byblos
sacred thing that was deposited in a temple where it has been worshipped ever since.
Then, rushing to the coffin, Isis gave herself over to her grief.
and uttered such piercing cries that one of the king's sons died from them.
fright.

(1) Erica arborea; some authors say acacia.

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From this pious concern, he went to Buto, where he was secretly being raised, and
hid Osiris's coffin in a secluded spot. Typhon, who
hunted one night by moonlight, discovered it, recognized it
he cut his brother's body into fourteen pieces which he scattered
From all sides. Isis returns, searching once again for the scattered limbs.
of Osiris, travels through the seven mouths of the Nile in a boat made
of papyrus, finds the sad remains except for one, the

organs of generation, remaining in the river which every year
fertilizes Egypt by its overflowing; then it transports its
He married Philae and buried him there. Philae was from then on the holy place
par excellence (1). However, revered tombs and temples
by the peoples arose in all the places where it had been found
one of the members.

However, Osiris returns from the underworld to instruct his son in
the weapons, to test him and to inspire him. Horus gathers his
loyalists; his party grows every day; they march to battle;
Horus triumphs, and Typhon falls alive into his hands.
Isis breaks the chains of this cruel enemy, and restores his freedom.
Horus, indignant at this action of his mother, lays his hand on her
and tears off her diadem; Hermes replaces this crown with
a cow's head adorned with its horns which has since remained the symbol
distinctive of Isis. Typhon again sought to seize the throne from
Horus, but he was banished by him and relegated to the deserts. Isis
had a child by Osiris, Harpocrates, born after Osiris's death.

(1) The island of Philae was accessible only to priests; every day they offered there, at
tomb of Osiris, three hundred and sixty cups filled with milk (a number equal to that of t
days of the year in its oldest form), and this funeral offering was accompanied
accompanied by lamentations with a kind of litany. A completely similar usage sub-
resided in the city of Acauthus. It is evident that this cult had a dual relationship to t
annual revolution of the sun and the vicissitudes of the Nile which depend on or correspor
porndent. Osiris was considered to be both the Nile and the sun. In accordance with
These ideas, the foundation of the national religion, were not taken as oaths by the Egypt
more sacred than this one: "By Osiris who rests at Philae." The discovered monuments
daus this revered Island perfectly supports this.

Diodorus of Sicily. Zoëga, from Origine et Usu obeliscorum, p. 286. Lancret, Description
Egyptian history, Antiquities, p. 4. Creuzer. Herodotus,

always and thought of avenging him; she wants to charge Horus, her son,

Isis brought back to Egypt the body of her husband, whom she mourned.

has

who came before his time, mutilated, lame, a child of pain
and tears (1).

This is the sacred myth that formed the foundation of Egyptian religion.
yours, the cornerstone of the mysteries of the ancient society, and

which still lives entirely within those of our time. The two
The main characters are actually the sun and the moon who
necessarily occupied the first rank among the stars, and the
The sacred fable is explained quite simply by their movement
compared to the zodiac and the para-anatellons (2). Osiris is the
benevolent sun, which fertilizes the earth, presides over vegetation
universal, it brings to life and matures the productions it has sown.
in the bosom of the earth, and that the earth gives to men, su-
transfer of events completed since the moment the sun
returns to our hemisphere until the one where it moves away from it to
to move towards the southern regions of the world.

Osiris is therefore the sun, god of plowing, benefactor of
men, pouring out their riches upon them (3); the sun, considered
as a good principle, as the author of the goods enjoyed by humankind
Typhon is his enemy, Typhon who, in theology
Egyptian, is the bad principle, the one that presides over the tenè-
bres; it is Ormusd and Ahriman who changed their names in passing
from Persia to Egypt, but who continue their eternal struggle. [I]
another principle existed in Indian and Persian philosophies
a topic we haven't discussed until now, because it wasn't Jiait
that very weakly to the development of our history; it does not
He will not play a more important role in the sequel, but he takes on a

(1) Plutarch, On Isis and Osiris.

2) The paranormals are the celestial bodies taken outside the zodiac, to the right or to t
of this band, which rises above the horizon or descends below it in the same moment
ment and during the same time that each of the ten degrees of each sign puts at mon-
to go up or down, From which it follows that there must also be thirty-six paragliders whi
By their rising or setting, they are naturally linked to signs and tics
of signs, otherwise to the thirty-six subdivisions inspected by the decaus, and in
which are distributed among the seven planets, each five times. This number thirty-six
of the decans and the paranatellons is precisely that of the planes or constellations
celestial figures outside the zodiac; for the ancients counted only forty-eight celestial
twelve of them are in the zodiac or in the signs, and thirty-six are outside the zodiac.

Drruis, Origin of all the Culies, vol. 1, p. 180.

(3) Iamblichus, ch. XXXIX.

body in the Egyptian mysteries, is personified there; it is the prin-
heat and humidity are the sources of all.
things, of the heat doing the role in the reproduction of beings

of the male, of the moisture in whose womb everything is fertilized,
Everything is born and develops.

This abstract thought materializes in Egyptian religion.
yours, and the priests give to Osiris, supreme god, author of
all things, sun-god, principle of heat and fertilization,
Isis, the moon, as their wife; they attribute adventures to her.
which merely represent his races, his revolutions in the
astronomical system; the administration of the world depends on them,
all sublunar bodies owe their nourishment, their
increase, during the annual revolution they generate and
the different seasons that share it (1). The combined action of
These two causes harmonize the temperature, produce the generation
beings, because they possess, one the fiery and spiritual qualities
tueuscs, the other the moist and dry qualities of bodies, and
both an equal portion of the principle of aericn. The sun and the
The moons are therefore the supreme moderators of universal nature.
saddle whose elementary parts are the spirit principle, the
the fiery principle, the dry and the wet, and finally the aerial principle; they
are the principles of fruitful activity and good that heaven communicates
screw the earth; they gave mankind civilization, all that
which relates to it and all the benefits that result from it.

Osiris's cloak, like Ormusd's, is a color
bright and vibrant, without any mixture of other colors which
could alter its purity; its hue is one, simple and without
shadow (2). Osiris, in the spring, united with [sis, and poured into
She was the seeds of fertility; she was spreading them throughout Pair,
imbued it with generative principles that set the
universal vegetation (3); the zodiac sign of Taurus occupied
then the spring equinox; hence the Apis bull, a living form
under which was represented the sun-Osiris in his union with

(1) Diodorus Siculus, Book 1, Chapter 1, pp. 14-18.
(2) Diodorus, De Iside, p. 582.
(3) Diodorus, De Isile, p. 559.

the moon-Isis, at that same time, when the two celestial bodies
spread regeneration and fertility across our hemisphere;
From there again, when superstition obscures the symbolic meaning
from the myth of Osiris and Isis, the requirement that the ox
Apis, among its distinctive characteristics, carried on its shoulder a
A symbol representing the crescent moon. This fruitful action
The relationship between the two stars was also expressed in Egypt through images.
that our current customs reject, that the initiates of Egypt
accepted them because they had a true meaning, but who did not
never been admitted into the temples of Freemasonry

modern.

At the moment when the primitive myth is altered in the delta and in the part periodically flooded by the great river, the Nile is regarded as the god, as Osiris himself; the fertile earth- The goddess he named Isis. It was at the spring equinox that a kind of movement was beginning to be noticed in the river water gradually rising, so that the action of the The Nile on Egyptian soil coincided with that of the sun on the moon. This connection must have made the error easier; Egypt is viewed in its entirety as the bed of its river; what it does not water not remain barren; it is a desert that the waters of heaven cannot not to fertilize; that is Typhon's domain. Thus is explained the birth- Anubis's power. Isis is the fertile wife of the Nile; Nephthys is Typhon's barren wife, and can only conceive through an adult- to be with Osiris, meaning that the desert cannot be fertilized than by the Nile.

The Egyptian national religion has been, from the beginning, that of the initiates, the cult of the great architect of the universe represented by the sun, a source of light; long, calculated observations firstly, the length of the meridian shadows leads to the knowledge of its annual revolution; the inspection of the stars leads to the discovery of the sun's oblique movement in the circle of the cliptic; the zodiac, with its twelve signs, that is invented, or rather the actual movement of the stars that make up the the sphere is translated into sight, made perceptible to all; the The celestial system is established; worship will be based upon it.

The priests had invented astronomy, the observation of

phenomena of nature came to complete the general system, and at the same time as they were developing the elements of a science Exactly, they broadened the foundations of a religion. The year is divided in four seasons marked by temperature changes; The seasons themselves are subdivided into twelve indicated months. by the twelve signs of the zodiac band, where the successive entry the sun's activity is determined by observing stars placed in outside this band; the time the sun spends in each The constellations are measured, the zodiac divided into three hundred sixty days or revolutions bringing in turn the light and the darkness, to which are soon added five additional days taires which represent the entire path of the sun.

All external worship will be based on astronomy; the cere- Monks will recall these various developments; the festivals will seem to have as its sole purpose to celebrate the periodic rapprochement of the sun, to pray when it moves away. But science cannot-

would not remain a secret instruction for long, and that is
in that the historians who have written about initiation without
Having received it, on the mysteries without knowing them, which have
copied in turn, they propagated errors that they passed on to one another.
They were innocently passing from one to the other. We understand, in all
Throughout history, some men have striven to improve themselves.
working together in a manual art, obeying a partisan interest
eulier, to an interest of existence or well-being, rejecting those
who present themselves to exercise it, enscinating it only to a small
number, than to members of their family, so as not to be delighted
to themselves, through distribution, their means of wealth, their
resources; one groans from this state of inner turmoil, from this
antagonism, of this necessity, if you will, in a bad
a social organization that makes men rivals instead of
to make brothers; they are not approved of them, however they are complicit.
takes.

But this could not be the case for the leaders of the initiation.
Masonic, custodians of the sciences; the knowledge as-
the tronomics spread by the Egyptian priests illuminated the
initiates into the superstitions of the masses, which we will have to talk about
earlier; they were the corollary of the reception, of

admission to the mysteries; they were not its principal object,
nor the basis. They did not constitute a secret doctrine, but
only a little-known science; initiation had another
But, and this goal, we will explain, not by induction,
not by searching for a few haphazard inots, scattered in the
books, but relying on ancient authors who, struck by
This great fact of the existence of mysteries, they have sought and
revealed philosophy as much as was permitted to them, when they
had themselves received the initiation.

The dogma of the immortality of the soul was born, and with it the idea
rewards and punishments; a comforting, civilizing thought,
which reformed an entire society delivered without hope to anarchy
The morality of materialism. From this dogma naturally followed
lessons in wisdom, fairness, rules of conduct, the idea of
resistance to the immoderate appetites that drive men
by such a rapid descent into degrading immorality, of the prin-
principles of fraternity, equality between men, and regulated freedom
by the laws. That, as all writers note, was the doctrine
the secret of the Egyptian Freemasons, the teachings of the priests,
leaders of the initiates, and constituting the theocratic government which
preceded the rise of the Pharaohs.

During this famous period, the city of Thebes arose, the capital-
tale of the empire ruled by initiated priests; and, says Diodorus

of Sicily, the sun has never seen a city of such magnificence
cence. Its beginning is unknown; its first days
lose, like those of the Egyptian people, in these mysterious times
rieux which have no precise date. Historians of all
most people of all ages have the crazy habit of looking for a foundation
a leader in all the cities; hence long disputes, a thousand tales-
sterile speculations that do not advance science one step. Apart from
some cities were founded by kings, often for practical purposes,
in a vain thought sometimes, but who take good care to ins-
Cities are built by writing their names on their monuments.
slowly by the populations; they do not emerge from the ground
like a plant. By the sea, on the banks of rivers,
A few traffickers gather, a few fishermen meet-
thirty, they make shelters against the coolness of the nights, against

the inclement weather of the seasons; they gather under a tree to
deliberate, and the shadow of the commune appears; they pile up
among a few stones, they celebrate the ceremonies of their worship,
they place the image of their god, and the temple is indicated; the family
increases, men attract men, cities are born,
develop, grow, surround themselves with walls, adorn themselves
of buildings. When they are given a name, those who founded them:
The goddesses have been sleeping for a long time in the oblivion of the tomb.

Thus Thebes was built; some men first erected on
the eastern bank of the Nile, cabins made of borrowed reeds
to the river; the population grew, built a bridge over
the waters gradually covered the western bank; an immense
The valley stretched between two mountains; Thebes only stopped at
within these limits; the initiates established their principal college there, the seat
of their power; then the buildings rise; one sees emerging from
These splendid palaces, these marvelous temples, between which
will shine this famous temple of Karnak whose ruins cover
still the earth. Nothing in modern times could give
an idea of this grandeur: the temple of Karnak was nearly one
half a league in circumference (1); who would dare say what it contained-
then master of colonnades, colossal statues, obelisks, in
seeing what still remains after the devastation of so many centuries
how much time has passed since its fallen splendor?

One hundred and forty-two columns in two quincunxes, of which twenty
columns eleven feet in diameter, from sixty to eighty
peaks of height, composed of the main portico of the island, lit by a
mysterious day; beyond this portico lay a second entrance
followed by four granite obelisks of exquisite workmanship; three
were still standing just a few years ago; perhaps
Has the wind of destruction swept over them by now?
The ceiling of the Karnak temple, painted blue, was studded with stars

the yellows, said an eyewitness to these debris (2); and at this
Description: we believe we see the starry vault of our sanctuaries,
as we saw it again in Persia. The gate through which one

(1) Denon, Voyage en Égulte.
(2) CaaupoLuox jeune, l'Égypte sous les Pharaons, 1. 1, p. 206.

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entered the second circumvallation from the north side
lined with sphinxes whose pedestals still exist; beyond, in
In a courtyard, colossal statues of sandstone and white marble rose up.

|
A second temple was enclosed within the precinct; its first
The gate was preceded by an avenue of bull-headed sphinxes which

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arrived at a fork in a second avenue of sphinxes at
human head, cutting across a third avenue of sphinxes with heads of
ram; one had one hundred and twenty, the other one hundred and two (1). This last-
The nière connected the temple of Karnak to that of Lugsor. Finally,
within the general enclosure there were four temples, of which we can see
The ruined walls, the truncated columns, the statues...
Mutilated. Two obelisks carved from a single block of pink granite, one hundred
feet in height, two statues forty feet high, more than one hundred
columns adorned the entrance to the Luksor temple. All these
Magnificent displays extended over the eastern part of Thebes.

The west bank of the Nile contains a greater number of
ble more columns, pilasters, statues of colossal priests
dirty and carved into caryatids, monuments among which are
The Memnonium: tomb, temple, or palace, we no longer know.
which, a statue seventy-five feet high, a
library on the door of which was engraved this inscription
tion: PHARMACY OF THE SOUL. An idea quite worthy of Freemasonry-

Egyptian laughter |

Such was this famous capital, when the initiated governed-
were born in Egypt; it was in these resplendent temples that they
they celebrated the mysteries, and that's where the people flocked to their
Voices, they came to listen to the word that gives life, that regenerates. More
Near us, going down the Nile, one found in the delta a
another city, Sais, where there was a renowned college of priests and
a temple, since called Naët, in which there was a chapel made
of a block of granite quarried from Elephantine and
transported to Sais, which is one hundred and eighty leagues away (2).

The difficulties of locomotion seemed to be a game for ee
a people to whom civilization lent so much power; the land

(1) CnawrozLioN young, Egypt under the Pharaohs, 1.1, p. 206.
(2) /d., id.

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that he inhabited, all of Lower Egypt, was the result of landing=
successive ments produced by the Nile which had added a counter
to the Thebaid valley by pushing back the boundaries of the sea; the
delta was merely the remains of Abyssinia carried by the river
nearly three hundred leagues away, and this people, too, transported to
considerable distances the columns, the obelisks, the cha-
shovels, the temples; the waves had given him the land, in his turn
He would take the granite rocks they respected and add
Thus, one conquest leads to another, even more marvelous conquest.

History has preserved for us the memory of the great ceremonies
national ones that attracted initiates to the mysterious temple of
Sais, a whole religious and enthusiastic people. When the time
As these festivities began, the Egyptians embarked on the Nile.
in splendidly lit boats, and the whole river
The waters up to Sais were covered with these ships going up and down.
its course, and whose brilliance dispelled the darkness of the night. They arrived
in Sais, where the mysteries were celebrated after sunset,
The Egyptians lit candles around the temple and around
tents, in which they camped in the open air; the inhabitants
of the city surrounded their houses with lamps placed outside
laughing; they were small vases filled with salt and oil, with
a wick swimming on it and burning all night (1). In
At the same time, in all parts of the country, those who could
attending the solemnity would burn candles in their
cities, so that at the same hour all of Egypt was

illuminated (2). If any foreigner, ignorant of these customs,
asked, while passing over one of the branches of the Nile, or while re-
guarding the delta from the bottom of the Inland Sea, the cause of all
These fires that brought forth day from the night, the answer given was: They are
the Freemasons who celebrate the festival of lights, and who
celebrate the night amidst these splendid lights, because
Initiation dispels the darkness of the mind, like the light of
Lamps chase away the darkness of the night.

Like Thebes, Sais has suffered the ravages of time; the city

(1) Herodotus, I. I, & LXIT.
(2) Herodotus, I. II, & CXI.

the most considerable part of the delta seems to have been submerged in the waters;
his college of priests was dispersed by the conquest; of the temple
famous of Naët, today only ruins and colonists remain
truncated bodies, mutilated sculptures that serve as supports for
poor huts of fellahs ignorant even that the ground trodden by
their feet were dedicated to the ancient gods of their homeland.

It is pointless to search for what they were at that time.
famous and unique in the history of Freemasonry, the
trials imposed on those seeking initiation; that-"1
It had several degrees, and we can easily understand why.
secret doctrine had become the dominant religion, the religion
national, the object of everyone's veneration; she no longer had anything
By concealing her identity, she could make all her knowledge public.
It wasn't she who resisted intelligence, who enveloped herself
of veils to hide from his eyes; but, charged with the instruction-
The formation of men proceeded slowly, as it does today.
In the study of science, one begins with the most
simple, the least difficult, so as not to discourage the minds of those
who engage in it. She measured her successive revelations against the intelligence-
loyalty of those who had obtained initiation, so as not to
not to frighten them by suddenly showing them the goal they
were to reach, but to lead them there by degrees. A: this mo-
The mystery was no longer within her, but the darkness was
still in the minds of men; she could only dispel them

Little by little. His trials were therefore, like Faure bui's,

much more moral than physical.

CHAPTER FOUR.

The story of Freemasonry in Egypt continues. A revolution wrests control of the country fr
and establishes a hereditary monarchy. — The myth of Isis and Osiris is distorted, — Gross
of the Egyptian people maintained by the priests. — Invention of astrology; of talismans;
lends a soul, an intelligence, a life, an influence on the fate of men, or constell-
lations. — Divination; horoscopes; the supposed power of the moon; palmistry; magic; necro
Mancy; human sacrifices. — Empiricism; personification of the planets, — The Apis bull. —
Aberrations. — The role of Freemasonry during this period. Its philosophy, its struggles,
his suffering.

This begins, for those in the know, a period
News: a revolution was brewing;
one of the warriors' leaders, Menes, sou-
raised up the soldiers, wrested from the priests
the power, founded a throne (1) and there
established his dynasty, the first of
thirty-one who reigned before the
Alexander's conquest (2). It was not
enough of having taken away from the priests their
scepter, it was necessary to escape the moral domination they exercised-
They were saying that they needed to distance themselves from their still very powerful co
Menes built Memphis, which was thereafter the residence of the Pharaohs;
Egypt had the capital of the kings, just as it had the capital of the
priests.

During the first period, Egyptian Freemasonry
had focused primarily on perfecting the laws, on civilizing the
men, and the great initiation which later became known as the
The name of Telete was indeed regarded as suitable for raising them

(1) 5867 years before Christ, according to Manetho.

(2) The crown was hereditary from male to male, by order of primogeniture; the
The brother succeeded the brother who died without surviving children, and, in the absence
she yielded to the father, and the man she married was the queen's husband without being k

Cnawpouion-Ficeac, the Universe (Egypt).

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to a better and truly worthy way of life; all-
It is likely that the priests, heads of state, did not have
The fundamental principles of freedom have not been sufficiently developed.
of equality, of fraternity, the basis of the secret doctrine; the materials
They lack the means to judge them impartially in this regard; perhaps
had they not succumbed in the struggle against the ambition of
warriors, if, as rulers of society, they had given it
laws satisfying all his needs.

The military order could not view the domination without jealousy.
constant of the priests; invested with the right to bestow the crown, he
naturally aspired to place it on the head of one of his mem-
bres; if the right to vote, in this great circumstance,
belonged exclusively to the first two orders, the people,
Understandably, he must have taken little interest in a revolution that
did not specifically affect him, and refraining from defending a go-
a government he did not help to form. The revolution which
replaced the elective sovereignty of the priests with royalty
The hereditary power of the Pharaohs would therefore have been merely the result of a
struggle between the two main bodies of the state, in which the people
would have remained a stranger. However, it is so difficult sometimes to
To properly judge the revolutions taking place before our eyes, that there are
caution is advised against expressing a specific opinion on facts that have remained unres
observers. and passed seven thousand years ago.

After the overthrow of the priestly government, the Frank-
Freemasonry, religion was not confined to temples; the
Kings had to reckon with her, for she was still powerful;
She intervened in the laws, of which the priests remained the inter-
ready in the government, since they remained in charge of
the administration of justice; cultivating the sciences, arts, the
letters, she contested power, she often shared it; but of
This era marks a period of decadence for humanity.
hopeless. The Pharaohs, recognizing the inadequacy of the laws
to maintain the people, they too called upon religion to
their help. The initiates had adopted the philosophical principle of
light and darkness in a constant struggle; the myth
Isis and Osiris showed them this ever-regular struggle in
its perpetuity; efforts were made to persuade them that the gods their

even in this battle they set an example of an order that nothing
did not disturb, and that the imitation of these gods, in relation to the
social institutions was the surest way to please them: the
Politics began to be based on religion. Then came the symbols,
simple at first, they took on a grandiose, pompous character;

sanctuaries offered marvelous scenes to the eye-
borrowed from all known sciences and already brought to a point
elevated; the splendid decorations, an imposing ceremony, a
Intoxicating music, choirs, and dances were employed to
to charm the initiates, to attract them to the celebration of the mysteries (1).
We spoke more. We focused our senses more intensely while we spoke.
more weakly in mind. However, it must be noted again,
We never forgot to include in the grand ceremonies
lessons in morality and virtue, even in days of delirium.
However distressing the spectacle of these days may be, it is necessary
However, offering it to view. The entire Egyptian religion
was based on the astronomical system; it was the basis of the cult
outside the circle of initiates who guarded the repository of knowledge.
an ignorant crowd; always ready to accept mistakes, the
Lies gradually transformed this lofty cult into the most formless chaos.
the assemblage of strange, bizarre, cruel practices and doctrines
them; she gave free rein to everything that the imagination can conjure up-
tion without guidance, thought without knowledge, the religious tendency
without principle.
Those initiated into secret doctrines in India had rio
the language of symbols; it was for them an absolute necessity-
a serious matter arising from their situation in the state, from the struggle they are wag
They were born against the priestly caste; it was necessary to conceal the reality
under the emblem, and to escape the investigation of the powerful
sgnce, the foundation of which they were undermining, and to bring down pen-
abstract philosophical concepts in minds that no study
had not prepared to receive them.

In Egypt, why did the priests bring it from India?
did they retain the same system when the situation was not

(1) The music used in storms made it fearful that the initiates would study the
Inveleurs. Dereris.

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BR meme? Why emblems when the simple reality doesn't
It should neither offend public opinion nor provoke persecution. Why?
What about mysticism when the truth could be proclaimed without
danger? Why symbols that, instead of making this
A more tangible, clearer truth, on the contrary, would obscure it.
and throw the people into an endless maze of the crudest kind
Superstitions?

Should we look for the solution to this problem in love?

men for the wonderful, love that we will see in all
The eras occur and develop? Wasn't it a
a mistake that was later complicated by an unworthy speculation of
some priests willing to create and maintain a superstition
that they exploited for their own profit, sowing ignorance to gather
Read about domination?

The error resulted from these two causes; but if the bridle was
a misfortune inherent in human nature, the second was a
A deplorable calculation, a crime against reason. Also, see what
became this religion, so simple from the beginning, so clear at the origin

ginc. The sun's passage through the twelve signs of the zodiac:

become the races, the battles, the victories of the god. Cha-
Each of these twelve signs will be the domain of a particular deity.
a line that reigns supreme there, that exercises over the earth a
a fortunate or fatal influence, which one must therefore pray to,
To conjure, to make favorable through offerings, through sacrifices.
They wanted to read the future in the stars; they claimed to be able to do so by

the inspection of the state of the sky at a given time and by the com-

combination of the alleged influences of celestial bodies in constitu-
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The sun was regarded by all men as the celestial body.

beneficial par excellence, always fruitful, always favorable
ble; they did not dare to deprive him of these qualities, of these functions;
there would have been some danger in directly challenging beliefs
popular; so it was imagined that this influence, always...
The sun's reuse could be so corrupted as to become fatal.
when its rays are reflected by a star that is too arid and too
Too hot, or too dry and too cold. Thus misusing observations
Based on seasonal temperatures, it was claimed that islands could be predicted.

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events, human vicissitudes, submit these predictions
to invariable rules. The planets were regarded as
capable of drying and numbing, fertilizing and revitalizing. A color
special 'was devoted to each of them, and the combination of these
Various colors were one of the elements of the horoscope.

Astrologers divided the sky into twelve parts, by imitation
of the zodiac, itself divided into twelve signs; they called them
The twelve houses of fortune attributed to them an influence on the future
individuals, future determined by the qualities of the deities
benevolent or malevolent qualities of those who inhabited these houses
combined with the influences of the planets and signs.

This absurd science of combining completely nonsensical facts
strangers to each other, to draw from an insignificant chance a horos-
The coppa presented as certain became an art, and the peoples, themselves
nurtured in a belief beneficial to priests,
attached the utmost importance to all these juggling acts. But
It was not enough to predict a man's future; madness went
to the point of individualizing a city, an empire composed of so many
of different beings, of so many opposing passions, subject to so many
events that result from external facts, wisdom or
of the incompetence of the rulers, and people wanted to predict their des-
future tins.

To create this art, the priests gave to the planets
symbolic characteristics, they attributed to them a sex, a temperament
erasure, they supposed them to be formed of elements, metals, trees,
stones, colors, which all corresponded to a quality of
man. Each of these planets had a seal or talisman.
to which a special virtue was attached, on the condition that it would
made of gold or silver, lead or molten tin, engraved on such and such a day,
at such and such a moment which always relates to the course of such and such a celestial

Three zodiac signs, combined at the moment of birth,
determined the lifespan of individuals.

The forty-eight constellations known to the Egyptians became-
They are animate beings, offering in their forms all that Ja
Fantasy and imagination can create in their delirium. The sign
Jupiter of Aries is Ammon; a star, Cassiopeia, is a
A woman seated on a throne, holding a whip and a triangle.

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Taurus is the Apis bull, bearing a hen and some on its forehead
Chicks. Gemini are Hercules and Apollo. The Great Dog
is Anubis. A gathering of stars takes the form of a man with
goat horns, holding a snake in one hand, a snake in the other
stick, with a small goat on its arm. Cancer becomes
Hermanubis, or Two-Headed Mercury. The Lyre transforms into
An Egyptian priest carrying a musical instrument. The Virgin is
Isis the harvester; one of the stars that can be seen among her para-
Natellons is a tree bearing in its branches a dog and a
ibis. The Bouvier is a bull's head whose neck belongs to a
man and surrounds himself with draperies. In the Scorpion rises
Typhon, the evil genius, the god of darkness. Orion is a
man armed with a javelin, a torch in his hand, on his head
a bird. Capricorn is the god Sothis, Sirius, Anubis con-
leading a fish-tailed Capricorn beetle on a leash. The year
Egyptian tradition began at the moment the sun entered the
degrees of Capricorn; Sirius appeared on the horizon and heralded the
next Nile flood; they made a faithful barking dog out of it
when the thief comes. The spring equinox is personified
in the god Pan, the emblem of generative and nourishing power
nature's tive. Spring itself and summer become a
bull and a lion crossing. I space in a boat at the extreme
a pit from which a woman is seated.

Everywhere, finally, the Egyptian priest places spiritual beings, then-
healthy, active, in place of the stars, the constellations, the
signs representing in principle the annual revolution of the

sun, the successive passage of the two hemispheres of light
to darkness.

The priest becomes a soothsayer; he attributes an influence on the stars.
the character of the child who is born; astrology, the most false of
All the so-called sciences are invented. There were only twelve
signs in the zodiac; give each of them a specific action.
Having the same number of days was too restrictive for the series of horoscopes.

confining these within too narrow a limit; horos- were created
Copes for the three hundred and sixty degrees of the zodiac signs,
that is to say, for every day of the year. Thus, he who, born
yesterday, would have been a faithful companion, will be, born today, a bad-

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I'm going, companion. A one-day difference in birth will suffice.
to make an immodest man out of someone who had been full of chastity,

a lazy person compared to someone who would have been hardworking, a slave compared to som

A fool to a scholar, a baker to a king. Of the twelve mansions
of the sun, some were pleasant to him, others odious, and,
depending on whether he was in these or those places, he poured onto the
children unc fatal or benign influence.

These are the ridiculous superstitions that were preached to the people.
how it was dominated, for the power of the stars could be
destroyed by the priest whose empire extended to the sky
and whose services we paid for. A sad and discouraging spectacle!

What a distance from primitive religion, which worshipped the god
principle of all things, personifying it in the sun, of the
doctrine that established the struggle between light and darkness, to
these serious follies imagined by the priests, all of whom, opening to
Their predictions of a new path, would they lead to chaos?
The delusion of human reason was not to stop there.

The monthly revolution of the moon, fixed at twenty-eight days,
counted twenty-eight houses in which this star stopped, etc.
Each of these houses had its own particular genius, endowed with a

special quality. It was simpler and more natural to name it.
the constellations that the moon encounters in its course,
But where would the marvelous have been? It was better to create these rests of
the moon and the entirety of horoscopes; the nomenclature of predictions
Calculated in this way, the lunar revolution is immense, and presents
all that can be produced of the mediocre and trivial in this:
genre; as original as the imagination had been in the representation-
tion of symbolic images of the signs of the zodiac, as much as it
is poor and colorless in these predictions; one thinks one hears these
unfortunate sibyls of our time who, for a few pennies,
tell fortunes. In a deck of cards soiled by their
fingers or in a grimoire they don't even know how to read.

The elementary parts of the universe had been given names of
divinities (1); the universal soul, the spiritus, was called Jupiter,
Vulcan fire, Ceres earth, Ocean and Thetis water, Minerva air.

(1) Jaunblique, ch. XXIX.

It was not enough for the priests to have deified the elements, to
to present for the adoration of the people; they added that these five
Deities roamed the universe, appearing to humans in various forms.
the appearance of sacred animals, sometimes also adopting the form
human and other figures; they tried to persuade that
This was not a fiction, but the real effect of their nature which
is to enter into the generation of all beings. Thus, a strong
a beautiful allegory of the elements that make up all
The bodies became the object of superstition.

The source of income was not yet large enough; the pre-
Many Egyptians imagined they could read the future in the lines of the
hand and in the configuration of the front. 1] it was necessary to strike the imagination-
tone, to seduce, and therefore not to stray too far from the ideas
received; they attached this new branch of the business
human to the astronomical system, the basis of religion; they distinguished-
scarcely held in their hands seven protuberances which they brought back to
seven planets, and announced the temperament, the character of the
men and the events that were to mark their lives.

Magic was then invented. You can feel it, seeing this strange
At this time, the human mind is at work; it strives to penetrate the
profound mysteries of this immense nature of which he only glimpses
the envelope; he wants to reach God; he rushes off in the footsteps
of everything he believes can offer him the solution to the problem
unknown, He rises with the sun, travels with him through the signs of the
zodiac and seeks its light; he descends into the darkness and
he asks the constellations for the secret they keep; he searches

the elements, and, not finding what he expects, half-opens the
bowels of the earth to reach the secret that flees before him;

| fallen from the sky, risen from the depths of the earth, discouraged but
Not defeated, he seems to want to rest while continuing his work.
true in the analysis of the chance events that pass around him. So,
carried away in turn down a thousand different paths, he evokes, the
At night, shadows on the tombs, and he thinks he sees them indicating
He points to the object of his desires; he reflects the wrinkles in a mirror
light waters this questions them; fish run in
Playing in the river, he asks their fins for a thought.
| inclined; he throws ashes to the winds and wants to know what there

where the winds carry it; the leaves of the shrubs tremble
in the warm breath of the breeze, and he seeks meaning,
a thought in their palpitations; the trunk of a tree resounded
Under the woodcutter's axe, he asks that voice what it
cries out; the smoke leaps, he questions its aerial forms, capri-
beautiful, fantastic, by turns hair and serpent, monster and
beauty; always deceived, he becomes irritated, his ardent desire prevails,
He evoked the shadows, now he opens the tombs, and,
in the inspection of the corpses lying on a stone outside of
In their tombs, he wants to read the present and the future: still nothing!
He still walks, the blood of the flocks flows on the altars, and
the crackling of steaming flesh on a brazier are still
mute; then frenzy seizes him, all the laws of man-
Manita are raped, trampled underfoot, a man knocks over a
another man on the flagstones of a temple, opens his chest
his knife, plunges his dripping hands into the body of the
victim and demands an impossible revelation from her inner self.

Horrible results of a happy trend that led to the
discovery of the sublime workings of nature, and that ambition
priests gone astray!

We talked about talismans: each planet will generate a
certain types of diseases, and at the same time will give birth
to plants specifically designed to cure them. It was simply a matter of observing-
to determine the influence of temperature, not determined by the ap-
appearance of this or that planet, but making itself felt in the
The regular course of the seasons occurred at the same time as the planet was at
at this or that point of its ordinary revolution, to say which plants
were born, grew, flowered or dried up during
during this same period, the priests preferred to establish reports.
absurd connections between the planet, the cause of diseases, and the
plants presented as having curative properties. Hence the origin of
these talismans, composed of the most bizarre mixtures, in the-
which are crushed, to name just one, from the poppy seed

black and henbane, mandrake root, myrrh and
magnet powder, pulverized and made into a paste with blood
of bat and black cat brain.
There weren't enough deities: the planets are personified,

or rather, we lend their names to beings who have never
existed, to whom we give a father, a mother, children, and the
The sky is thus populated by thousands of fantastic deities.
The operations of nature all have attributes that give
birth to emblematic, symbolic fables, accepted by
ignorance as realities. Once on this path, the pen-
The sleuthing never stops; ignorance is exploited by lies and
ambition, — the three wicked companions who killed Hiram, —
and already the Masonic emblem is a reality.

From the adoption of all the preached chimeras, presented
From real events, the labyrinth of Egyptian mythology was born.
which will be reproduced in the religion of Greece and Rome.

Each priest has his portion of the sacred meats, which are given to him
all prepared; he also receives a portion of wine.

The priests say that the world's oxen belong to Epa-
Phus, the god Apis; so they chose one of them to examine
They took care of all the hairs of the oxen intended for sacrifice.
to indicate in their sacred books the particular signs to which
These animals will be recognized, to designate one of their own who will...
mark by attaching to their horns a rope made of bark
Byblos applies seal clay to it, onto which he imprints
his seal. No one may, under penalty of death, sacrifice an ox that
does not bear this imprint (1).

Do you hear that confused noise of footsteps, men's cries and
of animals, trampling in streams of wine poured over the altar and
around the victim, these furious imprecations that rise from
sanctuary with smoke laden with a horrible odor, incense
Is this truly worthy of the god we worship? It is the absurd sacrifice that is being made.
complit.

The victim is brought in, the fire crackles, the wine flows, and in a
the dreadful mixture mingles with the boiling, steaming blood;
The head falls, and then priests and people alike burden it with curses.
tions and pray to the gods to make all the evils fall back upon her
the dangers that threaten them and their homeland (2). Superstition

(1) Herodotus, I. I, & XXXVII.
(2) Herodotus, Book 11, & XXXIX,

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replacing the great lessons of the initiates, the worship of the animals
evils, the disgusting spectacle of the bloody sacrifice in place of
High truths, sublime lessons of initiation! The priests
will go so far as to develop theories on how to burn
the victims and to search their entrails. The sacrifice made in
Isis's honor will not be the same as that offered to her husband;
We only consume a part of the body after we have filled it with
bread made of pure flour, honey, raisins, figs, and frankincense,
of myrrh and perfumes; streams of oil flow in place of
streams of wine, and, while the victim burns, those who offer the
sacrifices are all made, and when they have ceased, they are served
the remains.

The slaughter of the ox is general, but it is not permitted to
to sacrifice heifers, because they are sacred to Isis; one
sees that the goddess has been the object of gallantry on the part of the pre-
very people who gave her more privileges than her husband. Everywhere
Heifers are shown more consideration than the rest of the
livestock; the different nomes of Egypt adopted in the sacrifices
different victims: Thebes only sacrifices goats and
respect the sheep, because one day Jupiter had donned the
the fleece of a ram and had held its head before his face, to
to show himself to Hercules who desperately wanted to see him, but whom he
He didn't want to be seen. Mendès, on the other hand, spared the goats.
and sacrifices the sheep.

The ceremonies still differ from one city to another: the women
Those who go to Bubastis engage in indecent acts; at Busi-
They laugh, they lament, they hit each other, they slash their foreheads with
swords; at Sais, they limit themselves to the beautiful festival of lights; at Helio-
In Buto, they are content to offer sacrifices; in Papremis,
As the sun begins to set, a few priests become agitated.
Around the statue of the god, others stand at the entrance.
from the temple, armed with sticks; the pilgrims arrive similarly armed,
And soon a stupid but real conflict develops between them and the priests.
combat (1). | |

In most of the nomes, animals, wild

(4) Herodotus, Book II, & LXIN.

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or domestic, are sacred; whoever voluntarily kills them deserves the
death; whoever kills them unintentionally pays a fine fixed by the
priests; but if it is an ibis, whether it was killed intentionally or
No, we are presumed guilty and put to death. We had to find
a pretext for this severity; it was imagined that every year, at
At the beginning of spring, a... arrived from Arabia to Egypt
a large number of winged snakes, but the ibises were going to
post near Buto, in a narrow gorge, at the place where she
opens onto a vast plain that borders that of Egypt,
and that there they attacked and destroyed the winged serpents (1).

Thus, a simulated fight between a bird and a winged serpent,
To arrive at the worship of an ibis! Poor humanity!

Cats are regarded everywhere as sacred; if a fire
When a fire breaks out, the house is left to burn, but the cats are saved; when
If one of them dies, we shave our eyebrows, we embalm the
body, and it is buried in Bubastis; if it is a dog, one shaves
the whole body, and the corpses are placed in sacred boxes;
The ibises are transported, after their death, to Hermopolis (2).

The inhabitants of Thebes and the shores of Lake Maeri venerate this
They tame the crocodiles, they put earrings on them
of gold, surround their front paws with bracelets, the feed-
smells of the victims' flesh. Those of Elephantine, on the contrary,
kill and eat the crocodiles they catch by throwing a
bait to their voracious appetite. The hippopotamus is sacred in the nome
Papremite; it is just an ordinary animal among others.

The imagination can no longer move freely enough in the
an immense circle of animals actually created by nature; it
He invented islands to dedicate to the gods. Of this number is the
phoenix which appears every five hundred years in Heliopolis, coming
of Arabia, and, on its wings half purple, half gold, bringing the

(1) There is in Arabia, quite near the city of Buto, a place where I went to
to inform me of the winged serpents. I saw upon my arrival a prodigious quantity of bones
spines from the backs of these snakes. There were piles of them scattered all around,
large, medium, and small. The flying snake resembles in appearance the scr-
aquatic pens; its wings are not made of feathers; they are entirely
similar to those of the bat. Henovore, |, I, 8$ LXXV-LXXVI.

2: Herodotus, Book II, Chapter LXVII.

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his father's body in a myrrh egg which he places in the
Temple of the Sun (1).

Savior birds resting on islands, winds they beat with their
wings, animals that fantasy has sacred, born of a myth whose
Peoples have forgotten the meaning, colossal statues of marble and bronze
that capricious imagination has raised onto a granite pedestal
and that philosophy can overturn with a breath, splendid temples
ideas where both perfumes and the blood of victims mingle, this
was not yet enough to dominate the Egyptian people;
Kings saw the priests too closely; the people grew weary
to always hear the same voice; birds, monsters and statues
maintained a silence that could ultimately compromise their
dignity by betraying their weakness, their powerlessness; they did
Speaking of the gods. Hercules, Apollo, Minerva, Diana, Mars,
Jupiter and Latona delivered oracles from the depths of their sanctuaries.
tuaires. |

Then riches flowed to the temples; the kings wanted
to know their destinies and those of their children, the outcome of
wars they undertook, distant expeditions they
confided in their officers or directed them themselves; cha-
cun tried to gain the favor of the deity, and believed he could sway her or
to win her over with gifts; the temples sparkled in the fire of
candles, chased bronze cups, silver craters of a weight
enormous, of vases and statues of solid gold enriched with precious stones.
An unprecedented luxury of offerings, growing due to weakness,
The fears, desires, and passions of kings!

Hence these ambiguous oracles whose words are arranged with
enough art to offer a double meaning; hence these prophecies that

(1) Heliopolis was between the Nile and the Arabian mountains. One of the principal cities
Under the Pharaohs, it communicated with the Nile by means of canals.

It was famous for the priests and illustrious scholars who, in the good times
of the Egyptian empire, lived within the precincts of its temples. The vast buildings whic
served the Masonic initiations that persisted long after the total ruin of
the city which, under the emperor Augustus, offered nothing more than the sad ruins of its
past, protesting against vandalism and barbarity.

It is in these sumptuous buildings that the degenerate descendants of the Egyptian people
the link communicated to the wise men and legislators of Greece the already corrupted init
through superstition and ignorance,

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OF FREEMASONRY. 10

The event alone makes them intelligible; hence also these scandalous complaints
the chants that the ambassadors made resound in the sanctuaries
kings disappointed in their hopes: God, I have filled you with pre-
Sent, and you haven't been favorable to me! A deal between man
He's the one he regards as his god! Aberration of the mind!
The debasement of reason! One can almost see the porters of
Naples shaking the rope around the neck of the statue of Saint Jan-
virgin, and hurling disgusting insults at him when he doesn't hurry
not enough, given their impatience, to accomplish his miracle!
And it was kings who put on such a spectacle!

The Egyptians eventually stopped worshipping the gods, but their
images, and this error was exploited by clever kings.
After the violent death of Apries, Amasis, from the city of Siuph,
in the Saite nome, which had overthrown him and had been forced to
delivered to the fury of the people, he ascended the throne. At the beginning-
Throughout his reign, the nation showed contempt for him.
because of the obscurity of his birth; the king, among other things
precious things, possessed a golden basin in which they washed themselves
He put him and the adults who were eating at his table on his feet. He put him in
pieces and had a statue of a god made from them, which he placed in the place
the most obvious in the city. The Egyptians did not fail to
to gather there and worship this simulacrum. Amasis then
summoned them and declared that this statue, for which they
had so much veneration, came from the golden basin that had served
formerly used in the vilest ways. "It is thus with me,
" he added; I was a plebeian, but now I am your king;
"I therefore urge you to give me the honor and respect that
"They are owed to me." He thus won the affection of his people,
who found it very right to submit to his government (1).

Thus, the corrupted religion served as a means to power; it
it became a political weapon, one of the most profound forms of degradation
tions in which human passions can make Ja do-
ashes. When public worship reaches that point, it is no longer a
Communication between God Island and man is a lie.
surrounded by pomp, an instrument in the hands of the strongest and

(1) Herodotus, 1.11, & CLXXII.

From the most skillful, a calculation; such a cult no longer has power
real; condemned by enlightened minds, it now only acts on the
ignorant, he has lived, he is worn out, he is destined to fall, to disappear-
three. World history will offer us several examples of this
nature; the mistakes of that time will be repeated twice in
the succession of centuries with similar, if not identical, characteristics,
differing only because of the diversity that will exist among the

peoples where they will occur; the causes of this degeneration

Details will emerge from what we will be asked to provide.
and will, moreover, be clearly explained in the summary
who will complete this work.

However, not all priests and initiates had
accepted the deplorable role that we have seen some play
members of the priesthood, to the crude and ignorant crowd, con-
merging the symbol with reality, worshipping the material image without
to trace back in thought to the being she represented; not all had
not subscribed to this abdication of intelligence lost in
ridiculous practices, lost in absurd ceremonies, lowering-
overwhelmed by this phantasmagoria of spells, prognoses, and talismans
medicinal herbs developed under the influence of:
such and such a constellation. It rose from the depths of the sanctuaries of
courageous voices, like those found in every era.
of humiliation, fighting, for the honor of humanity, against the
errors of reason, forgetting or abandoning principles, con-
between the tyranny of the conquerors and the humiliation of the homeland.
No people ever resigns itself entirely to a transformation
degrading, does not throw itself without exception into the Saturnalia which, at
At certain times, they sway the masses and make them think that a
The nation is plunged into a kind of intoxicating orgy.

In these painful, discouraging times, instead of
to make forceful accents heard to which the people remain
While rarely indifferent, science sometimes maintains a guilty silence.
or makes common cause with the leaders of the company; the
pulpits from which truth, instruction, and lessons were to descend
invigorating with wisdom, resounding with passionate declamations,
of calculated sermons, resulting in corruption; it is perhaps-
to be the saddest moment in the life of a people, while

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Those who had the mission to mislead him or leave him without guides
to direct it.

All forces, all activities seem to have only one
But the goal is to let oneself be swept up in the same whirlwind. Eh
Well! Of all these humiliating times that the future will take in
pity, which he will be ashamed of, which will serve as an eternal text to those who
they fight against the grand and beautiful idea of human perfectibility,
who want to see in society a slave always turning in
the same circle, climbing the steps of civilization for the
descending again, raising and destroying in turn its monuments
ments, successively inventing and forgetting the arts and sciences
those which constitute its glory, from all these eras, we say, sort
a resounding protest against public error. Firstly
a voice lost in a confined space, which later enlarged the-
said, it resonates, grows, attracts the crowd and manages to vibrate with all its power
health; it is a timid ray of light that pierces the clouds in
the tempètc, a rainbow nuanced with beautiful colors, hovering over
the storm, a lighthouse on the reefs battered by the crashing waves,
then a star shining in a corner of the sky in the distance
nights, serving as guides for ships!

Such was true Freemasonry. The history of the initiates in
Egypt can be divided into two periods: during the first, they
see their power grow and their influence extend successively
worse; in the second, they descend to this deplorable state that
we described earlier. In this very slow passage of the obs-
primitive security of the gymnosophists settled in Ethiopia, deliberating
in the shade of the woods, to this grandeur, this power, this
wealth that forms the basis of Egyptian society, giving it laws,
govern it, endow it with fruitful institutions, raise these temp-
these splendid palaces, whose ruins still astonish and
attest to a civilization unexplained until now; during the period
decreasing which from this height will see Egypt descend to-
that to slavery sitting upon the ruins of its monuments, he finds himself
will always see a certain number of men, superior minds,
who will keep unchanged the inflexible principles of initiation
Masonic. Amidst the glittering pomp that followed
Initially simple, they devoted themselves primarily to propagation

from moral ideas to the explanation of allegorical themes, including religion,
having become national, they still borrowed the veil; they retained
intact the repository of light, and, by spreading it, accomplished
faithfully their noble mission. Dedicated to the teaching of the high-

your philosophical truths which should serve as a guide for nations
and which linked man to the great architect of the universe, they
did not neglect the popularization of practical political ideas
which were the basis of initiation, but perhaps their voice did not have-
It didn't have enough impact; we find traces of their
constant action, but it is no longer possible to ascertain its exact nature-
the power at this moment of unprecedented magnitude; in all the
In this case, she did not save the government of the initiates, but left it suc-
to be overwhelmed by the ambitious efforts of the military class.
This small number of faithful men did not bow their heads; they did not
He remained silent neither in triumph nor in defeat, and when,
After the accession of the first of the Pharaohs, it remained constant for
the masses that Mercury had dictated to Menes the laws given by
This one to the Egyptian people, a lie repeated so many times
Since then, the exploitation of religion has grown, and its decadence has continued.
began or increased, these initiates appealed to reason, com-
they overcame the intoxication of the senses, they put the gods back in their place,
they defined the limits of the power of kings and priests,
They tried to stop the degradation of the human species. Their
Ardent voices could not be stifled by the crash of cymbals
resounding on solemn feast days; they pierced
despite the chants that filled the temples; they continued-
rent to make themselves heard amidst these terrible revolutions of
palaces which, like a hurricane, swept away dynasties,
replaced by new families destined to perish
Like the first ones, they covered the country in blood and mourning.
In times when religion is most corrupted, when
the most deplorable superstitions had replaced a cult
enlightened, where society had reached the lowest degree of degradation,
Masonic philosophy retains its elevation and purity.
Listen to one of the writers who have studied, penetrated, and understood the meaning
mysteries: "I learned from the Egyptians themselves the spirit and
"The interpretation of symbols. Be careful that the image maté-"

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The nature of symbolic things seizes your imagination or
with your ears; prepare, on the contrary, to perceive the truth
by intelligence. Therefore, consider Lutum as meaning
all corporeal and material things, such as power

nutritive and generative, like any tangible form of the
nature, agitated by the various movements of matter; as
everything that receives the heat of generation or relates to it;
Finally, as the primary and fundamental cause, there are elements,
either the power that resides in these elements. Thus must
understand the Luturn. ({tà se habet Lutum.)

"God, author of all nature, cause of generation, of
powers, of all the elements, is greater than all and enm-
He stirs everything within himself; he is the one who surpasses all, immaterial,
incorporeal, above nature, uncreated, undivided, all by
itself and contained within itself, and just as it contains
everything within itself, it communicates itself to all parts of the world, it
shines in them; just as he is above all things and,
alone, spread over all, thus it is separated from them, outside of their
affected in its elevation, and by itself extensively disseminated
mined on the powers of the world and on the elements.

"The following symbol confirms all these thoughts. Thus, God"
is seated on the Lotus, and this signifies his supremacy, his power
which does not affect the Lutum; this further indicates its superiority
intellectual and celestial. Everything in the Lotus affects the

circular shape, its leaves, its fruits, a shape to which re-

pondered the operation of his thought moving as in a
circle, that is to say, always acting under the same conditions,
with equal order, equal wisdom. God alone, venerable,
holy, extends himself over this universal empire, resting
in himself; that is why he is depicted seated. When
In the symbols we see God directing a vessel, this em-
The problem indicates the power that governs the world. Like the
The pilot, separate from the ship, stands at the helm, of the same God
holds the rudder of the world from which he is himself distinct (1).
"The ignorant masses adore the animal islands that are offered to them"

(1) Iamblichus, section VII.

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"The image; for initiates, celestial animals, besides the fact that they are
"The signs of the zodiac signify the various forces that the sun"
spreads throughout nature and the various aspects it gives to
"all things by his courses, though he remains motionless, eternally"
and powerful ({).» |

"Therefore, we must not honor such beasts, but through them the
"Divinity which shines forth in them, as in a clearer and more

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"shining mirror, which is according to nature, so that we may reject them"

» (ions as instrument and artifice of the dicu which governs and governs
"Ucerne all these people. And we mustn't think that anything,
"Having no soul or feeling, may it be more
"No one is more worthy or excellent than she who has a soul and feelings."
"Not if we put everything in as long as there is gold or emeralds"
"together; for it is not in color, nor in figures or
"polishes that divinity imprints upon itself; but everything that does not
"Participates in life, nor was it ever by nature to par-
"Ticiper, is of lesser and worse condition than the dead"
memes (2). »
We talked about Osiris's cloak, which is a certain color
unique and radiant; Plutarch will explain this symbol: “The
"Osiris's garments have no shades, nor any variety,"
"They are all of a single, simple color, namely the color of
"Light, because the first cause and principle is quite simple,"
"without any mixture whatsoever, being spiritual and intelligible (3)."
Everything is symbolic in the cult: the priests' clothing,

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the perfumes they burn in the morning, those they burn in the middle
of the day, and those whose temples they perfume at the entrance of the

night; Plutarch also gives us the explanation of these em-
problems (4).

Misled by these allegories which they unfortunately took to heart
letter, the people had rejected far from themselves the principle of
The unity of the great architect of the universe, of the one whom Iamblichus

(1) Junblique, section VII

(2) Plutarch, translation of Amyot, of Isis and Osiris, p. 535.
(3) 1d., id, id.

(4) Ibid., ibid., ibid.

'later, so many followers will distort the notions of justice and truth'
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He calls him the worker par excellence; they had made several gods of themselves.
The initiates have only one god, who was not created, who does not die
point, but which takes on different names in the works it
accomplished.

We will see later another people, like the Aeolians
the priority of this thought of the unity of God; it existed in
Those in the know, as many monuments attest, attest; she was also
older, if not older, than secret societies and priests
of Egypt who were not imposters preserved without
alteration.

When the common people, driven by their superstitious fears, by
his unrealistic, senseless hopes, deceived by the calculation of
those who took advantage of his ignorance, he admitted without thinking that
Human destinies depended on the chance of birth.
under such and such a constellation considered as exercising necessary-

a truly beneficial or harmful influence, a frightening idea,
contrary to laws and customs, which dissolve all bonds of the
society, was bound to throw it towards inescapable chaos, towards anarchy
appalling morality, in which nationality itself would
To perish, the initiates had highly inscribed a philosophy
completely different, completely opposite, which undermined this absurd system.

Listen to them again: "They say that there are two in man
"natures, which they also call two souls; one participates in the
"power of the architect of the universe, for it emanates from him;
"The other is given to us by the movement of the celestial worlds."
"That which comes to us from the worlds is influenced by them; that which
"stems from the intelligent being, which constitutes intelligence within us,

"Hovering above the universe, we are freed"

"The bonds of destiny (1)." The dogma of fate, which will count

will teach men to quietly make a life of
The pointless sacrifice was rejected from the outset by the initiates, who
proclaimed that the soul was not subject to invincible bonds
of the necessity that we call destiny (2).

(1) Iamblichus.
(2) Hd.

One will naturally wonder how the voice of the initiated
had so little power that, despite all their efforts, it left
the people given over to the most deplorable superstition, to the practices
more contrary to reason. Alas! to this fact, unfortunately too much
True, we could let the Freemasons of today answer...
of today, who know with what difficulty it is necessary to gain entry into the

minds the soundest, most just, and preached ideas

especially since the birth of their order. This is the story of
the human mind. We will limit ourselves to citing a curious example

difficulties encountered in rectifying, even in the material order-

riel, a widespread error among the masses. We said that

The Egyptians had initially divided the year into three hundred and sixty.

days; later, when it was realized that this first calculation was
croné, and that to complete it, five days had to be added and
a fraction, it seems, encountered some resistance, and

To get this change adopted, a rather...

singular: it was imagined that Mercury, playing dice with
Ha Lune, he had won the seventieth game of all his
illuminations, and that, joining each of these parts together,
ties, he had composed five days' worth of them which he had added to the an-
born (1). |

Later, when we have to talk about Freemasonry
among the Israelites, who posed it very clearly and rejected this
who had interfered there as a foreigner among the Greeks and the Romans;
when we come to the building of Solomon's temple, to

to which today belongs the modern Masonic order

and the guilds of various trades, two associations
now distinct and which obviously derive from the same
Source, we will see the myth of Osiris and Typhon change from
name by reproducing itself in the murder of Hiram assassinated by
the three bad companions. We will explain it then with the
greater clarity and in all its parts, making it understandable
to draw the moral meaning attached to this great drama, to this beautiful poem of
initiation; however, we could not leave Egypt so full
precious memories for us, from a time when our order was so powerful

(1) Plutarch, on Isis and Osiris.

where it flourished, where it reigned, without pointing out that the meaning
The high value we place on this symbol, apart from its meaning
in the celestial system, it was given to him from the beginning by the pre-
Very Egyptian. The ancient authors who wrote about the mysteries
are full of reservations that were dictated to them by the laws
secret societies; you can feel their embarrassment at every step; they don't

They can say everything they know, because they have sworn an oath to
to remain silent, and Herodotus, among others, clearly admits that it is not for him
not allowed to explain everything; however, through the veils of which
They are covered in so many symbols, Plutarch let their meaning shine through
the moral of the Osiris myth, and sometimes, when listening to it, one thinks one hears a

A Masonic orator of our time. This is not in order.

He is only looking for the meaning of the symbol in physical terms.
in the distance or approach of the sun that he sees it,
in its relationship with the constellations that it finds and the com-
complete; they rise above what strikes our eyes, our senses,
to speak only to our intelligence. "The desire to hear the
"Truth is a desire inspired by the divine, and its study is more
holy than the guarding or the building of a temple. Knowledge and the
science belongs to Isis; Typhon, her adversary, her
enemy, puffed up and proud because of his ignorance and error,
dispels and erases the holy word that the goddess gives to those who.
follow his precepts. In our soul, the understanding and the
reasons that guide her, lead her, shape everything she
"contains good; it is Osiris; the passionate, violent part,
"Unreasonable, mad, of the soul, that is Typhon (1)."

Moral trials were consistently the most important in Egypt.
important ones, those that were used more recently to determine
the level of instruction that should be given to novices,
or, to use today's language, the ranks to which they
could aspirate. They usually lasted three months, and the con-
the recipients' background, their knowledge, and the rank they held
or to which they were entitled in society, served as
rules for these tests. Before taking the exams, they had to...
long conversations with priests, attended instructions.

(4) Plutarch, on Isis and Osiris.

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They held two conferences a day in the presence of the neo-
phyte. In the morning session, one of them explained the principles
generals of the Egyptian religion; he eroded the notion of it

The One God who had conceived the world through his intelligence before
than to shape him by his own will. In the evening conference, we
dealt only with morality; one of the priests first explained the rules

general principles of morals which he then applied to
cases or examples suitable to the applicant's condition,
after which other priests proposed difficulties which were
resolved by the first. The aspirant did not speak there; but in the

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'familiar conversations that the priests had between the two of them:'

twice a day, he was allowed to say whatever he wanted, not on the - -
religion, but on morality, and we answered his questions and
his objections.

This freedom, which lasted for days, gave rise to the as-
urging them to reveal the depths of their souls, and the priests brought
great attention to studying his character and inclinations.
When the evening of the forty-second day arrived, they prevented-
The aspirant was born knowing that the next day he would enter into silence.
eighteen days, during which he would not be allowed to say
not a single word, nor even making any sign that represented his
thought, for whatever reason it might be, except if it was
sick, and then he had to indicate it by putting his hand there.
heart. He was treated with care; but, after his recovery, it was necessary
to repeat this ordeal which was called the purification of
the soul; at some point during the three months he had remained there. The as-
Pirant had books, tablets, and a stylus for writing
He had complete freedom to do as he pleased. He was given twelve days.
to gather in writing or in his memory what he had learned
in lectures and in his readings; he could then...
to maintain contact with the priests. The moment had come when, by revealing
the soundness of his judgment, the knowledge he had acquired
questions in the study, either before or since the beginning of the
trials, by laying bare his ideas and feelings on points
He was going to conquer, having been raised in morals, politics, and religion.
to establish one's place in the hierarchy of initiation. Three questions
They were offered to him, encompassing the most extensive range of objects that the

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of Isis. After this period of time, CORMeneN, the manifestation which

both light to the eyes, revelation to the mind.
= The mysterious twists and turns of the splendid twelve-leaf labyrinth

philosophy could be addressed; he was questioned about his opinions

relative to divinity, on the principles of individual morality.

visual, on the mission that human society is called to
to fill in, on the distinctive characteristics of heroism and virtue,
on the duties of the citizen towards the homeland, towards his fellow citizens,
on the form of government that best suits a people,
on the application of the precepts of liberty and equality, the basis of
mysteries, on the means of making them triumph; he had nine
days to prepare his answers; but, during this time, he was
Asireint, on fasting with bread and water, was to keep silent
more complete, and slept in the sanctuary, behind the statue

lasted twelve days (1).

Physical challenges also played a major role in the initi-

initiation into Egyptian mysteries; but everything points to proving
that they were only used for men whom one
wanted to raise them to higher degrees, they would have been impossible-
bles for the crowd of men and women who frequented the
temples.

These trials appear to have been long and arduous, and all
The authors who have delved into these mysteries represent the recipients-
daires as exposed often risk losing their lives in the long rope-

underground ramparts, the dreary lakes, the blazing spaces that he...

one had to cross before arriving at the sanctuary, where they burst forth at the

palaces, reproduced in the bowels of the earth, were they consecrated?

Created for initiations? Did some of the pyramids serve as initiation sites?
to this preparation which so profoundly marks the passage of the .

A novice in ordinary life, embarking on a new life? The broad foundations
upon which rest these imposing masses raised towards the sky,
so precisely oriented that they scrupulously indicate the

Four points, they cast their shadow over the ceremonies
in which the unity of God was revealed to the initiate, while at the
On the surface, the crowd adored its living emblems, its statues of mar-

(4) Sethos, book III and IV.

br, of bronze or of gold, thus making themselves as many gods as the Great
The architect of the universe had images? The secret remained.
Hidden in these depths. The Great Pyramid of Gizzard dates from
fifty-one centuries before Christ (1), those of Meroë,
in this Ethiopia where we have seen the gymnosophists reborn
from India, are even older, and perhaps, during this
a long period when mysteries were held in high esteem, some
Did the pyramids lend their dark vaults to the ceremonial-
nees of initiation.

The existence of a large and deep well identified in one of the
three pyramids still standing at Saqqara could have given some
value to the opinion that makes it the scene of physical trials
Freemasonry of that era (2). In this hypothesis,
Nothing is more dramatic, more striking than the description
provided by Thomas Moore.

"I climbed the pyramid, and I advanced in search of the
"secret spring, when, at a certain distance, I heard a
a great and mournful noise to which all the echoes of the
"Cemetery. He came from the great temple on the shores of the lake, and"
"It was the sound of its doors, which were called doors"
"of oblivion, turning this night on their hinges to receive in
"Their enclosure contained a newly brought-in dead body."

"For a moment I doubted whether I should abandon my undertaking-
x taken; the hesitation was only momentary. I touched the res-
"I came out of the door; a few seconds later I was in the passageway

(1) Thanks to recent scientific discoveries, it has been possible to establish with certai
the date of some of the pyramids; that of Suphi, called the Pyramid of Cheops,
It dates from 5112 BC; it is 150 meters high; its base is 238
_ meters 50 centimeters.

(2) There were forty-eight pyramids at Saqqara; forty-five now offer only
Of the debris, three have withstood the ravages of time; one of them, called the pyramid a
degrees, composed of six superimposed floors, is the only one that is empty inside.
This is where there is a large well whose depth had not yet been determined.
in 1845, or at least nothing indicated that it did. Did it communicate via underground pas
Ancient temples of Memphis? That's possible, but we don't know. As for the others

Pyramids excavated so far are all made of solid masonry, and pierced only...
narrow corridors, small rooms that could have been our rooms
reflections and are quite similar, but which do not allow us to admit that they have
never used in the great mystery ceremonies.

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" cast a light upon my passing that seemed supernatural.
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of the pyramid, and my lamp giving me the ability to follow it.

I took the detours less slowly, and found myself promptly
in the gallery, at the door of the chapel.

"A lamp burned on a crystal reliquary; the cold image,
A cross was placed on his chest, and he had a calm gaze.
as if voluntarily resigned to the solitude of death,
Complete solitude. I had lost all trace
of the object of my research, and I was slowly preparing myself to
resume my journey back to earth, when, raising my lamp
To leave the chapel, I recognized that the gallery, instead of
ending at this point, turned abruptly to the left-
che, and promised to lead further into these dark retreats-
yours; and, without further reflection, I advanced eagerly.
"For a while I found myself confined in de-
towers similar to those I had encountered following the es-
descent ramp; then the passage widens into a long and
narrow gallery, on each side of which was aligned a ran-
a collection of dead bodies placed upright, and whose glass eyes

"Having reached the end of this gallery, I realized that the path..."

extended no further. The only object I could discern at the
the glow of my lamp, which grew dimmer with each passing minute
In addition, there was the mouth of a huge well opening in front of
me, and showing me a dreadful, dark abyss without
bottom. I then remembered having heard of such wells
as sometimes serving as a passage for priests. Leaning on
So, on its edge, I regarded it with concern, looking
to discover some way to descend into this abyss;
but the sides were straight and smooth like glass, being in-
Produced all around this black pitch that the Dead Sea jotte on
its edges (1).

“After closer examination, however, I discovered, at the
a few feet deep, a sort of iron ladder
projecting very little, and below a similar degree
which, although barely visible, was just enough to

(1) Bitumen.

"To determine an adventurous foot to venture there. Subjecting on

"My head, my lamp which was hollow underneath, so that
"to be able to hold like a helmet, and having, by this means, the
"Free use of my hands, I carefully placed one foot on
"The first iron step, and I descended into the well.

"I found similar things down to a considerable depth"
"degrees, regularly spaced, and I had already counted nearly a
"A hundred of these steps, when the ladder suddenly stopped and
"deprived me of any ability to go any lower. In vain I extended a
foot to seek some support, the sides smooth and slippery
were all I encountered. In the end, lowering my head to
By shining the light of my lamp lower, I glimpsed a
opening or window directly above the step on
which was my foot; and, concluding from this that necessarily
"The path had to follow this direction," I entered, no
"Without some difficulty, in this opening."

"I then found myself on a difficult and narrow staircase whose
"Steps were carved into the living rock, and descended in a spiral-"
» ralc in the same direction as the well. Completely dizzy from this
"A descent that seemed like it would never end, I finally reached the
"last step , and there, a pair of massive iron gates..."
"Found directly in my path, as if to close me off"
Absolutely the way. Gigantic as those gates were,
I recognized, to my great surprise, that the hand of a child...

"could have opened easily, given their immense doors"
they promptly yielded to my every effort.
“No sooner had I passed through those doors than they, in
"falling one on top of the other, a noise that would have awakened death"
"herself. It seemed that every echo, through this immense
the underground world, from the catacombs of Alexandria to
the Theban valley of the kings, would have seized and repeated this crash of ton-

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» earth.
"Astonished as I was by this supernatural noise, my attention-

tion was nevertheless attracted by the sudden flash of light
"Sweet, warming, and for me as welcome as the
"The stars of the South to the sailor arriving in his homeland, after having
"Long wandered in the North Seas. Looking back to where it came from"

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this light, I saw, through an archway, a long ave-
illuminated nude, stretching as far as the eye could see, and adorned on one side
fragrant shrub bushes, while on the other reigned
a long portico with high arches, from which light emerged
which filled the entire space. The resonance produced by the
Echoes were followed by a chorus of music that seemed to come from
several vast rooms within these brilliant arcades.
Among the voices, I could distinguish a few women's voices.
whose light, silvery tones dominated all others and

"formed the main appeal of this harmony.

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"I ran towards the arcade, but I found it closed by a
trellis whose bars, although not visible to some extent-
tance, resisted all my efforts to break them.
While I was making these futile attempts, I noticed to the left
a dark, cavernous opening that seemed to lead
in a direction parallel to that of the row of illuminated arcades.
My blood ran cold at the sight of this passage, which I could not
to look at with a shudder. It wasn't so much the darkness
that of a sort of livid and frightening half-light, accompanied
of a dampness similar to that of the caverns of death, and to
through which, if my eyes did not deceive me, I could see
to pass from pale and sinister phantoms,

"Looking anxiously around me to discover"
Some less dreadful outcome, I lived on the vast shutters of
the door through which I had passed a bluish flame and
trembling, after wandering for a few seconds on the ground
obscure, gathered successively in characters of fire and
formed the following words:

"You who want to attempt this terrible passage, it's life or death."
dead; but never look back.

"You who yearn to be purified here by the terrors of fire, of
the earth and the air,

"If you face danger, hardship, and death, again"
you will rise into the light;

"You will rise into the light with this divine secret many-"
hidden from view by the veils of the sanctuary.

"But yes..."

"[The letters merged into a luminous surface]"
"more intelligible than the most expressive words."

“Am I then,” I exclaimed, “on the path of this mysterious
"promise, and will the great secret of eternal life be in my
"Power?"—"Yes," a celestial voice seemed to reply from the air.
that I heard, dominating the choir's chants with its sweetness
"of his accents."

"I plunged into the abyss. Instead of that vague twilight"
"This friend of ghosts, who first caught my eye, I..."
"found in a thick darkness much less horrible,
but at this much more unfortunate moment, my lamp, which during
"Some time had been of no use to me, being near expi-
"rer. Resolved nonetheless to help me with its last glimmer, I tra-
I quickly crossed into this shadowy region which seemed
"Less secluded and more open to the air than anything I had"
» traveled. Shortly after, the flash of a great fire announced to me that a
"The first and serious test was about to begin. As I approached-
"She, whirlwinds of flame rose from all sides, de-
"unleashing a fury capable of frightening even the most courageous
"More familiar than I am with the dangers."

"Opposite me, and completely in my path, was a grove"
"among the most flammable trees in Egypt, the tamarisk, the
"Pine, the Arabian balsam. Around these trees were twisted-"
"The wounds of the fire serpents, which, swiftly entwined from branch to branch"
"In this branch, they scattered the flame in all directions, and in all
"These trees were nothing but a huge blaze. The fire was
» also suffered as much as that of the reed plains in Ethiopia, whose
"Twinlight during the night extends to the distant distance of
» Nile cataracts.

"My only way out was through the middle of that burning fort. I..."
"I could see, and not a moment was to be lost: the conflagration was spreading-
"was happening rapidly from all sides; already the narrow path was
surrounded by flames. Throwing away my now useless lamp, and
covering my head with a fold of my dress, I ventured into this
"Fire, trembling in all my limbs."

"Immediately, as if my presence had given a new activity-
"Avoided the fire, the conflagration became general on all sides.

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"The trees formed a huge bouquet of fire above"
"From my head; the snakes hanging from the flaming branches"
" were showering me with sparks. Never before had the activity and the pre-
Common sense was no longer needed. One minute later,
and I was perishing. The narrow opening through which I was so promp-
The door that had just entered closed immediately behind me, and, as I
I looked back to consider the ordeal I had endured,
I saw that all the wood was now nothing but a mass of fire.

Having finally escaped this first danger, I tore myself away from one of the
"pins a burning branch, and with this single guide, almost
"Unable to breathe, I rushed forward in great haste. Barely
I had taken a few steps when the path suddenly changed.
"of direction, and inclined at a fairly steep angle. As well as
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I could judge by the light of my pine branch, it became more

narrow, and I felt on my forehead a cold and damp air like
"That of the vicinity of the waters. Soon my ear was struck by the
"The sound of torrents mingled with cries of distress, like those"
"of people in danger of dying. With each step the number increased"
"The sound of falling water, and finally I realized I had entered"
"into an immense cavern, from the middle of which, also
"as impetuous as a winter torrent, the waters rushed forth"
whose crash I had heard floating on their surface
"Strange figures, like specters, uttering these cries"
"sharp, inspired by the terror of the precipices where they ran"
"To be destroyed. My course could only be directed through the torrent."
"There was reason to be terrified, but my courage was my
"My only resource. I didn't know what awaited me on the opposite shore-"
"Dry, for everything was shrouded in impenetrable darkness,"
and the faint light that I held in my hand could not reach
Up to this point. Dismissing all thoughts other than moving forward,
From the rock where I stood, I plunged into the waves, hoping that with
With my right hand I could resist the current, while, from
"The other, I would try to hold above my head this remnant of
"A lit branch for as long as it could last, and"
"to use it as a guide to lead me to the other side."

"My efforts were to be long and arduous. More than once
"Carried away by the impetuosity of the waters, I let myself go as

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"intended to follow these apparitions which kept passing by"
"beside me, running to plunge into some invisible abyss.

"In the end, as my strength was almost entirely exhausted-
»sées, and at the moment when the last remnants of the burning branch
"escaped from my hands, I glimpsed in the water a double
» balustrade bordering a series of steps that rose up
"dicularly above the waves, and whose summit appeared
"Lost in thick clouds. I had only glimpsed it, for my
"The dying light had not allowed me to discern any further-
» tage; but it was enough to revive my courage and strength.
"Having both hands free, I made such desperate efforts-
"I realized that after a few minutes, I felt that my forehead
"hit the balustrade, and a moment later my feet were on
"\the degrees."

"Although I didn't know where that staircase led me, I..."
I climbed the stairs; but I had not yet reached a great height,
"when I saw with horrible dread that each of these degrees,
"As my foot gave way beneath me, broke, me
» leaving in mid-air, with no alternative but to continue-
"To be able to go up this staircase for a moment, and without even
"To know if he could put up with me."

"For a few seconds, I continued to climb without having
"Below me, nothing but this terrifying river where I hear-"
"I would let the fragments of the staircase fall, as each
The degree crumbled beneath my feet. It was a moment of harsh
» ordeal. Gette balustrade, on which I had leaned in
"Rising, it became trembling beneath my hand, while the degree

"to whom I was about to confide was teetering beneath my foot. At this ins-
"(ant, my eye was struck by a momentary glimmer, as
"Would be that of a flash of lightning, and I saw suspended within my reach a great
"Bronze ring. Instinctively I seized it; at the same moment,"
"The staircase and the balustrade collapsed beneath me, leaving me suspended"
» hung by the hand in the vagueness of the air; and as if, by
"Some magical power, this enormous ring would have been in association"
"Clalion, with all the winds of heaven, I had not had him any sooner—"
"It seemed that she had set in motion all sorts of things"
"of hurricanes and storms that have ever filled the shores"

"Maritime shipwrecks and deaths. In the midst of this battle"
"Elements, each new burst of his fury threatened to
» reduce me to atoms, like a sail torn to pieces by the
" storm.

“I was swept away as if by a thousand whirlwinds, and, at
In the midst of this deafening chaos, I felt myself turning into a pair
like a stone in a slingshot, as long as my head ends up

this wheel of the infernal world, from which, it is said,
Only eternity can count the rotations.

Human strength could not have lasted much longer in such a situation.
It was a tough ordeal. I was on the verge of giving up at the end, when-
"that suddenly the violence of the storm subsided; I ceased by
"degrees of being whirled through the air, and I felt the ring"
"descend gently with me, until, happy as
"A sailor who reaches land after a shipwreck, I found myself..."
"Once again, on solid ground."

“At that same moment, the air was filled with the most intense light.”
"Delicious sweetness. Music like the music we were lulled to sleep."
"In dreams it could be heard in the distance, and my eyes
Gradually regaining his sight, he unfolded himself before
"Them, a spectacle perhaps too brilliant for the dreams of the ima-"
"Genation, but nevertheless alive and real. I was going to run... a
"The priest stopped me and said: 'The victory over the body has been...'"
"Within reach, follow me (1)."

After all the physical and mental trials, the fasting, the
silence, the instructions, the answers to the three questions asked
The aspirant finally received initiation, which ended with
a brilliant procession in which the initiate appeared at the head
covered with a veil that concealed her features. [1] was surrounded by a

(1) Thomas More, The Epicurean, chapters VI and VI. — After having donned a style
full of warmth and charm, the story he borrowed from the author of Sethos, Movre, has
felt compelled to attack very vehemently the Egyptian mysteries to which he opposed the Ch
Tianism. It is regrettable that this writer was not himself initiated; he understood
how closely ancient Freemasonry resembled Christianity, of which it had pre-
prepared for the arrival, and which fulfilled some of the promises that she made to humani
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to become confused. My thoughts became muddled, and I thought I was almost sure.

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A military procession from Jui served as a reminder that he must always be ready.
to serve his patrician; before him marched a triumphal chariot drawn by a chariot
four horses abreast, but one of which he never rode.
to show that he doesn't even expect the honors that his
Great actions could merit. First public lesson of
modesty, which may well have influenced his ignorance
where we are among the most zealous names of the initiates of the
Freemasonry, of those who, in those early days, have
to have raised the glory of our order to its highest point.

This public demonstration of all peoples where the initiation
will have penetrated, which we largely find today
cncore, in the United States of America, served as a model for
Catholic processions of the Feast of Dicu, which reproduce them to a small extent
near all the provisions, in which we find even the
Young girls adorned with flowers walking before the tabernacle. The initi-
Egyptian confederation, after having proclaimed the unity of God which it
represented by the emblem of a cross, a unit which is the basis of the
Christianity, it was still necessary to lend it its most elaborate ceremonies
imposing.

Women were admitted to Egyptian initiation; for
as a distinctive sign of their admission to the mysteries, they wore
in their hair a golden cicada, a symbol sacred to the sun.

It was not enough for the activity of the initiates to preserve and re-
to spread doctrines, to preach lessons of morality and wisdom,
of politics, to present a peaceful spectacle of it in the temples,
in administration, in private conduct; the life of peoples
There are times that impose other obligations on those who aspire-
They are expected to lead men. At certain times, words no longer have any effect.
Sufficient power, these are the acts that are required of the speaker;

It would be wrong of him to sow war and then watch the battles go by.
by showing them the way with just a gesture; he must then
They descended from the platform and girded on the sword. Thus did the initiates do.

When, precursors of those other barbarians who so often
are rushed against the civilized peoples, the hordes of the Hyksos or
pastoral peoples, who came armed from the eastern lands, descended
fire on Memphis, on middle and lower Egypt, 2082 years
before the Christian era, seized the country, dispersed or

they oppressed the leaders, burned the cities, overthrew the
temples, pitched their nomadic tents on the mutilated ruins,
put barbarism in place of the arts, tyranny in place of the
Laws, but the initiates did not shut themselves away in their sanctuaries. The
the highest lesson in public morality they owed to the populace-
tions accustomed to obeying their voice could no longer stem from
Their words, but not their actions; they had a mission to
to fill in when the enemy invaded the homeland; they did not retreat
not before her; as today, they carried a sword, and they
They knew why it had been given to them. For two centuries and
half, we saw them fighting in the insurrections whose purpose was
to drive out the rulers of Egypt, and from all points, of
two banks of the Nile, from Heliopolis, refuge of kings, from Bubastis, from
Memphis, launching an attack against the city of Tanis, whose barbarians
had built their rampart between two branches of the river, entrain-
liberating the people in the name of freedom.

Such noble efforts were crowned with victory: the con-
foreign seekers, whom the historian Joseph calls the children of the Jews, that
other authors call them Seythes, were finally partly chased away
ses, partly reduced to captivity; the Pharaohs regained their
power lost, aided by the very people they once had
stripped of power, but who silenced all resentment
particularly in the common danger.

This courage was not to save the leaders from persecution.
initiates; before as after the invasion, they had preserved the pri-
the duty to judge dead kings, to condemn or honor their
memory, to open or close the temple doors at their tom-
beautiful. This immense power, exercised with pomp and solemnity,
by judges appointed by each of the nomes, in front of the people
who had the right to raise their voice to accuse the one whom death
had just equaled him, frightening the kings who feared the severity-
The truth of the arrest. This contemporary history written on a shroud.

by subjects that were defended by both customs and power

priestly ordination, and the prestige of religion, were for the su-
verains an inconvenient brake, and often the initiated paid for
their life, the fairness of their judgment on the deceased monarch or the
fear that he inspired in the living monarch.

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The devastation inflicted upon pastoral peoples was to be repeated.
by the Persians; sword in one hand, torch in the other, Cam-
Byse, victor at the Battle of Pelusium, piled ruins on
ruins, made the bones of the Pharaohs beated with rods in
their violated tombs; the looted and burned temples mark
the footsteps of this conqueror, who seems to have wanted to destroy all
the monuments of Egyptian civilization, and did not stop, if
we refer to a bas-relief from the recently rediscovered past
amidst the rubble, in front of the temple of the goddess
Neith, to whom he made an offering. But neither Cambyses nor his successors
The censures did not peacefully enjoy the conquest; long
civil wars, frequent revolts in which priests and
Initiates played a large part, occupying the armies of the victors.

queurs, and, during these fierce struggles for liberation from

the homeland, Freemasonry regained some of its power
primitive. The brilliant celebrations were held again, the voice
The cries of priests resounded, an echo of a past that was never to be reborn.
until the day Alexander, at the head of the Greeks, came to drive out the
Persians, to establish their empire on the ruins they had sown
Egypt, adding further ruins. A fateful era to which
All the forces of Freemasonry expire; the old love

Science is dying out, schools are deserted, worship is no longer practiced.
more than a chaos of ancient ceremonies mixed with practices
news borrowed from Greece. It's not just in
In Egypt, initiation loses all its prestige; it is persecuted.
even in Ethiopia, which was his refuge or his cradle, and the
King Hergamenes, a contemporary of Ptolemy Philadelphus, made
to massacre all the gymnosophists in the temple of Meroë. At this
at the moment, the spirit of nationality, so carefully maintained in
The moral trials of initiation disappeared from Egypt, and did not
will no longer be able to offer resistance to the Roman armies which van-
will in turn drive out the powerless successors of Alexander.

Of such grandeur, only scattered debris remains.
on Europe. The stupid Muslims, after having seized Egypt
to the Arabs who had dismembered it from the falling Roman Empire
In dissolution, they thought they would be pleasing Muhammad by mutilating
the statues remained standing on their pedestals; it is not even up to the

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large reclining sphinx figure at the foot of the pyramids on
which they did not drop their wrecking hammer. The
artistic treasures that the sand has covered have been the only ones
saved from their blind fury.

Monuments only fall with the people; the collapse
and decay go hand in hand, sowing a land of debris and
mourning, holding the two ends of the shroud spread over a nation.
The moral state of Egypt is no less appalling than the aspect of
its palaces and temples; like liberty versus tyranny, the
Splendors have given way to the most appalling misery, the sciences to
the most profound ignorance. One would search in vain in this
a degenerate people, a memory of initiation; but, more real than
the phoenix, Egyptian Freemasonry, by plunging into
ruins, would be revived among the fleeing Hebrews, and, at the voice of Gold-
Phea, to rise up over the Greek people, a star on their foreheads.

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CHAPTER FIVE.

Freemasonry among the Hebrews and the Greeks. — Initiation of the former by Moses, of the
Seconds, par. Orpheus. — New phase — The institution takes on a more distinct character. -
Restoration of the Indian Masonic idea by Moses; its natural progress. — Unity of God.
— A clearer proclamation of the principle of liberty and of the law — Laws of Moses. Hymns
Greek mysteries, Hebrew mysteries.

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pastors who had subjugated a
t part of Egypt, the Hebrews

HQ: "At TD they remained captives after the Island
2. The triumph of nationality over
the invasion. Short and constantly agitated by the insurgency
The conquest had resulted in slavery.
The time was past when one of their sons, Joseph,
He came from the land of Canaan and ruled the country.
Apophis' all-powerful minister, one of the kings
foreigners (1); however, after their defeat, they had continued to
to grow, to expand, to occupy a fairly large territory, to the point

(1) Hyksos means captives in Egyptian, which would indicate that this name
was only given to these temporary victors after their defeat and during their enslavement
vage. The historian Joseph modified it to that of shepherds. Maneichon says that indeed
It was in a state of captivity that these foreigners were represented on the temples of th
All that remained of them in the country was a deep hatred that would forever engulf them.
the classes. They built nothing; the sacred script could not preserve their names
on the frontispieces of temples, they rejected the national religion; nor on the palaces,
They lived in the camps and destroyed the cities. They enabled the cultivation of
fields, in order to extract onerous tributes from the enslaved people, but sufficient for
the maintenance of the army, the needs of the leaders and the demands of war.

: Cuaurozuiox-Ficeac, Univer. Egypte, p. 298.

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to overshadow their oppressors. Their pre- history
feel this singular spectacle of a race that was first conquering, then
defeated in turn by the indigenous people, but attached to
grounded by its interests, its hopes perhaps, not wanting
abandoning the homeland it won by force of arms, creating there
a separate nationality, a particular religion, a memory of the religion
primitive India, an echo of the Masonic religion of the early

time, preservation of Egyptian initiation, while it

was not altered by the error that had led to the symbols, to
myths, altars dedicated to the one god, the Great Architect
worlds.

While the victorious nation, having once again become master of the
territory, indulged in superstitions that the priesthood nc
did not sufficiently restrain himself, of which he was sometimes complicit, in
a corner of land, a very small people preserved the religion of the
it was created and drew its strength from it. Under the watchful eyes of armed guards
of sticks, condemned, after the complete subjugation of the Hyksos,
to work in the quarries, to extract stones from the mountain of
Massarah, to rebuild the ravaged cities, to repair the temples of
Ptah, Apis, and Ammon, mutilated by war, the Hebrews mutilated
tiplied, according to the words of their prophet, like the stars
of the sky and the sands of the sea. Their number frightened one of the
Under the Pharaohs, slavery became more burdensome, and then appeared
Their leader was a liberator, Moses.

Elevated to high positions by the dominant figures of his nation, he did not
He did not, however, sacrifice its interests; admitted to the mysteries,
A priest himself, he found in initiation the great principle
of unity, and he considered transferring to civil life the maxim which

was the foundation of the religious edifice; the ideas of equality, liberty,

of justice, which are the very foundation of Masonic doctrine, he
wanted to put them into practice in the constitution of the people that he

freed them from servitude. We have described the Exodus from Egypt; but

It was not enough to flee; the liberated population needed to be...
to feed her, to lead her to fertile land, to discipline her, to organize her
to unify, to make it a people, to give it a stronger nationality,
more active than that preserved in captivity with more
persistence is more than true power.

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Moses begins the work of regeneration. The criticism has
raised doubts about the migration of the Hebrew people; she did not see
in the flight by which he escaped Egyptian domination
than a moral liberation (1). Without seeking the truth of a
a fact accepted by tradition and which it is impossible to assert or
to deny today by supporting the acceptance or the negation of
Irrefutable evidence; it will suffice to say that the effect of this freedman-
The vow, whether symbolic or material, was absolutely the same.
Major historical events are altered as they pass through
the centuries; they are arranged in such a way as to highlight the
courage, the virtue of those who accomplished them; but, whatever
Whatever the alteration undergone, there is always something in them of
true, in the sense that they invariably indicate a change,
a transformation.

The Genesis of Moses dates from the liberation of the Hebrews.
its civil and religious laws. The legislator had seen the faults in
which had fallen the people of Egypt, representing by
Visible signs represent immaterial ideas; it goes back directly
to the simple, yet profound ideas of the first Indian Genesis;
He will evoke Valmiki from the dust of his tomb. His cosmo-
gonie will rest entirely on the pure essence of principles
taught in the mysteries. His supreme being, his Jehovah, is
the creator of worlds, whom Valmiki calls by this great name:
HE; he is the Ormusd of the Persians, the one god of the gymnosophists-
tes. The dogma of light and darkness will be reproduced in
the doctrine of Moses, less pronounced, it is true, than in the
primitive times, yet well characterized; from them will be born

still good and evil; the Persian and Egyptian myths will not have
The fact that they changed their name. The Magi of Persia had represented-
He saw the world under the symbol of an egg; Moses adopted this
emblem; the egg, like the zodiac, is divided into twelve stations

traversed by the sun during its annual revolution; these are
the twelve months. For six months, the light prevails over the
darkness; for six more, she is overcome by it; thus, the

(1) See Quinet, Des Religions de l'antiquité; Salvador, Jésus-Christ et ses doctrines;
the Jews.

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Two equinoxes again mark the duration of time, and
will be celebrated with festivals that have been perpetuated to this day.

It is neither in the division of time, nor in Genesis, that he
We must ask Moses for an originality he doesn't possess; he found a
A complete system, an ancient cosmogony suited to his ideas
He adopts them; it is not in this that his personality should truly-
how to appear. But the Hebrew leader saw the monstrous errors-
false, degrading things that the crowd, in its ignorance, substitutes for
was killing them, in truth; he will fight them, try to destroy them, and
especially to prevent his return by an act of his will then-

health. One of the articles of the law that he claims to have received from God forbids,

under penalty of death, of worshipping images, even when they
represent the divine.

Obtaining obedience to such a command was a step
immense for a people who had lived among the Egyptians,
had partly adopted their religious ceremonies, and the struggle that
Moses had to defend this, which proves quite clearly how much this precept offended people
received habits (1). But this is not yet where the initiate
Egyptian who became an initiator, that the Freemason heir of
secret doctrines will be fully revealed; we
we will see it at work in the social and political organization of
his people; the teachings of the temple will be applied to
civil life, the principles put into action.

The law was proclaimed at the foot of Sinai and Horeb, the constitution
Political tuition is in effect. Moses has established the government.
which was bound to result from the rigorous application of the
Principle of initiation: unity of God, national unity, equality

citizens, absence of a king or republic, assemblies of the
people, election of leaders. No distinction of castes, of
differences in condition, no privileged group enjoying self-
Rity, no nobles; work is imposed on all, the law is for
all. Religious thought will dominate the work; Jehovah will be the key.

(4) The sons of Jacob had combined most of the wise thoughts of their ancestors
Egyptian superstitions; the servitude that had weighed upon them for so many years had,
as much as superstition, enervates their souls; for a long servitude is like
too long a sleep which, far from reviving the man, disposes him to sleep again.

Sacvabur, /nstitus de Moise, 1. L., p. 28 and 29.

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of the vault of the social edifice; listen to his words: "It is I who:

"The one brought out of Egypt, from the house of slavery (1)." Thus, the
the first effect of this Dicu's will, the immediate consequence

The fundamental principle is, after common equality, the principle

of liberty (2). Individual unity, the right to
For each person, the law is not limited to punishing theft; that would not have been
there a sufficient demonstration, she forbids coveting the
woman, the field, the servant of the neighbor (3), thus wanting
to establish and clearly convey that oppression is prohibited
in any form whatsoever. This is not just a
A religious precept is a political and social thought.

Thanks to the implementation of these principles, which are those of the
temple, a nation that cannot be compared to these great
powers manage to establish themselves between Egypt, this wonderful
empire of science, of civilization, and Arabia, this land which
produced the reformers, on the shore facing Greece, the
homeland of beauty, of the arts raised to their highest expression, etc.
without any literature other than that of its prophets, without perfection
In these arts, the glory of her neighbors and rivals, she lives, she
maintains itself through the sheer force drawn from Masonic mysteries-
questions, but this time clearly applied.

At the same time as Moses was initiating the Hebrews into a new way of life
Orpheus transplanted the mysteries of Memphis into the

Greece, and with them the laws, marriage, a civilization unknown to
to which he gave wheat as an aid; an echo of the old
Egypt resounded in the Ionian Sea. It was neither the trees,
neither the rocks, nor the ferocious animals that are stirred by the sounds of
The poet's lyre is made of savage men, without religion.
without connection between those, inhabiting caves, forests, that, by its
Powerful words, they attract and unite people in society, a miracle less
strange, but more fruitful.

Orpheus was born in Thrace; he came to Thessaly, where he married

Eurydice, daughter of Talaon the Titan. "One day Talaon and Eurydice

(4) Exodus.
(2: Salvador, Institutions of Moses, vol. 1, p. 79.
(5) Exodus, Deuteronomy.

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had stopped on the tip of a rock battered by the waves
threatening. The sky suddenly became covered with clouds; one night
anticipated spread over the waters, and from the heart of that night emerged
| "terrible flashes of lightning. In the sinister glow of dreadful meteors, they
They saw a frail skiff tossed about on the roaring abyss. Gods

"Immortals! in the skiff so miserably lost among the waves"
In Wrath, will you save this fearless mortal who fights alone?

against the storm? Talaon summoned his servants and had himself brought to him.

He lit torches of resinous pine. He immediately set fire to a

"A bushy oak that dominated the shore; an ancient tree, a retreat"

"Accustomed to a thousand different birds; sacred, fateful tree"

"like those of Dodona, and which the Titan cherished above all others"

"the others. Thus, the old man obeyed against his will a sudden

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"Inspiration: the tree condemned by fate will no longer bear fruit"
"oracles of the old world; the new man will escape the
Shipwreck. Soon the ablaze oak, sparkling with a murmur
"Just like tumultuous voices, throws a faraway
"Great light, and the unfortunate man who was suspended on so many..."
"chasms ready to be swallowed up could direct its efforts towards the
"Helpful clarity. Indeed, the skiff was approaching; it was rolling,
"rushing from wave to wave, and crying out in its disjointed wings.
"Then one could distinguish the noble figure of a young hero who
"He was forcefully and calmly stirring his half-broken oars. His soul,
"remained peaceful amidst this formidable chaos, her soul
"seemed to dominate the elements and command the waves. One
The lyre was at her feet. Finally the storm subsided, and in a few
"In those moments, the courageous stranger reaches the shore. With a gesture, he salutes.'
"the old man who had steered his course across the stormy sea, and,
Taking his lyre, he offered it, smiling, to Eurydice a thousand times.
| » moved.
| » Eurydice, who had gone through all the anxieties of worry-
"tude, and who was barely reassured, cast a gentle glance
"on the bold navigator, all radiant with youth and beauty.

"He, with no other emotion than the poetic inspiration that swells his
| » generous breasts, which inflame all her senses, which is her
"soul and life," he swiftly moves his fingers across his lyre

He was aware of the civilizing mission that heaven had entrusted to him.
Given this, he knew what persecutions, what pains, what
Moral storms threaten the initiators bringing to the people
new ideas, institutions, through what territorial trials
the reformers must pass, he dared not link the fate of Eury-
dice to his own; love, too, did not have enough power over
this powerful Soul to restrain him and tie him to the ground, he is
intimately associated with the class of mortals who must be raised to
rank of men. "Old man," he said to Talaon, "the gods will not have
"not vainly placed in my soul the desire to tear out

"savage hordes of barbarity where I see them sunk like
"in a silt. I reaped no fruit from my first
"attempts; but what good would courage be if one had no action to take."
"Only the easy path to success? I want to take the scholarly one."
"Egypt: there, I will learn all the great wonders of the
"morality and poetry, and I will be initiated into the mysteries of Isis,"
"Holy mysteries where human thought seeks to unite with the
"Divine thought. It is there, in this blessed land, that the
"religious genius of civilization (2)."

Talaon thought Orpheus too young for such bold designs.
and yet did not blame him, knowing that God places within us the
advance knowledge of the things we need to accomplish
or that he wants to accomplish through us; he understood that the poet
wanted to flee so as not to cause turmoil in his daughter's soul.
But he realized it was too late. "Stay with us, him."
"He said; wait until the storm season is over. Why
"Would you banish love from your heart?" — I have nothing to offer Eury-
"It says that the pains of exile and the premonition of I don't know
"What glory, I fear she herself might be seduced by," replied
“Orpheus.” “Eurydice will be your wife,” Talaon replied; “she will follow you—”
"True, wherever you wander, the

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"divine, and brings forth ravishing sounds, streams of har-

(1) Ballanche, Orphre, p.127-:98.

» Monia (1). »
Orpheus, taken in by the Titan, inspired love in Eurydice;
(2) /d., id., p 140.

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"Solitude will walk with you under the sun. — And your Eurydice,"

"Where will she rest her head?" —"On your breast," said the old man (4).

The two spouses embarked for Egypt; but, in his
It was a difficult mission; Orpheus was not to receive any consolation.
of love, to savor the joys of family; his apostolate would
It begins with suffering and ends with martyrdom.

landed at Canopus, went up to Memphis via the Heracleatic Canal;
on the journey from the port to a hotel located outside the city,
Eurydice was slightly stung on the heel by a venomous creature.
and expired a few hours later (2).

Soon Orpheus asked for initiation, came to draw from the lessons
from the temple the strength he needed, to complete his thought
civilizing in Masonic teachings. It is said
that he undergoes the physical tests described above, minus that
of the bronze ring, which he did not even think to cling to,
which the priests forgave him, not because of his beautiful
voice and harmonious verses which he sang while accompanying himself on
his lyre, as the author of Sethos says (3), but making a
an exception for genius, anticipating the era in which the
material hardships were expected to diminish, to fade away in the face of the
moral trials.

What was the need to ask Orpheus for proof of a cou-
instinctive rage, when he had already undertaken a very different task-
It is a difficult, and far more perilous, process to civilize men.
to create a society where only barbarians existed, only...
savages? Initiation could not be for the bard of the
Thrace was what it was to ordinary novices; it is not
to him that the Egyptian priests would have proposed riddles to
solve; they would not have offered to teach him, without a smile.
reveal three great secrets: one for making gold, one for extending
life, one to exalt the imagination and make it produce things
exciting the admiration of men (4); they knew very well that he
would not have bothered to reply like that other aspirant:

(1) Ballanche, Orpheus, p. 141.
(2) Sethos, Book II.

(3) {d., id.

(4) Ballanche, Orpheus, Book VI,

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"The secret to making gold is to live free from wants;
"The key to prolonging life is to make good use of the time that..."
"is granted to us by the immortal gods; that of exciting
"Men's admiration lies in giving them good
» examples. » .
The poet, initiator, reformer, who had already begun his
great mission, which would give laws to his country, brought his

he thought of the Egyptian priests and asked them for theirs; he had seen
the results of the social organization they created, and it came in
to study the details, the secrets; it was an equal speaking to equals,
seeking their goal, and they could answer him:
"The priest is man himself."
"The poet is the likeable man."
"The king is the people (1)."
Sublime words whose application we will find among the
Greeks and among the Hebrews!
Orpheus did not have to ask Egypt for an explanation of the Phe-
* symbolic nix; he had well understood that, in his death and his
Resurrection, the mysterious bird is none other than humanity.
which always survives when societies die and are reborn, the
The first group prepares the elements that will be used by the second group.
But the priests of Memphis could say to the initiate:
"We are approaching this era of endings and renewal of the
"Human societies. The reign of divine kings will end here; there it is
"The reign of heroic kings; elsewhere it is that of pastoral kings."
The world of humanity everywhere begins, or everywhere undergoes a
"A huge transformation. Here comes the funeral of the bird."
"Symbolic events will begin. Woe to the princes who fail to recognize-"
"The very nature of man would be born, which would be without
"Sympathetic for his successive destinies! It will not be for them"
"Given the opportunity to witness the mystical death of the Phoenix, they will not see"

"Once he has resurrected himself in glory, they will no longer be able to reign over"
"Islands and peoples (2)."
Orpheus, upon leaving the temple, SR" therefore the secret of

(1) Ballanche, Orpheus, book VI.
(2) Ibid., id., id.

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mysteries, the great thought of human perfectibility; if, in it
Upon entering, the horizon of the future was still, in his eyes, fraught with
some cloud, covered with some veil, cloud and veil had
Once gone, the doubt was dispelled, the goal appeared in the distance.
bright, he was going to walk there without hesitation.

Back in Greece, Orpheus taught men how to dress and to
to shelter from the harsh weather of the seasons. The initiation begins-

Made by the trials of the body, it follows the same law. By bringing

to the Thracians material well-being, he disposes them to receive the
lessons of intelligence; indeed, he soon taught them one:
The new language, that of the Greeks, gave them the institution of
marriage, that is to say the family, then the cult of tombs,
thus linking the past to the future through love, the sweetest of
links, like the most powerful emancipator to confound the
classes and orders. After establishing social institutions, he
He organized the political institutions. For him, there were no castes.
Like Valmiki, like Buddha, like Moses, he declares the
equal men; royalty cannot be transmitted by the
birth, it is not a right granted by chance; the franc-
Freemasonry has broken the dogma of destiny; it pursues it to the very end.
on the throne; kingship is merely the handing over of the scepter by the
the people in the hands of the most worthy; finally, to crown
Through religion, Orpheus established the cult of mysteries based
on the unity of God, the great festivals of Ceres and Bacchus,
symbols of plebeian emancipation.

Osiris and Isis changed their names; the former became Bac-
Chus, the sun god; the second, Ceres the fertile one who will give to
The people harvest the crops. The myth is exactly the same. Pluto,
The king-god of darkness snatched Ceres' daughter away, just as Typhon had
taken from Isis, her husband. Like Isis, Ceres sets out in search
of the property that was taken from her; she arrives at Eleusis in Attica, as
Isis at Byblos, and, like her, sits by a fountain, the
Callichore's well. King Frost's daughters, leading two goats
They find them in the pasture, just as Astarte's wives had
Isis's actions, and they inform Queen Metania of this encounter. Ceres
is summoned to the palace, and the son of the king of Eleusis is entrusted to her for

to feed him, as the king of Byblos's son had been fed to Isis. Ceres,
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During the night, he would pass this child through the fire, in order to
to consume what was mortal within him. The queen surprises her during
this operation, the purpose of which she does not know, and she cries out; the charm
is broken, the child dies, Ceres reveals herself, gives to the eldest
sons of Metania, Triptolemus, a chariot drawn by dragons, and the art
to cultivate the wheat which he will teach the whole earth by traversing it
riding on a winged chariot. As for Proserpine, Jupiter ordered
Pluto to return her; but she consented to remain every year

six months on earth and six months in the empire of her husband, in
the darkness.

In Egypt and Greece, the myth is identical; but the thought
social progress has been made. On the banks of the Nile, there was a desire to dedicate th
Marriage, Osiris and Isis are united; this conquest completed, it is necessary
to establish family ties; it is no longer her husband but Ceres-
Isis will search the world; she is his daughter. Thus, the thought
Freemasonry continues its work through the ages, by modifying
sometimes the form it takes.

Orpheus does not have the same advantage as Moses; his principal
books are lost; its genesis entitled Origins of the 1nondes and of the
gods, his initiations into the mysteries of which barely a few remain
Words scattered throughout the old texts, unfortunately, did not come.
until now, and thus we are missing one of the most curious monuments
points of comparison in the history of developments of
the human mind. Two men almost leave together
Egypt; both drew from the same sources of the temple, all
two will regenerate their nation, and it would have been as useful as
curious to judge the differences that the particular genius of the two
The people would imprint their work on the laws of their legislators. We do not
we will see in a complete way that one side of the picture; of the chan-
of the Thraee we have only a few pages left, and, if one
can compare monuments of the mind to monuments of matter-
nels of art, it is through the mutilated ruins of Or-'s work
the pheus that we must seek the thought that tore the Pelasgians from the
barbarity.

'The poet-legislator proclaims a supreme god, superior to
everything. “Ouranos, father of all things, eternally part
"Acting force of the world, beginning and end of the universe, you who make

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"rolling the earth in immense circles, celestial god and 1st:"
"Resistant one who guards and dominates all, who summarizes the laws within yourself"
"Eternal beings of nature, hear my prayers and preserve life at
"young child who serves the mysteries (1)." He proclaimed the exis-
the tence of a god who hovers over humanity, he continues the application
of Masonic belief by declaring that only one god presides

to the destinies of man: "There is only one power, only one
"The only divinity is the vast sky that surrounds us with its light."
"He alone created everything; in him flows creation, fire, water and the
"Earth (2)." -

He naturally began with the being superior to all, he
descends back into the earthly realms, looks around him, feels
the need to impose a law that would be the immutable rule of
citizens, who, equal for all, obtain respect and obedience
of all, without regard to wealth and power, "I
"Invokes her divine law, genius of men and immortals, goddess"
"Celestial, common sign of all things, foundation of nature,"
"preserving the immutable laws of heaven in its revolutions, you
"who governs all that breathes, who directs all with equity;
"Goddess favorable to the righteous, severe to the wicked, remember
"of us, and may our names be friendly names to you (3)."

The bloody struggles fueled by desires for revenge or
punishment must cease before the courts established for
to judge crimes as well as disputes; the love of virtue,
If the commitment to moral duties is not strong enough, it
We must suspend the threat hanging over the head of anyone who might be tempted to
to give in to the inspirations of a guilty thought. "The eye of
“Justice embraces all; she sits on the holy throne of God,”
"From where she watches over all men. An inexorable avenger, she
"Punishes crimes, and no one escapes its action (4)."

It is not enough for the law to regulate, for justice to strike,
He tries to make citizens understand the spirit of fairness
must guide them constantly. "A good advisor to men,

(1) Hymn II.
(2) Fragments, I.
(3) Hymn LXI.
(4) Hymn LIX.

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"Opulent virgin, venerable goddess, Equity, through wise decrees,"
"You share equal rights among all; you crush under your +"
» those who refuse to submit to your law; you hate what is |
"False, you love what is true. Goddess who breaks injustice, that
"Those who enjoy [the blessings] walk in a straight path through you" |
"Gifts from the earth, those held captive on the seas by |
» the winds, all those that breathe on the surface of |
"The universe (A)."

_ This is not yet enough for this nascent, half-escaped society |
feared by barbarity, and which could not be transformed in a day; it |
We must instill in men's minds this idea that the
A hidden crime, if it evades human justice, will be prosecuted by the
remorse, a great and beautiful thought that gives justice an auxiliary
a more terrible liar than herself. "I invoke you, Eumenides,
"Dreaded goddesses, horrible goddesses, Alecto, Tisiphone, and you,"
"Megeria, goddesses, friends of the night, who dwell in dwellings"
"Underground goddesses on the banks of the Styx, terrible, avenging goddesses-"
"His inexorable daughters of Orcus, aerial goddesses, invisible,
"Lighter than thought. Neither the swift pursuits of the sun nor of
"June, neither powerful virtue, nor amiable old age, nor youth-
"A radiant presence of strength and beauty, will not inspire joy in
"Our hearts if you refuse it to her. You govern the generals-"
"tions, you do them justice (2)."

Religious law and civil law are established, the initiator rises
returning to philosophical ideas; he received in Egypt the
dogma of light and darkness, of the predominance of
This one, 11, transmits it to the Pelasgians. "Mighty Vulcan, flame
"Eternal, god of light, shining god, endless god, pure"
"Element, portion of the world that rises above everything; the sun, the
"June, the stars, do not shine in the eyes of mortals, O Vulcan!"
"like the inflamed members of your body. You illuminate"
» all houses, all cities, all peoples; preserve
"Within us a generative light (3)."

The time has come to focus more specifically on interests

(1) Hymn LX.
(2) Hymn LXVT.
(3) Hymn LXIIT.

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materials that a new people needs to develop. Orplied
tries to tear the Greeks, who until then had been intoxicated by the fighting, away from t
war, to substitute the plow for the sword; he did not give them the wheat
to see the ravaged fields, the destroyed harvests, trampled underfoot
horses' feet or under the wheels of war chariots; the
War, in his eyes, is not the law of humanity. "Mars Magna-
"Nimbus, terrible, indomitable, leading the tumult, dripping"
"blood, and you always thirst for it, who delights in the sound of swords, of
"Quarrels and struggles, suspend your battles, make a truce to
"frightening tumults; surrender yourself to the charms of love and"

"Of Bacchus, devote yourself to agricultural work, become his ally"
"of peace which gives abundance and wealth (1)."

Trade, in turn, must bring its benefits to the nation;
The legislator wants the ships to set sail on the seas, to go
to establish relations between peoples; it provides a protector
to the boatmen. "Be favorable to us, Leucothea!" Dominatrix
"Azure waves, playing on the waves and protecting the sailors."
"Through the dangers, hearts rise from all ships"
"to you; you come to the aid of men in peril, you
"Aid in the turmoil. Be favorable to the ships that sail-"
"They sail the sea at full speed (2)." These are the fathers that we
will later address to the mother of Jesus.

Thus, by introducing the doctrine of sites into Greece
Egypt, the initiator embraces everything with his profound gaze, since
the throne of God, which rises resplendent in the midst of the sublime
from the brightness of the heavens to the crude ships propelled by oars
and who only dare to half-open their sails to the breath of the winds.
Religious worship was superseded by civil laws. What would ceremonies have meant?
Brilliant, but an initiation with no tangible results for the people?
Intellectual improvement had to be accompanied by emancipation.
politically, to faithfully fulfill his mission; he did so. [He wanted,
by establishing liberty, that it be based on justice, and that the ine-
equality of forces among men was compensated by equality of
rights. The horrific practices of cannibals existed.

(1) Hymn LXIT.
(2) Hymn LXXI.

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still in his homeland; he taught his fellow citizens to respect the
blood of their fellow human beings, to feed on more worthy foods
of them, and, by preaching unity to them, strove to distance them from
internal wars, at least made them renounce the custom -of
They devoured each other. Society formed and cities arose.

The poet had imitators and supporters; kings, warriors

The others followed his example: Erechtheus, Melampus, Eumolpus,
Danaus also established the mysteries and institutions which
depended on various points in Greece; already the Egyptians,
For their part, they sent colonies to Europe which carried
by emigrating their gods and their religion; the peoples were going to
to mingle at the same time as the intellectual Orient overflowed onto
The West. In both countries, the mystery ceremonies
were the same, the myth was maintained, only the names were
changed (4). Osiris called himself in turn Bacchus, Jupiter, Hercules,
depending on the regions where the altars were erected, where initiation penetrated
Isis became Ceres, as we have said, and the Pamilia
Egyptian was the Greek Dionysia.

We saw the priests of Memphis dedicate to Osiris a
A team of four white horses; Palamedes, among the Greeks,
demands that a young white horse that has not
not yet subjected to restraint; the Massagetae make the same sacrifice-

The sun had its statue, the moon its sacred fountain at Thälma,

in Laconia; statues were erected to both of them at Elis;
Finally, Alexander the Great sacrificed to the sun, the moon, and the earth.
the day before a lunar eclipse. We can therefore repeat with Plato
that Greece, civilized by the Egyptians, initially had no other
gods like those of the Egyptians, and that these gods were the sun,
the moon, the stars, the sky, the earth.

The goddess Ncith, before whom Cambyses had knelt
and had momentarily ceased its devastation, took the name of
Minerva in Athens, which had been founded by a colony of Egyptians who had left
of Sais, the city where the great festival of lights was celebrated.
Greek tribes still barbaric, half-savage, despite the
efforts of Orpheus and other legislators, finding themselves entangled in

(1) Diodorus Siculus, book 1.

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where she received a cult jointly with Proserpine, and in

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Civilized men from the banks of the Nile settled among them,
more readily accept from their national initiators the
religious dogmas to which they saw foreigners obeying, but

They altered them, due to a lack of instruction to understand the symbols.
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Orpheus, by preaching the secret doctrine, had established the festivals
of Eleusis; the daughters of Danaus instituted the Thesmophoria in
the honor of Ceres the lawgiver, and these festivities were celebrated by
the daughters and wives of the Athenians(1).

Isis bore the surname Pelasgian in Corinth; the honorary Boeotia-
Ceres the Great, or Cabirique, would have planted a sacred grove there.

which only initiates could enter. The Celeans and the
The Phliasians also celebrated the mysteries of Ceres, but the pre-
The Phaeneates had been among all the islands for only four years.
fully embraced the mysteries of Eleusinian Ceres; the
The Argives revered Hermione as earthly Ceres; everything happened
in the temple in a rather mysterious way so that the
Only priestesses were instructed in this matter; in Samothrace, the
Cabiric mysteries were celebrated in honor of four
Deities: Ceres, Proserpine, Pluto and Mercury (2).
“But whatever the ceremonies, let the initiates give themselves over”

to dances, to songs, let them hold magnificent trials
Let them throw down, like the Argives, burning torches
in a deep pit, everywhere we find the same myth
of a god who died and rose again, which will be perpetuated in Christianity
nism; everywhere another is linked to the establishment of the mysteries
an unforgettable memory, and the Grees never forgot that the e-
that these institutions dated back to that of their civilization, that they
owed them the most precious goods of social life and of
liberation from barbarism (5).
To make their lessons more enjoyable, Orpheus and the others

(1) Herodotus,

(2) The names of the four Cabiric deities are Azxieros, Axiochersa, Axiochersus
and Casmillus; Apollonius of Rhodes asserts that they were Ceres, Proserpine, and Pluto.
ct Mercury.

(3) Dupuis, Origin of Cults, 1. H, p. 6.

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The initiators adopted the symbols, limiting the influence of the Indians.

The wise men of Greece, in ancient times, wrapped their
enigmatic farm thoughts, and did not state them openly
ly (1). Religious poetry at that time was full of concision and
by force: these were the harsh accents of a sacred cantor laying down his name.
in a transparent image a profound word which com-
commands memory, will, and disdains vain pursuits
seductions by which a poet enamored of beauty captivates the imagination
nation of peoples (2).
Orpheus had been great but simple in his mythology;
Homer invents a new heaven, and, at the sight of this brilliant

Olympus, Greece somewhat forgets the sublime lessons it

received from the first initiator and the priests of the East. The
beliefs, poetry, sculpture are all governed by this model which has become
national; every other light pales before its own. The anthems
ancient sounds, however, continue to resonate in the mountains of the
Thrace and Phrygia; the cult of Syria and Phoenicia
It continues to prevail in the Greek cities, but the people do not
understands more well the meaning attached to these divine songs and the
The secret of these august ceremonies. Daedalus awakened from their long
rest from the old idols of Egypt; sensible, human action,
purely external, it replaces contemplation; the background and the
senses are sacrificed to the pleasures of imagination and taste, to the
beauty of forms (3).
As in Egypt, during the days of madness which we have recounted
The painting, the prayer degenerates and seems superstitious to the crowd
The power to compel, to bind the gods. The secret doctrine
remained uninvolved in this error; from a political standpoint, his thought
never ceased to dominate: at the same time as the genius of Homer
prevailed, subdued imaginations, seized the minds of
Greeks and chained their religion in its bonds, the ancients
Families of kings were disappearing from the soil of Greece; they were dying out-
gradually gave way, or yielded to republican constitutions
caines who opened up a vast career in public life. Alongside

(1) Pausanias.
(2) Creuzer, History of Religions.
(5) Ibid.,

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From the feeling of beauty arose the feeling of freedom; and from
this noble alliance, sealed by both civil and religious institutions
religious, resulted in the most decisive, the most original character, the
the most poetic and the greatest (1).

Theseus is credited with establishing the great festival of
Pauathenes and that of the branches in honor of Bacchus;
but the tradition preserved about this initiated prince has quite another
importance. After these foundations, Theseus united into a single body
political all the inhabitants of Attica, scattered under the empire of
petty chiefs and petty tyrants waging war among themselves;
tried to raise the soul of the people by passing through his hands
the authority, by proclaiming the sovereignty of the people (2). Theseus
traveled through the towns, visited families to get them to accept

the new form of government; ordinary individuals and
the poor accepted eagerly; he found resistance

In rebuke to the richest and most powerful, they gave in
However, following his example, he then abdicated and relinquished his authority.
royal court with which he was invested (5), established democracy (4) by don-

giving to the government liberty, equality, fraternity for

bases, thought only of regulating and policing the republic, called for
foreigners; granted them the same rights as others
citizens, and finally reserved for himself only the stewardship of the father ct
the maintenance of laws.

The Eleusinian Mysteries had two levels: the lesser ones...
were in reality the preparation and purification of neophytes,
The great mysteries were the initiation. The institution of the little ones
mysteries, or rather the origin attributed to it, was itself a
symbol. Hercules, having received from Euristheus the order to drive out Cerberus
of hell, but unable to be admitted because he
He was not initiated, went to Eumolpus, and begged him to give him

the initiation; the law forbade it, Hercules being a foreigner; Eumolpus
However, he did not dare refuse it, for he was a friend of the Athenians and
had rendered them some services; to reconcile everything, Pylius

(1) Creuzer, History of Religions.
(2, Isocrates, Encomium of Helen.

(3) Id, id.

(4) Pausanias, Description of Attica.

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adopted the hero, created the little mysteries for him, and there he was
admitted (1).

The little mysteries were celebrated in Agra and on the banks of
The Tissue, in a small temple; the great mysteries, on the contrary,
in a vast temple, and only at Eleusis. The initiation had
it took place during the night; it was amidst singing and dancing, then
that fear and astonishment were at their peak, that suddenly
The light shone brightly. The initiates were crowned with myrtle.
and wearing a jacket which later served to identify them,
and that they should never leave, except when she was torn to shreds,
fallen to pieces (2). The ceremonies lasted several days,
and the fourth took place the procession of Calathus, which was
led on a chariot drawn by oxen, and that the women follow-
they went about carrying baskets decorated with red ribbons and
of a particular shape.

Purity of morals was a condition of initiation, and the
Even unintentional murders were excluded. The secret was
then viewed as so necessary that the death penalty

was pronounced not only against those who revealed the

mysteries, but also against those who listened, who received
this revelation. The initiation was given for a long time free of charge.
to those who were deemed worthy and who had undergone suitable treatment
The preparatory tests. Aristogiton, the first, established
the obligation to pay for initiation (5). | |

This new condition had the most unfortunate consequences. Nothing
The magnitude of the goal was undoubtedly unchanged, but an element-

The dissolving agent was introduced; its fatal action was about to be felt.
and was bound to bring about sad results. It was a poisonous seed-
a plant destined to bear poisonous fruit later on. Let us
one can indeed imagine what must have happened then: from the moment that
Initiation was taxed; those who could not pay it...
were naturally excluded, and the association was deprived of men.
who could have been worthy apostles. From the day when virtue, the

(1) Meursius, Eleusinia, Various scholiasts of Homer and Aristophauc.
(2) Id., id. Id., id.
6) dl, id.

patriotism, attachment to moral and political principles of
the Greek Masonic union, ceased to be the only conditions
from the reception of the neophyte, that the payment of a certain
a sum of money became mandatory, who could answer that
Wouldn't the accessory be considered the main one? By...
By generating income, the initiation would also create expenses
that it would be necessary to cover, and therefore was it not to be feared that
Initiation, far from being a reward, is a mode of propagation
of the generous ideas that had created it, was now nothing more than a means
to mint coins?

This innovation, moreover, clashed with ideas of equality, and, if it
it did not destroy them, but it altered them, since it left in
outside, an entire class of men deprived them of the benefit that
initiation was supposed to bring them; the circle of those on whom his
The influence that could be exerted was restricted; she lost part
of its influence on society and diminished the strength of its followers
by imposing an unusual condition on their receipt. It is noteworthy-
that many men driven by an idea, all ready to
to make the sacrifices that his triumph demands, or only that his
expansion order, however do not always want to buy
the right to devote themselves to her. Sometimes that is for them a
It's a question of dignity; it's an assessment that can be made
to disagree, but who nonetheless exercises it very often
a powerful influence, and one that deserves reflection, because of this
even though she had to remove people whom society had
counted with pride in her bosom.

This new condition was to act in yet another way
method: by making the novice pay for his certification, by
requiring a purely material sacrifice, the body seemed to take
the moral commitment to provide him in turn with a material benefit
riel; from then on, great ideas were stifled or could
The being, the original purpose, was veiled, and, in place of the general spirit,
universal, of the great association, the personality threatened to

to predominate and direct the actions of all.

Aristogiton's innovation has been, throughout the centuries
by masonry, abandoned and resumed several times, following
the circumstances; but it should be noted that it was not the rule

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common only in times of decadence. It is accepted today-
today, if not in an absolute way, at least in a way
general, and the attacks to which it has often been subjected in the
The lodges bear sufficient witness to the ideas that are attached to them.

In the early days of the institution of the mysteries in Greece, and
under the influence of colonies from the East, the priests for-
some colleges are trying to revive it on another
the customs of Ethiopia and Egypt; but the spirit of
The inhabitants were ill-suited to this constitution of the priesthood.
The priests, scattered and isolated, exerted only a mediocre influence on
the people; some priestesses were married, but their
jobs were not hereditary. Kings and chiefs
armies were invested with priestly functions, and assembled-
thus held in their hands both spiritual and temporal powers
rel. The same system was followed when the republic was established;
Furthermore, the elective element penetrated the temple of the divinity
national, and the chief magistrate of Athens, the archon-king, received
of the people the sacred mission that was previously fulfilled by
monarchs; he was in charge of the mysteries, ensuring their observance
tion of religious laws, and, after the celebration of the festivals, convo-
quait the sacred senate in the Eleusinium, where it dealt with offenses
committed against religion during this celebration.

But this archon, although his functions were higher,
was subject to the common rule, a guarantee for citizens against
any ambitious thought; chosen by lot from among his colleagues,
He only held the religious magistracy for one year. What-
which families had, it is believed, preserved from the times

primitives had certain rights and privileges; however, all
seems to indicate that, even in this case, priestly jobs
were not given to them for life (1).

The various aggregations of citizens that made up the empire
Greeks had different religious institutions, depending on the
localities, and everywhere in general, priests exercised functions
only temporary. Their nature did not exclude them from
civil offices and positions; far from it, they are magistrates.

(1) Creuzer, History of Religions.

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freely elected by the people, undergoing an examination which must
to establish their knowledge and morality, becoming citizens again when the
the duration of their mission is complete, or rather, it continues to be
citizens, when going up to the altar, not forming a special body,
lacking any particular organization, unable to steer
by a caste mentality. The Buddha's thought is applied in

its fullness, and later the first Christians will borrow
The Greeks had the wise custom of electing their bishops.

However, the priest-magistrates of Athens can be criticized
to have established a tribunal charged with prosecuting what was called
the crimes of impiety, and one understands to what deplorable abuses
The existence of such a tribunal could give rise to... Happy-
his mission was limited to giving instructions against
the accused; the senate and the people pronounced, as follows
results from the trial brought against Alcibrade and his friends who had played
the Eleusinian ceremonies in an orgy.

The great men of Greece paid a splendid tribute
both to the philosophy taught in the Masonic association,

From the earliest antiquity, says Pausanias, who was initiated, and who
often stops in the middle of his stories, admitting that he doesn't have the
The Greeks, having the right to say more, considered the mysteries
of Eleusis as the most suitable place to carry the men
my to piety (1).

Aristotle regards them as the most precious of institutions
religious, and notes that they were called the mysteries par excellence-
lence; the temple of Eleusis was, in the eyes of the Greeks, the sanctuary
of all the earth.

Isocrates revealed the thought of the immortality of the soul which was there professed: those who have the good fortune to be admitted to the mysteries carry away in dying sweet hopes for eternity (2).

Aristides transforms this hope into a certainty: The mysteries, he said, they not only provide us with consolation in life present, means of freeing ourselves from the burden of our ills,

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(1) Pausanias, Description of Phocis.
(2) Isocratic, Pancyyrics.

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but also the precious advantage of passing after death to a state happier.

Long before them, Homer had said: Ceres entrusts Triptolemus, to Polyxena, to Dorle, the sacred mysteries that it is not permitted nor to to penetrate, nor to reveal; the fear of the gods must restrain our voice. Happy is he among mortals who witnessed these mysteries! But he who is not initiated, who does not take part in the rites

sacred, will not enjoy such a beautiful destiny, even after his
death (1).

Plato lived in the union of politics and philosophy
the only remedy for the ills that plagued the states, as well as for those
of all humankind (2). This thought was that of the societies
secrets that the Greek philosopher merely reproduced, that
who had led the Egyptian priests; the initiates into the mysteries
in Greece they adopted it as a principle, but implemented it
in a more complete manner, and raised from that moment a
one of the most serious and important questions in order
policy.

Moses, for his part, applied himself to the government of his nation
the principles drawn from the temple, along with Orpheus
civilized the Pelasgians, and this moment must be marked in history.
history of humanity as one of its great epochs; it is a
era of intellectual and political emancipation. Of these two men-
my so different from each other, and yet which work together
same goal, as if obeying a mysterious decree from the Provi-
one adorns himself with the charms of poetry; the lyre is his secret.
Tre, the beautiful ideal sound; the charm of his voice attracts, then his speech
captive, and he addresses the intelligence that had lain dormant until-
there, and which he seems to be causing to blossom among the barbarians of whom he is-
Louré; it is a true creation of the mind.

Moses, on the contrary, presents himself as the liberator of a
a people enslaved and enraged by degrading captivity, of virtue

(1) Homer in Hymn to Ceres,
(2) Plato, Republic, Book V.

which he doubts, and which he believes useful to frighten. A poet too, but
A poet as grand as the desert, as harsh as its mountains
As severe as the destinies of his people, he always has the threat
on his lips. He hardly ever speaks of love, and when he does, it is of God's love.
only; no sweet accents, nothing to touch the heart, everything
it speaks to the mind, and if it captures the imagination, it is through
Terrible images.

We saw, in the first chapter of this work, the
Freemasonry, after having proclaimed the existence of a God
unique, architect of worlds, immediately report his pen-
directed towards man, dedicated to his moral and material improvement
rielle his constant efforts, demanding laws for him in
in harmony with the grandeur of its mission; this trend will

unfailingly followed by the leader of the Hebrews. For him, life
is not a punishment, but a goal; the existence of peoples on
The earth is not the punishment for a fault, for a fall, it is a
a nobler, more worthy destination; they must subdue the land
and reign there (1). He gives the law, and the precepts which he will subject
All of this primitive idea will stem from the nation's sanction.

Valmiki had made men equal at the moment of creation.
Manu, the first legislator of inequality of conditions, the
the first representative of the patrician element, distributes them in
Castes by having them born successively from the head, the arm, the
the thigh, from the foot of his god (2). Moses clearly returns to
Valmiki's principles, and, so that error cannot occur
To reproduce, Jehovah creates only one man. Why the race
Did humanity emerge from a single man and not from several?
Jewish doctors ask. If man was created unique,
they reply, it is in the future interest of general peace, and in order to
that no one can say to another: I am of a nobler race than
you (3). 11 It was impossible to pose the thought more radically
of equality proclaimed by the first initiates.

This line of thought will be pursued in its application to legislation:

(1) Salvador, Jesus Christ and his doctrine, 1. 1, p. 71,
(2) See our second chapter.
(3) Mischna, De Synedriis, t. IV, chap. IV.

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This establishes, in effect, as superior to any person,
to every class, to every public authority, a moral being, always

present, from which all individualities emanate, in which

all are absorbed, THE PEOPLE (1).

The law is one, equal for all. Oh, aggregation! You will only have one
same law, same right, same regulation, same justice

tice, for nationals and for foreigners residing among them,
affiliated or not. You and he will be equal before your God, and you
You shall love him as yourselves; for you too were strangers
in Egypt, and I, Jehovah, am your Elohim (2).

No one will have the right to change the law at will, according to their whim.
according to his personal views; made by the nation's delegates,
It is mandatory for everyone (3).

In all societies, whatever their form, there are magistrates
They must ensure the enforcement of laws, carry out the administration
administration of justice, tax collection, recruitment of
the army, in the census of citizens, finally fulfill the duties
that any gathering of men requires. Moses knew with what
Greed drives ambitious people to vie for public office, com-
how they were pressuring the people who had no participation in
their nomination, nor influence in their choice; they had seen them
much more eager to seek the favor of princes than to
to render good and prompt justice, he established the free provision of
charges; the people were sovereign, it belongs to them
as such the appointment of civil servants: "Take," he said,
"In your tribes, there are learned, prudent, and respected men,"
"I will put them in charge of you. You will appoint judges and..."
"Men of authority in all your tribes (4)."

We must provide these people with the means of subsistence, the

(1) Salvador, Jesus Christ and his doctrine, vol. 1, p. 77.

(2) © congregatio! statutum unum vobis et peregrino peregrinanti.…. Your sicut, sic peregrinus erit ad faciem Jehovah; lex una, judicium unum erit vobis et peregrino. If habitaverit advena in terrd vestrd et moratus fuerit inter vos, sit inter vos quusi indigena; and diligetis eum quasi vosmetipsos. Fuistis enim and your adrenaline on earth Ægypti. Ego Jehorvah Elohim tuus. (Vuicate)

(3) To Senatu ccreditur lex omni Israeli. Mischna, De Synedriis, chap. x.

(4) Deuteronomy.

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The Promised Land is divided in advance between the Hebrews and: the

foreigners who live among them, without any regard for their dignity,
of functions, of origin: "You will divide the land by lot by
»families and by tribes, so that one gives a more
"A large portion to those who are more numerous, and a
"less to those who will be fewer in number (1)." That is what
Moses wants; the prophet will later add: "In each tribe
"Where there is an angel, you shall give him his portion, God has..."
"said (2). p Fe. +

The Hebrews are free, but the ambitions that
will emerge, preventing the nation from falling asleep in indifference
which allows tyranny to take root and grow; Moses writes this
principle: "There is no people except where there is a law, and for

"To give birth to law, there must be a general will, an assembly-

"General information freely and clearly explained."

The Hebrews are equal: the earth is divided among all; the
Work is compulsory in Rome for everyone; everyone is required to work from the age of
twenty years.

Liberty and legality are therefore proclaimed; the Decalogue is a
code of brotherhood, and for the first time the three terms of the
Masonic mottos are clearly enshrined in the laws of a
a people whose leader drew his inspiration from among the initiates.

It is important, in order to ensure the preservation of these laws, as much as
This is humanly possible, to give them popular sanction-
laire: surrounded by seventy elders forming the provisional senate,
Moses appeared before the Hebrews and explained to them the words of
Jehovah, and the Hebrews, after having listened attentively,
They unanimously replied: We will execute them!

Immediately Moses wrote these laws in a book, then, having drawn up
at the foot of Mount Sinai, an altar made of twelve stones to represent
the twelve tribes, he took the book, read it again, and proclaimed it.
sea before all the people, word for word, and the people cried out:
We will obey this law (5)!

(1) Numbers.
(2) Ezekiel.
(3) Exodus.

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On only one point does Moses depart from Masonic precepts,
of the principle proclaimed by Buddha in the reform, in the revo-
the solution he implemented, adopted by Orpheus to whom it had been transmitted by
Egyptians; it seems that man can never free himself
completely of his earthly nature, that he must always pay
a tribute to humanity, as a token of its weakness. In its struggle
Buddha had directly attacked the caste system, all of a-
on the edge, the most influential of all because of her intelligence, the most
powerful in the moral order, and he had achieved a true con-
quest by making the priesthood accessible to all; there was no longer
of intermediary between man and God, and, if all were equal
before the divinity, how much more should they be before the
princes, before the law.

What are we talking about regarding the priestly class of Egypt! The initiation
He comes to break down all barriers; the god chooses his priests from among all
the followers; he does more, foreseeing, across future centuries,
what will the royalty of the future be like, he distributes to the neophytes the
various degrees of affiliation, the various functions of the sanctuary,
because of their level of intelligence.

Moses, in this respect, took a step backward by consecrating
especially to the worship of the tribe of Levi, by endowing it with the privilege
priestly to the exclusion of others. In vain, to mitigate the
danger of a disposition out of harmony with the rest of its
code, he subjected the priests to the common law; in vain he wished
that their leader was appointed by the senate and confirmed by the people:
a powerless palliative to a fatal return to the castes of Manu, of a
an aberration that had the saddest results!

The desire to preserve in all its purity, in all its
integrity, religious unity, by placing it under the protection of a
can the legislator justify this tribe being scattered throughout the others?
Hebrew of this derogation from one of the most important principles
of initiation? If the lighthearted nature of this people, which was not
still regenerated, which the memories of Egypt carried away
still worshipping idols, inspired serious fears and
legitimate to Moses, the preventive measure he adopted was unsuccessful;
Events proved him wrong; the masses did not
were neither more faithful to Jehovah, nor more devoted to worship

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preserved by a privileged tribe; they were seen wandering from one altar to another. the other, denying what they had adored, adoring what they had denied, and the institution of Levi was nothing but an unfortunate deviation from Buddhist reform.

Once again, the insiders voiced a protest. powerful, and the men who, since Moses, held the first rank among the Hebrews, their public orators, called prophets Your people often speak out against the creation of a priestly caste. on which they cast the most serious accusations, they call the most terrible anathemas; Jeremiah himself, although he appeared attached to this favored tribe, he voiced his complaints against the Levites (1), and all those resounding voices that thunder over Israel sufficiently demonstrate how many men rejected the character exclusive rights granted to a family and they asserted the principle established by Buddha.

This is the only exception to which he can be reproached; the Egyptian initiates rejected the dogma of fatalism accepted by the ignorant masses, who in this way he shackles his freedom, his initiative, and denies his responsibility; Hebrew also rejects it.

With Moses, the symbol of the struggling light appears once again. against darkness, as he appears on another earth with Orpheus; thus, Jehovah reveals himself for the first time to the pastor of Jethro's flock in a burning bush that burns and does not It does not consume (2). When the fugitive captives take up arms from land of Egypt (3), the Lord goes before them, during the night, in a pillar of fire, so that they do not stop; it is still at amidst the lightning of Sinai, he gives the law to his people.

We have seen, we have understood Moses' political thought; also for a long time it will prevail, that the Hebrew republic will be able to maintain itself, the people of Israel will resist the enemies who they surround it on all sides and besiege the ramparts of its cities; He will retain his nationality amidst the attacks that... threaten a new form of slavery. But division will arise; the

(1) Jeremiah, chapter 1, XIX, etc.
(2) Exodus, chapter II.
(5) Ibid., chap. XIII.

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ambitious people will demand a king, which Samuel will reluctantly give them;

Soon Solomon's son will refuse to listen to just complaints
of the nation; this will divide into two kingdoms, it will have
two capitals, two kings; a portion of the people trampled underfoot
National unity is at their feet, while the other crowd is focused on religious unity.
Both succumbed to wars with their neighbors; the
The people of Israel are transported out of their homeland, into captivity.
Babylon begins; it will have only a passing independence.
conquered in a desperate struggle, until finally he
is swept away in the irresistible torrent of the Roman Empire! Thus,
Three phases mark its existence: under the government
Under a democratic state, it is powerful; under a king, it is oppressed; under
Two kings, he is enslaved.

In the early days following the Exodus from Egypt, we
We find few traces of particular societies among the Hebrews;
One can barely glimpse a distant glimmer, shining along a path,
and indicating the school of the Essenes. What would have been the action of the
societies when the secret doctrine had become general law
had become the basis of the national code? Joint efforts
should have aimed to preserve it, and for that there was no need
of symbols, because religious thought had become something else entirely.
more lucid than in Egypt and Greece. Moreover, the people all
whole, by receiving and swearing to his law, had received initiation; so much
that he will be faithful to the sworn oath, that he will obey the pact made between him
And Moses, in the name of the creator of the worlds, no underground temple
will not open, no incense will rise secretly to the throne of
God, the word will not veil its brilliance between the walls of a
In the narrow enclosure, the sacrifice will take place in broad daylight, the voices of al
A people will sing the sacred hymn at the foot and on the slopes
from a mountain that will serve as an altar. But when this people has
He forgot his god, when he had married the daughters of the vain nations-
cues and adopted their idols, when kings have replaced the
democratic magistrates and that Solomon will have built a temple
to the Most High, who had the whole land as his temple, we
we will see the emergence of powerful societies that will restart the
struggle in the name of independence and in the name of ideas.

But before developing their constitutions, the thought that...

serving as a guide, let's pause for a moment to consider the construction of the
Solomon's Temple, the general date adopted by Freemasonry
modern, which borrowed its second grade, and gave to
hero of Egyptian myth, origin of the third grade, the name of
one of the builders of this temple.

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CHAPTER SIX.

Temple of Solomon; new date for Freemasonry. — The Jewish temple is the temple of initiati
Tiation; it resembles that of the sun — The seven branches of the candelabrum. — The twelv
drinking from the brazen sea. — The two columns. — Steps of the temple; grade of com-
Companion. — Myth of Hiram; Master's degree. — The primitive symbol of Osiris, of Eleusini
is complemented by Hiram. In addition to its great significance in the struggle of light a
darkness, it represented marriage in Egypt, family in Greece, it will represent in Judea
The association, and thus encompass a magnificent trinity. — Guilds. — Secret societies.
of the Hebrews. — Mysteries among the Romans. — Christianity; he proclaims the thought of
secret.

around the 9th century BC
Christian, a little less than
five hundred years after the release
of Egypt, and fifty before
the era in which we place
generally the birth of Homer, while
Orpheus' institutions had not yet
me. a. were modified by the proclamation of new gods,
Solomon arrived amidst the inflamed civil wars
a. parses brothers, on the throne of David, and was preparing to
enhance the brilliance of initiation through the building of
© famous temple to which he gave his name. In the centuries-
In previous times, the Hebrew people had not distinguished themselves by their
Ÿ& magnificence, neither by its riches, nor by manifesta-
artistic tions. Inevitably brought back by his situation
particularly special, due to the battles in which he was constantly engaged.
On the positive side of life, he seemed trapped in an intellectual sphere.
a rather narrow readership, and, with the exception of its literature, religious
and political at the same time, the arts of the imagination had cast upon him
little brilliance. David transformed it, and under Solomon its conquests
of this kind had been quick and large.

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If we refer to the descriptions of the temple and the ornaments–

the details that adorned it, what immense proportions, what
splendor, what sumptuous extravagance in the construction of the
House of Jehovah! Should we believe in this army of seventy?
a thousand workers responsible for transporting materials, to the four-
twenty thousand carpenters busy cutting timber, at thirty
a thousand masons who laid the stones, hewn from afar and brought
on carts, to those golden rings holding the curtain laden with
embroideries that concealed the tabernacle, to those heavy candlesticks, those
hanging lamps, these finely carved censers, these elegant bowls,
these basins, all carved from gold; these doors rolling on
golden hinges, to these palm fronds, these blooming flowers, these grand figures
of cherubs, all things carved in the cedars that reve-
were the walls covered and also covered with gold (1)?

What treasures would have sufficed for these fantastic creations? What
The spoils of vanquished nations should have been piled up! What taxes!
it would have been essential to levy a tax on the people, and that he had
The luxury bestowed upon the dwelling of his god was dearly paid for! Let us leave
these exaggerations of the Bible, its commentators, and perhaps
also to the vanity of national historians; the importance of the temple
is not for us in its richness, but in its foundation
even.

The Masonic origin of this temple is revealed in all its
parts; everything is borrowed from previous ages, from the mysteries
ancient; the magnificence of Thebes and Memphis will
reproduced in Judea, to the glory of the Great Architect of the Universe.
Everything in the construction of this temple relates to the system
of the world, represents its order and harmony, offers the
Pictures. The sun, the moon, the planets, the zodiac, the various
elements, and finally time itself, in which everything moves, have their
emblems displayed for the nation to see, this great initiate.
The temple, in its details, resembles the temple of the sun; the
The seven branches of the candelabra represent the seven planets, on the
the very arrangement of which is regulated that of the branches (2);

(4) Kings, book 1, chapter VI, chapter 11. Joseph, History of the Jews.
(2, Clement of Alexandria.

the twelve bulls drinking from the brazen sea, and lined up
three at a time, so as to form four groups that watch
The four cardinal points are the emblem of the twelve months and of the
four seasons composing the unchanging year of which this bronze is
the image. At the four sides of this base formed by the groups
The four figures of the zodiac are sculpted, which fix the four
points of the firmament: a lion, an ox, a man and a wolf
tower. The two large cherub figures are the emblems

of the two hemispheres, and their wings testify to the speed
with which time flies away, circulating in the zodiac (1).

Pontifical ornaments worn by priests in the
grand ceremonies, one representing the earth, the other the sky, of which
he borrowed the shade; the most important of all, at least
which has most exercised the imagination of writers, the rational (2) is
laden with precious stones, representing the heavenly Jerusalem,
are the symbol of diffuse light in the zodiac, the same
stones which elsewhere adorn the statue of Isis (3).

The lineage is obvious; it is the temple of Finttiation that
Solomon had it erected, as it was also the monument
of political centralization.

Through a singular chain of events, the physical structure was to
to experience the strangest vicissitudes and disappear from the ground,
while the intellectual edifice, which was linked to the first, which
borrowing a new date from him, was instead going to strengthen itself.

The Temple in Jerusalem was indeed alternately filled and abandoned
given by the fickle crowd of Hebrews; a king of Egypt
plundered; a king of Israel found that the example deserved to be followed and
Pimita; another closed the doors and called other dicux on
other altars. Hezekiah restored its splendor for a time, but
His son Manasseh broke down the tabernacle of Jehovah. Then, after
After four centuries of existence and varying fortunes, it collapses in

(1) Philo and Clement of Alexandria.

(2) The rational is a square piece of cloth with which the Jewish priest adorns himself ir
ceremonies. Each of the twelve precious stones that were set there bore
engraved the name of one of the twelve tribes of Israel. Those who appreciate the marvelou
the gift of pronouncing oracles, of casting flames.

(5) Dupuis, Origin of Cults.

the fire started by the Babylonian army. Rebuilt after the cap-
activity, having become both temple and fortress, it was overthrown by
razed to the ground on August 10, 71 AD by the army of
Titus. On its ruins other sanctuaries were built, including a tower at
tower churches and mosques, depending on which dominates in Jerusalem
fortune of the East or that of the West.

Let us not seek to determine the number of workers employed in
the construction of the temple, that could not have any in-
interest neither in Freemasonry nor in science; this number

was considerable, judging by the proportions of the building.
and these workers would gather, according to their type of work, to
to receive their salary, near the two columns placed one at
one to the north, the other to the south, that is to say, to the right and left of the doo
main one of the temple. The one on the right was named Jakin, the one on the
left Boaz (1), or Booz; which became a symbol that has been perpetuated-
killed, they are now reproduced at the door of every temple.
elements of modern Freemasonry.

Not all the workers were Hebrews, a large number
had come from Tyre, affiliated with the mysteries that for a long time
had entered their homeland as a result of frequent reports
established between her and Egypt; already, united in association, they
had erected other temples, and they offered the first example
of these large workers' corporations that we will find
in the Middle Ages, doing identical work, and which will come
down to us, without too much alteration.

In the construction of the temple, they were necessarily separated
in groups, according to the nature of the work, divided into carpentry
third parties, stonecutters, masons, these various subdivided groups
themselves as apprentices, journeymen, masters, and they had
to recognize signs and words which, according to opinion
In general, they are still the same among us.

For the first time we glimpse the origin of the second
grade of current Freemasonry, which until this time
had slipped away from view. According to the tradition of the symbol, the
companions could not enter the interior of the sanctuary,

(D) Kings, Book I,

reserved for masters, and it is for the construction of the five degrees
exteriors of the temple to which their 'grade' is attached today.
Each of the tools and materials they used received a
meaning, and those stages they necessarily had to pass through
to reach the peristyle became an allegory.

The raw materials are scattered in front of the companions, and for
To work them, they are given the chisel, the mallet, the trowel, the
ruler, lever, square and compass; chisel and mallet which
they cut, the trowel that cements, the ruler that directs, the lever that
lifts the set square and compass which determine the proportions,
the square that levels all the parts; with the help of these instruments,
They obtain the cubic stone from the rough stone, and they build-
feel the steps of the temple.

The first is called inreLuiGence, the second pnorrure, the third-
sixth COURAGE, the fourth PprupENcE, the fifth Awour De
HUMANITY. Through this gradation, the companions will ascend until-
than to the two columns Jakin and Booz.

But here we must leave the realm of material ideas and rise above them.
higher up in a more fertile and expansive region. The ordeal
The journeyman's initiation is the second rite that the initiate must undergo before...
enter the temple where he will be taught the great myth
of Hiram, that is to say the thought of initiation; the first condition-
tion is intelligence, because Freemasonry does not want
blind soldiers, who march when they are told: March!
who strike if you tell them: Strike! All his followers have a
mission to be accomplished, but they must understand it and they
They should know for sure whether they want to dedicate themselves to it. It's not fanatic
What we seek to develop in them is a sense of duty.
based on reason.

The second requirement is integrity. No detours.
born, no acts that conscience can condemn; the goal is
Noble and great, one must walk towards him without ulterior motives.
nobly and grandly. No capitulations with the cons-
Cince, no mental restrictions; be fair, be
rights, or don't go any further: Freemasonry doesn't want
of triumphs bought by illicit means. Uprightness in the
Private life, integrity in public life, that must be the rule.

invariable for the initiate on all occasions, in all the
circumstances.

The third condition is courage; why would anyone conceal-
We warn the followers of the dangers they may face, the hatreds they
will raise the issue of persecution that may have to be faced?
In the struggle, always fierce, sometimes bloody, that they will have to
To support them, courage is essential; they will leave enough of
martyrs on the road.

Prudence is the fourth condition that was imposed on them; if
Courage is always necessary, but prudence is no less so.
Because, if one has the right to gamble with one's rest, one's fortune, one's life,
One cannot, without being guilty, compromise peace and quiet.
fortune, the lives of his brothers. Freemasonry does not want
of boasting, of useless or vain displays; she has
need for that thoughtful courage that always goes to the intended goal, but
who doesn't rush headlong into crazy ventures. Sow
nurture the idea, always, tirelessly; when the time is right
Come, rise up to make her triumph; but do not sound the bells of
The trumpet before its time!

The fifth required condition of a companion is love of
humanity; this is not the beginning of the edifice, it is the
the last of the five symbolic degrees he must build. Love of
Humanity! It is indeed to humanity that everything must ultimately lead. Back
Selfishness sets aside personality thoughts! The Freemason
must bring everything back to the general interest. He was told this during his
initiation, when he saw the swords glimmering, that he must be...
days quick to rush to the aid of his brothers, as he
would always find them. Ready to defend him in peril; they would find him
learns here that every individual feeling must be absorbed into
love for humanity, that the happiness of humanity is the goal
constant efforts of the Freemason.

He will finally touch the temple columns, but 1] still has to
build the paving that will cover the space between them and the last
degree; this pavement is a mosaic made of small cubes and
cement, and this aggregation, which becomes unalterable, which will defy
the ravages of time, which will withstand the centuries, teach him that
Union alone will give it duration. He arrived between the two

columns, Jakin which means Strength, Booz which means the srasiLiré.
It is upon them that the pediment of the immaterial temple rests that the
A Freemason must strive to build, and he will not complete, if he does not contribute
His work demonstrates intelligence, integrity, courage, and prudence.
and love for humanity.

Such is the symbol of the companion; it will be completed in the
temple, when, his trials completed, he will be able to enter it and
to witness the bloody drama of Hiram.

Osiris, murdered by Typhon and his conspirators, was found by Isis.
then brought back to life, he was, in Egypt, the hero of initiation; he
She was replaced in the Greek mysteries by Ceres; the hero will
change the name once again; the myth will get closer to the
primary tradition which cannot be ignored in its transformation
information, but it will be much greater; it is the social drama which,
for the first time, will unfold clearly. This modification-
tion of mysterious thought, or rather this complement of the
thought which until now could not be fully understood under the
veils with which the initiated writers surrounded him, perhaps officiates
the most powerful interest that initiation has yet presented.

Solomon had asked Hiram, king of Tyre, who had been the friend
from his father, wood from Lebanon to build the temple, and he had
said: Send me now some man who understands
to work in gold, silver, bronze, iron, scarlet,
crimson and purple, and who knows how to engrave, so that he may be with

the expert men whom I have with me in Judea and Jerusalem (1).
The king sent him a skilled man bearing the same name as
he, who built with Solomon the house of Jehovah (2).

The architect who directed the works was therefore Hiram, according to
Some, Adonhiram according to others (3). He drew the designs, followed

(1) Chronicles, book U, chapter II.

(2) Id., id., chap. and IV. Kings, book. I, chap. VII.

(3) The details given in the first book of Kings and in the second of
Chronicles do indeed seem to imply that the director of works at the temple of
Solomon was Hiram; the name Adonhiram is also found in the Bible.
as an officer in the conscription of the thirty thousand workers that Solomon raised from
(Book 1, Chapter Y.)

Men who wanted to divert Freemasonry from its path, to occupy it with
These trivialities, intended to deceive her about her goal, have sparked lively discussior

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the execution of the plans, imprinted order and activity everywhere, made
to cut wood, stone, gold, silver, bronze, iron,
ensured that the workers were paid regularly, had
For them, the care of a father was essential, and they were loved by him. However, three
bad companions, jealous of both his talent and his
authority, convinced, like all proud ignoramuses, that
their science equaled his, aspiring to replace him in the
management of the workshops, to share the power he wielded,
formed a plan to wrest from him the master's word, that is to say-
to say the secret word by which the masters recognized each other
them, as if the password provided the missing knowledge, and
and then assassinate him.

One day they positioned themselves at the three gates of the temple and waited-
rent the passage of Hiram; the master appeared at the eastern gate;
One of the assassins asked him for his master's word, and, on his
Refusal, he struck him with his mallet; Hiram fled, pursued by
the assassin, towards the south gate, where a second companion
knocked again; he was still able to reach the door of the west-
tooth, where the first two followed him, and where the third companion-
Gnon laid him at his feet with a blow to the head from his mallet.
Three assassins then jumped on him and covered his face.
veiled in black, they carried him far away during the night, the neck-
they fell into a ditch, covered it with dead leaves, and planted-

they planted an acacia branch on the edge of this pit, in order to
to recognize the location and to know if the body would be discovered.

The next day, the workers waited in vain for their master.
Then, filled with worry, they searched for him, and, unable to find him
to find, began to run in all directions, calling and crying, and
The assassins, combining hypocrisy with crime, mixed their
tears and their cries mingled with the cries and tears of the crowd.
The workers, increasingly saddened, then designated nine of them

to know if the architect of the temple, the master of the works, was named Hiram o1:
Adonhiram; there is no kind of effort that has not been made to divide the workshops on th
Not an important point, the myth is accepted everywhere, and therefore it is at least
It is childish to argue over two more or fewer syllables in the name of the symbolic hero.
sensible people understand us too well for us to have
We need not elaborate further on this subject.

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They wanted to continue the research, but the frosts, the PAues,
The darkness halted their steps.

However, the three bad companions had shown up
to succeed the master in the conduct of the works; rejected
Some, welcomed by others, had created disorder
to replace the activity everywhere. However, most of the workers
had not lost all hope; since Hiram was no longer at
their heads, his absence had left such a great void, the lack of a
skillful management had led to so many mistakes and errors that they
understood that the master was one of those intelligences destined
to lead men, and whose greatness, elevation, are
They appreciated them especially when they missed them. They felt, at
amidst the chaos, they no longer had a guide, no flame-
beautiful; in the exaltation of despair, Hiram appeared to them
spirit as a superior being, and they began to shout: There is not
not dead, he is the god of light and truth, and he cannot
not to die! The nine delegated companions actively continued-
their search; they arrived in a deserted and secluded place;
the acacia branch, that branch of the initiates, attracted their gaze;
One of them reached for it, and it bowed under the pressure; he
They lifted it out of the ground; they then realized that it had no
roots, an involuntary shiver ran through their limbs,
ct, driven by a sad premonition, they cried out: It is there

that it must be!

They trembled as they parted the dead leaves, uncovered
Hiram remained motionless and made a gesture of terror... One
one of them, however, tried to lift him, and, as the arm he
had seized it, it was slipping from his hands; in his confusion, he believed that he
detached itself from the body, and cried out: M... B...! The flesh is leaving the bones!

The companions' premonition had not deceived them:
Hiram, stunned by the blows he had received, had fallen bloody
glant, but he was not dead; rest had healed his wounds.
He stood up and said to his companions: Do not weep anymore, you have me
found... and his face became radiant like the sun. He
He went towards the temple, where all the workers recognized him,
greeted him with cheers, crowned him with flowers, burned
They sold perfumes and swore never to have another guide.

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The master, in turn, promised to complete the sanctuary with them.
of Jehovah, the Great Architect of the universe, and the workers
they clapped their hands.

Such is the Hebrew myth in its grandeur, imbued with
of touching simplicity. By referring back to the origin of the mysteries-
res, one thinks one senses a ray of Indian and Persian poetry; one
recognizes that Master Hiram is the Egyptian Osiris, the Proserpine
Greek; we follow the symbol, always the same in its transformations
successive matations. The three bad companions who strike
Hiram, cover him with a veil, hide him from view under
The fallen leaves from the trees indicate the three winter months.
during which the sun moves away, like the nine companions
sent to search for him, who bring him back, and crown him with flowers,
represent the other months of the year. The work has been sustained.

The work begins again. It's always the same idea.
of the dead and resurrected god, of the struggle between darkness and the
light, of the sun that disappears only to return. The Hebrew myth does not
does not include the poetic details of the Egyptian myth, the grace
and the sentiment of that of Eleusis; it is severe and serious as
the people among whom it originates; but it contains a
A broader, more complete thought, a social thought that
manifested for the first time in the mysteries with a
Clarity, a precision previously unknown. It is a statement of
a revelation that can be heard between the columns of the temple of
Jerusalem, and whose echo will resound in future ages; it is a
flag raised over the immaterial temple of Freemasonry;
when, of all the immense riches amassed by Solomon
In the house of Jehovah, nothing will remain but a vague and
a distant memory, when even its ruins have disappeared.
swept away to dust by the feet of conquerors, we
we will rediscover, more fruitful than treasures, this thought always
vibrant; larger than pilasters, higher than pediments, this
flag still flying!

Let us explain this profound thought of the Hebrew symbol which is
became ours. In Egypt, when Osiris disappeared, imprisoned
In the tomb where Typhon threw him, Isis alone will ask again
to search for the husband abducted from his love. In Greece, when the king

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dark kingdoms led the enraptured Proserpine into the midst of
of her young playmates, Ceres is still alone in traversing
the spaces to find his daughter; although they proclaim it thus
One is the law of marriage, the other that of the family; they have not
However, both were isolated actions. It was already, we
As we have said, a great conquest was achieved over barbarism, which
double proclamation of the myth which had placed under the aegis of heaven
Marriage and family; but the scene will change, the horizon
to expand; civilization will take a new step, and it is to the
secret doctrine, to which Freemasonry it will still owe it.
Marriage and family rest on solid foundations; Moses has
proclaimed Island of Work as a general law, as an obligation
imposed on all men, and, this is the important point, the hero of
The symbol modified by insiders is a worker, a laborer;
A foreman, a man of intelligence and hard work.

What a conquest! What a rapid march towards social ideals!
Osiris was a warrior, a hero; Proserpine a goddess, daughter of
Jupiter, wife of Pluto. Away with the sword, away with these chariots!
Winged creatures flying on the clouds! Behind this intervening Mercury
To mislead Ceres! There's no longer any need to resort to those dynasties.
of princes and gods who reign over the world; Hiram is a
an artist, an architect, a metal founder, a dyer; he
Seriously, he draws, he works with gold, silver, bronze, iron; he makes
scarlet, crimson; in short, the common man, the ple-
Beia replaced the upper castes and Olympus itself.
What a transformation! What deeper thought could there be?
offered to the serious studies of the future! Glory be to you!
You, ancient mysteries, who produced it and cast it into the earth!
You, new mysteries, who have preserved it!

There is another, no less significant, meaning in the symbol.
important, no less fruitful, which will have in the future a
equal power, which opens a new path for humanity con-
damned at work. We saw the isolated action of the wife, of
The mother, tearfully searching for the hero she loves,
The other, the young girl, captivated by his tenderness; now comes the action.
simultaneous, general, of a workers' association who have
Having lost their leader, both their guide and their light, they strive

to find the one who led them. No more long-distance races.
where the woman ventures out alone with profound devotion, under
the aegis of his love! No more stopping by a fountain where the
The woman, though exhausted by fatigue, had lost none of her grace.
No more stays in royal palaces where one is given to travel
Having a child to raise! Now everything is simple, modest.
as befits working men. The first research-
The workers' efforts are unsuccessful; the association delegates nine of
its members to continue the work that matters to everyone, which
of interest to all initiates, and when the master was found, returned
to life, his first words” were these: “You had left me
"Alone, and the wicked struck me down (1)." Profound words which
seems to complete the symbol.

We are entering a new world, it is a sphere
completely different from those we had experienced up to that point
Let us now explore. Farewell to the poetic images, the
moving paintings of marital pain, of anxiety
Kindergarten! Social thinking has replaced feeling. How many
Young women had shed tears over Osiris's passion.
on the unfortunate Isis traversing the banks of the Nile, sounding the

reeds that cover them, demanding back the body of their possessions
beloved, removing the tree that had enveloped the grave where he rested
What tender interest did not inspire the unfortunate wife, when,
Transformed into a dove, she would flutter around this tree
which, having become a column, supported the palace's paneling! How many
tears again, as she gathered the scattered members of
the one she loved]

The wives pitied Isis, the mothers wept for the
torments of Ceres calling for her daughter, questioning the heavens, the
earth, waters, and the dark abysses of the kingdom of darkness!
How many, a few centuries later, will be moved by the fate of
Mary collapsed at the foot of the Calvary cross!

The Hebrew myth renounces all these means of charm,
to move; he is severe, and neglects to speak to the heart, so as not to

(1) Master's degree notebook.
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to appeal only to reason; the genius of Moses seems to be reflected in it, there
to relive.

We heard the astrological explanation of the symbol
of Hiram; ask modern Freemasons what they are in
In reality, the three bad companions who wanted to assassinate the
Master, they will answer you what they tell all initiates:
Hiram is the eternal reason from which justice and
freedom; the three companions are anorance, liar and
PanBirion; the nine companions who go in search of the master
These are the virtues, study, and science that serve and honor
humanity (1). |

Ambition drove the plot; lies struck first.
Ignorance cast a veil over the master's head; then all three
tried to train the workers, that is to say the men, and
All misfortunes came to afflict humanity. The lie denied the
the right of all to liberty, preached bad doctrines, made

laws, a false interpretation, sowed error in people's minds, the
trouble in relationships; ambition, relying on it, broke
This freedom, which he undermined, established the despotism from which were born the
misery, slavery, proscriptions, religious intolerance which
has shed so much blood, and ignorance, in turn, became its accomplice
ardent, armed with the sword, marching at his command, slaughtering those
that she pointed out to his blind fury; by turns he fell asleep in
a stupid indifference that she decorated with the name of tranquility
and rest; tranquility of death, rest of the grave!

We're skipping these details, because we too, like the
initiates who have dealt with the ancient mysteries, we do not believe
It's useful to write everything down. What we've said will suffice.
to understand that Freemasonry is a perpetual struggle
against ambition, lies, and ignorance; let no one be astonished
then the number of enemies she had to fight at all the
eras (2).

(4) Master's degree notebook.
(2) The various journeyman societies that exist in France trace back
their origin in the construction of Solomon's Temple; most of them, all
Perhaps, we don't know, they adopted the myth of Hiram, although they give themselves

With the exception of the Essenes, secret societies had
had had little influence until then; but after the division of the Hebrews
in two kingdoms, in the wars they waged against each other
or that they had to defend against neighboring nations, during the
Babylonian captivity, under the rule of various masters who
They fought over the land of Judea and took turns seizing it,
They gradually underwent significant development. Don't ask them
not unity in the midst of this general conflagration, of these
incessant struggles that shake the very soil of the homeland, threaten
constantly threaten national independence, sometimes destroying it.
create opposing interests, change customs and worship itself
Even so; the idea of Jehovah, of a single God, will always shine forth
upon it; the great Masonic principles will not be abandoned
by none; but the means employed to achieve the application of
these principles, in the deplorable circumstances in which the
nation, will not be the same, in the sense that each, acting
within a small circle, will focus more specifically on one or another
point of general doctrine, and will limit its action to its application
restricted.

The Pharisees strive to uphold the letter of the law,

particular chiefs. Some of the stonemasons call themselves master's children

Jacques, who was a sculptor and architect, a colleague of Hiram, and to whom legend
Father Soubise attributes to him a life and death quite similar to those of the latter.
also employed in temple work, he is the patron saint of carpenters.

Almost all of them, as we have said, adopted the myth of Hiram; badly-
Fortunately, the meaning of this symbol, so grand, so profound, from which an era dates
This news for workers seems not to have been well understood by all those who have
accepted; many saw in the symbolic murder a true event, a real crime
which they attributed to one of the divisions of the journeyman's guild. One day when we:
Let us strive to make our companions understand that all men are brothers,
that work being the general law, all have an equal right to work, and that a great
and beautiful association coinme theirs could only be powerful and useful on the conditior
to renounce the hatreds that divide different societies, only on the condition of renounci
forever, to the bloody struggles that dishonored them, it was clearly
replied that the carpenters would never forgive the… (we believe we must
(to keep the name secret), that they would never fraternize with them, because they killec

This is what had been done with an admirable symbol; fortunately these ideas have
modified today; the journeyman system has entered a path of reform, and this
This remarkable progress is due in large part to the efforts and book of Mr. Agricol
Partridge tree.

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the observation of religious practices, the doctrine of immortality
of the soul; this society is animated above all by an ardent spirit of
proselytizing towards foreigners, whom she initiates on a large scale
number to its beliefs (1). It is a school that is both religious
and a policy pursuing the triumph of the Jewish people

The Sadducees adhered much more closely to the spirit of the law
than to external practices, and believe that it suffices for all the
hopes. They do not admit the existence of spirits and of
angels, which seems to them likely to lead to polytheism, no
more than the individual perpetuity of souls; they reject
energetically rejects fate, and proclaims the doctrine of perfec-
human stability and human freedom.

The Zealots aim to shake off foreign oppression in
whatever the price; purely philosophical questions
seem to occupy them little; the nation is enslaved, they want

First, to free him, to give him back his name, his independent existence
Dante, and they shed their blood to achieve triumph. To their
advice, the first duty of men of energy and intelligence,
It is about rebuilding the homeland; they will then see to throwing themselves into
the field of metaphysical discussion. Whatever opinion one may have
professed on human fraternity, one cannot ignore this
that there is something great about giving freedom to one's country, about looking at this
mission as the first of all.

The Therapists are the successors of the Indian monks, the
predecessors of the Thebaid fathers; they are given over to life
contemplative, rather useless to nations, and not attached
to the Masonic tradition than by the absolute proscription of
slavery.

Equality is the law of the Alexandrians; they seek to initiate the
educated men from foreign nations, in order to spread everywhere
and more promptly their doctrines. Questions of nationality
or locality do not concern them, and, unlike in this respect the
Zealous, they seem to consider all men as one
the one and only family that they want to link to the thought of
Moses. It is to men of this school that the version of the

(1) Salvador, Jesus Christ and his Doctrine, vol. 1, p. 109 et seq.

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Septante (1). One of the heads of this great school, to which the
Christianity was soon to borrow one of its most beautiful
maxims, strives to combat the thoughts of false nobility
which men boast of. Listen to his memorable words:
"Those who exalt nobility as a great good and as
"A cause of great good, are strongly to be resumed, if they
"Men descended from illustrious parents are called nobles"
"or very rich. True distinction belongs only to the
"People endowed with intelligence and justice, even if they
"born to enslaved parents, born in our homes, or purchased"
"Cash. The blind man, embarrassed by his..."
"His tongue, dried up by a long illness, he ever drew"
"part of the piercing eyes of his ancestors, of their eloquence or
"of their athletic strength? What about justice, temperance, the
Would the public and private virtues of their ancestors serve the

"Men who are neither temperate, nor virtuous, nor just? Ah!"

'If it pleased God to give true nobility a form and

"a human voice, what would not be its speeches"
» tions (2)!
Elsewhere, he proclaims the good that equality brings: "Life
"The longest life of a man would not be enough to tell the story of the
"The benefits of equality. It is the source of justice; it produces"
"in the cities the best and most legitimate form of
» republic, democracy or administration by the people;
∗ It gives strength to bodies, courage to souls (5).
We believe we hear in these heirs of initiation, in
these apostles of the law of the temple, the philosophers of the eighteenth
century; the thought is the same, only the eras are distant,
but identical needs bring them closer together and confuse them.
Among the political and religious societies of the Hebrews who
shone with some brilliance during the five centuries of fighting,
pains and enslavement that preceded the birth of Jesus,

(1) Joseph, Jewish Antiquities. Ihlion, On the Life of Moses. Salvador, Jesus Christ and his Doctrine.

(2) Philon, Fifth on Nobility.

(3) Philo, On the Creation of the Principle.

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It is especially important to distinguish that of the Essenes; it must ins-
indeed, to arouse the keenest interest in the socialists, to whom she
offers a subject for observation through the way in which she applied the
principles of initiation. She was born in the midst of war,
while the Syrians invaded the soil of Judea (1), pillaging
its temples imposed beliefs on the people by force of arms that
Men never openly accept the victor.
wanting to submit neither to the laws nor to the gods of a foreign land, several
Families sought shelter in the steep mountains,
took refuge in the desert, transported their altars there,
established a form of government suited to their customs,
to their customs, to their needs. It wasn't just equality
political, but also the civil equality that they proclaimed between
them; in a necessarily restricted society, always threatened
by the sword of the conqueror who sought to break all resistance,

exposed to a common danger, they believed that the community of
peril made a law of community property for them, and they adopted-
They were silent. The precepts of the secret doctrine imposed on initiates
the obligation to help each other on all occasions where they have
they needed each other; in their mountains where they were
entrenched against the enemy, they wanted this law to be
never raped, and this thought led them to create an interest
common.

This institution persisted after the war that had created it
to blossom, through the vicissitudes that marked the destiny of
Hebrew people; the Essenes showed themselves in the city what they
had been in the desert. Work and mutual charity were their
rule; they disapproved of all forms of servitude, condemning in
principle of all combat, and yet, putting the independence of
the homeland above philosophical theories, they ran to the
defense of the threatened country, and their indomitable courage will not
not denied for a moment in the fight against the Romans (2). Well
Although they were numerous, they retained their original law (3).

(1) Salvador, Jesus Christ and his Dogtrine, vol. 1, p. 129.
(2) Salvador, Jesus Christ and his Doctrine, t. 1, p. 122.
(3) Joseph, Jewish Wars. Anyone who wanted to become a member of

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OF FREEMASONRY.

The Essenes were distinguished by their loyalty to their least
commitment, so they regarded oaths as useless and |
did they never do so; the neophytes themselves, on the day of their
initiation, they merely declared aloud their desire to
to participate in the institution. They promised not to harm anyone,
to avoid associating with bad people, to help people
good, to communicate without alteration and with fidelity, to those who
They would later be initiated into the most secret books and mysteries
of the association, but at the same time revealing nothing about it to
foreigners, even if one were to try to force them to do so by
violence. The morality of the Essenes was based on love of
God, the love of virtue, the love of humankind. The love of God

imposed charity, condemned falsehood; love of
Virtue implied frugality, modesty, constancy; love
men embraced charity and the most com-
complete (1).

These are the societies among the Jews that preserve the tradition
of the primitive initiation, take it upon themselves to transmit it to the gen-
future rations, thus fulfilling the mysterious duty imposed on
followers, and whose accomplishment must have such great
influence on the destinies of humanity. However, of the double
of the goal they are pursuing, they will only achieve half; the
courage they demonstrate, energy they deploy in
The struggles against the external enemy will never be able to compensate
the weakness of the people, to whom its internal divisions leave no room
no expansion force, do not allow resistance
effective. Masonic doctrines will be preserved by them.
scattered across different schools, to be summarized later,
united into a bundle by Christianity; but the triple enclosure
which encloses Jerusalem, the towers that guard it, the two armies |
Those who defend it will not save the nationality; it will disappear.
No turning back.

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The association delivered its assets to the common treasury; a number of chosen stewards
They received the product of everyone's labor and distributed it to each person individual
according to its needs. Land cultivation and all professions applicable to the scheme
peacekeeping constituted their general occupation. (Book UE, Chapter XII.)

(1) Philo and Joseph.

The Hebrew cult will persist even in the midst of the vanquished.
those who proscribe it; these rulers who have themselves fallen,
Their empire broken and dismembered, it will still survive in Asia and in
Africa, under the heavy yoke of the Turks and the Arabs; he will live in
Europe, despite the torture and persecution of Christians, but
Nationality will not be reborn. Twenty centuries later, we may be able to...
to attempt the restoration of Hebrew thought; the Jewish doctors

will tear away the veil that covers this outcast people, the rehabilitator

in the eyes of the world, but they will not rebuild a people.

In the interval that elapsed between Solomon, the material king of
wealth, splendor, magnificence, voluptuousness, the king
crowned with myrtle and roses, into whose arms they throw themselves,
Full of love, the queens of the East, and Jesus, the immaterial king
of poverty, the emancipator from slavery, who dies, the front
crowned with a wreath of thorns, with a cross on his arms, he had
A tiny people, arose on the shores of the Sicilian sea, a
commune, a municipality, which, as it grew, was bound to stifle
the freedom of other peoples, to unite the vanquished and the captives,
to give them the title of Roman citizens to console them for the
nationality lost.

The Hebrews, like the Egyptians, the rulers and the

defeated, the captives from the banks of the Nile and those who had driven them there
Those who rode up before them, full of pride, were like a flock of sheep.
on the triumphal chariot and those who followed it in chains,
would fall one after another before this new power,
to bow under the same yoke, to merge, henceforth without rivalry,
in a shared destiny, "in equal misfortune, among the
subjects of Rome, that great victor.

That one too must have its mysteries, both heritage and
reminiscences of the Orient, transmitted to Italy from two sides, by
Egypt and Greece, which mark the transition between the
The old world and the new world. This dual origin, of which
we find the perfectly indicated path, will have a singular
influence on the mysteries of Rome; the genius so different from the two
The peoples who inscribe them appear quite distinct. The cult of
Ceres, from Proserpine, from Bacchus, borrowed from the Greeks, to whom
It has been said: You Greeks, you change everything by the

fantasies of your imagination, are destined to undergo alteration
profound, giving rise to incredible abuses, engendering the most
sad aberrations. The Egyptian myth, on the contrary, has been preserved
with all its purity in the sanctuaries of Etruria (1); it is
accepted in Rome along with the cult of Mithras, which we must seek
the ancient remains in Ethiopia and Egypt (Q). lei, as
Here, everything is serious and rigorous; initiation always has a purpose.
the same, the one proposed by the secret doctrine, and four-
Twenty tests precede the reception; among them, we
Let us count the baptism and the chalice of bitterness, an adopted symbol

by Christianity and preserved until now in Freemasonry
stupidity (3).

In the ceremonies of initiation into the mysteries of Mithras
we find yet another use that sheds a bright light on
these ancient times, which clearly marks the lineage
Egyptian. Thus, all receptions end with a
discourse on justice; it is not about the particular law serving
based on the Roman code, but justice considered as
general principle that encompasses the highest questions: the
social relations, the situation of citizens in relation to one another
others, the political and civil organization of the State, the patriciate, the
Plebeianism, slavery, property, this great debate
Always renewed, never settled, the criminal law, the law on
debtors, the source of so many struggles, war, conquest, the
division of lands given by victory, the rights of foreigners,
religion and its outward forms.

What greater celestial body could encompass the imagination! What
an event that suddenly arises and takes nations by surprise,
what principle, old or new, of interest to humanity to what extent?
Whatever the title, it did not fit within this framework!

In the midst of this society where so many burning questions
are in turmoil, where so many struggles erupt, subside, and then begin again,
where two opposing elements are always present, alternately

(4) Ballanche, Orphue. ;
(2) Creuzer, History of Religions, p. 367.
(3) Id. id., .. td, p. 359 ct 560.

| bronze.

Triumphant and defeated, there can be no imposed limits.
to the speakers' investigations; nothing can silence their voices,
and the great ideas sown from the beginning continue to be pre-
secrets kept for initiates. These mysteries, thus reproduced from antiquity,
Cicero, who was initiated, could say: They drew us from life
savage, made us participate in the life of humanity; no-
They only spread happiness throughout our lives, but
they cast a ray of hope upon our deathbed (1).

The cult of Mithras is not the only one that is surrounded by cere-
mysterious monasteries; the Athenians gave Rome the cult of
Ceres, she will reign over the Italian peninsula. Sicily, too.
the entire place is dedicated to this goddess and her daughter who, according to the

legend, were born in this country and presented it with wheat (2).
It was in the middle of these fertile fields, while she was playing under
flowering trees, that Proserpine was abducted by the king of
Hell, in the forest of Enna. They show the deep cavern there.
in which the kidnapper hid, waiting for the opportune moment
to throw himself upon her; it was from there that he sprang forth and carried her to
Syracuse, where he went underground with her. Poetry comes
to mingle his voice with the complaints of the poor mother, and it is to the fires of the
Mount Etna volcano, which Ceres lights with torches that are meant to illuminate
his race in search of his daughter. Temples rise at
Enna; Ceres and Proserpine have their marble statues there and in

Syracuse also has its temple dedicated to the same goddesses (3);
They are the protectors of justice and laws, and it is at
at the foot of their altar, where the most formidable of oaths are sworn,
by donning Proserpine's purple cloak, and holding
a lit torch (4). It was there that Callipus, at the moment when he
conspired against Dion, took this terrible oath to ward off
all suspicion, and raped him by murdering him, on the day of the feast of the
goddess whom he had called upon as a witness to the purity of his intentions,

(1) Cicero, On the Laws, book. NH, 8 56.

(2) Cicero, Oration against Verres; On Statues. Plutarch. Ovid.
(3) Ibid., ibid., ibid., ibid.

(4) Plutarch, Fie de Dion,

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This same Dion who had once initiated him into the mysteries. It is the
This is the first example of betrayal, but the perversity will not stop.
Not here.

Catania, too, built a sanctuary to Ceres which becomes
famous and staffed only by women and girls; there
In this chapel there is a famous statue that women alone
can see, including men: they don't even suspect
existence; the moneylender Verres hears about it and steals it
the altar. (1).

Rome also has its temple, erected by the dictator Posthumius.
victor over the Latins, to Ceres, to Proserpine, and to Racchus; he
It gives a tenth part of the booty taken from the enemy. Superstition
begins to cloud reason; the harvest is poor, we make

vows to these deities; the following year fertility returns, and one
new temples are built; the gods are celebrated with fasts,
offerings; the proceeds from fines are dedicated to them; more is done,
thanks to lying priests, the divinity is invoked in
human passions, we try to sanctify proscription in
giving the property of the outcasts to the temple.

We are in a time of decadence: the Roman festivals
in honor of Ceres and the nocturnal ceremonies that accompany them
companions become occasions for debauchery (2); women
wear white clothes in these celebrations held upon the return of
spring, and this symbol of purity does not prevent them from
indulge in lewd orgies (3). One of them, Pompeia, a woman
Caesar brings his lover, disguised as a woman, to the celebration
mysteries.

So blame women for these lapses, when society
Roman, thoroughly corrupt, was itself conspiring to overthrow him
the sement of his powerless gods, seemed to call for a new-
a cult calf that will soon divide it, and against which a
Part of the nation will fight in vain. These mysteries of Ceres
celebrated in Rome, and which we only mention for

(1) Cicero, Oration against Verres; On Statues.
(2) Plautus.
(3) Juvenal.

to show how far human weakness can sink, had not
nothing of ancient Freemasonry. Cicero, in the praise he
In fact, in his attacks against Clodius who had desecrated them,
does not say a word that recalls the thought and purpose of this (1)
close to being reborn entirely in Christianity.
Suddenly, like the prophets in action, the over-
knowing much through thought, not limiting themselves like them
to groan and threaten, but animated by this spirit of the future, alone
regenerator, Jean-Baptiste, who belongs to the Essene school (2),
raises a cry for reform, calls on the people
Jewish women, baptize in the waters of the Jordan the disciples who dedicate themselves
to the spread of his doctrine and the crowd that flocks to his voice.
This is not the Jewish baptism of proselytes, which will not be
established that later; it is one of the trials of initiation of the
society to which the apostle belongs (3), it is the symbol of purification
cation of the soul. What does this unknown prophet, born in a
poor family, emerging from the crowd to summon the
people on this arid, rocky land, without trees, without greenery,
on the banks of this torrent whose waters the sun has drunk, where will remain
barely any puddle, some small spring hidden in the sand,

on the desolate shores of Asphaltite Lake? What a grand thought
Is it because he didn't see all this desolation? The prophets,
Until then, they had shouted their predictions through the city streets,
in public squares, at the gates of temples; why
Now the desert? Is the new doctrine really so threatening?
for the sake of public order, it cannot be issued in the midst of these
populations subjected to Roman rule? Is solitude

(1) “No one, within living memory, before Clodius, had ever profaned this sacr-
| "August fig; no man has ever approached it; none has been guilty"
"of an insulting contempt; there is no man whom religious fear has not driven to
| "It is a sin to look at it. The Vestal Virgins are its priestesses; salvation
The sanctuary is the house of the chief magistrate,
and its majestic ceremony honors a goddess whom no one is allowed to
“A man of knowledge, even the name.”

(2) See in this regard Staüdlin, Paulus, Creuzer, Strauss. The affiliation of Jean-
| Baptiste at the Essenes' school, once beyond doubt, the purpose of the letter he has
| the company, the spirit that guides it, are understood.
| (3) Schneckburger. Strauss.
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a precautionary measure, and should we escape the watchful eye of the
Dominators? Or, this desert, between a sea and a river,
Is he too merely a symbol? Isn't this a call to action?
new faith, that is to say, to renewal, to resurrection, all
the peoples whom the Romans enslaved, and this solitude
immense, without barriers, without civilization, without
laws, nothing that stops, or monitors, or constrains, wouldn't she say?
that all are called to regeneration?

John was saying to the crowd pressing behind him: Give a
A robe, when you have two, to the one who has none.
and share your bread with the poor. He shouted to the soldiers: Don't use
of violence or treachery towards anyone, and be content with
your balance. He added to the clerks, the tax collectors
on behalf of the Romans: Demand nothing beyond the taxes that
you are responsible for collecting (1).

These doctrines were those of the Essene school, but the
The reformer did not limit his preaching to that; many others before him

had expressed to him the same ideas of charity and justice; his role,
at that time of misfortune, it would have been too vulgar; and to make
Having heard these principles proclaimed so many times, there was no need nor
from the solitude of the desert, nor from the waters of the Jordan.

The Hebrew people, defeated, governed by their oppressors, divided
by the national spirit that lives on memories and by the interest that
clings to the masters of the fatherland, secretly awaiting a messiah
promised by the prophets, that is, a liberator who will break the
yoke of foreign oppression, will ascend the throne of David and
will found an endless kingdom (2). It is not just the nation
Jewish woman who must be regenerated, reconstituted by the Messiah; all
The nations will rise up at his word and become one people
I brothers (3). The political element is essentially mixed here with
the religious element; the worship of the gods of Rome must disappear
with his dominion; the whole earth will be united in the law of Moses

(1) Gospel according to Saint Luke, chapter I, verses 11, 13, 14.

(2) Gospel according to Saint Luke, chapter 1, verses 32, 33, 68, 69, 70, 74. Acts of the Apostles, chap. 1, verse 6. Strauss, 2nd section, chap. IV, & LXIII, p. 515. Salvador, Jesus Christ and his Doctrine.

(3) Salvador, Jesus Christ and his Doctrine.

proclaimed again by the liberator. The humiliation of Israel
is only temporary; the Jewish nation will rise again and never die again.
This is his thought, his hope, his deep faith, hidden in
The setbacks, never extinguished; but the time foretold by the prophets
will only happen when the purified tribes are worthy to see the
messiah; therefore the reformer begins by preaching the
penance to those around him, and does he present it as a
an essential condition of baptism, which will be the material sign of
The purification of souls. This will precede the one who is awaited.
by the Jews, in which they hope for independence for CÉEOHQUERE
Lost dance.

It is therefore an association that is both political and religious.
that Jean-Baptiste undertakes to found based on the ideas of the school
from which he drew his principles and from which he intends to see emerge
the liberator of the people, the messiah. This Essene school has its
followers, her assemblies, she spreads her doctrines; but John
believing the time has come to move on to the application, he throws himself into
He moves through the crowd and is followed by them. The dual nature
His mission is manifested in all the apostle's actions; he
clearly emerges from the era, the circumstances, the beliefs
these same ones adopted by the nation on the faith of its prophets.

John wants to raise this nation from its decline, to proclaim
political law and religious law were reborn, one broken, the other
obscured by the victors; the thought of the triumph of the Hebrews
is so clear in her mind, it's so clearly something else entirely
than a philosophical struggle, the interests at stake are so exclusive-
those of the Jews, whom he refuses to baptize foreigners;
It was only after his victory that the people of Moses associated them with
its liberation; their hopes are not those of Israel,
He will invite them to share, to the feast of freedom, but he will not
He is not calling for battle, because he does not yet know which side they are on.
would tidy up.

Modern Freemasonry was not mistaken about Îa
thought that guided John the Baptist's mission; it seems to have
wanted to proclaim its character loudly, when, modifying the
name of its forms and giving a Christian name to
ancient ceremonies, combining memories of antiquity

regenerated, it has, in both hemispheres, established its solstice festivals
annual meetings under the patronage of the reformer. History is coming,
Moreover, to bear bloody witness, and violent death
The apostle's words alone would suffice to establish that he was guided by political thoug
was not the blame expressed by the preacher on marriage
of Herodias who led to his arrest and was the cause of his assassination
sinat; the real motive for this execution was the fear of unrest
popular that the party created by John could excite, or that
could arise from the excitements he directed at the crowd, and, if
Some personal resentment hastened her, he made her ashamed-
seam, in the shadows, taking the precaution of covering himself with
cloak of politics (1).

Jean-Baptiste, in fact, drew a large number of followers.
of men, those whom he had baptized, and among them disciples
whom he had specially trained, instructed in his purpose, initiated into his
thought; he could put weapons in their hands. Herod
Antipas feared that the Jewish people would make some efforts to
to escape Roman domination; he struck the one whose voice
invited people to freedom (2), and opened the long list of martyrs.

The preacher's death was not to stop the reform, his
His words had echoes beyond those of the desert. He is in
the history of peoples from eras that seem indelible
marked for regeneration, and nothing can prevent it; the
John the Baptist's voice was still ringing out when another voice rose up
more ardent. Jesus had come to ask the apostle for baptism.
from the banks of the Jordan, and immediately he himself had begun to
To call the crowd. With a more active mind, driven by a more thought
Boldly, Jesus first leaves far behind the man who had

preceded. John foretold the coming of the Messiah; he prepared for
to receive him; Jesus exclaims that he himself is this long-promised messiah,
long awaited, and in turn it announces the trans-
shaping the world, in the name of the great principles of freedom,
of equality, of fraternity.

(1) Strauss, 2nd section, chap. 1, 8 XLVI.

mysterious to the glorification of interesting eras of the world
(2) Joseph, Jewish Antiquities.

the coming of the messianic reign, and inaugurates his role as liberator
through his entry into Jerusalem. The deeds of his short life.
and so pure are all the developments of one of these principles
maintained by secret societies, which the people keep
preciously deep in their souls, and from which they await the
triumph, which will also be theirs. It is a grave mistake to
to believe and to say that Jesus, encountering sinners, said to them:
Follow me! And they followed him blindly, without knowing or what
what he wanted from them, nor where he was leading them. Jesus preached the
social reform is always invoked by those who suffer; it
seemed to be fulfilling the sweetest hope of so many gene-
Rations extinguished, vanished in this endless wait. His voice
shouted the magic word of freedom to the slaves, to the poor
equality, to all men fraternity; he too, like the
The Masonic myth of Hiram, he proclaimed the reign, the superiority
of intelligence by choosing its apostles from among the most insignificant,
and when he said to the fishermen of the Sea of Galilee (1): Let
There are your nets, and follow me; you will now be fishermen.
of men! These followed in his footsteps, with the awareness of the
mission they undertook, full of zeal for the cause,
full of confidence in the word of the master.

These are not fanatics who obey without understanding.
These are soldiers who follow a leader, who march with him to
a conquest whose full extent they have probably not foreseen
distant results, but ones which they certainly appreciated
scope with regard to the generation to which they belong
and those who must follow her immediately down this path of
life where everything will be changed. Let each have their glory, and let us not forget
Let us not forget that after the death of the master, the apostles scattered
in order to spread his word on the earth.

The people's eagerness did not match the zeal of the disciples.
ples; some ardent men had attached themselves to John the Baptist
and to Jesus, but the crowd, either too ignorant to understand, or

(4) Evansile according to Saint Luke, chapter V, verses 1, 10, 11; according to Saint Mark

verses 17, 18, 19, 20.

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Disciples followed him, and he sent them out to preach throughout the land.

too carefree and incapable of becoming passionate about a doctrine
which demanded some sacrifice, the triumph of which was to cost
with effort, let the voice of
reformers. This portion of the Jewish people who had forgotten the
Abraham's god during the captivity, murmured against Moses and
against Jehovah in the desert, she had knelt before the calf
of gold, while its liberator prepared the law amidst the storms
from Sinai, this portion of the people, after so many centuries, was
always the same, without enthusiasm, without dedication, and
disposed only in favor of beliefs that did not give her
no difficulty in conquering or keeping it.

All reformers will have to overcome this deplorable apathy.
which always seizes the masses, this love of rest which
lulls us into complacency, this instinctive fear of the unknown which
restrains their arms, apathy, love, fear, which cannot be
destroyed, or rather subjugated, by the most energetic efforts,
and especially by the initial successes that transform them into coaches
lie and give to passion the triumphs that seemed
reserved for reason alone.

John the Baptist n1 Jesus did not find their nation prepared for the
a struggle from which a triumphant Jewish nationality could emerge; it
had readily accepted the first one as one of those prophets
that she was used to seeing and hearing in all
important circumstances, but she rarely followed the
inspirations, judging by their cries of despair, their prophe-
ties of ruin and resounding sorrow against Jerusalem. But
when Herod had the one who announced the coming arrested
of the messiah, this crowd that he had believed he was regenerating through baptism
remained silent and indifferent; no voice was raised to
to demand the freedom of the prophet, as no arm had been raised
to protect him from the tetrarch's soldiers; he is killed in
prison, and no popular emotion, no public tears,

no expressions of regret or sympathy are protested against

this assassination, which isn't even disguised in any form
judicial; only his disciples came after his death.
they take away his body and bury him (1).

(1) Gospels according to Saint Matthew, chapter XIV, verse 12; according to Saint Mark, ch

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Indifferent to John the Baptist, this Jewish people showed themselves
defiant and cruel to Jesus. The inhabitants of a town go to pray to him
to withdraw from their country (1); he signs in a synagogue, and
the assistants not only do not regard him as the liberator-
they worship the messiah, but refuse even to believe in wisdom.
that he manifests: "What is this wisdom that is given to him P
"Isn't he the carpenter, son of Mary, brother of James, of
"Joseph, son of Jude and Simon? Aren't his sisters here among
» we (2)P » |

The indifference of these people deeply offended Jesus, his sorrow
burst into threats: “Woe to you, Corazin! woe to you, Beth-
"Saida! And you, Capernaum, who have been lifted up to heaven, you will be..."
"Lowered to hell (5)!" The Pharisees say: "He does not hunt
"the demons that by Beelzebub, prince of demons," and Jesus
he cries out: "You are a brood of vipers whose mouths cannot
“Speak well, for the heart is corrupt (4).”

Jesus did not receive from the upper classes of Jewish society a
a more favorable reception; foreign domination had angered these
populations; scholars and doctors remained deaf to the pa-
roles he addressed to them; dry complaints on this subject are mixed
of bitter sarcasm and ineffable sweetness: "I remember you." 6
“My father! Because you have hidden these things from the wise and the…”
"intelligent, and that you have revealed them to little children. To whom
"Will I compare this generation? It is similar to the little ones"
"children who sit in the markets and shout to their companions"
"gnons: We played the flute, and you did not dance;
"We sang mournful songs, and you didn't rain-"
» re(5).» Sometimes he lets himself be carried away by an outburst of indignation
in reproaches and threats, sometimes he abandons himself to the fate he
anticipates, with admirable resignation.

The death of John the Baptist seems to have exerted a great

(4) Gospel according to Saint Matthew, chapter VII, verse 54.

(2) Gospel according to Saint Mark, chapter VI, verses %, 5.

(5) Gospel according to Saint Matthew, chapter XI, verses 21, 25.

(4) Gospel according to Saint Matthew, chapter XII, verses 24, 54,

(5) Gospel according to Saint Matthew, chapter XI, verses 16, 17, 25; according to Saint L
Chapter VI, verse 52.

influence on the mission of Jesus; until that moment he had revealed the
the role of a political liberator, and the distance he manifested
and through his apostles to those who do not belong to the nation
Jewish law clearly indicates their goal; but seeing the inertia of this
a people who allow the prophet who wanted to be imprisoned and killed
When Jesus freed him, he was struck dumb; he no longer wanted this
crowd that follows in the footsteps of the preachers and allows them to be assassinated

sine; he takes a boat and flees to a deserted place, where he desires

to be alone (1); he takes his apostles with him, and wants them to
rest (2). A deep sadness seems to have settled for a moment
compared to her soul.

Only political struggle can revive the kingdom of the Jews.
to give a free homeland to the sons of Moses disinherited by defeat
of their nationality; the reign of the Messiah will not be established only
by word, it must be founded by arms, by triumph;
These are not the orators that the prophetics call upon to be raised up
David's throne is made up of soldiers. Vain hope! Vain
predictions of prophets inspired by the love of independence
dance, and who cannot find a land in which to germinate! The struggle is not
possible at that time, with this degenerate generation, this ge-
generation of little children molded under the yoke. The [Hebrews await
a messiah; they don't understand that they must pay, that they must ac-
accept the thought without considering the man; they do not want him
recognizing Jesus, they initially welcome him without enthusiasm.
They mock the reformer's preaching, particularly his birth.
They ask if the carpenter's son is indeed from the family of
David, and Jesus casts his first bitter words to the winds,
exclaiming that no prophet is honored in his own country (5).

Discouragement, however, has not yet come; Jesus hopes,

He continues his apostolic mission, he tries to open the eyes of
to awaken dormant feelings in the hearts of these blind people,
to push them against their will to conquer their freedom, and soon
the indifference he encountered, the mockery he provoked
Make way for hatred, an implacable hatred, the hatred of selfishness.

(1) Gospel according to Saint Matthew, chapter XIV, verse 15.

(2) Gospel according to Saint Mark, chapter VI, verse 51.
(5) Gospel according to Saint John, chapter IV, verse 44,

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self-proclaimed guardians of religion, the priests, the doctors, em-
prisoners within the text of the law, whose letter kills, whose spirit vi-
Vivie, are irritated that Jesus baptizes, that he is followed by
numerous disciples; they utter threats, the storm com-
begins to gather, Jesus moves away, they are still pursuing him when
He put the lake between them and himself, and withdrew to Galilee.
are considering having him killed under the frivolous pretext of non-compliance
of the Sabbath (1).

A noteworthy point! Jesus' mission is actually
Directed against the Romans; against their domination, it is entirely
favorable to the freedom of the Jews, and it is precisely those whom she
wants to free those who rise up against it, strike the one who aspires
to be their liberator, leaving the Romans with the best role in this

conflict and the need to moderate the ardor that drives them. Race of-
generated that nothing can wrest from subjection, which accompanies
will now fulfill its sad destiny!

This moment is filled with terrible anguish; it is decisive in
the life of Jesus, it marks another period; the thought of a
The messianic, true, material reign fades away; hope disappears.
It flies, barely a glimmer of it remains, still emerging from afar.
far away in that darkness, drawing a sigh; this people is not
Not ready, the time for liberation has not yet come, now
Will it ever ring? The spirit of Jesus turns to thoughts
news, he only embraces them reluctantly, but finally he embraces them
He becomes attached to the breaststroke; he will only be a suffering, resigned messiah.
He now only thinks of building a purely spiritual kingdom, and of

'To those who ask him if he is king, he replies that his reign is not

not of this world. However, as one feels the pain of his
A wounded soul, angered by the blindness of this repulsive people
those who wish to free it from foreign domination, by-
She slept, without dreams of the future, in the chains that burdened her! She
overflows and exhales in terrible predictions, in curses:
“Woe to you, Pharisees, who roam the earth and the sea for
"Make a proselyte, and throw him into hell (2)! Woe!"

(4) Gospel according to Saint Jehovah, chapter IV, verses 1, 3; chapter V, verses 16, 1 Ki
(2) Gospel according to Saint Matthew, chapter XXII, verse 15.

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OF FREEMASONRY. 189

"To you, whitewashed sepulchers, beautiful on the outside, and within"

"Full of bones and garbage!"

His grief is even more touching, and as one might think one sees the
tears streamed down his cheeks as he cried out with such deep
sadness: "Jerusalem, Jesusalem, who kills the prophets, who
"Stone those sent to you, how many times have I wished!"
"Gather your children together like a hen gathers her chicks"
"Under its wings, and you did not want it; your house will
» become deserted (1)! Of all this, not a stone will remain on
"stone (2)."

But at the same time as the pain oppresses him, tears away from him

cries of anguish, his actions change, his preaching seems

to have another motive, another goal, his mission takes pro-
larger portions; it anticipates the important role that the
barbarians in the establishment of Christianity; he could not sustain-
He raises his nation against Rome, he summons other peoples against
his weapons, against his gods, against his laws; already he is addressing himself more
He willingly welcomes the pagans, wanting them to participate in the new life.
and to make his thoughts clear, to protest a last-
For the umpteenth time, he denounced the apathy of the Hebrews, crying out in the presence
Centurion of Capernaum: “Many will come from the east and the west
"They will happen, and will be at table in the kingdom of the Cicux, and the children"
"Of the kingdom will be cast into outer darkness (5)!"
Elsewhere, on the very steps of the Temple in Jerusalem, the af-
the fuss he feels at the reception from the principal among them
Jews exhale in this significant threat: "I tell you, the
“The kingdom of God will be taken away from you and given to a nation that will inherit it
"will bear fruit (4)." Later, the thought that has just arisen-
To behold him, who animates him, directs him, becomes even clearer-
ment; ik first told his apostles: “Do not go to the people-
"They and do not enter the city of the Samaritans, but go instead-"
"1st towards the sheep of the house of Israel (5)." Now

(1) Gospel according to Saint Matthew > Chap. XXIM, verses 37, 38.

(2) Id. id., id., chap. XXIV, verse 2.
(3) Id. id., id., chap. VIIT, verses 11, 12,
(4) Id. id., id., chap. XXI, verse 43.

(S) Id. id., id., chap. X, verses 5, 6.

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Everything has changed; he himself enters Samaria, converses with the Sa-
Maritaine chose the Samaritan as the subject of one of her most memorable poems.
He sings parables, and finally sends his disciples to preach his doctrine
among the pagans: “Go and teach all nations (1)!”

It is therefore impossible to ignore the thought of Jesus
was first, like that of John the Baptist, like that of the Es-
Senesians, like that of secret societies, at once poli-
tick and religious. If she is not given the opportunity to apply it, she
after him, it was to be accomplished on a larger scale. His enne-
If they prevail, his mission is over; he is condemned to torture.
bound to the cross, and the crowd that followed him did not dare to attempt a
movement to snatch him from death; the mockery, the cruelty
continue until the final hour; only the women protest-
tempted by their tears, and still filled with that bitter thought which
It awakens in him the blindness of the Hebrews; he cries out when he sees
The women wept for him: “Weep for yourselves and for your
"Children!"

Indeed, this Jerusalem that kills him will be destroyed; greedy pro-
Rome's curators will incite the people to revolt and the
will crush; the lost opportunity for the Jews will not present itself again
more, but, in the destinies of humanity, it was a matter of good
something other than Jews. Materially, the reign of Jesus was limited
from the outset, the liberation of a small nation that had
not a great weight in the balance of the world; spiritual, it will con-
to bring the whole earth to the new faith; material, and consequently

Politically, he would not have found any sympathy at that time among the
other peoples; spiritual, he had to resist persecutions and
to find confessors even among executioners.

The reign of Jesus began in the shadows, invisible, ignored
by his contemporaries, but it will continue, grow in the
centuries to follow; his glory will shine upon a part of the world,
his doctrine will call all men one after another, his pa-
This role will resonate throughout all empires populated by civilization.
in the vast steppes where savages roam without laws and without

(1) Gospels according to Saint Matthew, chapter XXVII, verse 19; according to Saint Mark, chap. XXI, verse 15; according to Saint Luke, chap. XXIV, verse 47.

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brake. When a scaffold was erected, when a man, in revolt
against the society of his time, expired in the public square, at
eyes of the crowd he once stirred, now silent
and cold, the judges, and the power in whose name one con-
damned, they breathe more freely, they fall asleep more peacefully; he
it seems that a weight that oppressed them has fallen with a head;
But in the realm of intelligence, ideas do not die.
with the one who propagated them, presented them; as soon as a thought has
It resounded, it was heard, it became immortal, because it
is at this very moment the inheritance, the property of the generations.
When Jesus succumbed on his cross, a voice uttered this word
Terrible: Consuminatum est! It's all over!... Profound error.
Nothing was over, everything was starting again. This mistake, which moreover was
that of all times, of all societies, is the eternal cause
one of the political and religious murders that bloodied the
world, ever since material and intellectual interests-
They have entered into conflict; they believe they can stifle thought by killing the
body; they freeze the prophet's tongue, they close his mouth,
A useless precaution! The executioners came too late, the word
has already vibrated, and, from echo to echo, it will be transmitted, without us
may stop it.

At that time, as we saw from past history, all great
Religious thought was shrouded in mystery, hidden beneath the
veils of myth, of secret symbol; the political goal was confused
with her in the same conventional obfuscation; the truth does not

revealed that to the followers, and always remained in the eyes of the crowd
in a misty cloud that prevented him from seeing her
entirely; also, scarcely had Jesus ceased to live than the
A mythical legend takes hold of him, making him the hero of a new
initiation. He was born from the union of a virgin and one of the
three persons composing the divinity, like the Indian gods;
He was worshipped by Magi from the East, guided by a...
star, like Buddha, with whom he also bears a resemblance
striking white; like him, he discussed with the doctors of the
law and astonished them with the wisdom of his answers; he withdrew
in the desert, like Zoroaster, in order to prepare himself for it, like him,
to the apostolate. He is resurrected, like Osiris, like Hiram; he has

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disappeared, like the sun, only to reappear brighter, like
He. He defeated the spirit of darkness in the struggle against dualism.
like the god of the Persians, and he must return one day, like him,
to inaugurate a victory that will never end. But an idea arose, no
not entirely new, we've already seen it in India, but more
clearer, more precise, perfectly in harmony with the Genesis of
Moses and the fall of Eden; it is because, through his death, Jesus has
redeemed the world, reconciled the guilty earth with heaven; this
thought will powerfully contribute, along with the other elements of
success that circumstances provide him, to the triumph of faith
new.

When, scattered across different lands after the death of
Master, Jesus' disciples began to preach, that the
The Christian legend spread mysteriously, silently.
men who, forming the Freemasonry in Judea
At that time, they had lived spiritually according to secret doctrines.
some had religiously preserved them until then; others were
discouraged, as always happens in parties to which the
triumph is long overdue; the others, on the contrary,

were filled with that ardor which gives to energetic minds

certainty of fighting for the truth, in the interest of humanity
entirely, and we would find proof of this ardor in
the number of companies scattered across all areas. This
this dual arrangement was to serve Christianity admirably
by immediately placing him in these two camps, which are not opposed,
but different, members and auxiliaries.

The spirit of proselytism was lacking in the Masonic religion;
we saw it with the Essenes, its highest representatives in
Judea; the discouraged would therefore embrace Christianity

precisely because by realizing the thoughts of Freemasonry

Nonsense, he gave them hope of seeing them triumph.
thanks to this zeal for preaching which they did not have, but which they

felt that this was the surest path to success; the men
ardent had nothing to deny in welcoming the new le-
genre; they found an element of activity, a satisfaction in

. their impatience; for both groups, Christianity was

a triumph, since in Judah the spirit that had inspired them was revived

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guided, since they found there all the Masonic principles;
So they rushed towards him with enthusiasm.

All serious historians who have written about this great
era of transformation, researched under what circumstances
began the establishment of the Christian belief, they unanimously-
mementreconnu, noted, without explaining this mystery, that an idea
general [religion] had, long before Jesus, taken hold of society, of the
Greece, like Rome, had gradually undermined polytheism.
had rendered him powerless. The danger was so great, so imminent
It is for this paganism, teetering on its foundations, that its most ardent
Champions tried to restore Jui's strength by modifying him, by...
Spiritualizing. A futile attempt! He couldn't lend himself to...
new needs of the people; it was too late, everywhere already the
society breathed a kind of Christianity: which seemed no longer
waiting for a personality to sit on the altars, at the
place of the ancient gods.

Who was responsible for this spreading idea? Who had conceived it?
Where did it originate? Who spread it? That was the idea-
mother of mysteries, the spirit of secret societies breathed into the
world by the followers, transported by them to all points.
A breeze from the East, which slowly traveled across the earth to the
to fertilize, to make it green! ray of sunshine that grew and advanced-
was, heating up and preparing the harvest!

Freemasonry, in its Asian cradle, had pro-
proclaimed the unity of God; the Egyptian people had failed to recognize, under the
symbols that veiled it, the thought preached in the temples,
sanctuaries collapsed under the conquerors' axes, buried
now beneath the sand, beneath the grass and the moss of time; the
Greece, by adorning it, by clothing it in the most brilliant colors-
His poetry had smothered her; Rome had
disguised in the linen garments of her young priestesses, and
And then suddenly she appeared, she burst forth like a burst

In space, a meteor scattering its lights across the world; it
appeared unveiled; it resounded along the riverbanks,
at crossroads, on hills, in cities, in the middle of
people who were the last to have the tradition in the Islands
pains of political annihilation:

It is a thought of equality, of liberation, preached to a
A defeated, subjugated nation, but trembling under the reins; it is a
A thought of brotherhood inviting all men. While,
stemming from the Masonic idea widespread throughout the world and
beginning to predominate theoretically, philosophically,
Christianity was spreading, and suddenly, by the most
singular reactions, irrefutable proof of the uncertainty in
which floated human thought, the highest minds
among the pagans are attached to the elements of the primitive religion
distorted by forms, forgotten, erased in ceremonies
They delve into memories, awakening a buried thought.
deep in consciences, they search in the mythology of the
Samothrace, Athens and Rome, the remains of a more
pure, strive to rebuild a cult that they trace back to
Orpheus, the initiate of Egypt, the founder of the mysteries in Greece,
one of the greatest apostles of secret doctrines, and they rely on
on this cult to prove that paganism can satisfy everyone
the needs of the soul. They embrace spiritualist thought
that they feel hovering over the world as sovereign, they seize it-
driven by the interests of a crumbling paganism, they strive to...
to revive an outdated religion, to stop the march of time by means of it;
but they could not transform it, make it deviate from its
route, to give it as an auxiliary to that which it must destroy.

Thus, the Masonic institution offered an unknown spectacle
hitherto in the annals of the philosophical world: the christia-
nism, which stemmed from it, proclaimed its purest truths.
with clarity, with lucidity, with a rigidity of expression that
had not yet been found in philosophical schools
preaching publicly, and people came to fight him at his appearance
tion precisely in the name of these same Masonic ideas
long overlooked, and resurrected at this moment for
to save outdated forms that had veiled the ideas, had
smothered.

The Neoplatonist philosophers of that era, Porphyry,
Plotinus, Iamblichus, Proclus, profound writers, Julian the Emperor,
in reality adopted the great maxims of Christianity,
but they clearly saw the political side of this religion,

included the danger now hanging over all the powers-
sessions, and were much less frightened by a proclamation of
principles acknowledged by their reason than a change of name
and forms in popular religion, which was to bring about the
fall of thrones, transfer of power into other hands, at
names of principles that were to have all their consequences.
From this assessment arose the struggle that marked these early years
time of Christianity. But, once again, it was too late;
We had been unable to delay him by grasping his thoughts, last effort
of a dying cult, supreme testimony of powerlessness rendered
by deposed priests! Persecutions will cease!

Barefoot, staff in hand, a few apostles will go and proclaim
this thought; the virgins will stain the sand of the arenas with their blood;
It will resound in the echoes of the tiered stands, the vomito-
places where the people throng; she will stir up this crowd that has come for
to see the tigers and lions tearing apart the victims; the martyrs achè-
will witness the moral conquest, like the barbarians who flocked from the North,
with the framee in hand, they will complete the material conquest by the
overthrow and the sack of Rome.

Masonic thought triumphs in Christianity; it
triumphs entirely; the doctrines that Freemasonry
ancient embraced, preached, will pass completely into
the new law; after centuries of struggles and varying fortunes,
Never had success been greater and more beautiful.

Jesus did not create a cult, prescribe forms, or subjugate his
disciples at ceremonies; far from it, he had often risen up
against the external practices of rigid law-abiding citizens
of Moses, practices which, in his eyes, did not constitute the
true wisdom; he had wanted to free the mind and body from
all the unnecessary links had been removed, leaving only those of the
morality and brotherhood; thus Christianity was first
a simple initiation, a communion of thoughts; retreats
hidden from the crowd, deep caves, hollows in the rocks,
The dome of trees, were the temples. There wasn't really
of ceremonies; the legend of the master was recounted in private;
The preaching stirred up the disciples, who were animated by thoughts
social which form the basis of the doctrine of Jesus. However,

before arriving at material power, in the struggle of the two
Thoughts that were vying for attention, Christianity was making in
the forms of the numerous borrowings from paganism; a
fusion. The first Christians, in order to escape persecution,

had in some respects concealed Jesus under the name and the
attributes of a pagan character, and, as if to show com-
Although the Masonic idea was alive and well, it was precisely under the
the cult of Orpheus which they were hiding, the cult actually given to Jesus.

The spirit of proselytism had seized the first Christians,
and the evils that afflicted humanity paved the way for them,
were pushing society towards them; their numbers were growing, because the
oppressed, deprived of the goods that charm life were
numerous; the hope of freedom and equality was offered to them,
not vague, not limited to laying down principles of fairness
whose realization was distant, she presented herself as active, radiant,
shaking its golden wings from which courage and the
dedication. To conquer, to fulfill his promises, he does not
It was necessary for men to love one another; as a result of so many
battles, heartbreak, crimes, a law of love had to
Governing the world, society would finally be able to breathe.

Social thought, which is the essence of Christianity as
secret societies extended their conquest without violence, without
material means, without the splendor of ceremonies and performances
which seduce, captivate, but only through persuasion,
by the conviction that arose from the true state of humanity. A
A fully democratic organization was created; the rich among
Christians formed a social fund from their surplus wealth which
applied to the poor; thus the basic needs, the source of
So much moral misery, so much disorder, so much abjection, were
firstly satisfied by an ardent and intelligent charity to the
times, not imposing on the unfortunate the obligation to beg for
help, humiliation which is often the first step into an abyss
of mud.

Every well-organized society must ensure that its members
suffer no harm to their person, their fortune, their
rights; it is then called justice and extends to all citizens

an aegis that covers them; she carries a sword with which she strikes the

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guilty, as in her scales she weighs the claims
opposing parties and adjudicating disputes. The company operates there simultaneously
an immense right and duty; the citizens whose justice is
the guarantee bows before it with respect, but it is a
the heaviest chains that bind vanquished peoples, or
prevent the development of new thought, whether political

that, whether religious, in a nation that is engaged in the work of
Regeneration. The Christians did not want to receive righteousness.
Romans, Jews, pagans who imposed on them
oaths that contradicted their beliefs, and they didn't think
be bound to strict fairness towards men whose
doctrines were threatening to the social order. It was, in fact, a matter of
Furthermore, to establish a company within the existing company, of
to give it specific rules, laws, and organization, and
The Christians began by taking away justice for themselves
civil.

The community, guided by love, devotion, selflessness
tion, saw few disputes erupt within its ranks; it had
interest in showing itself to its enemies as well united and compact;
However, if any arose among its members, they did not have
recourse to the country's courts, but they appointed themselves among themselves
arbitrators whose judgment they deferred to. It was the most
energetic protest that could be made against the dominations
foreign leaders and against national leaders who had not
embraced Christianity; it was in reality shaking off their yoke,
not by force, not by uprising, but by emancipation
powerful and expected to have immense results. The leaders of
nations to which the Christians belonged saw their power-
political session seriously compromised, and therefore explains
the fury of the persecutions. Recruited from all peoples, the
Christians threatened to incite them all to revolt, and for the powerful
It wasn't just their ancient gods that were at issue,
gods half overthrown by philosophy, but of their own
thrones, because the master's disciples were not limited to one
sterile adoration, they aspired to the conquest of the world, and
Apostolate was their means, their weapon.

Soon secret societies ceased to exist; the association was no longer

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other than Christianity, it no longer holds any mysteries; its |
doctrines are preached by resounding, avowed voices
under the executioners' swords, discussed in public with doctors
of paganism; the baptism that John the Baptist gave on the
banks of the Jordan, to which the apostles invite all men,
nothing could be hidden anymore, initiation is still the
even the trials through which one prepares for it exist
Newcomers must always submit to it, but they do not call-

The slower the secret around them, the less they veil themselves in shadow; a struggle is engaged in the face of the nations, it continues brilliantly, in full sun, until finally Christianity, the religion of the poor and oppressed, the philosophy of secret societies in its primitive simplicity, flag of the ancient followers and on which are written the sacramental words of their motto: liberty, equality, Fraternity prevails over the old civil society that held the peoples imprisoned in its bonds.

But this religion, so gentle, so pure, this religion of love, which finally spoke to the soul, putting the spirit in place of matter, responded so well to the needs of the people whose needs it proclaimed the emancipation, was soon to forget its origin; as the apostle, she was going to deny her master, borrow from the religions of the past the rites, the ceremonies, all these forms linking the thought, this narrow mind of observances that Jesus had so many times vehemently reproached the Pharisees and the doctors of the law, and which had given birth to hypocrisy and persecution. She was going to shoot taken from its sheath, the sword that Jesus had put back in, to strike with the sword whose use he had condemned.

Formed on broad foundations by those famous councils where the philosophy stirred up the most burning questions, the most of interest to humanity, adopted by the leaders of nations who placed the cross on their banners, led by etc. a spirit of conquest manifested from the beginning, which became its very essence, his particular genius, which will shine forth in all eras, and that Eighteen centuries have not yet cooled, she will become oppressed oppressive, she will take on the role of her persecutors. Until then She descended into the circus as a martyr; she too will slit throats. men who will not accept it, or who, having

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embraced in good faith, will not be able to understand the subtleties- new beds.

The evangelists Matthew and Luke had attributed these sad words to Jesus.

words so out of keeping with the character attributed to him,
if they were to be taken literally: "It is not peace that
"I brought to the earth, but the sword. I came to separate"
"his father's man, his mother's son, his stepdaughter-"
» mother; a man’s servants will be his enemies (1).
"I bring the fire and I want it to light. You had thought
that I came to bring peace to the earth; no, I tell you, it is
"The division. When there are five people in a family,
"They will divide, three against two, two against three: the father"
against the son, the son against the father, the mother against the daughter, the
"Daughter against mother. If anyone comes to me and does not
"Do not sacrifice your father, your mother, your children, your wife, etc."
"brothers and sisters, and even his own life, he could not be
"My disciple (2)."

These words, which had a symbolic meaning, which signified
the profound selflessness that the reformer expected from his dis-
ciples, the absolute devotion which alone could bring triumph
phe, will be taken literally by fools; they will realize the
deplorable divisions that they seemed to predict, without worrying
If they have truly understood Jesus' thought, they will separate what the
Civil law had united what religion had blessed; they will bear the
Trouble within families, in the name of the one who preached love,
Brotherhood!

Human passions, or those aroused by religious zeal,
or using it as a pretext, will make a veil of it that will cover-
Many crimes will occur. Sects will arise from this religion.
of unity that invited the whole world to a communion of thoughts,
will dispute the baptism of initiation, will hurl anathemas at each other,
They will tear each other apart, slaughter one another. The altars
From a god of peace will flow human blood, and, as in
Egypt's dark days, the throbbing limbs of the victims

(4) Gospel according to Saint Matthew, chapter X, verses 54, 55, 56.
(2) Gospel according to Saint Luke, chapter XIT, verses 49, 51, 52, 53; chapter XIV, v. 26

bound to the pyre will writhe in the blazing furnace; the voice of
priests will drown out the cries of the condemned by singing pretense-
due praise to a god who recoils with horror from such
offerings, and the dreadful smell of burning flesh will mingle with
perfumes which, rising from the censers, will be lost in the clouds
and will not reach the throne of divinity. Extravagance of
Man! Folly of humanity! Blood will cry out for vengeance, and his
His voice will be heard all too well!

That is when the master's word will be lost... Then too

She will find herself in secret societies, she will resound
in the temples of modern Freemasonry; it will produce
new miracles, it will be engraved in hearts, so deeply—
that no earthly power will ever be able to erase it.

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CHAPTER SEVEN.

Freemasonry did not appear during the first centuries of Christianity; the lodges,
the troubles, the conflicts of the Roman Empire, the insurrectionary movements in Gaul, th
the Barbarians, the misfortunes that followed, the triumph of the Christian faith, prevent
Europe to see its actions, to hear its speakers. — The East, cradle of Freemasonry,
No trace of it remains at that time; the Secret Doctrine founded after the death of Muhamm
has no identity with it, has nothing in common with the principles, the goal, the means of
ancient societies from which it originated. — Transformation of Freemasonry; Freemason bro
France and in Ireland: the name Freemason is written for the first time in the documents;
Associations are being organized. — Establishment of lodges. — Foundation of the Grand Loc
Hierarchy, Masonic code. — Conduct of the clergy in France and England at the time when
The association reveals itself. — A Masonic organization has emerged in Normandy; its purp
battles, his defeat; tortures, mutilations of his followers. — Leaven that remains in the
Unnoticed for over a century, the copfraternity gained some prominence in Augleterre in 10
in 1066. — His works; his meetings. — Crusades. — Their influence on Freemasonry.
— The Templars.

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2) that we find the traces of pre-
NR to the scissors of Freemasonry
è | .. which will however trans-
To put oneself from one era to another; Christianity

My primitive contains it all, and if it is,
< S in these early days where the transformation
g- of society is fulfilled, of men who do not
7 do not want to change the name of their cult, including the
(The principles are identical to those of religion)
new, and still meet in assemblies
'secret, who would think of them amidst the preoc-
VS the appropriations with which the world is besieged? Who would hear
the voices of their speakers through the crash produced by the collapse-
the death of this departing society, through the efforts of this other one which

is established on ruins whose downfall it accelerates?

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202 PHILOSOPHICAL HISTORY

Rome, still standing, was struggling against itself, collapsing
in inner struggles, he fought against his vices, against
her own weakness, before being shaken by the enemies who came
From the outside. Caligula occupied Gaul with his mad expeditions.
on the banks of the Rhine and on the Ocean which he had to cross to
To throw upon Great Britain, from his ridiculous triumphs of Lyon
and of Vienna, then died by the sword of a Praetorian soldier whose
The companions were looting the imperial palace. Gallic Druidism
sheltered behind the rocks of Armorica, struck to the heart by

Roman polytheism, two remnants striving to destroy each other,
as if an order given by an unknown power, sup-
Laughing, he threw them one against the other to break them both, the
forced one to prepare the ve'. for another belief.

Claude, driven by a feeling that surprises, at the time, more than he
is not understood, and in which a strange coincidence manifests itself
with the nascent social thought, slaves were raised from a long
stupefaction, entrusted to the liberators< the government of the pro-
vinces. Great Britain was subjugated: -. and the remains of the dru-
The dism that had taken refuge there was buried: dependence
of this nation; Gaul was in revolt, divided into: + Nero and
Galba fought for the choice of his masters, before + ja er
against Rome, shouting these terrible words to Europe: "Lu. re
"Roman empire ends, the Gallic empire begins; the time has come: *"
"Domination of men and possession of the land will pass"
"into the hands of the Gallic and Cymric nations!" Then she fell back-
Once again disappointed, the empire crumbled almost as soon as it was formed, and,
as if to shed light on these events, these struggles, this full-blown drama
of blood that holds the world breathless, Rome and Lyon were, at
a few years apart, consumed by a nighttime fire.

Other, even more serious events were about to occur, which were to
attracting attention exclusively: the nations had mingled the noise
from their broken chains amidst the clamor of the empire's internal struggles,
had risen up, armed, and formed in the light of the fires,
and, from all points of the old world, they advanced, hell-
trapped in a circle that was always tightening, this Rome of yesteryear
mistress of the people, today no longer knowing what her

emperor among the chiefs to whom the praetorians sell the
scepter and those proclaimed by the legions.

A confederation of Germanic tribes, who came to occupy
their rank in this great army of peoples, appeared to
banks of the Rhine, and, for the first time, people heard people pronounce
The name of the Franks, which will soon resound and shine. From this
At this time, these tribes will harass the empire with their invasions.
Days renewed until he succumbed. To the East, Thrace
and Persia were stirring to shake off the yoke, and Lips on their
territory of the Roman legions.

Everywhere the voices of Christian martyrs rose to heaven in
glorifying the name of Jesus; the new cult was no longer hiding
in the bowels of the earth, in the crypts, in the rocks;
He erected the cross on the hills, in public squares, muti-
milk the statues of Jupiter pure to transform him into Jehovah, of Apollo
They were making Christ, and the altar of the overturned taurobolium; a struggle

A heated debate erupted between Christianity and the old religion
Roman, armed and bloody; the temples and churches
it collapsed in turn under the blows of the two rival religions
who were still fighting over the remains; then, by one of those inspirations
rations which sometimes originate in genuine faith, sometimes in
an ambition coldly calculating the means of victory, Cons-
Tintin adopted the cross as his battle standard, and the Christia-
nism made the West and the East resound with the songs of its
triumph.

Incomplete victory! Amidst the heady rush of success,
The Christian church was shaken by the schisms that divided it
its thinkers, its philosophers, and filled all the sanc-
tumults of cries, complaints, invocations, and anathemas. The
councils, summoned, by the most singular of usurpations, to de-
cider of the divinity of Jesus, stirred up the people in the name of a
abstraction.

The nationalities were trying to reconstitute themselves by force, to
to escape this chaos into which the conquest had plunged them
Roman, then fell back, and barely any traces remained of
their struggles in the obscure history of those turbulent times,
where everything is written in a rush, where events follow one another with such speed

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the speed at which they soon lose their distinctive appearance, ct
that they could not be distinguished from any distance.

Gaul, always in revolt, always crushed, pillaged, ravaged,
only the sound of weapons could be heard, and, to cover everything
This uproar, these cries, this crash, a terrible creaking sound was occurring.
In other words, the Roman Empire was splitting in two; the scepter was

Too heavy for one hand, it was shared before being broken.

Indeed, the great Barbarian uprising was spreading everywhere

both sides at once; it was no longer a question of contesting the empire of
poorly defended borders, remote provinces, landlocked in
untamed domains, lost in some distant sea; the
nations were about to deliver the final blow to the heart of Rome;
The East and the Northeast, joining hands, rushed towards-

seems to be on the West, and they surrounded it with a circle now

impassable.

The Franks, the Saxons, the Alemanni, whom Rome had since
a few nice things, so many times experienced with dredging, formed a
a kind of avant-garde entrenched on the fringes of the in, where it attend-
The bulk of the army was there, and the time of the attack had arrived. Behind them was...
pressed the Picts, the Scots, the Burgundians, 1: . Varailes, the
Herules, tumultuous like the waves of the Ocean that surrounds them,
then the Sarmatians and the Gepids; in the background, the Go'!'<.
divided into westerners and easterners, or Visigoths and Ostré-
Goths occupied a vast line stretching from the Baltic to the
Pontus Euxinus; in the rearguard were the Alans and the Huns
rushing in from northern Asia.

They all seemed to be obeying an order that no one had heard.
and which, however, was transmitted to everyone through an unknown mouth
naked; the last arrivals, or rather those who walked from
the most distant lands, the first ones grew before them
that they encountered; these, in turn, advancing upon those
that they touched more closely, pushed them back onto the first
ranks that were stirring, moving forward, tightening the circle
which was to encompass the two empires of the East and the West. The

'conquering nations had carried out this movement with regulation-

rite, slowly; several generations without a homeland had been born

and had died out during this long march; but the term of

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Their race was about to be over, and Alaric was already camped in front.
Constantinople before rushing into Italy.
The tide of Barbarians, awaiting the great day, spread out
dait in both Germanies and both Belgicas, invaded-
knows the great Sequani and Helvetia, covered the two Aqui-
taines, the two women from Narbonne, and came to break against the foot
of the Pyrenees. These terrible armies marked their path, mar-
their journeys took them through the ruins of entire cities; Strasbourg,
Speyer, Tournai, Arras, Amiens, Saint-Quentin, Reims, Langres,
Besançon and Basel had fallen one after the other, without being able to
_to halt their steps. Marseille was not saved by the mountains
who defended it, nor by sea; it succumbed and was destroyed. The
The lava from this volcano only stopped before the ramparts of Toulouse.
which the ram tried in vain to shake. In the midst of these
successive invasions, when provinces, empires were
Reduced to ashes, the populations that the war had not
exterminated, they were ravaged by famine and plague. Finally,
blending his latest melodies with the sounds that were passing over the world,
dominant var the magnitude of his misfortune all those who
afflict humanity; Rome was invaded three times by the
Parlares; she who had received the spoils of so many peoples,
| adorned with their riches, that one was in turn taken and
| ravaged; the crown was falling from the brow of this empress |
and rolled in the blood.
The Gallic Empire was fracturing, and the Barbarians were taking their share.
| part; the classification of peoples began, and the Franks spread out-
| were stuck on this land that they were never to leave, where the
three elements—Gallic, Roman, and Frankish—were going to mingle,
to confuse, to produce a new civilization, based on the
Christianity. The Huns and their fearsome leader, Attila, were rising up
| the Danube valley, crossed the Rhine, rushed onto this
Gaul, the object of so much covetousness, so many attacks, so much
dismemberments; this Gaul which was shaking for the last time
the yoke of Rome: of which it had been the last bastion, and from which
| The Franks now had to set off, as before the
| Gauls, to bring the war into the heart of this Italy which had thrown
| such a long challenge to the world. Rome fallen, the Western empire

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it collapsed amidst the debris that littered Europe.

In the East, Muhammad came to rival Jesus, to found his religion
a region favored by the warlike instincts of the peoples he called
to him, and found a powerful ally in the schisms of
the Christian church.

Amidst all these repercussions, this immense work
of the disintegration of the two Roman empires, of the formation of
new nationalities formed with great difficulty from such diverse elements,
If they are so opposed, no ear can perceive the sound of the words spoken.
in the pulpits of secret societies; no one descends far enough to-
fundamentally towards these obscure, hidden workshops, lost in the shadows
and the depth of the woods, behind the cracked walls of the
ruined cities, to observe their actions, to follow their threads.
In vain does Masonic chronology indicate that the island was in England, around
At the end of the third century, Albanus became the leader of the brothers
masons; in vain does she trace their works in the middle of the sixth
century (1); it is impossible to see there again: the real force, a
true power; one does not perceive, in the problems
meetings of these two eras, nothing that indicates k: —ouvcnir precise
of the Freemasonry of the past, the goal of Freemasonry of
the future.

Its trace similarly disappears in the Orient, its cradle, or ü1°

The less we can follow him there, the less we can grasp him there. After the death of
Muhammad suddenly breaks the great schism that divides into two
The enemy camps, the followers of the prophet, armed some
against others, it sheds rivers of blood; then men
who claim to have preserved the original faith combined with the dogmas
The democratic principles of the Persian Mazdakis established what is called
the secret doctrine, and seek its triumph without looking
by means (2). In the organization of this society, the
remains still exist, some parts bear a strong resemblance to
white with certain particularities of Freemasonry; they
have similar names, identical functions, thing
inevitable in associations formed for a secret purpose,

(4) Acta Latomorum, t.1, p. 2 and 3.
(2) De Hammer, History of the Assassins.

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OF FREEMASONRY. 207

but there is no connection between them; one would search in vain for a
common thought. In all parts of the globe where Freemasonry-
Modern Christianity has founded a lodge; the Freemason of all countries will be
welcomed, everywhere the temple will be his homeland; none of the
men belonging to the secret doctrine of the Orient founded in
Egypt, after the death of Muhammad, will not, as such, see the opening
For him, the gates of the sanctuary. The two associations have not
The same mobile phone, but they don't work towards the same goal.

Towards the end of the ninth century, and during the first
In the tenth century, the brotherhood of Freemasons began to
to shine brightly. After the completion of Solomon's Temple, the
Construction workers, already organized into an association, are necessary-
inevitably led to separate; but they do not leave in isolation,
at random, looking for work, each for themselves, as they do
today the stonemasons who laid the last stone to
a building, the pioneers, the miners, the earthmovers who have
dug the trench, raised the ballast where the outlines will be drawn on the
iron rails l:5 large curves of the paths intended to unite between
They all: |; nations, to erase all border demarcations,
to withdraw the impossible war. They divide the world, workers
toui; |: time of thought and hand; some return in
Africa, in Asia, where they come from; the others are walking towards

Europe; but they all go in groups, asking the princes and

to the people of enterprises, erecting buildings, sowing their
a route of palaces, bridges, and aqueducts, as later they adorned it-
cathedral square.
Strange destiny! In this distant era that we are looking at
with pride as being far inferior to ours, and which was so in
effect in terms of discoveries, positive sciences,
of the welfare state, the workers are organized, forming a kind
They are family members, have common interests, and support each other.
the others, count in the State; far from fighting these associations
In response to these changes, governments recognize their right to exist.
call them, employ them, honor them, grant them
privileges in keeping with the spirit of the times; and today,
After so many centuries have passed, so many lessons have been taught by the exc-
So much suffering laid bare, so many revolts

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which followed, any association of workers was for-
followed with a kind of fanaticism; people wanted to see a danger in it.
incessant for society, when it was only a means of re-
to regulate certain forces. What has not been destroyed is the legacy
of those earlier times; thus, not only has our era not
nothing of this kind could be constituted, but this remainder was deprived of energy
dynamism, vitality, initiative. Europe is entering a major phase
of his historical life, at a supreme moment when the face of it will
changed; the nations that compose it will unite, and it is condemned
precisely the men from whom they are trained to have only
isolated interests, fortunate when they do not become opposed
precisely because of this isolation, humanity cannot walk.
Going backwards, she might get lost for a while, she must soon
to return to the path of his destiny, which is progress; also that
Will he get out of this problem today, noxious?

Gaul and Great Britain were not forgotten by the
children, successors, heirs of the e..-tructeu.; of the temple
of Solomon, in their races through the mountains; you. : of monu-
Things had been thrown to the ground! So many ruins remained!
ravaged ground! They went where the need for "efei"ion led them.
first, then the need to satisfy the thoughts of a civia-
tion new; the material work thus excited from two ects to 1
This time was not to be missed, and indeed it was he who was the first.
This era of Freemasonry allowed its works to flourish.
sun, while waiting for the intellectual work to show itself and reveal
his own.
During the seventh and eighth centuries, we see the corpora-
tions to act, erect buildings, hold meetings which indicate,
rather than specifying, interests other than those of
work; but it was in 856 that, for the first time (1), one
found in England the name of Freemason or Freemason written
in the records of these associations; they exist at this time
on the same basis in France and England, living in a
perfect harmony, and calling workers from one country to another,
where their presence is necessary, as had already been seen

(1) Picart, History of Religious Ceremonies, supplement. Acta Latomorum.

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OF FREEMASONRY. 209

long ago (1). For three-quarters of a century, these cor-
Porations spread and organize themselves on a larger scale.
and admit a greater number of men into their midst
strangers to the art of building, who had been there for a long time already
received, but which until now seem to have been received only in
a small proportion; they become a fairly powerful force
considerable enough that kings would appoint overseers for them,
supposed marks of honor which are merely precautions
cleverly disguised; lodges are being founded, not in France,
but in several cities in England; finally, with the aim of regul-
to streamline the association's operations as completely as possible, the
The Grand Lodge of York was established in 926, under the Grand Mastership
of Prince Edwin, the first modern Masonic power.
One can clearly see, without a cloud in the sky, from where all the
others, and for the first time also the hierarchy appears

established (2). If we are to believe some ancient English authors,
Several sovereigns and princes were received in this
Grand Lodge to which members paid a fee.

The construction companies to which we can immediately | |
this Mmorucot gives the name of Freemason corporations |
already enjoyed considerable privileges, undoubtedly due to their |
works, as well as their persistence in the association, and
which had been granted to them by the various dominant powers
in turn in Gaul and Great Britain; the popes protected them
openly admitted, fully acknowledged their immunities, |
probably to reward them for what they were building |
churches and monasteries; the King of England, Athelstan, in |
appointing his son Edwin as Grand Master, granted them a | |
patent which in reality placed them outside the common law,
by allowing them to judge their disputes amongst themselves, to make
regulations to which every Freemason would be required to adhere
to put, by placing the public force at the disposal of the magistrates
authorities responsible for punishing violations of these regulations (3). The

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(2) AI, id,

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(4) Acta l'atomorum, 1. 1, p. 3. |
(5) ld., & 1, p. 2, from the manuscript of Elias Ashnole.

the same patent allowed Freemasons to convene
general meetings (1), and it is by virtue of this important
concession that the brothers met in York, brought there
their authentic titles written in Greek, Latin, French and
other languages (2), and, after verifying them, having constituted themselves,
formed a code containing the obligations that would henceforth-
but to engage all the brothers in England and serve as a model to
those of other nations.

From that moment on, as we can see, the Freemasons have an influence
distinct in modern society; they build many palaces,
basilicas, city walls, but there really is
erect something other than physical buildings, and if they had not
than drawing up plans, cutting stones, squaring pieces of
wood, combining the forces of the timbers.:t":, what would be the use of admit-
Are we to be part of the corporation of men unfamiliar with the art of building? These
men have a role to play, which will be "hidden beneath the functions"

manual operations of the company, a mission whose specialty will be
veiled by the very importance of the ordinary work of the corporation
ration. .

From the date of this enthronement, we distinguish clearervent in
modern freemasonry the purpose of freemasonry
former; until then, through the regulations of the Macous brothers,
We can clearly see something other than the statutes of a corporation-
workers' ration, but one understands rather than sees; there remains
in the mind some obscurity; at this hour the transmission, the
The lineage of ideas is clearly traced; we find the trace
lost.

It is curious to investigate what, at this time when the
Freemasons are once again showing themselves on the world stage, the
The moral situation of the states where their presence is revealed. In the
In Gaul, the Christian bishops had acquired considerable authority.
health in the final convulsions of the Roman Empire which
he put what little energy he had left at their command; they were de-
came the plenipotentiary islands of the cities between Rome, which was moving away, and

(1) Acta Latomorum, 1.11, p.2, from the manuscript of Elias Achmole.
(2) Ibid., ibid., ibid., ibid.

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the Franks who were approaching (1). Continuators of the empire
collapsed, they held back by religion those whom the conquest could not
could no longer maintain, and still subjected them by this link to the
Rome, which stood upon fallen Rome. Among the Barbarians
who had launched attacks on Gaul from all directions, many
were Christians, but professed Arian doctrines, such as
the Huns and the Burgundians; it seemed quite natural that a rap-
close ties took place between the Gallic Christians and the Christians
conquerors, and that the identity of religious faith became a guarantee
of alliance; the interest of the bishops ordained otherwise.

The church turned to the Franks, who were devoted to the worship of Odin.
completely foreign to Christianity, and whose leaders
The skilled ones soon understood what advantages, what strength could
to give their conquest a close alliance with men
whom they saw reigning supremely over the popular masses.
Skillfully entwined by the "wedding, by love, by chance"

of a victory, the most powerful among the sons of the tribe of
Merovig (2), Clovis or Chlodowig (5), and with him some
Thousands of soldiers, eager to please their leader, received the baptism-
instead of brilliant ceremonies whose splendor astonished the
Barha:cs. From that moment, the conquest of the Franks was assured,
fitiiiiée that she was by all means at the bishops' disposal-
They wanted to be able to dispose of it; garrisons allied themselves with them, cities pas
without fighting under their obedience; in turn, the Frankish Islands mar-
They heeded the voice of the bishops; their swords, always raised, were
always ready to fall on the head designated for their blows; their
armies, always prepared for invasion, went, drawn by
the love of plunder, where religion seemed to call them in the name of
God.

Thus the Arian Burgundians were struck down and subdued, and the cities
the banks of the Rhône and the Saône recognized the divinity of

(1) Sidoine Apollinaire, Scriptores rerum gallic. and francic., t. 1, p. 798. Augustin
Thierry, History of the Conquest of England, 1.1, pp. 58 and 59.
(2) Spelling of Frankish names, according to Augustin Thierry, Letters on History

_ of France, 6th edition, p. 463.

(3) Spelling of Frankish names, according to Augustin Thierry. Letters on History
of France. °

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Jesus; thus all the fires and all the devastations took place,
Islands, city bags mentioned above, and everywhere you find the
members of the clergy secretly in league with the Franks, conspir-
fighting in their favor against the Gallic, Gallo-Roman population,
or descended from other conquering races; everywhere they are seen besieging
the camp of the victorious leader, surrounding him with tributes and adulation,

to receive in exchange rich gifts stolen from churches.

Arians (4); a bishop goes so far as to write to the
Soldier: "When you fight, we are the ones who triumph (2)."
While the nation was subjugated, while the races were subjugated

tochthones or successively implanted on the ground by the

_ conquest were reduced to a state close to serfdom, that the
Free Gallo-Roman landowner, he was assimilated to the lite, Germanic
of the last condition, cultivator drilled from the estates of the
warrior class (3), the priests, on the contrary, took their place with
the conquerors within the workings of the governmental system which
was being created.

The clergy were not satisfied with fleeting gifts which could
They may provide wealth, but they do not establish real power.
sustainable; he wanted to establish his domination over territorial property
riale; he obtained allodial lands and bentices from the Frankish kings;
The bishops did not limit themselves to receiving, they often employed...
violence to seize property; various kings, and Charles-
Magne, among others, had to repress the invaders several times.
acts carried out by them, weapons in hand (4). Several
these means further contributed to enriching the clergy: it acted
sharply on the crude spirit of the Frankish warriors, tore them away
numerous and significant donations in exchange for promises
of paradise and other similar benefits. The laws at the editorial office
tion in which the priests worked, because of their knowledge,
together with the heads of state, they argued against bringing any
hindering the donations that were intended for them; later, they
they even regulated the forms of these donations according to the motive that...

(1) Scriptores rerum gallic. and francic., t. II, p. 586.

(2) Ibid., id., t. IV, p. 50.

(5) Augustin Thierry, Letters on the History of France, letter VII, p. 109.
(4) Guizot, Essays on the History of France, 5th edition, p. 86.

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determined, for the remission of sins, for the salvation of the soul,
to lay up treasures in heaven (1). nn

The clergy had monopolized such a large portion of the wealth of
the nation from the beginning of the eighth century, that Chilpe-
Eric II (2) exclaimed: “Our tax system has become poor; our wealth
» have been transferred to the churches :: the bishops alone reign;
"The splendor of our throne has vanished, and the bishops of the cities are..."
"invested (3)." A century later, Charlemagne, then Lothair
were forced to resort to severe orders to prevent-
dear to the abuses that arose from donations made to churches. He
It sometimes happened that the mayors of the palace or the kings, yielding to

The necessities of war temporarily took over the churches.

some of their domains; then it was a concert of
complaints arose from all sides; so they invented miracles
keys to understanding the need to restore to the clergy what
had taken it; the land was being farmed in the name of
heaven, and the (viques wrote in 858 to Louis the German a
letter, : uricux monument of the spirit of the times, in which they
They listen to an ecstasy of Saint Euchère, Bishop of Orléans, who,
While in prayer, he was caught up into eternal life, and to whom the Lord
showed Prince Charles-Martel subjected to the torments of the damned
as a result of the judgment of the saints whose possessions he had stolen; the

The unfortunate man suffered, not only for his own sins,
but for the sins of all those who had given their possessions
for the needs of Christ's servants and the poor, in order to
to redeem their souls. They added that Saint Euchère, having regained his senses,
sent someone to visit Charles's tomb at Saint-Denis; they saw
A dragon was brought out, and the sepulchre was found all blackened.
inside as if it had been consumed; and, as a price for this
Historically, they obtained the restitution of everything that could be
recovered usurped ecclesiastical property (4).

In England, where the only Christians were the remnants of the
Vanquished Cambrian nation, now relegated to a corner of

(1) Marculf, Formulaes, book. I.

(2) Hilperik, according to the spelling of Augustin Thierry.
(3) Gregory of Tours, Book VI

(4, Capitulairs of Baluze, 1. II, p. 109.

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their former homeland, Pope Gregory the Great had tried, at the end

- from the sixth century, to make Anglo-Saxon kings and lords

instruments of triumph, as the bishops had done
Franks in Gaul. By his orders, young men of noble lineage
Anglo-Saxon women, aged seventeen to eighteen, had been bought in
slave markets, located in convents with the obligation
to learn about Catholic doctrines in order to teach them in
their country and in their language (1).

This method did not succeed, and the Pope, without being discouraged, had
sent Roman missionaries to England, at the head of which
was a monk named Augustine, initially quite unhappy with a
such a mission, and accepting it only out of obedience. We find,
From the earliest days of Christianity, the trace of the covenant
the intimate relationship that develops between the Christian priest and the women, and wh
It still lasts. The Saxon king Ethelbert, like Clovis, had married

a Christian woman who used love to make her husband favorable
to the monks (2). He, who had initially received them with suspicion,
He eventually allowed himself to be persuaded, was baptized, and made a gift to the pre-
lots of houses and land, pledges of faith that they were accustomed to
to ask. "I beseech your greatness and your munificence," they said-
"They asked the king they were baptizing to give me land with you."
"SCs returned, not for me, but for Christ, and to me from
"to make a solemn act of transfer, so that in return it may come to you
"A large number of possessions in this world, and yet another
"Bigger in the other (3)." And things went on like that.

Augustine had taken the title of Bishop of Kent, but he
aspired to be the primate of England and Gaul; the Pope,
who could only restrain his ambition with difficulty, indeed granted him
authority over all the prelates of England and denied him authority over the
others. Thanks to the instructions he passed on to him, the monk
proved easy for the pagans, merely changing the destination
of their temples, and allowed them to continue in honor of Christ
the sacrifices they made in honor of their gods; less

(1) Scriptores rerum gallic. and francic., t. IV, p.17. Gregorii papae epistola ad can-
didum presbyterum.

(2) Augustin Thierry, History of the Conquest of England, 1.1, p. 85.

(3) Gregory of Tours.

tolerant of the Cambrian bishops and archbishops who, without:
ambition, without a desire for supremacy, had no fixed seat,”
they went preaching from one place to another, not however believing in
original sin, and not damning children for their sins
that they had not committed; Augustine had written to them to have to
to recognize him as archbishop of the entire island, under penalty of incurring
the anger of Rome and that of the Anglo-Saxon kings, and had
assigned a conference on the banks of the Saverne. After two
In interviews where he offended them with his pride, they refused to
submit to him, not to change anything in their faith, and he rose up
exclaiming: "Well then! Since you do not want peace
"With Dr. Lières, you will be at war with enemies; since
"* you refuse to teach with me the way of life to
“Se: ns, before a short time, by a just judgment of God, they
"They will be ministers of death to you (1)."

Shortly afterwards, an Anglo-Saxon tribe still
pagan, led by her king, descended from the north towards the place
even where the last conference had been held, defeated the leader of
the province, had the bishops and monks massacred. The monastic-

Bangor region, whose chief had spoken in the interview
with Augustine, was completely destroyed (2), and the tradition
national has since reiterated that the head of the new Anglo-
Saxony had provoked the invasion and designated the convent to the Danes
of the north.(5). ;

These men who slaughtered the monks of Bangor
they themselves were soon to become Christians; this was yet another
woman, Ethelberghe, sister of the King of Kent, who, married to the chief
a pagan from the region north of the Humber, came to an agreement with a
A Roman priest extracted a secret from the confidences shared in the bridal bed.
whose revelation to the priest allowed him to capture the imagination
of the king and to make people believe in a miracle (4).

In the south of the Humber and north of the East Saxons, religion
Christian beliefs and the old Teutonic faith coexisted.

(1) Bedæ Presbyt. histor. ecclesiast., book. NH, chap. NEITHER.

(4 ld., id., id.

(5) Augustin Thierry, History of the Conquest of England, 1.1, p. 97.

(5) I., id. id. 1, p.101,102, 105, 104.
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'friends enough to each have an altar in the same temple where

The king prayed in turn. It was [yet another woman who converted]
to Christianity the head of the country HE enans of the Humber to the
Thames.

England was subject to the Christian faith; the kings looked-
they considered the best of their days to be the one where they could
to found a convent to which they donated land, marshes, and ponds
and waterways, which he held and possessed entirely, and of a
royal manner (1). But there came a time when good intelligence
The alliance was broken; it was the day the priest's superiority became established.
to feel too heavily, where politics showed itself beneath the clothes
priests. Then some of the kings of the country thought they saw the
foreign law disguised as Catholic faith, and the
some vigorously rejected him; others remained loyal to him; but
Soon, swayed by public opinion, they repudiated all
dependency of Rome, and limited themselves to surrounding it with marks
of a respect that was insufficient for his ambition. From that point on

At that moment, Rome declared itself against the English, arousing in them
enemies until the day she sent to William of Normandy
a banner and a ring, a double symbol of military investiture
and ecclesiastic of the kingdom of England, and allowed him to do so
center to reinstate there at dd the tax of the saint's penny
Picrre (2).

This is the context in which Masonic societies appeared
They arise in France and England, and organize themselves in the latter
country in a sustainable way and in a way that conquers a certain
force. Without claiming that there is an absolute connection, a rel-
While a direct link between these facts is important, it is not without interest to
to bring them closer together by shining the light of history upon them.

When modern Freemasonry begins its role, the
Christianity had proclaimed the great truths taught before
He, within secret societies, had preached them more openly.
But in attacking evil, he had not destroyed it; slavery

still existed within Christian society, which did not

(1) Saron Chronicle, Gibson edition, p. 36.
(2) Chronicle of Normandy, Collection of the histories of France, vol. XI, p. 227.

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was astonished and not too irritated (1), and the bishops showed themselves
were quite easy to deal with in this regard. The principles of Jesus and the pre-
The fundamental conditions for the existence of Christianity were forgotten.
in this respect; however, the church in general employed its
influence to destroy an institution that was both a disgrace and
an injustice; the formulas of emancipation are based on
most of them for religious reasons, and he himself is always
spoken while invoking religious ideas, the equality of men
before God, the hopes of the future (2); but one does not find
not in those early days the zeal to undermine slavery that one

had to wait for the success of the Christians. Other causes came
done ailier to the triumph of humanity.

However, it must be recognized and proclaimed, the Christia-
uism should not be accused of the fact that the results obtained by
they had something incomplete about him; it was in his essence to push the
world in a different, radical direction, and, if society in
which we will find Freemasonry would have passed
naturally, peacefully, without external disturbance, from
Roman paganism to the Christian faith, the end of persecutions
brought with it, of all necessity, the complete triumph of the
doctrines upon which this faith was based, slavery succumbed
and went off with the pagan gods; but it was not only
the conscience that was troubled; the empires were engaged in
a fight to the death; the Barbarians who so readily accepted the
baptism, perhaps obeying more in this respect a thought of opposition-
tion than to a deep conviction, the victorious Barbarians bring-
were fairly significant obstacles to the immediate accomplishment of the
promises made by Christianity, which they did not understand without

They probably didn't understand, and it was in their best interest to understand correctly

if we consider the goal of their efforts.

The tumultuous entry of the Franks, the Vandals, and the Visigoths
and other conquerors within the Christian church were delayed
naturally, the application of the ideas she had proclaimed

First, it even had to modify them somewhat. Christianity.

(1) Guizot, History of Civilization in Europe, 5th edition, p. 173.
(2) Ibid., ibid., ibid., ibid.

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was not for them what it had originally been, the faith of
the poor, the oppressed; it was, on the contrary, the religion of the
victory.

They held different views on the social order.
those he had uttered; their customs had nothing in common,
identical to the customs of the Christians of Rome and Africa,
and with those of the Gallo-Romans; they were, moreover, dominated
through the pride of conquest, which begins by imposing its views
and only eventually accepts the ideas of the conquered people, and the
bishops, having acquired considerable influence over them, used them
too often for the purpose of temporal domination and self-interest
worldly.

If we do not separate the Masonic institution from its cult
for the Great Architect of the universe, if we look at it, as well as
We did it, like a religious school, you'll understand.
Even better, his reappearance at that time. Ge was no longer: ic
the time of the Church Fathers, of those men of enthusiasm and
genius, of these great poets of Christianity, stirring the questions-
the deepest tions, causing the flow of eloquence to run forth
magical; the priesthood was in the hands of simoniacs; the high
dignities were occupied by ambitious people, the inferior functions
laughter delivered to ignorant people, speaking a barbarous language,
not understanding the Latin prayers they were reciting, not knowing
not even the formulas for the sacraments they conferred. Listen
the judgment that contemporary writers pass on them:

a At the end of the ninth century, there was no Humber to the
Thames, a single priest who had any idea of his service, nor
who understood the liturgy, nor who was able to translate from Latin
In English, a part of the Holy Scriptures; it was the same.
beyond the Humber and south of the Thames (1).

"What a horrible sight the holy church must have been at that time!"
Roman (in the tenth century), when infamous courtesans
they disposed of the episcopal sees as they pleased, and, what is
also terrible to pronounce and to hear, when they
placed their lovers on the very throne of Saint Peter! Who

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(1) Alfred the Great, King of England, Heardman's book. Preface.

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could call legitimate pontiffs intruders who owed everything to
Women of ill repute? Because we were no longer talking about electricity...
clergy tradition: canons, papal decrees, the ancient
"Traditions, sacred rites were buried in the deepest
"Oblivion; the most unbridled dissolution, worldly power,"
"The ambition to dominate had taken their place. Christ assured-"
"ment was then asleep in the bottom of his boat, while the
Winds were blowing from all sides and covering her with waves of
"Sea... and, what is even more unfortunate, the disciples"
“of the Lord slept more soundly than he; they could not-”
"They would not wake him with their cries or their clamor (1)."

This is the context in which Freemasonry emerged from the
A long period of oblivion had weighed upon her for centuries. She reveals herself
almost simultaneously in England and in the north of the
France. Its doctrines, and this is important to note, had,
in antiquity, spread to Asia, Africa, Greece, in
Italy had penetrated into northern Europe, thanks no doubt to
to the migrations of Asians around the Caucasus Mountains, but
we find nothing in central Gaul that reveals the lineage
of our ancient mysteries. It is therefore quite natural that its reappearance
rition took place among men of the North, for we see it
active in Normandy shortly after its establishment in the
Great Britain. However, the difference in customs between the two
The people made their presence felt from the very beginning; in England, it was founded
Methodically, she seems entirely peaceful; in Normandy, she
manifested by vigorous actions, its first steps are com-
Bats, the first question she raises is a social one.

The descendants of the first Franks lived in Normandy,
separated from the native Gauls by social status (2). Little to
However, customs, language, and interests gradually became intertwined;
This fusion took three centuries to occur. "Then there existed between the
"The Rhine and the Ardennes forest, in the territory that the Franks"
"They called it Oster-Rike, or the Eastern Kingdom (Austrasia), a
» population in whom the Teutonic character had best withstood

(1) Baronius, Annals of the Church. From Potter, History of Christianity, t.1V, p. 33.
(2) Augustin Thierry, History of the conquest of England, L, 1, p. 177.

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0 PHILOSOPHICAL HISTORY

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influenced by southern customs. Arriving last at the
conquest of Gaul, excluded from the possession of the rich pro-
Vincennes and the major cities of the South, she aspired to usurp

their share, and even to supplant the Franks in their domination

of the Neoster-Rike or the western kingdom (Neustria). This bold
project, pursued for a long time with varying degrees of success,
was finally accomplished in the eighth century; and, in the form of exté-
Far from a palace revolution, there was a real invasion
Austrasian Franks over Neustrian Franks. A second
land division took place in almost all of Gaul [, arose
a second race of kings, foreign to the first; : i: ron-
the quest, by renewing itself, took on a more lasting character.

"Charles the Great, whom we call Charlemagne, could not,
despite the resources of his genius, to melt into a single body

» so many diverse nations of origin, customs and language;

Beneath an appearance of unity, the natural isolation persisted, and
to prevent the empire from dissolving at its inception, he
The great emperor had to constantly lay his hand on it. So much
During his lifetime, the peoples of the western continent remained agreeable.
they were under his vast dominion; but they began to break away
this sham union as soon as Caesar Frank was brought down,
in imperial robes, in the sepulchral vault of Aachen.
"A spontaneous movement of revolt stirred almost simultaneously
the nations allied against their will... The Franks drew their swords
against the Franks, brothers against brothers, fathers against
the sons. Three of Charles the Great's grandsons surrendered
battle between them.
"It was in the midst of this chaos, when the civil war
reigned from one end to the other of the immense Frankish empire,
that the Danish or Norman Vikings (the latter name prevailed
in Gaul) came to afflict this country with repeated invasions… Near
A century passed between the first and last descent
of the Normans in Gaul, and in this interval was accomplished, at
amidst misfortunes of all kinds, the dismemberment of
the empire founded by Charles the Great (1).

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(4) Augustin Thierry, History of the conquest of England, t, 1, p. 178 et seq.

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OF FREEMASONRY. 221

Towards the end of the ninth century, Roll or Rollon, son of Rognvald, |
one of the top-ranking officials at the court of the King of Norway: |
Harald Fairhair was banished by this prince for a: *
violation of the country's laws. Roll armed some ships and departed.
with many companions, and, after a race to the embou-
Having reached the Scheldt, the fleet arrived in the Seine, which it then followed.
as far as Jumièges, five leagues from Rouen. No army prepared itself |
sent to stop the pirates; terror spread to Rouen that
the inhabitants despaired of being able to defend themselves; the archbishop
from this city went to the Norman camp and concluded a
A truce was reached with Roll and his companions; they were able to enter the city.
promising not to do any harm to it.

They soon continued up the Seine to the confluence
From this river came the Eure, where they established their camp. The king
Charles the Simple sent an army against them which was: entire-
defeat. This victory was followed by a one-year truce, at the ex-
aspiration from which the Normans seized several cities,
attacked Burgundy and Auvergne, laying siege twice
before Paris. The people voiced their grievances, and Charles negotiated
with Roll, to whom Brittany and Normandy were given as fiefs
die; the Norman chief was created count or duke, married one of the daughters
of the king, received baptism, and swore faith and homage to Charles.

Then came the division of Normandy among the emigrants.
Norwegians (1); the country was divided by a ruler; all the lands
deserted or cultivated, with the exception of those belonging to churches, were
data, without regard to the rights of the natives, to the companions of
Roll, chiefs or soldiers, who became lords according to their rank
towns and countryside, sovereign owners of the domains
large or small. The former owners were forced
to withdraw or to hold from them their own farmland or
in vassalage. The serfs had other masters, and men
free men were subjected to serfdom (2). A line
A deep divide was established between the Normans by name and
of race and the ancient indigenous population; the former, although

(1) William of Jumièges.
(2) Augustin Thierry, History of the Conquest of England, 1.1, p. 203.

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unequal in military ranks and dignities, were equal in rights
civils; no one was taxed except with their consent; no one acquitted-
toll was levied for the transport of its goods or for navigation
tion on the rivers; all had the right to hunt or fish.
The former inhabitants, called peasants and villains, did not enjoy
of none of these privileges, and groaned, on the contrary, under the
more cruel oppression, burdened by taxes, by forced labor, by
trials of all kinds before courts every day
invented, plundered by the lords, by their men-at-arms, by
their servants, seeing their livestock removed from the plow, and
unable to obtain justice from anyone.

They grew weary of the vexations they had to endure, of Ja dis-
insulting distinction that existed between men, and wanted
destroy racial inequality. Richard II, third successor of
Roll, was at that time Duke of Normandy. Then he appeared
in the towns, villages, and hamlets of Normandy an association

- which bears a striking resemblance to Freemasonry and

seems to indicate its existence in this unfortunate country (1).

(4) A twelfth-century Norman poet, Robert Wate, in the Roman de Rou, —
poem of Roll, Rollon, which in the Romance language was pronounced Rou, = has recounted to
This episode of the peasant and villain revolt is strikingly naive.
we believe we should give here the verses of the poet from Normandy, one of the most curio

elements of the Romance language of the time; our readers will see as we do with a vivid
of literary interest are many words and phrases that have remained in various dialects, an
others in those of the Lyonnais, the Dauphiné, the Bresse, the Cotentin, the Bessin, not
are not alterations of the French language, as it is spoken today, but
words and turns of phrase preserved from our old language, on which one could feel
still all the influence of Latin.

Had not yet reigned

Ne gaires n'aveit duc esté,
When the country is at war
Ki dut grant mal ferre à la terre.
The peasant and the villain,

Cil del boscage è cil del plain,
I don't know what infatuation caused it,

Ne ki les meu primierement :
By vinz, by thirty, by cenz
Un tenuz plusurs parlementz.
Privately, a private conversation,

He had not yet reigned for very long,

Nor had there been much of the Duke,

When war came to the country
Which must have done great harm to the earth.
The peasants and the bourgeoisie,
Those of the plains and those of the woods,
I don't know what stubbornness,

Nor who first changed them,

By twenties, by thirties, by hundreds,
Several parliaments were held.

They are having secret talks,

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OF FREEMASONRY. 293

It was in 997. Suddenly, without anyone being able to guess who had:
This spirit of resistance was instilled throughout Normandy, in the
In most cantons, the inhabitants began to gather on

They swore to each other.

Ke twinez par lur volenté
N'arunt seirfgnur ne avoé.
Seingnur don't hurt them;
Ne poent aveir od els raisun,

Neither their gain nor their labursement.
Chescun jur vunt to great dolurs,
En paine sunt et en anhan.
Autar tu mal è pis cel an.

Te ju. sunt lur bestes prises
Pur aïes à pur servises;

So many complaints and quarrels

E custumes viez è nueles.

They cannot have an hour of peace.
Tuz en jur sunt semuns de plaiz:
Plaiz de forez, plaiz de moneies,
Glad of purprises, glad of veies,
Plea of bees, plea of sheep,
Pleasure of sinning, pleasure of all,
Plaiz d'aguaiz, plaiz de graveries,
Plaiz de medlées, plaiz de aïes.
Tant ia prevoz è bédels,

Being a bailiff come to nuevels,

They can have peace, no matter what
So many things make them sure;
Kil ne se pocnt desranier,
Chescun vult aveir sun luier.

Eventually they force their beasts to take hold,
Hold nes' poent, ne defend.
They cannot heal themselves;

Terres ur estuum guerpir.

They can have no guarantee,

Neither towards the lord nor towards the sergeant;
They are bound by no covenant:
Filz to...

Pure kei nus laissum damagier?
Metum nus fors de lor dangier

Nus sumes homes cum il sunt;
Tex membres avum cum ilunt,
Et altresi granz cors avum

And altertant sofrir poum;

We must not have more heart than we need.

Above them there is neither lord nor master.
The lords are only acting maliciously;
Justice cannot be obtained.

Not even the price of labor.

The days pass in pain;
Everyone is in pain and sighing.
Last year was bad, this one is worse.

Every day their livestock are captured,
They are required for the chore;

It's nothing but complaints and quarrels.
Old and new forms of justice.

They don't have an hour of peace.

Every day is filled with blankets:
Market blankets, currency blankets,
Path blankets, woodland blankets,
Grinding and channel blankets,
Tribute blankets, tax blankets,
Blankets for the water, blankets for chores
Emergency blankets, melee blankets (for combat).
There are so many provosts and beadles,
So many bailiffs, old and new,

They are burdened with so many loads,

That they do not have an hour of peace;
Justice knows no bounds.

Everyone wants their share of the spoils.

They force their animals to take them,
They are powerless to defend them.
One cannot protect oneself,

And we must leave the land.

We cannot have any guarantor,

Neither from the lord nor from the sergeant;

No pact holds with them.

Pleasures 6nt swore that never
We wouldn't make them recognize them |

Why let us be harmed?

Let us tear ourselves away from this danger.

We are men just as they are;

We have members like they have,

Bodies as large as theirs,

Being able to suffer the same pains;
We only lack the heart.

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PHILOSOPHICAL HISTORY

In the evening, after work, they would talk about their troubles, about their suffering, listening to their orators brandishing the great question of equality of men, indicating the means of shaking the

Alum bare by oath,
Nos aveir è nus desfendum.
É tuit ensemle nus tenum;
They are naked, veiled warriors,
Well, I had against a knight
Thirty or forty palzans,
Maneuversable and combatants.

Malveis serunt se came u thirty
Bacheler de bele juvente,

None of them dared to defend themselves;
If they steal it together, take it.

A machues è à grant peus,

A sajetes et as tineus,

With bows, with axes, with swords,
And as stones that will have no weapons;

Od la grant genz ke nus avum,
Naked knights defended.
Einsi porum aler as bois,

Abres trenchier è prendre à chois;
We live to take our lives,

And as forez li veneisuns;

De tut ferum nos volentez

Of wood, of ewes and of prez.

By these sayings and by these words,
And by other, even more foolish ones,

Unt tuit ce cunscil granté,

They are between sworn.

Ke tuit ensemle se tendrunt,

And together they defended themselves:
Esliz unt ne sai kels ni kanz

Des plus kuint è des miex parlanz,
Ki par tuit li paiz irunt

E li serement rechevrunt.

Ne pot estre lunges celée

Words to aunts, Genz, carried.

Fust par hume, fust par serjant,
Fust par fame, fust par enfant,
Was it through drunkenness, was it through anger,
Asez lost oï Richard dire

Ke vilains cumune faseient,

E ses dreitures li tellreint

To him and other lords

What common villains did,

Let us unite by an oath,
We will defend our fortune.

And together we will hold on.
And if they want to wage war against us,
We will be up against a knight
Thirty or forty peasants,
Well-disposed and combative.

Those in their twenties or thirties would be cowards.

Young fellows of ardent temperament,
Who could not defend themselves against one?
Together, if they wanted to take it.
With sledgehammers and spears,
Arrows, gnarled sticks,
Bows, axes, gisarmes (halberds),
Stones for those without weapons,
Thanks to the number we will have,

Knights will defend us.
That way we can go to the woods.
Trees cut down and take as desired;
At the fishponds, take the fish,
In the forests, venison;
We will do as we please,
In the woods, in the waters, on the meadows.
With these words and these words
And by others even crazier,
The projects were halted.
Then they took their oaths.
That they will all stand together,
Then they will defend themselves together.
They elected, I don't know which or how many,
Most sensible, most articulate
Who will go to all countries,
And the oaths will be received there.
It could not be hidden for long.
A voice given to so many people.

Either per man, or per sergeant,
Either per woman, or per child,
Whether through drunkenness or anger,
Richard quickly heard,

His privileges were contested
To him as to the other lords

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OF FREEMASONRY. 225

yoke of the lords. These were not tumultuous assemblies.
in the public square, as happens in the moments

Ki vilains unt è vavassurs. Having vilains and vavassors.

To Ruol his uncle sent; To Raoul his uncle sent,

This is the business at this point. This revolt told him. :

Quens is from Evreux, very valiant, He is Count of Evreux, valiant,

Very knowledgeable about many things. 'In many things, very learned.'

Sire, he said, stay in peace; Sire, he said, remain in peace,

Li paisanz à mei lessiez, Etles paysans me laisser;

Never move your feet; you don't have to take a step.

Send me your households, but send me your soldiers instead.

Send me your knights, —" Send me your knights.
Richard said to him: Gladly.
| Dunc envéia en severalurs lieux Il envoya par les sentiers
His spies and his couriers.

In: Tant ala Raol spying, Raoul went tant ala spying,
| By spies inquiring and spies learning,
Both sick and healthy people

K'il ataint è prist li vilains, Qu'il atteinteit, pris les villains,

Ki justoent li parlemens When they held their parliaments

"And they would keep the oaths."

Raol was extremely talented; Raoul became very angry;

Nes' vout mener à jugement ; I] n'enjudiit pas leur affaire,

You fist them sad è dolenz: Made them all sad and doleful;

He had several people's teeth milked, and had some people's teeth pulled out.

And others fisted, J1 had the others impaled,

To milk the oils, to cut the fists. To pull the eyes, to cut the fists;

Li altres fist tuit vifs broilir, Ceci-ci était brûlé vivant,

And others in plumb boiler; The other sprinkled with boiling lead;

Tuz les fist isi conréer. Ainsi les fit accommoder _

They were hideous to behold: How hideous they were to look at.

They were not seen in any place, nowhere were they seen again

If they were not well known there.

The cumune is so much; The commune remained there,

They did not do well, vile things seemed. The villain no longer assembled.

They all withdrew and resigned.

Of what they had undertaken,

For the sake of their friends, fearing the fate of their friends

They saw themselves defeated and badly mistreated. All mutilated and badly off.

The rich were rich, and the rich redeemed themselves,

E by their burse they acquitted themselves; And by their purse acquitted themselves;
They left them nothing to take, they took everything they could take;
| De tant cum l'um pout raendre: They sweated all they could give.
Such pleasures made their stings, Thus the lords treated them

| Cum il porent fere meillurs. As bad as they imagined.

of popular excitement, but meetings that reveal an affi-
connection and what the writers of the time themselves call
conventicles (1). This was not only on a few points
that the question of emancipation was raised; the association expanded
everywhere, in the cities, in the countryside; she embraced all
the classes of the 'native' people who found themselves equal under the
level of oppression as before the Great Architect of the uni-
towards. The affiliates divided themselves into different circles; there were
at least one in each county, and each of these assemblies
selected several of its members to form a circle

superior, a sort of central lodge (2); the latter was

responsible for preparing and organizing throughout the country: the
means of resistance and uprising; it sent from cantons
In cantons, from village to village, men who had a

reputation for eloquence, enjoyed public esteem,

to speak at affiliate meetings and receive oaths
new members.

In the division of land among Roll's companions, the
church properties had been respected; however, the upper
the clergy, because of its French origin, did not participate in the pre-
First time, part of the court of the Dukes of Normandy; when a
a large number of men of Norwegian or Danish race had
embraced the ecclesiastical state, a distinction of rank and privilege
villages continued to exist, even in monasteries, among themselves
and the other clerics (3). Whether the functions of the church were
entrusted to men of the conquering race, whether the pre-
tres, as they had done constantly in previous centuries
teeth, confuse their interests with those of the lords
Normans, whether they exercised the same rights on their lands
vexations attributed to them, or finally that the clergy began

(1) Per diversos totius normannicæ patriæ comitatus plurima agentes conventicula.
Willelm. Germet (Guillaume de Jumièges), Hist. normann., apud scriptores rer. nor-
mann.;, p. 249.

(2) Abunoquoque cœtu futis vulgi duo eliguntur legati, qui decreta ad mediterra-

neum roboranda ferrent cœtum, p. 249.

(5) Depping, History of the Norman Maritime Expeditions, vol. II, p. 12. Augustia Thierry, History of the Conquest of England, vol. 1, p. 207.

to demonstrate this constant hatred against the Masonic institution

of which he would later give so much proof, it happened that the
The oppressed people found themselves completely separated from their rulers.
spiritual. The priests did not limit themselves to particular efforts
To halt the association's progress, they took to the pulpit,
and, from this tribune from which proclaimed words were to descend
upholding equality, they fulminated excommunication against those who
were trying to conquer her.

The association was spreading and had not yet revealed itself by

no act of rebellion, when she was denounced to the court of

Normandy, where this news caused alarm. The young Duke Richard
consulted his uncle, the Count of Évreux, on the party that was available to
preudre, and he undertook a special expedition
against key members of the affiliation. The spies
played the main role; they discovered the time and place where
held the meeting of the central lodge; on their reports, the count
d'Évreux marched his troops and stopped all the
leaders of this Freemasonry, some while they were holding
session, the others while they received the oaths in the
villages.

The hatred of the people, the hatred of equality, of which the Count of Évreux
and the knights who accompanied him were animated, burst forth in
This occasion was marked by extreme violence. There was no respect.
even the forms of justice, and without bothering to put
The prisoners on trial were treated with horrible
cruelty; they were subjected to the most horrific tortures; a
an unparalleled refinement of barbarity. Some had their eyes gouged out,
fists cut off, teeth pulled out, hamstrings burned; others
were impaled, burned alive, doused with molten lead. Those who did not
They did not succumb to these torments and were sent back to their homes.
thousands, paraded everywhere to spread terror; the rich
The poor redeemed themselves by giving away everything they had.
returned to their plows (1); the members of the affiliation,
either the speed of the Count of Évreux's movements had

(4) Guillaume de Jumièges, p. 249. Jean Nagerel, Histoire et CRrouGRe de Normandie, p. 48.

. intimidated, either because the spies who were watching them had played a role.

an even more infamous role in order to stop the insurrection, namely that the
Fear proved stronger than the love of liberty; the bourgeois and
The peasants of Normandy did not rush to arms, did not
did not rise up en masse, did not contest the victory, and fell back-
rent for a long time yet under oppression.

However, this Freemasonry will leave its seeds in the...

country; the association dissolved by force was, or secretly
continued, or reconstituted later, by a small number of chosen individuals,
and a few centuries later everything erupted on the borders of this Nor-
Mandy, the scene of his first sufferings, another insurgency
regency, also repressed by treason and by rooftops
who seemed to want to legitimize in advance the saddest representations
sailles.

In England, no sooner had the funcisconnere been instituted,
that important events were pushing her back into darkness
from where it barely casts a glimmer of light from century to century. While
the country was given over to the bloody struggles that marked the short
What was the role of Danish domination over the Anglo-Saxons?
This association? What action did it take during this war?
national history marked by successive invasions, defeats, and
Murders, betrayals, torture? Did she take up arms to
to chase away the conquerors, when Godwin, after having, in his game-
Nesse, who served the Danes, to whom he owed his rise to the highest ranks
high-ranking officials in the administration and the army, spoke out with
his son Harold, who fought for the country's independence against all Danes.

king or pretender, leader or soldier (1), put an end to the domination of

Scandinavians, and placed the Norman woman's son, Edward, on the throne?
The history of that time, full of fantastic tales, like that
of all the eras in which two races are in conflict, remains silent on the
Masonic brotherhood; but it is permissible to think that it
bravely defended the interests of the fatherland, for scarcely Edward
is it acknowledged that he declared himself, in the very year of his accession,

the protector of the institution (2), appoints him as superintendent

(1) Henry Knygthon, On the Events in England, book . ch. 6.
(2) Acta Latomorum, t. I, p. 4.

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Leofrik, who a few years later became governor of the pro-
central vices of England.
The records are also silent on her conduct.
during the invasion of William the Conqueror; we only know
that the Freemason brothers were beginning the construction of the tower of
London, from the wooden bridge and the old Westminster Palace-
ter (4), around the time when the Saxon monarchy fell under the
blows of the bastard of Normandy. The successors of William
protected their meetings, granted them new privileges
legends; the association penetrated into Scotland, where Great Britain was founded.
L.cze of Kilwinning, under whose jurisdiction they placed themselves
soon all the Scottish lodges; in this country, as in
In England, the march was becoming more regular, the hierarchy was established.
But a completely new war was stirring up the European nations.
scarcely formed, it put an end to internal dissensions, precipitating-
The West was silenced about the East in the name of an idea. It's not that
the principle from which this war stemmed was as new as the war itself;
It had already been debated, but for the first time it involved
outside the continent, the peoples guided by him; an energetic reaction
gic manifested itself against the Saracens, who were not long ago dominant

. members of this Europe who rose today at the voice of a

hermit pilgrim, and who, believing he was only following a movement
religious, but nevertheless obeyed a grand political ideology. 1]
The power of the religious idea should not be underestimated; it
is, in its origin, the apparent lever in the eyes of those who
they follow the movement, without really realizing it; she seems
to act alone, and there is, to support it, a spirit of nationality
still unknown in Europe, which reacted against the Arabs, remained-
masters of part of the continent, driven from north to south
to the borders of Spain, and which is continued along the shore
of Africa; there is a vague desire to study, to learn about the civilization of Asia-
tion of the Orient in its varied forms, a need to compare
that which is with that which was, and which brings peoples back to
their cradle; there is also in this expedition a remnant
of love for conquests, finding no satisfaction in

(1) Acta Latomorum, t. }, p. 4.

in the midst of a society whose members, barely emerging from chaos,

tended to harmonize.
These are the great causes that could be enough to change the state
nations, joined, for the popular masses, the souff-
Frances of the misery born of internal struggles and a terror-
a famine that marked the era of the First Crusade; for the
great, the ambition to conquer lands, estates,
principalities, an ambition that became clearly evident when they
wanted to stop in Asia Minor and settle there, sar: to go
further on. That would be the end of the project to liberate the Holy Land, s: the
The thought that was dying out within them had not yet stirred the popular masses.
composing the army, if they were not forced to advance by
these masses who did not come to enrich Raymond de Tou- |
neither louse, nor Boémond de Tarente, nor the other obscure captains of | |
the expedition, but want to march on Jerusalem, to avenge the
men who madly followed Peter the Hermit and Fexec
Adhemar, and were massacred by the Turks.
Any long and important expedition, having a character
In general, like the crusades, its first result was to tighten
the links of fraternities, of secret societies widespread in
the country whose citizens will take part in the action. By throwing themselves
in the dangers of the unknown, far from home, on lands
unexplored places where customs, language, and religion are different
or enemies, men like to rely on something
more than the ordinary sentiment that animates armies;
They draw, if not more courage, at least a greater
trust in the promises and commitments of associations
particular; united by a mysterious bond that adds to the strength
of a community of ideas by giving them the means to
They know that in a rout they will find a
necessary assistance, such as the care of personal preservation
and the selfishness of days of misfortune will not make them abandon
on the battlefield, that a hand will tend to their wounds, a
arms will support their faltering steps.
If it is permissible to count the effects of the crusades on France-
masonry alongside the major changes they brought about
in the social state of Europe, and of France in particular, one

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can see that the first crusade, which stirred so powerfully
imaginations, stirred nations in the name of an idea, had for
as a consequence of giving associations more activity in mon-
giving an immediate goal to the initiates. The Freemasons who did
part of the crusades would at the same time reinvigorate their
beliefs in primitive sources, drawing more strength and energy from them
energy. |

A society then formed in Jerusalem, which became famous for
the rage she displayed, the battles she fought, by her
victories, through the persecutions to which she was subjected and the torture of
these leaders; it is the Order of the Temple, founded in 1118, to which Beau-
Douin IT granted permission to establish themselves under the forecourt, and that the
Patriarch Honorius admitted him into his jurisdiction, giving him a
provisional status.

Created by nine of the principal knights who had gone to the
conquest of the Holy Land, his aim was then to rescue,
to defend and care for the pilgrims who visited the tomb of Jesus;
religious faith, ardent at that time, the glory that the knights
They soon acquired, in their struggles against the Muslims,
awakened noble ambitions, and the most illustrious families
sought the honor of having representatives there,

The Templars, in the ceremonies that accompanied the
The reception of new members brought forms which
seem borrowed from the masonry then widespread on various
points in Europe; they found themselves, at the time of their most
great splendor, face to face with this famous association of the
Secret Doctrine, which we have already discussed, which commands
for a long time the Old Man of the Mountain, and who kept the name of
the Order of Assassins; they had to wage wars against it
very lively armies; they sometimes had to oppose cunning with cunning, and the
were finally forced to pay tribute. In nominal relations-
numerous events that took place between these two bodies so close together, they
were able to borrow from each other; therefore, it is not surprising
that striking analogies have been found in their uses (1).

When Theoclet, Patriarch of Syria, instituted the order of

(1) De Hammer, History of the Order of Assassins.

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Temple in Palestine, he entrusted the deposit to the nine crusader knights
early Christian doctrines as they had developed
served, from the philosophical initiation of Alexandria to
the era of the Crusades, on the land where Jesus had preached the new
old law.

They are founded on the unity of God manifested by
three attributes of his infinite essence, namely: the being of God
in itself, which the intellect of the human soul can grasp @« a priori;
the action of God, or his infinite activity, revealed to the material being
through the movement of matter and its successive transformations
tions; finally, the intelligence of God, that is to say, order and wisdom
of its immutable laws.

This doctrine admitted the creation of matter and intelligence.

“human being or soul within the essence of God, in which

the immeasurable universe is immersed, according to the expression of
the apostle Paul: /n Deo vivimus el movemur.

According to this belief, all beings formed from a body and
of an intelligent soul are not only creations of God,
but also manifestations of his being, children of God.
The principle of the
human fraternity and the obligation of the law of love as it has
was taught by Mary's son.

While the Western churches were dividing among themselves by
constantly recurring schisms, resulting from interpretations
various questions on the dogma of God and on the nature of Christ, and
that they could find no other way to escape the controls.
verses of free inquiry rather than immobilizing all these doctrines

through an act of faith, the philosophical forms of the first

initiations were preserved in Syria as a benefit rendered to the
freedom of the spirit. We remembered the master on this earth where
He had lived, and, following his example, tolerance was preached and
the love of his brothers. This was how the crusader knights received-
rent, in the form of initiation, the teaching of Christianity
primitive as practiced by Jesus, and this was through initiation
that they kept it among themselves.

The power of the Roman Curia imposed on the Templars the obligation-
They are committed to keeping their rite secret, but there is no mystery.

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that jealous Rome could not investigate further; her jealousy was great
when she saw the rich and powerful Order of the Temple growing
each day the number of its followers and its means of action.
Clement V and Philip the Fair then set about destroying it.
Two expelled Templars fabricated accusations; they
served as a pretext for the condemnation and the prohibition imposed on
May 12, 1312.

At the moment when the Order of the Temple was falling under the blows of the
royalty and the papacy, it had more than 15,000 in Europe
knights, possessed immense wealth, provided roads to
Spain served as a buffer zone for Portugal against attacks
incessant attacks by the Moors of Spain.

It was not without regret that the King of Portugal complied with the
decision of the Council of Vienna which had pronounced the abolition
of the Templars.]1 needed devoted and courageous men
to defend the Algarve border; he obeyed the council, and
found a way to retain the Templars by creating the order of
Christ. The idea of order was condemned, but he saved its material aspects.
because of his possessions, his commanderies, his costume, his insignia,
except for the addition of a small white cross on the cross patée
of red wool, were kept for the new knights of the
Christ, of whom the Portuguese Templars became the first nucleus.

The tacit approval that the Pope gave to this kind of recons-
status under another name, and especially the right that it
reserved for him and his successors the creation of knights of the
Christ, are sufficient clues which already in 1519 could
to shed light on the secret motives behind the judgment that had struck
the Templars (1).

Indeed, the difference that exists between the constitution of the order
proscribed and that of the order which was formed from its remnants is all
a revelation. The Order of the Temple was sovereign, that is to say
that it was not subject to any monarchical or ecclesiastical power
tick; this independence was one of the greatest grievances against him;
that of Christ also did not obtain the sanction of the court of Rome

(4) Bulletin of the Archaeological and Heraldic College of France, year 1843, second

part, p. 16.
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that is on the condition that the Pope alone appoints his knights.
Given this condition, it is likely that the Order of the Temple
would never have been banned.

The return to Europe of the Knights Templar and members
of various orders created in imitation of this one, when the Pales-
tine was lost to the Christians, must have contributed to restoring to the
New Freemasonry, the forms of the old, that these orders
had been found in the cradle of the institution. It is quite believed
It is generally believed that secret societies were founded in Scotland.
with the remains of the Templars, and some authors attribute to
The latter led to the creation of the Scottish Rite within Freemasonry.

"The similarity of the principles taught, a great analogy between

the legend of Hiram and that of the mystical Templar written after the
The death of Jacques Molay gave rise to this opinion.

The Order of the Temple did not succumb at the pyre of Pont-
Nine; the Grand Master, near death, designated his successor, and,
Since then, this dignity has been fulfilled to this day. If the chief exists-
Nothing was said, nothing leaked about the members' work, and it is quite
probably that Freemasonry has covered with its cloak
the outlawed order.

From a religious point of view, the Order of the Temple, as it existed
Today, he is above all tolerant. His faith is purely philosophical.
physics. Here are the basics:

To recognize an infinite God in his power, his wisdom and his
justice, filling by itself the immensity of space and of

time, in which and through which everything exists, and outside of which nothing could not be.

To acknowledge an intelligent and indestructible principle of our being, a soul responsible for the good or bad use of our freedom, a soul destined for a future life, without determination of its state of this victory. The order leaves everyone free to consider this future life as the direct punishment or reward for acts of this one, or as a new existence in which can to include as an element the perfections or imperfections mo- rallies, a result of our past conduct and the efforts we we have done to become better.

Proclaim the great principle of universal brotherhood, the basis

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fundamental to all freedom, to all equality among men, without which there can be no justice, no love of one's neighbor, of devotion, finally, towards an isolated pain or an ailment to be social.

To believe in progress, that is, in the manifestation of the goodness of God is at the heart of our well-being. Everyone is free to... to take for the voice, the word, the manifestation or the incarnation

of God, the voice of every man inspired by his love, his justice

tice, which comes to announce a principle or truth useful to us our improvement.

These are the general principles of the doctrine of order; As for its purpose and current trends, they naturally derive from trulement of the exposition of his doctrines.

The Order of the Temple has convents in the main

cities in France, but the Templars are few in number.

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256. PHILOSOPHICAL MYSTERY

CHAPTER EIGHT.

The English clergy joins Freemasonry; the kings oversee it and provide it with its officer
— Persecution; Parliament abolishes Masonic meetings by bill; the bill soon ceases
to be executed. — Alternatives of prosperity and impotence under Henry VI, Henry VII and
Elizabeth. The Earl of Esses and the Duke of Somerset, alternately Grand Masters, are behe
Charles I joins Freemasonry. — Masonic brotherhoods in Germany and Switzerland.
— Initiation into the ancient Egyptian mysteries is substituted for the reception ceremoni
The first symbolic grade is taken from antiquity. — Political tendencies. — Formation of t
Grand Lodge of England. Strange period: ceremonies, changes, rivalries, orgies, quarrel
Head waiters, a quarrel over aprons. Disputes over jurisdiction between the two powers;
Encyclical letter; division within English Freemasonry, pamphlet war. — Resurrection
brilliant. Freemasonry appears simultaneously in all parts of the continent. It is
established in France, Russia, Holland, and Italy. — The Freemasons were not long in being
Prosecutions; imprisonments, proscriptions.— The Inquisition and Freemasonry. — Extension
of the order in France; the English Grand Lodge declares itself Grand Lodge of the Kingdom
provinces. Creation of the Grand Orient of France.

he himself has purens of jorint the bishop of
Winchester, the Archbishop of Canterbury succeeded him-
tooth; one perceives this high influence which, in the
patron, aspires to dominate him.

For a period of one hundred and fifty years, the con-
- fraternity seems to have been particularly concerned with the cons-
construction of colleges and other monuments; however,
His actions must not have been limited to these material works.
riels, because here appears the first regular parliamentary act,
governmental, made by the government against them; it's a bill

rendered in 1425, during the minority of Henry VI, at the instigation of
Duke of Beaufort, Archbishop of Winchester, Governor of
young king, and by which it is forbidden for masons to hold to
the future neither chapters nor congregations: "Whereas, by the
» congregations and confederations formed each year by them
In their general assemblies, good order is disrupted, and
that the effect of workers' statutes is publicly inter-
broken, in violation of the law, and to the detriment of all
the communes, our sovereign and king, wishing to oppose a
a remedy for this evil, with the advice and consent of the communities
as mentioned above, ordered and established that in the future he will not hold
no more such chapters and congregations, and that, if he were bound
Under some pretext or other, they would be found guilty of
felony, and that the masons who attended would be appre-
bound to the body and punished with a fine and ransom at will
of the king (4). » |

This bill is unfortunately not explicit enough, and cannot
to appreciate the danger that, in the legislator's mind, the holding
Masonic chapters could cause problems for the society; but
he must have been considered very tall for the holding of the assemblies to
the felony was treated as an act of felony, for one could not suppose-
to impose such strictness without justification.

Abandoned during the civil wars sparked by the houses
of York and Lancaster, in which his role is still unknown,
The corporation recovered under Henry VII, who himself presided over the
Grand Lodge in the capacity of Grand Master.

Thomas Cromwell, Earl of Essex, a favorite of Henry VI, was
appointed by him to the highest rank in the order, then the year
the following woman carried her head on the scaffold; but the acts of the free-
Freemasonry appears completely unrelated to his disgrace. II
was replaced by the Duke of Sommeset, who, like him, perished under
the executioner's axe. Thus, two men who had occupied the
the highest office of Freemasonry died of a
violent death, one caught up in court intrigues, the other
immolated by religious and political hatreds, without the order

(1) 4cta Latomorum, t. I, p. 7.

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did nothing, as far as we know, to save them. During the long
troubles during the reign of Henry VIII and the youth of Edward VI,
its action is entirely nil, or at least not noticeable-
than nowhere.

Numerous lodges were founded in England under Elisa-
Beth; but soon the queen grew suspicious, sent some
armed men to disperse the large annual assembly
December 27, 1561 in York; the officers who commanded the
Detachments were introduced into the lodge, where they received initiation.
and gave the queen such a favorable report that she revoked her
first orders and later became the protector of the masons (1).
James I also favored them; Charles I was one of their
grand masters (2), and his presence in the lodges brought about a
a large number of lords.

In France, Germany, and Switzerland, the brotherhood of Freemasons
built bridges, churches, colleges, thus responding to
a threefold need for commerce, religion, and science.
Cologne, Valenciennes, Strasbourg, Wurzburg, Bern, saw
their beautiful cathedrals rise up, in which one finds
columns bearing the mysterious inscription J... B..., of the
ornaments that bear an eternal stigma indicating the order
to which belonged those who sculpted them. One put to cons-
to build these magnificent buildings over many years, each generation

Ration contributed its stone, then died out, but the thought
persisted, and on each floor hieroglyphic signs reappeared.
the meaning of which is quite clear to affiliates.

The masons who took part in the construction of the cathedral of
Strasbourg, like those of Solomon's temple, were divided.
in masters, journeymen and apprentices; secrecy reigned, as
today, at their initiations; their attributes were, as they
They still are: the square, the compass, and the level; men
Those unfamiliar with the art of building were admitted into the guild, in
so that it is impossible to deny that there was a
independent thinking from the profession; here and in England,

(1) Acta Latomorum, 1. 1, p. 10 and 11.
. (2) English chronologists.

the process was the same with regard to the regular establishment of the
power. The Strasbourg lodge conquered all those of
Germany had a superiority which earned it the title of Grand Lodge;
the workshops of the countries located on the Moselle, those of Saxony, of the
Bavaria, Swabia, and Franconia recognized its supremacy.
tie and recue its direction. The act which proclaimed the head of the lodge
of Strasbourg as the sole and perpetual grand master of the
the general brotherhood of Freemasons of Germany was passed on to
Regensburg, April 25, 1459, between the masters of the various lodges
who had gathered there.

At the same time, the various workshops in Switzerland recognized-
rent that of Bern for the Grand Lodge; in 1502, this seat was
transferred to Zurich, where considerable work had been undertaken
colleagues; but, twenty years later, the association was accused of
having interfered in matters that fell outside the scope of her responsibilities;
The Grand Master, summoned before the Diet, did not appear, obeying
probably at the behest of the brothers; the lodges
were abolished in all the states of the Swiss Confederation
that, and forevermore, said the act of the diet.

Freemasonry had flourished for several centuries.

in Scotland, under the direction of the Grand Lodge of Kilvinning,

but under the authority of the king, whose approval was
submitted the nominations of the chiefs.

This is how Freemasonry arrived in the middle of the tenth century.

seventh century; the institution was expanding; the method of initiation,

modified, altered during the long years in which it lay dormant,

during the turmoil that prevented any concern for

forms, was brought back to its original meaning. It seemed to have

long forgotten the old customs, and perhaps

also somewhat the meaning that should be attached to it; we returned to it in

1646, in London; the reception of the neophyte into the first degree

symbolism was once again borrowed from antiquity, recalling the

Mysteries of Egypt and the initiation of Zoroaster. Two years later

| Later, the association's political leanings became apparent

Clearly, but almost simultaneously, the friends of royalty,

the supporters of King Charles Stuart, who had just died on the scaffold

They tried to draw the order into royalist plots,

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by diverting it from its purpose and making it forget its origin. The rest
The century passes in alternative paths to prosperity without result.
and well-deserved obscurity.
The eighteenth century, as it opened up, found the Freemason-
laughter in a rather sad situation; for fifteen years, London
had no grand master; the annual solemnities, where the voice
Speakers make their voices heard, where the principles are reiterated.
the duties retraced, where zeal is rekindled, where the bonds of the DE
fraternity is tightening, was no longer celebrated; the number of |
The lodges were reduced to four, which derived their constitutions from
the Grand Lodge of York. This lukewarmness, however, ceases; the brothers
gather, talk of electing a leader, and temporarily form themselves
ramentally in the Grand Lodge. This nascent power holds its first
meeting on June 24, 1717, appoints its grand master, gives itself to
himself the exclusive privilege of authorizing the creation of new
lodges, declares that no one will be recognized as legitimate before having
obtained the approval of the Grand Master and the approval of the assembly
general. The Freemasons of London, the Masters and Guardians'
lodges renounce all special privileges, recognize
the authority of this Grand Lodge of England, which nothing contradicts

They will laugh at the action, and proclaim it as the central government.
for all of southern Great Britain.
Statutes were drawn up and adopted as general law; the
Archives were formed, and a large number of documents were gathered there.
manuscripts and old charters; several new lodges
| opened and saw isolated masons arriving within them,
| happy to find a link between them. The order's celebrations were
celebrated with great pomp and public processions; the discipline
| An inner Pliny was organized, and men from all over England
| the whole community revered them as scholars were elevated to the highest dignities
| high.
A few years later, an irreparable tragedy struck the
Grand Lodge of England, and preluded by the fire to a
a deplorable period; brothers whose motives were never
well-known, or at least explained, were consigned to the flames
many ancient manuscripts, and among others a work ren-
closing, it is said, with very extensive details on the origin and purpose

of the institution (1). It is probable that some wretched fanatic-
who had come to breathe his vandalistic inspirations into men
weak ones that he misplaced. The manuscripts that escaped the fire were gathered together,
given to a brother who used these documents to make the book
constitutions (2). |

The Grand Lodge of northern England or York does not live
without displeasure or worry the establishment of a second
power; a silent rivalry began between these two centers of
direction; it soon burst forth.

Here begins a strange phase, unprecedented until now, and which
will show how far the human mind can descend in its e-
rements, when he no longer knows how to address the soul and stops at the epi-
dermis. Men who do not grasp the concept of order
into which they entered, for reasons unknown, or which have
some secret interest in diverting him from his path, do not seek
in the meetings that the means to satisfy their sensuality, and
They forget themselves to the point of forcing the authorities to issue decrees.
regulating the distribution of wine and spirits. Discussions
arise regarding precedence and require regulations that establish the
everyone's right in this matter; vain puerility takes the
the place of true dignity; instead of engaging in the study of
their ranks, trying to understand the difficult emblems
to delve deeper into the problems
social issues whose solution matters to humanity, companions and
apprentices aspire to the high honor of having their garments lined with silk.
their aprons. This claim, which could only excite the
bursts of laughter, treated from the point of view of the general interest, which,
considered from the perspective of the external distinction of ranks,

had to be decided, without possible appeal, by a single word of
Grand Master, brings reports from the wardens, so much is given
from gravity to small things, and the Grand Lodge assembles,
deliberates, to prohibit those who are not masters or supervisors-
granting the ability to wear silk-lined aprons.

This quarrel, barely settled, is renewed by others

(4) Acta Latomorum, t. 1, p. 19.
(2) The book of constitutions of the frec-masons, by Anderson, 1723.

officials; the head waiters (responsible for organizing banquets),
dignity of recent origin, and which was gaining importance, to the point that he
it seems, in this singular era, that they in turn come to solicit
privileges. They believe they are rendering too great a service to
that it be possible to refuse them nothing; they ask and obtain-
nent, among other favors, that of wearing aprons whose
The lining will be made of red silk! They soon realize that the
The apron hides the lining, and, as they probably care about this
so that no one can misunderstand their importance
functions, they want to carry in their hand, as a distinctive sign, a
white baguette, and that glorious privilege of master chefs
They are still granted boxes! But their ambition is not
not satisfied, they aspire to the highest jobs, and, probably-
both to reward them and to add to their
Out of zeal, it is decided that they will be eligible for the highest offices.
except for that of Grand Master; finally, to give more splendor
They want to hold their important positions, and they are granted them.
the authorization to establish a Joge of head waiters, a kind of
a circle where no outsider, unfamiliar with their art, will disturb their
profound meditations. They triumph, and, in the assembly
general of December 11, 1755, — for folly retains its
dates better than noble and beautiful actions, — they present themselves
with resplendent banners, adorned with colorful cords of
all colors; their ornaments surpass in magnificence
those of the Grand Master and the Grand Officers (4). This time the
The Grand Lodge is ridiculously offended by this ridiculous exhibition;
She curbs the vanity of the head waiters by forbidding them to
present with decorations that are not indicated by the
regulations. One truly believes one is witnessing the struggles of the journeymen-
swimming for wearing the colors. Luckily this one is all
peaceful.

Amidst these sad quarrels, these deplorable tales-
tasks, so unworthy of occupying serious men, the Great-
The Lodge of England was striving to extend its jurisdiction, which it wanted
to establish in the north; the Grand Lodge of York was offended that it

(1) 4cta Latomorun, t. Y, p. 29.

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OF FREEMASONRY. 243rd

regarded it as an encroachment, and their respectable claims

A deep division arose. Disgruntled masons...

withdrew, separated from the regular lodges, formed
special meetings which, lacking any uniform direction,
were bound to lead to anarchy. An attempt was made to recon-
but it could only be achieved through concessions
mutuals, and nobody wanted to do it. After a meeting
general in which the right to form masonry societies-
niques was exclusively attributed to the Grand Lodge of England.
and where its grand master was proclaimed that of all Europe, the
Dissidents who did not accept such claims made a
They appealed to all the lodges, addressing them an encyclical letter
in which they laid out their grievances. They complained of
changes in Ceremonial Islands, modifications in the
rite. This last accusation will be repeated often in life
of Freemasonry; men adhering to the letter
more than to the spirit, essentially pertaining to forms without
always understand the meaning, will never want to allow this
which they call alterations and is often only the suppression-
sion of things that have become useless, that are no longer in harmony
It denies the needs, ideas, and customs of different eras.
where these changes, moreover, only affect the surface,
are operated on. Those who complained were heard, trained
Many men separated, formed themselves apart, in
taking the name of ancient masons, and giving to others that
Modern Freemasons, for their part, created a Grand Lodge, and
The Masonic order therefore had, in Great Britain, three
governing powers.

Then began a war between the ancients and the moderns.
of pamphlets in which they attacked each other in turn, de-
they stared at each other, thus lending weapons to their enemies
which they will know how to take advantage of, excluding each other, and offering

thus a dangerous example which has been followed all too often
wind.

While Freemasonry, momentarily misled, gave
in London this sad spectacle, his thoughts full of energy and
vitality did not remain buried in this limbo; it appeared

—

all of a sudden, at the same time, like a meteor that rained down
Several points are seen to shine at the same hour, and one can
to judge the secret work that had taken place while it was permitted to
to believe the entire order is preoccupied with eccentric trivialities of
a few men. Those who don't know the organization
Masonic people will be surprised that a society can be both
distracted by vain forms and give ideas an impul-
a sion that seems to require the use of all forces; those
who belong to the order and who have followed the Islands closely
The workshop activities understand this kind of anomaly very well.
Mali. To serve the development of individual intelligence-
a duel for the benefit of all, we left each person with complete freedom
to propose what would be just, or useful, or necessary, without
to give to the appreciation of this justice, this utility or of
this need for a limit other than reason or the knowledge of that
who makes the proposal. After all the sessions, we present to
brothers a silk purse into which they throw the story paper-
their requests, which are all invariably subject to
judgment of the lodge. In addition to this ability to attract attention
through a written proposal, the members of a workshop can
to still ask for and be given the floor on whatever subject they please.
to process. This broad capacity, limited only by respect
Masonic principles, can provide to frivolous minds, or
narrow-minded, or ill-intentioned, the opportunity to divert some
time a workshop of serious and grave objects which must occupy them
per tous, to provoke extremely heated quarrels,
very deep divisions; fortunately these great disputes of which
the love of noise is often the main driving force, to which the
Vanity, taken to exaggerated proportions, only resonates on one
point, without anyone elsewhere suspecting or noticing.
thought he had started a general fire, but only a few buildings were burned
a few sheaves at the corner of a field; it is thought that a
furious storm, the ship marches on, advances, without the
Passengers notice that the wind is swirling and stirring some
drops of water at the bottom of a bay.

The quarrels that took place within the Grand Lodge were
recorded in chronicles by men who attached

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the importance of the actions and words of the ruling power; hatched
in another workshop, they would have gone completely unnoticed
received, or at least without leaving a trace; however, despite the importance

no matter what the battlefield might offer them, they had

_ did not prevent Masonic thought from radiating to others
points. Thus, Freemasonry, whose actions were completely hidden
in France for a long time, appears in Paris, where Lord Derwen-
Water founded a lodge in 1725. It was introduced in 1751.

Russia and Holland, and the lodge in The Hague gives initiation to.

François, Duke of Lorraine, Grand Duke of Tuscany, since em-
Father of Germany. In Italy, Florence was the first to open a
workshop. Ireland is organizing itself according to the plan adopted by England.
Scotland, where work had been suspended for a long time,
suddenly sees thirty-two lodges meeting in Edinburgh and
to constitute a Grand Lodge. : | |

While Freemasonry still pursues the same goal, the
followers are no longer the same; the new initiates are neither
neither the peasants of the tenth century, nor the builders of the Renaissance-
sance; a revolution has taken place in ideas and is being prepared
in things; philosophy has penetrated the upper classes of the
society; the ideas of equality and liberty, the essence of Freemasonry,
preached by her, they find supporters among the nobility who
humanity comes to mingle with the bourgeoisie to form the lodges;
has taken a step, since the principles intended to bring about its renewal
tions are now professed, defended by those who until then
had shown themselves to be enemies.

But no sooner does the new Freemasonry manifest itself
in broad daylight, that a vast persecution breaks out against her.
The authorities don't really know what she is, and they're pursuing her.
instinctively; they sense it rather than know it, and
They outlaw it. It's a newspaper article that lends credence to the crusade.
his first pretext; it was natural that the press would come to the aid of
thought; a publication on Freemasonry inserted in

The Amsterdam newspaper frightened the States General of Holland,
who permanently banned Masonic meetings by an edict
from whose rigor they soon relaxed. That was in 1735
that the persecution was beginning against the lodges of Amsterdam, of

The Hague, Nijmegen, and from that day the clergy fulminated against
the Freemasons, a prelude to the eternal war that he was going to
now to do it for them. Two years hadn't passed before the elect-
The Palatine Emperor defended the assemblies of masons, and that all the
Members of a lodge in Mannheim were arrested and thrown into
prison; at the same time the Freemasons of Florence, gathered
Despite an edict from the Grand Duke, they were persecuted by the priests.
imprisoned in the name of an inquisitor sent by the Pope.

In the same year, the police chamber of the Châtelet of
Paris was having the door of the caterer Chapelot bricked up, guilty of having
received a meeting of Freemasons at his home, and condemned him to
a fine of one thousand pounds. King Louis XV forbade his court to sei-
those who would be initiated, and threatened anyone with the Bastille
would accept the then-vacant Grand Mastership. Masons assembled
Grains were thrown into the lodge on Rue des Deux-Écus in Paris.
at For-l'Évêque, and finally Pope Clement XII launched against the
Freemasons, the famous bull of excommunication (1) of the 4th day

(4) Here is the text of this speech bubble:

“Divine Providence having placed us, despite our unworthiness, in the chair of
higher of the apostolate, to constantly watch over the safety of the flock that is our
entrusted to us, we have given all our care, as much as divine intervention has allowed.
permitted, and all our application to oppose vice and error with a barrier which in
halt progress, especially to preserve the integrity of the Orthodox religion, and to
to keep the faithful away, in these difficult times, from anything that could be a
occasion for trouble.

"We learned, and public rumor left no room for doubt, that he had..."
formed a certain society, assembly or association under the name of Freemasons or
liberi muratori, or under an equivalent name, depending on the diversity of languages,
in which people of all religions and all
sect, which, under the affected guise of a natural probity that is demanded there and of w
content, certain laws and statutes have been established that bind them together,
and which, in particular, bind them, under the most severe penalties, by virtue of an oath
sworn on the Holy Scriptures, to keep an inviolable secret about everything that happens
in their assemblies.

"But since the crime reveals itself, and despite the precautions it
He tries to hide, but he betrays himself by the brilliance he cannot stop, this society, t
Assemblies have become so suspect to the faithful that every good man looks

today, anyone who is adopted into it is seen as an unmistakable sign of perversion.
If their actions were irreproachable, they would not evade the
flame. Hence it is that for a long time most princes have wisely
These societies were outlawed by their states. They regarded these kinds of people as enem
public safety officer.

The calends of May 1738. It was nothing less than
the death penalty, confiscation of property, an irredeemable punishment

Having therefore given careful consideration to the great evils that arise for the ordinar
of these associations, which are always detrimental to the tranquility of the State and th
and which, as such, cannot be reconciled with civil and canon law: instructed
Moreover, by the very word of God, that as a prudent and faithful servant,
Chosen to govern the Lord's flock, we must continually be in
beware of people of this character, lest, like the thief, they per-
a hundred the house, and that, like so many foxes, they do not throw themselves into the v
do not spread desolation everywhere, that is to say, for fear that they might seduce the s
do not secretly wound innocent souls with their arrows;

"Enfo, wanting to stop the course of this perversion and prohibit a path that dou-
nerait licu dese laisser aller impunémentément à beaucoup de iniquités, et pour plusieurs
reasons known to us, which are also just and well-founded, after having deliberated on the
bereaved with our venerable brothers the cardinals of the holy Roman Church, and of their
opinion, and even also of our own movement and certain knowledge, and of all
to the fullness of our apostolic power, we have resolved to condemn and to
defend, as in fact we condemn and defend by our present constitution-
tion and repeatedly, the aforementioned societies, assemblies of Freemasons, or designated
under another name, whatever it may be.

"That is why we very expressly forbid, and by virtue of holy obedience,
to all the faithful, whether lay, secular or regular clergy, including those who
must be specially appointed, of whatever rank, grade, condition, dignity and pre-
no matter how minor they may be, to enter, for whatever reason and under whatever pretext
that is, in the aforementioned Freemason societies; to promote their
increase; to receive or hide them at home or elsewhere; to become associated with them,
to attend them, to facilitate their assemblies, to provide them with anything; to help the
advice; to lend them aid and favor in public or in secret; to act directly-
directly or indirectly, either directly or through others; to urge, to solicit, to induce,
to encourage someone to be adopted into these societies, to attend them, to help them
in whatever way it may be, and to foment them. We order them, in the con-
to prohibit themselves entirely from these associations or assemblies, under penalty of ex
communication which will be incurred by the sole fact and without further declaration by t
comings whom we have mentioned, from which excommunication they will not be able

to be absolved only by us or by the sovereign pontiff then reigning, if not by

the article of death.

"We further desire and order that the bishops, prelates, superiors and other ordi-
The local authorities, as well as the inquisitors, proceed against the offenders,
whatever their rank, condition, order, dignity, and preeminence; let them work
to repress them, and that they punish them with the penalties they deserve, as very people
suspected of heresy.

"To that end, we give each and every one of them the power to prosecute them and"
to punish them according to the law, and to resort, if necessary, to the arm
secular.

"We also want copies of this constitution to have the same force as
the original, as soon as they are accompanied by the subscription of a public notary and t
of some person situated in ecclesiastical dignity.

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and without hope of grace (1), for those who would enter into
the order, for the demolition of the houses of those who would receive
meetings; people were still instructed to
proposals would be made to initiate them into the process of having to denounce them.
otherwise you'll face hardship.

The priests did not limit themselves to threats; a sentence of
the Inquisition had a Masonic book burned in Rome by the
hand of the executioner, act of vandals who would like to destroy jus-
than to monuments erected by thought, a stupid act since
the invention of printing, if we consider it in its result
material, but clearly revealing the tendencies of a body. To
Florence, a citizen suspected of running a box in her home
Freemasons were arrested, tortured, and condemned
to detention. Clement XII's bull was published in Malta, hence
Several inhabitants and knights went into exile; Philip V, in Spain-
gne, issued an edict against the Freemasons, imprisoning them
to a certain number; in Holland, the priests were stirring up trouble against
They were driven by ignorance and fanaticism; the Bishop of Marseille fulminated...
commandment, and in Portugal they were condemned to the galleys and to
banishment.

Only a part of Germany showed tolerance, thanks to the
King Frederick William II, who presided over the lodges, gave himself-
even the initiation of his brother and several sovereign princes;
but she could not prevent the imprisonment of the masons at
Vienna, nor the persecution to which Rome was only just beginning

relying on a famous institution that she had created five
centuries ago, the Inquisition.

“Let no one, moreover, be so rash as to dare attack or contradict the
present declaration, conviction, defense, and prohibition. If someone was wearing just-
that, to such an extent of audacity, let him know that he will incur the indignation of Go
blessed apostles Saint Peter and Saint Paul.

Given at Rome, at Saint Mary Major, in the year since the incarnation of Jesus Christ
1738, the 4th of the Kalends of May, of our pontificate the eighth.

» A. Card. producer. The place + of the sccuu,
» C. Amar, vice-secretary. JB Eucèxe.

"Registered at the writs secretariat, on the above day, month and year, and published"

to the usual places in Rome, etc.

(1) Edict of Cardinal Firrao, in execution of the bull of Clement XII.

This power, which was destined to bring desolation to families, the
trouble in consciences, torturing so many unfortunate people, pouring
So much bloodshed, covering all ambitions with a religious veil
temporal, giving and taking away empires, cursing Rome and
the god of the Christians, had begun in 1208, in Gaul
Narbonne, during the pontificate of Innocent III. The schism of
The Albigensian region was expanding, and the bishops had petitioned the Pope for
repressive measures against him; two monks had been charged
by the pontiff to preach against the Albigensians what was called
a crusade through the odious abuse of a great idea; their success
urged the Pope to create inquisitors independent of the events
ques, tasked with prosecuting heretics, as delegates of the holy-
siege. It was quite a revolution: political, because it established
a jurisdiction, a justice system separate from that of the country, qualified
of crimes, without the cooperation of the true and natural legislator, of
acts of conscience that were not the responsibility of anyone; religious,
because it changed the living conditions of the bishops, modified
their temporal power placed them themselves under surveillance
and almost under the authority of the legates.

These strange missionaries, who began by violating the
laws, the denial of ancient rights, the contempt for freedom of examination
men had the power to proscribe, to hand over to the secular arm those
who would not want to renounce heresy, after having however
confiscated their property, a measure that the church never failed to
to take, they tried to draw the king, the counts, the barons into

this deplorable war, promising them indulgences equal to
those that the knights who departed for the Holy Land deserved.
Philippe wanted to remain neutral, the lords refused, the
The French bishops themselves did not welcome the intervention of
these foreigners. The most prominent among the Albigensians were known
under the name of Perfects; the legates held talks with them,
but they could not train them. They then took another path:
They summon the lords to prosecute the heretics, threatening
those who would not obey, to excommunicate them, to put them under the in-
forbidden on their properties, to release the vassals from the oath of
fidelity, to finally punish the rebels by all sorts of means.

We know the rest: the crusade was organized under the orders of
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Simon de Montfort; the Lateran Council ordered the measures
more cruel, more infamous, and thousands of people perished
return to the islands of torment.

Saint Dominic, who displayed in this horrible war a
His deplorable zeal led him to found an institute of inquisitorial monks; he
He created one of women charged with praying to God for triumph
Catholics and the extirpation of heresies, then a third
composed of secular people, living in the world to assist those
who preached. This latter order was called the militia of Christ;
Its members assisted the inquisitors and were regarded as
belonging to the family of the Inquisition, and were named the
familiar (1). The workings of this institution are immediately clear:
spies, men and women, judges and executioners.
Under the guise of faith, she had penetrated everywhere, in Italy, in
Spain, and everywhere had signaled its establishment by
cruelties; the Dominican order was specifically charged

of the horrific mission of scrutinizing consciences through torture
the bodies. From time to time the people rise up against these
awful men who perpetually threaten one of the most
precious freedoms, that of conscience, and kills some worries
sites; Rome makes saints of them.

It was necessary to gain acceptance for this institution among the people by...
deceiving; a priest whom the Holy Office considers one
of his brightest lights, Louis de Paramo (2), imagines
to attribute to the eternal Father himself, in the earthly paradise,
the invention of the Inquisition, and to have it exercised against Adam the
power of the preaching brothers. In his book, one of the most
curious monuments to human aberrations, to trivial lies
and of monastic bad faith, the writer has God quote Adam
in court shouting to him: “Adam, where are you?” (Adam, ubt esP)
for, he said, the lack of citation would have rendered the proceedings null and void.
God. The holy water under which so-called heretics are burned.
is modeled on the garments of skin that God made for Adam and to
Eve. By stripping them of the possessions they owned in the

(4) Llorente, History of the Inquisition, vol. 1, p. 51.

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∗ (2) Book II, Chapter NT. |

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earthly paradise, this same God has already approved the plundering
actions of which the inquisitors will be guilty by confiscating the
the fortune of those they throw into the fire.

The wretched author of these absurdities goes even further: for him
Jesus was the first inquisitor of the new law; by establishing
Saint Peter, at the head of the church, transmitted his powers to him, from where he
It follows that the popes are inquisitors by divine right. These are the ex-
Travagances, the senseless dreams that will claim so many victims, ignite-
Streams will be lit throughout Europe, America, and India,

What restraint can be imposed on fanatics convinced that they are islands?
successors of God the Father and Jesus? Who will stop them?
Now, are they on this path of cruelty? What tortures do they see as...
Too painful, what tortures too cruel? Who will make them
to understand that the confiscation of heretics' property is a

A despicable act, a theft? What pity could they possibly feel for
unfortunate children whose fathers they will kill and whom they will strip of their posses
will themselves, when they are shown God punishing on all
the human race, the alleged disobedience of earthly paradise P
So clever rogues soon took advantage of the ignorance of
peoples, superstition and fear of kings, and the horrible tribunal
is accepted as the judge between God and man.

The Lisbon court had resisted, albeit weakly, the establishment-
the oath of the inquisition; on the representations of King John I, the
Pope Innocent VII had revoked the powers of the inquisitors
Portuguese; the accused had been acquitted, reinstated in their
offices and dignities; the sequestration placed on their property had been
raised; but, under King John III and the pontificate of Paul III, a
The forger presents himself in Lisbon as a legate; he brings to
king of letters patent from the Pope; his patents are signed by the Pope.
bearing the papal seal; he has full power to create a
grand inquisitor and officers of the holy office; he borrows from
considerable sums in the name of the Apostolic Chamber of

Hail Rome; he lives like a prince; the king is astonished, but dares not

resist; the false legate levies a tax, assembles his tribunal, and, |

before his deception could be discovered, he burned two hundred
people and extorts two hundred thousand crowns.
In vain is the lie exposed, the false legate removed in

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a tour by a Spanish nobleman from whom he had borrowed
on counterfeit bills, taken to Madrid, sentenced to whipping and to
Despite the difficulties, the Pope nonetheless ratified the procedures he had
do, and be careful not to revoke the establishment of the Inquisition
in Portugal. Doesn't God have the right to use all the
means to consolidate its power?

This tribunal establishes as a principle that compassion for the
Children reduced to begging should not be softened by the severity of the measures.
towards the guilty party (1); he adopts cunning as a means (2), not
does not want an accusation erased from the book of the Inquisition
even devoid of any appearance of truth, because it
may be useful later (3), states that it is not necessary to insert

in the formula of absolution that an accused person is innocent, but
only that there is insufficient evidence against him, so that he
can never claim absolution (4). He accepts the
denunciations by the woman and the child against the husband and the father,
thus opening the door to the most appalling abuses, pushing to the most
horrible crimes; to appeal to superstition, to make it comp-
complicit in his murders, he grants indulgences to those who sit-
They will be subjected to the torture of the condemned. What a religion! What a morality!

The clergy criticized the Freemasons for the mystery that surrounded them
he enveloped; he shouted it loudly from his pulpits, in his writings,
that we do not hide to do good, that evil alone has
the need to veil oneself; it was repeating the accusation of Clement XII;
but, alas! as if to testify to the poverty of spirit of
all enemies of freedom of conscience, of freedom of the
In thought, this Clement was himself merely a plagiarist of Caecilius.
the accuser of the Christians, who had exclaimed with so little
wisdom and reason: "Why do they hide this so carefully?"
What do they do and what do they revere? When honesty is on full display
In broad daylight, crime seeks out the darkness (5).

(2) Nicolas Eymeric, Dictionary of Inquisitors, p. 58.

(2) Ibid., ibid., ibid., p. 291.
(3) Ibid., ibid., p.193.
(4) Ibid., ibid., ibid., p. 319.

(3) Cur occuliare et abscondere quidquid colunt magnoperè nituntur? Quüm honesta
semper publico gaudeant, seelerata secreta sint. (Minutius Félix, p. 22, edition in-49.)

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From century to century, the Inquisition found some new heresy.
new to pursue, some victims to deliver to exile, to the persecutors
cutions, to the stake, and forces the kings themselves to attend the
executions. These are the followers of the Waldensians, the partisans of
Wiclef, the Begards, the supposedly apostate Jews who are coveted
wealth; each of the Catholic countries has its scaffolds.

The bull of Clement XII had given the signal against the Frank-
Freemasonry; we saw Philip V, in Spain, publish a
A terrible order, the courts send the mem-
From the lodges, the Cardinal Vicar of Rome declared that they would be
punished by death, without reprieve, the Châtelet walled up the cabaret

de Chapelot; this persecution will continue: the bishop of
Marseille issues a decree against Freemasons;
The Châtelet ordinances once again outlawed the meetings

which, held in spite of these orders, are dispersed by force;
“Leroy the caterer, who allowed a meeting to be held at his home, is

sentenced to a fine of 3,000 pounds; Benedict XIV renews the
Bull of Clement XII; the examiner of books for the holy office
denounces the existence of Freemasons; the Archbishop of Avignon,
By publishing the bull, he orders the faithful to return to his
in the hands or in those of the inquisitor the manuscript which contains
their regulations and their names; Charles III of Naples proscribed
their meetings; Frederick [ ], King of Sweden, forbade their assemblies
wounded under penalty of death, then reports this cruel edict; the magistrates
The treaties of Geneva suppress the lodges founded in that city;
Ferdinand VI of Spain issued a new ordinance against them-
nance which equates them with state criminals in the first instance;
The Inquisition did not limit itself to persecuting assemblies, it
penetrates through espionage into the lives of families and workshops,
and, without waiting for the facts, punishes intentions. A Frenchman,
Mr. Tournon had gone to settle in Madrid, to found a factory there,
and to train Spanish workers there. In 1757, he was denounced by
one of those he employed, as a suspect of heresy, for having
asked his students, the denunciation document states, to be received
Freemasons, promising to have them recognized as
such as those established by Masonic power in France. Some
had consented; Mr. Tournon showed them a diploma on which

engraved were instruments of architecture and astronomy, he
he told them about an oath by which they pledged to keep the
Silence was maintained regarding everything that could be seen and heard; they believed th
This had to do with magic; Mr. Tournon was arrested and imprisoned.
in the secret prisons of the Holy Office, which conducted his trial.
His interrogation, extracted from the minutes of the in-
The requisition will perfectly illustrate the hatred of this court.
against Freemasonry.
The Inquisitor. — Do you swear to God and to this holy cross of
To tell the truth?

Mr. Tournon. — I swear it.

The request for his name, country, and reason for... follows.

his stay in Spain (three years), and the answers.

— Do you know why you were arrested and locked up in
the prisons of the Holy Office P |

— I suppose it's because I said I was a Freemason.

He recalls the opportunities made for his workers.

— Did you tell them the truth?

- Yes.

— So you're a Freemason?

— For twenty years.

— Have you attended Freemason meetings?

— Yes, while I was in Paris.

— Were you there in Spain?

— No; I don't even know if there are Freemason lodges.

— If there were any, would you have attended?

- Yes.

— Are you a Christian, a Roman Catholic?

— Yes; I was baptized in the church of Saint-Paul, in Paris, which
was the parish of my father and mother.

— How dare you, with your Christian faith,
to find at Masonic assemblies, knowing that they are
contrary to religion?

— I never knew that, I'm even unaware of it: now, because I don't
I saw and heard nothing contrary to religion.

— How can you deny it, since you know that we
professes, in Freemasonry, indifference to religion.

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which is contrary to the article of faith (outside the church there is no

(Hello) which teaches us that men cannot save themselves
that by professing the Catholic, Apostolic and Roman religion P

— This indifference is not professed among the Franks-
Freemasons. What is true is that, in order to be received among them,
It is irrelevant whether one is Catholic or not.

— So Freemasonry is an anti-religious body.

— That cannot be either; for the purpose of its institution
is not to fight against or deny the necessity or usefulness of a
religion, but to practice charity towards one's neighbor
unfortunate, whatever his religion, and -especially if he is
member of the society,

— Proof that indifferentism is the religious characteristic
The difference with Freemasonry is that one does not confess the very
Holy Trinity of God the Father, God the Son, and God the Holy One
Spirit, three distinct persons, one true God; since
Freemasons recognize only one God whom they call-
slow the Great Architect of the universe, which is to say, with

the heretical naturalist philosophers, that there is no other
The true religion is natural religion, in which one believes in
the existence of a creator God, as the author of nature,
viewing everything else as a purely human invention.

The inquisitor then summons the accused, out of respect for him, to
Jesus Christ and his mother, to tell the truth.

The accused replies that in the dressing rooms they don't deal with
neither to combat the mystery of the Trinity, nor to approve or reject it
the religious system of the naturalist philosophers. God is there
designated as the Great Architect of the Universe, by one of
these numerous allegories so common in Freemasonry and having
in relation to architectural art. He adds that in the lodge one does not concern oneself w
No religious dissertations, but Ed topics at the
religion.

The inquisitor having asked him if he believed, as a Catholic,
committing a sin of superstition by confusing things
sacred things with profane things, he first apologizes for not being
quite knowledgeable about all things relating to the purity of faith, but
He admits that anyone who would confuse, through disdain or contempt, the two

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with others, to make them produce supernatural effects,
would commit the sin of superstition.

— Is it true that, in the ceremonies that accompany the
Upon the reception of a new mason, the image of Our Lady appears.
Lord Jesus Christ crucified, with the corpse of a man, a
Skulls and other profane objects of that kind?

— The statutes of the order do not prescribe anything of the sort. If
These things are sometimes used there, no doubt because
the effect of some particular custom adopted there, or of
any other arbitrary arrangement of the members of the corporation
tion who are responsible for preparing everything for the reception of the
candidates, because each lodge has its own customs and party ceremonies
culières.

— That's not what you were asked; answer if it is
It is true that all of this can be observed in the lodges of Freemasons.

— Yes or no, depending on the arrangements made by those who are
in charge of the initiation ceremonies.

— Did things happen this way when you were accepted?

— No.

— What oath must one take to be received as a Freemason?

He replies that we swear to keep secret the things we
will see or hear.

Regarding this question: Is the oath accompanied by execration?
And how do we do it? He replies that we consent to suffer all
physical and moral penalties if one violates their promise.

— How important can this promise be for us to
believes he can administer an execratory oath without indecency
Just as formidable?

— That of good order in society.

— Why a crucifix if the reception of a Freemason is not
Not considered a religious act?

— To penetrate the soul with a deeper respect at the moment
where the novice will take the oath. It is not seen in all lodges. He does not
it seems that when it comes to conferring a certain rank (rose-cross).

— Why do they bring a skull and crossbones there?

— So that the idea of death inspires more horror in the
parjure.

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OF FREEMASONRY, 257

— What purpose does one see the corpse of a man there?

— In order to make the allegory of Hiram, the architect, more complete
of the Temple in Jerusalem, which was, it is said, assassinated by traitors,
and to make murder and harmful vices even more detestable
Until next time.

The inquisitor asks if it is true that the masons chose
Saint John as their patron saint, and that they celebrate his feast day; what is
the worship that is shown to him.

The accused replies that this ceremony is limited to a meal of
brothers, after which a speech is read to encourage the guests to
to practice charity.

Upon request, the sun, the moon, and are honored in the lodges.
The stars, he replies, are displayed there to make
The allegories of true light are more sensitive than the lodges.
These representations are received from the Great Architect of the Universe.
They instruct the brothers and encourage them to be benevolent.

The inquisitor told the accused that the explanations he had just given
the statements he made are false and contrary to what he previously
revealed himself. He urges him to tell the truth, to confess the
heresies of indifferentism, supersilion, and idolatry,
to ask for his forgiveness through his confession before the taxman accuses him
criminally committed these horrible sins. After that, we can only...
to pursue it rigorously, according to the holy canons.

"I told the truth in all my answers," said Mr. Tournon.
And if there are witnesses who have testified to the contrary, they
are mistaken in the interpretation they have given of my pa-
roles, because I only spoke about the object I was questioned about.
only with the workers in my factory, and never in any other direction.

He is accused of wanting to train other men to
to receive and embrace heretical, superstitious errors
his and pagan. He admits it, but it was in their interest; that

could be useful to them, especially if they were travelling in foreign countries.
However, it is false that he pushed them to embrace errors
contrary to the Catholic faith, since there are none in Freemasonry,
where there is no dogmatism.

The inquisitor said that it had been proven that these errors were not
fanciful. He implores the accused to confess to them humbly,

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to ask for forgiveness and absolution for the censures incurred, if he does not
does not want to be the cause of his misfortune through the loss of his body
and of his soul

This is Montlion's first hearing. He is advised to
to reflect in order to prepare for the two other hearings that await him
will be granted through an effect of compassion and mercy
rope that the holy tribunal always shows to the accused.

Mr. Tournon was returned to his prison. In both hearings-
He persisted in his answers to these following questions. The taxman presented
the indictment, which, according to custom, was divided into articles
in accordance with the witness statements. The accused was offered

to choose a lawyer to defend him, which he refused, saying

that the lawyers in Spain are unfamiliar with the lodges, and perhaps-
sharing the prejudices of the Holy Office towards them, they do not
would know how to defend his case. He was offered the opportunity to present his evidence,
or to dismiss the persons whom he believed had testified against him
out of hatred, out of self-interest, or for some other particular motive.
He refused, saying that the cause of his misfortune lay in a
prejudice and the false interpretation given to things
past. Moreover, after having carefully considered his position
current situation and the consequences of its persistence, he had thought
that it was wiser to admit he was wrong, and to confess his
ignorance or the dangerous spirit of the statutes and customs of the
Freemasonry. Based on these reasons, he declared again
having seen nothing contrary to the Catholic faith in all that he
had done it as a mason; but having been mistaken for lack of
He was prepared to hate certain particular dogmas.
all the heresies into which he might have fallen, and
asked to be absolved of the censures, offering to carry out the
penance that would be imposed on him. He hoped that this punishment would be
moderate, because he had always acted in good faith, had always

eñtendu recommend and vu pratique daps les lodges la bienfai-
sanity; faith had never been opposed, and he had acted in all
peace of mind.

The defendant's request was accepted by the tax collector. His judgment
was pronounced and notified in December 1757.

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niques; finally, idolatry, by honoring the images of the stars.

EXTRACT FROM THE JUDGMENT.

Mr. Tournon is declared a suspect (of Levi) of indifferentism, in
following Masonic practices which are imbued with nalu-
realism; superstition, by mixing profane things with

feasts, oaths of execration and Masonic ceremonies-

Mr. Tournon has committed serious crimes, in
approving the use of corpses in certain Masonic ceremonies-
niques, by considering the horrible excrements as permissible
which accompany the oaths of Freemasons, by wanting
to present these errors as dogmas, and by seeking to en-
to bring good Catholics into Freemasonry,
The holy canons and bulls excommunicate, and the laws of Es-
pagne are subject to various temporal punishments, including
those reserved primarily for state criminals, especially
those who form secret societies without permission and the
the king's pleasure.
Mr. Tournon deserved a severe sentence for having
found guilty of all these offenses, especially for attempting to
to corrupt good Catholics. Considering, however, that it is not
not born in Spain, which he acknowledged was an error committed by igno-
France, that he asked for forgiveness and reconciliation through penance
tence, he is condemned only, and by an effect of compassion
and the mercy of the Holy Office, to a year of detention which he
will have to accomplish in the prison he currently occupies, and, this
Time expired, to be led, under the escort of the ministers of the holy-
office, up to the French border, and banished from Spain for
always, after he has been informed that, if he ever returns to
the kingdom without the permission of the king and the holy office, it will be
severely punished and according to the full rigor of the law.

If Mr. Tournon runs out of money, he will be sold one part-
tie of his sequestered effects to pay the expense he has
already done or that he will do, as well as the costs of his trip to the
borders of the kingdom (1).

(1) Llorente, History of the Inquisition, vol. IV, p. 66.

sacred things, and the worship of saints and images with joy.

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The judgment also includes a sentence for exercises in
piety, orders a general confession to be made, and the book of reading to be read.
Spiritual Exercises of Saint Ignatius of Loyola and that of John
Eusèbe Nieremberg on the Difference between the temporal and the eternal,
to recite the Holy Rosary of Our Lady the Victress Mary, of
frequently repeat acts of faith, hope, charity and
contrition, to learn Father Astèle's catechism by heart,
to prepare to receive absolution at the Christmas, Easter and
Pentecost, etc.

And, so that Mr. Tournon may be informed of this sentence and of
With all these arrangements in place, a special auto-da-fé will be held in
The courtrooms, the door open, in the presence of the secretaries
of secrecy, employees of the Holy Office and persons with-
which the lord inquisitor dean will have allowed to attend.

Mr. Tournon will appear in the auto-da-fé without wearing the blood-
benito ni la corde de genëèt, et entendrea debout la lecture de
his judgment and his complaints; he will receive a remonstrance from the sei-
dean, inquisitor; he will then abjure on his knees all the
heresies, particularly the errors of which he was deemed suspected
of Levi; he will read and sign his abjuration and his profession of
faith in accordance with Catholic, Apostolic, and Roman dogma, with the
promise never to attend Freemason meetings,
to no longer present himself or behave as a brother of the order,
and to consent, in case of recidivism, and if he is taken back by the saint-
office, to be treated as a relapsed criminal and subject to the reserved penalties
to those who fall back into the same crime (1).

This judgment was executed in its entirety. Mr. Tour-
He did not return to France seeking a more hospitable asylum.

This struggle, so intense that Freemasonry had to support it,
This did not prevent it from spreading in France, where there were energetic protests.
gradually against Roman oppression; it was bound to
to cover the whole country; the sun had risen, nothing could more
neither the ordinances of the Châtelet nor the prohibitions could stop its light
of Louis XV, nor the conclusions of the Sorbonne against the order.
By the end of 1736, four lodges existed in Paris; on the 24th

(4) Llorente, History of the Inquisition, vol. IV, p. 67,

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In June 1738, the Duke of Antin was elected Grand Master, and the king did not
He didn't send him to the Bastille, as he had threatened to do.
The half-century that followed offered the spectacle of the greatest development
The development of masonry in France. Paris saw the legal creation of
formally and authentically, in 1743, under the name of Grand Lodge
English in France, a central power which, in 1756, was to cease
to recognize London's supremacy, to declare itself Great-
Lodge of the kingdom and imprint its direction on a large number
workshops. |
The provinces responded enthusiastically to the call of the capital.
tale; Bordeaux, which had been initiated as early as 1732, worked with a
remarkable activity, but not without obstacles and dangers, at the
spreading the ideas she had received in order to pass them on,
faithful custodian of a light that she was meant to radiate
around her. Her English Lodge was not content with simply opening its
by opening doors to the city's inhabitants, it constituted workshops at
Lorient, to Limoges; the ships that left the port and carried
French goods in our colonies carried in
their veils the regenerative principles of order, and a lodge
was founded in Cayenne in 1755; ten years later established itself in
Périgueux, the Lodge of Friendship.
Driven by the purity of Masonic doctrines, obeying
the philosophical thought that was already quietly stirring France,
many citizens, happy to contribute to the disclosure of
thoughts preached in the meetings, and which were expected, as they spread,
They came to line up on the columns, soon to change the face of the country
from this lodge where bourgeois and nobles mingled and blended
and priests. This era, in fact, offers the example of the clergy...
throwing themselves into the political movement to support it, and
members of the nobility openly adopting principles

of equality (1). The idea of order upon which the social structure rests
is changing; humanity is entering a new phase; something

(1) The Devaulx family from Sarthe were counted in the FPAmitie lodge in Périgueux,
Marquis of Taillefer, of Saint-Astrés, of Albzac de l'Adouze, of Blanzac. (We
We owe everything related to the lodges of Périgueux to the kindness of Brother Charrière.
We regret that we cannot reproduce in its entirety a remarkable manuscript
(through order, clarity, and the elevation of ideas.)

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something vague, unknown, foreshadows the union of the Third Estate and the
clergy, the Jeu de Paume and the night of August 4th; a breeze is in the air
The harbinger of the storm where the past will be swallowed up.

The mountains of the Ardèche, in their steep locations, had
witnessed cruel massacres; their deep ravines had given refuge
to freedom of inquiry and conscience during the long persecutions
tions fomented by fanaticism; their tormented rocks were
still stained with the blood of their unfortunate inhabitants; it was
It was natural that an institution which wanted
Tolerance of all religions brought together those who had been separated
religion, proclaimed the equality of all men before the
Grand Architect of the universe, and, by uniting them with the bonds of
the brotherhood prepared them to form a single, great
political family.

It was through the army that Freemasonry penetrated this
province, because it too felt the wind that was blowing over France.
The oldest lodge, initially called the Vivarais Regiment, was
created in Saint-Omer, where the regiment was garrisoned (1). Little by little
three lodges opened successively in Annonay (2); and soon
Two of them founded a philanthropic society to
to help the elderly, the infirm and the indigent families (5).
Two other lodges, one in La Voulte (4), the other in Tournon (5),
were completing the conquest of the country with Masonic ideas.

(1) She took the title of Parfaite-Union. Ven...: F.". Dupret, officer of the regiment.
Constitutions of the Grand Lodge of France, dated April 15, 1759, renewed
by the Grand Orient on June 4, 1735.

(2) La Fraie-Vertu. Founders: FF. Lombard, Monneron, Frachon, Chevalier,
Demissolz, Demissolz de Lapras, brigade leader in the artillery. Affiliated in 1766
to that of Saint-Jean de Saint-Louis, of the Metz regiment. Renewed constitutions
by the Grand Orient, dated July 1775.

True Friendship. November 16, 1778. Founders: Brothers Claude Peiron and Raviuel. Peiron, Blanc, Malsontier, Bluchier. This lodge is distinguished by the regularity of its works, The clarity with which the principles and the elevation of the philosophical questions that were addressed there; there, among others, Monne- were initia ron, Joseph Montgolfier, baron de Canson, Bollioud de Brognieux, Boissy-d'Anglas.

(3) This creation dates from 1788; these two lodges continued their work until- than in 1815.

(4) Saint Vincent of Perseverance. Constitutions of the Grand Lodge of France, in Date of November 23, 1769. Véa.. : F.-. Tardy de Montravel, artillery captain.

(3) Perfect Union. Constitutions of the Grand Orient, dated April 18, 1774. Ven.:

Franche-Comté joined the movement with gusto; a
The lodge was first established in Besançon, installed by the intendant. of the province which was appointed its grand master (1); it had more late a chapter of rose-craix, and, wanting to initiate the ladies into ideas of Freemasonry, he created an adoption lodge for them. provincial intendants, subdelegates, magistrates, directors of various finance departments, lawyers, officers, canons, abbots, and religious figures from various orders lined up on its columns, and the number of its members became considerable.

The principles of liberty and equality were upheld there with energy; that was the spirit of the Masonic constitution, but Several deliberations from this workshop demonstrate that no one was not willing to compromise on this point.

Later, a second lodge opened in this city (2), and she closely united herself with the first, whose aspirations she followed and the traces. Poligny, Dôle, Salins, Lons-le-Saunier, formed soon a powerful Masonic circle that began to communicate cation with Lyon and Strasbourg. Besançon became a center where brought together deputies from Basel, Salins, Vesoul, Lons-le-Saunier Saunier, from Luxeuil, from Poligny, to agree on the measures to be taken in the interest of order, and appointed the delegates who were to go to Paris to attend the installation of the Grand Master. In the same circle, Gray had his lodge, Langres, Fontaine- French women, theirs.

Not all priests were willing to support the regeneration of France; the repulsion that some of them their protests against the lodges went so far as to refuse to their share the donations intended to come to the aid of the unfortunate. In a year of hardship, the brothers and sisters of Besançon

each imposed a tax of twelve pounds, bought some

F. Dumaine, notary. (We owe all the notes concerning the Ardèche to the com-
pleasure boat of F.*. Poncer, of Annonay.)
(1) La Sincérite, founded in 1764, to the French rite and the ancient Scottish rite and
accepted; it was authorized by the Grand Lodge of France, from which it received constitut
tutions in 1766 only.
(2) La Parfaite-Union, founded in 1771.

wheat and offered it to the town priest to distribute to
indigents. Although the venerable master of the lodge was a canon, the
The priest declined the mission, on the pretext that going to the intermediary
To acknowledge this charity would be to recognize and confess a body
which was not authorized by the king, nor by the law, nor by the church. The
The mayor, to whom the lodge addressed itself, did not share this scruple;
accepted the offer eagerly; the wheat was handed over to the bakers
Gers, and the bread was distributed at the town hall.

To the south Marseille, to the east Lyon, to the north Rouen, Arras, had
their lodges, and formed the nodes of this vast chain of union
which surrounded France. However, this development was too
quick to be entirely directed, controlled, by a power
central authority established outside the laws of the kingdom, and to which the obedience-
The action was entirely voluntary. It does not belong to all men
to fully understand the purpose of a mysterious association; the
superficial, narrow minds, which have been and will constantly be the
the scourge of Freemasonry, they are preoccupied with forms; the
vanity fuels their desires for precedence, supremacy, and the
Lodges are bustling about fruitlessly trying to resolve these futile questions.

This era offered a sad spectacle of this; the Masonic institution-
that was invading from all sides at once; it was spreading
under the auspices of England, of the National Grand Lodge of
France, under the influence of Scottish Rite ideals and nebulous dreams
of Germany; the feeling of the need for leadership had
led to the creation of the Grand Lodge of France, and, if its power
would have been completely accepted and recognized everywhere; it would have been easy,
From that moment on, to imprint on the order a movement of the most
powerful; but disagreements arose. Is this the fault
Human weakness? Is this the result of Machiavellianism?
power? Singular facts give this last thought a
a certain appearance of truth; or an order where each of the
the individuals who comprise it enjoy absolute freedom of examination,
'of appreciation and expression of his thoughts, is it necessarily
destined to see divisions arise within its ranks? Whatever the case may be,
the disagreements that had stirred the workshops of England
were partly reproduced in Paris. The three ruling powers of

In fact, they clashed and disputed jurisdiction; hence the

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creation of workshops under all rites, grades, chapters, of
courts, more or less regular, of councils decorated with
the most pompous and strangest titles that were installed
in the capital and in the provinces.

Childbirth was difficult; some men, forgetting that
Only election, in Freemasonry, can confer the
jobs, aspired to job security and thus failed to recognize the
The very law of their existence; the affiliates can judge the
the confusion that such a satisfied claim must have caused.
Vanity ignored in the lodges the principle of equality that the order
proclaimed and was meant to radiate outwards; she was not content
in addition to the three symbolic degrees; a chapter was seen to emerge
taking the title of Council of Emperors of the East and West,
sovereign princes of Freemasonry, issuing capitularies for the
high ranks, appointing inspectors-general responsible for
to propagate the Freemasonry he had established, having colleges on
several points in France. War broke out between this council
and the Grand Lodge, a war of pamphlets, exclusions, and decrees,
of powerless decrees.

Fortunately, and despite this lack of uniformity which would have been
if necessary, under all names, under all headings, despite
all the idle pretensions, the general thought was everywhere the
even, because it was no one's place to change it; the
movement could be slowed, hindered in its progress.
but it was not possible to stop him.

Of the mystery that reigned over the order, of its long-standing language
and necessarily symbolic, was born, in the minds of some
unfortunate ignorant people, poor deluded souls, the most
strange, the craziest thing that ever came out of the human brain.
Men who knew nothing of Freemasonry except the name
convinced themselves that the secret they had heard about
was none other than that of making gold; the great Masonic science-
For them, icing was not the goal; the great work seemed to them the objective.
that the institution was pursuing. [They did not understand that it was
to change ideas, institutions, laws; they put the master
instead of thought, and, unable to delve deeper into the symbol,
They sought to create a chimera. Then, they were formed,
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fantastic (1).

in mountainous regions, in wooded countries, meetings
which took place at night, in the deep shadow of the forests, where they gave themselves c
to the most senseless practices, where the most

The great revolution that changed the face of France, stirred
throughout Europe, it altered the political existence of almost all the
nations, the great wars of the Empire, the progress of civilization-
sation, have fought for a very long time against these illusions, without
to destroy them; in the final years of the Restoration,
assemblies of this kind, but which had preserved nothing of the
traditional forms of Freemasonry, were held in
the woods of certain regions, and perhaps we would find some
Even today, a few last vestiges remain.

Finally, a cry for reform was heard; the Grand Lodge appointed
commissioners, workshops in Paris and the provinces sent
delegates; the Masonic representation assembled at the hotel
of Chaulnes, under the presidency of the Duke of Luxembourg, and pro-
proclaimed, in 1772, a central power formed by officers of
the order and deputies of the lodges, under the name of GRAND ORIENT OF
FRANCE.

The following year, he promulgated the constitutions of the
Freemasonry renewed the old patents and issued them.
new developments, and gave it a strong impetus. However, the war
The internal strife did not cease; some men, whom the creation of the
the new power disinherited them from [a part that they had exercised in
the leadership tried to resist him; under their influence, the
The Grand Lodge continued its work and correspondence; the rite
The Scotsman increased the number of his workshops; the councils strove-
They sought to extend their jurisdiction. Petty passions held sway.
a major role in this conflict, where incredible zeal was displayed
ble, an unheard- of vivacity; they were more bewildered than wicked
In your case, there was more vanity than real ambition.

(4) We have before us manuscripts from the last century, obviously copied
of books unknown to us, manuscripts where naivety reveals good faith, in
which contain details, requests, answers, and euphemistic indications
Masonic ment, leaving no doubt that, in the mind of the copyist, the
Perfection in order was achieved when one arrived at the transmutation of metals.

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The struggle that followed the creation of the Grand Orient must not be
confused, however sad it may have been, with the disputes of
London; in France, it was a question of the direction to be given to the institute-
tution; men equally determined to march in the same direction
conquest may not always agree on the path it
it is necessary to take into account the leaders who should be placed at their head;
Unfortunately, in these disputes born of serious thought,
Minds are stirred, human passions are given free rein,
and divert resources that should be used elsewhere.

When, seventy-five years later, we look back on
Looking back, we pause on this period when order was in turmoil.
disputes so deplorable that the means adopted to appease them
only exacerbate them further; it must be acknowledged that the institution
The Masonic tradition must have had great strength not to be among them
broken.

Viewed from afar and from above, all these rivalries seem quite poor-
past; we no longer hear the echo of those struggles which were so
ardent; the resounding words of passionate orators who
stirred the crowd, they find us cold and insensitive; this viva-
In this city, this noise, these threats, these partisan acts, do not move us.
no, because through all these miseries inherent in humanity-
Unity, one thought has triumphed, which dominates everything. From somewhere
When the wind came, it blew towards the same point, leading to
same goal.

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CHAPTER NINTH.

State of Freemasonry in Europe at the advent of the Grand Orient.— In Russia, — In Poland.
— In the Netherlands. — In Germany. — In Sweden. — In Denmark. — In Switzerland. — In
Italy, — In Avignon. — In Spain. — State of the institution in France. — Extension of the

— Writers, philosophers, and politicians belong to the lodges; reception of
Voltaire. — The situation of Freemasonry in the Americas. — A serious question
Masonic tensions stirred up by the War of Independence — French Revolution; influence of t
Freemasonry on the revolution.

RE. AVORIZED by the need for a:
*"Uniform direction, finally out
= n S, of the long conflict that agitated the

ML Orient set to work; he did not

It wasn't guaranteed that he would succeed completely.

STREETS PS years the difficult work of printing everywhere a

PAT works identically, to regularize all shapes

FEAT | of the institution, but nothing could stop Île anymore

aq development of Freemasonry, and he the

And secondly, powerfully.

y LS At the moment he took the reins of an administration
#8" \ news, the whole of Europe was being silently worked on
ÿ JS by the mysterious association whose principles are spreading-

| were in all states, including the brilliant ceremonies
These were not empty representations, but spoke more to the
to the heart and soul as well as to the eyes. Introduced forty years ago in

In Russia, Freemasonry initially only had assemblies.

extremely secret; in 1763, Catherine IT had taken up residence there-

she had declared herself the protector; many lodges had
created, but almost exclusively reserved for the nobility who,
In his initial enthusiasm, he opened workshops in his castles.

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JN lodges of France, the Grand- .

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The social organization of this country did not allow Freemasonry
it is not reasonable to assume a very large extent; however, some
However limited it may have been, the philosophical principles, the new ideas-
the seeds she sowed, the future she foresaw, were not long in coming
not to frighten, or at least to worry Catherine, who, from then on,
pronounced against her, without, however, daring to take action. Those who
had only joined the association through training, through
Out of curiosity, they abandoned the lodges in imitation so as not to
displease those in power; only a few continued their
They worked amidst the harassment they faced.
were to be, a few years later, strictly closed
by Paul [*, at the urging of the Jesuits who had barely been recalled and

who thus marked their return by proscription.

The Masonic institution had penetrated Poland at the same time

at the time in Russia; Augustus II had soon banned it there in
- promulgating and posting the bull of Clement XIT. From this

At that moment, she had lived underground, in the deepest shadow.
thick, and its trace is only found a few years after the
foundation of the Grand Orient of France, in 1780; but soon, at
limiting this, a Grand Orient was established in Warsaw
to govern Poland and the Grand Duchy of Lithuania; Warsaw,
Wilna, Posen, Dobno, Grodno, were represented there by their
deputies.

In the Netherlands, the States General had unsuccessfully outlawed
Freemasonry, the clergy had in vain roused against it the
population, it had triumphed, and, scarcely installed, the Great-
The Orient of France made a treaty with the Grand Lodge of Hol-
land. This was headed by Mr. de Boetzelner, lieutenant-
colonel of the Dutch Foot Guards regiment, which occupied
the position of national grand master since 1757.

Freemasonry had considerable influence in Germany
various; protected in Prussia by a philosopher-king, she had
based in Berlin, and the work of one of its lodges was being held
alternatively in German this in French; the precise language
a positive philosophy penetrated to the heart of the new power-
sance which aspired to the leadership of the Germanic body; the ideas
language followed naturally. The city of Brunswick had seen

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The Freemasons are establishing an institute for young orphans; the
Thought arrived on the wings of benevolence. Upper Saxony was
invaded; lodges were formed in Altenburg, Nuremberg,
Hamburg, Leipzig.

All classes competed; the sovereign prince of Bayreuth
had opened his palace to Masonic meetings; the Baron of
Hund had founded a workshop in Kittlitz, near Lobau; Dresden was
for a long time the seat of a fairly powerful Masonic organization
already strong enough to carry out a reform that took the name of this
city and was called the Dresden Reform. In Prague, four lodges
had come together to found and endow an orphanage, and
A few years later, during an overflow of the Eger, all
The brothers distinguished themselves by saving flood victims at the risk of their own liv
life, distributed aid to families ruined by the plague, did not
were not afraid to go and solicit public charity for themselves,
acting as intermediaries, and thus deserving of blessings
unfortunate people at the same time as they spread their doctrines
nes, a double benefit that extended to both the soul and the body.

But the situation was far from being so prosperous everywhere, too
brilliant; the medal had a sad reverse side. The past struggled with
all the strength he still possessed. We saw, from the very introduction of
Freemasonry in the Palatinate, the Palatine elector defends
the meetings and have all the members of a lodge thrown in prison.
The German emperor, Charles VI, had banned the institution of
states subject to his obedience; the brothers established in the capital
had tried to escape the consequences of the edict by dissimmu-
re-establishing their existence under a new and unknown name, and had
seen, despite this precaution, arrested and imprisoned.

Marie-Thérèse had severely proscribed them, and soon Joseph II
had deprived of their jobs the civil servants who belonged
to the lodges. The magistrates of Danzig had ruled against
the Freemasons; the priests of Aachen, and in particular-
The Capuchin Islands and the Dominicans, heirs to the fanaticism of
their boss, dissatisfied with the banishment decree which,
In addition to heavy fines, they were being driven out of the city.
they hurled anathemas from their pulpits, accusing them
of all the crimes formerly attributed to the Templars, aroused

-inspirations, threatened them, insulted them, attacked them even

against them a superstitious, ignorant crowd, who, under their.

in the streets. In Bavaria, in the Duchy of Baden, they were not
treated with less rigor. The fight was on the
vast proportions.

In the alternatives of such a struggle, it was impossible
that Freemasons, protected on one point, persecuted on another
others receive and follow a uniform direction; darkness
being the only guarantee for some, how can the thought of

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had her leaders guided them to their hidden retreats from all

eyes? Also, different systems had been introduced in Germany-
gne. Mysticism and reverie, whose German nature is
imprints found a career, and imaginations gave free rein to
were born into fantastic dreams, rushed towards the realization of
mad fantasies; they had mistaken the letter for the spirit; rites
ceremonies had been created; they were being sought there
also the philosopher's stone, people indulged in evocations, they
studied, or rather, people thought they were studying magic; they even went so far as to
to found a school of this so-called science.
In Sweden, Masonic assemblies, initially banned under
the death penalty, had been permitted some time later, and
They had soon grown large enough, had become powerful enough
to establish a home for orphans in Stockholm
linen. Denmark had its workshops.
In the Swiss mountains, Freemasonry had
a direct confrontation with authority; proscribed here, on the contrary there
protected and prosperous, it disappeared from one point to reappear there-
to return again. Cantonal sovereignty allowed him to live
freely in one country, while she was persecuted in
another. Bern had closed the lodges, ordered the masons
to abjure their oaths, and to impose fines on them;
Lausanne, after initially following this example, had shown
Soon there would be no more tolerance; the lodges had reopened; Geneva
allowed the institution to develop within itself.
In Italy, watched over by priests, hunted by the Inquisition,
the brothers braved prison, torture, and spread their message in secret |
their doctrines, despite the bulls of Clement XII, of Benedict XIV, |

despite the edicts of the King of Naples, Avignon saw the inquisitor Mabile, a Jacobin father, to prosecute the Freemasons, to surround the mother-in-law, remove the furniture, papers and islands charters.

Spain was under the control of Ferdinand VI's defenses, who had banned the meetings under penalty of being punished by offenders declared state criminals and tried as such; the Holy Office there reigned as sovereign.

Such was the situation of Freemasonry in Europe when the Grand Orient of France was established. This power was not not accepted without question, he had to defend himself against the accusations-tions of usurpation, numerous volumes were written for attacking and supporting him; condemned to read a part of it for to give us an accurate idea of this sad struggle that shook the lodges whose minutes have been passed before our eyes, we cannot than to lament the time, knowledge and talent that were deployed there. However, we are pleased to note that in many In the workshops, resistance was only maintained out of fear of seeing the alterations principles and modify the purpose of Freemasonry (1).

This fear was unfounded, this danger did not exist; Each year was marked by treaties concluded with lodges. chapters, councils accepting the direction of the Grand-Orient, and by the extension given to the institution.

Marseille had four lodges established in a short time (2), one of whom unites with a client from New Orleans, then of this spirit of brotherhood which binds the Freemasons of both worlds.

Two new temples were built in Périgueux (5). At Mans opened a most brilliant lodge, whose principles were clearly proclaimed, the considerable benefits, the celebrations splendid, where the greatest severity was applied to the

(4) This is based on numerous documents that have been transmitted to us, with details very specific, by departmental lodges whose brothers were kind enough to to consult the archives for us.

(2) Perfect Sincerity, of 1763; the United Brothers, of 1776; the Meeting of the Elect, The Faithful Friends, from 1789.

(5) The Happy Encounter, the Meeting Point.

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OF FREEMASONRY. 273

receptions, and which relied heavily on its columns for mem-
bres of the clergy (1).

Freemasonry had made immense conquests in Paris;
writers, artists, politicians, the whole school
philosophical thinker who stirred Europe with his words, undermined the
prejudice, fanaticism, and superstition were found in the
temple, they coordinated their efforts there; one man was missing at
this constellation, a man who, for sixty years, had attacked
to the leaders who dominated society, and had struck them with
an incredible passion, in the theatre, in history, in his
letters, in his epistles, in his serious works, in his
light poems, thus making a weapon of all resources

that nature had bestowed upon his vast genius.

Voltaire, who was unaware of the purpose of Freemasonry,
He supposed her to be inspired by mysticism; he had treated her badly enough.
| in his Philosophical Dictionary (2), had thrown upon her the
sarcasms that he lavished on everything he believed to be tainted by
superstition; but while he was indulging in fanaticism and tyranny,
In such a harsh war, Freemasonry grew and spread.
And the poet found himself one day, perhaps not without surprise, surrounded
of men who were fighting for the same cause as him, and who all
| belonged to the association whose efforts coincided so well
| with those of the great writer.
Franklin, printer, physicist, and legislator all at once; Court

| of Gebelin, whose universality few men have equaled

| knowledge and depth; Lalande, the great astronomer; the
Dixmerie and Abbot Cordier of Saint-Firmin, both men of
letters, were members of the Nine Sisters lodge founded under
the inspiration of Helvétius, who died before it was inaugurated; these were
They were the ones who suggested Voltaire be initiated. Completely
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(1) The Moria lodge. Several of its members soon made a name for themselves in illustrious
arms and public affairs; it included the priests of Le Mans, Tuflé,
d'Aigné, de Domfront, the Benedictines, the Oratorians, the Minims, the prior of
Saint-Vincent. There had been an atclicr in Le Mans in 1740; its name is forgotten; the
The oldest documents about this city date back only to 1787, and are ral-
they bring to the Horia lodge, which was then in full operation.

. @) Works of Voltaire, Baudouin edition, vol. 56. Philosophical Dictionary,
| t. Vi, Initiation, p. 207 and 208.
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a stranger to the work in the workshops, of which he had no idea
the scope, the poet experienced profound astonishment upon hearing-
such men pressuring him to be admitted into the order
Masonic; he did not think his tendencies were serious,
and he saw the Franklins, the Lalandes, great thinkers, minds
vast, seeking in Freemasonry the means to propagate
their ideas.

Astonishment was soon followed by conviction; Voltaire learned
that the lodges worked to dispel the darkness, to undermine the
prejudices, to shed light on superstition; the goal he himself had
constantly pursued was theirs; it was a powerful auxiliary
which was revealing itself to him; perhaps he could even become interior-
rement this justice that the impetus he had given to development
The development of philosophical ideas was not without influence on
the activity that Freemasonry was carrying out; he accepted.

It was on June 7, 1778, that Voltaire was taken to the lodge of
Nine Sisters; presented by Cordier de Saint-Firmin, he was received
in the porch by the brothers of Meslay, Lort, Bignon, Remy,
Mercier, Cailhava, Fabrony, Dufresne, then introduced by the
Chevalier de Villars. The lodge was presided over by Lalande. The Grand
The poet relied on Franklin and Court de Gebelin, followed by
Knight of Cubières.

There were no physical tests; the entire assembly
knew the writer, judged him; no one needed to search
what was in the philosopher's soul. Which of all the
feelings that a man can keep hidden deep in his heart

Hadn't this been explained in his writings? The enemies of humanity, who are the enemies of Freemasonry, he had fought them-
tus; the doctrines of order, he had sown them in all his
pages; what is asked of novices, he had done. The
Reception should be the starting point of a life of struggles, that of
Voltaire was the crowning achievement. The trials were therefore
all moral, and the illustrious philosopher found an opportunity there
natural ability to brilliantly expound dry ideas. "It's for us
"What was the lesson, and not for him," wrote one of the brothers who
had attended this ceremony.

When the time came to present him with the insignia of the order,

Lalande gave him the symbolic apron, a sign and pledge of work;

It was Helvétius's; Voltaire spontaneously brought it to his

lips, thus honoring one of the boldest thinkers and one of the most

learned masons of that great era. Voltaire was nearing the end

of his long career illustrated by works intended to exercise

such a great influence on the revolution that was brewing and on

the century that would follow it; the edifice he had struck was undermined

on all sides, close to collapsing; the undermining work once

Once finished, the worker was going to die. A few months after this reception-

tion, so touching that one of the brothers present could not speak of it

with tears in his eyes, although many years had passed

Afterwards, the same Nine Sisters lodge rendered honors.

funeral services for the one whom the nation was soon to transport to the
temple of great men.

Lalande, who had presided over the initiation, also presided over the
funeral ceremony; he was attended by Franklin and the Earl of
Strogonof, who served as supervisors; Brother
Lechangeux was in charge of occupying the speaker's chair. "Two
One hundred visitors were admitted to the proceedings, introduced two by two
"And in complete silence. The orchestra was considerable and
» composed of the leading artists of the capital; it performed by
» intervals of pieces taken from Alceste, Castor and Pollux, and

| » other operas. To avoid a fashionable crowd, the box

» had decided that M” Denis and Marquise de Villette sc present-
| » would just happen to attend the ceremony; they
| » arrived, the first led by the Marquis brother of

| » Villette, and the second by the brother marquis of Villevieille (1).
D » We arrived at the burial enclosure via a long and narrow

| » gallery; the room, entirely draped in black, decorated with

| » taste and simplicity, and adorned with cartouches where one could read the most

"Beautiful thoughts in prose and verse taken from the works of the illustrious"

(1) Madame la Marquise de Villette belonged to an adoption lodge; she was in
1819 Grand Mistress of the Belle et Bonne lodge in Paris. During a grand celebration
Masonic ceremony held on February 9, 1819, in his residence on rue de Vaugirard, The bust
Voltaire was crowned. Mademoiselle Duchesnois recited verses by Jouy; Lacépède was venerat
honorary table; Countess Guilleminot, Baroness de la Rochefoucault filled
important functions.

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The deceased's room was lit only by a few lamps, the pale
» clarity cast a dubious light; Voltaire's mausoleum was |
» at the back of the room. |
"The venerable man's speech was a kind of introduction;
the lodge speaker read a speech similar to the subject of the |
ceremony; the speaker from Thalia's lodge improvised a speech- |
tion which was listened to with the keenest interest; finally, the brother of
La Dixmerie delivered a eulogy for Voltaire. A fine gesture.
took place around the middle of the speech, at the point where the speaker |
he exclaimed, after having addressed the enemies of the great man: |
And if the voice of truth cannot yet silence that of the
Slander, I see no other way than lightning to impose it upon him
"silence"; the drumbeat is heard, the mausoleum disappears, and |
"One sees a painting depicting the apotheosis of Voltaire."
"Brother Roucher then read a fragment of his poem of |
The month of January, which contains an energetic tirade against
the fanaticism that led to Voltaire being denied funeral honors,
while scandalous ones were granted to the Cardinal of Îa
Roche-Aymon, hypocritical prelate, and to Abbot Terray, minister
concoctaire.
» This verse:

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"Where a great man rests, a god must dwell."

» reading of the entire piece.

"During the funeral ceremony, at the moment when the brothers go

"Place the mysterious branch at the foot of the cenotaph," Franklin

"offered, as a tribute of his fraternal sorrow, the crown which

| » had previously been presented on behalf of the lodge; it is |
"It is impossible to express the profound feeling that this produced."

» inspiration from Masonic friendship (1). » |

We understand what influence they must have exerted in the lodges |

Men like Voltaire, Franklin, Lalande, what an idea they had!

had to provide masonry work outside, and how many men- |

My colleagues considered themselves fortunate and were proud to share their work.

| |

(4) J.-C. Bezuchct, Précis historique de la Franc-Maçonnerie, t. I, p. 292 ct

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" aroused enthusiasm; the author was obliged to start again the
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following.

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Whatever power one may attribute to principles, it is necessary

However, it must be acknowledged that their organs are still for
much in their triumph. The cooperation of the philosophers
the most daring of the eighteenth century in Masonic work

would suffice to have his views, his tendencies, his goal judged by this

at this stage of its history, if any doubts could remain at this
In this regard, Freemasonry sought to liberate peoples, in
the moral order and in the material order, that is to say, to destroy all
prejudices, all the errors that divide men into slaves
both as masters, as subjects and as sovereigns, as beggars and as
the wealthy, saturated with possessions, the damned and the elect; she attacked
both political and religious law; his action was to
to extend to the entire universe, that is to say, to all the points where it
had been able to penetrate; she substituted a law of love for war, and
united all peoples in a bond of brotherhood.

These principles of Freemasonry, the Revolution would
soon try to achieve them, and if he were not given the
To succeed completely, she had to sow seeds everywhere.
destined to grow. Seeing the purpose of the institution, one understands
why it counted among its members Helvétius, Cabanis, Camba-
Ceres, Franklin, Voltaire, Lalande, Parny, Lafayette, Washington,
and a great many other men who held a position
elevated in literature, in science, or played an important role-
both on the political scene.

Masonic principles and ceremonies had been
brought to North America by English colonists, and on
In this virgin land, order had quickly prospered; one could find
traces of it can be found in Boston as early as 1753. The following year, a Great-
A lodge is founded in this city; it issues constitutions to
provinces, while that of Kilwinning delivers at the same time
patents, and that the detached English regiments have their lodges
particulars. Favored by this threefold impetus, the institution
developed rapidly; the Scottish rite prevailed particularly.

The War of Independence broke out; Lafayette came to fight
in favor of liberty; it was in America that he was initiated.
Freemasons took a most active part in the struggles which

ensured the liberation of the new people, and lost at

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the Battle of Bunker's Hill, June 27, 1775, their Grand Master
Warren, who fell in the midst of victory. The separation between
England and America once consummated, the lodges of this
The latter country no longer received the direction of the Masonic powers.
ques of London and Scotland, founded in all the states
Independent Grand Lodges, but which, imitating the constitution
the country's political leaders, united closely, and appointed a single leader.
grandmaster for all of America; so as not to leave any
a pretext for quarrels and pretensions, they all admire
rites and treated them equally.

By ceasing to recognize the supremacy of English lodges and
Scottish, the American lodges continued their relations with
they, and established with those of other European countries;
printed documents contain the letters which
were addressed, and as a result, several workshops of the two
worlds had accredited correspondents with each other
others. Apart from the issue that can divide two governments
In Freemasonry, there is a link that brings them closer together.
men.

The War of Independence raised a Masonic question-
of the utmost importance, which had to be stirred by
again, a few years later, in Europe, in the struggles of the
Republic and Empire against other nations. France-
Freemasonry preaches universal brotherhood, it condemns all
unjust aggression, she disapproves of the war and does not look upon it as
permitted only that which aims to repel the invasion. The
American Freemasons, resorting to arms with their fellow citizens

_citizens to free their new homeland from a yoke that oppresses them

seemed too burdensome, to conquer their nationality and become

their cause, by their own right; the English soldiers who belong-
Those born into Freemasonry must have had many ideas
less certain about the legitimacy of the war they were about to wage,
war ordered by politics, by the interests of England,
but that the mistakes of those in power had brought about.

If doubt entered their souls, how could they
to fight without disregarding the principles they had promised to

the equals of other peoples, did not doubt the justice of.

To follow? If they did not fight as brave and courageous soldiers,
Were they not betraying their country? In the first case, what
became the brotherhood that must unite all men, and one of the
What are the main Masonic laws? In the second, what infringement

_ was not inclined towards the discipline so necessary for the troops, link

that cannot be broken without simultaneously dissolving the body
Armed or exposed to the gravest dangers?

Among the men who were called upon to compete on the fields of
Battle of the New World, many had shared the agape
mystic, called together peace upon the universe, preached the
concord, and suddenly the homeland gave to each
from them a sword with which they might slaughter each other.
Philosophical, religious, political, Freemasonry was going to-
Will she triumph, or will her principles be misunderstood by those
who had received his baptism. That was the question raised.
through war. But Freemasonry was still only a
an unenforced principle, unknown to most of those who follow the orders
of power, the dangers to the homeland, the laws of war pushing-
were on both sides, fighting each other; no state
had made it his religion, his law. Freemasonry is like
of all the great social ideas: adopted, practiced by
individuals in all that this situation of isolation allows them,
it could not be proclaimed by a nation as its law, to
less so by all; for she who would make it her rule
of conduct, to model its codes on it, would be, in its relations
with other nations, inevitably trained to disregard
its precepts.

But if the application of the principle of human fraternity, which
would one day make wars between peoples impossible, were it not
not permitted by the state of society, the masons still had
to uphold the principles of equality and liberty, the triumph of which
The phe had to necessarily precede that of fraternity. As for
the war, it was not in the power of any Freemason of the empire-
dear; in both camps, everyone obeyed their country, remember-
queen mistress of all, and the duties of the citizen prevailed
on the others; however, the Freemasons, after having fought
With courage, they never forget that a mysterious bond unites them.

born

that they owe aid and protection to that one among them, a compatriot
or enemy, who fell wounded on the battlefield, or
who was taken prisoner.

That is certainly not the ultimate goal of the principle, that is
observation restricted by the state of laws, customs, and society
entirely; it offered only individual consolations,
that the benefits were limited, but it was then impossible for it
It turned out differently.

At the moment Voltaire died, like a star that leaves
After him, a long trail of light: Freemasonry.
reached the highest degree of power. The Duke of Chartres,
since Duke of Orléans, he was appointed Grand Master; outside of France,
twelve hundred lodges were in contact with the Grand Orient; at
Inside, three hundred lodges received direction from him; four
Hundreds more were scattered across the territory, depending on the
National Grand Lodge, of the Scottish Lodge, of the Rite of Misraïm;
chapters and advice were regularly provided; we had
wanted to involve women in this great movement which was
to foresee the regeneration of the country, and adoption lodges were
created in Paris and the provinces. In principle, per-
members of the highest aristocracy joined it; one saw in
the Lodge of Candor, the Duchess of Chartres, the Duchess of
Bourbon, the Princess of Lamballe, the Countess of Polignae, the
Countess of Choiseul-Gouffier, the Viscountess of Faudoas, the
Marquise de Courtebonne; all the ladies of the court followed
these big names in the boxes. But this enthusiasm should not
not to last, the ideas preached in the assemblies could not
not to be adopted by those who clung so closely to power
that was being undermined from all sides; other meetings of ladies continued
Nuërent, but those featuring the ladies of the court ceased
soon.

Imagine seven hundred workshops scattered across the ground of
France, in which the boldest, the most
Famous figures of the time repeated lessons of freedom every day.
equality, fraternity, religious tolerance, at a time when
the government was an absolute monarchy, where the state was
divided into distinct classes, where prejudices of birth, if they

were beginning to be less powerful in social customs, were
enshrined in law, where inequality of conditions, of burdens,
was an integral part of the social contract, where the fanaticism of

The pretrgs possessed the tools of secular power, and one understands-
how much Freemasonry, while remaining within the
theories, had to help the movement that was preparing itself, to the great
a jolt whose first oscillations could be felt.

Three Masonic powers acted, not in concert,
but simultaneously, excited at the same time and by the thought of
goal to achieve and by the natural rivalry that it aroused their
coexistence. The Great Lodge survived and worked actively;
The Grand Orient created workshops and regulated others;
Scottish culture captivated minds and seduced with its representations.
theatrical performances where the thrilling emotions of the drama served to
development of doctrines. The ranks had a significance
deep, no longer veiled in mystery, or whose veil was
very transparent: Hiram was reason, light, freedom;
His three companions who assassinated him were driven by fanaticism.
ambition, tyranny; this simple exposition needed no further explanation.
Based on these deductions, the duty of the masons was easy to understand.

Numerous ranks had been invented, which stemmed more
or less naturally of the three symbolic grades and, without the
to continue in perfect order, always connecting to it and telling-
were providing instructions of some interest. We were looking for-
We will later examine the real reasons for their creation in an order
who called to him men from nations so different from one another
of customs and habits, having immediate political needs
so diverse, summoned in the same temple all classes of
society so deeply divided in terms of status, wealth, and education
tion, thoughts, views, causing them to confuse opposing interests
so far; we only wish to note today their
action.

One of these grades, modeled on that of Master, which we have
explained the myth, dramatized the revenge for Hiran's murder,
and minds, stirred by the great movement that animated the country,
occupied with social issues of the utmost importance, they quickly forgot

the astronomical allegory for what it covered, and the dream
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were hurtling towards reality. Another grade had nine points

among which a distinction was made between slavery and restored freedom, and
We must judge to what interpretations they could effortlessly
give rise. In a third, the subject of reception, of the
theatrical performance in the middle of which initiation is given
Born, was the Babylonian captivity. There, in a spectacle full
animation, movement, amidst shifting scenes where
the play of light was employed with the utmost skill,
Cyrus's dream unfolded: the roaring lion ready to devour the
tyrant, the eagle emerging from the flames, cleaving the air and bearing the
Legend: Set the captives free! Nebuchadnezzar ct
Balthazar, burdened with chains; the towers of captivity in
in which the prisoners groan, awaiting a liberator; the
a bridge of deliverance thrown over a river that carries corpses.
Other ranks required a sinister, frightening apparatus.
Sometimes: the ceremonies recalled the passion of the dead Jesus
for liberty and equality; the halls were draped with draperies
black, dotted with skulls, lit by chandeliers
whose branches or various parts were bone-shaped
humans.
"a — What time is it?" the president asked one of the
officers.
“a — It is the hour when the veil of the temple is torn, the darkness
And consternation spread throughout the universe, the light is
"obscured, the tools of Freemasonry have been broken,"
"The blazing star has disappeared, the cubic stone sweats blood and"
"Water, finally the word is lost."
At that moment there was a knock at the door.
“— Who strikes P?”
“— He is a brother who, wandering in the woods and in the mountains—
» gnes since the destruction of Solomon's temple, has lost
"our word, and wants to seek it with you, or contribute with"
"You will have to recover it."
Then all the assistants threw themselves to the ground in the attitude of
pain; the newcomer is brought in, and he is told: "You must
"to perceive, from the consternation that reigns here, the disturbance which
"has happened in the universe; the veil has been torn away, the light is

"obscured, etc.; speech is lost, we cannot"
"to give it to you; however, our intention is to try, by
"A new law, to find it. Do you want to follow this law?"

The brother swore to obey this law which he belonged to.
speakers to develop, but which could not be written or engraved.

The mysteries of another order were reminiscent of the Egyptian well where
Sethos descended, and the action that was taking place in his depths
was to leave an indelible mark on the initiate's memory
cable.

"— What are you asking for?" they would say to him.

“I demand to discover the whole truth.”

A mechanism was at work, a deep and dark abyss opened up

in the midst of the onlookers; a sword in one hand, a torch
In the other, the candidate was lowered down by a rope attached to his
belt, and there sc was playing out a real drama whose twists and turns,
exalting the imagination, they were to give birth to heroes ready to die
for the triumph of this truth that they sought and that they had
found in the underground passages from which they emerged victorious, the
torch relit after being extinguished, the sword remaining in the
hand from which they had tried to tear it off.

Elsewhere, in more mystical forms, the
dogma of human brotherhood. In other temples, other
degrees of the ranking system, they were not just
lessons in equality that the brothers received; in the obligation that they
they lent, they made a formal commitment to treat all the
men with perfect equality, whether they were rich or
poor, noble or commoner, to recognize in them no other
a distinction other than that of virtue.

Elsewhere, summarizing the maxims preached in the sanc-
Tuaires, they would say to the initiate:

"A friend of men cannot be a friend of the deceitful, who were
in all ages the plagues of the earth.

"Virtue, enliven us with your benevolent fire; reason, guide our
not on the path of life; truth, may your torch light us
illuminates.

"Be fair, because fairness is the foundation of humankind."

"Be good, because goodness binds hearts."

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"Be lenient, because, weak yourself, you live with..."
beings as weak as you.
"Be gentle, because gentleness attracts affection."

"Be grateful, because gratitude fuels ct |
nurtures goodness.
"Be modest: pride is rebellious."
"Forgive the insults: revenge perpetuates hatred."
"Do good to the one who insults you, so that you may appear more righteous."
taller than him and to make you a friend.
"Be restrained, temperate, chaste, because voluptuousness, impulse-
Perance and excess will destroy your being and make you despicable.
"Be a citizen, because the homeland is necessary for your society, for
Your pleasures, your well-being.
"Be faithful and submissive to the legitimate authority, because it is
necessary for the maintenance of society.
"Obey the laws, the expression of the public will, to which
Your will must be subordinate.
"Defend your country, because it's what makes you happy."
and which contains all your possessions, as well as all the most
dear to your heart.
"Do not allow the patrician, this common mother of you"
and of your fellow citizens, falls into the chains of tyranny; she does not
would be more than a prison.
"If your unjust homeland denies you happiness, if, subjected to a
Unjust power, she suffers when she is oppressed, stay away from her
in silence, but never disturb her (1).
It is neither appropriate to exaggerate nor to deny the significance of the actions of the
Freemasonry in this supreme moment when men
clairvoyants foresaw the future. The vast majority of
The nation called for, wanted changes that would put an end to a
The situation had become intolerable; he was rejected from the government.
in which he had no part, the Third Estate was preparing itself in the
lodges are about to appear on the political scene. Everything is serious in this
moment for Freemasonry: we can clearly see it in the workshops
men of the highest nobility, senior officers,

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(1) Ragan, Philosophical and Interpretive Course of Initiations, p. 593.

OF FREEMASONRY.

some philosopher prelates, several revolutionary con-
defeated, some of them mistaken about the path they choose,
obeying the general enthusiasm without looking ahead; but
The mass of Freemasons consists of the bourgeoisie, of
lower-ranking officers, of the lower clergy, that is to say, of the three elements
who will soon unite, fight together, when the nation
will set out to conquer his freedom.

The bourgeoisie forms this army which acts every day, first
in secret meetings, then in circles, at the heart of the fa-
a thousand, whose vows are repeated even in the pulpits of priests,
in the cloistered conversations. This army has powerful leaders,
princes, sovereigns; she will follow them for as long as they
will be able to go along the path she has chosen; from the day they
They will stop, she will leave them on the way, but will not make a stop.

It was not in vain that Franklin, Helvétius, Voltaire and
Other philosophers had made their voices heard in the lodges,
Their words had not been lost; there was no hatred.
of the priest, but there was the hatred of the fanaticism that had raised the
scaffolds of Calas, of Labarre, the hatred of superstition which
kept the people in ignorance, some members of which
The clergy benefited. They were not opposed to Christianity there.
But they wanted to bring him back to the precepts of the Gospel; the reason
said that all religions were equal before the Great Arch-
They were subject to the laws of the universe, and they had to be subject to civil law.
admitted into the ranks of the Masonic brotherhood the men
Of all beliefs, we wanted to shape society on the
model of the lodges, and therefore it was no longer possible to tolerate that these
beliefs were ever a motive for persecution, a cause
exclusion from any of the civilian careers.

For half a century, Freemasonry began to...
As these ideas developed in France, the bourgeoisie absorbed them.
then he caressed them, fed them, and when the time came to write
the instructions of the deputies to the Estates-General, inserted the
summarized in his notebooks.

The form of government adopted in the lodges had not
maintained without difficulty; power there was elective, temporary, and
All brothers were voters and eligible to hold office; under a monarchy

absolute and hereditary, it was a kind of anomaly; one had
tried to establish grandmasters for life, we had succeeded after
rather fierce, rather long struggles; but these attempts were
exceptional, and in the majority the electoral system had

triumphed; many men saw in this form the ideal
of the government that suited the nation.

This is what the bourgeoisie was like in the lodges; let's see how many-

what had been the effects in the upper social regions

of Masonic affiliation. Let us borrow this table from Lamartine:

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“Religious tolerance in Germany was born out of contempt”
even where Frederick had held sway over religions. In the shadow of this
tolerance, the philosophical spirit had organized associations
occult practices, like Freemasonry. The German princes-
The men were being initiated. They believed they were performing an act of superior intell
laughing as he entered these shadows, which, deep down, do not contain-
they held nothing but a few general principles of humanity and
virtue, without immediate application to civil institutions.
Frédéric, in his youth, had himself been initiated into it, to
Brunswick, by Major Bielfeld. Emperor Joseph II, this
an innovative sovereign, bolder than his time, had also wanted
to undergo these trials in Vienna, under the direction of Baron de
Born, head of the Freemasons of Austria. These societies, which
had no political significance in England, because the
Liberty was openly conspiring there in parliament and in the
press, had a completely different meaning on the continent. They were
the secret meetings of independent thought; thought
escaping from the books, they took action. Between the initiates and the
With established institutions, the war was silent, but more deadly.
"The hidden driving forces behind these companies were obviously to..."
the goal of creating a government of human opinion
in opposition to prejudiced governments. [They wanted]
reforming religious, political and civil society, by beginning-
influenced by the spirit of the enlightened classes. These lodges were islands
catacombs of a new cult. The sect of the Illuminati, founded
and led by Weishaupt, was spreading in Germany, in
competition with the Freemasons and the Rosicrucians. The theo-
The sophists, for their part, created symbols of perfection.

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OF FREEMASONRY.
supernatural, and enlisted all tender souls and all

ardent imaginations surrounding dogmas full of love
and of infinity. Theosophists, Swedenborgians, disciples
of the sublime but obscure Swedenborg, this Saint Martin of
Germany, claimed to be completing the Gospel and transforming
humanity by transforming death and the senses. All these dog-
my thoughts were all mixed up in an equal contempt for the institutions
existing, in an aspiration for the renewal of the spirit and
things. All were democratic in their last
In conclusion, because they were all inspired by love for mankind,
without distinction of classes.

"The affiliations multiplied endlessly. Prestige, like
It always happens when zeal burns, he fraudulently added
In truth, as if error or lies were the alloy
inevitable truths and virtues even of the human mind.
Centuries were evoked, shadows were conjured, and hearing
speaking with the dead. The visions were the last secret, the apparitions
We relive the last miracle of these sectarians. They hallucinated
the princes' indulgent imagination through transitions
rapid shifts from terror to enthusiasm. Phantasmagorical science-
Risk, little known at the time, served as an aid to these seductions.
After the death of Frederick II, his successor submitted to these trials.
and was captivated by these splendors. The kings conspired against
the thrones. The princes of Gotha gave asylum to Weishaupt.
Augustus of Saxony, Prince Ferdinand of Brunswick, Prince
de Nieuved, the very coadjutor of the ecclesiastical principalities-
quarries along the Rhine, those of Mainz, Worms, of
Constance distinguished herself by her zeal for the doctrines
mysterious aspects of Freemasonry (1).

Revolution breaks out in France; the nation can make itself heard

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his voice in the councils, actively involved in the government of
country; the Constituent Assembly proclaims from its tribune
the philosophical principles preached every day, without respite,
without hesitation, with a fervor for truth, in the pulpits of the
Freemasonry, and which are simply the recorded precepts

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(1) Lamartine, History of the Girondins, 1.1, p. 291 et seq. 1st edition.

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in the Gospel, to which the institution has always shown itself pro-
fundamentally attached, and which constituted its entire strength. The Assembly
The constituent assembly will not be able, in its short duration, to make them triumph.
all, apply them, because it is more theoretical than gov-
national; desperate resistance, external wars,
the internal struggles, the storms that, accumulating beneath the feet of
the revolution, delay its progress, divert it, will not allow
not to the assemblies that will succeed him to fulfill expectations
data provided by her, to achieve the goal she had hinted at; but
She will have accomplished the greatest conquests a people has ever known.
never obtained, changed the constitution, threw the nation and the Eu-
rope in a new way, planted milestones for the future, raised
In the eyes of the world, a flag that will never be lowered again.

The voluntary immolation of his titles and privileges by the
nobility on the famous night of August 4th was the realization of a
portion of Masonic doctrines; the majority of France
wanted the abolition of privileges that divided the nation into
enemy castes; but the admission of the nobility into the lodges, where
It was repeated every day that all men were equal, where
This equality was being discussed, or was being philosophically established.
in the name of reason and religion, where inequality was shown
between citizens of the islands, like the result of tyranny, such as the
source of all the evils that had weighed upon the world and afflicted-
particularly affected French society, which had its own
admirably at the sacrifice of his titles.

From a political standpoint, the actions of Freemasonry in
the years preceding the revolution cannot therefore be
doubtful; moreover, it appears with too much obviousness to
that serious men can or will deny it; it will
to still exert a very serious influence in a circumstance
decisive, and if it is not possible for him to stop the march of
cunemis who advance on France, at least she will throw
some hesitation in their resolutions.

In agreement with some émigrés and corps commanders, the king...
determined to transport the monarchy in the midst of an army, without
to realize that, being nothing like a soldier, he could neither se-
to lead or train the troops, without understanding that he was proclaiming

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he himself abdicated for the first time; he fled the capital to
In the middle of the night; arrested in Varennes, he is brought back to Paris, guarded
at sight by the nation which makes him a hostage of the revolution against the
attempts from abroad; the emigrants, at the head of whom are the
French princes, the Count of Artois, the Duke of Bourbon, the Prince
de Condé, besieged Prussia, Austria, the
Russia, which they are trying to draw into a coalition against the
France, and finally decide them to invade, an implicit act that will weigh
eternally on their memory, will return the responsibility to them
June 20, August 10, September 2 and January 21.

However, the war party, so strongly stimulated, finds
opposition among the German princes, and the Duke of Bruns-
wick, who was soon to be, not the true author, but the editor-
author of the famous manifesto that bears his name and decided on the destinies
born of Europe, he himself is silently fighting this coalition
of which he will be the commander-in-chief. What secret motives can be attributed to his
calculated delays, his latest efforts to deflect the threat
suspended over France, the march of the armies over Champa-
gne, on the Rhine and the Var? When the emigrants gathered in Koblenz
They incite Europe against us, proclaiming the solidarity of thrones,
They irritate kings, evoking an imaginary danger hanging over their heads.
establish a regency to replace Louis XVI, represent the
The French nation, deemed incapable of resisting, announces everything
They are so high that in a few weeks they will have crossed the border,
conquered Paris, crushed the revolution, thus decided the enemies
by the pride of conquest and the fear of peril, what
unknown power thus stops their arms, restrains their impatience
such a highly manifested tendency?

"Freemasonry, this underground religion in which
"Almost all the reigning princes of Germany had entered the islands,"
» covered with its mysteries of secret intelligences between the phi-
"Francish philosophy and the sovereigns of the Rhineland. Brothers"
"In religious conspiracy, they could not be enemies"
"Quite sincere in politics. The Duke of Brunswick was at heart
"A heart more citizen than prince, more French than German."
"The offer of a throne in Paris had tickled his heart. We fight
"A people one hopes to rule, and a cause one..."

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"Wants to win, but doesn't want to lose": such was the
"Situation of the Duke of Brunswick. Consulted by the King of Prussia,"

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"He advised this monarch to turn his forces towards ja
"Poland and to conquer provinces there, instead of conquering"
"Principles in France (1)."

But the sympathies of the Duke of Brunswick and some
princes could no longer hold back the events destined to
to thwart all calculations, to deceive even those who had them
prepared, either by not meeting their expectations, or by...
exceeding. The French Revolution, which needed peace
to grow, to carry out its apostolate and penetrate further
easily at the heart of nations, who had not dreamed and did not want
that a peaceful conquest of peoples to its philosophical principles
phiques, was trained for declared war already from the top of the
a platform for the powers that the inspirations of the émigrés had
armed against her.

The latest indecisions of the commander-in-chief of the coalition forces
of Prussia and Austria, operating on Longwy, on Sedan, on
Verdun, in the Argonne forest, did not counterbalance the
movement excited in France by the first disasters of the
campaign, the abandonment of Belgium, the flight of some gene-
raux, the surrender of our cities.

The camp outside Paris was declared, enlistments were voluntary
they huddled in the public square to the applause of the
crowd; on the altar of the endangered homeland the women laid
their jewelry, the proceeds of which were intended to clothe and feed the soldiers,
the nation's supreme hope; the Parisian uprisings
were now challenging the kings; it was over, the armies
were about to clash in a terrible struggle, and our conscripts,
rushing into battle to the sound of the Marseillaise, triumphing over
the discipline of the old gangs under whose rule Europe
The enemy wanted to destroy the revolution.

On the invaded borders, all that can be heard is noise.
distant from the march of the regiments illuminated by the fire of the ca-
no one vomiting death; the gleam of the falling ramparts, of

(4) Lamartine, History of the Girondins, 1. 11, p, 290, {re edition.

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| collapsed bridges; the tumultuous cries of surrendering cities, the
Germanic cheers from the victors, the clash of the fields of
battle where past and future clash, where Îa is contested
victory between despotism and liberty; bloody war, melee
dreadful, all the alternatives of which reverberate at the heart of the
countries as if by an electric shock.

Inside, there's the fervor of the clubs, the clamor of the crowd.
applauding the motions, the revolt stirring the countryside,
raising up cities, surrendering ports to enemy squadrons; the
the repercussions of the disorderly uprisings dragging on the

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public square, in the palace of kings, at the bar of representation

national tation, their cohorts inflamed by passion, their
bizarre banners, their bloody pikes; the decrees of
Assemblies that stunned the world, energetic struggles
from a platform where the sacrificers pass by one after another
and the victims; the last songs of the condemned on the fatal
cart, the dull and mournful echo of the scaffold raised in turn
by the parties; and, through the twists and turns of this great drama, of the
men pushing patriotic energy to its absolute limits
fanaticism, organizing armies and victory, a people
rising up in full force and triumphant!

Look for traces of Freemasonry in the midst of
these divisions, these titanic shocks that hold Europe together

The world is watching, suspended! Who has the time or the will to...
What to think about in these days of public emotion? At the moment of
the action, in the heat of a battle fought on all fronts,
Without respite and without mercy, who would concern themselves with theories? Who, Islanc
How would they proclaim loudly enough to make themselves heard? How would do-
Did they anchor these clamor, these upheavals in society? At
Furthermore, why delude ourselves? The theories, put forward by...
Men of reflection, men of order, are almost always
put into practice by others; a purely philanthropic thought
discussed them, established them; it was to a vigorous arm that the appla-
tion belongs to it; will it stop exactly at the marked point?
The Nile, in order to fertilize the plains of Egypt which, without it,
would remain sterile, begins by invading the lands, and destroys
everything that has not been raised above its highest level,

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Also, what has become of the lodge leaders, the
initiators into the mysteries of all rites, the orators with the voice
vibrant, the preachers of doctrines? Ideas are debated in
the street, and the brothers have abandoned the columns; it is no longer in
the shadow and the secret that it is a matter of initiating a few elite beings,
It's out in the open, it's an entire people that is being called upon to...
agency of mystical formulas. Some left the temple to
the rostrums to which the popular tide has carried them, from whence it will hurl them,
They abandoned symbolism for the unvarnished truth. Who would listen to them?
Now? It's in the evening that they gather, but at the same time
Instantly, other burning questions are being raised, posed with
a different clarity, a different inflexibility, at the Feuillants clubs,
Cordeliers, Jacobins, in the midst of an immense crowd
applauding the speaker she loves, sending him back all the exaltation-
tion of the passions he awakens in her.

These men command armies on the Rhine and in the Alps.
from where they will later set off towards Italy, on the Var where they will wait-
tooth, in the ports bombarded by enemy fleets, in Vendée,
in Brittany; some are fighting there, some illustrious, others
obscure soldiers, all contributing to the liberation of the fatherland,
to the conquest of a threatened nationality, to the maintenance of rights
proclaimed. The scaffold too will have its share of their heads in these
blind and always bloody reactions that change in a
day of victory in defeat.

Freemasonry, as a constituted, active body, was not
Nowhere anymore; the Freemasons were everywhere, except in
their temples where they had no business; Pepe with which they are armed
could no longer be a peaceful sword, an ingenious allegory,
a weapon on the use of which those who presided over the
receptions provided philosophical instruction to the neo-
phytes; they had also been told that they should always
Ready to pull the trigger for the salvation of the fatherland, they obeyed. The time
The orators had passed, the soldiers' speaker had arrived; Ja puis-
The power of action replaced the power of words.
Freemasons were at the frontier, in the besieged cities, at the
national platform, within the administration, subjected to serious concerns
opportunities for the regeneration of a people struggling internally and externally

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outside; only the invalids remained in the sanctuaries, like

at the time of an invasion, while all the citizens are standing
On the ramparts, only the women remain in the churches.
the old men praying for success, for the victory which they did not
can share the dangers.

However, Masonic work, neglected as a result of
the importance of public affairs, appear not to have been
abandoned completely, and an unheard-of event in the annals of
the order was given at the Grand Orient, in the very midst of this agitation-
France's feverish state. Judged differently in the lodges,
interpreted in very different ways by writers, by the

. orators, due to the time in which it takes place, the circumstances-

Those who surrounded him deserve to be mentioned, for he will
understand better than any dissertation how the institute-
tion was appreciated by those whom the majority's wish had placed
at its head; moreover, it belongs to the history of Freemasonry-
Indeed, this is not one of the least curious episodes of that time.

The Duke of Chartres, later Duke of Orléans, and Philippe Égalité,
had been in 17714, upon the death of the Prince of Clermont, his uncle, and
grand master of the order, elected in his place by a faction of the ame-
born from internal debates about isolating themselves, about separating from the Great
The lodge, which had soon issued them with a decree of banishment.
accepted this appointment which reconciled the two parties, the decrees
were reported, and the Grand Lodge ratified this choice by a
new election. Two years passed before it was pro-
ceded to the Prince's installation; in the meantime, other dis-
sensitivities had prompted the government to impose a ban on the
The Grand Lodge, the Grand Orient, had been founded and had confirmed the
Following the duke's appointment, lords of the court launched sarcastic remarks.
my thoughts on his election, which they labeled illegal. But in the end, the two
powers had drawn closer for a moment, taking the same man
for chief, and his installation took place in October 1773; she was
with great pomp at the little house of the prince called
Folie-Titon, rue Montreuil, faubourg Saint-Antoine; in its title
as Grand Master of the Masonic Order in France he joined
that of sovereign grand master of all the islands, councils, chapters and
Scottish lodges in France, so that divided powers

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However, both were presided over by the same man.
Did the prince want to attempt a grand merger, or, despairing of it
To succeed, he harbored the secret thought of blowing out his inspirations.
tions in the whole body by gathering in his hand the
direction of the three parts of which it was composed? That is very pro-
bable, and the political events that soon unfolded, and
in which he played such a large part, cannot leave any doubt
in this respect; moreover, the terms of its acceptance are quite
explicit (1).

We have already been able to judge the activity that the Grand Orient has deployed,
immediately after its creation, and the excellent results it achieved. In order to
to shed as much light as possible on this period of history where the
actions are happening so rapidly, one must enter into a
another, less important, order of events, than the enemies of order
have exaggerated very skillfully by dressing up their writings
with a veneer of good faith quite capable of deceiving minds, that
Authors devoted to Freemasonry have not, as far as we know,
gathered and grouped within a framework of course, but which will throw
their share of light on this mysterious era. The Duke of
Once Chartres was established, the word "semester" was invented, which should never
to be said elsewhere than in the lodge, and without which every irregular mason,
any man, whether a stranger to the order or not, whoever they may be

his knowledge or his Masonic qualities, real or supposed, do not

(1) "In the year of the great light 1772, on the 3rd day of the moon of Jiar, on the 5th c
of the year 5772, and of the birth of the Messiah on the 5th day of April 1772, by virtue
Proclamation made at the Grand Lodge assembly on the 24th day of the 4th month of the Masc
From the Most High, Most Powerful and Most Excellent Prince, His Serene Highness Louis-Phi
Joseph d'Orléans, Duke of Chartres, Prince of the Blood, for Grand Master of all the
regular lodges of France and that of the Sovereign∗.Cons. .of the emperors of the East anc
tooth, subl.. Scottish mother lodge, the 26th of the moon of Elul 7771, for sovereign grar
master of all the Scottish councils, chapters and lodges of the great globe of France;
office which His Serene Highness has graciously accepted for the love of art
royal, and in order to concentrate all Masonic operations under a single authority.
In witness whereof, His Serene Highness has signed the minutes of acceptance. Signed:
Louis-PuiLippe-Josepii D'ORLÉANS. »

Minutes of the meeting of the most illustrious administrator-general, of June 48, 1772.
Signed: Monrauonexcv-LuxEMBOURG, and signed by one of the secretaries: D'ATESsEx. In-40
6 pages.

3.-C. Bezuchet, Historical summary of the Order of Freemasonry, t. Y, p. 46 ct #7.

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cannot be allowed to participate in the work; legitimate guarantee
against curiosity and betrayal. The following year, the Grand-
Orient abolishes the highly inappropriate designation of royal order
given in the workshops at the institution, and decrees that in the future the
The brotherhood will be called simply a Masonic order (1). In
In 1773, he expressed his intention to cleanse the desecrated temples,
he said, by corrupt men, and orders information
on the composition and work of the lodges; he experiences resistance
tances, we believe we see in its prescriptions a violation of the
He disregards the freedoms of the lodges and continues his plans
reform.

In 1776, the Grand Master, whose Masonic acts were
still few in number and perhaps limited to his initiation and
upon its installation, it undertook in the southern provinces of
France, a journey that will be a long triumph for him;
presides over the French Lodge and the Amilié Lodge in Bordeaux, attends
to a banquet given to him by these two artists, and to which are
The duchess, his wife, and other ladies of the city were admitted, and posed

the foundation stone of a building intended for one of these lodges.
From Bordeaux, the Duke of Chartres goes to Agen; the brothers rush in
to meet him; he comes to Toulouse to receive the delegations of
workshops in the city and surrounding areas, settle disputes which
They existed between them, reconciled them. This journey continues;
in Poitiers, in Angoulême, in Montauban, in Montpellier, in all
the cities he passes through, he is surrounded by the tributes of the French
masonry, greeted with compliments, accompanied by
wishes, and upon his return the Grand Orient sends him deputies who
They congratulate him and thank him for the honor he has given to the order (2).

The reform continues with unwavering activity;
thoughtful men who look deep into things can
to sense, to recognize a powerful influence in the work of a
regeneration that is truly useful, necessary, and that we accept with
happiness because we contribute to it, a rare advantage for those who
They operate without revealing their secret motive. We are

(4) Acta Latomorum, t. V, p. 112.
(2) Ibid., t I, p.12let 192.

obviously prepares for something unknown whose future alone
will reveal the secret. The direction doesn't seem complete enough, not enough
absolute; there are restless, vain minds, aspiring to shine,
unable to keep in their hearts the thought that they have discovered
green, or only glimpsed, men whose aspirations were poorly
the contents can compromise; Freemasonry is lacking
of discipline, – and at all times one can address him
This very criticism—it is important to prevent this danger: a
A decree from the Grand Orient forbids lodges and brothers from doing anything
print before having communicated their manuscripts (1). The Duke
perhaps the Chartres family understands the need to show off, to
to make known, to accustom men to hearing his voice, and
In 1777 he presided over the Grand Orient for the first time.
Dignity must prevail in the workplace; it is difficult to maintain.
in public places, where, moreover, one is exposed to view
indiscreet, where uninitiated ears can listen and hear;
Lodges are forbidden to assemble at caterers' establishments and
in cabarets.

Two years later, the grandmaster, who seems to be getting more mixed up
actively involved in the affairs of the order, appointed as secretary by-
particular of his commands, with regard to the franc-
masonry, Mr. de Chaumont, who, in this capacity, lends his services
ment. Around the same time, he went to Fécamp to review a
hussar regiment, and donated his portrait to a lodge of
this town which had sent him to pay his respects; in 1780, a tailor

from Paris, inspired by some unknown secret thought, had struck

A distinctive piece of jewelry, a medal bearing on the front the bust of:

Duke of Chartres who is willing to allow the brothers to decorate themselves with it; soon he will preside over the joint lodges of Besançon, and there he will receive A magnificent celebration.

The Duke of Chartres had been appointed Grand Master by the Grand Lodge, accepted in this capacity by the Grand Orient, in so that, through a rather striking anomaly, and one which deserves to be noted, two powers vying for control of order, and a rather fierce war was being waged to seize it,

(4) Acta Latomorum, 1. 1, p. 126.

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However, they both had the same leader. In 1789, the prince, Having become Duke of Orléans, he can detach himself from major concerns policies of the day, and presides over the work of the Mother Lodge of the rite Scottish philosopher (1). Thus, at the time when the revolution French society was finally bursting forth and would regenerate society, the due, which must have played a significant enough role to be accused of aspiring At the throne, he united the three Masonic powers in his hand. who shared the workshops of France.

This retrospective review was necessary to highlight the value the act by which the Duke of Orléans was, on May 13, 1793, deprived of the Grand mastery of the order and quality of a deputy. The republic had been proclaimed by the National Convention; the stipulation of the secret treaty concluded after the Battle of Valmy between Dumouriez Danton on one side, the King of Prussia and the Duke of Brunswick on the other the other one had not been filled; the French general and minister had promised what they could not do, the king's salvation and the restoration of the constitutional monarchy belonged to events and did not depend on anyone's will. The With the revolution underway, perhaps we could have foreseen how far it would go. He would go, but no hand was strong enough to stop him. He

It was like her, like those immense forces that one puts into
movement, but which multiply through that very movement; the
The arms that pushed them would not be able to hold them back; they would be broken.
The Convention had reorganized the armies; France was fighting on
all points at once, had taken the offensive and carried the war
on enemy territory. Custine had seized Speyer,
Worms, Frankenthal, Mainz; Montesquiou had taken
Montmélian, Chambéry; Savoy had joined France;
Nice was occupied by Anselm, who was supported by his squadron.
Admiral Truguet; Belgium was ours. Inside, the wheat fields
There were shortages in the markets, famine was everywhere; the Vendée
And Brittany was in revolt. The head of Louis XV had rolled.

* On the scaffold, the revolution was irrevocably begun; the Angle-
The earth declared itself against us and began the coalition which was to

lasted twenty-three years; it had drawn in Spain and Holland;

(1) Acta Latomorum, 1. 1, p. 182.
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We had no allies; our soldiers lacked shoes,
The peasants did not want assignats, money, or food.
All of Germany had armed itself; already on that front we were experiencing
setbacks. The mass mobilization of citizens ordered by the Con-
The convention was generating resistance; the assembly itself was
deeply divided, and one could already judge how
would resolve this terrible struggle.

This was the moment chosen by some brothers for demonstrations.
Masonic festivities to which the Duke of Orléans, who was born, belonged
He was more than Philippe-Égalité, and did not join. Observations
The messages were sent to the Journal de Paris by a correspondent
from Toulouse regarding the inaction of the Grand Master and the receptions
which were made then (1); it is on this subject that Philippe-Égalité
Two days later, he wrote the following letter to the journalist:

“Paris, this 22nd of February 1793, year 9 of the Republic.

"I saw, Citizen Milscent, in your bulletin of the 20th of this
"months, the concerns conceived by your correspondent in Tou-
"louse, on what three or four lodges of Freemasons have there
"resumed their work, and on what was made to receive masons a
"said of the general staff. I cannot, despite my dignity as Grand-
"Sir, you cannot give any information about these events which"
They are unknown; but I want at least to put you in a state
to respond to the reflections and considerations relating to me
"What did your correspondent find wrong with his stories, true or false?"

"You know," he said, "that a rumor has been circulating all over France."
that Citizen Equality, Grand Master of all the lodges, had
"A major party in Paris."
__» Indeed, as early as July 1789, the court party re-
"pandit this noise, which he apparently believed to be useful to his aims.
"A bunch of counter-revolutionary slanderers seized upon it."

» in October of the same year, and since a party of in-

"Trigants tried to rejuvenate me, I don't know for what purpose; but of
"That alone is why it's been talked about all over France for the past four years,"
"Without anyone having produced any proof, any clue, he told me

(1) Journal de Paris. — Bulletin of February 20, 17953.

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It seems that every man of good faith should agree that this
The party does not exist, it never existed.
"To be honest, we hadn't imagined it until now."
to add this consideration, that I was grandmaster of all
the lodges of France; but this only proves, on the one hand,
that all inventions improve with time, and,

on the other hand, that, in desperate cases, one makes use of

everything. I don't believe that this could add anything significant.

weight in the balance of probabilities.
"In any case, here is my Masonic story. In a
a time when certainly no one foresaw a revolution,

"I had become attached to Freemasonry, which offered a kind of

»

the image of equality, as I had become attached to parliaments,
which offered a kind of image of freedom. I have since left
the ghost for reality.
"Last September, the secretary of the G.∗.-O.:.
having addressed the person who filled out the forms for me
functions of secretary to the grand master, to send me

In response to a question regarding the work of this company, I replied:

to this one dated January 5th:
a. As I don't know how the G.-.-0.-. is
composed, and that, moreover, I think there should be no
mystery nor any secret assembly in a republic, on-
Right at the beginning of its establishment, I no longer want
to involve myself in nothing of the G.°.-O.°., nor of the assemblies of the free-
masons.
"I'm returning to your correspondent. He says: 'He ran here a
rumor, which may be false, that this Equality was in Toulouse for
"visit the departments." As, from the beginning
From the National Convention, I have never gone three days without

attending his sessions, it will be clear, even for the correspondent.

I haven't been to Toulouse. I won't say anything about it.
no further information on this item.
"But he added: 'You also know, perhaps, that the aristo-
"Crates openly declare that they want liberty. And the Écauiré."
And this word ÉçauiTé, printed in small capitals, designates me
obviously using a pun.

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"Certainly, ever since the wish for li-
"Freedom and equality, I have no doubt that the correspondent has it"
» heard, as I did, pronounced by many aristocrats;
"But I also admit that I highly doubt it was me they..."
"Want them and that they specify in their wishes. In any case, I am
"I'm very glad to have this opportunity to warn them publicly!"
"that if they want me, I don't want them, and I add that"
"I don't want any more of any party, society, gathering,
"Intrigue or secret meeting that would have a plan to deceive me"
"OR share some kind of power."

"I ask you, Citizen Milscent, to forward this reply."
» to your correspondent via your newspaper. |

"I am your fellow citizen, L.-P.-J. ÉcauiTé (1)."

It was two and a half months after this letter was printed, which
for the first time is recounted in its entirety in a book
Masonic, that the Grand Orient would have assembled, would have dec-
declared the duke resigned, and that the president, breaking the spell
order, would have thrown the pieces into the middle of the room. This
The Grand Master's statement is less a Masonic act than a
political statement inspired in its author by the circumstances
extraordinary situations in which he found himself, thrown into the struggles
of a revolution that he knew neither how to serve worthily, nor how to fight
Frankly. Ambitious without courage, without elevation in the
ideas, the Duke of Orléans had long dreamed of the crown, thought
that the monarchical ideas that still lived on in the minds of
many men would have enough strength to bring the na-
tion to reconstitute a throne intended to be a link between her and
the European powers. By its position as a member of the
royal family, by the role he had played, the part he had taken
to events, the party he had sought to form around &e
In June, he had been able to nurture the hope of seeing France, tired and me-
Born from all sides, to put it at its head, to accept it as an anchor
of salvation. At that moment, either he recognized his mistake, or he

(1) Extract from issue 13, supplement to issue 55 of the Sunday edition of the Journal de
2% February 1795, in the 2nd of the French Republic.

nm —

He thought it useful to give new guarantees, he defended himself against all
Ambition? He rejected the idea of a party; he was afraid. Considered
As a political statement, his letter does not deserve the honor
of a discourse; it reeks of weakness on every line; it is
truly, by the tone that prevails there, of a man to whom the events
had created a situation beyond his soul and his capacity.
As a Masonic act, this declaration could and should en-
dragged out the resignation of the grand master, but did not justify
the breaking of the sword of the order, which did not die because the duke
d'Orléans abandoned it after having sought there a strength that his
His character and conduct did not allow him to find it there.

The traces of this act have disappeared, as have those of several others.
others, and although it is hardly possible to doubt that he had
licu, we cannot assign the real motives. Two conjectures
present themselves: the Duke of Orléans had played a deplorable role
in the trial of Louis XVI; he had not dared to listen to the cry of
nature told him to recuse himself, nor to absolve his relative;
had voted for death amidst general shock produced by
the words he spoke on that solemn occasion.
Perhaps the act of May 13th was a protest against his con-
duite. On the other hand, after the king's death, Dumouriez had
organized an Orleanist conspiracy within his camp; in a
conference with Colonel Mack, Chief of Staff to the Prince of
Coburg, which was attended by the Duke of Chartres, the colonel
Montjoie and General Valence, he had pledged to deliver as collateral
to the Austrians the town of Condé, to march with his army on
Paris, to overthrow the republic, to give the crown to a
prince of the house of Orléans, several members of which formed
a sort of court around him. Perhaps Dumou's betrayal-
laugh, which took place a few days after this conference, and which
Success was prevented by the abandonment of his army, implicated-
Does she see the Duke of Orléans as complicit in the eyes of the few?
of Freemasons who were still meeting, and she dictated the act
of degradation accompanied by the breaking of the sword. The field remains open.
to conjecture.

In any case, such an act could have been perpetrated by a few
men whose thoughts it is easier to imagine today,

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amidst the struggles of the homeland, what to define and to
to recognize by relying on testimonies. One can find there-
to see the action of a party, one cannot see in it that of the franc-
Freemasonry, which had the right to reject its president, without
to achieve this, she would break her own sword, which she had temporarily entrusted to her
that she never gave (1).

(1) We have made incredible efforts, the most meticulous research, the

_ longer, and we must also say the most sterile, to establish by evidence

authentic the breaking of the sword of the order in a session of the Grand Orient of the 1
May 4793. We have reviewed the minutes of the Masonic senate, and it...

It was impossible to find anything there that related to this object, despite all the com-

the ease which was put in place to favor our investigations by the honorable secretary, F.
Here, moreover, is a note that this F.:. was kind enough to give us, and which, if it
It does not explain the fact, but it may perhaps make us understand why the traces have di

"I have searched in vain through all the minutes of the Grand Orient and the various
» chambers that made up his administration at the time of the revolution, and I have not
"No trace was found of this fact, that the Grand Master's sword had been broken at the
"in the middle of the temple, during a session that allegedly took place on May 13, 1795,
» the letter he wrote to the Journal de Paris.

"A completely different motive has been given for this alleged event; but it seems to me s
"dinary and so eccentric that, although it was affirmed to me by a vicious ma-
"That, who got it from a F.:. who was supposedly present at that scene, I'm not reporting
"However, this is subject to all reservations and without any guarantee."

(Here lies the narration of this event which, by its nature, and in the absence of
authentic proof, not of a nature to hold its place in a book
serious.) :

"This fact of the sword breaking is, I know, recorded in several authors, notably"
» ment in Thory and in the Historical Summary of Freemasonry by FF.:. B. and B.,
"Our former members of the Grand Orient, who could only draw from the sources where
"I myself had hoped to discover something certain; perhaps they, who are
"Having arrived first, did they find some document from which they could profit?"
"But today there are none in this regard."

"It was said that in 1995 the archives of the Grand Orient were looted; there may be
"There is some truth in that statement, but the real plunderers have not"
"Were not the men of '95 nor of '94; it is the collectors who, members or
"dignitaries of the Grand Orient, and often archived without the slightest control, have
"searched and researched without scruple in this warehouse, and only abandoned it when the
They thought there was nothing left to tempt their greed. However, I must
» add that the Grand Oricunt of our time has shown himself to be more concerned with his a
"chives, and that measures have been taken to restore order and preserve what
"It remains there, or whatever will be deposited there."

"I return to the fact of the breaking of the sword, and I am astonished that it could have
"The aforementioned period. Initially, meetings were held only very rarely, and the assemb
"If we can call them that, they were often composed of only three to six per-
Sounes. Lately, the minutes only indicate the date of the

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The Masonic institution, in fact, would soon reappear, not
with all the freedom she needs, chained to the chariot of
the man who then filled France and Europe with his name
the noise of his victories, but with a strength that was to
conquering empires, leading to fanaticism, to the most prejudiced
harsh blows they might have received from foreign nations
res; the armies were to be his auxiliaries, the missionaries
tasked with spreading his doctrines.

Thus, to summarize his role in Europe during the tenth century.
In the eighth century, Freemasonry prepared for changes
profound changes that a new constitution will bring to the laws

in customs; she throws them into ideas, she ingrains them
In people's minds, it nourishes their hopes. In this respect,
It is not limited to theory; it applies it as much as possible.
She upholds the precept of equality, proclaiming all men
equal, by making them so in her temples; she declares them all

"sessions, and for a long time now they have only mentioned the opening and closing-
» session duration, without any work.

"The last minutes of the Grand Orient are dated December 27, 1788, the day of the
"Feast of the Order, Later, on December 21, 1789, in the administrative chamber,"
"A letter from a Mr. de Shée, secretary to the Grand Master, is read aloud, which
» announces that the latter, being absent from Paris, will not be able to attend the proce
"That was the last time I heard anything about him."

"After 1992, it wasn't until 1999 that regular reports were recorded."
"which, however, sometimes still present gaps that are disheartening for the history-
"Lorien, because often, at the moment when he believes he has grasped the thread that shou
"On some important point, this thread suddenly breaks, and the unfortunate writer
"He is like the unfortunate man depicted in the catacombs of Rome."

The shortcomings that are unfortunately noticeable in the minutes of the Grand-
Orient, the very alterations that some of them have undergone and of which we
We will have to talk about this later; they will not be renewed. Today, all registers

are held with great regularity, with perfect order, by Brother Pillot, and the

historians who will come after us to recount the actions of Freemasonry, in the
phases that it still has to go through, will find, thanks to him, precise documents,

coordinated materials, which they will then only have to implement.

It is worth remembering that the Grand Lodge was also under the direction of the Duke of (
On June 24, 1795, resuming its work, the Grand Lodge rejoiced that the
Terrorism is defeated, removing the customary health certificates of the former king and t
Léans, having incurred the animosity of the people, now returned to his
sovereign rights, orders that the health of the nation will be prioritized in the future a
sovereign. *

* Circular containing the minutes of the session of June 24, 1795.
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worthy of liberty, and, presenting an image of that liberty, it
gives within its fold to all followers the right to elect and to be
elected officials; she fights against and breaks the entrenchment that a few men
introduced into the grand mastership, undoubtedly misled by
the example of royalty; finally, it aspires to universal brotherhood
saddle which, uniting all peoples in a common bond, will
impossible wars; to join example to precept, she
He calls the initiates of the entire universe brothers, and welcomes them equally
ment. :

This is her work; she fulfills it, but she has not made herself any
she does not preach theories for the circumstances because
Although she senses their impending triumph, she does not raise a flag.
new; it is what it must be irrevocably under penalty
of not being, and its precepts are the same as those we have seen
written in the book of Zoroaster: “Look at these votes, — that
"of the heavens and that of the temple—they unite without distinction"
"Kings and subjects (1)."

Amid the struggles that divide France, Freemasonry,
which is not a political power, which has no direct action, does not
cannot, as a body, become a party; it is neither mountain-
Neither a gendarme nor a Girondin, she is a philosopher; she has sought the truth.
She saw it, she knows where it is, she says so, but she didn't
of the governmental system to achieve the goal.

From a religious standpoint, since its reappearance in France, its
simultaneous invasion of almost every point on our continent,
She worships the Great Architect of the universe; she lavishes
providing aid to those who suffer, establishing institutions for the
orphans and the elderly, unites men by the bond of goodness.
feance; it strives to achieve the realization of the principles of
the Gospel, glimpsing the happiness of peoples in this realization-
tion; thus, she maintains a faith, practices charity, and nurtures a
hope, and these three words are indeed the motto of one of its-
main ranks. | |

Those who wrote against her criticized her for not having
He was persecuted during the revolution, an absurd accusation if one

(1) See above, page 67.

reports on the facts. Its members, also driven by
out of love for the public good, they followed different paths, depending on whether they
were influenced by their position in society, by their
families, through their philosophical opinions. They all wanted the
just as she herself intended, everyone sought to realize it-
to use the method that seemed most likely to achieve it, and
this difference in action was bound to result inevitably from the
freedom left in the lodges to all ideas for application.

Indeed, in those difficult days, there was room for everyone.
The systems, all had a chance of success, none could be
applied completely in the middle of a storm that struck them
one after the other. From this emerged the emancipation of France, a people
new. Freemasonry contributed to this immense result.
Bué as a philosophical school, as an order, its followers have
contributed as citizens, and the part she played in this great

The movement that regenerated Europe will always be one of its most

beautiful titles.

_ CHAPTER TEN.

Freemasonry in France from the Directory to the Restoration — Festivals of Peace and
victories. Under the Consulate and under the Empire, it became military without ceasing to
It brings together the most illustrious names in arms, science, literature, and takes an i
development. — It triumphs with our armies in Italy, in Spain, in Holland,
Founded in all conquered countries. — Freemasonry in England, in the warring states.
with France, and in America, during the same period.

S Aj°" our years have passed,
ME the revolutionary storm has
) calmed, the lodges in France

<< }) begin to resume
200%)" their work; the first
The need is for unity, the initial efforts,
The first demonstrations aimed to
to establish it; the Grand Orient and the Grand Lodge, since
so long divided, finally merge through a
concordat in a single body which will henceforth
to give a uniform direction. The question that
what actually prevented the merging of the two powers was
that of the immovability of the venerable ones that the Great-
Loge maintained with more obstinacy than intelligence-
| agency, and yet within a very limited jurisdiction.
The Grand Orient alone was in the right, in the principle of insti-
| tution; this was only through a clear departure from the doctrines
| of the order that vanity had conquered for life; he had
For him, reason was key; he was bound to triumph sooner or later; but such is
the tenacity of petty human passions that negotiations
| The steps taken on this subject required further diplomatic action,
| officials, that the conclusion of the most difficult peace treaties between |
| two great peoples. Twenty times the conferences had been rom- |
| pues, and, when they were taken up again in a serious manner, they
|

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lasted another year; finally, commissioners were appointed and
The treaty was concluded. It was a transaction. Here it is.

"From the 21st day of the 3rd month of the year of the V.:. L.:, 5799,

"We, the joint commissioners of the two GG.+.-00.-. of France,
sitting in Paris, we displayed our respective powers, emanating from
the O.-: to which we are attached, from which it follows that, of a
On the other hand, Brothers Darmancourt and Conard were appointed as presidents.
teeth, and the Brothers Duvillard and Houssement, and, on the other hand, the
FF... Montaleau, president, Angebault, grand orator, and Ber-
nault, a leading expert, to advise on means of conciliation
and of union between the two O's..., to make them a single indivisible whole,
and all for the benefit of Masonic art and the prosperity of
In order, we have agreed on the following articles, namely:

» Ant. [®. Irremovability is abolished. .

» TonrT. II. The currently irremovable VV.-. will be able to continue-
to fulfill their duties for nine consecutive years.

"The lodge shall have the right, upon the expiration of the said nine years,
to continue them with the same dignity, etc.

» Ant. III. The former officers upon the appointment of the V.-. alone
will in the future be subject to the appointment of members of the L.. and by
ballot.

"Arr. IV. The two associations, united in perpetuity, will hold
their sessions in the premises located on rue du Vieux-Colombier.

"Arr. V. Their archives will be gathered there."

"Arr. VI. All the lodges of the two associations will correspond"
at the common center, whose direct address will be G.∗. N.°.; the
The register will include the names of Their Majesties, Their Excellencies and deputies of
associations with which correspondence will be established.

» Arr. VII. Constitutions bearing the character of irremovability
will be reported; they will be, or reconstructed by relating the
this treaty of union and the original date of the constitution, or
simply aimed at the desire of the article [∗, which extinguishes the unmoving-
bility; the reconstitution or the visa will be at the V.-..'s choice.

"Constitutions that do not bear the character of immovable-
bility will simply be targeted; the L.-. will have the power to make itself
to reconstruct.

ceremonies, first expert and chamber experts.

PP <<

Article VIII. The officers, VV., and deputies of the two associations
tions will enjoy the same prerogatives. The officers composing the
G.∗. O.., represented by Brothers Darmancourt, Conard, and Duvil-
Lard and Houssement may be added, until further notice
appointments to the positions of secretary-general, hospital-general,
architect-verifier, and to the orators, secretaries, masters of

"Arr. IX. By virtue of this union, all masons"
holders of certificates issued by each of the associations will be
received in their respective Lll.-.

This was a transaction which, deviating from Masonic principles-
niques by a concession that was far too broad, extended kéga-

perpetuating a false, illegitimate situation, instead of radically breaking it down
element; it was a very slow transition to reach the state
That's normal, if the masters for life didn't understand that, struck
Morally, they should have just withdrawn and given back to the voters.
their usurped rights. But the division had lasted for thirty years, it
had given rise to scandalous internal debates,
contrary to the spirit of fraternity which they were causing people to forget; she had
passionate about all the superficial men of the islands, more concerned with the
In form as well as substance, it also involved some serious men.
because it is so difficult to escape the influence of the environment in which
We lived; it was time to put an end to it. Two ideas were in place.
presence, irremovability, and election; in this conflict, the Great-
The Lodge represented the country's former political government, the
The new Grand Orient; it was truly a struggle between the
traditions of the past and aspirations of the present; victory does not
could be questionable.

This rapprochement, this agreement between two opposing powers
give rise to an important observation: the preaching of
philosophical principles, radical theories of equality, which
reproduces itself more or less clearly under all regimes, is the
an undeniable glory of Freemasonry, she is often the only
action by which it manifests itself; but the institution, when
It is tolerated, and generally follows, in its outward form,
the government movement. Popular in India when it
struggle against castes and against religious organization, we

we saw it in Egypt as an integral part of power
theocratic, to merge with him; it is among the Hebrews
pure republican, under the law of Moses, aristocratic republican
and pontifical in Greece, patrician and pontifical in Rome.
regained considerable popularity at the time of the appearance of
John the Baptist and Jesus, and during the first centuries that
follow, while public authorities falter and no longer have
solid foundation. It always works towards the emancipation of humanity.
prepares the people's advent at all times; abandoned
whether persecuted or not, it is clearly democratic;
Whether accepted or protected, it conforms to governmental procedures.
countries it has entered.

In the new world, in England, Freemasonry
accommodates itself to the constitutional regime, represents its disputes,
its fluctuations, its reversals of parties, through vain struggles
which erupt within her, then she identifies quite closely with the power
so as not to be worried when bills prohibit others
secret societies. In America, it becomes federative like
the republic; every capital has its grand lodge from which
the workshops of the province. In France, before the revolution, it

reflects quite well the image of parliaments, and its discussions
The interiors are primarily intended for the preservation of all inde-
Dependence on central power. The neighboring provinces are
willing to bond with each other, but they find it difficult to recognize-
a common direction. The monarchy is destroyed, the
Parliaments are collapsing along with it; there is now only one assembly.
sovereign, the republic is proclaimed one and indivisible, the
two major bodies that governed Freemasonry met-
sent in one.

Such events can go unnoticed by men who
They don't think, but they must strike those who follow them.
carefully observe the actions of this mysterious power, always
active, and which will, moreover, provide a remarkable example of
his actions in a new career that events have
open. France, attacked from all sides, is entirely at war;
The brothers are with the armies; victory will bring the Freemason-
rie ss wings and the deposit pariout where our soldiers will stop

triumphant. Bonaparte, on his way to Africa, made himself
to initiate in Malta; the generals, the principal officers of his army
They are bricklayers, he wants to be one too; they go together to report
Initiation at its cradle.

After a few years of work without any significant impact, and which
primarily concern lodge constitutions, the new era
Masonic lodges in France open with peace festivals. This was the
On 20 Germinal, year IX, the 10th day of the 2nd month 5801, they took place
at the same time on several points. The administration had been
reorganized in all its parts, the constitution of the year VIII
proclaimed and implemented; the Vendée was pacified; of the coalition
European Union, only England and Austria remained, and nothing
had been unable to disarm. This was reinforced by the islands.
troops from Bavaria, Württemberg and the Elector of
Mainz, supported by English subsidies. A few months ago-
Previously, the combined enemy armies threatened us at the same time
on the Rhine line and on the Var line; Austria occupied Italy.
Moreau, in his short and beautiful German campaign, spent the
Rhine, moved to the Danube, and, after many victories,
after having brought several places under the control of our troops
important, rich stores, demoralized the enemy, trapped
the Austrian commander-in-chief in the Ulm camp, had surrendered
possible operations of the Italian army.

Bonaparte had crossed the Great St. Bernard Pass; our soldiers
had crossed the Little Saint Bernard Pass and the Sim- at the same time
Plon, Mont Cenis, the Saint-Gotthard, had seen this Italy again,
formerly the scene of so many glorious exploits. The memorable

The day at Marengo had ended this campaign by a few
days, one of the most brilliant, the most extraordinary
to which an army has ever contributed, a given general
his name; the Convention of Alexandria and the final victories
Moreau's work on the Danube had hinted at the possibility

, of a glorious peace. England alone was opposed to it, and

still supported Austria in its resistance; the resumption of

the Army of the Rhine, had finally convinced this power to negotiate-
cere, and the Treaty of Lunéville had given France peace

hostilities in Lombardy, the victory of Hohenlinden won by

eagerly desired after an eight-year struggle against Europe.
Two months after the signing of this treaty, Freemasonry

celebrated peace, in accordance with a circular from the Grand Orient

who himself gave a remarkable celebration. Four hundred brothers were there.
were gathered; the lodges had sent their visitors, those of the
departments their representatives. Music, poetry, high-
writing contributed its tribute; poetry, in the workshops ma-
conical, always has excellent intentions, but the inspiration
He often lacks it; it is a misfortune which men of taste
were able to notice; this time she was of the greatest weakness.
Bonaparte had not yet seized control of Freemasonry
as he soon did, he was not yet seeking the strength that
must necessarily result from the action it exerted on
public opinion, but it's already easy to see that he has his friends,
his admirers, his courtiers, witness the following verse of a
Hymn to peace:

Honor to you whose valor
He knew how to bring us this peace!
Accept recognition

Of all French Freemasons.
Bonaparte, a powerful genius!

O heroes whom we cherish!

Always live for our country,
That is the wish of the Freemasons.

The name of Moreau, whose victories in Germany had
powerfully contributed to wresting the treaty from the coalition
Lunéville, was intertwined in other stanzas with that of the victor of
Marengo.

Douai held its solemn ceremony in the lodge of Parfaite-Union; the
The voices of the orators made the name of the first consul resound there once again;
Brother Delalande, in a speech containing some ideas
wise, but without elevation, in verses far preferable to those
who preceded, addressed lengthy flattery to the idol of the day, and
led the acclamation of "Long live the Republic! Long live Bonaparte!"
Long live peace! We note with surprise that, recalling the motto
Masonic, he replaced the word fraternity with that of human-

denied. Two other brothers also sang of the hero; no other

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No name was spoken; a young man was planted in the courtyard of the lodge
acacia.

A similar festival took place in Nantes on the same day, celebrated
by the three lodges of this east (1) in the Circus.

The bust of the first consul stood atop a granite column.
placed in front of a luminous triangle lit in transparent (2);
On his head was a crown of thirteen stars, a symbol of
immortality, with these words: To the peacemaker of Europe.

Between the columns, garlands of flowers were unfurled...
both the following inscriptions:

To the republic.

To the government.

Ladies first.

To the freedom of the seas.

To forgetting the past and uniting all French people.
To the First Consul.

To peace.

To General Moreau.

To the brave armies.

To the shop.

The pavilions of the friendly powers, a portrait of Bonaparte in
on foot, in the costume of first consul, completed the decoration
tion. In verses, the best that have ever been spoken or sung
In all these celebrations, the names of Bonaparte are still found.
and Moreau; fortunately one can also read a few words there
on brotherhood. A few weeks later, a peace festival took place.
it still takes place in Paris; it was performed by three lodges in full dress
adoption (3). The name Bonaparte is found in the cou-
plots inspired by the circumstance.

This must be noted with regret, in all the speeches given.
in these ceremonies and collected by the Masonic journals of the
time (4), the speakers are below their task; the occasion
It was a solemn occasion; it was important that Freemasonry explain itself.

(1) The Perfect, Harmony, Mars and the Arts.
(2) The greatest honor that Freemasons can bestow upon a man.
(5) The Union, the Centre of Friends of the Arts, the True Reunion.

'(4) Mirror of Truth, 1. I.

on the future, that after having noted the achievements obtained, the
said how we could , we should, preserve them. By staying
Even in the text of the peace won by victory, there was
instead of making known what should be for the propagation of
Masonic principles, the results of this peace. Those who carried-
either kept their word, or did not understand their mission, or obeyed
a secret password, which would be their only excuse; these parties
were therefore a lengthy tribute to the man of genius who occupied
the first place in the republic, and Freemasonry had
something else to do.

From this point on, we can anticipate that the institution will move to

service of the head of state which in the consular purple size
already his emperor's mantle. His lieutenants are in all the
lodges in Paris and in the departments, and it's not just
to rest from the fatigues of war or public affairs
We will soon see the high dignitaries of the Empire
attending Masonic meetings, which Kellermann will seek a
moment to remove from the Grand Orient the direction of the order by founding
within a grand lodge.

On the 23rd of Brumaire, year XIII, the 14th Thursday of the 9th month 5804, the G.∗. 0...
sent the plan- to the lodges and chapters of his correspondence
the list indicating the names of the Grand Officers of Honour of the Order
These names were named in two previous sessions. We will not read them aloud.
pointless:

Grand Master, Prince Joserx.

Deputy Grand Master, Prince Louis.
Great administrator, Marshal Masséna.
Grand Conservative, pe CnoisEuL-PRAsLIN, senator.
1st Grand Supervisor, Marshal Murar.

2nd Grand Supervisor,/ne LACÉPÈDE.
Great orator, DELALANDE.

Grand Secretary, be Jaucourt, Senator.
Grand Treasurer, Macox of Medina, Rear Admiral.
1" grand expert, BEURNONVILLE, ambassador.

2nd expert, General MacpoxaLn.
Grand Keeper of the Seals, General SEBASTIANI.

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Chief Keeper of the Archives, Field Marshal KELLERMANN.

Grand architect, dE LUYNES, senator.

Duranreau, legislator, |

Girarnin (Stanislas), tribune. |

Grand Hospitaller, Marshal Augereau.
Grand Almoner, Marshal LereBvre.

Grand Masters of Ceremonies,

At the meeting where the proclamation of these elections was made,
The tribune Challan, acting as orator, delivered a
speech on Freemasonry; there was no longer any question of
Liberty, equality, fraternity, words and things were very far away;
In his eyes, "the institution is at once mythological, natural and..."
civil: mythological, because it elevates thought towards the
sublimity of the creator of beings; natural, because of its type
The principal one is represented by the star that gives life to the universe; finally, the
because the strong and the weak, the rich and the poor find there
also a comforting moral message and useful rules (1). »
That is the entire Masonic philosophy of this speaker; but if he
He forgets the principles of order, but he is careful not to forget men.
ges to the emperor. "Napoleon! The cult of the masons is that of the
"Acknowledgment towards the illustrious men who founded,
"enlarged or defended the companies; judge then whether the masons
"French people owe you love, you whose genius has"
"assured our safety. And if, by some special favor, you allow—"
"Tick the members of your illustrious family to come and dictate to us"
The lessons of your wisdom, they would bring you testimony
"of boundless gratitude, etc. (2)." It was difficult to
to lower himself further, and the time was past when the Freemason-
_neric dictated lessons of wisdom to the licu to ask for them. |
In Marseille, Freemasonry was not foreign either.

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Read

manages the major events of the time; the 4th day of the 10th month
of 5805, 12 Frimaire year XIT, {a Parfaite-Sincérilé decided, in
an extraordinary meeting, during which wishes were expressed to

(1) Circular from the G.:.-O.-. of France, dated the 14th day of the 9th month of 5804 (25
mayor year XI), pages 9 and 6.
(2) ll, il, id, page G.

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Grand Architect of the Universe for the Defenders of the Homeland
and for the success of the French invasion of England.
It was resolved that, at all banquets, a toast would be made to
our victorious armies, and that if the descent were accomplished
Fortunately, the lodge would provide a dowry for a young girl and marry her off to
one of the soldiers who would have most gloriously contributed to the
success of this great undertaking.

Joseph accepted the title of Grand Master; Louis, sent to Hol-
The heath where Napoleon erected a throne was replaced by Cambacérès's.
who diligently fulfills his duties. He was installed on
45th day of the 10th month 5805 (22 Frimaire year XIV); the same day
High-ranking officers of honor crowded around him who
came to take oaths for the offices to which they had been
promoted, either in a first appointment, or in place of
those in command of the armies or other jobs
important figures in diplomacy or administration distanced themselves from
Paris. They were the brothers:

LacéPène, Grand Chancellor of the Legion of Honour.
Recnier, chief judge, minister of justice.

Czémenr pe Ris, praetor of the senate.

Muraire, First President of the Court of Cassation.
Davour, senator.

D'AIGREFEUILLE.
Duvipa,
tribunes.
JAUBERT, |

Auoier-MassizLon, member of the Court of Cassation.

The Masonic institution had never asked its members
no other oath than that of keeping inviolably the secrets which
they would be entrusted with the task of complying with the general statutes of
the order and the specific regulations of the lodges in which they
were received; by a derogation from this custom which maintained
Wisely, Freemasonry remains separate from political passions.

temporary, mobile, changing, and allowed him free development
As his theories evolved, people had recently imagined swearing
Loyalty to the emperor. This oath was renewed in this session.

The brothers mentioned above had just taken out their bond

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Masonic; Lacépède had thanked everyone on behalf of them. "At this
"At that moment, all the FF.∗., by a spontaneous movement, rise up"
"to reiterate the oath of allegiance to His Majesty the Emperor and"
king. The R.-. first representative of the G.-.-master pronounces the
"Oath, and we swear it!" is repeated at once by all the
members of the G.∗.-O.∗.. A noble and religious sentiment pene-
It touched all hearts, and this moment was the most august and a
"One of the most impressive moments of this memorable session (1)."

Thus, Freemasonry followed in the footsteps of one man, and
all the glory, the military successes, the administrative genius of this
men could not justify this disregard for the principles that must
always place above individuals, even the most
brilliant.

The seal of the G.-.-O.-. had long borne three flowers of
lilies that, during the first years of the revolution, were forgotten
to remove them, without anyone noticing; later they were
replaced by a triple circle containing these two letters:
RF; after the revolution that gave the empire to Napoleon, one finds there
substituted an eagle. It was imposing upon oneself the sad necessity of modifying it-
proud of every change in the state; also the years 1814 and
In 1815, they saw it revised three times in a few months. Happy
Freemasonry, if, in that sad era, it had not given the
A spectacle of even more serious reversals! Since 1850, the seal and the
The arms of the Grand Orient now only bear attributes belonging to...
nating to the institution.

The close relationship that had developed between the imperial government
rial and Freemasonry no longer allowed the institution to
to enclose within the circle once drawn to its activity; it was
naturally inclined towards political demonstrations, and, the
On the 21st day of the 10th month 5805 (December 27, 1805), she celebrated in
At the same time, the celebration of order and the celebration of victories.

The French armies had, in fact, just acquired a glory

immortal under the command of the most skillful captain of all time
modern. England, implacable in its hatred against the

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(1) Minutes of the session of the 15th day of the 10th month (22 Fructaire year XIV), of t
G.:..0.:. of France, page 14. |

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OF FREEMASONRY. 917

France had formed the Third Coalition; the emperor had created
the kingdom of Italy, and, upon the refusal of his brother Joseph, had
declared rot, until peace; he had given the principality of
Lucca to one of his sisters, reunited Genoa with the empire, and these
acts, which were not the real motives for a new war, him
at least served as a pretext; they had provided Russia
the opportunity she was seeking to acknowledge her allegiance to the coalition already
settled by a treaty. Austria had accepted the proposals of
English cabinet. The Boulogne expedition, so long in preparation-
real and announced, which made England tremble, and was supposed to, if
She would have succeeded, changed the face of Europe, but had failed by the
due to Admiral Villeneuve's mistake, and Napoleon, forced to renounce a
a project whose success would have had incalculable consequences, had
Once again, he turned his weapons towards the continent of his exploits.
were going to surprise.

Organized with incredible speed, directed towards the theater
of the war as secretly as possible, in

covering the march of the troops under the pretext of defending the
conquests made beyond the Rhine and the protection granted to
the Elector of Bavaria, the French army had suddenly appeared
heart of Germany, in the Franconian plains, on the
banks of the Danube, before his arrival was even suspected, when
Austria believed it was certain to beat it on the field of
a battle she herself had chosen. This army had to fight
the Russians, the Austrians, the Swedes, the English, on both
reverse of the Swabian Alps, while the Neapolitan government-
Tain was plotting a betrayal that would deliver Sicily to the Russians.
and to the English, arm the populations, incite Calabria to revolt, launch
against France, even against the brigands of that country, and thus support
the movement of Austrian forces.

In both countries where the armies were going to clash, the coalition-
The army had five hundred thousand men, Napoleon two hundred and five
a thousand; Prussia still floated, undecided, awaiting the
victory to decide; she had two hundred thousand soldiers to carry
on one side or the other.

Fortunately, the Russians, divided into two army corps of
sixty thousand men each, had not yet carried out their

junction with the Austrians; their two corps advanced one after the other
through Poland, the other through Galicia; twelve thousand elite soldiers
comprising the Russian guard following this corps; an army of
A reserve was being formed at Wilna, and finally sixteen thousand men were assembled at
Revel had embarked for Stralsund, where twelve thousand Swedes
had preceded them in order to support, in Hanover, fifteen
A thousand English people had already disembarked.
It was most important to prevent the Russian corps from coming through the
Gallicia, Vicnne, and the road to Munich, to unite with Austria
dogs that General Mack had once again arrested on the
On the banks of the Danube, in the entrenched camp of Ulm. Napoleon, by
a skillfully combined march through the Duchy of Baden and
Württemberg succeeded in outflanking the Austrian army, across-
to cross the Danube, to seize the road to Munich, to position oneself
between the two armies, and to surround General Mack with all
stuck together.
The glorious battles of Wertingen, Gunzburg, and Lands-
berg, of Haslach, of Elchingen, of the Michelsberg, in which
Excelmans, Dupont, Davout, Ney, Soult, Murat, Bernadotte,
Lannes, they all vied with each other in courage and energy, some
military science experts prepared the famous surrender of the camp
d'Ulm, to which the emperor's skillful maneuvers forced
General Mack commanded them. In fifteen days this first campaign-
#ne was aclievéc, sixty thousand Austrian prisoners, two
hundred cannons, several thousand horses intended for

to regroup our cavalry, to repair our losses, eighty
flags and all the equipment of the enemy army were at the disposal of
to see French people.

At this moment Prussia was allowing itself to be drawn into the coalition
Through Alexander's seductions, a treaty was signed between the king
of Prussia and the Emperor of Russia who swore friendship to each other
eternal on the tomb of Frederick the Great; but the slowness of the
The first [forces] had fortunately given Napoleon time to act.

In Italy, Masséna, with fifty thousand men, had held
head of eighty thousand Austrians, and, by the bloody battle
de Caldicro, forced into retirement by Archduke Charles, to whom he en-
raised eight thousand prisoners. Ney had invaded Tyrol with ten

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a thousand men, crossed the highest passes and occupied Innsbruck.

After the capitulation of Ulm, Napoleon took the road to
Vicenne, his generals routed the enemy wherever he tried to...
felt, the bridges of Vienna surprised by Murat allowed
to the French to occupy this capital. Finally, the great ba-
the size of Austerlitz, delivered against the Russians and the Austrians,
ended this memorable campaign which had seen the renewal of
to reveal all the wonders of the first consul's campaign in
Italy; Austerlitz was the counterpart to Marengo. The two emperors
Brothers from Austria and Russia were fleeing; ninety to one hundred
A thousand Russians and Austrians retreated, defeated by forty-
five thousand Frenchmen, who had taken twenty thousand prisoners, taken
One hundred and eighty cannons and the treasures of the enemy armies. The
The third coalition was defeated; three months had been enough for
to achieve this immense result. Happy France, if Trafalgar
Had not a veil of mourning been cast over so much glory! Happier
above all, if he had conquered a solid peace, his ambition

chief, developed to the highest degree by such brilliant achievements

of weapons, would make it impossible!

These were the victories that Freemasonry celebrated in
at the same time as its winter festival, in commemoration of the death
of Hiram, which no one seemed to think of, so great was the intoxication
general,

It was a magnificent ceremony, imbued with that grandeur.
religious figure who accompanies all demonstrations of men
opening their proceedings by proclaiming their respect for the
Grand Architect of the Universe. The eighty-one mystical stars
which illuminated the temple; Cambacérès presided; where he noted
among others, in the East, the FF.-. Regnier, Grand Judge, Fouché,
Minister of Police, Lacépède, Marshal Pérignon, the senators
Chaptal, Clément de Ris, Siméon, Davout, Valence, the
President of the tribunate Fabre (of Aude), the tribunes Jaubert,
Duvidal, Challan and Carrion-Nisas, Muraire, Delalande, the great
vicar of Arras, Alès, Anduse, the colonel of engineers of Récicourt,
the administrator of the Aigrefeuille literary repository.

The five orators Delalande, Challan, Dejoly, Pajot d'Orville,
Delahaye took their seats. Challan spoke first.

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Four years earlier, during the peace festival celebrated in Douai,
the speaker had again proclaimed these three words: liberty, equality,
humanized, as representing Masonic principles; the
F.-. Challan didn't even dare repeat them; it seemed that the two
first, even if it might hurt the ears of so many men who
owed their great fortune to the triumph of the ideas of the French
masonry; he was not afraid to change them.

“Peace, UNITY, Blessing, these are the sacred words of which the
"Masons make the vault of the temples resound twice a year"
"They elevate us to virtue." Such was his opening. It was beginning with a
inaccuracy. He then threw out a few fairly accurate sentences on the
division that can be made of masons into two classes, those
those who received only the sign and those who penetrated the meaning of
mysteries, and the culpable ease with which certain workshops
grant the high degrees. He finished, as was his custom,
by praising the emperor in exaggerated terms. As for
of the victories that were to be celebrated, he did not cite a single one.

F.-. Dejoly succeeded him at the podium, and his speech was not

than a long panegyric of Napoleon; however, he ventured to
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to talk about putting an end to conquests. After recalling
these words from his hero: "Military successes are only of
"Brilliant calamities, and my victories the fable of my life; peace"

The happiness of the French people, in the world, is my only thought.
"the sole purpose of my work and my ambition," he added:
“A conqueror is but a scourge if he is not the benefactor of
humanity, and Napoleon, great as he was, would not have been
"worthy of commanding the most sensitive, the most belligerent people"
queens of the universe, if the brilliance of his genius had not been tempered by
"the most loving and generous soul."

"Pursue your destiny!... Just a few more moments, and your
"The work will be accomplished; the peace of the continent and the happiness of the
peoples whom Providence has entrusted to your wisdom will be the worthy
"A reward for your heroic efforts."
His courage did not extend beyond that, and he did not say a word about
core principles of the institution.

There was an avalanche of verses, cantatas, and lyrical stanzas,
either in the temple or at the banquet. One of the strange poets of

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OF FREEMASONRY. 921

This celebration placed Napoleon above Caesar, Alexander, and Gen-

giskan, of Charlemagne, and made this singular verse heard:

Your name alone, eternal, must survive in the world (1).

A choir, after emphatic adulations addressed to the em-

Pereur hurled these threats at England:

Look what gold and treachery have done!

There you are, all alone, proud islander!

Are you prolonging your reckless struggle?

Tremble... the gods carry Napoleon.

Yield; or soon this noble cry of war

Its echoes will reach all the way to Albion:
Long live Napoleon!!! (2)

This prediction was not accurate.

The vicar general of Arras read Masonic-political verses.
worthy of a schoolboy. F.-G. de Beaumont recited verses in
the honor of Prince Joseph; they were worth even less than the
previous ones.

Fortunately, this session was marked by acts of bi-
serious affair, as had been the festival of peace: the second son
a stonemason, father of seven children, was adopted by the Grand Orient
and placed in a high school; six hundred francs were, in addition, paid to
the relief fund (3); this offers some consolation for the bad worms and
flattery, but does not justify forgetting principles, the change-
movement of its motto.

The feast of the order, in December 1806, has some unique features.
similar; each speaker feels obliged to throw his incense to
the idol; this deviation from the rules seems to have become the law
common; military personnel, administrators, lawyers, all suffer from it.
General Lasalle, so brilliant on the battlefields, reads a
a piece which he precedes with these singular words: "After my
"Epistle to Hatred, which has so well served the lofty conceptions of

(1) Verses to the emperor and king, by Raup de Baptestin. Minutes of the festival, p. 15.

(2) Lyric epode, words by F.*. Brunct, music by F.:. Carbonnier. Proces-
party report, page 18.

(3) Minutes of the party, page 13.

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"Our august monarch, I have just made one to love;
"Please grant me your indulgence and attention." He
he especially needed the first one; he handled the sword better than
the pen, and it's hard to find anything less poetic, of
less high than its rhymes (4).

F.-G. de Beaumont, in verses far superior to those
the general, expressed, in favor of Poland, wishes that the politi-
Napoleon's attitude towards Russia was not to be unfortunate-
how not to realize:

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Finally, wake up from your lethargy.

Sarmatian people, children of the North,
And you will see your homeland again

To be reborn from the bosom of death!

I follow a terrible god into battle;
He can reclaim your rights,
He whose arm was invincible

The land dictates its laws.

Alexander threatens you in vain.

It's time, break your chains!
Recall your ancient audacity,
Reclaim your rightful place in the universe.
Napoleon, in his wisdom,

Go and put an end to your suffering;
But, confident in his promise,
Come and triumph under his flags.

Already the banks of the Vistula

They saw our valiant soldiers,

Such as the companions of Hercules,
To expand its vast states.

Peoples, break free from slavery,

And come fight alongside them.

For your wives, your legacy,
For your children and for your gods.

OF FREEMASONRY, 923

The Pole, breaking his chain,
Will know how to rebuild its defenses,

He will defy the Tsar's hatred.
Aided by the first of the Caesars (1).

This appeal to an oppressed people had been heard; the Poles
had long shared the glory of our arms, the fati-
the hardships, the deprivations of war; they remained loyal to the very end.
In recent days, Napoleon alone did not live up to the expectations that the
The Polish campaign had given rise to...

The prefects of that time did not disdain to sing in public,
especially when it came to praising the emperor;
The one from Seine-et-Marne, F. de Lagarde, sang verses
in which he presented the hero alternately as the liberator,
the comforter, the avenger, the peacemaker, and finally like a
another creator in the world. He dared, and it was the first time that
In a Masonic lodge, they would go so far as to applaud at
return from Egypt, one of the acts in Napoleon's life that earned him
tere will always receive the most criticism:

What a heavy yoke had been
On my unfortunate homeland!
The whole globe had felt
The tremors of anarchy.
A hero leaps from the scene

May the Nile water and fertilize:
Peoples! This is the messenger from heaven,
He is the liberator of the world (2).

F.+. Dejoly, the speaker of the
Grand Orient (5). He spoke, at least for a moment, about the institution,
and raised questions that we will have to return to later

| soon, then launched into the usual realm of flattery. He
gave free rein; however, he ventured some advice:

"I cast my gaze upon this enclosure, once resplendent-
"Disseminating the rays of glory of so many valiant warriors, I

(1) Minutes of the party, page 18.
(2) Minutes, page 20.
(3) He was then a lawyer at the Council of State and the Court of Cassation.

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"Look for Alexander's generals; they followed him. Just yesterday they
"joined in our peaceful work... and already the empire of Darius
"is destroyed, the throne of Sidon restored. But, wiser than the son of
“Philippe, their august leader, will know how to set limits even to his…”
"Fortune." | :

These were the only truly serious words that could be found.
in the speeches of this solemn occasion. Soon the speaker returns to
new habits that he himself had helped to establish and
to which we had so quickly adapted; he wants Napoleon to
Leon erects a throne in the North on which he will place one of the
members of his family. It's one of the saddest inspirations of
the speaker, like the ereation of the thrones occupied by the brothers of
The emperor was one of his most deplorable conceptions.

At that moment, in the mouth of F.-. Dejoly, was it a word
An order, an insinuation? Was it a matter of anticipating public opinion?
Public, or was it just flattery? That's the question today.
unsolvable. Here are his words:

Through him, the genius of France hovers over the banks of the Vistula

and the Neva. Let no one say that Peter's had
» preempted; we saw with Suvrow the regenerated Russian islands of
"This Pierre, the spoiled child of fame."

"Napoleon will be the true legislator of the North; a new Odin, he will..."
"to revitalize these strong souls, and the liberal ideas of the nineteenth
"century, the century of the great Napoleon, will germinate in these"
"barbaric lands, where murderous or massacred princes have"
"were our contemporaries."

"Happy are those distant regions if, like Italy, they
"see their new destinies entrusted to a prince of his
"Blood, Companion of his victories!"

After a speech in honor of the hero, the speaker addressed his
incense to Cambacérès who presided: "And you, custodian of the
"Thought and power of the hero; you whom he believed to be great enough,
"Wise enough to entrust him with the tranquility of this vast empire,"
"without the assistance of a public force; you who, alone and without the
"Prestige of arms, let this second Rome enjoy all
"The sweetness of peace, your name will be for all ages"
» associated with his great name; and if he reminds us of Augustus and

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“Henry IV, you remind us of both Maecenas and Agrippa and
"Sully."

This is the style of the orators of the Great East. It is no longer just...
no voice dares to proclaim these grand principles in these
parties attended by so many eminent men in the
weapons, councils, administration, diplomacy, courts,
National representation. Freemasonry in Paris seems
to have lost all philosophical character; it is not for those
who run it, a charitable association, an opportunity to
to show one's sympathy to the head of state. The titles that were left
at the temple gate to simply receive the name of brother
are relayed from the outside world into the lodges, into the dis-

course. At the winter festival of 5808, the minister of state, Count Regnault
of Saint-Jean-d'Angely, great orator, gives the title of Monsei-
gneur in Cambacérès. The institution's new role is outlined by
Him in a few lines:

"a The protective bond of all the widow's children extends over
"All parts of Europe, linked to all empires, are..."
» subdivides among all the cities.

"He offers everywhere a protective support, a benevolent aid to
"to the wandering traveler, to the shipwrecked without resources, to the poor without
"Comforter, to the unfortunate without support (1)."

The Persian ambassador to France, a member of a lodge of
Paris was attending the session.

"He has been admitted to our mysteries," exclaimed the speaker. "He
"It was given to see these comforting rays shine which have"
"traversed the immensity of spaces and times to come here,"
"From the depths of the East, to enlighten just and good men"
» doing.

"Through him this pure light will return to its ancient home-"
"ceau; Asia will recover the pious and useful institution of which it has
enriched our climates.

"A new bond will unite men; a moral clarity, com-
mune, will illuminate all their souls, like a single sun
lights up all their eyes.

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(1) Extract from the proceedings of the G.:.-O.:. Winter Festival of 5808, page 3.

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"The acacia will bloom again on the banks of the Euphrates, not far from the
» places where its first branches emerged.

"His offspring, transplanted to their native land, will lend
"Their shelter, its novice farmers will offer their help to
"A European traveler, within the vast expanse of Persia, in his
"famous cities, in its overlooked villages, in its tribes"
"distant, even into its deserts."

These are the great words that resound in the temple;
empty speeches, when they are not filled with praise for the em-
pereur. The speakers had resumed the habit of naming Ja
Freemasonry, the royal art, a name abolished by decree
and which was utterly ridiculous. Even in their relationships
on the material works of the Grand Orient, the secretary Godefroy
de Beaumont, the orator Dejoly find a way, one of them to comment-
cer, the other to end with a censer blow to Napoleon. The
The cantatas, the stanzas, are inspired by the same thought of adulthood.
lation; barely a few words to a Cimarosa tune dare-
They timidly remind us of the temple's legality.

After singing of the peace that lasted so little, the victories that
saved France, the Grand Orient sang of love; the festival of
The order, Summer of 5810, is a long epithalamium whose marriage of
Napoleon with Marie-Louise is the subject.

Throughout this entire period that we have just reviewed,
True Freemasonry should not be sought in these
Grand Orient festivals, and the direction given to its work
all the more regrettable as it included within its ranks more
A large number of distinguished men are found. One finds with a lively
satisfaction in its columns the most remarkable individualities
the highlights of that brilliant era: the soldiers who had won
on the battlefields the marshal's baton, the epaulettes of
generals, who had traversed Europe and Egypt as victors,
They saw the gates of the capitals fall before them; the ambassadors
whose names are intertwined with the major diplomatic acts of
time; the ministers directing the affairs of France; islands
legislators, tribunes, last hope and last illusion
of liberty, legal experts, magistrates, from the earliest
elevated in the hierarchical order; French and foreign princes

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come to take their place in these same columns, to participate in these works presided over by the arch-chancellor of the empire.

If such men had seriously desired triumph
Masonic ideas, what impulse could not have given them
Give? But they were near the master who had restored in
France, the despotism, to whose orcs the word of
freedom. Freemasonry was for him a force he wanted
to act in his own self-interest, and he persuaded himself that, holding
the Masonic senate under his domination, in his hand, he held it
the entire order.

[I] was not quite so; compressed in the head, the spirit of
Freedom persisted in the rest of the body.

Several years before the revolution, lodges of several
provinces lived in a kind of independence that he had been
impossible to destroy; bound together by their rites, in cor-
With their responses settled, they acted as sovereigns, holding...
congress where each of them was represented, making resolutions
who carried out their duties faithfully, implementing important reforms.
Thus, in 1778, at the request of the directory of Bourgo-
The convent of the gne, the fifth province of the order, had taken place in Lyon.
Gauls, which was attended by the deputies of Franche-Comté, of the
Burgundy, Alsace, Germany, all the directorates of
France, under the presidency of F. Villermoz. He had redone the
rituals, brought about significant changes to customs, pro-
mulgué ur general code of regulations for lodges of the
French language, of the rectified regime. Its decisions had been
approved and maintained at the convent of Wilhelmsbad, in 1782.

Many cities had large provincial printing lodges
putting the direction to a number of workshops; they had
more directorates of the Dresden reform. Lyon, Bordeaux,
Strasbourg sometimes had both.

This provincial spirit was reawakened under the empire.

From 1800 to 1804, new lodges opened in Besançon;
On this latter date, former masons gathered in this
city under the authority of the committee of the order; planks were
addressed to Lyon and Strasbourg in order to gather the elements
necessary. The fifth prefecture of Besançon and the regency were

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reinstated in the 5th province of the order. Three years later, the chan-

Celier provincial was a deputy in Paris to offer Cambacérès the
national mastery of the rectified system; he accepted it,
and, by a patent, transferred the provincial seat to Besançon
from Strasbourg, whose members were dispersed, a transfer which
remained provisional until a general convention had pro-
statement on this point.

The Burgundy directory, reconstituted in Besançon, brought together
under his aegis the lodges of Burgundy, Basel, Geneva, of
Gray, from Salins, from Lons-le-Saunier. The Grand Master was the
Prefect of Doubs, F.-. de Brys, Baron of the Empire, Commander
of the Legion of Honour; his deputy to the Grand Orient, F.-.
d'Aigrefeuille. This state of affairs lasted until the Restoration.

The eastern part of Périgueux had seen its temple reopened; towards the
At the end of 1802, the English lodge L'Amitié asked the Grand Orient
to resume his work, and soon all the masons will be scattered
found a sanctuary. In 1807, they consecrated a new
temple with a splendid celebration attended by five hundred
brothers; delegations had come from Bordeaux and from the departments
neighboring properties.

The ceremony took place in the Rochefort house, whose

immense terraces overlook the plain and the smiling basin which

extends to the foot of the Petit-Change hill; rich
Aid was distributed to the poor. The ceremony was an-
announced at sunrise by a salvo of artillery; at nine
hours later, a second salvo marked the moment of the meeting of the
brothers. An inaugural song was performed with a large orchestra;
It is remarkable for the religious sentiment that prevails there and
far superior to all the Masonic poetry of the time (1).

(1) We believe we should reproduce this piece, which is undoubtedly unpublished and which
pruntons au manuscrit du F.*. Charrière , which we have already mentioned, page 261.
INAUGURATION SONG.

The deepest darkness reigns beneath the outer courtyard.

THE CHOIR.
At: Fresh myrite or dark olive.
God the Creator, soul of the universe,
Hear the wishes we make in the shadows.

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Equality was not achieved there, and the brothers were able to applaud these towards t

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Far be it from you to harbor guilty desire!
Far be it from you to harbor fatal pride!
Let us be equal during life,
We are all at the coffin.

'Lyon was the seat of the Auvergne directory. Bordeaux, Strasbourg, Nantes, Rouen, Marseille, and many others obeyed Drotinéiales lodges. had directorates, of

Long enough our holy concerts'

They resounded in the dark night.
Spread your immortal rays upon us.

Virtue seeks the light;

Come and relight, at his prayer,

The sacred fire of your altars.
|

UNB VOIX.

You lend the day its luminous disc;

The night owes you its chariot strewn with stars.
So from your throne and from heaven
Your hand tore the veils.

But these torches of the eternal wainscoting
They make us, by publishing your glory,
Cherish memory even more
From the sacred water of your altars.

THE CHOIR,

Creator Dicu, soul of the universe, etc.

When the choir repeated the first verse, thunder could be heard rumbling.

AN APPRENTICE.

In Lorient I hear the heavens rumble;
Would God come, armed with his thunder,
Confusing our proud wishes?
Ah! Let us fear, let us fear his anger.

A MASTER.

Rather, beware of blaspheming the Lord,
To fail to recognize his clemency;
Close your hearts to hope,
That is to renounce his altar.

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Scottish lodges, and the ideas that the Grand Orient was forgetting in Paris were maintained in the departments.

In 1806, the Masonic senate, in order to succeed in all matters of direction With his hands, he made a regulation that proclaimed the union of rites. The existence of provincial lodges, an intermediary between him and the workshops hindered his progress; he did not dare to remove them, but he declared that they were an obstacle to the regular operation of the ruling power, and decreed that in the future there would be no more established.

THE SAME.

This vengeful God, the righteous terror of the wicked,
hurls death into the heart of the perjurer;

But for us, his flashing lights

They are a good omen on this day.
Thus, in former times, in the sight of Israel,

He appeared in the clouds,

And came, carried on the storms,

Restore its ancient altar.

At the sound of thunder, the temple opens; an ancient altar is seen there on which burns the sacred fire dedicated to Friendship.

A MASTER.

God of Hiram, God of Hiram, whom our mouth implores,
Your splendor shines forth before our eyes.
And from North to South, from sunset to dawn, .
Everything here shines with your light.
Of your blessings, beneath these porticoes,
We will instruct the day's star,
And, in the night, our holy hymns
There will still be songs of love.
But I hear it, God is calling us;
He wants his children to be happy
At the feet of faithful Friendship
They run to burn pure incense.

THE CHOIR.

We hear it, God is calling us;
He wants his children to be happy

At the feet of faithful Friendship

They run to burn pure incense.

The FF.∗. enter scattering flowers; the V.∗. is at the altar, where he burns incense.

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This decree sparked struggles; but the original spirit was not

OF FREEMASONRY,

stifled, and that was the important thing.

Freemasonry had infiltrated the regiments before the
revolution, at a time when the ideas of liberty and equality were germinating
throughout this fertile land of France which was to give

A MASTER.

Let us hang our garlands in the New Orient;

Let us mingle our flowers with its perfumes.

May these humble offerings be presented before the Eternal One

They carry the tribute of our hearts.
And you, companion of his glory,
Chaste Friendship, daughter of heaven,
Receive from the hands of Victory
The incense promised at your altar.
He whose arm was formidable
Harvest your proud enemies

Your venerable priest will be

The defender of your courts.

THE CHOIR.

He whose arm was formidable
Moissoana, your proud enemies
Your venerable priest will be
The defender of your courts.

THE VENERABLE.

Know the price you pay to the God who gazes upon you.

The gentle blessings are returned to us;

May the uninitiated forever learn, by your example,

That true goods are virtues.
Far be it from you to harbor guilty desire,
Far be it from you to be fatal: pride;
Let us be equal throughout life,

We are all at the coffin.
Holy Friendship calls to you;

Swear to obey his laws,

Swear all to live for her.
Swear to die for her.

THE CHOIR (raising their hands towards the altar).

Holy Friendship calls us;
We swear to obey his laws,
Let us all swear to live for her.
For her, we swear to die.

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a hundredfold the seeds sown within it. Under the republic-

that, and especially under the empire, the example of this group of men
illustrious figures whose courage and talent Europe admired, whose
The fatherland repeated the names with gratitude and pride,
led the scidats towards Masonic mysteries.

Quickly swept from the center to the extremities of the empire by

the events that were then unfolding with greater force, more

with unprecedented vivacity, the marshals, the generals, the colonels, the
The captains happily rediscovered the maxims around them.
philosophical, religious, and political issues that had captivated them,
spring from which they had quenched their thirst, which constantly drew them in,
amidst the noise of the camps, the perils of war.

Freemasonry enhances courage by showing it a purpose.
maintain his enthusiasm by pointing out the conquest to be made, teaches
to die for the triumph of his ideas, and, in those times of

"terrible struggles, endless work, sacrifices"

painful, she wielded an easily understandable power over these
elite natures that shone on the battlefields. Almost
All regiments had their own organized lodge, composed of a single unit.
a military unit, operating regularly within its ranks.
at a time when most men were soldiers, the lodge offered
to some the religious thoughts that one so reluctantly relinquishes, to
other philosophical studies that fascinate and engage the
elevated spirits, to others still the image of the lost family.
It was also a powerful bond between soldiers exposed each
day to imminent dangers, a way to fraternize with the
followers of the cities where the troops were stationed; a thought com-

"community was maintained between the citizens and the defenders of the

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homeland; also we see Freemason soldiers attending with
great punctuality at the meetings of the cities they passed through.

It is not possible to get an exact account of the work of the
exclusively military lodges, although it exists in the archives
from the Grand Orient a considerable number of files and documents
which concern them. Their official reports, which would be a monumental...
They are very curious about Masonic history in the army.
mostly remained in the hands of secretaries, architects
visits; perhaps many were lost in the disasters,

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OF FREEMASONRY.

on the long journeys of these soldiers who traveled across Europe
with the speed of the eagle that served as their ensign.
We are struck by the thought that, for twelve or fifteen

For years, the French army truly had no other religion than
that of Freemasonry, another philosophical study than.

that of the truths she proclaimed; thus she was the most ardent of them all.

missionary. - |
In 1804, Naples witnessed the creation within its borders of a Grand Orient.

attached to the military division of the Italian army, whose general-

.ral Lechi was appointed grand master. The following year, a supreme

The council was organized in Milan, where a Grand-
Orient auquekse united that of Naples, and Prince Eugene

'Beauharnais was invested with the dignity of Grand Master of the Lodges'
Italian. At the same time, Portugal, where Freemasonry
flourished, and established its senate in Lisbon.

The land of the Inquisition, watered by the blood of so many martyrs

Slaughtered by the fanaticism of priests, Spain was initiated by

the French army with Masonic mysteries, and intended to preach
fraternity, love of humanity, freedom of worship, in places
memes where the provocations and anathemas of
intolerance. By a contrast that alone would testify to the dispositions
tions of soldiers, if other acts did not confirm them, a

The Grand National Lodge for all of Spain was founded in

Madrid, in October 1809, in the very premises that had been occupied
(L tion (4). In Germany, Kassel became the seat of the Grand-

'East of Westphalia, whose king Jerome was named grand-

Master. Everywhere, finally, where our victorious armies had penetrated,

They had carried with them the comforting dogmas, the high

Truths of Masonic philosophy. Noble mission of a people
civilizer |

We have seen the Grand Orient contract, since the peace celebrations,
the habit of protesting, in all important meetings, of
his loyalty, his attachment to the emperor. All his great-
officers were, by virtue of their functions, members of the government;
They were appointed mainly from among the marshals of the empire, the

(1) 4cta Latomorum, t. 1, page 244.

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generals, men devoted to Napoleon; it is therefore probable
that imperial politics had to become somewhat intertwined with the ceremonies
Masonic ties to the army; however, the primitive ideas there
were not abandoned, and a secret society, known as the
named after Philadelphes, organized within the army by Colonel Oudet,
seems to have caused the emperor considerable anxiety (1).

Oudet was born in Ménale, in the Jura mountains, around 1775;
He took up arms early, and at first showed himself to be animated
the highest, purest republican sentiments. In gar-
Nison in Besançon, he was initiated into a lodge of Philadelphes which,
It is said that their aim, in principle, was to remove France
the County to France, and to form a Sequani republic.
This thought was certainly nurtured for some time by the
mountain dwellers of the Jura, but it occupied little Oudet who judged
too well understood the situation in France, understood too well the necessity-
the state of cohesion, in an attempt to weaken the homeland—through a
separation. He liked the republic as a form of government
exclusively suited to ensuring the happiness of men, and
He would have liked to establish it in all states.

It was during the consulate that Oudet, then a captain, created the so-
political society of which he was the leader. He had guessed the thinking of
Bonaparte before he was even strong enough to have
there was no longer any need to hide it, and its goal was to find in
the army of defenders for liberty whose rise he could already foresee

oppression. Each member of the association had a particular name-
to bind as in Earbonism. Oudet, who was in Paris, well

(1) Details about the Philadelphuses can be found in a book entitled: History of the
Secret Societies of the Army, a work attributed to Charles Nodier, who supposedly wrote it
news. We feel it necessary to warn the reader to be on guard against the
assertions in this book, which can only be consulted with regard to the organization of
society. Everything else is a web of lies concocted during the Restoration to
to please the new government and deceive the country. Thus, the author strives to establis
the cooperation of Mallet and Oudet in a royalist restoration plan, and their intelligence
links with Moreau for this purpose. This is completely contrary to the character of these

* two men known for their republican opinions, and who were neither capable of

Neither is it a betrayal. Let writers work to make their ideas triumph.
politicians, nothing could be more natural; but, after the victory of their party, it is u
honest people would cast slander on men who are dead and cannot be
defend.

OF FREEMASONRY. 33%

that the corps to which he belonged was garrisoned on the island of Rhe,
found himself in contact with a large number of officers. From a wolf
with a sure eye, persuasive eloquence, and to whom it was difficult

to resist, he led many men to share his hopes.

Frances, he initiated them into the society of the Philadelphs, made them aware
his goal, but limited himself to revealing his methods to a few.
There are still men who knew him, who saw him up close, and
who, while keeping secret things they don't think

able to reveal without breaking their oath, they confess that he was not

It is possible to have a private interview with Oudet without being
convinced of the justice of the cause whose triumph he sought.
They saw old soldiers, hardened in battle, coming out

+ from near him the 7th, wet with tears, warmed and

won.

However well-kept the secret of the Philadelphuses, their

His existence was suspected; Oudet was returned to his body, to
the island of Rhe, then soon placed on leave; he retired to
a village in the Jura. Some time later, he was made a major,
He returned to Paris where he once again took over the management of the company. 11
He was disgraced again and forced to leave the capital. He had
married on the island of Rhe and had a very young child; at the time of
to leave and return once again to his mountains, he
He introduced her to some friends, and, while embracing her, he reportedly uttered,
words imbued with mysticism and politics which without
Doubt, he told all his thoughts to those who were initiated into his
plan, but from which it is hardly possible to derive a very precise meaning.
The history of Rome and Jewish history, at a time when they
They no longer had any connection whatsoever with each other; they were all confused.
in order to confound the searches, to offer meaning to all the
parts, so that the key can only be found in the

knowledge of the political opinions of the person in the mouth of the-

which historian placed them.

Mallet, who, at the Philadelphes society, had adopted the name
of Spartacus, succeeded Oudet in the leadership of the brothers.
called from the Jura some outspoken republicans, but pure of
all excesses; a secret committee was formed, a provisional dictatorship
organized, a general assembly of men chosen from the

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Forty-eight sections of Paris were convened and held (1). But the
The emperor's fortune was to prevail.

A few years later, during the 1809 campaign:
was about to open, Oudet, who had been included in the first

promotions of the Legion of Honour, was recalled to the army with the

'rank of brigadier general, and received orders to organize a

additional line regiment under No. 6, but which became the
No. 9. He surrounded himself with Philadelphus officers and came to take part in the

Day of Wagram, July 6, 1809.

This is where this mysterious career was supposed to end.
A death shrouded in mystery. Oudet had been wounded.
during the affair of three lance blows; in the evening, after the winning of

"In the battle, he received orders to advance with a weak-

detachment. He obeyed, and gave, in the night, it seems,

in an ambush, or in the middle of an enemy force. Relieved on.

the next day by the troops who followed him with twenty-two officers
Even though the trees had fallen around him, he lived for another three days. He had
thirty-four years old.

In countries where France's influence was less pronounced,
The order, however, was not lacking in activity. The emperor of
Russia, Alexander, had, in 1803, agreed to repeale the orders
sanctions rendered against Freemasonry by Paul [°° ct by
himself at his accession to the throne, and had restored it to its
states, with the aim of gaining some popularity through this act. He
had wanted to be initiated himself, and the work of the workshops had
regained its luster, but one can judge how little freedom it owed
to leave them the despotism of the ezar; he did not foresee in the institution
that the usefulness it would be. For him, he only calculated the services-
these staff members that she could return to him; in her eyes, it was not a matter of
than to forge new bonds, at the time of war,
boyars whose loyalty and love were quite problematic
ques, while allowing them to proclaim at least some formulas
the principles are not very harmonious with the ideas of sovereignty
imperial. The lords of the court reopened their private boxes-
eulières, and that of Duke Constantine, brother of the Tsar, was one of the
brighter.

(1) /History of secret societies in the army, page 185. |

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The institution was flourishing in Sweden: it created almshouses.
for the orphans; the king openly protected her; he had founded
the order of Charles XII, the sign of which was to be worn in public

. by the high-ranking Freemasons. Bernadotte, to whom the policy of

Napoleon outlined the king's legacy, which had to be found
in these lodges a powerful support, happy if the maxims that one there
preaching would have dissuaded him from lending his support to the last
organized coalition against France, his homeland. The king was attending

sometimes at ceremonies as a spectator, his family there-

took part; the Duke of Südermania was Grand Master; but, in
outside of these meetings where the truth was so widely represented
In addition, there were others, more hidden, where they also gave
a freer flow of ideas.

The French revolution had thrown into the lodges of England
a lively commotion that is easy to perceive; the

triumph of Masonic principles in an eminent nation

the initiating figure, who proclaimed them from the national tribune
and invited all peoples to adopt them, which interested the order too much
whole so that we wouldn't feel a profound joy everywhere.
After so many centuries of persecution, effort, and misery, the
secret doctrine established equality on the ruins of the throne, the plas
powerful in Europe. In countries subject to absolute monarchy-

read, one concealed this feeling of satisfaction that takes hold of

Convinced minds when a resounding success crowns their struggles
serious, we were sent to the kings, protectors of the order, initiated into
lower ranks; but in free countries, one could
to deliver with greater scope to the joy of a long-lasting victory
disputed. This is certainly not 'following the advice of the
caution, but the same men who sheltered their designs
shrouded in the deepest mystery as they fought at peril
their life or their freedom do not always resist pleasure
to announce their success.

The demonstrations that took place in the London workshops,

'when the French revolution broke out, seem to have worried the

power, because the leaders of the order thought it useful to give him
pledges, and the Grand Lodge decided that an address would be presented
to the king to assure him of the devotion and loyalty of all the

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538 – PHILOSOPHICAL HISTORY

English Freemasons. Clarence's lodge went further and
decided that it would not allow any speeches in its assemblies
on the French Revolution. That was going too far, wanting to

to link thought and speech, in a circle they had to

always be tempted to cross; moreover, the French revolution–
The French event was the one that most keenly interested France.
Freemasonry, and forbidding anyone to talk about it was simply absurd.
The decree provoked widespread disapproval; the lodges of England,
Scotland and Ireland declared it an attack on liberty,

Clarence's lodge is banned from Freemasonry, and refuses to...

return to corresponding with her. The punishment closely followed the forgetfulness
principles.

However, a few years later, the authorities became agitated; provoked
through the revelations of Abbé Barruel, which seem to us to have never
He was a bricklayer, but he obviously received confidences.
pored over Masonic books, mixed many truths with
many lies, and exaggerated the scope of a great many
of facts (4); frightened by the books of Mr. Robison and the author of
Zimmermann's life, the English cabinet took measures to
to prevent the expansion of Freemasonry, in order to destroy it
Incently, because it had put down roots too deep for him
It was possible to pull it from the ground in one go. H obtained from the
Parliament passed a bill which, while respecting existing lodges,
placed numerous obstacles to their preservation and defended
to establish new ones (2).

The lodges that did not want to risk suppression were
required to have two of their members affirm this under oath
that they existed before the bill and in accordance with custom and
statutes of the Freemasons. This declaration had to be certified by
the magistrate who received it, signed by those who made it,
filed with the clerk of the justice of the peace court of the place where the lodge is loc

gathered. The distinctive title of each lodge, the place of the assemblies.

the names and descriptions of all the masons were recorded
registered at the registry, inserted by the clerks into their registers,

(1) Memoirs to serve as a history of Jacobinism.
(2) Bill of Parliament of July 12, 14799.

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DR. FREEMASONRY. 3939.

placed in their protocols, and a shipment of these documents was
handed over each year to the magistrates of the general sessions
judicial authorities could prohibit the meetings as harmful.

to public order and punish the assembled masons contrary to

this decision.

The bill was, from the outset, rigorously observed; eons-
positivities were refused to new lodges, but the old ones

They could perfectly well suffer, if they were well managed.

In times of active struggle, the multiplicity of workshops has
the advantage that it lends more power to Masonic action
that, and, in those moments, energy is above all what is needed
ask the institution. On calm days, when the
The fight is not around you, and harmony is above all

– desirable, the ban on opening new lodges imposes on

Brothers, more uniformity, more agreement; we do not separate, in
the fear of no longer being able to meet.

Favor soon returned to the lodges of the Great Breia-
gne; an assassination attempt on the king provided to the Freemasons
official nonsense, the opportunity to send him an address for the
congratulate her on having escaped danger; soon after, busy with
physical work, she laid the first stone of a basin
maritime near the port of Leith, from a bridge over the Spey, in
Scotland, from a theatre in London, and the Grand Lodge of Scotland

He appointed the Prince of Wales as his Grand Master. The men

sincerely committed to the principles that are the essence of the institution
tion continued to view the French revolution as the
a harbinger of the reforms that were to change the situation
People's politics, the French as the great initiators
to new ideas; but their wishes were unfortunately
powerless to change the implacable policy of their government
the ment which succeeded the coalition in the election, supported by its
subsidized the armies of the continent, disregarded the treaties,
violated the rights of nations, sought even in the other
hemisphere of enemies to France, and was due, in a triumph
Due to chance, to see the empire that had made him tremble crumble
for so long.

Prussia saw Freemasonry spreading within its borders;

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the king did not always rely on his secretaries, on his
ministers, responsible for corresponding with her; he wrote himself
to the Mother Lodge, at the Three Globes, in Berlin, to promise him

his protection; he approved the statutes of the Royal York Society of Friendship

In a statement from his office, he assured him of his goodwill, he
later sent a letter to applaud the principles she
manifested, and when, driven by fear, the government-
The English government was itself seized, and it issued an edict against
secret societies.(1), he excepted lodges, by determining
on what Masonic power did they have to depend to escape?
per to the proscription; he continued his private correspondence
with them, sanctioned the appointments, the agreements, the modifications
compliance with regulations. It finally includes all of Fins- IE
institution and actively participates in its actions.

It was during this period that the Prussian lodges revised the...
the registers of ranks, the general statutes, and that the Mother Lodge of
Royal York of Friendship renounces all ranks foreign to the
primitive masonry and introduced into the workshops of its jurisdiction
the three symbolic degrees of the doctrine of the Grand Lodge of
former stonemasons of London.

The order had continued to flourish in Holland, but it was
prosperit in the Austrian Netherlands; the invasion of Belgium ct
The Brabant region was reopened by troops of the Republic, who then moved the temples ther

Masonic; the ancient lodges established by the Grand Orient

of France naturally found themselves placed under his direction;
those that had been founded under the auspices of the Granide-Loge
provincials passed under the French banner; the Freemasons
followed the policy that gave him freedom. The Grand Lodge of
The United Provinces had established workshops in the East Indies
tales and westerns; she continued to exercise power under the
reign of King Louis, brother of Napoleon, but taking the title
of the Grand Orient of Holland, of which the king was appointed grand master;
When Holland was united with the French empire, the power...

did not cease its functions. Belgium alone had twenty-nine

workshops under the authority of the Professor of France; many

(4) October 20, 4798.

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were very old, and the Constance of Maastricht, among others,
dated from 1761.
All of Germany was covered with lodges, but in con-

- very different editions, proscribed by some princes, protected
or tolerated by others, still living. The Freemasons of
Schleswig, in Mecklenburg, sacrificed their income to a
hospice, whose foundation stone they were laying. Those from Weimar
encouraged poetry and literature by awarding them
medals. Altenburg was opening new temples: Mannheim
saw the formation of the Grand Orient of Baden, whose prince re-
The Grand Master of Ysembourg became Grand Master. Heidelberg, Carlsruhe,
Freyburg formed a Grand Lodge. Frankfurt am Main,
after seeing his workshops closed, he founded a Grand Lodge of
eclectic rite.

A most curious fact demonstrated the vital force of
Freemasonry: the Emperor of Austria believed all the
deserted lodges, abolished in its states; by an instruction of

In 1801, it had been strictly forbidden for all officials to:
to be a member of secret societies, under penalty of expulsion; for
that no one could plead ignorance, it had been decreed that
the oath of loyalty that every employee had to take upon joining
function would contain this clause, 'and this same emperor found-

eleven years later, Freemasonry was present in its provinces, in:

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his capital and even in his own palace (1).

The two Americas had seen the expansion and growth of the franc-
Freemasonry in their provinces. In the United States, it had not
She had not experienced any persecution, nor had she enjoyed any protection.
special from the authorities; he had, as with all the
cults, left the most complete freedom, she had largely

She took advantage. She was everywhere, she had her temples, her ceremonies

external; her principles made her appreciate enlightened minds;

his acts of charity, always numerous, often repeated, the
| recommended love and respect from the masses.
|

(1) It was in 1812; the police discovered a Freemasons' lodge in Vienna; all
The brothers who could be captured were imprisoned; the public officials who
were part of it, lost their positions; a chamberlain of the emperor was struck by
impeachment.

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Thus, during the consulate and the empire, in the countries where it is

_outlawed, in those where she is treated as a friend, in those where she

is left to her own devices, without any help other than that of the
law that guarantees freedom for all, Freemasonry or persists
or rises; it actually completes the conquest of the world.

However, Europe was facing a terrible crisis: England
pointed against France, against its greatness, its development
a lie, an implacable hatred; a duel to the death continued between
the two rivals, and more than once, stifled in the shackles of the
continental blockade, which French writers later attacked
With such passion, England had been on the verge of its
loss. Its industry was on its last legs, its taxes enormous, its debt
immense; incredible efforts had sustained her.

Napoleon's overly real ambition, intoxicated by victory, served
as a pretext for his struggle. Never were there faster, more
No amount of glorious triumphs had justified or explained this intoxication.
but never had a conqueror shown such insatiable ambition—

'ble. Napoleon had raised the glory of the empire very high, made

to make the Romani people of France shine, to dominate Europe; its grandeur

had developed his personality; the vain desire to give
thrones in his family had altered his long-standing, high political standing.
so skillful, had led him into mistakes whose consequences were bound to be
so cruel for him as well as for France, because he
It was impossible to separate them from each other.

Spain was attached like a leech to the flanks of the
France; England was contesting Portugal with us; Italy was in turmoil,
The Emperor of Russia had violated his promised faith to make a cause
common with our eternal enemy and trained Napoleon to
this fatal campaign, which began under such promising circumstances,
ended by the most dreadful defeats, where at least our soldiers did not
They could only be defeated by the cold and hunger.

Germany was riddled with secret societies that conspired
The overthrow of Napoleon. The Philadelphus lodge, organist
in the French army by Oudet and whose aim was the establishment-
the freedom, did not manifest its existence throughout the
period of the empire that by the mad and bold attempt of Mallet;
She led him to the plain of Grenelle, he fell bravely,

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hands. This society undoubtedly wanted to proclaim the republic

OF FREEMASONRY RIB. 343

He half rose to shout, "Long live the republic!" and fell back down…
None of the Philadelphs ever sought to use the dagger
against the emperor; they propagated their doctrines of liberty, they
were ready to take advantage of the events, but they felt
although striking Napoleon in the midst of his incessant struggles
to fight against Europe was to strike France at its heart, to deliver it to its
enemies by depriving her of the leader who held her destiny in his hands.

republic, but it is regrettable that the mystery still hangs over
It does not allow for an appreciation of the system, the political elements

questions on which it intended to base it. German companies

they had not understood their role like the Philadelphuses; they
had set themselves the same goal, but with different means.

Formed in the mountains of Tyrol, they had soon
widespread throughout the German Empire; national pride
wounded by defeats, by the French occupation, by the dismemberment
brement, had given them ardent activity; Napoleon was
For them, the enemy had to be defeated, and, it must be said with regret,
They hadn't flinched from the thought of murder. When the
The disasters in Russia signaled the start of shameful defections.
cowardly betrayals, of a final European coalition, the
ideas of liberation that motivated the followers were exploited
skillfully manipulated by politics; Germany, exhausted, made a
In a supreme effort, he rose up in the name of liberty against France, which
only she could give it to him; she fought for those who
were soon to deny him the benefit of victory, turn
against herself the strength they drew from it and make her vividly
to regret his trust and his mistake.

The German secret societies were therefore mistaken; they
misjudged the situation, allowed themselves to be led astray by a
unthinking zeal, they yielded to a legitimate movement, if one
from the point of view of nationality, erroneous if one considers the
from humanity's point of view, as the Franks must do
masons; they did not see the abyss and fell into it.

CHAPTER ELEVEN.

Freemasonry under the Restoration. The Grand Orient at the fall of the regime, 1814-1815.
hostile to Freemasonry. Many lodges are closed; partisanship is taking hold in some.
Some in favor of the new government, Ardent reaction of the clergy against the Masonic spi
The regenerated free men. The ambitious are abandoning the institution, which is no longer
jobs or to advance towards them. Rite of Misraïm. — A large number of former officers come
to search in the workshops for the memory of happier times, the philosophical religion tha
loved, which they had followed. — Reappearance in France of a second ruling power; supreme
advice.

Gradually, the attacks from the clergy, the awakening of the liberal spirit, the struggles
The protests against the restoration bring the crowd back to the boxes. They begin by dwel
to discuss hopes there, then we actively resume preaching the eternal maxims of
The institution. Invasion of Carbonarism. — Persecutions against Freemasons in Italy and i

Towards the end of the restoration. Mutual schools stemming from a Masonic proposal. Lafay
Lyon. July Revolution, Masonic Festivals,

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I France in the
last two campaigns
which determined the fall
of the empire, she succumbed
under the efforts of Europe. She was exhausted.
of men, exhausted of money; the famine had
* during this period, the price of bread had risen to a rate that it
7th place hadn't been reached for twenty years. We had suffered-
NS Mfert. When the nation had relied only on

For example, she herself had found in her own res-
one source, in his courage, in his despair, the strength |

It was about resisting, about overcoming; but at that moment she had

GE: so identified with the emperor, that, this one |

Defeated, she fell with him; perhaps there was, in

- an appeal to the people, a last resort to crush the foreigner
the very heart of France, to repress treason, to revive

the uncertain, to bring back the selfish ones who, jealous of preserving this

Spain. Bloody scenes on both peninsulas. — The role of Freemasonry in France

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that they had conquered or obtained gifts from Napoleon,
stipulated for them, abandoning both the homeland and their benefice-
But that would have created civil war, and the emperor backed down.
With the use of this powerful remedy, restoration took place.

The Grand Orient of France, which had so completely given itself over to
The empire, likewise, submitted to the new government; it hastened
to declare the imperial prince deposed from his grand mastership

had praised it so many times that he had to reinstate it a few months later
late and cross out again (1). The feast of the Order of Saint John in Summer,
celebrated on the 24th day of the 4th month 5814, is a sad monument to
this deplorable era: the F.. Godefroy de Beaumont, that
we have seen Napoleon extolled, lavishing praise on
Louis XVII. "The Great Architect of the universe has cast, in his wisdom, a
"A favorable glance at this beautiful kingdom; he has seen our misfortunes,"
He granted our wishes; and now, in the most dreaded crisis-
table, the angel of peace, led by his benevolent hand, comes
to calm the storm that was rumbling above our heads. He chose it in this
august family which, for so many centuries, governed France
with as much grandeur as generosity, and which he entrusts to
our head like the cornerstone of the throne that rises
to begin our happiness anew; he chose it from the noble
blood of Henry IV, whose name will never perish; he is still the
» descendant of Louis XIV, whose name Grand recalls the
"Great deeds; he is, finally, the brother of the blessed Louis XVI, who,
"of the celestial abode due to his virtues, after having been nourished"
"of sorrows and outrages, enjoys the admiration of the French"
"That (2)."

The grand mastership was vacant, the powers were
entrusted to three Grand Conservators of the Order; these were the Islands

(1) Minutes book of the Grand Orient of France, years 5814-5815. One
significant mutilation occurred in these documents, but what remains is sufficient for
to serve as a lesson for the future.

(2) Minutes of the celebration, pages 3 and 4. We apologize to our readers
to make such quotations, which do not even have the merit of being correctly written-
ly, but we are copying verbatim. It is likely that the embarrassment of F.-. of
Beaumont was reflected in his style. The other speakers were distinguished by their lack c
adulation. This curious report is signed by F.*. Dejoly, who this time had the
It's good practice to remain silent.

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FF. Macdonald, Beurnonville, Valence; among the dignitaries of
This year, we find Kellermann, Rampon, Augereau.
Muraire, Masséna, Moncey, Davoust, Serrurier, Mortier, Souilt,

Oudinot, Maison, Ségur, Sébastiani, the great names of the empire,
mixed with some men from the restaurant industry who, likewise,
seizes control of the Grand Orient, which the events of 1815 bring about
to perform contradictory actions.

The empire had fallen for the second time and was not to be reborn.
to rise; Napoleon, after the greatest fortune, was going to give to the
the world witnessed the spectacle of the most immense pain, and the government-
The English signaled the coalition's triumph with an infa-

which had set humanity back several centuries, brought it back

to the worst days of Roman decadence, to the barbarity of
Middle Ages. The law of nations, which is not always enshrined by
the treaties, but which nothing erases from the code of honor, was
shamefully violated in the person of the greatest captain of
the era, which, in its most intoxicating triumphs, had shown
a generosity perhaps equal to his glory.
The Grand Orient continued its work, pronounced the centrali-
the incorporation of all Masonic rites within its ranks, left vacant
the presidency of the order, appointed Beurnonville and Macdonald
first and second deputy grand masters, inaugurated the bust of
Louis XVII, and in his celebrations sang of the king and the return of peace.
Things were not the same in the rest of the
France: struck in their glory by the disasters of the homeland,
in their love through exile and Napoleon's captivity, humiliated
by the presence of enemy armies on French soil, offended
through persecutions, whether miserable or bloody, many
men, broken by profound grief, abandoned the
workshops. A Lyon lodge, having lost all hope for the future,
He burned his furniture, his archives, his tapestries, his ornaments, his
altar, and was extinguished in a deliberate fire. Comminent
to speak of the principles of liberty under foreign bayonets;
of equality when efforts were made to restore the old regime; of
fraternity amidst the triumph of a party unleashed against the
The revolution that had proclaimed them? In the despair of the nation,
in its general and entirely legitimate dejection, a large number

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OF FREEMASONRY. Dot

Lodges closed while awaiting better days. Public opinion
The royalist seized some of them, made his presence felt there openly, and
This gave rise to divisions which led to the desertion of the columns.
The anarchy that reigned outside in ideas was reflected in
the Masonic body.

It was impossible for it to be otherwise; the shock had
It was too terrible, the jolt too violent, not to get involved
to be felt everywhere. Freemasonry was defeated by the revolution.
who succumbed, defeated along with the empire she had loved and who
was collapsing. The ruling senate, it is true, was maintaining itself by
rallying to the new power; but the order was about to face harsh consequences
attacks to endure. The clergy, who owed so much to Napoleon, distinguished themselves
through his violence towards her; gratitude and charity
They were no longer bound by the law of the church; ambition stifled them. The pre-
They sang of the triumph of the throne and the altar, and reacted
with energy against everything that had stood in their way. The names
Voltaire and Rousseau were dragged through the mud, all the
philosophers of the late eighteenth century insulted; the serpent
who was biting the file! Freemasonry was shrouded in
this stream of insults; the followers of public hatred were singled out.
that; they did not limit themselves to thundering against them from the pulpits,
whispers were made in the women's ears, in the mysterious confi-
dens of the confessional, the estrangement for their affiliated husbands.
The crusade was fierce, ardent, it reeked of hatred; the chapters
Barruel's texts served as the basis for sermons, even in the Îles region.
countryside where people were unaware of what Freemasonry was,
priests who knew no more about it than their parishioners-
His people thundered against the ever-reborn Masonic hydra.

The bloody reactions of the restoration came to afflict,
to terrify France; they began with assassination, with the
looting; in the South, women, children, entire families-
They were slaughtered. Everything suspected of liberalism was
pursued by bands of brigands authorized by the silence of
magistrates; our soldiers, remains of so many victorious legions,
They were hunted like wild beasts, sacrificed without mercy;
Freemasons considered to be Bonapartists were struck by
those very people whose misery they had alleviated; the Protestants

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were killed in their temples in the name of the Dicu of the Catholics
questions; then, when public indignation could raise its voice,
Legal assassination replaced summary murder, the scaffold

It rose up in the cities, it strolled through the countryside; some
men driven by an infernal spirit conceived the shameful thought of
to use Freemasonry for the revenges of the royalist party;
Rejected and disavowed by the vast majority of the brothers, they organized
They formed a separate society, taking the name of the Free Regenerates,
while retaining Masonic forms. Their goal was
to bring France to a more absolute government; the power
The central lodge was in Paris, and metropolitan lodges were established there.
near him were provincial residents housed in the departments; the
Followers engaged in active propaganda and investigations
the most meticulous on the opinions of individuals, but principally
palement of the men who were part of the administration
which they claimed to be purifying. They wore around their necks, for
decoration, an amaranth ribbon from which hung an eight-pointed cross
embroidered silk tips of the same color, and in the middle of
which was a fleur-de-lis embroidered in silver brocade;
Each crossbar featured two letters embroidered in black silk and
arranged in the following order: at the head of the flower, PR; on the right,
DE; at the bottom, RE; on the left, PA. Pro Deo, rege, patrid.

The following lines, taken from a speech given by the pre-
the president of the Free-Regenerated Ones will make perfectly clear the
intentions of this society. "Knights, GOD, THE KING AND THE COUNTRY,
"These are the sublime objects of our veneration, of our devotion"
"ly, of our worship. That says it all, that proves it enough"
"We must not, we cannot, worry the authorities,"
"Whenever she is genuinely devoted; that's enough"
» indicate that, as soon as, against all expectations, she becomes concerned about
"WE, we'll have to worry about her much more... Let's take an example"
"(our very enemies; the greatest mystery, the most secret
"firmly guarded, they envelop, they protect their smallest details"
"projects. Let's take the example of a recent event that cannot
"It is only the crime of a few subordinates, of a few mer-
"Conaries; If the secret had been broken, a culprit would still be
"under the hand of justice, and his peers would not raise

» boldly the head (1)... So as not to give too much

"Give joy to our enemies, let us not attach too much importance to a

"an escape which would only be so deplorable insofar as it would be

"The harbinger of some other, more sinister projects."

"Knights, we are accused of denouncing. Never a denunciation-"

"Ciation sourd et laceous n'est n'partie, ne'il n'partie ce que le rangs;

"We have enlightened the authority on the enemies of the king; and if she has

"Using our information, she was able to convince herself that we

"We were not dangerous, so that we were not useless (2).

These last words clearly show what an unworthy person he is.

The role of the Free Regenerated descended. When the government

He realized that such friends were leading him to his downfall, and he closed

their silent lodges; the Grand Orient appears not to have been

foreign to this decision by the authorities, and a letter from the prime minister

Deputy Grand Master, Brother Beurnonville, suggests that he had,

as he also says in a positive way, called attention

ministers in companies that only survived by making

victims (3).

There had been men in the lodges, under the Empire, who

had embraced Freemasonry because they saw it

protected by the government, nominally presided over by the brother of

the emperor, in reality by the first official of the State, the one

to whom Napoleon granted the highest confidence and left the

He took care to govern France when the war kept him away.

men, whom no idea inspires, for whom no enthusiasm

does not warm the heart, they have only one idol, themselves; only a pen-

their fortune; that of a desire, that of rising; these

ambitious people of all ranks and backgrounds, who find themselves

at all levels of society, constitute the hornets of

any institution. Freemasons under the Empire, brethren of the
|

(1) The president wanted to talk about Mr. Lavalette's escape, who had been able to flee, to his wife's devotion, at the moment the scaffold was being erected.

(2) Speech delivered on December 22, 1815, by MA…, President of the FR,
on the occasion of the inauguration of the king's bust. Hermes, Masonic archives, ?. },
pages 46, 47, 48, 52.
(3) Letter from F.-. Beuraonville to G.-.-O.:. of France, 7th day of the 10th month of the
of the V.'. L.∗. 5817,

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Saint-Sacrement in the early years of the restoration, more
late members of the Succession for the propagation of the faith, you
will see them take refuge in the bosom of liberalism when disapproval
The country will shake the bell that is to toll the death knell of the branch
eldest of the Bourbons. They will parade after July in the ranks of
the citizen militia, will distinguish themselves by the fervor of their patriotism
borrowed ism, until the day they understand that the wind
no longer blows from this direction; then they will register in the regi-
members of the Society of Good Marriages, they will affiliate with the children of
Loyola, because they're always where the power is. Those ones

They abandoned the lodges for the churches.

Freemasonry had been, during the Consulate and the Empire,
a kind of novitiate for all careers; one could give
to measure his talent, to train him, to refine him; one prepared oneself for it
within the administration, in a circle where the workings are quite complicated
quarries, where officials are numerous; to discipline, in
a truly representative, constitutional order, where the rights
are clearly defined, where the bases are hardly lacking
to be repressed; to the struggles of the tribune, the public prosecutor, the bar,
in a chair that imposes serious duties and makes of man
who occupies it, the perpetual defender of the law, its constant organ,
the controller of all proposals, of all measures; to
handling of affairs, with wise, calm, cool discussions,

, enlightened, in the councils where, although a lodge is little named-
everything inevitably takes on an importance as great as
if it were a huge company, because everything has a real interest-

table.

In Freemasonry,

Therefore, every individual can be
to produce, none is stifled, and the relationships are too cons-

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aunts, the opportunities are too numerous not to judge
a close examination of a man's character, of the spirit that guides him,

All the islands are followers, promising to help and rescue one another.
engages; it is therefore not surprising that, in its days of glory,
of triumph, it was a nursery where the empire chose the

of his ability, of his knowledge. Furthermore, the same oath binds to |

topics he needed to fulfill public functions
The head of an administration always leads on his pa

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a number of those under his command; some follow him
by conviction, others by trust, still others by
calculation. From 1803 to 1815, almost all the directors of the various
branches of the administration were initiated; many employees
frequented the lodges. The reaction that marked the beginnings-
The restoration efforts forced the former to leave the workshops.
The subordinates had to do the same: their livelihood depended on it.
families.

The Freemasons who came to continue under the vault of the
temple their worship of the Great Architect, their apostolate, are found-

were greatly reduced. At that time, the Mizraim rite
emerged from his shroud, and his propagators founded a fairly large
number of lodges especially in the south of France; the Grand-
Orient refused to recognize them, and flagged them as dangerous-
his (1), the public prosecutor's office prosecuted them, and the correctional courts
They closed them.

However, the bloody reaction had ceased; the allies were leaving.
the soil of France; Masonic festivals inaugurated this sort
of liberation of the homeland humiliated by the presence of
the stranger, and who would finally breathe. We were emerging from a terrible dream,
We awoke for a new struggle, for this long battle
of liberalism, which was destined to end in Cherbourg. The officers of the
armed thugs who had been hunted down and murdered in the departments
southerners, insulted in Catholic pulpits, called bri-
gands, imprisoned without cause, cowardly persecuted, deprived of
their pay, steeped in disgust and affronts, began to res-
to worsen upon seeing Freemasonry greet with its songs of alle-
The departure of the occupying army is underway. To celebrate properly
At such celebrations, it was necessary to review the misfortunes of
country and the glory of our armies; it was to make the hearts of
many old soldiers wanted to take part in the expression of
shared joy.

Soon these officers came in greater numbers to bask in the
memories of a time they missed; the Catholic clergy,

(1) Letter from Brother Beurnonville, first deputy grand master at the Grand Orient of
France, from the 7th day of the 40th month of 5817, reproduced in the Extract from the plu
trace from G.-.-4,... symbolism of the 16th day, page 6.

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so bitter in his hatreds, inspired in them a deep and legitimate
distance. The emperor's name was associated with the most infamous.
epithets, this great military glory was dragged through the mud,
One of the greatest geniuses of modern times was insulted by
ignorant sacristy servants; these churches that he had reopened retained-
wove savage cries against him, hyena-like howls
fury. Those who condemn the executioners of Christians applaud-
they spoke of the martyrdom of the hero to whom they owed everything. The soul of
these old soldiers who had endured the harshest privations,
suffered hunger, misery, shed their blood for the great and
A sublime revolutionary idea, for the constantly threatened homeland.
was especially upset to hear those who had taken shelter behind
the altar, when the cannon thundered, clapping hands on the lapels of
our armies, and to salute with a hosanna the sufferings of Russia.

The Masonic lodges offered refuge to their thoughts; they
found themselves beneath the mysterious vaults, in the secrecy of the temp-
those they had loved, those they had followed, their
leaders, their comrades from the battlefields; they heard
to proclaim once again the brotherhood of peoples in whose name they
had fought; friendly hands clasped theirs, voices
comforting thoughts descended to their hearts, and a philosophical religion...
phique, elevated, purified, which inscribes nothing contrary to the
reason, inaccessible to intelligence, the only one they knew,
opened its arms to them again, and showed them the horizon,
In the mists of the future, triumphant freedom. We see them
found themselves on the temple columns, and they were going to help then-
samment to the movement which was soon to manifest itself in the
lodges and give new impetus to the public spirit.

At that time, the unity of leadership, achieved with so much difficulty,
After so many struggles, it broke again. We saw under the empire
Marshal Kellermann tried to establish a power alongside the
G.∗.-0.+., then renounce it, rally to it, by yielding, without any
doubt, based on powerful observations; this attempt had been
renewed in 1815; it was going to succeed. It was contested in the Senate
Masonic leadership of the Ancient and Accepted Scottish Rite, the
even which, before the revolution, had, through the splendor of its ceremonies-
Nies, who had so many followers, that he had recognized

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in a positive way, reunited with Jui, and allowed free exercise-
ccr (4). This rite, combined with the G.-.-O.-., nevertheless had a supreme
advice which, without absolutely directing him, hovered over him, no
as an administrator, but as a regulator of ranks. The
Grand mastery of this rite having been given to Brother Cambacérès,
already director of French Freemasonry, the two associations
had agreed (2). From the very beginning of the restoration-
ration, the Scottish Supreme Council had taken particular actions;
A few years later, he completely separated and created...
lodges. All attempts at reunion failed; from this
At that time, Freemasonry in France had two directions.
In vain did one of them try to impose a ban on the other.
In vain did she try to close the temples under her authority to
followers who followed the banner of the rival power, tolerance has
in the end, he won.

Breaking up the unity of leadership was a misfortune, especially since
Since the Grand Orient accepted all rites, the brothers could, at all
by following its laws, embracing, according to their wishes and preferences,
that of the two Scottish and French regimes which seemed to them the
better suited to their purpose. There was no shortage of reasons for
explain this division of governing power under the restoration;
We didn't realize that we should never ask the Senate
sitting close to the government with independent airs, so much
that the law will not have formally recognized Freemasonry,
will not have given him a secure existence, that which depends-
dra of the ministry's goodwill. Whether one is called Grand-
Orient or Supreme Council, the question will always be the same (3).

If the establishment of two powers had only resulted in...
to stimulate commendable emulation, to instill greater regularity
to the works, more rigidity in the execution of regulations, we
might have regretted not walking completely together,

(1) This meeting took place on the 5th day of the 10th month 5804.
(2) It was in 5805 that Cambacérès, first deputy grand master of the Freemasonry
French stupidity, was appointed Grand Master of the Scottish Rite.
(5) We do not believe we need to elaborate further on this subject; the masons
will understand perfectly, and any explanation is unnecessary for those who do not appear
tiecouent not in order.

to have two leaders under the same flag; however, the order does not
He hadn't suffered. Unfortunately, this kind of struggle which
what was established, more artificial than real, was bound to have a different result.
As we have already explained, there is no possible schism in
Freemasonry, but the rivalry in the impetus given
to the various factions of the association always has an unfortunate side.
What is happening, in fact? A workshop is being set up in a city under
the obedience of the Grand Orient; soon some unrecognized men
tents of his march, or whose election has deceived expectations, or
Driven by divergent ideas, they abandon it, reunite,
form a nucleus, and, unable to obtain from this Great-
Orient a constitution that the statutes do not allow to agree-
der, address themselves to the Supreme Council which creates a new lodge.
Thus, men to whom Masonic law imposes the obligation
to live in harmony, separated from the beginning by words,
and, through words alone, they regard each other as adversaries.
and are divided into two camps.

The thought must be the same, and no one has the right to alter it;
all must contribute to his triumph; however, his weakness
Human nature is such that individualism takes the place of the principle.
cipe, and that this one is forgotten in undignified quarrels. It is
especially in times of political calm that such a spectacle is
given to the Masonic world, because then the minds rest-
senses; that danger may re-emerge, unity arises; some raise
Their banner, the others shine it, but the sterile struggle of the days
This rest, however, had the effect of distancing itself from certain spirits.
Seriously, they will soon tire of the absurd battles they have no
could not help but take part, who proclaim the Freemason-

useless nonsense, and one that is no longer found when the idea triumphs

demand from writers, determined orators.

Public spirit was not dead in France, it was dormant, it
was compressed; a generous voice had risen from the tribune of
The chamber of deputies was stifled by cries of madmen.
but a single accent had sufficed; other voices joined the pre-
First, they had to be listened to; in vain did the majority try to
To stifle them, she resorted to proscription; the moment was
came to reckon with France applauding the little phalanx

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tireless, who for fifteen years pursued the bad guys
ministers and fought against their reactionary plans. Liberalism
began his work.
A proud, intolerant, and passionate clergy declaimed against
The Freemasons; the lodges repopulated in hatred of the clergy,
And what particularly distinguishes Freemasonry during this
during the restoration period, it was his constant struggle against the
priests, against their fanaticism to which she always opposes
lessons in tolerance, against their deceitful miracles upon which
It illuminates the truth. This era is remarkable in this respect.
report; the church thundered against Rousseau, against Voltaire, one
reprints Voltaire and Rousseau, and editions follow one after another;
Molière's play Tartuffe, which seems to have been written in 1990, is being reprinted.
Molière; she rises up against Volney, Volney is reprinted; to all
His anathemas are met with public outcry through testimonies of
sympathy for those it strikes. It condemns the frank-
Freemasons in the fires of his hell, the Freemasons sing
hymns to the Great Architect of the worlds.
The first ones to enter the open workshops of nou-
calves first paid a tribute of regrets to the past; they were
natural, but this movement was so widespread that it imprinted on
That era was a type of person whose influence has not yet faded to this day.
and we still hear our orators reminding us far too often
a time that is no more and will not return. In each period of
Human life, its labors, each era its glory, and the most
The great thing is to understand that we cannot go backwards and to accomplish
bravely carried out his mission. After bidding farewell to the past
Full of tears, serious men turn their gazes towards
the future. This is how the Freemasons of the Restoration acted. To the
Regrets were followed by the expression of hopes that the awakening of the
nation was giving birth to; but these hopes had to be realized, the
Freemasonry did not forget him; it resumed its work of undermining and
mine with incredible fervor.
The situation was indeed serious: the electoral law was so restrictive
was threatened by the chamber of peers, whose
majority by the addition of sixty-one peers chosen from among the
military and administrative notables of the empire, etc. in

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SH 10 PHILOSOPHICAL HISTORY

which include names well-known in the annals
Masonic; individual liberty was suspended; the press
was hunted down, writers condemned, imprisoned; the party
The royalist waged a fierce battle against all liberties; he fought
against the government itself, which was not moving fast enough
according to his wishes; the missions crisscrossed France; the teaching
Public administration was left to the Jesuits.

The Masonic tribune enjoyed a small amount of immu-
nities, thanks, it must be said, to its obscurity, to the lack of
noise she was making outside. But what did the noise matter?
Lies! That is not what followers should be seeking; the
propagating their ideas, that is their duty; improving the
The fate of men, that is their goal; the triumph of their doctrines
Trines, that's their hope. Brilliance doesn't affect them much, provided they
succeed

Freemasonry, however, had not been sufficient for long to
this era of political unrest; power was too easily seized.
access; men who professed liberal principles
They knew what they were doing, they were able to choose themselves, leaving the others to
vain ceremonies; but outside of it society was formed
secret society of the Union, of which Mr. Rey, from Grenoble, was the organizer,
Mr. Bérenger (from the Drôme region), one of the propagators, Lafayette, one of the
chiefs. It spread from Grenoble to Lyon, then to Paris where it
affilia MM. Voyer d'Argenson, Dupont (de l'Eure), de Corcelles
father, Tarayre, Demarçay, Labbey de Pompières, Chatelain, of
Schonen, Girod (de l'Ain), Mérilhou, Odilon Barrot, Mauguin,
Berville, Cousin. Hardly established in Paris, it contributed there
powerfully to the establishment of a Masonic lodge, the Friends
of the truth, whose members were chosen from among the young
the most liberal people in schools and commerce, and who had, from
the principle, a completely political direction (1). The Union proposes to
knows the overthrow of the government by means of insurrections
which were to erupt simultaneously in Grenoble, Lyon and

(4) Mr. Rey, from Grenoble, Historical note on the secret societies of the Restoration.
Mr. Flotard, Revolutionary Paris, article entitled A Night of Students under the Restorati
ration.

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Paris. She failed. Soon she was almost entirely absorbed by a
another public society known as the Society of Friends of
freedom of the press (1), which, supported by Mr. de Broglie, counted
Its ranks included prominent figures in literature, the arts, the
deputy, took charge of preparing draft bills, and managed to
to have some of the provisions it had decided adopted adopted.
It lasted eighteen months, and was dissolved by a conviction
pronounced against Colonel Simon-Lorrière and Mr. Gévaudan, at
which they used to meet; the ministry had yielded to the declamations
of the royalist party and the clergy (2). |

We talked about secret societies in Germany
formed under the empire, and which had led against France
such a large number of young men believing they were obtaining freedom
They sought to liberate their homeland and achieve political freedom.
were dissolved after the victory without having fulfilled expectations.
followers; a new society was created by the students of
universities under the name of Burchenschafft (General Union), and
only resulted in the murder of Kotzebüe, an attempt against
Mr. Ibell, president of the regency of the Duchy of Nassau, and finally to
measures adopted by the Germanic diet against the students
teachers, at the establishment of censorship against the
press and a research commission composed of seven
members tasked with investigating the origin and ramifications of this
that the rulers called revolutionary plots and
demagogic meetings.

It was after the dissolution of the Society of Friends of Liberty of
the press, after a few failed attempts against the government
ment, that carbonarism or the charcoal burners invaded in
France. Writers who have sought the origin of carbon-
scholars have been unable to assign it a fixed period; some do
dating back to the most ancient times, others attribute to it
Saint Thiébaud, founder in the 10th century; his existence is noted
during the reign of Francis [°, that is to say around 1530. What there is
The truth in all of this, what emerges from the documents, is that the

(1) Created in November 1817.
(2) Mr. Rey, of Grenoble, Historical Notice. Mr. de Vaulabelle, History of the two Restorations, Volume IV, page 443.

Re ee Gent es <S —

Freemasonry and the Carbonari were for a long time absolute-
the same thing, masonry in the cities, coal mining
in wooded areas, that they had the same goal, Ja con-

the quest for democratic institutions, the preservation of a religion
primitive, pure of all the aberrations that have obscured and
sometimes dishonored others. In one, the followers were called
brothers, in the other they called themselves good cousins, and for a long time
That was the only difference that existed between the two societies.

A few years after our great revolution, the coal-
nothing was making rapid progress in Italy; in the kingdom of Naples
Above all, it encompassed an immense number of individuals from
all classes.

Democratic principles were highly professed.
Then there was that infamous farmer, this Caroline of Naples who had
embraced and favoured the coal industry and Freemasonry.
that Masonic writers, deceived by this protection which
concealed ambitious views, exalted and presented as a
glories of the order, Caroline, who ruled with her lover,
Minister Acton, who brought shame upon the king, established
juntas tasked with imprisoning and judging those who were involved
of politics. The second of these juntas included three
men whose names deserve to be pilloried by history
tory; they were the prince of Castel-Cicala, Guidobaldi and Vanni.
Then began the most horrible persecution; society was
filled with spies; the words, the gestures, the most
indifferent interpretations were made; confiscation, the scaffold, punishment-
rent those who professed ideas of liberty; the queen did not
did not fear to witness the tortures; this degraded majesty
had nothing left to lose, not even the prestige that comes with it
those who can grant mercy. The dignities, the riches of
The victims were given to those who delivered them. Caroline wanted,
she said, "to destroy the old prejudice that attached infamy to
role of informer. » She did not destroy, in the kingdom of Naples,
than the prejudice of the greatness of kings.

Freemasons and Carbonari played a large part in
this dreadful persecution. By taking possession of Plialia, the
The French fostered Freemasonry there; the two orders or

rather the two divisions of the same order lived in good understanding
alliance. Having retreated to Sicily, the king and queen sought to renew
relations with the Carbonari contributed to the creation of a
a new division, the calderari (coppersmiths). Their return in
their states signaled new proscriptions, new
violence. We wanted to take advantage of the followers' efforts, but
not to honor the commitments made to them. This treacherous
The court of Naples was finally to bear the punishment for its crimes; by a
the final betrayal, while the French armies were on the
banks of the Danube, fighting against Austria and Russia, Caroline,

in defiance of the recently established treaty, intended to conceal his actions,
Italy was opened to the Russians and the English, and its ports were handed over to them.
The victory at Austerlitz decided the fate of the Neapolitan monarchy.
A French army occupied the kingdom of
Naples. Caroline went to die in Constantinople, her lover in
London.

Freemasonry ascended to the throne of Naples with Joseph
Napoleon; a quarter of the population were initiated; priests, nobles,
openly professing the principles of liberty; the Carbonari
flocked to the Masonic lodges.

Murat soon succeeded Joseph; if France were to forget liberty
In its glory, conquered Italy, even devoted, demanded
institutions; the coal mine became the hearth where the
Italian patriotism; Freemasonry remained the link that united
the French. Rivalry ensued. Either Murat didn't understand
not the need to yield to the wishes of the nation, whether it was
Held back by Napoleon's all-powerful will, he refused to
Neapolitans a constitution, and began against the Carbonari
a persecution for which he had to pay a heavy price. Is there any need to
To recount his deplorable end? He was cowardly betrayed by those who...
owed their fortune, and fell under the bullets of twelve soldiers.
Of all those who had given it so much splendor, the Freemason-
Nothing saved anyone.

Once again ascending the throne of Naples, supported by
the Holy Alliance, the fool Ferdinand no longer knew how to put
limits to his vengeance; the scaffolds ran red with the blood of
Patriots, Freemasons, Carbonari. But the members of

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This latter association were not men to give in easily.
ly. If the Italians are lively and impetuous, they are also in
their plans of rare patience; they lie in wait for their prey with a
They possess extraordinary tenacity; they know how to wait for the moment to strike.

Carbonari sales multiplied rapidly; the people,

kept in ignorance, kept in fanaticism, not
he no longer thought much of liberty, he was content to despise his king;
The sales filled with enlightened men, belonging to the
commerce, the liberal professions, the nobility; soon they
were going to act.

Another Ferdinand had been placed on the throne of Spain and
had inaugurated his return with the same persecutions that had
bloodied the kingdom of Naples. The same causes led
the same effects; Freemasonry had sown seeds, they
grew. Various associations suddenly appeared.
Pyrenees deep in Andalusia; the Carbonari, the Children of
Padille, the Sons of the Widow had only one goal: freedom. They
They will also take action.

By a remarkable coincidence, the secret societies com-
threatened to make their influence felt in France; the three
kingdoms that were ruled by Bourbons aspired to
at the same time to shake off the yoke. In France, these were not
still the Carbonari, but the remnants of the Union which, dissolved at
In Paris, there were still Friends of Liberty living in the provinces.
of the press which, having been scattered for a moment, had resumed their
conferences, members of a society known as the
The place where she met was the French Bazaar.

Some details about the third grade of the coal mine,
The grand-elected grandmaster will make the island's goal perfectly clear.
of this institution. The candidates, says the author to whom we
borrowing this information (1), will never be admitted if they
are not true friends of the freedom of peoples, and are ready to fight-
to be against the tyrannical governments that are the masters
abhorred by ancient and beautiful Ausonia.

The vendita (sale) takes place in a dark, hidden cave.

(1) Constitution and organization of the Carbonari.

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unknown to men who are not Grand Masters of the Carbonari,
already received, high-ranking officials. The room is triangular, truncated by
all the points. The grand master, the grand elect, is in the east; in
Facing him is the inner door which only ever opens to
true chosen ones; she is guarded by two overseers wearing
Swords twisted into flames. Three lights, shaped like
Sun, moon, and star illuminate the vendita; the benches are
covered in red cloth with yellow flames. The chosen one, in
Dressed in his robe and the costume of the order, he strikes seven blows with a hatchet or
the tree trunk, and said:

—Good cousin, first scout, what time is it?

The first scout: The alarm bell is ringing from all sides, it's the
A sign of the awakening of free men; it is midnight.

The chosen one: Good cousin, second scout, what time?
must open our secret works P

The second scout: At midnight, when the masses,
led by our cronies, the good cousin directors, are gathered-
Organized and armed, they march against tyranny and are ready to
to make big moves.

The chosen one: All directors destined for the general movement
Are the troops who are about to be deployed at their posts, well-lit, and well-armed?

The two scouts: Yes, they all left after repeating the
oath to perish or to conquer,

The chosen one: Since everything is so well arranged... to me, my
good cousins.

1° To the creator of Punivers!

2. To Christ, his envoy to earth to restore philosophy...
Phile, liberty, equality!

3° To his apostles and preachers |

4° To Saint Thibaldo, founder of the Carbonari!

5° To Francis [*, as the protector of order and the extermi-
Native of our former oppressors |

6. To the eternal downfall of all tyrannies!

7. To the establishment of a wise and endless freedom upon ruin
eternal enemies of the people!

— You have the floor, good cousin, our orator, star of our

nighttime gatherings.
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562 PHILOSOPHICAL HISTORY

The star (speaker): "...The majority having chosen leaders, it
granted them concessions of authority, gave them appana-
ges, guards, the right to enforce the laws made by and
for the people; but, freely elected, the holders of a
temporary power soon tried to preserve it and
to increase it. They used armed men placed under
lcurs orders to bind their benefactor people in chains.
They dared to proclaim that their power came from heaven, and would be
now hereditary and all-powerful. The force that should not
to serve only the general defense of the territory was employed against
the unarmed citizens. Their ungrateful leaders forced them to
pay enormous contributions to support their splendor, their
unjust wars, and to settle scores with their persecutors. They concentrated the
right to make laws in a few devoted and mercenary hands
res, and, when the peoples wanted to assemble and destroy the
tyranny, a handful of audacious bandits, calling themselves sacred,
covered in a usurped inviolability, they called the rebels
true sovereigns of the state, who can only be the totality
individuals making up the nation. The poor were despised, treated
of a brigand, counted for nothing. The monarch's favorites reigned
or tyrannized in its name, and the most dreadful despotism rem-
placed primitive freedom in almost every corner of the globe and
the equality that heaven had intended to establish for all men,
and which now only exists after the death of individuals.

"...An iron scepter weighed upon the nations, and brigands cut-

The ronnés triumphed alone and made a mockery of the people. Such is

the dreadful fate of the rich and beautiful Ausonia. She obeyed many-
nating to thirty so-called sovereigns who, locked in what they
they call their domains, only tyrannize them with greater impu-
the unfortunate peoples subjected to their harsh authority but
staggering,

"It was to rid Italian soil of it that our ancestors established
The respectable carbonara. Exiles from the world, liberty, equality
they took refuge in the forests, they hid in the woods, and there
they swore to overthrow all the oppressors of these beautiful lands.
We all did, at the radiant sign of the Savior of the world,
the sacred oath to restore his holy philosophy. The moment is

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Having arrived, the tocsin of general insurrection has sounded, the peoples
Armed forces are on the march; at sunrise, the tyrants
"They will have lived, and freedom will triumph."

When the speaker had finished speaking, the secretary, on the order
The elected official read the instructions given to the directors of
movement that was to take place to liberate Ausonia; then
All those present renewed the oath, the formula of which is as follows:

“I, a free citizen of Ausonia, united under the same government
and the same popular laws that I dedicate myself to establishing,
Even if it costs me all my blood, I swear, in the presence of the Great-
Master of the universe, to employ all the moments of my existence-
tendencies to ensure the triumph of the principles of liberty, equality, and
“Hatred of tyranny, which is the soul of all secret actions”
and public figures of the respectable carbonara. I promise to spread the word.
the love of equality in all souls upon which it will be
It is possible to exert some influence. I promise, if it is
It is possible to restore the regime of liberty without fighting, to
to do it until death.

"I consent, if I become perjured, etc..."

After this oath was sworn by all the good cousins, it was given
reading of the constitutional social pact prepared by the committee of
legislation, which all members were called upon to discuss, and
which, if successful, would have to be subject to the nation's sanction.
This constitution has no fewer than fifty-eight articles; it
It would be too long to list them all here; besides, it would be quite...
superfluous, because if the doctrines of the Carbonara were to triumph one
day, customs, ideas, and the needs of the people would bring it there
significant changes.

Such was this carbonarism which played too important a role in
the period we are dealing with so that, in writing history
We were able to refrain from speaking about Freemasonry.

In Spain and Naples, the Carbonari triumphed, obtained
constitutions, restrained royal power, and, while preserving
before the monarchy, they imposed conditions of governance on him.
Lies. A triumph of a day, a victory that would cost those
who had won them. Soon, leaning on their bayonets
Foreigners, the kings had regained the fullness of their power,

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and political scaffolds were erected on both peninsulas, |
because the rest of Italy had followed the Neapolitan movement.

"I hold you at last, Freemason, son of the devil; die, die!"

"So!" cried the executioner who was strangling Riégo and who crouched-

was pissing on his shoulders to break his vertebrae. Riëgo had

respected the king's days when he held him in his power, the king

He paid for it by hanging.

The plans hatched in France for the overthrow of the Bour-
The good ones did not succeed. So it was organized on a vast scale, and
with great speed, the carbonarism which was to give also
The executioners had the opportunity to mow down the ranks of the friends of the
freedom.

It had been brought back from Italy to France by Joubert and Dugied,
fugitives after the incident of August 19, 1820, embraced immediately
by Bazard (1), Buchez (2), Flotard, Cariol the Elder, Sigaud, Guinard,
Corcelles fils, Sautelet, Rouen aîné, then by Lafayette and his
son, Dupont (of Eure), d'Argenson, Manuel, Beauséjour, Cor-

those father, Jacques Kæchlin, Schonen, Mauguin, Fabvier, Bar-
the, Mérilhou (3). It is not within our scope to retrace his
A story that would take us away from our subject.

The persecutions carried out in Italy, in Piedmont, in Spain
The attacks against the Carbonari extended to the Freemasons and made them...
almost disappeared from these regions; if a few continued
Their meetings must have been held in the utmost secrecy. The institution
It was likewise outlawed in Portugal, and a decree was signed by the king,
Countersigned Thomas-Antonio de Villanova Portugal, dated
March 90, 1818, orders that all convicted persons
to attend the lodges, clubs, committees, those that would convene them
others to be part of these lodges, clubs and committees, those which
Those attending the reception of any member will be liable
penalties established against those guilty of lèse-majesté. These were
simply death carried out with cruelty and the confiscation of
all property, notwithstanding the existence of children or parents.

(1) Later leader of the Saint-Simonicus.

(2) Author of the Parliamentary History of the Revolution.

(5) See the details given by M. Trélat in Paris révolutionnaire, article Char-
bonneric.

In France, we have seen Freemasonry regain some influence.

“activity; at the festivals for the liberation of the territory, which marked-

this marked the beginning of the new period she was about to enter.
To the running were added the funeral celebrations in honor of those
who were no more. On the 10th day of the 2nd month 5819, the lodge of
Artists from Paris celebrated a ceremony of this kind for the
brothers it had lost since its creation; delegations from
The Grand Orient and most of the lodges in the capital were in attendance.
Within the temple stood a funerary column displaying on
two marble tablets with the names of twenty-four brothers.

Among others, it contained those of Marshal Brune, of the general
Lassalle, de Desforges, playwright, of General Saint-

Georges, de Lion, deputy to the legislative body, of the rear admiral

Castagniez, de Desvoyes, servant of the lodge, of the Aubry generals,

Delmas, of Field Marshal Guillemet, aide-de-camp of

Brunette (1).

Masonic activity was about to develop again; but,
Faced with a suspicious power, it was important to choose one's
field. Three main events mark this interesting period-
the health of Freemasonry from 1482 to 1850: the development
development of charitable acts, high-level discussion
philosophical, economic, or order-related questions, and
Finally, a very strong encouragement was given to elementary education.
comment.

Paris was witnessing the development of a project for a central welfare fund
It was a matter of fact for the Freemasons, but it was not for the followers.
only those whom the institution wanted to help; collections
were organized to alleviate misfortune; sub-
descriptions to help in the creation of begging depots; on
during the winter they distributed soup in the Chi- square
telet. In Strasbourg, the lodges gave wood to the poor;
The one from Le Blanc (Indre) was competing with the charity office
to a daily distribution of bread, wood and money to
unfortunate of the city. In Reims, in Vannes, in Saint-Germain-en-

In Laye, Lyon, Marseille, and Bordeaux, efforts were made to rescue

(1) Hermès, Masonic Archives, vol. 1, pages 527 and 328.

those who suffered, and everywhere Freemasons were blessed-
Nonsense. Metz, believing that work is better than alms,
subscribed to provide work for the poor. In Luçon, one
gave dramatic performances for them.

The fire at Salins stimulated emulation in all the workshops.
It wasn't just France that was being concerned; they were organizing
aid was being provided for the unfortunate people who had survived the
Missolonghi disaster.

We don't want to make the institution more generous than it is
is not actually so; however, it is fair to say that never a
His great misfortune did not make his appeal in vain.

At the same time, the most serious questions were being raised.
in the boxes, all animated by a commendable zeal: Lyon offered a
prize for the best thesis on ways to make France flourish
masonry, that is to say, to make it as useful as possible to
humanity. Paris was opening conferences on the origin, the importance-
lance and the necessity of high ranks, a subject full of interest, so much
of controversial times, the issue is effectively resolved in part of
North America, but one that will be a hot topic in France for a long time,
where it divides serious men, and on which we
We will explain, in the chapter relating to grades, in a way
neat and precise. A workshop in the capital was holding a competition
this important question: To what extent does the spirit of patriotism-
Ism can be reconciled with love of humanity. In the
In the Netherlands, a discussion was opened on freedom of education.
Freemasonry at that time was stirring up ideas, occupying
the spirits, proved worthy of his past, and, while his
enemies naively portrayed her as entirely surrendered
to ridiculous practices, as if absorbed by vain ceremonies-
In this way, she acquired new rights to the respect of men who,
not stopping at the surface of things, they study the character
institutions that have some vitality in a country.

Paris awarded prizes for virtue, and F.*. Berville, whose
his name became entangled in the political struggles of that time, was
in charge of the report on the award winners. Saint-Quentin was following this
for example, then, in order to encourage industry and the arts, instituted
competitions for factory designs and for questions

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literary. Rouen had a course in morality taught in one of
from his workshops. We see it, in this time of peace, the Masonic spirit-
nique did not remain inactive.

We said that elementary education was handed over to
Jesuits; this society enveloped France in a network whose
The stitches tightened every day. A perfectly clear instruction.
limited access was given to the children of the people by the brothers
ignorant people whom the Jesuits dominated. The worthy sons of Loyola
had rewritten and distorted the history of the revolution, and their books
were given preference in colleges and educational institutions.

'The members of the deliberative assemblies who had settled the

France's destinies were portrayed as cannibals

'who, in the middle of a session, had roasted children and had

sated with their quivering flesh; the emperor was a marquis of
Bonaparte in the service of Louis XVIII (1). These infamous lies,
— an act of audacity and unheard-of, incredible cynicism — were circulating
among the children, they instilled false ideas in them, their teachers
were quick to curse the principles for which their fathers had
shed their blood. Or the men who thus deceived the youth

were delirious, or they hoped, through censorship laws:

to silence all demands, to stifle complaints by
gagging all mouths.

This example of what the Jesuits, masters of instruction, can do
The public demonstration should remain as a memory and a lesson.
Such an attempt was not seen without indignation, and men
of the heart wanted to oppose truth to falsehood, to dispute with
ignorant of the direction of the children of the people. The system of en-
Mutual instruction had just taken place, the liberals of the time
they encouraged him. It was from a Masonic lodge in Lyon that he emerged
the first proposal for the formation of an instruction society
elementary tion (2); but it was feared that, presented under the
This idea, under the patronage of Freemasonry, was found to be too
of obstacles, was difficult to achieve, and this fear will be found
quite natural, because we remember how the institution was then

(1) History of France, by Father Loriquet.
(2) The Lodge of Perfect Silence, under the venerable office of Brother Arquilière, which
in 1848 vice-president of this company.

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fiercely attacked by the clergy; if the authorities tolerated it, thanks
Despite the efforts of the Grand Orient, he was far from protecting her; accepting her
as a founder of schools, that would have been to recognize her, and her
complacency did not extend that far. The idea that had emerged in

a lodge was suggested to other people, received with enthusiasm

a subscription was opened, and the lists were covered
quickly from a considerable number of signatures.
The school was opened; soon it was too small to hold everyone.
For the students who applied there, it opened a branch, then two.
Then three. The clergy became agitated, attacked the system, and declaimed in
the chairs against the parents whose children attended these
schools which, according to him, were hotbeds of impiety, and stirred up
a thousand hassles for the directors. Public opinion prevailed, the
Schools were maintained and grew. The example of Lyon was followed;
upon leaving a celebration of the order given by the Lyon lodge, which
As we have just spoken, a Viennese delegation (1) began to
the work, opened a subscription, and a mutual school was founded
in Vienna. The Paris workshops subscribed for the elementary schools
commentators, distributed prizes of emulation and encouragement,
crowned the students who distinguished themselves there; the same was true
in Valenciennes and in a large number of other cities.
Such were the actions of Freemasonry in France at that time, and
this period of restoration, which had begun for her
Under such sad auspices, it was not to be without glory, nor without
conquests. We searched all the writings of the time; she had
Happier days, more splendid celebrations, but we don't
no one could deny that she had exercised her powers within the circle to which she was per
to act, a real influence on the happiness of men.
Since the year 5817, under the inspiration of Marshal Macdo-
nald, one of the three Grand Conservatives of the order, the Grand-
Orient was working to give Freemasonry a regular code.
It was no easy task to reconcile the decrees.
delivered at long intervals on issues for which he
there was no established case law to rule on
customs that varied according to locality, whose origin was

(1) From the Cogcorde lodge, Orient of Vienna.

someone” “ “

sometimes unknown. A commission appointed for this purpose put four
years to coordinate his work (1); it was only in 5821 that the
F.-. Vassal presented the commission's report. Heated debates ensued.
animated, says a historian of that time, succeeded the pre-
sensation of this work; educated and conscientious men
took an active part in the deliberations. It was necessary to consult the
lodges; the report was printed, sent to all the workshops which

must record their observations alongside each article.
Finally, the Masonic code was promulgated in 5826.

Marshal Beurnonville had died as first Grand Master
deputy, that is to say, in reality, director of Freemasonry
which had no grand master. The Grand Orient and many of
Lodges celebrated funeral festivities in his honor. Nothing

will better prove the truth of the picture we have drawn up earlier

high on the situation in the country than the words spoken in
this circumstance by the speakers who followed one another, on behalf of the
various ranks, in front of the monument erected to the marshal:

“I could not appear before this grave, nor think of your pre-
"first exploits, without experiencing some insurmountable trouble-
»ble, without being assailed by a thousand memories that retrace what
xf at the moment they rushed to arms, without
"to remind me of that devotion, that enthusiasm, which burned
"their hearts, and transformed into giants men who, little
"Just moments before, they barely knew if they were men."
"The enemy was advancing; our strongholds had been surrendered to him; he deso-
"I was destroying our countryside; he threatened the capital and proudly proclaimed-
"Luckily, the plan for the most horrible revenges. What was needed?"
"What to do? We had conquered freedom, and we knew what fate awaited us."
"Waits for the people who become slaves again... We didn't throw
"Point: every Frenchman became a soldier. We rushed upon the enemy,"
"I will make him bite the dust, punish his pride, drive him out of
"France, it was a matter of a few days, so easy is it to be
"Free, when one is truly worthy of freedom!"
"Brave Beurnonville, you were one of the generals who..."

(1) This commission was composed of Brothers Richomme, Gencux, Delaroche,
Vassal, Pages, Borie, Caille and Benou.

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They led then, and the laurels that you gathered with us
These are, without a doubt, the ones who will shine the longest.
on your head.

These events filled the world with astonishment and admiration
tion, history has already consecrated them; it has delivered them to posterity
rity in all their splendor and grandeur; she said
our work, our marches, our countless perils, our successes
Incredible. Alas! She also spoke of our misfortunes!... Could we-
to be exempt from it, when so many diverse enemies, when so many
Were they preparing us for unimaginable acts of betrayal and cowardice?
But she also spoke of our steadfastness. In vain, mercenary hands...
narcissism and sacrilege seek to disfigure history, to destroy
the truth; in vain hatred, jealousy, lies, blasphemy-
Our glory is overshadowed by darkness and imposture.
to tarnish it: this glory will not perish (1).

"Worthy general, let me speak to you once more of a glory"
So insulted. Cowardice and treachery have no place here;
We are safe in the shade of your laurels: let me
returning to the sweet moments of our early years; the wars-
Those who hear me would ask for nothing better than a warm-up.
to forge their souls in the sacred fire where their first courage was kindled.
Do you remember how we ran into battle; how,
leaving our parents, our friends, all the pleasures of life, we
parts amidst applause and blessings
universal; how, young, inexperienced, without bread, badly
clothed, drenched by continuous rain, deceived, harassed by
Despite the deliberately spread terrors, we marched tirelessly on.
Joyful, full of hope and enthusiasm, we marched singing.
And we achieved victory?

"Do you remember how sincerely we wanted the good-
the happiness of France, with what good faith we believed in the honor
Neur, to the sanctity of oaths, to the fatherland, to virtue? You

"Who can hear me, do you remember?"

"So these crosses, these cords that I see hanging from your

(4) Bézuchet, Précis historique de la Franc-Maçonnerie, vol. 1, pages 125, 126, 125

the following.

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mausoleum, were not necessary to inflame our necks
rages; the mere gaze of our homeland was enough for us. We did not
We wanted to conquer or die. Do you remember that refrain?
sacred things that preceded the battles:

To die for one's country,
Is this the most beautiful, the most enviable fate?

"Well, General, soldier of my country, tell us how much"
"Centuries have passed since that incredible time."

"Tell us what feelings, what desires succeeded the..."
"wills, to such noble sentiments. Tell us by what
"A terrible marvel, the pure love of country was able to give way to..."
"What we call the love of a master."
"France remains with us; may she be happy, may she be"
free; may the torch of philosophy dispel errors and
Darkness! Only philosophy can civilize peoples.
to give them peace and happiness; his absence only brings
Madness, upheaval, catastrophes. Without her, everything is men-
Dreams and violence; the people are now nothing more than savages.
barbarians and, the most vile thing in the world, slaves.
"Farewell. We will not forget that you led our battalions to
victory, and that you fought for freedom; we will not forget
Nor will we forget that, besides the sword of the fatherland, you carried the
sword of our order. This sword too must have its power and,
More than just a warrior's sword, it is a sword of service to the world. It is the sword
of the word and of truth. You waged war against our oppressive kings.
sisters; the knights K.-.-H.. swore to do it to the most
Cruel enemies of mankind are fanaticism and superstition. You
We fought with iron, we will fight with science and the
philosophy. You had sworn it; this oath, we...
Let us renew on your ashes, because we all know that if the
States perish through ambition, they also perish through ignorance
and fanaticism, and that their firmest support is justice,
That's science, that's truth (1).

(1) Speech delivered by a Kadoseh knight at the funeral feast he had the honor
From Marshal Beurnonville, on the 26th day of the 8th month 5821. Historical summary of Fr
Blaçonnerie, by Bézuchet, vol. II, pages 561 to 568.

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Freemasonry must have been cruelly wounded by
insults directed at the defenders of the homeland to discredit them
a tomb; she made no secret of her aversion to fanaticism and
the superstition that the priests sought to revive in
France, and we must give it this credit that at this moment when
Her enemies were the strongest; she was not afraid, in the
The sessions were almost public due to the number of men who attended.
were admitted and the impact they had, in
speeches intended to be reproduced by the press, to designate its
She was doing this to her opponents and throw down a kind of challenge.
nobly fulfilling a duty, even though it was not without some danger.
While the clergy in France strongly opposed Freemasonry,

This was not the case in the United States, where priests did not
they did not believe they were offending their God by uniting with the Freemasons in
public ceremonies. We find proof of this in the
funeral celebration held in New York in honor of Jefferson and
d'Adams, former presidents of the Union and members of the order.

“At dawn, the national flag was raised at the Capi-
sheet metal and mast of each building that was in the port.
The closed shops and boutiques gave the city an appearance
of sadness.

"At ten o'clock, the military society and the Masonic society,"
as well as the citizens, gathered in the park, and, before
At eleven o'clock, the procession was moving in the order indicated.
by the program. The military led the way; they came
then the municipal body, the officers of the administrative body
and the judicial body, the county sheriff, the mayor, the recor-
der, the members of the city council, the state officers, the
chancellor, chief justice, supreme court judges
and the orator who was to deliver Adams's funeral oration and
of Jefferson. After them were the officiating pastor and the
clergy; then came the members of the Masonic lodge
of the Fraternity and members of several other lodges, with
their distinctive insignia; a corps of musicians
preceded them. The robes, the belts of these different orders,
the rich attire of the officers of the royal ark, the clothes
black, Spanish-style, of the Knights Templar, formed a

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an imposing sight further enhanced by the emblems
various mourning attire in which each was dressed. The body of the Franks-

masons included several distinguished foreigners, among
Others include Mr. Wilson, former director of South Carolina.
then saw the members of the bar, those from the school of
medicine, the Saint Andrew society with its decorations, the
members of several corporations preceded by their ban-
Finally, the crowd of citizens and foreigners.

"The procession marched in this order through the southeast part of the park"
opposite the Capitol, and followed several streets to the house
of the town, where he stopped to receive the veterans of the revolution
tion, men justly honored with public esteem. They
were received with distinction by the marshal who was leading
The procession was placed in the middle of an honor guard.
then resumed its march to the church, where the procession entered on
two rows and went to take his place in the nave. The benches and
The galleries on the upper floor were lined with ladies,
citizens and military personnel.

"The organ then played sad and harmonious tunes."
Soon the Reverend Father Ludlow began a fervent prayer
and solemn, in which he invoked the continuation of the
divine protection that had guided the citizens of the Union to
through the perils of a revolution and the infancy of their government
government, and which had given them the great men whose
works had so effectively contributed to prosperity
current of the country, and whose example had served so eminently
of guide in the glorious career that the American people have
traveled. He added to his invocation a prayer in which he implored
divine power in favor of other nations, so that it may
This also allowed them to enjoy the benefits of civil and religious freedom.
The prayer was followed by sacred music.

"A suitably decorated platform had been erected in
facing the pulpit. It is there that the speaker, having near him the
The mayor, the sheriff, and the marshal delivered their eloquent eulogies.
"of the life, character, and services of the two immortals"
"patriots whose loss afflicts the republic. The author, Mr. Van-
"To last" made a profound impression on the audience.

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374 PHILOSOPHICAL STORY

"After a few religious ceremonies, the Reverend Father
"Leonardo gave his blessing to the assembly, which soon..."
They reformed into a procession and returned to the park. That was the only

"that she separated. Only the soldiers remained to escort"
"In Corps, the veterans of the revolution."

"During the march of the procession, shots were fired every minute."
"Gunshots rang out, and the bells could be heard as well as
"The drums. The deepest reverence presided over this."
"solemnity, and, although the entire population took part, the
"The ceremony was not disturbed by any disorder (1)."

Freemasonry was then, as it still is today-
today, in the United States, where freedom of religion is not a vain
word, the preferred religion. In Brazil, its leader was the empc-
President Pedro, who had to choose between the two crowns of Brazil,
of Portugal, and kept the first. It shone in Peru; it
cncovered India; she had entered Persia, thanks to the ambassador
Persian friar who, having been initiated as a Freemason in France, had attended, under the
worse, at the Grand Orient festivals.

In Europe, English masons actively continued their
propaganda and especially their charitable mission; the chamber
the lords, the house of commons included within their ranks
many insiders. In Spain, on the contrary, the power put
an incredible rigor in his prosecutions against the Freemason-
nonsense, even after the initial reactions of the counter-revolution.
Thus, in 1825, in Granada, seven brothers formed a lodge
were surprised, arrested, condemned to death with cruelty and execution
eutes; the neophyte they received was sent to the presidios (2).
In 1898, in the same city, the Marquis of Cavrillana, rich
owner of Cordoba, and Captain Don Fernand - Alvarez de
Sotomayor, nephew of the late Count of Colomera, were condemned
to death as suspected Freemasons, and for not having
not denounced themselves (3). Thus, there was no longer even a need
Without sufficient evidence, mere suspicion was enough for judges to send someone to the g
| the men who were believed to be affiliated with the order.

(2) Historical summary of Freemasonry, vol. Y, page 207, note.

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(4) Extract from the New York Journal of August 4, 1826.
(3) French letter of May 6, 1828.

1829; the members of a lodge composed of Italians and Frenchmen
were arrested on the denunciation of a former Piedmontese officer
named Erro. The venerable Galvez, a Neapolitan lieutenant colonel,
was sentenced to death and executed; two brothers were also sentenced.
to the galleys for life, three others for two and three years; the rev-

The man was taken to the border, handed over to the French authorities, who had to have him escorted to the Sardinian border (1).

The hour of revolution was approaching; the final years of the The restorations were marred by countless mistakes; the battles fought for liberty by Messrs. Peyronnet, de Corbières, de Villèle, had angered the nation; it breathed a sigh of relief under the ministry of MM. de Martignac, Hyde de Neuville, de Vatimesnil, but all hope vanished with the advent of the cabinet of August 8, 1829, where Mr. de Polignac, the companion of | Georges Cadoudal, Mr. de la Bourdonnaye, the man of categories, Mr. de Bourmont, whom history had already branded. At the first sign of trouble- A wave of terror was followed by calm and resolve; France understood where it was being led, and sensed the struggle. Mr. de Rigny refused Mr. de Chateaubriand withdrew from entering the ministry.

Similar events were taking place in Barcelona in November.

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We do not want to recount the history of the last year of the reign of Charles X; it is also not part of our thinking to give Freemasonry a greater role than the one it has filled, but we must note that it did not fall below of its mission, that the issues addressed by its speakers were worthy of this solemn moment when a people will descend into the arena to fight his government, and that the speeches of Leaders, imbued with patriotism, contributed everywhere to putting the weapons in the hands of the brothers.

The ministry had barely been appointed when Lafayette began to across France, this famous journey which was to be a long triumph- phe and who would so well prepare the nation for resistance. Lafayette had been the man of secret societies for ten years; The Union and the coal company had counted him among their members; He belonged to Freemasonry; no doubt he was able to reconnect with

(1) Masonic Bee of December 28, 1829.

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broken sons of associations. As early as August 15th, he arrived at the Coast- Saint-André; from there he went to Rives and Grenoble, a city entirely

burning with patriotism, where, for fourteen years, so many dreams
Those who had been freed had been imprisoned. He was offered a crown
of oak, and, in presenting it to him, the former mayor of Grenoble in
1791 told him: "Receive these oak branches as a token-
"A sign of the people's gratitude; may they be the emblem"
"of the strength we will put into supporting our rights and our institutions"
» (utions. »

On August 19, Lafayette arrived in Vizille, at the castle where he had
The famous assembly of 1788, which preceded the Constitution, was held.
killing; from Vizille he went to Voiron, then to Bourgoin, to La Tour-
du-Pin, in Vienna, and on September 5th he arrived in Lyon. Everywhere he was
received with enthusiasm, escorted by the locals, complimented;
Everywhere he was reminded of the part he had played in the liberation
from the United States, he was made to understand what was expected of him;
But nowhere was he received as he was in Lyon. Never a king, never
The emperor had never made such an entrance; the population was transformed
the entire city was located on the left bank of the Rhône, the city was pen-
for a few hours, it was literally deserted. A delegation was
sent to meet the citizen whom Lyon was about to receive and awaited him
at Moulin-à-Vent; there, he was complimented by Mr. Prunelle (1); he
got into an open car and drove through the middle of this
A huge crowd greeted him with cheers. In the evening, summoned by the
cries of "Long live Lafayette!" repeated a thousand times, he appeared on the balcony of
the Hôtel du Nord and was greeted with the most enthusiastic applause.
the following day, the committee of the elementary education society
was presented, and the general went with him to the model school
of mutual learning, thus encouraging through his visit a
an institution that was the work of the liberal party in Lyon.

On the same day, this party, then highly organized and not letting-
seizing every opportunity to demonstrate his strength, he gave to
Lafayette, a celebration on the water. Two decked boats, decorated with
flames of a thousand colors, surrounded by a great number of elegant-
Your boats sailed up the Saône as far as Île-Barbe.

(1) Mayor of Lyon in 1850, then Member of Parliament.

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OF FREEMASONRY, 977

The general was on one of them, in the middle of the elite of the ladies

Lyonnais. The populations covered both banks, accompanying-
surrounded by their cheers, the soldier who had fought for the
conquest of American independence; magnificent equi-
pages, many cars followed along the left bank
boats whose banners unfurled beneath the gusts
a rather violent south wind that seemed to want to carry towards
Paris, like a lesson or a warning, the echo of all
these voices.

It was on the return from this walk that General Lafayette ct
his son Georges-Washington Lafayette came to take part in
work of Lyon Freemasonry, in a meeting
imposing attire in the premises of the lodge "Les Enfants d'Hiram", at
Flore pavilion, in Brotteaux; they were brought by a deputy
tation sent to meet them. These were the workshops of the Perfect
Silence (1) who had organised the party; there were representatives
The lodges of Sincere Friendship, Candor, Square and Compass,
Union and Trust, the Children of Hiram, the North Star,
The Asylum of the Wise, east of Lyon; the Perfect Union, east
of Villefranche; the Franche Amitié, east of Saint-Étienne;
Isis, the east of Paris; Fidelity, the east of Lille; Love, the east
from Geneva. The three gavels were held by venerable men.

Upon their arrival, Lafayette and his son were received by masters
ceremonies that led them to a waiting room where they
They decorated themselves with master's insignia and received jewels on
their names were engraved on them; a moment later, they knocked-
paid at the temple gate, gave the password, and were
They were ushered in with all the honors due to such visitors. They were offered
Lafayette refused the presidency of the works, responding to
the address that was given to him, and, brought to the East with his son,
He occupied an armchair next to the venerable man.

By a happy coincidence, that day was the birthday of the
the general's birth, and it was Freemasonry that celebrated it
bray in the last year of the restoration. The speaker took the

(1) LeF.-. Lafayette was elected honorary grand master for life of the Council of Kadosh
(50th degree), based at the lodge of Perfect Silence. He accepted this title with gratituc

session, and the council had his bust placed in the licu of its sessions.
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in a brilliant and energetic speech, he retraced the principal-
main features of the past life of the man who was soon to be |
called upon to play such a large role in a new revolution (1). |

Poetry was also meant to enhance this celebration; verses were read.
in honor of Lafayette (2). We then went into the hall of
banquet; to the health that was raised to him and his son, the general

(1) The speaker was Brother Richan, Venerable Master of the Sincere Friendship. The impres
His speech was approved by the assembly.

(2) They were from a young member of Union and Confidence, Brother César Bertholon.

Here they are:

|

| Cover yourselves with festoons, vaults of this temple! |

| From his fellow citizens, love and example, |

The apostle of our rights, the prisoner of Olmutz

It brings sixty years of virtues into our walls.
This man, whose glory, after long storms,
Rises unscathed and survives shipwrecks, |
Its appearance makes two continents jealous, |
He welcomes us all under the name of brother.

To bend his generous head like ours,
For legality flees before virtue.
He comes, this close friend whom so much esteem follows; oi
He comes with his son, his son on whom, in advance, oi
Like him, we have based our hope on this foundation.
O brother! Your appearance makes all our hearts beat faster;

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Below the sacred level, his preparations are in vain.
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Learn all that a people is great and magnanimous,
Rushing in your footsteps with a sublime impulse,

A guard of love for its true defenders:
Your name must one day be written by wisdom
At the temple of humanity;
For the price of your work, your happy village
It will find its immortality in our hearts.
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|

Freedom lives within you, young warrior.

When his tree was still quite weak,

To support him, lend him your laurel.
Since then, through misfortunes, you grew up together;
France also unites you in all its best wishes.
And he said it again with us, on this day of fairness:

"Preserve us, god of our destinies,"

|
| |
“Since the laws are finally chained to our rights, |
“Lafayette and liberty.”
|

With hers uniting your dawn,
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OF FREEMASONRY. 979

responded with a toast to Lyon's Freemasonry, to friendship, to the
freedom. Verses were sung, and all those present repeated—
They enthusiastically sang the refrain (1). Later, in Paris, the
Freemasonry will throw parties for the triumphant Lafayette;
In Lyon, she was celebrating before the fight.

On September 7th, the liberal party of Lyon offered its two guests
a banquet where five hundred guests were seated. No one was mistaken.
not on the situation, on the danger that the institutions were facing,
on the necessity of resistance. Next to Lafayette were
Mr. Couderc, Member of Parliament for the Rhône, Messrs. de Corcelles and de Schonen,
Members of Parliament for the Seine, Mr. Chevrier de Corcelles, Member of Parliament for t

two sons of Mr. Augustin Périer, the United States consul, of

(1) These verses were by F.+. César Bertholon; the assembly ordered the printing from the preceding verses and from these couplets which we believe we should reproduce as a testament to the spirit of the lodges at that time.

Air: I've developed a taste for the republic.

It has appeared... rise up, young France;
The heavens should resound with your words,
Welcome into his presence, you who are rich in hope,
The pure remnant of a noble memory.
The tree that grows on your fertile banks, 7
In other times, he was the one who planted it;
Greetings, greetings to the man of two worlds,
To the father of liberty.

From the universe asleep beneath its chain,
Still quite young, he hastened his awakening.
And from Boston to the banks of the Seine,
The sun was lit from another era.
If, freed from foul darkness,
We grow up in its gentle light,
Let us give thanks to the man of two worlds,
To the father of liberty.

Do you agree on another shore

The tumultuous waves of an entire people,

Happy, powerful, free through his courage

To pursue the hero with a cry of love?

This sublime cry has traveled through the airwaves,

And on our shores it will be repeated:

Greetings, greetings to the man of two worlds,
To the father of liberty.

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deputies from Saint-Étienne and Vienne; Freemasonry was
still widely represented; after the mysteries of the temple
The public demonstration was also coming for her.

Mr. Couderc proposed a toast to the general, and, in the reply of
In this one, we find, among other things, these remarkable words:

“I am proud and happy that my time in this great and
"The patriotic city was for her yet another opportunity to
"to demonstrate his constant hatred of oppression, his love of the
true freedom, his determination to resist all temptations
traits of incorrigible counter-revolutionary thinking.
Unanimous and spontaneous applause interrupts the
general for several minutes. [1 repeats:

"No more concessions!" the Islands newspapers recently said.
"Officials of this party; strange misunderstanding about the nature of the
"Social powers! No more concessions!" he said in turn, and more
"The French people are quite right when they demand these institutions"
"So long awaited, which alone can guarantee enjoyment"
the knowledge of those at least of our imprescriptible rights that the
» Charter recognized. |

"Without the jury trial procedure, all enlightened publicists,"
"All nations that know freedom of the press,"
agree that this freedom is not guaranteed.
"Without municipal and departmental administrations"
"Frankly and completely elective, the interests and the wishes"
"The public will always be upset, elementary education"
"will always face obstacles."

Lafayette then examined the electoral process, the double vote,
the institution of the National Guard; he continued:

"We are being threatened with hostile projects! How would they carry them out?"
"On? Would it be through the Chamber of Deputies? In a moment"

"In the face of danger, our chamber will remain true to patriotism and"
"In the spotlight."

"Do they want to dissolve the chamber? The voters will..."
"deputies worthy of themselves, of the nation and of the occasion."

"Would they dare, through simple decrees, to corrupt the elections?"
"Exercise illegal power? But no doubt the supporters of
"Such measures will remind us in time that the strength of everything"

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"Government only exists in the arms and in the purse of"
"Each of the citizens who make up the nation. The French nation"
"She knows her rights, she will know how to defend them (1)!"

Prophetic words that were to come true a year later.

Lafayette left Lyon on the 8th; a newspaper from that city, which summarized-
mastered the moving picture that his journey in the
departments of Isère and Rhône, he said in conclusion:

"Strength combined with wisdom, these are the conditions under which

A people attains freedom; these are the freedoms we strive for.
every day to obtain, and which will ultimately form the basis of our
public morals. If we are not yet far enough ahead
to know how to constitute our freedom, we are quite capable of
"less to want it, and that is enough for absolutism not"
"That is no longer possible. How far we will go one day, that is the question."
that the darkness of the future hides from us; what is certain-
"Damn, the thing is, the league of the congregation and of the stranger doesn't..."
"Won't make us back down (2)."

France, in fact, did not retreat and triumphed. Freemasonry
consonance, through discussion of the most serious questions, conti-
nua to spread ideas, to enlighten the citizens who were making them
part of it, to prepare them for the fight. The following fragments of a
speech delivered in a Lyon lodge a few days before the
The July ordinances will give an idea of the spirit that animated
So, Freemasonry:

a They treat an enlightened people as one would treat brutes;
They refuse laws that have become essential; they remain
"Stationary when everything around them is in motion; they will be broken."
"In the shock, like the gears of fire engines which,
detached by the fall of some tenons, they find themselves alone
» opposed to the general movement, and are broken by the gears-

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» ges carried away by an irresistible engine... It is in vain that these

"Men, dreaming of a broken power and a theocratic empire"
"Having fallen into disrepair, it is in vain, I say, that these men, interested-
"Resourceful on the ignorance of the people, they would like to prevent the

(1) Precursor of Lyou, September 1850.
(2) Ibid., id., September 1850,

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"Lights to spread; they have undertaken a task above"
"of their strength. Reason repels them, the happiness of the world"
"calls their defeat. Education, and with it the spirit of liberty,
"They can no longer downshift, they can no longer even stop"
"They need to walk, to grow. It's a chariot."
"launched from the top of a fast-moving mountain and which will descend to the
» foot; it is a river that has risen on its banks and that will roll
"Its waters flow all the way to the sea, passing over all the dikes"
"that is opposed to it (1)."

Such speeches were not isolated incidents, but the result
of fixed ideas; the speakers vied with one another in zeal and energy.
Freemasonry included within its ranks, as we have said,
men whose names were honored in the bar, in the
letters, in commerce; they were faithful to the teachings of
gifts to the sons of Hiram, and the day the revolution broke out in Paris,
In Rouen, in Lyon, the brothers knew which side the
right and where their place was. In Paris, several were killed by arms
in hand, and the temple on rue de Grenelle-Saint-Honoré

transformed into an ambulance for the wounded (2); a subscription
It was open to provide them with the necessary care and produced
nearly six thousand francs. In Lyon, many Freemasons
took their place among the insurgent citizens in defense of the
freedom, and we saw an almost entire lodge under the
weapons, his venerable one at the head.

On August 6, the three Trinosophist workshops celebrated in
A common celebration for the triumph of liberty. Brother Dupin
The young man presided, Brother Berville was at his speaker's bench;
F.-. Dupin's speech was met with responses from all those present.
Eri, long live liberty! Count Muraire invoked the spirits of the dead.
Fighters who had paid for their victory with their lives. The F...

-Berville excited the assembly by painting the picture

of the three great days, and a bountiful collection came to
aid for widows and orphans.
The clergy was not in favor of the revolution; they took to

(1) Speech delivered in the Union and Trust Lodge by the Brother Orator
Kauffinann, at the summer feast of Saint John, in July 1830.
(2) Masonic Bee, August 16, 1830.

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Freemasonry considered as a religious body of celebrants
to celebrate with funeral festivities the heroes who died in defense of
rights of the nation. Lyon set the example; the other Easts...
followed. The celebration held in Lyon in the Union and Con- lodge
fiancée, was one of the most imposing and remarkable; all
The lodges of Lyon were represented; the ladies had been
admitted; among the brothers, the prefect of the Rhône was distinguished,

'F.+. Paulze d'Ivoy, the division commander, F.-. general

Bachelu, several senior officers and a large number of of-
garrison officials.

The vast temple draped in black, a funerary column surmounting-
the edifice of an urn upon which the genius of France laid hands
brambles; at the foot of this column, muskets, sabers,
swords, pebbles, bundles of sticks on which floated
tricoloured darts covered in crepes, everything carried to the soul a reli-
grievous sadness. Four speakers addressed and impressed
The assembly was eagerly awaited; Brother Bertholon read verses which began...
enough to bring tears to one's eyes; F.*. Kauffmann then took the
He then read a poem entitled: Glory, Mourning and Liberty.

After drawing a portrait of Charles X, he added:

A relic of the past, now coveted.

A medal that time has devalued,

Vicux, a pediment in ruins of some forgotten order.
The capital, which the years have loosened from its original form,

A ruin still standing in the middle of a beautiful temple,
There's Charles! The people, passing by, gaze at him.
Then he walks away and agrees to pay the taxes.
To bribe the watchman who is ensuring his rest.

However, he threatens a gathered crowd;
Against her he brandished his ridiculous sword,
And already his servants have written on our walls
The guilty decisions of obscure councilors.
The laws no longer exist; a senseless rage,
"To support the crime, chain the thought.
Between a magnificent people and an unjust king,
The old pact is broken; whim becomes law.
Charles, to defend us, they lent him the lightning bolt;
But with a word, with a breath, you can be reduced to dust!

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We fought for our freedom;
Would you cut down this young tree?
A storm is brewing. Can you hear the tempest?
A giant will be born, who, hovering above your head,
He will snatch you away, wretched one, with his iron hand,
| Then, opening this hand in the middle of the ajr, |

And letting you fall towards the astonished earth,
Your crowned head will shatter on the rock!
This giant is the people! They have sacred drofts;
You recognized them and you swore to them.
For you, as for him, perjury is a crime.
What! You're suing? Well then, overwhelm your victim;
Obey the voice of treacherous flatterers,
Today courtiers, tomorrow deserters;
| Weigh down the yoke on surprise France
The heavier the irons, the better a people can break them.
Reign, but hurry, time is running out!
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One bird leaves... the echo says: Our laws! Our freedoms!
At this all-powerful cry, gathered around a few brave souls,
A nation of heroes is born from a nation of slaves;
And suddenly, as if in a flash, we saw
Shake off their dust, and stir in the air,
Two wings numb from exile for thirty years,
Who, in this long rest, seem to have grown even taller;
And in the distance, one can hear the rooster of the ancient Gauls.
To recite with pride the beautiful songs of yesteryear.
A tricolour flag is seen being unfurled.

May a beautiful sun color with a nascent radiance,
A sign of victory in valiant times.
A scarf of hope in unhappy days,
A comforting rainbow in the middle of the storm.

Tears flowed from everyone's eyes when the poet, after
having sketched the scenes of the fight, he added in a moved voice (1):

Then, on the angular boundary,
A mutilated soldier, a conscript from Marengo,
What had Waterloo forgotten in its harvest?
| Old man of our good old days, veteran of the Loire,
H seemed to be waiting for a day of glory before he died.
JL had rushed over to avenge an old insult,

(1» Masonic Bee, 1: November 1850.

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The star on the heart and the old eagle on the forehead;

He had, as in the days of grand funerals,
A blue greatcoat worn out after twenty battles;

Then he fell. There... struck near the heart.

His mouth, as it closed, murmured: The Emperor.
Old friend! Then we lived on the bloody slab,

In the middle of the crowd, a trembling woman,
Who, in order to find his son, interrogated the bodies,
Who washed the faces of the dead with her tears,

Dust was brushed away from their mutilated foreheads,

And he asked in vain of this great cemetery

His fifteen-year-old hero, so young to die!

Then he recounted the funeral held that evening in Paris, at the lucur
torches, to the victims of the battle.
And the people sang over their half-open tombs:

Honor to their young dust!
To their cold tatters!
Their warlike zeal
To proud France
Makes days brighter.
These brave men sleep there! Respect to their graves!

They have won, but the traitors' cannon
It decimated the citizen soldiers.
And French people begging for masters
Death has been paraded among their ranks.
They fell for our holy cause,
But this death is worth immortality!

No, they are not dead, since their blood waters
The tree of our freedom!!

Such was this festival, which we have specifically mentioned because
that it was the first; in many parts of the East, festivals seem-
The speeches were celebrated, and were no less grand, nor
Less pomp. After the funeral chants came the songs.
of triumph; the Supreme Council and the Grand Orient united, don-
They held a party in Lafayette; it took place at the City Hall of
Paris, under the presidency of the F.-. Duke of Choiscul, Peer of France,
and of F.-. Count Alexandre de Laborde, member of the chamber
deputies; F.-. Berville and F.+. Dupin the elder occupied the

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Speakers' bench. The wounded from July were presented there and
ushered in with Masonic honors, beneath the steel vault,
All FF.-. stand and be at attention.

The president addressed them with the following words:

“My brothers,

"The feeling that your presence inspires, the enthusiasm"
"that it brings into being, attest to you that the Masonic world,
"like the secular world, celebrates the imperishable glory of
"Worthy avengers of the fatherland and humanity. Your titles to
"immortality will not only be inscribed on marble by
"The faithful chisel of history, they will remain engraved from age to age"
"in the hearts of the French and of all free men of the world"
and the other hemisphere. Posterity, like your contemporaries-
"Rains will applaud those who, in the three great days of
"July, they brought the heroism of the action to its highest point through the subli-
"Mite of clemency."

"Already, in the Chamber of Peers, I paid my just tribute"

"Praising so many virtues, by presenting a report on the

national awards that are due to you and that you award-
"will give the grateful homeland; that I consider myself fortunate in the new-

"A choice that makes me today the voice of so many Freemasons"
Distinguished, to honor you, to congratulate you! Receive
"Therefore, brave Freemasons, receive our unanimous homage with
"An expression of our admiration."

The president orders a triple shot to be fired in honor of the wounded Freemasons.
French and Scottish drum kit, amidst repeated cries of
"Long live our wounded Ill.-. FF! Long live the defenders of the fatherland!"
"Long live the restorers of our freedom!"

The F. Lafayette was introduced a moment later, mallets
fighters, and F. de Choiseul addressed him with a long speech; the
general replied: .

“From my very first steps within these walls, my heart was
"deeply moved by the sight of the brilliant meeting which I attended"
"seen surrounded, and especially in view of these noble colors, of this
"An indelible sign of the freedom that has given us back our strength."
How can I express my gratitude for the few compliments?

"deserved that you have just addressed to me through your mouth
s T.-. He].-. venerable?

"Forgive the weakness of my expressions; after his,
"I can't say anything, add anything; my emotions are too intense."
"Praise, too, is a burden far too heavy for me."
"old years; you overwhelm me with them today with too little in-
"Dulgence, and I want to take my revenge by offering you the homage of
» my thanks with a triple cheer (1). > |

F. Berville then recounted the life of Lafayette; F.-.
Coudret read a piece of verse in which we notice the
following: .

Already, a promising precursor to the future,

A mighty murmur stirs the earth in the distance

And foretold the brilliance of his new destinies;

Every tyrant already totters on his throne.

Liberty is reborn, and her voice immortal
Heroes are born everywhere.

Oh Lisbon, oh Madrid, Berlin, Naples, Brussels,

So much blood shed, such beautiful lessons learned

May they not be lost to the future before your very eyes;

The French have finally defeated tyranny.

To triumph like them, to avenge the fatherland,
Like them, know how to win or die.

These tyrants and these gods, the object of so much homage,
Who, born like a torrent in the midst of storms,
"They were destined to be swept away one day by some storm,"
These slaves were armed to defend their chains.
These thrones, these altars erected by hatred,

And respected through fear.

All these titles, ultimately created by selfishness,

And these martyred heroes, so dear to despotism,

They will be annihilated by the breath of time.

While in the light of the torch of glory,

Centuries to come, traversing memory,
Your names will always be cherished.

(1) Masonic and patriotic celebration held in honor of General Lafayette, octavo pamphlet
40 pages; Paris, 1830. In a Masonic collection of the time, it was deemed necessary to inc
to the general a few words that were not spoken.

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The celebration ended with a banquet where speeches were given and readings
other speeches and other verses; an initial collection had been
One such ceremony was held for the wounded of July, and another for the Belgians.
that the example of France had led them to take up arms.
Six days later, the Grand Orient held a second celebration in La-
Fayette; the FF.∗. Mérilhou, Jay were the speakers; the F.-..
Bouilly was its poet.

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CHAPTER TWELFTH.

Freemasonry from 1831 to 1848. — France: The ambitious. Project to grant the Grand Masters
to the Duke of Orléans. Indifference of the July Monarchy towards the institution. This is
The lodges held this idea that the Masonic principle had triumphed in the last revolution,
Order is now useless. This doctrine is flawed because it ignores the progressive law of hu
Mania and the true role of Freemasonry. Subscription for Poland. Agitation
Politics within the lodges. Law on associations; resolution of the Grand Orient.

Intellectual works: Masonic press; newspapers, speeches, discussions; their elevated chara
— Foundations for rewards, prizes, for acts of virtue, courage, and devotion.
Fundraising for the flood victims of Lyon. Second reconstitution of the Knights Templar. A
lodges. The Grand Orient promulgates new statutes. 1] establishes a central house in Paris
relief for unfortunate masons. Traveling masons. — The Fourierists are beginning to
Joining Freemasonry: Lively discussions that their presence raises. New debates.
between the Grand Orient and the Supreme Council; they resound in the departments, Attempt
of rapprochement; they fail. A state of stagnation ensues. — Creation in Lyon of a
council of venerable elders; it is replaced by a central council. Important consequences c
institution; it is fought, it succumbs. It is reconstituted; hopes that it
gives rise to it. The Grand Orient takes offense; it believes it sees in it the germ of a
He writes a circular on the subject; the council is dissolved. Results. Foundation of a sc
Patronage for poor children. — Act of tolerance between the two powers, — Congress
Masonic: Congresses of Strasbourg, of Toulouse.

Freemasonry in Algeria: a kind of Arab Freemasonry. — In Switzerland; the Zurich affair. -
In Belgium; struggle against the Jesuits. — In Holland. — In Prussia; questions concerning
In England. — In Germany. — In Sweden. — In Denmark. — In Baden; erection of the statue
from Erwin, to Steinbach; reorganization of Freemasonry in the duchy, — In the United Stat
— In Haiti. — In Senegambia, — In Madagascar,

7 LPS GER ÊTES triumphant, songs fu-
6 fE ie <S darkness, acclamations, these

HE S sweet vanities of victory,
Little by little, everything ceased, and their
DAT NRA U 7 + last echoes faded away
2: ER N under the vaults of the almost deserted temples. The

ns)ŸS sincere Freemasons looked at each other in silence-
Heavens, saddened by the sight of the men they
SE” pt had seen things moving around them; but, always
Faithful to the law of love and devotion, they continue-
They were tempted to walk the path laid out for initiates.
The ambitious people of all regimes, seeing the franc-
Freemasonry triumphed with the July Revolution,
had reappeared on the columns, in the hope that
the institution was going to regain what they call its former glory,

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PHILOSOPHICAL HISTORY

that is to say, the power to raise its members to dignities and to
favors. The Brothers Dupin, Barthe, Mérilhou, Berville, the principal-
The poor orators of the lodges successively arrived at the business or
to jobs, and the spectacle of the honored Masonic institution
among its influential members brought back the skilled ones of whom we have
spoken of in the previous chapter. They were only passing through; the principles
The temple's representatives were not those of power, or they were interpreted as such.
so as to cast doubt on their true meaning; the government-
he remained indifferent to Freemasonry; he did not
did not object: any act of hostility would have been a fault, for the sanc-
The streets had mostly resounded with cries of satisfaction;
he didn't protect her, didn't patronize her like many others did.
had expressed the desire; he was waiting. The leaders of the order had
wanted to bring the Duke of Orléans to the head of the institute-
tion by accepting the grand mastership; negotiations open to
This matter was long, difficult, and finally closed without having
the expected result, namely that a secret thought would elide-
gnat the power of any act that could have implied some kind of
protectorate, or the desire to bring back the clergy who were showing themselves
hostile did not allow him any demonstration in favor of the franc-
masonry.

By a circumstance that would be truly strange if it
was the effect of mere chance, of an aberration, but in which
Perhaps we should see this as a clever calculation, a skillfully cast net.
Voices suddenly rose up in protest against vanity, and at the same time,
in the lodges of Paris, in the departmental lodges, which
were asking Freemasonry for a kind of voluntary abdication

silence. People heard with astonishment preaching from the columns of
workshops this false idea that, the Masonic principles having
achieved, through the July Revolution, the greatest triumph to which
They should never have aspired, the institution's role was over.
Speakers said: "What is the point of your ceremonies, your initiations,
Your temples? What will you teach the novices? What they are
every day called upon to perform publicly as citizens.
The mystery is outdated; 1 liter is no longer needed. You love the
God of tolerance, the maxims you attribute to him are written
in the organic law of the State; its sanctuary is everywhere; close

yours, and stop wasting your time pushing your followers to
"A pointless struggle, since there is no longer any resistance."

What did these singular apostles of carelessness, these pre-
these soldiers, who sang a pre-
tense victory, mistaking shadow for reality, did not ask
What if they were to fall asleep amidst the delights of Capua? Did they want to arrive
very gently, without any jolts, to a kind of resignation of
the order? Disappointed in their ambitious hopes, they persuaded themselves-
Did they in good faith say that the institution, which had been powerless
Raising them could do nothing for humanity. That is a mystery.
that it is not possible to penetrate without delving into history
to the role of biography, and which will probably remain unexplained.

That the opponents of a religion whose dogmas would offend
Reason screams at him to return to the shadows, to repudiate his pont-
tifes, to burn his altars and the images of his gods, because he
humanity needs a cult better suited to its intellectual needs
customs, morals, civilization—that's understandable. That one
to speak to a philosophy confined within an immutable system:
Leave your pulpits empty and without echo, you can teach nothing more.
You are overwhelmed by the discoveries of the mind, you are beyond the reach of men.
through science; to a political principle: You've grown old, you no longer have
By force, society ceased to belong to you; you responded differently-
once you've had an idea, you've animated at a previous time the form that
provided tranquility to the population, safeguarded their interests
loans, ensured their independence and gave them a nationality;
Today, you've had your day, step aside, leave the stage.
world to new forms in harmony with the character which
developed among peoples, we still understand it, because
that this may be true. But to speak in such a frank manner...
To misunderstand masonry was to misunderstand its true role in the midst of
constant progress of humanity, a role which consists of fighting
persistent abuses persist in successive transformations

of the world.

The error is not immediately obvious to everyone; presented with
In terms of wit, paradox can be seductive, and it is not enough for an idea to be
False, in order for it to be rejected, we must also fight it.

that its scope be understood, the results glimpsed. If it *

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3.2 Philosophical History

found orators to profess this deplorable maxim that
Freemasonry was now useless, that there was no
For her, it was a middle ground between abdication and futility; others rose up.
rent in Paris and in the departments, who attacked this idea
with energy they finally triumphed.

However, this victory was hard-fought; the struggle
It lasted several years with considerable vigor. The special press
which we will soon have to talk about, had to enter seriously into
the examination of this question; the Masonic Review of Lyon was
Founded expressly to defend and maintain order; Brother Philippe
Dupin, orator of the Supreme Council, whose opinions have—what—
that value, later joined the discussion to reject the idea
of those who want to disarm; and yet, today that
Many dormant workshops have resumed their work, as have
Many new lodges have opened, from time to time
We still hear men abusing the freedom of the public platform.
to surreptitiously undermine an institution to which he would not flinch
that it was up to them to withdraw, if they truly believed it to be useless.

In politics, in religion, there are unfortunately mixed-race people
whose conduct is nothing but a series of inconsistencies; they have
They have no beliefs, and we see them from time to time performing acts
religious; they have no preference for any particular form
governmental, and, on a given day, they act on their vote.
of their influence, in an interest they do not truly share-
Not lying. Such facts are deplorable, however they do not inspire
than pity; but to throw oneself into the midst of Freemasonry, sc
to mingle in its ceremonies, to seek its honors, to accept the
cords, to adorn oneself with them with a certain vanity, to maintain cor-
responses with one of the two major powers to obtain the
to receive the highest ranks, to undertake long journeys,
then come to silently fight the order that welcomed you, which
instructed you in all his thoughts, initiated you into all his
hopes, revealed what is most mysterious about it, is to fulfill
a dishonorable role.

If a Catholic priest were to ascend the pulpit that
The church gives him the opportunity to attack the religion he promised to
to serve, if he were to come and preach against the God of whom he is the apostle,

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voices of the indifferent themselves would rise up precisely for the |
condemn, to shout at him: Get down from that pulpit, this is not |
Not your place; get out, renegade! The sign of the honor- |
teté, of political probity, is fortunately quite strong among the |
men to prevent those who betray from ever being honored.
Freemasonry surprises no one; it only receives |
Mature men who must understand what is expected of them;
before admitting them to the initiation, after having subjected them to the
trials of the first grade, she warns them that they can
they can still withdraw if what they heard does not hurt their feelings.
reason, their religious faith, their ideas on the progress of humanity

| nity. When she removed the blindfold that covered the eyes of
neophyte, when she received him in her temples, admitted to the works
of his rank, it does not impose on him the obligation to remain in
her breast; A has the right to leave by declaring her will by
writes, and he regularly moves away; he is allowed the ability to ren-
He can return whenever he wants; only honor and his oath prevent him.
a duty to reveal nothing of what he saw and heard. When,
With such freedom to act or abstain, one comes to fight
in the stands the order to which one has bound oneself, to whose actions one

Participating voluntarily means failing to meet contractual obligations.
We ignore the voice of conscience crying out that honor is not
not an empty word.

During these unfortunate struggles, these discussions which, putting |
The doubt surrounding the existence of Freemasonry diverted them from
his goal by occupying him with things that should never have occurred
to be fought within its own borders, Poland succumbed to the sword of the Bour-
reals. The July Revolution had given him hope of
resurrection, she had risen with the thought that she would be shaken-
Driven by France, she was alone in the fight, and heroism was
Powerless against material force. Some sympathetic and
devoted as the Freemasons in general were to the ideas they espoused
by the Poles, they could only protest in favor of a
nationality destroyed with terrible ferocity and cruelty
which was to be surpassed again a few years later. The
Freemasonry organized subscriptions in France and in

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England to come to the aid of the unfortunate cits; in the
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The brothers in both countries welcomed them everywhere with eagerness.
They were offered a second homeland, a sanctuary where they could still
to prepare for the liberation of their true homeland, to embark on
heroes and fall as martyrs, until a more just Europe
agrees to restore their nationality.

The unrest that the fall and
The abandonment of Poland resounded in the lodges; the discussions of
parliament naturally found an echo there, and, if we recall—
exclaimed the energy of the patriots at this moment close to the revolution
In July, we will realize the effect that it must have produced
In the workshops, the arrival of the martyrs of freedom.

When the Poles reached our soil, 11 had just landed there
to form a secret political association which soon became
very large, it brings together a greater number of followers than that
active members of Freemasonry. This body full of
vitality, energy, composed of a vast number of men
young and dedicated, it expanded, prepared itself, and finally functioned with a
incredible activity for as long as he believed he had a head.
the day he realized he didn't have one, that he was obeying a word
of an order whose origin was simulated, which he did not have on his side
to imprint the direction and movement of the men he believed
to follow and who had no idea of their power, he became disorganized
nisa; only powerless debris remained.

The history of this association would be one of the most curious

episodes from the times following the July Revolution; but,

although almost all young masons of that time did so
part, although it exerted a fairly strong influence on the
Freemasonry, she does not link herself closely enough to the latter
order so that we can say more on this subject.

It is not necessary to recall which events served
a pretext for the authorities to request and obtain rooms
the law against associations; Freemasonry did not believe itself
affected by its provisions; however, a voice was raised in the
central committee of the Grand Orient and proposed to ask the government
government authorization to meet, so as not to find themselves
in opposition to the new code; the writer Bouilly, grand orator-
the author, vehemently opposed this idea, and proposed in turn to

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to pass the authorization and continue to meet; we went to the vote:
Forty-two balls against seven repelled the first pro-
position and adopted that of F.-. Bouilly (1). A few days
afterwards, the Grand Orient voted in the same way and dispatched a
circular on this subject (2). Freemasonry was not

worried; she had enough of her internal enemies who, like
As we saw earlier, they questioned the usefulness of its existence.
ct were trying to restrict its action.

The period of the first twelve years following the revolution
tion is not marked in the Masonic institution by
important events; but, by a kind of compensation, the
Intellectual work occupies an infinitely larger place there than in
no other period since the beginning of the century. In
all the eastern regions of France, Switzerland, Belgium, and England,
the speakers engage in extremely serious work, and the
The order's journals are full of highly remarkable speeches,
research of the highest interest; we delve into the archives of the past.
we trace the old initiations, we reconnect the chain of
time.

In Paris, the Masonic Review succeeded the journals Hermès and Abeille.
the Globe, one of the richest and best-written collections that
we have; in Lyon the Masonic Review is founded which replaces
that of Paris, which disappeared after a few years of existence, and which
establishes contact with all of France; in Rouen, the Fra-
Lernité, in Marseille the Compass, and soon after the Link of
Peoples.

Abroad, Leipzig has Latomia; London, Boston, New York
They have their journals; everywhere the thought of Freemasonry is emerging,
and one can follow the work of the extended family on the various
points on the globe.

11. There are men in Freemasonry who are afraid of
all innovations; the old rules are such for them-
They consider these things sacred and do not want to allow anyone to deviate from them; th
are convinced that absolute silence is one of the first

(1) Meeting of the central committee of the Grand Orient, on the 19th day of the 2nd month
(2) Session of the Grand Orient, on the 28th day of the 2nd month (April 28) 1834.

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conditions for the existence of order. Those who dispute its usefulness
Masonic documents, because they fear seeing them displayed at
The mysteries are brought to light, to see things revealed that have been kept from them
said to keep them secret. In another era, these fears would have

were founded, but today there are thousands of books that
deal with Freemasonry, which gives false ideas about it;
The mystery is almost gone. The periodical press directed
by educated writers, and especially by writers who know
discerning what should be kept silent from what can be published without
revealing what should remain in the shadows will, in the eyes of
men who were strangers to the initiation and even in the eyes of the brothers themselves,
these false ideas, often deliberately sown; the discourses conveyed by
She will serve as a guide in all the workshops to those who might
to go astray, will establish the true principles, will make understand what
We must become attached to what we should reject from old practices.
We will not venture into an architectural drawing intended for
the impression of what one could have done in a speech before
to die between the columns; we will no longer allow these attacks
unfraternal which have so often corrupted Freemasonry;
the quarrels that shook the lodges in the last century are no more
possible with a press that would subject them to ridicule. Moreover,
The report of the festivities, the work, the outfits, must never
It can only be done with the consent of the officers; they are the judges of this.
that should be made public; therefore, the advantages
that it offers remain alone, and the disadvantages disappear.
Completely.

At the same time as the press influenced minds, it also shed light on
the followers on the grandeur of their mission, the acts of charity
The sessions were taking on a greater dimension in order of development.
lodges came to the aid of the flood victims of Lyon through subscriptions-
abundant donations; they held parties to benefit the workers
without work in this city, so often afflicted by unemployment, this
terrible plain of industry; they distributed bread, meat,
potatoes; they brought their offerings to the bonfires
dies of Hamburg, as they had done for the colonists of
Martinique devastated by an earthquake. They
had consolations for the victims of all plagues.

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Freemasonry was not limited to alleviating suffering
material things, she wanted to moralize men. The Grand Orient
had established rewards for services rendered to the order, |
for acts of virtue, philanthropy, devotion, for
useful institutions outside the order; the departmental workshops
many had followed this example; in Lyon, they had created
awards committees for good deeds around the world
both secular and within the Masonic world. In Vitry-le-Français, he had
A fire rescue service has been established in Marseille.
a house was founded for the education of young girls from the poor-

Everywhere, Freemasonry was being blessed, and opposed its
acts against the slander of the priests.

The Order of the Temple had just been reconstituted for the second
times; many dormant lodges resumed their work; the
The Grand Orient of France had promulgated new statutes more
in harmony with the spirit of the times; the Belgian one imitated it
soon; everywhere, finally, Freemasonry was deploying an activity
remarkable in the interest of humanity and for the triumph of
his philosophical and political ideas.

There is not a single phi- institution in the major cities
The human being who doesn't have his hornets, his scavengers. The Freemason- |
ncrie, considered a charitable organization, could not
to escape the common law; it owes aid to its members
that misfortune suddenly strikes, that misery seizes;
She owes them aid and protection, whatever nation they may appear to be.
hold, on whatever ground they are found, everywhere in short where |
They say, "I am suffering, I am in danger," that they express themselves through the
through words or through mysterious gestures instructed by the initiator.

This duty is faithfully fulfilled, and one cannot fault
the order to rescue only the followers, because he never failed
to bring his offering to all those suffering great misfortunes, his cooperation
ration to useful institutions. The obligation one undertakes to-
to help the members of the extended family of the widow's children
imposes a large reserve on the workshops in the receipts and
strict adherence to the conditions determined for admission
sion; forgetting these leads to serious problems; a
blind or vain proselytism makes initiation a matter of |

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camaraderie; the excessive number of lodges in large cities,
their obligatory and often unproductive expenses lead them, for
to obtain money, to be very lenient towards the
laypeople are presented to them. As a result, one finds on the
columns of men incapable of understanding the signs-
philosophical aspects of Freemasonry and others related to it
constantly under pressure.

There is a curious type to observe in Freemasonry, and that is the
of the traveling beggar. He was received somehow, sometimes
Even though he doesn't actually belong to the order, he found a
a friend, an accomplice, or a simple soul who taught him a little
about what you need to know to present yourself and claim help.
He holds a diploma which is sometimes skillfully overwritten;
he always has his pocket full of certificates issued or endorsed with
Far too much complacency. It essentially resembles the
Wandering Jew, in the sense that he rarely stops; he does not linger in the
cities that just had enough time to collect the medals
passing through the various lodges and the particular gifts of some
brothers; then he continues on his way. Where is he going? Straight ahead. He
has no specific goal. His diploma is from Paris, validated since
He was going to Le Havre; he was going to embark there for London where he would be
promised a job, when, as he was about to leave, he received the
news that the job had been given; now go to Marseille where
A brother told him that another brother might be able to recommend him.
to ask for help in getting him a position. What kind? He
I don't know. What can he do? Oh my God, whatever you want.

In reality, he is not going anywhere with the intention of stopping there; he is going
exploit Masonic charity everywhere; he goes around the
France, the cup in every sense, armed with his almanac which
He tells him where he will find boxes. He sees on the large
on the way to an inn; the sign bears characters whose crowd
doesn't understand the meaning; our Champollion knows admirably
To decipher the hieroglyphs, he enters without hesitation, makes signs,
He shows his papers and finds the bread and wine of brotherhood.
letter of recommendation wrested from complacency or fairness
Blesse is a mine he will exploit for ten years. If he can manage to
By pretending to be a political refugee, his harvest will be more

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abundant; in this case, he no longer asks, he demands; he writes of
thirty leagues to the mason editor of the local patriotic newspaper
that he will arrive with his wife and children, and invites him to open
immediately a political-Masonic subscription.

To put an end to the exploitation of these Roma people in
in favor of which sums are wasted every year in France
considerable which could be so usefully employed in relieving-
ger of real and honest miseries, the Grand Orient stopped, in
1840, the creation of a central relief house in Paris, and
called for special subscriptions to cover the costs. This
the house became a refuge for the unfortunate brothers, but did not prevent
the relief of travelers who were forced by real needs to
resorting to masonry.

In the Orient, where several workshops exist, the traveler
serious person who needs help to reach their destination $£e
finds himself in the sad necessity of going to the venerable and the tre-
each lodge's attendant, to begin again at each visit the story of
its position. In large cities where one does not encounter all-
Those we are looking for are wasted countless hours, and sometimes,
Before he could leave, he spent what he had received. To avoid
to these two drawbacks, to spare the unfortunate the repetition-
tiion of painful confessions and leave them the ability to use the
The aid they receive has led to the creation in some parts of the East of a
central fund to which each workshop pays a specific sum
miuee; the administrators are appointed in a meeting
general; they alone distribute aid, and, if the abuse is not
Completely destroyed, it is at least diminished. It is something to be desired.
that this practice becomes more widespread; it will help to provide assistance
promptly, without humiliating him, the real misfortune; he will prevent the
waste of the poor's property.

The Saint-Simonians no longer existed; energetic, enthusiastic-
yourselves, most of them convinced, the members of this association
had given up the apostolate to return to society; some
had gone to Egypt to oversee major public works projects,
Others had thrown themselves into the arms of power, which asked nothing of them
nothing better than turning their business around for their own benefit. Something
Whatever judgment is passed on them, we must render them justice.

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that they have powerfully stirred up your France for an honest purpose,
that they stirred up ideas, led minds towards serious matters
studies on social order, and finally that they sincerely wanted
to improve the state of humanity. The time they took to discuss
the conditions in which the workers moved were not
not lost, far from it, and many men who, since
their downfall, affected a superb disdain for them, did not live
than their ideas, and borrowed their critique which was the
the most brilliant part of their work. If this criticism were not
not new, what rightfully belonged to them, was the
incisive, bold form, the sharpness they gave it and which have not
They haven't been replicated since. Perhaps their biggest mistake was
believing themselves powerful enough to establish a new religion; they
were only called upon to destroy and not to found; they did not understand it.
They didn't succeed, they failed.

Fourier's school arose on their ruins, borrowed their
ethical, while simultaneously disavowing them. It was around 1840 that the disciples of
Fourier began to use the Masonic platform to
preaching their doctrines, or at least that was the earliest time.
to which we found their actions considered to be those of a
bodies and not as isolated facts. It was first in the lodge of
Children of Sully, in Brest, and later in that of the Clementine
Amihé, from Paris, whom F.∗. de Pompéry tried to found a
phalansterian teaching under the name of economics course
social. A very lively discussion arose in this last workshop
when he proposed his course; the most vehement opposition was made by
a distinguished professor of chemistry who feared seeing the franc-
Freemasonry corrupted by the Fourierists; if the proposal found
She had ardent opponents, but also fervent defenders; one
of these, which one appears to have had the most influence on the vote,
declared that he was not familiar with the new doctrines, but
that he did not believe they should be rejected without having heard them

the exhibition; he wanted neither to approve nor condemn them, but
to judge them (1). The course was accepted; a few days later, F.-.
Pompey gave his first and last lesson in which he

(1) Minutes of the meeting. Globe, of 4840, page 168.

dealt with ignorance and the need for education in order to...
to truire ensuile ses semblables.

He only spoke this once and then withdrew, using as a pretext
that a lodge meeting only once a month, and wanting
listening to speeches, undergoing initiations and affiliations, not
can pay enough attention to the presentation of ideas that require
require a certain amount of work and even prior preparation.
rieure (1). It was a bit late to realize it, and it must be believed that the
The professor did not reveal the real reason for his retirement.

This attempt therefore failed; however, Fourier's disciples
did not abandon their propaganda project by taking the
using Freemasonry as their instrument; they gained admission into the
lodges in Paris and the departments; they find listeners there, and
seize every opportunity to expound their doctrines. In
In some parts of the East, conferences have been established; they are deploying there
a lot of activity, but the issues they deal with are rarc-
new information, the text and title of the speech by F.*. de Pompéry
were reproduced there, and it is doubtful that the Fourierist Islands obtained-
They are very successful because, in the minds of those in the know,
the realization of the principles of liberty, equality, fraternity, that
Freemasonry continues relentlessly, would create an order
a new social order that would fulfill humanity's wishes by establishing
his happiness on a lasting basis.

The disciples of the societal school are too intelligent to
They may not have understood it, but they see the ultimate goal differently.
of humanity, they want to lead it by different paths to
what they believe to be happiness; through a spirit of tolerance that one
would ask other institutions in vain, with the aim of
to gather all the elements that can contribute to the solution of the pro-
Freemasonry lends them a platform for social problems, they
use. The discussions that arise from the presentation and the
The development of their ideas has this useful quality that they call
attention to extremely serious and medi-worthy objects
deep tations; they would render a real service even when
that they would have no other result than to have the various judged

(1) Globe of 1844, page 15.

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Schools vying for control of society. Let's leave it to
Those who have done so will triumph, those who have done
the most for the happiness of humanity.

However, the eternal quarrel between the two powers reignited in
1841; it was always the same question, the claim to a
exclusive direction, and as a result, in the departments,
taking to the letter and rigorously following the orders of the Grand-
In the East, many workshops flatly refused to accept the
brothers who obeyed the Supreme Council; hence the rivalries, the
Endless discussions, infighting in the lodges where these
The strict measures were not approved by everyone; hatreds that...
did not remain in the Masonic circle and found themselves in
ordinary relationships. Two brothers whose literary merit
and their personal qualities had given them some advantage,
Bouilly and Viennet were tasked with preparing a concordat which
put an end to this deplorable situation. They did it conscientiously-
ly, animated by a genuine desire for reconciliation, but the spirit
which is fueling the division intended to annihilate the forces of the inst-
Tution should not give in any more this time than he had before.
Previously; the concordat was met with responses, with
counter-proposals, the whole series of diplomatic acts that make
to thwart the good intentions that one seems to want to serve, and
It was impossible to reach any conclusions. Freemasonry, everything
the whole community was affected; amidst these perpetual disputes, its
but is misunderstood, its action is now only partial, the discouragement
engement seizes men who want serious actions, the en-
Teaching is abandoned, indifference arises, and powerlessness...
follows.

Freemasonry is criticized for lacking the unity it once possessed.
cussuire to all institutions intended to live and prosper;
However, despite this lack of homogeneity inherent in its constitution
tution and which stems from the peaceful circumstances in which
It is where it is today, nothing has been able to destroy it so far, and this
This phenomenon deserves to be explained. The main principles of
the order, as we have already made clear, cannot
to be unknown, nor altered by those who have fully grasped the meaning of
The initiation and the two grades of journeyman and master. They

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They would try in vain; they would inevitably be brought back to the
the true path through public reason, which has its frankness in
the workshops.

This impossibility of going astray with regard to principles
constitutes the vitality of Freemasonry, and it is not under this
report that the lack of unity is felt; here is how it
consists of, and we do not want to mitigate its negative effects:
Agreed on the goal, the speakers were left without direction
precise, active, powerful, according to their own inspirations, must
necessarily diverge on the means to be used to achieve
to the application of principles. Each of them follows its own spirit, its
heart, his temperament; that one wants to wait, to temporize, to...
to improve future conditions, while relieving present pain;
He wants to cure more quickly the ailments that afflict humanity.
manity, and, without refusing its approval to measures which may
to alleviate suffering, to lessen it, proposes more remedies
energetic and quicker.

From this arise the divergences; from this it happens that the frank-
A mason overhears words in a workshop that inflame him;
present the current era as conducive to achieving improvements
rations, make him understand the magnitude of his mission, and, in
another, speeches that recount to him both the situation and his
duties from a completely different perspective; it is not impossible that he
receive advice or from the same day and in the same box
less contrary impressions, so that, tossed between
Faced with two opposing ideas, he no longer knows which one to choose. It's not
not only in the intellectual sphere that this difference
occurs; the lodges are sometimes called upon to give their opinion on
a general measure put forward by one of them, invited to
to give their opinion on a proposal from the Masonic senate, or to
to execute a decree he issued. Discussions begin, ct.
Although they are directed intelligently and carried out calmly,
imbued with complete good faith, one can be assured in advance

that, left to free examination, the questions will never be resolved-
read in the same way everywhere.

The day Freemasonry obeys an impulse
serious, which, without destroying freedom of examination, would coordinate it,

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If its use were subjected to wise rules, it would be a true
power. The lodges of Lyon understood this well; they wanted,
repeatedly, to give a uniform direction to the institute
tion in their orient only, without deviating in any way from respect
that they owe to the ruling senate. They were not thinking of themselves
to replace the regular power, to become independent, to exercise-
to take direct action on the departments; such claims
that wasn't on their minds; they simply wanted to do
to cease the inconveniences that we have just pointed out and which etio-
Masonic life is slow.

The eastern part of Lyon has almost always been a factor for a long time.
twelve active lodges; meetings are frequent; the name
Newcomers sometimes attract a crowd that the temples can
barely contain; the ladies come in great numbers to attend the
Children's baptisms; soldiers still meet there some-
a few rare priests and listen with them to the precepts of Jesus
that nothing has altered; the celebrations there often have great splendor; of
Beloved artists make their voices heard there, musicians
first-rate additions to these solemnities add the charm of their
instruments, poets and composers provide the first-
In these of their works, the organ casts its melancholy notes, and
many orators develop the highest questions there;
Training uniforms and conferences are organized there; finally
We don't limit ourselves to ceremonies, we speak to the soul, to the intellect-
agency.

The speakers could agree; without hindering the pace in any way.
of their talent, they could, being in charge of the direction
concealment of spirits, setting a goal, charting a course, and so on
at the time the institution was functioning with admirable regularity,
would acquire great moral strength. While waiting for the moment
favorable to realizing this idea, the Lyon lodges cssayè-
rent to create uniformity in intellectual and material direction
Ericlle; the venerable elders formed a council in which struggles-

were being clarified, all questions concerning the order were being addressed, and which, after this preliminary work, they were transferred to the lodges where The problems were almost always solved in the same way. The system was incomplete; it seemed to explain the domination of one

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alone in each workshop; moreover, this was only a first step in a new direction. The idea arose of creating a true representative sensation, and a central council was founded where each lodge had three Representatives: the Worshipful Master, the Speaker, and another member. Without The council, not interfering in any way in internal affairs, settled everything. which had to do with the Orient in general; idle discussions ceased; the overly easy receptions, which so often leave... regrets became less frequent; Lyon Freemasonry naise had a real direction. Midsummer's Eve was approaching; The council decided that it would be celebrated by all the workshops gathered together. in the largest temple; the questions that were to be addressed there were arrested and put to a competition; the submissions poured in. The council was able to choose. A few days later, eight hundred brothers of Lyon and neighboring eastern regions were united in the same sanctuary, around the same pulpit where generous voices were heard words, from which fell great and noble thoughts.

Moral strength had been won, but this result was too good to be true; those who do not want Freemasonry to become a The powers took incredible care to disunite it. The council of cent- The tral could only exist through the agreement of all the lodges, one of them He detached some of them, and the building crumbled. It left too large a void. great; the scattered elements that had formed it came together, it was reconstituted and continued his intelligent work.

Until then, this institution had only been attacked in its her own breast; that was no longer enough to destroy her, she was attacked before the Grand Orient. Under what colors was it represented? What ambitious views were attributed to him? What need to search for it? The Masonic senate believed it saw in it the germ of a a governing power willing to challenge his control of the workshops, He took offense at this, wrote a circular on the matter, and the central council succumbed a second time to the fears of The Grand Orient, and even more so under the attacks of secret enemies whose mission is to render Freemasonry powerless- session. | |
But no good institution passes without leaving something behind. after her; The existence of the central council of Lyon had to be marked by a foundation destined to outlast itself and

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whose high moral character will be confirmed by the future. The men who seek-
chent, amidst the political chaos in which we are
immersed, the means of effecting a social transformation, of
changing the living conditions of workers, had to do everything
first, focus on improving the lot of children, the seed of the ge-
future generations, the hope of the nation; they wanted the
enemies of equality could not always oppose emancipation
passion of the masses, their ignorance or morals; they have
created the asylum rooms where the most tender childhood is taken away
to the temptations of the street, an important institution whose first
The most immediate benefit, at least, is to allow poor people
mothers to engage in fruitful work whose wages will help the
family. They established mutual instruction schools where the
children will receive an education that will sometimes be their only for-
tune, which will often allow them to show, to develop the
aptitudes that nature has placed in them, which will reveal the first
Glimmers of genius, will not allow it to be stifled. Another
The institution was lacking. Despite the significant improvement that can be
observed in the fate of children, there are still parents who,
afflicted with the most appalling misery, stupefied or enraged by
They have nothing but indifference towards their children; deprived-
Seen from an educational standpoint, they don't feel the cost; brought to
selfishness through suffering, they think and they say that evil-
happy creatures they brought into the world will do as
They allow the seeds of brilliant qualities to perish.
the first flashes of intelligence are extinguished; they constrain
the ray of divinity to be stifled under an early labor, beyond-
strength is at stake; happy are the children if they do not receive
unfortunate examples, perverse lessons that will condemn to the
prison, penal colonies, an activity that was carried out for the benefit of
society!
Struck by these thoughts, animated by the generous desire to uproot
some children with a sad future that seems to await them irre-
In short, Brother César Bertholon proposed to the central council
the creation of a patronage society for poor children
of Lyon and its suburbs. Repairing the mistakes of their parents, the
society would give children a protector, an enlightened guide.

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compassionate, constantly watching over them, making up for the indif-
reference, to ill will, to the inexperience of the father and mother.
Patronage had to combine its benevolent action with that
of the family in which the child still resided, of which one
did not break the authority, which was helped or moderated according to the
circumstances. These two actions were intended to complement each other.
one by the other; if unfortunately the family was one where
finds neither morality, nor good inclinations, nor generous instincts,
the intervention of the boss or the bossess neutralized
First, then change the direction first printed to
Young minds so easily led. In this case, the introduction
of an element of moralizing within a family had the
double advantage of protecting the child from contagion and of rowing-
to sometimes bring back to better feelings those who had gone astray.
The magnitude of this goal could not be ignored; subject to
central council, the proposal was examined, discussed and adopted there
It was necessary to create resources to cover the costs; here
The question arose as to whether subscriptions would be restricted.
to Freemasonry, or if one were to look outside of it for a
necessary support; the latter option was chosen. A plan was drawn up
lists; the Freemasons acted as citizens outside
lodges were formed; memberships were numerous; the society was founded.
It operates wisely, regularly, doing some good
without ostentation, measuring its adoptions against the funds it has in
a sure thing, whatever the future may hold,
that she will never be in the difficult position of having to abandon those
that she received in her womb before having fully accomplished
Their generous mission in their regard.
Each year sees its resources increase and at the same time
to extend its benefits proportionally, and today it has
forty children watched over by their employers,
to whose needs it provides, which it monitors in schools,
whom she will later place in apprenticeships, and who will receive from her,
when the time comes, either a small dowry, or the instruments
work elements necessary for the exercise of the profession they
will have embraced. She will thus have prepared good things for the homeland
citizens, made up of hardworking and honest women, without the

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to sequester them, without depriving them of the happiness of seeing and embracing their parents, without loosening the family ties that are so often broken deliberately in houses where misfortune is given shelter.

This is the institution founded under the auspices of the central council from Lyon, but which we owe to the activity, to the perseverance of F.…. Bertholon was one of them. The institution lives on; the council has ceased to exist. to exist; will it rise again? That is likely, for it will always necessary. Will it have a longer existence? That is doubtful. because he will always find before him the same passions, the same elements of division, the same systematic adversaries not daring not, or rather, unable to destroy Freemasonry, but determined to render it powerless, and who will strive to- core of deceiving the Grand Orient about the goal that is being proposed to Lyon, seeking to create unity.

The division that had manifested itself in the lodges in 1841, during the unsuccessful attempt to bring the two powers closer together, these- gradually becomes clear, if not legally, then at least in practice; the lodges of The two obediences visited each other; the orders that defended him were For those who were unaware of these issues, public reason prevailed over intolerance. triumphed, the Supreme Council did not prevent the temples of its obedience to receive the masons from the other camp, and a circu- The Grand Orient finally raised its defenses which, for the sake of honor of the Senate, should never have been fulminated.

Since 1842, a movement has taken place in the lodges of France. a lie that cannot be ignored; everywhere the need has been understood unity is what all good minds strive for; in the midst of anarchy annoying as we reported, there have always been some men who strove to invigorate society Masonic, to strengthen its bonds, to give it this unity

whose absence prevents any decisive action. They did it

so far, it is true, with more courage than happiness; but The initiative belonged to them, and success did not depend on their will. In 1845, at a large assembly of Freemasons of France and Germany, held in Steinbach in honor of Erwin, and about whom we will speak later, it was decided that a The Masonic congress would take place every year, alternating in the various directions.

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What were these assemblies?

Before 1789, when Freemasonry was divided into one
a large number of rites or sects that vied for ephe-
Mother precedence, the Lyon followers convened in assembly
In general, the main lodges of France and Germany for the
to restore unity of doctrine and discussion. This assembly
It was called the Convent of the Gauls. Other meetings of this kind
then took place in different cities and at various times under
the titles of convents or congresses.

After 1850, the lodges of Paris and Lyon joined forces to
strengthen the bonds of brotherhood that united their members
and to spread Masonic ideas more successfully.
meetings they formed, which were banned by the Grand-
Orient, because they were contrary to an article of the rules
the elements of the rite, did not have the importance of the congresses, but they.
were all tending towards the same goal from afar.

It was in 1845, as we have said, that they began again
the Masonic congresses themselves, that is to say the assemblies
delegations composed of representatives from lodges in different cities,
having the special mission of destroying abuses that harm the
progress of the institution and to seek the appropriate remedies
to bring it there. ' | :

A few days before the vote in Steinbach on the resumption
of the congresses, La Rochelle had held one on July 50, 1845.
He had been provoked by the perfect Union of this city; all
The lodges of the province had responded to his call. This congress
It lasted three days. In the first session, the president, after
having congratulated the visitors, recalled the main circumstances
of the organization of the assembly, then he explained its purpose-
here, which was to deal with matters of Masonic interest and
social issues. In the second meeting, regulations were discussed and adopted.
for the congress attire. The question of the poor was then addressed.
perishability and ways to remedy it were sought. Attention was given to
Finally, improvements to be introduced into Freemasonry.
The result of this deliberation was sent to the Grand Orient under
form of wishes.

The following August 51st took place in Stcinbach, a city in the Grand Duchy

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of Baden, a Masonic assembly that did not take the name of
congress, but which held all the importance. It had been provoked

by the lodge Les Frères réunis, of Strasbourg, with the aim of inau-

to guer the statue of Erwin, author of the plan of the cathedral of this

city and first known Grand Master of Freemasonry in

France. It was hoped, quite rightly, that relations would improve.
fraternal, more powerful than in the past, would establish themselves in

this celebration between French and German followers.

The Baden government, which had been asked for authorization-
the decision to hold this assembly, hastened to grant it.

The delegations from the lodges of Metz, Nancy, Mulhouse, Basel,
Stuttgart, Mannheim and various other cities had found themselves
at the meeting, in the temple of the Brothers who gathered, in the day and at
the time indicated.

"It was," said Erwinia (1), "a truly touching spectacle that
"This gathering of men from different nations and faiths,
"most of whom were seeing each other for the first time, and who, upon-
"With confidence, they would come and hug each other affectionately"
"And greet each other with the gentle name of brother."

The departure took place on Sunday morning, August 31st, by the
railway. The train stopped a league from Steinbach. The
local authorities and delegates from the assembled Brothers, departed
vigil to receive the delegations from the lodges of Frenckenthal, of
Carlsruhe, etc., had come, preceded by harmonically-
nieuse, at the head of the procession. The mayor addressed the president-
tooth, then we headed towards Steinbach to the sound of instruments and
detonations of boxes that young people placed in certain
The distances along the road caused them to set off as the procession approached.
Country dwellers flocked to the area to enjoy
the sight of this extraordinary meeting for them.

Upon the arrival of the procession, the Freemasons gathered in a
the town hall room arranged like a Masonic temple, and
opened the session according to the ritual.

It was decided, on the proposal of the president, that a congress

(4) Periodic collection published on the proposal of a member of the Eagle Lodge
Frankfurt.

Masonic, to which all lodges would be summoned
would alternately tick in each city whose lodges would have
adhered to the decision; that the congress would aim for prosperity-
the order, the establishment of brotherhood among all
followers and active correspondence between all the workshops; finally
that the first meeting of this kind would take place in Strasbourg
the following year.

After the session, the procession formed again to go to...
to consecrate the statue of Erwin. Headed by the Speaker of the House
deputies from Baden and Consul Haefelin, High Bailiff of
Bühl, he headed towards the hill where the statue of Erwin stands. A
Upon his arrival, the crowd that covered the mountaintop opened up
true to let it arrange itself in a circle around the monument.
Several speakers delivered speeches relating to the circums-
tance and were warmly applauded. After the consecration of the
statue, the procession returned to Stcinbach to attend a banquet
fraternal gathering where more than one hundred and fifty guests were present
gathered together. Praiseworthy toasts were offered amidst the rejoicing
general, and a collection of 250 francs was made. which were handed over
for the poor to the mayor of Steinbach. Thus ended
this celebration.

On June 7, 1846, the Monthyon lodges of Saintes, L'Avenir, of
Bressuire, the regenerated Egalile, of Saint-Jean-d'Angély, the Union
perfect and the Arts united, from La Rochelle, met in the
Temple of Perfect Harmony, Rochefort, in Masonic congress.

At the start of the session, the chairman congratulated the visitors,
then he explained to them the purpose of the congress, which was to bring together in one
the same bundle of scattered efforts from isolated workshops; for the strength of
Freemasonry is in the association of its lodges, in
the union of its members.

"Their action," he said, "is limited, for the most part, to a few
isolated acts of charity, it would be true to say that, in order to
to provide such relief, it would not be essential
to be a bricklayer and to maintain establishments at great expense
almost useless.

"But the influence of Freemasonry must no longer be
trapped in such a narrow circle. All the questions that

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touch on humanity, regeneration and well-being
masses are within his domain.

"When the foundations of its institution rest on the principles
Even in the purest form of morality, can Freemasonry remain
foreign to the progressive and generous ideas that seek to
Can it, without violating its laws, re-
to maintain, without taking part in it, this general movement which tends
incessantly to return to the largest and most
Disinherited from society, this is the place she strives to conquer.
through his work and patience?

"No, probably not. But what can isolated efforts, of
Useless wishes?

"The association, a great means that allows us to achieve everything,"
was the only one who could give our words and actions the in-
fluctuation which those who need it. The forces multiply a hundredfold by
bringing together, and it is a grand and generous idea that has
inspired our Brothers of the Perfect Union when they conceived and
held the congress of the lodges of the West, etc. (1) »

The questions on the agenda were formulated as follows:

"4° What is the influence of Freemasonry on civilization?"
"station?"

"2. What is the influence of Freemasonry on the family?"
and on the relationships between men P »

"3. What is the quickest and most effective way to
To come to the aid of a regular bricklayer or his family? Special-
How could this means result from the formation of capital?
"Social through an annual contribution?"

The first speaker proclaims Freemasonry the school per-
The sanctuary of universal morality, the sanctuary from which thought
Persecuted and triumphant, she enlightened the world.

His argument was based on Masonic principles.
He expresses the thought that civilization consists in development
simultaneous development of society and the individual, then in the
conservation and teaching of universal morality, heritage
secret and ancient societies. He elaborates eruditely.

(1) Masonic review, €10 per year, page 165.

and clarity both proposals, and he concludes by noting the in-
direct influence of Freemasonry on the French Revolution of 1789.
"It's a grievance," he adds, "articulated, it's true, against your
order, but true Freemasons should be proud of it.

The second speaker outlines the history of
mysterious societies, from which he derives the civilization that has en-
fantasized so many wonders in industry, science, and the arts.
As well as the first speaker, he presents to the Freemasons, as
The association, the only means of success in all their projects,
friendship, harmony.

Another speaker, after taking a detour into history-
The leader of the order concluded his speech with these words full of meaning.
meaningful and relevant:

"Civilization, nurtured by peace and supported by ma-
stupidity will see peoples fall under its laws every day
who, by their origin and customs, had long been deaf
to the voice of reason and truth; the time will no longer be good-
early on, armies, passive instruments of sovereigns, were
launched on the territory of a neighbor, a rival, in order to exert
a passing domination, or against a generous people, for
to rivet the chains of tyranny to his feet.

"The only way to work successfully towards the achievement of
The wishes we express, let us all repeat, are, my brothers...
to act together, to unite as one, and to
to show the Masonic senate that our support is guaranteed.
if he persists in the progressive voice he has entered.

"So let us get to work, my Brothers! Let the congresses become for
we the consecration of our joint work; that the franc-
Freemasonry, whose principles are based on progressive laws
of humanity, and not on an absolute principle, may it be reborn great and
Strong! To work, my brothers! Working men have the right
to unite: Union is the first need of intelligence and of
heart. » | | |

In the second session, a brother, addressing the second question-
tion, seeks to demonstrate that the most complete philosophy sc
finds itself entirely within Freemasonry. As means
effective ways of spreading the truth, he points out to the press, the paths of

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iron, Masonic congresses. "To perfect our education
Masonic, he said, to reform our morals, to inspire men
love of divinity, of virtue, horror of vice, attachment-
for his fellow men, submission to the laws of his country;
to offer our aid to the weak and oppressed against the powerful oppressors
Sister, such are the tendencies of our peaceful gatherings, of our
fraternal work.

The third question, concerning Masonic assistance, was
then addressed by a follower who condemns begging in terms
energetic. He spoke of establishing relief funds and loans
in each lodge, or rather in each orient.

In the last session, it was decided that at the next meeting
of the congress, all visitors would gather in the same hotel,
in order to begin a more friendly relationship between them.

The congress, which had been suspended at the Steinbach festival, opened in Strasbourg.
August 18, 1846; it lasted three days. Many lodges in France
and from Germany took part by sending delegations or
memberships.

The following questions were addressed:

"1. What is the purpose of Freemasonry, with regard to the liber-
social structures and the progress of civilization?

"2. What improvements can masonry attempt to make?"
to produce in favor of the working class, observing that these
improvements should focus on a specialty whose establishments-
charitable foundations established by the secular world have not
Not busy yet?

"3. How to inspire lukewarm or indifferent Freemasons more
of fervor for our institution P »

"4. What effective means would be employed to provide
to needy masons, especially those who, while traveling, find themselves
veat in the midst of scarcity, aid which, if properly employed,
Wouldn't they have the degrading character of almsgiving?

"3. Should Freemasonry make proselytes?"

These were the questions that the congress had to address, and of
their solution could result in significant advantages for the
the whole society, if the workshops, emerging from their slumber

ordinary people, shaking off their torpor, could finally decide to

to practice what would be stopped. Our order has this misfortune that sou-
In the wind, very serious questions are being raised, and people are becoming passionately
A third party is for or against; a conclusion is reached, a vote is taken; the order is ex
taken would have a beneficial influence, unfortunately we do not execute-
cute not what was decided, and progress is achieved with a
Desperately slow.

The discussion opened with the first question: "What is the
"What is the purpose of Freemasonry?" The first speaker, applying to
Freemasonry, always so lucid, so easy to understand, the for-
somewhat obscure mules of German school philosophy,
did not enter into an examination of practical means, and remained in the
wave of abstractions.

Other speakers addressed the same topic, treating it with
Much elevation of thought and style clearly indicated-
They explained the purpose of Freemasonry, saying what was appropriate to
to do to achieve it. The discussion of this question was therefore
full of interest and useful lessons.

The second question concerns improvements to be attempted in favor of
of the working class, was thoroughly dealt with; we arrived at the means
practical instead of remaining in the vagueness of generalities, of which the
Freemasonry too often comes at a price. Opposing opinions
were issued: a speaker claimed that the Masonic institution
could not, as such, concern itself with the position of the class
worker; 1] relied on the good to be done to the latter through the action per-
bell of the brothers. "Freemasonry," he said, "can, through this action,
"to ensure that the specific institutions emanating from it,
that is to say the different cults, the centers of learning and
political powers are interested in the situation of the classes
female workers, let them take care of providing them with food
intellectual and material development, both by cultivating their minds and by...
"guaranteeing them a decent wage, which they pull from them
"ignorance and vice, and seek to instill in them notions"
"of virtue and justice, the love of work and feelings"
"Humanity for their fellow human beings."

"The isolated mason, either as a member of a community"
"religious, either as a follower of a scicuce or as
"As a citizen, you are bound by duty to contribute to the improvement and

– "to the improvement of charitable institutions; because the

"A Freemason must dedicate himself entirely to the service of humanity."
"But, in my opinion, it is the order itself that would need it."
of a charitable institution of his own; it would be an ins-
institute of inasonical education where Freemasonry in general and
a kind of complete initiation of the disciples into religious life,
scientific and political aspects would form the subject of teaching
professed in a Masonic manner by our Freemasons
"more capable for the use of our sons and young men than we
"Let's admit it."

"What immense benefit this would be for all humanity, and by
"Consequently, for the working classes as well, such an inst-
» Tuition | »

After this speech, of which we are only giving a part, the ora-
The author proposed creating Masonic high schools. The discussion was
lengthy, and, in the vote, the request was rejected by this consideration.
tion that the lodges were themselves humanitarian schools
in which every F.-. can come to learn and refresh his
convictions; that, as for youth, the sons of masons could
to be admitted from the earliest age of reason to participate in our mys-
In the past, the need for special schools was not as great as it had been for the past.
The author of the proposal must have thought so.

This vote did not end the discussion; it was resumed.
by another speaker who, in a brilliant speech, passed
review of institutions created by the lay world to improve
the material and moral position of the working class, institutions
which alleviate misery, but are far from destroying it. He made com-
to recognize the need to unite and work together for the good-
man's happiness, a happiness which Freemasonry cannot provide.
would never remain a stranger. He concluded by saying that, for
To achieve the planned improvements, it was necessary to:

1° To improve the education of the working class;

2. To give good direction to young people who have finished their
learning and their instruction at school;

3. Find a way to secure the future of industrially disabled people.

“[1] it seems to us,” he said, “that the solution to our problem
"rests on these three bases, and the immediate application of these

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"rules would have, for the happiness of the working class, consequences"
mathematical sequences that cannot be called into question.
"One of the main causes of the misery of the working class,"
It is ignorance. The Lodge of the United Brethren has already sought to
to remedy this problem by establishing evening adult education programs, which
You've been able to see the beautiful fruits... These encouraging results
should encourage us to persevere in our work, to the utmost-
to express our full concern for making him produce all the
benefits it may offer, so that our sisters may...
based on our experience, may in turn equip their

Must the laughing woman remain in a state of eternal stupor?
must she never be emancipated by intellectual regeneration?
Tuelle? No, it is not so, nature opposes it;
Man, created in the image of God, must not be reduced to the
the condition of the brute.

The speaker then developed his three proposals in turn, and
he concluded by presenting a comprehensive plan to establish by the
Freemasonry, a large number of schools which, directed by means of
from the many branches of our institution, would come
to arrive at a common center; he indicated the means of providing
at the expense of this creation, and proved with figures that a
A small contribution from each mason would be more than enough to do

faced with the expenses. He calculated the resources of Alsace alone,

and establishes very clearly that it would be easy to give this inst-
tution a very large extension.

The third question did not arise for the first
times; it has been debated for half a century, and especially since
The Restoration, repeatedly, without ever being resolved
in a satisfactory manner. The causes of lukewarmness, of indifference-
We have explained them in the course of this work;
They are always the same and will withstand efforts for a long time
that will be done to destroy them.

An excellent speech was delivered on this subject by the prime minister.
the speaker who approached him; he attributed the indifference that seizes so-
wind of the spirit of the masons to curiosity and satisfied vanity
made, to the selfishness of individuals, to the lack of timeliness of the work

respective orientations of this useful institution; for the labo- class

Masonic, and especially the lack of evidence of immediate results
diats. He proposed remedies to remedy the problem, which should
to be capable of curing him, and yet will never cure him.
His peroration, in particular, was remarkable:

"Right now the earth is rumbling, muffled cries can be heard-
"addresses various points. Sometimes it is the proletarian who, unable to-
"Before living off excessive work, hurls curses at the rich"
"selfish man who wants to take away yet another piece of bread that doesn't
» is no longer enough to feed him; sometimes it is the worker who asks for
"work and that indifference lets fall, expiring at the foot of the
» boundary marker. Here is an unfortunate family whose head has just
"To die a victim of a harmful profession, where he suffered, in the eyes of
"All of them, poisoning lasting several years. There, my brothers,
"Isn't there anything to be done? Isn't the harm obvious enough?" And of-
"Are we going to remain inactive, contenting ourselves with recording..."
"Disasters that can be remedied? Our pre-
"Is not our first duty to find the remedy for the current ills?"
"The quickest and safest?"

The speaker concluded by proposing that social issues should be...

items placed on the agenda of Masonic work, which one

attempted the most rational applications to which a study
further investigation would have led to.

On the fourth question, it was proposed to establish a fund
general and mutual aid society whose aim would be to come to
aid to two kinds of misfortune: to widows and to the children of
Masons who died without fortune, to the poor and needy of the order.

One speaker pointed out, as an abuse that overloaded the order
Masonic requests for assistance, the ease of admissions;
He proposed establishing stations along a specific route for
a trip to innkeepers where, upon presentation of a card,
These travelers would be fed and housed, and would even
provided with the small sum necessary for the continuation of their
travel. | |

A very serious question, and one that was not included in the
The program, was incidentally raised in the discussion, and
gave rise to fascinating debates. The Prussian lodges,
forgetting the principles of Freemasonry which proclaims all

men, equal before God and before society, had inter-
said the Masonic temple to the men of the Israelite communion
in the various locations where they are situated. We do not have to
investigate whether specific facts had led to this decision
Absolutely contrary to Masonic doctrines. That the manner
including German Jews who practice certain professions
attracted the animosity of the peasants, this is an undeniable fact.
ble, the truth of which recent events have only too clearly proven;
but that this hatred should rebound on all members of a
Religion is what is impossible to accept. In all the
In this case, Freemasonry, a school of tolerance and charity, cannot
to embrace these hatreds, nor to serve them; 'she can even less seek
in the worship of motives to keep certain men away from the sanctuary
dedicated to the Great Architect of the universe, before whom the indi-
People of all races and colors, the powerful, the wealthy
. bleak, the rich, the poor, the cities, the hamlets, the palaces and
The cottages, everything is equal to everything else.

The Prussian lodges had therefore failed in their duties that
the order imposed upon them, disregarding the feelings of a brotherhood which
The precepts are preached from our pulpits, the laws of the ins-
institution, and when a voice was raised in protest in the congress
From Strasbourg, she found echoes (1). The speaker had the right
to say it: "Masonic love is not confined to a
"temple; it does not only spread its fires on privileged beings-
"Legii who drew it from the hearth of our sanctuaries, it overflows
"From their hearts and bursts forth upon the masses. He has no predilection"

(4) It was Brother Hirsch, one of the orators of the Grand Lodge of Luxembourg, who
he was the first to point out, in a speech relating to the occasion, the measure in force
in Freemasonry in Prussia. The lodge "Les Amis de la Vérité" of Metz, on the proposal-
The position of F.-. Landau, addressed a protest to the Grand Orient on June 19, 18435
against this act of intolerance, by asking him to demand that all Freemasons
of his obedience, without exception of religion, were admitted to the meetings of the lodg
Prussian. The workshops of Lyon made the same wishes heard in the senate, in denigration-
monitoring the conduct of the three Prussian grand lodges. Finally, the Grand Orient addre
timid observations to these. The English Grand Lodge, for its part, declared
formally that it would cease all relations with them, if the paragraph relating
The exclusion of the Israelites was not erased from their statutes and regulations.
Three grand lodges backed down in the face of this disapproval. The unfortunate law was
reported.

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"For no one; it is a fire that engulfs and consumes everything on
"The altar of brotherhood."

To utter such words was to establish one's right to protest-
to fight against the exclusions imposed by the Prussian lodges
certain members of the human family; the speaker did so with au-
both firmness and propriety.

In the following day's session, a new protest was
made against the way in which the Prussian lodges understood
Fraternity. The entire congress applauded with a triple
battery to the principles of tolerance and equality proclaimed by

. Voorateur, and invited him to formulate in writing a wish that he had just
to conclude with a brilliant improvisation. The proposal-
The formulated proposal was referred to a committee, then presented to the
congress. A very long discussion ensued regarding the wording;
The first one was rejected. Then this spirit of hesitation manifested itself.
who shows up too often in the dressing rooms. A second draft
was debated, but the congress was in its final session; the dis-
The discussion continued, everyone agreed on the main points.
But there was a fear of bringing to France the discord that had broken out
in the German lodges on this subject. They couldn't agree-
to discuss the terms; the venerable man very cleverly proposed to adjourn-
to find the solution to the question, while accompanying this
Postponement for the following reasons:

"Whereas, either by the speeches that have been delivered on
the exclusion of some lodges in Germany of men not pro-
not practicing Christian worship, but otherwise offering all the
moral guarantees, speeches which were met with lively

| signs of approval, either through the oral discussion that took place,
the congress made it abundantly clear that it disapproves of the
| principles of intolerance that still prevail in some lodges
from Germany.

"Whereas the R.-. lodge of the United Brothers and the works
| published in the Erwinia would leave no doubt about the feelings
; comments of Strasbourg Freemasonry in this regard;

| » Considering the time remaining for the congress to finish
His numerous works are too limited to allow for a full discussion.
|

more time devoted to an incidental question to the detriment of the ques-
items on the agenda; |

"Considering further that such and such wording cannot
to change nothing in the moral effect of the congress's opinion, and that, by-
While fully agreeing on the substance of the issue, its members have not
were shared only on the form to be given to Juda;

"The congress postpones the drafting of the resolution to be issued on this
Incidental question.

The adjournment and the preamble were adopted; the resolution was not
was no less clearly formulated and the question settled.

On June 5, 6 and 7, 1847, the lodges of Charente-Inférieure, of
The Gironde and Deux-Sèvres regions met in congress in Saintes.
It was in the temple of the Monthyon lodge that the work was carried out.
executed. Unfortunately, the report of these has not been completed.
It didn't receive the publicity it deserved. But assistants have reported-
it was noted that orators of eminent merit allowed themselves to be drawn in
distinguished by the fervor of their eloquence in the field of issues
social or political; that they again proclaimed the all-
power of Masonic dogma now written at the head of the laws
constituent elements of the French Republic; which they traced in the past-
See Masonic a new path leading directly to
purpose of the institution.

The local press having given these meetings a completely different character
Politically, the Grand Orient forced the Monthyon lodge to communicate with it.
to tamper with the minutes of the congress sessions. He instructed
against her and banned her for a period of three months.

On June 22, 1847, another congress opened in Toulouse.

A commission appointed by the lodges of this Orient had
The program for these meetings was prepared in advance. It was designed as follows:

"In the first session, we will deal with the history of the
Freemasonry: 1° before Christianity; 2° after Christianity;
3° in parallel with the philosophy and revolution of the 18th century.
Each speaker will be able to address only one of these three points.

"In the next two sessions, we will examine opposing views-
1. What masonry should be today; 2. What
that it should be in the future.

"In the last two sessions, we will search, by way of

discussion, the means of improving masonry, either in its
constituent principles, either in its forms. lei, serious examination
general statutes and Masonic regulators.

"Apart from these fundamental questions, and without touching on
Religion and politics will be topics everyone can briefly address.
topics in keeping with the seriousness of the meeting.

"At the end of the congress, the results of his work will be communicated"
screwed at the Grand Orient and all the lodges of its correspondence,
so that what we have a right to expect from all will come to pass
"Seriously conceived and properly formulated speculations."

The lodges of Toulouse had joined forces with those of Montpellier,
of Montauban, Condom, Castres, Perpignan, Albi, etc.,
to hold this assembly.

The first question was addressed by several accomplished speakers.
of erudition.

The section relating to the pre-Christian era was re-
summarized in this proposition:

All initiations have had philosophy as their goal
"speculative or practical, veiled by symbols. Therefore, the franc-
Freemasonry, too, could be defined as: philosophy
"symbolic, alternatively or any speculative set or
» practice (1). »:

Another speaker addressed the part of the question relating to the epo-
that which followed Christianity. He nevertheless believed it useful to re-
to the mysterious associations of the ancients, intended to preserve
towards the worship of the Supreme Being and universal morality. He made of it
to bring down Freemasonry, then he attributed it to England
honored having saved her from barbarity. He devoted himself to
scholarly research, leading to interpretations that are more or less successful
its causes to arrive at this negative result: the origin of Freemasonry
The stupidity is still a secret. However, he added that the goal of
This was sufficiently understood. "Doing good, preserving the
principles of tolerance and fraternity, to extend and strengthen these
principles among men, that, he said, should be the goal of
the spirit of Freemasonry.

(1) Special report of the congress, octavo brochure, page 16.

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A third speaker aligned himself with the Templar system which
gave the establishment of our institution in Europe the era
crusades, as will be seen later in this work.
he delivered a brilliant eulogy of the Orders of the Temple and of Freemasonry-
things which, according to him, disappeared from France at the same time.

A fourth speaker restricted the historical part of the pre-
first question in the 18th century.

He observed the moral reform of Freemasonry in
England, with its now philosophical and political tendencies,
and showed it penetrating our country within a cor- society
broken, she strove to moralize and reform. Some
Some of the facts recorded in this work are briefly recalled
harmed by him. However, after giving to Freemasonry
a political character in England, he condemns any tendency

- of this kind as harmful and dangerous.
A fifth speaker returned to all the historical parts of the islands...
questions already addressed, and made a warm appeal to the Freemasons,
not to fight barbarism, like their predecessors, the sword
by hand, but to establish the law of
progress.
The second question offered, in a way, more interest.
powerful, more current than the first one.
The aim was to examine the institution down to its fundamental principles.
in his mind, to sort of draw up his horoscope.
Followers who had been unable to attend the congress had
sent speeches in which they dealt with the first part
from this question to its true point of view, based on
equality and fraternity. The reading of these speeches was not
allowed, no doubt because political issues had
summer effluvium. | |
A speaker proved that Freemasonry cannot exist.
without union. He listed seven moveus union "which embrace
all the faculties inherent in our nature and thus allow
Each person, to work according to their own tastes towards the common goal.
The first three means are efficiency, benevolence, and

Morality in actions, in the continuous development of lin-
intelligence; the fourth and fifth are belief in
|

God and the immortality of the soul. The last two touch
metaphysics and are contrary to Masonic doctrine; this
are faith in the first revelation and faith in continuity
of this revelation. This division, entirely methodical, could be
accepted by a few placid minds in cold Germany,
the speaker's homeland; but offending the truth, torch of France-
Freemasonry, it must have found little success among the followers of
Toulouse.

Another speaker fared better in his examination. We quote
His words expressing a thought of the author of The Link of Peoples:

"Today there is a Freemasonry which the common people have become enmeshed in."
adorned, which he composed of all types of masonry, and
that he governs in his own way, without order, without cons-
science and without reason.

"There is another one, but little practiced, which has not ceased
to be pure, and which has remained the lot of enlightened men,
courageous, benevolent.

"The first one attracted the sarcasm and contempt of the world."

"The second, like science and virtue, has never had for
enemies are the foolish and the wicked.

"The first consists only of futile and absurd practices"
of; it often only serves private interests.

"The other, on the contrary, embraces the cause of the whole world;
It is simple, clear, full of reason and truth; it is the code
Abridged version of universal morality.

"The first only produces annoying controversies and
tiring. Almost all his imitators abandon him after having
known.

"The second binds men together, leads them to study, to the
charity, to the love of all that is good, of all that is
beautiful. We remain attached to it because it is the noblest ornament-
In times of prosperity, the sweetest consolation is in times of misery.
res that human weakness engenders. ee.

"That, I believe, is what Freemasonry should be."

He concludes by expressing his wishes for a speedy recovery.
ancient traditions and moral soundness, which alone can,
In these difficult times, we must rein in passions. (I summarize)

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Masonic dogma in these two expressions: friendship, fraternity
nity, which, according to him, cover all kinds of duties, all the
means of glory and happiness, all ideas of union, of peace
and of concord.

Another speaker examined whether the Freemason possesses enough
courage, enough selflessness to fulfill one's role in such a society
as it is currently organized, the mission of apostle or missionary
Zionist. In ancient times, Freemasonry exerted influence on the
minds and hearts had a great influence; she inspired the
Courage, devotion, virtue. That's what his followers were at the time.
possessed of true brotherhood and a sense of equality which
"Nowadays" has become an irony.

Selfishness has stifled our activity; by killing the spirit of our
As an institution, it destroyed man's morality. But that's not
The blame must fall on the institution.

"Active by its very nature, Freemasonry leaves its followers,
he exclaims, neither rest nor truce, as long as there is a little bit of birch left in
to accomplish, and you know if there are any left... If Freemasonry
is dying, or if it remains without results for the moment, do not
Let us not accuse her, for in her principles lies the development-
the most complete improvement of moral sentiment, the perfection
the highest form of intelligence. The life of a mason is not,
Believe me, a sweet life full of roses; its path is sown.
of thorns; he must walk forward, without looking at his wounds,
and go on, as long as, encountering brothers along the way
He will not have offered help and support to everyone more injured than himself .
as long as, by shaking the folds of his heart, he cannot
to say: Now I can appear without fear before the Great-
Architect of the universe, because I have fulfilled all the obligations he
imposed them on me by giving me life (1). »:

The cause of evil lies within man himself, and can be divided.
divided into three parts: fear among some, lukewarmness among others
others, and selfishness among the majority.

The speaker does not believe that shy people harm the institution.
but rather the indifferent ones.

(1) Special report of the congress, octavo brochure, page 30.

"Whether through ignorance or pride, they disdain to concern themselves with a
a work they do not understand or do not want

see the range. They stop at the bark without ever daring to start.

the fruit; they fear difficulties, they dread sacrifices,
And, since learning requires work and perseverance,
They take pleasure in remaining ignorant. You see them, without
within reach of the heart as without reach of the mind, to indulge in
this indifference, and, by their conduct, by their uninformed remarks
stunned, they denigrate the institution to which they have dedicated themselves by the
the most solemn oaths.
Speaking of selfishness, the speaker had a vast field to cover-
laughter, corruption charts to be revealed; he remained in the
limits the regulations by merely making wishes so that
The corrupt spirit of this time did not penetrate the lodges.
Another speaker, addressing the issue of Freemasonry in the
present and future, says that the moral element, which should ab-
to absorb the material element, is, on the contrary, absorbed by it.
It is leprosy that is eating away at the Masonic body. He points out the admitted-
profane actions carried out for profit; he shows the spirit
of association disappearing under the breath of selfishness.
11. Freemasonry must be brought back to its former practices, the as-
association in wealth and misery, charity and high
Moral of the story. It takes courage, energy, and willpower to...
followers to fulfill this goal of self-sacrifice. He cites associations
of workers' charity, all living near poverty; 1] said to
the masonry to incorporate them into its ranks.
"Call to the Freemasons," cries the orator, "the masses of laborers"
valors who have already paid tribute to the spirit of association, of gold-
and economy. Instead of uncertain or insufficient benefits
from a small association, introduce them to the benefits of association-
universal tion, and then do not fear that conditions of
morality, however dubious they may be, repels and frightens them.
boast. You can be certain, on the contrary, that the most
noble in all emulations, school of the just and the honest, sc
will be responsible for making, for the benefit of the institution, the safest and the mos
"Legitimate propaganda."
All the speakers who took turns at the podium to address

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They agreed on the same point, that it was necessary to pre-
to preserve the sanctuary of Freemasonry from all taint of selfishness
and materialism; that it was necessary to preserve this center of devotion,
of virtue, in all its purity; that it must operate in the future
the association of peoples, that is to say the end of all struggle, of all
war, from all antagonism; that it was necessary to revive oneself, to unite, sc
to moralize and to become, within society, the apostles of friendship, of
"fraternity.

One speaker also exclaimed at the end:

“Are we all determined to march towards the conquest of the re-
generation of masonry, of the P company. See, consult,
Ask yourself! Can't you feel your heartbeat?
Who hesitates, who fears, who falters? Well then! Regain your composure,
Fear no more. What we seek has been found. Do you not see?
Not the association that welcomes you with open arms? This young woman with
robust forms, with passionate impulses, with quivering movements
Sants, don't you see her struggling in the embraces that...
awkward, in the narrow space that stifles him, in the embraces
of the corruption that surrounds and devours her? She offers you the
arms; go therefore to his aid, and draw from the industrial association
technical, moral and intellectual, a new life, your regeneration
tion!"

The third question, relating to Masonic improvements,
was discussed intelligently and wittily by several speakers.
We say this with regret, in our institution we have always
made magnificent projects, admirable regulations that have not
summers were very rarely executed. We find the cause in the
lack of perseverance on the part of the followers and incessant mobility
health of the workshops, whose members are renewed too often.
To combat this evil, it would suffice to attach to the institution, by
indissoluble bonds, the Freemasons of intelligence, of knowledge
and of the heart. Now, it is almost always these that we wish
to drift away because we don't know how to hold them back.

The congress formulated its plans for reforms and improvements.
in a large number of vows addressed to the Grand Orient. Among
Among these, we note the following: creation of spc sessions-
social gatherings in the lodges to discuss social issues on the agenda

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of the day from a philosophical point of view; centralization of emergency services to create charitable institutions; abolition of the high Masonic degrees as contrary to the principle of equality; re- form of regulations relating to lodge representatives at Grand Orient; to compel the latter to refrain from making any laws of importance major criticism without consulting the workshops; creation of a certain number of Masonic centers to assist the Senate in its con- control; frequent communication between the latter and its administrators very; publicity of the box sessions, competitions between them; encouragement Regulations to the Masonic press; strict admission to the degrees symbolic of candidates educated about the degrees they possess; creation of relief funds in each region; reduction in the number of lodges.

The Grand Orient, which had placed a workshop in Saintes under interdict, instructed against the Toulouse congress, reprimanded the lodges of this east and forbade that of Bordeaux from meeting the year next in congress.

It was a mistake; before acting, he should have looked at the path where one He was pushing it, to measure the extent, the depth. Nobody was seriously considering escaping his control, breaking the ties of unity within Freemasonry, to create new powers, to imprint on the order a movement that did not originate from the senate; But this movement was wanted, it was expected; of all the temples arose a voice that demanded teaching, of eyes that sought a guide; they hoped in vain, and when the The Senate did not know how to promote this movement; it had to resign itself to it. to see him leave, because a static society would be unc lost society.

Within the circle of grand principles that led to the creation of Freemasonry, which they preserved through the struggles of For so many centuries, through varying fortunes, the freedom of the The stand has been completely full so far; it has had no other control than the regularly expressed support or disapproval of the lodges in the annual election which continues or removes from the orators their functions. From the day this freedom no longer existed, the workshop would be useless; he could do nothing more for the propagation of doctrines. of which he received the sacred trust and which he must transmit intact.

Moreover, among the learned brothers, all must know this. cannot forget that if unity of direction is desirable, because While it coordinates efforts, it is not indispensable to the existence of tenacity of Freemasonry. This institution has a strength that gives it is clean, a victory that no one can stifle, a power that

She grew up in persecution. She resisted papal bulls,
to the persecutions of the Inquisition, to the edicts of the emperors, to
ordinances of kings, to the bills of parliaments; twenty times one has
They thought they'd killed her, but they found her alive. They're trying to discipline her
that the power formed by its representatives gives it wise laws
appropriate to the times, customs, and progress of human reason-
Maine, that he outlines for him the goal towards which every society should gravitate
under penalty of not being; but let him not seek to deprive her of her
freedom of thought, freedom of speech; let her live in
broad daylight, otherwise she would live underground.

What fear would then lead to the banning of P congresses? This prohibition
Is it possible? You will knock on a lodge in Saintes, a lodge in
Toulouse; Maisily has others. You will forbid some brothers;
New ones will replace them. Will you prevent the holidays from
The order? They are ordered by the Masonic code. Will you
that delegations from several parts of the East would not meet there?
That would be violating the law. Won't there be any discussions about
A question is posed, a vote is taken? Who could possibly oppose it?
You will defend the publication of the minutes, you will strike
the organs of advertising; we will write. Who will see the end of this
War? Once again, the majority of lodges want unity in
the direction, but she also wants this active direction. Keep
the reins, but drive the chariot.

Important questions are being raised, but why don't you ask them yourselves?
same; reforms are being demanded, but why don't you call the lodges to
deliberate on it. No one will think of challenging your power once
that we will see you use it in the interest of all.

As in the glorious days of the Empire, Freemasonry is
always ready to follow our armies onto the battlefields, to
to establish themselves in conquered territories. It gives courage
Before the battle, she ignites hearts with love of country,
She heals wounds, celebrates victories, consoles in the

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reverse. She was supposed to have her part to play in the civilizing work-
the task that France was accomplishing in Algeria; the times were
Having changed, the warring generations were no longer in command.
By the same men, Freemasonry had lost none of its
activity.
Our troops, having landed in the cove of Sidi-Ferruch, had to
The Arabs had barely been dislodged from their position at Staouëli, and the area swept av
plain of Cheraga, blows up the Emperor's fort and penetrates
in the nest of Algerian pirates, that the Masonic institution
was going to settle there with them, to take shelter under their flag. Algiers and

Temples were opened in Bone in 1832, Oran in 1834, Bou-

gie in 1856, Gigelli in 1841; then Blida, Sétif, Constantine,
Cherchell and other Arab cities successively erected temples
to the Great Architect of the Universe. There is today in Africa
French, and following the banner of the Grand Orient of France,
eleven lodges, three chapters, a council of Kadosh.

Some natives joined Freemasonry, but
a very small number; there are also men initiated into our mys-
among the Arabs who came from Egypt where our soldiers created
lodges; however, both are far from our temples
by the fear inspired in them by their fellow believers, who are full of everything
both intolerance and distrust towards Christians.
The ideas, hopes, and interests of the Arabs are not yet
Ours; the education of this society hardly allows it to
He understands neither Masonic politics nor philosophy; there is no
We need only elevated minds who can appreciate our precepts; it is necessary,
Furthermore, long-term contact and ongoing relations on both sides
complete understanding of both the Arabic and French languages, for
that our Freemasons make converts in Africa; it is necessary
especially since Muslim prejudices are losing their power,
and much time will pass before this progress is
obtained.

Those who have closely observed and studied the Arabs believed they had found the
traces of a mysterious link between men of the various tribes
which cover the ground of the French part of Africa, to glimpse

'the signs of a Freemasonry that was still practiced'

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today; but it has not been possible to grasp its purpose, to
know the principles (1).

We have seen Freemasonry in Switzerland obey various powers
as a result of the political events that had brought the Grand-
Orient of France to establish lodges of its obedience there; ma-
Influential figures strove to completely separate Switzerland from
France from a Masonic perspective; they succeeded in this to a great extent.
part, without however the fraternal ties, the good relations
between the workshops of the two countries would suffer. These fragments-
Elements of the printed direction in the order are always unfortunate
rous, for they take away the power he has, prevent him from
to conquer the one he naturally aspires to, but they
give satisfaction to national pride, and one would fight
It is futile to try to prevent them; they will cease when fanaticism,
hatred, the evil passions that fight against Freemasonry
will make them understand the need to unite more closely, but
Only then.

However, the institution was divided in Switzerland between the Grand-
Orient helvétique-romand and the provincial grand lodge of Bern;
a concordat signed in 1822 united the workshops under the obedience
of a Swiss national grand lodge established in Bern. He remained in-
core the Scottish directory of the rectified system; conferences
took place in 1836, 1858, 1840, in Zurich, Bern and Basel, for
to bring about a merger; a provisional act of union was signed at
Locle in 1849, ratified in 1845 and finally put into effect in 1844.
The Scottish Directory and the National Grand Lodge decreed a
social pact and formed the Uxtox of the Swiss Lodges, under the obedience of
dience of a national Grand Orient based in Zurich, and which took the
ALPINA name.

The act establishing this new power has generally

(1) During a trip that F.-. Kauffmann made to Africa in 1846, he was put in
relationship with an Arab chief, from the land of the Mzabites, from where the caravans ar
A journey to Algiers across the desert, and which involves a number of workers
the province of Algiers. The Mzabite belonged to a religious sect which, without having al
the characteristics of Freemasonry, however, bear a certain resemblance to it
blauce; its aim is to maintain the original religion of Muhammad, and the followers
recognize each other through words and signs.

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This satisfies the Swiss masons, but it is regrettable that, in the speeches delivered during his installation, the role of the franc- Freemasonry has been diminished; many brothers have found Islands the speaker's ideas were not in keeping with the grandeur of the institution. tion; fortunately speeches pass and are not articles Keys to faith.

A serious question, which we have already discussed in relation to the The Strasbourg congress had emerged in the Masonic world, it was that of the admission of Israelites into the lodges; in its First report, the Alpina approached it, but did not solve it (4).

In Geneva and Carouge, three lodges are of the obedience of the Grand- Orient of France; a fourth march with the Supreme- Advice.

While Switzerland was trying to establish unity of leadership, the Belgian Freemasonry was fighting against a Catholic clergy which, supported on the memory of the 1850 revolution in which he had participated contributed significantly, had the ambition to dominate the country and showed the intolerance he usually has in all the places where his Preponderance is established.

The Belgian followers were persecuted and oppressed by the priests. Attacked in their material interests, their special positions, They were driven to their family home by relentless enemies. linked with the French lodges and sought help and support there; Freemasonry erased the barriers that politics had placed between two factions of the same people.

“Everywhere,” said a report on the situation in Belgium, “by- wherever there is a man who is a friend of truth and eager to see it spread, wherever there is a man who is an enemy of superstition- tion ct of fanaticism, there is a persecution to be carried out by these priests.

These truths, consistently confirmed by experience, are of a very old date; but is it the fault of enlightened men of this century?... What is even stranger, because it is insane and monstrous- Trueux, it's a sentence of excommunication issued against us

(1) First report of the administrative board of the Grande Luge Alpina. Zurich, 4845; pages 30 and following,

at the time, against all Belgian Freemasons by the archbishop of
Mechelen. What is cruel and barbaric is to aim in cold blood.
to the ruin of an honorable citizen is to bring unrest into
his family's aim is to make him an outcast, someone no woman
will not be able to marry according to the religious law of his fathers, unless
Catholics must not haunt, under pain of disapproval, the
tomb from which, finally, it will even be forbidden to weep.

"Yes, the persecution against Belgian Freemasons is
ardent, incessant, relentless, and it is the Catholic clergy who
preaches openly (1).

Masters of the minds of youth through public education, the
Priests encouraged children to distance themselves from their fathers.
affiliated. Each bishop felt obliged to thunder from his pulpit.
against the Freemasons, to excommunicate them; some have carried
Forgetting Christian charity to the point of regretting the era when
the church could make martyrs (2).

The temple door was closed to Freemasons who wished
milks to marry; the confessional was used to torture the hearts of
the wife who was forbidden to love her husband, was advised
—to flee the marital home. The president of the senate was removed from office, the
governor of Brussels, like Freemasons, and yet
the Belgian constitution was the most liberal of all those that re-
Europe was lying, the king was a Freemason and a Protestant.

This may be enough to give an idea of the power that was acquired.
by the Belgian clergy. The Freemasons fought ardently,
opposed the free university to the Catholic university, publications
frank, loyal, to the anathemas, and the preaching of truths
eternal of their faith to the intolerance and ambition of this theo-
cracy.

Freemasonry is distinguished in Holland by its work |
serious; the workshops are followed regularly, institutions |
Important institutions were founded by them. The Dutch Grand Orient
a few years ago it had seventy-five lodges under its
obedience. |

(t) Minutes of the meeting of the chapter lodge of Henry IV, Orient of Paris.
August 26, 1839.
(1) Same report.

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In Prussia, the question of the Israelites, which we have
| spoken while we were dealing with the Strasbourg congress, and which had been
raised by two of the three Grand Lodges of Berlin. The Jews, in
Germany, unfortunately, forms a class apart; they do not
as MR on our home, with the other citizens under the
a grand banner of political equality; they have made interests
apart from the industries they practice alone and in the exercise of-
which they have often stirred up complaints. But none of this
could justify refusing to admit them into Masonic temples-
niques, from the day they were initiated into the mysteries.

It is important to establish the principle clearly, because no one should trans-
to gain. A lodge to which a non-initiate requests initiation has the
the right to refuse it to him, as a man, if his morals, his habits-
His actions, it seems to him, do not merit this favor. As for
His religion could never be a reason for exclusion.

There are some specific grades whose regulations pertain to...
They argue, in truth, that one must be a Christian to be admitted; but
as they have never been anything but a deviation from the principles of the
Freemasonry, that they were created only in circumstances-
these passengers, and in exceptional cases, they ceased to be
of general use, and tolerance has long since triumphed
exclusions that they indicated in the very lodges where they are
still given.

Nothing, therefore, justified the Berlin lodges in their a
to exclude Jews because they are Jews. They are free not to
conferring upon them the title of masons; but from the day they had taken
no power had the right to have a place in the great family

| legally prohibit them from entering the temples, unless they

| had rendered themselves unworthy; in that case, a judgment rendered

| only in the established forms could establish their unworthiness and

| pronounce their exclusion.

At the time when this question was causing a stir in Prussian lodges, the
The king's brother was initiated and accepted the protectorate of the Freemason woman.

| laughter in Prussia. It is the same man who today, having arrived on the throne,

| publicizes the oaths he has taken and fights against the national assembly-
Final. Will Freemasonry finally understand that princes

they no longer ask her for initiation except to control her, to enslave her.

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After mistaking it for Marchepicd? Will he be in Prussia
an orator brave enough to remind the king of the oath he

resounding throughout all the Grand Orients of Europe. Carried in An-
England, it provoked energetic protests and brought about the
suspension of relations between several English lodges and the lodges
German women who had violated the sacred principle of brotherhood,
foundation of Freemasonry.

In the same year that the Prince of Prussia took the lead
of the Freemasonry of his country, in 5840, the Grand Master of the
English Freemasonry was dying out and was being replaced by the Duke of
Zetland. |

We have traced the actions of modern Freemasonry in
England; respected, honored, powerful, our institution
exerts a real influence in Great Britain; it
A few years ago, there was one bricklayer for every five hundred inhabitants.
From England, Freemasonry was carried to all continents.
nents, on all the islands where the English flag has flown; the com-
The East India Company brought it back to its birthplace.

The English character harmonizes well with the philosophical spirit
and methodical of our order. Until 5813, two grand lodges
The management of the English workshops was shared: that of the former
masons, then presided over by the Duke of Kent; that of the Mo- masons
dernes, presided over by the Duke of Sussex. A merger took place in 5813
and 5814 under the auspices of the latter (1). The modern rite was
abandoned.

The rite of the ancient masons of the English Grand Lodge is performed
installation, according to the regulations of the Grand Chapter of Royale-Arche, of
four grades (2), namely: apprentice, journeyman, master, master
of the Holy Royal Arch; however, the latter is only regarded
as a dependency of the master's degree, although it has its

He lent his services as a bricklayer.
The question of the Prussian Jews was too serious not to be addressed.
Assemblies, its chapters, its officers. This, then, is Freemasonry.

(1) The treaty of union was signed on the 27th day of the 40th month 5813 (December 27, 18
The new constitution was printed in 5815.
(2) Concordat of 5813.

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The symbolic system in use in England; the other grades
chivalry is scarcely more in use than in India and
English possessions in America (1).

The English lodges took an honorable initiative in the matter
Prussian Israelites and protested vigorously against the
anti-Masonic claims of the Berlin lodges that excluded them.

There are several Masonic charitable societies in London.
sessions funded by lodges, masons, subscriptions,
Their purpose is to help masons in distress.
to educate their children. The Duke of Sussex, Grand Master,
he expressed himself thus at the jubilee celebration held in his honor
in 5839:

"The main strength of our institution lies in this, that its
The chain embraces all brothers, and a ring cannot be broken.
pre without the whole being visibly affected; therefore our
The motto is: Honor and equality before the law.

Germany has eight Grand Lodges or Grand Orients in-
dependent on one another: the Grand Orient of Hamburg,
the Grand Lodges of Hanover, Saxony, Frankfurt am Main,
of Bavaria, and finally the three Grand Lodges of Berlin.

These powers coexist peacefully, albeit divided.
simply, but temporarily, on the exclusion of the Israelites
pronounced in Berlin and condemned in Dresden in 5841.

Throughout Germany, the political division caused the divi-
Masonic sion. This is a serious error that subordinates the free-
Freemasonry to the various governments and takes away its character

of universality. The bond between peoples weakens, breaks down,

(1) 11, however, has been founded since 1846, in Edinburgh and Loudres, two supreme advice, following the modern Scottish Rite consisting of 33 degrees. The first was for author Walker Arnolt d'Arlary, whose titles were later disputed. This advice was regularized by F.∗. Morison de Greenfield, member of the Supreme Council of France, during a trip he made to Scotland. He was invested with all regular powers. The the second council was created by Brother Crucefix, editor of the Freemasons Quar- tcrly Review. The Supreme Council of Scotland refuses to recognize that of London because its Grand Master asked the Grand Orient of France for the sanction and the correspondence of this body; that is to say, the Scottish council has taken up the quarrel of the Supreme Council of France, which denies the regularity and orthodoxy of the Grand O France.

The association ceases to exist among all when the orders originating from the summits cannot be received until the very last depths instead of a large body full of strength and power, Freemasonry now consists only of small re- bodies due to atony.

Now that the German Confederation has understood the need to form a bundle obeying general laws mandatory for all its members, regardless of the rest difference that exists in their political constitution, perhaps Will Freemasonry, in turn, understand the necessity of having only one senate governing the entire scattered association on German soil, 0 of

In Sweden, King Charles John; in Denmark, King Christian, In Holland, Prince Frederick became Grand Masters of the order in that same year 5840 which saw in this respect so much of changes. Christian died a few months ago, in 5848, after having served in his position for eight years.

In Poland, Freemasonry is working mysteriously to to regain the country's independence; in Russia, to conquer Freedom. It became national in Poland, revolutionary in Russia. Here is an anecdote about this, told by Jean Czynski. excerpt from the newspaper Le Franc-Maçon (1):

"In a salon where the Russian aristocracy used to meet" and Polish, during the short stay of Emperor Alexander "In Warsaw, a Russian showed disrespect to a polo officer" » birth; heated words were exchanged, a reparation of-

"mandée. The next day, a duel took place in the forest of Biclany.
"The Russian is injured. When the police saw it as nothing more than a quarrel..."
"Provoked by national jealousy, history later, has
revealed that it was a clever ploy to thwart surveillance
launches spies. Three Polish patriots and three liberals
The Russians, under the pretext of a duel, formed an alliance with
"in the name of two peoples, by swearing an oath to work towards the re-
"Reconciliation between the two countries, to extinguish religious hatreds and"
"National antipathies to work together in agreement"

(1) First year, 5th delivery, page 158.

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"To the happiness of both states. On one side, they were the founders of the
"National Masonic lodges in Poland; on the other hand, the leaders"
"True and loyal children of Russia."

The least civilized tribes saw the dawn of a ray
of this marvelous star of Freemasonry. In the
In Senegambia and the Fouta-Toro territory, one finds a
a kind of Masonic institution; the members are called Almous-
Seriously, but the purpose of their association is unknown, as it has never been
revealed. To

Initiation still appears among the Howas of Madagascar;
among these barbaric populations of the coast and the interior, it is
A powerful safeguard for the stranger. From the day a Howa
chose him for his brother, exchanged a palette of blood with him
pulled from the arm, the European can count on a friend, on a defender
sister who will watch over him.

CHAPTER THIRTEEN.

Higher degrees. — Appreciation of this annex of Freemasonry, — Do Ramsay. — The Scottish-
earthquake generating high ranks — Ancient expressions preserved to this day. — History
of the Grand Lodge of Heredom of Kilwinning. — Successive introduction of these Scottish c
England, France, Germany, and other countries. Charles Edward and George I supplied them
The pretexts. — The Lyon Freemasons adopt Ramsay's Templar regime and create the degree
of Kadosh. — Creation of Masonic sects, such as the Order of Felicity, the Knights and
The Nymphs of the Rose. —The Grand Master and his deputy neglect the administration of the

is given over to anarchy. — Charles-Edouard, nicknamed the Pretender, arrives in France ar
again the number of Masonic innovations. — Rite of the Old Brut or of the Faithful Scots,
— Order of the Splitters. — Scottish Rite established in Marseille. — The Knight of Bonnev
Chapter of Clermont. — Creation of the Chapter of the Emperors of the East and West. 1] gi
powers to one of its members to spread Scottish Rite Freemasonry in America. [I] institute
In Bordeaux, a chapter of the Prince of Royal Secret — Great influence of the three lodges
when Martinès Paschalis founded a workshop there under the title of Temple of the Scottish
This innovator. Exposition of his system of the Elected Coens. Martinès is denounced as ar
by a lodge in Toulouse. — The French lodge takes up his defense. — His lodge is closed. Hi
Death. — Creation of the Council of Knights of the East. — Influence of Freemasonry on the
society at that time. — Unrest in Germany. — The Moravian Brethren brotherhood existed the
when Ramsay's system was adopted there under the title of the Rectified Dresden Regime, —
De Hand founded the Strict Observance regime. Its methods, its tendencies. — Order of Cler
of the Strict Observance; its claims, its ranks.— Zinneadorf Rite originating from the Swe
11 is modified and achieves great success. — Swedemborg and his system; his grads.—
Weishaupt; his doctrine, his tendencies, his ranks, — Cagliostro; his innovations, his tri
His flight, his death. — Rectified Rite preserved by the lodges of Besançon; grades. Frenc

Its degrees. Scottish Rite; its degrees. Rite of Misraïm; its degrees. New Grand Lodge ste

February revolution of 1848.

THEN the introduction of the tops
Masonic degrees in France
This, discussions almost
SU RS continual, often ora-
SL LS ES geuses, agitated the order.

QE From the very beginning of this invasion,
SNS followers, until then peaceful and tranquil
In the workshops, they became agitated and divided themselves to
®. form two camps. [here, under the red banner of
KA Ramsay (1) sided with the supporters of the new

of
What

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4} es (1) André-Michel, knight and baronet of Ramsay, was born in Ayr, in
In Scotland, in 1686. His father was Earl Dachausic, a zealous Freemason.
P to: De Ramsay was initiated into Freemasonry at an early age in the lodge of

Tone . . . .

At RS Canongate-Kilwinning, in Edinburgh. FH ent of frequent reports with

the Templars who persuaded him that the Masonic order was merely a

QD RP PP mm mn

Freemasonry; there, under the blue flag of the Grand Lodge
The initiates of the primitive grades remained unshaken.

Innovators, like illustrious warriors, are reformist geniuses.
amateurs had their historians, their poets, their fanatics.
But the harsh criticism, which only respects unbiased historians,
tiaux, the true poets and enlightened zealots, searched the hearts of
dissidents, and, by striking them, inflicted serious wounds on the institution.

However, if the latter were to suffer from the libels that
launching the antagonists, which the profane world laughed at, she
saw his principles and ideas spreading more rapidly

titude by this very agitation. This state of affairs could be harmful

to its original mystery, but it was to contribute to its popularity
and to continually increase the number of its followers.

Looking back today to that era which saw the birth-
the existence of this multitude of more or less Masonic institutions
known as Islands, names of high degrees or masonry of per-
feclion, it is recognized that these have often met the needs
and to the demands of the times. The high ranks were then this
What have Masonic congresses and banquets been like in our time?
reformists. Democratic ideas, the pure essence of France-
masonry, unable to make itself known through the press,
they dressed themselves in allegorical costumes, and were often placed between
two opposing doctrines, they arrived clear and pure to the intellect-
the licence of the initiate, who divulged them according to his ability.

Ordinary men, who see no evidence of Freemasonry
that its seductive ceremony, covered themselves with silk cords and
of gold jewelry, without worrying about the ideas that could not

strike their minds. While, adorned with fake gold and fake-
His pictorials amused the crowds of curious onlookers drawn to the islands.
libels and thwarted the plans of the institution's enemies, the
true followers understood each other, made progress, and moved from one rank to another.
grades the investigations of tyranny.

Also, after the great act of social emancipation of 1789,

an annex of theirs, and that Godfrey of Bouillon had been its leader. From there came his
[He died in Saint-Germain-en-Laye, France, on March 6, 1743. He had been,]
It is said that Fénelon's friend had composed various esteemed philosophical works.

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Ds – 7th

Do we see the high ranks as so important, so sought after at first?
to diminish, to gradually fade away and to be summed up nowadays in
two culminating points: religion and philosophy; that is to say
in the degrees of Rose-Croix and Kadosh.

We cannot agree with those who wrote...
volumes to criticize and combat the high ranks, because,
According to them, they were harming the cold mysticism of Freemasonry.
primitive, nor of those who approved and defended them to
because of their pomp and seductive shapes. Some and
the others, by serving prejudice and error, have been quite happy-
rous to contribute unwittingly to the triumph of truth and of
reason.

Of all the disputes that the creation or importation of
High degrees engendered among the frivolous masons, the light
historical events should have emerged and the truth should have become clear after
The struggle. Nothing of the sort. The night is almost as black today.
in this labyrinth, as in the last century.

Scottish Rite Christianity is obviously the primary generator of all the
regimes that have crisscrossed Freemasonry within the space of a
century. Some of his followers, in their delirious enthusiasm-
rant, have gone so far as to give it an origin prior to that
the first symbolic degrees, and they were only surpassed by
the followers of the Misraïm regime, who have traced it back to
God, the birth of their institution (1)! |

For the sake of clarity and precision, we will follow the order

chronological order of historical events, but in great strides, for
avoid repetitions that are sometimes useful, but always in-
boring.

At the time of the general meeting of the members of the brotherhood
in the Grand Lodge of York, no institution having relations
immediate with one or more of the higher degrees did not exist
again; at least the chronicles of the order retain a profound
Silence on this point.

We would first like to explain some common expressions.
ancient ones, on which the new followers were unable to focus

(1) History of the Order of Misraim, by Marc Bedarride.

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their attention, and present an overview of the revolutionary turmoil-
areas that stirred up order before its peaceful establishment.
This is a profound lesson in philosophy that our brothers will know
appreciate.

Robert Bruce, founder of the Stuart dynasty in Scotland,
won, the chronicle says, an important victory over his enemies
made possible by the valiant cooperation of the established Freemason brothers in
his country (1). As a reward for this noble action, he founded the Great-
Kilwinning Lodge and declared himself head of the brotherhood. His successes-
The sisters retained the title of Grand Master of the Order. From there the
royal art name that some old masons still consider
as a synonym for Freemasonry.

In 1744, the Grand Lodge of Edinburgh conducted the general census
ral of all the lodges of Scotland, proceeding in order of seniority
The Kilwinning one was notoriously the first; but,
as it had lost its authentic titles, the Chapel of
Saint Mary of Edinburgh usurped her birthright. Wounded at
justifiably justified this act of iniquity, contrary to the teachings of ma-
Connic, the Kilwinning lodge abandoned its castle on the mountain
Heredom, and came to establish his seat in Edinburgh, next to Sarivale.
It took the title of Royal Grand Lodge and Grand Chapter of
the order of Heredom of Kilwinning. She ceded the administration and
knowledge of the three symbolic degrees in the lodge of Saint-
John, from the same direction, and reserved for himself the right to confer the high

grades and to constitute chapters (2).

What were the number and titles of the higher degrees?
conferred by the Grand Lodge of Heredom, under the patronage of
Saint Andrew? We give up trying to establish that. History tells us that
the English lodges, necessarily in communication with those
of Scotland, only knew the three symbolic degrees until
1717. The only insignia worn by the followers was an apron.
of leather; only the officers of the lodges wore it in silk (5).

(1) Battle of Bannochburn.

(2) Mr. Murdæch, his secretary, gave instructive details in this regard, in
a letter addressed to F.:. Matheus, dated October 14, 1787, and preserved in the
archives of the former Provincial Grand Lodge of Rouen.

(5) Masonic Bee, vol. in-4v.

It is to this period of political unrest that we must look back-
to introduce Scottish degrees, first in England, then
in France, in Germany, in Holland, in Prussia, and AUQUE in
the New World.

George [*, Elector of Hanover, had just ascended the throne
of the Stuarts. Since Robert [*, all the kings descended from his line
had been the grand masters and protectors born of the French
masonry. In the name of the Stuarts, the Scots attached
Memories of glory, of homeland, of independence. In those times so
bordering on barbarity, it was for this people a flag of
freedom.

It should therefore come as no surprise if a large number of masons
wanted to share the misfortune of Charles-Edouard, nicknamed the
Pretendant, and accompanied him even into exile. It is not necessary
to be even more surprised to see French Freemasons welcoming fraternity
eminently this last token of a royal race and provide him
abundant aid. If some schemers were thinking of restoring
the removal of a crumbling throne, the majority had not
no other thought than that of granting fraternal hospitality to a
unhappy follower.

Among the Scottish supporters of the Stuarts who mingled
In London amidst the political unrest was Sir Ramsay.

He had brought or created a new rite there, composed of three
ranks: the Scotsman, the Novice, and the Knight of the Temple

This new Freemasonry, full of situations or ulegoria
in harmony with that of the suitor, was not appreciated by
English, staunch supporters of George ']. The Grand Lodge rejected it,
although several of its members had already adopted it.

Ramsay left Scotland and England to come to France, where
He was happier.

Political unrest was followed by Masonic unrest in Lon-
Discontented individuals formed a Grand Lodge under the
under the auspices of the original mother lodge of York, as we have
as already mentioned in a previous chapter. The new institution
took the title of Grand Lodge of the Ancient Scottish Rite, and gave to
its rival, the name of the modern rite. The Grand Lodges of Scotland and
People from Ireland declared themselves in her favor and refused to correspond.

with the first. So she added to her title of elder that of ac-
ceplé, and henceforth bore the name so well known today
of the Ancient and Accepted Scottish Rite. She created lodges and chapters.
very much in various countries, and it was undoubtedly she, says Thory (1), who
A few years later, the Council of Emperors was established in Paris.
from East and West.

In 1745, Ramsay's innovations began to develop
In France, the Freemasons of Lyon were always the first
at work when it comes to reforms, but the last to conserve-
towards the remains of their work (1), as if they counted
For nothing, islands of the present time, postponing all their hopes
In the future, the Lyon masons had adopted the temporary degrees
Ramsay's folds. They had commented on them, developed them in a
political sense, and had formed one of the higher ranks
more importantly, that of Kadosh, then known under the title of
Little Chosen One. This rank was successively developed and divided into
Elected of the Nine or of Pérignan, Elected of the Fifteen, Illustrious Master,
Knight of the Dawn or of Hope, Grand Inquisitor,
Grand Elect, Commander of the Temple (2).

Ramsay had been a political and religious innovator. He had
successors who, at first glance, seem frivolous, but who,
after a serious examination of their works, are entitled to some
Consideration. Among this number was M. de Chambonnet, who, in 1742,
He created, in Paris, the Order of Felicity.

The ranks, offices, and allegories of this institution were
modeled on those of Freemasonry. The Men and Islands
Ladies were admitted to this society under the title of knights.
The work consisted of a sea voyage.
to the Isle of Felicity. The brothers and sisters, or the knights and

The knights had to be perfectly trained in the art of
Navigation. An eastern port was called a roadstead and a temple a squadron. It
was composed of four ranks: the mnousse, the boss, the chief
squadron and vice-admiral.

(14) History of the founding of the Grand Orient, p. 16.

(2) The archives of the Lyon lodges contain no old documents of
of some importance. It is the lodge of the Rectified Scottish Rite sitting in Besançon tha
their greatest claim to fame. This supports the minutes of the important works of the
Convention of the Gauls.

A major pollster, inspectors, commissioners of
The marines comprised the government of the order.

One of the reception challenges was reminiscent of a comical scene from the
passage under the line. The head of the
a candidate who recited a prayer in bad verse to Saint Nicholas,
head of the order.

The oath was roughly modeled on that of Freemasonry.
Balls and concerts followed the receptions.
society was composed of men and women from high society.
Although it had caused no scandal, nor deserved any
She was criticized and subject to reproach. In 1745, she was ridiculed.
in a brochure entitled: The Way to Reach the Top
naval rank without getting wet. The followers replied
the following year by another brochure entitled: Apolo-
gie de la Félicité.

This society, so frivolous in appearance, and which has caused so much groaning
poor masons, fixated on purely material uses, were
nevertheless a powerful agent for the propagation of principles
and Masonic doctrines. People from the high aristocracy-
cracy, which, under ordinary conditions of life, would have disdained
unwilling to mingle with the bourgeoisie and the working class, he allowed himself to
drawn by the allure of novelty and artistic festivals,
literary works, etc., which were given away in the harbor by the fortunate followers
of Felicity.

The speeches, the songs, the music, the banquets, every favorite-
These meetings foster a fraternal rapprochement between the islands.
various classes of society. The principles of equality, liberty and
A sense of brotherhood began to take root in their hearts. In '89, they
led the nobility to make the sacrifice on the altar of the fatherland
of his titles and privileges.

But this annex of Freemasonry could only be
temporary in this era of muted unrest. Lacking bass
though solid, it weakens with the zeal of its principal members who...
were leading. We will see it reborn in other forms and under
the name of the Lodge of Adoption. But beforehand, it gave birth to-
nce to his society of Knights and Nymphs of the Rose.

This one, like the previous one, was modeled on masonry.

but dedicated to the worship of the most powerful of gods. The lodge
was the Temple of Love. The presidents represented a
hierophant and a high priestess. The introducer of the aspir-
Rantes was named Sentiment, the lady who accompanied him wore
The name Discretion. A knight's age was the age of love.
The age of the nymphs, the age of pleasing. In 1780, this society gave
a splendid celebration in which the Duke of Chartres filled
the functions of a hierophant. The performance was completed by
an interlude appropriate to the occasion and interspersed with songs and
of dances.
In 1744, the Prince of Clermont succeeded the Duke of Antin
in the important functions of Grand Master of the Order. He
had appointed a banker named Baure as his substitute,
more suited to financial operations than to managing a
philosophical society. The Grand Master and the deputy are occupied-
fathers of their pleasures, their personal interests, and let-
The lodges were left to their own devices. They wanted, as
This still happens today when there is a failure of direction.
lack of fraternal harmony, competing, surpassing oneself in power-
see, in precedence. To assert their authority, they created
starting from new workshops, they took on the ambitious title of
Mother Lodges.
Charles Edward Stuart came to add fuel to the fire of the unrest
minds, to administrative anarchy. His favorites, his supporters who
had accompanied him to France, sold to fanatics, to
speculators, charters of mother lodges, bulls of canni-
tres, etc. These titles were property for those who acquired them.
They exploited them throughout France.
Without the ideas of emancipation and progress that these new
societies had borrowed from Masonic principles, our
order might perhaps have succumbed in France in this new
invasion; but, placed like a lighthouse at the summit of all the
associations, he enlightened them, and light dawned among the people.
In the year that saw the creation of the Arras chapter by the Pre-
tending, a new rite was established in Toulouse under the denomin-
Nation of Vicille-Bru or of the faithful Scots. The chronicle
reports that this was in recognition of the

Freemasons of this East who had favorably welcomed Sir
Samuel Lockard, aide-de-camp to Charles-Édouard during his
passing through this city.

The Old-Bru rite, composed of nine degrees, was divided
in three chapters. The first was made up of the three sym- grades
bowls and the secret master; the second of the four degrees
following, more specifically designated under the title of elected officials, or of
The Templar system; the third, initiates into the secrets of
Scientific Freemasonry. These three chapters were called
Consistoriale. This rite was administered by a council whose
members bore the strange name #Menalzchims, which means,
They say, Supreme Chiefs of the rile.

The Grand Orient refused to admit him in 1804, outside the re-
union of all rites, because it did not present a moral purpose
or fairly precise scientific. It continued, however, to be practiced
in the south of France until 1812 (1).

Other creations from the same period include those of
Log splitters.

It is attributed to the knight Beauchène, the most fana-
the tic of the irremovable masters of the old Grand Lodge of
France, they said.

The Order of the Cleavers, like that of Felicity, was andro-
gyne, that is to say, instituted for people of both sexes. The
The president's name was Father-Master; the candidate, Briquet; the
initiates, cousins; the lodge, construction site.

Beauchène inaugurated his construction site on August 17, 1747, in Paris, in
a vast garden in the suburb of New France, the same
district where the Order of Felicity previously existed. This new
The Masonic workshop was named the Workshop of the Globe and of Glory.
Other construction sites were soon established in Paris and in various
cities of France (2).

"Bored by the pompous and gallant ceremony of the Order of Ja

(1) History of the founding of the Grand Orient, page 562.

(2) Chroniclers have traced the origin of the Fenderie back to the reigns of
Charles VI and Charles VI. She was born, they said, in the ferrets of Bourbonnais.
The woodcutters of this country had welcomed the outcasts of the civil and foreign wars.
manages. This hospitality had been the origin of the charcoal burners' duty.

HAS,

Félicité, known as the Masonic Bee (1), riders and ladies, in blouses,
in aprons, in clogs, arm in arm, under the name of
cousins, male and female cousins, ran to the construction sites of the father-master Beau-
oak. There, it was no longer a question of minor care and gentle phra-
his, but of laughter and drinking, so much the ceremony of the single grade (2)
The Fenderie is likely to provoke genuine gaiety, cheerfulness
popular. "

Socialist authors, who since the first revolution have
written about Freemasonry, they formed a strange idea of
our association; after reading some bad books on the
androgynous societies that we deal with, unaware or
ignoring the indelible character of morality which has always been dis-
They distinguished Freemasonry, they considered it from the point of view
the gallant and easy morals of the reigns of Louis XV and
Louis XVI. If they had undertaken a careful examination of its annexes;
if, setting aside from their minds all unkind prejudice, all criticism-
that biased, they would have evoked historical memories of
our fathers, the orders of Felicity, of the Splitters, and some
others would have been identified in their works as s0-
societies of emancipation, charity, and progress. Despite their
intelligence and their education, they paid their tribute to the pre-
judged by the crowd; they criticized and condemned what was good
and commendable. Let us not be like them, let us give to Caesar what is Caesar's.
belongs to Caesar.

At that time, high society eagerly sought out

joyful recreations of the people. Listen to Voltaire speaking about the people
of the noble and financial aristocracy:
“No,” he said, “there is no pure joy except public joy,”
and the true feelings of nature only reign over the people.
Ah, dignity, daughter of pride and mother of boredom, never the
"Did sad slaves have such a moment in their lives?"

We have before us a very old handwritten notebook on

(1) 2nd year, no. 47.

(2) There were several ranks called foresters, because their emblems were
modeled on the trades of wood splitter, charcoal burner, sawyer, etc.; but that of Beau-
Oak was obviously the type of the genus. Carbonarism adopted one of these grades.
which has been published.

a rank of the Splitters. The order had probably undergone some-
what reforms when it was written, because this grade is rather political
that frivolous, and there is no mention of ladies, although the
The society was androgynous. Here are some of its main steps-
wise; they will suffice to make known these trends:

"This rank is created with all possible regularity. Among them
(the followers), charity and hospitality are perfectly observed
They follow the seven beatitudes:

"I was thirsty, you gave me something to drink."

"I was hungry, you gave me something to eat."

"I was naked, you clothed me."

"I was in prison, you visited me."

"I was sick, you helped me."

"I was cold, you warmed me up."

"I was grieved, you comforted me."

The followers hated lies, loose speech, and mis-
Discipline; they honored decency and kept the greatest secret
regarding the masonry. "The construction site is being held at the computer-
naturally in a forest or at least in a garden where it
There is a grove or a tree-lined avenue. If that is not possible,
We decorate a box with tree branches and lots of
wood shavings. The room should be littered with them. Bundles of them should
to serve as seats.

To keep the construction site running smoothly, the officers had to be present.
whose names are as follows:

The Father-Master. – The Cousin of the Oak (godfather); the Cousin
of the Elm (introducer); the Cousin of the Beech (wine keeper); the
Cousin of the Service Tree (guardian of the bread); the Cousin of the Hornbeam (guardian
hospitality); the Maple Cousin (guard of the seat); the Cousin
of the Ash Tree (honour guard).

The reception ceremony was bizarre enough that it was
It's interesting to report on this.

The Father-Master was sitting on a large oak log, the

left elbow resting on the table. A hat ripped open and a
A crown of oak leaves covered his head. He had at
around the neck a green silk cord from the end of which hung a corner of
boxwood. He had an axe in his hand and a pipe in his mouth. His

His habit was made of coarse linen. Was this a parody of the temporary ranks?
Pliers or Scottish tartans, so rich in ornamentation? We do not know; but
All these measures were taken to draw the attention of
followers among the lower classes of society, to wear them
to know their poverty, their misery, and to work towards the ame-
improvement of their lot. Among these men, seemingly so dis-
Despite their inheritance, they still practiced virtue and friendship.
Love, gratitude. Wasn't that a great lesson?
for the candidates who at that time mostly belonged to the
nobility, to the wealthy bourgeoisie, and who would soon be called
What are the means to regenerate France? All these mysteries, all this work
These bizarre things, therefore, tended to strike the candidate's mind, to instruct him.
to bring the upper classes closer to the lower classes through
bonds of equality and fraternity.

When the candidate arrived at the construction site gate, the father-
The teacher told him:

"My boy, is it truly your wish to be received as a good companion-
gnon and good cousin splitter?

— Yes, Father-Master.

— Isn't it out of curiosity or to go and discover other things?
Think about our homework P. Think about what you're going to do.

— No, Father-Teacher.

— If you were cowardly enough to betray us, our axes, our
"Scics, our wedges, our axes would avenge us."

Here the father-master, rising hastily, was putting the
with the edge of his axe to his forehead, all his cousins imitated him.
A striking allegory of the horror that virtuous men are inspired by
Denunciation, betrayal.

Once the candidate had taken the oath, he was made to sit down.
In the seat of honor, he was served bread and wine from the hospital.
bed, and they gave him five sous for his journey.

To determine if the construction site was under cover, the master craftsman would say:

"What's the weather like?"

"The wind is calm and the leaves are still."

Otherwise, on the island:

"The wind is strong, the leaves and branches of the tree are
agitated.

To close the construction site, we would say:

"Good life! Cousins, let's leave our work, here comes the night which
come. "

The completion of the works was followed by a scene reminiscent of
again the candidate of modesty, humility, poverty. We will serve-
each had a simple soup in earthenware dishes with salt.
had an earthenware plate with a boxwood spoon, and they drank
in stoneware cups. The sacred words were: iron, coal,
steel (1).

The Scottish or Templar rite, already established in Lyon, Paris, Arras,
Toulouse was established in Marseille by a traveler whose story,
So generous to a few, he did not record the name. He was
probably also from the sequel to The Pretender.

This Scottish Grand Lodge, known as St. John's
from Scotland, creates new workshops in the Levant, the colonies,
in Provence, in Lyon and even in Paris, already the center of all
the regimes, of all the innovations.

In 1754, French creations and English horus
had made such great progress that weariness manifested itself in
the most intrepid, and that some others were seized with despair-
pear. In this grand manipulation of Masonic forms,
serving as a cloak for liberal ideas, there was a moment of fear that
no longer able to recognize himself. The Chevalier de Bonneville tried
of a new rallying system. He had a new one built at his own expense.
magnificent temple in the suburb of New France. He called
immediately to the Masonic commission of men of
all classes of society; at the same time he formed a chapter
based on the Templar system, which he modified and expanded. Men
members of the high aristocracy came there to receive enlightenment, to mingle there
with the bourgeoisie, and begin the revolutionary alliance.

This institution took the title of Chapter of Clermont, without
doubt in honor of the grand master of the order, an honor of little nic-
rity, for we have said how this great lord took care of the
matters of order.

(1) A ruling of the court of the Parliament of Paris dated September 3, 1781, prohibited

to the wood and coal workers of Berry to meet in a company, under
penalty of extraordinary prosecution.

Four years later, the grand lodge of the old and accepted regime
founded, in Paris, a chapter under the title of the Emperors of the East
and of the West, sovereign princes of Freemasonry. It is from his lineage that
In 1804, the improved Scottish system of thirty-three
degrees. In 1761, this chapter had given to Stephen Morin, that
Commercial matters in America required a patent of
Grand Inspector General, to spread throughout the New World
Scottish Freemasonry. This, forgotten during the revolution,
will be brought back to France in 1804 by a man named Grasse from
Tilly, with an additional eight new degrees. For example
From the Stuarts, this new schemer will find ways to generate resources.
these higher degrees, and will proclaim himself grand master of the new
rite calf.

Some time after its founding, the Council of Emperors
of East and West established a chapter in Bordeaux under the
Prince of Royal Secret name. It was in this council that...
examined and regularized the degrees of the Scottish Rite, numbering
twenty-five; their titles and the order in which they were classified
have not undergone any changes since then.

The council of the Emperors of the East and West had sent
to the Bordeaux council of commissioners to participate in the tra-
grade ranking system. As we can see, the capital does not
He did not consider it a disgrace to sometimes submit to
lights of the province, and Freemasonry was not doing any worse for it.

One year after the founding of the Royal-Secret council, Bordeaux
enjoyed another innovation. The three lodges of this east exercise-
then wielded considerable influence in society, because they comprised
Among their members were the most reputable men.
The Frenchwoman had initiated prominent figures into the cult.
in the magistracy and commerce, and his reputation had grown from it
increased.

It was on her that an intriguer focused his ambitious designs.
Martinès Paschalis, who had already founded a lodge under the title of
Scottish Temple of the Elect addressed some members of the
Frenchwoman, showed them a sign covered in hieroglyphs inin-
telligibles that he said had been ceded to him and his descendants.
teeth, by Charles Stuart. As he already enjoyed a certain

reputation, the followers he had taken as confidants let themselves
They easily charmed him and welcomed him. It was then that he addressed the
French the following letter (1):

"I humbly beseech the most respectable lodge to want
to do the honor of affiliating him, and he will do in gratitude
wishes to the G.∗. A.-. of the U.∗. for the prosperity of the spreading masons
due on the surface of the earth and of this R.-. L.-..

"Signed: Martinès, Esquire."

Martinès was affiliated and presented his system of the Elus-coëns.

"The idea for this system was borrowed from Swedenborg."
the creation of man, his disobedience, his punishment, the penalties of
body, soul, and the spirit he experiences together form the whole
of the doctrine of initiation in the rite of the Elus-coëns.

Its regeneration and reintegration into its primitive, innocent state
cence, as well as in the rights he lost through original sin,
that is the goal we set for ourselves.

"According to this system, the man who presents himself to be received
In the eyes of the sect, it is nothing but a mixture of mud and silt.
The leaders of this theocratic society give him life, on condition-
tion that he will abstain from tasting the fruits of the life-giving tree. He
He is seduced, he forgets his promise, he is punished and thrown into the
flames. But soon he is reborn to a new life; he is reinstated
in its original dignity, if useful works, if a holy life and
His exemplary nature makes him worthy of it.

"That's what first-class initiates are taught."
in three stages which are called apprenticeship, journeyman and
mastery, of which, as one may judge, Genesis provided the
program.

"The man having recovered his original rights and having re-
brought close to its creator through a speculative path, is animated by
divine breath. He becomes capable of knowing the most sacred secrets.
creations of nature; advanced chemistry, Kabbalah, divination, the

(1) We owe these previously unpublished details to Brother Noah, Honorary Worshipful Maste

The Star of the Gironde. This Brother, as learned as he is devoted to the order, is workir
History of the lodges of Bordeaux.

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For him, ontological sciences are merely knowledge
municipalities, in which it can be easily taught.

These privileged beings form the second class in the order
of the Elected Coëns. These classes are subdivided into several others in
which are taught to initiates , because of their tastes or
their genius, the cabal and the occult sciences in all their
parts (1).

This system was very popular in Germany and England, where it
He found many illustrious supporters. If Paschalis was among them
The author, Saint-Martin, was its Saint Paul or organizer.

The Elus-Coëns admitted only a small number of men.
chosen, and observed the greatest secrecy about their mysteries;
These were only revealed by manuscripts found in the
libraries of Saint-Martin and Lavalette de Lange after their
dead. It is claimed that many philosophical works are
graduates of this school, to which Baron d'Holbach belonged,
Duchanteau, etc. |

The lodge La Française, to which Paschalis had been affiliated, took
In 1764 she received the title of French-Elected-Scottish, which she retained.
to this day.

Finally, doubts about Paschalis's morality and sincerity
began to emerge among the Freemasons of Bordeaux.
A workshop in Toulouse, under the name of Lodges of Saint-
Jean reunited, having learned that the Frenchwoman, with whom he
was in an intimate relationship, had been caught off guard by the pre-
tense inspector-general of the Lodge of the Sluarts, wrote to him the
August 26, 1762 to enlighten him on the perilous position of this per-
sonnage. During his stay in Toulouse, he had left behind
dishonorable memories. According to this letter, Paschalis was not
than a simple car mechanic, who had not been initiated into the trade.
a lodge; its titles were of his own invention, etc.

The Frenchwoman did not want to take advantage of this warning; she
She responded with an apology for Paschalis. She saw in him only a
powerful mason whose authority was envied.

However, the other lodges, shocked by the scandal caused by his

(1) History of the founding of the Grand Orient, page 242.

members, resorted to the grand lodge which had the temple closed
Paschalis's place. The latter, no longer enjoying any credit,
Penniless, he made his way to Paris in 1768, where he made
new dupes; then he secretly left for Saint-Domingue,
where he was supposedly going to collect an inheritance. He died in Port-au-
Prince in 1779.

From the Council of the Emperors of the East and West soon emerged
another swarm of malcontents, who founded a new institution
under the title of Council of Knights of the East. Following the example
From the other chapters, he established workshops and wrote to the lodges
to invite them to fight the system of kinship between the
Freemasons and the Templars, whose beliefs they had tried to promote. He proscribed
any rank having any connection with this regime.

So our institution was secretly expanding across France,
like a vast genie whispering in the ears of intelligent men
his ideas for progress and reform.

The constant agitation she maintained in people's minds, the
discussions, even quarrels born of rivalry, conse-
immediate consequence of the various grade systems, accustomed the
citizens to take care of social interests, to present themselves in the
public assemblies to discuss their rights and learn
their duties.

Germany, more so than Scotland, England, and France, was
tormented by sects, orders and rites of all kinds.

The Brotherhood of the Moravian Brethren of the Order of Frankish Religious
Freemasons, or the Order of the Mustard Seed (1), the Society of
Brothers of the Rosy Cross, etc., already existed there when the regime
Ramsay's Templar was introduced there.

Two lodges, one from Unverden and the other from Dresden, adopted this
system under the name of the Dresden Rectified Regime. Other at-
The leaders followed their example and successfully propagated this new
diet.

Charles Gatthel, Baron de Hund, received into Freemasonry in Franc-
fort-sur-le-Mein in 1742, affiliated with the chapter of Clermont in
In 1754, he then created a new regime in his lodge in Kitilitz

(1) The motto of the order was: None of us lives for himself.

that under the title of Strict Observance which surpassed all
known limits of Scottish Rite Freemasonry.

Following his system, a bizarre amplification of Ramsay's,
The Order of the Temple had not ceased to exist. Its assertion rest-
knows about a fable enacted in two grades: the Chosen One of the Nine
and the Chosen One of the Fifteen, and here is the outline:

In 1503, two unworthy knights, who represent us the
allegorical authors of the death of Hiram, Noffodey and Florian, fu-
They were punished for crimes and deprived of their commanderies.
asked the provincial grand master of Mount Carmel to...
They had possessions they could not obtain. [They murdered him,
hid his body under debris from bushes and fled to
France. Upon arriving in Paris, they accused the Templars of the crimes
the most abominable, which led to the dissolution of the company
...and the death of his grandmaster, Pierre d'Aumont.
provincial of Auvergne, two commanders and five knights...
They fled to Scotland disguised as stonemasons. There they found-
rent of followers with whom they resolved to continue the order.
To escape persecution, they borrowed from architecture
symbols under which they sheltered their doctrines, and took
the name Freemasons. In 1771, the seat of the Grand Master was
transported to Old Aberdeen, and from there the order spread throughout Germany
Magne, in Italy, in Spain and other parts of Europe
rope.

The goal of the followers of the Strict Observance was not to con-
to seriously maintain the Order of the Temple, because they recognized that,
the time of fanatical crusading having passed, it would have been for them
It would be madness to venture into such an undertaking (1). But they
wanted to form a separate society in Germania, in a
political and religious purpose, aiming at the happiness of its members and
to the improvement of society. [They took as an example the com-
the East India Company, in Holland, which possessed great wealth,
immense properties, and whose members obeyed nothing
less to the laws of the country.

(4) Statutes of the illustrious order of the Strict Observance, published by the pro-
vincial in 1767. — Anti-Saint-Nicaise, 2nd vol., pages 181-202.

The main means on which they based their success

Their undertaking was: 1° to gain the protection of the princes,

in order to spread freely throughout the world under a high in-
fluence; 2° to acquire land in order to establish businesses
sations, charitable institutions; 3° to give encouragement-
transfers to commerce and industry; it was, in a word, of
to veil their plans from the eyes of the common people without, through works
philanthropy projects.

The name of the order they were continuing could harm the pros-
The peril of the enterprise had to remain secret. Freemasonry
would serve as a cloak or shield for this order until it
could safely show herself in broad daylight; she would be the
base, and it is from among its members that it should recruit its
followers.

The names of the initiates were followed by characteristic denominations.
ristics. A large number of princes, statesmen, sa-
vans, etc., were affiliated with this institution which had distributed
Europe in various provinces (1),

Other sects with Masonic forms soon emerged
drawing from this fertile stock. The main ones were those of the Cle-
rici, or Clerics of the Late Observance, of the High Observance, of
The Exact Observance (2), of the Zinnendorf rite, of Illuminism
of Weishaupt, offshoot of Swedenborg's spiritualism.

The Cleres, surpassing their elders in foolish pretensions, sc
boasted that they alone knew the secrets of Freemasonry
the places where the Templar treasures had been hidden. 1] It was necessary
to be a Roman Apostolic Christian and to possess all the degrees
military personnel of the Strict Observance to be admitted. Their rite
was divided into ten grades in which the principal tasks were handled-
element, according to the practice of other German sects, of alchemy, of

(1) Here is the designation: 1st province Aragon; 2nd Auvergne; 3rd the West or

Languedoc; 4° T,yon; 5° Burgundy; 6° Great Britain; 7° Lower Saar,

the Elbe and the Oder, Prussian Pulogne, Livonia and Courland; 8° Germany
AMPÉTIERRES the PO, the Tiber, Italy and Sicite; 9° Greece and the archipelago.
(Acta Latomorum, 2nd vol., p. 134.)
(2) The Strict was the continuation of the Templars; the High was dedicated to the en-
signification of magic, cabal, divination, etc.; the Exact participated

of the first two.

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magic, cabal, divination and evocation, that is to say
dreams, lies, everything that had no connection to the
healthy Freemason.

The superiors of this order, founded on hatred and rivalry with the
Strict Observance, known in 1788, included Baron de Raven, the
private advisor Duffel and the Protestant theologian Starckc.

Zinnendorf, chief surgeon of the Berlin General Staff, was
Knight Commander of the Strict Observance and Director of
lodges in Prussia when a man named Cklach, an accomplished juggler of
Sweden, informed him of a new Masonic system.

Zinnendorf modified it and gave it his name; after great
sustained struggles against other rites with courage by the nova-
The new regime, with its leader and followers, was consolidated. In 1772, Louis-
George Charles of Hesse-Darmstadt was appointed Grand Master ct
Zinnendorf, deputy grand master of the new rite. H was composed
of seven degrees divided into three series.

Some authors report that the deputy used his influence on
grand master to obtain from the Grand Lodge of England a constitution
tion of the national grand lodge of his regime at the seat of Berlin. A
A treaty was concluded with her in 1773. She imposed on the new
The Ja regime, on the condition of fighting, the Templar system and the order
of Strict Observance.

The Zinnendorf rite was a great success. It was followed until...

1800. At that time the Royal York Friendship Lodge
Berlin declared it was abandoning the 'high degrees' system so as not to
to now follow only the symbolic ranks. One year later, the
The grand lodges of Hanover and Hamburg allied themselves with her
ct embraced his system which is today the main one in
Germany as in England.

The Templar system, which absorbed Freemasonry, did not fix
not all the attention of the curious. Spiritualism counted in the
German passion, a crowd of believers divided into several sects.

Swedenborg, one of the most famous secretaries, had been, thus
As we said earlier, the creator of a religion
new into which he had introduced ideas and forms
Masonic. He had studied our mysteries and traced them back to them.
our doctrine to the Egyptians, the Persians, the Magi, and the Jews.

He wrote The Heavenly Jerusalem or The Spiritual World to serve

Gospel to his followers.

It was in Tartary, a land ruled by patriarchs, that the word
lost, that is to say, the original innocence had to be rediscovered.
He considered Jesus Christ the creator as the one true God, the source
inexhaustible in life, love, wisdom, warmth and light-
First. According to his system, death was only a transitory act
during which man left earthly life for life
celestial or eternal.

Swedenborg had established his system within a Masonic rite
divided into two classes of grades called temples.

First temple: Apprentice, journeyman, chosen master.

Second temple: Companion, master craftsman, grand architect
tecte and knight commander, Kadosh.

Swedenborg was succeeded by Weishaupt; his system, more
positive, more political than Swedenborg's, tended to bring together
Germany under a single government and to do all the

Various nations, one single nation. The princes and the nations disappeared--

They will rail from above the earth, and all fathers will be like Abraham.
the absolute ruler of his family, and reason will be the only code
of man. Such, in a few words, was the doctrine of the sect.

His interests and those of his followers had to come first.
His main axiom was: The end justifies the means.
docility, unwavering submission, passive obedience
towards unknown leaders, considered to be the most perfect
and the most enlightened of men, such were certain laws of
the order.

Weishaupt, the antichrist of the unreasoning crowd, had
recognized the necessity of German nationality. Firstly, these were the first to recognize
efforts were aimed at gaining followers among the Franks
Freemasons. He explored the various regimes, boldly casting his nets.
and made a great catch of men. He promised the masons
to reveal to them secrets contained within the ranks
superiors who existed only in his imagination (1).

(1) Barrue! attributes to Knigge the creation and organization of the grades of the illu-
ministries,

One of his most skilled and enlightened disciples, Philo
Knigge took advantage of the presence of a crowd of masons from all over the
countries gathered at the Wilhelmsbad convent in 1782 to propagate
the sect. Several members were initiated into it and took it with them.
their homeland. Avignon and Strasbourg are cited as having had
lodges of Illuminati. But this was mainly in Italy, in Austria-
it was in Russia, Holland, and Saxony that the doctrine made the most
of progress.

The known ranks of the Enlightenment were divided into classes
or buildings, as follows: |

First class or interior building — Preparatory grades
tion, or enlightened: Novice, minerval, enlightened minor, enlightened
major.

Intermediate grades: Apprentice, Fellow Craft, Master Novice
Scottish, Scottish knight or enlightened director.

Second class, or upper building. — Minor mysteries:
Epopt or enlightened priest, regent or enlightened prince.

Great mysteries: The mage-philosopher, the man-king.

A government of order was, as in the Strict-
Observance, established for each country.

Among the most famous innovators of that era was
Joseph Balsamo, nicknamed Count of Cagliostro. Born in Palermo

Born to poor parents in 1743, and orphaned in his childhood, he was
sent by his uncles to the Benfratelli convent in Cartagirone,
where he learned the first notions of chemistry from the apothecary and
of medicine. From her departure from the convent until the time of
his Masonic inventions, 1] traveled to all countries, leaving
After him came scandals and dupes.

According to the chronicle, it was in manuscripts dealing with
magic, Egyptian masonry, from which he drew the core idea to
to which he attached all his thoughts, the cement that served him
to connect all his projects, the cornerstone of his ritual
Egyptian.

Having established this ritual, he worked to give it the charm of the new-
beauty, prestige of origin, number and variety of ranks,
Finally, the magnificence of the ceremony. He first wanted to speak to the
eyes of the crowd, for he knew that, once seduced, he

would easily triumph over the intelligent part of the nation ma-
conical. Its success was rapid and complete.

This system, at first glance, offered a laudable goal. It tended
to human perfection through physical and moral regeneration. The
the first nalière or philosopher's stone and the acacia were the
first means of preserving the strengths and attractions of the
youth; it was a potion of immortality. The pentagon was supposed to
to restore man to his original state of innocence by purifying him of
any original sin. He was making people re-examine the origin of Freemasonry-
laughter at Enoch and Elijah, as Ramsay had brought his own
to the Templars.

Enoch and Elijah had spread their institution throughout the
parts of the world, where little by little it had weakened and become corrupted;
Cagliostro came to regenerate it. That is how the Templars,
According to Ramsay, they had spread true Freemasonry throughout
country where it had lost some of its original purity, when he came
restore.

Cagliostro recognized two forms of Freemasonry: that of men and
that of women. His mission was to reform them and their
to print a new activity, a new strength. Cagliostro

He was given the Egyptian title of Grand Copt. All his followers of-

were to have the utmost confidence in his promises. 1} obtained
the gifts he bestowed upon them through visions and evocations

superior intelligences with whom he conferred.

These evocations form the main part of the ceremony of
Cagliostro; they are developed on an immense scale of
ninety degrees.

"Apprentices, journeymen, and mistresses," he said

"Thory (1), formed the entire adoption lodge. The two

"The first classes were considered schools -in
"which the initiates underwent their novitiate to achieve the
"Mistress rank. Only mistresses were the
"great secrets, such as the mysteries of physical regeneration"
"that and morality, the art and power of evocations, etc."

"The first established mistresses had received, through the

(4) History of the Foundation of the Grand Orient, page 215.

"no personal power is born to the one who receives it"
"the success of magical operations. They themselves were supposed to em-
"to use the intermediary of a young boy or girl,"
who took the name of pupil or that of dove, depending on his
"sex. These children were supposed to be in a state of pure innocence-"
"Cence; the high priest, or, in his absence, the mistress who
"presided, gave them the power to operate; they alone had the
"Visions and CN reported. Everything was hidden from the eyes of..."
people present.
"The lodge was led by a grand mistress who was called
» active mistress (M.*. A.-.). She was usually accompanied
accompanied by twelve sister-mistresses, a number necessary for the per-
» perfection of the works; the number could be increased to twenty-four-
three. Each of them had a distinctive name borrowed from
"Those of the Sibyls, such as: Hellespontica, Erythraea, Sam-
Nian, Delphian, etc.
"In all important matters, and especially for the admission-
"Regarding the mistresses, one consulted either Moses, or the genies, or
the angels, whether the high priest, or any other person
"Dead or alive."

"For these mysteries, it was necessary to evoke them, summer."

"Not only did the mistresses conjure away supernatural spirits"
"relatives, they still had the power to reveal the events-
» ments which took place in places far from the one where
"They acted at the very moment of labor; they predicted"
"also the future. Here are the details of the operation necessary for

"to achieve this ultimate goal. We place them here because this
"This operation was not part of the ordinary work of the lodges,"
that she carried out her actions in the world, even in the presence of people
sounds that were not initiated.
"On a table covered with a green cloth, a carafe will be placed"
"of pure water and nine lit candles."

"The acting mistress will enter into adoration during which-"
» a few moments; after which, making the en- kneel before her
"Fan, who is to act as an intermediary, will impose both on him."

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"The breath of the high cophant, the gift of his power. These..."
» transmitted to their companions; but this faculty did not give-

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"Hands on her head; she will remain in contemplation for what-"
"a few minutes and will say to him: Child of God, I command him to repeat-
» First WITH Me:

"Great eternal God! by the power you have given to
"Grand-Cophie, founder of the order, and by the one that procures me
"My innocence, I beg you to stop your benevolence!"
"to dedicate myself to my individuality and to give me the means to act"
according to your wishes and those of my mistress.
"After this prayer, the mistress will remain in ecstasy for some-"
"Quite moments to invoke the power of heaven upon the child, and"
"Finally, he'll place it on a chair at the same height as the carafe, summer."

It was in the vase that the apparitions took place, which were not
visible only to the child.

As always happens in such cases, the innovation found a
A crowd of believers and followers. Extraordinary events were reported.
foreseen or predicted in advance by the pupil or the dove, the may-
active braid. But these were only games of sleight of hand.
cut by acrobats in front of the crowd to attract them into the inter-
laughing man of the temple.

After traveling to the main cities of Germany, where he
sought to spread his rite by fighting others and saying
Assisted by God, he founded adoption lodges and performed miracles in
employing its usual means of a dove or a pupil
commanding the spirits.
_ [visited Saint Petersburg, Warsaw, where he obtained only a success-
This disputed. He came to Strasbourg, where he practiced the profession of
charlatan, and the cures he performed there, he said, were in such
so numerous and so wonderful that in a short time his house
found itself full of crutches left behind by the cripples.
cured. He acquired a country house there which was named
Cagliostrano. Comine in Germany, he aroused enthusiasm among
the masons, and "received during his stay in Strasbourg, according
"His story, many honors, courtesies, distinctions, and
* a large quantity of gifts in silver, jewelry and other
» effects for him and his wife (1). »

(4) Life of Joseph Balsamo, Count of Cagliostro; a flight. in-So, Paris, at Onfroy, 1791. l

He went to Naples and returned to Bordeaux, where, for eleven months,
R he attended to his ordinary Masonic work. Having done
the dove test behind a screen in communication
with the angels, she displayed extraordinary clairvoyance.
naire, which he took advantage of with gullible people.

From Bordeaux he came to Lyon; there he visited a lodge of the High Ob-
service which brought him great honors; there he spoke with em-
phase of his rite which attracted some followers; he commanded them
to choose twelve masters and an innocent young girl to create

a lodge of his regime. The next day, he held the assembly and en-
He taught that every man must be an apostle of God. He had a lent
He swore an oath to his followers according to his system, and declared to them that
Among them was a Judas. Indeed, says his historian, the len-
tomorrow, after the dove exercises in front of the carafe and
behind the screen, exercises that had the greatest effect, one
'of the twelve deserted the society. According to Cagliostro, this man was
He was punished some time later; he was robbed and ruined.

The eleven disciples who remained faithful founded a magnificent lodge which
It cost a lot of trouble and money. She had three apartments.
distinct, each dedicated to one of the first three degrees.
was called Triumphant Wisdom and was to have primacy over
all the other lodges of which she was to be the mother and mistress.

He himself founded the lodge with a pompous ceremony described
in a book that he left to his sons (his followers), as well as his
a seal that depicted a snake pierced by an arrow. IT was named:

my grand master and appointed two venerable men to replace him
to whom he communicated his divine power. He gave them the mo-
dèle of a patent of institution on which he affixed his monogram,
so that, he said, they might possess the sealed plate bearing the cipher of
their founder (1).

His wife and he received rich gifts, mainly in
Masonic ornaments, then they left for Paris. Some
Some time later, the consecration of the building erected in Lyon took place.
sent two deputies to preside over this ceremony which was
of extraordinary magnificence. One of the followers gives

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(1) This piece is reproduced in the Masonic Review of Lyou, second issue
quarterly, 1849.

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some details in a letter addressed to the Grand Copt (1). J
In 1782, Cagliostro founded an adoption motherhouse in Paris.
of high-ranking Egyptian Freemasonry. He received a large number there
of people and worked there following his rite with two pupils.
Their prayers, the seven angels descended from heaven, what they
had not dared to do so until that day. He founded it in his home
a second lodge, no doubt in favor of his most devoted disciples
educated. No longer able to manage his task, his wife came to his
help. M”° de la Motte having once attended one of his sessions,
wanted to know the sex of the child a mother was carrying
within her. The pupil, questioned by the Grand Copt, replied-
said without hesitation that it was a boy, which fully satisfied the
mother and the assembly. The chronicle forgot to say whether the prophecy
is accomplished. In any case, Cagliostro, like all the most
Even great seers could not foresee their own destiny. Implicated
In the Affair of the Necklace, he fled to London, where he held several
Masonic meetings. Forced to leave London, he moved to Basel

(1) “Our companions,” this letter says, “have shown a fervor, a noble piety and

supported, and educated the two brothers tasked with representing you. The teenager-
the work and the preparation lasted three days, thanks to a remarkable combination of circ
Constants, we were gathered 27 strong in the temple, the blessing of which
It was completed on the 27th, and there were 54 hours of worship.
"We will not attempt to recount the divine ceremony to you... We
We will tell you, however, that at the moment when we asked the Lord for a sign
who made us know that our vows and our temple were pleasing to him, while
Our master was in the middle of the air, and the first philosopher appeared, uninvited.
of the New Testament. He blessed us, after bowing down before the blue cloud.
whose appearance we obtained, and which rose upon this cloud of which our young
The dove could not bear the splendor from the moment it descended to earth.
“The two great prophets and the destroyer of Israel gave us signs”
capable of their kindness and obedience to your orders; everything contributed to making:
"The operation was complete and perfect, as far as our limitations allow."
(Life of Joseph Balsamo, book previously cited.)

We made fruitless searches to obtain some remains of this site
aacienne lodge. Its existence cannot, however, be called into question; it is con-
confirmed by the following facts recorded in documents reproduced in Acta Latomorum.

In 1785, Cagliustro, having been summoned to the convent in Paris by the Philateles, he pr
He decided to go there; but he soon changed his mind, demanding that they make themselves
previously initiated in the Egyptian mother lodge of Lyon. They refused, and invited-
rent the members of Triumphant Wisdom to bring to the convent the tribute of their lu-
They replied that they were obliged to comply with the prescribed rules.
by the unknown leader of true Freemasonry; they abstained.

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and created in his home an Egyptian lodge modeled after that
of Lyon, and to which he gave the other of mother lodge of the country
Swiss.

He then went to Biel, Aix, Turin, Genoa, Verona, to
Rovcredo, in Trento, etc., where he successively occupied himself with ma-
Nonsense. But his destiny, in some ways similar to that of
the bird that the venomous reptile fascinates and attracts to it by a
an irresistible and miraculous power drove him towards Rome, where
The inquisition and death awaited him.

He arrived in this anti-Masonic city in May 1789. He ap-
He learned that a lodge existed there and wanted to visit it. As elsewhere,
He advocated his rite there, which people wanted to know; he communicated
his manuscripts to several followers who considered him from then on

as chief. Meanwhile, he continued to correspond
with the lodges he had established everywhere, hoping to profit from them
new financial resources. These eventually closed
he paid attention to her requests and found himself in deep misery.
Until now, he had shrunk away from the fear of the Inquisition.
by refusing to create Egyptian lodges in the States of
pope. But need triumphed over his scruples; he threw away the pre-
the first foundations of a women's lodge, believing they would find there
resources. His plan failed. He communicated his ritual to
some followers who refused to pay for his constitution-
tion. The fear of being betrayed by one of his initiates caused him to fall to
feet of a confessor to whom he confessed everything in the hope of obtaining
his pardon. He wrote to the lodges of his correspondence that, victim
He had been imprisoned following a denunciation, and was seeking...
prompt assistance. What he feared soon came to pass. 11 was
'arrested; his manuscripts containing the entire system of his rite, his
His ornaments, Masonic jewelry, and correspondence were put
under the sealed islands of the holy office which conducted his trial.

But most of his followers already had their eyes opened. They
knew that it was just an imposter who had wanted to shoot pro-
They acted in good faith and abandoned him to his judges. Some
Only fanatics pitied him.

After a lengthy legal process, he was sentenced to death as

dogmatic heretic, etc. However, Pius VI commuted his sentence
in a perpetual prison in a fortress.

Some time later, it was learned that he had died at the castle.
Saint-Ange.

The desire to give our readers a succinct notion of these
famous sects that men with little knowledge of history and
Masonic knowledge has been confused with our institution.
because they had borrowed its forms and uses,
has taken us beyond the scope of our topic. Let's return to
our steps.

The creation of lodges, chapters, councils, colleges, of
regimes, by simple irremovable masters or simple at-
bound by at least a problematic skill, had thrown
anarchy in the administration of order, both in France and in
Germany and other countries.

The Grand Lodge was often troubled by its creations.
recent ones who claimed a right of supremacy over it (1).
The latter demonstrated to the workshops of her obedience the futility

ranks, titles and ornaments that added nothing
to the moral qualities of the followers; but to reason these latter pre-
would create ranks, titles and ornaments.

The Grand Lodge was therefore led to take a measure of
rigor that his dignity demanded.

On August 14, 1766, it abolished all the constitutions of chapters.
very, and forbade his constituents to recognize any in the future
of these illegitimate powers.

This stoppage was like the prelude to the one that would break the
The Grand Lodge itself a few years later.

Protests and scenes of disorder disturbed the proceedings.
These members of the Grand Lodge grieve the true adepts who see Ja
Freemasonry in its principles, in its dogma, and not
in empty formulas, in more or less pompous ceremonies
Its meetings were banned by order of the government.

It is undoubtedly such facts that have led authors to

(t) Like the English Grand Lodge, with which it formed an alliance in 1767, it did not
conferred only the three symbolic degrees.

to write that Freemasonry counted its most dangerous enemies
placed among his followers.

The work of the Grand Lodge was not resumed until 1771.
During his inactivity, disaffected individuals known as
The banished brothers had held secret meetings and formed
workshops. [Their aim was to replace the Grand Lodge with a
new power, they had appointed the Duke of as their Grand Master
Chartres, which we have already discussed. But when the Grand Lodge
resumed his work, the constitutions granted during the interdict
were cancelled, and all the lodges were obliged to renew
their titles. Commissioners were appointed to reorganize
the Masonic order and hierarchy. These, in concert with the
Banished brothers and the Duke of Luxembourg, substitute for the grandmother
three, met to form a new constitution.

On December 24, 1772, they declared that the former Great-
The lodge had ceased to exist and a new body would administer it.
the order under the name of Grand Orient of France.

The new government appointed a commission in 1773 to
examine all known grades, recast the most important ones and

to constitute a new rite.

The commissioners became lost in a maze of rites and regimes
my, sects, etc., and presented no project.

However, in 1781, the Grand Orient established within its ranks a
chamber known as the chamber of high ranks, to which he entrusted the special mandate-
a task that the first commission had been unable to accomplish.

The Senate committees of that time did not contribute any more
than those of today's senate, a great speed in
their work. The chamber of high ranks did not present its report
five years after her appointment. She had divided the top gra-
of four orders: the Chosen One, the Knight of the East, the Scotsman
ct the Knight Rose-Croix. The three symbolic degrees com-
They completed the sacred number of seven. Each grade had its own ins-
its particular instructions and code. The Grand Orient adopted this
project under the name of French Rite, and declared that it would
only one admitted and practiced by the lodges of its correspondence.

A large number of French lodges refused to follow the
new rite, and the foreign lodges did not welcome it any better.

However, time has proven the Grand- Commission right.
East; he went further than she did in the reform of the thirty-three
rungs of the Scottish ladder. Twenty-eight have worn out; there are none
Only five remain in practice: those of apprentice, of com-
Companion, master, Rosicrucian, and Kadosh. The others do not
are more than just historical relics.

The chapters of the foreign lodges ceased their relations with
the new rite, which nonetheless persisted in its system, and
carefully took care to secure the support of the dissenting orders which were to
to ensure its existence and consolidate its power.

In 1775, the Grand Orient received Scottish directories from the
Reformed Freemasons from Germany established in France
Meeting request.

These directorates had a name and a seat of authority.
individuals; each exercised supremacy within their jurisdiction
Masonic. The one in Strasbourg was called the Directory of
Burgundy, the 5th province; that of Auvergne was based in Lyon, under
the title of Directory of Auvergne, 3rd province; that of Occitania
was in Montpellier, and was called Directory of Occitanie, 2nd province.
These three distinct institutions, united by the same principles,
the same doctrine and the same Masonic forms, were desired-
designated under the general name of French Language.

This rite was a continuation of the reformed regime of Dresden, and
was based on Ramsay's Templar system.

The initiation ritual is divided into two distinct but related parts.
by an intermediate grade. The first is called the external order-

laughter, and the second inner order. The outer order comprises

the grades of apprentice, journeyman, and master, which are the
same as those of other rites; the internal order is composed
of the equestrian chapter, of the novice and the knight. The intermediate grade-
The diary that unites these two orders is the Scottish master of Saint-
André.

Here are some of the practices followed in the initiation process.
of this rite (1).

(4) We owe most of our information on the rectified regime to the ebli-

"The honor of the Freemasons." Pernot, Venerable Master of the Besançon lodge, and Aubry,
provincial of the rectified regime.

No one can obtain the first level of education without having
was deemed worthy of this favor by his morality, his intelligence
agency, his education, and a certain fortune that put him at
shelter from the need for help. Once admitted, he does not manage to
second degree, after having proven in writing that he has taken care
of the rank he holds and makes known his opinion on the order
Masonic. The same applies to the third degree.

To reach the Scottish master level, the recipient must give
evidence that he has acquired all the necessary knowledge to
the one who possesses the third symbolic degree, considered as
the ultimate in true Freemasonry. |

The Scottish master or intermediate grade includes instruction-
tion of all degrees of the Scottish scale, from the third
up to the eighteenth, excluding the rank of elected official, formal-
prohibited by the reformed regime. The Scottish Master degree
granted as a reward for services rendered to the order by a large
accuracy in fulfilling one's Masonic and civic duties. It is in
this rank is chosen for candidates for the Knights of the Benevolent Order.
saints of the Holy City.

This order of chivalry is purely religious. The formula of
The reception of a knight is in accordance with that of the other orders of
chivalry; it consists of a profession of faith, a vow of order, an act
of obedience to legitimate superiors, novitiate of at least one year,
armor of the knight receiving a name of order, escutcheon, coat of arms
rules and motto.

A commission had been appointed by the Grand Orient to
to examine the request of the directorates. On May 25, 1775, elk pre-
sent a report entirely in favour of the proposed meeting.

The merger treaty was formulated in twelve articles; by arti-
cle V, the Grand Orient of France and the Scottish directorates conserve-
respectively and exclusively held the management, the administration
tion, the monitoring of their rite; they promised to maintain
such discipline in their workshops, that the political government-
tick would never have any reason to make any reproach on their occasion
to the Grand Orient, a natural guarantor of good order and of
the tranquility that reigns in all the lodges of France.

The same treaty of union made the two rites compatible and

allowed members of one to affiliate with the other. The establishment-
the formation of a Scottish lodge, far from harming the French lodges already
established, this offered them the advantage of extending their relationships by-
everywhere the Scottish regime existed.

On August 19, 1776, the Grand Orient decreed that the treaty of union
would be notified to all lodges of both rites.

A Masonic code of the united and rectified lodges of France
and a general code of regulations for the Order of Knights of the Order of the Knights of
The laws of the Holy City were discussed and adopted at the convent
national of Gaul in November 1778. They were executed in
all the lodges and chapters of the French Language up to the
General Convent of Wilhelmsbad, in July and August 1782, where
they were retained (1).

The revolution of 1789 interrupted the work of this regime
which we see reborn in 1807 in Besançon.

The Freemasons... Knights of the Holy City and members of the committee

The directory of Burgundy, the province, then took charge of

to gather the scattered materials of the reformed rite and the Sincerity lodge and Perfect Union. They urgently issued the following decree:

"Whereas the members of the Burgundy board, sitting in Strasbourg, scattered, cannot attend to the interests of the institution, the officers gathered in Besançon take the title of Directory of Burgundy, 5th province of the order, and decide that a deputy will be sent to Paris to prepare for the election of a national grand master, a chancellor and a grand directory of France, composed of nine members.

The lodge at the Centre des Amis, affiliated with the one in Besançon, had The amended system was adopted. A committee was formed with the participation of two workshops, under the name of the Directory of Neustria, which elected for National Grand Master, F.∗. Cambacérès.

From this day forward, the Neustria Directory met every weeks. An active correspondence soon developed between the isolated members of the former directorates. Those of Septimania and of Occitanie, sitting in Bordeaux and Montpellier, approved

(1) These codes were published in the Masonic Review of Lyon, 11th year, pages 59, 244 and following.

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the works carried out in the name of the Burgundy directory. We are- it was hoped that the directorates of Lyon and Marseille would follow this for example, and that the rectified order would soon be restored in France in all its splendor.

On January 31, 1808, the Burgundy directory decreed that the The lodge Sincérité el Parfaile Union, of Besançon, would be the great- Scottish lodge of the rectified regime of Burgundy; that all its members would move from the rank of master to that of eco- master I know, with communication of all the grades of the French rite until- than to that of the Rosicrucians, according to the old custom of the regime.

On January 24, 1808, it was decreed that the knights would not recognize would treat in the adopted system that the three degrees of masonry-

symbolic nonsense, those of Scottish Master, Novice Squire and of
Benevolent knight.

On May 14th, the Scottish directory was confirmed by patent-
your specials from the grandmaster.

Finally, on January 29, 1810, a decree established the prefecture
commandery of Besançon and invited the grand master to elect a
provincial grand master of the 5th district, the 2nd and 3rd districts having
The choice of this appointment was left to the sovereign grand master.
F.-. Willermoz was appointed to the post of Grand Chancellor of the 2nd, sitting-
giant in Lyon, and F.∗. Allut to that of the 3rd, sitting in Montpellier.
The Grand Prior had his seat in Basel.

On April 24, 1811, the Grand Orient adopted the Rectified Scottish Rite under its
special protection and frees him from all submission (1). The lodge
of Strasbourg renounced its former rights and declared general-
how to no longer want to compete except through feelings of friendship and
of dedication (2).

(1) At that time the directory of Burgundy, 5th province, was composed as follows:

De Bry (Joannes, Eques à Siclla, Maltre Prov.-., prefect of Doubs; de Raymond
(Ludovicus), Eques ab Herba, provincial chancellor; Branch (Felicianus), Eques at Ramo
Oleaceo, prefect of Besançon. Ledoux (Cæsareus), Eques in Tritico, treasurer, president
of the Committee. Ferroux (Stephanus), Eques to Vitibus, dean. Pourcellot (Marcellus), Equ
to Gladiolo, prefectural chancellor. Darlin (Ludovicus), Eques ab hyssopo, master of
ceremonies, mayor of Besançon. Marchant (Carolus), Eques to Nubibus, inspector of
“ovices, Seguin (Artouius), Eques in Quercu, seat of administration. Ordinary
(Joannes), Eques at Manua Argentea, id.

(2) If the chronicle is to be believed, followers of Strasboury would have vainly
attempted in 4817 to re-establish the provincial lodge of Burgundy in this direction.

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The combined lodges of Sincerity-Perfect-Union and Constant-Amüié,
of Besançon, alone professes the rectified regime today (1).

In 1786, the Grand Orient made a treaty of union with the chapter-
general of France, into which the council of

Emperors of the East and West and that of the Knights of the East.

In 1799, an incident occurred between the few former members of the Grand Lodge and the Grand Orient, a concordat that put an end to the division of Masonic powers that existed in France, since 1773.

However, its integration into the French rite was not unanimously sanctioned

Followers of the Scottish Rite had refused to recognize the obedience of the Grand Orient. The latter had forced them to close the gates of his temples. Some disgruntled masons had gathered in a cellar at a caterer's, and had established there Secret meetings. - Lodges, without consulting the rule or reason, embraced their cause.

The famous Stephen Morin, whom we saw depart in 1761, for America with full powers to spread the ma- Scottish nonsense in twenty-five degrees, was returning from Charlestown and became part of the small church. Other travelers arrived Also from the New World: They all took the lead among the dissidents. Parisians who openly displayed the flag of dissent. De Grasse-Tilly, whom we have already mentioned, created a supreme- council of 53 degrees which bore the title of Pompeii, because of the name of the gallery in which he held his meetings. He conferred his new ranks for vain and unconcerned followers Masonic orthodoxy. He created workshops which, animated without doubts of a good spirit, unwittingly brought anarchy into the order.

The lodge of Saint Alexander of Scotland, which had replaced that

(1) The board is currently composed of the following Brothers*:

Jansun (Carolus), Eques at Nubibus, provincial master; Pernot (Augustus), Eques to Charitate, general visitor; Aubry (Joannes), Eques à Flore rubro, chancellor pro- vincial and prefect; Proudhon (Claudius), Eques in Corona aurca, doyeu; Jussy (Joannes Francisus), Eques ab hyssopo, treasurer; Craplet (Ludovicus), Eques at Columbis, Inspector of novices; Vivier (Claudius), Eques at Columnis, prior.

Two members must be #imis to complete the number nine.

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of the Social Contract, favored with all his efforts, under the pretext of
tolerance, the Scottish schism. His authority was accepted, and
She chose Prince Louis, a brilliant name, as her Grand Master.
Dubious authority, negative power. The officers were elected
among the distinguished figures of the time. But, to the vanity of
Human things! The names of simple initiates devoted to the order
have remained in the annals of Masonic history, and none of
Those from this lodge did not survive.

However, the French rite, which had long had in mind
He was watching over the building of Masonic unity in France. He knew-
He knew the schemes of his new rival, he knew her vulnerable side-
He reportedly bought the powers of the American founders.

their mysteries, their science, their ranks, and there was no misfortune in them.

The process was no further advanced. It was then that the pact of union took place.
Signed at the Hôtel du Maréchal Kellermann.

Thus, the Grand Orient, which already held bare ownership of the twenty-
five primitive Scottish degrees, had just added to his domain the
eight new ranks of the King of Prussia.

Through his successive acquisitions, he embraced all the rites,
all regimes. But this truly imperial power was of
short duration. When, like the archangel, he crushed with his
all-powerful foot the serpent of discord, the latter proudly raised-
They are the head. Followers without principles, without character, without
dignity, sought to break the concordat.

The Grand Orient, it is true, provided them with a slight pre-
text. He had declared, on December 19, 1804, that he would profess
all rules, provided that their principles were in accordance with
general system of order. However, on July 21, 1805, he had decreed
a directory of rites with full power to reject or admit
all Masonic systems not yet recognized by nominati-
This creation, a consequence of his initial declaration,
was interpreted differently, and the fight broke out with more
with more fervor than ever. The Scottish Americans declared of
new independents of the French rite. The sensible followers of this-
e1, now abandoning the means of conciliation attempted up to
That day, they resolved to let the dissidents go. However, it was
agreed in Pamiable that the Supreme Council would have an existence

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independent and that it could issue constitutions to
workshops superior to the eighteenth century; that the Grand Orient admitted-
would nister the workshops below the nineteenth century, that is to say at
starting from that of Ruse-Croix. The Grand Orient, possessor,
As we have seen, of all rites, of all regimes,
temporarily retreated into the French rite which embraces
the eighteen Scottish degrees, reducing them to seven.
But his rivals drew a serious conclusion from this. They have
claimed that he had renounced the exercise of higher ranks
on the 18th, and they have always disputed it with him since then; and they dispute it wit
Even today, the ability to set up workshops above
of the 18th. |

It is from this period that the incessant struggle which divides these dates.
Two rites cause so much harm to the Masonic order.

We cannot enter into all the discussions, the stories-
tations, the quarrels that have divided two powers for so long
made to understand each other, to love each other and to administer order together ma-
conic in France. The questions raised by pride and the
vanities are of little interest and offer only the spectacle of
human poverty.

With the Supreme Council of Pompeii had come a rival
a new council, that of the Prado; then with these another
council, that of Misraïin. It was disorder, an into- anarchy
maple in the temple of reason, justice and fraternity.

However, one of the most courageous members of the dissident movement
resolved to triumph over evil; General Fernig, in concert
along with a few other distinguished initiates, worked on the reorganization-
the establishment of a single Supreme Council. In 1822, the table of its
members were arrested. The Count of Valence was appointed Grand Commander

commander in place of Cambacérès; the Count of Ségur, lieutenant- -

Grand Commander; Count Muraire and Baron de Feruig,
Secretaries of the Holy Roman Empire. Members who did not possess
the 33rd degree were called upon to form a lodge known as the Comman-
derie, which was presided over by the Count of Ségur.

On September 12 and 15, 1815, the Grand Orient created in
within it a chamber of high ranks, under the title of Council
supreme of the riles, and at the same time established a superior workshop,

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under the title of Grand Council of Rites, which later took
the name of Grand College of the Riles, Supreme Council for the
France and its French possessions.

He declared himself, by virtue of the 1804 treaty, the sole legitimate possessor
time of the ancient Scottish Rite accepted, considering the Supreme-
Council as schismatic and irregular. This claim offended
the tolerant spirit of some lodges in the provinces, which, through wise men
observations brought the Grand Orient back to more
fraternal towards his rival. Finally, on November 6, 1841, on the
instances of F. Bouilly, special representative of the Grand-
master, and according to the report of F.∗. Desanlis, then president
from one of the chambers of the Grand Orient, the latter left to
workshops of his obedience the ability to receive as visi-
the masons of the Supreme Council, and authorized those of his
correspondence to visit Islands workshops of the rival authority. This
A wise measure, aimed at the reconciliation of the two
parts, and which were not sufficiently taken into account in the Grand-Oricnt,
was coldly received by the Supreme Council. February 1st
48492, he sent a circular to his workshops in which, after
Having announced the great act that had just taken place, he made them
the following recommendations: |

"Remember that nothing has changed, as far as our obedience is concerned-
"Diction, to our constitutions, to our rite. Scottish Rite Freemasonry remains entirely
"In its entirety, without alteration. When you are in contact, either with
"lodges, either with masons of the Grand Orient obedience"
"From France, you will continue to welcome them with all the feelings-
"Means of concord, union and fraternity that Freemasonry"
∗ imposes on the children of light, without however the ranks
"The vestments they may wear entitle them to honors"
"which belong only to the masons invested with authority by the
"Supreme Council."

The Commandery lodge, annexed to the Supreme Council, took
later the name of the Central Grand Lodge. The chapters and the
Scottish Rite lodges were able to be represented there by mandates.
silenced, but with very limited powers. The chief inspectors
of the 33rd degree retained sovereign power and administration
tion of the rite.

"After the February Revolution, the Grand Orient joined
to the new system of government. The Universal Monitor
reported on this approach in the following terms:

"A delegation of members of the Grand Orient, who have renewed their membership in the Gra
their Masonic cords, came to place in the hands
from the provisional government an act of accession to the Republic.

"This delegation was received by Messrs. Crémieux and Garnir-"
Pagès, members of the provisional government, and by Mr. Pagnerre,
secretary-general, who are also: wearing the sash which
indicates their affiliation with Freemasonry.

"Mr. Bertrand, second deputy grand master of the order,"
former president of the commercial court, representative of
The grandmaster then spoke, saying:

"TO THE GLORY OF THE GREAT ARCHITECT OF THE UNIVERSE."
"The Grand Orient of France to the provisional government."

Citizens,

"The Grand Orient of France, on behalf of all the Masonic lodges-
"Chonics of his correspondence, lends his support to
» provisional government.

"Although placed by its very statutes outside of the discus-
"Since the struggles and political battles, French Freemasonry has not been able to..."
"contain the universal surge of his sympathies for the great mou-
» national social movement which has just taken place.
"Freemasons have always carried on their banner
these words: Liberty, Equality, Fraternity; finding them again on the
waving the French flag, they salute the triumph of their principles
and applaud themselves for being able to say that the entire nation has
received by you the Masonic consecration.
"They admire the courage with which you accepted the
a great and difficult mission to establish on solid foundations the
freedom and the happiness of the people; they value devotion
with which you know how to accomplish it, maintaining the order which in
is the condition and the guarantee.
"Forty thousand Freemasons, spread across nearly five
"hundred workshops, forming among themselves only one heart and one

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"In the same spirit, they promise you their support here to complete"
"fortunately the work of regeneration so gloriously com-
» started. | |

"May the Great Architect of the Universe help you!"

"Mr. Crémieux, a member of the provisional government, has re-
laid: |

|
|
“Citizens and brothers of the Grand Orient, | |
"The provisional government eagerly welcomes and |
"Please accept your useful and complete support. The Grand Architect of
"to support him. The Great Architect of the Universe wants all

"Let men be free; he has given us the earth as our inheritance."

"to fertilize it, and it is freedom alone that fertilizes. (Long live ap-

(Probation, applause.)

"It is true that Freemasonry does not have politics as its object;

"But high politics, the politics of humanity, has always"

"Found access to the Masonic lodge registry. (Yes!) There,

» at all times, in all circumstances, under the op-

"Freemasonry has constantly repeated these sublime words: Liberty,
"Equality, Fraternity."
"The Republic is in Freemasonry, and that is why..."
"In all times, happy or unhappy, Freemasonry has
"It has found members all over the globe. It is not
"a workshop that cannot provide this useful testimony, which he has"
"He constantly loved freedom, which he constantly practiced"
"Fraternity. Yes, across the entire surface illuminated by the sun, the French-
"Freemasonry extends a fraternal hand to Freemasonry;
"It's a signal known to all peoples." (Applause.)

"Hey bicu! The Republic will do what Freemasonry does: it
"will become the shining pledge of the Union of peoples over all the
"points of the globe, on all sides of our triangle; and the
"The Great Architect of the Universe, from high in the sky, will smile upon this"
"Noble thought of the Republic which, spreading from all

"parts, will unite all citizens of the
» (Icrre.

"The universe gave the sun to the world to illuminate it, freedom"

» pressure of thought as under the tyranny of power, Îa

"Citizens and brothers of Freemasonry, long live the Republic-
» which» | |

"These words were met with unanimous applause."

"The delegation withdrew to repeated cries of 'Long live the Republic!'"
Long live the provisional government!

For a long time: a reform had been requested in the
composition and organization of the Grand Orient; also it had been
decided, on December 17, 1847, by a solemn decree, that henceforth-
but this Masonic body would then be composed only of the
deputies elected by the workshops of France. Thus were promulgated
the equality of rights in Masonic representation and
the admission of all workshop representatives on an equal footing to
the general administration of the order.

The political events of February 1848 had suspended
for some time the implementation of this measure;
but, by a circular dated March 25, the Grand Orient invited all
the workshops of France, without distinction of rite or obedience,
to send deputies to the new general assembly, called
to now compose the Grand Orient, and which was to meet
the following June 8th. It was in this assembly that the second
The deputy grand master and his representative submitted their proposals.
sees into the hands of the assembly, which immediately appointed
dignitaries in charge of administering the order, and decided
that, until the adoption of the new Masonic constitution, the
The Grand Orient, divided into three chambers or sections, functions-
would be as before.

Later, the new assembly appointed the commission in charge

to draft this constitution. Addressed to the workshops in
In April 1849, this project did not appear to fully meet all of the requirements.
the hopes of enlightened followers, but it is at this moment
(June 1849) submitted to the discussion of the Grand Orient.

In 1814, the Rite of Misraim or Egypt, whose invention is,
as we have said, due to Cagliostro, had been reintroduced in
France, by two merchants from Naples. This rite claimed the right
sovereign to direct all regimes as stemming from his
single source.

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Several skilled and cunning followers of Paris are credited with
the drafting of the main degrees of the immense Misrai- scale
moth.

After the creation of the notebooks, a constitution was formulated.
It fell far short of meeting all the requirements. Serious abuses

'had already infiltrated the administration of the rite. Also some
FF.-., dissatisfied and scandalized by the traffic that the first importers
tators performed this rite, and with the laudable aim of putting a
In the end, they resolved, in 1816, to purify the ark and create a
new supreme power of the rite. They formed a Supreme-
Council, 90th degree, composed of Brothers Joly, man of letters,
Anzou, private secretary to HM King Charles IV, Ga-
Borria, former inspector and organizer of lotteries in Italy (1),
Decollet, an employee in the administration of coins and medals,
Méallet, secretary of the academic society of sciences, Ragon,
head of office at the National Guard headquarters, Venerable of
the Trinosophist lodge, Richard, head of the institution,
Lange, trader, Amadieu, trader, Pignière, escalator leader
dron, and Clavet-Gaubert, artillery colonel, who resigned,
Member of the 90th degree of Naples. Ees FF.-. Joly, Ragon, Gabor-
Ria, Decollet and Méallet were charged with filling the offices.

F.-. Joly claimed to be authorized to create, establish and constitute in
France the rite of Misraïm in its four series and all degrees.
who compose them, by virtue of the powers which had been
delegates to Naples, in 1813, by the power of the established rite in
This city.

They declared in their statutes that they would not be recognized in France
other Masonic and legal authority than the Grand Orient of
France, in which they wished to settle and work according to the

a proposal which would be made. The Grand Orient would administer
the first two series, symbolic and philosophical, compre-
nant the first 66 degrees, which corresponded roughly to
18 degrees of Scottish Rite Freemasonry. As soon as the merger took place, the 90th degree
It was supposed to be composed of 17 members instead of 9. The 8 new members

(1) Auzou and Gaborria, both Souv.-. GG.*. MM.-. ahsolus, at €90 and last
degree of Misraim, valley of Naples, residing in Paris. (Great Book of Arch..,
(manuscript, from the Supreme Consistory.)

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followers to be elected were to be chosen from among the officers of the Grand-
Orient. The 90th degree thus formed was to create a chamber
distinct and independent under the name of Grand Consistory.
Ccdernicr, guardian of the dogma of the rite, would constitute and administer
would treat the last two series of grades from the 66th to the
90°. Such were the bases of the project to address the Grand Orient.
As we can see, this organization was none other than that of the
Current Supreme Council. The proposal was made to the authority of the rite
French; commissioners were appointed from both sides. The
The discussion dragged on. The officers of the Grand Orient, con-
those consulted in particular had promised their support; but, when
When the time came to decide, the proposal was rejected.
Grand Consistory, which had already delegated powers to the consul
from France to Cairo, to establish in that city a suve-
rainc misraïimite power, in order to justify the title of rite
from Egypt, abandoned his hopes and his work.

However, the rite had made converts during the short
duration of the consistory. The Lodge of the Scetatcurs of Zoroastre, founded
at that time, was numerous and brilliant. The F.+. Gannal, who
presided over it, had employed physics, chemistry, etc., to
to move and greatly impress the novices during
The initiation. Trials took place outside the temple.
Freemasons from all regimes wanted to attend this new genre
of the show, which was a scandal for many.

-Grand Orient, as we have said in a previous chapter-

cedent, spoke out against the innovators who were forced to
close their lodges.

The so-called Memphis lodge, founded in Lyon on the most beautiful

hopes, suffers the same fate as those of the capital.

After 1830, some Misraïmite lodges were reconstituted in
Paris, Lyon, and other cities. Lyon was annexed
This adoption lodge, whose work was active; but one morning
We learned that the Grand Master and Grand Mistress had dis-
It appeared. The lodge fell asleep.

The two obligatory festivals of the cc rite are fixed at the equinoxes.
of spring and autumn. The first is called the awakening festival
of nature, the second crack in nature's rest. The four

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The final degrees are specified under the title arcana arcanorum,
and contain, it is said, all Masonic science (1).
After the 1848 revolution, the Rite of Misraïm refrained from
to join the new government. It is administered by
two great conservatives or two great administrators. The
the Rainbow lodge of Paris, to which is attached a lodge of a-
The option, it is said, is flourishing.
At the beginning of March 1848, one saw posted on the walls
From the capital, a poster calling on Freemasons of all rites,
of all regimes to meet in general assembly to establish
to achieve Masonic unity in France. At the bottom of the poster were
the names of some members of the Central Grand Lodge and of the
Grand Orient.
A provisional commission was appointed which proclaimed the foundation -
union of a national Grand Lodge whose active members of all
The rites were part of it, and it did not recognize any rank.
above that of master. This commission, accompanied
of a large number of followers, presented himself at the Town Hall to
to demonstrate adherence to the Republic.
"The Masonic delegation of March 10th, reports one day-
nal (2), composed entirely of Freemasons of the Su- obedience
First Council, departing from the Place de la Bourse, flag in the colors
national symbols at the forefront, surmounted by Masonic symbols, and bearing
On its folds these words: Freemasons. Three hundred FF.*., marching
In pairs, they attracted all eyes with their solemnity. They arrived
At the Town Hall, seven FF,*. received the apprentice's tablar. It-
Among others were the FF.*. Vanderheym, Duplanty and Jules Bar-
"They entered the room where Mr. de Lamartine received them."
Brother Jules Barbier then spoke the following words with emotion:

sales, reproduced in the Universal Monitor:
“Citizens, members of the provisional government, a meeting”
"of Freemasons who belong indiscriminately to all the
"Rites comes to present itself before you with the apron as its badge,"
"That is to say, with the symbol of equality and work."

(1) Philosophical and interpretative course on Initiations, by Brother Ragon. 1 vol. in-8°, page 545. — See this book for the analysis and explanation of the four degrees.
(2) The Freemason, year 1848.

“We are all, in fact, workers working with a
"equal ardor to the construction of a social edifice where everyone has his
s place and the share of happiness that is due to him.
Accustomed to seeing brothers in all men, imbued with
"The sublimity of this divine saying: 'Love one another'"

"others," we greet with the most enthusiastic acclamations the governor-

"Republican movement which has been inscribed on the banner of France"
"This threefold motto, which has always been that of Freemasonry:
"Liberty, Equality, Fraternity."

“Yes, citizens, our humble banner is that of unity,”
» of sympathy between all French people as between all
"peoples. It is in this capacity that we come to offer it to the government-
"Provisional measure at the expense of Vivela République!" (All the deputies
(The tation shouts: Long live the Republic!)

Mr. Lamartine replied:

-“I do not have the honor of knowing the particular language that
You speak; I am not a Freemason, I have never been one.
My life has given me the opportunity to be unaffiliated with any lodge. I will speak to yo
So, in a way, a foreign language, thank you.
However, I know enough about the history of Freemasonry.
"to be convinced that it is from the depths of your lodges that are
"emanated, first in the shadows, then in the twilight, ct
"Finally, in full view, the feelings that ultimately made the
"a sublime explosion which we witnessed in 1790, and
"which the people of Paris recently gave to the world"
"of days, the second and, I hope, the last performance.

"These feelings of brotherhood, liberty, and equality, which are

"The gospel of human reason" have been laboriously, what-
"sometimes courageously scrutinized, propagated, professed by you"
"in the specific enclosures where you have hitherto kept your
"Sublime philosophy. These feelings, which had had to be hidden,"
" can now be proclaimed openly; their propagation-
"The lion will be all the more powerful as they spread from all over"
"mouths on the entire nation without the need for
» to conceal them under some kind of symbols.

"Reason no longer needs symbols; today it is the

A cloudless sun, our eyes are strong enough to fixate on it, and if
You keep these flags, these signs of, for a few more years.
freedom, equality, work, with which you present yourself
In our presence, you will no longer consider them a necessity.
you will keep them as a faithful and glorious memory of the tra-
values that Freemasonry has endured in difficult times
ciles, and whose testimony she now presents to the genre
human.

"Just one more word, gentlemen."

"I said earlier that I didn't know how to speak the language"
"of Freemasonry, but I know how to speak like you this
"Great language of the people, which the people have spoken so nobly"
» for us for three days, |

“I thank you, not on behalf of the provisional government-
"evening of the Republic, which is nothing but a passing emanation-
"manages, fleeting and disinterested, which is nothing but an acclamation of the
"People, who have no other right than that of their devotion"
"The circumstances under which I speak to you as a government; but
"I thank you on behalf of this great people who have made the
"France and the world, witnesses to virtues, courage, and moderation"
"ration and humanity that he drew from your principles which have become
"Those of the French Republic."

The delegation presents a banner in its colours as a tribute
national, surmounted by the attributes of Freemasonry. It
he retreated, shouting "Long live the Republic!"

A general assembly was held on May 29th. More than 500
Followers, without distinction of rites, attended this session, presiding
Dedicated by F.-. Jules Barbier, orator of the Central Grand Lodge.
Several assistants protested against the creation of a new
Grand Lodge, considering it harmful to order or anything else
less as useless. They based their reasoning on the
good intentions that the Grand Orient had just shown for

the reforms demanded. According to them, the French rite was the only one to
the head of the Masonic movement, and it was not necessary to cross
its march. They told the commission of the new Great-
Lodge: If you so ardently desire the merging of rites, the unity
In order, why didn't you come to an agreement with Île?

Grand-Drient, with the Supreme Council and Misraïm? This one folds-
quait, through the voice of one of its members: "When you want to demolish
a house, we will ask the pictures that compose it if
"Will they consent to let themselves be overthrown (1)?"

At the president's suggestion, after the debate, the following procedure was followed:
appointment of a new provisional commission which would sc-
to present a draft constitution in the next
session:

This constitution was sanctioned on 15 ab 1848 and
promulgated. The Grand Lodge was inaugurated on May 1, 1849.

Freemasonry in France today comprises five rites.
assets monitored by four different powers; these are: the Scottish Rite
ancient and accepted, practiced simultaneously by the Grand Orient and
the Supreme Council; the French rite, by the Grand Orient alone; the
rite of Misraïm, by the power of that name; the rectified rite of Alle-
Magne, by the lodge of Besançon under the obedience of the Grand Orient
of France (2).

All these rites are based on the same principles: Freedom, equality
Union, fraternity; on the same doctrine: Do unto others as you would have them do unto you
I would like them to make it for you. They differ only in color.
their banners, their cords, their arrangements, their emblems
Order, a few words and a few signs; they are indistinguishable
that by their regimes from a political point of view and offer in this
to conscientious philosophers of strange anomalies.

Thus, Misraim is the living embodiment of autocracy; a
He alone governs the workshops of the rite, and he is irresponsible: he is a
almost divine power. The Supreme Council is the personification of
tion of oligarchic power; its dignitaries, appointed for life, are
irrevocable. He calls to him the men who suit him,
directs and administers, according to his will, the workshops placed under
His obedience. He reportedly grants his lodges a great deal of freedom.
But this freedom is fleeting, because it is not based on any law.

(1) The Freemason, year 1848.

(2) The Grand Orient also possesses the philosophical Ecissnie rite, that of Hé-

Redon and Kilwinuing, but only one lodge, that of the True Friends of the Union,
In Brussels, the first of these rites is practiced. No workshops are currently operating.
to the other two.

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constitutive; it emanates from a sovereign will which len-
Tomorrow can replenish the benefits it spread yesterday.
Grand Orient follows the democratic system, but tempered by
restrictive laws.

These various rites are for us so many links in the great
Masonic chain broken by the passions of the order itself
is called upon to fight. This division of an ephemeral power
between men gathered in society to set an example of
self-denial, love for one's fellow human beings, in-
Intelligence and wisdom aside, this division is a true scourge.
for our fine institution. As long as there is no one among us
unity of powers, just as there is unity of principles and doctrines.
We will be weak and powerless. Let us stand aside, no more.
Let us wait, under the true banner of order, and let us all march.

together in the pursuit of social improvements, of happiness

of hurricane-ness.

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CHAPTER FOURTEEN.

Adoption Lodges. — Degrees of apprentice, of journeyman, of mistress, of perfect mistress,
Scottish, a Knight of the Dove, a sublime Scottish woman, a Knight of Benevolence,
of illustrious Freemason sovereign, of Princess of the Crown. — Extinction of adoption loc
— Masonic baptisms.

"# Masonic, those that we have
X called @drogynes, and who
A, CE LS, | preceded the adoption lodges
YA AU R % tion, did not have, despite
RER “appearance of frivolity, a lesser influence”

AR the others on morals and public spirit. They
CT undoubtedly felt the effects of the gallery, the stamp
ST from the time when they were founded; their ceremonies,
their forms, their uses had been created for the a-

closer to social classes divided by pride
wealth.

Freemasonry, entirely French in its chivalrous spirit,
Its artistic forms had gradually become imbued with the character
English, and had donned in our temples a cold rigi-
dity. In the beginning, therefore, the ladies could not be

| initiated into its mysteries. But soon they plunged their
glances from beneath the veil of the temple, and if their husbands did not dare
They still allowed them entry, at least

approach. Then these companies were created, which we
we spoke.

These were not yet adoption lodges, but trials
of this beautiful order which, by recalling the influence that women
and the daughters of the priests of Egypt had exercised on the mys-
tères, the participation of Greek girls in the pu- ceremonies
the customs of initiates, the role of ladies in chivalry
The Middle Ages, linked by a chain of flowers, ancient times
in modern times. oo

Reporters indicate that abuses are taking place in
some of the orders that preceded the adoption lodges,
but it is presumed that the enemies of Freemasonry,
always eager for pretexts to spread slander, transform-
They turn purely fraternal ceremonies into scandals.

In any case, in 1774 the Grand Orient adopted the lodges
of adoption and covered them with his responsibility. A large number
of Freemasons, held back until then by some golden scruples-
they hastened to have their wives and daughters initiated into the method,
their sisters. Adoption lodges spread throughout Germany,
in Russia, in Holland, in Italy. England alone *OpPoss to
V. Introduction within this institution.

We will review the grades of pro-adoption a-
prement said. : |

Thory only counts four adoption grades, another writer
vain brings the number to five.

We have before us a handwritten book in which we
We count eight of them, whose titles and order are as follows:

1. Apprentice, 2. journeywoman, 3. mistress, 4. journeywoman-
done, 5th elected, 6th Scottish dignity, 7th princess of the crown,
8th ct last English amazon.

We possess other handwritten notebooks which bring the total to ten.
number of these ranks.

These are: 1° nnprente, 2° compagnonne, 5° mailresse, 4° mai-
perfect braid, 5th Scottish, 6th dove signet ring, 7th sublime-
Scottish woman, 8th knight of the Order of Charity, 9th sovereign illustr-
three masons, 10th princess of the crown.

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“This list being the most complete, we will follow it for presentations”
to analyze each of the grades it contains.

The temple of an adoption lodge, built according to the rules
ordinary of Masonic art, bore a name full of sweet
memories. It brought back to everyone's minds that stay described with such...
of charms by the author of Genesis, where the man and the woman
following God's laws, reigned in nature in the scepter of
purest happiness. The teachers of the adoption lodges were
fortunately inspired in naming the temple Eden
intended to receive people of both sexes, more specifically-
destined by a providential favor to work at
progress of humanity.

The East was called the climate of Asia, the West the climate of Europe.
The northern climate is that of America, and the southern climate is that of Africa. The 1
Regarding Masonic exercises, there were ladders, and one
The toasts served in banquet attire were called "Lamps".
grades were stays in the Garden of Eden.

The regulations of the adoption lodges contained a certain

a number of strict prescriptions, dictated by wisdom and the
social conventions.

No pregnant or sick woman could be admitted to

Initiation; no one could be received before the age of eighteen.

without being recognized as having a pure life and morals. The greatest circum-
"Conspection was recommended to the FF.". and the SS.*.; pena-
rules were linked and fines were established against those who violated them
the regulations.

At the apprentice level, the recipient was confined in a
dark place, assisted by a sister, usually the last
received; she addressed questions to him relating to the situation-
preparation of her mind for the trials she was about to face. She replaced-
had the recipient's left leg garter fastened by a
blue ribbon, removed the sleeve from his right arm and the glove from Îa
with his right hand, he covered her eyes with a blindfold and introduced her
in the temple.

After the trials, the headmistress addressed these words to her:

" Madam,
"You will be admitted into a very respectable order; it will not

—

Nothing contrary to religion, the state, or virtue happens there.
Listen then carefully to what virtue and honor have in store for you.
order them to do it.

Then the lodge's speaker explained to him in a circumlocutionary speech
consistent with the symbols of initiation.

After the speech, the novice swore an oath to listen,
to obey, to work, to remain silent, and received consecration
Masonic. The chief inspector presented him with a garter on
embroidered on them were the words: Silence, Verlu! The ceremony
ended as in an ordinary lodge.

At the rank of journeyman, a painting representing the garden
d'Eden was to be placed on a table in front of the high mistress.

"The senior inspector led the recipient into the room-

dark-haired man, removed the earring from her left ear, saying to her
that every true Freemason must despise vain ornaments. She told him
covered her eyes and led her into the temple, where she was subdued.
She was then subjected to several symbolic trials.
at the altar; the Grand Master addressed him with a speech for the en-
to commit to practicing virtue.

At the rank of mistress, a painting placed in front of the altar represents-
He felt the weight of various biblical themes, such as the sacrifice of Abraham,
the burning of Sodom, etc.

On the table, placed behind the inspector, was a box
opening by means of a spring and containing a core on which were
These words were written: Silence, Verlu! Next to them were a small mallet and
a small pair of scissors.

A large
veil, as a symbol of modesty; she was led towards
the high mistress, who made her restore the light and ordered her-
born from striking the box several times with the mallet and the
Scissors: it was the allegory for work. The box opening, the heart
that which she left exposed was the symbol of the work accomplished.
that is to say, a good, upright, virtuous, sincere and discreet heart.

The grand master questioned the inspector about the ranks that
We have just analyzed it.

On the first day she had used the scissors to chase away the bird-
Veté, mother of vices, and the false prejudices about Freemasonry.

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On the second day, she had grown stronger in her work and had
_ recognized the excellence of the order. hu |
The third day had given birth to a heart that had
learned that the art of Freemasons is to cherish honor, to |
to make even the toughest men gentle and compassionate, sympa- |
thiques the most cruel souls.
The grand master gave the recipient a reward
two garters on which were engraved these words, shared
Between each of them, on one: Virtue unites us; on the other:
Heaven rewards us.
{1 he gave him a golden hammer and a gold and silver ring
which opened and in which the secret was contained; it was uncorked
shaped like a five-pointed star, suspended from a cord to be
Worn as a necklace.
This grade was followed by numerous allegorical explanations,
At the rank of perfect mistress, the recipient's curiosity
was put to the test; while she was left to her own devices, one
He presented her with an opaque vase turned upside down on a concave tray.
In the vase was a bird; these objects were presented to it.
like a precious deposit, forbidding her to touch it. If she
had discovered the vase, the bird had flown away; she received a
She was severely reprimanded, and her reception was postponed. Had she resisted
Intrigued, the reception continued. After several others
Through trials, she was led to the altar beneath an arch of wands.
that the SS carried... and the swords with which the Freemasons were armed...;
She knelt on one knee, and the grand master removed the chain
which had been placed on her arm in the rank of apprentice, told her:
"It is time to break your chains, to break free from slavery; the pro-
The mass you are about to celebrate requires complete freedom.
She took an oath.
At the end of the ceremony, the grand master was brought
the deposit we were talking about, then he said to the recipient:
“You are beginning, my dear sister, a new life with a
"Great favor; raise this vase quickly." She raised the vase,
and the bird flew away.
The Grand Master added:

"Of all possessions, the most precious is liberty. Let us endure"

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patiently through the harshest setbacks. Sooner or later, a sccou- hand
rable, guided by Providence, takes us out of it and returns us to
ourselves.

Upon receiving the Scottish degree, the recipient was led to the temple
her eyes covered with a blindfold, her head bare and her shoulders hidden
under a large veil.

The initiation ceremony offered nothing remarkable.

When the initiate had taken the oath, the grand master released her.
he lifted his arms and restored his sight, saying, "I am freeing you from the
The bonds of vice to lead you in the path of virtue; go
"Give a fraternal kiss to your Brothers and Sisters." In the re-
Presenting herself in Scottish dignity, he adorned her with a white apron.
lined with yellow, and he fastened a silver jewel around her neck, in
star shape.

The sixth grade, Knight of the Dove, was, it is said, instituted
at Versailles in 1784. It offered some similarity to that of the
Log splitters.

His painting depicted a fast-moving mountain on which
Noah's ark had stopped; a dove had taken flight towards
the ark. At the bottom of the mountain were piled up livid corpses.

The grand master was called Father Noah, the dear supervisors
eldest sons; the chief inspector alone had the privilege of inter-
to maintain a particularly good relationship with the grand master, who addressed him info

Father Noah was seated in the east on a throne; above his

their heads were the transparent image of a dove and a dove

alive; he wore a red and green cord across his neck to which were
suspended a trowel and a silver dove.

The recipient was ushered into a room where the son
the eldest, carrying a lamp in his hand, entered accompanied by a
sister; he would throw a white veil over the neophyte's head.
his sister sharply reproached him for his indiscretion.
She was calm; she took off his jewelry. The brother comforted her and gave it back to her
her jewelry, placing it in her left hand. Soon the reci-

The peddler knocked at the temple door; on the orders of Father Noah,
The eldest son questioned him.

a – My sister, who brought you here?

"– The desire to be received as a knight."

"– What have you done with your chains?"

“The kindness of my brothers has broken them.”

The eldest son then spoke to the grandmaster, telling him about the
Recipient:

"It's one of your children who is looking for employment in the ar-
I questioned her; she seems to me to have enough virtues, enough
of courage and discretion to fulfill his duty towards the
Signer's depot (1). »

The recipient, blindfolded and holding a sword...
The hand was brought into the temple. The onlookers applauded.
and exclaimed: Gloria in excelsis!

She was subjected to various trials, consisting of journeys
simulated on and around the ark. She took an oath,
covered the light, and Father Noah placed on his heart a
A piece of jewelry representing a trowel: it was the symbol of love.
work.

In the Rosicrucian Order of Freemasons or Knights of the
Charity, under the allegory of the Holy Sepulchre of Palestine in
In Jerusalem, the lodge represented a chapel. On the altar stood
a bluish flame. When the recipient, dressed in white
and veiled, she was brought in, she knelt down; they lit
nine candles, and the grand commander exclaimed: Tenebris succeeded

vera lux! Addressing the recipient, he said:

"Would you still be willing to sacrifice your life to die?"
under the holy banner of the Catholic, Apostolic and
Roman?

“I promise,” she replied.

The ceremony continued, then the candidate took the oath

in these terms:

“I promise to God our Savior Jesus Christ, and to the blessed-
O Virgin Mary, to observe religiously and with all my
to be able to uphold the statutes and regulations of the Order of Knights and
Signet Rings of the Benevolence of the Holy Sepulchre, in good and
faithful knight.

(1) Handwritten receipt book.

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She would stand up, and the Grand Commander would decorate her with the ribbon,
of the garter (1) and the apron of the order.

The mere existence of this entirely Catholic rank could have been
considered a victorious response to the attacks of the enemy-
members of our institution, who accuse him of impiety and irreligion; their
Their diatribes and calumnies continued, despite the evidence.
because their interests and their power are based on ignorance
and the superstition that we seek to destroy.

The ninth degree, or Illustrious Sovereign Mason, necessi-
three apartments. The first was to represent the city of
Bethulia, the second the valley of that name, the third the camp
Assyrians preceded by the tent of Holofernes; these arrangements

Local names indicate the action of the rank. The recipient represented

Judith, and the grand master, called the high priest, the governor
of Bethulia; the tragic death of Halophernes was perfectly
simulated, but for a purely moral purpose.

Bethulia was the image of happiness, the high priest that of
'The soul, Judith and her servant, that of the faculties of the soul. The principal-

the principals of the people and the assembled people represented the body and
its members. Holofernes' army was the embodiment of passions,
Judith's charms referred to the illusions that seduce us.

The virtues recommended by the grade were friendship, unity,

'submission, discretion, loyalty, prudence and temperament'

rancid. The vices he aimed to combat were hatred,
discord, pride, indiscretion, perfidy, recklessness, and
slander.

The decorations, with the exception of the color of the cord, had
many similarities with those of the ninth Scottish degree,
that of the chosen one.

The tenth and final grade was that of Princess of the Cou-
ronne. The lodge represented Solomon's council chamber; it
was draped in red and adorned with garlands and wreaths of
flowers; a magnificent throne, raised on seven steps and covered with a
The canopy was meant to represent the ivory throne on which sat the

(1) On this garter, of violet color, which was worn on the left leg,
Engraved on it were the initials: FEC, which stood for: Faith, Hope, Charity.
grand-cordon was a purple scarf worn from right to left.

A great king to deliver justice to the people. The lodge was to be
illuminated by twenty lights; next to the throne stood the armchair of
the headmistress. To the left was a table on which
Several lamps, a cup, and a loaf of bread were placed there.
On the left side was the ornate altar on which the recipient was to
to take an oath.

The grand master was called the Most Wise King, the grand mistress
represented Solomon's wife; the inspectors were
the first members of the council and called Favorites, the recipient represents

She smelled like the Queen of Sheba and was called Mighty Queen.

The SS officers were to be decorated with a sky-blue sash.
at the end of which hung a silver fringe, and knotted on
The shoulder with a white rosette and gold tassels. The jewel

It was tied with a pink rosette at the end of the scarf; it represented-

felt a circle that contained a scribe, a hand of justice,
and in the center an antique crown. Every sister thus decorated.
was to be received as high mistress and take
Make way for the East.
The work began with a lengthy interrogation which
related to the virtues of Solomon and the visit of the Queen of Sheba.
The reception ceremony was a scene depicting the queen

of Sheba received by Solomon. The recipient was decorated with a

a scarf and a bracelet; the scarf symbolized nobility, the
grandeur, the dignity of the rank; the bracelet, formed from a ribbon
blue on which was embroidered, in gold, an antique crown with these

Two words: Wisdom and Candor, represented the most beautiful ornament:

rare.

Such were the degrees conferred in the adoption lodge until the end
of the Empire. In this disastrous era, Freemasonry in
Mourning closed its temples; if it reopened them a few years later,
She never saw the ladies flocking to her work again; the politico-
The reforms of the Restoration had altered French customs.

After 1830, when liberty had been regained, the ladies
returned to their lodges to celebrate, but their adopted workshops did not
were not restored. The Sovereign Power of the Rite of Misraïm
whoever tried to raise them obtained only a negative result; thus
This brilliant phase of Freemasonry has come to an end.

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The chivalrous spirit, the feelings of brotherhood and in-

dependency which characterizes the Masonic order, and which had
However nobly developed the adoption lodges, they could not entirely
They soon reappeared under a new name,
in new forms; Masonic baptism was created.

To get a true sense of this contemporary institution,
It should not be considered from a religious point of view. Baptism
Christianity was established with the aim of erasing original sin and
traditional. Freemasonry has admitted children into its
temples to spread early into their minds and their
heart the seed of liberty, equality and fraternity;
she shares some of her ideas with the young initiates
paramount through striking images, in a ceremonial
sometimes moving, so that they remain engraved in their
memory and that they serve as a torch for them in the darkness
of life. Their mothers, who adorn these celebrations, see
our institution in its true light, that is to say, full of a-
He died for God and country, out of tenderness and devotion.
For humanity, respect for the laws. Prevention against
the Freemasonry they might have received through prejudice,
gradually fade from their minds, they become tolerant and
they end up admiring and loving this much-maligned order.

Masonic baptism is therefore a work created by philosophy.
Isophy, and not an act of faith and renunciation. Its origin
is still too recent to have been fully understood.
It is intended to receive extensive development, to become
fruitful in social improvements. When it has reached the
degree of improvement that we foresee, the child admitted
masonry will receive from this company, in certain cases, a seat-
a truly fraternal rebuke; if he is an orphan, the lodge he will join
part will become her guardian, will provide for all her needs, until
that she gave him the means to live honorably in
the company of the fruits of its labor.

We draw the serious attention of our Brothers* to this inst-
tution which still exists only in embryo among us; it is important to
The honor of Freemasonry and the happiness of humanity
that it may grow and actively prosper.

CONCLUSION.

We're nearing our goal. We've traced the origins of the company.
Masonic. Through the rubble of antiquity, the ruins
piled up on the earth by peoples who have seen turn after turn
their laws, their religions, their governments, which survived
wind to their power, to their splendor, and from ancient times

have retained only their name, now without luster; we have re-
found the first steps, the beautiful times, Islands days of deca-
density and resurrection of this mysterious association to which
So many men were affiliated, and so many followers still carry on.

the insignia without understanding it.

We saw this order formed in secret, in the depths
of society, slowly continuing its work of destruction
against the tyrannies that have always enslaved or oppressed mankind,
to suddenly reveal himself through his actions at times of great
struggles of humanity, then to bury themselves once again in the shadows.
A step taken on the path of progress, we hasten to exclaim that the as-
The association no longer has a reason to exist, as its principles have been realized.
that her work is accomplished, and she herself, without protesting well
Up high, she seems to accept this decision; it looks as if she is dead, or
that it still vegetates only by clinging to memories of the past,
that they protected.

Error! Already, in the intoxication of each triumph, she
she shows herself dissatisfied; amidst the common joy,
She searches, she worries, she watches to see who will be the first
conquest to attempt. Amidst songs of joy, commemorative celebrations
Morative celebrations, joyous feasts, a rapping voice always rises
highlighting social inequalities, listing the pains and needs of

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poor, calling for reforms; brothers are still leaving the
banquet hall to carry far and wide the ideas gleaned from
the temples; we always send encouragement to those who
persecution strikes in less favored regions than the
knot. There are always these voices, these departures, these communications

make a burning passion resonate in the hearts of true Freemasons and rap-
They call for reality. First-class life is the struggle.

Freemasonry is seriously fighting today in
France? No; it is in a dormant phase, a phase which
reproduced periodically and which needs to be explained for
to be understood, as it is so far removed from the true Masonic spirit-
fuck. |

Freemasonry has suffered the fate of all human institutions.
Maines; in its days of battles and dangers it tightens and

account of the ardent soldiers; in its days of triumph it extends
and sees his strength diminish. As long as one can make one
step stool, to take it for a pedestal, she sees everyone approaching
Those who abandoned her during the battle. They come to pay
the cold water of their sterile eloquence on the impulses of its orators;
They come to hinder all projects that might thwart the

ambitious desires. In other words, as long as it remains an association--

secretive, she keeps her religious faith, her philosophical dogmas

phiques, its political principles, and like any force in the

The company rests on these three elements. It resides in them, it exercises
a true power. When it can safely expand its
network, opening its temples” to a multitude of brothers, delivering its
chairs with opposing ideas, from the day she agrees to hear
speakers who are not closely united by the
links that we have just indicated, faith, dogmas and principles, she
It loses its original essence, it changes, its purpose seems to
also modify; it seems that it only retains the tradition
and no longer pursues him.

Many men, even within her own ranks, share this
thought, and appearances seem to support their position, but the äppa-
only rences. Nothing of what those want, nothing of what they attempt
Those who look beyond the present, do not achieve their goals.

The multiplicity of temples in the same east absorbs the

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resources of society and reduce it to LHApUBSAN Ce de-secou-
to usefully laugh at those who suffer; it is proposed to have only one
temple in each east, than a lodge; self-love
They wake up and become restless, each one wants their own little church, their own little

op-ed; the projects fail.

The unity of the temple would lead to unity of doctrine and opinion.
of direction, an indispensable condition of life; of power; this
Unity is not established, society remains a union.

Widespread everywhere, scattered across the soil of France, the ma-
stupidity, could at some point direct public opinion, throw itself
in the arena and, measuring its actions against the new political laws,
to have one's personal ideas prevail in electoral struggles,
because nothing can withstand everyday propaganda which
highlights profound humanitarian truths; but it is di-
targeted, she no longer has any thought that Ini appertienne, her followers
they act as individuals and not as Freemasons.

Free discussion, previously reserved for lodges, becomes a
conquest of the country; platforms open on all sides and hold-
weave together ardent words; the most arduous social questions,
The most difficult ones are addressed by speakers who stir things up.
passions; Freemasonry, instead of opening its own platforms
public, to contribute the fruits of his studies, to make them shine

| the thought that guided it, Freemasonry remains silent, ren-

| closes in its temples and, need I say it? descends; even to the point of discussing
if she is allowed to operate in the shadows that envelop her
the social issues that have always been addressed by its orators,
whose solution is her duty, if she wants to remain true to her motto!

Such is the current situation, full of inconsistencies and
sterility.

We have been searching everywhere for the influence of Freemasonry since
In February, we find her nowhere energetic and powerful.
There are two kinds of action: one material, the other intellectual.

one that overturns, the other that builds upon the ruins of
the overturned building.

Which of the two did Freemasonry have “worked” in this
, Mmoment.si critical? Neither one nor the other. It seems that she has
_no more worrying about how the world works.

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Does she have nothing left to do? Is her role finished? Does she have nothing left to do? More lessons, more examples to give? Does he need, like Hiram falling asleep under the grass?

We will awaken him, because nothing is over. The problems are still there. burning hot. Who will solve them?

Society is in turmoil from top to bottom. Who will give it the calm?

Humanity is searching for its path towards the future, amidst a profound darkness. What torch will shine to illuminate it? Is it Freemasonry, which will support him, which will defend him, by preceding him And by following him, whoever will hold it in his hand?

Misery is menacing, hunger roars, but brotherhood is a myth. It exists in name only. Is it almsgiving that is the Fraternity? Is the hospice itself fraternity?

Ah! If masonry only used willpower! If she had the courage to to constitute a powerful authority, to order that each In the East there will be only one lodge, and the teaching will be by- all the same, that the receptions will be serious, that the adep- They will be enlightened, devoted, energetic, without any self-esteem, All individual wills will yield to Masonic duty. So Freemasonry could once again take the lead in the civilization, to discuss social issues within itself, the to solve in theory, to try the application outside of itself.

At what time were the questions more numerous? more important? The proletariat, public assistance, the organization- labor, pension funds for workers, the obligation- The granting and free education of education, all these questions are raised in the temples; but does Freemasonry have a doc- trine, a thought fixed on all these points which concern so Looking forward to society? Alas! No.

However, it is only at this price, only on this condition, that she will regain its strength; then, actively involved in all classes of society will impose its views on those in the interest of the people. who govern them, it will be part of the powers of the State; its ban- the flag will fly on all ships sailing the seas; to all the Flags of our armies will be hung, a few sheets of acacia; on all the citadels the sacred tree will flourish.

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There is a remarkable fact in Masonic history, which is that
the revolution of 1789 proclaimed as dogma of society
the new motto of the order, which that of 1848 repeated this.
motto. They didn't achieve it entirely, but perhaps
They ask this order for the motto of the future.

Freemasonry seeks to achieve freedom in its fullness.

Freedom of conscience. — It fights fanaticism.

Freedom of inquiry. — She wants only reason as her guide.

Freedom of thought, freedom of discussion. — Inalienable right
tible, the negation of which reduces man to the lowest degree of
the scale of beings.

Freedom of speech and action. — In all that is not
harmful to others.

She wants to achieve legality.
Equality gilding the law, without distinction. — Equality in all things,

Everywhere, in that order.

Equality in education.

Equality of rights.

Equality in duties.

Equality in public functions, imposing on all the same rights and responsibilities.
responsibility for their actions.

She wants to achieve brotherhood.

The brotherhood that, by destroying unbridled antagonism, would settle the

relationships between men.
_ The brotherhood that would not allow a man to die of
hunger at the door of another man saturated with pleasures, who
would renounce humiliating almsgiving to come to the aid of
misfortune in a nobler and more dignified way.

The brotherhood that abolishes war between peoples
would make the universe one big family whose true law would be
Love; not love as an orgy of the senses, but the love of the heart

combined with the ardor of the senses; pure, lofty, generous love;
the decent love of a man for his partner, of a woman for
the father of her children; the love that is devotion to her
similar.

The fraternity that, by lowering customs barriers, would leave the

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products of the earth circulate throughout the earth and the products of
The industry goes where consumption calls them.

The fraternity which, carrying civilization to all points of the
globe, it would perhaps be implanted there more slowly, but not sul-
would not shed blood, and would not use it as a pretext for abuses and
to the murders.

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That's what you want, from our holy Freemasonry. That's what
destinies you wish to make for the people. You will struggle, you will suffer-
Ras, but Lu will accomplish your work. From the day you were born,
You have been a protest against the evils that besiege the so-
companies, an aspiration towards better days. You put yourself in
walks with a sword in one hand and a torch in the other, no
the torch that carries the fire, but the torch that illuminates.

You've lived through empires, you've seen them fall, and you are
still standing; at what funeral did you not attend Arpuis
the moment of your appearance, from your Indian cradle of the Hima-
laya up to the narrow temples where your followers gather
Today? You preceded all progressive revolutions,
that is to say, the great, the true revolutions, by shedding light on the
road.

You have fought many battles; your steps can be counted by blood.
of your martyrs who fell along the way. You saw oppressed humanity-
You helped her shake off her chain, break it. You continue-
True to your work, you will triumph. In the midst of society's struggles,
Your progress is slow, we will not see your victory, it will shine
at other ages, but at least, faithful Freemasons, followers
conscientious initiates who have understood initiation, we trans-
we will pass on intact to our successors the sacred trust that you have given us
entrusted.

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Ronne. — Extinction of adoption lodges. — Masonic baptisms. 487 to 496

CONCLUSION, sos 8 0 css sue os 0.0 0606481 supra 497: 902

END OF TABLE OF CONTENTS.

Er

he exclaimed, »

Page 409, 40th line, — Instead of: “The lodges of Paris and Lyon are becoming more subduec

"For, etc.," read: "joined forces, in their respective eastern regions," for, etc.

Page 456, 24th line. — Instead of: “and other parts of in Europe,” read:
"And in other parts of Europe."

INDEX OF STRIPE PLACEMENT.

FRONTISPICE. 45 Under eos ee 2 ss... opposite the title.
e

CUSTOMS des nesiiserdieshese insu page 44

HirMoi is des rs-ai sc. 466

Adoption Lodge. ...,.... rase RES 491

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wall = sea ee

L VOX. — Bounsv Printing House, Merrière main street, (6, near the Prefecture Square.

" /
ERRRATA
Page 395, line 27. — Instead of: “Leipzig a Latomia,” read: “Latomia à Leipzig.”
Page 427, 9th line. — Instead of: “An orator also exclaims,” read: “An orator

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The Quran and 7%: Financiers support the State
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SENSE 7 (Marquis pe Souvré, cited by Voltaire)

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REVOLUTIONS,

| :
| “The financiers support the State

"Just as the rope supports the hanged man,"

[(Marquis de Souvré, quoted
)

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(in Voltaire.)

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NEW PARISIAN BOOKSTORE
ALBERT SAVINE, PUBLISHER

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INTRODUCTION

Variations in public opinion.

December 1887.

This book, which has been impossible to find for the past ten years, was written

| in one fell swoop under the impression of the events that had
marked the period 1873-1875 (1).

A mere spectator of the shames, scandals, and intrigues
whose political rivalries surrounded themselves in order to seize

I can, but I am indignant to hear, constantly, putting
All the disorganization, including

I could clearly see that the upper echelons of the banking system were solely to blame.

I wanted to shout it from the rooftops, and, above all, demonstrate that the chan-

The movement of men would be useless as long as the revolutions
The lion-holders of gold would retain their power.

That was the aim of High Banking and Revolutions.

Since 1876, and now more than ever, the facts have
sadly proved my thesis right.

(1) The history of this period can be found in my work on
Speculation.

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VI INTRODUCTION.

The thing is, between 1876 and 1887, nothing changed, except
that we can now say and write the truth without
incur the wrath of the law; but we shall see that this will not
It doesn't mean much, because writing the truth isn't
It's useless if you can't propagate it.

In any case, eleven years ago, they faced the kings of gold
was a legal danger; the press enjoyed only a freedom
restricted and the feathers were often very timid.

Therefore, from its very publication, my book had to undergo all the
vexations of censorship.

s

Should I attribute to this circumstance the noise that one
surrounded it, the rapid depletion of all its editions and
the absorption of several print runs by a newspaper then in
in the process of being founded (the Lantern) and which sought to attract

– Popular confidence in giving my book as a bonus to its

readers?

Or am I to believe that the public spirit of 1876 was,

more than today's, eager to know the des-

under financial arrangements?

I will simply note that seven to eight years later,
in 1883, although, by law, the press had recovered its
freedom, it was almost impossible for me to make known to
public a new work, complementary to the previous one, and
which recounted the history of the Jewish quarters, in two volumes
entitled the Kings of the Republic.

This time, a conspiracy of silence had been organized.
and the press law has been of no use to me; hence I conclude
that, although free according to the code, newspapers had been enslaved
by another mysterious power.

IN

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INTRODUCTION. | NI

Remarkable thing! It's in full operation of the
the liberal constitution of 1875 that the voice of truth could
to be more completely stifled.

Let us not be mistaken about pseudo-liberalism
of this regime. This liberalism is only apparent, and with gold
From the world of high finance, he knows how to reliably cancel each of the
freedoms which he registered in the Bulletin of Laws, with the DrRyante

ostentation, which is typical of him.

e.

So in 1876 we were still living under the cent-
preventive security exercised by the peddling commission.

She couldn't delete the book itself
but, on the other hand, she immediately pounced on the posters which
they announced it.

The display was heavily monitored, under the pretext of defending
the walls against the prose of the pretenders.

So I wasn't the only one who couldn't display this.
that I needed to make known, and we will be able to cons-
later, by reading the following excerpt from the newspaper Le Corsaire,

Published on May 25, 1876:

Another poster was not rejected, but this time censored-
rée. It was the announcement of a book full of revelations about
the mysteries of speculation, for which the government
The French seem to have as much respect as the Pharaohs.
from Egypt for the mysteries of Isis.

The poster bore the title of the work: High Banking and
the revolutions, and, in addition, the book's epigraph and titles

chapters. The epigraph is borrowed from Montesquieu, it is
This one:

"Financiers support the state like a rope supports the
hanged.

This opinion of Montesquieu did not seem to the prefecture
police images worthy of being displayed on the walls, alongside professional images
"grams from café-concerts, or perfumers' spiel,
of charlatans and liquidation houses that have "finally done
bankruptcy.

The prose of the author of The Spirit of the Laws could not find favor
before the prefectural censorship. This time, the prefecture, which
consult the embassies to see if they are willing to grant

For the French, billboard advertising did not need to
consult with the financiers to remove the phrase from a poster
by Montesquieu.

As for the chapter titles, they were worded as follows:

The Revolutionary Bankers. — The Pickpockets. —
The English Plague. — Capitulation of Paris. — Our Farmers
generals. — LaAFFITE. — OUVRARD. — CASIMIR PÉRIER. —
ROTHSCHILD. — MALLET. — $SEILLIÈRE. — HAINGUERLOT. —
DELESSERT. — The Stool of Madame de Rothschild. — The
Billion émigrés.— The English Debt. — Thiers in 1840.
— Mr. Decases's Nose. — The Rothschild Bakery.

— 1848. — Imperial Cynicism. — PereIRE. — Mirës. —
The One Hundred Million of the Stockbrokers. — Tax on the
stock market game, — The Socialists. — The workers are ac-

tionaries. — The Plunder of the Treasure. — 18931 — The old
assembly and finance. — The new assembly. — Where al-
Let's go?

The police headquarters was alarmed by these headlines. There were
is the one whose removal she requested; these are: Our Farmers
generals; The Stool of Mrs. de Rothschild; The Nest of
Mr. Decases; Thiers in 1840; Imperial Cynicism; The

One hundred million from stockbrokers; The Socialists and The
Looting of the Treasure.

INTRODUCTION. F IX

Apparently, there are words that require a fig leaf and
which would disturb the modesty of passers-by, to whose wishes
Advertisements for some kind of copaiba balm are displayed.
Mr. Thiers' name, the words "imperial cynicism", "so-
"Specialists" are removed from the vocabulary of the display, like the

word “amnesty”.

We had to resign ourselves to it.
Undeterred by this altercation, I still had the audacity

to go and claim the stamp, which was then essential to be

allowed in bookstores in train stations.
At that time, Hector Pessard held sway in the office of the

press (Ministry of the Interior).
He's a former journalist, I told myself, he'll understand me.
So I went to complain to him about the narrow-mindedness of his views

the peddling commission.
Alas! Pessard was no longer a journalist, he had become

official.
Very graciously, but very bureaucratically, he told me

replied that my book was "too full of personalities"
"ism".

'Later, I received a similar reply signed Massi-

cault.
The more things change!.... etc.
The reader will be able to appreciate the value of the alleged motive.

It is believed, perhaps, that since the law of 1881, something

* The choice has been changed in this respect!

That is not the case, or at least, if the thing has remained, the
Only the names have changed; for, instead of being called Pessard or
Massicault, the imprint is now called Hachette.

L:

X INTRODUCTION.

While pointing out the administrative hassles which
I was the object; the Corsair had overlooked the most delicate point.

It was Aurélien Scholl who put his foot in it.

The very day before my book was published, on May 3, 1876,

He dedicated one of his "Letters" to him in L'Événement.
Paris.

With him, Judaism and Judaizers were put on the spot.

And, as we shall see, he amused himself at the expense of the Princes.
of Abraham, the Marquises of Astruc and the Dukes of Isaac.

His article is, moreover, so brilliant and so eventful that
The reader will appreciate it if I reproduce it here:

“

Montesquieu's saying has often been imitated and reinterpreted:
"Financiers support the state like a rope supports the
Hang him!

Scribe put it in the theatre, and it was cited as being by Scribe.
From that moment on, it could be found everywhere. Alphonse Karr was there.
is sometimes served; the Echoes of Paris picked it up, and one of
These days it can be found in French.

Montesquieu's quote serves as the epigraph to a book that will be published
this week, and of which I am sent the proofs: The High
Banking and Revolutions, by Auguste Cnirac.

“Since 1789,” the author says, “financial people have put to the
fashion, a series of complaints, always the same, about
the revolutionary spirit, the perversity of the people, of their aspirations
tions to chaos and disorder. »

And Mr. Chirac proves that the revolutionaries, the pillagers and

The troublemakers are precisely the gamblers of fortune.
public, in other words the financiers.

RS

"A government is composed of people who are made up or are made up of people who ...
do the managers of public funds.

"Depending on whether these managers escape control or are subject to it,
wealth circulates to spread and grow among the masses by
the individual, or on the contrary to accumulate and grow in
A few individuals against the masses.

“Strength and prestige are summed up today in one word, ac-
systematic characterization of the PADFSSeRENE sign of the exchange:
money.

"And the two aristocracies unite so willingly that Milo Ou-
Vérard becomes Duchess of Rochechouart, and Miss Say becomes Princess
de Broglie.

"Men simply buy the titles that girls acquire"
They seek through marriage, when the counts and barons will be
Worn out, we will have the Prince of Abraham, the Marquis of Astruc and
the Duke of Isaac.

"Those who would be irritated by this caricatured domination will be
treated as Communards, and will have to atone for their wrongs in the
present and future penal colonies.

"The feudal aristocracy, which made and unmade kings, is
replaced by the financial aristocracy, which makes and unmakes governments
governments.

While billions are being divided among a few men,
ten million citizens, named Martin, Durand, Chapuzeau,
Boulard, Chabert, Bonneau, Duval or Batandier, plow the
earth, they hammer iron, they cut stones, they erect frameworks,
They operate machines, they suffer from hunger when there is unemployment.
and leave children in rags when one of them falls

from a scaffold where he found himself caught by a strap

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XII INTRODUCTION.

"A tax is created for specific reasons. The reasons
disappear and the tax remains.

"We have never abolished a tax; we transform it into the ac-
croissant. "

These are the intermediaries between the state and individuals who
They do the job; the only benefit goes to them.

"When you take out a loan, you pay it twice:
once by exchanging your money for the security, a second
times by paying ADAl, with which they promise to reimburse you
to stock market.

For thirty years, the savings of French labor, the savings
of the countryman, the merchant, the petty bourgeois, the worker,
They leave France in cash and return in paper.

"However, there always comes a time when this paper is no longer worth
Nothing. "

Batandier paid a sultana for a pearl necklace and a sword
enriched with rubies for some bey or other. Molinchard built
One kilometer of railway in the Orient. Molinchard and Batandier
have no more bread, while the Count of Abraham and the Baron
of Moses, — who served as intermediaries, — gild the grid
From their hotel, they fill their stables with thoroughbred horses, and
buy landscapes for 60,000 francs to hang in their
office.

To attract the gold and silver coins scattered throughout so much
drawers, hidden under so many workbenches, buried in so many
For cellars, you need "suction pumps".

That is why counters and sub-counters have multiplied
tiplies.

Then you need a lever or a big engine, and it's called a king
or emperor.

It embodies the country's confidence; people borrow in its name;
We get rich under his responsibility.

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And it is not those who use the instrument; it is
those against whom it is used pay for its civil list.

When the big engine has run its course, and when, through sheer force of prosperity, we find ourselves with empty pockets, there is a small revo-Solution.

People who need a lever or an engine are looking for
to rebuild the machine under another name.

This is called "conspiring in the interest of order".

Have we subscribed to any of these bonus and prize loans?

Have we given enough of our labor and money to these
amiable Tirelaine and Co., who make us shout: Watch out! by their coachmen.

Don't we feel tempted to shout at them: "Watch out yourself?"

Individuals are ruined; states are struggling. Where

Where did our funds go?
Take the stock market price, and read the fund prices

foreigners: |

PéTUVICRS: 02 es QE ounce re 231 »
Egyptian loan. . . . . + 42 »
ŒUTC as dr Le -srenens 47e 12 60
Ottoman obligations . . . . . 55 »
Spain outside . . . , ... 14 »
Honduras. . . . . DS ee 8 50

Oh my Mexican! Oh my Transcontinental, where are you?

What have we done with our funds?
Who benefited from them?

Why is the ticket window where they disappeared still there?
green, smiling, and ready to start again?

Tomorrow, perhaps, we will read an advertisement worded like this:

TWENTY MILLION LOAN

FROM THE LAND OF DELOUNDATION

"Guaranteed interest: 8%. Two lots of 500,000 francs. Eighteen"

lots of 100,000 francs (with a guarantee from the government of the Deso-
lation and all the sorry bankers).

"Issuance of 200,000 shares of 1,000 francs each"
payable:

"10 francs when subscribing."

"And 990 francs for distribution."

"The government of the land of Desolation offers, as
Guarantee to subscribers:

"1° The sterility of the soil;

'« 20 Blocks of ice of inestimable value;

"30 Entire schools of walrus tusks."
"

— to the bearer, —

No one denies the importance that the defense of
walrus in European trade. This commodity alone would suffice to
pay the loan interest.

“Subscriptions are taken out in Paris, at the Comptoir des Râfleurs, and in pro-
Vince, at all the correspondents' offices.

And this is not a joke,

We conducted this business and placed this advertisement under other names, and
We'll do it again.

"Twelve and a half cents (1/8 percent) give the agents
100 million brokerage transactions annually, » So that means annually,

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INTRODUCTION. XV

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: Also, the sum of the nonunal stakes amounts to on the stock market
80 billion!

It would be charming in a country where everyone had the
arms crossed; but when, on the contrary, one is dealing with a people
active, tireless, never shrinking from any labor, we grieve
to see this wound on him, through which his blood and strength are escaping.

Let's finish with a few sphorisms:
|
' — Sir, I would like to know when you will pay me.

"1 — You are very curious.
| (PRINCE OF TALLEYRAND.) .

You can imprison me, enemy fortune,
1 But make me pay, by Jove! I dare you!

(REGNARL.)

"But give the money back!"
(ROOT.)

If your debtor is experiencing discomfort, wait until they are more
If you forgive his debt, it will be more meritorious for him.

CRAZY
! (The Koran.)

Lending money means jeopardizing your own and risking your friend.
(Léon GozLaN.)

Gold is a chimera.
(SCRIDE.)

Parisians, stamped paper is eating you alive.
(FOURNIER-VERNEUIL.)

I only have one penny.
(RomIEu, former prefect.)

XVI INTRODUCTION.

My dear Méry,

Lend me five hundred francs, which I absolutely need.
Your friend,

GÉRARD DE NERVAL.
My dear Gérard,

If you are not my friend, I have no reason to be with you.

lend me five hundred francs. If you're my friend, why would you give them to me?
you ask?

MÉRY.
Everything by the people, nothing for the people.
(A former senator.)

While money doesn't buy happiness, it certainly contributes enormously to it.
(Duvert and Lauzanne.)
Honor to the unfortunate brokerage firm.
NAPOLEON.
And just for the record:
AURÉLIEN SCHOLL.

*
* +

Except for the brilliant columnist for L'Évènement, who was hiding
Beneath the biting irony lies the serious core of his criticisms, the
The press, in general, carefully avoided highlighting any
which concerned the Jewish quarter.

Naturally, Figaro and Gaulois remained silent.
Deeper.

Before going further and briefly mentioning the appre-
suggestions from my book, I ask for permission
to correct an error that I helped to perpetuate
of which, I believe, the first culprit was Toussenel.

Moms. Sunday… —
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er:]

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|

INTRODUCTION. XVII

By using as an epigraph to my book the phrase attributed
to Montesquieu: "The financiers support the State as the
"The rope supports the hanged man," I had simply copied one
epigraphs appearing on the edition of the Jews Kings of
The Era, published in 1847.

Since then, and on several occasions, but unnecessarily, I have
I leafed through Montesquieu's work to find out what was the point.
he had written the phrase that everyone in Judaism borrowed;
Ultimately, it was in Vollaire that I found his true
origin. |
Or indeed, one reads, in the Mélanges (1), the following anecdote-
sells:

One day, Cardinal de Fleury, while presenting the king with
Farmers general, who had just signed a lease: "There you go,
"€," he said, "Sire, "the forty columns of the State."

Here, the editors added the following note:

— “Yes,” said the Marquis de Souvré, “they support the State”
"Like the rope supports the hanged man."

This, I believe, is the truth about this famous joke.
which, moreover, is in the character of the Souvré, a soldier covered in...
enraged, whose story recounts his valiant conduct, during
the capture of Bruges, in July 1745.

Montesquieu did, it is true, address the harmful role that
Bankers could gamble in an Étot; but, no
For my part, I couldn't find a sentence that resembled the one that
Toussenel blamed him.

Therefore, Souvré must be given back what legitimately belongs to him.

(1) VOLTAIRE, Complete Works, Volume XIX, page 333, edition
Lahure, Hachette, 1860.

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XVII INTRODUCTION.

THIS

Montesquieu, moreover, being quite rich in his
own funds so as not to suffer any damage.

Having addressed this minor historical criticism, I will now re-
take the examination of public opinion in 1876.

L'Courrier de France was then directed by Guyot-Mont-

Payroux, with, I believe, the assistance of Robert Mitchell, all
two old acquaintances for mol.

This did not prevent the fact that in the May 7th issue, 18%,
I was executed in the following manner, which I have no knowledge of
resentment, because at least I wasn't being suffocated!

Here is what was written:

A book entitled "The High Life" has just been published by Amyot.
Banking and Revolutions. The author, Mr. Auguste Chirac, has
divided his work into three points: the starting point, the journey
ascending and the arrival point.

The starting point is, in a few pages, a brief overview
on the old summary of royal finances, on trade in
coins and England's role in all political matters
and economic factors related to international traffic.

The end point is a somewhat fanciful induction
of the increase in debt and the influence of bankers.
The author himself gave the chapter the title "Utopias".
dedicated to the reforms he deems necessary. What do you want?
to tell an inventor who carries out the task himself so willingly
And in advance? One can only find him charming and in good spirits.
Easy.

The most interesting part of the book is the one comprising
under the name of the ascending step. It is the one that holds the

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INTRODUCTION: 19th century

the largest space in the book, and it is also the one that offers the

more attractive.

The generation of 1830 was well acquainted with the financial particularities-
ceremonies that had followed 1814. Perrézaux, Ouvrard, Lafitte and
many others were so intimately involved in politics,
that the chroniclers of the time followed them step by step and
Every day. In our time, all of this is fine.
forgotten, and, except for the rare survivors of this turbulent period, it
Very few people know this story.

In a humorous style, affecting the form of the summary and
In this sketch, Mr. Chirac scrolls before the reader's eyes, rapidly-
slowly and effortlessly, from 1814 to 1870, all the per-
financial surveys that have been intertwined with our movement
century. At the same time, he recounts the history of our debt and of
various combinations that have brought it to the point where we are now
are,

There are 4, in this presentation, a host of curious anecdotes and
Cleverly chosen words that bring cheer to the numbers. Everything
This is being carried out at a very rapid pace and is unfolding at a dizzying speed.
The sheets are rotated like the plates of a stereoscope.

It's a real magic lantern; you have to see it.

It was this "lively and cheerful" way of calling the at-
attention to the shameful wounds I have revealed that I
(fs allusion in the preface to the third edition)

The Century was more serious; it expressed itself thus in its
issue of May 21, 1876:

Mr. Chirac undertook the difficult task of studying the role of the
high finance in contemporary revolutions. I] is uncon-

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testable that the financial potentates of all times, either by
their personal initiative, either through their operations, have exercised
a considerable influence on political events; and, from

Nowadays, their influence has become more pronounced.
of brilliance and power than in past eras. But this in-
Fluency does not easily lend itself to analysis; one senses the
effects rather than us seeing them. Attention is drawn only to
administrative or military acts, on mo- phenomena
deraux or the economic facts that it determines, and for the de-
To cover it, you have to go looking for it in the background of the story.
This is what Mr. Chirac attempted for the period from 1789 to 1870. He

he focused only on state operations, i.e. he rewrote the history
national loans.

He outlines the competition that these loans have generated, namely:

embarrassment caused to governments by the demands of the
High finance, the struggles of financial groups and their disastrous consequences
results on the conduct of public affairs: it shows the
bankers' unions, in their early days, operating within a circle
limited combinations, then, emboldened by success, becoming
indispensable, dealing with power on equal terms, and arriving
to dictate their will to him. He shows how certain schemes
policies that had very important consequences were
the revenge of thwarted interests and unfulfilled greed. He establishes

you

finally, that for sixty years the support given to the State by the |

major banking houses have been among the most expensive for the
Treasury, and has contributed significantly to increasing national expenses.

We outline a general summary of the book, and, while cons-
while we would have to discuss a few points of detail,
we acknowledge that Mr. Chirac's assessments are
accurate and demonstrate a thorough understanding of the subject. This publication
cation is not a work of circumstance, but it comes to
this is especially relevant today given the prestige of high finance
begins to decline. It is useful, it is necessary that the public
this way of working closely with this oligarchy of speculation, which has caused
so many ruins and continues its plundering with impunity.

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Nor do I find the note of revolution in Human Rights.

: pair; but we will see to what extent the sound was veiled

And how much, today, by writing more bluntly, we

:| achieves as little result as in the past.

k:4 Human Rights were then under the direction of
Sigismond-Lacroix, with the unapologetic collaboration
: by Yves Guyot; Rochefort simply signed X...; Paul

É Bouquet took it upon himself to analyze my book.

if These various writers, who at the time represented with self-

The "public spirit" is now distributed among different

) newspapers. |

Only the Rochefort newspaper recommended it to readers
my Kings of the Republic; I cannot say the same of the
sheets on which Sigismond-Lacroix and Yves Guyot write.

Why? My theses from 1883-85 are the same as
those of 1876!

Who has changed, them or me?

In any case, here is how Paul Bou-
quet, to whom I am grateful for having given his article the tone
seriousness that suited him; he expressed himself thus in the
Human Rights, dated May 25, 1876:

From Le RE

x The: F3

era

The epigraph of this book, borrowed from Montesquieu: "The
"Financials support the state like a rope supports a hanged man."
indicates sufficiently how Mr. Chirac appreciated the
political role of high finance. He did so, with figures to

the support, the history of the main financial speculations of
our century. 11 has shown the princes of finance lending to

Napoleon, lending to the Bourbons, receiving commissions from
foreigners, speculating on France's misfortunes, sleight of hand
borrowing for their benefit, making advances to the Treasury at
usurious rates, executing, in short, high-level exercises
voltise, that is to say high financial pipery,

Mr. Chirac restores the true character of the revolution
1830, prepared and exploited by figures in the financial world
political commentator; he cites facts, he names people, and de-
The picture of the financial shenanigans to which a-
Mr. d'Orléans was in a state of shock for eighteen years. He is merely summarizing
the financial history of the Second Empire, to which he devotes a
A special book, a story that is quite scandalous and saddening in a very different way.

Perhaps there is something in Mr. Chirac, a financial student, it seems, of
Mr. Mirès, a bit of personalism: he attacks a lot of
Rothschild, while somewhat overshadowing Pereire and Fould,
Mirès and others, no less responsible than the extremely wealthy banker
quier of Lafüite Street. It is true that it only grazes the
second empire, and that he perhaps intends, in his study

later, to distribute responsibilities among the main

members of the financial staff.

Mr. Chirac concluded that the loans should be eliminated, and preferred
to strike directly at the sources of work or income, without
alienating the future, without providing a vast field for manipulation and
to expensive games for the Treasury.

It is difficult to be systematic and absolute in any particular matter.
the question being the most complex of all and not being
resolved only in parallel with others. But it seems to us that in
Indeed, we should be concerned with "closing the great book of the
public debt, to settle it through amortization, reduce
the expenses and keep the high bank away from any interference.
vilified in the state budget."

It is obvious that the bank should not enjoy any immunity.
Speculation, stock market gambling, necessitated by a kind of flow and
The ebb and flow, that is to say through supply and demand, must not be
leading, as we unfortunately see, to speculation

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INTRODUCTION. XXIII

unbridled tions. In our economic environment, given

4. The unequal distribution of public burdens, the monopoly of a
. : class, the lack of scruples of a certain number of individuals,

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Excessive speculation can only have consequences
deplorable for our social and financial future,

Paul Bocqueer (1).

This article provides me with the opportunity to state that, in
In the current edition, I have taken into account the observations of his

author in relation to the imperial period.

I did, in fact, plan to dedicate a part to this story
a particular book; but in this one, the absence of comparisons
between the financial excesses of the Empire and those of the
Other regimes may have exaggerated in the eyes of my critic.
the place I had given to the Rothschilds, although this
Their pity was due to them, for they truly dominate this century.
entire,

Bouquet describes me as: a financial student from Mirées.

I had indeed said, in the 1876 edition, that "Mirès,
defeated, he showed me the dark underbelly of the world's galleries
money.

What I retained most from the demonstrations of this
Master, this is the indisputable evidence of wrongdoing and...
corrupting manipulations of the upper and lower banks, which, from-
Then, more than ever, it devoured the vital forces of the
France (2).

(1) I have since learned that Paul Bouquet's real name was PAUL STRAUSS,
currently a city councillor |

(2) Charles Virmaitre, in his recent book entitled: Paris-
Canard, recounts almost exactly my beginnings in {a Press,

XXIV: INTRODUCTION.

I'm continuing my exam.
In 1876, I collaborated for a time with L'Écho, under the

various directions, including that of Charles Savary

deputy.

So it will come as no surprise to see me executed by the beautiful
in this newspaper where finance played a major role,
just as the famous constitution was being drafted.

Here is what the Echo said on May 11, 1876:

. under the direction of Mirès. It is quite true that I was completely ignorant-

everything related to finance and a good part of it
which was related to the economy.

But Mirès, by demanding my signature, forced me to in-
to quit what I put above; moreover, one day, he told me
proved doctorally that "a man, a writer, and even A
POET, They were not complete if they ignored the finances of their
country." So I began to seriously study what, in short,
It was my livelihood.

As Virmaiître says, "I gave myself over to my passion > in
the Centre-left in 1870, this making that seem acceptable; but when,
After Mirès' death, Mr. Debrousse asked me "how much
I could have it reported in the financial statement," and that, naturally-
I had replied, "Nothing!" He politely asked me to leave.
go. .

Mirès, in fact, had never wanted his newspaper to deal with
something other than his disputes with Péreire.

In the troubled times that followed my departure from the Press
and which preceded the constitution of 1875, there was a determined effort not to
to offer salaries only for financial work;
But I, on the other hand, was determined to succeed in the theater! But when I realized
that, once again, finance played the predominant role, my anger

There were no more limits, and I definitively entered the countryside
which I have always pursued since.

ne uit me

INTRODUCTION. XXV

Mr. Chirac started from the premise that people in finance are
"revolutionaries, perverts, looters and troublemakers-"
"theorists." The author argues that this is not a paradox; he
will allow us to hold a completely opposite opinion.

By laying down similar premises, Mr. Chirac arrived at
to conclude that, through the maneuvers of high finance, there is no
No more selflessness, loyalty, or patriotism. These are
These are conclusions which, fortunately, are supported by the facts.

give categorical denials every day.

As far as we are concerned, we cannot let this pass without
protest the attacks directed, in this book, against the
the most respectable and universally respected men
observed in our financial world. We will say the same of the de-
claims to which the author gives vent against men
who played a glorious role under the Restoration and under the
July Monarchy.

This review of opinions lacks a standard rating for...
Financial newspapers.

Here it is:

Édouard Cahen, the great broker of high finance,
as charming as a man as he is disastrous as
financier, he told me, in his Journal of Public Works,
the following enormous block of paper, dated May 11, 1876:

Who knows how quickly budgetary expenditures have

…Increased over the last fifty years. The 1830 budget reached

1.095 million; that of 1876 resulted in expenses of 2.569 million
lions. In the same period, the servicing of the Public Debt
increased from 63 to 748 million. Everyone knows that wars

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XXV{ INTRODUCTION.

and the political events that unfolded during this period
Time is largely the cause of this prodigious increase in
public expenses. We also know that budgets are increasing.
gradually, as the needs of a nation develop.
They loppent year after year; sometimes it's the tools that need improving,
Sometimes the country's defense needs to be completed; these are bonuses or

exceptional incentives to be granted to agriculture and to
the industry during the implementation of certain eco- reforms
These causes of expense have existed throughout history, and
will long continue to feature in the reasons supporting ausmen-
positions of credit or even government loans.

We have before us a rather original book, whose author

'strives to demonstrate, using singular aphorisms, that the

wars or revolutions that we have suffered for more
half a century ago, they were the personal and deliberate work of the high
Bauque in France. The Revolution of 1789 created the great book
of the public debt; but this great book has only just been opened,
sometimes closed, only by the sole intervention of the bankers, who
were preparing in advance all the events that we have seen
unfolded from then on. The Hundred Days, the Restoration, 1830, 1848,
1851, 1870, and even the Commune, all these events, of which more
A great historian has indicated the causes, which are the exclusive work
of high finance. This sudden discovery does credit to
Mr. Chirac: it has the unusual merit of relieving all the
previous governments made serious mistakes that public opinion could-
The Republic attributed this to them until now.

We, for our part, were unaware of the hidden role of the high
finance; on the contrary, we knew it through the eminent
services she rendered to the country on many difficult occasions
cies. We find the support of his contribution in all the major
emotions that aim at the development of wealth; it
is associated with all urgent operations that the Treasury does not
can undertake or complete within a fairly short period; its
credit is as solid as that of the State, and savings constitute it
dere rightly as the linchpin of major affairs.

Mr. Chirac undoubtedly wanted to try his hand at paradox. We
Let us readily acknowledge that he did it with humor, if not with

success.

As you can see, the note is quite steep, but it doesn't have
absolutely nothing serious, and she is careful to pass
omitting the aspect that Aurélien Scholl had highlighted
and which was primarily what had earned me the hatred of the upper class

bank.

I'll stop my quotations there; except for a few variations of
Of lesser importance, they summarize quite well the way
of which I was judged, both by the monarchist newspapers,
such as the Gazette du Midi, which by republican journals
Caines, like the Courrier lilleraire.

Today, the thesis of my book accusing the high
The bank, being the sole plunderer and disruptor, is more than
Never verified.

Eleven years of history have confirmed my conclusions and no one to
This hour cannot deny that what happens to finance

leads to degradation!
AUGUSTE CHIRAC.

P.S. — The new edition I am offering to the public contains ab-
absolutely everything that fell under that of 1876; I must say
However, I have particularly revised the chapters dealing with
of 1818 and the Empire.

I mentioned the latter earlier; as for what concerns

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In 1848, I felt it necessary to emphasize more forcefully the teachings
events of history.

I also added new findings, such as the com-
include the events that have occurred since 1876 and the statistical figures
most recently published ticks.

Finally, I included in Chapter VI, in the form of graphs,
the economic and social history of the last three governments,
and then, in the form of documents:

10 Curious clarifications on France's claim
against England; |

20 Three draft bills drawn up based on findings
scientific and not political, precisely codifying the re-

only forms capable, in my opinion, of preventing the return of the boule-
payments that periodically bankrupt France.

AC

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PREFACE TO THE THIRD EDITION

May 16, 1876.

MY DEAR PUBLISHER,

Imagine a doctor, probing a horrific ulcer,
would hear someone say in a harmonious concert: — “What
A graceful gesture! What a white hand!

That's exactly my situation.

High Banking and Revolutions was a book by
combat.

It was a cry of alarm in support of the threatened Republic,
and not, as has been published, — perhaps treacherously, —
a book full of humor | |

It was above all a work of French patriotism!

And here I am, wondering about a third edition
the preface which I had thought unnecessary for the others, you in-
form that four-fifths of these went to
The Stranger.

Even better, I just learned that it's also happening abroad.
that the reforms I have indicated be implemented: indeed, singular-
By sheer coincidence, a bill has just been introduced in Italy

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by which, in accordance with the conclusions of the previous day
chapter of my book, we tax the operations of
forward contracts — that is to say, gambling.

Ultimately, what am I complaining about?

As soon as the book was announced, a bold columnist and
spiritual, momentarily setting aside his mordant banter,
He cuts open the book and asserts the bold thesis of the work.
But it stops abruptly.

Almost immediately, others throw flowers onto the abyss:
"The book is charming, the paradox is brilliant. The style
is full of humor. It's dizzying. The number explodes there.
Laughter, the anecdote is tumbling and flaming.

A more serious writer told me: "There is a lot of truth in it."
in your story." But he doesn't write it down.

An editor-in-chief admitted to me that he didn't dare talk about the book.

Several other newspapers are reporting the accusations that I have
formulated, they protest softly as far as they are concerned
politically.

Others, finally, announce an analysis and offer their congratulations in passing.
the literary friend.

But they all carefully avoid attacking the heart of the matter, of
to talk about organized theft, about recorded events,

We're afraid of the high-level banks that pay, that much is obvious.
tooth.

And this fear isn't unique to journalists. A bookseller
went so far as to tell me:

"You are being too harsh on the Rothschilds. I don't

I won't put your book in my display case; — they are
clients... etc... »

As for me, in deciphering, in the heat of history and with the
support from his powerful assertions:

"That for eighty-seven years, we have not ceased
to lose all the gains of 1789 on the FEUDALITY OF
DIVINE RIGHT, to such an extent that the urgency of an 1889 against the
FINANCIAL FEUDALITY, which replaced and surpassed the other,

is absolutely essential;”
I had thought that the French press, asserting its independence-
dance el pénétrée de son rôle de balise de l’opinion, signalerail
the danger and would reveal the pitfall.

I was wrong: the newspapers seem to be entirely
dominated by this feudalism of money, which is devouring our country and
whom I would like to unmask while she has still completed her crime.

They therefore serve as leverage for this terrible device, which I am reporting.
he who, sucking up France's money, only gives back half...
serenity, dishonour and demoralization.

They are therefore complicit in this system of fraudulent exploitation.
gale, which unfolds in the history of the country, and they tremble at
unveil with me the pickpockets who are huddled in the ar-
sections of our Code.

Perhaps they have taken their skepticism so far as to assume that...
writing a patriotic book filled with harsh truths, at the risk
to alienate my sympathies and arouse my anger, then-
health issues – which, incidentally, I'm not too worried about – I wanted to re-
to add some praise for my style or my erudition, –
He himself, who knows? Maybe even extract some ransom from some

Financial compromises!
It's such a common practice! In which case, in

Darlageant..…,

XXXII PREFACE TO THE THIRD EDITION.

No, I could not possibly push the outrage of
Skepticism. I prefer to blame indifference and laziness.

Finally, my dear publisher, you know which anonymous letter
was addressed to me.

They are branding me a Communard, they are charitably warning me
that the government would be doing a pious act by sending me to Nou-
Mya; and, finally, I am threatened with some kind of punishment.
if I publish the announced book on imperial finances.

In truth, you and I are daring scoundrels.

And while we are being buried like this, it will only take the daughter Z.
deceive his wife, or that Mr. K. steals the cash register, that

Ms. A. is throwing an oriental party, or Ms. B. a midnight party.

Prussian, so that our journalists might mingle in the countryside
and be on edge with four columns of copy on the
awareness ! .

And after that, you want to risk a third edition!

Would a reforming Egypt have requested the book?
after Berlin, Fetersbourg, London, Naples, Florence, Rome, ….
Is this New Caledonia?

Finally, if you persist with your idea, make some posters.
well detailed: public common sense will judge, perhaps, and put-
Please read this letter as a preface.

Yours sincerely,

AUGUSTE CHIRAC.

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THERE

HIGH BANKING

AND THE

REVOLUTIONS

THE STARTING POINT

I

THE REVOLUTIONARIES.

Since 1789, financial people have put to the

fashion a series of complaints, always the same, from
remains, regarding "the revolutionary spirit, of
progress of the revolution, of the perversity of the people,
of his aspirations for plunder and disorder."

It is to address these complaints that this book has

has been written.

p. HIGH BANKING AND REVOLUTIONS.

It is mainly to demonstrate, with the evidence to
the hand, to the aforementioned people of finance:

Let the revolutionaries, the perverts, the plunderers
And the troublemakers are them and them alone!

This seems paradoxical.

And yet history, inexorable in its deduc-
tions, makes this paradox an absolute truth.

This book is therefore a story.

As such, it contains no fact that is
materially accurate.

And I am convinced that the thesis of which he is the
This development will be much less surprising, gentlemen.
financial experts that you yourself, reader, who are accustomed to

long since trained to see in them the conserv-
values par excellence.

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PREMISES.

A government is never anything other than a
collection of men who are made or are making themselves
managers of public funds.

Depending on whether these managers escape all control
by their omnipotence, or, on the contrary, are there
strictly subject to the origin of their mandate, the
Public brown circulates to spread and grow
in the mass by the individual, or, on the contrary, circum-
cule to accumulate and grow in some indi-
vidus against the masses.

Under the old autocracy, the vassal owed to the
lord.

It was prestige that gave strength.

4. HIGH BANKING AND REVOLUTIONS.

Under modern democracy, unity is absorbed
in the tens and it is strength that gives the pres-
stem.

Now, everything—strength and prestige—is summed up today.
In short: the systematic appropriation of the sign
representative of exchange: money.

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III

A SIMPLE OVERVIEW.

About 150 years ago, the best
means of extracting from the citizen's pocket, – from the subject
of the king, as he was then called, – the fruit of his
labor, – public savings, as they would say in the past
today – it was, purely and simply, to
require for rot service.

In exchange, the dignities, the privileges, the orders,
Noble titles were offered to a select few.
ransomed people and the subject was happy.

It could have lasted forever, that is to say, also
It's been a long time since there were any clever people in France.
to collect the coins in order to exchange them later
against a royal bauble, supported by a benefice or
of some privilege whatsoever.

6. HIGH BANKING AND REVOLUTIONS.

France's financial system was then in a state of
Absolutely naive simplicity.

A crowned man ransoms his court; the court
extorted money from the tax farmers; the tax farmers-
The raux extorted money from the tax collectors and the
salt taxes; and these extorted money from the common people.

This system of successive and purely
arbitrary decisions could not continue to assert themselves with a
Such audacity.

Those who were its agents felt, themselves-
same, as the common people, on whom, at the end of the
account, weighed the whole burden, would not resign
indefinitely serving as breasts for parasites
the monarchy.

In short, the same result had to be achieved.
but by changing the methods.

Skill had to be substituted for force, for burglary
tion the false key. |

The highway robber was about to rise to the
dignity of a pickpocket.

Such has been modern progress:

Indeed, the dying monarchy suddenly saw
to create a system of rampant speculation; this system had
a seductive side, because it held out promise, no longer
only in the eyes of a few, but in the eyes
everyone hopes to accumulate in a short time
large sums of money, and to be admitted, in turn,

to the feeding frenzy of charges, now being able
to acquire some.

It was then that France saw the emergence of the fantastic
Jean Law, who shone during the good old days of the street
Quincampoix and that the gigantic
East India Company scam.

A general bankruptcy followed this fleeting moment.

The ruins that we had wanted to repair became
deeper, more numerous than ever, and this
The catastrophe exasperated the countless citizens who
had, too, glimpsed their million, but in
Just a dream.

Some, however, remained standing on the
debris of all; for there were at that time for-
scandalous tunes, like unheard-of ruins.

The financial theories of the beginning of the
The reign of Louis XV were more intimately linked than one might think.
one could not believe it at the cry of liberation that he uttered
the provinces were united in 1789.

No more privileges! Death to the aristocrats!
they shouted.

And, as a corollary: the execution of the king, that of the
nobles and high-ranking financiers; and finally the bloody
era which leads to this other era, also san-
glante, but pierced by a little glory, called
First the Republic, then the First Empire!

If 1989 had pushed the theory of equality to its ex-

extreme limits, the return of a monarchical system,
although affecting a plebeian origin, it provoked
the reaction of an autocracy.

This reaction took place.

But like the monarchy, it had to adopt the
plebeian form.

The Empire, in fact, aroused the greed of traitors
so many, who, this time, organized themselves with energy and
they even sought to ally themselves with the old nobility;
They succeeded, since we saw a Rochechouart, last-
to be Richelieu's heir, to marry M"° Ouvrard.

But this was the work of the Restoration.

But, pending this merger, the financial aristocracy-
a woman of the Empire, bourgeois in manners and origins
Gine, hungry for greatness, because she was eaten
of pride blindly obeying its greed, cause
of his fortune, he could not take long to realize that
the master was too much, and to note that, in order to be
subject to the passions of absolute power, it was worth
The one with the bright, sparkling splashes was better.
instead of simply being brutal.

So, we began to wonder if, with
We couldn't afford the money to buy a pair of these
prestige which is the accepted prerogative of old races
royal and conspired for the Bourbons.

One initial fact clearly emerges from this ten-
dance.

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+ That's because until that moment gold was less re-

sought for himself as for the elevation he

. could provide.

Since then, the comfort of life has replaced the con-
portable of the name.

Even after 1789 and after the Empire, the theories re-

Publicaines were poorly understood or misunderstood.

"Me too" was the last word of the dream of the
domination.

As for the solidarity of interests, to social well-
cal, to the ease of each by all and of all by
Each one, 1 liter, that was out of the question.

Despite the overly nebulous Social Contract of Rousseau
and the Man with Forty Crowns, which is too anecdotal
Voltaire, we didn't yet suspect the form
practical applications that these beautiful theories could take on
miserably aborted in 1851, both by
. the extravagances of some, driven by ambition, erimi-
+ different from others. |

The revolution of '89 had itself prepared the ins-
| a tool designed to destroy its restorative tendencies
} and progressives:

She had created the public ledger.

It can be said that, through this creation, she had
organized, so to speak, from that moment on, the mode
a future according to which state finances would be managed.

Also, it is in this same great book that we

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we will find the irrefutable history of the spoliations of
all the monarchies that succeeded one another.

From this point of view, Cambon did useful work,
but 1} was far from suspecting that his only result
would be to prepare future peoples for the possibility
to prove in writing the abuses of which, until then, they
they were unable to assess either the importance or the extent.

And when he explained in his report "how
the nation would constantly have in its hand the {to
of the Public Credit," he was far from suspecting that he
created another aristocracy within that same nation
dangerous, based on this credit itself, and which in
would be outrageously abusing the system.

It is the story of these abuses that we are going to write.

And as, after barely a hundred years, we find ourselves again-
'vons the tax farmers under the modern name of
political bankers, it's against them and their nameless
Janissary brables that we are pushing today the
cry of '89. |

Let the example of the past serve as a lesson to them.

We don't want massacres, because 1l is in-
core time to stop evil peacefully, by the
probity, through logic.

We do not want the attack on the pro-
neither prie- nor social liquidation, nor religious persecution
grievous, but we want energetic suppression
abuses and the fair regulation of the function-

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the operation of these savings-suction pumps
blique which is called:

Bank houses.

They have always seized power to
exhaust the nation.

The feudal aristocracy, which made and unmade the
kings, is replaced by the financial aristocracy, which
It makes and breaks governments.

All retrograde developments, all revo-

Bloody revolutions, since 1989, have been their work:

The Restoration of 1814;

The Hundred Days;

The Restoration of 4815:

The Monarchy of 1830;

The Republic of 1848;

The Coup d'État of 1851.

Everything is their work, and their exclusive work.

And if, going further, arriving at later dates
current, we want, at the risk of raising, a
word, the most ardent passions, continue our

Given this, we will prove that:
1870, 1871, 1872, and even 1874, are still

dominated by the political upper echelons of banking (1).
Well! He's crazy to leave the destinies of a

(L) I wrote this in 1876. Since then, the illness has worsened; I have de-

- shown in THE KINGS OF THE REPUBLIC (History of the Jewish Quarters)

and the History of Speculation. (Author's note.)

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country in the hands of money men, monopolized
fortune tellers.

There are wise economists who strive, I will say
I know, to demonstrate that the prosperity of these accumulators
Theirs is linked to that of everyone else.

That's not the case, and while we wait for other demons-

trations, which will follow from the rest:

Tell me, French taxpayers, at what time
from the period opened by the First Empire you
have you seen a single one of the taxes created for
determined causes.

Never!

Once a tax is created, it's finished; it's there in perpetuity; one cannot
We don't eliminate it, we transform it by increasing it.

This is largely the work of the system
odious loans.

But remember that when you subscribe to a
loan, you promise to give back twice the money
that you believe only gives one.

Indeed, you only give it once when you subscribe.
then a second time by paying the tax with the-
which we promise to reimburse you for.

But in this back-and-forth of money, there is always
intermediaries who accumulate profits at
your injury and that of the State, in such a way
that at some point, it is up to these intermediaries
that you are perpetually paying usurious interest

recorded in your ledger under the misleading figures
of 5, 4 'J2, 4 and 5 percent.

This is how your fathers of 1814 did not have, debt
consolidated, that 63 million in annual charges, and
Thus, in 1876, we had: 748 million
pay perpetually.

You will be told, I know, that depreciation and
Several cancellations took place between the two dates
that I have just quoted, and that, as a result, the great-
The book was relieved of 585 million.

I take full responsibility for this, because, in this case, our debt
public would no longer amount to 748 million, but to
{ billion 330 million.

And what was the point of these cancellations?

Have they stopped the growth of debt?

You can clearly see that's not the case.

You will also be told that the financial powers
serve to do great things, to liberate the territories
to alleviate suffering.

That's precisely what we want to examine. And
We will conduct this review in a spirit of conciliation.
and fair reform, not with bias
war against the financiers.

Because we are pursuing only one goal: improvement
of the public good, and consequently the prosperity of
the Republic, and therefore still the prosperity of
all.

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IV

THE TRADE IN CUSTOMS.

Before undertaking the examination we have just
to announce, 1} it is necessary to explain our opi-
agreement on the rational role of free banking.

The goods piled up at the merchant's
in écus, the banker's capital, therefore, does not
should not, in our opinion, represent anything other than
work temporarily converted into stock in the form
the conventional sign of exchanges between services
yields: THE MONEY.

However, industrially and commercially, the mai-
Bank sounds facilitate this exchange and fuel the
work. | | |

But, from a purely financial point of view, 'poli-
technical and economic, that is to say from the point of view

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of their role as intermediaries between the masses
taxpayers who make up the state and each
of these taxpayers taken individually, it should not
no speculation exists, this speculation having
no other effect than to impoverish the individual in his unity
multiplied, that is to say in its mass, for the benefit of the
the sole intermediary, thereby becoming a hoarder."

Industrially and commercially, free con-
The current rate is favorable to discounting, because there is no
no public market, and because there is a regulation-
Author: the Bank of France.

But politically: it is not so, and the ab-
absorption of large public credit operations by
High banking is ruinous for the taxpayer.

There are three reasons for this:

Competition is too limited, and consequently-
which is null in its effects. …

There is a public market in which the public is enslaved.
and whose floor is engineered like a stage set
theater.

And 1] there is no regulator like, for the es-
account, is the Bank of France.

Develop these three main points of our document-
trine would fall outside the scope of this volume, and we will not
we will devote a particular work (1).

(1) This particular work was published under the title: THE NEXT
Revolution (Socialist Code).

For the moment, we will only draw the pro-
the following position, which will be demonstrated by the
facts in the course of our study, namely that it is
absolutely false to claim that what the high
The bank absorbs it in one form, it returns it in another.
another one.

This is, in fact, a pure sophism, because, with the

Theory and unfortunately practice, big in-
interest and large commissions – remuneration of
idleness and economic uselessness – which comp-
they lay the foundation for the bank's grand game,
she manages to export the cash in exchange for
paper which she then distributes throughout the nation.

However, when, at a certain point, this paper does not
is greater than zero, which almost always happens,
Who lost?

The nation, and the nation alone!

It would be too easy to put a name to this
example.

And they talk to us about progress!

There is no progress today in finance, in com-
comparison of the methods used by the farmers
generals, as in the way savings are concealed
public.
= The looting was followed by the breach of trust; where the
The tax farmer promised no compensation
in exchange for what he took in the name of his lease of

farm lease, the modern banker promises profits
and large dividends, under the guise of credit from
the State.

There's just one more lie.

Indeed, and this seems unexpected, when-
that a state grants a loan to a house of
bank, – and it's always like that, even in the case
direct public subscription – it does exactly
the same privileged operation that Louis XIV practiced
towards its tax farmers.

That is to say, the State gives this house
bank the right to house under its credit its opera-
specific conditions, by appealing, according to certain conditions
determined lions, for the sake of all.

This right is accompanied by a de facto monopoly which
consists in the power to create scarcity or
the abundance of the title, consequently its high or low price
price, that is to say, again the rise and fall at vo-

longé. |

So that the bankers, ordinarily depositing
transitional areas of a large quantity of funds
belonging to various sources, can temporarily absorb-
taking out a loan, either by subscribing to it directly,
either indirectly, and, in addition to the benefit of the concession-
sion, they have that, entirely arbitrary, of the premium sale
on the market, after the closing of the subscription period

blique, usually fictional.

However, the taxpayer (because we are reasoning here in
the hypothesis of a national loan) acquired at a price
arbitrary the enjoyment of a fixed income, and, in the
the way the damping works, he will not find
than the peer.

The bonus and the commission remained between the
hands of the banker, hence a net loss for the contributor
buable: much more, in the form of tax, 1l will pay of
new this bonus and this commission.

This arbitrary taxation of a nominally based valueUltimately, doesn't
an income correspond to a
rare precision in the arbitrary taxation of sizes and
Salt taxes?

Only the form has changed; the substance remains the same, and
This is what we complain about, and this is what, at
after a certain period, will generate the same
ruins and, consequently, the same revolts as those which
believed they were putting an end to the financial system of the previous century
edent,.

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DR:

ENGLISH CORRUPTION

It is to England that we owe the creation of
Financial power in France.

That nation, with its selfish and mercantile policies
island, only exercises the spirit of conquest by means of the
territorial trafficking.

Unable to expand into Europe and having been forced
to permanently abandon the pied-à-terre that she
had long coveted, in northern France,
She took refuge in a taciturn, shadowy role.
and especially financial.

She has always embraced our sovereigns in the de-
her father; she nurtured them, raised them, and corrupted them to the point of...
milk from its financial system.

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And, ultimately, it is always from her home that
The pretenders to the throne have returned to us, like

It's also almost always thanks to his credit

that they may have paid the price for their joyous adventure
birth.

Name me a single crowned contender, —
Napoleon I excepted, who never returned from it, when
he went there — whose starting point was not
located on the banks of the Thames, or which has
free from British influence.

Louis XVII three times.

Louis-Philippe once.

Louis-Napoleon, designating himself third, and by three
times also returning from London.

And now, where do those who look now?

Do they dream of a new monarchy?

To England, always! For there is the qua-

Napoleon, and he awaits his hour (1).

We will not speak of the exiles from the various re-
gimes, even less so those disinherited by ambition or
criminals against the public good.

But we believe that the true martyrs of a
opinion should not go to England to seek
a consolation or a remedy for their disappointments.

We must also point out, in an honorable

(1) Is it necessary to point out that this was written in 1876?

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An exception, this character is respectable in his loyalty.
even of his stubbornness, and who, not wanting
to return to France as a simple citizen, — not being
and being unable to be anything else, — chose Froshdortff
to house his alleged royalty there (1).

The English nation has always been very precocious.

Before France, it had its Louis XVI, and
before her, too, had her Robespierre.

However, his Robespierre was a financier and his name was

Cromwell.
And our Cromwell paid with his life for his folly of not being

than Robespierre.

Thus, the financial wound developed, on-
all over England, to the point of becoming contagious.

And, if she has not yet fully undergone the acc-
the purulent process of this destructive force, it is because
that, limited in its influence and in its activity
military, having therefore had less frequent

that we can repair the disasters of war, —
equal disasters, moreover, whatever the fate of
weapons — she specialized in her role of
octopus of the finances of all its neighboring states.

(1) In 1873, Bourbon-Chambord only had to want to reign.
His scruples drew all the sarcasm from his clientele, who,
Later, he wanted to replace him by creating the General Union. It is necessary to
to break free from this promiscuity, and to do justice to the last scion
of the degenerate Bourbon race, because he alone persisted in
to align one's actions with one's ideas.

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Whether the harm came to him from Venice or he was born
on its soil, we do not have to examine it; but this
What is certain is that she communicated it to us.
first in the form of the Scotsman Law, which
opened up new horizons for traders born under Louis XIV.

This student and follower of William Paterson, the in-
seller of circulation banks, we also endowed
from an East India Company and a host of others
companies D The always in the style of An-
England.

Later, Mr. Pitt's office promoted the ideas
of 1789 and greatly contributed to the fall of
Bourbons, even if it meant subsequently adopting a policy
opposite, still hoping to benefit from
changes.

The English treasury also had the theory of
subsidies.

England subsidized for a time
three-quarters of Europe.

"The Empire of Napoleon L," which she had not foreseen,
this momentarily disturbed her in her usual operations.
raires; but she made it keenly felt at the Restau-
ration, and was quite persevering and quite skillful, to the
for the second time, to push his revenge all the way to the second
Empire of 1852.

Already, under Louis-Philippe, she had invented the
the Eastern question, still a thrilling one, moreover, and the

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HIGH BANKING AND REVOLUTIONS. 93

The Egyptian question, more relevant than ever since
the acquisition of the Suez Canal.

Nevertheless, she always displayed a horror of the weapon-
war ments, considering themselves sufficiently armed with the dagger
commercial and economic, the point of which she sharpened
with free trade, after having poisoned it
blade with credit (1).

But that was enough to kill France. Since then
Law, he was committed to it, and he was destined to devour successively-
well-being of the royalty while waiting for him to have
consumed the entire nation by becoming cosmopolitan
like its propagator.

However, we are making such good progress towards this beautiful result.
that after eighty-seven years we find ourselves again-
vons in the presence of financial abuses much more
threatening than those against whom men
of 89 had had to fight so energetically.

(1) See also, in volume I of The Kings of the Republic, the
Chapter entitled: The Example of England. Everything concerning
Suez and the Orient are covered in HISTORICAL BRIGADES,

Speculation during the Third Republic.

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THE ASCENTIAL WALK

THE FIRST RESTORATION.

Those who would deny the all-powerful interference of
the high bank of 1814 in the first success of
The restoration of the Bourbons only has to remember:

That it is only through a series of betrayals that
Napoleon I* owed all his defeats to;

And that these betrayals were committed primarily by
the well-fed, whom his omnipotence had filled with

favors and glory.
But, to get straight to the point, let's

examines with a cold eye what might have happened in Paris
if, on March 51, 1814, Marmont, Duke of Ragusa, and
Mortier, Duke of Treviso, had exhausted their resources
of defense instead of surrendering.

This examination will necessarily lead us to de-
to cover the financial aspect of this astonishing capital-
lation.

Napoleon's gigantic empire lacked...
weighting.

Cohesion could only exist with the help of

The constant threat from these big cops that knew
strike the legendary warrior.

The various interests created by the Empire seek

to break free from the tutelage of the hero.

And among these interests, the most powerful, those that
summarized all the others, were precisely represented
supported by the major financiers, the major capital-
lists, especially those who, like Laffitte, had
preserved, even in spite of the blockade, the ability to
to correspond with England for their business.

However, since the creation of a public fund market

blies, any change is far from repugnant to

financiers, – on the contrary.
Perfectly positioned to be the first

informed, like bankers, state suppliers,
They don't dream, as they did:

In 1870, during and before the siege;

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HIGH BANKING AND REVOLUTIONS. 97

In 1855, the time of the Tartar of Sevastopol;

During the empire's wars, with the help of the new-
constants of Napoleon's death;

And finally, at the time of Waterloo;

Than to carry out stock market deals;

That is to say, to rob the trusting public.

In any case, in 1814, twenty years of
war had exhausted France in JOPUNES and in

money.

The savings suction pumps had been functioning
thundered in every imaginable form, so
that the firefighters themselves, I mean the financiers-
The carpenters were beginning to realize that the handle
the pump was visibly wearing out.

The handle, the lever, whatever you want to call it,
It's the political leader, the pretext or the label behind it.
which ones we hide in to operate the device
pneumatic.

Done, it was necessary to change the lever, or at least

to isolate him for a moment; for the hour was perhaps approaching

towards where this lever would become resistant and even capable,

in a jerky movement, to strike the front

those who were manipulating him.

This means that bankers feared, in
the country's general shortage, a contribution that
could reduce their profits by weighing only
on them.

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Napoleon, First Consul, had tried in a
to a certain extent this reciprocity, and we remember it-
born.

But give it back? Never!

Consequently, the old comrades-in-arms of
The heroes began to suffer from gout, the court was
suffering; the state bodies, feverish with fear,
were hesitant to take to their beds.

Imperial prestige was waning.

The Senate had just sworn to die between the tom-
beautiful homes of his ancestors and the cradles of his children,
which, in the end, wouldn't have served much purpose;
but the Legislative Body, full of potbellied, pen- slaves
after thirteen years of victories and gains, became
Suddenly a free man!

This group of creditors feared bankruptcy.

Napoleon came and broke it.

It was too late.

What, a year earlier, would have been a skill
— not a right — became at that moment a fault
more serious: because the popular is formalistic and does not
understands only belatedly what is unconscious
liable between an absolute power and an elected chamber

tive. |

This dissolution led to many defections;
that of Austria, the betrayal of Bernadotte, that
de Moreau, then the defection of Bavaria, followed by

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| Leipzig, who suffered the first serious setback of the great
Captain. And yet he was still victorious.

But, despite his victory at Hanau, the allies...
bordered.

Holland had just thrown itself into the arms of the
House of Orange; Danzig, Utrecht, had capitulated;
Finally, Murat, a Frenchman and the emperor's brother-in-law,
passed to the enemy.

A million foreigners surrounded France and
were beginning to cross its borders.

The emperor performed miracles.

Winner on January 27th in Saint-Dizier, winner
on the 29th in Brienne, winner on February 18th in Nangis,
victor, finally, in all the battles, on March 29th
He also won the victory at Arcis-sur-Aube, and
on the 26th again in Saint-Dizier.

From that moment on, he could proceed on foot
forced on Paris.

But the great Russian and other armies were...
on their way to the opposite side, and they presented themselves at the Island
March 90th under the walls of the capital.

That same day Napoleon was two hours from
the enemy.

Two hours of resistance and a helping hand

They could change everything.

We were far from having exhausted our means of defense,

'and yet Marmont and Mortier capitulated.

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The empress had left, Joseph Bonaparte man-
energy quantity.

You really need to look at the dates carefully.
to realize that it is only 1814.

Finally, we surrendered.

Besides, why defend oneself?

Why give the enemy the opportunity to practice
looting?

Who would have suffered from it?

Was it the people? They were ruined!

But there was one in Paris:

Mr. Perregaux, a Swiss man who became a senator, father-in-law
de Marmont, and associated with the revolutionary Laflite.

There was this same Laffitte, whose name was Jacques and
He was losing weight.

JL was there: Mr. Greffulhe, Messrs. Mallet brothers, Tourton,
Delessert, Odier, Hottinguer, Florentin Seillère (dra-

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pier, then baron); there was also Mr. Collot, Mr. Dou- |

mergue, the great Ilinguerlot and the ingenious Séguin,
and finally the famous Ouvrard.
All these gentlemen were immensely rich,

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owners of splendid hotels (all the hotels of

Farmers-General had purchased them or
their friends), several of them owned at
Seals of pleasure houses, the castles of

Raincy, Gros-Bois, Bagatelle, and many others:

Again.

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And finally, as we said, we had been conspiring since
It took a long time for the one who created dukes and counts.
[HS] and fleur-de-lis viscounts!

So there was no need to defend oneself; there was, however-
less, to stop the enemy; it was necessary, finally, and above all,
a new political pretext, a new loophole
'the suction pump described above.

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However, there was an arrears of 507 million owed by
the Empire to most of the gentlemen named above
"against; and as they despaired of finding these
| 307 million in Napoleon, they imposed them on
“| Count of Artois, whereby they would open the
. | gates of Paris. | |
For his part, the Count of Artois arrived supported
'of a procession of old sun-drenched women, quite neatly
decked out in financial leotards, which ma-
were wielding, with a truly Gallic verve, the rake of
ti Player.
And indeed, Talleyrand, that speculator, was there.
distinguished man, who had made and unmade his fortune twenty times over
to in the stock market games of the entire universe.
“This friend of the Abbot of Espagnac was very worthy of
to come to an agreement with another abbot, a major purchaser of
national assets and who was styled Baron Louis; he-
:_ ei became Minister of Finance.
It had operated under the empire and, consequently,
happened to be a direct link to the other menus

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Capitalists not admitted to the great COR No
Bourbonnian.

These, in elves, are mostly not wealthy,
because they had acquired national assets,
would have judged their situation to be only moderately reassuring
with the prospect of the return of the ancient kings.

But everything had been well prepared, and finance everything
the whole group could greet enthusiastically and without
this beautiful restoration had an ulterior motive.

Indeed, Jacques Laffitte sported the white cockade
before everyone else, and lent his hotel to the various
negotiations, particularly regarding the accession of the son-in-law of
Perregaux, his associate (General Marmont, Duke of
Ragusa), to the provisional government established at
moment of the surrender on March 31st.

The first act of Abbot Baron Louis Fat de se
to procure around one hundred million.

He easily found them at bankers' houses, and just-

ment by means of acknowledgments of liquidation
which appeared under the name of royal bonds, at 8%,
and refundable within three years,
but still convertible into 5% consolidated.

The backlog, it was all there!

Now, certain of recovering it, the bankers,
faithful to their system of speculation, they lent new

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high-interest calves, their recognized capital, being able to-
then double through negotiation on the market of

public funds.

In March 1814, the annuity had yielded 45 francs; in April,
It was priced at 66 francs, and, which clearly indicates the frenetic gambling,
It is listed the same month, without any apparent political cause.
annuity, 49.50 francs.

In May, she made, at the extremes, 65 francs and 56.50 francs,
to reach 80 francs fairly quickly, by August.
the highest price of the period from 1814 that followed
the capitulation of Paris.

Here, moreover, is a table that will indicate the game of:
market after the Restoration, by comparison with
the final years of the Empire.

Movens course
Higher. Lower. Annual.

1810.... 84.50 (March)..... 78.40 (January) 81.86
1811.... 83.40 (November)... 77.70 (May) 80.84

ons 1812... 83.60 (Feb)... 76.50 (Dec.) 81.18
1813... 80.20 (January)... 47.50 (December) 70.08
Empire. ...., 1814 (Jan.-Mar.) 57.50 (Feb.). 45.00 (Mar.) 59.95

Restoration. 1814 (April-Dec.) 80.00 (August). 49.50 (March)

Restoration. 1815 (Jan.–Mar.) 81.65 (Mar.). 65.50 (Mar.)
Hundred Days... 1815 (April–June) 69.00 (April). 53.00 (June) 63.45
Restoration. 1815 (July–December) 69.75 (July). 52.30 (December)

Let no one say that the last years of
The Empire was less eventful than
the short periods of the Restoration.

Wars were incessant, New Islands,

4.

possible;

34 THE HIGH RANK AND THE REVOLUTIONS.

true or false, many; and
announced the death of the emperor.

However, there were no suitors yet.

Therefore, no alternative rai-

suitable between the white cockade and the tri- cockade
colored.

, on any subject, someone

Therefore, greed or revenge without

horizons were without boldness.

Once market fluctuations are observed,
Will it be said that they stemmed from trust or from
Public distrust!

Who would dare argue that the public bears rents
or various titles were quickly informed of the secrets
policies for buying or reselling with such
Accuracy, according to the predictions?

The electric telegraph, it should be remembered, did not exist-
milk, not even in the planning stages, and to surprise a TV-
gram, 1 liter was needed, like Monte Cristo; to prevent
the dormice eating the peaches of the tower attendant
from Montlhéry…

In this situation, only the Bank had the
market.

A coterie of tax farmers disguised as ban-
Quier suppliers carried out the movements at
his will and too easily found its counterpart
in a mass of small speculators, made palatable by
some fortunate acquisition, or even among the

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cffarés of the second hour which, not deducting the
news that market developments were de-
the ousses in a flash.

It is in vain and quite treacherously that one seeks
always to demonstrate that the stock market is the reflector
sincere public opinion.

On the contrary, it is its most deceptive mirage.

It shows horizons of greenery where there are none
nothing but arid chasms.

Whether we call it a thermometer or a barometer,
be sure that a cleverly concealed tube corresponds
pond with a reservoir where the cold can be produced at will
or heat, vacuum, or pressure.

If we call it a compass, be certain that, under the
parquet flooring is a steel bar that, always at will,
directs the declinations of the magnetic needle.

At 1% in April 1814, the game on annuities was of au-

all the easier for the princes of finance than the
The number of negotiated services was lower.

Indeed, at that date, the consolidated debt did not amount to

_was still only at 63,507,637 francs of annuity at 5%,

of which only 174,193 francs represented the year-

old debt incurred.
So, when 5 percent fell below

90 francs, 1 liter was enough, on the cash market,
of 633,076,370 francs to monopolize all of the
annuities recorded in the general ledger.

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30 HIGH BANKING AND REVOLUTIONS.

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However, the bankers were creditors of the imperial arrears:
they alone claimed 507 million, or half
at the above rate of the registered capital.

Once the supplies are paid for, the annuities, negotiate-
previously recorded and thrown into circulation in
already providing profits to the dealers
considerable, could therefore easily return

into their hands with a new profit.

This was well calculated, even by the ministers.
of that time, and yet they did not change their
a way of acting by using bankers.

They needed the scholarship, because the scholarship is the great
instrument of unacknowledged and unacknowledged benefits.

No minister, for sure, would dare to give
ostensibly at a bank, the clerk

enormous sion that it implicitly authorizes this same
house to be taken out of the public coffers.

Thanks to this already highly developed system in
In 1814, Abbot Baron Louis was able to easily find the
the first hundred million that he needed
at the homes of Messrs. Laffitte, Mallet, Tourton, Delessert and Odier.

This initial success encouraged him, and, at the time of
to draw up the budget, 1l again resorted to the same
process.

This audacious man even went so far as to present a
budget not only balanced, but also,
showing a surplus of 70 million, even in recording

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55 million for the civil list and 10 million
for negotiation fees.

Naturally, this surplus milk was devoted to the
settlement of the arrears, hence immediate conciliation
of all creditors, public satisfaction of
other naive people who said to themselves:

"We are only paying these arrears because there is a
"Surplus!" What a beautiful country France is!

Abbot-Baron Louis did even more!

The purchasers of nationalized property were trembling,
Maloré Islands verbal assurances from the authors of the
Restoration, and they demanded positive guarantees.

A law gave them these rights.

They were solemnly confirmed in their
possessions; then immediately, by a strange Contra-
the saying, which can only be explained financially,

confiscated goods, but not yet acquired by
third parties, were to be returned to their owners:
originating. Hence, both legitimation and disapproval-
bation of the acts of the Revolution.

Finally, to crown the work, the immense abbot
had also obtained payment from the Chambers for
debts incurred by the king and the royal family,
during their exile; 50 million in capital; in annuities
perpetual, recorded in the ledger: 1,499,354 fr.,
enjoyment 1 January 1816.

The feeding frenzy was complete.

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THE HUNDRED DAYS.

Up until then, everything was going well for the big bank.

She had once again performed with great success
appreciable.

But because of, or in spite of, the bourgeoisies of
Mr. Louis, two unsympathetic elements gravitated around-
the throne of the other Louis, master of the previous one.

The operation of the RARE pump was very dis-
whore.

The struggles and competitions were fierce,
especially between the financiers of race and the financiers
of species; for if the high bank formed the state-ma-
of the National Guard, the high marquises for-
were the one from the king's house.

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The bankers had been made counts or barons,
but the marquises were peers.

Finally, the financiers' weapons were heads
to the golden chariot or the silver chevron, but those
the marquises were azure, with a chief of lilies, with
blackberries or croissants, which was much more: se-
rieux.

Done 1l needed to teach the powers that be a lesson, and him
to prove that money was everything and nobility was nothing.

Master Jacques Laffite began to sulk: good
that was adored, visited, and consulted daily by both
abbots, Talleyrand and Louis, by the Duke of Arlberg and
many others, although governor of the Bank of
In France, Jacques Laffitte was not satisfied and he had

_ said to his satellites or colleagues of the same rank:

This isn't going well!

Here's why:

Industry and commerce, which had ended up
to adapt to a permanent state of war under
the Empire, either by organizing itself for supplies,
either by supplementing the blockade with transport by
land and canals, either by replacing objects
foreign imports through chemistry; industry and
its leaders, Messrs. Audry-Puyraveau, Bethfort, Human,
Delorme, Salleron, Balguerie, Gévaudan, and also the
Special financiers such as: Collot, Seguin, Ouvrard
and Doumergue, wounded in their pride, very

concerned with Laflitte's interests, declared themselves relatively-
idle people.

Abbot Louis's financial dealings had
for a moment occupied their stomachs; but they did not
had made short work of them, and then we couldn't
always perform operations on only one side, even
when one is the royal finance minister.

The king, for his part, expressed a desire to oc-

great to his loyal followers ruined by the Republic.

It is understandable that the financiers' camp turned
with a certain unease his gaze towards the horizon
zon and began to wonder:

Where are we going?

They resumed their conspiracy.

For his part, the popular, who saw himself in full
return of a cursed era, may names resound-
The soldiers constantly reminded him, it was wonderful-
prepared to play into the hands of financiers.

They continued to conspire.

Finally, Napoleon landed at Golfe Juan.

The news was kept secret for a long time, and one can
to think about what the Stock Exchange did while waiting for the explosion.

Mr. Laflitte knew perfectly well what to expect.
And for good reason |

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HIGH BANKING AND REVOLUTIONS. A

We do not need to retrace here the triumphant march-
Phalus of the fantastic emperor.

Before the financial people, the soldiers, and the people,
who, if they had not received their share in money, had

they at least had their share of the glory, they testified the most
noble selflessness.

Entering Paris was dazzling.

But the European banking elite, assembled at
Congress of Vienna, was watching. The blow was unexpected.
The foreign banking elite had no involvement in it.

Hence the dismay, the drop in public funds, the rise
the exchange rate, anger in England and all the
allies.

None of this surprised the French bank; it
He expected it.

War had been declared.

Popular patriotism, which had understood nothing about
the sleight of hand of the capitulation of March 1814,
He awoke full of enthusiasm.

Patriotic donations poured in.

Messrs. Delorme and Gévaudan contributed large sums
sums of money.

Jacques Laflitte, with the same enthusiasm that
He had displayed the white cockade, put
immediately at the disposal of the emperor plu-
several million, against annuity deposits, taken from the
sinking fund.

1. There were, in addition, 40 million in the co-fires
of the State; the Restoration not having the time
to employ them, the bankers could, UNDER a
to claim it without hesitation, in one form or another.

The Bank of France had provided 15 million.

That was not enough.

Laffitte had believed he was on the verge of becoming a minister; 11
Nothing of the sort happened.

Messrs. Gandin and Mollien had taken over the reins
administrative. — Laffite was getting cold, because these
officials, accustomed to the very harsh procedures of

the Empire (which, if it had made extensive use of the supplies-
sisters and industrialists, on the other hand, had very little
practiced by financiers bidding for loans),
lacked what the latter called:
audacity.

However, the overly ingenious Ouvrard was called upon to
Tileworks.

More daring than Mr. Laffitte, or perhaps covering him up,
He took it without ceremony from the same sinking fund,
5 million in annuities, 6%, 400, which he valued at 53 francs and
for which he paid 50 million.

These 50 million were payable in installments of
Q million per day starting June 1st. They were
regularly, to the great astonishment of other financiers
CIers.

This is easily explained.

! 12 cent.

Consequently, by investing the 5 million
Annuities at 59 francs 12 centimes, Ouvrard realized a premium
. average of 5 to 6 ie per 5 francs of annuity.

Indeed, on June 1st, this financier had placed his
annuities not only in Paris, but even in London
he was in Amsterdam, and he collected 3 million commissions
} sion, plus a 6 million bonus, for a total of 9 million.
It was done swiftly.
Now Waterloo could come and second to
pe | new game for financiers.
On the evening of June, the day the news broke,
| annuity, which was at 53 francs (Ouvrard's rate),
it rose sharply to 55 francs 50 centimes on June 21st,
n | to arrive at the 22 at 60 francs, the 50 at 66 francs and,
Finally, the day after the second surrender of
On July 4th, it reached 69 francs 75 cents.

This was, in large part, the triumph of the bank
doctor who had taken 5 million in annuities from
99 francs.

As for Mr. Laffitte, he had not remained inactive, and 1l

to not yet help with this capitulation of Paris in

lending, always on deposit of annuities, the millions

EE to pay the army that was retreating behind the
oire,

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IS! The annuity had been 69 francs 25 centimes and 56 francs in May.
Extreme prices; hence, as an average price, 59 francs.

But, amidst all these multi-million dollar loans, 1l ne
One thing must not be forgotten:

It's because these registered annuities, these realized profits-
CCS premiums, these large interest rates, will weigh heavily in the de-
nitive solely on the mass of taxpayers,
which, being completely unrelated to profits, will not have
received nothing but blows.

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THE SECOND RESTORATION

Another setback, that's the outcome of the Hundred Days.
and the Restoration, faithful to its principles, more than
never needing the resources of speculation,
will not fail to pay them.

And, indeed, we see the following items appearing in the budgets:
Nilfs, which were only settled in 1822:

Arrears of the Empire before 1814, 307 million. 433 million
= in 4815, 196 million. Huons:

Restoration arrears in 1814: 103 million.933 million
In 1815, 130 million.

Total. ses: 666 million.

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Here is the consolidated debt at the mid-

AG HIGH BANKING AND REVOLUTIONS.

ment of the second accession of Louis XVII, in July.
let 1815: |

Total carried over to 1 April 1814.... 63,307,637 fr.

We had added since then..... 2,632,418
Debts of Louis XVIII...,..... sos. 1,499,654

Total, annuities 5 p. 100.... 67,439,739 fr.

The Hundred Days had added nothing to the great book.
His loans were consolidated only much more
late,

But let us note, in the meantime, that during the courses of
June 1815, 93 francs, and December of the same
year, 52.90 francs, these 67,439,759 francs of annuities
5 percent represented approximately 675 million
capital.

The arrears alone required 666 million.

It was, therefore, very easy to acquire at low prices
as many of these annuities as possible, to then become
absolute master of the payment of this arrears, with luck
to double its capital.

This was done, and all the events were enjoyed.

Thanks to the panic of the common people, it had been possible to acquire
at 53 francs the day before Waterloo, we resell at
66 ten days later. That's all! It was the first

A major coup for the Rothschilds.

This, moreover, was child's play for some

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men who were definitely playing, "not finding
(as Talleyrand said) another way to ga-
"gner".

It is true that, a few months later, the annuity re-
it was still at 52.50 francs.

It was another turning point, as we
We shall see it; for, from that moment on, the game will
played on the country's back, no longer just between
French bankers, but between the financiers of the Eu-
whole rope.

This was the triumph of age-old tendencies of the
Great Britain in terms of financial speculation
candles.

This historical phenomenon is beyond all tales.
lation.

If the invasion that brought about the first Restoration

was the absolute work of the rapacity of high finance

local, punctuated by English greed, on the other hand,
the invasion that imposed the Second Restoration on the country
fat a very clear conception of the European bank
coalition.

This assertion is not only evident in games
of the stock market, it is entirely written in the treaties
of 815.

The first treaty, concluded on May 30, 1814, between
the allies and the King of France, had given a glimpse to
all the countries that Napoleon had ransomed, during

the conquests and after their annexation, the possibility
to also obtain payment of their arrears.

That was the word on the agenda.

However, this arrears were immense. All individuals,
All the bankers, all the princes, demanded their
backward.

And, as the Hundred Days had caused losses
unforeseen events for allied players and governors, these-€i,
violently angered against the nation that had had the
bad taste not to immediately fit the

not to the king-makers financiers; against this na-

tion, who had had the audacity, as long as the betrayal
had not completed his shameful work, of their in-
fliger, with a handful of men, about thirty
humiliating defeats; the allies, I say, added to
specific claims and territorial cessions
a large cash compensation:

War compensation...:..... 700 million.
Miscellaneous complaints ..... 4,600 -
In total... 2.3 million.

Of the 1.6 billion, there was arrears of
4,000 reîtres provided to Henri IV by a prinipicule
German.

It was impossible to better unmask the intended goal.

These 2,500,000,000 were needed for al
to manage the finances of all of Europe, and they appear-

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were sufficient to achieve independent operation
end of a suction mechanism for everything that the
A French worker could produce annually
in the present and in the future.

Yet this is what we had reached, for having
In fact, in '89, it was only half a revolution!

I don't hide from myself everything that some hu-
Blind bureaucrats will find audacity in this

“proposal. |

But I implore them to consider that the historian, not-
writing not under the influence of the current situation,
only sees and should only see the results achieved, without
to stop and discuss the means employed...

I'll go further, because I can say it today.
with equal logic:

If the 1848 revolution had not been suppressed,
a little by herself and a lot by others, we
would not have had 4870.

This is where we can talk about progress!

So, compare those poor 2 billion to 1815
of the 5 billion of 1870, and so continue to talk
the progress of our modern institutions!

Also, when, making a supreme effort, the mind
human beings place themselves above the dazzling glare of
figure, when pure reason, invoking sound law-
gic, seeks to probe the depths that cover
these heaps, with what immense disdain is there not-

5.

We did not understand in the presence of these pygmies, who
believe statesmen and are only, that one
Bismarck or Wellington label, what a bunch of short guys
from the shop, because they don't see, the ignorant ones, that they
work with admirable zeal to lead not the
France, but Europe, towards a revolutionary cataclysm-
naire, and that, if it is necessary to sacrifice to the fetishism of

dates, five hundred years of local finances, having con-
It brought France to 1795, it only took Europe
a hundred years of international finance for the con-
leading to 1893 (1).

In any case, the year 1815 solemnly inaugurated-
the political omnipotence of high finance
European.

It was then that they shone, diplomatically and mi-
tallically:

The Barings, from London, the Hopes, from Amsterdam,
the Rothschilds, from Frankfurt, London, Vienna
and from Paris, the Sina family, from Vienna, the Slieglitz family, from
Petersburg.

A huge amount of speculation set them in motion.

Our French financiers then cut a sorry figure;
Laffitte, the Ouvrard family, and the Roy family were left behind.

(1) This prediction, which I gave at the time by simple comparison |

land grabs are absolutely justified by economic calculations.

The most popular music. See especially my book: The Next
Revolution.

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Catholics and Protestants were largely defeated.
by air.

The field was vast, moreover.

The 700 million in compensation and foreign claims

These were going to give rise to a movement of funds
and to a dazzling game of the stock market.
Foreign financiers had greatly admired our
bankers, taking turns lending their support to each
one of the governments, which succeeded one another so rapidly-
lying to one another, and, so strong was it always
The wonderful prestige of this beautiful country of France, the
They wanted the most spiritual, the most civilized in Europe,
They too, the victors, lend to their vanquished!

This momentum has been strongly advocated by economists.
which they interpreted as a tour de force and a
The benefit of credit.

Ultimately, we must acknowledge that it is nothing-
lying to obey a feeling of humanity and
moderation in the laws of war than the Allies
acted in this way, but only through calculation and by
selfishness.

If they did not devastate the financial institutions
the thing is, they reserved the right to...
to more surely protect oneself, through their assistance, from fortune
of each citizen.

Only the museums were looted, despite what-
protests.

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This is due to a kind of reprisal carried out against
Napoleon's actions.

Because, in fact, a monetary compensation is not a work of art.
cannot, to any degree, replace possession
sion of the original. |

The European banking elite had therefore just affirmed
its power in protecting our banks, our homes
of credit, our pawnshops, our love banks-
sowing.

She did even more; she asserted her tyranny in
the negotiations that were to lead to the famous treaty
from 1815.

It is impossible to go back to that period without emotion.
of our history, where we see a diplomat re-
commandable due to its high qualities, the due of
Richelieu, forced to implore the bankers' guarantee
of the Holy Alliance and to fight every step of the way, so as not to

not let them lay a greedy hand on the great-
public debt book.

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FINANCIAL OCCUPATION (1815-1818).

Richelieu's energy could not fully prevail.
ment.

He had to agree to the demands of the high
bank, with regard to the monetary compensation.

But he stood firm, as far as the payment was concerned.
specific claims.

Richelieu did not want the governments
foreigners were holders of annuities to be registered in
compensation for losses suffered by their subjects; it does not
wanted to admit that these subjects themselves, like
creditors.

In this way, he achieved immediate dissemination, distribution
tion and the dispersion of securities, and, consequently, it

averted the threat of a market crash,
a crushing blow that would have left him at the mercy of the bank
coalition, for all borrowing issues.

We will soon see how the al-
and, at their head, England, to paralyze all

these wise precautions.

In order to pay the first 100 million of
As part of the war indemnity, a special contribution was levied.
social on citizens.

But it took time to carry out this lifting;
It took time to draw up the lists and to centralize-
serve the recipes.

The allies, or at least the bankers, who smelled
a splendid discount, they didn't want to wait.

The government was therefore forced to draw on drafts.
on the prefects, who were responsible for centralizing
to collect the general receivers and the
negotiate.

The eternal Abbot Louis had returned to finance.

The remaining 600 million were divided into fifteen commitments.
payments, payable in quarters, every four
months, starting from March 51, 1816, and exchangeable
thirty days before their expiry, against bonds of the
Bearer treasury.

These Treasury bonds were, in turn, to be...

swum in such a way that there would never again be

50 million in circulation at a time.

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_ HIGH BANKING AND REVOLUTIONS. 55

This arrangement accurately reflects the struggle. The vouchers of the
The Treasury was a concession made by Richelieu:
But the 50 million restriction was his revenge.
Partial, unfortunately.

Until then, the ledger had been defended and the
ordinary intermediaries of advances on annuities a
slightly apart.

However, it was necessary to make a new decision in this regard.
Concession.

A guarantee of regular payment had to be provided.
of these drafts and Treasury bonds.

The bankers stipulated for this purpose the delivery of a
registration of an annuity of 7 million francs, on the
& consolidated debt book 5 p. 100.

Forced to take this step, Richelieu stipulated to his
which would be neither negotiable nor
productive of arrears and could not be acquired

that in the absence of regular payment; on the contrary, in

GS of regularity, it should only be melted at-

with the last payment term of the last hundred

millions.

Richelieu's intentions were excellent; he
It was said, and rightly so, that a contribution from
The raised Burcrre directly was a momentary misfortune.
born, but that]Ja consolidation of a loan rem-
Phçant, this direct lifting was a gnawing plague
of eternal duration.

has"

This is what was completely overlooked in 1870.

At that point, a direct fundraising, necessarily pro-
portional, would have struck right at the heart of property
pecuniary, which was logical; while an emp-
consolidated pruning created a vast field for the game of
purse and concealed, so to speak, from the eyes of the
population the odious aspect of the ransom paid.

And the people are so blinded by the so-
fallacies of modern financiers, to which he does not comp-

He takes nothing, he lets himself be taken in by the game ten times
more than what he would contribute directly and usefully.

Moreover, he believes that a public subscription to
a loan, under such conditions, is a pla-
lucrative cement and he doesn't realize that, against the
the sum he gives, subject to a 5% no-
minal, 10 to 15 percent will be imposed on him, so that he
will receive with one hand at fr. and, on the other, will pay 15 fr.,
resulting in an additional 10 francs in debt to be paid!

Where is the placement?

Returning to 4815, we still need to examine

the big unknown at the moment: the liquidation of
specific claims.

They were of two kinds:
Some of them, those of the English, were the same

than those comprising the suppliers' arrears or

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HIGH BANKING AND REVOLUTIONS. 57

French bankers demanded from the Empire, and compre-
also include the restitution of confiscated goods in the form of...
properties or buildings, operated, since 1792, on all
English or French owners.

Other specific claims, including still
Those of the English consisted, purely and simply-
ment, in compensation for loans or contributions
buts, raised by Napoleon, or by his agents, sui-
before legal forms in the annexed countries.

The allocation was made directly, without any negotiation.
prior to contacting the bankers, a registration of
9,500,000 francs in annual income, 3% to creditors
8 times alone, and another inscription of the same value
to the allied creditors, English, Prussians, Russians,
Austrians, etc., dealing jointly.

Two conventions address these provisions: one,
One is specifically for the English, exclusively; the other is general.
to the allies, including the British.

Both bear the date November 20, 1815.

The ledger therefore had to record, in this respect,
7 million in annuities, half for the English, half
For the allies.

True to its resolve to outlaw speculation,
Richelieu had taken the following precautions:

These annuities would not be negotiable.

Their semi-annual arrears would be exclusively
Dedicated to buying new annuities on the

market, thus constituting the accumulated interest and com-

placed in favor of the recognized creditor until the mo-
his recognition.

And finally, if, after liquidation, these 7 million
of annuity were not exhausted, the balance, with the pro-
portion of purchased annuities that would belong to him,
would be returned to the French Treasury.

By this means, Richelieu achieved three results:

L stopped the export of cash; he raised the
market as if by the action of a regular depreciation-
her, and, finally, in the event of a forced competition from the high
bank, the annuity rate being sustained, he finds himself-
would see less at the discretion of the coalition of finance.

As we can see, this was a declared war on the
high finance.

But that wasn't all.

After registering annuities of 5 percent in favor

to validate the claims, it was necessary to set the rate at which
they would be calculated to represent the capital

claimed.

Two types of cases could arise:

The first case was that of former carriers of
French annuities stripped of their title.

JCI no evaluation; to whom did he have 100 francs of income?
We were paying back 100 francs in rent.

The second case was that of capital representing
lost furniture or buildings.

This is where an evaluation was necessary, and it

was different in the two conventions.
For the Allies, the annuities had to be registered in the

even, therefore at 100 francs, while on the market they

were at 53.50 francs.
But this enrollment at par was subject to

a condition.

For certain debts, the parity would not be permitted

that in the event that the annuity was quoted at 75 francs; France
pledged to improve the difference between this course and
the one actually quoted; therefore, at a rate of 55.30 francs,
France was subsidizing 21.70 francs of capital; if the annuity
rose to 70 francs, it only increased by 5 francs.

Which is to say that, according to the public course of
the annuity, we recorded those granted at 100 francs.
less 21.70 francs, or at 100 francs less 5 francs, that is, by
consequently, at 78 fr. 50 or 95 francs, and so on
continued. |
For other catalogued receivables, the same system-
The same was adopted; but the base, instead of being 75 francs,
milk only 60 francs.

Thanks to this method of fixing the capitalization of
France had all the odds in its favor when it came to paying out annuities.
of the increase, and remembering that, on the day of the
Upon signing these treaties, the annuity amounted to 55.50 francs.
one might think if Ouvrard, and Laffitte, and Hope, and
Baring would never have accepted such conditions.

We said that the capitalization rate had
It was a different summer for the Allies and for the British.

We have just indicated the rate granted to allies
in general; let us now see the rate granted to
English only.

In their specific agreement,
the same mechanism of non-alienable annuities, of purchases
successive, with arrears, of restitution, in case
of surplus after liquidation, and it was added:

That the annuities granted would only be issued
by fifth quarterly cuts, which im-
mobilized registration for fifteen months, even
after its allocation to the recognized and justified compensation claimant.

Along with the English, who were individually very advanced in
stock market matters required this additional pre-
caulions.

But, victorious on all points, Richelieu was
beaten on the capitalization rate.

We had to accept a fixed rate, without any uncertainties.
common to all creditors, and it was he who res-
would emerge, as an average, between par and the price
of the day of the agreement. Therefore, 76.49 francs.

Such was this settlement in which participated, with a
rare clairvoyance, Mr. Corvetto, successor of the abhé
Louis.

The bankers were exasperated at being excluded from this
settlement of specific claims; also took-

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They take their revenge by buying all of them in advance.
that they were able to find, so that Mr. de Riche-
the place was still bound to encounter, despite its precautions
the high bank behind each of these claims
particulars, acquired by her at the lowest price.

It was in this type of operation that the young
James de Rothschild cut his teeth in Paris.

One more fact needs to be noted before proceeding
the examination of the payment of the war indemnity, at
subject of which we will witness the revenge of
foreign financial elites: this is the peculiar game of

The Stock Exchange since the occupation.
She had risen in power because of Waterloo.

From 53 francs in June, she had increased the annuity
at 69.75 francs in August.

By what strange phenomenon, when everything was going well?
while the treaties were being signed, the annuity was being arranged
had it fallen to 53.50 francs on the day of this signing and
at 52.50 francs the following day, November 21st.

What reason was there in December for remounting?
first at 64 francs and then immediately falling back to 52.30 francs.

with a difference of 12 to 19 francs?
So many mysteries that the enigmatic pages...

will shed some light on this.

The end of 1815 passed, for the high

bank, in alternative hopes of emb-
profits, soon followed by disappointments.

War contributions were coming in regularly
Rement, 1l had to limit itself to discounting bills of exchange
of the first 100 million.

But, while waiting for the time to decide on payment
of the other 600 million, the market was maintained
in a state of weakness sufficient to be able to
to easily become the master at the opportune moment.

The financiers had therefore organized a fight
deaf to the increase, and this struggle continued
well before in the year 1816.

Indeed, during the course of this year, the annuity
5 p. 100 quotation its highest price 64 fr. 40 in fe-
From February onwards, it no longer exceeded 60 francs.

Average price for the year 99 fr. 25.

During that same year, the first

credit requested from the Chambers and obtained by

Mr. Corvetto had received a pension of 6 million. None
The French banker had refused to take them.

The naive or the party men who told
This fact has been attributed to the impotence of finance.
French.

That's a bad joke.

Ouvrard, the least serious of the bankers, had been able to

investing 5 million in annuities at a much more opportune time
critics, and men like Messrs. Laffitte, Sanlot-

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Baguenault, Delcssert, Hottinguer and so many others,

They were powerless!
No! The truth is, here it is:

Mr. Corvetto had sought to lead his ministry
in line with the ideas of the Duke of Richelieu.

He had sought to protect the ledger against
the invasion of financiers from all countries and to
to reinstate the depreciation.

But this well-intentioned effort should not
not resisting coalitions of interest.

The allies were impatient. They were not letting
to the government, time to breathe.

Moreover, Blücher needed money, for the
lose at Frascati, at Wellington, to pay his mai-
braids, for the small monarchs, to close the mouth
to their starving subjects, including an unexpected victory
had overstimulated appetites.

For its part, the foreign bank was burning to put
the hand in our affairs mathematically, since
The sovereigns had not done it belligerently.

From multiple and highly competitive events to
mummies; for everyone was speculating, everyone,
including Monsieur, the king's brother, and the Duke of Osmond,
and the Count of Bruges.

It is only from this point of view that we must
to consider the great financial debate of 1816, if
naively or perfidiously appreciated by historians.

Ed

Until now, in fact, foreign bankers, el, to
 Their head, the young Rothschild, — who, modestly
originally located on Rue Le Pelletier, had just expanded
somewhat his offices, by moving them to rue de
Provence — had limited themselves to buying the debts
individuals, which were liquidated in accordance with
Conventions of November 20, 1815.

As for the French bankers, they had made a
identical operation on the national arrears, but with
less happiness, however, than the German Jews,
Prussians or English, for we were not yet there
came to settle this unfortunate arrears.

Hence the general discontent.

The result of this situation was as follows:

The 6 million in annuities, made available to
ministry, were very few placed in France, and went,
for the most part, in Amsterdam, at the price
average of 57.26 francs, or 2 francs below the
average price for the entire year.

It was disastrous.

Another circumstance had displeased two princes
from finance: Messrs. Laffitte and Ouvrard.

Mr. Corvetto had found it wrong that es mes-
gentlemen would have accepted annuities taken from the fund
depreciation.

However, we know that Mr. Corvetto was the most protective
relentless and the most skillful restaurateur of this ins-

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titution, so useful in honest hands; nah-
less so, by pursuing Ouvrard and Laffitte, this minister
was more driven by the need to defend his system

a preference rather than a convinced hostility towards

the intervention of the major bank, of which, in essence, he
enjoyed the competition.

So, Mr. Corvetto wanted to force these two
financiers to return, one 5 million, the other 200,000 francs.
of annuity.

Against this final sum of deposited annuities,
Mr. Laflitte had advanced 2 million, — 10 percent,
like Ouvrard.

Mr. Jacques Laffitte found a way to justify himself and
He also saved his colleague. He wrote to
minister's letter in which he explained that
the circumstances had been serious -and exceptional-
nelles, that the army had to be kept away from the army at all costs
Loire, to protect the return of the beloved king; that
he, the bank's regent, on which they wanted
practicing a forced loan could not allow
a similar extortion, and that, out of patriotism, he
Avall himself raises the necessary funds to pay
the army.

In proper French, this meant: "The bank
was going to illegally realize a profit of 10 percent,
I sacrificed myself in his place.

Faced with such an argument, Mr. Corvetlo had no

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that he had to bend down; he bend down, but he had to throw himself into

the arms of Mr. Hope and Mr. Baring.

While this was happening in the offices of
minister, the parliamentary struggle was in full swing-
loppement.

On this side, the resistance was using another pretext.
Mr. Corvetto wanted to make money from the forests
from the State, to pay the arrears, instead of continuing
the ruinous issue of royal bonds at 8%, pra-
tipped off by Baron Abbot Louis.

Hence the great anger of Parliament.

The wood mostly came from the clergy; sell
These woods were an attack on religion; moreover, mau-
a bad deal; no serious price was obtained from it, and
This would further lower the property value.

However, it is important to know that the parliament was composed of,
mostly large landowners.

Consequently, the Chamber readily granted

the payment of the arrears, but in the form of annuities from the State ct
No, forests are not for sale.

Therefore, once again, an immediate halt to this timber sale.

The ministry had to compromise; it settled the debts.
arrears through acknowledgments of liquidation,
non-negotiable, but transferable, however, by
the ordinary ways, and the alienation of
drink.

This success of Parliament cost him his life.

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He was dismissed, and his replacement voted, from
First attempt, quite the opposite. So we started again.
sale of the timber; the high bank bought it at the highest price

Low price possible.

This resource is not sufficient.

Meanwhile, Hope and Baring's supremacy was...
firmed every day.

On February 10 and March 11, 1817, Mr. Corvetto had
duca, humbly, to deal with them and entrust them with the
initial investment of 9,090,909 francs in annuities
5%;

Then from 8,620,689 francs of annuities at 5%:

In total, 17,711,698 francs of 5 p. 100.

The great book was finally reopened!

These gentlemen took the first ones at 52.50, the

seconds at 59.90.

And, meanwhile, the annuity was making money on the market.

che: |
In February, 61.40 and 59.50;

In March, 61.75 and 59.50.

Which is equivalent to saying:

That was to be charged to the taxpayers,

the service, in perpetuity, of an annuity at 9% in

average, to the benefit of foreigners.
This was absolutely the opposite of the goal that had been
Richelieu proposed, in writing, so skillfully for-

so much, the conventions of 1815.

—

The king—

FINANCIAL LIBERATION, 1818–1820. — cure
OF RESTORATION.

We will not attempt to write the history of
all the negotiations of this Restau- period
ration,

We must hasten our insights and, above all,
less to analyze the various predatory maneuvers
from the upper echelons of banking, which point to their hyphen
with their final result, which is the reversal of
each government.

We cannot, however, remain silent
financial liberation and the crises that accompanied it
were born, for it was through them that the

the first serious attacks that the Restoration had to suffer
ration.

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HIGH BANKING AND REVOLUTIONS. 69

The liquidation of specific claims had followed

His COURSE.

But those that resulted from the agreement made
with the allies in general accused such exaggerated-

rations, which the Duke of Richelieu agreed with in this
with Emperor Alexander, had to put some time into it.
permanently.

We recall that, for this series of claims,
we had to add a bonus to the even difference between the
actual annuity rates and conventional rates,
fixed, in one case, at 75, and, in the other, at 60.

However, the average exchange rate in 1816 was 59.25 and the
average course of 1817: 63.90, it is understandable that the bo-
the above-mentioned informations could not provide
France in a more favorable position regarding its place
ment of annuities; claims based on 75 being
far more numerous than those based on 60,
the registration rate had almost always been high

far from equal.
For 1816, it had been 84.25, and for 1817, of

88.90.

Furthermore, the first 5,500,000 francs of annuities
Having agreed, it was necessary to add another 2 million.
soil, in total, 5.5 million in annuities, which had
were absorbed, and 1.5 billion still remained to
liquidate; that, at least, was the claim of the allies.

These 1.3 billion, at the average exchange rate of 1817,

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would have required 75 million in annuities to be registered in
ledger.
From this perspective, therefore, the stipulation of ds con-

concerning the return of a balance to France was a
illusion lost.

A deal had to be proposed.

The allies, moreover, were quite willing to acc-

They wanted to return home, to safety.
of French control, future compensation on the
ledger, which were not easily
acquireable by their bankers; finally, they consent-
were preparing to retire with a large sum of these assets
happy annuities of 5 percent so ardently coveted.

Wellington had several reasons for lending the
hand to this transaction.

First, they almost assassinated him; then the ezar,
mystical and devout, finding that his troops were becoming corrupt
broke down upon contact with the French population, weighed
on the English chief.

Paris had tamed the horse guards as well as
the uhlans and the cossacks.

Because, if political finance did not prosper, the
Parisian commerce extorted money from foreigners and...
enriched himself at their expense.

Cafes, restaurants, shops of all

types, sell their goods or merchandise
at insane prices.

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This was the era of great fortunes in this genre.

of commerce.

Therefore, everything encouraged the demand for a ransom.
definitive, under the pretext of an evacuation, which we
he wanted to, without wanting to admit it.

But when they got to the figures, the quarrel...

venima.
The force remained at least somewhat interested, the Tsar,

and at the most satiated, Wellington.
We didn't worry about the others. That's all for the

enemy camp.

For France, it was a triumph of loyalty.

plomatic: because, whatever concession was made to him,
she always gave more than we were entitled to give her
ask.

The allies reached a compromise in exchange for the surrender of a
Registration of an annuity at 5% of 12,040,000 francs,
Negotiable this time.

This clause made them accept the large discount
at their request, which amounted, as we have

said, at 73 million in annuities.
As for the 700 million in war reparations, they

were fully payable.

The English refused to accept any transactions
lion; by a special agreement, they demanded the execution of
integral and continuous cultion of the convention of the
November 20th, in all its clauses, and they obtained

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a second deposit of 3 million in annuities, but no
negotiable (Richelieu's last victory), for
to complete their liquidation, in accordance with the prescribed

terms of the convention that were specific to them.

To achieve this level of success, the British government-

nique had argued that its claims were 1den-
ticks to that of the backward French and the owners
stripped by the Revolution; that it was not the
in the case of making a transaction, since it involved
ordinary debts; finally, that he wanted nothing
for him, but only for his own people; that in
Consequently, these had to be, as if by the
past, recorded in the public debt ledger
of France, down to the last cent owed.

However, all of this was said in hushed tones, because, exté-
Ironically, England appeared to be making a sacrifice,
deceiving his allies by exaggerating his demands pen-
during the negotiation, just as she deceived them later,
by simulating a deficit, as we shall see.

The Spanish negotiated in the same way, against
a one million annuity payment, except, as for the
English, account to be done later.

Finally, the liquidations were intended, for the sake of ease,
all, ending in the respective countries of the compensation-
Nile-like.

The agreements that thus settled the debts
specific details are dated April 25, 1818.

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The remaining balance of 700,000 still needed to be paid.
lions.

The loan taken out with the Baring house had profound-
Mr. Laffitte, visibly irritated, and a newcomer to the
The political and financial world, Mr. Casimir Périer.
anger united them; they fought relentlessly against the
ministry in the 1817 session and, in a sense
politically different, found themselves ap-
supported by a brilliant Gascon, M. de

City.

The result of this appearance of the two financiers
It was not, as they had hoped, to make them
successful bidders for the liberating loan, but of impe-
dearer than, at least ostensibly, it was conceded to
Messrs. Hope and Baring.

The 1818 loan was therefore offered to the public.

It is important to understand that the ministry does not
could not publicly choose a French house
Spanish, after having dealt, until then, almost exclusively with...
vement with Baring and Hope, treasurers of the Holy-
Alliance.

Moreover, we still needed those two wells-
sessions.

And if they seemed resigned to not imposing
Their supremacy lies in the convention of the allies,
who, in settling the specific claims, had sti-
12,040,000 francs in negotiable annuities,

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had already somewhat satisfied them, to the point that they

had partly admitted the young man's participation

Rothschild.
They were not yet turning away from this rising sun,
which should not overshadow them for long.
In any case, it was under the guise of a
public subscription by the high bank of Paris,

brought to repentance, was able to cover extensively, everything

as in our time, where advertising is also sincere,
the 45 million in annuities offered to his greed.

On that day, Mr. de Richelieu could have been just as triumphant.
Mr. Thiers had no idea in 1872. He didn't even think about it.
No, because for him there was no reason for triumph.

The negotiated rate was 66.50 francs (7.52 francs).
p. 100); at the same time the Paris stock exchange was quoting
5% at 69.60 francs and 67.25 francs, extreme prices
(May 1818). However, the very next month, through a movement-
The amount that had been due to the miracle rose to 74.50 francs.
probably because of the abundance of the title!

Historians will tell us that this was a mani-
patriotic celebration, so happy was France to
what the high-level banks were extorting from him regarding his savings!

But then I have some concern about how
the same historians will interpret this other sentiment-
France's situation, evidenced by the stock market, in de-
December of that same year, 1818, a time when the
Liberation was no longer a hope, but a fact.

solemnly announced by the king on December 10th, and
where the 5% annuity suddenly fell to 60 francs.

Oh! The sincerity of finance!

This decline was the product of a struggle between
French financiers and foreign financiers, and
in this odious duel. it was only the contributor-
buable who was injured!

Here, in a few words, is the secret of comedy.

Baring, by giving his support, had always wanted
to be the sole master of the market.

After the liberation, the same inspiration had
germinated in every financial mind: to achieve.

The high hopes had gone to people's heads.
played on everything, even on liquidation certificates-
ions from all sources.

However, while the holders of the loan of
1818 helped with the increase to unload, with
a large bonus, at the expense of the public, the powers,
Despite Richelieu's warnings, they were selling either
either directly, or through their bankers, Rothschild
among others, and especially Baring.

These two opposing currents neutralized each other.
that time; but at the first weakness of one
of both sides, this weakness degenerated into ver-
stem which the skilled knew how to take advantage of, especially the

English.
To put an end to these curious struggles between

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6. HIGH BANKING AND REVOLUTIONS.

the bankers, the allies, who had in their hands the

a way of beveling the cards, they simulated everything to
suddenly hesitated, and seemed to want to suspend

the evacuation. This sinister farce was admirably

played and it turned into a complete triumph of
Messrs. Baring and Hope.

It was then, in fact, that they had to intervene at

name of their threatened interrelals, and, consequently,
in the name of the interests of the Holy Alliance; they
transported with Richelieu to Aix-la-Chapelle, separated-
Rothschild was definitively silenced (who, fighting for his
houses like Villèle, Laffitte, Périer, for them and
Their shop had also gone to Aachen,
(with the aim of offering their assistance), and finally succeeded
to endorse the Restoration alone.

The evacuation took place.

The success of these gentlemen from London and Ams-
Terdam cost our country dearly.

In less than two years they had found themselves ad-
judicial authorities, either indirectly or through official treaties
of 57,238,955 francs in annuities at 5%, at the average price

from 59.75 francs. L |

And yet, during the same period, the course
The average of 5% was 67.27 francs.

They had therefore been able to achieve an average bonus of

Approximately 86 million, not including commissions
and the subcommittees.

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They could then leave France and enjoy

their savings.
And indeed they gradually faded from the great

political scene.

This retreat by Hope and Baring resulted in the following
to leave the field open to the Rothschild dynasty.

These, initially excluded from direct loans,
They had dedicated themselves to the specialty of liquidations of parties culières.

Strengthened by Metternich's acknowledged protection, as
Hope and Baring had been from Wellington's.
They quickly made their services appreciated.

Hope and Baring therefore remained the financiers
policies of the Holy Alliance; but the Rothschilds
became its sworn treasurers, so that England
She herself soon adopted their support, for
operations perhaps less extensive than those of their
rivals, but certainly just as lucrative (1).

The future Baron Rothschild then tested his strength.

He was unable, in 1821, to wrest from Messrs. Hottinguer,
Baguenault and Delessert the issue of 9,585,220 fr.
of annuities, made on August 9th of this year, but he took

(1) I have described elsewhere by what strange method Rothschild
managed to gain the trust of foreign sovereigns, (See The
Kings of the Republic, Volume I.)

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a glorious revenge on July 10, 1825 by taking charge
giant alone. of a 25 million annuity issue
5 percent, thus outperforming all other financiers
who surround the king.

In 1821 the Restoration could not yet
straying too far from his political financiers.

She had clearly demonstrated this by refusing the baroness

Rothschild's stool, the one she had dared to ask for.

"Fool! You must be joking!" said the duchess.
from Angoulême.
— Fingt bur cent! had grumbled the German.
This threat was the least formidable at that time.
Indeed, the Restoration had to reconcile itself with a-

the same men whom Richelieu had not
welcomed the services, which, however, had ac-
Caparé the General Staff of the National Guard and the Parliament
ment: two forces to manage,
But Richelieu died in 1895.
To explain how suddenly at that time
the very audacious James de Rothschild had been able to do-
By undermining the high bank of Paris in this way, we are
forced to revisit the specific history of the liquid-
dation of claims specifically concerning England
earth.
Moreover, this story, always neglected by the
writers, too little concerned with delving into the details,
is more linked to events than one might think

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who overthrew the successor governments of the
Restoration, and this Restoration itself.

We have seen that one of the conventions of 1818
had allocated, as a lump sum, to the allies, a registration
of 12 million in negotiable annuities.

Baring had a share, Rothschild, as re-
presenting or as purchaser of the mass of re-

German lamations, the other had, and it wasn't
the smallest one.

At the Congress of Laybak and Troppau, Rothschild
Vienna had already been able to signal its services to Met-

Ternich, and to successfully secure the loans of the Holy Alliance,
then separated from England and Holland on a

political point of view.
On this occasion, the four Rothschild brothers were

appointed barons.
The one in Paris, James, the new baron, had in

in addition to the need, to ensure its inviolability, to be

Commissioned in some form by its

government.

He was made Consul General of Austria.

Thus inviolable, because it seems that threats are occurring...
He had received anonymous, sarcastic messages, he was able to

continue its operations.

In this regard, we cannot be too surprised
of M's choice, of Rothschild as the focal point
of any threats whatsoever.

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and to Spain.

80 HIGH BANKING AND REVOLUTIONS.

Was his fortune threatened? But there was in Paris...
This moment of financiers richer than him! Mena-
Did we know his nationality? Why? The evacuation was

Done.

This direction taken should not be seen as being taken by...
Hames are certainly blameworthy, as is the result of
the deep involvement of this financier in the
specific claims that I just mentioned and
profits he logically, if not regularly, realized
rement, in place of the original claimants.

In any case, Mr. de Rothschild had trans-
moved its offices to rue de la Chaussée-d'Antin, where 1
had bought the former hotel of Minister Fouché and there
had expanded its operations.

In addition to the liquidation of general claims to

allies, 1 had also taken over the service of the funds relating

to that of special claims to Great Britain

On that front, everything was not finished and the final result
could create a surplus in favor of France.

Spain may have escaped the banker's grasp, as a result
of a special and secret diplomatic convention,
but England remained his.

For this nation, there were two operations to be carried out:
there was the responsibility of collecting the semesters of

rents and reinvest them on the Pants market,
in accordance with the conventions.

There was also the acquisition of the recognized receivables
bares to the holders and to discount them when they
would be tired of waiting for their final liquidation.

Moreover, their wait was generally very long;

It was also easy to make them consent to their impatience

or their misery to the broadest concessions.

After 1818, this latter type of operation could not-
it was no longer going to take place in Paris, since the liquidation was
continued in London; but during the first period
period, containing the time limits within which claims
Members had to produce their documents under penalty of
decline, we had had all the time necessary to
to collect what was worthy of being collected.

Baron James, after 1818, therefore continued alone-
how to do the financial service of the commission
London. | |

This commission, for its part, was conducting this
liquidation proceeded with surprising slowness. In 1892,
his method having long consisted of
to appropriate annuities at 76 francs 65 centimes (capitalized
tion included in the treaty), to resell them at the prices
higher levels that followed the final evacuation, she
had been able to pay all the claimants in cash, by
plundering, violating treaties, and publishing, however-
less, from 1821 onwards, a deficit.

This deficit was so real that in September 1892, the
The Commission had been able to record at Roruascuiun's, between

other funds, a million in annuities, useless for liquidation
donation (1).

This one had lent itself to all combinations of
the English commission; he had bought annuities
with the arrears; he had sold others, in

violation of treaties, and had, in every respect, so well

conducted his affairs, which in September 4822 he had
done with the French government, recently deprived
from his Minister of Foreign Affairs, Richelieu,
as well as his Finance Minister, Cor-
Vetto, his first negotiation, consisting of taking
420 million Treasury bonds at 6%, with
COMMISSION.

These Treasury bonds are traded on the market.

at 4%.

Building on this benefit and success, linked from then on
with M. de Villèle, who, strangely enough, engaged in polite revelry
tics, having become a minister, had broken with the Laffitte
and the Casimir-Périer family, described as revolutionary, 1
became powerful enough to beat as we have
said, in 1823, this same Laffitte, with him, Mr. Lapa-
nouse, a relative of Villèle, and finally Mr. Sartoris.

Regarding the settlement of English claims,

It continued to drag on; so we find it again

in about ten years, still slow, still

(4) See end of volume, page 195.

mm same year

violator of international treaties and, as if by
a singular coincidence, always linked to happy events
adventures of the financier baron and consul of His Majesty
Austrian.

Louis XVII had died and was replaced by Charles X.

The financial edifice of Richelieu and Corvetto had
could have survived for some time, despite some modifications
cations of people; but the Restoration denounced him-
tura will soon, inevitably producing a void in
popular finances, and, amidst the triumph of
Bank houses, a sudden glimpse of revolt was seen.
of the starving people.

The Government had once again offended the

political financiers by adopting a foreigner, and

These people, seeing the popular movement, had no
More than just an idea, to put oneself at the head of the revolt,
to appear to direct it in order to dominate it, and to seek a
new handle more docile to their hand, to continue-
to modify the operation of the suction pump of the
public wealth.

This plan was adopted as if by tacit agreement, and
became the watchword of the political financiers of the
France. | |

This is what we will discuss in the chapter
following.

| VI
THE REVOLUTION OF 1830.

The financiers' triumph had been too obvious

under the Restoration so that it would be left miserably

to enthrone the great and the small barons under the gale-
ries of the Palais-Royal.

So a special palace was built for them, in the middle of
Vivienne Street, and it was inaugurated in 1823.

Meanwhile, on the rue de Rivoli,

the sad Ministry of Finance, which was so swiftly
"Blazed" in 1871.

Despite this, what a poor kingship that of the

bankers, who were in constant contact with the dukes

and their peers, even when they were at home, at the pa-
Leave Vivienne!

— Nm

has ---- -

They coveted the Tuileries.

Jacques Laffitte and Casimir Périer did not have
They were ministers again!

Since the coronation of James, Baron of Roth- -
Schild, the high bank of Paris, was idle.

She was looking, by c1 by there, for some adventure
abroad, but it was impossible for her to fight her with
the Austrian consul and financier.

The latter could only be distanced on one point.

As a foreigner, he could not be a minister to the king of
France.

As for the public funds market, it did not offer
cashier for high speculation.

The annuity had exceeded par.

Buyers aged 52 or 60 preferred to enjoy their
returned to 8 or 9 percent, rather than achieving a
capital of a job that has become difficult.

Spain alone was currently showing some
advantage.

But Ouvrard had thrown himself into it wholeheartedly, to finish
then to Sainte-Pélagie and succumb to the blows
from his former colleague, Mr. Séguin.

A Spaniard, Mr. Aguado, was happier; he
had just invented subsidies for financial newspapers,
as England had once found the subsidies
to the European powers. And, with this pendulum swing, if

Perfected in our time, Mr. Aguado minted coins
7.

on France's back, just like | England on the
back of Europe.

Amid this relative shortage of large
operations, the sinking fund, according to the im-
the impulse that Mr. Corvetto had given him, was working
with mathematical regularity.

It was not French finance, but the vigilant
The Austrian consul, Baron, suddenly realized,
first, that of buying back at 105 francs annuities sold at
Baring and associates charging 52 or 60 francs was absurd.
legal, and he threw the idea of a conversion.

In this innovation he found a new increase-
the staking of its immense riches.

The ghost of a 3% was already dancing in the
government brains.

We wanted to prepare for the advent of the loss of
emigrants on the great stage of public debt.
But a conversion from 5 to 3 p. 400 was something
severe.

5% was almost entirely abroad
and in the upper echelons of French banking; the public saw him
little, which explains the indefinite rise of these funds
of the State.

Moreover, for the mass of taxpayers, of
What was it?

Is the 5% service reduction

was going to be used to reduce taxes? — Not at all!

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The holder of 5 would receive 3, and would not pay any.

minus 10 or 15 in tax.

Double loss.

There was therefore a subject for controversy.

Industry and commerce, which had previously been largely overlooked,
the feeding frenzy perpetrated by high finance, entered
fully embracing the opposition on this issue, without
to understand, in essence, the true scope.

Mr. Laffitte, too much of a gambler to have kept his
arrears liquidations, however, welcomed this con-
version, much to the astonishment of his colleagues.

Moreover, he was already conspiring for the Duke of Or-
Léans, which was to receive 14 million in annuities, on the
creation of 5 per cent, as we shall see.

But Mr. Casimir Périer, a large carrier of 5, was

indignant; his indignation was, moreover, fueled by

Mr. Roy's:

Eat then! Rothschild had wanted a conversion
forced!
The minister had to compromise.
He adopted an optional conversion, and on the 5th
and the 4% made their first appearance.
The optional ODtRE conversion failed.
And to promote the new 3 percent, they transported
the functioning of the amortization fund rests solely on him.

9 p. 100

weaving.
But why had Rothschild conceived the

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88 HIGH BANKING AND REVOLUTIONS.

the thought of a conversion, and especially of a conversion
forced?

As treasurer of the Holy Alliance, he was required to
to have a high quantity of 5%.
So what was his benefit?

Firstly, Mr. de Rothschild was not the kind of man to...

to peacefully enjoy an income.

It is the constant change that forms the basis of its

financial theory, and 1l had been able to take full advantage of
the increase in this fund to generate the annuities which
He had been a porter.

Then Mr. de Rothschild was always very far ahead
in the settlement of special claims to
British subjects.

There was a field there of 6.5 million
annuities 5% that it was a matter of working and of the-
stuff skillfully.

Since 1895 the correspondent banker of the cem-
The London mission had helped her in all
violations of international treaties.

The majority of English subjects to whom these treaties apply
had guaranteed annuities of 76.65 francs, had been
skillfully stripped bare.

Others, in their place, had benefited from the
premium that the exchange rate of 105 to 410 francs gave on the
market.

And yet there was still a considerable stock-

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a source of income that was difficult to eliminate:
because the 1818 convention had not authorized the re-

distribution of the capital that the sale of

annuities allocated, but she had instead demanded
the distribution of these annuities themselves, by way
of the annuitant's name recorded in the general ledger

of the French debt.

However, the effect of a forced conversion of 5% into
3 p. 100 was going to be this one: |

England would complain loudly; not only-
she had a deficit in 1821 (which was false),
but also, they stripped his unfortunate subjects of
two-fifths of their income!

So, it's one of two things:

Or, able to conceal the existence until the very end
of an excess stock and maintain the deficit, she dared
request a new guarantee fund;

Or, being forced to admit the existence of this stockpile,
She argued that the conversion was her prerogative and
thus paralyzing the last Preauton taken by the Duke
of Richelieu.

This was the alternative that the Chamber dismissed,
certainly without suspecting it in the slightest, and
by spirit of opposition, ordinary lactic acid of the frac-
tions that aspire to power.

The so-called revolutionary bank was then represented
sent by Messrs. Casimir Périer, Ternaux, Jacques

Laffite, another Jacques also called Lefebvre, then
again by Messrs. Delessert, Odier, André Cottier.

In commerce and industry, there appeared, at
the head of many workers, Messrs. Audry-Puyraveau,
Kæchlin and even Mr. Human.

A destructive wind, caused by Bour- hatreds
geoises against the aristocracy, had begun to suffer
to flourish on large estates, known as sergneurial estates,
since 1818.

A meeting of financiers, nicknamed the gang
black, had passed the level on all the beautiful do-
Maines, which she destroyed, demolished and crumbled.

Despite this, the owners of the emigrants' property
were not yet completely reassured.

Despite all the laws we made, they didn't believe them.
not to their safety.

On the other hand, the emigrants, who were not compensated at the time
that we had paid a multitude of arrears of the same kind-
ture, were exasperated.

Those proud financiers knew their place!

Ah! If only we would give them back their fortune!

Despite some alliances with them, the noble rui-
There were too many born for each to have one
banker's heirloom.

To appease some, because they were rich, to feed
the others, because they were starving — hunger and
Wealth being two equal forces, moreover, — the

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while recording thirty million in the ledger
Renle, that was the option that was chosen, and Mr. de
Rothschild was able, once again, to execute in 3%
The Treasury publishes from France.

This means that the popular masses, who were not
not yet called upon to vote on the tax she was paying,
would nevertheless enrich a great
number of privileged units.

This exasperated industry, commerce, and the ou-
workers, who, seeing the fury of their employers, had not
no reason to conceal their own anger.

Mr. de Villèle was overthrown; Mr. de Martignac, director-
The owner of the Domains succeeded him.

The change was illusory.

* The most curious result of this gigantic
indemnity was, at the same time as it sowed co-

lère in the bourgeois classes, to give Louis-
Philip had the means to prepare for his accession.

Indeed, it enriched him prodigiously and cons-

killed a millionaire general staff who could have served him

at the opportune moment.
Among the strongest holders of 3% of registered players

At that time, the following were included:

The Duke of Orléans (Penthièvre through his mother),
14 million in annuities.

Mr. the Duke of Choiseul, 1 million in annuities.

Mr. Duke of Liancourt, with a million and a half in annuities.

Mr. the Marquis de Lafayette, 450,000 francs
annuities.

Mr. Gaëtan de La Rochefoucauld, 420,000 francs
of annuities.

Count Thiars, 357,000 francs in annuities.

Mr. Count of Lameth, 201,000 francs in income.

It was from this successful operation that the connection was established.
close friend of Mr. de Rothschild with the Orléans family.

The suitor was then residing in England.

This immense peace-seeking after so many others
wartime raids, raising the expenditure budget to
A,118 million (4823), — it had doubled in nine
years, — was the decisive blow that the Res-
tauration, |

The revolt began in the House.

Since she had rejected M. de Villèle, she rejected

Mr. de Martignas.

They gave it to him, so great was his foresight!

Mr. de Polignac; he lit the fuse.

France no longer wanted Gascons.

Mr. Laffitte, after having softened his op-
position regarding the vote of the 30 million at 3%,
became angrier than ever.

It's really strange to keep finding
this large, leaky basket for hunting a few thousand
lions. |

It had reached the point where its bankruptcy was imminent.

Go away

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HIGH BANKING AND REVOLUTIONS. 93

With him, a host of small capitalists did not ask-
They said it was a wound and a bump.

Finance wanted power at any cost; it did not
He was no longer content with the wings; he needed the stage.

The future lever of the political pump existed.
Moreover, his name was the Duke of Orléans.

He was ready to do anything to avoid remaining
idle, as he kept writing, from the banks of
the Thames, for the last four or five years.

Idle! A delightful euphemism.

Heads were getting hot, because the sun was blazing.

Audry-Puyraveau and Ternaux had begun to

head of their own armed workers.

The 1830 elections had given the majority to
high finance and commerce.

The Faubourg Saint-Antoine of that time was the street
of the Trail.

The entire trading colony was revolutionary
with high industry and finance.

As for the workers, that was only mentioned

to throw them at the barricades.
Not accepted as builders of power, we

_ judged them good for destroying a government.

Soldiers, yes; voters, no!
However, there were crises regarding the sa.

areas.

Finally, and this will tell the whole story, here is what the government was like-

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temporary arrangement which then gives way to the rot
Louis-Philippe:

Jacques Laflitte;

Casimir Périer;

Count of Lobau;

De Schonen;

Audry-Puyraveau;

Mauguin;

Anyone from finance or industry.

Lafayette was commander of the National Guard.

Rothschild had prudently withdrawn, waiting,
his millions frozen, the accession of Mr. the Duke
of Orléans. |

Three days of fighting and it was done.

The lever of the suction pump was crowned

Louis-Philippe L[°, King of the French, note well, and
No, not from France.

And, to characterize the 1850 revolution in a word:
This was the insurrection of the 5% declussé against
competition from the 3% armed;

All this, as always, for the greater good of Dom-
taxpayers' image.

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THE LAST KING.

The new order of things functioned for eighteen
years.

This was the absolute reign of the merchant and the industrialist.
triel, both relying on the bank.

However, it was necessary to broaden the stakes; that is
which explains the infinite number of companies that
They were created under every possible pretext.

This finally marked the return of the generalized Law system.
multiplied, organized, legalized, and deified.

For the second time, history was being forced
to write Law near Orleans.

Indeed, under Louis-Philippe I, as under the
regent, any man who had 500 francs could aspire
to become a millionaire in twenty-four hours.

The aspiration was certain and free, the result alone
was doubtful.

But while waiting for the millions to be repaired, it was necessary
that the king began by welcoming his
shareholders.

Jacques Lafitte's influence had always been
considerable, sometimes to the right, sometimes to the left, because this
the financier readily displayed all the cockades,
provided they served to fill his coffers, lou-
Empty days, unfortunately.

Laffitte had become the idol of the people.

Strange indeed, this blind enthusiasm of
voters for certain men who stubbornly insist on
believe their protectors and their friends!

Now, this man who had brought back Gus's father
was called the Father of Liberty!

As such, by 1829 he was already ruined, but,
As they say, 1 liter held up.

In the wake of the unrest that accompanied the advent-
The birth of the new king, he declared his situation and
filed for bankruptcy.

We would soon understand the conduct of this
banker during the billion-dollar emigrant affair.

Indeed, the governor could not be left

of the Bank of France, the current minister of
finance, which had appointed as undersecretary of state the
young Thiers, who has remained young ever since, under
the threat of bankruptcy.

And then he wasn't the only one affected: Audry-Puyraveau
was compromised, and many others beside him, and he
the workers of this esteemed industrialist had to be paid,
who had started the sedition.

The treasures from the Casbab of Algiers had just arrived;
these treasures, due to the expedition undertaken under the
previous regime, and recently enlarged by two
millions, loaned to the dey by a man from Marseille, named
Bacri, arrived, very opportunely, to pro-
fitter to his successors, achieving once again
the: |

"S1C VOS non Vobis."

Gold is being distributed in abundance, except on Bacri, all-
times, which, as a valid creditor, should not be
paid.

But what was this Algerian treasure in the presence of the
Mr. Laffitte's needs?

He needed 6 million, all by himself. The Bank of
France hesitated to lend them to him, the banker's balance sheet
seeming fantastic to him.

The king, then, remembering that the 14 million
the 5% annuities he had received had been supported
Mr. Laflitte gave him his personal guarantee by-

towards the Bank of France ct. the act was solemnly
passed on January 15, 4851 (1).

Meanwhile, a national fundraising campaign...
it was done penny by penny, up to a million,
the poor financier's hotel, and in honor of him

who had made and unmade three governments, the street

d'Artois took the name of rue Laffilte, pending
that it is called Rothschild Street.

To justify such popularity, Mr. Laffite, being
in finance, had to show a bit of revolutionary-
naire for himself.

He therefore announced an upcoming reshuffle of
the tax, distributed national rewards to

wounded in July and even some of the heroes
survivors of 1789,

() Here is the actual text of this document:

"The Bank of France having consented, by order of the Council
general of the 10th of this month, to be supplied to the Laffitte and Co. firm, of
this city, the sum of six million francs, to extinguish entirely-
rement its currently circulating acceptances, by means of
I guarantee to the Bank the receipt of this sum, I commit,
in the event that payments have not been made in full or in part
part by Mr. Laffitte himself, to reimburse the Bank for these six
millions, which can only be taken from the list's revenues
civil, without any commitment on my part resulting from it
part of my personal property, and even less so of my
children, at the following times: 1,300,000 francs on December 31, 1831;
4,300,000 francs on December 31, 1832; 1,309,000 francs on December 31, 1893;
4,300,000 francs on December 31, 1835; 800,000 francs on December 31, 1835.
with interest at a rate of 5% per annum, which will be attached to

capital at each payment period. AGprose the above writing.
Paris, January 15, 1831. Louis-Philippe.

The waste was so great that the Treasury was emptied in one

quick and easy.

Mr. Casimir Périer was put in charge of it
fill.

Let's see what the atti- had been during this op
study of the Austrian banker.

He had thrown himself into foreign operations, and he
he had lost a large part of what he had gained
In France,

Thus justifying our opinion that the houses of
banks do not give back to a country what they give to it.
sorbent, el que leurs profiters sont loujours un pearl
dry for this country.

In fact, still treasurer of the Holy Alliance,
which, seeing with some concern the revo-
The July resolution had played a downward role on all the
Mr. de Rothschild was in charge of the various positions in Europe.
of a host of foreign loans, not yet placed.

He had the ducats of Naples, the metallic coins of Au-
cheating, the Russian loan, the latest French loan
at 4 percent; all of this was accumulated in paper and
lost 50 to 40 percent.

The poor banker had hardly any operations to go on.
permanent, if not regular, than the service of the
London commission; the latter had not yet
declared the closure of its operations, although the
The actual liquidation had been completed a very long time ago.

The available funds, which were, moreover,
considerable, had strayed and were circulating, here and there
the part in personal expenses of
George IV, part in the construction of the palace of
Buckingham, part in the form of relief to the dis-
tricks in distress, finally, in stock at
Mr. de Rothschild.

This could not last indefinitely, and, in 1831,
we decided to confess in the House of Commons
that since 1826 the legal portion of this liquidation
had been closed by the commissioners appointed in 1815.
and a fantastic account was published which has no
the same as in the more modern ones of Mr. Haussmann.

This account nevertheless showed a surplus
of 700,000 francs in annuities in the hands of Mr. de
Rothschild.

At that same time, the financial crisis of
1831, and it seems certain that without his brother Nathan, of
London, James, from Paris, is said to have lost his mind. Also
He was seen rushing about in a panic in the ministerial salons-
riels of that era.

Moreover, a riot was brewing in the street.

The population could clearly see that this revolution
had not changed anything about the financial abuses of the past; 1
A bold individual was needed at the Ministry of Finance, and
Casimir Périer had to give way to the eternal abbot,
remaining only the fanatical priest of speculation,

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and who openly admitted it to Baron Louis, in a
word, the same one that a biographer in 1831 called,
precisely, "the ministry trap".

Our abbot, as was his custom, went straight to the point:
Tax.

Everything was increased with great vigor.

The rationale for such a measure is understandable.

The upper echelons of the banking sector deemed it necessary to tighten their belts, and
This was the moment when Casimir Périer could count
seriously with Messrs. Delessert, Lefebvre, Ganneron
and Odier. | L -

The year passed; Europe was threatening; with this
In his attitude, James de Rothschild had regained his strength.
and, in a major stroke of speculation, found everything
his credit; the Holy Alliance had played its hand.

One of the financial measures of 1851, which facilitated
most involved in stock market speculation, was, assuredly
recently, the one that created bearer annuities, and, by
Consequently, it made possible the sale and purchase of anonymous goods.
nymes. |

Many fortunes were amassed under the protection of this
the muteness of the title, which, passed from hand to hand,
thus it became almost a currency, retaining

no trace of its origin.

Everything that existed, in the form of annuities, in the account of the English liquidation, therefore, could, for the sake of convenience payments, to be converted into annuities for the payer.

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HIGH BANKING AND REVOLUTIONS.

These methods belonged to the old school, said the opposition; Abbot Louis, moreover, personi- has done all past governments, and the former The clique was visibly wearing thin.

Another financial school was emerging in the shadows:

The Saint-Simonian school.

Its author was none other, however, than the one named Saint-Simon, a count, and even a Vermandois, said 1l, but former employee at the pawnshop and, as Abbot Louis, having dabbled in national assets.

Saint-Simon died, but his theory survived. It was re- taken and adopted by some young people whose The leaders, called fathers, were Bazard and Enfantin.

Around these two names appears Michel Chevalier, Augustin Thierry, Olinde Rodrigues, Émile Barrault, Charles Duveyrier, Fournel, Pereire, d'Eichtal, Stephane Flachat, Léon Halévy, all of them, nevertheless less, scholars, very intelligent and advocating the destruction of heritage.

This theory, a natural offspring of the acquisition of national assets and which, through it, had its raison d'être practical, fell with the newcomers, heirs, they too, of this doctrine, and not inventors,

in the field of abstract and purely speculative.

Nevertheless, widespread among the proletariat who do not grasped that the large side and put everything else there

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something that Saint-Simon had wanted to put there,
it could become a most dangerous threat
uses for the Society founded on the principle of 1830.
To attract attention, the Saint-Simon family-
Nienne had resorted to the wildest extravagances.
Economic theory had become a religion

with its cult and its priests.

The Pope was in Ménilmontant.

Yet it was this school that prepared the Revolution
the 1848 revolution, stifled him with madness and he eventually succumbed to it.
sitting on its ruins, also spilling into the
property and wealth; for it has often been repeated,
All the Saint-Simonians have arrived, which is
Exactly.
Meanwhile, the July government,
after distributing the annuities, or Treasury bonds,
or pensions, or rewards, among the bour-
gcoisie, was forced to think about the workers as well.

We improvised for them the thing in the world that we

can improvise the least, because it does not depend on a

whim of power, but of an economic whole
wisely and carefully balanced, – we improvise to them

Visa: for work!

It was, in another form, the milhard of the emi-
Society's terms.

We will find the same mistake again under Ja
The Republic of 1948, which died financially from it,

as the July Monarchy was destined to die from it,
as the Restoration had died.

Mr. Thiers was the head of this new school.
to deplete the Treasury. It was he who requested the
100 million needed to organize the work
to occupy the public and the workers.

Instead of proceeding by tax relief, they proceeded

through accumulation, which is an eternal fault in
policy.

With the workers occupied, the financiers, judging

helping them was pointless or not profitable enough, they had
oriented towards foreign countries.

The export of currency resumed; in

In exchange, we created paper of dubious value.
It was then that Mr. de Rothschild made his grand
international loan on the occasion of the Relaunch treaty

Greece; then the loans of Don Pedro and Don
Miguel.

First export series.

Another series of cash exports affected
the form of a payment of 50 million, made to the United States
United, in discharge of a debt belonging to
liquidations of 1815 and the treaties of that time
had refused to acknowledge it.

And while on all sides they were opening the

French money was used as a sluice gate; little concern was given to

to know what had become of the English liquidation, of which

The result was being quietly suppressed, which could have
to relieve the ledger, as it was being loaded, at
On the contrary, from all sides.

Payment in the United States was part of the plan.
policies of Louis-Philippe; but the claim to
England, which had nurtured him, would not have benefited the
A treasure that, by uncovering many depravities, and this
took that away.

Besides, there were better options for the minor gentry of the
finance, there was the Stock Exchange.

She began her maneuvers again.

We were at the height of the game's madness, and he

It would be curious to note that each of the many

attacks, directed against the person of the king, were not
Ultimately, it's just a stock market transaction.

The scholarship players having begun to depreciate
To protect the banks of the rich, the government favored
the creation of a bank for the poor: the savings banks
savings.

The wonderful result of this institution, which,
like the sinking fund, could have been very
useful in honest hands, was, on the contrary, of
to make available to governments a new
average calf prone to hoarding money
public, in violation of a sacred trust.

While the International Bank was exporting,
while the scholarship recipients were playing, while

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Mr. Thiers made the workers work at the expense of the
= Treasury, the former industrial and revolutionary bank
tionnaire also gave an indication of his activity.

Credit institutions came and went;
Mr. Lallitte favored them; Mr. Gouin rose up, thus
that Mr. Cul and Mr. Derosne.

Mr. Thiers, who had arrived at the presidency of the council of
ministers, he said:

— You see!

He wanted to see further, and was always adventurous,
felt the need to venture out on his own.

He had, it seems, maneuvered in such a way that one
believed in an imminent war with England,
first appearance of the Eastern Question.

Everything was already being prepared in this direction when, sou-
Dain, the telegraph spoke, abruptly halting the flow of
ideas and with it, that of the Stock Exchange.

They even went so far as to utter the word "blow."
Stock Exchange,

And indeed, that was the moment of the most enormous
fluctuations in European markets, and fortunes
were made and unmade in one day.

Mr. Thiers withdrew.

Mr. Laflitte was dead. We were living in the height of luxury; the

The Rothschild house shone in all its splendor, and
the government stated that it wanted to put in place
order in the finances.

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born,

Mr. Gouin, successor to Mr. Laflitte, the serious
Mr. Delessert, the two Périer brothers, successors of
Casimir helped with all their might.

They even went so far as to discover seven million
deficit for the Treasury.

This matter is known as the deficit
Kestner; but everything was limited to the observation of the fact.
Financial corruption had reached its peak.

The phalansterian idea had just made its appearance
rilion. The ignorant interpreted it in the sense of
promiscuity, and the worker entered into this demo-
realization that was descending upon him.

The player's gold had been left lying on the country's soil.
leaving an oily trail that lengthened and widened
It lay there, a staining, not nourishing, grease.

The jerky movements had been followed,

Stock market, a series of regular increases.
The 5% rate reached 199 francs. The idea was revisited.

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of a conversion. It was renewing an old qu-

real; 11 was too early, and the 3 percent should not
triumphed only in 1852.

Moreover, it is still curious to note,
precisely at the moment when talk of a con-
version, the London commission was struggling
against angry claims, supported by accusations

bold words, regarding the French indemnity

of 1815, and felt that it was necessary to bury it definitively

…,

her misdeeds. She was to succeed soon, without the
competition for a conversion.

We arrived in 1847.

The financial school of 1850 had used the leverage of its
suction pump; the railways had then-
helpfully, and what should have been done first
an instrument of public prosperity began,
through speculation, by being an element of ruin.

The financiers absorbed the lines.

The system of the future consisted of grouping, under the
Company names, countless quantities
of workers, whom we would bend below the level of a dis-
strict discipline, so that later, when one does not
could do things differently, lead them to the polls,
as they had been led to the barricades at the beginning
of this regime.

It was therefore a sub-classification of the industrial forces

trielles, a regimentation of wills under the do-
capital investment.

Mr. Thiers had returned to power, supported by
Mr. Odilon Barrot.

The storm was rising, and no one saw it. The house of
Rothschild had continued to monopolize credit,

taking the flower and leaving the leaves of the tree finan-
to the capitalists of Paris.

The year, moreover, was not a happy one, and the
Nature did not favor the administration.

There had been floods; wheat was scarce.

The supply turned into speculation.

Finally, on November 10, 1847, the Treasury, burdened with debt, had to
to turn to Mr. de Rothschild and award him a loan
of 250 million.

This banker obtained it at 3%, for 75.95 francs.

From December 1847 this fund had
reached 77.55 francs in less than two months; it was
for the millionaire a bonus of 2.10 francs
5 francs of annuity, or, on average, 18 million
profits on the entire loan.

While the Treasury was carrying out this operation, the in-
industry, pushed to extremes, extorted by the bank
and seconded by the dizzying array of associations, a pretext
of a thousand swindles, had taken advantage of the worker, hence
a terrible irritation among the people.

Popular writers, moreover, took care
to alleviate this irritation by demonstrating to the citizens
that the 1830 revolution was a sham, that they
they had been deceived, that it was always the same
the hand that held power, that it was necessary to take a
a resounding revenge.

The people, for their part, watched with perpetual astonishment
how different his situation was, by how-
comparison with that of his superiors, in terms of work.

Was the boss ruined, through bankruptcy or otherwise?
The worker lost his livelihood and was reduced to
starve to death, while, surprisingly, the said
The boss only sold his cars - when he
sold - and continued to enjoy his well-being.

Alongside this, such a proletarian, yesterday penniless or
mesh, was almost a millionaire the next day, without
apparent cause, without any work done.

For what ?

That was the eternally posed question.

Political finance, entirely transformed into op-
position, fostered this discontent, hoping,
as in 1850, direct it and then absorb it.

Finally, there was a new pretext, a new
lever to adapt to the suction pump, another duke
d'Orléans, whose name was Prince Louis-Napoleon
Bonaparte.

This one, nestled in the traditional den of
contenders, England, where blindness more than
The disdain of the Orléans family had let him flee, he spied on
time to attempt an imperial restoration.

With him, the people were princes in their turn: Bona-
Parte was the plebeian kingship; Louis was becoming
willingly socialist, phalansterian, everything that one
wanted, provided he got his hands on the finances of
France.

The opposition, however, took all forms,

has. -

from the rue du Sentier to the Saint- suburb
Antoine, from the Chaussée-d'Antin to the street

Saint Dominic; in Lyon, in Marseille, and even in

Carpentras, all of France groaned and conspired

in one direction or the other.

This widespread aspiration for change erupted in pro-
, pos of a banquet.

Louis-Philippe had reigned, and, in turn, this king
was leaving for England.

Let's see, for goodness' sake, these great financiers, this
luxury, this whirlwind of money, companies, and
annuities, railway annuities, annuities on the large
book, therefore, had not brought rest and prosperity.
of the country?

The Republic will respond.

1848

The men of 1830 were mistaken; they
believed they could dominate the movement, once again,
They could not.

The 1848 insurrection was both historical and social.

Those very same ones whose brilliant and bold theories
had helped her: Messrs. Louis Blane, Proudhon, Léon
Faucher, Émile Péreire, Enfantin, Wolowski, Michel
Chevalier, Cabet and many others, were powerless.

Amid numerous disagreements, the pro-
reformer grams had a common part
which can be summarized as follows:

(4) This chapter has been completely revised for the edition
current, and because of the confirmations that the events that occurred
since 1876 have contributed to the thesis of this work.

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HIGH BANKING AND REVOLUTIONS. 113
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Compulsory work.

Society is a vast laboratory where everyone must
to find one's place according to one's abilities.

Society owes work to the workers.

War on capital, liberation from oppression
of all by the high bank.

These programs and their variants had a
Main drawback:

They lacked organization.

One could say that they were simply tables of
materials, summarizing a set of criticisms; but
They did not reveal a complete concept in any way.
summary of the social organization.

However, theory without organization, thrown to the wolves
Popular ignorance creates rebels, not...
revolutionaries.

That's what high finance has always done very well
Understood. Having everything to gain from the Jewish uproar,
She readily embraces the harshest criticism.
against the power, which she nevertheless dominates and which she
surrounds, but in a hidden way; it provides,
even, his money to the most violent newspapers,
which these only tend to destroy.

But as soon as it comes to organizing the theory that has emerged,
Logically, of all the criticisms, it stands out.
vade; so that if the call to revolt finds tou-

_ days at her house of trumpets and bugles, never

she didn't even provide a fife to the scientific revolution
lific.

In this respect, the bank's position is logical. Indeed, there is no
no social revolution is possible without prior-
1l, there has been no financial revolution.

However, finance itself being a per- revolution
manente, but silent, directed against the interests
of the masses, we understand that the financial revolution
Cière must necessarily be a counter-revolution, by
consequently a destruction of the domi- organization
Nantes, whose real name is Capitalism.

For its part, capitalism being an organization
eminently scientific, simultaneously encompassing
all interests, it is clear that, in order to achieve it, 1l
You have to aim and hit everywhere at the same time.

That's why, when you want to make a revolution
scientific, 1 liter is needed:

Or to achieve it gently and gradually by
the skill of the means and the superiority of the ideas pra-
ticks;

Or impose it brutally once and for all, by
systematic and calculated violence, so as not to
do not cross the goal line.

BUT, IN BOTH CASES, YOU NEED TO HAVE A PROGRAM
OVERALL AND IN DETAIL, CLEAN, FLEXIBLE, TRANSACTION-FREE
POSSIBLE TION, BECAUSE A TRANSACTION. IN A PRO-
GRAMME IS THE SIGN OF ITS IMPERFECTION.

DR UE.

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In 1848, the serious mistake was made of playing with the
anger of the starving people.

On the one hand, those who, in sincerity, had no faith
that in violence, they were not strong enough to
to use it usefully.

On the other hand, the memories of 1789, with its confis-
cations and its hecatombs, were still too vi-
vans for not having organized a non-resistance
not only French, but European.

Finally, the corruption of the reign that had just ended
had poisoned even the soldiers of the Revolution

tion.
However, to achieve lasting victory, a "revolution"

"must be pure."

Is it necessary to recall here in the middle of
What rottenness brought down the monarchy of 1830?

Do we need to remind ourselves how widespread corruption and
venality had penetrated the habits of everyone
Civil servants?

Should we point out the strange resemblance of the scans?
1847 slabs with those of 1887!

Here and there ministers, generals, officials
members of the highest order are convinced of
Venality, treachery, fraud!

Justice, horrified, falters; false weights are elected
home in its symbolic balance; the nation is

demoralized,

—: How is that possible? — Why
Were these depravities hidden from us for so long?

Hey! Good people! Because those who desired
to sit on these turpitudes, in order to commit them in
In turn, they wanted to have time to prepare.

Think about it! 1847-1887 are two different identities!

In any case, the men of 1848 had the
beautiful part.

The July Monarchy having collapsed in the
Public contempt, the provisional government had:
than to seize power; he therefore had, from the outset
First day, the most unimaginable conveniences
to reform all at once, without any possible resistance,
all the abuses of the past, to install an eco- regime
new economics and, to save France from all
the catastrophes it has gone through since, leaving

to each of them a few shreds of his honor
or its riches.

Instead, what did he do?

For lack of having studied, for lack of having developed a plan
of social organization, composed of ignorant people as much
He was ambitious, he groped for several months, tried
partial systems; a strange surgeon, he began to

to dress the wound—misery—while sharpening the sword
million.

It was absolutely restarting the work of the Da-

naides!

TT ——

—

This fact alone powerfully incriminates all these pseudo-
do-reformers, only capable of flooding Paris with
their hollow prose and their bombastic phraseology.

Yet these men owed their notoriety
than to their vigorous criticisms of the fallen regime;
Easy task! However, it is so obvious that their discus-
siones were superficial and directed only in
an ambitious goal, which they achieved on the day they met,
suddenly, masters of all this power, including, during
For so many years, they had only hoped to obtain a
The weak part, they appeared bewildered, powerless-
sants, — or else they were traitors!

In any case, they waited so long,
"repeated," they said, giving time to capital,
the sole culprit of the Orleanist infamies, of organizing
to nize, to appoint another leader, and, finally,
to drown France once again in floods of

blood.
At least let this lesson benefit the people; let it

Know well and remember that never 1! should leave
twenty-four hours of vacation between an annual regime

a new regime and a new system.
He should be wary of those who systematically advise

reversals or battles, if the same are

silent on the new organization that will have to be
substituted for the old one; on the contrary, it is necessary that this
organization is ready-made, being condensed practical-

necessarily in the form of four or five laws or de-
crets, not of a political nature, – politics does not
serving only to satisfy the rage of passions, – but
of a scientific and economic nature, the only one who knows
to balance, for all needs and means, the
consumption and production, and installing the good-
to be Ja where there was misery, without it being done the
slightest appeal to whim or arbitrariness (1).

In order to better understand the facilities offered to
government of 1848, it's worth taking a look
on the state of social transformations at the time of
its installation: |

Since 1814, all aristocratic forces have been...
were gradually being absorbed into FINANCE.

This is how we were able to see, as early as 1824, M"° Des-
"Teyère to become Duchess of Osmond, MM" Roy,
Marquise de Talhouët and Countess de Lariboisière;
M'° Ouvrard had married the Count of Rochechouart,
Richelieu's last heir. For Messrs. Collot, it's...
It was simply an aspiration to the peerage.

Finances, in turn, had gradually melted away
small in industry and commerce.

(1) To clarify and to join the example to the precept, I give
three main laws, which, if peacefully agreed upon, would render
The use of violence is unnecessary. These laws are based solely on

based on scientific observations; they will be found, along with their explanation
patterns, at the end of this volume.

LS

The supremacy of industry had been proclaimed
by Saint-Simon when he was in charge of L'Industriel.

A manifesto signed Saint-Simon, Augustin Thierry
had established, in principle, that the death of an emperor

or of a king was nothing, while the death of an industrialist
triel or a chemist was a public calamity.

But the manifesto did not mention the cataclysm
necessarily following the disappearance of a ban-
quier; also those who subsidized the newspaper of
Saint-Simon withdrew in the face of this proclamation.
quasi-social; their names were Cottier, Vassal, Blanc-
Collin, Hottinguer, Gros-Davilliers, Delessert, Casimir
Périer (1).

These gentlemen hoped at the time to do business for
France, and certainly, Mr. Vassal would not have
still dared to rebel against royal decrees
and Casimir Périer would not have helped to overthrow the
rot.

They had reached that point, however, in 1830.

As we can see, a fusion of races and a fusion of ideas,
everything had gradually moved towards the people, without the
Fusionists are well aware of this themselves.

Aristocracy, banking, industry, commerce, and finally
the bourgeoisie had become allies.

The progression had been as follows:

(1) See, in the second volume of The Kings of the Republic,
the specific details concerning these various financial institutions.

It is

First, one hundred men governed thirty thousand
lions; then a thousand men had become necessary-
saires; then one hundred thousand, finally, five hundred thousand. On
was at; it was the Empire that was to reach the
million.

That is to say, thirty million producers, at

They had to feed a hundred families, they had to
to make a million richer.

Such was progress!

At the time we are studying, however, and all

By dispersing, the metallic force could still
count easily.

When she heard the tocsin of 1848, she re-
suddenly tightened and created a void around the new power-
calf.

If he had been sincere, he would have been far-sighted;
he would have sensed where the danger lay, and, through measures
severe, 1 liter would have averted the European strike of
capitalists who were going to overcome the social aspirations-
lists demonstrated in France.

This government did nothing, did nothing wrong, and capitulated.
very quickly, as we shall see.

Like any other government, it needed
money. He solicited it from the financiers! These
They refused him. — Naturally.

Europe, for its part, was surprised and moved;
many cities were affected by the propaganda

has
um

French revolutionary. Europe had, moreover,

as we said, the hand strongly before diving

in the great French ledger, either by her or by the
bankers, and she was horrified because the financial market-
the cier was no longer dirigible, from the moment it
no longer held the reins of political movements.

Europe, therefore, went on strike. The first act of this
The strike was carried out by the Austrian banker of the
Laffitte Street.

He had been caught in the act of playing in 1848.
international stock exchange. Accustomed to going with confidence, the

events he had experienced since 1814, him

having always demonstrated that his friends knew how to con-
to serve power, and that he himself always arrived

to possess their secret, he had organized, on the em-

taking 250 million, a vast financial combination
candle.

The new government confused him.

How, moreover, can a financier and a banker
international, of the Jewish religion, could he have
to make Mr. de Lamartine, a poet, understandable;

Mr. Arago, a journalist; Mr. Marie, a lawyer; and,

Finally, Mr. Ledru-Rollin, who was preventing the reopening
ture of the palace of stock trading?
Absolutely, it was impossible!
But he still had the Minister of Finance. This one
was a fellow believer. His name was Goudchaux;
9.

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My.)

He was a second-rate banker, a small-time discounter
a businessman; there was also Garnier-Pagès, a
stockbroker! Above all, there was Crémieux, the gold-
Jewish Leanist, the restorer of Israel in France and in
Algeria.

Perhaps salvation lay there.

With such elements, the famous baron did not
just a bite of republican finance.

This was Rothschild's situation with regard to
France at the time the insurrection broke out

February 1848.

He had submitted a bid and contracted, in no-.

In November 1847, a loan of 250 million, as
We said it above.

As we also mentioned, he had been able to,
thanks to the upward movements of the stock market,
to generate approximately 18 million in bonuses.
Whether they had actually done them or not is not the point here.
question.

The only question is whether he was able to do it.

But he could have.

Of the 250 million, the banker still had to
pay 470 million.

Mr. Goudchaux timidly asked him to comply.
cutter; the banker, citing force majeure,
– because the rent had fallen, – refused to do the
other payments.

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ns

He thus dared to do something that the famous Ouvrard

hadn't even thought of doing so at the time

Waterloo.

It is interesting to compare the two situations.

Mr. de Rothschild had obtained the loan at 5%
at 75 francs. 25, in November 1847.

Here are the lessons from page 3, starting with 100.

era :

Higher. Lower.
1847, November .... 77139. February 93 ... 76f »
December. ..…. 77 35. 74 90
1818, January ....., 75,920. 73,200
February....., 74 80. 93 February ... 73 70
March ..... March 7..... 58 p

So, in December, Mr. de Rothschild could have
placed at 77 francs, average price, the 9,966,800 francs of
3% annuities which would represent the 250 million
granted at 75.25 francs, with a premium of 1.75 francs
per 5 francs of annuity, i.e. a profit of 17 million
442,000 francs, not including the commission.

But Mr. de Rothschild, undoubtedly not having
found the prices quite high for him (he was used to it).
was for Spanish or Haitian profits), had
otherwise organized his operation, when the days
February erupted.

He had, it seems, only invested 2,569,415 francs.
annuity, for a payment to the Treasury of 64,450,878 francs,

+

thus maintaining a premium of 4,496,472 francs 75 at the exchange rate
average of 77 francs.
A bond of 25 million had been deposited,
as a guarantee of the bidder's commitments.
Starting from February 7th and on the 7th of each month thereafter, it

had to pay 40 million up to the amount of

nominal balance, after deducting the arrears that the
the government had declared payable in advance
from December 22, 1847, and which he made pay by
anticipation of the anticipation on March 6, instead of
March 22, 1848.

All of this led to nothing.

Not only Mr. de Rothschild, after having made himself
imperturbably settle, in February, half-

million for servicing the Greek loan guaranteed by
France did not continue its required payments.
but, again, he was released from his commitments and by
in addition, secretly admitted to a 13 million issue
annuity lions 5%, at the same rate as that
to which he had taken out the loan at 3 p. 400 (July 27-
(let 1848). | -

The theory is therefore quite clear; the bankers who
Those who deal with the State do not accept any risk against them.

Called upon to speculate on a nation, they all keep
the profits and make him bear all the losses.

They say it's justice!

Let us now examine Ouvrard's conduct, this

man so much discussed and, later, disgraced, while
Rothschild was praised for his rigidity and exact-
ute.

When Ouvrard had written a similar treatise to
that of 1847 and when he agreed to take, at 53 francs,
5 million annuity, 5%, this annuity, listed
69 francs, fell to 55 francs (April 1815), then she did
62 francs, 25 and 56 francs (May) and on June 20, at the time of
Waterloo, 55 fr.

At that last price, 1 liter lost its profit and a
part of his commission; but, on that day, having still
five installments of 2 million each, he could-
would invoke the unknown of tomorrow, the case of force
major; he did nothing of the sort and poured out, on the 21st, the 22nd, the 23rd,
on the 24th and 25th, down to the last million, also regularly
relatedly that he had paid from June 1st to 20th the others
millions.

So, Ouvrard had, in ten days, placed the 5 million
rent lions, in 1815; and Rothschild, in 1847,
with far more powerful means, had had two
months to invest approximately 10 million.

By comparing the two results, should we conclude
that the banker of 1815 was more skillful than that
from 1847?

We will not make such a mistake.

We will only say that in 1815 it was a question of
to support any monarchy whatsoever, and that in 1848 he

the goal was to kill a Republic taken seriously by
the people (1)!

The Austrian banker's conduct had exasperated
the people, or at least that portion of the government
popular, which had experienced its resistance.

He was forced to hide and, as just punishment, suffered at
This was his worst crisis at that moment.

It was again from London that Jut received salvation, at

at the very moment when he was imploring Caussidière and denying his

intention to flee abroad.

Finally, by a most singular coincidence,
This influx of English funds was preceded by some
barely a month before the final closure of the liquidation
English claims, which began in 1815.

Indeed, everything having been spent, it was said, the Echi-
who publicly gave discharge to his clerks
saries in 1849.

It is quite extraordinary to note that at this

era when the power of the Republic minted its own currency

(1) In the 1876 editions, my appreciation was marked
of some hopes in the new power. Here is what
I had written, alas!

"However, we will note that when it comes to dominating
a market for public funds, and consequently to extract, through them,
Other people's money is something that can be obtained through royalty, not
with the republic.

td

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eur fé

with the old king's crockery, with the possessions of the
civil list, the funds of depositors in the savings banks

- Savings, the 45-centime tax, loans to the

Bank of France, the forced currency, even trying to
Sequestration, of public subscriptions at 5%
at 75.25 francs (as in the bad days of the invasion),
who, finally, Soccupail, to draw up a picture of
foreign claims, because, after having taken by vio-
lence our currency, the foreigner had also obtained it
Through cunning and in various forms, he is extraordinary,

I said, that this same Government, forced to feed

one hundred thousand workers in the national workshops, at
price of 9 million per month, and who, to achieve this,
He vainly strained his poor brain, never having known
the gravity of the atrocities that had caused the disappearance
the balance of the 6.5 million registered annuities
in 1815 on the condition that an accounting be made.

The strangeness of this gap can only be explained if
we would like to recall the jealous care of the diplomats
material to shroud in mystery everything related to
this question.

Therefore, more science and more
Convincing the rulers to decide to go
delving into the archives and consulting correspondence

* Delightfully convoluted weights.

In any case, the shade seems to be so good

inseparable from that famous liquidation of which Mr. de

has

EE rm

There

Rothschild knew all the details, that if, today
even today, even after public discussions
that she raised from 1861 to 1869, in London, in
the House of Commons, where Lord Lyndhurst declared-
would say that this "affair" was a stain on the nation,
and, in Paris, in the legislative body, where Mr. Rouher
stated that everything was regular, you ask
some of these former officials from the ministry
foreign affairs directorate, which knows how to survive all
You will soon notice the changes.
due, to their absolute ignorance in this regard, as
to many others, what are their unwritten rights?
tibles to retain functions of which they make a si
good use.

Finally, it's just taxpayers' money.
which is a trifle, like the whole story that
we have just written has not ceased to prove it (1).

(4) The newspapers often referred to this liquidation, in
by virtue of which France still currently holds a
a claim against England amounting to several hundred
millions! In the early months of 1887, a member of parliament woke up
this matter, and he even secured the appointment of a commission
parliamentary.

On several occasions, I had been consulted about the circumstances
treaties, origin of the claim, and their financial interpretation
ceremonial; I was therefore asked to write a dissertation at the same time
technical and diplomatic aspects. This memorandum will be found with some
new documents at the end of this volume.

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In any case, the government of 1848 had
both fear and horror of bankers and, strangely
Mr. Goudchaux's joy, we saw succeeding
finance the small systems of Mr. Garnier-Pagès.

Meanwhile, in Luxembourg, they were doing
Beautiful theories about work.

But one day, the people, tired of being flattered,
finally wanted to make his voice heard. Under the pretext
In order, he was silenced; those very same people who
had launched it — with words — took refuge
trembling behind the dictatorship of General Cavaignac,
which soon became conservative, that is to say
that is to say, based on the financial element; therefore this
Fat was finished, the Republic was running its first skirmishes
towards the empire.

Credit was rising from the ashes, the stock market was
reopened; the Republic, too! organized a
public funds market, discount houses

with bosses who have become millionaires, already being so
somewhat at that time and which were called:
Messrs. Pagnerre, Hachette, Dubochet, Laveissière,
Pinard and Boissaye. Soon Louis-Napoleon Bonaparte
was able to get himself elected President of the Republic.

In short, the upper echelons of banking, after a few months of
Despite apparent defeat, he regained power.

As for Mr. de Rothschild, he had become more
A millionaire like never before.

IX

1852-1870

The entire current generation has been able to appreciate the power-
the role of finance in this new period of
eighteen years old.

And yet, at the beginning of the reign, the high bank
The official had hesitated for a moment; she felt
that the new sovereign had impe-
riales and that, perhaps, 1! would be willing to manufacture
He himself would find the bankers he needed. That was
Fear of competition!

This fear was justified, as we shall see; but
given that the priests of Moloch-Baal are arriving

(1) This chapter has been completely revised and considerably

increased, for the same reason as the previous one.

always agreeing, even when they seem to be
By arguing further, we will eventually realize that the
feudalism lost nothing from gold, and the people, the-
eternally sacrificed, suffers a little more generally the
Shameless thefts and cynical plundering.

In fact, Napoleon III had studied the financial processes
officials of the various regimes. He also knew that a governor-
popular government was only possible if it was

sheltered behind "prestige", others say "the press-
"Tidigitation".

Two forms of prestige were within his reach: that of the name
or that of the race; but he had the name without having the
race, even the one whose label he displayed.

He had the skill to take hold of the race where it was.
That is why he chose Morny, and he was content with
take the name for himself.

The preceding few lines summarize entirely-
conventional grandeur and decadence
real of the imperial regime.

Morny was the great manipulator and the great corrupter.
and, in truth, fostered the emergence of a new
financial ago-merization.

Rothschild had sulked; he had tried, with his
clumsy, nouveau riche-like behavior, intervening between Napoleon and
Changarnier (1). He had been dismissed rather abruptly;

(1) I recounted this fact in my Kings of the Rouboue cr vo-
lume, page 130.

but his anger became more furious when he saw one of
his former clerks, Pereire, to set up aulel against hô-
such, and become one of the great financiers of the empire.

Finally, a new anger erupted when he saw Mirès blossom;
He was also not a stranger to the gigantic struggle which
arose between these last two financiers and who rem-
folded noisily for a good part of the period 1m-
perial.

It should be noted that, from now on, the new
Finance still flourishes in Judaism. But it is not
Not everything.

What would I say if I had to list all the
oddities of the Fuld dynasty, all the unreal-
semblances of the Roman Duke Galiera, all the for-
Nitures of the Seillière and Heine families and the mysteries of
Thurneyssen's bankruptcy!

Should we talk about Girardin, the Crémieux family, and the

Companion Polydore Millaud, and of Talabot, and of
Crochard, and Solacroup, and Gibiat?

All these names represent what Georges
Duchêne, who, before me, dealt with the Empire,
called it imperial banking, and when I have
added the names of Frémy, Soubeyran, and Rouher,
of Haussmann, Erlanger and Jecker, I will have, I
I believe, I listed the strong personalities and also the great ones
plunderers of the French nation during the period
a voracious regime presided over by Napoleon II.

=

With the exception of Fould and Girardin, all these people were
almost to the nearest pen new; one would search in vain
in the annals of the monarchy of 1830 a men-
tion of some importance revealing that before being
the adventurers of December 2nd, they had been something else
something that servants in society run by the

Orléans.

So it was a bunch of starving people that, precisely because of the...
In his Chéliments, Victor Hugo has lashed out at them.
its flamboyant rhymes.

With them, the Jewish community was in the Empire, and, naturally-
In reality, he was supposed to die from it.

Initially, Fould established himself as one of the financiers
the most famous and powerful cens; his
the bank was already old and earned him
certainly the official position he held.

This Jew had claims almost equal to
those of the Rothschilds.

A chronicler said: "The Fuld dynasty is
yet another pair of Moses' horns; but
while Rothschild aims for the inter- crown
nationally, Fould is content with the crown of
France.

It was he, moreover, who centralized the operations in Paris.

scholarships made throughout the country in orga-
nisant the general treasury service.

He had been a deputy under Louis-Philippe, had served in the civil service.

like a good servant; he hadn't even stolen the votes
who had elected him, because his cashier claimed that he
had paid regularly; 1 liter therefore had the star
necessary to make an imperial minister.

Her influence was considerable; she was, in the Sur-
moreover, supported by certain alliances.

One of the Fould sisters, after having nearly terrified
to be a marquis of Béthisy, had ended up marrying a
Count of Breteuil.

We know, in fact, that the Saint-Germain suburb
had, like Rothschild, sulked in his corner against
imperial society, but that his sulking could not
to stand firm against courtly robes and seductions
of Saint-Cloud and Compiègne.

With Fould, the Empire was therefore organizing the centralization-
financial sation, but its economists were of a-
very embarrassed.

They knew very well that finance was the
base of economic science; but, as, by
fearing socialism, they had defended themselves to the newspapers
financiers to deal with economic matters, they
were somewhat hampered in their expansion, especially
when they wanted to act for their own personal gain.

That's why, for a long time, the major
the atrocities committed were ignored; the public knew
only a few truths, when, like the
dogs of Athalie's dream, the high financiers €

disputed among themselves and resorted to the tribes
naux.

It is, without a doubt, to Mirès that France owes the
revealing the hidden agendas of certain combinations

financial births. |

Without him, without his many newspapers, without his
arrestalion, without its oriental, Roman and trafficking
People from Marseille, we would never have known the slums.
des Pereire, Pontalba's mercantilism, the dilet-
Solar's tantism, the independence of the expert Monginot
and the extraordinary reversals of impe- justice
riale.

The empire's high bank had to several times
bit my nails for having bothered this chatterbox; ver-
Tablement, his revelations passed through the
loopholes in the law that muzzled the press.

The famous separation established between the questions
economic and financial issues did not hold up
more upright and, despite the hypocrisy with which one
allowed the free creation of purely journals
financiers, provided that they do not speak
Never before had a politicized economy, and truths could emerge.
Day. |

It is true that the separation of finance and the economy
since nomy is a scientific falsehood, the tribu-
the empire's officials could very easily accuse and
condemn all financial articles for economism

in

candles that displeased the emperor's maintainers.
But when a judge pleaded and published a ruling-
It became impossible to stop the indiscretions.
tions.

This is how we were able to find out that Erlanger, acting
openly and with impunity, he had made people subscribe
15 million for the famous cotton loan at the time
of the American Civil War, and had put
70 million in his pocket, while also dispensing with
It is good to transfer the funds to the borrowing government.
than to return a single cent to the gullible subscribers (1),
all with the more or less direct complicity of
Paris stockbrokers' union.

And now, if we compare the imperial monarchy-
compared with previous monarchies, we find-

will see the same general procedures again; we will see, even, that the Republic of 1848, without realizing it, they also employed.

These general processes consist of the following:

Whether governments are arbitrary or emp-
risks, always imagine that a large alms
public opinion is enough to make them forgive all their other abuses.

That's how the Bourbons got the billion emigrants;

(1) I detailed this fact in my Kings of the Republic, 1°" volume, page 275.

mm

The Orléans: railway concessions;

The Republic of 1848: the national workshops.

Napoleon III had many similarities: firstly, he restored the papacy, and thereby reassured those who Pius VII reminded them. Then the monopolies having trembled before the people of 1848, for they held the nation's assets, he also reassured them, as We had reassured the purchasers of nationalized property, that is to say, by legislating to consolidate them and extend: the Railways, the Crédit Foncier, the Bank of France.

Not content with that, he regimented all the industries, all private banks and, 'by The regularly organized anonymity made it illusory personal responsibilities.

With the high bank satiated, he took care of the pro-
members; in their favor, he created the function-
extreme rism; he even ended up persuading them that they became capitalists because of its financiers had helped to establish direct subscriptions and public...

Moreover, it suffices to browse the list of

large official loans, to realize
the power acquired through financial concentration.

As early as 1852, the empire was converting 5%;
This operation involved 3.5 billion.

Next, several annuity issues for dota-

awards, among others for the Legion of Honour and for
the late Queen of the Belgians, amounted to 200 million.

In 1862, the conversion of the 4 1/2 per cent involved
4.5 billion; shortly afterwards, the conversion of the em-
Mexican prunts stirred 189 million.

Apart from that, and most often for the
During the war, the public donated their money; from 1854 to 1859
It provides 2.2 billion; from 1857 to 1859,
he or the Bank of France paid another
billion.

Finally, from 1859 to August 1870, the public: still

more than 3 billion.

So there you have it, just in official negotiations alone, nearly

of 15 billion that have been waved between the public and
the bankers, on whom, most certainly, more
one and a half billion remained in the hands of
a few intermediaries, not to mention subsidies
more or less reputable than brokers, intermingling-
Financial journalists and journalists have received various
hands.
_ Stock market practices were thus able to penetrate even
in the peasant's cottage and poison the
at the same time the middle bourgeoisie and the class of
workers.

Such had been the result of the economic studies of
the emperor: exaggerating the mistakes of the past, consla-
as long as we hadn't sufficiently broadened the framework

of those admitted to the plundering of public funds, he had
broadened the scope; thanks to him the nation had had to
to pay for the extravagances of a million families, and between
Time finance, also building on the past:
Laffitte was overshadowed by Pereire, Ouvrard by Jecker,
Casimir Périer by Mirès.

Rothschild alone remained incomparable.

'Now let's summarize: the government system
of the Republic had, as we have said,
called upon to live at everyone's expense, about a hundred
a thousand men.

But, in the meantime, she was dismissing or arresting
in their operations 400,000 economic firefighters.

It was both too little on the one hand and too much of
the other one.

The Empire, initially reaching the number of one
million out of 30, had reasoned more algebraically;
he had said to himself:

Given that a state possessing 10 million
vital forces can, mathematically, be subjected
by 2 million concentrated financial forces, of
in order to attract the ee of the 8 million
remaining.

The Restoration had not yet reached these 2 million funds.
500,000 deamentaux; the July government, a

Million; the Republic, 100,000; and all had

sunk 1

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Therefore, it was necessary to force the progression.

However, at the time of his accession, Louis-Napoleon
had found 3,600,000 concentrated forces absorbing
the total production of the 6,400,000 live forces res-
aunts.

He gradually added 1,400,000 appelits, and the
balance was, towards the end of his administration: 5 mil-
lions against 5 million.

Having reached this point, the pressure was unbearable.
table, because the appetites of the 5 million who were
above consisted of the saturation of the old ones
the voraciousness of the newcomers.

Everything, therefore, reached limits deemed impossible.
sixty years ago.

The property, expropriated, worked, fragmented and
reconstituted, required a rent of one quarter of income;
while its normal figure should be represented by
one tenth.

On the other hand, movable property includes shares;
rents and money, reached, on the market of
public funds, the most extrava-
ganles. | |

The Stock Exchange, naturally, recorded the most
Great scams of the century. Naturally also,
The moral level declined more and more in all
the classes of society.

If Balzac distinguished himself by stigmatizing the infamies of

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the society of 1830, let us judge by what it can say
Émile Zola, by throwing his ardent prose on cynicism
of the company of 1852.

By 1857, things had reached the point where a
magistrate, a public prosecutor, Mr. Oscar de Vallée,
had dared to write a pamphlet entitled The Handlers
of money, and that the emperor had felt obliged to re-
Mercier publicly acknowledged its author.

What good is this hypocrisy?

Nothing was done afterwards; the law of 1867 (ten
years later) only resulted in multiplying
more than ever, general and particular spoliation
deeds carried out anonymously.

There's no need to go into details here.

Let's just translate it into impi- numbers
The actions of governments are acceptable.

While French capital (buildings,
furniture and valuables) had taken twenty-five years to
to increase by 28 billion, rising from 54 million
liards (figure from 1826) to 82 billion (figure from
1851), and this amidst the ferocious appetites that
As we have just recounted, it was not necessary with the Empire
that nineteen years to load 40 billion
these same capitals, that is to say, to transfer them from
82 billion (figure from 1851) to 122 billion
(figure from 1870).

This means that at the end of the Empire the governors

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nants and the propertied classes demanded the following from the population:

double royalties, while the ability to pro-
the reduction of this population had only been by a third.

On four or five occasions the Fifth Empire would collapse
dré, despite his apparent power, if he had not de-
trout of men, that is to say of consumers, and
if he had not, by plundering outside, mitigated,
to a small extent, embezzlement and theft
that he committed internally, to the detriment of the police
non-owning population.

By 1869, he had exhausted his resources; so s0n
system of consuming men and plunder
External factors were once again imposed upon him.

The upper echelons of the banking world were pushing for war; wouldn't they

not, on this occasion, lend the millions again
that she had stolen!

Judaizing internationalism was on the rise, the
Prussia and France could not be victorious.
both; therefore, there would always be a people
decimated who would borrow.

This people was the people of France!

Everything had been well prepared, by the way!

As early as 1866, part of the press had been purchased
French, and one can read, in collections ofli-
cielles, the famous discussion during which

Mr. de Kerveguen denounced these scandalous bargains
them. |

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| HIGH BANKING AND REVOLUTIONS. 143
It was a warning.

France was about to relive the dark days of 1814:
she had to revisit the so-called disastrous days: of Ibera-

a financial institution, which was initially called 1818, and

are then called 1872: she was finally to attend
to the Spectacle of a 93 in reverse, which called itself 1871.

Meanwhile, the European high bank
The coalition was monitoring everything, including the smallest details.
details of the intrigues and conspiracies that preceded
led to the vote on the Constitution of 1875.

Alas! to this Constitution was reserved the care
to bring Ja France back to life!

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THE FINISHING POINT

THE BIG BOOK.

Everything we have just described is written in
Indelible characters in the Great Book of Debt
public of France.

That's where we'll always find the criterion.
palpable, inexorable and indisputable,

Here, indeed, is the progression of the recorded debt,
which sums up, as one can easily understand,

the maintenance costs of the concentrated forces shown opposite
listed.

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D

Consolidated debt.

In 4814, there were 68 million annuities.
In 1830, there were 199 — —
In 188, — 24 — =
In 14870, — 3585 — —
In 1876, there were 748 — =

The 748 million annuities are annuities with di-
towards rates. They were negotiated or delivered to

various to perpetuate, and they cost the COn-
taxpayers eleven and a half billion.

If, now, we want to know the progression of the islands
annual expenses, including the service of the
recorded debt, we will have:

Budget of expenditures in 1814..... 572 million.
— in 1830..... 4,095 —
— in 14848..... 4,771 —
— in 14870..... 2,200 —
. in 1816..... 2,569 —

It should be noted that it is on the date following that
of the forfeiture of the regimes eities that 8€ develop-
to bear the consequences of this regime.

Thus, the monarchy of 1830 found the budget
to 4.095 million and raised it to 1.771 million; J'Empire
found it at 4.771 million and raised it to 9.200 million,
then to 2.569 million, which is the figure to which the
The government of 1876 found the annual budget.

Now it's up to him to change it!

You

I wrote this in 1876.
Here is what the figures from 1886 show.

Consolidated debt.

ASS ie cms. ST 94% millions.
1870 ..... dar pon 5 358 —

ABTD Nissan 748 —
41886..:::::::::.25.2 oc... 1,337 — (1)

And as for the expenses, here they are:

Budget 1876 ..... 9.569 million.

– 4879... 2,869 –
– 41881..... 2,887 –
+ ABB Ge euiese ….. 3108 –
– 41886..... 3,827 –

And by adding the supplementary budgets, such as they
were at the end of 1885: 4 billion 967 million

lions!

(1) In 1886, the perpetual debt appears for only 706 million
lions; but it must be noted that the
non-perpetual annuities, and as the number of years during
The number of servings that will be required varies from fifty to ninety.
In reality, this is just an illusion, as we will see.
see by studying the total budget expenditures.

CONSEQUENCES.

I was also urinating in 1876: .,

We do not want, in this place, to study the immix-
tion of the financial element in the disaster and the
developments that followed 1870.

Everything looks the same, in fact, and as above,
we could find out under which nonis are hiding
today the Ternaux and the Puyraveaux of the Com-
The Laffitte and Villèle families of the government that
crushed it.

Everything returns, everything evolves.

We have our Abbots Louis and Martignac; there is no
We hardly need anything more than a Richelieu.

We will not discuss loans any further.
recent, neither from the Morgan loan, nor from the liberator:

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HIGH BANKING AND REVOLUTIONS. '149

But if we lived five years in a
a permanent state of excitement, we must, we need it
to observe this, to the perpetual revolt of the element
financier who still dominated the old Assem-

wheat.

What will the news do?

Will she understand that she must organize the fight?
by drawing inspiration only from the immutable principles of the
justice and loyalty?

Will she understand that no one has the right to enrich themselves?
will she tear at the expense of others and oppose her strength to

This abuse?
Let no one cry out about an attack on freedom

commercial and industrial.
Certainly, everyone is free to ruin themselves or to

to get rich;

But never to the detriment of the nation.

The game needs to be crushed by taxes; the player is not
Not nice.

We must ease the burden, for it was Judah who nourished
France and its parasites for a thousand years.

The game is a passion, it's pointless to try to
destroy it.

Passions cannot be destroyed, they can only be guided.

Open wide the gambling houses,
as you open wide the doors of the

Sotck exchange.
11

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SR

Only that the State is a croupier in the courtroom
like roulette.

Immorality!

No: necessity. I will prove it in a moment.

Do you know what annual brokerages are?
Stockbrokers only involved in gambling operations?

One hundred million!

These one hundred million are one-eighth of one franc
for 400 francs of invested capital.

Increase brokerage fees by 35%, leaving 1/8
p. 100 to the agents (which amounts to imposing the game in
at the same time that the courts would have to recognize it
to be born, as we explain in the chapters
following).

And you will have an annual yield of two thousand
One and a half farthings.

Let no one say that the game will stop.

Never has the high price of a hand stopped a Player:

But the public treasury will benefit from everything that
The fool who gambles will lose and will relieve the tax burden.
'who kill the father of the family.

However, absolute supervision is required.

Fake news and fake maps must
to be the object of perpetual solicitude and severity
tuelles. | |

We must ban borrowing and close the
general ledger to close it off through amortization:

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We need to reduce spending and move the upper class away
bank of any privileged interference in the budget
of the State.

Not that I'm banning regular operation
from the bank, but if, eventually, the State wants
to complete a value within a few months, for a cause
or for another, he must only do so under the conditions
requests made to the first merchant who came along, without
privilege, without emissions.

We must finally reform taxation in all its aspects
shapes, creating it progressively or retrogradely, and above all
temporary.

If the new administrative organization of the country
hesitates to boldly take this step towards the future by reforming
with patience, moderation, but with firmness,
all the abuses, the future will not wait, and, rushing forward
on today's despairs, will crush the resistance

Rebuke, but at the price, alas! of what massacres!

LS

I made a point of reproducing verbatim the pages that
I had devoted eleven years ago to the chapter of
consequences.

Of the few reforms outlined in broad strokes,
Only one was adopted, the one that consisted of doing
to have stock market debts recognized by the courts
previously described as "a game".

But, isolated from other reforms, the recognition
Futures transactions were just another danger.

Furthermore, alas! instead of monitoring the games,
We've been encouraging gambling dens!

That said, I do not believe that, any more than in 1876, I should
In this place, summarize the period from 1870-87 as
I have summarized the periods that make up this book.

This would, moreover, be redundant with mou
History of Agiolage, of which the present work is
finds itself to be, in a way, the hislo- introduction
risk.

I simply note that this question posed in
1876: "What will the new assembly do?" I have not
found only disheartening answers and that the story
of these last eleven years must, more than ever,
to instill in people's minds the urgent necessity and
absolute reform completely, simultaneously
scientifically... and above all, quickly, quickly, quickly!

I implore the reader to refer to the three pro-
draft laws that he will find at the end of this book.

Three legislatures have succeeded one another; we have changed
We have varied the policies of men; and nothing has
halted the march which, since the first day of the era
Republican France, leading to a new Calais
clysm. |

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III

MORAL ASSESSMENT.

_ [One year ago, I thus highlighted the moral assessment

from France:
Each of the revolutions we have counted

the elements and the account of the march was marked
not only through a progression of ruin but also
republic, but also by the progressive degradation of
spirit and morals.

In the past, when top financiers were similar-
They were simply called Jews, before being called traders.
or bankers, there was something floating around
on gold and made it seem as if he were excusing it: it was

art.
The first silversmiths were goldsmiths, artists,

skilled engravers or blacksmiths; their name was Jacques
Heart or Samuel Bernard: one a goldsmith, the other an engraver
veur.

Today, top bankers are really
those whom Murger called Philistines, and as for
their science, it is limited to the four rules with
all the extensions that their profession entails.

In the old days, when art excused gold, kings bowed down
were born in front of the rustics.

Charles V picked up Titian's brush.

But today a Rothschild, entering a
gallery, one of whose ceilings Jadin was painting with this
exquisite art for which he is known, he simply shouts at him,
hat on head and cane held high:

— “Hey! Mr. Decorated Worker, come down!”
So, let me speak to you.

Jadin shrugged and continued his work.

In the past, when Jews became rebellious or insou-
Slow-witted kings became cruel.

Simon did not want to open his treasures to Henri HIT.

This king summoned him and had seventeen of his teeth pulled out,
separating each of its extractions by this de-
order:

— Lend me your treasures.

On the seventeenth, the Jew gave in.

This method of borrowing has, it is true, been abandoned
by modern heads of state, but, so as not to

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to let the process be lost, the high bank applied it-
qué in his way of lending.

Today, in fact, it is the top bankers who
pull the teeth out of governments until
that they had handed over the money of their constituents.

But this balances that.

Under Louis XIV and Louis XV, equality tended
to be done: finance rose, dignity fell.

A kind of complicity was established; but it was
a fragrant, elegant, polite, witty complicity,
which did not prevent him from being absolutely corrupt-
chief and kneeling before the king, like the financier

Bourret, who was ruining himself without batting an eye, after having exhausted his farmers to please Louis the Beloved.

Nevertheless, however, the spirit and genius had their personal royalty.

The productive mass was stripped, but we were doing to experience individual talents. yes

Today, both they and they are dying equally. element. |

Finally, the money men used to pride themselves, in the old days, to be sensitive to beauty, and the artists were their friends.

The wealthy man from La Popelinière, a Rothschild from 1730, had permanently stationed around him the Carle Vanloo, the Marmontel, the Vaucanson family, the Rameau family, the Boucher family, the Latour family, in their graceful house in Passy.

oo

It is not he who, like this modern Jew and so ugly, would have asked Vanloo to paint his portrait with the The nose of Duke Decazes.

Nor was it he who would have bargained at Horace Vernet, one of his masterpieces, at the risk of to appear for no reason (which is terrible) in the painting of the Versailles Smala.

Marmontel didn't have to be witty to his boss, like Heinrich Heine for his own, and, at once Surely, if a Vaucanson had done the honor of Fould to manufacture their locomotives, the accidents of Fampoux and Versailles would not have had...

Finally, the Athenians of 89 and even the radicals 95 of them bowed humbly before the genius and The work: Talma, David.

But when they had outlawed the French financiers of the time, they had the mistake of remaining disarmed faced with the sudden influx of Jews from Switzerland and from Germany.

It was at this time that the Abbot of Talleyrand,
bishop of Autun, and the abbot of Espagnac, fraternized
with the Paris Commune; but the future minister of
Napoleon and Louis XVIII was the most skillful; he knew
to leave in time and avoid the scaffold, which he did not avoid
his colleague the Abbot of Espagnac.

We have seen that the nation paid dearly for this good sa-
Mr. de Périgord's clothing.

DT RS

The Empire was a very rigid reaction; a single
genius dominated: that of war.

Despite the corruption of suppliers, there was
yet another kind of grandeur and the capabilities to-
were about to emerge from the crowd.

But as soon as the coalition of high finance had seized control of the situation...

power, after having turned it to his advantage

popular audacity against the king, and as soon as the people,
dominated in turn, committed the mistake of not applying
constantly refer to Machiavelli's maxim,
by leaving the force in the hands of its enemies, this
the same bank which, through the king, had extorted money from the state,
found much more: it was simple to extort money from the state
directly.

From then on, kings were no longer a ray that
covered the Bank, but a cloud hid it.

From then on, it was also over for the dignity of the

- characters, and if it were necessary to search for what the high

finance has been able to constrain artistic glories and
literary figures who have shone since 1814, if it were necessary to enumerate-
to undo all the surrenders of conscience that have

_Followed the capitulations of Paris, my imagination horrified

would shake its wings, hastening to escape thus from

the most terrifying of dreams.
The High Bank had everything under its control;

With financial slavery came the degradation of

souls.
11.

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Kings and peoples marched so boldly towards this
degradation than to the great victories of the first
Republic 1, it was necessary to add the great defeat of 1870.

And yet the advocates of material well-being, of
industrial progress would secure an easy triumph
by comparing life in the two eras.

But they would certainly be forced to omit in
their comparison this profound difference which separates-
rera always 92 of 70, that is to say that there it was the
a revival of patriotism that disdains sybaritism,
while here, it was the slumber of all aspiration-
generous ration capable of throwing man out of the air-
session and comfort.

All governments since 1814 had
strained towards the enslavement of life, whereas it is to
It is solely its independence that gives rise to the greatness of
characters.

Even morals themselves, however civilized they may be,
have lost that exquisite form they once possessed
in times when the mind reigned over matter.

Today's High Bank, a product of the cri-
foreign vultures and French sparrowhawks
This country has abdicated all politics, crushing moreover
the spirit of all the weight of its disdainful gold.

Sometimes, however, she received haughty elders
lessons; some of them were very difficult.

Here is an example:

—

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A financial tycoon was hosting a dinner party towards the end of

. half of this century, a prince of the German aristocracy-

order.
This prince was called Paul of W...

Both belonged to the German homeland.

Around the middle of the meal, the host, puffy with
his coins, imagined he had the right to suddenly be
informally, and without further ado, he began to address
the prince, by his first name only.

A Republican would at least have said: citizen... so-and-so.

But the financier disdained it to the very end:
Sir.

"Paul," he said to him, "may I offer you some of this Chà-
teau-Yquem?

At the first question, the prince raised the
she, then turned left, and noticing only
his hunter, standing behind him for his service,
resumed eating.

The imperturbable baron began again:

— Paul...

"Hey there! You scoundrel!" cried the prince, jumping up.
and turning to his servant, don't you hear
Is it the Baron who's speaking to you?

And, leaving the room immediately, he
the hotel.

The financier remained sheepish for a moment, but soon,

His composure returned to him:

came out of

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oo

"Pah! pah!" he said, "that archer's horse, he'll do it again!"

Having money!

Everything was there and everything is there.

No matter how, no matter where, you have to have
money.

And when a poor devil of a coachman, having found
in his carriage a forgotten millionaire's wallet
by one of these kings of gold, will hasten to give it to him
If you report it, this king will reply: |

"Let's give this idiot 500 francs!"

This disdain for human loyalty has descended
quickly from finance to the people, and in turn
He doesn't want to believe any of the good moves
which sometimes, rarely, alas! manifest themselves among the
financiers.

And we are surprised when, during the hours of its descent-
nements, the people blindly obey their grudges
and to the hatreds that swell his robust chest
no point in making it burst!

We will give an example of skepticism which,
In a just return, it seized the proletarian; and
On this subject we must also mention Mr. de Roths-
child.

If this name comes up often in our writing, it's because
that the immense personality it encompasses sums up and
condenses within itself all the flattery of
financial world.

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In nn. ,, nn EEA, | do not have —

That was in 1846.
The harvests had been poor and the high

Bankers, fearing famine, sensed the coming of the
anger of the exasperated people.

Among them was Mr. de Rothschild, whose son was not
not yet naturalized, a precaution that dates back only
of 1848, after the protection of Caussidière, was the
more exposed to the threats of the proletariat; the latter, in
Indeed, he held a grudge against the baron as well as the acci-
tooth of the Northern Railway than enormous
profits that he continued to make on the stock market.

The baron tried to avert the disaster.

He gave orders for things to be done in his name, on
all the markets in Europe and America, huge

grain supplies.
The wheat and flour were to be sold, at the

Paris market hall, below the courtyard, and, after deduction-

taking into account the costs, the net product had to be converted into
bread vouchers intended to be distributed among families
needy people from each district.

A special bakery, located in La Chapelle-
Saint-Denis was supposed to provide for the poor at a rate of
15 cents discount per four-pound loaf.

This major charitable operation was carried out
and announced with great fanfare.

What happened to 1 liter?

The people no longer wanted to believe in the loyalty of the

banker that he hadn't believed in his own, and cried
to hoarding.

"Beware," they repeated every day, "of his bread"
It is not bread; its flour is not flour.
It's sound, it's plaster, it's crushed glass mixed together
"Arsenic!"

These popular musings could be read in the
newspapers.

The National newspaper printed that "the baron was drowning his
"flour in the sweat of the people"; which, he adds
A writer of the time, it must be admitted, had to provide
A truly awful loaf of bread.

They even went so far as to repeat a terrible blunder.

The baron, it was said, was having flour brought in from...
which were delivered at a very low price, and which he concealed
milk of poor quality by mixing them with
Sweet almonds!

And those unfortunate souls who believed that were not thinking
not that the price of sweet almonds is three times higher
higher than that of flour.

But the people weren't calculating.

The famous sweet almonds weighed more than one
does not believe in the February revolution.

The financier had achieved the opposite goal to that
that he desired; he wanted to avert the crisis, to the pre-
cipitail.

His selflessness, sincere in material terms, if-

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Not morally, since it served to avert danger,
was called agiotage, speculation!

The banker, moreover, committed another mala-
dresse which finished leading the people astray.

The members of the charity office having
informed that a large number of poor people in the 12th arrondissement-
The children didn't even have mattresses and pillows.
They fell upon the bare earth, the charitable Israelite
They were eager to send them... a cartload of straw!

The consequence of this was that the supply
philanthropy became a detestable operation, in
Jaquelle, the banker, couldn't even find his expenses
generals; he therefore lost a considerable sum.

This loss played a significant role in his refusal
to make the additional loan payments
from 1847, which we studied previously.

Thus: charity, philanthropy, dignity, all the
Beautiful feelings are killed by the reign of finance.

Labor is oppressed, the artist is subjugated, the writer
pledged, the industrialist enlisted, the merchant consumed, the
devoured people.

Degradation! Degradation!

What will I add in 1887?
What more can I say than I have already said in all my

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books, on the Royalty exercised by parasitism July
in the middle of our so-called Republic?

And yet, a final shame was able to redden
our front.

Until now, the vile, base, odious traffic had been hidden, hidden away.
He was hiding; to set up his counter, he
searched at night, for dark back rooms and
The deep cellars; that was too modest!

Selling and buying being holy, trafficking being god,
God was to show himself, and suddenly we saw him
to settle proudly in our palaces, to receive the am-
bassaders, ruling over an entire people, pardoning the

assassins, but condemning France to dishonor!
Degradation! Degradation!

born

IV

UTOPIAS (1).

Every time in politics, in morality, in
In science, in the arts, one dares to publicly assert the impos-
perilous need for radical, immediate reform
As routine awakens, the established order fades away, and
A thousand voices cry out to the innovator:

(1) I leave to this chapter and the next, which, in the editions of
1876, they concluded the book, their particular physiognomy. So little
However bold the proposed reforms may have been, however timid the
allusions to the social question, reforms and allusions have appeared
monstrous at the time I wrote them. This can be useful to
to gauge the state of mind of the public to whom I had resolved to address myself
ser, and who, since then, has heard many others! We must remember
also that I was writing five years before the new press law, and
that, even in its moderate form, my book has suffered all kinds of persecution -
unavoidable. As for the comprehensive reforms that have become indisputable...
As I've already said, we'll find them at the end.
of the volume.

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"Utopias! Utopias!"

And yet this innovator, this hard worker, this daredevil, is not
Most often, it's just a simple echo repeating, after
a thousand others, the eternal lament of the oppressed of
The eternal routine.

Utopic! had said the routine to Laurent Coster, to
Gutenberg and his colleagues, who mixed the impression-
Chinese tabular system with movable characters
Cicero.

Utopia! to Papin, who added the cauldrons of
Zeno to the Aeolipile of Heron of Alexandria.

The list of names would be inexhaustible; let's skip ahead.
centuries.

The routine also dealt with utopians:

Montaigne's friend, Étienne de la Boétie, who,
as early as 4548, he outlined in advance, in the Contr'un, all
the complaints formulated in detail in 1789 and all
those that we had to rehearse in 1876.

Sully, Colbert, Terray, Turgot, were ulo-
tracks, and those who viciously demonstrated this
They were called Fouquet! Law! Necker! Calonne!

And from all these contrasts and all these contra-
One thing stood out from the statements:

The eternity of abuse.

All reformers have died because of their reforms.

and, if statues were erected to them, it was with the hundred
draws from their ideas.

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Such is the encouragement of the ages.

Why be surprised? The cause is so natural!

It is clear that the oxen, seeking to defend themselves
The tiger or the lion, are pure utopians according to
of this lion or this tiger! | |

Sometimes, however, the oxen form a square
and offer the enemy an impenetrable wall. But
This barely lasts a republic, that is to say, as
We know, a second on the dial of history.

I will therefore not be at all surprised when, having
demonstrated that, for sixty years, we have been
eaten away by the ulcer of illegal and dishonest gambling,
especially when requesting and applying iron
redness at the wound and the irruption of a ray of sunlight
In the dark den of the Stock Exchange, routine will scream at me,
in a tremendous leonine roar:

Utopias! Utopias!

After the town criers will come the writers.

The scholars in us on in æ who, by antiphrasis,
They call themselves economists, and will strive to demonstrate
by A + B:

The more a nation is taxed, the more it is
rich;
The more a state borrows, the more opulent it is;
That a state's resources are inexhaustible:

∗ That tax is the best investment and a

stimulating for industry;

That the rapid enrichment of the individual is a
principle of cohesion and not disintegration;

That wealth and well-being are synonymous

So many proposals, so many lies.

From the painful story we have just written,
It is quite clear that patriotism and finance are
words, if not antitheses, and that there is no real
in politics that the struggle of interests or, if you will,
the battle of selfishness.

But one can lead a battle and it is possible-

It is possible to trigger a struggle, provided that...

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to grasp, not in their individual units, but in their mass.

HIGH BANKING AND REVOLUTIONS.
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To achieve this goal, before resorting to violence, there is the
peaceful force of the law. It is therefore through law that one
will be able to discipline selfishness and make it serve

well-being of all exclusive trends of which-
ques-uns. l
However, I spoke earlier about the game and its organ- 1

legal status. I

|
(

Here, the accusation of utopia will not fail
to add that of immorality. I don't know that |
it is more immoral to regulate the game when we do not |
can remove it as easily as stemming a torrent when one
cannot stop it.

As it stands, despite the law, gambling misuses savings
public, concentrates it in a small number of
hands, exports it abroad, just like the torrent |

|
|

|

which crosses the field carries away the earth and destroys the
harvest.

It's not about removing the game, but about...
to direct, to contain, to channel, Te de
to moralize one's immorality.

Ultimately, if stock market speculation were honest,
it would be no more immoral than insurance, the

_ready for a big adventure, the agricultural annuity, which are

aleatory contracts recognized and governed by the Code.

Why make distinctions?

Why, above all, raise the formidable reproach
of immorality against any light shed on the opera-
stock market speculations, where everything is black and anonymity reigns
Does the title only serve to thicken the darkness of the trafficking?

If I were the government, if, therefore, I didn't
I could deny that, long before each of my admins-
Nistres, I know the causes that must influence
the price of public funds, even assuming that
my power did not give me the ability to create them
at will, I would like to escape at all costs from the accumul-
sation, — a hundred times more formidable than that of immo-
reality, — to operate with certainty, benefiting from my
motivated prescience or of my constellated power,
to appropriate other people's money.

Let us examine, however, whether all legalization is im-
possible :

In the random contracts we just

To list above, there is a condition that | To
made legalization possible.
This condition is as follows:
That the uncertainties that serve as their basis are above ct
of the intervention of human skill, and that this |"
Even skill is considered a crime. Such are the con-; L
fire insurance, life insurance, and |"
life annuity, of which only a crime can become the risk; | %
Then, in a different vein, the large loan k
adventure, where fraud results in a severe penalty.
Therefore, with regard to other contracts
random, that is to say the party, which embraces them all,
we manage to melt above the intervention of the
skillful — let's cut to the chase, swindlers — the randomness A!
which is its essence, we will have brought it into the
The above-mentioned legal conditions apply.
However, in order to escape this other accusation thrown at |
every critic and every innovator who is labeled as dis-
moulder and never an architect, at the risk of being ap- |
Pelé the utopian, here's how it would seem logical to us
to organize the legalization of the financial game.
First, a pro- demarcation would be established

based between forward transactions and transactions
cash.

|

For government bonds, for example, it would suffice
to report the law of 1831, which created the titles to

|
carrier.
:

However, their transmission would still be necessary.
and their delivery was as easy as that of a mar-
goods that are delivered on a stamped invoice; this
The invoice, drawn up in duplicate, would serve as a power of attorney.

tion and would verify the identity of the new holder.

In this way, the spot market freed itself-

would suddenly eliminate all the oscillations of the

random speculation, ct would then represent only
the natural movement of serious investments and
depreciation.

On the other hand, anonymous securities would be created.
not giving any right to the collection of income,
intended only to represent the differences, and
which could be called: exchange vouchers.

These vouchers, similar to the Bank of France notes
France, would be issued in denominations of all kinds
for the greatest ease of payments, and do not-

would only be valid for a limited time, of the following type:

liquidation to the other, for example.

They would be acquired subject to a surcharge of x p.
100 in addition to their face value, and would be tou-
days exchangeable for their intrinsic value at
In equal amounts, in cash or in annuities.

For example, assuming a surcharge of 5.400,
the purchaser of a 100-franc voucher would pay by
taking 103 francs. But when he performed the operation
conversely, that is, when, restoring the correct one, it

Read

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would demand again in cash or income-producing securities
In intrinsic value, he would receive only 100 francs.

There would be no problem with the agents
of exchange were the intermediaries of this new-
new issue; the State would transfer the bonds to them with
a discount that would represent their brokerage fee.

Finally, to ensure the faithful execution of the law,
the State would require all agents or brokers to deposit
prior to a guarantee against delivery of a
equivalent sum of the aforementioned vouchers; unnecessary
to add that all liquidation settlements do not
would only be valid if they had been operated on using these
good. 2

A criminal penalty would complement the legislation to
in this regard.

The same organization could be applied to
all other random operations where the game
is done using differences, taking into account
However, there are variations that nature would entail.
of said operations.

It is to this system (if we are willing to give this
name to the combination we have just described)
which corresponds to the calculation indicated above.

But the annual figure of 2.5 billion re-
coming to the State is based solely on the opera
game tones practiced on the Stock Exchange.

And there's nothing extraordinary about it since, as we re-

Let's peel, if 12 and a half cents (1/8 percent) give
For agents, 400 million in annual brokerage fees, that's
that annually also the sum of the nominal stakes-
The market capitalization on the stock exchange is 80 billion!

But this is a rigid and indisputable proportion.
like any deduction obtained mathematically.

So this is how, in our opinion, it would be
suddenly moralized the current game, certainly the
more deplorable and ruinous, especially when 1
focuses on government bonds and low-value stocks
nopoles, as are railway shares.

The shareholder and the bondholder, naive holders and the
more often ignorant of their true interests, do not
would be more at the mercy of the skilled speculator, sort

of a magician who ruins them without them even realizing it

doubt, without being able to defend themselves, n1 even
complain.

Finally, by isolating the investment security from the security of
speculation will make the formation of as-
fictitious general assemblies, composed most often of
a wind of transient players, who have no interest
serious about safeguarding the share capital.

On the other hand, the player could satisfy his pas-
sion, without disrupting public savings and credit.

Work would no longer be extorted and plundered by
Idleness.

Finally, the State would collect the most proportionate and the

fairer taxes, the only truly
sumptuous, this dream of all economists and the

the only truly popular one, this dream of all
governments (1).

With this tax, 1 liter would quickly reach amorur
public debt and to build up a substantial reserve
maple tree which, in case of emergency, would free him from all

the hassles and all the usurious squandering that
accompany the loans.

Then, a host of problems become solvable.
and on the front line:

The takeover of the railways.
That is to say, for the State, its liberation from-

(1) In 1882, I attempted to have this organizational plan accepted by the
. by means of a petition containing a fully prepared bill.

On June 6, 1882, Mr. Florent-Lefèvre, deputy, concluded in the order
of the day on my petition (no. 110) in the following terms:

"What is striking at first glance about the proposed system, this
What is shocking, to put it more accurately, is that the legislator would organize the
rules and conditions for the exercise of a passion that is his duty
If he were to be prescribed repression, it would mean that he would have to formulate prov
tions by means of which speculation could flourish. That
The legislator tolerates the manipulation of financial values, whether it happens
even to recognize as obligatory the debts which are part of it
Consequently, this can be justified in a pinch; but that he regulates-
[This refers to] operations whose moral character is highly questionable.
which may often only have the appearance of loyalty, it is not
Not to stem a necessary evil is to elevate it to the level of a
To establish a social institution is to place on a dangerous level the
honest transactions and those that might not be.

This member of parliament voted for the agreements with the companies of
railways. (Author's note.)

the end of the tyranny of these immense associations
of greed, which are called public utility companies
republic, and for taxpayers a double social security

This was certainly a completely new experience for them.

Then we would take care of organizing the instruction
public.

This reform is the most feared by financiers.

It seems certain to me that if they did not fear her
No, they would have created it a long time ago.
voluntary instruction of incentive bonuses
just as lucrative as insurance premiums.

How! Financial ingenuity has managed to find a
gain, even over the extinction of life, and it would have
powerless to discover a profit on the poker-
The lies of intelligences!

We cannot do him such an insult.

But we maintain that high finance had
deployed for popular education the same energy

than the one she focused on disorganization
of national wealth, we would not have to draw up
certain maps where dark colors clash so
the terrifying look.

Universal suffrage, this vast obscurity, becomes-
would be a huge flash of lightning, but the reign of the financiers
ICRC would be finished.

And that's precisely why, as I said,
First, this chapter is a utopia!

Never mind, let's keep shaking the torch.

We have stated above that one of the benefits
of a financial system, based on the legalization of
random contracts of the stock exchange and public markets
blics, would be to achieve the definitive elimination of
funereal loan operations.

Eliminate loans!

Never, surely, will there have been a more enormous utopia
struck the ears of the gentlemen of high finance.

Well! Whether they like it or not, besides the benefit
of a reduction in public charges, this sup-
pressure would produce an unexpected advantage to the point of
international view.

It is unfortunately true that, as long as she lives
in the midst of a monarchical and authoritarian Europe,
France will not be able to give the signal. of disarmament
moment.

And, if disarmament were necessary at all costs, it would be good
the case of repeating the famous saying of the gardener-florist
who was Alphonse Karr:

"Let the assassins begin!"

However, with the current system and with the shortage
constant and verified from the Treasury, as soon as it is necessary
To arm itself, the state begins by borrowing.

So, it's one of two things:

Or he wants to borrow in silence;

And, in that case, he is at the mercy of the high

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A coalition bank, which is the worst kind of cutthroat,
as our history has sufficiently demonstrated,
and that doesn't even guarantee him the desired silence;

Or he borrows publicly;

And, in this second case, besides the fact that it does not avoid the
cutthroat above, as well as the same story has
proven, he denounces, as if by a diplomatic note-
tick, the maneuver or precaution he wants to hide:
1870!

However, arming oneself silently when forced to do so is-
that is to say, to hide the money in order to steal from the men
In the eyes of the enemy, this is half the victory:

1870!

Finally, to conclude our series of utopias, occu-
let us consider another army, constantly feared and
monitored by the conservatives, and yet, by
them, always excluded from conservation.

I want to talk about the army of labor, let's call it what it is,
of the social question.

Another scarecrow.
Well, by the formal severance of all ties

direct between the spot market and the market
In the long run, we will arrive at a solution for this one.
unexpected.

This break, by consolidating the real value of
utres representing public and sincere participation

to a privately owned, industrial enterprise,
12.

commercial or otherwise, would facilitate in a mer-
night light the worker's access to capitalization
of his work, which is the hope of his old age.

Accumulating work during the validation period
dité, to extend it through a more lucrative service, or
to live off it during the period of his disability,
Such is, for the ant, as for man, the dream
honest and forward-thinking.

All workers have this dream constantly; one
never allowed them to seriously realize it.

However, 1l is not just one of our societies of
credit, industry, commerce, and even
pure banking, if one can use this epi-
thete to describe special finance, which does not have to
his orders a considerable mass of those that we are
agreed to call them proletarians, no doubt because
their sole function is to proliferate... for their pa-
trunks.

These companies distribute money or...
titles among certain writers, who became
very biased since this shower of gold.

I wouldn't want to focus on current personalities,
but it is common knowledge that, under the monarch-
July shit, the process invented by Mr. Aguado,
Marquis de Las Marismas, was in full bloom.

No one is unaware, for example, that Doctor Veron
had demanded one hundred and sixty shares from Mr. de Rothschild

=}

of the northern railway shortly before the accident
Fampoux, who remained famous.

Mr. de Rothschild had the imprudence to reduce the
The figure was one hundred and twenty. But, immediately, Mimi thundered from
higher than his councilor, so much so that
The baron had to give in and dispatch the islands as quickly as possible.
forty actions that were missing from the roll call.

Nowadays the process has become much more refined and
the financial men who hold a pen
they say very clearly that, as long as there are wolves-
lynxes, trimming their portion and their nails will be
to do a pious work and that, moreover, their silence, as
their eloquence would be uniformly suspected,
so much has the practice become ingrained and so much the
century has little faith in selflessness; that finally, to be
To be disinterested with Haute-Banaue would be to be its dupe.

So be it. But, on a different and more legitimate basis, in
awaiting the reform of these strange customs, —
another utopia — it would be opportune, profitable and more

just, at the same time, to give manual laborers,

as with writers, a share of interest in the work

commune.
In short, the workers are shareholders.

Instead of freeing up their contribution through work
Having accumulated previously, they are now being released
and daily, through successive work, —

future accumulation as a result.

However, the salary is only a partial and poorly calculated discount.
Calculated.

Why not allocate to the workers, colla-
workers, employees, etc., a number of ac-
tions whose dividends would be partly distributed

bues proportional to wages and partly
accumulated as a retirement pension.

1. There is a calculation that is one of the most elementary and most
fair.

It will be objected that several institutions have established
participations. But these institutions proceed
by delaying wage increases. They expect a
Discount! They deduct from a fire deficiency.

Therefore, it is a reduction, not an advantage.

A dividend varies, it is true; but opening it
contributes to this variation through its greater or
smaller.

To interest him in the prosperity of the joint endeavor,
show him his number, not arbitrarily fixed for
Jui, but enlarged or diminished by his contribution and,
in all cases, common to his bosses, as to
For him, according to proportions easily established, it would be,
at the same time, justice is satisfied and emulation is doubled.

And finally, I fully expect that no one will dare oppose me.
here an alleged aggravation of social capital.

We all know how the capital of a
public limited company or other.

See ie
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And the worker's capital is just as respectable as

that of the other participants.

The only difference between these capitals is that which
separates a man made of a teenager.

Capital—money—is a tree laden with fruit; the
Capital-labor is a tree still in bloom. Here is the fruit
will return; there 1l will come. That's all.

And then, to all these disruptions of the balance of the an-
In any case, we can add to this old routine.
a weighting, that of insurance.

Deaths, mutations, disabilities, are not
than a game for insurance calculations.

But let's not dwell on it, because the subject is inexhaustible.
and we have accumulated enough uloptes.

There's more: we had announced a story of the
past and now we are exceeding the limits of the future.

However, this makes sense: history is a cycle;
everything returns illuminated by a new light; therefore
It's perfectly natural to say to oneself: |

We come from there, that's good.

But now, where do we go?

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bar
Who
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5 A]
| 5
He
| | k
Yes, now, where are we going?
What feeling should be appealed to?
There is no selflessness; there is no ù
loyalty; there is no patriotism, |
Only one thing is eternal: the struggle of interests.

brulaux,… that is to say, the maneuvers of the haule
bank.

Under various names, it has traversed humanity since
its highest origin. |

The first person concerned was, according to Genesis, |
Cain, freeing himself from Abel's competition. Seu-
Today, Cain is without remorse.

The golden calf, the money changers in the Temple, the pa-

|
ù

Tricians of Rome, the raffines of Pericles: high
bank.

Then, progressing in the security improvements-
Laires, feudalism, the clergy and the old papacy,
who made and unmade kings: high finance.

For their part, the people, a volcano that remains dormant,
threw a few flames here and there.

The first of the Christian era was Christ; the
Second, Luther; third, Voltaire.

Then came the great eruption.

At that time, the old high bank, the clergy,
collapses, having been stripped of its strength – that is to say
of his assets, – but the modern bank takes the
two, succeeds it and encompasses it.

With her, there was no more formalism: where the clergy se-
led or fanaticalized souls through the marvelous
Divine, the modern bank buys and pays them
with the positive human element.

Religion! Principles! Ridiculous words with which
Among other terrible years, 1572 was bloodied.
1682, 1795 and 1852.

That is to say: The Saint Bartholomew's Day Massacre;

The Revocation of the Edict of Nantes:

The Red Terror;

The Green Terror;

In other words: the triumph of the dagger, of the
saber, guillotine and lead bullets.

It will be noted, however, that the further we go |
As the centuries pass, the more closely the dates are drawn together, what |"
is a threat.

However, history, in these periodic dates, tells us
clearly reveals the eternal mode according to which ar-
rounds off human evolution.

Let's take the two most symptomatic periods- |
ticks: |

4572? First revocation of democracy!

1793? Last abolition of feudalism.

Here and there, same process, same effects:

1572: Simulated conversions, ordered massacres,
confiscations carried out.

1793: Priests sworn in, massacres legalized, |
sequestrations carried out.

Only there, it was the king against the people: |
drying up of work, therefore irreparable ruin.

But here, it was the people against the kings: proserip- |
reduction of idleness and parasitism, therefore improvement
possible ration.

But the aristocracy, defeated by the high bankers,
rejoined its ranks through alliances and made, from
then, common cause with it; also the revolutions |
have they since proceeded by wild leaps, suddenly
burdened and still paralyzed by money.

Corruption, which had subdued the old resistances
tances, was applied to every prominent revolutionary.

|

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From then on, any reform became utopian; any debasement-

sowing, habit.

It was over!

O Paul-Louis Courier, our master! you who have
writing :

"France is a nation of servants."

What would you say today?

What would you answer to someone who asked you: Where are we going?
We ?

We were criticized, you know, for having done a
revolution under enemy fire.
So what is this revolution, you might ask, since

| High finance is still so dominant, so vibrant, so
'It's enormous that she has killed Turkey, that she is in the process of

to slaughter Egypt, and that we ourselves, France,
Are we still bleeding from the after-effects?
Almighty gods! Who will tear down the Republic?

to the deadly embraces of these vampires?

13

VI LL

CONCLUSION OF 1887.

The gods turned a deaf ear, no one came to |;
to wrest the Republic from the vampires, and those have
continued their deadly embraces.

Nothing! Nothing! Nothing! Such is the result of dixsenll
years of suffering.

Thus, all revolutions have been useless!

When will we realize that something |
always survived after them and always repaired
the following ones.

When will we understand that Monarchy, Empire|
or Republic, are simply different names
covering the same accumulation system
parasites, making up a quarter of France (the only IQ

|

|

_ substance and the work of others,

3

possesses) a coalition of cannibals, living, following
before Toussenel's energetic expression, "of the
that is to say, of.
blood and the life of the three who do not possess
nothing (1). |

Do you want proof of what I'm saying? Do you want
to be certain that political forms are nothing and
Are economic forms everything?

Please examine carefully the three

following graphs.
They summarize, stopping the text with lines,

through a drawing, through a silhouette, the march of
needs met and consumption deficits
under three governments: the Orleanist Monarchy,
the Empire, the Republic, which I call Orleanist to
because of its constitution, which is absolutely modeled on the
Louis-Philippe's system.

They are calculated scientifically, based on data
not arbitrary, but verified and official; they are
structured. by a general law that I believe I have

The first one formulated, here it is:

"In every nation, whatever its political form-

lico-economic, when, IN RELATION TO NEEDS

(1) We can ascertain this by examining the final budgets of

finances over a period of fifty years, that one hundred deaths

annuals never open, and on average, more than twenty-five subscriptions
transfers:

1

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social, the line of the nericirs and that of the sarisracrions
have a movement such that they tend to meet at *
at a given moment, that moment is also the moment when,
more or less violently, the governing bodies
mental processes are destroyed and where a commentary manifests itself

social liquidation process, more or less generally
read.

(satisfied care or consumed products) and those
marked D (consumption deficit).

Whenever the two lines tend to be visible!
to meet, we read opposite the dates 1848-
1850, 1870-1874, that is to say those where history
places the violent upheavals that shook France.

The graph of the current Republic stops at
4885; but if we extend the dotted lines and we |

will see that the summit is located where it will be |
marked the year 1888 (1). |

*

Let us follow with our eyes the lines marked B (be- |

(A) As early as 1885, in the second volume of my Kings of the Republic,
I had announced this result; I had obtained it by a formula ge-

general, which I had called the formula of catastrophes. The reader
who will want to study in all their technical details and the for-
mule and the calculations used to draw up the graph, are asked to
Please refer to the work indicated above.

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Orleanist monarchy.

YEARS :: SCALE %

B
Re 882% 18.4%:
Puanene No. 1. ONLEANIST MONARCHY

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Second Empire.

YEARS | SCALE
End 4851 © 5

40-45%
its number
Re En
us V
55
_56

AND,
_58
_59

–

22.61% 23.22%
+ Plank No. 2. Second Empire

191

HIGH BANKING AND REVOLUTIONS.

LS

Current Republic (Orleanist system).

LADDER %

79
_ 80
_81
_ 82
83
= Los
2 EE RES BU CON HUE

End of 14885

4584% 2%
PLATE NO. 3, CURRENT REPUBLIC (ORLEANIST SYSTEM)

Thus, every eighteen years it must be started again.
From 1830 to 1848, 18 years old.

From 1852 to 1870, 18 years old.

From 1870 to 1888: 18 years!

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It took four years of bloody liquidation between
1848 and 1852.

It only took one year, in 1870-1871,
because the liquidation was twofold, being accomplished

almost simultaneously outside and inside
laughing.

#

And now the dreaded deadline is approaching.
new.

So I am right to say that nothing has been
exchange.

Will the government of the commune be cited for me?

But this government, paralyzed by the presence of
Prussians not only on French territory,
but even around Paris, all he could do was struggle.
impossible; I would add, however, that even
tree of its movements, 1} would have, for lack of studies,
due to a lack of overall planning, a lack of scientific plans, sim-
simply restarted the sterile discussions of 1848
And this is all the more important since we are still at this stage.
at the time I am writing these lines.

As for the government of 1872-75, it was more
Still ignorant, and above all, even more guilty.

Perhaps, in 1876, one could hope that, seeing
The abyss, he would change his system; today it's the same.
There is no longer any hope!

It's very late! Even wanting to repent; perhaps-
Would he no longer have the time?

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Capitalist markups have been even more

_ overwhelming than those of the Empire.

In sixteen years, he loaded 193 BILLION islands with ca-
French hospitals! He had received them from the Empire at
a figure of 122 billion: in 1885, 1l brought them to
245 billion.

He has accumulated all the previous forms of corruption.

To the Orléans' peace at any price, he added the
Bonapartist expansions, but unable to wage war
continental, he attempted colonial conquest.

Nothing has mitigated the original flaws of the Constitution.
tuition. |

So what does he have left?

A liquidation, probably a bloody one!

How could one not reach this conclusion after
to bring together the facts of which this story is |
Full?

After observing the perpetual march
The rising burdens that crush citizens?

After noting the debasement of the characters, tou-
days aggravated by the depressing influence of the high
bank, perpetually revolutionary, to its only
Profit, against the people and against humankind
all of it?

Finally, having shown in my other works
all the members of this same high bank
implacable enemies of truth, of justice, of all that

143,

who is pure and honest, taking off all the masks

Doctrinal: economic and political; religious:
Jews and Christians, what could I say about
more ?

Otherwise, under penalty of death, the first act of
The next revolution must be to annihilate all of this
which gives strength to these appalling worshippers of
Moloch-Baal of the Jews.

DER, ARR Pl | WHEEL, +

DOCUMENTS

THE CLAIM AGAINST ENGLAND.

We know that the Chamber of Deputies voted on the
consideration of a proposal tending to
to obtain from the English government the restitution of the
unused balance of a 6 million guarantee fund
and a half francs in annuities of 5%, paid accordingly
in accordance with the stipulations of international treaties.

Many people were surprised by this
that the liquidation of this guarantee fund being ter-
mined since 1826, and the English government having

solemnly acknowledged that he still had a sum
considerable amount of available annuities left in deposit
in Rothschild's hands, never again the government
The Frenchman did not receive this surplus.

All astonishment will cease when we know the
The following facts:

First, let us clarify that the English in question...
knows how to compensate for confiscations suffered in 1792
were to be registered nominally as rentiers
in chapter 5 p. 100.

Consequently, the treaties had formally prohibited
to the commissioners to sell the annuity registrations
forming the guarantee fund.

However, the English commissioners, tempted by speculation
lation, — because the 5% annuity which had been made
33 francs at the time of the handover of the fund of ga-
rantie arrived at the rate of 106 francs, which she harnessed-
gnit towards the end of 1823, — had sold the ins-

descriptions in defiance of treaties; but, not wanting
confessing their fraud, they had presented in 1826 a
complex erected as if the annuities had never
sold.

These frauds were committed with the assistance of
of the Rothschilds of that time, and he being a friend of
Orléans, we'll see how we managed to prevent
any control by independent French people.
Firstly, the final account of 1826 was not

printed and published only in 1831; however, precisely in
In April 1831, Louis-Philippe issued the famous ordinance-
nance authorizing the owners of nominal annuities-
dives to demand their conversion into bearer annuities.

In this way, all traces disappeared and Roths-
child, like the English, was beyond control.

Louis-Philippe owed that much to Rothschild, and
Here's why:

Among the English subjects whose name reappears the
more often in liquidation accounts and for
enormous sums of money, including a certain Boyd, banker-
quier in Paris in 1792.

However, this stems from a letter written by Louis-Philippe.
to Mr. d'Ivernais on January 27, 1794, that the same
Boyd had concealed it on behalf of Philippe-
He valued some sixty million that he stole
thus to its creditors.

Louis-Philippe adding that he had proof of the de-
pot, 1 liter, there is no doubt that it has entered the
millions from his father.

Nevertheless, when, in 1825, Rothschild issued the
the famous billion-franc loan for emigrants, Louis-
Philippe was listed there for 14 million, which allowed him
to more easily seize power in 1830. Thus
The Orléans family were able to get paid several times the
the same quantity of millions in various forms.

It is therefore understandable how much Louis-Philippe

must have been willing to confuse anything that could
to allow control over the use of the fund's annuities
of guarantee that Rothschild had manipulated during
nearly ten years.

It is also understood that, throughout his
During his reign, he made no demands on the English; this is understandable.
Finally, given that the Rothschilds were all-powerful in London
as in Paris, no more Gladstone, than Rouher, than
Decazes, did not let the truth come out.

Having explained this, here is the report which was questioned...
tion during this present volume.

REASONED STATE

SOME OF THE HIDDEN EMBEZZLEMENTS
IN THE ACCOUNTS
FROM MAY 1894 AND JULY 1896
PRESENTED TO THE HOUSE OF COMMONS IN 1831.

Convention No. 7.
November 30, 1815 – April 25, 1818.

$4. – General, concealed violations of conventions
in the final account of 1826-1831.

When, in 1818, the settlement of claims
under convention no. 7 passed from the hands of the com-
a joint mission in the hands of the British commission

Nothing had been changed in the liquidation procedure of the
claim.

Article 5 of the 1818 convention expressly stated-
sement: |

"The liquidation and distribution of funds will have
place according to the principles contained in the stipu-
the agreements of May 30, 1814 and of the convention of November 20
November 1815.

This article has been violated and its violation has been concealed.

But let's say it right away:

It is less in the judgments rendered by the
liquidators than in the payments made by the
commissioners of the depot where the embezzlements reside
and the violations to be reported.

The stipulations of the treaty of May 30, 1814, have as their purpose
object :

England's renunciation of the entirety of
the surplus related to the maintenance of prisoners of war.

In exchange:
of the full compensation of British subjects including
the property, movable or immovable, had been seized
very much in 1792.

This clause was violated and its violation was concealed.

The stipulations of the convention of 20 no-
The purpose of the events of November 1815 was:

To clearly designate the nature of the claims to be ad-
submit for reimbursement;

To carefully adjust the payment method by
annuities 5%;

To indicate how to accumulate and compose the
arrears of these annuities in favor of the creditors
recognized;

To formally prohibit any sale or negotiation
annuity registrations, including those of the commissioners
were seized as mere custodians.

This series of clauses has all been violated and their
concealed violations.

The 1818 convention further stated, in article 6:

"The debts already settled and on which he
One-fifth remains to be paid and will be settled.
to the deadlines that had been previously set.

This express clause was also violated and its violation
concealed lation. ;

However, what makes all these violations even worse is
that at the same time they were carefully dis-
simulated in parliaments using writing artifices
tures, they were also accompanied by detours-
actions having a particularly unavowable purpose.

The very care that was taken to hide some and
the others is a decisive argument against the theory
of those who claimed, despite formal texts,
that the 1818 convention excludes any
subsequent claim.

Indeed :

|

If the liquidators had been in charge of acting at
at their leisure, they would have: .

4° Ostensibly sold the annuities by converting them
then weaving into chessboard bonds.

(And they could have done it all the more ostentatiously-
clearly that the status of Georges II, 59th year, the
formally authorized it.
= 9% Ostensibly paid the compensation recipients in cash

or in Exchequer bonds.

After that, to obtain a discharge from Ls management,
the same liquidators would only have needed to
to present two accounts to the House of Commons:

4. An account detailing the sales of registrations
annuities with the result of the monetary realization, or
of the conversion into Exchequer bonds;

2. An account detailing the distribution of these sums
or of those vouchers thus obtained.

Was it that way?

Not at all.

On the contrary, on several occasions, and especially in
In 1821 and 1826, proposals were presented to the Parliaments
accounts drawn up as if the agreements had
_ were respected in all their parts and, finally,
showing a very small surplus than we have
They didn't even consider offering it to the French Treasury.

This oversight is not without reason, and especially without
serious grounds for the honor of the liquidators.

Any offer to settle accounts with France
would have been accompanied by a check of it, no
out of distrust, but also out of delicacy.

However, this control would inevitably have led to the discovery
green of the embezzlements committed.

Exposing oneself to such an adventure was impossible,
especially at the time when a palace had been allocated
royal over 6,000,000 francs and where the claims
men, poorly paid, themselves carried out against the
liquidators, the most violent accusations.

No thought was given to checking the complaints.
but they tried to stifle them, by distributing to
more irritated a portion of the admitted excess, which
belongs by right to France.

However, even with this distribution, the re-

the claimants had received only a portion of what their
was regularly due, according to the stipulations of the
Convention No. 7.

The rest had disappeared, as we shall see.
to demonstrate, and this remainder would have sufficed not only to

to pay all admitted creditors in full, but also

to return to France an infinitely super-
prior to the one that had been announced before this distribution
supreme goal, of grace and favor, like the
pompously describe the minutes of the lords of the

Treasury.

But you would have to be quite inexperienced not to

ETS

not to conclude that after violent accusations for-
mules against a financial administration, the
graces and the favors of these are never a
charilé, but a fransaction.

$2 — This inspired and encouraged the first
diversions.

It can be admitted that the first diversions
were not premeditated and, although the status of
Georges JIT seems to authorize them, but we must consider that
this status also targeted other conventions where the

Sales of inscriptions were essential to the liquidation

donation, because it was possible that the distribution to
Marc the franc allocated to a claimant 60 centimes of
rent, which was unacceptable.

Consequently, for us, it was not the sta-
tut of George III who first inspired the decisions
turns (because they were only used later)
to authorize transfers via special loans
cified, and not by definitive allocations), but the oc-
casino, which was tempting, as we will see
see.

Before going any further, let us declare that we don-
no, the name of the diversions to acts intended to
to make sums of money disappear permanently,
by falsifying the accounts, and not through loans

refundable, although they are hidden in the
same accounts.

That said, here is the occasion on which the
first diversions.

The annuities provided by France, as funds
principal, represented for the claimants a
capitalization specified by the treaties at 76.65 francs for
5 francs in annuities.

On the other hand, the way we had settled the
composition and accumulation of arrears of these
annuities assigned them a variable capitalization, but
indicated by the semi-annual purchases to which the Jiqui-
daters were to dedicate the semesters of the enrollments
tions in storage.

These capitalizations varied between 57.60 francs and
67.76 francs, as evidenced by the annuity rates

purchased in Paris from 1816 to 1818 and worn at the sla-

ment of cash (statement B, account of May 31, 1821).

As long as public funds remained below

of these various capitalizations, there was no-
a lucrative operation to sell the inscriptions in
deposit.

But from the day these same public funds begin-
they are following an upward path, the reclaim-
liquidated men to whom annuities would have been issued
could, by bringing them to market, achieve a
significant benefit.

a EN

It was then that the idea came to the liquidators to
to replace annuity holders.

This was done, little by little, after some initial hesitation.

brous, whose traces are revealed to be clear and pre-
cuts in the liquidation from 1818 to 1821.

Initially, only the accumulation annuities were used.
which offered sufficient enticement; later, the annuities
The main ones also became lucrative, the rent
5% having exceeded the market price con-
conventional of 76 fr. 65.

To fully understand our statement, one must
souvenir: |

At the time the 1815 convention was signed,
the annuity 5 p. 100 cost 53 fr. 30;

_ That at the time the convention of
April 25, 1818, the annuity 5 p. 100 cost 68 fr. 30;

At the time the Treaty of Aix-la-
Chapel, October 40, 1818, the annuity, driven by the
speculation, which, anticipating all events,
had thus anticipated the evacuation of the territory, arrived
next to it, in August 1818, 80 francs.

This course, completely out of proportion with the situation-
market activity triggered a flurry of sales;
to a general crushing and the beginning of a
a genuine financial crisis.

Another maneuver made this crisis more serious.
'again.'

A Dutchman named Beerenbrock had imagined
to establish with several banking houses in Paris
a circulation against deposits of annuities and ordon-
liquidation finances, by taking acceptances.

However, his effects, presented to the Bank, had been
expected; hence a further scarcity of the digital
raire.

The result of these various operations was to precisely
to reduce the annuity of 80 francs, August 1818 rate, to 60 francs
lecture of December 1818.

It was a complete disaster.

Count Corvetto, Minister of Finance of

Louis XVII then deemed it essential to intervene and,
without us needing to study the means here
that he employed, we must limit ourselves to noting
that the extreme consequences of the crisis could
to be avoided and that, from May 19, 1849, the time when
The status of George II was restored, the annuity was
raised to 74.50 francs.

In September of the same year, she supported
easily at 73 francs.

Finally, on May 31, 1821 - the date on which it was stopped

the first accounts presented to the parliaments an-

In Glaus, the rent had exceeded 85 francs 50, so that in
In August it was found at 88.60 francs.

Later, she surpassed her peer.

These various twists and turns in the fund market

public authorities, encouraging speculation, tempted the clerks-
saires du dépôt des annuités.

And we do not want to examine here whether they acted
for their own account or for that of the Exchequer.

In any case, it was in these circumstances that he
We need to find the origin of the embezzlements committed and
their influence, fatal to French interests, on the
final result of the liquidation.

$3. — First embezzlement: 533,900 fr.

On April 95, 1818, it remained to deliver to the claimants
liquidated assets in Paris, by the joint commission, a
a number of cuts from the fifth, of the total
warned.

These fifth cuts, which the 1818 convention

had declared that they should be delivered in pre-existing times

previously established by the 1815 convention and on
the sole authorization of the British commissioners,
amounted, in accordance with the Statement of rent in
deposit (state A), at 654,720 francs. They belonged
to the claimants, but the regular periods of deliverance
They left them in storage in considerable portions.
until September 1819.

Therefore, in August 1818, one could, consequently
of their quarterly registration with the Treasury, to have
delivered a significant portion.

EEE.

And, indeed, in September 1818, the state of Sus-men-
Onné reveals to us that it had been registered with the Treasury
494,999 francs of annuities from this source.

It should be noted that the claimants do not become-
were masters of their inscription only after this
deliverance, that it was only at that moment that they
could carry them to the market.

However, it was at this very moment that the
liquidators to replace the claimants and rea-
read in their place the benefit that the then gave
high price of 5%, without the Government
French people could find out if the sale came from the owner
originating from the registration or from a holder even-
tuel.

But in order to be able to replace the claimants and
to become masters of their inscriptions, it was necessary to find
a way to pay them.

However, on the one hand, we couldn't offer them sim-
simply to buy their annuities; the simplest-

They would have sensed the trap island and, before accepting,

would have consulted the public funds market.

On the other hand, directly engaging in an im-

posing a question was a dangerous thing for officials
public, and we were still too close to liquidations
Made in Paris.

Here is the method that was devised:

The practice of issuing medication by cuttings was abolished, by

7 ns —

Consequently, the waiting times, and we paid directly
ment ex money capital and interest. |

By acting in this way, that is, by paying the capital
which was to be paid in annuities, immediately in
With money, one acquired, in a way, the right not to
to calculate the compound interest on this capital only at par
(i.e., 2.5% per semester), since 1816 until-
than on the day of payment.

However, given the lack of market stability, it was necessary
act with a certain degree of caution.

After selling the 2n deposit annuities (allocated)
At 80 francs, the August 1818 exchange rate, it was possible to pay the reclamations
as entries are made to the Treasury,
by capitalizing their principal annuities, as well as
their accumulation at 76.65 francs.

But, by December 1818, the crisis was in its
acute period, and, the annuity having fallen to 60 francs, we took advantage
of this circumstance to redeem, to the claimants
registered during this period, their annuities at 4 or 5 francs.
above that price, even though they had been sold
at 80 francs; this bomification was even given as
a grace.

And, continuing this process until September
1819, the time when the last one was supposed to be delivered
fifth, it was possible to constantly buy back below
of 72 fr. annuities previously sold at 80 francs.

This series of operations placed in the hands of

ee ——…
Î
HAS

ministers a surplus of 533,900 francs in silver, without
which is perfectly explainable by the calculation su- {}

before: | donation
416,798 francs of annuities paid in capital at 76.60 francs!
They have 45 2nd of nn ue of 6,589,515! 94 el
Compound interest for qualre se- | |
mestres at 2 4/2 p. 400 est . . . . 665,514 17 of the
ea ao Al

Total to pay... 7,052,827! 11

The sale at 78.40 francs (average price) of the inserip-
Main items: 416,798 francs in annuities, produced a

x

Fr
(9

ol
tp

capital. . +. + 6,510,384 T6
The sale at the same price of;
68,771 francs of annuities which represent- \
these rents are accumulated
following purchases in Paris, during |

HS nos ll

Total obtained... 7,584,581 EAN
If, from this sum, we deduct- 4
"Let's make the payments... + "+ + ' 1,052,827 A |!"

you

the period 1816 to 1818, produced. . 1,074,903f 0 |
|

the remaining profit will be €534,760.68

which are very close to the 533,900 francs mentioned above.
The ease with which the commissioners swallowed
This initial diversion led them to expand |
their procedure for all future liquidations.
It was only much later, when the renk |
had surpassed parity, that amidst inctf complaints,

|

pi

»

health and to obey the silence, the commissioners

"returned to the claimants liquidated in Paris the sums

which they had frustrated them.
We also see the following listed in the March 1828 schedule:

* this restitution worded as follows:

1

“Applied in payment to the several persons whose
claims vere liquidated at Paris for the difference of
the rate at which they had received their portions of
French stock and the rate at which they were entitled

—to be paid, under the conventions. . . 21,356 &.

or in francs. . . . . 938,900f.
But, when preparations were made to subdue the same

'account to the finance committee of the House of

municipalities,
This restitution was made to disappear.
Therefore, we no longer see it featured in the

“account of June 19, 1828, which reproduces that of the

March 19th preceding, by completing it, and to which it was

Lord Lyndhurst alluded to this in a speech on August 4th
1853, presenting it as undisputed, having elected

approved by the general allorney.

 – This first diversion is therefore unknown to
English ministers, because, as early as 1821, it was absolutely
concealed, since, in the account drawn up for this
at the time, the liquidation portion that had been carried out
Paris and entrusted, for the delivery of 'fifths', to
only English commissioners, after April 25, 1818

E –
is given as having complied with the provisions of | [
two conventions, that is to say, as having delivered, to the \ nn
predetermined periods and in annuities, the cuts | 3
allocated to recognized compensation recipients based in Paris. | jn
That's absolutely false. +

| pi

S 4 — Second embezzlements: 5,245,117 fr. 40 c. | «
| | (

In the period between September 1810 and

and in March 1820, we discover three other diversions;

They consist of:

of a much greater importance.
4° of 0,251,498 » or 9,971 £ 10°h 5d allocated to Canova
for transport
of statues
_ Paris to Rome;

9 of 1,513,218 » or 60,000 » » Payment to the

East India Company;

3° of 3,480,401 40 or 138,000 >» » Excess expenditure |
during the credit

allocated by —the |

Chamber of:

commons for |

U
he
has
8

d

k

they crown him—
Geor—
Age IV.
Early. 5,245,117f 40 or £207,971 10:54 a.m.

E —_, ——. mm

goose

FREIGHT

These various sums were taken from the se-
2% deposit annuities, not yet allocated,
but which, according to the conventions, were to be used to
purchases of semi-annual annuities.

This is how the greatest disappeared
part of the semesters of September 1818, March 1819,
and September 1819, rising together (after deduc-
tion of payments essential to the functioning of the
liquidation) at 5,398,757 francs, as can be seen from the stat-
ment B. of cash (account of May 31, 1821).

However, having given to the previously mentioned semesters
a destination outside the convention, it is obvious
that they could not be used to purchase annuities.

However, in 1821, it was necessary to include these
purchases as having been made regularly; and,
Indeed, a [entry] was recorded on the date of March 1819.

“purchase of 457,043 francs of annuities which would have cost

5,988,916 francs 93, at a rate of 61 francs 76, as he
appert du même statement of cash.

However, this purchase is fraudulent and was recorded after the fact, just-
to conceal the disappearance of the aforementioned sums
against detailed, amounting to 5,245,117 fr. 40.

And it's not even recorded properly, then-
that it is placed at a date six months in advance of
the one to which, regularly, thread would have been possible
to have sufficient funds in the till to cover it,
In accordance with the annuities in deposit.

14,

Mrs. VE

– – –_——

The course itself, which one is supposed to have

buying these annuities at 61.76 francs is fanciful, because

that, since December 1818, the annuity has been held at-

above 65 francs, and that, notwithstanding, the purchase is ins-
written March 1819.

Finally, it is presented as a whole, as a summary

three semesters, and yet, in a single slip,

whose number, No. 18, is also the one that contains
the more detailed purchases of March and September 1820.

The same slip therefore contained the large purchase
of March 4819, and the less important ones of March and
September 1820. (Previously and subsequently,
Each purchase of annuities is documented in a statement.
(special.) |

But, after having thus registered these 437,042 francs of
For annuities, proof of their existence had to be provided.

Where did they get them from?

They were taken from the claimants, by way of bailiffs.
disguised as payment (as we had
(made in 1818), and to the guarantee fund, by exaggerating
the awards seemingly paid to the rights holders.

We will prove the accuracy of these two afhr-
mations.

To make our demonstration clear,
We need to remember:

1° That the capitalized annuities at 76.65 francs correspond-
corresponding to an income of 6.52 percent;

!

has

3

2° That the accumulations composed of these rents,
at the various rates of semi-annual purchases, emerge as
3.5% and 4.5% per semester, for the
period 1816 to 1820.

Therefore:

The final annuity granted to the creditor and created
for him at the time of the liquidation represented a
average income of 10% of the initial capital.

Now (and this is the case here to develop what we
(as we said regarding the previous diversion),
if, instead of paying the capital as an annuity, one pays it
in metallic species, one acquires a kind of right
to calculate only the compound interest on this capital and to
even of the nominal value of the expected annuity, i.e.
5% per annum or 2.5% per semester since 1816.

By this method, the above 40% income
specified is reduced to 3% on average.

And the difference represents the profit made.

A very large number of claimants owed, at the pre-
First of all, eagerly welcome this mode
of payment, without understanding its implications, since,
as we have said, those very people who had been
Those liquidated in Paris had accepted it at the first moment.

For them, in fact, it had several advantages:

First, they no longer waited for fifteen months
(as a result of the quarterly issuance in installments)
of the fifth) the full payment of their award.

Then, they immediately took possession
relatively large sums, long awaited-
due, which appeared to them as compensation

sation of what, under the pretext of deficit (pretext
false, moreover, as we will prove), we give them
differed by 45 percent of the total award, as follows
expressly from the same account of 1821, page 41.

Finally, it spared them the inconvenience and expense of a
transfer if they wanted to achieve their title, because, at this
At that time, bearer annuities were not yet
created (they were only created in 1831).

This represents a large number of claims settled by March 22nd
1821, in capital values (it is only as well as
the liquidators published their figures in the Ga-
(zette of London) and raising, according to judgments
returned, to. . «+ . . 518,215 fr. capital values.

At the treaty rate, this capital, converted into annuities,
would have become: 33,804 francs in annuities.

The accumulators |
regular lations-
res by way of a-
cats semes-
triels, from 1816
in 1821 (March),
increasing

this annuity of 43,859 francs (enjoyment March 1821).

Toraz.. . . 47,663 fr. annuities (enjoyment March 1821).

This total of annuities sold to
The course of March 4821 gave in
capital value . . . . . 817,897fr. val.cap.
How was it paid for?
First, we paid the capital-
tal above . . . . . 518,915 — —
in silver.
Then, in money too, the interest
composed of this capital during
10 semesters (1816 to 1821), at
2.5% per semester, or 145.144 — —

Toraz. . . . . 663,359 francs. val. cap.
Profit obtained on the realization-

sation by sale. . . 154,538 — —
Tora eGas. . . 817,897 francs. val. cap.

This example is not hypothetical; it is real.
a liquidation carried out between March and May 1821, but,
instead of sincere and regular accumulations
calculated that we took, i.e. 13,859 francs.
annuities for the entire period of 1816-1821, the
English account records 17,819 francs of annuities for
the period alone from 1818 to 1821, that is to say for
six semesters out of ten.

This is what we will demonstrate, thus justifying

our assertion, that:

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It is not surprising that, this process being
extended to the entire liquidation of this period, we have
could, from 1820 onwards, include 437,042 francs as purchased.
of annuities, drawn, in reality, from the funds
of annuities held in security deposit and partially deducted
to the claimants.

And, indeed, if, of the grand total as of May 31, 1891,
we extract sums where they are confused-
due:

1° The arrears of life annuities con-
green. .« . . . . . « + 25,067 in annuities.
2° Annuities of no kind
1816-1818 taken from the fund |
warranty. . . . . 08,494 —
3° The total of the annuities of accu-
accused mulation in the column |
delivered for award. . . . . 350,977 —

We will obtain... 434,495

However, this total differs very little from the figure
purchases whose falsity we have established above
(437,049 fr.).

Moreover, this difference stems from the fact that we have
neglected the reuse of metallic profits, opposite
explained, and which, in part, was largely sufficient
to make it disappear.

It is by operating in this way that the commissioners of
deposits could be registered in deposit in state A, under the
dated September 9, 1820, a purchase of annuities

1 SQUARE "+ + + + + 207,189" of annuities.
While in state B, of cash

and on the same date, does not appear

than a purchase of... ! + 110,582 —
This was also how they were able to register on March 22nd

1821, in deposit in state A, by

purchase route... ++ + + + 431,484f of annuities.
While the state B of cash

only justifies an actual purchase of 91,249 —
The concordance between the deposits of state A and the

purchases by state B are only made after the latter

registration; then only, also, the number of the
slip succeeding the one that conceals these serious
falsifications (no. 18) follow the numerical order (no. 19),
This was practiced before that disastrous period.

All the losses caused by these processes plus
strange things were suffered by the claimants,
PART by the French Treasury.

But when we draw up contradictory the
Account of amounts payable today to this last-
To deny it, we will not seek the benefits made to

Claimants' prejudice.

We will leave them to England, to make them such
use that his conscience dictates.

15

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4815, confirmed by Article 5 of the Convention of
April 25, 1818.)

For what purpose did the English hydrators ef-
Done?

Precisely to avoid this registration

special, which had the effect of stopping, at the death
of the rentier, the rent service and, in addition, the
rendered unsaleable by the commissioners at the location and
position of the holder.

Already in 4824, a name had been recognized as founded-
number of claims of this kind amounting to
427,000 francs in life annuities (it's still 427 or
437 which are found in ultra- combinations
whimsical commissioners of the depot, peculiarity
It's curious when you consider the alleged purchase of annuities.
which we have been talking about).

However, this number was too large to have been born
neglected.

But by carrying out a conversion of this kind,
It was necessary to appear as if a reduction in the annuity was being carried out.
A life annuity, because it will not be understood that an annuity
temporary becoming here born could be encrypted
The same way.

However, the method used succeeded in revealing
a reduction in the expenses of the guarantee fund,

while in reality at ROGUE and Voici Com
ment:

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First, after converting, according to a mode
The main life annuity is highly questionable; it is increased...
menta of the arrears accumulated after 1816 and after
1818, by wrongly counting these arrears against the fund
of principal annuities, while they were supposed to be pre-
raised on purchases of semi-annual annuities.

Then, we had taken as the basis for this conversation-
sion, not the actual prices, but the prices con-
conventional of the 1815 treaty, which was still
a premeditated exaggeration.

Logically and rationally:

The conversion of a life annuity into a perpetual annuity

Which one is:
The current discount on a mass of arrears of the

imitable rent,

Calculated based on the probable number of years that don-
provide the rentier with survival tables at the time of the
Conversion,

And paid in annuities during the time of the con-
aforementioned version (average price between the even and the
average of the day).

By applying these rules, we found some
results infinitely below those accused by
English accounts.

For example, where (according to slip D, account
(from 1821, page 56) they attributed to Mr. John Banna-
Lyne (No. 23 of the register, January 20, 1821) an annuity

45.

total of 4,716 francs in perpetual annuities (being the award
100 percent), we would have rationally attributed
and mathematically, 2,622 francs of perpetual annuity
(also 100% of the award).

How can we explain that an initial life annuity of
4,740 fr. 72 can become a perpetual annuity: 4,716 fr.
annuity (24 francs reduction).

However, we must specify that, in our figure,
we have understood all the accumulations of 1816
at 1820, at the actual rate yielded by the purchase of annuities,
which is superior to that practiced by the English.

Here, moreover, is the complete comparison of the
two conversions:

Initial annuity: 4,740 francs 72; life annuity:

English conversion: Rational conversion:

Conversion of principal capital, | Conversion of the same capital above
assessed (slip D, page 56) versus assessed 52,143 fr,

at 52,143 francs... 3,402 francs, price reduced, but discount deducted.
Arrears accumulated at . …..... its 4,963! rte plaice
from 1816 to 1820 1,314 — accumulated arrears
| – ! less from 1816 to 1820 4,659
Total..... 4,716 rte plie Total..... 8,622frtepli

Difference: 1,094 francs of perpetual annuity.

The accumulated arrears according to the English calculation
are at 6.52% (or: capital 76 fr. 65).

The accumulated arrears, according to our calculation, ra-
uonnel are at approximately 7 p. 400 (80 francs); as for

the principal annuity, it is converted at par and market rate

average as of January 1821, after discounting of arrears
future of the initial life annuity.

By performing the same calculations on all annuities.
converted life annuities, we will find, as we have
found that this conversion has, excessively and without
avowable reason, absorbed into the principal annuity fund
principal sums that should have been used to
pay the claimants regularly and, ultimately, to
to constitute, in favor of France, the true excess-
a tooth that was coming back to him.

But the opposite theory inspired the conduct of
liquidators, because the more annuities they could allocate
at lower prices, the more they could then realize-
to realize a profit by bringing them to market at
Advanced courses.

It was between August 1820 and January 1821 that
converted most of these life annuities.

They represented an arbitrary capitalization at
86.65 francs.

However, in August 1820, the 5 p. 100 was valued at 79 fr. 10.

In December 1820, the 5 p. 100 cost 79 fr. 40.

In January 1821, the 5 p. 100 was valued at 82 fr. 45.

It is obvious that the French government cannot
to admit this conversion which makes him pay perpetual-
element of life annuities that have been deceptively modified
for the occasion.

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S'7. — Third group of diversions:
34,295,050 fr.

We now come to the diversions
more important.

They belong to the period 1822-1896, that is-
that is to say, the period preceding the closing of the
liquidation and contains the death of the Duke of Riche-
place, that of Louis XVII and that of the emperor of
Russia.

We find them detailed in a special account-
cial drawn up on March 24, 1824 and dated April 4
Next.

Of course, they are completely hidden in
the final account of 1826.

What is striking at first glance, in the sums
The enormous amount that could have been diverted is that they
are almost equal to the total number of awards published in
the London Gazette by the liquidators judges, for
all the liquidation carried out in London under the agreement
tion no. 7. |

Indeed, this total was, in July 1826, at the time of
Closure, after the judgment of twenty-eight appeals:

34,537,579 francs in capital, to be due
since 1816 (this is the very mention they use)
the liquidators: "{o be due upon March 1816").

has

However, on May 51, 1821, the accepted values were in

capital. . . . . .«. . + + . +28,853,397f

Therefore, there was nothing left to satisfy
all the awards that... 5,684,182
Total equals... 34,537,979

This proves that, virtually, as early as 18214, the
The liquidation was 9/10 complete.

It was a perfect opportunity, moreover, to continue the
registration sales,

Because, in 1825, the 5% note was worth 104.86 francs and
was heading towards 406 francs.

Here is a breakdown of the amounts mentioned at the beginning of the
this chapter:

1° To those receiving compensation for insufficient funds

Convention No. 13 and for the maintenance of prisoners
war. . 1,269,071 £ 15h 9 1/2 or 51,726,775f

2° To Mr. La-
debate, resti-

tulion de va-
their seizures. 99,331 45h 7 or 2,483,975f

3 AM.Mar- ;
T1 SEPARATE £3,400 » » ' or 85,000f
Totals: 1,571,802 g 6sh 4 1/2 or 34,295,050f

To fully understand the process used by the
Commissioners to embezzle these sums and then,

to conceal them, one must remember the situation in
May 1821.

We established above that Îles rentes ins-
cries to the Treasury as being delivered to the claimants
remained largely in the hands of
liquidators, thanks to a payment method adopted by
them. | |

Two results were thus obtained:

4° One could include, as originating from the
reinvestment of semesters paid for by France, of annuities
acquired in a completely different way;

2° We had possessed, since 1821, a stock of metal-
considerable lique arising from the gap between the interest
composed of 5% of the capital paid in cash and the in-
accumulated and compounded interest on annuities, which derives-
was at 10% of the original capital, apparently,
allocated or issued to the claimants.

We continued to proceed in the same way,
so that by the end of 1822 the stock comprised:

Besides metallic species,

And in addition to the annuities resumed after registration in
Treasure: |

All 45% of the main award was post-nominated.
and the accumulations that belonged to him.

In order to avoid excessive overloading
this demonstration, already quite long, we do not
We will not go into detail at this time about how we

|
|

we solved the rather complicated problem which we
was imposed by the search for this stock in 1823
and 1824.

The states and the calculations that depend on them are such-
extensively, they would absorb, on their own, a
space as considerable as that occupied until now
through our demonstrations.

But we are ready to give this demon-
tration in the most precise way in the presence of our
opponents.

For now, then, let us summarize our work:

'At the beginning of 1823, the entire amount had been paid
awards after submission and delivery. (that is to say
100%), by way of a disguised buyback at 76.65 francs
on average, of listed annuities elsewhere 95 francs in
average, also, on the market for public funds
Paris public institutions.

This operation had exhausted the first stock of me-
tallic so as to reduce it to

24 18sh 104 (631 fr. 10),

as evidenced by the account of March 1828
under this heading:
Libra in the year 1828. . 24g 185h 10d,
As for the stock of annuities, it had followed a pro-

constant progression (because it had also been possible to employ at
purchases (part of the available semesters), if

although after having deposited with Rothschild, for the
first time, in September 1822, a mallion of
annuities (the Duke of Richelieu had just died, May 17)
1829), we still possessed 1,300,000 francs.
of annuities (round figures).

In 1895, the same liquidation processes and
interest payments made by Messrs. de Rothschild
had added to this stock, -in annuities, 120,000 francs.
(round figures) of new annuities.

Then, the 5% having exceeded 104 francs, it is judged
It is opportune to ask the bankers for another 300,000 francs.
of annuities, in March 1824, on the million deposited
in 1822.

So, at the beginning of 1824, as a result of payments
Once that was done, all that remained was to deliver the documents to the claimants.
that 61,890 francs of principal annuities, including the
twenty-eight appeals judged in 1896.

Consequently, we can say that the liquidation
was truly over.

So we had:

Stock in 1823. . . . . 1,300,000f of annuities.
Compound interest paid by
MM. of Rothschild. . . . . 120,000 -

Main trans- annuities
then put in place by the same. 300,000 -

pd

Total (round figures): 1,720,000 francs in annuities.

CR

Sold at 104.80 francs, March 1824 exchange rate, these

masses of registrations generated a capital of (figures)
(rounds). . . . . + + + + + + 86,000,000f

With which the sums were paid
as indicated above. 34,995,050

So I stayed. 1,704,950f
to deal with the 937,772 francs 70 that were liquidated
from 1824 to 1896.

This last sum, with compound interest
(in accordance with the procedures adopted and above)
explained) calculated semi-annually since 1816 (and
(without taking into account intermediate deliveries)
until 1826, it required 1,537,004 francs 50.

So on the first balance... 1,794,950f
The price was 1,537,004.
And there remained, , ... 167,946

By paying the 937,773 francs in this way, one could con-
to keep intact 111,289 francs of rents, which would have
represented the regular payment and in accordance with the
convention, in principal and in accumulations, of these
937,713 francs liquidated.

938. HIGH BANKING AND REVOLUTIONS.

These 111,289 francs of annuities, sold at 106 francs, realized-
were still a capital of. . . . . 9, ET) 327!
Which, with the above availability. 167,946 946

provided the necessary funds

loan granted at that time to the woods

HE LONÈLS 5 on 5 4th le re ds 9.5106.9701
For the palace of Ro (mid-

Notes from the Lords of the Treasury dated

of March 10, 1826). . . . . , . .. £100,000
However, in September 1826:

Behind these sums and the 700,000 francs of
rents declared as excess, &! there was a stock,
in Exchequer bonds, which we will deal with later
at the time when we will provide the complete statement of the
English liquidation from 1893 to 1896 and of which what
The preceding is only a brief summary.

For now, it suffices for us to have established and
demonstrated with supporting figures:

That :

Using funds from the conventions of 1815 and 1818,
it had been possible to divert and conceal without any thought of
return, to the detriment of the French Treasury, as in
that of the English subjects in this category:

1° Funds relating to the maintenance of prisons
war militias, to which England had (or-
renounced by the treaties of 1814 and 1815,

|
sure |
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he
|

to obtain compensation relating to the sequestrations of
1792; | °
2° A large part of what was lacking for
pay the claimants governed by Convention No. 13 and
The additional article from the Bordeaux merchants:

3. The costs of the coronation of George IV:

4. Payment to the East India Company, plus-
several other payments mentioned above.

And all of this:

Apart from other allowances or payments

strange ones still, which are known in London and which do not
would in no way find a place in a
an international account of such a solemn nature
than this one.

Finally, what is important to clarify is that
Lord Lyndhurst himself was unaware of this
situation, when he delivered his speech of the month
August 1853.

Indeed, 1l detailed a large part of the employment
irregularity of the excess admitted in July 1826, but
He never suspected all that the
account he was holding in his hand.

IT

CODIFICATION OF THE REFORMS.

Here are the three laws I mentioned during this
work.

I warn that these laws are interdependent, that they apply
Taken in isolation, they would be more harmful than useful.
As for those who will study them, I say to them equally-
they must, above all, completely detach themselves
the old habits imposed on them by the organization
current system. This is not an easy matter and I

I know, from experience, that the faculty of abstraction
requires a strong will.

HIGH BANKING AND REVOLUTIONS. 241

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$ I. – PROPERTY REGIME.

AMENDMENT TO ARTICLE 544 OF THE CIVIL CODE.

EXPOSED,

The relentless increase in the price of everything has been a concern
all the reformers, without, until now, any of them
has found a practical way to remedy it, unless
resorting to a violent liquidation, similar to that of 1793,
which believed it had found its way in the dispossession of the pro-
old landowners in favor of a legion of new owners
calves, and discover a formula in the descriptions relating
at most, . |

For many years, what is called capital has
ceased to be a means of measuring the source of products which
serve periodically to satisfy the individual's needs.
On the contrary, the product is artificially forced to mo-
to live off the exaggeration of capital value. As for living off a
Periodic income is now an insufficient method and
Outdated. They prefer to inflate capital, manipulate it, and obtain...
through speculation, variable resources that serve as
income.

But, through these actions, it came to pass that the means
food and shelter, these two essential needs of
Life, are absolutely disproportionate to each other, and that if,
On the surface, the price of food seems moderate, this
Moderation is largely offset by the exorbitant price of
accommodation.

However, these two needs have an impact on the preservation of human life.
maine, a considerable influence, and, however, our constitutions
Civil protections have placed the individual in this alternative or
to reduce his food intake to pay for his housing, or to
deprive him of housing if he wants to eat to his heart's content: free, of course-
their, of not eating or limiting their food, he

becomes a slave devoted to the maximum, as soon as he occupies the

housing or that he works on the land provided to him by the owner
to be silent. On this point, he is never in a position to reduce his con-
a summons or a fee proportional to one's means. There is
Therefore, there is an absolute urgency to restore the balance between these two si-
tuations.

No one can deny that land prices throughout France
It has been subject to continuous price increases for the past 90 years. Its
real estate capital, which was valued at 30 billion in 1790, has
high, according to the capital of taxed inheritances, in 1882,

to 119.5 billion. The rule governing this series of increases
the mentation is such that these must progress infinitely;
so the moment is near when it will be impossible to satisfy
to the income required by real estate capital, whether it is represented
per hectare built or per hectare unbuilt. The capacity of
The royalty per hectare of agricultural land has already exceeded its limits.
And, as for the tenant's strengths, they are already well beyond...
through means of obtaining the enjoyment of the built-up hectare,

A careful observation of the past clearly demonstrates that
the development of real estate capital is parallel to that of
revenue budgets. It is, so to speak, mathematically-
proportionally. If, for example, we take as a point
starting in 1826, the period at which, according to the inheritance records
Taxed, France's real estate capital amounted to 26 million
4/2 liards; if we then take the ordinary receipts of the
the same year, 933 million, and finally, if we consider the revenues
ordinary ones from any other year (for example 1840), in
simply reducing them by the rents created in the meantime and
which make up the consolidated debt, we will obtain, by a simple

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The rule of three, the value of real estate capital in 1840: or, The
the figure thus obtained will represent almost identically that
That will have been calculated based on inheritances taxed for the same
year, that is to say, using completely different data;
operating during the period from 1870 to 1882, a period during
which the real estate capital, calculated on inheritances, to
having increased from 66 billion to 119.5 billion, we find, by the
same system, that is to say by comparing budgets, the
same increase and the same agreement between the capital values
real estate values obtained through completely different calculations. At
At first glance, it seems impossible to stop this series of
unlimited surcharges, because it is authored every Friday
the seller who is reimbursed by the buyer for the aforementioned taxes
duly paid: so that the buyer of 1882 pays the
land at the cadastral price of 1790, plus all the taxes that this land has
Supported in the meantime, even more of a benefit for the
last seller. This profit alone would further exaggerate the
increases already observed, without the judicial sales, which make
a kind of counterpart; but this counterpart, augmente-
reducing budget revenues, loses some of its strength and
leaves in place the simple proportion which was indicated above-
qua. |

We need not look elsewhere for the causes of our crises, the
causes that have paralyzed agriculture, causes of the exaggeration

of housing prices; therefore, the economic organization of
Once the problem is known, it becomes possible to find a remedy.

It is certain that the French nation has been reduced to this
alternative: or to declare bankruptcy and undergo liquidation
by violence and perhaps by blood and fire; or by demanding-
to estimate the value of His real estate capital, as if it were
a simple public limited company, forced to reduce its capital
in order to continue its operations and to derive some benefit from them
Sufficient means of subsistence.

The e-aging of real estate capital also has another
A serious inconsistency is that each new buyer, in

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awaiting resale, it demands a higher royalty on its capital
raised, in order to legitimize the price he will demand; hence it follows
that the country's metal circulation has become insufficient
to satisfy the exchanges of each citizen ; the reason for this is
Simply put: every property owner demands their rent in
metal and nothing else; for its part, the State (abstraction aside)
services, which are insignificant compared to the budget
total) requires the tax in metal and not otherwise. In both
In this case, no credit intervention is possible. In 1882, by
For example, the royalty paid in metal to the tax and capital
real estate amounted to more than ten billion; however, the total of
coins minted and in circulation at the end of 1882 did not reach
not 14 billion. The mass of the nation therefore had before it
less than 4 billion to satisfy the demands of securities transactions
annuals, which, for 1882, were calculated at over 37 million
liards. The deficit is therefore enormous, because the exchange capacity of
The unit of currency is as 1 is to 3, hence it follows that, for
To cope with 37 billion exchanges, free movement was necessary.
approximately 12 billion.

The crises, which are worsening every day, demonstrate that the
cash is accumulated in a small number of hands, which it
is rare for a large number of individuals, and is absolutely lacking
lument to a number of others.

Liquidation is therefore necessary, and if we want to avoid it
If it is to be done by violence, it must be done by peaceful means.
facts available to legislators.

Since the problem stems from the constant price increases and the
the frantic mobilization that took place on the ground, it is necessary to im-

to wobiliate this in the current hands, boldly remove
the right to dispose of it, by amending Article 544 accordingly
Civil Code.

Here, placed side by side, is the old editorial staff of
Article 544 of the Civil Code and the proposed wording:

Lens fine LE nt
LL s, er

HIGH BANKING AND REVOLUTIONS. 245

Drafting of the Civil Code. Proposed drafting.

Art. 544. — Property is Art. 544, — Property is

right to enjoy and dispose of | the right to enjoy French soil,
things in the most ab- | to enjoy and dispose of
solue, provided that it is not made into | mobile or fungible things, in
not a use prohibited by the | complying with the laws.
laws or regulations.
“We can see immediately, from the difference between the two texts, that
The former division into real estate and personal property will be modified: that
the land alone will be immovable, only the buildings will become
furniture and finally that land ownership will simply be a
usufruct, which will retain all its means of transfer and
transmission, without the ground being counted as having a capital value
tale.

This devaluation of France's real estate capital, being
common to all citizens and to all landed property, do not find-
will in no way affect the acquired situations, for the reason that lowering

A level across an entire surface does not destroy the equilibrium of.

this surface. We will enjoy the soil for its natural or artificial fruits.
skies, the constructions being considered as artificial fruits,
we will be free to dispose of it as in the past, the fruit being
anything movable and fungible, as well as any work of the hands of
man. The mortgage system will, it is true, undergo some
modifications, but, as it is entirely based on rede.
periodic changes and as production will be favored by the
under the new system, the mortgage lender will only receive
more regularly its interest and amortization.

It now remains to guarantee French citizens the enjoyment of
land tenure. To this end, the old property titles se-

would have been exchanged for long-term leases issued by the
nation conventionally taken as collective sovereign
of French soil. The duration of each long-term lease would be
of twenty-five years, this duration having no other purpose than to ensure
to the usufructuary that, during this period, the tax he will owe

S I. — TAX BASE AND BUDGET
CLEARANCE.

EXPOSED.

There seems to be general agreement on the necessity of...
to eliminate indirect taxes, to base them more evenly, and,
Consequently, more equitably, the basis for annual contributions-
elements necessary for the nation's expenses: to eliminate
all monopolistic concentrations benefiting individuals
or specific companies, by allocating to the State the mono-
hubs that exclusively concern services of public interest.

The elimination of existing monopolies, resulting in the removal of...
session, can be carried out, depending on the case, either by a liquid-
violent dation, or through economic liquidation. The latter
This type of liquidation is, obviously, the most desirable, and it is
possible if one wants to fully embrace the path of the greats
reforms.

Among the monopolies concentrating public wealth
in the hands of certain individuals, there is one whose markups
are so excessive that direct repurchase is impractical;
This refers to the monopoly which consists of what the Civil Code calls:
the property or the owner's right. Any improvement
financial and social progress will be impossible until we have put in place...
an end to the automatic and perpetual increase of value
attributed to the soil. This increase is the primary cause of
all concentrations that prevent equal trade
between citizens of the same country, disrupt traffic
normal wealth distributions and increase budgets.

Therefore, the property regime certainly needs to be changed.

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but, for the sake of peace, it is necessary to avoid dispossessing the pro-
current owners, and to disrupt the transmission of their
goods. This result is achieved by now immobilizing the ground,
by limiting the rights attached to its possession.

In the proposed system, the land alone would be considered real estate; all
The other assets would be movable property. A right of enjoyment or
of usufruct, transferable and transmissible, would be attached to the land and long
could only dispose of other assets classified as movable property.
The full explanation of this amendment to Article 544 of the Code
Civil law is the subject of a separate bill; but it was necessary
to specify, at the beginning of the current work, that the social capital of
France was weakened by the elimination of all value
venal with regard exclusively to the land.

Therefore, it remains to establish an applicable revenue system.
to a period of twenty-five years, for example, and by means of the-
which, while spending three billion annually, if it is
If necessary, it will have been possible to repay, through annuities of a value
at least equal to that of the expenses, a total capital of more
of 80 billion; however, the most considerable of the capital to be re-
The stock market indicators are: consolidated debt: 25 billion, and the pathways
of iron: less than 15 billion. This clearly indicates that the
The liquidation budget must be calculated in such a way as to achieve
6 billion and a quarter annually, and that's after eliminating all
the excise taxes, the four direct taxes, all the
other indirect taxes, retaining only Li ne
revenues recorded in previous budgets.

The proposed liquidation budget would essentially include
two types of recipes: one, fixed at a maximum and
for a period of twenty-five years, which would represent a per-
a certain annual reception; the other composed of variable elements
riables, which will be listed below, would serve not only-
element to be fully reimbursed for all monopolies taken over
to individuals, but also to be relieved, by periods of five-
every five years, annual revenues are set at their maximum, thus

as mentioned above.

16.

The first type of revenue would be called a contribution on
the lands settled by emphyteutic contracts of twenty-five years,

The second type of recipe would include the product of
public services placed under state control and various taxes
which will be discussed.

LAND TAX. — The idea of distributing land on the
usable surface area of France, the total of the necessary contributions
the expenditure of the national community is not new;
However, it had not been studied seriously, because
especially the difficulty of communication between regions or
the cities.

This is no longer the case today; the cadastral revision is
an extremely easy operation, and we shall see that, even in adopt-
both the figures from the terrier book, published in the bulletin of
Statistics from the Ministry of Finance, we arrive | at the results
They are as simple as they are logical.

According to this book, the total area

taxable in France amounts to..... 49,389,570 hectares.
Including: undeveloped land,....,.... 49144677 —

built areas ....,..,,..... 244,893

The aim is to distribute proportionally between these two last-
nières areas the total of the annual fixed contribution
for twenty-five years, but which can be reduced every
five years, with the option to renew it during the five years
following without being able to exceed the set limit.

We accept that the maximum annual contribution
for the whole of France, i.e. 2.250 million.

Here is what the distribution method would be:

According to a formula that would be too lengthy to explain.
here (1), the total of life's needs being designated by 15/15,
Vabri, that is to say the enjoyment of any construction, to the di-

"(1) See the Kings of the Republic and the Next Revolution.

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HIGH BANKING AND REVOLUTIONS.

From the perspectives of tools and housing, it occupies a
proportion of 6/15. Therefore, assuming that the French population
must find satisfaction for all its needs throughout its territory
needs, it is clear that the contribution to be requested will have to be
fixed according to the same proportion. Therefore, 6/15 of the annuity
of the total will be distributed across the built-up areas, 9/15 will be distributed
on undeveloped land; the following figures are thus found

fronts:

Number of Contributions

hectares. in francs,
Developed land .....,.. 244,893,900,000,000
Undeveloped land. 49,144,677 4,350,000,000
Totals. 49,389,570 2,250,000,000

This provides a general average for all of France
of 27.47 francs per hectare of undeveloped land and of 3.675 francs per
the built-up hectare.

To give an idea of the average share that would amount to
each house measuring 10 meters by 10 meters, or one are, note
that each hectare supporting 3,675 francs would contain one hundred
houses, or 36.75 francs per house; likewise the average share
of the unbuilt are would be 27 and a half centimes.

Each of the major divisions into built-up and unbuilt land
would give rise to ten classes or series, to proportion

the distributions, according to the nature of things and the density of populations.

For built-up land, the ten classes would be established in taking as the basis for each of them the population density municipal and the cube of the construction.

For undeveloped land, the ten classes would be established in based on the density of the municipal population, the nature and state of cultivation of the land.

It is good to give an example of the departmental distributions tales from which one can get an idea of the communal distributions

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meet

blades that would have been too delicate to introduce into the present presentation:

EXAMPLE OF ALLOCATION FOR EACH DEPARTMENT.

NAMES TAXED BY AREA
Re ee . 2 E
AN sas A 2% 93.4 0 24.930
Aisne: males eds 31 10.50 O 99 444
Allier..... esse ï 32 51.65 0 22.08
Alps (Basses-). ..... . 34 0130 00133 |
Alps (Hautes-)..... 36 36.60 0” 08.4849 |
Alpes-Maritimes. 7 62 89.60 0 93.540
Ardèche ..... io 49 411.90 0 19,300 \
Ardennes ..... nrracadues &1 99.00 0 24.793
Ariège..... PR 31 925.06 0 18.928
Dawn ..... leaves ads 9% 39.54 0 16.630
Anders etes, 87 59.84 0 920.050
AVEYTON. ss se 44 78.20 0 18.145
Bouches-du-Rhône ....,.... 80 831.48 O0 44.435 \
Calvados... eo. 56 21.90 O0 30.910 |
Cantal ..... ua lise 39 37.70 0 45.827
Charente... rs …. 21 39.64 O0 JUICE |
Charente-Inférieure..... _ 49 85.70 O0 926.41
Dear ..... nada nsc x 35 97.70 0 418.930

Corrèze... see & 77.10 O 20.857
Corsica (no land registry).
Côte-d'Or..... Dei 99 98.93 0 47.005
Côtes-du-Nord .....,:.. at 40 96.50 0 35.238 |
Crédsbiinae eines GA 74.40 0 49.308 |
Dordogne ..... 97 10.92 O 20.89%
Doubs AIDS ac Lot 48 88.20 O 922.837 |
Drôme..... ss 51 82.70 0 18.53% |
dresser 95 55.82 0 924.032
Eure-et-Loir 92 14.51 0 18.588
Finistère..... net ee 31 88.19 0 39.151 |
Cards sie aires 61 81.10 0 27.414 |

THE HIGH BANK AND REVOLUTIONS. 953

TAX PER AREA

NAMES ES
of BUILT. NON-BUILT.
DEPARTMENTS. fn. oc. fe, c.
Garonne (Haute-). .....,.... 32 09.90 O0 98.697
PEOPLE ii elite 11 76.90 0 17.496
Gironde. ...,..... located at 27 923.95 O0 29.900
Hérault,,..:....4,.:. Hs 85 76.10 0 27.334
Ille-et-Vilaine 34 31.80 0 35.664
Indre... re denenue 28 61.60 0 16.230
Indre-et-Loire..... 25 15.35 O0 928.984
ISÉPO In no trickery 32 95.50 0 921.524
BEAST PR: 36 47.00 0: 22.032
Lindes ts aunesauce 19 74.30 0 12.371
Loir-et-Cher ...,.....,... 97 33.80 0 19.622
LOITE Sn ei 68 56.90 O0 48.999
Loire (Haute-)..... ..... 57 97.70 O0 24.709
Loire-Inférieure.....,... ! 40 40.30 0 35.232
Loiret..... Sedo its RS 99 58.40 O0 20.887
DOI Mist does not. PRINT 29 94.90 O0 20.886
Lot-et-Garonne.,..... Mass 34 43.00 O0 922.426
DOZRFe laughs 46 30.00 0 10.796
Maine-et-Loire .....,.... 93 37.00 O0 928.722
Sleeve..... 9% 14.00 0 34.590
Marne: Sas dre 35 38.00 O0 20.097
Marne (Haute-)....., 31 64.33 0 15.831
Mayenne: 4,444 EUR. 23,981,500 25,986
Meurthe-et-Moselle (no
cadastre).

Meuse siens 43 45.80 0 18.144
Morbihan ..... ins ase ; 35 86.43 O0 929.817
INIOVPO space 37 175.72 0 19.705

NO sister 80 53.57 4 09.540
OS nue outre A 22 31.81 0 26.776
Oh mother-of-pearl with gold 24 31.81 O0 24.026
Pas-de-Calais...,...,..... 38 21.68 O0 48.139
Puy-de-Dôme...,.....,... 45 59.89 0 27.443
Pyrenees (Basses-)..... 3% 97.73 0 22.036
Pyrenees (Hautes-)..... 99 97.55 0 20.111
Pyrénées-Orientales 76 60.20 0 19.634

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built-up and unbuilt land is established in such a way that
The more you build, the more the proportion of the built-up area will decrease without
that, nevertheless, this results in a significant increase for
the undeveloped area. In fact, the more buildings there are,

The number of owners enjoying it will also increase.

directly from their homes; therefore, ceasing to be lo-

tenants, they will be relieved of the annual payment representing their rent. 1
tion (depreciation and management fees), as will be seen in

draft law relating to exchange agreements between parties
culiers.

Another result of the new system will be to further reduce the scarcity of
In addition, the kind of construction where the inhabitants are super-
posed; hence a general sanitation and hy- conditions
more life-friendly environments.

These considerations, applicable to the north of the Seine,
will also apply to the whole of France. The departments, however different-
Population growth will tend to balance out, which will lead to a

more equal distribution of departmental responsibilities.

Furthermore, the much-pursued goal of tax equalization
would be achieved, because the new system, which introduces density
_ of the population in the calculations, corrects the cho- provisions

quantities and unjustified ones that are noted when examining the contingent
of each department. Finally, the owner of the largest
land area, built upon or unbuilt upon, would pay in proportion to
his fortune, much more truly than through taxation on
Income mixed with personal taxes.

VARIABLE PRODUCTS.

Customs proceeds .....,...,..,,.. 400,000,000 francs.

In the proposed system, the grants would actually be re-
at the border, the equality of trade would be applied
trade agreements and customs duties upon entry would it

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elevated. However, we maintain the budgeted forecasts-
areas of 1886, which confine 400 million.

Tobacco and powders ..,.,.,,,.,.,,.... + 400,000,000 francs,

This is roughly the figure projected in the 1886 budget.

Posts and telegraphs..... ist 165,000,000 of fr.
These are the forecasts from the 1886 budget.

Domains and forests... ceooscosee 40,000,000 of fr.

This is roughly the total projected for 1886 minus revenues
Removed by the new system.

His seess. 80,000,000 francs.

These are the forecasts from the 1886 budget with some additions

tions and Deletions resulting from a difference in the rou- |
Chapter layout.

Miscellaneous budget products

Lighting by gas or other means. 400,000,000 francs.

The new system allows for the repurchase of all concessions.
lighting at 84, because they use the piping

_ Underground or the use of public roads themselves and cons-

they hold a public service.
We have assessed the total revenue from lighting for France

_Cltiére .on the basis of ten times the average net profit of the

element, 1”

Parisian gas company. This figure will increase _cerlai-
the exercise of this state-owned monopoly would be

Organized, moreover, by means of managing and responsible companies
Sands of their staff; the same would apply to all the mo-

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Article 4. — Throughout the liquidation process, the budget

spending cannot exceed a maximum of three billion
annually; the annuities available as a result of the capital
Extinguished revenues will be added to the surplus, so as to be able to
to repay, that is, forty billion in twelve and a half years, or
eighty billion in twenty-five years, in accordance with
statements which will be drawn up according to the following instructions:

Article 5. — The debts to be repaid are: 1° All annuities
or annuities recorded in the general ledger, excluding life annuities
and pensions; 20 the sums representing the redemption of all the
monopolies granted to the State under this Act.

Article 6. — A special law will determine the capital amount of
debts to be repaid; they will be consolidated, and the repayments
selections will be made annually by random draw. The inter-
Loans will be paid up to the day of repayment.

Article 7. — The distribution of the maximum contribution above
estimated at 2 billion 250 million, on 244,893 hectares of land-
built-up areas and 49,144,677 hectares of undeveloped land, gives the
The following averages apply to the whole of France:

For one are of built land..... iniboéses
For one are of undeveloped land... .....v..e

Article 8. — Algeria and the colonies shall be governed by laws
special.

Article 9. — The following are repealed: All laws, all decrees
and all regulations contrary to the provisions of this
law,

in this respect:

III. — ORGANIZATION OF APPROPRIATION
AND CONVENTIONS
EXCHANGES BETWEEN INDIVIDUALS.

EXPOSED.

The Civil Code, entirely based on the principle of pro-
the state property, only provided for cooperative association between the
capitalist sovereigns; the mass of proletarians is doomed to

salaried employment.

As long as this organization exists, the para- levies
sites and disruptors, the capitalist prelude, will rebuild
incessantly the hoarding and accumulation which
ruin the individual and jeopardize the lives of nations.

French citizens are now considered no longer as
sovereign owner, but as a contributing user, he is
It has become essential to rationally define the main ones:
contracts which are the subject of books II and IIT of the Civil Code.

The law, the text of which follows, focuses on the fundamental principles
tales and draws completely the plan according to which they must be
all ancillary provisions have been modified.

It regulates: 1° perpetual use; 2° temporary use; 8° the
individual work] ; 4° random operations.

Wherever the state acts like an individual, it is subject to
provisions of the said law, which are combined in such a way
that they agree with the forecasts of the LL liquidation
higher up.

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BILL.

TITLE I.

GENERAL PROVISIONS.

Article 10. — Appropriation is the right to enjoy French soil,
to enjoy and dispose of movable or fungible things, by
in accordance with the laws.

Article 2. — The right to enjoy the land classified as real property to the exclusion of
the control of anything else belongs solely to French citizens.
French; it is evidenced by a long-term lease issued by the ad-

national ministry.

Article 3. — The act by which one or more citizens tend to
Balancing their social utilities is an exchange.

Article 4. — The means of exchange is metallic currency minted
imposed by the State; the stipulated quantity is called the price.

Article 5. — Exchange contracts or agreements are ins-
instruments stipulating and fixing the obligations of the contracting parties; they
have the force of law in everything that is not prohibited by the laws
general.

Article 6. — The French nation does not grant recognition, sanc-
tion and legal protection than to exchange contracts having for
aim :

1° To regulate the perpetual use of a movable thing or the acquisition-
position of a fungible thing;

20 To regulate the temporary use of a movable thing;

8° To regulate the temporary cooperation of individual work to
individual title or collective title.

Article 7. — Coinage minted by the State is neither a thing
movable property, nor fungible goods; consequently, it cannot be
the main purpose of none of the contracts listed above; its
its unique role is to serve as a means of exchange.

IT TITLE.

OF PERPETUAL USE.

Article 10. — The contract that governs the perpetual use of a
movable property or the possession of fungible property is a
sale; the sale entails the free disposal of the thing sti-
mashed potatoes.

Article 2. — The sale is only perfected when the contracting parties
agree on the nature and price of the item sold.

Article 8. — Any movable object, any fungible thing, may
to be the subject of a sale.

Art. 4, — Land, the only legal real estate, cannot be sold;
However, the emphyteutic title 'which governs the usufruct is ass-

bound to movable property, but its possession is inseparable from
real and personal enjoyment under penalty of nullity: it is therefore
It is forbidden to temporarily transfer, that is, to lease a security
emphyteutic.

Article 5. – The sale of a long-term lease automatically entails
right to substitute the lessee for the obligations, rights and benefits
The seller's fees. The price will be calculated based on the number of annuities.
of the land tax previously paid to the State,
counted from the first year of the emphyteusis, without tou-
however, it can never exceed seven times the amount of the contribution
annual fee.

Article 6. – The sale of a building will always entail
the transfer of the emphyteutic title relating to the land which it super-
door.

Article 7. – Transfers of possession may be made
as an inheritance or free gift.

TITLE III.
FOR TEMPORARY USE.

Article 107 – The contract that governs the temporary use of a thing
Furniture is called Rental.

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Article 2. – The law expressly prohibits the rental of a thing
movable property for an indefinite or perpetual period, and that
things that are fungible in any capacity whatsoever.

Article 3. – The lease agreement obliges the lessee to return the

thing rented at the expiration of the time for which the use was made

conferred. The user is only liable to the lessor for the decrad-
actions deemed abusive by law.

Article 4 – The price of renting a building. What?
conch shell: house, factory, hangar, workshop, arranged tooling or
of any other movable and non-fungible object, includes two
elements:

1° An annual sum representing the reimbursement of the cost

of the creation of the rented item;

20 An annual sum representing the cost of maintenance, the
management or administration fees for the rented item.

Art. 5. — When it concerns a building, dwelling, etc.
the annual usage price will be calculated in such a way as to amortize the cost
original within a period of twenty-five years, at a rate of 4% per annum
(annuity 6, 4012 0/0).

Article 6. — Maintenance expenses remain the responsibility of the
lessor; the land contribution established by the law on the
built-up areas will be distributed among all users of a
same construction, in proportion to the rental price paid by each
one of them.

Article 7. — Any lessor who, by means of the above annuities
stipulated, will have received reimbursement for the cost of construction
rented, will no longer be able to collect, for its administrative costs,
management, etc., that 3% of the original cost, and this per year.

Article 8. — Every user always has the right to stipulate that
After twenty-five years of use and regular payment, the
He will retain possession of the leased building.
In this case, he will be automatically subrogated to the rights and obligations of the ter
the lessee, and the emphyteutic lease will be executed in his name. The contract thus
stipulated is transmissible by inheritance in the line di
The right to use the property, but it cannot be transferred without the landlord's consent

Article 9. — The rights reserved to the user by the preceding article
are only applicable when it uses all of the construct-
rented units; under no circumstances may the tenant of a unit be
to become the owner of the fraction after twenty-five years.

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(1870-1897)

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THE EMPIRE

INDUSTRIAL

FINANCIAL AND INDUSTRIAL CONCESSIONS

OF THE SECOND EMPIRE

BY

GEORGES DUCHÊNE

Author of Speculation before the Courts

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PARIS

CENTRAL BOOKSTORE
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THE EMPIRE

INDUSTRIAL

INTRODUCTION

ECONOMIC TRANSFORMATIONS: THE INDUSTRIAL EMPIRE

#

This book is not a pamphlet; it is not a...
tag a current events brochure inspired by the events
of the day. It's a warning to the country about the
economic revolution that has transformed our relationships and
our social balance, a revolution that no one seems
to suspect, and that the ignorance or complicity of the pro-
Official teachers strive to conceal everything.
Possible means. Transformation in the world
of labor, commerce and industry has been well at-
extremely profound even in the spheres of the
politics. Nothing remains of the principles and laws on

which the company had been living in since 1789. The property,
delivered to the sloppy sponsors, is no longer this domain
The quiristic law imported from Roman law—into the Civil Code of
4803; the mortgage has been eased, mobilized, to
fold anx combinations of the credit organizers fon-"
ceir; the stipulations relating to the lease agreement, to the
Pledges, sales, and loans have fallen into disuse.
in front of the concessions, the regulations, the invasions-
the practices of large companies; the law of supply and demand:
the request has no possible application with the privileges
laws granted in all important branches of
national services.

Today there are two million French people who are e-
eligible, endowed with their civil, civic and
politicians, for whom there is no longer a Civil Code, nor
Code of Procedure, nor Commercial Code, and to which
On the other hand, a new Penal Code is being applied, the
Public authorities don't even suspect its existence.

You will find a hundred proofs of this in our third chapter:
Moral depression.

The symptoms of this transformation date back a long way;
The oldest dates back to the year 1800, to the establishment of
the Bank of France; then came the law of 1810
on mine ownership; the laws of 4821-22 on the

canal concessions; finally, the 1842 law on clients
mins of iron.
However, until 4852, the monopoly does not appear in
our economy is only in a state of collusion and tolerance; it
is forced to hide behind the mask of public interest
to make it bearable; it is scattered, it is broken up.
The Bank of France, reduced to Paris and a dozen

of branches, with nine competing professional banks-
mining concessions; mining and quarrying concessions are comprised of
tents by the thousands; the internal piping is distributed
between about twenty companies; the network of paths
of iron, barely begun, already about forty
companies.

The school of economics, truly worthy of the name of liber-
rale, ensures the maintenance of the sacred laws of free con-
currence; she has her eye on privilege, she distrusts it, she
She harasses him, she denounces him. In vain he shrinks, hu-
hand, philanthropist even;

This flour-covered block doesn't bode well for him.

The distinctive characteristic of a monopoly, says Bastiat, is to
to allow the great social law "service to serve" to remain in force
vice," but to bring force into the debate, and
as a result of altering the fair proportion between the service received
and the service provided.

This is precisely the case for contemporary privileged people.
What is the relationship between the fares of the companies of
gas, railway lines, liners, and a price of
Does it come back to anything? There are taxes of 45 and 30 cents.
times for the same object, 30 and 50 for a
Same route and same commodity. You are forced to
pay according to the class into which arbitrariness has placed you, - de-
burdened or overloaded, depending on whether grace has been favored to you.
rable or hostile.

The monopoly transfers wealth from one pocket to
the other, but much of it gets lost along the way.
When monopoly is an isolated event, there is no shortage of

THERE

to enrich the one whom the law has invested with it. It can happen
while each class of workers, instead of for-
to follow the fall of this monopoly, demands for itself
a similar monopoly. This nature of plunder, re-
duite en système, then becomes the most ridiculous of mys-
adjustments for everyone, and the final result is
that everyone believes they will get more out of a general market ap-
destitute of everything. (BASTIAT.)

Also, communist propaganda has never been better
founded only in the presence of this invasion of mono-
poles for twenty years. Why, she said, all the work
Wouldn't he be in the same position as the Bank?
railways, factories, mines, spinning mills,
the forges, with the difference that the directors are
state officials, as are already the governors
neurs and deputy governors of the Bank of France and of the
Mortgage loan?

It goes without saying that this singular regime
introduces a universal antagonism between all classes,
all professions, all peoples; that he demands a
-constant interference, but always certain action
governmental;… that it places all industries in
an irremediable insecurity, and that he accustoms the
men to place on the law, and not on themselves the responsibility
responsibility for their own existence. It would be difficult
to imagine a more active cause of social disruption,
(BASTIAT.)

It was in such terms that the heraldic school denounced
the demoralizing effect of monopoly. It is easy for everyone
for us to verify how accurate the prediction was. Ja-
but the upheaval of facts, laws and ideas has

deserved, better than today, to attract attention
philosophers and economists. The so-called newspapers
Conservatives, those who, in all political matters,
know no other appreciation than the formula of

Pandora: "Brigadier, you're right!" (the unofficial)
_and the officials, the most dangerous kind of drafts
and revolutionaries in the world, cross themselves
and cry out in horror at a few proposals which
occurred in non-self-organized public meetings
ridiculed.

What good did it do us to crush the hydra of anarchy in
"18512!" they cried, filled with terror. "We believed in
to have finished with communism, socialism, mutualism
lism and all the barbarisms in 1st grade born of surprise
of February; we had restored order, family, the
property, religion; in short, we had replaced
the pyramid on its base.

But now, these unauthorized meetings reveal
an unknown evil, the non-predictability of which was impossible to foresee
not only intensity, but also existence: the spirit of
subversion, the foundations of society, the gnawing canker,
the disorder of minds, the anarchy of ideas, the se-
The safety of the wicked, the terror of the good,

And so on and so forth!
ba *_ We put everything into these speeches!

The astonishment was such that the emperor felt obliged to
to reproduce the echo in his opening speech of the
legislative session.

The two laws that aimed to develop the
The principle of free discussion, said His Majesty, has produced

6 INTRODUCTION

-

two opposing effects; on the one hand, the press and the meetings
public figures have created unrest in certain circles
artificial and brings back ideas and passions that one
believed to be extinct…

Furthermore, adventurous spirits sought to disturb the
Public peace was at its deepest.

LS

A preliminary observation regarding this paragraph: It is
that freedom, however restricted, is for the gu-
governments a better means of information than the
The most sophisticated police forces. What are the henchmen for?
and the investigators on Jerusalem Street if they have per-
persuaded to the agents of power, even the head of state,
that certain ideas, certain passions, more vivid than
Never, had they been extinct for a long time? Let's hope so.
that, in favor of his valuable information, the right to
The meeting will be maintained and expanded.

As for the heart of the matter, it is surprisingly...
conservative world and the government that takes place
to surprise us. There's no denying it: these are not the
demagogues of the republic and of society who have raised
This generation of eighteen-year-olds. They were outlawed,
deported, exiled, interned, monitored, muzzled, whipped
of importance, of their persons and their ideas. They
have no newspapers, neither daily, nor weekly, nor
monthly. Public meetings have not yet taken place.
Time to corrupt minds. Besides, the minds of
darkness, to speak like Cassagnac and Mr. Veuillot,
They presented themselves from the very first day in a tight-knit group,
hardened, skilled in combat and attack, disdainful of
to defend themselves and immediately charge forward. Where
So how did she get this education? You have no idea.

No? It's quite simple, though: it's the result of
bad examples from above.

What would the official and conservative world have to say in response?
to the most ardent socialist who would speak to him in this way:

"The government gave 10 million sugared almonds to the
The Crédit Foncier was officially launched; it guaranteed 400,000 francs.
per year the lactation and childhood period of the Credit
agricultural; it subsidizes 9 million annually
Transatlantic ocean liners and roughly as many
Imperial mail service; he commissioned the large industrial-
sorting of the 50 million remaining available on the loan from
the Italian war; he bought it back for 100 million
the wrong numbers in the Mexican lottery; he awarded
ONE AND A HALF BILLION in subsidies to shareholders
railways; it guarantees them the amortization of Four
BILLION in loans and 184 million in annual interest.
And they would haggle over us, the needy, the

Disinherited, to us the people of Caesar, instrument of his
strength and basis of its power, a few hundred million
sponsorship to be taken from this same collective fortune
which our taxes are paying for!... When the agents of
change, brokers, solicitors, bailiffs, no-
silences, when the preferred gas companies, of
Railways impose on us, the consumers,
arbitrary tariffs, completely disproportionate to the service
Defect rendered, rates approved by the government,
having the force of law, they were scandalized that we did
in turn to approve - by the minister and the Council
state control of our wage rates, thus becoming, like the
tariffs for monopoly beneficiaries, a law of the country which
The violation must be prosecuted! We're limiting it

'the number of bosses in a hundred and so many professions'
privileged individuals are thus protected against the
competition of capital, and we would be forbidden from
to guarantee our wages against competition from labor, in
restricting the number of apprentices! Finally, when the
Apital draws heavily from the public treasury and
within the legislative arsenal for maintaining its income,
work would remain, for his Quolilian bread, reduced to the
meager portion, to the chances of unemployment and to the discussions
"Wage differences!... Oh, that! And equality!"

Thus, facts and ideas are brought into balance and
in unison. Monopolies were given free rein, and
The public, en masse, demands, each in their own sphere, their
share of privilege and favor, as Bas-
üiat. What terrible logicians these poorly educated workers are.
instructed, by the material practice of things, a hundred times
better and faster than by transcendental theories,
calling for the widespread adoption of a system whose elected officials
they fit in so well!

I tell you the truth: there is no basis for this.
scandal What we only SAY DOWN THERE is what
This practice has been going on for a long time, EX HAUT.

This is what made the economic school so strong and glorious.
liberal, of which Bastiat was the last representative,
It's because she fought everywhere: in the academies, in
newspapers, books, lectures, to
legislative chambers and the Council of State, against this
invasion of monopolies, and that it succeeded, in
a strong measure, to maintain its principle until the advent
Birth of the Empire.

And indeed, despite the few exceptions to the law

Es

common points raised at the beginning of this paragraph,
under the Restoration, under the July Monarchy, under the
Second Republic, the law of relations is indeed the con-
current, supply and demand, laissez-faire and the
passes; formulas more pretentious than se-
laughing, more sonorous than substantial, but which had
at least the advantage of responding to their social environment,
environment of which no trace remains. Also, when we
Let's see the pedants and sellouts of the current school system repeat themselves.
and keep repeating the axioms of the ancients about what
today, we are struggling to contain the explosion
'sion of our contempt and disgust. Let one judge a
little of the difference in times according to the transformations
operations carried out since 1852!

The Bank of France, whose privilege has been extended
of thirty, in 1857, absorbed the provincial banks
commercials and obtained a monopoly on branches to be established
in all departments, in all commercial centers
commercial spaces where there is room for a counter. What is there to
common between this vampire with a thousand arms and his humble
origins? Go talk to him about supply and demand.
as the basis for the discount rate and the interest rate 0e
sponsorships!

The mining concessions, which were once estimated
per hectare, are given or amalgamated today
per square kilometer.

The canal companies, disgusted by their inter-
taken in response to the enthusiasm for railways, have
eventually led to the state taking over, at a cost of ten, the
works that had cost them two

The railways, granted on average for five-
1.

There

\

forty years, were extended to ninety-nine,
with the date postponed beyond 1852; the forty
companies were grouped into six, which agree and
are joining forces to maintain current tariffs. Go talk about
competition from these myriapod cankers; go recite your
bucolic passes to monsters who
They say: You will not be allowed to travel if you do not sign at
prior commitment to renounce against us the be-
benefits and rights conferred upon you by the laws of the country.

11 There are perhaps five thousand cities and towns today.
gas-lit communes; these are then five thousand mono-
poles, except for mergers, which further reduce the number
businesses, bending several municipalities under
their abuses. * |

Wherever a water distribution system of any size is established
Importantly, it is by virtue of a monopoly.

Imperial Messengers, monopoly.

Transatlantic ocean liners, a monopoly.

Crédit Foncier, a monopoly.

The Paris Omnibus, monopoly.

Public exhibitions, monopolies.

The privilege is not only limited to its object im-
mediate; it spreads like an oil stain, it invades, it
It agglomerates, it clumps together, it snowballs. The Bank
from France, by centralizing the discount service,
inevitably monopolizes the cash receipts. The che-
mins of iron, when the traveler and the merchandise have
Having left the railway, they continue their operation by means of
Trucks, boats, cars. A number of industries,
whose products are placed exclusively in these
companies become an annex, an essential branch

the monopoly. The water and gas companies pre-
tend to have their plumbers, their tap fitters, their
manufacturers of certified meters and devices.

The mania for privilege knows no bounds;
the administration of funeral services in Bordeaux in-
tends to reserve for itself the exclusive supply of letters and bills
burial permits; a court judgment gives him
winning the case, while regretting that the concession decree
includes a similar extension. The city of Paris leases,
at a price of 220,000 francs, it is said, the car storage
around the market halls and markets; the peasant does not have the right
to leave his cart in the care of his child; he
is forced to pay the law, if he prefers not to
come. A major company has been requesting the
privilege of building model and uniform boutiques
my advice for the traveling merchants: at the ham fair,
to that of gingerbread, to the feast of the 15th of August, to the first
of the year. The building, costing 200 francs, would be rented for 50 francs."
with each exit; from the first year, the capital would be
reimbursed, since Paris includes the four pre-festivals
cited, and, for thirty or fifty years, the recipe
would be net product. There has already been some semblance of implementation
artwork.

Besides property and offices, we also find
ministerial privileges, commission agent privileges,
porters, wheelbarrow vendors, merchants of -
newspapers, waste disposal concessions, advertising, etc.
placement on public roads.

In addition to all these monopolies established by law, there are
de facto monopolies: insurance companies, including brokers
° are recommended by mayors and accompanied by

"rural guards; the monstrous stores, which crush
small-scale, non-profit retail for consumption;
large factories, which obtain loans from the State and
tax breaks on their transport; entrepreneurs, favored
direct concessions without advertising or competition;
the docks, the general stores, favored by the em-
placement and by the option of actual or fictitious warehousing; the
grain merchants and flour merchants, censors at the Bank, using their
position to extend their credit and restrict that of
their competitors; the administrators of anonymity services-
prostitutes, asking with one hand for favors they vote for themselves
On the other hand, there are graduates from government schools.
closing the door to advancement for practitioners;
residents living near traffic routes, crushing the produce
landlocked villages.

Where do we find the competitive system today?
thiel, who was admired by Say, Bastiat, and others
Blanqui and all the masters, with the authority of-
What do these ignorant schoolchildren think they can crush us?
The scope for individual initiative is narrowing and becoming-
diminishes every day. The professions that remained free do not
can only compete on the condition of paying, to the thousand
and a privilege that bound them, a uniform tribute,
that is to say, the competition, instead of drawing on
all branches of work to compose its elements
cheap, is reduced, by the prelibations of
large, subservient industry, to eke out a few centi-
my focus on labor and profits.

Industrial feudalism took control: of the State, by
subsidies and interest guarantees; on the public, by
surtaxes; on shareholders, through discounted bonuses

so much the future; on employees, by regulations and the
Agenda items. Public wealth, in all its
forms, belongs to her; she disposes of them as her property
own, to the detriment of the nation, which believed it had
consented to a dismemberment of its common lands only in
View of better service at cost price. Strange
Anomaly: brochures and journal articles are raining down.
and newspapers about the budget, overdrafts, and the em-
Prunts, and nobody talks about this alienation, well
otherwise disastrous, of the public domain in the hands of the
finance for ninety-nine years.

Not content with having usurped the material fortune of
in this country, the caste still claims to control customs, the
consciences and bodies. It decrees, it regulates,
She legislates without regard for principles or written law.
Even the law gives way to its coups and retro-
I stand by my actions. I know nothing more.
It's sad that this universal moral depression is culminating
to the mass abdication of the French population
hands of the bold, the audacious sponsors and
of anonymity.

The granting of privileges is a prerequisite for a
absolute monarchy, a natural consequence of law
divine. The old monarchy could only sustain itself
by the division of the nation into three orders and by the orga-
the corporatization of labor and commerce, all
rights, even the right to work, emanating from the sovereign.
This is not a particular feature of our history

country; the same system is found everywhere.

Frederick II, known as the Count of Mirabeau, in his History

the history of the Prussian monarchy, had a kind of
Passion for trading companies. Company of
the Elbe, Oder company, Levant company, com-
Company of the Jews, Company of the Herrings, Company of the

Salt, insurance company, shipping company, come

Firewood Company, etc., etc.: such is the mass
The bizarre nomenclature of the companies HONOPO/QUSSS that it
established.

The first of these companies undertook trade
grains on two of Germany's largest rivers
Magne. It was in 1750 that the one in India was created, in
Emden; Frédéric He had declared this small free port
city in this single view; but a company so little
The natural rock fell in 1769, and from its debris it was formed,
in the same town, one for herring fishing.

In 1774, Frederick granted the exclusive trade in salt
of the sea and waxes to a company, with freedom to do
maritime trade under its flag. In 1765, it
gave the tobacco farm to another company.

Finally, Frederick II, in his harsh climate, did not fear
to favour a company for the sale of wood to
burn in Berlin and Potsdam, and thus brought him to a
excessive rate.

Convinced that it was indifferent to whether such or such, in
His country reaped the profits from trade, or com-
how they perceived them, provided that in fact one gained from it;
convinced that the companies were less complicit-
a group that individuals, seduced by the lure of the skies
that all these associations offered him, Frédéric IL s'ÿ
lent money readily and granted them favors.
reported, without which the companies would not know
subsist and with which even they cannot
to sustain for a long time, so that by crushing the others,
They themselves are falling into ruin.

Was some project manager showing Frédéric Il uh
a way to acquire money for one's treasury or even
For his own personal cash register? He didn't hesitate to...

ECONOMIC TRANSFORMATIONS. 415

to grant a privilege, as the author of the project always said
necessary for maintaining its speculation. All these com-
companies had some monopoly which put them in a position
to exist at the cost of the people's subsistence. Frédérié:
He himself had reserved several very important ones:
besides salt, a general monopoly of all governments
For Europeans, it was tobacco, coffee, playing cards, the
firewood. When he saw that large
advantages in the grant he had given, he took the en-
-enterprise for its own account, and entrepreneurs in development-
employees were born.

One might be tempted to take this quote as a
page of contemporary history, was only under the an-
In old monarchies, privileges were sold for profit
of the public treasury, whereas today, at the constitution
to monopoly we add a subsidy or Pants |
of dividends taken from tax.

Thus, nothing remains of the economic revolution.
of 89; privileges and mercantile feudalism are reve-
naked; consumer exploitation is more ruthless than
never, and the current serf of the large companies is

fallen well below “naked neck companion of the mai=
trises,

I]

This is the heartbreaking story we are trying to tell.
quitting today. The official economy is quick to
to abandon us on such an adventure. Indeed,
as long as it involves describing, estimating, inventorying,

16 INTRODUCTION

academic science will draw up official reports.
as far as possible; she doesn't stop before the

scenes of desolation, nor before the statistics of despair
persuasive. That is his entire audacity, and despite his dis-
Creation, the world of the satisfied has given him more than one
committed a crime.

But as soon as it comes to addressing the problem of re-
Partition, political economy protests; it declares itself
Essentially fatalistic. Let it happen, let it pass.
she said, as in the days of freedom and autonomy
industrial. Instinctive spontaneity is better than
any organizational system. In short, the eco-
political nomy deals neither with politics nor with legislation
lation.

Is it awareness and conviction? Is it simply
Desertion and cowardice? Political economy has undergone a
Her great misfortune: it's that she's become official. To her
In its early days, it was, like all new things,
suspect and outlawed. The invaluable and incomparable
Napoleon I, a great consumer of men and for-
ideological sparring partner, had crossed her off the list of con-
human births compatible with his despotism.
Therefore, upon his downfall, J.-B. Say did not hesitate to dedicate
his Treatise to the Emperor of Russia, restorer of
French liberties. As a result of an inevitable reaction,
The outlawed science became, with the change of regime,
in great favor; it was raised to the level of an institution
tion by creating a place for him in one of the five sections
of the Institute. The favors of power, in the governments
The provisions of the granted constitution are otherwise dangerous.
uses for science than proscription. Since it

has taken place in the state councils, the economy is
It has fallen to the level of bureaucracy: it no longer gives
his oracles without having first consulted the master
who consults.

So it can be said that it has been running for thirty years.
in the same circle, repeating, harping on, and commenting
the themes of the ancients, without taking a step forward, offering
for any new statistics that differ, as
to the figures, those of yesteryear, without allowing oneself to
to draw the slightest conclusion for fear of displeasing. That's
why the study had to be continued, pursued by a
a new school, socialism, which stops at nothing,
not even when faced with the problem of distribution. (May-
will he never know the lethal honors of the aca-

(demides.) |

Who is right, the innovators or the conservatives?
Limits? Which ones are in the given and the tradition?
To answer the question, it suffices to recall that the
The Church Fathers had defined economics as: “The science of pro-
production and distribution of wealth.

When writers are judged without taking into account the mi-
In the place where they have been, one exposes oneself to the most serious dangers.
taken; the Catholic Church, which is unchangeable, has the sole right to
condemning contemporaries using borrowed texts
to the deceased authors 11 fourteen or eighteen hundred years ago
years; progressive sciences do not admit this
a method of argumentation specific to theology; they consider
On the contrary, writers, by the very fact that they...
given to their time everything that the state of
societies where they lived, would still be today in
before, if they had been born later, in a

e

another environment. That is why we strongly affirm
that the Smiths, the Says, the Rossis, the Blanquis, the Du-
walnut, the Bastiats, if they had written since the constitution-
tion of financial feudalism, that is to say since 14852,
would have been with us against the Horns, the Batbies, the
Bénard, the Baudrillarts, the Garniers. Among men
convictions that serve science to advance it
cer and the clever ones who use it to advance themselves-
Even so, there is a chasm.

The crux of the problem has shifted with the evolution-
economic factors; it resides today entirely in
the distribution, which it would have been superfluous or premature to
to take care of forty years ago. Currently, everything is at:
the machines, the grouping of forces, the division of
work no longer has anything to teach us or give us
ner. The spontaneous distribution of wealth, under the law
competition died with the competitive regime
himself. The two hundred thousand railway workers

Iron is riveted to wage labor for life, forbidden from rising
an establishment of their own and to seek their property
to be or their fortune in combinations of good mar-
to be presented to the public. The cities are linked for five-
for many years and more to water and gas companies;

whatever improvements may be made by the
Physics, mechanics, and chemistry are not allowed.
to consumers and inventors to reach an agreement and to
to set up factories next to those already under concession.

To stick with these examples and really make the point clear
The difference in situations is such that one only needs to compare the means
industrialists twenty or thirty years apart. When the
transport was carried out by river transport, by road transport,

by cuckoo clocks, stagecoaches, coaches, no career
was not closed to the proletariat. This was the case when
Lighting remained the domain of candle makers and
of oil lamps; when the water supply is found-
was, as it still is in some neighborhoods of
Paris, served by commission agents and porters.
Each person was capable of shaping their own destiny; society would have
shown to be indiscreet, an usurper interfering in the repair-
Profit and expense allocation.
But since the commons have been appropriated,
alienated, monopolized with guarantees and subsidies to
budgets; since the scope of the proletariat has expanded
and closed on the employee like a gate to hell; of-
since there are populations and professions by-
categorized, like the castes of India, in hierarchical work
rarchical, with fixed salaries, the problem of the
distribution became social, the whole of the revolution and
of the company.
Let us therefore take it boldly, hand-to-hand, this pro-
problem of the distribution of profits and expenses, which does not
was only just beginning to emerge in 1848, and which threatens us today
to devour society if it doesn't unravel it. In vain we
We would exhaust ourselves searching for new methods of
Overproduction of machines, equipment, and groups
by force; we would only aggravate the problem,
quantity and intensity. Do we only know in the
Publicly, the law on the development of pauperism? Some
A few lines on this subject would not be out of place here.

II

According to Mr. de Watieville, a compilation is being made in France
destitute out of twelve inhabitants. We will not stop

We don't need to justify or criticize this figure; it doesn't matter to us.
whether it is exaggerated or attenuated; it suffices for us to see sui-
before what law is misery distributed, if its intensity
believes in direct or inverse proportion to public wealth.

And first, according to our author, the average is
one in fourteen inhabitants in the department-
agricultural matters, and one on hut in the departments
manufacturers. This is, however, a well-established fact.
that agriculture lags behind the economy by fifty percent
industry in terms of the means of production.

Ask the first person you meet what the centers are
the richest in France. He will quote them to you without hesitation.
departments of Nord, Pas-de-Calais, Aisne, of
the Somme, the Bas-Rhin, the Bouches-du-Rhône, Lyon,
Rouen, Bordeaux, Paris, Mulhouse. He will not come to per-
the idea of seeking wealth in the Highlands sounds appealing
and Basses-Alpes, Creuse, Corrèze, Lozère, the
Haute-Loire. However, the poverty situation is alarming,
in the first category, from one in five indigent people to
twelve inhabitants, and in the second, one in twenty-
only eight to forty-two.

A geographer writes about the Nord department:

No department, relatively speaking,
has as many major roads, waterways, and

€,

railways than the Nord department. If the popu-
lation was distributed throughout France as it is
in this region, there would be on French territory
85 million inhabitants, and if each of the 86 departments
had an agricultural production equal to his, the pro-
Gross production from our countryside would exceed 17 billion.
France can therefore, with good reason, be proud of such a de-
department.

But Mr. Blanqui, speaking on the same subject:

The Northern department, he said, is the one where the
greater misery alongside greater opulence, and:
in which the furtune seems to have accumulated, in a ma-
desperately seeking to overcome the most difficult problems of

time in which we live.

Conclusion of the official statistics:

"One in five inhabitants is indigent."

If we compare the various states of Europe with each other...
rope, we find at the two extremes of progress in-
industrial and mercantile, below, Russia, a people of bar-
barons and serfs, according to general opinion; at the top,
England, the great nation, in the unanimous opinion of
economists. ,. | |

While in other states, the proportionate number
The rate of poverty among the indigent varies from 1 in 5 to 1 in 25 or 30.
In Russia, it is one in a hundred. (MOREAU-CHRISTOPHE, CON-
(Signed by Mr. LE PLAY.)

In the United Kingdom of Great Britain, the poor-
perism reaches a quarter and in some places a lier of

the population. (Mr. DE MOROSNER)

Mr. Moreau-Christophe also said, speaking of the
Belgium:

This country, one of the most populated and industrious,
the richest, the most agricultural, the most liberal
Europe is at the same time the most miserable and the most
poor. Statistics show that the number of in-
The number of people receiving aid was: in 1828, 1 in 7 inhabitants, —
in 1839, still 1 in 7, — in 1846, 1 in 6.20,
— a proportion that becomes stronger when we approach it-
explains the population of the most industrialized provinces,
where the ratio of the poor is 1 to 5 and 1 to
3.87. :

Public wealth and pauperism go hand in hand. They are
The official investigators who proclaim it. Why?

The aforementioned author, Mr. Moreau-Christophe, a man
those who are more enlightened and least suspected of heresy,
When searching for the answer to the riddle, don't hesitate to say:

This is because the increase in well-being goes to a few-
some, and the increase of misery for all the others.

It's like a response to Malthus.

We don't need to say that in thought
of the writer as in ours, no in-
intention to incriminate individuals or groups,
except in cases of fraud. Institutions dominate the
personalities. Thus, the rights inherent in property
are independent of the virtues or vices of the owners
areas.

CHAPTER I

DISTURBING LEVIES

197. — THE PRIVILEGE OF REAL ESTATE OWNERSHIP

2
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It is precisely through the example of the property that
we will begin to demonstrate how well-being,
the fruit of collective work, goes to a few, first
because, in the historical series, the property appears
first; then because, according to the order of grada-
tion, it is today, whatever one says, the most innocuous
sampling systems.

The word "property" cannot be uttered without evoking...
immediately raises the idea of privilege. This is because, in fact, between
values that are also respectable, legitimate, and dignified
of interest and payment, there is no equality. Thus "the
"claim of the owner," says Article 2102 of the Code
Napoleon, "is privileged."

Privileged against whom, against what? — Against others

claims that are not, and which nevertheless enter into
counts in the calculation of public wealth. Who

does not know the miseries of struggling households and their
Suppliers? Such an employee at 3,000 francs, in charge of
800 francs rent, exhausting all the neighborhood
resources of its credit: Despite an African-style sobriety,
He spends 1,000 francs more in his year than he has
received. There is force majeure and a complete absence of res-
Sources. What will the creditors do? Agree to a re-
reduction proportional to their claims?

— May it please you to act thus, replies the killer
to the suppliers; as for me, I have privilege. I co-
begin by taking my 800 francs in full; arran-
Take care of the rest.

Thus the security and prosperity of the owner pro-
come not from the creation of wealth, but from a de-
placement, to the detriment of the baker, the carpenter,
from the fruit seller, the butcher, the wine merchant, the tailor,
of the shoemaker, the haberdasher and other people without privilege-
lege, although at least as interesting as the pro-
owner.

We've seen worse: the owner seizing the
Furniture that is still owed to the upholsterer by the tenant:

because that is his right.

Instead of a residential rent, suppose a rental
industrial, a vast business, leases to
long term and a forced transaction between the occupier and
his creditors; Suppose bankruptcy.

The owner's advantages, in this case, increase.
precisely because of the loss suffered by its co-creditors. The law
act as the supreme arbiter of the situation.

has)

Thus, he can demand the termination of the lease, destroy
therefore the fund which, in the hands of the trustee, of the
composition agreement or the assignee could have safeguarded
to amortize or reduce liabilities, in whole or in part.

Or he may demand the immediate deposit of
all the remaining annuities until expiry

of the lease, five or ten times the value of the business itself.

And yet, he has his six months' rent paid in advance, privilege-
light for the current: no loss to compensate for in the
In the past, there is no disaster to fear in the future.

The newspaper La Presse of September 11, 1863 cites an example
terrible application of the aforementioned privilege:

A question that is stirring up the legal world and also the
business world has happened in the last half-century
lately with great intensity, and
we believe it would be appropriate to put a stop to the
regrettable controversies to which it gives rise, in
making them definitively settled by law;
This is it: In the event of the bankruptcy of its tenant, the pro-
Does the owner have a currently due debt that...
allows for immediate payment of all
Rents that are due and even those that are yet to become due?

The question having been submitted, by referral from the Court of
cassation, at the Imperial Court of Orléans, this Court has
enshrined the owner's rights in their broadest scope
large.
- It is not simply a privileged right based on
Article 2102 of the Napoleonic Code, which the decree devotes to
profit of the owner, for all rents, even if not
due; the Court of Orleans recognizes the owner
right to bring an action against the bankrupt or his trustee
direct action aimed at the payment of all outstanding rents and
of all rents due, otherwise to immediate termination
lease agreement,

The case referred to the Imperial Court presented circumferences
factual constants on which the
tenant, in order to postpone the requested termination, to de-
Failure to pay, disastrous termination for the liquidator
tion of its bankruptcy.

The owner demanded immediate payment of
approximately 58,000 francs for rent due until the
end of the lease. This payment would have absorbed, had it been made,
beyond even the bankruptcy assets. Paid into the hands of the
owner, this sum constituted for him, by his interest
annual, a considerable advantage.

On the other hand, the tenant alleged that if, by the fact:

As a result of his bankruptcy, he had diminished the owner's security interests.
However, the remaining guarantees he had were of a nature to...
to protect him from any serious fear: — 10 The im-
furnished, rented for six years and for a period of twenty
years, had been considerably increased, in its va-
their sale or rental, through improvements including the
figure exceeded 20,000 francs; — 2° the total value of
The rents granted by the trustee amounted to 5,000 francs.
instead of 2,800 francs, the original rental amount;
— 3° finally, furniture superior to the bankrupt's furniture, of
goods of a value at least equal to those which
furnished the building during the bankrupt's period of enjoyment
were sufficient guarantees for the owner.

All these considerations were not apparent to the Court of
A reference that could alter the solution to the question.
The court only granted the bankrupt a three-month extension.
and to the trustee to satisfy the payment request;
and, in the event of non-payment within the said period, she pronounced
the termination of the lease.

Following this ruling, which deprived the tenant of all
with hopes for future commercial success, this one has given itself the
dead.

Dura lex, sed lex; the protests against this
Exorbitant privileges are part of all points:

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prosecutors' offices, chambers and courts of commerce
commerce, assemblies of notables; we have here a
a petition addressed to the Senate on this subject. However, this is not
'not the biggest enormity of privilege.

The farmer who drained, fertilized, marled, limed, irrigated,
wooded, cleared an area and doubled the value of the land,
has only one right upon the expiration of his lease: the right to pay
to the owner the interest on money and labor
that he, the settler, incorporated into the land of the master, to
unless he prefers to leave without compensation or remuneration
scholarship for his efforts, his capital and his sweat.

With regard to the community, this right of access (all
that which unites and becomes incorporated into the thing belongs to the pro-
(private) is taking on frightening proportions. Let's take

For example, the works in Paris:

The city has reportedly spent two billion in sixteen years
to beautify themselves, to give themselves air, light, and
promenades, squares, sewers, sanitation and
of health: inexchangeable pleasures, imma-
"The realities," the old economists used to say.

But the owner said: — Materials, non-exchangeable,
he said; I'm not that spiritual.

Indeed, the scarcity of housing, the advantage of the ter-
Rains on the edge, sold for 1,000 francs when they are not
worth only 100, being enclosed, the big day, the ventilation,
the proximity of a garden, a haunted street, fashion and
the enthusiasm on top of everything else, all things considered
which the owner did not spend a penny on, have
were attributed, categorized, rated, and evaluated by him to
his budget.

This added value, created by the competition and the contributions

goals of all citizens of Paris, rich and poor,
Without exception, all 50,000 landowners have
placed in their wallets and safes.
so that the inhabitants, after having paid in capital the
two billion in works, will pay for it in perpetuity.
interest at 10 and 15 of the 400 to the owners, who did not have them
Not provided.
Why doesn't the community reserve the
Capital gains it creates? 2 billion, at 5 per 100, that's
100 million in revenue. With that, the city of Paris
could eliminate all its municipal contributions.
What's the point of pushing the exam any further? There's no
of possible ambiguity: ownership removes from the work col-
it reads more than it contributes.

| II

It is not enough to simply state a fact; it is incumbent upon-
It is up to the economist to explain the reason and to demonstrate
- the legitimacy of a reform.

The excellence of the property above all others
means of production stem precisely from the fact that the
peoples, at the time of Roman law, the basis of our Code

civilians lived essentially off property. Without expensive-
Dear friend, so far away, what was our economic situation before?
the constitution of industry under the First Empire and
The Restoration? France, essentially agricultural,
subjected to fragmentation by the great liquidation of '89,
had little or no trade.

The ideal for the peasant was to gather on his estate or
his plots all the crops necessary for his consumption
food; he had, as much as possible, grain, and
vineyard, hay, hemp, fruit, vegetables, a
house. Buying nothing was comfort; those who
Those who had surplus to sell were the rich.
To satisfy this mode of organization, the associations were forced to
ments to the detriment of production; such soil suitable for
Wheat was planted in vineyards, and vice versa, history
to have everything you need at home.

Wise ancestors, through an anti- division,
cipé, the subdivision of their children in accordance with the
principle that everyone needs a handful of each
a kind of culture. Lacking the wisdom of the fathers, the
The Code had foreseen this case; the second paragraph of the ar-
Article 832 states, in effect:

It is advisable to include in each batch, if possible,
the same quantity of furniture, buildings, rights or
of claims of the same nature and value.

Some wills were annulled for failing to recognize
this prescription.

What would the legislator do today? Contrary to...
that of 4804, it would stipulate: | |

The batches should be grouped together as much as possible.
of homogeneous values, so that the land goes to
the farmer, the factory to the industrialist and the mobile values
hours to the merchant. Thus the paternal fortune, to the
instead of becoming a source of income in the hands of children
idlers will continue to serve primarily as an instrument of
work.

There is a whole revolution at the heart of this difference
in the way of understanding the best subdivision of
inheritances; it is proof that in the past people lived off the
owned, lands that today we live off separation
industries, division and specialization of
Work, in short, exchange. Legislation must
to follow social transformations under penalty of raising
unanimous protests. That is why the privilege
of property, surviving its preponderance as
An economic element, it becomes odious, incompatible. But
while also pointing out current and future abuses,
Let us be careful not to overlook the services he has rendered.
in the past. If we consider population growth
as a symptom of well-being, the most beautiful period of
France's period is from 1821 to 1826; in those five years,
The increase has exceeded one million. The country, recovered from
Napoleonic exterminations, he develops a taste for life; the
The fragmentation of national assets scatters ownership
in everyone's hands. The distribution is almost equal-
silence: proof that public wealth is an issue
distribution is at least as important as production.
Owner privilege, the complication of the procedure
when it comes to selling, alienating, exchanging, donating-.
to maintain property within families; usury
Jesuitism struggles to gain traction on such a value.
guarded. General well-being remains.

Consider, on the contrary, what has happened since 1852.
with our securities, fluid as water. The
Saint-Simonian plunder devoured 8 billion in savings
of the country, and the monastery has captured, captured more goods
than she had before 1989. Concentration of wealth

in the hands of a few; explosion of pauperism,

- despite the marvels of mechanics, grouping and
of the division of labor: decide the problem of the
distribution is not insignificant.

-

$2. — THE QUOTA OF MOVABLE CAPITAL

[IT

As long as ownership is no longer the main driving force
of the working class, its share of the spoils, so shocking
Whatever it may be, it is neither the biggest nor the most disastrous.
Since movable capital takes precedence over real estate, that is
to which we must look for the large accumulations of for-
tune and disruptive levies.

Property must be considered from two perspectives:
view: as a working tool or as material for
rent. The ownership of tools is as irreproachable as
any element of production. The property-
Rent is the only thing at stake in our review. The small
colon does not distinguish his gross product from his product
net; he confuses the income with the selling price
Remuneration of the workforce. Deductions
only become clearly apparent with leasing. However, rent
of the earth is the least of all forms of preli-
bation; it rarely exceeds 3 out of 100, except in the
urban fantasies, subsidized by taxes.

Along with real estate ownership, appears
the mortgage, a movable asset that the constitution owns

The building owner is forced to call for help with the
service and traffic needs. However, the hy-
pothèque still participates in earthly fixity. Thus
it affects the entire property, not an equivalent parcel-
slow, liquid and mobilizable; it follows the building in
no matter which hands it passes; it is privileged against the
fiduciary and unsecured claims; among several
Registrations are ranked according to dates. The benefit
avouable is 5 out of 100.

Commercial lending, more mobile than any of the va-
their previous ones, without preference or privilege, can
legally increase to 6 out of 100. — Note that the
The legislator, here as in most cases, observes and
sanctions a PAU use that it does not impose an idea
criphon.

Industrial partnerships, movable capital par excellence,
governed by the Commercial Code, it knows no limits nor
to its profits or its losses,

— It follows from these comparisons: 4° that a pro- value
the more protected it is by the

legislation and procedure; 2° that the capital yields
all the more so since the displacement and the waxing are
show easier. Thus, money, in the hands of the pre-
small-time operator, becomes the suction pump of
the entire substance of the worker, stopping only from-
before anesthesia and death.

4

IV

Movable capital has triumphed over property, which it dominates
through mortgages, discounts, loans, and even, since
fifteen years, through sponsorship, he in turn became
an economic engine, and consequently a power-
sant organ of grasping in the collective product.

The profit from industry and commerce does not rot
less than 10 out of 400; it has no limit in the
upward direction; the average is 20 to 30 of 400.
Let's reason about the number 20, and do some calculations.

Woolen fabric, -before reaching the consumer, to

passed from the hands of the farmer to those of the transporter-trans-

carrier; from there to the factory that processes the wool into flakes,
then to the one who spins it, then to the one who weaves it, finally
to the tailor: that is, not counting the sheep farmer,
five essential specialties well honed by the division
work. Assuming a large manufacturer bringing together all
the shaping processes in his factory, he counts no less
its profits like the small ones that follow one another and a-
trade from workshop to workshop. The labor or price of
returns, therefore finding itself charged five times with a levy-
ment of 20 of 100; so that 1,000 of shaping
sc pay 2,000 at the last sale.

The consequences are easy to deduce: two categories-
producers' ries contributed to the manufacture of the

Cloth: 4° those who have only their salary; 2° those who

enjoy, in addition to the cost price, the 20 for 400
of profits.

They can, in turn, buy each other's goods.
products; they are at par. But first of all, one notices-
believes that, in exchange, their alleged benefits are offset
and cancels itself out; each pays, with their 20 out of 100 of profit,
20 out of 100 of his partner's profit. Hence
the economic axiom that throughout society, the
Net product and gross product are one and the same; the concept
income falls under the domestic economy, not under
political or social economy. Adam Smith and J.-B.
Say had had some kind of perception of it; Ricardo to
He did better: he reduced the annuity to a simple basic right.
thinker taken from the lands and instruments of pre--
first quality, in order to allow the tools and the cul-
last-class techniques for producing at cost price:
something similar to a customs duty.

V

If the annuity recipients are simply being duped
wage laborers are, in fact, victims of an illusion.
times of an expropriation. How indeed to buy back
200 for which only 100 was paid? How can one work from a
from one end of the year to the other when production lasts six months
Is that enough for those who are the only ones with the means to buy?

When problems arise with such simplicity,
The solution is obvious to everyone: there's no need to search-
dear here greater forces in mechanics, in
the organization of the workshop and the improvements of the out-
tillage. Assume the staff is doubled and there is production

Even if there are four times as many, the distribution will always be the same: a plethora
Bankruptcy at the top, unemployment and poverty at the bottom. For-
Why don't such peremptory facts break the silence?
In everyone's eyes? That's because the disturbances are
their effects are ricocheted off in very unequal ways.

Our society, so foolishly infatuated with pretensions

egalitarian, is riddled with monopolies:

Property privilege,

Mortgage privilege,

Tax privilege,

Privileges regarding salaries and service personnel,

Privilege of expenses for the preservation of the thing,

Privilege of food suppliers,

“Bank privilege,

Credit Fonefer privilege,

Railway privileges,

Dockside Privilege, |

Omnibus Privilege,

Privilege of gas companies,

Cruise Ship Privilege,

Privilege of ministerial offices,

Privilege of oil changes,

“Prioritizes powders and tobaccos,”

Display privilege,

Privilege of the sweep,

Lawyers' privilege,

Privilege of funeral homes, etc., summer.

Unequal privileges, gnawing away with an unequal appetite
one on top of the other, and ultimately on work,
the basis of all wealth and all income.

Alongside legal monopolies, enshrined in law—

lation, de facto preferences take hold: the engineer at
100,000 francs and the greaser at 25 sous a day, the
Marshal of France at 430,000 francs and the tourlourou at
5 centimes, the minister at 100,000 francs and the suriumé-
starting from scratch, the artist commissioned by the Institute and the
rapin, the high-wage worker, and the machine operator
the bare minimum. One takes too much, by a hundredth.
the other for a hundredfold.

VI

Expiation, inflexible as a mathematical theorem-
matics. It relentlessly pursues all usurpers. The
High-paying professions appear, at first glance,
the most favored; but economic inevitability soon sets in.
Not to reverse the roles. To the big winners, Long Islands.
Unemployment; small profits, permanent poverty.
In Paris, the tailor can always work if he agrees.
Endless reductions in labor costs. A man
The party was citing households where, in the dead
During the season, the husband and wife gave eighteen days' worth of work.
fourteen hours for 42 francs; that is, with the small items
supplies, fuel for heating the tiles and
Lighting. 2 francs per day per person. 4 francs for
The father and mother; 6 francs if you have a grown daughter
good seamstress; or finally, at 300 days of work per
. year, 1,200 to 1,500 or 1,800 francs annual salary.
How many jewelers, engravers, bronze workers,
Do typesetters manage to earn such a sum?
After deducting unemployment benefits?

#

MOVABLE CAPITAL 31

The problem, as we already understand, would be that a
| A day's work is paid for a day's work. Thus
would each producer be guaranteed placement of their
three hundred working days per year: public wealth
that, that is to say the quantity of value created, could
This would increase, in this respect, from twelve to twenty billion each
year, by eliminating unemployment. That if, in these
conditions, mechanics, machines, the improvement-
the equipment allowed workers to practice a trade
to double their production every day, the col- wealth.
lective would really still have, in this profession,
doubled. But we are committed to our aristocrat-

cracy, all of us, however futile it may be
our share of privilege. So the situation can be summarized as follows:

High wages lead to unemployment; commerce and...
the industry's major beneficiaries, bankruptcy and ban-:
queroute; to rich nations, pauperism.

Vanity, it must be said, takes up as much space as
ignorance of the causes that maintain the state
a mess that we denounce. Who doesn't congratulate themselves on not being
Not at the very bottom of the ladder? Who would even consider the idea?
To see the lower classes rise up to him? He
You should see how jealous the workers are of the dike.
professional. — I don't work in cellars, me
said, frowning, a carpenter to whom I...
I was asking someone to come and put down a bottle rack; it's
Fine for the city dweller; I, on the other hand, am a craftsman.

The first need of the French is to create for themselves
great men. During the June uprising, a
A squad of national guardsmen had just crossed a
_ abandoned barricade, partially demolished; a straggler

notices, amidst the cobblestones, a scrap of red flag
fixed to a stick; he takes it and carries it away. When he
As he arrived at his post, his comrades-
They start in great tumult; a cry rises: He has taken a dra-
Skin to the insurgents, he took down the flag. The drummer

"7 bats in the fields, the guard presents arms. No one, well
Of course, he is not fooled by the heroism of the militiaman, who does not
knows what to do, unsure if it's an ova-
tion or a position being prepared for him. Without a word of ex-
plication, by a general, spontaneous, electr- movement
The conspiracy grew, eventually reaching a fever pitch, bordering on enthusiasm.
the company felt the need to have a hero in
his ranks; a trick of fortune sent him

,ya Thersite; she improvised an Ajax. The cross of the
Legion of Honour, seriously requested, no less
Seriously awarded, it transformed the farce into an apotheosis.

The national guard and his valor remained committed to history.
Loire.

$3. – PARENTHESIS: THAT EQUALITY OF CONDITIONS RESULTS
ON THE ORGANIZATION OF A SOCIETY BASED ON EXCHANGE;
THE MECHANISM OF INDUSTRIES.

VII
A long experience with hierarchy, corroborated by
this ridiculous vanity we are talking about, makes the insti-
tutions survive well beyond the reasons that gave rise to them.

evoked the establishment. We have become accustomed to persunnifying
each industrial advance in one or more individuals

of whom we have made masters in the double sense of the word, ma-
gister et dominus; it was the natural corollary of the orga-
political nisation. Even though the citizen recognized
governing leaders, likewise the worker, have become in-
filmed in front of head producers. The privileged few did not
missed opportunity to take advantage of this provision of
minds and to formulate their claims to greater
shares, under the pretext of property, dignity, capital,
talent, genius, personal service
or through ancestors.

Capital, a broader term than the word property,
Although it is not synonymous with it, it in turn came into
the development of economic categories. That's him
which formed the strong Arts and Crafts society, ante-
laughter at the subjugation that we denounce in this book.
In turn, he too had to drop back in front of a phenomenon-
leads superior, predominant, circulation, exchange.
The master of industry, the magister, that is to say the producer
encyclopedic author, professor, initiator, scholar,
is and always will remain – the master of the estate, dominus,
privileged owner, advantaged owner, beneficiary of benefits
is being downgraded and must disappear in the new
organism, because we no longer live today-
d'hüi of capital rather than property. |

We wrote about this in the Specu- Manual
Author:

By WORK, we commonly mean the way in which
from human hands to matter. Thus the plowing of the
earth, stone cutting, ore extraction, the

Logging, canal digging, drilling
wells, sowing of grains, grafting of ar-

Bres, are work. That's the point of view, moreover
restricted, which has come into use to designate as special-
under the name of the working class, the mass of
manufacturers, craftsmen, farmers, winegrowers, day laborers,
all those who, as they say, put their hand to
the work.

Capital is defined as accumulated work. This will...

leads this category to the previous one and amounts to saying that

The production of capital is none other than the production of labor
even.

Thus the blacksmith employs, in the exercise of his profession-
sion, raw iron, coal, tools; it is, with
the money that serves as its working capital, its capital.
His craftsmanship, the way he works the iron, that's his
the actual work.

—But the coal he burns, the iron he forges, are the
the result of previous work similar to his. From a
on the other hand, the carts, the axles, the cart fittings
carts and wagons that he delivers to the farmer become-
They provide the latter with production tools.

so that, in the general system of the economy, capital

and work become one. What is produced, coming out of the
in the hands of one, becomes raw material or capital, in-
passing into the other's hands. The cottons, the wools,
The product of the settler or farmer will be the capital, or of the
less part of the spinner's capital; the threads, product of
These will become the weaver's workable material; the

canvases and sheets, a product of the latter, will form the -
raw material from the clothing workshops for linen

Gerie and clothing.

So capital is the material on which and with the-
which one works; the work itself is the way
new information on this subject.

»

Thus, all the operations formerly categorized under your

Special names of ownership, capital, are reduced and

Es

(S
MECHANISM OF INDUSTRIES A

are subordinated to this superior element, exchange.
The market or saleable value of the goods is not determined
than by delivery or change of ownership. That's why-
what the merchant, laden with goods, can become
insolvent and failing, something that was not seen when the |
property was predominant and that the owner derived
all of his funds, for then the holder enjoyed simple-
the ability to live for several years without anything
to do, having everything at gngo's place.

This reversal of conditions deserves our attention.
Let's stop there for a moment.

Since we live, unlike in the past, particularly-
binding of the waxing of the products, anything that interferes
and hindering trade is anti-economic: that's why
We have described the samples as disruptive.
unequal, whether they come from rent, dividends or
disproportionate salaries. Equality is the only basis
of the new regime. It lies at the heart of diversity
even skills. 5

The apprentice carpenter is a producer at twelve years old, the
doctor at thirty. If both work until the
The first, in his fifties, will have thirty-eight years of activity.
to settle the twelve years he remained unproductive;
the second will have to pay his dues in twenty years of service
thirty years of spending and studies, in accordance with
the principle that each profession must cover its own costs.
The distribution balance is not violated if the wages

of the two individuals remain in the proportion of 1/38 to
4/20. What is a Newton? A man whose education-
This development cost humanity five thousand years.

One cause of the exorbitant differences we see,

|,

as for remuneration, between the various professional categories
professional expertise, it is said, stems from rarity. But the claims-
The value of talented people decreases with competition and
multiplicity of scholars, like gold diminishes before a
Increased production from gold deposits. The
Levelling comes through education. Already the workers
mechanics, carpenters, stonemasons, sculptors,
are more or less designers, composers, architects
texts.

To direct the construction of a road, said Mr. Du-
walnut, it might be better to have a pioneer and a
postilion, rather than a newly graduated engineer from the Corps of Bridges
and roads.

+

Does this mean that so-called liberal specialties must
disappear? No, that would be returning to the confusion of
responsibilities. Our industrial state is advanced enough to
to support this division of labor; alongside the manufacturer
of chemical products there is room for the expensive chemist-
choir; and the manufacturer of optical instruments must not
"not necessarily being an astronomer and physicist. Only-"
how if the claims of men of theory, under pre-
texts of pure science, become too high, the con-
The currence of their abilities will bring them to their senses.

Moreover, in a free, autonomous society, there is
no preferred professions of wealth. The calculation of
the economist who estimates it at 87 cents per day and per
Per capita: The share of income due to each individual,
is true of any productive specialty.
Science, the arts, and literature have their proletarians, their
the destitute, their ragged clothes, as well as the labor

manual; between the chorister and the first tenor, between the
sculptors and painters, members of the Institute, responsible for
decorations, medals, and the scoundrels reduced to the
bric-a-brac customers, between the director of Chemin de
iron and grease, calculate the sum of the profits and that
For individuals, you will reach 87 cents of income
family, per day and per person (3 fr. 48 c. for four
people). Fortune, at least, is always the
A reward for merit? We appeal to the favorites.
themselves. How many charlatans, a disgrace to the body!
dical, ride in a carriage, splashing with conscientious
doctors to whom stubborn work does not give enough
to live. Strictly speaking, there is no aristocra-
very; there are only aristocrats.

VIII

In a series of facts of the same category, subject
* to a common law, there are relationships of precedence and
of posteriority, of principle and of consequence; but of
* Hierarchy, period. Nutrition fuels the circulation of
blood, which maintains and repairs the organs, spreads the
strength and life in all parts of the body; the hand
does not command the heart to beat, nor the head to think
to digest tomato; each function is accomplished by virtue
of a natural law, not by way of hierarchical command-
rarchic. The apologue of Menenius Agrippa, despite
The application made by its author is a high environmental quality (HQE) semi-
egalitarian.

A4 CIE. I, — DISTURBING SAMPLES

Returning from people to institutions, we say
that the current productive world no longer lives by the
property and the privilege granted by its great men.
Our key asset is circulation.

We can compare the economic society to an im-
a machine endowed with its own motion, perpetuating
tuel, as in the world system; each piece
receives and transmits the movement in turn, is at once
effect and cause; rotation is everywhere, the driving force is zero
Part! Look at the railway! Squads of conductors
baggage handlers, mechanics, drivers,
provide traction services; the road workers, bar guards-
Signalmen and switchmen ensure the safety of the track;

stationmasters, office workers, porters, truck drivers,
weighers issue tickets, load and unload the
goods; the workshop workers make the repairs
tions; wheelwrights, carpenters, upholsterers, painters, con-
Machine builders manufacture rolling stock;
the miners supply it with fuel; the engineers-
Engineers, pickers, earthmovers, masons, built them
earthworks and engineering works; forges and high places”
Furnaces converted the ore into rails; vegetation
centuries ago, the railway sleepers were produced by the lumberjacks,
pit sawyers and others cut timber to length and
of thickness; the rural roads, the main roads of
land and water, stations, ports, docks, like
These were all precursors, preceding and encouraging it.
the establishment; they continue to bring him all sorts of things
points of the territory, by the road transport, the boats, the mes-
wisdom, and goods and people; they are like
so many tributaries of a great river: the drying up of

tributary streams would dry up the main course
cipal. | | |

All industries touch each other, penetrate each other, and...
bound by a close solidarity. There are about five
a number of specialties in the building industry, in
focusing on the categories of workers employed in the chan-
third. But this is only a tiny fraction of the professions
concerning the building; we do not understand the following
Sales: stone quarrying, brickmaking, pottery and
pipes, tiles, terracotta and earthenware, roof tiles, sand and
pebbles, lime, plaster, laths, nails, slatted, planks,
Slate roofing, felling, cutting, sawing of structural timber
and carpentry, scaffolding, pins, glue-
strong, extraction and handling of lead, zinc,
iron, sheet metal; charcoal and coal for the trade-
metalworking, brick firing; hardware;
pottery; extraction, sawing, cutting and polishing of mar-
bres; manufacturing of colors: zinc white, ceruse,
red lead, vermilion and others; oil mills and varnishes; products
chemicals, wallpaper, paste glue; glassware
windows and glass; extraction and cutting of paving stones; trans-.
carrying of materials.

Where would this nomenclature end? We could ask ourselves that.
to also include the manufacture of tools, machines,
cranes, capstans, the products consumed by the ou-
DIY stores: food, shoes, hairdressing, clothing;
letterhead and invoice printing; all

The tools an architect needs: squares,
Compasses, levels, pencils. Then, going back to science
In pure form, we would encounter statics, dynamics, the
chemistry (composition of cements), mineralogy, the me-

is

tallurgy, geometry; that the arts: drawing, the
sculpture.
Enfo, starting from any industry and seeking
all those that derive from or are related to it, we
we could, through an unbroken chain, traverse
the full extent of human knowledge, to enumerate
everything that man knows how to do.
Reciprocity of services, mutuality and solidarity
The producers' rights are the conditions of this great
A movement that sweeps through economic society.
This charming anecdote, recounted by Franklin, will...
to make this truth tangible:

The skipper of a longboat that was sailing between the cape
May and Philadelphia had done me some small favor.
for which he refused any kind of payment. My wife,
upon learning that this man had a daughter, he sent her to
He presented a fashionable hat. Three years later, the boss...
finding at my home with an old farmer from the surrounding area
Cape May, who had passed in his longboat, spoke of the
bonnet sent by my wife, and told how her daughter
She had been flattered. — But, he added, this bonnet cost
"Very dear to our canton: — How so?" I asked him.
"Oh!" he replied, when my daughter appeared in the assembly,
the bonnet was so admired that all the young per-
Sons wanted to bring some from Philadelphia; and we
My wife and I calculated that the whole thing didn't cost
Less than one hundred pounds sterling. — That's true, said the farmer,
But you're not telling the whole story. I think the
The bonnet was of some advantage to us, because it is the
the first thing that gave our daughters the idea to knit
tinsel gloves to sell in Philadelphia, and
to procure caps and ribbons by this means; and
You know that this branch of industry is growing every
days and should have even better effects.

I was quite pleased with this example of luxury, because
not only were the girls from Cape May becoming more...
reuses by buying pretty hats, but because that
also provided the Philadelphians with a supply of gloves
hot.

IX

The body of theoretical knowledge, the processes
practices and great works that have been bequeathed to us by
previous generations constitute the capital of humanity
manité.

—

Imagination is frightened, says Mr. Horace Say, by the extent
research that would need to be done in order to show all
the work that was necessary to bring about its per-
perfection the least of any products whatsoever, in one
'branches of the manufacturing industry in our societies
modern. ' |

Let's consider navigation. For a ship to...
brings from the other hemisphere the products that are lacking
In our case, we had to invent the art of working the
wood, metals; that the properties of
textile plants, the means of making ropes and
sails; that the best arrangement to give to be recognized
the hull to allow it to fight against the winds
to milk and to advance despite the storms; it was necessary that
Physics revealed the compass to us, which astronomy...
taught us to be guided solely by the inspection of
stars on a shoreless sea.

The sciences most distant, on the surface, from the

ordinary practice, provides us with data from a
invaluable usefulness.

Of all the products of labor, perhaps none has
cost longer, more patient efforts than the calendar-
drier. However, there is none whose enjoyment
can be acquired today at a lower price, and con-
sequentially, it became more necessary. How then?
How can we explain this change? How does the calendar-
drier, so useless to the first hordes, for whom it sufficed
of the alternation of night and day, as well as of winter and
of summer, has it in the long run become so indispensable, so little
Expensive, yet perfect? For, by a marvelous accord,
In the social economy, all these epithets are treated as
duisent. s

So that the work necessary for the production of the calendar-
Drier was to be executed, was to be possible, it was necessary that the man
found a way to save time on his first
occupations and those that resulted from them
immediate. In other words, these industries needed to:
became more productive or less costly than they
were not at the beginning: which is to say that he
first, the problem of production had to be solved.
calendar on the extractive industries themselves.

I don't need to add how civilization,
that is to say, the social fact of the increase in wealth,
multiplying our affairs, making our moments more and more
more precious, forcing us to keep a perpetual record and
The calendar, a detailed record of our entire lives, has become...
all of the most necessary things. We also know
that this admirable discovery has aroused, like its
natural supplement, one of our most important industries-

enchanting, watchmaking. (P.-J. Prounxon, Contradictions)
economic.)

Thus, industries, like races, have their lineage.

tion. We can say about navigation and the calendar
as with Newton: These are inventions that cost
five thousand years of work for humankind.

In this immense workshop, each individual has their task
determined, defined; he is, rightfully, the owner of
the tiny portion of products that falls to him. So that the
rotation does not stop, this portion must, if
However small it may be, it remains entirely within him. We have already
Two types of disruptive sampling were observed: the

property and the benefit of industry, without prejudice to the
wage inequality. As long as there hasn't been any more...
Very much so, the company was still able to move forward at a fairly good pace.
cheerful, since these are institutions as old as
work, while pauperism is a modern invention.
last. Where then does our distress come from? What legitimate tribute-
We can be asked when our landlords,
our directors, our inventors, our industry leaders,
Are our trade intermediaries adequately supplied?

4. — THE SHARE OF THE SCUMBERS

X

The excessive levies that we have just mentioned-
gnaler are attached to institutions that have emerged as they are
social spontaneity, on the same level as machines,
The corporate grouping and the division of labor. It is-
It would be pointless to complain: humanity began by

Fr

* to create gods, priests, kings, castes,

masters, in short, in the spiritual realm and
in that of the temporal; whatever the naturalists may have said
realists of the eighteenth century, continuators of the Bible
and defenders of original perfection, the ogre is
in front of us, not behind us. No doubt he would have been pre-
It is advisable to start with equality, freedom, and autonomy.
Apparently, the genius of the race did not include it.

In any case, there is no reason to incriminate in the
past intentions and attributing our miscalculations to a
caste or class perversity. We are all res-
responsible and united in a situation which, at the end of
account, gave back in its time what it could give-
ner. That's another matter for what we have left to say.

How speculation, starting from gambling or betting to abou-
The rampant fraud and theft has covered the country in ruins.
under the influence of Saint-Simonianism and for the benefit of Israel,
This is what we have explained at length in

a previous publication, Speculation before the.
courts, whose natural place here would be in the form of
chapter, was only the chapter forming a volume of
336 pages. We will simply give a quick overview.
summary of ways and means.

XI

|

The Constitution of Financial Feudalism. — The pre-
The first point to note is the appropriation by the coalition
banker of all the major machines of national labor.
We made it the subject of our introduction. We

We will give a synoptic table of it here, because we
One cannot overemphasize the things that the official economy
Cielle stubbornly refuses to see or hear.

Before 4848, monopolies were few and far between; there were
the canals, the Bank of France, some companies
railways, too weak to crush river transport,
urban monopolies of gas or cars, fog-
tilles against which, however, the liberal economic school
Mique was in a state of permanent revolt.

The Bank of France and its meager branches were
competed with by nine independent banks established in
Rouen, Nantes, Bordeaux, Lyon, Marseille, Lille, Or-
Léans, Le Havre and Toulouse. Today. All the ins-
collective credit institutions were bought back, amalgamated,
merged, concentrated. Privilege envelops the country
in full force. The Bank of France must have pro-
chaining at least one branch per department.

The three mortgage lending institutions in Nevers,
Marseille and Paris have been reduced to one for everything
The Empire.

Forty-two railway companies, which
they themselves already contained mergers, were, of-
then 4852, melted into six great commandments in-
industrials, to whom competing channels were handed over, where
they could worry the railway monopolies; té-
minus the Canal du Midi, from Bordeaux to Cette, ceded to the

the railway company itself, which runs alongside it.

_The Bank of France and its branches, that's the whole
the country's circulation delivered to an institution headed by a
in an autocratic manner by twenty-two people, governor,
sub-governors, regeuts and censors.

The mortgage loan, or long-term mortgage-
the library, is monopolized in the hands of a government company
born by twenty-four proconsuls.

All transport is concentrated between the six
large railway companies, administered by
one hundred and thirty-six sovereigns.

When we talk about the number of administrators,
It's actually the number of places that matters. The fee

Financial duality has indeed invented improbable accumulations
blabbery due to its sheer enormity. We have cited, in the
Speculation in the courts, the example of
Mr. Émile Pereire, who governed nineteen countries in 1863
Companies and three and a half billion in capital.

One of our friends was curious to know exactly
The state of high finance: banks, companies
credit institutions, ocean liners, railways, large factories,
large metallurgy, gas, companies of some importance
whatever it may be, are concentrated in the but of one hundred and four-
twenty-three (183) individuals.

These one hundred and eighty-three characters have
in an 'absolute' way of capital agglomerations
that they manage, representing more than twenty billion acc-
tions and obligations during the issuance period, that is to say
of the bulk of the public wealth, and especially of all
large industrial machines through which
the rest of the production, known as free production, is obliged to
pass.

Abyssus abyssum invocat. The Ban monopoly
that creates the monopoly of third-party merchants
ture. The Crédit Foncier privilege excludes property owners
silences already mortgaged for the benefit of those who are not

No. Railways have their favorites and subcontractors.
for suppliers. Imperial Messageries, services
State-subsidized maritime companies created the Forges and
Mediterranean shipyards for the construction of
their equipment.

The Parisian Gas Company reserves a crowd

of establishment and construction privileges.

Water distribution companies in large
cities act similarly. The Marseille Docks impose-
sent to the merchants, not only the warehouse, but
their port staff, whose customers pay dearly
services, without the laborers being any better off,
Far from it.

Thus competition, this great law of labor, has made
Everywhere there is room for coalition and hoarding. We
we have described at length, in a previous publication-
This system of subjugation, which cannot be too easily understood, is a dangerous one.
to remind the public.

And now, let the Hi customers enjoy themselves
res-
Limitations on the duration of their deadlines. — That's freedom
"From the Bank," replied the waiters.
the financiers.

Railway travelers, shippers of
goods, fill the air with their clamor against
molestation, surcharges, preferential treatment, and the treatment of
preferential treatment, tariff and specifications violations
the responsibilities of the directors. — It is the freedom of
companies! growl the bulldogs assigned to the
guard of the nabobs' safe.

An employee, dismissed without cause from a company

any one directed by one of the one hundred and eighty-three
proconsuls, can no longer appear anywhere in the
Big industry. — Supply and demand! they reply
the Jesuits of liberalism.

An unfortunate customer, assaulted in his office
against all rights and laws, he said: If I plead, the
the company has a legal dispute; whether it loses or not

Winning is of little importance to her. She will exhaust all deadlines.
all exceptions; she will drag out the case two
years. I will be of my time, of my advances. In ga-
By being a grievance, I will lose even more than the claim is worth.
cation. We must therefore let ourselves be strangled without saying a word!
— Seek redress from the justice system; it is the equality of-
"Before the law," screams the lackey of the financial scribe.

O Blanqui! O Bastiat, if you had been witnesses to
This depravity and this derision, you would have come to
we shouted at each other: | |

To the attack, comrades! And let's start by crushing
All of them, boors, great lords, and castles. We...
We will explain later.

XII

The frauds. — After the hoarding, the plunder. The
frauds invented by financial feudalism are such
than ever the imagination of novelists and predictions
The legislature did not go that far. It certainly seemed
For the past ten years, about twenty comedies and twice as many
novels about the plundering of speculation; none

>

_oeuvre.ne s'a élever à la réalité. In É font
In the correctional court, the magistrates found themselves powerless.
more than once, because the law could not have foreseen
acts as revolting as those whose debates their app-
carried the revelation.

Eight hundred forgeries were found in the books of an agent of
change;

Manufacturing of a ministerial approval
to the shareholders by a swindler disguised as a general of
division;

Putting into action areas that do not exist;

Ten million embezzled in a case with a high ca-
a pit of forty million;

Shareholders' meetings composed primarily of
Clappers completely unrelated to the company;

Coal and iron mines, costing five hundred thousand
francs, contributed to the company by the founders for the
price of thirteen million; |

Dividends distributed on capital in proportions
tions of more than one hundred million in less than twenty exer-
cices;

_Duplicate actions placing the burden on the a-
. Mortissemeut twenty and forty million who have never
. were paid;

Transport of excavated material and materials from a road
iron under construction charged to revenue and product of
traffic;

Immediate discounting of securities, e.g., funds which
do not exist and companies that do not have to carry out the
capital gains promised only in ninety-nine years, to
assuming that they generate capital gains;

BG CH. I. — DISTURBING SAMPLES

Looting of cash registers, breach of deposits, transfers of
accounts allocating expenses to establishment costs
operating expenses, with a view to increasing the dividend for the year
and to push upwards in stocks, just at the moment:
where the swindlers decided to sell: ne

Concealment, by a limited partner founder, of
6,000 reserved shares versus 4,000 that he admits:

These are the disruptive and criminal levies that
have dug the abyss into which work threatens to be swallowed up
national. è

The premiums artificially created by speculation and
In financial slang, fraud is called surcharges.
Thus, in 1855, the Crédit Mobilier distributed a dividend
dende of 2038 francs. Thanks to the initial investment, the shares,
issued at 500 francs, rise to 1982 during the course of
1856; that's an increase of 1482 francs. Since then,
the same shares initially fell to 300 francs;
It was a minorization (the self is not yet established)
200 francs on the even number, and 1682 francs on the higher number
high price. With 420,000 shares outstanding, it
At one point, there was a loss of 200 million for

someone; we don't need to say for whom.
Then that 1982 price fell to 160! . . . . .

Here is the summary table of the pertur- samples
the activities carried out by speculation; we call it: the
raid of Saint-Simonianism.

|
|

|

| Mortgage loan.

|

NAMES OF THE VALUES

Three percent..,.....,.

Four and a half

Four percent...

Department of the Seine...:

City of Paris 1652
1855-60...

Bank of France ee
Discount counter (old)

store sees

..., ..….°e

se

Crédit Agricole ,,,,,..,.....

Coluniac land
Industrial credit.

ee svts%060.:

sotsetesstote

Société des Dépôts ..,,.,,.....

Société Générale.

..

Sub-counter of Commerce...
Furniture (old shares)...

(new actions) ...
Real estate company.

Transatlantic Society, ..., ...,

Par Gas:

Paris Omnibus.....

Small cars (current price of 500 francs)
Imperial Messengers, .,,

Suez Canal...

Railway Fund,...
Water Company. ....,...
General stores of Paris...
Chemin et Docks Saint-Ouen...
Docks of Marauille, ...,

Charentes (railways of,

coter eces este

Lyons dre sen aneeu

Lazy midday - tetoeesestotesse

North

crettotetat ttes e

Orléans, init yes
West ons tostereetet eurs ee

Five percent Italian, ..,.,..,,
Mexican Bonds .,,.,,..
Dutch Credit

Bank of the Netherlands...

Spanish furniture (antique) ...,

(new)...

Austrian roads ..,.....

Northern Spain .,.....
Cerdoue-Seville, ,.,.,,...

Seville-Jerusalem.

Madrid-Zaragoza. ss. "sses
Pamplona-Zaragoza..,..,,...
Portuguese cc... . essrsove

Victor Emmanuel

Romans...

*“ervstcoseeoss

C]

South Austrians–Lombards
Guillaume–Luxembourg ,...,,..

More

high courts
Since
1852

At

Course

December 31st
867

by title

French values

86
107
100
235

1.410
500
4,600
810
1,760
760
20
720
5+0
650

020
1.982
700
700
620
1,200
1109
1.025
1,550
530
900
390
746
570
&00
500
1.060
1,850
896
1.175
1.575

990

» 68
» 99
» 90
» 233
s | 1,210
» 461
| 3,120
» 612
» 1:310
» 620
on) A70
620

535
505
» 406
50,162
» 162
» 19
» 276
» | 1.442
» 980
» 195
723
» 275
» 36

» 310
» 977
» 103
280

» 310
535
» 865
518
1.160
» 856
550

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Difference | Number

of
securities

.900
.000
.0:0
000
000
600

000
000
.000
.000
170,000

34 0:0

85,000
119,000
40,000
16,000

80,000

50,000

20,000

80,000

50,000
5K4.000
800,000
250,000
25,000
600,000
300,000

Total loss

EL
SS228s
©
8

SSS

2222222832

Bb
QT fn O1 The
SSSES

©

8

102,000,000
86,400,000.
4,000,000
8,150,000
9,310,000
41,600,000
8,000,000
306,600,000
788,000,000
87,000,000
3,875,000
431,400,000
132,009,000

Total French values... .,..,.| 4,792,657,000

Foreign values

» A4
» 123
» 285
» 485
» 175
» 175
504
» 65
» 97
» 20
p 83
» 40
p 64
» 40
50
b 340
» 96

Total foreign securities...

59

31
230
255

155
125
325
453
502
16*
530
587
465
AGR
655
530
345
319

EVE Tres Ci

»
855,000
80,000
40 0: 0
120,000
120,000
400,090
200,000
36,000
140,000
240.010
55,000
70,000
200,000
170,000
750,000
50,000

ste

French values. ,...,..,,.,.,.,..

TOGETHER, "we will be dedicated

1,132,200,000

196,650,000
20,400,000

6,200,000
87,000,000
40,000,000
181,200,000
100,400,000
6,000,000
74,200,000
140,880,000
25,775,000
.32,760,000
131,000,000
90,100,000
251,250,000
15,950,600

2,531,965,000
4,796,570

7,324,622,000

For the nitpickers, the men of the comma and
the little bug doesn't give us trouble, let's say
right away that we have not drawn up a review of re-
formal demand, as if it were a matter of making them give
throats too gripping, by francs, sous and centimes.

We know that the actions of Orléans, 2nd series, have not
not awarded a prize in 1875, the same cannot be said of those of
Lyon, from the East and the South. But we also know that
the shares of the original Orleans were exchanged at a rate
of 8 new ones against 5 old ones, i.e. £,000 francs re-
known against 2,500 francs paid; {em for the shares.
from old Lyon, exchanged at a rate of 3 new ones for
2 old ones, valued at 1,500 francs, now worth 14,000 francs
poured; and those from Lyon to the Mediterranean, mounted at
2,200, then doubled, that is to say 500 recognized francs
against 250 francs paid.

We haven't talked about the depreciation of bonds
tions, fixed income, and the Crédit foncier, and the che-
iron mines, cities, and industrial companies
borrowers.

We also said nothing about another category- -
category of foreign bonds, which do not yield interest
nor depreciation.

Finally, the decline hasn't given up yet.

So that our total of seven billion and a third
is Below the truth.

We would not be embarrassed to find more,
among the compromised capital, half a billion in de-
sastres, whose foundations and depths are equally exploratory
than the increases in the aforementioned values.

And as proof, we are collecting, as the pen flows,

THE SAINT-SIMONISM RAID

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59

'800 million and more (half a billion), in Island table

below :

VALUES

Credit in Spain..... ;
Commercial Society (Madrid).....
Graissessac in Béziers....,..,.... é
Libourne to Bergerac .....,.....
Lyon to Sathonay.....,....
Quest Switzerland, ...sessosonoseosis
Franco-Swiss. ..... ss...
Swiss Railway Union.....
Italian line... issues!
Savoue in Turin..... dates
Bar: elone-Zaragoza... ....,.....,.,
Tarragona and Montblanch in Reus...
Northwest Spain .....
Ciudad-Réal in Badajoz.....,.,...,
Grauollers in San-Juan.....

Medina del Campo in Zamora. .....

Mines of Mouzaïa .. ..,....
— from Kef-oum-Theboul.....,
— not

APPROVEMENT. css r.onseoreosoee PR

Ocean Shipyards. Its

Lenoir engines. ...,. .,,.....,

Essunnes Stationery.....,.. Vono os

Ebro Canal..... Lists

Conflaus at sea.....,..,...

Ports of Brest..... sockets

Boulevard du Temple ..... “

General real estate... .....,

Jardin d'acclimatation.....,... be

Leather market..... tds:

Auteuit Exhibition..... ue

New district of Luxembourg...

Parisian billing... M:

Seven billion three hundred million plus five hundred

CAPITAL

39,000,000 francs.

16,000,000

2,500,000
50,463,000
42.01 0.000
39,000,000
25,000,000
20.1:00.000
47,250,000

25.0C0.000
47,000,000

16,000,000
6,000,000
4,000,000
5,500,000
4,000,000
4,500,000
2.01:0.000
2,400,000

33,600,000
5,500,000

20,000,000
4,010,000
3,250,000

12,500,000

TO,UU0,000
5 O00,U00

305,863,000 fr.

millions, already make SEVEN BILLION L FOUR-FIFTH.
What will be gained from the loans: Danubian, Egyptian,

Romain, Tunisian, from the Cavour Canal, from the Chemins mé-
Italian rurals, Lombard Cheinins and a hundred
similar combinations whose deficit could still
to be valued at over half a billion.

However, let's remain optimistic, and
Let's pass, by profit and loss, another 200 million.
that is, with the aforementioned 7.8 billion,
EIGHT BILLION, a round number.

The Chicananous would still say: all these values
are specifically addressed to France and its surrounding areas
gne, no doubt; but the foreigner has certainly taken some of it.
shipwrecks.

Okay: the Italian nobles and the Spanish grandees

were subscribers to securities at par, which they have
resold with a markup of 25 to 50 percent. Transi-
Let's consider this, though: let's put TWO BILLION on the liabilities side of the law.
foreign; out of eight, we have six left. And it's a m-
minimal, far below the reality. We
However, we accept it.

What we would have done with those six billion, we
We can get an idea of it from a few figures.

The Furniture, with 60 million in capital, leaves
A loss of 218 million on the first issue, € is- to-
to say that with the deficit, we would have made four times as much as...
sogne. | |

Orléans, with 300 million in capital, is losing
431 million.

'Lyon, with a 400 million euro stake, partly fictitious,
leaves a gap of 788 million, which will never be found again-
but: the cost of 2,000 kilometers of railway.

That is to say, if, instead of wasting it on added value,

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destroyed today, the six billion loss is well
observed, pocketed by the swindlers, we had
employed in reproductive labor, we would have:

With three billion in public works:

Our national and departmental roads have been rectified.

Our local roads are finished,

It even builds agricultural roads;

Our canals have been completed and perfected; |

Established the most urgent departmental railways
gents. oo

With three billion left for self-employment:

The industry is said to have renewed its equipment;

Agriculture would have drained, limed, plastered, and covered its
active lands, cleared of uncultivated lands, pierced by roads
coppices and high forests, drained its marshes, reclaimed its pa-
luds. a

Where a loaf of bread grows, says an economist, a
man.

We would be strong in products and manpower; we would hold-
We would be leading Europe as producers; we do not
would not be shamefully crushed by the treaty of com-
trade and by the successes of Prussia.

This is no longer about proletarians and pot-potters;
It is the entire nation, large and small factory owners,
merchants, farmers, owners, employees, dirty-
ried, which is being brought under control. Will it still be said that the pro-
Is the problem of distribution irrelevant? Will we deny the in-
Anesthetic influence of disruptive samples?
Will we finally dare to argue that politics has nothing to do with
learning from social economics?

CHAPTER II

CONTINUATION OF THE TOPIC: THE REINFORCEMENT OF
POLITICS. — MONOPOLY CONCENTRATION

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$1%. — IDENTITY OF 'POLITICS AND SOCIAL ECONOMY'

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Who will rescue us from the clutches of the usurers? Who will
To hold the dealers to account? Who will restore the balance?

reinstating the law of distribution? — The State,
the Jacobins, the Communists and the
conservatives.

The State! What is this myth, this emblem? Is it a
separate, external entity, like the deities of the theo-
cracy, to human society and to the universe itself? The
believers in power, in a strong and restorative power, do not
are not far from thinking so. For us positivists, we
Let us declare that the State is not, cannot be other
something that a branch of the social economy, the expression,
the summary, the quintessence of the surrounding society, of

his aspirations and his ideas. The State, born from an environment
economic, can only change with this environment, not by-
to please the augurs who claim that politics and the
Social reforms are things foreign to one another.

Throughout history, man has made God and his rulers
in its image. First, work is enslavement; not only-
the product, but also the producer are the pro-
the privilege of a caste. Similarly, God is the absolute master
of the universe; he directs it according to his whim: he can order
in the sun to stop, in the shade of the retrogra- gnomon
last on the dial, to the dew to moisten the grass without
wet Gideon's fleece. The government, monarch-
Whether it's a dog or an oligarchy, it suffers no control.

Each people modifies these general data according to
his temperament and economic constitution. Among the
barbarian hordes, always at war, living by plunder
and plunder, the deities rejoice in the cries and the
torture of the victims; they feed on sacrifices
humans. The greatest exterminator of men becomes
the prince of warriors.

Non fœneraberis proximo luo, sed alieno: you do not
You will not do usury with your fellow citizens, but with
the foreigner, Jehovah told the Hebrews. The spirit of nationalism
The ferocity of this people is bordering on ferocity; it is
the holy nation, the chosen race; the others have been
delivered into exploitation by the Eternal. God strikes, decimates,
exterminates all enemies of the Jews; when the sword
Warriors alone were not enough; he sent his angels to their
help. But no nationality is strong unless it remains united;
Therefore, it must not be divided into exploiters and into
exploited. Hence the biblical precept against usury between

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nationals and the fiftieth anniversary jubilee that abolished the
debts. On the other hand, the infidels are exploitable material.
table without pity or mercy. Speculation and usury are the rule.
essential element of Israelite customs. This race cannot
to maintain a homogeneous nationality, confined to the same
territory. It needs to spread among the peoples in order to
extorting money from them, being incapable of submitting to them
work.

Under the beautiful Greek sky, where nature produces
"Without effort, the citizen is not obliged to argue by a
arduous labor, his life exposed to the elements. There is no need for either
of a powerful nationality, nor of severe laws to con-
to force the slaves to work. Each one was self-sufficient.
even; the company seems to have been created more for art than for
usefulness. Each city forms an independent state, Athens,
Lacedaemon, Argos, Mycenae, Corinth: the federal link
The lightest weight is a useless yoke. Likewise, Olympus...
a people of countless, talkative, and amiable deities,
independent artists, seemingly having no other
It is a concern to hear the hymns of poets, to be inspired
the chisel of Phidias, the brush of Zeuxis.

The Romans of the monarchy and the republic, a people
conquerors, devote a special cult to the god Mars; agri-
Cultivators and landowners, they invent the god Terme.
Their institutions all refer to war or to
property; public officials are of one or the other
the other order. The citizen, master in his own house, cannot tolerate
point to state encroachments. Also, no society has
better achieved the separation of powers, this palladium
public freedoms. The individualistic Romans have
again created the Droat, this something prior and

superior to the will of sovereigns, according to the ee
sion of our republican constitutions.

In the Middle Ages, the worker, enslaved to the land,
He plows and harvests for his lord; he has no rights,
Neither city nor family; it is a thing, not a man.
Princes continue to rule by the sword, and God by the

terror of hell. However, the tradespeople, strong
from their corporations and franchises, begin
the protest: the labor federation serves as a base and
support for the federation of cities. It is primarily against
the powers of the earth they wage war against; they dare not
They were once again mixing religion into their quarrels. Fortunately.
For their cause, the temporal and the spiritual become one.
in addition to one point, because the bishops and abbots are in
At the same time, great feudal lords. Then came John Huss and
Luther, the question will be paid PARee that it will be
generalized.

Religious reform is a product of the emancipation of
work and contemporary political emancipation.
See the difference in the writings from this point onward.
era. Philosophy eite to its tribunal all the
institutions: she asks the priest the reason for his
dogmas; kings, why and by what means they reign; to
By what right do nobles collect tithes and forced labor?
world powers respond first with proscriptions
the tions, the executions, the massacres. But always the
questions arise, increasingly pressing, increasingly...
more threatening: we must finally talk. Princes, kings and
priests, setting aside the old baggage of divine right
and Ja revelation, are forced to enter the Island
the closed arena of the dispute, and to prove, by arguments

4th

and quotations, that they are established for happiness and use-
the freedom of all. On which the French Revolution concluded
that a nation has the right to get rid of what is in its way
trave and lui est onerous. Tithes and cervées are abo- .
lies without redemption. The Church and the monarchy descend to
rank of simple police institutions, endowed with a budget
get that representatives can restrict or suppress
to prioritize if that seems to be their wish and interest.
general. God and the king, in short, pass into the state of
sovereigns; who reign and do not govern
don't.

As work becomes more liberated, as ri-
as the country develops, the citizen gains in independence.
dance and dignity, the notion of the State, including religion
is but a branch, retrograde and fading away. Nor a con-
_ a chamber of ministers, nor a legislative chamber, assuming
that it was composed of the most intelligent minds of the

nation, would not be enough to resolve 'all the questions that

raise the issue of credit organization, customs, circulation-
tion of railways, waterways and ter-
restraints, profit distribution, the high cost of subsidies
assistance. We also see governments,
even so-called absolutes, since the First Empire, of-
order: to the consultative chambers of commerce, of
information on learning, the work of the en-
children, salaries, passbooks, labor courts; to
learned societies, commissions for the study of tra-
public works; to industrialists, jurors for the examination
and the classification of the products at the exhibition; to the com-
financial companies, capital; to economists and
to manufacturers, advice on the extension or degree-

customs protection. The functions of the government
government issues are returning to society everywhere.
© Today, the absolutism of governments is in
direct reason for industrial and productive inferiority
nations, and vice versa; examples: Russia, Turkey
Quie, the Papal States at one end of the scale; Bel-
gic, England, the American Union to the other.

We have gone through all phases of politics,
from absolutism to constitutionalism and to the
republic; where do we stand now?

IT

France's greatest misfortune is not having
no government has been able to acclimatize or discipline since
1789, having consequently been constantly tossed about
from despotism to anarchy, from action to reaction, tou-
days thrown to extremes: where suddenly projected into
forward, or violently pulled back. The phenomenon-
The strangest thing is that all the powers, that they
were born from a decline, like the two empires, or from a
Progress, like that of 1830 and 1848, is plagued by a
same problem. In the aftermath of its establishment, the new-
government calf, strong from the environment that produced it, na
than to indulge in the application of its principle. But
ten or fifteen years later, new generations have
As a result, new needs have emerged. Public opinion,

— collective power in politics, — requires a
extension of freedoms if the charter is liberal, a res-

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restriction to state prerogatives if the constitution is des-
potique. —— |

However, the young people of yesteryear, the founders,
mere translators of a common thought, imagining themselves.
that they were Moseses, Messiahs, began
by distributing civic rewards, the spoils, he said
the poet; then they became stuck in their roles
and in their program. What made their fortune must
to remain unchanged; were they not once called the
Saviors of the homeland? They will save it again from the temer-
rites of innovators. That is why, instead of probing
opinion and to march with it, they put themselves in tra-
towards. In the meantime, they've gained weight; stubbornness
The pedant and the old man get involved; the slightest re-
This form must shake the country; anarchy is the inevitable outcome.
A reduction of one thousand écus in one budget item. The
ephemeral conflagration between public opinion and power.

This evil, which plagues all governments
French from their eighth or tenth year, sometimes
Much earlier, it's gerontocracy.

Can one imagine anything more ridiculous, more stupid-
What was the fall of Louis-Philippe like? What was it about?
From a trifle, a foolishness, an extension of the law
voting rights for citizens included on the second jury list,
and paying less than 200 francs in taxes, which is called-
milk the addition of capabilities. There was enough there to give-
to satisfy public opinion for ten years. — The public
would be so patient with a government that would demonstrate
of goodwill! — Nothing less than a Gui-
Zot, impertinence personified, arrogance personified
man, hiding beneath the hypocritical austerity of the Quaker a

pride matched only by impotence and worthlessness
incomparable, to transform this benign request

From reform to revolution. They are always serious, these
great gravediggers of the monarchy; this makes one believe in
They are so naive, yet so serious and profound.

With the July Monarchy overthrown, the republic was
only possible. No legitimist or bona- pretensions
The party member, moreover, did not dare to perform under the influence of the events.
February measures. The electoral reform could not
to stick to the previous day's program; for the very nature of
revolutions is to proceed by leaps and bounds; she went
until universal suffrage, without any property qualification or
of education. It was a meager gift to our ou-
illiterate farmers and peasants, rather than granting them the electorate
rat, even eligibility, if the reform po-
the fight for a corresponding economic reform. The
The 200-franc property qualification for voting — what was it really all about?
predominance of wealth and capital, of wealth,
well- or ill-gotten gains, on honest poverty, on the ins-
instruction and intelligence; a Teste, a Martin (from the North)
were preferred to a Lamennais, to an Armand Carrel.
— I'm counting on your vote, said a Winiste candidate-
riel to Mr. Cousin. — Sir, he replied, I have
found good enough to make a minister and a peer of France;
But I am not a voter.

There has never been a concordance between the economic system and
the political organism was no longer complete until under the
property-based system. Trade was subordinate to the
Banking. Business is about speculation, work is about capital.
The February revolution was supposed to, if not overthrow the
roles, at least to restore relations on an equal footing

lity. The gouts of the Provisional and the Commission
executives understood nothing. Most professed
that politics was a purely speculative domain;
that preoccupation with material interests was dangerous-
reuse; that the people would cease to be heroic if they cease-
knows when they're hungry. Their first tenderness was for the
annuity, which was paid in advance, while we were doing
bankruptcy for the hardworking members of the Savings Bank and the bonds
of the Treasury. The Jews, subscribers to the 1847 loan,
concessionaires of the Northern and Paris railways
_ in Lyon, were relieved of their duties. The republic-
The republic claimed to govern for and by capital, in
at the same time as it granted universal suffrage.

The contradiction between the two elements, political and
economic, it was bound to bear fruit.

The vote brought back to the chamber not only the dis-
possessions from the reign of Louis-Philippe, but also those
from the Restoration period, with variations of monks, priests,
vicars general and archbishops.

The Legislative Assembly became even more convoluted in
“aristocracy than the Constituent Assembly. Since the empire, the
counts, viscounts, barons, dukes, marquises, princes, chamberlains
bellans, squires, the aristocracy and the domestic staff of the castle
teau, tributary to the Legislative Body; the burgesses appar-
hold the highest financial and industrial position
railway, bank, and credit administrators
said land, insurance, large metallurgists, factory owners
first-rate. It's gotten to the point where the workers are
believe they are obliged to oppose these aristocracies with candidates
working-class people, convinced that France is
returned to the caste system, and it is appropriate to vote

by orders, as in 1789, in order to maintain the balance.

The disillusions of universal suffrage were easy to
to expect.

Public spending and everything else that a nation is
obliged to settle by delegation are the stone
The stumbling block of ignorant societies. The more the commission
The delegated sion moves away from the center where it originated.
The more prone it is to wander. The most popular powers-
The municipalities are the local authorities of small towns. That is
to them we owe this admirable system of viability
which allows goods from the hamlets to reach the
major roads, ports, canals, railways,
and without which the locomotive and the tugboat do not produce
would only produce smoke. In our departments of
central, the farm tracks are today-
today in better condition than the national roads there are:
thirty years old.

Already the city councils of major cities and the
departmental administrations, in a less direct relationship
with the spirit and needs of the masses, give rise to
discontent and criticism that is too often justified.

As for the legislative chambers, they escape com-
completely under the control of the electorate. Also the
peasants, as long as political education is not provided
at home through the reform of the economic system, prefers-
will they always be to a nobody, an opponent, the great

lord of the place, who promises everyone exceptions and
favors, exemption of a son from conscription, the
construction of a church, a schoolhouse, a...
railway connection, subsidies to
agricultural roads.

792 CH. II. — CONCENTRATION OF MONOPOLIES

If the republic of 1848 had accomplished nothing of the re-
forms of which only the title made it an obligation, it
nonetheless caused a terrible fear to the sa-
satisfied. Equality, above all, frightened the bourgeoisie; it did not
could come to terms with the idea that its economic preponderance
The political and mic was over. The conspiracy was not long in coming.
to organize themselves. Failing that, those from Orléans, too close to their
a fall to return; lacking legitimacy, which remained
odious and unpleasant, a name emerged, popularized
by the liberals and liberals of the Restoration and of
1830, a name whose ignorance or complicity had
It is synonymous with revolution, equality, and freedom.
Louis-Napoleon Bonaparte became the Veuillot candidate
and of the Third Estate, of the Universe, and of the Constitutional Council. The
popular suffrage, for the reasons we have just stated”
to say. He voted with them. "The empire is made," said Mr. Thiers
at the end of the legislative session. The ie was done as early as the 40th LE
December 1848.

$2. — ECONOMIC EXPEDITIONS OF DECEMBER 2
ITI

The people had their program, the complacent had theirs.
and Louis-Napoleon his own, three irreconcilable programs-
bles. The address of the coup organizers was
guessing what was the most immediate thing to do, except
to throw the country, for a hundred years, into economic servitude
no era offers an example of this.

POLITICAL ECONOMY OF DECEMBER 2, 2013

The ruling class, the most restless, the most da-
managerial, therefore, perfectly free from everything
political principle, monarchical or republican, had
one concern: ensuring the enjoyment of his privileges
vile. She was ready to trample on public liberties.
who would guarantee his income? The Empire did better,
He carried them beyond what could have been hoped for, or

rather, he gave bourgeois greed the means to es-
to count, in a few years, the resources of a century;
for however absolute a power may be, it is not in its
means of decreeing wealth; he can only
move.

His first economic act was the merger of the com-
railway companies, with extension, to four-
twenty-nine years, of concessions, some of which
were halfway through their deadline. At the same time as
industrial concentration put the railways at risk.
under the immediate control of power, there was, for Ia
bourgeoisie, a shower of concessions, of subsidies
all sorts, a deluge of stocks and bonds, more or less
less guaranteed, debt securities, capital gains,
an unchecked and unjustified increase. The plebeians were being offered...
unsustainable work, relief funds and re-
trade, cheap soup kitchens, parades, promenades
military parades and fireworks. Already the functions-
public officials of all kinds, administrative employees,
magistrates, soldiers and priests had obtained increases
treatment details. The horn of plenty is becoming...
poured it on everyone. Too bad for the future; we
seemed to have adopted the motto of Louis XV: After
We are in for the flood. But the flood has begun. Against the

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dissatisfied, if any were to occur, we had the clerks-
local, cantonal and general sariats; the commands-
military contingents, the contingents of one hundred thousand men,
the municipal authority subordinate to the prefects, the police
reinforced in major centers, the silent press, the
overturned tribune; then, later, the general security law-
rale, administrative transportation to Cayenne and in
Algeria.

Thus, the exultation, originally, knew no more.
terminals.

But the abyss calls to the abyss: the demands of the appe-
Material needs are insatiable: it's the barrel of Da-
Naïves. Speculation, in a few years, had devoured everything.
New largesse was needed, especially since the pro-.
Napoleonic gram: balance of power, rectification
borders, military glory, were about to come online; this.
who did not take into account the bourgeoisie and could not-
would have to accept it without significant compensation. . . .

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Moving is not creating, as the saying goes. Let's take a look.
a brief and quick look at what fortune
The public has either won or lost from these upheavals.

When the State and finance — the two largest
collective forces of a nation — join together and lend themselves
With a strong hand, one can expect wonders, such as
we will judge this by a few examples; but the pro-
Problem with distribution?..... We will also be able to,
to appreciate its effects, not only between contemporaries
rains, but between generations.

POLITICAL ECONOMY OF DECEMBER 2, 175

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IV

Bank of France. — Under the terms of the law of
June 30, 4840, the privilege of the Bank of France was due
to end on December 31, 1867. This monopoly is the key
the linchpin of the financial structure, of hierarchical credit,
tax collector on the working class. The elected officials
from the census at 200 francs had, in large numbers, asked
'the abolition of the privilege as early as 1840, and again in 1847.
The ministerial majority had won the vote, by do-
perhaps more out of civility than conviction. The representatives-
Those who supported universal suffrage didn't make such a fuss about it.

In 1857, ten years before the monopoly expired, a
A sudden anxiety gripped the beneficiaries; it was necessary to extend the agreement.
the concession, and urgently. The legislative session was
already well advanced. What does it matter? When the princes of
safe deposit boxes are in demand, there are no reasons why they could - .
prevail.

The report from the Council of State, submitted on May 8, was
immediately submitted to discussion by the offices;
Mr. Devinck, the reporting deputy, submitted it on the 26th of the same
month, his approving statement of reasons. The discussion
was removed in a single session, on the 28th — forty-eight
hours later — the last day of the session. The count-
The ruling of the Legislative Body does not mention, on such a serious matter
in this matter, which a speech, that of Mr. Kænigswarter, dis-

opposition court, which could rather be described as
formerly: very humble remonstrances.

On June 8, the Senate approved; on June 9, the emperor

promulgated: just one month, amidst concerns
“and multiple discussions, to grant to a compa-
the most enormous privilege imaginable.
As early as 1857, the shareholders had found, under
in the form of dividends, five and a half times their initial investment
funds; by 1867, the capital had been repaid seven times over.
They were not laborers, as one can see.
Here is what the law cost the fortunate privileged few in
question.
The privilege was extended for thirty years; that is to say
until December 31, 1897. The old capital, represented
sent by 91,250 old shares of 4,000 francs, was
doubled. The new shares were issued at 4,100 francs;
They were immediately quoted, like the others, at 3,350 francs.
So that the fortunate subscribers could, from
overnight, realize the following profits:
91,250 shares at 3,350 francs each..... 305,687,500 francs.
Deduct 1,100 francs paid per share. ... 100.3:5,000
Profit or agio. .....,.... 205,312,500 fr.

205 million in capital gains as a result of a single law!
If the upper bourgeoisie had shown itself hostile to the empire
In the presence of such displays of tenderness, it would have
It was more than just ingratitude.

As for those who, less in a hurry to achieve, you-
should wait until the lease expires and follow up on the case
To the very end, here are some figures that will help Appart
their cube of the cake.

The dividends had been:

| 20% in 1855

27 — in 1856
33 — in 1857

Since the renewal of the privilege, the branches,
which do not yet deliver what one might expect,
since they are in the installation phase, they have lowered
profits. On the other hand, when all departments
will be equipped with a counter, which the commercial traffic-
.ciale will be completely in the hands of the institution, this
will be wonderful. Based on an average of 150 francs.
of revenue per share per year, we are certain-
lying below the likelihood, since it is at
just 45 out of 100.

Now, thirty annual payments of 150 francs give 4,500 francs.
per share, that is to say a little more than four times the
Capital paid out; i.e., 730 million in dividends for
182.5 million in capital, or 557.5 million
of net product in thirty years for less than 200 million
of course. Frankly, could high finance have
shouting "raca" at the empire?

In 1840, regarding the rsstone of the same privi-
Mr. Grandin, who was never a seditious man,
criticized the government of Louis-Philippe for doing,
This extension law provides a gift of 160 million
to the bank's shareholders. Frankly, they're putting in the effort.
The Conservatives in the government were being prudish
July. 460 million! So much fuss over a baga-
such. The February revolution was right to sweep away these
grumpy.

We have spoken of the lot of the chosen few of privilege; that of the
The public is quite different.

The Bank's monopoly gives it the exclusive right
to issue bearer notes; it's a real de-
the delegation of a right of the sovereign community, that of

minting money. Viewed in this way, the concession is not
something other than a public service detached from the administration-
tion, as one could make tobaccos, powders and
of the postal service, just as we did with the railways. The
Science says that, in this case, the privilege , in order to be legitimate-
time, must do better and cheaper than free
competition. But then where would we find the elements
half a billion in shareholder payouts, me-
Happy with yesterday, satisfied with tomorrow?

The law of June 9, 1857, following the logic of its inspiration-

“First ration, removed the limitation for the Bank
at 6 percent of the commercial interest rate. The price of
The discount knows no bounds; it has already been at
10 out of 100, it can go up to 15, 20, 30, depending on the
suitability of the administrators and at the deepest level of mis-
taken from the collective interest.

The requirement of three signatures has been maintained.

The Bank still has the highly regarded ability to
reduce the duration of the deadlines. When all the co-exchanges
gistes, based on established practices, accepted paper at
three months, they can suddenly find themselves, without warning
prior weaving, overnight, in the face of a

A coup d'état that declares treaties unacceptable at higher levels
sixty days.

"At least – a few timid opponents had asked-
sants – let us oblige the Bank, since it has a privilege, to
The government will create a branch for each department.
adopted the idea in principle, but without giving it any weight
no binding force.

Ten years after the promulgation of this law, he said

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Article 10, that is to say, from June 9, 1867, the go-
the government will be able to require the Bank of France that it
establish a branch in the departments where it does not have one
would not exist.

Will be able to demand: always arbitrariness and whims
instead of the law. So what happens? The pro- Bank
dams the counters where she sniffs out clean products at
to realize. She has three in the Nord department: at
Lille, Dunkirk and Valenciennes; two in the
Seine-Inférieure: in Rouen and Le Havre; only one
in about fifty other departments, and not from the
all in countries considered poor.

So that the regions most in need of a
traffic agency to develop commercially
∗ are abandoned by the Bank and forbidden from

to fill elsewhere.

Some members of parliament had, it seems, still proposed to associate
to involve the State in sharing such a bountiful pie. But the
the authorities responded that such interference was immo-
rale, spoliatrice. 11 gives, he concedes, for honor and
the glory of conceding and giving; we must not
assumes on his part an ulterior motive of profit in his
granting of privileges. Monopoly concessionaires
They are his friends, no doubt. But they intervene in
all this as ordinary citizens, and not with a
public nature.

And with that, naive believers in a repairing government-
Eur, go and ask the heads of state again to you
to pull from the claws of wear.

The Discount Office. — We have very little
to say about this institution. Founded in 1848 as an experiment-
they were against the crisis, for only three years, she was
protected, on April 49, 1850, for six years to run from
March 18, 1852. The creation of the Trading Post involved...
something of the cooperative and mutualist principle.
Thus, the initial funds were raised, one-third by the State.
One-third from the City of Paris, one-third from the public.
deductions of a certain percentage were made on the borders
reaux presented for discounting in order to complete the capital
social. The initiative finally came from the shopkeepers who created
saying so themselves, in the absence of bankers, almost all
In suspension of payments. All that was needed was to develop-
In principle, by removing the Bank's privilege,
to make the Comptoir the instrument of a revolution
- in credit.
But routine took over: the inter- bankers
came into the matter, and from then on the administration
showed more concern with making dividends to the ac-
tionnaires than the circulation at cost price to
escompleurs. Thus corrupted, the Trading Post no longer had
'reason for being a' once the crisis was over; everyone returned to
his banker, always more amenable than an institution at
Statutes and regulations. The micux was to liquidate at
the expiration of the nine years. But the manipulators of af-
The people sensed money to be made. The duration was pro-

a thirty-year warranty, the capital increased to 40 million, and the
Discount counter, relegating the discount to ten-.
seventh plan, launched into the fantasies of what one
he calls the high bank, and what Proudhon called the high
underworld.

Shareholders have already recovered in dividends a
one and a half times their capital. As for the public, confident in
the Comptoir's reputation for republican integrity, he has
accepted, on his recommendation, the all-too-memorable
Mexican and Tunisian loans, as well as other va-
theirs, which we won't talk about anymore, because we'll have too many of them
spoken.

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VI

The Crédit Foncier. — Of all the creations born
of an honest, utilitarian, almost philanthropic inspiration
prick, there are none that have succeeded, under the influence
bankers, to a more complete mystification than the
Mortgage lending. Who doesn't remember their origins? The
Crédit foncier was supposed to revolutionize agriculture, to hunt
the mortgage lender, spreading money in abundance
in the countryside, credit the clearing, the re-
afforestation, landscaping, increasing production tenfold
agricultural, and thus achieve for the people the famous pro-
The problem of living cheaply and of the chicken in the pot.

Journalists, ministers, state councillors, .
The deputies and senators only spoke about the project with
tenderness, unction, and enthusiasm; they were making of
the eclogue and the bucolic. We were sure that all the

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political nuances would applaud and contribute to the state-
the collapse of the Agricultural Bank. Indeed, it was worse
than to the kiss of Lamourette. °

The State granted a subsidy of 40 million as
completely free; it was modified for the exclusive benefit of
the institution, the law on mortgages, the purging and the
transcriptions; stamp and registration fees were lowered

registration; the jurisdictions were modified; the execution was rendered
A more expeditious cut against bad debtors. The
Crédit foncier was finally treated as Benjamin of finance.

Three companies had originally been created in Pa-
ris, in Marseille, in Nevers. The competition frightened Ben-
Jamin; he was granted a monopoly; the uniform rate of
The annuity was a nuisance; it was made movable. In short, the
The statutes were revised at least twenty times;
We even closed our eyes when it suited Benjamin
to make snags in it.

The capital, set at 60 million, was issued in series;
but on the 500 franc shares, he was only called upon
half; the remaining 250 francs entrusted
to the probity and conscience of the subscribers to be
paid only when needed.

Where does agricultural regeneration stand now? Su-
The bankers' blatant derision and supreme imper@nce.
Crédit Foncier does not believe in the mortgage of labor;
His statutes forbid it. The owner can borrow-
land on his fields, his houses, up to the amount of
half their value, and to engage, with the sum, in
commercial, banking or stock market operations, without
that a penny of it returns to the land; while the farmer
a farmer, who needs fertilizers, soil amendments, etc.

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The workforce cannot find a single cent of credit.
The land bank can do nothing for him. So the administrators-
trapteurs, leaving the bucolic ones behind, have they embarked on
body lost in speculation, without however rendering
to the State the 19 million that had been entrusted to them for
Something else entirely.

Crédit Foncier sponsors and provides the funding for
rolling out to the capital's home manufacturers; the
three-fifths of its operations take place in Paris and in
the Seine department; it serves as a pawnshop for the
Real estate company, to which he lent nearly 50 million
lions.

He anticipates the luxury works of the cities, of the com-
municipalities and departments, the construction of prefectures
towers and monumental churches, squares, roads
imperial gardens, all unproductive values.
When he has negotiated the city's 465 million debt
From Paris, it will have reached its peak.

He still lends capital to the Grand-Ture, to the Au-
cheating on foreign railways; he gambles with the annuity
Italian; he does everything, in short, except what concerns
his state. He is in flagrant breach of statutes; for the ar-
Article 4 requires him to maintain his share capital in
the proportion of the twentieth month of the bonds
issued; and that is not his situation.

However, agriculture is suffering and groaning, not only-
The fear of receiving nothing, but also of having something taken from oneself
the capital which, without the fatal institution, would accrue to him
rights of law.

Why doesn't she create her own bank at her own expense?
Votion, this poor agriculture?

— Ah! There you have it, that's the Crédit Foncier monopoly
is 99 years old, and that during all this time, he is inter-
told individuals and the community to establish at-
no similar institution. Not content with doing nothing,
Privilege still places an embargo on people's knowledge
and goodwill.

—At least there is some compensation for these mis-
accounts? |

— No doubt, otherwise it would be enough to despair of the
civilization. The Land Tax, which was supposed to regulate the rate of the in-
interest and maintain the provision of capital within the circle
with honest moderation, offers lots of 10,000,
50,000 and 100,000 francs. He sometimes pays up to
20 of the 400 to its shareholders. The 250 French from the pre-
The first issue recovered one and a half times its initial investment.
in sixteen years; those of the second issue will be rem-
Stocks were listed in eight fiscal years. Finally, the shareholders have
chance, according to previous examples, of finding in four-
twenty-nine years, nine or ten times their original investment.

In order to safely indulge in fantasies, the
Crédit Foncier has created subsidiaries through the intermediary
in which he carries out prohibited operations within his own
statutes: these annexes are Crédit Agricole, Comptoir
of agriculture, the Sub-Office for Entrepreneurs,
Supply.

This last Company, which had been languishing, obtained the
monopoly of the La Villette slaughterhouses. The butchers of

Plaisance, Vaugirard, Point-du-Jour, are obligatory
they had to go every morning to get their meat at 8 kilos
meters. Consumers pay for the trip with the
interest; there will be dividends for shareholders and

large salaries for the directors. Always the
same system: sacrifice, commit, count on the future
in order to create immediate satisfaction.

In truth, only the government can achieve this.
with so much happiness his philanthropic ideas.

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VIT

Personal property credit. — Yet another spoiled child of the Em-
worse. Centralized political power needed a counterpart.
In finance, an institution capable of driving up
and the decline, to force the sponsorship into business, what
whether they were serious or ambiguous, to raise the
public funds and paving the way for borrowing.
Since the invasion and the explosion of speculation had
supplanted work and business in the barometer of
national prosperity required a regulator, or, for
To put it more precisely, an elevator to the Stock Exchange. Such was the mission
of Crédit Mobilier, "the largest gambling house of
Europe," according to Mr. Berryer and the lawyers general-
r'aux. |

The disasters caused by the institution are among those that
become historic. We have already said, in the
painting entitled Raid of Saint-Simonianism (p. 57),
how, based solely on the Company's shares, there
_ had 282 million lost by someone and 282 million won
by others. This is just a small glimpse of the disaster.
Crédit Mobilier delivered the flower to the public shareholders

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dubious values, as if he had chosen them on purpose.
Examples include:

Spanish Furniture,

Italian Furniture,

The Dutch General Company,

The Ottoman Bank,

The railways of the Midi,

The merger of the Eastern Railways,

That of the western paths,

Austrian Railways,

The Northern Spain Railway,

The Cordoba-Seville railway,

The Western Swiss Railway,

The canalization of the Ebro,

The real estate company,

The shipping company,

The General Stores,

The obligations of Spanish roads,

Two oftoman loans, etc.

The lot loss on the issue price of all these
values exceed 580 million. The total loss on the
The highest listed prices are ONE AND A THIRD BILLION.

This is how the initiators of the credit responded to
their mission and demonstrated, by yet another example, com-
strong governments are dangerous for the force
tune of citizens and the public interest.

Crédit Mobilier was not vested with any monopoly:
also the banks Mirès, Amail, Millaud, the atta-
attached to financial newspapers, such as La Semaine,
Industry, the Shareholders' Journal, the Journal
of the railways, did they follow the saint- institution

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Simonian in its evolutions of the game. Today,
All this throng of speculators is dispersed; the syndicate
Stockbrokers are, it is said, finishing cleaning up the square.
But here's something else entirely.

VIII

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The Constitutionnel published there on September 2, 1868
Next news item:

Of all the financial newspapers, the first undisputed
Financial Week is a significant event, which, as a result of the
Mr. Eugène Forcade's prolonged illness has just changed
of hands.

Sold yesterday at auction in the office of Me Bouchard,
notary, on the starting price of 40,000 francs, she was
pushed up to 172,500 francs. That's the price she got
was awarded to Mr. Janty, director of the newspaper La France;
Gibiat, director of Le Constitutionnel, and Émile de Gi-
Garden, owner of the newspaper La Liberté, who are going, he says
on, to give it the strongest possible impetus. It is already ques-
tion of the immediate formation of a committee of seven
members who would undertake the preliminary examination of all
new cases and who would rule on them, such as the
The discount committee of the Bank of France rules on
the effects presented to him, admitting some, rejecting others
so much the others!

Excellent, here's a trio of advisors.
matching. Janty, the man of the Roman railways and
du Graissessac in Béziers; Gibiat, the administrator of the
famous small car company; Enile de Gi-

rardin, - to whom the mines of Saint-Bérain, much better than
Its paragraphs and its dramas ensure immortality.

Mirès, who is struggling to get into the council, and who deserves A
every point of being there, he adds, after reproducing the new-
velle: |

This is where things have come to! Imprudent decisions.
and the mistakes made, by compromising the safety of
capital, should have led to a similar result. No one
can now, without worry, place, in the so-
industrial companies, the fruit of his work and his efforts
gnes, and most of the time the competition requested by the”
advertising is a lure, a way to surprise the con-
fiance.

- The control that will be exercised by the committee that will be formed
did not belong to individual initiative; but, when
the trade association of stockbrokers, the authorities
competent people and the bankers themselves let it go
capital and random association, it was necessary that it
A center is being created. It is now being established under a
a form that was certainly not foreseen; however, it
It must be acknowledged that this initiative is welcome, and it
can become, for capitals so often deceived, a

… effective protection.

Thus, sponsorships and anonymity would not be possible.
to be formed without the censorship of the Janty-Gibiat committee-
Girardin — (decidedly, Mirès' absence is a scan-
Dale)! If the capitalist public found itself face to face with
He would certainly respond to these three upright men.
their consultations by a huge burst of laughter or by
the expression of a convinced sentiment. But the triumvirate
will present themselves under the guise of a pseudonym. The council-
They will be called France, the Senate newspaper, the Cons-

born \

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_titulionnel, semi-official sheet, devoted to the order and
to the Government, Liberty, dear to admirers of
The human cannonball and the Léotards of politics, the Week
financial, not to mention the cronies and accomplices
who, behind the slaughterers, will pick up the scraps.

The new Crédit Mobilier has a chance to make its
hole; who could possibly counteract it? Simple
honest people, strong in their experience and an ir-
Reprehensible? But everything was foreseen in the constitution.
of financial feudalism. To found newspapers, he
It requires millions in revenue and fifty thousand francs.
of surety per sheet; in short, one must have
previously, the Roman roads, the small
cars and mines from Saint-Bérain. The Conservatives
from the hundred-sou coin, are they beginning to understand that
Politics and business intertwine and merge
in a close solidarity?

Yet another financial advisor of more recent origin:
the National of 1869; this respected, revered, full title
From chivalrous memories, the business slackers have
dared to get my hands on it. Each copy costs:
Stamps, 5 centimes; postage, 4 centimes; paper,
3 cents; that is to say, not counting administration fees,
the drafting, the composition, the printing, the delivery to
Merchants, total 142 centimes. – Selling price, 5 centimes
times. Is that clear enough? The National is organized,
subsidized, maintained by a union of bankers,
business initiators, both good and bad, who spend,
“Year in, year out, three million in advertising. They sacrifice-
trust the third party to found a newspaper specifically dedicated to
their sponsors, convinced that the bonuses and the extras-

values nurtured in advertisements, Parisian facts, the
In-depth articles will more than compensate for their sacrifice.
"We will be in the opposition," the pro-
gram, because it is important to be in the opposition for
to be widely read. – We would become ministerial of
evening to morning if public favor returned to Mr. Rouher.
What constitutes the power of the state?

This is a time for profanation, and the world belongs
more than ever to the brazen. After polluting the
Armand Carrel's title, here comes the despicable croupier
taints that of Proudhon; a People (of 1869) makes
counterpart to a National of the same manufacture. Both

. newspapers which represented to the highest degree the honor-
civic and civil purity, that the nation, friends and enemies,
collected and classified in its annals as a patri-
historical monk, here they are exhumed by the jackals of
The Stock Exchange and the backroom deals, prostitutes to the machinations

of Montjoie and Mercadets. The pavilion which bore.
to the ignorant, the weak-minded, instruction and the
recomiort will now cover the initial financial investment, at
which allowed so many fortunes to be taken from them, "thrown away"
and lost in the abyss of culpable speculation,”
in the words of Mr. Ducreux, the Advocate General:

Thus, the tax laws concerning stamp duty and security deposits
they function for no other purpose than to create on the work,
Science and conscience, a customs duty for the benefit of the
parasitic speculation, gambling and speculation. Sad mo-
In reality, what sad politics! Silence for the poor! There will be...
Good times ahead for business swindlers.

And

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IX

The cars of Paris. – Since we have, at
Mr. Gibiat's remarks, recalling this case, let's give him
place here: it enters, albeit in a very small way, into the series of
feudal institutions whose influence and
results. _

Car rental and chauffeur services in Paris
It was, before 1855, a prosperous industry, fragmented into-
among a crowd of entrepreneurs, some of whom were
both owners and coachmen. Saviors of the pro-
Priesthood, family and religion, with Mr. Gibiat at the forefront,
flanked by Mr. Calvet-Rogniat, they persuaded one day to
our Parisian prefects that it would be much better to amal-
gamer in a vast company all these little in-
taken, and to push back into wage labor the pot-bellied ones who
they only had one or two vehicles in their possession.

We will have told you at length, in our previous
publication, Speculation before the courts, this
burlesque escapade, which came to unravel before the
correctional police. We will simply report on it.
peel back the main features.

The capital, set at 40 million, shares of 100 francs,
priced the cabs at 22,000 francs each. Speculation,

heated to a white-hot intensity by the Gibiat-Janty-Girardin committees
of the time, pushed the shares up to 220 francs, which
put the cuckoo clock at 44,000 francs; and even, at most
bolstered by the increase, the Company still only

848 cars, the price of each one amounting to
103,000 francs.

Mr. Prefect of Police, in order to help flee: obli-
was selling the old lessors to the Company when
They were considering retiring from business.

According to the Imperial Advocate, the founders won
at least 40 million in these tr'potages. As for the pu-
public, it needs to be categorized. We need to be able to say
What exactly was his lot?

4° The public shareholders were completely ruined;

29 The travelling public suffers a worsening of 33
percent in the hourly and fare price.

80 The public taxpayer will pay the Company, ex-
owned by its monopoly in the name of economic morality
mique, forty-seven annual payments of 360,000 francs each-
cune, as compensation.

The system, as we can see, holds together and continues within the
smaller things as well as larger ones; the
The distribution method is the same everywhere: the economy and
The policies are in complete agreement.

X

Parisian Gas Company. — Another fog-
small compared to other cases; it none
She also offers her teaching services.

The current company, formed in 1855, consists of
of six old companies: 1° Margueritte, 2 Brun-
ton, Pilté, 3° Dubochet, 4° Lacarrière, 5° Payn, 6° Gos-

selin. The mission and privilege of bringing together all these en-
the companies taken over in one were entrusted to Messrs. Emile and
Isaac Péreire, who were not in any combination
previous.

Why this privilege, why a merger? It's all-
days the same policy, concentrating, amalgamating, cen-
adapting work to the image of the administration, and pushing-
France is following in the footsteps of some pashalick
Egyptian. The debut of the new combination
were not happy; there was, in particular, March 43, 1857,
a general assembly where the most violent accusations
Actions were taken against the administrators and merger-
neurs. It felt like we were in a criminal court, or something like that.
less so to the correctional police. The session had to be adjourned.
and save the business without the shareholders' cooperation.
Thanks to opera in the absence of justice, and she did wonders.

As early as 1862, the 500-franc shares were rising to
4,500 francs: the paid-in capital of 84 million had tripled,

if not in value, at least in terms of market price, and could be sold

at a price of 252 million, i.e. with 468 million in benefits
fice. As for those who want to remain loyal to the investment,
The annuities, increased to 100 francs and above, have a chance

to reimburse them, within the fifty years that it will last

the privilege, eight to ten times the original stake. Also pen-
are we only the rigorists and puritans of the assembly of
March 13, 1857, they swept the irregularities under the rug.
and the foundation's account transfers. When they
would then have suffered losses amounting to several million.
Isn't the right audience—clients and consumers—there for
Repair everything?

It is a curious contract, the one that binds the city of

Paris to the Gas Company. The price is set at 30 cents.
_times per cubic meter for individuals, 45 cents
only for the municipality. The monopoly is
Fifty years. During that time, no discoveries.
no invention can be applied in Paris without

the dual assent of the Company and the Prefect
of the Seine. Improvements, like those which
we saw the sample in the Place de l'Hôtel-de-Ville at
beginning of 4868, are subject, not to the appre-
public opinion regarding price and quality, mms to
that of the Prefect. So that one can say, without hesitation-
deserved, that any innovation will be welcomed without fail-
lying if it is likely to increase the net product, which
already exceeds 20 out of 100. This is how two will manage-
consumer services, delivered under a monopoly to Messrs. Pé-
reire, paid the welcome of the new regime.

We could include in our review the
docks, ports, general stores, imperial streets
rials, mines, ocean liners and all business
large, medium and small ones that were founded on mo-
dified under the new reign. We will not mention any more.
only two.

XI

The railways. — It's always the railways of
iron that we need to come back when we want to show the application
largely from the feudal system.

The empire, in establishing itself, found the railways
#

French forces fragmented among about forty companies;
the new concessions, if one had followed the old system-
interior, the only one conforming to economic law, would have
increased the number of companies to sixty or eighty.
The spirit of the new regime was absolutely repugnant to the
division. So they began by concentrating the network
in the hands of six major industrial commands. In
At the same time, the leases were extended uniformly to
99 years; it was an increase from 43 to 80 years on
previous contracts.

Speculation spiraled out of control. The shares of
800 francs rose to 1,000, 1,800 and 2,000 francs.
In a few years, speculation produced two nobodies of
bonuses on railway shares only, discount-
so many conditions that should not make their

in effect than in a century; then the decline reappeared, more in-
quieter than ever; because the buyers in the upper classes
courses were specifically placed in the category of
small savings, and the decline of the product kilometer-
tric as net product did not leave to the port-
5 out of 100 on purchase prices. That's when the
finance, in agreement with the government, conceived the famous
treaties of 1859, to guarantee a minimum
dividend.

A guarantee of a net product, whatever the
figure, is undoubtedly the most monstrous design
The most unbelievable thing imaginable, since it is the suppression-
sion of the principle of responsibility in matters of inter-:
taken. For capitalists, there were two categories of
investments: 4° fixed-income securities, such as
annuities, municipal loans, bonds

railways, those of the Crédit Foncier, the mortgage loan
1. Library; 2. Securities with random income, shares.
Everyone is free to buy according to their preferences, their hard-
dies or its prudence. As long as the State guarantees-
knows that railway shares require a minimum return
In fact, he would have been better off buying them back right away
concessions. and to give to the holders of the securities of the
consolidated annuity.

But it was less about carrying out a state operation
than to revive the rise. Many a company, compro-
put in place by certain usurious business markets and
construction, had no other salvation than the guarantee of the
budget. It was essential to save the financial sector.

However, presenting the case to the Legislative Body in
her undressing would not have failed to raise pro-
tests, even among the most docile representatives of
the majority. Therefore, the coalition made efforts to imagine-
superhuman nations trying to sugarcoat the pill.

We need to correct the ideas that have spread.
regarding the agreements reached for the company
of Orléans, wrote La Presse on July 12. It is not a question of
as some newspapers assume, of the guarantee
of a minimum dividend. The State authorizes the company
to collect, from 1864 onwards, 25,000 francs per kilometer
across all its old and new lines, for
to distribute the net proceeds to the shareholders. The surplus

of these 25,000 francs will be used to pay the interest and the amort-
bonding, on which the government-
guaranteed 4% interest, plus 65 cents to the a-
mortar in the event that the receipts are insufficient
health.

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Let's examine the substance of this casuistry:

The Company deducts 25,000 francs from its gross product.
of income per kilometer; on the surplus, she pays her taxes.
debts; if resources are insufficient, the perfect state
The difference: - official version.

Let's change the order of the details:

The Company pays its debts from its gross revenue;
if the remaining amount does not yield 25,000 francs per kilometer
to the shareholders, the State perfects the difference: - translated-
literal translation in the vernacular.

Did we arrive at the same result? Was it good?
Is it worthwhile to correct widespread ideas? The word garan-
The dividend tie seemed far too cynical; that's why-
We were engaging in this quibbling exercise.

Moreover, financiers did not have these pu- for long.
their. The same newspaper, on August 8th, admitted
To put it bluntly:

Shareholders no longer have to fear seeing their re-
which have diminished during the duration of the works and the
The first years of operation of the new lines.
combination adopted for the separation of concessions
in old and new network establishes a minimum of divi-
dende below which shareholder profits
will not be able to get off.

You have to see these things to believe them. Being
Given any gross product, the Company for-
first focuses on building up his net income. With
If there is any excess, the creditors are paid; if there is none
No problem, we'll refer them to the Minister of Finance.

This is certainly an accounting system that would lead

right in the assize court the first person who comes along, merchant, manufacturer-
cant, entrepreneur or manager who would apply it to his

matters. The professor was definitely right: there is

Two morals, the small and the great. - The tithes of before
89 have never been provided with such guarantees.

Mergers, extensions, minimum dividends, etc.
_ billions in bonuses to be stirred up: this is still just one
a brief glimpse of the mess.

According to the financial documents published by the mid-
Ministry of Public Works in 1868, the capital invested
in French roads, before the concessions voted on
The last legislature was composed as follows:

AND DD CLP RE Ras 1,450,469,190 fr.

By Companies (stocks and bonds). 7,646,940,724

By various... esse sosooovee ._ 85,107,424
Total sales 9,183,517,268 fr.

The miscellaneous section refers to municipalities, the
industrial groups, departments, that is to say in-
core taxes, subsidies provided by the community;
It is therefore appropriate to combine them with state funds:
which brings the sacrifices of the

nation.
Furthermore, the State guarantees at 4.65 francs: 400 the bonds-
companies' contributions for a capital sum of
3 billion 859 million, representing annual revenue
of 1484,188,250 francs. Whoever answers pays. Since the
The warranty works, the budget provides each year a
thirty million on each fiscal year to help your
Companies struggling to improve their dividends.
Serious calculators believe that before 1880, the subsidies

+

_tions granted as a guarantee of net income will amount to
each year to over 100 million.
Let's recap taxpayer participation.

Subsidies in pure donation..... 1,536,576,5144 fr.
Guaranteed capital..... 3,859,000,000
Total..... 5,395,576,544 francs.

The electoral railways voted on in 1868 carry
already the taxpayers' share, in donations and guarantees, to
$1.5 billion, without prejudice to the future.

So, who owns the railways?

To the Companies, which have only provided shares
one and a half billion (1,519,276,399 francs, capital gains)
including, a quarter of the taxpayers' quota,
already repaid and beyond by dividends).

Thus, it is no longer a secret: the Public Treasury appears-
It is concerned about the aftermath. It lavishes subsidies on Credit
land, Crédit Agricole, railways, etc.
shipping companies; it guarantees dividends to
Some, interest to others. He has just repaid the
Mexican lottery; he bought back the Small Cars. The
_ scammers themselves bring their victims before the
representatives of the government and the budget.— These
Won't the State, the unfortunate people we have robbed, do anything about it?
Nothing for them! The State, on the sole chapter concerning roads.
de.fer, assures shareholders of five to fifteen times the
reimbursement of their original investment; that is to say that
when the buyout becomes necessary, a possibility
Long planned, he will pay between five and fifteen
which will have sunk one. |

XII

Haussmann's Paris. — Never the interference of
Politics in business has never been more complete, more
constant, more disastrous than since 4852. Besides the
renewal, extension, multiplication and con-
concentration of monopolies, the government still has
given to militarism and public spending a dis-

. abnormal, exaggerated development, fatal to agriculture, which
The labor shortage, once again fatal to the industry, which finds itself
constantly tossed between overwork and unemployment.

Railway constructions were imprinted with a
feverish impulse, out of proportion with savings and
the country's labor resources. At least
can we find solace in saying that the railways
are a capital of the species qualified as reproductive;
Sooner or later France will find, in their exploitation,
compensation – minimal compensation, no doubt
– to his anticipated sacrifices.

The situation is different with palaces, principal promenades
the barracks of Boulogne and Vincennes, the barracks, the
churches, monumental prefectures, and a host of
expenses rightly labeled as unproductive by the School.

Let's pause for a moment to consider the masterpiece of the genre:

Haussmannization of the capital.
= The upheavals that Paris has been experiencing since
eighteen years is an unprecedented event in history;
this is nothing less than the mass expropriation of a
city, harbinger of its downfall.

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Those who imagine the importance of the capital
is due to the royalty and the stay of the court are in
a complete mistake. The situation in Paris, on the most
major river of northern France, between the estuaries
falls of its three largest tributaries, the Yonne, the Marne
and the Oise, gives this city a geographical position
of the first order, which designated her in advance as the
metropolis of a country that is more continental than maritime.

Under the federal system, there would have been other capitals
cities of unequal importance, such as Tours, Lyon,
Strasbourg, Toulouse, Marseille, Bordeaux, Le Havre.
Centralization predestined Paris to dominate them all.
But she nonetheless adopted, and did not create, a point
determined by the very nature of the region.

It's wonderful to see how, under the impetus of
this geographical predestination, the agglomeration pa-
risienne was formed, despite the administration of
all eras and all regimes.

The city, in fact, is built against the grain of

other populous centers placed in ana- conditions
lengthy and against the grain of reason. While the
cities, crossed and served by a major road
navigation, they lengthen and: align themselves on both banks
of the river, to the point of forming only one long tunnel, at
In Paris, industry and commerce are located in the
Streets perpendicular to the river. Why?

This is because the administration, imperial or royal, cher-
singing at his leisure above all, began by seizing
from the valley. She took:

...On the right bank, the handling of goods at the Billy quay, the
the aristocratic promenade of the Champs-Élysées, the garden
6.

Din and the Tuileries Palace, the Louvre, the Hôtel de Ville,
Arsenal; |

On the left bank, the Champ-de-Mars, the Garde-

Crown furniture, the Military Stores, the Ma-
tobacco factory, Les Invalides, the Legislative Body,
the Legion of Honour, the Council of State, barracks,
The Institute, the Mint, the Hôtel-Dieu, the Botanical Garden,
leaving only the wine warehouse to the trade.

Wherever commerce can seize a piece of
On the quayside, it's wonderful to see him at work: proof of this
that he did from Bercy, from Ivry station and from that of
Grenelle.

As soon as the Oureq basin and the Saint-Martin canal
Excavated, work and trade, driven from the river,
rush to their shores and improvise a city there
production and labor next to the luxury city
and fantasy. The port of La Villette becomes the third-
sixth largest port in France in terms of tonnage, coming immediately-
tement after Le Havre and Marseille.

It is impossible not to see in these phenomena
the character of a spontaneous national creation.

But while trade continues on its course, administration
tration takes another. Paris, according to the aims of
Mr. Prefect of the Seine, the metropolis must no longer be

Northern trade; factory chimneys, the noise
from industry, factory waste, the blouse of
work, blackened by contact with materials and tools,
clash with the embroidery, the cords, the twists, the
trinkets, the baubles of the official world.

Paris should no longer be anything more than the residence of the civil servants.
naires, rentiers, idlers, the caravanserai of the Eu-

rope...it was said; even less than that: the Paris Hauss-
Mannized, it is the winter city of the idle who
will, in the summer, stroll about, bored and idle
the trendy beaches, the sea bathing, the waters, the
woods, at the resort. |

Wherever the municipal auger makes a hole,
the workshop, the worker's house, the little
The manufacturer's building gives way to the Haussmannian barracks.
where the old apartments rented for 200 to 600 francs.
the attics, the dormers, in the new ones, to flatten-
800 francs, and apartments, from 3,000 to 12,000
francs. |

But first, the inhabitants must refrain from mon-
to have a boiler, a steam generator, a force
driving force, a workshop that hits and smokes.

Maubert Square was rebuilt, as was Boulevard Ma-
the herbs; the marsh is transforming like the
Antin road; Mouffetard street is modeled on the street
of Rivoli.

The hunt for industry, which began with the pickaxe,
culminates in the annexation of the suburbs and the extension
of the octroi to suburban municipalities, formerly located outside
of his brand: Belleville, Ménilmontant, Grenelle, the
Villette, exclusively industrial towns, are being pushed back.
by Parisian customs as incompatible with the
majesty of the crown and the decorum of the court.

We can say that Paris is commercial and industrial,
Before the expropriation, it had reached its peak.
railways, in fact, have shaken the geo-
graphs and significantly reduced their importance.
Large-scale manufacturing and major industries are dependent on

mines for coal or raw materials,
are called upon to decentralize, to move closer to the
sources of their supplies. This is how the
Cavé establishments, having reached the end of their lease, have emigrated from
Paris and shifted their focus to Lille, in order to have the
coal and metal closer, on hand, cheaper
Therefore.

But time had to take care of the need-
The capital invested in large factories is not
free to withdraw at the deadlines set by a prefect
of the Seine. The time required for its amortization and
its reconstitution is not a matter of a decree nor
of a law; it's a matter of accounting. The prohibition imposed
through the works and grants of Mr. Haussmann on industry
Parisian, it's the immediate destruction of a tool
In the middle of the report, perhaps a hundred million,
for the replacement of which it will be necessary to spend again-
calves one hundred million without creating a single cent of product
more. This, along with the ruin of the individuals affected, is a ca-
National hospital thrown into the sea. Politics will never have
inflicts such violence on the social economy; —without pre-
judgment of this army of demolition men, of pickaxes, of
earthmovers, taken away from the harsh work of the fields, con-
centered in national workshops of a new kind,
no less worrying than those of Mr. Marie in 1848.

Under the influence of these transformations, the Paris baus-
Mann's Paris no longer has anything to do with the Paris spontaneously created by the
Geography, work, and history. Haussmannian Paris
As we said, it is the winter spa town of the rentier
and speculation; it is the Versailles of the Bonapartes.

Every city founded on industry and commerce is

—_— a CRETE

DJ

built on rock; any settlement based on the fan-

The silence and frills of existence rest on the
sand. Each season sees some station decline in this way.
fashionable in favor of a new one. The whim does not settle
never for long.

The Versailles of the Bonapartes will become what is meant by...
I came to the Versailles of Louis XIV, Louis XV and
Louis XVI, after 4789. A return to constitutionalism
between 1814 and 1850, a reduction in endowments
major state bodies, an economic evolution
which would erode the usurious profits of speculation and
* Speculation, departmental subsidies eliminated-
mées, finally a whim of the court or of European fashion-
pagan, not counting the unknown; that's it for Paris;
The hunted job will not return; the expelled industry-
Sée will not return.

The property will lose 60 to 80 percent of its value;
sparse inhabitants, sheltered at sea and at little cost,
will install small gardens in front of their doors, on the
Mr. Haussmann's monumental sidewalks.

Those who are not yet fifty will see the
creation of this horoscope.

The strangest thing about this whole affair is that
this violation, this rape of national Paris, have been found
for accomplices of Parisian merchants, constituted by
by decree, without the participation or vote of their
fellow citizens, in the municipal council and in Mr.'s satellites
Prefect of the Seine. That one still dares to mention him as
The scarecrow is a reminder of the Paris Commune. Never
discretionary and revolutionary power will not have perpetuated
a more disastrous upheaval.

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1406 CH. 11. —— CONCENTRATION OF MONOPOLIES

XIII

How many things we would have ignored in this affair
of an economic state if the plutocracy had not counted
dissidents, opponents, malcontents for insuff-
grant session.

A financial review from the press, from March
In 1867, he published the following revelations, which have never

These claims have been denied.

We have so far remained silent about an operation

which was said to be committed between the Crédit Mobilier and the Caisse
deposits and consignments; we wanted to wait, for
to take care of it, so that the fact was indisputable.

This is not the first time that the Caisse des dépôts
and consignments, a public fund that centralizes the services
vices of savings banks, mutual aid societies
tuels, life annuities and the army's endowment,
intervenes in the interest of a private party. Last year,
the real estate company, having borrowed from Crédit Foncier
30 million, received only 5 million in cash, and the
25 million, supplementing the loan, were given to him in bonds.
tions. Obviously, negotiating on
the market such a mass of securities, and moreover the real-
This would have required too much time. The im- Society
The furniture company therefore sought to obtain an advance on deposit
obligations of Crédit Foncier.

We know that these titles are expressly mentioned among
those on which the Bank of France grants loans.
But, with the Bank's tendency to reduce
as much as possible the number and amount of large
ready, it is not surprising that in the presence of a de-

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Given the high demand, she required a personal guarantee.
from Messrs. Péreire. They refused it and turned to /æ
Caisse des dépôts et consignations, which provides the sum
necessary, and received as collateral the 25 million bonds
tions of Crédit foncier.

Since then, the placement of the bonds has been ef-
carried out through Crédit Foncier itself, the
The Caisse des dépôts et consignations found itself supplemented
tement dégagé.

This year, it is claimed, new needs have arisen.

again placed Crédit Mobilier in the need to re-
run to take out a loan; this loan would have amounted to
13 million, and the Caisse des dépôts et consignations would have
provided this sum in annuity securities, in exchange for the-
which ones she would have received:

{4° A delegation from the Compagnie générale Transatlan-
sticks to the subsidy paid to him by the State;

2° Obligations of the said Compagnie générale Trans-
Atlantic;

3° Obligations of the real estate company.

According to the Messager de Paris, which was the first to report
This news, from the Caisse des dépôts et consignations
would have lent, in fact, not money, but registrations
annuity bonds, that is to say securities having a certain value
tatne, against the ambiguous titles of the plat- Companies
created under the patronage of Crédit Mobilier. The newspaper of
Mr. Mirès adds, by way of comment:

These guarantees offer such perfect security that the
The Caisse des dépôts et consignations has nothing to fear.
harm from this operation.

Why the Caisse des dépôts et consignations, if the
liters exchanged are so safe, didn't she invite the Cré-

said furniture to offer them purely and simply to his
creditors, instead of substituting a 3% annuity?

'It is true,' the press continues, 'that there is an exception
complete in accordance with the law, since the latter prohibits any affect-
allocation of public funds to specific companies
when the Legislative Body has not yet spoken; thus the
50 million loaned to national industry to help it
moving from a system of protection to one of freedom
trade bills were passed by the Chambers.

But, in this instance, it seems that REASON
The State did not allow companies to perish which
pool the capital of so many thousands of families.

Is that clear enough? Here come the financial gamblers,
after having acquired a stake in the private stock market,
must, for reasons of state, draw at their discretion from the
public coffers. Mr. Mirès not only finds the
a natural thing; he calls for its extension to all
compromised companies; and which Company that
has more or less ruined its shareholders and obliged-
silence?

What moral lesson can we draw from this set of facts?
The press continues. — Always the same; it's that we don't
can allow to perish, without endangering public safety
the numerous interests that have been allowed to cluster around the
Personal property credit. The time for recriminations is over; it is
It is obvious that if one could have assumed what use the Credit
furniture was supposed to provide immunities and facilities that it
were granted, this establishment would never have
existed; but now that the damage is done, it is not necessary
only think about repairing it, and we must not back down from
no means, however extraordinary it may seem, if this means
does not harm either fairness or the public interest.

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Would to God that this necessity of professing these species
of miners, the shareholders, would have been recognized by all
...time, and would have been taken as a rule of conduct!
would not have rushed headlong into an inexcusable catastrophe
the numerous interests that were brought together and sheltered
General Railway Fund I

If the administrators of Crédit Mobilier, of the Company
real estate, Crédit Foncier, etc., etc., included
how much compensation was granted to the shareholders of the
The General Railway Fund would be useful in the in-
The public interest, and how much it would restore confidence
that we have been pursuing in vain for a long time now
This repair is reportedly underway.

— The government would have readily agreed, if the
men approaching + AAPEREN the Emperor to him
had demonstrated fairness.

The law provided for the case where the miners' fortune would have
was wasted; it has always held the guardians responsible
sands, up to and including the penal colony, in case of abuse of
trust; she never said that the state would reimburse:

the embezzlements. But as long as the Treasury came
to the rescue of Crédit Mobilier, why was he refusing his
Competitions at the General Railway Fund?
Mr. Mirès' shareholders were also interesting and
as laborious as those of Mr. Péreire. The Mirès thesis
is the legitimization of financial banditry: it is re-
It's dizzying, but it makes sense, since it's so true that it's enough
to propose the generalization of a false principle in order to
to demonstrate the odious and the absurd.

XIV

How does the publisher, a subscriber for € billion, and
half and guarantor for 4 billion towards the paths of
iron, grantor of subsidies and privileges, endorser
a portion of the losses from speculation is served
"by the feudal system to which he made such rich gifts,
This is something that is easy to show him; because the monopoly
no longer even bothers to conceal its aims.

The report of the Compagnie du Midi, in 1858, for-
He thus voiced his grievances:

The section of our route from Toulouse to Cette, which is
parallel to the Canal du Midi, it had been opened on April 22nd
1857. A few days later, on May 1st, the canal reduced
its rates in very high proportions. Our operator-
tion was almost completely paralyzed.

The merchandise traveled by waterway, without profit
for the Company, which was diverting it from its intended direction.
normal by exceptional reductions. The correspondences
maritime and land transport, which we
aircraft established at the extreme points and the inter- points
medians of our line were thus dislocated.
and our revenues were depreciating day by day, even
in the part not directly competed with by the channel
of the South, because the efforts that were made to preserve
goods transported by waterway, between Sète and Toulouse,
had the effect of keeping them on the lateral canal at
the Garonne or on the river between Toulouse and Bordeaux.

We have, on November 17th, that is to say seven
months after the price reductions implemented by the channel,
applied reduced fares on our entire Bor- line

waters to Cette. This reduction, despite the commercial crisis
ciale, which was raging at its most intense, has
restored some transport, but did not change our revenue
than in small proportions.

Upon closer examination of this presentation, one might be
authorized to conclude that the undertaking was premature: one
had in fact spent over 100 million ruining the in-
canal industry and to create a traffic-free railway,
without income: two ways to a single service when a
That was enough. Was it a matter of sound economics? We
We will not insist, for all imaginations are temp-
due to the railway and the locomotive. Nevertheless,
The competition from the canal was easy to foresee and that it
had been planned: proof that the government had
given 35 million in subsidies for this part of the
network. But feudalism, passionate about free trade
When it comes to international relations, he does not suffer
No competition within. The government, —
Nothing should surprise us anymore after what we have
seen, — handed over the canal for forty years to the Company
of the South.

"We have firm hope," the rapporteur continued,
that by means of the simultaneous operation of the path of
iron and the two canals between the two seas, and by means of
with fairly remunerative tariffs, we will be
able to establish a classification of transport which
should naturally be allocated to both paths.
We will see about leaving the heavy materials in the canal.
and to transfer to the railway the goods which,
By their very nature, they require more speed and care.
that this route can more easily provide.

This is how we believe we can be sure of being able to

reconcile your interests with those of commerce and the
river transport.

The struggle with the Canal du Midi will end, and the fares
of the waterway, like those of the railway, will be
immediately noted.

A subsidy of 35 million from the country on a “in
section;

Guarantee of 4 fr. 65 cp 100 on loans;

Dividend guarantee;

Increase in tariffs due to the sequestration of the canal:

This is what financial feudalism calls concluding
the interests of trade with his own.

Thus, when in 1867, the general council of Moselle
offered the State an advance of 41 million to channel
Following the river, the railway committee opposed it.
because river transport would lower revenues and
fares on the Eastern lines. [lost his case in 1867;
But in 1858, his opinion would have prevailed; the Moselle would have
was abandoned for forty years, like the canal of
Noon, in order to kill all competition.

The section from Le Mans to Angers, handed over to the public
in 4863, shortened the route of Pa- by 34 kilometers
ris in Angers, Nantes and Saint-Nazaire, on the route by
Orléans and Tours. Why did the State subsidize
This construction? Apparently, the public...
needed it, and that she was offering a discount on prices.

But the following year, the administration of the Compa-
The Orléans engineering firm reassured its shareholders by declaring
that, by a treaty made with the Western Company,
It had been arranged that the two routes would not be made
No competition.

Thus, it is not enough for the country to have paid in cash
and guaranteed by billions; it is still necessary that the com-
Commerce is being overpriced. It's taking money from taxpayers.
the costs of constructing a shortened line; then,
by the coalition of operators, their be-
benefit of shortening.

Let us also mention the report of the Compagnie de Lyon in
1857, on the same subject:

He performed before the railway committee one
a system which consisted of creating a third major line
heading towards the Mediterranean and the southern lines, and
interposed between those of Paris to Marseille and Paris to
Bordeaux. This line, formed by the Bourbonnais, the Grand-
Central, was to extend to Alais and connect to
the west with the Midi network. The promoters of this
combination thus openly displayed the flag of
Competition!

Fortunately, the new combination was abundant in
difficulties. 11 It was necessary, in order to achieve it, to retrace the steps
from the Bourbonnais region to the Companies of Orléans and Lyon,
who were not willing to give up without resistance
(the faith of contracts!) a line of defense that was not being attempted
to remove them only in order to make them an instrument of con-
currence. It was necessary to return to thought, the only practical one,
of a dismemberment and division of Grand-Central.

The interposed lines were more or less constructed.
as the competitors had proposed. The State, the
taxpayers lavished subsidies and grants there
capital gains. But the network, handed over to the old
Companies, is operated according to the tariff principle
maxima, instead of offering, through competition, 'the
better conditions for travellers and merchants

dises. All under the Fons and with the privilege of the gou-
vernemeñt.

And when you think that there are still some like that
for over eighty years!

XV

Thanks to this system of amalgamation, mergers, and
concentration, destruction of competition, all the
The country's transport services are subject to capital taxation.
six companies, which add to the legal monopoly the coaki-
prohibited activity. The specifications imposed by the State
It is true that it sets a maximum price which it prohibits from
exceeding the limit. But this rate is roughly the same as for towing.
ordinary in the time of the Marlboroughs, so that if the
“Railways applied it, the carters would have be-
benefit to recover, and the river transport sector, where it is not

Killing her would eliminate all traffic.

It is therefore necessary to go below. Now, their re-

Inductions, the six companies are absolute masters,
Each on its own network. They aggravate, they worsen.
according to their whims or interests; the lines
are broken down into sections; prices fall when
We walk alongside the river; they get up when we arrive at
plains, hillsides or mountains: so that the
The poorest countries pay the highest taxes.

We urge the reader to study with us
the following comparative statements of transport prices of a
tonne of wheat (1,000 kg) on our different lines.

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To make it easier for him to understand the matter, we...
We will present the subject in several forms. Never the
No economic disaster has ever received such prominence.

The standard approved fixed rate is 10 cents per

tonnage and kilometer the transport of cereals on all
the railways; that is to say, the companies do not
may exceed this maximum of 10 cents; but if .
They applied it, they would not transport any
wheat, except in regions where no other exists
means of transport: it is indeed 7 to 8 cents of
More than just navigation. Also, the prices actually charged.
are they regulated by special tariffs that we will
to expose the intelligent and democratic economy.
Let's first say a word about the special temporary fares.
raires. In lean years, he played in front of the
public, heavily advertised, a little comedy
whose inner workings it is time to reveal.

The government, full of concern for the classes
suffering, addresses the railway companies of
iron; he begs them, he implores them, to consent to a sacrifice
temporary by lowering, during the period of high prices,

up to 4 and 3 cents per kilometer for the transport of
cereals, legally fixed at 10 cents.

The administrators prick up their ears, frowning.
They roll their eyes: the government's demand,
imbued with an essentially philanthropic character,
It certainly deserves consideration. However, the State will have to
acknowledge beforehand that he does not have the right to intervene
to come into play in pricing, as soon as it involves lower taxes -
less than those stipulated in the specifications; it
will proclaim that the management is sovereign; that if

They agree to a temporary tax relief, that is because
- pure devotion to the interests of the people.

On that note, the unofficial newspapers, sycophants of the
. power, and the opposition newspapers, subservient to the com-
companies, vying with each other in enthusiasm and arguing about
the question of who the public owes the most recognition to
birth, railway administrations or of the
government.

Stripped of its staging, the dialogue re-
sum up in two very simple points.

THE MINISTER OF PUBLIC WORKS. — We must
lower transport fares for six months
wheat.

THE ADMINISTRATORS. — At your leisure, Excel-
lence; we will even transport them for free, if that suits you
That's fine. As soon as you guarantee us 184 million
of annual revenue, which we will lose in traffic,
We will address this through taxation.

MORAL. — There is no way out of a problem badly solved.
committed; as soon as viability becomes a source of income,
It's the subjugation of the country to the concessionaires. Instead
From a tax relief, we arrive at a transfer of accounts:
charged the maximum rate, Jacques Bonhomme paid his
transport costs are based on consumption; tax-free at the PNR
He will pay for them from his contributions.

The temporary rate rarely lasts more than four or
six months; it ceases to function with the cause that caused it
gives rise, for example, to famine, in the case that we
we just mentioned, an epizootic, an eIR flood
other circumstances.

The special ordinary tariff, an exception to the general tariff

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and cheaper. Unlike him, it operates continuously.
varies from company to company, and even from section to section
to section, on the same network. Examples:

On the Lyon line, 1st category, from Paris to Lyon,
branches from Auxerre, Besançon and the Jura, the
The transport cost of one tonne of wheat is 6 cents.
when the distance does not exceed 50 kilometers, and 4 cent-
times beyond 50 kilometers. — 2nd category, from Lyon
in Marseille, branches to Nîmes and Montpellier,
7 cents up to 50 kilometers, 5 cents beyond that.
— 3rd category, Dupiute lines, 5 centimes, what
whatever the distance.

Why these differences? Could it be because of the journey
above Paris is rivaled by the Seine, and that
the company's main business is based on wines
rather than On the wheat? If that was the motive, it would give us-
would be the key to the exorbitant taxes levied on
the West, and which amount to the following figures:

9 centimes up to 100 kilometers; 8 centimes from 100
200 to 300; 6 centimes from 200 to 300; 5 centimes from 300 to 500.
and to the nearest cent beyond 500.

The Chartres line has neither canals nor rivers in its path.
currence; a major element of its traffic is the ce-
Beauce reales and flours.

On most roads in the South of France, the fare is uniform-
a reduction of 8 cents per tonne and kilometre.

On the Orléans line, the tax is 8 cents up to 100
kilometers, from 6 cents for 100 to 250 kilometers, from
5 cents up to 400 kilometers, and 4 cents beyond that.

| 7.

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beyond 400 kilometers. Where the railway is con-
curved by the Loire, the price is uniformly Z cen-
times, regardless of distance, without prejudice to
Special discounts, from station to station.

In the East, 8 cents up to 200 kitometers, 7 cents thereafter.
up to 300, 6 centimes up to 500, and at centimes per-
over 500.

Prices are uniform beyond 500 kilometers; but, at
Part of the Paris-Lyon-Mediterranean company, the journeys
of this distance are rare; so that the mint-
mum finds little or no application.

After these special prices come new spec-
specializations: these are the station fares
at the station. Thus, by way of exception to the aforementioned conditions,
The Eastern Railway is reducing its prices as follows for
Grain destined for Paris and coming from:

From Lagny'..... Te 27 kilom. 2 fr. 60
From Meaux.....,....., … 43 — 2 70
From Nangis ....,..... know 60 4 4.
From Coulommiers..... T1 — 4 95
From Provins... Sesame 94 — 5 70

And so on, gradually, for forty or fifty
named stations. The markets we have just mentioned
they all belong to the Seine-et-Marne department,
and are served by the Eastern lines; those of Melun
(44 kil.), Fontainebleau (59 kil.), Moret (66 kil.), Ne-
Mours (86 km), belong to the same department and
are served by the Lyon line. If we were to limit ourselves to
According to the initial figures, the constituents of a single prefect
would thus pay 480 and 200 where others would not
taxed at only 100. This could result in electoral conflicts

_—……

toraux on election day. Is that the reason that
To establish specific conditions for certain stations?

Perhaps we are wasting our time searching
plausible reasons where the facts are merely a matter of
empiricism, foolishness, or negligence. He pre-
there are other considerations as well, of a completely different order
different: a large miller, who happened to be in the same
time the predominant administrator of a railway,
would certainly not fail to exempt wheat and fa-
rines; similarly, a coal mine owner exi-
managed discounts on coal transport; for such
is the wisdom that guides the world, and that the Garnier family,
The Horns, the Baudrillarts, the Batbies admire as much as the
the finest product of our economic freedoms.

The Northern Railway only knows the fares of
station by station, without generalities; he taxes the wheat coming on
Paris, as follows:

From Senlis. so. ....os.. s..... B2 kilometer. 2fr. 10

From Villers-Cotterets. ....,...9, 76 — 5 50
From Chauny ..... of the sndeians 422 — 7 80

From Saint-Quentin.....,,..... 152 — _9 30

We must retrace our steps, and, neglecting the tariffs of
Station by station, let's see how things are going.
within a 300-kilometer radius around Paris, taken
for example.

D:

PRICE OF TRANSPORT OF 1,000 KIL. OF WHEAT (COMING TO PARIS).

On the Lyon.

From 4 to 5 kilometers.....s.,..... 6 cents per kilometer.
Beyond 50 ee 0... 4 =

On the Orléans.

From 1 to 100 kilometers....,....., 8 cents per kilometer.
From 101 to 250 —— soso cece ... 6 —
From 951 to 400 _—. 0... ..... 5 _—
Beyond 400 _—— 2000000... 4 nr

To the East.
From 1 to 200 kilometers.... ... . 8 cents per kilometer.

8
From 201 to 300 EPS se... es 7
From 301 to 500 — 00.0 6 cn
Beyond 500, see you 4

On the West.

From 4 to 100 kilometers.....,..... 9 cents per kilometer.

From 101 to 200 — ....., Mussce D —
From 201 to 300 — ..... 6 _—
From 301 to 500 — ..... say D —
Beyond 500 — .....6.. 4 men

The table can naturally be deduced from this data.
next: | |

PRICE FOR TRANSPORTING 1,000 KIL. OF WHEAT (COMING TO PARIS)

Via Lyon, via Orléans, via the East, via the West

d0 kilom, Sfr." Afr."n . Afr." Afr. 50
100

— 4 8 » 8 » 9 »
150 — 6 » 9 » 492 °°» 12 »
200 — 8 » 142 » 16 > 16)
250 — 10 » 45 » 47 50 45 »
300 — » 45 » 91: 148 » |

12

The Revolution of 1789 had abolished pro- customs duties
vinciales. Is it necessary to demonstrate that the tariffca-
railway companies restored them in the form of
Toll? Nothing could be more natural than transforming the toll-
previous blue in this one, taking as the price of

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returns, meaning zero tolls, the lowest rates
Expensive, those from Paris-Lyon.

CUSTOMS DUTIES *

Erected on the wheat, according to which gates they enter Paris:

from Lyon, from Orléans, from the East, from the West

50 kilometers 0 Afr. p Afr. » - Afr. 50
100 — 0 4 » 4 » 5 »
150 — 0 8 » 6 » 6 »
200 — 0 4 v 8 » 8 »
250 — 0 5 | 7 50 5 »
300 — 0 3 » 9 » 6 »

What we say about wheat happens ON ALL
FOODSTUFFS.

It seems that before establishing free trade with
abroad, it would have been necessary to start by ensuring it at the in-
exterior; or better yet, the reader will understand from the figures
As mentioned above, there is a difference that exists between EcaL-exchange,
compensatory, mutualist, egalitarian, and the LS
empirical, speculator and prevaricator,

The only conclusion to be drawn from this paragraph is
that life is not sustainable for a country in such a state of crisis.
reilles conditions; there are no treaties or contracts that hold:
Ninety-nine years of such a regime! But the
The French nation would be killed before it is thirty years old if it does not
broke this web of inequality and iniquity that encircles him and the
suffocates.

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| XVI

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The best things turn to rot in
hands of banking feudalism.

The specifications attached to each concession
he said in the most imperative manner:

Tax collection will be based on tonnes and kilometres.
indiscriminately AND WITHOUT ANY FAVOR.

However, one day, an administrator of the Or-
Léans, Mr. Didion, an organizer who went astray in a
In this era of parasitic speculation, our central network
crosses the steppes of Sologne, a land without traffic
for our path, if we do not help agriculture to
to develop there, it will never give us circulation
tion. On the other hand, we return empty the wagons which
brought the livestock to Paris, the agricultural lilies
and industrialists from Limousin.

If we loaded them, on the return trip, with the fertilizers, the
lime and plaster, which are abundant in Paris and its surroundings
rons, we would give the Sologne farmers the
a way to make their lands productive, and we
within ten or twenty years, we would create traffic and re-
These are for the company.

The problem can be presented as simple ifs
The kilometer rate may not be applied, which ren-
would make transport too expensive. Regarding the che- -

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min of iron, any return recipe is profitable, since it
The wagons, loaded or empty, must be brought back.

Consequently, he proposed applying the fines-
agricultural products are subject to a uniform, very low tax. The price
was roughly the same as the one unloaded at Etampes
or in Salbris. This is what is called a differential tariff,
a derogation from the specifications which prescribe the tariff
Kilometric, indistinct and without any favors.
The offense, in this case, was one of morality and utility.

public; she didn't offend any position, and although
designed with a well-understood commercial interest in mind, it
it almost took on the character of a philanthropic innovation
tropical. That was enough to justify the principle of
differential tariffs.

Something else. Lyon's position, in di- communication
directly linked to Paris, it was dependent, for its sugars, on
refineries at La Villette and Ivry, which abused the
situation. Nantes, another major refinery center, due to
of a direct line to Lyon, was obliged, in order to get there-
to have its products pass through Paris, having to
pay for the entire journey between these two cities in addition to the
industrialists of the capital. The two Gold Companies-
Léans and Lyon agreed on the application of a
common rate, based on the straight-line distance of
Nantes, the capital of the Rhône, as if the line were
built. Despite a dual journey, the Nantes sweets
were able to arrive in Lyon at roughly the same price as trans-
ports than those of Paris. The Parisian refiners are from there
They complained bitterly; but the consumers of Lyon didn't care.
They found it quite suitable. It was what you call a discount rate.
turning point. It had its good points; that was enough for the legi-

timer. The kilometer tax was demonstrated, for certain-
certain cases at least, such as those we have just discussed
His speech was insufficient and retrograde. His cause was lost.

What the companies did with these two innovations
if morals surpass anything one can imagine of hatred-
scandalous and scandalous. Left to the whims of the administrations
in the process, differential tariffs became a means of
Punishment against the unruly cities.

The vinegar factories of Orléans have been up until the last
time a first-rate industry. The reputation of which
enjoy its products, the awards it has received
in all public exhibitions note its superiority
priority.

Well! The Orleans railway is displeased that this
Industry existed in Orléans; the railway doomed it.
to perish, and indeed it is dying.

For this, the railway only had to decree, by
a differential tariff, which Nantes white wines, intended
they would pay less for vinegar production

to go to Paris only to stop in Orléans. The factory-
Paris canton, which thus has the raw material at best
account, easily excludes from the market that of Orléans, which
is, in addition to this difference, burdened with a trans-
port of 120 kilometers, that is to say at a rate of 4 francs
per piece, according to the regular price list. (Petition of
730 merchants from Loiret in 1856.)

Why this construction of an industrial center? Because
that the inhabitants of Loiret had dared to protest
sometimes against certain coups d'état of the company
of the railway; because the administration, in developing
lopping industries at the ends of its lines, favor-
choose the products that give it the longest journeys.

#

Differential tariffs are still, and above all, a means
to ruin water transport.

In order to ruin navigation on the Lower Seine, the
Compagnie de l'Ouest grants shippers rates
at reduced prices in exchange for their commitment "dene se
to serve, under no circumstances, either directly or indirectly-
"By another route than the railway." That is to say-
to say, for example, that merchants and manufacturers
rails that would bring down, at any time,
any portion of their produce via the Seine,
would, by that very fact, be excluded from the privilege of operating, at
reduced prices, no transport on the railways of
a quarter of the Empire. They would pay in all circumstances
Highest prices. Therefore, this is the navigation.
reached by the river, it is now at a disadvantage; a
a host of collateral interests to overwhelm him. (Petition from
110 manufacturers in Seine-Inférieure in 1856.)

So this is what the 238 million in subsidies are used for.
tion and the guarantee on 570 million of capital granted
by the State to the Western Company!

We read in a report from the administration of the she-
min of iron from the North.

\

Navigation by ordinary boats is done with good-
A cost-cutting measure on the northern canals. Freight there is at
very low prices, and to enter into a share in the trans-
coal port, our Company necessarily had to-
how to give up applying its 10 cent per cent rate
tonne and kilometre, and even consent, below
this limit, considerable reductions.

After very thorough studies, we have
determined to have a set of wagons built of a
capacity of ten tons, and of a relatively lethal weight

weak. We also ordered locomotives at the same time.
powerful motives, so as to significantly reduce the
cost price of these transports carried out per load
complete. We applied, starting in August
1852, a tariff for coal and coke, combined with
in order to ensure transport in the summer without us ex-
to avoid being cluttered in winter. This is on the condition of
the one-year period, for which we awarded prizes of
3.3 cents per tonne and kilometre, between the border and
Paris.

Let's break down the figures a bit.

The coal transport equipment is divided into two parts
course for a single recipe; we calculate, in expense of
traction, two empty wagons for one full one; which reduces -
the rate of 3.33 centimes to 2.22 centimes. If the Compa-
If the company incurs its expenses at this price, why doesn't it apply it to
cereals and goods of the same nature, taxed
typically between 6 and 8 cents?

But we must take into account the costs. According to Mr. Grangez, head of
navigation office, water transport fees
of a ton of coal from Mons to Paris (350 kilo-
meters) are 9 francs 63 centimes, or 2.7 centimes per ton
Per kilometer, roughly the price of the railway. Now:

The average cost per kilometer of canals is
138,000 francs; that of the railway exceeds 460,000 francs.

The boat is a body in equilibrium; the wagons and the
Locomotives are crushing the tracks.

Navigation equipment is inexpensive: with the
For the price of a 64-ton machine, thirty could be built
coal-fired boats.

Water traction requires six times less effort than

D

on the rails, and the speed for this kind of commodity
is not an element of wealth.

So the Northern Company, with a view to ruining the -
shipping and to increase its gross revenue, transports the
mineral fuels at a loss.

If there is a shortfall in the dividend, the Treasury guarantee is
to fill it.

The northern canals annually load a thousand
lion 700,000 tonnes of coal; the railway 1 mil-
lion approximately, at the risk of ruining its path and arousing
Traffic congestion, a perpetual source of accidents. It is
It's impossible to even consider transporting 3 million
tons by railways. The canal would have to be dug if
did not already exist.

We are not leaving these figures to the judgment of the people who
did not completely stun the enthusiasm of the che-
mins of iron, and to that of the administration of the works.
published, which seems to have been the case so far, is navigation
interior would become useless.

We borrow from an excellent note by Mr. Ferdi-
nand Bouquié, civil engineer, the comparative figures of
last exercise of navigation and railway of the
North :

The situation at the inland waterway, he said, allowed the
Northern Railway to transport, in 1867, 805,000
lions of tonnes per kilometer of coal and merchandise
Dises, at an average price of 6.10 centimes. Navigation from Mons
.towards Paris transported 371 million tons in 1866
kilometers of coal and goods at the price
average of 1 c: 78 per tonne and kilometre.

It follows from these figures that, if the 805 million of
tons transported via the northern route, 1 kilometer away,

L2

could have been transported by waterways with
a difference of # c. 21 per tonne per kilometre, the
French trade would have achieved a saving of
34 million. In the figure of 805 million tons to
1 kilometer, the goods are valued at 426 million
of tonnes; the average price received is 8.37 cents per tonne
and per kilometer.

To transport 805 million tons over a distance of 1 kilometer,
The Northern Railway employs 16,275 wagons worth
an average of 3,500 francs and representing a capital of
56 million; finally, 402 freight locomotives cost-
they cost on average 90,000 francs and represent a capital
of 36 million, for a total of 92 million.

To transport 805 million tons over 1 kilometer
with 250-tonne ships making ten trips per year
Between Mons and Paris, 900 boats would be needed, representing
a capital of 11 million, that is to say 81 million
less than to carry out the same transport by the
rail.

The northern route must also spend, all the
eight years, 38,000 francs per kilometer for renewal
ment of its main routes, and this taking into account
the price of recycled materials.

In summary, it is obstacles of all kinds that oppose
laying down the boats that allow the way
from the North to monopolize the transport of goods,
to charge businesses 400 percent more, while
requiring as much time as a riverboat service in
the necessary conditions to regularly produce four
kilometers per hour.

Is such a situation normal? A deposit-
Is informed silence in the public interest permitted at the discretion of the public?
hold? _ |

Why are the railways so keen to ruin navigation?
gation, this is what emerges most clearly from the following fact-
as reported by MF Bouquié:

The Compagnie du Nord charged 28 francs for the
Transporting one ton of sugar from Lille to Paris. Thanks to
the organization of a special and regular service on the ca-
For the transport of sugar, the railway had to
reduce its prices by 15 francs per ton, that is to say
108 p. 100.

Thus, public utility expenditures, com-
municipal, differential tariffs, the best things of
our economy, become, in the hands of the roads of
iron, a means of extermination for navigation and the
river transport, to the establishment of which the country had already
he has devoted hundreds of millions, and that he will be obliged.
to one day restore at great expense if the Judeo- coalition
Saint-Simonianism succeeded in destroying them.

In the hands of an administration concerned with the interests
published, differential tariffs could become a way
protection in favor of poor countries, such as
in the example cited concerning Sologne (page 122).
Judaism and infantilism have made it a means of crushing
investment for our industry for the benefit of foreign countries.

A large quantity of French goods are paying,
on our own railways, good transport prices
superior to their foreign counterparts; such are the cries-
rates, glassware, silk plush, worked leather,
the metalworking, the fur trade, the drapery, the hardware-
lerie, etc. These products from our industry, starting from
Metz and destined to be shipped from Le Havre, pay
83 francs 30 centimes per ton up to that last town, while
than the same goods, shipped directly
from Germany, pay only 62 francs 20 centimes for the same
course.

Isn't there a blatant injustice in this single fact?

How can we compete in the transatlantic markets?
ancients, with our foreign competitors, when our
Products arrive in England and America overloaded.
transportation costs 34% higher than those

Are our rivals paying? Should we go and establish ourselves in
the foreigner to enjoy the benefits of a railway to the
construction to which we contributed through our im-

pots?n» |

Not a session goes by without the tribune of the Corps
The legislative process does not resonate with similar revelations. This
are goods from the Far East, warehouses
seats in Marseille, which cost less to get to
in London rather than staying in France; these are the fabrics
English, landed at Dunkirk, who pay 4 francs of
less likely to come to Paris than their counterparts from Lille,
Tourcoing and Roubaix. It's nothing less than a
crime of high treason against the country.

XVII

Despite the companies' misuse of the system
differential tariffs, the higher administration closes
eyes in consideration of the goods that could in
to emerge, but on the conditions of favor, it shows
uncompromising. Article 48 of the specifications does not com-
no comment or interpretation is required:

He said that tax collection would be done indiscriminately.
and without any favors. Any special treaty that would have
to have the effect of granting one or more senders a

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discount on approved rates, remains formally
forbidden.

It is stipulated entore: When a reduction has been cun-
sent to one or more senders, it must be ac-
a rope to all those who demand it.

The petitioners from Loiret were already denouncing the abuse
in 1856:

A company obtained, for the transport of salts, a
discount on the regular rate so considerable that she gave him

sure the monopoly on salt sales along the entire coastline of
the Loire, from Nantes to Nevers. Ana- treaties
logs exist for the transport of grains.

The manufacturers of Seine-Inférieure said in-
core: |

Recently, the Western company supported de-
before the Rouen commercial court that she has the right
to demand a price from a manufacturer in Le Havre for trans-
port which the regular rate is 10 fr. 50 c. between this port
and Rouen, while it did not require another builder
from the same city, at the same time, for the same par-
price, for a commodity of the same nature and of the same
class, that 4 fr. 55 c.

These arbitrary differential tariffs, these treaties of fa-
vear, as well as the tax inequalities noted in
$45, are no less, in another form, than the
re-establishment of internal customs duties between countries,
from usme to factory. The government, harassed by the cl-
"Damage and scandal," he said one day in his booming voice: "I inter-
Say! But he dared not add a penalty to the prohibition.

penal. Therefore, specific treaties are flourishing more
never; only they are secret; they work
under the cover of the tax refund office.

When shippers discovered fraud, they did not
are not allowed to denounce her to the imperial prosecutor;
they only resort to civil justice, in the form
of a request for repetition and reimbursement of the
overpayment. The Eastern and Northern companies had to
thus returning hundreds of thousands of francs in 4867;
That's less in dividends, and, in this case, the
State guarantee compensates the shareholders of the pre-
justice done to them by their unfaithful administrator. That is
'it is always the taxpayer who bears the cost of repairing the
miscalculations and misdeeds of the barons of privilege.

As for the culprit, always the beneficiary, for all or
Part of his wrongdoing, he incurs no punishment, nor
neither reimburses nor returns; he remains in office, ready to re-
to begin, unless one surrounds oneself with more discretion.
at other times, or to refer back to the taxpayers the

cost of its misappropriations, since that is what has been done to us
the law of distribution. It is important to support this with an example.
This account is as true as it is improbable.

On January 17, 1868, the First Civil Chamber of the
The Seine condemned the companies of the East, of the West
and from the North to pay to Messrs. Contet-Muiron, Delarsille-Fas-
Sin, Wagner and Deulin, damages (to be established)
(by state), for harm caused to them as a result of
preferential treatment granted to Mr. Luzzani on transport
Champagne wines. On December 26th, the
the imperial court of Paris confirmed in its provisions
the main points of the first instance judgment.

It took no less than ten years to discover-
to expose fraud and ensure its repression.

The plaintiffs were certain, according to the actions-
Luzzani's investments and their current prices, which he enjoyed
of an illegal tax refund. We're not at
to notice such a thing in a marketplace
such as Reims. But how to obtain proof that
Does the preferential treaty exist and function?

Mr. Contet-Muiron wrote on September 7, 1858, to the chief
from the East Road commercial office:

I am here to request the application of the various tariffs.
of the subscription you have with Mr. Luzzani, your agent.
It goes without saying that I comply in advance with the conditions
tions relating to said treaties.

The next day the head of the sales department replied.

We have the honor to inform you that Mr. Luz-
zani did not subscribe to any Com- subscription rate
company.

On September 28, 1858, after two letters dated the 2nd and
of the 6, which remained unanswered, Mr. Contet-Muiron summoned
Service of process by bailiff to the Northern Company:

To want to apply the various tariffs to one's own advantage

and subscription agreements that are granted to various com-
missionaries of the road transport service, and in particular to Mr. Luzzani,
agent for the Eastern company, in Reims.

The Northern Company, in turn, denies the existence of the
preferential treatment. | £

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On July 28, 1858, the same Mr. Contet-Muiron addressed
a similar claim to Mr. Werlé, administrator
of the Ardennes railway.

On August 10, the chief engineer in charge of the line
replies, in his deepest voice:

= In order for Mr. Contet-Muiron to have the right to complain,
he would have to prove that the company is doing Mr. Luz-
Zani or others made concessions along his route, and that,
while demanding 7 francs 10 centimes from him for the transport of
From Reims to Rethel, it only perceives a
lower price. No similar concession has been made.
No such arrangement has been made on behalf of the
Company with none of its correspondents. One can
to attest to it in the most formal manner, and Mr. Contet-
Muiron can be challenged to provide a single piece of evidence
of what he is saying.

On November 12, 14839, Mr. Delarsille-Fassin addressed
by bailiff's summons to the company of
North of having to make him enjoy the subscription treaties
consented to Luzzani.

Whereas, the writ states, the subscription agreements
are put into effect without any publicity, which he has not
was the applicant's wish to claim it earlier
profit, etc.

The Northern Company persists in its system of .

denials. The Western one does better: during a

At her first trial (December 1864), she draped herself in her:

dignity offended.

No advantage, she said during her conclusions,

—

—ms

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was not done by the Western line to Mr. Luzzani and
to the shippers in Reims. The Company could not,
without breaking the regulations, WITHOUT FAILING TO DO JUSTICE
ICT, making them the specific concessions they request
cite.

Such self-assurance, or such impudence! It was almost...
to overcome even the most stubborn convictions, until
The proof was established against the brazen ones. Now, the means, I
I ask you to remove the liars from the archives.
This is the proof they are demanding you provide against them!

Yet the coins came out one day, without any break-in or
climbing, from their well-guarded lockers. How so?
What happened? Here is what the report to which we
Let us borrow these facts:

In 1865, following heated debates that took place at
Legislative body between Messrs. Jules Brame, Pouyer-Quertier
and Delebecque, and in which the former reproached
to the companies their illicit and ruinous actions
For commercial purposes, anonymous letters were sent
to Mr. Léonard, who founded, several years ago, in
Paris, a complaints office against the railways
iron, whose aim is to unite and defend the interests
individuals harmed by the companies. Mr. Brame received
also letters of this nature and delivered them to
Mr. Leonard. These documents are in the file.

There are only two pieces; but they are overwhelming.

The first is a letter addressed by the head of the
control of the Northern Company to the chief engineer.
We extract the main pieces of evidence:

Mr. Engineer,
Under arrangements dating back to the month of

436 CH. II. — CONCENTRATION OF MONOPOLIES

March 1859 (decisions of the committee of March 1st and 29th, 1859),
the companies of the Ardennes and the North grant to
Mr. Luzzani, on first and second grade goods
series which he entrusts to the railway (Champagne wines),
discounts calculated as follows:

Zone 1: 25 cents per 100 kilograms and 50 cents
per 100 bottles.

2nd zone, 40 centimes per 100 kilograms and 75 centimes per
100 bottles.

The discounts for the first zone are shared equally

_ element between the two companies; the discounts for the
second zone are shared in the proportion of the
recipe created by each company.

On the other hand, the Eastern Company granted to
Mr. Luzzani, for the same fiscal year 1861, the following discounts
sales (details follow) amounting to 20,713 francs 50 centimes.

The Western Company also grants Mr. Luz-
Zani offers a discount on Jes wines destined for Rouen and
Le Havre.

(The total amount of rebates from the three companies is
for 1861 at the sum of 32,848 francs 70 cents):

Signed: DELEBECQUE.

The second item is a letter addressed from Châlons,
on August 9, 1865, by the chief inspector of the exploitation
tation of the eastern roads, to the director. She proves
only that at that time the tax-free shoppers continued
to operate for the special benefit of Mr. Luzzani.

In the presence of such overwhelming evidence, after ten

years of denials and lies, public decency
said that your companies should have bowed down, presented
their apologies and payment of the compensation legitimately owed,
attempting to cover it up with a belated repair and with the
Silence, the shame of their situation. But moral sense is

incompatible with monopolies. Therefore, there is a lawsuit.
in the first instance and in the court of appeal. The means of
The defenses put forward by the companies are worthy of their
actions and their management. We will highlight the most cy- -
niques.

The companies oppose the claimants with the prescription-
three-year term; they claim that the claim
The action brought against them is a civil action arising from a tort.
and subject to a three-year statute of limitations, like the action pu-
republic itself.

We would not call such a means of defense.
We will simply take this opportunity to warn the
public that actions of this kind are prescribed by
{thirty years, not by (kings. Notice to merchants and &ux
industrialists; that they carefully keep their letters of
car; they may contain, without them knowing
doubt, the elements of an establishment for their en-
Fanis and successors.

The companies are still demanding that the two parts
evidence against them being removed from the proceedings
because they were taken away through a kind of abuse of
confidence. If the tribunal and the court had admitted a pa-
With this claim, there was no further recourse possible.
even against crime,* as soon as it involved companies
monvpoleuses.

Regarding Delebecque's letter filed with
registry, says the judgment of first instance;

Whereas the Northern Railway Company
requests not only restitution, but also the implementation
outside the scope of this document;

Whereas the company provides proof of ownership of

this document, and that it is necessary to order its return between
her hands; 3

But given that this letter, written by the head of the con-
control to the chief engineer, is not a confidential letter
dental; that it constitutes an administrative dispatch
whose disclosure the court could have demanded if the
applicants, instead of producing it themselves, 'by a
irregular and reprehensible path, they simply had
demonstrated its existence in the Company's offices;

That removing it from the debate would be a pointless formality
procedure, since the court would have the right to order the
production of books and correspondence; that there is no
Therefore, there is no reason to reject the said letter from the debates.

The court was harsh on the honest
unknown man who had revealed reprehensible schemes
guided by morality as much as by the law. Our readers
will wish with us that he finds much imitation
trade and industry should have
seats reserved preferentially for honest employees
who render them similar services, and who compromise-
They reveal their position within the companies.
iniquity.

XVII

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If we had written this table two years earlier
our political economy under the empire, the book, despite
the accuracy of the information and the seriousness of the figures,
'would have been rejected as a slanderous novel of the
nation, its leaders, and its institutions. Is it
newspapers, whether of opposition or satisfaction, never
Had they told similar stories? The enthusiasm about

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of our industrial and financial system, wasn't it...
unison in the leaves of every shade? We divide-
He only knows about politics; as if economics and
* a state's policy could work in reverse of one another
on the other hand, without leading to dissolution?

Since then, complaints have come from the top; satisfactions have arisen from the bottom; facts have turned into discontent. The vivacity of
Complaints appear to have increased precisely because of the
Previous muteness. At least Messrs. Roubher and Forcade
will they return to our so-called democratic opposition MPs
this justice system is flawed, because they have never mingled their voices with the
demands in the economic sphere, although they
had taken precedence in 4868 over the discussions of the poli-
pure tic, and that there was popularity to be gained.

And that's precisely what should open our eyes to
power, were it not for the Gerontes.

The secret to the empire's original prosperity is
now pierced to the day. The extensions and concentrations-
monopolies, the nation riveted to the Bank until
4897, at Crédit foncier for ninety-nine years:
years, to the railways for another {three-quarters of
century, with subsidies and guarantees—billions, they say
much higher than the flowering period has only done so
'counting the future of three or four generations. According to
the principle that any overexerted action calls for a reaction-
The equivalent situation, the fall was terrible.

Where are they, those 86-franc rates on the 3%, of
- 407 francs on the 4 1/2, 76 francs on the Italian,
4.600 on the Bank's shares, 1.760 on the Credit
land, 1,982 on the Furniture, 4,060 on the East, of
896 in the South, 990 in the West, 700 in the Real Estate-

Billière, from 900 on Spanish Furniture? Where are the
8 billion in capital gains swallowed up? Where, the fortune of
holder of $90 securities without income, of which we don-
We used to deny the weekly table? Who then, rightly
From these high courts, one can boast of having incomes at
5 out of 100? How many values will remain stable? com-
will go to join the Mouzaïa, the Ports of Brest, the
Roman, Spanish, and Portuguese roads? Safety
shareholders of our reputable companies the best-
our railways, no longer reside today
today in traffic, despite billions in subsidies;
without an effective guarantee from the Treasury, without revenues
taken annually from taxes, three out of six companies
would already be at sea.

Is it possible to resurrect this phantasma-
gorie, to rekindle this firework display of which only a few remain

The hideous carcass? Do we still have anything to
what to expect? When we transform the concessions se-
perpetual culars, would we obtain 10% of
A rise for three months? No, no, the feast is
It's finished, and all that's left is to wash the bowls.

We don't know if the work, confined within the hundred
monopolies, the outlines of which we have just sketched, and
the levies, will be able to live; perhaps the best will be-
would it be necessary to begin the demolition immediately of
the building so imprudently erected since 1852, and to render
production to its autonomy. Personally, the empe-
The owner must have enough of the Bank, the Stock Exchange, the
Anonymous companies, Jews, Saint-Simonians,
extensions, mergers, subsidies, guarantees, of
railway companies, gas companies,

Docks, Small Cars, Land Credit, Mobi-
link, Louvre Hotel and Grand-Hotel, Message-
national and transatlantic ries. None of that
was not in its avuncular tradition and does not touch the
military glory, neither to the 'revenge of Waterloo' nor to the front-
Rhine river basins. He believed, based on bourgeois greed,
that once material interests were satisfied, it would be lawful for him to
possible to go about one's business at leisure with the realization of the Napoleonic idea
Léontenne.

The emperor got the date and time period wrong. The editor-
economic factor, a mere accessory in its aims, is
became the main focus, the entirety of his reign. War, tou-
disastrous days, even for the victors, barely weakened the
nations living off property, as was Europe
continental at the beginning of this century; it exhausts
Those that thrive on exchange and circulation. Russia
she left the countryside less tired than we were
Crimea; the Mexicans didn't even have to defend themselves
to force us into retirement; we took Beijing to
almost without a hitch, and we returned less
richer than before; the Italian expedition cost us a
half a billion, and left us with neither allies nor auxiliaries.
nor trade treaty; the war of Rome has nothing to do with us
to offer compensation only in the spiritual realm.
In short, everywhere we covered ourselves in glory, but
also of debts and loans.

Suppose a victorious campaign on the Rhine; that is
at least another 4 billion to be added to the consumer debt
The idea: fewer workers, more taxes.

the tax; does anyone imagine that one would impose on {a Prussia vain-
20 billion in war contributions to buy back

Pa

France's monopolies? The annexed populations?
would they be of great relief to our natives in

taking their share of the burdens with which feudalism crushes us

industrial activity, especially considering their conquest
would have recorded more than

50 million in annual annuities?

All of this, no doubt, is as prosaic as a theo-
accounting method. But the era of epics is over, and
The sublime borders on the ridiculous; we must resist-
to avoid being only producers, under penalty of becoming
wretches.

The economic problem, forgotten during the holy orgy
Simonian, has reappeared for two years, and especially in
1868, with an energy unprecedented in history
for twenty years; he has returned, no longer under the cover
communists, socialists, those who share, and others
nobodies. It was from the rostrum of the Legislative Body that he
exploded and issued its warnings. Its advocates
belong to the highest positions in the country; they
named Pouyer-Quertier, de Janzé, Brame, Kolb-
Nard, Lespérut, Thiers, de Tillancourt, all except one,
official or agreeable candidates. The diagnosis is a-
Nime: under the weight of the internal privileges of banks
and railways, national work cannot be suf-
fire; even less can it fight with foreigners.

The leading ministers were moved, not because
to warn of the dangers reported in the situation, but to
to replace Protestants with mutes in elections,
Honesty through obedience. Could it be power?
would be affected first and foremost by the evil that we
We called it gerontocracy?

CHAPTER III

MORAL DEPRESSION. — MEDIOCRACY: A STATE
IN THE STATE. — THE CODES OF MEDIOCRACY
AGAINST THE PUBLIC AND AGAINST ITS EMPLOYEES.

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Read

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47. — CYNICAL CONFESSIONS:

The government in France cannot get used to
to be merely the representative of the nation. He is keen to train
class and caste apart, having distinct interests, con-
traditional values of citizens. He is an entrepreneur.
of a multitude of things that do not concern him; also
does he show himself, in his concessions of monopolies, also
eager for privileges that he lavishes with the good of the community-
speed. Thus, he has access to the capital of the savings banks,
amortization, deposits and consignments, re-
drafts, from the army's endowment, like a banker
which would create turnover. It forces the companies to...
companies to invest their guarantee funds in government bonds.
It stipulates conditions with the Bank of France for

/

his current accounts, his advances, his bond issues
of the Treasury; he demanded that she lend him her new capital-
tal against the annuity 3 p. 100. 1] horse trader with the
Railways, with subsidized ocean liners, of the
tax exemptions for the transport of its agents, its troops
piers, from his dispatches.

Similarly, the City of Paris, by granting the monopoly
from the gas company, secured a price of 45 cents
times the cubic meter versus 30 cents that it imposes
to individuals. Then comes the specifications where the
The sheer number of fines allows him to pay the
the largest part of its consumption in official reports.

These stipulations are always an opportunity for comedy.
well known. On the one hand, the Jews shout that they
flay them, let them be restrained; they speak of renouncing the
concessions, as they become increasingly costly, of abandonment-
to end the game, to leave the country and power to chance
of their unfortunate fate.*The State, for its part, makes L'aus-
tère, the intractable one; he holds firm, he uses his deep voice.
The clappers give the signal, and all along the line we
applauds the selflessness of the business swindlers, to
the minister's firmness and the advantages that the public
will withdraw from the convention. Essentially, such a message as the
the government is having fat transported to the Orient or to
America costs taxpayers seven hundred francs.
1. There is no relationship between the exorbitant nature of the advantages
facts to the monopolists and the meager public services to-
which they are subjected to. That's what's called burning a
forest to cook an egg.

Such are the prodigious economic combinations
of mediocrity, the great enemy of ideologues.

If the government, more often than not, is unaware
'of what he does, the same cannot be said of the concessions-
naires. [You have to hear them, when they're in a small co-
mité, when they report to their associates on the
the way in which they safeguarded the interests of the fund.
Let's listen for a moment to the Company's rapporteur
d'Orléans at the assembly of April 20, 1853, concerning the
mergers: |

Go back a few years, and sup-
Consider for a moment that instead of conceding to you, in 1838,
a line of 133 kilometers, the State came to tell you:

The company I am proposing will cover 1500 ki-
meters in total length; it will touch at three points
to the Ocean; on the other hand, it will have, towards the Mediterranean
and the Levant, an outlet that will not be within his power
no one to close it to him, because I assure you, through measures
special, the neutrality of the common core which must serve it-
extension in this direction. It will connect
Bordeaux to Lyon, Nantes to Marseille, Paris to the center of -
France and its double southern border, embracing
in its network of provinces also important by the
number of their populations than by the variety of their
- products. This undertaking, already three-quarters complete,
you will exploit it for a century, with only one and

same administration, one and the same equipment, a
single direction. The results appear to be due
to be very advantageous: nevertheless, to counter even
to the most unforeseen circumstances, I guarantee, during
fifty years, an interest of k per 100 on 450 million
of capital, i.e. an annual payment of 6 million.

If the State, gentlemen, had made you, fourteen years ago,
Would you have accepted such a proposal? Without
No doubt about it: this proposal would have seemed excellent to everyone
the world. | | or |

Well, what we didn't do fourteen years ago, because
that (it had to be said, although) capital was timid,
because the major combinations were not yet ripe,
because the experience had not sufficiently illuminated
minds, perhaps also because of private industry
at the time it inspired more distrust than sympathy; it is
to do it today, and under conditions of success
much safer, since the product evaluation,
instead of being based on simple probabilities, it rests
based on established facts and certain data. This
a long route that touches both the center and the south,
To the east and to the west, it is entirely up to you to give it to yourself.
no, because the Government has already decreed the concessions
which must complete it, and we bring you the
treaties by which the master companies of a
part of the network agrees to transfer it to you.

If, in order to arrive at the situation that is being proposed to you and
which offers so many guarantees to all interests, it was necessary
to condemn you, gentlemen, to sacrifices that will be considered
bles, your board of directors might have hesitated perhaps-
to advise you on the operation. But here, there is no
Sacrifices! Far from it, luck as assured as possible
to improve further, and to a significant extent,
the company you already have so much reason to be satisfied with!

The Note that we had distributed to you, as soon as the
The first few days of this month contain, in this regard, indications...
cations 'whose accuracy everyone was able to verify.
She showed you that in return for the concessions you made
were requested, and you were granted broad com-
thoughts. Es.

Thus, on the one hand, you are abandoning certain clauses of
your old Specifications (1);

(4) It is not useless to be informed about the concessions demau-
granted to the company and the bonuses extracted by the Government
birth.

€ AnT. 4. — The State is exempt from the obligation imposed upon it
by article 2 of the specifications to establish a special station at or

You are paying 16 million into the state coffers;

You undertake to perform, with the help
localities, the extension of Poitiers towards La Rochelle
and Rochefort.

But, on the other hand, you get three in the center
extensions that had been unsuccessfully sought until -
that here, and which are carried out under the conditions of the law of
1842, The 16 million paid by you to the treasury in assurance-
make the prompt completion, and bring the moment closer
where they will give you products.

You obtain, for all of your concessions,
for the Orléans line itself, which dates from 1838, a
enjoyment for 99 years from 1852. In other terms-
my friends, you gain on the road to Orléans a prolonga-
tion of 13 years; on the way to the Centre an extension
59 years old; on the roads to Nantes and Bordeaux a
a 49-year extension, and all new sections
that you will need to use are also provided to you.
for 99 years.

You also obtain, on the one hand, the ability to
The repurchase option for the State is only available fifteen years after the purchase
movement of all the planned extensions; on the other hand,
that it can only be exercised on all sections of
the company at the same time: which is a guarantee, otherwise
against the buyout itself, at least against what it could
to have dangerous.

near Orléans for the Central Railway service, and he de-
meure was exempted from the fee he paid for the use of the station.
d'Ortéans.— He is also exempt from building the workshops of
Vierzon. — Furthermore, the company will not be able to claim from the State, at
the expiration of the concession, Island reimbursement of expenses which it
would have done during the term of the lease to increase the number or
the extent of its stations, stations and workshops.
“ART. 6. — The Company shall be required to transport the troops

of all weapons travelling as a unit at a quarter of the tariff tax.
“ART. 7, — The transport of dispatches shall be free, except between
Paris and Orléans.
"AnT. 8. — Third-class sails will be covered"
and enclosed with glass.

—

The State had reserved for itself a right to participate in the
net products, beyond 8 percent on the roads of
Centre and Bordeaux; beyond 6 percent on the che-
min from Nantes. You obtain that this sharing clause
sott deleted, from the moment these various lines make
part of the association; and for new concessions,
No such clause is introduced in the decree.

By connecting to the Avignon road, which ensures the
connecting your network with the Mediterranean, you ob-
hold conditions such as, on the Burgundy side,
no encroachment detrimental to your interests will be permitted.
It might even be worth trying. There's more: you get that,

for relations between Paris and Lyon, the Bourbonnais and

There

Burgundy cannot engage in a price war,
the equality of total taxes to be collected on both routes
being now established in principle.

Finally you get the renewal for fifty
years, and for all your lines, the interest guarantee
relating to a capital of 150 million.

All these concessions, gentlemen, are important
that no one can deny. They compensate for the-
movement, as we were saying earlier, those which
requests were made to the Company.

You will notice that among these, that is to say
Among the obligations that the Company had to accept, there was
the obligation to execute the Poitiers branch line to
Rochefort and La Rochelle. Now, on the one hand, this obligation-
tion is reduced by 10 million, as for the expenditure, thus

as explained in the Note that was sent to you (1);

(1) The Explanatory Note reads as follows: |

"The expense to be incurred for the extension to La Rochelle and Ro-
Chefort is subsiding:

"First, 4 million, which will have to be provided by the localities;

"Then another 6 million represented by the maintenance of the an-
certain conditions for the transport of dispatches on the Paris line to
Orléans, transport which, according to the new specifications
should have been free, and will continue, as an exception, to be paid for
to the Company at a rate of 300,000 francs per year.

On the other hand, it is further mitigated by the prospect of
products that this branch, according to studies
more recent, seems to add to those of our ex-
general exploitation; so that ultimately, and if the
forecasts on which we expected to be confirmed

'ment, the branch in question, instead of being a
a burden for the Company, would rather constitute a
new source of profits.

We must therefore consider it certain that the combination of au-
Corized by the decree of March 27th, realizes a great thought
of public utility, not only without imposing sacrifices
profits to the shareholders of Orléans, but ON THE CONTRARY, in
adding to the strength and importance of their income.

Such eulogies are a disgrace to a country.

The rapporteur of the Paris Company in Strasbourg
Thus, in 4846, he appreciated the importance of the concession.
who was then only 43 years and 286 days old.

Along the entire main line and on the branch line
In Reims, the state is covering three-fifths of the
- expense. We are free from difficulties and
chances of expropriation. We have nothing against us
the unknown, which is always a threat in execution
major public works, and the expenses that are our
charge, for the formation of the path, can be eva-

read with certainty. We do not have a refund-
things to do to the State, and the only condition that is
imposed, is to deliver the road at the end of the concession
ironworks and its outbuildings in good condition.

And in 1847:

During the presentation of the law to the Chambers, the governor
the government considered that the work for which it was responsible on the

The main line could be valued at 110,200,000 francs.
for the 540 kilometers.

Since then, the government, which has never ceased, we like to
to repeat, to show enlightened concern for
the major interests represented by the railway
Paris in Strasbourg, was kind enough to grant our demands
mations and to our requests, even though he could
resulting in additional expenses for him.

But let us admit, gentlemen, that the expense is borne
the state's contribution must not exceed 110,200,000 francs
planned. It's a considerable amount of capital that we haven't
not to reimburse; and we have, for almost half a year
century, the operation of a 662-kilometer railway line
tense, which will have cost 235,200,000 francs, on which we
will have committed 125 million.

Upon expiry of the concession, the railway will
return to the State, except for our rolling stock, which remains our
property, and which will be reimbursed to us according to experts.

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This is the exploitation stipulated in a decree of March 25, 1852.
extended the lease to ninety-nine years, to run
November 27, 1855.

IT

It is in the disputes between monopolists that he
we must seek the true measure of the public interest and of

The concern that dealers take on this has increased.
On this subject, in 1862; an epic quarrel between the
two railway companies of the Midi and Paris-
Lyon-Mediterranean: would a direct line be built from this?
in Marseille, along the coastline, shortening by 45 kilos
meters the route already in operation via Nîmes and Mont-

Pellier, belonging to the second company? Or perhaps...
Would we be satisfied with the broken line, without creating any con-
Currence? The opposing parties roused a third of
France: they provoked petitions, deliberations
the wishes of the chambers of commerce, the resolutions of the Councils
generals. This was more serious than the Capulet dispute.
and the Montagues.

Never have the geniuses of construction and exploitation
tion were addressed with more impertinence. The clan
Lyon-Méditerranée demonstrated that the connections
The proposals she put forward would cost at most 24 to 30 million.
while the opposing clan's plans would reach
70 million; difference, 40 to 46 million.

Traffic estimates border on nonsense, people say.
on both sides: according to the accounts of the Mediterranean,
They will not reach 10,000 francs per kilometer; according to
The figures for the South will exceed 41,000 francs; that is
A difference of 31,000 francs between the two valuations:
serious lesson for the public, if it is willing to reflect
that one throws at the head, reciprocally, as
sanction and proof of veracity, the authority of masters of art
Railway sciences, all masters, equally masters,
and masters of the same rank.

The tournament's academic prize belongs without con-
test at the Compagnie du Midi, much stronger in
French discourse that the Mediterranean. We must see its
outbursts, its evolutions, its turbulence. None
His means of attack did not escape him. It happened in front of
The Legislative Body held a favorable opinion regarding the claims.
from the Lyon company. What is the value of this opinion?
Mr. Peut asks. And he immediately concludes:

A few words spoken from the rostrum of the Legislative Body
Latif, in response to a question from the honorable

Mr. Roulleaux-Dugage, by Mr. Noubel, deputy of Lot-et-
: Garonne and the municipality of Agen, and by Mr. Eschasseriaux, deputy
from Charente-Inférieure, discovered the attack plan
adopted by a company to which these gentlemen appear
to want to build up the defenders.

There is nothing there, moreover, that is not perfectly natural.

We know that Mr. Noubel owes his position in large part to
to the very powerful influence in Agen of MS Dumon, an-
former minister and chairman of the board of directors of
Paris-Mediterranean railway, and that Mr. Eschas-
Seriaux is the latter's nephew.

* The South is not entirely satisfied with a deliberation-
tion of the Marseille Chamber of Commerce. Immediately
Mr. Senès takes up his pen:

The indefinite expansion of the Mediter- company
ranée, he said, as well as societies that converge around
from her, produced, by the very force of circumstances, an es-
a type of clientele similar to that which surrounded the pa-
Roman clerics. This clientele can be found everywhere.
even in admiring bodies. We don't want
To judge it, we are merely acknowledging its existence;
Moreover, this existence is due solely to natural law.
which brings intelligences and
leading figures of all kinds. Therefore, we are not surprised
to meet within the Chamber of Commerce,
in the body that unites the elite of our fellow citizens:
One member at a time vice-president of the board of directors

administration of the Docks company and administrator of
maritime services of the Imperial Messageries;

A member advising the management of the Forges and Chan-
third of the Mediterranean, owner of lignite mines
in Fuveau; |

The brother of a director of the Docks company.

Regardless of these direct affinities with the com-
Mediterranean company, we meet in the heart
From the Chamber:

A member who represents; in Marseille the house -of

Rothschild, so closely linked to the Mé- company
Mediterranean:

And a member who is part of the supervisory board
of a coastal shipping company operating between Cette and Marseille.

That these men rightfully enjoy the consideration |
general principle, no one disputes it. We applaud at
their intelligence, their business experience, and their
well-known integrity.

But isn't that a mistake, at least on the part of the electricians?
rather than entrusting the defense of their interests, in
questions that can affect the company on a daily basis
the civilization of the Mediterranean and its dependencies, to ne-
merchants, bankers or shipowners who must be
In opposition to their own interests? Civil law
allows for the recusal or referral of a judicial case
before another court, when the judges are relatives
or allies of the parties to a certain degree, to a greater extent
That's the right thing to do when they're interested in this matter. Isn't it?
not here the case of a kind of financial kinship which
should have led to the abstention of most members
from the Chamber of Commerce?

There is more: this Chamber possesses, as a moral entity,
shares of the Docks, which she received for her part from
property in the dry dock company, and we
we have mentioned the close link that exists between the Docks and the
Mediterranean company.

And it is a Chamber, placed in such conditions-
tions, who would presume to seek the truth in
the question raised by the railway investigation!
But, with the utmost impartiality, she cannot...
to find, and even if she did find it, her word loses its
authority. It will always be said that between the truth and its appre-

In this situation, he was able to inevitably place a screen, a cloud, in his path:
private interest. You may try to silence his voice, but you have
beautiful, dominating it with the full height of your intelligence
and your sense of justice: self-interest creeps in
Despite your best efforts, it clouds your vision in your consciences.
It obliterates your convictions!

Thus, Lyon represents a coalition of interests.
disreputable private individuals. The South alone embodies within itself the
Selflessness and love of country. Since that
At that time, three Pereires, its administrators, became
deputies, and Mr. Senès naturally refrained from accusing
the voters' choice, appointing "manda-
ts whose personal interest may be at odds-
"A gonism with that of the principals."

The Mediterranean company, disregarding these
personal digressions, resolutely takes evil by
The horns; trade and competition are sacrificed
on the Bordeaux to Cette line.

We are authorized to assert, she said, that between the
hands of the Compagnie du Midi, the rates for the railway of
iron and channels are combined in such a way as to direct for-
cementing transport on railways.

The waterway is completely sacrificed to the road

railway. As a result, the canals are almost entirely abandoned.
“and do they retain no other means of transport than those of which the
the railway is willing to grant them the concession purely out of pure
human respect, and in order to leave them with an appearance of
circulation and activity. (See our quotes on page 110.)

Mr. Émile Pereire does not hesitate to launch into this
personally and with his pen in the arena:

CYNICAL AYERS 155

And why, he exclaims, this relentless campaign?
against the exploitation of canals? Where does this interest come from?
such a great deal for the Laguedoc and for the Ga- valley
The ronne that animates our adversaries? Who gave them
Mandate? Is it a sense of their own interest? On the contrary,
if our canals were taken away, in order to free them from
Any toll would ruin the Compagnie de la Méditerranée;
indeed, which is transported to Bordeaux, at a price of 7 francs.
per tonne, the wines of Cette, Béziers, Carcassonne,
from Narbonne, and this immense traffic, combined with other pro-
products of Languedoc, Roussillon and Provence, which
congested its stations last October and November.
deny, and who fills his coffers, will head towards Paris, no
no longer via Lyon, but via Bordeaux, where he will borrow the
the Orleans line, or the sea route to Rouen; there

would, under the influence of this diversion, have a diminish-
product development for the Mediterranean company
more than 20 million per year, that is to say the representation
with a capital of 400 million, because the Mé- company
Mediterranean would not only experience the loss of pro-
diverted products, but. in addition, the reduction of tariffs on
the products of these regions that she would manage to con-
server on its line,

Yet this is how, when passion gets involved,

It manages the interests of its shareholders.

And what about the public? Please. Without the sequestration-
The operation of the canals, granted by the State for the benefit of the che-
iron ore mins of the South, the "Languedoc, Rous- traffic"
"furrow and Provence on Paris" would save each
year, according to the author, 20 million in trans-
port. And that's what neither the administrators nor you want
from Lyon, nor those from the South.

Mr. Pereire, terrible in his logic, continues:

The acquisition of the canals should aim to süp-

Toll pressure; however, removing tolls would be
to deal a disastrous blow, not only to the compa- .
Genie du Midi, but also to all the companies of
railways; for if one were to admit in principle that when-
that a company operates two transport routes pa-
In parallel, the State must seize one of the two in order to
to operate it without tolls, in order to maintain competition
Therefore, one would logically be led to ask that
The state resumed: |

At the Mediterranean company, one of the two lines
railways that it operates, through Burgundy or through Bour-
good;

At the Orléans company, one of its two lines on
Tours, via Orléans or Vendôme; one of its two lines
via Bordeaux, Angoulême or Limoges;

To the Northern Company, one of its two lines of
Paris to the Belgian border, via Amiens or via .
Saint-Quentin;

At the Eastern Railway Company, one of its two lines on the
Rhine border, via Strasbourg or via Mulhouse,

Improvising himself as a representative of agriculture, of the com-
Regarding commerce and industry, Mr. Pereire added:

When, apart from these jealous passions as much as in-
Consequently, someone examines it calmly and impartially.
the question of the operation of our canals, we acknowledge
that free access to the channel is not necessary for the de-
agricultural, manufacturing and commercial development of
Southern regions.

That is not what the residents have claimed since
countries deprived of the enjoyment of the canals by their
lease to the Compagnie des chemins de fer du Midi;
on the contrary.

CYNICAL CONFESSIONS: 157

Why this relentless attack against the Canal du Midi?
and the Garonne, dependent on the railway? Mr. Peut va
to make us feel the patterns.

While the other companies had not, in the
waterways that ran more or less parallel to them,
than incomplete or impotent rival lines, the
Only midday found, in those against which it had
to fight, a competition of the most serious nature and the
more formidable. Thus:

While the waterways, parallel to the others
networks, except those in the North, are all paralyzed by
gaps or imperfections that hinder and hinder it-
those that compete in the South are
in perfect condition and without any discontinuity.
The East faces competition from the Marne and the Ja canal

Marne to the Rhine, but the unnavigability of the Marne cancels
the positive effects that the channel could produce.

The West, for most of its length,
has no other rivalry than that of the land route.

Orléans faces competition from the Loire and the system of

canals which are connected to this river; but these canals,
built at various times and without any sense of unity, dif-
they create locks between them, of varying width, depth, etc.
and the Loire itself is not navigable in the most
a large part of its course.

The North faces competition from canals generally
in good condition, but, as will be said later, these ca-
They find sustenance in the transport of coal
abundant enough to sustain their activity, without harming
that of the parallel railway lines.

The Paris to Mediterranean company was supposed to ren-
to counter its enormous and dangerous power a counter-
weight or moderator in Haute-Seine, Yonne, the
the Burgundy and Rhône-Rhine canals, the Saône and
the Rhône; but the state of the Upper Seine leaves unfortunate-

Fortunately, there is much to be desired; the Yonne is even au-
today in a state close to the state of nature; the nav-
The flow of the Saône is interrupted at the level of Lyon;
The Rhône still requires significant work, and the bar
which closes this river at its entrance to the sea opposes a
an insurmountable obstacle to large-scale maritime navigation,
thus paralyzing this great and magnificent artery which
unites the Mediterranean Sea with the North Sea and constitutes one of
of the world's most important waterways.

It is this obstacle that the Saint-Louis canal aims to overcome.
to make disappear; and that is also why, since
sixteen years old, the men who are at the head of the company
those of the Mediterranean did everything they could
to do to prevent the execution of this last task,
although it has been demanded for a long time, with the most
vigorous efforts, by twenty-two General Councils, twenty-
four Chambers of Commerce, ten Municipalities, that
all studies, all investigations, all tests
administrative decisions have been consistently and unanimously made to him
favorable, and that it was the subject of twenty-three petitions
addressed to the emperor by as many cities or towns of
banks of the Rhône and Saône rivers.

It's truly regrettable, given such revelations...
tions, that: the monopolists do not dispute more
“often, or that their quarrels have no more re-
Tension in the country. We read in a petition
to the emperor for the defense of national labor:

The Journal des Débats, whose devotion is acquired
to free-trade interests, has been led to recognize,
in its issues of August 4 and 5, 1858, that an establishment-
French ment, which spends each year, for its investment
in operation, 29,700 francs worth of coal, would be spent again in
England, which was 7,440 francs, by returning the same pro-
duits, and that the creation of this establishment, evaluated

400,000 francs, for the English, amounts to 600,000 francs for us.
due to the difference in the price of coal in the
two countries. The whole question of lifting the prohibitions
is found in the comparison of these figures; it
summarized in the price of coal on both sides.

France is dependent on England for the most part
part of its coal; however, our soil contains 250
rich and powerful coal mines, which would suffice, and
far beyond, to our consumption; but the costs of-
transport via canals does not allow us to exploit-
. to our coal wealth; these roads are properties
particular (for the most part), burdened with interest, fees,
of taxes, duties, tolls or other charges that increase-
tempt the value of coal out of proportion with its
cost price in England.

The quarrel between the companies of the South and the Mediterranean
Ranée is rich in lessons on the subject itself
tribulations denounced by the petitioners. He does not
The railways must not encounter any competition
"Reference. That is why, where the canals are insufficient,
Unusable, they are neglected; where they would be effective,
They are delivered to the railway.

What it cost the country to lock itself into the
embraces of this immense octopus; we have said it elsewhere.
Let us also mention this fact, attributed by the lawyer from the South to his
opponent:

For three lines representing only 417 kilometers,
the Mediterranean company received no less than
120 million in state subsidies, or more than 287,700 francs.
per kilometer! And if we didn't take it, to compare it to
that of Cette to Marseille, that the Marseille to Tou- line
lon, we would find for the latter a subsidy which

exceeds 447,000 francs per kilometer.

has

460 CH. III. — MORAL DEPRESSION

On our honor and conscience, we believe
that these questions deserved, at least as much as the pro-
the Liberal Union's agenda, to be discussed in the
press and at the podium by writers and speakers
who pride themselves on taking some interest in the country, in the
democracy and revolution. (That's putting it mildly.)
(Here, revolution and conservation are one and the same.)

11

While the government does not always have foresight
alienations of public property that it consents to, the high
The bank, on the other hand, knows what to expect regarding favors.
that she requests. But, another question, of a purely-
moral dimension: was feudalism aware of its flaws?
Predation?

We don't believe it. Nowhere, the morgue, the inso-
Lence, self-sufficiency, and self-admiration are not:

*

pushed to a higher degree than in her. It is necessary
to hear him deliver his eulogy.

The times that Mr. Oscar de Vallée compared, 1720 and
1857, they are not alike, said Mirès. The illusions
ephemeral 'introduced into a country that had ruined the
poor administration as well as the misfortunes of the
monarchy, have no more connection with the immense aug-
wealth creation produced nowadays by development
development of credit and industry, that the fortunes of
dealers and speculators from Quincampoix Street did not have any of them.
rent with the fortunes acquired nowadays by men
those who entered the industry and dared to
major utility works D

Walk along the Rue de Rivoli, completed in so few months;
Take a look at the map of our railways, and see
with what activity have the works been conducted since
the advent of imperial policy.

Bridge the distance that separates us in your thoughts.
from Marseille. There, thousands of workers conquer the bed
from the sea, create ports, found factories and cons-
they are building a new city.

Cross the southern border or the northern border;
Go to Switzerland, Italy, Hungary; everywhere you will find
you will see in progress the works which must connect all the
peoples through the ease of communications, and destroy
their traditional antagonism, by substituting everywhere the

from the reign of reason to that of prejudice.
Is there, then, in these works neither elevation nor gran-
and do not the men devoted to this work deserve
No consideration? (Mire, Constitutional of September 8)
(December 1857.)

That much is clear: the financiers have everything
fact: the nation, shareholders, taxpayers, customers, or-
vriers, doesn't count. Popular boorishness comes in
support for these claims.

Large companies initially present themselves as
One day, a highly utilitarian concept: the cheap. Never
We didn't get the linens, the knitwear, the fabrics at the best price.
account. A bank branch, a branch that:
created in a shopping center, it develops a movement-
business dealings and unknown transaction facilities
until then. The common people know one thing: formerly a
A journey of sixty leagues required thirty hours.
cost around thirty francs, not including the costs of
road; today we can travel the same distance
in eight hours, at the price of 14 francs, without drinking or eating

Gas lighting is cheaper and cleaner.
than oil and tallow. That is enough for him; it does not occur to him to
the idea of inquiring whether it might be possible to establish the
journeys at 2 cents per kilometer instead of 6, the es-

account for one-eighth percent, the gas at 5 cents
cubic meter instead of 30. Also, while there is
that anathemas against isolated usurers, the greatest
many are now resorting to lyricism on account of the vast inter-
shots. The most beloved opposition journalists have
moreover, popularized this theme, the spread of which is worth
to its authors of a thousand and a thousand francs of annual income, while
that the opposing thesis, that of disillusionment and
In reality, it only leads to prison.

However, what is the solitary usurer, the traitor?
so much of the old regime, the tax farmer of the ancient
royalty, the supplier of munitions to the armies of the First Empire,
compared to the Saint-Simonian nabobs? The pre-
The first ones spent their entire lives building fortunes of
a few million; it's in the hundreds and hundreds of
millions that the latter, in less than ten years, have sup-
put their asset. The wonders of collective strength, of
grouping of producers, mechanics, in mul-
. Utilizing the means of work, have at the same time expanded

tenfold the basis for understanding stock trading, of: the
parasitic speculation and usury. This explains the
The progression of pauperism grew precisely because of the
improvement of industrial tools and organization
triel. As for all these material means, there is also the press-
The state's surrender to feudalism is enough to make one despair.
the working population.

It is futile to object that the large companies are

. the exception in our economy; that the field of lini-
Individual initiative remains the most extensive. It is sufficient, for that

“Serfdom becomes the common law, let the machines
essentials have been appropriated.

We know that mercury is used in the treatment of
Gold and silver ores, said Michel Chevalier. The mines
of this metal are rare; only two are known which
give somewhat abundant products: one is there mine
d'Almaden, in Spain; the other that of Idria, in the Car-
Niole. Savvy speculators have seized these
mines; they now dictate the law to the producers of me-
valuable rate. As a result of this monopoly, the costs of ex-
The traction of money has increased in recent years.
10 francs per kilogram. As we receive every year

France is paying a tribute of 360,000 kilograms of silver.
annual of 3,600,000 francs.

The Loire mining coalition, under the rule of
Louis-Philippe caused a scandal that made people cry out in protest.
than to the classic defenders of laissez-faire; the Dic-
Lionnaire d'économie politique writes on this subject:

LS

The only prospect of the benefits promised by the acquisition
the capament of the mines of the Fair, was able to raise, in
a few months, shares of interest, which represented at .
barely 200 francs, up to 1150 francs; considerable fortunes
were founded all of a sudden by this maneuver.

Nothing could be simpler, as we can see: monopolize the
coal is a way of levying taxes on all industries
who use coal; to hoard mercury, that is to say
at the same time and as a consequence, to annex the product of
Industries that handle precious metals. Similarly

The Bank, by virtue of its privilege, extorts money from all circulation.
fiduciary system, and the railways impose their tariffs
disruptive to everything that travels, men and packages alike.
there is no state tax more securely established on
the total production of a country.

A nice consolation prize, then, for the liberals, of
to demonstrate that two grocers, dependent on the Bank,
railways, imperial mail services,
Transatlantic liners and other rodents, still retain
the right to compete for 20,000 francs of clientele in
two shops 25 meters apart!

2. — MYSTIFICATION AND DERISION OF PUBLIC AUTHORITIES THROUGH FINANCIAL FEUDALITY.

Our ridiculous infatuation with equality revolts against
this accumulation of testimonies of our vassalage.

What does this mean? Fortunes, so disproportionate

However they may be, they do not constitute a class or a caste.
Do not the happy and the unhappy enjoy the same things?
Civil and political rights? Don't we have equality of-
Before the election, before the law, before the courts? What is it?
that a privilege limited to the satisfaction of ma- appetites
Real? |

Thus chatter our liberal lawyers, boastful, men-
perpetrators, instigators of despotism and servitude.

And first of all, why this disdain for material interests?
It is no longer, as we have said, a question of the rich and of
| poor, but of wealth and pauperism. The system-
The crisis has been measured: 21,000 children died.

out of 22,000 births in Lille in the last seven years; a
_indigent in five, in three inhabitants. If the bi of repair-
The tention is not restored to its base, it is the death of the
country, consumption. The solution to the problem is so-
__ctale, of public interest, not private, since our multiplications
The creators of forces and products only lead to us
sinking deeper and deeper into the abyss of destitution.

The caste, however, understands the complexity of pro-
The problem is: she knows that a people cannot live by
pain, but also independence and dignity; a na-
dignified in her misery, coldly disdainful of her
operators, is a threat, a danger to any aristocrat-
cracy, also, not content with sequestering for its own benefit the
collective product, does it neglect nothing to crush the
wills, demoralize consciences, debase characters
You should see how she treats everything around her,
the State, its shareholders, its customers, its suppliers, its
employees.

This brief overview of Saint-Simonian action
In the moral realm, it will be a respite for readers
who don't like numbers. But what about the chauvinists?
equality will pass the chapter if they insist on their illu-
sions; For we have not yet told them anything so
nayrant. |

IV

Of all the communities that may have a problem with
Starting with industrial feudalism, there is no such thing as

more powerful, better positioned to inspire respect

than the government. Its complacency, moreover, is mis-
They deserve something more than deference.
caste understands this; therefore, it is lavish with hosannas.
when power consents to remain its humble servant.
But if statesmen ever dare to raise their voices
in favor of the law, to restore relations on a footing of
justice and equality, it's good to see them unleashed-
_ ments. |

In 1848, the government submitted to the National Assembly
national a project to buy back the railways. Great
The rumor was circulating among the councils of the swindlers. They met-
They deliberated, they protested. The bulldogs mon-
They bared their teeth; the barkers cried out against the plunder,
to rape. Catiline was at the gates.

The shareholders of the Orléans company have
met three times during the past year. In
The first assembly, for us, was about giving
the company's annual operating statement. In the
Secondly, your vote strengthened the protests.
whose council had taken the initiative against the measure of
sequestration. In the third, which took place under the influence of
the strong apprehensions that the projects had given rise to
- repurchase, all shareholders were called upon to
consult with the council on ways to ensure defense
of their property. Let's hope that from now on the .worried-
studies that prompted these last two meetings do not
will renew more. (Report of the Gold Company-
(Léans in 1849.)

"He is probably not one of you, gentlemen," he said.
1848 the rapporteur of the Strasbourg Company, who
had not taken note of the draft decree presented on the 17th
May, and the accompanying explanatory memorandum. Mr. Mid-

—

Minister of Finance seeks to establish three main points

main *

1° The right and the necessity of buying back the roads of
iron ;

20 The suitability of applying only one and the same
condition of redemption on all roads, without regard
unlike their situation;

3° The buyback formula which, according to him, must have
based on share prices and annuity prices.

Public opinion was stirred by these exorbitant claims.
aunts, and public opinion is rising up on all sides against a
draft decree that tears up contracts (the companies
(of railways have already torn down huf cents), and which,
while seizing the property, refuses to acknowledge it
contradictorily the value.

However powerful the support of public opinion may be,
Republic, it is up to you, gentlemen, to defend your property.
In principle and in fact, it is in your interest as a stock-
As citizens, and as your representatives,
It is a duty that we will fulfill with energy.

The concessionary and successful bidder companies
railway lines, say the definers of
roads to Bordeaux and Nantes, believe it is their duty
to protest, as they are protesting, against the measure
which would be taken by the government to pass the
railways in the hands of the State, considering this
measure as an abuse of power that would render it null and void
and of no effect; reserving the right to pursue this nullity
through all legal channels, by appealing to the justice system
of the country. (Assembly of April 25, 1848.)

The faith of contracts! But this is the first article
Barbarian and civilized codes; the savages of the Oré-
noque, the blacks of the Guinea coast, the islanders of
Papua New Guinea, the inhabitants of Tierra del Fuego, the Pata-

Gons, the Esqnimaux respect their sworn word without
- that no penalty compels them to do so.

The faith of contracts! We know what that means in
Israelite language. The Methodical Repertory of the Legisl-

railway administration, published by the Ministry of
Public Works, says that “all laws, orders
laws, decrees and orders relating to these communication routes
In the first months of 1864, the increase amounted to nearly
of 800.

Eight hundred redesigns in twenty years for con-
centuries-old cessions! It is the faith of contracts if each
The new modification brings about an increase in the premium.
confirmations, extensions of privileges. With its
one and a half billion in subsidies, already granted,
with its 4 billion interest-guaranteed bonds and
amortization, the State can indeed be considered as
owner of the network, where the shareholders have not committed
than one and a half billion. But this is not a buyout at
cost price; what's needed is speculation for
2 billion; that's a guaranteed dividend, such as
The day the caste has had enough of the roads, it will have the meals-
will be in the government at five times and ten times the price
of return, as she did of the canals. The faith of the con-
The practice is to charge ten for what is worth one; the spolia-
Lion, it's simply a full refund, in
capital and interest. Never injunctions of the francs sei-
no one who aspired to royalty reached this degree of arrogance.

And the seventeen million that were counted too much, by mistake,
in the negotiation of the city's delegation vouchers
Paris at Crédit Foncier: what do you think of the dis-
traction? s

»“

V

The Jewish community goes further in its audacity; it makes to
public authorities of the farces of Mascarille.

In 1865, the Compagnie du Nord proposed to the government
a new restructuring of its concession, —
always the faith of contracts. It was a matter of making disappear=
remove the sharing clause from the specifications, beyond
of a certain figure, between the company and the State, of

profits from the operation.

1l there is no fair reason, said the rapporteur.
1364, so that the company would be subject to the sharing of
: benefits, however subordinate it may be to an increase
A very considerable portion of our revenue. This sharing could not
can only be explained by effective state participation
at the company's expense; there is no reason for it to exist
As far as we are concerned, since the public treasury is not
burdened, in our interest, with no expense, no
possibility of expense.

It is true that the Northern network did not need
of subsidy. But what would happen to its traffic if it were
the only one established in France, if the lines of Lyon, Orléans,
from the East, from the West did not extend it to all the
points in the country and did not bring him transport to
Follow them to the border? The company is participating, and
in a very effective way, with such large allocations
lavished elsewhere. The condition for sharing is the conse-
consequence of this law of solidarity outside of which there is

no possible society. Until then, the rapporteur of the
The company is simply devoid of moral sense. This is where
The outrage begins.

The company, in order to have this clause removed from the agreement...
lage with the State, made great charlatanism of his devotion-
It was intended to serve the interests of commerce. It was meant to create a
fourth class of goods (marls, ashes,
manure, fertilizers, stones, paving stones, pebbles, sand, char-
land vouchers, coke), on which she would consent to
extraordinary price reductions, designed to enrich
the regions it serves. Instead of the price of
10 cents per tonne and kilometre, she would grant:
8 cents for distances of 4 to 100 kilometers,
5 cents for distances between 101 and 300 kilometers, 4 cents beyond that

of 300 kilometers.

It was in 1865 that the Compagnie du Nord proposed to
transporting coal and coke at a price of 5 to 8 cents
times per ton and kilometer; however, we have already read,
in a quote taken from the 1856 report (p. 126),
that, since 1852, it had been applying the tariff of 3 cents
times 1/3.

The 4-cent reduction for distances beyond
of 300 kilometers is even more curious to note;
Indeed, the most extreme points of the concession
were not 300 kilometers apart at the time; none
for the part there was no route of that length.

It's truly hard to know what to be most astonished by, or of
the audacity of the scoundrels who allow themselves to do to a
government of similar mystifications, or of the im-
the stupidity of the statesmen who suffer them without doing anything about it
See. The proposal, in fact, was approved by the committee.

superior of railways, approved by the minister,
discussed and voted on by the Council of State, which attached to it
a fine, approving report reached the Legislative Body
tif, where a simple observation is enough to have it rejected
with the use The due to its authors.

VI

In all its dealings with power, it is the
finance makes the law, regardless of the decrees and
specifications stipulated by the ministers. To this end,
The organization of the company always begins with the
What a mess. Who could define the legal status of each
category of railway participants: action-
shareholders, taxpayers, bondholders, interest guarantors?
The same chaos reigned over the infamous Exposition
universal of 4867.

Would we abandon the matter to private industry? That was
a solution; but, as Mr. Béhic observed in his
Report of February 91, 4865, this method of proceeding is not
Not in our traditions. So, construction by
the State or by | The city of Paris, separately or in participation.
passion; for, as the proverb says, a door must
either open or closed. Well, no; our men
The state doesn't like straightforward solutions. The funds
were done, namely: 6 million by the city of Paris,
6 million from the Treasury, 8 million by public subscription
republic. What was the situation of these subscribers for
8 million? Were they lenders? Were they dis-
tionnaires? sponsors, participants or on behalf of col-

!

lectif? 1] It would have been difficult to say what their position was
legal; the French spirit, not particularly legalistic anyway, does not...
It doesn't matter what these legal questions are. | ”

In any case, the State retained absolute control:
it imposed itself on its co-participants (the city of Paris and the
individuals), without asking them for the endorsement of the ballot;
if these ways of acting were not absolutely regular, |
at least they were dictated by the right motive, such as
Mr. Béhic's report attests to this.

In London, he said, the main revenue produced
the revenue from entries was supplemented by various levies
facts relating to the company's benefit regarding contractors
'restaurants, catalogues and seven other services of
of lesser importance. In 1862, for example, these recipes
Accessories amounted to more than one million.

I don't think that in 1867, any more than in 1835, he...
have just resorted to these financial means; these do not
they hardly fit into our traditions. By organizing
Monopolies create poor services; they dissatisfy-
Consequently, they tempt the public and harm the main
revenue. These kinds of taxes also weigh heavily in part
on the exhibitors or their usual representatives; and
It seems unwise to burden so many people in this way.
sounds that it is important to attract to this great competition, and which
are often imposed by a pure sense of patriotism,
. the considerable costs that result from this.

The Minister's economic manifesto,
summarized in these few lines, was absolutely perfect
Claire: private industry, with its focus on high revenues,
to the highest possible product, would constitute, by way
leasing, monopolies, and would lead to high prices.
The State, on the contrary, free from any speculative intent,

delivering its services at cost price would mitigate the
charges and would create the right market.
To implement this very simple program, a decree of the
February 1st, 4865, a special commission was created and invested

Mr. Le Play, State Councillor, with the title of Commissioner
general. Mr. Le Play had been involved in the Saint-Simo-
nism; his appointment was a bad omen for
the ministerial program: the Exhibition at re- prices
comes. Saint-Simonianism, in fact, in matters of finance,
professes that the public must be squeezed excessively in order to
to obtain the highest possible yield; in administration
tration, he is averse to order, accounting, and pre-
decision; he prefers arbitrariness, grace, whim, the
fantasy, inspiration. Those interested in the foundations of
Crédit Mobilier knows something about that.
'When it comes to companies formed for fifty
and ninety-nine years old, the claims can
to remain in a latent state for a long time, before taking the
proportions of a clamor. But for the Exposition which,
Born in 1865, it was supposed to end in 1867, it was not
possible to conceal for a long time the original sin saint-
Simonian. Also, from the very first months of the year,
It was a general {colle, in France and abroad, against-
the commission. oo
Mr. Béhic had wanted to avert the disastrous effects of
monopolized and to hold the Exhibition at cost price; the honor-
the country's leader, since the State was interfering in the matter, exi-
It was a matter of fact that it was so. It would have been inhospitable to attract
The foreigners were in a trap. The commission had
received an imperative mandate in this regard; we know how she
It fills it. Its leases, its constitutions of privileges
30.

4

aroused universal indignation, until the day when,
pushed to the point of burlesque, they provoked hilarity
Gargantuan. There were concessions for photography, for
catalogue, of cafes, restaurants, concerts, of
theaters, changing rooms, restrooms, One Hundred Trials
More or less ridiculous things were grafted onto these monopolies.
The catalogue entrepreneur forbade any bookseller
to exhibit and sell no book, no drawing having
related to the exhibition, the farmer of the display demanded
300,000 francs in damages to English people who
had displayed their mechanical drawings in a glass case.
Exhibitors were forbidden to build: their
watches made by workers of their own choosing, who would have
asked for 80 francs per linear meter, because an en-
(the carpentry business owner had obtained permission to establish these cons-
Instructions at a minimum price of 350 frames per meter,

payable in advance. The crowning achievement of the building was the
_privilege of cafe tables without chairs and wings
without labels. | |

In a free country, the actions and words of the commission-
The proceeds from the Exposition would have provided the basis for a hundred vaudevilles,
Censorship in France did not allow it. Mr. Le Play and...
His coadjutants got away with it by staying abroad.
as in our country, the object of public ridicule. The go-
The government was quick to sense the absurdity of the situation and
the odiousness of his position, But, as we have said, when he
He surrenders himself to financiers, he is no longer in control of anything.

VII

The sequel's claims are growing because
of tolerance and weakness of public authorities to
In his regard. The audacity of the Jewish community surpasses all that
that the imagination could invent. And now she has dared
to urge the French government to declare war.
This is a fairly recent phenomenon, and public opinion is not yet...
completely recovered from the emotion stirred in the country by
the scavengers, regarding a resolution, quite natural
However, from the Belgian government.

A law, improvised in a few days, forbids
Belgian railway companies to have
of their network with foreign countries and to modify the clauses
of their concessions without the authorization of the authorities in-
digenes.

That's how things are going here:
Two adjacent French companies cannot even
to unite their rails into a single administration without the self-
The minister and the Council of State's decision. What an outrage!
Have our neighbors made us by applying our own principles?
And what about our legislation?

And first of all, what is it in the species that gave rise to it?
What's the point of this ridiculous conflict? Our Eastern company has af-
closed the operation of the Grand Duchy's railways
of Luxembourg. The tycoons of both countries negotiated
the affair between them, as if there were no other in the world.
their power and suitability than their will. The taste-
The Belgian government, understandably offended and worried, takes a

decision prohibiting such transformations
they are growing on his territory without his consent. That's the
casus belli.
Then the gang of scoundrels set out to flail their weapons.
in the wind. Belgium dared to thwart a combination
of financiers; it's not too much to ask for his removal from the
. map of Europe as expiation. The newspapers of the trium-
virat, the intermediaries of the Crédit mobilier, the innomma-
the issues we have identified, challenged to justify
of avowable resources, sound the war trumpet-
Saint-Bérain leads the crusade. What does that mean!
the French government has not yet recalled
Brussels, its ambassador!

Public opinion, surprised and stunned by this belligerent explosion
an unexpected queen, which she doesn't understand at all,
smells some bloody hoax, some kind of blow to
- The purse supported by the Chassepot rifle. And in fact, it is not
nothing else. | E

Did Belgium have political motives — and for-
Why wouldn't she have any? — She doesn't need to put them on
forward to repel the horror of the invasion of our
financiers; honesty and instinct are all he needs.
conservation. It does not have, like our shareholders im-
fools, threw two billion in bounties to the scoundrels and
capital gains to acquire railways; she to
made up of cost price and cost price.

Really, she's incredibly presumptuous, our com-
Eastern company, going beyond our borders,
especially among the Belgians, order, regularity, wealth!
Do we know the conditions under which it operates in France?
worth mentioning:

\

4° She received 200 million from the State
absolutely free (190,652,153 francs at the end of
1865); — 20 the Treasury guarantees him nearly a billion
of loans (860 million in capital and 40,033,000 francs)
of annuities as of December 31 +865); — 30 it applies
“the highest rates; — 4° it was unable to distribute its
meager dividends of 33 francs per share than in pre-

. to the budget, by virtue of the aforementioned guarantee:

2,158,063 francs in 1866;

4,134,284 francs in 1867.

And Von is surprised that Belgium is barricading itself against
the invasion of such administrators.

Secondly, that's not all: our chauvinism doesn't allow
that we know what is happening, both good and better, at
the door of our house; we completely ignore the
Belgian fare and traffic conditions regarding
rail transport. Our Flemish, however,
better educated by virtue of their immediate proximity, you-
would say that, contrary to the Saïint-Bérain and company, this
It was the Belgian administrative system that invaded France.

The report states that Belgium's small railways
Mr. Plichon's report to the Nord General Council produces a
gross revenue of 16,000 francs per kilometer, with rates
considerably lower than ours.

And again:

The 3,000 kilometers of railways that crisscross
'Belgium gives an average of more than 25,000 francs.
per kilometer, with freight rates of 25%
lower than those of French companies, and fares

of travelers reduced almost to the absurd; indeed, if these

IN

fares were applied to the Northern network, a traveler
from Roubaix, Tourcoing or Lille to Paris would pay, in

1st class, less than 7 francs, and less than 3.50 francs in
3rd class.

The journey, which costs 244 francs in France, is not paid in
Belgium, only 43 francs.

So Belgium doesn't want our French Shylocks to...
They will impose increased taxes on her
of twenty-five percent on goods and of five
One hundred percent on the travelers. That's why
Shylock and Saint-Bérain call France to arms.

But what is the final word on this tragicomedy?

Here is the first letter.

The Guillaume-Luxembourg Company was con-
established with a capital of 50,000 shares, issued at 500 francs;
That's the price Messrs. Prudhomme paid. The securities
one day they fell to 100, to 98, to 96. That day, Shy-
Lock bought back everything he could; the 25 million didn't...
They didn't cost b. |

Besides stocks, there are also 27,000 bonds
launched at 425 francs, later falling to 400 francs,

. which Shylock and Saint-Bérain stuffed their

wallets, sniffing out or brooding over a combination-
naison. . |

Did not the treaty of the Eastern Company bring back
that the price of 250 francs per liter would be a
a bonus of 41.5 million on the prices to which
bought Shylock; if we regained parity, the profit
The total would reach 25 million. Already, under the influence of rumors
favorable, and thanks to a skillful game of strings about

Thanks to this treaty, the shares had risen to 200 francs.
approximately. What was needed to complete the work? Con-
to seize control of Belgian roads, to increase
a quarter the tariff on goods and quintuple that
travelers,

Belgium refuses to be pushed around. And so the Saint-
Bérain, to whom the customs of the stamp and the deposit-
have left public opinion defenseless, swell
their voices and they cry out: France is outraged; the arro-
The Prussian's oppression has become intolerable; revenge is necessary.
The insult to our flag!

Poor France! Once a support for the weak, a protector
of the oppressed, a law which, twenty years earlier, had brought about the revolution
resolution of contempt for the sole honor of morality and of
Honesty, that is what excites the infamous Jew-
Verie and Saint-Simonianism brought you down!”

This involves restarting an expedition in Belgium.
Mexican for the benefit of the Jeckers of the continent. One billion
borrowed and one hundred thousand men killed so that Shylock
earns 20 million, that's what Israeli diplomacy has
called the Franco-Belgian conflict! Shylock once asked
a pound of his debtor's flesh; he did not degenerate.

6 3. — THE JEWISH COMMUNITY AND ITS PROVIDERS OF CAPITAL.

WINE

When high finance allows itself to (deal also
_boldly the established powers, even the most docile

Li

to his commands, the most lavish in their favors, which res-
Will she respect it? Perhaps her financial backers?
Poor cash cows! We wrote a volume of
Their tribulations. And let's not forget the current bearers.
They have not, they have never bought securities at par. It is they
who paid the swindlers the eight billion from the raid
Saint-Simonian. Their income, with regard to prices
purchase and increasing depreciation do not represent
Not 5 out of 400. But we won't dwell on this point.
A view, foreign to our chapter. Let's return to the moral aspect.
relations between feudalism and its clients.

_ The Loire Lighthouse of July 2, 1866 contained,
In the form of correspondence, the following observations:

* We are taking advantage of the moment when large companies
and small, pay all the dividends of their ac-
tions and the interest on their obligations, to address
I humbly ask two or three small questions to whomever it may concern.

The law imposes an equal and proportional tax on all

bearer bonds'; most bonds are
of the same denominations: — issued at 300 francs, redeemable
at 500, producing the same yield, 40 francs per year,
7 francs 50 cents per semester.

Each company, by paying the holders of its bonds
gations, withholds from the sum the tax which it owes
Treasury account. Nothing better. But how is that possible?
that, since the tax is the same, the companies do not operate
Why is everyone being held back the same way? Why is the Paris- line
Lyon-Méditerranée, for example, retains 22 cents
She pays 7 francs 28 centimes per coupon, while the
companies of the South, the Ardennes, the North, Rivoli,
retain only 20 centimes and pay 7 francs 30 centimes? For-
which the companies of Orléans, the West and the Mediterranean-
ranée herself, on certain obligations of which she is

charged, do they make another variant and pay them
Tfr. 29 c. per coupon, instead of 7 fr. 28 or 7 fr. 30 c.?

Once again, since the tax is the same, why this difference?
_ difference in perception?

Secondly, how are the sums pro-
What are the consequences of these differences? Who benefits from them? Is it
Is it the state that loses? Or are it the shareholders who win? If so
The state is incurring a loss, why is it incurring it?
harm to other taxpayers? If the excess collection-
tion benefits shareholders, in which chapter of their
accounting for the companies that collect it
Do they include the figure?

It's a very small sum, one might say, that 1 or 2
cents per coupon. But if the revenue figure
is minimal, the number of obligations is large; and if the
The tax rate is really only 20 cents per coupon.
Here is what the Paris-Lyon-Mediterranean companies,
West and Orléans, which make Bayer 21 and even 22 centimes,
receive too much:

Paris-Mediterranean, 2 cents on 3,600,000 bonds. 72,000 francs.
The same, 1 cent. on 1,183,906 bonds . . . . 41,839 »»
The West, 1 cent on 1,856,000 bonds. . . . . 18,560 »»
Orléans, 4 cents on 2,222,408 bonds. 22,240 80

Total for the three companies... 124,639 francs. 80

Add that this perception occurs twice per
Therefore, the preceding sums must be doubled, so that
that the three companies above would collect from their
bondholders at 3%, an annual tribute of
29,279 francs. 60 cents

The principle of Judaism is that, above all, one must
afflict citizens in their wealth or their means
of existence. We understand, however, that here eupidity
is not the main motive; what matters is to af-

| 11

∗ 482 CH, Ji, —— NORMAL DEPRESSION

to solidify the caste and repress the plebeians. There is the law and
Taxation for all; but alongside that, there are the regulations of
the gang, the arbitrary rule of the lords, without which the yoke
would not place sufficient weight on the shoulders of
villains.

[X

The position of the shareholders, the partners of the company
The seizure is a hundred times worse than that of the lenders.
The statutes exclude shareholders from the general meeting.
of fewer than twenty or forty shares. On the other hand,
Custom dictates that all sorts of people be introduced there in a certain capacity.
of claqueurs. The famous trial relating to the merger of
Ports of Marseille, in partnership with Immobilière de Paris, has spread out
This wound in all its hideousness. Renowned lawyers.
Democrats and Republicans dared to defend the
procedure. In the so-called Crochard case (December 22, 1886)
and January 4, 4867), Mr. Senard did not hesitate to say:

We have reproduced for you the indignities put forward by Cro-
Chard in the Marseille Ports affair; you were...
only four lines of the Court's judgment, those in
which the court condemns practices that until then
were used in a large number of companies, at
to know that, for deliberations of general assemblies,
in order not to have to start them again as a result of the IN-
DIFFERENCE from many shareholders, we distributed
actions in the hands of representatives, of people who don't

were not owners, and who came to vote in justification-
relying on the possession of the shares they held from the verifiers
DEOPRETATER tables;

+

FINANCE AGAINST ITS SHAREHOLDERS: 188

Let us translate the Senard principle into political terms, and suppose-
sounds for a moment the author. returned to the ministry of
inside, during an election period: "In order to
not having to restart the elections, by way of example.
. FROM THE INDIFFERENCE of many voters, the guard-
The rural population will repatriate the children, the women, and the animals.
if necessary, all beings who are not voters, for
to form the minimum electoral contingent.

This trial and three or four others like it have given
giving rise to compensation that deserves to be highlighted:

To Mr. Crochard is riens css 200,000 fr.
To Mr. de Chaumont-Quitry..... 200,000

To Mr. Bouillon...,.... TT 80,000
AMeBiesss tisse as dédaus 87,275

To MM. Paulze, d'Houdetot, de Villars... 383,000

To Mr. Dubourget..... vsssre. 072,000
To those opposed to the merger. 80,000

Reimbursement for 521 stolen shares. 300,000
Three seizures on a Mr. Jolly, head of
T8 flap... 0% 3,000

Total..... 2,305,275 fr.

A chapter on which shareholders have never
admitted to exercise the slightest control, & "is that of:
markets to be supplied and built.

The discount given by the general contractor to the founders--
company directors, said Mr. Deplanque in 1856, in
The Stock Market Almanac usually goes to 10 percent.

. has to spend on establishing a path

cfer.

10 out of 100 out of 8 billion already committed to the re-
Bucket, that's exactly 800 million in bribes, the cost

4

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of 3,500 kilometers. We have revealed since the mar-
the Graissessac area in Béziers, the Grand-Central area, the
Aubin mines, from which it follows that Mr. De-'s assessment
The cover story is far below the reality.

X

However, not all waste is diverted.
nations; there are fantasies, boasting, encouragement-
comments on genius.

This insatiable vanity, which occupies so much space in
the national character, there too, proved to be imperative,
And the legislature and the administration gave in. This
love of false grandeur, of false distinction, in the past
had made us open roads one hundred feet wide,
, which had to be left impassable. When, therefore, it was
Having finally decided that we would build railways, we didn't
didn't ask the question of how much France yp
will put, year in, year out. We proudly tell ourselves that the
The French people should have railways throughout the country.
the senses, and that, by their style, the French railways
were to be born and cede it to those of no nation. The conse-
The consequence was that a large number of things began at the same time.
of lines, and which was decreed legislatively and administratively
actively a completely disproportionate mode of execution
with the sum of available capital: which made
the excessive and impossible extent of the railways that one:
had voted. That's why, with a large expense, we
we only have sections unrelated to the size
of the territory. We hardly own the roads to
iron than in dreams, because it is by giving birth to TEVCS that one
reduced the power of vanity.

– At the time Mr. Chevalier was writing these lines, the cost
The kilometer cost of the railways was 463,000 francs.
However, it was the most productive network and the
less costly, routes in the plains, or parallel to the
valleys, without trenches or considerable embankments.
Could these be mountain networks: from Orléans across
Creuse, Corrèze, the upper Limousin; from the East into
the Vosges; from the South to the Pyrenees; from Lyon to the:
Hautes-Alpes and Basses-Alpes?

According to the effective documents published by the minis-
"In the public works sector, the cost per kilometer was, at the
end of 4865, from: |

449,004 francs on the old network,

431,929 francs on the new one.

It now seems clear that it could have been established

. lines at a maximum price of 200,000 francs; the tracks

Local interests prove this every day.

Vitré to Fougères railway, established by Mr. De-
bauge, came back at 67,500 francs per kilometer.
These are combinations of utilities and caleu- .

Jators; no monuments, no dazzling displays, no

of grandiose masterpieces to decorate the engineers

engineers and architects. How much more glorious are

the fantasies: viaducts costing 15 million versus 2 million

lions that an embankment would have cost; tunnels that collapsed

melted down after having won the grand prize for their authors;
works of art worthy of being reproduced in the or-
illustrated books and newspapers. We don't bargain with
genius, with the aristocracy of intelligence, palladium
of the aristocracy of the crowns, always odiously common.

Not far from La Loupe, on the Western line, the track

crosses a small stream by means of a magnificent bridge

bias, in Alençon granite, costing 45,000 francs;
A straight culvert, made of local materials, would have cost
2,000 francs and provided the same service, with less
maintenance costs. Chartres station was, before the
attic conversion, built: 4° in dressed stone and
rubble; 2° dressed stone and bricks; 8° stone
of size without mixing.

XI

Nothing is too expensive when it comes to extravagance. One of
these illustrious figures to whom governments and finance do not
They bargained for nothing, Mr. Claude Arnoux, who later became-
administrator of Small Cars and grand prize of
mechanics of the Institute, had invented a system of
articulated trains, considerably similar to the Dietz patent
(1836), designed to maneuver in the curves of the most
small radius. Pebbles, rolling obliquely along
The inside of the rail imparts undulations to the train.
of the snake, according to the literary expression: a day-
ruinous in terms of traction costs and wear and tear on equipment
riel, paid 125,000 francs to the inventor by the compa-
gnie. If the idea had any value, it was at the
provided that trenching and tunneling costs are avoided,
of embankments and bridges. The essay would have been appropriate in
the Jura, Cévennes, Vosges mountains,
The Alps and the Pyrenees: we were spoiled for choice.

—

But it is indeed a matter of utility and economy; the important thing is...

it was about performing a feat of strength, not in the middle
of a rural population, incapable of admiration; the es-
sai was attempted between Paris and Sceaux, so as not to
to escape the judgments of the capital. Despite the con-
Damnation of the experience, the madness continued further
late from Bourg-la-Reine to Orsay, then extended to
Limours. Concession of 0 years, extended to 99 years.

Capital of 3 million, subsidy from the Treasury of
2,905,000 francs, interest guarantee on 4 million euros
prunt, resumption of the disorganized line and implementation by the management
by the State; then, to finish, everything imposed on the com-
Orléans engineering school.

Built under good conditions, 'without undulation-
serpent-like formations, as required by the terrain, this tron-
çon could have covered its costs from the outset and become
Header of a useful section. Unless there is an expense
considerable for curve rectification, the invention
The grand prize for mechanics is and will remain in perpetuity.
what it was from the beginning, a ridiculous, incom-
fashion, crude, brutal, incompatible with exploitation®
serious discussion. Have the shareholders ever considered
to the consequences of these ruinous fantasies? and if they
They wonder one day, what can they do to stop them?

The Paris to Vincennes-Saint-Maur line deserves to
to take its place alongside the previous one as a design
industrial and a stroke of genius from our engineers. It emb-
. boat its passengers ten or twelve meters above
from the ground; it passes in arcades, then in embankments, over the
Faubourg Saint-Antoine, to go and sink into a
a deep trench before reaching Bel-Air. The roadway,
- because of these provisions, it only includes two

tracks; no station possible for goods. This-
Meanwhile, the promoters of the route had the idea of...
laughing at the idea of making it the starting point of the line
Mulhouse. The 17 kilometers operated cost 24 million.
lions, or 4,200,060 francs per kilometer, fouruis part by
The state, partly through the shareholders of the East. The clearest
of the profit went to the properties located on the par-
Prices; land values have increased tenfold. Remarkable.
effect of the law of distribution under the Judeo-Saint-
Simonian.

The Gare de l'Ouest, Boulevard Montparnasse, in Paris,
operates under exactly the same conditions as that
from Vincennes. She boards at approximately 10 meters from the
above the street pillar.

Travelers, provided they are not suffering from gouty,
neither paralyzed, nor wheezing, nor obese, nor women in-
They, having been strapped in, eventually manage to get out of it more or less cheerfully.
ly. But parcels, high-speed goods,
They absolutely must be brought up to the level of the rails; we have

+ constructed for this purpose quadrangular prisms and
platforms rising and descending perpendicularly
the burdens, real jewels. Then we established, for the
trucks, ramps that allow them to climb the hill
half-charged. A waste of energy and resources, but
much glory for the difficulties overcome, created at
the sole purpose of having the merit of defeating them: that is what is ap-
shovel encourages genius.

The marvel of this kind is undoubtedly the .
atmospheric railway of Saint-Germain-en-Laye,
opened on April 4, 1847. The idea of employing as mo-
the atmospheric air, compressed behind a piston

or rarefied in the foreground, is as old as mechanics.
However, a machine is still needed for condensation.
“or absorb the air. Therefore, according to Stephen-
sound and practitioners, to make the force act directly on
the driving components, instead of interposing a third element
Whether by air or water, a great nation is always quite...
rich enough to afford a small trial of a system which-
conch shell, even if it was condemned by theory. Thus they had
The English judged it, by establishing atmospheric traction
risk on the Dalkey, Dé One and de sections
Kingstown.

In 4844, MM. Isaac Pereire and Eugène Flachat were:
delegates from the administration of the Saint-Ger- line
hand to go and study the new engine on site.
They brought back from Ireland studies and drawings such as
mentement complete and meticulous that it was only a matter of repro-
to replicate, feature for feature, in our country the experimentation of beyond-
∗ Sleeve. This is how our illustrious geniuses become
Creators, innovators offline.

In Saint-Germain, said Mr. Armengaud, they copied exactly-
the Irish system; the valve was executed
by Messrs. Chagot, from Paris, and Joly from Argenteuil.

Our deputies hastened to vote 1,800,000 francs.
to try out the innovation; the city of Saint-Germain
granted a subsidy of 200,000 francs; the company
The company spent twice as much. The machines of Chatou and of
The Pecq buildings were demolished before they could be used and were sold.
to a scrap metal dealer on Rue de Lape. The test was not completed.

held that on the Saint-Germain ramp, long of

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D

190. CH, HI, — MORAL DEPRESSION

2 kilometers, with a gradient of 3 and a half centimeters
per meter. It was necessary, in order to train at a very low speed
five wagons, two suction engines of the force of
200 horsepower each. The most curious thing about the story is...
that, just as the funds were being voted on in France
from the experiment, the English demolished their trunk
Croydon's atmospheric system was deemed too expensive. 11
It would have cost 6 francs per kilometer compared to 2 that
the locomotives cost. : |
Mr. Perdonnet pronounces in these terms, in his third
sixth edition, the funeral oration for this ruinous extra-
_vacation: | |

The atmospheric system, fifteen or twenty years ago,
threatened to dethrone the locomotives. His supporters
were numerous. It has long been recognized that
for lines with low elevation changes, under the conditions
In ordinary terms, this system is completely impractical.
assumed that on very steep slopes, such as that
established between Le Pecq and Saint-Germain (3.5 centimeters),
it would operate more economically than the locomotives
tives. An experience that lasted fourteen years has de-
showed the opposite.

The English had given up on it fourteen and seventeen
years earlier, without being any more stubborn.

This experiment has just been brought to an end, and the trains
are now only towed by locomotives. It is
It's true that the system was flawed in several areas: 1° the tube
being fixed above the track, it was not possible to
lifting over 62 tons at a time: that was enough
weekdays, but was insufficient on Sundays
sleeves and other busy days, because the trains

often weighed 142 tonnes at that time; in this case, it was necessary
to divide them; the stationary machine towed one half, and
1. An ordinary locomotive, the other half; 2. The machines
fixed working for only 6 minutes, at inter-
valleys, quite far apart, were very expensive considering their
work.

But these flaws are minimal compared to this-
for having required considerable establishment costs
rables.

As for traction, we compared the costs
by convoy and by kilometer on the road to Saint-Ger-
main, the service being done with fixed machines or
_ with locomotives, and we found, in the first
case, 3 fr. 80c. at 4 fr., and in the second 1 fr. 32 tbsp.

The costs are therefore much lower with the loco-
motives that with fixed machines, and if we add the in-
interest on invested capital in both cases, the difference
becomes enormous.

The Saint-Germain machine, after fourteen years
pointless experimentation, since the English had
abandoned the atmospheric system before it had functioned
Having arrived in France, he went to join his elders on rue de Lape.
from Chatou and Le Pecq, as well as the tubes, pistons and
the valves. Only one thing remained of the attempt: it is
that the two importers became, Mr. Isaac Pereire the
first financier, and Mr. Flachat the greatest engineer
of the world, Cost: 6 million establishments, triple that in
Maintenance costs and derision as a final word.

As a price for these extravagances, the shareholders make
to their nabobs of the princely civil lists: a director
tonche 100,000 francs per year; a works director,
80,000 francs; the operations engineers, each
30,000 francs, and the gatekeepers, 40 francs

per month; bonuses double, triple the big ones
treatments, and pension funds are chipping away at the
small; we will return to this other variant of the law
distribution.

U #. — HIGH BANKING AND THE PUBLIC-CLIENTELE.

XII

Let's not abandon the railways by changing
paragraph; they are still the inexhaustible mine when
These are acts of harassment and violations of common law.

The public whose tribulations we are about to recount
as a customer is, — let's not forget, — the same one who,
as a taxpayer, provided companies with a mul-
half a subsidy (as much as the shareholders)
and guaranteed four billion in loans, not counting
_what the future holds for him.

The most terrible element of disruption for the com-
Merc and | industry, that's how companies
railway companies apply differential tariffs,
which we discussed on page 122, when considering the question-
tion from another point of view. From Calais to Creil, the
Bulky goods pay 2 francs 40 centimes per ton.
because there is competition from river transport; from Creil to
Paris, where one no longer has to fear navigation, the tax
rises to 4 francs 40 centimes. Similarly, the companies of the South,
from Lyon, the East, the West, Orléans, have
Prices are shown in hatching by zone and region, ranging from 50 to

400%, depending on whether the railway is in competition
Open monopoly. Never before have we seen such upheaval.
common sense and social economy: the paths
iron, created to bring cheap transport
in countries that had neither canals nor rivers, con-
that is precisely where they focus their abuses and their perceptions.
usurious, reserving their tax exemptions for the benefit of the inhabitants
many valleys, already favored for centuries
their means of communication.

After the arbitrary taxes based on distances come
the treaties of favor, veritable entailed estates created by
disloyal administrators who favor certain favorites
sometimes for their own benefit through the use of inter- names
questions were raised. From a trial held in 1867, it emerged that a
The ironmaster from the East had obtained on his transports
a tax refund of ' 73 c. per tonne: which cons-
held an annual profit advantage over its competitors of
750,000 francs. This arbitrary decision resulted in the restoration of...
blir.in France, in another form, the old
provincial customs, as we have abundantly mentioned-
as established in the previous chapter (pages 114-138).

When tax exemptions are granted abroad, at the discretion of the taxpayer, the tax refund
France's downfall is nothing less than crime.
of harm to the nation; there is more than just weakness in the
part of the government not to repress such
fixed penalties. There is an article 417 in the Penal Code
who had targeted this type of attack:

Anyone, it is stated, with the intention of harming the undu-
French trie, will have allowed di- to pass into foreign countries
_ rectors, clerks, or workers of an establishment,
will be punished with imprisonment and a fine.

What, I ask you, is this peccadillo?
above, noted next to the companies taxing at 92 francs
the raw materials that remain in France, and at 80 francs.
Those that will open abroad? From Dunkirk to
In Paris, English fabrics pay 22 francs for transport to
the Northern Company, while the fabrics manufactured
In Tourcoing, Lille, and Roubaix, they pay 26 francs, although
The journey is shorter. There is no expression
to describe such a regime.

Banners are charged on certain lines in qua-
Third class. — Fine, said the company, I cannot
I will go against the specifications; I will apply the prices
of the fourth class; only I will not guarantee the
bales against the hook of the charger than to those
who will pay third-class fares. We have seen this
laborers riddled with holes in the train stations
the packaging brought in by bad apples, that's-
that is to say, by the manufacturers who wanted to stick to the price
legal of Ja fourth class.

And this speed, this suppression of distances which
the literary lackeys made so much noise, to the glory of
Jews and engineers, we need to see what becomes of them
in the hands of the companies. From Marseille to Paris, the
Railways take twenty days for the service of
Slow speed; from Paris to Rouen, six days. We
We have cited a fact elsewhere; from Corbie to Amiens, four
leagues, when the delivery of goods takes place seven
days after shipment, there is no need to make a claim.
compensation; this is the measure of the legal time limit. Under Louis-
Philippe, the accelerated rolling process brought the cottons into wool
From Le Havre to Alsace within a maximum of twenty days.

under penalty of detention. Since the railways, the
The regulatory period is thirty-five days.

However, there is a way to reach an agreement if we want to be
served faster: it means agreeing to pay more.
price. in

It remains a given that the factories located on the
route of a waterway, which can perform com-
completely their water transport, — it is a condition-
essential tion, — enjoy both the low price and
Speed: thanks to geographical location
In addition, there are those coming from the enemy coalition of the
navigation. Always in the poorest regions
High taxes and long delays. It's appalling.

7 XTII

There are no kinds of beggars that companies do not-
windy,

The shipping slips all bear large print.
letters these words: WITHOUT GUARANTEE, the railway
refuses to receive goods from the one who does not con-
doesn't feel like giving him a discharge in advance in case of loss at
of damage, it is open revolt against the law, which says
Indeed :

The valet is liable for the loss of items to be transported.
to bear, except in cases of force majeure. He is guarantor of
damage other than that which arises from the inherent defect
. of the thing or of force majeure. (Art. 403 of the Code of
trade.)

Such is the law common to all French people; but the
Jewish law: Without guarantee or liability, what
"Let it happen," she said; "and you will sign, otherwise I will not transmit-"
It does not carry; and as there is no other way than the
mine, I ruin the trade and the manufacture of the recalc-
citrants. |

Citizens, when you hear that in a
a region known for its barbarity, where the population mistreats Jews.
Don't believe a word of it: they are simply
honest people who hunt down scoundrels,
usurers, to the plunderers of labor; religion is not
for nothing in this act of high justice.

So here it is, our national Jewry, reinforced by the
Saint-Simonianism; not content with having conferred upon it
41789 civil and political equality, we delivered to him the
monopoly of our transport, with subsidies and guarantees
ties by the billions. That's just a small sample of this
that she gives back to us in return. We ask this of everyone
a man who has not lost his sense of dignity:
Is it possible for a nation to live in such abject poverty?
reille, bowed under the insolence, the arrogance, the rod and
the exactions of these hordes of scoundrels, who, without inventing
tion, without work, without genius, have MONACAPED the most vivid
Sources of the country's wealth?

However, morality and written law say, no one
may stipulate against the law; any agreement conceived in
outside of common conditions is null and void.
Also the courts, when a claim is brought before them
submitted, do they not hesitate to break these initiatory stipulations?
_ fairness, imposed by fraud and duress. But there is no
criminal penalties, and this has to be repeated every time.

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Commercial Court of Caen, September 40, 1859:

The railways, which have a monopoly on transport:
cannot, by means of a disclaimer of warranty, that they
require the sender to disclaim responsibility
which weighs on them as freight forwarders,
under the general terms of commercial law.

Whereas the disclaimer of warranty required by the
companies, which exercise a privilege and a veritable mo-
nopole, can only oblige senders in the
measure of what is just and reasonable, and according to the cases which
may arise; that these principles are all the more
more true, than by reason of the very monopoly exercised by the
Western company, R. was unable to give free consent
lement to the disclaimer clause required of him, since he
had no other mode of transport option.

Imperial Court of Paris, August 22, 1859:

French companies that undertake trips
circulars produced with the assistance of foreign companies,
are responsible for lost and stolen packages, even when-
that the break-ins took place abroad, on lines
co-contractors, for the said circular journey, with the com-
French company.

Commercial Court of the Seine, May 8, 1856 and
September 7, 1859:

The railways that handle the transport of
livestock intended to supply Paris, are
responsible for damages towards the shipping companies
eurs, when the livestock did not arrive on time.
Useful for market days.

They cannot invoke the provisions of special tariffs.

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- Ciaux that would absolve them of all responsibility in this
In this regard, although these tariffs have received the approval of
the authority, if they are not related in the letter of farewell
"ture, which alone governs the parties in matters of trans-
freight port.

There is slight censorship in this last paragraph.
encroachments by the administration; a ruling by the
Imperial Court of Paris, January 6, 1888, aecentue
the case law in such a matter is very clear
Tier:

The judicial authority has jurisdiction, to the exclusion of
the administrative authority, for the resolution of difficulties
and the assessment of tariff changes by the com-
companies, regarding shipper claims.

Court of Cassation, December 30, 1857:

Because a railway company is not bound,
according to its regulations, to ship by slow speed.
the goods and livestock that it takes charge of
transport, that within two days of their registration-

However, it does not follow that she is exempt from all
damages for delay in the arrival of the mar-
goods or livestock shipped, even within this timeframe,
when there is a relationship between the company and the sender
a facite agreement by which the company has committed itself
to send the goods out in such a way as to make them arrive
in time for them to reach the market where they are to be put on sale.
This agreement can be proven by presumptions.
_and by all the evidence. The judges were able to no-
especially to make it the result of a series of previous expeditions
laughter, which in their eyes constitutes a long practice.

FINANCE AGAINST ITS CLIENTS 199

Imperial Court of Paris, March 22 and 30, 1860:

Companies cannot refuse to issue to ex-
bidders of waybills stipulating, at a rate of indemnity-
nité, in case of delay in the arrival of goods, the
one-third of the transport price was retained.

Imperial Court of Paris, December 7 and 14, 1860:

The recipient is entitled to refuse delivery and the
payment for transport before verification of the internal condition
laughing as well as outside the packages. The administration
cannot, based on this refusal, have the matter brought before experts appointed
in court, to the verification and verification of the state of
objects transported.

Court of Cassation, July 17, 1861 +

The recipient of a shipped item is not required to use,
for transport from the station to his home, from the truck-
swimming organized by the company. He can, if he prefers,
or collect the item himself at the station, or have it collected
by an agent of his choice, although the ballot
The shipping label bears the mention: HOME DELIVERY.

Imperial Court of Paris, May 18, 4863:

When a package lost by a company is not found
that subsequent to the favorable time for using the

the merchandise it contained, the sender may refuse to
to receive it, even with an offer of compensation, and to claim
the full price of the merchandise,

Imperial Court of Montpellier, April 18, 1863:

The companies are responsible for the loss of the animals

…

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evils whose transport is entrusted to them, even though
These animals were placed in a special wagon, at
at the sender's own risk and peril, if the lack or dis-
appearance of some of the transported subjects may be pre-

sumée attributable to the poor layout of the wagon.

Commercial Court of the Seine, November 42, 1863:

The companies are responsible for the deaths of the chefs
worth they carry, although these horses have been
placed in stable wagons by the employees of the ex-
petitioner, and that the regulation adopted by the administration
frees them from liability for accidents
teeth that appeared during the ride, when he was also
established that the train transporting them had been parked for a long time-
time on the road, and that the horses were not the object
of no supervision.

Commercial Court of Rouen, November 2, 1863:

The companies are responsible for the damages sustained
naked during transport, despite the stipulation of no
guarantee imposed by them on shippers.

Another clause of the Saint-Simonian Code, inspired by the
same spirit of greed and despotism, it is the one who
is printed on the baggage claim forms: "In
In the event of a lost package, the Company is only responsible for

150 francs for a trunk and 50 francs for a bag
travel; she is only responsible for registered items.
Always, alongside the law made for madmen, come...
regulations outside of common law. We have not

Needless to say, the courts are assessing this pre-

attention to the same measure as the previous one.

THERE
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FINANCE AGAINST ITS CLIENTS. 201

Civil Court of 11th Seine, February 20, 1856:

The traveler whose trunk has been lost has the right to re-
to claim compensation equivalent to the loss he suffered,
without being able to object to the lack of declaration
special; it cannot depend on the company to limit
by a regulation its responsibility to a determined sum.
mined.

Whereas a clause that would limit the liability of
the administration cannot bind third parties who may have been unaware of it.
rer, and who, moreover, were not able to give him
a free and reasoned adherence, forced as they are to
to comply with the company's requirements.

'Civil Court of the Seine, October 46, 4857:

A company is responsible for any object that has been
received from a traveler by one of his agents, during
. even though this object has not yet been registered. The aver-
printed material, under the terms of which the company de-
Clare only responds to registered items, not in any form
not between her and the traveler a contract whose administration
The administration is entitled to raise this objection.

The railway companies, said Mr.
Descoutüres' substitute, claim many rights which.
are unfounded. Among their claims are
that of not being held responsible for the loss of objects that have not
were not recorded. We need to be clear about this: the bubble-

printed tins on which this claim is stated do not
They do not bind the traveler. This is the established case law of the
court, and we wish to reiterate that. The sole principle
This is true: the company is responsible each
once she can blame herself.

The Imperial Court of Paris, by decree of the 24th of no-

"

November 1857, a. er. the Orléans company to
to pay a traveler the sum of 3,700 francs for
loss of a trunk containing 5,600 francs in gold, according to
the statement of the owner of the trunk, the package having
was lost or stolen from one of the Company's buses
which lead travelers from the station to the various are
a third of the city.

Imperial Court of Angers, January 20, 1858:

The railway companies, notwithstanding all
their printed statements and opinions, are responsible, in
In case of loss, not only of travelers' belongings:
but also sums of money contained in the
lost trunks, when these values are in proportion
with the needs of the trip and the traveler's situation.
These sums, being considered as an accessory in-
Dispensable baggage, are not subject to a
special declaration and payment of the established duties for
the transport of gold and silver materials.

Therefore, the companies are only doing one act
of hypocrisy when they decline responsibility under
under the pretext that the values were not declared and that they
did not pay the special rate. The administration, in fact
receives tied, sealed bags or packages for the de-
a statement made to him, without verifying its content;
She taxes according to the stated tariff and assessment; then
When she delivers the package, she intends not to be responsible for
what it contains. Always Jewish law alongside the |
law of honest people.

In the case judged by the Court of Angers, the claimant-

tion concerned 6,000 francs, which were awarded to the de-

commander. The Imperial Court of Bordeaux (May 12 and 24)
1858) ruled in principle in the same direction;
she judged only that the sum of 25,000 francs
what was demanded was no longer in proportion to what it had been.
It is called the natural accessory for luggage and travel.

Imperial Court of Rouen, July 26-27, 1858:

Case law consistently recognizes
that the responsibility of transport companies, in the event
of lost packages, must extend to the actual value of
luggage transported, despite the companies' claims
to limit their liability to an arbitrarily specific figure
_ fixed by them and recorded on the baggage claim slip
"to the traveler or sender.

XIV

There is no transgression of the law, better observed-
more vigorously condemned and vilified. Than im-
door? Banking feudalism is not subject to common law
that forced and constrained. She said to herself: Counting the
cowards, fools, ignorant people, aspirants, we
We must succeed one time out of a thousand. Most of the Indians-
Vidus will first believe that our prescriptions are, if not
the law, or at least an annex to our monopoly, a
granted as a favor, an exception, agreed upon and approved
like so many others by the Minister of Public Works.
Those who suspect fraud will not dare to complain.
either uncertainty of success, or disgust. An obsessive re-

Vendiquera? May he please! He'll see what it costs for
to obtain justice against us: we will oppose him with exceptions
tion on incompetence; - we will exhaust all means dila-
toires, we will drag it out for three years of default in
opposition. Winning his case will cost him ten times the
sum in dispute. What does it matter to us, who have a
Organized litigation? If the administration is found liable,

The shareholders will pay the costs; and if the
If the dividend falls, taxpayers will cover the deficit.
Was there ever a more revolting pact of iniquity? Is there
possible to find, in space and time, a
a nation more ignominiously plundered, deceived, contaminated-
born, slapped, mocked, that the French nation, so infamous-
killed, however, by her egalitarian pretensions, which she makes:
willingly mourns the loss of public freedoms?

d XV

If the companies belonged to free industry,
there would be no reason to raise a protest against them
public tion. But, invested with a monopoly with sub-
convention and budget guarantee, they are only a de-
membership of the common domain, and the complicity of
Their misdeeds are traced back to the administration, which tolerates or
approves. For ten months I had the honor of
to write a daily journal, open to complaints from.
all the wounded and harassed by privilege, it was a cl-
meur, a lament of incomparable sadness.
This daily investigation, using miscellaneous news items,

Some serious, others grotesque, all odious, how-
It was enough to shake the public out of its torpor. The work was not
continued, and no book will replace it.
Let us recall, however, a few 'anecdotes', while remaining on
the terrain of the chronicle, since we promised
to reserve this chapter for readers who are interested in figures
are not interested.
The Paris suburban service, on the lines of
The West and Vincennes, does not have third classes;
His Sunday rate is twenty-five to one hundred percent.
more expensive than the one from last week. This benefits
the worker, if we are to believe the famous maxim of the Cons-
Technical: The more a nation pays, the richer it is.
In 1855, on the day of the Loges festival, the line of
Saint-Germain, which has a rate of 25 centimes on weekdays,
4 francs 50 centimes on Sunday, raised the price of tickets to
4 francs 60 centimes departing from Paris, 3 francs after midnight at
departure from Saint-Germain. We are not saying that she didn't
We did not do the same thing in subsequent years; we did not
We were not, and we only certify what we are
sure. u
On September 22, 1855, there was a large crowd at the
'Orléans station for the seven o'clock morning train.

Only one office was open for issuing tickets;
although the distribution had started half an hour ago
Before departure, it was easy to see that the employee was not there
might be enough. The travelers lay down in long
queues like the curious at the doors of the theatres
days of free performances. The receiver did not remain idle.
Not for a moment. In accordance with his instructions, he closed the
ticket window at five to seven. About fifteen people-
12

' ;
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4 ORAL
Sonnes, who arrived well in time, could not get a place.

— You will take the eight o'clock train, they were told.
However, this convoy, being direct, did not serve all the
stations; then he only had first-class stations left, at
80% more expensive than the third option. Anger and pro-
tests, intervention of the town sergeant against the
Discontent, arrests. We had come to lead a
friend. We asked to speak to the stationmaster. He
he admitted to us that the administration could well be in
His fault, that he couldn't do anything about it, adding that one shouldn't,
p+s blame the subordinates. But the superior, the responsible-
Where can I find sand, please?

This clearly highlights the second aspect of the system:
The humiliation of the public. The people must be taught
obedience and proving to him that the companies are not
Not at his service, but he at theirs. That explains it.
again the refusal to open the halls to arriving travelers
in advance. By rain, storm, snow or islands
In the heat of the heatwave, you have to stay outside until
The standard time. One and a half billion in subsidies
and a 4 billion guarantee does not even entitle them
in respect of the fact that hospitality in all countries provides free of charge
to the first person who comes along.

Who hasn't experienced similar indignities?

A traveler arrives at Blois station, wearing
in his arms a child who had reached that ambiguous age
classified between free and half-price. The ticket collector
accepts the toddler for free. Our man registers
his luggage; he had to pay for the excess.

In the waiting room, another employee: — The child must
Pay up, go get a second slip. — The cashier

#

+

judged that there was no case to answer. — I judge otherwise—
Lies; you shall not pass. No explanation needed.

The train was entering the station. What to do? Comply. The
The traveler takes a second ticket. With two tickets, he
had no more excess baggage; he went to the office
to claim the refund that was owed to him. — Which
It is written, it is written, you will claim it upon arrival.

The check in Paris takes place before entering the station.
Our claimant requests to keep both of his ballots.
in order to obtain his baggage allowance. — Impos-
"It's possible," said the controller; "only you can call me—"
to give testimony.

Complaint at the station. — It's up to the central administration—
the department that you need to contact, in the Chaussée-d'Antin.
Response from central administration: —'Your claim—
the theory is perfectly well-founded; it only needs to be proven
Your statement; return to the station (why not to Blois?)
and get yourself a certificate. There was enough to make one wonder
"Wait." — "Here," said the employee finally, in a paternal tone,
Believe me, drop the matter; you would lose more than
time than it's worth. — Theft and outrage, it's always
the same system.
= Convoys, having three-class seats at the de-
part, are relayed, thirty leagues further on, by a train
express train that only has first-class tickets. Passengers from
Seconds and thirds are forced to stay and swallow
the child, three and four hours, often in the middle of
at night, while waiting for the omnibus train.

On June 24, 1857, a traveler appeared before the
Compiègne criminal court. His crime was
for refusing to show his ticket to the ticket inspectors

Route. Ridiculous obstinacy! some will say.— How to describe
So, should we call a criminal for such a stupid thing?

The accused, however, had a personal reason for not...
to relinquish his ticket. It had happened to him, a short time
before, an adventure that proves that in terms of tickets
With iron, it's better to hold on than to show it.
this same northern line, at Breteuil station, a
The ticket inspector had come to collect the passengers' tickets.
from the same compartment to mark them. Then he
had handed over with such confusion that the accused of
Compiègne, carrying a ticket to Amiens, had
received one for Ailly-sur-Noye; he had been forced to pay
the fare supplement between these two stations. He had
swore he wouldn't be caught again; but one doesn't defy
with impunity the law of the Jews.

This reminds us of another atrocity. The
These companies display: In case of loss of the ticket, the traveler-
geur must have the longest journey, he only came from the last-
last station. In similar cases, the courts admit
all possible evidence, testimonial or written.
There are a hundred ways to establish one's starting point; the
a guest's or friend's testimonial, an invoice, a note
of a restaurant. The courts would admit all the
evidence; but the Saint-Simonian sequel sees in its
Settling a double profit: scamming a traveler
and the humiliation of a Philistine. Payment must be made in advance, under
reserve if you want, under penalty of being thrown in at the station,
in accordance with the jurisprudence of the commissioners of
surveillance, mostly by old soldiers, happy
to import the habits of the capo-
realism. » j

XVI

An axiom of the law of honest people states that the good
Faith is the basis of contracts. Here's how the principle is
applied to railways.

On Sunday, December 9, 1867, several travelers
- from the same company (I was part of it) went from Paris
in Fontainebleau, equipped with round-trip tickets to
third, at the price of 4 fr. 50 c.

They left Fontainebleau at 9:30 a.m.
nuts; the train not containing thirds, we give them
made each person pay an additional 2 francs 70 centimes for
occupy seconds.

Let's add them up:

Paid upon departure from Paris....,.:.....+.. 4 fr. 50

return payment paid to Fontsinebleau, _.
Totalsssssssecsssssss

You will be dealing with: A fine for sure, prison somewhere-
times. :

Thanks to the kindness of the Commissioner of Surveillance-
vigilance, — I say vigilance, because we do not recognize-
no right arises for claimants, — I could read and co-
pier the article of the regulation. Here are the texts: |

Any traveler occupying, at their request, a seat
in a class higher than that indicated on his ticket
of going and returning, or who, during the journey, will have taken
This place will be held:

ls (a case foreign to ours);

98 If the event occurs only on the return, to pay the
the price of the seat he occupies, according to the standard rate,
deducting the value of the return coupon which it
is paricur,

Now submit the question to any man of

In good faith, tell him to arbitrate the tiebreaker: he will do it for you.
the following account: .

\

Price of a third-class ticket, round trip: 4.50 francs
Dont MONIB esse sense céossduos sise © 25
Price of a round-trip ticket in seconds: 6.20
Half of which... onda sooéasdestaisen 04 A0
The traveler who, on the return journey, is forced to take Islands

seconds, having already paid, on..... ". 3fr. 10
A half-intersection in third gear. .....,. . ,.. 2 95

Must be returned. ..... 0.85 francs

His trip cost him a total of 5 francs, 35 centimes, and 85 centimes.
less than if it had taken seconds there and back.
Nothing could be more equitable, if one consults justice, the sense
common, the good for finally, the basis of contracts. Thus.

was practiced and understood the original tariff.

But by taking a closer look, we arrived at a different conclusion.
The approved fare, deposited in each station, but
never displayed, explicitly stated that payment must be made following
...before the regular rate. Gold:

The standard price of the journey in seconds from Fontai-

ncbleau in Paris is from..... … + A4fr. 95
Deduct the return coupon for third-party items... 2.25
Still to be paid..... 2 fr. 10

And that's how it's legal that, for having used the
thirds on the way there, seconds on the way back, the
travelers pay 7 francs 20 centimes; whereas if they had
having taken the seconds at the start and finish, they would not have
paid only 6 francs 20 centimes, that is, 4 francs less. It is necessary to...
to dispel the idea of saving and economy. . ;

Such subtleties are a disgrace to the administration.
and the affront to public decency:

4. Because good faith is the basis of agreements
(this reason is peremptory and should suffice);
20 Because all consciences protest against

'of such methods, except for one hundred and thirty-six consciences'

—

'of the one hundred and thirty-six podestàs of the French railways;

3° Because, in the good faith of the travelers, the Compa-
Genies oppose surprises, mischief (unbearable)
in court), recorded in a regulation that is not displayed
not, that it not be promulgated in the Moniteur, nor in the Bulletin
laws, although it has the force of law;

4° Because the first movement of travelers
Thus surprised is the indignation, a legitimate indignation;

5° Because indignation provokes in everyone, or-
Businessmen, bourgeois, even shareholders, explosions
of insults;

6° Because insults, even in number and spontaneity
These offenses are the subject of official reports and convictions.
tions ; :

1° Because finally everyone is bringing it up, with
a great semblance of reason, even within the government, the
responsibility for such acts.

XVII

We will not leave the chapter on approved tariffs-
fords without revealing our full thoughts, especially since the
Case law seems to have gone down the wrong path so far.
in their interpretation, especially since the audience
doesn't know the first word of the question. In order to...

To make things clear, we will put our presentation into practice.
_ in the form of a special case that is not hypothetical,
one continues regarding round-trip tickets, return
Expired.

“Every French person is supposed to know the law,” said one
an axiom that must be respected, even while waiting for all
The French know how to read.

The following are considered equivalent to the law:

1° The decrees,

2. The decrees,

- 8° The orders,

49 Since the empire, the senatus consulta.

Therefore, these four types of legislation are pro-
published in the Moniteur and the Bulletin des lois, TO WHAT IF
NO ONE IS UNAWARE OF THIS,

Through excessive favor, the Com-
companies a fifth category, that of homo- tariffs

logged, having the force of law.

When a citizen refuses to pay a tax that he/she-
shockingly like an extortion, regarding one-way tickets and
return, for example, expired return, the commissioner of
Station surveillance sets up a warning against the recalcitrant individual.
A report of fraud: nothing more; he is aiming
the ordinance of November 21, 45, article 63, paragraph 4, thus
designed:

It is forbidden to enter cars without having taken
a marble.

The penalty is found in Article 24 of the law of
July 15-21, 1845: Amcnde from 16 fr. to 3,000 fr., and
In case of repeat offense, from three days to one month in prison.

"I did not contravene the ordinance of 1846," he said.
the traveler; I did not board the train without a ticket,
as proof that I presented my return coupon.

"A thousand pardons!" replied Monopoly: "your ticket"
Since it's expired, it's as if you didn't have any.

– How will I know if my coupon has expired?
the patient replied.

– That, replies Privilege (when it deigns to re-
(to lay eggs), this is categorized into a multitude of rates. Thus
We have : "

1. Working days: Return tickets are not valid.
lesables than for the day they were delivered, that is to say-
Say until midnight. At one minute past midnight, the coupon
Expired is no longer worth its weight in cardboard.

2nd Sunday: Tickets are valid from Saturday
afternoon to Monday before noon.

3. So-called pleasure trains: Depending on the importance of the festivities,
Return coupons can be accepted up to eight times, and
fifteen days after their delivery, depending on the cases specified.

49 Circular journeys, with the option to stop: There are
passes valid for one month or more.

5° International excursions.

"Enough with the distinctions," replied the bewildered patient.
All of this is tariff fantasy and cannot give
give rise to a fraud prosecution. Cited me in court-
business registration if you are eligible.

— Sir is probably unaware of Article 44 of
the ordinance of 1846, which states:

No taxes will be levied by the companies
that by virtue of an approval from the Minister of Works
public. *

Approval means that any approved tariff
it has the force of law; to violate it is to break the law itself;
The repression also concerns the imperial DAGEUTEUE,
No, the civil party.

Aïusi, besides the law and its similar (orders, decrees,
ordinances, senatus consulta), the French are cen-
They know all the approved rates, since they have
same effect as the law. — Let them not be frightened by so
little: this will force them to learn to read.

"Well, you execrable Monopoly," the patient continued,
That's your sentence. I have a coupon; you claim it
is worthless, and it's not by virtue of the order
of 4846, which says: without a ticket. I maintain that it is
Okay. Bring me your approved price list, or rather, let-
I will leave; I will look for it myself in the official collection.

11. Leafing through the volumes and years of the Bulletin des
Laws. Nothing; no trace of any tariff.

— Your approved rate is, if not apocryphal, of
less 'clandestine'; and I would be convicted or prosecuted
because I didn't know him. The Civil Code and the...
Real laws, that is to say, laws that have been promulgated!

LS

The Napoleonic Code states, article 4®:

“The laws are enforceable throughout French territory,”

by virtue of the promulgation made thereunder by the emperor
reur. — They will be executed in each part of
the empire of the moment when the promulgation of it can be
known.

What is meant by the word promulgation? Dare-
Could we still raise ambiguities on this subject? Impos-

possible: the ordinance of November 27, 1846 cuts short
to the arguments by its article 4.

In the future, the promulgation of laws and our ordinances
nances will result from their insertion in the official bulletin.

Article 2. It shall be deemed to be known, in accordance with
Article 1 of the Civil Code, one day after the Bulletin of
laws will have been received from the royal printing press by our mid-
Minister of Justice.

Then came the decree of December 2-9, 1852 which
regulates the promulgation formulas, depending on whether it is a matter of
sénatus-consultes, laws or decrees.

Article 1, The senatus-tonsultes, the laws and decrees se-
will be promulgated in the following form. (The following are the for-
mules.)

When you consider that every Frenchman is supposed to con-
to create the law and the regulatory provisions contained therein
assimilated, it cannot be said that the legislator has
exaggerated the formalism and precautions regarding the pu-
licitness. We would rather have the right to complain that he
it should be limited to the bare essentials.

The advertising in newspapers of all stripes, the dis-
The percussions of the Chambers further add to the notoriety of

Official promulgation, when it comes to laws. But

As for the approved rates, everything happens between which-
the clerks of the Ministry of Public Works and a
dozen bigwigs from the companies. Nothing "a Moni-
nothing in the Bulletin of Laws. The minister signs without
neither read nor understand. Proof that a former Excel-
Lence was very surprised to find herself being asked one day for a

L

ridiculously usurious taxation which she herself had

. dedicated the approval, without having read or understood.

Once the companies were in possession of the document, the
They hide it with the utmost care. It is not found displayed
neither in train stations, nor in the surrounding areas, nor in the city. For more informa
To find out, you have to ask the leaders of
Beware, to the Surveillance Commissioners, who hold him
kept under lock and key and sometimes refuse to communicate.

The companies, on the other hand, are lavish with pu-
licitity for such special provision which favours their
abuses, and whose approval was most surprising
often requires the vigilance of higher administration.

In any case, the companies' posters, when
They do so, but do not constitute a promulgation:
from which we are authorized to conclude that the condemned
correctional nations that have intervened so far for viol-
The amendment of approved tariffs was subject to appeal.
The courageous citizen who will have the patience to bring the
The case before the Supreme Court will certainly change the
jurisprudence.

DX VIII

4

If only we could take the administrators at their word...
operations and the supervisory commissioners! Well,
No; sometimes there is falsification and lying. Here is what
proposes a story that would be unbelievable if it

did not have the notoriety of the courts.

In 1862, on Mid-Lent, two travelers,
Georges Duchène and Gustave Lefrançais were leaving for

Meaux by the nine o'clock morning convoy, well-endowed
each with a return ticket costing 4 francs,
That's a 20-cent discount on the regular price.
returned during the night, at four o'clock in the morning, and pre-
They sent their coupons; they were told: They are pe-
Rhymed, you must have full space. A debate ensues.
as follows;

Passengers' claim: The standard fare
Paris to Meaux is 2 francs 10, and from Meaux to Paris
2.10 francs; total 4.20 francs. The round-trip fare is
4 francs, a discount of 20 centimes. We are disappointed.
we have lost the benefit of the reduced rate (4 francs), and we must
the ordinary rate (4.20 francs), that is to say, having already
Having paid 4 francs, we owe 20 centimes.

Company Claim: Any expired coupon will not
worthless; you owe 2 francs 10.

Offering a return ticket in such circumstances-
editions, assuming they are legal, is always
an immoral act. It's setting a trap for the good faith of
public, under the guise of a lottery where there is a chance of
win 20 cents or lose 1.90 francs.

The travelers stuck to their four-penny offer
and left their address. The employees gave them the
courtesy of not messing them up, expected,
they said, that they were not in force, the sergeants of
city being absent at this late hour of the
Night. Imprisonment for debt remains, it seems, a right.
special in favor of companies, even and especially during-
that they are demanding what is not owed to them. In the
That evening, the dissenters received the following letter:

se
There

Ministry of Agriculture, Trade and

Public works. — Control of roads

Eastern and Ardennes region. — Police Station

of Paris. — Subject: violation of the order of

'service of November 14, 1861, approved by
the minister.

Paris, March 28, 1862,

Sir,

It was a mistake to arrive this morning from Meaux to Paris by the
train number 30, with a return ticket that had not been given to you
issued only for the day of March 27th until the last
train, you refused to pay the fare
from Paris to Meaux or vice versa, which you had just done
by a train departing from Meaux and arriving in Paris on the 28th, day
where your return ticket had legally expired.

To avoid the inconvenience of a traffic ticket
for contravening the service order of November 14th
1861, approved by His Excellency the Minister of Public Works
blics, to which the Eastern Railway Company is
within the right to request it, I prefer, through a process of
conciliation, you agree to pay the company the
sum of 2 fr. 10 c., price of this journey ep 3rd class;
I would be forced, against my will, by your refusal,
to comply with the stationmaster's requisition.

I have the honor, etc. =

The administrative oversight commissioner,

A. DE MONTEZON.

One of the accused (yours truly) went to the office
from the Commissioner. He renewed his offer of 20 cent-
times with a statement of reasons to support it, as has been said
above. 11 requested communication of the order to ser-

vice. Mr. de Montezon replied: Demand that I justify-
to disregard my words is to insult me in my double qua-
civil servant and honest man. Pay, or
withdraw, otherwise I will be forced to add to the pro-

Official report: Insulting a police commissioner in the exercise of his duties

of his duties. He added: Believe me, if I had
I was at my office when you landed, I...
would have sent them to the jail until you "RONPZ"
determined to pay.

Further information obtained from the litigation department,
at the movement's office, at the complaints office, he was
It had become clear that the case was punishable by hanging. Our stubborn people did not p
were no less stubborn in their obstinacy and made an offer, by

letter charged, to pay each the 20 centimes of which they

THE A

They acknowledged their debts. The letter went unanswered.
and was added to the criminal file as a circumstance
aggravating; the whole thing was finally handed over to the prosecutor
imperial court near the Paris tribunal.

The case was called on May 4th before the 6th chamber
of the correctional police, presided over by Mr. Salmon. He
the outcome of the debates was that neither stationmasters, nor employees, nor
commissioner, not even the ministry publishes, I don't know-
They knew the elements of the case. The case was settled, no
by the service order of November 14, 1864, but by
a tariff approved on April 15, 4857, notified to the Com-
company by the said Mr. de Montezon. He was formal-
stipulated element:

Return tickets are only valid for
the conditions under which they were issued. Everything voy-
geur carrying a return coupon ticket, and who
finds itself in a condition other than that expected

by the fare under which the ticket was issued to him, must
pay the ordinary rate, less the value of the ar-
the coupon holder who has it in his hands.

Thus the claim of those assigned to the assignment was perfectly well-
The tariff had been mandatory for five years, and one
had thus far condemned those who had demanded it
benefit. Messrs. Duchêne and Lefrançais were dismissed
the purposes of the complaint; but neither the Company nor the com-
The officers were not disturbed, although there had been some here.
their part attempted extortion with threats of arrest-
tion and slanderous denunciation in fraud. Thus
The march towards equal justice for all.

In June, during the changes to the service
For the summer season, the Company requested and obtained
that the unfortunate tariff of 1857 be withdrawn and replaced
by another who sanctioned his claims. Four
newspapers, Le Droit, La Gazette de France, Le Courrier
Sunday's edition, Le Temps, reported on the affair.
The others didn't breathe a word of it; for the journalists, who
They do it year in and year out for 15,000 or 20,000 francs worth of advertising.
free to the railways, get well for 8 or
40,000 francs worth of passes on various networks: remuneration-
unequal treatment which they receive as a gracious gift,
so much do the servant morals of our public
egalitarian,

Despite such minimal publicity, the company of
The West, which was not involved, became alarmed. It did.
display the following notice extensively in its stations:

Several newspapers reported that the court of the
Seine had decided that a traveler carrying a ticket

the outdated round trip ticket "was supposed to benefit from the money by
paid him, and not give him anything more than his return ticket
that the complement of his place, » the administration of -
Western Railways recently informed the public
public, by means of a notice posted in all its stations, that the
The question had received a contrary answer. Following the ju-
management of the commercial court of Le Havre, any ticket

a round trip that is not used within the specified time period is
no one, and the traveler who is in possession of an expired ticket
must pay the price of a full seat...

This judgment is, moreover, the opinion adds, in accordance with the
ministerial decision of June 13, 1862, approving the
special conditions under which tickets are issued
of going and returning, conditions that the traveler cannot mo-
to modify as one pleases.

Since then, everything has returned to normal. The Minister of
public works has overhauled taxes and conditions
at the whim and under the dictates of the administrations; he authorized
cancellation, even of return coupons issued without
discount, at the regular price.

+

XIX

This is even more serious than our trial
for four cents.

Article 17 of the specifications of April 6, 1855 obli-
the Western company was not collecting, between Sillé-
-Guillaume and Fresnay, transport costs and rates
that for 31 kilometers, half the actual distance.
In exchange for this concession, the State relieved the compa-

"genie of the obligation to build a connection between
the two points.

Despite this formal clause, the company was content
to make this reduction for travelers and fares
general, always calculated on straight-line distances.
bucket. But she continued to apply, because of the dis-
actual distance (62 kilometers), special rates.

It is easy to understand the enormity of the figure thus
- perceived by the Western company to the detriment of the com-
trade from 1856 until June 2, 1864, all
goods of significant tonnage, which have traveled
from Rennes to Cherbourg and vice versa, having borne the

tax for 31 extra kilometers.

I say until June 2, 1864, because on that date only-
lyment, and at my repeated urging, the company.
sent a circular to all stationmasters, presenting them with
writing to effectively reduce in the application the
31 kilometers, including the tax relief, although formally
prescribed by the specifications, had been considered
hitherto like a dead letter. (Accidents along the way.)
of iron, by G. Bisson, mechanic, published and annotated by
Mr. Baron Janzé, Member of Parliament.)

And people ask what the commissioners of
Surveillance! I met one who told me: We must
to be firmly supported, - although invested by the State, to
to escape the vengeance of the general staffs - of com-
companies when one wants to conscientiously fulfill one's
mission. . | -

Another fact, even more serious than the previous one.

During the discussions raised in 1863 by the compa-
the South region, in order to obtain the railway from the State
direct from Cette to Marseille along the coast, it was recognized
that this route shortened the distance by 45 kilometers:

between the two points; that therefore, since the project of
the Compagnie du Midi was pushed back to maintain the
traffic on the Tarascon line, it was necessary to at least make pro-
fit the public with the route reduction indicated by the
Compagnie du Midi. The minister acknowledged that he was from
it was entirely just to impose on the Lyon company the obligation-
tion of not perceiving, either for travelers, or for
the goods, the price of which is calculated over 160 kilometers
instead of 205.

An agreement was reached between the Minister of
public works and the Lyon-Mediterranean company,
on May 1, 1863, and was annexed to the decree of June 11
Next. This convention states, art. 5, § 3:

"Regarding the Cette to Marseille line, the
the company will reduce to 160 kilometers, for the ex- points
terms of the line, the number of kilometers subject to
fares for travelers as well as for goods
to or from this or the network of

Noon. » (Mr. Borpe, engineer and member of the Council)
(ral of Bouches-du-Rhône.)

It appears that in 1865, the date of publication, the pa-
public had not yet been admitted to enjoy the benefit of the
specifications: what constituted the illegal levy
at 4 francs 69 centimes per traveler, and at 36 centimes on average
per ton of merchandise. Things still need to be...
The same applies. Ah! If the higher administration—
devoted as much energy to suppressing these frauds as to seizing
Sir Lanterns! If the great democrats of the press
devoted the tenth to revealing these depravities
the ink they poured over the misfortunes of the little one
Mortara!

FINANCE CONIRES ITS CLIENTS 225

XX

The health, safety, and well-being of travelers are
treated like their stock market. Many people still
living people saw the third classes of Orléans and
Rouen before 1848. They were literally tombs-
reaux, open to the sky, without a ceiling; the floor was
pierced with holes so that water could drain in case of a-
poure. That's where they piled the outcasts of the écu.
of a hundred sous for four or five hours and by all the
weather, frost, snow, hail, showers, storms; we don't know any-
would not have put livestock there. 11 required nothing less than the
Revolution of 1848 to put an end to this scandalous mess
taken from human life. A decree required covering
all the cars. What did the Companies do then?
They invented a way to close the windows with curtains.
leather sliding on rods, always tossed by
the wind. Leather cost more than glass; but the
The audience was more uncomfortable: it was a consideration
decisive. It was necessary, as with the burghers of Fa-
laise-en-Lanternois, that a new decree imposed, in
1852, the obligation to close skylights with glass panes.
(See page 147, in the note, the underlined paragraph, art. 8)
of the new specifications.)

Shall we talk about accidents? That would be the topic:
from an encyclopedia. We will simply quote from it
some of them in the next paragraph.

296 CH, I. — MORAL DEPRESSION

21st

You shouldn't believe that, because we have given
to the railway companies an extension of a-
die, that they alone be guilty of the withdrawals
usurpers and harassment of the public. The system

it reproduces: everywhere, with the same characteristics and the
same contempt for the nation.

In 1844, the commune of Montrouge had negotiated with
a company that supplies gas at 40 cents
the cubic meter, provided that on the day the price falls
would be in the same service area, the municipality would benefit
of the reduction granted to neighboring localities. Consequently
from the merger of the companies in 1885, the price per cubic meter
The price of gas was reduced, for Paris, from 40 to 30 centimes.
The new company refused to extend the benefits of the com-
Montrouge municipality discount, under the pretext that eke
was not included in the imposed specifications
by the prefect. This was before the annexation of the ban-
place. Precisely because of this circumstance, the com-
suburban municipalities did not yet have to pay the fee
a grant of 2 centimes per meter; at 28 centimes, they
left the same profit as Paris at 30 centimes, and
They wanted to make them pay 40. They had to plead their case. The sorting-
Bunal did not hesitate for a moment; he rejected the claims
of the company and took the opportunity to express to him
the assurance of his less than distinguished feelings.

The company's police forces are rife with abuse,
_vexations, additional costs that are not authorized-

granted by the concession decree: branch privilege
Repair, maintenance and lubrication of taps, installation, sealing
and sealing of the meter, punching and welding of the
needles, advance payment for gas to be consumed and
a deposit of 7 francs per spout for this purpose, to be paid into the hands of
the administration.

Then, as always, laws alongside the law:

The subscriber waives the right to object to the payment request.
any claim regarding the quantity of consumption consumed

tatified; consequently, the amount of the invoices will be tau-
days paid upon presentation.

HAS

There are still uses that are not mentioned

in the police, and about which the public sometimes complains

very quietly.

Who will write up the serfs' grievances and lists of complaints?

from 1868?
Monopoly, pervasive by its very nature, worsens by-
core of a host of annexes that inevitably befall him.
The Bank of France, thanks to the privilege that was granted to it
renewed, confirmed, extended, it quickly monopolized the
discount service and cash collection service-

everywhere it has established its branches. And so it is.

monopoly like all the others; not only it
It's expensive, but it also eliminates, one by one, all the

HAS]

guarantees which the legislator had sought to surround with:

commercial operations.

This is how, after centralizing the service of the en-

cash registers in Paris (which could have some advantages),
The Bank found itself powerless to enforce them.
by its employees. Indeed, overworked, the

h 3 Â

recipe boys find themselves unable to ab-
solution to ACTUALLY present all the tickets that their
are submitted. For the commercial paper service,
Just as with the letters, the concierge receives the
visit, and that's enough. 11 Now we'll have to record the
amount of his bills to his doorman.
The receipt boy leaves that famous slip of paper that everyone
Parisians know this, which requires an endless number of errands.
which, after having exhausted the subscriber of a bill-
let, often still force him to undergo the visit and the
requirements of a new bailiff.

This slip reads: come and pay at the Bank at 2 o'clock
at 3, or from 3 to 4... ask for Mr. ***, no. 00.

This is going quite well for the day of the presentation.
tion; apart from the inconvenience that a loss always causes
of time in the middle of the day, and the inconvenience not
It's less serious to wait an hour, and very often two.
hours, the return of a boy; we leave peacefully and
certain of escaping the bailiff's clutches.

But if the unfortunate Parisian surrenders the next day
At the indicated counter, he finds an employee who gives him-
way to Mr. So-and-so, a banker; the banker sends him back to
his turn at the bailiff's. Lucky if, as a result
of the congestion in the Bank's offices, he did not
He was not given inaccurate information in this case.
less rare than one might think, after having run from
Door to door, office to office, it will still be necessary, and
To top it all off, pay the 2 francs demanded by the clerk.
tasked with making the protest. And all this under the assumption
of a single bill to be paid. If there are several, it is im-
it is possible to escape the protest.

XXII

The encroachment of privilege and the restriction of
common law extends and becomes more widespread, penetrating
where we would never have erased or even suspected
their possible intrusion: everywhere the commons are receding
facing appropriation and expropriation. The purchasers,

the buyers, sometimes the simply brazen ones, put the
hand on certain things of common enjoyment, ele-
wind a barrier, erect a turnstile, and, without further
their right, that their impudence, levy tribute on the public,
Rich and poor.

It exists in the department of Puy-de-Dôme, in
40 kilometers south of Clermont, a development of
baths, very famous today, Mont-Dore. It is not
point, like many seaside resorts, a place
appointments for the idle, the dilettantes, the
people who don't know where to spend their idleness; the per-
sons who frequent Mont-Dore are sick
For real, according to the popular saying. To impose, at
profit of an owner, collective or individual, a donation
nature's free gift, especially when it comes to diseases,
of healing and health, is nothing less than sacrilege.
It is understandable that the tax authorities are asking the able-bodied citizen, at
worker, to be active, in short, a part of his
produced for the company's overhead costs; but to
the infirm, the sick, the convalescent, the man
that his sick condition places a burden on his family, claims
The sea of contributions is nothing less than a mistake.

ft

accounting; because it prevents the worker from-
brought about by illness, to become active again, productive
A useful person, helpful when needed.

Let's be clear: that an establishment is formed

THAT

around the healing springs in order to offer to foreigners

treatments, advanced bathing procedures, showers,
inhalations, rubs, linens, bedrooms and resting beds,
meeting rooms, literary studies, the comfortable
Finally, nothing better: service for service, and nothing for
Nothing, it's the social law. But the poor who don't complain
that the right: to drink from the springs and to immerse oneself in them, jl
no payment can be demanded.

This has been the case in Mont-Dore, from time immemorial.
rial, up to 4% January 4861. Under the feudal system,
while the sources were the property of some sei-
lord of the land, the poor man's right to natural water
has never been contested or prescribed.

In 1809, a Mr. Lizet bought the springs and...
manda au préfet le autorisation de collecte indistinte-
75 cents per bath and 45 cents per liter

of water. The case was investigated with the utmost care, and he.

was observed:

That the public had enjoyed at all times the right to
bathing in Caesar's bath and in the natural pools
the Pavillon's springs, and to draw water from them free of charge.

In accordance with the conclusions of slow a-
decree of July 7, 1809 declared:

That Mr. Lizet could not receive any remuneration
tion of patients who would take baths in the vats

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FINANCE AGAINST ITS CLIENTS 931

natural and in Caesar's bath, nor people who
they would draw water from it.

Some time later, with the approval of the council
general of Puy-de-Dôme, the baths of Mont-Dore
were purchased for reasons of public utility. (Decree)
(of March 13, 1810.) The experts tasked with proceeding
the estimate did not include in their operations

* rations:

The baths taken, either in natural pools, or in
Caesar's bath, nor the waters drawn from these
sources, for the reason that these two objects had always

It was a free and shared enjoyment for all, and that the
public had been maintained in this enjoyment by the dis-
cret of 1809.

In 18292, the part of the establishment known as the
The name of the swimming pools was opened to the public, and, for the com-
_modification of the service, they moved the free baths there,
a kind of servitude consecrated by custom and sanctioned
. by decrees, PF
The conspiracy against the rights of the poor will not be repeated.
“buta not easily: but gratuitousness triumphed tou-:
days, notably again by imperial decree of May 8
1813, by royal decrees of December 23, 1815 and
of August 29, 1821. The decree of June 26, 1849 declares, in
express terms, that "the baths taken in the two
Large swimming pools are free for all sick people.
distinctly.
In 1855, the Mont-Dore establishment, which had long-
The time, administered directly by the municipality, was leased to Mr. B...
Article 3 of the specifications set the prices to be drilled

to see for the water administration. It was not done
mention of the Piscine baths, which, as in the past,
remained free.

Finally, on January 18, 1861, a new tariff was granted
the concessionaire has the right to collect 20 cents per
Bathing pools; so that there are no more baths
free in Mont-Dore.

Let's be clear here: The poor of the de-
department, which sends a request to the prefect of
Puy-de-Dôme, always obtain free access, by per-
special and personal mission. The right has been rem-
placed by the whim; and there are people who find
This is admirable, for, they say: “Charity is indeed at-
above justice and law. The poor of the-
Neighboring parliaments are also admitted, but at their expense
relief funds voted on by the general councils.

This is perhaps less serious than the encroachments.
of financial feudalism and the attempts of swindlers;
But everything is connected and linked; the expropriation of
poor people in this matter fall squarely within the signs
time.

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A. 5. – JUDEO-SAINT-SIMONISM AND THE WAGE-WAGED PLEBES

XXII

We are entering the seventh circle of hell: weary-
ciate ogni speranza. The population we have
spoken so far, taxpayers, capitalists and customers,

–

is only subservient to the east by interests. The one whose
The topic of what will be discussed in this paragraph is enslaved, no-
not only in his possessions, but also in his person,
his freedom, his morality, his conscience.

Indeed, if there is a group of citizens who are excited by the
both the envy of those who do not know her and the pity
of those who saw it up close, it is that of the workers and
employees working for large government departments. The em-
Ployé starts and finishes his work at a fixed time; his
Moments of leisure return periodically; he can
to have at one's disposal as desired, fifteen days and six months in advance.
He has no experience of unemployment, and his budget, fixed at one
Throughout the year, it allows him to arrange his plans.
think without worrying about subversive possibilities; he can
save money without fearing an off-season.
Forcing him to spend the amount due on the stew
which he had previously assigned a job to. He can anti-
focusing on the future, certain that the periodic emoluments
The funds will enable him to pay off his loans. His
the share of responsibility is minimal compared to
the industrialist; some deductions, a suspension or any
other disciplinary penalties are the sole punishment of a
Accidental negligence.

What a difference from the worker, constantly besieged by
Unemployment and wage disputes? How many?
The situation of the manufacturer and the trader is even more difficult.
those who have to anticipate business stagnation, hassles
Customer series, bad debts, payment deadlines
Criticism, protests, bankruptcy. Also, out of a thousand citizens
living, at their own risk and peril, on wages and pro-

fits, there aren't fifty who aren't ready to tro-

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Their position against a fixed job, even so
the salaries would be below average
annual increase in their earnings. This disease of bureaucracy
is not simply a quirk of the French mindset,
as the vaudeville writers claimed; that's the clue
of a profound unease that can be summed up in two words: the
Lack of guarantees, uncertainty about tomorrow.

However, it is a sad condition, which does not differ
* essentially domesticity, rather than that of the function-
naire. What employee would ever dare to display an opinion
different from that of the boss or the department head? He
Is it enough to be suspected of opposition to be dismissed?
The employee must not know any relatives or friends when...
He is ordered to strike. He must be a witness and an accomplice.
of all abuses, of all plunder, without ever having
the right to express a reprimand. The official who has not
not stifled within him any feeling of justice and honor
lives in a veritable hell; sometimes we see those who...
would sacrifice their position, the lives of their families, and more.
It is better to remain in such a state of moral abjection.
But these Catos, we can count them. The rest try to...
to bring up to the level of common morality and to annihilate
in itself every kind of will, according to the recommendation-
tion of the Jesuits: perinde ac baculus. We are not speaking
not extra staff, visits and small gifts
to the protectors, women from the point of view of the advance-
cement, New Year's greetings to the chefs, some
Commanding ovations for the masters.

If one still encounters in the administrations of
people who dare to have their own ideas and allow themselves to
Observations suggest that their specialty requires specific knowledge-

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something that cannot be improvised; one could not rem-
to place without disrupting service. We consider, not the per-
It sounds, but the usefulness one derives from it. As for the men of
hardship, laborers, paper-pushers, bureaucrats and others,
for whom twenty-four hours of learning are sufficient, they
belong to the equipment rather than the personnel of the
Company. But with mechanics and large workshops,
the share of intelligence expended by the worker becomes

less and less considerable. For a worker, one
There are twenty maneuvers. Each employee, upon receiving
his appointment, considers himself the victim of his pro-
detector; it's a favor to work.

A publicist, speaking of factories where one oc-
"Cupe les femmes," he said: |

In the past, bosses and foremen maintained
their teachers, today they give them open-
vrage.

The wealthy patricians of Rome nurtured their
numerous clients pay exorbitant fees in order to obtain their votes.
in the struggles of the Forum. The factory managers, the
factory managers, administrators of large companies
companies have veritable armies, which they make ma-
to act as they please in the ballot box or elsewhere; because
They provide work for this starving population.

This decadence of society has not escaped the notice of
more optimistic.

The creation of large companies, said Mr. de Gé-
hiking, is a stop taken against small-scale manufacturing in
the same genres: it destroys the workshops where the simple

The worker was self-employed; she caused
a momentary but inevitable ruin; it puts an obstacle
to the use of small capital.

Concentrating, in the person of their leaders, the principal-
principal operations of the intellect, those which have for
object the calculations, the direction of the work, the combinations-
The speculator's sounds, the large establishments demand
of these leaders a high intellectual capacity, a more
A broad culture, deeper studies. Through this, they
open access to the fruitful light of science
field of industry; they propagate them there, they endow it
on the one hand, entirely new and almost indefinite since-
intellectual capacity. But at the same time they restrict,
for all agents relegated to subordinate roles,
the share of intellectual cooperation, and replace For
These are THOUGHT through OBEDIENCE.

The dual trend of large farms is therefore
both to increase the number of proletarians and to
nn to a purely operational job. As they
rise on a larger scale, they weaken
the middle class, reducing its importance and comfort;
They give rise to a kind of industrial empire
new feudalism, by grouping large families of laborers
warriors gathered around a leader, and linked their destiny to his
establishments. (Of public charity).

Absorption of small industry by large industry; sup-
pressure from the middle class, which will swell the ranks
of the proletariat; at the top a few hundred well-fed
wasting millions by the hundreds, down with a nation
Completely exhausted from fatigue and misery, maneuvering
at the whim of the commanders, with the precision of a disciplined army:
This is the society that the feudal system has created for us.

XXIV

Are we making the worst-case scenario? – That we
questions contemporary events,

More subtle than the theologians and scholastics,

we have achieved in the field of work the separation-
“tion of the spiritual and the temporal, of the idea and the form,
theory and practice. We created the
transcendental schools of law, medicine, pharmacy
macie, arts and crafts, fine arts, painting,
sculpture, engraving, architecture, the Polytechnique, the
Centrale, Mines, Ponts et Chaussées, Normale,
the Veterinarian, the Forester, without prejudice to the three
baccalaureate degrees: so many Procrustean beds, on which
She sized herself up, measured and molded this blissful Mediocrity
who rules the world. High positions are reserved
to pure science, untouched by any practical application. The mandarins
The diploma pushes men into the lower floors
hand and execution, devoted to servile work, according
the energetic and contemptuous expression of the Church .

The citizens of the provisional government of 1848
had not found the monopoly sufficiently condensed.
These great revolutionaries had imagined the
free tuition at the École Polytechnique and founded the Ad- school

ministry.

The free Polytechnic School, they said, was
access to higher education, and, consequently, of
High social positions for the proletariat. Where then?
Had these popular reformers lived? We enter

at the École Polytechnique at eighteen, after eight or ten
years of preliminary studies; and the proletarian, at ten-
At eight years old, one must know how to earn their bread, and sometimes
that of his elderly parents.

The School of Administration was even worse. In the
public services, advancement can sometimes be given
to the mere; with the innovation of our democrats, it does not-
more than just a diploma mattered. The hardworking, forced to
working from the age of fifteen as supernumeraries,
saw their careers cut short; fifteen to eighteen hundred
francs of salary became their walking stick -
chal. The sons of good families, on the contrary, educated, examined-
born, graduated, praised, supported, recommended, deb-
were twenty-four years old for two thousand francs; the
High-ranking positions became their property. Genius, word
of which we are very lavish in France, cannot live in
safety only on the condition of hiding behind the di-
diplomas and to shut themselves away in the certificates of studies
special. The competition for work freezes him with fear-
vanity. Therefore, work is reduced to a bare minimum.
whatever he does and whatever he produces.

There is no progress without emulation, without a spirit of initiative.
initiative, and no great inventors without the impetus of the
necessity, says Mr. de Janzé in his petition to the Senate against
the engineers' monopoly. The history of the main developments
covered in our century proves that, under the breath of
With these powerful motives, genius can reveal itself at any age.
It is to simple workers, often to obscure cher-
the most beautiful inventions are due to: the
steam, the propeller, the locomotive, gas lighting, the television
Electrical writing, the railways. It's foreign,

Finally, who has just solved the problem of the installation of the
transatlantic cable.

In a country where universal suffrage reigns, we ren-
Let's counter this anomaly: a simple soldier can become
Marshal of France; but an educated man, even if he
The genius of Brunnel, Watt, and Stephenson will never be...
but chief engineer of bridges and roads or of
mines; a telegraph employee, even if he were Hughes, Morse
or Caselli, will never become inspector general if he doesn't have
spent time at the École Polytechnique.

This is the effect of our administrative organization,
that in France it is also difficult to move from one class
in another, than in India to change caste.

We see a striking example of this in the body of the
Road and bridge engineers. Kept in a state
constant inferiority by the engineers, who however
could not do without their experience, which the con-
The best that makers can hope for is to take advantage of the
law of December 8, 1850 to obtain the title of engineer
deniers. But so far this law has remained a letter
dead. Does that mean that for sixteen years he hasn't
Found no driver capable of taking advantage of it? No, the
admission programs were written by engineers
engineers for whom theoretical knowledge alone
of some value; by engineers who, considering the
practice and experience as a profession, have been dominated
born out of fear of seeing what they call the
intellectual level of their bodies. If we subjected them to
theoretical and practical examinations for all engineers, he
It is certain that not all of them would be accepted as drivers.
or, to speak like Beaumarchais: To the capacities
that they demand of their inferiors, how many of them will be...
Would they be capable of being drivers?

Do we want to get a true idea of the value of the di-
Plumes? To the practitioner who has sunk by thousands of meters

cubes the concrete in the bridge piers and the pilings, we
requires making, in a 5 deciliter mortar, a
cement according to certain sacramental formulas, Ja plu-
outdated and condemned by experience. If
If he fails, his future is over; he will not reach the in-
genius; he will be sent back, in a subordinate position, to continue his so-
useful and helpful works under the direction of a pedant
graduate, ignorant of practice, as AFROgAnt as
able.

Even the most junior mining, bridge and road engineer
ships, shipbuilding, telegraphs and
tobacco costs the state and the companies at least a thousand
lion for his learning. When he knows roughly his
The job, we make him an administrator. The weight of the work

it falls entirely on the pickers and drivers, riveted.

to the proletarian caste.

This is a constant fact, as the petition points out.
as mentioned above, that our polytechnicians are pure of all
great modern inventions. They will look to the
The English and the Americans, always ahead of the others
nations, drawings, tools, machines, pro-
chemical transfers, even errors after retraction.
Finance and newspapers promote them; no one speaks of them.
plus their names without adding: the famous, the illustrious, the
Dean, the incomparable one; there they are, now mandarins; and
when the banking coalition, properly informed about
their glory, needs to carry out a coup d'état, she
takes one of these child prodigies, whispers raps to him
ports, statements of reasons, and the good public says to itself:
with conviction: On the guarantee of such a master, he
There is no chance of error.

It was the engineers who invented the way to contain the
Loire across and along its length, so as to raise the bed of the
river and to grow willow groves where, twenty years
Previously, there were depths of three to five meters
of water. It is the engineers who are conspiring to abandon it.
rivers and canals for the benefit of railways,
because navigation doesn't lend itself to lyricism. These are
the engineers who doubled the manufacturing department
cation of gunpowder for war and commerce, multi-
unnecessarily bend the tobacco factories, in order to
Create jobs for the cronies of the clique. These are:
the engineers who prevent steam heating
wagons; which hold the handbrake against the sys-
systems powered by steam, automotion or e-
electricity. As long as I am director, said a manda-
I will not tolerate any experimentation on the part of an inventor.
on my line other innovations than my own.

The most inept ideas, as soon as they come from a

members of the caste are accepted and paid by weight
gold. Those that come from another source are a
animatedly repelled, unless they have an im-
lift such that they impose themselves, and in this case we
simply steals. — We will wait for the de-
"Deadline," the nabobs tell the inventors. January 41st
In 1859, the Imperial Court condemned the company
from the North to 15,000 francs in damages towards a
inventor whose processes she had acquired free of charge
Lubrication. Loss of use for non-operation during
two years, the ruling states, cannot be invoked by the
counterfeiter, if the non-application stems from -the lack of
financial resources, and especially when it comes to a

invention which cannot be put into use by the pu-
public, but only by a limited number of industrialists
tries.

On February 26th, the same Com- was convicted
company in 200,000 francs in damages towards the
Vaucher estate for counterfeiting of inventions bre-
vedées (metallic lining applied to surfaces)
rubbing).

Another hijacking had taken on significant proportions.
such as a limited partnership was organized to
'continue the demands.

XXV

This is how Mediocrity, the new power, operates.
which dethroned all the others.

When will we be able to get rid of despolitism?
"Capabilities!" said the King of the Jews one day, the most
great among the mediocre. It was at the time when
The regime was being established; it needed initiators, some
Professors in all branches of the service. Some
workers had the audacity to display independence
dance! Also, as soon as the machinery was assembled, in
We wiped the slate clean.

A director, whom we could name, informed
that an entire class of employees from the North intended to

to petition against a measure that threatened her,
warned his subordinates that, by order of superiors, who-
conquüe would allow herself to write, spread or sign
a claim would be immediately dismissed.

The mechanics, skilled workers who were irreplaceable
* not as conveniently as grease fittings, con-
Drivers, switchmen, or bureaucrats, thought themselves quite
independents to overcome the administrative threat
trative. They were unanimous; it was a strength. New
opinion that the initial signatories would be removed, given the im-
The possibility of sending everyone back. The petitioners
then imagined drawing a circle at the bottom of the claim.
information and to arrange their signatures therein in a circular fashion.
There was neither a first nor a last; it was impossible to take action.
The administration simply considered the petition
as null and void and in addition to the observations
interested parties.

There is no employee: of a large company to whom
ten or twenty years of impeccable service have ac-
'Who has the right to die at his post': an administrative whim
The trader is enough to break his position.

The employees and workers raised, in 1848, what-
demands for salary increases, for
work-related attenuation, to participation in the organization
The provision of the service, even with a share in the profits.
date has remained a nightmare for administrations;
the reports, after ten years, still spoke with hor-
fear of the time when one was forced to endure tyranny
work. How well things have been sorted out since then!

The most beneficial, most protective prescriptions
trices have long since become a dead letter to
hands of mediocrities. In the past, one could not entrust
driving a locomotive is something a mechanic of the a-
Adjustment and assembly. Safe operation does not require

no less. # '

Today, says Mr. Boutaud, the mechanics are re-
Crusaders everywhere: hatters, masons, clerks of

notary, earthmovers generally form the conductors
machine operators. It is very rare to find them today,
not only men educated in the schools of government
government, but also workers coming out of the big
Construction workshops. Also, a passenger train
If he remains in distress, we must wait for help from the
nearby station to clear the track, the drivers.
having no knowledge of the mechanism of the ma-
China.

A large number of accidents are the result of faulty workmanship.
knowledge of machine operators. For donation-
to get an idea of the serious drawbacks of the re-
the brutality of the mechanics as it is taking place today,
We will take one fact, and the most singular one at that. A driver
at night, authorized to operate the machinery, was making a
maneuver at Tonnerre; he opens his regulator, cannot
or no longer knows how to close it, and goes for a walk on the che-
min d'Epineuil, where the wheels of his machine sink
in the ruts up to the axle.

"What does it matter," Mediocrity tells itself; "the more the employee is..."
The more incapable he is, the more docile he is. As for the wounded and the
In the event of deaths, shareholders will pay for the damage, concur-
ment with the Treasury, guarantor of minimum dividends
dendes.

And so that the public does not become alarmed about
From these human massacres, the government has
allowed to be persuaded that in the name of public safety, it was necessary to dis-
to simulate, for each disaster, the number of victims.
Newspapers are forbidden from publishing any other figures
than those accused by the authors and perpetrators of the bou-
Darling. Do we want a sample of the sincerity of these

states? During the accident of September 9, 1865, at the
At Vaugirard station, the killers claimed nine dead and
Twenty-three wounded; thirty-two victims in all. Four
months later, a lawyer, arguing against a request
of compensation by a civil party, said: "The awful ac-
The accident of September 9th claimed seventy victims;
The courts are only seized of two claims; this
Doesn't this fact demonstrate the loyalty with which the
Is Compagnie itself arbitrating the repairs?

Out of seventy, thirty-two admit to it, less than
Half. And that's what they call protecting the public. Ah!

The sequel is right; if the people knew by what
combinations of inplies and greed, Jews and engineers
lead to these historic massacres, he revolts
for good, and it's not under the influence of these
emotions that would lead him to demand the abolition of the penalty of
dead.

XXVI

How is it that every time he mentions a
In this case, the prosecution has not found any other culprits.
than tiny subordinates, most often crippled in
the collision for which they are held responsible? That's because the
the terror that weighs on employees silences all the
mouths. At L

Following the numerous accidents that have been reported,
in the summer of 1855, the operation of the railways,
The Minister of Public Works ordered an en-
quest. The blame was placed on insufficient staff and an excess of

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work imposed on the service men. The mid-report
Nistériel hastened to declare that the companies
were, from this point of view, beyond reproach. Where
Had the Minister gathered his information from the
Directors? They couldn't help but exonerate themselves.
near the employees themselves? The traditional terror-
it would then have produced its effect; for there is no
protection capable of defending a subordinate against the
administrative retribution.

As soon as an accident occurs, Mr. Emion said, all the
employees seem to have lost the ability to speak: in
It is futile to search for them to question them, to inquire about them.
about the misfortune that befell him, about the circumstances surrounding him
rent, on the approximate number of victims; each
disappears, or if someone is found for the purposes of the
serving in front of the public, he is quick to re-
lay.

Mr. Boutaud, assistant stationmaster in Montereau, was re-
dismissed after fifteen years of service to the company
Lyon, because he had provided a report on a collision
to a supervisory commissioner. In two cases
serious, the public prosecutor was able to accuse a company of
the grievance of having dismissed those who had been te-
less favorable in a previous trial. (Accidents)
(of railways.)

The government has inexplicable fondness for-
towards the feudal lords; when he conducts inquiries, under the
Overwhelmed by public outcry, he selected the testimonies;
He only accepts declarations that are duly signed and
admitted, without guaranteeing the depositor against removal.
'It is well known that employees of large companies-
gnies are burdened with service, especially the small ones, conform-

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based on the principle that the less you are paid, the more you work
valiant.
One author writes about this: .

If railway management favors young people
As for people regarding admission, they often do well
To pay for this favor through an increased workload. It is necessary.
- to know the inner workings of all the services that depend on
of a railway to know precisely how far it goes,
On this point, the requirement of certain departments. I have to this
given the data is too precise to allow us to say
that I speak blindly or absentmindedly: it goes as far as
destroying, through excessive work, the health of the most vigorous
It's enough to discourage even the most zealous service. And that's without
the compensation, quite legitimate though it may be, of an equal pay
gu mal: which is understandable, since the economy, which wants
that one person should do the work of two or three,
He doesn't want us to increase an insufficient salary. I think
to fulfill a double duty by also appealing against this abuse
They will attract the attention of senior company executives.
It is good to take note, for discouragement is widespread among them.
Most useful employees. (Mergers, by J. MARESCHAL.)

We ourselves took up the task a few years ago,
service records whose figures may be outdated,

but whose proportions certainly did not weigh
exchange.

The driver of a passenger or freight train-
Dises accompanies him to his destination. Train 403,
between Paris and Valenciennes, departure at 11:20 AM
in the morning and arrives the next day at 5:20 a.m., after a
The journey takes 18 hours. The driver can rest until...
that at 3 o'clock in the evening; and he brings back train 106, which puts
5:20 PM to go. Departed on the 1st at 11 AM

20 minutes later, he returned on the 3rd at 8:20 AM, after a:
absence of 45 hours, of which 35 and a half were spent in
road.

At least the driver can sleep in his booth.
or his van, although regulations forbid it; he
This is not the case for the driver and the mechanic. However
those who provide freight service between Paris and
Saint-Quentin residents have up to five consecutive nights to spend,
as evidenced by the following statement:

Departure from Paris on the 1st*, at 9 PM; arrival at
Saint-Quentin on the 2nd, at 11:30 am;
Journey time: 44 hours 30 minutes.— Departure from Saint-
Quentin on the 2nd, at 3:20 PM; arrival in Paris on the 3rd.
at 3 a.m.; duration of the ATOS 11 hours
hk0 minutes.

Departure from Paris on the 4th, at 1:30 am;
arrival the same day, at 2:20 PM; journey,
12:50 PM. — Departure from Saint-Quentin on the 4th,
at 8:30 PM; arrival in Paris on the 5th, at
7:05 a.m.; 10-hour journey

35 minutes,
= Departure from Paris for Novon, on the 6th, at 2:45 am
morning nuts; arrival in Noyon at 9:20 am; duration
6 hours 35 minutes walk.— Departure from Noyon at 12:00
40 in the evening; arrival in Paris at 7:25 a.m.; journey
at 6 hours 35 minutes.

From 4:00, 9 PM, to 6:00, 7:25 AM
In the evening, 118 hours had passed, 63 of which were spent in

road. But according to the regulations, the driver must,
Clean your machine and make your tubes on each trip;
It's a 3-hour affair. The mechanic must be at the de-

pot an hour before departure; both of them, at their
Upon arrival, they have to put the machine away, do the trimmings and
other ancillary work; so that it is necessary to take into account,
as working hours, 42 additional hours at the mechanic-
cien and 24 to the driver for the six trips; which
In fact, out of 118 hours, one worked 75 hours and the other 87 hours.
of work versus 43 and 84 of rest, rest always taken
during the day, since every night is spent traveling.
“I heard a mechanic say that he had given his
resignation, because in the month of February in particular
(his last one), he had spent twenty-five nights on his locomotive
motive. I don't remember if the year was his-
_sextile. .

Another, who had remained on duty for six consecutive nights,
having asked to be replaced for the seventh, he
He was told that this was not possible, unless he
He did not go to the doctor to be called in sick. — I am not
"I'm sick with fatigue," he said, "I don't need anything else."
He refused treatment other than a little rest.
his shift was at 2:45 a.m. The fact was
considered an act of rebellion and subject to a penalty
on foot. For two days.

The decision-makers remain inviolable, although the
executors cannot contradict the terms of service.
We have always explained disasters by a fact that is part-
private, isolated, without wondering if the cause was not
organic.

During the L Boves accident in 1864, the mechanic
had refused to leave with his locomotive, declaring
that it was out of service without extensive repairs;
A zealous man had volunteered in his place. At post 121, the axle

the machine broke down during a needle operation;
the train remained stranded on both tracks, so that
to be caught in a scarf on the way up as in the eAcenIe

which, inevitably, happened.

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At Apilly station (Nord), there is only one employee, who
is simultaneously stationmaster, switchman, and level crossing keeper.
in charge of the telegraph service and team man for
Maneuvering the wagons. (Railway Accidents)
of iron.

Did we read the sentence against this poor switchman correctly?
of the Northern Railway, which was the cause of almost
The only one from the accident of September 5th? We know that
Two trains met at the entrance to the station, under
the Ponte Sant'Angelo, and that seventeen people were
injured.

This unfortunate man, named Blainer, was sentenced to six
months in prison and a 50-franc fine. It had to be done.
to strike, since he was "guilty"; but condemned her-
tion, which morally passes over his head to go and reach
the company, was singularly mitigated by the de-
laborer's defense.

This defense was brief, but serious and good for me-
edit: | / :

"During my eight hours of work, without a break, a
said the switchman, I have an average of FORTY-FIVE MO-
NEEDLE STORAGE to be operated on per hour. I have always been
Good worker. The company has now deprived me of my services.
from my job. I saw my mistake right away. I
I exposed my life in order to repair it. We don't know, in the end, what
"What is our condition?"

No, in truth, we don't know what it is; not enough,
at least!

Forty-five hand movements per hour in
one hand only!... that is to say, the movement of a heavy
lever to be applied almost once a minute, with the

'

often requires putting pressure on this le-
to live throughout the entire passage of the train; that is to say the

need to run across the path from one point to another
another to go from needle no. 1 to needle no. 3, of
needle no. 4 to needle no. 7... needles extending over
a network that is all the wider because “they are more nom--
breuses | |

Blainer had opened the switch to "park" the train
goods from the Chapel. 11 had forgotten to close it-
sea for the entry of the Calais express train into the station. But at
No sooner did he realize his mistake than he was running through the middle of the
ways, at the risk of being crushed, he shouted, appe-
milk, managed to make the indicator disc rotate which
automatically places a firecracker on the track. In short, the ex-
The press, warned, "reversed its steam," not in time.
but in such a way as to receive a less: stamp
harsh !

This ten-second drama proves to us that Blainer
was neither without energy, nor without heart, nor without presence
of mind, but having forty-five lever strokes to
to give by the hour, he had "once" forgotten the four-
The twenty-tenth part of his work... close the lever!
(Press, November 23, 1866.)

There are three classes of level crossing keepers:
First class at 80 francs per month;

The 2 — J5fr., ,

The 3 — 70fr.

A fee of 5 francs is retained for the rental of
the house, plus 3 percent for the pension fund.

While the level crossing keepers work at their can-
Surprisingly, the women maintain the barriers and do the
signals; they receive compensation of 10 francs per
- MONTH.

Let us add that the level crossing keepers are obliged to do
the road maintenance and supervision service. We see in

the trial of La Fouilouse, one of the guards of the road
“main, accused of not having signaled a stop,
was also a switchman on a branch line.
A service organized in this way cannot be a good service, and

the multiplicity of functions performed by these poorly paid agents
leads to more than one accident.
In the same trial in La Fouillouse, one of the women
level crossing keeper, accused of not having given the signals.
When the train stopped, he replied: I didn't see what time the train was
past; I don't have a clock, and it's not with 10 francs.
of appointments that I can get one. And his
The lawyer defends her, saying that the company should at

at least provide her with the necessary tools so that she can

to carry out the duties assigned to him. (Mr. Bonpe.)

Here is an article from the mechanics and con- regulations
Northern drivers, which confirms the cumulative figures in every respect
incompatibilities already identified:

It is strongly recommended that mechanics
whistle to make them apply the brakes, when they see a si-
stop sign. Without this precaution, the agents assigned to

track monitoring cannot detect if

the signals have been seen, and are thereby exposed to an in-
an unfortunate certainty. The switchmen at the junctions, by
for example, when they don't hear the brakes whistling at
the approach of a spinning record while stationary, they worry about
to see the trains or machines continue their journey; for they
cannot appreciate the degree of slowdown.
So, fearing that the disc might not have been spotted,
They make the arm signals, and thus carry all their attention.
tension on a single point, when, by the nature of their
functions, they have to monitor SEVERAL DIRECTIONS AT THE
TIMES.

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ee Rgrns— AR PR ie mn to "

FINANCE VERSUS ITS EMPLOYEES 2N3

XX VII

A regulation prohibits mechanics from walking at
more than a certain number of atmospheres; but at the same time
He then ordered them to arrive on time, under penalty of a- .
Mende. Nothing could be wiser: public safety only has to
applaud. But does public safety know that these
Two prescriptions are sometimes irreconcilable; that the
old machine must go up to ten almospheres for
to provide the same service as the nine-to-eight; that the
rails, depending on whether they are dry or wet, give more or
less printing, and that, to arrive on time, there is no
no mechanic is without needing to, from time to time
to violate the regulations concerning the number of atmospheres
spheres, by adjusting the valves?

Compliance with this regulation depends on the good state of affairs.
maintenance of machinery and equipment; and on this side the
Administrations are far from being beyond reproach. To avoid
To cite just one small example, one of our friends did,
with the same machine, 86,000 kilometers before ob-
to maintain that the tires on its wheels were put back on, which
had literally become multifaceted.

Regarding the Mouches accident of September 7th
In September 1867, a correspondent from Lyon wrote to us
vait: |

The crewmen's day begins at 6 a.m.
half past half past the morning, and continues until 10 o'clock
half past the hour, sometimes until midnight on Sundays,
always until 11 o'clock. The boat captains suffer-:

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964 .CH, I, — MORAL DEPRESSION

They are angry and dare not complain. Who would they go to ask?
their bread? The driver-mechanics, who can tra-
to venture elsewhere than on ships, were bolder;
They dared to ask, around May or June, not for an increase
salary adjustment, but compensation based on
the number of working hours. The company has been...
extremely irritated by such temerity, all those who
did not renounce the collective plea were put to the
A merciless door. Who replaced them? 11 would be
It's interesting that the justice system is looking into where the drivers are...
The students of the Flies company have completed their apprenticeship
Weaving of mechanics.

I knew Marcel D..., a mechanic, personally.
to the Northern Railway, condemned, in 4865, to three
years in prison for the Pierrefitte accident. He had not
Didn't see a stop sign, at 4:30 AM
evening, on a foggy day, one of the shortest days of the year.
winter; and he had stumbled upon a delayed train, undu-
was stopped at the Pierrefitte train station. However, several years
Previously, Marcel had been the victim of an accident which had...
almost cost him his life. Passing at full steam under
a bridge, he had been struck in the forehead by a bottle
that a country prankster, just to play a trick,
had thrown it at him from the top of the footbridge. He had fallen
He fainted, his skull split open. He was between the
life and death, and he only entered convalescence at the end
six months. He was left with a large scar on his forehead.
like a double bass string and a deci- long
meter. When he returned to the Company to ask for
work, he was offered his job back. 11 replied
that he could no longer see out of one eye, and that out of his other eye, the
Well, he wasn't always lucid; he spent some time...

fogs, -as he put it; there were still some mists -
nuts without seeing anything; he was therefore no longer fit to drive
trains, and he was looking for a sedentary job. He was told
replied: "Either your service, or dismissal!" 11 No.
He had no need to hesitate: Marcel took his locomotive again.

We discussed whether the Pierrefitte stop disc was
or not lit; it was pointless, after the state where
We just said that Marcel was there. The evil-
heureux died at Sainte-Pélagie, of boredom and despair-
fear of being locked up for three years, with the certi-
study of no longer being occupied anywhere upon the expiration of his
pain. Is there reason for public vengeance to be satisfied?
Made of this result? Was there no one more guilty than
Marcel in this affair, and the rigors of justice
Could they have been somewhat mistaken?

The year 1855 was especially marked by the passing of
Vanquishy disasters. I allowed myself then, taking advantage
of certain relationships, to establish a little 'information'.
It was impossible for me to publish it at the time, the high one.
independence of journalists from government agencies
Having closed off all means of advertising to me. It was well done.
an official investigation, but official investigations are not
Not everyone who wants to hear it can do so. Then there's this method of instruction for a
The whole affair seems fundamentally vicious to me, and I have no

They didn't even offer my documents to the commission.
Here is one that I extracted from several others.

In 1855, the movement to the north of Paris
was 40 trains per day (summer service). Despite this,
It is possible to guarantee [security, if one only has]
regular trains; but let fantasy get involved, and one
We'll see some beautiful things.

There are people for whom direct, express, pos-
Rates alone are not enough: they need special trains.
Among them are the administrators; they do not think-
wind, travelers confused, even with the common herd
of the aristocracy.

On August 41, 1855, a special convoy, carrying
MM. J. de Rothschild, Petiet, Delebccque, Picard and

other members of the general staff, were heading at full speed
Fear of Paris over Boulogne. According to custom, the tele-

The electrical graph warned in all stations that one
It was necessary to park the regular service trains. Delay
for everyone, without prejudice to the elements of accident-
Teeth, now that's what you call administration. At 5:86 a.m.
In the evening, a train assigned to ballast work departed from the
Ailly station, post 198; he stopped at post 131.
in order to unload it. Not having been notified
of the extraordinary convoy and relying only on the re- service
Gulier, the driver, who had all the time in the world to do his
toil and to get going again, neglected to go to
one thousand meters back, place a stop signal.

At 6:34 a.m., the special train passed through
Ailly; the ballast convoy had a lead of 38 miles
nuts on him; the stationmaster judged the space sufficient and
did not signal to stop. A few minutes later, the
locomotive pulling the wagon of the admins-
The transporters arrived on the ballast wagons. Happy-

The mechanic had spotted the obstacle and com-
-began to slow down. The administrators were

spared from a shock; but three men on duty

were killed, and two seriously injured.
The dead were given first-class funerals;

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The compensation was negotiated amicably; it was awarded to
each widow an annuity of 200 francs per year until ma-
their children's rights, plus a savings account
of 4,000 francs. Each of the injured was awarded 4,300 francs.
once paid. The case cost approximately 35,000 francs.
company, not including damage caused to equipment.
We say to the company, to the shareholders, no
to the administrators.

The courts heard the case. The victims of natural-
The really designated ones were the station chief and the cons-
ballast train driver. The crime was blatant.
'The first criminal had neglected to stop the train'
special, relying on the sufficiency of 38 minutes of inter-
valley; the second had neglected to send 1 kilometer
backwards indicate that the way was not clear, because
that he was not counting on the passage of an extraordinary convoy
dinner. They were sentenced, one to one year, the other to

three months in prison.
'Well, I doubt there will be public outrage here yet.'
declares herself satisfied. The lofty fantasy of the ad-
ministers were also worth a few years of pri-
sound and a fine of around ten thousand francs. Reserve

All the harsh measures against subordinates are actions

like the dog that bites the stick, instead of jumping on
the hand that operates it.

Mr. Michel Chevalier, great eulogist of finance,
chatting aimlessly about the matter, said someone
part: |

The railway, or, to speak more generally,
steam, of which it is the most surprising application, is,
in the internal economy of societies and in that of the

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world, the effective agent of a double revolution, towards the-
what the slope of history, or, to put it more precisely, the irre-
the irresistible genius that Providence has placed within us, leads us
Since the beginning of time. Firstly, within
in each state, the condition of men tends to become more uniform.
to read. Secondly, between states and races, the dis-
feelings fade, hostilities subside, interests
harmonize. This double movement is the effect of a
the sole cause, the power that the daily acquires
a feeling of brotherhood among men; and then he
. reacts to this fraternity in order to strengthen it. But here, COm-
How does the railway present itself?

In the old days, when a lord travelled, he was, with
his entourage, on horseback, in full display of strength. The craftsman
who was moving about walked on foot, through the mud pits
or along steep paths, all alone, when he hadn't
could find some of his peers who had by
By chance, the same route to take. Later, the same lord
and the wealthy man of the Third Estate, who had, to a great extent
Out of respect, those who were likened to him went to their posts. The peasant where
the companion continued to walk, or at most!
It rose up to the stagecoach. Today everyone goes on
the railway, by the same train, in carriages
who are holding on. The petit bourgeois is often in the
same compartment as the duke and peer, where it remains
more dukes and peers. No one splashes his neighbor.
sin. Everyone obediently obeys the driver of the
convoy; no one has the right to give it orders. There too, the law
The common good has replaced the privilege,

Privilege has responded; it would be superfluous to
comment on it.

XX VIII

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The anecdotes we have scattered throughout this re-

These are not recent developments, and for good reason.
Since then, silence has prevailed over all...
points, with the elimination of the despotism of abilities.
It's no longer in industry, on construction sites, in
the workshops, where Mediocrity will recruit its personnel
. nel; it's in the dried fruits of our brave army (style
dedicated). The old soldier invades everything.

By old soldier, we do not mean the unfortunate-
reux who, against his will, suffered the fate of his
number; that one hurries back to his tools or to
his plow as soon as its time was up; we understand only-
the soldier out of love, the one who, having failed his
civil position, has committed himself; or such other person who, having
unlearned the job, renewed lease for a second leave.
After ten or fifteen years, tired of life
barracks, despairing of the epaulette, these brave men...
They are being told to become ordinary people again. But what are they to do with themselv
The large companies, fortunately for them,
“are found there. As soon as it was a question of replacing the apti-
discipline through obedience, knowledge through uniforms, division
work through the flexibility of characters, Mediocrity
I couldn't find anything better. The protections are also good.
do they preferentially focus on this elite of the decla-
ses; we go as far as the Tuileries to seek recommendations
donations for a road worker's job. They even crammed in
in the repair shops of old soldiers who have

Never touched a file or a hammer. The letter of pre-
Sensation replaces learning. All of this is not
Incredible, and yet all of this is true, SCUUSEMENT
TRUE.

The intellectuals at the foundation had a feeling
deep in their servitude; they made on their exercises
jokes full of bitterness. Those from Paris
in Lyon translated their initials PL, by pas bre;
when the merger added the network to the operation of the
Mediterranean, they interpreted PLM as pity them.
unfortunate; those from Orléans to Bordeaux read in the
The letters OB stand for obedience. The old soldier,
On the contrary, he is proud of his livery; he would get angry if anyone...
it provided material for a pun.

* The docility of the servants being directly proportional to
Their inexperience, their incapacity, we understand that the
caste encounters in these recruits devotions of
bulldogs; that's how we saw a stamp

to become a means of advancement, the mechanic, or
better, the machinist, having agreed to cover the engineer-
denier, to whom all the blame lay.

As a result of a natural reaction, the old soldier
brings, in its relations with the public, these airs of
“rogantes of the drill sergeant, this morgue of the capo-:

realism to which, fortunately, the public did not subscribe.
Don't bite.

Before being hired, the aspiring servant must undergo
he goes through the visit naked, like during a medical examination; then he must
produce an extract from his criminal file. We have him-
that his entry into the administration involved de-sa
part of adherence to all regulations.

XXIX

The regulations! Here's a chapter that will give us
better than any other the measure of our depression
morality and our servitude. After the coups d'état that
Feudalism allowed itself to act against the public and against the law.
(see previous $S), we can expect that in this
As far as personnel are concerned, the administration no longer knows of
_ terminals. There are perhaps two million at this hour
of active citizens, voters, eligible to run for office, for whom there is no
neither Civil Code, nor Code of Procedure, nor Code of Commerce
Merce: nothing but the laws granted by Mediocrity,
without control, neither from the Council of State, nor from the Senate, nor from the
Legislative body; each pasha improvises, proprietor
molu, legislator.
"Leaving aside the ridiculous prescriptions on the length- .
beard length and haircut, we read
in a regulation of the Northern Railway Company, article 57:

Mechanics or drivers who would like to leave the
company services must notify the
'traction engineers.

Article 58. Mechanics remain subject to the action of
the (judicial) authority in the case of a coalition or for the
accidents resulting from their lack of foresight or their ne-
negligence. The penalties they may face for one or
the other cause will not be confused with those INFLICTED
BY THE COMPANY.

So here we have a double Penal Code for an entire ca-
legion of citizens.

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262 + CI. NEITHER. — MORAL DEPRESSION

Regulations for train conductors, April 1867:

Art. LL. Each driver is required to provide a ca-
A deposit of 1,200 francs is required. The security deposit remains affected.
by privilege to the payment of sums of which the holder
can be constituted as debtor, either by a decision of the Co-
management change, either by a court order.

Yet another double Penal Code.

The Management Committee is the sole judge of cases where the res-
liability is incurred, and determines the importance of the
compensation to which it may give rise, without recourse
possible against his decisions.

Removal of the Code of Procedure.

Here is an example of summary execution reported by
Mr. Borde.

An accounting employee from Nemours having failed to

send as an expense a sum of 15 francs.

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The chief direct Ini applied a 2 franc fine, The general agent
5 francs, and the Director General 200 francs. — On the observer-
the assessment that was made to him, that this agent only earned 1146 francs.
per month, that he had a wife and two children, he re-

pondit: We will retain 50 francs per month sq part

payment.

We appeal to all honest people, and we
Let us ask for whom the penal colony is made, if not for
such acts. Compared to the employee's omission and assessed
in proportion to its code, the extortion of Mr. the director
The general would deserve twenty years of hard labor.

Article 45. To assist, in certain circumstances, the

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drivers to bear part of the losses and compensation
it is constituted
between them (in order, not spontaneously) a fund of a-
mutual insurance composed by means of a payment of
100.fr. per each of them.

That is to say, the security deposit is increased to 1,300 francs.

It is administered by the Steering Committee.

That is to say, automatically and without the participation of the a-
safe.

Every time a driver is found responsible
of any loss or damage whatsoever, the Committee of di-
Reclion decides whether the compensation is left entirely to
his burden, or if it is borne in part by him,
partly by the insurance fund; t/ finally decides whether the
the company itself takes on a fraction of
the compensation,

/

Abolition of civil and consular courts, only
competent to arbitrate the share of responsibility, of
each. The regulation comprises 102 articles of the same

“taste, one sixth in number of the Commercial Code.
Each class of employees has its own specific legislation.
ciale, something as extensive as the 2281 articles
of the Civil Code, without approval from public authorities,
without approval, without promulgation.

Major industries have modeled themselves on the
large companies. We find, not a regulation
The RAnUSEtRe of Rouen:

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264 CU, IT, — MORAL DEPRESSION

Fines of 10 cents. 5 cases
of 1015 c.....,..,. 1 —
from 10 to 20 c..... 2 —
from 10 to 40 c.. ....,..., 10 —
25 cents.....,. To —

from 45 to 50 c..... CRE . 1 Er.
of part of the day... 3 —
of the whole day..... 6 —

Total number of fines issued... 29 cases

Without prejudice to deductions equivalent to the damage,
the only legitimate ones;
Without prejudice to provisions such as the following,
completely foreign to common law:

Only one-fifth of the workers of the same species
Each workshop will be entitled to its own two-week period.
time. — No worker can leave without making a quin-
Zaine. — Every worker succumbing to his pretension
before the competent authority, will be required to pay, before
the delivery of his booklet, the amount of fees incurred
by the judgment, otherwise the booklet will be charged.

This last regulation is in formal revolt
against the law, which prohibits any mention on the booklet
favorable or unfavorable.

In a workers' workshop regulation, same city,

we find five cases of fines of 10 cents, which.
can be renewed "several times a day.

Some of them should be located by the end of the week.

in return, especially if we take into account certain pres-
draconian cripples (for women), such as
This one:

It is forbidden to speak unnecessarily, that is to say, to
things unrelated to work.

FINANCE AGAINST ITS EMPLOYEES 265

It might be objected that this is the only way to attempt
his world. However, we have another set of rules here.
where there is no question of fines or exemptions to the
Common law: nothing more than the delivery or retrieval of the passbook.
when we are not happy with each other, and the res-
responsibility in case of damage or improper handling.

An offensive provision that we have read elsewhere:
the worker who carries raw materials to be processed
at his home he is not allowed to control the weighings, although he
be responsible for the missing item.
The history of the Roubaix riots - has updated the
The following regulation applies:

Article 17.— A fine of 3 francs is imposed on:

1° The worker who smokes in the establishment or enters
with a pipe that wasn't properly extinguished.

29 Anyone who touches the belts or the mechanism
professions.

3. Anyone who, while holding two jobs, is absent one
entire day, even due to illness, if he does not present
not a doctor's certificate. — The fine will be reduced to
2 francs, if the worker only operates one loom.

Article 18. — A fine of 50 centimes is imposed on:

1° The worker who will light his own gas burner.

20 The one who brings in a foreigner.

3. The one who cleans or greases his loom during
walking.

And the one whose trade will be recognized as poorly cleaned at the
Detailed visit:

59 Anyone who introduces or drinks liquor into the attic...
bind.

6. The one who cuts his piece before the markings indicated
ques.

Article 19. — A fine of 25 cents is payable:

1. The worker who leaves waste lying around outside his
bag or on the ground.

2. The one who washes himself, combs his hair, or polishes his shoes
to his job before the last quarter of an hour preceding
the exit.

3. Anyone who is found without permission on a point

...where his work doesn't call him.

_ missing.

He who, during the daily inspection of the bins and baguettes,
will be convicted of uncleanliness.

Art. 20. — He who is missing a spindle, or buot
on the board, will pay 5 cents per spindle or buot

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As one can see, the Penal Code is nothing in
comparison of its countless annexes; and likewise

that every French person is supposed to know the law, just as
"every worker, by virtue of entering the establishment-

"He is supposed to know and accept the rules."

It's not good for the boss to get his hands on it, under
in the form of a fine or otherwise, on the wages of the ou-
Friday. This is neither legitimate nor legal. No one has the right;
even for proven reasons of compensation and repair

. legitimate, to pay with one's own hands, to impose ped-

nurturing and executing sentences.

XXX

The Roubaix strike raised a very important question.
The problem of regulations is extremely serious; we will say about it
one word per episode, by the way, since both the
workers' congress in Brussels, in September 1868, a
The problem was taken up again. It was a matter for the manufacturers…

to have two carts driven by a single spinner, re-
a form which, by the bosses' own admission, immediately put
Approximately one thousand workers are available. The manufacturers

_spread profusely, during the turmoil, a
A most sensible economic instruction.

It is true, they said, that this measure will eliminate
temporarily a thousand workers. But like the clerks-
The sales will return as soon as the selling prices of the fabrics

-will be lowered, what will be the result? I] will have to go up
'k,000 more jobs, and consequently 2,000 more to occupy.
workers. All things considered, the Roubaix factory occupied-
'pera, under these new conditions, a thousand workers of
more than today.

We didn't need to wait for a riot to talk about this...
wager. The timing is poor to initiate the people, in
the moment of danger, in the study of social economy.
It is important not to let the prospect of having, in a year or

Two, 4,000 more jobs to drive, soil presented

to the proletarian, like the compensation of a year or two of
unemployment or famine; stoic calm must not be
from the scientist, declaring that society can do nothing about it, con-
wastes too much on the anxieties of a starving population;
That would almost be ironic. There is something to be done.
That's undeniable. — What? — We're going to because-
from the most practical point of view,

There is no need to force analogies to find
a great resemblance between the abolition of a mono-
pole and the mechanical invention that momentarily eliminates
arm movement: in both cases, there will be a displacement of
acquired positions, reduced costs and certainty of

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impending overproduction, that is to say individual suffering
temporary conflicts and benefit for the community.

The imperial government liberalized the profession
of commercial broker, and the former

holders. The city of Paris bought back, at the price of four-

seven annual payments of 360,000 francs each, the privi-
the law concerning small cars; but it did not compensate either the
neither butchers nor bakers. The State therefore has no principal-
The authorities have reached a decision on the issue of compensation; it seems,
Based on these precedents, the large ones should be compensated
and leave the little ones to the risks of their situation. To that end
As such, the worker cannot count on the luck of an in-
compensation.

Besides, that's not where the solution lies. What service-
would the machine be worth it if the savings it provides were to disappear-
To provide relief and subsidies to the downgraded? Better-
should keep the old tools, because it is more moral to
paying workers a wage rather than giving them
help. Does this mean that we must abandon everything?
linked to the bad suggestions of Ja faim the workers
whose livelihoods are destroyed by a sophisticated tool?
Not at all. In a society driven by such a powerful

a bond of solidarity, there is a solution for all pro-
problems.

When an industry is completely and forever
downgraded, like the postal service, stagecoaches, and transport.
Following the railways, the problem is indeed
simple; it is certain that only one of our main lines
employs more personnel than Loute l'indus-

transport management thirty years ago. If, instead of recruit-

to discriminate against employees through favoritism and arbitrary decisions,

a right of preference would have been created for the benefit of the marginalized.
In fact, the railway would not have taken twenty years to develop.
popularize in France; there are still regions where
It is considered a scourge; and this is the first
appreciation of the worker whose tool he breaks without com-
immediate thought.

The case of the workers in Roubaix is a little different.
The economic guidelines published by employers did not advance
It was not an empty promise. Within a year, the thousand ou-
Downgraded books will be recalled, and it will also be necessary to do
apprentices. The employers themselves have an interest in guarding-
of this population at hand. However, large cities,
_the departments have always, within a radius of some
places, major public works to be undertaken, tra-
indispensable values, but which do not have the character
of the emergency.

What was there to do? The SS in Roubaix had
determined at a fixed time, and well in advance, on the day when
the application of both professions to be carried out by a single person
A man would throw at least a thousand workers out onto the streets.
Why not make it coincide with the same day?
The start of an earthmoving project? Paths?
local roads to be built, roads to be straightened, hills to
lower, ports to be dredged, railways of interest
Local premises to be created, is there a shortage of work?

If the municipality of Roubaix believed it had the right to de-
to disclaim all responsibility towards the bosses, she does not
The same can be said of the workers. We spent on
repression, troop movements, trials, seizures
sounds, funds which, if judiciously employed,

would have provided a living for the unemployed, eliminated unemployment,

left useful work undone, and prevented even the idea of a
protest. As the orders would have per-
Instead of creating new jobs, the workers would be
returned to the factory.

Whether the administrators are municipal or not
rates charge: excessively the rioters by making them
responsible for everything; they do not fully justify themselves.
their negligence in the eyes of public opinion. The sword, the
bayonet and cavalry charge are a sad way
to restore order; it should only be resorted to when one has
We've exhausted all means. And here, we haven't tried any of them.

To the kind words addressed to him by the
"Prefect," said Le Progrès du Nord, "the crowd responded:"

What we want is WORK.

That's the whole moral of this unfortunate story:
Work! You can't throw out a thousand workers with impunity.
on the pavement on a fixed day. There is something else there besides the law.
coalition.

XXXI |

With the episode over, let's get back to our rules.

The most beautiful one we had ever seen was titled:
Penal Code for Road Workers; it was signed by the pre-
fet and the engineer from the department of Ja Vienna.

The memorable strike of Parisian coachmen revealed
in the private administrations of morals without precedent-

whose normal wage was 3 francs per day; but
a series of deductions for clothing, pale-
freniers, gardiens, lavage, assurance, levied À fr. 70;

The remaining balance was 4 francs 30 centimes, without prejudice to any fines.
_coachmen" could not live without doing so from time to time-
skip a race; the administration knew it; and she
incorporated this element of the recipe into his calculations
tions. Woe to the clumsy ones who would let themselves be caught!
Misappropriation by tacit consent is the su-
blime of the genre. The strikers agree on this in these
in words, in a letter made public:

L° The coachmen have never denied that, according to the expression
from Mr. Ducoux, they did not deviate from the recipe one
Sufficient sum to complete their day, with the
such a small sum remains after all expenses are paid. And
This is the main reason that made them go on strike;
they want to work without having to embezzle what
Mr. Ducoux criticizes them.

The administration further surmised, in the recipe, the
tipping, which has thus become almost obligatory for the
traveler, already surcharged by 33%.

Thus the Anzin Company, "which produces approximately
each year in dividends its initial capital," according to _

She attributed this 4 to Mr. Foucart's testimony

which she calls its benefits.

The pension of 7 to 10 sous per day, granted formerly
at 50 years of age, after 40 years of service to the
Company, that is to say, under almost im-
possible to fill, would no longer be given, it is said, except to
an older age. H is not even up to the rent of the inhabitants-

services that the company provides to its workers, who
had not been increased; the burden was placed on the workers
repairs that were formerly the responsibility of the company.

"...Same procedure used on the Orleans railway."

From the year 1845, says Mr. Maurice Valette, the company
had associated its agents with a stake in its be-

profits. After payment of expenses and distribution-
_tion of 8% to shareholders, it was to be done, on
the excess of net products, a levy of 45% of
one hundred percent in favor of employees. This allowance was intended to
in order to complete, to perfect the figures for treatments
fixed, whose cramped conditions could not be ignored,
Inadequacy. This noble endeavor yielded the best results.
The levy produced, for the fiscal year 1853,
1,966,430 francs 10 centimes, or 40 francs 96 centimes per 100 treatments
fixed. Unfortunately, we regretted so many gene-
redness, |

Indeed, the distribution, on the one hand, decreased in 1865,
at 14 francs 40 centimes 100; on the other hand, the company, in
dangling the prospect of... dangling it before employees, especially new ones
the prospect of this reward, reduced below
in all likelihood the number of appointments
fixed; like the small car company, which ro-
The coachman's day was becoming increasingly familiar, for the reason
that the bourgeois gave the tip. The last word
of the progression would have been, as in some restaurants
rants, cafes, bathhouses, to sell the right |
to work from home.

Why this gradual decline in the share made up
to the employees, when the company's revenues follow-

On the contrary, they were experiencing an upward progression of the most
marked?

Something even more shocking is the im-
nixtion of administrations in employment that the sala-
'Riés dolvent faire de leur argent. Sur les dites
bonuses, which today are only an insufficient supplement
Regarding the fixed salary, management automatically pays into the
pension fund a share of the return-good- to each
employee. The great misfortune, it will be said, of forcing-
employees building up their own income!

Indeed, forced annuity is more than just a misfortune:
It's a mockery. In 1853, the company, on 40.96 francs,
carried 43 francs 65 centimes to the pension fund, and handed over
in cash 27 francs 31 centimes. In 1865, out of 14 francs 40 centimes, she
retains 40 francs and leaves only 4 francs 40 centimes available
nible. An agenda sparked a row for everyone.
employees because they neglected the issue of the
annuity.

It was to spendthrifts receiving between 800 and 2,000 francs
per year that anyone dares to speak in a partisan way. They don't have
found a way to reduce their expenses to consider
their old age. They believed they had nothing to add to the
payments made automatically on their behalf! We are as-
forced to hold their stomach in knots for life in anticipation of a
retirement which one reaches as late as possible, when.
We're getting there! And that's what we call being administered.
Saving is a superfluity, a luxury we don't have the right to.
to impose on man who often lacks the necessities.

Thus speaks the author, whom we regretted not being able to- -
see borrowing all its revelations. We leave from
on the side those which are specific to railways and the *

company of Orléans, to focus our attention especially on those
which have a collective character.

A masterpiece, among thousands, of the morality of the pro-
tectorate:

An employee who asked to withdraw a small amount
of the savings bank, based on what a recent ac-
His wife's bedtime created needs in him which
He could not escape; the response was most sin-
regulars. His division chief, remembering that such a
The incident had already occurred the previous year, he retorted.
by a dismissal, adding that he did not see at-
there is a very plausible reason why such a thing should not happen
not reproducible every year.

The employees, whose fixed salaries have been reduced
and their participation, at a time when the cost of living
worsened by at least a third, they dared to petition the-

near their lords and masters.

For some time now, said a journal in 4867, the re-
vocations follow one another in a unique way in the
railway companies; especially the Orleans company
(This is where the first petition originated) removes and

replaces its employees with unprecedented speed
So far. And who are, I'm talking about the vast majority, these
Employees being thrown out? You can guess: this
These are the ones who signed last year's famous petition.
These unfortunate people, for daring to complain and raise the
voices to express the pain of their situation, sem-
could have become the lepers and the cursed of the administration

Nistration.

So, these are men, husbands! Fathers of fa-
a thousand on the pavement, without resources. I'm not talking about eco-
nomies: with what salary would they have made them?

has.

At { N
What will become of them and how will their children dine tomorrow?
small children? Where to go? What to do? — In the other
companies, right? They exercise the distrust they have
learned. Thank God! It's not just one company in
France, and an employee can hope that, coming from the North,
'He will enter from the South, or from the East, or from the West, provided that he
to know its condition and to provide services.

Well! No, it seems a tacit league has formed-
- mée. The companies reached an agreement, they s-
"Gnalé the leaders, — leaders, poor people! — and"
It is generally accepted that an employee dismissed from a
administration will not enter into another. — What will you-
So what is he to do, then, this man? Beg? Or
that he dies?

How could it be otherwise? There are only a hundred of them.
thirty-six, the sovereigns of our railways, those
who possess the tool as if it were their property; those
who make laws against the law, against the public and against
the employees; those who finally arbitrate according to their own interests
whims and their grudges determine the fate of three hundred thousand
Employee families. Since the despotism of the capa+
cities gave way to livery, which the instruction replaced
Talent is a powerful tool for mediocrity.

Boards of directors are making a big deal out of it
from their pension and relief funds. Let them dare
therefore comparing the number of their retirees and

the figure of deductions made. In the North, of deductions-
ment, mandatory for year-round employees, is to
8 p. 400. To be eligible for retirement benefits, one must be at least
less than fifty years old and having spent twenty-five years serving
vice of the company. The one who would have been thirty years
in the railways, ten years in the West, ten years in

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The East, ten years in Orléans, is entitled to nothing, despite having
paid everywhere. We always take care to hunt, under a
whatever pretext, the employee who is approaching the time
regulatory. Elected officials, when there are any, receive
from 30 to 150 francs annual annuity, subject to conditions
that they leave the service; for if they prefer to continue to
to live on wages, the 30 francs of income are super-
award-winning.

The foundation's workers, the capable ones, have
They withdrew, full of disgust and discouragement; they are
went to all parts of the continent to promote the initiative
from their experience and knowledge. Many are
died on the job; others returned, crippled with pain.
Theirs, crippled with injuries, riddled with infirmities. May the
- Princes of the railway dare to tell us where the re-
survivor trafficking!

Nothing is done in the companies except for the installation.
Advertising and Macairism. Here is a letter that skewers
These methods of charlatans:

Paris, April 3, 1867. Dr.

For the past eighteen months, thousands of workers have been...
ployed at the Champ-de-Mars during the construction of the Palace of
The World's Fair. Excessively many accidents
serious, the number of which would be difficult to say, are on-
Venus. I myself had a broken leg (I belong-
(born at the Gouin & Co. house.)

During those eighteen months, the medical service was
entrusted to a single doctor, whom they had taken care to take-
to be far from the site of the works, so that no doubt it would be fixed
. care capable of treating the wounded. This doctor, forced
to choose between its private clientele and the service for which it

had taken charge, only came to the Champ-de-Mars for an hour
per day, and the workers who lacked foresight
_of injuring himself while he was present, were put on
a stretcher and transported to the hospice without having received any

On-site care.

No one, however, can deny the extreme pose -
Immediate care was given to the wounded. Would I be crippled?
and now unable to resume my state if my fracture-
Was the wound treated immediately?

During my accident, I unsuccessfully called for assistance.
from a local doctor; I couldn't get them to go _
I was asked to find one, and my fracture wasn't bandaged until the
third day, during the visit of the hospital's chief surgeon-
pital.

How many other injured people were found in my sad
situation, and that immediate medical attention would have
singularly relieved!

Now that the work is finished, that the acci-
Teeth are useless, the service is organized lavishly
medical staff at the facility; nothing is lacking; not even
professors from the Faculty. When some beautiful vi-
siteuse or high-ranking figures, inconvenienced by the
In the heat, they will come to demand medical care approximately
insignificant, we won't tell them that hundreds of ou-
Fouriers, seriously wounded, almost dying, were
transported without immediate care to the hospice, and the world
will be amazed by the splendid way in which they are made:
things at home.

I am disabled, many of my classmates are in
the same state, and we are being disputed point by point, not only-

_mentally all daily assistance, but still a miserable
compensation.

Will the imperial commission deign to acknowledge that the
the wonders she displays to the world cost lives
or the health of a large number of workers, and will think-
such as a tiny portion of the fabulous sums,
that she will receive, would be well used if it served to

to provide these disabled people with an honorable existence that the
Can't they get work anymore?

| Pierre-Joseph Buvry, '
Passage de l'Alma, 26, Gros-Caillou.

XXXII

The wickedness of the directors of anonymity has made
school. The leaders of the industry remained relatively free
ask to wade through troubled waters, like the
Lords of Israel and Childen. The contractors of
The Paris painting team had a meeting during the current
of April 4867. Here is one of the main grievances they have
requested the rectification. The Seine prefecture was able to -
blie every year an average of prices (labor and
materials) of building work. When we say
An average is a mistake; you have to read a maximum.
mum; the rates are indeed just a simple fix
“of the starting price, on which the successful bidders and -between-
Buyers agree to discounts of 48 to 35 percent.

In any case, the publication of these rates serves as
basis for all expertise; the most foreign individual
the building work can be seen by him-
Indeed, any entrepreneur who imposes a surcharge is safe
to be repressed. Great scandal among speculators
in business. The painting contractors took advantage of their
meeting to draft a petition to the emperor in view

* to prohibit the city of Paris from publishing its prizes

standard. Let them deliver the inexperienced customer to
Thank you, let's make the night around him, let's turn off
all the lights capable of making him see clearly; that
painting contractors, united in a union, solid-
areas for the stifling of practices, be chosen
as experts, in the event of dispute, to the exclusion of
architects. That is their conclusion.
The regimentation of workers by large corporations
companies has also expanded into all sorts of pro-.
trades. Arts and crafts, carpentry, locksmithing-

the trade, carpentry, shoemaking, cabinetmaking, are transported
They are trained every day in factories. We don't learn
no more skill, but only a tenth, a twentieth
by profession. Piecework, the only moral, only
based on the true price of things, retrograde in the face of the
hours of attendance, entry at the bell, meals at
fixed time, fines and suspensions. The popula-
The working class adapts to this debilitating regime; it
turns to lazzarone; she applauds herself for doing the least
possible, while remaining cloistered, secluded, locked away
making the regulatory duration. Some jokers, under pre-
text of equality and fraternity, find that it is already a
democratic system, the hour of presence passing the ni-
calf on the strong, the weak, and the average. It is the last-
denying the word "voluntary servitude" and the most serious
a symptom of moral depression. It is especially our
decadence as a productive nation; ear the price mar-
the cost of everything, instead of having as a basis the
average of the time employed by the worker, balance made
The distinction between strong and weak now rests solely on arbitrariness.
State interventions, through the granting of monopolies,

Subsidies and guarantees, finish destroying even the
final elements of responsibility. What's the point of getting involved?
to search, to combine, in short, to work,
since the sun rotates with the same motion for all
the world and that the public treasury is there to fill
the voids created by laziness, ineptitude, and fraud?

* Under the influence of these transformations, the world pro-
The conductor entered a kind of quietism preceding
Lethargy and death. Peace and public order are not
more troubled, as in the days when one had to endure the des-

_potism of capabilities. What do you want it to demand or
claims a mortiser, a boring machine, a roughing machine, a
finisher, a maker of tenons, dowels or che-
towns? What can be expected of these poor old soldiers, pi-
barracks and cabaret ties, which a high protection
improvised blacksmiths, fitters, assemblers, heaters
firefighters, mechanics, PAEE chiefs serving some
- railway? ,

The bourgeoisie, which does not suspect the depth
from the abyss to which this decadence leads her, she applauds herself
this material calm, which is only surpassed by that of the ne-
cropoles. Also the first strikes, after the law of
May 25, 1864, did they produce satisfactions on the world?

They have the effect of a torch on a nest of hornets. The
Journal of Debates, monitor of laissez-faire, organ of-
 official of liberal hypocrisy in economics, did not hesitate
to lay down all his charlatanic baggage and to request
the use of force; the Universe, returned to existence
to denounce, cried out for Social Revolution; the Union de-
Clara, that, given that war was already a war, it was better to hasten
_the French against the Germans in a conflagration

_

quehonque, with or without motives, than to leave, at the fa-
peace advocate, the proletarians to produce their demands
cations.

In the inner circle of Mr. Jules Simon, it was being spread about
The tailors' strike, stories where the burlesque takes center stage.
He argued with the odious; fear makes people accept slander.
the most absurd. In the corridors of the Legislative Body,
There was talk very loudly of demanding the withdrawal of the law on
the coalitions. It seemed that we had returned to the most
bad days of hateful excitements of the Constitution-
nel against the workers and the socialists.

Finally, the republican Jules Favre, crowning the work,
he hastened to denounce from the podium "meetings
"They are all the more dangerous because they are public."

The only obstacle to the universalization of the medieval regime
The critical point is that it still exists among men.
mature citizens, aged forty and over, who have
I've seen and practiced another way of producing and living,
resistant capacities, full of anger against this
apotheosis of mediocrity, incapacity, and worthlessness
ity. It is [the only sign of dissent. When this
generation will be extinguished, everything will be over: it will be the sys-
the theme of Egypt and the Orient imposed on France and anx
countries that gravitate in its orbit.

These symptoms of decadence are related to
all manifestations of the human mind point to a
Unprecedented regression. Look at popular poetry, the Pe-
Little Lambs, Bastien's Boots, the Moody Foot,
Zim-là-là, and a hundred other absurdities equally foreign to the
prosody and language as well as common sense. Consult

/

the statistics; you will see the stagnation of the po-

16,

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population, the increase in bastardy, the invasion-
the nature of prostitution. Examine the morals according to the
theatre. In the past, famous women were called
Mesdames de Staël, de Girardin, Guizot; their names are
Today Rigolboche, Turlurette and Cora Pearl.

Unconscious human stupidity, conspicuous foolishness
worsen with corruption. The workers devoted to the Or-
phéon concentrate their activity on a medal to con-
to seek, a revenge to be taken, thus making of a
distraction, all of their leisure time. Those who have the pre-
the tendency to think and plan clings to fog-
tilles, a five-cent-a-day increase, abolition
of article 1781. Those skilled in politics claim that
The whole point of public freedoms is to bring about the
chamber, against the Peyrucs of the government, the Du-
Faure of the opposition: Dufaure, the Minister of the Interior
of June 43, 1849, instigator of the looting of printing presses
Proux and Boulé, who became a liberal thanks to a coalition-
tion of arrivals (a new word made to the size of the
Mediocrity, ambition, scheming, seeming too
grandiose for such a small world). The pontiffs of the
sentimentality, popularity seekers monopolize the attention-
tension regarding the abolition of the death penalty,
as if, under the weight of the embraces that constrain us,
Nothing was more urgent than saving the head of an Avi-
dwarf, a Lapommeraye, a Dumollard. The saint-
sentimental monism, convinced that the Jewish regime
only has a chance of taking root amidst demoralization.
Universal lion, inaugurates public meetings with
pornocracy courses, under the guise of emancipation of
women.

FINANCE AGAINST ITS EMPLOYEES 283

It is through these outlets that the intensity is masked.
...of harm. It is by making this nonsense the epitome,

the summary of the Revolution and justice, all of the
legitimate demands, which are being stifled, among the minority
of the population that remained active, up to the point of feeling
real users. =

XXXIII

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—

How much have we regressed on the annual plan?
higher than 89? because there are more egalitarian boasts
to spread out. The laws of caste and privilege do not leave
no room for illusion. We are in the midst of a s-

wave.

In the past, the tithe or tithe Drélsrait was like its
name P indicates, up to one-tenth of the products of labor;
that was the maximum of privileged prelibation; still
Did the option of settling in kind provide any mitigation?
Nuatign to the rigor of Ja tax. Today the capital of
The Bank does not operate less than twelve to twenty times a day.
one hundred; the wealthy railway companies estimate -
also by twelve and twenty of a hundred, that is to say by
fifth, double the tithe; the Crédit foncier table
out of twenty-five percent, a quarter; the Gas out of twenty-seven to
twenty-eight of a hundred, two and a half times the tithe.

In the past, property rights were clearly
distinct from state tax; it was not included in the levy-
nent and [x distribution neither confusion nor accumulation, Current-
The public, subject to taxation and forced labor without mercy, nor

mercy, begins by sweating, in the form of contr-
PUBLIC funding, the billions with which to build
titles the domain of the modern feudal lords; then he pays, at
title of PERSONAL rights, the twelve or twenty-eight of the
one hundred, of which 1x caste makes up its dividends.

In the past, the dimmer always followed the odds of
the operation, taking on more during the boom years,
contenting himself with less during the famine years. He par-
in short, participated in the good and bad fortune of
tenant, of the corvée. Our contemporary barons have

All of that has changed: they need a minimum annual income.
nuclear, whatever the chances. The storm of
seasons, frost, hail, rain, floods have
Sterilized and paralyzed labor. Harvests will be meager;
Jacques Bonhomme will clutch his stomach; he will only have
Few or no products to exchange. What does it matter? The di-
vidende is inviolable; something Jacques Bonhomme does not
will be able to supply the feudal lords with traffic, he will pay for it in con-
contributions; he will perfect on his labor the contingent of which
Bad luck and unemployment have weighed on income. H
will pay for the honor, the glory and the inviolability of the
rent, without receiving any service in return; for thus the
. wants the faith of contracts.

Hue then! Work and strain, ——. Jacques Bon-
man, under the weight of the day and the heat, because he has
bound by treaties, and although you have accepted nothing nor
Once signed, you alone do not have the right to fail to fulfill your commitments.
comments. |

We repeat: never, at any time,
No other country has seen an example of such an economy:
political economy.

–

However, it is a matter of principle and command among
our pastors of the people, demophiliacs, demagogues, de-
democrats, that we should not shed light on these miseries nor
To expose these wounds is to betray the homeland and freedom.
than to draw attention to the horrors of this regime;
it is to corrupt the good minds of the political elite.
transcendental tic, than to fix their attention on
of ignoble material interests. O cockroaches! your spiritua-
The myth is starting to be exposed, you all have
steeped in the corruptions of Mammon; that is the secret
of your hypocritical asceticism.

French democracy went to find its inspirations
rateurs, its directors, in the legal profession and the press:
the legal profession, the only corporation that is still governed
by the regulations and guilds of the Middle Ages; the press,
State rule from 1852 until the abolition of the au-
prior authorization, monopoly, at all times, of the
finance for large guarantees, for large capillaries, for
Big bribes. Didn't we see Jules Favre, de-
defender of the Virgin of La Salette in Grenoble, to tear down

the entrepreneur from the hands of the correctional police
Graissessac in Béziers; Crémieux, remove the ac-
Mirès's departure; Victor Lefranc and Senard, cover
from their rhetoric the 'deportations of the founders of the.
Furniture; Marie, writing memoirs in favor of
greedy Mexican lottery players; Émile Ollivier, accept
a salaried position of a foreign sovereign, the viceroy
of Egypt, a crime of high treason for a French deputy
Cais, according to the principles of '92? The financial barons
and the directors of large companies are the only ones who-
“thinkers of the causes of fat; really our demo-

Crates of the bar and of politics have Figaro's flair.
Tartuffe's dissimulation and Basil's science.

And how many of our great journalistic writers...
Are there any who haven't prostituted their advertisements to
ninety defunct stocks, to the horse traders
limited partnership founders, enriched by the sum of
ruins that they piled up around themselves?

Is it necessary to emphasize the depth of these
betrayals? How does the industrial empire differ from the em-
The worst policy? It was enough for the unsympathetic third party,
to lift a corner of the veil that covered the machinations
protected by the pact of liberal silence, to take precedence
in one session the leading figures of the so-
democracy.

Ah! If only publicity in the press and the public forum had
simultaneously championed the demand for freedoms and the denunciation
the cation of financial subjugation, we would not be
crushed today under the weight, we will not say of the
Despotism, but of our moral depression. How much
Are they, these platonic lovers of a political order
ideal, in which interests are not taken into account

Materials? Two or three hundred thousand voters perhaps,

freed by the income from the daily worries of Ja
animal life. As for the peasants, the illiterate workers,
Ignorant people, what do you expect them to be passionate about?
freedom of the press and the right to reunion, if you do not
do not place within reach of their intelligence and their hand
the program, the reform plan that interests them
The biggest issue? Political life has declined in our country by more than

half since 4851: why? It's only from 1848 to
Coup d'état, socialism, and politics went hand in hand.

while since then, the economy has been repressed as in-
Discreet and dangerous.

It is not only in the electoral world that
feudalism strikes; it is on the adolescents, on the
women; women, detestable advisors in the
periods of silence and repression, always horrified,
always trembling as soon as the son, brother or husband
talk of protesting, of making demands in the name of law and
of justice. Isn't this picture of our... quite heartbreaking?
moral collapse, of this servitude, which has become -will-
How can we hope to remain silent out of resignation? How can we hope to move forward?
never the spring, concerning ideal freedoms, in a
a people who not only knew how to defend their savings, their
home, its dignity, against the encroachments of a caste
Having only his audacity as his right? That's the claim
Is socialism really as materialistic as the pre-
Are our demagogues holding us back?

I will admire the heroism of the thirteen as much as anyone wants.
and any organizers of election meetings,
at the end of which they see their name emerge from the ballot.
with excommunication of the refractory ones. But it was necessary to...
at the same time form unions to protect the action-
the company against its administrators, the public against its
Monopolists, the worker against his employers. 11 was needed
to denounce with the same vehemence violations of the notebooks
charges and violations of home, coups d'état
of the Bank and the arbitrary actions of the police, the illegalities
of tariffs and those of tax. If there is still a way
To galvanize this nation, it is on the condition of bringing together
in a single bundle the worker's grievance notebooks
and of the citizen.

<

Do lawyers and journalists still want to hold on?
The head of the movement in this sense? They will lose out and the
fat causes and gilded advertisements; but they profit from it.
will maintain their honor and dignity. If they prefer to continue-

to skim the profits of the industrial empire, down
Masks! They are and remain the firmest sup-,
pots of the political empire. Quod Deus conjunæit, homo
not separate. The social economy of a people is everything
simply the material translation into facts and actions of
abstract thought immanent in his politics.

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CONCLUSION

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(er, — SUMMARY OF THE IDEA OF THIS BOOK.

We have strived to put in as much effort as possible
possible, order and method in the narrative of
numerous facts that form the basis of this book and its justification
tification. However, in order to give even more re-
As a matter of fact, we will discuss our thesis here, in a few pages,
the concise summary. We shouldn't be afraid to
repeat when it comes to popularizing issues
which the public finds difficult to grasp, however interested it may be
or to explore them further.

OLD ECONOMIC REGIME. — The apologists of
competitive system inaugurated in 4789 did not lack-
What; there's only an embarrassment of riches when you want
reproduce their enthusiastic declarations and declamations
naps.

17

Indeed, since Royer-Collard, "democracy is flowing
"Bursting full"; that's a well-known and accepted fact. Since 1839,
"Each soldier carries in his knapsack the marshal's baton-
"...chal of France." Since the declaration of the immortals
principles, "all citizens are equal before the law,
before the taxman, before the law." Or again: "Cha-
one can aspire to the highest political offices and
social barriers exist; no caste law closes the barrier.

"What Alexander the Great said on his deathbed"
To his successors, we repeat to you all: At most
"Worthy!" That's how a Minister of Education expressed himself.
public, grand master of the University, in a speech
of prize distribution, at the grand competition of 1839.

"In agriculture, industry, commerce, the
Sciences, arts, literature—there are no longer any professions.
"Closed!" cried the official economists. The prole-
The victim should blame only their own iniquity for their distress.
laughter, his negligence, his lack of foresight, his wastefulness.
The orderly, sober, thrifty worker always manages to reach the pa-
throne, to fortune. Proof: three-quarters of the elect-
"Providers of property rights can't just read." There-
above, Baron Charles Dupin demonstrated, figures in
hand, by means of a meticulous budget which included
right up to the chemical matches, which the wheel turner
He could live on thirty sous a day, pay his rent.
to raise his family and put money in a savings account.

From this came the famous axiom, dear to our millions-
contemporary pairs, that wealth always goes to the in-
intelligence, order, work, genius, whatever it may be
could say Giboyer.

The fact is that at a certain time, provided that one

would have received from civilization or Providence parents
well-off, not fussy about education and costs
that it entailed, one could become a bachelor of arts,
es-sciences, licentiate, doctor, associate professor, officer, and pre-
to strive for all functions and professions for which
A diploma is required.

Apart from the ministerial offices of bailiff, solicitor, of
notary, stockbroker, trade broker and
marine insurance, interpreter-driver of na-
turn, from auctioneer; apart from professorship, the
Medicine, pharmacy, law, engineering: reserved
to the graduates of the special schools; apart from certain single-
urban hubs, such as the butcher shop, the bakery, the
waste disposal, funeral homes, theaters; apart from the
State monopolies: telegraphy, postal services, tobacco, gunpowder
and saltpeter; apart from a few industries subject to the for-
mality of the concession, such as printing, bookselling,
hydraulic plants, mines, mining and quarries,
and a hundred other trifles of the same kind, the Frenchman was
truly, and rightly so, proud of his autonomy, of his

freedoms, from its egalitarian economic organization. It
as a producer, he could do whatever he pleased.
knows, except what the law or the modesty of forbade him
his fortune.

The economists of the time, who called themselves, quite rightly
The liberal school of law, developed in their courses,
in magazines and books, the benefits of this re-
gime and its advantages. To be fair, it
It must be said that every time they encountered a mo-
nopole, they were ranting about it with sincere conviction and
an inexhaustible verve. They especially had a knack for...

L'

Pi

_292: CONCLUSION

Revolutionary actions against the dauane and taxes
indirect. , |
Why did we change all of that?

HE

INVASION OF THE NON-POLIS. — The meager privileges
that we listed in the previous paragraph, the
most of them unjustifiable, without moral or social justification
to exist, were but an atom in the whole of the
country's production. But, what is more serious, they for-
they were enclaves within common law; they operated
as a catalyst for dissolution and putrefaction. A
Once the door is opened to exceptions, the law is no longer in
safety.

However, it would be wrong to believe that a government
absolute certainty, even based on precedents, at-
would have been capable of transforming, in the interest of utopia

or politics, the social economy of a nation, if it

had not found, at least in an important branch and

dominant in industrial services, the superior reasons

of this metamorphosis. It is the railways that
provided the pretext,

Indeed, in banking, real estate credit or
furniture, navigation, gas, cars, distribution
Waterworks, docks, freedom has its supporters, too
founded in principle as well as in practice. The necessity of the
Centralization and monopoly are no less contested.
that's debatable. It's not the same thing when he

SUMMARY OF THE IDEA OF THIS BOOK 993:

These are railways. Even the most liberal wouldn't dare to...
to ensure that once the road is built, the first person who comes along can
at will to launch his locomotives and his wa-
gons. Public safety requires regulations that
inevitably leads to the granting of a privilege. But once
the recognized necessary monopoly; the question of more or
at least falls within the realm of appreciating
public authorities. The competitive system had weighed on
the concessions of Louis-Philippe's reign, to the point that
the first five thousand kilometers of railway had
were divided among about forty companies. The West
The current one, for example, includes eight former companies:
49 Paris to Saint-Germain; 2° Paris to Versailles (riverbank
right); 3rd Paris to Versailles (left bank); 40th Paris to
Rouen; 5. Rouen to Le Havre; 6. Branch lines of
Dieppe and Fécamp; 7° Paris to Chartres (or Western pro-
(prement said); 8° Paris to Caen and Cherbourg.

We had exaggerated the fragmentation to the point of making

onerous, due to the lack of solidarity and the multiplicity of costs
generals, the farms. The empire, centralizing po-
the epitome of politics, brought its principle to the eco-
social economy and brought the whole network back to six com-.
_ companies.
With the railways came another idea: that
'public service. Let's start by making it concrete and explaining
to clearly explain what is meant by these words.
We will take a well-known example, the post office
letters.

In Paris, transporting a document in an envelope costs:
40 cents by the postal administration, and 2 cents:
by print distribution companies. We can

So, keep in mind that at the post office, there are 2 cents for the service-
defect rendered and 8 centimes or four-fifths for
Tax. Usurious, exorbitant tax! the liberal school would say;
that the tax authorities abandon their position and let the in-
free industry: the consumer will gain four five-
quièmes d'économle.

"Just a moment," the administration continues, "it is true that..."
I collect 8 cents in tax out of the 40 that the residents pay.
so many from Paris to correspond with each other; but, by
On the other hand, there are, in the Creuse, the Lozère, the Haute-Loire,
Indre, the Hautes-Alpes and Basses-Alpes, Corsica, factors
that I pay 700 and 900 francs per year, and which does not pro-
They don't generate 400 francs in annual revenue. I'm establishing a
compensation. Without it, such a letter that I charge 20 cents-
times and which costs me 10 francs for shipping could not ci-
euler, neither at one price nor another.

Here the idea of public service is striking: it matters
such a municipality, which does not exchange ten correspondents
dances per week, or served like the big city
which ships fifty thousand of them per day.

From the post office, correspondence service, to the road
of the railway, passenger and freight service, the assi-
Milation is not forced. The analogy stated that the line
from the North, for example, leaving net product, should
subsidize the lines in Brittany, the Cévennes and
Landes, insufficient to cover expenses such as traffic.

We explained how, instead of following this
In practice, the government had proceeded by way of con-
centennial transfers, subsidies amounting to 1 million
one and a half billion, of guarantees covering 4 billion in ca- -
pital and 484 million in annual revenues.

THERE

That's not all, the government said to itself, for-
following its analogies: The Bank of France is also a
public service. In the days of departmental banks,
each issuing their own personal paper, such as a banknote
"4,000 francs, due to exchange rate fluctuations, pou-

would be worth 4,001 francs in Lyon, 999.50 francs in Rouen and
998 francs in Marseille. The unit of measurement for banknotes on demand, at the port-
the teur, true paper money, is the corollary, the com-
natural complement to the unit of metallic currency, of
the unit of weights and measures. Therefore, only one investment is required.
and unique establishment of the privilege of ADPaUer the paper
currency. | ;

If we want to establish a serious institution, eff-
Crédit foncier's office, it is equally important that the bonds
mortgages circulate uniformly and at the same rate
price across France. If we leave
to take individual initiative, sometimes the northern zone
will take precedence over that of the South, sometimes the islands and constituencies of t
will be unfavorable, and those in the West on the rise. The
The principle of solidarity dictates that there is only one kind of
securities: hence the need to monopolize credit
_land., |

We continued drawing analogies in this way, ad infinitum.
proved that with the freedom of gasworks, of the quarter-
A third would pay 20 cents per cubic meter and others 30 cents:
which would be equivalent to a customs duty of 10 cents
between two adjacent streets. Regarding maritime services-
times, it was not difficult to demonstrate that the colony
of Reunion had just as much right to the solicitude of the
a metropolis like that of Senegal, and that which needed to be compensated for,
through subsidies, the differentiated pathways to

i

followed by the ocean liners intended for the service of our states
colonial settlements, whether they were located on this side or
beyond the Cape, in the Pacific or in the Atlantic.

Ed

III

THE FINANCIAL OLIGARCRY. — These considerations, which one
Don't be fooled, they are not specious; without them, he
"It is not political despotism that could have been imposed" on France
an economic transformation as radical as that.
whose subversive effects we have described during this

book. So where do the disappointments come from?

They come, says the cooperative principle, from the fact that the
PUBLIC SERVICES, instead of being a source of net product,
must be exploited at cost price. However, we know how-
The political economy of December 2nd proceeded as follows:
Excessive subsidies, guaranteed income and interest rates
and dividends, alienation of the public domain without
other reservation than an insufficient set of specifications, that
the concessionaires deal at the Cambronne; constitution
of an oligarchy of which one could name all the
members, because their number does not reach two hundred; con-
finally, concentration in the hands of this financial elite, of
all the major industries in the country.

If we were able to dismiss the privileges as trifles
prior to 1852, the new ones deserve, in F'TÉYANONES
to be accused of hoarding.

The Bank of France, for example, — the only right
to mint money throughout the empire, not an exchange

nothing escapes his grasp. The producers in direct contact
Those treated best by her are the ones left to fend for themselves. The others, left to th
third-party merchants, signature, also have a su-
brécot to pay.-Between these, there is competition:
one takes half, another one, the other one and a quarter percent
commission. The discount rate at the Bank was
on average, since the renewal of the privilege, of
5 percent, meaning there is a monopoly for five francs.
and competition beyond that for twenty-five cents, the
five remaining regulation francs, sacred as the im-
pot, acquired by the monopoly.

Similarly, any package and any person sentenced to
Travel owes much to the railway; the price is calculated by...
Installation: 4° transport costs, actual service
rendered; 2° of the toll, a levy representing no
work and intended to make up the net product or dividend.
When line traffic is insufficient to provide a mi-
income peak, taxpayers make K difference
on taxation. In the transport industry, there is still
competition between the cuckoo clocks, the stagecoaches, the trucks,
the carts, the wagons that extend onto the land
the railway; that is to say, the monopoly on the roads
iron, like that of the Bank, monopolizes for a hundred percent and
let the competition argue over one.

Similarly, of all lighting methods used
gas companies have a monopoly among citizens
the most common and productive reading,

This is how the feudal system was established and how it was formed.

However, it will be objected, this is indeed the mass of the public
which provided, through shares of 300 francs and bonds of
300 francs, the billions encompassed in the single-member companies

17.

poleuses. How to reconcile this fact with the word oli-

Garchy?
That's what we explained in a publication

previous, to which we will allow ourselves to return

a few paragraphs.
.

From the point of view we are discussing, there are three categories
of very distinct citizens, in terms of their means of existence-
tence ;: - one lives exclusively from work, from wages;
- the other lives partly from work, partly from income; - a
The third lives specifically off their investments. The first does not
knows the income only to pay it all along the ell;
The second receives with one hand and pays with the other; Ja troi-
The sixth person receives more than they pay.

Nineteen-twentieths of the security holders are...
working people, laborers, industrialists, merchants, farmers
sellers, who have saved a little money, are re-trusting for
Ten, producers for a thousand. If the financial world me-
born from the majority of interests and votes, this po-
The population would soon understand that by raising the
interest rates, transport fares, insurance premiums
assurances, it undoubtedly creates increases in
dividends; but she would see that at the same time there was a strike
especially its production, its workforce, its general costs
raux; that it draws from its cash box (manufacturing account)
to put back in his cash register (account of account)

In short:

The vast majority, who own neither securities nor shares,
- pay without compensation;

A considerable portion of rentiers – by far
the most considerable, – does not receive in dividends this
which she paid for in bonuses, and remains in deficit;

Some are in doubt;

And the profits go to a small number of privileged people.

This monstrous clash of interests between the big and
small shareholders of the same company bring-

would inevitably lead to conflict sooner or later, if feudalism
had not taken precautions to prevent the vile multi-
-study of disturbing the established order. The general assembly of
The shareholders of the Bank of France consist of the two
Hundreds more interested; same conditions at Credit
land and furniture; in railway companies
of iron, one must hold 40 shares to attend
the general assembly.' |

Administrator positions are also protected.
against the invasion of the plebeians. The statutes require
each person deposits fifty, one hundred shares, more or less.
as a guarantee of their management.

In general, the statutes are written in such a way that an action-
_naire cannot take part in the deliberations of the assembly-
wounded if he has not invested at least 28,000 francs in the en-
enterprise. At the Northern Company, one is not admitted, in
the current state of the prices, if one represents an asset
of at least 45,000 francs; at the Bank, it is necessary to represent-
send more than 400,000 francs.

While honest people are excluded from the assemblies
general wheat, due to insufficient wealth, and
boards of directors, because they don't have 100
or 200,000 francs to consolidate, the Saint-Simonians and
Jews are engaging in incredible hoarding at
force of enormous power; we have seen twenty companies governed by it
different, 3.5 billion in capital, 10,000 kilos+
meters of railways and 400,000 employees of tuus
grades. In short, the 20 billion in securities
are at the discretion of 200 nabobs, who have no say in the matter.
Wagered 200 million. Antiquity provides no example

of such a concentrated oligarchy.

IV

LE SALARHAT. — If the small shareholders, partners,
co-participants in the company are thus pushed back and re-
After being overwhelmed by the general staff, what will become of the employees?
Wage labor is expanding every day; the field of
Independent professions are constantly shrinking in the face of
the encroachments of the monopoly. Where are the serious an-
- tiennes of Bonhomme Richard and Simon de Nantua
on good workers, having good conduct, doing
Good savings, in order to reach a good institution?

What do you expect him to do with his savings, the good man?
Bank employee? In which branch?
Can someone skilled in their profession and expertise commit their
Savings? Setting up a branch on your own? The law
he is forbidden, under penalty of fine, imprisonment and confiscation-
cation, until 4897.

And the gas company employee, had he spared
thousands upon thousands, even if he were an inventor, a perfectionist-
neur, he was forced to remain tied to salaried employment until 1905;
if the privilege is not renewed there.

In vain would the Paris omnibus driver have piled up
penny by penny, the capital needed to buy a car CT
of his team; if he decides to launch a vehicle at his
relying on Mr. Haussmann's asphalt, a good vehicle,
well paid from his good savings, the first sergeant of
The town will come and jump at the reins of its horses and the con-
will be impounded. Then, the Prefect of Police, full of
kindness, will show him the concession book of the

company. — Come back in the year of grace 1910, he will tell him-
he said in a fatherly tone; if by then my successors have not
If the privilege was not renewed, then you will have the right to
drive for yourself.

If you can, be the director of a company.
railway at a fixed cost of 100,000 francs and 200,000 francs
an annual bonus, or a road worker earning 700 francs.

or even a level crossing keeper's wife at 40 francs a month.
Whatever your title, your salary, your:
savings, or even driving, you will never establish yourself
to your account in that part. Such is the fate, in
this specialty, of at least 200,000 heads of household.

Finally, since 1852, the aggravation, the increase and the
The concentration of monopolies has confined people to the wage-earning class.
in perpetuity, regardless of good or bad conduct,
at least two nullities - of workers, without prejudice
of what the future holds.

Not only are there millions of wage laborers
prohibited from the ability to arrive at an establishment, but;
Furthermore, they are governed by a set of regulations.
to which neither the Council of State nor the Senate contributed:
neither the Legislative Body, nor any public authority. They are not
not subject to the jurisdiction of the jury, nor of the civil courts, nor of the
consular magistracy. The steering committee, the
boss, foreman, good pleasure, grace, the
- grudges, hatred, reprisals: that's the law and the
prophets. 1] There is nothing worse in Russia, in Türkiye,
in Egypt, nor in India and other countries considered barbaric.
The enslaved Black people still had their own code.
black; our employees in large companies do not fall under
Pure pleasure.

It makes you not dare to think about the future. Can you imagine what
France would be after ninety-nine years of a pa-
Reil regime?

A 2. — TRANSITION AND TRANSACTION.
V

The diagnosis should suffice for informed readers.
to indicate the remedy. But, on the one hand, we are in
facing a public ignorant like a child at its first
dentition; on the other hand, the problem becomes entangled with the
times, and natural complications of an economical diet
a mic where individuality fades before the expansion of the
solidarity, and the confusion deliberately imagined by the in-
Trigue, greed, and plunder. The solutions to 4789
were of a simplistic nature: a decree was all that was needed to
abolish the masterships, the mortmains, the lord's rights
riaux, ecclesiastical and conventual properties.
7 There was nothing to put in its place. Go on, by imi-

tation, legislate on the grouping of forces, the division
work, exchange, the sponsorship rate!

We see two outcomes to our scrutiny regime:
One immediate, preparatory and provisional; the other challenging:
nitive and dirimanent.

Immediately, it would be up to the public administration
to prepare the routes, by forcing the Companies to res-
respect their specifications, by forbidding them from
legislate against their employees, against their shareholders,

against the public, outside the bounds of ordinary law. To this
Finally, a penalty should be attached to every infraction.
penalty striking, not on the social fund, but on the
offender.

The government's failure to embark on this path and to
to force Mediocrity to respect the law, the chambers
of commerce, chambers of agriculture, the body of
notables, the consultative chambers of arts and manu- :
invoices, the major industrial companies, on their own initiative,
should form unions to pursue legal action
the courts, all exceptions to common law
of which we have given a brief glimpse. Encouraged by
The proletariat would surely find a way to follow the example.
the movement. The Companies, equipped with a container-
Even the most well-endowed would shrink from...
abuses whose repression would be pursued by another
litigation, inexhaustible in terms of means and resources
sources. It would be necessary to add to this organization, conti-
killed in self-defense, a vast system of pu-
departmental and central authority.

The judiciary, which lives and has no reason to exist except
by respecting the law, has given a measure of what one
can expect from her in this sense, although she has not ren-
no support has been received in the press so far. [I]
We should make better use of his excellent qualities more often
provisions.

The method of claiming that we propose can
to arrive at its legal constitution with the new legislature--
tion on Societies, title of Cooperation.

If the country as a whole began a prolestation in
the meaning we have just indicated, it would soon be put

. aware of the final solution: the radical eviction of the
Saint-Simonianism, Jewishness and mediocrity;
if only one newspaper were to come and help, it would be
a matter of a few years.

There are no lasting reforms capable of carrying out
to bear their fruits, if universal consent does not bring them forth
proves it and doesn't provoke them. France let two perish
twice a republic, twice an empire, three times a monarchy
constitutional; so it will be with the institutions which
recommend themselves only from an ideal, metaphysical point of view.
music. But at the beginning of 1868, we saw
The peasants of the West ran after the priests, because a
An unfounded rumor had circulated that the clergy were plotting a reta-
the collection of tithes and was preparing a claim for
his property before 89. e

How easy it would be today to educate the na-
to focus on his interests and to instill in his heart a hatred
enlightened, conscious, and of monopolies, and of their exact-
tions, and the servitudes they dragged behind them. That
Would that be necessary?

To leave to the social economy, to science, the freedom of
to publish and write, without conditions of security or
of stamp, as is done in favor of the Atterature
unhealthy and pornographic; allowing citizens to
to gather for a serious business trailer, as is tolerated
that they gather to dance; encourage associations
political lions on par with shooting clubs and choral societies:
further proof that the reforms of the political order and of
social order is indissoluble.

In the current state of the press structure, there
would have a way to prepare the roads, its condition of

-

to wage war on feudalism and the reclamation of
The protection of civil liberties. But the press will do nothing about it.
nor that of the opposition, which is known for reasons unknown,
democratic. We have explained the reasons many times.
during this lamentable story.

HAS

We owe the truth to everyone and to all parties.
After having stigmatized the desertion of the proprietors
democratic principles in the area of economic freedoms
mitics and the subjugation of the country to the Judeo- coalition
As a Saint-Simonian, it would be unjust on our part to
to remain silent about this fraction of the majority of the Body
legislative body which parted ways so dramatically with Mr. Rouher,
regarding the trade treaty and international monopolies
laughter. Certainly, this leader's claim has taken hold.
proportions and a tone of harshness that one would not have expected
of such eminently conservative people. It was necessary that the
disturbances were very profound and the interests per-
sonnels were very keenly affected so that the protest
possessed such vigor. The economic tournament at
momentarily eclipsed the battles of transcendental politics
tale, and since then, the two questions, or rather the two
faces of what we call a single and the same ques-
lion, have kept and will always keep, – we hope-
at least, – an equal importance in the
concerns of the public and the chamber.

This development is worth studying.

306 CONCLUSION

The Legislative Body, originally formed under pressure
official recommendations and applications
Troyes, had recruited almost exclusively from outside
political parties, or at least their leaders.
The imperial government had thought it would find support from...
ide, durable, unwavering, among the large landowners,
the wealthy shipowners, the powerful factory owners, the great
agronomists, the millionaires, in short, of the soil, of the
trade, manufacturing, banking and communication
Mandate. This elite of representatives of material interests-
riels, inaccessible to ideology, capable at most of aspiration-
dynastic or electoral tions to the realization of which,
Besides, she wouldn't sacrifice a straw, couldn't
fail to give immediate, perhaps definitive, support
to be, to the reaction of which December 2nd had been the
promoteur. As soon as the political program no longer aimed
to reassure the good and make the bad tremble,
to protect the reality of business against the utopia of
reforms, the emperor could not have chosen his en- better-
lathe and its auxiliaries.

Regarding compression measures, the docility of the
the room proved itself indestructible. It was between the lé-
The legislative and executive branches form a true marriage of inclination.
A continuous and cloudless honeymoon. The arrival of
five, in 48537, did not change the balance. What were-
They? What did they represent? They came from Paris and from
Lyon, a city of nomads held in supreme defiance by
the majority. They did not, moreover, constitute a
novel, since their predecessors, six years earlier,
had done better or worse, by refusing the oath.

However, ideology, which we would readily define

Here, the foresight of tomorrow could foresee from the
beginning that the balance rested on a point
of needle, and that unless one possesses an improbable wisdom,
_ Superhuman, a rupture would one day occur, a ca-
It's possible to go as far as divorce. For example, property owners...
Conservatives, who were silent on democracy, believed that
Politics and the social economy are not at all alike.
mun, and, unlike their antagonists, they sacrificed
willingly the constitutional guarantees provided that one
_ let them handle the affairs. If the government had been content
If politics were involved, the agreement would have been lasting; the majority
He would have even lost his aspirations for military glory.
provided that he did not touch either the annuity or the profits
of industry, nor to the interests of capital, except for the reason
of improvement and increase.

But, says Scripture, the Spirit blows where it wills: Spt-
rilus flat ubi vult. The executive consisted mainly-
lawyers, engineers, financiers, people who
readily torments the butterfly, and those who are not frightened
point of experimenting on the social body like the mede-
five on the sick man. We would not have run this risk if the
wallets had been in the hands of farmers or
manufacturers. Economic vertigo gripped everyone.
One day, the ruling elites would be swept away: what if we were to do some
New, free trade, for example! No sooner thought of,
It was resolved as soon as possible. The matter was kept in the utmost secrecy;
The preliminary stages of the trade treaty were conducted
like a conspiracy. The ministers' wives, he said
a historian, they themselves copied the protocols, to

that the secret would not be revealed to the indiscretions of the most-
mitifs. |

The customs reorganization exploded like a bomb
on the heads of the protectionists. It was a real blow to
theatre, a change in full view. The shock was immediate.
to give way to anger. What! Without an investigation, without
prior notice, without precautionary measures and preserving-
trices, without transition, especially without the opinion or approval
representatives of the sovereign people were delivered abruptly.
domestic production is facing external competition.
Laughable! It was intolerably despotic. One might have added:
Gladly: Agents of Pitt and Coburg!

Admittedly, we were ill-advised to push such large [projects].
clamor, regarding the trade treaty, when in.
had sacrificed all freedoms to executive power
constitutional rights of the press, of meetings, of associations,
of parliamentary initiative; when the budget was voted on
with the ability to transfer funds from accounts; when we had
delivered to the police such a formidable weapon, Lo, the law of
general security.

In any case, the protest necessarily had to
to leave first from this ultra-conservative world; he lived
based on a tacit compromise according to which he should
__ to maintain control over material interests, in exchange for the
political direction that he was abdicating into the hands of the emperor
reur; and suddenly, without warning, without
declaration of war, the executive branch burst onto its scene:
domain.

If only it had all been limited to a question of procedures!
But the tariff reform hit the aristocracy hard.
agricultural and industrial cracy of the Legislative Body, well
more harshly than on the small bourgeois and working-class world
who had elected the redundant Jules Favre, the crybaby Jules

Simon and the Isaiahist Pelletan. Or rather, the blow struck
immediately, directly, abruptly, the great
factory owners, landowners, metallurgists, the
mine owners; it would not affect the islands
ordinary people, indirectly and over a fairly long period of time.
Is it this difference in electoral situation that has linked the:
The language of our democrats and that of the third party? He
nothing less than this shock was needed to draw the

majority of his bliss.
Once their most fundamental interests are affected,
Those who had been satisfied the day before began to join in the chorus.
with the left on the dangers of personal government
nel and on the right of the country to intervene itself in its
own business. Review of economic conditions
from France, the secessionists realized for the pre-
This was the first time we were burdened with budgets and millions of dollars.
a level of slumber out of proportion to our resources; they
saw that the railways were crushing shipping there
where they had not sequestered her; they acknowledged that
mergers, subsidies, which they had voted for
With their eyes closed, they continued production and exchanges,
transportation at the whims of a few small companies
worthy; they recognized that the Crédit foncier, the Crédit
agricultural, largely endowed by them, with a view to coming to
Aid to culture only served to siphon off capital
countryside and cities for the benefit of the Grand Turk, in
favor of castles and railways in Spain, in
Portugal, in the Papal States. All institutions
were corrupted; all the societies granted privileges-
laws, endowments and guarantees, operated at re-
The country

had tried to create tools, machines, elements
of wealth and cheapness, and all this had been
seized by a coalition of traffickers, external, in
in some way, and superior to the nation, ready to deliver
our manufacturing and our trade abroad for
little that she might find profit, bonuses and increases there
revenue figures. In short, through its public works and
With its economic creations, France seemed ready to
'supporting the competition of labor against the whole world;
That's what the government thought when it made the
trade treaty; and so the national equipment,
without anyone suspecting it beforehand, was
alienated for ninety-nine years in the hands
and for the benefit of a caste that cares about French interests
as well as that of the Patagonians and the Holtentots.
Certainly, if the political economy of December 2nd had not
struck that the barons of land, iron, coal and
cotton, we would be very willing to offer them, as
As a consolation, the refrain of comedy: You have
You wanted it, Georges Dandin, you wanted it! But after the study
of which we are drawing the final lines here, there is no more
room for mockery. If the flatterer, the manufacturer of
fabrics, the ironmaster supports by the dozens
or hundreds of thousands of francs in annual surcharges including

The Bank, the railways, and the octopuses are burdened.
countless that we have pointed out, the proletarian serf,
tied to large companies, is even more mistreated;
because it's not just his salary that's in
The game is still his safety, his dignity, his soul, his
conscience. As for the average bourgeois, for example
the worker who doesn't count what taxes he pays by ap-

LL 2

By supplying retail, he may not suspect the
embraces that enfold him in privilege. But looking at it
Up close, he will recognize that he is still the most heavily
charged; for he too, in the cost of his consumption,
reimburses the farmer and the manufacturer for the extortions

of which the latter were extorted by the monopolies.

That's the whole secret of universal high prices.

\

Thus the economic problem, disregarded by our de-

Magogues, brought back into the spotlight by the highest aristocracy
of the country, happens to be the most real question
social conditions of the time.

While our demophiles, motionless like the god
In short, they have not taken a step towards political economy.
the economists of the Legislative Body, under the impetus of
self-interest, have at least put a foot in the door
The path of liberalism. It's not enough. More than one,
among them, gave his approval to both measures
restrictions on the press, the bond and the stamp duty;
More than one person is also regretting it today.
Will manufacturers and farmers understand that they
will never be able, in matters of advertising, to do con-
currence to the speculators who pocketed the eight thousand
liards from the Saint-Simonian raid, and who are mistaken
to their benefit of seventeen million in commission on a
the only matter, according to the most respectable members

of the Legislative Body? The attitude of the majority of the press

Parisian, on the discussion of the treaty of the city of Paris,

_is full of lessons: let us discuss Mr. Hauss-
Mann, nothing better, it's democratic; but respect
at Crédit Foncier!

The House economists may well come

every year, once or twice for fifteen days,
to astonish the country with strange revelations. However,
After six weeks, the public no longer thinks about it, and the
daily newspaper, like a drop of water, washing away the stain,
It eventually digs into the stone. It must be sufficiently de-
showed that the elimination of the security deposit and the
stamp, allowing honest people as well as
 speculators to make their penny newspaper, would be
an act of high morality and intelligent preservation.
The experiment with public meetings has troubled some
grumpy minds of the majority. Instead of requiring the
Given the severity of the prosecutor's office, why don't they organize assemblies?
Parallel meetings, doing more and doing better?
popular groups have already begun to dismantle monopolies;
There have been revelations and developments that have...
would have done honour to the rostrum of the Legislative Body.
Shall we talk about incompatibilities? Is it moral, is it
legal that the directors of the Midi railways
The transatlantic liners come, on the one hand, in terms of quality:
dealers, requesting subsidies, that
On the other hand, do they vote for themselves as members of parliament? Is it
decent that the administrators of Crédit Foncier sign
with one hand a treaty with the city of Paris, and that of
the other, as deputies, they deposit the ballot in the ballot box
approving Latin intended to give to the said convention
force of law? We know that, according to the doctrine of...
In this century, it is anti-democratic to set limits on
The choice of the sovereign people. However, the incompatibility
that we point out here also seems to be motivated by
less than the one that is being talked about concerning the squires,
huntsmen, chamberlains and other employees of the castle.

All these questions will come up again sooner or later.
before the legislature; that the economists of the House
then remember our axiom: The solutions of
political and economic problems are intertwined.
comparable and fundamentally interdependent.

It is not enough to reform the laws; it is important to-
core plus to transforming customs. Here the eco- party
The Noinists would have to take a major initiative.
Capitalist miscalculations, the ruin of small and medium-sized businesses
carriers in the financial shipwrecks had begun
to sow legitimate distrust. The revelations brought to
the platform completed the discrediting of the organizations
authors and initiators of the public edifice. It is no longer possible
to launch a business with the resources that only
Too successful for the past fifteen years. The cash is being hoarded.
the Bank; savings accumulate in current accounts
unproductive; it's a strike against capital. The only business
programs organized recently are shows
. of bonds and loans from French and foreign states.
Nothing about sponsorship, nothing about anonymity.

However, there are such companies to which...
The largest individual fortunes may suffice; it
It requires public support, association, and grouping.
forces. For a long time to come, our small and medium
Capitalists will not be able to judge and appreciate the
The owner of an industrial combination; they will need to-
days, to make a decision, the patronage of men considered
rables. The old bosses have fallen, succumbed to the
The crushing weight of his own unworthiness. He should not be made to feel...
Will he not kill a new one, rich in acquired positions?
Even richer in honorability? And will it be necessary, for lack of

18!

of initiators, remain, the portfolios Dies, in the presence
of famine and unemployment?

The miscalculations of finance and its dependents.
They are not exclusively concerned with wrongdoing, they come
also a social economic error. The establishments-
Banking companies alone have so far engaged and organized
industrial associations. However, it is elementary that
The Bank cannot commit its capital in the long term;
Three to six months in advance is the maximum for the race
that it can provide. If it interferes in enterprises
taken at ninety-nine years old, it is only as

of intermediary and commission agent. Its downfall is-

certain when she is forced to uphold her values.

She must therefore realize this as soon as possible, and, naturally,

It aims for the highest possible prices. Hence this
Unbridled greed, this excitement for the prize, this scandal
inflated reviews designed to mislead the public and
To get me to empty my wallet in exchange for hard cash
consolidated banking institutions. Hence this scandal.
of centuries-old concessions expected in a few years.
A little more, a little less waste, the system, had it been
"Conducted honestly, it could not succeed."

The essential condition for industrial regeneration
and financial, @is that the Bank returns to its attributs-
economic goals, from which it only emerged for the
The misfortune of the people is that in the future it will operate exclusively
vement on short-term values, from three to six
months, whose mission it is to facilitate circulation. The gold-
organization of limited partnerships, public limited companies, re-
comes naturally to people in industry who are used to
relying on annuities, not on internal achievements

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immediate and significant. Then the calculation of interest
and depreciation constitutes the long-term values
Breath almost at a fixed price. It's Jia made for
railway obligations.

The economists in the Legislative Body are better than
no one capable of taking the initiative for a reform
in the direction we indicate. Around them gravitates
a whole staff of lesser-known, less prominent figures, and who
However, it meets the best conditions indicated in
this program; at the first sign of trouble, these people-

They would become notables.

We will not insist further: we will pray alone-
_ element those to whom these lines are addressed should meditate on this
reflection, including the echoes of the Stock Exchange, if they frequent it-
were, they would have already repeated several formulas to them: With
the financiers, we did things expensively, we did things badly, we did
dishonestly, but at least we were doing something.
Will we no longer be able to accomplish anything with honest people?
All?

4

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Unforeseen circumstances have arisen.
dropping our book amidst electoral concerns
rales. Perhaps he will suffer from the coincidence. We
However, we believe that if the examination of candidates was
subordinate to the principle we have developed:
simultaneous march and demands for reforms
the political order and the economic order, that would be the
more complete satisfaction sought by those who wait

of the election and the legislature the improvement of our
political and social organization. The problems raised here
are not, in fact, socialism of the year 3000;
cannot consider reversing the tariff reductions
customs officers, who are, moreover, just another form of
monopoly. To reclaim, with our national tools,
our dignity, our autonomy as producers and citizens
Toys, that's the solution: it's up to the public to take care of it.
souvenir.

Whatever happens, and even if we only speak
to the world of converts, we will exhibit in a
new publication (Labor Federation) the reason
“the economic upheavals described earlier”
and the means of arriving at a solution, at a revolution
as legitimate as it is necessary.

Readers already familiar with the study of these questions
understood what the final solution had to be:
-accept as public services all allocations of
the financial oligarchy, and apply the mu- principle to them

Whether it's a cooperative or a purely industrial operation, the only true one is exploita
of return.

This, however, requires a conscientious statement of reasons.
thoroughly investigated. We will strive to ensure that it is at the
the magnitude of the interests involved in this solemn debate.

END

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ARYANS AND SEMITHS

THE BALANCE SHEET OF JUDAISM

AND CHRISTIANITY

WORKS BY ALBERT REGNARD

Essays in Scientific History and Criticism, { volume in-8,
Paris 1865.

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1868.

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Should it be compulsory? Paris, octavo pamphlet, 1889.

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New chapters, translated by A. Regnard. 1 vol.!
in-8. XLVI-540 pages. Paris, Reinvald, 1884. |

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ARYANS AND SEMITHS

OVERVIEW OF JUDAISM
CHRISTIANITY

A. REGNARD

VOLUME ONE

PARIS
E. DENTU, Publisher
BOOKSTORE OF THE SOCIETY OF PEOPLE OF LETTERS

3, PLACE DE VALOIS, ROYAL PALACE

1890

The Semites! They are the shadow in the picture of civilization.
sation, the evil genius of the earth. All their gifts
are plagues. To combat the Semitic spirit and ideas,
is the task of the Aryan race.

Gustave TRIDON,

former member of the Paris Commune.

PREFACE

The author of Jewish France quotes somewhere,
with a selflessness that one must know
Thank you, for the remarkable work of our late friend,
Gustave Tridon, on Jewish Molochism. “This
posthumous work by the former member of the Com-
mune, he said, contains, despite its errors and its
Blasphemies, some accurate points of view. Gus-
Tave Tridon is the only one among the revolutionaries,
who dared to attack the Semites whom he calls "the om-
"Break in the picture of civilization, the bad
"Genius of the earth. All their gifts are..."
"Plagues: Combating the Semitic spirit and ideas"
"is the task of the Aryan race." And Mr. Drumont
adds: "It is worth noting that he did not publish this
book during his lifetime.

The truth is that if Jewish Molochism has not
The book was published during Tridon's lifetime, which is why...
was barely finished when illness and death
made the pen fall from his hands. Moreover, and
without wishing to diminish in any way the merits of the bril-

—

ar fe

writer whose Revolution and literature unfolded
In the event of premature loss, it is worth remembering that
Hatred of Semitism was the order of the day among
the young revolutionaries of the late Empire,
especially in the Hébertist group to which belongs-
Tridon was born.

We knew very well that the solution to the question-
religious instruction—by which we must understand the sup-
Church pressure — should, if not precede that
of the social question, at least to go hand in hand
with her. The metaphysicians of democracy have
It's all well and good to keep repeating that the people only have to want it, "that they
"Strength is number." Number is not

Strength: it is only one of its elements.
as we should have noticed after
So many failed revolutions. Moreover, there is the
clear understanding of things, I'm not saying at the
majority, but at least among a significant portion
of the population: as long as the immense
The masses will be taken in by the juggling acts of the pre-
Very much so, she will want to remain a slave.

That is why we relentlessly attacked the
Semitism and its immediate product, Christia-
nism — the staunchest supporters of the Empire, undermined
from then on, at its very foundations, through the awakening of
the philosophical spirit, through the atheist propaganda of the
Candide and Freethought. Also the condemn-
As nations rained down, Tridon spent more than two
years at Mazas and Ste-Pélagie. He died there.

not being among those whose constitution resists the
Lack of fresh air and sunshine. Myself
I got four months in prison — and the fever ty-
phoid on top of everything else — for having spoken
among other things, from the lamentable moment when "the
Hebrew monotheism spread throughout the world, as
"A drop of oil on a vessel full of water." That
That being said, not to bring up old stories,
but to show how anti-Semitic ideas-
which were widespread among the revolutionaries
from that time.

The Empire disappeared in the collapse of the
France. Unfortunately, anti- propaganda
religious, socialist, and atheist, embarrassed by
all sorts of obstacles, hadn't had the time, in
four or five years, to penetrate quite deeply
in the masses. Once again, the number did not-
was not the force and the oligarchic republic favor-
risa for too many years continued-
tion of the reign of the Church and the Plutocracy, all
as powerful today as they were under the Empire.

Well! Mr. Drumont's book, "despite its

"Blasphemies and his errors," I will say in turn,
had the immense merit of bringing back the attention of a
a generation too indifferent to one of these problems
of paramount importance, the solution to which matters most
to the happiness of humankind. By typing as

a deaf man, by playing the mine in all the
corners under Judaism, this fanatical demolitionist

did not realize that he was simultaneously ruining the building
Catholic fice. And that's excellent work.

although unconscious; it is through this that this book...
It pleases and has gladdened the hearts of thousands of men,

among the buyers of its one hundred and twenty editions.
It is also through his violent attacks against this
another immediate product of Semitism: – the Capi-
talism – through invectives against this regime of
fierce competition, against the infamy of the tripo-
Stock market investors, against the insolence of billionaires
res: and all the more so since the whippings will not
not to sting the faces of the sons of Israel alone, but
another bunch of uncircumcised, Judaized stockbrokers
through Christianity |

What pleases us even more is seeing procla-
sea and spread by the thousands of copies of
Jewish France, this striking, contested truth
only through the ignorance of the naive or the bad
faith of those concerned: – the reality and excellence of
the Aryan race, of this unique family to which
Humanity owes the wonders of the Age of Pericles,
the Renaissance and the Revolution – the three great
eras of world history – and which alone
is able to prepare and complete the finishing
supreme element of social renewal.

"The role of the Semite," said Mr. Drumont, "his thought
fixed has been constantly to reduce the Aryan to slavery
vage, to put it to the soil. He tried to arrive
to this end by war, and Littré showed the character-

tère of these great surges that almost gave
"To the Semites, world hegemony." Alas!
that Carthage, with An-
Nibal, Paul realized it. Yes! Semitism had
the hegemony of the globe; of the East, through Islamism,
of the West, of the Aryan race, by Christianity
nism.

Hey! What, these Romans, these conquerors—well
Better! — These organizers of the world have been
vanquished by Semitism! Ah! no doubt, he has
The ancient civilization had to abandon itself: it
It was essential, above all, that the true founders be skillful-
how to turn the grandeur and the institutions to their advantage
Roman tutions: it took the imbecile Cons-
Tantin left the cradle and the center of all these
glories, leaving Rome to the high priest of the Christians
Look, the imagination of the people also reveals-
early on, the brilliance and prestige of the masters of the world.
But if Semitism had to strip some-
one of its most odious attributes and to use
weapons even forged by the Aryans,
Without that, he would not have won — the blow would not have
was no less harsh, and it took twelve centuries
efforts to begin only to shake the
strong foundations of this religion of mourning, of obscurity
Anarchism and death, drawn by Paul and his successors
sisters of Hebrew Monotheism.

“Christianity,” said Gustave Tridon in
a masterful page that must be quoted in its entirety, —

10 THE BALANCE SHEET OF CHRISTIANITY

Christianity is guilty of having deified the
Social crimes, poverty, ignorance, uselessness. It
embodies all the destructive agents that man
enclosed within its bosom. It is the origin and the support
of all the abuses of our social order. In him lies
symbolize the revolt of grace against the law, of
authority versus freedom, selfish exploitation
against the social ideal. The citizen is sacrificed to
A believer, a man in God.

"The task of the modern mind is therefore to ba-
layer down to the last particle of the Semi- spirit
tic and to return to the ancient destiny of our
race, to the motto without which it cannot conquer,
to its sublime dogma, Humanity.

"To the ancient world revitalized by the alluvial deposits of the na-
modern traditions we owe to the conquests of our
sciences, the brilliance of our arts, the dazzling of
our cities. It was he who tore away the veil thrown over the
life through religious terror. It is he who...
has made love unlearned, family and friendship
Cursed, all these genuine acts of piety, envied by

the divine. The reconciliation of man and the
nature put an end to the dualism that we wanted to render
eternal. We are saved by the tears of
Muses, uplifted by the wisdom of Minerva, delivered
by the labors of Hercules, redeemed by victory
of Apollo. These vanquished gods are ours; these
goddesses whose free charms have been cloistered under the
bure, are the only ones worthy of our sighs and our

Prayers. Having fallen with man, they rise again.
with him. Already the ancient cult is revived in the sciences
and the arts, supported by its powerful breath
The masterpieces of our literature, is the guide
and the thinker's faith. The social question gives it an echo
the depths of the voice of the Gracchi and of the storms
of the Agora. » (Jewish Molochism, p. 200.)
- For more than twenty years I have not ceased, in
my various publications, to express under a
a less brilliant form, certainly, but with the
same fervor and the same conviction, ideas
analogs. I've been wearing them for a long time.
In my head, the idea and the plan for this book, where they will
to be established definitively, on unshakeable foundations
labels of scientific demonstration, the asset of
our Aryan brethren and the legacy of our eternal
enemies, the Semites: the time has come to
triggered by the examination of their balance sheet, the bank-
the path of Judaism and Christianity, to which
We must, in addition to religious stupefaction,
the appalling development of the capitalist system
A lot of people go away repeating every day
that "antiquity had slavery;" and some
unconscious democrats, in the best of circumstances
tensions in the world - not to mention a greater
A number of charlatans take advantage of this to follow suit.
the step behind the band of black, Jewish men,
Protestants and Catholics, obscuri viri, like
Hunten speaks, declaring war on the Hellenists-

me, at the most splendid manifestation of the spirit
Aryan, that is to say, of human intelligence.

Yes, unfortunately! Antiquity had slavery
vage. And then what? We have salaried employment, which doesn't

It's no better. But we also have what
our Aryan predecessors did not know, —
these three plagues, or rather these three aspects of a
the same scourge, Semitism, Christianity and the
Capitalism. And despite the shock of the Renaissance-
session and the great upheaval of the Revolution, he
It will take a major cleanup to get rid of it.
to calm the world and clear the way for the Socialists
lism.

AND OF JUDAISM 13

CHAPTER ONE

BREEDS AND IN PARTICULAR
OF THE ARYAN RACE

Opponents of the Doctrine of Races.— Fantasies of
ML de Rosny.— Freret, Bopp and the Indo- family
European or Aryan.— Importance of language in
ethnic classifications.— The variations of Mr. Vam-
béry.— The “Reverend” A. Sayce and the “Pigeon-En-
"glish."—Opinion of Broca, E. B. Tylor, and
Haeckel.— Karl Penka and his Ariacae Origins.— Herder
and patriotic ethnography. — On the true character-
Theoretics of civilized races. — Excellence of the race
Aryan.

"The gods of Rome and Greece, the symbols-
the works of nature and life, the masterpieces of
Phidias will lie down in the tomb: on the marbles
The ignoble gargoyles succeed the Parthenon,
and upon the broken statue of Olympian Jupiter stands
The hideous corpse of a tortured man. Sinister and too much
A true picture of the times ahead! For
Over a thousand years, humanity will enter the sepulchre:
This is the beginning of the Black Terror. We are
"Stay with her (1)." Thus, Autrelois,
Having to talk about the Middle Ages, I tried to characterize-

(1) A. Regnard, Essays on history and criticism. Paris, 1865.
p: 150.

to, in my turn, terrify the fall of civilization
Hellenic and the victory won by the spirit of
Semitic races based on the Aryan race.

I say "the Aryan race," and I am forced
to go into some explanations on this matter,
because, finally, some routine minds, acting
in concert with those concerned—that is to say, with
Jews, Protestants, Catholics and other Hebrews
saints, born admirers of the Bible and the Semi-
ism — have made an effort in recent times
to refute doctrines firmly
established, accepted by the most eminent thinkers
People from all over the world. The first pedant who came along.
believes he has the right, today, to protest
while talking about the great Aryan or Indo- family
European and relies, when necessary, on declamations
the pronouncements of certain scholars who spout, while giving themselves
With their philosophical airs, they spouted the greatest sophisms.
of the world.

"The most positive story," said one of them, "has had to
bowing our heads in the face of fanciful assumptions
which had to be imagined to establish the close relationship
dark-skinned Indians (?) and dark-skinned English
light and pink. When presented to the ethnographer
The Greeks next to the Indians, he can't help
to compare art so pure, so natural, so well balanced
the brilliance of some and the plastic excess that launched
the others in monstrous creations...
when one contrasts the monotheism of the Semitic races-

ques, and as a consequence their lack of taste for
the arts, for industry (?) for the peregrina-
tions (??), to the polytheism of the Aryans, to their sentiment-
the very high level of figurative arts, with their ambitious-
During his travels, the ethnographer cannot help
to study the religious question very closely on
which such a serious judgment is pronounced; it
leads one to wonder if the philosophical idea
and primitive!) of the Trimurti in India and of the
Trinity among us, far from being a superfluous element
crude of Semitic monotheism, is not,
On the contrary, a further step taken by man towards
the nature of the eternal cause of existence. It is
then asks if it is indeed true that the Hebrews
had been, intuitively, and by the very nature of

their abilities, inclined towards monotheism and if
This religious idea is not rather that of a
individuality, that of Moses, whose role was to
correct the idolatrous tendencies of the worshippers of
golden calf. He casts his eyes upon the monuments of
Babylonians, Assyrians, and Ninevites, on
the masterpieces of elegance of the constructions ma-
risks and appreciates to what extent it is
simply to admit the absence of artistic feeling
among the Semites. The history of Arab voyages,
The skill of Jews in business relations
They, in turn, tell him that he might be being unwise.
to deny these peoples qualities that they have

possessed to a degree at least equal to that of
European populations (1).

I wanted to quote this entire tirade, taken from
of a small yellow book bearing the stamp of the
an ethnographic society and which is part of a
collection of inexpensive textbooks, intended for the
diffusion of light among "the masses."

These would truly be to be pitied if the suc-
This crowned such fine efforts: for it is
It's difficult to accumulate so much in such a small space.
of errors and unfounded assertions. First, to
regarding the kinship of the "Indians with the complexion"
black" and the English, there is no need, without going
far from having set foot in a few
London salons, where he met with
Dark-skinned Hindus, certainly, but no more
black, like some southerners, and with a regularity
features that would make more than one European jealous; I
of course, he is talking about individuals of Aryan origin.

perfectly recognizable, even in the
in the case of certain crosses: because I will not do so here
Mr. de Rosny is insulted for believing that he wanted to...
to oppose, under the name of Indians, the primitive tribes
tives and inferiors, Santals, Mundas, Juangs and
other Kolarians whom the Aryans found settled,
in Hindustan, with the Dravidians. Furthermore, if

(1) Léon de Rosny, General Notions. Paris,
1885, in-12,

Hindu architecture has little connection with that
of Greece, how can one ignore, other
On the other hand, the beauties of the Mahabharata and the Rama-
yâna, so worthy of being compared to epics
Hellenic? And how dare anyone ignore them?
the surprising relationship between Sankhya philosophy,
between the thought of Kapila and that of Democritus?

As for the monuments of the "Babylonians, of
Assyrians and Ninevites," the thinker with the neck-
rant of remarkable current work on the As-
Syria and Chaldea, and built upon the value of
Mr. Halévy's productions, appreciate how he con-
then comes the opinion of Mr. de Rosny, who is at
I am almost alone in agreeing with this honorable Israel-
lite, to attribute to pure Semitic influence the
wonders of Koyoundiick and Khorsabad. I don't
don't talk about "the skill of the Jews in the re-
"commercial propositions": this seems naive, unless
That this isn't a bad joke. Because this
which they were specifically criticized for in all the
time is to push this "habit-
"lete" which, too often, deserves another name.

I am leaving aside, "the philosophical and primitive idea-
tive of the Trimurti or Trinity." As "science
"Religions" isn't a strong point; but this view
particular is part of the "philosophical" system
and primitive" by the author who, regarding ethnography,
begins to sing the litanies of the "Single Cause",
looking, moreover, at the persistence of thought

as perfectly compatible with the displeasure-
gation of the constituent elements of the brain I do not
I wouldn't want to say that Professor us
presents a unique example of such a coincidence
marvelous; but yet, these views are at
less singular, being uttered by a man who,
with full reason, moreover, recommends the study of
Biology, and seems not to have hesitated to hold
the scalpel, in his words, "on the mar-

"Bloody wounds from the amphitheater." It must be admitted
that it hardly benefited him. If I add that
In another of these manuals, we see that we
we have the joy of descending – like Gauls,
– of Gomer, eldest son of Japheth, eldest son of Noah (1),
we will be fully enlightened about the value of these
small books, worthy in every respect of approval
by "Archbishop of Tours".

It was up to such men to challenge
one of the most admirable achievements of science
modern, of this comparative philology which, founded
by F. Bopp, gave birth immediately
to the Science of Religions, and provided to the Politi-
that scientific or sociological some of
its strongest points of support. For the braggarts
patriotism, incapable of suffering, that is granted
to a foreigner the glory of a great discovery, and
In order to do justice to everyone, I will say that from

(1) Ethnography of France, p. 19.

oo ie En" + nn, mes ne die MT St ag = me EE

In 1746, our brother had glimpsed the truth. I regret
that Mr. Michel Bréal, who elaborates on a historical-
a rather insignificant little joke about a Jesuit from
Pondicherry {1}, did not think it necessary to cite, alongside
named after the illustrious scholar, the phrase so characteristic-
rhetorical form forming the conclusion of his dissertation.
“The first Greeks,” said Fréret, “formed
with different peoples of Asia Minor a single
and even nation; they had a language that the
Vulgar Greek seems to represent and which was a
dialects of a general language that one
spoke from the borders of the Celts to
those of the Medes and Syrians (2). » The idea
of a language once common to the peoples
called today Indo-Europeans or Aryans is
certainly glimpsed here. However, and despite
further information provided by William Jones
and F. Schlegel, the honor goes to Bopp
definitive conclusion of a discovery so rich in important
consequences.

There are only orientalists, or anthropo-

logistics experts unfamiliar with any notion of Sociology, for
to be surprised by the importance given to language

(1) Introduction to Comparative Grammar by Bopp, p. XV.

(2) Summary of a memoir by Fréret, from 1746, on the Origin
and the ancient history of the first inhabitants of Greece. — Hist.
from the Academy of Inscriptions and Belles-Lettres, vol. XXI,
p. 18. 1754.

in ethnic classifications. Because, after all, what

Did we know, what would we ever have known about kinship in-
questionable which unites, at a given moment, the ancestors

very much of the Greeks, Latins and Hindus, without
the discovery of the relationship between spoken languages
"Today by their descendants"? "To philology
compared, writes Friedrich Müller, we owe the
distinction of the Indo-Germanic and Semi- branches
tick; through it, we know that the Bantu peoples
constitute an ethnic unit and we were able to
distinguish between Malay and Polynesian populations
the Ural-Atlaic (1). »

“After so many truths brought to light by the
Linguistics, as H. Vambhéry so aptly put it, per-
sonne will no longer dare to attempt a classification
large human groups, without recognizing
in language the indispensable factor of all
Determination of the main breeds. It would be necessary to be
completely blind to the point of being unaware — in
despite the differences, especially regarding color
from the skin, to the shape of the skull, to the physiognomy
that we observe between the Hindus, the Persians, the
Slavs, Germans, and Romans — for
to ignore, I say, the close family bond which
brings together members who are currently scattered and...

(1) F. Müller, Allgemeine Ethnologie. 1878. p. 8.

wind under different climates, from the large family
Aryan (1).

Undoubtedly, language is not the universal criterion.
that; and who, moreover, has ever put forward this absurd-
said? Everyone knows that the Bulgarians, for example, do not
They no longer speak the language of their ancestors. But the
Exceptions have only ever confirmed the rules.
and there was only one other orientalist, like the
(C(Reverend » A. Sayce to affirm with the beyond-
cunning of a reader of cuneiform inscriptions
that languages have nothing in common with ra-
these. This "Reverend," by the way, is
cares about literature as if it were a straw. The lan-
The wager, he repeats, at every moment, consists of
sounds, not letters. And on the other hand, what does it mean?
this superiority that people wanted to attribute to the races

(1) Die primilive Cultur des Turco tatarischen Volkes. 1879. I
I know very well that in his book on the origin of the Magyars
(der Ursprung der Magyaren, 1882), this author issued a
a different opinion, making, in this case, quite cheap
of the lauwue. But that's what he wanted, by virtue of a
preconceived idea, due to considerations of a completely different nature
Order, to attach the Hungarians to the Turkish family. I have
specifically wanted to show that Mr. Vambérv, free from
every concern, every particular tendency, had
pronounced in favor of the truly scientific doctrine, which he has
deserted — I grant it in all honesty.
— but ultimately, because it contradicted his
new views, of a completely questionable nature, of the
stay.

Aryan? The Mongols are just as interested-
"sants; and who knows what the future holds for them?"
Moreover, we know nothing specific; the language
tells us nothing about race, and the mo-
will come when the world can enjoy the benefits
of a universal language — which will not be the Vola-
Puck, alas! It hadn't been invented yet. No!
It will be English, but not Sha-'s English
James Pearee or Stuart Mill: that's too much of an idiom.
refined, suitable for literary types, and which has nothing to do with
common with the rules of good philology.
It will be "Pigeon English", the simplified jargon

and childlike, with the help of which the sailors of the Great-
Brittany, it seems, manages to reach an agreement with

the Chinese. Mr. Sayce states this in his own words.
my: "English has made itself suitable to become the

a universal language by making an effort to adapt
to the requirements of the Chinese language (1).

What a dream! And as we can clearly see that this cler-
Gyman will never be able to understand anything, indeed.
to the superiority of the Aryan race! The most fâ-
The crux of the matter is that scholars of the same caliber
flour beat the bass drum in honor of
This friend and they cited him as an oracle. That this
While the Assyriologist may have merit in his field, one does not
Don't deny it; deciphering cuneiform inscriptions is

(1) AH Sayce, Introduction to the science of Language.
London, 1880; t. XI, p. 377.

a job like any other, and in which one can
to render services; but it is madness to imagine
that one becomes a serious critic and a philosopher
having read two or three terracotta cylinders
from the library of King Sargon.

All these linguists, Assyriologists and others —
who deny it with the self-assurance that ignorance gives them
or dry erudition, the importance of language
from the point of view of racial distinction, — from-
could well have, as some craniologists,
take the time to read and understand the pages
written on the subject by true scholars,
by anthropologists worthy of the name. While
that MM. de Rosny and Sayce exclaim that the
languages and literatures have nothing in common
with the question of races, the illustrious Broca, the true
founder of modern anthropology, while
taking care to guard against the causes of error
and the exaggerations, he does not hesitate to declare that
"Linguistics returns to anthropology the services-

These are the most notable. — the characteristics that it

they also provide remarkable permanence
quable {{).»

E.B. Tylor, the eminent author of Primitive Culture
ture, is no less precise. "In general," he said,
a common language indicates at least a certain

(1) Broca, Art. Anthropology, in Diction. encycl. des
Medical Sciences, vol. V, p. 291.

proportion of common ancestors. One can hardly
to suppose that one people enters into
close relationship enough to change one's language, without
that a mixing of races will take place in the next
generation. Moreover, language can establish the real-
nature of connections between races, where the characteristics
. physical properties, while not being contradictory,
are, however, insufficient. Let us compare,
for example, the dark-haired Andalusian woman and the Swede
with a fair complexion, wondering if there is a way to
to discern any trace of kinship between these two
varieties of the white race. The anatomist could
hesitate; now, even, the physical problem,
is almost solved. But at least one solution
partial is contained in the philosophical proof
It makes sense that the two peoples speak the same language.
which came to them, at some distant time,
of a common element of heredity, of descent-
dance, — of an element at least strong enough to
to impose the language with him (1). »

If the author of the Origins of Ariacae, a rather
recent, which has generated a lot of noise
for nothing, — had taken the time to study these mai-
He was very knowledgeable about science, he would have spared us the trouble
to read, among so many others, sentences like
This one: "It's a rare occurrence-

(1) EB Tylor, art. Anthopology, in Encylopedia Britannia
ca, ® ed. London, 1875. t. II, p. 119.

in the history of science, that a branch
of our knowledge such as Ethnology, having
with the aim of discovering the origin and relationship of
each people according to its physical characteristics and
psychological, its social and political institutions,
based on his religion, his language, his history,
be subjected to the direction of a science that does not-
studies that one of these elements – language – at the ex-
exclusion of the others (1). » Mr. Penka does not forget
only one thing: that through language – and through
the language alone – we were able to discover and appreciate
this unity of the Aryan family, for example,
that neither craniology, nor psychology, nor my-
Neither theology nor history had been able to raise suspicion.
ner(2). And when he comes to tell us that languages
They have no persistence; they replace each other.
constantly, he makes a purely gra-

(1) Karl Penka, Origines Ariacae. Vienna, 1883, vol. 1 in-8,
p. 5. See also, by the same author, Die Herkunftder Arier, 1386

(2) Mr. Hovelacque himself, who too often tends to
diminish the importance of linguistics relative to
Ethnology recognizes that "the study of languages has been of a
considerable help for the history of racial lineage.
We know very well, he adds, that the Madgyars
are linked to the populations of Central Asia and it is thanks to
It is through linguistics that their origin has been established. It is also
through the means of linguistics that we have managed to reconstruct
this ancient Indo-European civilization which once
existed in Asia." (Linguistics Course at the School of Anthropology-
(Gie. Lesson of January 26, 1881; unpublished.)

tuite and against which all of the
recognized facts and the reasoned opinion of anthropologists
gists proper. "(We gave a lot
"It's been bad for twenty years," Haeckel added, "for
to study and measure skulls with the greatest
A possible clarification, without the result having been answered
to so much effort. In the same variety the form
the skull can vary within the most extreme limits
more valuable characters for the classi-.
fiction of human races are provided to us
through hair structure and tongues,
which are transmitted much more reliably by
heredity (1). But Mr. Karl Penka wants nothing

to know all of this: for him, nothing is mobile
like language; even religion is more stable.
Thus, for example, if we are Catholic
for us, as well as the southern Germans, it's
thanks to our quality of brachycephalic, brown and
of the "Turanian type"; the blond dolichocephalic people
and of Aryan type, from England and Germany
are Protestants (2) (!). And the unfortunate critic-
who doesn't realize that he is referring to people
continuing to speak of Aryan languages, well
that for nearly two thousand years, their religion

(1) Haeckel, Naturliche Schopfung Geschichte. 7th edition. 1879,
p. 626. (See the translation of the 4th edition by Letourneau.
Paris, Reinwald, 1874.)

(2) Penka, loc. cit, p. 118 sq.

formerly polytheistic, was replaced by the Semi-
Christianism! And here is the man whom in turn the
Reverend A. Sayce is simply praising him to the skies.
because it agrees with his point of view and also because
that Mr. Penka is trying to establish using arguments
of the same strength as Scandinavia, and not Asia
Central Asia was the original homeland of the Aryans. (About)
From the theory above, Mr. Sayce, who adopts it, makes
However, the author has a rather strong objection, in
reminding him that in England it's the small race
brown “of the Turanian type” and not the Aryan blonde.
of, which is dolichocephalic (1)!

I would regret having held on for so long
the reader's attention on the Ariacae Origins, if
this book, however devoid of any critical spirit-
that, had not been touted and exploited in an independent way-
centered by all those who try to cover themselves with
cloak of science to deny the reality of race
Aryan.

To all these Judaizers, to all these Protestants, to |
all these stragglers in the scientific army, it is necessary
to join the writers who, in our country, under the pre-
text of some sort of hodgepodge patriotism,
join in the chorus with this group. There are already more than one
century that a thinker like Herder fought the
flanks, to establish a philosophy of history,

based primarily on soil configuration

(i) The Academy, issue of December 8, 1883.

and the whims of geography. “Change the for-
from these lands, he said somewhere, extend
here a strait, there run a canal, the pro-
sandstone and the devastation of the world, the fate of all
countries and all peoples would follow during
centuries an essentially different course" (1).
Which doesn't stop him from exclaiming later:
"Populate Greece with Chinese, what will become of Greece?"
of Homer (2)? » But then, the contradiction is
to the extreme, and theory to the devil. Herder,
Do you think he's going to abandon her? Not at all; this
is but a glimmer, a break in the clouds in this high
intelligence, haunted by a false idea that holds
- Ja corde etne la lâche plus ce maintenant. «Nul
Furthermore, he said elsewhere, the peoples have not been as much
mixed than in Europe... in many con-
if they were stranded, it would be quite difficult for the inhabitants to say
To which race, to which nation do they belong:
Goths, Jews, Carthaginians, Romans; if they descend-
teeth of the Gauls, the Cimbri, the Burgundians,
Franks, Normans, Saxons, Slavs-
ves, Finns or Illyrians. In the succession-
The development of centuries, a hundred causes have shaped the character
native to the various peoples of Europe has altered

(1) Herder: Ideas on the Philosophy of History, trans.
Quinet. TomI, p. 47-48.

(2) Ibid. Tom. IT, p. 511.

speak of mixture; otherwise it would have been difficult that
the general spirit of Europe never developed(1).

Again, these variations on a familiar theme, that
do they date back to a pile of contradictory assertions
from the year of grace 1784, which is in a certain
Herder's excuse is valid. But what about the

scholars who, after the immortal works of the Bopps,
The Burnoufs and their imitators serve us at-
Today, dishes seasoned with this anti- sauce
"What?" What, for example, can be said about the article devoted to...
in the Dictionary of Medical Sciences, at
the ethnography of France by a writer dis-
Distinguished, certainly, and often better inspired? And
This leads to the following conclusion: "It appears-
anthropological researchers aim to show that among the
numerous ethnic elements contributed to
the formation of most of our European nations-
born, if there are some special ones at such or
of these nations, many of them are
common to several neighboring states. So tenant
just contempt for the ambitious protests of ne-
lavish heads of state, far from finding in the diversity
the city of races, a motive for mutual destruction, the
Neighboring peoples may see in their ethno-
a more or less common logic, a motive for alliance
and concord, and will increasingly feel the ne-
the need to annihilate borders that are too often enshrined

(1) Herder, t. ILE, p. 200.

bloody, which limits and separates them (1). »

But we will achieve the desired result through a
a much safer method, because it relies
based on science, not fantasy and confusion.
by simply proclaiming the reality of this
Aryan race which unites in splendid unity
ethnic, with the Neo-Latins like us, the
Germans and Slavs – and not by showing
the population of France as constituted by
I don't know what awful mix of canni- breeds
prehistoric whales, the lamentable posterity of humankind
my Neanderthal and Cro-Magnon ancestors. We will be able to
I would even add that, with this characteristic generosity...
tics of the noble Indo-European family, we
Let us open our arms to all humankind.
happy to defend ourselves to the extreme, for example
against all Jews and all Semites who,
after infecting us with the religion of obscur-
Anti-racism and intolerance have further burdened us
of the capitalist exploitation system applied by
they, shamelessly, to the working class who 188
keeps them alive and they hypocritically call "their

brothers.

"1

(1) Encyclopedic Dictionary of Medical Sciences. Art.
France, by M. Lagneau. 4th series, tom. #4 and 5. 1881. Cf.
The History of French Civilization by Professor
Rambaud (Paris, 1885), who based himself on the same
strange and erroneous data, found the moven
to corrupt his work in its very principle.

It is also important to have a clear understanding of the
value of the terms. This expression of Race does not
should not be taken in the narrow sense that it gives him-
some scholars of anthropology and the
linguistic, little knowledgeable about Phi-
Social philosophy. That in the description of
Mincopies, Papous and others, hardly rose
above ordinary animality, we study on-
all anatomical and physiological characteristics
Strictly speaking, nothing better. But the man whose
what we have to deal with here is the being freed from
this formless, unfinished state - from which nothing will ever emerge -
but the wretched tribes mentioned above -
and already elevated to the dignity of Politicon dzôon,
of a social animal, to use the apt expression
of Aristotle. No doubt race is just a family
immense, branching and prolonged over time; but
here, among the superior races, not very distinct from
from the point of view of anatomy and physiology, in
In general, sociological characteristics play a role
predominant role for differentiation. Furthermore,
as in the old days among the tribes and peoples, one
included individuals admitted by adoption and considered
designated as family members, of which they pre-
ideas were born and interests embraced, of
Even the races we are talking about can sit-
miler a number of extraction topics
different, whose posterity is linked in the long run,
also by some degree of descent, basically

common ground represented by language, by the way

to live and to think. What does it matter that among the
Aryans, for example, some have rounded heads,
the others the elongated skull; the uniform language
an undeniable result of sufficient common existence
A well-extended period is still the best guarantee.
of the uniformity of ideas and aspirations, given the
well-known effects of physiological heredity. For
those who know, on the other hand, that the facul-
intellectual matters are in an intimate relationship with
the physical qualities of the cerebral organ, that
The soul is merely the brain in action - language,
intellectual and moral habits, in a word
Sociological aptitudes characterize the race
in an equally positive, equally subdued way
rielle and often more precise than the form of the
skull or skin color (1).

I don't mean to say that these "adoptions" are
without drawbacks; for if there is a benefit for the
individuals of inferior variety, it's the opposite
for the others. Let's not forget, in fact, that the idea
racial equality is a chimera, a dream of
metaphysicians of the absolute and which has nothing to do with-
common, with the doctrines of democracy. Equality
What we want is the Eyalité soriale, that is to say-
to say an equality of goods, if not complete, at least

( ) Cf. A. Regnard: The State. Paris, Derveaux and at
offices of the Socialist Review. Year 93-1885. p. 40 sq.

sufficient to ensure that equality of rights does not become
not a mystification. Never has socialism-
tifique did not claim to make a goiterous cretin
neither the equal of a reasonable man, nor of a Papuan
the equivalent of a Parisian (1). It is important, at the con-
to treat, to send back to their dear studies the far-
their malicious actors who use these as a pretext
natural and fatal inequalities to deny the principle
of Democracy and that of Social Equality at
civilized nations.

In any case, when these assimilations are
restricted and especially when they concern
individuals belonging to a sufficiently diverse variety
Given this, it is absurd to claim that they do
The race may disappear. It is possible that there are some among us,
for example, remains of the descendants of the Iberians

or even descendants of the "Troglodytes".
The first ones were able to adapt, more or less successfully, to our civilization; the others, fortunately the exception-
nels, are likely, it is true, to prove to be
occasionally in the form of some Tropmann
coming to re-enact before our eyes the scenes of car-
Stone Age swimming. But neither the criminals
hereditary, neither idiots, nor even simple
"Innocents" could not possibly give the idea of a va-
human identity or nationality. The character

(1) Cf. G. Deville, in his preface to Karl's Capital
Marx. Paris, Oriol, p. 31.

The essential characteristics of a breed are concentrated in the lyps
which remain quite numerous and quite influential
to determine the nature of the mass...When-
The fact that this is no longer the case means that the mixture has
was pushed far enough to profoundly alter the
the intimate nature of the superior human variety,
originally dominant in the country; that is
The time has come for degeneration and
Irremediable decadence.

This essential characteristic, perpetuated in the types,
is the property of the Race; it was created by it and does not
can only be modified in a completely secondary way
affected by time and environment (soil and climate).
Recent scientific discoveries have ruined,

In this respect, the theories of Buckle and
Herder (1).

(1) It is not possible to expound here the theory of
the origin of races. Let us simply recall that according to the
Darwinian doctrines, that is to say, according to the data of
science, the different human varieties that emerged, proba-
blyment by several pairs, of a transitional form (homo
primigenius, Alalus, of Haeckel, anthropopithecus of M. Mor-
tillet), intermediate between the most anthropoid ape and
man, were formed by the fact of natural selection
turel'e especially, and by the secondary influence of the environments to
across endless stretches of time. These differentiations-
racial divisions took place - let us not forget that, at one

era or the intelligence of primitive man, in its state
more rudimentary, would not allow him, as the fact
Note A. Wallace, to accommodate his kind of viectses

Only sociological circumstances can,
by modifying ideas and the brain, producing
serious alterations as is the case with regard to
Look at religion, for example. And see, however-
Damn! After so many and such great disasters, after
centuries of Semitic obscurantism, after the
Middle Ages and despite the Inquisition, the race
Aryan was able to emerge, at least in its types
the most eminent, and find herself at the
Renaissance and, above all, the Revolution.

This does not mean, of course, that the
races persist indefinitely; they are subject
on the contrary to the great law of Evolution and of
transformationism which governs the formation and disappearance
species formation. Only, as with the rest
of living beings, these variations only occur in
the course of considerable periods of time; – to
fewer repeated and widespread crosses, which
is the main cause, in general, of decadence

habits to changes resulting from his stay in
new lands. Among the ancient nomadic peoples,
for example, child mortality exceeded anything we
one can imagine: only those survived whose cons-
The institution was likely to take advantage of the benefits
of the soil and climate and to resist their harmful influences
bles. In fact, Races have their origin in the depths
prehistoric times and are even likely-
ment prior, generally speaking, to the appearance of the
articulate language. (See Büchner, Man According to Science,
translated. Letourneau, p. 170 sq.)

and the disappearance of superior varieties. From-
On the other hand, it is a law of nature that species
The more perfect, the less durable; the intensity of
the life and splendor of its manifestations superior
providing excessive support for continuity over time.

These preliminary considerations and the refutation

indispensable, decisive, moreover, of the theories
adversaries, finally allow me to formulate this
precise conclusion:

Yes, there is a remarkable human family-
comparable above all others by the beauty of its forms and the
whiteness of the skin, still distinct from the others
varieties with more or less white skin, and in part-
ticulisr of the Semites, through language and through the
master qualities of the brain. We know it under
the name of Aryan Race, or Indo-European (1);

(1) Geography and even general history textbooks
too often, those who complain in our country are content with the old and
rudimentary subdivision of humankind into black races,
yellow and white – to which we sometimes add the “race
red.” This “chromatic” classification is insufficient even
for the anthropologist, for the naturalist properly
said, has no value when it comes to "historical" races
"que" or civilized. In the current state of science, these
The latter can be categorized under four main groups,
and in the following order, starting with the lowest level
laughing:

4° The Turanians, also called "Mongols", according to the
the most strongly characterized group, “Ural-Altaic”,
according to their place of origin. Despite attacks not

the Greeks and Romans, the Hindus, the Iranians,
the Celts, like the Germans, the Slavs, and the
Modern Neo-Latins are diverse branches
gents of this illustrious lineage. "For the conform-
physical information, as Mr. de Gobineau so aptly put it,
There is no doubt: it was the most beautiful breed

Justified, moreover, I prefer the first determination
as being the most understanding. I would add that she is not
not at all arbitrary; for it derives from the name used by
Historians of Iran (Persia) use this term to refer to the region
inhabited by their turbulent neighbors. "Feridoun gave to
Tour the land of Touran, said Firdousi, and made him master of the
land of the Turks and China.” (The Book of Kings, trans.
Mob], vol. I, p. 139.) The Turanians recognize themselves, in
generally, with a matte, often yellowish skin tone,
the protrusion and spacing of the cheekbones, the flattening
of the nose. The skull is usually brachycephalic; the

The hair is black, smooth, and straight. The Tua languages-
niennes are agglutinative, that is to say, not knowing
not the bending (declinations proper, etc.) they
They compensate by sticking together, by agglutinating the roots.
to others. Even when physical characteristics or
The exterior features are partly erased, as with the Hungarians.
(Madgyars) or among present-day Turks, the race, indicated
Through history, it is easily recognizable by language. These
peoples are subdivided into five main groups; the
Samoyeds, Tungus and Manchurians, Finno-Ugric
(Finnish, Madgvars, etc.), the Mongols and the Turks or Turco-
tartars. (CE Vambéry: Das Türkenvolk, p. 59, 1885.)

There is reason to link the Turanian family to
Mongoloids, including Tibetans, Siamese, and
Chinese, and mimics the Chinese. The language of these last-

of which no one had ever heard. The nobility of
his features, the vigor and majesty of his stature
Their slender build is attested to by testimonies.
which, being subsequent to the time when she was
Combined, they nonetheless have an irresistible weight.
The basic nature of the type remained the same everywhere, and it

niers is monosyllabic; it's like the first degree
of agglutination. Tibetan forms the transition between
monosyllabic languages and agglutinative languages.
We can even, with O. Peschel, draw parallels between the Mongo-
The Malays, along with the Polish, and the Americans
(Indians) with the Eskimos. I would add that the Dravidians,
In Hindustan, they speak agglutinative languages.

Let us recall from a historical perspective that the Huns,
belonged to the Ural Altai family. I would also have
to return, regarding the civilization of Chaldea, to
the Touranian populations.

2. The Libyans: I include under this name the populations of
North Africa, populations designated by the
authors under the overly varied names of Hamites, Proto-
_Semites, Dysmites, etc. Their languages are not true-
Semitic languages, although they are similar
by more than one side. The physical type differs significantly.
of the Semite; the nose is not curved, generally;
the eyes are deeply almond-shaped, the cheekbones slightly prominent
yours, the full lips but not turned back like those
Black people. Besides the ancient Egyptians, including the fellahs

current events sometimes offer us a striking image, this
family includes the Libyans proper, described under
This name comes from Herodotus, who distinguishes them as Garamantes.
Nasamones, etc. These Libyans were known in part, by
the Romans, under the names of Numidians and Moors; more

It is hardly debatable that the strain which, even degenerated-
born of its primal beauty, provided
types like those of present-day Kashmiri,
like those whose representation has been depicted
under the first successors of Cyrus, finally that
the men whose physical appearance inspired the

Later still, the Arabs gave them the name Berbers.
Currently, they are called Kabyles, Tuaregs, etc., and they-
They themselves boast of the titles of Amazigh and Imoshag.
that is to say, hibernating men.

8. The Semites (Jews, Arabs, etc.)

4. The Aryans, or Indo-Europeans. I will simply note
Here is the place of these latter families, who are the subject of a
A more in-depth study can be found in the following pages.

Finally, to cut short the objections of historians
of a meeting who, having vaguely heard of the
Moulin-Quignon jawbone and Neanderthal skull
deny the current reality of the Aryan race under the pretext
of its absorption by the "natives", by the man of
the Stone Age, I will repeat that our civilization does not pro-
in no way comes from the "Troglodytes". These races of the
Those early times have left no other traces among us
that the wretched criminals born or hereditary, among
whose sad effects we can see today
of such a deplorable atavism.

But the same cannot be said of the populations that we
could be called protohistoric, having lived in the age
of recent or Neolithic stone, the age of polished tools
and lake dwellings. Neolithic man – what
'whatever its origin, – brown and small
size, still reappears today in his descendants,
in Spain, in Wales, in Ireland, in the

sculptors of the Pythian Apollo and the Venus of
Milo, formed the most beautiful species whose sight
could have gladdened the stars and the earth.

"The color of the Aryans was white and pink;
such appeared the most ancient Greeks and the Per-
his; such were also the primitive Hindus.
Among the hair and beard colors, the
blond was dominant, and we cannot forget the predilection-
tion that the Greeks bore him; they did not figure-
Their noblest deities would not do otherwise.
All the critics saw in this whim of a
era when blond hair had become
rare in Athens and on the banks of the Eurotas, a
to remember the primitive ages of the Hellenic race
nique (1) ».

Southern France, etc. This primitive population was
identified by Professor Davkins (Early man in Britain,
1880), with the Iberians. The Ligurians of Southern Gaul and
Northern Italy, the Welsh catfish, so well
described by Tacitus (Agricola X1), would belong to the same
ethnic group, to which we would even include the Etrus-
questions, at least in part. The Basques would be the
survivors, more or less pure. I would add that we admit
still the presence of a Finnish, Turanian element, on
several points in Europe, before the arrival of the Aryans.
There are certainly many points that remain unclear; but there
it is necessary to take into account this "anaryian" element in
the history of civilization, and its often significant influence
unfortunate.

(1) De Gobineau: On the Unequal Nature of Human Races. 2nd ed.,

But the Aryan race is not only the
more beautiful and more vigorous – qualities which
are also virtues, aretai, in the Greek sense, in
true meaning of the word: it surpasses all others
others, as we shall see, by their abilities
Sociological, through the properties of the brain. "It
alone possesses the notion of justice, the feeling
of Liberty, the conception of Beauty (1)”.

Who, then, to quickly recall, founded
on unshakeable foundations the concept of justice
tice? Who then formulated this eternal axiom, that
It took us two thousand years to rediscover, "The
The right must be the same for all, – to orthon
Lepteon Isôs – who then, if not this Greek Aryan,
the incomparable Aristotle (2)? And isn't that the
Revolution which, since antiquity, has made the first
not towards the realization of this principle really
Immortal? Mr. Renan is free to worship whatever he wants.
had burned and to inform us that she had been

1884. Volume 2, pages 363-74. Once again, this is about
"Types." No doubt, today as in the past,
Besides Achilles and Helen, there is Thersites, with all the
intermediaries. Similarly, from a sociological point of view, it
There is a chasm between the Spartan and the Ionian, that true Greek:
I will have to come back to these differences and to the
causes that can produce them.

(4) Jewish France. Vol. I, page 6,
(2) Politics. III, page 7.

prepared by the Jews; these things can be
good things to say in a synagogue, in a
Assembly of Beni-Israel: They cannot stand
the examination. As for Socialism – I mean the
Scientific socialism with its application according to
the formula of collectivism – no one will deny
that it is not a Franco-German creation,
that is to say Aryan in the full force of the term(1).

And besides, every scientific conception, every
Doesn't true science also come to us from this?
immortal elite of the race, which gave its name to
Hellas? Pythagoras, Archimedes, Aristotle, Hippo-
crate, not to mention the others, are enough for us
to remember that we still owe this to Greece
invaluable service, the institution of all
sciences on unshakeable foundations and according to
coordinated principles, from Mathematics
all the way to Biology, via Physics.
The Arabs, in the dark ages, us
have passed on some of these treasures,
showing more than one time skillful commentators;

(1) It would be futile to object to Karl's Israelite origin
Marx and de Lassalle. The argument would not be serious,
these masters having specifically abandoned Judaism
in what constitutes its essential characteristic — the
Capitalist mode of exploitation and religion. No doubt.
that two centuries earlier the synagogue had not acted on their
with regard to Spinoza, whom she excommunicated and attempted
to have someone assassinated.

They were nothing more than that. They could very well have, for example,
to give a name to Algebra; but it is to Dio-
phantom that we owe the discovery to.

As for the concept of Beauty,
Is it necessary to mention the inimitable masterpieces?
tables of Greek sculpture and painting
the Renaissance, and, in the literary field, the
prodigious geniuses who, since the time of epics
from India and Ionia to the present day, have made
to stir the heart of man by singing his glory
with its pains and its hopes? What is it,
Moreover, what is Time in history?
that the place in relation to Race? Isn't it obvious-
teeth that Orestes and Hamlet, Lady Macbeth and Cly-
Did the Temnestre come from identical brains? Yes.
Aeschylus and Shakespeare, Phidias and Raphael,
like Lucretius and Diderot, like Goethe are
well descended from the same blood, the same race, of which
Humanity can rightly say: "That one
is my beloved daughter, on whom all
. my hopes).

CHAPTER II

THE RELIGION OF THE ARYANS

The cradle of our ancestors. — Migration of the rains
branches of the Arvenne family.— Des Relisions en

General.— Religious sentiment among animals.— The

Primitive Naturalism and Animism.— De Brosses and the
Fetishism. — Polvtheism, superior to Mono-
theism.— Mr. Max Müller and the origins of Myiho-
Arvenne logy.— The Rigveda.— The Arvenne deities.—
Origin of priests among the Hindus.— Rishis and
Brahnanes.— The doume of the Immortality of the soul:; that
of a Uric God, and the practice of human sacrifice
are foreign to the pure Aryan religion.— The Druids,
Artemis of Tauris and Semitism. — Lucretius and
Leconte de L'sle.— The Twilight of the Gods.

“We live by light, and our legitimate
Ancestor, it is the people of light, the Aryans,
which, on one side towards India, on the other towards Persia,
Greece and Rome, in ideas, languages, the
arts, the gods, have left their brilliant mark as
from a long escape of stars. Happy genius,
fruitful, undiminished by anything. He still guides.
the world in the light of its Milky Way (1)”.

What was the starting point, the cradle of the race?
Bright? Most likely Bactria.

(4) Michelet, The Bible of Humanity, p. 25.

"This famous region, present-day Balkh," says Pictet,
has always been considered the most beautiful jewel
of the Iranian empire. Located between the 33rd and 30th
degree of north latitude, extending between the Hindu
Kush to the south, Bulkharia to the north, Belut-
tag to the east and the territory of Merv and Herat
To the west, it presents a very large surface area.
toothed and all the varieties of climate that belong-
They are found in temperate regions. The powerful
The Oxus river separated it from Sogdiana, and by name-
numerous tributary streams that crossed it

descending from the Hindu Kush they carried the iron-

utility within its valleys; hence, abundance and.
variety of its productions, already attested by the

ancient authors (1)”.

The cradle of our ancestors was therefore not,
as one sometimes imagines, a plateau

Sorry. I alluded earlier to the attempts-
recent, renewed tatives from Latham, for the
to be located in Europe, and especially in Scandinavia.

(i) Pictet: Indo-European Origins, vol. I. p. 39. 2nd ed.
1887. cf. Strabo, XI, p. 516, ed. Casaubon.- “The Bac-
Triana, says Quintus Curtius, is a very varied country in its
nature. In some places, trees abound and the
The vine produces fruit remarkable for its size and
their gentleness. Numerous springs water the soil
fertile. Where the climate is favorable, wheat is sown;

Elsewhere, the country provides pastureland for livestock.
(Quint.-Curt. vir. 4.) ”

In fact, not a single argument was presented.
serious to refute the general theory-
. finally accepted. "It seemed appropriate, in these
in recent years, says an authoritative scholar, of
to bring back to Europe the home of the Indo-Germans
before their separation. I admit that the conclusions
that we thought we could derive based on the lin-
Guistics and research relating to time
prehistoric people seem to lack a foundation and
"did not affect me in any way." (1)

We will therefore admit, along with the vast majority
scholars, that this portion of Central Asia
later known as Bactria was the
The original homeland of the Aryans. This name must be given to them.
preserved, in preference to the designations of
Indo-Germanic or Indo-European peoples,

(1) P. von Bradke: Dyaus Asura, etc. Halle, 1835. The author
refers especially to O. Schrader's book: Sprachver-
gleichung und Urgeschischte, Iëna 1883. See above
a critique of Penka's Origines ariarae, which pronounces
also for its European origin. Mr. Sayce, in the preface
from its 2nd edition of Introduction to the Simplicity of Language,
adopts this opinion, while reprinting in the body of
The book, the passages that condemn it! I've said enough.
of this eminent orientalist, not to dwell on it further
And it wasn't me, by the way, who first said that about him
"that he has a marked tendency to adopt a hypothesis"
for the sole reason that it is the last one issued.” (The

Academy, issue of February 28, 1880. See also on this subject:
Ujfalvy, The Cradle of the Aryans, 1884.)

implying that both parties were partly responsible for the error. It is
moreover, the one they gave themselves,
as can easily be seen among the Persians
and among the Hindus, who remained in Asia, not far
from the original seat of the race. Whatever the
primitive meaning of the word ärya (1), it is
frequently found in ancient literature
from India and Iran (Persia). "The Iranian of the ins-
Descriptions door Ariya, which is also the form
mâghadi or prâkriti, that is to say popular, from the word
in India. The inscription at Nach-i-
Rustam quotes Darius's words: "Parça, par-
çahyä puthra, Ariya ariya cithra, - Persian son
"of Persia, an Aryan of Aryan race." (2)

The primitive Aryans, speaking the same language and
recognizing themselves as members of a single
community, inhabited for centuries their
fertile cohtrée, until the moment they arrived at
to constitute a considerable nation. At one time
which must date back at least 3,000 years, before
the vulgar era, a vast movement of emigration
occurred in this mass, which had become too numerous-

(1) Generally speaking, and most certainly in the
In Sanskrit literature of later periods, erya means
man of good family, noble, honorable (Benfey, Bopp)
etc.); others, like Grassmann, derive it from art
(devoted) and take it in the sense of "faithful, sincere".

(2) Schœbe]: Research on the First Religion of the Race
Indo-Iranian, Paris, 1874, p. 7.

breuse, or pressed by turbulent tribes
from Touran. The tribes that left first,
They went, under the name of Celts, to populate Spain,
Great Britain and Gaul; others came
in Italy, founding the city of seven hills, origin
and center of Roman grandeur, while the

The Hellenes populated Greece; the Germanic peoples (Teu-
tons, Deutsch}, and the Slavs with the Lettes
settled in the lands they occupy
even today. Besides these five main branches-
primary, to which the West owes its civilization,
Two others should be mentioned, the Iranians (1)
or Persians, and the Hindus, who remained in
- Asia: the first ones remained focused initially on the
high plateau of Pamir; the Hindus crossing
the passes of the Hindu Kush, established themselves in
the "land of five rivers" (Punjab) to expand
from there, little by little, into the Ganges basin.
I have summarized the physical characteristics above.
of the Aryan race, tall, with a rosy complexion
and the blonde hair, like that of the Venus de Milo
and the Apollo Belvedere remain the types
accomplished, and of a beauty that will never be surpassed
past. Among the sociological characteristics, one must
to speak, first and foremost, of Religion, which plays a fatal role
playing such a large role in the history of all
peoples, while at the same time leaving the best

(1) or Eranians, according to the ancient pronunciation.

to appear, in the very nature of its elements,
the aptitudes and tendencies of each of them.
Here again, I will open a parenthesis; I ask for
My apologies to the reader, but since in a
studies like this one examine all the factors of development
Social factors need to be analyzed, it seems
It is essential to recall the ideas on occasion
general or abstract without which it would be
It is impossible to properly assess the facts.
concrete.

The reason for the existence of religions, I have written elsewhere,
is not only in disordered need
of the ideal, but also and primarily, to em-
to bend Molière's beautiful expression, in this
"desire for clarity in everything" that one finds at the bottom of the
the heart of man. Religious systems satisfy,
In general, they address this need and provide an explanation.
tion of the Universe {1}. It is, I suppose, by se
placing oneself at a similar point of view, but in
moving away from the exact meaning, which Mr. Guyau has
one could say of religion that it is the science born-
health (2); for, in truth, if it holds – very poorly

Moreover – the place of science at the dawn of
civilizations, it is, from the very beginning, the
the most irreconcilable enemy and constitutes the most
a major obstacle to its development. Whatever the case may be
ER –

(1) A. Regnard; Atheism, London, Year 86-1878, p. 7.

(2) Guyau: The Irreligion of the Future, Paris, 1887, p. 52.

So, cosmogonic theories only come in
second order and later, and by this we must understand the
A word from Religion, taken in general and in its meaning
proper (1): the set of relationships that connect
man with so-called natural powers.
Materialist Philosophy no longer loses its
It is time today to fight the ancient "proof"
drawn by spiritualists from the consent of the united
Versal of men in favor of the religious idea.
She readily admits it, and even demonstrates the uni-
versatility of this idea, a fatal product of the mind
human in its childhood. Yes, Religion is
certainly universal, meaning here not
not a coordinated set of dogmas and rites,
but indeed, to use the scholar's expression
E. Tylor, the minimum of religious sentiment.
Only the author, in his remarkable work,
defines this minimum as "belief in beings"
intangibles" (2) (animism); I believe there are

(4) Let us derive religio from religere with Cicero,
or dereligare with Lactantius, it is always a divinity,
of a supernatural power in its relations with
man. It is only by diverting the word from its
true meaning, as we understand it today, in certain
in this case, as a synonym for common faith and center of ral-
connection, outside of any spiritualist or deist idea. Cf.
Cicero, From Nat. Deor., 11, 28, and Lactantius, Div. Inst. 1v, 28.

(2) E. B Tylor: Primitive culture, London, 1871, tom. 1
p. 383.

»

one degree prior to that one and the mini-
The question of religion seems to me to consist in "the
belief in superior and all-powerful beings
"sants" (1). The fear, the feeling that man
a of its dependence in the face of Nature are the
The primary motives for this belief are respect,
Then hope, sometimes love, gratitude,
Then things get complicated.

If it is true that man is the result
improved from previous animal species,
some trace of religious sentiment in its early stages
This degree must be found in his predecessors.
the most gifted. "We recognize some
something analogous (to this feeling), said Darwin,
in the profound love of a dog for its master,
accompanied by perfect submission, out of fear
and perhaps other emotions" (2). And in truth,
Is there no complete analogy between the faithful and
dragging himself on his knees in front of his idol or his
The Blessed Sacrament and the guilty dog, crawling at
his master's foot awaiting correction
deserved, which he clearly hopes to avoid by
His repentant attitude? It is quite right to say so.
to say: the master is a God to his dog (3).

(1) Afheism, p. 60. |

(2) Darwin, The descent of man, 4th ed. 1877, p. 96,

(3) Atheism, p. 61, Cf. Braubach, Religion, Moral
und Philosophie der Darwinischen Artlehre, 1869.

In this first degree of Religion, man
primitive, closest to animality, adores
objects, stones, trees, animals, stars
etc., which he considers to be analogous beings
to him, but without animating them by a principle
distinct (animism) or personify them in any way
way (anthropomorphism). It's the religious idea
in all its deplorable simplicity, – the feeling
of fear and dependence – a feeling that
can only become more pronounced as
Reason, gradually awakening, allows the individual
to better appreciate the terrible power of the phe-

natural nomenclature, without yet indicating to him the
means of protecting oneself from it. Such must have been, according to
for me, this primitive religion of pre- humanity
historical, including present-day savage peoples
As the learned C. P. Ticle so aptly put it, cannot-
The wind can offer us nothing but ruins (1). We can
to designate this first term of the religious evolution
gious under the name of Primitive Naturalism, the
The word "Fetishism" seems to me to require
to be definitively abandoned, due to the
confusion of disparate ideas that it represents
today (2).

(3) CP Ticle, Manual of the History of Religions, trans.
Maurice Vernes. Paris, 1885, p. 16.- Cf. A. Lang, art.
Mythology, in Encycl. Brilannica, tom. XVII, 1884.

(2) "Once again I call by that name (Fetishism)

This minimum of religious feeling, this pre-
The first degree of Religion is followed by a second, the
Tylor's first, which he refers to as
Animism. This is the belief in imma- beings
terial, to the spirits, understanding here not
the quintessential abstraction of the spiritualists,
but a? extremely tenuous substance, different
yet coarse material, and which would give
To all bodies, life and movement. Like the
respiration, - breath, - is the characteristic
the most striking of life, like the moment of

said de Brosses, any religion whose object is the worship of
"Animals or inanimate terrestrial objects" (From the Cult of
fetish gods, or parallel to the ancient religion of Egypt
with the current Religion of Nigritia. Paris, 1760, p. 61).
But in this remarkable work, de Brosses describes in
at the same time the religion of the blacks and that of the ancients
Egyptians, and encompasses under the same title not only the
Primitive naturalism, as I have just indicated, but
again what Tylora so happily specified under the name
of Animism, and in general, all degrees of Religion
prior to Polytheism proper. In this respect,
the Cumtist theory, which generalizes even further, if
is possible, the meaning of the word Fetishism, is no longer at
current of science. Here now is Mr. Itéville, who

wants that every fetish contains a spirit; others
they understand it differently. It is therefore better, in
the description of the phases of religious evolution, renounce
to such a vague term, lending itself to such wide interpretations
various, and limit its use to the designation of certain
well-defined facts.

Its definitive elimination is that of death;
It is not surprising that, at first glance, this was seen as
the principle of existence (1).

In this very simple way and without any revelation-
lation, primitive man gradually managed to throw
the foundations of the theory that was to take place between the
hands of priests of such gigantic proportions.
“Since we are not surprised,” said de Brosses, “by
seeing children not raise their minds higher
that their dolls, believing them to be animated and acting in
Consequently, why should we be surprised to see...
peoples who spend their lives in a continual

It doesn't matter, moreover, that the root of the word feitiço is
fatum or factitius. This means enchantment, spell,
Similarly, feiticeiro means sorcerer, and it is in this sense
that the Portuguese sailors applied the word with
full accuracy to the objects considered by the negroes as
endowed with magical power. "Fetishism" considered at
This point of view, which is the true one, therefore stems from both
Animism and Shamanism; it is only a partial case-
culinary arts of one or the other, or better yet, of both
together, constituting, moreover, only a fact of order
Secondary, from the point of view of classification. (See the
Tiele's embarrassed explanations on this subject, loc. cit. p.
17 sq.)

(1) This is how the principle of life is designated in
all languages by a word that immediately detects
its origin; wang among Western Australians, nephesch
In Hebrew, dfman and prana; in Sanskrit, psyche and pneuma
Among the Greeks, anima and spiritus, and among the Latins, mean
breath, soul and spirit all at once.

childhood, and who are always four years old, reasoning

without any fairness and acting as they see fit-
nent (1)? This trend was further increased by
the effect of dreams: the primitive man who, having
Having lost a relative or friend, I saw them in a dream.
Some time later, he imagined himself, like the savage of today,
to have been visited by "the shadow", the "breath" or
the "spirit" of the deceased. This also contributed to the state-
the rise of ancestor worship; but it is false
to claim with Herbert Spencer that there alone-
where the origin of the religious idea lies.

Some characteristic features of the first two
degrees of religious evolution, can be
to find, let us not forget, in the post- phases
These complications, which they often make more complicated, are thus
that, without even mentioning the Christmas Tree (2), we recognize-
traces of
the ancient veneration for trees. Similarly,
Ancestor worship continued, albeit in a purified form.
among the Greeks, and especially among the Romans.

Animism is succeeded by a third degree which
forms the transition between the previous one on the one hand,
and the more refined religious forms, the Mono-
Theism and Polytheism, on the other hand. That's the

(1) De Brosses, loc. cit. p. 185

(2) Christmas tree. This custom, of Germanic origin,
it was only introduced into England at a fairly early time
recent, during the reign of George IV.

religion of the people of the Turanian family and
It can be characterized under the name Poiydémo-
nism or shamanism (1). It consists in
widespread belief in spirits: all the
things of heaven and earth are endowed with their
good or bad genies, subject to the control of
priests and magicians. In my study on
Atheism, I included here not only the reli-
group of modern Ural-Altaic peoples, but
still the ancient cult of the Chinese, these proto-
Turanians, and the ancient religion of Chaldea. These
conclusions, also indicated by Max Müller,
were recently adopted by the learned professor-
Sister of Leiden, CP Tiele, who brings in

the same group the religion of Egypt (2).
While the Turanians stopped at
Polydemonics, the Semites arrived at the Mono-
Theism. As a result of a preconceived idea but
radically false, and in the face of which the
succession of historical events appears as
a bloody protest, they persisted in
to consider this religious form as superior
laughter at Polytheism proper. Such a

(4) Shaman or better (for our pronunciation)
Shaman, the name by which the Samoyeds refer to their
priests or magicians, who claim the power to evoke
the spirits.

(2) See his interesting article “Religions” in the
volume XX of the Encyclop. Britannica. London, 1886.

interpretation, natural on the part of a Jew, of a
Muslim or Christian, could we sur-
to rightfully take from a philosopher like
Auguste Comte, if we did not know to what extent
point c2: great man allowed himself to be led astray by the
neo-Catholic theories of his time. For me,
I have always held the opposite view; the religion of
Torquemada and St-Labre seem to me a sad
progress on that of Hesiod and the Homerides, and
I can only curse the day when, abandoning the
The brilliant gods of the Aryans for the Jew of
Golgotha, our Roman ancestors substituted for
the worship of Nature and Beauty, that of Ugliness
and of Death. Monotheism is strength
brute force and despotism deified; that is servitude
religious and political in its most
degrading, and without hope of salvation.

That's why I place it at the top of the scale,
and far above Monotheism, Polytheism
anthropomorphic of the Aryan race. Here, everything
is God, and therefore the moment is not
far where nothing will be. "The design of the mul-
"Typicality in the Universe," as Mr. Renan so aptly put it,
This is polytheism among childlike peoples; this is
science among peoples who have reached maturity." (1)

In summary, all men started by
primitive Naturalism and Animism; but

(1) History of Semitic languages, p. 9.

while some savage tribes are
still in this last form, the Touranians
are raised in Polydemonics and have remained there,
in the event that their religion has not been supplanted
by some cult originating from a foreign race
(Islam among the Turks, Buddhism among the
Chinese).(1) On the other hand, the Semites have spent very
easily from the complicated Animism of a Polyde-
rudimentary monism to Monotheism, while

(1) The diagram of the evolution of reli-

gious in its broad outlines:
Polvtheism

(Aryans)

Monotheism
(Sethites)
Complete Pophydemonism
(Turanians)

Animism (with Polr rudimentary demonism)

Primitive naturalism

that the Aryans came from the same starting point
to Polytheism. Such is the religious form characteristic of
teristic of this latter race and of which I need
Now give a quick idea.

“If I were asked,” said Mr. Max Müller, “what
is the discovery of the 19th century that I consider
as the most important from the point of view of

To the primitive history of humanity, I would answer with
the following line:

“The Sanskrit Dyaush-Pitar = the Greek Dzeus
pater = the Latin Jupiter = the Old Norse Tyr.

"Consider what this equation implies! This:"
that not only, our ancestors and those of Homer
and Cicero spoke the same language as the
Hindus – a discovery which, incredible as it may be
as it appeared at first glance, does not surprise per-
sounds – but it still implies and proves
that they had the same faith and worshipped for a
at the same time under an exact name
the same, and meaning "Heaven Father"...And if we
do we want to realize this completely?
as much as possible of the uninterrupted continuity, in
language, thought, and even the words of the principals
to the main Aryan nations, it suffices for us to throw
a look at the role of the accent in the series
next:

Sanskrit Greek
Nomin. Dryaus Dzeus
Gen. Divas Diôs

Locat. Divi Dii
ACCUSED. Divam Dia
Voc. Dyaùs Dzeù

"This proves to us that in an era where the
Greeks had become so Greek that they suspected
People knew of India's existence at the pool.
The Athenians emphasized oblique cases
of Dzeus, exactly on the same syllable as Îles
Brahmins in Benares; with this difference that
The Brahmins knew why, while the
The Athenians were unaware of the reason (1) » And more
far away: "When we can show that the name
Sanskrit for dawn Ushas, is the same as the
Greek Es: that the Sanskrit word for night, Ni,
is just a variety, based on the same principle as Nyxet Nox
(Noc-tis), that Dyaus is Deus and Agni, Ignis,
What else have we learned? First, we have
irrefutable proof that all these names existed
before the separation of the Aryans; secondly,
we therefore know that whatever the character

assigned to the holders of these mythological names
at a later time, their initial design
must agree with their etymology; in third
place, that everything that is reported about them in the form
of story or legend and which is found in the

(1) Max Müller: The lesson of Jupiter in the Nineteenth
Century; October 1885 issue.

THE RELIGION OF THE ARYANS

Mythology from different countries must have existed.
before the final dispersal of the family
Aryan »

These are undeniable truths, and there is only
just to acknowledge Mr. Max's share
Müller in their discovery and popularization.
Does it now follow that the process of the
The formation of myths and religious ideas
was completely different among the Aryans from this
that we have observed so far, and that the
Polytheistic mythology, or a simple creation
misinterpreted language, or as the emi-
Oxford professor: "a disease of lan-
"Pledge"? "That's a false and disastrous theory."
exclaims Mr. Émile Burnouf, for it reduces science

religions to a simple application of philosophy
"Sophie, the materialist."

Much to the chagrin of the author of "The Science of
religions", Materialist Philosophy sees more
higher and further. She first acknowledges the role of
truth contained in Max Müller's theory.
is perfectly certain that the names thus formed,
Dyaus, the bright sky, Agni, the fire, etc., were
gradually diverted from their original meaning and ended
by designating distinct personalities by virtue
of the undeniable action exerted by words on
ideas. There is also no doubt that a great
Many myths have not developed from this
In a way, and I believe very well for my part, that the fable

G2. ARYANS AND SEMITIS

of Endymion and Selene, for example, represents
the appearance of the moon opposite the setting sun,
just like the pursuit of Daphne by Phaebus
is in principle only the disappearance (1) of
dawn in the presence of the rising sun. But it is
It is impossible to give an account of all the
Myths of antiquity. MG Cox, applying with
Max Müller's theories were overly enthusiastic.
has graced us with two compact volumes where

(1) Moreover, Mr. Émile's attitude is difficult to understand.
Burnouf's stance towards Mr. Max Müller, when one knows
the latter's recantation regarding the feeling of the divine
or of infinity, placed by him – out of respect for the School and
The Church – the source of all religious concepts. Mr. Salomon
Reinach, too, makes sure to take his
precautions. "This point cannot be overemphasized," he said.
he, that religious sentiment preceded all forms
religious, which are merely more or less translations of them
less crude, more or less anthropomorphic, and
that any theory which fails to account for this feeling
ment, nc could not claim, without scandal, to explain the
The genesis of religions. For us, the feeling of the divine
It is neither fear, nor astonishment, nor ignorance: it is
the product and as the result of two factors, the
The feeling of our imperfection (!) which comes from the
consciousness, and the idea of supreme perfection, imprinted
in our minds through the memory of what we have
lost and the premonition of what we must achieve-
dre(!!) » {Manual of Classical Philology, 1380, p. 344.) He doesn't
It took a Jew to find this "without scandal," which
seems to be the ultimate in academic orthodoxy and
Spiritual platitude.

the Iliad and the Odyssey, the Argonautica and the
Nicbelungen and I don't know what else, are pre-
felt as the image of the perpetual struggle between
Day and Night, Spring and Winter, the
Light and Darkness(1). This is a manifest abuse-
festival, which has since been renewed, that one should
It's good to quote sometimes.

The truth is that the influence of language is
widely accepted, the need to do
of the Gods, that is to say, here to personify the forces
of Nature, s2 gave a career among the Aryans

with unparalleled intensity and was achieved by
the creation of the most luxuriant mythology, the
more harmonious and at the same time the most
The most kindly human being who ever lived.
Arvens made the gods in their own image, good, generous
rich and beautiful; their religion is essentially
theanthropic, according to Tiele's expression and the
gods appear there as fathers, brothers, companions
gnons, – against the theocratic religion
of the Hebrews, in which they see themselves
compared to their singular and fierce divinity, as
slaves in the hand of a master and a
tyrant (2).

It is through the Rigveda that we can
to get an idea of the primitive religion of the Aryans.

(9 G. Cox: The Mythology of the Aryan Nations.
(2) Cf. Tiele, Eneyclop. Brit., loc. cit.

The hymns that make up C2 Recueil have been
improvised and praised by the Hindus in their
march towards the southeast, when after separating
of their fellow bears, they were heading towards the
Punjab first, then to reach the basin
of the Ganges. The date of their composition was
fixed around the year 19 BC. But,
Naturally, this ancient origin has been contested.
those concerned always tend to present themselves as
those of, prior to any other tradition
Iebrous. "However," says the learned author of the
Gazetteer of India, the antiquity of the Rigveda, well
which is difficult to specify, is abundantly established.
The first hymns show us the Aryans
on the northwestern borders of India, at
time to set off on their long
travel. Prior to the Greek embassy
Megasthenes, towards the end of the 15th century BC
vulgar, they had extended their influence to the
Lower Bengal Delta (1).

The Rigveda is certainly the document
older than we possessed on civilization
primitive, not only of the Hindus but also
of our entire race: it is to him that we must
resorting, as Bradke so aptly puts it, to all the

born

() W. Hunter: art. India in the Encyclop. Britan. tom.
XII; 1881; from the same: The Imnerial gazetteer of India. Tome
IV, 1831.

times when we want to shed light on the
origins of the Indo-Germanic language and culture
niques (1) This collection is much closer
of Aryan origins than the Avesta,—that does not
no doubt — and even that the Homeric epics—
that, although in the latter, religion
appear in its primitive and natural aspect,
that is to say, not modified by speculation
priests or metaphysicians. What we find there
Let us discern very clearly, it is first and foremost the adoration of the
sky considered in its luminous aspect, Jyaus,
from the root di (div, to shine; compare deva, Adili,
Dine, Pan:dior, Dyonisos, Dianus (janus), Dianv,
Juno).

The term in use dates from this primitive period.
from among the various Aryan nations for
designating the entity "God": Sanskrit Deva, Iranian
dueva, Latin Deus, Lithuanian Dewas, old
Norso livar, and perhaps the Greek Theos. Next to
Dyaus, also called Dyaus pitar (the sky father), who
produces rain and life-giving springs,
finds Prithnvi, the "earth goddess", the alma mater
who bears on her breast the immense weight of
mountains and from its powerful womb springs forth
"These thick trees" (2). Then, Varouna, the sky
considered as the vault of the world { Var, cover:

(1) Bradke, loc. cit. r. 1.
(2) Rigveda, V. 84.

compare the Greek Ouranos); Muüra, the daytime sky,
hot and bright; Parjanaya, the God of Thunder.
All these deities belong to the religion
Vicilla Aryan, prior to the dispersion; we find them
found in other branches of the family

Indo-European, with some of the following
sales: because it is not always easy to do the
part, for these, between what belongs to the past
and what should be attributed to a more rapid evolution
recent. Among the deities more specifically
Among the Vedic peoples, Indra, who from the middle, must be mentioned above, must be ment
The air pours down beneficial rains; Vayou the
god of the wind; Sourya the sun, the dazzling one,
also called Adilya, as son of Awiti
(originally the goddess of twilight); Soma,
the god of the sacrificial drink, and Vishnu,
that of the solar disk, which was later to be, by the
Brahmanism, to place oneself in the foreground (1).

(1) Tiele, Manual of Religions, p. 149. – The meme: art.
India, loc. cit. – A. Lefèvre, Religion and Comparative Mythology.
18:8.– Review of the History of Religions 1880-87. passim.– There
has an excellent German translation of the Rigveda by
H. Grassmann: lg veda ueberselzt etc. volume I-IV. Leipzig,
1816-1877.

We can only indicate here the elements of the religion
Aryan considered in its most general features, and
as much as possible in the cradle of the rare species. These elements
are found, as we know, among the Greeks and the Romans,
the Germanic, Slavic, and Celtic peoples: although more
difficult to discern in the latter due to the inve-

For centuries, from Bactria to the Indus,
Then at the Ganges, the Aryans went off in chan-
So many gods. And what songs, beside them.
from which the bitter poems pale miserably
Biblical! And how many earlier than those! There you have it.
For nearly four thousand years, the ancestors of our
The race celebrated these friendly deities, and the only ones
helpful, the truly living forces of
eternal Nature, in verses that are second to none
not to those of the Homerides; nearly four thousand
years that in their naive enthusiasm, they shouted
to the goddess of the dawning day:

O Morning Redness, wise and powerful Dawn,
Splendid, and something we always want to invoke,
Rich in wealth, full of years, and yet still young,
You who give us everything, you come at the appointed time!
Immortal! Let a cloudless morning shine forth.

With your chariot of fire, awaken our accents;

Guide these proud horses, your splendid team,

Your horses, golden in color, resplendent in the distance;

O redness of the morning, torch of all beings,

You rise again, O light of the Gods!

Shining brightly for us as it did for our ancestors,
Lead your steps towards us in the radiant furrow. (1)

rapid sion of Christianity and also, I believe, by the fact
of contact and more pPSIoneE mixing with the Iberians
and others.

(1) Fragment of a hymn to the Dawn. Mig Veda, III 6.
See the German translation by Grassmann, vol. LI, p.
104 (loc. cit) and the English version of Keary (Ouilines of
primitive belief).

Thus sang the Rischis, those rhapsodes,
improvising or reciting the hymns entrusted to the
memory of successive generations. The castes,
in the recent sense of the word, were then unknown;
despite the authors' self-serving claims
Christians, there were no priests; each father
family in their home.
Chiefs, often elected, were to the tribe what
The father was for the family. The woman occupied
an important situation: the marriage was considered
reserved as sacred; the bride and the wife, both
heads of the household (Dampati) offered together
The widows did not burn themselves with prayers to the gods.
not on their husbands' pyres: Here passage
diverted from its meaning by the Brahmins for
justify such a custom, developed later-
rement, means the exact opposite (1).

Such was the primitive Aryan: such we find him again
in Greece, with a few modifications. The regime
castes, unknown in their essence, whatever one
could have said to the other Indo-Germanic nations,
originated in India due to circumstances
incidental remarks, completely unrelated to the

the distinctive characteristic of the Race. The Hindus
imposed it, and fortunately so, because of

(1) “Rise up, woman,” says the sacred text; “return to the
world of life, come to us! You have faithfully fulfilled
your duties as a wife." (W. Hunter, art India. loc. cit.).

the presence of these lower-order peoples, the
Dravidians and Kolarians, whose blood flowed
Without this precaution, the rable would have infected from the outset
At the beginning, the Aryan genius, dried up at its source. Michelet,
with his admirable intuition, he grasped the
in fact, in one of his finest books, too little
reread today: "The resistance of the Aryans, it says-
He, such a high victory of the spirit, is one of the most
great moral events that have taken place on the
land. They found their salvation in the barrier
castes (1).

As for the origin of the priests or
Brahmins, it's easy to see that.
Writing was unknown, and hymns as well as
The words of the sacrifice were transmitted orally.
From father to son, in the families of Rishis. Little to
few, some of them hereditary owners
of the liturgy – if one can use that word –
were chosen to lead the great sacrifices
of tribe; the name of the prayer being Brahma, they
called Brahmins and soon we heard celebrations
their power in the Rigveda. "This king before
He who walks, the priest, he alone remains steadfast.

(1) Michelet: The Bible of Ifumania, page 40. “Remark-
Let us say here, says Schœæbe! (loc. cit.), that the word varna, color,
which later took on the meaning of caste, received it because
of a different color than the Aryaset and the Aboriginal people. In
In the hymns, we can already see the definitive use of the
The word: it takes on the meaning of race or tribe.

5)

settled in his house, and the people...
prostrates himself before him. The king who enriches the priest,
"He will be victorious and the gods will protect him."
Thus we see the beginning, under the influence of
Brahmins, now organized into an order then-
health and hoarding, the sad evolution destiny
to gradually transform religion in its natural state
realistic and luminous depiction of the primitive Aryans (1). From
At that time, some rhapsodes were not mistaken
not, and the famous hymn has often been cited, – pre-
the first protest of the Free Thought movement at its
dawn, – in which the poet mocks these
first priests: "a After remaining in the af-
doing for a year, like Brah-
Frogs, who grant a wish, are like spirits.
They began to croak, excited by the abundant
rains from the sky" (2) etc. "11 there is an abyss, he said
excellently Mr. Talboys Wheeler comparing the
There is a chasm between the Rishis and the Brahmins.
the joyful singers who poured out their souls
in sincere and manly prayers to the Vedic deities
for the material prosperity of this world, and the
sad breed of priests, who proclaimed the principle
of asceticism and transmigration in view
of a future life (3)".

(1) See my study on Afheism, p. 76 sq.

(2) Max Müller: History of Sanskrit Literature, p. 494.

(3) T. Wheeler: Illstory of India, volume IT. p, 434.

The truth is that the dogma of Immortality
the soul, which has only ever created unhappy people and
dupes, much to the chagrin of the literary figures who declare-
against the so-called pessimism of the material-
Religiousists and Polytheistic Religions – the truth
is that this dogma, foreign to these religions, has
never acquired consistency and precision except in
Monotheistic peoples; faith in one God,
"rewarding and vengeful" is the indisputable postulate.
conceivable, the sine qua non condition of belief
to the reality of personal existence after the
death (1). The tributes paid to the Pitris, or
spirits of deceased ancestors, were not among the
Hindus of Vedic times, as among the
Greeks and Romans, a mere memory of the cult
primitive ancestors in the period of Animism.

The concept of the god Yama, who judges the dead,
is just as vague as that of hell in the
Homeric poems, and the last word of the
Aryan wisdom on this sinister joke of
the future life and the "happiness of the chosen," that is the
sorrowful words of the ghost of Achilles, evoked by
Ulysses in the meadow of Asphodels: "I would like
better till the land, mercenary servant of the

(1) I will have to come back to this question, to the influence
of spiritualist philosophy, on the one hand, and on the other, on
the origin and development of this dogma among the
Hebrews.

It is more wretched for men to reign over
all the dead who are no more (1). »

It is true that the same fanatics, determined to
to find everywhere the dogma of immortality
the soul, also discovered Monotheism in
The Aryan nations! For them, Jupiter is the
Supreme God, and as the "one God"; in
India is Indra according to some, Agni according to others
others; among the Germans, Odin and so on (2).
Mr. Max Müller once remarked that in the
In the hymns of the Rigveda, a god is often invoked.
as the not only supreme God, but
unique, abstracting from others, of which he is
it attributes all the qualities and even the names.
Very inappropriately, and without any regard for the apho-
rise: entia non sunt mulliplicanda, he lives there

(1) Odyssey, XI, 488. Which did not prevent those concerned
to cite this passage to prove that the author and his
contemporaries were familiar with the dogma of immortality
the soul, in the supposedly moral sense in which it is taken today
of today! Plato, however, the great abstractor of quin-
tessence, he was not mistaken, he who, after having
mentioned these verses and others of the same kind, hunting
Homer of his Republic. — Cf. A. Lefèvre, Religion and
Comparative Mythology, p. 185, 29.

(2) Mr. James Darmsteter, a Protestant and a Jew, has everything
On the contrary, it is of interest to adopt this dual perspective.
to proclaim this truth; he readily acknowledges that:
The "supreme God of the Arrens was not the one God."

Oriental Essays, 1883, p. 129.

a new thing, he baptized it with the name of Heno-
theism (1). The individual in this case, worships according to
him, not this or that God, but "God", the
"Divine." This is not precisely Monotheism;
since other deities will be invoked by the
same individual, in the same way; but this
is the outline and like the premonition (2). That's it
where the mania for dentistry led a thinker
distinguished, unfortunately coupled with an ortho-
dogma. It seems much simpler to recon-
to be born only in these enthusiastic hymns, the
faithful does not shower the God with so many honors that he
invokes, that in order to better seduce him, by putting him

(1) C£. Introduction to the Science of Religion, London, 1873.

(2) Cf. E. von Hartmann: Das religiose Bewusstsein der
Menschheit, etc. Berlin 1882. The author of the philosophy of
The unconscious mind took it upon itself to complete this astonishing
theory. For him, everything begins with natural Henotheism-
List: things remain as they are until the moment
where the individual becomes aware of the contradiction that exists in
the act of worshipping several Gods successively, considered
One after the other, like the one divinity. Then, from
One of two things will happen: either Henotheism will become Nonism
abstract as in India; or, among the peoples who
feel a greater need for a plast- representation
tic, it arrives at the Individualization of concrete Gods;
in the latter case, where the original identity will be obs-
“increasingly curcising and losing itself in pulytheism,
or it leads to exclusive monotheism (p. 58). Unnecessary.
to add that it is a set of assumptions
completely free.

above its rivals, completely neglected
in the present moment; just like our
days, a pious gardener or an edifying shoemaker,
They implore, this one St. Crispin, and that one St. Fiacre,
by each accumulating epithets on their own
the most flattering comments about the name they revere, to

the exclusion of all others. These attempts made
to discover the Monotheism behind the Poly-
Theisms have now fallen into disrepute
deserved, and there are only extreme pietists left.
like the astonishing Mr. Gladstone, to persist
to be found in Jupiter, Apollo and Minerva, the
vestiges of the Father, the Son, and the Holy Spirit – being
Of course, as the catechism says,
that "these three people are one"
God" (1).

Similarly, the Aryan race, resistant in
its essence in Monotheism, is very concerned
little of the Immortality of the soul, concerned before
While enjoying the present life, it is hostile
also to the bloody sacrifices, and especially to the most
appalling of all: human sacrifices.
I can already hear the snickers of the Semitic people
that, at the same time as a thousand shrieking voices
the names of Iphigenia and of
Polyxene and that the outstretched arms show me the
Druidic forests cluttered with sacred corpses

(1) WE Gladstone: Studies on Homer, 1858, volume II.

and the altar of Artemis of Tauris, flooded with
bloody dew of these sacrifices.

Just a moment, my masters! Let's take, if you please
pleases the Aryans still pure of any mixture with
The cursed races. Let's see them in the time of the
Old Aryan religion, and even Vedic religion, such
that we can very well imagine them
According to this invaluable document, the hymns
from the Rigveda. Undoubtedly there are sacrifices,
a natural element of any religion; but which ones?
Especially the offering of the sacred beverage, the liquor
of Soma – Soma being taken as
personification of the god of sacrifice; beside and
on solemn occasions, the great sacrifice
of the horse, açvamedha. "They slaughtered it positively"
In ancient times, human victims
"It is true," wrote Professor Tiele; "but in good
hour, thanks to the softening of manners, this
The practice fell into disuse (1). It's a mania
common to all Orthodox Christians writing on the
the matter, let us say in passing, of pointing out to

any discussion of the existence of human sacrifices
among the Aryan nations. They hope manifest-
how to mitigate the sinister effect produced by the stories
of human massacres that abound in history
of Judaism, by presenting these horrors as
a general fact, common to all

(1) Handbook of the History of Religions, p. 117.

religions and to all peoples. Again, Mr. Tiele
Is he impartial enough to note the disappearance?
rapid development of these sacrifices among the Aryans, where the hor-
Practical, yet always exceptional, does not appear
hardly more than as having reigned in the high
eras, in relation to the phase of Animism,
if, however, they did not borrow it from someone
another race.

As for the spread of these bloody rites among
the Gauls and the Germans, among the Romans and
the Greeks themselves, one must see in this the contribution of the races
foreign, especially Semitic, as this re-
results from a careful and impartial examination of the facts
observed. "If the destructive instinct is the characteristic
undeniable of all humanity as well as of all this
that which has life in nature, said Mr. de Gobineau, is
certainly among the lower varieties of the species
that he proves to be the sharpest. In this respect, the
yellow peoples possess it just as well as
the blacks. But given that the first ones mani-
they are using a special sensing device
in matters and actions, it was also practiced among the
Galls (or Celts), infected by Finnic blood,
in a different way than among the Semitic nations,
imbued with the Melanesian essence. One could not see
in the Celtic cantons, things will happen
as on the banks of the Euphrates. Never, on the
altars publicly erected in the middle of cities,
in the center of the squares flooded with the light of

sun, the homicidal rites of the Druidic priesthood
were not carried out shamelessly, with a sort
of noisy, solemn, delirious, joyful rage

to harm. The gloomy and sorrowful worship of these
priests in Europe did not aim to feed the
ardent imaginations through the intoxicating spectacle of
refined cruelties. A spirit of dark superstition-
tion, a lover of taciturn terrors, demanded
scenes that are more mysterious and no less tragic.
To this end, an entire people was gathered at the bottom
of thick wood. There, during the night, howlers-
The sounds, driven by invisible forces, struck the ear.
the faithful. Then, under the consecrated vault of the leaf-
damp age that barely let fall on a
terrible scene the dubious light of a waning moon
dentalium, on a roughly granite altar
fashioned from, and borrowed from, ancient barbaric rites,
the sacrificers brought their victims closer
and silently plunged the bronze knife into them
in the throat or in the flank. Other times, these
priests were filling gigantic mannequins
of wicker, captives and criminals, and they did everything
blaze in one of the clearings of their great
forests. These horrors were being carried out as
secretly; and while the Hamite was leaving
his hieratic butcheries, drunk on carnage, the
Gall was returning from his religious ceremonies, sou-
heavens and stunned with terror. That's the difference: to
the active and burning ferocity of the principle

Melanesian; on the other, the cold and sad cruelty of
the yellow element (1).» To one, we will say, rage
bloodthirsty, theological Semitic: to the other the
cruelty of the Finnish, Turanian and without element
doubt also about the primitive man still represented
here by too many descendants: if
provided that we do not also see in the ferocity
Druidic, an effect of the influence exerted by the
Voyages of the Phoenicians, those maritime peddlers
Semitic gods, rites, and foodstuffs.
As for the bloodthirsty deity of Tauris,
who doesn't know that this is the Asian Artemis,
one of the forms of the great goddess Nana, Mylita
or Ishtar, common wife of all the gods
Assyrians and Babylonians, in some respects,
the Asherah of the Hebrews, which represents in turn
Fertility, love, and war? It's a deity.
Semitic, which the Greeks could never de-
to strip entirely of its odious character,
reduced to representing it in its most favorable light
favorable like the goddess of Light Noc-

Turne, sister of Apollo with deadly features,
patron saint of old maids and old bachelors, and

(1) De Gobineau, loc. cit. tom. II. p. 172. The author
He attributes, in part, the cruelty of the Semites to their
mixture with the Hamites and especially with the Negro element
or Melanesian. Whatever the truth of this debatable theory,
the facts remain admirably presented in the beautiful
page reproduced here.

who spends his time piercing the beasts of his
Arrows in the forests (1). How after this
For example, and this is not the only one, can we persist in
see in Greek religion "the first and magnificent-
fique fruit of the mixture of Semitic elements and
Hamitics, and the dawn of a new era" (2)?

All this, moreover, to highlight two or
Three pages later, the deplorable aspects and
sinister effects of Semitic influence (3). In vain,
As a good example of the mixture, we would cite-
on Aphrodite: if the source is Phoenician, the
The Greeks transformed the original so well
in accordance with their genius, that it becomes impossible
to find its remains, no more than one can
recognizes traces of the ignoble Cypriot idol in .
The Venus of Praxiteles, a true creation in short,
eternal and all-Aryan symbol of Love and of
Beauty. The truth is that Greece, infected with the
surface by the Semitic poison, he smelled it very well
all the horror and soon lived among real monsters.

(1) It could also be that the chaste Artemis was not
even a Greek deity; but nevertheless it would be a
Aryan goddess. Her name indicates a Phrygian origin.
(Tiele, Manuel, p. 298). I distrust this goddess "phry-
"Gienne." In any case, the Aryan element, if it is real,
disappears completely under the Semitic element whose
The reality is undeniable.

(2) Tiele, loc. cit. p. 293.

(3) Ibid, p. 296.

as G. Tridon said, in all these machines of
destruction, the Artemises, the Minotaurs, the Cacus
and others of the same kind. "Such a cult adds-
He did it excellently, but could not weigh on it for long.
Hellenia; from all sides rise the Greek heroes,
illustrious humanitarians, who destroy monsters
horned with a bull's head. Theseus kills the Minotaur;
Perseus, the sea bull. But the expression
sublime of the Hellenic race, he is the son of Jupiter
and of Alcmene, Hercules; he purges the earth of
Semitic monsters, the Cacus, the Geryon, the
Antaeus of Libya, the Nemean lions. The twelve
works are pushing back the Tyrian Hercules, the Melqart,
and his latest effort opens up to the ancient world a
world carefully hidden by the Phoenix races
ancient in the legend of the Strait of Atlas (1). »

Whatever the true causes and
foreign influence, these horrors of the times
the old ways already justified the verse without-
glant of Lucretia.

Tantum relligio potuit suadere malorum!

Alas! What would the immortal poet have said, if for his
Unfortunately, he would have been given the chance to live after the Inqui-
situation, after Torquemada, after the St. Bartholomew's Day Massacre,
and the charred flesh in all the auto-da-fé, and
the streams of blood piously shed over all the
points of the Semitic world | He was unaware, moreover

(1) Jewish Molochism, p. 25.

that the same virus had already poisoned in its
from the very sources, the entirely naturalistic religion of
Aryans. And see, however, how with the intuition-
A genius, he knows how to make the difference, he who...
beginning of his poem, a masterpiece of the Aryan spirit,
does not hesitate to launch the splendid invocation to "the
Mother of the Aeneads.

Aeneadum genitria, hominum divumque voluptas.
Alma Venus.

- To all-powerful Venus, charm of men
and of the gods, by whom the sea carries the ships and the
earth produces harvests; that which gives life to
all beings and calls them to the light (1)!

That's how, just yesterday, a French Aryan
sang in unison the Rischis and Lucretia, a
a magnificent and splendid hymn-
pagan ment, in honor of Sourya, the dazzling,
the sun, which very truly gives strength to our
sublunar and assager world:

Resplendent warrior who walks in the sky,
Across the vastness and eternal time;

You, who pour forth into the heart of the robust earth

The fertile river of august heat,

And seats around noon on the burning peaks:
King of the world, hear us and protect us forever

Pure-blooded men, peaceful races
Who sing to you on the shores of the ancient Oceans (2).

(1) Lucretius Carus, De Natura rerum, 1.1, p. 9.

(2) Leconte de Lisle, Ancient Poems: Curya.

"Although religion has not failed to advise
many crimes in Greece itself, said Mr. Jules
Soury in his remarkable book entitled the
A breviary of Materialism, it had nothing that
resembled the dogmas of the Semitic nations.
Not only are the Gods of the Hellenes more
human beings than those of other peoples; but, far
for having created this world, for having conjured it from nothingness,
Before them existed the fertile chaos of the universe.
eternal, and above them hovered the dark well-
The power of Destiny... . The poets, from Hesiod to
Pindar said that the gods and men
had a common origin, that some and the
others were the children of the same mother, "the
"Broad-bodied earth." Thus understood, theology
it was becoming almost a natural science, the gods

having come into existence as the Oak Islands and the horses {1}. »

Much more! Like "oaks and horses" men and the earth itself, like everything else who is born, in short – they must perish. If the idea of the death of Olympus, latent among the Greeks and relegated to the background, it can nevertheless be discerned in the myth of Prometheus, it bursts forth in all its strength among the Germans in the conception of Ragnaræk, "the twilight of the gods," is over.

(1) Jules Sourvy, The Breviary of Materialism, Paris, Charpentier, 1881, p. 122.

by the general conflagration of Valhalla and the world (1). Everything must be reborn, it is true, the "Valhalla," men and gods; but the analogy is all the more striking with what actually takes place in eternal Nature, within of which – as Materialist Philosophy has always proclaimed and as science demonstrates Today – worlds are born, live and They die, only to be reborn and die again, and so on. in succession, indefinitely, in the circular course of uncreated matter.

ER —— I ED

(1) See the poem of the Voluspa in the Old Edda, or Edda of Saemundr: 11 there is an excellent translation German by Simrock (Stuttgart), 1863, and an analysis very interesting in the book already cited by Keary; Ouflines of primitive belief; p. 346 sq.

The great musician and poet Richard Wagner gave further proof of the truly universal nature of his genius, in knowing how to choose as the theme of his incomcomparable masterpiece "the tetralogy" of the Ring of the Nibelungen, the great Scandinavian epic, entirely Aryan, and so interesting, in what we find there, although so far away The origins, the essential features of primitive beliefs of our ancestors.

CHAPTER II

THE SEMITIS

Noli me Tangere! – The cradle of the Semites. – Characters
Physical characteristics of the race.– Anthropology of the Jews. – The
Semitic languages. – The Semitic race, a combination
inferior aspect of human nature. – Identical judgment
by Lassen and Mr. Renan.– The Assyrians. – Origin
non-Semitic of the Babylonian civilization and of
Assyria.– MJ Halévy and the puns of the Talmud.
– Kanaan.– The Phoenicians, Jews of the sea. – Their
nullity as inventors. – The so-called civilization
of the Arabs. – Messrs. Perrot and Chipiez and “Hebrew art-
that ".

There are state pardons. If a professor insults,
From the height of his pulpit, the Renaissance or the Revolution
lution, Socialism and Materialism; that a
a boorish, barely clean-cut fellow, fresh out of school
come to drag Democritus and Lucretius through the mud,
Euripides and Tacitus, and attempts to prove to us that
the language of the Romans, our ancestors, is good at
to know at most for Germans or
Poles; and the stunned public, upon leaving the
Mass, sermon, or synagogue, applauded at
These self-serving detractors of the glories must be silenced.
Aryans. The Bourgeoisie fawns over them, the Press
favorite , and if so, they have all the
chances in the world of obtaining some professorship

new creation in the schools of the Republic.
But the Bible! But the Jews! But the Semites!
– It is forbidden to touch it: Noli me tangere, as
said the "Resurrected One" of Calvary. That if, by
By chance, one of our "authorized" men...
risking speaking about it, it is only by "protesting"
of a respectful attachment to the great
religious tradition under the auspices of which
Civilization was born and continues to develop.
of the West {1}. » Ah! misery! and that we
We are indeed far from "hateful" criticism.

of the 18th century, and as one would not add
hardly, upon hearing such words resound
right in the heart of the Sorbonne, the world is preparing to
celebrating 12: centenary of a Revolution that almost
to deliver us forever from religious fanaticism |
The truth is that, if we get rid of
From the throne, we still feel on our shoulders
the full weight of the altar and the safe, this double
yoke forged primarily by Semitism; the truth is,
that these great critics of the 18th century — slander-
denied by so many people who think they are very strong and
claim to be impartial, — their main objective was
the triumph of justice and the happiness of humankind
nity, quite different from our modern exegetes

d) Maurice Vernes, professor at the École des Hautes-
Studies, near the Sorbonne (section of religious sciences):
History of Religions, Paris, 1887, p. 5

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who, while demolishing the Bible with one hand,
like a jumble of contradictions, of interpolations
and falsified texts, rebuild it from the other as
the source "of all morality and all religion."
"Hateful criticism!" they say; — we must come to an agreement.
No doubt it is easy to declare at the threshold of a
book, which will be written calmly and studiously, without anger
and without bias, even if it means subsequently raising the right
the reader's indignation at the depiction of the atrocities
from a disastrous era. If partiality consists of
to invent documents and distort the facts,
This is certainly a detestable way of proceeding.
table, and that is the essence of apologetics. But
If it is being biased to reveal the vices and the
weaknesses; if pointing them out is hateful, then so be it.
to public outrage the infamies of history
and the horrors of the "True Religion", then we
will not be able to say anything about the pages that follow.
that they were written "sine irà et studio". The
so-called impartiality is too often only the
mask of skepticism, when it does not appear
as the effect of a culpable indulgence, or even
of a secret and unavowable sympathy for a
A disgraced cause. It is time, in truth, to
to revive the traditions of the century to which we
We must Diderot and Voltaire, and commit ourselves fran-

chement, like our Masters of that time, in
the sacred path that leads to the discovery of the
Truth. Enough of compromise, enough of this baseness!

We must tear down the veil of the temple, and without losing
his time to ask forgiveness for great freedom,
to enter the sanctuary and to remove the Holy
saints to display to the world his
horror and its entire vanity.

But before talking about the Bible, Judaism and
of Christianity, it is essential to go
an accurate account of the nature and aptitudes of the
Semitic race, the true source of all these evils

The name "Semites" is taken from Chapter X
from Genesis, where it is written: "These are the generations
Noah's children: Shem, Ham, and Japheth. That's
Eichorn, who introduced it into science (1), and
although the classification of peoples, "revealed"
in the chapter in question is only a mixture
a jumble of names of men, cities, and tribes
having only very distant relations with the
linguistics and ethnology, it is necessary to preserve it-
because of its convenience and its long

usage (2).

As for the cradle of the race, the authors do not
They disagree. It used to be placed in
Armenia, for no other reason than the memory of

(1) Eichorn, Einleitung in das alte Testament, Leipzig, 1787.
2nd ed. I, p. 45.

(2) It is not clear, for example, what advantage there is in it
would have to replace it, as Mr. Marius Fontanes wants, .
by the far too broad term "Asians".

legendary tale depicting Noah's Ark
as if stopping at "Mount Ararat." A man
The authoritative E. Schrader published a

important work, in which, based on
From linguistic considerations, he believes he can
to designate northern and central Arabia as the
original homeland of the Semites (1). According to Kremer,
This should be postponed to Central Asia.
next to the cradle of the Aryans, to the west of the plateau
of Pamir. From there, they would have followed the course of
the Oxus, then the southern edge of the Caspian Sea,
to then head towards the mountainous regions
women of Media, from where they would have entered
in the plains of Mesopotamia (2). Finally,
It is in these very plains that F. Hommel
places the original abode of the Semites (3). The opinion
Kremer's made few converts; that of
Schrader, much more likely, met-
very many members among the scholars
no longer authorized (4).

()E. Schrader, Die Abstammung der Chaldaer und die
Ursitse der Semiten, in Zeitschrifft der Deutschen Morgen-
ländichen Gesellschaft, tom. 27, p. 397 sq. Leipzig, 1878.

(2) A. Von Kremer, Semitische Culturentlehnungen etc. in
das Ausland, 1875.

(3) F. Hommel, Gli Atti del IV* international congress
degli orientalisti. Florence, 1830. t. I, p. 217, ff.

(1) Cf. A.Sprenger, Die alte Geographie Arabiens als Grundlage
der Entwicklungsgeschichte des Semilismus. Bern, 1875.

One fact that seems certain is that the Semites
developed at some point of the vast
peninsular space they occupied later-
ment and which includes, besides Arabia, the part of
Western Asia, bordered to the north by the Taurus Mountains, and
to the East by the mountains that border the basin of the-
Tiger. Moreover, it is also constant that the
Semites from the North stayed together for a long time
blue, before their final separation, in the
plains of lower Mesopotamia (1).

The Semitic race is subdivided into two groups
principal: — {0 The southern Semites, that is to say
the Arabs (2); 2 The northern Semites, who are
are of particular interest and are: a)

The Arameans, or peoples of Syria proper
said; b) The Kahanes, including the Hebrews
and the Phoenicians; c) The Assyrio-Babylonians.
We know that the Carthaginians were colonists
Phoenicians and that, on the other hand, the words "Hebrew",

(1) Gerland made an interesting attempt, but
hitherto unjustified, in wanting to group as members
of the same Arab-African race the populations of
Africa and the Semites. See his Atlas of Ethnography.
Leipzig 1877, and his Anthropologische Beitræge, p. 395, ff.

(2) Besides the Arabs of the central and northern regions, one can
to mention as secondary groups and especially at
From a linguistic point of view, the Sabaeans who spoke
the Himyarite, in the south of the peninsula, and those who emigrated
in Abyssinia, and whose dialect is Ghez, also called Uppelé
Ethiopian,

"Jew" and "Israelite" are synonymous in the
ordinary language; however, let us recall that "Israel s
remained the usual name of the people in question
until captivity, the period from which
the expression “Jew”, taken from Judah, won
on the first designation (1).

Superior races are distinguished above all
from each other, as I mentioned, by
their sociological skills much more than
by their physical characteristics. However, there are
a Semitic type, very easy to recognize in
our Hebrew community, and without needing
to cross the sea to find him among the Arabs
from Algeria. "The population group that
Biblical ethnography brings together under the name of
Sem, says F. Lenormant, a group whose representatives
The main actors nowadays are the Jews and the

(4) Hebrew, Latin Hebræus, Greek Hebraios, is a trans-
Hebraya description, the Aramaic equivalent of the original word
from the Old Testament: Jbri. |

The name Hebrews, those from beyond (the Euphrates?)
found in Heber, grandson of Shem, by Arphakshad
and ancestor of Abraham (Genesis 10:21, 25; 10:16). This is
especially the term by which neighboring nations designated

the Israelites, who preferred to use
This last expression, Beni-Israel, means, sons.
of Israel (or house of Jacob, house of Judah).
However, in their dealings with non-Israelites and
In contrast to them, they also sometimes took the name
of the Hebrews (Gen. 41:15).

Arabs, is remarkably a double point
from a physical and linguistic point of view. It presents a
type of the white race purer and more beautiful than
that of the Hamitic populations (1). The beard
is better endowed, the complexion much clearer, the
taller, more complexion
dry. The face is usually long and thin.
the low forehead, the aquiline nose, the mouth and the
receding chin, which gives the profile a contour
rounded rather than straight; the eyes are sunken,
black and shiny (2).

I would add that when considering them in relation to
Aryan nations, the Semites present at the con-
milking a type of the white race infinitely less
handsome. The size is smaller; the complexion, less
light, can range to dark brown; the hair
often curl, but instead of being blond or
brown-haired like the purest Aryans, they
are generally black like those of the Libyans
and the Turanians.

With regard to Jews in particular,
astonishing preservation of their primitive type and so
distinct can no longer be contested except by the ignorant-
rancid or fantasy. Abundant hair

(1) Or Libyan (according to the expression I prefer),
represented mainly by the Egyptians.

(2) F. Lenormant: Ancient History of the Peoples of the Orient,
9th edition. Tom. I, p. 291. Paris, 1881.

black (1). large eyes, also black, slanted in
almond-shaped and shining with a steely sheen, the nose is long (2)

but narrow, strongly curved, a real bird's beak-
bucket of prey; thin lips (3), all
framed within a very pronounced oval shape,
— these are the characteristic traits of individuals
the most favored. Horace Vernet has a very good one
summarized the whole thing in the head of his Judith in
train to assassinate Holofernes; deplorable painting, .
Moreover, and which they undoubtedly wanted to place
in one of the most beautiful rooms of the Louvre in
the sole purpose of teaching the masses a lesson
of anthropology, with the identification of the Jewish type.
In fact, all you have to do is take a walk for a while.
in the vicinity of the Place des Vosges, to ren-
to counter this Judith whose features seem
to reproduce exactly, three thousand years later-
tance, those of the Shulamite. At a certain
number of individuals, the lips instead of appearing
like a simple "thread of purple", are a little
thick and slightly inverted, although tou-
red days and a correct design; hence, at

(1) "Her hair curls are flexible like
palms and black as the raven. » Song of the
Hymns v. 11. trans. Renan. |

(2) The Jews share with the Patagonians the specialty
the longest noses in the world.

(3) “Her lips are like a thread of purple.” Song of Songs.
of the fx. Cant. 8.

the women, with their large Egyptian-style eyes,
Black and glossy, this kind of beauty has a charm
strange and of a particularly sensual nature,
that is usually attributed, but in a beautiful way-
too general a blow, to the women of the Orient (1).

The type I just described, certainly the
noblest and most beautiful, belongs above all to
Portuguese or Spanish Jews (Sephardim).
Originally established in Spain, they have
widespread in France following the Inquisition,
in Holland, Turkey and the ports of the
Mediterranean; they are also found in Morocco, in
Tripoli, Algiers, Egypt and as far as Samar-
cande (2).

Alongside it is the less pure variety, although
very numerous, German Jews (Ashkena-
zim) (3), or German-Polish, including the Jews of
Russia's offspring are nothing but offshoots. Those ones have enough

(1) Let us not forget that beautiful Greek girls were
often introduced into Palestine through "trade"
Phoenician."

(2) Cf. D' Bleckmann, Ein Beitrag zur Anthropologie der
Juden Dorpat 1884.- Robhis, Errer Aufenthalt in Marokko.-
Radlof, in Zeilsch. der genel. für Erdkunde. vi. p. 409,
Berlin, 1871.

(3) From Ashkenaz, one of the sons of Japheth, considered by the
Jews as the ancestor of the Germanic populations; of
even that some orthodox scholars, already mentioned, we
they descend from Gomer.

often with a short, upturned nose, particularly
unsightly, prominent cheekbones, eyes
Small, though always bright. The hair
are often red-haired, sometimes blond (1). It's all well and good-
a heated discussion ensued regarding whether these
"Blonde Jews" constitute an original variety,
dating back to antiquity, or if they were not
rather the result of crossbreeding with the popula-
tions of northern and eastern Europe. Whatever
in itself the reality of a primitive blonde variety,
which is, moreover, highly problematic, it is not
It is doubtful that the vast majority of these Semites
blond hair does not come from a mixture of Jews
with the Germanic and Slavic peoples, due to the
conversions to Judaism, which took place until
towards the end of the 10th century. Moreover, as Île does
Pruner-Bey noted that the Jews kept long-
time, in Poland, a high influence, and it is necessary
to believe that they often married Christian women,
since in 1092, King Ladislaus forbade these marriages
He even forbade Jews to take...
Christian servants (2).

In any case, it is Semitic blood that
He prevailed in these mixtures, as always, and

(1) Cf. Drumont. La France Juive, vol. I, p. 56 sq.

(2) Bulletins of the Anthropological Society, vol. II, p. 10, and Tom. VI, p. 515. — lievue d'anthropologie t. VIII, p. 645 sq. 4885. Introduction to the anthropological study of the Jews, by E. Goldstein.

in the most decisive way, as well as the fact
note Richard Andrée in his interesting,
work (1), — at least, and very certainly under
the report of deplorable sociological aptitudes.
Even from a purely physical point of view, all Jews
Germans are not characterized by a nose
amazed, above a reddish beard. Dr.
Bleckmann, from Courland, who argued on
The anthropology of the Jews: an interesting thesis
inaugural, found, in more than half of the
individuals subjected to his examination, the hair
black, oval face, black eyes, rather
large, with characteristic thin lips (2).

(1) Richard Andrée, Volkskunde der Juden. Bielefeld and Leipzig, 1881, p. 24.

(2) 64 out of 100 had dark brown hair, 88
medium or large eyes (small in only 12); 57 the
had black, 10 blue, the others light gray; 52 had
thin lips, 69 oval face. Bleckmann, loc. cit.
p. 31 sq.— I would not speak of the cephalic index, if I
I found in this further proof of its little importance
and the variability of this factor in superior races
laughers; for while everyone agrees on the
Given the consistency of the characteristics stated here, the results are at
on the contrary, as divergent as possible with regard to
this particular point. If Dr. Bleckmann has found his
Welcker classifies Jews among the brachycephalic subjects
mesocephalic and Weinbach states that dolichocephalic
There are more of them, there's something for everyone.
(See Weinbach, Kôrpermessunger verschiedener Menschen-
rassen, Berlin, 1878. p. 212 ff.)

There is no doubt, moreover, that the Jews did not
are very easily recognizable in all
the countries of the world and distinguished from the rest of the
inhabitants. "Under the African sky," said Berbrugger,
Just as in Europe, the Jews have their type
Special features: aquiline nose, black beard, magnificent eye
Although always fake, with a white and smooth complexion. He is
It's easy to recognize them by that air of deceit and
of humility, to this inclination of the body bent in
before, with these severe features and semicircles
which frame their dark eyes and which are a
distinctive signs of their race (1). » « A
Suriname, writes Professor Duttenkofer, when
A Black man sees a European and a Jew approaching, he
Don't say: Here are two whites, but rather: Here
"Come, a white man and a Jew (2)."

We could multiply the evidence and the citations.
That's enough corn, I think, to bring it to nothing.
the self-serving claims of certain people who
persist in denying the reality of a difference
any, whether physical or psychological, between
the Aryans and the Semites.

The fact is that this difference is becoming even more pronounced.
From a linguistic point of view. If languages
spoken by these two varieties of humankind

(1) Berbrugger, Algérie lustorique, etc. 5th part, p. 4.
Paris, folio, 1843.

(2) Duttenkofer, Ueber die Emancipation der Neger, Nord-
Lingen, 1885. p. 12.

are, in both cases, languages with
Flexion, this mechanism is, among the Semites,
essentially rudimentary. Conjugation
seems particularly strange to the student who
opens a grammar for the first time
Hebrew; for example, there is no shortage of ways
No – there are seven of them! – But the subjunctive mood
and, what is more serious, the present time, does not exist-
try not; so that we will never know with
accuracy, as Mr. Renan points out,
whether it concerns the present or the future, a truth
Conditional or subordinate clause. "Grammar"
Semites, he adds, are almost entirely ignorant of the art of

to subordinate the clauses of the sentence; she accuses
in the race that created it an obvious inferiority
reasoning skills, but a very strong taste
vivid realities and a great sensitivity to sensation
tions. Perspective is completely lacking in
Semitic style; one would search in vain for these
these protrusions, these setbacks, these half-days that give
to the Aryan languages as a second power-
expression session. Flat and without inversion, the
Semitic languages do not recognize any other pro-
ceded that the juxtaposition of ideas in the manner
of Byzantine painting or bas-reliefs of
Nineveh… Finally, the general construction of the
The phrase offers such a character of simplicity, especially
in the narrative, which can only be compared to
the naive stories of a child, instead of these learned ones

sentence windings (circuitus,comprehensio,
(as Cicero calls them) under which the Greek
and Latin assemble the members with such artistry
Despite their differences and the same thought, the Semites do not know
what to do, following one another in succession of proposals
others, employing as their sole artifice the simple
copula ef, which serves as almost all of their
conjunctions (1).

However, we have done and are still doing all the
days of considerable efforts to bring the
two systems and attribute to the Aryan languages
and Semitic, a common origin. "The spirit
The biblical text has decided that until further notice, it says very
well Abel Hovelacque, that Hebrew and Sanskrit
had common roots, that is: we do not discuss
point with people who claim to be enlightened.
Moreover, one can quite understand what sort
interest drives these last proponents of the Holy-
Writing to be assigned to all languages of
the universe a common origin, and how much it gives them
It is particularly important to attach them more or
less directly to the alleged language of the pre-
mother of the Jews. Let's leave, as the same said,
"Writing, let the dead bury their dead(2)"

But if the gap between the Aryans and the Semites,

(1) E. Renan, General History of Semitic Languages, 5°
edit. p. 20.

(2) A. Hovelacque: Linguistics, p. 240. 1877.

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is already quite valuable in the field of languages
And from a physical type standpoint, what a gulf!
a gap widens between them when we compare the
sociological skills! He will remain as a
indelible stigma, Renan's word in his
admirable book on the history of Semitic languages
ques:

"That would be pushing Pantheism too far."
In history, it's better to put all races on a
on an equal footing, and, under the pretext that nature
Humanity is always beautiful, to look within oneself.
various combinations the same fullness and the
same wealth. I am therefore the first to
recognize that the Semitic race compared to the
The Indo-European race, truly represents
an inferior combination of the human nature
Maine (1).

A curious thing! Mr. Renan, who wrote these
lines in 1855 sincerely ignored, as he
states in a note – that a few years
Previously, the eminent Indianist Lassen had arrived
to formulate the same opinion and to develop it
in two or three remarkable pages, of a
in almost the same way. Because of this
coincidence and especially because of the importance
of this fragment which, often mentioned, has not
never, to my knowledge, has it been translated into French;

(DE. Renan: loc. cit. p. 4.

It seems essential to me to reproduce its principles.
main passages.

“History,” says Lassen (1), “is there to attest

that the Semites do not possess this balance
perfect of the psychic faculties by which one distinguishes oneself
The Indo-Germans are ringing. The heart (das Gemüth)
and passion, the feeling of personality with
an energetic will and great finesse pre-
- dominate in the Semite; he cannot isolate from
his "Self," the existing relationship between the world and
man and he is incapable of bringing thought back to .
Pure objectivity. His way of conceiving the
Everything is subjective and selfish. (2)

"His poetry belongs exclusively to the genre"
lyrical; it is therefore entirely subjective;
It is the heart that recounts its joys and sorrows.
his loves and hates, expresses his admiration
or his contempt. The epic, in which the person-
The poet's identity is relegated to the background, is not

(4) Christian Lassen, Indische Alterthumskunde. Bonn,
1847, 4 vols. in-8°. Tom. I. p. 414 sq.

(2) Cf. Renan, loc. cit. p. 15. “The Semite does not know
scarcely any duties except to himself. To pursue his ven-
to assert what he believes to be his right, is his
eyes a kind of obligation. On the contrary, asking him
to keep his word, to administer justice in a way
To ask her to be selfless is to ask her for an impossible thing.
Nothing holds sway in these passionate souls against sentimentality.
"untamed word."

not at all his doing; and even less the tragedy which
demands even greater selflessness from the writer
more complete. The Indo-Germans (Aryans) possess-
tooth all genres of poetry besides the genre
lyrical; only in their case is there a national tragedy;
In their souls, one encounters these great poems
heroic figures who, reflected in songs of
triumph, the exploits of ancient times recounted
through tradition, they reveal to us all at once the
the particular genius of an entire people and appear
as the fruit of the nation's poetic efforts
whole (1)... As for the rest of the

(1) Cf. Renan, loc. cit. pp. 10-11. “The themes of poetry
Among the Semites, they are few in number and quickly exhausted.

This breed has, in truth, only known two kinds of
poetry: parabolic poetry, Hebrew maschal, including
The books attributed to Solomon are the most perfect type, and
subjective, lyrical poetry, as we would say, represents
conveyed by the Hebrew psalm and the Arabic Kasida, forms
short, never exceeding a hundred lines, expri-
expressing a personal feeling, a state of mind, and of which
The author himself is the hero. This eminently
subjective of Arabic and Hebrew poetry holds
itself has another essential trait of the Semitic spirit,
I mean, the complete absence of creative imagination
and consequently of fiction. The Semitic poet does not
never resigns itself to taking seriously a subject foreign to
himself. Also, no trace of narrative or dra- poetry
matic, none of these great compositions where the poet
must disappear; the fiction of the Semites never rises to

above the apologue; the tale came to them from India and
"It only developed among them quite late." 7

Fine Arts, the Semite prefers music, which
expresses in the most immediate way the feelings
The stirrings of the soul. The great creations of the
sculpture and painting belong only to
Germanic peoples and, again, to some
of them only (1).

“Philosophy is also foreign to
Semites; they took a pension, — and still the
only Arabs, — among the Indo- Philosophers
Germans. Their own ideas dominate
so much so that it is impossible for them to
to settle quietly in the field of
pure thought and separating abstraction from order
general and necessary, of their individuality and of the
contingent facts relating thereto (2).» |

(1) CE. Renan, loc. cit. p. 12; “From there also among these few-
ples, the absolute lack of visual arts. Illumination
manuscripts, where the Turks and Persians have deployed
such a vivid feeling for color is antipathetic to
Arabs and completely unknown in countries where the spirit -
Arabic has been preserved in its pure form, for example in Morocco.
Music, the subjective art par excellence, is the only one that...
"Semites may have known."

(2) Cf. Renan, loc. cit. p. 10: “If one objects to the development philosophical and scientific development of the Arabs under the Abbasids, the response must be that it is an abuse to give the name of Arabic philosophy refers to a philosophy that is not that a loan made to Greece and which never had any This philosophy has its roots in the Arabian Peninsula. It is written in Arabic, that's all; it only flourished in the par-

I wanted to quote the verdict in its entirety. overwhelming, rendered in almost identical terms ticks, by two illustrious Masters who, without having Those consulted arrived each from their own direction, by the sole study of the facts, to the final conviction of the Semitic race. Nothing happened. for forty years, which allows those concerned to appeal this judgment.

No doubt, there is Mr. de Rosny and the people of its sequel, which tells us about the splendors of Babylon and Nineveh, and ask us how- one can, after that, contest the existence of the Aesthetic sentiment among the Semites (1). M. Renan, with the intuition typical of men of great talent had already answered this question; the sole fact of the remarkable development of the arts and of civilization in Babylonia and Assyria, had been enough for him to deny the exclusively Semitic culture of the populations of these regions. subsequent discoveries of MM. Oppert, Sayce, Rawlinson and others have since provided the elements positives of the demonstration.

the most remote territories of the Muslim empire, in Spain, in Morocco, in Samarkand, and far from being a product the natural state of the Semitic mind, it rather represents the reaction of the Indo-European genius of Persia against Islamism, that is to say, against one of the most pure of the Semitic spirit."

(1) From Rosny. loc. cif. p. 55.

We know today, beyond any doubt, that
cuneiform writing, the arts and civilization of
The Assyrian empire is the work of populations
distinct from the Semitic race, which they have
preceded in the lower basin of the Tigris and
the Euphrates. "That the peculiarities of the writing
cuneiform, says Professor Tiele in a work
recent events can only be explained by this fact.
that it was designed for a different language
Semitic languages, and by the vocabulary and
through syntax; that this language belongs to
agglutinative varieties, and that it was, before
the expansion of Assyrian, the predominant language,
at least in southern Mesopotamia, that's the case.
which is accepted by all Assyriologists (1).

The Assyrians themselves were indeed in
in fact a Semitic people, speaking a language
similar to that of the Hebrews and Phoenicians.
They later spread into Babylonia; but
the original inhabitants of this region, with
which they mingled were by no means
Semites. "(is in the lower basin of
the Euphrates, says MAH Sayce, that was the point
the starting point of the civilization that then spread
throughout Western Asia. The first inhabitants-
of this region, which we will call Acca-
diens, reported their origin to the districts

(1) CP Tiele, Babylonisch-Assyrische Geschichte. 1 Theil.
p. 61, Gotha, 1886.

mountainous south of the Caspian Sea, from where they
had spread over Elam (Susiana), over the
shores of the Persian Gulf and in the fertile plains
from Babylonia. Their physical type had de-
culier. They had small eyes, cheekbones
prominent, slightly upturned nose, beard
long and steep. Their language and dialects
were agglutinative, closer to the
The Ural-Altaic group, more than any other...
hieroglyphs which later became the characters
cuneiform script was invented in Elam, as
This results from the absence of characters for desi-
to gner the palm tree, or the use of representation
of a mountain to indicate the idea of "country".
In Babylonia, however, the civilization brought

Elam experienced rapid development. The country
was divided into two halves, one in the south, comprising
nating Sippra and Babylon, and known as
d'Accad (Accad, the mountains, or better, the
country of the mountain peoples); the other to the north, under the
Sumer's name, along with Erech, Larsa and perhaps,
Our. The country west of the Euphrates was given the name
of Edinna, the desert (the Eden of Scripture), — the
sacred grove and garden in the vicinity of Eridou,
at the confluence of the Tigris and Euphrates being the
The "Garden of Eden" of Genesis... Babylon
consisted of two Akkadian cities, built on
the two banks of the Euphrates, Ça-dimirra “the
"God's door" and Din-tir, "the place of the tree"

(of life); these two cities, after the semi- conquest
ticks were united into one under the name of
Bab-ili or Babel, translation of Ça-dimirra in the
language of the victors (1).»

It was Mr. Oppert who first reported, in 1854,
the existence of cuneiform texts written in a
language which appeared to him to be non-Semitic (2), to which
He first gave it the name Cashdo-Scythian.
later substituted for this name that of
Sumerian, while abroad Mr. Sayce and
Others preferred the terms "accad" or
"Acadian", both of which are borrowed,
to the early history of Chaldea, revealed by the
reading the inscriptions. Whatever the name that
this ancient language is given the name Baby-
Ionie, it is a certain fact that, when she came to
to die out, the Semitic conquerors held it,
with good reason, in such high esteem, that they all
their care in preserving it and making things from it
translations; it was the scholarly language that all

(1) AH Sayce, Herodotus I-III. The ancient empires of
lhe East, p. 353, ff. London, in-8° 1883. The criticism that
I focused on methodology and, above all, generalizations.
The hasty pronouncements of the learned professor do not prevent me in any way from
to recognize and proclaim its competence as assi-
riologue.

(2) Oppert, Archaeological Bulletin of the French Athenaeum, of the
October 21, 1854.

An educated Babylonian would have known, as in-
Today we know Latin in our country.

Well, a Jew came along!
to contest, after twenty years have passed, the results
undeniable. of all these works. How
So! We had discovered the Assyrian language.
noted its essentially Semitic character,
its close relationship with Aramaic, with Hebrew
and the Phoenician; therefore the Assyrian civilization
Babylonian, the arts of Nineveh and culture
all of it from ancient Eastern culture, all of it was
Semitic. What a triumph, and what a resounding rebuttal!
inflicted on the Lassen and Renan families! And then, there you have it!
that at the last moment intruders would decide to
make new discoveries and push the boundaries of im-
modesty to the point of recognizing beneath the cunei- writing
form and alongside Assyrian, another language and
another civilization of a completely different character and
having absolutely nothing in common with the Semi-
ism! That was unacceptable, and Mr. Joseph
Halévy undertook to demonstrate that the language
Akkadian was actually a Semitic dialect.
It was impossible, absurd; it was a matter of doing
to believe people who speak in this so-called dialect,
phonetic signs designate something other than
what they mean.

If I have thought it necessary to have what-
that knowledge of the Jewish language for the
studies that I am currently pursuing, I must con-

spank my absolute incompetence in what
concerns the reading of cuneiform inscriptions.
But in truth, even the most illiterate of men
is able to comment on the value of
Mr. Halévy's objections. This Jew, driven into his
last resort, has gone so far as to support
that if Akkadian writing differs from the texts
Assyrians, that's because the authors wrote
This is based on a system of rebuses and puns.
in a word, in a positively "tintama-" style
"It remains established," he declares, "that the
so-called Akkadian or Sumerian texts do not

different from other Assyrian Semitic texts
that by a particular reduction process, in
in which hieroglyphics becomes considerably more complicated
with the rebus and wordplay so sought after by
popular sentiment.” It seems that similar events
were observed among other peoples, notably
among the Syrian Gnostics, and that the doctors
"Talmudic" scholars also made use of a
artificial language they called "language of
"Wisdom" (Kakma lesson). "The language of wisdom,
continued Mr. Halévy, was often just a simple
schoolboy slang, consisting of the use of
circumlocutions and sometimes biting imagery (?). A
doctor wanting to order that the
As soon as possible, two roasted roosters, he says:
Arrange (light) the charcoal, place the golden pieces on top
(spread the embers well) and 'make me two

heralds in the Darkness (Talmud of
Babylon, Erubino, fol. 24, b.). But at other times,
to better conceal his intentions, or rather to
to be witty (?), one made extensive use of the
pun, and especially puns by
synonyms, which form a kind of riddle
the explanation of which requires some thought. (In
effect! example:}.. A doctor wanting to order
from sorrel to mustard, disguised his thought in
this phrase: give me a judgment ox
with the poor man's mountain. That's the word for
The word "sorrel tardim" is composed of two syllables.
(Lar (= tor) and din}, which mean respectively
beef and judgment; likewise, the word hardal,
mustard, broken down into two syllables, rap-
close to the Hebrew har dal, mountain of the poor.
It should be noted that these puns are limited to
superficial analogy and do not aim at a
absolute identity neither in the vowels nor in the
consonants. The preceding explanation is sufficient to give
an idea of natural walking (!?) although of
increasingly complicated hieratic system
Assyrian. Certainly, convention and the individual spirit-
The duel between the scribes played a large part in this, but it
It must nevertheless be acknowledged that the persistence of
Given hieroglyphics, cunei- writing
This form could not have developed otherwise. Issue
of priestly genius, this writing has not ceased
to be lovingly cultivated by the priesthood which,

in the playful form of the pun, has often
he deposited his religious and social ideas. (1)

Let's stop there; this last sentence
It's worth a whole poem. If the reader were tempted
to criticize me for these quotes because of the place
And regarding wasted time, I would reply that, firstly,
These things were communicated to Pacadémie
of Inscriptions and Belles-Lettres (2); that afterwards,
since this concerns character and abilities
sociological studies of the Semites, he wasn't bad
to exhibit this remarkable sample, at one
of them, with a fierce stubbornness combined with a
faith almost “Punic”.

As for the question of which race
these pre-semi- tribes definitely belonged
ticks, to which not only Babylonia and
Assyria, but the whole of Inner Asia
They owe their civilization, it does not seem clear-cut.
I would be inclined to find there a mixture of popula-
Turanian and Libyan (Hamites,
(Kouschites of the authors) analogous to the one that must have
to exist in Egypt. Despite the nonsense spouted
recently on so-called Monotheism and the
the "pure and elevated" character of the Egyptian religion

(1) J. Halévy, Mélanges de crilique et d'histoire relatifs aux
Semitic peoples, 1883, p. 405 sq

(2) Session of July 12, 1882.

tienne (1), this one seems to me to be nothing more than a Polyde-
perfected monism, persistently, at a high
degree, of primitive naturalism, manifested here in
the worship of animals; magic is not for him either
more foreign.

However, the religion of the Proto-Chaldeans (Akcadians)
or Sumerians), with its 300 sky spirits and
its 600 earthly spirits is, in its essence
and in its origin, a type of the Schama-

nism, or rather Polydemonics; it is the
a type of religion specific to the Turanians (2). A
Alongside these, it is reasonable to assume that he has
Libyan tribes existed from the beginning (3).

In any case, it is up to the race to stay
civilizing, in the plains of Chaldea, that
Babylonia owed its superiority over Assyria;
It is thanks to their more intimate interaction with her,
not, as Tiele claims, because of their
less harsh climate and more fertile soil (4),
that the Babylonian Semites, profoundly modified-

(1) See, for example, the lesson of Mr. Pierret, in discours
Opening of MAY. The Professors of the Louvre School. Paris,
1883. pp. 41-59. |

(2) See F. Lenormant, Magic among the Chaldeans. Paris,
in-8° 1874, - Maspero, Ancient History of the Peoples of
l'Orrent, 3rd ed. p. 139, sq. 1873.

(3) See at the Louvre Museum, the very curious collection-
t on d'antiquités chaldéans due to M de Sarzec.

(&) Tiele, Manual of history. of Religions, p. 112,

trusted by the crossroads, they so greatly surpassed their
neighbors in terms of general culture, of
the gentleness and refinement of manners. "The
The Babylonians, a mixed race, were farmers and friends.
Letters and, in general, the arts of peace.
Assyrians, those pure Semites - that's Mr. Sayce
he himself who proclaims it, - were on the contrary
a nation of soldiers, caring only about war
and trade. Their literature, their civilization,
their arts, everything was borrowed by them from the Baby-
lonie, and yet they never took much interest in it.
Even under the magnificent patronage of Ashurbani-
The literature was "exotic". The small number
he alone took care of it, while in Babylonia the most
a large part of the population seems to have been
capable of reading and writing. If the Assyrian was less
more voluptuous than his neighbor in Babylon, he was
less humane, too. In truth, the annals
Assyrian women glorify atrocities, the account of which

fills us with horror. On the other hand, the Assyrian
was not as superstitious as the Babylonian,
although he attributed all his successes to God
Assour, and hastened to impale the inhabitants of
cities taken or to burn them alive, because those-
"They did not believe in his national divinity (1)."
To massacre people and burn them alive because

(1) Sayce, Assyria, they princes, priests and people (B\--paths
of Bible Knowledge). London, in-18, p. 24. 1885.

that they do not believe in your "national deity",
That's quite Semitic and complex. MJ
Halévy can be satisfied; this trait is sufficient to characterize-
to subdue the Assyrians and classify them among its
fellow creatures; only civilization and the arts
As we have seen, they come from Proto-
Chaldeans of Babylonia.

Essentially Semites as well, and very Semites
pure, appear the Phoenicians, who could not
to mislead about their identity only because
countless loans made by them to
neighboring civilizations. The Bible also contributed to
mislead the orthodox, even the consequent researchers-
meticulous like A. Lenormant, while tidying
“Kanaan” among the sons of Ham, Kanaan, the
cursed, destined to become "the servant of the servants-
"the parents of his brothers." The reason for this is
Yet it's quite simple: the author of chapter 1X
of Genesis, destined for general execration and
stigmatized as a race of slaves, these
Kananites, these inhabitants of the "promised land"
constantly at war with the Israelites who, having come
The last ones took centuries to exterminate them
or to subdue them. This constant enmity that one
wanted to invoke it as proof of the non
Racial identity obviously has no value in
this point of view. "These hatreds between brothers," he said very
Well, Mr. Renan, they have nowhere been stronger
that in the Jewish race, the most contemptuous and the

more aristocratic of all. Much later, and

Even in our time, didn't we see her completely disown it?
fraternity with the Samaritans, and to treat them with disdain.
gneusement de Cuthéens, this less pure branch,
less noble, it is true, of the Israelite family (1)?

The land of Kanaan (exactly Kenaan (2),
(which can mean "Netherlands"), including,
at its greatest extent, between the sea and the
desert, on the one hand, and Aram or Syria proper
said and the Sinai peninsula on the other, gave
asylum actually with three branches of the same
Family: the Phoenicians, settled on the coast
between the Carmel and the mouth of the Eleutherus;
the early Kananites of the interior, Jebuzeans,
Hivites, Amorites, etc.; finally the Terahites(3),
including – besides the Edomites, the Moabites and
the Ammonites–the privileged people, the cherished children
of the God of armies, the Beni-Israel or Israelites.
Now, all these peoples spoke Hebrew. This point has

(1) Renan, loc. cit. p. 188. |

(2) Also called in the Old Testament, land of
Hebrews (Gen. XI, 15) and the land of Israel (I. Samuel XIII,
19), after the Babylonian captivity, the land of Judah, from whence the
The name of Judea, used by Roman historians.
name of Palestine (from the Hebrew Peleschet, Philistia, land of the
Philistines) was only used later by the Greeks, the
Romans and Arabs (Filastunu) to designate all the
country located between Lebanon and the Sinai Peninsula

(3) Descendants of Terach (the Thare of the translations).

has been put beyond dispute, at least as far as
concerns the Moabites through the discovery of the ins-
Description of Mesa (1). Isaiah, moreover, calls
Hebrew is the "language of Canaan," and that's a fact.
recognized that the Israelites never experienced the
less difficulty in understanding their neighbors.

As for the Phoenicians, they themselves...
same name, Canaanites. This does not appear
Hardly debatable, whatever MP Berger may think,
who absolutely wants to make them into Genesis
Cushites, 'sons of Ham (2). Hecataeus of Miletus

knew the term "Chna" as a synonym
from the Greek Phoenike (3). They spoke a language
Semitic, belonging to the northern group;
In fact, Hebrew and Phoenician were merely
dialects of the same language (4). Furthermore, the absence
of any trace, among them, of a non-Semitic language
that, does not allow for consideration of a substitution
of language; it is absolutely necessary, despite the

(4) The stele of Mesha, king of Moab, now at
Louvre, found at Dhiban east of the Dead Sea, was
first mentioned in a letter from Mr. Clermont-Gauneau
to M. de Vogué, in the Revue archéologique (vol. XXI, p.
384 sq.) in 1870.

(2) Art. Phoenicia, in the Encycl. of Religious Sciences.
(Encycl.. Lichtenberger t. X.)

(3) Hecateus, fragment, 254.
(4) Cf. Nôldeke, Die Semitischen Sprachen. Leigzig, 18x6.

Genesis, by Mr. Lenormant and Mr. Renan, see
among the Phoenicians, pure Semites.

He was deceived by appearances.
The major role played in the ancient world by the
inhabitants of Tyre and Sidon, it seemed to him incom-
compatible with the character proper, essentially
negative of the Semites; he could not, on the other hand,
reconciling Phoenician religion and mythology
with monotheism and the "purified worship" of these
last. The learned professor establishing between
the Assyrian-Babylonians and the Phoenicians one
an analogy that has no reason to exist, had no
given that the role played by the latter is only one
borrowing role (1). He didn't know either, – and
This was generally unknown in 1855 – that if the
Monotheism is truly the essence and the
the point of arrival of the Semitic religions, these reli-
The gions have nonetheless begun, like the
others, through Naturalism and Pandemonism.
If the Phoenicians, like the Assyrians, did not have
Having barely gone beyond this starting point, it is only
because time was short, as we
will be demonstrated later.

Therefore, there is no link between race and language.

GRR em

(1) Renan, loc. cit. p. 183. He had, however, glimpsed the
Done, but without dwelling on it and without drawing the consequences:
"The Phoenicians," he very rightly said a few pages later
higher up, there are generally only the brokers of a
civilization which has its center in Babylon." (bid. p. 115).

Phoenicians, on the one hand, and their civilization of
the other, this antinomy that Mr. Renan considered,
Until further notice, it is considered insoluble. It is a
It is now recognized that these Kananeans, that
these merchants (1) did not invent — glass
which they took from Egypt — neither the embroidery nor the
purple, which came from Babylon — neither the weights and
measures, conceived in the same country (2), nor even
the alphabet, borrowed by them from cursive writing
in use among the Egyptians (3)..

However, they have more completely isolated the
meaning of ideograms and syllables properly
(4) they simplified Egyptian writing
in order to make keeping their accounts easier,
— the only kind of “literature” they were given
never known. The service rendered here consisted of—
everything to appropriate a discovery due to strangers
Gers and to peddle it. That's all we can
what to expect from this variety of the human species
which belongs to Shylock; but still, it

(1) The two inots had become synonymous in Hebrew
(Hosea, XII, 8, Ezekiel, XVII, +).

(2) Movers, art. Phônizien, in Ersch und Gruber Encyclop.
Section. III. Tom. 24, p. 386 sq.

(3) De Rougé, Memoir on the Egyptian origin of the Alphabet
Phoenician. 1874.
(4) If indeed it is them, because there are still doubts.

See. Profes, A. von Gutschmidt, art. Phœænicia, in Encycl.
Britan. tom. X VIII. 1885.

It's simply a matter of not ignoring the fact. We mustn't
exaggerate the point of view, nor imagine, when one
speaks of the negative characteristics of the Semites, that they
have played no role apart from religion
in the world. The Phoenicians specifically
carried out, before the Jews, the two great apti-
sociological studies of race, represented
through adaptability and the genius of communication
trade and exploitation — I mean exploitation
The human race. Active and enterprising,
eyes always fixed on a practical goal, dear-
singing their good by all means, without in-
to consider the effects of their actions on happiness
from the others, they took advantage with an undeniable-
table skill and unwavering perseverance
the discoveries of neighboring peoples. It has been said and
repeated that they had become navigators and traders
citizens in their capacity as residents, like the Jews
They would have become usurers out of necessity. These are the
banalities, with no other basis than negligence
a group of writers who copy each other
others and the statements of those involved. As
if there had been a shortage of "residents" on the coasts of
Asia Minor and Greece, and the islands of
the Aegean Sea, without these having become
Never pirates like the Phoenicians! The
The truth is that among these people of Tyre and Sidon,—
"It was in their blood"; they scoured the seas
in antiquity, like their cousins, the Jews, have

Since then, he has scoured the continents. Wine and honey, the
Styrax and the balm of Gilead, dates, spices,
cotton, linen, gold, silver, tin, slaves,
— all materials and all countries were included
to the contribution of these enraged merchants, that
the lure of profit led beyond the columns of
their Hercules, on the coasts of Africa and on those
from Spain and the British Isles, and as far as
the ultima Thule. And what a good time for the "af-
to do," when we went to Baetica, in

this happy region of "Tartessus", where one
found such rich silver mines, where the "natu-
"rels" had no idea of the value of
metals and where there was no competition! If
Although, upon their return from Spain, one often saw,
According to the story, the Phoenician ships ren-
to enter the port with silver anchors (1). And this
Easy trade was not enough for them; these mar-
Chands were also thieves and they
never missed the opportunity, upon landing
on some secluded beach, to remove the herds
and even the inhabitants, especially the young people,
when they could do so safely.

In their work on "the history of art in
antiquity," Messrs. Perrot and Chipiez, while recognizing-
thus emerging the nullity of the Phoenicians, apart from their
acting as peddlers, they complain that they are not given the role of peddlers.

(1) Divdor. Sicul. V. 35.

does not do justice, and they add: "It is also a
It is largely their fault if, even today, we have
It's so difficult to react against these prejudices.
to recognize the rights they have to respect and to
Humanity's gratitude meme. They never had
neither the passion for truth nor that for beauty; the only one that
"If you know them, it's the passion for winning (1)!"

In truth, gentlemen! And this repulsion is too much
justified by the Aryan world for these merchants, and
for these thieves, for these Jews of the sea, you the
Call it prejudice! It is so true that this infiltration-
The incessant spread of Semitism corrupts everywhere.
by distorting them, the simplest notions of
morality and justice. Besides the fact that we have greatly exa-
managed the indirect services provided by these Kana-
Neens, we don't really see what respect or what
They have the right to demand gratitude from us. Everything
at most one could grant them the alms of
Virgil's words to Dante about the angels who do not
were neither faithful nor rebels "ma per se foro" –
but which were for them:

Misericordia and Giustizia gli sdegna;
Non ragionam di lor, ma guarda e passa.

"Mercy and Justice disdain them:"
Let's not talk about them, but look and move on (2)!

(1) Perrot and Chipiez, History of Art in Fe tom.
III. 1885, 1869.

(2) Dante. /nferno. cant. IIT. v. 50-51.

The same can be said of the Arabs, who dazzled
the world at a given moment, by a civilization
borrowing These northern Semites compete
with the people of Israel in relation to "this
extreme selfishness and this exclusionary preoccupation
self-confidence which forms the basis of character
Semitic (1)." And as for their role in the evolution-
In terms of general knowledge, it has, in reality, also been
as little personal as possible, despite their renown-
Myth is so surprisingly overrated. For centuries
We admire the Arabs for their work and
their scientific discoveries like those of the Ancients
they admired the Phoenicians with confidence for "their
inventions. Now, firstly, with regard to the
so-called "Arab philosophers," I reported
Above, Lassen's opinion and that of the author
of Averroes and Averroism, of which we do not suspect-
He will not have the skill. And not only will he not
This is nothing other than philosophy.
Greek, presented in a Semitic language,
but most of these commentators are not
Not even of Arab origin (2). It's absolutely
as with "Arabic numerals" and the Thousand and
a Nights of "Arab Tales", the first having

(1) Renan, loc. cit. p. 306.

(2Y Al-Farabi, Ibn Sina, Al-ghazali were. from Khoras-
san, from Bokhara and the provinces located on the border
northeastern Persia.

the elements borrowed from the Aryans of India, the second

being merely an expanded and revised edition of a
old book of tales composed by the Aryans of
Persia (1).

As for matters concerning the mathematical sciences-
that, they were founded and constituted in their
essential principles according to the Aryans of Greece,
and the Arabs did nothing but march with difficulty
following in the footsteps of Archimedes and Diophantus (2).
That would leave "Arab architecture." However, it
is not in doubt today, for people com-
brilliant, that art to which we owe the minarets
from Cairo, the Alhambra in Spain and the houses
that of Algiers is not entirely based on that of
Byzantium and Persia (3). "To understand

(1) Von Hammer reproduced this valuable testimony
from a 10th-century author: "The first who composed
The Persians told stories and turned them into books.
tales were amplified and augmented during the time of the Sassa-
nides. The Arabs also translated them into their language;
Some of them embellished them and composed
others on the same model. The first book of this
genre was the book called Hezsar afsan, which means "the
"A thousand stories." See the article in the Edinburgh Review, in issue no.
from July 1880.

(2) Algebra, as I mentioned earlier, does not give them
must be his name.

(8) Prof. T. Lewis and C. Street, in Encyclop. Brit. (art.
Archilerture). tom. IT. 1875.

the history of Muslim art, Fergus said very well-
its, it is important never to forget that, if the impul-
The first Zion came from Arabia; it is not a
reason for attributing to these primitive populations
the evolution of the facts subsequently produced; at
On the contrary, conquered countries were never seriously
depopulated areas; there were never any great
racial substitutions. All of this is especially evident-
tooth for architecture. The Arabs, by them-
same, never had architecture, to pro-
speak first. Their only temple is the Kaaba
From Mecca, a small square tower, without any

ornament and most famous for its antiquity and
its sacred character as well as for its artistic merits
ticks (1).»

I think I have reduced the pre-
scientific and artistic intentions of the Semites and
having demonstrated, with evidence in hand, the character
essentially negative aspects of their entire civilization

(1) Fergusson, History of architecture in all countries. London:
1867. vol. II. p. 371.

The eminent, and too little known, man who was my pro-
history teacher at the Lycée Charlemagne, L. Toussenel,
while praising the Arabs to the highest degree, cannot
to refrain from proclaiming it: "What we call civilization-
the Arabs' sation was less their work in fact than that
peoples subjugated and rejuvenated by them, inhabitants of
Roman, Greek, and Persian provinces." (L. Toussenel,
History of Europe, Third Grade; Paris, Delagrave.)

"Second-hand." I'm not talking about Jews in
in particular, their invalidity in this respect being beyond
any dispute (1). Despite the large volume
entitled Judea (and according to its own data) that
Messrs. Perrot and Chipiez only published in red-
health and profuse apologies – a volume which
dishonors, as they rightly sensed, a work
interesting – "Hebrew art" remains a
mystification. The last word on the matter was

said again by Mr. Renan, – the Renan of the good
days, – in his beautiful book about his mission in
Phoenicia (3):

"Palestine bears the brunt of the main flaw"
of the Jewish spirit, I mean of its lack of taste
for the visual arts. Two thousand years after inter-
valley, the lands once inhabited by the races
Artistic works still benefit from their past. It is necessary
months to get to know Rome or Athens; in
"Jerusalem was exhausted in just a few days."

(1) Nor am I speaking of the Hittites, of whom we have made...
There's been a lot of noise lately. Besides the fact that it's not

he is not at all certain that they are Semites,
It remains a given that the civilization of the Empire, which had its
formerly based in Kadesh and Carkemish, was derived from
that of Babylonia. (See Sayce, Herodotus etc. p.429 sp.)

(2) Perrot and Chipiez, loc. cit. tom. IV. p. 125 sq.

(3) Mission to Phoenicia, 1 vol. in-4° 1864. p. 785.

THE RELIGION OF THE SEMITICS 425

CHAPTER IV:
THE RELIGION OF THE SEMITICS

The "unknown god." -- Monotheism, a religious form
characteristic of the Semitic race. – Monotheism and Deism.
– The religion of the Semites complicated by that of the
Akcadians or Proto-Chaldeans. – Shamanism or
Acadian polydemonism.– Ea, Moul-lil and Ana.– Bel,
Semitic deity, sun god of Babylon. – Adar,
God of Nippur, and Samas, god of Sippra. – The god
Assur, worthy precursor of Yahweh, – Origin acc-
dynasty of the Semitic goddess. – Ishtar and Tammuz;
Venus and Adonis. – Predominant role of the goddess
Ishtar. – Her transformation, by the Semites, into a goddess
of fornication. – Direct passage from Animism to
Monotheism, an effect of the intellectual inferiority of the
Semitic race.– M. Kenan and Gustave Tridon.–Astarte
"Name of Baal." – The Monotheism of the Phoenicians,
Syrians and Arabs,

#

The author of the Acts of the Apostles recounts that
"Saint Paul," having arrived in Athens, went to
the Areopagus, where he spoke thus: “You are indeed the
[most religious of men, to citizens of Athens]
Because by coming here and looking at your sacred objects
I found an altar with this inscription: To God
unknown. Now, this God whom you honor without the
"To know, I come to reveal it to you" (1).

(1) Acts XVIII, 23.

The descendants of Pericles and Phidias did
They certainly did not know the God of Moses and
of Jesus. In the broad spirit of tolerance and
universal benevolence that distinguished them, them
for whom religion had been only one aspect
patriotism and one of the forms of the spirit of
family, they had erected altars to all the
gods known and unknown {1}, anxious not to
to offend no sect in its beliefs or its
superstitions. But what would their superstitions have been like?
their grip and their indignation, if they could have foreseen
that on one of these altars would one day stand, at the
the voice of a Jew, the fierce idol of the Semites, the
God of Monotheism, that is to say of fanaticism and
of intolerance, the future destroyer of all
glories and all the conquests achieved,
of Aryan civilization |!

For it is decidedly the Semitic race which
established Monotheism throughout the world.
Demonstrating this fact would have been easy a few years ago.
that thirty years, in the wake of the appearance of
Mr. Renan's excellent work on the subject; I
I would only have had to summarize them, even if it meant making corrections.
certain details, taking advantage of the latest
discoveries. Unfortunately, the author of the history-
The history of Semitic languages has ceased to be as
firm on this ground of racial distinction, which

(1) See Renan, Saint Paul, pp. 173, 174,

provided him with the most solid point of support -
ground on which I myself established myself in
the preceding pages, further fortified by the con-
the most recent quests in science. On the other hand,
adversaries from the most opposing camps
These came in the name of Revelation {1},
those in the name of Free Thought (21, to fight
the doctrine whose inde-
undeniable reality. For both sides.
The Hebrews were as "pagan" as possible.
and it is up to individuals, whether supposed or not, to
direct communication with the divinity, which it is necessary-
would attribute the development of the cult of a
One God.

I intend to establish that Monotheism, far from
to be the product of daydreams or of cunning
some, developed spontaneously in
a particular breed, which then inoculated it with
others. I explained earlier how this form
religion seemed to me, in reality, far inferior
— with regard to the progress and interests of
humanity — to anthropomorphic polytheism
of the Aryans (3), and I have risen up against the opinion

(1) Max Müller, Der Semitische Monothéismus, in Essays,
Volume I, 2nd edition. Leipzig, 1876.

(2) E. Ferrière. The Paganism of the Hebrews up to the Captivity-
City of Babylon, 1884.

(3) See chapter II.

so unfortunately widespread, who considers, at this
From the same point of view, Monotheism as a
higher and subsequent religious phase
Polytheism. First of all, let us be clear,
to stop confusing the history of
religions are linked to philosophy.
deals with problems of thought and con-
birth in what they have that is most arduous; although
Breed traits play a role here, the principal-
pal, however, belongs to individuals, and these
high questions have always remained the property
exclusive to sages and researchers. The Raeli-
gions, on the contrary, evolve in the spirit of the
masses: they are truly the defining characteristic of the
the entire race, and rightly so, that one
speaks of their natural history, an expression which
would be much less suitable for the study of theo-
philosophical questions. No doubt, I regret to
with all my strength the detestable influence exerted
by spiritualist doctrines; no doubt the”
The reveries of the deists have corrupted some good
spirits, trained and lost in the labyrinth of
metaphysics, where no Ariadne's thread allows one to
to find each other again. But, I ask, which path
would ever have conceived in the world the theory of God
One with the chimera of Immortality, outside of the

monotheistic worship and religious dogma of the Im-
Mortality of the soul?
I am very sorry to find myself in contradiction

with such a distinguished thinker as Mr. Ernest
Havet (1); but these reveries of Spiritualism
have only ever given birth to the so-called
“Natural religion” – essentially, the most artificial-
cie of the world – and which, if it has had unfortunate-
sement for Levite the Savoyard Vicar and Robes-
Pierre, for the High Priest, hardly counts anymore
today there are no other members besides Mr. Jules Simon.
Let us therefore no longer mix facts of such a distinct nature.
and let's avoid complicating things with the introduction
displaced from metaphysical doctrines, history
already so confused about religions (2).

(1) “Monotheism is a philosophical idea, which
only became a religious belief at the time when the
philosophy has entered into religion, that is to say, into
the Christian era. » Ernest Havet. Christianity and its
(Origins, vol. III, p. 11.) But no! Monotheism is a
The religion is Deism, which is a philosophical idea.
distinction, which may seem trivial at first glance, is
capital, on the contrary, from the point of view of religious science-
gieuse.

(2) Cf. Renan: “Let us add that an abyss separates the mono-
Semitic theism of philosophical deism. Deism has
"never succeeded in establishing a lasting cult among the people."
(New considerations on the general character of peoples
Semitic cultures and in particular their legacy to Monotheism
(Journal Asiatique, 1859; 5th series, vol. XIII, p. 221.) I do not
I didn't know this passage when I wrote the pages that
preceding; I declare it, in turn, in all sincerity,
and much less to boast about the encounter,
although honorable, only to show the concordance of

Once this distinction is established, it appears
clearly that Monotheism has never
developed as a natural phase of evolution-
religious tion, subsequent to Polytheism (2).
The establishment of the cult of the One God in the world

Greco-Roman culture was the work of a foreign race
whose victory was aided by an unfortunate
confluence of circumstances; and even this cult would have-
it was unable to perpetuate itself among the Aryans
in its Jewish simplicity; it required, in addition to the
Virgin and the Saints, —the Father, the Son and the Holy-
Spirit.

On the other hand, it is not a question of denying the great
law of Evolution and to contest its reality in this

points of view, thirty years later and after reading
the most important and recent works on the
material. I would add that Mr. Renan, in his History of the People
of Israel (vol. I, p. 59), saw fit to contradict himself again,
and more inappropriately than ever: "A kind of deism
"Without metaphysics," he said, "that's what the fathers of..."
Judaism and Islam inaugurated, from that early age
(that of the patriarchs) with a sound and sure instinct. This
God, formed by the fusion of nameless gods, will become I
The absolute God who loves good and hates evil, the God who
"One serves through honesty of heart." This is the absolute negation.
Having read the previous thesis — which I now take up again
for my account.

(2) There has not been, as Mr. Renan very rightly said, a single
example of a polytheistic nation that arose from it-
even to Monotheism. (cited memoir, p. 419)

which concerns the development of what Mr. de
Hartmann calls the "religious conscience of the
"Humankind." Certainly, Monotheism does not
did not appear immediately among the primitive Semites
hairs: but it was in germ, in potential within
their brain, and then the essential phases
of Naturalism, Shamanism and a Poly-
poorly defined demonism, having nothing in common
With Polytheism, it appeared — when the
There was no shortage of time, — as the term inevit-
table and the flourishing of their reli- evolution
gious.

According to the method used previously, this is not
not only among the Jews, but among all their
conspecifics, that this evolution will be studied,
But first, there's one point to clarify: I

I want to talk about these Akkadian populations, or
Proto-Chaldeans, which appeared first in
the lower basin of the Euphrates and Tigris, where
The Semites came to settle later in the middle of
instead of them: some – like the Assyrians –
to settle there permanently; the others,–as
the Hebrews, the Phaeacians, and the Arameans –
to move away from it after a more or less contact
prolonged.

Mr. Renan, in his early works, had
clearly foresaw the possibility of an influence being exerted
on the religious evolution of the Semites, by a
race established before them in Lower Chaldea;

race on which, at that time, we had not yet
that the information was quite incomplete. Today-
now that the facts are better known, and that cha-
one can even go and contemplate, at the museum of
Louvre, samples of these Accadians, con-
temporary, it seems, of the 4th Egyptian dynasty
yours; when, moreover, the reading of the inscriptions
cuneiform confirmed, by complementing them, the
already so precious accounts from Berossus and Philo of
Byblos, and that finally the materials are accumulated,
– 'the illustrious scholar evades the question and gives us in
his latest book, about the ancient influence
Babylonian, a chapter which does not constitute, for
the researcher, that a bitter and complete disappointment.
These are certainly not the difficulties, although
enormous, which blocked his path; it's the
astonishing theory according to which he considers
today the Semite, the nomad, the Bedouin,
like the receiver, so to speak, of Monotheism-
me in the most remote and almost pre-
historical. – Also, the sedentary Semites
They matter little; at least one cannot explain
otherwise the straightforward way in which he treats their
history.

It is certain, however, that the Hebrews and the
The Phoenicians took something else from the Babylonians
that their cosmogony: their religious evolution does not
can be understood without prior knowledge
in-depth study of the theological system of the latter.

However, as we saw earlier, religion
The Akcadians, or Proto-Chaldeans, is a type
of Shamanism, or better yet, of Polydemonics
characteristic of the Turanians. In times
terrifyingly remote – at least 4,090 years (2)
before the common era – where these first inhabitants
Those known from Chaldea were the only ones occupying the country.
before the invasion of the nomadic Semites, they worshipped
the spirits they considered to be animating
all things in heaven and on earth. There are
had everywhere. There were no priests in the
The word means what it is, but only for sorcerers.
or magicians with the power to exorcise these
spirits. The institution of these exorcists constitutes
Strictly speaking, the point of transition of the ani-

(1) History of the People of Israel, 1887. Vol. I, p. 64.

(2) A recently deciphered inscription dating from
The reign of Nabonidus, the last king of Babylon, recounts the
discovery of the "first stone" of the temple of the god
solar of Sippara, raised by Naram-Sin, successor of
Sargon of Agadhe, a stone that had not been seen by his
predecessors for 3,200 years, or 3,750 years before our
era. Furthermore, the comparative study of dynasty lists on
the cylinders and tablets, that of the curious statues discovered
green at Tell-loh, in southern Chaldea by M. de
Sarzec, leave little room for doubt that it is necessary
to postpone the reign of Sargon by some six thousand years, that is-
that is to say, the definitive establishment of Semitic domination
in Babylonia. (See E. de Sarzec, Discoveries in Chaldea,
folio. 1887.

simple mism to Shamanism proper;
spirits can therefore isolate themselves from the bodies they
animate or natural phenomena to which they
president and thus enjoy a separate existence.
They are not gods, however; their power
is too limited since that of man can
to control: they are geniuses, demons (hence
Polydemonism), if you will, but taking this
word in the general Greek sense, not in the one
of the evil spirit that is usually attached to it.
Naturally, geniuses, "Zi" types like

those of heaven and earth, for example, had to
to take on importance in the eyes of others
considerable, but, remarkably, it's the water,
the sea, or more precisely "the abyss of the waters"
which plays a key role among the Proto-Chaldeans
Thus, precursors of Thales. Did this come from the
Eridou's situation – then on the Persian Gulf and
almost surrounded by the Euphrates – mentioned in
in which region did the cult of the water spirits develop?
Nevertheless, this "Zi" was adored from the very beginning.
high times and in a very special way by
the inhabitants of this city. Known as
Ea, we see him successively described as a "spirit"
of the railway and the rivers", of "king of the abyss of
waters" and "king of the river of the great serpent" (1).

(4) WAI 11, 56, 17. I use here the usual abbreviation
by English scholars to designate the great work

The "great serpent" was in a way
the Ocean, which was thought to surround the earth and
who was identified with Innina or Nana – the lady,
considered to be the daughter of Ea, with whom she
He was somewhat confused. That's what one might notice.
well, was the same as that Oannes or pea-god
the sound that Berose speaks of and which came from the
sea to teach men the sciences and
the arts; he was therefore also the god of wisdom (2).
"His daughter Innina was represented by an ideo-
gram that brought her from the abode of the god-
fish, although she herself was one of the reptiles that
swarmed in the marshes at the mouth of
the Euphrates. That is how the serpent was tied
to the god of wisdom, the serpent, "more cunning"
that no beast of the field"... No doubt, the god
The serpent of the primitive Sumerians did not, to the point
From a moral point of view, it has a completely negative character: if it
he punished his enemies, he was favorable to his teenagers
fail. But very quickly, the goddess Innina lost
its reptilian attributes," and even vanished as-
completely, while the serpent became what it

begun under the direction of Sir Henry Rawliwson and
published by the trustees of the British Museum, a work
intended to reproduce the text of cuneiform inscriptions
found in Western Asia. The cuneiform inscriptions

of Western Asia. – London, in-fol.; the 1st issue dates from
1866.)

(2) Bérose. Fragment 1, Lenormant edition.

seems to have always been an element among the Semites, lin-
carnation of evil and perversity (1).

If the Sumerians of Eridou honored principal-
Ea, the great spirit of the fertile waters (2)
from where the universe had come – in the North, among the
Akkadians of Nipour, Moul-lil (3) the lord of
The world of shadows was preferred. There
The belief in evil spirits is the most dominant.
the lower regions and that whole magic system
and magicians who left such a profound mark on
imprinted the religion of the early Babylonians.

(4) AH Sarvce, Lectures on the origin and growth of
Religion as illustrated by the religion of the ancient Babylon
nians. London, 1887, p. 282. I will have more than one occasion-
sion to cite this important work by the eminent Assyrio-
logue. Mr. Sayce, tasked with conducting the conferences in 18%7
well known in London as the Hibbert Lectures, in
took the opportunity to give us the complete picture of the most
recent discoveries in Assyriology. His book was
of great help in the writing of this chapter.
This subject of the primitive religion of Chaldecem is so obscure
and so complicated that Mr. Sayce – he himself –
declares – would have given up on treating it if he had known about it
all the difficulties before being bound by a promise.
I will cite it under the abbreviation Babyl. Relig. (Babylonian)
religion).

(2) Professor Tiele, in a recent memorandum: From
Beiekenis van Ea en zijn Verouding tot Maruduk en Nabu a
tried to show that Ea is originally linked to
fire.

(3) Formerly read “Moulgé”.

Finally, the local god of Erech was Ana, the sky,
but the visible and material sky – or at least con-

He was awestruck as such by the firmament. He was adored in
throughout Chaldea, his cult having spread more
easily than that of Ea and Moul-lil, and that,
It seems, for a reason that is easy to grasp, the con-
the conception of the spirit of heaven being, so to speak, a
common heritage, a much easier idea
to realize that of a "Zi" from the abyss of the waters
or the world of shadows. The importance of Erech
must also have contributed to this result.

In any case, these three main minds,
Ea, Moul-lil and Ana never appear in these
high periods, as constituting one of these
triads or trinities, as later writers,
Damascius in particular, seem to have shaped –
partly imagined–according to the documents
of the time perhaps, but certainly in the
putting in unison with their own digressions
tions on the One, Being and non-Being (4). Other
Mr. Sayce – whose book contains so much pre-
heavenly information – seems to me to have good-

(1) See Doules and solutions on first principles text
Greek, edited by J. Kopp, Frankfurti ad M. 1826, chap. 124
and 125, p. 384 sq. It is really strange to see most
writers on the subject, reproduced like documentaries
serious matters, reveries on Chaldean cosmogonies
ennes, edited by this Neo-Platonist philosopher of the 5th century
fifth century AD.

too much emphasis was placed on the local character of these.
Proto-Chaldean "Gods." Although the cult of
one of them may have predominated in certain
cities, it seems to me no less certain than the
a more exclusively local character belongs to sur-
all to the Semitic deities, because of the
a particular mindset among their worshippers.
The religious influence of these newcomers
is marked for the first time by the substitution
from Bel to Moul-lil, and this at a certain time-
inferior to Sargon, that is to say more than
four thousand years before our era. It was around this time
It was at this time that the bands of Semites appeared.
nomads, who far from transporting goods with their tents
the worship of the One God, of this "El" of the "puritans"
Mr. Renan's, are still in this form of
Animism, which was formerly referred to as...

singularly exaggerating the importance, under the
the name of Sabaeanism. This is by no means about
this learned and much later astrology, in
by virtue of which the spirits of Polydemonics
The Akkadians were identified with different planets.
The Bel in question – in Kananite, Baal, that is- .
that is to say "the master", a Semitic import into the
Chaldea is a solar god only insofar as he
represents force, power as it
reveals itself primarily to nomadic populations through the
presence of the king of the stars. If this power
appears especially in Babylon, in its aspect

beneficial, this is due to the influence of ideas that...
diennes, which are essential at the beginning. She will become
_ later both good and bad, beneficial and
terrible, as the Semites, by isolating themselves,
will increasingly enter into the reality of the con-
religious concepts specific to them. If Bel
is also the "bull of light", it is still
an Akkadian idea that prevails here; I insist on
this fact, because it is in this line of thinking and not in
Semitism – no more than in Egypt – that it
We need to find out the origin of this bull and of
these "bull horns" that we see appear if
often as a symbol of the terrible God One of the
Phoenicians and Hebrews, that he shows himself under
the name of Baal, Yahweh, or Moloch. Only the
The sedentary colonist, and not the nomad, could com-
to adorn the celestial plain with the fertile fields of the
Chaldea and see in the Sun-God the "Bull"
of light tracing its dazzling path across the heavens
furrow (1)
Later, this beautiful old style fell into disuse.
overshadowed by the junior Bel or Bel-Merodach (2), who
became the deity of Babylon itself. It doesn't matter.

(4) Bel-Merodach is named in astro- literature
primitive nomical "Goudi-Bir", the bull of light.
Sayce, Babyl. religion, p. 290 and Ibid, p. 48, 397.

(2) Merodach may have been an Akkadian deity
(Sayce, loc. cit. p. 105).

that the Chaldean astronomers and astrologers
identify it in the following with the planet Jupiter(1);
Bel remained essentially the sun god and the
The quintessential patron saint of Babylon. It is in this capacity
that, to bring him up to the level of Ea, the demiurge
Eridou was also made into a demiurge who, in
because of Babylon's very importance, it came about
to play a pivotal role in the cosmogonies of
time.

At the cost of Bel-Merodach, it must be noted that
another solar deity, but having a character
quite different. Adar, honored in Nippur, is the sun
harmful scorching heat; to him should be referred
Lera later, in a way, the terrible side of the
cult of Baal (2).

I've followed this far, with too much speed
Large, no doubt, but inevitable in this species,
the evolution of this beautiful thing, whose location in the middle
the "geniuses" of Soumir and Accad, brand

(1) Baudissin, lahve and Moloch. Lipsiae, 1874, p. 20 sq., and
E. Schrader, Stud. and Kril, p. 32 and 19. 1874.

(2) Cf. Baudassin, lahve, etc., p. 21. “Adar,” says this author,
has the same astrological rank as Bel in the list of
Assvrian gods and the bull is its symbol, likewise
that bull horns are the symbol of Bel." Iden-
Later combined with the planet Saturn, and consequently
with Kronos by the Greeks, he often takes the name of
Malilk (in Assyrian Moloch, meaning the King). We will have
Let's return to this interesting point.

the emergence of Semitism in Chaldea. It is necessary to...
now returning to some of these minds
main ones, whose trace will be found in the
Semitic religion, so frighteningly complicated
through this mixture.

Special mention must be made of the spirit or
God of the Moon, worshipped especially in Our (1), the homeland
of the legendary Abraham. He was known there, under the
Nannar's name and, according to the official religion of

Chaldea, considered the offspring of the spirit
or sun god. So it was indeed, in the spring-
acipe, an Akkadian deity, such a descent-
dance being a formal opposition to worship
of Baal among the Semites, who consider the god
of the sun as the supreme lord, and the moon,
at most like its reflection. But the name pri-
the myth of the lunar deity was later changed into
that of Sin, a term probably of Semitic origin,
according to Mr. Sayce. This word was found in a
inscription of southern Arabia, and Sinai itself-
even the sacred mountain would only be the sanc-
tuary “dedicated to Sin” {[2].

(1) Ur, which I write Our, because of the special way
which we pronounce. The vowel, in almost all
languages, has the sound of or.

(2) Sayce. Babyl. relig. p. 155 sq. and 164. The author makes
Note that Abraham, according to Genesis, emigrated from Our
in Harran, a city in northern Mesopotamia, also-
dedicated to the worship of the Moon God.

A sun spirit was particularly worshipped.
in Larsa from pre-Semitic times, another
at Sippara. We don't care which of the
two were sons of the moon; the fact is that the god of
Larsa was quickly eclipsed by that of
Sippara (1), a city founded by the Proto-Chaldeans.
but which was the original seat of supremacy
Semitic in the country. It is in its vicinity
that Sargon had the city of Agadhé built or restored
(Accadhu, in Semitic texts), hence the
the northern part of Babylonia took the name
Accad. The Zi of the sun then became, under the
Semitic name of Samas (or Samson), the god
Sun whose cult grew with the empire of Sar-
gon. "Both, the cult and the Empire," he said
Mr. Sayce, were also Semitic; everywhere
where the Semites settled, the Sun God
was adored in one form or another" (2).

That is precisely the truth, and Mr. Baudassin has
It's a mistake to torment oneself trying to understand and
explain how Samas can reconcile with
Beautiful and how the first is the solar globe

while the second is its force (3), etc., etc.

(4) There were two Sippara, quite close to each other. In
In the Old Testament, the name of the city always appears in
duel — Sepharvaim.

(2) Babyl. relig. p. 170.

(3) Loc. cit., p. 17.

Samas is the solar god of Sippara, like Bel-
Merodach is the sun god of Babylon, as
Adar is the sun god of Nippur. Multiplicity
Some names even seem to originate from here, in part.
the number and variety of the Acca- deities
diennes.

This tendency to worship a single god and
local or national, — we even see it
to be done here, not in Babylonia, it is true,
but among the Assyrians proper, popula-
tion much less mixed and almost excluded-
Semitically. Undoubtedly, we find in
them the Chaldean Pantheon. "But above," he said
Mr. Sayce, in a page too remarkable for
not to be quoted in its entirety — above this
In the Pantheon, the figure of a new God is erected.
of the personified national deity of Assyria
in Assur. Assur is not a primus inter
to prepare, the president, like Merodach, for a court
of gods, he is their lord and master in a
A completely different and more autocratic direction. Like the
Yahweh of Israel, he is the "king of the gods" and no
cannot be compared to him. In his name and with his
With help, the Assyrian kings march to victory;
the cities they burn, the people they massacre,
the prisoners they take — all of that belongs to him
that they owe it. It's to exterminate the enemies
d'Assur and to subdue those who do not believe
not in him, that they carry their country's weapons in

country: it is its decrees and laws that they enshrine
wind on the monuments erected by them among the

vanquished peoples. The gods of Babylonia are
invoked, it is true: they are granted their former
titles, but it is Assur alone that the monarch
Assyrian invokes in times of distress,
it is in the name of Assur and Assur alone that he subjugates
the infidels. He still resembles, under another
From the point of view of the Yahweh of Israel; there is no
goddess at his side. If someone called Bilat or Beltis
is invoked as his wife, she is a simple
literary formula; nothing indicates that Assur had
a "face" or a "reflection," and when a divinity
The feminine appears; it is the independent goddess.
Ishtar or Ashtoreth. He is essentially a god
jealous. Without a wife, without children, he is more powerful-
less good than the Baalim of Babylon; perhaps less good.
being, less close to its teenagers than
These, but more formidable and more powerful.
We can, in fact, find in him all the
elements with which one could have, in
other conditions for building a religion as well
purer than that of the God of Israel (1).

Certainly, I am not the one who will dispute the real-
the quality of this painting, drawn by a master's hand, and which
highlights the characteristic facts of
Monotheism. But the last trait, above all, is worth

(1) Babyl. religion. p. 122, 127, 129.

its weight in gold: omnipotence and despotism
the most absolute ism, jealousy, cruelty, the
constant terror and the extermination of the infants
These are the elements with which
we could have established a cult as pure as
Yahweh's! That had always been the opinion
emancipated thinkers, based moreover on the
precise scientific data; the verdict lies
confirmed now by the reasoned opinion of a scholar
of the most orthodox.

Assur, like Yahweh, we are told, has no
goddess at his side: or at least, when he appears
one, it is never anything but in a completely
accessory. What, then, are these
Astarte, that these Beltis and other female deities-
nines that we see featured in the theology of
Semitic peoples? Were they born in the course

of their own religious evolution, or is it,
As I believe, from a foreign import?
This is, for the doctrine I support, a point
of extreme importance; because the presence of
goddesses, existing as distinct personalities
and revered as such in Semitic religion
pure, would constitute the elements of a true
polytheism, the existence of which I specifically deny
autonomous among the peoples of this race.

Let's leave Arabia aside. When the nomads,
ancestors of the future Assyrians, Canaanites and
Others abandoned their deserts, to

spread, over time, across the plains of the
Chaldea, they were still in the period of
Animism. Let's not talk about the three
lunar goddesses of early Arabia (1): Amūat,
the bright moon, Manat, the dark moon and Al Uzza
the union of the two. The cult of that era did not
it hardly rose, as Mr. Tiele himself acknowledges-
even (2) above fetishism — or better of
Animism. The Arabs worshipped in the same way.
In a way, the stones, the mountains, the stars, the
June in particular, in its various aspects, but
without recognizing gods or goddesses dis-
tincts, in the real sense that we mean by
these words. We do indeed find them among the Sabaeans,
inhabitants of southern Arabia, the goddess Ishtar
in its two forms (the male Athltar and the female
Athlarel); but, as among the Hebrews and among
the Phoenicians, it is here only an import of
Chaldea (3).

However, in these fertile plains that are irrigated

(1) If we must refer to the theory generally
accepted today and which, moreover, appears to be in compliance
with the facts.

(2) Tiele, Manuel, etc., p. 94.

(3) Let us not forget, moreover, as the
Tiele, that the Himyarite (or Sabaean) inscriptions that
we know all belong to a relative date-

recent movement, in the early centuries of our era (loc. cit., p. 115).

the Euphrates and the Tigris, the Akcadians possess
Long before the arrival of the Semites, a Polyde-
complicated monism, confining walls to the Poly-
Theism. They have chief minds, almost
gods, Ana, Ea, Moul-lil, etc.; they have
goddesses, one in particular, Ishtar, destined to play a
considerable role in the theology of Asia Minor
exterior, from where it will then pass, transformed and
regenerated, in Greece and in Rome. It is in
effect at Eridou that we must go and find, in
the most distant eras, the origin of this myth
so charming, so closely linked to humanity
and to nature, from which the Aryan spirit drew the fable of
The love affair between Adonis and Venus. Adonis is a name
of Semitic origin; it is the Adonai (1) of the Bible,
the "Lord". But this name was applied utilitarianly-
laughing at the sun god of Eridou, in Doumouzi,
son of Ea (2), the spirit of the wet abyss, and of
Davkina, the spirit of the earth; the Semites of Baby-
They made Timmouz or Tammouz out of it; the character
The solar deity is indicated by an ideogram-
signifying to me the "Creator of fire" (Tim-izi) (3).
All commentators agree on recognizing
in Tammouz the spring sun whose dis-

(1) Exactly "Monsignor".

(2) Sayce. Babyl Relig. p. 232 ff.- WAI 11. 56, 33, 38
and 47, 29.

: (3) W. À I. 11. 55, 31.

The event plunges nature into mourning, and it is
It is very remarkable that Macrobius was already able to discern-
to start, from the fourth century AD, the origin
of the myth. "There can be no doubt," he said, "that Adonis
may the sun not be, after careful study of the
religion of the Assyrians, among whom flourished

formerly the cult of Venus Architis and Adonis,
currently held in honor among the Phoenicians (1).

This goddess, lover of Adonis, prototype to the
times of Aphrodite, of Artemis of Ephesus, of Astarte,
of Atargatis and, more generally, of the goddess
Syrian, – it is indeed among the peoples
from the Euphrates basin, where it originates,
not among the Assyrians themselves, but among
their Akkadian predecessors. This is the great
deity that the Semitic scribes of Babylonia
have made known under the north of Ishtar, – although
the word itself bears the mark of its origin
Non-Semitic (2). Ishtar is the lover or fiancée

(1) Macrob. Saturn, 1. 21.– Cf. Movers, Die Phoenizier, t.
I, p. 207. Bonn. 13#1. After the rise of the 26th Dynasty,
The cult of Adonis was complicated by the introduction of
Phoenicia, from the Egyptian myth of Osiris. It was then that, in
Because of the god's resurrection, rejoicing ensued.
to end the celebration that began in mourning and in the
lamentations.

(2) Sayce rightly points out that this name, although
indicating a female deity, is devoid of Ja
grammatical marker of the feminine, which we find in
all the Semitic goddesses of an indisputable authenticity
ticity: Beht, Zarpanit, Tasmit, etc. (loc. cit. p. 252).

of Tammouz: she is also his mother,
as can be seen from several texts, and to this
title she is identified with Dav-Kina, the spirit of
the earth, and with Tillili, the “primordial earth (1)”.
Tablets recounting the short
epic tale of his descent into the lower regions,
to rescue Tammouz, "the fiancé of his young-
"ness." The poet describes in very beautiful verses the
the goddess's journey "towards the abode of the dark-
_bres, the seat of the god Irkalla, – towards the dwelling
where one enters without being able to leave, – towards the
a path that one does not cross twice, – towards the
a dwelling whose inhabitants do not see the
light, etc. (2). I cannot insist on this epi-
so interesting from the point of view of mythology-
Comparative gy. This legend does not appear to be, as
Professor Tiele indicated that the painting at

(1) Babyl. relig., p. 251.

: (2) See. E. Schrader, Die Hollenfahrt der Istar, Giessen,
1874. This distinguished scholar declares that there is no longer any need
The question now arises: do the Semites have an epic poem?
or if they are likely to have one. But it doesn't seem
There is no doubt that the legend is of Akkadian origin;
Moreover, Mr. Schrader himself acknowledges that "the epic"
the question arises from the encounter and mixing of
Semites, along with the first inhabitants of Babylonia.
He doesn't find epic poetry – he himself creates it
note – neither among the Hebrews nor among the Arameans,
nor among the Arabs.

10

veiled pain of the earth goddess going dear.
dear, in the lower regions, the mysterious waters
the secrets of life, through which the god of
sun, and all of nature with it, will awaken from
sleep of death (1),

The original center of the cult of Ishtar was at Erech,
where it was originally known as
"Nana" or "the lady, the mistress." But this
The cult spread rapidly and the goddess occupied
still a considerable rank in the Pantheon
Babylonian, in hymns and prayers, where
She is invoked alongside all the gods.
truth, in none of the major religions an-
In ancient times, we don't see a female deity playing a role.
equally predominant role. This fact, on which I
allows us to draw the attention of researchers, suff-
would alone be enough to dismiss the idea of an origin
Semitic. On the contrary, it is perfectly compatible with
with the exceptional importance given to the
woman among the Akkadians – characteristic trait
and which brings them even closer to the Tuareg populations
raniennes (2).

(1) Proceedings of the sixth Congress of Orientalists, vol. 11. p.
195, s'1.

(2) “Among the Akkadians, it was the mother and not the father
who was the head of the family. In bilingual texts,
we always find the woman mentioned before the
male in the original Akkadian, while the translator
"A Semite never fails to place it in reverse order."

Not only was Istar further identified
late with the planet Venus – the evening star and
the morning star–but other female deities
Less important things were absorbed into it. One
anthem copied for Assur-bani-pal on a tablet
Written in Babylon, it places Nana on the same level, –
that is to say Ishtar – and Bahu, the wife of the god
Kis solar. "This was undoubtedly the Gourra
d'Éridou, the grandmother identified with "the abyss"
and representing the waters of the abyss itself, in
their primordial state of chaos. It appears to have been
also the Bohu of Genesis and the Baau of Sancho-
niaton (1)." |

In any case, this female and other deity-
many still lost themselves in personality
of Ishtar, who remained predominant as a goddess

(Sayce, Babylonian Religion, p. 176.) New research
would certainly lead to discoveries on this point
interesting.

Matriarchy, or "gynocracy," this form of
family, usually coinciding with Polyandry, and
in which kinship is transmitted primarily through the
women, is still mainly observed today, among
the peoples of the Turanian race (also called Mongoloid).
It is a fact that I believe I was one of the first to
highlight in my thesis on Polyandry
(or Polyandry, etc.). See my book on the State, p. 31 – and
Letourneau, La Soctologie, 1880, p. 371, sq.

(4) Sayce, Babyl religion. p. 262-263.

of the earth and of fertilization. The scribes. of
Babylon regarded her as the mother of humankind.

they both invoked him and him at the same time as
"The virgin Ishmael, ornament of the heavens." We know that
what sacred debauchery later gave rise to
the worship of this deity, considered much less
as a virgin as well as a goddess of fornication
— I'm not talking about love. But what we don't have
What is quite remarkable is that this cult did not take its
well-known characteristic of frenzied lust that
under the influence of the Semites. This is a fact of
of extreme importance, which Mr. Sayce recognizes
like me, and his opinion is, here again, of a
priceless (1). Only, he is mistaken in
attributing this deplorable development to religion
naturalist who would be hiding beneath their design
of the Baalim. Nature and Naturalist Myths
have nothing to do with this; it is only about "nature"
Semitic." It is in Syria, in fact, among the
Canaanites, among the Hebrews, among the Phoenicians
Ciens, that sacred prostitution, male and female,
displayed with the utmost shamelessness. From there, the cult
passes with that of Atys-Adonis, in Phrygia, and
All these horrors will remain forever stained.
like "Phrygian women" and like "Baby-
Lonian"; so much so that the inhabitants of the countries
purely Semitic, like Palestine, apparently

(1) Babyl relig. p. 265-266.

They rise—despite the curses of the prophets.
— as if absolutely pure in the midst of this
mud called Asian or Oriental, and which is not in
In reality, that Semitic. For, the race of Shem has always-
days had this astonishing fortune, to hoard at
His profit came from intellectual and moral conquests.
of his neighbors, and to place his pro-
near infamies. The truth is that the Astarte of
Phoenicians, the Ashtoreth of the Hebrews, the Atargatis
of Hierapolis, the Phrygian goddess, and in general,
all these deities having priestesses
prostitutes — and for priests, galls or
sacred eunuchs, often dressed as girls, — ne
are fundamentally something other than the old Istar
of Accad, but transformed and spoiled by contact with
Semitic populations. Later, divine Ionia
will take back Tammouz's lover and strip her of her possessions
of the Syrian frenzy and the "abominations"
Phoenician and Hebrew, to make her Aphrodite

Anadyomene, the embodiment of this virtue – the Beauty – and the goddess of that power by whom preserves the eternal universe, – Love.

But Istar, under his various names, was not only for the Ancient Near East the goddess of easy love affairs. She still appears in an aspect belligerent. The myth of Semiramis is conclusive. in this regard. The dove into which she was changed this fabulous queen (1), is the sacred bird of Ishtar;

(1) Lucian, the Syrian goddess, 14.

his passion for his son Ninyas is an echo of that of this goddess, the Dav-Kina of Eridu, for Tammuz. The warrior queen of Assyria, in fact, was the great Babylonian goddess, her martial aspect (1). It appears under the name d'Anat in Syria (Anaïtis to the Greeks), under the name of Thanata or Anaïta in the modified Pantheon of Mazdaism. A very remarkable drawing, traced on a cylinder in the British Museum, it represents standing on a lion, "dressed in Assyrian costume, wearing the tiara adorned with bull's horns and surmounted by the radiant disk of the planet Venus; in her left hand, she holds a bow and two arrows; attached to his shoulders are two quiver; at his right side hang a sword and the sacred axe or harpè (2). »

If I have insisted for so long on the "great "Goddess," that's what her cult seems to explain everything that is inexplicable at first glance, strange and contradictory things in religion Semitic. Mythology is not the work of the sons of Sem, – the vast majority of scholars are

(1) Sayce, Babyl. religion, p. 271.

(2) Count of Vogué, Mélanges d'archéo!ogie orientale. p.45. 1878. It was among the Assyrian Semites, so well known for their ferocity, which led to the development of this belligerent character of the goddess. From Assourbanipal, especially, Istar d’Arbela and Nineveh is invoked as "the terror of the Priams, the lady of war”, etc.

agreed on that point – and yet here we are
Assyria, in Palestine, in Phoenicia, we find
the myth, very beautiful and as naturalistic as it is pos-
the possibility of Adonis and his lover. Moreover, far from
conceiving the multiplicity of gods, of forces
In nature, the Semites only have the idea of the
Force, which terrifies them, and which for them boils down to
a single god, an all-powerful monarch, whom they
they call Baal or Bel, that is to say "the Master", and
sometimes Moloch, that is to say "the King". Each
tribe or each nation has its own; but that is, after
everything, the same solar god, dispenser, at the same time,
of good and evil, and for each tribe, for each-
that nation, it is the one god, the only one that we
must invoke, because he is the only one who can
to grant (1); – and yet beside this god, des-
friend and jealous, we find almost everywhere a
goddess who seems to have no place in a
a similar design.

Mr. Sayce explains this by a circumstance
"grammatical": there is no termi-
special place for genders in the language
Akkadian; the Semites, on the contrary, have
endings for masculine and for feminine

(1) Whether one wants to call this "Eingollerei" with
Schelling, or Henotheism with Mr. Max Müller, I maintain-
keep in mind that it is still and above all about Monotheism;
At most, one could describe it as rudimentary.

nin. They also introduced into the religion of
country, a new idea, that of sex, and next to it
Each of them placed a goddess in the god's place;
was endowed with her "female reflection", being found
in relation to him in a woman's report
vis-à-vis her husband. But, first, if the
Accadians did not have an ending for the
feminine, that did not prevent them, however,
to have goddesses, wives of the gods. The
Semites therefore brought no new ideas there-
velle, not to mention that it seems quite strange to
to consider the idea of sex as such. Other

On the other hand, the Aryan peoples, among whom the deities
feminine qualities are not lacking, they have not imagined,
However, to give a wife to each of their
gods (2).

Mr. Sayce's theory must therefore be dismissed.
Now, the explanation of the origin of the deities
females among the Semites, drawn from considerations
transcendental and mystical questions about the existence of a
dual principle in the universe, whether it be the
dry and humid, or sun and moon, etc.
— this explanation, borrowed from the daydreams of

(1) Sayce, Assyria, etc., p. 56 and Babyl. religion, p. 108.

(2) The fact that, in Semitic languages, the feminine
even marks itself in the verb's inflection, adding nothing
strength in Mr. Sayce's argument.

metaphysicians of another age, cannot, no

Furthermore, to be taken seriously.

— As, after all, only one has been issued in this regard
hypotheses, all less than satisfactory
one than the other, I will undoubtedly be allowed
to propose my own, by submitting it, moreover,
With all due modesty, for the attention of researchers.
It is the great Akkadian goddess who, in my opinion,
due to the predominance and generalization-
tion of his cult in Chaldea, made an im-
such pressure on the Semitic invaders that the
the reality of a female deity eventually prevailed
their imagination. But the idea of brutal forces and
all-powerful, which, in their culture, is the equivalent of
the idea of god could not be reconciled with the existence-
collateral damage of an equally powerful goddess
and independent. Therefore, each Baal or Bel was
endowed with a Bilat or Bellis, his wife, his
"lady" at first, but soon simply her
reflection, its "manifestation". In vain would one argue-
only in Babylon, next to Zarpanit, wife of.
Bel-Merodach, we still adored Istar as
independent deity; that is, the influence acc-
Dienne's influence can still be felt in this venerable seat.
of ancient culture. But with time and under

the influence of Semitic concepts, Zarpanit
was soon confused, like Anunit of
Sippara, in the crowd of Ashtoreth, that is to say
Identified with Istar. |

The Semites, as they moved away from Mesopotamia,
they took with them only the memory of the
great goddess. She is Ishtar, the evening star, —-
later identified with the moon (1); — she, the
multifaceted deity, goddess of gene-
ration and war, which we find associated
to the one god, to Baal, among the Phoenicians
as with the other Canaanites and the Arameans.
Regardless of the name: its character
constant does not allow us to ignore it, and that it
She is called Tanit in Carthage or Baaltis in Byblos,
it is still Istar, "the Queen of Heaven", whose
the name, moreover, is found in its entirety in
the Ashtoreth or Astarte of Sidon and Jerusalem.

We are now able to com-
to take on the true character of the religion of
Semites, freed from Akkadian complications.
From primitive Naturalism, that is to say from the cult of
stones, mountains, etc., including the Kaaba of the
Mecca, the "Beth-El" (2) of Kanaan, the tree
sacred sites of Chaldea are the most striking examples
striking, they move on to Animism and Polyde-
rudimentary monism, characterized above all by
the worship of the sun as such (Samas), of the moon

(1) Cf. E. Schrader, Zeitsch. der deutsch. Morgenland.Gesselsch,
tom. 27, p. 401 sq.

(2) Or Betyls, which literally means "house of
"God."

(Sin) etc. This phase relates, as for
Originally, the bulls with human faces, a kind of
household gods guarding the entrance to temples and
Assyrian palaces, the Teraphim or idols of the He-
breux, the Ephods, etc.; on which we will have

to return later. Then, as their reason,
As it develops, it rises slightly above
these primitive conceptions, and without it being
need to invoke a poly- transition phase
theist,—which would only further confuse the
question, far from clarifying it — they concentrate all
their terrors with all their hopes on the
personality of a unique being, elevated above
all these fetishes.

Animism thus arises directly among the
Semiia, to Monotheism, and in a very
easy to design, given precisely the state
limited by their general conceptions. It is a
This fact has already been very well pointed out by Mr. de Baudassin.
that the Semites against the Aryans, far
to identify the divinity with natural objects,
considered as their substratum, tend to the
separate from the object and designate it by the whole
of its properties (1). Also what happens to them
to deify, emerging from the period of Animism

(1) by Baudissin, Sfudien Zur Semitischen Religions Ges-
chachte, Leipzig, 1876, p. 31. — Cf. the cited memoir by M.
Renan in Journal Asiatique, 1859.

to which we must refer the worship of the sun and
From the moon, it is the terrible power of nature,
The Force, terror itself — El — generic name
for God in Semitic languages. We know
Petronius' famous saying:

Primus in orhe deos fecit timor.

which can be translated as:
Fear, in the Universe, created the first gods.

But what we know less about, what we don't have
Quite remarkably, the Semites erected
in God the Fear, the Terror itself (1).

(1) From its original meaning, fear, says Mr. Max
Müller, Eloah (derived from El) came to express the object of
fear or adoration, and thus became the name of God.

Similarly, let us find the word pachad (fear),
used as a synonym for God. "And Jacob swore by the
fear of his father Isaac (Genesis 31:53). In Aramaic,
dachla (fear) is the word used to refer to God or a
idol." (M. Müller, Introduction to the science of Religion,
London, 1873, p. 180).

Mr. Friedrich Delitzsch, I am aware of this, believed he could
to establish that El, in Assyrian /lou, derives not from a
Semitic root, but from an Akkadian radical and that it has the
meaning of "very high up".

Although this interpretation was copied with its
ordinary eagerness by Mr. Sayce (Herodotus, p. 416),
I don't believe it should be considered challenging.
nitive. Besides the fact that the god of the pure Semites appears tou-
days as the personification of Terror and of
Force, the other examples cited by Mr. Max Müller con-
serve their full value. (See Friedrich Delitzsch, Wo
lagl das Paradies? Leipzig, 1881, p. 164 ff.)

Mr. Renan is absolutely right to say that they
were monotheists by the deepest ins-
tincts of their intellectual constitution; it is in
them, as he so aptly points out in his
remarkable memory, a trait of race, and of a
an inferior race in every respect. "Above this
which I call the monotheistic instinct, he said excel-
lately, there is a more general principle of which this
Instinct is just an application: it's the lack
of fertility in the imagination and language (1).
That's the real formula, and it goes straight to...
lying against the unfortunate and excessive proposal
famous: "The desert is monotheistic" - propo-
sition that Gustave Tridon so happily rec-

tified by saying of the Semites that "the desert was
in their brains" (3).

That's the theory; now for the
Demonstration by facts. Let's take the tribes
Semitic languages as they move away from the center
of Acadian Polydemonics. We have cited, as
Evidence of Polytheism: the various names of Baal-
Sidon, of Melkart, of Chemosh, of Milcom,
of Assur, of Yahweh, etc. But Baal-Sidon is the

the one god of Sidon, like Melqart (4) is the

(1) Renan, cited memoir, p. 496.
(2) Jewish Molochism, p. 10.
(3) Cf. M. Müller, Das Semitische Monotheismus, loc. cit.

(4) Melkart means exactly "the king of the city".
inscription bears: to Lord Melqart, Baal of Tyre" (of
Vogué, Mélanges d'archéologie p.52.) . |

The sole god of Tyre, Chemosh the god of the Moabites
Milcom, that of the Ammonites, like Yahweh
that of the Israelites. They may have rivals
passengers like Assur, so close to Babylon,
but they all tend, each in their own tribe, to
to establish themselves as sole and absolute kings, and one can see
already the moment when the most vibrant tribe and the
more persistent, managing to impose its domination
tion to others, will want of the national god and one,
to play the God of the Universe.

It is impossible to go into detail here about
all these religions are diverse in form, but
essentially the same: the reader will have to be content
of a few examples. The one god of Carthage
was Baal-Hammon, and a number were found
a considerable number of Punic inscriptions with a
dedication "to Lord Baal-Hammon" and "to the
lady Tanit face of Baal": faciem Baalis, reflection
or manifestation of the god. It was M. de Saulcy who
thus rendered the word "phen" first and of a
in a very happy way, according to all the oriental-
lists (1). Istar d'Accad is, as I indicated
higher up, reduced to the insignificant role of a mere reflection
or manifestation of divinity, of the one god of
Carthage. This role diminishes even further at
Sidon, if possible; in the inscription of Esch-

(1) Cf. the "Corpus inscriptionum Semiticarum, Paris, in-fol°
1881, part I, volume I, p. 288.

Mounazar, Astarte (Istar) associated with Baal-Sidon
is simply referred to as "Name of Baal" (1).
It is now only the verbal form, in which-
that the "word" of divinity may come forth.

This attenuation of the great Akkadian goddess,
reduced to the state of a "reflection," or simply of
"Name" thus reveals the essential character
semitic(2), Morotheist of the religion
of the Phoenicians. In every city, in every
The federal state is the sole and unique solar god, to
bull's horns, which is worshipped, sometimes under its
benevolent aspect, as dispenser of the
light and life, and so we call it rather
Baal; sometimes under the name of Moloch, like the
god of fire and sun with devouring heat,
that they try to appease by burning people alive, in
the white-hot bronze idol that represents him,
the firstborn children of citizens of all
class. We will find these horrors among the
children of Israel (3'.

(1) Cf. de Vogué, loc. cit., p. 54.
(2) Sayce, Ancient Empire of the East, Herodotus, p. 414.

(3) Let there be no objection regarding the religion of
Phoenicians, nor the Cabiri, nor the triads of the oath
From Hannibal to Philip of Macedon, the sun, the moon and
the land, — the rivers, the meadows and the waters (Polyÿb. VII,
9, 2). These are either deities of a secondary order, and,
partly, imported from abroad, or remnants of
Animism and primitive naturalism — phases that must have
to traverse the Phoenician religion.

Similarly, the inhabitants of Syria — by what
I only mean the country located north of the
sources of the Jordan — worshipped a single god,
the all-powerful Baal, known as
Hadad, who appears to have also been the deity of
Edomites. We know of two Edomite kings from this period.
Name, Hadad, son of Bedad, and Hadad, the adversary
of Solomon. But here again, in pro- Syria
As stated, we find here a trace of the in-
Akkadian influence. In the time when the future Ara-
My people stayed like their fellow citizens

Kanaanites among the Proto-Chaldean populations
ennes, they must have been greatly impressed by
the existence of an Akkadian deity. Meri, the spirit
air, but air considered primarily as
the atmosphere illuminated by the sun's rays,
According to Mr. Sayce, "Meri" means the Most High.
The Sublime (the exalted one) or the Radiant. The
Semites translated this word as "Ramanou" which
has the same meaning, but that the- ulté- generations
rieures attached to a root meaning "ton-
ner"; hence they came to write it "Ramanâänou"
that is to say the "Thunderer" (1). The Hebrews in
later became "Rimmon". In any case,
The Arameans identified their sun god with this

(1) Sayce, Babyl. religion, p. 202. The attributes of the god, or
better, the spirit of the wind was then associated with him.

Rimmon: hence the complex name "c Hot
Rimmon » (1).

I would still need to talk about the Arabs and the }sraé-
lites. For the former, I can only point out
Incidentally, the undeniable and exclusive nature of
their monotheistic worship. They had, like the
others, their phases of Naturalism, of Animism
and Polydemonism, phases which have prolonged-
kept longer due to the rudimentary state
to silence their civilization. To say that they owe to
Muhammad and Monotheism, it is stating a pro-
position in formal contradiction with the data
the most positive aspects of the science of Religions and
the philosophy of history. I am not one of those
who deny the influence of great men on the
progress of nations; but this influence does not
could only be exercised within certain limits, and we
could assert a priori 'that she never had
resulting in changes to the fundamental characteristics

(1) Cf. E. Schrader, Keilinschriften und Geschitsforschung,
p. 371. sq. Giessen. 1878.

Similar, though not identical, ideas have been
recently issued by Mr. Baethgen in his Beitraege zur
Semitischen Reliyionsgeschichte (Leipzig. 1888). The author does,
Moreover, the Semitic religion evolved from Polytheism to

Monotheism. To counter, however, on both sides...
The other, to any accusation of plagiarism, I remind you that the
The first chapters of my book appeared in the Review
Socialist since the end of 1887.

11

rate of a race, if the evolution of the human mind
were it not for the striking demonstration, the proof to
a posteriori to this truth. Not to mention the sect
the Hanifs who, even long before the appearance of the
prophet, was decidedly monotheistic, he is certain-
It was certain that the Arabs would have arrived, even without
He has a similar conception of divinity.

As for the people of Israel and the evolution of its
religious awareness, it deserves special study
the preceding considerations of which constitute the
An essential preface.

CHAPTER V

'THE GOD OF ISRAEL'

Willpower, the defining quality of the Jews.— Criticism of
18th century and current exegesis.— The eternity of ma-
third in the Akkadian cosmozonies.— The chapter
Bereshit, or creation in Genesis.— “And the earth
"It was chaos." — Mr. Renan, the nomadic pastor and the
“Father Orham.” — On the composition of the Pentateuch.
YHWH.— Development of Yahwism.— Baal-Moloch-
Yavsh.— Gehenna or the Vale of the son of Hinnom.—
Christian Hell.— Sacred Prostitution in the Temple
of Jerusalem.— Sodom!— Circumcision.— The Pro-
Phèces and Mosaicism.— Synthesis of Yahweh.

A ragtag group of Bedouins who came from the deserts
from Arabia, settled for a time in Our of the Chal-
deans, then established for many centuries — after
having wandered from Mesopotamia to the borders of
Egypt — in the Jordan Valley, finally

scattered, transported, exterminated one after another by
the Assyrians, the Babylonians and the Romans;
that these deplorable nomads, I say, are parve-
naked to inflict upon the Aryan world and their religion and the
a system of usury and capitalist exploitation that
is clean – that is certainly an astonishing fortune,
and that charlatans of every kind could easily-
how to present and have accepted as a miracle
leuse. Researchers, emancipated from the point of view

theological thinkers, like Mr. Renan, wanted to see there,
regarding the religious question which we
currently occupies the accomplishment alone
of a kind of providential mission: the Semites,
completely foreign to literature and science,
to the arts, to philosophy, to politics and in
general to everything that contributes to greatness or
to the well-being of humankind, they gave it, in
On the other hand, religion, rightly considered,
as the characteristic element of this race (1).

The fact itself is undeniable. But,
for those who consider this gift as absolute
The success of such a "mission" is a disastrous outcome.
cannot be explained by its very nature (2).

The reason for this lies, on the contrary, in part
inherent in the very nature of monotheistic religion,
with its dogma of a terrible, unique, and all-
powerful, the terror of peoples and the support of kings; of
the other, in this firm and constant will, no
not to give each their own, but to do
triumph, for better or for worse, their ideas as they are

(1) Renan: On the part of the Semitic peoples in the civilization-
tion. This idea is constantly repeated in every moment in everything
the works of this author.

(2) Cf. Gelion-Danglar. Les Sémiles et le Sémitisme, 1882,
p. 57: "the great Semitic anthill"
took it upon itself to supply and poison the world
of religions."

and their own individuality, including the Jewish Semites
offer us, from one end of their history to the other, a
A striking example. The will—that infants
Eclecticism persists in confusing with the
The chimera of Free Will, — the will is a
immense force, the importance of which is too often underestimated
tance and which too often appears as an element-
considerable disruption in the tangled-
The management of human affairs. By will alone,
a man like Napoleon, who had "nothing
"in the gut," was able to impose itself for a moment on
all of Europe and, what is more serious, to stop
the Revolution itself. Thus, the Jewish people, having
His most notable asset is his remarkable ability to adapt.
continuing through the centuries, with a
unwavering tenacity, the enslavement of gender
human, managed to get him to accept his religion
bloodthirsty and his idiotic fables, as if he had not
sought only to dumb him down first, in order to better
strip.

I said "idiotic fables" and I stand by that word.
despite the admonitions of our modern exegetes,
who, moreover, will not have enough contempt for this
a "superficial" genre of criticism, renewed from
18th century. I do, however, have no difficulty in
recognize the services rendered to religious science
gieuse by contemporary researchers, by a
Graf, a Noeldelke, a Renan, a Kuenen, a
Wellhausen; I am only mentioning the elite, because their number

is legion. But I wonder if those interested
did not exaggerate its significance. The essential point,
For example, with regard to the Pentateuch,
was to establish the approximate date of its composition
sition. Now, Spinoza (1) had already demonstrated that
This date, as far as the whole is concerned, cannot
to be prior to Ezra; Astruc{2) had distinguished
two documents of different origin, in the seï-
saying books of Moses; Voltaire, finally, that these
gentlemen deal with the informality of people who
They hadn't read it, Voltaire was aware of these
work, and it's a mistake to believe that everything
limited in his work, to an amusing banter or
to bloody sarcasms — moreover almost
always deserved.
Mr. Wellhausen, the eminent historian of Israel, is

It's astonishing, for example, when he tells us that
Spinoza decided the question of composition too quickly.
the sition of the Pentateuch, far ahead of the

() Spinoza, Theological-Political Treatise, chap. 7. Cf. Hobbes
Leviathan. Chapter 33.

(2) Astruc, Conjectures on the memoirs of which it appears that
Moses used it to compose the book of Genesis. Brussels
4757. Let us add that Volney, if he was wrong to attribute to
High Priest Helkiah, the compilation of the Pentateuch, all
entire, was able to attribute to the reign of Josiah, at least, the
Chapters 27 and 28 of Deuteronomy. See Volney, Recherches
News about Ancient History. Part 1. Chapters VII and VIII.
Paris, 1814. 7”

laborious and detailed investigations are essential:
for such a result {1}. But in truth, the day
where the Bible was submitted by a man of a spirit
free and sufficiently lit, according to the criterion of the
reason, she appeared – to use the expression
d'Holbach described it as "like a formless compilation,"
interspersed with obscure and disjointed oracles" {2).The
commentators today, who never cease to
to bestow upon the god of Moses and his book the assurance
rancid of their respectful consideration, no.
they all arrive at the same conclusion;
and people like Mr. Maurice Vernes, full of them.
of an uncontained admiration for the "imperial-
"sands, monuments of Israelite genius" and who wish-
should introduce a history into our schools
saint “secularized”{3) do not hesitate to point out to us
–like d'Holbach– the "repetitions, the incoherent-
"The contradictions and contradictions" of Genesis (4). I do not
does not dispute, once again, the relative importance
results obtained by the men of the School
of Tübingen and their imitators; but I
asks if these results are indeed related to
the immensity of the effort, with the incalculable sum

(1) Wellhausen. Art. Pentateuch. in Encyclop, Britan, tom.
XVIII. 1885.

(2) D'Holbach, Christianity Unveiled, Ch. IX.

(3) Maurice Vernes, loc. cit. p. 152.
(4) The same, art. Genesis, in Lichtenberger Encyclopedia,

accumulated work, and especially with boasting,
more than Ciceronian, of these gentlemen. They would do
It's good to turn inward a little and to
to show more justice with more respect, to
with regard to Voltaire and Spinoza, their masters
in all respects, and their predecessors in a
a path where they could only drag themselves painfully to
their sequel.

In fact, the most serious element that emerges
modern research in the field of execution
biblical geography, stems from the discovery and the
reading cuneiform inscriptions.

Today, there can no longer be any doubt that the cos-
the Mogony of Genesis, for example, had not been
borrowed from the Akkadians of Chaldea; but,
reworked and disfigured by the editor of this
part of the Pentateuch, it only appears again
like the deplorable copy of a remarkable original
ginal. |

What the Baby- bricks actually proclaim
lone and the long-known fragments of
Berossus and Philo of Byblos on the origin of
things, that's the irrefutable dogma of science.
Throughout history, there has been a belief in the eternity of the world.

George Smith discovered, among the debris of
the library of Nineveh, several tablets telling-
containing fragments of a kind of poem or epic

of creation ({)}. This cosmogonic narrative begins
Thus :

In those days, the sky above had no name

And the earth below had no name;

The boundless abyss (Apsu) was their generator,

The chaos of the sea (Hummu-Tiamal) was the mother of all things.

At that time, none of the Gods had yet appeared.

Another tablet, a copy of a text composed at a very distant era for the great temple of Nergal, in Cutha, presents similar ideas and speaks of "warriors with bird-like bodies and men" "crow-faced" nurtured by the shadowy Tia-mat (2). All this agrees in every respect with the A fragment from Berossus beginning thus: "There was a time when all was darkness and water, and in this animals spontaneously generate in the environment monstrous and the most peculiar figures: men with two wings and some with four-legged men with legs and goat horns” (3) etc. Similarly, the first cosmogonies known as those of Sanchuniathon, repro-led by Philo of Byblos, thus gives the origin of the world: "In the beginning was chaos and

(1) G. Smith: Chaldean Account of the PU p. 62 sq.
(2) Sayce: Babyl. religion. p. 372.
(8) Fragm. Historic. græcor. ed. Didot. 8 II. p. 496. Ci.F.

Lenormant, Essay on a Commentary of the Cosmogonic Fragments de Bérose. 1871. p. 11.

The chaos was dark and terrible, and the breath hovered over the chaos. And the chaos had no end. And so it was for centuries upon centuries. And the Breath and chaos mingled, and Mot (the element) muddy) was born; and from Môt came all seed of creation and generation of all things" (1), etc.

The fundamental nature of all these cosmo-
The gonies can therefore be summarized in these two propositions:
lions, as Mr. Jules Soury so aptly puts it:

“4° Eternity of an uncreated primordial matter, from which the current universe, the Cosmos, with its its starry skies and its sun;

"20 Spontaneous generation within the element"
damp, in the fertile mud of chaos, not alone-
the gods' ways, but with the gods themselves, of
the first living beings, the first formless beings
and monstrous, most of them incapable of
adapting to the changing conditions of evolution
of the world, perished or were driven back in the struggle
for existence"(2).

However, should we attribute to these cosmogonies
A Semitic origin? I don't think so. The
Although cuneiform texts are written in Assyrian,

(1) Philo of Byblos, supposed editor of the problematic
Sanchoniaton, in Fragm. Hist. Greece. Joc. cit. t. III. p. 565.One
A little further on we read: "From the wind Kolpia and his wife
From Baau were born Aon and Protogonos.

2) Jules S. a. ” 22
7 “Soury, Breviary of Materialism, p. 11.

This in no way prevents, in this case, as
in many others, to disentangle the origin acc-
dienne through Semitic words. Tiamat, by
For example, the chaotic and generative sea is certain-
certain one of those words; "he has, however, a
"Akkadian origin." The belief that relates to
"Abyss of the waters," the origin of things, goes back
to the worshippers of the water god, Ea, of Eridou.
The abyss among them was called apzu, from which they made
abzu and that the Semites borrowed under the
apsu form. Now this apsu, or abyss, was
adored rather under the name Zikum, described somewhat
part in a tablet, like "the mother who has pro-
led heaven and earth"{1). Moreover, according to Hom-
mel (2) this Zikum would have been honored in the
southern Babylonia from the earliest times
priests of Tel-loh, under the name of Bohu, - name
preserved, as we have just seen, in the Phoe-
nihika of Philon of Byblos, and that we will
found in Genesis.

This idea of the eternity of the world has always been,
Moreover, profoundly foreign and unsympathetic
to the spirit of Shem's race.

The cosmogonic conception specific to the Semites,
On the contrary, it is the one we are going to see emerge-

(1) Sayce, loc. cit, p. 374.

(2) Vorsemitische Kultur, p. 380.

to sine, with its absolutely anti-scientific character
fique, in the first verse of Genesis. The
The Elohist editor would never have found, in the
traditions specific to the Hebrew ancestors, the ele-
elements of any theory on the emergence
beings: the Semites, at no time, have thought,
of themselves. To those things, which are of the domain
exclusive of the mind, without positive and lucrative interest
appreciable. But with that practical common sense that
never abandon the Jew, the scribe in question
understood that it wouldn't be a bad idea to give as
preamble to the history of his peers, that of the
the whole of humankind, with an exposition of its origin
even of the universe; not, of course, in a
philosophical purpose, but to show how
God and Creation together do not actually
no other objective than the people of Israel.

[therefore borrowed from the Akkadian cosmogonies]
the story of the gradual and spontaneous origin of
beings; but, by sticking the famous label on everything-
Semitic quette: “Bereschit barà Elohim, etc.
— In the beginning God created the heavens and the earth.
he completely eliminated the evocative character
the lutionist of the ancient narratives to substitute for them the
Theory of creation ex nihila, arbitrary work
of the one and all-powerful god. In vain have we
wanted to make everything agree, by saying that bar
does not have the meaning of "to create", in the sense of everything

abstract where we take this word today (1).
“Creation,” Reuss so aptly put it, “has drawn
the universe of nothingness; it did not consist of a
operation performed on a pre-existing material, and it

is not the product of an emanation that would have drawn
the world of realities, of the divine substance itself-
even. It is true that the word héhreu barà that we
Let's translate this as "create," "doesn't understand," "by him-"
even this metaphysical notion, but the whole
The narrative does not allow for the acceptance of another.
We will also point out that this same narrative,
without explicitly stating it, has as its premise the mo-
the most absolute notheism, the idea of a personality
unique and transcendent, which, in no case,
"does not become one with the world."{2) Next to the Exegete
Christian, here is Rabbi Hirsch, who is exactly
of the same opinion: "Reschit," he said, "expresses the com-
beginning of an action, both in space
that in time...Thus the fact is noted
of creation ex nihilo, a truth that constitutes
the basis of religious consciousness that the law of
God has built for us. The opposing view, that
of the eternity of the world, which represents the creator
as having simply shaped an existing material
aunt, and which has always constituted the basis of the cons-

(1) Barà has a sense of carving, shaping, and making. The
Septuagint translated very well as epoiese (fecit).

(2) Reuss, Pentaleuque and Josué, 1879, tom. I.p. 276

Pagan science, this thesis is nothing but a lie
metaphysical; moreover, it is extremely perni-
wicked, destructive of all morality, by implying
the denial of freedom, for God as well as
for men” (1). This excellent rabbi speaks
like an inquisitor and like a philosopher
"Eclectic"; he is nonetheless right in the
bottom.

The Jews of the 5th century CE expressed
already very clearly the same opinion. Here is what we
reads in one of the strange treatises called "midras-
shim": "A philosopher said to 'Rabbi' Gama-
liel: – your god is a great builder, but.
he found excellent materials to put into
work.– What did they consist of?– In
"desert" (chaos), "emptiness" (void), "darkness",
"Wind," "water," and "abyss."– But, cried
Gamaliel, in relation to each of these things, there

has the word "create": for the desert and the void in
Jeremiah 45:7; for the darkness and the water, to
Psalm 148; for the wind, in Amos 4:13; and
for the abyss, in Proverbs VIII, 24» (2).

(1) SR Hirsch, der Pentaleuch übersetzt und erlaulert.
Frankfurt am Main (text, translation and commentary)
1867. p. 3.

"

(2) Der Midra Bereschit raba (or the Haggadic Explanation)
from Genesis, translated for the first time into German
by A. Wünsche) Leipzig, 1881, p. 4.

Nothing could be more accurate. Yet, if the "philosopher"
the person in question believed he had discovered some ten centuries
before some contemporaries, the so-called carac-
materialist or pantheistic nature of cosmology
Genesis, it's because of carelessness, or rather
from the ignorance of the editor "Elohiste", who has
allowed to continue – without noticing the contra-
diction,– the all-too-obvious traces of the theories
Akkadian. The second verse, so interesting to all
In this regard, it is thus conceived: "And the earth was {oh
bohu (literally tohu and bohu) and darkness
were on the chaos of the waters (thom) and the breath
"of Elohim hovered over the waters."

The first part is usually translated as: "And
the earth was deserted and empty" which is not the
meaning; I followed Voltaire's version (1) which repro-
simply and with full reason the words
Chaos and chaos. If the first one does indeed appear in
other parts of the Bible with the meanings of "desert",
The same cannot be said of the second one, which is not found
than in this verse (2). "Bohu" in reality, it is
the Baau of the Phoenicians, and originally the Bahu
of Kis, still worshipped under the name Zirkum, to
the apsu origin, the humid and primordial abyss of which

(1) V. The Bible Finally Explained, in Complete Works, ed.,
Lahure in 35 vols. in-i8. volume XXIII p. 61.

(2) In Isaiah 34:1 and Jeremiah 4:23 it is not a question
than the reproduction of the expression of Genesis.

This has already been discussed. As for Thom,
It is obviously liamat, the sea, and Mummu-
tiamat the chaos of the sea, the primordial abyss of which
it is stated in the fragment of Babylonian inscription-
nienne quoted above "that he was the mother of all
things." | |

It is therefore absolutely impossible for me to share
Mr. Renan's enthusiasm for this "beautiful
page, the obligatory heading of any sacred history." But
The one he wrote himself on the subject is too
surprising, too characteristic of his style for
not to be reproduced here.

"We must not forget," he said, "that the chapter
Bereschil was science in his day. The old
The Babylonian spirit still lives there. The succession of
creations and ages of the world, this idea that the
the world has a future, a history, where each state
has emerged from the previous state through a development
organic, was a huge step forward on a platform
theory of the universe, conceived as a ma- aggregate
The story's false simplicity
biblical, the exaggerated horror that one notices there for
large numbers and long periods, (1) have

(1) "Exaggerated horror for large numbers and_ the
"long periods" is a rare find, one of those for-
mules that Mr. Renan excels at discovering. But the truth
pure, it is simply that the creation story has been
arranged over six days — with a rest day on the seventh — for
a people who knew the week and the Sabbath. And since

marked the powerful evolutionary spirit which in fact
the foundation, but the genius of the unknown Darwins, that
Babylon possessed it four thousand years ago, if
always recognizes. The beautiful page "at the beginning-
"How God created heaven and earth" was like the
The cold mistral wind cleared the sky, like a blow from

broom that chased away the chimeras from our horizon
which obscured it (!} A free will like
that implied by the word "created", substituted for ten
a thousand fantastic desires, is a progress to its
way. The great truth of the unity of the world and
of the solidarity of all its parts, which is often overlooked
through polytheism, is at least clearly perceived,
in a story where all parts of nature
arise from the action of the same thought and the effect of the
same verb, » (1) |

I don't know if the "lack of habitual criticism"
tuel in France and England, to the scholars who
deal with physical sciences, made him spout off about
"This point is full of childishness"; but what
I maintain that it is impossible to make fun of the
world with a more astonishing nonchalance. Without
Doubtless the biblical creation narrative bears the trace
of the genius of the unknown Darwins of Babylon; but

the most remote times; for this institution, as well as
Mr. Sayce demonstrated this, going back to the Akcadians, to whom
The Semites borrowed it (Babylon, Religion, p. 76).

(4) Renan, Jsraél t. I.p. 79-80.

thanks, above all, to the carelessness of the scribe who con-
The second verse was served. As for the rest, how

do you want to establish any kind of relationship between the
grand Darwinian theory and this ridiculous scene

of magic tricks where we see Elohim pull the
A world of nothingness in six days? Well, that's my "res-"
"Pectuous," who all seem to be in on the same thing
to disregard what is truly respect-
table, eager to honor only what does not
It is not. For centuries, they have not run dry.
on the famous "Let there be light! And light!"
was." And the astonished crowd admired this with trust.
"Go nutmeg!" by Robert Houdin mons-

false. In fact, it's neither science nor
poetry, but something incoherent, in the
a kind of collection of stories emerging from this chaos
compilation which is called the Bible (1).

But all of this pales in comparison to blasphemy.
from the eminent writer addressing Polytheism,
who could have failed to recognize "this great truth of unity"
of the world and the absolute solidarity of all its
"parts" – which is precisely the opposite of
the truth, polytheistic religions admitting eter-
unity of the world and thus resulting very clearly

(1) How much more admirable, from the point of view of the imagination-
nation and poetry, the splendid interpretation that
The Aryan Milton gave us the original Semitic text! Read it again
in the VIIth song of Paradise Lost, the story of creation.
(v. 194. sq.) |

to Pantheism and Materialism – that is to say to
the theory of the unity of the universe and solidarity
of all its parts; which you know better than
no one, you who have so clearly demonstrated the incapacity-
irremediable city of the Semitic race, in that
concerns the understanding of the nature of things and
Science in general.

“The nomadic shepherd,” you add, “would not have
invented these amazing stories; but he made them the
success. » The nomadic pastor spoiled, once again
more, what he touched, and, of these beautiful cosmogo-
denies, he constructed the tall tale that
As we know, it's a silly fable, I repeat, a "chaos"
whose primitive chaos could only give a
imperfect idea; and it is the iron and fire of the inquisi-
Christian authors who made it a success.

This Akkadian origin of the creation story
in its original content, is one of the rare discoveries
green, I repeat, which is later than the 18th century
century; yet the glory returns to it entirely
to the Assyriologists. As for what concerns the god
We know very little more about Israel as such.
-today than in Voltaire's time, and we know
Enough. Voltaire himself calls him, not Jehovah,
But Jaho, like Mr. de Hartmann. As for his
qualities, he does not appreciate them with more severity-

Mr. Renan, who does not have enough curse-
tions, in turn, for this "jealous, selfish" God. and
staff."

But the new historian of Israel separates himself well
quickly, and very unfortunately, criticisms of the
grand siècle, by imagining the most astonishing theory-
A nante that one could dream of. Completely abandoning-
In the scientific field, he assumes that the very
real predisposition of the Semites to Monotheism
has been evident since the earliest times, and for
so to speak, from the very beginning of this race. The teenagers-
Those who defy Yahweh are superstitious and miserable;
But tell me about the nomads, their predecessors.
of these ancient patriarchs of the Syrian deserts
"Corner columns of humanity, – the trimegists"
of religious history. Those people do not worship
the idol of Moses, but a single god, formed by the
fusion of nameless gods, prototype of the "god"
absolute who loves good and hates evil, of the god that
"We serve through honesty of heart." These "pious"
"People" don't want to call upon the Supreme Being, summary
in Elohim, that El or El elyon the most high god
or Shaddai, the Almighty God. In the midst of Israel,
conceived “as a kind of Genesis, a rendezvous-
"You pure ones," rises the figure of Abraham, a
a Muslim before his time, "a believer, a hero"
pious, a kind of Ali, brave, generous, polygamous,
gallant man" (1).

It's unbelievable! But that's not all. Do you know-
You know where the popularity of this "gallant" partly came from

(1) Israel L. p. 64, 59 and 109.

man” and this “good man” identified with
a fabulous Orham, king of Ur, Abraham, that is to say
say Father Orham, paler Orchamus (1)? Her
main title, in the eyes of its peaceful worshippers
the raters, was to have substituted the sacrifice of the she-
proving the use of human sacrifices: "sometimes even,
He substituted a kid goat for his son. (2)
This is how the author of the Life of Jesus knows

to use the legend, and how it brings us back
to Rousseau's theories on the excellence of the state
of nature, represented here by this "beautiful ideal of the
nomadic life, which will remain for Israel as a
a kind of magnetic pole, towards which it will gravitate
always." (3) In fact, religious progress consists-
tera to return from Yahweh to Elohim, that is to say to
God of humankind. (4)
Serious criticism from all countries could only
to deplore this aberration of a great mind, of a
a first-rate scholar for sure, but also
more skeptical than idealistic, and who persists in wanting to
The dormouse must satisfy "everyone and their father."

(1) According to Ovid, Metamorphoses, IV. 212, where it refers to the
Leucothoe's father. "But," said Mr. Renan, "the expression
Pater Orchamus nevertheless appears to have been imposed on
Ovid, according to tradition, "/srael p. 75." Who the hell would have
expected to find Leucothoe's father in this affair?

(2) Israel, I. p. 77.

(3) Ibid. p. 110.

(4) Ibid. p. 86.

That Movers, in his work so aptly
famous, had expressed similar ideas on the excellent-
the ence of primitive Elohism (1), there is some
Fifty years, that's a mistake that could be
excusable at that time; it is no longer so today.
today, after modern works and discoveries
concerning the respective age of the various documents of the
Pentateuch.

Here are the precise results of the research.
the most recent ones, affecting this essential part
of the Bible which contains the Torah (the Law). The five
books known as "of Moses" which make up the Penta-
tetuque, must be gathered at "Joshua" to cons-
to title a work in six parts (Hexateuch),
from which Deuteronomy is easily separated. One can
to state with certainty, as far as this is concerned
last book, whose composition is not ante-
earlier in the reign of Josiah (around 621 BC)
Christian). Among other elements, the most

(1) El is first and foremost the supreme and unique divinity, certain-
the El elyon of Melchizedek, sitting above the
visible world as a luminous being... 1] avenges the trans-
aggressions of his law on humanity without God, but preserves
The good ones, like Xisuthros, in the time of the flood. This is where the
El Shaddai identified with the El Elyon of Melchizedek. His
ultoe was preserved in the families of the Israelite patriarchs, lan-
said that it was becoming increasingly altered through contact with national religions
"nales de la Syrie". Movers, die Phoenisier, tom. 1. p. 313.
Bonn. 1841.

characteristic, constituted by the work of a compi-
the speaker called Eiohiste – because it designates God
under the name of Elohim – relates primarily to the pres-
descriptions relating to cults, to the functions of
priests, to the tithes, (1) etc.

That is why this part was designated by
Kuenen and by Wellhausen under the name Ghoul
Priestly Code (2). Deuteronomy and the Priestly Code
With the dowry removed, the Jehovisle document remains, thus
called because of the name Jehovah (Yahweh)
in which the deity is designated, document
written according to the spirit of the prophets and which is concerned-
cupe much less of the Law and worship than of the
traditions and past of Israel 3).

To Graf, the master of the authors previously
cited, the credit goes to having demonstrated that these
three documents followed one another in the following order-

(1) Especially Leviticus, in its entirety, then Exodus, 25-60
(except XXXIII and XXXIV), and Numbers IX, XV-XIX,
XXV and XXVI.

(2) Kuenen, de Goasdients van Israel, Harlem, 1869-70 and His-
torisch-Kritische Enleitung in den Büchern des Allen Testament
t. 1. p. 62 sq. – Wellhausen, in Prolegomena zur Geschichte
Israels. Berlin. 1886, 2nd edition. and art. “Pentateuch” in. Encyclop.
brilan. tom. XXX VIII. 1835.

(3) Cf. Noeldeke, Literary History of the Old Testament
(trans. Jules Soury and Derembourg). This Jehovah's Witness made
borrowings from an early Elohist, but modifying them

according to its own tendencies.

before: 1. Jehovah's Witness; 2. Deuteronomy; 3. Priestly Code
dotal (Elohist). (1) |

It is impossible to go into detail here about a
A more thorough examination. I will simply add,
Regarding the dates, the sacred code-
The dowry or Levitical dowry dates from no earlier than the year 444.
and to Ezra — who is undoubtedly its author — and
that the Jehovah's Witness could not have been composed before
the turn of the century. Moreover, an undeniable fact is
that we do not know the ancient Elohim, as well as
As one critic rightly points out, by
documents written according to the spirit of the prophets.
From what these efforts were making to purify the
primitive religion, do we have the right to know about it?
concluding that this religion was similar to the ideal
what were they proposing? "What reason do we have,
apart from these self-serving testimonies, for
to admit with M. Renan that the Jacobites (Israe-
(lites) may have taken the Tera- from the neighboring tribes
phim, the offering of the firstborn, the Rephaim, and
did not experience these superstitions in the same way
than tribes of the same race? (2) » None, in
truth; at least as long as one takes refuge-
will, according to unanimous critical opinion, share the

(1) KH Graf, the geschichtlichen Bücher des Allen Testament:
Leipzig, 1866.

(2) Review of the History of Religions, November-December
1887, Volume X VI, p. 357,

special views of the same Mr. Renan, which rejects
the association established between the Elohist narrative and the code
priestly, and finds that "the sacred history of Elo-
"Histe is nonetheless of a beautiful antiquity." (1)
In fact, the religion of Israel is only one particular case.
particular, though remarkable above all others, of that
Semites. Far from having begun with the worship of a
the "pure" and unique god, called El or Elohim,

companions of Abraham and Jacob worshipped
first natural objects, and particularly the
trees, rocks and stones, including the tree
famous from the Garden of Eden, the sacred stones or
“Bethel” (2) and the High Places (Bamoth) remain-

(1) According to the author of the Life of Jesus, the Jeho- document
The visit would have been written in the Northern Kingdom around the
va ou leix° siècle. The writer would have used two
older works, the book of the wars of Yahweh
(Sepher Milhamot Yahweh) and the Book of Ishachar (title of which the
(meaning is entirely doubtful) written towards the end of the 10th century,
as soon as possible. As for the Elohist narrative, it would have been composed
in Jerusalem in the twentieth century, perhaps between 775 and 750 BC
J.-CMRenan therefore disagrees with the conclusions
by Kuenen and Wellhausen, accepted by everyone,
but which completely ruin his prodigious theory of
"beautiful ideal" and the "exquisite" Elohism of the nomadic pastor.
(Cf. Renan, The Origins of the Bible in Revue des Deux-Mondes)
of the 1st and 15th of March 1886. See also his article entitled
“Hebrew Philology” Journal des Savants, 1886. p. 201 sd.

(2) Genesis. XX VIII. 18. See on this subject, Kuenen, Religion
of Israel, ch. V. '

rent, even in a more advanced phase, the
indisputable remains. It doesn't matter that they fired
of Chaldea, one or another of these superstitions,
like that of the Tree of Life; this is, in fact,
phenomena observed in all peoples
the beginning of religious evolution, and particularly
in the period of Primitive Naturalism, to which
to which the facts in question belong.
Then comes the phase of Animism, in which
they start to carve out idols for themselves, more or less
crude, which can be found even in the time of David
under the name of the Teraphim, more precisely
“images of deceased ancestors (1)” These are
Good heavens, Rachel had no scruples at all!
to steal by leaving, with Jacob, the house of his
Father. She put them under her buttocks, on the camel.
which served as his mount; and when the old
Laban approached to search the travelers' luggage
geurs, she apologized for not getting up "having this
that women are accustomed to having" - and Laban
did not find the "marmosets." (2)

At what time did this horde of wandering Arabs appear?

(1) Assyrian farpu, synonymous with Acadian dimme
"Weak" is the root of the Hebrew Teraphim, ratlaché, as
Dr. Neubauer notes this, referring to the rephaïim or "shadows"
of the dead" and meaning "the dead ancestors." (Sayce, Babyi.
(relig. p. 143).

(2) Genesis XX XI. 34. 35,

— as Voltaire calls them — did she arrive
to the conception of God so truly made for his
Image? It's not a specific date; but
given that the Israelites stayed there successively
tively in Chaldea, in Mesopotamia super-
higher and on the borders of Egypt before
to settle in Palestine, one might wonder in the-
which of these stations did the cult of
a special and unique god to whom they necessarily owed
to arrive, as Semites, and upon leaving
of the indispensable phase of Animism and Poly-
rudimentary demonism. Egypt must first
to be excluded, and this is in the opinion of all men
the most competent among recent historians
of Israel(1). Whatever Mr. Renan may say, she has not
even given the "golden calf, the eternal stone"
"of stumbling blocks for the masses," nor, most likely,
the brazen serpent "that the Puritans hated"
(2). It is quite certain that the God of Israel com-
threatened to appear with all its importance at
the time of the final settlement of his people
in the land of Canaan, that is, in the time of the

(1) Cf. Kuenen, National Religion and Universal Religion, tra-
duction Maurice Vernes, 1884. p. 47 — Vellhausen, article
Israel in Encyclop. brilan. Vol.XIII. 1882.— See also
A very interesting work by Mr. Le Page Renouf: Reading or
the origin and growth of religion as illustrated by the Religion of
ancient Egypt (Hibbert Lectures, 1879). p. 245 square meters.

(2) Renan. Israel, 1. p. 252.

The legendary Moses, around the 15th century BC
era: this god, national and unique, could not truly-
could take shape before the nation had
constituted. Had the Abrahamic tribes already had one?
some notion in the early periods, at the time
of the stay in Chaldea? We know very well that the
Phoenicians and other Canaanites drew their
Baal of Assyria and Semitic Babylonia, of
even that the Arameans took their Hadad-
Rimmon. That's pretty much the only clue, not without
importance, moreover, that could make us believe
to a similar origin for the god of Israel, to
less under his special name of Yhwh: for, under
those of Baal and Moloch, this origin is evident-
toothed.

I wrote the name "ineffable" the tetragrammaton
famous Y HVH, as it is found in the old
Testament, without the indispensable vowels (1) and
about whose nature we are not entirely sure
Okay. The "Jehovah" lesson, which doesn't go back

(1) Spinoza points out, among several others, these two
causes of the ambiguity of holy names. "The first," he said-
11. The reason is that Hebrew has no vowels; the second is
that it provides no sign to separate the sentences and
pronounce the words. I know very well that all of that has been replaced
in the Bible by periods and accents. But we do not
Can we trust them, knowing full well that they were imagined?
and introduced by men of a later era.
(Theological and Political Treatise, Chapter VII)

that in the 16th century, is today condemned without
call (2). Saint Jerome (3) the Gnostics (4),
Voltaire, F. Delitzsch and M. de Hartmann read
Jaho (5). According to Theodoret, the Samaritans arti-
washed (6); it is also the pronunciation which
prevails today, and we will adopt it in
retaining, moreover, the four consonants of the tetra-

(1) Gesenius, Hebraïsches Handworterbuch. 8th edition, article
Jehovah's key.

(2) And with full reason, since this vocalization is

The result of a genuine misunderstanding. When, in the past, the Jews encountered in the Bible the sacred name, which one does not should not pronounce, they substituted Adonai for the reading. The Lord, in Greek Kyrios, in Latin Dominus, etc. It is even thanks to this substitution that the God of Israel has partly lost its distinctive character, no longer being represented understood among Christians only by this vaguer formula.

Later, when people wanted to interpret the tetragrammaton, they attributed to him the vowel points of Adonai (with the change- the first a becomes e according to the rules of phonetics Hebrew) and we obtained the version Jehovah.

(3) Hieronymus, (in. Psalm. VII.

(4) See the interesting article by Baudissin, der Ursprung des Gottesnamen 1a6, in Studien zur Semitischen Religion Geschichte, 1° fascicle.p. 15. Leipzig, 1876.

(5) Pronounce Yaho, the j no longer having the sound in our language the consonant y, which he retained in German.

(6, Theodoret. Quest. I. inI.

gram in the form Yahveh (1). Jaho (Yaho) was certainly an abbreviation of the same Tetragrammaton, as well as Yah, in Halle lu – Yah (Hallelujah – praise be to Yah!)

This Supreme Being, this Yahweh, is the same God that the writers of the Old Testament attribute- will be on the occasion of the title of El or Elohim (2), title generic term for divinity among the Semites; the same which the prophets will also call 'the sebbaoth – the same one, finally, that the Israelites worshipped, to the occasion, in the form of a bull or "calf" of gold," and under the names of Baal and Moloch. (3)

This is the important truth, glimpsed by Movers, and that Gustave Tridon established some time ago Twenty years already, based on irrefutable evidence,

(1) Cf Kuenen, National Religion, note 4 (p. 242).

(2) It has been said that this plural, Elohim, was the inde-
deniable from the primitive belief in the plurality of gods.
It must be understood that this refers to the plurality of minds, not
gods proper: this is a vestige of Animism,
no to Polytheism. "Like all anti- peoples
that, as Mr. Renan so aptly put it, the nomadic Semite believes
to live amidst the supernatural. The world is surrounded,
permeated, governed by the elohim, myriads of active beings
very similar to the spirits of savages, living, trans-
Jucides, inseparable from each other in a way
lacking distinct proper names like those of
Aryan gods, so much so that it can be considered to en-
seem and confused." (Israel, p. 30).

(3) Cf. Renan, Israel p. 87.

in his Jewish Molochism (1). If he had had the leisure
to finish it and publish it at that time, he
would have provoked a general madness, a concert of evil-
pronouncements and denials, even among exegetes
emancipated, or at least considered as such.
It is a sign of the times that these gentlemen, at
at the present time, they must have agreed with him
on such a serious matter.
Here, for example, is how the author expresses himself
the article “Moloch,” in the latest edition of the En-
Cyclopedia Britannica: (2) "The horrible ritual, —
he said, speaking of the children burned alive in the honor
Moloch's nemesis; — had so closely associated
to the worship of Jehovah (Ezekiel, XXXIII, 9)
that Jeremiah believes it necessary to affirm more
once it's not actually an insti-
tution of the God of Israel (Jerem. VII, 31 — XIX.
5). Similarly, the idea of the sacrifice of the first-
born to Jehovah is discussed and condemned in
Micah (VI)» By virtue of one of these astonishing turns
What Mr. Renan excels at giving to his thought is

(1) Jewish Molochism, critical and philosophical studies by
Gustave Tridon. Brussels, E. Maheu. 1 vol. in 8 232 p.
1884. Let us recall that the author, who was a member of the Com-
The mayor of Paris died in 1871.

(2) Encyclop. Brit. vol. XVI. 1883. I remind you that
This encyclopedia is a veritable collection of memoirs.
originals, due to the most eminent scholars and of
any nationality.

"Yahweh" who corrupts Israel (!); it is he who
makes cruel, unjust, exterminating, treacherous for his
interest. “Ezekiel (XX, 25 ff.) claims that
Yahweh, wanting to punish his people, commanded him
For a time, child sacrifices were practiced in order to
To make him punish him with his own hands. Surely.
At that distant age, Yahweh did not differ much.
of Moloch (1).» Whatever the theory of the au-
The confession is good to record.

Even Count Baudassin, who, in his

an important study on "Jave and Moloch" is being proposed
nuncio for non-identity, cannot help but
to recognize that the worship of the ancient Hebrews does not
does not differ much from that of Moloch (2).
_ There is therefore no need to engage in a discussion here-
sion regarding a judged case: Yahweh, Baal or
Moloch is all one. That the last two have
were later considered distinct and identified.
This one with the star Saturn, that one with Jupiter,
It doesn't matter: they appear at the beginning, like
two sides of the same solar God, worshipped rather
under the name of Baal, like the life-giving sun,
and under that of Moloch, like the star of passions
devouring and deadly.

(1) Renan, /Israel, I. p. 175.

(2) See Baudissin, Jave, p. 39. “Quodsi Baal deus solis est,
tum etiam Moloch qui primus certe cum illo unus erat.
Verumn eo Moloch differta Bsale quod cum hic repræsentet
vim solis generantem, illi ascribitur vis evertens. »

The Israelites knew these two names
originating from Semitic Chaldea (Bel and Milik),
well before that of Yahweh; in any case,
it was only, I repeat, when they began

to constitute themselves as a national body, which they experience-
rent the b:soin to find for their one god a
special name (1). Yahweh appeared as the syn-
thesis of Baal and Moloch, reunited
as they had been at the beginning, – dualism being
the absolute antithesis of the Semi- religious system
tes, in which the Superior Being accumulates all
the attributes, those of Evil in the same way as
those of Good. I never understood for my
On the other hand, the assimilation that a superficial critique has
wanted to establish a link between Yahwism, even "post-exilic"
and Mazdaism. The sad mania that drives the
Orthodox writers to be found in all the
religions the idea of a single God – a vestige more
or less erased from Revelation – has brought down

(1) According to Mr. Wellhausen, Jehovah (Yahveh) must be
regarded as having originally been a tribal god.
He made no distinction, he said, between Jehovah and El,
no more than between El and Assur. Jehovah was just a name
particular of El in a powerful tribe, perhaps in
Joseph's.

According to the same author, the meaning of the word Israel would be:

El combat, (art. Israel, in Encyclop.Brit.) Cf. Renan, Israel,
p. 206. The etymology that this author proposes is entirely
problematic, as he himself acknowledges. 43

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in the trap a few independent scholars that
we have seen people raving about "pure Monotheism"
Iranians.

It's pure fantasy. Ahrihmane (Anra
Main yon) is indeed, in the Zoroastrian religion,
the author and the God of evil, and the very real purity
d'Ahoura Mazdä, (Ormuzd), comes precisely from
that this conception frees him from all responsibility
sability in this respect (1). This triumphant object-
tion of physical and moral evil, stumbling block-
The nature of deism throughout history is found
thus suppressed – but along with deism itself,
since thus the unity and omnipotence of God
They go to hell. Yahweh remains contrary

the one God, dispenser of Good and Evil,
and as Evil, as is all too evident, tends
still predominates in the world, it appears
rather like the ferocious and "vengeful" Being by
excellence, that as the symbol of life and of
the blessing. This sinister character, he owes it all to himself.
entirely devoted to his status as a god, an arbitrary autocrat
and no, whatever Mr. Renan may say, to his role of
national deity. He is Baal, agreed; but he is
especially Moloch. "Like all bad things
solar deities, says Mr. de Hartmann, Yaho is

(1) See A. Hovelacque, Avesta, Zoroaster and Mazdélsmus,
p. 151. sq. 1880. a

also the god of flame: he himself is a fire
devouring, » (1)

And it is indeed to this Yaho, or Yahweh – Baal –
Moloch, whom the Jews have for centuries
immolated human beings, especially children,
burned alive in the furnace, in the bosom of the hor-
a reddened bronze idol, with a bull's face (2)
white-hot, where the victims were being consumed. Good
souls claimed that it was only a matter of them
to be cooked over a fire, like a chicken being "flamed"
before skewering it. But the Hebrew word used
in this circumstance, and who is the hiphil of abar
to get through, is undoubtedly taken here for
to refer to the murder of children by fire;
Moreover, on occasion, the writer uses the term "island".

(1) Das religiôse Rewusstsein der Menschheit etc. Berlin 1882.
p. 372.– Isaiah XXXIIL. 14; IV.5 – Exod. XXIV. 17 –
Deuter. IV, 24.

(2) “Although the Old Testament is silent on this matter,
"It is certain," said Mr. Baudassin, "that the idol of Moloch had"
the shape of a bull.” (Jave, p. 45) – Cf. Gesenius
Monument. Tab. 21; Silius Italicus, Punica, III. v. 104 sq.

The bull, as we saw earlier, was the
symbol of the sun god. The Semites had appropriated in

Chaldea this idea originally developed among the
Accadians, and which has nothing in common with the notion of
Apis bull. The identity between Yahweh and Moloch is established.
the most striking way through the Bible itself, Exodus.
XXXILI, 5: “Seeing this, Aaron built an altar to the tau-
cast iron and he cried out: Tomorrow is the solemn feast of
Yahweh!

The verb seroph, to burn, to designate the same order
of fact. (1) The very defenses of the Pentateuch,
as Tridon points out, are a new
This is further proof, along with so many others, of the identity of
- Baal – Moloch – Yahweh. “I will stop the eye of
"My anger against this man," we read in Leviticus,
and I will cut him off from my people, because he has
given of his race to Moloch, and that he defiled my
sanctuary (2). » From which it appears, according to the pro-
According to the words of Yahweh, child sacrifices
took place on his very altars. Ezekiel
is even more explicit, if possible:
"Because they had not practiced my judgments,
he had Yahweh say... So, I too have
gave precepts that were not good and
judgments in which they should not have to live.
And I defiled them in their gifts when they
offered me the firstborn of the vulva because
of their sins (3).

I ask this, moreover, of every man who is not pre-
having arrived, free from religious prejudice: is it possible
to simply leaf through the Bible without being horrified
and distraught, gripped by a true nightmare,
upon reading all the abominations which

(1) Movers, Die Phœnizier, TI p. 327, – Cf. Deut IX,
31; XVIII, 10; Kings XVI. 33. XXIII, 10; Jeremy. VII, 31.
XXXII,, 35; Ezek. XVI. 21; XXIII, 37: Il Chron.
XX OLD 3; Ps. CVI, 37.

(2) Leviticus XX. 2 sq.

(3) Ezekiel 20:25

makes "the chosen people" guilty from beginning to end
of its history? Priests, pastors and others
Rabbis may try to explain to you that it is not a matter of
idolatrous Israelites: it appears all too clearly
that they all are and that at every moment, the little-
The king and the king return to the atrocious idol, to the One God,
Baal-Moloch-Yahweh, the worship that suits him.
The apologists, moreover, have feelings towards them
even the writers of the Old Testament: that
of Ezra and the Prophets who, humanized to the
tact of the Babylonian civilization and perhaps of
Egypt condemns these horrors of Yahwism
national which they aim to reform and which they
try to make people believe, contrary to the facts,
for a derogation from the worship of the God of Israel.
That's why they spoke out in such a way.
so unfavorable, as rightly points out
Kuenen, on the background of their own
people (1); hence this tangle of contradictions
seemingly inextricable situations, but whose key
is given to us by the compromising verses
of the kind I just mentioned.

Solomon's Temple itself received consecration
tion of these implacable rites. "Everything there speaks of the
Moloch and its dreadful mysteries. Its furnishings
of bronze, cast according to the models and by workers

[1] See Kuenen, National Religion and Universal Religion
Trans. M. Vernes, 1883. p. 54 sq. |

of Tyre; its hollow horned altars, its vats, its
cauldrons, pots, forks, seas
Made of bronze, everything recalls the bloody battery of
"cuisine of the Melkart Tyrians or Carthaginians" (1).

But outside the Temple, the preferred place-
tion, in Judah, for child sacrifices, was
the high place of Topheth, near Jerusalem, according
as written in Jeremiah 7:31: “And they have
built the high places (bamoth) of Topheth, in the
valley of the son of Hinnom (gey ben-Hinnom) for
"burn their sons and daughters in the fire" (2).

“This valley,” said Voltaire, “is a dreadful place.”
where there are only pebbles. It is in this solit-
The horrible study of Jews sacrificing their children

to their God, whom they then called Moloch…
Learned scholars claim that he was the Lord of Fire and
that for this reason they burned their children
in the very hollow of the idol. It was a great
copper statue, as hideous as the Jews the pou-
were going to do. They were making that statue blush at one
big fire, and they threw their little children into

(1) Tridon, Jewish Molochism p. 72.

(2) Jeremie adds: "that which I did not command them".
But Ezekiel said, still in the name of Yahweh, and doing
alluding to the same events: I gave them precepts
which were not good." (XX. 25 quoted above). Each
The prophet gets by as best he can. But Yahweh remains with
his child sacrifices; that is the most certain thing.
tain. 2

the belly of this God, as our cooks throw
live crayfish in boiling water
their boilers" (1).

It is the memory of these atrocious scenes that, per-
passed down from generation to generation, made the "Valley
of Hinnom's son » of the gey ben hinnom » (ge
hinnom) – "gehenna" – that is to say, the proto-
a type of Christian hell. These devouring flames,
these cauldrons and these spoons, and these pitchforks
or forks to turn over patients, including
still feeds the frantic imagination of the simple
of mind, – all of this really existed and functioned
set in the accursed valley, where the Jewish priests
of the time appeared as the most terrifying
The most wicked and the most real of demons. There you have it – between
other gifts – what Judaism has bequeathed to
Christianity, which has elevated these atrocities to a
eternal institution, for the punishment of sinners.

And to think that sinister scoundrels, Jews or Semi-
tisé, have the audacity to accuse of immorality and of
pessimism among freethinkers who do not believe
to the irony of future life [as if pessimism
The most detestable thing was not that of the people who,
not content with condemning men to death-
fiction to renunciation and all the torments of
social misery in this life still condemns them

in "the other" – apart from the reserved seats

(1) Voltaire, Diclion. philosopher.. art. Topheth.

"to the small number of the chosen" – to the unspeakable horror
from the blazing furnace, where without ever being able
to die, they will endure for eternity, the agony of
death by fire (1).

This is one aspect of the God of Israel; he yena
others. I said previously that Yahweh, as
Assur had no consort, no "feminine face".
But this only concerns the reformed divinity of
Prophets and the Priestly Code; the first Yahveh
tif, the one that prevailed until the time of the "captiv-
"Vitality" of Babylon, this god identified with Baal and
Moloch also has his "aspect" or his "double".
feminine, her Istar or Astarte, who appears here under
the name of Ashera. "And the sacred temple of
Solomon, said Tridon, was not only a
a human slaughterhouse, but a hideous brothel. The
Jehovah, sung about at length by classics and novels -
ticks, is at once a Moloch of murder and
of orgy. Her pomegranate, the love apple of Dionysus,
in all its forms, she marries in the temple

(4) The objection that it is claimed that per-
no one is doomed from the start and everyone can be
saved, is just as strong as the argumenta-
tion of the apostles of Capitalism, claiming that under this
With this diet, anyone can become a millionaire. We con-
The results are quite promising. As for the small
Regarding the number of the elect, the doctrine of the Church is constant.
Rereading the famous sermon that contributed most to the cele-
brité de Massillon.

to the cauldrons and the ox heads and is printed
even on the high priest's robe. All around.
From the Temple extend the sacred groves where the courtyards
Priestess herbal teas and impure galls give themselves up
to the believers. The Asherah itself, this ancient com-
Jehovah's loincloth, from the judges, throne with him

"until Josiah in his Sanctuary" (1). This is
indeed, "the Syrian or Phrygian goddess"
who reappears here with her retinue of holy prostitutes
killed (Kedeshoth) and sacred pederasts, "these
"ignoble monks of Molochism," of which we had not
I haven't been able to clear the Temple yet.
even of Josiah's reform. In truth, the Jewish-
laughs, always so prudish and so indignant when he
This concerns the customs of the "pagans" and the so-called
Socratic love, the Jewish community should return
in itself and remember that vice in question-
tion is essentially of Semitic origin as well

—

(D) Tridon; loc. cit., p. 74.— Gen. XXX VIII, 21; Want,
XXIII, 18; I Samuel II, 22; 1 Kings XIV, 24; XV, 12; 11 Kings
XXI,7; XXII], 4, 7. “Ashera” is a different name for
The same divinity, called Astarte in Sidon, Tanit in
Carthage, etc., as I indicated in the chapter
previous. “Ashera” seems to me to have been the reflection
or the special feminine manifestation of Yahweh as
Astarte was more like the Baal of the Sydonians.
See the article on Astarlé, by M. de Baudassin in the
Real-Encyclopaedie fur Protestant Théolog, und Kirche
by Herzog and Plitt. Tom. 1. Leipzig, 1877.

Although in name only: Sodom! One might think what one
wants Jupiter and Ganymede; but the height of it
of the kind — and which will never be surpassed — is
is certainly found in the memorable case of
inhabitants of this famous city, who wanted to
all force to sleep with the angels sent to
Lot.(1) If we recall that, according to the exegetes
the most competent, the angels of Yahweh are not
that its visible representatives, and, in many
In some cases, Yahweh himself in an apprehended form
ciable (2), we will realize the enormity of Ia
design.

Before concluding this already overly long chapter, and
without claiming to exhaust the subject, I nevertheless want
to say a few words about the religious rite of the Circumcision
decision. Writers, eager to explain by the
the most reasonable motives the least absurdities
justifiable, claimed that this was a

a measure of both health and cleanliness – the
Semites having such long foreskins that it resulted
an obstacle to the regular fulfillment of the
reproductive function–. But, in this hypo-
thesis, it is not clear how the semi- race
The tick could have perpetuated itself over time
paramount and certainly very long where she does not

(1) Genesis, XIX, 4-9.

(2) See. Furst, Hebrew Worterbuch, art. Maleak. 3°
ed. vol. 1, p. 737,

He wasn't yet performing this minor procedure. I...
I would say the same regarding the point of view
pure hygiene; for the undeniable filth of the Semi-
Your [feelings] had never seemed so desperate, that they
were reduced to cutting off this piece of skin
otherwise the essential part will putrefy
and underlying. Well-informed people have given up,
on the other hand, to go back to the stay in Egypt
the origin of such a custom, where it did not exist
Moreover, this only applies to certain specific cases.

It seems certain to me that circumcision generally
lise, peculiar to the Semites, is one of the effects of their
Religious conception. The astonishing episode reported
Chapter IV of Exodus seems decisive in this regard.
regard. (1) “Now, one day it happened in a Khan
that Yahweh attacked Moses and sought to kill him.
And Sippra (Moses' wife) took a stone, and
She cut off her son's foreskin and threw it to the
At her husband's feet, she said, "You are for me."
"a husband of blood." Then Yahweh released Moses.

Circumcision is indeed a form of Molochism in disguise:
Failing the child's life, Yahweh is content,
on occasion, of this lambean chair and the brand
indelible from this bloody sacrifice (2).

(1) Exod. IV. 24-26. Renan translation.

(2) Cf. Ghillany, Menschenopfer, p. 597. Bottiger, Kunst-
Mythology, vol. 1, p. 375. Baudassin refutes this opinion without

to refute it. (Jave p. 58).

That this God and this cult, equally atrocious,
have been humanized as much as possible
by the Prophets and Scribes of Babylon,
That is something that cannot be disputed. Without injustice.
Again, the Prophets, whose work is, moreover, a
a mixture, harmful in some respects, they did not succeed-
they, however imperfectly. The hard lessons given-
born from the Assyrians and the Babylonians, the destruction-
successive divisions of Israel and Judah, but above
the forced stay of a portion of the Hebrews in
middle of the populations of Chaldea (Captivity)
of Babylon), accomplished what they had not been able to
fulfilling Jeremiah's threats: a softening
in worship and in customs. Then appears the
Commandment relating to love of neighbor –
that is to say, in this case, of the fellow citizen, of the
"brother"; – but while this maxim of
general goodwill, essential to the constitution
tuition of societies, spontaneously manifests itself in the
Aryan race peoples as flourishing
rapid moral evolution, it bears here the characteristic
the principle of constraint. The principle on which it
Rest is neither sympathy nor the general interest:
This is the "heteronomous" will of God, of the Master.
“You shall love your neighbor as yourself; for
I am Yahweh (1).” “Mosaicism,” said Mr. de

(1) Exod. XIX, 18.

Hartmann had no idea what a
a good deed in itself. The fear of God,
For him, this was the beginning and the end of everything.
Wisdom, like all virtues: The commandment
is only carried out because Yahweh dictated it, and
It is only because he dictated it that he wears
a moral character, and not because it is moral
himself: from which it follows that every commandment
must be kept in the same absolute manner, and that
Disobedience always carries the same seriousness.
whether it relates to moral law or to ceremonial-
nes (1) ».

This is the doctrine that has prevailed in what the
Christians call this "religious morality," and who
condemned to eternal flames, like a cut-
wounded by a mortal sin, and the freethinker who has
ate a bacon omelet on a Friday, and the
wretch who murdered his father or sold his
country.

As Tridon so aptly puts it, in pages
admirable ones that one should be able to cite at all
whole, this God, this Moloch, thoroughly cleansed
with difficulty, could not get rid of his original pillowcase-
specific and essential: the one that attaches itself to all
monotheistic religion and the worship of one God
unique, necessarily arbitrary and bloodthirsty. The
Even prophets, despite noble efforts, in

(1) Hartmann, loc. cit. p. 445 sq.

despite some maxims borrowed from civilized peoples
non-Semitic sations, the Prophets fall back
at every moment in the bloody rut of their
deplorable religion. "Look!" cries Jeremiah, "behold!"
the day Yahweh Tsebbaoth takes revenge on his enemies
put, and the sword divides them and he is satisfied and envious-
"blood stain" (1). The morality of these zealots, not
does not extend beyond their peers; all
the other nations, the Gentiles, the "goyim" are
anathemas, devoted to the Cherem, that is to say to the ex-
Termination. "Come, nations, and listen! Peoples,
Listen closely, and the whole universe, even the plants, will hear.
because Yahweh is angry with all the people
They were furious with all the armies, and he has
data to be anathemas (Cherem) and he has
delivered to be killed. And the lifeless bodies are
thrown here and there; a stench rises from the corpses,
and entire mountains melt into the blood.
And all the heavenly host vanishes, and the heavens are
rolled up like a book, and all their legions are
precipitated like a leaf falling from the vine
and like the ripe fruits of the fig tree. The sword of
Yahweh is drunk with blood, etc., etc. (2)”.

Blood! Always blood! That's all they have.
Word on his lips, and even the Crucified One of Calvary
will feel obliged to repeat it, as if to remember

(1) Jeremiah XLVI, 10.
(2) Isaiah, XXXIV.

dreadful times when the Molochist Passover was celebrated
was fed by a cannibalistic meal, after a sacrifice
human flesh. "Eat! For this is my flesh!"
Drink! For this is my blood! A)

And here is the God who is about to descend upon the world
Aryan! Here come the poets and naturalists who will
supplant Homer and Lucretius, Aristotle and Demo-
criticize, and ruin the civilization of Greece and
Rome, – while waiting for the squares and the
crossroads of Semitized Europe, emerge, new
Topheth calves, the pyres of the Inquisition, where
The resurrected and regenerated Moloch will be able to feed,
as in the good old days of the valley of the son of Hin-
name, fat and blood of the victims
human.

That is why we will tell the generations
news, so that they may engrave them in their
memory and learning for future generations
the inspired pages, and at the same time so
terrible reality, where Gustave Tridon, this martyr of
Socialism and Free Thought, summarized the
just curse of the ages: (2)

“Come then, Jehovah, and be judged by the law.”
you did. When in the ideal walk of the
desert, you wanted to make it your own for all the

(1) See in Tridon's book, the remarkable eha-
clown entitled: The Molochist Passover. loc. cit. p. 124 sq.

(2) Loc. cit. p. 142 sq.

crimes, when amidst the murderous flashes you
launched the reformist Decalogue, did you ever think
to be subject to it – did you think your faithful servants would serve

authors, the perpetrators of your pious fraud would make your
loss, and that you would appear as an accused person in court-
The end of Reason?

"You say: 'No, you will not kill';
and your hands are full of blood and you have nothing but
Murderous thoughts. You take responsibility for the disasters.
and plagues for your work. You did not know how to make
Your people are a band of assassins, and you...
boasted of trampling nations underfoot, like the
Grapes in the press. Your Prophets deposit
against you. Your very name accuses and proclaims you
murderer, whether you massacre with the sword, that
you destroy by fire or poison by the
plague.

a You say: “Non furtum facies, – you steal-
"Don't worry," and you only speak to your family in that language.
It's theft. You're only giving them what belongs to others.
Did you not deliver the land of Canaan, homms3s and
women, children and animals, to share the gold
bloody, like a gang leader with his -c2m-
accomplices? Isn't it you again who, extolling their
lust, was unable to offer them anything in the future
only one ideal: Spolialion |

“No concupisces – you will not covet,” and
not one of our joys, not one of our glories, and of
Our superiorities, which you should not envy. Crouching

In the sky, you gaze with rage upon the triumphs
of the earth. Intelligence, freedom, civilization,
the stings of your burning regrets, are your enemies
You put your fist on Babel and your foot on
Nineveh. You get along with all despotisms.
as with all plagues…

"A gigantic incarnation of evil, Gargantua"
celestial and fierce, a god that Rabelais could not have dreamed of;
murderer, hypocrite and pervert, accomplice and instigator
perpetrator of all crimes, that the most ardent
A curse, part of your lips, falls upon you.
Humanity, bloody and slain from your claws, you
It repels you and condemns you to contempt and hatred.
Dark avatar, pilloried through the ages, be
Damn it!

CHAPTER VI

THE ARYAN SOCIETY IN GREECE

Mr. Havet and the Origins of Christianity.—The “Anti-City”
that of Mr. Fustel de Coulanges—Mr. Jules Girard, on
"Religious sentiment in Greece."—Plato and religion

Delphic. — Social life in Greece. — The family.
Alceste, Antigone, Iphigenia. — Euripides and Racine. —
Panthea and Bathsheba. — Superiority of the morality of
Greek Aryans. — The greatness of the Athenian woman. —
Aristophanes and the Rights of Women. —The true cause of
the death of Socrates. — Democritus, founder of Philosophy
Materialist philosophy and scientific morality.
Aristotle established the definitive foundations of Ethics. — The
Philia or the Brotherhood. — The last dream.

Let's look away from these horrific scenes
and leaving the "Promised Land," which appears
Rather, like that of the Curse, let's address
these happy shores where, under the gentle sky of Athens
Nes and Ionia, flourishes in its purest form
The Aryan race's civilization shines brightly above.
from her already hovers, ready to strike, the horrible
the specter of Semitism, the vampire that will soon run dry
at home, for many centuries, the sources of
life. It will not be difficult to show that this
the company owned, before becoming prey to
Jewish and Christian world, qualities and virtues,

which they tried, against all justice, to bring back
the source to the doctrines of Moses and Jesus.
But here again, and right from the start, I must point out
the regrettable error of one of our scholars, who, in
despite his good intentions, and as a result of a
Insufficient definition of terms has been too often
against the goal he seemed to have set for himself. The spirit
from Mr. Havet's well-known book on the origins

of Christianity, is indeed summarized in this
phrase: "I still believe that something great
whatever the role of Galilean Judaism in the
The Christian revolution, that of Hellenism, is
'much more considerable in the Christia-
nism once established, in the one who fulfills
history, and in the midst of which we still live
today." (|)
If the author here took the word "Christian" in the
human sense – as it is done in a way
common in England, and sometimes in our country,
– that would be much less unfortunate: again
He should have explained himself. But he goes much too far.
far, certainly, when he claims to find a
part of the Christian aberrations in the
Thought and Civilization of the Aryan World. In
In any case, it was absolutely essential not to write that
"The Christian world is better than the world

(1) E. Havet, Le Christianisme el ses CE 4 vol. in-8.
Paris, 1874-1884 t. L p. XV.

pagan, although we shouldn't exaggerate this
improvement and even less the opposition supposed-
due to these two worlds”.(1)

The truth is that this cannot be exaggerated
opposition, comparable only to that of the day
and of the night, of life and of death. No! We don't
will never prove that the Christian world is better
than the pagan world. All that one is entitled to
To assert this is that the current Aryan world is worth
better than the old one, of all that the human mind
was able to achieve this despite Christianity, and that he
worth less than all that Christianity and the
Judaism caused him to lose either positively or
in a negative way, by the obstacle presented by-
during the course of centuries to its free development.
This formula, an undeniable expression of the
the reality of things, is more than enough to safeguard
the grand doctrine of Evolution, whose laws, of
the rest, do not in any way result in, not
more in the world of ideas than in the world of
natural things, continuous and indefinite progress.

A glance at the state of society in
Greece and Rome, before the time of Paul and

Jesus will immediately show us to what degree of
perfection had arrived in the Aryan race, when
the invasion of Semitism plunged it back into...
centuries in barbarity.

(1) Loc. cit. p. XX VI.

Let us first turn our gaze towards this land
truly blessed by art, science, and the
justice, where the elite of our race knew how to create, in a
Such a short time, so many wonders yet unseen -
lées. And let's make that perfectly clear: in this
Greece itself, so small in appearance, so great in
reality, since it still fills the world with its
There are still memories and lessons from it.
a choice to be made. It's not up to the Dorians, it's not
not to the hardened Sparliates that all these are due
conquests in such diverse fields, but well at
the Ionian branch, including "divine Athens"
appears as the most perfect and brilliant
incarnation (1)

The reader should first consider
the theories presented in the book are not valid
scholarly, but absolutely flawed to the point of

(1) I don't even stop at refuting the opinion a mo-
predominant ment - thanks to the erudition of semi-scholars,
exploited by Jewish criticism, and which traced back to
the East—meaning the Semites, Phoenicians, and others—the
sources of Greek art and civilization. May the Phae-
nicians brought to the coasts of Hellas and into the
They, samples of Egyptian and Babylonian art,
That is undeniable. But what is even less debatable is...
this is due to the spontaneous development of the work admitted
the rable of the Greek Arvens, who could only find in
themselves are the elements of this perfection, so well made for.
to give a resounding rebuttal, with regard to aesthetics
tic, to the theory of indefinite progress.

sociological view that Mr. Fustel de Coulanges has
published under the title "The Ancient City." The author

of this conscientious, but overhyped, book reduced
all social life in Greece and Rome, to a
A series of religious practices. This is not serious.
and in the absence of a precise definition of the terms, this
gives rise to the most misinterpretations. The
Ancestor worship and worship of protective gods
the city were merging – he himself admits it
even – with the idea of family and homeland, made in
absolute contradiction with what we hear
today, we speak of "religion" and "religious duties."
Furthermore, the ceremonies of this cult no longer,
in civilized Greece, a secondary importance
daire, as it is easy to establish in a few words.
Because, finally, there is a man who wrote a treatise on
moral and political issues, in Greece itself, and for
his compatriots; he cites the constitutions of a
a large number of states; he studies morality thoroughly,
property, government, family, education
tion, etc. Nowhere does he concern himself with this
religion which, according to our author, would have everything
dominated. This man is Aristotle, to whom Mr. Fustel
de Coulanges would have done well to borrow some
information. In all cases, the theories
that he emits, assuming they are even accurate
From this point of view, they relate much less to the
An ancient city, as it is usually understood, only in the
origins of civilization, in prehistoric times

and fabulous tales of Erechtheus and Romulus (1). Certainly
The Greeks were a moral and pious people, in the sense
human in the sense of the word. "But this morality and this piety,
Mr. Adolf Holm said excellently, they are at home
the expression of everyone's instinctive agreement, and not
the manifestation of a theory taught by a
superior authority. Morality is, for them, the
product of the State, much more so than of institutions
religious. From there also arose the possibility of a
independent science. (2)

In a slightly different vein, but in
taking a different, no less expansive, point of view
Mr. Jules Girard wanted to represent the
Greeks, like the apostles of religious melancholy-
joy and pessimism. "There is in reality among
The Greek, he said, was concerned with himself, with his condition-
tion and of his destiny, which awoke at the same time
that his brilliant imagination, which he put into his
early works, however energetic they

were it, moreover, an accent of complaint, of which nothing,
Among modern writers, it has not surpassed the pathetic force.
and who, later, succeeded through a doubling of
passion, to bring out the ideas it contained. He is
It's true that religion couldn't support him, nor even the
to follow this intellectual endeavor to its conclusion and

(1) See my observations on this subject in Atheism, p.71.

(2) Adolf Holm, Griechische Geschichte, tom.1°*", p.2, Berlin
1886.

morality towards an ideal of serenity. It was the spirit so
Plato's Greek, who collected these ancient con-
Conceptions about human destinies, the ports
in a decisive surge right up to their end;
and in this way, religious tradition entered
directly into philosophy" (1)

Well, no. There was no Greek, no real
Aryan in Plato, that brilliant imagination,
that admirable style, whose enchantments
have hidden from the dazzled eyes of generations
later, the dryness, the ascetic character,
— Dorian perhaps, — but certainly anti-Hellenic-
Nonsense, such ideas.

It is possible that, according to Mr.
de Laprade, it was not necessary for his disciples and the
apostles of Jesus "that the time to talk to each other and to
to understand each other in order to embrace in the name of the Logos
eternal" (2). But the fact is that the true "tradition"
The religious "of the Greeks" is simply the sum of the
beliefs expressed in the Homeric rhapsodies

(2) Jules Girard, Religious Sentiment in Greece, from Homer
to Aeschylus. Paris 1879, p. 6.

(3)V. de Laprade, On the feeling of Nature before Christ-

anism. Paris , 1886, p. 254. Yet the formula is still erroneous;
Plato's disciples are truly slandered here in
a good measure I will have to come back to this book which ren-
firm, alongside a few bright glimpses, the germ of

all the sophisms concerning the so-called Hellenic sources
questions of Christianity.

ques, in accordance with the myths of the Indo- race
European; and the truth is also that, among all
the poets, Homer was the first to be expelled from the Republic-
Plato's philosophy (1). The "ancient conceptions on
the human destinies” to which Mr. J. Girard refers

allusion, and this so-called spirit of antiquity
"the most powerful auxiliary of Christianity" according to

Mr. de Laprade, are merely formulas of a
entirely subjective in nature. This is not about
than a corruption of thought and belief
these primitive Aryan women, mainly due to the
priests of Delphi under the influence of delusions
Egyptian and Pythagorean women, as well as
Brahmanism was a corruption of the doctrines
all naturalists of the Vedas under the influence of
Brahmins. They are the priests of this religion
delphic, dear to Otfried Müller (2) and to Mr.
Curtius (3), who will make every effort to ensure-
to undo the triumph of the aristocracy and to ruin the
Athenian democracy: it was they who, with the
Aristophanes' competition will attempt to kill

me

(1) Precisely as too Greek, too enamored of the
Nature, respectful of the flesh and the senses. See Plato.
Politeia. 11 and III, p. 377-398 (ed. by Étienne).

(2) O. Müller Dle Dorler, Breslau, 1824. See especially
Volume I. p. 365 sq.

(3) E. Curtius. Greek history. Book II. ch. 4. (Translated-
tion Bouché-Leclerq. tome IT, p. 4 sq. and p. 64-65.)

the atheist philosophers, the Protagoras and the
Prodicus, and will not arrive, as a result of the most
strange confusion, which precisely exterminates their
his own friend, Socrates. This religion will favor in the
In the same vein, the introduction and the propagation-
tion of mysteries, sad harbinger of the Semi-
ism. But, I repeat, it has nothing in common
with the Hellenic spirit properly speaking, that it does not
never penetrated, as is clearly apparent from
the study of Part's masterpieces and of philosophy
Philology of Hellas.

What primarily characterizes the Greek Aryan is
The love of Beauty, Nature and Freedom.
No people were more concerned with beauty
harmony of forms and integrity of faculties
physical; none understood better how
the mind cannot fully develop
than in healthy and well-formed bodies.
And indeed, the race that knew how to admire and reproduce
by the chisel of types like those of Theseus of
The Parthenon and the Venus Callipyge were alone
capable of producing, and in such a short inter-
valley, the greatest geniuses of whom Humanity is proud-
unity, in the threefold domain of Philosophy, of
Letters and Arts, at the same time as she created
the most perfect political form, destined to appear-
to be eternally like the prototype of all
a truly democratic constitution.

Only the Jews and the Christians were able to support

that such an accomplished nation was, however, to them
inferior from the point of view of feeling and
Morality. I'm leaving aside slavery, the interests of which...
These people constantly raise an objection: I
I will return later, contenting myself with observing
ver qué this institution, in honor formerly
among the Hebrews, it is still in force today
today among Christian nations with the approval-
tacit association of the Church, which never formally-
I am condemned; I only wish to declare that
following the Proletariat, this scourge of societies
modern, is just another form – and not
preferable – of servitude.

In fact, the social morality of the Greeks, to say the least

Not being religious, she was all the more perfect for it.
the “Reverend” JP Mahaffy, author of a cons-
A scientific and very interesting study on "life
"Social" in Greece, cannot in this regard retain a
a cry of admiration: "I confess," he said, "that in comparing
the religion of Christ on the one hand, that of Zeus,
of Apollo and Aphrodite on the other, and in consideration-
Given the enormous contrast, I can only express my astonishment.
not of importance but of the significance of
progress made in the field of morality
public. It is in this order of events, where the gap
should have been the greatest, that we are
led precisely to amaze us the most by
face of Greek genius, which, despite a theory
immoral and worthless, culminates in its most

high-level demonstrations, to a morality that does not
yields in no way to the finest examples of Christianity
modern" (1). The author would have been less surprised
if his status as a clergyman had allowed him to
simply recognizing the superiority of the
religion of Zeus and Athena over that of Jesus.
His testimony is all the more valuable, then-
that it is wrested from an opponent by the study
biased account of the facts. We must cite a few examples.
ones.

The main focus was on the constitution of
The Family in Ancient Greece. While recognizing-
nascent, which it had as its basis, as with us
Monogamy, we shed crocodile tears
on the fate of women, "relegated to the
"gynaeceum" as in a kind of harem, in
at the same time that people were lamenting her absence
of this chastity, this modesty, this devotion.
which, according to those involved, would be the prerogative
exclusive to the Christian woman. Now, if ever
sect or community had a duty to remain silent on
Such a subject is certainly that of the Judaized
as will be demonstrated later in the pages
dedicated to the Christian family. But, apart from

(4) Rev. JP, Mahaffy, Social life in Greece, from Homer
to Menander, London 1874, p. 8. A remarkable book for all
In all respects, filled with interesting details, and making it full
justice to ancient Greece.

even of any comparative study, and by placing oneself
From the most general point of view, it suffices to recall-
Let's look at some facts to establish the superiority of the
Aryan family, in a society that has reached the state
of full civilization and not yet contaminated by
the influence of Semitism.

Where to find, for example, a more perfect model
of conjugal love than in this Alceste, of which
The inimitable Euripides has recounted for us the devotion
And death? Admetus is doomed to a premature end.
real, unless a human being consents
to take his place to meet the requirements
of fate. It is his young wife who offers herself in
sacrifice, "the best of women who ever lived under
"The sun!" cried Alceste's maid. "The
impending misfortune did not change its appearance
Sweet and beautiful. Entering the bridal chamber
And falling onto the bed she shed tears and said:
— O bed, where this man for whom I die untied
My virginity, goodbye!... Another woman possesses you-
Dera, no longer chaste, but perhaps happier!
Throwing herself onto the bed, she kissed him and flooded him with lar-
my eyes. But having had her fill of tears,
and, lowering her face, she tore herself away from the room
bridal chamber, he entered several times and threw himself upon the
bed, again and again! And the children suspended-
because of their mother's clothes, they wept; and the
Taking them in her arms, she would kiss one of them, then the other,
One after the other, as if she were about to die. And all

The servants were weeping, lamenting their
teacher. And she extended her right hand to each one,
and none was so humble that he did not speak to him and
that she did not speak to him. ({)

I know of nothing more touching in any
language. This is nature captured in its raw state in this
that which is most sublime about her: a young woman and
beautiful, sacrificing herself for her husband, but weeping
at the fatal moment for his youth and his children.
No rigidity, no stoic harshness: she cries!
but still, for the love of Admetus, she
goes to Hades, certain that she will not find the

heavenly compensations for all devotion
Christian.

What to say about an Antigone, and where to find a mo-
purest expression of brotherly love and piety

filial than in this noble daughter who, not content
to go into exile to serve as a guide for his blind father,
brave and suffered death, to give back to his brother
Despite the tyrant's defense, funeral honors
due to the deceased?

A duty fulfilled makes death so beautiful!

To this beloved brother, in the same tomb,
I will go and meet, holy criminal (2).

(1) Euripides, Alkestis, vv. 173-195. Read in the absence of the text
Leconte de Lisle's beautiful translation.

(2) Sophocles, Antigone, vv. 72-74, translation by Guiard,
1852.

Despite the so-called "moral progress" achieved
folded since the time when the Athenians applauded
I defy even the most skilled and learned to interpret these verses.
to discover in any literature,
Christian or otherwise, nobler sentiments and
equally well expressed. No doubt, and perhaps by
In reaction against Hegel's partiality (1), we have
found some harshness in Antigone's conduct
with regard to his younger sister: there is, in fact, a
A bit too rigorous, and more worthy of Sparta than
of Athens. But if you need true heroines-
"Angelic" paintings, according to the term used
by modern people to express feelings
very ancient in our race, open again
Euripides, that exquisite poet so foolishly belittled
by the pedantic schoolboys, eager to copy each other
each other and to be reproduced without examination,
the self-serving calumnies of the reactionary Aris-
Tophane. Never have more modest virgins
appeared on no stage, uniting more grace
to greater dignity. "This Iphigenia, this Polyxena
(Hecuba), this Macaria, (the Ileraclides), who

in the bloom of youth and beauty
devote themselves with such painful consistency or such

(1) Hegel, Aesthetik, in Sammil. Werke, volume X, p. 556.
"Among all the masterpieces of the ancient world and
In modern times, Anfigone appears to me in this respect as
the most perfect and complete. » |

generous training for a premature death;
this Evadne (The Suppliants), who rushes
in her husband's funeral pyre, whom she does not want
to survive... There you have it, said Mr. Patin, paintings too
They are noble and touching. One cannot help but be moved by them.
to stop without the bitter tears that make
spreading the appearance of misfortune, do not confuse
immediately these tears, sweeter than one can
to hold back in the face of representations of beauty
moral. » {1},

But the rapid study of a subject treated at the same time by
Euripides, and by a Christian poet, will do better.
to bring out the sophistry of the sacred preachers or
secularists who praise us, whether through ignorance or by
interest, the superiority of Semitic morality. I
pray first to those who have been dislocated
my jaw from yawning so much at the performances
of our classical tragedies, to hold for certain
that these "machines" have nothing in common with
the admirable spectacle, partaking of both our
drama and our opera, which was just so captivating
title the thousands of Athenians gathered on the island
Dionysus' theater; this is said without meaning
to diminish the merit of Racine's beautiful verses and
especially Corneille, much more interesting
Moreover, it is something to read in the silence of the office, that...
to hear declaiming in the emptiness of a stage

(1) Patin, Studies on the Greek tragedians: Aeschylus, p. 49.

French. These reservations made, and all things
equal elsewhere, who doesn't feel at first glance the
superiority of Euripides' Iphigenia over that of

Racine with his language of a young lady of Saint-
Cyr, submitting to his parents:

My father,

Stop being troubled, you have not been betrayed;

When you give the order, you will be obeyed. (1)

What a doll! And that's the language!
of a young girl learning that she is going to have her
Neck on the hour! The Greek, Aryan Iphigenia,
On the contrary, it lets out the cry of nature and
From the youth: "Don't kill me before my time!"
For it is sweet to see the light. On what
Racine fils and the others did not have enough exclamations
tions to condemn these "ancient" customs and this
"Cowardice," an inevitable consequence of the absence of virtues
Christians. None of them points out how-
The distraught virgin, first overcome by
The horrible news soon recovers and exults in
facing inexorable fate, and holding his eyes
fixed on the future, he cries to his mother in a movement
sublime moment: "No! It is not appropriate that
I love life so much. You gave birth to me for all the
Greeks, and not just for you. What? So many men?
shield-bearers, so many rowers, because
of the offended homeland will dare to fight against the enemies-

(1) Racine, Jphigénie en Aulide, act. IV, sc. 4.
15

I was put in and died for Greece, and my only life
would prevent all of that! And as for this one
(Achilles), he mustn't die... I give
My life to Greece, kill me and overthrow Troy!
These will be my eternal monuments, my wedding,
"My children and my glory!" (1)

I was mistaken earlier. Someone has
noticed this, – a fervent admirer of
"Christian virtues" – and it was not touched;
On the contrary! For Mr. Maignon, the love of
Glory spoils Iphigenia's devotion: "There is
too much personality or, if you prefer, selfishness,
he declares, in this sublime ambition of the im-
mortality, when it's simply a matter of giving up

to oneself for the salvation of all." (2) "Simple-
"ment" is adorable. Certainly, that's one point of
"Modern" view, which means, in this case,
contrary to nature and truth, but in perfect
harmony with the feelings of a catechism student
schism.

Others are not afraid to criticize the most
tragic for poets, what they call baseness
of his conceptions. The truth is that Euripides
without waiting for the so-called teachings of
Christianity has manifested its sym-
pathos for the poor and the disinherited, do not fear-

(1) Euripides, Iphigenia in Aulis, v. 1237 sq.
(2) L. Maignon, The Morality of Euripides, Paris 1857, p. 62,

not wanting to stage such a miserable scene as he
made appear in rags with the heart of a
hero. Nothing is more remarkable in this regard than the
passage where he depicts his Electra married by her
deplorable mother to a peasant who, full of consideration
for her, does not want to "defile the bed of
this unfortunate daughter of hapless heroes." (1)
And the daughter of kings does not hesitate to give back to this poor man
man, to this boor, the homage that is due to him:
"I place a friend on the level of a god," she exclaimed.
"like you."(2) It is in the same spirit that Orestes
he exclaims a little further on: "I have seen misery!"
reign in the body of the rich and generosity
to inhabit the body of the poor... Look at this man, he
is not of high rank among mortals, he
is not proud of his birth; although he came from
people, he showed the noblest sentiments." (3).

I don't want to insist: however, I cannot
before concluding this list of examples, resist
I am pleased to mention the touching adventure of Panthée
and the assessment made by one of the women
more distinguished than present-day England in a
remarkable article, where the beauty of the form has
equal to the excellence of the content, "It is one of the

(1) Electra, vv. 45-46.
(2) Ibid, v. 67.

(3) Tbid, v. 369-70, 378-80. See also the fine tirade of
the slave in Helen (vv. 711-19, 730-34).

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the most beautiful pages in the history of humanity, he said
Mistress E. Lynn Linton, and who shows us the
the magnanimity of the man and the nobility of the
woman of the highest degree of perfection that can
to reach the human race in moral splendor.
This page inevitably brings back memories of the advent
similar to the case of David and Bathsheba, while
highlighting the contrast between the conduct of a
king after God's own heart, in relation to Uriah, and that
of an abominable pagan towards Abradate. For
Cyrus possesses precisely this self-control
even something that David completely lacks, and
Panthea can tell her husband how, in
In her absence, the king, who held her completely in his grip,
his power, showed himself to be "generous, loyal and
merciful to her." When the denouement comes-
ment, and the death of Abradate on the battlefield,
Panthée will not seek consolation in
new loves or a royal wedding;
She stabs herself on her husband's body, "pose
his head on his chest and dies. (1)

Thus, conjugal love and filial piety in this
Their most sublime qualities are modesty and chastity.
Example of resignation and gentleness towards
death, delivered by virgins full of youth
and beauty, and without the expected compensation of a

(4) E. Lynn Linton Womanhood in Greece (Fortnightly
Review, May 1887); see Xenophon, Cyropaedia, book 8.

paradise in eternity - all these noble feelings
ments, the definitive manifestation of the most moral

sublime, we find them expressed, and in
What admirable terms! – among the Greek Aryans
from the 5th century BC. (1)

Yes, some might say, we grant you
That. But love? Admit that pagan antiquity
did not know its subtleties, – limiting everything
to fornication.

O blasphemy still unpunished by ignorance or of
Jesuitism! Hey! What, the homeland of Ilélène and of

(1) See for further details, in addition to the works already
cited: Barthélémy, Voyage du jeune Anacharsis, a book too
neglected yet still very valuable, due to the number and
the accuracy of the information, with supporting citations;
– Becker Gôll, Chariklés III. – Léopold Schmidt, Die
Ethik der alten Griechen, 2 vols. in-8° Berlin, 1884, volume II p.
175 sq. – GF Kolb, Culturgeschichte der Menschheit, 3°
edition. Leipzig, 1885, t. I, p. 448, ff. – Honneger, Allge-
meine Kulturgeschichte, Leipzig, 1886, t. II, p. 237, sq.–Iwan
Muller, Handbuck der Klassichen A llertums- Wissenschaft. North-
lingen, 1887, t. IV, p. 445, ff. :

A Mrs. Bader published with us on the topic of "Woman"
Greek" a book at the threshold of which she found a way to
depositing garbage regarding the Commune, considered
like "the last convulsion of dying Materialism"
(p. XI). This astonishing person, having had to observe the
the grandeur and purity of the Greek woman, emerges in
declaring that "even among polytheistic peoples the
The Word revealed itself to elite souls, until the day when
"Humanity has received lofty notions," etc. (vol. II, p. 434)

Sappho, both equally real, since finally
the great creations of the human mind come to an end
by appearing, and with full reason, as
representations just as objective as that of
Nature itself–ah! what, this marvelous earth–
Leuse has not known love in all its passions
and all his torments! One shudders to think of what
to what extent the Semitic spirit has penetrated and corrupted our
conceptions, since he has managed to distort them to this degree
Youth education and world opinion. I
I cannot insist; I only ask the contradict-
authors to reread Racine's Phèdre, and to consider
that this admirable analysis of romantic passion-

reuse is just a copy – often far inferior
from the original – from Euripides' Phaedrus. Ah! without
Without a doubt, Greek theatre is not like ours.
full of love intrigues; it's the unfaitquires-
emerges even better from the astonishment shown by

That is to say, all the good people of antiquity were
Semites before their time. This eminently Jewish process
could not fail to please the French Academy of
1872, which hastened to crown Madame Bader.

On the contrary, I will cite, as an excellent manual to
consult MV Canet's book on "Institutions"
of Athens (2 vols. in-12. Paris, 1888). Justice must be done, to
who has the right – even to this professor from the Catholic Faculty –
the Lille faction which, despite some orthodox pronouncements,
moreover sparsely populated, he knew how to appreciate it worthily, in a
A work full of erudition, the grandeur of democracy
Athenian.

we by a host of critics, eager to ex-
taser on Racine's Athalie, because this
The tragedy was able to be brought to a successful conclusion outside of
these intrigues. But, in truth, what is a
exception in our theatre, appears as the
rule among the great playwrights of all time.
Look at Shakespeare: apart from Romeo and Juliet and
a few other plays, his greatest dramas,
Macbeth, King Lear, Hamlet, Richard III, Corio-
lan, etc., are no more based on love than
those of Aeschylus, Sophocles, or Euripides. That is
only in our country, following the example of the Spanish
Gnols, we indulged this passion in the theatre,
such a disproportionate place.

It would be pointless to allege, regarding
all of the above, that these are borrowed types-
linked to drama or epic, and not to characters
real. Of course, we didn't see them every day
in Athens, no more than today in Paris or in
London, of Penelopes and Alcestis. But the
The painting of these sublime types reveals to us amply-
the idea that the Greeks had of morality
perfect bed, while at the same time showing us
how much, in this respect, they are superior to
Christians, far from having been overtaken by them.

But they insist, and claim that for what
Look at the woman, she was there in any case,
relegated to the back of the women's quarters in Athens, as
in a harem, without rights, without honor, without

freedom. Besides the examples cited above, and
drawn from tragic figures, they really could not have
to produce with such morals, the absurdity of
This opinion becomes clear upon first examination. Apart from
ill will always at work
Christian authors, the erroneous assessment of the
the situation of women in the city, at the time of
Pericles, owes much to a mis-
tense. Because "proper" women
as we would say today, were not supposed to show
too often in public, going to do their shopping
themselves etc., we drew the consequences
more unexpected. We did not consider that the
Things are happening in much the same way right now.
in the wealthy class. But in Athens, the women
The poor or those of modest means continued to leave
every day for their business, like today
those of London and Paris (1).

The truth is that the Athenians honored
as befits these women whose sons are called-
Harmodius and Aristogiton, Miltiades, Themis-
Tocles, Pericles, Aeschylus, Euripides and Phidias:
"Citizens! Listen all," sings the choir of
Regarding the Athenian women in Lysistrata, I have some useful things to offer.
advice to this city, which deserves it for the ecla-

(1) Cf. Voyage d'Anacharsis, vol. II, ch. 20 — Becker-Goll,
loc. cit, t. 111, p. 387 — Ivan Müller, loc. cit., t. IV, p. 447a.
— Aristotle, Politig. IV,15 — Aristophanes passim.

so many tributes with which she filled my youth.
From the age of seven, I carried the sacred vessels;
At ten years old, I was grinding barley for the altar of Athena;
then I was consecrated to Diana in the Brauronies.
Can I not give good advice to the
city? Whether I was born a woman, it doesn't matter, if I
Do I need to remedy your problems? I pay my share of

"taxation by giving men to the State." (1)
But even more importantly, the question of "Women's Rights-
"My" is found placed in the Ecclesiazousai
with an enthusiasm and precision that leave much to be desired
back to the fantasies of aristocratic Communism-
Plato's critique. I understand that the most
retrograde poets mock here these aspir-
tions; but he only observes the reality all the more clearly (2).

(1) Aristophanes, Lysistrata, c. 638 sq.

(2) Aristophanes is definitely a very good friend,
but a detestable citizen. I know, however, someone
Something even more annoying, if that's possible, than insults
ejaculated upon Athenian democracy and its great
men, by this supporter of old customs and old
tyrants: these are the praises heaped upon him, even to the point
From a political point of view, the Academics' group. You see, like
specimen, the notes of a man named Poyard, and especially the
deplorable assessment of the infamous play by the Acharnians,
represented at one of the most critical moments, for the
Athenians, of the Peloponnesian War (Aristophanes, tra-
(new translation by C. Poyard, p. 4). The preface to this
"Professor at the Lycée Corneille" is one of the monuments
the most remarkable examples of the routine ignorance of cooks
college level.

If we want even more precise proof,
one only needs to consult this admirable treatise on the
Politics, in which Aristotle determined all
the elements of the most complex and the most
important in science. Man and woman,
both members of the family, said the older one
philosophers also form the two parts
of the State "so that where the constitution has not

"Not spoken of women" one can say that the me-

"The state is lawless" (1). And elsewhere: "If he
it is important to the greatness of the City that women
and that the children be worthy and worthy, 1l must

Mr. Jacques Denis attempted to respond. But it is unfortunate.
that after having fulminated with as much injustice as

bad taste towards the erudition of foreign scholars,
He can think of nothing better than to reproduce the ideas, and
to a large extent, the argument of one of them (Mr.
Müller Strübing, Aristophanes und die historische Krilik, etc.,
Leipzig, 1873). It is Mr. Denis himself who takes care of
inform us (Jacques Denis, La comédie grecque, 1 vol.
in 8°, Paris, 1886, t. 1°r, p. 242).

As for the author of The Clouds' mocking remarks directed at
Socrates, they simply come from the fact that the first
had no idea whatsoever of the true role of this ergo-
teur, no less retrograde than him. 11 does him the honor of
to confuse him with those great sophists, Democritus, Prota-
Goras and the others who were trying to penetrate the system
of the world and were preparing science; in fact, he drew on a
of his own. Aristophanes, as I have said elsewhere, was the
Veuillot of Athens.

(1) Aristotle, Poktig. book. II, ch. 6.

to give them the education that suits them. However,
This is obvious, since women
make up half of the free people and that the
Children are the citizens of the future” (1).

But that's more than enough to demonstrate
the falsity of the generally accepted opinion, tou-
chant the so-called insignificant and undignified situation that
Greek society would have done to women. "The
Paganism placed it higher than the
"Christianity," Mr. Henri Houssaye said very well.
We will see later how in the USA, in fact, the
Christian society, whose constant motto has been the
Saint Bernard's famous cry: "What could be more vile
than the woman! (2)

Morals that were also perfect from the point of view of
family and social life in general prove
enough that, apart from the habits themselves, the
_ essential principles of Ethics had been formulated-
or could be. Hegel, in agreement with Pla-
ton, said of the Athenians, "that before Socrates, they
They had customs, but no morals. (3)

In truth! As if the contemporaries of
greater than any of the centuries, had needed to wait,
To have a moral lesson, the arrival of this old chatterbox,

(1) Ibid. chap. 5.
(2) H. Houssaye, Athens, Rome, Paris, 1870, p. 86.

(3) Hegel, Geschichte der Philosophie, in its own Werke, Berlin, 1833, vol. I.p. 43. :

as little Greek as possible, who had to drink hemlock much less because of irreligion, than because of... the sound of his hatred for democracy and his liaison with the vilest of tyrants, murderers of patriots and destroyers of the liberties of Athens (1).

The truth is that the Athenians had a a morality formulated before that of Socrates and in ter- my concise notes, by one of the greatest philosophers of antiquity. Democritus had the glory of establishing the foundations of scientific or inductive morality, of

(1) This is now an established fact, recognized even by the most entrenched academics, who were forced to receive from abroad the opinion expressed as early as 1736 by our Fréret, in a remarkable memoir that the scholar Grote was for a long time the only one to cite it. "We see in the Aeschines' harangue against Timarchus, says the French academician that the death of Socrates was not attributed to another because of the one I alleged. Here is how it is expressed this speaker: "And you, Athenians, who put to death the Sophist Socrates, because of the lessons he had given to Cri- tias, one of those Thirty who destroyed the government popular, etc." (Observations on the causes and some circumstances Constants in the condemnation of Socrates, by N. Fréret. Read in 1736, published in 1809 in volume 47 of the Memoirs of (Académie des Inscriptions et Belles-Lettres, pp. 209-276). This is what Mr. Ch. Benard translates when he says that "the Socrates' freedom of speech and action displeased the "Athenians!" I wouldn't quote his book if it didn't belong to the series of blandly spiritualist manuals which at We corrupt the youth by stupefying them. (The philosophy- Ancient philosophy, 1st part, p. 169. Paris, 1885).

that which, based on the nature of man and on
his needs, aims for his happiness and
that of the Society. He is the one who deserves to be quoted.
. as the leader of the "sophists", who, considered
in their true form they appear in the
in full light of the services rendered to Science, to
Morality, to Philosophy, and not in this clarity
sinister slander spread about them by Socra-
Tic and Platonic. He laid the foundations
of scientific materialism, that is to say, of the
Science itself, by establishing that Nature is
eternal, uncreated: nothing is made from nothing, and nothing
cannot be annihilated. His theory of Necessity that
So many fools have joked in imitation of scholars
bad faith, is simply the idea of Law
substituted for that of Chance and Providence.
This concept of the ananke, of which he was the first
given the positive demonstration, Aryan wisdom
had long since discerned it in the inevitable game-
the forces of Nature. It is she whom we
found throughout Greek theatre, as we know
recognizes in Shakespeare and in all the great
poets of our race, uncontaminated by the incu-
Semitic lation; Darwin merely completed it
the demonstration. Call it "Gods," "Fata-
"Lity," "Virtue," "Heredity," it remains acquired
today, human life is dominated by
the weight of previous generations, and that the
Crime and misfortune are hereditary among us.

as in the past in the families of the Atrides and
Labdacids. Not to mention that to position oneself
From a general point of view, one must never forget
that human will, although it has its part.
undeniable in the sequence of events,
nevertheless remains determined by the sequence
natural events “Tragic heroes,” said excel-
(Hegelian element), act by virtue of such a character,
of such passion because it is character, the
passions that are their own; there is no choice here
nor indecision. Which is precisely what makes the strength of
Great minds, that is, they do not choose;
They are what they are, and that will be eternally so, and that is
their greatness”. (1).

In any case, it is to Democritus, I repeat,
that the glory belongs to having established the scientific foundations
ethical principles as they should be, not

based on some intuition of an immaterial soul-
realistic and chimerical, but on the very nature of
the man who commands him, in the name of self-interest
general as well as particular, to seek his
happiness in this life. Now, happiness is found,
he said, in the balance of the soul (euthumia) liberating-
shit of all disturbance; (2) we get there by the

(1) Hegel, Aesthetics, in vol. X, of the complete works,
p. 533.

(2) See. Mullach, PERSENRE Abder. op. PO Berlin,
1843, octavo, fr. 1

Science, which delivers us from ridiculous fears and
superstitious things (1), teach us to discern the
genuine pleasures, to be enjoyed in moderation (2)
and to limit our desires (3).

(There is no satisfaction, he had already proclaimed)
Kapila, that when evils of all kinds come-
This will continue to cease as a result of Science, which distinguishes
things." (4) Isn't it an admirable spectacle-
It is remarkable to see, in those distant times, these two
geniuses separated by space and time, manifest
in such a brilliant way their community
Of origin? On the banks of the Ganges as well as on the shores
From Ilissus, the Aryan sage glorifies nature and
celebrates Science, the sole guarantor of happiness
man.

Moreover, by establishing the foundations of morality
scientific, also called inductive or utilitarian,
Democritus, no more than the materialist philosophers
later lists, did not appeal to the lowest inspirations
rations of exclusively personal interest, or
Misunderstanding. He too preaches love of one's neighbor.
one of the necessary conditions, for any soul
truly right, of this happiness that everyone owes

(1) Fragm. 119.
(2) Fragm. 47.
(3) Fragm. 24.

(4) Kapila, aphorisms of the Sankhya philosophy, with translation, by Ballantyne. Allahabad, 8°, 1852.

strive to achieve something in this life without a future. He proclaims, and in terms admirable in their precision, this great principle of benevolence or solidarity, so rightly praised by Hobbes (1) as one of the most indispensable elements of social life. "He who loves no one," he said, short, high risk of not being liked by anyone (2) "The unjust man is more unhappy than he who suffers injustice (3)". And finally: "He It is kind of heart to be lenient towards the fau- yourselves from others." (4).

This did not prevent one of the radicals from Eclecticism to speak its mind to the philosopher of Ab- dère: "The essential characteristics of the Ethics of Democritus, writes Mr. Renouvier, are the same which we have recognized in most doctrines from antiquity: they all boil down to the principle of Isolation and selfishness. This contempt for life common and vulgar men who were flowing in the symbolic tears of Heraclitus, we know that he exhaled mockingly with "Island of Perpetual Laughter" of Democritus; and this double myth of despair and

(1) Hobbes, Leviathan, Part, I. ch. 15.
(2) Democritus, loc. cit. fragm. 161

(3) Ibid. fragm. 224.

(4) Ibid. fragm. 149.

Disdain represents almost all of morality. from antiquity before Socrates. (1)

It was worthwhile to quote this remarkable exchange tillon of the spiritualist polemic and of the spirit I am a "liberal" advocate of free will. tempted to prefer their master to these gentlemen Plato, who, through the effect of hatred or jealousy, he never spoke of Democritus, so a rumor

fächeux lent himself to the disciple's account of
Socrates, suspected of having wanted to burn the works
of the one he despaired of refuting (2).

(1) Renouvier, Manual of Ancient Philosophy, vol. I, p.
261. 1844.

(2) Diogenes Laertius. Book IX. 8 (p. 237 of the Didot edition)
“However incredible such a thing may seem to us
fanaticism, says Lange, is nonetheless consistent with the
Plato's character; and as the guarantor of Diogenes Laertes
For this story, it is none other than Aristoxenus, we are
"Perhaps facing something more than a tradition."
History of Materialism, translated by Pommerol with a
introduction by D. Nolen, t. I, p. 447).

Zeller, it is said, did justice to Democritus. Yes, but
For him, as for Mr. Bénard, who copies him, morality
The philosopher of Abdera's work is an "appetizer" without connection
with the system. Just think! A materialist would ask the
the true foundations of ethics! This would not be suitable for these
gentlemen, for whom atheism can only be the source
of immorality... If Democritus's morality is good
It's because she disagrees with its premises. Don't look-
I don't know the proof of this baseless assertion; it's a

In fact, I wouldn't quibble with Mr. Renouvier about
this passage, if it did not have the pretension of speaking in
A philosopher, not just a writer. Laughter.
Democritus's story has since become a myth.
Horace and Aulus Gellius, and as in all the
myths, there is a grain of truth here: this proves
at least that the Master of Abdera did not belong
not in the category of whiny philosophers
and pessimists. But it would at least have been appropriate
for a historian to indicate the reality and to
pe point apparent to ignore this fragment of the same
Democritus: "It is good, as men, not to
"To laugh at the misfortune of others, but to grieve over it." (1)
But what's the point of insisting further on the excellent-
the inclination of Aryan morality from those distant times,
in appearance — in reality so close to us —
Wasn't it the abyss dug by the Semitic spirit? And

Isn't that enough to win everyone's votes?
competent men, to quote the "Morality of Aris-
tote » this admirable and profound book, this code
perfect where they are formulated in broad outline
All the laws of Ethics? Therein lies the establishment
victoriously, the scientific theory of existence

a simple sophism of the kind called ignoralio elenchi, —
willful ignorance of people who turn a blind eye to the obvious
dence. (Cf. Zeller, Die Philosophie der Griechen, Theil I, p.
630 19; t. II, p. 340 sq of the Boutmw translation).

(1) Ibid, fragm. 167.

human nature and its goal: happiness, "The
man's own property — excellently said the
philosopher of Stagira, — happiness, consists
in the activity of intellectual and moral faculties,
maintained to their highest degree of perfection
in the course of a full and favorable life. For
One swallow does not make a summer, no
"More than just one more beautiful day." (2)

(2) Aristotle. Nicomachean Ethics. Vol. 7 (p. 1098, of the edition
Becker). This is the true translation of the famous psyches
energueia Kat'uretèn, etc., as I believe I have defined it-
established in an unpublished memorandum presented to the Academy
of moral and political sciences, in the 1879 competition.
I didn't win the prize, naturally, although, according to the
rapporteur, Mr. Havet, my victorious competitor had not
I understood absolutely nothing about the entirely naturalistic nature of
Aristotle's morality — that on the contrary, according to the same
As rapporteur, I was able to appreciate it very well. Mr. Havet, I
I hasten to acknowledge that it did justice to the "memorandum"
No. 1 » mine, as much as he could, speaking on behalf of
of a learned body, or so-called such, led by the Francks
And the Jules Simons. But, one might ask, what were you going to do?
In this mess? Here's the thing: exiled then to England and
having no way of giving the necessary publicity
For a job of this kind, I had wanted to make a date at
regarding such a serious matter which I
I believed, rightly or wrongly, that I had some original ideas.
(See the Report presented to the Academy on behalf of the section)
of morality on the 1879 competition for the morality prize.
Sessions and proceedings of the Academy of Moral and Political Sciences

policies, vol. 114, 1880, 2nd semester).

This theory is none other than that of morality
utilitarian or scientific, which commands man
to achieve his good on this earth, through development-
contribution of its triple activity, physical, intellectual
and morality. Also far removed from irritating pessimism
than blissful optimism, it contains and uses
all the energies of human life, and history
even from Greece, with its cult of art, of the
science and beauty, is merely the practical application of
than of these true principles of which Aristotle has
given the theory. Far from consecrating, as one
He said it, the triumph of selfishness, in the contemptuous sense of
the meaning of the word, it cannot be reconciled, on the contrary,
with respect for the happiness and rights of
others.

This purely human morality includes, moreover-
theirs, even better than the most fantastical ethics
transcendental quantity, all the sacrifices with
all the dedication. There will always be
elite hearts, as I have said elsewhere (1) for
who has the glory of having served the good cause, although
defeated, will be the most sublime happiness and the
more real. "That does not prevent," said Aristotle, "that
The perfect man is not ready to do anything for his
his homeland and his friends – even unto death for them.
will neglect wealth, honors, in a word
all the goods that the crowd fights over, do not reserve for themselves

(1) Atheism, loc. cit. p. 103.

before honor and glory (to Kalon). He
prefers intense pleasure, even if it only lasts a
for the moment, to a life of mediocre and without pleasures
glory. (1) This is the philosopher of Stagira, so badly
commented on so far by his enemies, which gives
to the morality of Atheism this brilliant conse-
creation.

And not content with determining the foundations of
Ethics, to define the concept of justice if

fortunately identified by him with the general interest-
He appealed to the Brotherhood once again. Word
"New!" they exclaim, "a feeling unknown to..."
Ancient! A truly ancient sentiment, I tell you!
Aryan in its essence, rediscovered only
after eighteen centuries by the Revolution, in this
a time when, by an admirable instinct, no one could have imagined
Nothing better to embody a regenerated humanity,
than to represent it in its various forms and appearances
Remarks of Athena Promachos, the virgin of Parthe-
no, adored once again like Reason and
like Liberty |

Reread the two admirable books devoted to
by Aristotle to philia, and also the passages of
Politics, where he discusses harmony between the
citizens, in their relationship with good order-
pance and the interest of the State. "The State," he said, "has above all
with the aim of the common happiness of families and

(1) Efhic., Nicomach. 1X.. (page 1168 b 26).

individuals, united in the sense of a perfect and free life.
This naturally presupposes marital union, the
phratries, sacrifices, occupations of life
in common. All of this is the work of the Frater-
nity (philias); it is this that disposes one to social life,
whose end is happiness.” (1) And this one too:
"The progress of morals will fulfill the saying, –
"Everything is shared between those who love each other." Isn't it?
It is not obvious that the word "friendship" is entirely
insufficient to translate the Greek word philia here, and that it
It is indeed a feeling decorated with beauty
Title of Fraternity? |

But we must leave too soon, by sending him a
final farewell, this land of Greece where under the flood-
the elite of the Aryans flourished alongside the
Science and Beauty, these delicate flowers that we
It calls for Kindness, Solidarity, and Justice.
When will the time come when the sun's rays
weakening, on this already cooled globe, the ''Human-
nity will sense its approaching end, and that it will be the
consolation for the survivors of the last hour,
as is the case for all dying people, to think
to great things accomplished and to beautiful days
past, – no era will appear to them more

radiant was that in which Pericles walked in his
gentleness and serenity at the head of Democracy
Athenian, free and glorious; where the lover and

(1) Politics III. p. 1280 b. 29.

Wise Aspasia with hair the color of a ray of light
honey, climbed to the Acropolis to pay homage
to the only helpful deity, to Reason, divinized
by Phidias in the "Temple of the Virgin", in
the Parthenon; where, if there were slaves, there were none
had no proletarians; where every Athenian was
citizen: where the fortune of some did not form with
the scarcity of others this appalling contrast created
since then through the accumulation of common wealth
in the hands of Jewish bankers. Yes, whatever
It happened, and Jerusalem had to, – as this can be
fear – to crush us and strip us of everything
In fact, Pallas Athena's vows in favor of her
beloved city will be fulfilled even more surely than
the promises of the Prophets, and Athens, crown-
Born of olive trees and violets, Athens, the true City
Holy, will appear eternally as the glory and
the light of the world |

CHAPTER VII
ROMAN SOCIETY

Rome embodies Strength, and outlines the political unity of the
humankind. – The Arvens of Italy and the naiiona-
Etruscan lity.– Machiavelli and Montesquieu.– Situation
Of women in Rome. – Their emancipation. – Juvenal,
Tertullian and Victor Hugo. – Retrograde character
Satires by Juvenal. – Roman heroines. –
Pliny the Younger, Tacitus, and Propertius.– The Roman woman
according to the inscriptions. – Improvement of the lot of the es-
key, stopped by Christianity.– The Proletariat, worse
Slavery.– Emancipation.– The truth about
Bread and Circuses. – Public assistance recognized at
Rome as a social right.– The luxury of the Romans and
Capitalism.– Rome and Carthage.– Christianity
ruins the Roman Empire.

This pious enthusiasm that excites in every mind
cultivated, the in-depth study of divine Athens,
unfortunately does not seem destined for yet
to transcend the limits of a restricted circle, of a
For their part, the people are unaware, condemned to this meager existence.
dependency of such a basic and compulsory education
to which some students from the École Normale Supérieure, servants
Jews would like to reduce the entire nation;
The other, a different name emerged: that of a
a unique city which, while belonging to Greece, for
as regards the realm of Beauty and Truth, a

able, with the help of this virtue called Strength,
organize the peoples and achieve an incomparable
an outline of the political unity of humankind,

Declaimers of all kinds, from the most
radicals, even the most reactionary, have said of
Ronie, she had been the "She-Wolf" of the world --
borrowing very inappropriately from Dante this harsh
image which he uses to stigmatize the Papacy (1).
For me, without sharing the exaggerated enthusiasm
Positivists who, precisely because of this role
organizers played by the Romans, put them
unjustly placed above the Greek Aryans, I
then, from no point of view, to subscribe to the judge-
the ment of those who fail to recognize the immensity of the
service rendered to humanity by the victors of
Moloch carthaginoiïs, by the civilizers of the Oc-
accident.

This is a fact that is now generally recognized,
contrary to an old and repudiated theory
by thinkers worthy of the name, that every great
The nation is one, from the point of view of race. No one
no longer accepts the legitimacy of the ridiculous fable according to
which Rome would have been founded by a rabble
outlaws summoned from all corners of Italy in
Romulus's asylum, not to mention the Trojans
of Aeneas and the Arcadians of Evander. Ramnes and
The Iliads, Latins and Sabines, the primitive inhabitants of

(1) Inferno, cant. I, v. 49-51.

Rome, from the ancient Septimontium, belonged
Undoubtedly, like all populations
proper Italians, to the Aryan family.

However, when we see how much some
qualities of the master breed are lacking in
Romans, such as, for example, the aesthetic faculty
and scientific aptitude; when one observes other
On the one hand, how certain imperfections - if all-
Sometimes we can call them that - very notable among
our fellow humans, such as lightness, carelessness
of the practical result and the excessive kindness going
until weakness sets in, they are replaced at home, at
On the contrary, through tenacity in the pursuit of the goal,
and above all by undeniable cruelty; when finally
we observe the dark and childish character at the same time
time of their religion, almost completely
Désarianysér, one is entitled to wonder if
We do not need to consider a foreign element here.
added to the decidedly Aryan whole.

The question, once asked, immediately calls for
The answer: it is definitely about nationality
Etruscan.

Whatever the language previously unknown to
Rasennae (1), they certainly do not belong

(1) This is the name of the particular people, to whom the Tuscans
(Tusci), Umbrians originally inhabiting the country, invaded
since then, these foreigners transmitted their own denominator-
nation in the altered form of Etrusci. See L. Lange,

to the Aryan family (1). In the absence of the characteristics
philological sciences, anthropology, the whole of
physical types can provide us with some
information, albeit incomplete. Mommsen
has already emphasized the profound difference, to this
From a point of view, between the Rasenes and the Indo-Germans,
so evident in examples of Etruscan art,
as free from Hellenic influence. These

individuals with poorly shaped limbs, with their
broad heads and their frizzy hair, their pom-
protruding features, their eyes like those of
Mongols as they are depicted in
Some paintings from Etruria have nothing to do with
common with the elegance and delicacy of the forms,
specific to the Greeks and Romans (2).

But certainly the "psychological type", the element

Rômische Alterthümer, 1 p. 68, 3rd edition. Berlin 1876 (tom, I. p.
12 of the partial translation published by Messrs. A. Berthelot
and Didier under the title of Internal History of Rome, etc.
1835).

(4) Corsen's important work, no more than the
recent research by Deeckc (Etrukische Forschungen,
Stuttgart, 1880) were unable to establish the relationship of
* Etruscan with Italian dialects. (See. Fr. Stolz, ar-
the article Latinische Sprache in the 42nd fascicle (2nd section) of
the Encyclopedia of Ersch and Grüber, Leipzig, 1888.)

(2) Mommsen, Roman History, 1 ch. 9 (vol. 1 p. 160 of
the translation Alexander.}- Cf. Isaac Taylor. Etruscan re-
searches, London, 1874, p. 61.

the most important aspect of racial differentiation
civilized (1), has no relation to that of the
Aryan race. Without going into details that will not
would find a place here, I will simply content myself with
to recall the dark and cruel nature of beliefs
Etruscans. "It was a religion of terror," he said.
Dennis. The most feared deities were those
who received the most tributes and to...
To reconcile them, they even went so far as to offer them sacrifices.
"humans" (2), Among the subterranean deities,
the hideous goddess Mania, that prototype of the vampire,
appears as a creation of the most pessimistic
panicked; Aryan mythologies do not offer natural-
nothing even remotely resembling it. Under Tarquin the
Superb, they were still sacrificing children for him (3).
In the war against the inhabitants of Tarquinia,
These people sacrificed three hundred and seven to their gods
Roman prisoners (4).

These Molochist abominations, these hecatombs
children are not found, as far as the
civilized races, such as among the Semites (5). However

(1) See ch. 1°.
(2) G. Dennis, The cities and cemeteries of Etruria, 2nd ed.
London, 1878, vol. 1, p. 53.

(3) Macrobius Satires I. 7.

(4) Tit. Liv. VIT 15. See also on this subject, O. Müller,
Die Etrusker, ed. Deecke, Stuttgart, 1876, volume. II. p. 103.

(5) See above, p. 76 and 199 sq.

everything we know about the Etruscans, and especially the
distinctly shamanistic character (1) of their re-
religion would tend to make them return to the family
Touranian(2}). But, there was certainly here a
import similar to that which must be returned
responsible, as mentioned above, for the hor-
teachers of the Celtic religion. In fact, the teachings
ments, as far as the Etruscans are concerned, have a
very precise character. Their connections with
the Phoenicians, who made them, without too much difficulty,
Apparently, a pirate people in their own image, their
alliance with the Carthaginians is an established fact
and brought to light by Mommsen (3). “The
Etruscans, says a recent author, appear to us
as intermediaries between the East and the West-

(1) Professor Tiele, in his classification of Religions
(Encycl. Brit., vol. XX, art. Religion) rightly classifies that
of the Etruscans in what he calls "the magical religions"
than organized.

(2) Mr. Isaac Taylor, in his Elruscan researches, cited
above, sought to promote this opinion, which
seems the most plausible. Unfortunately, at the licu de s'en te-
to sociological characteristics, the only ones on which we
has information as complete as some, he has.
spoiled an excellent cause by forcing the analogies to the point

From a linguistic point of view, in wanting to identify the names
Etruscan deities with those of certain gods or
goddesses of various Iranian peoples.

(3) Location. cit., tom. 1st p. 193, ff. and tom. II. p. 103-104.

tooth, between Asia and Europe. We will not know
probably never their ethnic character; but
There is no doubt that they gathered and spread
These are elements of Phoenician-Assyrian and Egyptian culture.
and Greeks" (1).

Let us leave aside Greece, to which they do not pray
rentqueles principes de l'art, lequel estacul-
their homes, as Lange so aptly puts it, to
the caricature of Hellenic art proper (2).
As for Phoenician civilization-
Assyrian, that is to say Semitic, the author has
Absolutely right. Fortunately, these influences,
Although deplorable, they were held in check in
upe large mesure par l'genie proper de l'race
Aryan. The bloody horrors of the rites
Etruscans disappeared from the Roman religion, no
however, without leaving any unfortunate traces.
explain and justify Lucretia's indignation.
A large number of formalities relating to the division
nations were also borrowed by Rome from
Tyrrhenians. This quidemeura, for example, and without
The mitigating factor, it seems, is the taste for games.
bloody amphitheater, also from proven-
Etruscan nance.

But this formalism of Roman religion, which
led the most

e—— eu

(1) D'F. Ratzel, Volkerkunde. Leipzig, 1888, volume. IIT, p. 733.
(2) Lange, loc. cit.; p. 15 of the translation.

scholars, like Mr. Fustel de Coulanges, should not

not to impose on the historian and the philosopher. In
historical Rome, at least, religion is only
the servant of the State, far from being superior to it, and
Patriotism is its highest expression. Here, no
more so than in Athens, there is no priestly caste; the
Colleges of priests are essentially agents
of public worship, of state officials; these are
the principal magistrates, the generals having the im-
perium which “have the auspices” (1). “The soldier ro-
hand, said Mr. G. Boissier, has never resembled the
Jew, who had so much repugnance to taking the
weapons on the Sabbath day; he did not wonder about
presence of the enemy, if he had the right to fight
and no scruple occurred to him, when
The consul gave the signal for the battle. Moreover,
theologians had decided that when one is
attacked, every day is a good day to save his
life and defend the honor of his country" (2).

This religion, which served only the interests of
the State, so different from ours, which mainly serves those

({)“Auspicia habere”Let us not forget, moreover, that at the time
According to Cicero, "the auspices were no longer taken seriously by
no one. Virtually abandoned by the generals, procon-
Sole and proprietors, they were now nothing more in Rome than a pure
formality. Bouché-Leclerq, art. Auspice, in Dictionary
Greek and Roman antiquities from Daremberget Saglio.

(2) Gaston Boissier, Roman religion from Augustus to
Antonins, 3rd ed., 2 vols. in-18°, 1884, t. 1°", p. 22.

of his priests, could therefore not place any obs-
attack on the development of the Roman city; other
On the other hand, there is a taste, however deplorable, for fighting.
of gladiators, tending to obliterate, unfortunate-
The feeling of pity, further hardened
the courage of the Romans, who had become all the less
concerned about the lives of others, they did good
market of theirs (1). This is how the Aryans

(1) It is a complete mistake to imagine the
gladiators like a herd of wretches and slaves
ves, forced to slaughter each other for pleasure
spectators. Apart from the condemned men who were present

undoubtedly, against their will, they are involved in these bloody games.
For a large number of people, this was the exercise
of an honorable profession. "In the eyes of the masses,
said Lecky, the considerable sums paid to the winner,
the patronage of the great and even of emperors and more
even more popular enthusiasm bordering on delirium, of which
were the object of the triumphant gladiators, compensated
"largely the dangers of the profession" (History of Euro-
pean Morals, t. 1°, p. 290). The admiration of the Spanish
for their great bullfighters can only give a fair
a good idea of the Romans' enthusiasm for their gla-
divers, enthusiasm justified in a certain sense, and which
cannot, in any case, be blamed in any way.
from the perspective of our modern duelists. We know the past-
Cicero's age: "Has anyone ever heard the most lamented
A mediocre gladiator? Have we ever seen one change his...
face ? » (Tuscul, Quaest. lib. Il).

That there was therefore a school of courage there, where a whole cha-
cun was truly learning to brave death, that's what

of the Eternal City, with its own unique qualities
their race modified by those of nativity
The Etruscans were the best armed for
to carry out, in the political order, this conquest and
this civilization of the world, achieved by the Greeks
in the intellectual and moral order (f}.

These laws concerning race were indis-
conceivable to shed light on the history of the Roman people.
Of course, we don't presume to teach anyone a lesson.
Montesquieu, and especially not Machiavelli; they wanted
only to complete, with the help of the conquests of the
modern science, the views of these illustrious thinkers.
"If there has ever been a republic that has
"It has made the same progress as Rome," said the immortal.
author of the Speeches on Tile Live, it's that never

which cannot be denied. It is a fact that had to be acknowledged.
_ ter: because it has its place in explaining the fortunes of
Romans. Which doesn't prevent one from preferring once to
plus the Greeks, among whom these bloody spectacles did not
never acclimatized. We know the beautiful saying of the phi-
Losopre Demonax, which, during an attempt made in view
upon their introduction in Athens, he exclaimed: "But he will
"Then we must overthrow the altar of Pity." (Lucian, Demonax.)

(1) I understand that Alexander's conquests were
essentially political in nature. But this victor, at-
which the positivists rightly give one of the first
places among great men, founded only royal -
my of a passing duration: what persisted was the
Greek culture, especially in this city of Alexandria, which
appeared like a second Athens.

The republic has not received institutions like it
likely to enable him to make conquests." (1) We
we now know - what remained in the state of desi-
deratum - that its institutions were the result
special ethnic characteristics of the population.
I am now tackling a very delicate task,
by trying to present a picture of society
It is Roman before Christianity. Yet it is
much easier today, for those who
like me, want to demonstrate that religion
the news did not improve things any more in Rome than in Athens
the fate of humankind; the truth lies
even precisely from the opposite point of view.
Not only Mr. Renan, in a few pages
admirable, but pure Sorbonne students like Mr.
Gaston Boïssier, undisputed scholars like
Friedlaender, have refuted the allegations.
the arguments of Christian apologists as well as
Juvenal's declamations. It was not so
twenty years ago, when every academic...
believed he was obliged to compete with the preachers of
Notre-Dame, drooling over the
things of that era, unfortunate enough not to have
see not known the "benefits of Christianity";
not to mention that it involved a fine and a prison sentence.
its for free thinkers, audacious and "sub-

(1) Machiavelli, Discorsi sopra la prima deca di T. Livio,
Book II, Chapter 1.

"Versifs" to the point of demonstrating the superiority of the

The Roman Catholic family versus the Christian family.
However, the efforts of these impartial workers have
finally made the truth prevail, at least in the
an enlightened public; there are no more dissidents, at
with the exception of certain positivists and a few
anthropologists, who, not knowing how to position themselves at
From a sociological point of view, they persist in confusing
the doctrine of Evolution with the theory as well
false as it is annoying, of fatal and continuous Progress.
The idea we have of the Roman family in
the bourgeois world, however, is still that
of a miniature state in which the father exercises-
had the most odiously despotic power.
That this was the case in the early days of
The Republic, unfortunately, is a fact.
constant, and attested, moreover, by the laws which
go so far as to give the father the right to life and
He died on his children. We are no longer here.
Let us not forget, among pure Aryans: we do not
we are no longer in Greece, where paternal power
was always temporary and where the greatest
the strict measures permitted to the father of the family consisted of
to expel his son from his home and disinherit him
(4). But this barbarous legislation fell into disuse-

(4) Dionysius of Halicarnassus. Book II, 26 and 27. This author
Moreover, he was careful not to miss this opportunity to exalt
once again, and most inappropriately, the excellence of the cou-
Roman texts. L

study with the progress of ideas and the perfection-
moral development: and for a long time now, the execution
Public creation and contempt had done it justice
when the jurisprudence of the first emperors
abolishes it definitively (1), This, to the great regret of
Bodin, according to [unclear] very Christian and very orthodox
which "it is necessary in the well-ordered republic-
born, to restore to the fathers the power of life and of
death, which the law of God and nature...
gives {2?).»

It is also very true that the woman could be
treated as children, the husband also having on
She had the power of life and death. But that hadn't
only in the case where her family had put her in
manu, under the power of the husband, either by the
religious marriage or confarrealtio, either by the

coemptio. Marriage by usus (3) was not sufficient

(1) Since Trajan, any father who mistreats his son is
forced to emancipate him.

A father had killed his son while hunting. Because
that he had committed adultery with his beautiful
mother (nover'ca, the father's second wife). Despite these circumstances-
constants very favorable to the murderer, Adrien the con-
damned to deportation: (Accarias, Précis de Droit romain,
4th edition. 1886. Tom. I.p. 188.)

(2) Bodin, The Six Books of the Republic, Paris. 1583. Book.
1. ch. 4. — Cf. Deuteron., XXI, 18 21.

(3) We know that through continued cohabitation, the husband acquires
rait lamanus on his wife, even when neither the confarrealto,
nor had coemptio placed it under his power. But

moreover, at the end of the Roman Republic, for
to give the manus. It is an established fact that the
Marriages without a mother predominate after the wars.
Punic and were the only ones in force at the time im.
perial. But, in that case, one might say, the woman.
remained subject to paternal power, attached
always to the family she had just left. Without
no doubt; only like the power
paternal, at that time was, in a way,
Having fallen into disuse, the link wasn't really a problem.
Moreover, there was always, for her, a way
legal to evade even the guardianship of his
own parents (1), so that at the end of the Republic-
Republic, this Roman woman on the miserable fate
of which so many people are still feeling sorry,
was indeed the freest, most mistress of a wife
of his actions that were in the world (2). “The rights

by staying out three nights in a row in the same year,
The woman was warning of this outcome. Besides, even the confederation.
realio, which remained mandatory for the Flamens of Jupiter, of
Mars and Quirinus eventually ceased to give the manus
A senatus-consulte (Tacit. Annal. IV. 16) decided that the
The woman of the flamen dialis would no longer pass under the power
marital as with regard to worship (Accarias, loc. cit.

pp. 308-309).

(1) The “coemptio fiduriaria, tulelæ evitandæ causa”, Gaius, I. 105.

(2). Marquardt and Mommsen: Handbook of the Romisehen Allerthimer, Tom. VII. Leipzig, 1879, p.61 ff.

which she inherited from her own family, said the eminent jurist Sir Henry S. Maine, resided intact under the supervision of his guardians, including authority, in many respects, prevailed over that of the husband. 11 of this had resulted for the wife Roman woman, married or not, with a very strong independence great from the point of view of his person and his goods; for the latest laws tended to nullify in a way, the authority of the guardians, while that of the husband was in no way strengthened by the form of marriage then in vogue. The Christia- nism, on the contrary, tended to restrict from the outset From the beginning, this remarkable independence. Guided firstly by their aversion to the practices of pagan world, then driven by their rage to a- This, the doctors of the new faith saw from a This form of marital bond, the most coward that one would have still observed in the world Western. Roman legislation of the last era, insofar as it is modified by the cons- institutions of the Christian emperors, bears the em. showing a clear reaction against the doctrines liberal ideas of the great jurists of the era of Antonines {1}." This is a decisive statement, emanating from an English scholar not suspected of being free Thought, and yet one who does not hesitate to observe, based on an impartial examination of the facts, the influence

(1) HS Maine. Orient Law, p. 155-156.

harmful and decidedly retrograde exercised by the. Christianity on the evolution of marriage and the family.

But the self-serving detractors of our ancestors
Aryans do not consider themselves defeated. With the
the same zeal they put into pleading the case
"unfortunate" Roman women, considered
as slaves to their husbands, they deplore their
extreme freedom and the debauchery that would entail
was the sequel! a
Juvenal appears here as their ba-
size. However, it is a well-established fact today that
this Tertullian without excuses – since finally he was
not a Christian, – was merely a talented declaimer
who composed in cold blood, long after the disappearance-
tion of tyrants, the salaries that immortalized him.
The popularity enjoyed by this armchair buffoon
in our country during the Second Empire, this was explained.
enough by what I would call the external elements
of the cause. It is to these circumstances that one must
to attribute the strange exclamation of Victor Hugo:
“Juvenal is the old free soul of the republics”
dead wounds: he has within him a Rome in the bronze of
which Athens and Sparta are melted down (1).
That's still acceptable for the oligarchic Sparta; but
To speak of Athens here is to go beyond the bounds of
the license, even poetic; and to add that Corneille

(4) V. Hugo, W. Shakespeare. Liv. II. $8.

is only a "spark" of Juvenal, it is to cross
suddenly the limits of reason to enter into full
in the realm of Juvenal's mental aberration,
Moreover, talent is nothing ancient;
would alone justify, if such a thing were possible, the
claims of the misguided who assert that the
Christianity emerged from Paganism. In fact,
and despite one of the countless assertions pa-
radical ideas of the author of The Donkey, this overly satirical
Vanté was just a bitter bourgeois – we don't know
too why (1), – who spent his time denigrating
men and things without having had, it seems –
Does he, like Rousseau, excuse madness by mixing-
colic. He was an Aryan with a semi-
tick – we see such things – and that's why
the Church Fathers and other Christians, destroy-
authors of so many literary masterpieces
ancient, have carefully preserved this repertoire-

(1) The very curious inscription collected by Mommsen
{{nscriptiones regni Nanolitani, n° 4312) leaves no doubt
on the actual situation of Juvenal, in the society of his
Time: "To Ceres, — D. Junius Juvenal, tribune of the
cohort of Dalmatians, five-year duumvir, flamine of
God Vespasian, dedicated and consecrated this sanctuary to his
"Fresh." When this flamen Vespasian indulges in luxury
to build sanctuaries at his own expense, sua pecunir, arises in
unhappy (as in satires 1.135 sq. VI111 sq.), you can-
You should be aware that this is pure declamation, as with the
remains. See Hild, Juvenal, biographical notes, 1884, and G.
Boissier. The Opposition under the Caesars, p. 320 sq. 1875.

a series of insults and slanders directed at the
Roman society.

It is nature itself and life, the human being with
its strengths even more than its weaknesses,
that Juvenal cursed without pausing for breath; to
on the side of his Pessimism, that of Schopenhauer and
of the Imitation of Christ "is still good-
"Happiness." Not only love, but grace, the
beauty ({), glory {/2\ are the object of his sarcas-
my, — even this glory which is the first of
virtues, when acquired through struggles
for the fatherland and for the good of mankind. Do
therefore from your sons of Demosthenes (3), so that they
die miserably! Exnende Annibalem
Weigh me, Hannibal, and see what's left of me.
a topic for recitation, for children at school
(4). Miserable rhetorician who does not realize that
in these overhyped tracks where he "jokes" the
Patriotism, courage, and talent—he only possesses them.
to reissue himself the most hollow, the most detestable
Recitations!

And how could anyone claim that such a
A man who most certainly loved no one—

(1) Juvénal, Sat. X.v. 289 sq.
(2) Ibid. v. 133, sq.

(3) 1bid. v. 114 sq.

(4) Jbid. v. 147, sq.

if it weren't for him himself – having been a democrat and a
Philanthropist? It's fashionable these days to treat
Tacitus of the aristocracy: but what to think of this Juve-
pal who only admires the murderer of
Lentulus and Cethegus, champions however,
of the people's cause, with Catiline, – and of me-
taken only for the Gracchi? _ |
Quis tulerit Gracchos de seditione querentes? (1)

This is by far the most absurd and untruthful thing,
the Gracchi, consecrated by legality and by the
people, through religion itself as tribunes,
having been specifically massacred in sieges
lions excited by the Versailles troops of that time.

So this is the apostle of democracy and the
avenger of virtue! Let him paint the flaws of
The hysterical women of his time, that's his business:
Nature has always produced such things, it
will always produce. And after all, I still prefer it.
Claude's Messaline, running to brothels without
to never be satisfied, this Christian Messalina
who made her lovers of each
night, no more satiated than the other, endless corn-
more malevolent (2). |

(1) Ibid. II, 24...

(2) Whether the woman in question is named Jeanne or Mar-
guardhouse, whether it be "of Flanders" or "of Burgundy"
the legend I am referring to has no fewer titles

to the authenticity of Messalina: witness the verses
known to Villon:

Moreover, his method may seem to
less surprising. Than a Petronius or a Martial,
who do not set themselves up as preachers, do not hesitate
not, as that fool Boileau said, to "defy"
"Phoneticity," that's what we cannot...
to move; but that a paragon of virtue, a
"The schoolmaster of morals like him, stops"

with a complacency that becomes disgusting.
on the mysteries of the boudoir and the aberrations of the
In the genital sense, that's what I call porn-
writing, in the most detestable sense of the word –
ascetic pornography, of Saint Anthony with or
without pigs, and which for centuries would have done
to raise the hearts of successive generations, if the
Christian "hypocrisy" had not sanctified it, by
hatred of the ancient world, miserably slandered.
In any case, it was this so-called moralist who was responsible.
above all, to put the lessons into practice
Quintilian, responding to those who wanted
to overuse graphic details: "For me, happy
to conform to Roman modesty, as I
As I've already said, I will defend myself by my silence-
"Sister of public honesty." (1)

Similarly, where is the queen?
Who ordered that Buridan
Was it thrown into the Seine in a sack?
But where are the snows of yesteryear!

(1) Quintiliani De institutione oratoria Lib. VIII, cap. 3
“Ego Romani pudoris more contentus, ut jam respondi
talibus, verecundiam silentio vindicabo”.

The preceding lines do not constitute a
digression; because the accusations of which society
Roman art was the subject, based primarily on the work
Juvenal's ideas fall naturally by themselves.
from the moment one demonstrates, as I have just done
to do it, that the famous satires are only the
declamatory amplifications of a retro- rhetorician
grade (1). Messalina is undoubtedly also real
that this Pontia (2) who killed her children: but
wanting to judge the Roman family according to these examples
to do so would be to commit such a monstrous error.
truer than that of people who would claim to appreciate-
to examine the current customs of the French peasant according to
Mr. Zola's "Earth," where one sees misery-
they would set fire to their father to get rid of him
ser. The thing is, however, very real, in that sense
that we saw in a corner of the Sologne region, not long ago
Sometimes, peasants would burn their mothers alive:
but the criminals, the degenerates of an era
any could ever be presented

like the types of the average moral of this
era.

"Nowhere in antiquity was there such a strong presence as in Rome,"

(1) See on Juvenal: A Hild; Juvenal, Biographical Notes,
Paris, 1886; — Junt luvenalis saturæ XIII, with introduction
tion and notes by Pearson and Strong, Oxford 1887, and the
A very interesting article on "Juvenal" by Professor Sellar.
in the tom. XIII from the Encyclopedia Britannica, 1881.

(2) Sat. VI, v. 638.

said an author hardly suspected of bias towards the
paganism, the public thing neither accepted nor glorified
Roman virtue was challenged. Nowhere was woman
more civic-minded, more involved with the dangers, with
triumphs, to the interests, to the common glory...
It is Hersilia who throws herself into the midst of the weapons to
Reconciling her father and her husband is Clélie's mission.
Courage terrifies Porsenna. The blood of
Lucretia, outraged, had the Tarquins driven out of
Rome; the blood of Virginia overthrows the decemvirs.
A woman's prayer softened Coriolanus; the instant-
these of a woman, aided by paternal love and the
marital tenderness, conquer for the pl-
The consular fasces. As a daughter, com-
my wife, as a citizen, that's what can
the Roman matron ({},» But that does not concern
only early Rome; during the imperial period
it is still found in women and perhaps in
greater number, accomplished models of
all the virtues. How can one not recall a-
Celtic border, an admirable family within which
The two Arrias shine with such a bright and pure radiance,
that their glory partly eclipsed that of their pro-
ches, who were nevertheless called Paetus, Helvidius,
Thra eaas? The touching story of the first Ar-
Mariane could not have been passed over in silence. "Her husband,
Caeina Paetus was ill, as was her son, and

(1) Count of Champagnv, The Caesars, 3rd ed. 1859, t.
ILE, p. 163,

Both were dangerously ill. The child died.
a young boy of exquisite beauty, of fashionable...
no less perfect tie, cherished by his parents au-
both for his qualities and because he was their
son. Arria prepared the funeral and celebrated the
funeral arrangements were made in such a way that her husband was unaware of them.
nothing; much more, every time she entered
in her room, she made him believe that the child
He was alive and even getting better. And when he in-
He questioned her on this subject, and she replied: "Yes, 1 liter
He slept well and ate heartily. Then,
when her tears that she could no longer contain
finally burst forth, she would come out and surrender to her
pain; when she had satisfied it, she went home
after drying his eyes and composing his visa-
age, as if she had left her mourning at the door-
No doubt, it's a beautiful trait to capture a
dagger, to pierce one's breast, to remove the blade
and to hand it to her husband, adding these words
immortal and almost divine: "Paetus, that doesn't
"He doesn't know any harm." But by acting, by speaking
Thus, Arria had before her eyes the glory and
eternity. Is it not greater, without hope of
glory and immortality, to suppress her tears,
to hide her grief and finally play the role of a
mother in the time when we have just lost her en-
“fant.”(1) I wanted to quote the story in its entirety

(1) Plin. Second. Epist.lII. 16. See. also, on Fannia,
Epist. VII, 19.

of Pliny the Younger, not only because
reported facts, but still due to the
the very form of delicacy and sympathy
the emotion with which Trajan's friend appreciates this
exquisite action, and such, assuredly, that it
could not be surpassed by a Christian woman.

The letters of this kind and profound man
insane human, the very works of the severe Ta-
cite are filled with sublime examples of selflessness
tion and dedication shown by women. A
Aside from the amazing chapter, a masterpiece of its kind,
where the Latin historian describes the horrors of the wars

civil res under Galba, Otho and Vitellius, the sea
full of exiles and the red rocks of blood, in-
fecti cædibus scopuli, etc. - He also shows us
good examples in this not sterile era
virtues — mothers accompanying their children
women on the run, following their husbands in
Exile. (1) An inscription engraved on a tomb
carved from the rock in Cagliari tells the story of a
woman who followed her exiled husband there: he being
fell ill, probably due to the unsanitary conditions.
Because of the climate, she vowed to die for him, and
truly died, a new Alceste, while

(1) Tacit. Hist. [,3,4, and Anu. XV. 10, 64. 30 sq.—
Vellei., Pat. II, 67.

that by a singular twist of fate,
the husband survived (if).

“Perhaps,” said Friedlaender, “these voluntary deaths”
silences of women offering themselves as sacrifices for their
spouses, did they occur more frequently than one
one does not think, because of the belief one held,
that the underground powers could accept
To take one life in place of another. An inscription
Greek woman speaks of another Roman Alceste who
"died for her excellent husband Zeno, the only
that she had ever pressed to her breast, and that her
"My heart valued it more than sunlight (2)."

This did not prevent the pans from fitting together the
not on occasion behind Juvenal, and to declare,
like Propertius, whom neither Evadnes nor anyone else could see,
nor Penelopes: |

“Nec fida Evadne, nec pia Penelope” (3)

And curiously enough, — the same Propertius famous

specifically in the preceding ode, a certain

(1) Corp. Inse. Graec. II, 5757.

(2) Fricdlaender, Drastellungen aus der Siltengeschichte Roma,
in der Zeit von August bis sum Ausyang der Antonine, 5th ed.

revised and enlarged, 3 volumes in-8° Leipzig, 1881, vol. I
p.461. There is unfortunately a lot of translation
too free from the 1st edition of this major work, by M.
Charles Vogel, under this title: Roman Customs of the Reign of Au-
qusle at the end of the Antonines, Paris, Reinwald, 4 vols. in &
1865-74

(3) Propert. LIT, 13 v.24,

ROMAN SOCIETY 277.

Aelia Galla, bone of the "three and four times happy"
Postumus, who, upon his return from the war, found
a wife as faithful as Ulysses' wife:

“Vincet Penelopes Aelia Galla fidem!” (1)

This comparison seems to me entirely unreasonable.

tif, with regard to the role of declamation-
'tion, in this genre of literature, the most subjective
of all, lyric poetry.

One might object that these illustrious examples
They are all taken from aristocratic families.
Let us first acknowledge that, in this case, and for
at least once, the etymological meaning of the ex-
The pressure "(the reign of the best)" would be justified.
But a fairly large number of testimonies in-
debatable, clearly concerning the classes
popular, do not allow us to doubt that those-
if they have not remained at the same height. The
famous funerary inscription "she never me
caused by grief only by his death"{2} remains as
the ultimate tribute, which cannot be surpassed,
of a husband towards his wife. It can be compared to this.
This one: "My dearest mother enjoyed a rep-
the tation all the greater, as it equaled the
best of women from the point of view of mo-
discipline, uprightness, chastity, submissiveness

(4) Ibid. 12, v. 38.

(2) Orelli, 4626...
48

sion and application to household chores" (1).
In the funerary inscription of a woman from Nu-
midday, after saying "that she only had one husband,
that she was chaste, orderly, irreproachable," one
He added that she was a mother to everyone.
that she came to everyone's aid and that she did not
afflicted person: cmnium hominum parens,om-
nibus subveniens, sadm fecit neminem (2)."And
Mr. Boissier, from whom I borrow this last detail,
he himself adds: "it is a fitting epitaph-
would be like a Christian woman" (3). Let's say, if you like,
that the "Christian" women - in a good number of
In any case, at least - they remained beneficial and
good, as Aryans and despite the Semi-
ism; but, let us note with the same impartiality
than in their epitaphs. It is much less
question of these qualities and of love for one's neighbor
than the love of God, of Jesus, of Mary, of the
Hello, from paradise and other concerns
the most misunderstood form of self-interest.

But this is not only the situation of the
woman in Rome who was presented in the light of the
more false. The Christian apologists forced the _

fi) Orelli, 4860. This inscription appears to be from the
second half of the first century.

(2) Regnier, {nscrip. de l'Algérie, 1897.
(3)G.Boissier, Relig. rom. loc.cit., t. II: p.230.

even more colors if possible, for what
concerns the slave; and yet, it is now a
It is an established fact that the Chnstanieme, far from the eman-
Chir, rather, tightened his chains by con-
sacred. Certainly, the condition of the slave was infinite-
It was harder in Rome than in Athens. At the beginning
Above all, he has neither rights nor family; he is the property-
was his master's, one thing; but, towards the end of
during the Republic and the imperial era, he saw
gradually his natural rights are recognized and he becomes
one person (1). We already see that Cato

The Old Man, though so harsh, worked with his es-
claves and that even his wife was breastfeeding
their children to reconcile their affection for his
sons (2). Later, Pliny the Younger allowed them to
making wills. "They pass on their wills to me."
their wishes, their desires, he said, and I conform to them
as if following orders. They share their possessions,
make donations, bequests, into the house
tends. Because for slaves, the house is a
republic and like a city”(3). The Petronia Law,
at the beginning of the Empire, taken from the master.
the right to condemn his slaves to the beasts.
The Prefect of the City hears their complaints in the case

(4) Marquardt, loc.cit., t. VII, p. 185.
(2) Plutarch, Marcus Cato, 3 and 20.
(3) Plin. second. Epist., VII, 16.

of mistreatment, and when they are founded,
He can sell the slave to another master (1). Under
the reign of Claudius, the sick slave whom his
Master neglects to care is held to be free (2).
Under Adrian, the master was definitively removed
the right to kill his slave, to torture him, to
even sell to a lanista or a leno (3).

We do not claim to establish that the slaves
The Romans were the happiest of men;
There were undoubtedly cruel masters, such as...
many acts of barbarity, though less atrocious
than those to which the colonists were subjected on their
blacks, 1 liter not long ago, in the meadow-
the century of Enlightenment and Christianity, com-
The reader will be able to convince themselves of this. But we
asserts that, in all cases, the situation of the pro-

(1) Digest., 1, 12.1 and 1, 6.2.

(2) Suetonius, Claudius, 25.—Dio. Cass., 60, 29. See also the
Codex Justinian, VII, 6. De libertate latina tollenda, etc., where
Claudius' edict, restoring freedom to the slaves, is confirmed.
ves that their masters would have dismissed or | neglected
to treat illness, or to receive treatment in a
hospital (æno);“ si quis servum suum ægritudine pericli-
tantem sua domo publice ejecerit neque ipse eum procurans
neque alii eum commendans, cum erat ei libera facultas,
if not ipse ad ejus curam sufficeret, 1n'xenonem eum

mittere vel quo poterat eum modo adjuvare," etc. Page
296 of the P. Krueger edition. Berolini, 1877.

(3) To a gladiatorial leader or a ruffian. Spartan,
Adrian, 18, Marquardt, loc. eit., t. VII, p.171, sq. S

The current letaire is no better than that of the es-
ancient key. Moreover, I declare: if, by
Impossible, transported to the land of chimeras
and fairies, I was condemned to choose between these
at both ends, I would still prefer to be one
Roman slave, a miserable miner at the mercy
from a director of a Lancas coal mining company-
hire or Flanders. I can already hear the "pure" ones,
The decadent Stoics cry blasphemy
and remind me of the feeling of dignity and of
freedom. But to hell with the dignity of the wretched.
who are treated like pack dogs and
less than racehorses! (1). And,
Fie on! your freedom which is only that of cre-
worm of hunger and toiling miserably for a
Insufficient food – happy even if one does not
Don't argue with her using a rifle, the day you
Try to oppose any further reduction of it!

Yet they insist, these austere bourgeois.
They repeat the old joke of the proletarians
silent men who arrived in Paris with four pennies in their
pocket money" and became millionaires.
capital, they declare from this point of view, between the
The difference between ancient society and our own is that in our country
Even the most wretched worker can always "rise up".
leaving his classroom to enter the classroom of

(4) Look at the paintings, so real, so admirably studied
from Germinal by Mr. Zola.

rich, etc. A sinister palinode of incurable fools
or exploiters aware of their wickedness!
Because first of all, it is easy to proclaim that the pro-
Members can always step out of the ranks of the dead-
of hunger and to take their place in the class of the rich.
But how many are there? Two or three are mentioned.

among these millions of men, and always the same-
my. And even these are not, in the immense
In the majority of cases, as I have said elsewhere, neither the
Neither the most honest nor the most intelligent; that's good.
rather the opposite, and in the capitalist system, it
it can hardly be otherwise (1).

Furthermore, didn't the slaves have,
for them too, a way out of their condition
by emancipation? And isn't it true that at
from the end of the first century onwards, especially, the free-
a process free from the complications that can-
were going to hinder its effect, the former slave put it
on the same footing as the citizen and led him to
important situations in the family, in the
commune and in the state? The names of Livius An-
Dronicus, Terence, Publius Syrus, Phe-
Epictetus's words clearly show what place they
occupied positions in literature. Under Commodus, some
libertini were introduced into the Senate. One es-
Cleve, Cleander, brought to Rome to be a porter-
Faix became the master of the empire. Under Caracalla,

(4) The State. Paris, Derveaux, Year 93-1885, p. 218.

a freedman, Marcius Agrippa, entered the Senate
with praetorian rank; and the question arose as to whether the em-
Father Macrin had not started out by being
slave (1). I would like someone to quote the
names of former proletarians who played a role
analogous in the government of peoples.
But if the situation of ancient serfs was
less deplorable than that of the modern proletariat
nes, if it were even infinitely easier to get out
of slavery than it is currently to af-
to cross over from the proletariat: that is not to say for
that slavery was not a shame and a
misfortune, destined to disappear with the progress of
time. Only, let's stop honoring
to Christianity of this disappearance. "We are not
no less surprised, said Mr. Gaston Boissier, to see
that, under Constantine, in the heart of Christianity, the
legislation which, since the Antonines, had become very
softened, suddenly reverts to the old ways
severe measures against slaves (2). And it is the same
Gaston Boissier, whose remarkable book
abounds throughout in support of the thesis

(1) H. Lemonnier, Historical Study on the Private Condition
freedmen during the first three centuries of the Roman Empire,
4887, pp. 237-238. See also Lamprid. Commod., 6; Dio.
Cassius, LXXII, 10, t2.and LXXVIIL, 11, 13; Jul. Capit.
Macrinus, 4. — Ci. Friedlaender, loc. cit. I, p. 173. |

(2) G. Boissier, Roman Religion, loc. cit. t. 11, p. 458.

that I am defending — it is he who, after having
demonstrated that the Aryan world was going in of its own accord
to the complete emancipation of women and of
slavery, he suddenly declares to us — by making
alluding to the religion of Christ, "that a change-
such a profound understanding could not be accomplished without a
of these revolutions, which renew the world (1)".
Indeed! It took a revolution, but not that one
which you speak of, — a revolution made necessary-
precisely because of the detestable triumph of the
a new religion and one that was able, fifteen centuries alone

following Emperor Constantine, proclaiming the a-
the abolition of slavery, which is the natural course of
things would certainly have been accomplished a thousand years earlier
early, without the invasion of Semitism.

I hasten to add that the parallel between the so-
Roman society and ours would not be complete, if
I neglected to mention that besides the slaves, and outside

among the customers, there were still craftsmen, and...
vriers — the plebeians in a word, who alone correspond
to some extent, it relates to the whole of
our proletarians. But what about the fate of the plebeians?
Roman was less miserable than that of the
Ours! | E
No doubt, the voice of the tribunes had fallen silent; without
No doubt, the Gracchi had rolled bloody under
the blows of the triumphant aristocracy; but the

(4) Ibid. p. 360.

The mass of the Roman people had proven themselves and
showed that she was a force to be reckoned with. Bread and
"Circuses!" Juvenal exclaims again; and a heap of
Rhetoricians have had a field day with this, at
starting with the Church Fathers and ending with
the sons of the university, — unaware of the enor-
riddled with their joke and their recklessness
Their disdain. Bread and circuses! Well, then!
This means: enough to eat and enough to talk about.
milking. Did you know that it's something in the
life? And you others, Juvenals of encounter, who,
with a full stomach and before going to the show,
hurl righteous anathemas against this people
Roman, who can't help it, but have you ever
says that this plebeian class that surrounds you today
and terrifies you with its just demands,
precisely what is lacking is this essential thing "of the
bread" and that other one which is no less so in
A full life: pleasure? Fe
__ This is because the Aryan state understood things differently than
the Christian state its duty towards the members of
society. Public assistance, this great
social function of which routine ignorance makes
tracing the origin back to Christianity was applied
found in antiquity as it has never been before-
core été chez nous, et en forme qui seul la
makes it effective; it had a mandatory character.
I can already hear the objection: it wasn't from
Charity was politics. If it was...

Politics was good stuff! In any case,
it was not alms — this disdainful form
goeuse and interested in benevolence, widespread
in our country through Semitism. That was the application
of this great principle of Solidarity, of Fraternity
nity (philia), already proclaimed by Aristotle and which the
Revolution has brought back into favor after so many
centuries. For make no mistake! — and all the
The world was mistaken — these food distributions
free, so foolishly tarnished by the retrograde
Juvenal, were merely the result of the application,
under the Empire, of the eminently social law of-
crested under the Tribunate of the Gracchi; with this
The difference, however, is that the number of citizens

taking advantage of these distributions, which have become quite

free of charge, and which amounted to 320,000 at the end of the
The Republic was reduced by Caesar to 150,000 and did not
did not exceed 200,000 under the Sui- emperors
fronts. (1) |

(1) The first Lex frumentaria was promulgated under the
Tribunate of Caius Gracchus, the year of Rome 621 (123 BC).
Every Roman citizen could receive 6 modi per month
or bushels of wheat, at the ridiculously low price of 6 1/3 asses (approximately
0.25 cent. the modius). Abolished by Sulla, the bloodthirsty
champion of the aristocracy, these distributions were reinstated.
by the Lex Terentia and Cassia in 681 (73 BC).

The distributions took place through the cura annonae, through the
care for the administration of the annona (or subsistence)
_ public.) Cf. Cicero, De Offic. 2, 21. 72 — Dio Cass. 38,

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Such was the verifiable nature of this distribution
food distribution, presented until now under the guise of
their most false and to the detriment of the people
Roman, shamefully slandered. This will be understood.
his insistence, seeing such a man as
Mr. Gaston Boissier is competent, -- and usually
much better inspired — repeat with all the
world "by giving bread to the populace of
In Rome, the emperors had no other need than
to keep her in obedience"; so great is she
the power of hereditary prejudice! because some
lines later, speaking of "food institutions-
Commentaries » under Nerva and Trajan, for children
poor families from Rome and Italy, the
The same author adds, this time paying tribute
In truth: "In Rome, the new institution did not
that would be added to those that already existed; the framework
It had been traced since the time of the Gracchi; there were pre-
copies and models, and nothing else was needed
innovate ({).»

Another prejudice, too widespread to ignore
can avoid refuting it in passing, is

that which relates to the luxury of the Romans.

13; 39, 24 and 76, 1 — Suetonius. Augustine 40; Caesar 41 and 45 — and for more details, Marquardt, Loc. cit. tom. VII, p. 144, sq. See also Duruy, History of the Romans, new edition, vol. V, p. 425 ff. 1883. and Lacour-Gayet, Antonin le Pious and his time, p 66 sq. Paris, 1888.

(1) Roman religion t. II, p. 187.

The prodigality of a Lucullus and a Scaurus, the follies of a Nero and a Caligula have appeared like the normal effects of the most deplorable re- an economic system that never existed. However, from a On the other hand, the bad emperors, stigmatized as such as, especially by their compatriots — have been verified table of exceptions of this kind, such as in the rest. Tiberius, Galba, Vespasian, Pertinax, pushed the economy to the point of stinginess, and by- of the other Caesars, none of them actually appeared like a heat sink (1). |

On the other hand, as Fried- points out laender, who truly solved the problem — "the monstrous extravagances of a Scaurus, of a Lucullus, of a Caesar and a Pompey, were the effect of circumstances that did not recur more in antiquity... One can even remain in-

—

(1) One may even ask, says Friedlaender (loc. cit. t. III, p. 8) if the luxury of a Nero or a Caligula was more deplorable than that of some petty German despot of 17th or 18th century. When we see Augustus the Strong spending 80,000 thalers to stage an opera and five millions for his residence in Mühlerg, — Charles de Württemberg made its court one of the most brilliant of Europe and organize sledding parties for the- which snow had to be brought from very far away, — he It also seems rash to conclude from Caligula's luxury to that of the Romans, that of such small deportations the court of Germany in light of contemporary morals in this country.

decided on the question of whether the treasures amassed-
controlled for centuries by the despots of the East
and fell into the hands of the victorious Romans
Asia, they did not yield to the spoils of conquerors
Spaniards in America. The Inca's ransom
Atahualpa was valued at 23 million francs.
which would be worth 92 today, a sum based on the-
Pizarro, for his part, received 1,500,000 francs.
representing, in fact, six million (1)..... The most
great fortunes known in Roman antiquity
were between 3 and 400 million sesterces (81 to 108
million francs) and that's just two examples
characters who possessed this last sum,
the augur Ch. Lentulus, and Narcissus, the freedman of
Nero (2).” If someone objects to me that some rich people
The people of Rome counted their slaves by the thousands.
I would reply that in "Christian" Russia,
before the abolition of serfdom, the Cheremitieff family
owned according to Mr. de Haxthausen, (3) 200,000
male serfs (others say only 128,000!)
And what figure do the 100 million Len-
tulus or of Narcissus, – even doubling their
value, which seems exaggerated – compared to 400

(1) Chaix, History of South America, in the 16th century*
century, volume II, p. 67, sq.

(2) Friedlaender,loc. cit., volume III, p. 8.

(3) Haxthausen, Sfuudien über die innere Zustande Russiand's,
1847 Volume II, p. 226 and III p. 76. | L

millions of the Marquess of Westminster, of the 500 million
Senator Jones' lions, of Mr. Jones' 1800 million
Mackay and the two billion left by the baron
James de Rothschild, at his death in 1868? (1) So much
It is true that, contrary to the assertions of
pedants of all kinds, the monstrous accumulation-
true and persistent wealth between the
hands of a small number of families, possibly

under the sole regime of Capitalism, is a fact
essentially modern and due entirely to the in-
fluence of the Jewish spirit (2).

So, in summary, we can see how serious it is.
the mistake of too many people who make a
idea of the contemporaries of the Antonines and of Mark-
Aurelius, according to the deplorable and all-too-famous painting
that Couture titled "The Romans of the Deca-
"dencence" and which in reality only represents the decade-
density of the painting.

How, moreover, can we reconcile this so-called
corruption of the Roman world, with the pretension
apologists who, overnight, and with
the conversion of Constantine the Great, we
present this same world as a gathering-
a group of pure men, endowed with the most sublime qualities
Virtues? Such a miraculous transformation,

(1) Cf. B. Malon, Manuel d'Économie sociale, p.191.

(2) Cf. Max Nordan. The conventional lies of our
Civilization, translated by A. Dietrich. p. 221.

and so flattering to the new religion, could not
to find its place in historical reality, and the best
is to recognize that the elements on which
The Judeo-Christians who worked were not in
themselves so bad that they were willing to di-
re. In fact, this claim to the organization of a
The universal state that was proposed after the fact by
Christianity, Rome had even achieved it, and with
this difference that she always reconciled with her
their own interest, that of the assimilated peoples, while
that the Church, almost constantly, did not seek
that his own good, without regard for that of the nations.
“Rome,” said Mr. Gaston Boissier so aptly,
did not have that childish habit that is supposedly in him of
wanting to regulate everything, to destroy everything, in order to
She did not seek to impose
to the world a uniform constitution; she did not try
not to violently force a return to the unity of peoples
of diverse races. This unity was nevertheless achieved: but
It would not be difficult to prove that she did
without constraint, which the vanquished desired

even more than the victors, and that she was more-
"earlier the work of the subjects than that of the master (1)."
What a difference from Carthage! And what a recognition!
birth, do we not still owe to Rome, di-
let us mention it in passing, – to the superb City which embodied
the world of Phoenician domination, in which it evi-
EE.

1) Gaston Boissier. The Opposition under the Caesars, p. 31.

Thus, the horrors of an entirely se-
mythical with its Molochism, its holocausts
of children and his crucifixions, horrors of which the
Christianity, which came later and under certain conditions
less disastrous, could only give us one
representation erased, although sufficiently ef-
froyable encore (1).
Force and popularized Law, – for having saved
On the contrary, one could rightly praise,
the grandeur and majesty of the Roman peace –
immensa Romanœæ pacis majestas (2); we prepare
occupied all of humanity from then on, "gene-
"ris humani" – and when the Church, hell and the
Paradise had passed over that, it took fifteen hundred
years, the Renaissance and the Revolution so that our
Grand Anacharsis Clootz was able to revive the idea and
to think again about the happiness of "humankind".
And yet the Roman Empire crumbled, but beautifully
less blow under the blows of the barbarians than by
the effect of Semitic propaganda “The Stoics
masters of the Empire, said Mr. Renan, reinforced it and

(1) Cf. Montesquieu, Grandeur des Romains, ch. IV.

(2) Pliny, Natural History, XX VII, 1. Read in the admirable book:
Gibbon's painting of the feline-
relative city of the world before Christianity; Gibbon, The
History of the decline and fall of the Roman Empire. 1776-1788,
Chapter II.

presided over the hundred most beautiful years in history

of humanity. Christians, masters of the Empire
"From the time of Constantine onwards, they finished ruining it {1)."
We will see later how Stoicism works.
a pessimistic and eclectic philosophical system.
was unable to save anything; but very certain-
ly, as a master of authority proclaims
Unchallenged, Christianity lost everything.

END OF VOLUME ONE.

(1) The Apostles, p. 344.

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STUDIES ON FEUDAL FINANCE

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BY

GEORGES DUCHÈNE

PARIS
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1866

INTRODUCTION

FINANCIAL FEUDALITY

STATEMENT OF THE QUESTION

The Revolution of 1848 highlighted an eco- principle
pomique, which, while not entirely unprecedented at the time,
nil novum sub sole, had never been formulated in such a way
specifies: it is the egalitarian principle of the MUTUALITY OF THE CRE-
DIT, as opposed to the feudal principle of credit granted.
The idea of mutualism was in its infancy, and, so to speak, at
the latent state, in some disdained publications of
the official school, as tainted by socialism and utopia.
As for the practice, the business world was fundamentally
monarchist...The scholars, at the Institute, in the professorial chairs of
The Conservatory and the Collège de France preached openly-
and affirmed, as a fundamental dogma, the su-
subordination of labor to capital, of commerce to the Bank,
public services to companies: it was the glorification
accomplished facts, the sanctification of the practice and of ja
routine. The protests of the opponents, insufficient
formulated elsewhere, did not exceed the boundaries of a
small church “of faithful, often more believers than ecclesiastical.

After the February Revolution, the idea took hold, one might say,
explosion. Proudhon was its standard-bearer. Under the headings
Exchange Bank, People's Bank, Pro- Solution
The problem of the proletariat, Summary of the social question, in
In brochures, in newspapers, and from the podium, he asserted
outright, against school and routine, the exchange or the
Free credit, The Representative of the People, the People, the
Voice of the People, three newspapers where I had the honor of working
Working with him popularized the idea of reform, which had been overshadowed.
for ten years, and more vibrant today than
never, under the names of cooperation, mutualism, of
mutuality.

We will not revisit the theories of 1848 regarding the Islands.

Arguments from eighteen years ago. We have materials
newer, clearer documents, more aspirations
specific, more general. We will only recall in
what terms were and is still the subject of debate on both sides
else.
In the feudal system of credit granted, every holder of
Capital is, in fact and in law, the absolute master of his thing: he
can Jarring fruitlessly in his hands, destroying it
even or lease it to his convenience, if he does not prefer the exploit-
ter. That the proletarian, to whom this capital is necessary for
His work involves discussing rental conditions; nothing better.
Ultimately, he owes tithe and gratitude to him
which provides him with housing, regardless of the conditions.
Tools, raw materials, and working capital. Similar
God be with you, the owner is lord and sovereign of his
domain, and, according to the word of Scripture, the vessel does not have the
The right to say to the potter: Why did you make me like this? Bastiat
compares the capitalist to the inventor of the saw and the plane.
"All the savings I bring through my discovery," he said,
It rightfully belongs to me. If I don't demand everything, it's
so that the common interest will lead to the adoption of my innovation
economic considerations, personal considerations of which I am
Moreover, the sole judge and the landlord has no involvement whatsoever.

To this argument, the school of legal exchange objected:

FINANCIAL FEUDALITY 3

Modern society, thanks to the division of labor and the
the separation of industries is dominated by an economic fact
superior mic, the exchange. 1 n'va jen de commun entre
the current capitalist and the owner of ancient Rome
From the barbarian era, this one drew everything from its own resources: lodged
clothing, food; he kept slaves
all specialties, farmers, shepherds, cooks, barbers

tsseurs; he had little or nothing to ask of the
trade. The modern capitalist has or produces only one
a very limited category of consumer goods. With its
inagains, its cellars, its granaries, its barns overflowing with
Goods, #4 wouldn't find credit for a dinner. Gest
It is only through exchange that products acquire value. However,
between producers, there may be quantitative inequality
of things exchanged, there can be no difference in
the conditions of hierarchy or subordination on the part
of the one who produces 1 towards the one who produces 5. We add-
tions: The solidarity law, which we lack to have
consciousness tells us that where the conditions between exchange-
gistes are not equal; here there is scarcity and there is congestion.
The proletarian, unable to buy back his product,
as a result of the pre-emption exercised on his salary in favor of
of capital, remains there, starving, ragged, barefoot, in front
the stall of the grocer, the tailor, and the
shoemaker, whose shops are overflowing with junk
without buyers, and which are heading for bankruptcy just as surely
than the other to consumption. As for the inventor of the saw
And as for the plane, he did not, like God, create it from his brain.
and by the force of his will his new machines; others
Before him, men had been taught how to extract metal
from its matrix, to shape it, to steel it. All work, he says
The school presupposes prior work — and, we added,
becomes in turn previous work. Capital in a fila-
In ture, the steam engine is produced for the mechanic.
So, TO CREDIT IS TO EXCHANGE.

We know what became of the controversy. The world capitals
The list became frightened; he did not want to see in this plan of transorma-

tion than a threat of spoliation: he responded to the prose-
lytes by the defamation of all its spokespeople, by the
trial, fine, prison, exile. Hourgeoise peat,
Homebody, a creature of habit par excellence, an enemy of noise before
everyone applauded the execution of those who, with a little study,
of the first, of reflection and common sense, she should have
honor and protect as its defenders and its warmest
friends.

Soon, there was complete silence, and the restoration of the
A large-scale corporate banking system. Privileges

were renewed, expanded, concentrated. The monopoly of the
The Bank's mandate was extended, as was that of the railways, from the

gas, mines, omnibuses; the principle of tendering
Public concessions were abolished and replaced.
direct, One hundred scattered companies were gathered, ama)ga-

merged; . of industries, the most repulsive to the
sponsorship, were put into action, and free labor,

autonomous, declared a suspect, For twelve years the high
The bank has shaken everything up, turned everything upside down: discount counters,
insurance companies, credit companies, communication channels,
metallurgy, docks, ports, car transport, marine, mines, pro-
Built community, it covered the country with sponsorships and
limited companies; she flooded all the paper
marketplaces.

Capitalism has never had more energetic means at its disposal.
ques, of greater favors, of more jealous protection;
Even household associations and/or- were sacrificed to him
vrières, although constituted in accordance with the law. Since
In 1852, he reigned and governed without control, without challenge.
without opposition. He alone has the floor, and even when he
he lies brazenly, in front of France and the world, he
It can become seditious to reply to him.

The system operated to the full extent of its capabilities:
He gave all he could; he is at the end of his tether.
dients. What has he done with the country and his fortune? Time is
He's just finished taking stock. There are already lawsuits between financiers.
have filled the courts with accusations of theft and ''e-

scams; the criminal courts have revealed
unprecedented scandals, unbelievable depredations
wounded, by their sheer enormity. The country, worried, is moved and wants
to see clearly in this darkness; voices more authoritative than the
Our chambers of commerce are demanding an investigation
on the actions and statements of the Bank of France, on the rate
of interest, regarding the methods of railway companies:
of iron. The nation must know what it has cost them.
for having disregarded and violated its economic law of equality
exchange.

Meanwhile, credit economists have changed
of tactics. Leaving aside the outdated bucolic views on the pro-

a landowner who struggles with nature's meager sustenance and
that of his children — one never spoke of the farmer
who disputes his field with the usurer, — they have above all
enamored with the love of small savings, swallowed up in ja
Large sponsorship and anonymity. They demonstrated that
The more a nation pays, the richer it is, since pro-
duit net, through the fragmentation of titles, goes a little bit everywhere.
This is still the belief of many people. Ausel, let us not
Let's not hide it, starting with the general title
of Financial Feudalism, a series of economic studies on
contemporary events, we will, in the eyes of many
people, to be seen as a friend of paradox. Never, indeed,
We've only been talking about democracy for the last fifteen years. "The
"democracy is overflowing," according to Royer-
Gollard: this is the unanimous testimony of the press, conserv-
supporter or opponent. National chauvinism finds solace in
the postponement of certain political freedoms by cloaking itself in
in his pride as an egalitarian. All peoples would be cn
behind us by fifty and one hundred years, in this respect.
Don't we have equality before the law, the admissibility of
each citizen in the highest positions, the proportional tax-
nel, universal and direct suffrage? |
In political economy, it's even better: more pri-
Vileness, no more corruption, no more monopolies. L:s what
Some closed professions, such as printing and notary services,

the charges of bailiffs, court officers, and stockbrokers, are made to
A mere blemish in this admirable whole. Yet one could not have...
to say that their cause is lost in the eyes of public opinion, and that their
A return to normal law is only a matter of time.
of opportunity or compensation.

Land ownership is crumbling into an endless fragmentation-
minimal; statistics indicate 7 million property owners
raires, {2 million coasts and 130 million parcels, The
Economists and agronomists are becoming concerned.
from the point of view of the proper management of crops and da
their productivity; the movement, in their opinion, would go too fast
in the direction of division. According to the 4867 budget, the tax authorities
receives annual transmission fees on film
billions of bearer securities. Who could say in
how many hands are these interest-bearing securities distributed and
Dividends?

From 186 onwards, the 250,000 shares of the Strasbourg railway
The towns were, according to the rapporteur, owned by 7,773
people, or an average of 32 shares per holder.
The 400,000 shares in the North, as of January 31st of the same year,

belonged to 18,000 shareholders, an average
of 22 shares per holder. For a loan of 250,000 million,
In 1854, 98,400 subscribers offered the State 467 million:
in January 1895, for 50 million requested,
177,000 subscribers contributed 2.173 billion. Six
months later, to the loan of 750 million, 316,864 sous-
Scriptwriters have offered 3 billion 652,591,985 francs. All recent-
ly, when Crédit Mobilier doubled its capital, the
The average number of shares did not exceed 19 per subscription.
author.

Of all social interests, say the panegyrists of
The most respectable system is undoubtedly that of the people
who possess, amass, and hoard. Without them, the sources
The jobs would soon dry up. What are we talking about, caste and
of feudalism? Is it permissible to maintain such a thesis?
faced with this fragmentation of land and mobile wealth
Liaire? The railways, the banks, the mines, the

factories, gas, ocean liners, cars belong
to the shareholders, not the directors. If it were possible to
Counting the co-speakers, both small and large, we would see that it is
Already a feudal system in which three-quarters of the nation participate
part.

This is the reasoning of writers, philosophers, and eco-
nomists of the east; and, at first glance, appearances are
in their favor, but in social phenomena, such as
In the realm of science, one must be wary of appearances.
Who, at first glance, would dare deny that the sun revolves
around the world? The functioning of society, by
more than the laws of celestial mechanics, reveals itself to
superficial observers, already, moreover, it runs through the air
complaints, protests, and imprecations against the
tyranny of monopolies and oppression of large corporations
companies.

Then, the bondholders, dissatisfied on the one hand, did not
are not alone in their friction with what we love.
feudalism"; there is still the public, the workers, the employees
and employees of all ranks, the State and taxpayers, Before
that the clamor grows and takes on the proportions of a
claim, let us seek what is founded in the satisfaction-
the faction of optimists and the grievances of the discontented.

J. — FEUDALITY, MONOPOLIES: DEFINITIONS.

Anything placed outside is considered privileged.
Under common law, there are de facto monopolies and mono-
poles of law. "Monopoly is in the nature of things,
"Not in the legislation," he said, referring to the press.
M, Forcade de ia Roquette in his reply to M. Brame.
The response from the Honourable Vice-President of the Council of State
is not entirely accurate; the law establishes different sorts-
your privileges.

First, there are the regulated professions, such as
those of doctors, pharmacists, engineers, |
like the entire teaching staff. The government demands

he

candidates must complete certain registration and examination formalities,
diplomas; he judges their aptitude, their competence
int, reserving here a right of control which, for the in-
industry, agriculture, commerce, he abandons to the public,
As for the customers themselves, we don't have to judge the system.
That would take us too far from our subject. In these professors-
Let's at least say that the number of practitioners is not limited.
The State admits to the tests all those who present themselves, and
issues certificates of competence to all those who meet the requirements
feels the conditions of the program.

'2 There are, as we said at the beginning, the
closed corporations, such as ministerial offices, the im-
primerie, journalism. There, power, not content with imposing
to set conditions for applicants, intends to choose the people.
Among a thousand individuals possessing the qualities required for
to be stockbrokers, journalists, printers, the ministry
to its elected officials. It seems that these functions are of a nature
so delicate, so elevated, that one cannot refer to
neither the public eye nor regulations were available to them.
official tion. The government seems to be saying: "Among all
"Of equally capable people, I invest in the most worthy." We have not-
We're not going to search, as for now, the choices have all-
days responded to the thought of power; we will return to this in
dealing with the intrinsic morality of monopoly.

30 Finally, there are the large companies, whether rightly or wrongly
it is considered as a dismemberment of the national domain-
nal, which is granted to private companies, although it
Whether it is a public service, among these are the paths
iron, large credit companies, such as the Bank

of France, Crédit Foncier. As particular companies
These companies, on the one hand, have their own capital, and
on the other hand, as annexes to the domain, they are su-
specifications. It is this dual quality, in-
compatible in principle, of commercial company and of institute-
a function of general utility, which constantly generates miscalculations

magnifications of the system and the discontent of the populace
tions.

FINANCIAL FEUDALITY Q

40. De facto monopolies are the result of antimony

same as those of the social economy, since their point of
starting with the principle opposed to privilege, namely competition
rence,
In 1842, there was a re- service between Orléans and Nantes
gulier ct quotidien de bateaux à vapeur, les /neæplosibles.
A rival company launched the Dragons on the same route.
Never the extravagances of unfair competition, anarch-
chicique, so vigorously denounced by social criticism-
The list, no longer went to extremes. Prices between Orléans and Tours
They went down from 6 francs to 2 francs, to 75 centimes. One of the
competitors announced one day that he would take his free
travelers; the other went further than offering free passage: he offered a small
A glass to those who would choose his ocean liner. What was it about?
Is it, in essence, of public interest? Not in the slightest. The
The combatants aimed only to destroy each other; the survivor, a
Once in control of the place, he would make the travelers pay the fees
of the war, by raising the price of tickets from 6 francs to 10,
15 or 20 francs.

It is a sad thing to [undermine] the interests of the circu-
lation and those of the capitalists given over to ambition and greed
dity of such daredevils. Before founding the second company-
taken, astute shareholders would have wondered first
if there was enough freight for two liners a day, and they didn't have
would have competed with their elders for customers based on moderation
profits, not on the capital itself. From the instruction of
Furthermore, advertising and business habits will prevent the
Future generations will see the return of these scandalous tournaments.
Meanwhile, the two rival companies could ruin themselves
to destroy, to exterminate each other. It was the suppression of a
essential service, He who would deny the right to
the collective being, society, to intervene in such an occurrence,
would, in our opinion, put the freedom of work on the same footing
and that of piracy, a theory that is being actively promoted.
today, under the pretext of liberalism and the interests of

poor classes.

The Compagnie des Aines de la Loire had organised in 1847

a veritable hoarding. Coal, "this bread of lindens-
sorting, was threatened by a disastrous price increase:
The government did not hesitate to break this alliance.
with the aim of starving the country, and he succeeded. It's all well and good to write...
repeat in every tone: "Freedom, freedom! Freedom from usury,
Freedom to hoard! Hoarding and usury are two
words that have never expressed anything but prescribed and punishable offenses
enforced by law in all civilized nations.

Against de facto monopolies, born of competition, the inter-
direct intervention by the State is always a very scandalous affair.
breuse, very - thorny. Against legal monopolies, the
Collective rights can never be prescribed. No alienation.
of the national domain without specifications. The theory
and the practice works, okay. The beneficiaries of the mono-
pole, thus bridled, regulated, kept under surveillance, de-
They should therefore fall under common law. And so why
To speak of feudalism? Hasn't the State put a price on the exploits of
bailiffs, notarial acts, solicitors' acts, receipts
currency exchange agents, transport prices on the canals and
The railways? Doesn't it have its own supervisory commissioners?
launches, its inspectors, its regulations, its courts?

— Perfectly. But suppose now that in our
society, the beneficiaries of monopolies are strong enough to
to evade all reservations, all restrictions, to
all the special duties stipulated in favor of the domain and the
public. And so, this coalition of monopolists, invested with
extra-social rights, having their own uses, practices, and...
jurisprudence, forming a state within a state, amounts to the han-
member of a caste; we find ourselves under the yoke of a
feudalism.

JT. — GENERAL CONSIDERATIONS: THAT THE FST MONOPOLY,
DFE SA NATURE, UNWAVERING THE INTERESTS THAT ARE AT HIS OWN
ENTRUSTED.

Where freedom of transactions suffices, the constitution of a
Privilege is at least useless. Monopoly must be justified.

due to considerations of public order, security, or price
judges to those that competition would give. Thus said the
In theory, practice finds much to be reduced to speculative theory.
lation. Let's take the humblest of ministerial officers:
the bailiff,

The exploits whose significance is entrusted to his diligence
appeared to the legislator to be of such importance that one does not
could not refer to their Guard, nor to the loyalty of a com-
missionary, neither to the punctuality of the host, nor to the zeal of a
interest<é, Also the imposed formula reads: "Where being
and speaking to... » The wording must be completed on site, during-
that the bearer of meaning knows to whom he is speaking. That
Where does it happen, especially in Paris? A clerk writes in his office: "Where
being and speaking to a woman or a person in his service,
Every Parisian is supposed to be a potential concierge. Then one
The errand boy goes to each door, throws his belongings at the gatekeeper's.
a folded piece of paper, without any apparent distinguishing marks. Towards the end of
In December 186, it was deposited in this manner at my home.
a letter summoning me to the justice of the peace court of the fifth arrondissement-
rounding up for January 6th. The exXploit remained confused with
the thousand pieces of paperwork that industrialists scatter through the hands
sounds around the first of the year. He was not found, by
by chance, several days after the scheduled hearing.
The same shipment, placed in an envelope at the post office, did not
Lost, for 20 centimes postage, it would have been
delivered, as a registered letter, into the hands and received,
The bailiff's fee was 4.50 francs ©: but he was forced,
And that's why it would be an excellent reform "the 1st
to be placed by the letter loaded, from the point of view of accuracy
as in the economic sphere. Privilege no longer represents
than a CXactio!r.

If we were to claim to include all officers
Ministers, in your financial feudalism, we would be simple
ridiculous. However, when it comes to the agents of
The change, the hypothesis is already plausible, The corporation
furme the first rung of Jacob's great ladder. He is
jaterdit à cvs iuessicurs d'opérer pour leur compte et de prè-

1. INTRODUCTION

Their role is limited to stock market games, rather than engaging in their ministry.
to act as an intermediary between a seller and a buyer. Thus
says the law, and the explanatory memorandum adds: "If everyone had the
right to broker securities, that of agio-
"Tag, what brigandage, what disasters!" But the practice-
What, what does she answer?

There has been much discussion, and ongoing discussion, about whether the mnur-
The long-term concerns regarding public effects are LEGITIMATE. The law and the
Case law states that they are at least legal, when
is proven that at maturity the buyer had the money and the
The seller sells the securities, the subject of the contract. Morality, no more
that Ja loi, has nothing to do with the two following hypotheses
sales:

A. — A private individual must receive, within twenty or thirty
days, a sum of money for which he has no immediate use.
Unconcerned about running the "lea of a value likely to
varying from 5 to 20 percent in a month, it stops in passing a
He considers the course sufficiently lucrative. He buys at this price.
rate, in the long term, by making its delivery coincide with its ene
classification.

B. — Conversely, the security holder, obliged to realize-
ser, preferring certainty to the problematic chances of more-
value, decides on a price that suits him, and sells at the end
current, firm, as many values as he needs for cou
to meet the requirements of his position.

Here are two people to whom the futures market would return a
a genuine service; but the rules of the chamber have
arranged otherwise: 10 the corporation of stockbrokers does not
acknowledges that there are two liquidations, on the 15th and at the end of the month;
20 it ultimately only accepts round numbers: 2,250 fr, of
annuity + 1/25 2,000 fr. of 4 p. 100; 1,500 francs. by 3 p. 100); 25 ac-
tions or obligations, either of the city of Varis, or of the cumpa-
following: we only see serious swingers, including those available:
blue, silver where effects, ue cuiucide pus with [C5 cuts
sacramentals, cannot profit from the market at the tear; 90 the

The liquidation lasts four days: buyers and sellers must-
The wind will execute on the 1st, regarding payment and delivery:
They cannot receive: the first ones, their titles before the 5th,
the latter, their money before the 6th; so that the market at
the term is only accessible to players, to those who pick differences
The monopoly was supposed to banish speculation: it privileged it.
gie, makes it mandatory and discourages honest transactions.

The trade association stops at nothing, when it
It concerns his comforts and those of his caste, as follows from
the following ruling, issued by the commercial court of the
Seine, June 3, 1858:

"The deliberation of the Trade Union Chamber of Agents of
charge, which decided that the reporters of the Saint- actions
Rambert, at the end of January, would have to deliver new shares of the
Dauphiné, number by number, cannot be opposed to the in-
interested parties. The exchange of shares having taken place at a rate of six of the
Dauphiné against five from Saint-Rambert, it is in these proportions

"These are the amounts that must be settled, including the carryovers on these assets."

Apparently the exchange is at par, number by number, Rene
made the liquidation of certain gambling operations easier
or more fruitful than the proportionality of six against five;
and that is why neither the comparative value of the securities, nor the
neither the decision of the shareholders' general meeting, nor the de-
ministerial decree approving the merger treaty and its con-
editions, could not balance personal considerations
of the trade union chamber, |

We will find an abundance of these coups d'état in the
Feudal customs of finance. These are veritable decrees.
crimes committed against the public. When they are reported to the authorities,
The judiciary in the Îles region is handling this as it should. Abuse is not an issue.
persists no less. Here is the moral of feudalism in such a way
Subject: "Out of one hundred individuals harassed, ninety-
Nine will be molested. The hundredth who protests ob-
He will be right: he will only know what it will have cost him:
The example will not be contagious. And that is why a hundred

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homogeneous, identical decisions on the same question, do not
do not deviate one iota from the march of the barons of the third for
One hundred: it has to be done again every time.

The government receives no more respect than the par-
individuals. The privileged ministerial office is a mission of
eminently personal trust. The minister, in choosing-
sant, like the primus inter pares, such a candidate among a thousand
conipétiteurs, only invests one person, supposedly extra-
honorable. Now, the priesthood is indivisible; it is repugnant that
The priest 'takes on associates.' Also, the CCM-
The mandate for a stockbroker's position was it ri-
surreptitiously prohibited. The law is corroborated by numerous
stops:

"The operation of a stockbroker's office cannot
to become the object of a company; such an association is contrary
to the public interest and the law. » (Civil Tribunal of the Seine, 24
June 1859.)

"An association for the operation of an agent's position"
"The exchange is null and void and of absolute nullity." (Judgments of the 12th)
June 1861, and the following December 6th and 16th.)

Malæré, such precise texts, have always been the charges
were formed into associations. And this time, it was the law that intervened.
stipulated before the caste: a decree of October 1, 1862 is
came to satisfy the need, when one cannot row-
To ensure that single-rollers comply with the regulations, the best approach is to a-
to repeal the law, if one prefers not to abolish the monopoly.

We are only at the beginning of our investigation, and already we
we have observed that the privilege, whether de facto or de jure, is of its
nature: expensive due to the high cost of its services, full of mis-
taken for the interests he must defend, disdainful of the
law and regulations that circumscribe it, invader, wear and tear
Pateur, eguiste à l'iniquité. And yet it is not a question of=
core than intermedic. "are!...

Upon reaching the heads of employment, we will find the usur-
pushed to the point of execution, contempt for the law bra-

before the rulings of the commercial, civil and criminal courts,
With fraud reaching the level of a public disaster,
regulations of feudalism disrupting the established positions
factors, geographical situations and work-life balance.

The subject is too vast to be studied in its entirety; we
we are forced to divide it.

The entire nation, burdened by the caste, can be en-
viewed from three points of view and classified into three categories
ries: 1° holders of securities, shares and bonds; 20 the
clientele; 30 the staff. The clientele of large companies
gnies, that's everyone without exception, for parts
more or less strong: capitalists and employees encompass
a considerable portion of the population. We do not reason-
Therefore, we will not, under any circumstances, focus on exceptions or on facts.
isolated, but of course on a system, on a perfect organism and
complete. Above all looms the State, which grants the mo-

nopoles, often with subsidies and income guarantees.
The divisions of our study are therefore quite naturally
Traced: relations of feudalism: 1° with its landlords of
funds; 20 with the public which provides it with its elements of re-
These and benefit, as well as with the taxpayers, including
The State is the representative; 3° with its employees, workers,

Laborers and any other wage-earning serfs. We do not
In this book, we will only deal with the first point of view:
relations of financial feudalism with its shareholders.

To attempt to demonstrate that shareholders and bond-
company directors are not considered associates of administrators.
members and council members; that these are not the sim-
elected, recallable representatives, responsible for their leases
their: that the directors have different interests from the sim-
the holders of securities; that they can enrich themselves by ruining
the company; that the valuation of a personal fortune, of a-
Based on stock market prices and distributed dividends, constant
A hoax would have been, ten years ago, an act of madness;
the book would have been rejected as a dangerous, subversive, and controversial work.
erious, damaging to public credit. Today, public opinion

has abandoned her preconceived principles; it has cost her dearly
expensive to light. Immense disasters have come to throw
Shareholders and lenders are vilified, without shaking
the position of the general staffs; our opinion no longer needs
to prove itself; everyone can experience it experimentally
pointing. But how did the catastrophes come about? What
complications in the financial world led him to the abi-
My? On what principles of violated science were they based?
Disasters? That's less well known, and it's our responsibility to address them.
to demonstrate,

And firstly, since, in the same case, there have been
shareholders and directors flush with millions,
we need to ask ourselves: What is a simple lease-
Their funds? What is a board member?

III, — THE SHAREHOLDER PEBEUS.

Of all economic theories, there is none that has
has made better progress and has become more popular than the
The theory of rent. This is the moral of Simon's catechism.
from Nantua and the almanacs of Bonhomme Richard, already

outdated; this is the great precept of mo- philanthropy
Last: Saving! Saving! To facilitate the accomplishment
of the holy and sacred commandment, the State has made itself the custodian-
to keep small savings; he sells, during the loans, the
An annuity at 10 francs per coupon. A statistician, member of the Institute
and senator, proved that the Parisian worker at thirty sous per
one day could live, raise a family and become a capitalist.
In 1848, it seemed democratic to Mr. de Lamartine to wear
the interest rate on savings banks of 3 to 5 percent, and to make
to pave the way for the mass of taxpayers, who have nothing, one more
A strong reward goes to those who, in accordance with the pa-
The role of the Gospel: "To him who has less, there will still be 'more'
removed what little he had. The owner only aims to increase-
to collect his rents, the merchant his commissions, the industrialist
his profits, the boy his tips: the worker, in se8

three Christmas wishes, requests for annuities, more annuities,
Always income!

With the principle of the granted credit, nothing could be more legitimate.
A principle is a terrible thing. The materials that
Those who only believe in facts can do no matter what they do: principles lead the
world; there's no detaching oneself from it. What is it about in
The species? A populace of peasants, laborers, and men-
my sorrows, my wasteful, my porters, my louts, my rabble
Without fire, without home, without possessions, he asks to live: to live on what?
From her job, naturally, since she has no choice.
An elite nation, wealthy, thrifty, friendly of order, counting
just and calculating, owns the land, the tools, the materials
Firstly, the working capital. She said to the first one:
work for me, and, whatever your salary, beware of
don't complain; whatever my profits, don't go and recrimin-
For without me there is no work, and therefore no bread.
Profits and charity, that's my lot: I will give from my
net proceeds after bonuses to the most deserving.

But why this distinction between workers and capital?
Talists? It's a mystery; the theory of granted credit does not
does not allow him to be probed; the search for paternity, in
Matters of fortune are prohibited.
— That's ancient history, reply the Saint-Si-
Monians: we changed all that; democratized credit
made savings and annuities accessible to all; he who does not
Doesn't have it yet, will have it tomorrow. Just a few more classes
of morality and sound economics, and every head of household
will have some income, however small it may be.

This unanimity of aspirations reminds us of a

an apologue which finds its relevance here.

Once upon a time, there was a small, industrious town, especially
favored, because it had neither rich nor poor, and everyone there
He lived content with the fruits of his labor. Peace and harmony.
They had taken up residence there; envy had never been known there;
the inclinations of the betrothed were not thwarted by
considerations of fortune. Then one day a

A shower of gold fell upon the city, and immediately the inhabitants rushed out
2

outside, jostling, fighting to collect the precicuse
manna. Yet everyone gathered some in their purses, what do you expect?
because the downpour had been so heavy. But the next day, nobody
He no longer wanted to work. The baker, finding himself quite
rich man refused to knead; the butcher stopped slaughtering, the cordon-
deny making shoes; the merchant dismisses his staff
Landset closed shop: so much so that after a few
days, the distress was at its peak... Finally, adds the fabu-
list, the citizens, disillusioned, returned to their occupations
primary passions, understanding that there is no other wealth than
work.

The same would be true for us if everyone had annuities.
But we are still far from the ideal. The theory of the e-
. Saint-Simonian Cole on what she calls de-nocratization-
The theory of credit is only half true. On the one hand, it is certain-
that the wealth, both movable and immovable, has been distributed,
scattered, crumbled into an infinite number of hands; on the other
on the one hand it is impossible to consider as capitalists, ren-
third, privileged millions of small shareholders, especially
that they bought at excessive prices the meager assets they
hold. It has been said ad nauseam that there is no more money for
agriculture, commerce, and industry. Indeed, vertigo
Getting involved, savers demanded shares, nothing more.
Shares. Scraps of paper, which are still traded.
40 francs, pending final liquidation, were withdrawn from the
Prices of 600 and 800 francs. Where the founders did not ask
That one billion, the bounty hunters offered three. The
The swindlers pocketed the difference, and the onlookers remained
there, demanding exorbitant prices in order to safeguard their
investments, that is to say, plotting their own ruin with
that of the public.

Let's clarify our thinking. It's important to understand that...
We are dealing with three distinct categories of citizens.

Regarding their means of subsistence: one lives exclusively
from his work, from wages; the other lives, partly from work, partly from
income bracket; a third, the elite, lives specifically from the
annuity, the first only knows the income in order to pay it

all along the ell; the second receives from one hand and pays
on the other hand; the third receives more than it pays.

So what, fundamentally, does the democratized credit of the saint mean?
Simonism? That nineteen-twentieths of the bearers of
titles are working people, laborers, industrialists, merchants
cante, farmers, who have saved a little money,
rentiers for ten, producers for a thousand. If the world fi-
Financial matters were governed by the majority of interests and votes.
This population would soon understand that by raising
interest rates, transport costs, bonuses
through insurance, it generates dividend increases;
but she would see that at the same time she was hindering her production,
its workforce and overhead costs; that it draws from its
crate (manufacturing compound) to put back in its crate
({full of profits); that assuming nothing is lost in
The transfer, at the very least, is a pointless move, "the
"grinding wheel that spins idle," according to the expression of J.-B. Say.
Let's clarify this point of view with some examples.

The consolidation of the savings bank's deposits in 1848,

popularized government bonds; the cuts have died
concealed indefinitely, and the number of bearers has increased twentyfold
since that time. Now, every rentier is at the same time
taxpayer; he who is not subject to direct taxation cannot
to escape the combined duties levied on beverages, salt,
Sugar, coffee, tobacco. Let each person make a compensatory effort.
tion between the income he receives and the contributions he
pay. Four-fifths do not receive what they declare.
stock market; so that they would benefit from an abolition of
the annuity, offset by a similar deduction from their
taxes, and all taxpayers not registered with the major-
They would earn a fortune with them. - 400 million in annuities paid
For 10 million families, that's 40 francs in expenses per family.

The liquidation of the public debt would be equivalent to 40 francs.

annual income for each household, and four-fifths

Those living off investments would lose nothing.

If the shareholders of a housing real estate company
If they had kept all their buildings, they should, according to the theory

feudalism of the highest yield, imposing high rents,
in order to collect large dividends and drive up
of their actions. What solution, if all the credit favorites
democratized, they had a voice on the council!

An industrialist, living off his work and at the same time
As a shareholder, he consumes coal every year.
fabrics, gas; he pays rent; he travels and transports
to carry goods; he bears his share of the bonuses
perceived by the industries of which it is likely to become
shareholder. Assuming the average of these premiums
of 10%, and its annual consumption or expenses
of 10,000 francs, that's 1,000 francs in bank charges, which is part of his budget.
burdened each year. If he has invested 20,000 francs in shares or
bonds, with an average income of 5%, he finds
as a rentier his 1,000 francs: that is, on the balance sheet, zero, or rather
deficit of the difference between 5%, the rate of its investment,
and 10%, the interest rate to his detriment.

A trader discounts 400,000 francs worth of securities in a year.
at the Bank of France; at 5% and with a three-month maturity,
It costs him 5,000 francs. So that he finds himself in
Balauce, he would need to have 100,000 francs in solid investments.
capitalized at 5%; and then its capital would be completely
Sterile and his income illusory. Offer him instead the es-
accounts for 1 percent, that is, the prospect of doubling the
his business figures, and you'll see which side he's on.

gera.
These considerations lead society straight to the mu-

tuellism: goods, merchandise at cost price.
Public services, new creations on which the
feudalism, which based its raids on feudalism, no longer has, with mutual aid,
on the other hand, a rational approach is amortization with a premium
as moderate as possible. Borrowers at Crédit
Landowners are freed from the capital and interest on their loans.
by fifty annuities at approximately 6%. Suppose all
Companies based on this principle. The public interest,
like that of the security holder, it's the cheap option:
In other words, speculation on funds must maneuver

with a view to gradually reducing the annuities to 40, 30 and
25 years, or to reduce the rate to 5, 4, 3, 2 and 1 percent. The
capital, as it is rebuilt, shifts towards
new creations.

What have we seen, on the contrary, in the last sixty years?
To speak only of the last fifteen years, it has been

an orgy of advertising, charlatanism, and unrealistic promises
modest. No ordinary company founder would have dared

8th, to produce without guaranteeing its believers at least 20%
of income.

Le Cheptel promised 25% to its shareholders: there is no
afford that they could make them pay for livestock, butcher's meat,
_ tallows and leathers are 40 percent more expensive than in the past.

The small cars of Paris did not pay on average
5 percent of income; they increased the price of groceries

30 to 33 percent; great consolation for shareholders
who use it.
The departmental railways were to constitute
a fortune to the wise people who travel and encourage others to travel
products, provided that shippers and travelers are extorted
merciless in their pricing.
We find in one of Mr. Millaud's journals the
the following combination, marked in the corner of the healthiest doc-
trines:
To establish a land association with a capital of 6 million
Lions: with this sum, buy 12 million buildings,
on which we borrow 50% of their
value, i.e. 6 million, repayable in 50 annual installments at 5.60
p. 100 one; taking advantage of the entrepreneurs' discomfort, cons-
developers and owners; acquiring their houses at the most
as low as possible, so that investments are never
but less than 10 percent, that is, in favor of the shareholders,
4.40% difference with the Crédit foncier rate;
combine reserves with amortization of shares
in order to give shareholders three capitals for one, to
to leave them with an income of 30% after fifty years
of their capital, amortized three times, all at a minimum and without

prejudice to the capital gains acquired in the large
cities and built properties. The inventor of this system of
an improved pump does not neglect a detail dear to
Landlords, terrible for tenants:

“Furthermore, as we have said, it is customary, especially
In Paris, to demand three months, six months and even one month's rent from tenants
a year of love in advance, depending on whether it concerns apartments or
mag::ins. This will result in capital for the benefit of the Company
permanent of approximately 700,000 francs which, placed, on average, at
9%, will produce at least 35,000 francs in interest annually.

We wonder, in truth, who can subscribe to
such a plan for a famine pact, by shares of 500 francs.
We understand that a dozen Jews each place
500,000 francs in a company of this kind, in order to ensure,
to them and their race, a basis for ruthless exploitation: and
of the prevented builder, and of the burdened owner, and of
the indebted entrepreneur, on the one hand, and the tenant, worker or
bourgeois, manufacturer or merchant, on the other hand. But there is no
There is no ambiguity here: the appeal, published in the political Journal-
the weekly ticker, a branch of Le Petit-Journal, is aimed at
to small savings; it is the tenants themselves that
The call is to pass the halter: From the very beginning you will touch
beyond 10%, and progressively 20 and 30% of
buildings occupied by you. Nothing to lose, since you
will be your own debtors and your income will have to
base your rent. Don't be afraid of going bankrupt.
yourselves. Don't be afraid to pay the terms
Dear friends, your income will increase accordingly.

This is the wisdom that guides the world.

The same story applies to our main railways. The shares-
Orléans' leaders have, over several exercises, affected
100 francs in income for 500 francs paid. But it must be said:
The buyers who had paid 500 francs were no longer there; they had sold to
1,200, 1,500 and 1,700 francs. 20% for the porters.
at that time only represented investments at 6, 7 and 8 p.

100. Let's admit that Orléans would have known the fashions! sc Con-
to try for 6 percent, or 30 francs per share of 5, that was
70 francs less per share, and on 300,000 shares, 21 million,

of which, by sufficiently remunerating the capital, one could
to reduce passenger and freight fares: 21 million
lions left behind, in a single year and by a single company,
In the pocket of the public! What would the shareholders think?
the plebeians who own fewer than twenty shares, if we reduced
two-thirds of the transport costs by rail?

In 1866, the six major railway companies had

paid to their shareholders, namely:

The Lyon....o..0....
The North... .....soec.
Orléans.....,..... .

.

RELL IEEE III T 19,160,8410
159,510,810 fr.

TOGETHER. ....e..

Let's say, in round numbers, 160,000 million. That's what we
calls for an element of the public fortune. The fortune of
Who? Of those who, shareholders or not, paid on the
transport, in just one year, this nice capital gain of 160
millions? Assume the stock compensation is limited to
5 percent; the shareholders of the railways, including the ver-
The figures are approximately 1 billion 477 million, would have
They only received 70 million. We would have left it in the hands of
travelers and shippers 90 million in the fiscal year alone
1865: That is to say, the tariffs could have been reduced.
MORE THAN HALF. — 50% discount on transportation,
with 5% placements: what does the public think?
What would the small shareholders themselves think?

The principle of workers' strikes is nothing other than this.
that a claim for participation in the net product, and ne-
He inevitably leads to the same inconsistencies. On the Island
labor costs, the contractor deducts, let's assume-

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we, 10 per cent: when the work is worth 109 francs, he sells it for 110;

When it is worth 120 francs, he sells it for 137. The annuity, before the strike,
She only took 10; after the strike, she takes 12. That's a-
Elementary rithinetic. Economists have never
Disregard for this effect. But why, since they are so lucid?
when it comes to the worker, so zealous, so eloquent in the
Do they not generalize the propagation of sound doctrines, and
What won't they tell the capitalist world that the principle is
The same, whether it's workdays or revenues?
We said it for them, and we conclude on this note.
accident:

The vast majority, much to the chagrin of the Saint-Simo-
niens, owns no securities or shares, pays without compensation
sation;

A considerable portion of rentiers do not receive in dividends
dens what it paid in bonuses, and remains in deficit;

Some are in doubt;

And the profits go to a small number of privileged people, such as
we will uncover it by establishing the account of the spec-
living producer especially of agio.

Mr. X... buys all the copper to be extracted within a period
of... and sets his benefice at 20. However, he is interested
in a metallurgical establishment where he earned 50,000 francs.
of actions, and which consumes bronze, brass. The pertur-
The increase caused by the rising price of the metal reduces profits
from the factory of 5010.

Deficit for MX, on its 60,000 francs of shares... ..... 2,500 francs.
Sale of ingots to the Company, 200,000 francs. at 20 p. 100. 40,000

Net profit.....,.... 37,000 fr.

Is this a fanciful hypothesis? Here is a note that
emanates from a competent man:

"There are such railway companies whose administrations
nistrators are not very willing to obtain bonus coinbuster-
bles, 1ls insist on using the one that comes from the mines they

exploit; still, they sell the best qualities to industry

sorting, reserving the waste and inferior qualities for the ser-
This can result in a malfunction in the traction.
service; the slowing down of a train, which allows itself
thus being caught by the next convoy, perhaps even on the same occasion-
accidents have occurred. It has happened more than once that machines
They, filled with defective coke, were forced to stop
"on the track, for lack of steam." (Railway Journal.

Messrs. A, B, and C are neo-citizens and members of the board of directors.
administration of a spinning mill with a capital of 10 million; they have
Each person received 100,000 francs worth of shares. Then came a 4% increase.
raw cotton. A council member proposes raising
proportionally the price of the factory's products, the three
Merchants and administrators opposed it and prevailed.
election. This will represent a deficit of 400,000 for the shareholders.
fr., and for MA. A, B, C, 4,000 fr. each. But these mes-
gentlemen sell 2 million calicos each year, plain or
printed. It's an increase of & o/o that they avoided.
Profit 89,000 francs; less the 4,000 francs they sacrifice
Cornme shareholders, net remaining to their credit, 76,000 francs.

Is this still just speculation? The rest of this book
will prove that, on the contrary, that is the law.

This monstrous clash of interests between the big players
small shareholders of the same company bring-
would inevitably lead to conflict sooner or later, if feudalism did not have-
had taken precautions to prevent the vile multitude from
to disrupt the established order. The shareholders' general meeting
The Bank of France consists of the two hundred plus foris
interested parties; same conditions apply at Crédit Mobilier. In the
railway companies, you have to be a carrier of twenty
to forty shares, according to the statutes, to attend the assembly-
general wheat; each series of twenty or forty shares
gives the right to one vote; the same individual can either
five, or ten votes, depending on the company. Not one company
where the precaution has not been taken to eliminate the small carrier
in an absolute way; so that the more the liters are divided,

| J

The larger the number of shareholders, the rarer they become.
are the individuals invested with the right to express their opinion in
their own affairs; more consequently, feudalism
It concentrates and strengthens. We will see elsewhere how this
forms a shareholders' meeting. In the meantime, we
we can observe that, assuming the utmost loyalty

In the conduct of the general staffs, they are, by statute,
absolute and exclusive masters of the situation.

The idea of applying electoral property qualifications to companies by ac-
tions, when in politics we have universal suffrage,
is the most monstrous concept in modern finance.
If the Supreme Court were ever to rule on the
Regarding the legality of such a clause, we would strongly doubt that it
approved it. In matters of property, in fact, the prohibition
to manage or participate, in a legitimate proportion, in
the joint management of a matter in which one has a stake, does not
can only be pronounced by the Courts, at the request
families. By what subversion of all the principles of
Have the boards of directors been subject to justice and law?
led to prohibit three-quarters – if the thesis
The Saint-Simonian view on democratized credit is true, we
Should we say nine-tenths – of their shareholders?
How could the Council of State have given its approval
to such ostracism?

Nevertheless, the stipulation was essential to the
the formation of an industrial feudalism; today the
shareholders, interested in the reduction of all services
They, of all people, are delivered bound hand and foot to the caste.
holders of twenty to forty shares or more, living more-
With incomes higher than work, they will always vote for the maintenance
high prices. It sometimes happens that a handful of cent-
sites, representing at most one-twentieth of the capital, made
the law to the other nineteen-twentieths. Under these conditions,
The general staffs no longer have their share of the investment,
but that of all the excluded, against their will and their
interests. The little potters provided the halter with which
They are strangled.

The administrator positions are also reserved.

protected against invasion by the plebeians. The statutes
require each of them to deposit fifty, one hundred shares,
More or less, as a guarantee of their management. Nothing more.
Wisely planned, at first glance. However, it is not
without the reasons stipulated in Article 31 of the Commercial Code
that "the public limited company is managed by agents"
on time, revocable, associates or non-associates, employees or
free.
The ability to choose administrators from among non-
associates implies that, in the eyes of the legislator, the quality of
Being a shareholder is not necessarily a guarantee of
good management. Indeed, in the matter at hand,

assuming it is not located in any direction
incompatible accumulation, it is clear that the interest of small
teurs, that is to say the greatest number, is in antago-
formalism with that of the big capitalists, the only ones capable,
by the statutes, to be part of the council; it is by this
organization from which came to us the famous theory of the most
high yield, according to which the more a nation pays, the more
She is rich.

However, if we consider that the boards of directors
are in fact absolute masters of the company; that it is unheard of
that no assembly had ever rejected a question put to the table
The directors' agenda of the day: if we remember that the
Shareholders' meetings bind and commit: 1° those who
came and voted out; 20 those who voted no;
30 those who, owning fewer than twenty or forty shares,
They had no right to say yes or no, it will be understood that
The statutes, as they stand today, provide
the public, the shareholder plebeians, three-quarters, perhaps the
nine-tenths of those concerned, to an aristocracy of which he
There is no legal way to break free. And as
the interest of small shareholders who work is the same as
that of everyone, namely the cheapness of services.
The entire nation is at the mercy of them. We see,
pai”e first glimpse, that the privileged in favor of which

The system works, but only a tiny minority of users are affected.
of securities, are found to be numerically only a fraction
imperceptible in the nation whose destinies it arbitrates.

IV. — THE GENERAL STAFF

I, — We said, in the previous paragraph: A
as a company's shares become dispersed into one
greater number of hands, the number of shareholders said
The chances of appearing at the general assembly decrease, and the feudal-
The focus is on this. A day will come when, without fraud or interference,
pollations, the administrators alone will constitute the inner circle
sovereign, absolute arbiter of the Society's destiny. One
This fact was reported by the newspaper La Finance on April 26, 1866.
This already shows us the beginnings of progress in this direction.

"Crédit Mobilier," he said, "fell from April 30th to May 29th."
The ordinary general meeting of its shareholders. It has been alleged
as a pretext, i.e., an insufficient number of shares filed.

two hundred stronger shareholders would not represent /e
tenth of the capital, This demonstrates, with sufficient clarity,
or that the members of the board of directors, who usually
are the largest shareholders, have sold their shares and
have passed them on to the public, or that the members of the board of ad-
administration, which are usually the largest shareholders,
are well guarded from depositing their securities, wishing to make
impossible a general assembly that they would have an interest in re-
to delay by a month. There is no way out of this dilemma, and
we repeat it intentionally: or the members of the con-
today they have retained only the minimum number of shares set
by the statutes, or they did not want to deposit their shares at
time. And that's perfectly natural. Thanks to the combinations
of their statutes, all our public limited financial companies and
industrial companies are indeed in the hands of their administrators.
tors, It is a combination of this kind that limits to
two hundred, for example, the number of the largest shareholders
called upon to be part of an initial summons, and which requires

that these two shareholders own the divestment
of 120 million, or 1? million, or 24,000 shares.

"It is quite curious, moreover, that the administrators of the
Crédit mobilier is currently showing itself to be so scrupulous in
regarding an ordinary assembly, in which one must
limited to reporting on the fruits and results that have occurred
duits du 1er janvier 4865 au A Décembre 1865, quand qu'ils
pushed the distraction, at the extraordinary meeting of the 1st?
Last February, it was so strange not to notice that
only ninety shareholders (not representing
(twentieth of the capital) had deposited their securities,
In truth, isn't it strange? And let's not forget that, at
This extraordinary meeting of February 12th was not about
nothing less than doubling the capillary, than legitimizing a
A unique and unexpected broadcast of 60 million. Without
the unexpected observation of a member of the assembly, one would have
perhaps unintentionally overlooked, one might have perhaps, by
Distraction, we forgot about the statutes. We were in such a hurry, such a hurry!
Now that the 60 million of the new capital are collo-
As for the public, we are less rushed, much less so, it is
"We design it, and we have plenty of time to think about the form,"

How is it that ninety shareholders alone-
How did they register to attend the assembly of February 12, 1866?
Nothing could be more natural. If the titles were nominative, person-
In this scenario, management would have a list of prominent figures at their disposal at a
of the Sanhedrin, but the shares are bearer shares; such as one who

owns fifty, more or less, is said: It is impossible
that, out of a figure of 240,000 shares, I am one of the two
Hundreds of dignitaries, and he gives no sign of life. The second
assembly, convened due to the inadequacy of the first,
full powers, regardless of the capital figure; so
that it can, even if it represents only one-fiftieth,
or less, interests at stake, engaging the forty-ncuf five-
quantities that are excluded, or abstain, for lack of
information.

We complete our quote, in order to show how,

3.

3) INTRODUCTION

Even among financiers, such maneuvers are appreciable.
cices:

"L'Epoque says on this subject: 'One always asks what
" are the real reasons that led to the postponement of the as-
general appearance. Some explanations were expected from the
board of directors. The council of twelve continues to
Keeping silent: that's Venetian; but the hotel on the square
Vendôme harbors more indiscreet people than the Palais Saint-Mare.
and we will probably be able, one of these days, to explain the
a cruel rebuttal that the administration of
"Money laundering,"

"In our opinion, this is the real reason for the postponement of
The general assembly: Crédit Mobilier, an eminent institution
fanciful, does not determine the distribution of its divisions
dendes as a necessary, absolute and mathematical cosine-
the matic of a balance sheet mathematically predetermined by the 5l
December of the previous fiscal year. We saw the Furniture department do nothing
distribute, one year, under the pretext of putting 7 million to the
extraordinary reserve. We saw it the following year, when he
had not made a single cent of new profits, distribute
those same 7 million that he had declared essential to keep
in the report of the previous assembly. 1] results from these ante-
transfers that, in all likelihood, if Crédit Mobilier postpones
He only postponed his general assembly because he reserved
to distribute or not distribute a dividend, according to Pins-
the inspiration that events will bring him. Politics is
today in suspense. The problem of war or peace will be
probably resolved within a month. Crédit Mobilier will settle.
the existence or non-existence of the dividend depending on the turn of events
events. If peace, distribution of a dividend; campaign
of an increase in value, only to find itself back in the losses of the

allocate the equivalent of the balance to be distributed in July. In case of war,
No dividend and continuation of the downward campaign
Company 1, six weeks ago.

EEC

The fanciful institution of Crédit Mobilier is not alone
in c_ cas; here is a public service, representing 843 mil-

lions of committed individuals, without prejudice to the future, where things will
proceed in exactly the same way. The company of the che-
Western Iron Mines held its assembly on March 31, 1866.
The meeting was routine, for the approval of the accounts.
extraordinary for the acceptance of new proposals
of the government.

“a Before addressing common construction issues
and exploitation, which form the main subject of our reports
annual, said the rapporteur, we will inform you of everything
immediately the purpose of the extraordinary general meeting to which
You were summoned for today, and who will not be able to
to take place, due to an insufficient number of shares being represented,
so that the assembly can deliberate effectively.” — The following is the ex-
The question posed was: an agreement relating to the operation
of the Beltway.

Article 28 of the statutes, paragraph 2, states:

"The ordinary general meeting is regularly constituted"
killed when the number of shareholders present is {rent
at least, and represent one-twentieth of the social fund.

First, a word about the social fund. The capital account
The company's position is thus established in the 1860 report:

LET’S ACT. “get out ssessssesesece 150,000,000 fr. 00 c.
Subsidies allocated.... 84,727,049 fr. 06 c. |
Deducting those received... 95,644,3935 fr. 40 c.

LL +- the “l-

Amount to be received: 9,089,743 fr. 76c. 99,089,743 fr. 76c.
Borrowings, total. css. HELS rs 604,808,386 fr. 72cc.

843,891,100 fr. 48 c.

GRAND TOTAL...

Neither the state nor the lenders have any involvement in this capital.
Whatever is done with their pledge; the shareholders represent
only the social fund. Out of 843 million, they provided 150 million
less than a fifth; it doesn't matter. Among this elite

of capitalists, #n twentieth, or 7,300,000 francs, — one hundred
twelfth of the funds committed, — constitutes the first assi-
ordinary general beer by right.

u In the event that, upon a first summons, says the article-
Article 29 of the bylaws, the shareholders present do not fulfill
the above-mentioned conditions imposed for forming the assembly
gencrale, a second summons is issued eight days later
interval. — The deliberations taken in this second meeting
agreements are valid, regardless of the number of shareholders
present and of the represented parties. v

So that fewer than thirty shareholders and fewer than seven
one and a half million of the funds represented have sovereign rights.
ment of a capital of 843 million, when it comes to approval
Regarding the accounts, for extraordinary general meetings, there are
a where the social fund must be represented at one-fifth, that is,
In this case, 30 million; in others, a tenth is sufficient.
15 million. Whatever the financial newspapers of the new era say-
Due to shareholder negligence and incompetence, it is clear that there is
a shortage of dignitaries for the assembly; that the titles have
scattered to the point that the carriers of twenty or forty ac-
The meetings are becoming less frequent every day. Furthermore, the assemblies are...
hold in Paris, and that those interested from the provinces no. 5 can
to come easily whenever necessary.

It ranges from newspapers run by Mr. En's faithful disciples.
Fantin, who, while admiring universal suffrage in politics,
claim that the limited company, such

that it is, is a realization of the democratic principle.
It would be ridiculous, after such figures, to enter into dis-
percussion with them.

II. — Feudal concentration was accelerated by the State.
Before 1848, there was, in addition to the Bank of France in Paris and
its counters, nine independent departmental banks,
independent, in Rouen, Nantes, Bordeaux, Lyon, Marseille,
Lille, Orléans, Le Havre and Toulouse. All have been brought together,

merged with the Bank of France in Paris, whose nrivi-
The levee, by a law of June 9, 1857, was extended until
1897. The number of branches must soon be one
hundred, namely: at least one per department, without pre-
judgment of large centers which, like Le Havre, Mulhouse,
are not administrative centers. The administration consists of a
governor, two sub-governors, fifteen recent, three
censor, a general serf: in all twenty-two per-
sounds. The operations, in their current state, reach each
A sum of 7 to 8 billion, including 5 to 6 billion in discounts. There is no
no rights for the discounters, who make all the fortune
of the establishment and its clientele, the shareholders are re-
presented by the two hundred strongest interested in the assembly
general beer, and have no opinion to offer on the rate of
The discount and the conditions offered to the public. Credit and the
France's traffic is therefore in the hands of twenty-two
pashas, several of whom themselves hold, for their pro-
pre comple, a discount and limited partnership company in Paris.
In 1852, three land banks were created, one in
Paris, another in Nevers, the other in Marseille. The three established-
the vows were combined, in 1856 (decree of June 28), into one
alone, under the title Crédit foncier de France. The capital
The share capital is 60 million, divided into 120,000 fully paid-up shares.
of only 250 francs. The land bonds amounted to
to December 31, 1865, to. . . .. D71,013,460 fr. G4 c.
Municipal obligations at... 215,047,571 18

TOGETHER, ... 786,061,032 francs. 42 tbsp.

The company is administered by a governor, two
sub-governors, eighteen administrators and three hundred
members: a total of twenty-four people. The general assembly
rale consists of the two hundred largest shareholders; it
is legally constituted as soon as it gathers one-tenth of the
shares issued, i.e. 6 million.

The Methodical Directory of Road Legislation
iron, published by the Ministry of Public Works, notes

x L INTRODUCTION

that the latest mergers have brought together into six quadruple bundles
fifty-two companies, which themselves already included
buybacks and amalgamations. So, instead of fifty
boards of directors and more, we have six left: the
North, twenty-five administrators; East, twenty-five; Lyon,
thirty; Orléans, twenty-four, the South, sixteen, the West, sixteen.
So that all the traffic in France, men and
parcel, would be in the hands of one hundred and thirty-six podestàs, were not
the cumulative effects that we will discuss below, and which reduce
Again, this figure, in a few years, the capital of all
origins, activities, obligations, subsidies, committed to
the railways, will reach 10 billion. The share capital
appears to be definitively fixed as follows:

North.....
Lyon.....
Orientans....e

535,000 shares, 210 million.
584,000 2932 —

800,000
600,000

400

300
150
120

Totals. 3,059,000 shares 4.877 million.

West. 300,000
Noon...,...e 250,000

We'll skip over the doubling of ac- for the moment
tions, which we will appreciate later, and which reduce in-

core below 1477 million the share of participation
shareholders involved in the creation of railways such as
Funds paid, and we say:

The shares alone constitute the social fund; they represent-
they feel about one-seventh of the expenses, a proportion which
will gradually diminish as new constructions are added;
one-twentieth of the capital of 1,417 million, or 73,850,000 francs,
legally represents, at the first general meeting, the
10 billion (realized or to be realized) from all sources;
and at the second assembly, if the first does not bring together the
minimum statutory capital, as is increasingly the case
More often than not, the decisions are sovereign, whatever
let's consider the number of assistants and the amount of interest.

grouped together. Are we definitely in a democracy or in
feudalism ?

He — We talked about administrative overlaps, the
The reader would think they were reading a novel if we didn't introduce...
evidence; we would prefer not to name anyone; but without
proper names, it's impossible to prove. And then, if the
The plebeians are essentially anonymous, if it is true that some
thousands of labor courts do not even constitute one
unity, on the other hand, it is of the essence of castes to proceed
by clans, tribes, and dynasties; each individual is a group,
use community. We borrow our documents in pairs
publications highly favorable to those who manipulate money:
Mr. Vitu's Financial Guide, and the Public Funds Manual
by Mr. Courtois, 1863-1864: we have no information

more recent items in their complete state.
Mr. Hippolyte Biesta is, along with Mr. Pinard, director of the

Paris Discount Company, a company with a capital of 40 million
lions, now doing two billion in business per year.
Such a function would seem, at first glance, to be sufficient-
fire to the most enlightened, the most intelligent activity. However-
and we find MH Biesta in the capacity of censor at
Railway Sub-Department, as an administrator at
La Paternelle, an insurance company; at Crédit Mobilier, at
Swiss Central Railway, to the Transatlantic Company
that, at the Decazeville forges (which had gone bankrupt), at the
Paris Real Estate Company, Parisian Gas, Saltworks
from the South, together ten companies.

Nine to ten companies is the average total; there
a taller and shorter than Mr. Biesta, who is occupied-
by the middle ground with about twenty others.

MA d'Eichtal is vice-president of the board at Crédit Mo-
Billier, administrator at the Railway Sub-Counter,
in Réunion, an insurance company, to the railways of
, the East, the South, Austria, to the Ebro Canal (today
deposed), to the Compagnie Immobilière de Paris; moreover, he
chairs the supervisory board of Salins du Midi.

MF Bartholony is an administrator at Crédit foncier, an
Crédit Agricole, Lloyd Français, Chemins de Fer d'Or.
léuns, from Lyon to Geneva, from Paris-Lyon-Mediterranean, from the
Southern Austria, Veneto, Lombardy and Central Italy, to
The Union of Swiss iron luminaries, at the Four Canals, at
forges and shipyards of the Mediterranean.

We are not writing the golden book of the new nobility;
Therefore, we would not pursue our research further if...
This was only supposed to result in a dry statistic. We will
to dispose of Mr. Péreire's (Émile;
His name appears in nineteen companies. We regret
even though our information is three years old,
that, ultimately, for the conclusion we wish to draw from it,
The date is of little importance. Therefore, in 1863, Mr. Péreire administered

the following nineteen companies:

SHARES. LOANS. TOTAL.

60 million. Memory. 60 million.

Personal property credit. ,...,....
Mortgage loan.....se 60 — 4600 million. 460
Crédit Agricole. .....,..., 20 — — 20 —
Spanish Furniture Credit... 120 — memorandum, 120 —
Ottoman Bank. .....
Railway sub-accountant.
Railways: East.....
West... esse.

— 67
6

#00 million. 792
600

ns,
be

— Noon.....,...., — 479 —
— Austrians. ..., — 460 —
— Northern Spain.. — 220 —
— West Switzerland 8.... _— 77
Central Switzerland... — 75 —
Ebro Canal. .…..... — 33 —
Compagnietransatlantique — 06 —
Warehouses and stores
— 12 1/2

Nationals of Paris. ....,.
Real estate company...
Parisian gas.
Compaguiedes Aspbaltes.

48 72
24 — 108

TOTAL. CRE FETES 3.708 million.

THE HEOBALETE F'XANCIENE 7

1}

Since 1863, Mr. Émile Péreire has retired from the companies
from the East and the West; the Ebro canal has disappeared from the coast:
Ja Compagnie immobilière has merged with the Ports of
Marseille; Crédit Mobilier de France has doubled its capital:
the railway companies have issued new
Loans, these are the main changes that have occurred.
Let us add: that at the General Asphalt Company, Mr. Péreire
is simply on the supervisory board. So we say
that in 1863, Mr. Émile Pritreire had, on his own, control over
3 billion 700 million!….

The castes operate through clans and dynasties. Indeed, it is necessary to more than camaraderie to support such a mons-
Trueux monopoly: 1l requires a family link, the coalition of
A whole tribe. Next to Mr. Emile Péreire, his brother Isaac
brings together twelve administrator positions; his nephew Lugène is
already nine; the Péreire family is also allied to the Thur-
neyssen, in such a way that from brothers to nephew and son-in-law,
the Péreire-Thurneyssen clan has a hand in about fifty
of companies and on nearly " billions.

We find nine dignitaries in the Rothachild tribe,
They departed for various European capitals. They have quality
of directors in thirty companies listed on the Stock Exchange
from Paris. They run our Northern Railway as a family:
They have five board positions: James, \a-
Thauiel, Alphonse, Anthony, and Lionel de Rothschild. These

The last two reside in Lonares; but the reader has already

understood that distance and absence matter little for
similar functions.
The Odier, Talabot, Mallet, Dubochet clans. Lehon, Darblay,
Bischoffsheim, GCibiel, Sartholony, Salvador, Bnoist-d'AZY,
de Rainneville, etc., less well-known, less brilliant, hold
However, a large role in the management of companies:
financial. Mirès was isolated; that was his downfall. Above all, he
He needed to put down roots and be content with a low-profile position.
under the patronage of some high-ranking financial baron. Su
race would have arrived at the following generalization.

For the past ten years, one has been mansled (cu

1

De is

| To

Dance, previously unknown, at MA, the financiers. There are some
several times at the Senate. The Legislative Body gave entry to the three
Péreire, to MM. Lehon, Calvet-Rogniat, d’Albuféra, Frémy,
Talabot, K.E. André, Deiebevque, Bartüolouy, Darblav, Calle v-
Saint-Paut, summer. Shameful newspapers have raised this issue.
a question, very serious at its core, but naive in the circumstances

constants where it produced: namely SIP did not have
incompatibility between the functions of administrator of a
company dealing with the State, and the mandate of a deputy ap-
Pelé to vote on the conditions imposed on said companies
by the State. We hastened to move on to the agenda, conforming
in line with the conclusions of the newspaper Le Siècle, which has de-
showed that incompatibilities are an anti-democratic principle
cratiqne. The fact is that public functions cannot
that forcing the caste, [occurred in the discussions of the
Legislative group of Uiinides observations about certain
financial scandals. Immediately the troupe of adintnuistrators
She had a body against the Enucmi. The vigor with which she
She has proven that she feels strong in her rights, and that she
will not relinquish any of its privileges.

There is, necessarily and always, between the great fa
Thousands, hatreds, struggles, battles. M, the partisan writer-
cipait autrelois à l'administration du Nord avec M de Roths-
child, as long as he occupied a subordinate position, he did not
Not the slightest conflict died out, but from the day he became a
power, capable of counterbalancing its former leader of
file, he had to withdraw; and as a result of this revolution, fus
rent Cvincôs the employees who had entered the service of
the Moon under his patronage. They weren't even offered
to rally and swear allegiance to the victor; the new
Mr. [Name] would be more prudent to build a new house.

The common people sometimes get excited about these battles:
that she remembers the fable of the two Bulls and the Gre-
The powerful are fighting to seize the principality,
Whatever the victorious neck, the little ones will always be
Fouies, crushed: serfs of this one, serfs of that one, ta
posiliun rest la inème, La caste, quels que soicnt ses

family animosities will never destroy itself.
hands,

V. — INCOMPATIBLE ACCUMULATIONS.

We will not insult our readers with their demon-
to tre, by "a plus b", the absurdity of the accumulations of which we have just
To cite examples. It is clear that: the quality of administrator
is a dignity, not a function. So multiple, so encyclo-
Whatever their pedagogical abilities, the Picos de la Mirandola
From the sponsorship, the anonymous Gargantuas come to
to break them and their claims against the violation of a law

A fundamental principle of economics: The division of labor. However, a
Scientific joy violated, it's upheaval, disorder.
The subversive one. At first glance, and without knowing anything about the e-
Based on this simple detail, we can assert, in the case of these companies,
that they live in squalor and that they run to
abysses. Incapable of following normal, regular development.
Linked, progressive, feudalism is forced to act by blows
of authority. In order to maintain itself, it had to import the following system:
of the reason of state in industrial affairs.

Feudalism can only exist through monopoly. Under the
Ja regime of liberty, a nasty sponsorship of a few
millions, if well managed, would sink in a few years
feudal principalities with capital of half a billion. Haven't we-
we didn't see the railway companies tremble with-
before river transport and haulage, and to use, in order to bring them down,
all the forces that the law, privilege, subsidies
What were the state putting in their hands? When a company is at
even to cut costs and operate at a loss for years:
during, with a view to ruining its competitors, it is not possible
to fight against it, since it covers the contributors
buables the deficit that it is momentarily experiencing in its
traffic.

Let us listen to the energetic complaints of Mr. Borde, engineer-
hleur, in favor of the trade of Alarcilla,

"The Imperial Mail Service, subsidized and favored,

do they achieve, in the Mediterranean, the political and commercial goal?
commercial that the government had in mind had honored them with
His favor and his high protection? Here are the facts.

"In all the ports of the Levant, the Message- service
ries is utterly inadequate: to the point that 100 market halls
The cotou sometimes remain in ports for a month before being

fully eXpedives, whereas there would often be something to
to load three steamships rather than just one.

"Well," people will say, "let other companies organize themselves."
to remedy this deficiency! — These companies exist,
and in 1R62-63, they sent their ships to the Levant.
What happened? They had barely appeared to be stranded when the agent
Messageries des Messageries announced a 75 percent drop on Île
freight. Indeed, from Alexandretta, Thessaloniki, Aleppo (Syria), he has
Summer imported cotton and wool at 4 francs, by 400 kilos in 1862.

a S fr. in !863. We understand that competition does not subsidize
The lioness had to lower her flag, as soon as she was mattressed from
on the ground, the Compagnie des Messagrries usually received,
at its ease, a freight of 22 to 30 francs, and exceptionally
"Up to 40 francs per 100 kilos."

This is how feudalism understands the application of subsidies.
state-owned enterprises. Furthermore, all these monopolists proclaim themselves
High and mighty free-swappers!... The same author, speaking of the
Docks de Flasseille, adds:

"In the name of freedom, the administrators of the Docks"
exploit for their own profit 42,000 porters and workers
port, ruined an entire wealthy quarter of the city that served as a-
A real treasure, shifting the fortunes of more than three hundred families
And they ask for something else—What?—Let's
You must have understood me, sir Minister: a little mono-
pole, tiny, but finally a movopole, you can't believe it
in France, in the world of Fa fintuce, that we may prosper
by oneself, without being a little privileged, a little favored, a
Little put in place to Pabri de Fa's competition from the visaire, despite having
20 or 10 million, it still needs to be worth their weight in peace. By

Consequently, the real privilege of the warehouse is granted to the com-
"Paguir des Docks et Entrepôts de Marseille."

After individual monopolies, coalitions of mono-
Poles, incompatible combinations. Let's give them the floor again.
To Mr. Borde:

"Considering only the present, the three companies of which
we have just listed the privileges (Paris railway)
in Marseille, Imperial Messageries, Docks) compress, cha-
individual action, within its sphere, would still be evil.
It may be less if, not belonging to the same group
Financially, they did not offer each other mutual support. But, one
They know this, they have common interests; they borrow from each other
to each other their administrators, and obey in a defined-
drawn from the same inspirations. This is how Îles Messageries,
to obtain transport preference, they offer, by means of
of an agreement with the Docks, to keep in Marseille, without
fresh for a month, the goods coming from China, at
destination England, — Thus, not content with oppressing
French trade, they believe they should favor that of

foreigners, »

Free trade! Freedom! Democracy! What hypocrisy!
under these masks |

Let's take some less striking examples: it's always the
Same thing.

The Omnibuses of Paris have a monopoly on all traffic
tion of a certain nature in the gutter. The old
cars, before the merger, had seventeen temporary seats,
at 30 centimes, or 6 francs 10 centimes. fully charged, The new-
These new cars have fourteen seats at 30 centimes, and twelve at
15 centimes, on the imperial: total 6 francs 30 centimes. While qne
Free industry lowers its prices to an extent that its
traffic, the Omnibus Company has toasted its receipts without
ainais offer the public a penny of rabms, The monotonous
should only operate for the benefit of the net product, the sergeants

HAS

[.

city officials are responsible for hunting, on Sundays and
Holidays, cuckoo clocks, upholsterers soliciting on
a pedestrian on the public road who could not find a place in
the privileged vehicles. the actions of the Omnibus have affected
In the last fiscal year, 60 francs 50 centimes for 500 francs
paid, a little over 12 percent. And the privilege judges that it
has fulfilled its purpose.

The Parisian Lighting and Heating Company
gas alone has, for fifty years, the right to supply the
Gas in Paris. She charges 30 cents per cubic meter.
when there would be a profit in selling it for 10 cents, since
the products of coal distillation cover the costs
manipulation. The company is also insured against all
improvement, any progress: it's pointless for chemists to ask-
tooth to the science of perfected processes; they would not be
not accepted, unless the Company finds a way
to appropriate the invention and increase its net value. Its
The last exercise yielded 405 francs per share, or 24%.
What need is there to worry about anything other than acc-
to increase the income of the fortunate holders?

At what price do our railway companies survive?
Iron? Originally, the state provided them with subsidies for the work.
in cash, without prejudice to the monopoly. Thanks to the generosity
Budgetary figures show revenues ranging from 8 to 25 percent. But the
The swindler-directors had anticipated the future. So they are
came to ask the government for extensions of
leases, mergers and amalgamations of networks, offenses
to the specifications, such as not having third parties
classes in certain convoys and to increase fares on Sunday
sleeve, interest guarantees, new subsidies,
dividend guarantees, the logic of the system is good
simple. You, the State, he said, you have spared us, by
Your subsidies, revenues of 8 to 25 percent. This rate is
our property: so that when the traffic is not sufficient
no, you will tell us about our income guanfum on the im-
pot, And that's how, in that same year 1888, when ten
six major companies distributed to their shareholders

150 million in revenue, the Legislative Body voted 31 million
in order to come to the aid of said companies and help them
to pay the interest on their bonds. Exorbitant prices
and supplement to tax revenues: these are the points to which...
editions the feudal system is sustained.

The Methodical Directory of Legislation on Roads
iron states that at the beginning of 1864, "the whole
* laws, ordinances, decrees, orders relating to these roads
"The cost of communication amounts to approximately eight rents." Let's say
eight hundred reorganizations with a view to new bonuses
to the companies, to the detriment of the public, taxpayers and
client. Such supports the ways and means of the administration
feudal.

Look at this feudalism, when it is not supported
through subsidies at the discretion of the Treasury or through a single-
excessive pole. Ask her what she did with the paths of
iron of the Italian line, of the Romans, of the Portuguese, of the Spaniards
unols, from Turin to Savona, from Graissessac to Béziers, from Berge-
rac at Libourne, from the Ebro canal, from the Decaze- forges
city, electricity, etc.

This latest disaster unfolded before the tribes
civil services of Paris.

"The administrators," said the newspaper to which this notice was borrowed.
tons this summary, after having lost working capital and the
loan of one million made by the State, resorted to a cireuta-

paperwork, indirect borrowing, without authorization, to
maneuvers protected by law and statutes. While
that they were throwing the bankers' fortunes into the hazards of
the company, fully aware of its position and its risks
Gers, they did not impose any personal sacrifices on themselves to do
Faced with the deadlines, they let the lenders know that Feurs
advances were intended for the services of La main d'æ'ivre, then
that their sole purpose was to maintain a flow
dummy,

The public ministry has demonstrated that the administrators
had, through their own fault, let down one of the major

taken from the country, while today, by simple means
and regularly, the bankruptcy syndicate is raising this issue daily
in a day and makes it produce good fruit,

"I admit the best intentions on the part of the de-
» splitters, said Mr. Deputy Vaney; but what I don't like
"I will never put it there, it's that, under the cover of an anonymous society, the islanc
"yme, a company essentially made of capital, it is possible for a
» board of directors to carry out, without responsibility
"None, the acts and expedients that the law absolutely prohibits"
"A mare to all debtors, and who expose them to attacks"
"And in their persons and their property."

"The court jointly and severally convicted Îles"
administrators Decazes, Geffard, Cibiel, Cabrol, Mussard, of
Batmeville, Biesta, Delacoste, Guizard and de Rothschild, at
to pay the bankers the sum of 850,000 francs, approximately, the
further ordered to pay costs, »

Never has a stop produced a deeper impression
in the world and in financial journalism. Wasn't
the obligation to respect the judgment, gentlemen magistrates
They would have heard some interesting things. Mr. Mirès, among others, took
the pen in the Press; like a pious pilgrim who sits down
noodle at the feet of the martyrs and kisses the chains of the cap-
tifs, 1] began by covering the condemned with flowers;
Then he resolutely asked himself where a
case law that treats them as if they were ordinary private individuals
the highest lords of finance.

Ultimately, there was only one thing to say in defense of the
defendants: that is, Mr. Biesta, with his ten companies at
to administer, Messrs. Cibiel, de Bammeville, de Rothschild and
their associates, given their accumulated wealth, have other things to do.
than to take care of forges, and that they have, at the very least, acted

Let us hope that the jurisprudence does not...
she will not be held to any consideration, and she will apply it to excess.
the principle of responsibility, then the accumulation of administrative duties

tration will be replaced by the accumulation of execution orders
Loire,

Violation of a social economy law is undoubtedly
the most terrible pitfall of an industrial enterprise. But this
is not what strikes the average reader the most, too
still inclined to see science as nothing more than abstractions,
of ideology. Also the incompatibilities of combining which
We will talk, will they better understand the minds?

In 1860, the Crédit Agricole company was founded, with
the patronage of the Land Registry and the guarantee for five
years of interest of 4% by the State,

"There was a choice between two systems," say the founders.
tenants: in one, the. Crédit foncier would lend directly to
borrower and would have to appreciate the full extent of the
France, the solvency of those who would resort to it; in
The other, Crédit Foncier, would only give the guarantee approval to
tickets already accepted by an intermediary who, chosen by the
Crédit Foncier itself would have every interest in not deceiving him.
since he would be responsible. This system, which avoids the creation
agents and savings of considerable fees, offers in addition
the advantage of always placing an interlocutor opposite the Society
a document that verifies the borrower's solvency.

We don't like the administrative system with its for-
malism, its red tape, its slowness; the entrepreneur res-
The manager will always do more and better than the stage manager:
we also give our full support to the principles which
precede. But from theory to practice, there is, it seems,
an abyss, for despite this stipulation of independence and
of autonomy, the governor, the two sub-governors, the
twenty administrators and the three censors of the Crédit Foncier,
are invested with the same functions at Crédit Agricole, and on the
20,000 shares to be issued, 15,000 have been reserved by privi-
legal action was taken against the shareholders of Crédit Foncier. The same shareholders,
same direction. How can we understand that Crédit Agricole,
governed by NM. Frémy, of Soubevran, Leviez, administered
by MM. Barthalony, Benoist-d'Azy, Hfly«l'Oissel, Emile Pie
reire, ele, peut avoir une initiative, uue per<onniulitr,

a distinct responsibility towards Crédit foncier
administered by the same Émile Péroire, Hélv-d'Oissel, Be-
noist-d'Az4, Bartholonv, etc., governed by the same Le-
come, by Soubey ran and F rémy.

It is clear that, despite the declarations and principles,
There is a single case here under two different names.
Yours. That if there were a bidding process, dispute, or lawsuit between the Islands
companies and third-party holders or creditors, Messrs. Frémv,
de Souhevran, Leviez, ete., directors of Crédit foncier, se-
would be ill-advised to say in court: We are not-
my steps responsible for the imprudence and frights of
Messrs. Leviez, de Soubeyran, Frémy, etc., directors of Crédit
amricole.

The Maritime Services Company
Imperial: had a large part of its equipment built
by the Koriété des Forges et Chantiers da Ja Méditerranée.
Four directors from Ja Première are part of the board
administrative of the second. Here is an accumulation that cannot be expressed
The citizens of Free Industry will never explain: How
to conceive, in effect, that prices could be rigorously debated
fortunately between MM, V. X, Ÿ, 4, equipment buyers, and
The same V, X, Y, 2, manufacturers of said equipment?

And yet, this incredible accumulation is like the law of
industrial feudalism. In all the mergers of paths of
There have been examples of this. Administrators of the great
network, the one that absorbs, were at the same time administered
small network operators, the one that is absorbed. Manufacturers
of rails, locomotives, coal merchants, of tra-
verses, earthmoving contractors, masonry contractors,
ballasting, dealing with themselves, had a dual quality:
as simple particulars, they submit, as
administrators, they accept and sanction their own
SUBMISSION.

What would be the point of insisting here? The public doesn't believe us.
It wouldn't be possible, the thing is so monstrous. What we have
The best thing to do is to "send it to the evidence: to
prosecutorial indictments, to the accidents of the court, to the requisitions

nl

submissions of the parties, to the pleadings' briefs, to the
Considering the magistrates. There, the evidence will be abundant.
Dantes: facts, figures, proper names, methods, nothing
will be missing.

One more word before concluding this introduction. What
These are therefore the profits—the avowable profits, of course—#—of
These administrator functions? — Almost nothing: simple
attendance tokens for those who attend the council, because it is
stipulated in most statutes: "The functions of administrators-
"The administrators are essentially free." Regarding the exercise
180”, the twenty-six administrators of the Northern Railway
received 5,151 francs and 62 centimes: the administrators of
Discount counters receive 10 francs per token. But if one
wants to get an idea of what feudal administration costs
Dale, you must continue reading this book. The facts are
presented with the clarity familiar to lawyers. To com-
To take it, you just need to know how to read.

Lj

PART ONE

SPECULATION

IN FRONT

THE COURTS

I

A word to the wise is enough, as the saying goes. For the
readers who are familiar with the customs of feudal finance-
Our introduction has said it all. But how many are there?
These elite readers? The subject is complex, and the abundance of
Unhealthy literature has diverted the best minds from
serious studies. The way to make ourselves understood is
to continue our investigations using a method of

popular writing, such as the History of Famous Cases
For example.

The social economy as studied in the Gazette des Tribunaux,
What an idea! – Oh yes! Let's not forget that the boxwood of this book
is primarily to disillusion the shareholder, to separate him from the
feudalism, of which he is the scapegoat, and to reunite him, in
a single protest, with customers, employees, the con-

taxpayers and other serfs of anonymity, But there is no being

FINANCIAL TRIALS

More obtuse, more stubborn, more incredulous than the shareholder. (Dos)
If someone touches a single penny of his company, he's ready to cry foul.
thief. Show him, in a drama where a comedy in ac-
tion, its administrators struggling amongst themselves or with Mr. the
Prosecutor Jinpérlal, this is the only way to open his eyes.
I want to instruct him, and sometimes amuse him – when he
It will be about others, not him.

Yet another reason why we choose debates
judicial matters as the basis of our study, that is what we have
has gone through, from 1857 to the present day, a phase of impurities on the
that the pact of silence has cast too complacent a veil-
protective ment.

"For the past eighteen months," said Mr. Ducreux, the Advocate General.
In his indictment against Prost, more than forty companies
I have to answer to your legitimate severity for more than
EIGHTY MILLION thrown and lost in the abbey of the spe-
culpable culation, today you still have to strike uu
man who has squandered more than eight million and sown ruin
around him." – (Le Droit, September 1858.)

Forty companies as early as 1858, yet that was at
The start of judicial executions of high finance figures.

Indeed, before 1857, there was little suspicion at the palace of this
what was or could be a trial of financiers. We find-
vons in the Gazette des Tribunaux, on the dates of December 26 and 27
December 1855, January 2nd and 9th, 1856, an introduction to the play
tragicomic events that will unfold over the following weeks:
l'Aucre-Martin, a company with a capital of 5 million, under the pa-
tronagt of the Virgin Mary, protector of sailors: escro-
queries, embezzlements, breaches of trust: – court cor-

Paris court, June 7 and 10, 1856: 18 runaway brokers
divided into five categories: scams, breach of trust
interference in the functions of stockbrokers:

The 1857 eleanor (February 25) opens with a monumental trial
tal, the Docks-Napoléou; — August 3rd following, Thur- bankruptcy
Neyssen, pusif 16 million.

PRECURSOR SYMPTOMS 5 |

From 1858 onwards, events unfolded rapidly. — July,
CGheptel: scams, breach of trust; — mines
from Aachen: fraud, breach of trust; — 24
August, the Union of Gas and Glassworks of France: abuse of con-
Finance, simple bankruptcy; — September 4, the Banks
Discount: scams, breach of trust; — 27 Oct-
October, the Society for the Preservation of Commercial Losses: es-
scams, abuse of trust, simple bankruptcy.

1859. — January 27, February 3 and 10, French Company
steam navigation, haulage and mail: ban-
simple route: — February 1st and 8th, the Land Union: es=
Croquerie: — February 16, the Little Cars affair; —
April 13, the Bonninière case in Beaumont-Vassy, and more
Tärd, Sébille case, continuation of the previous one; — May 14, case
Boucaruc; — June 23, trial of the backroom operators; — July 7,
General Gas Meter Company: maneuvers of
Stock market, artificial rise, scams, breach of trust; — 6
September, La Vigilante, a company for insurance and the
Debt collection: fraud, breach of trust,
destruction of records, normal wear and tear; — December 28,
The Monaco baths: exaggeration of the founders' contribution.
Stock market maneuvers; — mines of RosdorffT, Heilberg, Sar-
Rebrouck and Marienthal: scams, issuance of shares at
bearer before release, subscription simulation; — 27
December, the stockbroker Giblain.

1860. — January 27, Giblain's clerks — April 18, game
stockbroker Sauvage's dismissal;
May, Colomyes, stockbroker in Toulouse, forgery and use
of forged documents, 6 years imprisonment; —May 4, Railways
Nassau: scams, breach of trust, bankruptcy
simple; — May 10, Bas- Asphalt and Bitumen Mines
Tennes: scams, breach of trust, — August 1st, the
stockbroker Féquant: scams, bad faith;
— 1% and December 8, General Union Bank: bank
simple route, abuse of trust ice
The years 1861 and 1862 were filled with debates,
before all possible jurisdictions, in the Mirès case, of

rare accusations of fraud, breach of trust, etc.
still have to expire at the police courthouse.
ionnelle, smothered under volumes of pleadings, mé-
moire*, brochures, consultations, indictments, rulings, in
first instance, appeal, counter-appeal, cassation, courts
of commerce, imperial courts, to which give place, at
Civil and criminal cases, the numerous trials of the liquidation
Mirés.

Since then we have had the merger of the Docks and ports of Alar-
Seille, the Ports of Brest, the bankruptcy of Decazeville, the trial
Berthomé, the Lamirande affair, the bankruptcy of the paper mill
d'Issonnes. The ball is rolling; nothing will stop it.

The public has no idea of either the horror or the grandeur of
these disasters, many of whose authors have reappeared, more and more
more than ever, whether in Paris, in the provinces, or abroad
Well, I know very well that the panegyrists of the caste will...
accuse of seeking success through scandal and of striking at
vanquished, — Okay, the vanquished of the National Code, the
martvrs de-la police correctionnelle do not inspire us nor
neither sympathy nor esteem, especially when they are caught in this
which we have agreed to call the upper classes, where the swindler-
The quarrel is not excused by poverty, where the way has as its mo-
bile ia debauchery. As for the scandals, whether they are the expi-
preserving the past and safeguarding the future! That's all there is to it.
we are looking for

I] °

But how can we explain this sudden explosion of lawsuits?
of which almost no trace can be found before 1857?
Were major business dealings conducted more honestly elsewhere?
times? — There's no appearance of it. Only in the past the
Big cases were few, people believed more
than today with personal credit. The lender
monitored its locations. How many e-commerce houses
ne complaivat qu’un ou deux cennundiltires, Lez prenrieies

Gas and railway companies had difficulty in
to constitute. Then, as everything is done here by enthusiasm-
The day when public limited companies gained favor, one

no longer wanted the mortgage, nor the personal co-amandite
neither direct nor indirect participation. Pu-
He paid close attention to all the stock market rumors, and so he founded...
companies that were merely a pretext for selling paper...

We are not fatalistic, and we do not hear
to attribute the events of this to the mere force of circumstances
world. Reflection, wisdom, the protest of honesty-
crumpled heads were partly responsible for this great mess-
movement of demands against certain finau- banditry
cer; and it is important to render justice to those who have it.

In 1854, a book entitled "Manual for Speculators" was published.
The Stock Exchange, without an author's name. It was a work that we
we had undertaken, in a way, on commission, Proudhon
and me. Never before had speculation been the subject
from a book: rare documents, scattered throughout treatises on Judaism
caution, newspaper articles, reports
At the general assemblies, a few doctrinal rulings, that's it.
all our elements: nothing classified, coordinated, or organized.
tic. We set to work, without prejudice or bias.
taken, almost as ignorant of the subject as the public at-
which we were tasked with teaching. We thought
like everyone else, the croupiers of the speculation had,
In the absence of scruples, a certain merit of skill, of habit-
summer. The courtiers of the million went so far as to pronounce the
not science.

It was a bitter disappointment and a disgust for us.
name when we recognized that the scientific background of
the aristocracy of the crowns was, to a large extent, borrowed
to the procedures defined in the Penal Code... The public was lambasted
He didn't even have the sense to be worth his money.

We frankly gave our opinion, to everyone's astonishment.

To some, to the scandal of others. Insulting doubts for

Our sincerity as writers was proclaimed in the press: Islands

The rare failures invoked by us were merely extensions, and
2.

31 FINANCIAL PROCESSES

We had generalized! Already reparaiscuentes qualifications
outdated enemies of order, of the family, and of rereading
ion, envious powerful people, levelers, sharers,

Nevertheless, our third edition appeared in 1856, com-
completely revised, redesigned, and full of supporting documents

borrowed from financial newspapers, from the Proceedings
companies, in the Tribunaut Gazette, Sotxkante pages
authentic, irrefutable, indisputable documents,
undisputed.

This time the public sided with us, and we had
more adversaries than finance and its organs, that is to say
all the periodic irritability.

Almost immediately, unexpected reinforcements arrived: a book.
by Mr. Oscar de Vallée, Advocate General at the Court of Paris, 1cs
Money handlers.

a If our social and political state, he said, repels beautiful-
The effect of analogies that, through violence or passion, one wants
to find between him and the Roman Empire, it is now certain
that we give in without restraint to the unbridled taste for riches
too easily acquired, and that this disease calls for the most
Quickly, the doctor... If they thought I was exaggerating the pain for the
It's a vain pleasure to fight him; I would return to a publication.
recent {your Manual) of one of the most irreconcilable enemies-
the most elusive and assiduous members of the social order... I confess that this ma-
The story of a man lying in wait to discover and denounce the islands
"The vices of a society he detests moved and disturbed me."

We could not expect praise from a
Member of the prosecutor's office: we've never been spoiled in that respect.
through excessive pleasantness. Also, the descriptions of Mr. de Vallée
They caused us neither astonishment nor resentment. What
was the author complaining after all? That the friends of order
were allowed to advance by anarchists. Now, in the
In times of great peril, no assistance should be disregarded. The sentinels
dormajent: the enemy, under cover of darkness, was climbing
the fortress, when we raised the alarm... Kt

Now Manlius, standing, was going to save the fatherland, Nons
we only had the merit of the geese of the Gapitole: 1l suflisuit to our
ambition.

The bruised ego incident resolved, M. de Vallée enters the
The heart of the matter. The dignity of the toga and the rigidity of the collar do not
They do not allow us to follow in the down-to-earth study
and the vulgar practice of parasitic speculation. H seeks
in the history of analogies with our time; he asks
In times past, it was a remedy for the crisis that is suffocating us.
an honest pen spares neither the grandeur of convention, nor

the virtues attributed by venerable pens to PERSONS
pages subject to his rule.

"The need for luxury that stirred Loris XIV, even after his
setback, he said, will beg the financiers for a miracle that will...
will lead to the very limits of dishonesty, —
I should say fraud, if that word were less
More recent and less vulgar, Desmarets didn't know where to find Islands
Millions that the king demanded (for a party at Fontainebleau).
We imagined taking them from public credulity...

"The lackeys of the comptroller general usually provided-
to the speculators, who paid them dearly, the secrets
which they stole from their master's study. Desmarests,
whoever learns of this has the idea of taking advantage of it to procure for the king the
4 million that he demands. He has 30 million worth of goods manufactured
of banknotes from the loan fund, and hands them over to Samuel Ber-
nard so that he might negotiate them; but in order to give these notes
a value they wouldn't have had otherwise, he writes a
he drafted a lottery project and left the written draft on his desk.

"Speculators recognize it immediately. Their credulity makes
rising from 35 to 85 in a few days for these values to 0/0, A
Taking advantage of this increase, Samuel Bernard is selling off his shares, which
cost him nothing, and he made over 4 million for the king.
Soon we will know the secret of this operation and its nature
highly fraudulent. The banknotes fell by two-thirds and
were called "Bsrnardines,"

WHERE FINANCIAL TRIALS
After the monarchy, the judiciary:

"In 169, an edict of June ordered that a chamber
justice would be established every ten years, so that the islands would be poorly-
payments from accounting officers and business people do not-
never die unpunished. But the influence of financiers,
that Richelieu himself suffered, and that Louis XIV experienced until-
that by becoming Samuel Bernard's courtier, he prevented the
strict execution of this edict, required the firm integrity of
Colbert demanded that he be executed in 1561...

"...What is perhaps even more worthy of attention is..."
that this intense corruption reached the point of mastery
tasked with combating it, suppressing its effects, and annihilating it
the profits, on the very seats of this juice chamber-
(1316) money made victims and subjugated consciences

these |.

"In reality, after much violence and punishment"
copies, we had done so little against wear and tear,
that they were seen almost immediately starting again, this time with a
incredible fury, their work of social degradation, »

Next come the courtiers, the poets, and the women:

"This Scotsman, who had travelled across Europe playing at
dice, who had initially pursued a profession that we despise,
even today, since he was going to run the bank in a
gambling house on Rue Dauphine, lives among its flatterers
men and women who had courted Louis XIV, and who
Until then, they had borne the most beautiful names in France. What
A source of abjection! As he passed, people shouted: Long live the king!
and Monsignor Law, uniting Aipsi in a solidarity that...
Trissant and sinister, royalty is at the mercy of speculation.

"He received prose and verse; the native muses-
yourselves laid at his feet this kind of poetry that wealth has
always excited, and which, by its very purpose, deserves the attention that one
He does it.

"The women argued, which can no longer surprise us"
to take, Islands favors of Catherine Knowel, Law's mistress,
And one day, it is said, there were some who climbed onto Je-
in front of this concubine's carriage to go with her, and
especially to own shares...

"These charming beings, whose love was once unattainable"
and the looks that, at the price of valor, of a thousand exploits, su-
winds of life, who had known how to make love a religion
followed by heroes, they offered and lavished gifts upon this player
Scottish, their honor and their caresses, all to eur-
surgery, »

Religion and the clergy bring up the rear of the procession:

“Not only did we see prelates engaging in trade with
actions, and getting rich through gambling, but there were some who found
Even on this subject, accommodations with the heavens. Decisions
theological, with that spirit of distinctions that Pascal put into
naked, they distinguished the trade in shares from usury, and believed

to remove it, through these complaisances mixed with genuine greed-
dity and false science, to the anathema of the Church.

"Religion itself suffered the most serious attacks,"
and only engaged in a few isolated battles against evil. She raised herself-
sensitive to the self-serving tributes that Law paid him, This
man had such confidence in speculation that he app-
he applied to everything; he speculated on his conversion and won again
In this game of lies and hypocrisy, the Church took him as
an important and serious conquest, and received it with open arms.
although the cause of his conversion had nothing to do with Catholicism or
above all selfless, he received communion at Saint-Roch on the day of
Christmas with his wife, whom he had given away in the same way as him
to the Catholic religion; he returned the blessed bread, and was named,
with an eagerness unworthy of duties and feelings
of the Church of Jesus Christ, honorary churchwarden replacing
cement of the Duke of Noailles. He immediately recognized this favor and
he cemented the alliance with one hundred thousand crowns which he gave to the church
of Saint-Roch to finish building it, »

ON FINANCIAL TRIALS

Mr. de Vallée is not going to ask the abominations of the
past a consolation prize for the present; similar
Thôse would have been unworthy of a magistrate, His retrospective review
aims higher: the suppression of the harmful effects of speculation
contemporary.

"Until now," he said bitterly, "the law has been defeated by
speculation and reduced to this role, the worst of all that it can
to have, to exist despite one's defeat, and to live without commanding...
11. You have to be a magistrate to know how far the abuses go, and
How painful and complete is this powerlessness of the
law...

"What if I was mistaken and it was necessary to sup-
to bear these wounds so that wealth might increase and pro-
that the material sandstone was not slowed down, I ask at least that the
May the law disappear, and may we not be condemned, we its
ministers, to hold it in our hands, trembling, unapplied and
defeated, »

Whether the law remains powerless or insufficient, there is no
of prescription against the law. That was our conclusion;
This is also the case for Mr. de Vallée. He asks himself: "The
"Should speculators return what they have gained?" And 1 liter
He responds with this quote from d'Aguesseau:

"It is property that belongs to no one, and which, by its very nature-
"Secent, must be returned to the public in the person of the poor."

In other words, if individual crimes and offenses
prescribe for a certain period of time, against the depressants
social reforms, the demand is eternal. A revolution-
The man from the good rock could not have said it better.

Thus, the book of Money Handlers produced in the
the throng of gropers, the effect of a torch on a swarm of
hornets. Mr. Mirès, who since... but then he dominated in pa-
cha au Constitutionnel, au Pays, au Journa! dis chemins
of iron, Mr. Mirès himself descended, in his person and his

SYMPTOMS OF RECURRERS 1)
feather, in Parène: the quality of the opponent required
that exemption.

"What is Mr. de Vallée's book?" the jur-
financial analyst. — A cry of alarm, says the author. — And this eri
alarm (he's the one who says it again), he pushed him after the reading
the title of a book signed by the man who wrote these words without
Name: "Property is theft!" This is because a suphist,
Mr. Proudhon, defeated in his politics, defeated in his systems
My, he denigrates society, that's why Mr. de Vallée took
The pen! A weak excuse for such a serious act! His fears
are, thank God! chimerical, his attempts at reconciliation
basic quantity.

"But who would benefit from hiding it? If this current
ideas were to gain credence if these accusations, which are unfounded, were to be accepted
could be accepted by the crowd, then they would develop
all the evils that could have been avoided by a more dispassionate study and
a more thoughtful approach to our financial organization. The book of
Mr. de Vailée, far from preventing misfortunes, would perhaps be of
nature to precipitate them; for one cannot deceive oneself that the
The author's position does not add much authority to his words.
and that his book does not provide an example on which in the future the
bad passions could take hold,

"Fortunately, nothing in our society required the
publishing a book of this nature, and it is impossible for us
to recognize in the Money Handlers no opposing character
tundiagnosis. This book exaggerates the evils, can serve as a pretext for
passive of the moment, and expose to public contempt a class
of reputable and useful men... — The conriscarion!
"So this is the conclusion of such a long diatribe," (Mires,
Constitutional of September 8, 1857).

In summary, an appeal to base passions, an excitement for
contempt and hatred of a class of citizens, attack on
principle of property, such is the conclusion of Mirès con-
The magistrate is a publicist. Never had a socialist been treated
more harshly; and it is really up to the money handlers to

to envy the enemies of the order of the qualifications of M, the pro-
cureUr.

Mr. Mirès had sensed something in the live broadcast by the Attorney General.
A serious symptom, and his instinct hadn't failed him. A
such a manifesto, penned by a magistrate, a
member of the Paris prosecutor's office, currently in active service, not
could be appreciated as the work of a computer thinker
a simple citizen of the Republic of Letters; there was
obviously this is something other than a platonic protest

in favor of virtue. The commentary was not made at
tender.

11]

By claiming two books, the #annual of speculation-
the orator and the Money Handlers, the honor of having given the
The judicial investigations into the actions and gestures have been launched.
As for speculation, we're not exaggerating. Without any announcements,
without reports in the Îles journals pélitiques, all in-
feudal to the caste, the first work had five editions in
Three years. Twenty-two thousand copies of a book of books!
It was a sign of the times. As for the book of the HManieurs
of silver, Mr. Mirès's price list explains perfectly
what need it addressed.

Will the one we are publishing today have the same
Opportunity? In a more modest sphere, yes, without con-
Tredit. The time has come for investigations: agricultural survey, survey
on the Bank, inquiry into the money rate, inquiry into
cooperative societies, an inquiry into private corporations
Vilified, we bring a strong contingent to the education
of all these matters; and it is appropriate to say how we
We understood our task.

We are not writing a treatise on speculation and
laws that thwart it. The speculator who would seek in this
work the precise boundary between what is permitted and what is

defended, in order to regulate his conduct accordingly and of
to skirt the Penal Code without failing, would be completely misguided.
We are not adding a chapter to history either.
notorious bandits. The criminality of the acts and the per-
His son will inevitably concern us, as will his accused.
be acquitted: or dismissed from the proceedings, that their
acts that have been forgotten or defined by law; that they resurface-
weave together criminal, civil, or commercial justice, whether they
be assessed in a manner by the: Court of First Instance
instance, in another way by the Court of Appeal, that is not
the important thing. That's how we will find in some
disputes between civil parties, more surprising revelations,
more shocking enormities than in the correct trials
tionals.

The important thing is that all the laws of special economics
before being violated, two in particular: the law of the division of
work and the mutual services law, all branches
The heads of industry, commerce, and agriculture have #té
Disturbed by this violation, we dug...
canals, hastened docks, established railways, organized
credit companies aiming to provide a cheap way of life:
and we admit the exorbitant cost; the Jews have become again
kings of the time, as when Toussenel launched an attack against them
his memorable indictment.

Public morality has suffered the backlash of the upheavals-
economic factors. Not to mention the luxury of women, of
the audacity of prostitution, of bedroom literature, of
In these tableaux vivants, the financial world has asserted itself.
unanimity as a caste, from the humblest squire to-
than to princes. In this lamentable review of the spectacle
In court, we will never see a moral sentiment
to occur among the accused; all are martyrs, victims
from the ignorance of the magistrates or jurors, all decline
the competence of judges who have not lived their lives.

With each incident, the same thing happens again, like a recurring theme, [a
Same answer: "Everyone in the business world does the same."
Mirès asks to be judged by his peers, and responds in this

In the case of his acquittal, at the Giblain trial, Mr. Coin, trustee
stockbrokers, argues that a member of the corporation-
ration is not subject to ordinary justice, but
only from the trade union. Even in matters of
brutal robbery, like the Carpentier case, an administrator
from the Northern Company comes in person to the Court
of the assizes, to demand on behalf of the criminal the benediction of
Mitigating circumstances. All those people who live outside
of the law and common morality is indignant at being judged by
ordinary courts and calls for special juries.
Thus, the assassin Poulmann, a long time ago, had pre-
tended to recuse the Assize Court, for the reason that it appeared
clinging to a world of vagrancy, he could not be
understood by bourgeois jurors. . . . . .

6 There » +

And now that our plan and our goal are known,
Let's give the floor to events: we will philosophize about them
After.

CHAPTER ONE

THE GAME AND CASE LAW

The game is simple, devoid of any suspicion of cheating,

is the basis of fraudulent pagiotage. Therefore, it was just-
This is condemned by morality, law, and the courts. But,
On the other hand, the financial system, based on the principle of
feudal credit can only survive through chance, bets, and fluctuations.
abnormal actions. We will create some doctrinal rulings
on the subject matter, less to establish a body of case law which
has never varied except to reiterate the principles of law,
and show that between law and finance, there is no recognition
possible connection.
Almost all of these rulings are issued following appeals.
civil disputes between bettors. Sometimes it has happened that the Court,
after sending the players back to the drawing, transmitted the
The case was referred to the imperial prosecutor for a criminal ruling.
In this chapter, we only consider the judgments of
principles, and we only give it further developments
just what is suitable as a starting point.

— Stock market transactions on the rise and fall of
public effects and industrial assets, being illicit, do not

may give rise to legal action, (Commercial Court)
(L1 Seine market, September 5, 1N.)

— The stockbroker cannot, in the absence of authorization
of his client, or prior formal notice, execute the said
client, in other words, liquidate the forward operation at
I am entrusted, even when my client is bankrupt! Tri-
commerce center of the Seine, ? January Ra; same stops
by the nth tribunal, April 14 and May 4, 1856; confirmation of
the same doctrine in the Imperial Court, Paris, April 26 and May 10
1800.)

— Futures markets are valid when it is justified that
the seller had in his possession the securities sold at maturity
of the term, and that the same summons was made to take it
delivery. When it comes to bearer shares, the identity of the
Selling shares along with those offered is not necessary. (Court)
(Paris printing press, January 24, 1850)

— The promises that a stockbroker received
to cover an advance made to pay off a debt
Stock market games cannot serve as a basis for the exercise
of an action and must be considered null and void, (Imperial Court of
Lyon, March 11, 1855.)

— A player on the stock exchange who has paid voluntarily cannot
exercise of repetition; but when promissory notes, ori-
Primarily subscribed outside of stock market games, have been trans-
placed by the player for the benefit of the broker, as collateral-
ly, by a white backing which is merely a simple
A promise is sufficient to authorize the repeated action, that
The endorser withdraws, before the negotiation, the resulting mandate
of its back in white. (Paris Court of Appeal, April 14, 1856.)

— The delivery of bearer securities to a banker
quier, as a guarantee of the stock market negotiations in which he has
acts as an intermediary, constitutes, when it is done in the capacity of
deposit, not a cover, having the effects of a payment
anticipated, but a simple annihilation, Consequently, the depositor

remains the owner of these assets, and the creditor has no right
to dispose of it only with the consent of the debtor or the authorization-
ation of justice, in accordance with article 205 of the Code
Napoleon, -- If this pledge concerns games of
The stock exchange, it is null and void and must be returned. The creditor-
In such a case, the company cannot invoke Article 1967 of the National Code.
Poleon, who defends the repetition of what the loser has willed-
paid silently, (Civil Court of the Seine, July 26, 1856;
same case law at the Commercial Court of Bordeaux,
September 20, 1856.)

— Fictitious markets are further defined by Articles 491 and 42 of the
Penal Code, whose provisions affect players at the
Hanse and the days are falling. — The postponement, legal in itself,
as a form of aid offered by capital to speculation, loses
its character, with regard to the deferred, when it serves to
to provide the means to limit oneself to paying differences in
individuals who do not want to raise the securities, and to whom their
this position would not allow us to fulfill the commitments that
contracts a serious buyer. — Criminal law cannot be
evaded by a mechanism of operations that would prevent
to go through the representative to reach the principal
who has violated its provisions. — It reaches a hundred who play
by the Ministry of Stockbrokers as well as the players
behind the scenes, (Imperial Court of Toulouse, criminal chain,
December 4, 5 and 6, 1856.)

— A dispute relating to stock market games cannot be
the subject of a valid compromise; the nullity of the compromise must
to react to the arbitration award and have it declared null and void.
(Civil Court of Lyon, June 29, 1855.)

— When stock market manipulation is detected, the agent's client
exchange, nor can its creditor, repeat the
differences and brokerage fees paid. — But this creditor is
entitled to seize and arrest the sums and assets in the hands of
the agent, as cover, and which he has not yet disposed of
for the liquidation of the operations, (Paris Court of Appeal, 29
November 1858.)

b.

beds PROCESS LINANCIE RS

— Sie report est certenx. 1tse constHUe pas un contrat

of loan, but a sales contract or purchase of public securities;
If it is fictitious, it falls within the domain of the game, and cannot
give rise to legal action. (Civil Court of the Seine,
49 and July 25, 4860; the sum in dispute amounted to 1,049,421 francs.

— The individual who lends another money intended for
Stock market games, knowing this destination, and whose goal,
By acting in this way, he is seeking to profit from the presumed benefits that he
will produce to obtain reimbursement, with the current amounts-
loaned, a prior claim he had on the loan
the seller has no legal recourse against him to obtain payment
of these sums; art. 1965 of the Napoleonic Code denies it to him.
(Court of Cassation, July 7, 1862.)

— The provisions of Article 1965 of the Napoleonic Code, which
refuse any action to pay gambling debts and pa-
ris, are not applicable to the action of the exchange agent con-
the banker, when the stockbroker must have believed that he
received serious orders, due to the large number of clients
banker's phone. (Seine Commercial Court, October 12)
(bre 1863.)

After such warnings, repeated by all the tri-
French archives, of which we give only a small
In view, Mr. Oscar de Vallée had some reason to speak
of "the trembling, unenforced, and thwarted law." Since then, she
took a resounding revenge, but, we repeat, his res
The vendetta will bear even more fruit through the revelations.
that she raised only through the punishment inflicted on her rapes
iCUrS.

CHAPTER II

SPECULATION INTERMEDIARIES: EXCHANGE AGENTS, WALLPAPERS, RAGPAPERS

How to exclude market players? The solution of
The problem is now recognized as radically unsolvable.
ble; but it was worth seeking, The governor-
he thought for a moment he had found it: he organized in mono-
pole intermediaries in transactions involving public securities:
He raised them to the dignity of ministerial officers; he de-
created that no stock market trading could take place
fure other than through stockbrokers.

How did the privileged respond to this high mis-
What about the trust in power? What have they done for the police?

From the market? What does public morality owe them?

We said in our 5th edition of the 5th annual, when speaking
from the stockbroker:

"This officer publishes, whose examination of conscience is pre-
properly done by the government, then by the corporation; which
must find, before the price of his position, a guarantee of
420,000 francs; the exchange rate, the position of which you have told us

legal, knowledge, prohibition of speculating on one's own behalf, defense
to lend his ministry to gambling operations, the agent of
Change is the first to speculate against its clients. It knows
in advance, according to the orders he has received, what will the physio-
market economy; he sees the cards; he can skew them
if necessary.

Our assertion, although not in doubt for anyone,
had, however, seemed somewhat reckless, despite 'n
a beginning of evidence cited in support. But we had not
They only talked about games; now justice has discovered something else entirely.
thing.

GIBLAIN CASE

We begin with the Giblain trial (December 185),
although it is not the first, because it forms
in a way an encyclopedia, a portrait of customs
complete, without retouching; and also because that's where
The solidarity of the corporation was most clearly affirmed.
tion.

The accused is charged with forgery of public documents, of
banking and commerce, deception in banking transactions
Stock exchange: 1800 counterfeits in round numbers, of which only 180 were re-
held by the public prosecutor, Giblain bought his position in
September 1854 at a price of 4,100,000 francs; it had four co-
owners. In just one year, he earned 1,200,000 francs.
Brokerage fees, amounting to 150,000 francs for its proportional share. From
Such results could not satisfy his ambition, says arte
of accusation; he wanted to achieve more considerable goals
Furthermore, and to achieve this goal, he did not hesitate to re-
To open up to the most criminal maneuvers.

"Giblain's method consisted of interposing between
the stockbroker and the client, a fictitious intermediary whom he prefers-
felt like the beneficiary of the original operation. By

For example, Deviane, a banker in Amiens, gave him orders to purchase
ter {00 Austrians, Gibhlaiu bought the shares at 141 fr. 25 c.
from his colleague Rouyemmont; then, instead of notifying Deviane of
this operation, 11, assumed that the 100 shares delivered by
Rougemont had bought them from a Mr. de Saint-Prix, the-
which had been returned, by his ministry, to Deviane, at 712 francs.
0 €, 1 thus agreed the difference of 1 fr. 5 €. per ac-
tion, »

Same process for resales: Giblain negotiates 50 Midi
at 110 francs, and only wears them during the 765 exchange rate.

The accused does not deny that the fictitious accounts denounced did not
are truly such, 1! only discusses the quantities of be-
profits attributed to each: a completely strange distinction
manages the morality of the beginning: According to the expert, the Saint- count
Prix would have earned Giblain 91,000 francs; the Ver- account
rières, 80,210, the Clerbourg account 46,711, etc., together
31 fictitious names, benefiting from 320,000 francs. in round numbers. N / A-
These invention accounts do not typically produce
brokerages.

The main injured party, the main witness, by con-
The next person to be questioned is Mr. Deviane, a banker in Amiens. His deposition
is too important, like a study of walls, relationships between
financial, so that we would be content with a simple re-
sumé:

“I was led,” he said, “in 1855, to address myself to Mr. Giblain,
stockbroker in Paris. Around 1837, I was very involved in the
Stock market and unable to "sell large differences
that I owed. I sent one of my friends, Mr. Ménags, a lawyer, and
I came myself to obtain a delay from Mr. Giblain, 11 me
refused this deadline and referred me to his counsel, Mr. Jagon, who
He greeted me with apparent kindness, saying:
"Come now, my child, I can get you out of this mess," I will-
I will see the benefits that Mr. Giblain had made with me, and I
Say that if he had a little heart, he would give me some time.
I proposed an arrangement, which Jagon rejected, and I left.

tis for Amiens, determined to oppose, if necessary, the retreat
of the game.

"Back in Amiens, I conferred with Mr. Petit, a lawyer, qm
approved the course of action I intended to follow.
Later, Mr. Petit became Mr. Giblain's lawyer. That was clever.
from him, since Mr. Petit knew the secrets
from my office. I lost my case, and I found myself exposed
to body restraint.

"It was around this time that I learned what had happened in the
Mr. Giblain's charge. A kind-hearted man, suffering to see me vic-
time of so many frauds, gave me, in one night, communion-
I examined my agent's books, and I found therein the proof of the
numerous frauds of which I had been a victim. Mr. Bouillant, another
stockbroker, whom I went to see, and who had the right against me
He threatened me with the execution of the judgment under duress; but, strongly
based on the information I had, I replied to him: "If I am
"Tomorrow in Clichy, you'll be in Mazas the day after tomorrow." I told him
Zacontai what I had learned, and immediately 1] told me that he
would settle my case, both for him and for Mr. Gibiain. 11
saw the latter, and I saw it myself afterwards: I told him this
that I knew, and he answered me easily: "Ah, T, it is necessary that
I use carrots to support my load. Then he laughed: "What
What are your conditions?

"I took a sheet of paper and wrote: 10 restitution of
my securities; cancellation of the sale of 50 Austrians; 30 pay-
amount of 5,000 francs in damages; 40 acceptance of
withdrawal of my appeal against the judgment of the commercial court
merce.

"After a conference between Mr. Gihlain and Mr. Bentabole, his
The cashier told me, "Everything is finalized; we're going to sign."
the arrangement. I immediately received the 15,000 francs, from-
compensation, and it is only on the refusal to execute the surplus of
our arrangement that I drafted a complaint against Mr. Gi-
Blain. Before submitting it, I had it sent to Mr. Gillain.
by my brother-in-law; the reply was that Giblain would pass by
per ot je voudrais, et Je vaismis chez Jui, Fà je trai
M, Jason, his sergeant, the one who lost him; for he did not give him

than despicable advice. I demanded that this man re-
He pulled, and I got it.

"We went to the notary's office, where the final agreement was..."
finished, after a few modifications to the project
prepared by Mr. Giblain. I received there the completion of what
was owed to me (!), except for a few actions that were to be given to me-
his, and who have never been.

"I thought everything was over, when, regarding the trials that

we had, Mr. Giblain made me demand payment of the
expenses they had incurred. I resisted; a new pro-
He committed himself, I had promised, on my honor (!), to remain silent on
what had happened, and I revealed nothing; he lost: what
forced him to pay the costs of the lawsuits he had won,
"However, it wasn't all over. Mr. Giblain believed and believes..."
that I am his enemy; 4 is mistaken (!) He is the one who has everything
woke up trying to harm me on the Stock Exchange. He knew that I
I was doing business with one of his cousins, and he said to him, "Com-
How do you conduct business with a man who wanted
To blackmail me? It was with such remarks that he
"I tried to ruin my credit,"

A long debate ensued between the accused and the witness regarding the price.
to which the latter promised discretion: approximately 27,000 francs.
"If I had asked for 200,000 francs," said Deviane, "I would have gotten it."
"The next day, at the Stock Exchange, they were saying that I had received some"
"300,000."

Deviane protested vigorously, and on several occasions, con-
the accusation of having Giblain arrested; it is an out-
Tragedy to his honor! He received the prize for his silence, he didn't
Just a word!

To another witness, the president addressed this question:
"What did you mean by core sampling?"

"A. Answer: Mr. Giblain had bought some pe-
little things he didn't tell me about during the real course. I did the
I complained, and Mr. Giblain responded by kicking me, at
punches. I couldn't defend myself, being crippled.

I appealed to the trade union chamber, and I said that if I did not obtain
If I am not satisfied within twenty-four hours, I will file a complaint.
complaint, I was referred to Mr. Dubois, and it was then that I received
the letter you know, where Giblain pays homage to me
honor.

One of the witnesses appeared escorted by two gendarmes, he
He himself is arrested and detained in Mazas, as is his boss.
11 was under liquidation at Giblain, and 11 has, of complicity
with another employee, committed forced embezzlements at the pre-
the stockbroker's judgment. This story comes before the Court of Assizes.
located on the Seine, at the hearing of January 6, 1860. – Giblain
he again lashes out during the debates against a National Movement...
his principal volcur, as he calls him, a man who
He subscribed to a certificate of 70,000 francs as a de-
damages.

Next came the deposition of Mr. Coin, the union representative of the agents.
of the Paris exchange. The newspaper only reports fragments of it.
inconsistent statements, and it is hardly possible to appreciate them
morality in ways other than through repartee.

First, it was Mr. Barbier, the general lawyer, who spoke out.
to the famous Poulmaun doctrine: to be judged by one's peers.

"According to the accused," he said, "he, Giblain, would have, at most:"
violated the regulations of his profession; he would not have passed-
It is possible that the stockbrokers' union is censoring the rules. What is it?
What does that mean? Are there now two moralities, one vulgar-
simple and straightforward, like yours, like ours, and another
Morality for the use of merchants and industrialists?

Mr. Desmarets, the lawyer for the civil party, complains, on behalf of
public morality, for not having found, in the answers
provided by the Coin trustee, proof that the facts reproduced:
(siblain) are isolated incidents. If it is true that these processes:
They are general, they will have to be used to record a misfortune
audience.

EXCHANGE AGENTS 13

The discussions take on a lively pace and expressiveness.
a union that is not ordinary.

"You remember the exaggerations of the civil party," he said.
Mr. Lachaud; yes, exaggerations. The form was beautiful.
no doubt; but the underlying issue has not become any more true for
That. Who will believe that the stockbrokers, that the
officers responsible for negotiating government securities, that is to say
Men without probity and without honor? Who are they trying to fool?
that the members of the trade union chamber be the guardians:
of what has been called a THIEVES' CAVE

Eight hundred and fifty questions were put to the jury, which
responded with a verdict of acquittal on all charges.
This decision should come as no surprise, given the presence of
revelations like those that occurred during the trial.
Indeed, while the criminal courts focus primarily on
fact of violation of the law, simple observation during the proceedings, the
jurors most commonly take the elements of their verse-
dictated by one of the moral considerations: Before his conscience
Is the accused, regardless of his actions, guilty? He re-
It is clear from the incidents of the trial that the accused does not have the notion
of justice and injustice; that the environment in which he saw could not
that of atrophying his vague instincts of eccentricity, if indeed he
he had ever had, that he did neither better nor worse than his colleagues.
Is the fox that strangled an entire henhouse a criminal?
before his conscience, in case he had one? Obviously.
The fox, assuming he's thinking, would simply thank him
Thank Providence for the good fortune that has befallen him.
Humanity protects itself as best it can against depredations:
The murder of the culprit will be a matter of prudence and precautions.
tion, not a legitimate act of repression. This explains
Some acquittals: the facts are blatant, indisputable,
undeniable: but on his soul and his honor, the accused
believes himself unassailable, and the jury, averting their gaze from this
Spectre, replies with disgust: Let him hang himself!

curs:...

are

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eh

11 FINANCIAL TRIALS

Logically, with Giblain acquitted, his clerks, for-
followed, twenty days later, for theft to the detriment of their pa-
Were they also so? It seems that consciousness
The public declared here, through the mouths of the jurors: This world,
outside our moral framework is also outside our legal framework.
diction.

AFFAIRS OF THE TURALS, COLOMYES AND OTHERS

However, provincial juries are, in such cases,
rence, less lenient than that of Paris. This is because in pro-
Vince, everyone knows each other: the disasters have repercussions.
on compatriots, neighbors, friends, relatives, no-
tables, honorable, known to all, honest and good people
whose life is up to date and whose downfall is becoming almost
a public calamity. In Paris, on the contrary, who knows the
Giblain's victims, assuming they are even of interest?

Henry des Tureaux (Loiret Assize Court, July 5, 1859)
was appointed stockbroker and commodities agent at
Orléans by decree of November 19, 18:50. His plow was worth
approximately 10,000 francs net per year. But the demise of fortune and
The game got involved. He diverted a large number of titles to the port.
author who had only been entrusted to him by his clients at the
charged with receiving semi-annual interest; he employed
even for his own benefit the sums that had been given to him
for purchasing securities. In short, he left one night, iucuszuito;
A few days later, he was arrested in Marseille and taken to
Orléans. The Loiret Assize Court sentenced him to five years.
of prison.

And yet there was no shortage of mitigating circumstances,
If we maintain this pace at the previous one: the accusc a
First, the audacity to confess to all the acts attributed to him;
agrees to his disloyalty and only claims indulgence
of his judges, he does not assume that his colleagues, constituted

in court, be capable of acquitting him; in his flight, he
took only 1000 francs, barely the cost of a trip to the
foreign. The family reported bankruptcy, full initiation-
of course, and to safeguard the honor of his
lost child, 170,000 francs; so that the delict of the creditors-
ciers will only be 50 percent at most. Decidedly the pro-
Vince has some good points.

Colomves (Haute-Garonne Assize Court, 25, 26, 27 and
(May 28, 1860) is one of the eight stockbrokers established near
of the Toulouse Stock Exchange since 1852; this is the third of these
ministerial officers against whom the justice system was compelled
to crack down: 3 out of 8, that's the whole morality of privilege.

The story of this forger is similar to all the others:
ostentatious extravagance, embezzlement to the detriment of clients, altc-
accounting entries, stock market games to cover all these

follies. But, what is less common, a sentence of six
years of imprisonment.

However, we will highlight one paragraph of the indictment.
sation, all to the further advantage of the morality of the people of
province :

“On January 45, 1858,” the rapporteur said indignantly,
The defendant's gambling transactions amounted to 3,668,571 francs, and to
31 of the same month, to the enormous figure of 4,313,705 francs, »

What! Four and a quarter million, a huge number for a
A stockbroker in Toulouse, the capital of the South! Is it
that they would be unaware of this detail, among a thousand, of a trial there
famous man on trial in Paris:

“Guérin, an office boy at the Northern Railway,
1200 francs in salary, 280 francs in rent at La Chapelle, he made
under his real name and at his real address, for #3 million (no
let's say forty-three million transactions in ten months with its
stockbroker. (Carpentier Trial).

7" FINANCIAL TRIALS

May F1 province retain its naiveté until decentralization.
We are complete, with vices as well as virtues.

The criminal courts, we were saying, condemn the
as soon as its illegality is established, the perpetrator of the act
whether or not the accused was aware of their crime. We
we find in fact on the date of April 18, 1860, ur. judgment of the
The criminal court of Paris condemned the officer.
Change Sauvage was fined 3,000 francs and dismissed from his position.
as Atleint and convinced of having engaged in games of
Stock exchange. Yet another martyr of ordinary justice; without con-

Tried, judged by his peers, he was acquitted with all the honors

On August 1st of the following year, it was the stockbroker's case.
Féquant: scams, breach of trust, stock market gambling,
Infinite variations on the Giblain theme. The society for
the operation of his office had a capital of 2,500,000 francs.
divided into 25 parts. Féquant had 9, which multiplied
in his hands like the loaves of the Gospel, for he has

Sold 13 times, to 13 different people. Quite defiant.
of the justice system of his country, Féquant not only dared to
to present himself to demand natural judges, his equals; he is
left for abroad without leaving his address: and it is from this
era that the Stock Exchange's jokers say about a man
who slowed down: "He took the road to Fécamp."

We will not dwell further on the shipwrecks that have occurred.
in the honorable company of stockbrokers; the cause
of this kind of monopoly is completely lost in
public opinion. The disasters that accompanied and followed the Liqui-
The donation of July 1866 dealt it the final blow. The days.
Financial experts estimate the deficit at 20 or 25 million, which, this
This soul-searching incident strikes the corporation of stockbrokers.
Paris. How to reconcile this disaster with the ban imposed
to the DC agents to play for their count or to lend their mini-
To be involved in gambling operations? Yet another lawless world

THE BEHIND THE SCENES 11

We are looking for – and we will find – palliatives to the positive
The lion accidentally became seriously injured during the July operations.
Even if it's created, the inherent flaw of the monopoly won't change.
I had the honor of being Minister of Finance, obliged by posi-
tion to invest the charge buyers who present themselves in
Succession of the ancients, I would frankly not dare, in front of
Given similar precedents, assuming responsibility for such a serious matter
resolution. The investiture decree favors, as an exception,
technically honest, one candidate among a thousand. Who knows if the
nine hundred and ninety-nine excluded were not the most
Deserving? There's a lot of talk these days about moral responsibility:
agents of power must eagerly seize all
opportunities to free the State from interference in transportation
actions between citizens.

THE BACKSTAGE STAFF

Against the claims and illegalities of the agents of
change and from their trade union there was a counter-
Weight: the backroom deals, the shady brokers. Back in the day, when the
The pâté was plentiful, the whole pack lived in harmony; but
Then came the famine, and the purebred greyhounds chased away from the food bowl.
simple mastiffs,

The oldest demand of ministerial officers
against free intermediaries, the date is no more than twelve years.
We find an account of it in the Gazette des Tribunaux of
July 11, 1855. Stock market practices are still so

surrounded by mystery that the editor believes he must make clear
to hand over the report of the following notice, today
as old as the history of the obvious:

"The Marseille court has just devoted several to-
contributions to the debates of a case that raised the most serious
interests: this involved the suppression of bets on the rise and
the decline in public effects, what we have agreed to call

f.

stock market games, and lawsuits against a company of agents
of change inarrons, operating, under Island title of backstage, at
from the official prosecutor's office.

"The laws governing these special matters are already quite good."
old; the judgment we are about to publish is however
one of the first legal precedents, the first possible-
to be, which is connected to this important matter. It is called,
"In more ways than one, it deserves attention."

This is followed by a conviction of the offenders and a fine.

In May 1859, another complaint from stockbrokers
Aix-en-Provence against the city's shady brokers, the defendants
are dismissed for lack of evidence.

Finally, on June 23, 4859, came the famous judgment of the cou-
Paris tapestry weavers. There are twenty-six defendants, not common criminals.
bohemians, as one might think at first glance, but
Bankers, financiers, neither worse nor less bad
than the others. They are simply accused of interfering in
the functions of stockbrokers, and condemned rhacun to
A fine of 10,500 francs is applicable to abandoned children:
question of legality regarding which the voters of the par-
ties engage in rather edifying recriminations and
theories were introduced regarding the advantages and disadvantages of the islands.
denials of monopoly or freedom.

From a crime perspective, we would find
backroom deals more or less similar to the cases
Giblain, Colomvyes, des Tureaux and associates: in order not to
We will avoid falling into tedious repetitions.
and we will immediately address another category:

THE RAGGERS

This title, of course, is not official: it is a figure
of our own making, suflisammeut explicit in its simple enunciation.

THE RAG PICKERS 79

Let's see if the functions correspond to the name. 1
This is a criminal trial, in Paris, dated the 7th and 10th.
In June 1856, there were eighteen defendants, divided into five categories.
all accused of interfering in the duties of agents
of currency exchange; some, in addition, of fraud and abuse
trustworthy. We take a few quotes from current sources
reading.

“WITNESS Husson: Mr. Vermond summoned me to the café of
the Stock Exchange; he boasted to me about his shares in the Small Business Bank
merce; he told me that the securities were only worth at the moment
53 to 60 francs per hundred, and that they would soon rise to 150 francs per
piece.

"MR. PRESIDENT: What! You were buying shares that
were only worth 60 cents each?

Husson: Yes, sir, and I believed I would benefit, because Mr. Ver-
Mond, by selling them to me, made me a commitment which obligated him
to buy them back from me at a 50 cent profit; I bought some
5,000 from him, and 5,000 others from various brokers; I paid,
h,200 Fr. |

"MR. LR PRESIDENT: There has been a great deal of carelessness on your part."
to believe that people from Pourse who were selling you shares
60 cents you Islands would take back, fifteen days later, with a
a benefit to you of 50 cents, that is to say nearly 100
per 100,

"Husson: I was deceived by my own good faith," (The Honest

man!)

QM, THE PRESIDENT has another: For how much did you re-
Shares in Vermoud? — Réronxse: For 109,000 francs, at
100 francs per share.

QUESTION: And he sold them? — ANSWER: At 15 francs each

hundred,
» M1. THE PRESENT: That is to say, he sold 3 sous what

You valued it at 100 francs, and, having done so, it disappeared.

© ASK the sly Parisian: Did you know that Vermond was
A crazy Hounine? — ANSWER: I was speculating; on the Stock Exchange, we do

#0 FINANCIAL TRIALS

business dealings with a crowd of people whose backgrounds are unknown
teeth.

"QUESTION: At what price did you sell the 3,000 shares?"
which were given to you? — ANSWER: At 90 francs per hundred.

"Mr. Le SueSident: That is to say, 50 centimes per share which re-"
presented 100 francs; the court will appreciate this extraordinary fact.

"Mr. President, to witness Hurel: What sum have we..."
achieved through the sale of shares in Lignéenne (a company for
(making paper from wood)? — Hunez: About 5 to
94,000 francs.

"REQUEST: How was this sum of money used? — RE-"
ANSWER: We bought furniture and assembled desks: the
The rest was dissipated on travel, advertising costs, who knows?

"Question: And we haven't made anything? — Answer: A capital letter"
"A sheet of cardboard, according to my information."

"Mr. President, to witness Paujol: How much did you
bought your shares? — ANSWER: at francs each; today
They are sold for 1 franc per hundred at the gate of the Stock Exchange, because it is
"It is forbidden to invoke them inside,"

“ASK the witness Bernard: What reasons did you have
committed to taking action in the Lignéenne. — ANSWER: All
The newspapers had reported on it; Defricourt had 10,000 shares.
The articles of association stipulated the eight largest shareholders
would be ex officio members of the council. Comine Defricourt had
a large number of shares, he lent them to his friends and had

thus the majority in all deliberations; so that
we could have accounts,

"FIUCHRHETTE, retired, 55 years old: Like everyone else, I was..."
told me to go to the general assembly; I was put under surveillance-
launch; why or how? I don't know any more; ap-
Apparently, that suited them just fine.

Mr. Renaun, suspender manufacturer: I was led to...
seemed to be by a little blond boy, whom I don't know otherwise;
He told me to come; I went, from the moment I was

appointed as a member of the supervisory board, I who have not been there

I wasn't expecting it, it took me by surprise, I couldn't hear what was being said anymore
My ears were ringing.

© AL THE PRESIDENT to the acclaimed Legendre: W a long time ago
That you frequent the Stock Exchange? — LeGenDre: Two years.

"QUESTION: And you fiddle with things there? — ANSWER:"
There are three thousand who do what I do; I have bonded with
ANI brokers make 300,000 to 600,000 euros in business per year: I have
I believed they had the right to operate, and I operated like them.

"MR. PRESIDENT: You practice a forbidden profession, — RE-"
ANSWER: Like everyone else.

"Presson, packer, witness: I bought on the spot of
Mr. Beaugrand for 180 francs worth of shares in the company La Comman-
said; 11 had agreed to buy back the Islands for 300 francs, at the end of the
months. He didn't keep his word, and I learned that Mr. Clerk-
The head of the Stock Exchange had argued that these shares should be listed.

"MONNIER, witness: I sold to Mr. Beaugrand for 900 francs."
of shares in the Chaudronnerie company, with a premium. At the liquidation, he gave me
paid in shares of his limited partnership, which I was unable to negotiate at
no price. Later, after my complaints, he gave me
other promises of shares that were confiscated between my
hands by the Commissioner of the Stock Exchange. Later, Beau-
"Big has lost my interest."

When the rates were 12 francs per cent, or 12 centimes per ac-
tion, can no longer even find takers, the role of the rag-
The loss of their former values and their defunct values is not over yet.

Have you ever wondered, said the Messenger of the
Stock market, October 10, 6:57 PM: what happened to the stocks of so many
discredited affairs, which, after having enjoyed, for a certain
time, favors of speculation, are now the object
of his disdain and have almost completely disappeared from the market?..

"You see nameless brokers asking for these securities"
discredited, search for these titles on which your operation

to FINANCIAL PROCEEDINGS

seems impossible. They soon encounter, unearth
The word would be better, some of these dead values; because
The Stock Exchange contains a considerable number of these wrecks, and the
Deep waters of speculation constantly carry them. T|
a posthumous course is being given on these skeletal titles, but to what extent?
rates! We quote 50 centimes, { fr., ? fr., values which have
given, a few months or a few years earlier, 100 francs.
200 francs and more difference above their issue price.
Those that have retained a spark of life can afford up to
5, 10, 20 and 50 francs...

"Where have these values, so carefully crocheted to the corner of the
What milestone had Ja left them? What premium did he recognize?
What did these brokers think about defunct securities, about shares with no market value?

"The pirates of trade and industry are preparing their
bankruptcy by buying these stocks and securities at rock-bottom prices, of which they
record in their books, backdating it, the acquisition at
emission rates, and even at the highest rate that has been
reached. They thus have a nominal capital that balances with advance-
the deficit shown by the merchandise or operating account
In terms of ratio, they can only be faulted for imprudence in the
choice of investments where their capital is immobilized
rates and their working capital. Fraud or im-
primitive foresight that compromised the value of securities
representing their assets shelters their bankruptcy against the charge
of fraud. The trick is done, and the clever man, rehabilitated to
The desire for justice and its victims is considered a
a humble man whom the exertions of the day had driven to
imprudently burdened with values that everyone would have
excellent raw materials,

"Moreover, if the adventurer is truly strong, he deposits
in the hands of the trustee a bundle of the same securities representing
feeling an enormous sum, like the personal guarantee rt
proof that his own fortune, that of his wife and of "es
children were involved in the same operations, so much so that

had confidence in the results. How could they not believe it?
After such evidence, how can one not be disarmed?

CHAPTER III

THE WRECK OF FRAUDULENT SPECULATION

In our previous chapter, we started with
social luminaries, the stockbroker, to arrive, by a
a series of imperceptible degradations, down to the lowest foundations,
to the ragpickers. Everything connects and fits together perfectly.
This world of intermediaries. Only, having arrived at the last
at this level, we find the most mixed functions
various, the most heterogeneous attributions. The ragpicker
is simultaneously: founder, administrator, broker, seller and
buyer, architect of rise and fall, until a
Final catastrophe radically resolves the matter, Between these
speculators and the creators of companies that we trust
among the wreckage of fraudulent speculation, the nuance
is imperceptible. We will pause there for a few moments.
And then, climbing back up the ladder, we will return to the large
business, to the financial elite.

L'Ancre-Martin, criminal trial. — In chronological order
And as for initiation, we owe first place to adventure.
that we are going to read:

The Society for the Exploitation of the Pâucre-Martin site has come

1. FINANCIAL TRIALS

to report to the correctional police chamber
of Paris, hearing of December 26 and 27, 1855, and January 9
1850 — Three defendants: Durand, known as de la Bathières, con-
sentenced to one year in prison and a 50 franc fine, director of the
companies Ferdinand Martin, inventor of the anchor carrying
his name, comptroller general, three years in prison, reduced to
two on appeal, 50 francs fine; Rettig, deputy director, ac-
Left in the first instance, sentenced to one year on appeal: all the:
three people jointly and severally ordered to make restitution to the civil parties
00,000 francs, unduly deducted; five years of imprisonment by
The value of the invention, of course, is not in the body.
In this game, it's all about maneuvers.

The sponsorship, placed under the patronage of the Vicrse
Mary, protector of sailors, was capitalized

0 million, 10,000 shares of 500 francs. Martin contributed his
French patent at the price of 1,000 paid-up shares, i.e. 50,000
fr. ; 11 received 12,000 fr. in apologies as an auditor,
Durand 10,000, and Rettig 6,000.

The Company could only be formed after the sub-
registration of 1,000 shares other than those allocated to the in-
winder. On February 9, 185#, the managers declared the romn-
company in good standing, although it only wanted shares under the French government.
by insolvent sympathizers. The leaflets advertised
considerable economies, transfers: of patents to
In The Stranger, Martin was said to have a personal fortune of one
one and a half million. The factory of
Goat, bought for 130,000 francs, and on which no payment had been made
a penny.

Alin was removing the subscriptions; Martin was in Marseille.
Durand in Paris. One day, the former dictated to his accomplice
a telegraphic dispatch:

"Suspend all transmissions; send all your
Subscriptions will be void; those not received by this mailing will be considered invalid.

Durand hastened to repeat from Paris to Marseille Ja for-
premeditated mule, Martiu, had Ta communicating with the Pru-

of Massaliote men, pressed them to backdate flower requests
of actions, so that they would not be rendered obsolete by [a fatal
dispatch. Durand was repeating the same maneuvers in Paris. The
The misappropriations of "inst obtained" amount to approximately 150,000 francs.

The plaintiff, Mr. Honnorat, a former tanner in Marseille,
Complete the information on this case.

"I only met Mr. Martin when I became
shareholder. I had read the report on Îles journaux of
The anchor, of which he was the inventor. MD.., canon in Marseille,
that I knew, Mrs. Parka, of this invention in a way
very favorable and I commit to taking action, On his re-
I agreed to take twenty of them, which he handed over to me.
himself, after which I went to Mr. Martin's house to sign
my engagement. This took place around January 10, 1854.
On the same day, I subscribed to 30 other shares, of which I paid the
fifth, or 3,000 francs. I had already given it to Mr. Canon
D... 2,000 francs on the 20 shares that I held from his hands.

When I was in contact with Mr. Martin, he employed, with a view to
deciding to subscribe to considerable sums, all the
resources of his imagination. He showed me a certificate of
The Bishop of Marseille, attesting that he was of good moral character
he was religious and professed religious principles; he told me that he
He was decorated with several orders and was a Roman count. F m'otfrit, si
I was taking 40 shares, a 27% discount, namely 12% in
cash and 15 percent in stocks. He also told me about the minister.
from the navy and from a conversation this dignitary had had
with the emperor regarding his invention, "These last few days,
"Mr. Martin told me, Mr. Ducos, the Minister of the Navy, was
"in his study, admiring a small copper model of
"My anchor, which I had sent to him. Suddenly the en-
“The father enters unannounced and says to his minister: —”
"What are you doing here, Ducos? Playing with a toy?"
“Sire,” replied the minister, “this toy is the Aucre Martin, who
"will bring glory and happiness to your navy." — Summary
I subscribed to 90 shares and paid 25,000 francs.

According to the certificates produced for the defense, the invention
D

FINANCIAL TRIALS

of Martin would have a heavenly value; niats as soon as Ics finan-
Clerics seize control of a company; the fund matters little.
To take care, it is to stipulate mutually, between di-
unregulated and uncontrolled, leonine sales conditions,
salary, representation expenses, then to get bogged down
the public var recommendations from canons, from ecruit-
bishops' cats, apocryphal sayings attributed to the emperor
and to state dignitaries.

This affair, moreover, is child's play. This blessed
The period 1856-1866 is marked by the seal of predestination.
tion. Financial Moseses have sprung up from all sides; all
the stock exchanges, large and small, surrounded, besieged, for-
cedes. Below high finance, what one might call-
peeling the Institute, scouring an anthill of lesser geniuses
brilliant. Alongside companies with capital of 50 to 500 million
lions, like vermin, hatch sponsorships to a few
millions. Everywhere there are promises of profits of 25 and
50 0/0. We explained the mechanics in the introduction.
nism of this kind of blackmail, of this theory of the strongest
yield, from the largest net product, including journalism
The political and financial elite en masse became its apostle. We have
demonstrated that the success of such senseless designs does not
could only succeed under one condition: that of putting on [a
straw consumers and producers. The more expensive you will pay

The more you buy and the more services you provide, the greater your income will be. Ain:i
speak the new crusaders. Examples:

The Livestock, — The share capital was 6 million;
shares of 100 francs, 900 francs, and 1,000 francs. I'm about entrusting
livestock to the farmers and to share the increase with
them. The leaflet said:

“Society, by only revealing its exiance, has degraded
afuer, in quantity and from all sides, the demands for livestock
she felt that it wasn't for millions that she could
to be called upon to supply it, but for 400 million, La morenue
benefits by imploring her for all causes which

WRECKS OF SPECULATION If

can weaken it, is 25 percent for the owner of the
livestock, even when practicing livestock farming as it is done almost-
that we leave, that is to say routinely; but the average
rises well beyond that when livestock farming is practiced comine
The company understands this, with knowledge and method, 100 million
employees of the company would secure him more than 25 million
of profits.

First, strangle the farmer who rents livestock,
to the benefit of the sponsorship; secondly, to curb the con-
exorbitant due to the high price of livestock and meat, all
to enrich shareholders who could not
to be taken that parini meat consumers and agri- Islands
farmers: that is the depth and maliee of the cormbi-
nalson.

Fortunately for everyone, the founders of com-
companies have other things to do than continue the re-
setting up a business. The managers began by
awarding themselves a salary of 6,000 francs, then 10,000; they established
directors, deputy departmental directors, ins-
general and particular inspectors; they made 227,203 francs.
SJ €. of advertisements; they bought four buildings at the price
of 181,386 francs 50 centimes, payable in shares; they sold, under
pretext of surety bonds, inspector positions and
directors in good provincial areas, moving subscriptions
30,000 to 40,000 francs worth of shares; finally, they bought for
179,267 francs worth of livestock, a purchase which, according to the report of
Passernhiée of 1855, gave a profit of S7, S19 fr. 71 c.,
or 49 0/0.

At the assembly of February 20, 1556, the manager was obliged
to admit a deficit of 770,689 francs; but, with a view to reducing
The effect of this communication is that it announces the growth of
animals can be valued at 259,000 francs, which reduces the de-
It was set at 199,689 francs. 11 proposes to raise the capital to 30 million.
of door: the duration of the company at 50 years, to distribute over these
thirty years the overhead costs incurred up to that point, and of dishi-
buer, on the funds remaining available through this combination:.

10 and 6/0 to the shares. The assembly votes enthusiastically
these various proposals, primarily out of consideration for the
last, and we finally arrive at the correctiou- police
nelle, (:e Chamber, hearings of July 7 and 9, 1858.)

May sensitive souls, upon hearing this account, pity the wretched...
rables, victims of their greed, who have swallowed up their eco-
nomies on a promise of 25% minimum profit.
We cannot, judging from the point of view of the collection-
activity, rather than applauding the downfall of companies which, have they
were not absurd from the point of view of law and practice
of the economy, would base their profits on horrors
of a famine pact.

The Mines of Aix-la-Chapelle — They produce
smells of copper, lead, zinc, iron ores, as well
than coal. They must provide an immediate profit.
diat of 25 to 0 of the cent. Provided that the trans-
ports also benefit from 15 to 20 percent, that the warehouses
wholesalers, retailers, and other businesses are demanding
Also, 25 to 30 percent, what industry will be able to afford that?
Metals and fuel? Fortunately, it's still
simply a matter of business, other people's money, as they say
the author of a contemporary comedy.

The founders announce that their mines are in full
activity, when iron alone has given results; they are distressed-
They established a supervisory board composed of metallurgists,
of capitalists, of scholars who have never even been
warned of this honor, and that they are kept there despite their re-
their clamor, their protests; they are even given titles
that they never had, in order to make them look better in the eyes of
onlookers; they simulate stock subscriptions. Finally, at
Instead of extracting ore from the ground, 1 million and more are removed
of metal, all worked and sold to poor wretches who
would have been happy to receive 23 to 50 percent of their ca-
pits. That is to say, to pave or to make everyone pay twice.
ble the price of fuel. .

— Conclusion: { one and 5 years in prison, fine and restitution

on the civil parties. (Criminal Police Chamber)
From Paris, July 13th and 14th, 1858.

The French Gas and Glass Union
(Police Criminal Court and Assize Court.) — These
Two companies have raised a total of 15 million: they
present themselves with all the conditions for normal success,
In the hands of industry, it would be a good deal. But
the industry is struggling to give 60, and financiers are not pro-
They never put in less than 15; so long live the financiers!

Saimon, manager of the Gas Union, against his import s0-
elal, allocates himself: for 2,100,000 francs worth of shares, 20,000 francs worth of
treatment, 25% in profits, Valette is charged with e-
put the shares. He takes them all at par, sells them
As a bonus, he opens a current account with the company, and...
found, after some time, to be indebted for 1,223,211 francs.
for which he never paid a penny. In October 1856, Salmon
sells to the company, represented by him Salmon, 3,500 ac-
tions of his contribution, and is credited with 900,600 fr. Plug
Later, he bought back those same 3,500 shares from the company, which he
credits him with 773,230 francs, thus realizing a difference in his own profit.
a contribution of 126,000 francs. Baron and Rouillier invest in the company,
the first of which is the manager, a value of 14,000 francs in ac-
tions, distribute fictitious dividends and end up in the ban-
queroute. Before this conclusion, Baron was awarded
by a shareholders' meeting a gold medal worth 600 francs.
in recognition of his good and loyal service.

The Pront Case.— It is in this case that the lawyer
General Ducreux noted that more than 40 companies had
already had to answer to the justice system since 1857.
Prost's amount to 10 million in waste. (6th cham-
Paris correctional police court, hearing of September 1st
(December 1858.)

The Noctété, preserving from losses,
commercial. — Under this title, so honest, so enticing, the ac-
&.

accused Plomée, according to the correctional police court,
October 21, 1858, traded in promissory notes
session; he had created some worth 450,000 francs. Furthermore, he sold, under
pretext of surety bonds, job losses for people who had
a few thousand francs available, and who saw me more
no trace, neither in the form of salary nor as restitution
tipn.

The departmental railways. — It is not
It is not possible to equip each canton with a railway line.
served by whistling and fu- transport agents
According to the petition from the residents of Carpentras, this is a lie. Also,
with a view to connecting the main arteries to all the centers of
production, inseminators have the idea of establishing routes
less expensive, horse-drawn, comprising
ramps and curves incompatible with the locomotive.
Savings on transport costs by trolleys and dump trucks
reaux, and benefited from celerné, that is to say no more pro-
It is clear that on roads and local paths, such is
the economic idea; — 25 to 50 percent dividend, such is the
financial design, and the dump trucks, carts and stagecoaches
to prosper even more,

Two initiators of credit, as the Saint-&i- speak
Moulens, se som sienalés dans cette affaire, Mancel, dit de
Valdouer, and Laurent, known as de Blois.

The latter was honored with an inaugural address, in fact
advertisement, worthy of being reported in full; see:

Paris, April 23, 4857.

"Father,

"Our company is currently issuing shares"
the proceeds of which are intended to cover establishment expenses
new developments,

"To this day, the remuneration for care given to this type of person..."

this type of operation was exclusively reserved for bankers; but,
'

at a time when misery is in "great need of relief"
age, we have thought about doing – of the remuneration of which we
Let's talk about – an object: good works; we wanted in
This large company is doing its part for the poor, and nobody
Better than you, sir, can no one help us to put
this thought into action.

"Placed as you are in the midst of all the misery,
Your mission is naturally reserved for you.
charity, and we have no doubt that you will consecrate in
This circumstance should lend us, or even provide good assistance.

"Our shares are worth 500 francs, with only 125 francs payable."
cash, in accordance with the prospectus that we have
addressed, We encourage you to search for, to find sounds-
Cryptographers: it will also be a good job for them
from their funds, and for you, Father, a good
An opportunity to do good around you.

» We will allocate you © francs for each action
which you will obtain the subscription for. These 2 francs will be
paid in cash, and you will apply, at your choice, to the Islands
the needs of your church or the relief of the poor in your
parish. This allocation could offer you resources
quite considerable, since 20 subscribed shares would give
for you a product worth one hundred francs, and if you managed
to gather a subscription of one hundred shares, your right would be to
2,000 francs.

"You know, Mr. Priest, how useful the ches are."
mins of iron that we build; all the general advice
They approve of them because their establishment provides employment.
to the workers, and increases the prosperity of their department.

"We thank you in advance, Mr. Eure, for your
charitable competition, and we ask you to pass it on to us
the funds from the subscriptions you collect, from the ma-
nier indicated in our prospectus, less a deduction of 25 fr.
that you will remember from each action.

"Please accept our sincere regards."

"To: Laurent de Bois and Co."

We do not know what results this circular has produced.

frankly cynical. We pass abruptly and without trans-
sition to the indictment of Mr. Ducreux, the imperial lawyer; he re-
sums up the morality of the matter too well for us to be-
Let's replace it with our analysis:

"Fraud, in whatever form, whatever
The skill of its authors always boils down to two points:
handing over of funds and maneuvers to appropriate them. But what have
What did the two accused do? They threw a chimera into the public's imagination.
the shadow of prey; the shadow has been the lot of shareholders; the
prey, that is to say, the money was theirs. In less than fifteen
During his month-long administration, Mancel caused the company harm.
dice of more than 400,000 fr. Up to Laurent, here is the result
of his administration, shorter than that of Mancel. 1] a
taken the departmental railway company for the founding
dre in his own, with a capital of 900,000 francs; after the fu-
sion, he burdened the company with 5 million, and this to procure-
to barely 80,000 francs, that is to say, — a monstrous thing to consider
later, — that he gave 50 fr. to receive |! fr. 63 centimes.

"These are the preliminary facts that led to the days-"
legal proceedings against these two men. And now, dear-
chons to get to know them.

“Mancel was born to parents without fortune, in a village of the
Manche department; he was initially a bailiff's clerk;
Then, without any known transition, he became an industrialist, and, at that
title, his name appears in a multitude of cor- business cases
rectionnelles, That's how it came to be included in the Credit
Algerian and Commercial Security. Involved in many scams.
queries, he reappears again in the decorations affair, At a
At a certain time, he went to Rome and bought a patent for the spur.
d'Or and takes the title of Count, Returning to Paris, :the parant of
this title, at the simple invitation of the Prefect of Police, he
is dethroned; which did not hinder it, in the world
that he haunted, to reclaim the title of count and to display a splendor

insolent.
"There you have it, Douc, launched into industry, a condemned man

WRECKS OF G3 SPECULATION

Twice in default, convictions later overturned, he is
true: but condemned a third time, with conlir-
mation of the judgment, we find it again in the last-
the latest decorations case, where he was Viala's witness, Tel
is the man who, without capital, with a compromised past,
placed him at the head of a vast enterprise and called upon the public

to deceive him.” (Paris Criminal Court, 6th Chamber)
bre, November (IN5R8);

French Steam Navigation Company,
of rolling and courier services (7 chambers of po
Live correctional court hearings of January 27, 3 and 10.
1859). — Guillier, known as Galland, manager of the Company, is alone
prosecuted. The members of the council of
surveillance, Viscount of Suleau, senator, of Saulcy, mem-
bre of the Institute, Belmontet, deputy, JL Bonjour and PA
Hello, they are appointed by the civil parties as responsible for
Edbles, The indictment states the following misdeeds:

Galland allocated himself 600,000 francs to be taken in 3,200 shares.
13,000 francs, treatment, 19% dar: the profits, Manrol
(de Valdouer), already mentioned, was in charge of launching the case
subject to: 1. a commission, 29,200 shares to be taken
on the manager's fund; Mancel delivered: 0 of these shares to
Mercier, an advertising broker, and Léo Lespès, a journalist;
Later, they asked to receive their partner ar-
rent (good precaution), and Galland resumed their Utres moven-
20,000 francs in cash. The prospectuses advertise from 52 to
16% profit, despite an acknowledged deficit of 130,090 francs.
and a real amount of 400,000, where a dividend is distributed in FS5s.
to facilitate the vote of the general assembly, Pineculpé avone
that he will stuff with false achhonpnatres, with &laçies ehapeurs,
but no more than five or six. — Total deficit, <''atflons el
\emi.

At the beginning of the debates, M, the Vicomte de Snlean,
Senator, based on the consistent findings of Mr. Rousset, lawyer
imperial, was thus out of the picture, except by virtue of the
senatus-consul of June 1158, the diguitarians of the empire

FINANCIAL TRIALS

are not subject to the jurisdiction of ordinary courts. This is not
And it's always an advantage to be protected by special laws.
them, and Viscount de Suleau has cause to complain, in this
on the occasion, of its "roundness which attached it to the shore." How much
1 would have preferred to come before the court to confirm, by a
a public and solemn declaration, the deposition of his
colleague in surveillance, Mr. de Sauley, to whom 1 did not
It was given to us to associate with each other only from the heart.

According to the statutes, each member of the council of
surveillance had to own at least 25 shares, of a price

nominal sum of 12,500 francs. In order to assist in the delivery of the said
Galland offered advice to the notables he was keen to befriend.
to trade in released shares, taken from its share of the foundation
teur, That's how the first consultation cost him 255,000 francs.
ct the second 160,000. On the other hand, the supervisors did not re-
They weren't keeping a close eye on them. Nothing could be more naive or more instructive.
that Mr. de Saulicy's deposition on this subject:

“As a member of the supervisory board, I received 80 ac-
tions that I did not keep. I was going to retire from the service.
military vice when Mr. Cauvain, a lawyer, offered me a position
in this matter. I told him that I could not provide cash;
He replied: That's not necessary; you will be given some
Shares released: if the case succeeds, your shares will be valid;
If it fails, they will become cabbage leaves. That was
In 1856, I subsequently traveled with Prince Napoleon; at my
Upon my return, I knew that I had been understood in the supervisory board.
launch and that I had been allocated 80 shares.

"Nevertheless, I refused to sit with Messrs. Michaut and Colas-"
his; the council was renewed. I fell ill for a short time
afterwards; when I saw the disorder of the writings, I postponed the
I resigned and offered my resignation. In the end, I handed in the
actions, and I didn't receive a penny, I gave 300 francs.
my pocket, and yet here I am.

It is clear that the witness had been an unwitting observer.
That was the court's opinion.

EOAVES OF SPECULATION 5

L'Enion foncière, socie pour lachalen cros des inr-
menbles etieur revéite en détails comarandite de 699,000 [rs
(Paris Criminal Court, 6th Chamber, hearings of
February 8, 155!).) Those involved are: Mancel {of Valdoucr!,
already mentioned, Gaspard Petit, bankrupt, Pierre Marle, convicted cou-
traditionally, in 1851, to five years in prison for fraud
querie, all three founders, directors or managers of the
society. The business world doesn't look at it closely.

Benumont-Vassy case (0th police chamber)
Correctional Court of Paris, hearing of April 13, 1859). — Here is
a new kind of financial figure, the in- broker
Fluency. Mr. Édouard de la Bonninière de Beaumont-Vassy
he served as prefect and master of requests;
is an officer of the Legion of Honour. A certain Monsieur de Sébille
finds the owner of a patent for an invention to obtain Island

Unrefined saltpeter. The discovery seems significant, before
tageuse, economical; the patent was bought for 500,000 francs.
would like to sell it to the Ministry of War for 3,500,000 francs.
Mr. de Beaumont boasts, by virtue of his administrative connections,
administrative, to scheme the affair. Prevention speaks
of a recognition of 800,000 francs and a commission
of 100,000 francs as the price for this intervention: but on
Mr. de Beaumont will have to buy this sum at his own risk.
and perils, the administrative consciences on which the operation depends
The prosecution is discussing the charges, which are important to us.
Little. The moral of the matter is found in a written letter
from Laon to Sébille by M. de Reaumont-Vassy, on October 1st
born in 1857, and of which the President makes the following summary:

"You say it is essential that Sébille write to you"
a letter listing the requests to be made to the Ministry of
war; that it will be useful to grease the palms of employees, su-
Whether or not they are balanced, to achieve success; that one must go from
The front; you set, for the moment, the amount to be sent to you
The figure is between 3,000 and 4,000 francs. You add that it would be possible

that we spent less: that perhaps it would be enough to give
a few dinners with the bigwigs, »

Nothing is missing from the picture, not even style and color.
local. M, from Beaumont-Vassy was sentenced to two years of
prison, a fine of 3,000 francs and a ten-year ban on holding public office:
mentioned in Article 4 of the Penal Code.

The story had a follow-up in the Assize Court shortly thereafter.
Afterwards. While the former official was removing the large
bonnets, Scbilie was taking shareholders away by producing
forged letters from General Fleury and Marshal Vaillant: he
one day he even went so far as to disguise himself as a general, the comc-
Die ended, for him, with six years of imprisonment.

The Gralssac to Béziers Railway.
— It is a plea between co-litigants, before the tribunal-
the Seine trade center, from which the first
revelations about this scandal, (Le Droit, April 27, 1858.)
Mr. Touruadre, an approved representative, presents the following facts:

"The Graissessac to Béziers line has been granted a concession on Island 27
March 1852. The dealers pretended to bring

their concession for free; but they lost nothing for
that. Two of them, Messrs. Orsi and Delfosse, had a mar-
They were paid a fixed price to execute the line, for 16 million.
subcontracted with Messrs. Daviau, Brian and Labrousse, medium-
14 million, or 2 million profit. These at their
tour subcontracted with Mr. Gandell for 12 million: second be-

Profit of ? million: a total of 4 million taken from the poor
shareholders.

The approved party cites the figures in round numbers; the correct process-
tional (Gazette des tribunaux, 7th chamber, hearing of the
As of May 1859) special item 4,432,000 francs. In summary, the expenses,
initially valued at 11 million, later increased to 18 million,
amounted to 31,525,517 francs and 22 centimes.

The ruling, issued on May 48, 1859, sufficiently summarizes the case:

SPECULATION EXPENSES (9

_… Expected, in fact, AUS Boucaruc to, without existence
no surety, he esvecler to Lusène PBouearuce, his
brother, under the name of Noer of Souubatstié, his friend, both simple
Roma in what we call the conmieree d'étots in Paris, before
absolutely no capacity and completely without fortune...

"That on these concessions, ?f to élé preleve, to the detriment of
the COUPAË mie, fraudulent licenses which amount to F0,
5, 20 and up to YUU percent; that crs somines, supposed
paid to Suubalwne, who was only acting as a front man, were
paid into the hands of Etigrne Boucarue, whose agent he was;
that it is evident that the concessions, made in appearance to
Soubaigue, were in reality Isidore Boucarue himself, who
brought together Alusi and his person, despite their antagonism, the
two qualities of a director and a general entrepreneur...

» Coudämune Isidore Boucarue to five years in prison and
3.00U fr, fine; Eugène Boucaruc to three years in prison and
where a fine of fr. was imposed, Soubaigué was sentenced to two years in prison and 50 fr.
a fine, »

The judgment was appealed, and the case returned to court.
perial on August 23, 25 and 26, 1859. On the plea of
Mr. Jules Favre, the defendants were acquitted, without the
facts established in the pleading of Mr. Tournadre before the
The commercial court's decisions would have been overturned.

A judgment of the commercial court, dated February 21, 1561,
declared the company bankrupt. The liabilities, according to the assessment-
the trustee's contribution amounts to the sum of 414#,909,015 fr.

Since the ruling refers to functions and qualities, Inmcompa-
tibles, we will allow ourselves to open a parenthesis here to
the address of Mr. Jules Favre.

In 1859, the Legislative Body was presented with a bill which
completely overhauled the conditions imposed on the companies
of paths, DG Waitet, which we will appreciate one day
the economy, £ Y but not without controversy. Three
des cing/ opfoséremt à et l'indignité des compagnies;

| leBg* 'opinion some of the scun-
Ÿ

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Year: FINANCIAL TRIALS

dates that we note in this book, among others March 1st
Regarding the Graissossac, Mr. Baroche replied and said
substance: "It was we (the government) who defrauded
the case will go to court, and it will be defended there, by whom
against us? — with a word that is dear to you.

The kind words of Mr. Jules Favre indeed obtained the acquittal.
the defendants' behavior. But herein lies precisely the incompatibility:
justify in criminal court what one has fought against or
Left to fight by his friends in the Legislative Body, he is a
A combination that no financier could be scandalized by, but
that democracy condemns, Be an extreme advocate and re-
Declare yourself involved in politics, if that is in your interest; otherwise-
First and foremost, respect for the flag.

General Company of gn7 Meters. —
Why a company? The manufacturing of meters is
precision work, such as watchmaking, small mechanical engineering,
Optics, it is repugnant to manufacturing, to large
ag#lomérations and the infinitesimal division of labor.
From then on, a simple sponsorship of 50,000 to 100,000 francs, to a
A skilled worker in the field is sufficient to create a
model house. Messrs. Dumon, Delasalle and Beaugrand do not
do not share this opinion: they form a company with a capital of
& millions, Dumon, a patent owner, values his ap-
port at 650,000 francs, and the same Dumon, the manager, hastens to

Subscribe: such great conditions; 8,000 francs for processing
per year, 20% in profits. He knows business: he has been
sentenced on April 19, 1859, to four months in prison as
Swindler. Beaugrand, a stock market bounty driver, employs
the well-known maneuvers:

He spreads promises both in the public square and behind the scenes.
of shares entrusted to him: he buys them back at a premium,
puts them back on sale, buys them back at a higher premium, and
eventually, they were permanently locked up with the flycatchers.
with a profit of 15 or 20 francs. In the impossibility-
ability to remove its place on the official ranking, it conquers
amicably, its mention in the Press Stock Exchange bulletins

WRECKS OF SPECULATION JU
and of the Fatherland," (7th correctional police chamber of the
Aris, July 4, 1559.

JA Vigilante, insurance and recovery company
Payment of debts. (Criminal Police Court, 6 and
September 7, 1859). — This is how the accused Gauthier keeps watch:

"I lend money to struggling households whose credit is
It has fallen to the point where their signature is no longer valid. I give
very little money on the securities I am given;
Then, when the due date arrives, I rigorously pursue my debtors; I
forces them to give me reasonable advance payments; if bankruptcy
occurs, I have advanced so little money that by producing the entire
the values I hold, the dividends I receive
"They make me earn a good living,"

Sorbler-Beucelas Mines. — Here is a trial of pro-
Vince, this time, occupied the hearings of the cor- court
Lyon district, July 31, 1st, 7th, 8th and 21st August 1861.
Nothing original, as Mr. Roycr-'s indictment notes.
Belliard, imperial lawyer.

"Can we believe in the honesty of people who, having bought the
Sorbier-Beuclas mines, 460,000 francs, put them into action
at a price of 900,000 francs? Were they honest when they put
in shares at a price of ? million the Grand-Ronzvy and the -Barail-
The first one, which had cost them less than a million? And the mines
de Moncel and Ricamarie? They're worthless; and they consider them
They lost 740,000 francs. They wreaked havoc in hundreds of
families and small households.

Bankruptcy Thurneyssen, — The Thurneyssens form
a tribe: Charles, Augustus, Georges, etc. In May 18:7,
Charles has one of those monumental bankruptcies that come
from time to time, to terrify Parisian commerce.

“On May 19, 1857,” said Mr. Tournadre before the tribunal of
Seine commerce, hearing from August, on the advice of the minister-

The public announcement of the passing of Mr. Charles Thurneys.
The court declared this banker bankrupt. Mr. Char.
The Thurneyssens had skillfully planned their escape: I 1:
In May, he had asked Mr. de Rumpff, Minister of the Vil-
the Auséatiques, a passport which allowed him to conceal
to report his departure to the Police Prefecture; he had effect-
killed at the Bank, the payment of hillets that came to
deadline that day and appointments given to several clients.
you for the day after tomorrow, That same evening he left for Lon-
dres with two of his sons, without the knowledge of his wife and children
Plovés, from there he embarked for New York. And soon the
Newspapers in that city announced his "arrival in America.

"From the very first investigations, the disaster appeared im-
Mense, a dreadful disorder reigned in the writings, little by little
The tire at La Jumière was made, and one could measure the depth of the
The known liabilities amount to 16 million; the assets, very-
problematic, barely reaching 14 or 1500 thousand francs, Since
For ten years, the most culpable fraudsters in the islands were employed to
concealing the situation; for ten years Mr. Thurnevyssen had been in
bankruptcy: deposit breaches dating back seven years and
amounting to several million, falsified accounting records
his: that's what appeared, it was then known that he had not been held
No diary or ledger for three years. The single book, the
fog, was covered with scrapes and over-scratches: ban-
some had been pasted over certain entries to subs-
to appoint others after the fact; for ten years, he had not been
made a simple inventory, Finally, the first examination provides the
evidence of substantial annual profit allocations to two
partners. Everything contributes to putting the trustee on the trail of
the association whose existence we hope to demonstrate at the sorting-
bunal. Public rumor, the unanimous cry of the creditors, the
Evidence from the scriptures names Mr. Charles as associates
Thurneyssen, M, Anguste Thurneyssen, his uncle, and Mr. Geor-
Ges Thurneyssen, his cousin. I have come today to support the
request made by the trustee for the bankruptcy of Charles

Thurneysseu is declared a commune in MAN, Auguste and Geor-

ges, »

WRECKS OF SPECULATION 101

This is how the directors of large companies
conduct their own business. As for the deraande of the syn-
die, admitted before the commercial court, she was defined
The appeal was rejected. Mr. Auguste Taurnevssen was
considered as a financial backer and Mr. Georges as a sim-
ple commis. ,

General Union Office, — In 1857, the day-
political nal of the Union, following the example of financial newspapers,
had the idea of founding a banking institution, a command-
said to be a business fund, to which a common fund was attached
of reports, Two editors, Spinelli, Fontaine, and the cashier
Levinot were placed at the head of the company; the capital,
originally set at 200,000 francs, was subsequently raised
to 600,000, then to { million. The newspaper L'Union, perfectly
positioned within the world of legitimists and ultramontanes,
was not bothered by finding capital; he was more
It's difficult to take advantage of it.

And first, what business needed to be undertaken?
Business in general: other people's money. 100,000 francs were
loaned to a marble company; shortly after Spinelli,
"acting more out of vanity than necessity, in the hope
"To obtain a certain decoration, he lent 40,000 francs"
"To Prince Godoi." The managers, playing the stock market, per-
in a fortnightly liquidation of 183,000 francs; at
On April 1, 1858, losses amounted to 565,000 francs.
Accused Spiuelli and Fontaine preempted, by a prudent escape
tooth, the rendering of accounts, and the 6th chamber correction-
nelle, hearings of December 1st and 8th, 1860, found only
accomplices.

Serres case (7th correctional police chamber,

hearings of May 28 and 30, 16862, bankruptcy of one million

approximately). — This trial is especially interesting in that it...

reveals the morality of contemporary journalism. All the

“world, as the chroniclers say, — that is to say a

a thousand people in France — everyone knows that the
ÿ,

Financial reports from newspapers are in the hands of certain
businesspeople: we have just seen the Union establishing a
a speculative fund on his own account, but not everyone has
no way to settle down; so we will find others
processes of this kind,

But first, what is N. Serres?

"The information shows that, from 1840 onwards, one after the other
man of letters, provincial merchant, advertising agent,
advertising contractor, meat wholesaler, representative
foreign mining companies, seeking to establish so-
companies for the exploitation of certain patents; in 1554, coulis-
to be listed on the Paris Stock Exchange. In 1858, he was affected by the measure
general rule prohibiting backstage access.

"Without resources at that time, pursued until the seizure"
sie, for the payment of debts as small as 140 francs, price
For a piece of wine, he rents a space at 3 Amsterdam Street
3,009 fr, where he installs offices and furniture of a certain...
luxury; he rents an apartment for his residence
4,600 francs, assumes the title of banker and engages in an enormous
advertising (300,000 francs over three years and nine months), to attract
"Money and securities investments."

Mr. Serres was aiming for legitimist and Catholic scholarships;
he also had as a signatory of his correspondence ui
Mr. de Mesnard had attempted to obtain a loan for the Pope,
one for the (deposed) King of Naples; and finally, he had
bought by François II, ex-king, for 400,000 francs, two
frigates later claimed by Victor Emmanuel.
The trial, held in Marseille, caused quite a stir at the time.

The most powerful lever for forcing the strong-willed of
Cagots, it's a trusted newspaper, the Gazette de France.
The Journal of Towns and Countryside, the Friend of Religion,
The Union, if it hadn't already had its Fontaine-Spinelli fund. The
Readers of these newspapers still believe in the priesthood of the
press, even the announcements, seem to them to be a matter of party politics.
and in principle. It was Mr. Serres' genius to sniff out this en-

sin,ct d'affirmer le bulletin de Bourse et la revue financière
of the first three of these newspapers. He promoted his business there.
at will, without dispute or control, and the money moved to its
cash register, as if by the grace of God.

The Gazette de France newsletter was praised for
Thirteen years, at a minimum price of 21,000 francs per year. The
The document, signed Lourdoueix, is part of the trial.

"As a result of what was verbally agreed between us,
I agree to the position presented to you in the Gazette,
by our treaty of... may it serve you to found a house of pla-
capital and banking services, and I further agree to re-
order this house directly and personally, which
You will be the manager, to my subscribers and my friends.

"It remains understood that the financial conditions guarantee-
The following are attached to the Gazette by you and by this house:

» 40 25.0/0 in the company's profits;

"20 The annual sum of 24,000 francs that you owe him"
paying in twelve installments will be included in this share of the profit
and will form the minimum. Whatever the state of affairs of
to this company, the sum of 24,000 francs will still be due.
"Yralement every year, paid in twelve installments and in advance, etc."

» Signed: H, DE LOURDOUEIX.

» Paris, January 8, 4858. >

The treaty with the Friend of Religion is also cited in
part :

"Abbot Sisson entrusts to Mr. Serres, who accepts, the
writing the daily financial column and a
Weekly stock market review. Mr. Serres will also have
the ability to publish various articles in the newspaper on
financial matters and other subjects of public interest to the point
from the point of view of the general interest.

"In exchange for the moral benefit (good Tartulus!) and the public-

cited that he withdraws the powers and rights granted to him herein.
On top of that, Mr. Serres pledges to contribute to the newspaper's fund,
every month and in advance, the sum of 2000 francs, i.e. 24,009 francs.
per year.

"The duration of this treaty is set at five years from the date of..."
March 1st! SG0, »

The Journal des Villes et des Campagnes had dealt with
ten years, at 10,000 francs per year.

Watched from behind the Union's stock market bulletin by the
Spinelli-Fontaine bank, behind the financial reviews of the
Gazette de France, de l'Ami de la Religion, du Journal des
Valleys and the countryside by the Serres bank, obsessed with the
lusciously Christian advertisements from the Jew Mirès in favor
of the Roman railways, the Catholic-Legitimist world,
who, it is said, was averse to stock market manipulations, had to undergo
also its proportional bleeding,

We confess, for our part, that it would have seemed regrettable to us-
table that a political party, powerful by fortune, had escaped
to the raid; he would have rejected the depredations of the Jewish community on
Voltaire, Rousseau and the Revolution, and the Prud'hommes the-
would have listened.

Who knows? This common ground, the dream of politicians of all kinds.
The nuance, perhaps, will be precisely the one we are proposing:
Honesty above all, even in large companies and islands
in newspaper advertising.

Mass trading. — Since we're on the subject
Regarding the Catholic and Legitimist world, let us mention, as an epi-
sode, a little-known yet instructive aspect of customs. He a-
the git of a forbidden priest, making a haqueroute to the souls of the
purgatory of approximately 24,000 masses. Who would ever have thought...
that the cult of the dead, the belief in an afterlife, the redemption
sins, the deliverance of souls, could become matter
to speculation? Here, in all its naivety, is the exposition of the tra-
fic, according to the defender:

SPECULATION PAWNS 105

"There are several bookshops in Paris, including the heads
out joined to their book trade an industry that comes in
aid in the sale of these books; this industry consists, for
The booksellers in question, acting as intermediaries for the priests

depositories of sums of money entrusted to them as pay
anticipated masses to be said.

"A person, for example, leaves to the priest upon dying..."
his parish 100, 200, 500 masses, more or less, than the ecclesias-
The word will have to be spoken for the repose of the soul of the deceased; or else it is
"A pious relative who deposits the sum; no matter the price
The donation for each mass is 1 franc, or 100, 200, or 500 francs, deposited.
in advance in the hands of the priest,

"At a pinch, a priest could, within a fairly short time,
to say 500 masses; but first there are people who
ask for up to 4,000 and beyond; then it happens that the same
The priest receives a similar mission of 40, 50, or 100 people. He ar-
thus to contract the obligation to say masses in such
number that his life would not suffice; hence the obligation to share-
to ger with other priests.

"It is the difficulty of this sharing that gave rise to the industrial-
sorting we are talking about. A bookseller knows, for example, that such
clergyman is responsible for a considerable number of masses;
He goes to find him and Jui says: It is impossible for you to say these
masses; you received 1,000, 2,000, 5,000 francs, more or less;
Give me this sum; I will see to it that these
Mass intentions by priests without work, and I...
I will grant a bonus of 50, 100, 300 francs, depending on the importance of the
market, in bookstore articles,

"The treaty concluded, the bookseller delivers the agreed premium." Then
He wrote to all the priests in the towns and countryside; he...
offer to say a number of masses for the repose of
the soul of such and such deceased, masses payable according to the price
current of { fr. moon, but in bookstore articles.

"One can immediately see the bookseller's Jucrative combination,"
who, instead of money, gives books on which he earns 40,
00 and 75 percent. As for the priest, he sees this as an opportunity to

"Set up your library without spending a penny." (Correctional Court)
(Paris court, hearing of August 24, 1861.)

We only want to draw one moral lesson from these recent events:
The fact is that the law of social solidarity is inevitable; it is im-
inevitably poses a problem to all classes, whether they have them or not.

conscience, the average moral sense is weak, and virtue in
All parties are the prerogative of elite souls. It would have sufficed perhaps-
to belong to a community that believes in something more
than to immediate material interests, to stop, by the exen-
whether through protest, or simply through abstention, this
rampant speculation and fraud. But the company, while-
The whole world has been steeped in iniquity: atheists and believers, the impious and
devout, idealists and positivists, absolutists and liberals,
reactionaries and progressives, some hypocritically, the
others with cynicism. May our confidence be followed by
Contrition and repentance!

CHAPTER IV

BIG BUSINESS. THE FOUNDERS; THE COACHES.

In light of the events that will unfold in this chapter, those

The points from the previous chapter are mere trifles, and have no importance.
significance as much by their multiplicity. This anthill of pe-
small-time sponsorships, which are then settled in the Assize Court
or in correctional police, does not yet reach the major
domestic industrial machinery. Private wealth is the only
diminished; public wealth, the essential conditions of
The French economic society is only touched upon.
'The review of major cases will give us results'
far more sinister in their scope. Therefore, it would be
It is superfluous to look here for the degree of criminality of individuals.
swimming. No matter, in the face of the immensity of the disasters,
Criminal prosecution? The laws of economics violated, the
The consequences were marked, fatal, inevitable. The no-
financial institutions, the largest in Europe, had-
They possessed all civil and civic virtues, public
and private individuals could not escape the decree of fate.

Also, the most interesting judicial information
Are not the elements of this chapter borrowed from criminal justice?

nelle. The debates of the commercial courts and the courts
civil matters, even when there has been prosecution by the prosecutor
imperial, are of a much higher slavity than the required islands-
the prosecutor's office, which is often embarrassed by
to conclude in the face of the enormity of the respective claims of
parts.

One fact will stand out above all from this chapter. A number of Icc-
perhaps the authors imagine that your words of industrial lordship-
trielle are a figure of rhetoric, a hyperbole more or less
less bombastic. Let them read these simple stories, and they will-
will point to the evidence that the beneficiaries of the regime
contemporary feudal entities are by no means ontolusi-
that, beings of reason. That the shareholders especially do not open-
do not address our starting point, namely that, in the organization
current capitalist uism, they are, not the participants, mitis
the cash cows of the General Staff. The evidence, moreover, is...
abundant will.

D'AUBIN

THE MINES

(Civil proceedings.)

This story, more instructive than a criminal trial, has
held before the Imperial Court of Paris, hearings of the 3rd,
January 10, 17 and 19, 1866.

The Aubin mines, whose apparent acquisition had been
made by a Mr. Dubochet, actually belonged to Messrs. de
Pourtalès and de Séraincovrt, affirms Me Berryer. Expenses
considerable work had been done there without improving them well-
suddenly, and especially without opening up easier exploitation for them.
and more fruitful. That is why, in 1852, Messrs. Peters and
Barrande, engineers, were commissioned by Messrs. de Pourtalès and
from Séraincourt to study a railway project from Cler-
Mont-Ferrand to Moutauban, passing through the Aubin mines.
The authors of the project, in high regard, further affirm Mr. Ber-
ryer, cuicnt that of making available to their: engineering-

deniers the maps of the general staff and those of the bridges and roads department
sees, or even the draftsmen of the general staff.

Based on the draft proposal, Mr. de Pourtalûs formed a com-
paynie in order to obtain the Concession for this railway of
Clermont in Montauban, which provided an outlet for its mines;
but he wanted the state to provide him with subsidies and
interest guarantees. The government refused, and the project
there was no follow-up.

It was then, said Mr. Rivière, that Mr. de Séraincourt presented
to Count de Morny a completely new plan, which
consisted of boldly traveling 300 kilometers, without any guarantee
of interest or subsidy, centering any possible promise by
the government to grant another 600 kilometers over five years
under the conditions of the 1842 law, that is to say the land,
Earthworks and engineering works are to be covered by the budget.
After a first unsuccessful attempt, Messrs. de Morny and de St-
Raincourt succeeded in forming an Anglo-French company
for the concession and operation of the network called the Grand-
Central. The first had reserved for himself the appointment of the administrators
ministers: at the request of Mr. de Séraïncourt, he consented-
tit to designate M. de Pourtalès, who thus reappeared in the
new combination.

Mr. de Pourtalès, who joined the Grand-Central council with
Mr. de Séraincourt hastened to sell his studies and preliminary works.
jettisoning of the Clermont to Montauban line to the new company,
— simple studies, let's be clear, a job for the-
which he offers to his engineers, Peters and Barrande, 12,000 francs.
not a hint of a concession, a taking of possession or
a semblance of ownership; simple graphic outlines,
according to the defender's expression; however, Article 2 of the treaty, cited
at the trial, door:

"The new company, taking the place of Ia
the Pourtalés company, and finding itself substituted for all its rights,
(what rights?) will pay him, as reimbursement, for expenses:
various and detailed reports made to date. an independence in Fos -
made of 150,000 francs. — Furthermore, Messrs. Pourtales and Co. will have the

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the ability to subscribe at par to a quantity of 6,000 shares of
Grand-Central, which will be reserved for them and taken by moile
in both parties, English and French, »

The shares of Grand-Central, as soon as they were issued, before anyone had
set a milestone, primerent from 0 to 80 fr,, by the simple
authority of the founders; which allowed Messrs. Pourtales
and to realize, on the 6,000 shares at par in their treaty,
an immediate benefit of 420 to 480,000 fr.

MA. Peters and barrunde, which they wanted to keep at the port-
tion cougrue of 12,000 fr., réclamercut tuoilié du bénetice
of the production of Pourtalèés, that is to say the sharing in the

150,000 francs in cash and in the renegotiation at a premium of 6,000 ac-
Uous, the price of the merger. From the trial and the revelations that
We can offer this to our readers.

What was happening to the Aubin mines during this time?
Atoure, the starting point of such great movements?

“In November,” Mr. Berryer added, “the mines and
inbin factories were publicly auctioned moving the
sum of AL 000 fr, A few months later, MW of Séraincourt
and other secretly entered into joint ownership with the adju-
eataire, July 7th IR, when the path of
iron from Aulban to Montauban, these same factories were, by deed
Hotarie, denied under the name of M, of Pourtalès at the price of
4,200,000 francs. On the 10th of the same month, they were presented.
for een tEuer ne socié.é ationvme, on nue evaluation de
3,200,000 francs. Since then, the Graud-Central concession has been made
and the company definitively constituted, 1 has been stipulated in favor
Aubin's establishments-riots, an advance of millions, Finally:
these same factories are on the verge of being acquired by the ac-
Grand-Central tions for an enormous price
"SUpPriEUr to all successive evaluations,"

This significantly higher price is listed at length in the ie
rasert to the news of the Brud-Central of May 3, F856:
44,200 vbliguliuts, repayable over 99 years at 0UU fr, and pru-

paying 3% or 15 francs of annual interest, that is to say: for the
Acquiring company 22,100,000 Fr, of capital to be reimbursed,
plus the interest at 30/0: and for the Vendée company, in
taking into account the price of the 30/0 bonds that are quoted
between 285 and 305 francs of capital, a capacity to realize 17 to
13 million immediately, during the Pourse.

When these facts were revealed in the Chamber of Deputies,
At 18:59, Mr. Calvet-Rogniat, who was also an administrator of the
Grard-Central demonstrated that no more favorable treaty had ever been found
no agreement had been concluded between companies, Depnis, it is re-
less favorable documents about this transaction have emerged.
Following a series of similar cases, the Grand-Central
was dismembered and divided between the companies of Lvon and
of Orléans. The latter received the Aubin mines, and here is
Assessments of the latest reports:

1861. "The annual charges that the Aubin administration imposes-

will be on the old network will obviously be more important
than they seemed to be.

1862. “The capitalization of interest, maintenance, supply
sionnement, Pamélioration have increased by nearly 8 million
Aubin's capital. The infirmity to be filled on the products of
the year is 455,389 fr.

1863. "Concessions were detached from the Auhin group for
a sum of 567,263 francs 67 re. The surplus of the receipts for the
The capital account is 1,733,000 francs, 79 ©. The operation in
1862 leaves a shortfall of 487,299 francs, 55 euros to be filled.

1864. "The capital whose interest we have to serve is
today, 18 million, a round number, after deduction
buildings sold. In this figure, the fixed-income interests
ses during the first years of our management include
for another 1,318,000 francs, we said we had nearly
raised from the proceeds of the financial year, a sum of 578,000 francs,
intended for the partial amortization of this eharsr, 1 remains
In addition, there are two factories and buildings for sale. If the rest of the

interest payments were amortized later
Once the wheat was sold, the capital would be reduced below {6
millions, and the charges, in this case, would not exceed 560,000 ir,
Under these conditions, the inadequacy of the products, compared to
the charges, could decrease and perhaps disappear in
future exercises due to the development of sales
coals.

1865. "The inadequacy of net income actually amounted to 202,667 francs.
GG centimes... The capital now stands at 17,633,794 francs.
22nd, including 440,000 francs from immobilized interest
during the factory construction period. We will pro-
Let us assume that this last sum is amortized by means of a deduction.
equal amount on the products of the exercise.

1866, "Sale of the Bruniquel factory; leasing of the works"
Fumel settlements, A decree of August 6, 1865 authorized the ex-
tension within the perimeter of the metal concessions. The account
The capital is reduced to 16,862,974 francs and 47 cents.

The fate of the Peters-Barrande claim against Messrs. de
Pourtalès and de Scraincourt are of little importance to our subject: this
What we wanted to point out is not inequality of re-
partition between the contracting parties, but rather the enormity of dis-
proportion of the figures, for sale and purchase. Mr. Lawyer
Imperial Metzinger himself did not consider the matter any other way-
He seized the opportunity to utter kind words,
and we are happy to reproduce them:

"To appreciate this part of the case, one must go down
In this world of speculators, to be animated by the thought of the steps*
The sions that stir there, the passions that devour there. They ask
The sharing of a sum of 600,000 to 800,000 francs! What a figure!
Terrifying! But what exactly did these engineers do to deserve this?

These heaps of gold? That, gentlemen, is the objection, the object-
unique tion; but it disappears before the collected legend of the
Because, certainly, for men like you, indifferent
to the favors of fortune, which place happiness and honor

of life in moderation, in the fulfillment of religion
the duties and the consideration attached to them, the
The facts of the case present a strange spectacle. In the middle
of a society dedicated to work, courageously seeking and
not always finding sufficient satisfaction of needs
of life, two men, whose only merit was their audacity
happy players, achieve with a stroke of the pen or a stroke
of winnings capable of enriching twenty families. What a dice-
Moralization is possible in such a contrast, and what discouragement-
things to fear if the spectacle of certain trials were not made
to stifle all temptation and to strengthen courage!
This, gentlemen, is the moral lesson that emerges from the
Canse, but may the movements stir in your hearts in
The presence of such debates should not go so far as to mislead your con-
science. The figures here are enormous; but you have to judge.
men living in the midst of a world where everything is changing
or; and if the profit demanded by the engineers is excessive, that
You might say millions were taken away in a few months by Messrs.
Pourtalès and Séraincourt.

On such a dignified peroration, all that remains for us is to re-
summer the affair.
Two mine owners need to create at their
establishments an outlet. Instead of an in- railway
industrial, a few kilometers long, leading to a canal, a
navigable river or major railway, they imagine...

to grant a concession for a fifty-league artery. The company,
presented under the guise of the public good, will hopefully earn them
They rent, subsidies and state guarantees: Disappointed in their
designs, they combine a gigantic project, a con-
transfers of 1,000 to 1,500 kilometers, involve the municipal councils
municipal and general councils are besieging the antechambers
ministerial, they abduct political figures, carry-
They try to establish their concession, botch a company, and get themselves numbered.
administrators. Barely installed, they hasten to finish-
to themselves aborted studies, worthless projects:
They're still buying their mines, 13 million, the men who,

10.

five years earlier, at the public auction, had been
estimated at 500,000 francs. And after that, whatever will be, will be. Under the
Grand-Central Company's Market Deals: A Deal of Sisty Things
is forced to dismember itself, to place under the protection of the
of two wealthy companies the interests of its shareholders
and bondholders. What do the swindlers care? At
cux, all legal concepts are turned upside down: the hair
The responsibility will cover ten or fifteen thousand actions.
naires, of which ninety-nine hundredths will not have
I was simply never aware of the incident.

Today (1806), nothing has changed yet in the
awareness of the administrators regarding responsibilities
sability. On September 25th, the Assize Court of the department-
The Seine River Authority sentenced Berthomé to five years of
prison, and Dupray de la Mahérie to seven years of hard labor
forc's, for embezzlement of 3,293,167 francs to the detriment of the
Railway Sub-Counter. We collect, at the neck-
During the debates, the following details:

"At the opening of the hearing, one of the gentlemen, the jurors ask
to ask a number of factual questions, he said, and very-
short. Mr. President, Iv, authorizes.

"The juror asks this question: Did Berthomé have a bail?"
nement, and what was the importance of this guarantee, “it
Did it exist?

"Mr. EnNoux: Berthomé did not have a guarantee."

"Second question, — The Sub-Counter Manager"
Is he financially and personally responsible for the damages?

tournemenuts comimis?

Mr. Ennoux: No, Mr. President; the director is not
in no way responsible for these misappropriations.

"Third question, — On whom should the loss suffered be borne?"

"Mr. EnNoux: It is the shareholders who must support it"
to carry, "

The Sub-Counter does not, strictly speaking, have any shares

naires: the guarantee fund, 6 million, was created by leg
large railway companies. Since it is understood
that the directors and administrators are not responsible for
nothing, the Berthomé deficit, 3 million, will be distributed, in the last-
latest analysis, focusing on the railway shareholders themselves,
That's how the financial world works.

However, in the bankruptcy of the Decazeville forges, the Tri-
bunal declared the administrators responsible and the
sentenced to 850,000 francs in restitution. If the question of res-
Responsibility regarding the Sou-Comptoir was raised in court.
Perhaps Mr. Ernoux's doctrine will be refuted.
This is a completely new legal precedent.

In any case, here are some elements that will help in judging the
morality of major affairs in general and of this one in particular
individual:

The Sub-Company was governed by twenty-eight administrators
traders and by five delegates from the Discount Bank. Among
These administrators and delegates, 6th, found the job-accumulators
which we mentioned in the introduction, people who gou-
They govern ten to twenty companies. The Viboux, the Ber-
Thomé, the Lamirande family, and the Carpentier legion have a good game with...
similar overseers, and yet here is a circumstance
even more serious.

During the revelation of the disaster at the Sub-Committee, a
The financial daily, Le Messager de Paris, gave of this ca-
The following is an explanation of the following:

The Sub-Counter was managed by Mr. Lanyer, whom his
health had forced him for several years to abandon his
functions, but which had not been replaced by a feeling of

Delicacy! His role was filled by Mr. Berthome, the author
of the crime; but, for two months, Mr. Irnoux had been appointed
director, and Mr. Berthomé found himself unable to
continue the maneuvers by which he could di-si-
to prolong his situation, »

What do you think of delirium? — 11 n'inorte, le nous

11 FINANCIAL TRIALS

The new director stated: the shareholders will be the sole responsible
shareholders, that is to say the shareholders of the railways,
nine-tenths of whom were still unaware of its existence
of the Sub-Counter.

Let us cite a worthy counterpart to Aubin's story:

In 1857, the Cerneck estate in Slavonia was sold
by Mr. Muller to MM. Silberschmitz and Grutschreiber, at the price
of one million. The buyers brought this building to the
Pinot de Moira company for the sum of 6 million.
Proceedings of August 31, November 24 and 28, 1857. The court of con:-
The Seine trade cancelled the agreement as tainted by
fraud." {Law of March 8, 1858.}

We will encounter this accumulation almost everywhere, mons-
tricks in the eyes of morality and regular business, of
the qualities of buyer and seller combined in the menr
no one. But let no one be scandalized: we are
under the system of granted credit, and the sovereign did not
no explanations to provide. What does it matter anyway? The actions
The Grand-Central prizes were 70 francs each for the issue. The funds
The daters had thoroughly fulfilled their mandate. Too bad for
the last bearers,

THE NAPOLEON DOCKS
(Criminal trial, February 1857; civil trials.)

11 years ago, travelers departing from Paris by
Saint-Lazare station could be seen on the right, before
to enter under the tunnel of Place d'Europe, a deep
a notch of a few ares, dug at the level of the road.
I was a witness, to use an expression from public works,
The madness of the Dorks. We were saying about this one day:

It would be good if people of common sense, amateurs

of historical pieces, they launched a subscription, in order to buy

this cleared plot of land, 10 to 10 meters deep, ct
that they place this inscription there: "[and, financiers had
the idea of establishing docks, 1852-1855. When our little-
nephews will know how to count and count, they will not really be able to
believe, if we do not deny them material evidence of
of the kind we're talking about, with so much audacity on the part
financiers, who have so much imbecility among the plebeian action-
naire.

England had model dorks in all its ports
maritime: therefore, we needed similar docks in
France, and, as a consequence of the idea of centralization,
instead of digging ponds and building sheds
in the ports of Marseille, Gette, Bayonne, Bordeaux, the Ro-
Chelles, Nantes and Saint-Nazaire, Le Havre, Dunkirk, it's at
Paris, where it was important to establish the first masterpiece.
Due to navigational errors, wasn't Paris the starting point of the line
all French railways, connected by a railway
belt.

Patriarchism, chauvinism, a shadow of reason...
dant, commanded such an experiment. France was
rich enough to bear the cost of the attempt. In vain
Timid people objected:

— The capital already has, for its 3 bulky goods of ap-
provisions, the Wine Hall, the Granary of Abundance,
the Corn Exchange, the Customs House on the Saint-Martin Canal, the cellars
from Bercy, the construction sites of Ivry, La Râpée, the warehouses of
[at Villette. What will more and better docks do, when
they will have removed from the national capital about one hundred thousand
lions at least? With the railways, parcels will diruc-
delivered to its destination without needing to be stored. Remains
so the shopping for Parisian items, on which we
will create warrants, The Paris article! Can you imagine flowers
artificial decorations, fashions, ribbons, chandeliers, bronzes,
furniture, children's toys, jewelry, Fhor-
Logerie stored and warranted by a general store?

— To hell with reasons and reasoners! We want
Ducks in Paris. And we, the auros, come what may.

— Fine! Since he wants it, we'll choose a field <nr
a point that is not already congested, nn sol à vivean du
Beltway, here or there, little moorle, provided it had
The location is inexpensive, and the costs are quickly covered.
mvellemert,

— Well, no, it's in the Saint-Lazire train station itself.
that we will settle in.

Suburban trains depart from Saint-Lazare station.
Knowledge: about Versailles, hour by hour, there and back,
two trains per hour; on Saint-Germain, same conditions
tions; on Argenteuil, the same thing again; on Auteuil,
three convoys going, three returning, or six convoys: jar
hour, or, for the suburban service, a movement of
Twelve trains per hour, one every five minutes. After that,
long-distance services: Le Havre line, line to
Cherbourg, direct trains, semi-direct, express, omnibur,
freight convoys, passenger convoys: yet another
movement of about forty convoys, going and returning,
per twenty-four hours. It is precisely in the middle of this
tohu-hohu qu'on installa lea docks, — Why? — It's
that financiers have to. No, elsewhere, land for sale,
neglected for more than a generation, and an investment
difficult.

The advantage of these sites? — They overlook the railway tracks.
thirteen to fourteen meters, [IF they will have to be leveled with the
iron sights. By settling for ten hectares of land,
But a suitable location for such a grand undertaking, this
will be, for land dealers, one hundred thousand meters of
invested, and for the shareholders one and a half million meters
cubes to be removed before even thinking about digging foundations.
Then, when the leveling with the rails is carried out, it rs-
tera to create ramps, in order to connect the stores aver
the surrounding streets, in order to open access for trucks this
fouruous when we have cleared the way for the locomotives.

An engineer is said to have proposed such a crazy idea, on let
conduit net à Charenton, unless, however, he had been in

at the same time an influential financier, landowner,
tormented by the need to sell them.

All directors, initiators, instigators or bosses of
corporations don't have land to invest, and, as
Everyone needs to live; we are going to witness extrava-
The ranges couldn't be more varied.

Those implicated are: Gusin, Legendre, Duchesne de Vère, Orsi,
founders or administrators of the Docks; Berryer, clerk-
suire oommeé par le gouvernement près de la compagnie.

On September 17, 1857, a decree authorized Cusin, Legendre
and Duchesne de Vère to establish dotks in Paris. The capital
sociul was set at 50 million; shares of 250 fr., first
Payment, 125 francs. The company could only be formed
through the full subscription of 200,000 shares. From the
On October 31, the founders accused the company of making demands for
216,915 shares. The prince is appointed to the supervisory board
Murat, General Morin, Mr. Doifus; in January 1853, Mr. Émile
Péreire, at the invitation of M, the Minister of the Interior, between
in the matter as an advisor, without in any way committing his res-
Responsibility. Some time later, these characters detached themselves.
The case involves the revelation of a prior criminal record.
unpleasant, arrived in Belgium at Duchesne de Vère (twenty
(sentenced to forced labor in absentia for forgery), appears to be
the main reason for this trout.

Land dispute. — To Councillor Perrot of
Chuzellus, in his report to the Imperial Court, to-
The report of April 23, 1857, summarizes this incident as follows:

"Mr. Riant, former notary, who has long rendered services
vices in the Seine General Council, was the owner of
large and valuable plots of land
Europe Square, he had, for several years, conceived the
thought that these lands could be useful for Jui and for
the public good, to be dedicated to the formation of docks com
merctaux, and in 1818, petitions had been presented to the As-
national assembly, designating for this use the grounds of

READ FINANCIAL TRIALS
Mr. Riant. Mr. Horeau, the architect, had drawn up plans
for the construction of vast docks on these lands.

"Îoreau, a student at Loudres, the English docks, had met there-
against Duchesne de Veére, taking care of their organization and
Dock construction projects in France. Ioreau mit Duchesne
In connection with Riant, a bonus of 60,000 to 80,000 francs was awarded.
promised to Duchesne de Vère in case the Riant lands were to-
would, through his intervention, Ulisés, a bonus which has since acted on him
sultée.

"Duchesne de Vère's projects having been approved by
Laughing, he put Duchesne de Vère in touch with Messrs. Cu-
sin and Legendre, from whom, by reason of the municipal loan of
184%, 1l had retained an honorable memory, and of which he judged
that intervention as capitalists would be useful for the formation-
tion of the docks.

"As early as June 1852, Duchesne de Vère, Cusin and Le-
son-in-law conditionally purchased Riant's land.
11,467 meters, at a price of 118 francs 75 centimes per meter, subject to
9,199,220 francs, 50 euros. Thus, the fortuitous meeting of Messrs. Riant,
Duchesne de Vère, Cusin and Legendre determined the demand and
the acquisition of the docks by the last three, and the company of
dealers. From the outset, they suffered from a lack of
A freedom perhaps regrettable: brought closer together, aided by Mr. Riant,
They were trained to take his lands, which, far from the
waterways, landlocked, very extensive and likely to give rise to "tr
considerable losses, were perhaps not among the best
conditions for the establishment of docks.

"The acquisition of the Riant land, with deadlines for the
payment, from the outset, was to be borne by the company
"From the docks, a hefty sum of 1,300 francs per day."

That's where the revelations from the criminal trial about the epi-
land sale; but a public auction between civil parties will
to complete the story.

Mr. Pércire said, during his deposition:

"I hadn't considered that by buying Mr. Riaut's land.

Later, it was necessary to acquire those of Mr. Ilagermann, of a
worth over 4 million.

So, during his brief involvement in this case, Mr. Pé-
reire “had reduced by half, by a particular termination, Pac-
an excessive requisition made at Riant; then he himself sold
even at the docks of land belonging to the railway
Saint-Germain, which should provide access to landlocked areas
of Mr. Riant; finally, he conditionally negotiated an acquisition
tion of land in Clichy, allowing direct arrival, by ba-
goods brought to Paris by water and via waterways
by the Oise and the Seine. Finally, he retired on July 14, 1853.
(Report by Mr. Perrot de Chezelles.)

N. Riant apparently had difficulty accepting the retrocession
imagined by Mr. Péreire, and here is the revenge he took from it.
There was one day an auction on a whole series of transactions.
between Mr. Péreire, the Saint-Germain company, then the
Western Company, on the one hand, and Messrs. Riant and Hagermann
and the Mignon heirs, on the other hand. The claims fu-
rent brought before the prefectural council in 1856, ct plus
Late at the Council of State. We were throwing brochures around.
The one we have is titled: Response from the Heirs
Mignon, thanks to ME Péreire's publications. (Why
Publishing such things: among great lords, better
(Would it be worth compromising?) It is dated October 1858; signed
RianrT, A., Tu. and Ep. M..NON, PIET, former lawyer at the Council

of the State and the Court of Cassation, printed in Paris by A.
Guyot, 18 rue Neuve-des-Mathurins. We extract the
Chapter titled: EPISODE The Docks.

"We wouldn't have said a word about it, because he doesn't have the
the slightest detail regarding claims submitted to the reference council
1st and to the Council of State, says the Memorandum, if Mr. Péreire does not
We were told; but we are not upset that we were
The opportunity to explain it has been provided, at the expense of whoever is responsible.

"As sad debates have all too clearly taught us, the may-
mn: Legeudre and Cusin, very honorable until then, had de-

+

manidated the authorization to operate the docks in the district of
Europe, near the railway cutting, between the
Place d'Europe and the rampart walk, she had to, for ob-
to secure the land she was requesting, to ensure it was available in advance
suitable for this establishment,

"The heirs HMagermam and Mignon, who owned some of them,
They sold them to him, at a negotiated price and without any possible pressure, from
Lis fr. 59 €. per metre, The Heirs' Contract I:cermann,
like that of the Miss ion heirs. was subordinate to the authority-
the development of the Docks and the constitution of the company, Furthermore, Islands
The Hagermann heirs stated that the authorization was not
not obtained and the company was formed before October 20, 1852,
their sale would be null and void by operation of law, And that was what ar-
Riva.

"The Mignon heirs' contract did not specify a deadline;
but 1 remained in the state of a simple project, as Mr. Cusin said,
Until the company was formed, H was not effectively
realizes that after this constitution, on November 21, 1852.

"The Docks' shares had initially benefited from the enthusiasm-

the thing that every new enterprise produced at that time; but well-
They quickly discredited themselves through circumstances that resonated
before the correctional police, the minister, seeing the situation deteriorate
an establishment to which a genuine public interest was attached,
He was moved by this and wished that Mr. Pereire would come to his aid. The great
The financier agreed to it.
"The presenter, welcomed as a savior, had immediate-
He was a de facto omnipotence, but did not immediately assume a title.
official, who would have been bothered by certain actions he foresaw.
He first protested about the amount of land purchased.
of the Hagermann and Mignon heirs. He is now becoming a
merit of having rescinded the treaty of the Hagermann heirs, merit
certainly very slight, because the lapse of this treaty, for inac-
The combination of conditions made the task very easy.

"The will of the Mignon heirs, freely consented, loyal"
legally implemented, this presented more difficulties;
It was absolutely necessary, in order to reduce it, to construct the express provisions of
sellers. Or had to negotiate to get it, and that's very true.

that the aperation was horrible, as Mr. Péreires says but in
What does it mean?

Mr. Riant immediately agreed to the transfer, but he
She wanted it for everything, through a kind of intuition that the future has
Too much justification was needed. That didn't fit with Mr. Pereire's views.

"The Docks were becoming impossible, to the God where the decree fik uit
Their establishment, without a portion of the heirs' land
Mignon, whose decree imposed the applicants as owners:
Mr. Pereire needed the Docks to survive, at least
for some time. [consequently insisted that the
The retrocession was only partial: that was only what
made the operation laborious, due to the resistance of Mr. Riant.

Finally, Mr. Rereire triumphed over this resistance through...
words that cost him little, it seems: 4 promised
to remain "at the head of the Docks. Under the faith of this promise, which,
with Mr. Poreire's financial capacity, seemed to guarantee the
Europe district, a prosperous future, Mr. Riant and the hertes
Thirdly Mignon agreed to take back only part of their

land and to leave the other to the Docks.

"They did more: besides the return of M, Poreire, they granted-
derent a three-year term for half the price, with
remission of interest during this period, because it was necessary, it was said,
three years to build the Docks, so the price does not stand out
moreover, in fact, for this half, than at 103 francs per meter, and in
movenne, for all the land at the Docks, than at 111 francs.
But as a pledge of her word, Sister Ja formally requests
Mr. Riant, W. Peresre had to sign the deed of retrocession, and there is a
he posed his signature, which can be explained otherwise, »

Here we open a parenthesis: what was the value in this
aflaire the signature of Mr. Péreire, mere advisor, protector,
savior of society, but without a way to buy and sell?
In finance, one doesn't stop at questions of legality.
apparently.

"Mr. Riant had the simplicity to believe that X, Péretre did not
asked for the concessions we just discussed that in

the interest of the Docks, in whose prosperity he was interested vi.
venment himself, But he did not turn to acknowledge that Mr. P:-
retre ne lend, through retropression, only to the substitution of the lands
from his company in Saint-Germain to the heart of the Mignon heirs,
el, by the term, that to retain in the Docks' cash register, for the
operations he had in mind, the money that was still there.

"The price of 111 or even 118 francs was not at all exaggerated,"
As we will soon see on the Island. At the time, Mr. Riant bought, little
Some time later, in the same neighborhood, land at a rate
inferior; but this was through forced expropriation; and who does not con-
The difference arises between a price delivered necessarily to chance
auctions and the actual value,

"Moreover, Mr. Péreire was careful not to speak then of expro-
Prayer: we'll see why. Before the police court
correctional court, 1l said:

"Before opening stores to create warehouses:"

and to hope for a success similar to that of the London docks
"The first priority should have been to eliminate the en-"
» obstacles to the ability to store; – that legislation was needed-
tion and commercial means similar to those of

England: -- that he did not want to interfere in any way in the
Dock affairs until the conditions in the-
which he believed the matter to be good were granted by the
government. "
"Nothing could be wiser, surely; thus, M. Péreire provoked-"
he reports to the minister, the council of state, and the legislative body,
The changes that were to be expected. The logical consequence
was that we had to postpone all spending in order to save on
less Islands shareholder funds, until these modifications
tions, without which there was nothing useful for the Docks,
would have been obtained.

"But Mr. Péreire had land that was a problem for the
Saint-Germain railway company, and he had be-
care of a large quantity of land for the backfilling of its
stations, from Batignolles to the Asnières bridge. The position of pro-
The Docks district offered a very attractive opportunity to place

F + 4

cer les terrains el se procur les terres de remai, M. Emile
Péreire did not hesitate to sacrifice logic to his own interests.

"He, who had found that the Docks had too much land,"

hastened to substitute his company's land for those
which he had taken over by the Mignon heirs.
+ He, who today speaks of the exaggeration of the price of 111
or 118 francs, demanded from the Docks the price of 160 francs per meter,
as evidenced by the deed of sale executed before Me Dufour, no-
silence of the company, February 10, 1853.

"And yet, he, who opposes Mr. Riant with the rate at which he
purchased through expropriation, and also acquired, as he states,
on the same expropriation, land at 31 francs per meter, in
I'm in the same neighborhood, |

"The sale made at the Docks did, admittedly, include some ter-
rains at a lower price of 160 francs. But these were the embankments of the
railway, BELONGING TO THE STATE, not to the company, and
that the State was one day to take over.

"This first operation cost the Docks' shareholders..."
1,169,425 francs, paid half in cash, half on February 26, 1854.

"[This presents a rather embarrassing dilemma, even for
a financier of the strength of Mr. Péreire: — or the price of 11 francs.

was rather lower than higher than the actual value, — or
Mr. Péreire would have singularly abused the protection he
deigned to grant to the Docks, by imposing on them the price of
160 francs. — How monstrous the abuse would have been if the lands
sold at that price would only have been worth 25 or 30 francs, like Île pré.
Mr. Péreire is holding it today!

"We have just seen how advantageous it was, taking advantage of the press-
the control that his protectorate allowed him to exercise over the Docks,
Mr. Péreire had placed his company's land. Here is maiu-
holding what was done for the land he needed for
its Batignolles train stations.

"As early as January 31, 1853, a contract had been signed between the
Docks company and Saint-Germain company for the excavation
the Docks grounds. The price quoted was for the work
public, but without the discount, often considerable, that comes with it
always the competition.

11.

[|
124 PROGRESS DINAN LS

"Since he didn't have a moment to lose to take advantage"
of the short time the Doeks might have to live, and of the
fools who were still in their crates, we immediately began
the work, which was pursued with the greatest activity and the
greater development.

We remember that indeed Pepo's newspapers
which made a great noise with very powerful electric headlights
which allowed work to be carried out both day and night, f:hà-
measures were applied, given the urgency, to clearing the docks; this
scientific novelty seemed to us to merit a journey, of a
From one end of Paris to the other, we lived indeed in the construction sites.
an anthill of earthmovers working with the activity of
residents along the Loire or the Rhône, when it comes to consumption
To defend the river levees against flooding. Squad of
Day, night squad, nothing cost anything. Under the whip
from this advertisement, the shares were awarded at an Insenst rate;
It is indeed true that a ruinous or fraudulent extravasation
puts the shareholder masses in heat far more surely than
administrative procedures stamped with the vulgar mark of meaning
common. Let's continue:

"Thus, Péreire managed to obtain, not only without

loosen the purse strings, but with a great benefit, the lands of rein-
blai de ses gares, qu'autrement if auratt achetees assez cher.

"This second operation, even more premature than the
The first one cost the dock shareholders 1,211,000 francs, a lot
Paid exactly as the work progressed.

"According to information we have every reason to
If these figures are correct, the cost of the excavation would be 95 cents per meter.
to the Saint-Germain company, including transport to
Balignolles stations and the purchase of the wagons used for this purpose
port, wWagous resold afterward to La Compagnie du Midi, that
Mr. Pereire also supported it, a little more than they cost,
due to an increase in the price of iron.
Mr. Pereire never neglects anything. — The price, according to the tariff

published works, rabbits, being of ? fr. 70 6.. the profit
ne seLait pas eleve à moins de 153 pour 100.

"To this enormous profit, you will want to grant other advantages,"

"Through their excavation, the lands were handed over to the discretion"
tion of railway lines, to which only they can convert
Now, the Docks islands are not recovering: ear with a cren-
in many places, they could not
These 'errains,'
brought up to railway standards, are prepared at the expense of
Docks, to receive the rails or stations, as appropriate, such as
This is proven by the use already made of it by the Western Company, thus
that one can be convinced of this at Les Heux. In the middle
from the Europe district, pits, ponds, a kind of
desert which, with the iguobles elôtures which had to be buried,
are increasingly depreciating the land in this neighborhood, confor-
Pereire, in light of the views he has always had!

"Eufin, while doing much good for him, Mr. Péreire has
does harm to others, an advantage that some do not attain
people; 11 has considerably harmed the Mivnon heirs and
to Mr. Riant, by degrading their neighborhood, and by putting them in
the impossibility of reclaiming the land, which has become unsellable,

"Until he had completed the two operations of which
As we have just spoken, Mr. Pereire was unable to take qua-
landed in the Docks company; for it was difficult that
Mr. Péreire, the permanent director of the Docks, dealt with Mr. Pés
Reire, director of the Saint-Germain company. This would have
seemed too strong and, moreover, would not have been any more legal than loval.

This last paragraph should be seen as nothing more than a biting remark.
jronie: the authors of the report are too aware of the af-
areas so as not to know that the cumulative Y signal forms juice
the very basis of what is so pompously called the
financial science, cumulative doubt, we have just seen the application-
cation in the Aubin case and that we will find again par-
All.

"When nothing bothered him*, Mr. Péreire thought about converting

its de facto omnipotence into a de jure omnipotence which can.
would become very profitable for him, if, through the modifications of.
mandated by commercial legislation, the Docks were regaining
public favor. With this in mind, the treaty was signed which bears
the date of March 18, 1853, but that Mr. Cusin said, before the
tribunal, having been post-dated, By this treaty:

» 10 Mr. Péreire was appointed supreme director;

"20 He reserved 83,000 syudi- shares for himself and his clientele"
held at Crédit Mobilier, in whose coffers were to be
also paid the funds from the Docks company, and in the-
which it is claimed that Mr. Péreire has a rather great interest.

"If the forecast came true, the stocks, which had obtained
a bonus of 55 francs simply for the announcement of Mr. Pee's arrival
reire, in January 1853, were expected to rise to a much higher rate-
rieur by the official accession of the powerful financier to the directorship
tion, But supposing, against all evidence, that the bonus does not
of 55 francs, 83,000 shares were still to be issued
4,565,000 francs, which Mr. Péreire allegedly benefited from at the expense of
the company he sponsored, if the forecast did not come true,
The shares remained at the Docks. Thus, the profit was expected to be
For Mr. Péreire, it's a loss for the Docks.

On this matter of shares, the Memoir is not complete-
I agree with Mr. Pércire, whose deposition is as follows:
justice :

"I have unionized the 141,000 unsubscribed sections, We
He reproached me for this act, and I applaud myself for it; the Docks affair
was embarrassed, and I predicted she wouldn't walk.
However, at that time, stocks still made a
a bonus of 50 francs. Or he reproached me for not having sold; but

I would have been very angry: I expected the bonus not to
would not maintain, and I did not want to benefit from having done so.
"To lose everyone."

Nothing could be more moral or more generous; what remains is a
a very small stock business.

THE NAPOLEON DOCKS 129

“Mr. Henri CcLuiez, lawyer for the civil parties: I would like
that Mr. Péreire explain his purchase of 3,000 shares, made
of third-party account between him, Mr. Rougemont and Messrs. Cusin e*
Legendre, C

"Mr. KE. Péreine: Yes, I remember; it was about ra-"
I bought 3,000 shares on the Stock Exchange. Mr. Rougemont told me about it.
spoke and asked me if I wanted to do the fundraising. I agreed-
tis; the shares were bought on the Stock Exchange, then resold
later. I was unaware that Messrs. Cusin and Legendre were in
this little affair; I thought there was only Mr. Rougemont
and n)O1, »

The Riant-Mignon memoir continues:

"This combination, however Leo-like, did not have Île suc-
that which Mr. Péreire expected: with his usual confidence,
He had convinced himself that ministers, the Council of State, the Legislative Body-
tif would hasten to comply with his wishes. But the modifications-
The grants were not immediately awarded; the mistake was made of
to want to reflect on them and submit them to thorough examination.
We also made the mistake of not accommodating the other requests.
Mr. Péreire's, in particular that of the Docks' monopoly in
France.

"Mr. Péreire, believing then that he had extracted everything from the Docks they
could render, abruptly resigned (July-
let 1853), in defiance of the promise by which he had obtained
the Mignon heirs the concessions we have been talking about.
This is the story of the Docks episode, »

Another fifty pages follow, quite interesting without
contradicted, but unrelated to our topic.

The markets to be built – After the manipulations
land, construction and supply markets: that's

before the Commercial Court of the Seine, on November 17
and 1°" December 1856, that the following facts, reproduced in
Later in the criminal trial, the first
times,

130 FINANCIAL PROCESSING

On February 14, 1853, Messrs. Cusin, Legendre and Duchesne of
Vere and Messrs. Fox, Tenderson and Company made a treaty
a fixed price for the complete construction of the Docks, at the price of
4 million. The successful bidders undertook to receive in pavement-
They are investing a sum of % million in shares, and, to that end, they are
sub- registered as subscribers of 37,000 shares, which de-
were to be given back, freed from 195 francs. But as one
feared that the Council of State would refuse to admit this sub-
Description and this payment in shares, Messrs. Cusin and Legendre have
made a secret treaty with Messrs. Fox and Henderson by which these
the latter committed to becoming pure subscribers
simple of the 32,000 shares, while MM, Cusin and Legendre,
For their part, they made the incredible commitment to arrange
their accounting in such a way that Messrs. Fox and Nenderson
would not be obliged to make the payment for these shares.
This culpable collusion was not without reason: Messrs. Cusin and
Legendre did not hesitate to offer a discount of {1,800,000 fr.
of the 4 million they were giving up to Mi. Fox and
Henderson,

"We would not presume to put forward such claims."
if the proof was not provided by the secret treaty seized by Mr.
investigating judge, and we don't know what the most important thing is for us
astonished by the wrongdoing committed by the managers of the Docks,
or the naivety with which they recorded it in a treaty;
because it is rare to find written proof of such frauds,”

Various incidents. — The two stories, of tepruinis
and treaty, which we have just reported, do not appear in
the proceedings were only for general information purposes. However
the alleged facts are, by and large, less interesting-
sants. Here is a summary, based on the report by MN. Perrot de
Chezelles.

After three years, the Docks concession, from September 17th-
The decree of 1852 had to be revoked by a decree of December 19th.
1855, without the concessionaires, who received more than
15,500,000 francs, have not built anything and returned
no service to commerce, the result of their tasting being

THE BEARS N\POLEON 151

having dug for this action: very no loss that Gnsin res
knows that it cannot be less than 4 million, that PFexpert
brings the figure to over 6 million, and that the Inspector of Finances
estimates the amount to be much higher, a loss of which the island
The figure can only be definitively fixed by the events-
tuaulities of the Hiaquidation.

Gusin and Legendre are directors of a banking house
that; they have interests in the factories of Pont-Remv and
bleach. But the Docks area becomes common to all these
companies whose founders are still being issued nearly a
million advances. In order to push for an increase, they accuse
a number of subscriptions exceeding the number of subscriptions themselves
shares; we re-examine requests for securities even though we have some
Two-thirds still to be written. The writings are being conducted.
like business. As for Berryer, nominated by the government-
commissioner appointed to the Docks Company for
to monitor operations, to suppress deviations, 1l has
They couldn't find anything better than to join forces with those they were monitoring.

During the debates, we find some features of
customs that deserve to be highlighted:

"The commission of 78,000 francs, which I received from Mr. Riant,
for the sale of his land, it was not intended for me alone:
It has been attributed to many intermediaries, and for days
nalists in large numbers. » (futerrogatory of Duchesne of
Yours).

“All world business would come to a standstill,” said Cu-
sin, If it were necessary to respond to the complaints and demands of the ac-
tiounaires, »

17,500 shares were traded; no one can say when.
Comnieut and by whom they were taken.

"Mr. Ducnos DEPOSIT: I have become involved in the Docks case"
At the time of creation, at that moment the Stock Exchange was concerned with
the issuance of shares, which, although freshly detached from the

9 FINANCIAL TRIALS

The stumps were crumpled, as if they had already
passé dans un grand noibre de imiius, — Et que s'est-il

"Is this being discussed in the offices?" asks the president.
— After separating the shares from the stump, we threw them away
on the ground, miters, pushed with a broom, »

"If in matters that pass for Îles plus legal,
said Mr. Nogent de Saint-Laurent, it was necessary to search for all those

who received bonuses, bribes, or commissions,
"We would never finish."

These, in short, are the most interesting revelations.
Your case is being brought to justice regarding the history of the Docks. Were we wrong to
to say that the criminality of individuals mattered little in the face of
The magnitude of the disasters? Is it possible to give satisfaction?
tion to public vindictiveness through correct convictions
ional? Is it true that in this world of traders, it
Is there no element of moral sense? What! Here are some mar-
land sales, owners who come to wash their
Dirty laundry in public, launching into demands,
without suspecting that beneath their revelations, there is something
To have the plaintiffs and their defenders sentenced to hard labor!…

And are the shareholders now informed about the interest-
What do the general staffs take from their capital?

The saddest thing about this whole story is
that the founders never believed in the creation of Docks
under these location conditions. They knew, as the
said Mr. Perrot de Chezelles, that the Place d'Europe was not in
relation to any railway or waterway, and that, for !'ap-
As the owner, nothing less than cutting through the mound of
Batignolles, near Saint-Ouen. What was it about?
So, in reality? — To stir up trouble, to provoke
the rise, the fall, to absorb differences, of
to make millions; then to abandon the business to the
God's urn. This time, the founders were wrong: ilé
have fallen under the custody of the justice system. The example has not
discouraged imitators.

THE PORTS OF RREST 133

Six years later, in October 1863, a Mr. Hougron...
dait the Société des Ports de Brest, limited partnership with the capital of
12 million. Hougrou began by adding a banker
Iuterlope, Dautrevaux. Where a first study of
16,000 shares of 500 fraucs, or 8 million, out of 4,500,000
francs reserved for the founders, and 3,500,000 francs for the sub-

public description. Where prospectuses were distributed, one obtained
newspaper articles.

"The souiété is proud of the municipality's support of
Brest, wrote Hougrou; the sympathies of the population
are acquired as well as municipal sympathies, that is
to this double support that she owes to the favor that a
subsidy given to companies of this nature, »

The local authorities sent compli-
The following communiqué was issued regarding accomplices:

"The higher administration is completely uninvolved"
to the Brest Ports Company; it had no kind of
she had no contact, neither verbal nor written, with the manager; she did not
"gave neither his support nor his assistance."

Hougron nevertheless continued to insert into his pros-
pectus: -

"The Company's land constitutes the most
advantageous of the territory recently annexed to the city of Brest.
They are bordered both by the commercial port and by the
railway. This explains why the Company, by committing itself
to give the city the land for roads and public squares,
obtain in exchange the development of these roads and these
places and the construction of the buildings necessary for a city
new. "

What were these plots of land? — Like those of the Docks (the
Paris, wrecks. The land brought by Lougron, they say
| !

1.3 FINANCIAL PROCESSES

Those who are considering do not reach the port; those who touch
a diner fa overlooked by a vineyard of meters: It fau-
would create immense fries to bring them level with the
harbor, they are also burdened with military obligations, and de-
defense is made by the genius of doing any work of kindness.
Hatvment or appropriation.

What was this all about now? — A matter. As soon as
Honuron had made 165,000 francs; he resigned from

merant and presented a successor, the correctional police
The stop was halfway there.

COMPAGNIE IMPERIAL: SMALL CARS OF PARIS

(Correctional trial).

Up to this point in our study, the financial conceptions
these ideas, however foolish they may have been, were based on real-
These decisions, some more serious than others, could be justified.
— setting aside the malfeasance, — by considerations
economic tious. This time it's the debauchery, the brazen-
Laughter and pillage on the one hand; imbecility and idiocy on the other,
without ritual or reason. It's from March to August.
185, the year of the Universal Exhibition in Paris, while
The drunkards of progress were shattering our eardrums with their
With their dithyrambs and hosannas, it is in the capital of
arts, enlightenment, civilization, which was conceived, in-
fantasized and developed the monstrosity that we are about to discover
to write.

Everyone, even in the provinces, knows what a
Rental car: an inelegant, inconvenient vehicle,
burdened with a host of contemptuous and overly-
rituals, — healthy, cuckoo, wheelbarrow, — pulled by horses
who are making their final stop here before arriving at the bark-
Dear, ask any individual: Comphien don-
Would you perish from the crew? If it goes to two thousand francs, this
will be a lot. Well, in 1855, the year of the Universal Exhibition-

Versailles, the pinnacle of modern progress, in Paris, the metropolis of
Intelligence, 31, found some rather shameless financiers
to put these vehicles up for sale at the starting price of
20,000 francs per car, and Athenians from Lutetia, inqua-
litigable in truth, to push the bid above
40,000 francs. — Let's repeat in words, because the reader will be confused.
It didn't matter what typographical error there was: twenty thousand francs
starting price per sail, forty thousand francs and above
at auction.

How so? Who has ever heard of such a thing?
follies? Are the newspapers, Le Siècle, La Presse, the Opi-
Union, the Debates, the Constitutional, the Monitor would have
let such a chaotic story pass without warning
their readers, either to warn them beforehand, or to

To delight them, then? We simply invite the senses which
know arithmetic, up to and including division, at
check for themselves,

The capital consisted of 400,000 shares of 100 francs each, total
40 million. — And the equipment? According to the report of
April 23, 1856, the exploitation had focused in 1855 on
818 cars, but Gomnagnie had some, at the time of
the general assembly, 1816. It had gathered all the members
ros, with the exception of 79. At the end of 18:36, the Im- Company
Périale therefore only had 1896 cars; let's say 2,040 in
A round number, and repetition: two mules spelled out in full. Now, di-
aiming for 40 million per 2,000, the quotient amounts to 20,000 francs.
This is confirmed by the Latino Delamarre:

“Each car driver,” he said, “was loaded with more
20,000 francs. How can one expect any benefits with such a...
capital to be amortized.

20,000 francs, let's note this clearly, is when the shares
are at par, at 100 francs. But now, on the Stock Exchange, they
jumped to 215 and 220 francs, more than
double, while the number of cars was still only
from 848, with the prospect of reaching 2,000, we didn't know

When: 100,000 shares at 220 francs make 88 million: —
knows, for 2,000 cars expected, 11,000 francs per
harness, — and for the 818 which alone have function born in this
blessed year of bonus, 103,773 francs 58 centimes per cab.

This is not here, as in a multitude of stories, a
banker's manipulation, buying up shares on the stock market with one hand, en-
three hours and three minutes, at a 20 francs premium, Islands titles that he
delivered them with the other hand, in the morning, at his desk, at
even, and simulating a capital gain in order to entice onlookers,
This time, the shares, released before the issue, were selling
Firm, cash. All the people's beloved newspapers.
they cried out in wonder: the figure of 100 francs at par was a
philanthropic, democratic design. The bonus was going
fall into the smallest pockets and fertilize the most
petty savings. We would increase the percentage by 30 to 35
prizes from car races, in order to generate income for those
who use it.

As for newspapers, indeed, vigilant sentinels of
public safety and honesty, here is part of

their lot:

NT, THE IMPERIAL LAWYER: What do you know about a discount on ac-
tions to Mr. Ber? — Mr. Pucoux: We had thought that it was necessary
to encourage journalists, in order to prevent the discrediting of
the company. A value of 25,000 francs was allocated for this purpose.
of shares, which should have been distributed among various newspapers, »

Here are the procedures in such cases: Journalists are told:
We are giving you shares, at par (100 francs in the es-
(piece); push it upwards, and the surplus will be for you.
According to the aforementioned testimony, more would have been done this
times: the shares would have been issued, released without payment
ment.

"Mr. President: So the company was attacked?"
— Mr. Ducoux: Well, yes. We thought it best to...
to feel some sympathy; unfortunately, it is a matter of so-

SMALL CARS 137

wind thus... = MR. IMPERIAL LAWYER: What were the
Hubs used to attract serious shareholders?
Mr. Ducoux: Or resorted to the newspaper route: there was
five or six publications.

To describe the number of doormen, footmen, maids, and
scrubbers, laborers, and small rentiers kept in check
This affair would be impossible. Let us return, however, to the in-
more serious fortunes.

And first of all, economically speaking, why bring together in
car rental company? What need for exploitation?
What could justify such a fantasy? If Paris had been built
unexpectedly, in six months or a year, with its perimeter of
8 licues, with its crossings of 10 to 12 kilometers, there would be
It was undoubtedly necessary to provide for it as quickly as possible, and by
the association, to means of transport proportionate to the
population and distances. But Paris developed as
All human creations, progressively, successively-
ment; he has enlarged his walls ten or twelve times, and the voi-
Over time, omnibuses were created as needs arose.
_All we had to do was let things take their course in f855 as
before, without selling the existing carriages from 20 to 103,000 francs.
to fools, in order to swindle them out of their money,
and charge the public a price increase of one

third party.

What need for exploitation was there still of the group?
all the staff of this department under the same rule?
The ideal car rental organization would be that
each driver or coachman owned his vehicle
cule, without privilege, under the law of liberty and competition
There is no solidarity, with regard to work, between a
one coachman and another coachman; at most one would understand
between them a sort of joint venture for the supply of
grain and fodder supply, stable rental
and discounts, repairs. In such data, each
The owner represents her staff alone: no sa-
lariat, nor consequently of surveillance, inspection, of
12.

control, paperwork, bureaucracy, layoffs,
of detentions, of any kind of harassment. All costs of admission
less bureaucracy.

That's how things were done back then.
barbarity, that is to say before 1855: number of coachmen
owned their crews; the crews were counted
Entrepreneurs who had over thirty cars: these
most often dealt with the driver from the islands; on a fixed-price basis, at
so many per day, the farmer having the best chance of winning.
The employee's dream was to acquire his own tool; his savings had
a goal and an immediate, sure placement; it was finally independence.
Dependence, autonomy, free labor. A single reform
What remained to be done was to abolish the privilege, because the Parisian police...
His wife had likened this industry to the duties of solicitors,
of notaries, of stockbrokers; the number of numbers
was limited; they were selling at the current price of 5,000 to 7,000 francs.
one; sterile capital to be provided by the carrier, interest to
paid for by the public. Furthermore, each transfer of ownership
had to be submitted to the administration: the seller had to
to get the new officer to accept the police, as with
ministerial offices, we will see later the advantage that the
company of these provisions.

So said common sense; but vertigo had invaded
all the brains; nobody had published the decomrnte
that we have just done; and these are certainly not the prv-
stockholders who are capable of counting. And then all
the powers of the earth conspired for the success of the su-
society.

This is the first time we have found the hand of an ad-
Public ministry in a financial matter. In all
another circumstance, |" the role of power stops at the concession-
sion, the organization of the company remaining under the supervision of
dealers, this is manifested by a pressure that we ue
would not qualify, but whose const-
queues.

The indictment states first:

SMALL CARS 15!

"The Imperial Company of PretitesVoitnres was created"
under the protection of the administration. It was founded in
the months of March and April 1855. The treaties concluded with
The municipal administration and the Prefect of Police are of the
month of March. The company act {ni-mêème is from the month of April.
On August 16 of the same year, an imperial decree was issued.
concerning the approval of administrative acts, and the !S of the
same month, the corporate act, whose existence was subordinate
upon homologation, it was definitively approved by its au-
"ers".

When it became known among the public that the administration
The organization was keen to group the small cars into one company
Several concession applications were submitted.
better, since we absolutely wanted to change the conditions
The exploitation of this industry would have involved awarding the merger
to those who offered the lowest prices to the population
Parisian. Nobody thought of it. The chosen ones were at the discretion of the electorate.
of the administration, and in order to push for the merger, we em-
He employed the following means, as revealed by witnesses:

"Mr. Duoueneice, former landlord, 101 Avenue des Ternes &
I sold my cars to the Company against my will, because I
I wanted to give them to my son. But at the prefecture, they told me
refused the transfer. Friends urged me to sell to the Com-
company; I appointed two experts, the Company did as well. (was
All alone, but poof, to touch my shares, there was a difMi-
Cult. I was told: We no longer have any shares. I was holding on
a lot to stocks, because if I sold 13,000 francs, two numbers-
ros, which I would have bought for 15,000 (that's the real price, G at 7,000 fr.
per number, including privilege, and not 103,000 or 44,000 francs),
What I wanted were shares made at prime, which would have
Unable to obtain it, I went to M's, Island

The police prefect, who told me: I wanted the best interests of everyone, and
I have granted 500 new issues; you will receive shares.
If they refuse you, come back and see me; my door is open to you.
always open; I will know how to get it for you.

Mr. [Name], CHAPTER: I was a carriage hirer in 1855; when
We were all very concerned about the merger. I was forced
to sell my establishment to Mr. Caïllard for 23,500 francs... I have
Lost Island, the fruit of twenty-five years of work. I ask

30,000 francs in damages; because Mr. Émile Lecomte,
who had formed a company outside of it and who
wanted to buy me, offered me 60,000 francs. But the prefecture didn't
They wouldn't grant me the transfer... Without the merger, I wouldn't have
Never sold.

The prefecture is still the judge of the good condition of the equipment.

“A. THE PRESIDENT: By poorly executing the work, you cannot—”
Won't we make a profit with the island price of 3 francs 60 centimes per
car and per day? — M, MEercër: The monitoring of the
The police make improper execution almost impossible.

The prefecture judges the value of the horses.

u M, Desaayes, veterinary expert from the prefecture of po-
List: At the beginning of the Society, there were many horses
'new ones that did not bring honor to those who had them'
bought. Often, in the streets of Paris, I encountered
horses of the Society that were unable to perform their service.
I could have sent them to the pound; I was content to simply
"Refer to the prefecture,"

A public administration, however honorable and useful it may be
So, one does not get involved in money matters with impunity, the dif-
Fame is following closely.

It is Mr. Leboulanger, a property owner in Batignolles, who declares
having gathered the following remarks in the middle of the che- market
Vaux:

"I was unaware that the company had obtained the privilege, On

he told me: 'Yes, to get it, it took fattening twelve... per-
"Sons. We used a more forceful term."

SMALL CARS 141
Another variation on the same theme:
a People were asking why the company was not successful;

MB replied: Ah! That's not surprising; we were forced
"To grease the palms of too many people."

Mr. Delamarre's deposition is precise and does not claim
no empty talk:

"We gave shares to Peter, to Paul, to all those who
could render services to the Society; we even have some
given to front men. It was also granted to an employee
The head of the police prefecture had a car: which is not
cost the company no less than 6,000 francs per year. I
"Take one example among a hundred others."

These petty rumors are the natural expiation of the monopoly.
and silence. Mr. Piétri, the police prefect at the time, of whom we
Speaking of which, he was deeply impressed. Indeed
This magistrate was not a post-pandemic imperialist, of
Those who arrive only at the moment of the feeding frenzy. The empire
had been his political dream, and he had devoted his life to it from the beginning
the time when it was dangerous to do so. What did Mr. Pictri see?
in this transformation of the car industry? A purchase-
minement in the implementation of the Napoleonic program:
the transformation of the industrial sector and the economic system,
under the high patronage of the State. Large and small rental companies, trans-
formed from owners to shareholders, were now nothing more than a
number in a general assembly, without initiative or per-
sonality. Everyone from the world of coachmen, numbered, registered-
Culés returned under immediate police surveillance.
Mr. Dietri must have bitterly regretted the errors of the previous...
posed to the public good could not be redeemed by a sim-
ple med culnd.

Also, how can we predict a disaster when, in addition
through constant monitoring of Nolice, the concessionaires
Their names are Jean-Claude Arnoux, engineer; Barbier-Saintes
Marie, former notary; Barry, former inspector of the Message-

14th FINANCIAL TRIALS

General lines: Edouard Caillard, of the famous stagecoaches,
with Messrs. Lecomte, Bourlon, and Marc Gaillari as controllers,
Calvet-Rogniat and Lhuillier? Specialists, as they say.
Having so brilliantly exploited the industry of
long-distance transport, it would be easy for them to lead
to the modest horse-drawn carriages of the capital. Nothing more ra-
tional.

But here, right from the start, the pe-
original founders of companies, namely the cu-
incompatible mules,

"To the President: Prevention notes that the administrators"
managers of the Small Car Company were
part of the General Messageries company, — M, An-
Noux: Not all of them. — THE PRESIDENT: Yes, there are five out of
seven among the members of the board of directors and the
Supervisory board. Les Messageries, after a brilliant
In the past, they saw their fortunes eclipsed by the increase in
Railways. The construction of the wagons was undertaken there.
Then we tried to liquidate the business completely, which was becoming
bad, and everything that threatened this liquidation, everything that
We didn't know what to do, so we burdened the Pelites Society with it.
Cars.

Mr. ArNoUX: We had the idea (we're pretty) of selling the workshops
At the Compagnie des Petites-Voitures, I found the idea good,
And I said so when I was consulted... The administration of
Petites-Voitures was doing a good business; it was finding there
workshops already built, tools prepared, staff
or:anized, it was advantageous for Messageries Islands; because in
By selling their equipment, they lost a lot.

u« M, The President: It is an unfortunate thing that the seller
and the buyer must be THE SAME PERSON.

This awful thing is so monstrous that the me-
a certain segment of the readership will not dare to understand: that is why, in order not
To leave no room for hesitation, we translate in a way that everyone can understand:
Messrs. Gaillard and company, burdened with useless workshops, dear-

They try to sell them at the best price; they get their hands on
the goose that laid the golden eggs the day they met the same
Caitlard and associates, directors of the Petites-Voi- company
tures. So Gaillard, the workshop owner, sells his ma-

teriel to the cab company, represented by the same Cail
Lard, manager of the said company. The price agreement is not
Long. Did we understand correctly? Let's give the floor back to Mr. Pre-
sidenit:

"The proof (that this accumulation is an unfortunate thing) is that
This sale, made to Petites-Voitures, was disastrous for
This company and from various points of view. First, the workshops
were of little use to the Society; this method of maintenance was very-
Expensive. The wood you were giving away—"—everything is for sale
when one has such a wonderful opportunity, — “were not those who
were suitable for parking cars, and the proof is that
the company was forced to resell most of them
to the Northern Railway.

"Mr. Annoux: The sale consisted of land, of han
guys, supplies. The value of the land has increased
by a great deal. The timbers were of every kind; the price was
fixed, according to experts, at 30 francs per decistere; the company has
resold for 13 and 14 francs." — lucky experts! — "she could have..."
resell at a higher price.

"Mr. President: It's not about the price of Island, it's about the use"
The nature of the sale that my questions address. Prevention
argues that this acquisition was bad for the Small-
Cars. Also, I read in a report: "The first admissions
"The managers did not respect the interests of the Company:"
"Will we find a company simple-minded enough to
"Sell him what we were sold?"... You bought it.
Some cars were good, and you destroyed them.
as bad; the same goes for the equipment. Same thing
For the horses: some have been retired, not the
The next day, the day was bright. And the buildings, you...
have purchased in the same conditions (that is to say, the seller
and the buyer being the same person).

14 FINANCIAL TRIALS

Thus began the aforementioned founders. Later, intervicn-
They introduce new characters: Gibiat, Grémieu, d'Auriol,
Beudin, Massinot, who have neither workshops, nor woods, nor horses, nor
Buildings for sale. What to do?

“We have observed,” said Mr. Lestiboudois, “that the horses
had paid a third more than they should have

the being.

Cars that weren't worth 150 francs (not including the
(privilege) were paid 1,200 francs. The prevention report mentions a
Theft of 55,000 francs, violently removed from the till. D'Auriol
bought the Courrier de Paris; you need to have a platform before
everything, and it is suspected that the price was reduced with the
55,000 francs embezzled.

The Imperial Small Car Company bought from a
excessive prices at the Messageries workshops, in order to make its re.
Preparations. Newspapers print senseless advertisements:
The greatest activity reigns in the Compa- construction sites
imperial genius, etc.; and the shares rise, indeed, where there
built wagons and gun emplacements. As for the-
maintenance of the flacres, it was awarded to a Mr. Massinot, to
Price of 3 francs 60 centimes per day and per car.

How much will the entrepreneur earn at this price? The valuations
are as numerous as the witnesses; no one agrees
based on a true price. The most positive aspect of this document is that a
Mr. Langiois, a builder, offered to take on the same responsibility
at a price of 2 fr. 15 c. per day per car, i.e. 1 fr. 45 c.
of reduction on the price of Massinot, undertaking to provide
a surety bond of a will as a guarantee of its security, etc.
declaring that at that price there was 300,000 francs to be won per au.
Langlois was therefore ousted in favor of Massinot. But we

feels that there has been some drawing.

“Mr. Tenier said to me one day,” the witness reports: “Mou bon”
Friend, we're shaved, — Mr. President: Why
Rasès? — The WITNESS. A. Tenier told me: D came to see me

a worker who told me: You are califying the Small Cars;

But you won't get them; if you had 100,000 francs to spare,

+
SMALL CARS

Î

A Mr. Viguier once left a letter on his desk
reproduced at the hearing; it states therein, concerning this treaty:

"Suppose three men had taken the pledge
It's an honor to fly for a company earning 200,000 francs a year, I
argues that it would be more honorable to cancel such an event.
a commitment to execute it.

The prevention campaign, in fact, mentions a discount of 20 cents.
per day and per car, granted by Massinot for the benefit of
two managers who granted him his maintenance and
repairs,

According to Mr. Algon, the operations inspector, Massinot
could earn 700,000 to 800,000 francs in the first year, and 3 to
400,000 francs in the following years.

Despite its 40 million capital, the company is at
Struggling with financial difficulties, Mr. Castets, engineer
declares that a Mr. Provencal allegedly provided 100,000 francs as
loan, at an interest rate of 2,500 francs per month, i.e. 30,000 francs.
per year, or 30 percent, Our impartiality makes us a-
see how to reproduce this incident at length:

"Mr. President: In addition to this sum of 100,000 francs, a
another sum of 50,000 francs was allegedly given, according to you, to
Crémieu and d'Auriol. Wasn't that a bribe? —M, Cas-
reTs: Yes, sir. — Mr. PRESIDENT: The missed opportunity,
Have you, Islands, been reimbursed? — The TÉMon: Messrs. Ducoux and
Crémieu were of the opinion that they should return them to me; I received 2,000 francs.
"Half by Mr. Ducoux, half by Mr. Crémieu." — D'Auriol,
Crémieu and Ducoux deny the fact. — “Casrers: I swear before
God, how true that is! — Mr. Ducoux: I have a copy of the letters
written by me in Crémieu which establish that the alleged facts
Mr. Castets' statements are false. I have always been of the opinion that one had

a matter involving third or fourth-rate buccaneers
(the world!) — Casters: I would like to respond to
Mr. Ducoux's insolence. — THE PRESIDENT: Do not qualify
Not the words spoken here. Persist in your
Affirmations? — Casrers: Yes, sir, before God and
in front of men! A thousand francs were given to me in gold by
Crémieu, a thousand francs in one bill by Ducoux.

The hearing is suspended. Upon resumption, Castets has just...
to demand justice for Mr. [Name], the president, for the insults he has been subjected to.

the object, during the suspension, on the part of Ducoux.

While administrative matters were being handled so well, he
It was important not to neglect the shareholders. From December 31st onwards...
In December 1855, it was stipulated that it would be distributed in April 1856,
an initial dividend of 4.65 francs per share. As of the date of
On October 7, 1856, it was decided that a di-
sale of 2 francs 50 centimes, representing 371,793 shares then in wax
culation, 936,982 francs, to be applied against the profits of 1856. Now,
Following prevention, the account for the 1856 financial year presents
a total loss of 1,783,368 francs, instead of a pre- benefice

In order to achieve this transfer of accounts, it would have been necessary to,
according to witness Delamarre, a litigation employee, to
initial establishment costs, operating expenses
common, such as insurance, depreciation of equipment
riel and horses, lighting, washing, remounting costs,
farriery, municipal traffic tax, etc.

Regarding account transfers, one was cited which
It is not lacking in originality, although it is very well known to
economies. A horse bought for 400 francs, let's suppose, falls ma-
lade: we send him to the green room or the infirmary, and we credit him:

'Sold for his skin, 20 francs.' After a few months, the

Bucephalus returns healed; they cut him up: "Bought a horse

nine: 400 francs. Every time I go to the vet, even
story. We were shown a retired racehorse one day,
that because of his background the coachmen called the gen-
weapon. It had already cost 4,200 francs, according to the system of

SMALL CARS 147

The aforementioned accounting, plus illness expenses, allocated to
expenses related to overhead. We will find in the accounts-
returns from a railway company something
analogous in bookkeeping.

It was said that this trial would forge an encyclopedia. An ac-
The speaker, Mr. Gaussant, said, speaking to the assembly:

"Mr. Ducoux revealed many details to us which made me
to think that the original managers should be prosecuted. Mr. Ducoux
He dissuaded us from this idea, saying that we had to wash our
We continued our trust in
Mr. Ducoux, and the former managers having resigned,
He appointed Messrs. d'Auriol and Crémieu to manage the business. After this
following the nomination, there was a general assembly; it was tumultuous.
killer; they silenced all those who wanted to oppose
Sition. Mr. Ducoux pointed out a shareholder he was identifying
as a member of the Chapel's renters' circle; he was
violently dragged from his seat and thrown out the door. The case
things were getting worse and worse; when I complained about it to these people...
"Gentlemen," they shouted, "louder than me, alleging that they had"
many shares, which they lost more than anyone else.

"What was happening in the assemblies?" asked Mr.
President to witness Desseaux, — Well, we weren't there yet
Too quiet, because for me, who's a little hard of hearing, it
"It was deafening me."

While serious shareholders were being targeted, a
The docile slap granted carte blanche to management, if necessary.
according to the testimony of Mr. Paul, a former landlord:

"I don't know much about the matter; but as for this
Regarding general meetings, I can say that it doesn't
It wasn't done according to the rules. In my opinion, all the deliberations
I was extorted, I saw a crowd of individuals who were not
not shareholders, including former employees of Messa-
general geries, — M, MarimEu: They were employees of-
The shareholders who had come, how could the witness have recognized them?

that they weren't shareholders? — Mr. Pauz: Because I
I knew it.

We are still emphasizing the details of this meeting,
because fictitious shareholders are the rule, not the exception.
We will encounter this process of removing an approach later on.
accounting practices, even in the most reputable companies
spectable compared to the stock market price:

"A general assembly was convened on the island on April 15, 1857:"

Mr. Ducoux was appointed Chairman of the Commission, A rap-
The port was made on May 25th. This report contains a
history of the case; and at the very end, that's where we find
The important thing is, as in a postscript. It indicates that it
There are two paths to follow: one is a serious discussion of the
past; but this market could lead to liquidation;
The other is the transformation of the company into a public limited company: but
To obtain anonymity, they say, she must be free
of all debt, let us therefore accept the past and its accounts (its
(Tales?) It's like telling the shareholders: Close your eyes...
Here's how things happened, Mr. D'Auriol has In
Mr. Ducoux supported the project; a shareholder approved it;
Another man tried to oppose it; he was thrown out. We
We have several objections and protests in this case.

shareholders (real ones). So everything was approved without
control, "

The merger of the companies that formed the Compagnie pari-
its gas lighting and heating system gave rise to
scenes similar to the previous one. Here is the account that
From the assembly, the newspaper Le Nord, March 13, 1948:

"It seems that what displeased the meeting was, from the outset-
virtue, the claim made by the office to have the ap-
probation of accounts without any examination having been carried out.

"This claim was vigorously opposed by Mr. Fé-
line. former lawyer at the Court of Cassation,

"Mr. de Heckeren again supported the system presented"
by the office, — which caused a great uproar, — pre-
tending that from the moment this examination was required, he would not have
No place.

"It was then that, at the request of Mr. Prince of
Chimay, a vote of confidence, a large number of shares
They declared they refused, and did not want to vote on anything without
a most thorough examination. Around six o'clock, Mr. Isaac
Péreire, whom we had gone to warn about the state of affairs, is in-
intervened in turn to declare that if one acted on the
In a way, refusing to approve the past and to vote for the loan, one
would cause irreparable harm to the company, dui. your actions-
The first victims would be the women.

"He offered, on behalf of the council, to take steps to verify the
accounts, the three largest shareholders, the most interested;
but this proposal was rejected, many members
declaring violently that they were familiar with this method;
It wasn't a sham exam we wanted, but
well from a serious and thorough examination, carried out by action-
officials that the assembly would delegate and choose, who could
to control the initial basis of the business, and the purchases of er-
Rains made outside of the specific accounts of the year.

"Finally, the uproar was such that the meeting had to be adjourned."
without having achieved any results.

"This morning, at eleven o'clock, a large meeting of ac-
tionnaires took place, under the auspices of Mr. Féline, at one of
Some of them, on the Rue de Rivoli, still don't know what has been decided
in this assembly, »

Let's get back to the Small Cars.

To waste, plunder, and pile up false writings upon false ones by
impersonation, ruining the company through bribes,
All of this is not enough to prove oneself a great administrator.
Therefore, these exploits must remain behind the scenes, and
to remain unknown to the uninitiated. There was an urgent need to
to reveal to the world through reforms and savings.

0 all of you, common-sense people, obscure and suffering plebeians-

freteuse, condemned to vegetate in perpetuity, because you
You would never have thought of grafting strawberries onto a leglantrine tree,
feeding horses with tichen or picking figs
over brambles, listen to how one becomes an administrator-
A genius author, it's Mr. Crémieux, the lawyer, defender of his
homonym, — to the nearest æ, — which most seriously describes
the world before the Court the conception of his client:

“Before Crémieu, a horse was expected to last four years, losing
thus each year 2% of the capital it represented;
but each horse had to cost 2 francs a day in food.
Crémieu said to himself: "Let's sort out the horses' feed:" as
the interests of the shareholders, "we only give them] fr.
where €, of food per day. The horse will be less fat, that's
True; but we don't need fat horses for the little ones

cars. The horse will no longer live, will only be able to serve other purposes.
three years; it will lose 33 p. 1UU of its value per morning, That's true.
Under the first management, the horse, worth 600 francs on average,
he only lost 150 francs a year; with the Crémieu system, he
He will lose 200 francs; but he will save 50 centimes on food.
per day, which makes a profit of 182 francs 50 centimes.

This extravagance was bound to be implemented.
What could be more sublime than torturing nature? Here's how...
The innovation was appreciated by people in the field:

"Mr. DESHAYES, veterinarian: Most of the retired horses
They returned in good condition after a few months; I concluded
that the lack of food had caused them to fall into the ma-
rasme.

"Mr. Duquenelle, former landlord: I asked to be ins-"
free spectator; I saw my coachmen bringing me bad
oats; my horses were wasting away every day; it made me
of the punishment, »

Go ahead and dream of fortune with such tenderness! Pau-
Good people! Poor animals!

And yet the shares were rising, rising by 100 francs.
at 220, as we have already noted. Believe again
naive shareholders, at the stock market prices. If you want to...
To find out how you're being lured in, listen again: from you
'For the horses of Crémieu, the diet is not significantly
different.

The Prefect of Police, by granting 500 new numbers
to the company, knew that he was making a net gift of envy-
3 million, since the old privileges were being sold
from 6,500 to 7,500 francs per car. He also slipped, at the expense of...
from the community, an annual fee of 1 franc per day and
per car, i.e. 365 francs per year, in favor of the city of Paris.
Ultimately, this tax had to be paid by the pu-
public; it was an increase in the price of the ride, or a
reduction in gross product for the company.

The dealers were very careful not to talk about the re-
annual fee of 365 francs per issue, i.e. 182,500 francs per
This small detail was only discovered after the disaster, but
had it been so from the very beginning, the enthusiasm would have evaporated.
Did he find it mitigated?

Greed, inflamed by journalism, demanded
actions echoing from all sides of the stage and the floor; and
There weren't any. How so? The debates will tell us.

say :

"The company was originally founded with only 25 million [currency unspecified]."
capital, represented by 250,000 shares of 100 francs each. The increase in
pira suggested to the founders the idea of issuing another 150,000 shares,
increasing the share capital by 15 million, »

Following this logic, one simply became an ac- merchant
prime-time bonuses. Without the disaster, the shows would have
succeeded in proportion to the capital gain. But the bankruptcy
coming, the Society was forced to negotiate a loan: despite
the 40 million received (the increase benefited the sellers,
(not to the social fund), the company was indebted and could not
It could no longer operate; without the loan, it would have gone bankrupt. The

simple renters, earning 7,500 francs per number, were making a profit.
the money; at 20,000 francs per cab, the company no longer had
only enough to cover his daily expenses. What were
What happened to the shares?

“At the time of the Company’s founding,” said M, “the pre-
resident, the administrators, who had in their hands the to-
The total value of the shares, minus approximately 28,700, thus made a
The benefit that prevention estimates at 2,400,000 francs, and that you
acknowledge being at least one and a half million, — Mr. Arnoux:
We didn't own all the shares, as the president said,
There are six of us who each received 6,000 shares; that doesn't
that makes 60,000 in total. — Mr. 1st PRESIDENT: He does not fan-
"To forget the intermediaries,"

"Mr. DeLamarre, Litigation Department Employee: The Founders"
had the right to take all actions; one can even
I would appreciate their restraint if they haven't done so... I said
that it was more of a stock market operation that had been carried out
that a serious industrial matter, in itself, the combination
His sound rested on a solid foundation; but everything was done, as
to the delight of it, in order to jeopardize its success...

"Mr. President: The prosecution accuses you of having carried

the capital of 25 to 40 million. You had to keep the shares for
hand them over to the rental companies who would sell their numbers, in order to
To pull off a stock market coup, you and your colleagues take them:
You sell them, you make a huge profit, and the day
where Players come to request actions, you respond:
There aren't any left. The new capital of 15 million was beyond
of the Society's needs, since it remained unproductive at
Mr. de Rothschild, »

What was the founders' profit on the sale of the ac-
tions? It is difficult to establish the figure, for the reason that
the increase did not reach 120 percent in a single jump, and
that it is impossible to know at what rate the beneficiaries have
sold. The accused confess to one and a half million; Mr. President-
The dentist speaks of 2,400,000 francs, and the Imperial Advocate says:

"The profit made by the founders amounts to, in our opinion,
at least 10 million; however, the court will note that this is
precisely the figure of the loss borne by the shareholders, »

By the shareholders who bought at par, at 100 francs, no
by the prize runners who acquired them at 200 francs and beyond.
Since then, the shares have fallen to 25 francs, even below.
below. Here again, assessing the damages is impossible, but
there is one that the public is able to appreciate all the
days: this is the increase in prices.

The administration's first priority was to disrupt the
Conditions imposed on travelers, a new fare, the fare
The schedule, approved by the prefecture, was imposed on the good people
Parisian, who immediately went on strike in response to his demands
usurious: revenues fell by a third per day and per
car; after a few weeks, the great geniuses who
those who had designed this combination had to request a return
at the rate per trip or per hour, at the discretion of the charger.
Only the price of 1 franc 10 centimes was raised to 4 francs 40 centimes, with
ageration of more than a quarter; and the price of 1 franc, 25 centimes was
raised to 4.50 francs, a 20 percent increase.
hourly rates, which decreased when you kept the flacre
several hours, were uniformly established at the maximum,
That is to say, at 2 francs. Parcels that did not pay were taxed.
at 20 cents each, up to a maximum of 60 cents.
Mr. Ducoux has since obtained a further increase in
5 cents per package. All these elements constitute an ag-
aggravation of at least 30 percent.

Mr. Ducoux, former Republican representative, former pre-
The police force enjoys a reputation for integrity thanks to its management.
Small cars alone would suffice to establish. Mr. Ducoux swore
to save the interests of its shareholders; it entered into
the administration at the most critical time; he had to endure the
consequences of the damage committed before his arrival:
The lowest prices were recorded during his reign, and the improvement-
The situation that the stocks last experienced demonstrates a
Well-deserved and motivated trust. Only, with all his honor-

Clearly, Mr. Ducoux reasons like Mirès: he would devour the
world to enrich its shareholders, therefore, the travelers
on the one hand, his coachmen and employees on the other, will be, the pre.
The first group was ransomed at will, the second group rationed to the point of exhaustior
indigence, in order to provide dividends to the holders of the securities
tions. Who wouldn't do the same in Mr. Ducoux's place? His
His conduct is dictated by his very position.

But what would the public say about a return to the old prizes?
30 percent off? Well, if the company, at
instead of passing into the hands of the honest Mr. Ducoux, had it remained
entrusted to the makers and the buccaneers, it would have fallen into

bankruptcy; the equipment would have been sold at auction, broken up, dismantled-
bré; the cabs, paid 20,000 francs, 44,000 and 103,000 francs by the
naive people, would have been bought back at the true price by competent people
tents, tradesmen, that is to say, in the vicinity of
o at 7,000 fr., privilege included, 1,000 to 2,000 fr. without privi-
Legally, the shareholders would have been ruined without question:
But they would have had the right, like everyone else, to
take advantage of the 30 percent reduction on inau- rates
price reductions are guaranteed by their company; and a price reduction means money.
Cash, safer than dividends. That our hypothesis is
is still being done today, and this will be a benefit for the
Parisian population. Bankruptcy as a necessity and
A work of repair, that's the masterpiece of the swindlers!
Initiators of credit!

And this unfortunate world of coachmen, doomed to perpetuity to
salaried employment, prohibited, by the privilege of the Society, from owning
never his tool of the trade, what was he given as
compensation for his forfeiture and his sentence to a state-
in islanding? We propose to do one day, on the
conditions imposed on the serfs of the large companies, a
An investigation and a study as complete as possible. That these
a few details serve as a sample for people who want to-
will certainly provide us with information.

The wages of the station coaches were set at 3 francs per day.

in principle; — in fact, they were deducted, for pale- costs
Freight forwarders, guards, washing, lighting, insurance, |! fr, per day

when they didn't relay; 1 franc? 0 centimes when they changed
of horses; so that the salary amounted to ? francs and
1 franc, 80 centimes. Each coachman had to spend two nights per se-
Maine; he was allocated 5 centimes per hour starting from
midnight — The company had set a minimum of 18 to
20 francs to be produced per car per day on average: in
In vain did the controllers, counters, and supervisors notice
on the sheet was a recipe of 1 to 16 francs; the coachman was
invited to perfect the difference on his savings, if mic:s he
did not want to be dismissed as negligent, lazy or unprofessional
zealous, — all without prejudice to fines, deductions, penalties
on foot, and other penalties affecting wages. Such are
the facts revealed by the publications on the famous strike of
coachmen,

This was the Crémieu diet transported from the che-
worth to men. However foreign the barons of
industry is linked to the necessities of the proletarian's existence; it is
It's impossible for them to imagine that with such a salary a
A man and a family can live. It is absolutely essential that...
The coachmen find an extra source of income. The only
The tip is something that can be admitted.

In principle, we estimate tips at the same rate
than bribes. Democratic society, based on the
mutuality, repels both; the nourishment is unjust-
rieux for the dignity of the one who received it; he notes his
subordination to the one who gives it. Here, according to the
The company's calculations include salary calculations.
even; it is the epitome of immorality, it ceases to be facul-
latif and becomes an aggravation at 30 percent increase-
the situation we were talking about. What to say to a man who...
declares: "I earn 36 cents a day, and I am obliged to you
"What if I ask to live more than my rate allows?"
If the traveler resists, it is on him that the first
The worker's curses. Who knows how much weight this has carried
monstrous condition of the tip in the assassination of
Mr. Judge, by the coachman Colignon?

The average daily tip does not exceed ? francs.

Including salary, this amounts to a maximum total of 4 francs, or 3 francs.
SU c. most often, still suffers from a lack of no-
ire, especially considering that, due to his profession, he
It is impossible for the coachman to return home to eat his meals while fu-
a thousand. What then is left for him? Marauding, that is to say, the in-
Loyalty, fraud. The directors sometimes engage in...
examples; marauders have been sentenced to up to six
months in prison by the correctional police. And yet, the ad-
The ministry knows this: it is impossible for its coachmen to live
unless they occasionally raise the price of a ride.
The flight, elevated to the level of a professional necessity, that's it.
core a masterpiece of banking.

At the beginning of 1866, a decree restored to the industrial-
free sorting of the exploitation of cars in Paris: but the State and
Cities are not breaking free from monopolies with the same
ease that the founders of their commitments. A
Arbitration award of March 29, 1866, accepted by the council
municipal council of April 9th following, stipulated in favor of the Com-
Imperial Company, an indemnity of #7 annuities amounting to
360,000 francs each, totaling 16,920,000 francs over forty-seven years,
or, at a capitalization rate of 6 percent, interest
and including depreciation, 6 million in capital.

In summary: ruin for shareholders, increased taxes
50 percent increases, 6 million in compensation tax on
taxpayers, condemned to a life of wage labor
an entire class of workers, bankruptcy as the best
possible repairs to the public and staff, such is the con-
The moral conclusion of this fantastic story.

After that, what does it matter that Messrs. Arnoux, Barbier-Sainte-
Marie, E. Gaillard, Gibiat and Barry were dismissed from
ends of the complaint; that Crémieu and d'Auriol were convicted-
sentenced to two years in prison and a 10,000 franc fine, Massinot to
Three months and a €10,000 fine? There is no penalty to the
author of the disaster caused by the financial design which
We have just finished the analysis. Whatever name you call it-
Pelassent the founders, the outcome could not be different
from what we have seen; personal probity cannot-

It was worthless. More or less waste and corruption.
What does this mean in the face of the upheaval of an in-
normal, regular industry; transformation of a service
public as an instrument of oppression and servitude for all

world? If, from the very beginning of Society, we had been able to do
Read the economic considerations to one hundred thousand subscribers
which we have seasoned the account of this trial, for sure
public conscience would have revolted, and opinion would have
prevented the catastrophe. But the monopolized press is delivered
to the Jews, and with it public and private interests, the nation
and individuals.

MIRÈS CASE

(Criminal trial)

The key point of the Mirès trial, its originality in the middle
of those we have already discussed, this is the chapter on executions.
cufions. Yet another piece of financial slang, a neologism born-
cessation by a kind of nameless operations in a language
honest.

Mirès bank, like all major institutions
credit, holds a securities account, The shareholder who fears
fire, thieves, or the scattering of his papers, the
deposited against a nominative receipt. Others, in a hurry, mo-
mentally of money, instead of alienating shares that they
believe them to be good, they still consign them against a well-in-
less than the face value of the pledge. The bankers themselves have-
same: personal account, – company account, – account:
securities to be issued, – account of securities issued, – account of
values held as collateral or on deposit, accounting-
very normal at its core, easy to maintain in any home
gulière: but, as we have said, the bancocracy, by virtue
even its feudal principle of granting credit, is repugnant to
order, the regularity of the writing. What he needs is

joint ownership, confusion of responsibilities, and multiple incompatibilities
14

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15N FINANCIAL TRIALS

compatible, the regime of grace and good pleasure. The em-
Those who were not educated in this school are scandalized by it.
and refuse to be involved in such management, The ? fé.
In February 1948, Mr. Raynouard sent his resignation in these terms:

“Mo® dear Alires,

"Since the violence of your character makes them increasingly..."
Any verbal explanation with you is no longer possible, I am dis-
I am inclined to put my thoughts in writing. The position of collaborator-
Being with you is no longer bearable; the contradiction
irritates you to the point of making you leave the house every day.
sure of the most commonplace conventions; your instinctive aversion-
Live for legality, makes you dislike the legal experts who
They tell you frankly what they think.

"My devoted friendship has long endured this state of shock"
However, recent circumstances have filled the gap.
and my patience is exhausted.

Mr. Barbet de Vaux refuses to participate in the sales of ac-
tions, and told the boss point-blank that his methods were irregular.
Another employee, Mr. Denitis, wishes to put forward, by letter,
his liability covered for the participation he owed
Take, on the boss's orders, to work on the securities. Nothing.
The powerful financier is not moved; he buys securities at full price.
hands.

“It was my duty,” he said, “to look after the interests of my
shareholders, to make their property grow. Needing to
considerable sums to operate various transactions on the Stock Exchange
sactions, I was selling those shares. Now, if I had put my personal-
privy to the details of this sale, his probable indiscretion-
ble would have had the infallible effect of causing the shares to fall;
which would have been detrimental to the interests of my principals.
So I sold them myself, in complete secrecy, and more
Ten thousand shares were thus sold at a profit.

NIRES CASE 159

The presentation by Mr. Monginot, a sworn expert, sheds some light on the matter.
comprehensive on this aspect of financial practices:

“In the last months of 1857,” he said, “Mr. Mirès, being at

short of money and believing in an imminent depreciation of its
actions, had the idea of carrying out an operation which, while bringing
funds in his banking house, provided him with the same
time, an opportunity to realize a considerable profit.
"At that time, there was a quantity in the securities fund."

a considerable number of shares in the General Bank, belonging
either at the Caisse, as remaining uninvested at the time of the
subscription, or to custodian clients for the remainder.
Mr. Mirès obtained from the securities clerk 18 or 14 thousand
of these securities, by giving him receipts that were supposed to cover the
the responsibility of the said cashier, but which should not have been included
on the books, according to which the shares always appeared
at the checkout,

"Once in possession of these misappropriated securities..."
Mr. Mirès had the files prepared at the Stock Exchange by a third party, and at
As he received the amount, he paid it all or part of it
tie to the credit of his current account in the house, without in-
to disclose, of course, the source of this money, which it seemed
to draw from his personal assets,

"Mr. Mirès had hidden this operation from everyone around him;
However, Mr. Solar, his co-manager, was informed of this, and finding her
Bohne wanted his share, so he had B delivered to him for 6,000
shares of the General Treasury and sold them by the same method
that his partner, without however paying the funds from it,
which he kept in his possession, it therefore follows from this agreement
managers misappropriated approximately 20,000 shares in total.
which were sold at prices of 450 to 350 francs.

"This operation had the following results!"

"1. First, the presence on the market of 20,000 floating securities"
as long as their owners had believed they were making them rarer
depositing with Mr. Mirès; the presence of these 20,000 t1-
very, we say, brought about a considerable depreciation in
the Caisse's share prices. Values even higher

solid than those that would hardly withstand a combination
naison which crushed the cash market by throwing 20.40
stocks,

20 The 20,000 shares thus sold on the Stock Exchange will be presented-
rent at each due date to collect the interest payments and
dividend, and yet, although these coupons were paved
First, the amount had to be credited to the customers who
actually possessed the titles, and from which the
files. From there, payment of the said 20,000 coupons in duplicate.
ploi, and the loss resulting from this double employment amounted to
Approximately 100,000 francs, a loss that May. Mirés and Solar made
support at the General Fund; although on the repurchase of the ti-
very, a buyout that lasted nine months and was done at the right price
from 150 to 200 francs, they made a profit that one cannot

estimate at less than ? million.

"30 This benefit is all the more certain as Mr. Mirès em-
ploya used the most energetic means to lower the price of his
own actions at the very moment when he began to ra-
buy.

"A. de Vaux filed a note of securities taken by Messrs. Mi-
res and Solar, emanating from Mr. Roger, securities cashier; on our
At our request, Mr. Roger provided us with a more complete report, according to
of which the distracted shares amounted to 21,247 shares which
were only reinstated by Messrs. Mirès and Solar two years later
late.

This sale, made at high prices, would have produced, according to
The stoppage cost around ten million. The error was perpetuated.
by periodically sending them statements of their
accounts, as if the securities had still existed on deposit.
In May 1859, the political events leading up to...
caused a considerable drop in stock market values, Mirès
and Solar had 18 thoughts of resolving their situation with regard to
of their depositors, by fictitiously selling in the low markets
securities that they no longer possessed, since they
had previously wanted them actually when the islands ran

were high.

In order to achieve the realization of this penste, which was to

resulting in the managers being released from all or part
of their obligations, and to allow them to benefit from the difference
between the prices of the actual sale and the fictitious sale, Mirès
addressed a circular letter on April 30, May 2 and 3, 1859
to the 9353 customers who had handed in securities at the cashier
pantissement, to advise them that in the presence of the circumstances
tances, it had seemed prudent to the managers to sell these securities
At the Stock Exchange today, a slip was attached to this letter.
securities with the selling price at the current rate and the indication-
tion of perceived brokerage, and at the same time, to give a
to create an appearance of reality in this fictitious execution, Mirès was selling,
On April 30, May 2 and 3, all the alleged executed values
tées, through a stockbroker at one of ges
usual brokers, who, on the same day, through another operation-
simulated tion, he resold them to Mirès. (Facts reported in the
(device of the stop.)
The testimonies of those executed are a sad litany.

Mr. Courtois received 10,000 francs, and his securities were sold.
23,000; Colonel Danner received 110,000 francs, and his values
233,000 were produced. Madame Després is accused of...
The price was 175 francs instead of 350. We're going further, we're demanding...
money to the unfortunate people who have been robbed; we give them
proves that they owe money to the cashier.

"In 1857," said a witness, "I needed money, Mr. Mahou,"
The stockbroker I contacted advised me to see A. Mi-
Very. I went to his checkout. They asked me if I could provide
three signatures. I replied no, but that I had some ac-
, tions that I could file. I did indeed file 64 West and
34 cash registers, all worth over 70,000 francs. In May,
I received the Mirès circular, informing me that I had been sold,
and that I owed 40,000 francs again. I was told that my shares in
Western roads had been sold for 430 francs, the Caisse 175.
I later learned that the first ones had actually been
sold for 750 francs and the second ones for 375.

"Because I was in debt, I was summoned three weeks ago"

EPA PROCES VINANCIFRS

nes. The liquidators told me: Do you want us to ba-
Lance. Thank you, I told them, I've had enough of your
Balance, I prefer the one of justice {laughs}. My poor thing
A woman died of grief as a result of these affairs, Mr. Mi-
Mr. Mires knows this well. She went to his house in tears; Mr. Mires
He took her hands and ran away, saying: My good lady, you interest me-
Save a lot. I wouldn't want you to lose. Do
a sacrifice, let your husband bleed himself, let him find a neck-
veriure, and we will arrange that.

“I had nothing left; I had no blanket to offer,”
Now, gentlemen, the 98 shares I had filed will-
milk beyond what I was lent; I had nothing else to go on
pay. I leave it to your justice system to decide on the 40,000 francs that
They are calling for me.

Coachman Petitjean concludes his deposition with this apostrophe
trophy:

"It's awful, Monsieur Mires, to have been deprived of this."
the bread of our old age, the fruit of our twenty-year labor
FIVE years.

A poor old maid writes:

"I'm here to remind you of the position these gentlemen are in."
They didn't invest by selling my shares; they reduced me to half-
sère. I wrote twice to Mr. Mirès; I asked him for his prose-
Teclion to get into the Incurables. There I'd have bread on my hands.
board. I could have earned something to settle my debt.
I have a hard time earning enough to live on.

"I have come to ask you, sir, to tell these gentlemen to
not to remind me of my misfortune. I have only my poor pe-
small household. They wouldn't want to take it from me. There's no-
"Wouldn't be responsible for the costs,"

That financial national interest justifies such methods,
It is therefore necessary to conclude that there are two moralities: one for

The bankers, the other for their clients. What could be more natural?
proving that the good faith of this poor, ruined servant, vo-
stripped, destitute, who believes herself, as she has been told, to be indebted
towards the Caisse, and asks for help in settling the debt!

The other details of the Mirès trial are common to him with
many others. This is the Railway Journal,
bought for 1,200 francs, and valued by the author at 1 million during the
foundation of the Society; it is the Pamplona railway
in Zaragoza, bought for 145,000 francs per kilometer, and sold to
200,000 shareholders: that's the Romans' business, 40 million
of wasted resources before a single blow of the pickaxe; that's
a figure of 6,312 bonds sold in addition to the issuance
sion; it is the revelation that in the single year 1857, the spec-
Mirès's revenues amounted to 720 million.

The debates are rife with details of social customs. Do you want to know,
through yet another testimony, how the financial newspapers
Do they understand independence and integrity? In a letter without

On that date, Mirès wrote to Péreire:

"If I have frankly acknowledged your services, you will not find-
Don't worry, it's bad that I remember what was in my hands, Island
Railway Journal. I made it an instrument for your
usage. I supported all the Island affairs in which you were involved.
engaged; I have attracted to myself not only powerful hats-

Your words put my existence in peril, but moreover, it is
This resulted in a very serious loss of respect for me, because nobody
never assumed it was a feeling of affection and
gratitude to you who kept me on the path where
I was committed.

Confidences between financiers are as serious as an act
of accusation; Mirès writes to Solar:

"Osiris claims that you told him that the benefits that
You assume me are the result of operations carried out with prejudice
dice of the house. A similar accusation, expressed by
Osiris, coming from you is so surprising that I cannot

I believe this slander, and I hasten to tell you why.
birth.

"Since my letter yesterday, the situation has worsened. The con-
The conduct of Ducros and Lévy is such that there is no doubt that they
continue the destruction of the Treaty of Salamanca.

"But if, after having misused such considerable sums of money..."
As for the Roman roads, we cannot save this treaty, which
covers our liability and the General Railway Fund
of iron, ensuring the execution of the road with the capital s0-
Seriously, I tell you clearly, everything can be lost. It is
There is still time; come and lend me the support of your influence on
Ducros and Lévy, and everything will probably be saved. But
For this, we need unity of names, a great deal of firmness, and the a-
devoted friendship of Salamanca. If you refuse me your assistance,
you cannot claim that you are unaware of the extreme where you
You will have diminished me.

"In the name of your family, in the name of the interests of so many
Families whose fortunes are entrusted to us, return without delay.
Health is certainly a precious asset, but there is also
duties to be fulfilled take precedence over personal considerations.
Sonnelles, I am convinced that you understand them as
me, and, in this hope, I beg you to fight in
banish all unpleasant thoughts from your mind, I swear on your head
of my child, that I have no ill feelings in my heart-
I lie to you; on the contrary, I pity you, because
I sense that your credulous mind is surrendering to impressions
painful symptoms that your illness tends to worsen.

"Look, Solar, think about it: you've seen me sometimes quite well

carried away, quite violent: have you ever seen me commit
an action that reveals a malicious character, and, on the contrary,
Haven't you always seen me as a victim of my own kindness?
heart?

"This letter will be given to you by Mr. Bonneau."

"A dispatch from him will inform me of your decision; I
sincerely desires that it conform to good feelings
that I have for you.

The letter of July 21, 1860, from the same person to the same person, is Ccra-
health :

"The conferences you just had at your home, in Gui-
rand, along with Messrs. de Pontalba, Gaïffe and Osiris Iffa, carried lenrs
fruits. While Mr. [ffla] was showing me yesterday, with your
authorization, that Mr. Dromery was chosen by Mr. de Pontalba
as by you to assert your claims against the
General Railway Fund, I learned that very evening,
at the Opera, by Mr. Caussade, that MX.. had collected the pro-
following: "It seems that something is happening at Mirès's place
"Serious matters: Messrs. Solar and de Pontalba should..."
"Considerable sums, and Mirës does not dare to pursue them in
"The fear of inconvenient revelations," I cannot misunderstand-
I want to know the origin of these rumors, especially since I know that Mr. Gaïffe,
after attending Guirand's conferences, arrived at
Paris in the company of Messrs. de Pontalba and Osiris Ifila.

"Mr. Iffla also informed me that you refused to don-
submit your resignation as editor-in-chief of {a Presse. However, you
you bought the shares of La Presse at a very high price, because
that the rights of manager and editor in Chixl were attached there,
The sale! isolated of the shares without the rights attached thereto occa-
would cause a great loss to the detriment of the General Fund
railways: I hope you will not persist in
this claim, which would only aggravate the harm you have
I was hurt to have bought this newspaper against my will, and the wrong more
It is still a great thing to have compromised its ownership through your attacks.
hateful attacks against the Emperor, attacks which required the
part of the supervisory board a protest that I have pro-
summoned and which I have placed in the hands of His Excellency the
Minister of the Interior.

"I am aware that the formal notice, which, on my de-
You were asked on this occasion to resign from a
editorial staff who flattered your political passions, contributed

fog to activate your bad feelings towards me, feelings
whose elves I had gathered in this unfortunate affair
Roman railways, which, in agreement with Messrs. Ducros and

Pontalba, you would have been ruined if I hadn't managed to pull it out.
from your hands, and which fortunately, thanks to me, is entitle-
She was saved and thriving in Rome.

"Our response to the threats of revelations that are made to me"
Do it, I warn you that if you don't have it within a short time
not settled your account, or given guarantees, and if you
you have not returned the 1,656 shares of the securities to the cash register
Regarding the cash you owe, measures will be taken accordingly.
and I will have to address myself to the appropriate person.

"I will not finish this Jettre without giving you a
NOTICE :

"You witnessed the threats against the trial made by Messrs. De-"
Brousse, Sarti, Jeanty, Blanzy jeune and others; you know
that under the influence of these threats, and under your pressure,
I agreed to some outrageous transactions for the Society of
Roman railways and for the Railway Fund,
who was responsible for the capital,

"No doubt you and Mr. de Pontalba hoped for a result"
similarly, by jeopardizing the credit and reputation of
the General Railway Fund; you are late; the
The trials frightened me only because of the credit of the So-
The Roman railway company would have been affected, and the Fund
railways, responsible for the capital, would have been com-
promise.

“Today, I would regret any lawsuit, but I no longer have
the same fears, because the Railway Fund is de-
aged; its capital is intact, and if a lawsuit is always a thing
unfortunate for a credit institution, I prefer it to others
sacrifices; you will soon have proof of that, if you do not
don't put yourself in a position to settle your account or give
guarantees, and finally if you do not return the liters that you
you must; you will thus have proof that I fear nothing and that
I despise threats as I defy slander.

"If you find that Anal Island that you have done by a de-
hidden part and precipice is not large enough, I can assure you-
to be sure, because the most damaging rumors circulate, and one is at ease
He will even sign a document that will summarize all the remarks

and charitable interpretations born of your strange con-
"Dulite."

Solar, in turn, writes:

“I repeat, it depends on you whether we lose or not.”
to save us; a direct accusation of wrongdoing. The name of
Pereire pronounced, vague allegations, outburst
would abruptly end the investigation and you would lose
in the spirit of Mr. Vuillefroy, State Councillor, Commissioner,
to whom it must have been said, or will be said, that you are a lunatic.

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"...Finally, my dear Mirès, don't see in everything that
I tell you that the intention of a man who trembles with dismay-
"The day we would like to explore the Roman roads,"

Roger, the securities cashier, as he delivered to Mirès
or at Solar des Valeurs, 8th, a receipt was issued. These
receipts were one day replaced by a general receipt.
This was a dangerous method. One of the managers could have
to have the two receipts given to him by the cashier and then
to use a weapon against his co-manager. He was then arrested between
these three people to whom Roger would not hand over the receipt of
Nirès than to Solar in the presence of Mirès, and that of Solar than to
Mirès in the presence of Solar; in this way, everyone was
kept in check with respect to his co-manager. The precaution was justified.
to be, because one day, in Solar's absence, Nirès demanded his
his own receipt. The cashier flatly refused it and wrote to him at
This subject is addressed in the following letter:

My dear sir,

"I will wait for S...'s authorization before putting it in your hands."
the piece you're asking me for; I'll write to him tonight.

"I cannot be less devoted and less loyal to S..."
that I would be towards you; I promised him not to return

I only received it with his consent, and I would not have returned it.
Yours without your approval, I believe I am behaving honestly-
I will discuss this matter, and I will have your approval, for in 'ap-

By calling you, you were primarily looking for an honest man.
net, »

A touching example of mutual trust.

Mr. Ducros, sent to Rome to settle the matter of the she-
mins of iron, wrote to Mr. de Pontalba:

"What a waste of time on the nonsense scattered along the road of
Big business! Now I'm getting serious, The Duke (it's the Duke of
Massimo) is still perfect, but the rocking game that put
The cardinal, who was rather low-level, did not raise his own position. I have
fear that it might be undiluted on the first day, and the police station,
faced with the bad mood of the prelates, who were overexcited by the
the escapades of Bishop de Mérode, will sacrifice this poor duke to the pre-
First opportunity. I haven't officially given him anything yet.
I am waiting for the letter announced by Mr. Mirès in order to submit a
short note requesting the modifications we are
agreed between us.

"I had a three-quarter-hour conversation this morning with
Bishop de Mérode, who, after a fairly calm start, was taken
in a veritable fit of rage during which he repeated it to me
he beat his chest until it broke: "Yes, I want ruin"
"entire, absolute of the Society; yes, if I could, I would put it-"
"I would be bankrupt tomorrow; I would sign in my name, in the
"Official journal, a note repeating what I'm telling you now. I
I want her ruined for all the evil she has done; I
"I want Mirés to stay until the last hour to attend"
"to the catastrophe and to have one's share of it." A quarter of an hour from-
He exhaled his bile, leaving me horrified by this true
Epilepsy attacks, we have here an enemy against which we
we can count on... »

Mr. de Pontalba, a member of the supervisory board, is
sent in turn to Rome, then to Museille. In a single

Once, 11,000 francs were sent to him, in order to facilitate anter
poculu The arrangements that generate traffic. In their
letters, Mirès and Solar Fappellent Icur savior: they declare
that he covered himself in glory. How to value in money
Rare services? The glory-covered savior demands
1,200,000 francs in fees for the first assignment,
500,000 francs for the second, not including expenses, mon-
So much for 250,000 francs in twenty months. What a bottomless pit! What power!
A devouring session! He threatens to denounce anyone who speaks to him.
The bargaining fee. Mirès replies:

"I don't want to buy your silence for a million dollars."
300,000 francs.

Solar intervenes; he writes to Avond:

"I feel I must give you an opinion that you haven't yet had
Having taken that into account enough: Pontalba is going to give you a terrible scan-
Dale; if my advice had been followed, all of this would have been avoided.
But here, as in many other circumstances, I play the role
of Cassandra. Finally, I warn you; you will not say that
You were not warned, p

Indeed, de Pontalba is suing his managers in civil court.
and files a complaint against them for mismanagement at
Ministry of Justice. It was then that a belated intervention occurred.
transaction, December 11 {800:

"Between the undersigned Islands, Mirès and Pontalba, it has been said and done
the following:

"During the course of 1858, various difficulties arose
arose in connection with the Roman roads affair undertaken by
Mr. de Pontalba received the General Railway Fund
mission to go to Rome to protect the interests of the Fund
railways, and above all with the aim of obtaining power
see the Holy Father's sovereign power to terminate commitments
taken against his government by Messrs. Mirès and Solar.

"These latter, as remuneration for the care of Mr., of

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Poutalba and the success of the negotiation promised him a li-
full payment of the sums owed by him to the Fund.

"Since Mr. de Pontalba's return, a debate has arisen"
regarding the mission and the remuneration he claimed,

“Previously , another mission had been entrusted to
Mr. de Pontalba; he had been tasked with overseeing, in Marseille,
the interests involved in the Société des Ports de Marseille; of
This chief, Mr. de Pontalba, demands, as having been promised to him,
compensation of 500,000 francs.

"Difficulties have arisen between the parties regarding..."
this dual settlement; a civil case has been initiated by
M, from Pontalba; it gave rise to the following transaction:

"Messrs. Mirès and Solar, granting the claims of Mr. de
Pontalba, hereby give him full and full receipt
whole:

4° From the mortgage debt resulting from the past obligation
before Mr. Gossard, notary in Paris, on January 21 and 25, 1858.
Main components and accessories:

"2° Of the sum of fr. owed by Mr. de Pontalba in account-"
current, in addition to the said mortgage and expenses made
in Rome on behalf of the Ro- Railway Company
hands, expenses which are not the responsibility of Mr. de Pontalba.

“Furthermore, MAT, Mirès and Solar have just paid Mr. de
Pontalba a sum of 200,000 francs on their behalf and to their
staff costs, as remuneration for don-
born from the Marseille ports affair,

"Through this transaction, your accounts will be found-
wind completely regulated between the parties, who recognize
respectively no longer have to make any claims for
whatever the cause,

"Doubly done in Paris, on... December 1500"

n C, De Pontalsa and J. Dires, »
Mr. Plocque, Mirès's deflector, adds:

"What could have led Mr. Mirés to agree to a
also difficult transposition? His concern for the interests of the ac-

Fund officials. He thought this would divert their attention.
this storm that he could see. He therefore performed this sacrifice, and,
Perhaps, I can only presume, he thought that everything was
finished, and that he would be able, through his work, to repair this breach.
done to the interests entrusted to him.

"Mr. de Pontalba, in fact, withdrew, and in exchange for the
1,000,000 francs that Mr. Mirès had thrown into the hand of this new
Belisarius' calf, he obtained this document:

“I, the undersigned, Célestin-Joseph Delfau de Pontalba, owner-
"taire, residing in Paris, rue Saint-Georges, 38, declares me
"to withdraw purely and simply the complaint that I have withdrawn"
» posed on the 4th of this month against Mr. Mirès at the pétanque court of Mr.
_» Imperial prosecutor,

Paris, December 17, 1860
Signed: DB PoNTALBA.

What a world! What morals! What an abyss! Messrs. the financiers-

Ciers decline the jurisdiction of the ordinary courts of the country.
In truth, were it not for the interests of third parties, we would be...
their opinion. Which court, judges, jury, or arbitrators, could,
Faced with such revelations, to say that justice, the law,
Morality is found here and there; in the works of Mirès, Pontalba, Solar, or
Any other hero in this tragicomedy? The judicial debates
Did the officials have anything qualified that wasn't more severely criticized?
prized by these dignitaries of the million themselves from their
correspondence and transactions?
The advertising was enough to warn us about these sandals, we didn't
We cannot repeat it too often, but a principle has been established today.
.today, as the march of power, the gra'.of industrial affairs-
trielles, order within, dignity and influence outside
demand discretion, silence. Every system "its
inconveniences; but rest assured, the government is watching over it.
And the courts are not idle; those who have committed wrongdoing
will be punished.

Indeed, the zeal of the parquet flooring was not lacking: we
We have not mentioned one-tenth of judicial executions.

st

And yet the system continues. Is this due to a per-
obstinate versatility, an invincible spirit of plunder? Not pre-
precisely. We have said it, and we must not cease to say it.
to reiterate: feudalism was established in violation of all the
economic laws; and in the face of a constitutional irregularity-
Such a monstrous thing, there is no virtue that can stand in its way, to
to suppose that virtue goes astray in such company.

Here are some more examples of banker customs. The quo-
The nature of the claims differs; the principle is always the same:
An instinctive aversion to legality.

?

The Eastern Saltworks, (Gazette des tribunaux. ie cham-
bre .urrectionnelle, hearings of July 18 and 5, 1st and
August 7, 1861.) — In 1856, Mr. Calley Saint-Paul founded in Paris
a limited partnership, the Financial and Industrial Union,
with a nominal capital of 100 million, or at the time, 40 million
more lions than Crédit Mobilier, 70 million more than
I, Crédit Foncier, 80 million more than Comptoir d'Es-
account of Paris. What a mass of business was being stirred up!
with such capital? Financial operations, commercial
commercial and industrial, named in a rather vague way
in Article 5 of the Statutes. Article 7 even provided for the case
where this fabulous capital could be increased, however, it
stipulated that operations could begin as soon as
The subscription reached 50,000 shares at 500 francs each.
In fact, the manager declared the company legally on May 28, 1856.
founded by the issuance of 52,000 shares, which, with a payment-
an effective amount of 250 francs per share, represented a real-
read of 1.5 million.

"In a society that was going to move with such capital
"Considerable," said Mr. Jules Favre, "it was indispensable for Îles."
shareholders to contain within certain limits the powers of the
manager, however, these powers were the most enormous one we had
pit imagine; I have never known any who could be their
appear.

"All powers have been handed over to Mr. Cal-

Jey Saint-Paul, and we do not encounter any trace of the action of
supervisory committee. Article 7 states that the General Assembly-
general, regularly constituted, represents the universality of

shareholders, it is made up of the hundred most interested parties.
whose lift is stopped by the manager #n months before the convo-
Shareholders registered two months before the meeting
Only those who can be included can be listed there.

That is to say, for the honor and the chance to be com-
chosen from among the hundred dignitaries of the Assembly, the shareholders
residents must commit to staying for a minimum of two months in
Their values. And what will they be doing at this elite meeting?

"The agenda, says article 35, is set by the manager;
No item other than those on the agenda may be put forward.
under deliberation, »

So that the assistants, as in the song, have no...
Its popular sound, with a possible refrain: Brigadier, you have
reason!.….

“Ordinarily,” said Mr. Jules Favre, “such acts are
published in ertenso in the newspapers; this one was not, in
the small posters, only through a very incomplete extract. No-
only serious advertising, as required by law, does not
was given; but the published extracts on the actions themselves-
mine were in truly microscopic characters, On
seems to have exhausted all the resources of typography
to prevent the reading of this excerpt. Indeed, it was
"It is risky to highlight certain articles,"

Article 47 fittingly crowns this monument of credit
democratic:

"Upon the expiration of the company, or in the event of dissolution-
Participée, he said, the liquidation will be carried out by the manager.
with the most extensive resources to achieve an amicable agreement

the company's assets. Liquidation may, by virtue of a resolution-
| 15.

1;:4 FINANCIAL TRIALS

tion of the general assembly, make 12 transport to another s0-
company of rights, actions and obligations
dissolved. » |

According to the considerations in the judgment, during the four
In its years of existence, the Financial Union has done nothing but
major operation: the Seine departmental loan
of 50 million, in 1860. Under these circumstances, Mr. Cailey
Saint Paul, invested with the most extensive powers, believed
authorized to repurchase a portion of the shares on behalf of
the Company, in order to successively reduce the available capital
nible and thus mitigate the losses resulting from its defect
employment.

Messrs. Grimaldi accused him of having, on this account, carried out the
rise and fall of Union shares, pure means
contrary to the laws of natural competition. The court
correctional, "without dwelling on the degree of regularity"
of this operation, » did not see any fraudulent character in it.
But the same was not true for the distribution of the divi-
fictitious charges: the court ruled that they constituted “the
the most flagrant violation of Article 13 of the Law of 17 July
let 1856, »
But first, how did a credit company transform itself?
formed as a mining company? Based on Article 47
of the statutes, cited above, Mr. Calley Saint-Paul, to the Assem-
wheat of April 4, 1860, explains to the shareholders that, for good reason
Given the circumstances, there is no longer a society to found, nor a public
to hope for; a liquidation or a termination must be achieved.
training; to utilize the share capital, he acquired
tion of the actions which represent {a great and beautiful business
Eastern Saltworks.

This is one of those societal transformations that hold
of the fairy tale: the shareholders fall asleep, the goir, co-purti-
members of a banking company; they reawaken, the lens
tomorrow, salt extractors, salt merchants; they will not
not even the right to prefer a refund to the well
the metamorphosis,

The court does not challenge the legality of the transmutation:
He only accuses Mr. Cailey Saint-Paul of operations
of which we have found analogues everywhere.

"Whereas," the judgment states, "by the manager's own admission, the shares
The salt mines of the East were only purchased for 4 million, i.e.
260 francs per share, including the million allocated to
Working capital, they actually only cost 5 million.
that is 333 francs per share; however, the manager, without holding
taking into account the lesson that events had taught his

predictions of the founder of the Financial Union, still making
to reappear in the eyes of its shareholders the mirage of illu-
sions, brings the value of these shares, purchased on the, to 500 francs.
333 francs 33 centimes, a price which, freely negotiated between
people capable of appreciating and supporting their interests,
had determined its true value with certainty:

"Ultimately, we must conclude that it is through a strange
misuse of language, deliberately confusing the certainty of the pre-
feels with the possibilities of the future, that, in its inventory
From March 1860, Cailey Saint-Paul increased the amount to 7,500,000 francs.
Shares of the Eastern Salites, whose real value was at most
of 5 million, and ve, with the fraudulent aim of concealing Islands
losses of share capital, and to impose them on the public and on
shareholders on the outcome of its operation, highlighting
a profit of over 700,000 francs, when, in reality, the fund
social life was weakened, at that time, by more than
1,700,000 francs; that this act still constitutes the offense provided for by
Article 13 of the law of July 17, 1856, etc.:

There remains one small detail that we find again in a little
almost everywhere, in terms of foundations.

"With regard to the third point, based on the creation of su
fraudulent and fraudulent transfer of 1000 shares to the benefit of the manager and
of his partner;

"Whereas the report made to the general assembly of the
April ISG0, reporting on the acquisition of shares

des Salines, determines the advantages and expenses; that anrés
having stated the figure of the annuities to be paid for the bonds
tions, 11 ends with these words: "The 1,400 shares are divided-
"will manage the surplus profits," taking care to avoid
talk about the 1000 foundation shares that the manager had in mind
to be assigned to him along with his co-manager, and it actually happened
to allocate a few days later, the 1% of the same month, by
a Salines assembly, composed solely of the manager and
of six members of the supervisory board;

"Whereas, without having to explain the terregularities"
general assemblies and on the omnipotence attributed to
Seratt, 11, it is undeniable that these thousand foundation actions,
by taking part in the profit sharing, even after the pre-
raising 30 francs per share of capital constitutes a
actual load, and that this load should have been borne essentially

"To the public's knowledge, etc."

What distinguishes this case from similar companies is
The issue we have pointed out is that if the irregularities
were just as enormous as anywhere else, however, I
The harm caused to third parties was practically nil; therefore the tribute-
Does the court only consider the violation of Article 13 of the law?
of July 1, 1856. Consequently, Mr. Calley Saint-Paul is
simply sentenced to a fine of 3,000 francs.

Nassau Railways. — La Gazcite des tri-
bunauzx of May 5, 12, 15, and July 22, 1860 reported
debates to which the Nassau Railways affair has
gave rise, before the criminal court. Messrs. Stoc-
Kes, chairman of the board, and Millaud, banker
quier, who had been responsible for issuing the securities, were for-
followed by a number of shareholders, under the watchful eye of
tion of having published, in bad faith, false facts, in the
goal of obtaining share subscriptions.

Mr. Stockes was also charged with distributing counterfeit goods
dividends, breach of trust and simple bankruptcy.

He failed to appear and was condemned, on these last three counts, to
five years in prison and a 50 franc fine.

Mr. Millaud, acquitted in criminal court, was retried as
civilly liable by the injured shareholders, and con-
condemned to restitution by the 2nd chamber of the civil court of the
Seine (hearing of April 20, 1861).

We reproduce part of the considerations; the facts there
are presented with a clarity that leaves no room for any
ambiguous:

"Whereas, by a treaty concluded between him and Stockes on January 9th-
In 1857, Millaud undertook the issuance of ten thousand coins.
tions, subject to a discount of 12 percent; that he had to re-
to draft and insert at its own expense the advertisements and publicity, except
the approval of Stockes; that by another treaty of March 9 following-
before, having gone through with Stockes, claiming to be authorized by the council of ad-
administration, he acquired 4,545 shares at a price of 440 francs.
in exchange for 9,514 Millaud bonds, at the price
an exorbitant 210 francs, whereas they were of inferior value
higher than 145 francs, rate of their issue;

"Given that Millaud was therefore taking a considerable interest"
in the matter; that he accepted a risk capable of providing him
exaggerated profits in case of success, or significant losses
aunts otherwise...; that in the circulars by him
written with the most skillful artistry and addressed to his clientele
In particular, he asserted that the deal was excellent, that he had-
had studied it at length, reiterating the assurance of a treaty made
with the contractors who guaranteed, from now on, a
net income of 7 percent {the Nassau government does not grant-
said that 4 of the hundred);

"Whereas he knowingly deceived the public and the customers"
who had faith in him, presenting him to them as truly
studied by him and as an excellent case on which he
would not have gathered any information; that he would, in any case,
committed a serious error, engaging his liability;

"With regard to Frédéric Lévy, Molines-de-Saint-Yon, de Seil-
lières and Cheppes:

"Whereas, according to the statutes, the council of adniuistra-
tion is invested with the most extensive powers to manage and garlic.
minister of the affairs of society; that the administrators
The French had a duty to monitor the issuance of shares in
France and to monitor the promises made to the public; that this
the duty was all the more limited for the defendants, because these
promises were made under the guarantee of their names and of
their honor...

"Whereas it matters little whether or not they were the man-"
subscribers' data; that if they have not been officially
appointed to the positions of administrators only by a deliberation.
Minutes of the meeting of the council sitting in London, dated 14 February 1R57,
They cannot dispute that from the month of January they have not
ajent accepts the duties, since their nuins are included in the
first announcements with those of foreign members; that he
It is also clear that their participation was essential.
Stockes ue capable of issuing, with some success, in France,
the shares of a foreign railway without the guarantee of ad-
French ministers honourably known to the public;

"Whereas it is undisputed, moreover, that they are not"
remained uninvolved in these announcements; that Frédéric Lévy has ap-
The drafting was proven in January…;

"Furthermore, given the interference of the defendants in
the Nassau Railway Company was not entirely
disinterested, since they received, as compensation, uuc
a sum of 30,000 francs, to be shared among themselves, and which they made
in addition to allocating, some thirty, others one hundred shares, of which
The payments were not required, ALTHOUGH THE INTEREST IN
FUSSENT EXACTEMENT RECLAMES:

"Whereas the defendants, by allowing publication in Îles
newspapers and circulars, under the guarantee of their signatures, the
promise of an additional interest of 3 for 190 on the
company profits, even approving the drafting of
these announcements, without verifying their accuracy, where, otherwise, they are aware-
metit, at least through a serious error, misled the public into er-
rer...;

THE SHAREHOLDERS' FUND 1:9

"Whereas, the defendants' fault being common, Ia
Each of them is equally responsible:

» Condemns Midliud, Frederic Levy, Molines de Saint-Yon,
of Cheppes and Seillières, jointly and severally, to reimburse the de-
mandates the sums paid by them as subscribers
of Nassau Railway shares, with the interest at
3 percent of the day of the application; says that the pSente con-
Damnation will take place by deed against Millaud, and the duration is fixed
of the five-year constraint. » LL

Mr. Millaud was really unlucky: if he dodged
The correctional police, the civil parties, on the other hand, do not
They never showed him any mercy. He is still the one who appears in the history-
next page:

General Shareholders' Fund, Dissolution
of society (our tmperinle of Paris, “udiences des fer, 3,
4.7, Islet, March 18, 18062.) — On May 28, 1856, a company was
formed between Messrs. Arnault, banker, and Jourdan, editor of the
Century, Daveyrier and Moïse Millaud, already named, under the title
of the General Shareholders' Fund. Its purpose was:
19. to publish and operate the Shareholders' Journal; 20. to
subscribe, acquire and sell government securities, open
Current accounts on securities denominations, and other operations
whose prototype is located within the purview of the
Crédit Mobilier. In 1862, approximately forty plaintiffs
are pending before the Imperial Court to request the

Ja Société's dissolution: fifty others pursue the
same objective at the first level of jurisdiction, that is to say
before the commercial court. What happened then?
Nothing "original" at its core, after what we've already seen
produce elsewhere.

The early primitive social structures presented to the sub-
four main guarantees:

The founders submitted in advance to the pros-
descriptions of the law, then proposed, on companies in com-
cursed;

20 They pledged to pay one million in cash as
contribution;

30 The company expressly prohibited all purchases at prinic
and short selling;

4° The second half of the payment was only due a-
near the realization of a profit of {5 percent.
All these guarantees were successively removed from
shareholders, on the proposal of the managers, with authorization-
tion of general assemblies composed of more or less elements
less ambiguous. But the general assemblies, if unanimous-
Whatever their status, they do not have the right to change the basics
fundamental aspects of the association. As well as the complacency
denounced to the prosecutor are not among those who can do
tip the balance in favor of a favorable decision
to managers, when the text of the law is ambiguous,

Article 5 of the statutes obliges the founders to pay a
million; the article % allocates them 5,000 paid-up shares. The ac-
only half of the funds delivered to the public were paid, 250 francs out of 50.

“They’re not giving a million,” exclaimed Mr. Sapey, the deputy prosecutor.
Speaking of managers; but they take the shares! Then
When they have taken them, they bring back some of them and say:
We no longer owe you anything, and you owe us 250,000 francs.
That's called compensation! EL found some votes
eloquent enough to justify such acts, skilled hands
to weave crowns of mu-
skill and generosity.

"We shall see, gentlemen, what this generosity will bring them."
cost, by reporting a weariness of shares—which did not belong to them
No, they not only find themselves having paid their debt, but
They remain creditors for 20,000 francs. Their first act of

Generosity means giving up this sum to cover the deficit
from the Amail management. You who know what it cost them
This sum, you will appreciate the merit of it in its true value.
sacrifice.

"That's not all. With their way of counting, they also-"
would still have been entitled, – after the second payment was made, –

THE SHAREHOLDERS' FUND IS

on five thousand shares that they claim belong to them, to
200 francs per share. They will have it by right, because the shares that
The games that assigned the statuses were freed. So here they are.
thanks to the combination you know, they are free from their ap-
port of 1 million, and creditors of 250,000 francs on the one hand and of
1,200,000 francs from the other. [1 It seems they had the modesty to nc
not to claim this last sum.

On December 1, 1857, Mr. Millaud, who had become manager after
Amail convenes a general meeting of shareholders; it
requests and obtains the repeal of the last paragraph of
Article 4, which prohibits the company from engaging in short selling;
He also abolished the clause that forbade the administration to
tion to call the second half of the capital as long as the benefits
the lists will not have reached 15 percent.

The conclusion of the Imperial Advocate is overwhelming:

“A society is being formed,” said Mr. Sapey, “under the auspices of a
of those men who have made advertising the instrument of their
fortune, while waiting for it to become the instrument of their punishment,
This company dares to write the word "speculation" on its banner.
However, it still reserves some guarantees for its actions-
haires: the founders promise to comply with a law
protective measures that the public authorities are preparing: they forbid themselves
a fundraising appeal until a benefit is confirmed
fice; they make a million glitter in the eyes of greedy shareholders
promised in cash to the social security fund, the million! They swindled it out
tent, – pardon this ignoble word to condemn a more
Disgusting indeed! – Social guarantees! They're abolishing them, thanks to...
to the ignorance or credulity of a supervisory board
blind and of deceived general assemblies where accomplices, 1
A day comes when, with no respect for the law but in contempt, one
install the game in the statutes, and we lose our moral sense.
to the point of not understanding that such a society is La viola-
living tradition of public honesty and of the law!

"Ah! Such facts may well not fall under the categories of:"

strict and severe provisions of the Penal Code; but the ju-Her ei
Vile, it withers when it meets them!...

"Announce the dissolution of the Suciety, gentlemen; give
to morality and to the law this satisfaction, which will be of a kind
example, "

The Court, in accordance with these conclusions, pronounced:-
solution of the Society.

We wouldn't understand why people would be so severely...
those who were justly flogged allow themselves to reappear in the
the world of business and politics, if one did not take into account
of the power of the political and financial collusion of the press.

After becoming Mirès's partner, Mr. Millaud remained...
that dark time; then suddenly his name was found in
relief, for five or six months, in the large and the small
press. What had he done? A clever publicity stunt, quite simply:
he had offered to all the prominent figures in the press, from the htc-
A gargantuan banquet of erasure and the arts. Two months
before, as well as two or three months after, the recognition
The literary world, with its astricial flair, poured forth its profusely in verse.
CL in prose.

Later, Mr. Millaud bought La Presse, thus joining
The liter of patron, that of owner. Today the house
where the chan \illaud possesses the Petit Journal, the Solcil, lu Jour:
nat politique hebdumadaire, where the advertisements slip in which
would entail the conditions of surety ctde Umbre,
The first part of Mr. Sapey's predictions came true:
“[advertising became the instrument of my fortune,”

In August 1866, the Millaud company, faithful to tradition-
family tion, puts the Petit Journal in community, To which
Price? Gesture [that reveals the practical genius of the financier.

We were aware, like everyone else, says the Courrier fran-
those of September 16 IR66, that Mr. Millaud put the Petit-
Journal un actions, with a capital of #,000 shares, valued at 000 fr,
HACHHE, and LOU HOUS said:

"If a publisher, a bookseller, a professional in the field, in short, to-
I was going to buy Le Petit-Journal, including Timothée Trimm, he didn't
would not offer 100,000 francs. Mr. Millaud, instead of contacting...
competent buyers, offers to readers, subscribers, to
ignorant people in bookstores, to take their sheet at the price of two
millions, Mr. Millaud is a very clever man!...

"Two million! If the advertisement mentioned the sum of two thousand..."
lions, the number would make even the most foolish recoil. Also the an-
The nun speaks of 4,000 shares at 500 francs each; and Mr. Millaud...
said: readers who might have the idea of multiplying 4,000 shares
For 500 francs, they will see that I am selling Le Petit-Journal for two million.
And those calculators won't take any of my shares. But
I would be unlucky if, out of my 220,000 buyers and
subscribers, I couldn't find three or four thousand brainless people at
I'll slip my two million shares into it, precisely because
that they will not know how to count, or that they will not think to do
the aforementioned multiplication, Speculation on ignorance, the ne-
Carelessness and greed, it's definitely a masterstroke, and
M. Millaud is a particularly skilled craftsman.

"However, we must anticipate the criticisms of the grumblers, The
Holders of the 4,000 shares at 500 francs each will have a co-ownership in
the land, the buildings, the model printing works, the printing presses
steam-powered Le Petit Journal, to be established on rue Lafayette: a value
of 1,200,000 francs. Where are the quotes, estimates, contracts?
of acquisitions, especially mortgage discharges? That's what the year
The nun doesn't say what she would refrain from saying, one must believe
the author on his word or not to get involved in the sponsorship, The
4,000 shares at 500 francs each are trust funds. Otherwise, there is no
More business opportunities, so let's take it, with our eyes closed, for
1,200,000 francs for the building and the materials to be constructed; the
Petit Journal now only fetches 500,000 francs, about ten
times its value, if a man as skilled as Mr. Millaud does not
If he didn't succeed, we could no longer say that fortune favors the
talent, hard work, genius...

"That's where we were in our reflections, and we didn't break off the..."
to keep to ourselves, out of respect for the freedom of industry
reactions, for the lot of supply and demand, for the

laissez-faire, laissez-passer, as economists say, when-
that a provincial newspaper, the Breton Union, has brought us
additional information, which we have just verified-

to link accuracy to the moment, It is no longer 2 million that M, Mill-
Laud is selling Le Petit Journal, it's 5 million. Let's write in all
letters: FIVE MILLION! The correspondent of the Breton Union
noted, on July 31, 1866, in the legal notices
from the Monitor:

"An extract from a private agreement, dated July 93, modifying"
» ficative of the statutes of a Société du Petit Journal established, under
"Ja raison Millaud et Ce, by deed of September 7, 1863; this
» the amending act notes, in addition to some changes in
"The form of the newspaper's publication, which the Society has also..."
"Today's purpose is: firstly, this publication; secondly
» the purchase and construction of a building intended for: °ntra-
» lisation of the services of Le Petit Journal and to the establishment
"of a printing press; finally, that the social fund consists of
"exclusively the property of Le Petit Journal, as it
" existed on July 4, 1866, and everything that served its
"exploitation; that, moreover, nothing has been done with this fund"
"It was not valued in money, but it was divided into hard parts."
"A thousand equal fractions, called shares of interest,"

The author adds:

"That's what should have been said in the announcements intended for
to be read by the public, and especially by the segment called upon to take-
dre part of the show, that's what was important to explain to him
to ask clearly, and what, precisely, he was not told about-
in one way, »

SO + + =

“10,000 fractions “gales, without monetary value, but
equal to the 4,000 shares issued at 500 francs, that makes 5 million
(let's repeat in full: five million), Mr. de Girardin, at
stronger than the success of La Presse, a political newspaper, whose
The classifieds page alone was worth 300,000 francs per year, Ja-
but valued his paper at over a million!... »

LS VARIETIES

The subscription was going very well, when the ma-
unfortunate article in the Courrier; it was the second part of
Mr. Sapey's prediction: "Advertising was becoming a punishment."
Shareholders wrote to me to thank me for having
sienalé [a malice: they demanded the cancellation of their

subscriptions and payments. [their claims were upheld]
mations. Thus, what they could neither foresee nor prevent, and the
indictments from the public prosecutor, and the admonitions of the presiding judges
court teeth, and the disparaging rulings, a hundred lines of
Criticism, failed in time, stopped him. Why haven't we stopped
What to repeat from the beginning of this book? That the pu-
Publicity alone could repress the excesses of financiers; but
Free advertising, not endorsed, privileged journalism.
authorized, monopolized. Mr. Mirès has just bought the Press;
the transfer of ownership did not encounter any difficulties in mid.
Ministry of the Interior. Mr. Mirès, as one might expect, will not do
to use his newspaper for the revelation and discussion of facts
like those discussed in this book.

We would limit our economic and legal studies to this point, because Île
The financial world was seen there from all angles, if not
We were left with a trial where morals were cynically asserted.
that we have only sensed, glimpsed in the previous
narratives; here we encounter an accumulation of such procedures
that the public prosecutor's office itself could not find any evidence against them
qualification. Therefore, the debates did not cross the line.
initis of a civil auction. It seems that the enormity of the
The confession had caused the Imperial Advocate to back down. Before the enumeration-
lion and [an attempt to justify the exploits that we will
After reading, there is no longer any doubt about the existence of the two
morals. The financial public is completely outside of
the surrounding society. We don't judge such a world:
We either endure it or we eliminate it.

| t

MARSEILLE PORTS COMPANY
FUSION AYEC LA COMPAGNIE IMMOBILIÈRE, E1C.

(Civil trial, Imperial Court of Paris, December 1864 and January 181.)

Several points should be noted regarding this trial: Pre- Island
The first thing is that all the newspapers published it. Up until then,
when it came to the BIG FINANCIERS, the mu- pact
The antagonism between the press and high finance, denounced to the Corps
legislative session of 18614, held its pro-
gram ct its commitments. The judicial searches, of a
very limited advertising, were the only ones to record scar-
Daleuse maneuvers. This time, the political newspapers at
Big draws have joined in. Could this be a sign of the

Time? – Alas! If certain confidences are to be believed,
the determining motive would have nothing to do with the love of
public good. Steps were reportedly taken with the
the most renowned journalists, in order to encourage them to report
Taking this into account: all would have recovered, except one
a beginner, the National Future, which was still only at its
Sixth number. The newcomer's drawing success, consequently
This advertisement would have worried his elders, firstly as
immediate sale, then as a position taken outside of
certain financial cabals. A political leaflet, breaking
with the tradition of guilty complacency, responded such-
addressed a need of the time, that it would have been dangerous to
to leave it this exclusive character: the bodies accredited to the-
would have seen their loyal followers desert in favor of the latest arrival.
Therefore, they all vied with one another in accuracy and speed.
May this precedent, whatever one may think of the morality
motives and financial connections of the future
national, to have a sequel and to set a precedent, The spirit of denigration-
ment between competitors who are jealous more than once
served the cause of justice.

Year

FUSION PES PORTS OF MARSEILLE 17

The final point, the very subject of the trial, is [in a way]
acknowledged by which large companies conduct themselves: the good
pleasure and raison d'état transported from politics into the
world of commercial companies. If we were to write a me-
memory for the applicants, we would not have, like Mr. Grand-
Mauche de Beaulieu, to condemn such methods and to
to demand justice; but, we repeat once again,
We are conducting a study of the morals of high finance and the island.
principle of the credit granted. While sharing the holy indi-
gnation of the eloquent defender and of Mr. lavocrat wénéral
against the violation of the law, we will be forced to agree
sometimes with his opponents than given a certain mi-
licu, social well-being takes precedence over procedural considerations.
harsh. Like that Roman dictator who was accused of
excesses, Messrs. Péreire, Crochard, de Chaumont-Quittry and con-
sorts have the right to reply: – We saved the pa-
sorting. – At what price? – That's what the... will reveal.
debates. – For how long? – It's still secret:
of the future.

Statement of the trial, – On October 5, 186?, the assembly
General meeting of shareholders of the Ports of Marseille, convened
Extraordinarily, voted to accept a provisional treaty

evening of fusion with the Rivoli buildings, the Mausin:
generals and the Imperial Street of Marseille, past the 22nd sop-
previous member between Mr. Émile Péreire and the Marquis
of Chaumont-Quittry and Crochard, one president, the other member-
bre of the Ports Administration Council, La déeret iapéciit
of June 1, 1863 authorized the constitution of the Society [rn-
movable property, resulting from this merger, into a public limited company, at
canital of 85 billion,

A number of shareholders of the Ports of
Marseille, M, Godde, Lemerte, Lefebvre and Chopelet, oi
requested against Tr Compagnie repaire and MN, Pércire,
de Ghaumont-Quitirs and Crochird, fa matt de cette factor,
based on the irregular composition of Fassembliec
who had stolen it, and as was, the said merger, contrary to the

statutes, as exceeding the limits set for voting, and as
constituting a lesion of more than seven-twelfths,

The Civil Court of the Seine (Third Chamber) rejected the said
request by order of May 13, 1864. The plaintiffs have in-
appeal rejected.

Their lawyer, Mr. Grandimanche de Beaulieu, made an exposition
of the matter so clear, so precise, that we will simply state it
to quote verbatim the essential parts relevant to our topic, in
interspersing it with a few explanatory headings. That readers do not
are not deterred by the length of the plea: there is nothing to it.
more instructive in the annals of justice. We leave the
The defender has spoken:

The preliminaries of a general assembly
of shareholders. — “I am now entering the first part of my
discussion, the composition of the assembly. On this point, I-
I unsuccessfully requested this in the first instance, and I have new
calf, without further success, requested from the Court, which joined the in-
They essentially ordered, beforehand, that I be given
communication of attendance lists and securities deposit
shareholders who made up the assembly of October 25, 167.
I reiterate my conclusions; it is my right and my duty.
See, I will never accept that a majority can say to a
minority: No, we impose our will on you because we
we are more numerous than you, without the minority having the
right to know, to count, to discuss this majority.

"Before entering the assembly to study its composition-
tion, I find in the very method of summons a pre-

First fraud. To be part of a shareholders' meeting,
Sex shares must be filed. According to the articles of association, it appeared
in the newspapers a notice worded as follows: "The titles will be re-
"Us every day except holidays," – you'll see the surprise
and the advantage that was derived from it – “from ten o’clock in the morning to two
"Heuics, from Monday, October 6th to Saturday, October 1st."

The only downside was that the 19th was a Sunday.
My God! We made a mistake, that's all. Such an error in
a letter touching on our relations of humankind in this world is few

important; but when one invites, through the newspapers, ac-
tionnaires to come to a general meeting whose purpose is to
to have absolute control over their property; that the con-
The essential step in drafting the statutes is to file its securities, which one
He gives her fifteen days and only three or four hours per
I cannot accept that we are not taking the time to do this.
to consult the calendar, and to confuse Saturday with
on Sunday, the 8th with the 19th: so that, on Sunday the 19th
Since it's a public holiday, we send away the unfriendly shareholders who...
presented based on the notice published in the newspapers, I ad-
put even less than in the space of twenty days we are not
warned of the error and that it is not corrected by means of the
advertisement.

"Let's see what advantage has been gained from this supposed error."
The fourteenth day of the deposit, it was Saturday, a Mr. Lasorne,
A stockbroker in Douai introduced himself; it was nearly three o'clock.
We knew that one was a bad thinker; we had fears.
Small entrances for friends, he entered through the main gate.
They told him: – It's three o'clock, the office is closed, – This
It's only Island 1S, I'll come back tomorrow the 19th. – Oh! no, tomorrow
It's Sunday; haven't you noticed, we don't receive the
liters that Islands days or holidays. Mr. Lasorne does not seem very-
convinced of this order of ideas which consists of playing on the word
Not on holidays, he gets angry; we don't like the noise in this house
And for good reason; so we're going to ask for orders, and we're giving them to him.
a card bearing the number 392.

"A Mr. Halbronn also found the offices closed;
He turned to the courts and requested, in summary proceedings, to be...
authorized to deposit his securities. The president issues an order,
October 23, under which Mr. Halbronn will be included
in the list; the card issued to him bears the number 43.
– Now, as from 5722 to 335 11 y to 12 numbers, we derive
this conclusion: that twelve people have been introduced since the

closure, since Mr. Lasorne, having arrived after the closing, had Île
number 22, and that Mr. Halbrunu, by summary order, has
I had number 35.

A Norman, a Norman and a half. — “the second
The fact that I submitted myself to the first judges and that you su-
dishes, gentlemen, is this one, 1] there was in the middle of crtte as.
assemblage, whose singular physio- you will see shortly
nomy, a man who, placed in the center, expressed his admiration,
his enthusiasm, through shouts, through signs so de-
unaware that he had attracted the attention of the assistants. | va
men who do well to seek the half-day; there were
around him a group of satisfied people whom he seemed to know-
to lead with the staff of command, The attention of an act-
The woman is attracted to this character. — But it's J.... —
No, J... has never owned any shares in his life! — However
Him. FT, there was no mistaking it, it was broad daylight. It-
was J...

"Now, that's what J... was like. I don't want to say anything about the man,"
I hardly want to pronounce names, but anyway, it has to be said
that I pronounce that one, he was a business agent, an orator
customary at these assemblies, called Pavant-veille by dispatch
telegraph from Nantes to make the merger, — It is one of the
twelve that I was talking about earlier.

"The shareholder makes the very simple argument that St. John..."
being part of the assembly means that he must have previously deposited
to take action, and that this is the case of having it executed against ri
a judgment thus far obtained in vain, 1 court at his
Bailiff Legendre, and asks him to farm opnoïttion eur fes ac-
tions of J.., The bailiff forms immediate opposition at
Mr. Bignon's name, rue du Cherche, 68, for 2,300 francs.
amount of a judgment that was far too often left unexecuted, -- In the evening
Even the bailiff receives a visit from Messrs. ..., who give for
address 358 rue Saint-Fonoré — it was a false address,
— and who says he comes on behalf of Mr. Péreire, — How many
Is it due? — 2,300 plus fees. — Here they are. — And the bailiff.
written in his register: "Received from Mr. Émile Pe.-
» reire, ef, »

"The bailiff had several clients, being an intelligent man,"
He said to himself: Since we pay, let's look after the interests of my comments.
mettanuts. D will immediately form a second opposite

Lion, on behalf of Mr. Teinturier, 55 rue du Cherche-aiidi, for
S09 fr. In the evening, 11 receives a visit from Mr. B..., administrator
Ports of Marseille. — How much is owed? — 50 francs, — The
Here it is, — And the bailiff writes again: “Received from
"Mr. Emile Péreire, etc."

"Just as Mr. B... was about to leave, the bailiff..."
A well-bred man said to him: "Perhaps you are very well-off."
Cupped. I wouldn't want to bother you a third time;
While you were here, one of my clerks went to train
One last objection; pay immediately, this will save you from
to come back, — was that the last one? — Yes. — How many? — It's at
Mr. Barthelemy, postmaster at Bondy, is only
for 400 francs — And for the third time the bailiff writes: “Received
"In the name of Mr. Péreire and company, etc."

"It seems pointless to draw a conclusion. Generally,
The one who pays the amount of the objections is the owner
shares.

Gron words and gronsen things, — (“I arrive at the third-
the sixth fact that I submitted to the first judges, Celut-Ft is not
arrived in Ma Connalssanee only twenty-four hours ago
Before the initial hearings, I had to plead for
Count de Lanbespin; I was supposed to have the 521 shares of which
had a deposit agreement, I thought that when one had an aete
For the deposit, a receipt, all you had to do was present yourself, as
d The Bank, unless you come back the next day to collect, Mr. de
Laubespin, being a gentleman, believed it too.
At the checkout, he presented his receipt and claimed his ae-
tions; on the Island, Grand
emotion;, where one goes from office to office, and finally one arrives until...
A. Pereire, the shares were no longer there!

"As for me, I was pretty sure they weren't there anymore, I had"
in the hand, the receipt of M, de Lanbespin, which por-
tait: "Deposit of 521 shares, of [SOU at INR 000 and of 2206
» of 2,016, » and in the right hand, 5 actions bearing the nu-
meros ÎS,1:{, LS ho and LS, 59; these three actions were therefore
included in the category of those that had been filed,

— I drew this rather logical conclusion from it, that they had
stolen, and, indeed, THEY HAD BEEN STOLEN.

"Graud, I'm so excited, I said it: they call a man I don't know
I didn't want to pronounce the name at first instance, I didn't pro-

I will not renounce further before the Court; it is known to all
world now, before the court, my adversaries,
who were perpetually amazed, wanted at all
No matter how much I say it, they knew better than I did; the Court

will probably know: he was the Secretary General of the Society.

$

This gentleman is crying, lamenting, declaring himself the author of the detour--
nement, moreover without surprise or anger on the part of the
leaders, who wisely remain silent. 11 had no very-
With good examples right in front of him, he had found 521 shares to his
suitability; he had laid his hand on::18. Finally, these actions were not there
were more, we recognize that theft, - there is no other
expression, - had taken place three months before the assembly of
October 20, 4862.

"Who stole those shares? I only have one thing to say. He
There was a chest, and on that chest were three locks and three keys;
None of these locks and none of these keys resembled
the other; three different keys were needed to open the three locks
different rural areas. Mr. de Chaumout-Quittry had a key,
Mr. Crochard had another one, MX.. had the third,
And the securities have been released! Do you share the responsibility?
Safety, that doesn't matter to me; but what is certain is
that the titles were no longer there.

"The next day, at the hearing, I presented my conclusions and I..."
This new fact, it was sufficient. Of 316 forming the ma-
Jorite, remove 521, there wasn't much left. With that, the tribu-
nal is singularly moved. The opponents, after having been

Surprised, they reply, "Well! That's true!" I believe it.

Well, I had the proof in my hand.

“Furthermore, since the initial pleadings, a
Judgment of the 1st Chamber, dated last August, notes
the date of the diversion, a date prior to the meeting of October 25th
In October 1862, and condemned E. Péreire as civilly responsible.

fr

'1

FUNION DES PORTS DEF MARSEILLE Es

ment, to return the price to Mr. de Laubespin. The fact is
There's nothing more to discuss.

"There is an even more serious matter. I just said that these
actions had been diverted. How is it that, diversion-
born before the assembly of October 486?, on October 29th
the bank pays the interest on these same shares to Mr. de Laubes-
Pin? I don't understand, I don't want to understand: it me
It seems difficult to detach the share coupons that do not exist.
Furthermore, here is the receipt: "Receipt from the Limited Company"
"of the Ports of Marseille, on behalf of Mr. de Laubespin,"
7,648 francs for the payment of the sixth coupon. Signed: The
» Director of the Sub-Counter of Industry and Commerce.
"October 29, 1862."

"It is proven that the 521 stolen shares were listed in the As-
appeared and voted in one direction, while the owner
voted in another, — Now, of a majority of 316, removing 521,
How much is left?

Do I need to focus on what these 521 actions entail?
did they vote? By the mere fact that they were diverted, the hands
in which they are do not inspire my confidence
immoderate! The court will see why. One can be, it is true,
bearer in the best faith of the world of stolen shares; but
When I explain why they were stolen, the court will see where
They have passed. It is enough for the court to note: "There is
521 shares were entered into the meeting and originated from
of a diversion; they couldn't get in, » so that I
You are justified in concluding: The ballot was flawed: of 316, I have the
right to withdraw 521.

"Note, gentlemen, the following fact noted by the tribune—"
final judgment of first instance, and this appears to be the refutation
completeness of his judgment, whatever the number of actions
of which one was a carrier, one could not be entitled to more than 10,
vote, but 5 shares entitled the holder to one vote. 521 shares
in the hands of Mr. de Laubespin, who voted with his receipt,
or with 521 shares, which is the same thing, it was 10
votes only: but 521 shares targeted in 104 hands to
third-party shareholders, at a rate of [number] shares per vote, gave

104 votes, 10 of which weigh as much as 104 on the panel of a
Balance? There's no point in insisting further.

"Thus, while M. de Laubhespin arrived with his receipt-
pissed off by 521 actions, saying no by 10 votes: these same 521
shares, divided among other hands, came to say yes to
10 votes.

"The facts that I proved or that I articulated at
The first judgments were few in number; but their gravity was not
not escaped the first judges; they noted it at each
instant in their judgment, and I can tell you that, under this
Report again, their emotion was great. Only 115 have
thought that this set of facts was not complete enough,
did not weigh enough in the balance of Justice for the nullity
of the assembly's vote. I believe that the first judges at-
could have drawn a firmer conclusion from their premises,
and that, after having uncovered the fraud, here again they should have
to go all the way, and break the act thus corrupted.

"If you only knew, gentlemen, the trouble a litigant goes through..."
finding evidence, especially in a trial where
high-ranking people, and which focuses on a very important joint-
Serious! – 11 is addressed to everyone, left, right; cha-
The ass knows something, but everyone refers it to their neighbor.
dislikes putting himself in the hot seat and giving attestations
ions; we don't like him to serve as a witness; we like nothing less
than to share the fate of those who are fighting. So that
No matter what we did, we were very embarrassed, Yet,
"Work force, we had achieved something.

"We learned of the J... incident from the bailiff Legendre,"
and thanks to his intelligence. Laubespin's actions, we have seen
we only found out the day before the hearing, and we didn't expect it.
We hardly know. The other facts were not yet sufficiently proven.
Since the judgment, we have been, I won't say more, um-
But in the end I think we did better, and I learn-
brings to court today elements which, if they could
being produced in court would have singularly altered its
Decision: These are far more serious, and we will not

will not discuss, unless one wants to discuss the light of the

day, "

The cream of the crop at a shareholders' meeting,
—“I provide irrefutable, material proof that nine!”
The people whose names I'm giving were fake shareholders.
(names follow), By adding the actions of MJ.., I
finds that these fraudulent actions numbered 57;
I deduct these 287 from 346, leaving 29. One could say that there are
still a useful majority; but we will find others, be sure
They are certain; we have already reported them.

"How do I have this proof? Ah! I admit that it wasn't..."
It's easy to get, but here's how we did it.
On November 2, 1864, a bailiff issued a summons.
tion to a Mr. T..., I only read that one, the others are cou-
cues in roughly the same terms: "...To have imme-
"immediately to declare to me if the 40 shares filed in his
"Name, on October 18, 18672, for the general assembly of
"October 25, 1862, were his property; otherwise, who...they...
"asked for him; if he did not vote for the merger; if he did not
"was not called to the assembly solely for that purpose, and if he
"He didn't attend out of mere complacency," MT... re-
laid:

"19 That the 40 shares filed in his name on October 18
» 1862 for the aforementioned general assembly did not belong to him
» not; that they had been handed over and deposited by X..., mem-
"member of the board of directors, with a recommendation of
» vote for the merger of the Ports of Marseille with the Compa-
» Real Estate Management; that out of courtesy, to be agreeable to
"MX.., and at the latter's request, he voted for the fu-
"sion, but that he has never owned said shares"
"ions."

"I don't need to point out to the court that each
of those who responded to our demands could be
prosecuted by us in criminal court: the bailiff has pre-
sent to offenders, a summons to police correctional facilities

with one hand, a summons to answer with the other; he
He told them to choose, and they chose.

"Îlya,ence, which concerns one of them, M, D..., a fact which
must be brought to the attention of the court. MD.. is in charge
chief at the N... toll office, and one of his sons was employed by the

Société des Poris de Marseille, J1 thought he was doing the right thing, probably-
He was lying, but here's what he said:

"I, the undersigned, declare that I attended and voted at the assembly"
"General of the Ports of Marseille, dated October 25, 1862, with a
» entry card representing 40 actions that were not mine
"ownership, having never been a shareholder of the Ports, and who
"had been filed in my name by the board of directors-
"Tration, my presence having been requested as a service"
"To vote for the merger."

"After responding in this way, MD... regretted it. He wrote
First a letter, and then he filed a complaint. At the
letter went unanswered; to the complaint, the prosecutor impe-
Rial took it upon himself to answer. The magistrate gave a lesson
moralizing to this gentleman, who didn't understand that his place
would be in the correctional police. He complains about the way in which one
made his certificate and threatened to tell the judge, if he is called,
all the mistakes that occurred during the composition of the association
general appearance.

M, THE FIRST PRESIDENT & Âfe Grandmanche: How
Do you have this part?

Mr. Granpuancne: I will state this to the court immediately: I have
said that a misappropriation had taken place of Mr. de's shares
Laubespin; I spoke of a box with three locks and three
different keys; one of the locks was at the disposal of the se-
creditor general, MX.., who is therefore one of the three
authors of this act. We had the right to complain regularly-
lirigement. It agreed to these gentlemen of the board of directors-
The Port authorities were trying to suppress the matter between themselves, and there were
Reasons for that. But if we had complained, we would have!
The court understands, we didn't do it, but we have
imposed our will. I say we, I should say my clients.
Our aim was to have the documents in the hands of Mr. X...,

Secretary General of the Society, and we have them. Here they are.
In my hands, there are so many serious ones, I so
compromising things that, as for me, I do not recognize in myself
The right to read them. I discussed it with my teachers and elders,
I approached the most loyal among them, and one of them
is very close to me right now. Everyone told me that I
I could read everything that is useful to the truth, well! I didn't.
I won't. For me, there's a kind of co-
property between the one who writes them and the one who receives them. A
In my opinion, a letter is a kind of written confidence that...
They are sent to both correspondents. My clients are neither one nor the other.

neither one,

"I confess that I find it singularly repugnant to come and read at the
The letters in question are difficult to read alone;
I started by sharing them with my colleague, who then...
made them all copy, because at that moment there was unrest in
my mind on how I should use them. Having com-
I'll leave the communications in my file; you'll see them if you
If you wish, I say that in the presence of these letters the discussion is
Once finished, you will know what it costs to buy a conscience.
and the share that each person received from our spoils,

"I will continue, but yes, without regard for a scruple of
Awareness, perhaps exaggerated, I am being urged to read, I will read.
without worrying about the scandal.

"I was saying that there was now an indisputable fact,
that of 287 shares fraudulently entered at the meeting
Distracting from the 346 of the majority, 29 remain. If the court still has
If in doubt, I ask him to allow us to do, by-
The court will seek and, through witnesses, proof of these facts. If the court deems
It is necessary to order the investigation; she will see many others like it.
We didn't want to name names, but it will be necessary.
so that we know them.

"Alongside these men who illegitimately became part of
of the assembly and who were forced to confess, it is
one whose response to our summons revealed such a fact-
It's so serious that I hardly dare speak about it. "Here is the response given
by a bailiff... at the summons of the bailiff: a few days

17.

before October 25, 1862, MX.., member of the board of directors
Nistration, of which Th... was the supplier, offered to do so.
to represent 20 shares at a shareholders' meeting
Ports of Marseille: from October 20 to 23, 1862, the same
board member came again lt
to request that he be represented for a similar quantity of shares at a
another meeting that was to take place on the 25th of the same month. He
a card was given to him for this purpose; but on the morning of the 25th, he said
to MX.., returning his card, that his mother having died at
Nauteuil-sur-Marne, he could not attend this meeting.
In fact, he did not attend, having gone to Nanteuil; he did not remember
He doesn't know if he signed the card in question, and he doesn't know who has
filed these actions in his name and what was the true purpose of them?
owner; in any case, he was unable to vote for or against the
merger.

"Now, I take the list that was given to me, and I see..."
in full the signature of Th..,! This same Th...., who...
Clare was unable to attend the assembly, as her mother had died.
the day before, and having returned to MX, the card that he had
The submission to be included there, this same Th... is included there.

“I can tell you how we did it. We were embarrassed-”
Once settled, these twenty shares were available, and one counted
close: we knew what opposition there would be in the assembly.
An employee was told: Sign here. And he signed... 1l is
There's no need to qualify this fact; I articulate it in my conclusions.
And I demand proof of it.

"As the Court can see, I have proven, with evidence in hand, the
fraudulent composition of the assembly. If I could have brought
This evidence was presented to the initial judges, who were already moved by the facts.
that I was establishing, I believe the court would have singularly
modified its sentence. That the Court will consider the evidence as
done, or, if she believes it to be doubtful, she will order an investigation.
That's all I ask; the proof will be abundant. In any case
In this case, proven or probable, I will be agreed that this is perfect.
relevant and admissible.

"I come now to the third set of facts; these are the conclusions-"
additional information that I had the honor of submitting to the Court

three weeks ago. Or issued a summons to ML..., an employee
of Crédit Mobilier, in the terms known to the court, and
here is the response from this employee of T. Pereire;

» 10 The 20 shares filed in its new form: for the assembly
general of the Ports of Marseille, were not his property
they had been dropped off for him by someone from the administration
administrative, he does not know who the true owner was;
90 he voted for the merger of the said Company with the Company
real estate; he was called to the meeting only in the
but to vote for this merger. — He did these things purely for the sake of...
pleasure and as if being morally and financially compelled to do so
he lies because of his position at the time, and, without wanting to name them, he
knows many other people who have acted like him and under
the same influence,

"That one talks more than the others, in an investigation he
would probably say some very instructive things, that's all.
ML... with 20 shares.

"Another summons was sent to a Mr. C..., equal-
Péreire's employee, who represented 40 shares, 1! has de-
clarified that he was not the owner of the 40 shares with which
He voted, while pre-prepared slips were being passed around.
prepared for the office employees of which he was a part; that there was no
saw no problem with this, given that he had done it and seen it done.
several times... and that many other employees besides him have
did the same thing that day.

"Count, gentlemen, 20 and 40 make 60, and you have to add the
20 shares voted under the name Th...: that makes 80 in total
which must be subtracted from 29. – What remains? I had reduced to
29 the alleged majority of 316. If I deduct these further
80 shares, 51 minority shares remain. That's what has become of...
this majority.

"Besides these facts, gentlemen, there are others that I haven't..."
This is what I will articulate in my additional conclusions. Those,
I don't have absolute proof of that; but I have something
which is very similar. In this regard, I will only read
My additional conclusions; this reading seems to me to tellu-

t

200 FINANCIAL TRIALS

This edifying situation, which I believe requires no further addition, is as follows:
Our joint is designed as follows:

The administrators' cake.– "First fact, – F1
July 1862, – contrary to the preamble of the treaty provi-
evening of the Ja fusion attacked, it is Émile Péreire, by the inter-
mediator of two people, who made openings in Cro-
chard, annuity receiver, administrator of the Society of
Ports of Marseille, for the merger of the assets of the said Company
with the Imperial Street, in Marseille,

These openings remained without result, and Crochard rc-
Fusa, because Émile Péreire formally laid down the condition
not to retain him as a member of the board of directors
tration of the new projected Society, and that Crochard trou-
had this condition which was harmful to him personally,

"Second fact. – In August 1862, after the provisional convention"

intervened for the purchase, by Émile Péreire, of the inlé-
reserve granted to Hardon by the directors of Ja Société
Ports of Marseille, new proposals in the same
Meanings were made to Crochard, The first condition of Cro-
Chard was that he would be part of the board of directors of the
Merged company, At his written request, Émile Pércire
gave his support by saying: "I accept your help:
"You are one of us." Upon hearing this, Crochard announced-
said, in September 1862, the sale of his business practice for
to have all the time and freedom one could want,

"At the same time, Crochard and Chaumont-Quittry have
put in touch with Emile Péreire and agreed to a merger-
connecting the Ports of Marseille with the Imperial Street, the Company
real estate company of Paris and the General Stores Company.

“Sefait,” Crochard followed the negotiation. Péreire l’entratna
by guaranteeing him considerable personal advantages.

"Isaac Péreire, acting for him and his brother, under the eyes
de Crochard and a third party, said and wrote an indicative note
tive of the personal benefits promised to Crochard,

"They consisted of the promise to allocate to the latter,

MERGER OF THE PORTS OF MARSEILLE 0!

as payment for his assistance, a thousand shares of the new
New company guaranteed at 700 francs, a thousand other assets at par,
either 500 francs, and one thousand shares of the Real Estate Company,
called Rivoli, at 200 francs. — In addition, a new promise was made to him
made by appointing him administrator of the future Company,

"Apart from these advantages, all personal to Crochard, he
It was stipulated that Mr. Péreire would give a thousand guaranteed shares to
700 francs and a thousand shares at par, i.e., at 500 francs, to be re-
parties between various people

"That's done," — A few days later, Chaumont-Quittry, appre-
nant de Crochard himself the particular advantages that one
ini had consented, wanted, in his capacity as president of the con-
administrative body (of which Crochard was simply a member),
to obtain from Péreire superior personal advantages of a-
edge, and then at least equivalent. Péreire refused, and pen-
for several days all negotiations relating to the merger
were broken.

"96, in fact, – To resume these negotiations, Isaac Péreire"
offered Chaumont-Quittry a thousand guaranteed shares
tied to 700 francs on those belonging to him, to him [personal bag-
insurance was also given to Chaumont-Quittry.
_ that he would be appointed administrator of the Compagnie nouvelle.
Chaumont-Quittry refused this offer as it was insufficient.
for him, in terms that will be established by witnesses.

"I did it." – A few days later, Crochard and Chaumont
Quittry, in a one-on-one conversation with a third party, in a Credit office
furniture, caused this third party to relinquish it, in favor of Chaumont-
Quittry, 1,300 or 1,700 shares out of the 3,000 shares issued
that this third party was to receive as the price for the redemption of his treaty
management. Subject to this particular abandonment in Chaumont-Quittry, this
The latter accepted the proposal that had been made to him by Isaac
Perish.

"Does it. – The provisional treaty was signed on September 22nd."
in 1862. Crochard and Chaumont-Quittry consented to the trans-

mission of the Ports of Marseille property to Mike Pércire,
acting in these various capacities, at the same price, in 1869, as
this property had cost in 1556 – whereas a capital gain
A huge amount of land had been acquired by the Islands from this Society.
added value that the Council of State itself assessed as early as 1854,
to the net figure of 9 million, and which had, without a doubt,
considerably increased since that time

“On the other hand, the same Crochard and Chaumont-Quittry,”
personally satisfied by particular advantages:
staggering, and without regard for the certain added value of the land.
of the Ports of Marseille, readily agreed that Mr. Pé-
reire contributed to the merged company the buildings of the an-
old Paris real estate company, with a market value
obviously lower than their cost price, due to
their extraordinary and considerable importance and their re-
Venus minis, for a price double their original value,
either with a capital gain or increase of nearly 25 million.

"Done. – From September 22, 1862, the day of the signing of the
provisional treaty of the merger, dated October 25, 1862, the date of
the general assembly that was to ratify this treaty, Crochard,
Chaumont-Quittry and Péreire, with varying interests in the same
but, they consulted with each other to work in an infallible manner
to the success of their projects – on the one hand, by preparing the

ways and means "to secure a majority for their benefit in
"the assembly;" – and on the other hand, by seeking to silence
the absolute opposition of the former manager of the Port Authority
Marseille was supposed to do: to the planned merger.

“I do,” Crochard was an administrator of the Society of
Ports of Marseille, and, moreover, he was a personal owner
of approximately 1,200 or 1,400 shares of this Company: finally, he had,
Corme, a rent collector, used his clients' money to
the acquisition of more than 3,000 shares, of which Mr. Péreire the sa-
had depositary, a circumstance which was even more than once in-
summoned to promote Crochard's credit and services
in the Marseille Ports Company,

"This large number of shares served – initially, for 50, to

to form the figure of shares filed under the name of the svere-
General secretary of the Society: – then, for more than 3,000, to
the composition of lists of fief shareholders on which
In the front line were nearly one hundred of Mr. Pé-'s employees
reire, which employed these lists, were handed over to Crochard.

The following is a list of names of all the fictitious shareholders, with
names, first names, qualities, as well as the number of votes at-
allocated to each one. Mr. J..., the man with three opposing views-
tions, was the head of the claque, in charge of warming up and removing
the case. One of the extras, Mr. F..., attached to the Com-
"Compagnie Transatlantique," he exclaimed, in his enthusiasm:
We just won 20 million from Mr. Péreire, we're there
We were all there; we crushed the Ports' shareholders.

The statement of MD... employee on the Chemin du Midi,
This deserves to be reported:

» He verbally stated, in front of witnesses, that the actions
with whom he had attended and voted, at the assembly of October 25th
in 1862, did not belong to him; that which had been given to him,
like his fellow office workers, an entry card for
the assembly; that it was a constant practice at Crédit Mobilier;
that employees of this institution, some found agreeable-
It was difficult to have the day off at three o'clock on the day of the assemblies.
rallies, and the others accomplished this mission, despite their
scruples, as if morally forced and constrained by their si-
luation; that he had not wanted to respond to the summons by
reasons of deference towards his former superiors, not wanting

not to be the first of his classmates to declare the truth, but
saying he was ready to confess everything if others did the same,

Mr. Grandmanche summarizes the fraudulent composition as follows
from the assembly:

"The list of employees of Pervicre, in northern Spain,
“We have 530 acquisitions; the first list of Péreire’s employees,
in northern and southern Spain, 685; the last-minute list of

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Extras: Pérerre and Chaumout. Quittry, 5U0; various named individuals,
017, = TOTAL: 3,852 shares.

"This number does not include many other ace
tions placed under the name of neighbors or friends of Crochard or
of his brother-in-law, — which neighbors, friends or acquaintances,
had no shares in their possession or did not possess any
less than was fictitiously attributed to them, |

"Without even taking into account this overabundance of action-"
fraudulently introduced shares, the 3,852 shares above
suffice, for — once deducted from the 9,810 which were cent-
representatives at the assembly of October 25, 1862—no more
to allow to subsist only a real representation at the mazsimaumn of
5,958 shares.

"However, as Article 30 of the statutes requires, for mergers, a
general assembly bringing together at least one-fifth of the ac-
tions issued, — in this case, 6,000 out of 30,000, — the deliberation-
The ration of October 25, 1862, would, by that same fact, be invalidated.

The quarrel over the spoils — “299%, fact — One
a powerful opposition was forming, and at the head of the opposition
M. Mirès was at the merger. There was great fear among Pé-
reire, and immediate steps were taken to buy
the silence of this dangerous adversary.

"At a previous general meeting of shareholders"
of the Société des Ports de Marseille, a formal mission had been
given to the directors of said Company "to continue
"in court, the rectification of the facts attributable to Mr."
"Mirès."

"As a forced consequence, the provisional treaty of September 22nd"
tembre had expressly reserved for shareholders, against

Mr. Mirès, the benefit of the repetition of what was called the
an increase of 5 million.

"One of the current directors of Ja Compagnie immo-
Billière was charged, both in the name of Péreire and in the name of the ad-
ministers of the Société des Ports de Marseille, to offer to
BE. Mirès: "to have the assembly vote on the approval of
"His actions and management, which would nullify any claim-

s tion, if he wanted to s cugager to ae make no opposition to Hi
"Merger."

"306 fact. — Despite all the measures taken for the
composition and leadership of the assembly, the majority was not
than 316 shares; and, to buy the retirement of some
opponents of the merger who had appealed to the council
of the State, and before the courts, in order to prevent or to
cancel the merger as tainted by fraud and new-
new offers emanating from Péreire were added to those made
before the assembly,

As for the actions of these opponents, they were paid for.
by Péreire, under the cover of R... de L..., to whom he gave a
a special letter of guarantee for this purpose, at a rate of 900 francs, per
action, on the date of July 1, 1863, in a bond of 4,080,000 fr.
on the Bank of France, handed over to one of them,

"Mr. Péreire knew this share buyback so well, effective-
killed for him, that at the last assembly of the Im-
movable property, one of the former opponents, now satisfied, having per-
I tried to elicit some explanations about the situation of the-
Mr. Péreire, who was at the aforementioned company, could not restrain himself and called
personally and directly, by criticizing him for speaking-
from the decline in the shares of the former Société des Ports de Mar-
seille, when his opponent had been paid 900 francs for his shares.
to remove any obstacle to the merger.

"As for the 5 million increase, representing by
Each share of Ports receives a bonus of 166 francs 66 centimes, on the one hand,
Crochard relinquished the benefit of a judgment that condemned
Mirès to pay him his proportional share in this increase;
On the other hand, Chaumont-Quittry intervened before the Court in
his capacity as chairman of the board of directors represented-
The Port Authority has abandoned its intervention; and
Finally, Péreire refused and continues to refuse to the former shareholders
Ports of Marseille, which exchanged their titles for
shares of the new real estate company, by any means of

to acknowledge their former status and to assert their rights
to this bonus of 166 francs, 66 centimes, for each of their shares.

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"3. The fact. — All the promises made to Crochard, Chau-
Mont-Quittry and others who helped with the merger, were not painted
carried out before the first general meeting of shareholders
of the merged real estate company, dated August 2, 1863.
in order to secure the cooperation of these same people, including
Several were listed without owning any shares, with almost
all the same employees who were part of the composition of the as-
meeting of October 25, 1862.

"It was only after this meeting that Messrs. Péreire
contributed to the settlement of accounts. 11 was handed over to Cro-
chard and in Chaumont-Quittry the equivalent in cash of the shares
to them personally promised, The shares allocated to di-
their requests were initially refused, on the pretext that they were
duplication with those given at Chaumont-Quittry; then
They were partially delivered to the claimants.

"32nd fact. — At the same time that Péreire was stifling all
opposition; when he told all interested islands, especially to
Chaumont-Quittry, Crochard and others, that he would not give to-
one of the shares of his new company below 1,000 or
1,100 francs; while he was urging Crochard to press the 6-
exchange of securities of its clients, holders of shares of the former:
companies, against those of the new society, this exchange, following
the claims of Péreire, serving as ratification of the merger, —
Péreire formed a partnership with Crochard on May 22, 1563.
convention called union to operate, through daily purchases
diens on the Stock Exchange, the rise continues, apparently, on lc
shares of the Société immobilière et des Ports de Marseille, by
the ministry of the usual stockbroker of Crédit Mobilier,
hitherto unknown to Crochard.

"He later learned that Péreire was actually selling
secretly all the shares he had bought before the fu-
sion, to make the Rivoli shares rise and make them
Going up from LIU to 255 francs in a few months.

"Although this union resulted only in the ruin of the
public shareholder, having emptied the excess portfolio of
Pereire at inflated prices and now fallen by nearly

half, and then the particular ruin of Crochard, in the com-
promising in the most disastrous way, it is not
less true than this union, was then presented to Crochard
comr: “a source of new personal advantages, such as
a price supplement for its active cooperation in the merger,

"Here is Particulation:"

"I would add that in the sharing of the money, there is a very important fact:-"
Significantly, MB, one of the most active authors in this market,
that the Gour knows, dared to summon Mr. Péreire to pay
81,219 Îr., representing his share of the prize promised by Pé-
reire. On July 27, the court ordered an interrogation-
gatoire, On the day of the interrogation, no one showed up;
But the payment was made that same day. That's all.
I have something to say about it.

"When I wrote this account of facts which you
I just heard the reading, I was almost frightened; I didn't
I could only believe in their existence when they were placed in my hands
pieces such that it was no longer possible for me to doubt one
instant. The relevance, the admissibility of this articulation, this
It would tire your attention to discuss them; it's a
It is simply monstrous to see, not only-
These insignificant people who took part in this sad farce,
but also to see flocking in legions, islands, chiefs of the coast-
leading the charge were the 23 employees of the Compagnie du Nord.
Spain for 920 shares, the 35 employees of the South for
1,145 shares, the 23 employees of the Compagnie Trausatlantique
for 650, and finally those of Crédit Mobilier, each contributing
its contingent in this immense fraud, at the head of which
Find the head of these four companies! That hurts.

The moral of the incident – “And look, I have to
Let me tell you, certainly, this secret agreement between Messrs. Péreire and Chau-
Mont-Quittry and Crochard, dividing the spoils in advance
from the Marseille Port Authority, coldly combining
this shameful assembly that must sanction their market,
All this raises awareness; but there is something that

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I find it even worse. They have in their many s0-
companies employ a mass of workers, mostly people without wealth,
having wives and children. These employees live solely off their own resources.

They know it; a sign from Péreire's hand, and their position
is lost; and they abuse this omnipotence of money
to make these unfortunate people—perhaps honest ones—the
forced accomplices in a fraud that the law calls a crime, and the
moral sense, amidst these traffickings and these compositions of
consciences, become so altered that these employees no longer appear
They no longer understand how abhorrent what they are being made to do!
Oh! Gentlemen, even in a century of moral turmoil and
Such indifference as ours, what demoralization, what
"Degradation of conscience!..."

Physiognomy of a donkey at a general assembly.
"Now, gentlemen, that you know how to assemble-
Wheat has been gathered, allow me to introduce you to a few things
only moments. — We're not going to find ourselves in good health
company; but we won't stay there long.

"This assembly is composed as you know; the con-
tingents were provided; there are the well-meaning and the mai-
thinkers; there are those who are there to vote for the merger, and there are
has a formidable opposition, represented by loyal supporters
shareholders, who will protest against the act you are witnessing
You will be born with value.

"A. de Chaumont-Quittry is at the presidential headquarters."
You now know that, for many months, the treaty
The fusion is in his pocket, well prepared; he has it well
received the prize, as did Mr. Crochard, or he will receive it; that one
agrees that it is simply a matter of removing the vote from the a-
appeared with varying degrees of skill.

"First, we take great care not to warn the shareholders."
If they had been told: We are gathering you together to rob you
from your actions, each one had returned from the provinces, each one was...
would have presented himself to defend his property; they were not warned.
They cannot agree.

"The president reads his speech, which was very well prepared. I recall-"

only shovels the content: After announcing to the shareholders-
They were moved, surprised, by the position of society, so beautiful
six months prior, is disastrous; that it is a choice between the
bankruptcy and merger, he reads them the provisional treaty
Signed on September 22, 1862, between Péretre, himself, and Crochard, This
Here is the treaty:

a. A real estate company is created under the name of Compagnie immobilière.

» company comprising: 1° The assets of the merged companies such
» that it continues and includes; ® The land acquired by
"Pereire of the city of Marseille, according to the act of August 4, 1862."

"The purpose of this company is the development and exploitation"
and the resale of real estate properties in France and the ex-
∗ operation of the General Stores.

"The capital is set at 85 million, represented by 170,000
∗ shares of 500 francs each and 25,000 preferred shares.
"The capital will be distributed as follows: 10 To the Im- Company
"Paris furniture company and the General Stores Company,
n
»

103,938 shares and 25,000 preferred shares: 20 to the So-

Ports of Marseille Company, 30,000 shares; 3° to E. Péroire,
"36,062 shares for the land on Imperial Street, the sure
» plus expenses that must be covered by an issuance of o-
» obligations. Total, 170.00% shares. »

"Here is the treaty, it is a matter of grasping it in a single reading"
and to vote on the hour. Everyone, while listening,
seeks to understand, What is this commercial marriage between
four companies based on 85 million, with contributions of
on both sides, with assets and liabilities such as they are
continue and include? What is the intelligence sufficient to-
Who could grasp all of this simply by reading?

"Shouts, shouts; nobody understands anything,"
except for those who were there precisely because they didn't understand anything at all,
since they only came to vote. Those, the reading
When it's over, they shout with joy: "— To the voices! To the voices!"
We should have voted immediately.

"I have the shorthand transcript that was published of this extraordinary-
a general assembly. There has never been one, I believe I can affirm that.
a meeting where the uproar was more scandalous than that

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which happened. These were the biggest arrests.
They were arranged on both sides; these were the battalions
these voters, these employees, were tightly packed and asked to
go to the voices and shout: To the door those who are not so-
satisfied! And it is the true shareholders who di-

they knew: You will not slaughter us without us des-
Let's split! It was Mr. Mirès again who, with his vivacity and lust-
managing his word, went up to the office seat and announced
the most exorbitant things. There were almost voices
In fact, the police officers were arriving; finally, it was a tu-
extraordinary mullet.

"The court, in its judgment, said: 'Assuming that
The assembly was indeed stormy and the discussion did not
"It didn't happen in complete freedom, after all, we were in a state of 'vo-'
» ter, » Yes, but on the condition of understanding something.

"Three proposals were made to this assembly, which mie <ein-
All three were wise, to arrive at the same goal, starting from the same point
of the same line of thought.

"By the first proposal, the ajraruen tt was asked
the vote within a month, so that everyone could examine the pre- treaty
Ready. What to say to that? It was legal, it was honest, The
the second proposal also tended towards a postponement.
so that talks could begin with the company
guide to the Mediterranean route, so that things would be
beginnings to a successful conclusion. By the third proposition, we demand.it
The appointment of a commission that would be tasked with studying
the various outstanding issues, and to report to
an assembly that would be convened later, The presi-
dent replies that all of this is impossible; that it is contrary
According to the Statutes, there is only one proposal to be submitted to
VOICE, the merger, that one must vote yes or vote no; that it is up to
Choosing between an immediate vote and bankruptcy — This expertise
that he was asking for, it was a kind of preliminary legal action, of
The interlocutory decision does not prejudge the merits, but per-
allowing honest people to realize the operation
that we were going to do, What prudent, sensible man signs-
Would you agree to a treaty without knowing its conditions? Well, all

These people together signed an 85 million dollar agreement without knowing
neither why nor how.

"Thus, gentlemen, amidst the vociferations of the legions"
of employees sent there to vote and prevent discussion,
protests from actual shareholders, under pressure from
M, from Chaumont-Quittry, and in the presence of the town sergeants
called in to at least prevent acts of violence, which took place on the Island
vote.

"I say that such an assembly is a disgrace in its
composition, a disgrace in its direction and in its deliberation-

tion, and that his vote is invalid: – as a moral value, then-
that it is tainted by fraud; – as a figure, since the
a majority of 316, reduced earlier to a minority of 51, you
is proven to be a considerable minority, I repeat, in
Given the presence of such a scandal, justice cannot remain silent;
It is necessary, it is a matter of public order, that it gives by its
stop one of those great moral lessons which, by purifying the
The past governs the future.

The second part of Mr. Grandmanche's plea
raises more than just a question of status: from an economic point of view
nomics is the subversion of the very laws of work and of
the exchange that it reveals, or rather confirms:

"What were we? For fear of being mistaken, I read the statutes."
decreed by the Council of State in 1859. We were the Society
Real estate company of the Ports of Marseille, that was our name.
Our goal and objective were: "The enhancement of the ex-
» exploitation of land sold by the city of Marseille and
"intended to form the new districts adjacent to the ports"
"From Ja Joliette and Napoléon, to the Docks and the train station basins"
"Maritime railway," that's our name.
our object, our essence; nothing more, nothing less.

"Our position is very clear and straightforward, Every carrier
d'actions is a co-owner of these lands, and since there is
30,000 shares, each share representing one thirty-thousandth of
total ownership, a piece of a building that the imagination

can imagine. The shareholder's future is quite simple: he
will sell his land for more or less, depending on how long he waits
for a longer or shorter time, depending on the fortunes of Marseille
will be more or less brilliant; he has nothing to fear from any operation
Commercial, none. Of these chances that Islands action- run
industrial and commercial affairs; it is before
every co-owner of real estate.

"So, with whom is it merged? With the company that is initiating-"
management of the Rivoli buildings, with the Compagnie des Magasins
generals, and with the Society of the Imperial Street of Marseille,
That's what we voted for.

"The court is aware that the Société des Immeubles de Rivoli operates
by itself the Hôtel du Louvre, the Grand-Hôtel or the Hôtel de
La Paix, located on Boulevard des Capucines, the café which is
below, and even today a laundry. This So-

The company is therefore simultaneously a hotelier, a coffee maker, and a laundress; it engages in commercial operations.

"What are the General Stores? They are moneylenders."
on warrants or on pledge, | -

"Can you imagine this unusual alliance between companies
Also heterogeneous? The Ports of Marseille, a real estate company
in its essence, real estate nonetheless, and the other two
that I have just named, essentially commercial companies
and industrial! So that I, a good Marseillais, am...
I sleep at night, believing myself to be a co-owner of the property; I took
shares in the Ports of Marseille, because I love my city;
I enjoy getting a good deal while I
contributes to beautifying my city; I fall asleep content, I am trans-
bowling pin; the fortunes of the city and of France are doing well, the
Public wealth increases: I take no risk: my
Managers have their hands tied by the bylaws... And one fine morning
I learn, upon waking, that, as a result of an assembly
general who imposes her will on me, I became a launderer
café owner, hotelier and pawnbroker in Paris; that this me
Like it or not, they're going to take my shares out of my hands.
and exchange them.

"I know that in recent years, railways

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merged with other railways, assemblies of general-
The general councils approved these mergers; the statutes allowed them.
May two paths join their tracks to form no more
that, the purpose of the Society is always the same: it is a che-
one larger railway instead of two larger railways
small. But there is a difference between these mergers, which I re-
I know legitimate companies, similar in nature, having the same essence.
the same goal, and the mergers between the companies differing essentially.
element by playing an object. The first ones are legitimate, because
social statuses are not violated, in the sense that the es-
The presence of the Society is not modified, the seconds are il-
gales, bad, because islands are essential, fatal conditions,
imposed in the statutes of one of the Companies are found
transformed, completely disrupted by the intrusion of
This company, whose purpose is to be a real estate company, in a-
to do industrial and commercial work.

The oldest and most complete economic law-
The most elucidated aspect is undoubtedly that of the division of the
work: there, axioms and principles have the authority of a
A theorem of geometry. "The division of labor," said J.-B. Sav,
is limited by the size of the market. » That the village grocer-
lodge either at the same time innkeeper, leatherworker, haberdasher
merchant of linens, fabrics, pottery, it's a condition
of group and specific clientele, particular to each
A village that offers only a limited number of shops
eurs. But can one imagine, in Paris, in Le Havre, in Marseille, in
In Lyon, Bordeaux, Rouen, and other major cities, where the
work is divided, fragmented in atomistic proportions
ques, a company with a capital of 80 million and more, entre-
encompassing the bank, the building, and the operation of hotels
furnished apartments, cafes, restaurants, bathrooms, shops,
consignment loans? Finance brings us back to the individual.
vision, incompatible combinations, barbarity. Consult
on this subject economists of all persuasions, members of
the Institute or socialists, they will be unanimous in their con-
Conclusions: such a mess of affairs can only lead to...

bankruptcy, unless the operating company invests
of a de facto imcnopoie (hoarding, famine pact) or
of a legal privilege, does not exploit the public at will, without
competition or control, to cover up the mess of its management
tion. Lacking any other grievance against the high bank, this argument-
The mere fact would be enough to secure his conviction. The acts of embezzlement
We have cited so many examples that do not apply, except
a few cases of personal crime, from another cause
than a violation of economic laws. That's the science.
101s who condemns and expels the Jews; 1l his arrest must
either be executed in all its rigor, or the company will perish.
Because, once launched, the company operates outside of its principles
Essential, there are no longer any limits to abuses; outside the law, 11 n°v
a that the reason of state. Ask Messrs. Péreire, Crochard, of
Chaumont-Quittrv and other doers, to justify, otherwise
that under the pretext of social salvation or personal safeguarding
Sonnelle, the following arrangements:

a The provisional treaty of
September 22, 1862, This treaty stipulates that four contracting parties
aunts enter into association: the Ports Company, the Society
of Imperial Street, the Rivolt Building Company, Ja So-
General Stores Company, The treaty is read, or the euten:i as
We can; in short, we vote right now.

"Some shareholders, more wary than the others, before

to give the board of directors the right to make the merger
in accordance with the provisional treaty, otherwise to transform
the provisional treaty in definitive form, propose to the resolution
an addition formulated as follows in the minutes of the meeting:
"The general assembly, deliberating in accordance with Article 30"
"of the statutes, gives the board of directors of Îles powers"
"To merge..." — Listen to this, gentlemen, this is the
edition which was proposed and adopted, — "..., without deviating from the
» foundations laid in the provisional treaty, signed between Messrs., Pe-
"reire, Crochard and de Chauimont-Quittry, September 22
n [80%, » — That's quite clear.

"1] There are four co-contractors. What should the incm-

naked

members of the board of directors who thus receive the mandate to
The general assembly? They must adopt the provisional treaty and
to transform it, under the same conditions, without changing anything,
in a final treaty. However, I accept the merger as it was carried out,
The Docks or General Stores have disappeared! The merger is complete.
no longer between four, but between three contracting parties. And we
comes to say: It's exactly the same thing; it is true that
The General Stores were listed for 25,000 shares, and that he
The result was a completely new distribution: it doesn't matter.

The Council of State and the principle of guarantees — A Society
Anonymous falls under the public order. Therefore, it is certain
that the Council of State has the right to impose conditions of existence
whatever he wants. God forbid I should contest it before the Council of State.
the right he has to authorize the merger only on the condition of
Eliminate the General Stores. Here's what I'm saying:

Those who voted for the provisional treaty voted for the thing under:
submitted for their deliberation, that is to say the treaty of September 22
1862, contract between four parties with its distribution.
The Council of State refuses to authorize the merger as it has been proposed.
Having done so, he abolishes the General Stores. That is his right; that
What should we have done?

"By this modification, the very foundations of the treaty are found to be..."
completely disrupted, new people had to be summoned
to the general assembly and tell him: You had voted for a fu-
sion between four contracting parties; the higher authority, of which we
we hoped to obtain assent, setting aside the General Stores-
nerals; the foundations of the merger are no longer the same, at the livn
of four partners, we will be three: in addition, 25,000 shares
They were supposed to return to the General Stores, a new one is needed

division between three instead of four; the share of the fourth
is to be shared. We are bringing you together again, and we are
we ask that you please accept the merger as the
The Council of State wants you to raise your will.
against his own, but you can say that the conditions im
posed by the superior authority being known to you, YOU accept
tez where you do not accept.

"And then, a supposition. Here I am at the assembly, proprie-"
to hold 200 shares of Magasins généraux and 50 of Ports.
My reasoning is as follows: As a shareholder of the Ports of Mar-
Seille, it's a detestable affair: I have 50 shares, I'm going to per-
to make a lot of money; but as 'owner of 200 ac-
The management of the General Stores is an especially important matter.
beautiful, but worse for the ports; if we marry the
Ports with the General Stores, by virtue of the principle of
Old jurist Loysel: "In matters of marriage, who is deceitful?"
"Maybe," the company that will make the island a worse marriage will make it
to make the other one more beautiful. I vote under these conditions; my
The vote is taken into account, and it is one of the 316 actions of
majority. The merger is submitted to the Council of State, which removes
The general stores. I ask, would the vote have been the
Even if this withdrawal had been anticipated?

"I now come to the second complaint on this same point. The release of a
the four partners brought about a change in distribution
shares, The provisional treaty as voted contains the following:
The Company's net assets will be distributed as follows:
"To the Real Estate Company and the Stores Company"
"General, 103,938 shares." The two companies receive
All of this together. The shareholders understand absolutely nothing.
A shareholder asks how much the Mu- company is worth.
Gasins Généraux receives shares. Mr. President replies {page 7}
(from the minutes of the meeting) for 12,500,000 francs. That's sweet.
25,000 shares of 500 francs each.

"I am removing 25,000 shares from 103,938, since the Magasins gé-
Negals leave the merger with their share, leaving 78,938.
Therefore, I must find a solution for the Real Estate Company.
Rivoli, by Mr. Péreire, 78,938. Not at all, there are 87,264; -
Approximately 9,000 more, making 4,500,000 francs. 11 is impossible for me.
It's easy to understand. In your merger reorganization, you
Eliminate one of the four partners, and you win the contract.
otherwise his entire share, at least 4,500,000 francs. That's not in-
to the core, precisely what had been voted on

Another surprise! In the provisional treaty, the distribution
of the 150,600 questions was asked under the conditions that you

you know. Suddenly, in the final treaty, I see inter-
6,666 shares will remain at the stub. What is
What does that mean? When I want to know the truth, I learn that
6,666 shares, or 3,333,333 francs, were allocated, for the a-
cat of the grounds called the Catalans in Marseille, to a
A famous journalist, now more of a financier than a journalist.
The introduction of this new a- will probably be explained
society,

"Gentlemen, we can sense how difficult it was to respond to"
all the very serious facts that I have presented before you, I cannot-
Before answering directly, we will look for, as they say, a
exit door,

"My God," they said, "why discuss all these things?"
Why these scandals, why sadden the eyes of
Justice? A decree issued by the Council of State, dated the 15th
In June 1863, didn't he authorize the merger? Do you
Do you believe that the Council of State did not realize this?
What could be wrong with this? Look at how-
The Council of State acted as a guardian! We had forgotten two
millions are sitting in the coffers; WE HAD LOST OUR HAND IN THE-
Yes, that's true; he made us give them back; we understood.
in the Île project to fuse the General Stores; the council
The state removed them, and there was an expert assessment.

"Look, let's not talk about this expertise anymore, it seems to me."
It's strange that we keep talking about a document in court.
which is unknown to anyone, this so-called expertise
Crete, expertise that adversary islands would know admirably-
ly, since they said, at a previous hearing, that they had-
had paid quite a lot.

"When I ask to know her, I'm told she doesn't exist."
not for justice; THAT THE PUBLIC PROSECUTOR HAS VAINLY SO-
LICENSED BY THE ADMINISTRATION, during the trial of first
tance; THAT HE COULD NOT L'o8Tenin, Such a document, I repeat,
must not enter into a can; nobody knows him, and we
we were not allowed to defend our rights there nor to contradict them;
It is true that we were represented there by Messrs. de Chaumont-
Quittry and Crochard, just look at how they defended us!

49

"Here I must mention a very serious matter: the council"
The state official was particularly moved: he had learned of
lawsuit previously brought by Messrs. M..., de P..., de T...
and others; this trial had a hearing, and unfortunately the
Ours was still only at the stage of being summoned. The Council of State
wanted to bypass it: an imposed transaction took place between
Mr. Péreire and the litigants, fortunate enough to arrive before
Justice before us; the actions of these gentlemen fury them
bought back at a price of 900 francs each. This transaction is
"Of June 44th, the decree is of the 45th,"

The Lion's wager. — "I quicken my pace, ei
I've reached the fourth point of my discussion. They are more-
These are questions of numbers rather than questions of law.
The numbers are large, but they are simple, and I hope that the
The court will seize them immediately at the sole pleading stage.

"I say that the merger as it was done constitutes non-"
only a 7/12ths lesion, but a monstrous lesion.
indescribable, and it had to be that way for us to dare
everything we did to obtain it.

Z » For Mr. Péreire, the operation can be summarized in a few
words. He had obtained, on August 14, for 48 million, the concession-
section of the Imperial Street, which starts at the foot of the Canebière this
ended up on our land; he was going to spend a sum that he estimated
Estimated, perhaps exaggerating, at 40 million, for the establishment-
the construction of this street which led to the destruction of the old
city. All its expenses were intended to enrich the ter-
rains to which the street led, without Mr. Péreire receiving
nothing in exchange; he must therefore have wanted to have these lands, A
buying them at their value, there were 327,000 meters at 200 francs, in
average, or 65,400,000 francs, — 5 million constructions, —
Millions in receivables: roraL: 76,400,000 fr; — as charges,
the interest on 40 million bonds. Mr. Péreire found
a way to absorb all of this for an apparent figure of
15 million, actually 8 million. — Let's look at these figures more closely.

close.

MERGER OF THE PORTS OF MARSEILLE 219

"In this merger, we are bringing the Ports' shares into
a sum of 500 francs in the new company,

"There are 327,553 meters of land: which, the shares being
numbering 30,000, at a rate of 44 meters per action, puts the
The price per meter is 45 francs. Here, I'm taking the fusion as we
He did it; I will show how we were paid for these
45 francs.

"What is the value of a meter, what is the value of a share? To avoid any
Exaggeration, or fear of being wrong, let's take the figures
admitted by the higher authority. In 1859, the Council of State at
authorized the Société anonyme des Ports de Marseille, But, before
to grant this authorization, an expert assessment took place in 4858;
and, since that time, the building in France, and in Marseille
In particular, he only succeeded. — Well! At the time of
According to this expert opinion, in 1858, the assets of the Ports Company were
23,500,000 fr., which, divided into 30,000 parts, gave 782 fr.
by action. Thus, under the management of Mr. Mirès, the shares
were worth 782 francs each. According to the same expert report,
327,553 meters of land: that is, for each meter a value
105 francs.

"We used to say, in the first Instagram post: Bring back the expertise of the
Council of State. I have Micux! I have the statutes of 1859; now, what
These statutes have decided, have been decided for you; therefore,
by the higher administration, in 1858, my action was worth
182 francs. and 105 francs per meter of land.

"We're walking: the matter is more or less badly managed;
But we do make some sales. Would you like to know the prices of the islands?
Windy? Here's a small notebook containing the ter-
"Rains of the ports of Marseille: each lot is marked separately"
L'Ilot No. 9 is sold there at 130 francs per meter; l'Ilot No. 10,
140 francs; block no. 8, 300 fr.

"Do you know what 'Mr. de Chaumont-Quittry, who comes from
to sell to us, our agent, to Mr. Péreire, for 45 francs.
meter, do you know what he thinks of these sales at 130, 140 and
300 francs? Here is the report he gave to the general assembly, 11
first speaks of his predecessor, Mr. Mirès, criticizing his

administration, 1 said: "These sales at 130, 130 francs per meter
"They are deplorable; it's a waste of our wealth."

"Mr. de Chaumout-Quittry himself therefore found that our
Selling land at that price was the most wasteful thing imaginable;
He valued them at 200 francs or more per meter, and he's selling them for 1 franc!

"Would you like to know Mr. Péreire's own opinion on
The value of no: lands? It's easy; mats first, I do
A recap. In 1856, M. Mires contracted at a rate of 50 francs.
the meter. In 1958, the Council of State gave the share a value
of 382 francs; then part of the land is sold at 100 francs.
At 130 francs per meter, the share is worth 1,100 francs; at 130 francs per meter, the sha
1,430 francs; at 140 francs per meter, the action is worth 1.510 francs. ; at 900 francs.
The share is worth 3,300 francs per meter. And we buy it for 500 francs!

"Mr. Péreire himself, what is his opinion three months ago?"
before the decree of June 15, 1863? Others besides us, Messrs. B, of
P...., C.... and others, bring the same charges against him as ours: the
The Council of State is outraged, refuses to disregard it, and imposes a
"transaction; the transaction is made at 900 francs per share, on June 14th; the de-
Cret intervenes on the 15th. In the first instance, it was denied with a
unwavering assurance this transaction in which Mr. Pé-
Reire had the skill to avoid appearing by name and to make himself
represented by Rougemont de Lowemberg; today that
I have proof in hand, we'll admit it, but by saying that we had
the forced hand by the Council of State.

"I said we were paid in the most peculiar way."
We were supposed to be paid 500 francs per share, or 45 francs per meter.
If only we had been paid in cash! But we are bought
in the sense that we are forced to enter the real estate society
billière by receiving a share worth 500 francs against our former one.
Every action that enters into partnership with me is the counter-va-
their own action, since we mix everything together so as not to
to make it one. But how were the buildings of Ri-
voli? There were 240,000 shares of 100 francs each: that is, a ca-
a pilal of 24 million francs, Well! these 24 million in-
thirty in the new Company for 87,272 shares of 500 francs each,

That makes 43,636,000 francs! You're overestimating 50%! That's
monstrous!

MERGER OF THE PORTS OF MARSEILLE a |

"So not only are you bringing me into this so- }
company at a rate of 500 francs for my share, a price lower than that
for which Mr. Mirès himself was bringing her into the company
in 1856; price of 52 francs, lower than the council's estimate
State in 1838; price 200 0/0 lower than that shown
by the sales figures that you find regrettable-
you yourselves; but you still pay me in fr. coins.
which are worth only 50 centimes, or in assignats, because you me
Offer, as an alternative, 182 francs worth of Rivoli shares
worth 100 francs each.

"If we take the General Stores and do the same
Calculation yields the same result.

"So the share, seemingly bought for 500 francs, is
paid with an overvalued currency of 50 0/0. We are paid less
of 300 francs, which puts the meter at % francs.

"That's how we got our hands on the stock titles-"
honest, serious men, who lived according to the statutes and
of the Council of State, keeping their titles as assets for
their children!

Will the answer be the stock market? I respect that too much.
justice to admit such points for discussion, and
to the merchants who enter the temple, their prices of
Purse in hand, the court will demonstrate the immutable law; and the law,
That's the written moral; but in the end, the opponents hold so much
to these stock market quotes that, in the documents they
are distributed to the Court, there is a record of the ratings of the ac-
Port of Marseille operations in 1860, 1861, 1862 and 1863. I do not
I know what you will find there; I see that in 1860, the shares
listed SUO fr. or in the vicinity fell, in 1861, to 335.
But in 1861, disaster struck Mr. Mirès: it was natural
that the shares of a case created by Mr. Mirès are subject to the in-
influence of the author's position.

"With this disaster behind us, the shares are rising again, and from there..."
In 1862, they successively reached 600, 7.5, 545; then they
return to 710 and 500.

"I don't really know the argument that the opponents want to-"
slow to draw from these figures. If you invoke stock market quotes

to justify the admission of 100 franc shares to IS? in the
merger, because they were listed at that price, why not
admit our shares at 793 instead of 50, since that was their
odds? And besides, why would you want me to believe your odds of
Stock Exchange, when I see at the assembly of October 2, 1862 a ce-
A famous banker said: "Stock market prices are calculated as follows
"We want," And Crochard, one of our adversaries, wrote in his
conclusions that a union had been formed between him and Péreire
to raise the price on the Rivoli!

"Let me say, what everyone already knows, that
when you have a portfolio like Mr. Péreire's, when
He holds most of the shares in Rivoli.

when we brought them in for the coup we called the
merger. Share prices are raised or lowered depending on the state of its
portfolio, by virtue of this principle that the merchandise follows
fluctuations in supply and demand.

"Mr. Péreire, if he wishes, will increase the annuity by 2 francs."
one day, if the person who gave the certificate that I
I was speaking, or had the kindness to continue, we would have had something
A very instructive thing. Awakened, I picked up the newspaper this
This morning, I looked at the value of the shares of the Im- Company
-furniture that day; it was 492 francs, — below par.

"Clearly, it seems our actions were better before"
the merger that since then, since from 795, they are now at 492, But let-
Aside from the stock market quotes, I wouldn't have mentioned them if...
"We hadn't brought those ballots..."

We will allow ourselves a simple reflection here: For-
what does the government, through its Council of State, take its
Share of responsibility in such shady dealings? — The re-
The answer preempted the question: a bill puts the
public limited companies under common law and eliminates the inter-
vention of power. — Finally! — But, failing surveillance-
The Council of State's recommendation, deemed insufficient, suggests that it would be nece
giving free rein to that of the public, removing the endorsement
newspaper content and prior authorization, as well
that the summary of unofficial warnings. It is necessary today-

today, deposit 50,000 francs at Tic-or to have the right to
to speak non-scientifically about politics, but about financial matters
cè-
all the interests that the reader is able to appreciate
Now, morality. Freedom of the press amounts to
The height of a question of public honesty. To raise the
to control the Council of State without replacing it is to hand over the
national wealth and that of individuals to the croupiers.
The bill has not yet been debated: that
MN. The MPs are carefully weighing the consequences.

Among the lawyers for the respondents are Mr. Victor Lefranc

and Sénard. Need we recall, in connection with these two names, this
that we were saying of Mr. Jules Favre defending, in police cor-
rectionnelle, Boucaruc, whose exploits formed an arboretum-
How to oppose the five members of the Legislative Body? Ja-
but we will only admit a lawyer, a politician,

come before a court to defend acts that he condemns
would speak at the rostrum of Parliament as an orator, or in
a newspaper as a publicist. Democratic customs, of the
less, do not include such an accumulation.

Having stated these reservations, what does the defense say? All it
she could probably say; she invokes public safety,
the general interest, even that of the applicants, which is taken into account
fortune in spite of themselves; the accomplished facts, the sanction of
Council of State. Then, a series of rambling, lyrical pronouncements: the old woman.
Marseille transformed, — thousands of workers finding
the work in a moment of crisis — the major financiers
covering our land with railways, and the sea with ships,
In a fit of enthusiasm, Mr. Senard exclaimed: "Mr. Pé-
"Reire can say, like Muhammad, that he never put the
"On foot, on a ship that has sunk." Sad! Sad!

What else is there to oppose? — The indigence of certain advers-
sares.

"Mr. Vicron Lerranc: How did you obtain a certain letter"
In your hands? We're being told this story which is supposed to shed light on things.

HAS

2?

At court, we are told: "It is true that Letellier will be among our guests."
"Less. It's true he's looking for some for us!" Letellier,
This is the only one you name, and yet you admit that
He's a thief. What am I saying? He admitted it himself: he
he threw himself at our feet; he wrote us a poignant letter of
Pain and despair to beg us... And in what
circumstances? Mr. Laubespin comes to tell Mr. Pereire: "Ren-
"Show me the 521 shares I filed." We're doing some re-
search; nothing is found. Mr. Laubespin returns with Mr. Le-
Tellier; he first says there is an error. Mr. Laubespin
She turns around and looks at him. Letellier staggers and turns pale, u We
"Lock that later," said Mr. Laubespin; and he took it away.
It was then, gentlemen, that we received this distressing letter,
touching, which we hadn't talked about until now, because
It is not intentionally that a guilty person is crushed, that one
reveals a confession and a pardon.

"Here is the letter: I hesitate, but I read it. I read it while-"
third party at court:

FINANCIAL TRIALS

“Paris, 1st March 1864.
"Sir,

"It is not for myself that I come to beg your mercy,"
because I am a wretch who could not resist the whirlwind-
Jon who was training him, because I am ashamed of myself.

"But I have a seventy-two-year-old mother, widowed by a di-
» rector of indirect taxes who was forty-
"Four years of honorable service, a career that has no
»
»

all fortunes except for a pension of 1,100 francs, and that his son for
Consolation and support for the family, an honorable mother,
daughter of the general, ... (I'm withholding names) and sister
" of... ....

"But I have a seventeen-year-old daughter who is ill, and who..."
"will die, but I have a nineteen-year-old son, a laureate at the Sor-
good, as second prize of honor for French speech-
"That, and who will no longer know where to hide."

"Have pity on this unfortunate family that you can save-"
"The worm of dishonor. For me, for a year now, I have no longer been living;

"

MERGER OF THE PORTS OF MARSEILLE 25

"the suffering that my shame made me endure-
"They even have no expressions; it's for my poor mother,"
"for my poor innocent children who will die from it like
"I was filled with shame and sorrow."
"Excuse me, sir, and have mercy, save a son from his mother and a
"Father to his children. Have mercy! Have mercy!"
"Oh! How much gratitude, how much adoration for you, my-"
"Sir, of whom I dare not call myself the most respectful and the most
"unworthy servant."
Signed. A. LETELLIER,

Not a word about the substance or morality of the debate.

"NT. THE FIRST ATTORNEY GENERAL: The appellants' lawyer said
that he would not receive an answer; I listened to the three arguments
from the respondents; I am still waiting for their reply.

"My Lerranc and Senard both reply that they believe"
to have answered sufficiently.

"MR. FIRST ATTORNEY GENERAL: Pardon. None of you, I
He repeats, he did not plead the case, the real case; the assembly
Was it or was it not fraudulently composed? The
Are the facts argued and presented by the appellants true or
False? That's where the trial lies.

"Me GRANDMANCHE DE BEAULIEU: Did I tell you, gentlemen,
that they would not respond; that they would plead all around the
A trial without addressing it head-on? And that was the way it should be. There are
acts so condemned by moral sense that one can close
eyes so as not to see them, but that, when we see them, we
cannot defend them.

Mr. Oscar de Vallée, in turn, offers his assessment:

"This trial, gentlemen, contains many lessons. I
I, for one, only want to retain one, and that one, it is per-
I am obliged to say this, because of my position; it is personal to me:
this is the increasingly urgent need for everyone
The world of respecting the law. That is the great religion of life.

This + gr

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civil law, and we must all submit to it, magistrates, lawyers,
Businessmen! We will never finish, gentlemen,
all kinds of disorder will arise if we persist in this flaw.
of respect. It is, believe me, the great evil, the "intimate, pro-
the deep, visceral nature of this society. Nobody wants to respect the
law that hinders him; one seeks to free oneself from it according to one's in-
interests, passions, the speculations of his mind, his
companies. Well! No, not even under the pretext of building

cities and doing great things, we are not exempt from o.
to obey the laws. May those toward whom my thoughts turn in this moment-
They should not misunderstand her; let them believe me.
Rather! Major actions, like major projects, are...
easily comply with our laws, which have become so flexible and so easy-
veurs to the major movements and major results of the
credit and industry.

"The alliance is very easy to form, and then these
men who, by becoming richer, enrich their country, than their
Rapid successes expose one to envy, they will not find a way to counter it.
the injustice and the base passions of the most determined defenders
than ourselves,”

We were expecting from the author of The Money Handlers a
In a more manly conclusion, did YŸ have an urgent need, after such
scandalous revelations, to assure the respondents of the protection-
A vigorous action by the public prosecutor's office against base passions?…
As long as the prosecutor has not identified any offense in the...
Given the aforementioned maneuvers, there is no longer any financial trial.
aible, and reparation is due to the Crémieu, the d'Auriol, the
Massinot, at Solar and other victims of a temporary power outage
of puritanism.

As for us, who judge these acts only from the point of view
of economic science and its laws, we will content ourselves with
to conclude: With its incompatible accumulations, its amal-
gamifications of foreign industries or repulsive to one another
others, with its concentration, in the hands of a few high
barons, from the clearest part of the country's movable wealth, with
its principle of granted credit and subordinate labor, the

e

the system cannot live openly, under the control of
written laws or the law of Jurisprudence. Violation of principles
economics inevitably leads to disregard for principles
Morality, much to the chagrin of philosophers or novelists
who only want to see the social economy as a collection
Indigestible in their banal observations, Messrs. Péreire are right: they
saved the fund, that is to say they substituted the con-
Cordat is bankrupt and the explosion has been temporarily postponed.
The disaster. Raca on those who scrutinize the means.

But who will save France from the clutches of feudalism?
industrial? Who will bring back into our customs respect for

Joy and justice, so ardently invoked in the peroration
of Mr. de Vallée? Is it then the destiny of the Jews to
to find those placed in perpetual exile outside the law, sometimes above it,
sometimes below: too small in the Middle Ages to enjoy the
common law, too high today for the law to
reached?... Did the Christians really pursue them in the past?
against the Israelites, what is the vengeance of a deicide? — What about
What do contemporaries think?

qq

The amount of documents we have accumulated in this
The first part would seem to have sufficiently elucidated the
question; and we would leave it at that if we did not know
how much the public mind is loath to believe in a so- gangrene
universal commercial. We would be told: The acts of fraud,
However numerous they may be, they are merely facts, not a
system. The question must be addressed, since we have already raised it.
raised, or dug to the bottom. We will see, after the documents-
judicial matters, administrative documents, 1DENTIQUES
to the preceding ones; after the acts, the principles. Let the vic-
times of the correctional court are looking in our second
part of their justification, as they see fit, provided that
The public interprets this as a condemnation of the feudal financial system.
black but will be sufficiently fulfilled.

PART TWO

FINANCING

"Before addressing this lamentable story of speculation
In court, we took care to warn our
readers that no hatred motivated us against the Indians-
vidus. Here indeed are the personalities, seemingly the most
powerful, are dominated, crushed by the syuration. The per-
Individual versatility would not suffice to explain such
enormous anomalies, such disastrous upheavals,
disturbances of such power. The original sin is
organic: we wanted the banking hierarchy, the
industrial centralization, as exemplified by hierarchy and
political centralization, and the first result of this false
In principle, it is a clear, precise, persistent antagonism, without
aggravated cessation of relations between company founders and their ac-
tionaries. What could be more subversive, more monstrous, to
More improbable at first glance than such a statement!
What could be truer and more established, however? Let's dig deeper.
The idea persists, and the improbable will become the last

obvious; the impossible will appear as the only possible one.
| 20

00 THE BITTERNESS

Agglomeration, that is the generic name given to all the
processes, increases or decreases, advertisements, exorbitant dividends,
gambling or fraud, by which high finance pays tribute
on the peat of speculators, But what is lagio-
tase?

"We should finally settle on the value of the terms we use-
"folds," wrote M. Mirès in the Constitutionnel of September 8th
1857. We hear every day a distinction made between speculative-
tion and speculation, to amuse the one and condemn the other, without
that no one has ever been able to explain to us what particular signs
We recognized them.

"An eminent magistrate, who is noted among the adversaries"
the most pronounced forms of speculation, we were told, not long ago
days :

— I call the spread of fake news "speculation"
to raise or lower it. — But that's fraud, re-
pondit-ou.

— I still call speculation the dividends of the exaggerated ones that we
distributes to boost the shares, and thus achieve uu bé-
illicit profit, by giving unrealistic expectations.
— But, they replied again, that's a scam.

"We withdrew from this conversation with the convi-
intimate observation that the definition we were looking for was impos-
possible; and having reread the opinions expressed by the financiers possible-
litigants who have never been involved in the affairs, we take care-
My convictions have been further reinforced.

The question of definition, when it comes to something as...
universally known and understood that speculation, do not
has never seemed very important, omnis definilio periculosa,
and we would not stop there if he were not to leave from it
that it's a sterile argument about words. But, while acknowledging
on the one hand, honest transactions leave room for gambling
a place larger or smaller, on the other hand than speculation and
The scam, as Mr. Mirès observes, touches on,
penetrate intimately, we are able to specify

strictly speaking, what speculation is. We have already seen
(Speculator's Handbook) and we will see how,
through fraudulent maneuvers, coalitions, and land grabbing
mentions, infidelity in the accounts, embezzlement, concus-
investments, incompatible accumulations, dividends taken from capital,
fake news, it develops and grows to the point of ab-
to completely absorb the business, and to reduce the companies
the most serious ones are merely a pretext, a basis for
new acts of vandalism. What, then, is the starting point?
What about speculation?

Agiotage comes from agio.

"The agio," says the Dictionary of Political Economy, "is a
corrupted Italian word meaning additional value or ex-
yielding value, and which corresponds quite exactly to the word
French added value. 11 was originally said to be any excessive price-
in the ordinary or natural value of things. Later,
especially when it has been transported to foreign countries, one
has used it most specifically to designate the excess of
value of bank money relative to current money, and
vice versa.

We are using the word here in its broadest sense.
Due: the difference between the price of an item and its value. What is it?
What is the value of a product? Why?
Are these two terms not synonymous?

Economists distinguish between two kinds of values: the
useful value and exchangeable value. Light, air, the
The sun's heat is a value of primary utility.
order, although they do not give rise to any kind of trans-
action. Conversely, chinoiserie, pottery fragments
antiques, old daggers, autographs are of an inu-
blatant utility, although sometimes forming the subject of markets
considerable. Between these two extremes, agricultural products
manufactured goods, cereals, vegetables, livestock, hides, plants
textiles, oilseeds, dyes, wood, fabrics, the
Mineral substances combine both utility values

and exchange. The social economy only deals with the latter
nice.

Proudhon defined the value of a product as: "What it cost
of time and expense. The culture of mink requires at-
So much care and so many ways for a year of scarcity that
for a year of abundance. The wine doubled in price.
price increases when the harvest has halved, the higher price-
There's nothing unusual about it. You can say anything about it :3
the times when the rise or fall is motivated by an aggrav-
vation or a reduction in labor costs proportional
tional to the fluctuations of the mercurial. Let's do all-
However, there is a caveat here: collective insurance must mitigate
and will certainly mitigate these fluctuations one day; the assured-
France Mutuelle will prevent large price discrepancies.
In the meantime, let's reason about what is, not what should be
be.

Things don't happen that regularly in the
The practice of afaires. The production and distribution of
wealth, left to blind empiricism, suffers
periodic disturbances that accuse an organism of-
deplorable. The newspapers of the first quarter of 1858 were
filled with ads like this: "House X..., before
took advantage of the crisis to have books made cheaply
its items at 25 and 30 percent discounts. » The rate increase
discounts, overcrowded stores, unemployment,
the export of cash, the hoarding of resources
financial institutions, extending to all branches of the for-
public tune the principle of the famine pact, produce
in the price of goods fluctuations also anor-
males than unforeseen.

The result is that honest trade, which creates utility,
don't just look at its prices for remuneration
legitimate of a service rendered; he reserves a part for chance.
This is the agio, whose results fluctuate for each
exchanger on a profit and loss basis. The principle of the a-
gio is supremely anti-economic, although the state ac-
The nature of trade explains and legitimizes it. It leads to this

monstrosity, that two merchants, equally rich, active,
Upright, enterprising men can achieve fortune, one of them.
the other one went bankrupt,

In every exchange, there is a premium that benefits one or the other.
the other of the contracting parties, even without their knowledge. It is obvious
that if they saw him, neither of them would want him
to pay. Most often, it is chance that decides; art
it consists of putting the most chances on your side.

The main causes that make the surcharge inevitable in:
commercial transactions are: the impossibility of con-
accurately determine the proportion of a product with the
others, the subordination of the commercial paper to [a mon-
gold and silver coinage, from which results for the holder of nu-
Merary, arbiter of credit, the ability to do, without rhyme or
The reason, the rise and fall: the lack of security in one
Word. The reform of our exchange system, a statistic
conscientious, accurate documents on IVS arrivals ct
shipments, the establishment of agricultural and industrial docks
triels, in the major production centers, the warrants.
a vast system of free advertising replacing monopoly:
journalism endorsed and supported by finance, tlimine-
would soon realize the immoral importance that the
game in business. It's marvelous to see with what rapid-
said a note inserted in the Afoniteur, concerning an industry,
reaches the knowledge of even the most illiterate people whom it interests-
resse. |
The premium exists everywhere, on gold and silver coins.
the commodities, on the portfolio values, on the buildings
Wages, capital, rents, sanitation, transportation. The
reputation of the scholar, the artist, the writer, eloquence
of the lawyer, the capacity of the statesman, the prudence of the
banker, the virtue of the civil servant are also matters of
ago.

"What we have to pay to the one from whom we claim the
service, what we exclusively intend to acquire is the
Same service, nothing more, nothing less. Aesthetic in use,

20,

That's not how things work. There is a crowd
of circumstances where we pay, in addition to the value of the pro-
duit, of the service requested, both for rank, birth, the il-
Illustration, titles, honors, dignities, the renown of the function-
tionary... I don't know what kind of metaphysical and idealistic thing that, far
The ability to be paid, aversion to venality... |

"The doctor and the lawyer, the shoemaker and the milliner, do
pay for the popularity they enjoy; there are even people who
put a price on their integrity, like this cook who, by means of-
Offering a stronger pledge, he promised not to make the cove dance.
from the basket. What man doesn't consider himself a little more
than his colleagues, and does not imagine doing you any honor by tra-
Valiant for you, for a fee? In all circumstances
salary, when it's the producer who does it, there's always

two parts, that of the character and that of the ewer. There are ei
France had a hundred surgeons who would not have been embarrassed to
to extract the ball from Garibaldi's foot. But it was necessary to illustrate...
A famous operator was wounded. Garibaldi appeared ten times more:
heroic, and Mr. Nélaton nine times more skillful. Each had his
"Reclamation: such is the economic mode." (From the capacity of the politic.
(The working classes, by P.-J. PROUDHON.)

The widespread use of the agio means that, throughout the
National wealth, it is liquidated, leading to the net production of the island.
to which it serves as a basis, by zero.

In any case, in honest business, the premium is not
that, in the background, it is not the merchant's motive, and
we hinted at the possibility of mitigating it, even
to eliminate it from transactions without inconvenience. That would be the
to return to scientific precision, to the certainty of a remuneration
fair ration that would leave no room for disasters
nor to scandalous fortunes, these two necessary poles of the
current business world.

Augtotage is the search for the agio for itself-mimic
2so fuclo, without creating any value, a con- market
pulled in view of simple differences.

"It's a bet where the players keep the ulterior motive of

To cheat at gambling. — The speculator bases his profit solely on loss
that he makes others bear, — When his operation is
finished, 11 no service was rendered, no value created;
What is happening is simply a transfer of wealth, in
at the same time as a profound attack on morality, »
(Dictionary of Political Economy.)

Speculation encompasses all branches of Ja production
agricultural and industrial, levies taxes on all den-
problems are compounded, most of the time, by a multitude of
offenses, as observed by M. Mirès, in its most innocuous form
is the game.

CHAPTER ONE

THE SIMPLE GAME

In September 1856, he performed on the grounds
a considerable increase that took on the proportions of a-
sastre for the Lyon-based manufacturing company, Le Crédit mobilier,
suspected of being the author of this speculation, he defended himself against it.
described as a culpable act. So much the better for society.
general. Nevertheless, the benefits of the increase do not
went neither to the producers nor to the manipulators of
silks, but to business swindlers.

In Paris, a distinction is made between bakery flours and flours.
commercial products, although they are all intended for the
breadmaking. Between the different types of milling, the
speculators felt the need to create a unit of qua-
ity, so that they only have to worry about the price in their
transactions. Until recently, they operated on
the flours called four marks, so named from four
main factories, namely: Rabourdin in Etampes, Aubin and
Baron at Etampes, Labiche at Maintenon, Morel at Essonnes.
Two other TVPE factories have since been added, Darblay in Cor-
beil and Truffaut in Pontoise: and now they sell fa-

six brands. There is yet another unit, Island {pee

THE SIMPLE RAT GAME

Paris, supplied by various millers whose flours are
subject to the assessment of a special committee.

The average production of the six brand factories is...
approximately 27,000 bags per month (gross weight of the bag, 159 kilos,
Net weight 157; the standard Paris bag weighs only 100 kg.
Speculation sells between 70,000 and 100,000 bags per month. Six mar
ques. Only one merchant was able to, however, during a tri-
Master, remain a seller of 50,000 bags each month, 25,000
about more than actually occurs. On their
During manufacturing, millers had to take the necessary quantities
services for the execution of the so-called "cooking" contracts, which their
They take a third of their products directly. So there remains.
Approximately 18,000 bags per month are needed to carry out a clearance sale.
between 70,000 and 100,000 bags sold through speculation.

Speculators operate using round numbers of 25, 50, 100
bags and multiples of 100; the markets are at #, 6 and 8
month; in the latter case, we make two 4-month accounts.

Thus, we sell in July: - to 4 months from September (delivery-

bles in September, October, November and December); — to
3 months from October (October, November, December) — to 6 months
from November; — to 4 months from January.

The fluctuations in the price of mercury during this period of time

constitute the loss or the premium.
The seller must liquidate from the first to the last day.
of the month of its expiry. The buyer is required to take
Delivery, from 9 a.m. to 4 p.m.
upon presentation of his receipt.

We had to be on guard against bad players
faith and give the game the appearance of a serious market. At this

Indeed, we created a sign bearing the two labels at the top.
following:

D. — “100 empty bags, brand X.
No. The bearer of this document shall be entitled within one year
186, to the reimbursement of 25) Fr.
against his delivery of 100 empty bags in good condition, to the brand A.
"Paris, the 186th."
"Signed Z."

®. — “100 bags of flour, brand X.

n No. Paris, Île [Sb.

"Mr. Station Master of
or "Mr. B..., at the La Villette warehouse.

"Please deliver to Mr. Z, or order, 100 bags of flour, mar-"
that X, which you hold at my disposal, according to notice no
as of

» Shopping from the

"Please also, at the bearer's request, note the following..."
weight and quality guaranteed to it until

"Trucking at his expense"

Signed Y.

An unlimited series of endorsements follows, designed as follows:

"Good to deliver the 400 bags above to MT"
"By order and on behalf of."
"No. Paris, the
"Sign V,"

Then comes the clearance sale. A seller of 1,000 bags only has 1,000 left.
100 to deliver. He chooses from his list of buyers the one who
He seems to be the one most embarrassed by the merchandise.
and gives him a voucher for 100 bags to be collected at the station or at the...
Trepot, he's asking to negotiate. You sold me out.
Buy me back at 52 francs for 50. The deal ends with a
Payment of differences. The operation can be repeated everywhere.
and the seller remains the holder of the flour after having
Sold and liquidated at ten times the price it had. If the buyer
takes delivery, the seller is obliged to protect themselves with
On the other hand; if there are many in this situation, it will raise a cry for help.
resounded in the market hall: There's no more flour! It's not pre-
precisely the announcement of the famine; this simply means that
The bulls prevail, and the bears will pay the price.
war expenses. Because whether there is flour or not, there
it is simply a matter of short speculators finding
a cover and be prepared to pay the price.

Most transactions are conducted through the
factor or commission agent, subject to a brokerage fee
2 of paid by the seller. We saw 50 bags of fa-
rine, priced at 2,500 francs, liquidating a sale of 3,000 bags,
on which he was paid, solely in commission fees,

3,000 francs.
Speculators sometimes play pranks on each other that could turn-

to turn tragic.

Mr. X, a commission agent, had bought, in one month, for the
account of its principals, 10,000 bags of flour. However the
A commission agent is a responsible trader, unlike
of the broker, who merely brings the seller into contact with the seller
the seller and the buyer, saying to them: Sort it out. The sellers-
Mr. [Name], who had a month to liquidate, were...
they tended, they joined forces: they arrived on the same day, at the
same time, a few minutes to four, etfec-

To kill their delivery, it was payable within forty-eight hours.
hours, half a million in cash to be found. The presentation
Last-minute submissions did not allow
Mr. X to seek buyers in time to cover himself: he
was forced, as they say, to sleep with the flour. Happy-
The electric telegraph was invented, Mr. X warned
all his principals and realized his available funds. The sum was
paid, in full. The commission agent emerged triumphantly.
he learned from this difficult ordeal, and his credit benefited all the more as a result.
But with ten similar attacks, such a coalition would succeed
at least eight times to a disaster.

It was enough for us to describe these operations in order to judge them; the
Comments will be useful. We will only add
that it was on such markets that the tax was based
bread, before the freedom of the bakery, and today its
price. 11 was granted to the bakers a sum approximately
invariable charge of 10 francs per bag for handling costs.
The popular prejudice that accuses them of creating high prices is
of the most unjust. Working people and merchants will not be
never artisans of famine.

Among the oils, rapeseed oil is the primary ingredient in the agio-

tage on the Place de Paris. Markets are conducted in 100-kilogram increments.
but speculation does not operate below 20,000 kilograms or
For 20 tonnes, the freight forwarder's premium is 0.5 percent.
by the seller and equally by the buyer.

A distinguished speculator in this area was, from the very beginning
quarter of 1858, seller of 3 million kilograms, to be delivered
after the harvest. The plant still had many nights to
Sleeping outdoors; what could one know of its future? One
The persistence of the drought at that moment raised fears of a di-
sette; the bulls were jubilant; we did not sa-
Let's say if the seller with 3 million kilos in fitness
illness. In any case, he remained for fifteen days without appearing
Neither at the market hall nor at the stock exchange. A few thunderstorms.
finally came to refresh the crops and the player's mind; the
Rapeseed was saved, and the speculator as well.

He is a fortunate craftsman, the one we have just...
to speak. Towards the end of 1857, he was a salesman in Caen of a
a considerable quantity of oil and seeds.

The shrewd Normans said to themselves: We've got him; he
will not be able to deliver, because all of the country's production is
in our hands: he can only buy from us. The audacious one

The speculator realized his critical position in time; but
He was not a man to bow his head before the enemy.
Instead of settling by settling the difference, he sent some
shipping orders to Holland, Belgium, Germany.

Upon expiry of the contract, the Calvados department, which
which produces and exports rapeseed, found itself overwhelmed with shipments.
of oil and seeds that he had no use for. To freight some
ships, organizing unnecessary, disastrous imports,
to throw in a few days on the square of Caen, no longer
fictitious vouchers to be delivered, but real barrels of oil, ame-
born on real ships, by real sailors; show
and verify the authenticity of the cargo, then do it
to set sail again, to send the flotilla to transport elsewhere a commodity which
Calvados doesn't need to do anything, since it supplies it all by itself.
Fifteen or twenty departments: all this for the history of
Making your opponents pay for differences is what doesn't

should never be classified by the science of production and
the distribution of wealth. The word speculation, although the o-
The operation does not accuse anyone of fraud, which already seems weak here.

That the Norman speculators were extorted in
this case of around ten million, when they were counting
to win as much as their opponent, even by pocketing
the differences, whether it was still found in return, it im-
It doesn't matter much. What's important is that work, culture,
consumption, through alternatives of degradation and
high prices, ultimately, are what pay for these extravagant spending-
laughing.

Speculators in Marseille are doing the same thing with wheat.
operations like those in Paris on flour; the unit of
The measurement is the load, 8 double decaliters.

The spirits flowed out in 620-liter casks, the agio-
Tag does not do less than 25 pieces per month.

Consult the newspapers, the trade bulletin; it's the
the level of speculation on goods.

The speculator sells the rapeseed, then he sells the oil;
He traffics in wines, then in spirits; in wheat, then
on flours and starches; on raw wools and on
the fabrics one reads about; on hemp in tow, in thread and
in canvas: on raw sugars and refined sugars; on the
raw silks and worked silks; on oils, tallows, the
potash, and on soaps. Each transformation of the ma-

The game becomes a new element. The combinations
of industry, the infinite varieties of the division of labor
seem to have no other purpose than to extend the scope of the
parasitic and disruptive speculation. The traders con-
They check the prices and comply with them. Ultimately, the consumer...
The debtor pays, and everything is fine. The Convention sent
To the scaffold with traffickers of this kind. Today we
in fact, great administrators; national opinion
calls the initiators of credit, and the people choose them by-
times for its representatives.

It's not child's play for someone to operate on
41

Bulky commodities such as flour, oil, and wine?
alcohol, wool, and cotton. We saw this from the example of
the rapeseed speculator. This kind of speculation, or gambling,
as one might wish, was accessible only to a select few.
financial, and the adept at driving them to devour one another, unraveling-
something that would have made the public laugh heartily. It was important to
Democratizing speculation, since we are democratizing everything:
This is the result of the unbridled behavior of the commands.
said and limited companies, 20 billion in paper at
less, of all cuts and deadlines. There are some for
All budgets and all appetites. The big guys don't profit.
more on top of each other: the game menu is too abundant
dant. However, they sometimes argue, as if they were
With their families, unsuspecting, the reckless ones! Just a bunch of indiscreet people!
can hear them.

How many lessons can be learned from their controversy!
Railway Journal of April 11, 1857, for example,
preaches like a prosecutor general of the Revolution:

"a The issuance of shares with premiums had the inevitable effect of-
able to develop speculation, and, let's be frank, the
the most deplorable speculation, the one that has rightly been described
speculation, which consists of buying what one cannot afford
and to sell what we don't own. We know very well that
People who do the sad job of short selling find
an excuse in the premium that the founders take. The agio-
They believe they have the right to act as they do because,
they say, the rate at which the founders want to sell their
actions is exaggerated; they think it is fair game to
participate, in one way or another, in these exor-
bitants. »

Short selling is not the only thing tainted.
of speculation, because here are two companies to which these kinds
markets are prohibited by their statutes, and on which
The Journal du crédit public expresses itself in these terms:

"The opposing camps are led by two major establishments"

financial institutions that have powerful resources and a
immense credit. It is especially between these two rivals that the
The game is on, and we know that with such opponents,
Victory often depends on the final throw of the dice.

The newspaper L'Industrie of May 30, 1857 summarizes the morality of the onerous-
tions:

"The mass of small-scale neculators has been severely tested"
For the past few months, as ultimately, between buyers
And sellers on the Stock Exchange, there isn't a single cent of production.
What one gains is lost by others; and since one
counts in the tens, and even hundreds of links
profits shared between a few establishments and a number
limited to individuals, and carried out on reports, brokerages,
especially regarding bonuses, it is necessary that this money come out of
somewhere, and one should not be surprised to find a place
"Clearly after such harsh rejections."

The Journal du Crédit public (August 1857) will give us
measuring the services rendered by the founders of our
prosperity and justify their claims to apotheosis:

"Large capital associations no longer sign off on anything"
of life, the situation may be gradually clearing itself of all encumbrances,
Prunts and any remnants of the past, the companies started
Although they may promise a return, the capital he-
site to continue their work of association.

"That's because the stock market no longer offers bonuses to the first ones."
large-scale investors. There's no hope left.
to expect profits, even from the future of large companies.
What's the point then of engaging in long-term financial operations?
breath, which, by the very fact that they are important, demar-

How long does it take to see benefits?

"If we were to take stock of everything, including capital in-
committed to the first issue of major companies have
Given the discounted bonuses, it would be understandable that they wouldn't

want to return to the same values they once held.
hardly abandoned profitably, and which would not give them at-
today, only 7% at most, instead of the 25% and 30% they
have withdrawn them previously, »

Discounting for long-term businesses
What a subversion of all ideas of morality, of economics,
of work, public order, and collective wealth! The discount
of a company established for 99 years! The legal proceedings
And the documents we will cite later are there: the fact
is constant, irrefutable. Why create a compa-
gnie: of docks, cars, gas, exploitation.
Mists of the Seine or the sea? In order to ensure a
Public service? Period! In order to expect anything,
Public stupidity above all, a name that commands respect,
sometimes a serious design and slow development,
Painful, random.

We must follow, from its origin to its putrefaction
faction, this social monstrosity, and show how a
This false principle inevitably, necessarily, engenders the abo-
minations whose account has scandalized all our readers.

The idea of discounting long-term companies is
born from banking practice, the discounting of securities
trade.

The banker, let us remember this, is not a lender
no money nor a sponsor, nor is he an entrepreneur
business or industrialist. The basis of his operations
is the discounting of securities. For this discount, he is paid,
In addition to interest, 10 a commission, which is his salary; 2° a
premium which varies according to market conditions, exchange rates
This is the risk of non-payment, which is called agio.

How could we reduce these levies to the simple
commission fees, by removing the bonus and interest, is
as we will demonstrate in subsequent publications,
and which we have already hinted at in our Intro-
induction.

A bank must operate without capital; the only guarantee of its
transactions, that's the wallet; the bill brought today
A is pledged by B's matured note, and will in turn guarantee
The one that G will present tomorrow. May the accounts be settled by
Transfers, checks, tickets or cash, there is no
there is no reason to establish a difference in treatment, a hierarchy-
Shit between the various payment methods. The supremacy of
Gold and silver are condemned by economic science.

The discounting of trade securities is merely the pressure-
the present situation, the day-to-day inconvenience; the discounting of tra-
Long-term investments are the ruin of the future. Let's take
An example. A region needs a railway. What
What do science and common sense say on this subject?

A railway, like all transport routes, is
an expenditure of public order and utility, attributable to
the nation's general expenses. If taxation could suffice, this
would be best. However, as the benefits of creation-
tion will be spread over several generations, it is just
to also stagger the charges. Therefore, one must allocate a
A loan amortizable by annuities, with no net proceeds. The bonus
The railway is reflected in the ease, regularity, and vi-
communications department. Rates must be established at
manimum, alin than by the low price, the benefit of the creation-
collective operation will benefit everyone. To whom will the line be granted? To
companies of metalworkers, mechanics, contractors
of buildings, earthworks, under the supervision of a com-
mission undertaken in the chambers of commerce, Îles Conseils
of the labor court, interested clients of the process, and under
the high control of the government and the legislative branch.
This is the reasoning of the social economy.

What do capitalism, parasitism, and the
Jewishness, speculation?

The natural concessionaires of a railway are the
Bankers, arbiters of credit. A concession of this kind,
This is, as with the discounting of a trade value, the e-
change of an unknown value (“construction, operation,
risks, line products) against a known value (ca-

21,

hospital, stocks and bonds), that the said bankers would charge-
gent to procure, not from their own funds and their own coffers, but
by their clients and by the public who have faith in their credit.

On September 9, 1845, the Northern Railway was awarded
to Messrs. Rothschild brothers, Hottinguer, Ch. Laffitte and Blount,
for a period of thirty-eight years. What does that mean if-
Gaified?

This is because Messrs. Rothschild brothers, Hottinguer, Ch. Laflitte and
Blount have committed themselves to the State, not to become themselves
same, and directly, entrepreneurs and operators of the che-
North iron ore mine, but to form an anonymous company
who will take this commitment in their place; let them bear
guarantee from this company; that they guarantee the training
of its capital.

Naturally, such a large-scale operation, viewed
as random, requires for the concessionaires remuneration=
tion, commission, agio. Their job is not to commit their
own capital in any industry, that is to procure Îa
sponsorship, to act as intermediaries, and, provisionally,
to bear the burden, until other capitalists,
non-bankers, led by example, convinced of the
The goodness of the investment, they relieve them of it. The premium, let's use it.
From the technical term, the bonus, received by the bankers, is
will therefore consist of a portion of the added value, between, a
part, the presumed products of the route for 38 years, aug-
mentioned the amount to be reimbursed for this same route, to
the termination of the lease, by the company or by the State; and, on the other hand
Part, the capital of 200,000 million, with interest, to which one
_ assesses the establishment costs from the outset.

How much will this bonus be?

Such negotiations are only undertaken with significant resources.
profit. Increase it to just 20 percent, it will be 40 million
lions for the bankers, before we've even started
the works; 40 million that will not be included in the material-
riel of the road, ct who will be removed from the country's assets,

Who will pave this bonus?

The shareholders, to whom the 500 franc shares will be issued

against payment of 540, 360, 600 francs, depending on whether the favor will be
acquired by the company; in other words, depending on whether the government

the government, by awarding the concession, will have left the margin
more or less attractive to dealers, and that's what they are.
People involved in finance and speculation will have, more or less skillfully...
ment maneuvered, We are already far from the elementary speculation-
silence.

Let us move from theory to facts: we will see that they do not differ
not methods revealed by the correctional police and the
civil trials.

CHAPTER II

+

THE FOUNDATIONS CHAPTER

#

Let's continue the story of the Northern Line with the intelligence-
Mr. Raoul Boudon's teachings: {The Truth on the Paths of
iron in France:

"When you consider," the author said, "that the Northern line had
was initially granted for thirty-eight years, that this line has
cost 442 million to build, which took almost three years
to put it into operation, even though it had been intact-
constructed by the State, in accordance with the conditions of the
law of June 11, 1842, which consequently meant that there were barely thirty-
five years to amortize this capital plus interest and
initial establishment costs, during this period at a low
Given the unproductive nature of the situation, one is tempted to wonder if the concessior
The Zionists were no more foolish than the subscribers.
of shares.

"They could, in fact, excuse themselves from such a thing"
It was madness to say that at the time they subscribed, they did not
_ were not aware of the conditions of the auction, which they had

faith in the future of railway companies, and that they

could not have imagined at the time that these companies, excellent
by themselves, could be compromised only by

the poor bidding conditions that would be agreed to
accepting inexperienced bidders.

“But those who had assumed responsibility for themselves
Having accepted these specifications, what excuse could there be?
They allege...

"Only one: that by accepting these conditions, they had..."
very little concerned with the increase or decrease in profits that
could give the exploitation; that they had only had in mind that
the bonus that one could obtain overnight on the
actions, and by enabling subscribers to achieve
this bonus, by extending their actions, their responsibility towards-
their position was completely clear in case
They would be making the mistake of retaining their titles.

"That is how speculation, from the very beginning, cast discredit
on railway companies, and removed the industries-
serious driels. The public, which hardly studies or analyzes the
chances of success of a business, he thought he saw, in the debacle of
actions that took place as early as 1847, proof that exploitation
Building railways was a bad operation, while there were no
had had positive negative experiences, in the concessions, that
the terms of the award accepted by the administrators
authors,

"That's how it was. From the very beginning, the industry's initiative..."

private was sidelined, disgusted by the operation of the railway lines
created, and that state intervention later became ni-
necessary to ensure the network's operation...
"From the very beginning of the company, and three years before it..."
yields no profit; the Company's capital of 160 million
The North was sold to the public for 340 million; therefore
180 million siphoned off by speculation under the pretext of
strengthen the company's credit.

"Wasn't this, on the contrary, the most serious offense against
this credit that is imposed on the company, vis-à-vis the acquired
shareholders at a rate of 860 francs, charges which it would
unable to ever fill it? That is, in fact, what

arrived, the more the operation developed and drew closer by
Consequently, the time of the actual product, plus the share price
should have consolidated, but the opposite was happening.
plus the ac'ious fell on the Stock Exchange; so much so that from 860 fr.
In 1845, they numbered only 497, in 1847, to recover
in 1851, with the hopes that the merger brought about, at 580.

"Things were in this state when the decrees of 1852,
The island's goal was undoubtedly highly commendable, and they came to stimulate
again speculation and providing him with the opportunity to execute
a second raid on the capitalists; those were the good times
financial raids.

"Indeed, the 38, 40 and 45 year concessions were von-
verlies in conc:ssions of 99 years from the promulgation
of the said decrees; also the actions of the Northern Company, of the
course of 575 where they were at the end of 1852, reached-
they, from the first months of 1853, the price of 975 francs, and the
the public was paying a new tribute of 280 million to speculation
lions to boost the company's credit, corn, alas! without
to be able to consolidate it further.

"This phenomenal increase was in reality the only result"
produced by the decrees of 4852; for as early as 4854, the actions of the
North had fallen back to 680 francs... and the credit of these companies
guides, which these same decrees aimed to maintain,
had already fallen so much that they could no longer find anything to em-
prunter without the guarantee of the State, and that they found themselves in

newly unable to continue their work without
"SOI CONCOMOUFS."

If, once the premium was collected, the operation resumed a 'process'
regular, as required by a public service, the drawback
would be less; one would recover from it, one would be consoled. But no,
the subscription made in the hands of the State is only the
first link in a long series of specious operations:

Contracts and subcontracts for land purchases, works
of art and earthworks, laying of rails, construction of ma-
China: speculation.

Company mergers, authorized, even provoked by

THE FOUNDATIONS CHAPTER 01

the power, approved by the Council of State, but not the.
Where the principle of number of competitors is violated, the value
of the exaggerated company, all reports combined: asio-
stage.

Agora-style tariffs, differential tariffs defended but tolerated:
agiolage.

Share issuances, conversions and doublings, dividends
anticipated, exaggerated debts, premiums, discounts on the future
profiting from the present: speculation.

Issuance of bonds: agioage,
State subsidies and interest guarantees for mo-
tifs whose discussion is forbidden to the public: speculation.

The worst part of all this is that, in major business matters
bank, such as public loans, concessions of
railways, cars, ocean liners, gas, banks
Quiers are always quite well informed, the power quite
complacent, the public foolish enough, for the operation to take place
Certainly: in the event of danger to the banker,
the government, through a multitude of considerations all
more political than each other, don't hesitate to re-
lifting of his commitment, as we shall see.

Bankers, as we have said, are merely es-
counters, as soon as they have extracted from a case all that it
can yield immediate profits; they break free and run
to a new prey. But if there is a need to combine fu-
investments, capital increases or concessions,
Whatever the advantages, they come back. That's what happened.
tagged and is practiced on a vast scale with the paths
of iron. Here are some examples of what is called faith
contracts in finance.

On September 9, 1845, the Northern Railway was completed.
leased for 38 years. On December 20th, the branch line
The lease from Creil to Saint-Quentin was awarded for 24 years and 335 days.
The Amiens to Boulogne line had been given on October 15th.
bre 1844 on a lease of 98 years 11 months.

y

The speculation

In February 152, all these concessions were extended.
4.99 years to run from September 10th ISSS,

In 153, the entry into enjoyment was set for September 10, 1N1s.
was postponed to December 51, 1851.

Strasbourg Road, aliuué, November 2, 1845

"3 to 28 hours per day, extended to 9 years with postponement of the date"
September 2 [S53.

Lise de Lvon, sold at auction on December 20, 1845 for a du-
rce of #2 years; taken over by the State on August 17, 1848, the case of-
vowing bad waltz; returned to the Island on January 5, 1852, the case re-
Lutl Lonne, to an Exploiting Company: duration, 99 years.

Lyon to Avignon line, awarded on June 10, 1846 for
ÿ uus US days; taken over by the State in 188; rendered on January 3
viur {S9? to a company for a period of 99 years.

Liane from Paris to Orléans, sold on July 7, 1838 for
40 years old; purged at 99 years old on July 10, 180.

From Orléans to Bordeaux, auction held on October 9, 1844; of-
lease term: 27 years 278 days, first extension to 50 years
August 6, 1850.

From Tours to Nantes, contract awarded on November 25, 1845; con-
cession of 5 to 15 days; first extension at 50 years,
August 1850.

Chemin du Gentre, concession of 39 years 11 months, on October 9th

October 1844.

Finally, on March 27, 1857, the Paris-Orléans lines merged.
from Orléans-Bordeaux, from Tours-Nantes, from the Centre, new
Luil, 99 years old, running from 1852.

It appears, in summary, from the aforementioned facts that the increases
The lease terms were:

67 years on the Northern Line:

F0 years on that of Creil to Saint-Quentin;

63 years on the eastern one;

THE FOUNDATIONS CHAPTER + 093

\
43 years on the one in Orléans; |
67 years old on that of the Centre;
78 years on the one from Tours to Nantes;

79 years on the one from Orléans to Bordeaux.

The lines from the East, the Center, from Orléans to Bordeaux, from

Towers in Nantes, from Chartres, were built in the system-
theme of the 1842 law, that is to say, land purchases, the

earthworks, engineering works at the State's expense; the installation
of the track and rolling stock at the expense of the bidders
taires. Meanwhile, the companies obtained from the government-
loan, grant, and interest guarantee arrangements,
Waiving profit sharing. Examples:

August 9, 1846, loan of 3 million to the Montereau company
in Troyes;

July 15, 1840, loan of 12,600,000 francs to that of Strasbourg
in Basel',

January 5, 1852, guaranteed by the State to the Paris company
in Lyon, for 50 years, at a 40/0 interest rate on capital
of 200 million.

May 10, 1850, guarantee of a 5% interest rate on a loan
of 30 million to be contracted by the Avignon company
Marseille;

July 15, 1852, free transfer of the Nîmes to Mont- line
pellier, state property, to the Lyon-Médier- company
ranée:; guaranteed to the same company an annual sum of
2,735,000 fr.}; 4 0/0 with a capital of 31 million; of 5 0/0
of a loan of 30 million.

August 1848, deadline granted to the Northern Company to rem-
allocation of sums owed to the State; whereby the
Shares are issued at 400 francs instead of 500, i.e. 40 million
which will not be paid by the shareholders and which will be...
will be reimbursed during the amortization period.

July 15, 1840, 4% guarantee to the Gold Company
Leans.

March 2nd, CAtebsion at 120 million fa guaranteed pre.
cedunt,

June 16, $1.54, guarantee to the Western Company of a liability insurance policy.
annual revenue of 19,624,000 francs.

Shall we talk about mergers, divestitures, and restructurings?
Company formations, rescue zone boundaries? Let's cite one example.
example :

The Grand-Central was granted on April 9, 1853.

On December 6th of the following year, he bought the roads of the Rhône.
ct-Loire.

On January 31, 1855, he sold them to the Lyon- company
Bourbonnuis.

On December 15, 1555, he obtained the branch of Fir-
miny.

On June 8, 1855, he bought the Moulins railway line.

Even in the same year, he bought the Aubin mines, the famous
mines whose history we recounted on page 108,

On January 31, 1855, he joined the Lyon-Bour- union
good.

On the same date, he bought from the Orléans company the section of
Saint-Germain-des-Lossés.

[S3, the Grand-Central is dismembered, liquidated, divided, ac-
tif and passive, between the companies of Orléans and Paris-Mé-
Mediterranean.

And how can the shareholders recognize each other?
In this perpetual bubbling of treaties? The shareholders
are, like the rest, subject to the regime of grace, treat-
ordered according to the pleasure of the high and powerful lords. Happy
I'm elected! So:

The shareholders of Nontereau in Troyes are being reimbursed.
au pair, in cash.

Those from Saint-Dizier to Gray, due to an obligation of
500 francs (25 francs interest, repayment at 650) against 2 shares
released from 2950 francs.

Those from Strasbourg to Basel, by 3 bonds and a balance
31.50 francs for 4 shares,

Those from Mulhouse to Thann, by an obligation against a
action.

Shareholders from Amiens to Boulogne, from Dijon to Besançon,
from Avignon to Marseille, from Grand-Gentral, from Dieppe and Fécamp,
of Versailles (left bank), etc., receive obligations to
fixed income in exchange for shares that may increase in value or
loss in value.

The shareholders! They count like fattened pigs!
when it's not game, in contracts,

In the Western merger:

Chartres receives a new share for an old one;
Rouen, 19 for 12: |

Le Havre, 6 against 7:

Caen and Cherbourg, 6 against 7, after liberation:
Saint-Germain, for a double action, a half-
tion, plus half a bond with a nominal capital of 1,250 francs,
producing 50 francs of interest.

In the Orléans merger, 8 new shares were issued.
against :

5 old women from Orléans, all paid for;
10 from the Centre, all paid for:
15 from Orléans to Bordeaux, freed from 275 francs;
20 from Tours to Nantes, freed from 425 francs.

Merger of the Paris to Lyon and Lyon to the Mediterranean lines
year:

The Lyon-Mediterranean company receives:

new actions against an old one;

Paris Lyon, 3 new ones versus ? old ones.

So that the capital of the two companies, represented
by 355,000 shares of 500 francs, is increased to 577,500 shares.

tions, representing a bonus of 222,500 shares that did not pay out
sou.

How the idea of speculation has grown!

In order to enlighten our readers about these metamorphoses, we

let's tell them in detail a complete story of this
kind of operation, the most honest merger, or at least

the most conscientiously made.

CHAPTER III

STORY OF A MERGER
(ORLÉANS.)

The contracting parties are the companies: 1° of Paris
in Orléans: %o from Orléans to Bordeaux; 30 from Tours to Nantes;
4th of the Centre.

The agreements of March 18, 1852 for the companies of
Centre and Nantes, from March 20th for that of Bordeaux,
were consented to by some administrators acting in
by virtue of the full powers conferred upon them, not by an aecsem-
general agreement, but simply by the board of directors
Transfer of leases. The lease assignments were carried out under the conditions
following:

The Centre company was receiving a 'new action against two'
old ones released at 600 francs, or 33,000 instead of 66,000; for a
Paid-up capital of... 393,000,000
one of them was recognized. « « , + + + + + _ 16,150,000

DEPICIT. . . . , 46,500,000

The Bordeaux company received one new share for every three
old ones, released at 275 francs, or 43,334 instead of 130,000; for a
Paid-up capital of... 0 + + + -35,750,000
It was a recognized capital of... + + + 21,666,666

DEFICIT, +. . o 14,083,334
22,

The Tours-Nantes company, exchanged for a non-share
old, four old ones, released at 424 francs, followed by 20,000 instead of
81,000, and for a capillary payment of . . . . . 3+,000,000
acknowledgment of, . . 4 4. «+ + . + « 10,000 ,0K)

DEFICIT, +. . 24,000,000

In short, according to the figures in the report:

"The shareholder of the Centre, for whom the new Or- share
Léans represented a payment of 1000 francs; — the shareholder of
Bordeaux, for whom it represented a payment of 825 (r.;
— the Nantes shareholder, for whom it represented a ver-
those receiving a contribution of 1,700 francs, were only entitled, through the annual dra
a refund of 00 francs, »

Why these sacrifices? Because the acquiring company,
in operation for ten years, had, in addition to its own traffic,
the transit of other lines; that its actions were stuck to
1,200 francs; that the Bordeaux road and the Centre road
were only operated in sections; that the line of
Nantes had just opened and had not yet achieved any di-
empty. If it had been a government buyout, one
would not have had hyperbolic enough terms to condemn a
Torture of contracts, a veritable spoliation, an attack
to the property. The rapporteur of the Paris company to
Strasbourg said, in 1848, regarding the project to take over the
State-run roads:

"We understand, to a certain extent, that lots-

that a railway has been in operation for several years-
born, and while the shares are definitively classified, the
dividends distributed can serve as a basis for the value of
actions in ordinary times, but when, like ours, a
railway is a means of construction, there is no division
"dendes that can serve as a regulator of the buyback price,"

The selling companies, which had also made their
protest in 1848, could invoke the future that their

reserved the extension and completion of the roads
started; the importance that would give to the Nantes line
the Saint-Nazaire business, perhaps destined to supplant the
Le Havre, but these were financiers dealing with financiers
Ciers: shareholder confidence was a given. Then,

when the approval was submitted to the general assemblies,

The merger was already a fait accompli: the Council of State had
approved; acceptance by shareholders; the compa-
Sie nouvelle had obtained lease extensions,
extensions, interest guarantees; it was difficult for
interested in escaping this network of influence; then he was
It was unheard of until then for a general assembly to have voted against it.
the proposals (of the council). However, there were, according to con-
translators, if we are to believe the report in a newspaper:

But the vote vindicated it. The merger obtained 889 votes against 7
at the Central assembly; 1,034 against 43 at that of Nantes, and
less jonanimity? than that of Bordeaux. The opposanis, in
Despite the faith in contracts, they had to endure the conditions of the
majority.
These initial conventions were improved by those of the
29 May 1852; it was decided that the exchange of securities would take place
in the proportions of:

$ old ones from Orléans,
10 of Ceñitie.

45 from Bordeaux.

20 from Nantes.

8 new actions against

Ge, which reduced the deficit of the selling companies
cumme suit:

| CAPITAL PAID IN. CAPITAL RECOGNIZED. DEFICIT.
Center. 43,00,0000 3,400,000 6,600,000
Bordeaux, _35,750,000 34,667,000 1,083,880
Nantes. 34,000,000 16,000,000 18,000,000

Was this a concession made to legitimate demands?
What is certain is that it had been demanded; because the report

speaks of "objections raised from the specific point of view of
"Depreciation." But there was, at its core, a consideration
that we have not yet examined.

The capital of the new company was thus cons-
title:

Shares of Paris-Orléans. . + + + 40,000,000
Acquisition of the Central line. 16,500,000
me — from Bordeaux, . . , . 21,666,666
_— _—_— do Nantes. , + + + e 10,000,000

LOTAL. © o + D9,166,6066 fr.

represented by 176,334 shares. The administration proposed
to increase the social fund by three-fifths, i.e.
52,900,000 francs. : which raised it to 141,067,000 fr. in number

round.
What was this increase without payment?

Calf? A fairly simple operation at first glance. It pleases
an owner to value his building at 800,000 francs instead
500,000: a permit for him is a boast; he claims to be more
rich as he is; only, if it's a matter of finding a buyer,
The actual price will need to be discussed. However, in this case, the buyer is entirely
ready; every day the company's shares are sold and
are bought on the stock exchange. Those from Paris to Orléans were at
4,200 francs before the merger; this was a potential capital gain.

to which the above-mentioned increase has given a

body.
The rapporteur had sensed it so well that he went ahead with it.

of the object:

“The capital paid in by the shareholders of the four companies-
"Gnies," he said, "is from:"

£0,000,000 by the shareholders of Orléans,
33,000,000 by those from the Center,

35,760,000 by those of Bordeaux,
38,000,000 by those from Nantes.

"TOTAL: 142,750,000"

"a What is the difference between this figure of 142 million and
the one of 88 million to which the capital had initially been set
The New Society? The difference is, more or less,
three-fifths more.

"So, if in the exchange of securities we were giving 8 shares
For 5, that is to say three-fifths more, we would arrive at,
as approximately as possible, to be represented between the
shareholders' hands the capital invested in all of the
work carried out. In effect, this would mean the number of actions
raised to 282,134, or, at 500 francs each, 141,067,000
To round the figure, we would only need to create 17.806 ac-
new tions representing, at 500 francs each, 8,933,000
fr, : which would give a total of 300,000 shares representing 450
millions.

"This improvement would be neither forced nor artificial,"
because it stemmed from this single fact: that instead of representing a
capital partially depreciated, that is to say an accidental circumstance
lace of the market, the new shares would represent the ca-
"pital poured out, that is to say, the very truth of things,"

Very well for the group; let's see about the details.

The transferring companies will always lose on amortization.
ment:

The Center 8 U 7 + 6 + + 9 + ss +
Bordeaux + – e 8 + +7 + = ee + , + »
Nantes |] + e + + ® . + + = » +

TOGETHER, less... 25,683,000

On the contrary, the Orléans company, receiving 8 shares
against 5, for his part:

428,000 shares, representing a payment of 6%,006,000
while she only spent 40,000,000

ES

DIFFERENCE, in addition. 23,009,000

This capital gain, "an accidental market circumstance,"

26? The Agiota

takes on a reality that translated at the amodlisserhent into a
a bonus of 24 million.

This question of depreciation had not entered into
the origin in the combinations of the Council; these are some
serious capitalists who will have raised it: the administrators
the tors were pre-emptively only on the other side of
The question is: speculation. That is indeed the most important thing.

The shares of the new company were quick to...
to be listed, like the old ones, at 1,200 francs. The shareholders of
Nantes, having received 8 shares out of 20, released at 495, were able to
to make 9,600 francs compared to the 8,500 francs they had spent;
– those of Ceritre, with 8 shares against 10, released at 500,
earned 9,600 for 5,000; – those from Bordeaux, with
15 shares issued at 275, having cost 4.125 francs, could
sell 8 at a price of 9,600; = as for acquired compapagia-
reur, with its 5 shares, costing 2,500, she also won
9,600 francs, and almost quadrupled his initial stake. That's
The whole moral of the story.

Vulgar scholarship recipients, when it comes to a project with
the study, anxiously awaiting the moment when it will transition to the state
of realization, counting on having the first pfotits. The most.
Part of the time, it's a miscalculation: the merger was expected,
Nothing could be easier to explain. The administrators know-
sensed the conditions of the concession well in advance
new; as it is unheard of for a general assembly to have
They have never amended or rejected a proposal from the council; they have not
no need to wait for the vote to be informed, like the
vulqum pecus; they can, therefore, begin their
operations two or three months before the public. At the end of
In February, the shares of the merged companies were:

Orléans at 41148
Lo Centro at 698
Bordeaux at 49%
, Nantes to 'HN

The series of actions that were expected to produce, after the merger,

and the amended agreement of May 25, 9,600 francs, could
to be purchased at the following prices:

5.725 for Orléans.
5,250 for the Centre.
6,373 for Bordeaux.
6,000 for Nantes.

But who could have predicted the rise in prices? Those still
who alone make the weather and the rise and the
decrease; those who have the ability to distribute the gross product,
in order to raise values, unless the future of the company is at risk of being jeopardized
risks capable of causing more than just a downfall, namely
a liquidation, a bankruptcy.

All the treaty revisions we have mentioned
A few examples are expected a long time ago. The fa-
the conventions of 1839, the history of which we will not discuss further.
and the appreciation for their subsequent publication, did not
Two years of speculation have been dealt with; consequently, prices are falling.
and are now sustained only by the hope of new fa-
veurs, The day the swindlers declare that there is no more

There's nothing to be gained from the proposal; it will be every man for himself, as in the fraudulent cases mentioned at the beginning of this book: speculation reigns supreme. Our chapter on Accounting- This newfound ability will shed a great light on the future. But let's talk first. general meetings,

CHAPTER IV

STRATEGY FOR GENERAL MEETINGS

Finance has its jurisprudence, or, more modestly, its uses. She claims that a general shareholders' meeting- naires is sovereign to abolish, change, overturn the foundations of the contract; it does not admit, like politics, a charter, declarations of principles, prior rights superiors and leaders. What could be more immoral than such a pre- Attention!

Thus, with regard to third parties, a company with capital- 100 million shares are issued, along with 50 million bonds. Lenders, finding the mortgage sufficient, flocked to the sub- description; a few years later, without increasing the number shares, the assembly issues a new bond of 100 tail- lions, i.e., a mortgage of 100 against a debt of 150: This is the case for all railways; well! in case law-

Financial stability means the initial lenders have nothing to take back to the weakening of their pledge.

It's better to attend the general meeting among shareholders. Generally, you need to hold 20 or 10 shares, depending on the statutes: this is the electoral property qualification transferred from politics to

In business matters, votes are counted one per striate. of 20 or 0 shares, up to a maximum of 5 or {0 votes. It follows that a decision of the assembly is binding, as well as We already said this in the Introduction: |

1° Those who came and voted in favor;

2. Those who voted against:

30 Those who did not come:

49 Those who did not have the right to come, possessing

less than 20 or 40 shares.

Such a monstrous doctrine of absolutism could not
to appear in court without provoking repression.
And that's exactly what happened.

The Paris Court had ruled that the general assembly of
shareholders before voting, by the majority required by the act s0-
cial, the non-execution of the Fécamp line, this decision
bound all shareholders. The Court of Cassation did not hesitate
to overturn the aforementioned ruling on the grounds that the two lines of
Dieppe and Fécamp formed the essential basis of the act
social, and that only unanimity could modify a clause
of this kind. The case was referred to the Court of Orléans.
who, adopting the principles of the Supreme Court, pronounced the
resolution of the company's articles of association, if it were better not to have liked t
gnie to execute the Fécamp branch within the deadline of
two and a half years.

In the past, general assemblies were used to discuss and
People believed in the law. The shareholders were wealthy people.
and enlightened; it was permissible to hope that affairs would take-
They would appear honest. There were interested parties who
attended the assemblies, not for show, but with
the intention to audit the accounts, to scrutinize the mysteries
administrative, to discuss the council's proposals and to
introduce amendments.

In the meeting of the Orléans artisans, on March 18, 11,
Mr. Bounousouté "complains about what the agenda distributes"
to shareholders is written in terms that are far too vague

" 23

questions. At least one should, when one consults the association.
given the numerous and complex questions, indicate
briefly outline the points related to it, in the order of
printed day, »

Mr. TEISSERENC. "The shareholders are not gathered alone-
to decide on the ancillary proposals that concern them
are subject to: they must approve the accounts. The use of
"The right, which is at the same time a duty for them, that can
to be serious only as long as the examination of the accounts is possible.
Whatever the order of this care taken in the relation of
reports that have just been read, a quick hearing of these
Documents overloaded with figures cannot suffice to form

the shareholders' convictions. 1. We need to give them the
time and resources to consider the state of their business at
With a clear head. This request is not meant to be hurtful.

for the administrators." (Railway Journal of the
April 6, 1844).

Another shareholder protests in a letter against the in-
influence of the board of directors in the gt- meetings
general; he reminds his co-associates that they are not called
only to vote as they stand on the proposals of the administrators
administrators; that they have the right to discuss and modify them.
to dilify, even to reject them.

Advertising bodies warn speculators
that it is not only on the Stock Exchange that they must con-
consult the value of the securities, but especially in the
reports; that it is a duty to attend meetings
general, otherwise the administrations, acting without cun-
role, can allow the interests of subscribers to perish
authors.

A journalist is surprised that he was refused entry to a
assembled as a publicist, given that the press has the right
to report on the debates and votes. A host of interests
Responsible parties find the journalist's claim perfectly
founded. The big day, the publicity, the spotlight, what will it be?
What has become of iodality under such a system?

So, as we were saying, there were shareholders
Serious, determined to conscientiously monitor the entre-
taken: it would have been the safeguarding of everyone's interests, including those of the
of the public and the title holders. There was a struggle; but the
Preponderance always remained with the director; he would not have
less was needed than the enlightened competition of tones for the com-
Instead of beating the stupidity of the vulgar, the press ve-
The weaknesses and weaknesses of the power conspired in a common way
accotd the establishment of the bancocratic regime.

Let us note one last, rather edifying, aspect of this struggle of the
Right against privilege:

"Paris, March 23, 185.
a To the editor of the Railway Journal.
" Sir,

"Upon reading the report for the year 1844,
Regarding the Saint-Germain railway, I wondered why-
that the distribution of profits was not done in accordance
to the statutes (Bulletin of Laws, 10th section, 2nd semester 4845)
page 846), of which article 12 formally states that the profits
seroht distributed, after the payment of 25 francs to the shares:

» Half to the shareholders;

"A quarter of the 2,000 foundation coupons allocated to
Mr. Péreire;

"A quarter in reserve,"

"According to the report, the profit surplus being,"
after the island deduction of 25 francs for interest on shares,
de soso 209,074 fr. 00 ce

"Half of it going to shareholders was
of, ss ss soso 127,937 930
"A quarter of the 2,000 foundation shares, 63,768 Ua
"The quarter in reserve, , ...,,.,, Ua,iU8 Go

Instead, we distribute:

"To the shareholders, 4,444,000,000"
"To the foundation shares, , . . . + + 1,000 n
"Only in storage, , , ., . . + " " 930,074 GB

What motive can be given for this attack on the statutes?
It will be futile to say that shareholder islands participate, like the
foundation shares, to this increase in the dividend; it
It is obvious that it is not very sensitive when it is spread over
12,000 shares, while for the founders, the increase-
The investment is nearly 12,000 francs.

"But what suffers most is the reserve fund,"
who only has 30,074 francs. 65 centimes, instead of 63,768 francs. 65 centimes. that he
should have, according to the statutes, and the reserve fund which
must be used to reimburse shareholders the capital of 500 francs.
will never reach 2,900,000 francs with such distributions.
to which it must rise for the first distribution to
TO DO.

"And who benefits from this delay, which can only be a prejudice-"
What about the shareholders? Obviously, the founders.

"Is this not, moreover, a way of giving actions a
price higher than it should be, by attributing to the ations
a dividend higher than it should be legally.

"So, who benefits from this rise in prices?"
Those who speculate on stocks, and not those who have them as
Serious investment

"Is there no king's commissioner or supervisor—"
any administrative initiative to compel the administration
to adhere to the exact execution of the statutes, which form the
condition for the existence of societies.

"A subscriber from Dr. Paris."

Mr. Émile Péreire, responding to this accusation, alleged that
his discharge:

S'ülest states in our statutes that a quarter must be put into
reserve, 1! It is also said that this reserve is intended, between
other things, to provide for the interest and amortization of the
loans, while retaining an amount equal to half a percent
per year of the capital of the issued shares. That's what happens, summer.

Articles open to double meaning and discretionary interpretation

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to the administrators who want to increase by 12,000 francs:
Their annuity, that's what savvy capitalists didn't want.
not to allow and that it was important to the first hands-
To hold on. The invasion of the Stock Exchange and business by a mob
of lackeys, doormen, errand boys, — {a vile mul-
titude, Mr. Thiers would say, — has come to repress into the shadows
People capable of shedding light on the discussion. The introduction of
this new element in the staff of speculation has been
For the upper echelons of banking, this was the equivalent of a coup d'état in the
in the most absolutist sense.

Here's a glimpse of what's called accountability.
This concerns the Crédit Mobilier:

Meeting of April 29, 1854:

“Subscription to Crédit Foncier bonds, – We
from our inception, we have lent our support to an establishment
ment to the success to which the government rightly attached
of great importance: we want to talk about Crédit Foncier.
We have subscribed to its bonds in a large proportion
tion. This operation is now fully liquidated for
our society, »

Was there a loss or a profit?

"Merging of the iron ore deposits of the Rhône and Loire rivers – A little
later we played a considerable part in the merger of
railways from Saint-Étienne to Lyon, from Andrezieux to Roanne
and from Saint-Étienne to the Loire, which, united in the hands
from a single company, with Island consent and under the guarantee
of the State, have since been transferred by this company to the company
of the Grand-Central, to which this line provided the complement-
an indispensable part of the vast network granted to it, »

Is this simply an unofficial intervention?
Meeting of April 30, 1855:

“Several major companies have asked us, in-
23.

said the speculation

dant Pexerciee which has just finished, the contribution of our capital
and especially with the help of our credit,

"Soriélé of the Buildings in the Rivoli district, – That's how
They were created under our patronage: the Building Society
of the rue de Rivoli, founded with a capital of ?% million, and the
Maritime company which, in a few days, will have received the sanc-
official government formation, and whose capital of 30 million
The lions project, which is fully subscribed, is already partially completed.

What did this patronage produce for the shareholders?

"Mines of the Loire. – We also lent our assistance to
the Compagnie des Mines de la Loire for the solution of a dif-
economic and industrial complexity which had been a concern for several years
Our intervention allowed

to operate smoothly the subdivision into four groups of
farms whose merger might have caused some unease.

Doesn't it look like a report from a justice of the peace who has just...
Reconciling a contentious matter?

"Entreprise des roitures et omnibus, = The approach of the ex-
universal position and the ever-increasing daily needs of
the circulation had given rise to the idea of an organization
new for the local buses serving Paris. Two
Rival interests were at play, and our company was able to, through
a welcome intervention, safeguarding rights precisely
acquired, reconcile claims and facilitate the constitution
of a public limited company in which all came to meet and
to merge the various companies that shared this in-
industry, »

More arbitration interventions; but accounts of
Profits and pearls! We're talking to shareholders.

Other, less important industries have also found
In our country, credit facilities have allowed them to...
velapper, etc.

In short, the author of the report makes the Society a pae
a negativity aimed at the public, a sales pitch like they make
every day in newspaper advertisements; only,
in the language of the administrators of Crédit Mobilier, this
This is called being accountable to shareholders. They vote
All proposals were unanimously approved!

How can serious shareholders allow themselves to be strangled?
So, between the pot and the wall? Ah! It's the shareholders
Serious people don't have a voice in the assemblies. We have
cited, in our Judicial Review, a number of frauds. Was it
The exception? Let us judge by the following article taken from
Stock Exchange Messenger of January 16, 1858:

“We laughed on stage to make them more striking,”
the intrigues that arise around any industrial matter.
We had characters maneuvering, whose masks
could easily be recorinus on the scene that they temp-
They revel in their scandalous successes. We have paraded our

Readers are taken behind the scenes to see how the plot twists are being prepared.
planned; we have shown how your council is organized
surveillance, how to improvise a rahipott, and tüinmient set
This charade of general assemblies is a skeletal structure. We have
highlighted the composition of fictitious majorities, including those administered by the
Company representatives draw up the indemnity bills, the supplements
issue, amendments to the articles of association, capital calls,
confirmations or extensions of power that they need.

"We have shown how, with the help of foundation actions-
donation or contribution, the administration opened to the last of its
cothinis or his employees the doors of a meeting from which are
Excludes serious potters of less than 40 or 5) shares; cnme-
ly, with the help of this compliant public, having the watchword,
Practiced as needed through ad hoc repetitions, one managed to
GlonfFer the Just complaints, the timid protests of action
real births, when we couldn't stun them with
reports full of false assertions or brilliant insights
of cleverly grouped figures, of incomplete balances,
allocations and transfers of accounts onto one another,

"We showed how the army of extras was
flanked by skilled attack leaders, lawyers, businessmen,
brokers, journalists, company associates; how to organize
organized the interruptions or the applause that was noted;
how a proposition was distorted by exaggerating it or by
presenting it as a direct insult to honorable people
rables; how the modifications were enthusiastically removed
the most serious ones; how they were punished, taking advantage
of a surprise, acts causing the most serious harm
to the statutes of the companies and the guarantees of the shareholders.

"Our paintings were not creations of fantasy,"
but studies taken on the spot, at the very heart of these meetings
unions of mystifiers and mystines, of scoundrels and dupes.
The practice of these maneuvers has become so widespread
in joint-stock companies, where twenty names were often listed
both on the masks we placed on stage, »

When we were to add to this testimony information-
ments to us personally, when we would claim to have held
in hand a card with 9 votes in the name of a polling station chief
who didn't have a penny in the company; when we ju-

We would retract, on our hearts and consciences, that we have returned
countered a squad of clerks, engineer in the lead, going

to vote as shareholders at the Sainte-Cécile hall; when
we would cite the names of half a dozen honest
employees who preferred dismissal to shame and us
have authorized us to produce their testimony, what would we do?
Furthermore, to persuade our readers? They have
I read about the trial of the Ports of Marseille and its sordid dealings. Until-
Already, the forgery in matters of assembly was only notorious-
public order; there was no judicial evidence: or
at least, with the excessive leniency of the prosecutor's office, one does not
He didn't want to look for it. Today the evidence is sura-
abundant: the Attorneys General are forced to do
their reservations, as in the Mirès trial, against the horror
financiers for legality...

The law stipulated that artisans should take care of their own

business, at least once a year: she made their meeting
annual an imperative, decisive condition, The Jewish community has
He created this axiom for his own use: For business to work,
The shareholders shouldn't get involved. Forced
to go through the formality of general meetings, she
has made this prescription what everyone knows and appreciates
NOW.

Why not simply remove this condition?
tion of the assemblies? — No doubt that would simplify the
the mechanism of dictatorship; it would spare the thugs
the trouble of organizing a meeting of scoundrels, the agio
tasked with playing the role of honest people. Corn, on the other hand,
What a school of abjection! What resources in this mess!
sure to depress characters, debase dignity, crush
Consciences! We've all heard it: for the employee
scrupulous, there is neither room nor means to live; whoever
He refuses to become a forger on the orders of his boss and is expelled.
as rebellious, unruly, a bad servant and a bad citizen
thinking. Thanks to this system, the purification takes place; we will arrive
to retain only starving bandits, worthy Janis-
The sycophants of such pashas. The plebeians must be brought down to the level
of the bourgeoisie and to bring all souls into unison.
Do we want a sample of the work that has been done in
the middle classes in this sense? Here's a characteristic anecdote...
teristic.

A provincial man came to see me one day, armed with a re-

command, and explains to me in these terms the object of his vi-
site: I would like to be part of the supervisory board of
Company X; it is the management committee that proposes the
candidates, and since you know Mr. Z, if you would like
He would certainly give me a letter from him.
elect. – But the functions of a member of the committee of sur-
monitoring services are free. – Sorry, there are tokens for pre-
sense, plus initiation into the secrets of the operations of the
Society, and by this last means alone, I would be sure of
to earn around forty thousand francs a year. Furthermore,

HAS

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e

Mr. Z could not find a more accommodating supervisor than
I would sign and approve all the closed vows.
You seem to know your era well. – Bah! I don't
I'm not ambitious; these gentlemen in management are winning
from one hundred and fifty to two hundred thousand francs per year, I
I would leave them completely free and would simply glean what I have to give.
My measly forty thousand francs. These are the profits of the
surveillance; they have to go to someone, why not
Could it be mine?

I declined the honor or indignity of such an immix-
Lion: – I haven't told you about the share I would give you
in my profits; but there will be one: it's full
Right; do you want to fix the quota? – Thank you, I don't do
Not of that sort of thing. – My God, you see in this a
abuse, me too, only your apathy will not make the island
not to stop. The abuse will continue, and we will not benefit from it.
That's all; it's a very useless kind of virtue.

As a final argument, our man invoked his quality
from a Democrat: – Isn't it better than the benefits of
The system comes to our party? We create ourselves through that.
means of influence; it is better warfare than to
to leave to the enemy. – I replied that participating in abuses,
It was tantamount to forbidding oneself the right to denounce them... The petitioner
he withdrew, and I wouldn't swear that in his heart and conscience,
He doesn't believe me to be a deserter from militant democracy.

This anecdote reminds me of another one of a similar nature.
quite different, yet both contributing to the same goal,

as we shall see.

A professor in Paris receives from a friend in the provinces a
a sum of 8.0 francs, with the mission to insure the place-
moves as he sees fit, completely a stranger
In finance, the custodian consulted friends who operated
a stock market, on the best use to make of one's trust-
— By Jove, said Fun d'eix, Ut es prédeatiné; nous
Let's take an insurance company, a CAtPOnrise Sie
perbe, bring us your funds; as principal uc*

tonnaire, we tb Pros nmoepmior member of the council of
on velauces LU V will be avee uus. — L'hounéie ct conliant
The professor readily agreed. We were watching him.
monitored the company's status using provided forms
through the cash register; that is to say, they simply checked
the accuracy of the totals, and the additions never showed-
but by mistake. To the newcomer's objections, we respond-
said: — Things always happen this way; nothing more
Sincere than accounting. Besides, you don't detach yourself from
We ?

At the end of a session, the professor receives feedback from his colleagues.
This opinion: We prioritize: we must sell. — Sell what? —
Your shares; they won't go any higher. — I don't care.
I'll gladly go, since the placement is safe. I don't understand.
To speculate. — Let yourself be guided; you don't understand.
Nothing.

At the next meeting: — Well, did you sell anything? we
We've all liquidated. — Not at all; I remain loyal to the company.
Imprudent, but we've achieved parity; the shares are at the
decline, and it will not stop. — What do oscillations matter?
fortnightly arrangements, which I don't understand. The Society
Is she serious, yes or no? — No, no: there isn't
There's nothing underneath. Enjoy the remaining illusion that still surrounds
our company, and sell at any price, if you don't
I don't want to lose anymore. And to convince him, they showed him the situation-
The company's true tion. The unfortunate man was devastated.
Repoudil statistically: — You have dragged me into a
guct-upens. I am guilty towards [the shareholders of not having-
I can't see anything better, I've fulfilled my supervisory duties and I've had
I had faith in your integrity. I cannot in good conscience sell to
to bind the scraps of paper that I know have no value
theirs. I will lose everything, and I will repay my friend from my
personal fortune. Farewell. — The bereaved remained stunned
facts. It did not occur to them for a moment that they had
Committed a fraud in which they were complicit,
and faced with this act of heroic integrity from the professor, they did not
truuvéreut qu'uu gt: — It's a Hinbccele!...

CHAPTER V

ACCOUNTING IN HIGH FINANCE

The paragraph we are about to read is taken verbatim from the Rap-
port of 1856 to the shareholders of the Northern Railway:

"The Company does not shy away from the necessary sacrifices"
services for the maintenance of rolling stock, which gave rise to licu,
in 4855, at an expense of 4,067,812 francs, 55 cents, exclusively
taken from the farm's produce, the maintenance com-
takes not only the ordinary minor repairs, but
and major repairs that may become necessary
in every kind of case; so that the material is, as much
as much as possible, constantly maintained in like-new condition.

» There are only major orders for locomotives,
tenders, carriages or wagons and complete tooling for the
new workshops intended to service the new lines, which
may give rise to imputations, which you authorize
Moreover, on the first establishment's account.

"The expenses incurred in this regard therefore always place between
the company's hands a wealth that increases in proportion-
lion even of res expenses, the value of which is determined from one of the

annual inventories, and which depreciates all the less the more it is
"Given more attention to maintenance,"

That is to say, to use a trivial comparison,
But just, only boots bought for 30 francs, constantly
kept in like-new condition by a series of resolings
and reassembly would represent, after six months,
wealth THAT WOULD HAVE INCREASED in proportion to
These expenses amount to something like 45 francs.

After such a profession of faith in accounting matters-
With this newfound bility, the reader will no longer have to be surprised by anything.

Dividends taken from capital or from gross product,
condemned and punished by the courts every time
The courts have been seized of the matter. The question is one of law and principle.

cipe among company founders. For businesses
Left to their own devices, the disaster did not occur
Don't wait. Those which, like the railways, are in
perpetual restructuring, with subsidies and guarantees of
the State, can prolong their existence
All artificial. The subject is worth dwelling on.

The average cost per kilometer of railways in
France is 474,000 francs; in Belgium, it is only
210,000 francs. Belgium has coal and iron under its belt.
main, at 40% less than us; its population is
denser: its specific traffic is more considerable. And the
Belgian railway revenues vary from 2 to 5.5 percent, tun-
Say that those on our lines are between 7 and 20 percent. That the
The system's eulogists attribute to the skill of our ad-
ministers this difference in performance, that they re-
command from this leader admiration and gratitude
of their fellow citizens, that's their job. But accounting
does not sway with dithyrambs. The Journal of the che-
mins of iron, which will not be suspected of hostility towards the
financiers, since it was headed by Mirès, wrote on July 18-
let 1857:

"Since the creation of the railways, it has proven to be a
2

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The general trend in all companies is to rage.
the divulendes by an accounting system which did indeed have a
fair character, but which also had serious drawbacks
denies attracting the jealousies of shareholders
real estate, by the great apparent prosperity of
companies, and then worsen their situation as soon as a
The financial crisis erupted. This system had run its course, and it...
It was so disastrous for the industry that no one was tempted to...
continue.

"In current market conditions, the revenue figure allows us to..."
generously reward the shares, while dedicating a portion
revenues from operations for track and ma-
lôriel, even in the renewal of both.

"It is useful for the establishment account to be closed definitively-"
tively for each section opened to traffic. Up to
Today, we so easily applied expenses to this account
which, in good conscience, should have been included in the ex-
exploitation, which we have seen this strange event occur,
of a path producing 20% less to shareholders than

the previous year, although the receipts had been more considered
rables. » |

A financier, Mr. Grosjean-Bérard (from Geneva), said, to pro.
Pos of the 1853 loan:

"Railways, however well maintained they may be."
deteriorate; the locomotives and equipment, despite the re-
preparations weaken, and there comes a time when dependencies
Its capitals are necessary. If then, or has not taken care to
to build up strong reserves, Rome is only too ordinary-
In this case, we are forced to resort to a process which has
several antecedents: ON BORROWING, We carry half of
the expense to the general construction account. and it is necessary to fear-
see throughout the duration of the concession to the interest and lake
morlization of this half, the other half is brought to a
a special compline that is extinguished in ten or twelve years by means of
from a levy on the bee-tices.

FINANCIAL ACCOUNTING A TO

"Future profits are therefore burdened by a portion of
the expense for the duration of the concession, and another part
for a number of years.

"But this last charge will not have reached its conclusion,"
that others, having the same origin, will come to add to it; for
11. It will be necessary to renew the entire borders successively, in
starting with the oldest and most fa-
Tiguces,

"Everything we have just said has been said and foreseen by the
serious people. But speculation and the public in general do not
don't worry about a future that seems 'o'gné' to them, that
ohacun promises himself not to wait to achieve his
actions. n

The fact is so well known, the anomaly so obvious, it has been so
denounced so often and so early that it is impossible
to companies of pretexts of omniscience or ignorance:
Force! Therefore, to seek the cause in a thought
arrested, but not confessed.

The accounting system adopted with a view to exaggeration
dividends, observes Mr. Mirès, did indeed have a certain character
of fairness. He means, and this is indeed the motive alleged by
the administrations, that it would not have been fair to leave the

the burden of these companies weighs heavily on the
present alone; that it was appropriate to reject part of it on the a-
to come, that acting otherwise would have been bad policy;
which shareholders, most of them not very wealthy and comp-
all about their income, would have been discouraged; that one could
Consequently, since moreover the product of the paths
iron was certain, allowing oneself an anticipation that
would satisfy respectable needs, without compromising any
interuit,

This is what was said and printed with great fanfare.
a show of foresight and tenderness towards subscribers
Poor people. If you want to escape a real jerk, go to...
to feeling. EL: father who hurries for dry stokers a paluis
Did he sleep under the stars?

But, — as Mr. Mirès informs us, — this claim-
Due equity was nothing but an abominable trick. Nothing prevented-
It was necessary, since we were keen on it, to anticipate by a few years on
the product of the lines; we had a precedent, the interest at 4
p. 0/0 paid during construction. But why distort
The accounting entries? Why include them in the establishment account?
What should be included in the profit and loss statement? Why not?
not to indicate from the first year, by this simple word, me-
moire, the place of the reserve fund necessary for maintenance
roads? Why not announce them at each assembly?
egenrale, in the reports, and have them repeat it
newspapers, that the formation of this reserve fund begins-
It would be at such a time, that it would follow such a progression, of
in such a way that anticipation would first decrease, then
would cease completely, to then give way to a restraint
Getting stronger and stronger? Why again, none of
Were these precautions not taken? Why, on the contrary,
Was the embezzlement carefully concealed, defrauded?
kept secret from public knowledge,
dismissed as a criticism of malicious intent?

Ah! So we wanted a raise, we wanted bonuses:
There were fortunes to be made, lives to be rebuilt, a
an aristocracy of the self-satisfied to be formed. That's why we have
silences the conscience, the good conscience, says Mr. Mirès, and
that for fifteen, twenty years, we have been counting
establishment of the expenses that were to be included in the account
operating.

The Belgian roads, which only give ? to 5 1/2, admit-
nistre very differently, as evidenced by the passers-
the following, which we borrow from the report of

"1] It is appropriate to recall that the administration has taken on the task
to only charge construction expenses to the loans
tion and extension proper; renewal expenses
lement, replacement and even improvement have been impu-
based on maintenance, that is to say on the annual budget.

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"It should be noted that this method of operation, in accordance with the
the law and the regulations of the Court of Auditors, is the only true one,
since it has a consequence of not increasing indefinitely
the capital or initial establishment account.

"This is how the annual budgets provided for the replacement-
cementing a quantity of weak rails with strong rails, and
to the considerable improvements made to the rolling stock
"Lant."

FINANCIAL ACCOUNTING

Let us quote once again on this important subject an authority that
No one will object. Mr. Ad. Jullien, the engineer and the di-
rector of the most important lines, addressed from
In 1816, when the network was barely in its infancy, he warned-
The following information is provided to the companies:

"We still have to address a question that we may have a
little neglected until now, and which is nevertheless of great
Importance: we want to talk about the depreciation of the che-e
min, and in particular the deterioration of the sleepers, including the
renewal, after a few years, will come
significantly increase the annual costs related to
road maintenance.

"All the reports we consulted are silent or..."
more or less on this subject. The English Railways Committee
signals the importance of the issue, but states that he cannot
to answer it with no specific document; he admits, as a
a hypothesis that he does not attempt to explain, a sum of
0.00585 per traveler per kilometer to cover this de-
precision.

"Mr. Perrot establishes, through considerations which seem to us..."
undeniable signs that the only solution is the renewal of the sleepers
oak will require, on Belgian roads, before a few years, a
annual expenditure of 1 million. However, the total annual expenditure
on these same paths is today only about
5,400,000 francs. The renewal of the sleepers will entail
therefore an expense of 19.9 per year; and if traffic does not increase
17

Don't lie, this renewal will produce, on the price of trans-
average port of a traveler per | kilometer, nne increase
from 0 fr. 00:13, and will carry the current price of 0 fr. 027 at 0 fr. 032,

"But it won't just be crossbeams that need replacing;
In addition, there will be the track of the rails, the shoes, the wedges,
pegs; in the structural works of the framework; in the
rolling stock, machines and vehicles to be renewed,
We would believe ourselves to be rather below than above the truth
carrying, for this depreciation, a figure of 1 cent
per passenger transported over 4 kilometers,

"But it seems to us that this is an expense item to
almost independent of the traffic that develops on each
that path. It is time above all that gradually brings the island
the deterioration of the sleepers, which necessitates their replacement. However,
time will act in much the same way on the che-
very busy mins and on those that are less so; and if
To cover this expense, an additional amount was allocated to
average transport cost for a passenger over 4 kilometers, we laugh-
would result in a figure that is too high for the paths where the
Traffic is active, too low for those where traffic is
weak.

"We believe it would be appropriate, to cover this article"
of expenditure, to create a reserve fund which we compose:r-
would be done by means of a deduction made each year from the
net proceeds of the company: a deduction that would decrease, it
It is true, the dividends to be distributed annually to the shares-
haires, but which would not expose a company to being found,
"after a certain time, burdened with an expense of between.
"That's quite extraordinary, an expense that could be..."
"strong enough to absorb all of its revenues"
» company during the three or four years during which
» the renewal of materials entering into
"the composition of the lanes,"

5 SS +

"This reserve fund, which I consider somewhat arbitrary here-
ment, it would seem to me that it should be fixed annually at approximately
4,000 francs per kilometer of double track; that is to say, in twenty

years We would thus pay a sum representing the price of the
double track, estimated at 0.000 francs per kilometer.

"However, if the rails last more than twenty years, which is doubtful,
The sleepers won't last long, according to Mr. Perrot, – and we
In this regard, we share the opinion he expressed in his writing.
– that ten to twelve years; and the 4,000 francs, which we are carrying, by
kilometers of double track and per year, will be rather low than
strong when it comes to covering all the necessary expenses
Sitcra, the renewal of tracks and their accessories, of
frameworks of engineering structures and part of the rolling stock
lant; because this equipment, despite the annual expenses allocated
its upkeep and preservation will require from time to time
that some of its parts be completely rebuilt." (Notes di-
verses on railways, by Ab. JULLIEN.)

Mr. Jullien's assessments in 1845 have since undergone
"Experiential control." The Paris to Orléans route, open
March 1, 1843, state completely renewed in 186.
It lasted 13 years, not 20. How long will the new one last?
under the influence of the enormous traffic brought there by the lines
From the Centre region, Nantes, and Bordeaux? We must rely on
a ten-year re-election, despite the 7-kilogram increase
per linear meter of the weight of the rails.

The Northern route lasted even less time; for in fabrication,
It had already been resurfaced with 509 kilometers of single-voice track. The ad-
The ministry claims, it is true, that this is not a
normal condition; that it involved replacing rails in-
sufficient rather than worn, and to reduce the weight from 50 to 47
kilograms per meter. But she forgot to mention that at the same time
that she was increasing her rails by 7 kiloga, a little more than
quarter, she carried the load of the wasons from 6 tons to 10,
and that of the 18 and 20 tonne locomotives at 61, triple, The
Nord has machines that load 15,000 kilograms per axle
and convoys of 45 wagons, each weighing 10 tons. In a way
that the 57-kilogram rails are in conditions
of depreciation much more considerable than very old ones at 30
Kilogs, which did not last nine years, without prejudice to the de-

progressive deterioration of works of art under the effect of these
overwhelming convoys.

The renewal operation cost ...., 24%, 460,268 fr.

To be deducted, value of the old materials... 14,870,268

REMAINING. ..... 12,580,000 fr.

The old materials, valued at 11,870,000 francs, are em-
employed for sidings and earthworks on the em-
connections under construction — an outlet that we will not have
not always; which does not allow us to consider it as
This estimate of 5/12ths of the coins' value is normal.
of waste.

In any case, the sum of 12,580,000 francs was im-
whore:

"10. Over five annual installments of 860,000 francs taken from the exploitation-
tation, i.e. 1,800,000 fr.

» 20 On the reserves of depreciation as it had been
constituted before the extension to 99 years, i.e. 4,600,000 fr.

"30 The supplement, i.e. 6 million, to the first account"
establishment." (Report of 1857.)

This is a clear application of the mistakes we have made.
reported. Reserves for fiscal years prior to 1856,
nothing. — Charge of 1,800,000 francs over five operating years.
tation, burdened for the benefit of the past. — Possible bonus
of 4,600,000 francs resulting from the extension, which allows
to spread the amortization that was to be carried out over 99 years
in 38 annual installments: proof that the lease increase had
with the immediate aim of making up for past disappointments. The
Does the company hope for a further extension every ten
years? — Finally, allocation to the first establishment's account-
amounting to a sum of 6 million: the loan.

According to the assessments of Messrs. Perdonnet, de Billy, Polon-
Ceau, Jullien, the lifespan of the rolling stock cannot be eva-
read at over fourteen years old.

An author we have already cited, Mr. Raoul Boudon, has made about the Northern Company, concerning the subject which we occupies the following job:

TABLE OF ANNUAL DISTRIBUTED PROFITS AND PROFITS ANNUALS DISTRIBUTED FROM 1845 TO 1863 (old network)

ALES RECIPES

6,154 31
16,826,309
17.32N,:h)2
19,1:42,788
21.1 11,690
27,373,827
30,112,936
35,047,710
40,194,145
18,615,60 1
47,337,970
50,291,167
54,235,900
16,799
00,607, 113
61,122,2428
65,810,12ÿ
66,827,576

EXPENSES

»

0.249.59%
13.03:,849
14,718,954
15,045,762
16,631,7924
19.74),861
21, #68, 060
S 4 ,'
28,782,04.1

32,233,2N60
38,174,633
39,816,885
40,178,90:)
1,251,480
33,010,778
A4,893,7N2
47,018,592
48,018,592

BENEFITS

Distributable

»
»
»
»

3,742,409
2,012.
4,391,026
1,459,890
7,033,960
E,644,880
11,691,402
11,411,9502
16,382,415
12,863,312
14,471,282
15,0357,497
15,434,378
16,560,334
19,228,6040
18,191.83
16,308,914

731,177,201 18392,834,728|108,342,8231342, 180,000 [143,837,477

PRELIVATES
On capital

PROFITS
Distributed

,000,000

2.5#30,000

k,503,000

7,400.0NX)

9,600.00!
1%, 400,000
18,601.00
18,400,000
20, OR, 000
24,400,000
22,400,000
2%,000,000
24,400,000
26,200,000
31,200,000
31,123,000
29,675,000
26,200,000

11, 1,489,4167 167

"We can see, according to the table of annual situations of the year-

former network of the Compagnie du Nord, that there is a deficit of
143,837,477 francs in its assets, and that this deficit stems primarily from
mainly also from what she has credited to her account of established businesses
part of the repair and renewal of its tracks
element of his equipment instead of debiting his ex- account
exploitation, which resulted in a net product from this account

L.

distributable, all the more considerable, Some sums
Expenses spent on road repairs are, moreover, included in his accounts.
establishment, but these sums are far from reaching the
figure of 143,83,117 francs, and this is only through a fairly thorough study
in-depth analysis of its annual situations that it is possible to
to find some traces of the difference,

"Thus, for example, in 182, after its merger with the Com-
The company from Amiens to Boulogne, the Northern Company had in
operating 507 kilometers, and its establishment costs amount to
that same year they had 236,716,731 francs. During the three
In years 1N5?, 53 and 514, it did not put a single one into operation
kilometer; therefore its establishment expenses do not-
should not have increased, or at least should have increased very little;
However, during these three years, the account has been taken into account
to establish a sum of 42,147,669 francs. But this is not
not everything, we still find in the annual situations
anomalies which can obviously only come from the ap-
plicaticn to the establishment's expense account which should
to be included in the operating account. Which seems to justify
This way of seeing it is that the first 707 kilometers,
with their operating equipment, the establishment of stations, of
workshops, etc., are only included in the Company's assets for one
sum of 236,710.37 francs, as we have already said, while
that the 217 kilometers built from 18:51 to 1859 are included, with
their equipment, etc., to this same asset, for 152,215,008 francs. Now,
assuming that they cost to establish the same price per
kilometer more than the other 707, and it is certain that they cost
less, they should not represent in the Island account of established-
sement that a sum of 5 million instead of 15,215.00$ fr;
The difference is an additional 10% in millions.

"During the years 1839-60 and 61, the Compagnie du Nord
put 90 kilometers into operation, and it did not change its
establishment capital of 1,200,000 francs, for
These 00 kilometers: but also my report from 19 years ago
announced to shareholders that the renewal of the way, for
the two Belgian and French networks were completely ter-
Having been eliminated, she therefore had very little to spend on

two following years for this object, and that is why without
doubt that these 90 kilometer- were included in the state account
blissement than for 11 million 500,000 francs, that is to say for
a sum proportionally three times less than that
represented by their predecessors, while the renovation
some of the tracks were not finished.

"If we now add to this difference of 107 nil-
lions, the one of approximately 30 million which appears in the state accounts
In the reports, we find, to what extent-
a few million close, the delict of 143 nullions indicated in
our picture." (The Truth About Railways.)

The Northern Company was sensitive to this opinion and took it into account.

account, not to take advantage of them, but to declare them absurd-
Indeed, we read in the 186 report:

"fl is an issue that concerns many shareholders"
and which was raised and disseminated by certain agents of the
advertising: it's that of the reserves for renewal, in
a more or less distant future, rolling stock and the
track equipment. Considering the very large sums involved.
employed in the construction of this equipment, and which form
Given that the value of the roads is nearly half, the question arose as to whether,
At a certain time, the d'videndes would not have been notable.
diminished, if it is totally absorbed by the de-
necessities thought by these renewals, In these precepts
siones, where he wondered if he was not wise and necessary.
sare to make important reserves on the Bencliffe Islands
huels,

"Your committee believed it was its duty to enlighten itself"
To answer these questions, she has gathered as much information as possible.
that it was possible for him to do so by addressing the Spectrur men, and
Cufinelle had to ask these questions to the admitted gentlemen.
administrators of your Company who, as much as we, support in-
Tired of being caught off guard by unforeseen events
tualités.

n]The response to your committee was that Reserve Islands do not

the question had no reason to exist, given that NOTHING
would suggest the use; that the equipment was maintained in such a way
in such a way that it could be considered as always being &
the brand new condition, that one would never have to proceed with a renewal
development, either complete or for a large part, of this ma-
"Terial." — Item for the roads.

It seems to us that the opposing opinions we have cited
They also emanate from special men. Now, among specialists who
They contradict each other; there is a sovereign, irrefutable arbiter, i.e.
Questionable: EXPERIMENT. Here is what she observes through gold
Report from the Orléans company's rapporteur (1864):

“We were able to remove from service and replace, namely:

» 120 locomotives and 95 tenders;

» 323 high-speed train cars:

» 718 wagons of the slow trains.

"This equipment has been decommissioned, both because of its condition of ve-
tusié, that because its dispositions were no longer in relation
with the needs of our farm.

The equipment, despite being constantly maintained in like-new condition,
It eventually disappeared due to obsolescence.

But to all this the Northern Company responded with its
transcendental axiom cited at the beginning of this chapter, and which returns
to this:

"When society has renewed its paths ten times and
"Her equipment, she will have increased her assets tenfold and will own Ja
":value of ten lanes."

Originally, business was conducted in a more
in accordance with the dictates of a clear conscience, as well as
We've already noticed this:

"We like to hope that the time when we will have to
carrying out a renewal, even a partial one, of the track, is still
However, it seemed to us that an administration
The foresighted person should not be caught off guard by events.

FINANCIAL ACCOUNTING 28y

ments, and that it was not fair to let our successes-
on the entire cost of an expense arising from traffic
whose fruits we reap, but precisely because of the in-
certainty still prevails regarding the probable duration of the route,
We had to be very circumspect, and we did not
allocated as a reserve in the 1845 budget, a sum of
450,000 francs, which represents barely 1 percent of the capital...
devoted to the construction of the road. The future will reveal its secrets.
to what extent this allowance should be continued.
(Meeting of the shareholders of Orléans, March 29, 1815.)

This wise measure was modified the following year as a result
considerations that show what serious capitalists
would have acted in the general interest. Under the terms of the law of
concession of July 15, 1810, the company was required to amortize
his capital in 46 years 32% days, starting from {°° January
1814.

+ "The duration of the operation was divided into two
periods: the first, of 46 years 324 days, in charge of sup-
bear interest and amortization of the first stage capital
blissement; the second, aged 46 years 228 days, discharged from
interest and amortization.

"It follows from this," adds the rapporteur, "that we are obligated-"
to support today, mitigating the dividend at
distribute, an annual levy of 2,128.30 francs, while
that if the depreciation had been spread out, according to the computer real-
years, over all the years of the concession, this levy
would have been reduced to 1,736,350 francs. This is therefore an additional charge.
a fixed amount of 32,000 francs per year which weighs on the shareholders
during the initial concession period.

Consequently, the assembly of March 8, 1847 decided that:

"To equalize between all first years of the Îles concession"
expenses resulting from the amortization of the social fund and
the 1842 loan, which weigh exclusively on a

2

a period of 46 years and 324 days, beginning on January 1, 1844
and ending on November 20, 1890, a sum would be awarded
of 391,552 francs each year of this first period, at
means of borrowing including principal and interest, calculated at
3.2221 ten thousandths per 100 per year, would be deferred to the
exclusive charge of the second period, beginning the
November 24, 1890, and ending July 8, 1937; – that these
391,552 francs would constitute the endowment of the reserve fund, thus
that the interest at 3.2227 ten-thousandths; – that this account
would consequently have to bear the burden of the loans.
necessary for the realization of the facilities, »

Today we have changed all of that.

The theory and application of excessive dividends has
generalized; if the railways alone had been involved, the
The fact would have been too obvious. This is still the organ of Mr. Mirès, the
Railway Journal of June 6, 1857, which reveals
The following facts:

"Large financial or industrial companies do not
In our opinion, they do not sufficiently warn against the consequences
high dividends when applied to companies
which enjoy public favor, and for which the slightest appeal
new becomes an element of exaggerated increase…

"Isn't it true that the dividends distributed on are so high?"
The actions of the Bank of France have triggered an increase
which will force commerce to satisfy, through the product of
Discounts, the new prices of these shares? This could have been avoided.
risk by setting aside the income from discounts exceeding
4 percent, considering that this income was the result of
calamities that had momentarily halted our prosperity,
and that it was necessary to avoid jeopardizing the interests of the shareholders of the
Bank acting against the public interest.

"The Crédit Mobilier distributed 203 francs of income in 1855."
Isn't this the cause of the rise that has raised this value to
1,800 francs, detached coupon? But the current price is 1,200 francs.

The loss for buyers and speculators is therefore considerable.
maple,

"The Compagnie des Messageries distributed 120 francs in 1835."
per share, and the price reached 1,600 francs. In 1836, the revenue
was only 50 francs, and the price fell to 390.

"On the western route, the revenue in 1855 was..."
00 francs per share, and the price reached nearly 1,000 francs; in
In 1856, the income, with an increase in revenue, decreased
at 42 francs, and the prices fell to 780.

"Having conducted a retrospective review in this respect, one
one of the main causes of the is found in this order of events
discouragement currently shown by capital towards
of the industry. The public is not expert enough to realize-
see that the dividend of Crédit Mobilier, in 1855, was the
as a result of very large deals made during this year,
and which also could not reproduce every year. For
For the Messageries, it was obvious that an income that reached
120 francs per share, or 24 percent, was the result of treaties
temporary works carried out during transport operations caused by the
Eastern war. It was certain, for all men experienced-

guaranteed, that similar incomes could not be reproduced
to lead. But the crowd, which knows neither how to reflect nor reason, and
who only sees facts in their crudest expression,
as an island, cash payment of a dividend, hastens to
on the contrary, to capitalize in its calculations the sums that it
receives, and finds himself a victim of his own frivolity.

The year 1858 brought far more serious setbacks: the
The revenue from Crédit Mobilier fell to 25 francs, and the shares
have fallen below 600; the Eastern Company, which
had distributed 74 fr. for the 1856 financial year, gave only 40 fr.
65 on that of 1857, etc. We know where things stand today.
all values.

This method of administration has led to the establishment of a system of means

d'h THE BITTERNESS

a financial instrument which, by its very nature, was only meant to be a temporary solutic
A potential resource, we are referring to loans.
due to obligations,

The philosophy behind the process has been made accessible to everyone.

intelligences through an explanatory note to shareholders
of Orléans.

"Given, for example, a capital of 100 million, a
100 products, or 10 million; everyone comes
assumes that if this product is to be shared among 200,000 shares
of 500 francs, each share will receive 10 percent or 50 francs; but
if half of this capital, i.e. 50 million, was provided by
bond lenders at a rate of 5 percent, these lenders

taking from the.. .,,,..,..... +. 10,000,000 fr.
only, .,,..,.....0.... ee 2,500,000

7,500,000

it would remain for the shareholders... . ...
that is to say 55 francs per share or 15 percent,

"That's what's happening with the Orleans road: the compa-
Gnie, with a capital of 60 million, does not have 120,000 shares,
but only 80.00, the surplus, i.e. 20 million, being provided
by bond lenders.

"If the net product, which in 1851 was 6,295,865 francs,
had to be divided among 120,000 shares, each of them
would have only received 52 francs 46 centimes. But the 20 million borrowed did not
withdrawing only 1,217,450 francs, he remained at 80,000 shares
D,078,415 fr., i.e. for each share 63 fr. 50 c.

"Between these two situations, the difference was, on the last

exercise, and for each action.fde 11 fr. 04 c. »

It couldn't be clearer. The explanation would be incomplete without it.
Meanwhile, if we did not add a few words of commentary...
silences, |

Why, in the face of the higher reason that guides us,
this division of the capitalist class into two categories, the
Shareholders and bondholders? We are told
although that is the interest, at least apparent, of the former;

but there must be, within the system, a more general reason-
rale, and that's the one we especially need to know.
Why this privilege within a privilege, if indeed there is one?
privilege?

It is proven by the figures that the railways, if they
had been undertaken by the companies alone, firms
of a single class of capitalists, the shareholders, produce-
would on average at most 3%. This was not enough for the
goal to be achieved: the State has consequently undertaken a part-
tie of the works, which he delivered to the companies free of charge.
With this in mind, we were able to attempt the undertaking.

But the benefit offered by the government, in the form of
works and land, was taken almost entirely by the
Speculators and concessionaires, then we found ourselves forced to serve,
In anticipation, an annuity for subscribers: two causes
which would make subsequent operations difficult. The year-
The anticipation would have been too great, therefore impractical.
if it had been necessary to do it for 200,000 shareholders in the
same proportion as for 100,000; — it would have been too fai-
ble, therefore insufficient, if one had to be content with that

that the elimination of the reserve fund for the re-
newly created paths. Thus, capitalism was forced to
to form into two bands, unequally divided in appearance
rence, essentially enjoying roughly equivalent advantages
slow. It is according to this same principle that the State, in order to arrive
to the collection of the tax, is obliged to divide it, from the state-
to blur across several categories of objects. It would be impossible to
asking for two billion from the landowners, much less
still at registration, customs, sugar, timber-
sounds or tobacco.

It is perfectly understandable, in regular administration, that a
company with a capital of ? to 406 million to take out a loan
between 20 and 50 million to prepare for unforeseen events,
such as a force majeure event, floods of
1856 and 1866, for example, destroying 100 kilometers of railway
min; or even an unexpected increase in traffic,
requiring additional hardware construction, The

25,

In good accounting, the charge must be distributed over a
series of exercises, instead of absorbing the net product of plu-
several years and to ruin the current holders for the benefit of
those of the future, but this is not about administration and
accounting; speculation reigns supreme; therefore, it is necessary
expect the most fantastic extravagances.

The condition of privilege or benefit of the shares at
comparative disadvantage of the bonds resides entirely
in the principle of division: shareholders who become-
would at the same time their own lenders would do, at
At first glance, proof of ineptitude: the combination of both qualities
would establish compensation. From the account of A, shareholder, to
that of B, a bond lender, there may be inequality;
but the same A, both lender and borrower, does not
can establish in its general ledger that two accounts which, at the ba-
The trade-offs between profits and losses will result in one being more, the other
by less, and, consequently, zero advantage.

However, it is a fundamental principle that each bond issue
the shares are reserved specifically for shareholders; the securities
will only pass into the hands of serious lenders after having
left between those of the first, the inevitable bonus.

"An initial series of 150,000 bonds has been issued.
Only shareholders were allowed to subscribe to them at the price of

340 francs for an annual interest rate of 15 francs, with repayment
at 500 francs for the duration of the concession. For the sub-
For the cryptographers, it was 3 percent to 68; for the company, it was
a debt amounting to 4 francs 67 centimes, plus interest and amortization
understood. The chosen method therefore seemed to bring together all the
"Conveniences, and that's what ensured the operation's success."
(Report from the Orléans Company dated March 31, 1853.)

"We created 80,090 bearer bonds, producing
50 francs of interest, repayable at 1,250 francs during the period
of the State guarantee. The issue rate was set at 1.050 francs.
If we had wanted to admit other people to the subscription
sounds that the shareholders, the full amount of the loan from
80 million would have been quickly surpassed. 68,160 bonds

have been issued, We have given up negotiating, before May 1st
1853, the 11,840 unsubscribed bonds: by the shareholders,
if not at the price of 1.125 francs," {Report of the Company of
Lyon, June 30, 1852.)

1,050 francs for close friends, 1.12 for outsiders, different
a discount for the benefit of the former, 75 francs per share, and for the
68,160 bonds subscribed, 5,112,000 francs. These are people
who steal from themselves, some honest jin- will think
dusiriels. But no: they are astute speculators who
n will never reach liquidation; most have already done so.
The operation only proves that, despite 89, the tithe con-
continues to be the characteristic right of the federal regime.

The financiers in this respect are frank about what
borders on cynicism; for example:

"We could have called up the remaining 250 francs to
to invest in new shares, we preferred to ask
to the Minister of Public Works the authorization to issue
125,000 obligations.

"We found a double advantage in it. On the one hand, the ac-
tionnaires were not required to pay the second half of the
value of new shares than at a time closer to
the one where these shares were to be shared with the shares
old; on the other hand, we could offer the wearers
shares, both old and new, the exclusive right to sub-
write bonds, and thus secure an investment which
They could appreciate the sturdiness. The authorization that we

our request was granted.” (Company Report)
(From Paris to Strasbourg, April 28, 1855.)

How to refuse such a combination! instead of
to invest 250 francs in already listed, deflowered securities, where there is no
It's more than just scraping together what's needed; the goal is to create 125,000 titles.
new, completely virgin, which will be prioritized on the Stock Exchange
immediately subscribed, even before; for the requests were
of 237,524 bonds, when there were only 425,000
of offers.

In 4851, there were some rather foolishly scrupulous bankers
they see this process as an abuse, an illegality, press-
that it was an indiscretion:

"The right granted by the statutes to contract loans"
is a power that can only be exercised in cases of insufficiency
of the social fund, and the capital must have been previously-
Completed. 11 must not be transformed or modified.
The company's commitments are formal, and the whole of
The spirit of the statutes leaves no doubt in this regard.

"However, the board of directors cannot make proposals-"
tions that, according to the statutes, and on its side, the general assembly-
General can only bind all shareholders in
the limits prescribed by the statutes, »

Who rejected in such wise terms the proposal to issue
A loan before the equity capital is realized? — The
rapporteur of the same board of directors of the railway
Paris to Strasbourg. But that was in 1851. As we have
market since!

However, the confusion of administrative records, the ab-
In the absence of reserves, the allocation to the establishment account of
expenses charged to the operating account could well
before long, as Mr. Grosjean-Bérard predicted, to make
cmprunts is a real inkwell. Here is a warning-
a seed that starts from the top:

"Everyone knows about railway bonds"
can only be negotiated under two conditions: the first,
to be given preference over shares; the second, to offer an advantage
certain fee to the lender, either in the form of an increase in
capital, either in the form of increased interest.

"The capital to be amortized is more considerable than the capital"
received: it strictly follows that the social fund is increased
This was done to benefit lenders and to the detriment of shareholders.

» There are two types of securities available: bonds and shares.
Bonds take precedence over stocks, and are preferred throughout the

concession period; they receive a fixed interest rate and are
free from all risks; shares, on the contrary, do not receive-
wind that a possible interest and run all the chances of
the company." (Report from the Paris-Strasbourg Company,
(April 29, 1851.)

Let's translate all of this into figures, based on recent reports.
We have established the capital account in the Introduction
shares of the six major railway companies; it
amounted to { billion 477 million. Of this total there are re-
Reductions to be made: as a result of mergers and splits
of securities, the shares redeemable at par, on the whole
companies will receive, upon depreciation, much more
that they did not pay. But this is only one incident of which we
will have to take this into account elsewhere. Let's accept the figure as it is.
the companies give it, even rounding it up to a
One and a half billion: That is the pledge, the guarantee, the property.
Let's now look at the debt. D
According to the 1866 reports, the bond capital,
as of December 31, 1865, was established as follows, for both
NETWORKS:

Orléans... soso cor venosssnsuse 728,976,808 fr.

North.....e.soeseososessess ss...
Question. ....., 00000.
Paris-Lyon-Mediterranean. . ... soso. 1,496,591,983
AFTER IS PIE TITI TER 736,499,854
... sense &31,000,000
TOTAL,..... bones. 4,989,994,953 francs.

The bonds, issued at an average rate of 300 francs, rather
Below that, as above, are refundable at 500 francs, i.e.
an increase of two-fifths, or one billion and
half a bonus for depreciation. We won't insist.
on this detail, because on the other hand, the interest is roughly

everywhere 15 francs per bond, i.e. 3% of the nominal price.
But another consideration is the completion of the

The network will be perfected exclusively through borrowing:
so that the debt of 4 billion 390 million will increase
saying every year, without it being possible to predict
What number will she stop at?

Let us conclude this part of the investigation into this prodigy of comp-
capacity: one and a half billion shares, four billion and
half of the bonds, without prejudice to the current and future;

In short, ONE pledge, FOUR mortgages!

Ed

CHAPTER VI

THE PRESS AND FINANCE

If a popular newspaper, invested with the trust of the classes

working-class and bourgeois women, Le Siècle, for example, had de-
denounced this method of bookkeeping and all other abuses,
with as much insistence as the removal of little Mortara
or the outdated mandates of certain bishops:, he would have
spared the country, the State and the bondholders, serious
miscalculations. But, still chauvinistic, chivalrous and what-
that few Don Quixotes, we are passionate about pointing out
The speck in your neighbor's eye. Let's talk to the French.
excesses committed in Poland, Venetia, and the royal states
hands or in Constantinople: the warrior spirit awakens,
Subscriptions are being organized, petitions are pouring in: it's the
Holy war, the crusade. Excesses here! Bah! No
Are we not the first people in the world, and do not they act there?
not treasonous to designate France as a tributary of the
nation of Judah?
We have thus far sought to explain, from the point of view
of capitalist feudalism, the miscalculations, the errors, the
subversive acts by high finance. We see only one
possible interpretation of his reports and accounting

bility: They can be considered as the expedient of a
power to the Ubois, still clinging to a shadow of
reason for his maneuvers, on the condition of speaking alone to
amidst the silence of the indifferent and under the approval of
How many press accomplices are there?
trants? We, in the Speculator's Manual, in 1857:
Mr. Raoul Boudon, in his financial bulletins and in his
Excellent book, The Truth About Railways. May the cla-
The death grows; the Jewish community has only one thing left to do:
to demand that the political authorities deport the indiscreet individuals.
The beige Independence contained, in November 1858, a
article stating that, upon the complaint of the high lords of
the bank, railway patrols and all the com-
possible companies, a deliberation had taken place at the Tuileries,
in the Council of Ministers, in order to prevent unfair criticism
vigilant, harmful to public credit, which occurred
through the press. The article has not been denied.
The media's silence on scandals
which resounded in the correctional, civil and courts
The trade is also common knowledge. Who has ever
heard about the monstrosities denounced in the first
part of this book?
Mr. Nirès published, in Le Siècle on November 30, 1858,
the following letter addressed to the director of the newspaper Le Nord:

"Sir, you announce in your November 8th issue-
the commercial court of the Seine condemned
Mr. Mirès to pay the sum of 2 million to Messrs. Roblin and
Janty, and that, by the same judgment, Mr. Mirès was convicted
to pay 200,000 francs to Mr. Larpent, engineer, to whom he had
lose the position he held on the Western Railway.

"The court did not issue any convictions against"
Mr. Slirès in the Roblin and Janty case. As for Mr. Larpent,
His name is revealed to us for the first time by your arli-
key.

"It is unfortunate that such formal assertions are
"Also completely unfounded."

So, around November 8, 1858, there had been a
The Roblin-Jantv-Mirès case, and a debate before the court
of Seine commerce. It is the aforementioned letter which...
We learn that no political newspaper in Paris had mentioned it.

Where does this silence come from? Why didn't you respond to the question?
North service and all the rumors circulating about the trial
by the very publication of the debates and the constitutional sentence
air? And then they accuse the rumors of slander! Is that the
due to hearsay, if, in these impenetrable shadows, one has
attributed to Mr. Mirès ardent efforts to obtain from the government
government the silence of the press on his case; if we re-
told the court that the said Mirès, reproaching Roblin-Jantv
that a market of 8 million was exaggerated by at least 18,
The latter's representative replied that Mirès himself had
wasted 40 million; that, frightened by the scandal, Mirès would have
ran to the papal nuncio to ask him to request the-
near NM. the Minister of the Interior the ban on the day-
terms of reporting on such a compromising debate for
the dignity of the Holy See, the probity of the concession holders,
contractors and subcontractors; and that from there came the mu-
the turmoil of French journalism and the uncertainty of versions
foreign?

The periodical press has sometimes reported the effect of the aver-
unofficial weavings. In the 1st of April 1864, Mr. Jour-
Dan protests against the pact of inutism established between the journalists
lists and major companies, a pact denounced from the podium
by Conservative MPs and the more politically correct. He does
elevate the responsibility for the silence... (+, ament
to fail to comply with an invitation formulated in these terms:
"The government would dislike any talk of speculation-
MX's or MZ's trial? An opinion of this kind
It was brought to me in 18354 on behalf of the Estafette, I
I could say by whom.

In 1858, I presented the manuscript to three French publishers

from a brochure on the new treaties between the compa-
26

30? FINANCIAL ACTION

railway companies and the State. I experienced a refusal.
Nime and motivated.

It's because everything is interconnected in society. The indisputability of
Government actions have as a corollary indisputability
the actions and gestures of privilege, the pressure that the great
companies exert influence over newspapers, and even over the internet.
typographic industry, stems from the system of warnings
unofficial and official channels to which the government has subjected the press.

First, a word about the position taken by the administration
to the printers.

Title I of the law of October 21, 1814 established the cent-
sure on manuscripts intended for printing. Its dispositions
the statutes were repealed, and neither was the constitution of January 16th.
1852, that the organic decree of February 1st and the senatus-
consulted on November 7 of the same year did not restore them
blies. 1l is known to us that in 1854, a printer,
having submitted to the public prosecutor the proofs of a work which
He was supposed to go home, but received the following reply: We cannot-
we will give you prior notice; it would be unconstitutional to do so.
Functional: there is no censorship. In 1858, the management of the
The bookstore felt compelled to seize the manuscript of a work in
publication process. The author claimed, on behalf of the Cons-
constitution and organic laws, against this abuse of power,
and his request was immediately granted.

That's settled: there is no censorship.

But, on the one hand, the same law of 1814, maintained as
Furthermore, he said:

"Art. 11, No one shall be a printer or bookseller unless he is a bre-
veterinarian and sworn in,

"Art. 12. The patent may be withdrawn from any printer or
bookseller who will have been convicted, by a judgment, of contra-
"Convention against laws and regulations,"

Is there a printer or bookseller in France who doesn't have
incurred, through oversight of some formality, a conviction
For a traffic violation? The fact is that all, or almost all,

are subject to a patent withdrawal, that is to say
of complete ruin,

On the other hand, the seizure of an incriminating work has never
failed to bring the printers to court and
publishers in charge of the industrial and commercial aspects of
the work, even when the author was a serious respondent,
According to the Court's ruling in the Montalembert case
and according to others since then, the true respondent of a
writing would not even be the writer, who, by providing the
manuscript, requested the printer's service, it's the printer

dies even: the AUTHOR is considered only as an accomplice.

The printing and bookselling privileges were handed down.
bound by considerations of public order that we have not
Not to be discussed here. Notaries, solicitors, bailiffs, the
Stockbrokers are subject to the same regulations. In this regard.
Regarding the latter, the law declares their ministry to be of force.
that is to say, they cannot refuse their assistance to whom-
whoever claims it, upon payment, of course. The lé-
The legislator wanted to anticipate the unlikely event.
a coalition of ministerial officers would prevent a citizen
to seek justice, to enter into a contract, or to make a
transaction.

But printers and booksellers, through their responsibility
judicial (fine and imprisonment), due to administrative risk
(patent withdrawal) that they risk, cannot be summoned
to lend their support to a publication, whether rightly or wrongly
The reason they consider it dangerous is that they consider it dangerous. And the power,
naturally not a friend of the press, instead of lending a hand-
strong to the citizens who demand the publicity of their opl-
denies, applauds the refusal. Everything therefore contributes, the police
and industry, to curb this mania for writing that Solomon,
King of the Jews by the grace of God, denounced a thousand years before
Jesus Christ.

We could cite honorable industrialists who have re-
rocketed from the works whose circulation, thanks to less
timid, has never been hindered. When it is known that a
A bookseller and a printer, as a precaution, rejected a

JU L'AGIOTAGE

"Book, that's the watchword. The coalition of fear produces"
the effect of the coalition of malicious intent, which the law intended
notify ministerial officers: author is prohibited
of the press and of advertising. Before the constitution there is no
there is no censorship; in fact, there is, in certain cases, including the
industrialists are acting as judges, and judges without appeal, abolishing the
constitutional right to publish.

We have just been talking about the bookstore and the printing works.
The periodical press is even better guarded. First
It's the 50,000 franc bail in Paris. No one has the right
to speak daily about public affairs if he has not
30,000 francs to be deposited. Silence to the poor man! — Then it's
prior authorization. Who will ever agree to deposit
A guarantee with no hope of preferential benefits? Also
Do we see the big bank seizing control of the day-

nationalism.

When Mr. de Girardin retired from the press, he ceded his
part and the title of editor-in-chief to Mr. Illaud, a former
associated with Mirès, then making aflaires, either in his own name
staff, either through participation. Barely installed, the new
the director extended to stuff his columns, even in pre-
Mière Sue, of advertisements in favor of his companies. He
It was possible to insert its advertisements, which had become provers, under the banners.
Biales: "Buy from the South!" Mr. Rouv, statutory manager,
intervened and removed the overly dithyranish claims from the islands.
his new leader. Hence the trial. Mr. Millaud is preparing to...
the master of the house held out because he was the biggest
shareholder; and a carefully and severely determined ruling was necessary
motivated to remind him that a statutory manager, responsible-
sand civilly, commercially and politically, was
not a valet who can be dismissed in eight days.

Later, Mr. Millaud, prosecuted in criminal court and
acquitted, but sued by the plaintiff and sentenced to
Remembrance to Nassau Railway Shareholders
the sums for them, and this because of the prospectus
men<ongers {see page 176), had to sell the Press.

The same Miilaud, former associate of Mirès, found himself again
in a general partnership within the company called Caisse et Journal
shareholders, along with Messrs. Jourdan, from Le Siècle,
Amail and Duvevyrier. Finally, in recent times, Mr. Nil-
Laud, who still has financial prospectuses to launch, obtained
from the outset, he founded his weekly political newspaper.
In a criminal trial that we reported on,
On page 89, Mr. Ducreux, the deputy prosecutor, reproaches the accused for having
Devoured, in less than two years, 8 million. The delinquent
His name was Prost; he had founded discount banks in Paris
and in the departments. In order to support his speculations and
to allow the bonus to mature, he had created a political newspaper-
financial journal entitled Journal of Public Credit; then it was de-
coming main shareholder of the Messager de Paris, politics
and daily life, caught up in its downfall.

In the Small Cars trial, the indictment
accuses managers Crémieu and d'Auriol of embezzlement
55,000 francs were spent on the purchase of the Courrier de Paris, polished
tick and daily life.

When MN. Millaud had to sell the Press, he found for
purchaser Mr. Solar, of the house, illustrious above all others, Mirès,
Solar and others. While Mr. Solar was buying an opposition newspaper-

sition, – of opposition ardent enough to incur the penalty-
the nature of the two-month suspension, – his colleague in
bank and corporate name, Mirès, managed, in the capacity of
main owner, the Country and the Constitutional Council, de-
devoted to the government to the point of compromise, plus one
financial journal, the Railway Journal. The de-
The financial situation of the Mirès-Solar company necessitated the sale
of all these newspapers. Since then, Mr. Mirès alone (without Solar) is
became the buyer of La Presse.

The debates in the Mirès trial revealed further that the house
Mirès bank, Solar and Gie had provided the guarantee
(30,000 francs) from the Courrier du Dimanche. A landlord of ca-
operation which can say: "I withdraw my funds within twenty-
four hours, and you won't appear next Sunday."
is certainly the pasha of the house.

26,

306 Speculation

The Irès-Solar bank therefore held: Îo the speculators
pure by the Railway Journal; 20 the conservatives
by the Country and the Constitution; 39 the dynastic opponents
tics by the Press, 49 the Orlean-democrats by the Court-
Sunday rier.

Today, Mr. Mirès alone has nothing left but a newspaper; and that's it.

the whole secret of the difference, depending on the era, in the courses
on the stock market, certain stocks.
Now, consider the supply chain: while the so-called newspapers
Conservatives believe the country has enough freedom,
So-called liberal newspapers are calling for the coronation of
the building. What do these political windbags want from us, no
less convinced than each other? Conscience or in-
awareness, they fulfill the role of Biboquet at the parade.
The important thing is that, – the trifles of the door exhausted,
Imperialists and demagogues read the financial bulletin
from Messrs. Mirès, Millaud, Solar and associates, in newspapers
of all shades.

In the leaves that are not completely approached
prayed, he will the panegyric, not the industrial announcement,
that everyone knows how to discern and place outside of responsibility
the quality of the writing, not even the advertising between-
mixed with miscellaneous news items, but a substantive article, some considerations
economic, political, social actions, put to use
from a trading company, and signed with an e- name

writer.

When A.F. Mirès reappeared on the scene after his trials
with a project for a Bank of States, with a capital of 100 million
lions, the entire press was abuzz. Le Constitutionnel of November 17-
November 1864 welcomed him on its front page,
in an article signed Viru, L'Opinion nationale of the 18th, to the
first page also, under the signature MALESPINE, known as
to the sovereign people:

a If the founder of the Bank of States can contribute,
as is its aim, to restore to the French market the pre-
tence that he had in 1856, by attracting foreign capital to

His suit, he will have well deserved from the country (not the newspaper)
as well as its former and new shareholders. Our best wishes and
Our sympathies will follow him in his work.

The newspaper Le Siècle devoted two columns to him on November 21st.
its second page, in nine line spacing, no more and no less than
when Mr. Havin speaks from atop his stilts; the others
Advertising bodies followed suit. Unfortunately
For the author and his supporters, the ministry justified that the
The name of the Bank of States, at a time when no one...
government did not request a loan, was too vague, let-
knows too much about arbitrariness, and he refused to authorize the issuance of
400 million. In another form, Mr. Mires became
martyr; and the press expressed their condolences to him.

Financial journalism knows neither law nor convention.
These. How many writers have exposed themselves to the warnings?
and to the pursuit of power, and never dared to refuse
a case of criminal complicity. Number of sheets,
docile to the point of obsequiousness with the government, have
He didn't hesitate to break the law, for the sake of the stock market.
November 10, 18:57, the Minister of the Interior addressed to
The Fatherland issued a warning with the following justification:

"Given the article on the financial situation of France and
demanding, among other measures, the legal tender status of banknotes
the Bank of France; considering that this article is of a nature
to spread unfounded alarms and to harm the
public credit, »

On April 11, 1858, the Moniteur sent this collective notice to
The entire press in general:

"Some newspapers prematurely announced the fixa-
tion of the dividend of shares of certain companies =
iron or other industrial companies, and they have attributed-
reflected in this dividend a figure lower than that which was
determined later by the boards of directors, these are

there are maneuvers against which industry and capital
of the country must be protected. The managers were called to
prosecutors and warned that acts of this nature will henceforth be
but referred to the courts for publishing false information

new.
® ,,. .
The role of the press is to ENLIGHTEN the public, not to...

deceive. "

When you consider that every piece of fake news, in terms of
finance, covers speculation, it is a case of repeating: "The
"Good ticket that La Châtre has!"

It is always to the Gazette des Tribunaux that one must refer
to come when it comes to studying the customs of this world. We
we cited, at the trial of the Steam Navigation Company,
page 93, and at the trial of the Small Cars, page 436, of the
Examples of advertisements. Journalists, paid in shares,
judge the position lost and take precautions by
As a result, they continue to promise to
readers of incomes of 30 to 50 percent.

In the ministries, wood ash is the profit of
Office warcons: that is to say, if they weren't rationed,
They would burn down the Ardennes forest in one winter, just to...
each to make a bonus of one hundred crowns of potash. Thus the
Journalists become complicit in raids worth billions.
a simple question of setting aside a few thousand francs as a gift
üfication.

The Fontaine-Spinelli trial, page 101, showed us Island

the newspaper L'Union, operating in limited partnership the products more
or less likely from its stock market report. In the trial
Serres, page 102, it's the Gazette de France, the Friend of Religion-
gion, the Journal of towns and countryside which affirms
their financial statement to an adventurer later claims
by the correctional police,

"These newspapers of ardent politics," said the Imperial Advocate
Hémard, are widely read; the publicity they give to the en-

The Serres undertaking was expected to be considerable and bear fruit.
And so it was. We wanted to draw your attention to
these shameful markets that, so to speak, make one complicit
frauds committed by those who, through odious publicity,
helped to commit them.

Although we don't discuss politics in this book, we:
we cannot ignore the revelations of another
nature that have recently occurred against the journalist-
contemporaryism, revelations that go no less
than an accusation of high treason.

All acts of foreign policy, even the most hostile,
those most repulsive to France or to our national character
nal, found apologists in the Parisian press and
enthusiasts. It was a general astonishment to see
so-called democratic leaves defend, for example, Island
Prince Couza's coup d'état, or the obstacles brought about by the
Egyptian government to the Suez Canal company. What about it?
Did he have something underneath?...

Two nations have particularly ardent supporters in France:

Prussia and Italy. Even the exactions of France-
strong people who have not found apologists in the national opinion
and admirers.
The mystery has not yet been solved, and never will be.
Completely. However, there are serious beginnings.
of evidence. A senator, Mr. de la Rochejaquelein, formalized-
Some newspapers and journalists have been accused of venality.
who allegedly received money from Mr. de Bismarck. Le Siècle has
replied with the epithet "slanderer"; then, a few days
afterwards, he stated that the accusation of slander could not
to be maintained against Mr. de la Rochejaquelein, in the presence
documents that he had presented.

If there is no slander, then venality is proven. What
Who are the beneficiaries? After a few more or less articles
lively exchanges between certain bodies have raised the question of...
holed up; the pact of silence has taken hold again; the investigation is
Smothered. All that remains are scattered fragments.

The Union of June 1, 1866 printed the following extract from a
Correspondence from Naples:

"In France, liberal newspapers, or those claiming to be such, have
created an ideal Italy, and want to support their paradoxical un-
to remain silent until the very end. Here, the republican newspapers themselves
mock the Franco-Italian press, and especially the readers
volunteer authors who believe in the truth what is written by some
names. The People of Italy, our Century, writes in its
Number 158 of the seventh year: "Cavour had paid the press
"French. Three Parisian newspapers, among others, (they are de-
(named in the Italian newspaper) received a subsidy
"Fixed. Italy continued to pay."

Mr. Villiaumé wrote, on October 1, 1866, to the Opinion natio-
a letter which the Saint-Simonian newspaper refused to publish
tion.

"In your September 24th issue," he said, "we have committed
two errors: 10 in mentioning a note in the fourth edition-
tion of my Spirit of War, as if it were relative to
the Prussian affair, although it only mentions that of the
Piedmontese government in 1860. Now, I designate it without equi-
accused of having used money to corrupt the
most of the organs of public opinion. I maintain that
I have written. I will only speak of the Prussian government when
All the documents will have reached me, because I never write
without certainty, »

A Belgian newspaper mentions a Parisian newspaper, which it does not cite.
not, whose funds were originally made by Mr. de
Cavour, and to whom the Florentine government would pay each
that year 7,000 subscriptions would not be served.

MP Lefranc publishes a letter in Le Phare de la Loire
in which he explains the reasons for his resignation from collaborator
contributor to the newspaper L'Europe. Is this due to financial mercantilism?

Is this what he's referring to, political venality? We
We couldn't say. Here's how it works:

“After the revelations made to me, I threw my hands away—
mission at the head of the owners of Europe in a rather
vivid, and one they will not forget for a long time.

"Facts!" I'm told. A delicate matter. My reasons for—
What? I'll gladly entrust them to a discreet committee
mutual friends. I have some reason to believe them, since—
that I held them:

"10 From the entire French colony of Frankfurt, which
had accepted me as his natural leader and where I left in one
more memories and regrets than others in four years;

» 20 From the editorial staff of the journal;

» 30 Newspaper printers;

"40 Creditors of the newspaper, who are not complaining."

"50 From the negotiator of secret operations, who, far from..."
to hide, boasted to myself, as if they were masterpieces
of skill.

"Enough is already too much. One last thought to finish."
If such are to be the conditions of the press henceforth, then...
periodic, I will try to console myself with the memory of times
better... »

In addition to all this material evidence, the Finance Department
October adds an element of moral evidence that has been well received.
also its importance, especially since the author concludes that
public notoriety, which in effect verbally puts the names
on masks and figures in treaties;: verbal exchanges,
scripla manent; the demonstration is carried out, but by e—
unequally authentic statements, although all equally
true.

"Some questions are resolved simply by the fact that one can..."
to ask them. What reason would the French newspapers have?
supported the policies of M, of Bismarck, if they had not been
Scratched? At least we understand the man who betrays the interests

from his country for money. We don't understand that at all.
who betrays his country and goes over to the enemy without a fight
to have an interest. Is the second less guilty than Île pre-
Mier? No. Only it is recognized that for him to have acted
In that way, he must have lost his mind.

"Remember the magnificent popular epic of Erkmann-
Chatrian, the Madman Yégof: the madman Yégof is just doing what he has just done
to create, in France, the authoritarian press. 1 discovers in the Prussians-
His people abhorred the borders of the homeland. Yegof, it is true, did not
He doesn't receive any money; therefore, Yegof is a madman!

"Or fousuu rendered. Those who supported the bis- campaign"
Markienne will not escape this dilemma. And this dilemma, they
They find him and leave; in vain they try to appear to be playing
to innocence; there is not an individual in true Paris who does not
cites the figures. These figures that cannot be printed, Islands
echoes of the boulevards, the passageways, the theater courtyards, the
editorial offices, cafes, stock exchange columns,
They spread them far and wide. Would you say that's slander? ©
Oh my God! Among all those who will repeat these rumors,
No one is indignant—a symptom of the times! Many envy
and everyone finds it perfectly natural.

"Why your anger? It's all said, but..."
None of this was printed. It's not for you.
for your confidence, for me, for all of us that you...
Deplore these indiscretions. It's because of the bourgeoisie. One must not
no more to initiate the bourgeois into the sacred mysteries of the offices
of writing, as well as to the no less sacred mysteries, a notebook of
Stockbrokers.

Proudhon, who could not have known all the elements of
the demoralization of the press that we have just listed,
since most of the facts mentioned last are subsequent
At his death, he could already write, in 1861, without being suspected
exaggeration:

"It is in our time that we have learned to take advantage of publicity."
cited; it is also in our time that we must date the flood of

lies that have corrupted public reason. On all the su

jets, the press has shown itself to be corrupt and venal. It has made itself
a habit and a profession of speaking, ad infinitum, for. against
or on all subjects; to fight or defend any species
of cause; to announce or deny all kinds of news: of
to promote or denigrate, for a fee, any idea, any in-
convention, any work, any merchandise, any undertaking. The
The stock market and the bank, sponsorship and the shop. Literature
and industry, theatre and the arts, the Church and education,
Politics and war, everything became a subject for his exploitation.
tation, a means of agitation, blackmail, and intrigue. The Court
Neither the courtroom nor the public gallery was immune to its
lies and her frauds. Such a guilty party was found guilty by her
Exonerated, yet an innocent man accused of the crime. The most pressing questions
important aspects of politics have become, in his hands,
financial matters: Eastern question, sold; Italian question
lie, sold; Polish question, sold; States question
United, sold. I'm not saying that the truth doesn't sometimes escape him.
either indifference, or that she has an interest in it, or that by affecting
On certain subjects she adopts a severe attitude, avoiding trafficking.
to ask more advantageously, at another time, of his opinion
Union… A thousand years in prison and a one hundred million fine
would not atone for the crimes of the press only since the
December 2nd, » {On the Political Capacity of the Working Classes.}

After such trials, I will conclude here, as in
Chapter on stockbrokers: If I had the honor of being half-
Minister of the Interior, I would not dare to assume the responsibility of
Choosing newspaper editors: Among a thousand who present themselves
feel, there is a chance of excluding nine hundred and ninety-
nine honest people and to give the privilege to a trader.
Prior authorization carries a certain degree of commitment.
the moral responsibility of the government. It is desirable.
that he should distance himself from such a compromising association,
and as soon as possible.

It seems that Ics shameful collusion with the fin, .ciers
21

be the lowest degree of abjection to which the
press; however, it has fallen even lower. Let's say
Read the following article, published in Le Figaro on December 16th
1860, and we will judge if [the measure is complete:

"I'm not sorry to speak a little frankly."
of our modern financiers, and to speak from the heart about everything

although I think of them.

"I don't know that bankers used to feel..."
the irresistible need, when they launched a new value,
to involve people they only knew from
name. Yet that's what's been happening for the past few years, The
system of favor distribution to men of letters and to
journalists, a system that Maecenas would have adopted if one had created
its time, limited partnerships, was invented by the ex-
that Baron de Rothschild; he did not take out a patent, very
Fortunately, because his colleagues in banking could imitate him.
This is a counterfeit that no one will complain about.

"At the time of the creation of the Northern Railway, the
Baron de Rothschild was not content with simply issuing good
actions, he wanted to do them; he wrote in his ledger of sub-
description the writers of the book and the newspaper, the poets, the authors
playwrights, all witty and talented people, all those
whose works had brought some renown to their name.
he put all his delicacy and tact into performing these courtesies,
all the gentlemanly manner one has the right to expect from a thousand
honorary who, usually living among the men of the Islands
one of the most spiritual people of his time, he knew how to appreciate them for their val
1! sent shares at par, which could be sold immediately
directly with a bonus; but they could also be kept and
to remain the baron's partner; one was no longer merely his
obliged, we were his shareholders; the most resentful prides
did not find it offensive to be a gift made with so much
courtesy.

"Later, when Mr. Mirès launched major businesses, he
followed the noble example set by Mr. de Rothschild, and Messrs. Pé-
reire contracted the same habit,

"And that's how, from time to time, he falls into the
a literary desert, a benevolent bounty in the form of
generously presented and due to an initiative which
Neither the intention nor the methods of production could offend
no one's pride.

What is the result of the encouragement given to writers?
By the financiers? This: that the millionaires make amends.
their millions through these princely ways of acting, and that envy
Stop biting them when gratitude protects them.

"I don't expect the grumblers to respond to me..."

No, it's not the grumblers; it's the Attorney General.
Sénart, who responded in the Mirès trial, by addressing
the accused:

"Ah! You have been generous," they say; "you have had the hand
open to those who came to you seeking help. Yes, you have
lavished largesse, but it was the money of the unfortunate
that you distributed in this way; it was that of that old woman
servant, that of this coachman, of this poor errand boy
went mad. Can such benefits be attributed to you?
your! "

Mr. Attorney General is absolutely right. But journalism
The banking system records the largesse and says nothing about the de-
twists and turns. What is the complaint of the three or four
Hundreds of starving people executed by Mirees? What is the ri-
the gorism of the grumblers against a financier who owns the
Country, from the Constitutional Council, surety provider to
Courrier du Dimanche, holding the Press for its associate
or in his own name, Patron of the Bohemian life, of which we can,
According to the excerpt from Le Figaro, appreciate the warm recognition
"Birth"? Silence to the poor and down with the robbed who dare
Complain! Servants are worthy of their masters, and, from on high
below, this world is held together by a chain of iniquity to which
Not a single link is missing.

CONCLUSION

IJ. — SITUATION SUMMARY

Our readers have already had to ask themselves this question several times -
following tion: |

Why do shareholders, against their own interests and against
do they accept the law, the solidarity of the actions of their administrators?
Nistrations?
It is clear, if one reasons from the point of view of principles
legal aspects of the partnership and anonymity, which are not
the shareholders who had an interest in paying 16 million for the 12
millions of actual works from Graissessac to Béziers; 43 million
lions the Aubin mines, sold four years earlier for 500,000 francs;
The shareholders did not choose the location.
Docks, or created, with a capital of 40 million, the operation of
2,000 horse-drawn carriages in Paris. These simple facts are enough to show
to the least far-sighted that exist within the very com-
companies, apart from the distinction we have made of
capitalists jointly committed as shareholders and lenders, a dua-

a different kind of conflict, a near-conflict of interest. Why?

AT,

18 CONCLUSION

This duality? How do general assemblies suffer?
Do they have a similar competition? The introduction tells us about it.
I learned a great deal about this topic. But there is still more to say.
one word.

Mr. Mirès, defending his queen against Mr. Oscar de Vallée, who
had stepped on it, wrote in the Constitutionnel of the ?
September 1857:

"Of all railway shares, the shares of
The Mediterranean are those that have reached the highest price
high: we saw them rise from 500 francs to 2,200 francs, and this
includes, since they have successively reported up to
110 francs in dividends in a single year. Their high cost is not
than apparent. In reality, a share of 2,200 francs which brings-
carrying 110 francs is no more expensive than a share of SOU francs which
It reports 25, which is still 5 for 190. That's the situation.
tion of 1857, »

Conversely, we might say, incomes of 110 francs. ache-
2,200 are no more advantageous than incomes of 29 francs.
Purchased at 500. That's still a 90/0 capitalization. However
That's precisely the question.

There were shares subscribed at par, at 500 francs, and which have
quadrupled on the stock market; but the public doesn't know
nothing but hearsay. Let's reread the Docks trials, the
Small cars, the history of mergers, and of any
foundation. No companies whose titles were not born-
negotiated under similar conditions.

Thus, there are two classes of capitalists: one that pays taxes
bonuses, the other one who collects them; a plebeian shareholder class for
which the dividends of 15 and 20 0/0 are still, by
following the rise in prices, that an investment at 5 saw 6 0/06;
a financial aristocracy that is driving the price upwards through its
newspapers, through their advertisements, their leaflets, their divisions
overrated dens, and who, once the matter is launched, hastens to
to realize, to liquidate, anticipating the future at whose expense
It will belong to him.

We ask what this agitating aristocratate is doing here,
And how come Lx, the plebeian shareholders, don't think about eliminating it?
Why, at least, instead of deflowered actions, does she not
prefers not to take on obligations, which would guarantee him a
Equal income with less chance of depreciation?

But first, for obligations to exist, there must be, at
First, shares must have been subscribed for: it is necessary by
It is therefore necessary that someone should volunteer: that's what it seems
to understand very well the agglotous peat. After all, one might say-
For her, equality is not of that kind, nor is it in the aristocracy.
that in the rabble: too bad for the damned, so much the better
for the chosen ones! And then, isn't there irresistible seduction?
dn game, of this lottery that makes them feel alive, and which
will always attract more willing victims than the Shylocks
The sponsorship won't be able to do anything about it?

After the attack on January 1st, there was a decline on all the islands.
values. 1! It was necessary to raise the morale of the public, so it was organized
the trip to Brittany. The clergy getting involved, the ovations...
multiply; in six weeks, Crédit Mobilier rises by
540 to 1030. He who possessed a hundred of these titles do-
blait sa fortnne: the means to resist such training!

Everything is anomaly and immoral in this business world.
if you judge it from the point of view of law, science, of
common sense; everything is in order, if you put things into perspective
from the point of view of hierarchy and reasons of state
feudal.

A theory has emerged in financial journalism.
The news, as strange as it is, is the price increase.
stock prices represent an increase in value from which the
nation. The nation! It is then the band of thieves who,
Having subscribed at 500 francs, sold, realized, pocketed 800, 1,500
and 2.2000. Calculate the price difference between par and highs.
1856-55 ratings; account for the planned, premeditated declines,
in anticipation of new upheavals; add up the hundreds
millions "thrown away and lost in the abyss of speculation"
guilty," and you will have no less than three billion in-
raised in the nation in ten years by the aristocratic elite, nothing

than on the Stock Exchange, in differences, without prejudice to markets such as
that the works of Béziers, the Aubin mines, the terraces-
Docks workshops, the small car workshops, the markets

Massinot, without prejudice especially to foreign values.

Let's say THREE BILLION, a round number.

Well, yes, financial journalism is right: all of this
is wealth in the sense of the agglomerative world; for 'has wealth
does not consist solely of the material creation of
values, she also insists on their proper distribution.
To give each person what is due to them, according to the principle, what
Whatever it may be, whoever governs society, that is wealth. Likewise
that a democratic society enjoys greater well-being by
that only education, work, and products are equal
distributed among all, likewise an organized society
According to the hierarchical law, the stronger, the more powerful, the more
rich when the products are distributed, no longer according to
the work, but according to rank. All this, we say, is
In order: it's just a matter of reaching an agreement.

This inequality of position between the big bankers...
founding assignees and first subscribers of the com-
companies and the common shareholders result, in the aris-
Financial tocracy, another distinction: that of employers' associations
and customers. Out of fifteen or twenty members comprising
In the administration of a public limited company, there is a director
two at most; the others are supporting players.
creatures of the master, docile executors of his will.
What do a Boniface, a Bertrand, a Durand, a bour-
geoisillon quelcongne in an administration that counts
Five Rothschilds, three Péreires, or six Mercadets?

Calculate the thousands of kilometers and the billions on the-
which great feudal lords have the upper hand; count the army
countless small players orbiting around them:
shareholders beholden to their wealth, clerks, and others
tenants, laborers whose existence depends on a
their frowns; the cities and provinces where they
create abundance and scarcity at will, and say what
are the powers of the State in the face of this hidden coalition,

all the more terrible because she is relieved of all responsibility
stability.

If we do the math carefully, we would find that the general staff of the
finance comprises no more than a hundred individuals
powerful and a few hundred cronies, we have
given an overview in the introduction.

The first civil servants of the State are only second

order before the princes of the Bank. The bench of the administrators
Company representatives, in the Legislative Body, are more besieged
by the petitioners than that of the ministers. Dau \eurs tour-
Born in the provinces, their march is a triumph. The arrival
Isaac Péreire's in Perpignan, in August 1863, a worthy Count
of a dynasty leader.

Mr. Isaac Péreire, according to the local newspaper, deputy of
Pyrénées-Orientales, and newly elected council member-
general by the western canton of Perpignan, arrived in this
town, Sunday, at 7:30 PM. Mr. Prefect
had gone to the station to receive the representative of the department-
tement. The mayor and his deputy, the members of the co-
The electoral committee, gathered in the waiting room, complimented
Mr. Péreire as he got off the train. Immediately afterwards,
Mr. Péreire took his place in the prefect's car to...
return to the prefecture building, where he was to attend a
grand dinner. In all the districts of the city that he had to
Crossing, there were many people; but in the street of
At the Prefecture, there was congestion. The facades of the cafes
The Place de la Loge was illuminated. Finally, the second reception
of the honourable representative was the exact photograph of the
First time: same applause and same crowd.

A man like that cannot truly doubt that he has
a high social mission to fulfill. Also, with what con-
During the eviction, he spoke of his services rendered to the country, during the ve-
Correlation of powers to the Legislative Body, and with what de-
Dain, he throws these characteristic words at his opponents:
“Money played only a very minor role in my election.”

32? CONCLUSION

We will have it soon, we hope at least,
an opportunity to thoroughly study the workings of these large
machines, the fate of employees, workers, men of the
team, agents and other scribblers of anonymity; we
We will stop for today at this simple question:
— What is a director of a large company, at
viewpoint of a democratically economic society
organized? — And we respond with Boi-'s candor
water: — He's a mere business swindler, with access to
billions that he got his hands on as part of his fortune
own. A seat on the board of directors is a fiefdom. The
emoluments, as we said at the beginning of
This book consists of meager attendance tokens from
10 to 40 francs. Therefore, there would be no need to compensate the holders-
Jaires that a merger was inevitable. However, here's what happened at

the general meeting of Bordeaux shareholders, during the
merger of 185?:

The meeting of the four companies – from Paris to Orléans,
from the Centre, from Orléans to Bordeaux, from Tours to Nantes, – in
a single company, eliminating three boards of directors,
The shareholders of Bordeaux were asked for 500,000 francs.
compensation allowance for ousted directors
as useless, 300,000 francs for people whose salary
legal status does not reach that of a servant in a good household.
The proposal was met with an unfriendly grunt.
ethical considerations on the part of serious shareholders; 418 votes dared
opposing their bicycles, amidst very rude calls-
However, 516 compliant votes were granted access to the de-
order.

The henchmen of finance roared with anger at the account of a
such temerity; the Railway Journal took the
ferule. Quos ego!…

"With this vote, the shareholders warned the administrators-
that they had nothing to expect from them; that those who told them-
They were in their position and had to defend and preserve it.
themselves, without relying on the slightest testimony from recognition

birth on the part of the shareholders. God willing, these last-
"They should never have cause to repent!..."

Who would suspect, after this price list, that the administrations
Are strategists eligible?

A nasty company, which wasn't four years away from the
bankruptcy, is bought out by a more powerful one: the
shareholders lose half of their capital, but allocation
6,000 francs in life annuities for the ousted directors.
6,000 francs in pension versus 1,000 to 1,500 francs in salary! What is this?
So, once again, what about a board of directors?
Let's be clear about the profits, whether they are acknowledged or not.
for which such large compensations are being demanded!

As for shareholder meetings deemed sovereign,
in addition to the frauds that we have reported there and which receive
Each day—an increasingly striking confirmation—we
doesn't even take it into account.

"We kept saying that Île was buying back the shares of Dauphiné"
was a fait accompli, lacking only the sanc-
tion (opposition is not expected) of the general assemblies
"rales," (Press, July 10, 1558.)

Six or eight months before the promulgation of the treaties of
In 1859, with the railways, the same newspaper printed:

"The rise was not as rapid on the shares of che-
less iron than on the annuity; these values had taken the lead
and had obtained an improvement of 50 to
400 francs at their lowest prices.

But, as we have said, below the princes, the gentry-
the realities of feudalism find this quite simple; if, by a
On one hand, they are connected to the people; on the other, they are attached to the flov
of the nobility; they are among those called, who knows if they
will not be among those elected. As for small actions-
They no longer need to delude themselves: there is no

solidarity between them and their general staffs. Our proof is
Done. But do they have nothing more to say? Are they irrevocable?
"Blissfully vilified." Perhaps; the future is still uncertain.
in their hands.

of

II – PRACTICAL ADVICE

And since we have this book especially for their ins-
instruction, we cannot avoid dedicating ourselves to them
a consoling paragraph in our conclusion, and of their
to say what it is up to them to do, in their interest as
in that of the public, with a view to: 10 escaping themselves from
hands of their general staffs, to free the clientele from
erandes companies of the embrace of the lynx-wolves.

Certainly, looking back at the past, the shareholder is neither interested-
Neither healthy nor respectable. He took the bait of the crudest lures.
but out of avarice, he threw his capital into...
companies that promised him large dividends, and he didn't

I've never even thought about drawing up a quote. How many pros-
Vincials, who are counting thirty sous a month to send
their children in primary school, have swallowed up the savings
family members, lacking the ability to count, leaving their sons in
the same crass ignorance, so fatal to fathers.

How many bourgeois, literary, enlightened, even learned people have
sin through churchmanship, saying, in the form of an acquiescence: finance,
Banking and big business are not my specialty; I
I entrust the care of my interests to those in charge. The par-
Cellarism, the infinitesimal division of labor and functions
tions, so stupefying at the lowest social level, have corrupted
thus extending to elite intelligence

Have we understood now that we need to be somewhat en-
cvclopediste, under penalty of letting the eco- world turn upside down
nomic to barbarism? Under penalty of having renewed, extended,
our industrial equipment has been multiplied a hundredfold, according to the expression of
Mr. de Persignv, and to reap from it only dearness, misery and
"Ruin"? Have we understood that the small capitalist, bondholder or

PRACTICAL ADVICE Jen
shareholder, only makes income from his capital on the condition-
tion to pay on his work and his consumption of surpluses
Insane taxes? If these truths, as clear as those of Mr. de
the obvious, have entered into a respectable number of cer-
In the future, the role of the shareholder is far from over.
He has two main things to pursue: 1° the safeguarding
of its own interests, 2° the reconciliation of its interests with
those of the public.

A. – We have here, under the eyes, a pamphlet dated:
June 1, 186, signed with the initials JD, published in Paris under
this title: General Union of Shareholders, statement of principles
tips by a new industrialist and anti-saintly school
Simonian. The author places his manifesto under the auspices
the following words, spoken during a session of the Senate,
May 29, 186”, by N. Dupin:

“We are the defenders of the weak against the powerful.”
We must give strength to those who ask us for it.
to fight against the encroachments of these major financiers, in order to
"The rapacity of which the future will undoubtedly find a name."

This is a project for a mutual association between the actions
companies of all industrial societies, with the aim of con-
to control the management and administration of companies
any. We detach a few sheets from the pro-

gram:

"Our partnership plan has two notable precedents:

10 The Union of Shareholders of the Ports of Marseille; % The Urion
shareholders of the Bergerac to Libourne railway: two
associations which, under the guise of specialization and interest
purely private, were in reality only the prelude to a vast
organization designed in the public interest.

"The complaints of security holders are universal. Their
Capital depreciates day by day. Everyone's wealth...
lost what the fortune of a few has gained; rightly or wrongly
The reason is that the citizens are attacking their administrators.

28

jt: UNCLUSION
by demanding, as a natural reaction, the return of
capital to their true and legitimate owners…

"Fathers are worried. The artificial exaggeration of
The increase in the value of movable assets leads to the rise in the price of all
things, and the balance of the household budget becomes increasingly
more difficulty, On the other hand, as expenses
increased, the large incomes so promised to some of them
Businesses vanish, and even capital, the very assets of
Families vanish with the falsely announced dividends.

"The moral world itself is affected."

"The dizzying effect of millions that comes from 'shameless 'joking',
the thanklessness of work that denies luxury and slowly leads to
The ease, pervert the ideas of justice and honesty. Vale
An eminent magistrate flogs the money handlers, and
An illustrious poet wants to moralize the Stock Exchange. In vain the so-
Verain himself applauded their efforts and gave to the nation
A great lesson. The humble shareholder remains condemned
to exploitation and silence.

"The powerful financier silences or speaks to the press, according to..."
the secrets of his speculations. Thanks to grand words invoked
concepts used in other times, such as raison d'état, public credit
public, the development of work, today's treaties,
sinister imitators of the financier Law, disturb consciences,
distort public opinion, defy the religion of souls
honest, and ensure that the theory of the fait accompli serves
an excuse for fraud...

"The usual practices of founders, managers or ad-

ministers of industrial societies and certain institutions
speculations have become a public danger; they
must be thwarted by a prompt return to the true principles
pes, constantly reminded and especially observed by an institution
opposite. "

Thus speaks a capitalist who learned to count at his own expense.
Thoughts. All the testimonies are unanimous. Which shareholder
"Doesn't live off his capital today?" Mr. Cram- said in turn.
pon in Finance. Now, what remains must be saved; this

PRACTICAL TIPS

who has been unduly caught, he must be made to return: such is
the problem.

The means? The author said it: a mutual association between
the shareholders. The current state of the legislation offers several
modes of constitution, none of which, however, seems to us
Sufficient. But here comes the law on cooperative societies,
which, we sincerely hope, will be classified in our codes under
a few months. Until then, it is up to the men of initiative to
to take their measurements, to prepare the public mind, to sketch-
dear draft statutes, to set the movement in motion-
finally, so that, as soon as the law is promulgated, we put ourselves
at work.

Let's not forget that the fight must be legal, constitutional-
nenelle; without it everything would collapse, for lack of a point of support.

The campaign plan must begin with the assemblies.
general shareholders. The directors of the company must...
cooperative society, chosen, as far as possible, from among the in-
interested parties who have leisure time and business acumen,
they intervene to have the front right-handers deposit their
actions, that they spare them the errands and the hassles.
If the bylaws prohibit entry to the meeting for those carrying [cards/documents]
of fewer than five, ten, twenty or forty shares, 1ls allows-
at least try to get these little ones to come together and make themselves re-
presented by one of their own: the most important point of all.
The company will form a common fund to provide compensation, at
minus travel expenses, provincial shareholders who
will ask to come to the assembly. When the League is
mistress in the railway councils, she will vote for the .
free travel for all carriers from the provinces and abroad
ger who will attend a meeting. The union will not have to
Above all, forget the story of the merger of the Ports of Marseille.
Each assistant will sign or declare their name, first name(s),

Address and qualities, The fake shareholders and their accomplices
will be immediately referred to the Imperial Prosecutor.

Any outgoing member of the board of directors will be removed
to the re-election. Assuming that circumstances allow

An exception to this rule is that re-election will not be possible in any way
cases may be granted to the multiple holders we have discussed in
See our Introduction, pages 35 and following. That's enough of
to bear the burden of a major case.

The League, once in control of the councils and the a-
Once assembled, the rest will follow naturally. Its first principle will be the pu-
licitness of the writings, committee deliberations and re-
general agreements, as well as all relevant acts, namely the
public, i.e., the security holders.

Faced with the immensity of the disasters caused by feudalism
Financially, it is impossible for the aggrieved holders to count
on a refund or compensation of any value.
That's no reason to do nothing in this regard. Against the
For limited partners, the responsibility is absolute. The ad.
ministers of anonymity, according to Article 32 of the Code of Communications
merchants are only responsible for the mandate they have received.
But at least they are responsible. However, if we consider
that case law has recognized liability for cause:
of false promises and leaflets, of distribution of
unearned dividends taken from capital, violation of
statutes and specifications, fraudulent assemblies-
fraudulently constructed, false reports and concealment of liabilities
or assets, etc., etc., how many financiers are safe?
of a reclamation?

It is necessary that satisfaction be given to the law, to morality,
to the principles of economics that are ignored and trampled underfoot,
and even to interests. The cooperative union will take care of the
costs of the proceedings, whether as advances or free of charge, and
will follow before such courts as the rightful claimants may make.
tions of the applicants.

This is what interest, “honor, dignity, and de-” demand.
to see shareholders.

B. — The author of the brochure "The Shareholders' Union" has
understood that the public must also have its part in the repair
ration. It is, moreover, the only way to interest the nation

wholeheartedly committed to the claim. High finance, after having
appropriate state subsidies and the bulk of the fortune
of its ports, has again imposed conditions on customers
usurious prices.

"The constitution, by means of anonymity, of a true
Financial feudalism is a clear fact today, and it is not
No one disputes this anymore; everyone knows that this feudalism
exploits for its own profit all the businesses created in
the general interest of the country, which can no longer benefit
to the public, when they benefit them, only after having been skimmed-
somehow controlled by the monopolists.

» Unfortunately we don't see each other anymore.
bearing of this kind of tithe levied on the production of
wealth through parasitic speculation, rather than in the manner in -
ingenious which it is imposed on the nation and the government"
himself.

"It is this aspect of the monopoly issue that we want to..."
Let's try to shed some light on this today.

"A nation can only become richer by producing more and more."
moreover, in relation to its consumption needs, and of the moment
Given that its production increases relative to these needs, the price
the average consumption of its products decreases and its well-
to be increased.

»]1 therefore there can be no increase in production
and public wealth, without there being at the same time
lowering consumer prices for products; this is
Undeniable.

"All agricultural and financial companies without exception"
tions can only have one goal, that of increasing the
quantity of foodstuffs produced, and to decrease by this increase
reducing production overhead costs, so as to...
to see the producer's profits increase, at the same time
that the decrease in the consumer price, which results from
This increase in production contributes to the well-being of
consumers.

3930 CONCLUSION

"By what harmful result can we recognize the u-
Material nature of major public works? Only at
the reduction of production costs and the average price of
chases; one would search in vain for another serious indication of
the true usefulness of major public works.

"Well! What was the result produced, at least up to..."
present, by the fifteen billion spent on public works
Of all kinds, for the past fifteen years? A price increase
general of all goods and labor, in a word
of all elements of material life.

"To be consistent and logical, one must therefore conclude from
this real fact, recognized by everyone, that until this day
Furthermore, the nation has not yet derived any benefit from this work.
Public, and that if this work has yielded real benefits,
It is not the general population of citizens who have proliferated from it, since,
Contrary to the result they should have produced, we live
today it's less cheap in France than it used to be.
before those same works were carried out there.

"If we now take a partial look at the si-
the destruction of financial feudalism, we will see on the contrary
that she accumulated wealth during those fifteen years
immense, and if we were to add together only the islands
fortunes made since that time by certain administrators
for owners of public limited companies, we would obtain a total which-
would certainly involve several billion.

"This economic fact, known to everyone, not having
needing to be demonstrated in another way, we will manage to pose the
The following dilemma:

"Or our major public works have not yet produced..."
feels no seriously useful results, fears the nation, then-
that she spends to live today twenty-five percent
more than she spent 11 fifteen years ago, before these
work had not been carried out, a result which could not have been achieved
obviously, if they had been profitable for him.

"Or these same works have yielded real profits, and then..."
financial feudalism, which carried them out, absorbed into itself

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PRACTICAL ADVICE

neither a tax break nor a price reduction for the hub
things.

"Well, can we reasonably assume that it was there?"
the goal that the government had set for itself by provoking the
Building large public limited companies? Obviously not
Undoubtedly, he hoped for the exact opposite result.
the realization, as he put it then, of the cheap life.
The truth is, therefore, that he was mistaken, or that he was misled.

This is how Mr. Raoul Boudon expressed himself in the Journal des Ar-
Lions of September 22, 1866; and his complaint is only
the weakened echo of universal protest. When the League
The cooperative will have overcome feudalism, its first public act
will have to be a reduction in the price of all things, tariffs
transport, discount rates, louvers, rents, services
any entrusted to the various companies. The competition
public opinion is only valid under this condition.

C, — A whole world still to be freed from island status, that's what
army of workers, teammen, employees, sala-
laughed at, dedicated to, the development of machines and large
modern industrial machinery, to an eternal subjugation
Nelle, what does feudalism do for these unfortunate serfs?
What isn't she doing instead to improve their position?
"More than intolerable"? It worsens the workload and cuts into the sa-
laires: no one is treated as a man, much less as a citizen;
These are nothing but threatening agendas, espionage, SUR-
surveillance, suspension, detentions, harassment of all kinds.
The employee no longer even has the right to have a conscience.
The accountant is ordered to falsify the records, according to the inspector
the denier to lie in his reports, to the cashier of Violer his de-
Pots, everyone is encouraged to come to the general assembly and play a role in
forgers whom the law condemns and punishes. Feudalism steals from the re-
from the actor's reports, to the head of department's initiative,
To the administrator his reforms , to the inventor his discoveries.
The dispossessed person who complains or acts disobediently is chased away and reported.
by the entire caste; it is forbidden to work and conditions
of existence; the resentment of the traders would have invented eter-
Unit of hell.

3.3? CONCLUSION

Is this enough misery and shame? Is there not, in

the prospect of changing so much suffering and abjection into
wealth and dignity, enough to seduce the bourgeois class ca-
pitalist. Will the shareholder masses let themselves die of
famine, running out of dubious income? Will she remain in
history in this ignoble aspect, from all points of view: and of the
contempt heaped upon him by the tax collectors, and jeers. t3 of which the
deceives the small press, and the sarcasms with which it is riddled
vaudeville performers. We offer them our program, the most
free from the world: this is the repair to pursue, the
ruin to be averted, rehabilitation to be achieved.

Shareholders, are you no longer worthy of the principles of 8)?

The miscalculations whose faithful account we have just outlined for you
Your paintings are personal and only make up a quarter of them.
of your disasters, In the three-quarters of which we have left to
To take stock, you will have as companions in misery the
the entire nation: taxpayers, customers and regular employees.

Patience! We will complete the investigation; and if one day, let-
sant there of sterile groans over your ruin, 1l you
what remains – for lack of savings – of the heart, the love of work
vail and the desire for redemption, united with the working classes,
to the armed forces of all regimes, grouping together, for the benefit of all,
the bundle of COLLECTIVE FORCES upon which the feudal-
The ity has put an usurping hand in, you will become the initiates-
their economic transformation. In ten years, you
will have revolutionized the world of work and exchange, and
created more wealth than the Jewish community has devoured since
Abraham to this day. But first of all, hurry to
Give a deposit!

It was the scumbags who shouted the loudest since

Twenty years: All wealth comes from work! It only takes...
They took him at his word.

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41

69
Rothschild

and the

European states.

Ben
Alex Weill.

Vous saves mieux que moi, quels que soient nos efforts
Que Pargent est In elef de tous nos gränd ressort« ,
Et que ce big metal qui frappe tant de toos

En amour comme gy guerre , advance les conquerors

Stuttgart.
Franck'sche Verlagsbuchhandlung.
1841.

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Preface.

For centuries, indeed for almost a millennium.
Kings and emperors fought against the high feudal dynasty.
Liity, which limited their power, and never allowed them to
which led to the exclusive concept of the state. It
It required genius and a heavy iron hand
of an emperor, to secure the whole as a whole
to keep together, yes, most wars abroad,
the trains to Italy and earlier ones that went to
the Holy Sepulchre, had the indirect purpose of
the various scattered self-rules to one⸗
to unite them for a purpose, in order to use them as such.
I recognized him at home. But it was all in vain.
The lord of the castle on the main road was a master at
himself, by virtue of his nobility and his sword. —
They only recognized the emperor in times of war.
Not in peacetime. Germany could never do it.
to bring about a state, despite the Habsburgs,

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and what they did with their mighty fist⸗
Luther, who had forged, separated again with his still
more all-powerful spirits. Only in France did Lud begin
wig the eleventh with tyrannical luck, the fire-
dality and the self-power of the high barons to
fight. He spared no means to achieve his goal.
To achieve his goals, he would have had all the fine children himself.
sacrificed to this idea and even today the Ge-
He justified his acts of violence by his purpose.

to gloss over. Richelieu came from the same school.
and Mazarin, and Louis XIV
pursued the same goal with luck. The crown
but was this concept of the state only supported by the Re
evolution set in motion; for only through it was the
The state as such the central focal point of all
Lines of the state circle. Napoleon originated here-
out, but destroyed all the elements that the revolution
which aimed at equality within the state. Because, if
Although it had the principle, it lacked the
Time to complete their work. The chaos of
individual licentiousness and self-legislation
It still hung over her. The state was
not yet a social bond where the individual
It exists in itself, but it is only a part of the

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genus is, but rather an accidental, unlawful,
unorganized amalgam of various substances:
sentences that either randomly fought each other again
or supplemented it. Because the natural law of a state
has not yet been put into practice.
gone. However, the beginnings were there. Only
In war, one understands the state nowadays, in
Peace falls back into chaos.
Wars make them peace, and they die. One for
the other and have a natural equality,
and feel big and powerful as a whole;
But as soon as external peace is restored,
the internal civil war with all its subtle corruption-
lichkeiten, and the bourgeois life, the Jſolirte,
Individual, selfish begins and explains to everyone
to wage war on his competitors to the death.

But feudalism had been broken, even in
Germany. Even if the latter country is materially better off
Although it did not bring about unity, it nevertheless had through
the revolution and Napoleon have a different meaning
Received from the state. Yes, even the idea of customs-
Vereins is the French idea of the Continental System.

One would now think that a battle that had already
How long does it take between the state as a concept?

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and feudalism, i.e., some powerful barons,
be done with once and for all; one should believe,
that, since progress in history generally
It is acknowledged that one should not concern oneself with such things.
I have more to deal with. –

It was believed – the whole fight was now the
between state and state, between prince and people,
Between justice and mercy. – The governments
At least that's what they believe. They see nothing but [unclear] everywhere.
They are enemies of their existence and ultimately separate.
entirely independent of the people and the concept of the state itself.
– But no, they face a far greater threat
Danger. They are subject to the feudalism of the law of the jungle.
They were removed from power, but their feudalism is now growing.
The bank almost ransacked it. Barons have them.
no more who get involved in conspiracies,
But they have barons whom they collect alive.
to drain their people dry. Throughout the world–
There is no historical period where the state was considered
A state with so little self-power, so little self-confidence
had as our European states. Never yet
had the state relinquished its power, its self––
government so alienated as now; never before had he
so bound and ensnared by some stranger's happiness⸗

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mushrooms are said to be used against one's own children
to play the great man. The more he aligns himself with the people, the better.
opposite showed, the more vulnerable he was against the false-
his friends, who embraced him, like the
Snakes Laofoon and fine sons. There are only
a power in Europe, and that is Rothschild, and

fine satellites, find a dozen other bankers⸗
Houses and fine soldiers, fine squires, find all
honest merchants and workers and his sword,
That's speculation. And where he rules, things can happen.
Nothing can stand beside him! And he rules everywhere –
and the state itself is subordinate to it, at most
He is his own director, who takes care of his finances; because
The state, the European state, has so far done more
Trust in Rothschild rather than in oneself, he is
for free competition and for laissez-faire attitudes,
laissez passer, and so he has the feudalism of the
The nobility fought to bring it into the hands of some merchants.
to fall. What from now on will be of great state importance—
What is most necessary in the state should happen.
He heard it, but it's no longer his business. Railways,
Canals, mint, industry, everything belongs to Rothschild.
and fine marshals; for under Rothschild, the following
I stand by the private companies of the stock exchange, whose

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He is the patron. The state, however, is not allowed to have the police.
Take over. Happy Europe, you!

But I don't want to use empty phrases here, s——
Let them calmly examine where our concept leads us.
from the exaggerated right of ownership of the one—
individual, from free competition and our
brought about state laws. With the name Noth-
I don't have a person in mind either. He is
Unfortunately, this has become the norm.

There are people, even statesmen, who believe⸗
Ben, Rothschild, and his power were accidental.
Appearance. Of course, if the state itself in
lives from day to day and through sheer chance
consists, for it Rothschild nothing further than a larger
Randomness, but it remains no less a con—
sequence, which necessarily had to arise, and would be
If it weren't Rothschild, it would be someone else. He is
but by no means a random consequence, but rather
a concise, fundamental consequence from the state:
The principle that has ruled Europe since 1813. It is by chance...
Absolutely nothing. One thing always brings an end.
which is inherent in its necessary nature
lies. Just as a horse becomes a horse again, a

A flower brings forth another flower, just like love.

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Love begets hate, and hate begets new hate, so go
Each principle with a thousand fine nature according to necessary
The consequences are ominous. If the principle is good, then...
If the consequence, that is, the effect, is precisely:
If it's good, yes, it will always get better; that's the principle.
However, if something is wrong or unnatural, then they screw themselves together.
the consequences, even to the most destructive extreme
up. Every great crime sets several small ones in motion.
ahead. The Church Fathers described this in a
Word: One sin, they say, brings many sins.
and larger ones into the world.

The state does not consider itself the center.
of the entire people, as its administrator, but
He sees himself as the principle, the people as "we".
kung. He is not there for the people, but
The people because of their refined nature. This false principle meanders.
down to the night watchman. The official who
The village gendarm considers himself something higher than the
A layman in the state. With the uniform he puts on,
He also strips his civic soul bare. It arose
This has led to the situation throughout Europe that half
of the state on the Koften of the other half lives, and
that the concept of state in and for itself is something
Something torn apart, something divided, that is only connected by
Distrust could exist.

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Indeed, it cannot be denied that until
still the first principle of statehood in Europe
divide and conquer is. Like when it happens again
a minister tried, and instead of separating, to merge⸗
sought one; who did not act in the name of hatred, son—

in which love wanted to reign. One has
I've tried so many things and nothing worked, how...
if one ever wanted to love and trust
presupposed – of course, this love should not be the
to be our husbands who say, I love you,
That's why you're mine, with everything you have.
Our love only takes, gives nothing, the true love
Love gives only and lives only in this feeling. It
is happy when his beloved enjoys himself and enjoys himself
This makes it doubly so. A government must be happy.
to feel when the governed are happy, even without
fie. Only that is love of country and love of humanity.

Yes, I've already gone too far. Let's just say...
Trust instead of love. A government that:
Trust in their people grants them what they need.
to refined intellectual and material development
May. Distrust arises when the government
fears the people are not worthy of this grant⸗
He digs and abuses his freedom. Even more, they

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fears revolutions. But you don't notice that
These are only to be feared where precisely because of this
Distrust, but also everything is refused where
People and prince no longer a linked chain
form, but where this chain is violently cut through
is and both are there with the pieces and scraps⸗
to stand threateningly opposite. Neither prince nor people.
gains something from it. The great princes, who through
They wanted to rule by love, not by the people.
not under, but through the intrigues and the henchmen
Tyranny itself. What will become of the villains?
will happen when all princes love their people and
to rule fraternally, where should stupidity and hatred be?
where hypocrisy and superstition hide
the millions of human ravens, migrating to themselves
to rush at Aesern in the dark. Hardly does it appear
Henry IV, yes, is also a Ravaillac
already there, and if a prince is a loving person
seems to be the one who rules with heart and mind
will, so they encircle him, showing him entire armies
enemies who don't even exist describe to him

the people as a ravenous, miserable beast, ent-
They tear his olive branch and want to force him to
to wield a whip for it. To do it themselves.

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everything to make the people grumble, even if
It's pointless. Then they come and say: "see
Didn't we tell you, it's impossible?
"Peaceful revolutionaries." The prince, who was in his
a heart that feels only love, that truly only that
The good of the people will ultimately be achieved by themselves, through
This annoying dissatisfaction becomes discordant, distrustful
and unhappy. Henry IV felt this when
he said, dieu me garde de mes amis, pour les

Ennemis, je m'en charge.

Rothschild had to escape this type of government.
Standing. I wouldn't mind if only the
The state could exist over time. I belong to it.
to the people, live only in him, but so hostile and
I am distrustful of the current government system-
Even if one is already powerless, so is the state
closer to every man than to any individual
Banking companies.

Rothschild arose from the principle of re
governments towards their people, as we will soon see
will be seen. He was also written in popular literature.
steller, especially von Börne, were always attacked
But it is no longer the people's savings bank.
Rothschild devours the state itself, a

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Reversed Saturn! And he doesn't dismiss it.
Obviously, it only happens this way because every principle is subtle.
The consequences it brings with it, like the polybe's
A thousand feet. Rothschild needed the state to
to become Rothschild, because the European states
needed a Rothschild. But now he is –
And he is not a chimera – does he need the
The state no longer needs him, but the state needs him.
Up until now, the gentleman has been quite polite towards
his favorite, but it can't last much longer.
It will take a while, so he has to throw the mask away everywhere.
In France, he has already exposed himself since 1840.
James Rothschild overthrew Thiers, conquered the Orient
pacified – solely for the sake of his money, and how! –
James Rothchild made Guizot minister;
James Rothschild is King of France, that
House Rothschild is king of Europe!

It's quite simple. If a state has a
must wage war that is popular, that the
takes up the entire existence of a people, so
He doesn't need to borrow any money for that. Everyone gives.
what he has. The poor man his life, the rich man his
Money. And the rich person is, as usual, selfish.
and places himself and his fine family above the state, fo

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The latter forces him, without fear of resistance,
because the entire population is primarily in favor of the state
against some wealthy individuals. Never before has this happened here!
arose through a revolution, except in countries
like Italy, where the rich citizens are divided into two classes
divided, they were fighting for power. The
The forced loan taken out by the Convent was
greeted with jubilation by the people. In general, the
The people here have a strange rhythm and exactly what they were looking for.
Nommen is mostly among the most important Le⸗
Questions on the part of the government. Otherwise:
This applies to wars and state enterprises,
which do not directly affect the people. For example, the
Wars for the benefit of French legitimacy, which
for Germany not even the value of a

Black Forest farmers had. Here the state can
do not take; for the rich seek the discontented.
to spread hatred, to seek to incite the people,
and how much they love the prince and the authority,
They still prefer their wallets. It must be
then be borrowed, and scarcely is a hen
There, the heron is already flying over her, its whole
Kraft's existence is that he first swallowed a dove.
Thus Rothschild came into being. But how did he gain power?

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State? Not directly. It gives to the state itself
cheap money to give his subjects all the more
It's better to dupe. The state is his means to do so.
It seems he's going to win right away, but the
The millions that Rothschild wins in the process are all...
from the pockets of the less well-off in the same
States, as I will soon demonstrate clearly. The
The state as an administration does not become poorer, but rather
The state as administered. Where in this the subordinate
The difference lies, no professor will be able to reveal it. But
even more, through these sham affiliations they took
Finally, all private bankers, even the Press Party
for Rothschild against his own state, and so
grew a fine power, that the minister of Frank:
rich himself, forced his party against the country
must take. First, he uses the state against
the country, then the country against the state. Through
Given his omnipotence on the stock exchange, this was easily achieved for him.
possible, and today not only the private individual is able to,
And however rich he may be, nothing against him, but
The state itself is liable to pay interest to him, unless a
A different principle of the state asserts itself. It is
a major prejudice of a state, to
They believe that only in times of war are major measures permitted.

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Rothschild's erection is the greatest, most disastrous
War that an enemy has ever brought upon a people,
but not as Rothschild, because, as I said, with
the government principles pursued so far would
Another would be different if he weren't there; the whole borrowing
And the bond principle is wrong. It is based solely on
Distrust of the people. The governments may
only approach their peoples, engage with them in
One melts together, then you hand over the gift-
railways, canals, coins and factories not need-
sign and private companies, not even the
Newspapers. But where will the money come from? – The
The answer is quite simple. – You take it,

(Does not borrow). – But I will be clearer on this.
will be, in the article railway; because under the
I absolutely do not understand taking your word for it, violence.
or unfair coercion. This is only for shy people.
Ghosts who have no concept of the word Ne-

have greed.

*) “Water for the fleas!” a doctor once cried. “How do you do it?”
"For what?" asked an old matron. – "One catches them and throws them–"
"One –" was the answer.

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The House of Rothschild as head of the
Speculation.

This relates to the appearances in In⸗
industry, trade and commerce just as with the
Natural phenomena. It is not enough to know how.
to investigate, but above all the why.
They are by no means isolated, neither in their
Origin, even in its effect, and when in
of our time of so-called intelligence, a power
could train, like those of the House of Rothschild,
Thus, it is primarily a social problem, on the basis of which
The reason one has to go back, otherwise one runs away.
drive, to lose the root and never the evil

to get into the right lane.

Personally, the "how" of the House of Rothschild
It has often been mocked, but unfairly. Because
As I already mentioned, it is no coincidence.

The House of Rothschild is European. It is located
even a cosmopolitan idea within him, which,
It should appear that it should guarantee eternal peace.

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Only for Germany itself, the first Em⸗ reminds us
porkommen dies dies Hauses, an ill-fated
Time. As often as I saw the old man with the pearls,
in Cabal and Love, to Lady Mylfort, saw,
I always thought to myself: and yet Roth came into being⸗
A shield made from such a pearl.

But this is irrelevant here. As long as
our trade and our industry in their chaos⸗
continues the sloppiness at the tables; as long as the free
Competition mastery is about excelling in production.
offer, and merely the money, the accidental possession, the
The only lever of trade is, will always be, the
who can endure the war the longest, that
This means that whoever has the most money absorbs everyone else's.
and himself, in his kingdom, as the sole ruler
King to soar; so that the real power
count him, and have him beside you, not under you
must be acknowledged.

This is necessarily inherent in the nature of
Matter. Trade, industry, the stock exchange if
a war, a well-ordered civil war, where the
Thaler in Battalions, Companies and Squadrons⸗
Launching drones. There are small and large ones here.
guns, howitzers and cannons, and so on, as in
of the battle, the larger battalions secured the victory at
They claim to be at the end, so they claim here that
large capital. The dead are in both cases.
numerous, the wounded countless, only the

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as the head of speculation. 23

State usually pays tribute to its members in a cannon battle.
He provides for the dead, burying them for eternity.
while the stock market dead caused him real trouble
do, and also the wounded bad citizens
hand over.

This battle gradation is in our Gefell-
It's perfectly natural. The generals just...
to deal with the officers, who in turn dealt with the
common soldiers. In the Industrial War, they are
the workers, the common soldiers. On their
Costs are what matter most; the vassals live first. For a while, shit!
They believe they have improved their situation. New opportunities arise.
New factories, the newspapers report jubilantly about them
the prosperity and peaceful activity
of the country, but it doesn't take long, so these are
themselves fell into the hands of those greater than themselves, in order to...
to withstand competition. But you can still...
They can't stand it. The protective tariffs probably protect some.
Manufacturers, but not the manufactured goods, because
through the excessive protection system, a country everything
must artificially produce what is something else
better in nature. For example, the sugar refining⸗
Nerieen made from sugar beets. But also with the protection⸗
Twelves, when used correctly, will do good.
by virtue of free competition, the production the
Consumption always exceeds consumption. The battle continues.
Lost for the smaller one, he makes a slap in the face, and
His workers steal or beg. But that was

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24 The Rothschild House

Just a small fish for a tench. Now
First come the pike, then the sharks, and so on.
The same thing repeats itself with more or less variation-
to see, until the happiest, strongest one is all alone there⸗

stands, sovereign, unrestricted, and the others
He considered them all his vassals. That's how Roth came to be.
sign. Free competition brought it about,
Speculation lifted him, and luck brought him luck.
wanted all the others to fall so that he could focus on
rise from their ruins.

But now the question arises, how did Rothschild specify?
cultivated, not only to assert itself alone, but
and to rise up more and more. This
That's an important point. The means and the methods.
They were initially open to others as well, albeit with preferential treatment.
The state, but one must admit that the
The House of Rothschild has always been a prude in speculation.
It was. It was, admittedly, at the expense of the princes and
their peoples, under the guise of
Loyalty and gratitude, but under the word Spe⸗
In culture, many things are allowed. In a battle,
One doesn't murder, one merely kills. From those Spe⸗
However, one can say that, according to speculation, it was never a
Not a battle, but a slaughter.

The House of Rothschild is indeed Phi⸗
loſophe, that it loves speculation above all,
But this speculation is not Hegelian. It is
rather simple and clear, and can be reduced to a few

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as the head of speculation. 25

Reduce points. But it is admirable that...
after Rothschild's operation, the stock market audience
not even the slightest confidence in his further prospects—
There were speculations. Because initially, of course, they were
all in favor of the state and the subsidiary state
Rothschild, but this always happened at a cost
the stock exchange.

His main thought for a long time was this. He makes
a loan like the one in 1820 with Austria for
So many millions, 20,800,000 guilders, in
100 guilders, which he bought for 96 and which a
130 sold. That's quite a nice thing.
Win. But the bank has confidence in the documents.
It's good and people fight over it. A common thing.

The speculator is content with the profits he has made.
Percentages. But not Rolschild. He buys, sells—
buys and buys the same item ten times. Buys
always in batches of 50 and sold in batches of 100. These papers
To press, he moves forward some time later with
a new bond issue – which already
was arranged at the first one. This caused—
The first ones and Rothschild attract them again.
ſich, theils um ſie ſpäter noch ein Mal à 100 Pro⸗
to set aside a cent, partly to thereby cheaply⸗
to resolve. But woe to him who relies on the first documents.
had confidence. The strongest houses, the noblest,
The strongest pillars of the stock exchange were thus...
assassinated by Rothschild. That in a

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In every major case, hundreds, even thousands, of them.
I don't need to repeat what I'm suffering.

Rothschild famously disdains poetry and
Literature, but the press, both the good and the bad
He doesn't disdain bad ones and he often has them.
used it for his purposes. For example, in 1826 he did
in Darmstadt a loan of six and a half
Millions of guilders in 50-guilder lots, which he a
He bought 90 and spent 140. Not long after
It was reported in all the newspapers that Rothschild had given the new government a new l
Government made a proposal to a Cupid⸗
tissement and the government have also said this⸗
Nommen. The duped stock market geese let themselves
Pluck patiently. Almost all the loose ones left again.
in Rothschild's hands and the amortization should
It's no longer necessary to come, since
almost everything has been redeemed. But under the word Spe⸗
Kulation is understood in many ways. It actually means...
In fact, everything is allowed, as long as it succeeds.

A major speculation for Rothschild, namely
the most skillful but also the most perfidious that exists in a
The most unbelievable thing in a well-ordered state is the str⸗
Ben after the monopoly of money making. This
As is known, the house has for this purpose the
Gold and mercury mines in Merico and Spa
nien an sich kaufen. The main coin in Paris is
in his hand, and just recently, he had it done through 8

propose to his ministers in France, all

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as the head of speculation. 27

other mints in the departments to be listed below=
Press. How did he use this money-making?
Oh, I'm almost ashamed to have to say it.
In a way that the censorship did not allow the expression
will happen. When the story with the
When the Coburg coinage issue occurred, one was already allowed to
to criticize Coburg. The word counterfeiter.
It appeared several times in the Frankfurter Journal, but
as in October 1839 Rothschild in the Handbook
had new pieces of gold struck, which, due to their dimensions,
and through their worthlessness devalued all gold,
that almost not a single citizen escaped it,
No one had the courage to call the thing by its name.
to name it. It said, “a large trading house,
A European banking house considered it a good idea.
to have a new Friedrichsd'or built, etc." But
No one dared to name Rothschild; for everyone
He fears his power, and now they stand
The bankers are above the state. This proves it.
but only Rothschild's power of the public
Opinion on this. He is not afraid of the police.
He is the police himself, yes, he can even already
threaten.

That he was like all the other honest banker houses
They all feel it's dangerous, but they don't dare.
to complain to the state about it. It is
Sometimes he even lets them have his power.
He feels he has no chamber to consult when

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It is necessary to intervene in foreign bonds, to...
All the troops marched in unison. For example,

It's a banker's house – the audacious one! – the
to take over the penultimate Belgian bond issue alone. –
But Rothschild suppressed them persistently and sustainably.
and carried fine prisoners gagged to Haufe,
For Nothschild must, against his will, do all
have European bonds in his hands, since⸗
with the uniformity, at least seemingly.
exists. He must consider himself the Achilles of bonds.
and all one knows is that he is wounded in the heel⸗
If he is in a bar, he has reason to fear that people will look for her.
She aims, she hits, and he, in his entire length and
Severely falls down morally and takes prey
the time bird becomes.

When Rothschild comes to the aid of other heaps,
This looks quite humane. But Roth⸗
Schild is such a thorough speculator that with
to the best heart in the world, his vanity as
Banker does not allow speculation without
to undertake an advantage in which his speculation is not
Lative head played a witty trick.
In 1838, a large Parisian banker⸗
house numerous rats, carelessly from the
Bank of the United States accepts. The bank
However, as is known, it was in very bad circumstances.
They stood, and it was said they had to fall. Rothschild
He himself had some of these wavering acceptances.

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as the head of speculation. 29

in hands. But that wasn't known. What
That he? He offered the bank of his own free will in
the states, 40 million, thereby increasing, but
only temporarily, the bank's credit, and saves
The Parisian house – but rewards itself, as the
Virtue, even by the fact that he first borrowed his money
sold very well – immediately afterwards by 50 percent⸗
cent fell, and does not deliver to the American Bank
cash, but tramples on themselves, who
He bought it up dirt cheap, then rubbed himself with a smile.
The hands. The house in Paris was saved.
and the newspapers, the good press especially, agree⸗
ten Hallelujahs for Rothschild, who is so great⸗
It would be courageous, which is otherwise the business of the bankers

not be. But not long after, he cursed him.
the stock exchange. Millions more were lost,
than the total amount of the bond. Several suicides
They fell for it and the American Bank will...
From now on, guard carefully, once again by Rothschild
wanting to take money if he offers it to her again
should. Thus Rothschild became the king of finance,
And this kingdom is not a poetic license. The
Other bankers find fine, large vassals. He to
She is bothered when he doesn't need her, and when he
They need to run, like curly-haired sheep.
Come here. The people and the workers, these are the
Knappen und das Lumpenpack, les vilains taillables
et corveables A merei, as the Phalange says.

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30 The Rothschild House

And Rothschild retained the statement that the
King not because of the people, but the people
He was there because of the king. But the people were working.
no longer for the state and oneself, but
The cream of all diligence, of all industry, flows into the
Rothschild's treasure trove. A political economist, a
Diplomat, a writer, and an actor
They were recently sitting together in a company. The
The political economist spoke of Rothschild and his
Influence. The actor stood up and said:
Let's assume the four of us had half of Rothschild's
Wealth; we speculated with it, be it in what⸗
chem article it wants; because trade and industry
interlock, like the wheels of a machine-
rail. – Who would have saved our money in a few minutes?
Years? – No one answered. – Rothschild! verse
"The clever artist set out. – And truly, it lies
There is a profound truth in this answer. Those
Manufacturers, bankers and merchants who still
Those who value their honest name may
notice this. It's also not about...
not what Rothschild does, but what he can do,
if he wants to, and what he does at certain times⸗
must do what needs to be done. Rothschild is without will.
became a major political figure. In the state
There is nothing isolated, nothing torn apart. Everything is interconnected.
intertwined. But if Rothschild wants it, and it
A time will come when he must want to – if

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as head of speculation. 31

The stock exchange is closed. Because it is his monopoly.
And even a coalition can no longer bring him down. Only
The state as such can still take action against him.
defend themselves, but even this is too late for some.
especially given the current principles of the state. See
into which conflicts the state with Rothschild
can come where he already is according to his position
above him and how a nationality positions itself beside him
He can still claim that, but for now I must
I should also mention one other means that the state of Roth-
handed over a shield to demonstrate his superiority
to constantly claim. I mean the relay post.

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The relay post.

Everything happens quickly these days. Five mis
Grooves are often more important than a century otherwise.
Not that intelligence is developing more quickly
spreads, but is affected by the invention of the stock exchange.
the fate of many thousands often on a few Wednesdays—
Nuts. The dead ride fast, hunt citizens.

The state, to which the well-being of all is equally linked
He must care about his feelings, even if he also
so far, the means to
to actively and equally promote the well-being of all,
This can negatively prevent many measures,
that gives one person too great and clear a precedent⸗
Part over the other. I have this principle
in a brochure “the state and industry”
carried out to the extreme, and wished the
to see the state merge into the people, by becoming one with them
alone should seize control of all industry. I took
The post office, the salt and tobacco monopoly as an example,
provided that the state makes no profit,

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but merely the faithful steward of a fine people,
without distinction of rank. But now I was mistaken.
For example, myself. Our state has it
not even brought to the point of considering the post office as a
to be considered a non-profit state institute for everyone.
The state itself is opening the postal service to competition.
Whoever has the most money can afford one
Holding the relay post. And precisely this competition
It is of such a nature that any other competition is impossible.
will be. Free competition is only the thing⸗
to condemn because they need-
which in turn leads to a monopoly. But
not to the state monopoly, which the
One must keep everyone's interests in mind.
on the other hand, to a private monopoly that only the
protects one's own interests at the expense of everyone else.
Others. Such a private monopoly, which the
found to contradict the rationale of the state, is the staff⸗
fat post. If it weren't a reality, one
I wouldn't believe it. And yet she is...
Rothschild's advantage at the expense of the entire stock market.

So the state allows a special post
next to the main post office. But why is he refusing?
because a special telegraph line next to the main one⸗
line? What's different about a relay post, then?
where this telegraph line is missing? The principle
That would be true: Have money, become rich, and
You are allowed to do anything.

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And don't think that this has anything to do with the

Railways would cease. It is true that
until the stock market will have stopped trading. Roth-
The shield completely swallowed her up to that point, and
He will find enough flatterers to tell him
become:

Vous leur fites, Seigneur,
En les croquant, trop d'honneur.

But assuming there are still some stock exchanges left-
Ruins remain, so Rothschild is already taken care of.
Just like things are now in Paris and in Sieb-
Germany stands, it is highly likely that
the railways by companies under the Pass
The Rothschild throne will be executed.
The purpose is quite simple. Until now, the post office belonged to...
this main means, the state, but this, ver-
voluntarily expresses his power, surrenders the iron
private companies and only have the -
It was unreasonable to demand that she return his letters for free.
Get it! Our state is very modest. Ge-
Now the train of the railway from Paris to
Frankfurt goes off twice a day, or it will
A telegraph line was built on it. Nevertheless-
This only happens at certain times. But now it happens again.
Just an important message two minutes later
One. The train won't leave again for another twelve hours.
and only applies to the future stock exchange, which is currently
It has a last day. But what can the patron do?

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The relay post. 35

What to do for society? He sends a very small
Locomotivchen alone as a relay, the own-
This is not denied to the people, and to the state.
It doesn't hurt, so they say; incidentally, this is what these people are about.
nothing at all; the railway takes its
Letters with! Happy state, you and threefold
a happier stock market that remains silent about everything, and
doesn't even dare to submit a pleading petition.
to sign against it. How is that even possible?
They find all the Rothschild brokers, and fine
forced servants. Rothschild is already dealing with
yourself, just to do something for the poor devils-

To give a nice life. And let them say he
Don't be magnanimous and philanthropic. Just...
Slander from the stock exchange, this ungrateful
Courtesan
O, tu Pas voulu, George Dandin!
And so, may peace be to their ashes!

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Rothschild in conflict with the
Nationality.

I've already said it, it can be done to the
House of Rothschild, a philosophical-cosmopolitan
to gain a side that only indirectly stems from him
emerges, as well as often the finest flowers on the
Prison and fortress walls flourish. As a result,
that Rothschild's house is European, that it is German,
French, English and Italian, even Turkish
and is Russian at the same time, that it must be said so-
Kalisic is, it seems to be on the verge of eternal peace-
to have built, and since it is the main power in the
Diplomacy is, so it also receives as much as possible.
Peace, at the expense of all principles. It
Perhaps this will be a blessing for all of Europe,
and Rothschild can probably speak of believing souls
to be regarded as a work of Providence;
For it is undisputed that in every friction between
Rothschild, of two different nationalities, presented himself as
raises mediators and in the name of peace,
That means the stock exchange, every conflict with violence

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suffocated. Thus, as has already been noted, Thiers
overthrown by him in 1840. Because Rothschild's
Power is, after all, concentrated in constitutional states, in
this hybrid network of a state, most strongly
and most widespread. Our constitutional states
so far, they are based solely on accidental possession, which

That means on the stock exchange. Rothschild reigns there as
Sovereign: consequently, most legislators are sovereign.
Wisdom, countless multitude of bankers' deputies, fine
faithful squires, and yes, he lifts and throws down.
in the blessed lands of constitutional freedom—
He knows who he likes or dislikes. Perhaps...
They melted together to please him, the various ones
The nationalities of Europe together, so that
one can no longer do so in Paris, just as in Vienna and London.
French, German or English, but purely stock market-related,
That is, speaks Rothschildish.

But what about Roth's patriotism?
signs, if in the end there is one after all
War should break out! Which country can withstand it?
Can we count on him? But, one might say,
Rothschild is actually preventing the war!
Of course, in diplomacy. It's also a matter of principle.
War is not part of our discussions these days.
fear. We'd rather spill ink than blood.
Even between the different parties in the
There is no need to fear feuds between monarchical states.
Prince and people are like married couples. They sulk.

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together when they find themselves alone, but then a
Stranger, they immediately smile back and make
Peace. But ultimately, it's about Europe.
but neither about principles nor about freedom from the state⸗
It's not about nationality, nor about today. Who will be responsible for such things?
Things can throw your life into the balance! That's why
Rothschild can sleep soundly. However, this is a matter of...
for something completely different, bigger, more important,
More poetic. These are English linens.
and cotton, for which Europe has not yet
long period of time, for forty years, mutually abusing—
has slaughtered, and here lies the question. What does he ask?
Finally, a bale of cotton went to Rothschild.
He lies calmly and phlegmatically and lets him
to stumble over the fact that he falls.

It is fortunate for Rothschild that the emperor

China has not yet taken out a loan from him, otherwise
That would be fine Chinese patriotism with the English⸗
The red-haired war has plunged into terrible conflicts-
come. Perhaps he would have made peace.
and either the English minister, or the
deposed the Chinese emperor. But with China, if
England has not been helped yet, because with its free
Competition may even give him a second China for
his goods are openly displayed; he may even speak German-
The country will make even more concessions than on the
last customs congress, so in a few years the
Production still exceeds consumption.

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with nationality. 39

The same misery will ensue, the same crisis will occur.
appear and not always will the emperor be from
Give China money so that Espartero fish can survive, fine
troops can be paid with English gold, and the
civil war thereby fueling the English un⸗
Quiet cotton finally available in Spain too.
It's coming. England needs sales channels for its products.
to have them, and in order to have them, it fears war.
No. But Germany, God willing, always will.
more German, that is, becoming anti-English, likewise
France, indeed the entire continent. A friction.
It cannot then be avoided. The question then arises…
then, is Rothschild German, French, or English-
lifch? - And if Russia with fine pan-
Slavism would occur, or become associated with England
or combine with France against Germany
Should Rothschild take what position?
But, they say, the slightest war would harm Roth⸗
Schild's power must be overthrown, indeed, the power of the entire stock exchange. -
To that, of course, it can be countered that Rothschild
gold mines and the stock market has not yet
not dispensed with. But here, too, the question is somewhat...
It's gone too far. It's not that important to
know what Rothschild's position in the war was
will be, but before the war. Which national
Does he represent the interests of the First? One probably knows...
that Rothschild never the freedom and the fort⸗
Steps is represented. Regarding this question, there is

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There is only one answer: Rothschild is the open enemy.
of the people, from whose immaturity he lives. But
Even as an ultraconservative, he must have a Na–
Representing nationality. If the stranger is armed
who invades Germany, he is called a Russian or a Frenchman–
zose, so ist es die Pflicht eines jeden Deutschen,
Whether he is a democrat or an aristocrat, weapons first.
to take action against him; then they may later
her black laundry with the family lye–
Wash. So what nationality is he? –
That is a very important question, to which Rothschild replied.
doesn't even know how to answer.

And that question was already there. In 1840 it arose.
James Rothschild openly supported the four powers against
France in Paris. May Thiers be right or
He was wrong; he believed he was acting as a Frenchman.
and to represent the honor of a fine nation. Roth–
Schild, however, appeared as Austrian consul and
as king of the stock exchange. Thiers let him in the Con–
to ask the institution what French honor it has for him
as regards him, since he is a German. James Roth–
Schild responded in a public letter, which
he had it inserted into all the journals: even if he also
If you are German, then you have fine children, Franz
zosen. Nevertheless, he acted in the interest of Germany–
lands, that is, in the interest of his purse. God
Don't make me blame him for that,
I myself am not a supporter of Thiers and the Rhine.

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with nationality. 41

border. From a French point of view, however, it's fine.
The procedure, however, is somewhat cosmopolitan and anti-national.
had been, and so the ministry is called that for nothing
Guizot is not the minister of P'Etranger. Nothing⸗
Nevertheless, the explanation James adaeta
It should be assumed that his children are French.
As you can see, this dilemma has already existed.
as the Berliners say, and it immediately became garish
It stands out at the slightest friction. If
so the German Rothschild German and the English
If he wants to be English, then the Roth crowd remains-
The sign left them with no option but to separate.
and move into different houses-
solve it, otherwise James' explanation is merely a
A juggling act. One cannot be many masters' servants.
to be all at once. The art, the poetry, the
Literature, philosophy can be European, the
The stock market does not have this prerogative. The thought sticks.
Not on the flounders, but the stock exchange has nothing to do with it.
To create ideas. Above all, it must be national.
to be, if not in times of peace, but to
certain eras. Rothschild, however, is so far a
The main obstacle to national development. And
He is not doing it in the name of philosophy and the
World freedom, but in the name of the interests of his
own house.

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Rothschild as head of the railways and
Channels facing the governments.

When one reads the old chronicles, both
France's as Germany's, but especially
those on the Rhine, you can find them every five hours:
one different barrier, one different toll,
Different money and different laws. Albrecht Dürer

in a fine neighborhood from Nuremberg to Cologne, counts
specifically all the places where he was stopped.
It seems unbelievable. Most of these
Rights belonged to aristocratic private individuals – because more
were not – who now have a right to it):
ten, which their ancestors used to call the tip
They forced their way through with the sword. In addition,
nor the special rights of cities, so that it
It seemed like it would never end. With civilization
These private rights gradually disappeared.
The French Revolution gave them de jure the
They're finished; because in fact some still exist today.
Who can explain the different monetary systems in German?
Praise the country if he is a good patriot, who has
not yet annoyed by the different highest

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arbitrary prices of the German dozen-colored
Drivers? What German doesn't feel the same way about that?
Lack of unity? It's true, Austria has
Recently, steps have been taken to improve the postal service.
to reduce fees and to negotiate with other states about it
Treaties concluded; but Austria also has state⸗
railways. Justice must be served to him.
let them drive.

The German customs union has been given a poetic name.
A side to be gained was sought, and rightly so. Not
for example, that he brought this unity into life
was summoned; but since he was once in Prussia to
Protection of his factories had been introduced, thus preventing
the heterogeneity in trade relations so much,
that the other smaller states had to follow.
This is how it will be with every major measure taken by Prussia.
fine, which so deep and so sharp into the German national–
life cuts in.

Should we believe it? An invention?
as only happens every couple of centuries in history
appears, suddenly emerges in Europe.
Invention of steam power as a means of transportation.
This invention now threatens to plunge Europe back into…
to reject individualism and the state in

to dissolve all these isolated companies. Where else?
Where once only one strong fist ruled, now a Ge-
sellſchschaft, a corporation, and these companies
Everyone is involuntarily under a boss, because this

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44 Rothschild as head of the railways e

The main one, if it wants to, can destroy all the others.
And this boss is Rothschild! And the state...
almost everywhere he voluntarily gives up his initiative and...
gradually expresses all power, all central authority⸗
sational power. Is it really worth the effort? By-
to have games in history, like that of a
Charles and Frederick the Great, and in particular the
of the public health committee, to whom one should certainly
cannot be accused of not knowing what it was.
means to govern.

As early as 1822, Fourrier said: “The Con⸗
Shareholders' centralization unites the heads, but
Not the contributors. This is a specific one.
A product that makes a brilliant impression and is characterized by large and
It recommends useful work. But what influence will it have?
Once organized, this concentration will have
They offer all branches to the companies and shareholders
will have been passed down through industry? It will be
then a federation of related and separated-
tiered monopolies form, the brutal beginning of a
Commercial feudalism, as the fourth phase of civilizing
Movement. Civilization has with the leagues
the great vassals, both patriarchal, oli-
Garchisch, begun as a noble family, it will
ending with the great vassals of another kind,
who will be the heads of the trading companies.
That is where civilization will be led by its course.
towed. First, however, she will become more and more

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to the governments. 45

and incur more debt through the tax authorities and the
Decimation of the future, in order to then be completely under
to fall from the yoke of the feudal monopoly.”

Despite Fourrier's usual sluggishness,
These words are truly prophetic.

A young poet and statesman at the same time,
Lamartine avoids expressing his opinion on this fundamental question of life.
more clearly and in more detail. I cannot
Therefore, here is a condensed excerpt of his speech.
to give, which he in 1842 in the French
The Chamber of Deputies held, as it debated the matter,
whether the railways should be owned by private companies
Whether or not it should be left to someone else.

"What is the purpose of a government that only acts in a limited capacity?"
Nation is, to exclude from the works that the—
Is the same nation called upon to carry out its mission? Why?
this outcry, by using the word government
or state in any enterprise—
speaks? —“

“Separating the government from the country means the
To take up weapons to fight oneself,
which were otherwise forged to oppress—
to attack the governments. I cannot
It is no wonder that such blunders by men
nern, who so to speak have been for twenty years,
have become entrenched in opposition. —"
Mr. Lamartine hits the nail on the head here.

Head, but the cause doesn't apply in all countries.

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46 Rothschild as head of the railways.

from the opposition. When the governments
They have no trust in their people, so they pass on.
They themselves handle all important private companies or

Rothschild, so that they wouldn't have direct contact with the people.
to calculate and to say "a nous deux" in a brotherly manner
need. But the people always pay, only it comes
then fine money instead into the state treasury into a Pri⸗
Vatkasse. Lamartine himself, by the way, took a jab at the
Ministers who have been in the op- for 20 years
They have frozen their position. Because it is precisely the current one that is so rigid.
The French government can do the least for the people.
She doesn't trust him because she doesn't have his trust.
180,000 electors cannot in any case...
Representing a nation of 35 million inhabitants.
Lamartine continues:

"This is one of the biggest things,
that a country has ever had to accomplish: to overcome challenges
the iron streets a political, commercial, mis
to create military and industrial life,
none of us still understand its importance
can calculate. So, will the nation, or its
Will the government itself act, or will it abstain?
carefully from this, by considering all individuals or
What is left to societies of individuals? The question
is incredibly big! The question is immense.
It is more than a political question, it is so-
cial! She will either put you at the top or
to the tail of the industrial nations, which

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to the governments. 47

confines an entire generation to the restricted
The spirit of individualism, which is incapable
is to accomplish truly great things, or
It turns 30 million people into one
individual being that moves in its freedom,
with all his strength and his will and in
In view of its eternal continuation as a people!
"Perhaps when we speak of political freedom,
of the right of participation and activity,
that free governments give to each of their citizens
They should be left free in order to draw from them,
a right whereby the action of the government
It merely puts everyone's thoughts into action. -
I am a staunch supporter of this type.
Decentralization. The greatest portion for all citizens.

to grant political rights, to exercise them
let the political process be free and open in the elections.
Let justice and freedom radiate everywhere
let, on all classes of the people, on all
Individuals of the nation, like the sun, which encompasses everything
heated so that everyone could have their share
and so that every citizen in the state may be so free
to say, to parody the word of a king
by saying, P'etat dest moi. That is the
Decentralization, which I demand. But, if
firstly, the negation, which in its political context
Nature is free, its mandate, its power, its right
has created in this decentralisation; if

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in which the government is concentrated, then changes

The role. The state must then...

general will with an intensity and a
almighty unlimited power in execution—
j rung bring in full confidence that he
0 the whole nation itself is and wants to remain so.”

"I say the state must all the more..."
Concentrating activity in fine administration, each
more political law through the form of
The government has spread and scattered this information.
the free governments felt as if by instinct,
France felt this particularly strongly.

"When it was in 1789 by despotism
When it transitioned to freedom, it began by all
to break up his provinces, all his
federal and local administrations and re—
to throw presentations at each other, it's level
He lent everything and related everything to the focal point.
of the center. Thus it melted around and formed
to become a whole in one throw, a
reductive power, to the most remote innermost
To give strength and life to parts, and in one
national clumps (eomme un seul bloe national

nal), the inner corporate and federative spirit
and to resist outer Europe at the same time"

"Should the government fall into the hands of the Iron Curtain?"
railway companies resign or

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Once the idea of public opinion...

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to the governments. 49

She should be systematic and social with jealousy
Certainty, to consider the execution of this as a principle
Reserved for a large factory? I don't hesitate to ask.
"A moment to explain myself in favor of the latter."
"The companies are a trade guild,
which does not act out of patriotism, but
Out of selfishness, out of greed. Out of a
Greed, which, if you will, is to be praised,
but they always have a personal, selfish side.
What is the motive? What is the main result?
of this? In good, populated areas—
the one where there are many transports and much to
Winning is, the companies will
Laying railway tracks, however, at
somewhat long stretches where there is no development
or unvisited areas, but where they
for various reasons at the very most-
most necessary, especially to the
To give the whole a unity, who—
who they should beware of, these with iron—
to supply the railways. Because the main-
The purpose of companies is profit and
personal interest. What does it extend to?
So, their subsidies? They want privileges!
They have power and monopolies. But what do they offer?
The state for that? — They want secure pros:
have centen, your guaranteed shares on the
Börfe ausschnaun, fie in journals with large
Weill, Nothschild, and the European States. 4

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50 Rothschild as head of the Eifel railways.

Letters praise the certainty that they will never
'If it falls below 4 percent, it will be over
all expectations are raised by the premium and so on.
They win millions on safe railways,
which the state has done for them in part –
because without a minimum of guarantee-
their interests, or the permission
truly barbaric and folk-
to be able to ascertain depressing prices,
They will not make any serious offers, –
but if they asked for nothing at all and everything
If they did it for free, the state should give them the money.
to refuse permission for that; not even for that reason alone.
to declare incapable of filling something large too full:
to prevent power from falling into the hands of a few

to put down usurers, so that he would finally not be able to...
soil, the blood and sweat of its citizens
to give some speculators a price that...
Break and divide the state's power, and a
individual power as feudalism of the general
oppose national power."

“A powerful feeling has always been with me–”
mastered, as often as I read in the story. It is
this the impossibility of the true pro-
aggressive state freedom with the Exi-
ſtenz of the corporations and the indu-
striular societies. I know that
It's not generally thought that way; one sees in them

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to the governments. 51

On the contrary, a correlation of freedom, but
One forgets that their freedom is always aristocratic⸗
It is selfish and selfish. – You can probably be powerful

to resist those who are above them
They stand, but they certainly oppress those who are un:
find them. Once they're there, fo
They will be your lords for centuries.
You won't know where to start anymore,
And they will rule you. And what
The worst part is the other interests that
scattered, isolated and without solidarity,
will perish alongside them and thereby the
"States will become even more of an obstacle."
"The people will complain in vain if..."
The state puts everything in the hands of corporations.
laid down. It will be their prey, as well as the
The state itself. You, who with your
Bleed the feudalism and the street
money and the barriers abolished
You have, now you want to unite the people
Bankers deliver and your
"Have the country walled up with their money!"
"Before ten years have passed,
the societies in the chambers and
absolute master in the cabinets—
ſchen. The administration of the country
amounts to only 300 million
annually, the railway companies

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52 Rothschild as head of the railways and

A number of people and a
sum in their power to exploit
have, which far exceed those of the country
will exceed."

"Societies everywhere are becoming aristocratic—"
Lay out tables and tracks, the state is already on it.
and is democratic in itself and cares for its people.
On state railways, everyone travels at everyone else's expense.
On private railways, one travels to Giniger's advantage.
Shareholders win here, profit is there,
"That's a social gain."

So much for Lamartine's main reasons. I
However, I feel compelled to add a few things—

Zen. In constitutional states, in this
Eldorado of bankers, the deputies have said,
Basically, all those who have a lot of money, many
Influence on the ministry. It happened now,
that, after Rothschild built a railway from Paris to
Versailles docked, Mr. Fould was jealous
and also wanted a railway.
Deputy and could threaten! Right in the middle of it
Companies halted work. The government gave
Then money was added and the train was full
ends. With it, the misfortune of several hundred
Families were informed. Who doesn't know the horrible
Disaster of late May? Or do you believe the
Could this have been a coincidence? The writer of this was
Eyewitness to this nameless tragedy. I saw

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in contrast to the negations. 53

the machine, said the unfortunate ones, and only one
I heard a voice saying that the misfortune
the competition and the most unforgivable negligence
to owe its origin to the nature of society
has. The name Fould was on the lips of the
Dying, and not forgiveness was their last.
Word. His house has brought nothing good to France.
brought, as little as the Rothschilds.

But will it be said that justice showed
Yes, the plaintiffs. I have pointed this out.
that outside the Jurisprudence France the
The magistracy that deserves the least praise is, indeed⸗
just like the administration. Numerous lawsuits against
Both prove this. I dare say, and
I know from experience that the French
The justice system is the most corrupt in all of Europe, with
With few exceptions. And do you know if
It is no coincidence that those judges themselves are shareholders of the railway.
Are they? I'm not saying they are, believe it.
Not exactly, but it is possible after all, and so
It can easily happen that the most honest judge in
He should sort out his own affairs. A conflict with
A civilized person respects their own conscience.
It looks good, but it's something else entirely when he's with
This conflicts with one's own interests.

At least one ticklish thing.

What is happening in French societies
to say, that all fits even more into German-

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54 Rothschild as head of the Eifenbapnen x.

land on Rothschild. Rarely will companions-
Form groups without fine patronage, and form
She does, and he lets her alone rule, that's how it is.
Certainly not much money to be made from it. Through the
We get railway lines from companies,
But never railways. They only bite where
It's a hefty chunk. But now it's easy to er⸗
know that especially in populated, visited areas
The railways are at least currently causing more damage.
as useful. They are only useful if the whole country
is cut through uniformly from all sides.
You can find them directly on less busy highways.
in deserted or less visited provinces far
more useful and beneficial. If the state...
takes over, yes, one covers the other, the company⸗
But companies only take the profit, whatever it takes.
They are to the advantage of the state. If Prussia
would be the direct owner of all fine railway lines,
That way, the Düsseldorf-Elberfeld district wouldn't be so bad.
stand. In addition, if the veins are not well-endowed...
tirenden railways, which society has neglected,
So that despite all supervision, accidents are very real.
will probably happen.

That's just how it is with the canals.
It would take me too far to want to include all the bits.
perform games that the phalanx, over the wolf⸗
The greed of the shareholders of Canale brings. The tariff-
Elevations of the Rhone Canal are even found in all

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in contrast to the negations. 55

It has been discussed in German newspapers. The praise-
levies paid to Rothschild at the opening
of the Danube-Main Canal will one day be connected with a
The accent must be pronounced. Only one ex
I think so. A canal company in the southern
France had set a tariff for timber transports, according to
fixed to the cubic foot - that is, one calculates-
Measure the width, height, and length of each piece of wood
and then paid customs duties on it. But now she measures the
the whole load or the entire cargo together, so
that the emptiness between a tree and the
Other things must also be paid for. And the
The difference is expected to be half a million annually.
And society does this: because it is his
plaisir and because the word of their tariff law their
So it seems. Whoever doesn't like it, let them complain and
litigate over the interpretation of a word.

And despite all this, the governments continue to drive
away and let companies there railways to the
Place them where they yield good returns, let them
still complete freedom to speculate, at the risk
there, not alone never state railways from a
to preserve the end of the country to the other, but
still risk that they will be in the state itself,
two or three other states will rise up, which,
Even if they bend down now, in a short time a
will speak a completely different language. To my surprise
It's not a [missing word], by the way; if they [missing word] a Rothschild

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56 Rothschild as head of the railways 1c.

allowed him to arise, and even cared for him, so that he
The consequence is that other companies will also...
to transport. Whoever snakes and crocodiles er-
He is not afraid of lizards. But I
I have other things on the railway lines of the
to highlight companies, things that are important for the
poor man wished that she would rather be completely
would have been omitted and would have damaged our civilization in
to cast a bright but barbaric light. I mean:

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The different classes and prices of the
Railways and open carriages.

A characteristic feature of our century
Is that the elegant idler about the
farmer and the hardworking but less gloved
Workers believe themselves to be superior, and at no price in
the world would be driving alongside him. So it had to be
different classes and places on the railway
to be applied, all the more so since one is in Frank⸗
rich countries and Germany merely imitators of England
was from a country where, as they say, freedom
reigns where the people are miserable, poor, and crude
is almost as raw and barbaric as the English
Aristocracy. Once the classes were divided, it was necessary to
Prices can also be set at different rates. Proper
Ideally, one could have noble, bourgeois, peasant and
other departments should do it, but the iron—
The railway is not as aristocratic as it looks; it
She wasn't concerned about the issue itself, but about the money.
Those who pay a lot are received like kings.

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—

Those who have little are treated like a calf led to the slaughter.
goes, thrown onto the cart.

We once divided the squares into sections in
all our public buildings. Our customs,
Our education has not yet led to pure de
can bring democracy. It's all from
to defend from a certain point of view and to
Excuse me, but the point of view of the specula⸗
tion and private profit is certainly the most wretched,
most inhuman that no government has ever claimed
takes or has taken, even the aristocracy⸗
You don't table.

Suppose a private company builds a theater.
What would the police tell the government if...
the speculator arranged the last seats in such a way that
It rains and snows inside so that people can see the
Take second place instead of third? She would
would not tolerate it under any circumstances; at most, she would allow it if
to admit to a fairground booth. But she did that at the
The railway was tolerated. Our speculators have the
I've observed that there are a lot of people,
without prejudice, who prefer the cheap third option
Place, as the expensive second, despite the mixed
They elected society. They thought we wanted this.
Humanity will drive you out; we want to
Set up the space so that no dog can get in it for three days.
It lasts for hours. In good weather, you'll be greeted by...
Eaten dust and coal waste, in rainy weather,

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When it snows or hails, people chatter that it
It's a pleasure to see, by the way, the doctors must
They also live. There are plenty of people, and they
Stocks are up 7 percent! That's what they and the others thought.
The government no longer has the power to do it to them.
to prohibit on behalf of the medical police. One
will then ask why there even is a third class
Is that where it is? – I've already said that we're Eng⸗
land owes its existence. But the truth is that the
Second class is already so expensive that it's not even possible.
If the third class were filled, it wouldn't be jo mens
Murderously arranged. But what follows from this:
that two classes are doing quite well at the railway⸗
That's enough. Deutsche Post is much more democratic.
here. But only the state could do that. A
The company, which is based on shares, has nothing further in mind.
as percentages. The whole world can perish,
If she only gets her percentage. The whole thing
The past and future of history is hers for
One-eighth of a percent is for sale. It's sad, but
That's how it is, and unfortunately, it will become more and more common.

and feel more.

That's just how it is with travel luggage. You know,
that national division has completely taken hold in Germany
excellent in terms of the weight of the luggage and
reflected in the postal prices. Ten hours have passed.
30 pounds, then 40 again, then 20 pounds again
free, depending on whether one leaves a fatherland and

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enters another. The railways would have
This problem can be remedied if they are implemented everywhere
would have become state railways. The prices
They could have been made equal everywhere, just like that.
The weight of the luggage. That there is any luggage at all.
Railway excess weight calculated, belongs back in
The story of the speculative werewolves.
Steamships do not include an overcharge for passenger luggage.
weight. Through the various companies
But not only are the prices different everywhere,
Instead, one pays for being overweight, just like in the old days.
The post office. It's probably worth the effort, iron-
to have tracks!

Several German newspapers have discussed this topic.
Terung drawn, as soldiers on the Gifen-
transported by train, whether on the third class, whether
on special vehicles. I have here for the time being to
note that this is quite common in private companies.
These are secondary questions. It concerns, from a military perspective,
Far more important things for them. The king of
France buys up all the shares of a railway company.
He can do that. – What kind of military qualifications does she have?
Benefits for the country? –

In war, such tricks are laughed at.
"Given," one might say. – But destroy.
He can leave his property. That will be fine with him.
No one should be denied. Or is a society so pa-
Triotically invulnerable, so that they cannot be bribed

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and prices for railways, e.g. 61

can let, cannot, as by chance,
several battalions were blown up with the steam boiler.
jump. I'm not saying that will be the case,
But it is possible, and a state must do everything.
Foresee possible outcomes and potential possibilities
can prevent it. – Should I give you more reasons?
against the existence of private companies and the
Rothschild's trade efforts, I believe,
This is unnecessary. Let's look at how...
is it possible for the state to exercise the power of these new
to break feudalism and undertake the great enterprises
to manage trade and industry itself, in-
to which he also invited all its members to participate.
can be taken.

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How can the state escape feudalism?
the bankers.

A government must above all be strong, not weak.
alone, violent and repulsive in turbulent times
as in tiger leaps, but also in completely=
my calm, like a lion who has awakened his consciousness

which he carries within himself, his power and his magnanimity.
This strength in stillness, however, can only be achieved by...
have, if they are the true expression of the people
is, when they, by on the one hand the somewhat stormy-
mixed wishes are mediated in a conciliatory manner, and others:
since the deeply felt needs of a people, calm
and follows at a brisk pace. If she does this,
Thus, it has neither the extraordinary from the outside,
nor to fear the ordinary from within.
She will always remain master of herself and the
Do not bend your neck, not even under threats.
powerful neighbors still under the rule of intrigue
inner false friends. The first goal of a re-

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Government must be governing that is independent
moved in all directions. The purpose must be that
Everyone is well off, even at the expense of individuals, and
The more powerful these individuals are, the stronger the force must be.
the government defend its rights against them.
She must constantly level by a whole head.
to be larger than the body politic, and in order to achieve this
Head with pride and honor, with freedom and with
To be able to bear and raise trust.

The state is a miniature concept from the Na⸗
This concept must be pantheistic. Everything
must be able to develop freely within it, the grass⸗
chen both like the cedar, but according to certain or
Chinese laws. But the grass must be almost
They need even more care than the cedar, and if
it stands under her shadow, so that it does not
If it can grow, then the cedar must be cut down first.
will be, because the many small things are, as measures, the
The whole is more necessary than any single large thing. A forest
with hundreds of thousands of thin, greening trees is
more beautiful, shadier and healthier than a heath with
a hundred colossal oaks, which the growth of the
Prevent small trees. Our newest state
but it's nothing other than such a heath, well—
mentally the constitutional state with fine census⸗
deputies and banking ministers. —

Only a state that does not trust its people,
or whom the people do not trust, must, in large numbers

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Opportunities to take refuge in individuals, in order to
to borrow money or undertake large projects—
to be led. He then uses these to
Lord of the house, but a sulking or pouty one
He wants to remain in control, but doesn't immediately realize that he is being controlled
It's like putting the frying pan into the fire. Rothschild wouldn't have...
can arise, as a state-backed loan provider, if
the European states since 1813 with their people—
would have lived in peace. One needs precisely that.
not to make any cannon noise, in order to indicate,
that there is no peace in the house. It is the case that...
This is just like an unhappy marriage.
The most warlike scenes take place in the boudoir. There
People say the harshest things to each other; they sulk publicly.
People behave decently, but they kick each other while under the...
Table on the corpse thorns. Each part follows the
Friends of the other side. A stranger sneaks by.
He introduces himself, presents himself as an intimate friend of the husband,
For whom the law is, lend him money on good terms.
Interest, he says all evil about the faithful wife,
seeks to worsen the relationship in order to gain his
to assert power, and to consider oneself necessary
received, without, however, a break occurring.
let them, out of fear that they would both marry elsewhere and
They don't pay him, because the man pays the interest.
with the woman's dowry. But it would be time.
to restore peace within the household and to remove the stranger
to throw the friend out the door. — — —

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Dun

the feudalism of the bankers. 65
So embrace each other then, and let us be more
question!

The European state only resorts to general measures.
Measures in extraordinary cases, such as
find: war, plague, and revolution. The so-called
Ordinary, quiet things are none of his business. And yet
It lies in the ordinary, as Lessing already says,
the greatest miracle, the most extraordinary⸗
liche. Our state doesn't even provide for the nö⸗
most effective means. The Bible already gives information regarding this.

The grain stores serve as a legal example. Ours
The state leaves the fruit, timber and potato industry to the public.
trade with private loan sharks. He thinks in good years⸗
Don't go to the bad ones, and the government has a
Magazine, so she lets her things spoil, or
will profit from it himself. Two bad years are coming.
One after the other, she doesn't know what to do. But
Why doesn't it release the salt? Is salt
More necessary than bread and potatoes? And salt
It always does. – It doesn't turn out badly like the fruit.
But it all comes down to one cause. The state
does not dare to withdraw this trade from the market.
He doesn't dare anything at all, because he can't, because
he neither trusted nor believed in him from a moral point of view.
is trusted; because he mostly relies on diplomacy
going astray and never feeling at home
Hits the nail on the head.

An invention like the railway emerges.

Weill, Rothschild, and the European States. 5

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66 How does the state respond

The consequences of such an invention are still being felt.
Unpredictable. What does a strong state do when...
does not have enough money in the treasury to do it alone
To execute? He prescribes boldly and with certainty⸗
unity – because the common good is paramount – a
forced loan, un emprunt foreé, je
according to everyone's taxes and assets.
And if even one citizen only has ten guilders
he must sign; the state guarantees his
4 or 3.5 percent. And the state can do this;
because if he covers his entire country with railways,
This protects the busy area, which has fewer mountains.
drive and cover them. In Germany there would have been more–
several small states form a society,
or the German League itself could have handled the matter
ten could. Or Prussia could have taken the initiative like
| should take part with the Zollverein. The same everywhere.
Prices then, and only two classes, both be
Comfortable and beautiful, only the first one is a bit more elegant.
through certain conveniences, if only one
aristocratic difference takes place fol. Even the

Even the very poor can participate through their work.
that. If the track throws more, then the
The government wants its members to benefit.
let them, and reduce other taxes, such as
Prussia did it recently; it yields less,
Yes, every fine part must wear it. If the ver:
different railway lines in Germany with each other in

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If a state union were to occur, there would be nothing to it.
to be feared. This is still possible today; because
Even today, the state can control the railways—
take away companies and seize the shares,
after they had, of course, spent all their premiums on the
The stock exchange forbids it.

The same applies to bonds.
The government cannot redeem it, so it pays for it.
The interests, however, would have to prohibit all premium pricing.
Because a state cannot tolerate that everyone
He offers his skin for sale on the stock exchange every day. Of course.
Money should not be the primary means.
fine, whereby a state protects itself against fine citizens⸗
over. It must not be an espartostate,
The armed forces must not be the first to...
State funds are needed to maintain the status quo. But this
requires completely different things, and in our case...
halkhnissen, this is still a chimera.

Rothschild will remain in power for a long time to come. And
If it isn't Rothschild, then it is England that is its
He takes on the role and pays subsidies. With his
However, subsidies would not have overthrown Napoleon.
The Prussians were fighting for something different than for
English money. But Rothschild is still there.
not above the state. He does, after all, enjoy
the rights and protection of any
State. So let him bear the burdens.
of the same state with its sufferings and

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Joys, and then there is a main-
State-owned enterprise, so a fast-
The state cannot dictate laws to him,
but he dictates them to him.

The entire project is based on this last phase.
The secret of statecraft compared to Rothschild. I
I don't think it's necessary to describe them in more detail.
act. Because the conditions are precisely what they are.
Not specified. The highest principle of the state cannot be defined.
usually, as in philosophy, in one sentence
reduce.

With confidence in the people and the strong
Progress is neither a Rothschild nor any other power.
to fear that this power, on the contrary, must
States themselves can be liable for interest. However, through mistrust

and rigid refusal of any truly felt
Freedom, rise up on these ruins of the state,
other powers, which are gaining a more and more firm foothold
to seize power and patronize the state itself.

The European state, Germany in particular
There's still a vote to be taken today. Tomorrow it might be different.
Too late.

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Dun!

Attachment.

I can't help but write a letter here⸗
print, which a sincere French state⸗
a man wrote to a German publicist, and the
in various points, with those in this brochure
expressed ideas, albeit indirectly agree⸗
That's right. I readily admit that this letter has given me the
The first idea for this brochure came from... Which...
If he came to my face, that is probably

The reader is indifferent. The letter reads verbatim:
as follows:

Sir!

I can only thank you for the effort.
open ideas of the state that you encounter here and there in your
Remarks about Germany, specifically about
Prussia is woven in, – enchevetrer. – It is found
They are only outlines, but they prompt further action.
think, and that's already a lot.

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70 Appendix.

They tell me the difference between Frank–
rich and Germany, be the one that with us the
Laws are better than people, and that in
In contrast, people in Germany are better.
than the laws. If that is the case, then I hesitate no longer.
For a moment, I will declare myself for Germany; because
the legal customs – les moeurs – find
better than written paper. – But I believe,
You are mistaken, all the more so since you usually
a mass of observations into an ariom for:
to tie together. This is a special day.
lent, a chemical inverse reducing talent, but
Many misconceptions also arise. Firstly, there are
Our laws are nothing less than universally good,
Secondly, I don't consider the Germans to be any better than...
us. They will attribute that to my vanity,
But overall, I don't believe that the
Germans are individually better off than the French–
zose, although he behaves more awkwardly, which is much–
I easily taught you that paradox; because you
They love to turn things upside down, and
Since everything in our society is wrong, we meet
They are mostly the right thing to do.

On the contrary, I believe that in
Germany more firmly embraces the term state than state–
has held up, as is the case with us. Not

for example, that I consider the German form of government to be the French one.
I prefer tresses, but various converging ones

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Reasons have caused the philosophical idea
of the constitutional state in France
It wasn't understood for a single moment. And
That's a disaster.

I feel grieved, (je ne m'apitoie guere)
about the fate of a people. I know that
when a people wants to decide something, and when this
His wish is a general need, it is him
with time quoique or parceque, wim-
porte - will enforce. What you therefore tell me
about the aspirations of the German press and the
What the German people said doesn't interest me much.
The days are over when France concerned itself with its internal affairs.
Disputes in a neighboring country are troubling.
Richelieu's politics and the Guizots are two ent-
Opposing poles. I believe the truth lies in
of the middle. Would the juste milieu have no such thing in our country?
Bad sound, I would be inclined to believe it.
But we never had a juste milieu. I
I clearly understood that, but unfortunately too late.
The term "juste milieu" has been misused to describe the
To cover up the reaction. Now it's all too late. That
The state ship sails fully backwards until
it hits a sandbank and then sauve qui
peut. Cest triste, mais cela est.

However, I am interested in everything you tell me.
of Prussia and its king said. Prussia
It seems to me that it has never relinquished the concept of the state -

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aliend. – Neither the Roths nor the Roths rule in his house.
Schilds still the other loups-cerviers. His Pa⸗
Pipers are not listed on the stock exchange, and
It recently converted government bonds without...
| that one had previously, for the purpose of the agiotage, something there⸗
who knew about it. It also has the Agiotage in spa⸗
niche papers prohibited; perhaps it suppresses

1

U

the stock exchange entirely as a market for government bonds,
j and that would be a nice example.*)

God forbid that I should thereby...
wanted to downplay what the newspapers were making such a fuss about
do, although as a Frenchman I have my national
I fulfill my duty and understand none of it. But
If I had one wish, it would be this – in
To be a Prussian minister. I believe in the
10. The Future of Prussia. Where once a Frederick the Great
Great was, if 658 step back. Great men,
are the dividing walls between past and present
Future.

I would like to draw your attention to this concept of the state.
Direct attention. Tell me how the
Prussian railways are, whether they also the Ge–
They will be left to companies, as is the case with us. They are
This collective monster, with which no minister
as soon as it's finished. Dragons with a thousand tails,

The letter writer, however, forgot that Prussia also had a
The bond was issued in England. However, it will not be listed on the stock exchange.
gerothschildet

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how she describes the fable. I'd rather
to deal with Rothschild alone, but that
Proverb: entre deux maux, il faut opter
Pour le plus petit mal, ist hier nicht gut an⸗
turn to; for both evils are found like the morning.

Rural leprosy is incurable. Austria has a state-wide leprosy.
Railways. Will Prussia follow suit? What can we expect?
As far as I'm concerned, I don't think we'll get any at all, what
still better than Rothschild-Fuldisch⸗
Aguado's –

You see, I want to make a statesman out of you.
I will also inform you here at the Ministry.
recommended as – village schoolteacher.

What you told me about Lerour's misconception
I have to report on Hegelian philosophy
Didn't understand it himself. Lerour is a rambling person.
Philosopher. What you are too short, he is too long.
You never really know what he wants. But seriously...
I believe that one can make something out of Hegel
one wants to.

I am withdrawing more and more from politics and
more back, live for science and my fa⸗
milie. Continue telling me about Germany, that
Most interesting to report. As soon as the official
Works of Frederick the Great have been published, send
She did me a favor, but lose in one
The state never uses the concrete term. It's not everything.
as the newspapers report and if you

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Write about the state, that's how you make money–
feudalism the war to death and
Life

Yours sincerely

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The publisher of this publication has the following interesting works available.
published by A. Weill:

State proposals

above
Prussia and Germany.
From
A. Weill in Paris.
8. Elegantly bound.

Anhalt: Preface. — Introduction. The State and
Philosophy. 7

Part One. 1) The Germans in the year 1830.
2) What preserves Austria? 3) The Prussian friends.
4) Prussia as it is. 5) Prussia as it is with the
Juherkunft ſer sein. 6) The Jews in the Christian
State. 7) Constitutional Germany. 8) Mos
narchy and press. 9) The organization of the press.

Part Two. 10) The German Political Science Institute.
11) The family and the free state. 12) The Ger
Society and sociability. 13) The school and
Life. 14) Art and the State. 15) The
Music. 16) Language and character. — Conclusion.
The diagnosis of Germany.

The richness of the matter can be seen from the
Inbalt des Büchers snÿe ven, doch ist dass snÿebe fo ab⸗
Deviating from the usual state writings, it bears
the author's originality is so pronounced in the
Forehead, who considered the ideas and questions of the time — the
The present and the future — with a philosophical
Sharpness, with a crushing logic, the state-
men like thinking citizens
Eyes reveal that we do not urgently enough em⸗
They can pfeblen, convinced, the thanks of all well-
meaning for the state and in the state,
to harvest for that.

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The State and Judaism.
From
A. weill, in Paris.
8. stapled.

Not only the statesman, the national economist,
the people's deputy, but preferably also the

Owners of "List's national system of political
The above text is indispensable for the field of "economics" because
It is, as it were, the key to List's book.

Siteu painting
from Alsatian folk life.

Bon

A. Weill, in Paris.
8. Elegantly bound.

The value of the above novellas is twofold.
It once refers to an indestructible German
Nationality that lives on in the Alsatian people,
pointed out; then find the novellas, what form and
As far as the subject matter is concerned, it's so freshly drawn from life that
We haven't known a German poet since Hebel who
would have described the life of the people to us more masterfully,
like A. Weill! These qualities will suffice,
to spread the “novellas” in such circles,
where the poet's name has not yet penetrated
is, because for those who already know him,
No further recommendation is needed.

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Furthermore, highly recommended works can be found

Political fantasies
from the
Papers of a deceased person.

Published
Don
Heinrich Edun.
8. Elegantly bound.

Contents: 1. Memories from the year 1832.
II. The image of the prince. III. The birth of the

Helios, or the Philifters, an aristophanic delight⸗
Game. IV. State Medicine.

With a sense of humor like only our most excellent
Ghosts: a Jean Paul and a Ludwig Börne
possessed it, but in a quite original way, describes
The author's recent past fantasies
and even current conditions, such as ours
— literature, which is already poor in humor and satire —
which was not evident at this time!

The author — anyone who glances at his work can see that.
throws into the book — belongs to the claffifch = ges
formed spirits of our fatherland, which was based on
the area he enters is neither a newcomer nor
an unnamed person, although he is unknown
I want to stay!

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poem e

Leodor Löwe.
8. Elegantly bound.

The Ver⸗ enters the circle of contemporary poets.
Fasser not as a newcomer and unknown, but wobl
Already loved and appreciated by many; it will
Therefore, a collection of his poems, which will be used for
largely consists of previously unpublished material, which
Friends of genuine Pocſie would greatly appreciate a donation.
fine, but for Württemberg the book would especially like to⸗
They gain in value because the appendix contains (le
dense, the author's: Festival play for the five and
20th anniversary celebration of King Wil⸗
at, printed is.

5.

A priest,
History from the area was.
Told
by Dr. Scherr.

8. eleg. prayed.

From a well-known patriot and poet
According to Dr. Scherr, we receive in the above book a
ild aue der Gegenwart, das, in romantic ge-
walls, the much-tangled machinations, dissonances
and purposes of the time, the state, and the church and
about other parties, with candor and a
artistic assurance, which the book, from aesthetics⸗
as viewed from a contemporary historical point of view⸗
tet, to a true gem of original literature.
Friends of witty, entertaining reading material,
Both spiritual and secular people will find a rich treasure.
of truth in the guise of poetry, about
the highest interests of society are represented in the book.
But especially in Switzerland, whose ver⸗
The conditions therein will be discussed most frankly,
Friends and enemies alike will find plenty to like.

|
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Johann Christian Senckenberg University Library
UB | Fran tür erm Main

Prison and love.

From the papers of an amnestied man
8. elegantly stapled.

Already considered a psychological oddity
These poems arouse the greatest interest; the originals⸗
but nality and the high artistic vision which
These dictions permeate the air; they can best be understood by the best.
to set aside what national poetry best
Furthermore, the title of this book is not one.
wegs eine Fiction ist, sondern allen Gedichte im
Dungeons were created – The poet is not flirting with
Suffering for the fatherland, with no pain for
the freedom he didn't feel, for which he didn't pay
had suffered for a long time, and draws sick wobl before some
from those who use their mediocre talent for this.
through perhaps feigned pain for freedom and
Fatherland attracts the attention of the nation.
zieben and so forth to a not exactly dearly bought Ce⸗

to achieve celebrity!

poems
from
. Ua u,

(Author of Kosciuszko's)
8. elegantly stapled.

As is not easy in our present times, an owl
can win the love of the nation if he does not also
he plucks the string of his lyre, which is in the heart of the people
the loudest beats — we mean the battles of the
Time — so too are the political poems of the
To place the author alongside the best,
was in recent times Übland, Grün, Platen, Herwegh,
Pfizer, Hoffmann von Fallersleben and Ortlepp sang
baben, and who does not the unnaturalness and the Phrafens
The turning of some modern poets, the pure taste
Whoever has been corrupted by true poetry will find this
Poems which, — we are convinced of this — in
The commons of the people will become fine in short, the ver»
Recognition should not fail!

Johann Christian Senckenberg University Library
Frankfurt am Main

The Prima Donna.
A
Theater novel
from
Fr. Ludwig Bührlen.

2 volumes.

S8. Elegantly stapled.

Also a theatrical novel — but not one by ges
of the ordinary kind! The author is — besides Tieck —
one of the finest connoisseurs of human nature in fine novels,
a listening observer of inner creation and
Action, as it moves the true artist's heart, in
whose external representation Goethe and Tieck alone
This is now excellent in German novel literature
have produced. Bührlen is striving to achieve this.
With modesty, yes, but with undeniable certainty

Talents are sought after and we can assure you that there is no equal⸗
A fine work from the past twenty years with
greater rights to the art novels of a Goethe and
Tieck can be lined up as this Prima
Donna, which is probably the most beautiful work of art,
what has flowed from the poet's pen so far, and that
not only all friends of dramatic art and the
performing artists themselves as a valuable gift em-
can be foaled, but as a classic Ge⸗
maälde from the still life of a singer, love
must win over all friends of beauty!

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G vp TRIDON

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OF

JEWISH MOLOCHISM

III

lILtCUSU JUIF

Eludes erili(|iies and |iliili>su)iliitiucs

BY

G VE TRIDON

LAWYER

Former Member of the National Assembly, of the Commune of Parle,
of the Committee of Public Safety, etc., etc.

BRUSSELS

ÉDOUARD MAHEU, PRINTER/PUBLISHER
18, Rue des Sables, 18

IC OKI*

1884

SOI99

NOTICE

The book we are introducing today, damn the
published, is the posthumous work of Gustave Teuton.

We were planning to give a later edition
complete works of ve imitating citizen.

At the same time, we will publish his biographical information.

The short life of Teidan, — but how dramatic!
Tick! We can say that he didn't leave Fardcnle's furnace.
which forms the tragic point of the 19th century, that for
to enter into death.

This life, so full though it may be!, can be summed up
In two words, or rather, in two cries. — Cry
(Humanity and tenderness towards the oppressed; cry
iFéternetle reprobation against the oppressors.

Brussels, August 31, 18K4.

(Editor's note)

WARNING

The history of the Jews, said "history oozes," is the only
that Christian nations should be taught seriously, because
What is the foundation of their religion? Seriously, here?
does not mean truthfulness, but rather abundance. Tell a story.
For a peasant, the memorable events of his homeland are...
Hebrew. Speak to him, on the contrary, of all the Hebrews
possible: Abraham, Isnnc, Jacob, Joseph, Moîso, J >aué,
David, Solomon, Herod, Jesus Christ, etc., etc.; he knows them
by heart, the veiled man in the land of knowledge, he will tell you
tera commonly this litany of old things. Posso for
Old things! But lies! Lies that
have spawned so many others 1 *

The Bible, a collection of these Jewish texts, is nothing but a long...
perpetual disguise. What conclusion can we draw from this book?
Strange! This: that Israel, inventor and guardian of the Mono¬
Theism, has faithfully transmitted to us, through the ages, the
doctrine of the unity of God. This is proven above all by the
Pentateuch. What is the Pentateuch? The collection
the alleged works of Moses, the great lawgiver:
The story of the creation of the world and the early days of
humanity; Origins and adventures of the Jewish people; Promul
deposition of the laws of the Eternal on Mount Sinai; finally.

WARNING

Kt'uui'ü codes enacted to organize and maintain the
worship of the one God

Thus, from the Patriarchs to Jesus Christ, the
Monotheism, according to the Mil of, constantly the
national religion back to the Bronx, it's not without poino,
This is true, for he appears to be in perpetual struggle against the
idolatries of neighboring peoples and no repellent except at the price of
more violent efforts their invasions often victorious.
In short, however, the one God is indeed God
of Israel, and the intruders always unite to be put out.
This is the conviction that reading "the sacred book leaves
"the approach, the spirit, conviction, nnivorsello by all the
Christendom.

EU well, nothing could be further from the truth of this opinion, result
of a colossal hoax. Why haven't we since
Long-discovered lie? 11 blatant lies that
are open. But faith keeps them formed. Ello believes without
see, for the examination would be sacrilegious. He had two Protestants
is not "a derisory simulacrum. 11 has as its starting point the
faith; for a pre-established and agreed-upon purpose, worship. Let us do,
We, a serious investigation.

Solon la lliblo, Moses dies, after having made accepted &
his people the laws of the Eternal, and without having been able to enter
in the Promised Land. Joshua succeeds him and conquers the
country of Clianaun, later called Palestino. Here com-,
mer-coût really the Jewish Annals. No doubt, ollos
will be filled with the great name of Moses, the creator,
in a way, of the nation. Well, no! Immediately
disappeared "from the scene of the living, it is no longer a question of
Him. Eleven or twelve centuries passed silently about him.
Only once or twice, long after his death, his
The name is mentioned, but vaguely, as that of a
indifferent, obscure. When one reads, in Leviticus
and the Denteronomc, the meticulous prescriptions that regulate
minute by minute all the occupations of the Jews, a
Such an oversight is judged not implausible, but impos-

AVKBTI8SEMKNT

It is possible, the memory of such a legislator should have been preserved.
parmanonco on everyone's lips and oeoupor in the place of hon-
A neon A chaque ligne do la histoire nationale.

This is what has happened, in fact, since the Pentateucho
has truly become the religious code. From Judea, Moses,
His putative entourage dominates the entire Jewish nationality.
like the Eloehor domino, the village. We only see him, we
He only thinks of himself. He is the representative and the epitome of everything.
a people. How did this notoriety of Ost-Olle become so recent in
The Hebrew Chronicles, <and why such absolute silence
during the long period of the Judges and Kings, do 1(100 A
Before Jesus Christ? That means Moses never existed.
Moses is a myth, an imaginary being, Lo mutisme dos
Biblical annals, one would find sufficient proof, if one
There were many others, which will be found further on,
eollo-ci in particular, which I do not want to postpone: According
According to the official chronology, Moses lived naked in the 12th century BC.
Jesus Christ. However, a careful reading of the texts of the Penta-
touquo demonstrates that this work could not have been written
that eleven hundred years later, in the 6th century, laying or
memo from the captivity of the Jews at Jlahylono.

The true author of Ezra's collection, the reorganization
principal leader of the Hebrew people, after the return of the
captivity. Let us add that, by an exception
This audacious deception, this gigantic forgery, is quite rare.
tesque originated from the most legitimate motives, and
that, far from deserving blame, Ezra would have a right to
better applause, if he hadn't overstepped the bounds
born from the suppression or alteration of works
historical records acquired for posterity. It is also impossible
to pass condemnation on the shameful mark of greed
Dity and priestly tyranny that is displayed on every page
of the Pentateuch.

It is not permissible to grant amnesty for such scandals, although
that this is the most glorious goal: to transform a
atrocious religion and destroy the horrible statue once and for all

•VVKUTI8SKMKNT

•lu Molooh who had devoured so many millions of victims.
Because, it's time to say it, the so-called cult, elected" the
Jews, of God alone, creator of heaven and earth, are not
that a most egregious historical falsehood, Jehovah, the
God national, no other than the ordinary idol of all the
Semitic peoples, the brazen Molooh, naked hollow belly
ot rougi, which consumed alive all the firstborn of the
pnpulatiun.

liion far from having been the relentless onnomi do Boni that one
He imagines, according to the Bible, that he himself was Baal, he*
memo the Golden Calf, or rather the heated bronze bull &
hlnne who devoured the living victims. Baal, U a
reigned; Baal, he exterminated, under the kings as under the kings.
judges. David was dancing in front of the open arch of the Ossomonts
The backs of little children were burned. Solomon, Rehoboara, all the kings
of Judah and Israel, worshipped Danl-Jôliovah and nourished him
They knew the firstborn of their cuplo. What a dreadful picture!
will unfold right before the reader's eyes. In this
Momont, I only sketch the main feature to stop
my frame.

Since the settlement of the Hebrew nomads on the land of
Clianaan, two relations had opened between Judea and
The powerful Assyrian empire. They dominated the races
Aryans and Consolata, far superior to the Semites by
character, customs, and enlightenment. There flourished a
A gentler and more humane religion, that of Zoroosters, A
this civilizing contact, what elite souls there were in

The Jews had conceived a profound horror for the atro*
cities of the Hebrew cult, and soon a war began
in order against the dreadful Baal-Jehovalx.

Their task was arduous. For they had come to fight the
national superstition that borrowed a double force from
its very ferocity and the antiquity of its tradition. The experience
The passage of centuries attests that a custom is all the more
difficult to uproot, which it imposes on its followers more
cruel sacrifices. The superior men, known in Judea

WARNING

under the name "the prophets, they did not back down before your
perils "lo la lutto ot s'.v will throw themselves with as much "skill "pu*
"Do courage and humanity. An liou do s'on prendre"
Jehovah himself and uncle his overthrow diroot,
they pretended to believe A- a false interpretation of sus
orders and relentlessly attacked the human sacrifices
comroo a violation of his will, an outrage against his laws.

The prophets Ames and Hosea open the campaign.
They are furious at the areUo, this chest filled with bones
charred, on the pedestal of the red Midoeh, they curse the
aahbath, day of burnings. They insult the toplmtli, the
Dark valley, back sacrifices. Always they speak naked name
to Jehovah and to remind people to respect his intentions
little known. Their tactic is* admirable, tact and do
diplomacy.

Soon Jérémie, a more powerful genius, rises in his turn.
With a sorrowful eloquence, he thunders against Molocliismo.
He too speaks out in the name of Jehovah against the immolators*
tions offered to Jehovah. His anger, his pain never cease
No anathemas. Indignation drove him to memo all the way to A so
faieo the auxiliary of the Assyrians who were besieging Jerusalem.
Preferring humanity to the independence of his country, he
counting on the victory of the attackers to destroy everything
Suddenly, the horrors of the Haaliquo cult. Also, at the capture
From the city, we see Xabucliodonosor, the victor, treating him
With distinction, as an ally and a friend. Jeremiah paid dearly cos
expressions of esteem. He had the imprudence to stay after
the departure of the Assyrian troops and was massacred in Egypt
by the Molochists, as a traitor to religion and to the
country.

About one hundred and twenty years before this catastrophe, the king
Hezekiah, following the voice of Isaiah, had attempted the abolition of the
Molochist atrocities, substituting lambs and

Rams to human victims. But this reform had not
encountered no sympathy. The women especially, pheno
strange business! They mounted the most violent opposition.

warning

n'avaiont quo ilos rires contemptant* pour eos simulacres
of holocausts that cost them more than the blades and
showed a preference)» »H> cannibals for the idol to
Anne blushed where their children were swallowed up. Always.
The worst superstitions* have, in the low sound, their most
formo appui.

The first attempt at reform hardly lasted, Mnnassès,

(they and successor of Exeohlns, hastened to relight the
fools do Jehovah'llal ot their delivered fear victim his own
(They. He had Isu'in sawn between two planks. One
A new and more energetic attempt was made by Josins who
employed a ruse, assuming the discovery of a book
dictated by Jehovah, who prescribed the priests by the
Fire. These alternatives for overthrow and restoration
continued in this way for the Haal-Moloch textile, up to A
The fall of the kingdom of Judah. King Sodom, defeated
taken, fled, and taken to Allnbylono by Nebuchadnezzar. It was
a fanatical Meloclùslo, ot, during the siege of Jerusalem,
he had abundantly supplied do jounos enfants los flânes
blushed at the idol Jehovah.

The Babylonian captivity dealt a mortal blow to the
torriblo furnace of brass. F,o stay of main families
Jewish women, in this country of gloomy hills and gentler customs,
char.goa their character and their ideas. When Cyrus los
returned to their homeland, they carried there the resolution to
reforming the old cult and instituting new rites, or
partly based on what they had seen during their stay
dence in Chaldea.

It was then that Ezra wrote, or had written, under his direction
tion, the set of books known as the Penta-
This collection can be divided into two parts: the story
and the legislation. We won't say anything about history, otherwise
that it's a fabric of fables, a novel that isn't memorable
historical, but purely fanciful. We are not writing
To refute these legends, they are not worth the effort.
despite the harm they have done and continue to do. They are

WARNING

judged elsewhere ot co would be pordr*>s< a temps quo do recom¬
to begin "no demonstration now superfluous.

The legislation will hold us back even more; its influence has
It was bigger and especially more disastrous, Carollo created lo ,l«*
Shiism, very unpleasant, sweet, detestable son* î l'isla-
mismo ot lo Christinnisroo.Id,on elTot, l'idoliltrio liehrouo goes
take lin ot lalssor la plaoonu Jewish monotheism, out of the
Pentatouquoqui had discovered it and roouoilli ebex los Perses,

It was a big change. The difficulty was...
to accept by a people passionately attached to its
"vioillo" eroyancos. He was presented with the new commit code
a work of art by Muse, contemporary with the most poetic times
ques do la nation. Why Moses, a stranger who doesn't Hguro
Nowhere since Joshua? No doubt the choice of name had
There are two patterns, but they remain ignored.

Lo Poutfttouquo had been combined with a great deal of art.
He did not clash with the centuries-old cult of the High*
.féhovnh. Everything, more or less, was maintained, except the sacrifices
human fics replaced by holocausts of heliors and
of aguaux, abundant enough to satisfy the dominant passion
The nature of religious murder. In this respect, the Reformation
was much less radical than they had demanded
Amos, Isaiah, and Jeremiah. Jeremiah overwhelmed with his evils
The words were read, the autols were in the ark. He demanded it loudly.
deletion. The name and the viio of the instruments of torture
gave him convulsions.

The Pentateuch, on the contrary, retained the ark, tes holo¬
causts, as well as the Sabbath. Only the ark became a
harmless coffer, and the Sabbath a simple day of rest for the
intended for animal sacrifices. The brazen serpent, formerly
inoloclnque rotisserie, received a trivial explanation and inys-
medical-technical, known to everyone. He cured las
bites from desert snakes. As for Jehovah, for
to facilitate the transition, it retained its terrible aspect, its
language of curses and threats, its infernal atmosphere
ardent ones that flattered the old superstition.

WARNING

These modifications, associations »ini|>los on appearance, transformation.
They completely, in reality, embraced the religion of "the Hobieux,
U'u'i «latent, as consequences «the alleged laws do

Moses, the prohibition of marriage alliances with the
other peoples and the fierce isolomont of the Jewish nation,

The goal of Esdrns and the reformers was to improve the
rotonr dos sncriflcos humains «pu remained the custom «les
neighboring Semitic peoples and could have introduced themselves "lo
Rechof, he favors "your international marriages." We see
“|Uo this prohibition is a dos lois «lu Pontntouquo pro¬
subjected to the most rigorous criminal penalties. The expedition
The lessons of the past had revealed the peril. It is permissible to believe it.
that the numerous massacres recounted in Exodus and the
Numbers, for the "lefonso of this law, were simple
means of intimidation, which only cost the back
fresh imagination.

The cult instituted by the overseer after the captivity,
seems to have encountered resistance. The march of
Time pushed back the ancient barbarians. Soon the great
War of Independence against the Antiochians. 1st century
before Christ, came to consolidate the established institutions
by Esdrns under the name and authority of Moses. The tontati vos
violontos of the Seleucids. to install on Judeo the divins
Greek nations, were to give to the new legislation
all the strength that draws a religion from a guorro do
nationality soutonuo in his name and under his auspices. Lu
The struggle of the Hebrews against Hellenism was long and terrible.
relentless. They will emerge from it fanatics of the religious code which
had presided over the most heroic era in their history.

The old Jekovah—Moloch was now forgotten and imposing
impossible. It continued in a rejuvenated Jehovah, more impossible
Health, more universal, matte, always strongly repulsive. From
The fact remains that contact between the Gi'ecs, although enemies, had produced
Its effect and determination sparked a movement of ideas among the Jews.
which would soon turn the world upside down and decide its
fate for a long succession of centuries.

WARNING

To explain, with some clarity, the development of
Hebrew history from its origins, it is necessary to
to give nn "perceived two Semitic races, of their cult, of
Our habits, their moral organization. We ask
gifts to the reader, indulgence for the aridity of details
indispensable to understanding Judaism and Christianity
nism itself. Everything fits together in the series of stems. The
The chain of ideas and customs is never interrupted, ha
Surprisingly, it's sometimes difficult to find the right timing and
dear, the peoples buried under the layer of centuries, the explanation

cation of beliefs and customs that bind us
still sounds the yoke.

INTRODUCTION

I

"The man is apprehensive," the impulse leads him. It is he who...
grabs by the hair, the squirrel and rushes him, flees one
atheist or a Catholic, a heron, a criminal or a martyr.
Also, these movements that shake the universe, these cracks
the foundations of empires and dogmas, which we shudder at
Through the centuries, these floods of ink and blood where it drowns
humanity – mere ricochets of the supreme pension, philosophy
whether philosophical or religious, – we find it again and study it
in the corvate of a single individual, as in the masses
not in history.

Calvin burns Servetus and Luther, and Tetzol is on the ground. Alcibiades
breaks the Hermes and Saint Dominic exterminates the Albi
geois. Julian the Apostate established an index for Epicurus and of
Inquisitors sat in Rome. Under these men and these acts,
Setting aside the decor, the swords, and the rhetoricians, two
aspects of the human mind present themselves irresistibly.
Struggle. Imagination and Reason, Theism that imposes itself in the name
of faith and Atheism which rebels in the name of doubt;
Man and God, these are the eternal strugglers.

The whirlwind of dust, glory, and horrors that they

He

introduction

raise around dVux, allows pou to watch them fiico at faeo.
Let's be bolder,

Imagination is the faculty that every mind possesses.
to give a fictitious existence, not only to his desires
more legitimate, but still any fantasy dictated by
Human ambition. She speaks, and on this side of the world, alone
and a true Eden for the wise, man creates a world for himself
false and bizarre, crushing him with its full weight. He will take refuge there.
in his hope as in his misery, instead of opening the
Naked eyes, riches of all kinds that nature lavishes upon him,

There is no place to fight against evil and ultimately defeat it.

The bond, on the contrary, is a seed deposited on us by the
truth, is the most forceful affirmation of superiority
of man and the dignity of matter, the feeling of
reality pushed to its ultimate consequences.
This is not a narcotic, it is not a drug, and it provides us with
visious délieiousos, but the eternally just rule that
It serves us to measure our universe, to contemplate the
beauties and imperfections, to make the most of them as outlined by the
nature. Reason is no more despair than a
Boredom. Eilo finds in the vio uno an inexhaustible source
of observations and conquests. She too is searching for the word do
creation, but in reality, of which never a fanciful idea
no one will surpass greatness, and it creates all enjoyments through its
discoveries whose eternal pages the sci-fi unfolds for him.

Cotto, valiant companion of man, distinguished herself by a
A supreme desire for truth and justice. Ello believes only in this.
She only judges what she sees, hears, and only listens to what she has heard.
each party to its tribunal and dismissal of its summons categorically
Gorique, the aerial castles and the enchanted vistas
that its rival continues to build.

It is because Imagination, that audacious fairy, evokes from her
baguette the brightest panoramas. It is the real
the subject of our dreams and, as co-minister to a queen of
France, repeats to the enthusiast: "If it's possible, it's done;
If it's impossible, it will be done.

INTROM'CÏION

III

The Being is afraid of dying. He does not understand this intelligence.
Nature's license, a hundred times more wonderful and more
sublime than the sicnno, and attaching itself to its personality pre-
He feels with the despair of the shipwrecked man, he lets out his cry of anguish.
KUo rushes in, the comforter, and murmurs the bion- stays
happy, the celestial metamorphosis, azure word, rev
golden, which man wants to believe at all costs, and which he does not love
not to be disabused. The mystery of our existence, made
nature becomes the theme of the most varied tales, of
the most risky excursions into the realm of the maybe.
Above the bull, the object of his affected disgust, the image
Nation places Paradise, a mirage for its believers. In the middle
From the clouds or in the depths, she invents the sky, which
exists only in his brain. His brain gives birth

like celestial fruits, the Gods, the Olympus and the
Wallinllas. His paintbrush draws its colors from the rainbow
or in the mud of the Phlegethon, to draw cos frescoes
which fill us with admiration, or make us pale with fear
boasts. She reveals intelligence, "the man, the depuncture of
all matter, the fullness "lo tous sos dons. Then, Pythia,
mad with the spirit she has just evoked, Imagination no
to support the appearance of his own creature. Before the
Master of Nature and King of Heaven, the crushed priestess
The dust strikes the forehead: "Blessed is! God is!"

The only true ftsoxoxo;, Imagination so présento A
we are like the Madonna with the Bambino in her arms.
For the idea she has just given birth to, she feels a love
of mother. She speaks to him, she wants him to exist, she sees him,
this God, his work.

To satisfy it, science will exhaust itself in a search
If it's impossible, teleology (1) will bring its own little logic
and his silly laugh: a The nose is made for wearing glasses,
a. So we wear glasses. The order of nature sup-
"It poses a supervisor" and other reasons for this force.

(1) Teleology, theory of final causes.

IV

IKTROOUQTIQN

When the man utters his sic rofo, the proof is
everywhere. She no longer shows herself anywhere, when the mind
opposes his summons to appear, to which a response
eternal flaw. In vain will he search all the spaces & the
search for contemptuous men. Exhausted soon, he said, in a dream
living on earth: "Let us cultivate our garden; let it become a
"Floor. Let these sublime flowers bloom: Honor,
"Knowledge, and that one in particular, shining brightly among all the rest, and which we
"One can only pick at the price of countless peiuos, the
" Freedom. "

II

Imagination dominates the childhood of peoples and islands.
They haven't yet had the time to come to their senses.
Cotte Rudo experience do la vio. Everything then appears to them
like a kind of formless existence. Nature, being
inuuonso, who lives and is constantly creating around us,

envelops the thinking animal in its incomparable grandeur.
The whims of the elements, their benevolence in some respects
a gruff sort, disasters alongside productions, life
and death, endlessly united and reproducing themselves in a cycle
infinity, the irony of the waterspout, the anger of the volcano, the present
The trees form the shadow that descends from the high peaks.
of nature's impact on humanity. This shadow, with its aspect
mysterious and terrible, it was soon to pass from subjugation
real to the tyrannical empire. At the first stammer of
man. God was in the passing cloud, fertilizing the
meadow, as in the storm that strikes the fields
devastated. Appearance rose above Reality, its
mother, and the slap of implacable contempt: Theism
placed his foot on the globe.

Theism! At that name, I see the centuries opening up and,
From the depths of time, this swell of tears has reached me,
of cries and sobs, which, constantly growing, finally

flood the globe and leave on the front of humanity a
seal of inoffuçahlo tristosso. Jo sees emerge from the back
deserted, wild tribes offering their crude idols
The firstborn of their children; the Moloch will rise up in
Carthage will devour generations; Martyrdom will appear,
religious creation, active or passive, in which the bour¬
Reau becomes a victim in his turn. I hear the confused braying
theological disputes and the horrible death knell sounded ten-
eight centuries by the Roman Church in its quaest to heretics
I see God, assassin and avenger, creating only for
to create victims; the man, a schemer and a traitor, to strike.
to curse in the name of God.

Everywhere blood, massacre, rage that kills with brotherhood
Hypocrisy, everywhere, lies placed between dogma
The superhuman and its impossible realization. When I 03 Ages
As things soften and the era of torture comes to an end, here is the
Moral destruction, intolerance.

Theism is the most absolute subjugation of life
and of thought to the principal Place, which becomes its tin and the
cause. It is the subordination of existence to the entity.
du fuit A l'hypothôso.

From these words alone Elohim, Bara, De us créai'il cœlwn et

1st ram, derives the complete portion of our flood.

“Quurc Deus errneit cceltrn cl tcrram?....Who was flying,”
replies the sophisto Augustine Aurelius, better known as
of Saint Augustine. Thus, we are men, thanks to the good
pleasure, for those of us who no longer wish to be subjects.

If God created heaven and earth, virtue is but one
Order, nature a whim; art, the ideal, progress have no
no longer has a reason to exist.

If God exists, despite our senses and our reason; if the
pure spirit, the fluid, Non-being, that which we neither feel nor
We do not conceive, Nature dominates, the vivified Nothingness grinds the
matter; physical man, that is to say, man in his entirety
the whole world is outlawed; the world is collapsing with a crash; the
The body in its beauty, life in its joys, the mind in doubt

VJ

INTBOOl'CTIOU

And whoever thinks that everything must be denied and trampled underfoot for this
a strange state that has been defined; to lose oneself in contemplation
of God, mystical Nirvana, more desolate and more horrible
a hundred times that of Buddha's dream.

If we are no longer part of the eternal cycle, if we no longer
we are not forced actors in the great drama of
existence, regardless of civilization, regardless of science 1
Children of a whim that a conprico can destroy, condemned
Born hoping for torture, what need have we to amass and
To know? Suppressed humanity vanishes from itself and
Progress is now nothing but death.

If an idea that passed through Jehovah's brain was enough to
to make us hatch, if we are to him like the pot to
potter, slave to master, no matter the prison where we
Let's sing life, oh, bent under the whip, we adore the
prison guard! Let's plunge into the abyss, let's tear down the veil of the
Divinity, let us tear ourselves away from life, this force of Satan....
To love, to feel, is to sin. These flowers are here to tempt you.
These fruits are for your downfall. You should only weep on the che¬
valet or nail the vio to you, for your country is God, that is to say
Nothingness; and pain, torment, and death are the consequences.
lons until he reached him.

"Let the universe perish, you have God" (Luther). So,
Man sinks into misery and suffering. He struggles
under the anguish. He unleashes all his fury against himself.
The deception of a cruel enemy. The only ideal becomes the mask
livid, with sunken eyes, with the awful smile that they call there
Death. The sun is veiled by the bat, with wings
black ones bearing the motto of old Durer: Melancholia.
This is the age of unhappy consciousness, of divine terror
of the Middle Ages.

From the depths of these miseries rises towards the heavens the impure mono-
logue, the solitary pleasure of prayer, where the self is object
His activity falls back upon himself, heavier and more desolate.
Therefore, any man corrupted by the supernaturalist idea
felt seized by an implacable fury against anyone who

MTROlHlCTIuX

Vtl

He does not share his suffering. He throws Galileo to the Inquisition and
he carries his pious bundle to the pyre of Survol, as he sends
Gloots and Chaumette At the scaffold of the Supreme Being. The
science, heroism, work, eloquence, everything that
He disturbs his rest, becomes the object of his hatred. This Galigula
of thought would wish for humankind a single intoler-
liaison to stifle it.

Hatred of humankind", Oclitim genei'is Immuni, a
Taoito wrote when speaking of the first Christians. And that we
He did not accuse the old Roman of ignorance. His powerful
his gaze glimpsed the crimes, the pyres, and the hell of
our world.

Who could have so fascinated man and turned him against him?
Himself? Faith.

Faith is the refutation of sounds by the imagination.
The challenge thrown down to reason and to nature. Your senses show you
bread and wine. Faith commands you to see flesh
and blood.

"Est Deus, et, post ilium, nos," says Faith, and clothed
In her livery, she believes herself to be above free men.

It is absolute: yes or no, Christian or heretic,
devout or infamous, condemned or chosen.

She is intolerant because of skeptics and dissidents
are the enemies of God whom they continually sacrifice
in their thoughts and actions. The rest of the wicked puts
the long martyrdom of the believer is in question, an insult to his
miseries. Only universal assent can justify faith.

She is worried because the slightest shock can become
deadly to the rotten dognu. Folded in on itself and there
Drawing on all its strength, faith is necessarily bilious.
It breeds hatred and evokes, even in our public squares,
the flames of Hell, of which the terrifying apparatus will be a part
eternal pleasures.

A touching accord of abuse and error! Theism,
The thick oak tree shelters all enemies of the
humankind. What king hasn't crowned P? What executioner?

VIII

INTRODUCTION

Hasn't he granted amnesty? What victim hasn't he burdened with his
Holy curse! 1 The tyrant of heaven and earth is the ally
natural "all despotisms." A debate that sometimes seems to arise.
To divide them is a quarrel between oppressors fighting over the
prey. For these sworn enemies recognize and acknowledge each other.
soon they will be exploiting the people or the state. The CNAR
from heaven, to which all beings obey without question,
gives birth on earth to his perfect image, the monarch
absolute. Hell becomes a branch of the Bastille for
The heretic and the rebel. Paradise opens expressly for him.
for the slave, a prey thrown to his despair, so that at
Instead of looking at his arm and his sword, he stretched out his hands
towards the space where we call to God who sneers in his cloud.

That is why the Thêismo shines in the foreground in
the government tableware, and the throne is placed next to the altar.
In this way, the (supreme Being) becomes humanized in the incarnations
the humblest nations. The policeman-god arrives, by
a series of gradations, to the God-sergeant of the city and to the
God-snitch, to end up at the God-lock, at the door of
bourgeois safes and according to the formula:

"If God did not exist, he would have to be invented."

When I contemplate the formidable unity of this dogma oh
want, muddy and bloody, all the contradictions;
when I see the idea conjure all the forces of man

and seize the world in its talons, how, I wondered,
Was humankind able to survive? That's what it carried with it.
He is the seed of the future, his national and patriotic idea:
Atheism.

At that detested name, what horror seizes the mind of my
Reader! Education, religious and political ideas, all 1 m
The ferments deposited in his soul rise up in anger.
Let him calm down, let him listen before speaking, and remember
shovel how many times, on a gloomy scaffold, the people
amidst curses, he immolated the guilty man
for having wanted to save him.

Provoked by insolent pretensions, Atheism strikes

IXTROPUOTIOX

IX

with his feet on the ground, saying, "It is mine," and his eyes
plunge headlong into the wonders of nature.

Atheism is life rising again, man who
asserts itself with all its might and throws down the gauntlet that has never
has been noted. It is nature whose rays, like those
from the sun, absorb all the mists of the human mind.
It is progress, a pillar of fire that humanity follows and which
It will lead her far beyond all perfections. That's the
science, Minerva emerged fully armed from the brain of man
and which makes the elements its domain. That is poetry, ileur
august, blossoming from the very depths of matter, the kingdom
from heaven demanded relentlessly on earth, the social idea
substituted for the unjust fates of Providence and the non
possumus of the Diou or the Papo responding: "Let's try!"
Finally, it is this name that resonates for the Gods, the Kings,
The Dogmas: Freedom.

Atheism is the heroic athlete who follows the chariot of
triumphant cults, the martyrdom of all parties and all
The sects; and when humankind was gagged, ot A
the torture, where all that could be heard were the cries of the horrible
The machine tightens constantly, alone, to prevent everything
proscription, he protested.

Is it therefore a crime that the self-denial of the atheist, one faces
the mercantilism of believers, and his contempt for a pride
The use of immortality replaced by the memory of nobles
actions? Guilty without a crime, condemned without cause, he per

insists on its eternal claim against despotism
of Earth and Heaven. Raised above dogmas, of
gods, religions, and all the remnants of history accused
strengthened by the centuries, he contemplates them without anger as
without pity, awaiting the day of justice; and when the idea
tyrannical, he tries to crush him under his wrath, he shouts at him
Resolutely: "You are nothing but a lie."

Everything that exists in its intrinsic strength and power
sèque, everything that falls within the domain of Goodness, Beauty, and
Yrai scoffs at theological entities. The Law is atheistic.

X

i.vrn«i>i'cTi»x

the morality that subjects even the gods to its dominion, the justice*
Tieo, sublime balance, humanity, the facts are atheist. Read
The motto, though not very ironic, of our society is not ost-ollo
again the l.or populi, vas? Del, and the Ligurian devolution
in history as the triumph of atheism, not
not only religious, but political, so rebellious central to everything
irrational fetish, God or the devil. With human sacrifice*
nitaire, bien différent dos macérations stériles, vkgaïme
lui-môme rises to the level of social intuition, forgets
his personality in the interest of the entire genre.

With myself alone as a foundation, we will rebuild this
A splendid edifice, this immortal monument of society.
The necessity man arrived at love. He formulated the
rules of his oxistenco in a poetic form that veils them
the source. Above creation and nnture, he made
his own, which he has the right to restrict and whose existence,
after such formidable assaults, he protested against his enemies
eternal.

Humanity has not taken a step nor invented an idea without
Having to fight the sky, and this fight tells the whole story.
Every advance is a victory won over God; every
discovery, a conquest whose reunion forms the trophy
of man.

A distinguished mind, whose testimony no one will refute.
gnage, he confesses, in one of those fleeting hours when
Even doctrinaire intelligence converses with doubt:
» The miserable spectacle of the decadence of the empire
"Roman is so confused by the sight of the Church's triumph that
"One had separated me from the other..." And further on: "I haven't

»not found in your work (the Church and the Emptiness)
» Roman in the 4th century, by A. de Broglie) as much as
"I would have liked a demonstration that I was looking for there with
"ardor and whose absence, in all Ira books which
"related to Christianity, has always caused me a real-
"A table of troubled minds. Why the Christian religion"
which, in so many respects, has improved the individual and perfected

iSTitomvnos

if

* Given IVspécn (P), did she exercise, especially at su nnis-mnen,
"If there is little influence on society? Why?"
"As men individually devoted themselves
"More humane, more just, more temperamental", more olinstrs (?),
...it seemed they should shock more foreign to the day
"Public virtues P Do such that the society grumbled"
"National seems more broken, more doe-like, more infirm,"
» in the memo time when the small society do ia familio is

"The best adjusted. The striking contrast, right from the

"early days of Christianity, between the Christian virtues"
"tionuosetco, which I called public virtues, is
b often reproduced since. U n'y on a point dans lo monda
"U qui rao pareisse plus diflioiio A explication.. etc."

These tender expressions, which are explained by the position and the
The name of A. do Tocquoville, are all the more striking. I
I would like to know what Albert do Rroglio's response was.

Why, off the record, this fatal concordat? Upon arrival
Christianity, cataclysm and obscurity. Homo su
does he revel and reason about the restriction of the idea of God?
its subdivision into nature, its formal negation.
Also, in the book of accounts held by history, God
is on the rise when nature is declining, and vice versa
ment.

Let us question the martyrology of science, let us open the
works of the saints & in which theism serves as a weapon,
of blessing or anathema: the man expelled from Paradise,
"Peace," that his lips had touched the fruit of knowledge; Galileo
In the clutches of the Inquisition, that is the eternal myth.
The mind and reason are anathematized under the name of
Satan. Every thinker is an atheist, an impious person, at least one
wizard, and each of the scientific revelations that make

an era in the life of centuries glorifies itself with ecclesiastical thunderbolts
siastics. Religious instinct is not mistaken, for the goal
science is the liberation of humankind.

These predictions have almost come true. The debris of
Superstitions litter the ground, and each turn of the hourglass brings down

a section of the old manor. Dion was dispossessed and disarmed. 11
has lost its sky, its thunder, its demiurgic attributes,
his quote olte-mèmo, U a fai before a new Olympus
which are called oxygen, hydrogen, gas, solids, liquids,
organic or inorganic elements. It no longer appears
in the sky that, in the state of a nebula, Ootto idea, emerging from the
nature, of which an optical defect showed it to us clearly,
tailored to all desires and all ambitions, for a long time
Motionless, naked, Zenith, has returned to its starting point. Kilo
described his 0100,

In co sous, et dans lo mémo qn'anarchie contraire A des¬
potism, atbeismo is the demolition of the place, worn out without ceasing
through reason, retreating before civilization and progress.
He has to his credit every ardent initiative, every idea
generous courage supported, ot cotte suito non
intorrompuo do ponsours ot do génies qui, dans los scionoos
as in the arts and politics, form the revolutionary series
lutionary two centuries.

The dualism continues between the human idea and the divine idea.
cotto antithesis of progress ot do lu foi, illuminates the most
high peaks of history. History with its crimes
triumphant, his righteous oppressed, is this not the negation
God, his act of abdication, formalin as governor
Therefore, history is the most important
energetic man. <• Help yourself and heaven will help you -, said-ollo
To those credulous intelligences who rely on the justice of one
Cause for his triumph. Truth must not reign except A
condition of being forced.

Two periods are characteristic. In the first,
man affirms himself through the most splendid creed ever seen
the eye of the sky and confirms its symbol through the wonders of
sciences and arts. In the second, he places the ideal outside
of himself and of nature and no testifies for his intelligence

Liability and its strength, which inspire horror and contempt. Never the time
has brought together two eras more dissimilar than the world
Greek and the Middle Ages. Christ recommends judging the tree

IXTROIU'CTION

XIII

l*ar its fruits. Let's see which fruits the difference has produced.
"the principles."

Lo ürou, this compound “read Pelagius and “the Hellen, lively spirit
amidst a diverse natural environment, he deified himself with
His vices and his virtues. Beauty appeared to him in its forms
the most varied, and he had an altar for every one that struck
his delicate sounds. Superior genius, he raised no gods but he
a limited distance from himself, mixing them daily
h sa vio et il ses travaux. La plain d'Ilion vit plus d'un
Aeschylus forgets the battles between Humans and Gods
"To make him his eternal Jupiter. Plato himself is the king (one
misty stay, where sad shadows will growl forever
the vanished oxistenco. This familiarity, combined with
restricted desires and an ardent love of the life, pormot he
l'IFollène do décor sa partie do chofs-d'omvro, ot do faire
"lo ses cités des Cbainps-bilyséos près dont l'iùlen
would have seemed very poor. Polite with SOS "places as with
two older brothers, he saw on us the perfection of man, the
the power of nature could extend into morality, philosophy
philosophy and politics, further than any spiritual people
Sociological and civilized. Greek religion is therefore atheism.
deified.

O Hollenio! true homeland of the wise, Ithaca lost to
our dreams. The Greek gods never died for us.
The thinker is the poet; his soul is the tomb where they rise,
arranged in double and triple rows, their statues, where celebrations take place
the eternal Panathenaea.

Happy and blessed centuries of holy tolerance I Man
He has not yet invented the one and only. He admires and
Respects all aspects of the human mind. Epicurus reduced
God at a minimum and makes his place a sinecure: 'the Stoics
Ancients dream about the world's blade, and t: .- ,: s that Pythagoras
Pyrrho believes he glimpses the transmission of beings, orders
to doubt everything. The incomparable death of a philosopher
The philosopher gave this gift to the world, and Socrates' hemlock was
atoned for by centuries of tolerance.

ixrnowcTios

Opposite free Greece, the object of his jealousy and our
attacks, the despotic and terrible East was rising; in facodo
Apollo Pythion, deified in all the strength of the jounosso
and do la vio, la machina Moloehisto, dreadful compound do
man and animal, worship of death and pain.
Thus gentle worlds touched: the Orient with its religion
mysterious and fatal, the enchanted West, playing with scs
God, like the child nveo sa poupéo. Two neighboring worlds
separated by abysses I

Greece, which, by gentle faith, saved the human spirit from
The Grand Lloi's attacks should not have obtained the memo.
success eontro the metaphysical breath Venu do Porso. Aveo
Plato, she leaves the bull and loses herself in abstraction.
The man no so sees more ot turns his gaze towards the in*
known. So commonoo the chuto.

Christ, whose Oxistenco no me seems no more doubtful
than that of Muhammad, had appeared. His glory, if it is one,
was to prepare a long future for Jewish Monotheism in
making it possible to embrace humanity. Such is the conclusion.
sion do co Jesuitical code of the Gospel from which one has drawn enough
to fuel discord. Moreover, the weather was pro-
piece. Antiquity, stupefied by Caesarism, did not understand
plus its myths and gods. It had lost that philosophy
Phile, who was his life, and would have gladly written on his tombstone
like Trimnlcion the “Nunquatn pktlosophum aitdi-
"laughs." Asleep in slavery, she forgot herself in the middle
vain will think and, crushed on the earth, took refuge in
the metaphysical domain.

The memoirs of Apuleius and Petronius are the explanation of the
Christianity, or the feast of Apicius was to have for dessert
The Catholic diet. It's the Caesars' fault. They are the ones
who, destroying initiative, spirit, art, and reason, delivered
the defenseless man in the hands of the young sect; and such
was the first link between these two principles so well created for
to come to an agreement, despite an initial misunderstanding.

The Christian religion arose in these circumstances.

favorable. Powerfully organized secret society, sowing
at the four cardinal points SOS sales and SOS adoptions, joi¬
Gnant, drawn to the allure of mystery, the dogma of his infallibility and
In her triumph, she brings the infernal and jealous element.

We know the rest. After the look cast upon the Greek world
so bright, you would be ashamed to go down into the middle
age, fatal society where Dante only had to walk to find
his Hell, a long night lit by a back-burning tree whose
The reflection allows us to glimpse dark, ossuary-like masses.
ideals of humankind, I cannot think of the Golden Age of the
Theology, where she would still like to sweep us clean, without
horror and anger.

The Middle Ages is the most damning testimony against
lo thôismo, and this long experience, which would not be
To renew, proves the absolute impotence of any idea
supranaturaüste A moraiyser, ordonner et mémo poetiser
the company.

Here are the results: the man was naked, a gallows, a symbol
too truthful of his suffering. The distinction of the flesh
and of the mind, unknown to antiquity, raised in him a
Eternal conflict. Intelligence was in danger. It would have perished
perhaps, if she hadn't turned her gaze towards the world
ancient. Life and hope emerged one fine day from the manuscripts.
Writs escaped from the hatred or ignorance of the monks: and
The broken link was re-established. Soon the mind, in a
dazzling eruption, sent the sacred owl back to its trunk
darkness, scholastic jargon. The muses, mothers
The fertile seeds of genius put to flight any barren virgin.
moral crusade, for which forced celibacy is a crime and
who, ready to forgive enemies worthy of forgiveness,
will retain an eternal hatred for eternal adversaries
of reason. The morality of Socrates and Epicurus, of
Cicero and Cassius drove out the disgusting rival who
reigned in his place. The man finally regained his titles of
nobility and began the long claim that lasts
Again.

1ENTROMCTION

See the finger of Hollenio: the nrts are reborn. But,
like the colors of a flower suddenly faded, the
The statue has lost its serenity. Melancholy becomes the expression
the state of our world. That's because our society has been in the process of...
to the dreadful practices of Christianity. A hard escape
in the dungeons of the Inquisition, he still retains the a-
Freuso Traco and no one can chase away the infernal vision. Such
Christ on the cross is an Apollo crucified by the hand
ferocious monks. He weeps, and his tears accuse humanity
nity.

This is the dawn of the Renaissance. Luther tries in vain to
consolidate Eastern Monotheism by bringing it closer to
its origins. “Read,” he said, distributing the Bible, and this
This blow kills the Bible. It breaks the celibacy of priests, and its
Reform will be powerless. In vain Calvin burns Sorvet.
with the approval of the gentle Melanchthon, Protestantism
will, despite himself, become an aid to human thought.

The history of humanity reproduces the struggle between
of Ormuzd and Ahriraano, the struggle with its twists and turns, its
triumphs and defeats. But Ormuzd must not perish and
Truth will prevail. We can say it loud and clear: after the
Great Crusade of the 18th Century, a Just and Holy Crusade
whose motive was not a sepulcher that almost became
that of Europe, but the assertion of our rights and of
our dignity.

The 18th century was the revenge of the Middle Ages, the
triumph of Atheism. The heroic age had for him
the modern era, the day when imitators of Hercules and Theseus
dedicated themselves to the destruction of monsters: Ignorance,
Superstition and misery proclaimed the Right in the face of
bastions and cathedrals and engaged in the great battle
which is still ongoing.

Sarcasm, genius, courage, wit, they fought with
all weapons. Never was there a more ardent love of the
Justice, a more grandiose hatred of Immortality, horror
deeper than these ferocious imbecilities that bloody

Los nations; Hegel was able to say in a magnificent pen
“The French philosophers of the 17th century carried ot

"planted, like the banner of the populace, Thought, the Con-
"Science, Conviction. They said to man: 'You conquer*
"Cras by co-sign."

What would such an effort not have produced? The philosophy of
The 18th century gave birth to its practical essay, the Revolution, the
miracle of modern ero and the accomplishment of time
ancients. What is Golgotha in the context of this great
Redemption? Any co who, not only since the blow
of the celestial state of Jesus, but for centuries, suffered,
acted and wanted, victims of religion, of society, of
History, thrilled with joy, and hailed the hour of the
justice. The flood of impatient revenge, of pro-government ideas*
criticisms, of tortured truths, piled up for three thousand
years, suddenly shook like a vast sea, broke
chains and dikes, and carrying away thrones, castles and cathedrals
drales, spilled over into our world.

Finally, are we free? P La Penséo nt-olle rompu sa
Longe and the Hellonian times, tenfold thanks to the progress of
sciences, the scum of the slave and the oligarch, will they
To bloom again P Not yet. Freedom is such a precious thing that it
is not acquired without effort and seems to be contested by uuo
hateful fatalism. A myopic rhetorician, around whom our
The Ptolemies wanted to run the great system of 83,
had no sooner thrown the Revolution at the feet of Being
supreme, that the reaction reappeared with its long procession; and
The Concordat now only needs a signature.

Corso, Ricorso, still Yico’s motto. The same
elements of attack and resistance constantly reappear
modified. Like the circles described by a turbulent wave, the
circles of history glimpsed by the illustrious thinker represent
They feel identical, but shrunk. Their orb is decreasing.
The day when the lake presents nothing but a majestic sheet of water...
The killer isn't so far away that we'd have any interest in seeing her
to persuade. Because philosophy has its casuists. Like the

XVIII

INTRODUCTION

A very Christian religion, Ollo has perverse Jesuits
which couple the true with the false, the just with the unjust, and,
covering social exploitation with gilded sophistry and
nuns of all ages, they say, extending their hands towards
Power: "Aren't we the clever ones?" They don't
They don't sin through ignorance, those people. Their sole concern is

to bury an intimate belief in their hearts, the result of
their scholarly research. Huddled in faith like
Like La Fontaine's rats, they prefer to avoid any conclusion.
by a mystifying logomachy, the word for which has since
long since removed from the inner sanctum of initiates. Divinity in parti'
reduced to the status of a spectator, she listens to the rhetoricians and
obeys their physical or political laws. God constitutes
tional admits man and his ministry as an indis¬
Guizot, conceivable.

But why so much anger against this philosophical mule?
A sophist without posterity? At the moment I write, time has
does justice to this inconsistency of mind. His pontiffs
They themselves are tasked with disillusioning the public. Overwhelmed
From all sides, carried by the new current, these scouts of
Ultramontanism retreats to the army and throws
Voltaire's mask to appear under the cassock of
pure Jesuit. These men are no more. Dead to reason and the
freedom, may they rest, if they can, in the shroud of Loyola
and that disrepute throws its 'laughter' upon their grave.

Visor needed in the 18th century to deflect the
blows from the enemy, a motto inscribed on a butcher's knife and which does not
Deism fooled no one; it has completed its task. It must
to be fought to the bitter end. For, in less than a century, it has
He had two revolutions crushed under his rule, without bringing down any
of his claims.

This cautious and illogical philosophy, which demands a
a screen for discourse, has not yet put an end to its
burlesque creations. His Pantheon, still new in history
The tower, teeming with deities, torment of the archaeologist
The future. After the god Soliveau, the god Infinity.

ISTaojll'CTION

XIX

No one recognizes the immensity of these spaces more than I do.
whose depths the man could not fathom, and where his watch without
The veils of Nature's fairy tale. No one admires the power more.
sance infinio of the Spirit which plunges intrepidly into the
oceans of floods, as in those of thought, and &
for whom the future imposes no limits. This show is
great, like everything that pertains to man and nature.

But it is no longer a question of these tangible and perceptible facts.
The being foretold by poets, logicians, and critics,

is indefinite, immutable, and perfect. It looks like a tiny animalcule
invisible, magnified indefinitely by the microscope. Sometimes it
swarms in the depths of Trophonius's lair, thrashing about
the tripod of Delphi or perched on the ohêne of Dodona.
Among his hierophants, some believe they thirst for God,
Some were delighted by it, others immersed themselves in it completely.
everyone is obsessed with it. The Infinite God is not even a vain
concept of imagination like the homunculus of the alchi¬
mists; it resolves itself into a formula. Some unhappy souls
dives, alone, feel it weighing on their skulls with the loss
migraine relief, or they catch a glimpse of it beside them
like Pascal's abyss. We could twist it for a long time, without
to get nothing out of it.

Facts alone exist. Wanting a cause and placing it
In God, resorting to last resort is a petty idea. Those who
slow so much infinity should also evoke it in the past.
The center of matter is everywhere its circumference is zero
part. It is multiple and one: e* x«i

The atom alone, the molecule, is eternal. Life or rock,
Dust or odyssey, flower or statue, she wanders in the middle
worlds, always the same as itself.

Thus each century brings its shipwreck, and the coast is
littered with the debris of dogmas. Religions are failing.
like ships battered by the storm; the flood casts back
on the shore, green and blackened, the gods, these shipwrecked souls of the
ages. Faced with destruction and continuous change
In the past, nature was always serene; man always

acts and thinks, holds in his hands his Pandora's box, is
malndo or bien portant at will.

Man wants to know, wants to understand, in order to examine it
Moreover, this nature to which he owes everything. Then the image
gination brings to it a lawful and misleading element, of which
The consequences are disastrous, and humanity struggles in cm
diseases which are the crises of history.

A healthy man accepts existence, takes care of himself
to adorn his home and immerses himself in infinite pleasures
nees of art and science. But when he is troubled by
supernaturalist ideas, his clouded gaze cannot

The inability to distinguish objects. The hallucination, the delirium...
offering their alluring or sinister perspectives, and dazzled
Deluded by the mirage, he thinks only of fleeing nature and life.

In this sense, Religion is the nervous disease of the genus
human.

Ancient religion was art, family, poetry
in their highest expression. Modern Religion,
This is the paradox, the reversal of human meaning, the
Sacrifice, the anti-nature. Ancient man is man
well-balanced, letting himself go with the flow of life, exhausted
indulging his instincts without cursing them. The modern pietist is
the relentless enemy of nature, the sworn torturer of its being.

The miracle, a pagan expression of the wonders of nature,
which, according to Christ, has become a deviation from the eternal laws,
marks our progress in speculative perversion.

The Parthenon, a symbol of eternal beauty, conveys
On our foreheads, a breath of happiness and love. But beneath
the enormous vaults of the cathedrals, surrounded by shapes
strange things press upon her and surround her, and her thoughts twist.
gripped by a silent terror. Greece was flourishing
of strength and health; the Middle Ages is the disease of which the
effects extend as far as noos.

And why this thirst for torture and suffering?
when life is there with its joys and wonders P For
what this oppression of the body by an aristocratic intellect-

INTRODUCTION

21st

Ligonco? The believer only has to extend his hand to grasp this
that he searches far and wide, and the earth, like a bride,
awaits the man, his bion-aimô.

To believe in the future of man, in the extinction of prejudices
and abuses, in the building of the great city, in the effloroscenco
The completeness of art and idea, isn't that a religion?
To affirm the triumph of humanity, with all its strength, by
his actions as well as his words, to have the privilege of suffering
To cherish her even more, isn't that faith?

Every illusion is a lie, and lies are fatal.
The people of France, no more than those of China, should

chewing opium to forget his miseries. What a Tartuffe!
He kneels, silences his reason, and says: "I
"Believe," when everything within him protests, that's his problem. We
let us not believe in the need for lies and falsehoods
eternal appearances. We need facts and reasoning
ments based on reality and experience. The time of the
Logomachy and metaphysics are a thing of the past, let's play princely
candles on the table.

You arrogantly proclaim: "There are some words that are a little
"Perhaps heavy things that philosophy will interpret in a
"an increasingly refined sense, but one that it will not replace"
"Not (1)." I see the danger, but I don't see the use.
of these invalids of grammar. Or else science reta-
He will either clarify what is in question, or he will fall into the abyss.
from which he should never have emerged.

Science has saved the world. It cannot take another step.
without lifting the supernaturalist veil, and each of the
the truths she established have as a backlash an error which
collapses. It is the weapon that every man must carry to
his side to defend his virility. Only criminals of
those who harm humanity can make the goddess a privilege of
letters, an odalisque destined for the pleasures of old men
powerless. It is the scribes who hold the key to the

(I) Essays on criticism and religious history (Renan).

science in their pocket, condemning the generations in love-
reuses of the beautiful, drawing endlessly from an impure amalgam
of errors and half-truths.

The Scionee must embrace the Universe; to know is to be
God; to learn is to become divine. The serpent Samraaûl
He remains the great philosopher of antiquity.

"The people, you say again, only see the sides
"Great and saintly figures of religion. 11. He seeks the ideal, the
» basis of morality, the explanation of nature, the realization-
"The union of his hopes and desires." Now, these aspects
Great and saintly people are human beings. Every dogma is
petty, objectionable, bad, and supports justice as
The ivy supports the oak, which it strangles. Therefore, give back i\
man what is & man and & God what is & God.

Go, who is man, is morality, his human necessity.
This is the idea of the justo, the future and progress of humanity.
What is God, or is it intolerance and persecution?
the obstacle, jealousy, the despotism of heaven on earth.
Let him take back what's his. We won't argue with him.
To believe in something outside of humanity is to betray it.
And if man needs fetishes, as you keep saying
Obstinately, doesn't he have humanity? What greater God is there?
Nobler, more ancient? And he too suffered.

Humanity was scourged, the priests delivered it up, the kings
They condemned her, the soldiers crowned her with thorns, and he
Holding up the cup of gall, they shouted at him, "Man, you are a king!"
But I tell you, the Immortal One will rise again before
three days and the stone of his flying sepulcher will shatter into pieces
to smash the skulls of his enemies.

the question is posed between the henchmen who write to the.
pediment of barracks and temples: "Timor Domini,
inilium sapienliœ b, and the men who proclaimed, in
Facing the stake and torture, the law of peace: "Love
hominis erg a hominem initium sapienliœ”.

PART ONE

General characteristics of the Semitic group

CHAPTER ONE

Etymology

The robust faith of the Middle Ages did not see in the sciences
that the Levites of the ark, the scribes destined to demonstrate
endless biblical infallibility; and, God and the Inquisition
With her help, she convinced them.

The human spirit has long been stuck in a rut.

The Arabs, it was taught, never knew the ckro-
"Neither the word nor history. Their writings are worthy of the rhapsodes."
"barely reveal a series of buried facts"
in detail. Every historian, a copyist of his predecessors-
"He adds, subtracts, or moves things around as he pleases." The
"Storytelling and illustrated narrative form the entire series of their
b annals, b

And, alongside these formal judgments, they preached the holy
teté and the impeccable quality of the most Arabic book that ever was,
the Bible.

This disorder has ended. The human mind, in its march
generalizing, questioned the usefulness of two weights and of
two measures, the reason for a rule, fair for the
Brothers of Israel, unjust to this people alone. Stripping away

Without any frivolous fear, he crossed the saerôo enclosure of the Testa¬
ments, and the books of the United States and Ezra, in their revelations
They finally understood, revealing to him the arbitrary construction.
often artificial, hence biblical historiography.

Salon l'expression île Voltaire, les antiques historiens
are tones more or less (I 03 1 Inhalais serious, narrating without
To chuckle, Gargantua and Pantagruel. Nations, cities, mountains,
rivers, everything comes alive under their magic pen, pupil
up to the sky our colossal forms ot so meut «huw les
worlds of imagination. Ifellen and his descendants, Œolus,
Porus, Ion, and Ahoms descend upon Greece. Oegyptus
He holds his scepter in Egypt. Heber leads his people.
Noah and his three sons, Jacob and the twelve Patriarchs prepared themselves*
They are tangent between Asia and Judea. Explore the continua and the
annals, the mythical memo ost emerged from popular consciousness.

ltion do commun cntro l'ethnographie ot ces créations
poetic. No more than the Iliad or the Vedas, its sisters, the
Genesis has no awareness of races, and the enumeration of
Chapter X is based on a kind of passionate geography
who classify the pouplos for reasons of antipatiiio or
of friendship.

CHAPTER X.

“Verse 1. — Here is the enumeration of the fUsdoSem,
"Chain and Japheth, children of Noah, and these sons were born
"of them after the flood."

Verse 6. — The sons of Chain were Chus, Mizraim,
» Phuth and Ckanaan.

Verse 15. — Canaan fathered Sidon, who was his son
"elder, the Hothen."

» Verse 16. — The Jebusite, the Amorite, the Gergesite.

» Verse 17. — The Hivite, the Aramean, the Sinai.

» Verse 18. — The Aradian, the Samarian, and the Amathean.

Verse 21. — Shem, who was the father of all the children
"d Ho ber, and the elder brother of Japheth. also had several sons.

ni' ftnOt'PR BKMITUJVU

has

“Verse SS. — And these sons of Shem were Etain, Assyria,
"Arphnxnd, Him! and Arum."

Verse 23. — The sons of Aram were Us, Hul, and Gethor
» andMès.

» Verse 24. —• Now, Arphnxnd ongem!. a Sait! from whom was born
» Hebor.

» Verse 2O. — Hôhor had two (Us. One called himself Phnleg,
"That is to say, division, because the bull was divided in its time 5"
"And his brother's name was Leetan, etc., etc. "

Cortés, it would take kindness to draw anything from Clioso
This mess, the opposing claim, entirely dogmatic, is
refuted by the puerile and uncertain nature of the genealogies
biblical stories where wordplay, infernalism, and passion play a role
the main role. Thus, next to the names of towns (Sidon,
Arad, Samaria), the mountains (the Masch and the Uisptath), the
countries (Arphaxod, Aram, Chnnaan, (1) are placed islands names
to which is linked an often unknown event
(Phaleg, Shelali, perhaps Hebor). One frequently finds
peoples under different fathers and in different eras (2)
as in all cyclical genealogies. And the desire to
fairo poetic and interesting stories alone inspired these
Infinite personifications.

If, lacking his divine breath, the book had been animated
With a somewhat rational idea, she would not have arranged
among the sons of Shem the Lydians (Lud), Persia and
Assyria (Elam and Assur), Aryan and Conshite regions.

(1) Aram, the upper country; Chanaan, the lower country.

(3) Chapter X, verse 7. — The sons of Chusaba, Hevilah, Sabbattra,
Regnia st Sabatacha. the sons of Regnia, Saba and Dadaü,

Chapter XXV, verse 1. — Abraham then married another
woman named Cetura.

Vcnot ï—Who bore him Zamran, .Jeesam, Madan. Madrian, Josbor
and Sné.

Verse 3. — Jeesam fathered Salxi and Beulatu

I l'AHAt'TKUKS üKNKIi.US Itl MlllH'l'K XKMiTIUI K

Kl lu n'eutht pas renié les Chanaiièens, sus frères j»a»* le sang
and the language, the companions of Israel in Egypt according to 1"
testimony of Josephbo, Aram soûl, on offot, brings us
to the Semites proper. Yet, it is not confined
that one plot, while its counterparts are relegated
in the race of Chant, récoptaclo tlo toutos los colères.

Geography cannot explain these connections
and these arbitrary exclusions have a political purpose
They carry with them their "lato." This is around (11 BC*).
Christ, whom the prophets prophesy, will deliver Israel from worship.
Chananeon was brought back to a counterfeit of Parsism. He
Did it matter to these reformers to disarm sensitivities?
national and to unite victors and vanquished by the lion of one
Common origin. 1s made cui pradest. There are none left.
minus a strong, improvised thermos that we are forced to use.
to serve us. We will therefore call Semites, not the sons
do Sem, a good part of which are Aryans and Conschitos,
but the peoples of the Syro-Arab family, in other words
The peoples speaking the Hebrew, Syriac, and other languages
Arab.

CHAPTER 11

General characteristics of Semitic peoples

Our mummy is the best in the world, because he pn.vo
his rhetoricians. Our sad freedom, doctrinaire daughter of fifteen
centuries of despotism, Guizot lets himself be told; "Per and
"Mèro honoreras." Intrepid optimism closes the yox,
so mouth, ears, and forget the people's ills.
signing off. Sated and well-paid, he pushes, from the top of his

the pulpit of Jehovah's "All is well".

O Pangioss pot-bellied cynics in gilded armchairs, who you
Bow down to Alexander, you make us laugh after we...
to have brought so many tears. They explain gravely
that everything is established in the most logical order, the most
fair. Black people are created to cultivate cotton, the
Helots to serve, Tartars to ravage the earth. And
The Semites? Pangioss so troublora perhaps. "The Semites,

"He said, they gave us Monotheism and moral ideas."
"And high."

Ridicule! The Semites are the shadow in the picture of the
civilization, the evil genius of the earth. All their
Gifts are a plague. Fight the mind and ideas
Semitic is the task of the Indo-Aryan race. The dua
lism begins in Plataea: continued with chances
various up to Constantine, it ended with the Revolt of the Re-
birth. The victory of the Indo-Hellenic spirit opens
the horizon of the future.

Physiology does not see in the Aryans and the Semites
that only one race, the white race. "The Semitic type or

ü

CAHAOTKUES GÈXÜUAt'X

"Arabic," she added, "offers a more pronounced character."
Philology, for its part, does not recognize any analogy.
Neither processes nor roots entered the gentle tongues. But
What a headache for the psychologist!

The godfather of Semitism, on Franco, M, Honan, lo
declares categorically: a The Semites, compared h the
raco iudu'ouropéenue, present an inferior combination
"Rieure do la naturo humaine."

Fins of this vivid design that covered the
Greece of chofs-d'o'uvra. The Semite presents something
It's steep, hard, concentrated. A wall seems to stand in its way.
between him and other nations, from a moral point of view
However, because he never failed to enter into a con-
tact with the Good Guys in order to exploit them. I'm
appeals to the Jews and Phoenicians,

Instead of this need for intellectual and physical expansion

sique, this gentleness of forms and manners characteristic
The Greek ristic, the Teraclutus, was dignified, cold,
taciturn, weighing his words and thoughts, disdainful
sciences and arts that he despises or uses to his advantage
bizarre, independent, and egocentric oaks. Allah, Moloch, or
Jehovah is the deification of this fanatical pride and little
enlightened by the Semitic races.

For the first time, the most rounded humility is coupled
giant and the most ambitious abjection. The Semite identifies
with his God and the fullness of all gifts. Submerged in
the sublimity of the Almighty, he pays homage to him
every aspect of his individuality. To help him grow.
Furthermore, it deteriorates to the very bottom of the scale; but this
God will have dominion over the world and will reign over all peoples.
ples, in the person of his servant, the Semite. The man
annihilates himself before Jehovah, only to rise again as a tyrant of the
nature. Such has always been the reasoning of peoples
Semitic, the source of proselytizing fury and the cause
of these rapid conquests of intelligences as well as
empires.

üü uttoviti «ümitwcr

Illicity is therefore the supreme condition of the Imitated
between man and God. The manna succeeds the jwnto.
Chasms, fires, and snakes are the arduous stages.
from a land of milk and honey. Such violence in anger
or in love displeases less than an Aralto character than a
benevolence monotonous. And doesn't it finally spread out in
In all its glory, after the persecutions of the Middle Ages, this
Jewish empire, foretold by the prophets, whose purse is the
Temple of the .'1 percent the prophet? The monster of the ero
modern, the exploitation, raises its titles up to the
Judaism, which condemns Chain to slavery and contemplates in
the nations its future proio...

The concepts of cos races are clear, but not very extensive.
The number of ideas they possess is quickly counted. Los
The monuments they left us are, in general, except
the moment oh they marry To the porso civilization, of one
great drought of thoughts and forms; and if the Imagina
tion adapted nude tale deployed on Arabia sos glitter los
brighter, it does not complement these conclusions
morals, from this point of view, are distinctive of the spirit
Indo-Hellenic (1). The Semite ideal has never been more
far from the quick vision that makes dos mondos (lovant) pass
eyes dazzled.

I hear the Biblomnnes shouting, and when they boast to me
They will admire the beauties of the books, I will tell them; "Are you
"Are they sure they have a Semitic manuscript?" But, throughout literature
Judaic culture was molded by Persian culture. The pen, in
number of places, ideas, memo letters (2), everything is
became Chaldean.

The Jnif, moreover, is no more familiar with abstraction than

(1) Again, according to the latest work, this wonderful collection of
Could One Thousand and One Nights simply be an Aryan work, passed from hand to hand?
in hand to the Semites. The etymologies, the names, would be Aryan. The
The descriptions and customs would transport us back to Persia or to
India. (See the preface to One Thousand and One Nights, Oidot edition.)

(2) Saint Jerome. Biblia Sacra. Prologue galcatus.

8.

l\\«M"ITKK8 OKNKUAVX

The symbol, we (unit judged by the book of Samuel, one of the
more authentic as antiquity, of the natural dryness
real of their annals. Sacred poetry, fierce reverie,
it goes back and forth on itself like the mirage of the wave.

All the works that escape these conditions, the
Ivoheleth, do the same as proverbs are almost con-
contemporary of Jesus Christ. The theological and explanatory aspect
Catif alone would prove it if necessary. Ecclesiasticus, the book
of Wisdom come out of Alexandria, and Renan himself,
Invoking all his optimism of good company, he removed obliged
do rovonir on his first and imprudent allegations.

Thus vanished the fanciful evocation of an enlightened century
and literary of Solomon, melted foot and foot by apolo¬
accomplices or dupes of Arab storytellers.

The ivoheleth, which prefers the state of the animal to that of...
man is the product of skepticism, into which the
Sadducees under Autiochus, while the harsh genius of
The Maccabees inspired the Book of Daniel. Job, with his Satan,
familiar of Jehovah, his angels and his stars divided into two
camps, its dragon ever rebellious and ever defeated, is
a Persian piece of which Ahriman is afTaibli. The Psalms
my, to which a certain antiquity can be attributed, do not
They barely exceed seventeen. I'm quite willing not to
The argument, drawn from the style of all these works. There are

lower periods. These ideas of divine wisdom, of
serious reflections on the relationship between man and God,
doubt, in short, which stands at the door of humanism,
are unknown and even hostile to pure literature
Semitic ment (1).

Critics have searched in vain for a stage idea in
The Song of Songs. She moved, at every step,
against the gap, the result of expurgation. This collection of

(I)Vatke, Religion of the Allen Testament. Biblical theology. p. 580
and stiiv. — Hitziu, Begriff des Kutik, DI, 101,103. — Hartmann, Eng,

Yerbindung, 245, and in Yiner's Zeitsch far Wissenchafi, Theology 1,
29. — Ken an, The Book of Job.

love songs, in connected fragments, not* initiates one side
vibrant and little-known aspect of the character of Israel, the eôté orgias-
tick, manifested in the Adonia, Raalpeorism and the
A Dionysian festival of Tabernacles. The vicissitudes
tested by the piece, the revisions of which it was
the object is inscribed in gentle expressions which are of truth
tables dates. The comparison of Tersa to Jerusalem could not
it was only after the separation of the ten tribes, including Tersa
was for a time the capital, while the word Pardes,
synonymous with garden, transports us back to the time per*
sique (1).

We will not discuss here the entirely modern origin of the
Pentateuch. It will be the subject of a special chapter.

To summarize this brief overview, the mixture of imagination
Aryan tradition with Jewish dogmatism emerged from this monument
Strange and unique, biblical literature. The semi- sentence
The landscape, arid and barren until then, suddenly changed color; the
The number of common ideas has increased; memories, the
Memories of the past took shape. The book emerged!
The much-admired biblical images are most often
than Persian councils. From this a portion of the Bible, all
antisemitic, and this influence is undeniable by this
that there is the best in the Bible; the Prophets.

Nothing is warmer in any language than the
the lyricism of the prophets. In contact with the Aryan breath, the
Semitic thought has expanded, humanity speaks through the
The voices of these men. The Aryan influence has passed through here.

I regret to find myself in disagreement once again.

with Mr. Renan. But I cannot see in this movement
a reaction that is more fruitful than an anti-national and anti-Semitic one,
introducing a foreign element.

The nabi or prophets undoubtedly make use of
ideas and even the sword of the Persians. Isaiah is almost a
Deist. Jeremiah, a contemporary of the miraculous discovery

(I) Renan, Song of Songs. — Evvalb, Geschichte des Voikes
isracl, 1.111.1" part, p. 173.

du livra do lu Loi, receives the money from Nebuchadnezzar.
Kzéohioi is a disciple of Zoroaster, and the explanation of
Some of his visions are reflected in the sculptures and
the symbiotic animals of Poraepolis.

Judaism, which we have, is nothing but Parsism.
The main dogmas: Angels, Resurrection, Hell, Eden,
Plagues of Egypt, Deluge, creation of the World by Eloliim,
Orand God, Satan, Mediator, Messiah, etc., are
exotic products, and it is not always easy to determine
to return to the old religion.

I know, it's unvirtuous to say frankly
his opinion on the Jewish question; we abandon you all
the other Semites, bound hand and foot, but don't touch them
to the Jews*. Noli tangerc, under penalty of clashing with
The crowd of prejudices and interests. Righteous compassion
for biblical illusions will not go so far as to put a sledgehammer on it
day to truth, in the interest of those with photophobia. Thus the
Semite, this secretary of the Most High, is no more a historian
than poet, scholar, or philosopher. History is never
appears only as a theme to his own glorification and to the
curse of others, and, at the risk of scandalizing Orgon
And Tartuffe, I prefer Tacitus and Sallust to the Holy Spirit.
Herodotus and Thucydides.

This poverty of the Semitic character becomes, under the influence of
a flow of compassion and propriety, a tendency
general to unity. Weakness is strength; poverty,
Wealth; monotheism, a quality. The appearance of the desert
more or less known to these peoples poetically colors the
rash claims. "The desert is monotheistic" 1 word
More spiritual than profound, certainly false. Without addressing

the persistent idolatry of the Arabs up to Muhammad (1), the
The desert is 'in the brains of the Semites.' They were limited
in their general arrangement. Nothing is as fruitful as the
multiplicity of aspects.

\I) See below.

SEMITIC GROUP

II

Thus, the Semite was never able to rise to understanding
of nature, 11 sees in the field of creation only a
letter dose or the work of El or Jehovah which him-
He himself created man (and this is the crucial point of exaltation)
triumphant) h his image. The Semite formed h intuition has
He never bothered to study, nor did he understand science. "God
is all-powerful! God is God! » Crushed under this deduc
Logically, the believer conceives nothing of these investigations
scholars, honor and joy of humanity.

And don't let me be pitted against literature and philosophy.
10th-century Arab, a lost reflection of the great civilization
Greek. This flame of a day had to be extinguished.
Never. Can we still call them civilized?
Phoenicians who combined the refinements of luxury and
religious fury P Sombras, cruel, rapacious, sometimes they rush
from their ships to the Greeks. The girls are abducted
For sacred prostitution, the melodramas for the Holocaust of
Slavery. Never was a nation more hated by the people.
to whom she brought the torch of civilization incarnate
in Moloch, and their colonization could not succeed, because
that it rested on the infamous. The Phoenicians were led
lured by the prospect of easy profit extracted from ignorant men
rants. They held their subjects in endless tutelage; and
the oligarchy, the harshness, the rigidity, the genius of the establishments
travel brings them closer to the Anglo-Saxon type
Semitic Spaniards of Pizarro and Cortez,

Another Semitic characteristic is sadness. These men
They know nothing of joy. Fate hangs over their marked brows.
of the darkest seal. The Greek walks joyfully, enveloped
of serenity. Nothing like it exists in the Jew or the Arab.
Sometimes it's a wild and unrestrained orgy, where reason...
breaks like the cup, where the body is like a mad steed
The beggar escapes into every pleasure. Sometimes sacrifice,
Abstinence, the torture of body and mind. Life so

plays between extremes, and includes neither conciliation nor
love.

i'AUAOTKUES UKNKR.UX

li.

Why then, despite his brutality and his contempt for the
Human dignity, the Iliblo nt-ollo passed into our laws, our
Our customs, our prejudices?

From what mysterious source does a sanctioned suceôs originate?
through the centuries? Of borrowed qualities; of a poverty of
forms and ideas more accessible to rustic souls; of
comparisons mistakenly taken for images, since
The Hebrew language does not use abstract terms; on the one hand
unity, finally, which is absorbed by three thoughts: anger, hope,
revenge. The Middle Ages, plunged into darkness, seized the
Piblo like a branch of salvation. In the middle of a world
Ailing, Jehovah becomes the eternal vanquisher.

A new metamorphosis. Jealous of his happy son and
This rival god abandons orthodoxy and becomes the leader of the opposition.
Here's the key to this dramatic turn of events. The Arab only wants one
king and overlord, his god, refuge from all despotisms
Easterners. Also, caliphs, sultans, shahs, are all more or
less the pontiffs or lieutenants of Jehovah, of Allah
and others. A simple disguise satisfies pride.
Semitic. He bows without a murmur under the double
slavery and confounds the despot in the respects of his
God.

Is this independence? The disorder of the Nomads,
the city's lack of intelligence, the abrupt convulsions of a
a horde of slaves, vainly feigning the 'reflective freedom of
the Agora.

Yet it is this feeling, commented on by the races and the
misfortune lies times, which sustain the 15th and 16th centuries.
saw with surprise the first enlarged texts spring forth
reclamation of rights. Religious color served to
the first time armor was used in reason. His speech
muel, an expression of theocratic jealousy, became the code
freedom for the Puritans, and the Old Testament
he raised his voice again in indignation against the doctrine of Ueddile Cœsavi.

What remains of the marvelous Semitic gifts? Their
to attribute our initiation into the higher realm of reason

Ut' UHul'l'K SKMtitgt h* la

is more than folio and lies, it is an outrage to the family
from which we are emerging.

Jewish morality differs from that of the Aryans.
forced resultant of organic functions, bundle where
the needs and passions of the citizen come to fruition,
limited by the needs and passions of humanity (1),
That's the moral of the story. Athens subjugates the gods to him. In Palestine,
On the contrary, in Arabia, in Tyre, in Sidon, in Mabug, in Ilaby-
lone itself, morality is not an essential condition nor of
holiness, nor divinity. Jehovah is a profound being,
wicked and satanic. Some prophets offer lo
a spectacle of frenzied energy, whose exploits are due
crimes. Moses, David, Solomon, commit serious acts.
ambiguous, which does not prevent them from being friends and
representatives of the Jewish god, on the contrary. It is the anthropomorphic
a physics pushed to consequences previously unknown.
Morality becomes an order or a whim of Jehovah. It
is annihilated, just like science, serenity, and humanity.

A sad sight. Dry, arid, ferocious peoples. The intolerant
France is the Semitic legacy to our world.

Herder said (2): “The people of God, holding their homeland
from the sky itself, goes vegetating on the perennial trunk of
humanity. The Semitic race represents the negative side
of humankind, and we will rediscover these characteristics
in his religion.

(1) Mens sana in corpore sano.

(s!) Philosophy of humanity.

CHAPTER III

General characteristics of Semitic religion

Gentle aspects in religion as in nature: of
green countryside covered with harvests, meadows scattered
flowers, watered by rivers of silver, or
Two desolate sites, full of precipices and abysses. The peaks
so podent in the clouds and on the flank of the groaning mountains
including the eternal thunder. It's life or destruction.
the gods, subjects or tyrants of nature, friends or enemies of

humanity. The god of the Semites embodies the principle of
destroyer, honored by Destruction, the god of pride and
of jealousy, the wicked and deceitful god, enemy of life and
Nature constantly conjured against them.

The most anti-human metaphysics (if one can call it that)
(This metaphysical) offers the expression of the Semitic cult.
Everywhere the Spirit of vertigo, son of Night and the Abyss,
Dread and terror rise up, divinized beneath all the
forms. Fear is the only argument, Yultima ratio
Numinum, the foundation upon which everything is built, since the
Morality bordering on wisdom. Never has heaven been more
■ crushed the earth!

Did the Semites have one or more of these tyrants?
will. The Divinity has no proper name. It responds to
epithets that can be unified at will, singular name and
plural, generic, and appellative all at once. A particle

added to the original epithet gave monotheism or
polytheism h discretion (1),

Do memo for the lineage of Saturn, the Christian gods.
Their Notre-Dame is falling to pieces. Notre-Dame
Is the Fourrière Notre-Dame de Lorette? And Notre-Dame
do lton-Secours the same as Nuest.fa Sonora del Pilar?
Yes or no.

Thus, black ombre that can be cut into pieces,
a vague noun, designated by the Semites as El,
with the power to create as many gods as nicknames,
This is the abstract concept of Semitic religion.

The concrete offers a wider field. El, Saturn, the
great god of the Semites, so huche in the seventh planet
(Sabaoth, Sabbath) relegated by ancient astronomy to
limits of the Universe. The fierce divinity occupies the celestial body
sterile, the great misfortune of the Arabs, the Typhoon of Egypt (2).
Below him lie the harems of the goddesses and los
phalanxes of the gods, like his celestial emanations. His
Moloch, the active representative son, occupies the red planet
of Mars. The flame, the bull, the murderous boars
Adonis's rays, the sun's rays, and the blazing defilement of
simoun, all that burns and devours, is the symbol of these
gods advancing in a cloud of flames. Lion of the
fire of God for the Arabs (Ariel, Urotal), king of fire do
Tire (Malcandre, Haal-Ilhamman, choir of Bobylone),
Lord of Fire (Dhosair Thyandrites), they set fire to the

earth.

Archai, or the Phoenician Hercules, recount the struggle
written in broad strokes in nature, the struggle of the elements
against destruction, darkness against day, of
Health versus disease, like Hercules versus Typhon. The

(1) Baal, Adonai (the Lord, the Master), Metech (the King), Shaddai (the
All-Peasant), Baalti (my mistress), Melicket (the Queen), Chabirini (the
Powerful) etc...

(?) H oral, OJ. H, 17.22. — Propei-t. IV, l, 84. — S&'nius ai OeneiJ.
1U, 141, Ole.

CAUACTÈUKS OKNKUAUX

1(1

violently clashed nature seems, in a conclusion
Fatal, to kneel before the wrong principle. Without a pod
defeated, without a pod reborn, he laughs at every attack.
He lays the Messiah at his feet. Dionysius is martyred.
Hercules is burned by the rays of his sun. The Jerovanes
The Medes see his Als torn. Adonis, the Tyrian Hercules and
Christ succumbs, but rises again.

The female of these gods is four times the height of a mule. Everywhere,
Indeed, the wife, the daughter, the mother, the sister, all the con
normal editions of the woman are sacrificed to the Virgin on
The prostitute. A sterile, insensitive, and cruel being, occupies
Etheret jeto from the top of the moon its pale and gloomy gaze.
This is the Astarte-Tanaïs, or warrior Amazon of the Scythians, if
warmly adopted by the Semites, the Sâmiramis or Very-
High above Nineveh and Ilabelle, Dido the Er-

xante) (1) of Cartilage, the Artemis of the Greeks and the Taurians.

Sacrifice of public and moral life or excess in I 03
vital functions, that is the narrow cycle of Semitic religions
ticks. Also, the Semitic temple is a brothel that has the
Feet in blood. Happy again, when debauchery had
The assassinations do not unite their criminal streams. A cètéd'As-
Tarte-Tanais, Aschera (2) and the mother of the gods, the Mylitte
The people of Ilabel call the believer under their impure shadows.
God-Goddess, Atergatis-Dagon, seems a reminiscence of
flood seals. Naama and Derceto flit about with the
dove. The serpent gods, Taaut, Surmubel, Kadmus and
Armonia (3) raise their heads on the altar or & side of the
sacred revelators; and the setting itself, the seas, the

Mountains, lakes, rivers, waters are 'gods'.

Bloody star, the Semitic god emerges from the bosom of shadows
and from the night, gradually rises to the zenith and sets again
behind the high mountains.

(1) See Appendix A for this explanation.

(2) Aschera (to be upright) designates in the 6th century a column, a star or a
sacred grove, like the irminsnl of the Qermains.

0) Hence the Greek tlppic, necklace, after the symbol of God.

Combine the most profound feelings with this magnitude of
Lorrihlos designs. Before the personal conquest, never the
God did not create heaven and earth nor did he claim dominion over them.
universal. The place of the Semitic God is a kind of
tyrannical domesticity, where ltaal makes the "flairs of a
nation h fair price. But on its own the sacrifices and the
prayers; and if any rival presents himself to the worship of
peoples who signed the alliance, his jealousy erupts through
scourges. For he is the Healer (final Adonni), the Koi (Moloch),
the sovereign cliof; and each tribe thus possesses its
idol, ferocious tyrant and tormentor, whose influence pro¬
Protect yourself against attacks from foreign idols. All cos
beings are enemies, embrace each other, tear each other apart like
Cats and tigers. After the victory, the nation and the idol were divided.
gentle the loot. At Moloch the men, the animals, the
harvests, everything that lives and breathes. The Earth is Moal» or h
Israel. To Moloch the violence and the blood.

The dwarf extends his stunted limbs according to the memo
The law that the giant raises his proud head. Cotto religion therefore
underwent the ordinary phases of her sisters. Fetishism, Poly-
Theism, Monotheism, the threefold aspect under which it presents itself
The Semitic cult, like all the others. The divisions
are less distinct (the poverty of the Arabic character
(explains it), but they nonetheless exist.

Thus, all Semites began with the fetish. The Baal,
adored in the form of a block of basalt, even later,
during the time of captivity, in the form of a column of
stone or wood, the good Asherah (1), her sister, the stones
Bvth-El or Houses of God, are continuous fetishism.

Dana, Genesis itself, this colorful collection where the legend
Persian culture rubs shoulders with Arab legend, the ancient patriarchs
erect an altar, set up a stone (Beth-El), choose
a sacred tree or grove, to speak and sacrifice to Jehovah.

Polytheism succeeded, if one can give the evocations...

(I) The word means *imi>l«m«nt pulls straight.

JS

Semitic lions the name of the humanitarian religion back
Hellenes, Arabia, cotto palrio i léalo of Monotheismo,
unfolds up to Muhammad, a list of more numerous gods
more tenuous than the beasts of fate. The Dhusaïr, Thyan-
drito, Ariol, Sohar, ZahoL Satan, Uamphan. lo goddess
Alilat. Embryo of the modern Allah, etc., etc., populate
these vast solitudes where our poets sing of the One and
YUnique. The era of the Sophotissi or judges, first century
Israel's history offers a disordered form of Islamism. Move forward:
The religious carnival fills the temples and souls. Here
The army of the Molochs. Astarte rears her head
horned. The Llolphegor, Llekebuth, Adonis, the Hadnd,
The lteritb, the Dagon swarm in a hundred bizarre forms.
It's an alTroux pandemonium.

In Jerusalem, streets, houses, and crossroads each have their own divinity.
particular. The temple is a Pantheon. The Aschera boundary stone
gleams with orgies. The women carry the cake to Astarte and
mourn the death of Adonis, while the great Baal and the
the great Moloch of Israel, known by its national name
Jehovah, so regalo grave de victimos. 11 n'est pas
still jealous and suffers from the sharing. Hardly, when the
Moloch moabito Chamos or the abomination of Ammon Mel-
"Ebom is stealing his vogue," he grumbles, forgotten in his
corner. He no decided what, through the voice of ÈIio, to declare the.
war against the liaal invaders of Phoenicia.

But a wave of a wand rang out across the mummy's stage.
The Chaldeans burned the idols. The Persians
approach, human movement, therefore anti-semitic
liqnc. We speak of a single God, pure, ethereal, enemy of
The orgy and the victims. Jehovah, the best-drawn image

In the Jewish spirit, he dedicates himself to the role of moralizer. He con
damn the titles of Baal and Moloch, his former epistles
Thetes, cast off his former finery, his golden covering
and of bronze, and converted by the voice of the prophets to
Parsis, that's the truth. A religion has been slandered in
exempting him from the ordinary conditions of humanity.

Iir OBOl'l'K SKMITIQDR

1!)

Going down further is "worth it, it's walking into crime and the
Shame. No description of Hell could equal the horrors by
which the Semites honored their deity. This idol
Satanic love of blood and flesh, and he needs it without
released.

This is the final point of religious fury, when
Man attacks man, tramples underfoot the feelings
the most sacred things, he throws his child into the flame
naked the massacre before God, in the manner of Abraham.

The inventor of God did not only lend him his senses
his desires and his anger. The idol did not have only
He was hungry and thirsty. Kilo haït ot tompèto. Also, after
having placed on the temple table the bread, the wine and the
Roast, a healthy and succulent meal, served everywhere to the divine,
the priest still burns the incense pleasing to the nose, accusing
mule gold and silver, works of art, hideous shapes
or perfect, massacre before the idol, angering the dissidents,
the heretics, the impious. Molocli's belly heated in
furnace or pyre of heretics, always the holo memo
caust.

The believer trembles before his God. He feels surrounded and
walled up by him in the unknown, he constantly sees him as
Leo quasrens qitem decorel. Besieged soldier, sailor
Driven by hunger, he throws down a victim and the divine beast and
saves his life, his family, his city, the whole world.
God is then judged by the darkest feelings. He revels
not only sacrifice, but tears, cries, and
convulsions of the sacrificed. It revolves around humanity, including
He envies grandeur and joy. God is jealous.

The man lowers himself below the beast. He is a murderer.
becomes cannibalistic. The animals do not attack their
a species that, under the influence of necessity, is the faithful Semite.
will devour human flesh with furious joy.

A certain satanic pleasure was mingled with these ceremonies.
well known to the pathology. Lawrdaire spoke very loudly.
voluptuous mules of abstinence. Now, abstinence is not-

1'ARAl'TÈUES GÈSKIIAIX

Isn't it a sacrifice? The pleasure of it, the torture...
aroused even more by terror and hope.

And then the offer of man to God, not confession
the most striking manifestation of human subjugation, the dimo taken
on humanity? when the victim groans under torture and
the tears, the God grows from all the contempt devoted to the
creature. Every religion, pushed into its consequences
ultimate inevitably leads to physical and moral sacrifice
the homino. A crucified God crowned the building.

The Christians, those fanatical worshippers of saints and
of images, crushing the Scipios and the Lucretiuses under the epithet
The cruelty of idolaters has always struck me as quite ludicrous.
pagans (I'm referring to that group of philosophers, poets, and
heroes, eternal inhabitants of the Elysian Fields), the pagans,
dis-jo, while attaching himself to the N»o; of Anaxagoras or to the
“No more of Aristotle, they rendered no less public worship”
t\ religion, so sublimely human and symbolic of
Greeks. It is art and nature, before which they bow.
They were born without deviating. They admired, though certainly less idolatrously. They a
than their crude and fetishistic detractors.

But in primitive times, a time of ignorance and
Unfortunately, the idol is barely a transition from the fetish.
The Image is God himself. The Nabi flatter it or insult it.
They consulted, according to its docility to their calls. The Phoenicians
They chained her up to stop her escape. She walked in the middle
armies fought alongside his people. The believers...
They give wives and companions. Finally, beautiful idol
bloody, burning, and killing, this insatiable machine of flesh
And blood, it's a living monster. Chance becomes its
Providence: prosperous events, his good humor,
The plagues, his wrath. He is a God! We are very far away
masterpieces by Phidias.

Look at this idol, black as bronze or brass, whose
It is made, an unprecedented being, where man and animal
mingle, horribly fused. She wears horns of
bull. His enormous eyes, with pupils fixed like those

The tiger's eyes emerge from a contorted face. The limbs are stiff. Their hands are jerky, they seem feverish, their hands are joined or hold a grill (l). Below, beside, everywhere the fire, king do la fèto, launches its big red tongues, Los cannibales surrounding them, shouting, singing, waving instruments bars, sistrums, eyinbales, tympanons, or else plunged into A dreadful silence.

The priests are dressed in black or red, depending on the country, tonsured head (2), blackened or red Ligurian. If the victim is a child, the parents flatter him and the child brave, for tears are forbidden, we throw her on her red-hot grill or in the belly of the God carved into a furnace, or well, she embraces the idol with an indecipherable, enclosed embrace heated to white-hot. The instruments drown out her cries, the The howls intensify, the idolaters mingle their dances. joyful. The fat burns with a crackling sound. But, at the moment where the priests attentively observe the movements convulsive symptoms in the victim, all of a sudden the face of the The tortured man, his contortions constant, a laugh resounds. a foretaste of eternal joys, a horrible, strident laugh that It transcends the realms of joy and pain (it). It is Everything. The roast is perfect. The sacred feast begins, the Passover or Easter continually modified by the raco moio- Schist. Each one detaches a piece of the victim, including the Bones are preserved like relics. God and man are content in their dreadful complicity.

Sometimes the victim was immolated before being thrown into the ground. in the flames, and the blood mingled with the loaves.

With progress, the idol is hollow. Scipio finds A Car¬ the famous Moloch with a bull's head and belly

(1) See, for example, in Cbkdtzer and Guignant, Religions of f antiquity, the planks of Phoenician idols unearthed in Sar¬ deigns by La Marmora.

(2) Herodotus, III, 8. — Leoitic, 19,27,245.

(3) The name of the son whom Abraham wants to sacrifice, lusse (laughs), renders well in its staccato accentuation the painful sound of ultimate tortures.

hollowed out in a furnace, or the arms, worn by a mechanism,
throw human victims. This murderous monster had
devoured by generations. When Agathocles besieged Carthage
for the second time, sweet thousand children of the first
Families are thrown into the abyss and, after the victory, one
immolate the flower of the captives.

On the shores of the Tuurido rises the Black Stone h the
horned head, covered in blood, the dreaded Artomiso
of the shipwrecked man.

Later, the Lydians, worshippers of Artemisia Anaitis,
The Pontians and the Cappadocians claim to possess this
idol: naive Pausanias (1) gives the palm to the Spartans and
for several reasons: "Like the image preserved in
"Laconia has already exerted such a terrible influence that the
"The first Greeks who looked at her face were immediately
"became furious and massacred each other or
"died of illness, I conclude that this image is,"
"In all likelihood, the true image introduced in
"Greece, through the princess and priestess Iphigenia."

To do justice to this formidable guest, the Laconians
They killed one of their own once a year. Lycurgus evaded this
rito by having young men flogged, in such a way that
Their blood splashed even onto the altar.

In the Hinnom Valley, amidst the precipices and
rocks, whose appearance gave rise to the idea of Gehenna, rise the
Tophette of the children of Israel, artificial height on
which we make the sacred fire, next to the Siloa stream (2).
This remarkable institution can even be found among the
Mexicans (3) and the Scythians..

There must be victims to justify such massacres.
Also, the firstborn of humans and animals are the
normal prey of the God.

(1) Pausanu*, bed, 0.

(2) Jeremiah, Vit. 31 —According to Jehenius, the word Thopheth is Persian
and means to shine.

(3) See Appendix U.

By one of those favors always reserved to the captain-
In this way, the rich can substitute mercenary victims
and their own children, and trafficking fuels the markets
for sacrifice. The Greeks have long served as food
to the Molochist idols. In Crete, the Athenians pay a
trilmîmain to the Minotaur, and the Locrians send each
Annérfleux jounos filles à la Pallasdo Troie. On les brùlo
vivid, on expiation of the crime of Ajax (1), and according to the law, all
Semitic, to sacrifice the innocent for the guilty.

Sacrifice, such is the bloody fog that hangs over
dark religions and, through the Phoenicians, invaded
hit all of antiquity. Hamilcar, in Sicily, sees his
The army weakens and throws itself into the flames. The priest
Carthalon has himself crucified on a gigantic cross, for
to give the victory to his father. Drusus throws himself into his
abyss. Epimonides orders the Athenians to offer a sacrifice
human (2). The Romans bury gentle Gauls at
Loïarium. Athens immolates criminals to purify the
people; and Marseille, when the epidemic comes, takes a
beggar, fed him for a year on the most exquisite dishes
and hurls him into the sea, clothed in magnificent attire.

At the mouth of the Tiber stands the temple of Diana
The African woman, oh, the priesthood is the price of murder. The
The high priest always had to be a deserter slave who,
By his very flight, he finds himself subject to punishment.
capital. 11 held this position after having killed his predecessor
sister in a sword duel and kept it until a
Another came to send it. For added security, this gladiator
sacred, constantly confronted with death, is held, moreover,
to accept once a year a fight and death with a slave
any. The temple colonnades bear the images
fighters who did honor to the goddess (3).

(1) Calumaque.

(2) Herodotus, V, 71. — Thucydides, 1,120.

(3) Srabon, V, 239. — Pliny, Hist. m!.. XXXV, 7. — Suetonius,
Vtdigule, 35.

The priest's immolation was for a moment a general, t'omauo
publicly fed a priest for this service.
Jehovah of Numbers (1) states unequivocally that he chooses the
Levites instead of the firstborn of Israel, according to tradition
continues until its ultimate expansion, the Messiah.
In the eyes of Saint Paul, Jesus is the high priest who reconciles
God gave the Hebrews, not by the blood of calves.
heifers, but by his own.

Shall we talk about the sacred wager, Iphigenia's death warrant?
and of Jephthah's linden, of the Oak or spell cast upon the pers
Sons and even peoples?

The God, considered from the solar point of view, gives birth
The great Semitic creation, the torture of the cross.
leave the crucified man immersed all day in the rays of the
sun, only to remove it in the evening; and for a long time afterward
After Jesus Christ, the punishment of criminals remained a pre-
text for sacrifice.

With a refinement that her granddaughter would later recreate, the sacred-
Holy Inquisition, the Semitic faith tears from the victim the
flesh, piece by piece. Dionyse the Ripper (0 |m&w;),
Phalaris and Jehovah revel in the moving music of
the flesh torn, and Samuel cuts King Agag to pieces
sacred cens, just like his counterparts in Chios, Lesbos and
Tenedos.

Also, from all corners of the ancient world resound
the screams of three sacrificed men mingled with a sardonic grin,
memories that long weighed on the Greek mind
A bad dream. The cow, pursued by the burning
goad, which wanders through a hundred lands and crosses the mountains
and te mers, it's the Molochist machine set up by te
Phoenicians in every country where they set foot (2). The
The Greeks saw these machines as veritable monsters.
Destruction. In Crete, the Minotaur devours the Athenians.

(1) a I have chosen the Levites in Israel instead of every firstborn.
Numbers, 'J, 12.

(2) Hence the expressions: Ionian Sea, Bosphorus, etc.

The giant Talos on Tanros do Sardinia presses on its breast
reddened the human victims. Oacus crouched near the
Vesuvius, then come the Dionysos, Tavoonodos, Tavoox-
scados, Apollo Ouadios. the Artemisia, the Jupiter ironi
• hospitable, the legom of the tyrant Phalaris, remnant
Rock 'nance. Kronos Saturn devouring his children,
the former king Israel, priest of his son Jeud. as
Abraham, are the emblem of those impious races who failed
devour the world (1).

Such a cult could not long weigh upon Hellen-
Denial. From all sides rise the illustrious Greek heroes
humanitarians, who destroy the horned and headless monsters
bull. Theseus kills the Minotaur; Perseus, the Bull of the
sea. But the sublime expression of Hellenic rage, its
Heroic champion, he is the son of Jupiter and Alcmene:
Hercules. 11 purges the earth of Semitic monsters, the
Cacus, the Geryons, the Antaeus of Libya, the Nemean Lions.
The twelve immortal labors force the Tyrian Hercules to retreat,
Melchart, and his latest effort opens onto the ancient world
a world carefully hidden by the Phoenician races
in the legend of the Atlas Strait (2).

Everywhere, moreover, the oulte molochisto cho' ->o le» esprits
and tends towards modification — progress almost as wild
that the rite has been abandoned; but the trend is clear and will
to become the poetic and civilizing religion of the Greeks.
In Arcadia, Dionysus still has a festival where the blood of
women whipped to excess flow on his altar (3).

Bellona, goddess of the Romans, like Astarte goddess
From the war among the Philistines, the mother of the gods wants
human blood, and the priests, to appease them, make themselves
copious incisions on the arms and shoulders (4). The

(1) Diodorus, XX, 14? Plato, Politics; Sinus Italicus IV, Punishment,
and the Church Fathers.

(2) See appendix C.

(3) Pausanias, 8.23.

(4) Horace, Sat. II, 111, and Tibcle, 1, G, 4,5; Apuleius, Metamorphoses,
Book 8.

general characteristics

2" •

Fathers (of the Church, Prudentius, Tertullian, Laetane, etc.,
more orthodox than logical, they fulminate against these horrors.
idealized, moreover, with luxury through Christian macerations
Yours. Happy humanity still is, if these new
Philanthropists would have been content for their God of blood
of its priests and goats (read paganism!

Little by little, the bloody sacrifice is losing ground and its
The gods decide to grant mortals the charter of
failing powers. Their fierce clemency abandons the
victimo ontièro for a little blood, the loss of virginity
nité or of the hair, the piece of circumcised flesh.

The law of contrasts is inescapable. Alongside the cries of
sacrificed, the howls of the Bacchanalia. After the degradation
dation by asceticism, all excesses of the senses.
The exaltation of the Virgin and the castrato has a backlash
the wild orgy where one throws oneself upon life and its pleasures,
of all the holy horror drawn from sacrifice. The Semites
no kid seems to be plunging so violently into the
quagmire, what to escape, the devouring flame of the
Moloch. Not that there is antagonism between the orgias cults-
ticks and bloody. These two institutions, one of which inspires
rather than disgust, they intertwine lovingly like the
vine and elm. Everywhere, indeed, the Phoenicians in
their trading posts, in addition to the Molochist machine intended for
consume the enemies, the rebels, the competitors,
They import Asherah, the cult of the Phallus and Baal,
combining this dual influence: passion and terror.
The islands of the Archipelago, Sicily, Carthage, and especially Iberia
teem with prostitutes or Kedesches. We know the repugnance
The tarantella, originally from the dances of the women of Cádiz.
Phoenician, has been preserved to this day.

This is not the metamorphosis of the sacrifice of life
human beings sacrificed to virginity, the shameful exchange accepted
by Moloch in despair. These are orgiastic deities,
applying to debauchery the special theories expounded from
our days on art.

OF THE SEMITIC GROUP

27

1.0 Molochism chooses the mountain caverns, the
wild and devastated places, an ideal of horror in unison
of its bloody ceremonies. It is in the middle of the Vegeta-
■ the most luxuriant tion, in the shade of the cedars and the tere-
binthes so many times cursed by the prophets of Israel that

The great orgy is celebrated. At the edge of the sacred grove, Baal raises its phallic head. First a wooden post and then a column of stone, it becomes in time a column of gold and stones precious. To her right shines the feminine symbol, the Ascbêra. The goat, the pig, wander beside the Gods, that they symbolize. Ephralm prefers the donkey, a symbolic animal who carries Diortyse and Jesus Christ and even offers to the anti¬ left a mysterious philosophical meaning.

From Egypt to Phrygia, religious debauchery spread its muddy stream and its leafy huts (1). The linga- mum, pine cones and pomegranates roam the temples. Gigantic phalluses pierce the walls. In Cilicia, they have several hundred feet, and the German School was able to, Without irony, to trace the origin of our church steeples back to that.

Prostitution establishes its empire on the streets. of the altar and in its sacred groves. It is an institution priestly, a heroic way of honoring the divinity. At this no street, prostitutes are priestesses, the courtiers sanes of the saints, and the battles of Cybele with the women a love considered sacred (2). The impure dialogue of the Santon and the Shulamite, with alternating responses, has transmitted to us set aside the haunting song of the Israelite orgies, and Sodom, transparent allegory, preserves until Josiah his huts at the Temple gate.

Rabelais's orgy certainly has its grandeur in the sublime butcher's stall offered by the priest of Meudon to the world emaciated by the eternal Lent of the Middle Ages. But among the Semites, all nervous and frenetic, jerky and dissonant.

(1) Feast of Tabernacles in Palestine. Feast of the Sacred (hoods) at Babel, in Syria and beyond.

(2) Lucien, De Ded Syrid.

Joy suffers and deliriums. Sardonian laughter does not resound. only in the care of the bronze bulls and idols hollow. It bursts forth in the midst of these feverish circles, do these furious contortions, by which the Semites honor their divinity. The orgy is not only immoral, to the point to attract to David dancing before the ark the scorn of his Michol's wife, she becomes fierce and dangerous, returns in the pathological field.

At the festival of Thammuü-Adonaï, the douil prepares for joy.
For several days, the women tore at each other's hair
They will mourn and weep for the death of Adonis. But Adonis rises again
and his triumph is celebrated with delirious joy (1). The
Debauchery pushed to its extreme, she joined the fury.
its martyrs and wounded, even more horrific than the
mutilated by Moloch.

The Welsh are torturing themselves by dancing. They are brandishing
swords, da.a. their sacred frenzy, and every time the iron strikes
A breast, blood moistens the earth.

To the sound of frenetic music, the young people present
in the temple of the Syrian goddess, they seize phlegm
exposed for this purpose, they castrate themselves, then in
gripped by madness, they roam the streets, their bloody phlegm
gleaned by hand and throw the object of sacrifice into a house
(2). The Babylonian women, as we know from Herodotus, are
forced to prostitute themselves once a year to foreigners; and,
In the time of the Macedonians, prostitution degenerated into
general debauchery, without religious idea (31,.

On the banks of the Euphrates, except for a few ceremonies,
ancient, early disappearance (d), the field has rather remained in the in¬
Aryan and Conschite influence. The Semitic race did not have
added its satanic stamp. He shines, however, in the

(1) See, on Adonis, Appendix A.

(g) De Deâ Syriâ, 51.

(3) Qeikte Cesse, 5.1 — Ghillany in Evrcrbsek.

(4) At Ninivo, in the Sacaea, the immolation of the Zogan which traces the
The legendary end of Ninus and Sardanapalus. — See appendix E.

nr uAori'R Semitic

has"

Bacchanalia and Saturnalia, I, antiquity, fetas oxcitantos
which are jarring in the concerto-llellôno. This overflowing joy-
Rim, untamed passion, an ambiguous state between all delusions,
where the phenomena of hysteria and catalepsy are intertwined,
It's a Semitic pesto. Los Bacchantes tear the
members of the poet Orpheus. The Monads are rolling in a torro
Without a care, I respect their modesty and their bodies. They roar
and they wiggle, until the heavy violin runs out and

which fall unconscious, swell impudiquo ot
ferocious, the first wave from the Orient, fertile in monsters. These
Furies retain until the very last moment the character
more suspicious. Moloch hides beneath Uacchus, and the dance of
Saint-Guy will become the Christian Bacchanalia.

Will it be surprising that, under this regime of continuous excitement, the
Reason falters and gives rise to the most phenomena
singular? Men shaken by these shocks on
Humans lose their land. God had the breath that...
Inflammo, the whirlwind that sweeps them away. They speak to this
being that roars around them and their mouth becomes the door-
voice of Baal, Moloch, or the adored Artemisia.

For all these reasons, Semitia is the homeland of prophetism.
Each deity has its own battalion of Nabi or Seers.
who falls into all cataleptic delusions, makes
miracles, predicts the future and declaims against the God of
face. The Nabi lives with his idol in a singular familiarity
liere, and, if the God is reluctant to work miracles, we see the
prophet to apostrophize him in the manner of the fish-girls of
Saint-January. Because the Nabi is above all a popular orator,
aiming to strike the masses, and the mimicry almost
all the costs of his inspiration. Thus, Jérémie, this friend of the
Assyrians, out of disgust for his fellow citizens, set a battle on
the back and sends bits to all the petty kings of Palestine.
As the enemy approaches, he walks around completely naked, like a
crazy, in the streets, and, on the other hand, buys a field in the
the general discouragement. Another time, he seeks
in Jerusalem the righteous man whom Diogenes seeks in Athens.

Zechiel swallows a book to absorb divine knowledge,
Sometimes even the parable becomes excessively realistic.
Jehovah gives orders to Hosea to take the prostitute
Corner, then to commit adultery with a married woman
and to have children. And that's just the tip of the iceberg.

The Prophets of Israel and Judah, of whom we possess the
works, are representatives of progress, of writers
Even so. What must their adversaries be like, the fierce ones?
Apostles of Moloch or Seers of Artemis? Already notro
An older acquaintance, the prophet of action, emerges from the background
ages, like a wild beast. Los Samuel, the Klie,
as terrible as their gods themselves, prophesy
their hands in blood and have for digno lignéo, up to the
The end of the Empire, the Waleses and the Chahlëens, these Bohemians
from antiquity, accused of so many secret crimes.

In a special form, the Semitic Nabi reproduces the
Siberian Schnmano, the African Obi, the Indian Sorcerer, Pythia
or wild prophets, whose bizarre gestures and gran-
dour has certain features that strike all travelers.

Apart from these necessary reservations, the struggle supported by the
prophets of the Hebrew canon against fierce religions is
Worthy of the Greek heroes. Admirable comforters above all!
When they see in every plague a punishment sent
Regarding Israel, this narrow explanation offends our delicate tastes.
cats; but also what a magnificent look cast into the future!
What a magnificent compensation! The Nabi foresee for
Israel, the New Jerusalem. They raise the great hope of the
Messiah, the pride of an entire people; and this Messiah
avenger, this conqueror of the world who must raise up Israel
and give him an eternity of glory for a few moments
They call upon him in their miseries, they prophesy him endlessly
to bring it into being.

Certainly, the events had their influence on the pro
phetism and, when Chamos invaded Judea and that
the children of Lord Malchoin united with the sons of Dagoft
dragged the Jews into slavery, national enthusiasm

m

was allied with religious sentiment. The prophet is then a
spontaneous product. Wild and abrupt Nabi who have
humiliated in his Gods, he rises up, in the midst of Israel, liberated
Rater like Godeon and Jephthah, Brutns barbarian like
Aod and the woman Jabel. Later, with time, the pro
Phenomena becomes an art. He possesses uno reeotto, a recru
Regular training, schools, a salary. Los macérations,
The young, the solitudo are excellent. Often the Vulgate
advocates music. Uéjè K lies, this man, this wild beast
rather covered in hair and encircled by a strap for everything
clothing, which appears at long intervals in Israel
to kill and curse, he begs his disciple Elisha to play him
of the harpoon. All means designed to disturb the mind,
to influence Norwegian sympathy, have always done so
sick people and prophets. The fluid was contagious, the
immediate and terrible effects. King Saul, seized by the spirit
of vertigo at the sight of the prophets, so it rolls for three days and
three nights on earth (1).

The same excitations produce the same effects until

in modern times. Crushed by an iron yoke and
inspired by the Semitic book, the Hussites, the peasants of
Munzer, the Camisards, and a thousand other sects find
the spirit of the Otkoniel and the Aod. To what height does not
Sometimes the imagination of these men doesn't rise! It's at
the environmentalist of the Jeremiahs and the Amoses that they learned to speak.

Let us not forget, in this brief review, the accompanying
forced ment of the Semitic religions, the holy ark where
hides the God in all his ideal horror. These boxes
oblong, probable models of our coffins, are widespread
due in several countries, but especially in the East (2). We
It is even found in America where Mexicans descend into
their country, led by the sacred ark of the god Huixftpoxtli.

Like the mysterious names of the cities on which their

(1) Rais, I, io.

(2/Hkkouuib, II, 08.— Plctajujce, Ve ht and Osiri, VIII, 440 — Paiisa-
kms, VU, 19.—Tacitus, Gerinania, 4U. — Eusêbb, a, Pnep. Evang.,2, 3.

\>i CARACtKUKS (IKXKItAIX HL llKOtl'E SKMITUJI'K

These religions possess a terrible idol that no one
Liras no must touch, that no human gaze must con
to temple without flinching. Legends tell of misfortunes
of an impudent curiosity. The hero Tarypilo opened the
Dionysus' sacred box, his share of the spoils, and he becomes furious.
to the appearance of the nudochist idols (1).

No distinction between impiety and lo r.èlo. Moloch
strikes blindly. Lo Palladium, statue of Minerva, removes
the sight of the one who snatches it from the flames, like the God
Jews killed his Adele USA.

The cult of relics is a direct result of Molochismo.
fierce conservative backs of immolated bones. For the archon does not contain
not Soulomont the idol, but Oncoro the bones either of the God, or
backs of victims or islands, religious objects, symbols or talismans
mans, npf r,T* (the unspeakable things) to speak like the
Greeks. Movers (2) proves beyond a shadow of a doubt that the arches
were filled with the bones of sacrificed infants, and the plague
proves before him. A Roman soldier having opened one of
cos arches in the sanctuary of Daal Chômé, a scourge, the
a post is sent out to strike the city and the Empire (3). From
Note: the statue of Apollo rests in Amyclae on the tomb
of young Hyacinth killed by God: the column of Dhusair,
in Petra, on the bodies of sacrificed children. Such is the appearance of these
religions. Men and Gods are indistinguishable in terror.

Idols and priests wallow in blood, amidst the
Victims of all kinds. Formless vegetation, fatal creation,
these horrible products of the divine idea, biting into man
like an acid, are unique in the world, and nothing is like it.
comparable to this dark group illuminated by the sacred fire.

Like Dante, in the midst of an infernal world, we will
to go among these peoples and find there more pronounced the
rules of carnage and defilement that we have just outlined.

(1) Pacsakias, VII, 19.

(2) Movebs, Die Heliyion der Phoenuier, 1,357.

(3) Animien Makceu.in, 83.7 j Apimen, HIV, 173.

CHAPTER IV

Semitic Ooamogonies

Both science and religion seek to explain the
nature; that is their only resemblance. But science does not
is based solely on facts and relies on reason. The reli
gion, on the contrary, is the daughter of Imagination. She rises
in the air on the enchanted hippogryph, and from the heights
Oh, the celestial steed, scornful of earthly things.
She knows everything; she has an answer to every question:
Link God created heaven, earth, man, evil and law
Good. God is the continuous zero brought to the numbers of
This eternal algebra: Nature. Also, while the
science aims at an essay in geology or biology, and, well
ambitious yet content with little, religion becomes poetic.
She edited one of these poems, which Torquemada would annotate and
which Ignatius will chant. She creates a cosmogony.

Paradox in natural phenomena, the Cosmogony
However, it represents progress. It is a sign of inter-
a timid question to which religion will victoriously respond
to answer. Flooding thrown under the walls of the imprudent temple
dementedly constructed; it's a scientific regret.

Two replicas were made. Endless palaces of Nineveh
And from India came an immense, heavy, pyramidal work.
grounded, ladder of the Gods, human summit. This
It was a materialistic and scientific cosmogony, but little
scholarly. As she has become, effeminate by
The eunuchs of Alexandria, she smells of Hermeticism. One on
However, it senses the depths. Chaos, matter,

source of all things, the marvelous animals, reflection
of a primitive state that is certainly not contradicted by the discoveries
paleontological greens, successive creations and personal
nified, the unity of substance in a mystical form and
sometimes burlesque, they constituted in short the profound
Belief of the Chaldeons and the Magi. Everything indicates that he
So, this Evedo leaves empirical explanation far behind, this
defeuse put on the path of science, which we call the
Demiurgism. Certainly, it's easy to shut up with
a gag, to say tUofiim Bava and to worship the clouds.

The cosmogonic idea, a scientific idea after all, entered
very late in the minds of the Semites and when all the little
ples possessed the lour.

Indifferent to nature, they blushed one day to remain
behind their neighbors. From there, the recent era of
Genesis and all Semitic cosmogonies, their
Conschite and Aryan character. The Semites made of all
shares of the loans to fill the gaps in their system
religious. Babylon, Egypt, and India paid tribute. The
Zoroastrian Persia did the rest.

Scientific cosmogonies, dogmatic cosmogonies, all
was mixed. Brutal translation of the lofty idea of the Chal-
Deans and Magi, profanation of dogmas in the idea
vulgar, a partisan weapon abused by Euhemerus and the
Christians, such is the mythical cosmogony. The castes
members, who make man walk on his head and see
In every mistake, an ally to defend, they emphasized
The myth pre-existed. A fatal theory that would distort history.
religious history! The myth is, in reality, only the explanation
a vivid and dramatic representation of a general idea, the vulgarization
A fictitious application of an axiom, often ethnographic. Minerva
It didn't spring fully formed from Jupiter's brain. First
fleeting shadow, pale glimmer of darkness, specter of the plains,
A fleeting vision that vanished instantly; she received only strong
Bacchus, conqueror of India, later revealed his magical attributes.
Managed in their search for his daughter, Sèmiramis and Bélus, the

Minotaur of Crete, isn't that the story of intuitions and
domestic imports, an even more symbolic gesture
Ideal rather than historical? We must therefore not follow the myth
that with caution and to test it through philology. For its
arrival is later islands.

Alexandria was the great factory of myths. This city
presented, in the early centuries of our era, one of the
more curious spectacles than have been given to philosophy
to contemplate. It contains an inventory of the old world and
the analysis was as energetic on the part of the attackers as
defenders. The three Church Fathers were following the
skeptical philosophy, Saint Paul parodying Euhemerus and
Eusebius, relying on Philo. They did not foresee that
Jupiter, reduced to human nature, would lead Jesus into
his downfall, that Euhemerus would be the precursor of Strauss, and
that tearing off the masks of the ancient gods was tantamount to ripping them apart
the very veil of the Temple. Such was Lucian's conclusion
which, in a marvelous and thoroughly modern development, dominating
Jews and Greeks, trampling with equal footing the ancient dogma and the
new dogma, cursed by its bitter word, these machines
monstrous things that cluttered the future. Last of the philosophers
ancient sophists, defeated with honor and to the detriment of humanity
manité, dead standing in the Voltairean pose of his century.

11 there was, in the middle of this seething center of Alexan
drie, nne constant fabrication of Gods, ad usum philoso-
pliùv. They stripped the dead to fight the living.
We wanted to find it even in the most religious
foreign to this idea the Platonic demiurge or the historian
euhemeristic risk. This preconceived viewpoint distorted
all the questions. The fragments of Berossus, the Anchonia-
Tuna, Abydene, Mochus and all the others we mention, have
They underwent these complicated operations. They served Porphyry,
to Proclus, to Eusebius, to the Euhemerists and to the Christians,
and have retained from this amalgamation the false appearance, the hollow sound,
adulterated taste, all sorts of unappealing qualities
which! we must nevertheless overcome.

'WUAOTKUKK (JKSKRAI X

:u> ■

The slightest study reveals the elements of any cosmos

Semitic gonia to the Ohaldeans (1). To this sacred name, the
ideas of profound science, of astronomical systems, of
first center of enlightenment and human knowledge,
raise their magnificent shadows up to us.

The God who imposed himself on such minds was Science. Sou3
all the fragments and idols that haunt us, are found
gentle parallel versions that we could call that of
educated people and that of the people (2). In the first, the two
principles, spirit (force) and matter, unite to
to procreate life or bright air. The second couples the
"Old Bel, Bel-ltan, the Father and the Holy Spirit with Mylitta"
or the mother of the Gods, to give birth to Bel-Jao, Bel-Junior,
his (they unique, the Demiurge and the Messiah of the world.

Science, if you will, but also lethality. We are
in the midst of Christianity, perhaps ten centuries before Christ.
The deities spring forth like the vegetation of the forests
virgins. Avatars, Messiahs, crosses, dogmas

(l) This name is Aryan. How to explain this preserved Aryan title, &
through all your conquests, 4 ls priestly caste of Babel The lists es
primitives of the Babylonian kings, whose etymology is Aryan, resti¬
They killed this first scientific creation of our race. We conquered
Babel. The caste of Chledians continued to rule through science.

(fi) See all these etymologies and all these fragments in Movebs, 1,
ehsp. d'El. Los here, moreover, briefly: Chaldean version of Eu-
Demas reproduced by Damascius. Apason (Desire) unites with Tanthe (ta
Matter) to give birth to the son Aoymis (Life). — Cosmogony baby lo¬
Nienne of Berossus: first the darkness and the formless beings upon which
He gnaws at the monster Omorka (the Solid's mother), then Bel cuts into
two the monster. — Abydene at first sees only a water called Tha-
lata, later solidified by BeL Mochus, unites Kther and Breath, hence
the opener Cbnsorus (the organizer). — Cosmogony of Sidon, according to
the same Damascius > Time and Cloud unite to produce, all
the beings. Pbiton exhibits three versions end to end. First, the Dodo;
invigorating (the Desirl from which came Mêt (the primeval silt) and the animals
wondrous and motionless, the Zaphazémin in the shape of a work. Then the wind
Colpiak (the Breath) who unites with the goddess Baan (the Night), the Venus Bosth
of Appaca. Finally, the drama of Earth and Sky, with their strange loves,
followed by the castration of Uranus by the harp of his son Uos and his
companions, the Elohim.

superimpose and move, like the images of the kaleidos-

oope. The unnamed being of the Chaldeans, the Unrevealed One, the Eternal One
whose symbol is the triangle, is represented in twelve divisions
units themselves divided into four triads. They are a
And there are twelve of them. There are still nine of us, and they are embodied in the
Bel's tower, itself an enclosure of eight symbolic towers.

Conclusion: science, or rather the desire to know, is the
the source of all Cosmogony; Dogmatism, the form; the
Myth, popularization.

These three elements, whether united or separate, are thus found
in all the Genesis accounts to which a sound is thus added
continuously double, if not triple.

Suppose the Hebrew Genesis is lost through the
centuries, its chapters scattered, its verses tortured to the
hands of philosophers and theologians; the entire work,
a memory weakened into scattered fragments.

Never would a more baroque parade have offended thought, the
Tohu and Bohu (Tanthus and Baan), the Phoenician Cloud which
rising from the earth, the mysterious Elohim, a vague collective
which Salvador still translates today as "the wax forces"
of Nature, would become in turn, at the whim of a
Philo or a Damascius, men, gods or
scientific agents.

However, a special place is reserved for Genesis in
Holy Epigraphy. If popular saying is shown there in
in many places, for example, the mysterious song of
Lamech, the blessing of Jacob, a type of blessing
futures, the legend of Babel, etc., the whole book carries
a distinctive appearance. He is learned and critical. His
Scholarship drew from the best sources. A complication
serious work was carried out in Phoenicia and Babylon, of the same
in a similar way, except for the enormous difference in time,
from which Philo Herennius's Cosmogony was written.

Same method of presentation, same accumulation of ideas
And indeed, the same repetitions, and, I will emphasize this point later,
same mythological system.

GENERAL CHARACTERISTICS

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Genesis was composed based on comparative cosmogonies.
from Persia, Phoenicia, and Chaldea, and she carries with her
Its date, the captivity.

As early as the 18th century, Astruc pointed out two things in Genesis. superimposed texts, one of which uses the name Elohim and the other the name of Jehovah. Now, the Elohim of the first chapters is not the Jehovah to whom the rabbi attaches it Jehovah's Witness, the last editor of the piece. He's out of it. distinguished by a less limited action, a more universal air salt, and creates Heaven and Earth according to the method of Ormuzd.

The tragedy of Eden, that exquisite monument of wisdom Eastern, translates the traditions of the Persians on the Cypress pyramidal (1). This superb, flame-shaped tree, with dual sex, is for all of the Orient the revered symbol of the Life, death, and the afterlife: Immortality. In it lies summarizes the dualistic struggle, good and evil, Ormuzd and Ahri-mane. Genesis itself betrays this origin through the title Parse: Tree of the knowledge of good and evil; and the leaf Age, from which love springs, casts a shadow over the stone of tombs.

It is the tree whose fruit gives intelligence, the tree of science and life, hated by gloomy Saturn, the tree paradise, from which Zoroaster steals the sacred branch in the blissful sojourns. Planted in the presence of King Gonch-step in front of the Kirchmer pyre, the sacred branch immediately acquires such height that the prophet he built a chapel there.

This wonderful tree of ancient memories was cut down by Caliph Motawakkil. It was thirty-three cubits long and quarter circumference.

Richer even than the Hebrews, the Persians had ten-seven paradises created by Ormuzd and are seen successively chased away by Ahrimane, who slips in once in the form of a snake.

“In the midst of paradise,” says verse 10, chapter II,

(I) Hdmboldt, Cosmos, II, p. 113, leaflet. Galnaky. Research on the Pyratnidal cypress, | (Lajabd. Memoirs of the Academy of Inscriptions tions, new series, vol. XX, part 2, p. 129.

DD SEMITIC GROUP

"A flower flowed, dividing into four branches."
The Boundehesch Pelhvi, combined with the books zonds plus ancients arrive at a similar theory of waters. Arg, the Veh, the Arvand and the Irat come from the same source, flow a shared moment around the world, 6t part ways to irrigate, under various names, the most distant countries.

India also has this myth about Mount Meron (1).

Two of the paradisiacal rivers of Genesis, the Tigris and
the Euphrates, both belong to Hebrew myth and
Porsan. We could not find the Phison and the Gihon which
surround the country of Consch. It is, moreover, impossible to
to fix these sketches of the human mind which follow the little
ples in their migrations. The Arvanda of Bordj becomes,
from river to river and by way of a final stop, the river of
the Euphrates. The Aztec Aztfcn is nowhere to be found, like
The Brachman Meron. Their origin is rather in the
The brains of all these peoples. Science cannot arrive
to the top of this Jacob's ladder, the end of which
touches upon darkness.

Will we deny the borrowing made from Zend theology, when
The word Paradise (Fardés) comes from the Persians, when the editor
The author of Genesis places them with Asshur among the sons of
Shem, to the detriment of the Canaanites, when the same myth
is it inscribed in all Aryan imaginations? Without
to stop me & the sentimental argument, these descriptions of the
nature, this need to explain and to know, this dream all
Aryan landscapes of delightful scenery, are foreign and even anti-
pathetic to the Semitic spirit.

But religious terror persists, even in the most

(1) “Verse 10. — In this place of delights a river flowed forth to
watering paradise and 1& dividing into four channels.

"Verse tl. — One is called Je Phison, and it is he who flows around
from the land of Hevilath, from where the gold comes.

Verse 13. — The second river is called Gihon, and it is the one that
flows all around the country of Ethiopia.

Verse 14.—The third river is called the Tigris, which flows towards
The Assyrians. And the Euphrates is the fourth of these rivers.

minute details, the mouth to our scholars. Lajard, to se
to exonerate from the results that he is forced to acknowledge, attributes
plagiarism from the Magi and even the Brahmins, may it be
logically, and he further accuses them of having taken dogmas from the Jews
of the Resurrection and the Angels, since he finds them corn*
common to all these peoples.

More skillful, but also less serious, Ronan dodges the
difficulty assuming an anblistoric contact of the Se¬
mites and Aryas.

Any man who studies without fear and without bias
The history of the Hebrews will easily convince one of the fixed
The late suppression of their cult. Only in Babylon were they arrested
the Moysic dogmas, the gaps of a
an incomplete religious system; and the stories of Eden, of the serpent
tempter, tree of knowledge and original sin, present,
with certain Brahmanical fables, and especially with the
myths of Yendidad-Sadé, the cherished concordance of the Indo-
Aryans of Berlin. The Persians alone were the intermediaries.

But while the overall tone of the pastiche is Persian, the elements
Semitic languages reappear along with our ancient knowledge.
Tohu and Bohu (the Tanthe and the Baan), Tune, empty matter and
deserted; the other, the black night of Chaos.

“The Earth was Tohu Bohu (inanis et vacua, translated
Saint Jerome). “Darkness covered the face of the abyss”
"And the breath of God was hovering over the waters."
The breath of Elohim is none other than the Holy Spirit, the principle
male, the Aposon and the roQo; of the Semitic Genesis. He broods
the world with the loving tenderness of the dove, (it is
the Syrian meaning of the Hebrew word), and attained in the Trinity
Christian, its definitive type.

One of Elohim's first creations is Jao, or air.
luminous, which an honest cosmogony cannot do without.
This Joa, dn remains, as well as Bel and Chusorus have learned to
Jehovah his way of dividing the waters and the firmament (11.

fl) Verses 3 and 7 of chapter t".

ntl SEMITIC GROUP

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All these nuances are so subtle that we witness
almost a work by the author of Genesis. We see it
sees, consult, summarize, enter into its tracing
the most disparate elements. His ideal is creation
of Ormuzd, which he wants to endow to Jehovah, not forgetting
However, there is no Semitic element. One idea dominates it:
to compose a complete treatise on cosmogony where nothing essential
does not leave one wanting more. Ain,” after giving the version

categorical of chapter I° r, 11 rq adds yet another detail
forget.

He writes, chapter H: "Thus Heaven and Earth and all
» their adornments are created >• and, further down, vorset 4: «Veiled the
"generations of heaven and earth, when they were created"
"by the Elohim Jehovah. Then no tree was in the
b fields and no grass sprouted, for Elohim Jehovah
"had not pleased and there was no man for the
» work, b

“But a cloud was rising, enlivening the entire surface
"of the earth, etc.?"

This is Damascius's Fertile Cloud, a new fragment
of cosmogony stitched together by an awkward transition.

The generations of Genesis still highlight
the striking analogy, already noted, between it and the fragments
Sanchuniathon's theogonic principles.

Like Genesis, Philo unfolds super creations
posed, interconnected myths, a wealth of versions and
Disparate knowledge. He knows Adam (Being**); Seth
(Genos and Gonea), the Caln (FVvo;), the Esau; he attracted
The invention of the arts to personify divine beings
the nations, the cities. The mountains, the rivers. Chance or
plagiarism, this strange coincidence cannot be put in
doubt.

Ewald, Bunsen and Movers, the latter especially, after
They proclaimed, after many years of meditation and work
the importance and authenticity of Sanchuniathon's book
Produced by Philon Herennius.

general characteristics

42,

Renan gave the Academy nn of these ambivalent judgments
gus where his Sulpician skepticism indulges (1).

“A Phoenician,” he said, “from the time of the Soleucids, wished—”
"Lant to highlight Phoenicia, and imbued with a system of exegesis"
"Mythological, created in Phoenician a large collection where
"He put them end to end, attaching them one to the other of the
"In the crudest way, the traditions of the different
»cities of Phoenicia and earlier writings whose unity
"It still allows us to glimpse. The author's name was, or pretended to be."

"To be called Sanchoniaton."

Thus Renan, while placing the original work in the time
of the Soleucids, cannot deny the trace of traditions and documents
previous comments. Moreover, he expressly acknowledges,
A few leagues further on, the rhythmic manner of the T/iolc-
Doths, the verse system, and believes in serious study
sacred stelae or tablets. Why then all these...
traditions?

Several passages appear to him to be borrowed from works
known examples include: a hermetic book from Egypt on
Taant, Hesiod's Cosmogony, and finally Genesis.

First, what relates to the Taant is not necessary
Egyptianly speaking, since Taant is a god and a name
Semitic, with its history, origins and monuments
undeniable.

I admit that the expressions of Ge and Uranus applied
the first elements emerge from the limits of semi-genius
tic. But isn't this one of those euhemetic misinterpretations?
translator's errors, of which Renan noted a certain
number? Moreover, the Eastern origin of the Cosmogony
Hesiod's account would suffice to explain a certain community of
details, without so many and such profound divergences that separate
the two plays, without the presence of the Elohim, Ilos and beyond
Harpé, these powerful guarantees of authenticity.

(1) Memoirs of the Academy of Insa-iptiom, torno XXtlt, part 2:
On the origin and true nature of the Sanction Cosmogony
piaton,

As for Genesis, it was at bay in the face of its res¬
bearing similarities to the Sanckoniaton, he published a system which
would be destructive of all historical certainty.

Forced by the text to reject direct copying, he assumes
gossip. "Sanchoniath would have arranged the
"The babble of a Jew living in Phoenicia." It's from
high fantasy,

I believe, “for my part, the existence of myths and of
common items of the Israelites and the Phoenicians. Which

have removed under the yonx of the editors of Genesis and of the
Sanchoniath, I concede that. But the Colpiak wind and its
Bnan women do not go beyond the Bible or the Tenth
Babylonian or the Venus of Apkoca. The Usov do Saneho-
Niaton is our Esau by etymology and lineage; he is
the hairy, wild man in contrast to the race of shepherds,
Canaan against Israel. He maintains relations with his brother Mem-
Rouraos or Hypsouranios, the quarrels of Esau and Jacob.
But the myth of 1 2 Snnchoniaton has a purely local aspect.
stelae recall the memory of Usovet of Memroum (1);
they live, according to Eusebius' own testimony (2), in the
Tyrian adorations. Cassius and Lebanon, Tyrian heroes
of the Sanchoniath, are not the Masch or the Risphatli of the
Genesis, and yet these personifications are sisters.
Kinship does not imply plagiarism.

And not only does it exist between Genesis and Sancho
Niath identity of funds, but identity of form and of invoice.

The two editors, after having presented their charts
of creation, pass before the eyes a long parade
special beings, the embodiment of mountains, cities, and more
early inventions. They are euhemerists, each with their own
way. One subordinates all divinity to his system
philosophical, the other & his God Jehovah.

When Sanchoniath created the Earth several times,

(1) The Old Testament speaks of a lake Memrum in Palestine.

(2) EusÈBEi De lauttibvs Constant, C. 13.

ü unfolds its series of Gods and deified heroes, The wind
Colpiak and his wife Ilaan gave birth to Protogonos and Aion
who find food from the trees. Then come
Genos and Genea, who raise their hands to the sky and see
Ueoloamin, the Great God II:? and 4>Xof, the three
manifestations of madness, the Casius, Lebanon and Anti-Lebanon.
Momroum fights against his brother Usov. The first pastor
And the first fisherman exploited the globe. It's all complicated.
of a compact series where all the Gods and
Goddesses of Canaan, and abruptly ended with the Trinity
Babylonian: Cronus, Lielus Junior and Apollo Chomaens.

What more did Diblo do? She also brought back & some
human conditions, the Gods and heroes subservient to
Jehovah. Genealogy is just mythology.

Of all these early patriarchs, some are gods.
several of which were still worshipped in the good old days
from Greece; the others, simple brands intended for
to observe the passing of a generation.

Let's take the two genealogies of Adam, the first by
Cain and the second by Seth. Both result in
Lamek by different paths and fathers (1):

FIRST LIST

SECOND LIST

Adam

Adam

Cain

Seth

Enoch

Enos

Irad

Cainan

Maviaël

Mahalabel

Methuselah

Jared

Lamek

Enoch

Mathnsalem

Lamek

Lamek married Ada

and Zilla

Jabel and Jubal.

Tubalcain and Nenraa.

(I) The first genealogy, ch. IV, boars 16 et seq.; the second,
echap. V.

I1U UROl'PK SKMITIHl'K

4.*»

In the first list, there are descendants; in the second,
nine, and to arrive also extraordinarily at the kid
Lamek.

This is the arbitrary method of cyclical poets, varying
their theogonies according to a moral idea or simply
poetic. It matters little, in fact, that these terms Seth (prin¬
cipe, raoe), Enos, Enooh, Noah (the young) be displaced
These. We only have the father's relationship to the children or the appearance
of a new breed.

These duplications are not, as we have seen, particular &
the Hebrew method. The Protogonos, the autochthonous Geinos
tones of Sanchoniath, the Kessaré and Assoros of Eudène are
of the same family and the same inspiration. A stronger link
The narrow bond unites Seth with the Genos and Genea. These see
to manifest the Lord of heaven. Enoch, son of Seth,
begins to invoke the name of Jehovah.

I won't dwell on the round numbers found by Twald
in the years of the patriarchs, because it is too
convenient to play with numbers and to lend to a compi¬
barbaric author of almost modern ideas. I bow down,
On the contrary, in the face of the research that has revealed & this
tireless critic of an entire pantheon buried in the chapters
Books IV and Y of Genesis.

Iconium has worshipped the god Enoch since time immemorial.
(Aw*xo«), good genie who dies and is resurrected in the manner
of Adonis, and whom Genesis has taken up to heaven by Jehovah.
This city, founded by Cain, takes, according to chapter IV, the
Named after his son Enoch. Not far away rises Mount Ararat where

Noah's Ark touches down. The God of Iconium appears on
the meMUes with the sacred vessel, and the attributes diluted
come; the Neo inscription confirms this singular syncretism
ism (1).

Lamech, Lydian and Assyrian god (2), is the genius

(1) Iîûuungek, Dissertation on Elijah and Enoch.

(S) Diodobb, IV, 31; Cedrenus, 1, 3U.

•It» CHARACTERS oènèravx

Fierce, he accuses himself, in a mysterious song, of having
killed a man and a child and confided this horrible secret to h
his gentle women: Zilla (the Dark), that beautiful infernal woman
nale Laraia who kills the children of sleeping women and
seduces young men to slaughter them (l), and Ada (Beauty),
the Babylonian Juno of Hesyclnus.

Métliusélach, the man with the back of his arms or Mars, stands beside
this representation of vengeful and inexorable death.
Mahalabel, a veritable Apollo, reflects the sun's rays.
Jéred is the wet element, while Beltis or Venus
Phoenician took its place in the Bible under its own title
from Nemaa.

• Without abandoning the philological explanation, the Chetas,
These Semitic invaders of Egypt, were dragging themselves along with them
their God, the terrible Seth or Sutcoh, assimilated by the
Egyptians at Typhon, whose cartouches are broken
on all the monuments of the Delta.

Lamek's family even seems to reproduce in a
New cycle: The Three Sons of Adam. Jabel is the father of the
pastors. Jubal, the Carthaginian Eshmun, whose temple
dominates from the high of the Byrsa the ports and the seas, invents
the music. The evil genius reappears with his name, under
the features of Tubal-cain, god of weapons and war.

Noah partakes of both Dionysus and the god and king
Xixuthrus, the Chaldean Deucalion, whose story may well have
to serve as a role model for him.

Finally, three gigantic figures crown this pyramid
mide supported by God himself: Shem (the Most High or
Chijoun of Saturn), Ham (the Burning Baal-Hamman of
Tyre and Apollo (Chômé of Babylon), and Jehoshaphat, whose
The Aryan air defies comparison and who would perhaps be
the Bel-Jao, as in the mystical hymns of Greece,

Japhat and his father Prometheus.

(I) Phjlostbatb, Vit. Apoll., IV, 25, Vlll, 9; Clement of Alexandria, Stromal., I, chap. 15, §70.

OF SEMITIC GROUP 4?

The mythology of Sanchoniath would fit the Bible more closely near as one would generally hear it.

From Noah onwards, the genesis enters a phase where the Mythology gives way to symbol. It is now nothing more than a of these idylls placed by all peoples at the head of their story, one of those refreshing tales where duit, in all its details and with the most imperturbable contlanee, the life and death of heroes.

In those heroic times, a minimal distance separated Gods and humans. Jupiter sits at the summit of the hu¬ handled by a simple prerogative, and Abraham, the intimate of Jehovah, himself a God, with his Sarah, as his Drahma, namesake, companion of the goddess Sarnsvati.

Image and successor of the Bel, Abram crosses the Tigris and introduced the Semitic horde into the plains of the lower Asia. The Arabs call him the High Father, whose statue The infernal throne in the Kaaba until Muhammad. Syria They adore him; the Persians mistake him for Zoroaster and the Phae- Nicie, in accordance with the Bible, conceives of the father of the Hebrews in the guise of Kronos-Israel, the murderer of his son Jehud.

The mind rests, however faintly, on the legend of Isaac and of Rebecca, one of the most graceful wrecks of the imagination Arab, when here is the genius of cunning, the father of the twelve and symbolic tribes. The Jewish Hercules has just put the final touch to the nation, under the dual guise of the Archal Phoenician. Initially subject to evil principles, Esau, the Samuel of the rabbis, crawling, full of baseness and prayers; Then, wrestling with El Saturne, the great God himself, he He withdraws victorious, and takes the title of Israel (1) (victor d'El).

Thus, the identity of the Semitic and biblical pieces.

Perhaps I became more attached to these than was fair.

(I) The son of Alcmene and the son of Rebecca are two men thigh in this fight. The coincidence is a singular hand.

antique pieces; but they are to me like the first
First stutters of science.

She was then wrapped in the swaddling clothes of religion
which later nearly suffocated her. Now she has deployed
Its wings are pushed away, and it kicks the impure chrysalis away.
plunges into infinity and, bringing back worlds and the armful,
She said to her unworthy adversary: "Go away, we have no
I don't need you anymore. >•

The spirit (by which I mean the sublime property of matter)
(and not the haughtiness of spiritualists), the spirit has finally
triumphed over theological monsters. The scalpel of criticism
tique met h nu ces ficelles que la peur et ignoranceco
transformed into heavy chains. We arrive at this core
Scriptures compared by Bruno Bauër to pure zero.
Finally 1

TABLE OF RELIGIOUS PERIODS

OF THE JEWISH PEOPLE

FIRST PERIOD

FROM THE CREATION OF THE WORLD UNTIL THE 16TH CENTURY
BEFORE CHRIST, ACCORDING TO THE ORTHODOX

A fabulous period in which legendary figures will be placed
daires, Noah, Shem, Chain and Japheth, Abraham, Jacob and
his twelve sons, Moses, etc.

No certainty, nor any serious details.

SECOND PERIOD

HISTORY. — SINCE THE 16TH CENTURY BC
UNTIL THE END OF THE 9TH CENTURY

The Cult of Baal-Moloch-Jehovah, by Vorgie
and human sacrifices.

Entry of the Jews into Canaan, around the 16th century, according to the Orthodox.

Individual dictatorship of the Judges or Sophetime.

has

ÔO CHARACTERS OKNKRAl'X

Centralization of all the tribes, under the priest Hêli.
towards I liN), *

Samuel, 1112-1080.

Loyalty.

Saul. 1080-1040.

David, 10401001.

Alliance avoo les peuples molochistos de Tyr.

Solomon, 1001-962.

Confusion of the Raolochist temple of Jehovah, by
Tyrian workers.

Separation of the ten tribes.

962.

Kingdom of Israel, Cult of Moloch

Kingdom of Judah,

in Bethel. cl

in Jenisalem.

Jeroboam, 961-943.

Robam, 962-946.

Nadab, 943-942.

Abram, 946-944.

Raasa, 942-919.

Asa, 944–904.

Ela, 919–918.

Josaphat, 994–880.

Zambri, 918.

Joram, 880–876.

Amri, 918–907.

Ochosias, 876.

Ahab, 907–888. Elijah and Elisha

Athalie, 876–870.

Ochosias, 888–887, prophesy.

Joas, 870–831.

Joram, 887–870. Fight of Moloch–

Amazias, 831–803.

Jehu, 876–848. National Jehovah

Joacham, 848–832, against the Baals
Joas, 832–817. from Phoenicia imported

by Jezebel.

SEMITIC GROUP

51

THIRD PERIOD

The struggle of the reforming prophets against the cult
Jehovah's Molochist.

Jeroboam II, First Appearance

1 Ozias,

817-766.

Assyrians

Amos,

803-752.

Zacharie, on the Jewish stage

Osée,

Jonathan,

766-765.

around 760.

Michêe,

755-737.

Sellum,

Obadiah, ^

i Achaz,

765.

Joel, Isaiah, |

737-723.

Manahem,

prophesy.

Hezekiah,

765-754.

!

723-694.

Phaceia,

First

754–753.

attempt

Phacea,

of

753–726.

reform

Osée,

•

of the cult

726–713.

Molochist

Destruction of the

of

kingdom of Israel

Jehovah.

by the Assyrians,

718.

Kingdom of Judah alone.

Molochist cult.
Manasses, 094-640.
Amon, 640-639.
Josiah, 639-0)9.

OKXRRAUX CHARACTERS

52'

Reforma do Jasias, with the aid of the prophet Jeremiah,
629,

Destruction of the idols. First appearance and so-called
discovery of a new law of Jehovah for the
needs of the cause.

An immediate return to the Molocbist cult, under the successor
of Josiahs, Solium or Joachas.

609-608.

Joachim, 608-598,

The capture of Jerusalem by Nebuchadnezzar.

606.

Beginning of captivity.

606-536.

Jeconiah, 598-597.

Second siege of Jerusalem.

Transportation of Jeconiah and ten thousand Jews, among
which Ezekiel, in Babylon.

598.

Sedecias, 597-587.

Third siege and ruin of Jerusalem.

The end of the kingdom of Judah.

587.

Destruction of the idols of Baal-Moloch-Jehovah, by the Assyrians, aided by Jeremiah.

New transportation to Babylon.

Captivity.

OF THE SEMITIC GROUP

53

FOURTH PERIOD

Writing of the Peuiateuque. — Triumph of the human cult of Jehovah. — Constitution of your Jewish nationality.

Ezekiel and Daniel, 587-536.

Cyrus's edict which allows the Jews to return and ends captivity.

538.

First return of the Jews under Zerubbabel.

Reconstruction of the Temple.

536-520.

Zechariah and Haggai prophesied.

New edict of Artaxerxes, and
Second return under Ezra and Nehemiah.

458 and 454.

A general reform of all holy books,

Translation of the ancient script.

Final redaction of the Pentateuch, and
Defense of marriages with foreigners.

Jewish nationality, according to the so-called Law of Moses, is constituted
killed.

452.

Malachi and Ezra prophesy.

JH

GENERAL CHARACTERISTICS

FIFTH ERA

The struggle of Judaism against the Hellenism of the successors
of Alexander.

The Maccabees, etc.

PART TWO

Jehovah, Moloch of Israel.

CHAPTER ONE

Historical.

When it comes to the Bible, one must expect & all the
mystifications, and the expectation is often exceeded.

The colossal deception that concerns us today
is neither the least curious nor the least difficult to unravel.
First. It has the sanction of centuries and has reigned for two thousand
years in every chair and in every mind. She
is accepted without question as a historical dogma by

the most enlightened men. The moderns, so emancipated h
So much consideration, they could not shake this chain and believe
They simply refer to the myths invented by Ezra.
sanction this audacious fable that Israel, alone among all
the Semitic peoples, from the most remote times,
adored, by special privilege, the one and only Punic. All these
Skeptics, with a touchy sensibility, swallow it without batting an eye.
the God 4' Abraham, of Isaac and of Jacob, the legislation of
Moses and the monotheistic path traced by Israel through the
ages.

Nothing could be further from the truth than these beliefs. Not that I blame them.
the motives that inspired them, the spirit that animated their

:>«

iAiimvaii

around'", they watched over the wolf, the naked nation, the most
"We will read who has ever dishonored humanity and who had not
Not the average choice. But what was useful for...
weak brains of naked cannibals should not hinder the cri¬
Tick. Its sole aim is the truth.

(Ju'on no is therefore not surprised to find no point in finding a beginning
do co rapide exposé lo lVntatouquo. I<o collection tout modorno
Hebrew legislation is not in its rightful place at the head of the
Hebrew canon ot no vient logicaliquoraont qu'npres los Judges,
les Unis ot Es Iras qui est oortainomont son premier éditeur.
All the details and circumstantial descriptions that fill-
are VKi mto ot the Nombivs, therefore have no effect on us
criteria nor historical importance. It's a re-read novel.
pure and simple. Their surroundings did not propose anything.
iiu rosto, to write the history, but to give and prescribe
humanitarian actions, as unsympathetic as they are foreign to
Jewish populace, the attraction and the outrage of ancient dogmas.

Indeed, if, as we will prove abundantly, the
Not Jehovah, the one God, and the law of Molso are two im¬
all modified ports, borrowed from civilizations
do la llauto-Asio par dos juifs du vi° sièclo avant Jésus-
Christ, what then is the old Jehovah repudiated by the new?
calf, the ancient institute that the so-called lot do Molso had for
but to destroy and replace i We will respond boldly
ment: Moloch and Molochism, the cult of the orgy and of
human victims, the only normal and traditional cult of the

Semitic race, from Israel as well as from Tyre and Carthage,
like Mabug and Jerusalem.

It's a real shame, given the many beautiful stories that...
resolutely elaborate and for all the illusions that reside there
are grafted, but the Jehovah of our poets and of our
prayers, the God of Isaiah and of M. de Lamartine is only a
Moloch defrocked. Moloch lived and acted until his captivity.
speed. Moloch was his name. Moloch presided over all the
debauchery and devouring the roasted flesh of small children. The
Renegade is so identified with these odious titles that,

ME.tU'll h'|SI!Ai;l.

after his conversion, U no put «'on débarras ot,
force of habit I spread out in the middle of Leviticus and in the
Prophets (1), eèto & coast with the most powerful defenses*
lontes dn piler nu llnnl or nu Molaah. In nunneo dut etra
very few snisissnblo nu beginning, so much kinship and
of relations between all our divine words. And I ask him
to men of good faith, what a difference against the Self
gneur (Daminus) of Christians, lo Soigneur (Html) and lo
Koi (Moleoh) do Channan ot lo Healer (Adonai) of the Jews
Orthodox? A simple quarrel over words. By an anonymous person
It's a rather strange lie, oh Jehovah, I'm puritanical about the epithet, it was
prondro lo title d'une divinité equivocale et partage encore
today, the ineffable substantive of Adonai with Adonis
Thammuz do Byblos (2).

His name, propro do Jehovah, escapes us; we must...
to recognize, in any etymology, the Jewish apologists or
Christians can triumph over them, he is their niso. Lo vaguo ot
The unknown are their undisputed domains. But they do not per
will suaderont porsonno. Vainomont their fantastic Moiso
does he give h the fierce idol the etyinologio do Jno-L'/m!-.SYv-
Ehiè: "I am the one who is or who will be"; that's too much
philosophical and too beautiful for us not to come to Uaby-
lone.

t)uo the Jewish reformers, for scrupulous one makes of ety¬
mologies, whether they wished, after or during the Captivity,
to bring Joo closer to Jehovah and to confound their Moloch
roughed out with the luminous etro of the Persians; that in their turn your
Church Fathers, those who escaped from Platonic schools,
enthusiastically greeted the Master's beloved entity, I
He finds nothing wrong with it. But it could not be proven
up to this point, by what sleight of hand did Jehovah come from Jao?

(1) Jeremiah, chap. XL.VI, ver». 15 and 18 — Làciti/jue, cbap. XIV, towards. 32 and cbap. XXV, verses. 18 — Psalm X., Secundum Hebrœos, verse 10, etc. — Hosea says, chapter 1, verse 16 ff. — Then will come the day when Judea will call me her husband, and no longer Bual.

(2) See Appendix F on the relationship between Adonis and Jehovah.

&X •

Salvador lu tire d'.lnvi (I am) who, he read, no prononait
Orra, Kwald Ut stubbornly î “Lo Plou Jahvo. » li'autvo
pnrt, Adonis. The namesake of Jehovah, porto nn title quite,
vague and rather unexplained back (the nas. We would do and we have done
Folio islands of all these comments and hypotheses, without y
to join ours, Nights we will stop short At the etymology
do Uaumor(l), in accordance with the pre-existing conditions and the notes of the
God: Hum, J/mra, the Deslruotian, greetings to Molac/b
Jchova/i, to the savage liai tic the Destruction.

Because not only did the Israeli God carry the title back
binding and back Moloclis, his brothers, but he shared their
sinister rites. The so-called sacred history has cast its veil
A demi sur cotte nfFrouso réalité et accuser Üaal-Moloeh.
Ihual-Midmdi until the captivity, it is Jehovah. Until
cotto era, that is to say up to the 5th century BC
Christ, in the law of Molouh-Jehuvuh was murder; his
alliance, the annual and regular gergomont back firstborns,
not to mention the other victims. Kzéchiol lu déuluro caté¬
Gorically. Co is, I think, neither an ntliéo nor a libre
thinker, so that his testimony was rejected. "Because they
had not, said Jehovah, carried out my judgments, but
"reprobated my precepts and violated my subbaths, and that
"Their eyes were turned towards the idols of their
"Fathers, then, I too gave them pre-
"Copts that were not good and judgments in the-"
"which they should not live. And I have defiled them in
"Their gifts, when they offered me the firstborn children"
"of the vulva, because of their sins, and they will know that
“I am Jehovah (2).”

This precept, which was not good, has left its mark even...
in the Pentateuch, oh it is found disguised as a silver tithe
and linked to a plague in Egypt.

Already the Jehovah of Numbers declares, twice and

(1) Dacmkh, edited Ewwiieck. Quesi-ee y«e Ai Bible?

(2) Ezekiel, chapter XX, verse 25.

in a rather suspicious way, having prayed to the Levites, the piano
backs of firstborns (1),

But here is the law of death and of onningo daui tauta non
dreadful purity:

"You will give me the first 11 A to you all. You will have strength."
"Do the same for the law, light and here sheep, that he" vsle seven
"days year In mt't'o and In nie le, rendres le Ituilihna (2)."
And in the Meilique (:t); "Everything that has been offered by
» a consecrated Itommo ot \ Jehovah » ie his rnohitem point,

"He omitted /hmlm nemmircment that he die,"

The reformists have the ability to follow these pieces
formalins of a buyback rate for firstborn law do
rimmmo ot do l'iluo.... Thank you for the assimilation. But it is
evident that this redemption, unknown to the ancient Ages, was condemned
throughout the nation up to the 6th century, it is a whole revolution
solution.

Before that time, the child or the Alton was, naked at the end of
eight days, thrown into the law, he was devoured by the Moloclt-
Jehovah, who, even among reformist laws, preserved his
aspect do îlnmmo dévoranto (1). •< Qui d'ontro vous, s'écrie
"Isaiah would like Rostor near Doco, mad devouring Otdomou-"
» ror daus the eternal furnace (. 1). 0 The metal furnace
Isaio's physique is a mystical cüiraèro that the painter
strives to make it frightening and, at its core, poses quite a challenge.
Innocently, for the terrible. I wouldn't say the same about the
furnace, less eternal and more realistic, of his adversaries
where the purest blood had been swallowed up for two centuries
of Israel.

C'ost with dreadful cotte idol continually

(I) Numbers, chap. III, von. 12 and chap. VIII, vars. 10.

(?) Exodus, chapter XXII, verse 29.

(3) Leoitic, chap. XXVII, verse 29. — See below the critique of
all the texts, in the chapter of the PenUteuca.

(4) Genesis, chapter 15, verse 22.— Deuteronomy, chapter 4, verses 24 and
Yes. — Exodus, chap. XXIV, psalm XL.1X, verse. 2.— Jkbkjiik, chap. V,
towards. 14, chap. XXII, verses. 9. — Hais, lib. 111, chap. XIX, verse 11, etc.,

(5) Jsaîb, ehap, XXXilt, verse. 14 and XXX, verses. ?ï.

heated In Idano, column of smoke the day and do fou lu
night, that In hor-lo of fate emerged around the sixteenth century we
Cannnn. Lo Molooh-Jehovah has already provided for a whole
Molillior of idols. Have you made me sacrifices?
“Jehovah, laying forty-one in the desert, house
» of Israel, says Jehovah of the prophet Amos refusing to do so
"Will we recognize in the burning image of the first Ages?"
No, you were wearing the tonto of Moloeli ot lo Kijun, votro
"idolo, l'étolo do votro Dieu que vous vous avait coulée-"
»> tionnéo (1). »

l)o toute évidonoo, Amos ignora les saints histoires
made after the fact on the pramonado mornlo of the
fate ot we see gifts lo Jehovah of the taliornaclo ot do
the ark that a repulsive Molouh. In rovancho, he enumerated
the interesting objects on which the Ilihlo no nous donno
not a single detail: the Kijun, column of the figured Saturn
on Atlas or buttress "ta Ciel ot do la Terra, (Solomon
He raised yet another do cos Kijun of brass A la porto do son
temple (2) ot the Star of Moloch, probable smur back stars
of Astarte preserved in the temples of Tyre).

And this tradition of Amos, who ranvorso with a stroke of
plumo the scaffolding of Pontatouquo, there is not a leak
isolated in history. Ello survived, or despite all
efforts, in Jerusalem, have been perpetuated in such a way
ment iudepondonte et originalo, que saint Étienne, du temps
of the Apostles, reiterates the accusation in other terms and
substitutes the Arab idol Ramphan for the Kijun, a simple variant
of Saturn (3).

For anyone who has penetrated the Semitic instinct, there is no doubt
that one has not been sacrificed to the dark Baal, the destruction one
part of the conquered peoples, but not all of these peoples
mass, as the editors have an interest in making us believe.
reformist authors, also great mass murderers in painting

(Il Amos, chap. V, verse 25.

(2) See more las.

fi) Acts of the Apostles, chapter VII, verse 42.

that they were in reality. They believed, "veo "os
furious blows, a feather, erecting an insurmountable barrier
between Israel and its neighbors, idolaters and terrifying the Moluccas

ckistos. Cocarnagu on painting probably didn't make it flow
that two waves and its dress in the Testament as
a scarecrow A Mnlnolt. It is not mnliaureusomentily so
do memo of the red stream of blood which, for two centuries
at least, n Flooded the awful idol Jehuviquu.

Because this wretched nation was so resistant to any idea
of humanity that the Jehovah of the Prophets wants to conquer
"Having too bloody a rival, he is forced to surround himself with a
artificial horror, to attribute to itself all the plagues and to appear
to be more infinite and more defiled than its ancient image.
They were harvested by the sword and dragged into slavery.
vage, "after seeing their village in Ilanuno and their idols on
powder, which the Jews so subdued from the war lasso naked
Jehovah reformed. They believed him to be the author of the terrifying cotto.
table catastrophe ot lo sacrèrent Dieu 4 co titre. Il ne déra-
cina Molocli qu'4 force do furies. Lu terreur do Jehovah
Allouai was for this time the beginning of wisdom.

This is the religious reason for these spectacular massacres.
generously granted 4 for the building up of the Jewish people, while
that they were taking away from him, not only the practice, but even the
It is necessary, according to all
probability, strong to reduce the extermination of the Canaanite.
Joshua and the Judges already painfully lay out a rather long list
complete with exceptions and attribute 4 of these weaknesses cut
all the misfortunes of the future. Even without cos
somewhat forced admissions, the incorporation of the vanquished people
is part of every step in the sharing of the country, on the other side of
the conquest and settlement of the victorious people.

If blood was shed, and I believe it was, it was a
holocaust & Moloch-Jehovah and not an extermination
of idolaters driven by anti-Molochist zeal, as the insinuates
Bible. Everyone was a Molochist then, Israel too.
although Moab or Amroon. Ghillany. Daumer, Movers and

Longorko (1) all recognize “no period continua oft In
The religion of the Canaanites and the Hebrews is identical,
Honnn lui-mùmo xo rallia A cotto opinion nvoo an manner
elusive: <■ related lV>itmjuo patriarcimlo, los Abrnhamidox
"They accept the lions considered sacred, the oomino
"trees, springs, mountains, etc., used by the Ghanaians"
» betyls or bnth-ol (5*), » Why not also lo Motooh ot
In Mnlnoliixmo? G'ost quo M. Renan wrote his work
Semitic for the purpose of serving the Institute, but not for learning
Porsonno. He has succeeded amply.

To make people believe in the age-old horror of Israel against
"Neighbors, little ones, memo religion, memo language and memo"

race, it would have been necessary to completely remove the book dc <9
Judges, so compromising in their half-revelations. Go
collection of old national poems, composed, or completely bare
less expurgated than the Ishra, rounding out the aspect of Israel quite well
after his invasion of Palestine. Each tribe, each village,
Each family there lives its own existence, governed
by its elders and its chiefs, worshipping its Hanls and Molochs
private, its woods, springs and sacred mountains. Often divided
In the midst of violent conflict, the tribes seem united under
Héli around the archer who then makes his first appearance
rition and resides in Silo near an aschera. We know of no, of the
There remains no more system of laws than of regular priesthood.
to link. The priests have neither hierarchy nor power, and do not think
They hardly feel the privilege of Aaron. They join the ranks
of a few families around the idols and live by sacrifice
spells and oracles. Human victims regularly immolate themselves.
liably and the tragic legend of the Levite of Ephraim renders,
in all its murderous fury, the frenzy of debauchery
religious women of Israel. The raid is carried out not only by

(1) Dauraer at (Jhillany, in What is the Bible? by Ewerbeek;
Movbbs, Die Phœnisier, t. I", p. 8 and 9j Lengerke, Kanaan, p. 837
et8uiv.

(2) Renan, General History and Comparative System of Semitic Languages
ticks.

MOMa'li l»'lSti.u:i.

ot

people to people. But from hourgado to bourgade, as
"Even today, apart from the restless Uruzos tribes,
dos Mutualis ot dos Maroni tas. Toute* cos pouplados sn
recognizing lords by race and by religion, which
no los prevents him from playing the nastiest tricks; ot
Israel did not hesitate to ally itself with them through marriages.

That's the general idea. From time to time, when...
Paya suffered under the yoke of Anmloc, of the Median or of the Philistines,
a liomrna se mot à la tâte du peuple ou il'unu tribu et
retains power until his death. That is the sufficient Carthage.
Ginois, the Judge, dictator by right of public safety. !<o sou¬
The coming of these liberators lived on in national songs.
the splendors of a tribe, collected and embodied in a particular era
Quite modern. Jeplité. rimmolntour "lu sa llllo, est lo héros
Galaad; Deborah, the prephostess or memo the goddess
“I read Nurd(l); while Samson, the first Nosirô or Naza¬

reen, taille on lierculo par les tra«litions posteriors,
He locked up his twelve labors, the exploits of several
warriors.

Let us not forget the greatest of all these suffètos, the van¬
queur of the Madinnitos and the glorious Messiah of the llaal, of which he
Porto Haut Lo Nom, and to which he erects his great golden statue
of the weight of seventeen conts siclos, Gédéon Jérobbanl (2). Lo
pious scribe who put end to end, distorting these
ancient legends, must have been somewhat scandalized ot do la
golden statue (it) and the title do Jerobbaal whose meaning is clear.
God inspired him with the glorious misinterpretation that transforms
the victory of Baal in his defeat. According to this Jesuitical
version, disagreeing with the etymology and the facts, Gideon

(1) The prophetess Deborah delivers "the oracles under the palm tree of Bithel"
which bears his name, chapter IV of Judges, verse 5. Now, this chcoc is precise
the one in which Deborah, nurse of Kebecca, was buried
(Genesis), chapter 35, verse 8. This coincidence shows that it is
of a religious tradition and not at all of history.

(?) Nickname of the Phoenician Hercules, the champion of Baal, the victor
of Baal.

(U) Judges, chap. VIII, verse 27.

would have taken his title, after having mined on pieces an altar of
Huai (1). Singular prelude, one will agree, h dos érec¬
The statues are torn down! The altars of the gods are rarely destroyed.
which was then cast in gold or bronze. The compilers
The judges, having caught him, punished Gideon's idolatry.
on the back of his doseondanoo, which is miserably exterminating itself,
But what osteo that cola proves for the sons not do Jôrob-
Baul and the golden slatuo?

It is impossible, moreover, to discern in the biblical details
ques si cotte idol était élevé & Hnnl-Jehovah ou il quelque
other. For, strangely enough, the Israelites of these first
Time seems to make no difference between Jehovah and Jehovah
and his colleagues. It seems that Cotto, such a superb idol, what
Centuries later, it has not yet obtained primacy nor
She holds the exclusive position of national idol. She is a central figure.
with the asoherins or sacred trees (2), the liaal-ltérith of
the ancient city of Sichoin (<'i), the great Ilaal of Gideon
and the small private liaals, such as those of Michos.
She even speaks of the god with unusual politeness
back Ammonites by the mouth of Jephthah (4): “What your
"God Chaos possesses what is not rightfully yours? Do

"Remember what our victorious Diou has obtained must be"
"in our possession." Jehovah should have reasoned this way.
by invading Canaan. And Cliamos could have... him
to reply. But, since he did nothing about it, we repair
this inconceivable oversight.

It was all the easier, at that time, to confuse
all these gods of the same family, that the fact still happens
to the prophets, who are usually so sensitive on the matter
Isaiah, liaal-Moloch, greets his Jehovah with the incendiary title

(!) Judges, chap. VI, vers. ifi.

(2) Judges, chapter IX, verse 6.

(3) Judges, chap. IX, verse 46. Baal-Berith is the lord of Al-
alliance. And since Shechem is marked as a Levitical city, it was perhaps
one of the forms of Jehovah.

(4) Judges, chapter XI, verse 24.

Mol, «ntl |i'|K|UKI,

Im

of the Arab Urotal, Ariol, the Lion and the Fire of God" who
waved his torches on the medals of Uabbuth: "Misfortune
» In Ariol, the villa of Ariel, Jerusalem 1 (1) », ut Èzéchkd no
found for “one autol paciltquu quo lo nom “the one furnace
homollile of Moab (d). Jeremiah himself, the pure Jeremiah,
ask » why did the healer Molchom invade the
"country of lînd (.'!)", so much kinship still existed at
of memory” among all” these” Moloehs.

AIDS» prophets, implacable enemies of savagery ohann-
neon, arrived A to mix thus your case Gods, To stronger
(reason: the early Israelites) Jehovah did not distinguish himself
First, we have nothing to do with the crowd of people and we have a serious breakthrough.
it was during the time of Ilêli, when power came to the country
of Ephraim, general quarter of idolatry and of priests
until the Captivity. It is then that the first
once the ark of the covenant was the great idol of the god Moloch-
Jehovah who sits enthroned over the cherubim.

First, what cherubs, of whom he is so concerned?
The wind spoke, and if so, devoid of explanations in the lliblo? Nothing
less than the joulllus and rosy poupards of our paintings
of the church. Ezekiel depicts them with four faces: of a

man, of an eagle, of a lion and of a bull, four wings,
four legs of a young bull, the body all covered
strewn with eyes (4). Philo briefly calls them los imagos
winged, ot Josèplie, quite pleasant. At times, assures that
No man can have any idea of it (5). It's done more quickly. We
brought Ezekiel's description closer to the passage in San-
choniaton (6): at Taaut Ht an image of Kronos where he placed
"Eyes and wings to express omniscience and the

(1) Isaiah, chapter XXIX.— Paralipomena, chapter XI, verse 22.— Kings,
book. II, chap. XXIII, verses. 20.

(2) Ezekiel, chapter XLIII, verse 15.

(3) Jebemiah, chapter XUX, verse 1, ilelchom (our King) is the God
national of the Amtnonites.

(4) Ezekiel, chapter 1".

(5) JnsÈPBS, Jewish Antiquities. Book XXXVI, g 8,3.

(0) EusttiE, Preparation éeangéHiue, book I", g 10.

"Majesty of the Moloeli." (Test do c" side that must be roohor)
Dear libation of these fantastic beings, they will not go.
(/rtibinx or griffons dos raeos nryonnos totaloiuont incon¬
Nude Semites before In Captivity. Not that I deny a
mixture |mssililo. but late, hence the Phoenician conception
ot do l'idée persiquo, tlont lo symbolisme animal déteint
already on Zechiel. But the word t hi't'iih so translates all natu-
rollcmont by Imml's ut it is more \ raisomldaldo tlo see tlaus
lt*s gentle companions of the Jùltovuli gentle monsters inolocltistus
â têtu do ImuuI. Salomon, l'allié dos Phoeniciens ut lo roi
molochisto by oxcolloncu, drawing tics cherubs on each
wall of the Temple and they erect gentle of colossal size (1),

L*Arche, moreover, accempagoumont obliged do toutes cos
religions, contains throughout the Orient the statue of the lliou and
the relics of the immolated. Lo Livre dos Hois assuro nous assuro, avec
a sort of suspicious innocence, which contained only
gentle tables, stone island (ü). Moses had also had it placed there.
of the manna and Aaron's staff (•'!). 11 It is true that I do not
I, for one, hardly believe in manna and Aaron's staff.
no more so than the stone tables, a probable metaphor
The island, the double sex idol of Jehovah (-1). The terms of the
üildu: "Jehovah is sitting on the ark... Jehovah pierces on
"The cherubim... The ark is Jehovah's footstool."

must take this literally and designate the idol oxtrinnite
do sa boîte on solemn occasions. The expression
"The face of Adona'i" applies equally to the arehoqu'â
the altar, called holocausts, these two revered pieces of furniture of the year
religion. Under Jléli, during the unfortunate war
against the Philistines, Israel raises howls of en-
enthusiasm at seeing Jehovah enter his "camp"
standing above the cherubs (5), which, incidentally,

(1) Kings, book 111, chapter VI, verse 23.

(2) /times, book Ul, chapter VU!, verse 9.

(3) Exodus, chapter XVI, verse 33.

(4) Vatka, Die Religion der allen Testament, t.1", p. 321.
(5> /times, book I*', chapter IV, verse 3.

. li'isu.VHI,

H7

no 1'eropéohô no o*suvor nne complete defeat and abandonment
to give one's idol into the hands of the one who is a numismatist. In another…
During the war, King Saiti ordered Acliias to consult the ark
do Jehovah like Lo Dion himself (1). And ca caisson
anorô, dragged by oxen, the animal of Molooh, exercises a
inHuonoe is so satanic about everything surrounding him, that
The Philistines are eager to purge their soil. Dos Uothsamitos,
who, in Uéritout, are struck in their turn for having plunged
an impious gaze into the sacred depths of the goullro(si).
On the day of triumph, under David, when in the middle
of all the eccentricities of the Semitic orgy, the arelio
Mount A Sion, newly conquered To his idol, this
machine do mort tuo onooro lo Hdèlo Usa, qui avait extensible
his profane hand to support him. It is naked to the point that David
him-mômo, a king to shear, doesn't dare take him do suiteo and the
It will still be three months at Obodedom in Goth.

If this murderous coffin had contained only the tables...
Moses and Orthodox staffs, one would hardly be able to explain the
cries of fury and the execrations of the first prophets
Su vue sanguinairo (.'!), Co n'est qu'npres la destruction
of the Temple and the idols by the Assyrians, when,
Having vanished into ruin, it no longer posed any danger.
seriously, that the Jewish reformers decided to uncor
to incorporate into their optimistic history the ancient envelope of

Moloch.

The story of Michas, lost, we know not how, in
the Judges, and without rhyme or connection with what precedes it
and with what follows, gives the final touch to this Baalism
disordered from the earliest periods. The mother of Michas, of
the tribe of Ephrairah, commissions a worker, for two
one hundred shekels of silver, a statue of Jehovah and another
bronze idol. Michas places them in a chapel with a

(1) King”, tiv. I", chap. XIV, verse 18.

(2) Kings, book. I n , chap, VI at VIL

(4) Jeremiah, chapter 111, verses 14 and 24; cbap. IV, verse 2.

epiliod ot other theraphim (1) and institutes a priest on an island
his sons. Later, he added to him a member of the tribe of
Aida (eo who, by the way, demolishes the hypothesis of a tribe
priestly service of Levi), with wages of ten siolos of silver, with
He lived and he wore clothes. This small business prospered,
when one fine day, five emissaries from the tribe of Dan, on
in search of adventure, they will stay at Michasot's place and consult
his idol. "Go in peace," replies this Jehovah, "Adonai
"Protect your lanes and your road," they said, entering into...
Lais, a Phoenician trading and open city, in
inspect the strong and the weak and return to their tribe
will report on this entire mission. An expedition is
decided. Six of these buccaneers return to Michas's and
They removed, despite her cries, her idols and her Levite. Lais ost
surprise, delivered to the flames; its inhabitants, passed naked, son of
the sword. Then these bandits settled on the smoking ruins
They solemnly install the idols there, and the priest...
The tribe of Dan worshipped this Jehovah, according to the Judges, until the
plays on his captivity, which was probably, whatever anyone says
Mr. do Sncy, The Babylonian Captivity (2). 11 is far from
this striking reality in the hazy novel of Penta-
touque.

The disadvantages of such anarchy and the need for a
energetic centralization is being felt, particularly
when the power with Héliot Samuel arrives in the country back
priests. Israel appoints a king to resist the Philistines

and makes more frequent contact with related peoples
of Syria and Phoenicia. The cult until then simply
The bestial Moloch will surround itself with all the refinements of
Tyrian civilization, and the Semitic destiny of
Hebrews will reach its peak.

The first Jewish king, Saul, led a very bad marriage

(1) Thcraphim means image and statue. Véphad designates alterna¬
tivement the idol of Jehovah or the sacrificial robe of the high priest.

(2) See for all details, and in full, chapters XVII and XVII
Judges.

with the priests whom he wished to supplant, Samuel, we par
In particular, he never forgave him. It is permissible to suppose
that only the man of warriors followed, only reluctantly
in the path of these atrocities Samuel, the man behind the priests.
Such, at least, is the sound of the scene in King Agag. Saul,
marching against the Amnléritos, vouo on c/uhvin to Jehovah
everything that is from Anmleo, according to the somber formula: "Since
"Man, woman, even the little children and"
» 'Coux' which are still at your breast, up to the Eggs, to
"Camels and donkeys (1)," But, after the victory, he
spare the elite from the sheep and king Agag. the priest of Moloch
rushes forth foaming at the mouth, 11 reproaches Sail in furious terms
Disobedience and cutting half-bites Agag, "who was strong
large (2) », technical detail, « in front of the Adonw dotlalgala »,
Undoubtedly an idol. This fleeting sentiment was fatal.
He Said. Neither his repeated avnneos nor his repentance until
wanting to sacrifice his son Joimthas, victim of a cherom, no
could soften the old Molocliiste, altered by human blood.
He crowned David, a condottiere as cunning as he was ferocious, David,
the man of Moloch, the man of all passions and of
all the crimes, which brought to Zion the ark of sacrifices
somewhat neglected under Saiil (the Para/ipornhies
admit it) (3) and did not shrink from the accomplishment of
his cherms. Example: "Having brought out the inhabitants of
"Rabbath-Ammon, he cut them with silks, passed
"On them were carts with iron wheels, the tailors..."
"pieces with knives and threw them into ovens at
"bricks. That's how he treated all the cities of the Am-
» monites (4). » Moloch-Jehovah could not refuse his ten-
trains such a faithful servant.

David, even in the orthodox Bible, only moves with
a full procession of idols. Already, when he flees the wrath of the

(1) Kings, book I, chapter XV, verse 3.

(2) Kings, book 1∗ r, chapter XV, verse 33 et seq.

(3) aralipomeres, book. I", chap. XIII, verse 3.

(4) Kings, Book U, Chapter XII, verse 31,

7Ü

JKimv.Mi

King Saul, his wife Miehftl, word in no bed a thèraphiiu
Rocouvort "one wig of goat hair <1), and, more
Later, the priest Abiatliar brings him a nursing home marked with the
Itiou .léhovali who gives him all his oracles. Does David want
consult the healer, he says i\ Ahiathar î “Train the èplmd
"or the ephod," and the idol answers no," "Jehovah
h all the questions addressed to him (2), The Bible,
Moreover, he took care to "the no-no" "longncr" the slightest detail on cos
ephnds and these teraphim, including the humanized Jehovah of the
The prophet Hosea still speaks without disgust. He looks at memo
as a calamity for Israel "to remain so for a long time" without
"First, without sacrifice, without altar, without theraphiin and without"
» ephod (3). »

But the great idol of Jehovah-Moloch, carved in an oven
naise, the brass nutol & tanreau horns, then resides with
lo Tabornaclo û Gibeon, center chananeon and levitiquo at the
times ot, what's more, perched on a do these high places that ana-
The prophets will discuss them (4). David left us one
Realistic description in foundry pen: "Smoke gushed forth"
"From the nostrils of Jôi.ovah, a devouring fire crackled from his
"Mouth. Red-hot coals were lit beneath him..."
"Before him shines a light that ignites coals of
b fire (5). b ()a Jehovah is simply a statue
A hollow metal object that is heated until white-hot over a good fire. 11
It's not difficult to guess what purpose is used to make people blush.
This is a hollow lolc. Were there only this single piece of evidence for
To attest to the worship of Daal-Moloch in Israel, there would be no doubt.
Not permitted. For this is not about so-called fires.

(1) links, liv. I", chap. XIX, verse 13.

(2) Kings, book I, chapter XZXI, verse K).

(3) Hosea, chapter 1H, verse 4. See i»ur the list of biblical statues of the
Jehovah, Yatka, Opuseulalum, t. I", p. 402 et seq.

(4) Paralipomenae, book. I, chap. XXI, verse. SU.

(5) Kings, Book II, Chapter XXII, verses 7 and 13. If some were found
slight differences between translations of your Bible and your Yutgaie, which we
This is not surprising. We follow, along with all scholars, not the Vulgate,
which is faulty, but the German translation of de Wette.

Mttuiotl ll'tSUU'.t.

Tl

Gods smuggled into neighboring nations∗, May
of Jehovah, of Jehovah, the true God, “duration (mi¬
the holy King David who danced before the ark, (You are for this
Jehovah heated with red coals∗ that the holy one i'«i
would have composed these psalms sung today
throughout Christendom, in Latin by Catholics, had
vulgar language by the Protestants,

11 is & suppose that under David, this (places Moluehisto,
the red coals were often lit ot quo
The idol blazed from its mouth, devouring it.
Men sacrificed. The Book of Kings, in one of the things
sinister escapes that allow us to rebuild the year-
Cienno religion, narra on détail un sacrifice humaine du
holy king.

Politics has as much to do part h oot act pio quo
religion, and the victims were no less agreeable
bles & David than to Moloch. They were the last descendants
teeth of the mad King Saul. David had, however, sworn to him
solemnly in the Enggadi desert to spare his
race(l). We will see how an oath is taken.
Semitic.

Here is the account of the Virgin: Consulted about a famine which
has tormented Israel for three years, the idol Jehovah, sudden
She was moved by Jhanaan's plight, but declared herself irritated by the cruelties.
committed by SaCd against Gabaon. What cruelties? The
The Bible, so hateful towards Saul, never uttered a word.
They appear just in time to explain the atrocious
King David's sacrifice. Nevertheless, David addresses
to the Gibeonites, who answered him with these words significa
tives: "Neus, we don't want your gold or your silver,
"But to Saul and his household. We do not want to go anywhere else."
"Not that a man should die in Israel." And David takes
the seven descendants of Saul delivered them to the Gibeonites who
crucify all seven of them on the Mount (the high place in

'lj liais, liv. P', chip. XXIV, vey. 23.

IKIldVAU

question), and the mountains "before the fire of Jehovah".
first days of harvest (1),

We have read about the great Semitic creation, the saeri-
flco do the cross, which does not ornpéelm pus lo sncrilico uni' lo
Foolish, David knew the sweet species. O'ost \ co Jehovah,
heated with red coals and surrounded by raw vegetables, what
holy king, solon his titra inolochiste preserved nvoo sons ot
legend modi II To the pure reformers, resolved to elovor uu
Tomplo worthy of him. He had already bought it for cot offleo
Tairo of the Jebusite Arovnn, whose name strongly recalls that
of Aaron, the air of the MAlocli Arovna, comrao called the Riblo (2),
when death came, he was overtaken, he was trausmottro, he was oxécu-
tion do son dessein A son fils ot suocossour Salomon.

I,o Molncldsmo reaches his npngéo with Salomon, co worthy
Dis do son père, l'assassin do son frère Adonios, l'allie dos
Moloohistos do Tyr from whom he borrowed two architects
two workers to build the temple of his idol.

The original details of the editorial space could not be spared.
naked editor back Kings his confession shaded by an idolization
vieillotto do Salomon séduit pur los fomiuos étrangères (3).
Everything in this tomplo parlo of the Moloch and its awful
mysteries. First, 11 is built on the plan of the sanctuaries
analogues of Atergatis & Mabug and Venus in Paphos. Her
furniture made of cast bronze based on three models and by the workers
of Tyre, its hollow horned altars, its vats, its limestone
drons, his pots, his forks, his bronze bits
-supported by massive oxen, her cherubs and her lions
colossal bronze figures that are even found embossed on
every wall of the Temple (4), everything recalls the bloody

(1) Liais, Book U, Chapter XXI. Solomon again sacrifices on the high place
of Gibeon, which was the most important of all Israel," Kings, book 11,
Chapter 1, line 4.

(2) Rais, book II, chapter XXIV, verse 15 et seq.

(3) Rais, book. 11!, chap. XI, worm". 5.

(4) Kings, Book 11, Chapter 6, verse 40, See the description of the Temple,
Chapter VI and VU in their entirety.

Mtiuiült l>'|SIUi:|.

T.'!

kitchenware of the Molclerton typions mu earlhnginois.

The Temple of Zion has no day approx. Like its
to entrust” to Tyre, he has before his port sweet bronze oolonnos
surmounted by an ornamented ol d'uno Imuln capital, oit
Chlllnny (1) sees gigantic phallic* eyes, ot iimn, avoo
Movors (1), do simple saturnian oolonnos, you're sweet
Jehovah's Witnesses' Utilities bear Memo Fias Names, ooinnto dns
porsonuages, f/une is, in proper terms, the Kijun (Jakun)
of Saturn; the other, lo lloax or Diou in his fury,
that is, Jehovah under the double aspect of God
binding and destructive (,'t). Gentle case. Idols are rospoctêos
Josias' memo, the great iconoclast, and they disappear
that at the Jerusalem prison, with the furniture of Tomplo.
Jehovah, the one God, himself recounts the adventure.
spoke without anger of singular symbols by the loop
of his prophet Jeremiah (4).

I.'usngo do cos marmites ot do .toute catto ferraille n'ost
point diflicilo h dovinor. The books of the reformers themselves*
memos, which retain the form while removing the content,
will teach us. "We promised to bring all the
"Years in the house of Adonai, the first fruits of our tower,
"the first fruits of all the trees, the first
"born of our sons and our flocks, as it is written
"in the law, and the firstborn of our oxen and of our
"sheep to offer them in the house of our God to
"priests who serve there (5)." Leaving aside the era
and the reforms imposed by Nehemiah, these are the terms
same as the offering to Moloch. In the time of Ezra and
Nehemiah, this presentation of the firstborn is no longer
a mere formality. Under the judges David and Solomon, it was

(1) Ewebobek, What is the Bible? p. 228.

(i) Die Religion der Rhrenis-er, 11", El Oder Saturnus.

(3) Kings, book III, chapter VII, verses 15 and 41.

(4) Jeremiah, chap, XXVII, verse, il); Kings, book. IV, chap. XXV,
verse 13.

(a) Nehemiah, chapter X, verses 35 and 36.

StillOVAII

Regular bed roiniso due to victims |ioui' élra slaughtered in front
(l'iiluU) naked burned "milks in their depths, the great Passover
Judaic.

And In sncro-saint tomb of Sulnmon no fut (ms smito-
mnnt un ulmttoir Humain, mais un hideeux liqinnni'. Io
Jehovah sung H the pure classical universe romantic* is
all H read times Moloeh do maurtro ot d'argio. Su grenade, lu
puiumo d'amour do Uionyso, sous toutes les formas, so
innrio in the tombolo at the cauldrons and at the lotteries of "hrouf"
Not printed until the rattan of the high priest.
around the tomplo extend the deaf United where the courts
sanes priestesses ot los gullos impurs so livrent au croire(l).
The Asherah memo, cotto old companion of Jehovah since
the Judges, trûno with him to Jusins in his sanc¬
tuaire ('i).

The arrogant Jehovah has not always witnessed
severity of nuuurs that is attributed to him. His Song of Songs
ticks, cotto priupôo dos bacchanulos isrnèlitos, already appears
risky enough, despite the fact that they see it as a problem, one might think.
complaisant uni, lo dialoguo amoureux do Jésus-Christ ot
do son Eglise. Jehovah, du rosto, no s'on tenue pas aux
words. He too, at the example of his fellow Ayrieus brothers, was a phenomenon.
The Nicés possessed Kedosches or Thnmar exercising their
heroic profession on the Temple forecourt. "Iléli learned
"that his Alsatians slept with the women who kept watch"
» (obse>'vabant)k la porto du sanctuairo{:i). « Another passage
Lost in the Pentateuch: "Posoléol Ht a bronze basin"
"Mirrors of the women who kept watch at the gate of the Ta-
v bernacle (4). » Now, the Pentateuch cannot suffer a
women, whether directly or indirectly, in the service of the Temple, and the
ruthlessly outlawed. These women who beat their
quarter (obscuring) at the door of the sanctuary, up to the

(1) Kings, book IV, chapter XXU, verse 4.

(2) Kings, book. IV, chap, XXIII, ver*. 7.

(3) Kings, book I*', chapter II, verse 22. — And Juyos, chapter XX, verse 33.

(4) Esxuli!, chap. XXIU, vera. 8,

Mul.tll'll |l'|S|)\i:i,

Captivity, therefore, were Redashes or courtesans
sacred; ot lo Deuteronomy l'oxpliqno jvwox clearly:

"You must not bring gifts to the house (on God)."
“Jehovah, according to some random source, the salary of one
» prostitute or lo price of the dog. Cor lo cliion ot la prosti-
"tueo are also detestable nnx youx do (on Dion
» Jehovah (I), » Il on est do co((o (nrdivo defense oomino
do the following; "You will no longer plant Asohera next to do
"Jehovah's (ÿ)." Ello no longer existed for
Abrnlmm who planted the tainarisquo of Ueerschn, we invoke
as for the Healer; for Ranc who raises one to you; for
Joshua who plays the arch under the terebintlio of Sioliom; For
SaniuiU, Snul, Salomon tui-mômo; fear all the ancient heroes
the prophets of Israel who held their assemblies or ron-
dniont dos oracles à l'ombro do l'arbre sucré (11). K(,puisquo
we are currently observing the perfect record
Two sacred texts, let us cite yet another deconstruction that is of interest
Solomon; “Tu nu foras (complexion of imago do scuipturo, ni do
"Ligurian of everything that is high in the sky, or low"
» on the torro, or who lives in the waters or under the torro(4)...
"If you make an altar of stone, do not build it
"with hewn stones. If - you curl a knife around it,
> it is defiled (5). » So much so that Jehovah, reformed at
a memory of the Monchist machines, it rattled everything that
had a connection to bronze. What would Solomon, the pious Mulo-, have said?
If he had known what those people were like, so insensitive to the Greeks
nades, with bull heads and bronze altars, went
To count him among their Orthodox ranks?

(1) Deuteronomy, eba?. XX1U, verse 17.

(2) Deuteronomy, chap. XVI, verse. 21.—Itow, lib. IV, ch. XXII, vora.15.
(1) Genesis, chap. XIII, verses. 18; chap. XXI, verse. 31; chsp. XXVI,

verse 25. — Jost'R, chap. XXIV, verse 26. — Judges, chap. IV, verse 5;
chap. IX, verses. 6. — lias, book. 1", chap. XXII, verse 6; book 111,
Chapter XIU, verse 14, etc.

(4) Deuteronomy, chapter 5, verse 8. — Exodus, chapter 20, verse 4. —
técitigOe, chap. XXVI, verses. I.

(n) Exodus, chapter XX, verse 24; chapter XXV11, verse 5,

IKIIoVAit

?(J

Lu centralization «lu culto «lu Moloch ù Jerusalem, wto
of Huuto politics, the attachment of the memo, a blow read by the nation to the
capital ot to the throne of David. Also, when the charges
necessities for the maintenance of our court and the claims
arrogant do .ludn had pushed the brother tribes to their limits
their needy hands, the first concern of the dissident king, Jeroboam,
is to cut the cable of elovor altar against altar. Redou¬
both for its new subjects the dangerous memories of a
religious journey. In Jerusalem, he copied the idol of Zion. With a head
do bull and on Ht pull a double that he pinched A Uethel and
To Dan (1). These are the golden calves, in prudish pen back
reformists who would like to swell in the bowels of
1% terrorists commit crimes against their own people. But they forget
to cite for us the gold mine from which Israel drew its water in London
do sa revolt against the taxes of Uohoam. Cos heu¬
The great Temple's rivals were no more
on or that the cherubim, the hollow altars and the idols do
Solomon.

How, indeed, could one imagine that a people steeped
do la loi dite do Moses ot façonné A celte harsh disciplino
to bow, without a word, before simulacra of animals?
The memorable struggles of the Maccabees against the attempts
Antiochus's works demonstrate the contrary. The Israelites
Jeroboam's tribesmen returned to sacrifice their children to
idols of Dan and Llethel, after a short stop near
of the centralized Moloch of Jerusalem, because the Moloch
was the age-old God of their race and that they had not
never known any other. The return to the sacred sites of Bethel
and of Dan, ancient seats of Moloch-Jehovahism, where
they removed the memories and the altars of Abraham and doses
children, was a new protest against the attempt
unitary of the Davids and Solomons. Jeroboam only did
to bring ancient sanctuaries back into fashion.

From then on, until the fall of the Somme and Jerusalem, the

- (I)llois, tiv. bed, chay. XL, vera. 27.

ME.OCII ll'(SlSAKI.

They burned away the priestly debauchery they practiced at the
times t\ Dan, t\ Itôthel ut, as the Uiblo says, "suc all
"a high place and in the shade of every leafy tree," The Mothers
They vie for the honor of offering the fruit of their wombs naked
Saturn, parricidal. A kind of emulation of carnage ensues.
by the petty kings of Israel and Judah; and, remarkably
quable, before the 5th century, not a word, not an anathema,
Not a single prophet spoke out against this cult, a historical rite.
the ric, national and traditional Jewish culture until the confederacy
tion of Pontatouquo.

It is this horned Jehovah that the /.mon, the Mnnnssôs ot
The Zedekiahs sacrificed their children; it is more than Jeliu
He immolated the priests of Tyr's rival, Ltaal. This is...
Jehovah-bull, whom Klie and Kliséu preached, and of whom Us
They reaffirmed the exclusive cult against imports "the
Ahub's wife, Juzabol. All these fantasies of a
struggle of the true God against foreign idols, with peri-
Little turbulent times, they don't support the oxamou. If one
On closer inspection, this pre-darnel brought
by the simoom of neighboring nations abounds until the Capti¬
vité como un produit indigèue du sol isruùlito. Je prends
the galls or sacred pederasts, these ignoble monks of Mole-
schism, whose destruction the prophets will pursue
like vile vermin. Well, Asa, the first,
is supposed to drive them away (1). However, he drove them away so little that Josa-
He in turn exterminated them (2;, and Jehoshaphat exterminated them
so little that the role still falls to Josiah (3), and not for
The last time. The same goes for the idols that are constantly being broken.
constantly reborn, and so intact & the fia that,
except for the great bronze serpent executed by Hezekiah and Josiah
They are all there. The princes, to whom the Bible
bestows the crown of piety, Solomon until his old age,

(t) Kings, book. lll, ehap. XV, clothes. 12.

(2) Kings, book 1U, chapter XXII, verse 47.

(3) Kings, fiv. IV, ehap. XXltt, verse. 7.

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A su. Johnphnt, Joas, Jontham (1) all sacrificed or left
sacrifice on the high places which were "the ancient
the sanctuaries of Jehovah's Island (2). And, decisively, these places

of abomination, murder, and orgy, of which the prophets
will cry out for destruction: Galgnla, Uabaon,
Hêthol, etc., the Judges, the Kings in their first books,
Memorize Genesis, they offer them as their favorite dwellings
of this Jehovah who, from the 8th to the 5th century, imperious oxigo*
show their overthrow.

This Liaul-Meloch, quite a snotty fellow at first glance.
Syrians or Arabs, became tenderly irritated at the arrival of the Uaal
Tyrions of Jezabol, tlllo of Hivam. Kilo brought with her
a series of Phoenician priests who cast a shadow on the
Savage pontiffs of the brazen calves. That is the controversy.
of Elio and Elisha, all directed centrally, the Gods of Tyrot
for the account of the two voaux of Jeroboam. Jehu himself, the
avenger of the Jehovah on Jezabol, and priests, and renowned
for his piety towards the bronze calves (3) which were,
until the destruction of Samaria, the Jehoiachin of Israel,

It was a struggle of races, of influences even, nothing else
choso. She had her contro-conp h Jerusalem in the triumph
momentary and the fall of AthaUc, the famous daughter of Joza-
beautiful. It is at least singular, one will agree, of voiries
Orthodox kings, such as the saint Joseph, married their
son to fanatical Molochists, such as Athalie, and ally himself
closely with secular kings, the Ahabites and their consorts.
This single feature would be enough to ruin the entire structure.
biblical and unmask the embarrassment of pious forgers
of Ezra.

Lear's task was arduous: to glean princes from the orthodox mine.
doxe in this mess of Molochists, in order to build a bridge

(1) Hais, li”. 111, chap. 111, verses. 2 et seq.; UV. IV, chap. X,
verse 29; book IV, chapter XII, verse 3; book IV, chapter XIV, verse 4;
Chapter XV, verse 35, etc.

(2) Kings, book. 111, chap. III, verses. 2; UV. I", chap. XV, verse 21, etc.,

(3 Kings, book IV, chapter X, verse 29.

Miil.dt'll 1MSIUK1.

7)1

entre leur* rùfovmo* nt the fabulous drowned Moses hold the
Ages. For they had sounded the reef where the broken ones were removed
first prophets, where the positive traditions are missing,
the strangeness of this ashamed MoloeU who denied without flinching

tion its ancient requirements, so they had to fulfill 4
at all costs the gaps in their history, redo everything
They took advantage of the past and the religion of the Hebrews.
the dreadful interruption thrown into thoughts and memories
Semitic peoples through captivity. The kings renowned for their
conquests or memo by their piety Molochisto 4 Jehovah,
the builders and re-builders of the Temple, the chambers
pawns of the Ilaal-Jéhnvnh against the Ilaals of Tyre, were
chosen to play both good and bad the role of utilities in
Room 4 surprise moysiquo. By a strange illusion
optically, the hated foreigner, a chnldèon and porso God
settled in the house, while the old Jehovah-
Moloch was the intruder who was given jotor 4 port wine. His cult
secularism became infidelity and idolatry; abandonment by the
Israelites of our traditional rites, a tour of
beliefs of bears. Thus national pride was found
interested and satisfied, and the Jews of the Maccabees were sucking themselves
had them killed to the last man, a testament to the sanctity of
Solomon or the zeal of Jehoshaphat who could not bear it.

For us, little sensitive to the motifs of Ezra and do
Nehemio, the Baal-Moloch is, until the Captivity, the
Jehovah regular, traditional and national of Israel.

Until the 20th century, he calmly enjoyed his ration.
of small children and satiates his gaze with the exciting spectacle
so many Semitic orgies. He had never heard of the
laws of Moses, no more than giving human orders or
peaceful. It was only at this time that Amos and Hosea
rise up for the first time against the security atrocities
laires ot affirm the disapproval unknown until then
of Jehovah for the orgy and the massacre.

This bold initiative ushered in the heroic era of pro-
phètes. EUo coincides with the appearance on the Ju- stage

Unique Assyrian backs, fanatical iconoclasts, who wore
in their camp the great sacred fire where they melt like wax
the idols of nations (1). In contact with a more
refined, the honor of the mortuary cult had invaded these
elite jurors known as prophets. They do not
they said that their courage to rise up resolutely against the

dogma of death. Nor the fatal fate of their predecessors,
neither the fear of torture, nor torture worse still, nor contempt
and the disapproval of their compatriots, will not be able to
push back these courageous melodramas. Amos, the first of his...
blood the road where Isaiah and Jeremiah will embark. The
The Bible still preserves for us its answer to his executioner
juridiquo, the priest of Llethel, Amazias, who forbade him
to prophesy: "Jo no suis ni proplièto, ni (ils do pro-
» phèto, but I lead to feed the oxen and I am fed with
"Sycamore trees. Adonai took me when I was leading my
"beasts," and he told me: "Go, speak like a prophet to the
"People of Israel (2)."

The tactic of great men is perfect in its skill
and diplomacy. Facing the prophets of Moloch, he orders
committing murder in the name of Jehovah, they involve &
their turn Jehovah to repudiate these burnings, to order
The term "ot" threatened the unruly. Their inexhaustible verve,
inspired by the most generous sentiments of the human soul,
relentlessly attacked everything that, directly or indirectly, resembled
milk the official cult of the iiaal-Moloch. The ark, this lair
of charred bones and the infernal idol, the horns of
altar-furnaces, which were sprinkled with the blood of firstborn children
of Israel, the pig, that sacred animal of Moloch, the Sab-
baths, Saturn's day, the Passahs or new moons, these
cursed evenings where innocent blood flowed, all that paraphernalia,
Rejuvenated by the Pentateuch, it is trampled and trampled underfoot.
like the bloody and detestable apparatus of Moloch.

(1) links, liv. IV, chap. XIX, verses. 18.
(8) Amos, chap. VU.

Worn out, "I will break your orgies, your parties, your news"
» moons and your sabbaths (1). »

Amas: "Jo will visit Israel; I will visit its abominations."

“I will visit the altars on the island of Bethel. I will cut off their horns.”
"and I will throw them to the ground (3),"

And Jeremiah: “The sin of Judah is written with a
"iron pen and a diamond point. It is engraved on
"the table of their hearts and on the horns of their altars (3)."

And further on: “Rovonoz, my apostate sons, I am your
"Master. I will give you two pastors who please me."

"They will guide you intelligently, and no one will speak..."
"No more ark, no one will think about it anymore, no one will..."
"She won't miss it anymore. No one will make one."
"Similar. On the contrary, the city of Jerusalem will be the
"Jehovah's great throne (4)."

And Isaiah: a Offer me no more sacrifices; your incense
" is an abomination. I don't want to hear from you again.
"Moons, your snub, and your other holidays. All your
"Assemblies are tainted by crime (5)."

As we can see, none of these great men know
again, the compromise signed in the so-called books of Moses,
where all the
revered furnishings of ancient Jehovah's Witnesses. Their reform
truly revolutionary was something else entirely!
that the narrow mold of Ezra and exceeded by a hundred necks*
the petty and troublesome mythology of the Penta-
Teuce. For the reformed Jehovah of the prophets repudiates all
anything stained with blood, anything that is pointless carnage,
even that of animals. What he wants is "a heart
"pure, an honest soul, a spirit ready to follow him in the
the path of justice.

(1) Hosea, chapter H, verse 11.

(2) Amos, chap. Ut, verse 13.

(3) Jeremiah, chap. XVII, verse. 1.

(4) Jeremiah, chap. III, vere. 14.

(5) Isaiah, obap. 1", vera. 13.

Oséo: "It is mercy that I want, not the saert-
"Uce. And I will better understand the knowledge <the God that the
"Holocausts (1)."

Rlichéo: "What shall I offer to the Lord that is worthy of
Him? Shall I offer him two burnt offerings or year-old calves?

"Shall I appease him by sacrificing a thousand rams or a thousand*"
"Will he bind fat goats?" I will sacrilegious him for my crime.
"my eldest son and for my sin some other of my
>> children?

“O man, I will tell you what is useful and what Adonai
"demands of you: it is to act according to justice and to love the
"mercy (2)."

And Isaiah: “He who slaughters an ox is like one
"who would kill a man. He who sacrifices a lamb or
"A kid goat is like someone who would knock out a dog."
"He who makes an oblation is like one who offers..."
"the blood of a pig. And he who burns incense is
"Like someone who worships an idol. They took pleasure in it."
"They have become accustomed to all these things; and their ûmo a
"He delights in these abominations (!)." "The incense itself-
even, an abomination 1 How the synagogue of Ezra
Did she abandon this heresy?

I could fill this volume with quotations. One more
and one of the most significant passages from Jeremiah: “This is what the
“Lord Sebaoth, the God of Israel: Add, as long as
"You will want your holocausts and your victims and eat them."
"Of the flesh."

For I did not command them to cooperate on the day when I
"I brought them out of Egypt, to offer me burnt offerings and..."
» victims (4). ■>

Moses said yes, and Jeremiah said no.

And the Pentateuch, Exodus, Numbers, Leviticus, the

(1) Hosea, chapter VI, verse 6.

(2) Micah, chap. VI, verse, fl and sniv.

(3) Isaiah, chapter XLVI.

(4) Jebemiah, chsp. VII, verse 22.

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Deuteronomy, all these collections of meticulous proscriptions
which regulate even the smallest details of all the
holocaust ceremonies, these sacred forms of sacrifice

the host and the Binai and the altar of fumigation, and
the Paschal lamb itself, though so twistedly substituted & the
What becomes of human victims when faced with these animals?
sharp pronouncements of the early prophets?

Clearly, these sacrosanct volumes were not
still invented. Neither Aiuos, nor Üséo, nor Joël, nor Michéo, nor
Neither Isaiah, nor even Jeremiah, a contemporary of Josiah, have
No idea, Micah, one of the few prophets who speak of
Moses cites him simply as a liberator of Israel, and this,
two verses before the magnificent passage where Jehovah
He condemns burnt offerings. Therefore, the name Moses did not evoke...
no images yet of legislation or codification whatsoever
This fabulous character had not yet donned his shell. This fabulous character had not yet
his posthumous costume of Numa of the Jewish nation.

But, if Moses never legislated, if the Pentateuch
does not exist before Ezra, if the humanized Jehovah is a
Late innovation, rejected by habits and customs
Inveterate members of the Jewish people, who is the Jehovah of the ages?
worshipped since the Judges, the Jehovah of Abraham, Isaac and
of Jacob, as of David and Solomon? Our old con-
birth, the Baal-Moloch, the national idol of Israel that he
taken from Egypt at the cost of his firstborn, whom he endowed with
Canaan in view of gigantic sherems, and of which he raised
so high the glory beneath the pious slaughterers, David and
Solomon. The old fool threatens to eliminate his assistant, if
His human ration is eliminated. Tit for tat.

We can see the full difficulty of this situation for the prophets,
lost children of civilization in the midst of semi-hell
tic. Without any other proof than their hearts, without any other tradition
tion that the feeling of justice, they come to attack a
an age-old and undisputed ritual, invoking a Jehovah in spirit
and truly before the face of the devourer of little children
and lend this beast the language of humanity. Under their

burning inspiration, the ferocious beto pushes back its horrible
pasture, ronio its bronze ovens h cornos, rojetto onfln with
disgust sos ancionnos epithets do Oaal and do Molooh, under
which she presided over so many impure and dreadful mysteries.

But a metamorphic canvas is not accomplished without
snags h the grim reality. 1,'ox-Molüeh, barely cleared

from its bronze chrysalis, cannot yet take its
lost the clear and sharp tone of the future Klohim of Moses.
How often have the prophets, when cornered, not been
not forced to humbly admit to shameful solidarity
which links their God to the bloody epithets I
Oséo begs Israel to no longer give these titles to Jehovah
execrable: “At that time,” said Adonai, “Judea called me—
"I will be his wife and no one will call me Uaali anymore (my Self-
» gnerr). »

'* I will remove the name of Baal from her mouth, and she will not
"will no longer remember this name (1)."

It is with the redness on his forehead that Ezekiel confesses the ancient
Molochiste covered it with a sad explanation: "Because
"that they had not carried out my judgments," said Jeho-
"Ah... so, I too gave them precepts."
which were not good and judgments in which they
"must not live. And I have defiled them in their
"present, when they offered me the firstborn of the
"o vulva because of their sins (2)."

Jérémie, more intractable, finds in his indignation the
courage to lie. Facing the Thopheth and the dark
Valley of Sacrifices, he denies in the name of his God every part
to the carnage: "They have erected high places to the Baalim
"to burn their children in the fire and offer them to
“Baalim as a burnt offering, which I did not command them.”
I didn't mention it to them, and it never came up in the conversation.
"My heart (3)." And again: "They built at Baal the

(1) Hosea, chapter 1, verses 16 to 17.

(2) Ezekiel, chapter XX, verse 25.
çî) Jeremiah chap. XIX, verses. 5.

"High lions who are in the valida back son of Eunom for
"to sacrifice A Moloeh their sons and their daughters, although jo no
"I did not order the heavy, and may he never have come to me."
<> in the spirit of pushing them A corner to put similar
"Abominations and to wear them thus, Judn naked sin (1),"
Jeremiah hardly agrees with Ezekiel. However, his
phrase construction niontro to what extent the Jehovah
Two prophets found themselves compromised in their worship

Ronduos to the Uanls and the Molochs. It is indeed A lui Itaal*
Moloch-Yohovah, whom the Jews sacrificed on the Topheth
their sons and their daughters. Otherwise, he wouldn't have had anything to do with
les rofusor ot d'onvoyor son prophèto Jérémie.

Los dèfonses mêmes du Pontatouquo, dans lour formwlo
embarrassed, are uno nourollo proves added A so many others
very of the identity of the liaal-Molnch-Jehovnh: "You no
"You will not give any of your children to be consecrated A"
"The idol Moloeh, you do not defile the name (see it)"
"God. I am Adonai (2)."

“If a man from among the children of Israel or a foreigner—”
"Gera, who remain in Israel, gives his children A"
"The idol Moloeh, may he be punished with death. May the people..."
» stoned.

"I will fix the eye of my anger on this man and he will..."
"I will cut him off from among his people, because he has given
i> of his race A Moloeh, that he "profaned my sanctuary and
"defiled my holy name (3)."

Thanks for the indiscretion. So the sacrifices did take place.
in Jehovah's own sanctuary and in his own name
of Jehovah-Baal-Moloch. It was hardly worth redoing.
the entirety of Jewish history, from accumulating Ossa on Pelion,
to invent and write the great novel of the Pentateuch for
to make such an admission.

These scattered passages, escaped from the shadowy inquisition

(I) •lêREMis, ehsp, XXXH, v«™. 35.

. (2) Leoitic, chap. XVIII, verse 21.

CI) Leitia, chap. XX, verse 2 and following.

Neither

JEHOVAH

Ezra's remains are our providence. Eloquent fragments, they pop.
motton «rebuild it from all pieces the leviathan
rnolocUisto,

Thus the Book of Kings points out all the broken gods by
The reformists, like exotic idols, unduly
introduced by special infidelity to the great Jehovah, it is necessary

already we will lower the great brazen span, denounced as
an idol by the liars and canonized by the reformers (1).
But here are many more; a crucial passage from these memos
Liois restituo tous cas monstres d'brain et tous ces lieux
of cannibalism and their true owner. The confession comes
from an authorized and educated source. It's Rabsacôs do
Lacliis, the envoy of Sennacherib, who addressed the Jews
of Hezekiah; “You tell me: we place our trust
"in Adonai, our God. Do not be like the God whose
Hezekiah destroyed the altars and the high places, having
"This special co-commandment was made in Judah and Jerusalem:"
“You shall worship only in Jerusalem and before a
"only altar. (2) "Is that clear?

Cotte's about-face, the Jehovah-Moloch repudiating his titles,
Its rites and statues, which are accentuated in the new alliance,
alliance of peace and truth, proposed by the prophets on
opposition to the bloody pact of Egypt, of which the ark was the
too visible a symbol (3). Their radicalism struck at the heart
their corner doesn't even allow the substitution of lamb
Pascal. Among them all, Ezekiel, who was in almost contact
Certainly, along with the Mages, she feels all the infamy of the cult.
antique, and continues in a moved voice the renovation.
The work is a long mea culpa: "This is what the Adonai says
"El: Because we told you that you were removing land which
"devoured men and suffocated its own people,"

"You will no longer deter men in the future and you
° You will no longer cause your people to die, says the Adonai El.

(!) Numbers, chap. XXt.

(2) Kings, book IV, chapter XIX, verse 22.

(3) Jeremiah, chapter XXXI, verse 31 et seq.

"They lived among the (spinning tops, oh they had gone and they
"have (IMionore my holy name, when it was said of them:

"C'ost lo peuple d'Adonni. These are the ones who come from
"His land."

"And I wanted to spare the sanctity of my name"
• that the house of Israel would read dês/mn oty! among the

» nations.,., ete. (1).

“Jo will make a covenant of peace with my sheep. I extor-”
"minorai do la terre los bôtos les plus eruolles, et l'on"
"will be able to sleep safely in the desert and in the middle of the back
» wood (2). »

This struggle between two alliances of the twofold Jehovah, this
Perpetual dualism gives birth to the most dramatic dialogues.
Ticks: "We have made a pact with death, let's say
"Isaiah's opponents, the servants of Hunl-Moloch-
“Jehovah, we have made a treaty with the world”
» terrain. Therefore, the scourge when it arrives no
"Will not touch us (.'J)." What about the prophet of Jehovah?
reformed riposte: "Your alliance with death will be un-
"Duration, your treaty with hell does not exist, and the scourge"
"When he arrives, he will exterminate you."

Los Molochistes, like their compatriots from Tyre and do
Carthage saw in the misfortunes of Israel the fury of the
Molocb neglected; while Jeremiah and his companions there
read the wrath of their God Jehovah against the practices of the Mossi
The destruction of the temple and the idols, followed by
So much misery, could only Vaison give reason to the reformers.
It is by sheer force alone that the skull of Israel, this hard
Arab head, recognized his true God, according to the sounds of this
all too true a formula, repeated so many times following the
more terrifying threats: a And then they will know that I
“Follow the true Jehovah, the Lord and the Adonai.”

It took four hundred years and foreign domination

(1) Ezêcuxel, chap. XXXVI, verses. 13.20 and srâv.

(2) Ezéi iiiei,, chap. XXXIY, vore. 25.

(3) Isaiah, chapter XXVIII, verses 15-18; chapter V, verses 19 and 8.

to arrive at the result. As long as nationality existed
Jewish, the Innochisto society, with its writings, its dogmas,
Its history, its logic, and its indisputable antiquity remained
to the very end, the national society. All the genius, the
sacrifices and the heroism of the prophets, no parant rien eoutro
An inevitable fate. Moreover, each of their tendencies

tatives was followed by a resurgence of carnage as
of a wild protest.

. Ezekiah, the first, with the help of the noble Isaiah, tAoho
to stop the flow of blood that runs from the great temple
Jerusalem (1). He destroys the bronze bridge, Nohostan, this
rètissour melochisto, before which the Israelites sacrificed
lit since time immemorial, not all idols,
since, except for the sorpont, Josias will find them all again.
Did he go so far as to substitute Fassnli or human sacrifice?
The current Easter tradition, symbolized by the lamb, I highly doubt.
despite the temptations of the Paralipomena; for the Kings
The most ancient and frank ones don't taint a word of it. The essay
Ezechi's efforts were fruitless: "Most of the nation laughed at the
» bursts of laughter and turned away with contempt (2). » Hilarity and
understandable contempt among cannibals accustomed to
A spicier stew, and finding a piece of mutton bland,
after a centuries-long feast of human flesh. Also the son and
Manassas, Hezekiah's successor, quickly reverted to his old ways.
Molochists and immolates her child in expiation of the sacrilege
of his father. Jerusalem, under this prince, was, in the twilight of
the Bible, literally flooded with human blood (3), and Isaiah,
The instigator of Hezekiah's attacks perished before the eyes
of the king, sawn between two planks.

This was only sixty-seven years after the death of Hezekiah
that the reform had to be revived a second time and, by
a clever plot twist, relying on the magical evo-

(1) Kings, book. IV, chap, XVIU.

(2) Paralipomena, Uv. II, chap. XXIX, verses. 7; chap. XXX,
verse 15.

(3) Liais, Uv. IV, chap. XXI.

cation of the past. We agree to match a written proof
Jehovah's intentions. Uien no supplée lo Livre des Kois,
Book IV, Chapter XXII:

“Verse 3. — The eighteenth year of the reign of Josins,
■■ the king sent Saphan, the sons of Aslia. (they of Mossuhim.
u sorilw of the Temple, saying to him:

“Verse 4. — Go naked, high priest Holuias, afraid to gather
"Purgent who was imprisoned in the temple of Adonai and that
•* The doormen received some pouplo.

Verse 3, — That the masters of the house of Adonni
"They give it to entrepreneurs so that they can distribute it."
"those who are working on the repairs to the temple of
" Lord.

Verse (1. — To the carpenters, to the masons, and to those
"who restore the walls opened, went that we aehèto"
"also wood and that which we will read about stones and quarries, in order to
"Do to restore the temple of Adonai."

» Vorsot 7. — That we do not fasso them rondro compto
"The money they receive and that we rely on their good
" faith.

» Verse 8. — Then the high priest Holcias said to the scribe
Saphnn: I found a book of the law in the house
"of Adonai. And he gave this book to Saphnn who read it."

» Verse 1). — The scribo returned to the king to give account of
"the execution of his orders, and said to him: Your servants have
"gathered the money that was found in the house of Adonai."
"And they gave it to the overseers of the temple buildings."
"to distribute them to the workers."

Verse 10. — The scribe Saphan said further: The priest
"Helcias gave me a book, and when Saphan had read it..."
"The king's presence"

Verse 11. — And that the king had heard the words of
"book of the law of Adonai," he tore his clothes,

~ Verse 12. — And he ordered the priest Helcias and Ahi-
n.cam, son of Shaphan, and to Achobor, son of Micha, to
"Scribe Saphan and Asaiah, royal slave:"

JEHOVAH

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"Vorsot IM. — Alton ot consult Adonai, especially Judo,"
» ot on the subject of the words of the volume that we have just done
"to find, for the fury of Jehovah was kindled against"
"us, because our parents didn't listen to the words of

» this volume.

“Vorsot 14. — the priest Helcins, and Ahioam. and Aehobor
"So Saphan and Asaiah went to find the prophetess..."
"Holdu, wife of Sellum, son of Thecun, son of Arnns,
"Guardian of the garments, who lived in Jerusalem in the
"Second, on the corner, they will speak to him."

"Vorsot 15. - She answered them: a Here is what he said"
"Gentle, God of Israel: Say to him who sent you:

Verse 10. — This is what Adouaf said: I will bring the
"plagues on this place and its inhabitants, according to los pnrolos"
» of the law read by king Josiah;

» Vorsot 17. — Parco, whom they abandoned to sncri-
"Bound to foreign gods, they irritated me with all their..."
"works; my indignation will ignite against this place, do"
"Tollo, in a way that there will be no way to turn it off."

Verse 18. — As for the king of Judah who sent you
"Consult Adonai, and tell him: This is what Adonai says,
» (Israel): Because you listened to the words of this
" volume;

Verse 19. — And that your heart was afraid and that you
"You are humiliated hearing the words against this place and"
"its inhabitants who must fall into despair and
p the execration,

Verse 20. — I will gather you to your fathers and you will rest
P, at peace in your tomb, without seeing the evils that I
I will unleash, p

The following, in all their details, is the summons by
Josiah, from all the elders of Judah and Jerusalem,
all the people, including all the priests and prophets,
the reading aloud of the law, the conclusion of a new
New covenant with Jehovah, the celebration of Passover
reformed, and finally the execution of idols and their followers.

MOL0CH «'ISRAEL

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Josias and his fanatical band reduce statues to dust,
the altars, the Asclierim, the Tophotes, the high places
by Solomon In Chamos, in Astarte and in Mileltom, the heights
They kill the sacred horses.

Naked Sun, burn the chariot of the God, overturn around the
Tomplo los cabanes des Rédoschos où les femmes ao livaient
To sacred love, like A Mabug. For self-completion.
Da-fé, the priests of Daal are slaughtered, their bones
burned on the altars.

What more can be added to this detailed account, except that Josiah, at
the place of the quiet death foretold by the inspired tlolda, was to
die of an arrow At the batnillo of Mageddo. Jehovah lo
He thus decides at the last moment, despite his promises.
ot we punish the impieties of Mannssôs, the grandfather of
Josiah. The false prophecy crowns the find.

Obviously, this law found in a corner of the Temple
read by Josias a few hours ago, it's not yet ours
Pontateuquo, (the Kings would not have failed to say so),
but a meager collection of anti-Molochist prescriptions. If
this embryo would have been attributed to Moses, Jeremiah and
Ezekiel would have cited it under this heading. Now, Jeremiah
declares that Jehovah commanded nothing in the wilderness to
subject of burnt offerings; and Ezekiel, already very familiar with the
current laws, never mention Moses, it even seems
ignore it.

This is the first appearance of the new law of
Jehovah on the biblical stage, certainly one of the most remarkable appearances
modest, if we compare it to all the commotion of Sinai and which
yet he didn't fool anyone at the time.
Thus the two sons were successors of Josiah, Joashes were
Joachim disowns his father's businesses and book.
return to national horrors. He was peremptorily
demonstrated that the reform, without ties to the past and in
contradiction with all the practices of the Jewish people, was
powerless to establish itself by its own strength. The pro-
Phetai are forced to ally themselves with foreigners against

the bloodthirsty Iilolo resteo until the last day lo I)iou
national. That's the whole secret, the island, the strange driving
do Jéréinio pondant la dernière époque du royaume do
.ludn.

Josiah's failure was a disgrace to this great citizen. His
The magnificent Chapter V showed him wandering in the squares
They roamed the streets of Jerusalem, searching for a man
that was not tainted by the horrors of the mnlochistex, and without the

I met. Desperate, I didn't see any way out.
Having fallen from the infernal path where Israel was rolling, he preferred humanity.
loyal to his homeland, he allied himself with the Climacans to destroy one
One single blow, the idolatrio and the idols. Three times, so to speak.
will say, to his nppol, Nnbuchodonosor melts like an eagle on
Jerusalem, where the Jews first showed
do cetto tenacity ot do eolto indomitable energy which
were later to characterize them so strongly under the era-
Roman piro. But, while the cursed kings of the saints
Books, those purveyors of the Jehovah heated in a furnace,
Joachim, Jeconiah, Zedekiah remained until the end the chams
pawns of independence and national faith, Jeremiah, him
The prophet of the true God, the beloved child of the Ilible, was not
in the eyes of the people, he was a traitor and a conspirator of sacrilege.
with the enemy. This explains all the anguish of this
desolate soul and the bitterness of its accents: "Cursed be the
"The day I was born! The day my mother gave me—"
"Fanté may not be blessed" 1

"Cursed be the man who brought the news to my
"Father, saying, 'A male child is born to you, and who
"Thought to give him a reason to rejoice" 1

"Why did I come out of my mother's womb, only to be
» overwhelmed with worry and pain, and seeing my
» days in confusion (1)! »

He was then the public ally of Nebuchadnezzar, predicted and
which he called the punishment for abominations

(1) Jeremiah, chapter XX, verse 14 and following.

of Israel, the man and avenger of his Jehovah (1), For
This foreign monarch, Jeremiah, deploys all his resources
With mimicry and prophetic verve, he sends packs
and all the Semitic kinglets and the sum of Zedecius to
surrender without resistance, along with all his people, to the powerful king
of the Chaldeans (2). The siege of Jerusalem finds it occupied
to disrupt the defense, to defy Molochistos and announce
to loudly proclaim the capture of Jerusalem, the ruin of the Tomplo
and the slavery of the raonarquo and of the nation. This role emir
The suspicious behavior was not without peril. Struck by the pro-
phètes of Jehovah-Moloch, laden with chains, several
condemned to the ultimate torture, Jeremiah did not owe his life
than to the fear of Xabuchodonosor and the uncertainties about
the outcome of the struggle (8). After three years of siege, which were
For him, a long agony; he would have swelled with the pain of seeing
the triumph of his ideas and the ruin of his homeland. Nabucho-
donosor against the living force in Jerusalem; and the rity of the cotte

long and fierce resistance, breaks the idols, the columns
and the brazen seas, the cauldrons, the boilers, the ches
Rubins and the arches, drown Molochism in blood and him
deals the fatal blow by taking all to Chaldea
the upper classes, the princes, the warriors and the protros(4).
His first concern upon entering Jerusalem had been to break
the chains of Jeremiah (5) and to fill him with gifts (ti), of
even pardoning, at his request, the high-ranking officials who had
protected (7). Initially, he recommended him to his general
Nabuzardan, and, fearing for him the vengeance of his comrades
patriots made him offer to come to his court in Babylono (8).

(1) -Jeremiah, chapter XLIII, verse 10.

(2) Jeremiah, chapter XXVII.

(3) See for all this conduct of Jeremiah chapter XX and following

(4) Jeremiah, chapter 39 - Be, book 4, chapter 25. - Appear
pomenes, book. II, chap. XXX VI.

(5) Jeremiah, chapter XXXIX, verse 13.

(6) Jeremiah, chapter XL, verse 5.

(7) Jeremiah, chapter XXXIX, verse 18.

(8j Jeremiah, chapter XL, verses 1-5.

Jeremiah, overwhelmed by the misfortunes of his homeland and faithful to his
mission, preferred to remain with the remnants of the people. But
the MoloeUists, after assassinating Godolias, the governor
Nebuchadnezzar's men took the prophet to Egypt
where, according to the rabbis, they ended up putting him to death
as a traitor to religion and to the fatherland. His last
Prophecies still fight against the Molochist atrocities.
predict the conquest of Egypt by Nebuchadnezzar and
They beg the Jews to return under his law. Death alone
put an end to his accents.

Triumph and revenge were being prepared by another
way: Israel makes bed its education in Iabylon. For, the trans
mass portation, this barbaric mode of civilization, was the
renovation of Israel. It struck the toto of Judah, the aristo
cracy and the clergy, until then ardent supporters of the rite
and the Molochist tradition. In contact with the Chaldeons and
The most enlightened of the captives, the Mages, blushed at their
bloody practices and attempted to assimilate into civilization
tion or they were submerged. No doubt that the
priests in particular have not seriously studied the hierarchy

chie and the priestly system that were offered for the first
once in their eyes and thought of recreating on this model the
the gloomy religion of their fathers. For scratch away all that
Grand mosaic, you will find Parsonage.
One and universal God, angels, resurrection, creation,
flood, a good part of Genesis, the whole organization
political and religious development in Israel, a new current of
Feelings and ideas, such is the spoils taken by the captives on
their victors, booty certainly more precious if one considers
dère the results that the vases and bronze ingots
carried off from Jerusalem by Nebuchadnezzar. The work of Ezek-
Chiel initiates us, so to speak, day by day into this work
profound transformation that took place in the minds of the Babylonian Jews
600 to 500 BC.

The prophet, from the depths of Chaldea, on the banks of the
Chobar River, where he is relegated, sends his instructions and

80 epistles to the Jews of Judea. He gives them the conditions
of the new alliance, all peace and humanity, that they
must sign with Jehovah the plan for the new Temple
the furnishings seem to be modeled on the Temple of Babel (1)
The very ordinary nature of this renovated sanctuary, its ceremonies
pure, and inaugurates the sacordotalo hierarchy, unknown
until him, by excluding all priests from service, all
more or less tainted by Molochisrae, with the exception of the
reformist family of Sudoc.

All the rites, then in the possession of the reformers, timid
embryo of the great book of Moses, fit comfortably in the
eight chapters of Ezekiel. But, a bizarre and argued phenomenon
decisively, Ezeohiel, who masterfully rules most of the
ceremonies that we will see revised and expanded
In the Pontifical, Ezekiel does not mention it even once.
Moiso, their supposed founder. Quite the contrary, he gives
his prescriptions as a direct inspiration from Jeho
vah (2). Both the operation of the Pentateuch and the legislative role
The staff of Moses are personal to Ezra
• This remarkable turn, the subtle introduction of the reforms
under the guise of a fabulous hero, might well not be
not as original as one might think, and copying Zoroaster again.
We know that this name designates, throughout Central Asia,
the purification of the fire cult, the conversion of Moloch-Mithra
as a harmless deity. Contemporary of Darius, son of Hys-
type, by Aristotle, referred to six thousand years before Plato

by Pliny, in turn Mede, Bactrian, Persian, son of Ormuzd
and God himself, Zoroaster is a flag and could
well, having existed no more than his fellow Moses to whom
He would serve as a boss.

I offer this hypothesis for what it's worth. It doesn't
borrows no less a certain weight from the interests of all parties
a strategic move by the kings of Persia following the success of Nehemiah and

(1) Compare the description of the Temple in the IIIblo with the descrip¬
tion dn Temple of Bel in Herodotus, book I", g 181-183.

(2) Kzéchiel, chap. XL and sniv.

.'Neither '

JEHOVAH

of the Ezra, all these princes, and kings like the kings,
spiritual and temporal leaders, make pins or less do cotte
business, their personal affair, with the help of their cassette,
multiply the edicts and display a zeal and fervor
literally inexplicable, without the intervention of proselytism.

For, if we examine closely the Jehovah's return from Babylon,
no resemblance to him can be found anymore
The host flees, as some escapes from the
Judges and Kings. Co-Jehovah of Babylon, creator of heaven
and of the earth, would never have consented to be buried in the ark
Putrid, immolated bones, and no, wouldn't that be better?
lent to the disguise of the bronze oxen. Co "God of Heaven"
h mine astrological, co God of Nebuchadnezzar, of Cyrus,
Darius and Artaxorces, which has so greatly influenced the Bible, is a
foreigner. He led the armies against Jerusalem
mies (1), their book the city, the idols and the Temple, and s'immi
poses by their weapons to a vanquished people. This pseudo-God
The God of Cyrus, his Christ (2), is Jewish, whom he has p>'is by
his hand to subjugate the nations and to whom he inspires
the patriotic thought of building him a temple on the
debris from the Molochist slaughterhouse (3).

It is to these motifs of piety and religious brotherhood
gilded rather than the overly chivalrous design of raising
of subjugated nationalities, to which the favorable edict must be attributed
Cyrus's rable and the persistent help of his successors.

The reconstruction of the Temple according to all instructions
Zoroastrians of Ezekiel and the establishment of this post

The advance of Parthia among idolatrous nations
were an official and national work of the kings of Persia
who had to intervene personally on several occasions
against the Canaanite intrigues.

(1) Be, lib. IV, chap, XIX, verses. 85. — Jeremiah, chap. XLU,
verse 10.

(8) Isa IB or rather a forger who, after captivity, added
chapters & this prophet, chap. XU1 and XLV.

(3) Paratipo.uenes, book. He, chap. XXXVI, verses. 83.

MlUOCIl U'iSJUE),

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Cyrus had led the first Jewish caravan of all four
the gold and silver vases carried away by Nebuchadnezzar
and not the destroyed and repudiated brass equipment as a stigma
mate raolochiste. After him, Darius returned a new
edict to order the continuation of the Temple, to assign to it
sums of money and threats of serious penalties which
conque would be an obstacle. The Persian governors of
had specially sailboat 4 the royal work and provide
each day everything that was necessary for a holo¬
caust and prayers in honor of the great king and his
family (1).

Who would have thought it? The biggest obstacle to this restoration
was above all the lack of eagerness of the Jews to take advantage of
Cyrus's edict. For this alleged captivity, true
the incubation of Jewish faith and nationality, had been so
sweet in the end, and so advantageous, that the captives
were not very concerned about leaving their positions and jobs
to return to their savage homeland. The meticulous spirit
the Jews, their natural propensity to handle money,
a great servility of form rather than substance, in
had made the indispensables of the lower domesticity of the
palaces, stewards, watchmen, guardians or intermediaries
of the seraglio, of which their Esthers were the most beautiful ornament.
This position provided daily access to the souvenir
rain and allowed him to refresh his memory on occasion
on his edicts or those of his predecessors. This small detail,
which the Holy Books take proper account of, was not
without influence on the ultimate success of Nehemiah and the
Ezra.

They desperately needed the cards. Zorobàbel had left.
already for eighty years at the head of forty-two
A thousand Jews and the reorganization effort was not progressing. One
a new expedition, almost exclusively priestly, was
decided under the auspices of the great king, who ensured through him-

(1) Ezra, Kv. 1", chap.

as ■

JEHOVAH

memo of instruction and religious principles (1) of Ës-
dras, the head of the company.

Ezra, this figure so important in the annals
Jewish women, scribe and doctor of the law, who, from the very beginning of the
Orthodox, fixed the sacred texts, left armed with powers
extraordinary. Artaxerxes had lavished him with gifts and
of offerings for his God in heaven (2). 11 carried away, in
Furthermore, a bond on all the coffers of the great king, the example
tion of all taxes for the priests and Levites, and right of
life and death on Israel for everything concerning the
faith (3).

This dictatorial authority demonstrates both the grandeur
of the obstacle and Ezra's intentions. For the return to the
The national soil had been somewhat favorable to new ideas.
The Jews had rediscovered memories and habits there
against which they had not sufficiently guarded themselves.
Ezra and his priests must have shuddered to see Israel fall back
in its blood-soaked abyss. So they did not hesitate to cut
the evil at its root.

To stop the contagion in its tracks, Ezra began by...
to a measure of which the necessity and proximity of the Molochists
justify the harshness. All the united foreign women &
Hebrews and the children born of these marriages were
ruthlessly expelled; and the defense of such unions,
unknown until then, it became established as a fundamental dogma
mental on the pediment of the new Jerusalem (4).

This coup d'état was not accomplished without resistance.
Ezra had, for four years, been committed to a path of
struggle and violence, when Artaxerxes sent him a rendezvous
very opportune in the person of his cupbearer, Nehemiah,
who came with the title of governor and the license to relieve

the walls of Jerusalem have been torn down for two centuries.

(1) Ezra. book. I”, chapter VU, verse 14.

(2) Ezra, book. I", chap. VU, verses. 16*21.

(3) Ezra, book. 1", chap. VU, verse 26.

(4) Ezra, book. 1", chap. IX.

This crucial operation, executed flawlessly,
trowel in one hand, sword in the other, absolute rest of
Sabbath ordered under penalty of death, strict proscription
reuse of foreign alliances, finally annihilation or
The expulsion of all opponents allowed Ezra and b
Nôhêmie de so deliver all their entires to the radio reform which
is their work.

Witnesses to the stubbornness and indomitable tenacity of
The Jewish people, for their national traditions, resolved to
to win over these hitherto hostile forces. Ezra dared to...
because he was a priest and, by that title, accustomed to doing
based on human credulity. A codified system.
for Jews of the 5th century was placed in the urges, to
origins of the nation, under the guise of a fabulous prophet
they, by some enchantment, became the creator and the legislator
of Israel.

Tell me then all of Jewish history and religion were...
raised. At the same time, the long idolatry was explained
Judges and Kings and all the plagues of Israel. The subjugated
submission to the orders and reforms of Ezra was no longer
that natural return to the primitive path; resistance, a
apostasy and treason... The name and the shadowy person
Moses's identity was probably chosen only for
break the dogs and thwart any search, just like any other.
control.

And, in order to make every step and every
looking back, Ezra, aided by the authority and the sword of
The Persians did not hesitate to substitute the ancient alphabet.
Chaldean characteristics that he brought back from Babylon (1) and
inaugurated on a large scale the reform of literature
national ture.

All the writings of Israel were carefully examined,
scrutinized, reviewed, corrected, or destroyed. The great syna¬

Ezra's gogue, which the rabbis speak of, functioned for six

(I) Saint Jerome, Prologus G allai us.

JKHOVAII MOl.fK'll niSRAKI.

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"an," and that's only 432, four centuries and barely before
Jesus Christ, whom Ezra, undoubtedly the bold forger
who ever existed, presented to the people the lay known as
Moses and concluded with Jehovah the covenant that still endures.

Since then, separated from neighboring nations and the rest of the
world, walled in by a history and a legal system
through the harsh discipline of Ezra and Nehemiah, the Jews
shaped the new institutions during the long
peace of the Persian Empire. Kilos had become their flesh and
their blood under Antiochus where they sustained a struggle
heroic and glorious, which is no longer within our control.

We will examine the Pentateuch in detail.

CHAPTER h

The Pentateuch

11. You have to be Christian or Jewish to get a share, right?
conch To Moses in the redaction of the Pontifical Pontifical. The ortho*
The doxie places Moses in the 16th century. However, the Pentateuch is
written in the best form of the 5th century BC-
Christ, glued to the backs of the prophets, ten centuries after his author
Putative. It's steep.

But orthodoxy, accustomed to breaking and more- oxyperte h
this maneuver, which all the Xenophons in the world, do not
Not troubled by such a small thing: "There has been a rejuvenation,

"She will say, a makeover & the new fashion of a work"
"Antique."

Faced with this ignorance and bad faith, virtues
nuns, we will double the dose - not only the
the form of Moses, or rather the books called Moses, is from
5th century, but the core, the details and the inspiration are

of that era, only men and things are in mind
from that era, could not have been materially manufactured before
that era. The work, for the confusion of faith and the
triumph of the unbelievers, is stamped and initialed by the
The least objectionable way. You just have to open your eyes to
to convince oneself of this.

Now, if some Chasles were to present us with a manuscript
written in the finest style of the 19th century, like a
a contemporary work of Philip the Fair, we would be
at first greatly astonished. But if, in this manuscript, he

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He had talked about electricity, astronomy, or the war.
Crimëo, we would say that Mr. Chasles is either delusional or a
forger, and we would be right.

Those deluded here are the believers; and Esdrqs, lo faus¬
saire. Forger for a good reason, I recognize him.
proclaimed Bion loudly. But his falsehood must nonetheless be
rolovù in the interest of historical truth.

We still dare to speak of the unfathomable antiquity of the Penta-
The allusions to the Babylonian exile fill this
volume (1). Modern geography is taken from this point.
of the Jordan. The procedure dates back to the time of Kings (2). The measures,
The coins are glued to the Temple (3). A small passage,
contemporary with the Maccabees, alludes to the Romans
in Balaam's blessing (4). The regent Deuteronomy
The Kings; Leviticus, the priestly caste of Jerusalem.
Remove the great Temple of Zion, and the Pentateuch will vanish.
night in smoke. And, when I say the great Temple, I do not
not targeting the Molochist Museum of Solomon destroyed with the
aid and to the applause of the reformers, but
their very modern monument, the Persian building, built with gold
Persian, on the Persian plans of Ezekiel, five hundred and twenty years
barely before Christ.

This gold has rubbed off on the work where deeply
the priest's five hooked fingers were pressed in.

What became of high morality in the hands of Ezra?
of Isale and Micah and their subhuman detachment?
Relegated, just like Moloch, to wandering
From the past, these great men would have blushed, and the reading of

the gastronomic alliance that Ezra had the people sign (5),

(1) Deuteronomy, cbap. XXVIU, vere. 88; Leiticus, chap. XXVI, verse 33; Deuteronomy, chapter IV, verse 27 and following.

(2) Deuteronomy, chapter XXIV.

(3) Exodus, chapter XXX, verse 13; Leotitus, chapter XXVII, verse 25; Numbers, chapter 111, verse 47; Kzécbiei., chapter XLV, verse 12.

(4) Numbers, chap. XXIV, verses. 24.

(5) Nehemiah, chapter X

MÛIQCU D'isBÀEl.

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h the enumeration of the rams of a nn, the fattened calves, the
pure and spotless heifers than the Babylonian Jehovah
demands, with grotesque curses, less for
the altar only for the priest's table. Jehovah of the pro-
phetes, frugal and backward, do not know what to do with blood and
meat from the oxen and heifers and was content with a sliver
pure, O innocent one! The illustrious scribes and doctors of Hnby-
rented him out, taught him how to live, and explained the ordinances of
Moses. Their prophet, Malachi, a contemporary of Ksdras,
Cursed be the perverse men who would offer up a victim
lame or thin, and recommended before anything else.
like the cutmen of wisdom, the payment of tithes
the beginnings (1). Good for him, veiled is he who speaks.

The Levites, throughout history, have not listened to reason about
this chapter and go straight to the point. At the slightest sound of money
tin, the scribes of the Pentateuch plant the mannequin
Mosaic and a sentimental walk through the desert to extend
their greedy hands. They want to make their
puppets & ten centuries near in the Ages, but & the
provided that neither the chest of Ezra nor any counterfeit coin arrives,
nor unwieldy coins. This sacristy Jehovah, already
"Worthy of Gobseck," he said seriously to Moses on Sinai,
between flashes of lightning and thunder: "All those who will be counted"
"in the census will give an and a half shekel, according to the
» measure of the Temple » (ten centuries before the foundation of the
(said Temple 11!) "The shekel has twenty obols, the half-shekel will be
"Offered & Adonai (2)." Adonat has a good excuse; and his priests,
Good belly. But that's not our concern for the quarter
hour.

Our issue is the mental state of so-called scholars who
place a book thus dated and initialed ten centuries before the ed.
fact of which it is the official regulation. For this passage is not
not isolated, but one of the most constant concerns of

(1) Malachik, chap. I" and lit.

fl) Exodus, chapter XXX, verse 13.

him.

JEHOVAH

God vowed to the monetary limit. 1.0 Leviticus, the Names
Bres reproduce, whenever needed, In pancarto
Utilitarian, this opinion is interested in publishing and copied into
Iïzéehiol (1): “Do not forget the measurement of the sanctuary, if it
"Please." The Exodus, even more naked, makes one shed
naked people of money according to the measure of the sanctuary, had
every sanctuary in Israel and for the construction of the
Tabernacle (2). What do all these priests matter, the contra-
Dictions and anachronisms! Four the fixing of the shekel,
cotto supreme reason, they would have made light of their
mannos, their plaoes, their arches and all the mobi¬
Anron's link. And that is how professional vice is imposed
at l'ontatouquo sa marque do fabrique et le donne le mil¬
lesime do la pièco qu'il porto douée au front.

Co peuple, in the time of Saul, did not know how to sharpen
the point of his hoes3 and his plowshares (3), to more
There is a strong reason to mint coins. As for literature, there is none.
Don't think (4). The Jews were unable to receive their alpha
bet that at the time of David and Solomon, where they fought
began to clean themselves up and to deal with people as one people to another. Until-
They were just a band of brigands lying in wait, ready to pounce.
rushing to the first opportunity, the trading cities
of the coast (5). They had no more letters than of
In morality, no more disappointment than from blacksmiths and legislators,
except, however, the law faithfully observed of immolating one's children.

A father like Jephthah, a condottiere like David, a
Priests like Samuel never had the slightest notion of
Decalogue. Ignored by the prophets, none of whom are mentioned.

(1) Lacitiqite, chap. XXVII, verse 25; Numbers, chap. 11, verse 47
et al.; Ezekiel, chapter XLV, verse 12.

(2) Emule, chap. XXXVIII, verse 24.

(3) Itois, book. I, r, chap. XIII, verses. 19.

(4) The reformers anticipated the objection so well that they make
will write A JnsnA the Deuteronomy on “the stones (Josve, chp. VIH,
verse 32). But they forget to tell us what became of these pre-
skies, rubble stones, and who has snatched them away.

(5) Judges, chapter XVII, verse 7.

word. this summary edict of justice, in complete opposition
with all the conduct of the Jews, could not be composed
that after or during the Babylonian captivity, we all
io remains of the Pontateuch,

Furthermore, consider each law in this collection individually.
auouno was neither observed nor even enacted before the Captivity,

1° The Levites, far from Aaron's descondro, never
existed as a tribe (1). Their mythological ancestor did not
figure obviously only for form in the legend of the
twelve sons of Jacobs, destined to unite the people through the conquest
of a common 8oucho. This name, even of Levites, is just
that at the Pentateuquo a professional title which designates the
tiring work of the rite, which was called the sacordoc
of the second order (2). We saw it in this misplaced passage
Judges, where Miclms hires for his idol mm levitate
of the tribe of Judah. Leviticus is not even a primary
Jehovah's village. His colleagues, Baol, Moloch, Astarte,
They, like him, have their priests and Levites. One
A stroll through the Levitical cities of the Bible leads us
to Liaalam, to Astaroth, Shechem, Gibeon, to all the centers
idolatrous practices of Israel up to the Captivity (3); and I am not told
will hardly make people believe that the Levites of the city of Astaroth will serve
They burn pure incense to Jehovah. For it was back
cities of Judea, like all the ancient cities that bear
they invoke the names of their patron gods. Ezekiel himself,
The most frank of the prophets agrees with our opinion. He does not
recognizes regularly that the Levitical family of Zadoc,
remained the only one faithful to the reform (4). Note that it is the fa¬
a thousand of Ezra.

In vain, the author of the Paralipomena tries to raise

(1) Waltz, Die Religion der alien Testament, t. 1", p. 221 ot soir.
. (2) Kings, book 11, chapter XV, verse 24; book 1, chapter VI, verse 15;
book. IB, chap. VIII, verses. 4; book. IV, chap. XXIU, verses. 9 et saiv.

(3) Joscê, chap. XXI, verses 21 and 17; Paralipomena, book 1",
Chapter VI, verses 67, 70 and 71.

(4) Ezekiel, chap. XL1I, verse ID; chap. XLIV, verses 10-15.

their genealogy back to the mythical Aaron, with the help of the pro-
ceded that the first Christians would reissue for their
Christ. He gathers and arranges end to end all the names of
pontiffs scattered throughout the Book of Judges and the Book of Kings,
But the slightest dare breaks the poorly knotted threads of this
plot; and nothing I prove, for example, that Achitob, father
of Sadoe, that is, Achitob, son of Phinehas (1). The family
d'IIéli, & Inquollo co scribe se rattache on désespoir de cause,
disappears quickly from the Saâne, despite the curious reservations
of Jehovah, inserted after the fact (8), and one cannot deny
that it had not been very neglected, if not completely put in place
side, under David and Solomon.

2* The monopoly of ceremonies between the Levitical hands
is a completely modern innovation. Gideon, Samuel, Safil,
David, Solomon, She, everyone sacrifices, without restraint.
to doubt the horrible death of Kore and Abiron, of which no one
has not yet heard of it (3). These brave Molochists
sacrifice on all the high places and in Combre of all
A leafy tree, as the prophets say. They have not
They could, moreover, have obeyed the repeated commands
of the Pentateuch (4), which orders them to go and sacrifice to
Jerusalem six centuries before the capture of this city by
David, since it had hitherto been in the hands of the Jebu-
séei.'.

3. The Sabbath was, throughout antiquity, the day of
Saturn, the seventh of the week, dedicated to the seventh
planet. Therefore, he is abhorred and detested by the first pro-
phètes like the horrible day of Moloch, a day of celebration, of

(1) Compare the Paralipomines, Book I, Chapter VI, verses 30-31 and
Chapter XXIV, verse 0, with Hait, book 1 R, chapter XIV, verse 3 and book U,
chapter xvrn.

(2) Kings, book I, chapter II, verse 33.

0) Kings, book. I", chap. VU, verse 9; chap. XVI, verse 2; chap. XIII,
towards. 9d delivery. II, chap. VI, verses. ITj chap. XXIV, verses. 25s UV. m,
chap. IX, verse 29i chap. XVIII, verse 30; Jugts, chap. VI et seq.

(4) bimtvjue, chsp. XVIU; Deuteronomy, chap. XII, verses. 5, He
and 21.

massacre and trade (1). Wanting to tie the hands of
Molochists, Jeremiah recommends absolute rest during the day
of Saturn, but everyone ignores it and goes to
Moloch (2). Nehemio would have to, two centuries later, take over
This law was to be enacted under penalty of death. That's when...
writes the entirely moral story of a man who is going to pick up
dry wood in the famous desert and that the lapida people
at the express command of Jehovah (3).

4* “Do not marry pagan women!” said Ezra, by
the voice of Moses. And Moses himself, is it chance or tra¬
edition f violates his law, marries an Ethiopian woman (4).

5 * The Israelites had no idea of the degrees of
kinship before their Babylonian upbringing. They sleep
pell-mell with their mothers, their sisters and their daughters.
The unfortunate Thamnr, raped by her brother Ammon, prays to him
to ask their father David for her hand in marriage (5); and when
the other brother, Absalom, drove out this pious Molochist, the
Wise Achitophel, "who speaks like Jehovah," commands him
to sleep quickly, and coram populo, with the women of his
father, which was done (6).

6. The great year of the jubilee and the seventh sabbatical year
The utopias of the prophets, which were never implemented, were never put into practice.
neither before nor after the Captivity. To believe that at each jubilee we
freed the serfs and that each piece of land sold would return
to be born to its first owner, that is to know little of the spirit
Jewish. It was the same among the Jews as everywhere else. We
We have the testimony of the scholar Michaelis: "We speak well
"Violations of this law, but we were never..."

(1) Hosea, chapter II, verse 1; Hosea, chapter VIII, verse 5; Isaiah, chapter I.
verse 15.

(2) Jeremiah, chapter XVII.

(3) Nehemiah, chapter XIU, verse 16; Exodus, chapter XVI, verse 13; Chapter XX, verse 8; Chapter XXIII, verse 12 et seq., and chambers, Chapter XV, verse 30.

(4) Numbers, chap. XII, verses. 1.

(5) Wood, book. II, chap. XUl, verse. 13,

(6) Kings, Book 1, Chapter 16, verses 20-23

P cites a soul-execution. Never does your Bible deign
"Counting according to the great years, which would have been more
"More convenient than the chronology based on the Kings." And he
he added: "While reading the Panalipomena, book II, clm-
b pitre XXXVI, verse-21, I am not far from seeing in it a
b omission of sixteen-ten sabbatical years, an omission-
"sion for five consecutive years. Moses himself hardly
"relying on the strict execution of this order; and,
b Leviticus, chapter XXVI, verse 34, he supposes that the
"The solemnity of the great year will cease when the population"
b will be increased. The country must celebrate it when it has been
b depopulated and devastated (1). b Oh, the good chopping block! Jeremiah, the in¬
"This year's windfall," he categorically declares.
that she never received an execution (2). And she did not have one
even more so after him. For this prophet, inspired by such a spirit
modern, had taken advantage of King Sôdécias's difficulties to
to wrest from him the liberation of all three Hebrew serfs and
made the king and all his court swear the pact in the great
temple, between the two halves of a sacrificed ox. But
the Chaldean army, recalled to the rear, did not soon
given a moment of respite to Jerusalem that Sedeias and his
The nobles hastened to recapture their serfs and renounce their
Words. All the protests and execrations of Jeremiah
were in vain. After him, Nehemiah, in the midst of his crisis...
He was forced to revert to this popular measure (3). He inserted it
throughout Leviticus, but accompanying it with
reservations which completely nullified its execution.

7. The second book of Ezra clearly attributes to this reform
the feast of Tabernacles or leafy huts, such as
that she celebrates in the new rite: a The children
b of Israel, it is written, had not celebrated this feast in this way

b since Joshua, son of Nun (4). b Goes to Joshua. But if

(I) Miohaelis, Mosaic Law, book U, chapter XLV1.

(?) Jeremy, ehap. XXXIV verse. 14.

(3) Nehemiah, chapter V.

(4) Nehemiah, second book of K-sdraa, chapter VII, verses 14 and 17.

This festival was not celebrated in this way, how did it come about?
celebrated from Joshua to Ezra? The prophets tell us
They learn: the Feast of Tabernacles hides beneath its
Orthodox mask of the abomination of Hosea and Amos, the
debauoho vulgivague without any deciduous tree, of which is indicated
The first prophets were less radical, as we
As we have already seen, Ezra did not try to eradicate this lust.
centuries old. 11 reads the share of the fire, even if it means adding a new one
chapter on the wanderings of the desert. Thus whitewashed,
The Feast of Tabernacles nonetheless retains an air of
Bacchante*. • For eight days they celebrated the festival of the
•• groves, carrying ivy sticks and beautiful
"u branches, also palm branches (1). "This is not
from Lucian, nor from Petronius, but a simple extract from
Maccabees. Yet you'd swear it was a Dionysian festival. "The ôpo*
"that and the way of celebrating them are the same (g),"
Plutarch wrote that these similarities were striking and the cry
Alleluia! Alleluia-Jah! resounds in Athens as in Jerusalem
Salem.

Jehovah, for the occasion, became the solar God and
Fertile. Wine is poured, fresh water is sprinkled on the altar.
always moistened with blood. Tents of foliage are very
Dances performed on the rooftops and in the streets.
the disheveled revelry continues for seven nights by the light of
torches. These are, quite obviously, the remains of a
grand orgiastic ceremony, unrelated to the desert
so useful to the reformers (3). Josiah had already destroyed nearly
of the Temple a certain number of these unclean huts that per
sounds undoubtedly not Msait to go back to the desert of Sin (4);
and the sacëes or fêles of the huts are celebrated in Syria, in
Persia, in Assyria, under the most varied motifs.

8. The great festival of Israel, Passover or Passah, no more

(1) Maccabees, book. U, chap. X, verse. 6.

(2) Plutabqoe, Symposion, 4.35.

(3) Leoitic, chap. XXII, verse 42.

(I) Kings, book. IV, chap. XXIII.

that the Tabernacles, was never celebrated & the way and
on Moytic motifs. O'est la fête Phoenicienne et Carthagini¬
Ginoise, human immolation, forced accompaniment of
the Molochist race. Even modern descriptions do not
they speak no more of lamb than of deliverance from Egypt (1) and
hint at bitter drinks, spilled blood,
tiny orgies and the sought-after darkness of the Syrians
to burn live animals and suspended men
due (2). We will return to this important subject in detail. J1
It's worth it.

9° The annual redemption of the firstborn is not, like the lamb
Pascal, that a lucrative transformation (3). Obviously,
Moloch never accepted this thing about captivity. Until-
there he needed his child or his donkey cooked and not in his
furnace. The prophets react against this dogma of
death and with such energy that they condemn any effu
bloodshed, any victim, even an animal. They had to
succumb. More cunning and less selfless, Ezra and
consorts proposed both to give satisfaction pla¬
tonic to old instincts and to fill the coffers of the Tem¬
They succeeded. This caste, which came out of Babylon, closed
his omits to Micah, whose purified Jehovah prefers the
good works to the oil, to the ram, to the eldest son (4). The
Jehovah, a graduate of Chaldea, puts the oil and the ram on
less so in terms of good deeds. He erases great
heart a human immolation of no relation, but in
exchange of a fattened ram or a sum of money. His administration
The practice is an allegory for the sacrifice of Abraham.

Here first is the label of the reformist bag, the law of

(1) Saode, ehap. XXIII, verses. 18 etl9;ehap. XXIX, verses. 2; Deuté¬
ronome, ehap. XVI, verses. 17; Amos, ehap. IV, verses. 5.

(2) De Ded Syriâ, g 49.

(3) Exodus, ehap. XIII, worm”. 2; ehap. XXII, verses. 20; ehap. XXIV,
towards. 20; Léoüique, ehap. XXII, verses. 26; Numbers, ehap. III, worm”.

13; Chapter 11, verse 17; Deuteronomy, Chapter 15, verse 19; Nehemiah, Chapter X, verse 19.

(4) Loaves, ehap. VI, worm”. 6.

M01.0CI1 u'tSRAKI.

neither

Moloch in all his hideous purity. His archaic form
and its strong color cuts through the banal monotony of
Exodus says, “Adonai said: You shall consecrate to me all that
"The firstborn of the vulva is born, for all this is mine (l)."
And further on: “You shall separate for Jehovah all that is
"First child of the vulva and firstborn of the herds. All
"What you have of male sexuality, you will devote to
“Jehovah (S).” And Numbers: “Every firstborn is mine,
"since I struck down the firstborn on earth"
"From Egypt. I have sanctified all that is born first."
"In Israel. From man to animal, all of that
"is mine (3). " And again.* "All the firstborn of Israel
They are mine, both men and animals. I consider them mine.
"O be sanctified (4) etc." It's clear, concise, precise.

Here now is the silver amendment of the rôfor*
put yours: "You will replace the first donkey's no with a
"Sheep. If you don't buy it, break its neck."
“As for the firstborn of your sons, you shall redeem him at a price
> of silver (5). » Since Ezra, at least, the Jewish priests
They give credit to the poor and do not harm their children.
Before him, what happened if the Jew had no money and not
of credit with the priest P. Exodus also teaches us this:
“You will not delay in rendering your tithes and firstfruits. You
"You will give me the firstborn of your sons; you will make of them..."
"Even for oxen and sheep. Let seven remain."
"Days with the mother and you will return it to me on the eighth (6)."
The obstinate repetition of this order (7) introduces us
led to the most intimate details of the repurchase of the
nation en masse by its firstborn3. We left the en-

(1) Exodus, chapter XIII, verse 2.

(Z) Exodus, chapter XIII, verse 12.

(3) if shadows, chap. IU, verse 13.

(4) Numbers, ehap. VIII, vain. 17.

(5) Exodus, chapter XIII, verse 13.

(6) Exodus, chapter XXII, verse 22.

(7) Exodus, chapter XXXIV, verse 19.

either the calf seven days with the mother and the eighth
They broke his neck, just like a rabbit, in front of
the idol.

In light of these details, circumcision, a fragment of
Flesh and blood thrown to God is the mark of Moloch.
She put on her protective suit on the eighth day, the precise day when she broke
the nape of the neck (1). It has not always been practiced, since
the Bible confesso, of its own accord, the inoirconcision
Israelites of the Desert (2). They had, however, the chance to
not to be devoured by their God, as almost happened, in-
A similar occurrence occurred with Moses' eldest son. This mythical
According to Exodus, this character was going to Egypt with his
woman and her still uncircumcised son, when Jehovah
She pounced on the child like a hyena. Sephora only had
time to take a sharp stone and circumscribe
his son, saying: “You are betrothed to me by blood (3).” Jehovah
Letting go, soothed by this patch of flesh. And again
Today the symbolic piece of flesh is offered to Moloch
tamed in the flames (4).

10th The priests of Ezra, quite adept at marrying off greed
Dité and anti-Molochism have minted coins with all these
cannibal laws. They could not forget, in this mess
tage, an inexhaustible source of benefices, the cherem be
individual, or collective, by which one dedicated to Moloch the
enemies, captives, and his own family and his own
no one. Because the Semitic religion, dark doorkeeper
Hell, opens all the paths to destruction. Here again
Ezra and his associates adjust their begging bowl to the law of Moloch.
But their blind gluttony betrayed them. Didn't they
The audacity of inserting the law of death right into Leviticus? "Everything
"that which is consecrated to Adonai, whether man or field,

"Either animal, nor can it be sold or bought back. Everything that

(1) Lêeiiique, cltap. XII, vers. 3.

(8) Joshua, chapter V, verse 6.

(3) Exodus, chapter IV, verse 24. ' ié . , –

(4) Kibcheb, Jewish Ceremonies, p. 162.

MiU.notl IWSliAKi I IJ!

. will have been consecrated once i\ Adonai will be the Holy back
"Saints for Jehovah."

"Everything that will have been offered by a man and dedicated to
"Ailunal will not be redeemed, but it will be necessary."

"Lies that he dies (1)." And this same chapter where it unfolds
Throughout this formal defense, it's nothing but a long price tag.
Wergfield of people devoted to Jehovah. A melodrama of
twenty to sixty years old, he pays fifty cents of silver from the
measure of the sanctuary; a woman, thirty shekels. fie five
At twenty years old, that's twenty shekels for the thousand and ten for
The women. Oh, Semitic gallantry!! The little children
From one month to five years, the values are five and three shekels. And furthermore
Doesn't this table include the firstborn who, the
Verse 26 takes great care to implicate it, neither can be nor devoted,
neither Raehotes nor ot already belong to Jehovah. For
the locturo do ces textes would make one believe in a time
of transition where the buyout by the rich and the slaughter
The poor walked in a row, if redemption with measure
of the sanctuary (2) did not date this innovation after the Capti¬
Jephthah certainly wouldn't have quibbled over ten shekels for
to buy his only daughter. And Jonathan, the king's son, guilty
of having unwittingly fallen into his father's cherem, awaits
Death without hope. Moses had not yet been invented. This
would be the case of do refairo the verse by Voltaire.

11° Chapter XIII of Deuteronomy, this code of the external
mination by which Jehovah commands the destruction of all
A city where idolatry would be introduced would have been a death sentence.
of Israel before the 6th century. It worthily continues the cherims
Molochist kings, with this difference that the cherem
was a vast human slaughter, and that Deuteronomy
sees it as the systematic extermination of idolaters.
This entirely deliberate confusion has earned us the conservation
tion of precious pieces for the reconstitution of the cult

(1) letitics, chap. XXVU, verse. 28 and VJ.

Ci) Lemtique, chap. XXVll, ver». 23.

•IKJJuV.UI

111.

ancient (I). We would have seen the roses if we had the Bible
acted with national sacrifices as with wars/wars
Backs of the Gentle Ones,

Finally, all the articles of the Pentateuch, from the first
until the very last, prohibition against making and worshipping images,
to plant nsv/iMni i\ next to the autol of Jehovah,
dét'onso d'élovor dos autols on brain on on piorro taillée,
let's do the conservation of objects and places
sacred Canaanite backs, etc., as many testimonies as
ancient Molochism, as many demons inflicted upon the fable
to the fabulists of monotheism. Caria Pontateuque is not,
t\ properly speaking, that the inventory of the old religion
erected in the 5th century. Each defense, each order of Jeho
Moses' teachings should not be taken literally, but
evoke a rite or ceremony at Romettro on its
legs. There's a whole awful world you have to have lo
courage to rebuild, the materials of which are found
wind in a flurry of details, disagreement with the onsomblo
official.

Sentimentality has no place in this useful work.
N'ost-co, moreover, is no pleasure in relegating to the
Perrault's tales, this mystifying God, emulator of the Count of
Saint-Germain and Sleeping Beauty, who slumbers
Eleven hundred years to awaken all at once under Ezra?
Isn't it magical to see Pompeii gradually being unearthed?
Molochist buried beneath the verses, while vanishing
In the twilight, the mirage of castles in the desert. Isn't it?
This is not justice, it is inflated to restore to Abraham, Moses? David,
Solomon and so many others, their iniquitous Molochist crown
was it torn away by the clumsy effort of a saintly zeal?

For if, by chance, Moses did exist, far from having rendered
pure and orthodox decrees, he had to, like all his
colleagues, immersing themselves up to their necks in human blood.

(t) Deuteronomy, chap. 11, verse 31, and chap. 311 — Joshua, chap. 6,
verse, ÿl; chap. VII, VIII and X.

me, ocii o'isii.m

ur.

But this fantastic portstunngo, truly Dion tio la machina,
Has he, I won't say, legislated, but merely existed? What?
tion grave ot obscure.

What is most striking is the silent role of the legislature
Hebrew author up to Ezra, by contrast to his role
Noisy from Ezra to Jesus Christ. Iïrumouso and
almost unknown in the earliest Ages, this singular per
The sound emerges and suddenly becomes clearer from the distance.
ment.

Now, if a legislator of the fore of Moses had endowed a
people, thirty-four centuries ago, of an organization
somblablo A glue that governs all its actions, memo the
more intimate, with meticulous care, the whole life of
Hebrew, his name should fill history and the nation, so
bump on everyone's lips and register on toto do toutos
the annals. And this is what has been happening since Ezra, while
Moses' personality and role are focused. He is the law
ot the Prophets, the flag and the nation. 11 the domino,
Like the cathedral, the city. The Jews are less the people
of God that the people of Moses.

Let us mound in view of all co fracas lo silence dos
Hebrew books to which their very foundation gave a character
a more reliable source of authenticity. You can read the Book of
Judges in its entirety and the first two books of Kings, without
You might suspect, I won't just say laws, but even
of the person of Moses. Nothing of him under Jephthah, under
Gideon, under Samuel. This prophet wrote the law of the kingdom.
by anointing Saul (1), which he would not have done if he had had in
The Deuteronomy is the main text. Nothing from Moses yet under Safd.
David, Solomon, even Josiah and all the rest. It's only at
ten centuries after the founder of the nationality
Hebrew magically sprang up from scratch, with
legend, legislation and odyssey.

The first prophets themselves, these self-proclaimed heralds

(I) Kings, book 1, chaji. X, verse 25,

tlo the law tlu Sinai, no speak never neither Moses, nor the enta*
touquo. nor Sinai. A poino Oaèo and Miehôa (l) they quote
Moses, passing by, like an imlifter, a darkness, and
again, on the side of radically opposed passages, naked, the enta*
touquo. Miehôe, sweet verses after quoting the prophet
Moses condemns his Jehovah for the blood of his victims.
Animal memo. No less formal, the Jehovah of Jeremiah
declares that he ordered nothing in the desert, regarding the
ftoloiwts/es (2). The books we have before us
They were therefore not invented. I) The same Kséehias breaks
the great brazen serpent, the Molochist roasting spit. He ignores
so the pi. > use and posthumous explanation back Numbers, the
lmuffait de Moîso.

Even more seriously, Ezekiel, editor of a good number of
îvglcraont moisiques, the signs like its specific inspiration*
ciale, granted to him personally by Jehovah, on the
banks of the Chobar river, on C00, ten centuries after Sinai.
Therefore, the prophets never knew a law-giver.
in the manner of the entaecule. It only appears in Malachi (he),
contemporary of Ezra and the memo that Ezra, if we
the rabbis believe. A law of Moses is not read, by their own admission.
from the Bible, that by the same Ezra, 452 years before Jesus.

I conclude that Moses is a myth, or that if he did exist,
we know nothing, absolutely nothing, about his existence
tence. Let's examine his legend: A symbolic figure,
Moses was born in Chrisna's cradle and performed miracles.
and the conquests of the God Bacchus, brandishing the serpent of
sacred revelators. His place is next to Manu, Taaut,
Zoroaster and Hermes. Let's rid history of them.

She has nothing in common with these moralizing reiters,
simple framework of prescriptions and threats, sanction and con-
astounding barbaric laws.

Did Israel itself go to Egypt? A question no less

(1) Hosea, chapter XII, verse 13. — Mithef., chapter VI, verses 4 and 7.

(2) Jeremiah, chapter VII, verse 22.

(3) Malachik, chap. IV, verse 4.

obscure than Mujjo. We can at least say that if Israel has
having touched Egypt, it's a completely different way and in a
all other conditions than the biblical actors.

What alone would prove it, if necessary, is the powerlessness
do the orthodox band i\ show, even today, a
a truly historical testimony of this stay. Kilo
It brings outrageous allegations to every soup,
as one throws them from people to people, or two fabulous tales-
Diodorus, Chaeremon, and all the ancient polemicists
see in the .luifs the expelled lepers, while the
Bible narro sa legondo burlesque et pompeuse h la fois avec
Pharaohs like he had never met and back
customs which greatly astonished Egypt. Only the historian
Josephus, with some likelihood, to attach the
Israel's stay during the Hyksos invasion.

11 is exceeded by several lengths by scholars who,
more orthodox than Genesis and more zealous than the Rubii,
decipher the Hebrew name in the mysterious
Apcrin (1) employed to build the royal residences.
They have already seen the bounty in the mushrooms of Arabio, the
Sea crossing, moving in the current that almost engulfed
Bonaparte, and the Sinai mirades in the resounding
thunder amidst these lonely liars. When will the
Sara's slippers and Jericho's trumpets

But, if they will allow me a respectful observation,
Josephus was also learned and a friend of the prince. If they are Christians
Look, he was Jewish, educated in holy books, anxious
to establish the antiquity and predestination of his race. He had
under the watchful eyes of the vanished springs. Did Josephus succeed?
To demonstrate Israel's presence in Egypt, he cites
documents in complete disagreement with the Bible and, apolo¬
clumsy giste, gives a bloody rebuttal to the cause he
wants to defend.

(1) The moLa Apcriu » is found in the apyrus cited by t'icyte. U
he boldly translated it as Hebrews.

mmv.Mi

Everyone knows Josephus's (1) triangular story
My million fine priest: Egypt, sweet once conquered by the

Hyksos, led for the first time by King Salatis, the
seconda by the leper priest Ocareoph who, according to Mnnê-
Tuna, no, would be none other than Moses.

This piece, tlo Mnnéthnn, relies on an irrôcusaldo style.
based on the testimony of hieroglyphs and monuments. I<03
Modornos works establish, in offot, vors la quator.
xiômo dynasty the invasion of Egypt and its occupation
poudaul five hundred years ago by peoples of Semitic origin.
Having been driven out once, they renewed their conquest
and were only definitively expelled by Amosis.
Flavius Josephus himself is the guarantor of the version
Egyptonomy only makes reservations about the lôpro
attributed to Moses, a Semitic plague, without a pod revived by
the Greco-Latin controversy.

I ask the men of goodness, what a con
connection between this invasion of the Hyksos or Chets and the
Joseph's dreams, the bloody robe, Potiphar's dream,
Lean times or fat times? The shadows "the
The historian Josephus gouges out the eyes and his manifest suffisam¬
ment by resorting to such pieces. Now, precisely
Manetho, the alleged witness, testifies against him. If his
Ancetros conquered Egypt with the Chets, under the
Orders of Salatis and Moses, the Bible is a lie,
since she remains silent about a glorious conquest and him
substitute for wound narratives. If they have gone out with
arms and baggage, after an honorable surrender, as
Josephus wants Manetho, a link to the team.
of vagrants, which is called the Exodus, then there are no more of
certainty in this biblical narrative. He walks alone in history.
its texture, more legendary than historical, must
to be accepted or rejected in its entirety ipso fado.

Orthodox science will object, with great fanfare

(Il Josephus, Con'iù Apionem.

MilUlt'Il U'tSKAKI.

11!)

glosses, the similarities between the religions helu-m'ipio ot
Egyptian. Egyptian education, Mo'iso and other routes
aralms. Or, loin do dovoir quelque chose i\ l'Kgypto. In
The Hebrew religion is his creditor. Soth-Typhon. Iliou
of the pig and of the dno (1), assassin of Osiris, lo Imit llaxaïd.
In Vnclto Rousseau, circumcision and other ceremonies com
Communes with gentle cults, are an import from the Ilyksos.

a remnant of the Semitic invasion (ti). The Egyptian influence
no one has hardly entered Palestine except during the time of Solomon.
disputo un instant lo terrain an chaldaïsmo, et battue à
ünrchôn.is by Nebuchadnezzar, definitively abandons
the place. Chaldaïsmo has carried it everywhere and inscribed its
triumph in the somber refrain of the deliverance of Egypt,
Apollo threw against the closed armies of the Pharaohs.

In summary, the Pentateuch is the humanitarian novel of
the Jewish nation, a spèco do Tclfonaqm tout mndorne,
of which Moïso is the idoménée ot Ksdras le l'ouélon. Plus hou-
Rouso, like his sister, this new Salonto became a reality.
Kilo embodied a whole populace in his Vorbo made flesh and
created one of the longest-lived nationalities of history.
No hoax ever succeeded. Humanity
all of it went astray on the learned path of Ezra.
honored, as thirty times a centenarian, nn delivered almost
contemporary of Jesus Christ.

Because the work published by Ksdras, fixed by him in its
main points, did not remain stationary. 11 underwent
encoro do nombreuses ramboures, et no s'est vn arrêté et
definitively closed only one hundred and fifty years before Jesus-
Christ.

It was at this time that Judas Maccabeus took advantage of a
• A moment of respite to gather the books into a single volume
and chapters scattered throughout the last war and put the

(1) Typhon [the red-haired one] is the ht-hreu name of the ancestor, who, in the enta-
tcuque, is placed on the same rank as man.

(2) I'lkytk, The Reli'jion of the V/rè* Israelites {Ctrccht, l$S2). — Aoui«
Wci f, chap. XIX.

seal h the work of Ezra (1). He has, from the rasto. amply
paid, having a prediction made for him, and inserting a
a dramatic passage to humans in the middle of the lion-
iion do. Hnlnaiu (9). This addition, which serves as a date, was the
last. Since Maccabeus, the Hebrew Bible, baptized
of the purest blood of his zealots, a true palladium of
Nationality and religion were sacred in every respect.
The Jews would have torn to pieces anyone who had

proposed to change one iota of it.

They hadn't always been so rigid. Because nothing had
sorvi d'inventing the Pentateuch, if ie remains of literature
Jewish people inflicted a long and perpetual dismantling on interest.
Under penalty of grave failure, it was necessary to put the annals in
diapason moïsiquo, will violently introduce into this mill
Molnchs, kings, ceremonies, etymologies and idols, fair
l'kUtoira ot la nation.

Such is the work of Ezra, that bold prophet who, according to
His apocryphal book, containing more than two hundred chapters,
under the influence of a sacred punch, brought by an angel (3).
This is the secret to that uniform color and those catchy refrains.
repeated sounds that unite, in a monotonous nasal tone,
Books so diverse in so many ways. "Breath of God!" they say.
The good women and the orthodox scholars. No, work
of the priestly caste of Jerusalem.

And this work is not a myth, like Moses and Aaron.
Even the most skeptical can follow him, the trail is found
to see the mark of his scissors in a multitude of details
They miraculously escaped. How can these apparitions be explained?
strange things that clash with the official set and protest against
the burial of an entire world? How to reconcile, by
For example, the Pentateuch with Amos, who does not see in the

(1) Maechsbêcs, book. U, ehap. He, ver∗. 14.

(2) Xomires, chap. XXIV, verses 17 and 24.

(3) Ksuras, book IV, chapter XIV, verse 33: "Your voice tells me:" Open
"Open your mouth and drink." "Open your mouth and they handed me a cup."
"whose contents appeared to be water and resembled flame, etc."

The place of the desert, Saturn and Moloch; the Uililo with Ezé-
chiol, who cnnfosso bien bas the age-old taste of Jehovah
For young children, the simple explanations of the ark,
•You Sabhath and of the 1'aque. With passionate execrations
Worn back, Isaiah's back and Jeremiah's? Eulin, how to agree
between them the Kings, the Paralipomonos, the Judges, certain
terms mente of Pontus, and this onstassement of contra¬
sayings raised, so to speak, with pleasure, went from discouragement
All research and a complete halt to criticism? Eclecticism

This is no longer appropriate. You must choose between the Pontateuque or
Moloch, Ezra or the prophets. If the Penthouse says
True, Isaiah, Jeremiah, and their predecessors lied. If they
spoke according to the truth and their conscience, then Ezra
He's a forger. Choose. As for us, our seat is...
do.

All the writings of Israel have been reviewed, expurgated, scrutinized and
sifted through, and even more than once, since Ewald
recognizes in the pontifical three and even four redactions
superimposed tions (1). Those who discarded the
ancient Israeli alphabetic characters were burning
idols and even the bones of priests, should not
to show less zeal against the writings. Also a whole
Is the aspect of Hebrew literature lost to us? Los
idolatrous centers: Rama, Bethol. Gilgal, Jericho
had renowned schools of scribes and prophets (2).
The great Molochist society of Jerusalem boasted of
its traditions, its books, its prophets and its
scribes who were more or less unreliable, against whom the reformers
are often reduced to shameful explanations. What
What became of all those antique pieces? Wrapped in
The general proscription, annihilated. The Orthodox Bible

(I) Ewald, Geschichte des Voûtes Israël.

(1) Kings, book. I", ehap, X, vara. 5; ehap.
Chapter 5, verse 1, — Isaiah, chapter 29, verse 10; chapter 9, verse 15;
ühap,XXV|ll,verç,7.— Jeremiah, chap. XXIII, verses. 11—, chap. XXXVll,
verse 19. — Thrknes, chap. U, verse 14; chap. IV, verse lit.

ello—memo contains the titles of a number of works
gos that have not reached us: the Book of the Just, the
Livres dos propliôtos Ga i, Natlmn, Anias, Addo, ln delivered
of Dosai, the great annals of the kings of Israel and Judah (1),
on which they were composed, in the reformist style, the
Book of the United States, etc. All these works have perished. The index
Ks Iras probably did not admit these books, which were too imprecise.
Molocliismo's children and those who dedicated themselves to him, 4 uno impoliyable
destruction.

From 14 double current and double influence: suppression
On one hand, addition on the other. We have an example of this.
instructive in the Book of Kings, a copy of a lost work,

The model itself was revised and purged of the Paralipomencs.
The scribe of the Paralipomena still finds the
Book of Kings. It removes what relates to the statues of
Jehovah, 4 the idolatry of Solomon and of Abijah, to the famous
a bronze bridge destroyed by Hezekiah (2). In rovancho, he
immolate thousands of oxen and sheep, beat a million
of Ethiopians from Zara and revels in exaggerations.

On this path, there's no stopping. We manufacture until...
Under the Maccabees, hymns attributed to 4 Davids or 4 sons
Music master Asaph, and an enlightened man who knows the
Captivity and Cyrus 'joust twenty-six chapters 4 Isaiah.

Thus was the entire Hebrew canon produced.

And don't cry scandal, novel, utopia. History
toire, cetto inflexible mécanique, has taken charge of you
to refute. The phenomenon of Josiah and Ezra 4 at the same time has
reproduced before our eyes, with the same circumstances, the same
Adventures, same inspiration.

It was in the heart of the 19th century, on September 22, 1827, that JotapSW
Smith, the new Ezra, receives the book from the hands of an angel

(t) JosUK, chap. X, verse. 13.—Kings, book. bed, chap. XIV, ver”, 19 and -S*;
book. IV, chap. XX, verses. 20. — Paralipomenae, book. I", chapter XXIX,
verse 29 -, book II, chapter IX, verse 29, etc., etc.

(2) Paralipomenae, book. 1", chap. XIV, verse, 10; liv, II, chap. XIX.
verse 19,

of the Mormon prophet, to whom he belongs, as his model, of
numerous additions. A book which, by a singular
Coincidence, unites the Hebrews in a common origin
and the Americans, was composed, under Zedekiah, by Mormon,
as clear and as well known as Moses. His sacred book on
Smith preaches the reign of God on earth and appeals
To Him belong the Latter-day Saints, the immense crowd
fanatic responds to his voice, and after having suffered persecution
Following the Pharaohs Yankees' movements, the long caravan plunges deeper.
in the Montagnos-Rocheusos desert, h la rochorcho
from a land of milk and honey.

They found it on the shores of the Great Salt Lake. They
built their Zion of the last days and are there two hundred million.

communal, theocratic, polygamous, sectarian too
fanatics of the Mormon prophet, which the Jews could never
Moses's narrow-mindedness. It's not good, apparently, to go there.
contradict.

nor A PITRE III

The Moloohist Easter

Every year, on the first full moon of the month of Orisan
(miiiou island in March), the Jews celebrate the Exodus from Egypt.
their ancestors. Each marks their door with blood, and in the evening,
At sunset, eat a portion of the Paschal lamb.
It's oncoro, the great national and traditional holiday
of Israel, the one to which they all remained faithful and which they
formerly they would celebrate under penalty of death.

Nothing seems more innocent at first glance than this banquet.
A family affair, like the Jordaens. The mysterious departure of Egypto,
the tales of Moses and the desert, the lamb, tender victim and
harmless, all these details are not lacking
a certain freshness that gives rise to melancholy. But
Let's dig a little deeper into this fairy tale, let's strip this lamb bare,
Let's analyze this festival; all of a sudden the sheep will become
a man; the party, a horror; the family meal lit up
by a warm evening fire, a cannibals' feast to be held
Atreus and Thyestes pale.

First of all, what is this word Passah? The Christians
Look, fierce etymologists, find its root in
"passio, pati, mnyn," suffering and pain. Josephus and
Philon gives umpëxoïa and Sut&m] p,x. Cesenius (1) finally,
More seriously, see in Passah, first he jumped, peace
he jumped over or he passed, finally transition, deli-

fl) (Jesemus, Themurity . t. II.

JKlIdVAII, Mol.ocll li'lSUAKI.

lïû

n'anoei explanation to which its indirectly relates
Exodus (1). God passes by the gates marked with
blood in this massacre, of the firstborn of Egypt, which was

for a long time that of the firstborn of Judea, 11 does not spare the
Children of the Jews, thanks to the blood that satiates its tallow.
The Exodus narrative has only one meaning: a human victim
replaced by a lamb.

"The Passai" therefore removed the period when Israel was liberated
annually, the divine obsession by sending (2) SOS
children by fire, where the old pact was sealed and rejuvenated
with human blood.

And from what darkness, from what thick clouds they reformed
Didn't the mistes surround him? They only present him to
moment of its radical modification and without the slightest
information about its early celebration. The name, we
As we have seen, the origin, the rite... so many mysteries.

Indeed, one can read the book of Judges and the gentle
the first books of Kings, endowed in the Hebrew canon with a
relative authenticity, without suspecting a Pique or a
It was just another day. And yet this religious festival and
national Jewish festival, solemnity, capital of their worship, had
The privilege of captivating them at all times. A Passah, on
which provides, with little more than a few indirect notions,
celebrated not in the first month of the year as since
Ezra, but in the month of harvest when the Gibeonites
They offer on the cross the descendants of King Saul. The seventh
•our, Saturn's day, was especially the day of the festival;
and it was no more a question of lamb than of deliverance
of Egypt (3). The lamb is entirely modern, since Ezekiel,

(1) Exodus, chapter XII, verses 23-27.

(2) Compare the term Passah with the expression used by the
Bible to designate sacrifice & Molech - to pass one's children through fire.
See Rais, chap. IV, chap. XVI, verse 3; chap. XVII, verses 17 and 31;
Chapter XXI, verse 6, etc.

(3) Exodus, chapter 23, verses 18-19. - Deuteronomy, chapter 16,
verse 7.

JEHOVAH

1*8 '

later "Josias, no lo connaît pas et célèbre su l't\qne
with calves and goats (1). The calf and the goats do not
go back much further; for the predecessors of Ezo-
ehiol, Aines and Isaiah (2), attack the Passing with a

inexplicable violence in the case of an animal victim, and
Quite right, if it's a matter of slaughter.

The Book of Kois and the Paralipomonos, according to their habit
Studies, no, do not agree on the time period of this innovation.
One attributes it to Hezekiah, while the other honors him
And Josiah, the great reformer. Furthermore, the Paralipomena,
after contradicting the Book of Laws, they find a way to
to contradict each other. Thus, Book II, Chapter XXX,
They say of Hezekiah: "11 There was a solemnity in Jerusalem
"as there hadn't been any in this city since the
"Days of Solomon, son of David." Then the editor
forgets his first date, and, defeated by the evidence, adds to
Josiah's section five chapters after Hezekiah: "And
"A Passover of this kind had not been celebrated in the country"
"Israelite since Samttel the Prophet. No king of Israel"
"had not celebrated a Passing like that of King Josiah. Nor"
"Neither the priests nor the Levites had seen anything of
"same (3). ■" So if a Passing of this kind has not been
celebrated since Samuel, though no king has celebrated anything like it,
Solomon and Hezekiah celebrated nothing at all, and the Paras
Lipomenes lied about it. The extravagant editor of this
the collection forgets what it just said five chapters earlier
facing and unmasking her deceitfulness. Her terms are mutually exclusive.
properly.

The answer to this priestly charade is not difficult to
find and give a new specimen of the shameless back
sacred historians. The Book of Kings, on which were
written the Paralipomena, with the embellishments of a

(1) Zechiel, chap. XLV, verse 21.

(2) Amos, chapter IV, verse 5. Isaiah, chapter I, verse 13. — See, on
all these subjects, Vatke, Die Religion cler Alton Testament.

(3) Paralipomenae, book. II, chap. XXXV.

Saint Zelo had the idol Nohestan destroyed in Kzechins. Quickly.
The editor of Paralipoménes, who seeks to place his
Passah, the adjudicator, a pious iconoclast. Do memo les
They have pointed out Solomon's idolatry: therefore they guard themselves
"It is not appropriate to attribute to him any celebration of the Passai."
Their tormos are, on the contrary, full of reserve. « l T n

Passah jvovil had not been celebrated since the Jugos, nor
> under the kings of Israel, and under the kings of Judah (1). »
A very natural reserve, since Salomon is classified among
the idolaters; and Josiah alone, the great actor of the tragedy-
comedy from the book of Jehovah. But the compiler of
Pnralipomènes makes light of any annoying detail. He
He removes from his leader the idolatry of the son of David and does not see
No one else said Uculté to decorate it with his Passah. And there you have it.
how history is written, otso botches religion.... things
Semites I

All these expressions... have been around since the Judges, since
"Samuel, Solomon, etc..." prove two serious facts:
first, the impudence of the reformists in congratulating themselves on precedence
teeth in the ages, then the novelty of the Passah remarked
denied, for which no one could recall the analogue. For the Passah
has always been celebrated... under the judges David, Solomon,
The people of Israel and Judah. There is no unemployment. The
reformers themselves confess it in their shadowy
Phraseology: "Never a Passah like it, never a cere-
"No such ceremony had been celebrated, etc..." Only
They refuse to provide any details about this ceremony, embarkation
reassuring.

So who was the hideous victim replaced by
the lamb, the rites so appalling that one tries to
To bury them forever in the folds of lies? Lo
The silence of the holy books speaks volumes; the Molochist spirit,
known; and anyone who has delved into the gloomy mythology
Jehovah will answer: In Passover, they sacrificed backs

(1) links, liv. lY.clmp. XX1H, ca. 22.

J Kilo VAII

J';!*'

men, we ate their flesh, we drank their blood in
a communion of crime and horror, and that is what makes
Dait Cotte, a festival so dear to the Jewish people.

History teaches us that a savage people tiont i\ ses
rites in direct proportion to their atrocity. Also, never race
Phoenician could not completely extricate himself from the immolation
human tion, imported by its ships throughout the world
ancient, still cursed by Augustine on the ruins of
Carthage. In Jerusalem, a monk, the old Moloch-Jehovah
still exists side by side with the new one, and, even under

the emperors, with tenacious instinct, chose the era of
He was considered to have murdered Jesus Christ.

Co n'ost pas seulement à Jérusaloraqu'on oût pu retrouver
traces of the Molochist Easter, metamorphosed by the
Josias process. This substitution is so natural
that co king reformer counts, if not imitators, of the
less than two rivals. From heroic times, King Düphile
in the city of Salamis substituted the immolation of a
bull at the sacrifice of a young man. Until him, the priests
very swallowed sacrifice annually an unfortunate that they
pierced with a lance in the side to burn him
solemn holocaust (1). Eusebo sharply reproaches these
rites to the poor pagans, without suspecting that he carries the
same baggage in his Eucharist.

The lamb of Jerusalem, this father of the host, is of the
same family as the Salamis bull, but does not enter
It didn't work with the easy memorization. The entire Jewish people laughed at
bursts and mocked this lamb (2). These cannibals, habitu
killed for human consumption, they wondered if Jehovah consented
tended to descend from man to animal, and, up to the Cap¬
tive, and even as far back as Ezra, stubbornly rejected
a barter deemed ineffective. So Manasses, the son of Hezekiah,
offers his own son to Passah, and the two sons are sack-

(I) Ei'sèbe, Prœparatio Ecangelii, liv. IV, §0.
(3) Paralipomenae, book. II, chap. XXX, verses. 10.

MUMJOU li'lSKAKI.

there"

Josiah's sisters raise up the idols that their father had cut down.

Because the culinary details of the Easter lamb are not
less significant than its etymology and origins.
First, the temple is the great slaughterhouse. Every Jew there
he slaughters his lamb, puts the fat in the flame and pours
the blood against the altar (1). 11 must, in addition, immolate equally
ment of oxen for the chagiga or preparatory feast (2).

After the butchering, the roast. Moses commands this method of
cooking for a dual purpose: the defense of the oxpressed and reiterated
to eat raw flesh and to drink warm blood (II)
denotes the taste of hardened cannibals. Furthermore, Jehovah,
God of fire, must lick the victim with his big tongues
reddened. Also, in the case where the Jew doesn't want to cook

his lamb directly on the fire, his vase of terro or do
metal must be pierced with holes (4), so that, according to the expression
From the Persians, the Lord of Fire may eat. This vase
The fact that it was riddled with holes attracted the attention of commentators. It is,
It seems, the popularization of the Molochist machine. Because
Nothing is left to chance in this dark kitchen. Should we
Brooches?' They are made of pomegranate wood, the tree of
Dionysus (5). Do we need two? Besides the concrete that crosses the
one body, another must pass between the front feet and for
sea cross (6).

However, this method of skewering a lamb shocks everyone
culinary law is not natural. On the other hand, the crucified
sacred death, the great torture, has always been a fatal flaw.
divine. Replace the lamb with a child or with a
man, as before Josiah and Duphilus, you arrive at
The result, as follows: the victim is crucified, grilled over the fire.

(1) Exodus, chapter XII, verse 17; chapter XXXIV, verse 25.

(2) Liohtfoot, chap. XVIII.

(31 Exodus, chapter XII, verse O; chapter XXIII, verse 18.

(4) Exodus, chapters XII and XXIII. — Deuteronomy, chapter XVI, verse 7.

(5) Exodus, chap. XXVUI, verse. 38.

(6) Saint John the Martyr, Dialogue with Tryphon, p. 218 (Edition
(from London 1722).

he

I.'W ' JEHOVAH

The meal was served with great pomp. The canvases are the three divisions.
of the Molochist drama (1).

Cotto caisson môme is progress. From verse 85,
Chapter XXXIII, of Echiel (2) compared with the passage
explained from Samuel, book I, chapter XIV, verse 32, and
increased defenses against drinking warm blood and man-
ger of raw flesh, GhiUany (3) arrives at the hypothesis of
Passing through Molochist territory in its primitive reality, the victim
She was crucified in broad daylight. In the evening, she was killed with a blow to the hea
spear in the heart, it is dropped after sunset,
We drink the blood, we eat the flesh. The Bible forbids...
eat the Easter lamb before sunset, at the time

even where she orders the crucified one to be taken down. This remark
quable and for fortuitous coincidence restored the old text.

Thus the victim is ready, cooked, roasted, and done. We don't
He hasn't eaten yet. The Jew prepares himself with the chagiga, a feast.
hearty and enjoyable, dominated by beef. But, at
As the end of the meal approaches, dread grows with the
night; women who feel faint are excused;
Caribbean Jews even have children removed. So, arrive
had the piece of horror that every Jew is obliged to
eat at least the value of an olive. No plot no
must remain the following morning.

If it was only ever about lambs and the Exodus from Egypt,
Why this violence, these precautions? Why the rebuff?
bin even orders the poorest to procure

(1) The word used in the Bible to express crucifixion means)
To dislocate or dislocate (Genesis, chapter 32, verse 25). In palo
suspended. Luxadit member, translated Geseniua (Thesaurus, book II, 620).
Furthermore, the word Chaldean (Joshua, chapter VIII, verse 29) means in Arabic
To roast or burn meat. Gdihany, in Ewerbeek, What is
The Bible? p. 324.

(S) Here is what the Lord, or rather God, says: “Poss&terazJ-vone cetto
"land as your inheritance, you who eat meats with the
"Blood, when you lift your eyes to your impurities and your idols and who
"Spread; human blood?"

(3) What is the Bible? p. 325.

MÛLOCU ll'lSUAKl.

i:n

Wine? Why these bitter herbs, a strange diet intended
to overcome the disgust for cannibalism, these unleavened breads
Monülés formerly of the blood of the victims P The Exodus is my
guarantor: "You shall not sacrifice beyond the pressure"
» the victim's blood (1). •> Why this darkness of crime,
Who will cover him with their shadow this night?

There is no room for doubt. The very care of the Jews & ne
not broken the bones of the lamb, these holy things remained intact
relics once buried in the putrid depths of
arches.

Such is this unique feto in the splendors of the horrihlo.

She was first a man, then a lamb; she will be a sacrifice.
tomorrow, and don't wait for Jesus to infect the world.
Myths tell of Dionysus being torn to pieces by the Titans.
They skewer it, roast it, and eat it. The grenadier, if
famous in the myths of Passah, born from spilled blood
of God. A divided ceremony, like a drama, reproduced
knows this passion (jrefaiima) in the Dionysian myths
where a live bull was kept, its bloody flesh eaten.
advantageously replaced God (2). We see that
Dionysus-Jacchus and Jehovah are brothers.

But the flair of Molochism, its resurrection in all
The radiance of youth is the newest invention, the
Christian Easter. In vain the Assyrians and Chaldeans have
Having destroyed the ancient Passah, the Neo-Persians concealed
its origin under apocryphal fables; in vain the major
part of the nation forgot even its origin and history.
11. There are still Sadducees left to repel the spirit
prophets. Molochism had its revenge and its
The triumph was complete. Jesus sacrificing himself to his father, wasn't he?
not the mask of Kronos Saturn, immolator of his son
Jeud on the altar of Sidon? The God dies at Passah on the

(1) Encode, chap. XXIII, verses. 8; chap. XXXIV, verses. 25.

(2) Clement of Alexandria, Adoersus genlen, chap. XXIL — Cheeks
Fiemicds, De errore profane reliÿionis.

sacred cross (1), 11 dies from a spear thrust like life*
Timo was in Crete and Carthage. His bones were left intact, at
him, holy Jehovah's Witness, while their legs are broken
of his companions; and, laid in the tomb, mourned by
Holy women, he rises again like Adonis.

This is once again no more about lamb than it is about
Exit from Egypt. Molochismo is frank at least; "This
"This is his flesh! This is his blood!" The critique of
Passah demonstrates the perfect heresy of the deniers of the
divine presence.

(1) Us lamma sabachlani, falsely translated as “My father, for*
"What, have you forsaken me!" means: "My father, why have you-
"You are sacrificed!"

The God of reformists

We have just united with Moloch. Now to
Jehovah of the reformers, co-progress onooro if ropoussing
of the Jewish people

We were unable to make it presentable, despite...
All the patching up, this Moloch cleaned up. All the efforts,
The embellishments and the pruning have failed. Yet he
traded his cannibalism for simple gluttony;
His thirst for murder, against the thirst for gold. He turns many
unleashing his fury against his former disciples and ancient allies
of Israel. But he remains nonetheless a fierce, hateful God
detestable.

The prophets themselves, those respectable men who
We have praised humanitarian morality on so many occasions,
were unable to completely extricate themselves from the awful reality which
surrounds and encloses them against their will. They have no opportunity
to wrest Israel from its bloody practices only through pro-
mass of a universal massacre of the Gentiles and by the threat
ideal butcheries of Exodus and Deuteronomy, From there,
amidst the most beautiful pages, these howls, these roars...
wild sions, these frenetic fits that transport us
far removed from their moral precepts and bring us back
right in the middle of Moloch.

You can't change human nature. Let's examine it then.
a little like the God of Ezra as presented in the Bible, within us

placing, no fùt-co qu’une minuta, au point do vuo orthodox.

Without being as strict as lo Tulrnud who reports, ù uno
To the nearest league, the length of Jehovah's beard, one can
see in the revised God of Israel, if not a human being,
at least a being endowed with sounds and human faculties,
who talks, walks, looks, gets sad, gets irritated and his reply
like man. His very form, when by an old
habit he does not turn into flame, is that of man
as Abraham (1), Moses and the seventy saw
old men; his usual dwelling place, the sky, from which he no sort

that for a Prossanto affair or to take possession of a
Tomplo. He was strolling at midday under the cool shade of a
beautiful garden (2) and loves to play in the Carmel forests,
to fulminate from the top of Sinai, and to reign on the holy mountain
Tagne do Zion. The Bible is unanimous in attesting to this in more than
fifteen places the finesse of his sense of smell which does not yield to him
nothing like that of Homer's gods: Noah erected an altar &
"Jehovah and burned clean animals, and Jehovah felt
"That sweet scent," he said to himself, "Never, never."
"I will curse no more (3)." A promise poorly kept, moreover,
like all those of the Gods. Leviticus (4), Exodus (5),
Numbers, etc., speak of sweet aromas for Jehovah.
The Jews flatter this delicate taste for good food.
feed the most comfortable meals to this monster devour
rant whose fury does not subside, whose good graces no
are acquired only through satiety. If they no longer give him
Rather than livestock, God focuses on quantity. For his
His appetite is ferocious; his hunger insatiable. Calves, heifers,
Goats and yearling lambs parade continuously on
his altar (6). At each meal the wine waters the flagstones of alen-

(1) Genesis, chapter JU, verse 5; chapter XVII, verse 22.

(2) Genesis, chapter 11, verse 8.

(3) Genesis, chapter VII, verse 20.

(4) Leviticus, chapter 1, verse 13.

(3) Exodus, chapter XXIX, verse 18 — y shades, chapter XVU-, verse 18.

(6) Leviticus, chapter 1, verse 4.

turn (1). God especially recommends not to forget the
salt (2) and dislikes both honey and fermented products. CUaquo
Saturday, Sabbath day, twelve loaves of bread, the finest Hour
of wheat, take placo on the golden table of the sanctuary,
Each one contained, it is said, so many food substances
that a piece the size of an olive was enough for
satiate nn man (3).

In the grip of a bloody sorto do dipsoraanio, this Jéltovah
clamoring for blood! Every priest must
watering the symbolic horns of the altar with blood and

rêpandro lo reste alentour (4). Lo sang doit mouille tout
the days the autol of the holocausts ot the areho on ost humoctéo
at least once a year (5). Every sin is expiated, every treaty so
A sign with blood! (fl) Blood! That is Jehovah's cry to
through the ages. When the murderous God throws himself upon Molso
With her son uncircumcised, the mother only has time to appease him
with blood. If he delivers Canaan, it is for blood, in
return of a large harvest of human and animal victims
males, to satisfy his innate love of destruction, his
Antipathy towards life and nature. Nothing equals the joy of
Jehovah, seeing the butcheries, as fictitious as they are colossal
holy books. Drunk with blood and victims, he belched
So, for once, from his bleeding mouth, back words of
gentleness and contentment. When David introduced
the ark, that sweet casket, in Jerusalem, we stop at
every sixth step to slaughter a calf and a bull (7).
His worthy fib. Solomon, at the inauguration of the great
temple, sacrifice one hundred and twenty thousand sheep and two hundred
twenty thousand oxen. It's fair to say that if the figure is

(1) Numbers, chap. XV, verse 5; chap. XXVII, verse 14.

(2) Leoticus, chap. II, verse 13.

(3) Exodus, chapter XXV, verse 30 — Josephus, Jewish Antiquities
liv. Et, g 10. — Lmjoius, Antiquités judaïques, p. T46.

(4) Leoticus, chap. XVn, verse 3.

(5) Leoilique, chap. XVI, verse 2.

(S) Deuteronomy, chap. 1 "MV.

(7) fiais, book 'U, chapter VI, verse 12.

The intention itself is not questionable. In a century less
fabulous, under Herod, at the time when all the Jews of the empire
The worst Romans gathered at the rebuilt temple, the altar
Johovic floated, like an island, in a sea of blood
smoking.

God takes the trouble to explain the reasons himself
of his predilection. Not very advanced in the science of his time,
He believes he sees in the blood, the animus, that life he loves
both savoring and destroying, and reserving this divine dish for oneself

under penalty of death (1).

If we delve deeper into the morality of this God
reformed, what a somber gaze cast into the depths of
evil and the abysses where nameless things are perceived,
Formless creations such as the mind has never dreamed of!

Certainly, there are relatively honest individuals involved.
You are among the people of the three Gods, and the Greek deities,
for example, keep until the middle of their passes or
of their vices something human. But the Jehovah,
However reformed it may be, it retains a ferocious and evil nature
Dangerous to approach, deadly to behold. "Anyone who has seen
Jehovah must die (2)!" Such is the resounding of the
Holy books: "Woe to me!" cries Isaiah, seeing
Jehovah in the Temple (3). "Woe to me!" he cries
Gideon, seeing the angel (4). a. Sanctify Adonai. I am
"your terror and your horror (5)" repeats the tender Isaiah.
The psalms perpetually call him the terrible one, the afflicted one
Rook, the atrocious one (G). His holy ark, receptacle of the idol,
participates in this poisonous influence and strikes indiscriminately
He lies to everyone who approaches him, friends or enemies.

(1) Lêntifjue, chap. XVIU, verse. 4 and 11.— Pbieon, De eo quod deterius,
p. 170 (Paris 1640).

(2) Numbers, chapter 15 II, verse 13; chapter 18, verse 3 — Exodus,
Chapter 31, verse 20 — Kings, book 1, chapter 5, verse 10.

(3) Isaiah, chapter VI.

(4) Judges, chapter VI, verse 22.

(5) Isaiah, chapter VIII, verse 12.

(6> Psalms, LXXXVIII, verse 8; L.XXV, verse 12, etc.

God, despite all the efforts of the prophets, is not
not just wicked, but perverse. 11 allegorical this
love and this silk of evil, this cruelty at the same time
This base and envious jealousy, this system, was both sophisticated and refined.
of Jesuitical temptation, finally this whole cycle of misdeeds com
taken under the general term Satanism. Hypocritical and
Cowardly, he is horrifying. This monster revels in evil. 11

He likes to see suffering and to suffer at his own hands; he seeks out
He provides opportunities to strike. A subtle tyrant, he con
temple with ironic joy the torments of its victims
and blows the whistle on the infraction at his command in order to have the supreme
the joy of punishing her. To become an executioner, he becomes an agent
provocative. It is the God who repents of having created
the man.

This God is infamous. Not one of his gifts is without concealment.
a trap, not one of its benefits is without a scourge. Pro¬
does he put the Jews in charge of leading them to a land of milk and
honey, he constantly evades his promise, he seizes with both hands
every opportunity to postpone its effect, and finally, having been formally notified,

A tiger could not have played better with its prey.

A hideous sight indeed: this God and this nation in chains.
one to the other! God clinging to her like a vulture,
the nation dragging Jehovah around like a ball and chain. It's vam¬
historical pirism.

When the Jews, destitute of everything, memo of food,
find enough gold to melt down a calf, the reformed God
orders the Levites to kill twenty-three thousand by the sword
Hebrews. Here is the decree in all its fantastical, baroque glory.
bare: “Moses said: Come today with your hands full”
"for Jehovah, each one with his son and his brother and bring-
"May the blessing be with you (1)." Another time, this
Proud Jehovah, Moses's true henchman, kills by a
epidemic fourteen thousand seven hundred Hebrews, and one does not

(1) Bosode, chap. XXXU, clothes. '£>.

He only lets go by anesthetizing him with incense (1).

Shall we list the executions of Corô and Abiron,
Aaron's children's clean backs, forgetful backs of coals
sacred (~) ? plagues, fires, snakes, all the
murders of which Jehovah is the instigator or accomplice?
No. The pen falls in disgust. And when you think about it...
All these stories were written with an edifying purpose.
beneficial and have no other aim than moralization through the

terror, one can get a fair idea of the ancient flutter.

This very God, so fearsome to the people from whom he came
proclaims the tutelary deity, shamelessly prostitutes himself to
other nations. By the admission of its own holy books, this
The traitor disorganizes the resistance, sows discord and
for. His prophet Jeremiah, facing the besieging army
Jerusalem, predicting the ruin of the temple and the Captivity, sends
goals with orders to submit to Nebuchadnezzar of
Jehovah's portion (3). God goes into the enemy camp
and reveled in the flames of Jerusalem. The downfall of Israel
consoles him for the ruin of his sanctuary.

Faced with such a range of packages, I have
asked more than once if Jehovah shows love to Israel
or hatred, if he is a national and tutelary God, then so be it.
enemy deity devoted to the annihilation of objects
his hatred.

This idol, whose face had been washed with great difficulty, is demanding...
his worshippers, the obedience of slaves bowed under the sword,
whose justice and morality are bloody whims, is
well, the most infernal deity that ever inhabited heaven, and be
never emerged from a human brain.

(1) Numbers, chap. XVI.

(2) Leviliqtse, chap. X, verse 2.

(3) We will not forget that, in this chapter, Jehovah is appreciated at
from the point of view of orthodox books, abstracting from personal opinions
sonnelles of the author exposed in Y Historical. We reconstruct
Here is the Jehovah of Ezra with the materials he has given us, without

God civilizes himself in his good time. 11 arrives an res-
point of human life. Well, the prophets, these men
venerable men cannot see in every disaster, in every
scourge of Israel than a manifestation of its God. When, by
an extraordinary metamorphosis, still a dead letter for the most part
Part of the criticism, Jehovah splits in two and curses what he
he had cherished until then, so he finds in his conversion
Môme, raw material for meat, o. Opening eyes to certain
suspicious parts of his cult, here are the terms in which he apos-.
trophy, his worshippers too slow to follow his about-faces:

“I will send against them the sword, famine, and plague, and I
"I will deposit them like bad figs that one cannot
"Eat them, because they're rotten. And I will continue"
"in the sword, in famine, and in pesto, and I gave them-
"I will cause vexation to all the kingdoms of the earth, and stup-"
"fear, and hissing, and reproach to all nations"
"which I will have rejected, because they did not listen"
"My words that I sent them by my servants"
"Prophets, rising in the middle of the night and en-
"Seeing... etc. (1)."

God is a sophist. To explain his actions and escape
In response to the accusation of inconsistency, he invents a code of
dishonor that perpetuates the sins of the fathers in the sons
up to the fifth generation. The so-called Jehovah
reformed has the infamy of saying: "So, because you do not
"You didn't want to follow my advice, I gave you
"precepts that were not good and laws in the-"
"which you should not live; and I have defiled you"
"in your gifts when I ordered you to sacrifice me"
"The firstborn of the vulva (2)." What hypocrisy!

But, one might say, the Jewish people who, in exchange for so much
blood, reaped only slavery, the Jewish people who saw the
The illusions of his God flee like the mirages of misfortune.

(1) Jeremiah, Revelation XXIX, verse 17, – Isaiah, chapter XL111, verse >fj.

(2) Ezekiel, chapter XX, verse 25,

JEHOVAH

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Will he finally open his eyes and recognize the lie?
of such dearly paid patronage? No; Jehovah comforted him
swearing to him to bring all nations down to his level of esteem
lissement, exalts it with a grandiose and criminal perspective
nelle. 11 promises him the devastation of nations, the bloody
orgies of universal massacre and rape. He predicted the
Messiah, a vice-God, a warrior Christ who will lead them
to his pious works. He dreams of mountains of corpses and of
bit of blood. This is the folio furiouso.

“God is coming from the south,” cries Habakkuk (1), “he
"The sacred Mount Pharan arrives. Before him walks
"The fever, and from his steps the plague is born. He stands there. He
"He measures the earth, he looks at the nations, and they tremble"

"Under his watchful eye. The eternal mountains crumble, etc."
The purest, most advanced prophets, of whom we
have we so often admired morality and human polemics
The militias are all the more relentless against the Gentiles.
“This is the day when the Lord Sebaoth takes revenge on his
"enemies, and, behold, the sword devours them. He is satiated and
"is drunk with blood. For the Lord Sebaoth has a sacrifice
"in the north, near the Euphrates River (2)."

The descriptions of the pure Isaiah are imbued with a
dark and appalling aesthetic: “Come, nations, and
"Listen. Peoples, lend an ear, let the earth be attentive-"
» tive, and the whole universe, even plants, because
“Jehovah is angry with all the nations and in
"fury against all their armies, and he put them to death"
b and he gave them to be ceremonial. And the inanimate bodies-
"My bodies are thrown here and there. A stench rises from the corpses."
"And entire mountains melt into blood."
"The heavenly army disappears. The two are rolled up like
"a book and all their legions are rushed like
"the leaf that falls from the vine and the ripe fruits of the

(1) Habakkuk, chap. U.

(Z) Jekémie, chap. XLVI.

"Fig tree. Soft sword in the sky is drunk with blood. He des-"
"will fall upon Idumeans, upon this people whom I am going to judge and
"to put to death. The sword of the Lord is dipped in
>• blood, etc. (1). »

And further on: “Who is this who comes from Edom with…”
"Red clothes, on the Bosra side? How handsome he is in..."
"His stole, marching in the company of his courage!"

"I am the one who speaks justice and am the champion of
"Hello.—Why then is your robe red and your garment
"Like that of the treaders in the winepress?" — Me, everything
"Alone, I trod the grapes in the press. I neither trod them
b at the feet of my fury and their blood was spilled on
b my clothes, and I stained them all. For on the day of the
Revenge is in my heart. The year of redemption.
b came. I looked everywhere and I didn't

"I've seen no help. I've looked and no one has come. My
My own arm supported me; my indignation saved me.
b I trampled the peoples underfoot in my fury. I
I became intoxicated with my indignation and I spilled it on the earth
b all their marrow, etc. (2). b
In Joel, the Jews themselves are the executioners of
Jehovah's butchers: "Come, peoples, draw near to the
b Valley of Jehoshaphat. There, I will be present to judge all
b 1® peoples. You others (Hebrews), you only have to
b. raise the fires to cut the ripe harvest. Arrive,
b. Strike and trample. For the winepress is full, and
b. The vessels overflowed. Their perversity was too great. The
b peoples are in the Valley of Slaughter. Lu day of
b Jehovah rose over the Valley of Slaughter. The sun and
"The moon has darkened. The stars have withdrawn their
b splendor. Jehovah will roar from the heights of Zion.... b The whole
ends with the New Jerusalem, the usual finale of
these kinds of pieces: "And Jerusalem shall be holy; and the

(1) Is«B,chap. XXXIV.

(2) IsME, char. LXIU.

"Strangers will no longer be in its midst. And in
"On that day, the mountains will exude sweetness, and
"The hills will flow with milk. There will be water."
"In all the rivers of Judah. A spring will flow forth"
i> do the house of Jehovah and will irrigate the back stream
"Thorns (1)."

All the prophets revel in these castles.
Palestine, adorned with all the splendors of the imagination
Semitic. "The sons of foreigners will build your walls," he said.
“Jehovah, Jerusalem, and kings will serve you. Your gates
will be continuously open; they will not be closed
"Neither day nor night, so that the riches of
"nations and that their kings be brought to you. Cnr, the people and the
"A kingdom that does not submit to you will perish; and I will make of
"These nations, a dreadful desert. The glory of Lebanon"
"will come to your home. The fir, the boxwood, and the pine will adorn my
O sanctuary, and I will glorify the place of my feet. The
"Children of those who humiliated you will come to pray"
"Before you, and all those who slandered you will worship the
They will trace your steps and call you the city of the Lord, the

"Zion of the holy one of Israel. Because you have been abandoned and
• hated and that no one passed through your midst, I tell you
"I will restore the pride of centuries, the joy of generations. You
"You will suckle the milk of nations. The breast of kings will nurse you—"
b tera. You will know that I am your Jehovah savior, your
"Redeemer, your stronghold of Jacob, etc., etc." (2)

Come then, Jehovah, and be judged by the law that you have
done. When, in the ideal desert walk, you...
let you claim all the crimes as your own and strip them of them
your people, when amidst the deadly lightning you hurled
The reformist Decalogue, did you ever think you'd be subject to it?
day, that your faithful servants, the innovators of your fraud

(1) Joel, chap. III.

(2) See Isaiah, chapters LX and LV, verse 4. — Zechariah, chapter VI,
verse 15, chapter VIII, verse 3; chapter XIV, verse 16. — Jeremiah,
Chapter XXX, verse 8. — Sofhony, chapter III — Isaiah, chapter LXI, etc.

M01.0CH ü'iSRAKI. 1-13

Pious women will make your door, and you will appear as an accused person.
in the court of Reason?

What is morality? It is not a vile slave that one can
to subjugate at will, a whim intended to subjugate the morsels
such, a tasteless constraint from which divinity emerges, a
something to which one can say: "You will go this far and you
"You'll stop there," Impetuous Torrent, she carried away the cult
and temple, priests and gods, kings and Levites. She broke
the bonds and broken the shackles with which you thought you had cast him
aged, the immortal 1 She stands today trembling.
She reclaims her usurped glory. She accuses you, our queen.
all, before whom you will be the first to bow your head.

You say, "No, you shall not kill," and your hands
are full of blood and all you can think about is murder.
You claim disasters and plagues for your work.
You have only managed to turn your people into a band of assassins and
You used to boast of trampling nations underfoot,
like grapes in the winepress. Your prophets lay down
against you. Your very name accuses you and proclaims you a murderer,
whether you kill with the sword, destroy with fire and poison
sons by the plague.

You said: "Non fortum fades (you shall not steal),"
And you only speak to your people in the language of theft. You don't
Give only the property of others. Will you hand over Canaan, men?
women, children and animals, to share the bloody gold,

Like a gang leader with his accomplices. Is that you?
still those who, exalting their lust, fanatical their
minds, you have only been able to offer them one ideal in the future:
Spoliation!

“You shall not covet,” and not one
of our joys, not one of our glories and our superiorities
that you are not envious of. Crouching in the sky, you contemplate
With fury, the triumphs of the earth. Intelligence, freedom,
Civilization, the goads of your burning regrets, are your
enemies. You put your fist on Babel and your feet on Nineveh.
You get along with all despotisms as well as with all the

JEHOVAH, MOJ.OCH Ji'lSRAKL

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scourges. You invented asceticism. You came sneakily.
how to pronounce praise for it, in order to disgrace humanity and
to make him reject these brilliant superiorities which are his glory
And your eternal despair. May bile choke you, God.
jealous !

The commandments concerning your neighbor do not look at you
Toothless, a unique monster in nature.

A gigantic incarnation of evil, a celestial Gargantua and
fierce, more than Rabelais could have dreamed of, a hypocritical, perverse God,
assassin, accomplice and instigator of all the crimes, that the
the most ardent curse that came forth from your fertile lips falls
on you! Humanity, bloody and slain from your claws!
It repels you and condemns you to contempt and hatred. Dark
Avatar, nailed to the pillory of the centuries, be cursed!

CHAPTER V

Beaumé

NEW TABLE

Period of the making of the books of Moses
and the violent formation of the Jewish people

468-160.

Ezra and Nehemiah.

458-454.

Defense of foreign marriages. Proscription of opponents.
and the appearance of the books known as the Books of Moses.

Death of Nehemiah.

408.

Government of 3 high priests.

Eliarib,

Judas.

Jeans,

Jaddus.

Alexander's entry into Jerusalem.

332.

Conquest of Judea by Ptolemy Soter.

323.

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United I° r,

Simoon lo Juste.

2i«-281.

Add to the canon Esilras, Nehomio and the Paralipomena.
Translation of the Septuagint, under Ptolemy Philadelpho.
275.

Lileazar,

Manasso.

The kings of Syria and Egypt are fighting over Palestine.
Onias I(.

211.

Joseph,

Simeon.

Domination of the Syrians.

203.

Onias III,

Jason,

Onias IY, also known as Menelaus.

172.

The struggle of Judaism against the Hellenism of the Selencides.
The Maccabees.

166.

Judas Maccabeus.

107461.

The definitive gathering of the holy books and the covenant
with the Romans.

How a people is forged through sheer willpower and
boldness, so crafted a nationality and a history,

Me.eye h'isuaIîI.

This is what we learn from the composition of sacred books.
This is what the centuries have contributed to the initiative's success.
human.

It is from 458 to 100), laying three conta years of darkness
relative silence, that the autocratic government
high priests, instituted by the Persians, elaborated in

the shadow of the Jewish people, embraced them under the dual influence
of authority and preaching, and shaped this nation at leisure.
vigorous bed which suddenly burst forth like a whirlwind,
stirred and astonished the world for three centuries, by a
a dazzling parade of heroes, revealers, or tribunes, ot
only fell under the combined forces of empiricism
the man.

For if the people of Ezra are no longer the people of
David, the people of the Maccabees are even less the one who
returns from Babylon.

An iron fist, an implacable standard, swept across all
these heads, on all these brains, on all these aspirations.
The Jew is cast in an identical mold, walks in a
a pre-drawn circle, acts and thinks only by order.
Nancy. He is the man of the law, the champion of regulations.
of the Eternal. The least will be killed for the revelation of the
Sinai and the apocryphal dialogues of Moses and Jehovah.

He is certainly mistaken, and we have proven it. But
This mistake nonetheless gives him strength and a
Incalculable reach. Go tell him that Moses is from the 16th century.
century and its law of the vt", that his Jehovah, ex-Baal-Moloch,
enjoyed himself under this title of "Ions, the children of the land," he told you
will tear you apart or stone you, as he did to the deacon
Stephen. 11 believes in the holy king David, this fanatical Molochist
whose hymns are still sung in all churches
false; to the holy King Solomon, drawn into his old age
He leaves himself to the idolatry of foreign women. He believes in
the ark and the altar of burnt offerings, these dark machines
of abomination and horrors. The Jew of the Maccabees does not
It seems to have nothing in common, retaining nothing of its ancestors. It is a

JEHOVAH

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(imvro il'ai t marked with a special caohot, the personal work-
the lineage of Ezra and his successors.

Because the reform of Ezra would have removed the attempts
analogous to Hezekiah and Jeremiah, without the theocracy
three centuries-old laws which knew, imperceptibly and through a
a skillful mixture of severity and assertions, the fairo accep¬
to be Jews. The motives of the new reformists were not
nothing less than noble and selfless. Scribe and doctor of
Ezra, while undermining Molech, wanted to subject the law to
The people never belonged to their caste. It was the violent coup d'état that

breaks with the past to replace it with his own views and desires
personal. He cleared the land rather than he built.
sit, and this half-century struggle (until the death of Nehe-
mieen 408) remained undecided without the authority of the kings of
Persia tipped the scales. Finally, first and last.
The priest's argument is that the sabra combined with the whip serves to outlaw
the ancient monuments of Israel, imposes books and a
new alphabet, the Sabbath rest, the new Passover,
the prohibition of foreign women, and continues to mow down
that the dissidents' final retirement, under the leadership of
Manasseh, the high priest Jehoiada's own son, and son-in-law of
Sanballat, governor of Samaria.

The work was only half done. There was still much to be done.
planting this reform, with great difficulty, mistress of a field
so hotly contested, to dress the wounds, to mop up the injuries
sure, to erase a hateful origin and make people forget
down to memory. It wasn't enough to invent Moses, to
to use his voice to strike and prescribe, if a single witness
or a single rebel could come and overthrow the treachery.

It was still necessary to establish and consolidate invincibly by
education, this faith whose terror had thrown 1 m seated,
to instill it willingly or by force in the generations and their pre-
to feel as a centuries-old point of honor what was
the late and violent work of a caste. This was the work of the
priest, to whom he is so wonderfully suited by His gifts
tincts, his position and habits, a dull, tenacious work,

>1»•I.oi'll li'lSKAEI.

14't

inuol. who laughed three centuries ago and encastra tout un poupio dans
a tight organization, without raising a fuss or a murmur
a soft tissue rises to the victim.

World history offers us more than one example of these
silent transformations under the exported hand of the priest,
18th-century Europe long accused of implausibilities
The travelers who spoke to him about an entire empire
Jesuit in Paraguay; and, not so long ago, what was
not our astonishment 4 the discovery of this mor¬ society
Mone emerged from deserts as if by magic. The
siî.nco is the character of these slow priestly elaborations
tales. They only appear fully armed.
So far, nothing has leaked out. No details either.
over this long period of three centuries during which the Jewish people
formed and grew within the personal empire and Macedonia

Nothing, like a child in its mother's womb. Hardly a
milk or two, emerging on the surface, do they denounce the tra¬
a latent force operating in the depths. We see,
for example, continuing the manufacturing or reworking
the reading of the holy books with the high priest Simeon the Just
which adds to the Hebrew canon Ezra, Nehemiah and the famous
Paralipomena (1).

It's because the priest keeps his feelings to himself and mocks
noisy satisfactions. Completely focused on implementation
of legislation that handed over a people to them and endowed you with
this spiritual and temporal power, the ideal of theocracies,
successors and continuators of Ezra, petty czars,
only interfered under duress and coercion in the affairs of the
outside. Provided their property was not touched, the
Jewish people, and that no one opposed the functioning
of the so-called laws of Moses, their charter, they paid

(1) We see no problem in admitting this hypothesis
Orthodox Christians, although Spinoza is more difficult. In his famous
A treatise on kineology and politics, a masterpiece of criticism, it brings back
to compose these books long after John Maccabeus and the
attributed to the Pharisees.

lÈlIOVali

15"

conciencionsomont tribute to the strongest in the guorros of
competition of Alexander's suecossours.

It was only in 170 BC, when the
Antiochidcs, offended by this particularism which created a
A state within a state, they wanted to assimilate the Jews into their people.
and violently introduce Hellenism, which Mosaic
flatly refused any transaction and showed for the first
times its power of resistance. In 170, the spirit of Moses-
Ezra, infused for two centuries, has passed into the blood of
Jews, and, far from prostituting themselves to idols with ease
fantastic, which the Bible attributes to them up until the Captivity, the
Jews overwhelmingly preferred death to apostasy. This was a
A sight without parallel in Judea. Old men were seen
to die in torment at the age of seventy rather than
children
to throw themselves joyfully into boiling cauldrons, mothers
to watch, without flinching, the slaughter of their sons,
things unknown in Jewish history, direct fruits and
Recent developments in Levitical education. Mosaic law, inquisitorial
and executioner until then, had for the first time his mar-

popular tyrology to be added to sublime deaths, but iso¬
the books of Isaiah and Jeremiah.

This attitude and these dogmas are so far removed from
Jewish customs, which at first glance they do not know
how to adapt them to the circumstances of normal life.
Thus violently subjected, under penalty of death, to the rest of the
Sabbath which replaces the Sabbath orgy, and accustomed to the ob-
serving punctually for three centuries of a peace without
clouds, the Jews are ignorant of the art of reconciling this order with
the necessities of national defense. Certainly, this scruple is
nothing new. Even according to the orthodox books, there was nothing new.
neither under the Judges, nor under the Kings, nor have we ever seen,
Before Ezra, did a Jew allow himself to be slaughtered defenseless on the day
of Saturn. It has been different since Ezra. Ptolemy
Soter takes advantage of this sacred day to enter without resistance at
Jerusalem. Not a single Jew, eyes fixed on his text from Ezra,

u'oso prendre lo glaive pour rorapro lo ropos sacré. Plus
lard, the heroic bands who took refuge with the grnnd-prétro
Mathatias in the desert, to inaugurate the guerrilla struggle
Those who are supposed to bring about the independence of Judea, dare not
still have to defend themselves against Syrian troops on the day of the
Sabbath and present their bare breasts to the throat-cutters.

It was necessary for Mathatias to solemnly decide that one could
He was going to defend his life on the Sabbath so that the Jews,
victims of absurd rigorism, not all
massacre down to the last man in honor of the law.
Moses.

These trial and error processes, these attempts, these improvements,
all testimonies to the learning of Jews in the
the so-called Law of Moses and its recent emergence. These famous
books, as we have seen, were not definitively stopped
that half a century before Christ, by Judas Maccabeus.
he left his mark right there in the Pentateuch (1) and in the Book
Psalms, almost tones composed or reworked during
this heroic struggle, of which they were the Marseillaise, to
countless exploits.

For persecution that does not uproot takes root; and nothing
tempers a people like a guardian of nationality and
Religion abruptly ended by triumph. The Bible

Ezra emerged from this turmoil, baptized with the most blood.
Pure of the nation, true palladium of an entire people. One
The theocratic peace of three centuries had allowed the slow
development and continuing education, under the dual guidance
of the word and the sword. A triumphant war of a
The half-bard came to put the seal on the priestly work and the
consecrated by a success as glorious as it was unexpected. From the
Then, the Jew embraced the book with a frenzied love for
which his fathers had perished and triumphed over, and put to the de-
to split open and proclaim it with all the energy he had expended
against the futile attempts of Jeremiah and Josiah. One

(1) Chap. iV oi-dcasua.

wild spirit of indopemiance, which would not be deponrva
of greatness if it did not originate in instincts of
selfish domination, hovering from the heights of Zion over all of Asia
and gave birth to the heroic struggle of the Jews against the empire
Roman.

Judea was the last province to fight for control
Dominating she-wolf of the universe. A series with a difference
may Jesus, alive, illuminate this last part of his
history and courageously revolts, in the name of Jehovah,
against the tribute of the Caesars. All these heroes of the last
days, Judah the Gaulonite, John of Giscala and Simon
de Gioras, the Eleazars and the Barcochebas, defending on foot at
foot the walls of their temple and the independence of their
countries, equal to the glory of Vercingetorix and Arminius.

It could be said that then all of ancient life, dead
Everywhere else, it seemed to have taken refuge among the Jewish people,

. unwittingly enlivened by the Greek spirit to which he had not been able
escape. Lush vegetation, Essenes, Pharisees
his own, Sadducees, Zealots, Hellenistic or Alexandrian Jews
drins, springs from the sacred book transfigured by gloss and embroidery
on the biblical canvas of almost modern arabesques.
A dizzying vitality rushes one against the other and against
abroad all these energetic sects, where one would find
easily 1st parties which are the life of nations and say
It still polluted the political scene today. Rarely has one
expended as much courage and devotion as in this

A period so little known, yet the most interesting of
Jewish history. The divisions of these violent minds, a sign
of truth, since nothing is as united as ignorance and error
their downfall was the cause of their ruin. If they had succeeded
If they had been in agreement, they would have pushed back the empire.

Such were the prodigious effects of a little-suspected cause
known until now, the broad current flowing out of Galilee for
to profoundly shake the world.

The personality of Ezra, the priest who regulates the movements
elements of a people with the regularity of religious ceremonies

gious, is imprinted on the Jewish people, like the personality
Jesus's cautious approach has rubbed off on Christianity. Two
Jews, from various eras, have changed the face of nations.
Both mystical and metaphysical causes must give way
the step h reality and bowing before the supreme agent h who
Nothing can resist: the force I

This artificial fabrication of the Jewish people is the enormity
demonstration of the omnipotence of force, for the
good as for evil, for salvation as for per¬
version of the people.

Jnteliigmii mlwtem!

PART THREE
Jesus, Moloch.

niAMTRK PREMIER

Historical

We go to see the Semites and the youth. We
we surprised in our achunomont contra la natura, their
contempt for nations, their continued deification. We have
contemplated facing faco lo néant do cotte grandeur et de cette
dignity, imagined fruits of a primal revelation. We

we feel the elements weighing on us more heavily every day
imported by them into our laws, our customs, our society.

Leave Nonnus, Lydus, Lucian, Eusebius, Porphyry, Plo-
tin, the horde of Alexan compilers and encyclopedists
drins. Abandon these shores of Semitia where Moloch howls
and the orgy. Look around us. Nothing has changed.
Each monster is in its place with its own distinct appearance.
of yesteryear.

These bold arrows that rise into the air, they are the
Phalluses of Cilicia. These dark crypts, caverns fac-
Tinex, with the altar of sacrifices in the background, is the sanctuary.

of Mutuel* or the lair of Mithra Island. The* priests are black
still continuous omitted from Saturn, tonsures as mix (1);
sometimes Itordo tied naked toni|ilo, sometimes mendicant orders, .
Kédnsoltos vagabonds ot obscenes described by Apuleius (?), Lu 1
The Babylonian trinity, with unity for coroiluira, is the
foundation “read In fui. Behold the only Son, this mysterious
product of the Apason or Kolpinh mud. It comes from Comino
Field mouse li-.léutl, su snci'ilior To his father, or rather to give himself read
enjoyment of his own immolation. He is attached to an Imia
like Attis, symbolized by the lamb; and, placed at the tomimmt,
mourned by the holy women of Adonios, pious women,
resurrects A in the manner of the Tltammux, of Apollo, of the Ileroulo
do Tyr. Lu viorgo elmsle so lient A ses côtés sous Je» traits
do Artemis, do the goddess of the sky, do Dido Cnrthngi-
iioiso. The young immolated men flutter with arches
the seraphic wing of the angels. The saints, armed with grills and of
swords, leaning on ovens, associated with the whole arsenal of the
torture, they grimace in their nicks. We're all somber
to the idols of Sardinia discovered by La Marmora.
Oii inango with delights the flesh of the altar. Old Kronos
reign still ot throws with dett its titles of Soignour (Itual-
Adonuï) ot do Roi (Molocli).

Itien is not lacking. The women enter alone into
sanctuaries like A Uabylone. The disciples of Moli-
They supported the theory of priestly holiness which
united the women and the Welsh in a sacred love.
Gazelle des Tribunaux reports daily on the exploits of
Modern Cinwdi.

Move forward. Take a bold step against dogma;
monsters hidden in the shadows, which one abhors and fears
Ignorant crowd. We greet old acquaintances.
These furious and pedantic voices, rustling in the ou-

(I) The Neo-Jewish priests wore the ephod or robe of white linen.
Christians immediately resumed wearing the ancient Saturnian garment.
It's instinct or I don't know anything about it.

i'2) Arntât;, f/inetfw.

Ragan, we have already heard them, Los masques tionnont
pon ot are easy A nmoliop,

"The martyr, with her much-sung-about palm, leads the way."
In the past they would throw the believer into the furnace and the
dead. Today they are more refined and do not renounce the
body <juo for the Soul. When Jesus commanded "the abandonment-
nor his wife, his children, his family to marry God,
as in the past with idols, when he enjoins do saerilior
his lions, his vio, humanity môme, he re-edits the code "lu
Molonli, For "a bold, inspired fool, the look at the woman
Injustice is sin. Knowledge and wealth are
Anathemas. Every manifestation of violence becomes a theft
Done by A in divinity. These ideas, "human defilement, of fault"
primitive and inexpiable, except by pain and death, are
Ancient as the world. They wanted everything armed.
Port wine of mysteries, oriental products that have paved the way in
route to Christianity and so rush on Europe an signal
Jesus.

An invasion unlike any other, a barbarian's glue! The eu-
cliaristio takes on, among Christians, its cana¬ meaning
Neapolitan. Hell of flames, eminently Semitic symbol
hunts the misty and aquatic Hades back to the Greeks where the
The penalties (when there are 11) are manual. He throws them right up to
our squares these immense flames that devour the heretics
ticks and prepares for the Christian God the eternal holocaust of
the quivering flesh and burnt fat, while the
the kingdom of God unfolds the blessed annihilation promised
by Moluch and his suicides. In short, Christianity is not
that a continuation; and the conscientious scholar, whose
'Truth is the only guide,' we will call this phenomenon: the

REVENGE OF THE MOLOCU 1

The old Semitic ideas, transformed by contact
Aryans, were still stirring up trouble in the worship and bloodshed of the Jinn,
and, although contained, they nonetheless fermented with
all the impatience of waiting. Jesus is their resurrection.
tion and their brilliant triumph I

Io Jehovah, converted, had improved his ways, He no
fact |>1 ih uno you «la lï'goiguinont luumiin ; ot, provided that
Lu Ilimo fattens his Levites, that we don't touch his
"Nuira!" sacred ot no travailla pus lu jour ito .Saturn, ce
Motoeh, defrocked, was all ready to show himself a good prince.

Another will be the Christian monster. Io vioux I)i«m dos Jews
will experience again once the fate of Saturn, dethroned from
his divinity activated under the honorary title of Father, reduced
To eternal emotion, while his /They conquer the
monda,

Ella nppnrait Idnnclio ot puro l'idolo nouvoila, brûlante
like the snow, cold, like the heated white (1).
The paternal horns are on his head; the virgin of the sky, A
his right, the front adorned back put rays of the moon (2).
A lotir vuo, civilization and humanity roll of hor-
rou.

It was a sad time then. There was nothing left but back
masters and a people of helots. The world was the slave of a
town: the town was buckling under the weight of a foolish or furious being,
whose freedmen were fighting over the scraps of power.
The contempt for man had reached a point that our
state sooial no nous poriiiettra jamais do sonder, ot los pères
n'osaiont plus mottro au monde do pour do vouer lours
onfants A uno vio piro quo la mort. Antiquity, locked away
by the barbarians, strangled by despotism, no longer had
of the horizon. In vain she pressed it to her chest, with a movement
convulsive, the repository of ages, torch of civilization,
that she could no longer find A will transmit. In the middle of the cli¬
The question of weapons, "the barbaric howls and the crash of
crumbling institutions, she uttered the cry of anguish that did not
It was understood that fifteen centuries later, and distraught at the prospect of terrifyi
reur, believing in the last day of the world, offered himself to whoever
conch promised him salvation, even at the expense of his

(!) Apocalypse.

(2) See, for these prompt representations, your Abaxas.

“lineage and peace of mind, A body” of the temple of strength,
that genio had said, "pu" lux triumphs had mat'",
It was only a cadnvvo. The Moloeh could come.

The Syrian emperors* had brought some with them in their
vans the impure baggage. They found themselves "for a
Prey, J, Mitura, and Jesus disputed the honor of "wearing it."
Read last time In the Roman Empire,

Mithras is none other than the primitive Uien, "the ltubel, the hor-
mapUrodite named by H«tradnto(l), «no «fierce swimming
ut Semitic, Zurauslra, whose reform is sieur nînén du
Pentatouquo, lit bien entreai» *:o fauve dans la nouvelle orga-
nisation. But A eètè of the mediator, of the luminous ètra and
the demiurgic of the Parsos, the ancient Mithras still survived
with SOS caverns sangluutes, its characteristic dark circles,
Sus sombras mysteries. Modern people generally have trouble
including Julien's attempt, in spirit "the opposition system
thematic. Because this paganism of "the days is no longer
the serious cult of nature, but an original adoration
spirits and supernatural agents substituted for the fora
vivid in matter. At this time, the Pi«>ux friends and com¬
companions of the Greeks, the gods, men and humans, said of the
The chaos of the inhabitants of the earth, have decidedly expired. The
Great Pan is dead! Plato, born before Christ, no con¬
more than just demons are already being born, immaterial and tyrannical beings.
niques who scrape monasteries, virgins, blood
and abstinence. His "posthumous disciples, the Plotinus, the
Porphyry and the Maxims were magicians. Their ceremonies
He was buried, and masses and incantations were sung. He descended into the pit.
sacred Taurobolium, Julien, the favorite oniperour back Voltaire
and Diderot, with whom they would not have stayed longer
I've long agreed that Frédéric receives torrents of messages.
a hole, the blood of oxen and bulls. It comes out soiled and
purified.

Deist intolerance had already marked this imperial sec-

(I) Herodotus, book. 1", g 131.

silence of his seal of infertility, The index of the pa|*» mithraï-
quo, emanating from his pen, proscribes Pyrrhon and Kpicuro nvoo
uuo ardeur touto chrétienne. purmot Chrysippo ot Zéuim,
but expurgated, warmly recommends Plato and Python*
gore (1). The profusion of faith of the Savoyard vicar, all delighted
of ease I If he could at least hear Robes' tirades
piurro!

It was the struggle of the gentle Moloclis, And, in truth, for
It mattered to the world who triumphed. The consequences
were the memos. Christianity, very close relative of
Mithraism, gathered the wreckage of the shipwreck, as much by
The right of inheritance is not the same as the right of conquest. Thus, the
sophisto Augustin, qu'on n'aocusora cortos pas do nnîvoté,
him, the most irritating back spur, Catholic bears, declared quo
Christians, ignorant of the date of Jesus' birth, the
fixed December 25th, the day of Mithras, Acotto

same date, in the month of Peritius, they celebrated in Tyre the
resurrection of the Hanl-Molkartli, remarkable coincidence
which unites the three deities in a single type (2). Other
Similarity: the Magi, guided by the star, who brought
tent & Jesus gold, frankincense and myrrh, as already los
Subéens l'oifrent aux doux soeurs Oolu ot Ooliba dans la
Ezekiel's feast day, these Magi are part of the symbolism
Mithraic. The earliest representations that remain to us
Jesus3 gives him the traits and attributes of Mithras,
with this variation where lamb replaces the shoulder
of God Christ, the Chaldean lion.

The Mithraic religion has its imitation, its trials of
catechumens, its sacraments: baptism, penance, eulogy
Ristie, with consecration through mystical words. The initiates
They mark their foreheads with a sacred sign. They were presented
the crown that adorns the brows of martyrs. The law of continuity
Enlightenment reigned in their home in all its rigor. All these

(1) Juliani imperatoris fragmenta, 1.1", p. 300 and 301. — De Potteb,
History of Christianity, vol. II, p. 432.

(2) Dnm Origin of all cults, echap. VI.

me, « mu UU

"quickly" were long common to the gentle "mlto". Me" U
Victorious Christianity eventually confiscated its |<vo¬
nt, and Mithru «léjiossédô became, |mur fioho«ioeonsolution,
the sweating George, victor, read dragon. Tcrtullien (1), plus
zealous as a scholar, one cannot explain this series "the concordance*
those that, by putting them on the "read" account, initiates, who wanted
aping the "works of God: an irresistible argument for his
time as "read ours. We can't imagine the services purring-
"read by the rtialrto ô religious rhetoric.

I,o ohriatianismo nu was «rent rt'nhorrt that a Miuplo calque
“read moloohismo. The sacrifice of the Healer and his resurrection
Colosto, then, as a deduction, the sacrifice "the man on
the roof and his resurrection to heaven or to the earth, ttrta
They removed the only rtoginos rte la jaune coiniminautô. Plus
only later, when his progress leads him to Aloxan*
tlrio, the Church gathered up a louse everywhere, the baggage «lo suhtUitôs
whimsical and arbitrary beliefs, weapons, future "the
suppliers "lu Moloch — un pou purtaut —- o'ost-A-rtiro
in 1«îs reveries «le l'iatcn, source poisonée, et «tans
the old arsenal “lucliulduïsmo which rclbrissiut nu milieu rte
universal decomposition.

Plato, unworthy forger of Socrates, who was less his

maitro that the hierophants "lo Uabol, had inaugurated the
decline "the ancient world. Arec its immortal dialogues
The man, enamored of a mystical ideal, learned to hate and to
despise his being. The entities triumphed over the forto and
Harsh reality. They relied on the implored void, on the clouds.
deified beings who passed swiftly through the azure sky, while perish
They knew human greatness and virility. The Jesus of
Gospels spends all its time chasing away spirits, including
The Gnostics will be extravagant, while the school of Alexander
drie arrives by another route at this forced Lefkada of all
idealism where, matter being debased and neglected, humanity
The nation is plunged into misery and death. In all its forms,

(1) Teotulubk, De iVwleripHoro'&MS, chap. XL.

the Church had to receive gift 4 * its care cos Joan-llaptisto inat*
shorn men who had so cleared the way for him. The stream
Having left Athens, the 'orront do Gnlilêo mingled their*
theological waves, ot entto fusion onfnntn the unity of the con*
she does Nieêe.

l,n trinity, holy number of Plato ot of Pythagoras,dôjh
manifested from lu |)èriodo lu most ancient pure lu tri|dioity of
idols with the features of the Father, the Son, and the defiled Spirit
(spù'itm) cosmogonic, the relations deientos do cos differ-
annuities people, the expressions jonnnlquej do Logos
luminous beginning, the famous start of the fourth gospel
q»'Augustin (1) proolnmait with fervor having already read in
Plato, the distinction between the begotten and unbegotten Christ;
The theories of grace and predestination, such are the
metaphysical elements brought by Hellenistic ideology.
Alluviou remarkable for its slender appearance which contrasts
on the strong color molouiiisto. Theurgy and theosophy
which are found in their entirety, not just in the writings
Plato, but in the works of Plotinus,
Proclus, .famhlicus, Martianus Capolla and all the scribes
from the degenerate era.

Thus, by a strange twist of fate, Christianity unites
in its formula, the Semitic creations hitherto isolated,
the idol of Tyre and the empii'ismo of llabal; and, armed with all
pieces, the new cult soon passes from the defense
to the attack.

The Christian Moluccan now wants to reign and reign without
rivals. Also, he hurls his fanatraes at the enemy idols;
He ignites his disciples with the old prophetic spirit a moment

hostile and capable of rendering one insensitive to suffering and
to death. He furiously attacks a magnanimous enemy
that he was incapable of understanding, the gentle and great
Heinico-Roman pantheism. After a convulsive struggle.
Christ climbs onto the abyss with a bloodthirsty, ambitious man.

(1) Saint Augustine, Confessions, book VII, chapter IX.

Muhii'il

lut

crushes under his whose cnrjw «i'ivniro of Hypatio, lo* puions,
the philosophers, sectarian* j ot, when similar influence n
precipitated bed, shh, inevitable, "lorompii'o, he allies himself with lus
barbarians, their natural allies, long predicted to
desolation (the terra, in "the wild imaginations.

The alliance of Christianity and the invaders of the world*
worse produced a nameless era, for which the responsibility
it all goes back to the educators of young children and
nine who only knew how to turn them into hypocritical brigands,
to the holy doctors who gave as a sequel In the naive state
Tacitus described the criminal era of feudalism.
The Middle Ages is the New Jerusalem of the prophets,
The kingdom of God announced by Jesus, the triumph "read
Moloeh.

Then humankind nearly perished. The night! The night...
All lit by bonfires! Moloeh reigns. He sucks the
human fat. 11 drinks the blood of the victims. He savors
their tears and their cries. Absorbing and jealous, he did not want
"the man whose corpse had "the impious cleared the life had the
ponsôo. He erects death into a paradise complemented by a hell,
try to annihilate human desire through celibacy; and, when
Life was now nothing more than a continuous suicide, the king, a tyrant, back
Souls, made by the nations raise these somber, sad masses
luxury of our cities, which stifles the School and the Portiquo, cos
magnificent cathedrals that soar above our cities, immense
catafalques erected to serve as ossuaries. A la vie ot dont
the slender columns, the gaunt saints where nothing beats
Moreover, the diaphanous virgins recall the specter of banishment
legendary quests and his sinister opinion i
The Middle Ages was the reign of the devil, the apotheosis of
Semitic Satan. For everything is marked with his dreadful
claw. Omadios the Ripper howls in the dungeons of
The Inquisition; the royal executioners put their victims through
on the fire like the priests of Moloh. The sheikh of

Heretics drown cities and lands in blood. Finally,
the Minotaur, the giant Talo3, the bull of Phalaris, all

IKSI'S

Kii

«■•K nmehinos do the terrified antiquity reappear on him
Place do Seville iluns los statues creuses ot brûlantes des
npAtros, full of impious people, in cos viorges do Mngdoliourg
The torn sectarians propped themselves on their steel breasts.
middle back clamps and crossroads swirls the black
smoke that carried the smell of grilled fat at Diou dos
Christians; ot, we prey naked deliro frénéti<|uo ot To all read
delights of the lost counts, the foulo dos llagel- struggles
lants, back dancers of Saint-üuv, los enorgumènes of all
surtu qu'évoque t lîvangilo ot lesquels dos hiérophantes
powerless people lavish exorcism and purifying water on the
mysteries.

But the underground cryptosphere extends beneath the cathedral,
the church or monastery, surrounded by horror, adorned with
phlegm, axes, bloody vases, and the most
Sinister rumors are circulating among the households about what is happening there.
In the evening, at the birthday party of some women. I'm not afraid.
do lo proelamor highly, since toile is the inevitable
Truth, the blood shed in the Middle Ages is not understood
only a public killing of heretics.
There were also assassinations of children, virgins, and men.
of mature age, innocent of any theological crime, victims
pure ones who offered themselves or whom priests dragged
They were born at the altar, driven by logic and by the spirit of
their God. Human sacrifices, in all their force.
In the end, these events took place in the Middle Ages; such is the revelation
which is set to completely overturn the history of this
era.

Christ on the cross, crowned with thorns, his side pierced,
is the great victim sacrificed every day & the mass and
whose innocent blood saves the world. The saints, torn apart,
gripped, stretched on the rack, or thrown into the furnace,
They receive, in exchange for their flesh, the palm of martyrdom.
and will join God in the heavenly palaces. The virgins
become engaged to Jesus and, disdaining all earthly love,
betrothed to Death, the old pimp of their divine lover;

here is all the poetry, the osthetic and the literature of the first

First centuries. Veiled lo* chofs-d'teuvre of hideous materiality
on losquols the imagination of the first Christians was exercised
yours and that a modern romanticism, an unconscious ally, but
the elusive spirit of darkness, could alone present itself under
a graceful shape,

Déjù t'aiphe "lit aux Juifs avec une uloir molo-
cliisto; "It is good that a man should die for the people (1),..."
Paul, in his bloody epistle, puts a new victim
above back goats and musical lambs and a famous one
a true human sacrifice in the Passion, this sacrifice of
redemption offered by the Semites during public calamities
who has the privilege of violinizing the Divinity (2). Urigenu himself
Even the Christian eunuch exclaims: "For the Israelites, lo
"The blood of the sheep, the ewes, was spilled. For us, the son
"God has removed the fallen!" >• And this Father, the church, joining
Lfecius of Christ, does he believe the sovereign effect of voluntary murder?
to silence an innocent hoin in order to make sterility disappear
from the soil, epidemics and other calamities (il).

Almost all the Fathers caress a piece in the host
of bloody meat (-1). Cotte phraseology, of which I pmir-
rnis fill this volume, forms a fatal co-volume, a system
theme of continuous excitement, of temptation, informing where
Anthropothysio and anthropophagy are thus restored
in a mystical and more appealing form. Also, what
is not the zeal of the first Christians to come out of the cotte
land rendered uninhabitable '

(1) Gospel according to St John, chapter XV111, verse 14.

(2) Paul, Epistle to the Hebrews, chp. IX, verse 1U; echap. X, verse 4;
Chapter XII, verse 24, — Revelation, chapter IV, verse 18. — Acts of the
Apostles, chapter VIII, verse 32, etc.

(3) Origin, Houiélio on Leviticus, chap. II; fMortatio ad
martgrum, chap. I, § 30U; Contra Celsum, book I, chap- XXXI.

(4) Augustine, Contra Adoersarios Logis et Crophctarwu, chap. II.
St Ohrysostom, V» Slattheum houialia, chap- LXXXIU. St Cyr'lle,
Contra Xestarium, book IV, ehap. IV, ota. See, to complete all
These texts on sacred death, the excellent treatise on Damner, The Secrets
of Christian antiquity, in Ewcrbeek.

ICîfî JKSl'S

The three yellow martyrs: L'antianus, Contins ot Camille
they reply to the moneylender: "We are Christians, we do not
"Let us swear only to our God. To Him alone we sacrifice our
"living bodies (1)." Saint Lawrence, on the red-hot grill, is

"not a burned victim whose (odor is pleasant <1 God.
Saint Catherine, who sent Christ back as her shepherd,
Her God, her lover, her fiancé, wants to offer her his ohair in
sacrifice, sarong which he once took off, sacrificed for her (2).
Saint Christ, placed on a wheel of fire, compares it to the bed
nuptial (3), ot the old song saorée dit do suinte Agnès:
"That's how she ended up, this loving fiancée of the
"Lord. Yes, blood reconciles, blood unites, blood alone"
"can fix love (4)." Anyone who wants to cast their eyes
in a golden legend or nno life of the saints there met
by thousands of similar examples and expressions
sions. Sometimes even the passive zealous goes so far as to take action.
Thus, Saint Lawrence, Archbishop of Dublin (1181), went
dait at the altar of Cnntorbury, in his pontifical robes,
when he was struck on the head by a blow from a man
who thought he was doing a pious act by giving martyrdom to a si
holy priest (5). Saint Francisque, founder of the order
The Oblates offer themselves as a sacrifice, a rope around their necks.
and each nun must, by a somber monastic oath-
tiquo, to promise the abbess to immolate oneself. Postelmayer (6),
in this blissful language where the fact seeps through the nausea
The allegory of the blonde teaches us that François de Dorgia, son
of the Duke of Uandie, general of the Jesuits, father of eight
children, vowed to put himself in order when his wife
would have died: "He sacrifices not only his laughter

(1) Wicelius, Chorus Sanctorum, 230.

(2) Wicelius, Chorus sanctorum 414.0Î3.

(3) Rousseau, Purple Violets of the Saints (Frankfurt). Volume II,
Chapter LXIII.

(4) Rousseau, same work. Volume I, Chapter XIX. — Kosegarten,
Poems and Myths of Christian Antiquity (Greifswald 182i, s vol.).

(5) Life of the Saints, book X, life 513.

(6) Postelmayer, vie et acta des Saints de Rien (Augsburg 1836), 123.

MULOCII l(i7

» ot cwllo do lu duehosse, but also oollo do sas eight
"• all his belongings and everything he owns."

The oxemploostcontagious', the syllogismimpitoyahlo. From
Christianity must inevitably return to Moloebia.

And this conclusion was drawn by more ("a naive young woman,
pious and ignorant. We know the Jansenist martyrs and

Their system of suffering, dissolved by the king. Do nos
Days later, the memory causes children's effects. Thus,
in 1823, in the Swiss village of Wildenpusch (canton of
Zurich), a young country:> »o, Saint Mnrgarètho, is done
crucify with the most exquisite torments. In 1817, a
A young girl is also immolated during the week
saint, & Ampfolwang, small village of Hauto-Autrioho(l),
Dorothée R. stabbed herself to go find her Christ.
the night of May 17, great day of the festival of the Uernutians (2).
In 1804, a young Italian shoemaker, Voniso, arrived
to crucify himself drunk in his room or to hang himself with
a rope outside the house. In 1803, a fanatic
Allemand kills his son with a blow of his axe, to reouuvelor
Abraham's sacrifice: a woman slaughters her children for
to transmute them into angels (3). I pass the stigmatized back
two sexes. Finally, in that same year 1808, the workers
Catholics from the Cockerill shipyard in Antwerp were having fun
still crucifying their comrades, subjecting them to all kinds of torture.

fl) Meyer, the story of a crucified fanatic, according to the official report
(Zurich 1824).

(2) Moritz, Psychological Manual.

(3) I read in your mysteries of the cloisters of Italy, chapter III, pages 27 and
28 1 • At the Feast of the Virgin celebrated in Messina on August 12 and 15, or

• moves an immense tank on which is mounted a device equipped
- of wheels, bringing images of the earth, the moon, the sun and the

∗ On other planets, children of the tenderest age are attached to
"to represent the cherubim and archangels and throughout the pro-
"Transfer, these poor little creatures do as many tricks as the
"Sun. Many will fight. The procession finished, the drawing is done."
"of the dead. The mothers are comforted by the assurance that it is a stake"
• sacrifice to the Virgin who takes it upon herself to lead the troughs to paradise

of his choice.

d'usngo, They beat them tlo vorgos, far away" they drove into
The Hune islands, pointed huions, served as lances. Two succum-
herald, the protostunt was several times subjected to cotto
oruollo operation and painfully gelioned, until this
that he had confessed the sanctity of the Virgin. That's what
the beatific pen back Catholics, calls the folio of the cross;
cotto folio do la croix qui fait les délicos et l'admiration
dns Vonillot ot O'. Or si, do notre temps éclairé, on plein
10th century, the premises∗ of Christianity led to
such horrible consequences, what no one should have been
even their most atrocious applications in the Middle Ages, we

full century of madness and religious fury 1
Indeed, if one takes an impartial look at cotto
unhappy society, one can discern within it a fatal secret
which weighs on everyone, but whose details are carefully kept
to the shadow by the gagged history, escape in the towers
mounts of popular consciousness.

lin so rendu compte do l'inspoct souffreteux ot fréné¬
tique at the same time of co* populations torroriséos, on suut quo
Many major religious and social crimes have been committed.
legends of children, of men and virgins, who die
the day of the saint whose name they bear, the saints who die
rent at the predicted hour, the famous signs of death where
mystical pink islands and special ringtones designate the
victims, abductions, escapes and the slitting of children's throats,
from the year 1100 to "twelve hundred, the statues of Christ, do la viorgo
and saints, darker than the Indian Kali or the
• Molecbet, around which children's stories revolve
removed and miraculously restored, the Saint- fires
Jean, where live animals are thrown, as in the barrels of
Syria, the meaning of the number thirteen, the white ladies
the bloody nuns, the howling specters in the
cemeteries and churches, this whole sinister cycle of the raythos
popular and chronic priestly islands leads to a
a set of notions, allegories, provocations even
testimony* from which one could infer more, if the*
historical evidence was lacking.

Because these horrors unite, memo by piercing through the Itis-
youi>o. In Wilsnck, in the 15th century, part of the population
tion led by Rector Lloppo rebels against the cult
back bloody hosts. After a fierce struggle, the priests
three are prohibited and the hosts are burned publicly (1).

Kn 1507, in burns û Shame several tlominicains, for
having provided naked tailor doser uno Imisscn magic corner-
placed with salt, sweat, Easter candle wax, baptismal font
Easter, ehry.snmo useful hair and blood of a small child.

They still had "(strong he dosed a moistened host of the
blood of God. In this curious trial, there was talk of a hostio
bloody in the ciborium, in addition to a dungeon, do sweet
small crucifixes, several small strips of cloth, all of them
humactê do sang de Dieu, d'un verre cuntcnnnt do ce sang,
pilgrimages made in his honor, etc. (2). Gro>nnoirus(.'l)
nccuso memo the Dominicans do s'ûtro servis du sang et des
eyebrows of an Israeli child. which ronvorrnit at the clmi-
tions the accusation so constantly brought) by them against
their opponents.

Even today, the demolition of convents and...
Monasteries are a source of terrible and all too true stories.
discoveries, posthumous witnesses of a whole ntondo do
holy atrocities. One oxymoron among a thousand: Dornièromont,
In Paris, the old Madelouottos convent was demolished.
A high stone tomb was found in the cryptos.
d'uu meter vingt centimetres ot largo do foranto centi¬
meters, next to a pillar six meters high on
three in circumference, the small door opened and let
see a well about ten meters deep.

The tomb has no other opening than onto the well. At-
A hearth had been placed underneath. The stone that was found
If it came into contact with the fire, it cracked and broke into a thousand pieces.

(1) Sehlag von Uuggenroth, God and the Universe (Leipzig 1822).

(2) Hollinger, History of the Helvetic Island (Zurich 1708-1710, Volume
lt, § 55i$4>5«.

(3) Chronicon, 1585.

places. "One enclosed," said the report, "the roli-
» giousos condemned in this stone sepulcher, we fled
"Sealed, the fire was lit below, and read molUeureuso"
"had no other alternative than to let himself be stifled len-
"try or "the drowning,"

The patient, crouching, was trying in vain to break her
tomb. The stone has preserved the trace of "multiple efforts"
and superhuman feats that the unfortunate women must have endured.

The bed co is not an isolated example. We did not demolish, under
at any latitude, in America as in Europe,
one of these hideouts, without bumping into & "the mysteries "the bar-
tiario or do vengeances, whose fruits are tormented, the sque¬
letters still attached to the iron chains of IV" pace, los
Bones sawn into pieces, the walled-up nuns are
dreadful relics. Veiled the scent of its places.
peace and the "recollection" of which our bishops claim 4
horn and cries for pious liberty, whose maintenance or full
The 19th century is an impudent affront to civilization and to the
family !

And what is the response to these clear and decisive accusations?
Orthodoxy dragged to the stand? It only knows how to get lost.
in recriminations, to curse, to denounce to the secular arm. For
The story condemns her, showing the bloody lion's outline
on his tablets. The holy kings, the pious peoples and the
Christian pontiffs of the Middle Ages are a horror to honest
man. Solitudes spread out in place of empires.
rissants catechized by Pizarro and Cortez (1). The hecatomb
Albigensian and Vaudois France, and Saint-Barthélemy
resounded painfully in our hearts. The two hundred
a thousand Protestants sacrificed to the idol Moloch adorned with a petticoat
M™ Scarron's cry for vengeance! And the Chouans of
1703 renewed the ancient atrocities. Always, since
From Jesus to Pius IX, his worthy successor, fanaticism has

{1} Or 6ùt pu dite, avec uns venants de Tacite., ds cts Espagnols
converters and colonizers: “IJbi solitiulinem fecerunl, gentem
christianam appeliant, »

The product is a living corpse rescue operation, where moral sense is extinguished.
the initintivo siskin, frenzied seidos ready for loorimo, read fool*
drunk or dead. Always Molooh pursues his double war
Entering the human mind: first, official and public pursuit
of the impious, dissidents and philosophers, which, after
lo bûolior ot la tortura, on est réduit uu gâillon, à la prison
ot A to the blight; then hidden war ot mystic against do
wretched victims, desiccated by a venomous stain
Intelligence kills the soul. Such is the old man's tactic.
enemy to embrace man and annihilate reason and the
science, sacred gates that will prevail against him, through them
are more powerful than those of the onfor.

I call on the reader to be at least somewhat prepared: from the day when the
monsters crouching on the banks of the Meditorranéo, A
The ambush of their prey, so are they born, what moment of
Where is rest and humanity?

Look, Jesus harvests with the sword. Mario, the Wnl-
Kyrio, Christian piano, high back banners. Laws of the SMNTs
they brandish against the earth the instruments of our men
Teuso Torturo. Los anges sonnent aux oreilles des fanatiques
The bugle of the battles. The blood flows! Immense swell, it
we know France, Europe and the world. Lo brother hugs lo

brother. The father frantically squeezed the eye of a homicide
Embrace. Women disemboweled, children crushed, rape
Divine and unspeakable murder litter the ground. — Paw vobis-
Cum! The fire is incense; the howls of the condots*
Tieri and the thunder of cannons, a prayer. The lansquenets
They serve Mass. The cutthroats are altar boys.
Hurrah! Faith rolls in the coffers. The holy chrism
grease the wheels, missals are used for the gas chambers, and the
Papers to the rifles. Long live Saint Loyola and Saint Dominic!
Long live Saint Massacre and Saint Rape!

This statue of Jesus is terrible, enlarged by tears and
blood, honored by the sword, perched on mountains
of corpses! The iconoclasts, the Donatists, the pagans
The slaughtered Albigensians formed its base.

rises with the investitures, lot guerrox ilo the reform. the
great massacres of peasants. Ravaillac holds neither "yes xa
cmirumte. On his altar, thousands of pedestals perish;
generations fall like wheat on the sickle, tjuol
Rica, yes, never again! And the victims, they're gone!
grieved, their entrails panting, their limbs torn and ragged
vrout encuru lu saint parvis. C'est ipio l'humanité diminution
under the jealous eye of the Christian monster. After his triumph,
The most populated countries are turning into solitudes. J.ox con¬
The richest lands of paganism became deserts.
or back marshes. The vio roeulo in front of the cldstinnismo (1).

(I) Mouteiquioit, Letters, I'oraano».

CHAPTER II

The Gospel

The crowd of ignorant people, mystics, Jesuits, your
acmtni peeus dos dogmes établissements criera A l'Evangile, A ses
sublime precepts, To his îuoralo étornollo. I will answer:
With this starting point, it was impossible to arrive anywhere else.
than in the Middle Ages and at the stake. Hence the antisocial ideology and
antihumaino cannot release the vio. Death gives birth to the
dead. And, at the risk of taking up the defense of Catholicism
contra lossoctes dissidents, let's restore lotristo honor to him
to have deduced the true consequences of Christia
nism, faithfully and vigorously executed the orders of the

Master. Away with the lying compromises and distinctions.
Putrid! The Inquisition is evangelical, llorgia, it is the
Christ. Léotado, Mallet, Simon de Moutfort are in him
like Tartuffe and Loyola.

It is because of the memory of all the misfortunes that this book has
vomited upon the earth, of all the crimes to which he has contributed
In terms of text and sanctions, one feels little tempted to push for...
hymns of joy and renewal of professions of
faith of a more or less Savoyard vicar. The majesty of the Written Words
Their cruelty and hypocrisy don't surprise me.
They outrage me. When humanity, for eighteen hundred years,
She writhed on her bed in pain, torn to her very core.
This is a bad time to be cooing over romances and
to paint Christs in landscapes. And what does the poetry of
songs, the passion of the style, the dramatic interest, in a word,
The literary qualities of an apocryphal novel! In Jesus

one should not see no Dnmorot or a philosopher, but a
«îom plus funostos inonvnntions do cetlo idée fatale qui «
God's name. He unites with religion, not with literature; it is
to say that clmquo vorset is a commandment, every word
a dogma, of which centuries have given the bloody commentary
silence.

It would be, I know, less arduous and more political to offer
To the applause, a doctrinaire Christ, varnished with
liberalism, even memo lo sans-culotte Jesus, prophet
doubled by the tribune who reminded the powerful and the modesty and
displays the virtues of the revolutionary motto. Unfortunately,
against these imaginings, nurtured by sorrowful minds,
are inscribed on false the general tone of the Scriptures, the declarations
Repeated rations of the mnitro, SOS submission advice erected
in doctrine by Saint Paul, finally the conduct of the first
Christians who, closer to their Christ, put
strictly in practice his teachings and examples.

A barely humanitarian hero, dear to sensitive souls,
dcssino-t-il sa silhouotte dans quelques parables ot uno
a handful of precepts whose isolated and contradictory nature,
The hollow sound is a jarring note amidst the otherwise austere whole.
Jesus, whether he likes it or not, already locks up a whole one
hierarchy. It comes from God, symbol and incarnation of the other
tority, and while indulging in radical declamations,
ironic mask of the exploiters to come, delegates of the pou¬

sees, entrusts missions and grants Pierre a privilege
which still lasts. His supposed communism does not stem from
more of a sense of human solidarity than his tirades
against the Pharisees. Jesus attacks wealth as he
attacks life, civilization, and art, because they are
trophies of humanity in the face of divine impotence. He
never had as an ideal (how could he have?), the
dissemination of well-being and science in an expansion
social, but the peace of the tombs and the impeccability of
corpses. And if, in those enthusiastic fits which, in the
inspired, do not exclude a relative good faith, Jesus brings

pélo-môlo the country ot the sword, the libortô ot slavery, the
Modesty and pride; the furious verses, true wolves
of the Gospel, have always benefited from their numbers and their
The oroo to strangle the peaceful sentence. In any debate
theoretical and practical aspects in which the official directors intervened
skies of Christianity, the fierce letter prevailed over the
Greek letter,

Lo ton do Jesus no garde mémo jamais la sérénité qu'on
persists in lending him and his face grimaces with the curse
in its bloodiest form. The gestures are one of those
possessed, with whom he delights. The books of Marc ot
Matthew, which the other synoptic Gospels have or under the
eyes, give us an oxemplniro fldèlo of these inco¬ stories
herents, a mixture of philosophy and oxtravaganco, written
on their masters by the disembodiments of decadence. Plil-
lostrate did not more bizarromont adorn Apollonius of
Tyanos.

All co-evangelists, moreover, remember Mark and Matthew,
are late and know of the capture of Jerusalem by Titus.
Jean doesn't remember her anymore. Her work, the most indigestible
of the group, is a Platonic, Gnostic and Chaluean mess,
logodiarrheo void where all the surgeries are buried
alexandrines, or even memo on Socratic love (1).

The dominant characteristic of all these pious spiritualists was the presence
to ter their leader of doctrine as a miracle worker outside
online and an expert exorcist. They were also wonderful.
served by the obscure or mysterious existence of the
Master, whose torture is the only known fact. The few
rare circumstances preserved in the memory of his
disciples, such as his relationship with John the Baptist, his
educational walks in Galilee, his travels and his end
dramatic events in Jerusalem served as the basis for the legend.
religious imaginings. And this alluvium, constantly
enlarged, it itself divides into three classes:

(i) Gospel according to Si-Jea, chap. X1U, verse 23; u But one of them
"that Jesus loved while lying on Jesus' breast, etc."

ln Vorsots do concordance imqdiôtiquo. Tous les témo¬
revered gnages, the logogrijdios lias Nabi, loa misunderstandings
Hebrew traditions culminate in Jesus, whose works are a
supreme consumption. He is, of all evidence, the Messiah.
lo Christ announced to the prophets, lo savior to the gentle testa¬
comments which, cunning companions, give each other the reply (1).

U* Historical Verses <1 jiosU'i'iori. Jesus, foretold by lo
The past, becomes the prophet of the future. His mouth announces the
the cross and its painful events, the disasters of Judea,
the capture of Jerusalem by Titus, the tribulations of a young
common, and finally the persecution crowned with triumph,
grandiose perspective of faith, the work of saints and
bold forgers (2).

3* Dogmatic verses. Third-class coat of maté¬
evangelic rials understand the doctrine of abstinence and do
renunciation, a key teaching of the Master, whose con
duite est ln vivant roflot ot quo les primiors chrétiens,
in the most fanatical of experiments, they tried to practice
Tick to the letter. It is on this last class of documentation
ments, the true originality of Jesus' expression of his
Semitic role, which will be the focus of our critical effort.

(I) Examples of categorical coite Matthew, chap. I; chap. U, verse 0;
Chapter VII, verse 17; Chapter XI, verse 17; Chapter XXI, verse 6; Chapter XXVI,
verse 14-07; chap. XXVIII, verse 1). — Tertullian sees in Psalm XXI
the very program of the Passion. Mare. chap. I; chap. XIV, verse 21-
27. — Luke, chap. 1, verses 1 and following; chap. 1, verses 4 and 12; chap. 1;
Chapter IV, verse 21; Chapter XIII, verse 12; Chapter IV, verse 44. — Limita
tion in the Synoptic Gospels of certain psalms XXI, LIV and LX1X, by
The example is obvious. The entry of Jesus and Jerusalem on the island of C3t
copied from Zechariah, chapter IX, etc.

<2, Second-class examples. Matthew, chapter VII, verse 10 and
sov.; ehap. XVIII, verse. 15; chap. XX, verses. 18; chap. XXI, verse. 42;
ehap. XXU1, verse. 34, 35 et seq.; chap. XXIV in full; chap. XXVU,
verse 19; chapter XXVII, verse 15. — Mark, chapter VI, verse 34 and following;
Chapter XII in its entirety; Chapter XIV, verse 9; Chapter XVI, verse 16. — Luke,
Chapter L, verse 1; Chapter IX, verse 22; Chapters XIII and XV. The latter is
a treatise on proselytizing; chap. XVII; chap. XVII, verse 29; chap.
XIX, verse 21; chap. XXI, verse 8. Jesus speaks there of heresies. Mous ne-
Let's not highlight these verses in John, there are too many of them.

Mol,ot'll

ITT

Listen to it, if you listen to it, without shuddering, cotto soniltro
poetry tlu christianity which bellows “you do! "the atoms
commo nno rondo ilo bourreaux et île démons conjurés
against the earth,

Jesus himself was the plague (1), and never declared
tion of war on the family, on life, on everything that flees the
Glory and human dignity have never been more loudly proclaimed,
more Adêlement followed, more strangely exploited. “No pon-
"So not," he said, to disabuse the most skeptical. "that
I came to bring peace to the earth. I am not
"I came to bring peace, but also a sword. For I have come"
"To separate man from his pore, the wing from its mother,"

"The daughter-in-law with her hollo-mother. The man will have for one."

"I put those in my own house. He who loves his father
"or his mother is not worthy of me more than I am; and he
To have one's Hls or Aile more than mine is not worthy
"Do me. He who does not take up his cross (2) does not follow me"
>■ not is not worthy of me. He who preserves his life
"He will lose it, and he who has lost it will find it again."

Luc is more concise: "If someone comes <\ me otno
"doesn't hate his father and his mother, su (brame and his children, sos"
"Brothers and sisters, and even his own life, he cannot be
“My disciple (4).”

And these words seemed so sublime to Saint Bernard that he
add, in the mouth of the good Christian to his parents:
"What do you and I have in common? (to) P What do I
"Have I received from you, if not sin and misfortune? I do not
"I acknowledge that I only received this corruptible body from you. No."

(I) ∗ I came to set the world on fire and my greatest desire is to
>. see reduced to ashes. - Lee. chap. XII, verses 49, 51 and 53.

(S) This allegorical expression could only be uttered after the
Jeans' ordeal. She enters second class on the allovion
Evangelical, the reasoned classification of all this phraseology is
essential.

(3) Matthew, chapter X, verses 31-39.

(4) Luke, chap, XIV, vem. 20.27,

(5) Saint John, chapter II, verse 4.

J KSI.'S

7ft

"Is it not enough for you, wretch, that you take me away?"
"miserably launched amidst the miseries of the world,"
"for having, sinners yourselves, begotten me a sinner by
"Your pèohô, etc. (1)?" This wild rhetorician speaks
and so again with Saint Jerome and according to the holy child
Jesus: “If your father were lying at your doorstep, if
"Your mother, with her breast uncovered, showed you the breasts which
They fed you; if she still held your son in her Liras
b child, ignore it, trample underfoot your father and your mother
b and, without shedding a tear, flies towards the banner of the
b Cross... The sublime LtO of pity is to show oneself cruel
b for the love of Jesus Christ (g). a Contempt, what am I saying,
the family is the first duty of a Christian, if
wants to follow the example of his master and God, a renegade of his
family, despiser of his mother.

Jesus declares that he comes to put an end to the work of the
femmo, which is what the Gnostics perfectly understood by
the work of reproduction. Nothing, moreover, in the lyrics
The master's notes do not contradict this rigorous interpretation.
reuse. The cossation of the generation, isn't it the sign
and the symbol of the heavenly kingdom (3)? reads the God himself
shows no sobriety: it only demonstrates contempt, &
pain tempered by caresses of satisfied self-esteem,
for the women who surround him with enthusiastic love and
whose feverish and overexcited impulses break against his
bronze statue. What is there between him and them? between
Life, humanity, and Christianity? "Woe to the
b breasts that nourish and breasts that give birth (4)! b
Jesus even provokes the most criminal mutilation.

(!) Saint-Bernard, Expersonâ Heliœ monachus ad parentes suât,
Epistola lit.

(2) Saint-Bernard, Epistola CCCXXXll, Ad üvtgonem n” 2. The
Deacon Pontius in the life of St. Cyprian, placed at the head of the works of
this Saint. (Edited by Jacob Pamel, of Brages.)

(3) Matthew, chapter 22, verse 30. — Mark, chapter 11, verse 23 —
Luke, chapter XX, verse 35.

(4) Luke, chap. XX1I1, verses. 20.

"If a member offends him, tear him out," and the precept
do so ehfttror pour lo royaume dos eioux (1) a reçu, do la
Qrigôno's part, a bloody application.

The Church Fathers continued this tra* to the very end
monstrous edition; and if orthodoxy has condemned the abstention
Lusitism of the Gnostics, quite Christian and logical for
to put an end to the world, the principle was nonetheless reserved,
Saint Paul only admits marriage as an antidote.
exalts above all things celibacy (2), this state
sublime back angels, imposed by the papism of his disciples.

•• 11. It is advantageous for a man not to marry. That
"He who marries his daughter does well, and he who does not marry her off does not."
"does better. However, if one is too weak to keep
<> the continent, let's get married, because it's better to get married
"that burn." Saint Jerome speaks to the virgins of the dif¬
Form of pregnancy (3). Saint John Chrysostom their
soils the terror of childbirth pains (-1). Saint
Augustine (5) restricts the use of marriage to desire alone
to have two children; finally, Saint-Uyprien (fl), to whom it appears
holds the palm, bluntly calls marriage an incon•
gruitè. The Christian thus tramples underfoot the sentiments
noblest and most sacred. He outrages them, curses them
as crimes; he calls them sins; and,
after having polluted nature, stripped off this garment as quickly as possible
polluted, in order to don the celestial livery and become
a being without passion, without sex and without virtue, who will pass
in one fell swoop across this land of misery.

When man destroys, it's the citizen's turn. Whoever wants
Following Christ and deserving eternal life must endure

(1) Matthew, chapter XVIII, verses 8 and 9; chapter XIX, verse 12.

(2) St. Paul, to the Corinthians, Epistles I, Chapter VII

(3) St-Jéboub ÉpilreXVtlt, Ad Euitachium De Custodià ViryinUalis,
Volume IV, (Paris 1106), Book 1 against Jovinian, pp. 189 and 100,

(4) St-Ohbysostomb, llept napOsvus, chapters LVU and LXV, volume 1
(Paris 1718).

(5) St-Auoustw, De iono conjugali, chap. VI, VU and X,

(“) St-Cyprius, Vib. of Singwlarit. Clericor. ad. script.

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JK.St'S

all the insults and all the humiliations with delight, "If we
"He slaps him on the right cheek, which he then shaves again
"The Gnuelio cheek. If anyone wants to take his tunic,
"that he abandons his coat again. If someone takes his
"Well, he is forbidden to claim it (1)." The com
Merchandise, loans, and interest are prohibited. Otherwise, the faithful
could not say in the Lord's Prayer: "Put back-
"We give our dots as we give them back to the eggs which
"We owe it." Property, above all, is the object of attack
passionate ques from him on the part of the master and his disciples.
The question of choice between Mammou and God is clearly posed.
the Gospel (2) and the Church could have claimed
for its greatest doctors the definition proudlio-
nienne (3). Finally, the simple concern "read the next day, the simple
concerns about food and clothing are among the
lack of trust towards the creator who nourishes las
birds of the sky as he clothes the plants of the earth (4).
Degrading fatalism, lazy begging, immoral sterility
rale. auarcliio in an almost wild form, veiled what
Jesus dreamed what the poets sang, the moralists
advised, which the first Christians faithfully
executed.

What does one's homeland matter? What do family and land matter?
if God, accomplice and receiver of stolen goods, offers the fugitive splendid
maquis of the sky. "We are not going to war," said Origen,
"Even if those in power force us to. We are more useful."
"that no one should be in power in the homeland through our prayers (5)."

(I) Matthew, chap. V. verse. 39-41.- Luke, chap, VI, ver*. 29.

i2) Matthew, chapter XIX, verse 16-26. - Mark, chapter X, verses 17-27.
- Luke, chap. XXU; chap. XVIII, verses. 18-27.

(3) St-Amhboisr, De Officiis, Lih ir 1, chap. XXVIII, n“ 132. - St-
Aüoustin. Th Joanuis Evangelium, Traetatus VI n° 25; Epistola 153;
Epistola 113. Ad Bonifacium, chap. V, n" 20; De contemptu mundi,
Iractaius IX, Caput U.

(4) Mattbieui chap. VI, verses. 25-34.

(5) St. Basil. Epistola CLXXXVIU, Ad Amphilochium, Caput III.
St-Aubroise. De Officiis, book I. chap. IV, n° 17. St-Auoustin, De
libero arbitrio, book I, chap. V, n°' il and 12. — St-Cïpbien, Espistoh <
LVII, Ad Cametium.

MOLUCH

I SI

Never before had the fascination with the divine idea. Its absorbing effects*
jealous people have manifested themselves with greater power than...
in the strict regulations which the Church Fathers have
wrapped all the most innocent memorandum acts of Christianity
Here. Thus laughter, banter, idle talk, the
Distractions are not a sin; the care of domestic affairs,
a sin; all actions that are not special
authorized by Holy Scripture, sins. A Christian
can no longer read secular authors, mottro a per¬
ruque and learn grammar qu'oxorcor dos magistra¬
to speak or to declaim in public ('ï). On the other hand, hypocrisy
made the honor of a special chapter. For the contempt of joys
dos bions do la terra est d'un toi môrito qu'il faut essayer
d'en s'en s'il s'il s'il s'il s'il s'il s'il ordine
solitary people who will not have reached this degree of per¬
fection do lo feindra tout au moins,-en atiiclmnt par leurs
acts. The most sought-after humility, walking with eyes lowered
and sad, head bowed, badly combed, and spreading out a
neglected exterior and dirty (it).

Filth, sterility, and hypocrisy. What must we do? Igno-
ranco. Uuerro to the scholar and to the book! Co who was the mockery
laughter from the ancient philosophers, from Socrates and Epicurus,
takes his revenge on his opponents, like Molooh on
Phidias and the crosier on the bath. Ignorance reigns with the
lilies that do not bind, crows that eat without work
First, the Marys who converse with their divine Master without
to attend to the vile chores of the household (4); This young child of
Bethlehem, which clings to the strongest doctors of the Temple, the
Spiritists of Gennesaret, polyglots by the Holy Spirit,

(1) St-A.muroi8E, üs Offlciis, book 1. chsp XXIII. n“ 10î — St-Gré-
Qoibe the Great, Book IV. Of the Dittogues, Chapter XXXIX, Title U.

(i) St Clement of Alexandria. Pedagogia, book III, <-hap. II.
Saint-Gbéooire le Grand, Book IX, Egidala LTV, AU«s XI,VIII, Art

desitlerium ejiiseopnm, tome I. — See on all subjects, <lo Pottcr, history of Christianity, intioluclion Xllt.

(3) St-Basile ir Grand, Epislolu II, Ad Gregomun u“G.

(4) Lie, ehttp. X, vêts. 4U.

JICSIS

JS'*

every cycle of the ignorant victor, of the simple triumphant,
The word "lo pied sur los couvres do l'esprit humain" (the word "foot on the covers of the
Limo opens its porticoes to the messenger of Christ. Leprosy.
superb, the saved beggars bite the athlete's torso; and
Saint Paul, throwing himself into the Christian pyre at Kphôso for
plus fifty thousand killed, precious books (1), lit
the auto-dn-fè and the indexes of two thousand years. "Happy are the
Simpletons! Blessed are the fools! (£)" resounded like a
irony of Gothic gargoyles, a beatific laugh of fools.

"The books of the Donatists, so beautiful, so excellent, bni*
u the/everything! Lifnni Donatislonm tam pulchi'os, tam
"Exaeflentes, ineemlite omnesf ■> will shout Saint Augustine,
Idiotic prayer, mechanical mumbling, simple cretinism
or complicated, veiled paradise, the true Giieel of Christianity.
Nothing can equal the zeal of these faithful disciples in their debate.
The price of idiocy, the shame of those who kept what
that remains literary. It's a strange rag against the spirit
which remains, the memory that functions, the brain that
thinks; an anger at living, at being a man, at knowing the
letters or spelling. "What is," exclaims Jerome, "one of
"The plague victims, the food of demons, if not the songs of..."
"Secular poetry, the pursuit of worldly wisdom,"
"The study of vain and prideful eloquence? When
"You will have spent long nights on these studies,"
"You will only reap a vain noise of words, without
"Nothing solid, etc." And pious legends, popularizing
the precept, to be beaten with sticks by the angels
A relapsed scholar. Saint Caesarius feels himself withering away in a dream.
the arm that held a profane text.

On the other hand, and in contrast to the modesty of these gangs
literary gems, sparkle the insolence of the dunces, the
Glory to the obtuse and exultation to the stupid. Our scholars have
found in ancient Cythera vast hollows filled with

(I) Acts of the Apostles, chapter XIX verse. ttl.
<21 Matthew, chapter V.

carefully mutilated fragments, donated to ancient masterpieces
l'ioins ilo leur fui naturelle, Ioh sots ont tout cassé. l.os
Libraries have passed through here, just like statues, like the cer-
human calf. After the Christian era, he suffered from a "leprosy-
strange sion; and Vogt, finding on Swiss soil
modern, extraordinarily thinned skulls, could not
to attribute them only to the early Christians (ohrisliams Cré¬
tin) (1). See, moreover, in all the collections the heads of the
Gothic and Byzantine saints, backs with idiot heads.

Also, that Chateaubriand and Rousseau cut
their pens for los Génie dit C/trislianisme , los Itini>
Jerusalem mirror, or the Savoyard Profession;
quo positivists and saint-siiuonious pull by the chovoux
their series and their Christian hierarchy, while Larnark
and Cuvier adjust their mammoths and their couohes to
Levinthnns ot aux jours do la Hible ; quo les Raphaël ot los
Michelangelo dishonors their genius by poetizing the honor.
all idols; the lowliest priest, the most insignificant clerk
will know how to put them in their place and tell everyone what they think.
Those people: "Poets," says Saint Ouon in his preface to his Life
of Saint Moi, “poets, philosophers and orators, all of them
"Scoundrels!" That's why he was made head of the
Rouen Cathedral.

Thus, love, homeland, family, even cleanliness, are sublime.
Qualities of matter, everything is banished. Heroism, wisdom,
arts, science, the bonds that unite men, virtues that
Honor humanity, you are outlaws, fallen, evil
said to be sacrificed, as if they were attacks on divine power.
Let the comedy begin (the ascetics, with their priestly mimicry,
to the artificial sanctity from which we must at least take the
mask! And as if to put the seal to work for
to ensure the execution of a horrible instruction, of orders so
outrageously hostile to humanity, Jesus leaves his speeches
ciples under the terror of his imminent arrival in the midst of the

(1) Littré's dictionary: word Cretin.

nuta*, Domain. u|«r<Vs-dümain, in a month, in a year,
in a thousand years, in the pedestals, it will suddenly appear
like a grumbler (stent /'ne) and, rovôtu <lo touto his glory,
will come to separate the wheat from the chaff, the hoes from the sheep,
ropaitra lus fidèles dos joies célestes, plunge the dissidents
and the sinners in outer darkness "and it is

"that there will be tears and "the creaking "the "slow (1)!"
words spoken in a shrill voice, to which were...
The first Christians anxiously awaited the hope of...
tablo do cannibales dansant autour du poteau de torture.

I,o spectacle «les damnes no sora pas la moindro dos
eternal pleasures. Let us believe a connoisseur, Tertull-
Link: "What will not be the spectacle from which we will emerge?"
"The witnesses will be here soon," he exclaimed with wild joy,
"that one "the advent "read Healer now manifest A
• all eyes, glorious, triumphant! How many such
Won't the show be majestic? What will I admire there?
"Especially? What is it that will excite my cheerfulness? So what?"
Will I particularly enjoy it? What will excite me?
"enthusiasm, when I see so many so-called kings"
"Mounted to the sky to groan with Jupiter and his acolytes in the
"Deeper" the abysses? And the judges who persecuted him
"Healer's name liquefied amidst beautiful flames-"
"more cruel blows than those in which they consumed the
"Christians? And the philosophers so renowned for their
"Wisdom burns with the disciples to whom they teach"
"They proclaimed that God did not interfere in anything, to which they assumed-
"Men have no souls," or "souls"
"Will they not animate new bodies?" ■> And the trembling poets-
"blant" raising the tribunal, not of Khadamante or of
"Minos, but "the one they didn't expect, Jesus-"
"Christ? That's when we'll have to listen to the tragedians."
And the singers express their own pain! That's
"whereas it will be easy to appreciate the talent of the actors."

CI) Matthie", chap XU1, ver". 50; chap XXV, ver". 30.

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IR*.

"whose madman will shed the most vivid light, ol pim antent! It is
"While we'll have to see the tank driver, everything is gnawing away"
"Do fou outre dos rouos onfinmmées! Cost qu'il sera bon"
"To contemplate the athletes launched, not in the air,
"Naïais dans lo fou. However, jo no voudrais pas memo"
<> that we looked at these people there, in order to direct attention
"Exclusive and islands with insatiable eyes on the torments of
"Torturers of Our Lord... It is neither the praetor,
"neither the consul, nor the quaestor, nor the priest who played"
will reward us with such a spectacle, provide us with
b. true enjoyment. We imagine it to be something
i> sort, from i\ present, by the imagination of faith (1), «

What about Nero, Commodo and all the dilottants of
Cirquo on faco do this npotro of forgiveness and love? los
arenas, the Colosseum, and all the places of carnage in the face of the
gentle will think of the first Christians, of the eternal circus do
tortures and massacres carried out by the faith, he their youx
Ecstatic? Charity, that's one of your tricks!

And so it writhes convulsively, this unfortunate society
reuse, under a weight she cannot bear. She asks
thanks; she seeks to flee by all means; and the mar
Tyres, macerations, mutilations of asceticism are
back disguised suicides.

What spectacle could be more hideous than these assassins unleashed by a
God, jealous of humanity, inflames these fanatics.
Polyeucte's rage, directed less against the idol than
against the statue; these furious* blind men whom he corrupts
mind and heart to the point of arming their arms against the breast
that nourished them, the womb that gave birth to them, society
who raised them for his glory, and all these crimes in
Exchange of what? The joys promised by the Old Beyond
Mountain to its assassins. And how can one be so surprised?

(i) Tkrtui.uen, Dis Speclaculis, ehap. XXX. Let's remember what
piouiioi work cinema place (Je GO kVO êuviioi.) col the Apocalypse, this long
a cry of rage against ancient society.

the uproar that a society attacked with such frenzy and island
passion may have had some fleeting, but alas, all too brief, stirrings!
to defend against its fierce aggressors, and that the most
seized by the emperors (if these two words can be combined), the
The more enlightened, the more humane, have prided themselves on pros
Write a threatening message for civilization! Lucien
They saw the first faithful, exhausted by fasting, peeling backs
imposed deprivations, consumed by mysticism, greet in the
Death and plagues are the precursors of the heavenly kingdom.
Their voices, the deserts become populated by a horde of madmen
whose delights are the cilico and the rotting filth.
The world would have become, if they had been allowed to do so, an immense
monastery, from which vorsleciol would have perpetually ascended
Alleluia and the Mesira? The city of the new society
The Christian city of Oxyrinque, so admired by the
Jansenist Holiin, where ten thousand faithful, viorgos and monks,
they live in a sterile state, that is to say, in a sterile way, some of them

on the outras side.

Persecution, the true Minerva of Christianity, emerges
all armed with the Gospels, and Jesus dictates it in terms
expressly: •> Bring me your enemies, those who have not
"He wanted me to rule over them and kill them before me," said the
king of a transparent parable (1). For, when his
gentle words, his benevolent exterior, the prestige of his
Miracles failed, and the God Jesus flew into a rage. Overwhelmed by
In a frenzy and fury, he unleashes the rain of fire on Sodom.
and Gomorrah against the rebellious cities. His contracted figure
It takes turns, from angelic smiles to threats of
hell. “Woe to you, Corazin l Woe to you, Bethsais I
"And you, Capernaum, you could have been exalted even in
"Heaven. You will descend to the very depths of hell (2)." The
the most bloody blasphemies, grounds for excommunication
future, escape from her twisted mouth against her advor-

(1) Luke chap. XIX, verse 27.

(2) Matthibl, chap. XI, verses. 21.

political figures, scribes and Pharisees (1); and ju no puis mo
to recall without a shudder the horrililo formula where Eymoric and
SOS commentators (2) will extract the divine order from the burning
The heretics' lie: "If whatever a no does not dome one
"As for me, he will be thrown out like a rag, he will dry out..."
"We will pick him up and throw him naked and mad where he will burn (he)."

A character so skilled in the art of cursing, who
He ordered his apostles to shake the dust off their blood
decrees against the unbelieving cities and vows to destroy some
those wretched, guilty little towns do not recognize
a barely visible divinity, he will be able to, in a few verses
on the side, give the precept of loving one's enemy, and the roundabout.
Good for evil?

First, these contradictions are not merely apparent. Because if
Jesus doesn't agree on the details, he is uno suiteo
admirable for any co who watches the reversal of the
nature and the theoretical and practical destruction of feelings
human ments. They are authentic, because it is in the
temperament of the enthusiast, entirely devoted to the idea of the world
ment, do s'exprime d'une manière contradictoire, avoc la

same verve and sometimes the same good faith. — They are
necessary, because they contribute to endowing religion with
the satanic aspect that transforms crimes into virtues
to cover the most ambiguous acts with pious pretexts.

Humanity, torn between these currents, crushed between these
millstones and deeply convinced of the logic and the
divinity of the work, extended and operated itself on the bed
of the Gospels. The practice unites the irreconcilable, and this
Mating gave birth to monsters. Pride became
humble, cruel, charitable, and foolishness became a virtue.
Torquemada taught people to kill their enemies out of kindness.

(1) Matthew, chapter 8, verse 7; chapter 7, verse 1; chapter 22.
Jean, cbap. VUI.

(2) ËYUEBic, ilanuale Inquùitorium, edition approved by Gregory
XU1.

(3) St-Jean, ehap. XV, see. G.

burn with love. Molino* so plunged chastely into
the orgy. (You humiliate monks, repulsive in your abjection and do
vormino, placed their filthy foot on the stubborn of the well
Holy emperors, the orders of my sycophants, braggarts of
Poverty is insatiable, a torment for the dying, hell
or! O paradise on the throat, these mortmain goods, apa¬
sterile swimming back communities, which EU nations can
to restore agriculture only at the price of revolutions without
glantes.

Also, individuality, assailed by these elements of
disorder, have possessed a true mental alienation;
I say, he retrograded below the brute. Cat ani¬
evil that grazes the grass back clmmps, drinks the water back fountains
ot poussa îles cris inarticulés, c'est le grand Nebuchadnezza-
nosor. This genius who was Pascal, whose childish games
will follow discoveries that adolescence still had
Having grown up and whose maturity promised wonders, he
withered in its bloom. His science is his pain, his glory and
His contempt. A horrifying spectacle of a great soul struggling
with herself, taking heart to stifle all her noble
instincts! 'illuise Pascal tries to make himself stupid', according to his own
expression, through the most disgusting and lost practices
more monotonous. It sinks into the flesh, the points of
his iron belt, at the slightest feeling of satisfaction or
of self-esteem, and the mere sight of a pleasant object; and the
Pain tears heart-rending cries from him, condemnation of
the evil that prevails. "Illness is the natural state of

"Christian," cries this noble, dejected mind,
withered, desperate, writhing in her human damnation.
Elisabeth of Hungary, of whom M. de Montaleiubert is the worthy
Historian, queen, wife and mother, mourns these pure joys
which prevent her from giving herself entirely to her Christ.
(Hysterical) and Christian, she licks the sores of lepers at
the gate of his palace.

These are the destructive effects of this living religion.
filth. It is to her that we must attribute ignorance and misery.

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ISI

ot lu liuino dos lumières, maîtres axotusifs, plus que préfets
and police officers in our sad countryside. Aueuu "these are good*
apocryphal facts do not resist an impartial examination.

If this examination has not been possible so far in a com¬
The complete point is that the human mind is formalistic and, even
êornsô under tyrannical regulations, preferred to the
revolts against the tactics of the Roman praetor, the demand of
right on the ambiguities of the text. Some chance occurrences
the drafting then becomes the charter of hope, the
lever with which the new idea will be rejected into the infernal
nr tics adversaries. Humanity, both oppressed and
a believer, imagined finding her titles in a certain
number of passages from the Gospels. They are essential to him
hostile. Hast! She doesn't want to understand the >oas,
ollo transforms it, ollo poetizes it, ello vivifies it; she ente
upon these sad, withered branches, its luxuriant
branches. Then the theological church raises its towers.
Cordantes. Madmen are waging war on priests in the name
of Jesus Christ; others find in his disciples the
Pharisees and scribes, cursed competitors. The law of
Illusion thus quibbles with divine law. The heretical Christs
ques and Hbérittres clash amongst themselves and seize the
It's truly gut-wrenching. The generations, for their part, are held back.
out of pride, they will not budge from their
age-old errors. They prefer to accept a version
convenient, which justifies them and which the Church tolerates without approval
ver. And it is against these various authorities that the crowd repeats
and naively believes: Christianity has redeemed woman,
strengthened morals, abolished slavery, sowed brotherhood and
equality on earth.

It belongs to us, young people, who have no other
scruples that truth, to examine the legitimacy of all cos

securities.

From the very first pages of the Gospels, Jesus strongly rejects
his mother lies, and, with the most treacherous of compliments,
exalts Marié the contemplative above Marthe the me-

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nugèro(l). Lesson listened to too well! If Christianity
It honors woman, it is in her negation that the absolute pinnacle,
when it deviates radically from the ways of nature.
Did he ever know the pious Elootre, Penelope, and her web?
fldôlo, Alceste who offers himself to death in exchange for her husband,
Cornelia pressing her precious jewels to her breast, figures
sublime acts of humanity, grandiose sins of the creature
preferred to the creator, in the pen of Christianity.
For him, woman is restricted to two excessive and immoral types.
Both were flawed: Mary, neither mother nor virgin, without passion,
neither fidelity nor love, since she lacks the strength, like certain
certain Greek heroines, to resist even God and that
Her son kicks her away like a useless mold; and
Mario, the repentant prostitute, who embraces Jesus with love
frantically unsatisfied and inaugurated the era of these passions
a dead end where denied and defied senses take revenge through tem¬
fart and fall into the vertigo-inducing zone of illnesses
hystero-psychic.

Under this regime, all ties, all feelings are quickly broken.
The Christian mother becomes this Julito who, at the sight of her
The son, crushed on the steps of the courtroom, gives thanks to God.
of having removed it: while Christian marriage unites in
the barren sanctity of these legendary spouses of the Middle Ages
In the midst of which an angel descends at night. Love
is spelled in the manuals of Sanchez and Beuedicti with
The help of the confessor. An entire existence walled in and watched over.
is now nothing more than espionage, with God acting as its henchman.
Life, expansion, joy stop under this jealous eye.

Poor woman 1 I could never think, without a don-
their deep affection, to this great martyr of Christianity, to
this stubborn victim that science, at the cost of all its
suffering, has not yet been redeemed. Fanatic
madly in love with her young Galilean, adorned with superstition
of ignorance and petty practices, she sacrifices her

(I) John, chap. II will see. 4. — Loc, chap. X, verse. 40.

children, her family, her city, she throws away the fruit of her labor*
trails in the abyss of obscurantism, with more than
satisfaction that Carthaginian women never showed, he pvéci-
to hurl her sons into the furnace of Moloch. She sacrifices
would have the world, if it were in his power

Woman is passion, life, love; she is also the
hearth. Antiquity offers it the enceuset, under the names of Pal-
Alas, Venus, Ceres, Dinna, and Juno, varied and admirable forms
and human. Thus, woman is particularly the
nemy for Christianity whose main task is to
to enslave her and who, not content with reissuing centrally she the
Pandora's old, grumbling fable, tries to sully the sources
same of existence and fled from Eve, the confidante of Satan.
There is only one step between the words of Jesus at the wedding of
Uana and the wretched questioning of the councils on the amo
of the woman.

Lo respect do la femme, l'nuréolo de poésie qui l'envie¬
Ronne, we owe them to our great ancestors of Germany,
the warriors with blue eyes, who armed themselves with accents
of their Velléda and held a sacred veneration for their
companions and their daughters until the middle of the orgy. We
we owe nothing but hatred and contempt to the Tartuffes and the Christians
hold of the confessional.

Good heavens! Can the water be pure when the source is
troubled? What is the starting point of Jesus, Taxiomo
fundamental to his doctrine, if not the profound unworthiness of
the creature, the sin of life and of the flesh, the humiliation
Of being and its nothingness before the sky, seeds of death? Of
Therein lies the impotence of a reform entirely directed against humanity.
nity, the secret of unleashed plagues beneath a false appearance of
redemption.

11, moreover, has neither the features nor the pose of a Spartacus,
This Jesus, a weak and cowardly figure. Improviser of curses.
grandiose scenes where the threat evokes angels, heaven and
In hell, Christ shows himself to be less than heroic in the face of danger.
Seriously. I don't blame him, because not everyone has

4KSUS

A;

Military courage; but the God Christ flees from stones.
He dodges questions, so defiant under blows. He stammers, "rising"
Dilate, sue au jnrtlin «le» Oliviers, pleure ot so lamente sur
the cross, side i\ side with the "those thugs" the dry eye
I contemplate the day that flees and the crowd that descends the path
of Golgotha.

This patient, this languishing image, nailed down forever
on the cross where she seems to revel, have nothing pro
fundamentally exciting. The slave who watches him at two ages
We placed the heavens and the earth upon him. The stars upon him
They say, "Suffer," the angels restrain his arm. The foundations
The world's madness stretches upon its sera, that the eye of heaven
spy; and God himself, from the binding of his cross, puts a
finger to her mouth.

Christianity, a continuous hymn to the praise of slavery
Vage sings of the bliss of the tortured, the joy of the beaten, the
Glory of the stunned. To attribute to it some kind of abolition
"1st, slavery would be an insult to him. Far from abolishing it, it unites
It makes universal and renders all men servants of God. Democrat
In the manner of the Caesars, Jesus equalizes the castes by killing the
human freedom.

Luke, chapter XII, verse 47: “I/isslave who knew the
"The will of the master, and who will not have done that will"
"Sora was beaten severely. But he who has not known her,
"And whoever has fled from things deserving of punishment will be punished."
"Also, but a little less."

"Slaves, submit to your masters, with all
two kinds of respect, not only for those who are good
"and gentle, but even to those who are harsh and troublesome(l)."
That's from Saint Peter.

Here is now a passage from Saint Paul: “Slaves, obey,
"with fear and trembling, and in the simplicity of your
"heart, to those who are your masters according to the flesh, as
"to Jesus Christ himself (2)."

(i) Piebbb, epitro 1, chap. 11, verses. 18.

(t) Paul, Ait Kp/iesios, chap. VI, verse 5.

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Kt co significant verse: "kill the slaves who have ifo"
"Faithful for denial) do not despise them, under the pretext"
"that they are their brothers, lest they serve them all the more"
"better than they are faithful and beloved by God. If someone
"does not acquiesce to the salutary instructions of Our-
"Lord Jesus Christ and the doctrine according to godliness,
"That one is puffed up with pride—he is ignorant (1)."

And again: “Were you called and faith, being a slave,
"Do not bear this state with peiuo, but rather make of it"
"Good use, even if you could become
» free (2). »

The saints, the popes, the ecclesiastical authors are
unanimous in advocating patience and servitude. Exem¬
ples: Saint Cyprien, Saint Gregory the Great, Saint Chrys-
Sostomo, Saint Basil and Saint Augustine (3). “Jesus,” he wrote
The latter, "perfected the slave. He told him: Will be
"More than ever."

“Even so,” Isidore said to the Christian slave, “when
"Even if freedom were offered to you, I advise you to stay"
"In slavery. You will be asked much less."
"because you will have served both your master in heaven and your
"Master on earth (4)." And Tertullian goes into lengthy detail
ment, ad usum tyi-anni, les mérites singulaires de l'esclave
Christian (5).

"The cross! To suffer, to suffer! That is the law he teaches"
"Christ," Luther would say to the rebellious peasants of Munzer.
Louis XIV wrote to the King of Tonkin on January 10, 1681:
The thing in the world we would most desire, and

(1) Paul, Ad Timotheum, epistle I, ehap, VI, verse. 2 and euiv.

(2) Paul, Ad Corinthios, epitro 1, ehap. Vile, verse. 21.

Çi) St-Cyphibn, Testimonium, book 111, ehap. LXXII—- StGrégoire
the Great, Régulas, pastorales, parfis 111, ehap. V. — St-Auoüstin,
Eneraiiones inpsalmum CXXIV.— St-Basile, Morales regulœ LXXV,
ehap. 1. — St Chrïsostoms, Epistoki ad Titum, Caput II, homelia
IV, etc.

(4) Isidore of Pelusium, Eoistoke, book IV, list XII.

(5) Apologetics, chap. 111.

"For you and for your states, it would be best to obtain for your
» subjects who have already embraced the law of the one true God, the
"freedom to profess it, this law being the highest, the
"Nobler, holiest, and above all, most suitable for
"to make kings rule absolutely over the people (1)." Some
holy books introduced slavery to America and the
still legitimately.

In vain, the testimonies will be repeated in such a way
profusion of volumes (2). I<es councils
lotus thunderbolts exhaust the slightest desire for liberation
Chissoment. In vain, Archbishop Drutus and Monsignor
Tiassius desperately want Christianity to have been abolished
Slavery (3). The scholar Oasca proves it with great force
of doctrine, and, as in Shakespeare's play, it is necessary
I believe them because they are honorable men.

Ancient slavery was a bad luck drawn by the lottery.
of life, which could have capriciously varied the conditions
of the master and servant. Endured with resignation and com
Equipped, especially dear, the Greeks, with gentleness, he is part
from the public existence of these peoples and originates
in debt, conquest, or penalty. We can see in
Homeric poems and the patriarchal relationships of the masters
and servants. The yoke was barely felt, and the slave
was a member of the family, companion of the maid and of
Misfortune. Eumaeus, a free man sold to the king
of Ithaca by the Semites, is the advisor and master
of Ulysses. The king's daughters set an example of work to
their successors. Plato, Phaedrus, Terence, Epictetus, doctor
Even the gods themselves had been slaves. The jurists defi-

(1) Key to the cabinet cited by the Philosophical Decade, 5th year, 3rd
quarter, n° 28, XX prairial (8 Jiiia 1797,) page 501.

(2) Uauroque, On slavery among Christian nations. — Akmahd
River, the Church, and Slavery. — Finally, the definitive works of our
Gavant and excellent friend of Ponsat in the Phare de la Loire. January 4th
1884 and the Revue Moderne.

(3) Letter on (Slavery, by Dupanlouh. — Mgr O'üruick, On the acc
cord of Religion and Religion — and other Rocam botes.

1!»5

They say slavery is an institution of human rights
condemned by natural law. Philosophers and writers
Vain pagans loudly proclaim it an iniquity.
cial (1). But Olympus never took him under its patronage
swimming, Jupiter never preached it to the earth, and the title
Being a slave is not dishonorable. It is a sign of evil.
hour, and the slave was a man as long as the man was a
citizen.

• Christianity changed all of that. The slave, of whom he
aped emancipation and whose irons he riveted, fell from a
to an even lower degree. 11 was no longer an animal that one
could kill and beat with impunity, but to whom remained
Oncoro, a final corner of individual existence. He became
something related to terro, attached to the glebo on which
She lived and died, and she followed in all hands
treacherous or bloody. What was then the conduct of
The Church's attitude towards these disinherited people? It had the sad courage to
to boast of the victims' happiness and promise them paradise
for the price of their earthly suffering. The poor
monks took advantage of the disaster of the feudal wars and the
the bad reputation of the year 1000 for creating hordes
of subjects hypocritically registered under the name of God himself,
spiritual leader of communities. Millions of men
The pious, terrified, pledged their freedom and that of their
race for the benefit of the church; and the emancipated serfs to
xut 0 century by the democracy of Florence, in the 18th century by the
French philosophy, sufficiently protest against the hypo¬
saderdotal crisis. Only the revolution made the disappearance of the
last vestiges of serfdom. Science will emancipate the last
deny proletarian, chained by ignorance, exploited by the
greed and selfishness.

(1) Aristotle, Politics, book, 1, chap. II.— Justinian, Digest, tiv.
XXI, title I, law S.— Senkqde Spistohe LXLV.— Dion-Chrysostomb,
oratio XV. — Phi lesion, Fragmenta comicorum Græcorum, fragment
XXXIX. — Athenaeus, Banquet of Scholars, chap. LXXX111, page 508,
volume U (Argentorati 1801-1807). — Petronius, chap. LXXL—Dionïsius-
Cato, book IV, list 44, etc., etc.

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But almsgiving, community, and brotherhood
of the E/ïJ.v»* ! — Yes, the transfer of all his possessions between the
hands of the priest, under penalty of death (1). For if Jesus does
the fight against the rich, he thinks, and the popularization of good-
to be, in the dissemination of science and the arts, h cotte meeting
Noble instincts, an ideal for the future? We have only seen one
A jumble of beggars holding their hands towards the sky, in
cursing the earth, cowards, pious, filthy, ignorant, selfish,
muttering prayers. That's the aforementioned brotherhood.
Jesus! What does it have in common with ours? That one, the
brotherhood of humankind, communion of all
men of heart, in freedom and justice, she was
preached well before Jesus, and unfortunately without support
ter do glaive.

I have often wondered if we should have more do
anger or pity for cos mystagogues, deceivers of the crowd
and of themselves, who prepare so many sauces
Synoptic legends. You have to hear them, with their
tone of hierophant and sibyl. May the ages age

Let the people beat their breasts! Let
Art, science, and genius, do penance! I The son of a
poor carpenter from Galilee, barely instructed in the liturgy
Hebrew, will embrace centuries and empires, glimpse
the future of his disciples and the world, untangling all the
enigmas of humanity.

Credal Judcms Apella, a Roman would say. But Saint Peter
knew better than all our spiritualists the doctrine of
master. The first Christian sects, Ebionites and
Nazarenes (2), declared heretics by their wayward brothers,
refused, in the name of Christ, any contact with the
Kind. An authentic tradition combined with the habit of a

(1) The legend of Ananias and Sapphires, this miracle of the assize court,
can have no other meaning — Acts of the Apostles, chapter 5,
verse 10.

(2) These sects have long preserved within themselves the remnants of the
the family of Joseph and the brothers of Jesus.

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the once dominant idea, which was able to maintain in the Gospel

Gilo pnolized back passages on formal opposition with cotte
doctrine.

The admission is difficult for those who, for two centuries, have
burned, tortured, and tortured their mother. Month read Christianism
was first Jewish in the mind of the minister, Jewish in fact
And logic. He was not supposed to leave the borders of Judea.

It is to Saint Paul, to that bold sophist, who carried so high
in the story the prudence of the serpent, that honor returns
to have understood the rise and destinies of Christianity
nismo extended to humanity. This converted Saul had, moreover
Their steps did not know Christ. Nourished in pagan writings, where
He often draws on SOS quotes and his themes, the preton
despised by the daughter of (iamaliel resolutely inaugurated, despite
Saint Peter and the apostles, the preaching to the (montils.
Saint Paul is the true founder of Christianity, who
finds itself entirely, with its dogmas and immoralities
and its schisms, in the poigaéo d'épi très do l'apôtre dos
Gentiles. As for Jesus, a less active and less
alive, her shadow was repairing itself in certain passages, including
Matthew seems to have a monopoly and those who condemn for
the Paulian doctrines.

Don't think I'm here to destroy the law or the pre-
"Phètes. I do not come to destroy, but to fulfill/ Jo you
"Tell me the truth: the law will be fulfilled to the very last iota,"
"as long as heaven and earth endure. Whoever has broken
"the least of his prescriptions and will have given this
b. Men's education will be relegated to the bottom of the list
b in the kingdom of two. But he who has accomplished
b and taught the law will be great in the kingdom of
b heavens (1). b This is a formal excommunication of saint
Paul.

And in the mission to the apostles: “Jesus sent them all

(1) Matthew, ehsp. V, verses 17-19} chap. YM, vas. 4; chap.
XX1U, verses 2 and 3. — Luke, chapter 5, verse 14; chapter 21, verse 17. —
Mark, chapter 1, verse 44.

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"The twelve said; Do not go down the path of the Gentiles"
"And do not enter the Samaritan cities. But go
"preferably near the backs of lost sheep from the house"
» of Isrnftl (1). »

Another verse from Matthew's memo teaches us the
the way Jesus performed the miracle for the stranger, "I have not
"He was sent only to the lost sheep of the house of Israel."
The Uhrist responds to the prayers of the Uhananèonne. St he
he adds in a fierce outburst: "U is not good to take
"The children's bread to throw to the dogs." What about the
The woman replied with all the finesse of antiquity: “The little ones
"Dogs eat the miottos that fall from the table"
"Our master (2)." And Jesus, disarmed, complies. He heals
la fillo do cotto formrno.

His words nonetheless remained a cry from the heart and from the blood
Semitic. Shylock, exasperated by persecution and contempt
secular, only gives to Christians when his brothers
are satiated, if indeed he prefers to destroy rather than give
Jesus only performs miracles for foreigners when...
The sons of the house no longer want him. Like his master,
Christianity became universal out of spite. "Love-
"You and each other" is addressed exclusively to
disciples and the community. It's a matter of sect and of
tactics, council of union and discipline which alone can ensure
It's about success, not humanitarian words. Jesus explained it.
enough in this dark passage that has become the form
of the primitive excommunication procedure: "If your
"Brother, no, he's not listening to you. Take two or three with you."

(1) Matthew, chapter X, verses 5 and 6. — In chapter XXVI of the
even and Mabc, chapter XVI, verse 15, Luke, chapter XXIV, verse 47, Jesus
orders him to go and instruct all nations. It is clear that this is no longer
the primitive Christ and Judah speaking, this Christ who wanted the law
was executed down to the last detail, but Christ was revised and corrected by St. Paul
and his disciples. These contradictory passages are the vestiges of the
a struggle that began in the first century between the two rival doctrines of
St-Pierra and St-Paul.

(2) Matthew, chapter XV, verses 24-28.

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"Three people so that everything rests on the word of two"
'* or three witnesses; if he does not listen to them, tell him
"The Church, and if he does not listen to the Church, let him be..."
"like a pagan and a Catholic (1)." Saint John will defend
soon memo do return their greeting to the InV tiques (2).

"Saint npôtre" is not polite.

(Juollo distance between the philosopher who exclaims with splen¬
deur: "ltion of everything that touched man and humanity"
"Unity is not foreign to me,"

JS he I (holding to alienate me pulo,

and the Christian, onnomi do sa propro nature et du gonre
iiuiuain, comprising only a brotherhood of creatures
cursed, doomed to slavery and sin!

Between Socrates, the citizen of the world (Koîj«;), whose name
signifies both ornament and matter, and the exiles of the
valley of tears, throne of Satan, what an impassable abyss! 1

Christian charity, a solace brought to the suffering
humans, it's just speculation, a way of thrifting
kingdom of heaven, uno vuo étroiteo ot boundée. Stigmato
Printed on the forehead of the poor, charity degrades him who
the donuo and the one who receives it; and it is he who receives us, generations
custodians of the future, 'that it is up to erase the insult-
aunt's assertion: "You will always have poor people among you."
» you (3). u

Did the poor man or the stranger present himself to the man?
In antiquity, he did not lift his long toga to acquit
to settle his debt in a fleeting act of charity. But, taking by the
his Greek or barbarian brother, he brought him to the middle
of his family, gave him a place in his home and his
heart. If antiquity had the slave, let us remember that it
He also had the host and only knew the beggar under the
Caesars.

(1) Matthew, chapter XVIII, verses 16 and 17.

(2) St-Jean, epistle II, verse 10.

(S) Matthew, chapter XXVI, verse U.

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The reward for lionesses' actions or for declared actions
The stars created by religion suppress the vorlu. Lo bion n'ost
more than In, a thing rewarded; lo, evil, the thing punished.
Doing good is reduced to a long amount of work. In contrast to the
animated saints do the rngo of the player who wants to win the game,

Great is the stoic philosopher sitting on the ruins of
world and doing to others what they want done to them, according
the great law of the human species, and not for the sake of it
of a vain immortality.

What, after all, is repentance, the capital lever of
young sect, otherwise a bonus offered naked vico and naked crime, a
A penchant for proselytism, a human comedy? Repentance,
It's failure, it's shame, it's calculation. We put on
On the joys side, the happiness, the successes, the asset of luck
or the cunning; or the misfortunes, the failures, the
falls, disasters that strike down man and make him return
on lui-inémo. Depending on the result, we continue or we stop
ropont. I,o repentir est lùcho et no peut regarder on faco
his haughty rival, the vulture of Frométhôo who tears apart
entrails without eliciting a cry from the victim; intimate voice
by which humanity, implacable and vengeful, declares
To the criminal, his outlawry: remorse. Christianity
nisme abused a convenient agent who brought him & abundance
men and possessions. Constantine found in her bosom the absolute
tion of his crimes which the pagan priests had refused him;
and Gilles de Rais (Bluebeard), that blood-stained monster
of eight hundred children sacrificed in ferocious orgies, but
to believe in heavenly forgiveness, because he left it to the monks
his opulent lordship and that the word "repentance" had
touched her lips. Humanity isn't such a good girl. She
declares an eternal war, in the past and in the future,
as long as she stands on earth, to the monsters who have
outraged or perverted. Her cry is the law of the Twelve Tables;
In hostem œterna auctoritas!

After such damning testimonies, can one ask
Does Christianity have a moral code? No, since it defiles

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los without (i'unu systematic way and mows highly i\
the extermination of human nature. Guioonqim jetto les
A look at a writing by Greek divine men, a discourse, a treatise.
trngédio or piece of verse, remains confused with our admiration
delightful in the presence of this entirely human morality which
It excludes neither joy nor love, a halo of serenity and...
Glory snatched away by ruthless hands. In contrast
by Homer, Hesiod, Sophocles, Euripides, Aeschylus, Aristotle,
Hippocrates, Demucritus, Epicurus, Sooratus, Virgil, Cicero,
Luoreoe and, later still, Seneca, Epioteto and Mark-

Aurelius, of this Pleiades incoraparnhle that no century has
Equalized, does Christianity have a name or an era?
Spread out? Saint Lattre pout-étro, Saint Simeon lestytitoou
Saint Koch doubled by Bossuet and the danse macabre.
Also, driven by the most intense of jealousies, he feared
not to accuse the nuns of immorality. Stoics, martyrs
Do virtue, Epicureans, who knew how to die for liberty
and the homeland, austere and tolerant philosophers, serious under
your porticoes like marble statues, wise damned
by fools, hurled into hell by fanatical backs
Foolish ticks, forgive them. Forgive them. 4 a whirlpool
unable to understand you, animated against everything that
is beautiful in the rage of the barbarian.

Every nation that has reached a certain degree of power and
light includes the need for a morality or more
simply a contract of mutual respect. The laws do
Manu, the writings of Zoroaster, of Plato his disciple, of the
Confucius, Lao Tzu and Mencius, the Koran do
Muhammad and so many other treaties that encompass the law
human beings, subject to a religious commandment, offer themselves in the middle
absurd, eccentric or bloody orders, the lot of the
religion, precepts of sound morality, heritage of
Humanity. Love of one's neighbor, resignation, action
to return good for evil, temperance, probity,
purity, self-knowledge, and abstinence, such
is the teaching of these books written in a style at least

as pure as the Gospel Judaism, for its part, returns
It says that there is something human in the doctrine of Christ;
Mr. Salvador (1) has shown in the ossônion doctrines
monk the books of the Old Testament the parts
most remarkable of the innovation pretonduo.

Only the idea of universality by which Christianity
wants to confiscate the world for its own profit, which differentiates them. Thus,
The Sunday prayer is word for word the Kaddioh of
Talmud. The great principle of loving one's neighbor comes from the
Leviticus (2), and this book contained in addition the precept of
respecting his father and mother, which Jesus could have made his
Profit. Fraternity and purity of heart were preached.
without hesitation by Hillel, the Ilion and the synagogue of Alexander
drie. Isaiah had already made pronouncements against the rich, the
fasting, hypocrites; and the Essonians knew at
These Moloohist practices of abstinence are at the heart of which

Jesus was to restore their original purity.

Judaism, undoubtedly, at least that which
found developed in the brilliant theories of the prophets,
superior in spirit and scope, not only
petty practices of the Pharisees, but baroque
parables of Christ. "This is what the Healer says; Do
"Judgment and justice. Deliver the oppressed. Do not grieve"
"Not the foreigner, the orphan, nor the widow, and do not spread
"Here (in the temple) innocent blood (3)" In these noble
and simple words sum up the doctrine of Jeremiah; and these
exhortations recur more than once under his inspiration
burning hot. This prophet didn't even want sacrifices.
of animals (4.) H would not have suffered the sacrifice any more
theophagic of the Mass. But I hear the great Isaiah:
“We fasted and you didn’t even look. We have

(1) Salvador, Jesus Christ and His Doctrine. Volume I, Chapter VI, Book U
(Pariah 1838.)

(?) LÉvrnqw, «h*p. XIX, verse 18.

(3) Jeremiah, chapter XXII, verse X

(4) Jeremiah, chapter V, verse 22.

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"Humiliated our souls, you did not put on a point,"
saying weary Jews. — “But,” replies the noble Jehovah, “we pro-
» photos, in the day of your youth, you will execute
"Your wishes and collect your debts. You jeùnoz ot *
"You create lawsuits and quarrels, and you..."
"Strike h blows with your fists like impious men. No jeùnoz"
"Not like you've done so far, otherwise your cries..."
"will likely strike the sky often. Kst-eo litlo joûno"
"What I chose, to see man afflict his love one day,"

» turn his head in a circle and spread the ashes
"Bags? Is that what you call a pleasant day?"
"To the Healer?"

"This is not the fast I chose. Dissolve the lions of
"impiety. Lighten the burden on our shoulders. Free those
"Those who bend under the weight, unload their burdens. Breeze"
"Your bread with the hungry and show contempt for the poor"
"Do not let the vagrants into your house. If you see anything..."

"Naked. Cover it and naked, do not despise your flesh (1). Then the
"Light will burst forth like the dawn, your health will return, the
"Justice will precede your face and the glory of God will overtake you"
"Loppera. You will invoke him and you will be heard, etc." Jo
refers to that admirable chapter LVIII which should be quoted
entirely. The worship of God in spirit and in truth, by
The practice of good, which is at the heart of the useless revolution.
tempted by the prophets, these elite men
superior to Semitic genius. If, with the ideas of their
Due to time and their paj's, they were unable to support their generous
doctrine on human greatness and dignity, at least
Does their God have common sense and speak the language of
the reason. It was reserved for the ancient world and the world
modern regeneration of placing punishment in the conscience

(I) The rehabilitation of the flesh, plaything of Molochist tortures, that is
This is what completely differentiates the Prophets from the ascetic Jesus.
The latter only condemns simulated fasts and grants exemption from the ritual.
of macerations that weaken man and the defenseless book anxious hands
of his executioners.

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or the reward and to arrive at a humanitarian sacrifice
before which all blows of discipline vanish and
which is accomplished without fear or hope, Morconniro.

“Be just and true,” exclaims Juvenal, inspired, when…
i' Pim In ris to dicterait le perjure on face do son taureau.

"The greatest of evils is to prefer one's life to honor."

>■ neur, and to keep his life from losing the real ones
u reasons. »

“Pbataris lieet, imperel ut sis fats us, et admoto tfielet
pcrjuria lattvo. Summum crcdencfas animating prw/brvc
pudori, and. auspicious ritam. vivendi perderc causas. »

Or find in the Gospel these vibrant words which
raise, nilammunt...purify and let them belong
A humanity that has produced such men? Because the
Christianity invented nothing. On the contrary, it destroyed.
Its profound originality lies in the importation of evil under a guise of
a new and even more fatal form, a state of mourning, a
The world's eve, where the universe packs its bags. It carries in
He represents inertia. He is immoral, cold, selfish, ignorant

bursts of passion, grand thoughts that come from
conur, in short, profoundly hostile to nature and to
progress. It is judged that the passages are countless, the
improvisations, the allegories before which the
a sensitive crowd whose harmful content has deeply
corroded, modern societies.

The Widow's Obol (1), this much-admired parable,
What is it from an economic point of view, if not a council?
exploitation, a trick to squeeze money out of the poor?

Reddile Cwsari qwv sunl Cœsaris, worthy equivocation
The good old days of Escobar bring Jesus closer to the fanatics.
sectarians ready to acclaim Nero, if he wanted to do tomorrow
the experience of their theories. It will be useful for a long time to come.
of consolation and pretext for traitors and cowards.

The lilies that do not spin and are better dressed than

(I) Lee, chap. XXI,

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on"

Solomon in all his sword; your ravens who do not pen
They arrive the next day and receive their food.
the hand of Jehovah (1), all co cycle tl'uno ascetic poetry,
condemns work, the basis of human dignity, and rejects
formally the industry, this great conquest of the 19th century
century, until now, it is true, a source of misery, but, in
the future, a source of emancipation and well-being.

John on the breast of Christ (2), that pious flower
from a Hellenist, transports the heart of the seminars and
Inflame the Antinous of the sacristy. Let, let come
your little children (3) to these holy pederasts,

Blessed are those who breathe! with the empty sky and Eden
Lies, the bloodiest of your ironies!

The kingdom of the two, a vast horizon open to proselytism
ism is the state of vagrancy described by Jesus and his
disciples in Palestine. Stop at the wedding in Cann, sit
to sit at the table of a tax collector or a Pharisee, according to the
chance occurrences, moving from conversation to Nicodemus
to the cello of a tille of joy, to live off the fish of the river or the
fruit of the tree, to unleash one's spirit in the squares

ingenious parables or biting remarks, praying,
Cursing, blessing, dreaming, without understanding anything about civilization
tion or & life, without worry about tomorrow, without attachment A
people or perishable goods, to live innocently,
Ignorant and sterile, that's it, in the most optimistic sense.
the ideal dreamed of by Jesus. A saccharine vision in opposition to...
complete with our press, our arts, our collections of paintings,
our libraries, our instincts for progress and the future,
A sketch of an idle bohemian, where one wanted to glimpse the city
future.

If they had at least stopped there, for the sake of the rest of the man
Manity! But no. The God of Christians is death;

(1) Lue, chap. XII, veya. XII et seq. — Matthew, chap. VI, verses.
25 and following.

(?) John, chap. XIII, verses. 23.

(3) Mabc, chap, X, vêts. 13.

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death, even more horrible under the Hour, which we cover
his bare skull, beneath the makeup with which his
cheekbones; death that punishes and death that rewards;
Death, the ideal of dreams, the goal of life, the fulfillment of desires
The price of hope, the price of torture.

The lying dogma of immortality, the Nepenthe of the slave,
Greece has no shame in having invented you. You came out
fully armed with the brain of a subtle tyrant, or rather, conscience
dulled by a drunken helot. What evils have you not unleashed!
Born on earth? All these saints, your lovers, are
deceitful; these virgins, prostitutes; these martyrs, spies
farmers; they leave these poor people far behind.
d'Helvétius and d'Holbach in the conception of interest.

They are chaste, but hopeful of the roadside.
divine, heavenly delights. At this thought, a shiver
The way desire runs through the bodies of virgins, arousing their
In their hearts, hope flushed their faces. Emulators of Alcmena
And of Thérèse, they disdain the flesh and impotent love.
health.

They are humble; but the palaces of heaven are more splendid
that the azure, brighter than jasper, open all

large for the chosen ones their ivory gates; and the vermin can
to cover bodies or the millipedes of angels will grow.

Blow their right cheek. They turn their left cheek;
God will avenge them. "Strike," the martyrs say to their
persecutors, like Racine's bailiff: "I am the father of
my virtues. To refuse everything in order to have everything, to despise everything
To own everything, it's pure pricing. And the player of
Pascal believes he's winning by playing a coin toss.

Comedy of refusal, hypocrisy of the flesh, false ambition
And ferocious, that's spiritualism. The chosen ones are chaste by
lust, poor through avarice, humble through pride, charity
tables by hope of a hundredfold.

May they, I hope, these bold sophists,
Earth's executioners, may they one day rise again! May they
saints, martyrs, the Rohingya, popes and helots, detainees

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their tired arms under the slabs, piercing the furrow of
wheat and place their skeletal fingers in the hollow of their
orbitos! May they germinate, with abundant fruit
its, beneath your meadows, your cathedrals, your mountains and plains,
and to see with horror that they had abandoned the prey for
the shadow, humanity for nothingness and lied to life for the
Eternal death! May the martyr tear open his wounds;
The ascetic, cursing his penance; the priest and the philosopher,
tear off their lying tunics; and all together, strike
their sonorous skeleton of 'their yellowed knucklebones', redamor
a drop of life with more anguish than the traveler
altered does not demand a drop of dew; and that, from the breast back
deserted squares, destroyed cities, ruined basilicas,
in the face of nature, which always lives and thinks, resounds,
with the accent of Sganarelle demanding his wages, this howl
a anguished anguish; "Christ! Christ! You have deceived us."
"May you be cursed!"

CHAPTER III

Conclusion

In summary, Christianity is emerging from a period of immense decline.
Despair. Humanity had lost all faith. Kilo
He called upon God. Death, pain, and frenzy answered.

Christianity is guilty of having deified crimes
social issues, poverty, ignorance, uselessness. He embodies all of them.
destructive agents that man traps in his care.
11 is the refuge of this venomous spirit of the abyss, everywhere
grappling, in all religions, with the beautiful and splendid
This matter. It is the origin and support of all abuses
of our social order. In it are symbolized the revolt of
grace against the law, authority against liberty,
Selfish exploitation versus the social ideal. The citizen is
sacrificed to the believer; man, to God. This much-vaunted genius,
What Chateaubriand celebrated was Satan conspiring to bring about ruin.
of the globe.

The task of the modern mind is therefore to sweep away even
the last fragment the Semitic spirit and to return to the
ancient destiny of our race, to the motto without which
It cannot overcome Humanity with its sublime dogma.
Every time man leaves this sacred ground for
armed chimeras against himself, every time,
Giving in to the pride of the deified self, he subjects nature to God.
matter to spirit, then the most dreadful of diseases
seizes hold of the social body and progress halts for a period of time
centuries.

To the ancient world revitalized by the alluvial deposits of the nations

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"We owe the conquests of our sciences, the brilliance of
our arts, the dazzling beauty of our cities. It was he who tore them away
The veil thrown over the violence by religious terror. It is he
who gave us back unlearned love, family, and friendship
Cursed, all these true acts of piety, envied by the divine
unity. The reconciliation of man and nature has put an end to...
The dualism we wanted will become eternal. We are
saved by the tears of the Muses, raised up by the wisdom of
Minerva, freed by the labors of Hercules, redeemed by
Apollo's victory. These defeated gods are ours.
Cos, goddesses whose free charms have been cloistered under the habit

are the only ones worthy of our sighs and our prayers. Fallen
With man, they rise again with him. Already the ancient cult
revives in the sciences and the arts, sustains with its breath
powerful, the masterpieces of our literature, is the guide
and the thinker's faith. The social question resonates deeply.
from the voice of the Gracchi and the storms of the Agora.

I see it rising in the future, the future Athens, no
not brilliant with jasper and emerald, like the sad neck
wind of the apocalyptic Jerusalem, but adorned with men,
of citizens, of wise men, and where all will participate in these privileges
privileges too often reserved by the city for its aristocracies.

The Greek spirit represents the gushing forth, the effusion, the a¬
He is the divinization of all physical qualities.
and moral, the splendor of matter. To him belongs the morality of
wise, the useful sacrifice of the citizen, the religion of humanity
unity, faith in progress, equality and freedom affirmed,
even in the midst of a civilization that divided men
my Greeks and Barbarians. To him, holy tolerance. When
The Arian Valons persecutes Catholics; a voice is raised
in favor of freedom of conscience; it is that of a pagan,
of a persecuted man, Themistius.

"Understand that it is not in the power of princes."
"to compel their subjects to all their wishes, but that he
"There are certain things that we absolutely cannot..."
"Force them against their will. This class embraces everything that

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"ust of the domain of virtue and particularly the ideas
and feelings about the worship of the Divinity. For virtue
"is a voluntary movement, and we will never be able to
"Forcing me & thinking that I don't want to. All that is
u of the hardware domain can be ordered and obtained by
"Violence. But thought and all its manifestations"
They are free and independent. You can force me to do it.
"That which I do not approve of, but it is not in your power"
"To have me execute it voluntarily. No threats,"

"No torture that could bring me there... 11 has not"
"Missed, I remember our ancestors, the princes badly"
"inspired who wanted to do violence to the thirties and attempted"
"to impose the religion they had received from their fathers."

"But all they did was reveal hidden feelings"
"real out of fear of torture and brought no one
b in their opinion. Also, it is not their imposed God that
"The new converts would dream, but the imperious purple-

b riale... So you wisely allowed by decree everyone
to follow the religion he deems appropriate and of the
b. follow freely. And you didn't invent this law;
b. It is within human conditions and sanctioned by
"All eternity by Providence. Also, he who brings
b. Violence is a struggle against God and natural law (1).

This God of Themistius is not the God of the Christians.
Religion produces saints; philosophy produces sages.
And unfortunately, there are also victims. Because the principles
Themistius's words were the seal of his defeat. Grateful
to his opponents a right that they themselves denied him,
Paganism was defeated in advance by its humanity.
It was not with such lofty reasons that he could
resist Cyril's frenzied torch and axe and
of the Augustinians.

Even today our gods are outlawed. The robes

(1) Themistius, Discourse X (Paris 1684) and Discourse XII, translation
Latin of the para Petau.

Nuiras violated marble and ivory. Fury and ignominy
rancid destroy or mutilate our sacred books, works
splendid historians, philosophers, poets. Each
Each day brings its tribute of curses, insults, and o-
tragedies. The state has recognized all cults, even the most bloodthirsty.
like the crudest ones, apart from the great Hellenic cult of
the connection. In our time, in our modern century and
enlightened, the philosopher, this educator of injustice who has
created the men of the Revolution and will evoke the
A hero of the future, the philosopher is an outcast. He does not exist.
with certain social necessities that are in a state of tolerance and
surrounded by every precaution, while on the
Heights rise, crenellated and feudal, these two castles
wools dressed in black and ermine which are called Theology
Religion, flanked by laws, veritable sharpshooters
on the public. In the depths, the very core, grazes the philosopher
Sophie is outrageous and insulting, thank you, found guilty
at the slightest hint of a reply. While the Jupiters of
the sculpted pulpit hurls its thunderbolts, one must bow the
We back down and keep quiet. We don't even have the right to do
The insult of a fair discussion. "Discussing religion"
"Christian," Mr. Plougoulm declared in the middle of the courtyard of
"To appeal to the Court of Cassation is to insult him."

Condemning, gagging, even strangling, is not responding
dre, and there is an excommunication more formidable than the
extinguished torches and priestly follies, that's excommunication.
communication of reason and common sense.

"Just relax," they tell you, "you can enjoy yourself."
As if the life of thought were not as demanding as
the violence of the body, and as if we shouldn't fight
for his conscience with as much fervor as for his defense
personal.

"Keep your ideas to yourself and for the dust of
your home." As if expansion wasn't a con
the compelling nature of existence and that the truth must remain
eternally confined to her well, for fear of hurting
social vices and morbid vanities.

Happy IVplu'môro who sees luiro io soloil ot dies for
Never! Its leaning from the top of the esplanade onto the abyss
obscure, to probe the darkness and see the dawn break, to bring
his grain of sand to the edifice, protesting in his weak voice or
powerful against the prescription of the true, before do so rocou-
Dear in nature, such is the duty of man. If you have
a handful of truth in hand, open-minded, no risk
to be struck by lightning. What does it matter what the light devours, provided
that it illuminates?

The sacred duty is to work on human genesis.
And the building of the great city. One of them moves blocks,
The other idea. We are artists, workers, pundits, poets.
Idleness and idleness are two crimes.

And you, old whore, vondeuso & false weight, flilo
The eldest of the inquisitors and executioners, Justice, the inquisitors
Sprangor and Torquemnda will therefore not let you
Sleep? Weep, inconsolable widow, weep your pincers,
your easel, your blazing pyre, the ordinary and the extraordinary
ordinary. You still have imprisonment, outrage,
ruin and defilement. Go, we offer you ample and
loyal breasts. Ya, hyena, feast on our flesh and do
Our blood. This is your funeral meal.

History has never shown a believer burned by an atlioceus.
Faithful, tortured by two philosophers. We have too much do res¬
Respect for thought, even in its errors. Our weapons
are reason and justice. We challenge you to arms
equal, without surprise and without ambush, in broad daylight
public. Will you give us a little less stopping at the end?
A few more reasons?

And what criticisms can be leveled against us? If we practice the
Well, it's for the reward it contains within itself.
and not for others. "We don't trade in it. We don't
We don't sell, we give away. We don't place.

"Our soul in the bank of Paradise; we do not bargain"
"Pax God, n Is it our fault if we sought it"
everywhere without meeting him, if we didn't want to

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to worship him in the dreadful golden idol, of wood and of metaphysics
sique, which we have seen everywhere devouring nations;
Yes, stopped and gilding Vespace, we shouted three times:

"My father! My father! "without having any other
answer that the drop of water that fell for two centuries
in the abyss?

If God exists, let him show himself in all his glory. Let him
oxpüquo the contradictions of its essence, the motives
Seriously, his impotence or his rest on Faeo dos
injustices of history. May he unfold the treasures of his kindness
misunderstood, like the marvelous depth of its pro-
evidence. That far from being the worst-case scenario of the circuit, the reason
its, it so revealed itself to our dazzled eyes like their suite ot
Their infinite apnisomont! Let him do that, if he can, and...
We'll see.

Chimera and Lies 1 Iæs criknes to which it was revealed
the admirable reality of nature, or those who have been astonished by
vain, supernaturalist thoughts will roll along, like a molehill.
the pebble. The same decomposition will dissolve all these bodies,
while humanity will continue its eternal journey.
May she live strong, powerful, and free, and may her light shine forth
reveal it to his blinded enemies!

May their punishment and our vengeance be severe!

APPENDIX

HAS

THE DIÜON OF VIRGIL

This is the literal translation of the titra porso of Astarte.
Dido (llXswnw VErrante). She founded Carthage, all
like Astnrté, Saturno, Hercules and so many others

They designate the cities where their sanctuaries are built. She takes
Life and body, through the magic of an immortal poem, and tomb
under the inexorable blows of criticism.

This poetic Elissa (1), the loving and passionate queen,
that which finds rest only in death, is an Action.
The Aeneid put into verse and action the legend and the ceremonies
monies of the goddess. She didn't even bother.
to conceal. In the middle of the city rises the temple surrounded
of austere trees and where an eternal fire burns in honor
powers of Erebus. Virgil dedicated it to Juno for
the needs of his cause, but Silius Italicus does not recognize it
that Elissa-Dido and the infernal realm of the Saturnian cult.

All the characters in Virgil belong to this
A mixed family of heroes and gods, an obligatory procession of
Primitive genealogies: Bel, father of Dido and the Gods,
Mars in the guise of Yarbas, the Libyan Mars, and enun

(1) Elissa, do la desinence El, the great God.

JESUS MOLOCH

2HI

Pygmalion, an important figure in all the myths of the 11th century.
Colcstis, He has at tîadès a golden olmar, with the fruits of em-
ramlo. (Uost the murderer of Eljon, the Jewish and Phoenician Esau,
uno nature faruuohe ot greedy, & in times Moloch ot
Mammon.

Siohée (lo Pur), victim of Pygmaiion, was in the
temples on the side of Dido, like the boau Sorach-Moinnon
years alongside ApHrodito.

Ipsa solo! tandem oelcrnttm ronjimcta Si eh ko.

Soul pciles ensisphrygius scitcl.

"A lours piods roposo uno épée phrygionno", symbol
of Sichôe who must never touch the blood.

The cult of this pale and melancholic figure, innocent
And equal to that of Memnon of Paphos, it consists
offerings of flowers and white fleeces.

There is not a single element of Virgil's poem that one cannot

rotrouvo in Phoenician liturgy and archaeology. The
Eliso's suicide retraces one of the mip* parties where one
burned an image of God or goddess, and Hercules
Sandan is recognizable under the flowing dress, the bonnet
Aeneas' sword. This singular pantheon is completed by the
goddess of Nature, sister Anna (Clemens, Misericors,
GXsi)(u<n), confidante of lovers, the Anna Perenna of
Romans, the Anna Purna of India (1).

(1) Movbbs, Die religion des Pfuenisiar, chap. d'Astarté.

B

MOLOCHISMlî OF THE PRIMITIVE AMERICANS

A singular encounter that would almost give reason to naked
Mormon myth, the Aztecs are, along with the Semites, part of the...
The Holy Inquisition, the puppets who penetrated the most
before, in the paroxysm of religious destruction. A
With Cortex's arrival, they've almost reached Christianity.

As early as 1518, the Spanish landed on an islet in the Gulf of
Mexico, named Carolina in honor of Charles V,
today the Island of Immolations, they discover there with
horror several bronze columns with hollow bellies full
of charred human bones. Some had arms
Some were outstretched, others with their hands folded. This fact is so
Molochist that Muntér alleging the famous passage of
Diodorus (V. 10.20) infers from this the discovery of Mexico by
the Phoenicians. Ghillany himself doesn't know how to deny
a certain connection between the Phoenicians and the Egyptians with
The early Americans (1). *

There is no more extraordinary concordance in history.
naire. The Aztec race adores, absolutely like the
Semites, divinity through the shedding of human blood. All
They also curse

(l) See irar ce carieux sujet Plato Critias, Billat (letters snr
Atlantis). — Fhed. Dausieb (Moloch, Sabbath, Taboo).—The journey
from Mnllocb to Mexico. — Views of Nature and the journey in
The equinoctial regions of Uraboldi. — The Cities and ruins of America
Centrale with photographs by Ch. de Charaay, published by Morel
and CA

like the Semites, they destroy the sexual instinct and rogar-
including In terra as soiled by sins and the new one.
calf-born conceived in sin. "Come and accept this water,

"said the midwife as she bathed the newborn; your mother
"is the goddess Colchinweneja; may this purified enu ta
"Poor soul; for you are not innocent, all yellow as you
• Be. May this water grant you a virtuous life.

Whereupon the midwife addresses a prayer & the goddess Col-
chinwonoja and verso with the right hand of water on the
mouth and on the newborn's chest, while crying out;

"May the invisible God come and sanctify this water for you-"
"to cross the line into crimes and sins, do ootto vio immonde."
Dear little child, the Gods Omètencli and Omoahuathl
They created you in heaven. They sent you to this sad place.
"Earth, in this awful life. You will only eat by working-"
"Valiant. May the divine grant you its aid in the
» anxieties and perils that await you here below. b
Is there anything more Semitic than this?
Christian P

During Mostezuma's time, Mexico was covered in cou-
winds where the sons of the family do penance before taking
possession of their immense wealth.

The Mexican priest continually sheds his blood and the
collected in vases. The pond where the priests bathe
She blushed. The head of the clergy, a less pope-like figure
Tinfoillibitè, retreating to a desert hut,
during great calamities, and inflicts upon himself, for ten months,
the most refined torments. The Aztecs, moreover,
They are familiar with the Semitic rituals: fasting, maceration,
especially continence. As for torture, they argue, the
not to the fiercest Semites. At the festival of the idol Tlaîoc,
A boy and a girl drown in a lake. In another,
Three boys are dying of starvation in a cave.

Idols, monstrous products of the imagination, gr
They lay amidst the blood and bones. The trophies
of death, the coils of the serpent, associated with the teeth and the

vit"

Tiger's claws, closed a god. The victims were
dressed in the same way as the idol, which one
destined. Terrible, especially the appearance of the high priest
clad on the back in the colors of Kronos-Snturne, scarlet robe,
blackened face. The priest struck the victim, opened the door with
a cutlass to the chest, seized the beating heart and sheared it
on l'air vors le solil, principal divinity. Co coenr dépôt
a moment at the feet of the idol is introduced, & the aid of a
golden spoon, in the mouth of God.

Some men carried the skulls of the victims. Tapia,
Cortés' aide-de-camp, and a few others counted among them
one hundred thirty-six thousand.

For the honor of humanity, we would like to accuse of exa-
managing such a figure. According to Torquemada (1) the inquiry
siteur and the mass murderer, divine consumption has
rising to twenty million children per year, without counting the
other victims. But Clavigero, a layman and not a cleric
(and which is a guarantee), they value at twenty thousand, children
and adults. That's already enough. As a final touch &
this painting, let us recall that Torquemada, a true priest of
Moloch introduced Christianity into people's minds.
Aztecs, using its analogies with their religion, then
fulminates at every turn against these pseudo-Christian cults
and extinguished them with force, halberds, pyres, and
gallows.

Nothing disarms him, neither original sin nor baptism.
nor the ideas about atonement, heaven, and hell. He accuses the
devil, that ape of God, and misunderstands the Eucharist in
this idolatrous image composed of human flesh
that was distributed to the people like the flesh and blood of the
Divinity.

The Peruvians draw blood from the veins of a young
boy for the nocturnal preparation of a sacred bread and the
They eat at the Citu festival, after having prepared themselves by fasting.

(1) ToRijuehad," Monarchia Indiana, 7, ?J.

and abstinence. This bread is rubbed on the thresholds of houses.
like the Israelites of Passover.

The IJrout still has some kind of mannequin
human beings are composed of food substances, each of which...
The assistant ate a portion. Eleven had arrived during this period.
where we move away from the atrocious institution by humanizing the
rite, or rather by disguising it in a watered-down form, a
lamb, bread, a compound of food substances.

No resemblance could be more absolute, and from which the deduction so
Trouvo thus pushed to its absolute limits.
their cruelties, through this appalling procession of horrors
surrounded by them, Mexicans deserve to be
Semites. It was this title that prevented us from passing them under
silence in a work devoted to Semitism.

G

HELLENIC SEMITIC GODS

The Greek gods themselves are invaded. The Semitic gods
forced their way in and formed a party, draped in
the shadow, whose gloomy demeanor chills the joy of the Immortals
such.

What a profound allegory! The great God of the Hellenes,
Zeus, the god, man and human, of greatness and
human weaknesses, dispossesses the Semite Kronos, devours-
a father of children, who, relegated to the west in a more
obscure. God of time and space, shake the door of
Olympus, its great black wings.

Hercules' struggle against the lineage of Typhon u ost-ce
not the eternal struggle outlined in broad strokes in history
and supported by humankind against Jewish fury
And Phoenician women? Yes, in the heroic age. Hercules menrt
treacherously struck and awakens for Olympus, the pre-
On the first day of our era, he was again defeated by a
monster of the Gergon family and wild boars of
Calydon... Nowadays, it barely lifts the heavy tom-
beautiful.

The very name and idea of Hercules originate from Phoenicia.
where they are used interchangeably to designate both principles.
Greece seized upon the barbarian type and threw it into the
The bold mold of his destiny drew from it the powerful personality
fiction that everyone knows. But we feel it all too clearly by

certain myths, and the evil spirit escapes into the

“*”

JKsrs

brutalities of the warrior fort and the outbursts that dishonor
norent tant do travaux.

Dualism ended by the oppression of benevolent genius
health, the momentary passion of Herculo forms the first
an act in a drama continued by the Gospel. First, Hercules
identifies overwhelmed innocence, the cry of pain and the moaning
sowing of the earth. 11 climbs onto his symbolic pyre, the
Ilujsj, which can be found on medals and in ceremonies
monies; then suddenly rises again full of glory and
intones the hymn of the triumphant God of Israel, Jarobbaal,
Archal!

His life is a struggle; his death, a passion. The God
The martyr is resurrected, descends into Hades and returns to his
heavenly homeland.

The Greek myth, in its final part, touches on history
fabulous, joins the heroic myths of the High East, the
swift tragedies of the harem. He is no longer a furious man, a
God. The proud warrior dressed in women's clothing spins flax
virgins, while Omphale and Semiramis wear the
massacre and the lion's skin (1). Strength gives way to beauty
and the woman triumphs with so much energy and courage
spread at his feet. Ninus-Ninyas, the many-faced Sardanapal,
The formidable Semiramis, the despair of historians, are the
Historical modes of this dual theodicy. They form the
cycle of Hercules Sandan, of the great Sandan HpaxXt>< or A-nor/a
eu SapSxv AnaXa (2). And Sandon, Sandan, Sardanapal designates,
throughout the Orient, the feminized Hercules, the Moloch united with the
Mylitta (3).

Three deities still bring to the ban
a strange and foreign air from Olympus: Dionysus, the
Indian god with strange attributes, both god of the day and

(1) Ecrhbl. Doclr. ttum, Vet. Volume 111, page 263.

(2) Which means the magnitude.— Syt, log. Num. Vet. bob. (VI, n* 1).

(3) Mcuxa, Sandan and Sausakapal. In rhcinischcn Muséum for
philology, geschichte, and griechische philosophy. Jahrang, III,

MOl.nUH

of the night, and the unfeeling couple, Artemis and Apollo.

Our perversion of ideas about antiquity, maintained by
The Christian declamations evoked in Dionysus-Hacchus
The bastard, coarse drunkard. Cost, the type from Silôna. Lo
Mysterious Dionysus wears horns. His forms are par*
Done. Her features have something focused and...
He was thoughtful. He wore an oriental cap and a tiger skin.
hangs on his shoulders. Arabia was his residence for a time.
11. There he met Moloch and took in his frenzied joy, his laughter
strident, the bloody orgy.

Apollo (aroXXttv, destroy), God of the sun whose
rays are arrows, the great dispenser of plagues,
She and her sister Artemis are among the most wicked deities.
from the Hellenic sky, and the Muses certainly would not have recognized
their divine master in the barbaric idol of the earliest ages.
First, the wolf-headed Apollo arrives with the Pelasgians,
while from the depths of the Orient to the islands of the Archipelago
advances Homer's Apollo (1), the dark one, the son of
darkness, which plays a significant role in the Trojan War
Baalic. An alliance is forged between these gods and the wolf.
animal of darkness, son of the great she-wolf Latona,
confused with the dark God of Destruction. Later
Only much later did the Greek Apollo spring from the Hippocrene,
Driven by an affinity, everything points towards the horse, creature
peaceful, and the sacred springs now only used against the
hydras and the villains of its power to harm.

Artemis, the horned one, chaste, insensible, impla-
cable, is the female Moloch, the bloody Tanaïs-Astarté.

(1) Iliad, 1.17; XV, 306. Apollo is called Ex;*«to« the Dark One,
Auxstoç, AoKeyeitic the Dark One, son of the She-Wolf and of Darkness,
and even OeXtoç —See ncore Mawey, religions of ancient Greece.

D

ADONIS'S PARTIES

We know the legend of this young Ephebe, dear to Venus,

killed by the jealous boar of Mare, returned to the tears of the
Goddess by the Erebus nttondri. Such were the Adonias,
both somber and smiling, festivals of death, festivals of
resurrection.

In the month of Thamraoux, at the time when the Adonis River,
Reddened by the soil of Lebanon, it seems to flow with blood, the
Pilgrims flocked to Uyblos from all parts of the world
Semitic, and for seven days and seven nights they celebrated the
The Passion of God. The feast began with the Disappearance.
The crowd stirred in a wave of anxiety.
Then came the Search. Groups wandered in mourning,
calling to all echoes: Adonis! Finally, the Discovery.
The wooden image of the corpse lay, its side pierced, in a
early-maturing plant garden: fennel, wheat, barley and lettuce, on
which the god had expired, according to legend. At this
As soon as they saw it, the crying and moaning burst forth and intensified.
The Salammbô flute, the instruments of the gods Kinnor and Giggras
and Abobas, cast their mournful sounds. A multitude
immense, overcome with despair, laments the irreparable loss.
The women cut their long hair, bruising themselves
breast and strike themselves with the sacred knife, or else, seated at the
door of the houses, on the steps of the temple, mute and in
mourners, their hair disheveled, sobbing, in the posture of
Holy Women. The body of God is exposed on a cata-

Falque, with his injury to the armpit. The Haaltis press him in
SOS arms with the feverish ardor of the Sorrowful Mother of
Christ. They wash him, they perfume him with myrrh and echinochre.
We wrap it in the cloth and wool and lower it to
tomb, amidst the lamentations of an entire people.
"Fragile things, human things. Vanity of vanities!"
This is Semitic philosophy (1); and Lord! oh ost ta
Lordship? Adoni—Mah-Odoh!

But the seven days have passed. The sacred head thrown...
The sea of Alexandria arrives in the port of Byblos. "Adonis
"He lives! He is risen!" This cry filled the city and the
countryside. A wine cellar, drawn by oxen, drags along, in the form
Phallic, the triumph of life. Women who have not
Having abandoned their hair to the scissors, they must give themselves to
foreigners. Abstinence, faithfully observed until then (the
Fathers attest to it), giving way to a furious orgy. The sounds
overflow without restraint.

(U AMM1EN MaBCELUK, XIX, 1. — MATTHIEU, XVII, Ôl). — JK AN,
XIX, 30.

E

Sacred Festival in Njinve

The Saeêos Islands or Tabernacles Festival retraces, in the
High Asia, the fables of Omphale and Semiramis, even
of Esther. It's the Saturnalia of the seraglio, the triumph of the
harem courtesan. All the servile people participate in it.
The slaves there give orders to the masters, usurping their
bed. One of them, condemned to death, lasts five days.
scepter of kings, presides over the great orgy and dies under the
Eve's heel.

This Zogan, or condemned slave, wears the purple robe.
diaphanous and voluptuous of the Cottys and the Cottytlo (1),

The festival took place in the royal harem, thousands
Men for spectators. Hardly Orion or Nimrod
had he, in the heavens, that the perfumed, dyed Zogau and
made up, almost bending under the weight of the chains and collars
liers, offered itself to the gaze and acclamations of this people
Ninevite, compared by Nehum to a courtesan. A cup
in one hand, the double axe in the other, surrounded by his
women and his eunuchs, he would sit under the canopy
of purple. Perhaps they even pitched the royal tent at
summit of the palaces, amidst the hanging gardens of
Semiramis, and this crowned slave, this ephemeral god, pre-
Absalom was born in possession of the throne and the harem in the manner of Absalom(2).
His reign lasted five days, and he lived in tents of animal skins or
The foliage roared with the holy orgy. Sardanapalus had
spent this time in pleasures, before lighting his pyre.
The overconfident Niuus, having put in a second place for the same period, finished 1st

(1) See on this subject the dictionaries Purdos, Hestchius, Athenke.

(2) Jur.gs, il 10,82.

jksi's moi.ocii

seoptro il*Asie h son osclavo Sémirnmis. Lo premier jour,
She seduces the satraps and the chiefs; the second receives the man
image of the people; the third, Ninus, was dead or imprisoned
stunned.

Lo invtho is a program called "the party." Omphalo,
Amaphale, a tyrannical slave, holds the king's seoptro
Jardan. His voluptuous whims deliver all women
to the eselavos, the masters chain; and, even under

Alexander, the Inbylonian women, dressed in servile robes,
will prostitute themselves to foreigners. Jehovah himself describes
one of these debaucheries that defiles his tomb and even his
autol. He addresses Tiola and Ooliba through Eze-
chiel (1). "You sent us messengers on messengers on their backs
"Men coming from afar. They have already come. You dare
» bathed. You tinted the area around your eyes with stibiam.
"You've covered yourself with pareo, all your ornomonts. You've lain down on
"A superb bed and a table were placed in front of you. You have"
"I placed my thyme and perfumes upon her. The acclaimed-"
"The multitude filled the temple when the
"The Sebeians came from the desert; and, choosing some of them
"In this multitude, you placed your bracelets on them."
"in their hands and crowns on their heads, etc..."
It's an orgiastic ceremony. The queen woman and Deosso
from Syria, gives his hand to the Assyrian courtesans.
Let us hope that among the Jews the murder of the hero does not bring an end to...
would not celebrate like in Persia and Nineveh.

In these cruel courts, etiquette is ruthless and
He who touches the diadem or the throne must perish. The slave
who held the people of Assyria at his feet, king of a mo
He, flooded with delights and pleasures, ascends to the pyre of
Sardanapalus. Haman perished at the hands of Esther. The royal tunic of
comes the tunic of Deianira. Hercules Sandan, son of
Holoch will die by fire. So much so that his auto-da-fé...
yields to or follows any Semitic ceremony.

(1) Ezscuux.

F

ADONIS AND AUONAI

The Adonai of Zion could have recognized a brother in the
Jao-Adonai-'the Hammurz of Hyblos. His familiar name is-
Adaddrimnion (the Grenade) lies down on his placo
on the funeral bed. "They (the Israelites) will look on me
"that they have pierced. They will mourn me as the only Son"
"They will moan over me as they did over the firstborn."

"And there will be great desolation in Jerusalem as..."
» the mourning of Adaddrimnion in the field of Mageddo (1). »

Eastern theology delights in these young heroes
swept away by a premature passion, the Atys and the Eschmoun
beloved of Cybele, the Memnon Serach, sons of Dawn and

conquerors of Asia, whose calvaries and Memnonias...
the rivers are flowing (2), and the legend of a campaign
The unfortunate Serach of Memnon seems to inspire the editor
unintelligible speaker back Paralipomena (3) his fabulous defeat
of Zara (Serach) and its million Ethiopians.

Herodotus, in his travels through Egypt, Phoenicia
company, Babylon and the coastline, recognizes everywhere a mode
uniform of hymns and laments in honor of persons
Various swimming styles: Maneros of Egypt, Adonimaoidos of Bithynia
Linus of Argolis. Lovers of Goddesses, sons of Gods, children

(1) Zechariah, ehap. XII, vera. 10 et seq.

(?) Josephus, War of the Jews, Book II, no. 102. — Pl.inb l'ancikn,
Natural History. Book XXXVI, g 65.

(3) Paralipomena, Book II, cbap. XtV.

•IKSl'S M01.0CII

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chors ot unique, cos adolescents laissent après eux uno
inconsolable sadness "and noted consolat'! quia non sont."
Their worship is mourning; their dogma, deified despair.
“Vno ot doni I Ailnnu!” Ailonu! Woe, Healer! Wrong-
"An hour to us!" they shouted, the Lyricists and Pro-
phètes (1). Jehovah describes môme cos Adonias as the
the most natural thing, •• We won't cry over him, he said-
"They're talking about a king, alas! My lord! Alas! My
"Brother! We won't shout: Woe, Lord! (vao
"Adoni!" Healer! Where is your power (Adoni-mah-
» odoh) (2). »

Joseph has already been mourning his father Jacob for seventy days,
The Egyptians wept for Manoros, who had been transported.
corpse in a sort of Memnonirun, beyond this day
Dain where the funeral procession so lamente encoro seven days.
"They will come to the area of Thorns (Atad), beyond the Day-
"dain, or they spent seven days celebrating the tunéraillos"
"in deep mountains. At this sight the hnbi-
"Many in Canaan will say: there is a great trouble in Egypt,
"And also this place was called: Mourning of Egypt (3)." That's it.
certainly a judicious explanation, well done to conclude the
The mouths of Nehemiah's skeptics. La Gonese forgets,
perhaps unaware of the Egyptian custom of hanging
Hawthorn wreaths during the Memnon festivals.
She also doesn't remember the day of Myrrlia (of

the bitterness) celebrated by his ancestors, when Amos prophesied
tisait. k I will turn your celebrations into mourning, your songs into
"Lamentations. I will make Israel mourn for its only Son;

(1) Jeremiah, chap. IV, verses. 13; chap. 71, vora. 4d ch. XXII
verse 18; chapter XXXIV, verse 5, — Threnody, chapter V, verse 6. — Kings,
Uv. 1, chap. IV, verse 8. — Ecclesiastes, chai. IV, verse 10; chap. X,
verse 16. — Euripides, Obesity, verse 1397. — Hossbus, Idyll III, 1. —
Caujmaque hymn to Apollo, 20. — Athenaeus, Liv. XIV. — l'ai-sanias
Book IX, Chapter XXIX. 1128.

(2) Jeremiah, chap. XXI!, verses. 18; chap. XXXIV, verse, 5. — J«p,
chap. XVII verse. 14; chap. XXX, verses. 19.

(3) Genesis chap. L, verse 10 and auiv.

JESUS

ÜUU

— and sos last moments will be the day of Myrrh" (I).

We would be less surprised to see the prudish Jehovah
uvoe rnccmnpagnoraont impure of Adonism, his mother
Myrrha, and even her incestuous father, Cynirus. This foundation
The author of holy prostitution is none other than the instrument of
strings back prophets, the (vinnor, whose sounds gravel ani-
"Move both mourning and orgy." My insides thunder.
"Against Israel like a Kiunor (2)," Isaiah will say. The Hill
of Cynyro, Myrrha, the spice of tombs and the mourning of
Mourners' cries resounded in the sanctuaries of Zion. A Circo
somblo metamorphose on divinities not only the
instruments of the celebrations, but the cries and sobs themselves.

All the prophets guide us to cos Nénies imitated do
Tyre and Hahol, where the body of the deceased lay stretched on the pyre
was bathed in tears and greeted by the funeral chants of the half-
men's choir and the women's semi-choir (3).

These lamentations about the only son draw on myths.
Anthropothecs have a dark meaning. Linus is son
of Malcandre (4); like Jeud, of Ivronos-Israel; and one
knows the habits of the Molochs towards their children.
Jephthah, the Sophet, also had a beloved daughter.
like a Goddess in the time of Bishop Epiphanes (5). The
Nature was taking its revenge on all these parricides. Tree struck by
• the lightning, the priest would retire to his home to
living in remorse, and her tears were different
Cruel were those of the lover Eaaltis. Her daughter, her child

They were with God. He, however, was dying of despair.

It's still the right time to talk about the rejected animal of

(1) Cluster, chap. VIII, vere. 10.

(2) Isaiah, chapter XVI, verse 82. — Suidas, under the word Kwupn.

(3) Paralipomena, Book II, chap. XVI. vere. 14 — Jeremiah, chap. XXII, verses 10 and 11. — Zechariah, chapter XII, verse 10 — Isaiah, chapter XXIII, verse 15. — Kings, Book I, chapter XIV, verse 13, etc., etc.

(4) Pamanias, Book IV, chap. XXXIII, No. 3 — Diodaro, Book I, Chapter XIII — Plutarch, Da bide, Chapter XII.

(5) Epiphanius, Contra Ilcerelicos, Volume U, page 128 (Paris, edition of 1545).

Mol.ocil

3 he

.léliovnh, his sacred ox-cnchon. Type of crime we do do-
hip, pork or wild boar, companion Moloch islands or back
Venus, the foul animal, followed our gods in their fall.
The abomination of the prophets is merely the flip side of a cult
ancient. Trichinella has nothing to do with it. For a long time i\
Cyprus, Aphrodite's pig wallows on a bed of litter
leagues of treats, while Adonis's ox is
relegated to the middle of filth (1).

(Il atheneb. Book Ht. — Plutarch, Symposium, Book IV, chapter V, No. 2. — Isaiah, chapter LXV1, verse 3.-17, etc.

END

BRUSSELS. - PRINTING WORKS Eu. MaiIEU, RUE DES SABLES, 18.

of great importance and of a surprising topicality.
A dependence on sacred exegetical expression; the other app-
participated in contemporary history. Malgré la
light spirit that we repeat in our century,
he found the number of readers who did not
the volume drop was reduced and it did not point
was encouraged by the long development periods and

the multiple expectations of these two ideas. Natural
absolutely nothing has been accepted without contest.

Criticism of his legal rights, even across the board

of the works that she approves most in her

ensemble (1).

(1) The author receives signed letters of congratulations, notam-
with the help of the officers of the Grenoble, Angouleme
de Tulle, de Poitiers and d'Anthédon; de Gentlemen the Vicaries

* r

I have no intention of raising the objections here.
was formulated against the scriptural part of lou-
question; I'm leaving longer than usual. I'm busy
only responding to the observations presented
On one of the most important points in history:
the action of the Jew in the Franco-Masonry and the
secret society.

"This imputation to the Jews of all
horrors of the Franc-Maconnerie, at-on this,
we tried to do the least bit. We do not agree
testons not that the Jews are the enemies of
the Church; we believe that they are, as they are,
a part d'action in all the mishaps of the
Christian; we are persuaded that they con-
always born like Jesus Christ to know
where is Christianity and where one must strike for

list in matter of worship, rationalist in matter
of doctrine, he is no longer a Jew, the child of Moses.
It is a lost friend, buried in the graves
“Ampurs of the century, alien to all positive dogmas,
and try to enslave his nephew to push him

'- _ radicalism of destruction. This is our opinion

more worried than ever, other than his inconsistent judgment

Generals of Bordeaux and Quimper, and of the beautiful ecclé-
siasticals and laicians of distinction.

she lets Cadmettre inch opposite
of brothers Lömann and Mer Gaume, who cross
to the conversion presented to dispersed children
_ of Israel and Judah (1). "
My venerable critic is not alone
notice. More of my readers are also
accused of "impeaching all the horrors to the Jews
de la Franc-Maconnerie ».
I conclude that I cannot express myself
very nice, in my book, my real
thought.
= The idea of attributing to the whole young nation, to
all and every Jew, generally like in
individuals, projects | terribles and the, acts abo-
minables of the Franc-Maconnerie and its
branches, it doesn't come into my spirit.
But I wanted to advance, and I keep the affairs
following information: ä '4
10 The Jewish people crossed the nations and
The A is continuously directed and
governed by a non-interrupted succession of
supreme chefs.
These bosses, I'm calling the Princes of Judah
u Rare has always cared for the hope of re-
in Palestine, their homeland, and arriving

> Catholic Review Critique, etc., September
eT + *

who,

a day to dominate the world. They didn't let go
of engaging and developing this double-expanded
ransom in their nation; and they are in their en-
seems to be in perfect harmony with his bosses for
tend to these two butts and to put to your
whole disposition his obedience and all his
resources that they require.
3° All the time, and more or less according to the
circonstances, the Princes of Israel were threatened, but
without success, to avoid this double result.
The manifestation caused in Christian society
by Protestantism and the French Revolution
make them offer favorable circumstances
because it hasn't been presented yet. They are
are forced to make a profit.
J Par suite, the Jews, under the occult direction
of their bosses, you can penetrate all parts
in this Christian society which has re-
pushed together even during the middle ages. Ils
and they always enter in a hidden manner,

in the 18th century, in association with various

existing secret societies and in fondant eux-
even of new, and in an open manner,

due to numerous conversions to Protes-
tantism, should be obtained in the majority of

Civilized countries I' political and legal emancipation
of citizens.

Os Wig NS LE Fe ET

a — IX —

5° By their gold, their skill, their perseverance,
The Jewish Princes have arrived to take over the
all the secret societies. They are born
the superior and unique directors. They serve
between their hands since they were united and

rattachées all, by more or less links

secrets, à la Franc-Maconnerie Templière. They are
as regulated and organized, under their authority,
all the elements of the war and of the Revolution here
exists throughout the world. |

6° You were able to operate this unit-
Universal fication of the enemies of Jesus Christ
and of his church, because, from the beginning, more that
all other people, they are under the domination of
Satan to cause your death which is for you
like a second originally unlucky one; because,
ensuite, of all times, and of the origin of Chris-

tianism, they came on foot, by the cabal, in

almost all occult associations
and heretical; because, finally, the form of

Even since their dispersion, an immense

secret society, and living at all points of
globe, always in relation with others
by religion, politics and commerce, tou-
days conducted by the
Even bosses, they can receive and execute
always the same plan and the same words
d'order.

— —

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7° It's about the middle of this formidable engine
destruction, which I named the « Maconnerie ju-
daïque », which could confuse all the
obstacles to their secular characters, to know:

tiennes. Their infernal work is great
advanced. Plus they know they have to

and become the unique masters of the world.

Here are the things I have exposed and
proven, it seems to me, because they are
pay attention and obtain a serious exact
men. |

I like it without a doubt that "the Jew is dead,
franc-macon, nihilist in the material of worship, ratio-
naliste in matter of doctrine, n'est plus un
Jew, child of Moise. All these Jews, there,
repeatedly affubled by a name or by another,

are even more of the Jews of the Talmud; more they

are always Jews of heart, not less than

sang. As it is, they are afraid, more or less

immediately, to your princes, and they preserve
always, without religious sentiment, less
by organ of race and nation, the desire for reta-
the joy of their homeland and the dream of the dominion.
nation-universal. Soyons sûrs that all, under
some banners that they were enraged by and
some titles that they address are served to their

manner, and of their best, the interests of their
people and the projects of the leaders of Israel.
Now that certain Jewish individuals
more ardent and more audacious, in many res-
train, tremble alone directly in the horrors
of the highest grades of masons, of the International
and nihilism, I accept it without pain. What
the three quarters of Jews from all over the world ignore them.
absolutely the maneuvers that we combine, the
procedures do not seem to be sufficient and the instruments
playing the mysterious and satanic political
of the Princes of their nation, to atteind the but
love everyone, they are all convinced. Yes,

Jews are converting, individually and since-
However, in Catholicism, it is a certain thing,
thank God, and I don't hate it any more
joie. But everything doesn't prove anything against me
this and fit perfectly on the side. Everything
do not accept that the Jewish Princes cannot `
is, and not really, to the head of the Ma-
connerie and all its branches, which they do not
form the superior council and the supreme
torité, and that, finally, all the operations, all
the attacks, all the attacks on this re-
obvious heresy of our age, not yet, and not
soient, en final, combined, prepared and com-

+ /

asked by you. In an inconsiderate manner,
but quite real, they are, presently, more
that the vicariates of Satan lay on the earth, the
generals who lead the anti-Christian people, and
who prepares the venue for his last chef, |' Ante-
Christians |

Through documents and new developments
I wish I were under my eyes
readers, I hope to brighten up all these
points, confirming the completion of the Francs-
Macons and Jews, and defends the main title given
in this new book: the Jews, our masters!

At the festival of the Patronage of Saint Joseph,
30 Apr 1882. |

The Abbé E.-A. Chazaurr,

Honorary Chanoine.

THE JEWS, OUR MASTERS!

DOCUMENTS AND DEVELOPMENTS
NEW

SUR

THE JUDICIAL QUESTION

The ideas presented in the Francs-Magons and

Jews have not yet had any single dreams that have
takes the imagination of the author alone.

At the time when this book was published in Paris, the propo-

locations, all seem to be in the cells that contain it,
attacks and defenses, in Rome, in a series of articles
remarkable, by a newspaper of great authority, the
Catholic civilization. A French magazine summarized this tra-
say these words: « Judaism meets masonry in heaven
"Today there is an identical formula... The ju-
« He governs the world, and must necessarily
« conclude that the masonry is made Jewish, or
“that Judaism is made Franco-Macon” (1).

(1) The book of the French-Magons and Jews in pairs at Palme,
Paris, in December 1880, under the pseudonym CC de Saint-André.
Civilization articles from January to November 4

THE JEWS, OUR MASTERS. 1

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Yes

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These are my own, almost in the same
terms.

This point in contemporary history is very high
importance. It is obvious that we have reason to
There is great danger, at this time, for the Church
Catholic and Christian society in general, and pro-
particularly for France.

It is therefore imperative to give more
possible advertising to documents already known, or
ignorés sosqu'ici, who have a report on this serious subject, and
The rapprochement and comparison cannot
contribute to clearing up this question
political, social and religious at the same time.

Some of these historical pieces, almost unknown
Before these last years, two letters are found
Jews, dating from the fifth century, who are brave, to my
avis, the most serious attention.

They were taken to the market by Armana prou-
published in 1880 (1), by the Review of Jewish Studies,
the same year (2), and by the Courrier de la Vienne,

1881. See the Review of Historical Questions, 62nd edition,
April 1st 1882; Review of Periodical Reports, p. 669. Henri de
l''Épinois. | |

(1) Annual publication of the Association of More Than 1000 Women
des Félibriges, the new Provençal poets, and at Laquelle,
In 1881, the Review of the Catholic World reported interesting
details. The Review of Romanic Languages, collection of the same origin,
I believe that these two letters have also been published after the Armana proves-
gau.

(2) The creation of this Berne dates from 1880. It was found
under the patronage of M. Baron James de Rothschild, who
reunited in Paris on November 10, 1879, a certain number of young
Israelites to found a society of Jewish studies. The but
announced, it is the development of love and culture of

in 1881 (1). We let them go, it seems to me,
taking their exams. It's crazy; car elles
revealing at several points the intimate and secret story
of the Israelite nation in the previous centuries, and, by
suite, in the current sections.
I propose to study these old texts with
a very special one.
After having cities, dates and explained in a
first chapter. then demonstrating authenticity in
a second, I had to resort and develop, in a

third, with the help of other documents more

knowing the consequences here, revealing us and the
others, complete and confirm the claims of the book
Francs-Macons and Jews.

letters and sciences among Israelite youth; the but real
it is, as in everything that the Jews say, the advancement and the
- triumph of the ideas and designs of the leaders of the nation. L'es-
The general opinion of the Review is quite rationalist, if I
juge by the four fascicules that I have, from the years 1880 and
1881. \

(1) Le Courrier de la Vienne published the translation of the
Second, in these letters, in a series of articles, the pseudo-
donym C. de Saint-Andre ; hard and incomplete work.

rr ww⁵w EEE YN ES | ER CIES AIT Va na": ABS Se ra A RQ. ANR Es
: ohhh .

FIRST CHAPTER

TEXTS AND TRANSLATIONS OF THE TWO JUVENILE LETTERS ©
OF THE 15TH CENTURY.

This old document has been printed for the first time
once in a French book, by Father Bouis,
d'Arles. His work carries this title in capital letters,

setting of an illustrated frontispiece:

"THE ROYAL COURT OF THE KINGS OF ARLES DEDICATED TO MESS"?
THE COUNCILS AND GOVERNORS OF THE CITY, PARJ. BOUIS,
Pbr EN AVIGNON, BY JACQVES BRAMERAV. 1640.

On the next page, the title is repeated with some

modifications, between other cells: by JM Bovis,

prestre, 1641. in-4° (1).

We say that. in the second half of the fifteenth century, the
Jews flee from the majority of the EU kingdoms
rope, particularly from France, from Germany. de PEs-
France and Provence. They were very rich and very

(1) Michaut's biographical dictionary qualifies this book
de « rare ». The British Museum does not have it. It exists in
National Library of Paris; indicative note: L K. 7/428.
There is a couple of years, he is found in the rich library-
that of the Jesuit Fathers of the Free College of Saint-Joseph, in Poi-
tiers; but, due to the forced closure of this establishment,
the volumes were dispersed by different sides, and I ignore this
what is now becoming this example.

; O AE à 4.

many in this last kingdom or country, which fits
returned to France in 1487. That year, or
next, Charles VIH, least tolerant of the old
king of Provence, published a serious edition by
joined the Provençal Jews to become Christians,
or leave the country. In this extreme, the name
of the Jews of Provence, the Rabbi of Arles, their chief,
written to his brothers in Constantinople, January 43
1489, for their demand the conduction line à sui-
vre. On November 21 of this same year, the receipt
their answer. Tell me the cause and subject of these two
letters. Here the tenor, with a part of the ré-
inflections don't lie in frames (1).

*

Royal Crown Extract, etc.

« The consuls of Arles heard the complaints that
« all the inhabitants fought against the perfidious Jews,
« who lives in the city, because of the needs
« what they started.... Also in Arles, the people
"It was already too late because I was so happy with the hair
« to prevent all the Jews from flying into the
« Rhone ; of what King Charles averts, and despairs
« to always capture the hearts of the inhabitants
« d'Arles, chased by his editor this terrible race of the
"City and its land, since 1493."

« Two years later, the Jews are traveling big-
"But you are in France and King Louis XI has

(1) For the greater commodity of the reader, I modify the
old spelling of Bouis, all reproducing exactly

RTM SS E
EN CEN or

7 —
"

SiS nV oe at
55

ER tt mob
tn

— DEE
or se

mu tea

A as Late ep ert,

CRT.

EEE lik Ss}

N —

« chased by his kingdom before he became Count of
Provence, and they were threatened by their own exile,
« Write a letter to the Jews of Constantinople, your
« asking for advice on what they are about to do. The
« A copy of this letter was faithfully printed on a
« old copy of the archives of one of the most famous
« abbeys of Provence; where I found out about
« to insert into this discourse, because of curiosity. »

Letter from the Jews of Arles sent to the Jews of
Constantinople. »

“Honorables Juzious, greetings and thanks. I want to saber
"That's the King of France who is now well
« land of provenance has made public its presence felt
« crests of the desert: and the Arles,
« d'Aix, et de Marzeillo, took our blessings,
« Our message of life, our sins,
"gas, and we are in for trouble; so what we are
"Confused as that should be done by. the law of Mozen;
"What reason do you think you're going to give up?"
"manda 20 that should have been done. »

« Chamorré Rabbin of Juzious d'Arle, 13 de
« Saturday 1489. »

« Some of Constantinople are too frightened to answer; more this
"I don't speak Hebrew or Provencal, but
"in Spanish, because this language was still well understood
and in these times I see that King René and his enemies
« The counts of Barcelona became friends with the Spanish
« gnols (1); the source found next to the other, yes
« inserted in its natural language: » |

(D « The explanation that Bouis is trying to donate money to

\

« Reply of the Jews of Constantinople to those of Arles
| and Provence. s

4 Amados brothers in Moisen, white paper with envelope
mos in la qualificais nos les habaijos et inform-
tunisians who pray; of what our feeling
a cabido in the same way as your brothers; the pare-
what of the great satraps and rabbis is the sequence : 2
"But what decides that the King of France hates bo-:

« Dear Christians: what he said cannot be

otros; but if Moses's hand is in his hand,

What they decide is that the man has to leave their
« see: hazed your sons merchants, parade,
"a little bit by little, quite a few swine;

a And he who decides that they should give up their lives; hazeds
« your children doctors and pharmacists, because
« quite a few clouds;

"So what decides that they destroy your sinagogues-
gas: hazed your sons canons and clergy, according to:
« who destroy their temples ;

"And what I say is that we have other vexations:

Ar Be

and the Spanish is little exact. The letter of Constantinople is written
« in Spanish quite simply because the Spanish was the
« Maternal language of the Jews of Constantinople, like the letter
« the Jews of Arles had written in Provence, because the pro-
« Vençal was the mother tongue of the Jews of Provence. L'es-
4 pages of the 15th and 16th centuries are still today the
« Language of the Jews on the Eastern Coast of the Mediterranean
« ranée. » (Note from the Review of Jewish Studies, p. 121.)
other reason, it is that the letter of Constantinople, the letter circu-
lair of: the nation's great leaders, who were also destined to
smitten Jews of Spain, like us the narrowest. |

ee

riots, and that always intent in negotiations of the Republic
cas: parague, subjugating the Christians, ganeis
land, and we can take them. » |
"Do not lose the order that we dare, because
for experience travel that sails from abattoirs to
tensed in something. »

4 VSSVFF Prince of the Jews of Constantinople
s nopola, the xx1 of Casleu, 1489, » - |

"I found this reply to translate
our French language, for better communication with
irritate the ills of this nation » (4). |

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It is necessary to make some observations on
the text of these two letters before translation.

Between the Provençal text of the first letter, printed _
by Bouis, and this one reproduces I'Armana prou-
founded in 1880, there were slight differences in orthodontics

graphs which are completely indifferent to the senses.

Both Armana and Bouis are there for you; the first
written: Marselho, pronounce, ren, where the second says: Mar-
zeillo, pron, ten (2).

(1) La Royale Couronne des Roys d'Arles, etc., p. 475 ot sui-
vantes...

(2) The Armana proves itself as an article: « En
wandering through the archives of Arles, we found an old
« paperasse fort curieuse ; It is a letter written in 1489 by the
« Jews, ete... » At this point, one would have thought that the author of
Particle in my head on the views manuscript he and copied otrefois

of the second letter, which bears this note: Hatred of the Royal Court

` ronne des Rois d Arles, par Bouis, p. 475. This old paper

It was not until the old book of the history of Arles was deposited

22.0

I will soon read the Spanish text of this text-
my letter which offers the most reasonable options.

The second letter, in Spanish. transcribe by

Bouis, remove spelling and printing errors

sion in several directions. Useless to fix the faults
d'orthography. As if by magic, I gave the
next places: "to prevent the destruction of suspected
to destroy lost places; — intent for intent;
— shine to shine... etc.

Here is the translation of these two letters, also literary
as possible. I soulfully remember the important passages.

I. Letter from the Jews of Arles to those of Constantinople. »

“Honorable Jews, greetings and grace. You must know
"That King of France, who is the new master of
« Country of Provence, we are obliged to cry public
"Of becoming Christians or of leaving our territory.
« And those from Arles, Aix and Marseille want to take
« our goods, our lives, our synagogues,
"good and causing us great boredom; this here
« we are sure that we must do
" for the Moise law. Voilà why we

in the archives of this city. You remain, in comparison to the tra-
French production by Bouis with the Provençal translation by l'Ar-
man, we are immediately convinced that this is not what
reproduce the version from here, even with his mistakes and his

member of the phrase. He says: «You are not afraid here, and

neires, etc. ». Don't forget that and you recognize. —

The Spanish text and the French translation by Bouis take all
in the long run: « Do not disregard the order that we give you-
NONS D.

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}

fear of telling us that
we're doing it. Chamor, Rabbin of the Jews of Arles,
the 43rd of Saturday 1489. »

a R

b

II. « Response of the Jews of Constantinople to these
d'Arleset de Provence. »

« My brothers and sisters in Moise, we have received your
letter in which you make us acquainted with the
anxiety and the frustrations you endure. We are
they were penetrated by a very large amount of hair. what
you-memes.
_« The opinion of the great satraps and rabbis is the following:
" — What you say that the King of France
« Christians are obliged to do it: do it, perhaps
"you can't do anything else; but the law
« Moïse stays in your heart.
" — What you say is your command

« Then, little by little, they are throwing away the Christians of
« theirs.
a — What you say is that we are watching over your life:
« make your children doctors and pharmacists, because they
« denounce the Christians their lives.
"— What you say is that they destroy your syna-
« gogues : the fate of the children of the canons and clergy,
that destroy their churches.
What you say is that you are good from others
« vexations : make sure your children are
« lawyers and notaries, and they always feel
« budget affairs; so, by placing the Christians under

Attorney ARR

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— 11 —

« Your joy, you rule the world, and you and you
« Venger of you.

“Don’t disregard this order that we gave you.

« Donnons, because you understand by experience that,
to the lower ones that you are, you arrive at the fact of the
« power.

*

VSSVFE; prince of the Jews of Constantine- |

"noble, the 21st of Casleu, 1489."

*

This second letter has also been translated by the abbot

I rectify the old N and I design, in the
soulful, the passages of his version where he ends
my love, and they are more or less perfect,

« My brothers and sisters in Moise, we have received your
letter by which you mean the crossings and
luckily I bake. (The resentment of the
we only touched you when others came.) But the view
of the greatest Rabbins and our law is that
s'en suit:

"You say that the King of France wants you
says Christians: do it, maybe nothing else can
fair; but guard the memory of Moïse in
the heart. |

4 You say that you want the Lions to make

your children are laborers, and by the way of traffic you |

aurez little by little all their.

« You are telling them that they are watching over you

lives: make your children doctors and pharmacists, where
they tried to lose their courage, without fear of punishment.

What they say is destroying your synagogues:
make sure your children become canons and clergy,
because they are ruining their church.

And what they say is that they support the big vexa-
tions, made by children lawyers, notaries and people here
ordinary people are busy with public affairs, and by
this means you dominate the Christians, win their
lands and you will revenge yourself.

"Do not point out the order that we give you
donnons; by experience you will see that,
The lower the prices you get, the higher you become. »

The mistakes of this translation of Bouis are easy to

ressortir, so that the reader penetrates better into the
true signification of this old text.

10 « But the view of the greatest rabbis and satraps
of our law. »

This passage presents an interchange of the words
text and an addition which denigrates the sense and the portée
of the original plus that it did not seem at first glance.
In the text, there is no point in "our law", nor in
plus, but only: «the view of the great satraps and
Rabbins », the appearance of the great Satrapas and Rabbi-
nos... » But I did not understand what was said here
Jewish chief executives, assessors and political advisors
and religious of the prince of the nation, and of "the aviator"
liberated between us. Il a cru à une consultation pure-
religiously speaking, the rabbis and the most religious doctors; it is
why he was our « Rabbins » before « Satrapes v, and he
added “to our law”.

20 « But Moses's memory is always guarded

The

in the heart. » The « souvenir » does not express the

force of the text which establishes "the law",

30 By means of traffic » and « without pu-

nition » are the explanations that are completely legitimate-
while thinking of the text, but who is he and
nent pas.

. 4° « Make your children lawyers, notaries and people here

usually occupied with public affairs. "

This translation will destroy all the energy of the
texts: | |

« Make sure your children are lawyers, and
« notaries, and always intent on negotiating
« Republicas. » The grammatical explanation is
watch clearly.

“Procurais”, act in kind, be careful. This word
principal of the phrase a for complement of two inci-

teeth that start with that; the first: « that

"Your sons are lawyers and notaries," that you
children need lawyers and notaries: the second: and that
always in negotiations between the Republics », and that
They are always concerned about state affairs. Reading sense
The truth of this passage is that they are: made in kind
that your children should be lawyers, etc., and act in kind,
de plus. which they always feel, etc...

Always "not yet" meant "ordinary".

« Intended, (to understand) the verb « understand »,
should say that only occupied by, is assigned to, administrator,
Etc. ; car te dictionary of the Spanish Academy tra-
because the verb « entender » follows the preposition en, de
this way: « think about something, occupy yourself
she, pull her, age.” Consequently, "to understand in

"axis

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negotiations » must be translated by those who occupy, those who
affaires. be devoted to affairs, manage affairs.
"De Republicas", meaning "des Republics",
in the Latin sense, it is a matter of public opinion,
of the State, of the government. In the text that says this
the greater republic.
The thought of the Jewish prince is therefore greatly at-

faiblie, so as not to say denatured, par la translation

de Bouis. She is clear and energetic in the original text-
ginal : do everything that you can imagine
children become lawyers and notaries, and therefore,
the means of these functions, they can be applied without
to put the head on the administration, on the di-
Department of Public Affairs, Department of State Affairs.

50 « And by this means you will dominate the Christians
and you gain your land. »

Here is the counter-sense formula. The text on the door: « Pa-
"raque, subjugating the Christians, gain earth."
What does that mean word to word: rather, subjugating
the Christians, in subjugating the Christians, in the met-
so also under your jog (who will arrive when, by the
through your functions as lawyers and notaries, your
children will be taken into the administration of the
public affairs, budget management), ganeis
earth, you (Jews) rule the earth, it is yours
moon. The text does not say anything at all, but

au singulier. Translate "your land" is therefore a

contre-sens ; d'other part, "goose" not only

the sense of «gagner», but still and exceedingly

« conquer, reduce his power, tame, in
miners: 3 3 |

EN gy wc e RU

6° « From what you are, you will be greatly
educated. »

This translation is exact. The Armana proves
but this also means: "Because she is, you are
"maybe better that better", because you are,
you will be much higher and more. It's good sense.

According to the phrase: « You arrive at the conclusion of the
power », I seem to better render the figured shape
and the most powerful concision of the Spanish text, which says
mot à mot: « You come to be tense for some

chose, « in something ». In Spanish, that means "something"
with its many significations, a particular sense
lie which is a species of litho. It means something
chose in the best possible way, of all. It is this
meaning that the proverbial expression comes from: "something,
o nothing », it says everything or nothing, or even more, like

translated from the Academy dictionary: « by Cesar,
aut nihil », or the premier, or nobody. « Come on, be careful
in something » must therefore be delivered literary by : you
come to be tense for the first, or well, for
everything: consequently you come to the conclusion of the
sance (I).

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— RED SED i ee ee eS
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II.

The text of our two letters does not meet one another-
suddenly in the book that the abbot gives me on the day
in the 11th century (1644). They have been impressed, probably-

(1) V. Dictionary of the Eastern Spanish language, by the Royal Academy of

de 1817;

J een nS u Lee nm a
PPRS . 3 — 2 Re AT me
ee cr to de a Ta ve si,

PEE Bs Lan a aS Baal

at least for the first time, in the 18th century, in an
Spanish question titled : La Silva Curiosa, et... pu-
stayed in Paris in 1583 with a Navarre gentleman,
named Julien de Medrano (I).

"The compiler has already written the first letter,
"from this note...: "This next paper was written
« by the Hermitage of Salamanca in the archives of
« Toledo, looking for the antiquities of the kings of
« Spain (2). »

In French: «The following letter was found by the
guard of the library of Salamanca in the
archives of Tolède, searching for antiques from
Kingdom of Spain. » |

Immediately after these lines, la Silva: curious
woman, in Spanish, the text of this first letter.
We reproduce after the Review of Jewish Studies,
and we translated.

« Charter of the Jews of Spain to the Constantinople
« nopola. Honorable Jews, health and gratitude. Separate that
"The King of Spain, by public request, has made us vol-
« see Christians; and we leave the haciendas and the vi-
« that, and we destroy our synagogues, and our

(1) The curious silver coin of Julian de Medrano, Navarro knight,
in which various useful and curious things occurred, very Conve-
nothing for ladies and gentlemen, in all virtuoso conversation and
honesta. (Paris, Nicolas Chesneau, 1583, in-8.) « The curieux record
by Julien de Medrano, a Navarre gentleman, in which he is
question of various very subtle and curious things, very useful
to women and men, for every conversation pleasant and
honest. d

bre 1880, pages 307 et seq., a very interesting article, signed
Alfred Morel-Fatio.

A |
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« make other mistakes, the things we have confused
« sos and inciertos of what we have to do, by law
« de Mosen. We apologize and request that
« good to make arrangements, and we will send you everything
by breaking the queen's deliberation she has already made.
« Chamorro, prince of the Jews of Spain. »

What he means is: “Honored Jews, greetings and grace.
You save that the King of Spain, by order of
blink, we force ourselves to be Christian. We are in-
we live our lives and our goods, and we destroy our synagogues,
and we are well acquainted with other vexations; who we are
making us anxious and uncertain about what we are going to do
for the Moïse law. We prions you and we
suppliments of want to listen to good advice and from us
send as soon as possible the release that
You are my Pre Chamor, prince of the Jews of Es-
pagne. » |

Compare this Spanish text to our premiere
letter with the Provencal text copied by Bouis, we
immediately realize that one and the other are, how
in the general sense, absolutely identical.

By rapport aux expressions, if we retranchons
certain passages added on a side like the others,
we find that they are almost obvious, or
well that they do not consist of simple variants.
Even the Provencal text sheds two details that are not
pas the Spanish text: « What a new good lou
land of Provenance », who is the new master of the
Provence, and « the Arles, Aix and Marzeillo », these
d'Arles, d'Aix and Marseille. From his side, the text is-
pagnol women also have two details that do not stand out in

Provencal: "and we ask you to do well

take advice » », and now very briefly », the most important thing is
sible.

Then the Provencal text like the Spanish text
ending up asking for the opinion of the Jews of Constantinople
nople, but with two phrases of different terms
means all the same signification. « Send us... the
deliberation that... we have done », send us the
deliberation, the resolution that you accept, this
the Spanish; "Tell us what you should do,"
tell us what we are going to do, this
the provencal.

It's clear the same thing.

It must again be noted that, in the Provencal text, this
are the Jews of Arles and Provence who write to those of
Constantinople, which plagiarizes the King of France and
of Provençaux, and that Chamor, the signatory, is qua-
liberated by the Rabbin of the Jews of Arles; but that, in
the Spanish text, which the Jews of Spain wrote
wind to those of Constantinople, which plagiarizes the king
d'Spain and the Spanish, and that Chamor is ap-
pelé prince of the Jews of Spain. We explain
more lose the reasons.

These differences are partly due to the fact that the two texts are
identical, not only in terms of sense, but also in terms of
aux expressions. We therefore consider them as
reproducing, with some lighter variants, one
primitive text.

The second letter, the reply of the Jews of Constantinople,
nople, suit the premiere in the Silva Curiosa de Me-

drano, like in the arlesian history of the abbe

Bouis. |

This second letter confirms our review of studies
Jews, «IT COMPLETELY CONFORMS TO THE TEXT OF Bouts,
less naturally reading and spelling errors
commissioned by the histories of Arles ».

It is very important to note that: the answer
of the Jews of Constantinople is written in Spanish, and she
is, of all points, apparent in the two alone au-
you already know that the
premiers, a Navarrais, in the 16th century, the other French
çais, in the dix-septiéme.

Drink this unique difference: in Bouis, this re-
ponse is addressed to the Jews of Provence, and in Me-
drano, in those Spanish.

Remember that detail that we provide to the Review of
Jewish studies (p. 303): the manuscript copies of these
two letters « forming » in Spain, where they are
started to circulate « from the end of the 19th century on
moins v; the National Library of Paris in pos-
sit three manuscripts, the writing is of the seventh
century.

CHAPTER TWO.
AUTHENTICITY OF THE TWO JUVENILE LETTERS OF THE 15TH CENTURY.
The first question that concerns her-self,

after the lecture and study of these two curious pieces,
is there; are they really authentic? sont-elles

= 20

| element and authors and the time that presumes
the signatures and dates?

Many writers do not accept this authenticity. We
We expressly affirm that none of the systems
imaginary subjects to support the negative in the background-
quite seriously, because these letters contain
all the intrinsic and extrinsic characters here
We have to look at the fairs as authentic.

From the outset, it is not possible to establish with this
that clearly shows, not at what time, not by what
apparently this correspondence had been made.

I. According to a first sentiment, Father Bouis will
the author of these letters. But this opinion is absolute-
ment insoutenable.

Car, this continues just M. Arsène Darmesteter, in
the Review of Jewish Studies, "the wise writer does not
to read the indigestible sentence aurait-it was capa-
be able to write this Spanish letter, if you live in love,
are they nice and strong? And then comment and why
gave him the idea of making the original in Spain-
gnole ? The explanation is vague, superficial and inexact
that the woman employed in this language in the document-
ment monfre well that he ignores the real reason,
that is all the first to be thrown away, and that by reason-
what does it mean to simply transcribe an original
which is under the eyes. Finally, this is not the case in the 15th century,
in the full rain of Louis XIII, who had been singing to
produce a document of this genre against the Jews;

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" and for use? to enter into a
« obscure chronicle of Arles (1) ! » |

We couldn't reason better. Plus, if the abbey
Jean-Baptiste Bouis, the clergyman of Arles, is at the point
very recommendable as historical, not for the background,
not by the form of his book, his testimony, how
in question the document, regardless of value and

the authority that it is impossible to refuse to a father
respect, formally affirming that the copy of:

these pieces "are faithfully worn out on an old
« collection of archives from one of the most famous abbeys
Provence ». The sacred character of Bouis must

expelling him from all directions, and beyond

of a completely free and useless person for him-
even and for his work.

Finally, this one is completely overlooked and closes the
discussion, that is, the two letters exist,
how many hours before that I went to the public. We
venons to see that the Spanish Julien de Medrano les

it is therefore clear that Bouis is not the only one, |

of our two Jewish letters.

II. The Spanish Historians D. Adolpho de Castro (2)
and D. Amador de Los Rios (3), and after the doctor

(1) Review of Jewish Studies, no. 1, July-September 1880,
. 122.

(2) History of the Jews in Spain. Cadiz. 1847. M. Alfred
Morel-Fatio, in the Review of Jewish Studies, said that M. de Castro
is the first scourge here, to his knowledge, is occupied by these
letters.

(3) Historical, political and literary studies on the Jews of
Spain, 1848 ; and Social, political and religious history of the Jews
of Spain and Portugal, 1875-1876. |

German Kayserling (1), we have a second opinion-
nion. They present these letters as the work of the car-
dinal Jean Martinez Guijarro, or Siliceo, archeologist
de Tolède from 1546 to 1557, where the aurait
manufactured to serve the arms of the churches-
tiques from Tolède favorable to the Jews.

This pretext has already been an order, known under the
name of "Cleaning Statute", in the name of
nothing could be admitted to the rank of the chanoines, bé-
sworn-in and presbyters of the metropolitan church, without
have summer "behind the scenes of blood purity, re-
They only take so much money to enter the
military orders ». As a result, we could no longer
enter the ecclesiastical state and receive the tonsure
clerical, nor is it proclaimed with any dignity before having
established clearly that we were of pure Spanish blood, and
that one would never descend from a converted Jewish family.
This “statute” would be a great help in retaining the era;
the soul of numerous recriminations and living
controversial among the converted Jews and the
their friends and protectors who are from the clergy who
participated in the Israeli race.

Therefore, after the most important historical events, the cardinal

Juive, he entrusted himself to the circulation of numerous copies,

(1) Sephardim, Romanesque poetry of the Jews in Spain.
1859.

I no longer know these three authors. I did not point them
works under the head. Everything that I say, and everything that is
cite, in the present paragraph, I am referring to the article by M. Al-
fred Morel-Fatio. Review of Jewish Studies, no. 2, 1880, pages
301-304.

and affirmed that he had found the origins in
the archives of his church in Toledo. But it was

demonstrate to the whole world the need for its ordon-
nance. Assuredly the expectation was triumphant:

a If you bleed this measure, you can say the cardi-

nal, you instigate against her; more voyeur then
both of them are of utmost importance to the church. Here
what the Jewish leaders have written on their Spanish subjects
before they were chased. We cannot therefore
We do not worship those Jews who are converted,
a year-old soixantaine, then leave us alone:
they weren't that old. When then the children of
These families are present, only to enter
I am a clergyman, I must say to $'elder in the dignities of the Church-
tiques, if we accept the admettons, we will receive the traitors that
we received everything prepared long ago and everything
disposed, to avenge their fathers, to disgrace and to
lose the church. »

In the Review of Jewish Studies, M. Morel-Fatio,
with great good sense and perfect loyalty, re-
I agree with this opinion, especially because these
stories do not bring anyone expecting a
accusation is serious; they are content to affirm; and se-
admittedly because the character and the high position
the incriminated person does not allow
a fool and should completely conceal your explanation.

Mr. Morel-Fatio makes perfect sense on this point. A
pareille supposition, exude without ombre, is not
qu'une pure calomnie.

Especially since the archbishop of Toledo had taken me away-
solument no need to take a fake for

apply and justify his order. She waited for-

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bout en vertu of canon law. Car no prelate
not be obliged to pay attention to different degrees of
ecclesiastical orders and dignities, and even less
at the entrance to the clerical office, a subject that he does not
dignified, or well-known, on injustice-related grounds, the cross must be

forced conversion of Jews without guarantee offer
ties of solidarity, and 60 years after the expulsion of the 18th
Cle, the children of these Jews were violently attacked in their
religious beliefs, never mind
and d'assuring Christians that they put in a safe place
of conscience, in the name of useful and honorable ministers.
of the autel. This only reason applied canonically
and fully justified the archiepiscopal order-
pale (4).

Ii was therefore completely useless and uninteresting
not for the Cardinal of Toledo, but also well that
for the partisans and defenders of son « Statute of
cleaning, cleaning these parts, storing them, and
to take the enormous bait and switch and
lomnia.

So neither us nor the others can be, and
They are not the authors of our two Jewish letters.

III. A third hypothesis is feasible: "This is,
" said Mr. Arsène Darmesteter, a Christian impostor

(1) Verse the end of the xvr. century, Clement VIII, by a brief statement that
confirmed and renewed by Paul V in 1612, defending that the canons-
priests, prebendaries and ecclesiastical dignitaries of cathedral churches,
and the principal dignitaries of the collegiate churches, in the kingdoms of
Portugal and Spain (Spanish Algarve, Andalusia), fussen
conférées to the descendants of converted Jewish families, until

4 Who would have excited the Jewish community?... We
ne saurians dire!» (1).

We say to ourselves, nicely, that this hypothesis
Not more acceptable than the previous ones. Sans
good, first off; she is in the spirit of lec-
the door of these letters; but she cannot and does not
accept it because an exam is too quick and
superficial, sufficient to demonstrate that it is not a real
semblance. -`

These letters are not found anywhere else than in the

Spanish and Provencal archives of the xvr? and the xvure
century, the fool supposedly had to be a Christian

living in Spain or France.

But for France, we see absolutely nothing
reason which can explain the manufacture of parts of
this genre against the Jews, in the mid-seventh century.
M. Darmesteter in his own right; we have city
plus his words. The previous century did not offer
advantage of motifs. During the 15th and 16th centuries, the
There is no question of whether a young person is in France. The Jews
furent chased from this country to 1491, like this
Bouis, by King Louis XI. Since then, they have not been looking for
and return to the beginning of the seventh
century. At this time, some Jews from Portugal and

seventh degree of generation inclusive. This prescription
took place very late (1624, 1628) and was condemned to common law
by report to the admission of sacred and dignified orders
ecclesiastical descendants of converted Jews. (See Ferraris,

Prompt library; édition Migne, aa mot Hebreus, nos 22, |

23, 24 and 106.)
(1) Review of Jewish Studies, no. 1 July-September 1880, p. 123.

Hollande wins establishment in France, according to pretext
commerce. But that King Louis XIII took part in-
form, the ban of the kingdom, by an arrest of 23 April
1615, all the Jews who had been introduced individually
duel, and their defense force expresses itself,
under the laws enacted by the king's orders
its predecessors (1). Maybe it won't be found, or

almost no Jews in France, in the 16th and 17th centuries

cles, there was no point in exciting you
groves. The pretender is therefore not French.

Was there a Spanish from the 16th century? Nothing more, and by
same reason. Since the expulsion of 1492, Spain has

appearance. Consequently, throughout the course of this
XVI? century, no motif exists of souls against us
the other Christians. Dear friends, we are waiting to see
that, to the environment of that century, in a circon
where they seemed to be a terrible bastard against the Jews,
these letters could not be manufactured, and could not
no reason for it, nor for the archbishop of Toledo,
nor by the partisans of his “Statue”. It must be done
return to this era, and assume that,
little by little after the expulsion, this Christian haineux
composed these two letters in the but to excite the vigi-
launch and surveillance at the expense of the converted Jews.
But, at this time, this idea could not come to
person. The pre-occupation clause was impossible,
and the work of invention, incontestably
useless ; by the Royal and Ecclesiastical Inquisition of Es-

(1), Delamarre, Police Law, 4 vol. in-fol., tome ler,
p. 285. Paris, 1706. .

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page does not have any need to be swept away to acquire
taking care of his mission at this point. In vien-
dra-t-on to pretend that the faussaire has made these
letters before the expulsion of the end of the 15th century? Corn
this supposition is not at all indescribable that
the others, because, therefore, the irritation of the people
was too big for me to carry it
by lighting their candles. It was not necessary
of inventing against the Jews; the things that amaze
the populations became too visible and sensitive to
eux-mêmes. The complaints and claims universal
Christians sell their princes a beautiful Valaient
best of the apocryphal pieces to obtain Vexpul-
sion of the Jews.

This Christian, a fool by the hand, is not enough

exist.

IV. M. Morel- Fatio proposes to turn a quarter
sentiment. |

He said that “the Spanish idiots of Castro and
« from Los Rios, and after you Kayserliug, you have drawn
« to serious these morceaux..... >

According to him, these two letters are « a Spanish manufacture
gnole of the 18th century », « a pleasant pastiche
a tour », « work of a Spanish, old Christian, or
"reputable, more pleasant to the touch";
it is therefore « a spiritual pleasure of a
Spanish writer of the second half of the twentieth century
century ». — « The idea has already been suggested by the

disputes that provoke cleaning, one can

theadmettre (1). »

(1). Review of Jewish Studies. n° 2, October-December 1880, p. 304.

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So, in this opinion, our two Jewish letters
apparently written by an unknown Spanish author,
in the second half of the 18th century, at the time of
the order of the Cardinal of Toledo, to move
of the Jews.

M. Morel-Fatio expressed his sentiments on the reasons
following :

1. These two letters are identical, and then the book
de Bouis printed in 1644, and in the book of Medrano
printed beautifully even before 1583. So the copy
dont s'est servi Bouis avec réplica or well sur le livre
de Medrano, or well on a manuscript found in Spain;
and it is "Boys or some conquered Arlesias" who
the titles and the descriptions of these letters, en
met, where it was needed, « Arles and Provence », to

2. “It is enough, continue-t-it, to read carefully the
"Second letter, the reply of the Jews of Constantinople,
"to be assured that everything that is said
"You cannot tell us who these Jews of Spain are. plus
« or less converted, which succeeds in passing

_« the mailles of the fillets tendus by the inquisitors. »

3. This answer is not a serious written statement; this is not
can be a pleasure. First, because
what, says M. Darmesteter too, « she offers a
appearance of irony.... Certain piquant traits on the
Doctors and pharmacists do not complain-they are not
lière ?..... » Secondly, because the name of the signa-
The beginning of the first letter is a name invented by
query. The Provencal form Chamorré could be
the Hebrew Chamor, which means "day", and the Spanish form
Chamorro wants direct-“tondu, Pelé”; all appeals-

actions that are risky. Thirdly, because "the
presence deces lettres » dansun grand nombre de pu-
Spanish comedy, satirical, humorous,
and, in particular, in the curious Silva, who is a
collection of comic poems, good words, pleasant
ries, "very useful to women and men" for
engage in “honest conversation”; dismantle
Certainly this correspondence did not exist
serious value for the eyes of the Spanish of the era.

All these reasons, both intrinsic and extrinsic,
sèques, not withstanding an attentive exam.

4. First, why, without fear of anything,
pose that Bouis, or any other Provençal, has been modified
the titles and descriptions of these letters? Bouis af-

firme que sa "couple... is firmly entangled in a

old coppy ». No words have been substituted
« Provence, Arles and France », to that of « Spain »,
the copy would not be reliable. What motif is available from
think? And what reason is another Arlesian, before him,

The new law requires that these changes be made, in other words

Is Medrano's book a Spanish manuscript? Pour-
what are these modifications of place in the first place,
as in the second letter, they will not
by the interested parties, the correspondents of our-
same? It is possible except that the suppositions
free from M. Morel-Fatio. We're going to show you everything
at a time when it is more clearly visible.

Then, because the Provencal manuscript is not
service Bouis is identical to the manuscript from Spain dont
to use Medrano, it does not suit rigorously that the
first should be a copy of the second; what they have come to

one and the other copied directly and exactly on a

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original commun. They would therefore be perfectly independent-
compared to one another, all in exactly the same way,

because they report to all the two, they are
moderately, only moderately, to one and the same
source.

This departure point of M. Morel-Fatio has not been done
never proven, and, indeed, no less than
certainly. |

2. The second reason is nothing more solid.

« Answer from the Jews of Constantinople, to be
« avoid looking »..... contrary to what M. Mo-
rel advance, to know: it does not exist at all « of
Jews of Spain, more or less well converted », but
Only the Jews have not yet converted and they
don't save too much what they have to do. And the fear,
c'est d'abord le texte de la première, d'his de-
perhaps it is clear that the conversion has not taken place;
and, then, it is the second letter itself, the re-
ponse of the Jews of Constantinople, who said positive-
ment that we can do this conversion: "to this
4 You say that the King of France or Spain
"You have to do Christian justice, make... " It is not
so no question in this correspondence of Jews
converted, "passed through the tendon fillets
by the inquisitors ».

3. I just want to know that these
Review of Jewish Studies appears to be pleasant in the sound
general of this second letter From a bout to the other on
n'y parle que d'hypocrisy, de trumpet, de vol, de
deaths, ruins and vengeance which are advised

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and orders. The pleasure that must be accepted is
well laid out and not at all boring.

Unless you mention certain spicy traits,
who calls Molière? »... This comedy is not about
cite here; by the author of the letter printed in the sixteenth century-
cle could not think of Molière, who composed and
played his comedies in seventeenth century. This author is unknown
make an allegory that this is really unfortunate in
all century and in every country: doctors and pharmacists
cairns are better off than sick people who are not well-
tore. And for these dead officials there is no point
de repression. The Jewish prince does not say that; more sa
phrase the sub-sentence. That's why Bouis a cru de-
see.complete his thought by adding: "without craindre
de puncture ».

This argument is therefore not valuable.

The next one at least again. I am surprised that

little, the language and history of their race, is pre-
sent the signature « Chamorré » as a name of
moquerie and a pleasant surprise of the two
question letters. This word, it is true, means the
in the Hebrew language. But these messieurs n'i-
do not ignore without thinking that this animal is not meant to be
in merrymaking in the Orient as we are; que,
In Asia, there are women "of remarkable beauty",
and that age is estimated to be close to the horse's head;
that "it is still today among some people
the constitution of the people » (4). All these things
Bouillet's proposals are confirmed by the texts of

(1) Dictionary of snowflakes, eto; de Bouillet, at Mot Ane.

blisters (1). Let's leave « today » not yet in the East
appealing or pleasant appeal, like in the
Western Europe.

These thieves still save themselves in their nation,
also good that in all countries, men and women
frequently used animal names. We are
knowledge of the Bible of the characters who appear
layman : Caleb, dog; Zeb, wolf; Hazir, pork; Suzy,
horse; Sephora, chicken; Rachel, brebis; Tabitha, cow;
Eagle, cow, etc... And precisely Chamor or Hhamor,
ane, is still one of these biblical names, and it is the
name of a prince, the king of the Sichimites (2)!

The Chamorré and Chamorro signatures are not
no risk in themselves. The Hebrew name Cha-
mor a reçu, in Provence, the shape and the ending
Provençales, Chamorré, and, in Spain, the shape and the
Spanish termination, Chamorro. What this second word
also has a meaning in this last language, and means
tondu or pelé, this coincidence is absolutely fortunate; elle
meet so confidently between different languages-

(1) See Genesis, XXII, 3. It is the mount of Abraham. -
Josué, XV,18, and Juges, 1,14. It's Axa's outfit, girl from
Caleb. - Ier de Samuel, or, otherwise, des Kings, XXV, 20. The Age
Yes, the suit of Abigail, the rich woman of Nabal, and then of David.

of Achitophel, friend of Absalom. — Ibid. XIX, 26, de Miphiboseth, Saül's little sons. — III des Rois, II, 40, de Séméi, parent de Saul. — Ib. XIII, 13, from a prophet, etc., etc. In good d'others endroits, it is worth mentioning the age as the person-distinction marks; I contradict the previous ones because the word Chamor and is employed; ailleure these are synonyms.

(2) In Hebrew H, Chamor, or Hhamor, with the very short.

Les Septantes were translated EH, and the Vulgate Hemor. Gene. ch. 33 and 34.

rents, and, in the present case, it does not prove anything.

The intrinsic truths presented by M. Morel-
Fatio in favor of his opinion n'ont done aucune
solidity. Voyons si ses preuves extrinsèques are mi-
lions. fl it brought only one.

4, The presence of these two letters in the name
wide Spanish, satirical and sardonic accounts, n'est
point a motif that opposes what they want
serious and authentic documents. Car a scribe, in
him-even very authentic and very serious, can have,
due to external circumstances, a ridiculous side
or comical, which provokes a disturbing rise. Tell au-
It has already happened, for example. the letter condemned to
Perpetual galleries were once addressed to King Louis XIV,
all the menaces, exposing his plans for destruction
geance, and he announced that he would replace it one day
on the throne (1). The color and rage of this force, its
ideas and his ingenious projects, his writing, everything was
be very serious about his work and very authentic; Corn
this absurd letter and its contents must not be tolerated
evident on the readers' lips that a tear in
pitie. The piece would therefore take place in rai-
son of the circumstances where it would be produced, in
a collection of curious and pleasant stories, such as
new and singular fear of aberrations innom:
beautiful human skull. The correspondence
The youth of the 15th century is in this case. Very serious in

(1) I cannot make my comparison in time
present, because it is too clogged to fit a
comparison; car, of our days, the condemned to the galleys and to

pays.

she is even and very authentic, as she has known
of the Spanish Christians, they are provoking their
part a great shock, by comparing his
teneur and his retentions with the state of embargo
and the impunity where the Jews found refuge in
18th century. It's for this reason that it has passed in
the records of curious and amusing poems. like tea
moignage of the sombre organ of the Jews.

Mr. Morel-Fatio cannot therefore ask for reason-
ment the presence of our two letters in the receipts
of good words, against their serious character and their
thenticity.

5. I add more that all the other circumstances
outside in the sources of my honorable opponent
place their production, turn against his sentiment.

After that, they seemed to have been composed in Spain,
in the second half of the 19th century, probably
Toccasion de I' « Statute of cleaning , by an
An unknown person who wanted to be ridiculed by the Jews.

Or to these affirmations which are not pointless
accompanied by suspects, confronting his data-
toriques of the era assigned to the invention.

Admettons an instant that the two Jewish letters are
It just seems like a farce and a joke. After your con-
text, the object of pleasure may not be that
ci: the embarrassment and boredom of the Spanish Jews, he-
sitting between two equally unpleasant things for
you, or lose your goods, or renounce your religion.
The pleasure sea will be in the suggested solution
by the author of Morceau: «You are well-
rights of being confined for a while! eh! convert-
so you appear! Before you save

air

by this means of your wealth, then, in you and

you are vengeful of these Christians who annoy you
If you continue, you will come to the rulers and to the victors
on your tour. »

But for the idea of a pleasant wine in spirit
of something, he must go near his material
pleasant and more pleasant characters. Or, not
only in the second half of the 18th century, but
during this twentieth century, these two conditions
absolutely absent in Spain, at the point of view
who occupy us. The pretended pleasure of the two
letters. Jews could not have applied for anything.
By now, for a long time, there were no more Jews in
barricaded and hesitant between two parties. The choices
It was made at the end of the previous century: read us
Spain and others were abandoned in y
remaining, Christians have been doing this for over 60 years
years. Here the thought of rappel could come,
as in the case of rail transport, a situation that was
current and which offered absolutely no comedy,

because pleasure does not come to anyone here.

tomber ? Ä
The circonstance of the Statute and the disputes

the occasion did not seem to be able to inspire
the idea of pleasure. Car the souvenir of this po-
The Jewish embargoed site in 1489 did not provide
pretext for the person, around 1550. Point
to the enemies of the converted Jews, to the partisans of
"Statute" here, in this holding of the ancestors of these
Jews, found a very grave motif, asking
their adherence to the episcopal order; point aux

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Jews convert themselves here, for the reason of
posed, the memory of this situation must be reduced:
because the planer laid the flat surfaces on
the sincerity of the conversion of their fathers. The question
which, as of 1550, was quite serious about
ait puissance be formed a third party n'ayant for but that
d'en rire and de s'en moquer. This did not happen in the
times of year, in Spain fewer than in the rest. Very
Certainly the Jews converted not only

these, the pleasant maker of these letters could not
is a christian. But his invention did not
eu, see the circumstances, the character of Benin and Uni-
quement. moqueur qu'on lui suppose Ü'eüt was in
reality a mechanical work and a calamity attack-
very unpleasant to all the converted Jews. On
there is no universal point in these letters
the Christians, as claimed by M. Morel-Fatio. Read
Jewish families become Christians and their pro-
Spanish architects would be particularly tough against
a fact that is absolutely pleasant for us, and
very compromising for their cause. Or, the
According to M. Morel, this is not a question of
this genre in the history of the era.

It is therefore necessary to rebuild it after the 16th
century to find the material and the subject of the play
health suppose in these letters.

Hey, good! you can be my honorable advocate,
or anything else, the pleasure of summer comes to an end
15th century, at that moment the Jews were really embarrassed. Corn
we ask: and where? assured point by
of the Jews who do not devaient nothing so are at disposal

u QU
that make us think of others. By Christians9
But the Christians, at this moment, proved the
sentiments all other than pleasant and tempting vis-
opposite the Jews; what caused the indignation and the cold

where they made demands of all their parts.

prompt expulsion. Nothing more than the Jews, the Christians
of this time there was no mood to be pleasant on
their reciprocal situation.

So, not in the last years of the 15th century, not
throughout the 19th century, one cannot meet
de moment convenient whic place with honesty-
knows the composition of a pleasure of this
species.

6. Ecartons, by the way, a feasible hypothesis,
but it has not been formulated by anyone yet: it is
that Julien de Medrano himself would be the manufacturer
of the pieces that were published.

militant also against the presumption of a fist-
say to the name known, that against this of a false
inconnu. Nothing more than others, Medrano could not
song to combine a pleasure that never came
reason, not about, of his time, and, at least that
d'others, he had to have the idea and take the hair off
composer and editor of two letters without interest and without
gaieté, he who is available for but compiler of amu-
sets and pleasant stories, destined to emanate
"every conversation is polite and honest". In addition,
it would be difficult to explain why and why the
contemporary Medrano, where to buy his book,
it would be imposing the fatigue of driving too many
precise copies of these pieces prepared in advance

bricks and without any news. We did not understand
not prefer that an old copy of this pastiche is
is found precisely preserved « in the ar-
chives from one of the most famous abbeys in Provence ».
Les moines n'etaient point in the use of loss
their time to copy documents without value, sur-
all in printed books. |

7. Finally, in his article, M. Morel-Fatio
bring him even direct and temporary losses
against his opinion; several passages by the authors
which he calls the return journey by his base.

After that, three stories were reported, more or less
long ago, the question of our two Jewish letters,
MM.Castro. The Rios and Kayserling. These authors are
émis on Cardinal Martinez Guijarro, or Siliceo, a
assertion that renounces two parties distinct and
divisible fort. In the first place, they say that these
letters were written by the cardinal to say
are “Cleaning Statute”. With M. Morel-Fatio,
we have repudiated this accusation which is not in her-
even without a fair shake, and here the sailors are
advanced by these stories without presuming anything.

But they confirmed in second place: Siliceo soutint
that he had found the original of these letters in the
archives of his church of Tolède, and his en circu-
lation of very numerous copies. This affirmation
is, without contest, perfectly separable from the pre-

can be very real historically, even
that the first affirmation of the three-pronged approach is absolute-
false light. Car. If we consider these two acts in
Even so, they are nothing impossible, that is evident;

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and if we have regard to the character and the
situation of the cardinal at this time, they no longer know
very assembleable. In effect, that is what they
n'est certainly not the author of these letters, if est
more likely, because it is in the conditions
of human nature, that is, what is found in
his archives, he was empressed by their donation
advertising as widely as possible and saying high
the place where it took the original price, because these
pieces brought so much force to the reason behind-
mental of his statute.

He already thought that the three authors were

without any support from the Jews, they were instigated by the cer-
the attitude of this double is, and without any other doubt,
Silica has made these letters.

Mr. Morel-Fatio does not say anything about these historical sources.
toriens have been able to discover this twice
letters and their distribution by the Cardinal of Toledo.
But it is true, and nothing is opposed to this
the cross tel, two conciusions revealed which re-
sent the system of our honorable opponent, to
know: 4° because the two letters exist in the
archives of the church of Toledo, before the episcopate of
cardinal, it was said before 1546, then he affirmed the
and have found, and that he is incapable of thinking, and,
as a consequence immediate and rigorous, therefore
They were not manufactured in the second half of the
century; 2° then the cardinal recognizing that
authentic crues; because it was all too

unable to serve documents that he was playing with —

part of his character, he did not have any need for man

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to defend his cause; and again like other con-
immediate and rigorous sequence: therefore these letters are not
cannot be regarded as a pastiche and a
pleasure, perhaps a contemporary dress
for authenticities. The cardinal was actually
which is contemporary of this correspondence; car en
4489, date of letters, à 1546, commencement of son
episcopate, it is not yet 57 years old; and Siliceo is available
best for anyone with all the possibilities and convenience of
ensure the authenticity of these documents.

But M. Morel replies without hesitation: the three historical
little cities are of our century; they do not know where
they have proven this twice; they don't have
preuves ; their authority is therefore recoverable, and only
the reason that we are based on our unique
gnage. |

Soit. But M. Morel-Fatio gives us another
testimonial does not take away the value, and here
' confirm these three stories of the x1x° century.

The compiler, Julien de Medrano, author of the 19th
century, in his curious Silva with the head of our pre-
my goodness this indication that we already have
highest resolution: |

The following letter was found by the guards of
« the library of Salamanca in the archives of
« Toledo, in search of the antiquities of the kingdoms of Es-
« pagne. » |

Certainly this indication is applied to the
the second letter of the Lord is just as good as the first;
because they depend on one another and not on one
only one. Also, following this first letter, Me-
drano place immediately, without repeating his indica-

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tion, the second letter, reply of the Jews of Constantinople
nople.

No one pretends that this note is solar:

de Medrano him-self. She was given instructions to attend
draw the reader's attention to the parts mentioned, and don't

It means to note the interest. M. Morel con-

vient, you remain, formally, that Medrano is in the
expensive ; what he says: "I added that the compiler already made
« here is the first letter of this note where the allusion to
« archives of Toledo deserve only to be published » (1).
. We have no reason to suspect the sincerity
and the certainty of Medrano's testimony. We don't see
nothing that this compiler made you think and
by discovering a detail that was not added to the whole
his oeuvre. In what but aurait-the mark with so
of precision the origin of the discovery of these pieces, si
was it controversial? On the other hand, he was good
easy to check and verify by himself the directions
and a copy of the Salamanca library.
Medrano's assertion sums up all the points
celle de Bouis. Celui-ci says that the texts
published in his story have been copied on a manual
written in the archives of a famous abbey of
Provence. Person in danger of falling asleep because
his character as a respectable father ejaculates completely
of a menagerie of unused weapons for him,
and all caused error in something that had a
it is very easy to detect. ms
Medrano's case is the same. I don't know
the work, nor the moral value of this compiler; Corn

2, 1880, p. 302 and 303.

his testimony was found to be applied by all authorities
of these Bouis. Yes, in effect, a manuscript of our
letters were found very clearly in the 16th century in
the archives of an abbey in Provence, there is nothing
impossible and unbelievable that there exists a pre-
me in the archives of Tolède in the 16th century. par
consequently, it was very easy to get to Medrano than
Be careful, you have to make an exact copy
by himself or by others. The affirmations sem-
blable and disinterested by these two authors. publisher
their works at a distance of a century are corroding
mutually. |

Therefore we must wait for dismantled and absolute
ment certainly the sincerity of Julien de Medrano and
the accuracy of his note.

Or his words are formal and unambiguous: the
letters were found in the archives of Tolède. Donc
surely they exist for their time. in 1583, au
hello.

We concede well without any doubt that this manuscript
The archives of Tolède have not been deposited this year
same as the impression of the curious Silva. He loved and
have been quite remarkable for a while. But the death of
Cardinal Siliceo, in 1557, at the apparition of la Silva
In 1583 he was only 26 years old. This is only
amenable to conclude that the manuscript of our letters de-

exists in the archives of the cardinal,
and even before.

This conclusion becomes irrefutable by the assertion
by Medrano. The library of Salamanca, assures -
t-he found the manuscript of these letters "in cher-
chant the antiquities of the kingdoms of Spain ». Assuré-

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while this savant did not search for documents

26 years ago, the death of Siliceo was separated from

la Silva's impression, as the author's result,
Medrano, and the search engine that informed him of the
manuscript, contemporary of the cardinal. So this
n'était certainly pas in the links be reported-
either in those 26 years, or in the previous 11 years-
Siliceo episcopate teeth, contemporary pieces
for Medrano and the savant of Salamanca, who are
search for historical antiques. Then I gave him the
main on the manuscript of our two letters in fouillant
and examiner of older documents,
documents appearing at least during the era here
preceded the cardinal's episcopate, consequently
inside in 1646, and comprising the first half of
century.

Therefore, the testimony of Medrano, author of the XVR'
century, affirms and confirms the assertion of the three stories
du xix®; therefore our two letters exist very surely-
not in the archives of Tolède at least in the
first half of the 14th century; so that's not the point
in the second half of the same century that they were
can be manufactured; So, at this point, the system
M. Morel-Fatio completely broken neck.

From here we arrive at another conclusion
victoriously opposed to the ideas of our honorable
adverse.

How to explain the presence sensibly
in the archives of The Toledo Church of these two
letters, if they were not a faux, a pastiche,
qu'a pleasant work of some Spanish moqueur

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of the 15th century? Whoever entered, deposited and
preserve in a certain place these apocryphal pieces and
. badines?

At this time, in Spain, there was no point
of proper civil archives, only laïques,
as we have said today; everything was clerical and between
the clergy's hands. In these church archives
cathedrals do not penetrate that of serious pieces and
authentic, or with good reputation, because this
not that by the hand, or by the orders of the sheep,
that the documents have been deleted. It is still
exactly the same as our days for the archives of
our ancestors. Or, I ask, which describes as
unbelievable that the pastiche made by the newspaper plai-
Saint-Pierre le Figaro, on December 10, 1881, announced a
Gambetta's coup d'Etat, in a few years
here, carefully collected by order of an
French and deposited in the archives of his grandfather?...
So, how about these two Jewish letters, that
pretend to be a bit of a joke from the second
half of the twentieth century, this pleasant pastiche which awoke
circulated hand to hand and greatly amused the Spanish
at the expense of the Jews, he could have been, before 1583,
beautiful environment of this second half of the 16th century, very
little by little after its composition,
precisely and honorably placed in
the archives of the great metropolitan church of To-
lede?...It's a moral impossibility. So, on this
simple induction, the logic would confirm that our
two letters existing in these archives from the 18th century,
they were prepared and considered as
serious and authentic pieces.

But Julien de Medrano's testimony is trans-
This induction led to a certain conclusion. The

and mistook these two letters "in search of the
antiques of the kingdoms of Spain ».This savant searched
made from old historical documents; par consequently
he did not get into trouble in the literature books
time and place, we meet at some point, you
remains in the episcopal archives. So, some
years before 1583, our letters appeared
classified as historical and historical pieces
as authentic and serious manuscripts. Mais elles
has already won many awards and prizes,

ciennement, at an earlier time even at the episcopal

cop of the Cardinal of Toledo, then, he also, the
found in the archives and is served as
historical documents. So you have to take it off more often
that the environment of the 18th century, and recognizes that our
letters have received this honorable place almost from your

apparition. Car, 57 years old, only slept on —

since their date (1489), until the beginning of
the episcopate of Siliceo (1546), which was very easy to

men of this period to ensure their value

historical; and, perhaps it is during this period
which were deposited in the archives of the church of
Toledo, the result was this rigorous consequence:
that we have acquired the certificate of their authenticity and
they were made for serious documents.

So our two letters are not just a pastiche, nj
a pleasure, and not even been seen as
telles. |

The sentiment of M. Morel-Fatio does not seem to support, but

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see, at no point. The other opinions are not
more solid, we have proven it. So it is not
possible to establish with some honesty, not to
whatever era, or by whatever means, this correspond-
dance aura it was made. Therefore nothing valid
can be objected to the authenticity of our two
Jewish letters of the fifth century.

II.

We no longer have opponents before us.

We therefore now examine ourselves-me-
with this Jewish correspondence, and watch our lec-
all its intrinsic and extrinsic characteristics
of authenticity. | |

I. If we consider it the same, this cor-
response presents all the characteristics of the truth.

Its subject, form and form, is in complete agreement with
the historical circumstances where it dates. verse
At the end of the 15th century, all over Europe the popu-
Christian lations become soulful against the Jews. Ils
were chased by France, we say Bouis, in 1487. and

They were expelled from Spain and, in 1493, from Provence.
Nothing more obvious than that, between these dates
From 1487 to 1492, the Jews became very rich and numerous
in these last two contradictions, it was very quiet
of the striking cuts around the eyes and the soulful orange
against you, nothing more croyable than they are
price to prevent your children from this situation

among others
danger, menaces and services that we have provided
subir, of the embarrassments which they proved on the conduct
to follow, when they were mis, you too, in love
d'abandon their goods and their passport.

The first letter reproduces exactly this
situation and all these impressions. She is a
in a short and simple manner, as written by people
pressure to be applied with embarrassing tires and hair. She is

so, in his ensemble, entirely in harmony

with the events of the era. She also agrees

very good with one of the main characteristics of the character `

of the Jewish Talmudists who are still attached to their
well, and not at all according to the Moses law. De 1a
the anxiety that this letter expresses in a way that lives
and is natural.

The response of the Jews of Constantinople was
same marks of veracity. His debut raises the
particular historical circumstances which motivated
the correspondence. The fundamental decision is all
to be in accordance with the teachings of the Talmud, which per-
by renouncing externally to Judaism, pourvu
who remains holy of heart. The advice given is
energetic and agile; they breathe life and spirit
of vengeance against the Christians. These qualities and these
sentiments perfectly suited to the Jewish Talmudic
distes,and surtout to their bosses. In the whole ensemble of
this letter, the circle as a kind of color con-
centre, well motivated on the part of these Jewish princes,
by redoubling the persecution of your
brothers became victims in the West to the end
of the 15th century.

If we study to present the two letters in one

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times and in their reports one with the other, we
It will be clear to everyone, after a simple reading, that they are not
font that one and only, that in one and the other there is no
not a phrase, not a word that contradicts itself,
s'écharte du sens general, which is in disagreement with the
historical circumstances, and this signals very little
the head of a fool. Both are in harmony
not perfect between them and also in their ensemble,
as in their details, with the time they don't por-
tent the date, with the character, the ideas, the feelings
ments, the croyances of those with their signatures
attributes. They are therefore authentic.

II. Not only the intrinsic characteristics of these
letters, but still all external conditions
declare in favor of their authenticity.

4. From the outset, over four centuries, this authentic
The city has not been attacked by anyone. To prove it,
quickly conclude that this had been established in the previous-
dente discussion. | o.

The text of these two letters was fixed for the pre-
once by impression in a book in 1583,
quatre-vingt-quatorze and only after their date
(1489). It was still easy to ensure that your
thenticity. The author of the book deserves it and does not have
nobody is interested in trompe l'oeil in this circumstance, not the
with none of the least of the world in good spirits; on the contrary, the
confirm that the manuscript of these letters has been found
in the important archives of a cathedral church,
by a serious pioneer, in the context of old documents
historicals.

.Whereas one must logically conclude that these texts are

are not contemporary of this author, and they must
remonter au moins aux commencements de 16° sècle.

Or between 1489 and the debuts of that century, there is nothing

a few years; on touche à l'origin de cette corres-
pondance. So, at this time, these letters were
placed in the archives of a metropolitan church,
and some of the historical pieces, that is, their
authenticity is not done with delicacy for the person.

Numerous copies of manuscripts circulate and are
conserve, surtout in Spain, all conform to
substance, and the largest number of identical senses
and expressions, during the 18th and 19th centuries; and the one
does not contest the authenticity of the two last-
three in one time and in one country where the descendants
The Jews seemed very interested in the fair.

Fifty years after the first impression,
They are now printed in a counter
different, but another writer deserves it,
and incapable of thinking. He did not know this pu-
anterior glaciation; what is formally said is
first a manuscript discovered in the archives of a
Famous abbey of Provence. This second author does not
no more small suspicion about the authenticity of this new
veau text, which can be found in all appearances on
premier. |

No complaint has therefore been received against these

letters neither from the contemporary century nor from the subsequent centuries

shoes, up to the dix-neuviéme. Our correspondence
Juive is consequently in possession of an authentic
city incontested for four cents ans. That is why
attacks and hypotheses formulated today,
After four centuries, nothing had been anticipated. against

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elle. You rest, we have already dismantled the inanity.

2. Moreover, after the circumstances of the time,
of events, places and people, we cher-
will bring us to the account the way you don't
texts could be composed, their copies were
multiplied and preserved, we see that everything is
plique and s'age de guía the most natural and the
more logical. The ease and the great versatility of
These explanations bring a new appeal to the authentic
mark of these documents.

The protest of the Jews of France and Germany is trembling-
bler for both the Jews of Spain and the Pro-
vence. They are under the threat of the same persecution,
they must reduce for us a semi-final
blable. Finding the closest ones to us
others (because those from Italy are not yet in the
quietude; The Popes have always protected and defended
dus), the Jews of Provence and Spain are in concert
between us. Your rabbis are reconciling. The situation
is embarrassing. How to protect your interests
particular, and especially those of their nationality and
your religion? It is necessary that all part and abandon
their good and their important and influential position in
of the questions where they are established rich and numerous?

Let's stay better, at least for a few of us. et em-

denounce Christianity? But after that, what do you do in
the interests of their nationality and the Moise law?...
Do not decide these questions and cut
the difficulties faced by them, the Rabbis
between you that the line of conduct will be de-
called to the heads of the nation. The Rabbin of Arles is
charged with writing, without any effort, for these two motifs: that

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Rabbis of Spain, he was in a hurry to keep his
letter to the Jews of Constantinople, by the way of
Marseille, a city near Arles, and in commercial relations
cialis very frequent with the Orient.

The letter of Rabbin Chamor is dated 1894
January 1489. The answer of the Jewish prince is from 21 November-
since the same year. Dix months around s'écou-
learn between these two letters. This time for us
seems well long. But this interval is not explained
haircut for this era. First of all, the letter
d'Arles should part just on its date? And there is more detail
while this day a boat leaves Marseille
for the Orient? Between days the departure is done
await? The delay could be long. From their side, the
Jewish leaders cannot afford to be afraid of
nir and de consulted the received letter. Enfin,
general reason which is sufficient only to justify this interval
of these months, it is that, in the 15th century, the correspondents
Dances by sea, like by land, do not operate at all
with the speed at which we are accustomed to
our days. Bouis, in the 14th century, considers this interval
as court: « Those of Constantinople, he says,
toast response ».

The Prince of Jews addressed his letter to the natural-
ment 4 that he had directly consulted,
It is addressed to the Rabbin of Arles. Chamor has dû évi-
therefore, engage to transmit this reply to his
colleagues, the Rabbis of Spain, heads of different
Jewish communities opposed this. They are sending
so make a copy each time, and add a copy
of his own letter, II was commanded by the circuses"

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tances, and all that remains is that, in this shipment, the
Rabbin d'Arles says to the Spanish Rabbis: here is this
that I wrote, as well as that which we agreed upon, and

nation. |

The councils and orders of the Prince of Jews regar-
mainly the fathers of the family. It is incon-
testable ; the text is formula. For each subject of the complaint,
the prince replies: make your children merchants,
cins, canons, lawyers, etc. The Provençal Rabbis and
Spanish people were therefore obliged to deliver to
every father of the family a copy, and of his letter
collective consultation, and circular reply
the prince ; and that, after preserving the memory of the
persecution which motivated this correspondence and
the decision is important for the bosses, and even more so
keep all order memories
recus and to carry out without delay and without
relax.

Before returning to each father of these two family
copies, the Spanish Rabbis were necessary and
make some modifications due to the difference
of places: the failure returns the document in its entirety
more understandable to future generations, and his

give the highest possible weight in their countries of Es-
pagne. They have also written: the "King of Spain",
place of the “King of France”; what was in the truth
by report to us. They have glossed over the details of the
culiers à la Provence, inserted by Chamor in his
letter which has its reason for being under its feather,
for the Provençaux and for him, representing
. Special, in the context of all the communal

sailed Jews of this country, but who were not interested
for the Spanish and for their Rabbis. Those are
of more qualified their college of « Prince of the Jews
d'Spain ». This does not offer anything impossible, nor con-
tradition. Car, all in one Rabbin d' Arles, Chamor
could, in addition, have the upper direction of all
the Judeans of Provence and a certain authority on
cells of Spain. For this double reason, it arose
carried the title of “Prince v. His signature, accompanied
This qualification should be produced by the Spanish Jews
gnols a much larger impression than the simple
appeal of “Rabbin d'Arles”. |

The final phrase of our first letter of offer, in
Medrano's text, a slight editorial difference
with the Provençal text of Bouis; but the sense
is absolutely the same (1). Nothing is opposed to this
This modification is still the work of the Rabbis of Es-

These explanations are sufficient.

I always cross more volunteers than this last
changement, and also all the others who meet
trent in the Spanish text of the two Jewish letters
At Medrano, Chamor's works are alone. En en-
sending to his Spanish colleagues a copy of his letter
au Prince de Constantinople, he can still well have
modified the editorial team in n points. II is ex-

(1) Provencal text: « We will tell you what you want to say-
"because we say what we have to do."

Text in Spanish: « We supply you with wishes to be well
« advice and send us as soon as possible the release
"that you and your partner will catch you."

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because, by analogy, these variants are reproduced
duisen quite frequently. How many other changes-
ments, it seems to me more likely that the Rabbin
d' Arles aura so that he can do it himself, in the two
copies sent, the modifications indispensable
to bring one or more conformities into line with the different conditions-
rent of places, things and people. The unique
important matter for the Rabbis of Spain, such as
for those from Provence, it was called Chamor, after having
raised to all the general sense of his demand, already
meet between us, transmit them, with the most perfect
exactitude, the tone of the response from the head of the nation.

The Rabbin of Arles simply forgot what he had to say. It is
Why, if there are some variations in the text pro-
he wrote and wrote in Spanish his letter, quanta à la se-
count letter: avis des Satraps et Rabbis v, il n'y
in a nutshell; the two texts reproduce a
in a completely identical manner.

The different subscriptions that bring us two
letters in printed books, and can also
in the manuscripts (which I cannot verify) are,
I think, the work of the Christian scribes. But there is no
It was no difficulty to accept that these changes
were executed by the Spanish Rabbis in
the copies delivered to the fathers of the family, or

leagues.

The moment to follow the advice and orders of
prince arrived there for the Spanish Jews in 1492, and
for the Jews of Provençale, the next year, 1493.

A large number abandons these two contradictions and re-
flight to Italy and abroad. You can find a

day, in these different places of their exile, some
copies, more or less faithful, of this correspondence
of their bosses. Can still discover the
same texts, more or less intact, or good texts
almost apparently, but very probably the
expelled Jews from France, Germany and other countries
trees of Europe, you have received, too, because
that, over the same era, almost, they are confronted with-
sulté the princes of your nation. These texts are in
found in some archives, or are still imprinted
more and more obscured in some old buttons.

The other Jews, not willing to abandon their

country, and comply with the relevant councils,

Judaism, to embrace, in appearance of the least,
the Christian religion. But one of the preliminary acts
of this abjuration, it was the remise aux hands de
the ecclesiastical authority of all Talmud works-
diss and others against Christianity which each
Jew possessed. And converting into conditions
pareilles, all the sons of Israel did not deliver exactly
confidently and faithfully, without exception. the writings of their

Rabbis. History proves that they very much

dissimulates and steals their best. More il
aura sufficient for some more accessible family heads
to the crainte, less nice or more gentle, for
that, with the Talmudical books, the correspondence of
Jewish chiefs from 1489 were taken prisoner by the inquisitors.
Nothing wrong with those two letters
extremely curious and interesting; and because that

contrary to what they say, the young people who
copies of these copies were deemed worthy of being stolen

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in books and preserved in the archives of
churches, such as the monument to the organ and the malice
Judaic.

And that is what, in the archives of the churches where
If the abjurations are made, these letters have already been
placed alongside historical documents. Ordinary
the abjurations and baptisms of the Jews came to
in cathedrals or abbatial churches. It is for-
what we found of the copies of our letters in
the archives of a great abbey in Provence and in
, cells of the two cathedral churches of Tolède and
Barcelona (4).

Deposited, towards the end of the 15th century, in the archives of
this famous abbey in Provence doesn't speak Bouis; ces
documents and remained ignored throughout the world.
cle, and one can also say during the whole xvir and xvne.
Car, well, Bouis, in. fouling these files for.
composer his story of Arles, which he returns to the xvii-
clef and print the barrels, they do not take anything good
also noted that the book of the indigestible writer, and,
for France, they are gradually becoming
in their previous positions. That is, from the
For the 14th century, there was no longer any reason for
parler, de. question juive interessanı l opinion pu-
blink.

But in Spain, things are going very differently-
remment. In the midst of this 18th century, she felt a

(1) The Spanish journal The Archives, Libraries and
museums printed (volume II, p. 254. 1872) the two Jewish letters,
from a manuscript from the archives of Bareci lene, identical, x

view of Jewish studies, p. 303.)

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each

question the young woman who passions all spirits. The « Es- ;
cleaning tattoo » of the cardinal archbishop of- -<
Tolède, Martinez Guijarro Siliceo excites the most alive!
controversial. This is actually the discovery of these
letters in the archives of his church which belonged to
cardinal the idea of his order, or good is this seu-
element according to this order that the memory
of these letters came to light, that we were looking for, re-
found and published? I don't know. Always is that,
should the fact of Cardinal Guijarro, should consequently
of the dispute raised by its «Statute», the diffusion of
copies of these letters must be considered in Spain (1). 5
Every time you want to know these strange documents and
rire; because the impressive color of the Jewish chiefs, their
outrecuidance to prevent vengeance and triumph
futures of their nation, if their individual advice and
their foreign orders were followed, they had to
to the Spanish of the 18th century the comb of the organ,
the silliness and the absurdity. It is also not eclipsing
that, for a part of our days, in Spain, the "copies
manuscripts written earlier, that is not "a large
« Spanish library which has some
a copies in the records of literary mixtures
« or historical » (2). Otherwise, it is not
more surprising that these letters are frequent
cited in light records and "humorous writings"

risky » ; because these letters came, at that time, on the side
. pleasant and ridiculous, which created a new reality
and sailor of extravagances and foils of spirit

(1) Review of Jewish Studies, p. 303.
(2) Ibid.

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human. Finally, this multiplication of copies is explained
where even the differences in the expressions that
present certain manuscripts. The fund is absolutely the
same. But he is not lonely at all, except for this

no reason to retain the form and delay the text of
these letters (1).

So, we travel, the origin of these letters, your
destination, their conservation, their presence in the
Episcopal and abbatial archives, the multiplicity of
their copies, their variants, etc., understand and become.
justified also simply and naturally that we can
the desire.

All external circumstances and conditions
These documents therefore appear in favor of your
thenticity. On the other hand, these two letters are in-
completely unassailable.

So they are definitely authentic.

In our century, this old Jewish correspondence,
malgré the many Spanish manuscripts, n'aurait
war attracted attention, with the exception of
some rare erosion, if Europe, and we must say
the whole world was not present at this moment
of a young woman of greater gravity. From these
pieces take a singular fact and present a
importance inattendue.

(1) « Mr. de Castro, said the Review of Jewish Studies, printed
« in his History of the Jews in Spain (p. 138-141), after
« of the manuscripts which he does not cite, two versions of these letters;
« It is identical, in some words, to the text of La Silva,
"the other is more delayed, more incolorful; the fund of arms is the
« same » (p. 303).

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This is not more for the Christians of xıx®
century should be read and examined these old
texts. The mind remains confined to the sky, by all this
which happens today, that the predictions are nice
Prince Jew of the 15th century found himself in the letter,
and specifically by means of advice and orders
what he said, and consequently us and the
others had to be successful and executed by the nation with
an indomitable and eerie perseverance.

This successful, evident, incontestable (we will
all the time to raise the principal fears),
This success brings to the fore the authenticity of
these letters all the weight of the brutal thing. What is it in-

possible to admit that the risk is perfect

serve the inventions of light or medium-sized enterprises
d'he is three or four cents ans.

CHAPTER III.

EXPOSURE AND PRESCRIPTION OF THE CONSEQUENCES WHICH REVEALED
OF THE TWO YOUNG LETTERS OF THE XVIII CENTURY.

The authenticity of our two Jewish letters,
quite dismantled and, I believe, therefore inattac-
quable, the rest to the students at the point of view of
consequences which clearly need to be taken into account.

I therefore say: these documents are logically inappropriate-
with the three following historical truths:

1° A single command and direction centre:

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tion and a supreme authority which has always been in dispute
existed among the Jews since their dispersion until our
days.

2° The Jewish leaders and the masses of the nation with you,

Since the 15th century, these leaders have been following this but
to their people, unless it was possible, a plan that
is at the point of complete success today.

3° The princes of Judah, and this mass the most consi-
saddened by their nation, they have passed away, and are
still in the present, animated against the Christians of
sentiments allude to those of their ancestors,
to the first centuries of the church.

To irresistibly demonstrate these three deductions-
tions, I will listen and explain to my readers a
good number of other documents which augment the
force majeure de our main document. Je com-
also the thesis that could not be as
located in the Francs-Macons works and
Jews.

I therefore have a great deal of citations to make,
the question is a question of fact, it is evident
that its strongest points must remain in
of affirmations about facts. The statements that I
The reports were primitively related, that is,
in books, or in public sheets. Lus iso-
However, they were not demonstrative and could not
does not make a great impression on the reader's mind.
It was almost as fast as the words and
gers of one or two people, who somewhat surprises the observer-
tion and very quickly the memory is taken out. Corn
the continuous reading of numerous historical documents,

don't hesitate to watch the merging. de-
is also convincing for the reason that the audition
successive d'a foule' of témoins sincères, ensuring
everyone and always the same thing. :
In these quotes, I followed my preference
the chronological order. It can result in something
notony in the lecture; but the force and clarity of the
demonstration and acceptance. It's an advantage incon-
testable which must be done in a slightly inconvenient manner.

§ I. — Secular Unit of Command and Direction
among the dispersed Jews.

Since their dispersion, the Jews have been permanently

formed, among other peoples of the earth, a
true and distinct nation, namely its supreme chief
and his secondary magistrates.

This power was organized in such a way as to function
ostensibly or secretly, according to the circumstances.
After the ruins of Jerusalem and until today, the
Jews have become more and more keen and have been led as
an immense secret society.

Before their dispersion, they were exercised against this
occult government genre. Car la secte des Zeles
or Zélateurs, who became famous in Judaea, and who
penetrated into all ranks of the nation, there was nothing
vast political association, dissimulated care
under a religious appearance. Pretexting a certain ar-
dent for the Moïse law, it was very real
by uniting all the Jews in a general effort against the
Romaines. And in effect, from the age of 60 to 70, she organizes

and opposed to us resistance and revolt.

I am about to demonstrate the truth of my first statement
for three distinct periods: 4° of dispersion in
xlesiècle; 2° of xI° to xve, and 3° of xv° up to the era
contemporary.

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It is historically incontestable that, since their
dispersion up to the 10th century, the Jews had a centre
visible and sense of unity and direction.

In the ruins of Jerusalem 'by Titus (70), begins
the first and greatest dispersion of Jews in the
moon. The second is located near Adrien, after the
made by Barchochébas (135). From this era,
The Jews were definitively chased from Jerusalem and

Those here, under Titus, escape on the sword, to
flames and captivity, fleeing to various
against Europe and Asia.

Let us direct you in the countries located in the south and
to the west of the Judea, in different parties of the
Roman Empire, especially in Egypt, in Italy and just-
in Spain. These Jews called themselves Jews of Occidental
dent. Their boss immediately stayed in Palestine, the more
located in one or more of the two cities of Japhné
and of Tiberias. It portrays the name of the Patriarch of
Judea.

The stories also mention the establishment of these
Jewish patriarchs. Less than the triumph of the Romans and the
terrible vengeance that they exercise, it is a

there are many lévites and simple Jews who do not purify
resort to imitating the example of their brothers and quitting-
their nation. Cached during the first times here
Succeeding in the war, they repent and repent-
rurent of what they foresaw of not having any more
craindre. They are trying to rally in Judaism
- more possible devastation to their nation, and still
nir the exercise of their worship. The authority focuses on-
turbulently in the hands of these wise men, and more
especially from the one between you who chose to cook,
and here we confuse the name of the Patriarch. His authority
augmented to measure that increases the number and the
resources of the Jews established in Palestine. To this group
will soon be resolved, spiritually and politically-
ment, all the Jewish emigrants in Egypt, in Italy, in
Spain and other parties of the Roman Empire.
The patriarchs exercise a very great power over you-
torité. They decided on conscience and affairs cases
important to the nation; they run the synagogues,
like superior chefs; they established taxes;
They called the officers “appointed” who por-
received their orders from the Jews of the most re-
culées, and who collected the tributes. Your wealth
devinrent immense. These patriarchs agreed on a
ostensibly or discreetly, according to the provisions
of the Roman emperors at the mercy of the Jews.
In 429, Théodose the Younger forbade them from establishing
of perceiving taxes. Since then it is no longer this-
tion of them in history.

These patriarchs of Judaea descended from all

Tribe of Levi. Their succession lasts around 350 years.
In any case, as we see, they do not fear

actually in Israel, during all these times, that
secondary power, relevant to a higher authority
and sovereign.

The other part of the Jewish population, which left the Palestine
after the ruins of Jerusalem, it returns to the
countries located in the north and west of their country, in the
Syria, Armenia and Georgia, in Babylon and
Persian. According to the Rabbis, this is the elite of the nation

large part and the majority of families descending from

David who takes this direction and establishes it
in Babylon and in the local provinces. The historical
States of Georgia and Armenia confirm this as-
sertions of rabbinical writings, recognizing that
the Israelite element dominated in the Georgia of the pre-
miers centuries which suivirent the dispersion of Israel, and that
the royal family of Bagratides or Pagratides, in Ar-
men, it was the glory of the descent of the kings of Judah
and portrayed in his arms the harp of David (1).

These Jews, in opposition to those who emigrated
In the West of Jerusalem, Jews from the East called for it.
Their bosses, members of the royal family of David,
rent the title of Princes of captivity or exile. Read
Jewish writers make a big difference between the
Patriarchs of Judaea and the princes of exile. The pre-
miers, they say, did not mean that the lieutenants of
seconds. The princes of captivity avail the quality
and the absolute authority of the supreme chiefs over all the dis-
Persecution of Israel. After the tradition of doctors, they
There were institutions to take up the place of the old

(1) See Mizkheth and Iberia, notices about Georgia, by M. de
Ylleneuve: Paris, Douniol, 1875.

roy ; and they have the right to exercise their empire on the
Jews from all over the world. Pendant de longs siè-
cles, their habitual foot Babylone. They exer-
cèrent their sovereign action against the Jews of the West

by the Intermediate of the Patriarchs of Judaea, and on
the Jews of the East directly by themselves and by a

in a public manner, from the beginning of the twentieth century, thanks to
welcome to the various dynasties from Ba-
Bylonie gradually becomes weaker.

The first, the princes of captivity, don't
speaks history of Huna (ninth century). It was contemporary
rain of Judah the Saint, patriarch of Judaea, who re-
knew very well his own inferiority and the auto-
sovereign rite of passage of the prince over him.

The Rabbins who tell us these things must
best people know the intimate history of their
nation (1).

(1) To cite a single rabbinical verse, but it plays '

together with the Jews of the highest authority, Zalmud of Babylon,
over the centuries, expressively affirming existence and power
sovereign of the Princes of Captivity. Interpreting in the treaty
Sanhedrin, folio 5 recto, the famous text of the prophecy of
Jacob (Genesis 49:10): “The sceptre shall not be blown away in Judah:
They are, they say, the Echmalotarques, Princes of captivity,
Babylon, which receives the sceptre of Israel. d (See V Harmonie
between the Church and the Synagogue, by the Knight Drach (former
Rabbin converti), tome le, page 174, Paris, 1844.)

I reject the scriptural interpretation of the Talmud, which is false;
we drink more water; but his testimony to existence
and the authority of the Princes of Captivity preserves all its value.
The rabbinical writers who edited the Babylonian Talmud
lived in the places and under the power of the Princes of the
captivity. Plus, everyone else, they already knew

what authority, and indeed the secret authority, of these princes —

on the Jewish nation. l

| =

In the twentieth century, the Caliphs of the Orient, effrayed by the
the power and the awe of the princes of captivity,
declare the enemies of the Jews. [ls close their
numerous and thriving academies, disperse their
doctors, and led to the death of their Prince Ezechias (1005).
This persecution forces the Jews of the East to abandon
but, almost all, the contradictions that they have become habitable
in peace for a long time. Let us flee to
Arabia, the others, in larger numbers, are withdrawing
to the West, and even to France and Spain (1).

Since the present century, history has spoken no more
of the Jewish princes in captivity (2).

IT.

This would be an error of thought that this silence of
The story is equivalent to a real disparity of the princes
de lexil, and that, since that century, the Jews

Prince of captivity. (Ib. p. 173.) Racine probably, I believe»
"Exna, lien, and Ap, commander, reign. |

(1) See for sources and details: History of the Jews since
Jesus Christ now present, etc... by M. Basnage, volume V-III,
Irish party, p. 1 to 112, passim. La Haye, 1716.—Les Juifs d' Occi-
dent, etc., by Arthur Beugnot. Preliminary discourse, p. 20, et
Part III, pages 15 et seq. Paris, 1824. — Dictionary
encyclopedia of Catholic theology, etc., translated from the
edited by I. Goschler, Chanoine, etc. 3rd edition. Paris, 1870,
tome XII, article Juif, etc., etc... (I therefore cite this
Dictionary under this title is also available: Goschler's Dictionary.)

(2) The famous traveling rabbinic, Benjamin de Tudèle, pretends
to have a, still regnant in Babylone, of his time, at
12th century, but his testimony is unique; no other author

dentomporain n'en speak j it is not certain that

There is no longer any central power or sovereign chiefs.
Until now the stories have been formally
firmé; but it is because, according to the procedures
of the old criticism, they only understood
of exterior history. Today the light is made
sur tout un order de causes in the events of his-
toriques, sur le quel one n'avait point porté precédem-
so that you have serious attention. We have applied,
to our belief, we are extremely Catholics, that since
For over a century, religious and political upheavals
tics and social, in the two worlds, are dependent,
the plus. souvent, of occult causes, which only
render truly explainable and understandable.
This cannot be any more beautiful: in the depths of history
apparently, he is you, and there is still a story
basement.

Because the life and actions of companies are
Cretes, and the Masonic Juvenile in particular, have
possible and are continued under the terms of the company
external and official, for over a century,
we can legally induce that, in the
centuries ago, the Jewish nation had already been constituted
almost entirely in secret by the speculators,
before its dispersion, but still well pu continue to be
governed by the same manner, after this disperse
sion. It is without doubt one of the basic means
dont s'est serve la Providence divine to preserve
these people are intolerant of other peoples. par
consequently, nothing is too much to believe that, all in dis-

noticed that the Rabbin had personally traveled
Taconite: | i

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paraissant of external history, the Jewish princes,
these words of captivity or exile do not point out
in reality, but Prince Ezechias brings you success-
those who continued to govern Israel in the
brown and secret.

It is easy, effective, to understand and accept
as very possible and very probable as these two series
of successful events in the history of the Jewish nation,
this society is universal and perpetually secret. Phone

tower like Israeli chief conductors and played a

role known, in ostensibly exercising authority, to
of favorable periods; then, before the persecution
violently, or simply in difficult times,
They are hidden and perpetuated by success-
mysterious and ignored situation. Never fly any further to the
public scene during the centuries, the existence of these
men have not mentioned the exterior by anyone
documents. From there the stories have ended and
affirmed that they no longer exist. And depending
not the people themselves, not even the institution
there was no need to sit and work in the course
of the following centuries. The history of the first times of
The Papauté then offers a very obvious phenomenon
and also trumpet for the 8 puennes
of the Roman Empire. |

These inductions, very legitimate and very probable by
They themselves are transformed into historical conclusions.
which are certain by our two Jewish letters of 1489.

After having the premiere, one is welcome to ask for it-
why the Jews of Provence and Spain are
all search for advice or direction in

their anxiety and their determination + for the Moïse law »°
Car, if really then their embarrassment is on a
point of religion and a touch of conscience, for-
What are they addressed to their own Rabbis?

Everything close to us, and even everything to do with us, they
arrived, at this time, by many doctors

in their sacred science. In particular, in these times-

there, lived precisely in Spain, occupying a
social position of the most educated, minister and advisor
of the kings, the very famous Rabbin Abrabanel, and one of their
doctors the most considered and the most heard. It was
certainly even to your useful advice
and of saying decisions. So the Jews of Spain and
de Provence has not yet found sufficient authority
pouring himself into this doctor, nothing more than

all the others, it is clear that they were looking

the highest possible for you, even higher at
among the most renowned doctors and rabbis.

Where this letter of consultation is sent to Constanti-
nople by the Spanish and Provençal Jews we con-

to conclude logically that, at the fifth century,

the Jewish people received a supreme religious blessing,

residing in this village.

But if we examine with attention the text of
this consultation and response, we understand
immediately that it did not appear in this correspondent-
pondering of a purely religious question.

In reality, the Jews of Provence and Spain
not have any difficulty of conscience in
particular circumstance; car they saved well
which they were completely free, at all points of

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see, or to leave the country, or to remain an apostate.
= The example of the first party disappeared from their possession
by a large number of your brothers from France and
d'Germany. From the beginning, in the previous centuries,
once, in parallel occurrence, their ancestors
already done something else. On the other hand, they did not ignore the point
that their sacred code par excellence, the Talmud,
and obeyed by all your doctors and by the entire nation,
above even the books of Moïse, they allowed
absolute change of religion in appearance, in
the case of necessity, because inside they
remain faithful to Judaism. It seems then that they
There is no real need for consultation
wise man, and that your letter was saris but. Corn, pour
well understand what they are doing « incertain of this
qu'évaient fair for the Moïse law », il must con-
naître the true sense of this last expression.
Among the Talmudist Jews, this is certain, “the law,
the cult, the religion of Moïse » express the same idea
and they are the same ones that “the Jewish nationality”.
For us, religion and nationality are not enough. The variety
that "what we believe in is for the Moïse law"

the interests of our nationality, for the advancement of
our nation ». The truth is that the consultation
Jews from Provence and Spain were born in
donner knowledge of the persecution that they subis-
said to their brothers of the Orient, and then surpassed the demand-
the thing that these between you here, do not leave
abandon their country, embrace Christianity,
must be done in the interests of the nation
juive. And the expectation is that the answer is

r

Constantinople doesn't talk about anything else. d Faites-

you Christians, because you cannot do anything else-
ment », if you want to stay; but always guard the
"Moise's law in the heart". That is not the decision
you Talmud. Then, that's the capital and special point

from the response of the Jewish leaders: in our interests |

nation, « do things that your children deserve » mé-
decins, pharmacists, chanoines, lawyers, etc., etc., afin
which by then you can come to remove the
chrétiens, to put them under the yoke, to revenge you
of you and to dominate the world. It was therefore a line of
conduct political and social activities that are required, and that,
In effect, the Spanish and Provencal Jews were welcomed.
Because we explain perfectly why, leaving
between all their doctors and rabbis of the congregation
sins and even at home, they are addressing you,
loin, in Constantinople, because that must be
tenant for us of all evidence, in this city ré-
said their superior, not only religious.
but also political; there was the head and heart “of the
nation,

In addition, we learn the text of the second
what was this boss, his origin and his power. Incon-
testamentary this "Prince of Jews" did not make her
discover Lexis in Constantinople towards the end of
The 18th century cannot be anything other than a succession
of these princes of captivity who reigned at once

pes », that this prince is to his advisors and assessors-
seurs, Perse and Babylone appear to rally.
This boss exercises supreme authority because he is
which is addressed, in difficult circumstances, the

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Jews from many Western nations. It is by
him that they are subject to formal orders and a
clean traced conducting line; and these orders and
this direction has been accepted and persevered
follow the whole nation, as we test
plus loin. This man left me alone if the prince of
Constantinople has not yet become the supreme chief of all
the Jews. Like his predecessors, he wants to demolish
completely unknown, except for the "non-Jews",
because it does not signify that the initials of his name or
their names.

For this and historically, it was just

“Here we have a chain of succession
hidden, but intermittent, of the princes of the people
Jewish woman of the 15th century. We give women to understand
this one passed away in the year 1005, after death
the prince of Lexile Ezechias.

Obligations to return to the country no
Successors stop and fix themselves, by preference,
to Constantinople. This city was a central point
between the Orient and the West. From there they continue,
secure, and secretly, to monitor and di-
riger all the Jews replenished in Europe, in Asia and in
Atrique. |

At this time, the Jews found themselves established in
large number in almost all the euro-
peninsulas located west of Constantinople, in Italy,
in France, in Germany, in Spain, etc... North
of this city, in our current Russia, there is the-
then the fifth century the Jewish Kingdom of Armenia and the
Georgia, under the Jewish dynasties of Pagratides and
des Rupees, then the BUND: which has not been reversed

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ee

in the 14th century by the Mogols; and further north, a

another Jewish kingdom, the Kingdom of the Chazars, founded

of the last century, on the banks of the Volga. South of
Constantinople, in Africa, is already there, before the
Christian, a Jewish state that has long been a persecutor
you christianism. In Arabia, the racial population
Judaism took a very high number and was conspicuous
titled in the kingdom, before Jesus Christ, according to all
probability. And of his kings, in the fourth century,
especially the Christians. It is in Constantinople, in
the Oriental Indies." flourished, since the twentieth century, the
Jewish kingdom of Crangor, which lasted a thousand years. Read

Jews invaded China where they were arrested |

made by very respectable establishments (1).
Constantinople was therefore, by its position, the stay
the most convenient for the Jewish princes to
portée of conductor his brothers of the race disseminated on
an extremely long stretch. It is the centre where they

have been governed since the fifth century including

vement.

III.

Following our reasoning by induction,

We say: from the 15th to the 19th century, the succession of
the princes of Israel can perpetuate everything too

(1) See the old building called M. de Villeneuve, Notices on the
Georgia; Bouillet's historical dictionary, 1880 edition,
in the words Armenia, Georgia, Pagratides and Rupen; et Diction-

1h –

well, and without any more difficulties, than from x1° to xv'; et,
consequently, during these last four centuries,
The Jews have themselves a unique centre of government-
not and supreme boss of all their nations. It is
very likely that these princes have always been
in the same families and who have lived in the same
place, in Constantinople.

We explain this reasoning: by three factors-
formulas and two incontestable facts, témoi-
gnages and things that appear in our 19th century.

I. In 1815, a famous German writer, “and
luminaries of the School of Philosophical Journalists,
dont, consequently, the testimonial should not be
suspect, and who has been studied with greater care
question of the Jews and their situation at that time (1).
J.-L. Kubler, wrote these lines very remarkably in
the meaning of our present thesis:

a The Jews form a political-religious sect, placed -
"under the wise theocratic despotism of the rabbis.
"Not only are they separated and conjugated
« Between us, in the light of certain religious dogmas,
« Young, but they constitute a hereditary society,
« everything to be done, for everything that concerns life
Ordinary, habitual trade, little education.
« Pleasant, excluding all progress, and taking care of
« between us the spirit of caste and family by
« the formal suspension of all alliances with per-
« suns of another religion... Judaism does not exist-
more summer, even today, from a political perspective,

(1) The question of whether the court had made one of the first decisions
sessions of the Congress of Vienna in 1816,

nt –

"religious and physical, a spirit of caste here, by
« the rigueur, the inexorable partiality of his partisans,
« It doesn't matter in any other class of men in
Europe. The Jews form ALL OVER THE LAND, AFTER

« INSTITUTIONS, IDEAS AND POLITICAL PRACTICES
« Religious people who penetrate deeply and deeply
« in a manner in social life, that the subjects of Israelites
« of a Christian state constituent, under good reports
a essentials, A STATE IN THE STATE (1). "

A fifty-year-old woman, a man
more serious still, and everything is the same, we come
from the bottom of Eastern Europe.

In 1868, three members of the legislative chamber
of the Russian States, including the President himself
of this assembly, presented to its government
a law draft restoring civil and political equality
The Jews are very widely established in Romania. This
Jews are all of the Talmudist faith, the true Jews of
middle age (2).

(1) See Goschler's Dictionary, on the Emancipation of
Jews. See Kubler, coup d'oeuvre of the diplomatic deliberations of
- Congress of Vienne, t. III, p. 390. — The addition of the
Universal Biography of Feller, by Perennès (volume XIII.

Besançon, 1838), which also includes the title of this work by Kubler:

Commentary on the acts of the Congress of Vienna, 1814 and 1815,
8 vols. in-8°. — Sur J.-L. Kubler, see these two dictionaries-
naires.

(2) M. Ernest Desjardins, professor at the University, in a
brochure entitled Les Israelites en Moldavia, 1868 (la Moldavia
is a province of the Russian States), the skin in these terms:
"They are ignorant, superstitious, avaricious, wise, usurpers,
fourbes and hiding sales v. — It's all good to make a Jew
you Talmud,

wu Ta. LS

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We present in the presentation the themes of this project

« The Romanian population is inundated
of a part race. hostile, who formed, on the side of the nation
Romania, a foreign nationality and opposed to the homeland
territories of celle-ci... The Jewish race is distinguished from
Romanians by their origin, by their hearts, their language, their
religion, its morality, and especially because it obstructs
remain absolutely isolated from society, and to preserve
all fusion with other foreign races... The Jews,
forced by need, subjected to extreme pressure to the
torment of the non-Jewish states, but they cannot
agree to become an integrated team. They are not
can reveal to your spirit THE IDEA OF THE JEWISH ESTATES,
idea that we GO, AT ALL OCCASION, to defend ourselves and
live by all their actions. They are not alone
a religious sect, they are overwhelming the expression of
certain racial and ethnic indiscriminate particularities and certain
invincible fears of NATIONALITY. That is why the
Jew of Spain, of Anglia, of France and of the
Pologne, it's not Polish, it's not French, it's not English, it's not
Spanish, HE STILL REMAINS JEWS, like his ancestors
biblical times... At the Jews, LA LO! RELIGIOUS is
also LA LO! CIVILE, and vice versa... She is in "the same
« time A POLITICAL AND SOCIAL CONSTITUTION which suits
« the individual in all his actions and in all the
« eras of his life... and which concentrates in the word
_« JUDAISM (1)... Judaism, some part of which is

(1) I ask the reader to compare these words well with the
Russian deputies with what I affirmed most about the
true sense of the words “the Moïse law”. It is incontestable

“find, it is forced from the former A STATE IN THE STATE” (1).
With the help of these two reports, another published
ciste, M. Herman Kuhn, comes to mind, seven-five
ans after Kubier, in the last year of 1881, that the
political and social position of the Jews in Germany is
entirely the same old thing.

"The position of the Jews, we say, is far ahead.

« geuse. On the side of common civil law to all
citizens, they have preserved their old franchises,
their corporate and autonomy rights... Every
The Jewish community manages it, lives
taxes, called their officers and rabbis, directed their

Breuses and rich Jewish associations play a
immunity, absolute inviolability... The Judges
VERY LIKELY TO FORM A STATE IN THE STATE (2). »

The philosopher Kubler wrote in 1815, the thirteenth
Russian deputies, in 1868, the Catholic journalist
Kuhn, in 1881, said to the Jews, "We see, absolutely

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that in our days, as in the past, these
expressions "law of Moise, religion, worship, Judaism", ont la
same meaning that « Jewish nationality, Jewish race, government-
ment national, constitution juive, État juif».

(i) See Israelite Archives, IX and X. 1868. This journal 'Jewish

Paris overwhelmed by the Russian newspapers and published
this important document, in the field of combat, because
which makes one too familiar and stigmatize vices, idiotic ideas
and revolutionaries and subversive projects against the Jewish nation.
I give you more than a few other extracts, not the least interesting that
” they are. See also The Jew, Judaism, etc., by M. Gougenot of
Mousseaux (Plon. Paris, 1869), which produced it in large quantities;
chap. XIe, p. 444 et seq.

(2) V. Review of the Catholic World. The question Juive en Alle-
magne, no. 15 October 1881,

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bright the same things. They show us the
Germany and Romania, in a few thousand places of
distance, living and acting in a situation of
that intellectual, political and social everything is identical-
tiques.

We therefore know with certainty that these three
writes the real political and social state of the Jews in our

But for the Jewish race to "stay put to rest"
isolated » and « to preserve any fusion with other
foreign races », so that the Jews always
in their spirit this "idea of the Jewish State v, and this
"invincible reverence for their nationality" that all
their actions, on all occasions, are strong and
alive, so that the Jew "remains always Jew", so
which can constitute, in part, the Eloi-
let's hear from others, "UN ESTABLISHED IN ESTABLISHMENT", and
formerly « ALL OVER THE LAND » « A SPECIAL NATION,
AYANT HIS INSTITUTIONS, HIS IDEAS AND HIS POLICY PRACTICES
TICKETS and religious », the obvious necessity must be
in spite of the fact that the Jewish people are with us, and
today, A CENTRE OF AUTHORITY AND DIRECTION, A
SOVEREIGN POWER who maintains these ideas and
in this physical and moral situation, and also
must be universally observed and compelled.

His exclusive religion and his sacred code, the Talmud,
despite their immense influence, they never got
suffice alone to produce this impressive result of his
to cross nations and centuries without being
not in his croyance, not in his race, not in his son
indomitable nationality. There you are without a doubt a
special action of the divine Providence that can

appeal to a miraculous sense. More than ordinary God
does not point to the people alone, to say,
to strikes of miracles. Employed most intensively in
they guide the general roads and the means hu-
mains. It is just that he directs and protects his church.

If Catholicism does not reach you in the Papauté
roman a powerful centre of direction and authority,
It is incontestable that the Evangelists and the writers
toliques n'auraient jamais pu alone maintain the unit
and the perpetuation of its beliefs and institutions,
and that since. long time nations. Catholics and the
Catholicism seemed to diverge.

It is by a means analogous to that of the Jewish people
preserved religiously and politically during the
centuries of its dispersion throughout the world.

II. This breach of moral order has been corroborated by
two irreconcilable and well demonstrated facts in the
sense of our proposition.

of the most distinguished in France, Rabbin Paul Drach,
de Strasbourg, converts to Catholicism. Dragon
has made long and serious studies on all
rabbinical writings, and on the Talmud in particular. II
was director of the Jewish school in Strasbourg. The title
and the diploma of Rabbin, doctor of law, which he has
was conferred by the principal great Rabbis of
France, the works that failed to publish with
successful in the defense of Judaism, estimation and self-
rite of passage did not play against his coreligionists,
he said "the expected first victory in
Great Rabbin who would come to vacate. » Paul Drach
fit the sacrifice of all these advantages and of all: these

Expectations: He rejects Judaism and enters the Church
catholic. But everyone looked at him as if he were
terrible persecution. The woman abandons, enem-
named with her three children. « The good competition.
the Jews are needed for this valuable company »,
| which was a vengeance of the synagogue against Drach.
"The ravisseurs take their measurements well, that the
search for the most active authority » no parvin-
rental point to discover the direction that will take you
fugitives. "We are facing investigations into the po-
"run up to the moon. trace of the passage of four
« individual from Paris to London, via Calais and
« Douvres. » | |

This takes place in the capital of the Angleterre, where the
The Jews hide the scoundrel and children of Paul Drach.
Here, under a false name, Mr Drach with his children
« be displayed publicly by the Jews of this
« city, always in relation with those
4 Paris. These last ones, at the rest, saved very well
"She was a refugee, without having to learn
« of their coreligionists from the other side of the
" Some ".

The unfortunate father, in despair, intends to take legal action
"to rape small children, in the but, not
« to take the plunge, but to find the trace
« of his children. Several mandates for comparison
« furent decerned against the Isradlites that we saved
« perfectly instructed the retreat of Madame
« Dragon. » We don't put any effort into it.

« The police continue to misery Drach,

« the knowledge of the youngest Jewish children, not only

« element in Angleterre, but still in all countries
'Where is Jacob's race dispersed?' The incontestable
« address of the French police &choua against the pro-
_« It is very discreet that the Jews save themselves from watching
« Goyim (1), every time it is of interest to him-
« WHAT A NATIONAL ACT...
"... That the slits can be measured by the authorities
of all countries against the vast and permanent conjugation
RATION OF A PEOPLE here, VERY IMPORTANT NETWORK THAT
SOLID, JETTED OVER THE GLOBE, PORTABLE HIS FORCES
TOUT 0% surgit an event that interests the Israeli name-
lite ! " |
After having used the effect of the gamble, or plutôt
by the action of divine Providence, which his children
found in London, Drach poses for himself
this objection: «But how do they get it,
'« These little innocents? He addressed it to the authorities,
"The English legislature recognized, as we do, the
« Father’s rights over his children? At its premiere in-
« Marche, the Jews, masters of his family, use DES
« BIG MONTHLY THINGS DON'T DISCOUNT, the hardest part is DISCOUNTING
"RAY for always!"

That's why Drach decided to hire the rude employer. N
his tour succeeded in returning to his children and to the
lever of the hands of his enemies.

[the term is long spoken, assuring that it is
"trustworthy", and "applied the testimony of a very large
« number of recommended people and plus-
« evidence of exact authenticity (2) ».

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(1) Non-Christian Jews.
(2) See Harmony between the Church and the Synagogue, volume 1*,

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the victim, accompanying the report, forms a presumption
with the greatest force to support our thesis. Cars,
here, there is no stranger who speaks to the people
Jew, it is one of his principal members, a Rabbi
of the most estimated and the most verses in the science of
the religious law, which must therefore be perfect-
while instructing those who regard their nation, their state,
of its organization, of its direction, of its governing
ment. After his formal statements, the Jews,
19th century, forms an immense and permanent con-
juration ; They are constituted as a kind of re-
it looks too solid, it wraps around the moon;
this is a people of conspirators; he is a woman and a man
discretion and habits even to his small en-
fans. He, Drach, was the victim of this organization-
tion that, in his quality of Rabbin, he knew that
well and generously gave himself over to his family.

But the consequence that comes with the most
full evidence of this fact and of veridical assertions
According to this old Rabbin, the Jews are not capable
blemishes of action, of joy "for two years
Contestable address of the police » from a large country,
to inspire « a deep discretion among the smallest
of their children in all the countries where the
race of Jacob », disposing of « large means »,
former "permanent agreement", to be "a network
vast autant that solidly jetted across the globe," of power
« send your forces wherever an event occurs here

p. 1 to 89. — In his book, M. Drach appropriated the text
All these events are done by one of his friends. |

= 83 —
interest the Israeli name because they have a centre
of authority and sovereign power, from where the organisation
the formation of an affair, the word of order, the movement and the
direction, which is universally recognized and obeyed

by all of us throughout the world.

The second makes me more reluctant yet

that the first.
A quarter of an hour later, in February 1840,
Father Thomas, French Capuchin, and his servant
were assassinated in Damascus (Syria) by the main
Jews of this city. The murderers delighted with this
two Christian victims and receiving their blood,

'their traditions.

The disparity between these two men eveilla
immediately general attention. Informed by voice
public, the consul of France, Mr. the count of Ratti-
Menton, defending the country's justice and claiming the re-
search and find the perfect match. By care and
under the direction of Chérif-Pacha, supreme magistrate
and Governor General of Syria, a process is underway
slowed and actively slowed, like the Jews as-.
Sassins are convinced of their horrific crime, and
they expect the most favorable and by their own
avex.

Four between us receive their thanks for having
fact of revelations; the other two are condemned to
mort.

But, at the first news of this matter, the
Jews from all over the world are meeting in
action. The European press, which has already been in
large group sold, learn a long concert of rehearsals

minat ions bruyantes, not against the assassins, but against-
three assassins, against the French consul, against the
justice of the Damascus. We are trying to keep the promise, the ex-
cuser the murderers; on calomnie lé victims and all
those who fill the castle with merit from a hero
is abominable. At the same time as Israel's delegates
is impressive on all sides, offering enormous sums-
me to subordinate false témoins , gain the
juges, obtain the acquisition of the coupables, then the
delaying the execution, finally thanks to the prisoners.

One of these Jewish deputies, sent by the Israelis,
lites of Europe, leading the English Jew 'Sir Moses
Montefiore and the French Jew Isaac-Adolphe Crémieux (1),
parvint 4 heard from Méhémet-Ali, vice-king of
Syria and Egypt, who agree, for nothing, to make
at the liberty of the assassins.

Receiving the appreciation of what was done by
one of the men who best know the secrets of
Jewish world, Rabbin Drach, don't. we venons
to recount the trials:

« The assassins of Father Thomas in Damascus: said he,

« vengeance of the law BY THE EFFORTS OF THE JEWS
« OF ALL COUNTRIES. A delegation of Israelis from Mar-
"which was transported from France to the East for...
"The Egyptian pact cites the grace of the coupables.
“The silver played a key role in this matter. »

(1) This Crémieux, who appeared in 1840, is the man of our
two revolutions of 1848 and 1870, and the famous president of
The Universal Israelite Alliance, founded in 1859, is dead.
11 February 1880, and not 1874, as he said by mistake of print-
sion the book Francs-Maçons et Jewís, p. 334, note.

You have to watch that Drach makes this reflection,
describing the abandonment of his children, and in recon-
born, not only its own impulse,
but also to the authorities of all countries against
vast and permanent conjugation of a people... who
his forces wherever an event occurs that interests the
Israelite name » (1).

In this event, I only noticed a single point,
. This is the perfect ensemble with everything you need,
ways and means, the Jews of Europe and Asia are
Venus in the safety of her brothers from Damascus. Where we are
deyons conclude forcefully that, if, of our
days, Israel does not have a center of unity and direction,
If the Jews of each country do not form the same
impoverished, independent and almost foreign
one of the others, if, in each case, against and in the
two hemispheric regions, they were not all separated and
mandated by a universal authority recognized and
obéie, how it would be-they occupied some
miserable assassins, convaincus, condamnés and per-
so in a coin from the Orient? How they auraient-them
pu s'entendre si unanimated de all les points de
Asia and Europe to act in the same way, and
surtout to reunite these gold coins that he fell from-
think in the company, and pay at the Muslim pacha
in exchange for the benefit of these criminal offences (2)?

(1) On the harmony between the Church and the Synagogue, t. 1”, page 79,
grade 6. |

(2) On this abominable crime of Damas, on the details of the pro-
these and on the maneuvers of the Jews of the whole world, see: the
Authentic parts of the process which are deposited with the Ministry of

Of these two things, like the three testimonies of cities,
The result is that very certainly, in the 19th century,
The Jews were princes and supreme chiefs of the
which, on the entire surface of the globe, they are commanded
of and directed.

Consequently, since this fifth century, where a do-
We authentically prove their existence, just-
in our dizzying nineteenth century, including the search
the resignation of these chiefs took place temporarily.

This must be accepted as incontestable
our first proposal: a unique centre for
command and direction and an authority over
The first incontested one has always existed among the Jews
since their dispersion until our days (1).

of Syria, from 1840 to 1842, and the complete procedure directed
born in 1840 against the Jews of Damas, etc., by Achille Laurent,
member of the Christian Society. 2 vols. Paris, Gaume frères, 1846 ;
30 The Friends of Religion, volumes OV and CVI, from April to September
1840, and the universe of the same year and of the same months; 40 I' His-
Rohrbacher universal roof, book 91°; 5° Le Juif, le Ju-
Daism and Judaization of the Christian peoples, by the knight
Gougenot des Mousseaux. Paris, Henri Plon, 1869, the lady of the
interesting extracts from the pieces of the Damascus process.

On the apparent, perpetually more reiterated facts, where
children have been the victims, and their despair and their influence
more in pluscroissante you can see the universe every day of the month
of January 1859 and this same journal of April 5, 1879 and June 18821

(1) The Jewish doctors and rabbis do not dare to
of the interim existence of this central authority in its
nation, to annihilate the power of the famous prophecy of Jacob in
regarding the Messie's situation and ultimately his accomplishment.

In Genesis (49-10), Jacob cries out: (No resurrection
sceptrum of Judah, and dux, of femore ejus, donec veniat hi-
tendus est. » « The sceptre shall not be burned by Judah, nor the prince
of his posterity, to the extent that this one should be sent. »
We have seen better the interpretation and translation of

A necessary decolletage corolla. This is
central torrential rain, since the nineteenth century,
an authority completely ignored in his name and
inconvenient as she is sitting, she is therefore exercising
in a completely hidden way. Because when we
I have already affirmed that the Jewish nation has been leading,
since almost nine centuries, like an immense so-
secret society. The story in effect is nothing more than that

Talmud: «The sceptre is not defiled in Judah: these are the
« Echmalotarques, princes of the captivity in Babylon, who tien-
"is the sceptre of Israel". In the second part of the text, the
Talmud translated by a doctor, in the prince's place.

The sceptre is the external, visible and recognized symbol of authority
royal, of sovereign authority; it cannot therefore be designed and pre-
means an external, visible and contagious authority. Or none of these
characters are not suitable for the authorities who are new and who are still
the Jews, since their dispersion. The authority of the princes of Vexil to
Babylone was not, however, a "shadow of authority",
like Anne and Caiphe in Jerusalem, at the time of
Jesus Christ. Something great that she felt morally and secretly-
ment on the nation, externally and visibly, it was Herod,
it was the Roman governors, it was the Caliphs of Babylon
lonie here, of course, held the sceptre. A like the other
era, the sword was taken from Judah; he was no longer in Judah.
We believe that the Jewish Kings of Armenia have been descending
songs by David. They have truly held the sceptre. But what do you think
nothing contrary to the prophecy, because this sceptre returns to Judah,
it has been around for seven hundred cents now. You remain, from a side
the complete veil of external authority of the princes of exile
passed away in the last century; d'an other side, the sceptre spread out from
all the Jewish kingdoms of Asia, after their ruin in the 14th and 16th centuries,
cles; consequently, since less than three cents, we have
more of a sceptre in Judah: and the Messiah awaits the Jews in
not yet naked. But, on the contrary, precisely to this
first era, where, for the first time, the scent of
Judah, passing by the princes of Asmoneen, descendant of this
tribute, to the hands of the foreign Hero, !'Idumeen, the Messiah of
Christians, Our Lord Jesus Christ, Sons of God and Sons of
Our Lady, is born in this world and has been proved by her miracles

plus few Jewish supreme leaders, since the dis-
external partition of the princes of captivity. Assuré-
because they are not left inactive; and it is by their

his origin and his divine mission. Therefore, existence is incontestable,
amid the Jews, this supreme and absolute authority, exercised by
of the unknown and of a hidden manner, for centuries,
no evidence of Christian interpretation and application of
the prophecy of Jacob. |

She does not benefit from this prophecy, not at least
célèbre, d'Osee: d These many sons of Israel, without
"And his prince, and his sacrifice, and his altars, and his ephod,
« and without theraphim » (c. III, 4). 4 During long days, the en-
The children of Israel will be without king, without prince, without sacrifice,
and without autel, and without ephod, and without therapy. » The words here-
Widely translated by king and prince, one cannot understand that
external authority, visible and conniving. Of this prophetic text, the
The result is that the Israelites have to be, over the long days,
without royalty and without external royalty, visible and recognizable, gou-
vernant, like all the rest of the nation, without a centre of
direction and authority by name among men and women
of all, as well as the other people in possession. Quant à Pau-
sacred trust, the Jews in reality have no more witnesses,
since the ruins of the temple by Titus at least, even after the
principles of their own theology (see note on page 97).
The religious authority that the Rabbis and other chiefs know and
incomprehensible, he rigorously excommunicates the Jews, and
because they insist on doing so, it is absolutely
nothing towards God and at the point of view of conscience. Ainsi
This other terrible prediction follows in its entirety:
« For a long time, Israel will be denied freedom
God, without a priest (II Paralip. xv, 3).

What many writers say is that the Jews, since their
dispersion, no longer a centre of authority, neither political nor religious
greeux, therefore one must only hear from a visible and known centre,
like among other peoples, and under the religious relationship of a
truly legitimate authority. This one does not exist
of making a central and supreme authority, but hidden, not
Jews follow, and have always followed the religious direction and
political.

movements of all nature are carried out in the
centuries have passed into their nation, and without
good also, with the other people. The stories have
related the facts, without looking for the cause
first, lack of precautions or external indications.
According to this report, our two letters of 1489, in which we ap-

a precious revelation.

To make our thesis more and more obvious,
We remain to resolve two interesting questions
which differs from the previous one, to know:
1° What a summer, and what is still today is
tendencies of the authority of the princes and chiefs of Israel? We
he had already qualified as absolute, sovereign,
contested. Everything that we have related to
facts and testimonies demonstrate well that she is
en effect. But for the question of this authority
should be completely lit, it is necessary to expose
and its origin and the motifs for which it is based are
respected by the entire Jewish nation. 2° By some means and
the way these bosses take them to govern their
people dispersed from one corner of the world to the other? source
a summer. and this is what the organisation administration
nistrative and political which makes possible this government-
universal mind?

We will study this double point in the two
following sections.

IV.

The authority of the princes and supreme chiefs of Israel
always summer, and is still our time, absolutely,
incontested and universally opposed, because
eyes of all the Jews, she is nothing other than the Tan-
is the Grand Sanhedrin.

I. What is truly the origin of the real date
of its first commencements, the Sanhedrin, or
Grand Council, existed before the Jews disper-
sion and siege in Jerusalem.

This assembly, political, religious and judicial,
once, it was charged with all the important matters
of the nation. She recruited herself and chose
says its own members. His authority was immense.
The great prince, who had made a part of the law, was
Ordinarily the boss. It is she who is por-
taken to the last resort all causes grave jugées
in the first instance by the lower courts. The
The Sanhedrin could inflict the death penalty (1).

(1) The Jewish coins of the two first centuries before Jesus-
Christ and the first century of our time testify to this
the great authority of the Sanhedrin and of his habitual chief, the grand
prêtre.

Since Jean Hyrcan, son and successor of Simon Machabée
(135-106 before Jesus Christ), the Jewish coins appear on the face
this legend, surrounded by a crown of olives: Jean the great
prêtre and the council of the Jews.

He then went on to say, “I am Judas Aristobulus, my son” (106-105).

The Sanhedrin is composed of seventeen and our members-
bres, savoir: d'a president, in Hebrew Nasi or Náci,
boss, prince, and seventy-four assessors. This memory
not divided into three separate classes:

10 The Princes of the Priests: « Principes Sacerdotum .
This general denomination does not mean alone-
while the great prince in action and his predecessors
still alive, but also the heads of the 4th
sacred families.

20 Les Scribes: « Writers of the people », or doctors of
the law. They formed a large corporation and
powerful, because the ministry was very interested in inter-
apply the Mosaic Law. Under the theocracy of the
Jews, religion and politics find themselves in the dark-
united states; also the writers were always

They carry, with the crown of olives: Judas the great prince and the
Jewish Council.

One of the three types of coins that we left Alexandre
Jannée, brother and successor of Aristobulus (105-78), reproduces the
same inscription: Jonathan the great priest and the council of
Jews. Regarding the coins of a second type, it is written in Hebrew:
Jonathan the King, and in Greek: Alexandre (aged) the King.

Alexandre II, son of Alexandre Jannée, also planned
his coins, the title of the King, in Greek: d'Alexandre, King.

The last coins of the Asmonean princes, Antigone

lapel, in Hebrew: Mathatias the great priest and the great council of the Jew. This legendary Hebrew teaches us that Mathatias the Hebrew name of the Jewish prince here, in Greek, was Antigone.

Since the Christian era, we have found many coins that we reports on the era of the first Jewish revolt against the Romains (66-67), and here are these legends: Eléazar the great pré're ; Simon Nasi Israel, Simon, prince of Israel.

(See Review of Biblical and Oriental Studies: the coin at les Jews, in the journal le Monde, 5 May 1882.) i

legal and theological advice. They appeared almost all of the Pharisees, and they were great credit to the people. What was not the more illustrious among us, such as Nicodemus, the Gamaliel, who entered the Sanhedrin.

3° The Old People: « Older People », It is to the notables, who were among the chiefs of main families. They constitute the pure element- within the meaning of the Grand Council of the Nation (1).

In the prince, the Sanhedrin came for the principal mission to preserve the oral lot, it says this tra- genuine and legitimate condition. venue of Moïse and the pro- phètes and transmits living voices, to the source of Our- Lord and the disciples have made frequent allusions, and this was the commentary and the complement of the The written law says so from the Bible (2).

(1) See Holy Bible of Lethielleux. Brangile de saint Mat- thieu, p. 54, note. — On the Sanhedrin, see again Fleury: Maurs of the Israelites. — Dom Calmet: Dictionary of the Bible. — Bas- nage : History of the Jews, etc., t. III. — Drach: Of harmony between the Church and the Synagogue, etc.,t. Ier, p. 125 et seq., etc., etc.

The Zvangiles and the Acts of the Apostles speak about the Grand Council of the Jewish Nation, or Sanhedrin, notably: Evangeliles: Matt. ch. 2, v. 4: When Herod, "assembling all the princes of the priests and the scribes of the people, ask them where the Christ ». This assembly was nothing other than the Sanhedrin; then, ch. 6, v. 22: 4 He who says to his brother Raca will be justiciable of the Council: and again, ch. 23, verse 2 and 3 : « The scribes and the The Pharisees are seated on the throne of Moses; observe then and do everything they want you." (V. Sainte Bible. Ev. s. saint Matthieu.) In the recital of the Passion of N.-S., all the Evan-

S. Marc. Ch. 14, v. 55-64. — Ch. 15. v. 1. — St. Luc. Ch. 22, v. 66-71. — S.Jean. Ch.18; v. 13 ets. — Actes of the Apothecaries. Chapter 4, v. Zet s. — Ch. 5, v. 21 ets. — Ch. 6, v. 12, etc., etc.

(2) V. Drach, On the harmony between the Church and the Synagogue t. Ier, p. 125 et 127.

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When the sceptre of Judah departed, under Herod the Idu-
In other words, the power of the Grand Council is unique -
reduced in size. From the outside viewpoint and governor-
mentally, she no longer has a weak action; elle de-
almost nothing when the Judiciary is reduced in
Roman province, and that the emperors had enthroned
at the Sanhédrin the right to condemn to death, quarantine
and around the ruins of Jerusalem. |

But it is undeniable that, even then, in this
situation externally, the Sanhedrin and
his ordinary president, the grand sir, left on
all the Jews, under the religious, political and
national, a moral influence and an occult authority
of the most important, and that the real direction of the
Jewish nation, either in Palestine or abroad,
was absolutely between their hands. We have a
fear, among others, in the general revolt
of the Jews against the Romains, before their first dis-
persion. Companies in this genre, and on a
échelle, ne puerto avoir lieu sans qu'il existe a
centre of authority, either visible or secret, universal
recognized and understood, which combines and organizes the
things that impose movement. This centre, just
qu'à la ruine du Temple, fut le Sanhédrin de Jéru-
salem. | | |

This Grand Council disagreed in the first dis-
persion.

But the authors of the Talmud and the rabbinical writers-
Yours sincerely, we assure you that the Grand Council of
the nation was reconstructed in Babylonia. We
have told, after us, how the elite of the people
Jews, in large part, and the majority of family issues

the King-Prophet took refuge in this contradiction

the environment of these exiles is recovering the debris of
Sanhedrin. Extraordinarily attached to their traditional
tions and in their costumes, the Jews are embossed with
restore the central authority of your nation. His head is gone
placed one of the descendants of David, between the
doctors of the law which receives, with the title of Prince de
exile or captivity, the quality and power of
supreme head of all Israeli dispersion. On the side
If he reforms the Grand Council, he will not be entitled
the presidency; and therefore the princes of the nation,
deposits of sovereign power, always
choose between the doctors of the law, members of the nou-
veau Sanhedrin.

It is not at all impossible for them, from 70 to 135,
general uprisings of the Jews against the Romains, outside
the Jew under Trajan, in the Jew under Adrien. aient
was inspired and commanded by the princes of
l'exile.

What is it in itself, and well that, according to a certain
times, around the Patriarchs of Judaea, authority of his-
condaire, if grouped by famous schools or
academies, where doctors Emoraim sort out
writing the first parts of the Talmud (1), it is
Certainly, in the 18th century, at the funeral of Saint
Jerome who lived in this country, he didn't have any more, or
what more do doctors do under the law in Palestine (2); et
that, throughout the century, supreme, religious and political power

(1) The Mishnah and the Ghemara of Jerusalem.
(2) Comment. in Oseam, in prologo; around fine:

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litique of the nation availed its unique seat in the
Babylonia.

To establish the authority and spiritual mission of
their doctors, Talmudists and rabbinical writers-
tes les fonts remonter until Moses by a chain tradi-
tional interruption, the rings are
communicated to us the oral law that the
conductor of Israel receives God, dissaint them, even |

The chain of doctors under the law is divided into several series. \

The first series of Moise's films goes to Esdras

inclusive. She calls herself the series of prophets. The second begins with Simeon the Just, great father after Esdras. She appealed to the doctors' series Thanaites (it is a tradition that has been preserved and transmits living voices the tradition, the oral law), and more Misnites (it is the authors of the Misna or Mishnah). The most prestigious awards are given to you next: Hillel, who was on the mother side of the. race of David and who lived under Auguste and Herod l'Ancien. Saint Jerome speaks in his commentary sur Isaie, chap. want, and the name Hellel. Rabban (1)

Simeon, his son, believed that generally he was |

(1) The title of "Rabban" is most distinguished from all the honorary titles that could be received by Jewish doctors. After this title disappeared. these Rabbi and Ribbi, given very clearly to the doctors of the Jewish academies and those of Rab, Rab: Bana, Rabboni, Abba, Mar, names of the Chaldeans or Babylonians; which the doctors of the academies of Babylonia receive; « Not only that, seven doctors who have carried the top title of Rab- ban, all reveal the dignity of Wéoi p. (See Drach, De l'har: monie between the Church and the Synagogue, eto., ti I”, p. 146.)

Simeon de l'Evangelile. Rabban Gamaliel the old, son the previous one. It is on his feet that Paul studied the law mosaic (1). This famous Jewish doctor converts to Christianity and devotion to Saint Gamaliel. Rabbi Judah, named Saint Naci, little son of Gamaliel. II becomes Patriarch of Judaea. We've already spoken in this way. This is the doctor who lived in the second century of the Christian era. tienne) is determined to implement by written law the oral law, because she doesn't want to lose her memory of the mes. He composes this but the work appealed to Mishnah, It is a second law, an oral law. Israel in its entirety welcomed with applause this evening. Read immediate disciples of Judah the Saint wrote the supplements of the Mishnah, on his lessons, and closed the series of doctors Thanaites or Misnites.

The 3rd series of doctors takes place at Emoraim (where
controversial, explicant). They present and interpret
different parties of the Mishnah. and their work for-
mèrent d'abord de Jerusalem, et more late

. the Ghemara of Babylon. The Mishnah and these two Ghe-

mara composed the work called the Talmud, which
is par excellence the sacred, religious, social and
politics of the Jewish nation. Ilfutterminé au commen-
cement of the sixth century (2).

The 4th series includes the doctors who say Seburaim
(opinions). They give their opinion on the phone or

point of the Talmud. More of their teachings

(1) « Secus pedes Gamaliel eruditus juxta veritatem paternæ
legislature. » Act. Apostle. C. 22, v. 3.
(2) Ghémara, c is - A - direct interpretation, explanation. Talmud,

It is a doctrine, the perfect doctrine, par excellence.

have been introduced into this code and have made
like a second and last closure of the Talmud, a
little after the turn of the century.

The 5th and last series takes place in the Gaonim (illustrative,
excellents, seigneurs). At the last century, the great
persecution of Babylonia with end at the academies of these
doctors and their successors, who are no longer
nude in a visible and familiar manner. Beaucoup plus
late, the wind blows, in Spain suddenly,
renowned youth schools and famous doctors, but
without having any link in succession report with Yes
large traditional chain (1).

That was why, as I affirmed, after the
Rabbins, the savant Drach, together with these doctors of the
law, Thanaites, Emoraim, Seburaim and Gaonim, that
dispersion in the twentieth century, continued

choose the sovereign heads of the Jewish nation (2). Et

it is on this large traditional chain of doctors,
They don't tighten their rings any more or less,
se are applied and apply again to the Jewish Talmud-
said to pretend that Israel always possessed
rightly so, the doctors of the law, and that he has not given up on having

his head a spiritual power that is legitimate, truly

of divine origin, and also it is obligatory to obey as
to God himself (3).

(1) See Drach, On the harmony between the Church and the Synagogue,
tome I, pages 141 to 173. See Maimonides: Introduction to
Yad Hhazaka (the strong one, translated from the Talmud).

(2) Drach, ibidem, pages 172 et 173.

(3) Therefore the Talmud positively recognized that, “since the |

« last dispersal of Jews, there are no more doctors in Israel,
"Because the imposition of the hands, once interrupted, cannot
« more to repeat. The Messie alone... could give this sign

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It is incontestable that, from an external viewpoint
and officially, the princes of captivity and their Sanhedrin
there is no weak authority under the dominator-
tion of the caliphs of Babylon. Your situation is different
cell war of the Sanhedrin of Jerusalem under the
Romaines. But their moral authority and their action oc-
cult dispersed across the nation even more than in the
the former Grand Council.

The reason is that this political power and

His was affirmed and recognized by the Talmud itself.
Translating and interpreting the prophecy of Ja-
cob (Genès. c. 49, v. 10): The sceptre shall not be
Judah, or the prince of his posterity, even if he
the one who must be sent; « The Talmud says: The scep-
« They do not leave Judah: these are the princes of

' « outside the vertu of printing the character of the doctor of the

4 loi v. (V. Drach, On the Harmony between the Church and the Synagogue,

tome Ie, page 113. The quote from the Talmud, reported by the Sanhedrin, fol. 13

verso et fol. 14 recto; traité Aboda-Zara, fol. 8 verso, et Maimo-
nides, comment. sur la Mishnah de Sanhedrin , ch. Ir, par. 3, et
his treaty of the same title, ch. 4.) The Talmud still says that
« the authority (spiritual and legitimate) of the Sanhedrin of Jerusalem

€ these quarantine years in front of the ruins of the Second Temple B, that is.

addressed precisely to the era of Notre-Seigneur's Passion.
(Drach, ibidem, page 113. V. traité Sanhedrin, fol. 41 recto ;
Aboda-Zara, fol. 8 verso.) What proves that, even to the eyes of
authors of the Talmud, the ancient spiritual authority, venue of
God by Moses no longer exists in Israel because his transmission
regulation has been passed. These streets, arrachés aux Jews, in this
point as in good of others, by the force of truth, not
not employed their doctors to teach them the opposite of
live voice, and by writing in the same works, like, by
For example, in the Talmud, they are a little concerned about their own

- contradictions,

the captivity that takes the sceptre of Israel; and the

« legislator in his posterity: these are the descendants |

"Hillel who teaches religion to the multi-

This text provides evidence that, for the authors,
of the Talmud, or Ghemara of Babylon, the princes of the
captivity was the legitimate continuing and deten-
costs of concentrated sovereign power abroad
in the tribe of Judah. According to the expressions: “the legislature
later in his posthumous speech: these are the descendants of Hillel,
etc. », these doctors Emoraim are designing themselves,
and their other colleagues. We are dissatisfied with David
and of Judah, like Hillel, they are "descendants"
dances » and the successes in the spiritual mission
teaching “religion to the multitude”. By consé-
quent, after their affirmation, he had, in the yea,
in Babylon, among the princes of captivity,
real doctors of the law, as in the past, to
Jerusalem, outside the great priest. For you then
nothing has changed in the political and religious powers
friends of the nation: that of Jerusalem was perpetuated-
done in that of Babylone.

Or the Talmud summer, and is still the absolute rule
and universal of all Israel, adopted by him without hesitation
situation is not contested, that's its deadline. Plus let's go
thundering of numerous and fearful
of respect and support of the Jews for the en-
seigneurysms of their sacred code. So, from the sixth
century, the Jews, after the affirmations and

(1) Talmud, traité Sanhédrin, fol. 5 recto. — Of harmony, then. 9
ib., page 174.

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the prescriptions revised and incontested by their Tal-

their advice as the successeurs and their former
rises the members of their ancient Sanhedrin, like
increasing the strength of us and others, like
consequently the only legitimate power of the governor-
nemental, at times religious and political, of the nation
dispersed. |

These affirmations of the Talmud, which continue-
as taught and commented by the Rabbis in
the following centuries, « in every city and in every
contrary, as Maimonides affirms, they have formed
the conscience of the Jews, who are crosses obliged to obey
with the greatest respect and with precision
and a perfect execution of orders and decisions
sions of this supreme authority, and of the consultant
in all the embarrassing and difficult circumstances

ciles. | | |
We have as expect these real provisions

and persecutors in Israel, our two Jewish letters of
15th century. They are in effect a consultation of
Jews from two great countries, and a response
the supreme boss, giving his orders and tracing the
lead to follow.

The change of seat of this central authority and
the external disparity cannot be made to the Jews
impression unfavorable, not diminishing in what this
should have respect for their neighbors. Naturally they are all
was prevented from doing anything, and persecution
violence of the Caliphs of the East, and the translation of
supreme authority in Constantinople. Instructions by
an experience well over a century ago, the Jews were

completely understands without a doubt the incomprehensible

to their bosses to put themselves aside and hide for!' avan-
days and the health of the nation.

An important reminder here is the acceptable place.
The Christian historians have tort you, it seems to us,
to agree, just now, almost no value
to the assertions and quotations of Talmudic writers

Basnage, in particular, pretending that he does not have
worse historians than us others (1).
These appreciations are inaccurate. What authors
Talmudists and rabbinists do not care that a middle-
create confidence when they describe the history of non-
Jews, soit. But when they talk about parti-
the head of their nation, of their intimate affairs, they

parlent of those who saved it pertinemment, of those who”

have known, either by themselves, or by the
gnages or writings transmitted in the shadow and the secret,
so that it appears in all occult societies. Read
Christians who cite these words, while assessing the
Rabbis of ignorance, exasperation, or vanity
invention, because we did not find any documents
exteriors which confirm their statements, have spoken of
what they did not understand, some were reasoned about, in this
point, as they have already done almost everything about
events in our history of Europe and America,
since a century. They did not know that he had, in
of apparent and official history, a series of facts
caches containing the preparation and the real cause
of public facts. The works of French writers-

) History of the Jews, t. III, c. VII.
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Macons, carbonari, internationalists and others, we

have been beautifully applied in this matter. The veracity of

their allocations are checked and dismantled,
called by the events here and today, and
by turning the things that will come
the history of tomorrow. Person at this time not for-
rait reasonably reiterate in good faith the reports of
occult and completely ignored facts from history
official and patented, stories in their books on the
Franc-Masonry and other secret societies,
by F.. F.. Bazot, Ragon, Clavel, Rédarès, Witt,
Louis Blanc, de Saint-Elme, Fribourg, etc., etc.

We must appreciate and play the same way this
that the Talmudists and Rabbis have reported
the intimate history of their nation here, in its entirety,
since ten years, nothing else than a
immense secret society. l] would therefore be inexact and
raire presentation of declaring without value and without
weight their claims about the reconstitution in Babylon
of the Central Political and Religious Authority of the
Judeoliberalism. All we have to say is that these
Christian stories that we currently possess,
on the hidden actions of this people, plus
lights that pass by. The affirmations of the valley
mud and the authors of the rabbinical works, touching on this reestablishment-
central and absolute power in the dispersion
d'Israél, are fully confirmed and by our documents
at least from 1489, and by contemporary witnesses
of Jewish writers and others whom we have called, and
the things that we have reported, and by all that
pass under our eyes.

This conclusion therefore dismantled us and

Therefore, indisputable: the power here, since their
exile from Palestine, always really directed the
descendants of Jacob, working too hard to discover
green, even in the shade and the secret, it was all
periods extremely strong and influential, universal
respect and obey.

II. From there we can see how it was
but that, throughout the centuries, there is no
important movement, no notable change

eu lieu in the Jewish nation, without its superiors-

I did not know, ordered and directed, or at least
permitted and monitored.

Consequently, it is certain that the great transformation
tion, our day's work, in a portion of the people
Jew, he cannot escape from his watchful eye.

This, which has not yet been carried out outside of their

direction and contrary to their orders.

The change of the Jew's allure in the dix-neu-
The fourth century has not resulted in a gamble
joyfully, of a spontaneous movement, of a developing
natural and inconscientious. It cannot be, and it is not
In reality, the combination of impulse and command
because of its central and sovereign power. Car, very
Certainly, the Talmudist Jew is stubborn
attached to its ancient institutions, to its law, to its cult,
to its uses, it did not come true, nor did it come from the
sort out his youth, pass par-desserts
formalities of his sacred and blessed book, fryer with the
non-Jews, adopt their clothes and their hearts, without
and have been excited and pushed in all ways by
this superior authority against the Talmud of
even ordered the most comprehensive submission.

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— 104 —

The leaders of Israel have not yet left since the ruins
of their nation, observing a careful and sad eye,
throughout the world, all the events here,
near or far, could favor their instincts of
profit, universal domination, and infatigable spirit
of their nation, the return to Palestine.

The dissolution in Christian society by
Protestantism, and above all the practical consequences
which reveals itself from a political, social and
religious, which only arouses the attention of
these Jewish princes. At the beginning of the xvin® century
these results are evident with more force and
d'éclat. At this time, and even since the end of the
September, especially in Europe, Jews were treated
with welcome and enjoyment of great freedom.
This is because, in accordance with the instructions and orders of the
chefs, the smartest, the most active party and
Israel's richest person begins to sell his real estate
wealth of many centuries and of his life exclusively tal-
mudique, to evacuate Christian society and to
act on it in three different ways, by the social
these secrets, through civil and political emancipation and
through conversions to Protestantism.

This movement of transformation and its influence on.

our companies are moving very quickly; then,
in the last thirty-fourth century, their
progress must be reasonable, and finally, after
great French revolution and its physical suites and
morales, this movement and this action reach their
apogee by all means at once, in the course of
our dix-nineteenth century.

These statements are not ours alone. Read

—

Modern Jews recognize themselves as the reality of
These occasional causes of their rapid transformation
tion, and they came to half the means that they were
employed to produce.

« The Israelite, who published a Jewish review in 1866,

look very nice, he didn't recognize ANYTHING

€

"WHAT HAS TO BE TRAVELLED HERE, FOR THREE SEASONS,
« scorched, and for four decades, transformed Van-
« cienne organization of the company (1). The dough is soufflé
"The persecution is no longer an obligation for us to serve the
« us against others; we can walk alone,
« without fear of attacks against us or our
« foi..... We have observed developments in the company
« modern, we have seriously meditated on the con-
« sequences that they have to have for our worship (2),
«

and part of the avoirrien found which demonstrated to us the

"It is necessary to re-establish the link with the community,
« and, on the contrary, new reasons have emerged for
« maintain and strengthen {3). »

These transparent words from the Jewish leaf
to understand how the Jewish leaders are
exploited this "movement" which broke, then re-
to the old European society, feudal and catholic
lique, and what results they have in store for their
people.

By their entry into the secret societies and in the

(1) It is said since Luther and since Erosion and
practical application of the principles of 1789, called «principes mo-

(2) Religion and nationality are one and the same choice for
the Jews.

(3) Univers isradlite, III, page 129, 1866.

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Protestant sects, the Jews were able to help and
contributed to this conversion. By manipulation ci-
vile and political, they no longer need to "settle
us against others » in the ghettos or the Jews;
they can "walk isolated". "; that's what they

font almost completely today, and even very sou-
vent without saying that they are, or are not, of the Jewish race-

que. But the Jews are well protected by the

relax, because of this new freedom, « the link of
the “Jewish community,” the link between Talmudic judiciary.

The Jewish princes remain cautious:
They do not intend to « modernize » their na-
tion throughout. In addition, they have "fortified" this link
by adjoining and multiplying by centres

"New Form Jews, Community Auxiliary

and of parallel societies, such as the Masonry and
its branches, entées sur celle du Judaism, et compo-
sees elements of all people and all religions.

The Jewish bosses meet in all their hands
reunited, and it is incontestable that the "link of the
The Jewish community, which has become triple, is now
singularly "fortified", it means that the puis-
without his princes being so grandiose.

Make the rapid history of these three means
which they have put into practice to transform a party
of their people and the launch against the Christian society-
tienne.

1. We have presented and proven in the book: Francs-
Macons and Jews, comment on a certain name of Israel-
lites were admitted into the secret societies and
new forms were taken; how they succeeded
to take everything little by little and to put it under the

exclusive and absolute direction for your princes. We
no longer have to think about this subject.

2. That the Jews acquire a certain in-
influence in secret societies. in the 14th century. they are
4 to occupy their civil emancipation and
political, and at the request of the governments of the European Union

penis. The company was difficult. In Germany, the

Protestants and the Macons Templars are mounting all
4 are opposed to the Jews. The lodges refused to accept the
fit in your mouth. In France, Catholics and he-

reticences, and even the luminaries of the philo-

sophistry and revolutionaries, the upper macons, « Vol-
« Taire and Rousseau, to quote the most eminent,
"They were hostile to the Jews, and they did not cross
« dignes de tolerance: still well underestimated-
"They wanted to see freedom and equality agreed with the

of serious attempts for their emancipation that
the end of the century, when they were named and then-

saints in the French masonry. A first test, —
but indirectly, in 1785, in Metz, "liberal city

par excellence v, here, for several centuries,
because in his place there is a model of youth. (2). The Society
Royal Academy of Sciences and Arts of this city with au con-
course, for the year 1787, the next question: is it
of means to make the Jews more useful and cheerful
in France?

(1) Review of Jewish Studies, 1880, no. 1, pages 83 et seq.
— Emancipation of the Jews, by Ab. Cahen, grand Rabkin; work
very interesting. |

1, p. 84;

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Apart from the memories presented on this issue,
the famous Abbé Grégoire, curé of Embermenil,

one of the most favorable to the Jews: it concluded

their complete emancipation. In the commission ehar-

remember the name of the speaker, adviser to Parliament
de Metz, who is passionate about this issue and who
ask and get the reporter ». The report
de Roederer and the plan of a memoir that he wrote
even on the question posed, concluding also with
the emancipation of the Jews. To the same surgical era-
says a new lawyer for the Israeli cause, the Count of
Mirabeau, here, in a book entitled : On the reform of the

Jewish liturgy (London, 1787; Paris and Brussels, 1788),

arrived at the same conclusion. These three men, Gre-
goirle, Roederer and Mirabeau, named for him, in 1789,
deputies to the National Assembly. [ls s'y encontre
with Duport and Barnave, and all successively

with warmth and eloquence towards the upper assembly

the defense of the Jews. In 1791, on December 27, the vote took place
Duport's proposal, by the whole Jewish community that
gave the civil servants a helping hand and even recognized how
French (1). This was the starting point of the emancipation-
totalitarianism of the Jews. Five years later, in 1807, Napoleon
restore the Jewish nation religiously and civilly
in his empire, and with all the Jews on their feet
that the other French, in agreement with their freedom and
equality under the law.

Or these defenders and protectors of the Jews were all
of the highest grade masonry francs. Mirabeau, Roederer

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1, p. 84.

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Grégoire, Duport and Barnave formed part of the committee
secret of the Grand-Orient of France and the club of the

Propaganda, founded in 1785, and in the following, from 1790,

the terror regime was decided. L'empereur Napo-
Leon appeared to him also in the masonry and had
received a very high rating. He considered and supported by
the masonry order as the instrument of destruction
political and social actions such as the Franco-Masonry
has resolved to operate in the rest of Europe and
which in our unfortunate country (1).

This emancipation of the Jews is established in
the Germans, due to the domination
French under Napoleon (2). After the chute, she

abrogée presque partout, drinking France. But, since then,

The Jews were parvenus, in this century, mainly
through universal and constant efforts of francs-
Masons of Europe and America, to conquer all the
citizens' rights, in almost the entire civil world
lisé.

3. Le N is a magnolia review
German (3), it is "the middle of the masonry".

Even the Jews, who became francs-maçons without hesitation,

siter, your little reluctance to convert to pro-

testantism. By the way, their bosses who authorized them, |

in the 15th century, to enter the Catholic Church when
"They couldn't do anything else," he said,
more strong reason, they allow, or push the buttons

(I) VP Deschamps, The Secret Companies and the Society.

(2) These blessings of Napoleon I should like to consider
These Jews are like their real Messi. It was not one of his
precursors.

(3) P. Deschamps, Les Sociétés, etc.

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of preference to embrace one or more thousand
sects of the Reformation. By the way, the Jews penetrated directly
deliberately and ostensibly in Christian society,
and parvenaient with much more convenience, and in all
freedom, to immense wealth and to many honours
neuros. But of course, by this means, they can be better
hide their semi-original, their dominant features-
tion and their consequences are contrary to our social order. It is
for this reason that the Jews are Protestants
and if large numbers. How these Israelites convert to the
resist, even those who are suitable for Islamism or
to any other false religion, no point in going
Jews of aspiration and sentiment: « they preserve
always the law of Moïse in the heart », and they
vaillent, like their other unconverted brothers, to
realization of “projects and expectations of Israel”.
The top Jewish bosses save the money and they understand
except for those on their Talmudist subjects.

*

This transformation is impressive, wants and for-
follow the princes of Judah, share today
their nation in two well-distinct parts: the Jews

more precise, "modernised by opposition to
premiers that transform their antique charms.

The Talmudis, « composed by the old generation,
« of the people of the countryside and of those of the lower
« Class of cities recognizes the religious authority
« des Rabbis, the legislative authority of the Talmud, obser-
« carefully read the law, not mosaic,
"But Rabbinical, do not tell the Christians that

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"for your interests, and continue to be
« Traditional enemies of the Church. IT'S THE MONTH IN-

« DESTRUCTIBLE OF THE NATION, which supports until
« end in his attitude and his loyalty to preserve the
« Ecritures (1) ».

The neglected are the least numerous. This is
you here, under the excitations and orders of your
Supreme chefs are admitted, most cautiously, in
Christian society, and soon, the abandonment of
all parts are parvenus to take his direction,
and of course, if God does not arrest me,
dominate entirely to destroy more safely.

They are distinguished. in four classes: 1st militants,

2° the reformed, 3° the indifferent, 4° the converted.

10 The militants are the Jews who were launched in the
political and social aspect. They are great and secret
instruments of destruction of all kinds, mis en
created by the princes of lanation. They deliver to the
Franc-Masonry and secret societies, even the
more violent, their frames are the strongest and their
chiefly the most active. In religion, they declare themselves
versatile, fiery and irreconcilable people of the Catholic Church
liqueur and its dogmas; they dissent and mount,
in their surly, rationalist, sceptical writers,
materialists; athees. In politics, they show gene-
rather like the enemies of the governments

of the Bourbon family. They disagree on preference
to the parties. constitutional monarchists, soit

(1). Dictionary of Goschler, in German, note. The Abbé Qos
chler is of the Jewish race;

liberals, republicans, revolutionaries and more
or less advanced. They are pulling in the press, which is
almost between their hands, and by the way
attacking, insulting and destroying all the princes of
the moral and religious order. They leave, at the hour
present, in Europe, and particularly in France,
all the top governmental and administrative positions
nistratives. All of you, nice, before entering
The Masonry began by converting
at Protestantism, or the reformed, or the indi-
rents.

20 The reforms which can be divided into reforms
me Talmudists and anti-Talmudists in reforms.

The leaders, all accepting the external organisation,
religious woman who is forced by the powers
civil servants, in France and abroad, preserve their
rabbinical and his secular expectations, reverent
the Talmud and the authority of the Rabbis, like the sim-
many Talmudists, and observe their prescriptions,
only that they can, in everything that is not in-
compatible with company practices. modern.

The seconds, "bright, rich, well educated, were saved
the rabbis' youth, the surviving forms of the Synagogue
"gogue, the anti-social hearts of their ancestors; Corn
"Not a Christian, always willing to
serve their historical name and their dogmas fundamental-
mentaux, stating the need for a cult, abhorrent
the desorbing and vigilance of the rites purely rabbinic-
ques, they have invented a reformed religion not the land-
good is always the blessing, the ceremonies, the
the tradition, but in what they have introduced
« the order of decadence, a more regular song,

RA R Rm "

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« the use of the organ, of the prediction, of a lamp
« brilliant, etc., etc. Outside of religious meetings,
"Where the blessed are the Sabbath and the great days

« of party, and the biggest name once by

« They do not practice any Jewish rite at all—
"That is, living as they can, and by preference,
« with the Christians (1). "
« 30 The indifferent, like all the religious
« people, do not be indifferent to tradition, to
« reform, not of the rabbis, not of the synagogues, not of
"Moise, or the Consulate, at the seam of the circumcision.
"They do not preserve the Jewish name with respect
« Honorable people, because they do not need it—
"Make a change against these Christians.
« When the opportunity arises, they are faced with
« Christian pillars, font without baptist hesitation
« your children, and practice in this case, at home

« the religious beliefs of your family, a tolé—

« a person who could serve as an example of Catholicism
« what name (2). » |

4° The converts. Under this name I understand uniquely—
while the very numerous Jews who have passed away
testantism. In general, these types of conversions are
are not serious. They are written without scruples about the
part of the Jews, after the principles of the Talmud and the
probation of their bosses. They don't have a motif
sincerely religious. These Christians, they say,
Jews remain ahead of everything, and always face each other
all interests of Judaism.

(1) Goschler's Dictionary, same article,
(2) Ibid.

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— 114 —

We have to enter into our nomenclature—
the Jews converted to Catholicism because
our era, these are usually the souls convert—
thin and solid surfaces. These Catholic Jews are leaving
absolutely Jewish according to their senses and aspirations
you Talmud. Spiritually they no longer care what
Pape. The princes of the nation lose all of them
authority, either direct, either indirect, either ostensible, either

vertis; they regard them as renegades and
treats: they are the persecuted and the persuasive
trance. see Rabbin Drach and others. Read
Princes of Israel here, in the 15th century, allowed their
subjects to be made Christians in the need, have been
by experience that the conversion, even apparent,
of a Jewish family to true Christianity, it is
in Catholicism, after several generations,
by completely removing these branches from the
Judah. There are 14 reasons for absolute failure,
Before the reform, their companies against society
christian. They don't get bored and introduce themselves,
d'hypocrites conversions, a sufficiency of Jews
to provide you with solid attack instruments:
serious against her; so that the entrance in a
Protestant sect. something that leaves the majority of
times, the converted Jews of heart and always access-
sensible by good sides to the influence and direction
of the Prince of Israel (1).

(1) Two reflections by the famous Rabbin Converti, Pau Drach,
you have to have your place here. -
"The good conversions to Christianity, he says, are not taking place

| - 115 -
Tel is, at this time, at the end of our dix-
nineteenth century, the state of the Jewish nation. About these two
portions are distinct from their people, among the Jews
Talmudists and on the modernized Jews, the chiefs su- k
we begin by continuing to exercise, from a world wide angle to |

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the other, their sovereign and uncontested authority. i
How can they be recognized, today- |

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today, and how the government works
universal, we expose and test in the
section s uivante.

"Generally speaking, the Jews of this last class (the
« Jews who are purely Talmugists and reformed Talmudists, the Jews

"or foul plutôt, set off from the point of departure; but the
« others (the modernized ones), not croying to oneself, do not offer war of
"take a stand for the apostolate."

"This movement (of conversion) is very extraordinary in the
« Jewish nation, and this seems to be a certain sign of the last

~« Time of the world, beginning to manifest itself, there is a

« taine d'anndes (verse 1820), in all countries, but surtout en
4 France... Jacob's children return in foul, unexplained-
« ration, as I am Catholic. A party will be lost dancing pro-
d testantism. But it is not rare to see these Israelites, miserable
"Obviously driven away, take the right road. »

Rapprochs of these words by two writers plus con-
times:

"If we compare this strange movement of Judaism
4 modern with the property where it is rented for more than
"18 centuries, we cannot recognize some pro-
"visit the remains of Jacob?" » (Notice on the congregation
of the Religious of Notre-Dame de Sion.)

a Here, all by one coup, after 18 centuries of incomprehensible
« fixed, everything changed (in a part of the Jewish people), everything burned out,
& everything changes; glaring sign of a new and predicted era
« fantastic events! »... The end of the age
"It can be very close to us, and for a very long time. " Of
Mousseaux, Le Juif, le Judaïsme, etc.

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Thanks to the old organization of their people and
some modifications that they have added, the princes
de Judah, since the dispersion until our days,
governed very easily the Jewish nation, throughout the
surface of the globe.

Their mode of governance must be studied during
long periods only: 4° of dispersion
in the 11th century; 20 during the middle ages; 3° of xvi°
century at x1x° intensely,

I. It is incontestable that, since the beginning of
the Christian woman, the Jews possessed many and
flourishing establishments in almost all countries
known about this era. We are content to quote
in accordance with the Acts of the Apothecaries. On the day of the Pentecost
coast, disenchanted, « found, staying in Je-
rusalem, of the Jews, religious men, of the whole nation
who is under the sky... Parthes, Medes, Elamites, those
which inhabits Mesopotamia, Judaea, and Cappadocia.
the Pont and Asia, Phrygia, Pamphylia, Egypt and
the conflicts of Libya, Greece, and those

Venus of Rome, Jews and proselytes, Christians and Arabs ».

(Chap. u, verses 5, 9, 10 and 11.)

These "religious men" came, for the greater part,
of Jewish colonies established in these contradictions. All the
years, mainly for Easter and Pentecost festivities.
tecôte, a large number of Jews, residing outside
from Palestine, returns to Jerusalem, and stays

naient some time, and, their devotion to religion
returned to their country of residence.

He then received frequent reports between the mother and
nation and the Jewish colonies, if they are elected as their foot-
sent. These reports were not exclusively reliable
old: they died, by themselves, necessarily
civil and political; car, we soap, at the
Jews, worship and religion, it was also nationality,
because all the obligations of the individual, at the point of
political view; civil and social, was regulated by the religious
region. That day, for the Jew, not only from the Palestine
tine, but the whole world, the first and the most

everything and before everything, it was the religious authority of Jéru-
salem.

This annual event is also held on a grand scale

Jewish colonies therefore easily gained influence and Pac-
Governmental function of the Sanhedrin on all
colonies of the nation where they are established. Quoi

de. easier, more effective, for the great cook and for

the members of the Council, who are obliged to
The heads and principals of these numerous caravans
who came and stayed, on the occasion of the festivals, in
the capital of Judaea? |
The organization of these colonies is beyond our control-

to dress and understand, in another way, the ease of

government of the mother-father.

We know, of course, that, by the Acts of the Apô-
three (1), between other sources, which in the cities and

(1) Act. of the Apothecary, ch. ix, 2; — XIII, 5 et 14 ; — XIV, 1;
XVII, 1 et 10; — XVIII, 4 et 19; — XIX, 8.

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in places of some importance where they were
colonized, the Jews moved to synagogues, and more or less.
less large number, according to the number of their population-

districts where this population was the largest agglomeration-
rée (1). She found her physical centre and surplus
moral, because the synagogue was the place of reunion
religious obligatory for all Jews.

« Every synagogue has its own authorities and its mi-
nistres. » The first of these authorities was the head of
the synagogue which the Evangelist calls “archisynagogus v.
"It is available to assessors or advisors of the elderly,
“He also appealed to pastors and presidents. Ceux-
« he regulated with his organization the synagogue,
having encountered violations of the law, condemned
« Meritorious hair removers. » Comme
all the external, moral and religious life of the Jews
was regulated by the Moise law, the heads of the synagogue
gues exercised an authority on their coreligionists
absolutely, which goes as far as the right to sentence

(1) « In antiquity, the Jews moved to separate quarters,
“in certain cities where they exercise city rights. In Rome,
"For example, they live near the Vatican, then the wood of
« the nymph Egerie. (Basnage, t. rv, p. 1048.) The needs of
"See and meet frequently, to listen to your
"Common interests and, where necessary, to be guided mutually
« strong, they did not allow themselves to be drawn into a large dis-
« Unlike others: the exclusive character of their institutions
« tions and their slightly sociable nature make them ready to live
a à l'écart. They also tend to group around a
"central point which naturally had to be its temple"
(their synagogue). (Jewish Studies Review, 1880. n° 2, p. 267. —
Antiquity and organization of the Jews of Comtat Venaissin, by
Leon Bardinet,

death, when this right had not been taken away by the

Princes of peace do not the Jewish colonies inhabit the
territory. The ministers began to sing... the surveil-
lant... which closed the doors... and the collectors

of the aumônes. It is available in more detail, attached to each

synagogue, dix assistants, designed by a Hebrew word
meaning "men of leisure" and who are obliged to

office. The presence of these two good men from
The loss was absolutely necessary, not only for
that we put the religious office, but also because it
permits to build a synagogue (4).
Also located in the vicinity of the Jewish colony, the synagogue-
good, by means of its internal organisation,
The natural and comfortable intermediate layer between the
colonial pulation and the national religious authorities
those of the mother-father. It was no longer easy at Sanhé-
in which he sent it to the head of the synagogue of letters
or messengers, to deliver an order, im-
give a direction, give a word of order. These two
proceeded from habitual use, as we travel
by the Acts of the Apostles on the subject of Saint Paul (2).
On their side, the heads of the synagogue, said public-

at religious meetings, or secretly,

(1) See Goschler’s Dictionary, at the Synagogue.

(2) Saint Paul, arrived in Rome under the guard of Roman soldiers,
convicts in prison the principal Jews of this city
here he said: «We have not received a letter from the Jew to
"That's the subject, and no brother is there who has spoken to us, or we
« this is also yours sometimes. (Act. Ap., ch. XXVIII, v.21.) The colony
Roman juvenile did not yet have it preceded by the Sanhedrin
de en de Saint Paul, his famous apostle, and his
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according to need, by their ministers, and in particular
by the three essential assistants, "men of leisure",
able to communicate more quickly
an order. an alert, a reassurance, to cha-
with the members of the colony.

Palestine was finally abandoned and dispersed
said by the Roman world, they are looking everywhere
a refuge in their colonies. Then they found
new establishments, further or less away
of the old, according to the circumstances, but always
in the same conditions. The central authority finds
placed and fixed for centuries in Babylon. Corn
the mode of governance of the Jewish nation is fut
point changed 'and it won't be any more difficult, for
his princes and his great bosses. They die more under
the main thing is that the fouls are returned to Jéru-
_ salem for annual solitude, but by letters

and by message they always correspond with
the synagogues of the most populous colonies. their
new residence. The habit and attraction that long-
time again Jerusalem and the mother-father exercise
to all Jews that direct relations with
They are preserved for several centuries after
their ruin. This is what explains the influence and sound-
said that, for about four cents an year, the patriarchs
those of the Jews who belong to the Jews of the West.
They expect and maintain the mandatory interim measures
betwixt you and the princes of captivity. corn, ce
second power to spread, Jewish baby bosses
Ionians reprise the government directly from all
nation, and continuing the conductor, by the interme-

day of the synagogues, up to the last century, and Le
the same conditions. |

II. At the beginning of this century, the
- princes of Lexil, as we have told it, trans-
bring to ASIE the seat and the centre of their
power.

Throughout the middle ages, and up to our
Even today, this authority is being exercised against the Jews
talmudisants, by nearly identical paths to cells
of the previous centuries. Only in Christian countries
At the moment, Jewish establishments are undergoing some modifications.
physical descriptions that we indiquons brève-
ment. a |

In antiquity and up to the complete constitution
of the Christian state, the Jews came agglomerated their
demurred and constituted their districts, in the different
rents cities of the Western Empire: almost
guise. They formed, as always, a company

the non-Jews. But outside their streets were
left open and completely separated from other streets
of the city inhabited by the peoples or the Christians. Ouch.
middle age, under the action of the Church and by My orders.
of civil power, this state of things shall be modified. Read
Jewish neighborhoods were closed off by barriers and...
of the doors, and access was forbidden to everyone else.
descendants of Jacob. These are on their side. recurent
formal defense of the offenders who in their
special districts, which we generally appeal for "the
Juiverie», and in Italy «the Ghetto». |

A modernized Jew explains this transformation-
tion:

In the cities, the Jews "have the habit of
« group around a central point... They escaped by
« To dress in their religion detested the curiosity of the
« Portune des païens, the attention of the Christians is blind,
« and of those shocked by the singularity of their rites and
« of their usages. Because there is no trouble in his
« tranquillity and enjoyment of one's religious autonomy
« Jesus, the synagogue had shown itself to be prudent in its isolation.
The Christian groves surprised everyone in their isolation and
« ly parqua. It seems to us that this was the origin of the
Ghetto or Juiveries (1) ».

This explanation is incomplete and incorrect. Another
Jewish, contemporary also, more impartial and more true-
dique, expose this origin in these terms:

The Catholic Church « energetically condemned
« by the Pontifical Body the Fureurs of these Inimitiés
« cruel (against the Jews), even those who
« of the represal. She covered her eyes with her wise men
« tremblants ; she is not born to be arracher
« To the popular fury, they open their doors
"inviolables where they found security. It's Rome
"here is the example of this protective charity;
"She conceived for the Jews a district in part, and more
Other cities have imitated the Pontiff's initiative
« romans. Thanks to the places of refuge, the Jews live
« together around their synagogue, in accordance with
« their laws, under the authority of their spiritual leaders, and
“They enter into full and complete recreation of their cult.
« From the ghetto, the origin does not become a thought

Antiquity and organization of the Juiveries of the Comtat Vonatasin.

"Hospitalier, very lonely and very lonely during our days.
« Philanthropy is a dark picture, and
"Deploy, in just the right way, the disrepute and the malpractice.
"But we know that they have a general time-
“While all the cities adopt the same approach. Ouch
« middle age, Christian civilization did not
« his organ to transform into palace the fragile de-
« deaths of this world... . Yes, with the progress of
« century, we singularly embellish the cities of exile
« Earth, it must not be taken away that the Jews do not have
« continuous movement. The ghettos are left behind-
“narrow like the populations that are declining.
"These are the Jews who have remained in the state or
« be found. It also means that these habitats are
"brées not their disappointing point; car today itself
and they prefer to others. Since the launch
« because of his rain, Pie IX to me all the districts of
to Rome at their disposal, while they remain obstinate
"Not to leave the ghetto, and they remain volunteers-
« attached mind (1) ».

In their ghetto, the Jews of middle age come
therefore a refuge provided for us by the Church, against
the furious, often motivated, populations
chrétiennes. They are governed a little like the
previous eras. |

The affirmation of the RP Ratisbonne is confirmed in this
last point by a remarkable and very interesting article-
published by the Jewish Review of the City. The author, M. Léon
Bardinet, declared, after authentic sources,

0) Za Question Juive, par lo Ri P. Ratisbonne ,(ieraslite eon ·
verti), pi 16 at 17. Paris, 1868: |

the organization of the Juiveries of the Comtat Venaissin, au
- environment of the 16th century. He says with reason that we can,
"without running the risk of falling," take this or-
organization of the 15th century for the type of cell of all
Ghetto during the middle ages, because "the persistence
« Israelite traditions and institutions do not allow
« not to assume that the organization of the ghetto has received
"a lack of essential modifications".

I will cite textually as well as analyse
a part of the fleet which was made under the statutes of
Ghetto d'Avignon de 1558. We met through the Por-
Organization of all the Judiciaries of the Christian States
during the centuries of the middle ages.

It must not be forgotten that he is a modernized Jew here
speak. |

« In their ghetto, the Israelites..., embarrassed with
« public affairs are over, it represents what their
« Christian society rejected the inter-
« grail of their citizens' rights; it was real
"for our city; they only found a
« type of political existence. THE JUVENILE COMMUNITY
« FORMAIT A SMALL STATE IN THE STATE, A TRUE
"REPUBLIC, with its assemblies or parliaments, its sta-
« Yes, they are private magistrates. Recognize and protect-
« given by the government (1), she played under her
« surveillance, a certain political freedom and a
« Complete religious autonomy: she chose her-
even its magistrates, made its laws, regulated its taxes,
and delivered without obstacles to all the practices of sound

a RA

(I) Du Pape, in Avignon; knights, of the Christian kings.

« The population of this small country..... was
« governed by a single assembly, named Par-
"element, or Council", and composed of a certain name-
wide range of members "designated by the election".

This council is recruiting "himself and to name
even in the three classes of the population ».

I note that this organisation of parliament
of the ghetto resemble beaucoup à celle du Sanhédrin
of Jerusalem.

"This Council is the sovereign assembly of the city
« juive; reunited in their hands the legislative power
" and the executive power. It is he who addresses his statutes,
« which authorizes the levy of its taxes....,
« take their magistrates, their officials...

« community and judge the differences that arise between
"she and her individuals; the conductor, in a word, all
“his affairs, all his administration; it is the
"Head and arms..." "The rules are made by the council,
"And then approved" by the government, "they are
“Mandatory for all Jews. Quiconque comes to
« the offender is condemned, excommunicated and banned from the
« juiverie..... » « And, to the force that gave him
"Its omnipotence, the council added again that
"He took the sanction of religion, which led to
« his disposition makes the most rigorous of the
« Israelite gism and the most brutal. This pain

« consisted of making a terrible mess (1), not the vio-

« lation could reach the head of the detachable more
« suspicious facts..... » « This is still here

(1) The brake or anathem.

4 summarized the wildest, most severe and most
« The Bible's colored cables were in the hands of
government of the judiciary, a strong arm,
an instrument of terror, we direct almost
torture. » |

« The council's omnipotence was enough to
a bornes », which he assigned to the Christian princes.
fl him « was forbidden to pronounce other words that

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« amendment and excommunication..... » « No sooner said than done,

« Inside, the government of the judiciary, theo-
a crisis, because it appealed to the religious sanction-
« jesus; republican, because it was based on the electoral
« tion; aristocratic, because the election was made,
"not by the governors, but by the governors of our country-

"It is easy to degenerate into despotism...", well
which is "in dependence and under surveillance
of sovereign power... » II was « almost all
« IN THE MAIN OF THE RICHES, It's about time
« small name. » |

One can still note the combination of attributions
This council of the ghetto made a compromise with
cells of the Sanhedrin.

The other civil servants of the juvenile court
the Treasurer, who has the security and responsibility of

. deniers of the community; the bull guards, or

of the archives, and the Messenger, interim agent between
the government and the governors who were "in charge of
transmit to the whole judiciary the orders, mandates
invitations and notifications » from the council.

Together with the ministers of religion and worship,
mention the collectors of the aumönes who collected

the donors of the public and private charity: they tenaient,
for example, the poor cash register; the lecturers of the
laws, or sermons, songs, etc., etc.

“All these ministers,” says the Review; young, older
« or at least without any pain under the Rabbin's rule,
« who must necessarily exist, because we
« He found his name in the statutes of 1558.
"It can be and there are many; can be tasty
« expensive laws, or sermons, they were very
a table Rabbins. »

“It is the internal organization of the judiciary.”
.... « What surprises us... is loyalty, it is atta-
« firmly opined by the Jewish race to its old institutions
« tutorials. These are still the same usages, the same
« Yes, the same religion, the same worship; the spirit of
« Bible (1) absolutely and quite loudly in the government-
"Not here, these Republican forms are
« always a mixture of OLIGARCHY and theocracy-
a tie (2). »

By looking at one side, what we have written
more touching the organization of synagogues and the
government of each Jewish colony, at the time of

middle-aged man, traced by an Israeli on the documents
irresistible things, we travel manifestly that,
at the Jews', he is nowhere near you, or almost nowhere
changed from one era to the other, and that, in effect, "this
are always the same usages, the same laws », and

(1) It must be read, because it is more consistent with the truth,
the spirit of the Talmud |
(2) Journal of Jewish Studies, 1880, no. 2, pages 274 to 288.

these "old institutions" because they are declining
opinion attached.

We understand that when it was perfectly combined it
easily accessible to the princes of the nation, resident in Constantinople.
nople, of the sovereign conductor. in the world
whole, since the 18th century up to the 19th century, and from then on,
getting in touch with the chiefs and rabbis of the
Ghetto or juveniles, only by means of emissaries
special, as was the case with the patriarchs-
Judea's chest, or in letters, like our pieces
In 1489 the Jewish Prince of Constantinople proved
moreover, it is made for the Provençal and Spanish rabbis
gnols. |

III. Bu xvi? in the 19th century, including, I chef
Israeli supremacy has not been more embarrassed for
governor of your nation.

The Jews are disappointed that they were
average age, a little bit close.

In the East, their state and their organization are not
element changed. Without recourse to the reports here
above, a simple detail is enough for us to
vaincre. It's a receipt in the mail. the process of as-
sassins de Damas.

A letter from the French Consul, Mr. the Count of Ratti-
Menton, informs Chérif-Pacha that a Jewish mission has been
offers cing cent thousand pièces to get in fa-
condemned the switching of the hair of

because this Jew should take a too cautious approach-
rable, he replied that "this thing should not be taken
about the person, but she was found ready in the cash register

of the synagogue (which appealed to the Papal Cash Register
. ores (1) ».
We have seen that, under the Roman Empire, every
synagogue, and, aumoyen äge, each judiciary has its
collectors and its cash register. It is therefore in-
core of itself in the Jews of the East to our
era (1840). Where it is permissible to conclude that
The organization of these juveniles is not
difiée.

Plus, this detail proves that the money
This child fund, if well fed, was not
always destined and employed in the soulage of the né-
cessitous. He then proved that they were enormous,
by means of these reserve boxes, the power to
At the national level, it was possible to reunite in some
days and weeks where Israel's interests demand
daient. Here we discovered one of the many and
intangible sources of financial power of
Jews.

In the West, freedom and equality of rights are neglected
policies agreed successively with the Jews in the

plus the civilized countries, the general situation and the... |

organization of the mass Jewish people not soon
Nothing different: their judges are in the same state. U.N
all recent and irreversible statements to us in
a promising future for the Jews of Germany
more special, but also in the same time for
all the rights of Europe.

Regarding the material situation of the Israelites

() Achille Laurent, Relations of Syrian affairs. etc., volume
90, 1840.

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in the German Empire in the year 1881, that is,
criticizes the Review of the Catholic World: |

“The position of the Jews is still advantageous. On the side
« civil rights, common to all citizens, ILS ONT
« PRESERVE YOUR OLD FRANCHISES, YOUR RIGHTS
CORPORATION AND AUTONOMY. IS THE TRUE FORMULA-
WITH A STATE IN THE STATE. EVERY JUVENILE COMMUNITY
SHE-MANAGES, LIVES THE IMPACT, NAME SES
TEACHERS AND RABBINS, CONDUCTING THEIR SCHOOLS, WITHOUT IN-
INTERVENTION BY THE CIVIL AUTHORITY. The most famous and
rich Jewish associations GETTING AN IMMUNITY,
OF ABSOLUTE INVIOLABILITY, as well as the anti-
semites do not sing to touch. The budget of the commu-
Sailing youth from Berlin loses a million five cents
mille marks (plus two million francs) em-
« committed to worship in several synagogues-
« gues, hospital, orphanage, hospice of
« old, from Rabbinical Schools, and beyond
« SCHOOL OF HIGH JUDAISM STUDIES. »

« THE LORD OF MAI, who tends to be anything less than
« To embrace Catholicism, while reducing its role
« There is no ministerial institution for the
« juifs. And therefore these rules have been EXPRESSLY
BLIES FOR ALL RELIGIONS professed in Prussia.
But people are not afraid to apply to
«Jewish communities who play a role in
exceptionally, whether Catholics or Protestants
no singing was enough to pretend (1)! v

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(1) Review of the Catholic World, the Jewish Question in Germany,
by Herman Kukn, no. 15 October 1881, pages 71 and 72.
renseignements provided by this important article, which I already

It is evident, according to this quotation, that the Juive-
regions of Germany, in the year of the Christian era
1881, not different in any way, as regards their situation pri-
vigilant, as far as their internal organisation and their
administration autonome, of the middle-age ghetto (1).

So, you xvi? in our 19th century including the

cited earlier, referring to several serious conclusions. Pour
I understand better, I completely understand the extract present,
textual part, analysis part:

« Promoting all political rights, solidly cantonal
« In their privileges, the Jews have been abused: from this position
d advantageous that they were inexplicable... They were...
"With warmth and passion, the Christian religious people...
He excited the crowds against the church and threw himself into the Kulturkampf,
"with a strongly impetuous hair. Everything is fine, as it is
« Catholics, the minority excluding official favorites,
"Only for a reason, and that all the organs of power were
« to support... »

But the Jews are called the Protestants, and are confused
of internal religious affairs of the State and the Church
official, those who are angry, raise the alarm and organize the
anti-Semitic line, here, of course, you can't get anywhere,
that I expected and said in French-Magnons and Jews, p. 541.

Everything is a new reality, first of all, that
find the Jew's head, of our days surtout, in all occurrences-
where the division can be introduced into Christianity,
and the persecution suffered against the Catholics; and in second
where the power of the Jews in Germany is greatest,
because neither the May laws nor the anti-Semitic efforts

of the empire. Bismarck, Guillaume and the other ministers and
clubs from Europe and America are not that happy and
confident with instruments. It will be useful to repeat this
citation and these conclusions in these paragraphs which follow.

(1) The Israelites who possess our days in Germany and
all rights and all benefits of citizens,
don't worry, we see you renewing your antiques
privileges, at these rests of the middle age, at this position
advanced that they made the Church, in those centuries "ten-

...

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Princes of Judah have possessed and possessed the same
facilities that, in all previous eras, allowed
the sovereignty of their nation.

*

But we don't imagine that this power
governmental measures cannot be exercised today
that about the Jewish Talmudists, about this mass ignorance
and at the end of the June race, again curled under the jog
of the Rabbi.

When the top Jewish bosses have decided to
sort out their youth and their lives, right there-
Talmudic reuse, a certain portion of their
subjects to attack Christian society, they are good
you need to prepare and establish yourself outside the ghetto,
some other means too safe and too easy, even
to keep the Jews modernized under their dependence and
they transmit their wishes. |

For the Jewish militants, they are the masonry lodges
exclusively Judaic. Rappelons-nous letémoignage

1862 :

« There are still other things: exclusive compositions-
« At least among the Jews, in the sources the non-Jews do not
« d'acces... In London... there are two Jewish lodges here
"The Christians don't have to pass their sentences. It is the
"which reunites all the sons of the revolutionary elements-
« teachers who came to the Christian lodges...

breuæ et violents ». They are plaigned without leaving the house
the provocation "which obliged them then to "serr the
us against the others ». But he said well that this persecution
it was not until they dissented, because they believed that
precisely what they asked for.

« In Rome, another lodge, entirely composed of

« Jews, where all the tram drivers meet,
« Our Lady of Lourdes in the Christian Lodges, is
« the supreme tribunal of the Revolution. From there are

« led by other lodges, such as the chefs

« crets ; of sorts that the majority of revolutionaries
"Christians are not like puppets' avenues,
"movement by the Jews, even if
« mystery (1). »

These logs, composed solely of N uifs, exist
also in the other hemisphere, in the United States of America
rich. The Jewish Journal The Israeli Archives have made us
know the Masonic order, all Judaism, and
Beni-Berith, or Sons of Valliance (2).

Be in constant contact with the heads of these 8
Jews are all too possible and easy for the princes
news from Judah that it was for their predecessors

for centuries, and that is for you, in this mo-

ment, to put it and to maintain it in relation with

These militant Jews who flee from the eyes of the
superficial servant, where children are lost
d'Israël, they have done everything as well as the Talmudists,
in the main and under the direction of the grand chefs of the
nation.

The reformed Talmudists do not escape any more

that the Talmudists purs. The princes are for agents
intermediaries, as well as heads of simple synagogues
and the modern ones, soit les Rabbins des consis-

(1) V. Francs-Magons et Juifs, pages 503 et suiv.
(2) Tom. XX, p. 885-86. 1866. — V. . he Jews,
p. 507.
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local towers, only ploughed and surrounded by the grand Rabbin of
each central bank, like in France and in
many other countries.

How many anti-Talmudist reforms, among the indifferent,
to the converts of Protestant sects and others, the chiefs
Jews have established themselves for us, he is 25 years old, the famous
association, if powerful at this time, appealed to the Alliance
israelite universal. She warmed up, we said,
1859, the judge M. Cahen, director of the Israelite Archives,
« to strengthen the fraternal link of Visraelism of
a whole world (1) », it is for one in one
make all the modernized Jews who today repu-
serves their old Jewish name and would be called
« Israelites ». Less than 10 years later, in 1867,
Mr Adolphe Crémieux, President of this alliance
Israelite, disappointed on his tour: "Israel dispersed... not available
_« more centre, more representative, more defensive-
« of common interests. Now everything is
« changed. A thriving company that finds access
« Above the strongest thrones, it is always
« prepare to take back our rights, « A COMBATTER this
« Men who are always our enemies

Translate: society... always ready... to fight
the Catholics; and recognize in these words hosti-
the Jew of the race who has not yet ceased to consider
the Church as the nephew of his nation, and also the
franc-macon grand maitre d' écossaises, where
of the Maconians, “light” and “liberty”. The
The Jew of the Talmud was “dispersed” and lost his place in the center.

(1) V. Francs-Magons et Juifs, p. 334.

We've dismantled it. Best regards, M. Crémieux
We want to make the change. But it was true that the
modernized Jews, the Jews of modern principles and
The progress did not come to an end before 1859: every
operated almost individually. By the Alliance
Universal Israelites, they are all united between them and
become fortified like an army.

To enjoy the strength and power of this
association juive, carefully read the following extract
from a Russian newspaper, the Golos de Saint-Pétershourg :, _

"To the journalists, M. Crémieux, is delivering

« in Saint-Petersburg, before heading to Berlin a

« General Assembly of |' Alliance israelite universal,
« who proposes to deal with the unfortunate situation
« of the Jews in Western Russia. This famous

« alliance is clearly deterred from its destination-

« primitive function which occupies exclusively the
« Moral development of the Jewish race. Suburban area
« direction of a former republican minister, she has
« Let us not talk about politics, and Mr Crémieux
"I am seriously considering the role of President of the
“Universal Jewish Republic. He is directly involved in
« report with the governments of other countries,
"As he himself was the head of a government.
"And this is more strange, certain governments of his

« verain Í » | T

« The whole world is crying out for soul
« Mr Crémieux, on the subject of the alleged persecution
« of the Jews in the Danubian Principality. The a
« I would also like to address questions to our governor-
« ment, when we were expelled from Saint-Pétersbourg

—

——

"Jews who do not have the right to be slaves, and they are
« parvenu to obtain the detailed explanations on this
« subject. » |

“What then, according to Mr Crémieux?” A head of the
« yes, or a simple private person?.... It seems to us that
"treat him as with an official
"It does not conform to our dignity, nor to our good
« sens. II does not, as it says, the Jewish state, in this
« Wait. It cannot therefore be a question of a governor-
« not Jewish, and at least not even a unified government
« sell..... His success in Romania encourages
"can intervene in our Jewish affairs...
« In Bucharest, the friendly councils of Napoleon III
"can be received like orders, but at Saint-
« Petersburg ? (4) »

Everything is indignant against the allures and the action of
President of the Universal Israeli Alliance, the journalist
Russian list cannot be overestimated by noticing the power
of this association, the power which clearly does not re-
does not appear in the sole person of lawyer Crémieux.

The Golos article was written in 1869. Since then, the
developments and the influence of |' Alliance israelite ont
follow a constantly croissant march. A new
question of whether the young man died in 1881 in Russia. The célè-
bre president Crémieux is dead; but the alliance does not
no peril no periclité. Even though she already knows years, she
actively intervenes in favor of its coreligionnai-
res; and Russia resisted as in 1859 (2).

(2) See the journal l'Univers de May, June and July 1881, du

July 26, 1881 and January 26 and 30, 1882.

The Israeli Alliance EGGS? is therefore, in first
place, a Jewish new education centre, and, in itself,
times, an auxiliary community; because it also opens
his ranks among men of all races and all religions
region. Because they are committed to supporting interests
of the Jews who agree to be instructed by the
ments, to submit his ideas and his influence, they devien-
mentioned for him a particular species of « converts »,
which he regards and protects like brothers (1).

Therefore, thanks to the old and recent organisation of

the nation, not a single Jew of the universe, except the Jew
sincerely convert to Catholicism, do not escape to
the action and the immediate, or median, direction of
central power of Israel.

Everything that we have established in this first
paragraph 166 contains two evidential sentences:

4° It was without a beautiful brush and without long efforts
that the great Jewish chiefs of our century are em-
by successively all the secret societies,
they were unified and placed under their domination.

The Jewish nation has been formed and led since
less than a few cents, like a vast occult society,
the families who supply the princes of Israel and their
assessors have, through this exercise,
in keeping with the traditional spirit of each race,
acquire a consumption experience and a skill
unique in this genre of governance and influence

(1) See the developments and conclusions from this statement

in paragraph III, no. VII.

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mysterious to individuals and masses. Also
the top Jewish leaders, because it was possible for them to
put in regular contact with men of
secret companies, they think they can arrive very quickly
to gather them, and to maneuver with self-defence
force of finesse.

In addition, these top bosses and these
princes of the nation, a great name of other Jews
were formed, they also, in the manner of
qualities suitable for inaperture management
of the population. Car the personal bosses of each
synagogue and of each judiciary, sorts of small re-
aristocratic and oligarchic publics, common
seen, must be sorely obliged, especially for
come and stay in power, especially for the governor-
to their recalcitrant community, to act on a ma-
kidney more or less worn out, and to put in mou-
vement of the more or less secret departments. The Princes
de Judah therefore take hold of the head, which surpasses
the occasions suitable for the users, men
precious, perfectly trained in their role and all
prepared to be solid and sturdy frames of n'im-
doors of patent or occult associations. These are these
men who have composed the first phalanges of
Jews modernize.

Add the power of gold. Only the Jewish princes
possessing golden veins that never burst.
When these companies, Templar Masonry and the
very, want to act outside their rooms and do
any political or religious company, the gold devint
absolutely necessary. The top Jewish bosses are leaving
delivered in all circumstances, without hesitation and without 8e

let ; but for reimbursement they have imposed their
authority and their volunteers. |

It is only through their long experience that they
not natural, their wealth is ineffective, their ability and
the address of their agents immediately, they have to be
of the Franc-Maconnerie and all its branches,

tier des occult associations (1). |

The second corollar, not the least evident, deserves all
reader's attention: Combining is therefore formidable
The power of the Jewish princes in the nineteenth century!
Because they have 4 orders, cantons in expurgated
nable positions, on the entire surface of the globe, two
immense armies, perfectly distinct and perfectly
disciplined, here, under their leadership, in writing
qu'a single one, to know: their own nation, which
take seven million subjects. according to us (2), or
dix-sept million, according to the others (3); then the association
Judaico-Maconian tradition, even more comprehensible,
Do not appoint the members with the huge number
of a thirty-million dollar (4). The Princes: of Israel
they are not present & their disposition
the most effective ways to become the masters of
world ?...

(1) See the facts in the French-Masons and Jews, p. 488
and follow.

(2) Francs-Maçons et Juifs, p.671.

(3) Bouillet’s historical dictionary, last edition, 1880,
also with Jews.

(4) Francs» Magons et Juifs, page 367.

VI.

Or today the Grand Duke of Judah,
and this chief of chiefs, this prince of princes, who directs
sovereignty and absolute justice and
all the masonry?... I ignore it. They live in Cons-
tantinople in the 15th century; they can still find in
this is their ordinary and principal seat
and official of their power?... Constantinople is
always the central point between the Orient and the West and
the closest thing to Palestine. It is certain
in Constantinople where the knot of the fa-
my question from the Orient, which is important for the Jews,
as regards the coverage of their countries of origin, and in
because their princes play the most active role, the
more skillful and more mysterious.

Combine the supreme boss of the Jews at-he is present
of « satraps and grand rabbis » for assessors and
advisors? I do not have any document that can
l'éclairer at this point.

The Grand Council of Doctors of the Law has already reconstituted
titled on the side of the princes of exile, in Babylon, in their lives
cle; it was in this new Sanhedrin that d'ordi-
Instead, the heads of the nation, the princes
of captivity; this state of things to last until
- once century. The Writers of the Talmud and the Rabbis
We have recently examined these particularities of his-
intimate gate of their nation. But from now on
century, we don't own anything. docu-

pr

because it can make us believe, even our two letters
de 1489. .

By letter from the Jewish Prince of Constantinople, we
indubitably saves that the succession of the princes
of captivity continued, and until the fifteenth century they
have resided in this city: Plus, we can in-
according to the same text that the Grand Council exists
yet, because the prince speaks of "Satrapes and
great Rabbins » don't give the opinion before reply-
dre. The prolific power and the vitality exceptional-
among the Jewish people (4) allowing them to suppose that
the families of doctors under the law of the one century
are perpetuated until their fifth birthday, and from then on
dix-neuvième. |

At this moment, the Supreme Council which assists the
princejuif, and the president is his name and
position absolutely apparent to the councils here
Has life succeeded in the New Century? I don't know anything.

M. des Mousseaux we assure, from a certain source,
that the Sovereign Council of the French-Masonry and
all secret societies "are composed of new indi-
vidus », not five to one should be of nationality
Judaic (2). This is what the Sanhedrin is currently saying
d'Israel. Jewish chiefs refused to accept
“Goim” in the supreme direction of your nation.
These two members are placed without prejudice in the great
advises the Prince's assessors, who are charged
de mener, under his control and his authority, the world

(1) François-Magons et Juifs, p. G09:
jIbidem, p. 513.

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autant of "this half-sister of the individual who don-
called their orders from the secret societies of Europe en-
animals (1) », and « these four or six who belong
the cards (2) ». These are the same things that they don't
speaks M. des Mousseaux. These characters are not
Certainly the Jewish delegates of the Prince of
nation. |

I am convinced that the Grand Council which directs
all of Israel in our era, with a president, ndei, or
prince, to his head, is "composed and functioning, at little
chose now, like the times past, according to its traditions
tions and prescriptions of the Talmud, for these two
serious reasons: because the Jewish nation, in its
almost totalitarian, is exclusively and rigorously
Talmudic reuse, until the beginning of
19th century, even in the West, because it is not
having "an attachment to his old
institutions “. |

It is therefore in this sovereign assembly, in this |
Sanhedrin of the Jewish people who are discussing _
and rules that are discussed and regulated by the movements- _
elements of all kinds, anti-political, anti-social and
anti-religious, which operates in the present- __
back in the future. It's time to prepare the triomphe-
complete and final result of the race of Jacob and his
bosses.

Quant in the secret of the deliberations, for us to
evaincre that he is well guarded and that, only, the savior
not already accomplished, only the reasoning of

(1) François-Magons et Juifs, p. 506 and 507.

induction, or rather a species of philosophical intuition
que, we can discover something, it is enough
to tell what Rabbin Drach says, about
the removal of his children:

And the police, about two years old, do not

« discover what it was like to know the smallest
« Jewish children, not only in France, not only-
« At least in Angleterre, but still in all countries
"Where Jacob's race is dispersed. »

Yes, « every time it is of interest to some
National affair », the little Jewish children of our country
are well dressed at will, which will be
great chiefs of Israel?...

*

Our first general proposal and its annexes
are therefore certain : T |

A unique direction and command centre
it is constantly maintained among the Jews, since
their dispersion until our days. This authority sou-
veraine was exercised by the Supreme Princes of Israel,
assisted by a senior council, for continuation
of the old Sanhedrin. She continues to exercise
even, at the current time, in an absolute and in-
contested, secret and easy.

Demonstrate now that these great chefs
Judas has passed away and is clearly present
the thought of universal domination, which they have in
formed the drawing and the plan, and they are well
to become the unique masters of our civil societies
lisées.

4

$ II. — The Jewish leaders and the masses of the nation with
You have always believed in the domination of the world, and
Then in the 15th century, these princes had to follow in this but
to their people, unless it was possible, a plan that
is at the point of success.

At all times the Jewish people think to themselves that,
day, with triumphant power and glorious rain
you Messie, he became the leader of all the people
and dominated the universe. This idea and this hope
he appears from the interpretation of the prophecies of
sianiques, adopted and taught by the Synagogue elle-
same. This interpretation, true to the original, was
absolutely false, considering the circonstance of fashion and
of the era. That's why, when the real Messie,
the poor and humble Jesus of Nazareth, revendiqua this
title this mission, and present it with its truth
divines and his miracles for all riches, and with
his stupid ignorant fishermen for the whole army, the
organ and trumpet members of the Grand Council, chiefs
religious and political aspects of the Jewish nation, the Repoussé
sat outside, full of color and moustache, and the fire
put to death by the Romains.

We find the first indications written by the doctor-
trines of the Synagogue at this point and the sentiment
néral and dominant that they came and developed
ran to the Jews, asking Jesus for

the mother of the apologists Jacques and Jean: «Order that
_ « my two sons who say as one to your right,
"and the other to your left, in your kingdom."
(Matt. xx, 20.) And again in the exclusion of the
foul, at the day of the Rameaux: « Good, the rain is coming
of our father David » (Marc, x1, 10); and in the interro-
Gation of disciples after the resurrection of the Sauveur:
"Sir, it is in this time that you will recover
the kingdom of Israel » ? (Acts 1:16.) |

It is evident that this woman, the believers, the disci-
ples, the idiot, all the people and ill-wishers,
The Messiah's future rain and his glory came
after the teachings in the synagogues
by the doctors of the law. |

In a celebrated passage from his war history
of the Jews, the writer Joseph clearly affirms the

"This is what primarily determines the Jews for the
"War against the Romains, this is a prophecy
« ambiguous, contained in sacred books, know: that,
and at these times, some of them from their country, OBTIEN-
« DRAW THE EMPIRE OF THE WORLD. They are applicable to you-
"Even this prophecy, and good name of your doctors
« self-assurance about his interpretation. » (De
« Beautiful Judaism, lib. VI, cap. v, no. 4)

The Roman historians Suétone and Tacite consistently
the same thing happened. |

"Throughout the East," said the Prime Minister, "he was accepted
"This ancient and persevering belief that, after
« The prophecies, at this time, of men part
« Judee DOMINATES THE WORLD. » (In Vespas.)

THE JEWS, OUR MASTERS!

= The second speaks in the same terms:

« He was convinced of a great name
"That, according to the tenor of ancient sacred writings,
« At that time, the Orient became powerful,
"And that the men of the Jewish party DOMINATE THE
« MONDE. » (Hist. lib. V.)

This ancient and persecuting woman is
Israel's future cannot be implanted in part
people of the country as a result of the diffusion
made by the Jews themselves and by their sacred oracles
and the interpretations of their doctors.

The last war of the Jews against the Romains,
under Barchochébas, that's the same cause. |

After their ruin and their final dispersion, the
bosses are insulting their people with them, across
the world, this indomitable hope that will
to all their receptions at the Messie venue. The
mass of the nation and its princes always attend
this powerful triumphant, this glorious liberator,
shall end the exile of Israel and bring him the empire of
world. 7 ba |

The testimonies of all provenances and of all

indestructible among the Jewish people (1).

For the past centuries, I content myself with a rappel
some-us : |

At last, Saint Jerome, who was in the current
of Jewish beliefs, said: “The Jews pretend-
"But at the end of the century, our nation will

(1) I repeat, to be more complete, several citations made
already in the French-Masons and Jews.

ee

» confident and powerful, transform all the kingdoms of the
« earth and rain alternately (1) ».

In the 18th century, the Talmud expressed the same idea of a
otherwise:

« To come (the Messie era), no
« nation, no language is able to subjugate
« war the Jews... All the nations of the world-
“stands and converts” (to Judaism) (2).

Nine cents more late, ideas and expectations
the Jews do not vary. We in two reports re-
remarkable testimonies, the one where
the other of Judaism.

The German savant Reuchlin says to him: Jews of
5th century in these terms:

"They await with impatience the wars, the ra-
the ruins of the provinces and the ruins of the kingdoms. Your
this is the hope of a triumph (among all the non-Jews)
similar to that of Moise sur les Chananéens, and here
would be the prelude to a glorious return to Jerusalem
table in its magnificent antique. These ideas are my love
of rabbinical commentaries on the prophets. They have
it has been TRADITIONALLY TRANSMITTED AND INCLUSIVE in
the spirit of this nation: and so it is prepared,
all the time, the Israelites at this event, TERME SUPREME
OF THE ASPIRATORS OF THE JUVENILE RACE (3). » |

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(1) « Judei.... Israel... in fine sæculorum volunt esse fortissi-
a mother and omnia reign against and reign in the sternum. 5
(Com. in Dan, c. II.) V. Francs-Magons et Juifs, page 653.
(2) Talmud, traité Meghilia, fol. 2 recto ; and treaty Aboda-Zara,
fol. 3 verso; cité par Drach, The harmony between U' Church the
Synagogue, etc., t. I", p. 555.
(3) V. Framos-Magons et Juifs, p. 654.

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His testimony is sufficient for all centuries
anterior. It is admirably confirmed by our
document: Jew of the same century, the letter of the prince of
Constantinople.

This piece from 1489, secret correspondence, desti-
not only the Jews, but also the ideas and
expectations of their people's leaders have always been
same: «By putting the Christians under your leadership,
you dominate the world...; you will understand by experience
that, unlike you, you come to. make
of power.

Of our days, nothing has changed Jans these thoughts of
Jews, both from the Orient and the West. _

The Orient no longer loses its hope for a
soon, little by little, see Jerusalem « capital of all
the nations under a Jewish chief (1) ».

In the West, hope is not only persevering, but
he is more than happy with the successes.

For the first month of our nineteenth century,
we have the precise affirmation of Rabbin Drach, dont
The authority on this point is irreversible. Here is what it
we learn the ideas and expectations of our
nation and its leaders during this era, after the
teaching of your doctors and your rabbis:

"The Messiah must be a great conqueror, who
« Where all the nations of the world are Jewish slaves.

« Phants and charges of wealthy people evacuated to the infi-

(1) Read the two citations made in REEL and Jews,
p. 454-55. pe

« items (1). » « The object of his mission will be delivered
Israel dispersed, leaving the country in the Holy Land,
to establish and consolidate a temporary rain not
It will last all over the world. All nations therefore
will be taken to the Jews, and the Jews will

their strength is that of the individuals who compose and of their
goods (2). »

For the second month of our century, I multiply

to draw my citations and I take them from all
prices:

In 1860, a German, named Stamm, published
in Amsterdam a book in the same way as the advertisement in the world

(1) V. On the harmony between the Church and the Synagogue, 1844,
p. 98.

(2) V. Deuvième letter from a Rabbin converted to the Israelites, his
brothers, on the reasons for his conversion, p. 99. Paris, 1827. This
affirmations of the famous Rabbin are certainly more probable
that he had already learned in these ideas and that he had
taught to others, In this second letter, the story
sur $on enfance a pleasant and characteristic anecdote, which
comes to the aid of his words and our citations: (In school
"Where I was, in Strasbourg, the children were caught in the resolution of
« fair, at the first appearance of the Messie, mainly bass on
« all the confectioners' shops in the city. We are discussing for
"know who will deposit that precious butin. In attendance
“The dragees were distributed with forceful foot and toe strikes.
& These ad hominem arguments constitute a convention, in truth
"Because everyone had to watch what he always said. I'm
« dressed for a long time, for me, the state of a beautiful place
& shop on the Place d'Armes, where I had just arrived
« my devolution. » (Deuxième lettre, p. 319.) Les doctrines talmu-
diques sur la triumph de Israel à la Messie venue

at the beginning of this century everything was quite middle age.
This was not a mistake in teaching these ideas
reigned in all its spirits among the Jewish people, but only
of teaching.

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that the kingdom of universal freedom on earth is
was taken away by the Jews.

In the same year, another, German, also,
and here signe Sammter, address a long letter to a
Berlin journal to demonstrate that « now the
Jews must take the place of the noblesse chré-
tienne », and that « God dispersed the Jews on the earth
whole, because they are like a ferment for all
the people, and like the prisoners, destined to RÉGNER one day
FOR ALL MEN ».

What will be this “rain of universal freedom” and
the Jew, another son of Jacob of Frankfurt, said
in 1858 :

"Rome, he wrote, here he is, for several centuries,
« The Jewish people have been hurt on their feet and must be torn apart by the
"Forces unite this same people here, by their own means,
"light shines on the whole world and brings humanity
« an eminent service (1). »

analogues, also professed by the Jewish ears.

In 1861, the president of the Universal Israelite Alliance said, lawyer Crémieux, wrote in several of his discourse :

“Israel will not stop.” This little boy, it's the
« Greatness of God..... A messianism of new
« Days must be cleared and developed... A Jerusalem
"of new order, holy assent between the East and

(1) See the World, 12 November 1875, which cites the time d' Amsterdam, the Prussian Votksblatt of Berlin, n° 229, 1860, and the Frankfurter Journal of 1858, no. 346,

« The West must replace the double city of the Césars
« and the Popes (1). »

In 1864, a French Jew from Nancy, M. Lévy Bing, wrote these:

© gene He would have closed since the first
« the last of our books (sacred and liturgical) is gone
“Chase the Jerusalem of our dreams!” And these aspirations,
« These thoughts are not even something intimate,
"Personnel for our race is a universal need.....
"It is necessary... to see soon..... a tribunal
a supreme, the great demolished publics, the
« complaints between nation and nation, young man at last
« department, and don't grasp the slogan foi. And this word is
"The word of God, pronounced by his young sons, the He-
« breux, and towards the source it is inclined with respect to all
les puinés, it is the universality of men, ours
« Brothers, our friends, our disciples (2). »

The reservations of M. Lévy Bing are not small, because after that it is necessary that, soon, the nation juive submits to the Supreme Court, and jugeant in the last resort, from all over the world, the people, universal arbitrator, do not grasp the word, par consequently the Pope's people. fl is not alone in this ideas:

"God, who in 1866 created the universe of Paris,
"Israel chooses to be the torchbearer of Vhuma-

In 1868, M. Isidor, Grand Rabbin of France,

(1) Archives isradlites, XXV, p. 515 and 600. Paris, 1851.
(2) Israelite Archives, p. 335 & 350.1864.
(3) Univers israelite, IL, p. 71. 1866.

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contains some of the ideas which particularly appeal to M. Crémieux. The
the analysis:

The world's metropolis must regenerate (by the Jew)
be in London, in Paris, in Rome, but Jerusalem, re-
levée of its ruins, « a new Jerusalem », ap-
pelée to great destinies, and who will be "at the time the
« city of past and future (1) ».

We see, under a form or under another, all
These Jewish boutons express the hope and expectation of
the universal domination, physical or moral, of their
race. These modernized Jews read like the Universe
Israelites and M. Lévy Bing, who are Orthodox, are
reformed Talmudists, the others are pure reformists,
anti-Talmudistes et Progressives (2).

(1) Archives Israelites, XI, p. 495. 1868.

(2) On the question of the Messiah, the Jews of our day
divided into two camps. For the anti-Talmudist Jews, the
Messie is no longer a man, and his appearance will not be a mistake
particular. Messie, for you, is a philosophical idea,
which appears in Jacob's race, is the progressive idea and
revolutionary who tried to break all religions, institutions
and societies based on revelations, sacred books and
positive and exclusive doctrines. The Messie venue is a
philosophical era and all a set of events; it is
the current era, our era of revolution and progress,
head of the march the modernized Jew, and who prepares the
complete triumph of his nation.

always a real character, and his venue, like his triumph,
a future special event. These faithful of the Talmud regard
the current era, this philosophical era that we traverse-
sons and among their brothers anti-Talmudistes, militants, etc.,
have a big part in the action and a call for revolution-
naire, like one of the stages that prepare the venue and the triomphe-
very much desired by your Messie. (V. The Jew, the Judaism, etc..,
(p. 474-75, et passim.)

Remarks here of two new things. 1° The Jews anti-

To these tesmoignages Venus d'Israël, additions of the te-
christian sentiments.

The manifesto of the Russian deputies of 1868 is still
provide us with a guarantee that the ideas and expectations

The Jewish Talmudists' prayers of the 19th century are ideutical

to those of the middle age Jews.

History proves, they say, that Judaism is
"characterized by predomination and exclusivism
« the most severe... Pushed by an instinctive force to
« isolate yourself in the environment of the people who surround you,
"(the Jews) said that they cannot make a case
« Commune with the Christian people, because they are their
« diametrically opposed in every way. We observed at
« Contrary to what we mean by transport,
« Be it big, be it small, they introduce

absolutely, by the effect of their presence, the germs ©

"of destruction and dissolution; because their tendency is
"DEATH FROM THE OTHERS' RUINS. And how much
« According to the reconnaissance, it is completely overcrowded
« They are alienating the people who have given them
"Hospitality, because they regard it as
« usurpers. That's why they use fonts from all
« means to acquire new rights of su-

Talmudists are the least numerous, what the most aggressive
against Christian society. The Talmudists form the mass

established primarily in the Eastern European countries
and in the vast regions of Africa and Asia. 2° The Princes
-de Judah governs and leads absolutely these two parties
of their people and are afraid of one like the other, so,
at the time marked by God, there was no difficulty in this
which they acclaim to all the people and the doctrine
of a man who would be the antechrist.

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€ PREMISES AND DOMINATION OF THE UNIVERSITY, rights
"which they confirmed by their ancient reli-
greek..... D

"The Jews consider the time when they fit
other people like a time of expiation, d'é-
fear, exile, and the inhabitants of the country where Ns are

moment celebrities where they constituted new
A DISTINCT NATIONALITY. Their religion nourishes
of this hope, in their faisant opening the perspective
of a brilliant future, where, finally, your SOULS DOMI-
DON'T CARE ABOUT HUMANITY IN THE WHOLE! »....

"It is for us a fact that resulted in
all these details, such as the perseverance
with the source the Jews take racine and accept
sent to Romania, it is what they say about it here
This Jewish State is the first realization of
YOUR IDEAS OF PREDOMINATION OVER CHRISTIAN PEOPLE-
TIENS (4). »

The Russian deputies who know perfectly
the Jews, because they have studied and seen in the work
for a long time in their. proper country, parlent
of this people, through the reporting of ideas, expectations
and actions, absolutely as we have done
middle age. These Jewish talmudisants of the second month
of our century are therefore entirely reminiscent of
their fathers of the recluse era, and those attending, all
like you, your day of triumph and domination
universal.

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(1) The motifs of the draft law against emancipation
of the Jews of Romania: — Archives Israelites, IX and X, 1868.

— 1585 :. í

Finally a nice appreciation, it is a little more
for a year now, we know that we are beginning
. generally today to recognize the reality of

these desires and these ambitions visible to the people
contemporary Jew.

In an article from the Universe (27 January 1881) titled
The mental alienation in Italy reveals the strange re-
following brands:

« Strange things! The Jews have been apart five times more-
"But the other social classes..... The fact of

« to Italy; on the signal in other counters, and the
"It is explained by two reasons: the one who comes from
« prepared for the gain, of the passion of the avarice; the other
« of the ambitious goal that modern freedom and
« their success in politics, in finance, in
« press, in education, in philosophy, in
“The arts developed together with the Jews. II is good
« Certainly this race is strong and intelligent,
« in the midst of his sometimes virtuous circles,
« REMAINS THIS TODAY THE EMPIRE OF THE WORLD. She is an author
« distinguish yourself by the head, although she lacks
«

heart. In her, ingratitude is innate, and vice versa

« give way to ambition. »

II note that these citations are complementary
fisantes.

All these statements are consistent, from sources and
dates are different, so it is an unreasonable demonstration.
sand of existence among the contemporary Jews and
at their chefs' helm of a dream and an invincible wait-
blemishes of their future domination of the entire universe,

II.

But, in addition, our Jewish letters of 1489 give us four-
there is a new and inattentive light on the
thoughts of Israel.

From the 15th century onwards, the Jewish princes
they are more willing to wait and see; they have
formally wanted to act. They have conceived a plan of
walk in the pattern of transforming their lengths
expectations in reality; they imposed on all their
nation, here, sitôt that times have offered the opportunity
properly, faithfully and persistently executed.

The simple reading of the letter from Prince of Constantine
tinople proves that it renferme the trace of a
conducting line nice and clear.
But this line of conduct is not limited to one case

see that the only Spanish and Provencal Jews
sax. It is evident, by context, that ‘this letter
give a general direction, applicable to the Jews of
all countries and all times, then the result
to obtain is universal: «Put the Christians under the
joug... “, « parvenir. by virtue of the power, and
« rule the world ». Because this is what it is,
It is evidently necessary that all the Jews of the moon-
to take the part and summarize the efforts
common, identical and persevering in the same
sens.

Therefore this letter escapes us, not only the pre-

permanent sense of the idea of universal domination
in the spirit of the Jewish princes, but more than life,
of a certain plan conceived by us to realize your
secular ambitions.

The princes of Judah came and formed this plan before

the 15th century? They were asked to apply in the
previous centuries? I don't know. But it is sure that,
during all ages, and since the 18th century
18th century, when our Western societies had
serve a certain degree of Christianity, the Jews do not
they don't take them in, they don't throw them away. We are finding
some-us, here and there, who take up positions
educated, or who are considered to be at the cause of their
talents, at the expense of their extraordinary wealth,
but the action is absolutely zero, as far as the difference
fusion and influence of their ideas.

To ensure that your ambitious projects succeed»
He failed to convince the Jews, always, that his plan of action had
well and gently formulated, then an energetic and
sagace direction, a complete and persistent obéis-
sance to their bosses, and finally the circumstances favora-
bles. They told you all these things.

We must agree that the routing line should be
Jews are the most skilled. In vain and
in an acclimatizing manner with a lens,
in need of a subtle conversion cover, tou-
these important positions and all the living forces
of Christian Nations, Commerce and Finance, Magic
treasury and barrage, management of public affairs

in a short time, to hold everything between your hands
and to completely dominate all these people.

The Jewish prince here wrote this letter of 1489, or
not import what its predecessors imagined
plan certainly gave you genius inspiration.
He admired the resources of his race,
orgueilleuse, tenace, vindicative. intelligent and pro-
living among all other human races,
wonderfully done by consistently among all rap-
ports to accept, operate and maintain the application
of this plan and the realization of these designs.

That's when. him and his successors have done well and
tighten with secure tool that they use, that they
knew it perfectly and was well organized
nisé, as we have proven, for an easy di-
rection.

The history of a past that has been somewhat lost, that of a present
lamentable and full of menaces for a near-
nir, demonstrating that the Jews are universally
caught and adopted the ideas of their bosses.

However, it was not possible to conclude that all

the indistinct Jews, Talmudists and modernists of

all degrees in the social school are complete
in the current of actions and gestures, projects and tra-
me, and the deeply mysterious politics of
your supreme princes. At a certain moment, the na-
tion to the reception, and it was received without any delay at
other, a powerful impulse that changes the shape, is
of general orders or specific prescriptions,
be it defence or advice, and here; partner of
senior managers, he has been informed, on all
points of the globe, by its interim and immediate chiefs-
diets. This impulse last summer is still today
d'autant more docilely accepted and faithfully followed

secular aspirations and that it leads to
incontestable and extraordinary successes. They are therefore
pu, and set yourself to execute, and continue to execute the
plans of their bosses with a loyalty, a perseverance
and a surprising ability, without having to need anything
know in their ideas, their drawings
and their voices. Car he must necessarily arrive,
as the Jewish author observes judiciously. ete.,
that there really is "a big difference... between this
"What croit and say is the community of Jews, and the secret
« think of the chiefs and masters of the mysteries of the
« judiciary (1). »

I'm going to say more: it's possible, it's even croya-
ble that the near totalitarianism of the Jews was also known
not the members of the Grand Council, and again
least his president, prince sovereign of all Israel;
and even the biggest number ignores existence
of these great characters and one thing absolutely nothing
and does not hurt at all in the way that the nation
is governed. You will be nicely surprised by your
affirming that there are other authorities above
heads of their judges or rabbis and grand
Rabbis of their synagogues.

The reason for this is that the people
The Jew has been around for centuries, like a society
secret. We know that in the French-Masonry,
generally in the occult associations, the community
the members do not know that their immediate bosses and
not in relations with each other alone, without saying goodbye,

(1) Gougenot des Mousseaux, Le Juif, etc., p. XXXIV,

well sane, or at least without stopping to think
that there may be others. Those who save, and
who are looking for more long, possessing degrees
educated; They are little known and they preserve a
secret absolu à l'endre des chefs superieurs. It is

Even in the Jewish nation, the big bosses are

be too rigorous to keep you inconvenient.

This situation can be produced even outside of
secret societies. The summer experience was made in our

quarantine for years under the Gallic regime,
the thought and name of the Sovereign Pontiff was
quite evocative of the spirit of simple, faithful people,
the majority does not pay any attention to the role,
not to the need for baptism in the Church, and pen-
said to be afraid that there was a Pope. For you, the only ones
Existing and indispensable leaders in the government
spiritually, it was the witch and the cure.

The ignorance of the great majority of Jews in the East
of their supreme chiefs and the government of their
nation was therefore not bombarded, nor was it contrary-

gate with their star and their perseverance to pour -

the execution of the duties of these bosses, when they are
presented the appropriate occasions. |

These occasions, we say, were well
favorable. |

Protestantism, the upheavals of society
chrétienne, the shelter and the mask of the Masonry and
of other secret societies, have potentially helped the
Jew in his work. For France in particular,
our successive revolutions, our progress in Virréli-
region, indifference, incapacity and complexity of our

governments, have been procured by the Jews, primarily
in the nineteenth century, the greatest facilities
to penetrate absolutely, remove everything, even without hypo-
a mandatory crisis, and without being foreseeable.

And they say, the inattention and insult of the Catholic
what Christians are open to all Israel
the possible entries.

That the Jewish plan was already known in the 15th century,
not only to the Christians, but also to those who
folie absolument inoffensive; what is xvr? century, even

After the outbreak of the Reformation, the waiting was exciting

the conceit. Christian society seemed strong,
it is available well and has withstood for a long time
Jew, what we could, what we should have done even if nothing
craindre. 1

But at the beginning of the nineteenth century,

after the intellectual and moral orgies of the great

Revolution, it is well placed to monitor the menaces
the Jewish people, at least after the warnings
that authorized voices made data available to the company
European.

Mr. de Bonald, who sought to justify the regime under
The Jews have been leaving for France,
wrote in 1819 the following words, which were
like an advert that fits under our
eyes:

"The Jews, because they always replied in
« France, united between us, like those who suffer for
"a single cause, and intelligence with the transgressive Jews
« gers, surely, has served its wealthy to acquire
« a great influence in the popular elections,

"and certainly serve their influence to acquire DE
« NEW RICHES (4). »

It is not the letter that we are travelling from
eyes? It does not mean that these lines are the
summarized by a contemporary journalist, from our
political elections since a decade?

In 1831, a Christian association protecting the
Jews, disappeared in one of his reports, and here they are at the address
of all Christianity: |

"When the Christians reconcile themselves to their
"I renounce being Christian and despising the prose-
« Jews lie, but not only Jews will be their
"Egaux, but THEY WILL BE ABLE TO GET THEIR MASTERS (2). »

liquids and the Christians, accepting and proclaiming
the modern principles, the Revolution or the Antichrist
tianism, only open in the ranks of the parties
said liberally, should be involved in the associations
patents and occults of masonry, to the replenishing
and to the impostors, they become «conselytes» and
"New brothers" for the Jews, who have already made
the valet and instruments of their princes.

The warnings of these two writers of the com-
The measures of our century have become dissident.
People don't want to pay attention. Favorite tour
the Jewish visions.

(1) De Bonald, Mélanges, t. II, p. 256. Paris, 1819, in-8°. XI.

of the complete oeuvre. — These words by Philosopher Pilustre
are, from a political perspective, one of the most justifiable reasons-
tives of the establishment and maintenance of the ghetto.

(2) Goschler’s Dictionary, art. Emancipation of the Jews.

Few people know that if the Jews do not come
no plan and no plans, and more,
unity of direction and universality of obeyance and
d'efforts, but we have not seen the programme of
1489 accompanied by a letter, as we have in our
apparently today; he is no longer there, he is not
contestant: the fact is that which imposes. It is enough to
repeat what he says, operate and see.

III.

Take a look, from one side, the prince's program
de Judah in his main points, and, of the others, the
situation of the Jews at the current time.

In the 15th century, 1489, the prince of the nation wrote
Constantinople on the subjects of Provence and Spain
persecuted, in these terms:

« Make your children MARCHANDS, little by little
"They are throwing away the Christians from their homes. » |

« NOTARIES AND THAT THEY ALWAYS HAVE AFFAIRS
« THE STATE, therefore, in meeting THE CHRISTIANS UNDER
"YOUR JOKE, YOU RULE THE WORLD, and you
"I can defeat you. » |

In the 19th century, many journalists stated
the situation in Israel.

In terms of commercial and financial reporting, they are un-
nimes to discover that the Jews are directing the branches
the most important in commerce and industry,
which they break the monopoly of finance, of

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about TE POU e

EEE RER N

Exchange, gold, silver, all kinds of metals
cieux, of all kinds of transport routes. ..; qu'il
"It is not companies that Jews do not have
« large part, point of public dismay that they do not accept
« rent, point of disaster that they were not prepared for and do not
« ts ne profitent... v; that through their trade and their
finances, « the Jews of the nineteenth century are deve-
« we have a power towards the source of the decline
more large men of the state, and here, from time to time
"other, to be erected as far as the thrones" (4).

Under the governmental and political report, this
Journalists also affirmed in 1844 that the minis-

are the most important of the largest countries in.

Europe is ruled by the Jews, and all
European policy is threatened secretly by us;
at 185%: « they are the masters... and on the throne of
world (2) "; in 1872 : that THE CONSOLIDATED FIGHTS
are ENTIRELY from the law, not the origin

Judaism is the most deeply unknown of the Christians;
in 1875 and 1876: which they possessed and inspired almost

(1) V. Francs-Maçons et Juifs, p. 531-37, where these statements
are cités allut au long, with their sources.

(2) This last word is not known in France and
Jews. She is Michelet, a well-known anti-Catholic writer.
Here is what he says: (At the middle age, he who says where is gold,
“The true alchemist, the true sorcerer, is the Jew. The Jew,
« The man in the world... it is he who must address... Sale
« and prosperous nation!... But they have solved the problem of
4 volatile the wealth. Affranchised by the letter of change, they
« They are now free, they are MASTERS | The soufflets and souff-
(bikes, voila, TO THE CROWN OF THE WORLD! » M. Hallez, writer
favorable to the Jews, reports in his book Les Juifs en France
(Paris, 1854, p. 37-38) this passage of a discourse or of a confé-
rence de Michelet,

Bear i~ , , 99 — ! ¼ ..~ ˙ .~] uA ty « EVA

all the press; that through them they form the opinion...

2

they are the Reds of the Era; in 1881: that « the
€ UNIVERSAL DOMINATION, as the conquerors have
« surprised, it’s between your hands (1) ».

(1) It is of utmost importance, I already said in com-
threatening this work, that the brightest possible light is
on the financial and political power of the Jew here, according to
the prediction of M. de Bonald, is one to amen the other,
and reciprocity. That's why, without being too long
on this subject, I cite here in many different statements
recent ones which have not yet been assigned to the French-Masons and Jews:

“Europe is hostile to Israel’s domination. The Jews are
« stunned ALL THE ESTATES of a new mortgage, and of a
« mortgage that these states cannot easily repay with
« their income. Universal domination, so conquered-
« rants have dreamed, the Jews from between their hands, Jerusalem a
€ tribute imposed ON ALL EMPIRES. La. first part of
€ public revenue from ALL STATES, the clearest product of
« work of all, pass in the Jewish exchange under the name
€ OUT OF NATIONAL INTEREST. » (The Jews of the East,
by M. Wolski, work published by Le Contemporain, delivery of

L' Estafette, in an article on the stock exchange, says the magazine financier of the newspaper Le Figaro and says: “This financial magazine It is impossible to say that the current situation is due to the antagonism existing between bankers and companies credit v. The relay adds: "All the courage of Figaro « stop there; he who says that this thing is between the bang « Israelites and the French bank. That's not it. conclude that the "The ruin of the French bank is not likely to bring « France in service, it is a matter of thanks to a BANDE € ISRAELITE who does not work for HIS POLICE « TIQUE. I think this is good because Figaro is also known "that I love this place. He also knows well that I am talking about « Tenu, he is there a few days, at Versailles, with one of the most huppés « from the band: « in two years, the Catholics are not fed "that is why THE JEWS ARE LOST v. The proposal is textual and not « less topical. » (City of the Universe, February 28, 1882.)

The reader did not forget, without doubt, the recent disaster of the The Union General Bank prepared and caused by Jewish financiers,

And for France in particular, these journalists disent, en 4847: that all the graduates and lucrative jobs tifs, see those of the magistracy, are to be nominated you Jew; in 1878: that in the highest positions of government, court of cassation, court of accounts, Council of State, Chambers, Institute, etc., the number of Jews who are admitted are 80 to 100 times more consi- It is surprising that their digital situation, compared to The Catholics did not have to worry (1). En In 1881, all journalists reported this: « Ily currently in France cent soixante-dix-neuf « Prefecture governors, assistant prefects and councillors here « they are Jews (2) ».

Finally, two reports in French- Macons and Jews, and it is useful to bring under the eyes of the readers and to recommend to their serious reflections, perfectly summarizing the situation of-

(1) V. Francs-Macons et Juifs, p. 531-87.

(2) V. Courrier de la Vienne, 5 June 1881. — The Universe of December 2, 1881 contains what follows: «Beautiful people, « Here the movement of the population takes place, that is, « last time, ask what could be better the code

"more and more expensive for the Jewish element, in public life.
« The review of 1872 gives us the number of 14 Israelites
« by the thousand inhabitants, as well as that of the Catholic population
The average price is €9,800, for 10,000 people. Malgré this disproportionate
"Enormous role, played by the Israeli element, taking the proportion
"actions that are inappropriate for those who play the same element in Austria,
"Whereas 380 Israelites are counted by thirty-four thousand inhabitants,
"We have an Israelite on the ministerial bench, of many
« Israeli senators and deputies, all a phalanx of presidencies and
« of Israelite sub-presidents, judges and Israeli substitutes by
« douzaine ; how much at the bar, it was no longer counting
“The Jewish lawyers, they are very numerous. »

juif au . dix nineteenth century in the two hemispheres
pheres.

The RP Ratisbon, converted Jew, shall become ruler
Catholic, strong in the course of the things of his nation,
designed in 1868:

« Naturally skilled, ingenious and possessed by

the instinct of DOMINATION, the Jews HAVE ENJOYED GREAT
« DUELLEMEMT all the avenues that lead to
« riches, dignities, power. Your spirit is

little by little infiltrated into modern civilization. IIs

« conducting the stock exchange, the press, the theatre, the literature-
« ture, the administrations, the great voyages of com-
« communication by land and sea, and by ascending
"Of THEIR FORTUNE and their genius, THEY ARE GETTING STARTED-
"REE, Q the hour that it is, AS IN A NETWORK, TOUTE THE
« CHRISTIAN SOCIETY (A). »

These words are even more true today
(in 1832) that when they were written, he was quatorze
ans; because the rising march of the Jew is not
ralenty.

Dix ans after 1878, a distinguished economist,
and not relying on scientific data
economic and statistical, confirmed the affirmations
almost all apparent:

"What functions, what honors, what attributes

« property of Israel I... THE ELVATION NEAR DISRAEL
« AT THE FACT OF THE GREAT seems certain, perhaps, IN
"AT THIS MOMENT, nobody should argue. Yes, at

(1) La Question juive, page 9. Paris, 1868.

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« movement of societies, we see, little by little,
« something extraordinary that made a marriage
« du sort, GOVERNOR OF THE NATIONS: AFTER YOU APPLY
« ALL THE RICHES, and then multiply
"without measuring, chasing" from behind him, the habi-
« all over the earth (1). » |
= Now take the razor to compare the angles,
the cries of indignation and alarm of all these published
cistus, proférés in the mid-19th century, with the
plan of confiscation and domination traced by the
Prince Juif of the XVIII, and see these various documents
do not let us pass by the other living and effervescent
light | |

This evacuation programme, slowly and successfully,
« of all the important positions and of all the
living forces of the Christian nations, trade and
finances, magistracy and barrage, management of
private and public affairs », it is not admirable-
ment realized? | | |
To the Jews of 4489, humiliated and persecuted, it was
said: | | | =.

« YOU ARE MET BY THE CHRISTIANS, IN YOUR YOGA,
DOMINATE THE WORLD... Don't forget the ORDER
that we donnons you because you perceive by expé-

riences that, lower than you are, you arrive AU

GET THE POWER. » l
The Jews of 1868, 1875, 1878 and 1884 are particularly

recognized and proclaimed that

(1) M. du Mesnil-Marigny, History of the political economy of
old peoples. 1878, p. 283.

"THE PARTNERS ARE AS IN A WHOLE NETWORK

THE CHRISTIAN SOCIETY; They are the Kings of the Era;
their next elevation seems to be at FAITE DES GRANDEURS
Certainly, UNIVERSAL DOMINATION is between you

mains. » |

SOURCE REUSSITE!

We cannot leave another rap-
apparently, of little importance, but who is
value, and this is very strange.

"Make sure your children are LAWYERS...
"and now ILLUSION OF STATE AFFAIRS v,
wrote, in 1489, the Jewish Prince of Constantinople. Or
It is historically certain that, Mr. Lawyers,

for over a century, playing an extremely important role |
important in all political affairs, in France

particularly. At the end of the 19th century, the rem-
said the lodges of the secret societies; they are subscribers
again today. They were born in large numbers in
all the political assemblies of our first re-
evolution, but my memory does not make me any mistake in this
point, of all the corporations suppressed by the
Constituent Assembly, alone, of the lawyers who are separated and
maintenance. In our revolutions of 1848 and 1870,
not only they are. found many strong en-
core in the various legislative bodies, but they
by the most senior directors of our republics. And pre-
sentence (1882), as then, we say with
a journalist from 1872: All lawyers, our masters (1)!
Combien y at-il em que momento de jews parmi

(1) V. Franos-Magong et Juifs, p. 646, note.
5

Gentlemen of the barreau? This would be a statistically significant
eager to produce and publish. The journal l'Univers,
we have seen, but I will answer you in general
to this question: "How much on the bar, it was not
more and count the Jewish lawyers, BUT THEY ARE NOMBRE.
It would be almost impossible to believe that this Jewish prince
to you the prophetic intuition of the influence anticipated-

public affairs, at our time, the art of speech
and the corporation of lawyers. |
The Jew therefore wants to dominate the world. Since four
centuries ago, the line of traffic followed for at-
' but he was traced and imposed by the bosses
supremes of his nation. Since almost a century, the
Jews of all countries, profiting from the circonstances favor-
rables, it applies with the greatest intensity, and with
the most precise discipline, to put into practice the pro-
gramme and to realize the plan and the drawings of their
bosses. It cannot be explained, it seems to me,
support the opposite. But finally, by impossible, the
meet someone who contests the existence of
this idea and this project of universal domination
to the Jews, in the past, it would be obligatory, by the
a striking example of what to expect from a
less, in the present, due to the power of the
mense dont they have, and by many wonderful
success that they have already obtained, the princes of Israel doi-
have the thought and the formal resolution of deve-
not the unique and absolute masters of the universe. Cars,
nothing more than the other men, these princes Jus ne
are poured out of the organ and 1

IV.

A primitive plan, the princes of the Jewish nation
'have added, of our days, a detail of the highest
importance, on what political men are
well, to my opinion, to give the most serious attention-
tion. |

The Jew sees clearly today that he touches
almost to his but. Again some efforts, again
some years ago, and the whole world, Christian and
païen, sera under the head of his chefs.

But his organ, his breath of grandeur, the need for
take his revenge for many centuries of mépris, ne
he does not allow himself to be subjected to domination
hidden and unknown of the largest number, if real and
if absolutely necessary, it can be. The Jew pretends to be present
impose his will on the nations, and on the Christian nations-
tiennes surtout, like a Jew, like a Jewish people, under
his name, proclaimed and accepted, by Jacob's sons. The as-
desire to dominate and govern all the "non-Jews",

like the English dominate and govern the
Hindus.

To achieve this result, it must be
a centre of nationality. It must exist first
some part, in Palestine or abroad, like people
recognized. This situation is not the case anymore; and the
European governments, particularly Russia, the
he had to feel in several circumstances. Yes, the

A RP ARE EE S, Pa Ay gt

Golos, from Saint-Petersburg, dated 3 to 5) 0C-
tobre1869 : «It is not, as we say, the Jewish state in
this moment; it cannot therefore be a question of a governor-

not a Jew v. And, in July 1881, the Russian Agency for `

The same city declared: “A general complaint in
favorite of the Jews is impossible, see that they do not exist
Jewish government, Jewish administration (I) v.

Malgré all the secret power they possess, and en

reason itself for its tendency, this position is affected, and,

to say better, without regard to the state and the government
existing vernements, must be profoundly vexing and hu-
milier, we understand without pain, the prince's organ
sovereign of Israel and its assessors.

It is very natural and very acceptable what they want
moving and sorting. Even so, they are parve-

nus to get almost entirely for the individuals of

their nation the titles and rights of citizens. of itself
They propose to make donations to their people and to their

determined and advantageous in the environment of the civilized states.
Return to Palestine and rebuild your nation

lité is certainly good. the indomitable hope and

the most ardent desire of the Jewish princes and their na-
tion. But, for the time being, this matter is open
rait of obstacles too large to avoid and
quite difficult to assemble. You remain, exist
from the beginning some of the Jews as a nation re-
known and accepted, this will ensure preparation and

advance the favorable solution for the return to Palestine (2).

(1) Univers, 26 July 1881.

(2) I may well be able to announce new developments here

That's why, for thirty years now,
ron, the Jews are actively seeking to create this centre

nationally, this against Israelites, in the Danube provinces.

Biennes, today kingdom of Romania.

This statement is serious and does not produce my
particular concepts. She comes from the authorities
other educated and confident: from the beginning. of the de-
put the wheels in motion.

I repeat the phrases that are remarkable, already mentioned,
this kind of manifestation that they have presented to their
vernement and which was published in all the newspapers
of their countries in 1868 (1): |

"It is for us, they say, a fact that

« EVENT with the help of the JEWS PRESENTED BY RACINE AND
« ACCESSING IN ROMANIA. It's what they are talking about
« GET HERE THIS JEWISH STATE, WHICH IS THE
« first realization of your ideas of predation
« on the Christian people. »

The affirmation is nice and precise. For the deputies
. Russians, it is a fact, consequently indefinite-

nice that the Jews in Romania are

STATE AND A JUDAISM GOVERNMENT.

Remarks well the value of this testimony. This
are three deputies and the President of the Sovereign Assembly

this question. This desire and this hope are sufficiently demon-
very in Francs-Magons and Jews, p. 653 et seq. How much
The future event of this return is a point of exegesis
sacred. |

(1) Statement of the motives of the draft law against emancipation
of the Jews in Romania. (Archives Israelites, IX and X, 1868.)

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See LIT

— —

Romanian woman who advances this fact, who is
assures and denounces them and
Europe!

But it is not for the sole purpose of this that it is conse-
done and affirmed. The Russian people all say that

same thing. The Jew Crémieux and the press author-

can recognize him. |

"The prejudice against the Jews, avoue ce-ci, is
"At this point (in Romania) that a candidate for a seat
« vacant in the Constituent Assembly was engaged for-
"I have always been impressed by his profession,
« jai in my hands, & vote against all proposals-

favorable attitude towards the Jews. » And the motif associated is

that: « foreigners, the Jews of ROMANIA,
PALESTINE, and BUCHAREST, THE NEW JERUSA-
LEM (1). »

On the other hand, the newspaper la Presse reports that T is reporting |
ceci:

« The Russian nation accuses Sir Moses Monte-
flower (2) to appear in the Danubian Principality
for FAIR A NEW PALESTINE, for
to Romania, their territory and their products (3).

This irresponsible and shocking testimony of all
little is it a veritable revelation of the project that
The Jewish princes were added to their plan in 1489.

This project, they work to make it a success through

(1) Archives Israelites, XVI, p. 719. 1866.

(2) Sir Moses Montefiore is the same English Jew that we
had seen intervene, in 1840, in favor of the assassins of
Father Thomas de Damas, in company with M. Crémieux,

(3) Arohives tsradlites, XX, p. 929, 1867.

efforts of the whole nation: Talmudists and Jews
modernizes itself as much as it can.

According to the orders of their chiefs, the Talmudic Jews

ritable evacuation of this small state. The deputies
Romanians died in 1868, in their exposition:

« The invasion of Jews in Romania, and particularly
in Romania in the seventh quarter, at a price in
these last years, the proportions are reasonable,
which affected the Romanian population; car
they are caught in a hostile, hostile part race,
who formed on the side of the Romanian nation a national
foreign language and opposed to the interests of the cell-la...
These evaders are currently forming a popular
lation floating DE OVER FIVE CENTS A MILLE AMES.....
« here CONTINUALLY GROWS. »

In the following years, two journalists consta-
because this Jewish invasion is always in full swing (1).
By an official document dated 9 July 4879, and

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addressed to all European countries, the premier mi-

President of the Russian Government, M. Campineano,
his complaint with amertume (2). The statistics of the
In 1878 and 1879 he proved that, between these two alone
years, TWO CENT A MILLE JUIFS, Venus of Russia and of Au-
triche, was established in Romania (3).

(1) In 1875, the anonymous author of a brochure entitled: La
Romania and German politics in the East. Paris, printing house
railway station; and in 1879, M. Emmanuel Crezzu-
lesco, former diplomatic agent of Romania in Paris, in his
book: The Israelites in Romania, Paris, Dentu.

(2) V. Havas et Univers agency, 22 July 1879.

(8) World of 12 October 1879,

These Jews immediately become owners of
large, very extensive areas, or by acquisitions
direct, or by mortgage, guarantees of
their uses. Mr. Campineano says in his memoir
that, « in Moldova, a large part of the

and that she will pass completely soon.

The Russian Jews were asked to insist on
Government of the Danubian Provinces their éman-
cipation, it means equality of civil and political rights.
them with the indigenous people.

This concession has the greatest importance
for the success of the Jewish princes' plan; car « the pro-
rural priest, says M. Campineano, plays the main role
in the country's political organisation, particularly in
the constitution of the electoral colleges which call
Senate and which also competes for the formation of the
Chamber of Deputies v. So the Jews, they already have
the major part of the property in Romania, arri-
went beyond obtaining citizens' rights, it was
manifest that the same blow acquired the upper
main in the elections. Evidence seems to be nom-
more Israelis for deputies and senators, and,
In very few years, they would become the uni-
these and the highest directors of the administration, of the
politics and government. Romania is trans-
formed insensitively in the Jewish state, but it pours
by the princes of Judah it was found completely
mind and noiseless.

But the nation and the Russian authorities, preventing
all these consequences and not being able to absorb
bees by the Jews, pronounced with the greatest

energy against their emancipation. All the laws here
they refused the title and violated citizens' rights
rigorously maintained.

So the top leaders of Israel, to triumph in
this resistance, firent march their other corps d'ar-
mee. The modernized Jews of the Alliance israelite univer-
they embark on their battle line tour. II false
There is a reason to intervene. The apparent motif is moving
found: the Jews of Moldavia are forced to pretend
through popular services and persecutions (in 1867). The
The Russian government is clearly demonstrating
serious inquiry that the Jews themselves are
€ OCCASIONNÉ, Sinon provoked the movement (1) », the
pretext sought was at their disposal; it was all
what the Israeli leaders want. " & 4

Exhibited by the President of the Alliance, lawyer Crémieux,
make, by the press, the world aware of its suffering

letters on letters to all European governments,

(1) The Minister for Foreign Affairs of Romania,
Mr Stefan Golescu, then, replied in these terms to Sir Montefiore:
"I am in a position to assure you, Sir, that the troubles
"The Jews are not afraid, because they are very regrettable to all
« Egarde, are little to present the gravity which was attributed to them
« very inexactly. The truth is that I would like to add it,
` d'after Venguéte's data have been processed, this
« your religious leaders would be in trouble
"Occasionally, not provocatively, the movement is unnecessary. it happens ».
(City by the Israelite Universe, VIII, p. 371, 1868, and by The Jew, et al.,
423.) Regarding this alleged persecution, the President of the Chamber
The Romanian legislature pronounces these phrases with applause-
said: « These are you (the Jews) who are astonishing, and these are
always you who are crying. G. Archives israélites, VI, p- 266, 1868,
and The Jew, ibid.

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the sommant d'intervenir en favor des Jews, malheu-

reuses victims of roumaine intolerance, and d'exiger
their total emancipation, in order to prevent the return of
pareillos persecutions. The governments, all plus or
less than by the Jewish Masonry, respond
with a déférence that they are seriously occupying
this matter. They intervene effectively in this sense
of the Romanian authorities. |

On his side, M. Crémieux, assisted by Sir Montefiore,
are returned to the Danubian provinces to act on
the places in favor of its coreligionists, aux
the assurance that, before one day, they would be punished by all
civil and political rights of Russian indigenous peoples (1).

In general, the efforts of the Jews and their defenders
not at all, at this time, completely successful; they bri-
stands against the unanimous and desperate resistance of the
nation roumaine,

But the Jew escapes because this tension exists. There is no
point cessé to pour suivre the same but, and, for y
arrive late or late, but the spirit of work is

Dix ans after these events, the Berlin congress
(1878), by its article 41, it essentially stated the
complete paternity of the Jews in Romania. This success has been achieved
was obtained by the infatigable Crémieux, thanks to the pres-
exercised by him before the Minister of Plenary
French, the Franco-Anglican Waddington. Le gou-
The Russian Federation recently protested strongly.
French republican dies of all its weight in fa-

(1) See Israeli University journalists and archives ae
de 1867 & 1869, et le Jew, etc., ch. XI'. O

veur of the Jews. She has implemented this article 44
for condition sine gud non de sa reconnaissance offi-
Romania's capital as independent power.
Since then, not only has this independence been
recognized by all states of Europe, but the Rou-
mania for the summer 1881 in kingdom (1881). It is to be
that, to crown Prince Charles
aura cede, and that the Jewish chiefs, these supreme and mys-
leading figures in all European politics,
obtain sufficient cause (1).

Owners who are in possession of a large portion of the
ritoire and the capitals of this kingdom, the Jews, citizens
because of Romania, because then it will become rapid
accordingly -the masters at the point of view of politics and gou-
vernemental. We see without doubt, in a time
more or less elected, a Jewish state is constituted in

(1) This campaign, fought together since 1867, against
Romania, by the Talmudic Jews and the modernized Jews
is a new presumption of the existence of a central power and:
of a unique direction in the Jewish nation. All the Jews of
The world therefore has to comply with the same authority and by executing the
orders. On this issue of Romania, |' Alliance
Universal Israelite has become a centre of action, not a lawyer
Crémieux, the supreme boss; but it wasn't all that simple
qu'un mean d'action et ce franc-maçon, un instrument En
1840, the alliance did not exist because it was completely new
years later And then, at the occasion of the crime
Ladies, all the venerated Jews of the West are in concert
in favor of the Jewish Talmudists of the East, and with you, the same

association, but above all, some grade franc-maçons
educated. The Jews of the West and the East were therefore protected
and directed, at this time, as now, by an authority
central and sovereign which does not reside in an alliance that
captured in the person of the Jews Crémieux and Montefiore.

Approx

this little country here, at a certain moment, could be good
take the republican form, and not the king, the president-
dent or the dictator will be the lieutenant soumis and dé-
visited the prince, in an unknown name, who governs the na-
Judeoliberalism. In a relatively small number of years,
this State shall be reasonable; because I don't know
that the Jews do not benefit the princes
modern policies that are, according to all appearances,
of their invention, or rather, at least, they have summered,

by their press, patrons and promoters the

more ardent. And of these principles, the establishment and the
grouping of states by nationality, to produce the
Italy and Germany united, to the benefit of people
and the Christian princes. The Jewish people don't know, just
here, it serves him himself, because he does not have
point in territory where it is a central point
and attractive of nationality. But this condition is
realized in Romania, where the Jews lived
against neighbors of this kingdom, Russian Jews, Austrians
Turkish dogs, operate under orders and direction
of their bosses, a movement of concentration in

the border provinces of Romania. Then, and

true to the principle of nationality, the Russian Jewish State
advertise these provinces, like the people in ma-

joy of the Israelites. Under pressure from the masonry,

European governments are taking a more relaxed approach
autrefois. Subsequently, these provinces will

followed by known procedures or by the procedures:

new, in keeping with time and progress; et
in less than a quarter of a century, a Jewish state
tense and compact it was formed on the Danube.

It is easy to understand the power of politics

D Sains D

As

tique the Jewish chiefs auraient at this era between the

mains. In part, as per Prime Minister's order, their
Kingdom or their Republic fought for a great

torité in the councils and external affairs of

l'Europe. Of the others, they continued to dominate and
direct the European governments through their financial

these and by the masonry association and its annexes.

This will then be a game for us to establish and maintain
stand in anti-Christian republics throughout the country
d'Europe, including these republics,
in others by war or by alliances,
and finally absorb everything in their. Europe
was also transformed into this Universal Republic
which afflicts and precludes all the secret societies,

vassals and slaves of the Jews. Are the princes of Israel already

The Ottoman Empire was not transformed by the inter-
media of Russia, and occupied Palestine, no
8 'opposed more when they grasped directly
conquer this land together.

Transport its centre of action and its capital at

Messianic families, descendants of David, since
long time can be all the time great Patriarch of
the Mason and Supreme Prince of the Nation, ISRAEL
DOMINATE THE WORLD VISIBLELY. It will rain
absolutely and completely des Jews, et . without any harm,
that of the Antechrist.

What is it about their situation in Romania, and

of their successes present and to come in this opposite,

we are confident that, at the point of failure

succeeded where their general plan came, the princes
Jews, and their people with you, can no longer be
THE JEWS, OUR MASTERS, | 6

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En SE

— 182 —
tendre fishing, by all the powerful means dont
they have, "at the mercy" of power and grandeur,
it is about putting the upper hand on everything,
to fully exploit sovereign power
in the entire universe.

It therefore affects all men extremely, and
especially among Catholics and Christians,
know what the dispositions are to your equestrian, and
This is the special character of their future dominants.

This will be the subject of the following pages. |

$III. — The chief leaders of Judah, and the mass of their
tion, was in the past, and is still in the present,
animated against the Christian sentiments of all things
blables to those of their ancestors, to the first centuries

I.

One thing is absolutely certain: the Jewish nation
current descendants of these pharisees and others
Jews who repossess and crucify the Messiah, Jesus-
Christ, and here, of revolts in revolts against the Ro-
hands, have amened the ruins of their nation and their dis-
final and total suspension across the world.

According to Drach, the synagogue
currently there is nothing else that the continuation of
pharisaism (I). | Í

(1) Diach, Do the harmony between the Church and the Synagogue. t; learner,
pages 21; 60, 86, 249; and all I own.

Or we savons by the evangelists, by the others

parties of the New Testament and part of the documents
historically, what was morally these pharisees,

this senior class and leader of the nation:

men orgueilleux, envieux, avares, hypocrites, vin-
dictators, persecutors, anger against
the Christians and against all that raised the name of
Jesus. | |

You first came to power in the sixteenth century, not you, not your nation
not changing. The writings of the fathers and authors
ecclesiastical in font of foi. In this last century their
doctors estimate the highest levels in the immense
compilation appealed to the Talmud the quintessence of
their teachings against Christianity, and their
wild horse against the Christians. | |

« The Babylonian Talmud closed... the first

years of the century. 11 minutes ago it was accepted by all
Israel (1). »

(1) Drach, De l'harmonie, ibid., p. 164. — The Talmud, our

I have déjà vu, it is divided into two very distinct parts: the

Mishnah, or Misna, which is the proper text, and which is a

mélange of legitimate and true traditions, reproduction of the law
oral, and false traditions, inventions of the Pharisees; 2v Les
deux Ghémara, comments made posthumously on the Mis-
chna. The Prime Minister appealed to Ghemara of Jerusalem and said
also inappropriate Talmud of Jerusalem, composed by the 1st
3rd century by academic doctors, or Jewish schools, from the
Palestine, at the time of the Patriarchs of Judaea. This Ghemara
We have not had great success with the Jews, we have not produced great effect
sur eux. The Rabbins have a deep respect for this
Mind you, but they rarely advise. The second one appealed
Ghemara of Babylone, and again, inexactly, Talmud of Ba-
bylone, the commentary was made on the Mishnah, from the 4th to the 6th century,
in the academies 'Jews of Babylon, under the Princes of the
captivité, It is this part of the Talmud which plays the role of the

Since this era, up to our days, this receipt is
come for the whole nation, for its doctors and for
his bosses, the sacred cure. par excellence, superior even
from the books of Moses (1). He was careful, he studied and...
by all, like the supreme and indisputable code of the
religious, moral, political and social law.

greater and of absolute influence on all Jews; it is
also those who breed in larger numbers all kinds of
surdites, obscenities, impieties, blasphemy teachings-
towers and prescriptions against the Christian religion
and the Christians. The Mishnah is divided into six volumes:
each order is divided into treaties, each treated, into chapters
or distinctions. The Jews design each of these orders, treaties
and chapters by one, two or three words that begin,
as we do for the Bulls of the Sovereign Pontiffs. No
The Ghemara of Jerusalem, nor the Ghemara of Babylone,
explained all the traits of the Mishnah. The Talmud in its entirety
form a large in-folio folder. (V. Drach, De l'harmonie,
etc., pages 124, 124, 149, 170.)

(1) In the Jewish nation, 4 a single sect, called the Caraites,

do not enter your account beyond a few faithful cents." (Achille
Laurent, History of Syrian affairs, etc. — The Jew, the Jew
dalame, etc., p. 9.) How long has this been formed?
sect, the histories vary. Let us remount the Caraites
a century and half before the Christian era. (V. l'abbé Blanc,
Course of Ecclesiastical History, t. I, p. 8, 1853). The others no
the font dates back to the 8th century AD of our earth. (V. Dictionary of
Goschler, au mot Caraîtes.) ;

The Caraïtes Jews, resident primarily in Cairo, in Constanta-
tinople and in the surroundings of this city, in Nicomedie, in Crimea
and in Poland. (V. same dictionary.)

The report of a trip to Poland and Russia, published by the University
on February 22, 1859, under the signature A. Morin, lady on the
'Please note the following details which contradict the previous opinions-`
teeth of historians, as far as the origin of this Jewish sect is concerned:

« The Polish Jews (they are all Talmudists) professed a
« A very real apology for the Charités established in Crimea since
4 centuries ago... We visited with interest, not far from

.

This was not contested by anyone and did not survive.
But finally, until the ombre of a dot on the
According to my readers, I will cite in the first place two
testimonies that vaudront for all seasons with-
take a look between you? and the 19th century exclusively, and
for our contemporary era, I am adding to the
mations of two or three irreconcilable authors.

One of the most celebrated Jewish doctors. Moise Maimo-

nide, Rabbin of the nineteenth century, « not the authority is

great, says Drach, in the synagogue 88 » by the
of the Talmud in these terms:

"Everything that the Ghemara of Babylon contains is

mandatory for all of Israel. And by obligation every city,

by the doctors of La Ghémara, to follow their arrests,

R R A R

from Ghémara it was approved by all of Israel.
And the stories that have given these institutions, these
crets, established these costumes, pronounced these decisions,
taught these doctrines, formed both the universal
few of Israel's doctors, but the majority. Ge sunt

aH ARARA 2

« Batchi-Séraï, the mountain of Tchut-fut-Kale, where
« the leaders of this tribe. Let's... look at the Bibles
« Magnificent, portées, as they say, by their fathers of
« Jerusalem in Babylon, and their descendants shall not be
& they are separate. They reject the Talmud, assuring that their fathers
"They are not arrested in Judaism at the end of the captivity, and they
"They are innocent of the murder of Justice... They generally
« a large turban and long robes in rich colors. Yours
« Women don't like being blind. They have a grave fortification,
"And, in all their usages, something that brings back the ancient
« Orient. »

to travel according to their institutions. Car the body

those who come from tradition the foundations of

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EN.

"All the laws, generation after generation, in remonstrance
« like Moise (1). »

This authority of the Talmud of Babylon is great
quite respectfully, after that same doctor,
the violator of his prescriptions must die,

"Those who violate the precepts of the scribes,
and must be more severe than those here
“Moise’s law is violent. The infringer of the law
« It can be absurd, but the offender of the pre-
« The Rabbis's words must be punishable by death... The pre-
« my faithful servants must kill the Jew here
« Not the Rabbinic tradition .. Not témoin, not admo-
“Preparable actions, not games are necessary.
« Quiconque makes this execution a blessing
to the work: he opened the scandal (2). »

The whole commentary on these texts would be superfluous.

These other words of a Rabbi of the 20th century are not
not least tested:

"The immense compilation of the Talmud is re-
« two part Jews with a rapidity almost miraculous

« louis. She accepted her appearance, as the-

« genuine pressure and sincere deference to the traditional law. Ve
"Many schools where the Talmud becomes the object of

(1) Preliminary discourse of Yad Hhazaka (most powerful),
famously translated from the Talmud, published in Hebrew by the Rabbinical Doctor.

V. Drach, De l'harmonie, etc., t. Ier, p. 164 et 179, et Diction-

by Goschler, according to Maimonides.

(2) Maimonides: Treatise of Rebellious Doctors, C. III, p. 52.V.
Drach, Second Letter from a Converted Rabbin, p. 332. The Jew,
etc., p. 51 and 79. According to the words of the sages, scribes and rabbis, Maimo-
denounce the authors of the Talmud of Babylon.

No LS |

« At least the most respectable, it will take a hit in

« accepted by all the communities (Jews), and this
« triple barrier. educated by the Rabbis of Palestine
« and of Babylonia around the Torah (1) do not meet-
"Not a single thermometer that wants to burn. Com-
"If this transmission fits, it will be difficult for the
« dire; but the fact is that the work closes on the edges
« the Euphrates fell, in an instant, between the main
« Jews who live on the banks of the Rhine and the Danube
« and of the Vistule (2). The attachment of the Jews to the
« The Talmud naturally wanted to signal this work
« gigantic in the attention of their enemies (3). »

Our citations of the contemporary era are not
less affirmative on the same subject.

Mr. Achille Laurent, one of the members of the “Society

(1) The Torah is the law of Moses; the triple barrier, it is the
Mishnah and the two Ghemara.

(2) Rabbin Lazard, author of these lines, ignores or
ignoring, although "this transmission" is easy and little "
raculeuse », in reason of the hidden organization of the government
of the Jewish nation, and of the existence of a unique centre for
commandment and supreme power. This trans-
mission of the Talmud between the hands of all the Jews of the world,
“in an instant”, and of these Talmudical schools which surprise,
everything in one fell swoop, in the East and in the West, is a new and
to join in with those who have exposed us most deeply, touching
the absolute authority of the Princes of Israel, their communications
prompts and regulations with all the Jewish communities,
from the West as from the East, and the perfect submission from cells.
are to your sovereign orders.

(3) Archives Israelites, XII, p. 554-55, 15 June 1867. Paris,
article by Rabbin Lazard. — This journal was published on this date,
France, the modernized Jewish body, said anti-talmological reforms
distes.

orientale » the most current Jewish questions
Asia, in its own right, on the supreme level
torité do not play the Talmud, at our time, to the eyes
of all the Jews in general, and of the Orient in parti-
cup : |

It is not that today the law on
Jews. She stood out in the comments; and the
Talmud, that is the book that says THE AUTHOR'S PLUS
chez ce peuple, compose of the Mishnah which is
the text, and of the Ghémara who is the commen-
taire. Their reunion forms the complete body of the doctor-
trine traditionnelle et de la religion..... The Talmud de
Babylone is the only one who will follow..... The two Tales

mudslide, as is well known, the law and

the prophets. IT'S THE RELIGIOUS CODE OF THE JU:FS Mo-
DERNES..... It's that all the
croyances ; and when one has the courage to run this
immense income, we still find THE CAUSES
AGISSANTS of the people's forests against the rest of the dis-
Persecuted by Israel It is the book that students and that
so all those here, including the Jews, pretend to

title of savant..... It is this comment (the Ghé- -

mara of Babylon) which are derived from the chimeras
of the cabal, the dangerous errors of magic,
the invocation of good and bad spirits, a long
amas of moral errors, and a theogony taken
à la Chaldee and à la Perse. The Ghémara is, SELON LES
JEWS MODERN, the achievement, the perfection; et
it's the same as what his name means in Hebrew;
but, in reality, this comment destroys the law
by its ridiculous or absurd interpretations, and by

EEE ET

E — 189 —.
« the PRINCIPLES OF HONEY which contain for all the
"Me, that's not part of what he calls the
« People of God (4). »

A testimonial still more difficult, because it is 1
We are supported by the statements of the old Rabbin
Drach here, over the course of many years, studied and
seized the Talmud and the Ghemava of Banylone in parti-
culier.

It is, we say, this body of canon law, religious

"THE JEWS' CONDUIT attached itself to their mistake.....

"For the Jews PROFESS A RELIGIOUS RESPECT
« HERE YOU ARE FANATIC.....

"We have already spoken to you with respect that the Jews

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According to the Talmud, the disciples added
"Here is a passage from the Menorah, a book that plays
« Dune of great authority in the modern synagogue.

* A

other receipts (3) are chosen from what we have
"I believe in the law of Moses, our
"Master... And if something bothers us,
"Or unbelievable, we must attribute the plague to the
« weakness of our understanding that they teach-
« ments. And quite simply, there are pleasures in what
« what is it that they said, ... to receive the chat-
« ment (4), »
(1) Achille Laurent, Historical relation of the affairs of Syria,
etc. Paris, 1846. Tome II, p. 3851-52-53. — V. Le Juif, etc., p. 79,
90, 91.
(2) We design by this name the Rabbis, authors of the Tal-
mud (note from Dragon).
(3) These are the parts of the Talmud,
(4) Drach, De Pharınonie, etc., t. ler, p. 164 and 515. Paris, 1844.

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Everything that they (2) said in the Medraschim and

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Terminons by some more recent statements,
price to the contemporary Jews:

"The Talmud, says the Israelite universe, is not alone-
ment the Jewish Civil and Ecclesiastical Code, but the
is a work of great importance for the savant, On
it never happened that the authors of the Talmud were well
Jewish Merit (4). | |

The Talmud for two thousand years in summer, and it is
EVEN MORE, AN OBJECT OF DEMONSTRATION for the Israelites, dont
it is the religious code (2). »

It is therefore not contestable that the Talmud, since
his appearance up to the current era, always
joui, and jouit still, of the greatest influence and
by a staunch and incontested authority on the mass of the
Jewish nation.

Or, according to the historical axiom, all people submit in
his formation Yaction irresistible of his sacred book, you
book that is for him the rule of his life, the director of
his private life and the regulator of his social life and
political. According to the Old Testament, the people
Israelite, evangelical and Apostolic writers have created the
Christian people, the Koran produces the nations mu-
sulmanes, etc... We don't have any swords,
the experience of our time, a simple leaf

ideas and trends?

Consequently, this is the Talmud which tells us
molded, to express also the character of all the Jews,

(1) Univers israélite, XII, p. 568, August 1866. Paris. This journal
it was, at that time, the modernized Jewish body, called for ortho-
doxes, c'est-A-dire, of the Talmudist reforms.

(2) My Journal, p. 452, June 1867.

at school age, and here, from our days, form the

Jewish Talmudist, and perpetual in this & noyau indestruct-
tible de la nation » all My bad dispositions
of the centuries of the passes.

We don't have any need for us to stop in
the long exposition of particular facts and in their inter-
minable discussion, afin de savoir de quels sentiments
The current Jews and their princes are animated against the
other men, and especially against the Christians
tiens (4). II We need to consult the Talmud. En

. examine the moral direction that their code

supreme and the prescriptions that impose on you, we
aurons la knowledge et ja exact measure des dispo-
Habitual and dominant positions that resent our
égard the Talmudic Jews.et their bosses.

II.

It is not possible to make any more citations with the
Even the Talmud text under the eyes: I did not know

but he carried his enormous bags; but I blew myself away

sources here, for secondary purposes, are none the less
sure. | |

1° I take my first citations in a ma-
Latin text from the 18th century (2), which contains the title: Ex-
tractiones de Talmut, Extracts from the Talmud.

8th

(1) To obtain numerous facts and details, consult the

book by Knight Gougenot des Mousseaux, The Jew, Judaism
and the Judaization of the Christian peoples, Paris, 1869, and above all
Chapters IV, V and VI.
(2) No 16, 558 of the National Library of Paris, fol. 28]
I understand everything that I am saying and I quote my manuscript

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— 192 —

It is a work that has been composed, following the
controversy over the Talmud, committed in 1240, in Paris,
and after the orders of the Emperor of Châteauroux, chance-
lier de l'Université, « in the drawing of illuminating the
« theologies on errors, obscurities and
« blasphemes of the Talmud, because they cannot point,
« by ignorance, consider the Talmud as unread
« without danger and which must be tolerated (1). »

a very interesting work published by the Revue des études juives,
1880, no. 2, and 1881, nos. 4 and 5, entitled: The controversy of 1240 on
the Talmud, signed Isidore Loeb.

(1) Here is where the origin of this PE ESA comes from after this
who reports the manuscript Hetractions of the Talmud in the Pro-
logue in secundam partem. Verse 1236, a Jew from La Rochelle,
named Nicolas Donin, embraces Christianity. It was a
very savant Hebrew. According to his coreligionists, he had
without any knowledge of the Hebrew language
new converts doors, in 1239, towards the Pope, an accusation

of the bulls of the Kings and Horses of France, d'Angleterre, de
Castille de Léon, etc., bearing the copies of the Talmud
He had absolutely no intention of conducting an open investigation on the subject.
As a result of these orders, he was at Paris in the year 1240.
between Nicolas Donin and four of the most savant Rabbis of the épo-
that is, a long and serious discussion, and the next step is
The Talmud was condemned and the copies burned publicly.
(V. the Review of the Young City's Highest.) iM. Isidore Loeb pretends
that Nicolas Donin collaborated with the work Eætractions de Talmut.

I allow myself to report here to Mr. Isidore Loeb an amusing
distraction which escaped in its article titled : Bulls iné-
quotations from the Popes, no. 1, of the Review of Jewish Studies, p. 118. Ill
cite three pontifical bullets which invalidate the cross. The third is
Report on the transformation in the Jewish Synagogue Church
d'Orléans, orderly transformation by Philippe Auguste, after
their expulsion, in 1182, and confirmed by Pope Celestine III.
In this confirmation bulletin, the Pope made an allusion to
Psalm 76, verse 11 (Hebrews, 77, v. 11): He mutatio
Right Excelsi, it is a change of the right of the Tres-Haut,

At the end of the manuscript one finds, among other documents,

ments, thirty-four articles or accusations that the

Pope Gregory IX took sides against the Talmud. A
every article, the author adds a comment, Cest-

à dire, the indication of the ends of the Talmud where there was

these accusations were made, and at the same time the
incriminating words of the Rabbis, editors of this code
sacred place of the Jews.

It is this part of the manuscript, reproduced in English-

as the Review of Studies says that I am impressed

citations.

The author of Extracts from the Talmud says that it is made

assisted by two Christians "very erudite in Hebrew", and
The Review of Jewish Studies ensures that the translation of
these ends of the Ghemara of Babylone « are exact,
"precise, very scientific, and the sense of passage in

"generally well-seen". We are therefore certain of a-

see, through these extracts, the pure truth about the teachings-
ments of the Talmud.

allusion to circumstance by virtue of the change of this
Jewish Synagogue in Christian Church, expressed in these terms:
& Specialiter autem mutationem ipsam dextraæ Excelsi, que in
Pra:scripts of the series of facts dignified, apostolic author
confirmamus », etc. : « Or, in a special way, this change
of the right of the Tres- Haut, here, in all that has followed-
ment made and ordered, is the manifestation of his goodness, by
our apostolic authority, we confirm, etc. » These words
« Rightly so, » M. Loeb with this single note: « I do not
understands this passage. The words "right ÆExcelsi d'Indique-
they crossed the right of V Church (III) representing the arms
Right of the Cross or of Jesus? ».... It is clear to all that
Mr. Isidore Loeb did not understand, and that distracted him
which recites verse 11 of Psalm 77, according to the Hebrews,

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I content myself with reproducing the articles that prou-
blow the whistle more than you think about my propositions.
Article Ier. — The Jews affirm that the law which they
appeals to the Talmud that was promulgated by Dien.

II. They transmit the message to God.

IV. (It is also said that the law of the Talmud was
preserved without being written down, until it is

because it does not differ from the memory of
men, the writer in a writing without volume de-
understand the text of the Bible. |

V. In this Talmudic law one finds, among other
absurdities that doctors and writers say are suppose-
riesen aux prophets ; |

VI. And they had to change the words of the law;

VII. And that they must croon even when they are
that the left is the right, or the right, the left.

I do not give him the return to the Talmud, nor the commen-
taire dont the manuscript of the accompanying Extractions
these articles because they do not offer any material to us
to contest. They confirm everything that has been said
above the authority of the Talmud among the Jews.

VIII. "And those who do not observe what they say,
rite of death. » | |
"She is in the Order of Moed, treated by Erubim
« (fol. 21. 6.), chapter Ocim pacim, where it is said: Rabha |
« make this sound:... My sons, listen to the words of
« write more about the words of the law. .; quiconque
"transgress the words of the scribes, merging death...
« Rab Papa says: This teaches us that this is

:
f — 195 — |
« The phrase "the witch's tongue" is the punishment for
« the boiling water. » |
X. « Parmi eux (the writers and doctors of the valley.
mud) tl yen a qui ont donné pour law: The best of
« chrétiens, tue-le. » » |
— « Rabbi Simeon says: The best of the Christians,
tue-le; the best of the snakes, scratches his head...
The best Christians can therefore be like a
mechanized. »

XII. « Unchristianity can be trumpeted, by ruse or arti-
« Fice, unlucky. » He who is in the Order of Yeshua,
« traité Baba-Kamma (fol. 38. a), chapter Schor, etc..;
« in the Mishnah, etc... « According to the doctors,
"Behold, God has delivered to the Jews all the goods
"of other nations."

« et b), chapter Ha-Gozel (the voluntary), Rabbi Siméon
“This means: We cannot give an object aimed at a Christian;
"But a lost object by him, 'we can't wait. »

« Rabbi Samuel says: He is allowed to profit from the
« Christian's account; and we prove it
« this followed by many examples of the doc-
expensive. » |

— « Rabbi Ismael says: If you are a Christian and an Israelite
« come to you for a different, if you can
"Make sure that the Israelites have gained the cause following the law
"Jew, do it, and say to christ: it is our law-
« lation; or well, following the Christian law,
« attack the Israelites, and say to the Christians: it is your
« legislature. If, on the contrary, you cannot
« win the Israelites in one way or another), on

« Employed against Christians, students and women-
« of (1)..... » 8

— « Rabhaa says: An Israeli son who is now in
« the affair of a Christian and {témoigne in his favor
« before the tribunal of gentlemen against a son of Israel
my brother, we excommunicate. » | Ä
XIII. « Quiconque doesn't want to keep an eye on his
still not enough to protest at the beginning of the year.
"that the desires or the strengths that he can make in
"The year is zero."

a Ceci sits in the Order of Naschim, treated by Nédarim
« (fol. 23. h.), chapter Arba nédarim, et. »

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XIV. « Three certain Jews may deliver some
« Everything remains the same as it was. » to
4 « This is what lies in the Moëd, traité Hagiga (fol. 10. a.),
a chapter 1°, etc. » |

XXX. "Three times a day, in the prayer that they remember-
« dent as the most important, they maudlin the
« ministers of the Church, the Kings, and all the others,
to the Jews, who are the enemies of the Jews. » |

"This prayer is in the Talmud, and we must say

(1) M. Des Mousseaux, in his book The Jew, etc., reproduced
also this end of the Talmud, and it happened, in 1869, that the reflection
vante: « So give a truly Orthodox Israelite for
cheers to Christ! » I added, in 1882: This situation is com-
attacked for the Catholics of France. The Jews have evacuated the
barreau, the magistrates, the Council of State, the prefectures, sub-
prefectures and their councils, etc... And we already know, by expect-
rience, how they render justice to religious people, to priests,
to the clergy. We announce a renewal of the magic-
treat asise. What will happen with this new magistracy, all
Jewish, or humble servant of the Jew? The Catholics are against
take care not to have any proceedings with the Jews, or
with their converts, the Franco-Masons.

t

"Start, feet are jointed, and the one who writes must be
« stop talking about other things, when even a

"The snake rolled around his heel. The plus, the

« Rabbin (in the public office) said (twice) to
"high voice, and the faithful answer amen" 4 each
« imprecation. This paragraph applies in
« because they think these things we have said ci-
« Below is already edited:

a What for the converts (to Christianity) is not
«point of hope! Amen! And that all the Minim
(infidèles, it is said by Christians) should be dispersed on
« the hour! Amen! And that all enemies of sound
“The people of Israel need us in pieces... Amen!” Et
« destroy the kingdom of perversity
"Roman, then, after the fall, the Church, the Christian Church!"
« Amen! It breezes, it blows, and turns us all towards
« my promptness and our days! Amen! Benis
« sois-tu. our God, who blows us away and returns
« the empire! Amen ! »

"This paragraph is invoked by the blessing of the Minim,
"and all the prayers. the blessings of the Lord, what is he and
« in nineteenth century... Rabbi Levi says: The blessing

« the Minim was instituted at Jabné (Japhné); Glose

« by Salomon: long after the death of others,
« After the heresy of Jesus Nocera (of Nazareth), who
to turn the words of the living God »....
« In the order of the Lord, according to Rosh Hashanah, chapter
« he said: The Little Ones are the disciples of
a Nocturnal Jesus who once sang the words of
« Living God. These same words are found in the
“the same order, treated by Berakhot” (1).

(1) Saint Jerome did not ignore this abominable prayer of

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PPT Re NME TTS TA TE TTT
ea ME eae, wine i ML D es du e

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We hope that we will stop there and we
contain these extracts from the Talmud. But we want
'But our theory gives the evidence itself.

20 We then met under the eyes of our readers
of other extracts from the Talmud analyzed and summarized by
Sixteenth century Siena, Jewish convert of the fifteenth century, in his
Holy Library. The indication is that the
rights corresponding to the Talmud.

— « We order everyone to be Jewish, three times by

« Today, pray to all the Christian people. And praise God
« of confiding and destroying with his kings and
« His princes. And that surpasses the Jewish priests

"Pray to the glory of Jesus of Nazareth. » — (Tamuld

. (Ghémara de Babylone), order 1°, treaty 1, distinction
(or chapter) 4.) |

— God commands the Jews to adopt

"Do not import this means, either by force or by violence-
« Lence, or by use, or by volition, the goods of the christ-
tiens. » (Ibid.) | |

— « He has ordered all the Jews to look at the

Jews: (Judæi), that is... we are persevering in blasphemy
and for only these, in all synagogues, under the name of Naza-
renorum anathematizant vocabulum christianum (Comm.in Isa.
lib. 11, C. v, vers. 18, 19.) 4

Maïmonide says in his Treatise of Prayer that the sinners
« insert this blessing in the prayer form, after
bringing the family into the mouth of all (Yad Hhazaka, Traité
of the prayer, ch. II, par. (Learn more.)

Drach assures that the editorial of this prayer varies greatly
"Because the prayer books are printed in the poor countries
'to the Christians or to the Mohammedans.' Of harmony, tome Fer,
p. 100.

item 5 . |
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a: — 499 — |
« Christians like brutes, and do not treat
"Other than that, like brutal beasts. » (Ord. 4,
tr. 8.) ∗ = ©

— « That the Jews cannot touch me at all among the people,
"but it is effective by all possible means
« to endure life alone. » (Ord. 4, tr. 8. dist. 2.)

— « There is a Jew who sees a Christian on the side of a

"Predict, it's time to prescribe." »
'Ord. 4, tr. 8.)

« the states of other peoples, and it is a moindre
« lucky (for a Jew) to serve a prince
"a man like a prince christian. » (Ord. 2. tr. 4,
dist.2.)

— « Christian churches are houses of'

« perdition and the places of idolatry that the Jews are
« tenus de struire. (Ord. A, tr. 1, dist. 2.)

— The Christian Evangelists who must be
"entitled: the iniquity revealed and the bad luck manifested,
« must be burned by the Jews... etc... (A). »

3° Another report that the person was not afraid
to recover, it is the Rabbin who converts Drach, who

we have said several times, and we cite

souvent yet. He, on the Talmud and its doctrine,
all the skills you want:.

"We say that here, by virtue of having long been
« He gave the Talmud and explained its doctrine, after

(1) Sixti Senensis Bibliotheca Sancta. 1610, p. 124. See
Ferraris, Prompt Bibliotheca, au mot Hebrew, ed. My, nos 83-
90. — V. Rohrbacher, Universal History of the Catholic Church,
livre 70, ed. L. Vives. Paris, 1873, t. 8, p. 221-22. |

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to follow a special course, following LNG
« years, among the most renowned Israeli doctors
"More than this century... we are talking with people who know
« lack of cause and impartiality (1).
... « We find, continue, the passages that
declaring that the precepts of justice, of equitability, of
charity against the next, not only are they not
_« applicable to Christian ideology, but a crime is committed
to those who acted differently... » Le Talmud
« Defending expressly to save the death of a non-
« Jew... to give him his lost effects,... to have
e pitié », etc... (2). « After the Talmud, the total of
« Precepts of the Law of God.... not at all
« six-cent -treize, know 248 affirmative precepts... and
« 365 negatives »... « The positive predictions 185° and
198° Ordinarily, these are to use non-Jewish people,
and that is, to destroy without management and without pitting
les idols et les idoldtres (3)»..... « We say that les
Rabbis consider the Christians like the Idad-
tres. »... (4). |

40 Finally, one reads again in the Talmud, affirming that
tour M. the Chevalier Gougenot des Mousseaux:

« Descendants of Abraham, the Lord will send you
« gnawed by the mouth of Ezechiel: You will find my treasure
« skin... it's about telling you: you are men,
« the other peoples of the world are not men,

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(I) Drach, The Harmony between the Church and the Synagogue, 1844,
t. ler, p. 122.

(2) Ibid. ; p. 167, and note where Drachcite: Traité Aboda-Zara, fol.
13, verso et fol. 20, recto. Traité Baba-Kamma, fol. 29, verso.

(3) Ibid., p. 170.

(4) Seebid., p. 167.

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2 they are the best v. « Read and said to Israel:
"You are the brebis of my pâturage, you have the

about “the quality of men, compared to the nations of the world

“I don’t know the quality of the beasts.

The Christians' possessions are or should be
« Reputed like a desert, or like the sand of
the sea: the first in the world will be the property of

fair (A). » |
These analyses set these textual extracts sufficiently,

us, to give a precise and complete idea of
the spirit and prescriptions of the Talmud, by report

to Christianity and the Christians. |
—This sacred Jewish code teaches positively

that hypocrisy, paroxysm, trumpeting, haine,
the fire and the death are not only permitted, but

orders to all Jews in the Christian faith, and that these

they must be considered and treated by him that

III.

But you can object to this teaching-

ments are born, in the course of a letter
dead.

To the contrary. By relying on these principles

(1) The Jew, Judaism and the Judaization of the Christian peoples
tiens, p. 127 and 128, where the author is cited: Bertolocci, Dominican,
Great Rabbinical Library. Rome, 1675-1693, 4 vols. in-fol.,
part. III, p. 555, and Talmud, traité Raba-Metsigna, fol. 114, recto,
edit, d'Amsterdam, 1645.

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of the Talmud and in the commentaries in their Scriptures, the

IUIF doctors of all eras have profoundly
inculcated in their nation, morale the most monstrous
against non-Jews and especially against
chrétiens.

I leave behind the first six centuries that are
follow the publication of the Talmud, and I do not take my
expect something from the outside.

Maïmonide, doctor of high weights in his era
and even today in the modern synagogue, sou-
sustained "an anti-social morality v. He «admitted with
« one has brought the most extravagant dreams of
« rabbins. It was one of the most fanatical Jewish doctors-
tiques and the most intolerant towards other nations.
"He taught that this is a divine preceptor to destroy the
sure the non-Jews that he is defending their safety
vie ; that, in certain cases, on the doorstep, or
"cure your death, it's a pity to have it
of us (1) 5.

In his commentary on the Mishnah, traité Sanhé-
in there, ch. 10, this same doctor, after having numbered

« fundamental points for communion
"from Israel, it is a preceptor of love, of having the
charity for him, and observer 4 is afraid of everything
that God prescribes between man and his near,
when even the force of passion led to
catch the fish. But if something is enough
perverse to write one of these articles of mine, it is out

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(1) Drach, De l'harmonie, etc., t. Ier, p. 558.

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| "of the communion of Israel, and it is a preceptor of the

(detester. et DE L'EXTERMINER (1) ».
In the 18th century, Rabbin Isaiah said of himself:

« The Israelite who is subjected to a foreign cult must

he considered that CHRISTIANITY was his weapon, and he flew into the depths;
because it is buried in a hole and can be easily
while it remains, we have to take it (2) »

Rabbin Joseph Albo taught these things in the 15th century:

"Perhaps the life of the idolater (of the Christian) is at

“The discretion of the Jews, with greater reason, is good (3)”.

Even in the same century, one of the most famous doctors and
the most authoritative among the Jews, Rabbin Isaac Abra-

Christians in all their works, and especially in
his Proverbs salutis, where it was announced, for the next century-
vant, the venue of the Messiah and the extermination by the Jews
of all the Christians (4).

The reader does not notice that the
ressemblance that exists between the doctrine of the Talmud
and the teachings of these rabbins from the 11th to the 15th century,
We don't know anyone who knows more, and between
the sentiments expressed and the orders given, at the
guard of the Christians, by the Jewish Prince of Constantinople
and his assessors, in their letter of 1489:

(I) Ibid., p. 106. — V. aussi Buxtorfii Synagogue Judaica.
(2) Summary of the Avocado-Zara. Cod. vatic. Hebrew, no. 184,

p.65. — V. Le Juif, etc., p. 132.

(3) Joseph Albo, Foundations of the Faith, p. III, c. 25. V. De
l'harmonie, etc., t. Ier, p. 167.

(4) De l'harmonie, etc., t. Ier, p. 383 et 556, vol. II, p. XXIII and
84. — On Abrabanel, see also the best-known authors, Beu-
gnot and bassinet, etc,

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— 204 —

« Make your children merchants, after which they throw —
« let the Christians know their goodness; — Make your own
"Doctors and pharmacists, because they are Christians
« their life; — Make your children canons and clergy.
"because they destroy their churches; — Make your own
"Fants lawyers and notaries, then, taking the chré-
"tie under the jog, you can become a VENGER OF EUROPE. "
Quant in the contemporary era, one of the premiers
works of Rabbin Drach confirmed in a manner
general these teachings of the Talmud and of the doctors
Jews: | |

"This will be the place, he says, to meet the
« Intolerant and inhumane maxims that the rabbins
« professed to the eye of the converted Jews, of the Christians,
« of the people and the Jews who reveal the secrets of the
« synagogue... But the Christian charity defends me
« publish, if it is not absolutely necessary, the tra-
« production of revolting passages that I could
« quote »... « The Talmud and other works of the rabbis
« contain a scourge of protests against the Christians and
« Christianity, and blasphemy against our
« divine redeemer. Since the knowledge of the
The Hebrew language is spreading in Europe, the im-
Jewish primers have warned against cancellation
all these passages, leaving gaps in their
place. The substitute names are those which
de Minim, Goyim nohherim (Christians), Meshoumim
moumerim (baptized Jews). The rabbins teach
verbally what indicates these lacunes, and their recti-
find the words changed in drawing. Some also
reestablishing itself in the main, in its examples, the
suppressions and political corrections of the editors

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— 905 —

« juifs. This last case has arrived in the copy of
« I have the Talmud. Helvicus says, in his
"Treaty on the Paraphrases of the Chaldean Bibles,
4 p. 10, which has a Talmud, a Jew shall not
« serve before him, and in all these corrections
"it was made with feathers (A)". |

Of all these statements the result that this concludes
General Secretary, after Rohrbacher's story, is the ex-
pressing the truth itself:

(1) Drach, Second Letter from a Converted Rabbin, ec., p. 300
et 301; city in Rohrbacher, universal history of the church
liv. 70, t. 8, ed. Vives, p. 222, and also in Le Juif, etc.
pp. 94, 95.

Rohrbacher reproduces. after this "second letter" the

citations of "these revolting passages" that Drach does not want
translate "by charity". As they are different from those indi-

These are the Extractions of the Talmud, I copy here some of them |

of these citations, to the abundance of law: TALMUD, traités :,
Aboda-Zara, fol. 4, verso (in Tocephot), fol. 10, verso (Ibid.),

fol. 26, verso; — Sanhedrin, fol. 7, recto (in glossary Jarkhi); — `

Hhoulin, fol. 13, verso. — Baba Kamma, fol. 17, recto; —
DOCTORS: Maimonide, Traités: de l'hemicide, ch., 4, paragr.,
10 ; De Vidolatrie, ch. 10, paragraph. 1; The Rebellious Doctors, ch. 3, paragraph.
read and follow, ch. 9, paragraph. 1° and following; Of the king, ch. 9, paragraph. 2
Injuries, ch. 8, pay. 11, etc., etc. ; Correspondence théologi-
that of Rabbi Ascher, class 17¢ n° 1, 3, 6, etc. etc, (See Rohr-
bacher.)

- Drach cite, in De V'harmonie, etc., t. Ier. p. 167 and 168, and

passage of the circular of the Jewish Synod of Poland (1631), which
enjoint "under the pain of major excommunication, which ne rien-
& first in the editions to come, either from the Mishnah, or from the
% Ghémara, who has reported well or badly on the acts of Jesus

« endroits who have treated Jesus the Nazarene, and to put 4 the
& place a circle, like this O, who averts the Rabbins and
& the teachers of the school teach young people these life skills
« voice only. By means of this warning, the savants
« between the Nazarenes (Christians) there are no more pretexts for
« we attack this subject 3 .

THE JEWS, OUR MASTERS. 6.

"Beyond the Divine Law, above the Bible,
« Jew with a human law, a rabbinical law, the
« Talmud. Or the Talmud, not only allows
Jew, but he commands and recommends TROM-
PER and of the DOOR CHRISTIAN, when he finds himself in
casino. It is a terrible thing and I deserve it
« all the attention of the people and the kings »... « After
« these principles of your Talmud and L'EDUCATING CON-
« FORM OF THEIR DOCTORS, the Jews cannot and cannot
« do not hesitate any more to make a scruple of TROMPER and
« DO THE CHRISTIANS, they do not have any regrets and
« repeat that you have Christ. Following the moral tal-
« mudic, there is no such thing as prudence, which can
_« obligatory to abstain (1).*»

FRANCE

IV.

We know well that the Jews have been solicited from
destroy the force of all these accusatory statements
by persistent denials which are not worthy of
qualified and interested. They cannot prove themselves
that these indestructible teachings no longer exist
in the Talmud and in the writings of their doctors. Is
do not dismantle it instead today. The Jews
modernized plaident, the best that they can, in ta-
because this code has been passed on to your country (2):

(1) Rohrbacher, vol. 70, t. 8, ed. Vives, p. 221 and 222.

(2) I reproduce in particular the plea that Mr. Isidor
Loeb did, passim, in favor of the Talmud, in his previous article
city. |

We don't understand this book, they say; the Talmud
differed from their times and their countries; they and
overcome the fears and fears. Very conscious of the
words that we repeat to these doctors are not
data by you as the prescriptions or the prescripts-
tionsdurables. This is the beginning of a crisis of indignation that
they smother the Romains in their arms
brothers. According to the Talmudical laws concerning the goim,
such as, for example, the 19th Benediction, which is
ceased, after several centuries, to have a sense for the Jews;
they were preserved by force of habit,
out of respect for tradition. They have been reproduced
in the writings of the rabbis of middle age, what, de-
and for a long time, they were considered as Tom-
bees in despair. There are some Jewish doctors here,
middle age, teaching the maxims of humanity and
tolerance opposed to that of the Talmud. The word goim, that
Rather be by Christians. I don't like this meaning
in the Talmud; he means peace only. This is
of Jewish apostates and sinners who have given Faust-
Christians' sense of this expression is that
also trumpeted those who were crosses. Judaism has come to
always a high school of religion and morals;
without this, he had succeeded a thousand times without losing
cution.

We want to put science into practice
rabbinical of the modern defenders of the Talmud. Corn
they appear very late to us the meaning of the code
religious and political of their nation, even though
of the savants of all ages, of all countries and of the Jewish race
Even so, we have exposed the true meaning of its
teachings and his recipes. Saint Jerome, the

Pope Gregory IX, author of Extracts, Nicolas
Donin, Sixte de Sienne, Maïmonide, Abrabanel, the
Rabbin Drach, and good others. are the authorities dont
we cannot help but infirm the timidities. We
has reproduced their words. Of plus, all, writers
of middle age and contemporary authors, assuring that,
of their time, the prescriptions of the Talmud were
seized and practiced rigorously in all places by
the Jews. What is it that some Rabbis are exposing a
doctrine less inhumane than that of the Talmud, the

its principles are executable, and this cannot be demonstrated
point non plus that the almost universality of the rabbis
Jews do not teach, and the mass of the nation does not follow

strictly its doctrines. Say that the Jews convert,
accusators of the Talmud, they are not apostates and
calomniateurs, do not diminish the value of their
affirmations. Because it still remains this double is indefinite-
niable. First, these converted Jews were a
nimes, throughout the era, to present accusations
identical. Let us compare what has been said by
Nicolas Donin in the 13th century, Sixteenth century and
Rabbin Drach at 19°! In a language and under a
different forms, they even reproduce the same in the Talmud
ches. And these three Jews are not the only accusers.
It has raised a large number in almost all
centuries and decades all over the world, not the works
Regarding the Talmud, you are more or less notorious.
What interests these men, unknown to the majority of
times we are different from others in their people and in
their writings, they made us into faussaires
by making successive millions of dollars? Peut-

to make the statements precise and
proven by a Rabbin Drach, for example, here,

perfectly understands the persecutions aux

exposes the part of his brothers of the race, abandon
to be Christian, only through love of the
truthfully recognized, his position is advantageous in the

Judaism and a more brilliant future yet? You remain,

in second place, this other thing is there, indestructible, to
know the existence of these teachings
in the Talmud and in the writings of the Rabbis, the more
famous and most heard in Israel. One can remove and
leave certain passages blank; there are editions
since then the supercherry has disappeared (1).

When in the true sense of the word « Goim », after

Authors say that Hebrew science is not

sus de allocate this word in the Talmud and
at the rabbinical writers, it means very certain
says chrétien. It is enough to bring in the paro-
by M. Drach; it says formally:

« The Jews appealed, and they appealed again (1859),
the Christians Goim; well, a particular Christian,
they are the designers of the word oi, singular masculine of
Goim, and a Christian by the word Goïa (feminine sin-
gulier). This word God was, before Jesus Christ, a name
general; the Jews have become a special name,

(1) « The first editions of the Talmud, said Drach, offer the
text of this code in all its integrity, like that of Craco-
vie, from Venice in 1530, from Amsterdam, 1600, in fol. small format.
I must return to the great rabbinical table of Venice, in 4 vols.,
printed in Bamberg, to find the hostile passages conducted
against the Christians. » (Second letter from a Rabbin converted
etc., p. 300, 301.) |

6”

restraint to the only Christians. They appeal
from the Muslims Goim, but Ishmaelim (1). »

If by « Judaism » the defenders of the Talmud en-
tendent les books de Moïse, or even the Old Testament-
But overall, we are in agreement. Ce « Ju-
daisme » is veritable « a high school of religion
region and morals ». But they mean by this
"Talmudism" or "Rabbinism", all these
that we have cited the moral precepts of this
" religion proves that it is just the opposite
of what he said. Malgré les. persecutions, « the Ju-
daïsme » to cross the centuries, it is true; toute-
Sometimes we know that this is not because of its value, not because
sa vertu, but with a special drawing of the divine Pro-
insight, aided by the secret and powerful organization
social welfare of the Jewish people.

W.

It is therefore not surprising because it is still

regularly attended and ravished by the recipes and
the teachings of the Talmud and their doctors, by
the excitement and orders of their princes, the Jews
still have in your heart the most beautiful feelings of

(1) See Catholic Hebrew lexicon of Guillelmi Gesenii,
published and expurgated by Drach, edited. Migne, 1859. — Written
indifference Goim, or Goyim or Goym.

Hanns. and the younger generation desires vengeance against the so-

Christian spirit and the Christians.

These explicit dispositions before these assassins
numerous individuals, and to the circonstances' executive
blemishes, men, women, and especially children, that
They have repeated all the centuries that have passed and even the
our (1). Haine and religion agreed for
the commanders. The Jewish writers and others pretend-
dent que ce sont des calomnies, because the law of
God who “proclaims the Jews” is the opposite. The

The answer and the expectation are also false, the one that

tre. We are led to see that religion is truly pro-
united by the Jewish nation, inspire against and global
denounce these criminal actions. In addition, to all the épo-
ques, the Jews were legally convinced of this
violent crimes. « Say, for every answer, that the
The teams and the judges are the arbiters, it is not
nobody says; car all criminal in face of danger » (2).

In addition, the sentiments of this people are
the appetite for domination, font understand comment
The Jew has always been dispersed, throughout the ages and
en contraires, a revolutionary par excellence.

This arrangement is not naturally in the
temperament and in the character of the Jews. Chez eux,
we say, they are authoritarian in all the force
of the term, and they accept without fear of living under a
absolute power, including the organisation of governments
story of the nation since it is dispersed and dis-

(I) see above, pages 83 et seq., and page 86, note.
(2) Rohrbacher, liv. 70, t. 8, p. 221.

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prank like a means of vengeance and like a weapon
de combat. The Jews are revolutionary in the
three people, and against other people, before all
against the Christian people. This attitude and this
rection they are inspired by their bosses and by their
doctors. | |

We had a difficult idea up to the point where
Jewish doctors confront revolutionary republicans
in their writings. With particular merit in being signaled
the famous Rabbin of the 15th century, we have already
said the Jew Abrabanel. This doctor, minister under
several Christian kings, it was an exalted republic,
a radical force, an enemy of the kings,
accusing all its forces against the government
monarch and representative as the worst
that men don't have to choose. |

"His opinions on this subject, says Count Beugnot,
"They are quite exclusive, quite outlandish, that is,
« From under a monarchy, I have no two rappers
porter (1). » |

No surprise there when the Jewish nation,
in his ensemble, the forest, the desire for vengeance and

the monarchies and Christian societies are secure
sloppy, imprecise and incessant. `

The Jew has always been in revolt, open or hidden, _
of sentiment or action, against the governments and
the people who suffer in their environment. We are
have a formidable presence in the ceremony
d'installation of the Prince of Captivity in Babylone.

(1) See History of the Jews of the West, 3rd part, p. 216 and 219.

According to this ceremony which was made public
and in a large pump, thanks to the protection that
gave birth to the Jews, the kings and the sultans, possessors of
descendants of Babylonia, every new prince has
to make many prayers. One between others had
be spoken in low voices, where the prince escaped
for the universal rain of his nation, and, in the same time,
FOR THE RUIN AND DESTRUCTION OF OTHER PRINCES.
In reporting this historical detail, the Protestant Bas-
nage makes this reflection, just for his time, and

justified by the facts in the letter: "In effect, the rain

"The Jews cannot be left behind among the debris of others
« monarchies. » The Talmud, we have seen, pres-
crit to all his faithful, three times a day, a prayer
analogue, in which they have to maudit the peu-
very Christian and prays to God for the peace and the exter-
miner with his kings and his princes. At our temps, at 17°
century, Buxtorf made a note with some instances
these sons of the synagogue met the Lord of the Fair
pass between your hands ALL THE RICHES OF
CHRISTIAN RUINS, and to excite between us, from the Orient to
l'West, THE MOST AFFECTIVE WAR OF EXTERMINATION (1).

It provided an interesting study on the action

secret, more or less effective, the Jewish people, in

(1) V. Buxtorf Jewish Synagogue, and 1' Church and Synagogue

p.131. — It is not particularly difficult to get to the end of
our 19th century, for the justification of Christian nations,
more or less apostates, these prayers of the Jews are not entirely
ment exacted? Quant to the possession of wealth and to the ruin
Christian financier, these two points are almost complete-
ment obtenus.

N

the various revolutions here, during the course of the
cles, the empires have been reversed and transformed.

You must not lose sight of these provisions and this
Perpetual attitude of the Jews towards the people
Christians, if you want to well understand and appreciate
the history of this nation during the middle ages. Read more
_ dear people that I lived in, Basnage and Beugnot after him,
Plutôt wrote an apology that told a true story of
Jews since their dispersion. They don't see that the
beautiful sides of this people, in need of the most
in the shadow that appears dangerous and just-
ment hai.

We represent the Jew printing the movement
commerce, finance, industry, even
sciences and arts, so, but we cannot fake
truth in the face without cessation like a mishap
reuse victim of the "fanaticism" of the Christians and "of
centuries of twilight». The Christians of these times
understand very well your real interests that
these today. They do not want to leave Chris-
neither tyrannize, nor ruin, nor rule by the Jews. This will be
a great illusion of belief that the Jews did not exist in
the world, since its dispersion, a troupe of
unfortunate pariahs, without force or support. « Your
weakness was not apparent » said very judiciously
M. des Mousseaux (I). Car by your strong organization
in a huge secret society, by their trade
expected, by their or her genius, they were in
there has been a reduction in power, here, too,
our era, was forced to "burn out"

(1) Le Juif, etc., p. 338.

trones ». They targeted the Christian society of
mean age that they are against us today.
They wanted to break away, to destroy, to take
parer par all les means in their power, occultes
or publics, according to the circumstances. But they don't
succeed because they are hidden or violent,
They found out from the powerful hierarchy of the
because they have no place and no
puret rather penetrate. You hit the bottom of the society,
at middle age, princes and subjects, great and small,
avaient far from it, and also a living intelligence
the true principle of social conservation, for intro-
in their ranks a revolutionary haineux tel
that the Jew. We tolerated and kept saying
the carriage. But when by their organ and their loudness,
when by their uses, their efforts, their
attacks of all kinds, insults and patents, against
the social and religious order, when through their sacred acts,
laws and all their Talmudic crimes, the Jews avail
pushed against the patience of popular Christian, therefore,
or well the princes, by their expulsion orders,
gave satisfaction 4 the just color of the people, or
well the populations are angry, if justice is done for them-
myself, violently rejected I belong to their environment.
Israel will soon restore its families, its fortunes and
his plots, and the Christians breathe a little
in peace.

The stories have been told for quite a long time and with quite a
of acquiring popular representatives of the middle

age against the Jews, and quite a letter and with quite a

complexions adoucis the furious attacks of the Jews against
the christian society.

VI.

Corn. you say, we speak to the Jews here
n'existent plus; at the Jews of our day we will not find
No apparent dispositions, no partial acts.

Deep error! The Jewish Talmudists of the present
are semblable in those of the past.

half of our century. Rabbin Drach is coming to us
speak at all times of the "maximally tolerant"
inhumane that the Rabbis professed to the eye of
converts, Christians, peacemakers and Jews here
reveal the secret of the synagogue (1). It's good to
teachings of the Rabbis of his time (1827) which made
allusion, because he added that "the Christian charity of
defending the doctrine which they profess, and
by telling the whole world what it is
abominable. These are the Rabbis, their contemporary
rains and his old colleagues, who teach verbal-
ment that this is my wife or 4 children in the text
you Talmud.

M. Drach 'we provide an "outside in a work
later (1845) a belief that the doctrines and the
practices of the Jewish Talmudics have not changed,
even in France, in the mid-19th century.

The Talmud teaches that "all the three (Jews) are
« He is in court in Israel and has the same authority that

(1) Drach, Deuwidme lettres, etc., Paris 1827.

“the same authority as the Moïse tribunal” (4); » en
"Plus, that three Jewish men can be deceived
« something that only happens once (2). »

After these principles of your sacred code, «DE NOS

DAYS AFTER... the three Jews the least civilized,
said Drach, the more I see, the more I have to put it in games,
formed a tribunal here, in the eyes of the SYNA-
_ GOGUE, with full authority, WE ARE AWARE OF HAVING
DIRE, to deliver their coreligionists from their graves,

to cancel their promises and commitments more

sacred, both for the past and for the future » (8).....

"The Jew adds to the poorer one who loses his conscience
« very full of promises and blessings, make an addition
« three of his brothers, who constitute themselves in three-
« bunal. Regarding this course, the statement that he is withdrawing from

"He has already articulated it, and he retracts it. They are
"In fact, he says at the end of his protest that
"I don't know the specifications. Which they then have to
« Eyes, O Rabbis, as I have numbered in
« details. The tribunal, without any other form of procedure, declares

« the demands and promises are nothing, nothing and

« non avenus (4). »

But, to evict the Jews even the hair of
reunite three of their coreligionists, the synagogue
made solely for the community « at least
once for this ceremony called, Hapharat Né-

(1) Talmud, traité Rosh Hashanah, fol. 25 recto.
(2) See more, art. XIV, of the Hatractiones du Talmud.

(3) Drach, On the Harmony between the Church and the Synagogue, t. Ie,

p. 487.
(4) Ibid. p. 559.
LEL JEWS OUR MASTERS. | 7

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darim (cancellation of vows and promises),
communément in the days of penance, since the
from early morning to September month, until
evening of the expiation party..... Before that song
in the synagogue the first prayer « of the

« Expiation party, three men meet in court,
« and places in the head of the assistance, CANCELLED BY YOUR
© FULL AUTHORITY according to their wishes, commitments and
« Each assembly contains parts, as many as
« the year that is about to be heard is like that of the year
"Where we enter is. We call it Col Nidrè ».
We don't need anything, Drach agrees, to do

appreciate the funniest effect of these two ceremonies, if

opposed to all the principles of morality the most
simple (1). "

They are teachings, and it is practical
of the CURRENT SYNAGOGUE, even in full civilisation
French. |

Also the actions of his trustees respond to his
trines.
"As for Saint Paul, we tell the same rabbin

"Dragon,... I was converted by the voice of God
« (1823)... But he... is the object of the
« haine and the persecution of the children of the synagogue,
"This will surprise you immensely. »....
“A terrible persecution was made against me. »... « The
"Seigneur says he will thwart the plots of the best
« certificates (2). » |

"My mother, said of her the doctor Morel, other

m AA

(1) De l'harmonie, etc., t. Ier, p. 559.
(2) Ib. p. 33 et 72.

"Converted Jew (1836)... leaves the capital, after... ma

« conversion, due to the intolerance of the Israelites
« Paris. » « Otherwise, add Drach, the mother, rests
« Juive, not coupable, having a Catholic son-

« liqueur (I). » oe |
Well, others would be cited which appear,
not only at the first, but at the second
half of this century, and this is the demonstration of the
put in practice persecutory, by the synagogue,
these “intolerant and inhumane maxims” professed
by his Rabbis and his doctors to the mercy of the Jews
green and christian. | |
That's why we shouldn't be surprised to hear
of contemporary authors appreciate the manner of
more severe, but the more just, the moral value of

different: rather than formed in the same way, they are
the same dispositions and the same vices qu'au-
trefois. ar |
« The Jews, in 1854, died M. Hallez, a defender
pourtant de la cause Israelite, have preserved almost in-
their practical superstitious tactics and their hearts
tionals, INCOMPATIBLE WITH THE CONDITIONS
tions of modern society (2). » | E
"The Jew, assures ML Rupert in 1859, will not be treated
« Business saga with Christians inspired by desire
« from the trumpeters. Do not come against us as fourberies,
« He received with all his might, and without scruples, the fruit
« you commit a sacred act to your prejudice, and

(I) De l'harmonie, etc., t. Ier, p.251.
(2) Hallez, The Jews of France. 1854, p. 262-63.

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even the poor learner to perfect himself
in his art. Let's look for a sect
more horrible, more dangerous and MORE FUNNY
CHRISTIAN PEOPLE like the Jewish sect everywhere. NUIT
AND TODAY THESE MEN ARE AWARE OF MEDIATING THE
LOW PRESSURE AND REDUCE THE POWER OF
CHRÉTIENS »..... 6... They employ all genres pos-
fraudulent and insincere, with all
the apparent signs of welcome, of friendship
or a charming full-service shop (1). »

Far too late, men who know
well, because they took all the days of their victims,
traced the Jews and Judaism a little flat-
expensive but reliable. We want to speak to the deputies
roumains and their manifestation dont we have Tepro-
duit preceded by long extracts. Observations that
these Jewish Talmudists of Romania live in a country
which still has on this date (1868) the law protecting
against you the christians. |

« Owners of immense sums, disenchant the dé-
putés roumains, naturally enclins to exploit
those of another race, and driven by their instinct
predominant in terms of speed, the Jews are attached to
USAGE WITHOUT ANY RESERVE, and on a plate
school, which they have been decimated and reduced 4 the misery of
« millions of opulent families. The use is based

social corps, which draws the same source of forces
vital to the nation. .. . . The Jews can

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(1) L. Rupert, The Church and the Synagogue. Paris, 1859, pages 208,
211. — V. Le Juif, etc., p. 138-39.

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very little demand the tolerance that their religion is

the most exclusive and the most oppressive; car not alone
Judaism does not accept anyone who is part of his family,

ligieuse, but he condemns LA HAINE AND THE PERSECU-

PERPETUARY TION to those who do not appear
to the Israelite race. This irreconcilable exclusivism, which
is assimilated to the blood of the Jewish race,
THE CONTINUOUS WAR THAT IT DECLARES TO THE HIGH
Moral ideas do not penetrate all institutions
of the Christian state, ideas that form the moral basis of
our civil society. v.... «Judaism, as religion

region, one cannot remain in a just environment: it must be

dominated or dominant; because it constitutes a special cult
who is born in his own name, that the descendants of A-
braham, regarding the rest of humanity as HORS
LAW OF.. ö

6. .. The Russian state is tolerant of the exercise of
all the cults, but it cannot be for a religious
intolerant and wild region.....the dogs are not
anti-social... who consider our Christian society

like impiety and sacrilege..... which remains secret-

while its followers in the permanent state of war
with the population that accepts them in their... and

but the main thing is to destroy the most interesting graves

of the nation.».....

"From a legal perspective, Jews cannot
claiming e-rights from Romania, because
which they do not want to abandon their exclusivism
secular... are treated fraternally by those who
treated in implausible ways.»

M. des Mousseaux also said with reason, in 1869:
"The Jew is, by the making of this Talmud education-

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| – 222 – | |
dique... the man of patience, and the best that all
other, he said to be waiting; he said he would cut the ruse, the pre-
venance and the caline, A LA HAINE SOURDE, aux plus
gentle and detestable songs of the heart...
as a result of the services you provide,
in a moment of frankness, a Jew to a Christian,
I want... to give you a warning: I'm afraid of a
"Jew, what is the friendship that he calls you" (1). »
The Jews of the Talmud, and they are the most beautiful
quite, not different at that point, in the second
half of our century, half of our middle ages.

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VII.

Now you insist:

The Jew changes beautifully; it is great in
progress. Drach himself discovered, in 1844, that "the
« Talmudical schools' programs recently updated...
« aux depenses du Talmud »..... that « the science of Talmud

" mud declined beautifully (2) ". Consequently, let it

be left to modern society. The Jew mo-
The Jewish Talmudist is no longer the only one who was threatened; and soon all
Israel will be transformed. |

This is what Plutôt says: the Jew of Progress took the
modern society. Because this is not our Christian society-
tienne who imposes on the Jews his ideas and his direction; ce
are against the Jews who have been impoverished by their

(D Le Juif, etc., p. 137 et 138.
(2) De l'harmonie, etc., t. I", p. 234.

own ideas and here the conductor. It's not that bad
that they have succeeded in breaking our social order
rooted in Christianity, and penetrating all the

sides (1). Our modern society, if organist and if

taking into account the European society of
centuries ago, she could not defend herself as well as she did.
She says that the sad advantage of other
very humble servant of the Jew, "dressed and dressed by
"all of them as in a network".
And this success is not just attributed to the best Jews

From the beginning of the Jewish Talmudists, in the 19th century,
as in the past, the largest part and the
"the indestructible enemy of the nation". We venons
studying his current impressions against the Christian
nisme and the christians. Otherwise, it did not matter
that the whole nation is ready to reconcile
Talmud and the Rabbis. We have seen more skin
que. In 1881, the Jewish community of Berlin entered
depends on his budget "of the rabbinical schools", and on-

. all a school of advanced Jewish studies. The material

of teaching at a rabbinical school and high
Jewish studies cannot be said to be the case. Talmud and the
other writings of the rabbis, and Judaism. It is without
not even the guys from Berlin know it.

For the modernized Jews, they still form
that a weak portion of the Jewish people, and they are not
not best disposed towards us that the Talmud-
disants. .

To have a fairer and nicer idea of diss

(1) See Francs-Magons and Jews, p. 690-93.

positions of this party of Israel, between them
different categories, the necessary distinctions.

The Talmudist reforms, always more or
less under the influence of their religious code and
your Rabbis, do not distinguish themselves as a Jewish beaucoup
purely Talmudists, as far as their internal and external conditions are concerned-
ral, by report to the generality of the Christians. More, in
their social relations, good name
between us we have learned the forms and practiced the
usages of our Christian societies.

Protestant converts do not acquire ordinary
their change of religion no welcome en-
to Christianity. Only their aversion to the
Catholicism is increasing all the time, no matter how
their innocence is heresy. They are private men, or

Even conservators, they do not dare to
put in all questions and in all circumstances
against the Catholic Church; and absolutely, and always, source
that is their position in the social sector, these Jews
_ Protestants work, above all, for their interests |
and the elevation of the Israelite race. e

The anti-Talmudist reformers and the indifferent semi-
blent avoir des dispositions noticeably different en-
towards the Christians and the Catholics. They don't point to
the fear of these last sects' antipathy
. Protestants, and they are no longer against Christianity the
repulse avenges that give the Talmud. Souvenir them
are "more tolerant than certain Catholics of the name."
It is only with you that you find mainly the Israeli-
lites « rich, bright, well-educated ». To these two cats:
almost all large financiers

European Jews. Welfare towards the poor of
n'import seu religion is one of the beaux sides of
Instructive and fortunate women of this class. We do
they do this justice.

In any case, if the "anti-Talmudites" and the "indiffé-
rents » are not specified by the adversaries
of Christianity, they easily tolerate Catholics and
Christians, we say through experience that they are far from
protector in religious and political affairs, and
particularly in the money affair where Christians and Jews are
found in conflict. They don't always think so, even
justice and law, reason and protection for the Jews. Car
naturally they remain in your instincts and
the trends of the race. A stronger reason must be maintained
for sure that these Jews, all in all the best dis-
posed by the nation at the mercy of Christianity, font and
. cause commune with Israel, that is what it says
some big question regarding the advantages and
the exaltation of their race.

An Israelite-born writer made up of a few words
the portrait of the rich German Jews of our environment
century.

"The Jews of Germany, he says, have acquired fortunes
Considering that the majority depends on large
fiscence. Because the German Jew is weak and organ-wielding,
fier and vindicatif, HE HAS NEVER LOST THE DEFAUTS OF HIS

said, almost in the same order of ideas, the portrait
of our rich Jews of France. In the meantime, the other con-

(1) A. Cerfberr de Medelsheim, The Jews, their history, their
mœurs, etc. Paris, 1847, p. 39.

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_ thirteen, and we can say throughout Europe, since thirteen
years, this moral painting of the Jew opulently modernized
is always very precise. It would not have improved.

Two famous political men, of the Jewish race,
from France, the other side of the Atlantic, supplies us with
the conduct of all their lives, the exact measure of what
the lucky and high-ranking Jews who pose in
conservators, ordinary font at the society's guard
Christians who welcome and suffer at their
' head.

The first and foremost famous lawyer, Adolphe Crémieux,
here, twice, sat by the masters of the destinies
of France, in 1848 and 1870, and who became president of
) Universal Israelite Alliance since 1859 until its death
in 1880. All his life, this Jew is occupied with
an activity promoting affairs, interests,
complaints, disputes between his brothers of the race and his
nation. He said and said, not only in France,
but in Syria, in Romania, in Russia, in Algeria, etc.,
etc. And for the benefit of the Jewish people, well above his
French nation, it exerted immense influence and
enormous power of action that gave him his highest
grades mason, his presidency of the Alliance israélite
and his posts rose in the state. Creamy was, he said,
like many other Jews of his genre. d'un com-
very kind and friendly in our relations
with the Catholics in general, and with the dignitaries
of the Church in private.

field, and head of the conservation party in Angleterre. Of
Journalists who did not suspect us have already become aware of the veri-
tables sentiments of this Jew passed into Protestantism.

By his conversion, Benjamin Disraëli says the leaf

. Italian Fanfulla, "assured civil and
to politicians who open the door to power."
But Disraeli made a Jew in his heart. It does not dissimulate
« He has shown himself to be INVINCIBLE REPUTATION against the Europeans,
'It is said against the non-Jews' (No. 21 April 1881).
And, add the Review of the Catholic World (15 June 1881),
« The testamentary executor of the Jewish choice, Natha-
« nielRostchild... » La Ragione, democratic journal

from Milan, look, from his side, the conversion of this

man "like pure speculation". End of the Ar-
Israelites of April 28 and May 5, 1881 affirmed
that "Disraeli's love for Judaism always
"It was a croissant with years," and that, "in beautiful
« coup of the synagogues of Angleterre, one of the prayers
"specials in the memory of the illustrious chancellor". —
"We therefore waited for good Israelites" (1). »

In summary, this double category of modern Jewish
nises, anti-talmudic and indifferent, well that the
best disposed towards Catholics and Christians,
us and other recipients of the testimonies
of personal and personal welcome, plus or
less marked, and more or less thinner, according to the case.
But Christian societies, even society
Catholic, there is nothing good to wait for you. Once
established, by the civil law, the Christian égaz, these
Jews, as he had said in 1831, but
and what a wish: it is to become their jurors, their legal

(1) See Review of the Catholic World, 15 June 1881, p. 629. Ceci
cor firme ce que ...
facts about the conversion of Jews to Protestantism.

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lateurs, your masters, it's to be put to the highest
summed up their company to be better placed in the
destroying the transformer in its guise.

How many Jewish militants are the main army?
Against the Christian idea and Christian powers
by the Princes of Israel. In this invasion, the others
Jews modernized the office of the support troops and the
renfort. The sentiments of these Jewish militants against the
Christians and Christianity are not good, not
caches. They form a composition in which haine are mixed
Jews, violent antipathies towards heresy, and
against the aversion of the masonry and the secret societies.

The Israelite Goschler made this Jew-le portrait
next : =

« When the wind of the century turns to incredulity,
« persecution of the Church, like our days, the Jew,
« ignoring the oppression so long it
« Yes, and the head is generous that he tends the Church,
« become ARROGANT, INSOLENT, HAINEUX ; he replenished the
« world of its sorrows; he is associated with all the
« hostile people come to the Church and flee, IN ITS INTOLERANCE-
« REVOLUTIONARY RANCE, the most inconsistent of
« sectarians (4) ». 'i |
The journal l'Univers summarizes very precisely, in 1881,
the current moral situation of the Jewish nation vis-à-vis
of Christians and Catholics. My appreciation is
directly directed at the Italian Jew in particular;

(1) Encyclopedic dictionary, art. Emancipation of the Jews,
note: 4 See this note, the strange articles written in this
sense in the Israeli journalists, such as the Israeli Archives,
Israelite Truth, published in Paris. 5

but it also applies in reality to all the Jews of
world :

"If the Rabbis and the Israelites have parted-
« I have once felt their admiration for the generosity of
a Roman Pontiff, we said that today the Ingra-
« attitude and the Jewish grove in general... How much

"Journalists, they are in Parliament, they make the electoral
« tions, she dominates the finance, she continues to
¢ TRADITION OF HONEYS IMPLACABLE against Christ and son
« Church (1). »

VIII.

It is another thing that we absolutely certain do not
they are well persuaded. it's all these Jews
modernized, or protestant, or reformed, or
less orthodox, less members or less violent
of occult, solitary, free-pen-
seurs and athees, are not at all in war
us against the others and not against the Talmud-
are the purest and the most celebrated. We have already
make note: these are the different bodies of a
even the army which operates differently, according to the plans
and the orders of the general in chief.

Everyone, inside, is united and given to
a same attachment and a same release to their
race and to their nationality, and with a single desire
domination ; and all also, outside, today,

(1) Universe of 16 September 1881.

meet and are united on the same terrain, on
the terrain of modern principles.

1. The divisions between the Jews are called Orthodox or Re-
Talmudic reforms and anti-Talmudic reforms, said
also reformists and progressives here in France
Indeed, the modernized Jewish camp was agitated, towards the
environment of this century, there were no attacks of method
and tactics.

_ Orthodox tenants no longer agree
speak of the Talmud and 4 reject his prescriptions
which could bring contemporary society together; more they
persecuted to "conform to the ideas of the times
“To the Torah, and not to the Torah, ideas of the times” (I).

The reformists, on the contrary, were repudiated
even this pretended orthodoxy, which would not have been

captured by Western Judaism at the beginning of
century, because they disliked their opponents:
"The property is not, at this moment, legally binding,
and not the ADVANTAGE of the person...» (2). « Your observations
surprised at the Judaism that has to be accepted »,
and "we have already turned to PROSELYTICAL ACTIVITY that we
DEVONS exercise » (3). |

It was a good matter of tactics only. lé anti-
Talmudists came to say more fully the thought
and the but, and best understands the mysterious orders of the
Princes of the nation. They dissent to the Orthodox, as
clearly stated: people between the

(1) Univers israelite V, p. 196. 1868.
(2) Archives Israelites XIX, p. 835. 1866.
(8) Zhidem X, p. 448. 1867

x al.

Jews are not afraid, at this moment, of the rest of the
bile; We DEVONS go ahead, practice the prose:
lytism which we are commanded to accept and
Judaism; we stop at the Talmud, even revised, corrected
and moderate, it would not be to the advantage of the person. Also
the agreement must intervene promptly between the two
partisan. |

Convened by secret order of the top leaders of Israel,
On June 29, 1869, a grand synod of Israelites was held in Leipzig (4).
Representatives of the Jewish nation, Venus of all

countries of Europe, is reuniting under the presidency of

Professor Lazarus, Berlin. The Orthodox Jews and
the Jewish reformists separated the two main factions
of this Jewish council. The debates were very heated-
mes. But finally, all the members were adopted
the insanity and in support of the following proposal,
presented by Dr. Philipson of Bonn and recommended
called by the Grand Rabbin of Belgium, Astruc:

“The Synod recognized that the development and
« REALIZATION of the PRINCIPES MODERNES are the safest
« guarantees of the present and future of JUDAISM and its

« vitality for an expansive life and MORE SKIN
« DEVELOPMENT of Judaism. » |

Every term of this motion that we have

(1) See the newspapers of the era and The Jews, etc., p. 334. —
Five months later, he returned to Rome as he needed and
providential Council of the Vatican, which created unity in the city of
God, at the moment when Satan operated unity in his evil city.
Remarquons also noted that the location of the Jewish Synod is Leipzig, the
town with exclusively Jewish lodges. V. Francs-Macons and Jews,
p. 606. |

almost all of them are gone: it is full of things and must be
. studied carefully.

From the beginning, better than today (1882), we
savons ce que signifique les grandes d'un principes,
dernes. It’s the revolution. autrement says the anti-christ-
tianism in governments, in politics,
in the civil administration, in science, in
schools, in religious ideas and practices,
in the company. That the thinkers who have followed seriously-
the movement of minds and things since
a quarter of an century, comparing 1869 and 18821
They do not believe that the "realization of the principles of
otherwise" should not be more effective? Douteront-
they are by this realization of plus in plus perfect
"Judaism and its members" do not have "sure
guarantees » for « the present », and not on the point
expect a more beautiful “future”? « Existence » -
The current trend of "Judaism" is not "expansive" at
supreme degree, and does not go to the "highest"
development v, universal domination? The Jews,
we have dismantled it, it is almost time for
all the masters. Here I am looking. « this realization of
principles modern » voted by the synod of israel of
1869? The Jew evidently, the Jew modernized, by his
constant efforts, using powerful means of action —
don't dispose, the gold, the press, the franc-masonry and
its branches.

The modernized Jew is therefore ostensibly
head of the Revolution; he is the boss and the
director; the path to success is success. The publication
German ciste Kuhn, in this year 4869, desait à

4 indication of modern principles in favor of Judaism
« This is the most humiliating thing for our democrats,
« In contrast, the Jews are now dressing like
"THE REAL FILE CHEFS OF PROGRESS. Lu domina-
« Jewish financiers' support for men of progress
« find also explained and justified. »

M. Kuhn for the reason that he stated « this advertisement
of modern principles » from the side of the Jews, and their
retention, displayed all the way up, to the bosses
de file du progrès, it is the turn of the Revolution and the
Anti-Christianism and the domination of financiers
Jews among the Christians of contemporary society;
but it becomes clear in its explanation: it takes a
effect for a cause.

"Our democrats" have not been humiliated at all

by the Jewish synodal motion; car already for a long time

The Jew modernized the dominions and directed them in the
revolutionary progress, in a hidden manner, by
Masonry has its secret societies. It is because it
became the absolute master in the world throughout the
associations and occult sects, which the Jew osé is
pose publicly in the lead and return to the light
of the sun the title and the power to play in the

tenebres. The princes of Judah wanted this, in the united

to Chrétien, their brothers of race and subjects parvinsent
little by little the top managers of everything,
open as secret. It is also that the
Revolution, under the leadership of the Jew and the Jewish leadership, is on the way
of the secret societies and is due to arrive in May-
braid on the grand day of the company.

By the authority of the synod of 1869, these principles
moderns have therefore been accepted by the whole nation, and

that modernized Jews and Talmudic Jews revive and
follow faithfully.

2. All modernised countries are united on this
rain. These principles make your Talmud special to you.
They regard and treat like their brothers all those
where the adoptive, the practical, the supporting, the
some races and religions that exist. All tenants
of these princes are the particular « converts » and
immediately modernized by the Jews.

The Talmudists also adopted, in their own way,
the partisans of modern principles. That is what these
princes have been received by all of Israel, some of the others
people who are listening and practicing are
censured are admitted into the synagogue, and are assimilated
to these foreign converts who ceased to be "
brutes » and the « men » who fell
love and protect like Jacob's children. The Jew
Talmudists also recognized the partisans of these
modern principles such as « true converts to the
justice », like «the new brothers », that God
to surprise and "understand perfectly" that
certain Jews the value and the high destinies of the
nation. |

- It is always brothers of the race, of sentiments
and of combating the modernized, the Talmudic
they grow in heart to the eye of this considérable
of non-Jews, of all these different groups of Jews,
raux, francs-maçons, sectaires of a thousand sorts here, under
the banner of the modern princes, marching according to the
the sovereign will and direction of the Princes of Judah.

*

IX.

Disons doac as general conclusions:

1. The Jewish Talmudist reserves his grove today
for all foreigners to the principles of modernity,
and beyond for all their adversaries, for all those
who despairs and fears the "Counter-Revolution", by
consequently for all the true and sincere catholic

2. The Jews modernized, Israel's portion the smallest

numerous, but the most beautiful and the most active
sante, if the ideas are particularly appropriate
anti-Christian, anti-Catholic and satanic
niques projects that shape what calls for the Révo-
lution.

These are the usual sentiments of these two por-
actions of the Jewish nation against the backdrop of the Christians and
Catholics in their ensemble.

3. Quant aux dispositions et aux relations des indi-
Jewish people with Christian individuals, we know
that the Jewish man did not marry those who
commercial and business reports. For the modern Jew-
nisé, when he is the master, he does not suffer on his side
that of slaves, or at least of servants;
the non-independent Jew is generally in his eyes
which is an enemy to remove and destroy.

4. We all know that very little
These Jews are modernized today, in their rela-

G

social and individual measures, urban areas,
vigilance and even hospitality for the Christians
and for men of a different race than theirs. We
admettons still have a good name among the Jews of
this category is not really in the heart of any
sentiment pronounced despair and vengeance against the
Christians and Catholics take an individual approach.

5. But these restrictions do exist, one must have

no matter the name is animated against all of you
the aversions and all the oppositions that can
inspire anti-Christianism, and that, according to this report,
they do not give anything to the Jews rigorously talmu-
distes.

6. Finally we are strong, Catholics. we are
understand that all these modernized, Jews welcome-
lants and Jews ennemis, united and united tou-
days in a collective action destructive of the idea
and of the Christian Society, those with rage and
by haine, these-there coldness and by principle, in the
but to implement the plans of their supreme boss, and the
secular expectations of their nation. We have done it
We are delighted to announce that our exterior civic
ization and philanthropy. They are not necessarily tou-
days, at the expense of Catholic society, as well as
Prince Metternich dissaited, who knew he
good. that “first-time revolutionaries” are free.

Their works are presumably irreversible. Rappe-
lons-les.

X

Since the late 18th century, in France, the Jews
The idea of the Republic was born and raised, as in
dream of revolutions and destructions. This genre of
The government is in fact the cleanest, we have
the sad experience of accumulating ruins upon ruins.

The filling for ancient Greek and Latin,
Inspired by the pretended Renaissance, had already been prepared
the paths to this idea here, without the previous one,
pu ni take, ni live with an essential people
Catholic and monarchical. The Jews do not know you
difficult to adopt the gouache from the Templar lodges
republican vernement, like the fastest way
to satisfy their enemies against the kings of
France and against the popes. It may well be today
that the leaders of our great Revolution have not
point, in the beginning, the drawing of reverse
the monarchy and its replacement by the Republic (1).
This thought suggested to them, or broke their order
in a few days longer, after 1792, by the lodges
masons; and the cells were not controlled,
— they are not entirely convinced that in our
century, but certainly very inspired and advised
by the many Jews who left the members of the
plus influences. |

Journal of a Parisian bourgeois under the terror.

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From the 1920s onwards, in all countries where their
tion and their power is increasing, and in France in
particularly, the Jews did not leave, by their instruments
among others the French masonry and secret societies,
to reprise and defend the republican idea,
push to the establishment of the republics, of the pre-
parer, when the people did not leave their walls, by the
constitutional monarchies, and the republics a
times established, of the trainers in all the activities
which disorganizes and ultimately ruins societies. |

At this moment, the Jew is in the process of
throughout Europe, to this disorganization, by stages
nagées. Between their hands the Revolution operates in every country,
with a lens sage, by degrees calculated and by strokes
_ measured. Voyage to France alone.

First we want to act entirely under the appearance of the
legality; on a decisive physical and mental violence
rales the most odious are executed under the cover
of the law. The opinion is expected to be advanced; then
one frappe a grand conp; then we have to stop for a while-
see the emotion calmer and the impression softened of
memories. As we know well the light character,
easily insinuate yourself to the French! Plustard
one learned, with the same pauses, the desire com-
mended. Laws destructive of religion, of the Church
Catholic, of authority, of freedom and of dignity
of the fathers of the family, elaborate and impressive
I took it in a very lens-controlled and measured way. We present to you by
ties only, in the milieu of parliamentary comedies,
of disputes between legislators which detract from the attention
of irrational conservators. She: fit after a
resistance invariably follows several failures-

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lances. The resistance of a moment makes the conser-
father aveugle that there are still serious guarantees
for social order; failures, forecasts and surprises
imposed, allowing the Jewish and masonry of
confront religion and social Christianity
a network of anti-religious and anti-liberal laws in
because the Jew counts them little by little, parinter-
valleys, and the snow caps are snug. Ilentendbien arrive
to the result that one day, in our France, elsewhere,

Catholicos, faithful, may be closed and sold

the effects of worship without anyone advertising, because
that there is no more light, or almost more, of the
trustworthy. | DNS

The Jews are afraid to enter without blaspheming the Catholics.
cism, and to make Europe a little bit more dissatisfied with the girl

the Church, LENTEMENTS, BUT SURE. This Jewish program

of our time is so faithfully followed that
1489. Beyond all the others who fear the de-
mount very clearly, it only suffices to prove
quenous together between the hands of the Jews; que Maçonne-
France, Republic, France, Europe, everything is lost by us.
Because the French character is not capable of being left to
him alone, these are smart and happy readers. La « furiefranc-
çaise » appears to be in bad shape rather than in good.
Our first Republic was not led by the
jews ; It's not surprising that the advisors. Also in four
years, from 1789 to 1793, she was born in all the
verses, to all the destructions. And voilà, soon
few years ago the Third Republic was proclaimed
by the silk-mason francs of the Jews, with the Jew Cré-
best to your head, and it is not that we descend
the path quickly becomes a circuit through which our fathers go from 89 to 100;

.

ke ren a ts >

and we haven't yet arrived at your point. The
juifprocéde after long reflections, with calm and savam-
ment. He said he would wait; the only point to recover some
little by little, to advance further with greater security. To a
energetic resistance, as in Germany, is being done
of concessions more apparent than solid, which he
not afraid of repeating too late; devant lagi-
violent situation, the atmosphere without any doubt the skill of the
vrir, at the moment opportune, a powerful diversion here
the absorber, and everything to the detriment of our misery-
reuse France, which is the primary objective of its projects

The Jew all today in his power; the rule
tout. It keeps the appetites furious at the bottom by the
promised, by large, by the cry of the canon. II
The convoys and high ambitions are
the honors and the lucrative position. Also, since

these two years, at our place as if we were

we see, and that we will again parade in the
high regions, meaning of dupes, puppets and
of Israel's valets?..... The Jewish princes are waiting
calmly their but..... at least that, by the inter-
vention of Providence, something is missing in
their equipment. Fiat!

This way of proceeding is absolutely outside the
French temperament, easily explained in
a race that can survive for centuries,
also lives that the first days, his haine, are
desire for vengeance, his dreams, and who persecuted him,
without leaving, in the tracked program application
by our Jewish letters for almost 400 years.

It is therefore a duel to death which takes place between the

the Jewish race and the Christian society, in preparation for the day
in more striking proportions today.

Here comes the Jewish triumph that was impossible.
It seems almost as if it were a total disaster

of our companies and to the complete ruin of the Christian States-

tiens, |

Also the sovereign prince of Judah, his assessors, and
the other great leaders of the nation, they can save
make a start of grief and vengeance satisfactory
made, seeing what they have made of Christian Europe-
tienne, of Catholic France, and comment on their
the foot on the gorge and the destructive parts
piece.

They must be faithful to their success!

XI.

These men are not afraid, not
monsters. It is impossible, contrary to what these bosses
Supreme Leaders of Israel lack intellectual qualities-
the and superior morals. I believe you have an intelligence
very old, and an admirably thick head for
the organization and perfection of the maté-
rielles, and for the direction and management of the masses
humans and nations.

They are expected to have a first order qualification,
s'appliquant,and in a successful manner,
to make you totally incomprehensible, beyond your
ennemis. To all the ambitious geniuses, they

save not to recollect any means, because that can
advance some of your projects. Even that
the Roman Senate and many famous people from his- _
toire, they have the talent to use all the instruments
that they are able to say what they want.

I understand that these sovereign dictators of Israel
are religious in their way, which they have the bitter
of their law and of their worship, when even they per-
they order the number of their brothers and
subjects attacking and opposing all religions.

From their point of view, they start a war, a war
acharneée, d'attre, but just and holy, for glory
of Israel and of his God, against all that is opposed
to the doctrines of the Talmud, to their sacred prophecies, to
the realization of their expectations. In the war, the
The general conceived his battle plan, which he carried out
tion, the command. Song torrents, fires
of cities, of ravages of countryside, of destruction
and the horrors without name are the consequence of
his ideas and his orders. No, not everyone from
well, I assume that humans are sweet and that they are
of character, the person does not think that this general
take these suites foreshadowed by the war, if the
challenge and reiterate its strategic dispositions;
Because it requires a necessity, it requires a duty.

ropers must be in this moral state with regard to
everything that comes to their attention;
than that they find themselves in a situation-
tion says that they can become even less responsive
sand. |

The Jews, in effect, are not alone, they are afraid to perform

the ruins of all kinds that surround us

eyes. They have many accomplices between the
Christians, and some of the Catholics too, who

“act and more immediately, et. confident with more

of rage and least of calm. |

The main one, or the only one, which leads
The Jewish leaders of our century found themselves above, but
not beyond all the objectives that are proposed
ambitious of every species of the civilized world. The Jew
wants to destroy Christian video and all social order

- chrétien. Or, in our era, the declassed princes,
As the democrats said, they wanted and

chent par-dessus à joir so widely that possi-
ble « of concupiscence of the chair and eyes, and of
the organ of life . But for those who arrive there, the
'a fallu, and he must always be good at reading
elements and destruction caused to their port the
objects of their convoy. They then want to destroy,

you too. That's why I agreed that it would be soon

between these Jews and these Christians. In the course of these

Four decades later, the march of Judah the Iscariot is

still repeated and concluded.

In exchanging your services, I thank you, your

says the Jew, all means of satisfying your ambitions,
your cupidities, your passions; only help me to
convert the Church and Christian society. And the sons and
- the brothers of Christ have consented to sell their master
and your father, to deliver his oath, your mother, the saint
Catholic Church; they are constituted as assassins
at the Jewish wages. Celui-ci when all the introductions

in his masonry, in this pandemonium where he is

'data meets all the heretical forests and

. - 24k -
schisms of the past and present, all the revolts
the current organ and impetus, all the
bestial aspirations of modern sensualism. Then to
The disposition of these goods has been misleading
Jews and all the forces of secret societies, including
which they can play for themselves, but also in
even time, working for the Jew.

And the princes of Judah are not you, and are not
even more keen to look and take it easy.
They just need to say, at the right moment,
. best direction to survive in the world of destruction,
and to maintain unity and absolute respect for the environment
of the rank of their formidable masonry army.

Done, under their high surveillance, Jews and apostates
Christians, one and only, Jews, and many more
that is, they are my blessing. They destroyed everything
which supported the church; they are ready to destroy |
she-it-self. By the eyes of these renegades, the Church
Catholic always a great torment: in its presence
one cannot stop playing without regrets and without fear

so she has to displease.
These claims of the Jew are strongly disputed between us:
They are like dogs in the kennel. They work

to be reversed mutually; they change politics
as easy as clothing; they fit in a
governmental form to another, at the expense of their
colors or their ambitions; they ranted the front-

against nation; They shattered the world through the common
repeated uprisings of wars and black revolutions;
little imported to the Princes of Israel; they are inquieted
averagely, their interests are at a disadvantage.

"

Because their valets, in their agitations and their
bouleversements, destroying something from the church
Catholic and Christian social order, they are satisfied.
facts. Of course, these characters in the action and
more or less retentive, but in the background
real slaves and puppets, which the upper
The leaders of Judah supported and favored
and longer, this will be the preference of the man here
saura demolish the best, it's the plus big
and the most secure. They laugh, reject and replace
the instruments are defective. used or rebellious. The rem-
placed at their present point, they do not know that
bars of choice. For over 50 years, the secret cause
all politics in the civilized world is here.

If, to these senior managers and to these supervisors of
sot de formidable destructions, l'on made this object-
serious action: When you hear the order is already broken

Christian socialism and racism in all two hemispheres
notion and all practice of religion some conquer, you
It will be impossible to establish and maintain domination
‘universal that you dream about on the masses of income in-
governors, they replied: We are devastated
now, because today is our only
but; we have to overcome the obstacles to our
projects by all means and means. Mais quand
We build our own account, we
act differently. We, and our people in
their whole being, we are religious. The Lord
Abraham, Isaac and Jacob are always our
God. The devils are destined to be our slaves,
and the slaves must have the same religion that their
masters. The Christians, however, became fierce that the

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– 216 –

countries, tombstoned under the blow of the anatomy that had
book of the Law against Idolized Peoples; et al., or
They converted to the religion of Moses and adored

the God of Israel. or well we kill everyone,

like our fathers, by divine order, have been exterminated on
entered the people of Chanaan. |

Tel is the future that the chiefs of Judah reserve à
all the non-Jews. It is, in effect, in this sense that

the Talmudics, the compact body and "indestructible

of the nation », interpreting the prophecies of the ancient
Testament.

XI.

It will therefore be a long time before all the Catholics,
all the Christians, and all those who pretend
conservators, finally, face this enemy,

In reality, they are involved.

It says: We are in the rain of the Revolution,

we are giving up the joy of the revolution. The pages elo-

harsh, and quite genuine, are written by men
of talent and authority over the things that plague us: but
This is not enough at all. He did not want to stay on this

abstract terrain. It is necessary to sort the considered

purely philosophical arguments and to see where it is,
At our time, the visible and tangible engine of the
Revolution. Car the Revolution, this perpetual war
you misunderstand the good, you find it and it always comes to life
in men; they propagate, strengthen and triumph

by men; it is not an epidemic virus

that the ostriches are transported throughout all countries. The choice
of capital importance, it is to know and to see
what are these men, after the unmasking, then-
which they hide, and, in combat, surely. en
they believe that it is possible to move and destroy.

In the classes lit up by the company, a certain
number of serious spirits recognized today
That the Revolution is the Franco-Maconnery. Malheu-
reusement lesgens absolutely convaincus of what happened his-
torticollis are not yet very large. Mais la
Franc-Masonry is not entirely true of the
Revolution. He was judged to have said: “The pro-
testantism, it is the middle of the Franco-Masonry»;
of even one must say: « Masonry is not that
voted by Yes Revolution ». The cause is total, permanent,
principally efficient; et, hello! trop effective, this
are the Jews. In this formidable battle of the king of
revolutionaries, Satan, against the Catholic Church, here,
in the 15th century, beginning to take proportions
If they are thundering, these old troupes are venues, since
. for a cent, enter the battle line under a
shape and with new arms, and bring to the

the present hour, the Revolution, in all its reality,
It is the Jewish nation, active throughout the world,
the orders of his chiefs, in several army corps and under
many teachers, inside, outside and to meet
of the Catholic and Christian society. In the two
hemispherics, Republic. Franc-Masonry, Juiverie,
are a single and the same thing.

The Republic, it is usually the flag. the éti-
squeeze, watch; The masonry is absolutely the

dream, the soldier, the army; la Juiverie, it is always
the heart, the direction, the command. OUR ENEMIES,
IT'S A JEW! — |

The counter-revolution cannot be real and adequate
so let's do that in one of these two ways, or
by the destruction of the Jew or by his conversion. The
Jewish people are "indestructible": sacred books
the teaching. His action could be linked and his
reduced power, for a time, by the roads pro-
identities that appear longer, after
give to the Catholic Church and to societies a cer-
no period of rebellion and triumph relative. More
Judaism cannot separate itself from the people's environment. À
a moment or to another, he repeats his march
ascendant and revolutionary. Only, the conversion to
Catholicism brought about the revolution.

I have exposed myself to some means which I believe are
sensible, at the current time, with some success
against the political and anti-social action of the Jews, and of the
relax a little (4). And of course, I say,
this would mean that the most extensive advertising on this
truth that, 'in all respects, and particularly in
France, everything is forgotten by the Princes of
Judah and his subjects, Israelites and Franco-Masons.

But here I propose a procedure that seems to me
appealed for more success, to know: A UNIVERSAL LEAGUE-
SALES PRAYERS AND ASSISTANCES, IN THE INTENT
to obtain the conversion of the Jews and the Franco-Macedonian brothers.
The perseverant prayer together with an incalculable

(1) By courier from Vienna, from Poitiers, especially from
August 27, 1881.

étendus, there is a quarantine of years, when
proposed to the Archbishopric of Notre-Dame-des-Vic- -
towers of Paris the general and daily prayer for
the return of the Angleterre to the Catholic Church!

What a precious resource for the Church that converts
sion of this Jewish nation, not it is just to recon-
naître the wonderful natural qualities! This people
not only the people of God have chosen
and formed by him. He is well behaved; but, like old
buried, he preserved the gifts of nature for the first time.

How not to be interested in them magnificent
ruins!

I believe, for me, everything wrong that it causes us
do and want to do it, I can't stop loving
this race of Jews, I am interested in everything that
laregarde, to all its movements in the world, to all
its progress. It is the race that appears to Jesus,
Mary and Joseph, the Apostles and First Christians.

Without a doubt, today like others, under
_the vast majority of mistakes and vices from the Talmud
When the envelope is opened, the Jew presents a repugnant aspect; it is
the more so, the more egregious. Mais voyezdonc quelle
transformation soudaine operates on it at the moon
contact of his secular wheel with Christian civilization-
tienne! Despite all their efforts to save the
completely, heretical and masonry sects
preserve their insecurities and
the fire that Jesus Christ met on the ground. A pain
the Jew is touched, and yet he is no longer recognized-
sable. These men are these Israelites, even protesters-
tants, even enemies! How intelligence develops

e
|

to you, quickly and admirably! Sources

works she produces! They don't have any hearts, I say. This
It's not for a big name, quite true. They say
the Christians and especially the Catholics. We welcome
the dismantling, and this is still unfortunate that

Jesus Christ and his true Church buried in
these hearts, which men complete and perfect
They have passed We admire this transfiguration
in our conversion to Catholicism. The list of these
saints and savants of Judaism, who, thanks to us,
days on the feet of the real Messie, it would be too long
fair. What beautiful names they breed! And if the nation
totally converted! what people! As the representative
turn the place which is due to its title by the
human family, it is said that the first thing to do is
all the people of the land! Uh! we have no redouters
hence its universal domination. We appeal-
contrary to all our wishes. With their genius,
their stimulating activity, their natural energy, and
all their other qualities transformed and surhaus-
seen by the dons of the Spirit-Saint, the children of Jacob
the universe immediately turned to Jesus Christ.

Verrons-we en effect, more or less, the Jew
Catholics begin to operate in the world this immense
changing and realizing the spiritual unity preached by

the Evangelical: one bird and one pastor; or well, after

has been the restorer of the empire of Satan, Israel,
miraculously lifting the bandeau of his eyes and
prostrate at the feet of the real Messie,-sera-ti} for
the Church a supreme consolation and a last rest?...

- Scriptural problem of an ardue solution!...

. - 1.7 -

It is still the case that, after the formal doctrine of
Saint Paul, the refuge of the Jewish nation was a very
very good for the people, his conversion would
bring to the world the advantage of a special order and
extraordinary: life ex mortuis (1).

Prisoners therefore ardently for the conversion of Jews
and the Franco-Mason francs, their converts.

Can these lines fall under a man's eyes
in the heart of the author, and suggesting to establish and direct
an association of prayers and good works for
the entire conversion of these powerful enemies of the

I now register my name with the associates,
and I begin daily prayers in this
intention. |

(1) If there is a universal reconciliation mission, which assumes
tio, nisi vita ex mortuis? (Ad Rom. c. XI, v. 15.)

In the two books Franco-Masons and Jews and The Jews
masters! I have exposed and proven the disastrous influence on the
Christian world of the Jewish nation, inspired and directed by Satan.
On the repairing and benevolent action for all humanity
whole of these same converts, I prepare a work of lon-
I think that, dear friend, I hope I have a publishing day ahead of me.

SUPPLEMENTARY NOTES.

I. — ANTI-SEMITIST AGITATION (see p. 130 and below)
vantes).

This opposition movement and struggle against
The Jewish race, which began in Germany, is aimed at
Austria, and it was revived by the last attack
that the Jewish Talmudists were there. This offer will be
embarrassed, because it is not already, in its retention and
in its consequences by the secret maneuvers of
their bosses. It is to suppose that this agitation, sus-
citée surtout par les protestants de l'empire germana-
nique, without serious results until this hour, will
arrested and absorbed in major events that
the princes of Israel prepare and will soon be attacked,
according to their habitual tactics. An attendant, they are
profit, because it is there, for their sakes, and they
the outbreak of the European conflict which is
trame sur la question d'Orient, et la affaire de
Tunisia and Egypt are not a prodrome. This
interminable question of the Orient, dont les Princes de
Judas tienent the principal sons, est pour ou par-
above all the question of Palestine.

II. The Young Man in Russia Question. dE p. 136)

Due to the presence of many Jews in

the nihilist association, general Loris-Mélikof |

(May 1880) joined all the foreign Jews of Aban-
thunder Saint-Peterbourg within six hours.
(V. Francs-Macons et Juifs, page 503). Otherwise,
The following year, in various locations,
the Empire, incendiary and pillaging of Israeli property
by the Russian nihilists. It was two beautiful occasions
for a Universal Israelite Alliance to intervene. Elle
there is no lack of active participation in order to benefit from
the general and local politics of the Prince of Israel. The
Russia resisted (V. p. 136). But, as always, the
finally get to grips with it, thanks to the power
d'action and at the disposal of its top bosses. The day- 5
naux de Vienne (Austria) we meet in effect
(June 1882) that General Ignatius's chute is due &
their opinions on the judicial question. His success in
may, Count Tolstoy is a friend of the Jews and
condemn every measure of persecution against you.
(V. Courrier de la Vienne, 18 June 1882.)

III. RECENT MOVEMENTS OF THE ISRAEL POPULATIONS OF
THE EUROPE-ORIENTAL. (V. pages 175 et seq.)

In these last years, the Princes of Israel have
printed, and continue to print to the Jews of the EU-
rope orientale a movement of emigration here, I
think, tell them about their former kingdom
8th

provisional in Romania and to prepare their return
definitely in Palestine. They are employed in this double
but all means and benefits from all occasions.
The opposition and some complaints are being voiced by the people
Russians all over the world came almost entirely to an end in 1879
In 1881, the Jewish invasion of this small country. More
Grand chefs have never been embarrassed before an obs-
tact contrary to their projects. They employed this
sometimes violent proceedings. These things are over
before the transformation of the Russian Empire into
kingdom. The Russian nihilists, instruments of the Jew

me, by his orders, to pill the goods and to burn the
houses of a notable number of Israelites habi-

. the provinces of south-west Russia, and their neighbors

from Romania. They were chased by you and the
have been forced to flee by millions to Romania, and
in the Austrian border provinces. (V. Uni-
in the month of May 1881, notam. n° of 22.) Comment,
in a parallel context, the Roumains could
Are they complaining about the entry of Jews into their country?
How apparently they refused to accept these things-
glad fugitives and those who seek refuge in our
security and trust? They are not indignant towards us
all of Europe? They also don't understand this and are lazy.
This way of operating an emigration and this roguery
are all made in their looks and habits
of the top Jewish leaders who dare to sacrifice

in need of fortune, and life itself, of some
members of the nation, in interest and for success
of their secular children. At this same time, we
loud noise advertisement in the public sheets that

_ thousands of solemn Russian Jews came to demand and obtain the
permission to pass in Spain, after being arrested
to the persecution of the nihilists. It was quite simple
a new rouerie of the Princes of Israel and one of
These comedies are not made in Germany. They are propo-.
meant only to distract attention from this
big new and closing the bottle in Roumains,
s'more they went to complain. Indeed, these Jews are not
are all in Spain, but good, like the
others, in Romania and in the opposite direction.
(V. Universe of 20 and 25 June 1881.)

After the nihilist violence, Jewish leaders use
now the anti-Semitic agitation, pour in and
accelerate this migration movement. The governor-
ment Russian is in danger and we learn this now-
the Jew's maneuver in an official document

(July 1882):

The information from the Ministry of the Interior states
“This circular, indeed. qu'un grand nombre d'is-

« agents of certain foreign Israeli associations,
« leave your homes to emigrate to other countries. v
(V. Courrier de la Vienne, 24-25 July 1882.)

Things have to pass from the same mania
in Austria.

It is not difficult to recognize in these
foreign societies of the Universal Israelite Alliance
here, and in these "other countries", the Danube provinces
biennial. Since Prince Charles resigned from the pres-
Juve, after being proclaimed King of Romania, the
Jews can, without any fear, and do
by the orders of your bosses, leave to all sides

in their states. If they get older, they will, and
to tell them about an invasion of Palestine, sembla-
be careful, they are doing well in Romania.

A journal of this kingdom, Russian Independence,
we have, in a recent article, these curious and im-
important information:

“The Jews sing,” he says, “to leave us.” They are
makes the decision to establish itself in Palestine and to refrain
I am the kingdom of Jerusalem. This time, he said that
really decided to put into effect this beautiful decree-
sion; what are your organs doing?
P Aperatorul, from Bucharest, the advertisement: _ |

« The idea of colonization of Palestine begins
“to take Racine into the hearts of Israelites in the country.
"The Jews are leaving the social classes and are associated
« with pleasure at this cheerful idea. A reunion with eu
In Jassy on Sunday, the Israelis were the most
"Considerable and priceless. This reunion on a
"decided to take the capital to come to the aid
“to the poor Jewish people who want to emigrate. A committee
"It was announced that this would be the case, and here's how it was composed:
"MM. Dr Lippe, President; Isr. Singer and Jules
« Adolf, vice-presidents ; Moise Mates, Martin Salter
« and Edouard Kirschen, secretaries. à

' The Aperatorul advert in the outside continues 1'Indé-
Romanian counterpart, that in Jassy it had formed a so-
the city of ten families who have decided to emigrate
grow in Palestine to protect agriculture. »

A belief that the Russian people, in 1882, were

_ sentiment towards the Jews, it is the conclusion of the
same journal article: |

— 957 —

We wish this committee the greatest success,
and we are convinced that the government should
come, him too, to help all the Jewish emigrants. Qu'on
free transport to the border, and that
let them pass with all the honors that their
are you.

— "Only that we take measurements for everyone |
These Jews, once out of the country, can no longer stand and
trer. " | Br

(See Annales.de the mission of Notre-Dame de Zion
in holy land. (Trimestral Bulletin, no. 21, June 1882.)

That the Russians are doing well, the Jews are not leaving- |
they point to all Romania, and abandon
no their projects on this subject. If the scrutiny
given by the Russian leaf is exact, and nothing
can suggest the opposite, it must be concluded
that the Princes of Israel have decided to apply to the
Palestine the deportation program that their
subjects have been executed with great success in the environment of
Christian nations. They are always working to
send Roumanie to establish a Jewish state; Corn
in attendance that they absolutely love the masters, this
country will serve its central point and the ral-
liement. The top chefs will dress and push
the Israelites need the most. We are preparing
and we are organizing everything for a serious colonization and
quickly, and the colons part. Romania,
even with its current government, and even better
when the Jewish monarchy of Our Lady becomes public,
serving the mother-father temporarily in the care of
colonies of the Judea. That this company succeeds, that

— 258 —

The Jews are beginning to settle, silently, little by little
little by little, by family (people today, they save
well, they cannot be lifted), and in a long time
court, they former the majority of the population.
So, well, they arrive to be picked up by ruse and

and politics of this country, or rather their great name
give the Princes of Judah a powerful reason
to advertise for you and your nation this part of
the Turkish Empire in the Rules of the Question of the Orient,
or well, in a conquest war, they will
their brothers in the precious auxiliary race. Laquelle
of these hypotheses be realized? God only says.

But these successes and all these movements of the
Israelite race, in our era, paradisiacal announce, to
courtesy of the courtesy can-be, the performance of good
of the prophetic texts of our holy books. |

ERROR.

— Lakes

Page 6, in the place of honorables, read: honorablez.
Ibid, where appropriate, read: OE; the cause.
Page 7, in the place of the King, read: EL Rey.

Ibid, in the place of A la, read: ALO.

Ibid, in the place of paraque las, read: paraque LES,
Page 9, in the middle, read: INTENDED.

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WARNING. _

— Gran

I was a parvenu on the page of illusions;
the spring sunshine shone on
my front, and an immense desire for}
know the reason for each event
ment ne cessait d'agitate my friend
My heart, burning with love,
was attached to the whole
the young people to this giant who saved the
king, broke the thrones, and said-

ae e
took Europe to its own devices. Des mon en-
fance, the record of his victories and his
_ triumph has exalted my imagination-
tion; and my pain was immense, when-
that I snatch my star, fortune
abandon, and enemies' hands
transport on foreign land.
Not knowing the Bourbons that
by history, ignorance of what exists
even some members of this fa-
mille auguste, and this one with a hair that
the fish takes new reins from
government. I think attribute
to trahison the Emperor's Chute.

nicely contributed to his misfortunes;
but I don't know what to do. Je m'at-
so join the Napoleonic party,
and with him I can't wait to do
turn-face under the new name of
liberals. This party will become popular,

——ñ—— co, Gore ap PL . —— nn E a Er

— VII —
ii also has journalists at its disposal
tion, the characters who patronize
naient paraissaient act with so much
good thing is that I have the crosses since then, and
I attached myself firmly. I'm not late
I don't realize that the majority of
my friends appeared in society
we were quite right to have
contributed to the Napoleonic Wars, and I
don't understand anything about this mystery. U.N
between you where I work for myself
declare that the company did not
member only possessed the secrets that
I'm looking. I hate the employer
the necessary means to be ad-
mis. After a few years, I'm part-
all grades of the division
exterior or symbolic. The more multi-
please forgive me, I judged it well
of no avail to know the secrets
which would have convinced me; but this is

we VIII —

crets, I don't know them anymore. On me
expressed his need to be
always ready to see my brothers at
depends on my life, to avenge death
d'Adonhiram, personnage évidem-
fabulously, to deliver to the people
of oppression, and to practice the li-
berté, equality, fraternity surtout
in the lodges; but no other mys-
there didn't surprise me. I don't ignore it
unlike Louis-Philippe d Or-
The Grand Orient has created
France. I assume that I am in the
loggias interiors or in the graden

lift the veil which caught me the truth;
with great force and precision I pass
now by all these grades, et. each
devins Maitreécossais. What is not
my tonnage, when after having

supported the most effrayan-

=
tes, I realize that I am marching from
labyrinths upon labyrinths! Je ne pus
again discover, by force of observation-
tions, which has a deep forest of
minded against the religion here, had made the
joy of my child and my
youth. Compared to 1850,
and the agitation was great, in the lo-
total We met swords, we carried
and guns to support Yes, I am free
naked. The throne of Charles X. ren.
verse, and our Grand-Orient will proclaim
meroides French. A painful experience
ejaculated that he was exposed accused of
trahison. Louis-Philippe paused at
all his serments. To punish with-
treat me in an infamous way, of young people
attentive to his days; Corn
it was written that the rain did not end
qu'en 1848. So all the mysteries
furent dévoilés; but I can't get the
%

PR ER
I say here: I only say that
I understand the maxims the most hidden
their rank in dogma; I can't read it anymore
in the secret acts of the Order that
I don't have any entries yet
era. I expect the best days,
trained the French masonry in
his own books, I finally quit a
Company that I am not used to:
naître, and I am today offering to
public the fruit of my investigations is
of my studies. Grasp the sky with 14
I received from God and from the
men are afraid of a life of nonsense!

“HISTORY

| FRANC-MAGONNERIE.

.
wate

to verse 5 of the three chré-
Seas long Europe: the whole is coming
vertie aux lumines de la foi, a noble and
holy enthusiasm takes hold of the people;
absolutely no one wants to leave it until the end of
monuments éternels de la religion sainte
in. where one found peace and
happy. Therefore, the corporate form
worker training that tackles the problems
vinees and here, in the middle of the.
subscribers of princes, sheep and
of the faithful, raising these monuments su-
blimes and these giant basilicas here

1

— 2 — N

feront à jamais the admiration of the post-
said the most receipient.

These corporations issue the title of Con-
frérie des Masons de Saint-Jean, En ré-
compensate their loss for religion,
the sovereign Pontiffs and meme 'those kings
the leasing of corvées, impo-
sitions ct de all tes otres charges im-
placed among the remnants of the population. Delà
they win the name of Francs-Maçons. Plus
their z&te allait croissant , plus aubsi' fu-
rent 'many of the privileges they have
rent ehrichis. How they come to you
head the archnects more agile and the
reveal the most intelligent, on their
the 'monopoly exempt -d'étever
in all the Christian monuments
refigious. Devenus finished many times, they are

and do not touch anything except
Friends, in Italy, in Spain, but one
Angleterre, En Alferragne and just déis
they know the Phe as the nerd from PEurepe.

3
In 1270, Pope Nicholas Hl confirmed
all their privileges, their privileges
special diplomas. accompanied by di-
favorite spiritual verses. All the Popes
'finally up to Benoit XH his opponent
The most popular signals are the af-
fruition of local statutes, editions
“royal, municipal regulations, etc.
As the ordinary arrives, when
sees 'associations youre united by
«welcome and kind regards, everyone
-in their peregrines some hom-
my perverse and evildoers who do not delay
pus to repair the shingle across the island
good grain. H is formed in the environment of
a propaganda hall 'impie. The hom-
with superior rank, which in
devenus les chesses, laissèrent le but ma-
material for attaching to the doctrinesmau-
'Waises: even they initiate their infections-
ries; of the kind that these doetrines ayant
deeply penetrated the social body, the
Masons were accused of searching & in-
4,

'woduire in the PEghse des, schismes;, des
heresies, troubles and desses in
the States. They already had Venus until
Yes, I disagree. Supreme Pontiff and
against all sovereigns. Finally the parut
evident that the Masons worked to re-
'table the order of the Templars, a | Wenger: Yes
death of the Grand-Maitre sur les kings who
-was condemned, or they delivered
'in their meetings with all the crimes
'Don't be these lasts. there were accusations;
That's what Rebold says in his
tower of the Franc-Masonry. We are
therefore I am obliged to send a letter
Yes, destruction of this cause for celebration; without
this knowledge, the reader. pourrait

trepreneurs say Sur - Yes Frane; Manon
nery. '
: The Order of the Temple: f ut
established. par. Hugues de Paganis. Jl available
for everything: that a Christian charity
lienne can inspire zéle-in favor of

at

trust that the passion was committed to visiting the
places sanctified by the presence of Sau-
veur. These knights; where is it from-'
tend to log and guide the feet
travelers, soon return celebrated
by their exploits against the Satrasins. On
can say that their courage and their piety '

they acquire a reputation proportionate
trained in the services they provide to
Christian World. Pope Eugene Ill con-
this order which must soon be

some throughout Europe, only by chance
of his arms, but always with his goods
ses. The preserve. these latest advantages; :

but he also loses his religious spirit.

devoted his existence and his prosperity. On:

it is time to return to the position here
they had it made. Yes, that was more
a simple solution in the practice
tique of their true premieres; on their
reprochait of horrible crimes, of for-
facts that ultimately amend their:
tuction: When even they were still

20 eN

in their strength and that he failed
have the courage to speak out
their vices, Matthieu Paris les aceusait
having changed in tense lights
of their predecessors, to have aban-

given their vocation to deliver to the

bition and to the debauchery. They had to
not tyrans, usurpers, injustices. Universities.
of intelligence with the Infideles, they
said that the projects of the princes chré-

tiens , Frédéric Il meets in communi-

quanta of his plans to Sudan of Babylon,

here,. detesting the perfidy, and warning this

emperor, your other crimes have not been committed

not very large, not very large;

but now enough to understand

that we must not throw away the cat-

verse by the way, this order is fa-

misx.

To His Excellency Philippe-le-Bel, King of France,
two sick men for their crimes
advertise what they have important
seeks to revel in the subject of the Templars.

I, om
Philippe was amazed at what he learned, without
anyway, and add a lot of weight,
stop by caution, on a single day
all the Templars. who is found in the
kingdom; on the examination, on the question and
Ton was replaced by many testimonies-
ges qui appear s'ajouter aux simples
soupçonsqu'on avait d'abreast concçus. In
every province, in every kingdom
or Christian Empire, in every tribune-
never got hold of the same crimes.
The legal acts preserved. up to us
days are unanimous, we watch the
Templars sold as crime, li-
vrég aux most vulnerable packages,

The result of these two is that the
Templars, on the day of their reception, re-
Jesus Christ is with you,
the Cross, the cavaliere of crachats; which
chose especially the Friday-

place to love the Savior, they prostrate-
there is a monstrous head and

he ge
Vadoraient ; which they were entitled to deliver
us to others to leave the
abominations contrary to nature; which
appeared: to the flames of the children who
existence remains unknown to them; qu'ils
s 'committed to continuing to follow, without
no exception, the orders of your boss
called the Grand-Maitre, to save nothing
sacred and profane, to see how li-
cite all that concerned the good of their
Order and insist on not wearing the hor-
ribles secrets of their night mysteries,
under the pain of the worst prisoners.

By making these, several temperatures

pliers add what we have with.
trained to these horrors through violence, the
prison and the most cruel treatments; which
would have liked to imitate a great name-
bre d'others here, in view of these subscriptions-
tions, entered into other orders
religious, but they did not know what to do
by the crainte of terrible vengeances
which they came to craind; that already they

= 9 –

these crimes have been secretly confessed
and received Vabselution. They assure
raient, and versed d'abundantes lammers',
which for a long time they wanted to be
reconcile with religion. pa

After many testimonials,
none of the various parties from PEurope, the:
Pope Clement V complied with the final decision-
there are no complaints about the frequencies
Trahisons that the Christian princes had:
victims in their wars against the Sar-
rasins; il consentit qu'on poursuivit le ju-
gement of the Templars. So we agree
cent: quarantine of these knights in Paris.
All fonts are the same, except three
who has no knowledge –

on this, no more cross should be taken to
This information is provided by religious and
of French gentlemen. II in fact
make a new one in Poitou, in pre-
sense of cardinals and other .emen
characters that he himself designs. lei
| 1.

still looking back at the same things that happened
with complete freedom. Le Grand-Maitre Mo-
lay and all the chefs renovate in.
presence of the Pope for the thirty-first time.
One of the servant brothers called in tea-
moignage by the Grand-Maitre, ensure the
the truth of everything that has been said. These same
information continuing, not following
a few days, but during several
“nées à Paris, in Normandy, in Cham-
in France, in Provence, in Languedoc, etc.
A synod held in London on the English Channel,
and for two months we heard repeating
the same confessions, the same infa-
bad; Parliament therefore annexed the order `
whole and confiscate all his goods. Cepen-
then we still have the same information
tions throughout Italy, in Ravenne, in
Bologna, at Pisces,"4 Florence; and, bad
Pressing of several thousand euros -
reux d'absoudre those who swear by
justifier, we cannot find the same things
results, ` |

I know that we want to justify this
big criminals, unlike Philippe-
The beauty was guided by a spirit of
geance that the tortures had been carried out
of the forces that the government
French convoyed leg well immensely of
this order, that is.; mais, d'abord, Philippe-
The good Lord welcomed the Grand Master Molay,
point that the design is for sale
and of his children. He did not admit it
a single land of the Order for its profit, and
all the verbal processes signal to us
two cents a day as if very free- _
ment. The conciliations do not want

and the Pope makes the greatest efforts for
find the innocent knights; he declares
zero the prince's poursuits,
and suspend their functions the arche-
old and young inquisitors. Gette
conduct yourself strangely, that the king accu-
Pope Clement says he favors the cri-
mes of the Templars. They don't return

ee
qu'after having asked about his _pre-
sense, not like a young man, but like a
siren of the innocents, soixante
and sweet knights. It only fits
to justify the objection of those who have
favorites. If the error occurs,
their mouths are already repeated li-
quickly and without objection. II laissa plu-
sick days are sleeping, before allowing
that we have our own deposits;
but we persecute freely in
their confessions. he asks him-me
the Grand-Maitre and the principal super-
tournaments of various provinces of Au-dela de
the sea; he asks those who
infirmities persist in our country; on their
lit the deposits of others, and they and adhe-
rent. This is after having requested
These great coupables are persistent
in their declarations, and their having-
mandé sur ce point their whole
freedom, which is obliged to accept that the plague
trumpet that he reiterates the menaces

|

sila

to French sheep and sheep and let's see
complete the process. vg |

It is therefore clear that the Tömpliers
detachable | of the best deals
monstrosity; qu' 'il n'y eut in their pro-
it is not haine, not envie, not passion quél-
conque : it is done to the detriment of certain
The defendants wanted the justifiers. We will
trying to think that the people who want the

hold game memory, how could-
we assume that we are good, in the
France alone, two cents knights are de-
clearly voluntarily detachable from more
grahdes horreurs dont they sont perfect-
‘ments innocents? This would be an infamy
almost as hidden as the crimes of
memes, It's true that Jacques Molay,
after having supported three times the
truth of these avenues, I want to retract:
but the scenes from this scene are in your
no need to brush to know that this big
The criminal was attacked by murderers and

= e
reconstructions of their former glory.
Ses regards, son gesture, sa voice, tout an-
there was no spirit about it, just like that. The
she explains that it has not appeared any more-
but for a long time the company did not
The Grand-Maitre, it's all about the Supé-
general manager. I never had anything else
against his 2nd and, in mountain on the

tit,

rats, ne ce moment supreme, protester
of their innocence? It did not work
believe that all the Templars
infamies don't we parlons. il n 'y. en eut
not convicted in Spain, not in
Mayence. It even made it clear that
the nine thousand houses that owned this
Order is powerful, there are several of them
These atrocities are unknown. On croit
Generally speaking, the two tiers in fu-
rent infected, where more than one de- |

=“

testassent or not abandoned, au
moment of their reception, qu'après bea
coup of bad treatments and the me-
naces the most terrible. '

Things are really impressive, and here
very much that everything else comes together
The Templars are coupable, it is that
plus thirteen or quarantine. mille suryé-
yourselves to the destruction of your order, the.
even to Philippe and Clément V here.
they were condemned. They disperse
in various countries, in several countries,
me where they didn't come anywhere near. and the
do not find anyone who accuses injustice
the judgment was against their order, not
one which retracts the avenues which it has made
in the prisons where they flee
while the process lasts. Tels are ce-
while men like the French-Ma-
They regard their masters and
don't they glorify themselves by going down.

They descended badly-
ment. It is enough to convince you that

browsing their archives and examining the
intimate reports between your order and this
of the Templar. After their destruction, the
Templars escaped to the proscription
reunite quite often in Ecosse
to preserve their harmful substances.
mysteries. According to their code, they
add the view of the kings and
of the popes who came to destroy their infer-
national society; They judge by knowing their
authority and to convert the religion here
anathemated their impies of dogma, Pour.
they are linked to the Macons who already
were buried in corruption, their
transmit to them. mysteries of iniquity,
their serments, they haggle against God
of the Christians, against the priests, against
the kings. These mystères are Venus up to
us with an increase in malice,
of rage and anger against society as a whole
whole that they would destroy, in precipice-
so in the abime that is in the summit, and
in leading to the surfacing of the earth which is dam,
the bottom base.

+

In the time where the confréries of Ma-
cons constructed the. magnificent eagles
ses què nous adinirons again, he falls to
their faces are the most expert men, the
plus instructions. But as they were ra-
res and that compared to the Masons playing-
saient of great privileges, which they ad-
met in their company. same. of
men who were not Christians,
what we have allowed: to follow their cult
in secret, it is a wine from the Orient, from Italy,
tuxquels are joined by: Sarrasin's Venus
d'Spain. In view of these men dis-
tingués by their art, the characters the
more emaciated and more instructed
found flattened the title of Member ho-
noraire; II fat so easy aux Templiers,
here we are too. of distinguished men
guess: because this body is composed
of many different items.
doctrines and their mysterious secrets.

The Acts of Latomorum, which are other
chose: that my history of the Frants-Maçons

— =
written by their adepts, disent in
their volume V, page 5, which from the year
1155 the Frane-Maconnerie was placed under
the patronage of the Grand-Maitre of the Temp-
pliers, which all matters of: this as-
The society was divided by the Templars.
It is so clear that already in this era,
the corporation of masons takes over
aux Templiers and in need of a protectorate
real. During the Masonic era, the
Jewish philosophical doctrines, Egyptian
Hebrew, Greek and Christian. L'an
13t#The Templars, desperate to
see restore your order dont les bens
came to the Joannites, s'af-
affiliated to the Masonic corporation, and
King Bruce les and reunited legally, s'en
declare the Grand-Maitre, and your lady
the name of the Order of François-Macons. Plus
late kings, princes and grandees
characters who completely ignored the

nerie s'y firent receive : sens that Henri VI,

— 19 —
Guillaume d'Orange, Baubusson, etc.
When the nobles and princes revin-
rent from the Orient, after the mishap
issue of cruises for the capture of
places saints, find almost all
ruined in their fortune, at the place of attri-
buer their ruin in the life of their teacher
come soon, they reject the mistake
on the clergy and the kings; and for it
revenge for all the times, they will be released
in the French Masonry where they discovered
vrit his mysterious affairs and his hat against
the Church and the governments. This document
The tires of Power are titled: The
Franc-Maconnerie, etc., by Acerellos.
Vers Pan 1535, les Francs-Macons
already spread throughout Europe
western and meridional. He even tried
which they fear at the point of attack
but. What is it about, the governments
beginning to take shading; en
the kind that these-ci, is traveling discovered,
publish a piece that they don't send

— 90 —
a copy in each box, and in con-
carefully serve the original for.
serve their justification. In this piece
It is worth mentioning the main logs at
Vienna, in Austria, in London, in Paris,
in Lyon, Antwerp, Madrid, Venice. Colo-
gne, et, de beaucoup d'others, Son éten-
due ne. allow pas that I am here
copy, it is necessary to report the passages
gone the plus sailors. The voices: « In
« these bad times where the discord
« and the dissent of citizens
< but the trouble and the disasters,
< impute to our society of Francs-Ma-
« cones of princes and machinations |
« secret and public. To dress on
"We measure the profane and us.
« go to the public exposition, because
"that we are all bound by a pact
« and inviolable mysteries, we
« accuse of wanting to restore the order of

K her domains and avenge the death of

=

last Grand-Maitre on the dedeen-
dances of kings and princes who are in

| rent-coupables; and says that, for this,

eve +6

in the Church, the troubles and the sediment

tions in the empires; that we are
my-animés by the forest against the soul-

our Pontiff; against the emperor and the

sovereigns; that we do not want to

knew other power than ours-

riesen dont we execute the orders
secrets by letters and by mandates

missionary resources: occult; what
we are pleased to announce that we have assembled

that people are linked by
horrible and despicable after having

« reflect, we have resolved to expose
« but of our order and of sending

"a copy of all the logs, Or, our

0

Very antique and very secret order

not led by the Templars; it existed
“ already in Palestine, in Great Britain and in

the Roman Empire. Establishing disputes

«
«

«

R

=

— 22 —

of the different sects of Christianity,

some knights imbus of truth
principles of morality, croyant see the
religion ugly and corrupt, volatile
conservator. the good princes graved
in the heart of men and women
the joy of being part of the mortars, formed
rent an association where it is
masters, companions and brothers

unis. Here are the doctors and nurses and

a lighting and lighting e-commerce

science. The Grand Master or Patriarch
'who,' said he, 'who knows what brothers' names,

still exist today; and C is by

his cares that give us this writing

tire of old charts, for dé-
clarify that in our Society the areas
of the light is reflected on all
brothers and even on the. profane world.
According to our wishes, we
We never want to question the religion

'go to the:nation. It does not have to be
no physical exertion for pro-

— 25 —
« See who wants to learn from you.
"Our princes must love everyone
« these men. Our secrets and our mystique-
« There is nothing else but what to repeat
« Our welcome is without ostentation. No
West brother of the: Society, at least
« do not know our mysteries, which he does not
«It was announced by a master in seven days that
« Res, it cannot give the fear of
sar eption by the signs and the words
« :dont'so servent les Franes-Macbns dE-
« dimbourg. Because our company
a chef who is the Grand-Maitre, the
"I must always have it in my heart-
« ponder 'of letters and deputies on
"'All the earth,' after all, cannot be
« seul Corps. » | me f
Sar is written, in the midst of 80s
signatures allmandes, 'écossaises et au-
tres, ily in a two-part French version
De Colligni, Virieux (1).

(1) Several authors have assured that the
German, Swiss and English princes who are

/

— 2% —
One can only notice that the: Masons as.
surely here they are not allied to

lent that the signs are intended for these uses
Edinburgh which is precisely the city where
The Templars then joined the French
Macon's. Both the Templars and the French
The Macons are good brothers, and we
come later in an obvious manner.
Since then we have not spoken,
Frane-Maconnerie is known to be launching
in politics at least in England;
after the war between the house of Lan-
castre.et d'Yorck to laquelle elle part,
'In 1645 she married King Charles I.'
of his throne and fortune to perish on
the faint-hearted. It's her, on the contrary, here,
. aydnt reçu les serments de Charles II pen-
then his exile, the replacement on the throne of
his fathers forty years and more late. Since then
deliver them and their countries to Protestantism,
: 1 nothing but libertines, but francs-

'
- k-

For the French Francs-Magoris: acquire a
say power in Angleterre, that the roses
so it is difficult to get used to the
which inspired them, but improved
so as not to become slaves. Ainsi
Elisabeth sends the soldiers to close
the grand lodge Yorck, but the officers
welcome invitations to initiate; who is
place, and they fire at the queen a report
tres-favorable. La Franc-Maçonnerie, de-
then this era became very strong;
- so reprimanded in Angleterre, according to
their bosses have more or less access to
throne; when the dix-
At the turn of the century she decided that she would
trait in the 'logs the men of all
the cults, the Jews; tures, etc.; car, dit-on,
The Franco-Maconnery Alliance is an alliance between
manitaire destinée à perfectionner Phu-
manifesto. But the masonry of An-
glacier, and parlons of what had been
France this infernal society. |
Des Pan 1535, it: and available in France
2

two large lodges: Pune in Paris, the other
in Lyon; but working in the area, they
gradually catching attention. We say alone-
because they contribute more late
great opportunity to support the wars of religion
gian., in favor of the Calvinists who ra-
vagèrent several provinces and s empa-
rerent from Lyon, Macon, etc., to their
commit the most horrible atten-
actually Louis XIV, realizing that
Franc-Maçonnere arrived in France
its ramifications, repairs
in the Bastille all the Grand Masters
of the Order; no sooner said than done, the Duke of Antin
It went wrong, and the attack was not carried out.
This moment, the masonry is recovering
this in all of France, we are talking about
Paris the lodge masters, one escaped for
- Grand-Maitre the Count of Clermont here
it's so inacuf, what's wrong with that
YOrdre de sessere in the whole kingdom
and to dress longer at all times
blaze of the field under the rain

Louis XV. It is a confusing situation-
ge. The grand lodge of Paris bears the name of
Grand National Lodge of France; malgre
this pretentious denomination, it is
of other lodges that wanted to be independent-
pendants of celle-ci, say that the large
lodge of Paris. This one arrives in Paris and is re-
pet in all the main cities of
France. II and the écossaises logs, all-
mandes, the logs of the temperature system
pliers, of Villuminism, eto. All these
Various versions of Francs-Macons are available
Procedure inanimate; but everything is
It's just the same. It was said in a
néral de destruire alle sècle de supersti-
tion, it is all about religion; all
iyrannie, it's all about the governor-
ment, all authority; to establish freedom,
it is said, disorder and confusion;
fraternity, which means liberty-
public transport, the community of fine foods
and children, the destruction of the fa- |
mille; equality, which means sharing

of the goods; the universal pillage, the brigantine
days in grand style. Ceci will be clearly demon-
very, when we say but that S is
always proposed the Franc-Masonry, and
of what she proposes again. Here
what Acerellos says, stories already
city of the Masonic Order: if it is
examine the various systems, we see fa-
specifically that everyone fights in pairs
different batinières, celle de la Croix
(it is the Templars' fault), and that
the flamboyant star, which is the. panos
phié impie ou nature pure opposee d
any species of cult.

Even though the French masonry is not
She is not dressed in the high class of the so-
citation; that it does not corrupt the sa-
shoes, philosophers, nobility,
France becomes a truly religious country
everything is done by religion; education,
instruction, literature, newspapers,
everything was covered with a religious cache
which manifested itself in a thousand ways;

until thés qua: les. logs,:se_propagérent ,
d'impiété "the license, the libertinage , Vine
subordination. progresses rapidly.
Perverse men, apparently
Franc-Masonry, pure, punished
repellent of their doctrines and
'publish this job. impie and 'monsirueux that
des büyaux.du: last of the priests on put
dtrangler the last of the kings. It is therefore
‘be franc-maçon. Voltaire. wrote to the bun of
's adeptes: Ecrason's Pinfame; cetinfame
it was. a. Ses. to the 'religion of. Jesus-
oa |
This fate at 17 78 that I drew at Chartres,
Fun plus tard Philippe- Egalité, après
'have all the answers, be sure to receive
_Grand-Maitre.au. Grand Orient. On com-
- then landed in Paris only a quarter of an hour ago
lodges Maconniques and two cents quarantine-
.sept in the provinces. Elles reconnais-
- says all the Grand Orient like the
'Torite, supreme. Until the confusion -
it was extreme; of systems $ without name
2.

more partisans, and more
ridiculous, the most bizarre things are attached
a huge number of dupes. They did not
I agree that on two points: their haine
furious against religion and against
monarchy. Voltaire, in order to receive,
got into it all over the place
philosophical and imaginative. Diderot, the Alem-
bert, Condorcet, La Harpe, Fréret ; Hel-
vétius, Marmontel, Morelet, Beaudeau,
Barthelemy, Raynal, Montesquieu and the
Marquis d'Argenson, minister of Louis IV;
all these perverted men are burning brightly
'd'étre Francs-Macons or of their service de
support only by their writings, only by their
advice (1). But they don't know
almost too much to dissimulate, the des-
true of all religion and the establishment-

J) It is at this time that the super-
Jesuit résegue, against the French
'Masonry makes the greatest efforts, because

which they supported by religion and
monarchy. | ie Ra pre

part of a universal republic and
associate. As they appeared, their
under the name of Rainier-
rate of progress of the human spirit,
progress of light, destruction of the
reurs, discovery of the truth, they gagnè-
rent Frederie, king of Prussia, grand en-
beyond religion; Joseph II, Emperor
d' Austria; Catherine, Empress of
Russia; the king of Poland, the king of Da-
Nemarck, the King of Sweden and the majority of
princes of Germany. All these people, without
s'en douter, worked at the anéantisse-
with their own power. Pour s'en
Convaincre, we do not need to read your
correspondence, and considering their
oeuvre. Not only they kill
the Jesuits, like one of the more
solid columns of the Church, but they are
serve religion, serve all your

eommunion du Saint - Siege; they are-
Roger has the right to visit all the cor-

'

-.52 -

res pondances of the prelates and the priests
with the Court of Rome and all the almonds
other animals that do not belong
permit. to reunite in council. On, that is
that the Pope was the enemy of all these,
powers and that one had to stand on guard. |
against him, and against all the sheep. , .

'After the Frane-Maconnerie cuts
the conquest of both crowned heads,
she does not refrain from complaining against the. su-
persecution, against fanaticism; elle tour-
nait en ridicule all the ceremonies sa-
created, the Roman liturgy, and everything that
entered the clergy and part of the
faithfully respect the sovereign Pon-
depth and the Roman church. Big name
d'évéques, étourdis or fascinated by these ¢la-
meurs, a new form emerges on
sacred rite, changing their Breviaries,
retracing almost everything that I have
thanks to their attachment to Saint-Siége,
but they are buried in a serious error;
This did not change, in the

- 33 -
form that. wanted the French masonry,
it was the total destruction of this

exists. TE
The measure that kings and princes
religion begins, it is displayed
hostiles at Sains-Siege and is
of spiritual power, the Franc-Ma-
gonnerie, by the mouth of his philosophical
phes, they exalted like the heroes here
there are a number of errors that appear
lairs. Bayle, Voltaire, Fontenelle redou-
sluggish and combative with more
'for this reason: they appeal for truth.
They employ all the arms that

talents can be provided. Is prirent.tous les
ions, all forms, since the pleasure
up to the point of pathos, since the pamphlet
to the most skilled compilation, just-
from the novel. The theatres, by their or-
dres "retaining the words of tyranny,
de superstition ; means of covering their
he is furious under the. voyage of patriotism

= sh
to philanthropy, to love,
good and of truth. Hs eurent l'art de ca-
remove the prejudices to carry the
surer cuts, not surprising
fit several times, not even a single
whole, showing those who are alarmed
of their projects and their trends, which they
not wanted in the religion that a little
more tolerance, in the policy that
little by little freedom. They come to menopause
ger the government when they fight-
religion and worship are dead when
They fought against what they called the
tyranny; all in showing that they are
wanted to abuse the most revolting
tants, they understand and the authority and the re-
ligion in their prince; revoquant
iout en doute is published that the ruse
and the force came to establish the religion and
the power to keep people in
the slavery, they taught to friends of
Yes, freedom that superstition covers the
despotism of an imperious ruler,

3% =

qu n must briser this idol -infme for
to destroy then despotism and acquire
finally yes freedom. They did not attempt to reclaim
more the independence of reason and
berté d'writing like the salut of the genre
bumain, and profitable to relieve
Catholicism as a complete hy-
Simply put, don't leave the house
very much that domination in the blood
of its victims, the religious and the religious
servants like useless people to Ja so-
ciété, the fools who nourish themselves
des:sueurs of the people in trampan by

gnajent dareligion. as the result of the
more badges of mischief; they poured
in the administration, in the wounds;
in the laws; I found absolutely nothing ap-
pression. durreté, barbary; the kings, the
Priests, the magistrates were
eyes of the monsters who prodigiously. The
bloody human beings and who made men
the march of their ambition and the

aw36 –

their despotism. They published a book of
hello where all men will be
brothers, where there was no more war
where reason, tolerance, .
appeared in sovereignty.

The conjured givenèrent to their iiss
which was: other than the clubs,
of the names that indiquainted their pre-
tend to the public well, as these
economists. They are trying to get
Youverture d'écoles industrials et élé-
mentaires for fools gambling
nesse, and in particular the country of writing which they
made composer and print. A club
of this species, Voltaire was pres-
dent à vie, reunites at the baron's hotel
d'Holbach; d'Alembert ; Turgot, Cöndor-
this, Diderot, La Harpe and: Lamoigneu
guard-des-Sceaux in a fixed position. Volume:
tairé, writing to d'Alembert on October 27
1765, he recommended Tor-
three of the Franes-Magons; and this is what happened
era when we saw the nobles and all the

– 57 –.

philosophers enter en masse in the lo-
ges, which forms something under the
Presidency of the Grand Orient Pilippe-Ega-
lité, due d'Orléans. | Ä

I cannot resist the desire to let go
Here speaks Louis Blanc, leader of the revolution-
tion of 1848, dignitary Franc-Maçon,
in its history of the first revolution
French version. Here is what he says: « Ex-

∗ Masonry, France, embankment
« ciblesdésirs, agitated by a thousand hopes
« confused, got price since some
« sometimes a strange aspect. Alors com-
« stop running away from the people
« rumors that stir in the sense
« various. We spoke of characters
« between us by redoubled seeds
"and all to the tenebreux sais.
« We are dissatisfied with the secrets
« here lies treasure; on their attributes
a built a magical power.. They come
« the boss who was looking for

8th

E.
« in the heart and here and there
« just a stunning opulence.
« The phone between you also did not save you
« domains, no contracts, no rents, no

'« family, meant a soulful existence
'« Vera, and thought more in good faith
that the princes are in spectacles and in fe-
tes. It was Philippe d'Or's silver
« léans that we also replenished for soul-
and deliver the people at the right time; read
4 disciples and added what was missing.
« They enjoy living swimming in
« Fetude of the occult sciences, Cétait
to dissuade surveillance and stun
« Pinquiétude du government. S'ils

« traveling around mysteries,

« It was to dominate the look better

“and of the wonderful devil credulity; yours

« chiefs (all philosophers) were
supporters of the revolution; lor qui ser-

have to prepare, this or that prepare-

« the fondue in magic pans ,

gone from the central food bank

= 2

=.

by secret documents, by the
conspirators' descriptions,

« ..... But stop importing from-
find the reader in my
then burned under the trumpets, under
the autels, the revolutionaries well-
very profound and aggressive that the
philosophes encyclopedists.

« An association composed of men
of all countries, of all religions, of
everything lies between us under the spell of
continue to guard in an inviting manner-
label the secret of their existence inté-
rieure, soumis à des réseaux lugubres,
taking over fantastic ceremonies,
ensures the welfare and rent
for égaux, which splits into three
classes, apprentices, companions and mal-
tres, cest en cela que consiste la
Franc-Masonry; mystique institute
tion that we have to go down again

« friend of architects.

4 Or, at the age of the French Revolution,

5.

«

«

«

£

Caise, the Franc-Maconnerie is under threat
vait d'avoir prise un development im-
menses. Replacing in Europe en-
animals, she inspired the meditative genius
from Germany, strongly agitated the
France, and presented the image
of a society founded on the princes”
contrary to those of civil society.

In the masonry lodges the pre-
intentions of the hereditary organ
proscrites , and the privileges of the nais-
suddenly ejected. When the profane wanted
is initiated, the entrance into the room

appealed to the Cabinet of Reflections; he lisait

on the walls, tendus of black and cou-
green funeral emblems this in
Description: If you have any distinctions
Humans, sisters, who don't know anything about here.
According to the discourse of the orator, the recipient

while I realized that the but of the Franc-

Masonry was to remove the distinct
functions of color, rank, and nation;
to combat fanaticism; delete the

sa hi =

« nation to nation. It was

«

I explained what I meant by
q p a q q P

« the temple was raised to the status of a great architect

«

the universe, temple without columns,
symbols of strength and wisdom,
was crowned with grenades of ra-
mitie. To pray in God was the only
see demanded; also it was available above
the throne of the president of each lodge,
a delta radiating to the center duquel
was written in Hebrew letters the name
of Jehovah (God). |

_ «Ainsi, by the bases of its existence

The Franc-Maconnerie tended to declare
all the institutions. It is true that
The Masonic Order parlait de la sou-
mission aux lois, du respect aux sou-
verains that the Masons were
king in the monarchical states and
to the supreme magistrates in the republic
blinks; but these reserves remained
commandees'par la prudence à des ass-
ciations menaced by the governor-

I
shady parts that cannot
destroy revolutionary influences
de la Franc-Maconnerie. Those here in
continuously build the part well
are rich or poor, noble or wealthy-
biting; but, besides, all
must be recognized as égaux and s'ap-

_player brothers. It was a propaganda

in action, a living prediction.

"From an outside perspective, he had an om-

to pronounce, a secret to learn
for the good price of ef-
frayantes courageous subies, a
secret to keep, under the hair you want
to execution and to death; of the signs
private individuals except the brothers who are re-
known about the two corners of the

land; of the ceremonies that are reported

became a story of death and sem-
will conceal ideas of vengeance.
What can we find more properly at
former conspirators? Comment

¢

EEE
"a separate institution, aux. approaches
« d'a crisis, she did not give up
« arms at the address of the sectaires, at the genius
« of freedom ? |
_« The institution is expanding, the demo-
« Cratie gourmet and take place; on the side
« A great stroke of luck to my brothers, not the mason
« black served uniquely to charm
« the organ and to occupy the leisure, he
« (EUR which is overwhelmed by thoughts
« getives, those that the spirit of revolution
« OPS agitation »

Already the court of Louis XV was reprimanded
de Franes-Maeons. The Count of Argenson,
the Pompadour, the two of Choiseul and
M, de Malesherbes was completely outside of
conjured. When Louis XVI mounted on
the throne, Voltaire greeted Frederick; « Je

do not know if our young king is marching on the
traces of his predecessor; but I know
what he chose for his ministers that
almost philosophers. » II wrote these
on August 3, 1775, This prince cut, in effect,

u eee
the misfortune of being surrounded by philosophers,

it's all raining. Turgot was completely destroyed in
the conjugation; The Necker House is
other minister, for a long time the
place of their reunions. The revolutionary
The rest also took Brienne to the throne
Archbishop of Paris, expecting his
obtain the trahison of all the other évé-
ques. The counts, the marquises, the che-
valiers, the members of parliament, the
Lawyers have been gaining a lot of money from
jurisprudence throughout Europe. All of these
empires do not occupy themselves with fighting this
which cited prejudices, errors
popular right now in the asylums of
clergy

« Soon, add white, it will be produced
« rent innovations from a re-
« doubly, like the three degrees of
« Ordinary masonry involves a
« large number of men opposed to
« state and principle of harassment

a

«

Irishman
whole being prepared, the innovators.
multiplying these degrees. They create
the rear logs for the hottest ones.
They add the grades of Elu, Che-
valier, du Soleil, de la sainte Observer-
vance, de Homme regenérated. It was
autant of sanctuaries tenebreux dont
the doors did not open until after a
long series of estimates, calculated by

"in order to see and observe the progress

of revolutionary education of
adepts, their constance and the tremble of
your heart.

« Yes, in a practical environment
bloody, too eerie, everything is rap-

and equality. Also Francs-Macons

inspired a vague terror to the gou-

vernements. It must not be thrown

they were anathématized in Rome

by Clement XII and several others

three papers; poursuivis in Spain by

PInquisition, persecuted in Naples, and
3.

*
` « qu'en France la Sorbonne declares
« dignes de strait, Ally,
« thanks to the baby mechanism of his in-
« institution, the Franc-Maçonnerie finds
« in the nobles and princes more de
« protectors who are enemies. The King of Fré-
« She caught the frog and the table, Pour-
« what is it? The existence of the highest grades
« very carefully taken care of by these
« Me, they only saved the French
« Masonry what could you do to your
s drer sans péri. They did not come to
« I am angry because they kept
« in the lower grades where the bottom
« The doctrines are not entirely confusing-
« ment, Beaucoup n'y voyaient qu'une
« occasion of entertainment, of the ban-
« what a joy and a comedy of sorrow
« galite; but here the comedy touches on
« drama. H arriva que les organs
« Contemptuous people cover the
« Their name and their influence on the
« prizes directed against each other. v

You understand, kings, princes, nobles, —
bourgeois, people, you understand,
This is Louis Blanc the Frane-Magon here.
we declare that in the French-

without any harm, we will serve you at the
prices directed against. you-memes,., more
Jaissons speaks Louis Blane, eat him
who is in charge of instructing you if you
in ephemeral cases,

« Except for the springs that don't
"We say, there is only one, not one
"The dissertation is not at all necessary,
"It was the Duke of Chartres who left his family
"by Danton, this Philippe-Equality is eluded-
« bre in the fasts of the revolution (which
"vote for the death of the king), but he who
« to his suspected tour of the revolution here
« yours. What a young man and still read
« to the delight of the spectators, the
« let's get the spirit of opposition here
"There is a lot of crime in the branches
« this. The French masonry company was founded.

1

She gave him a domination
exercise without effort, he promised the
« travel to real domination,
"and he prepared a throne less in
« view, but less exposed than this
« Louis XVI. He therefore accepts the large
The boss who offered him that and the Franc-
« Masonry is being strengthened, constituted by the Or-
« three on the principles entirely de-
« Mocratic and sarcastic, the name of Grand-
« Orient. At this moment, the Masonry
to attack most men who
« We found ourselves in the midst of the melting
« revolutionary. » |

Stop here for an instant reply from
Louis Blanc, and said that in 1785, the 15
February, the French Franc-Maconnery,
before the explosion of the great revolution,
address two circulars to all French-
Masons of Europe to engage in
be one more straight, to put together
to their work and to reunite in Paris,
In these circulars they say that the ar-

tickles designed in their writing do not appear

because prudence does not allow for
fier au paper, et mintre à Fimpres-
sion; that we cannot even do anything
divulge in the presence of all the adepts,
but we will reunite separately the app-
prentis auxquels on dira ce qui sera per-
my by prudence, and then on
may explain more clearly the-
by the superior masters. II sen suit
always that the masters alone are the real
according to the Order, and that the other Masons
In reality, the valets and the sol-
that of the riot for the bullfighters-
ments. The masters are seated ensuite at the
head of the government, when the victory
is gaining, and the others, after having cried
toot: under the cap! so: Vive la
charte, or live freedom and equality! en
are quittes for some heads or some-
these members of less and less
more low in the shadows or in the misery,

as we have seen in every re-
volution. But let's talk again Louis
Blanc who knows the secrets of the Order
in the quality of Maitre-Maçon. The congress
now based in Paris; Germany and send
its illuminated.

R 2 RF S & SX RER R

RR BR

=

« In the box of the new sisters, add
Louis Blanc, we will meet Bailly,
Brissot, Camille Desmoulins Condorcet,
Danton, Petion, etc. This is Fauchet, Gou-
pil and others who dominate in the box
de Bouche-de-Fer. Sit back and relax
of the Vingt-Deux at the Palais-Royal. Lors-
that the revolution grew, the log of the

lip d'Orléans; some of them are afraid
vaient Lafayette, Lameth, etc. But the
French-Magonnerie does not have anything
a homogeneous character, every log
has its system, everything else
agreed to reverse the order
established. »

It is also the French-Masonry

8th
prepare the premiere revolution, excite the
ignorant people to revolt, to make it
the most beautiful promises, and it seems that
the whole nation was in rebellion, but
that she only passed through the streets
ineonnues. |
Unlike what it said in masses
in all the excesses, other members of
The Order of Louis XVI who left without
contradict the king with the best intentions, and
He encouraged protests from the
more fierce loyalty. They made him
the painting was more distressed than the
more effrayant of the revolutionary force
and the Vimpuissanee royale, so
mounted in certain concessions the
peace and the consolidation of the throne. Hsparve-
naient ainsi à lui arracher, one to one, all the
means to support you. Employer tour at
tour leads to flattery and menace, they renew-
said the ministers to replace them
their gray, isolating the sovereign of his ser-
the most faithful, and save

maintain, above all, the strength of the state.
Legislative power, executive power,
all of them approach the army. They are not
slow to proclaim the rights of
the man, rejoicing the king in the Temple,
old prison of Molay, and the fire
die to avenge the death of the Grand-
Maitre des Templiers; also the desire of the
Franc-Masonry is found in
game.

Already they have taken possession of the goods of
emigrants and all those who possessed

goes to nourish the poor. Afternoon
they sell them at a high price, the indigents
mourning of peace; to deliver the
their import units, we invent the depots
of warning, and soon these species of
prisons become insufficient for the con-
tenir. There is nothing more than another cult that
him for good reason; more in com-
pension on create the assignments and the law
you maximum ; the guillotine is in per-

ee
manence ; on emprisonna, on exile, on
fusilla, a mitre, a head-cutting,
on fit the war, on quadruple the impetus,
on ruining trade, on establishing
clubs, on planta des arbres de liberte, on
ctala absolutely the symbols of the Franc-
Masonry: the level, the sill, the
compass, the compass; on brisa les cloches,
we close the churches, we chase the priests,
we burn the castles, we destroy the
clochers, the misery falls on his head;
but the Francs-Macons enrich themselves and
governor. On woman a pension aux
girls-boys; he is no longer powdered,
but at least there are no more teachers
to complain against these horrors. Read
The Francs-Maçons were very happy, the
de Voltaire was accompanied, they came from-
true Pinfame! -3
Until 1792 the Jacobins or Francs-
French Masons have not yet found their date
that day they called their
freedom; but the 12th of August this year,

N o
quarantine hours after decree
the decadence of Louis XVI, the monarch
what is said was brought to the Temple, this
revolted join absolutely the words li-
bravery and equality. They publish, at this point-
sion, an arrest which ended in nothing
their secret: « See, they wrote, all
“France is not a great country;
all French are Francs-Macons and
the whole universe will be soon. The great
but it is finally realized; freedom, equality,
all men are brothers. Voilà no-

« must know the real authors of
« the great revolution. » Yes, it's easy
of the connaitre and of their fair hon-
new! they can say anything
cells that will follow.

Together with the emigrants who were refu-
giés is on Angleterre, is airborne, plus
sieurs à where the revolution finally came
green eyes, replenished more
having been members of this infernal

R

R RB

association and having at least indirect
ment contributed to this horrible bouleverse-
ment. We can quote between other Lally
Tolendal. Another disaster occurred in 1768
became aware of his long absence from
loges and that the pressure is strong
render, because he is preparing the cho-
are of the utmost importance. « J'enten-
dis, add the same, I understand the things
who offends me at the point where I am
cross obliged to prevent a minister.
I said to him that the king's days had ended in
danger that the State was threatened; the minis
I am sure that my opinions are not-
not fond of. II crossed without pain
with an army of 200,000 men
there was nothing to hide from the French-Ma-
çons ; but when the king was arrested at Va-
Rennes, he was disappointed: I saved everything
since two years, how is it done?
I don't know what to do? »

This was not enough to have dethroned the
king, having been arrested and condemned to

dead; the French-Masonry decree that
I didn't get the point of God. At the place of
the Christian was the order of the day

region of the Francs-Maçons, when they
the power in the hand. Tel is therefore your
_ cult! |

Some Germans do not speak out against
trement. In a circular from 1783, they
disent: « Quite a meditation on our three
grades, easily recognize under these
symbols that form freedom and equality
the foundations of our order; sagesse, force,
beautiful, here we have our columns. » It's about time
beauty is our God!
The French masonry has achieved its
but. She had already killed the king for her
ger les Templiers; the throne was reversed,
the churches closed, the cars destroyed, the
poured and weaponized princes, the blood
scattered in the streets, the poor people
souffrait, France is covered in ruins
and of course, the government was between

tea

the hands of the French masonry! more the
group of students from lodges and clubs, where
the low part was served for ac-
complete his work leaving the grounds of
this, and returns to the name of the people
against its own superiors,
ries. Bientôt we see the masters of the pre-
mières logs mount on leméme échafaud
you led the king. La Franc-
Masonry is powerful to convert

and to destroy, but weak like a
cnfant to drive his work, It is
even if God takes revenge on his enemies.
The chefs of the French masonry furent
if he is mistreated, he will only stay three days
in Paris; everything else falls apart under the
redoubled soups of the Jacobins. Le Grand-
Orient, which had its day with Philippe-Ega-
lité, reconstituted on 27 December 1799,
and in 1800 he had the soixante-quatorze lo-
total Three years later, the Grand Lodge
Ask him to revise his statutes; ceite
three-year hard revision. Like the Vice

three cents logs; at the location of three degrees
It's already thirty-three. We have seen
which was too dangerous to leave
take the mysteries to the grave, on the re-
serve therefore for the higher education grades;
the lower grades are completely ignored
where on earth are the men, these are the niais of the Or-
dre qui sans en con-
read the signification. Napoleon I, who
aware of the danger of this association,
in good politics do not want to be
member, persuaded that he should not let go-
do not penetrate the secrets; but it fits
also his brother Joseph Grand-Maitre,
hoping for this way to prevent
the plots. When Joseph became
King of Spain, he agreed with Cambacérès
under the title of Grand-Mattre adjoint. par
the freedom that he left to all the lodges, the
gain their confidence and hope to reunite
all the Masons around the Grand Orient.
They regard themselves as their sau-

price; also the revenues from this rap-
portrayed by Joseph deux million and
Cambacérés cent mille francs annual-
ment. We won't be disappointed when
one says that in 1812, a thousand four-century-
new lodges released by the Grand Orient de
France, and includes the military lodges here
composed of new regiments, On
in made the opening and left the séance

~ au orl de Vive I Eu pereur! by means
of the military lodges, Napoleon enchained
all the officers in each box. The
The Prime Minister was one of his partisans.
It was a powerful means of surveillance
and police. The French Masonry is based in:
traveled to Spain and Portugal, she

. and fat d'aluminum emulsifier; il s'en
served to create an imperial party.
In general, this gives the Masons
sdumis , it is what they expected , applied
of Napoleon's powerful protection,
can give all the people a royal
me of brothers. Otherwise, he did not

00 =
do not believe that the emperor was a partisan of
the Franc-Maconnerie, he was released from
Contrary, but in good political terms the super-
portrait and s'aide. |

It did not seem possible to believe that
Frane-Maconnerie is always loyal to
Napoleon. When she is clear
that it was not an instrument anymore-
three of her hands, she forms in Prussia a
powerful association for the expulsion of
Napoleon. To escape from this, he falls
hearing all the logs of the Alle-
magne, get the approval of the king of
Prusse, where we gave the hope of the
German sovereignty, and preparing the
defects, casualties in the army
French don't the bosses appear
to the lodges. Acerellos, histories of the Franc-
Masonry, assures that in 1813 the lodges
contribute significantly to the defeat
of those who weighed on all the crowns-
Europe's markets. Finally everything is transformed
the colossus.

= 61: =
When the giant collapsed, the French
Masonry; who crossed the borders of Germany-
a vast republic, watching that
something was impossible in a moment
where all the princes come to their disposal
tion of the formidable armies, parvint à
obtain at the Congress of Vienna the reconstitu-
tution of the Swiss Republic, which
then his action foyer, ainsi
a liberal constitution for the
France. Louis XVIII, circonvenu par les
Francs-Maçons, donna her chart here more

later she returns her family into exile.
Louis XVIII, parvenu on the throne of his
fathers, cruel power to govern tenants
the environment between liberalism and royalism
tea. Under the name of the liberties, the Francs-
Macons renews all its tactics
which ushered in the first revolution.
They serve the press, the tribune,
of the jury, of the associations, to attack

in an infamous manner and organize a

&

new revolution. In all of Germany-
gne and throughout the Angleterre the companies
Masons initiate a development
excessive, colleges, universities, the
literature, all gained in this sect;
the Protestant presiding judges
furent acquises. We welcome the people
to regard the liberties as their souls
animals, your friends. This denomination is
gue was not capable of destroying or
governments, or nations, like the
name of Franc-Maçon. The liberties
rent considered as friends, soul -
tied to everything that was weak.

This is because of the congress of Ve-
Count Augwitz presented a me-
moire where it disappeared everything that was available to
redoubt of the Franc-Maçonnerie. « Arrive
"At the end of my career, he says, I believe
it is my duty to throw a coup
-« d'oeil sur les menées de secre-
« You don't let the poison harm humanity
"Today I'm older than you. Their his-

E5
toirc. is close to my life, I am two

to give you some details. Mon

education and my dispositions me don-
no desire to penetrate more pro-
founded in the sanctuary of the
science; before knowing and before

« to understand the situation where I am

R

A
{La}

R A R R A R A A

« I have volunteered, I have

direction supérieure de la Franc-Ma-
convoy of Prussia, of Poland
and from Russia. Le deisme and even the a-
thisism became the religion of the sects,
the central seat was in Berlin, but
it was the domination of the world. They
let him conquer the throne and serve
of kings to dominate and then the
destroy. The bosses were in correspondence-
pondance assidue , their employees
particular numbers and sent re-
ciprocation of the emitters. La révo-
French solution and the government avail
was resolved and the result was
associations and funerals. » This is it.

Sorry, I don't know any words
fit a living impression on the emperors
from Austria and Russia. Subject to
France the revolution is advancing beyond
giant. It is certain that the generation here
-grandissait under the rains of Louis XVIII
and Charles X gave his arms and soul
tie of the Franc-Maçonnerie who had
net in the university and in all the
large schools.

Lafayette, great masonry figure,
Laffite and others are deploying an activity
infatigable to amene a revolution,
and the Macons are exercising a certain in-
influence on the elections of the deputies who
decreed finally the reversal of the gou-
vernement. Fischer, in his review of the
Franc-Masonry, ensuring that the francs-
Macons in France became more numerous
that the electorates. Louis Blanc, this boss
of the revolution which informed all the
secrets of the Order, tell usPoriginedu

09 —

not to mention something important.

About the era we don't speak eut -
He assassinated the Duke of Berry. This .
where does the coup go - was it only coupable?
The French masonry received its army
bras? Louis-Philippe, intimately linked to
the logs, did he get paid and led the way?
II was always free to each one to
more on this point a judgment to his ma-
kidney. This cannot be the object of a
doute, it seemed that we were
bring the royal family to its source,
or at least one of its members
the most capable. Louis-Philippe was
Grand Orient!

Leave a comment now, Louis Blanc.
On 1 May 1821, three young men from Ba-
« zard, Flottard and Bucher find
« Standing in front of a round table, rue Co-
« skin. This is the result of meditation on this
« three unknown men who are looking for Celts
« Charbonnerie (Carbonarism) here, what
"That month, I embraced France.

4.

— 66m

The troubles of June 1820 came
to result in the military conspiracy of
August 19th She had already warmed up the evening of the
‘bat; the shocking coup on the conspirators
“got stuck in the American box. Read
the main members are dispersed; Jou-
- Bert and Dugier leave for Naples which
The Masons are preparing for a full reform
lution ; the two young people offer their
service and joy their heads. But the army
satrichicane To demand this revolution,
and refute General Foy's predictions
the Franc-Maçon. Dugier report under san
wear the tricolor ribbon, sign of his
especially in the Italian Charbonnerie, and
teaches to Flotard the mysteries of this

ce. The log here tells you that
this sect was semblable to an army
' born to Christ the patriot by excel-
'tence. We do not follow this principle, but
it is stated that the Bourbons have already
ramenès par l'éstrange , the Francs-Ma-

cons Charbonniers returns to France
the right to rule over the government here
he liked it. We share this Macon-
high-end retail, central retail and
special offers. To escape from
penal code, we fix the number for eighty
log, but the high sale is composed
of seven founding members. All of them
other sales were too high
and in doing so the instruments are
But like the soldiers who fell at this
association, it was declared that each
member had a gun and quarantined car-
touches; on Sex in the arms on the
parquet covered with straw to avoid
I understand. The secret is well guarded
that the government is not aware of anything.

When France covered these
sales like a network , I'm head of
conjures itself defiantly and is
lying with Lafayette. Bazard is charged
to build confidence. Lafayette married
no and enter with him in the upper
sell his friends deputies.

Once applied to this person -
nages, the conjured ones repeat themselves in
the departments, Flotard in the West,
Dugier in Burgundy, Rouen in
Brittany, Joubert in Alsace; en
little by little there are plots and
conspirators throughout France. Les sol-
that won at the Franc-Macon party, in
garrison changer, col-servant
Charbonniers porters. We don-
without letters and a piece of money
in copper divided into two; to this sign,

allaient habiter. Ainsi la revolution mar-
chait d'un pas senza rapide d'un
throne and to a new bouleversement
of the company (1).

è

(1) Here's how to print the journal
Friends of the People of September 15, 1830: and De
4815 to 1830 the secret society of Carbonari, 5
arrived in Italy and will be returned soon
throughout Europe, it threatens all the kings. Elle
registered in France a certain number of de-
putés, and several between our main toys-

Charles X, threatened by re- agitation
revolutionary which manifests itself in the
Rooms and everything, buried in a
great perplexity. Click on the article

tenant a grand role under Louis-Philippe.

According to these chefs who constitute I sell su-
first (name given to their log) was another
sale of the product formed the famous committee of
recteur, the government does not stop
meet the members who were named
de cing. This committee established the reports of
the sale is not with the high sale, where
composed of representatives of private individuals
res which has been one of fifty-five mem-
bres, Jamais association ne with more of ri-
gueur in the choice of its members. Elle
demanded an independent fortune, an educational
cation distinguished, a passionate love of the
berté, an invincible horror of despotism,
a courage that reaches beyond the
dead, but what is proposed by the association
was the reversal of the throne by the means
of the press and arms. Every member
should have a gun and at least quarantine
cartridges. Supreme sales received an-
now two million who were the fruit
of volunteers and who were em-
ployed but propos The revolution had
be done by the deputies; the poor, people
excited by you and by the journalists prit-

XIV of the Charter, the ordinances
these don't all over the world even in the soul-
come present. The organ journalists of
the Franc-Maconnerie appeals to the cons-
pirates with weapons. The king gave up his arms,
Today, manifestoes and the court
is obliged to withdraw to Rambouillet.
The legendary house and other summer
These Masons won the accelerator of rap-
ports mensongers and infames on the fidelity-
the troops who are here to help
-no orders and no shouting of
fight for the king. According to this time,
'Dupin and others rushed to Neuilly for
averür Louis-Philippe d'Orléans , Grand-
Maitre des Franes-Maçons, he is
believe it or not, the revolution has come
| victorious and that the people] waited for

texts of orders for self-discovery.
Charles X died and the revolution happened. n
Agar comment parlait PAm du Peuple dont

editors were all French-Masons,
1 that honest people understand!

| eo

give him the reins of the government,
Lafayette succumbed to the fire in the streets
the outbreak of war is like a plague of other
three loggias. Charles X, near
those who displeased him with his lost cause,
be obliged to wash and take
sadly the path of exile,

The old throne gave way to the scrouler, the
Fayette and her accomplices hate the
learn something new that they donate to their
chef Louis-Philippe d'Orléans, who took the
premier king bourgeois like the Pappe-
layperson. The conjured, there is nothing more to
craindre, revealing openly that they
conspired for five years; et.
as the elergé was opposed to all
its forces to conspire without power
stop, they attack him in

that the priests wanted to restore the dime
and the feudal rights which they wished to re-
put the people in slavery, force them to
charrue for him to work the land

like animals; that the priests
sent enormous sums for
go to the stranger, every night they
exercised with arms in the churches
with their adepts, that the basements of
churches were empty handed. The people
furieux wanted to visit the churches and
Even the cures, it is placed on the cross
public, the breeze or the reverse; l'é-
Saint-Germain l'Auxerrois railway line, at Pa-
ris, was sacked, and Sainte-Geneviève
changed to a païen temple. It happens even
question of delivering the presidents, and
by the replacements or by the school teachers
auxquels absolutely fit to beat beautiful
houses, or by Protestant ministers
which undermines France to rebuild
their doctrine, supported by the governor-
ment.

However, the people are gradually becoming
little by little the trumpet sounded. The purchase is better
again, when consigned, in the place
thousands of men in quarantine, taken to

four-thirty thousand; when trading
buried and that the impressions there aren't.
was worth more than nine cents
millions, far from being ported to the seventh or
huitcents millions. The French-Masons
also notice that their bosses
trumpeted and that Louis-Philippe ne
kept no promises that they had
made; that the bourgeois king did not work
to gain his fortune, which he placed in
'Angleterre and the Americas in summer
enormous. Exposing the conspiracies re-
beginning. -

France has launched the revolutionary
naires, and their victory is an effroyable

rope broke, one cut that the re-
revolution would be general, as the Franc-
Masonry has acquired power!
Unless you know that Belgium
who delivers a protestant king for
tomb between the hands of another king
Protestant who does not seek re-

8th

ligion., but if you leave: surround the
Ministers of France and Macon. The King of Saxony
'lost part of his authority and
a constitution, A Brunswick the sou-
The club is chassed, the Polish company
a war under the influence of alcohol;
Italy broke away, Switzerland itself and
North America is embarrassing, launching
no one is listening to you, I want to say
of the Protestant ministers, modifying their
constitutions against the. Catholics, and
'Saccagerent of churches and oaths.

Carbonisation, which has won prizes in
come to Italy, don't stay away. A la
suite of disasters of 1830, agents
Revolutionaries of Paris e4 of Switzerland
appear in this beautiful country. Modene and
Bologna bears the flag of the Republic of
volte; Rome follows their example. What is
-rainbows of -Grey paper
goire XVII.. Without vigilance of the seere-
Bernetii State Council, the city of Rome tom-
bait in anarchy. Their plot is over

departed, they jetted over Parme. Mary
Louise is chased by her relatives. At Spoleto
the papers are required to send troops away for
deliver the archives which will take longer
Pie IX ; mais.vaineus, the rebels from
Ancestors and massacre the mayor. Vain-
cus and not discouraged, they ask for font
a national guard on the grand scale,
They are about to become bosses. The Pope
the excommuniate, they. present these errors:
three spiritual; car they don't cross

France here supports. absolutely the revolution
languages, the Francs-Macons demand
an amnesty. The Pope pardons the prince
Canino, at Mamiani, at Mazini and at heaw
coup d' oeuvres; but those who work at
simply repeat the ideas. sevolutionnai-
res under the name of a scientific congress.

This congress is reunited every year
either in a city, either in an au-
tre. Gregory XVI takes the only one who
do not allow in its Elats. We flaltait

;.

aa
the governments of Turin, Naples
and even Rome, in their entre-
see the possibility of expanding your territory
and to become more powerful. Gregory XVI
died on 1 June 1846. This time
velle, the secret societies push a
cry of joy. The barrier was broken;
Italy's grand movement is over
finally explode. We met the heart of
Pie IX, who succeeded Gregory XVI; read
revolutionaries exalt themselves to the nines;
they want to be their guards, they are incompetent
against all the administrations, their
suggesting horrible intentions, in the
accused of criminal plots; some
cardinaux, disent les Francs-Macons, veu-
perhaps five thousand Romains would die.
Every day the admirers of Saint Father
are assassinated, their days are not
not in safety. We are in administrative custody-
expensive provinces, and the journalists from! Eu-
rope publishes absolutely those who are right-
what was discovered against the Pope

ee
they become their only support. On de-
calls on a national guard
nals. to help the Pope in the reforms
which meditates on the well-being of its subjects,
without exposing his person to vengeance
of the reactionaries. It is just that the revolution
tion advances beyond giant. On éloignetous
the Pope's former servants, and on the

bee, pushing the cris of joy. En
even at the time of the French Revolutionary
Masons of Lucques propose to the prince
the example of Pie IX, demanded the
reforms that were agreed upon. It is
life of joy which lasted from the foil, and on
created Vive Pie IX! The parties are over
by insults to God; compensation for-
freedom of patriots.

Louis-Philippe had already been raised on the
trone qu'en qualité de Grand-Maitre
des Francs-Maçons ; but parvenu to son
but, he occupies more of his children that
of promises made to the Order, It is not long:

= FR aa

not to evict his person Lafayette:
Laffite and the other chief masons. The affair
blit, autant qu'ille put, the power of the Or-
- drequil'avaiteleve.Deslorssesanciens amis
judge himself guilty. After a thousand attempts
d'assassinate and well of partial revolts, the
and today the Maconniques meet in various
places, especially in Saintes where we are
a new way to escape from the crowd.
But Louis-Philippe, who knew everything-
these Russian employees to detach their
parent, for a long time,
attacks, and, for its safety, evaporates
to build the gigantic fortifications of Pa-
ris. Therefore the crust becomes vulnerable, like
the eagle in the sky does not rise from a ro-
cher; but he took his friends and
their vengeance would erupt.

In a large number of cities, the
Francs-Maçons, applied by the orators
dela Chambre, organizer of banquets
under various pretexts. When it happened,
tion to make the same thing in Paris, the

- 79 sec
the government wants to oppose it; the ora-
The most distinguished guests of the room:.
protesting, foreseeing the insurrection: ct
blame the government for the attack
against freedom. Louis-Philippe is done

but the crowd grew in the street, and he,
who crossed safely, holding on to it
était sur la nouveaute nouveau which ap-
almost entirely in the Franc-
Masonry, also well known among the
plus.opinions of the revolutionary party and
a large part of the bourgeoisie,
soon found in the same perplexity
that his cousin Charles X had
trone. At the moment of tempest, he
far too close to the target. Ainsi
to take advice he could not
that is, the voice of the trahison (1). Dune
part on secretly executing the revolution
tion, d'un otre on montrait a Ba

(Y) Everyone in the world knows the role that you
M. Thies in these circumstances.

because for the service of the prince, we per-
said that he could not tolerate this
banquets that were infallibly
the disorder; then it attracted the
head to the embezzler. Odilon Barrot, sou-
by the pretender conservation party
as well as by the reform party,
everyone was sold to the Franc-Maçon-
black, white soon group around him
a few million workers and three thousand
school students. The National Guard, ap -
Pelée to support the monarchy, and not to travel
in the opposition deputies that
passive resistance says that we have had
seized in the lodges, refused his consent
course to the monarchy without being delivered to the
revolution. The troupe fit d'abord son de-
see and remain mistress of the ground; Corn,
During these times, the entourage of Louis-
Philippe persuaded him that the troupe was
indecisive, that the insurrection was grandiose at
eye view, that soon his days will not be
more secure, The old man at marriage

{want whites, terror sensation, woman sa
resignation in favor of his little son
it was Charles X, when the Duke of Orléans

-levé against the Franc-Maconnerie. So
his old friends, seeing that pimping
he broke away, turned against him and
abandoning, not subject to es-
to preserve their places. They fire
a last effort in favor of the count of
London; but we replied to the Duchess pro-
testante who presented his son: He is too
tard. The answer came in 1830 at the
Duchess of Berry here, she also had
presented to the people the Duke of Bordeaux.
It is only by his throne that Louis-
Philippe, not by the power of Pin-
surrection, but victim of torture.
Also this old conspirator, in part
pour lexil, s'écria-t-il « It's like
Charles X! » Yes, the same conspiracy
who had already perished Louis XVI, tomb of Na-
Poleon, assassin of the Duke of Berry, pro-
8th.

clamer to Louis XVIII his charter of
revolutions, the same one that was reversed
Charles X, chassa Re à son

trip.
Cest. even if France submits Vigno-

miniature of life, on February 24, 1848, soumise.

at the age of 18 at the Franco-Masonry
person of Lamartine, Ledru-Rollin,
Louis Blanc. and consorts. Bientôt des dé-
puts from the Grand Lodge of France, revétus
of their insignia, worth depositing between

J

the hands of the provisional government.

their act of adhesion to the republic. Gré-

decorated with the insignia of their grade, region-

vent the deputation which pronounced a dis-
presented by the body of Bertrand, president:

of the Commercial Court, in quality of re-
presenting the Grand Master. « Le Grand-
The Orient de France declares, in the glare of
and Grand-Architected of the universe, which comes
« express the sentiments of the French

« Masonry on the subject of, agitation and

— 83 ss

1

ciate who is taiiifestée. Sur Ih bán-
: kidney of Macens, of all times, this

The teacher has written words: Freedom,
Egalité, Fraternity! Ne Kapplaudissent

what the nation receives from the consecrated
masonry function. Quarantine a thousand Ma-

divided into three cents boxes

prompt their confederates to the governor-

« not new. Crerhieux responds

what the Grand Architect means:
homies are free.. In all the
times, mem under the tyranny of the po-
see, Fa Masonry is lost
these words are: Freedom, equality.
Fraternity. The recipe is found

in the masonry; sur toute la sur-

« face of the earth that signifies Auguste is

A

known from Frane-Macon. Welcome to
all the parties of the world, the Grand-

Architects of the moon reunite all the

people in the same mood. » The

deputation retires from office a thousand times

petes from Vive la republic! :

— 8b —

On March 10th, Lamartine arrived at the hotel.
The following statement will be: & I am the
conviction that you are from France-
Masonry that gave birth to great ideas
here we have launched the foundation of the revolution
from 1789, from 1830 and from 1848. » And main-
tenant understand that all the
maux de la France viennent de la Franc-
Masonry? This improvised government
be obliged to submit an assembly
blue national. This Assembly must
accept the new constitution of the
France and all the state forces
for the conquest of Europe at the Repu-
blink. But the nation that is upset
still the weakest sufferers at the first,
and caused a deep aversion. It was
easy to predict that this governor-
no longer tended to the republic
social. Also, despite all its influence
on the elections, the Assembly, without
ramener outsit the monarchy, s'opposa
opening to democratic institutions

Sb os
ques and sociales, The government pro-
_visoire, entered into his plans, souleva
the masses of workers here distributed
the treasures of France. It was said that
chase the Assembly and form a committee
of public army salute with power without
bornes. So, we propose domi-
in France by terror, and sou-
put the universe at the crossroads of the republic
social. The report on the events of
months of May and months of August are not designed
what four names : Ledru-Rollin, Louis
Blane, Caussidière and Proudhon; more the
formally declare that they have been pre-
instead of the government of Dont Lamar-
the chef told him, it was said by laFranc-
Masonry; we wanted the reversal of
the Assembly which opposes everything
capable of new developments.
II signals a multitude of functional
res loud in the departments and
agents of the clubs paid by the governor-
ment to tighten the people under the

*

power of socialism. The 15th of April
rat a bulletin ins-lequel on lisait ces
lyrics: If the elections are not a triumph-
for social truth, tl still remains ati
people who make the barriers a mean
de salit , cest d'annullel les decisions d uns
fake representation. Pendant ce temps-
Yes, we appealed to national workshops
all the bad subjects for the former
a formidable army capable of
to be thrown onto the assembly. Your name
passed cent mille. The Red Newspapers
threatened to throw the dé-
putés in the Seine, s'they do not anticipate
a socialist march. Louis Blanc and
The defendant was accused of being on the
costs of effective movement here
place against PAssemblée on 16 April. Source-
what days ahead, what last came
convoked at the prefecture all the commissioners
police officers and they arrested their
mollesse, their smile, and their recommendation

men of order who are waiting for them
long to respond, four cents.
thousands of workers did not hear the signal.
to rush through Paris, they are not laissez-faire
no stone on stone. Grandmenil, écri-:
vant: to his naughty side in Angers, he said:.
Caussidiöre recommend te bring here
some of your famous bombs; Corn
silence before everything! In other words, the minister:
held in his cabinet of eonciliabales
noeturnes; we met a question Pexis-
tenence of the National Assembly. The plus,,
My club is chaired by Sobrier and
these human rights by Vilain.,.
deputy of the 'officers in charge of. par-
run to all the garrisons to engage
the troops to attack their bosses.

These two clubs comprise more than
ransom thousands of all army members. When
where the attack on the Assembly took place,
find on Sobrier where there are various prices-
secrets that should be published after the
dissolution of the national representation;

ony lisait: « Establishment of a committee of
public greetings, transport defense,
gent monnayed, death pangs against all
French who emigrated, suppression of
all administrations, formation of
community committees, etc. » In Lyon, the
The mayors of the city and not at all~
tends to signal to put all
in fire and song. We no longer speak that
pilling and guillotine. Enfin la Franc-
Masonry wanted to rain on each
vres, du sang et des d'combres. Hayreu-
while the National Assembly invests the
General Cavaignac of the Supreme Council
door. The bourgeoisie and the combat troops-
tired for three days with courage;
the dictator triumphs. But how about the
savait favorable to the republic, it does not
appealed to the presidency, and the defendant
in private life.

After two years of fighting in the order
and the disorder, we wait to close the
four national lodges of France, en-

following the Grand Orient, then finally all the
clubs, all the lodges.

But the Franco-Magnolian revolution
not been born to shake the
France under the weight of its power, to
to destroy his treasures, to destroy the
mercy, to stop the industry, and to fair
trembler everything that has an honest heart-
not to exaggerate all the bad things
. sions, to arracher the centaines of curés à
their troupes of cherries; she has the
carry embarrassment and desolation throughout
l'Europe. Yes, in 1847, the great agitation
expensive and French-Inacon Mazzini got excited
of powerful demonstrations in all
the Piedmont. King Charles Albert, in lieu
of the reprimand, let yourself be seduced by the
because all of Italy is crying
sceptre, d'aililleurs truly paternal. Also
de toute parte n'understand that this crisis
repeated by a million voices: Vive
Charles-Albert! Vive Pie IX! We have no part-
milk that of reforms and constitutions.

Against the backdrop of February's revolution
_ triumphed in France, which secret societies
they are agitating with fury in the Peninsula,
Rome is reading satanic joys, tou-
these nights the city is filled with lanterns
and lights of joy. The population, in united
shape or in gunnels, street circuit
with tricolor flags, in a hurry
the Marseillaise. Evidence Paris and Rome
se tendaient la main, On court äl'ambas-
sade d Autriche, on breeze the statue of
_ Pempereur, we burn our armouries, we do
and then hunt the Jesuits. En vain Pie IX
give a new constitution, on him
responding to the famous phrase: II is too
tard. The city of Vienna is now
combustion; Metternich, he supported
Louis-Philippe is chased; the emperor

March 15, Berlin is covered by a barrier-
of; effroyables commotions! the king takes
It's gone. This same day, explosion revo-
solution in Milan! on massacre les au-

torités, the troupe cannot support the choir.
March 20th, revolution & Parme! the
Prince of Wales is a triumphant prince, but he was
ignites the effusion of song. His humanity is
forlorn, he takes the path of exile. The
March 22, the Republic is proclaimed
Venice; Place Saint-Marc is demolished
and the triumphant revolution; absolutely the
Furious people take their arms, and Paul-
torité is anéante. In all Ptalie on
do not see any improvised battalions; all
the clochers sunk the tocsin, and lee peu-
please be guided by the transport that takes
of the fureur and of the foil all the time.

'Fous the tears are. ebranles ou ren-
verses. |
Looking at this movement, Charles
Albert that the French-Macedons proclaim
the king of all Italy lets himself be fascinated
and declares itself against Austria. It is not
don't know that Mazzini and his accomplices don't
let him serve you, for the sake of the
leperdre. Then he tried to escape

*

the Austrians of Lombardy, their pre-
tendus amis proclaimed the republic to
. Milan. At all events we cannot see that
perfidious. Romarino, Mazzini's student, is
not to proclaim the Republic to
Hello, in the place where Italy is located in No-
vare. Tandis que la king de Naples trumpeted
envelop his soldiers in the Italian war,
Mazzini and his agents launch a
formidable insurrection in its capital.
The Franc-Maconnerie also decided to
love all the princes of Italy, but c'é-
ready to detonate. Cependant Ferdi-
nand II reported on the revolution of

immense result, and that helps to save
l'Europe. |

Abandoned by the revolution in its ca-
capital, he failed to reconquer Sicily,
Here, too, was the beginning of a revolution.
If it was well served, a simple de-
demonstration, accompanied by a detachment
right, is it enough to hold a hand?

*

— OF —
in fact; but one thing is certain
sent an army to be speary
tatatrice of what happened. Subject,
after long periods of inactivity, on attack
the rebels; immediately they are dispersed,
but not entirely stupid; the general
Desaulet can promise a victory
Certainly, but it seems that this
glory and let the time pass to the Masons
solutions to reunite, to call the
English to their rescue and to the rescue
their canons. In a few occurrences,
the king has a great council; more along
of traits like that of Charles X:
"Sir, tell them, the capital is in-
_ surrection, the English declare in favor-
for the revolution, the army is not
Plus, the revolts are about to bomb
the city, the guns are raised on
your head, give a chart or everything is
lost. » A parliament of men in.
where the trumpet king had placed his trust.
Mazzini said that the revolution is

— 94 — .
given by the sovereigns; à sorce de les trom-
by way of attachment protests,
the word is found accomplished. The king of
Naples has a constitution that
does it accelerate the revolution.

On says comment the effroyable tempête
dechained across Europe by the Char-
Bonnerie and the Francs-Magons are at peace,
from the energy of this good and

dence of the new emperor of Austria,
finally by the energy of Louis-Napoléon ac-
currently emperor of the French.

What we have to say. We cannot help but
material, it is easy to see that all the
maux, all the revolutions that are
in Europe since 1970
. And now, they are the works of secret societies...
The civil wars, the assassinations, the
deaths and the expulsion of kings, the im-
pots forced, - abolition of all religion, the
communism in society, the des-
destruction of order and family, the ruin

2ND FLOOR -
general, the assimilation of peoples to a
troupe of wild animals and the do-
supreme and despotic power, voilà ce
that means the Frane-Maconnerie. Si son
history was not enough to prove, we
only bypass their statutes. Nous n'au-
rons qu'à ouvrir las eyes 'for being con-
vaincus que si damais salle atteignait
but, the moral world would be an anti-Pu-
niyers died in barbarity, the human
nité touched it at its end.

BUT DE RA FRANC-MAÇONMERIE. PUBLISHED BY
THE MACONS ARE OUT OF THE WAY. MISCELLANEOUS
CIHCONS TANGE, eC SA aw à Be

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see the proper words of Heim-
bugs pronounced in a box at 19
January 1843: "If the power is obstructed

E ==
to maintain that the spirit of the era
repousse and which is used for a long time, the
a stronger power must be lifted and
breeze these entrances. It is necessary that the old
échafaudages (State and religion) s'écrou-
lent, and it is through the violence that they will
reversed. What time should be used
tomber, and if the mortars are looking for the

me when they were 8 under the
ruins. »

The Masonic Review for Finstruc-
tion of the brothers contains this passage remar-
quable: « He must keep the brother in the
continuous meditation on certain ideas
social, important; our constitution
is democratic. Union of Members
of different religions in religion
nature, equality of rights, joys
communes. The priests of religion, au
place to see in us the auxiliaries and the
useful preparations, no mistake in the long run
times still mean farewell: they

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= 07
we are accused of idolatry if we
voulions donner à l'humanité a per-
sonnification, like on a costume from the
work for the divinity. »

The French-Masonry also proposes
three things: the destruction of everything here
exist, This is the old demo fading
read, the abolition of all religions, to create
a new religion: this religion con-
sister to put God on the side and to make
man and God. Voilà the cult of the
déesse Raison. pu

The Masons' Manual contains these
roles pronounced by Gottald Salomon,
preacher Israelite, member of the lodge
The Naked Aurora in Hamburg: « Pour-
what in all the Franc-Maconnerie no
meet-t-one pas a single christian symbol-
tien? Why the compass, the compass, the
level? Why the name of Christ is not-
he was not pronounced once in the
serments? Why don't we see pas-
rer la ereix? a Christian masonry

6

ele carré, etc. »

Count Fernig, French General ct
Vice-President of all the lodges in France
ce, wrote & Berlin: « In France on de-
- tell the candidate not what he is,
but what is his life. Our God is not
of particular name, it is the Grand-Arehi-
tecte de Vunivers, the worker at
Pequerre. Maintain religious prejudices
the middle-dge, it is not the law of the pro-
grès. » Klos, one of the most instructive
The Magons say it is impossible
of introduction in the masonry. un chris-
positive tianism. The book of the eonstitu-
tion. of the great logs declare that in
la. Franc-Masonry does not propose
that to practice social rights. Ainsi
the French Masonry. is a company here
not true, and he cannot ally himself with
Christianity.

. If we chips a coup- d'oeil on the
Lutomia of July 1849, we are

5

"that masonry is an institution
Christian teaching, which is the wall of
Christian prejudices, raised by men
friends of darkness and mensonge,
little by little. For those who do not-
sat put a big tide on the edi-
of imposture, they have concluded an alliance
with the power to educate, to teach a religious
region of the State, introduces hypocrisy in the
company; but soon the Samson of a
main 1 demonstrate the difference; U.N
dangerous cracking fits duck-
dre in the temples of the Masonry,
and, under the protection of secret, of the hom-
with all my heart and soul
reux fought, and the lights pene-
crossing through all the openings. » (Sans
doute the lights of hell.)

In the memoir of the jubilee mason
In 1833, these offensive phrases were published:
domination now, and with her the scaling
vague. The thieves gave bad advice, and

Hs looking for fireworks and jets at
in the area of the battlefield an object of-
wine to make your instrument
perversion. What was this divine object? The
Do not pronounce the word "this is a horrible"
ble magic, which in little syllabuses signify
the combination of horror: assassination, assassin-
sin, assassinated; it is Christianity. Corn
of noble and generous men at heart
form an alliance that ensures the
triumph; she appeals to Franc-Macon-
nery. »

The Franc-Maconnerie also considers the
Christianity as its legal enemy;
she has to destroy it at all costs. It is
so that the journalists who are
sells not to proclaim freedom
of saying everything, and of discovering the blackest
'calomnies against the fathers and against the
religions. All the bad guys who come to
Humanity is attributed to the priests. Si
Cholera starts with fury, and that
clergyman sacrifices himself to save and serve

The sick are healed by the people:
I think that the priests are emphasizing
the fountains. It must absolutely be achieved,
destroy the clergyman who is the defender of
the order of dogma and morals. |

But new cites testimonies;
laisons parler Blumenhagen , venerable
distinguished by the Masons. In the son
Manuscript for the Brothers in 1828, the ex-
firstly: "It is absolutely forbidden to
servation of the civil governments. Je le
disclarity; he said well
of the existence of our association. No
you will not see the naked naked women who are
balance on our heads? We must raffle
fermir, before the storm hits us-
porte, What is very advantageous from
drrober our secrets about the eyes of the mon-

to our other preserved secrets. We
devons act with prudence and energy for
protect yourself because it is in our

bonne mère la masonnerie. L'enfance st
6.

the adolescents of our order have passed away;
it must be firmly established in the
heart of:chaqu£. pays. When in all
the university visits the Masonic temple,
the powerful land faces eux-
even more sin, abandon us
main the domination of the world, and lay-
give people the freedom that we give them
prepared aurons. Who is the master of the world
We agree once again that we
aurons takes the but silly desire,
and the people don't look any further * |
princes who part ways with the initiators. »

A seat is not slanted, before
The Masonry has completed a part of
eette prediction, Two years after, she cou-
ronna Louis-Philippe son Grand-Maitre;
but they want to get rid of
her secrets, she turns into
1848. 2s nn |

Here are some thoughts extracted from a
discourse of Traillard pronounced in a
loge in Lyon: « Autrefois, when the Ma-

The sounds are quite loud for sub-
train their productions to investigative
tions de la police, this glorious transgression
sion was punished by a long detention
or by exile. Just like before. grew the a-
rage. Yes, the reason, the philosophy , 7
demolished the old stone-to-stone building
and in 1920 the foundations; the char of
The state was stunned, the nation was convo-
what; The rights of the poor are violated. pro- |

of things should have been destroyed. The nation
had a whole phalanx of the
revolutionary dación. His orators
the dogma of freedom prevailed here
always had fouled feet by the
civil society; this dogma is today
delivered in all codes. We have
the mission to continue the work. Avant
everything, we believe we will take from the in-
education of the youth; and instruction
should not be allowed to pass, because the individual
quit the school; she must embrace all the

ages of life. Do not suffer that the
Catholicism exploits the power that the so-
laid low in the man's heart.
Aim for equality and justice; the people do not
no need for large yellows. Morality
immediately abandon the fraternity;
it will be clearer than that of PEvan-
gil. »
The Franc-Maconnerie is still
was composed of revolutionary ideas-
res, she always wanted to destroy this
exist; enrayer le char de l'Etat, s'empa-
education by mutual schools
and the institutes that are in conflict
against religion, and morality deserves better
that of the Evangelical. These are Franc-
Mason adds to his teaching these pa-
roles : « Protestantism is not that
middle of the masonry. Celle-ei a con-
state the antipathy that exists between the doctor-
cross and cell of the church. »

Here is another one, Gieseler who
1848 also sat in the Chamber of Deputies of the Com-

pas-d'Or, mixing his voice with that of Ma-
French characters who celebrated their
triumph: “Freedom is no longer needed.
to flee to the shadow of our lodges. Elle
pedestrian zone without barriers in public places.
The great era has finally arrived. We
greetings with joy to the children of

ferments, &cume, to remove this
who is impure and makes the links where
But wanted the container. With the word éga-
lité, it combats the excessive ac-
cordée aux advantages de la condition, des
riches, of honour. The quality of
The toy makes all the distinction. »
Masonry also needs to be leveled up completely. The
no more wealth to live
the poor through work and the aumone.

Comments now Fischer, speaking
in the Lodge of Apollo in Leipzig in 1849:
« In our Germany, all our efforts
must tend towards the success of democracy-
tie. Someone alive who is the resistance,

a |

the aristocracy the most epinephrine is forced
by knowing that the system of privileges and
of the tutelary, for there is already one,
is lost in an irrevocable manner, Ni
the riches are overwhelmed, nor science
profound, can not seek the domi-
nation. Democracy is an event
although our art was necessary
drive and that our art pushes more
loin encore. Democracy is our
. fant. For over a century, we have
viewed with great care the parches of the
nobility and ribbons of distinction. Read
universities and the evangelical church (it is-
(Protestantism) we have given
a powerful contingent. Our Principle
fundamentally is the fusion of all the
whole in the same fraternity. It is not
not without violent opposition,
can even be without a war
glante. The choice is not yet decided
dee; our case is not yet clear. »

The thing is clear, the wings peu-

let's see: What does the Franc-Macors-
nery? a republic that embraces Pu-
nivers, and the Francs-Macons in the

no distinction, just for you.
They nourish themselves with sweat and blood
the people, and the laissez-faire in. the deses-
perhaps without the hope of a better life.
Echoes these words of Fischer, they are
appeared in the Marennique Review of 1880
were pronounced in a box: « When-
qwori attack the religious side of the Order,
to fight a chimera. The great ma-
jeering from the Order not only unaddressed
not Christianity, but she is. combat
to excess. »

Rya in the raid ARRE a
large number of dupes that do not appear
in this association that the ideas
beneficiaries et al. d'humanité.
How expensive it is to reveal the secrets
of the Order, they supported the Magon- -
she doesn't work for the good public, she

a horrible, completely out of order exterior.
“Fischer will be loading the instructions:
The people here, in 1848, had raised the
tendency of the revolution came to be written on
their banners victorious these three words
Augustus: Liberty, Equality, Fraternity;
sacred words that have long been with us
pronunciation with emotion in our
many masons. After the revolution of
France, in the midst of an immense con-
ears of citizens who applauded at
government of the republic, on vit,
en plein midi, opposite the Francs-Magons.
We heard their orators say with or-
gueil: Your victory is a black victory. It is
We are here, since centuries, we are
consecrated in silence to the worship of liberty,
of legality, of fraternity. We are happy
sons ee day fortunate where the princes of
The Masons have been part of the
Yes, where can I finally overcome the
voyages that led us over to the re-
guards against enemies of light. It is

we who have preserved this sacred fire right
that's beautiful. day that our eyes can

Yes, masonry. This is not the cause of
his triumph that we have recognized
in 1848; this is not because of his
It is a mistake that we are renewing today-
d'hui.» (Words pronounced in Leipzig en
1849 and printed.). Ä

_ Voila, a lot of truth in a few words.
The French Masons declare that the
sorry it's her work, she's not happy
worked in secret for the sake of order,
she wants the taxes to be increased as in
'1848; she wants to see the eom-
mercy, hurt the red republic, the
Voraces en guenille governer en mai-
three, and the honest people tremble, Il
'add: « It's a serious thing that
There is an association here, by its Consti-
tution itself, convo me ardemly the do-
mination. The brothers who come to
Masonic innocence is the dignity of

7

they appealed to the Gods of the earth. » The
Maéotinerie therefore absolutely wants the do-
mination. What joy for the people,
when it says no!... We
we have in our work, and we have summer
'saisis d'admiration. What good are they
faith oo 1 |
: Continuations to make us edifier; it's tou-
Fischer who speaks: “Humanity in
summer: happy and like. retreated by the

-first French revolution (by the
guillotine and confiscation, by the ren-
. Versenent de la religion; certes!) Leg
He hurry and privately get back to normal. La der-
animals revolution to freedom and equality
to add the fried food (yes, and in quality
of brothers the men devaient is pillé
read us the others by order of the company
that Wulaient les Masons). Preserves the
goavernail in your faithful hands, veil-
love for world education in fondant
of institutions for the age that immediately
delaying youth. » You have rai-

t

son, M. Fischer; on the train where you walk,
you are going to the wilderness, to the
destruction of society, the end of the world
cannot wait, and you will be greeted by
the devil?

Giese, member of a Hall lodge, Éri-
It was said in 1848 that “the various societies
of craftsmen, of bourgeois, of polytechnics,
techniques and others, even the societies
of song pours the same but that the
loges. " II spoke more clearly, SÙ
said that these companies form the so-
those of the French masonry. It is for
that the workers of Paris and Lyon
are always ready to revolt at the pre-
me by order, as well as the schools
polytechniques and a great deal of others.
There are no master masons here
shoveling? 4

I now think Maurice Muller,
former trainee at the law firm
citizen of Berlin and member of a lodge. In
his work of religious reform, he says:

7T. >

"A real paganism is closer to
for us a Christianism has fallen; nous
said that the masonry had exercised a
healthy influence on the negation of the ca-
tholicism. » Even Macon prefers the pa-
ganism to catholicism. Living the moon
masons who teach us
to love Jupiter and Venus! E
Here comes Draeseke, protesting
so don't the journal Astrée reports the
spoken pronounced in a lodge in 1849.
What will be discovered by the ignorant of us?
mysterious things. We teach that
in the Franc-Masonry he is de-
crets that will never be known

Even when we see the princes or the
kings become heads of masonry, on
can therefore be assured that they will not
no secret. Laissons speaks Draeseke: |
"In our temples, he says, he is without
something was said about a secret, even for the
say more precisely, we do not speak that

the secrets. The one who is in the eyes
initiated without entering our sanctuaries;
but others do not get along well with the
know, don't meme by the means of
all its grades; it is a profane thing,
even ascend to the Orient of the Temple, and fit-it
examine the Grand Master's jewelry. Read
means that we employ for re-
solve this problem, our symbols, our
images, our signs, we regard
like secrets. Our symbols are not
not the object represented, they are not
allusions. » So we are well prepared
that the majority of Francs-Magons, even
Sometimes the Grand-Maitre, he is not
of the dupes that are left by the
don't they know about the portee.
Behind you he is among the others who
discover the secret. I] suffice it to say that
see their disposition of the men linked
by their strengths and they must
in the occasion under the hair of death, like
this arrived in Rossi in 1848 and is now

coup d'others who were afraid to have
. They were not yet sufficiently faithful to their commitments.
Ainsi fussiez-vous prince or king and grand-
Head of the Franc-Maconnerie, you are |
a profane, you will never say anything, La Franc-
Masonry considers the man as
a bid or like a machine orga-
no, she never comes and immortality, Jen
woman prays. In a lodge of love
The masters' pun pronounced the words
following: « How we have the
full of temptation to dispute if the embarrassment is done
before us or with us? The eme subit
all the body modifications, she su-
bit the same modification that the body.

body of his-self. If we notice the
causes of the establishment of the spirit
lité, we see that they are not Pef-
fet of the very interesting policy of the pre-
three. This dogma was very useful for gou-
reject the ignorant. » I am no longer
now that the Francs-Macons

==Ji
no authority, no re-
ligion, your secret is the most intimate
done h make all the men an im-
mense froppeau de hétes whic h rien
in clean, but who presumes according to their
force what they need for as-
souverir their faith; and misfortune to this
BE Sera pap the more fort! he was condemned
to perish, because it is not another law
that force, ©
. To confirm the truth of the observations
previous actions, and to ensure that the
Frane-Maconnerie is a monstrosity
indigenous peoples of the wild, here
located in the forests of America or
l'Océanie, I finish this notice by quoting,
from the red on the front, some extracts
of another phrase pronounced in the log
de Liege; and I tairai the one from this Franc-
Mason in respect of his person,
what is not I deserve not. |
- a When the man considers that his
only by tontes the creatures is done

d'intelligence, he is the author of the
that this intelligence was agreed
to deliver entirely to the pleasures
where are you together with the prayer?...
say that the name of God is a word spoken.
de sens. That man then leaves
search outside the world what the
are those who bring him joy that the
nature refuses him, that he studies nature,
that the application reveals itself to its owner
congratulations. This is not a point out of nature
that we may seek divinity;
They say that nature is God. Tenons
we are therefore in nature. Source that

stay what he is used to, the existence of man
it is a fact. What he says prea what he
look for it to be preserved.

« Superstition is spreading across everything, and
vigorously corrupt. If the Christian religion
tienne was proven to come from God or from
nature, he said, met with sou-
missions; but religions are inventing

The
tces by imposters more or less
_ skilled. What the Christian religion is
it's good for the children's authors; in
what she tells her institute she deserves
rien. Before proving the divinity of the re-
ligion, he would prove the existence of
God. » |

« As for his ministers, the bad
conduct of the sacred doctrinal church
of a large number of individuals who
composed of degrading the majesty of the pre-
me Etre qu'on suppose; we do not per-
not as pure as a source
can produce a lot of salt. The de-.
the eruptions of these people, somewhat respectable,
the croyance. They don't all believe
in the main to open the body, but they are
the power to lose one's heart. The vulgar
is contrary to their belief, and is without
exam. We see it ourselves, in this century,
of people who have more light
that he did not fall, he asks you
in the cry of despair at the sovereign

7.

Yes. This is dangerous because the
people are seduced and trained by the per-
suns don't venerate the knowledge. "

« When the Christian religion will
ripped off her mother's plates, she does not
rait point derigueur; people instructed not
he had to respect the exterior, and

sorry, these pains and these rewards
chimeras of happiness or misfortune
éternels. v

The legislators imagine ap-
link religion to politics and the
stop the collapse of civil institutions
by religious institutions. We have
felt the insufficiency of the law; de là le be-
should appeal to your divinity for help.
If the natural woman was not satisfied, she would
- gave to the princes who are not
of citizens charged by other citizens
to ensure the safety of all, and that
subjects that require justice to be fair,
dead or late, by insurgent against an

∗ o — MP —

tovilégyinese ſuur quepor la viplenoe.»

I am a nation that wants to
a moral is said, he must teach
Yenfance and n'auront need ni de su-
persecutions in the eminences. The priests and
the tyrants lined up for the destruction of
human genres are subject to the
“to discover the reason why they died-
-gnent and qu'il écrasent under the Bee de
their divine songs »

"My dear brothers, this law, this
'Deity, O princes, are your princes,
your dogma, your law. It's your pro-
payment that you have committed your
en faisant partie de l'art royal (de la
Frane-Magonnerie). The honor of all
impose the sacred obligation to fight the
eau ‘de l'espèce humane, la supersti-
sien, and he substitutes the code N
not in nature."

from me. she tried hard to contain my in-
dignification while I am transcribing this
amas d'horrible blasphemes; I've

which meets all the requirements of

crown jewels, headdresses
are all the scélérats who have bouleversed the
world, we had to write a summary
plus complete d'ordures, de scélérateuse et
of infamies that they are. All the fury,
all the rage of the devil to penetrate you
in the heart of this Macon, for his ins-
burn the grove, the rage does not exist
against all men, all laws,
all the princes, all the religions and
against God to come to me
all the principles the most consoling and
to strengthen the belief that man is not
very fin de que de livre aux pleasures
maux qui environnement, il sic que
it would have been better to descend to the last degree
of abrasion and weakness.
But after all, he must know the
sa franchise ; it is the only one of all the
Francs-Macons who gave you the courage to
completely lift the veil that covers your

mysteries and their secrets. The others are
wind of enigmas, of parabolas, the pronon-
cent a word that evokes you like
a light for you to let go in
a deep obscurity. Here is more secret.
This brother speaks to the brothers who will not
not convinced of what he is saying. Son dis-
course will not be distributed among friends
persecuted in the lodges of France, d'Alle-
magne, from Spain, from Italy, from Belgium
and America. He can then speak to his heart
open. It is good that they call the
fundamental principles of the French
Masonry, because there are no mistakes.
Or, here are these principles; résumés,
finally, know what to do
Franc-Maçon by his side: |

1° There is no point in God, it is the
tower which is God; I don't know this well
what is it, nature, but little by little
door; if you pay better, say that.
the man is God. Ä |

2“ The man, unfortunately, is 8

is a prayer; and it can and should be delivered
to the pleasures of the beasts that God is.
{What a horrible God!)

3° The man is a woman, everything is
sit in his body; It is his body.
chair who thinks, who instructs, who cal-
cule who foreshadows the future, who has ideas
spiritual, Comment des pensées spiritual-
current events can be transformed into a
corps matériel, I don't know anything, I know
only that the other beasts do not
of spiritual thoughts; but man
is not today who receives 'good privileges'
total; who are they? I don't know anything,
It's a mystery, can I explain?

4' Because there is no point in God,
nement il n'y a ni angels, ai saints, ni.dé-
mons. However, the demon here is good
I am not God without sin, but I am not
I don't know.

'5° Puisquiil n'y a pas de God, the reli-
This region is a superstition, and we must
specter that nature lives like the
bests.

6° All the brothers are almost
ghosts and monsters. I know they are not
living pas si mal that me, here, after me
Doctrine, both live together and pray, I
because they are better for men
what me; but they don't like the Franc-
Masonry, they are not French masons
çons, these are monsters: they pé-
fissent. |

7° The kings, the emperors, all the
civil authorities are tyrannical, without
except for Henri IV and Saint Louis. What
fait-on of the tyrant? We are detonating, we are
hunt, we hunt; it must be done by all
Your princes: voilà the conclusion.
This Fl is truly a fool that has
people who teach respect for religion,

ees; these people then become the people.

9° Finally, notice carefully that
this Macon speaks in a box in presence
of his brothers, whose discourse must be
eoramuniqu& to all the logistic centers of the EU-

rope; instead of taking his brothers to tea-
Minus, these principles are their dogma,
Many of them are worthy of proclaiming. Ainsi
the but of the Franc-Maconnerie is of all
reverse, that no longer lets support that
chaos, to make all the men a
troupe of wild animals that do not
tant plus retenus, ni. by divine laws,
not by human rights, must be de-
first read us the others. Disons, in termi-
nant, that Satan in all his fury n'a
we have invented a more effective way
to destroy the world. Telle est cepen-
and Thorrible company which is replenished
throughout Europe, almost
all the sovereigns who flaunt, who ex-
cite their passions, which do not leave their
display religion and church as a
obstacle to their power; it's her here
conducting the monarchs of Turin, de Bade,
even from Brussels; who exercises one more time-
almost sovereign over the people
from Italy, Piedmont, Switzerland, and

dont let ramifications tend & be deve-
lopper de plus en plus. Everything that is
passed in Spain just now
we write these lines, the monarchy here
periclite, religion already persecuted, and
In America the churches are burning, all
This is the work of the French masonry.
The Queen of Spain enraptures the char that
precipitate. We see that the char is revolu-
tionalist will stop or if it is scratched

by him. - 4
We end up working in pairs
latest citations. L'4stree, manuel des
Francs-Maçons, these proposals ex-

it was too difficult to fight on
grand day. It is about promoting freedom
of thought and sentiment of the indé-
thought that he was looking for a replacement
This gigantic monument was raised by
the ambition. Under the cover of the authority
Even the masonry worked hard
the work which he had confiscated. 2° La Maçon-

black you suit foot A foot, eat all of you
no, I think they are just in the in-
time of your love. She will monitor you on
the ombre environment will envelop you
ronne. His influence secret breeze all
your plans, your powerful arms will bring you
love the handle that you notice with-
three of them. The insensed cris cannot be affected
becomes its power. 3° She is holding up
on the throne, by the means of men
normative documents that are associated with our projects.
race to your impulsion, the genius of
Pindépendance embraces the whole heart
reux; the Punivers course, ignited
all the people. It's up to you that
people need to see their chains
brisées. 5° Yes, without leaving, it is
at the influence of the masonry that is required
attribute major political events
ques. 6° In the following, a noble road, the
Masonry, this August rule of law,
triumph over all his opponents and do-
tera the universe of his laws. 7° Heureux, si

I was born in the heart of young Ma-
with this August sentiment of Tindepen-
dance! Introducing politics in
The masonry will be like the arch
from Israel where the Levites alone came
right to hand. »

Let's talk now Mazzini, this
famous head of secret societies. Below
direction, the clubs firent des progrès in-
months in Italy and throughout the EU-
rope. Here is their program: “The rege-
generation must take place in large
countries, like France by the people; in

princes.

« The Pope enters the path of reform
me by necessity, the King of Piedmont by
Tidée de la couronne d'Italie, the two of
Tuscany by inclination, weakness, imitation
tion; the king of Naples by contrast. Read
people therefore have to speak loudly
and commander of the insurrection. Ä

«Those who appear under the

their princes ought to express their
care, singing, so as not to drop the ef-
fray and not too loose; profiteer
of the minimum concession to reunite and
remuer les masses, simulant the recon-
birth. The festivals, the hymns and the at-
troops give birth to ideas
in giving the people demanding, and 'light-
back on his force. »

ie

ORGANIZATION OF YOUNG ITALIA.

« ARTICLE 1°. The organization is ins-
titular for the destruction of all
governorates of the Peninsula and for
former single state under the regime régime
publicain. u

« Ant. 2. Mant reconnu les horribles

lack of absolute power and those more
grands encore des monarchies constituted
functionally, we work hard. to base
a republic, one and indivisible.

« Art. 30. Those who do not obey
orders of the secret society, or here
in revealing the mysteries, it seems
gnarded without remission. Chatting myself

« Ant. 31. The secret court pronounced
change the sentence and design one or two
affiliated for immediate execution.

« Art. 32. Quiconque refuses execution-
cuter the arrest will be censored parjure, and,
like that, it's on the field.

« Arr. 33. If the coupable breaks, the
will poursuivi without resting anywhere,
and should be amazed by a great invitation
sible, he lies in his mother's bed, or
in the tabernacle of Christ. |

« Art. 34. Every tribunal shall be secret
competent, not only for players
the adepts coupables, but to make

kill anyone who has aura
it was astonishing anathema.

« Art. 39. The officers shall carry a
antique form dague; the sub-officers
and soldiers armed with rifles and bayonets,
plus a long-legged handle, at-
fastened to the belt, and on which they pre-
teront serment. Signed MAZZINI. »

It is after this Magonnique law that
thrown under the iron of the assassins executed.
editors of Mazinienne's top works,
the director of the police in Modena, the
Chief of Police of Naples, the legatee
Ravenna, Lessing of Zurich, the genealogists
raux Latour, d'Auverswal, de Lambert,
de Lignowski and Count Rossi. An infectious
the death of others in
all of Italy. I request now,
an honest man can be French-
Macon? He could become an accomplice of the AS.
sassins, destroyers of public records.
of the property destroyers,
of the family, of society as a whole?

II is true that the very large number of
Franes-Macons ignores the real threat of

s'instruct d'after history? why-
they tend to close their eyes in front
I do, the incontestable presumptions, the
main pieces? Misfortune to the princes here
imagine that you are caring or tolerant
the monster, they laughed, and that
menagerie. With him he has no peace nor
treve; it slips completely into the
Councils of Kings for the taking and
troiaper under the appearance of devotion;
his army is always ready, his point-
gnards always price à frapper. Moi-
even who writes these lines and who
nêtré some-us of the mysteries of this
infernal society, I love not what I
death, if some observers, my
aneiens eonfreres,know that they
appeal to the plaintiff. Je serai trop heute-
reux, sir, by my death, I will pierce the
crime that I committed in my

timidly in a society that I don't
ignore the drawings. |

ee

RULES FOR RECEPTION OF GRADE
MACONNIQUES.

The masonry grades are divided into
two parties. The first one understands the
three first grades of exterior, or symbol-
liquefied. On the outside names; because
that the Macons who are in ruins are
in contact with the outside world that
profane appeals, because they are not
the instruments or like the soldiers of
higher grades, ready to execute with-
glement the resolutions taken by the division
interior design. The appeals are also sym-
bolts, because the mysteries of the

Franc-Maçonnerie is not yours-
lés, whic h are in an obs-

The second division calls inside,
because of the deeper secret she doesn't
Senvironne, the most secret ceremonies
tes and du but qu'it is proposed. On the ap-
skin still Rose-Croix, because it
decoration is red in memory of the Temp-
pliers that lead to the founders. The
do not enter into good details;
I need to tell him that he is
more essential in the admission to some
exterior and interior grades.

The person who wants to learn is
lead to the log indicated on the day. Between
in a solitary room where you find
wind two illuminated chandeliers. Here, the rest
only a few times, after what time is
his clothes; we met at the gau coast
who and his right hand, his souls are mis
in slippers, he takes off his hat and
his silver, he bandages his eyes

8th

and on the way to a black room.
II does not have his bandeau after a
certain times when he heard it staggeringly
three big coups. Then he got involved in a
table on the top there is a lamp al-
light, a dead head and even a bi-
ble. The room is completely covered in black
parsed of signs and marks in a saucepan.
A brother between him and him asks why
the desire is to be received; if it already appears
belongs to some other association, and gil
consent to submit to the surveys, On
he threw his hat and his sword
is in a state of submission;
one returns some time after, and
ayant bandaged the eyes, on the way to
gates of the temple. The log is from eoul
blue, the throne of the Venerable, the tables
and the officers are of the same color.

The Venerable is here, under a blanket;
behind, left and right, are the
brothers; right ahead; the secretary, to

there is a table on the ground where you can see three

chandeliers allumées, a Bible, a
_ cross and a compass; on the side
from the West there are two surveillance officers; en-
three of you are the master of the ceremonies; sur
the sides are two ranks of brothers De-
by a species of autel there is a car-
rése longe rése rugs sur la sant peint
all kinds of masonry instruments;
around, there are three goats all around, at
porte, a sentinel defending Ven-
tied to all profane. The Venerable then
a slap in the face: «By order,
my brothers; » the addition: « Surveillants, in-
former brothers who want to create a
reception area for apprentices. » On
check if the doors are well closed,
it is well-kept, and the surveillance
_ disent football, It is the word that passes, here
pronounce letter to letter alternative-
ment. Then the master said that he wanted to
face this person like brother Macon,
that he was favorable, that

nothing against his reputation and
which was placed in the temple parvis,
in the black room. The one who is char-
'to prepare the candidates assure also
which is in the intention to admit. The
Venerable order from T to see now
veau and explain it energetically
the things that he will impose, and that
the will is persistent. On the way to the
temple gate; the Venerable Communi-
who responds and adds some features
which characterizes. The candidate frappé
three big hits at the temple gate,
à Vexterieur, and the Venerable woman
cut off the maillet in a loud voice: "By order, my
brothers. »Everyone becomes their constituent
apprenticeship lodge; the master added: « Surveil-
lant, see here amazement. » The surveillance
« approach, open and ask: «This is
là? » The producer replies: «A man

des Franes-Maçons. » On request the name,
the age, the state, the religion of the candidate, is

already appeared to some society and some
are the motifs that exist, which are
guarantee, as we direct our path.
The novice answers all these questions;
therefore we allow him to enter; on open the
doors with loud noise.
His position is at the poi-
. trinela point dune sword, and he finds
in the face of the Venerable who is on his son
throne. He asked if he wanted to be ad-
mis, after what the order is that
make three trips. The surveillance
his new place the sword on the chest,
and when he arrived at the Méri-Colonel
dionale, near l'autel, the lady master
a coup de maillet and all the brothers agi-
tent their skin boards here, by the frô-
element, produce on the candidate a
indicative impression. The lion, the candidate
is conducted in the assembly area by
the seventh side. The master reads a
sentence and he does it again two trips-
total After that, the Vencrable makes a

my voice is strong and swaying: you are
still free, he says; we can
'you are traveling to the right place where you are;
yes, here, your name will not be pronounced
in this assembly; I agree with you
some moments of reflection. »
After a few minutes, he asked
a precise answer. When he replied
nicement, Yes: the Majtre says: « The sort
and it's over, I'm not there for anyone. Conduisez
the candidate to the auction by the three
masons. » He is on his knees, his feet
are in a cross, his head is posed
on a Bible. The Venerable says: « Placez
with compass on the side where the heart lies; "
and the addition: "You have well reflected on
'what are you going to do? You are ready to
confirm by your blood what you already knew
with celebrities, and ready to continue? » The re-

next and the candidate repeated the question.

x I am right, by the name of the architect
stun the world, they never forget the

seerets, the signs,. the attachments,
the words, doctrines and usages of
Francs-Macons; to guard everything
an external silence. I promise and I am true
that I never take, not by the plus-
me, not by signs, not by words, not
by gestures that men do not write, li-
tograph, engrave or print; the no
we publish what we believe here, no
this one might confide me in the future. Si
I lack my word, I ask myself
Yes, the next question is: why don't I cry?
wres with a red iron, qu'on me cut the
main, qu'on'm'arrache la langue, qu'on
I cut the gorge; that my body
sit in a box when ad-
meet a new brother, in punishment of
my infidelity and to offend the others;
that we burn next, that we jet the
sendres aux vents; that it does not remain
trace of my treachery. Also true that the
Great God see me. Ainsi soit-il.»Soors on
make a harmony conducted by

lee brother musicians; the Venerable takes
the maillet, and place the compass on the
candidate's breast, he says after having
there are three hits: "I welcome you to
name of the Freres-Macons in the name of
the architect of all the world, in his name
of the Supreme Chiefs of the Order, in truth
you can't trust me, and I
embrace like a real Frere-Macon.
Surveillant brother, lead the way
the temple. »

The Venerable adds some words
energetics. We do not leave the box
qu'a weak light, and we are little
near the tense, meaning a lamp-
pe à l'esprit de vin burns on the autel; tou-

the candidate, and everyone pronounced a voice
sourde: That God punishes the patient. On
his eyes are tied, it is about him
a complete chain; at the moment where
unbande les eyes du novice, one makes mon-
give him a flame and everyone writes:
So passes the glory of the world.

— 141 — |
The master says: « My brother, from myself
that you have seen all the points of
swords directed against you, for you
display the punctuation that is reserved for
features; of the same thing that the safety
you don't forget what you need. Read
swords are cut off, you are sick
in the chain of brothers. » We have to
then teach the novice, on the way to
Master, the health is strange; the
Master him with the apprentice table, the
white scull, a pair of gloves
whites to wear in the box with a sign
of innocence, and another pair for his
favorite. He explains the signs of Macon-
niques, the guttural, which signifies the serment
ready: when he cuts the gorge, it is
` infidèle. They say: we are on the move,
reunite the four doitgs under menton,
and the hand will touch the right ear;
then pull the hand up to the shoulder
right, and let's let it rain
up to the waist. The word of the order is yes-
kin, God created me,

— 112 —

For reception at the level of comipa-
gnon, the ceremonies are almost
memes, meaning that we can just adjust
qu'à seven times, and qu'au-desses du
Grand-Maître in the box, we have the star
flamboyant in the midst of Laquelle
find the letter G; the battles chan-
gent; the couture and arms of the recipients
are discovered; They also fit with the
black room. The einq font applicants
voyages : the first, armed with a maillet
and a scissors; the second, from a eompas
and of a rule; the third, from a pin-

cross and rule the penny; at five, they
not very helpful. After seven, nothing and others
ceremonies, recommended by the company
gnomes that never return; they are in font ser-
ment. On their behalf the table was sniffed by
of blue silk ribbons, on their women
the sign that consists in placing the hand on the ground"
due to the heart, and the hand forms a
équerre; then let's just slide the

but on the chest. We teach you the
eating habits of their own; on the happy ones;
to declare that he is minute and the master is
withdraw, assuming the box is closed. |

For the Master's degree, the log is
all decorated in black; sur Pautel is a
dead head on the side of a lamp shining on
the spirit of wine; There is a tear on the carpet,
souvent a brother servant and is pleased. The
the law is obscure; all the brothers are dead
of black; Sometimes we add a ta-
appears black embroidered with a dead head. Read
formulas are almost the same as for
the previous degrees. We introduce the
companion to the reculons, the two-man team:
to lorient; he has to do ainsi three
tours in his disant time in temps:
"Think about death, it comes closer," or
other similar words. After certain
questions, the Master, who appeals to Venetian
rable, have to approach the candidate from Paul-
without masonry; he broke the cer-
cueil, which souvent is not what is in painting;

'fe Venerable said: « Surveillant brother,
do not harm the body. » We retire from cer-
cueil the mannequin, s'il y en a, de ma-
kidney that the candidate does not see. The
Venerable lies under the oath, the maillet
à la main, in front of the candidate,
by two brothers near the circus, and he lies
a symbolic discourse; after what is he
place the maillet on the front three times.
The investigators identified the candidate by
behind and flying in the circle or

thou, on all sides the flamboyant star,
the whole box is well lit and on
chant. A surveillance camera is currently taking the
main. the candidate in doubt: The fear
abandon the chair; another takes the
three main and said: The chair abandons the
os. The master approaches, says to the
whole head in dismay: I am writing
the relax. He met his feet against his feet,
these knees against his knees and the release;
then he put his left hand on his shoulder

PEEEE
left to right ear: Mav,
putrefaction, and left ear: Berac,
in appearance; So, we have a
hymn, we demand the serment of our souls
never return to the younger brothers or to the
profane. On his announcement the cat-
chisme. The Master's sign is made in
holding the main right and applying the
open hand on the belly, but that's
hold the back of the main guid in front
the eyes.

For the Master's degree and perfect or eco-
said, the room is decorated with green colors;
on the carpets there is a reindeer, a
sing, a lion, a pelican. We do not
don't eat that much; it must be of-
finished. The Venerable is placed in Porient. The
candidate is locked in the black room,
put a rope around it and it is advertised by
three batteries. We ask him if he is from-
towards freedom and equality; s'il a du
courage and constancy. After the ré-
I mean, it's introduced. We are approaching the

9

renard, followed by the song, by the edlom-
he, etc:, and he returned to the reindeer. After
an exam . severe on the previous grades-
dents, the mountain up to the throne; there, the pro-
nonce the fermentation that renourishes all eyes
what he already did before, in fact
nobody knows the lower classes
not to the profane, and sd dévoue to all the

ble Pembrasse, the communique of the
gnes, the word that passes, which is Adonaj that
the skin, then the table, the green cord,
the hero of Saint-André, and his
the catechism, |
II. we remain. to say quelanes 'words of
grades int£rieurs;. qu'on namme., Anat
_Crossing the River Ghapitraux. -5 ~
The first grade is on
or eco-companion. D'aberd.la cham-
'Bre, the board and the awning are covered
of black; the Grand Master is dressed in black,
his hat is embroidered with blue stars, the
a black ear and a quarter-inch handle

ordinary insignia. Everyone is, outside the
Ordinary signs, a long coat of
devil. On the eaves there is a lamp and a
crown. In the outdoor room is
a black brother and a lamp surrounded by
a shabby chic funeral drape; in a troi-
The room is brightly lit and
a black brother. After various ceremonies,.
the lodge is declared open; two brothers,
Pun in the outdoor room, the other
inside, waiting at the Par-
candidate's rive. When he crossed the
first room with master quality;
in the second, a brother placed himself in Tau-
tel him ask how the ose behave better
dangers that threaten, and why
do not be content with the Master's degree
which he obtained. If the candidate is looking for
sort it out, he says he shouldn't take it
three to him, if his life is ruined;
but if he persists in his project, we
Pautel conduit; we ask you if, au
the name of the already prepared, it can be
- 9.

of not daring to tell any brother of
lower levels of secrets that lie
devoid of energy. After the affirmative reply, on
he took a sonnet, then he pre-
sent a lamp in silence: « Venerable
brother, the roads are dark; buy

He showed him an added sword: "Si
you return without having a doubt
vaincante que vous avez l'entrée,
say that you are persuaded by this sword; il
you will not have more permits after you
do not repeat the turn to the rear. »

The applicant arrives at the room of
environment, meets a brother the sniper at
the head that asks him where he wants everything.
The candidate replied that he had instru-
necessary items to discover the route.
Arrived at the door of the interior piece, the
make a coup de sonnet. Le Grand-
The master cries out: Brothers, be vigilant. The
the door opens and the black brothers encircle
the postulant, armed with swords. Les frè-

1

res qui are outside, the Grand-
Master asks who is he, etc.; then, sa-
teaching the brothers, he informs them about
saying that the venerable brother is
'admis. The superior brothers respond
by an affirmative sign, the others, in
putting their lanterns in front of their eyes.
The Grand-Maitre added: "Please pray
remain with the venerable brother. » The surveillance

Lants take their swords crossed over the
candidate's breasts, and what they say
the formula for the sentence and the law of no-
but to discover the secrets of the grades
inferior and less than the profane.

He promises in the most sacred way;

the addition that is not trustworthy, it means
it is bad, I must return or regenerate-
more, and commit to supporting his brothers in
his good and his song.

After that, we have to accept the
during the écossais journeys. Ensuite, the
black brothers, who were caught in the
tour d'une table, the surveillance font tour-

our new brother to the East,
font make eighth-seventh not in the temp-
very, both to the west and to the middle,
and your black brothers, carrying their lanterns
before their eyes, allowing the
conduise à l'autel. We jet to the knees;
he had his hand on the autel, but that was
put a stick on his chest. Le Grand-
The master said: « Promise me to dé-
protect the masonry of your life and the
your song and renew your soul? »
Then he stands on his head, makes the sign
of the crown and the fact that it is raised. So,
on the ground that is about to be made,
the crown of his main army, the name
I learn from the Ecossaise lodge. The place
the point of his hand on the cou, the
the new brother's breasts and mouth.
A black brother received the message and said to him: « Soyez
the welcome. » We're heading for a
bouret noir where are the instruments of sound
grades. We give you an instruction; on him
promised to reveal secrets later

and we take him in a uniform manner, a cordon with
of dead heads, a sonnet, a
lantern and a pointer don't put it away-
put the signification in an alleyway.
gorique. We end with the Catechism, where
It is a question of revenge for the death of a
man who was assassinated.

For the reception of a master. 80
or Chevalier de Saint-André, the Autel and the
thrones are white in color, ornés
of a heroine from Saint-André; on the Autel, the
ya Bible, compass, rule, sword, crown»
no, illuminated lamp, six candles. Les frè-
he had the bare sword in his hand; on a cous»
without red are the insignias that must
are conferred; on a blue cushion are the
jewels from the lodge; there is a green in the south,
The eerie memories and the pre-cau-
tion slightly different from the previous ones. _

It's true. to stand as a candidate for the Evangelical Church
de Saint Jeanqu'il ne dévoilera jamais aux
brothers inherit the secrets of the Order. Cn

the Master's duties, wherever
we are talking about sending and de-
protect his brothers; he met at the corner a
golden cord, in his place that she had left the
instrument of death of several hundred and
I wanted it to be there myself
sort. The introducer announces what is coming
that pass into the outdoor room.
On request permission to enter
the candidate; then we rapped three coups
d'épée à la porte: it opens; more than
near the order of the Venerable, we will see
here it is; then we repeat the attacks;
the novice is introduced. The Grand Master
he asked a question, sur
his age, his state, his desire. The consent-
generally accepted, we have to do it
all the non-masonry, the signs, the
attouchements; the brothers answered
with a sign of surprise and entanglement.
We address the new candidate
questions dont on ddresse procès-verbal ,
as well as the answers. On an order from

Grand-Maitre, the inspectors are
their swords on his chest and his head
In the Bible, pronounce these words: « En
face of the Grand Architect of Luniver, the
Grand-Mattre de cette loge, des surveil-
lants and officers and brothers of the écossais, I
we are committed and legally defending our Or-
dre, of stretching and of not letting me smear
not by fire, not by flame, not by
the persecutions of acquiring everything
my functions. If you take me away-
ments, I agree to submit all the suppli-
these, all the things that I
she left me in my old age
teeth: also true that God helps me, the
supreme architect. v

After that, . we have to travel the
candidate; at each tour, the surveillance
Lants give him a coup de croix. After
that the brothers have expressed their consent:
by the noise they make with their

cardinaux; then the very top brightening `
9..

tenant the rope I didn't speak, on place
the candidate as a machine ready A
soulever a loud fardeau, and the Grand-
The master said to him: «Before having an egg-
walk in this dream, I love you
that you have carefully examined
your conscience and your conduct; pou-
sometimes you just have to count on yourself, and
you have enough strength to support
the light that you contemplate here? »
After the applicant's response, the Grand-
The master replied: “We see!” » Now
the precipitation releases, it is thrown on
him, he said to the wind, he put the sword
in his heart and asked: "Where have-
did you get the word from the master? » The reply:
« In the middle of nowhere. » So, the
Grand-Maitre added: « I am content with
you; you have perfectly supported the
épreuves; you support the same cell-
those who await you again. » Le Mai-
three ceremonies tour around the cou
the candidate the rope that holds and in don-

and was opposed to Haut-Eclairant, where
he says: & Venerable brother, your way is.
ineertuin, I have a expectation of peace.
there is an obvious danger; but you
cannot collect more than the remains.
You're ready to go. who could you,
arrive. Surveillance brother, conduct. the
brother in wonderful clothes. » »
On the place under the grass, to reculons, and:
the master says; « Brothers lighting up, .appro-.
at your service at matheurdux. ». The brothers,
in fact, their sponsons: author of
lui; the grand maitre d' penetrates. in the environment,
his application on my buttocks- ka pointe de
son: épeé ; two other brothers meet
their swords on their legs. Le Grand-Mai-
three times four times in succession the front,
and in the prepositions if pronounce these months:
« 1° I am not in the right of power

2° gous this green; 3° I admire you;
4° by this fourth cut in grade: de
Master chef. » On the way to the golden cord,

on the embrasse and on the conduit to the autel. The
place a hand on the crown, the other
on the Bible. Yes, he pronounced it a nou-
slowly, renew all those here
have already been agreed, and by law,
invoking the supreme architect. So
the Grand-Maitre took his sword, the
blier, the red ribbon of Maitre écossais,
the maillet, etc., and his explicit allegorical
every object, even if
the decorations of the box. In this same
conversation, the Grand Master explains the
cross of Saint-André which serves as a decoration-
tion, in silence André was a disciple
de Saint Jean qu'êt à pas-
tron, after tromper les simples, and that
for Grand-Maitre of the Francs-Macons, this
which is always an absurdity and a
abominable impiety.

By admiring the candidates to a level
somehow, the Grand-Maitre is missing
I also like to talk with a big
serious the story of a pretender Adonhi-

ram that doesn't exist anymore. It was, that the
Grand-Maitre, the first and without contre-
said the most savant architect who works
to the construction of the Temple of Solomon;
but of the companions, indigenous people of this
they did not receive the same salary
that the masters assassinate; dependent
other workers jurors claim revenge
mort. All the ceremonies, all the
instruments of masonry, such as
the maillet and the sword seem not to have
but enough to avenge this death. Yes,
count it not a parabolic, it would
everything is much more fun for the children;
but we say that this Adonhiram is not
because Jacques Molay doesn't have
said, here, the Grand Master of the Temp-
pliers , fut convaincu des crimes les plus

the Francs-Macons, funded by the Tem-
pliers who surveiled are judged to be victorious
the destruction of their order by the ren-
verse of royalty and religion

where a common agreement was reached
their power becomes dangerous
religion and FRiat. Here is the real story of
la Maeonnerie. It is not necessary

insist on a point that is evident from-
almost everything that was said in this his-
tour. The French masonry wants to re-
ligion the deesse of reason, and for gou-
vernement the universal republic here
for the sake of equality, freedom,
ternity: freedom from disorder and misery,
Equality in the sharing of goods and
brigandage, fraternity in prisons
and the faint-hearted. This is what we have seen
in all revolutions: in France, in
Kalie, in Germany and abroad, when
The French-Macedons were the masters.
We can quote Philippe Egalité,. Ro-
bespierre , Ledru-Rollin " Barbès , Louis
White in France; en Italy Mazzini , Ca-
nino; in Spain, at this moment, a
Democrats' mistake, eh? It has to be. a la
Franc-Masonry of the Bouleversements,

of the revolution,. and for her-even the
places and the dictatorship. At reception
by a Grand Master, the ornament
The main thing is the triangle. . Yes, like
for the other grades, black room,
compass, maillet, Bible, autel; on menace
of the most offensive chats the candidate
which revealed the secrets; he sailed the
head and the law of not declaring anything here
that is, even to the Grand Master,
all the order; of the secrets that we learned
dra, A little less than having to obtain the permit-
sion of the Master of the Lodge. We declare
Therefore the Magons of the lower grades
do not know any more the real things

nothing, and that.me at the moment we have no
can still explain the. points con-
tenus in his serment and in the ceremonial
monies , that time to learn the
cause and reason,

Finally, the fourth degree of the Order
interior is the Grand-Croix de

St-Jean, or the perfect lodge. Unlike the
candidate is in the black room, the
The master opens the box and addresses on the
asking several questions to ensure
that we are safe, and that we are not at all
sun that doesn't have the degrees you want. The de-
mande le mot d'ordre, exige les attouche-
ments, signs, etc. Then a brother
assistant will ask the candidate, in:
the black room, if you can imagine
what point was a hypocrite who did not want.
who know the latest secrets, or is it
decided to live and die in accordance with
all his servants; then, after replying, :
let's leave it again reflecting in the chamber-
very obscure. We return to him, the frappe to
the door opens, the inside, and approaches
the throne that calls Solomon. The
Master, address these words: « You are
let them know the secrets here,
Since the first grade, you have not been
presented as allegory. Si jamais
you betray me, I know I have the right

that you pierce this sword, and that I
I'll take care of myself to punish me
to give a black heart, a
creature is imprisoned at the level of the Master
true. I ask you now
if you want your whole life to remain faithful
au secret. V. Yes.—You can read the
hello to your friends as guaranteed
you keep the secret that you
confiera? eat well, it is
grave. Otherwise I will engage you in atten-
dreencore some temps.» Surprise reply

of the Apocalypse in an outer room-
Fire, or good brother hears him in action
Yes read, this one produces a stronger one
impression. He returns immediately and pronounces
his soul remains in the presence of God that
take a look, in the presence of the Grand-
Master and all the brothers, and said: « What
the loss of his name and he goes to
all the mice, he reveals the secrets here
probably confiscated; also true, he says, that God

9

help me and my holy word!... » Le Maître
the baise in the front and he swept all
kinds of blessings, S il est fidèle à sa
promise. After that, he gave the sign
which consists in closed hands and
educated, and the word of order which is Zaba-
reth, God is my wall, or Da Kineth,
God is my blessing. The decor
of a white cordon cross and the declaration
appointee of the French masonry.

How we are becoming more and more new
admis malgré all ses serments , on him
make a disgraceful discussion where we are
Moses, the Holy Trinity, the Evangelist, the
saints Innocents, Jésus-Christ, the nou-
velle Jerusalem , etc. In the end everything is mys-
tere. What we mean now is that the Franc-
Masonry is an innocent choice; l'inno-
scene does not show the light, it is
watch with simplicity. And always this
what do you get from certain gra-
of, he had horrible ceremonies-
mysterious, assassination figures

sinat, etc. It cannot be said that
swords, these handles that play a
grand role: everything. admissions,
there is something evocative that breathes
he sang. But here I am, without doubt, who is
clearly stated in these accusations.
In several manuscripts and rituals
a report from the Franc-Maçonnerie, 2™
part, one finds the curious details on

black tendon. There is a species in the background
of cave covered with tree branches;
there is an ass ghost; a head garnish
the hair is simply styled. on the
corps. Someone tells us that the door
a royal crown. Opposite a table
there is a stool in front of the stool; and
transparent blue represents a bra
armed with a sword; he is already there. table
a portable lamp and a large poi-
gnard ; from the other side of the room
It is a fountain that repels water.
The candidate is therefore the head of the

on the fingers; he cried: « No
Don't look, your eyes won't open
greens that when we hear three frappe
coups. »We close the door and abandon
the candidate for his reflections. On frappe
three strokes, they reveal their eyes
and remain only to examine the objects lugu-
hot and irritating people who are around him.
A brother in a serious relationship, he makes
take in a goblet of water to the fountain-
taine, in his dismay: « Buvez, car il vous
remains well to be fair. » Then add: « Buy
now this lamp and this handle,
resolved at the bottom of the cave,
wonder what you find, defend-
dez- you, and you shall be deserved to be saved. "
The between; the brother wears the suit, he watches the fan-
he said to him: “Fraganza. v It is true, the head
tomb. « Turn on the light, cry the brother,
take the head off your hair and follow-
moi. » |

A constant tradition that always ra-
said that when Philippe-Egalité fits

receive Grand-Orient, we have to cut it
the head of a crowned king. Also, vote
the death of Louis XVI his parents!

Here are the orders for masonry banquets:
The table, if possible, is set on iron
on horseback; soul of the Venerable at the summit.

war. The wine is very powdery, the pain
brute stone, cannon glasses, candles
all around stars, napkins with drapes,
the tuile dishes, the truffle spoons, the
pork forks, scissor knives,
the sand sea, the brilliant powder liqueurs
etc. We examine carefully if no
profane n'est entré, et l'on soigneu-
while the doors are closed. When we want to eat
the health, the Venerable says: Align the ca-
none (the glasses), attention, poor things!
(So we take the knives from the
left, right glasses.) The
add: Hide the poor! to the health of the
Republic or of the King, of the Emperor,
Jon the Constances. A game, fire, good

fire, fire light plus ef ; and the one that was: then on
applaud three times. The Venerable Lady
a coup de maillet and we sat down. H en
. estde.méme of other health facilities in Venera-
ble, to the surveillance officers, to the brothers, etc.,
up to sept. Ensuite on entonne des cou-
plets à la glory of the Frane-Magonnerie;
after what the Venerable asks for: Source
What time is it?—The surveillance: Minute. Puts-
that is minute, leaving the work,
nothing but the brotherly meringue.: II frappe
then three maillet strokes, each
quit his enlistments and retire.
bes: Competent Masonic francs. between
your years since creation. you
moon; even when we said 1857,
yours Pan: 5856. They belong to
months the same names as the Jews, even at.
little by little, and starting their year at
Months from April to March.

To be admitted in a sym-
I'll teach you a ball, it costs 120 francs;
eompagnon, 40 fr.; Maitre, 60 fr.; po

affiliation; 30 fr.; diploma, 6 fr.; cotisa-
tion annuelle, 36 fr.; regulations, 1 fr. ö0 e.;
a year ago for the Grand Orient,

What is, at this moment, the Grand-Mai-
three or the Grand-Orient of all France-
Masonry? This question may be of interest-
be more, a reader. Or, all the authors
which are occupied assuring that € "est
Lord Palmerston, Minister of the Government
Mont-Anglais. Lord Palmerston, born
head of French masonry
in the whole universe and parvenu at the di-
rection of the government of Son Pays, fit
punish his Masonic brothers. in all the
braaches de l'administration, Dès , when
the Angleterre which, while good,
years, fighting in favor of the monarchy
chie, not only in her, but
in Europe as a whole, adopted for the pre-
once the principle of non-intervention
tion. in all the revolutions that sur-
vinrent. She covers her protection, au

least passive, all the insurrections.
From this uncertain success of the revolution-
naires in France, in Portugal, in Belgium
that, in Holland, in Brazil, in Switzerland,
in Italy, in Rome, absolutely. If the Hongrie,
Poland, Switzerland, Naples, Siege,
Milan, Vienna and Berlin, greet each other in
their revolutionary tendencies, or
the insurrection broke out too late, on
in future at peace with the people for
their sovereigns, or to the loyalty of their
armies. There was an English agent here,
concert with Mazzini; conducted the log of
Capranica Theatre, where Jes As-
sassins of Count Rossi, minister of Pie IX,
who took a step to have a repair
rer his mistakes passed in servant fidelity-
ment the head of the church. All over the world
said that it is from London that part of the
rection and the word of order for all the
loges and secret societies of France,
from Germany, Switzerland, Italy, all the
five days. like the Gazelle dissait

Prussian on April 4, 1851. It is by the

determined the signal is given for a
general war in a whole kingdom
entire. The direction of Palmerston pos-
located non-stop by many agents,
She also has some considerations-
bles. She gave the army a budget for
the payers. This character is always
display the fierce anarctic tousles protector-
chistes and all the revolutionary committees:
naires. Under the head the rongeur is
Franc-Magconry prepares for Angleterre
of the days of the devil, for a longer time
or less elected, and can be in Europe
good of misfortune; and misfortune to the states
here you go together with her!

e.
CONCLUSION,

to

Of everything that we have said, the suit

necessary that the French-Masonry
' 10

1° tire his origine des Templiers, c'est-à-
says, of a company which has completely rejected
once by religious power and by the
civil power; dont the boss perit of the
head of the bourreau to cause his crimes,
the most infamous that could possibly be
giner, and his rebellious impetus quine
tended to the total destruction of the
religions; 2° that the French masonry is
pour but; after the three-month trek
of the Prime Ministers who own the
believe that de.venger on the kings and the
sovereigns in general the order of the Temp-
pliers; 3° that which shall evade his will,
she wants to return all divine authority and
human, fair trade society
say that it is organized, establish a re-
public, social and universal, and s'em-
protect all lucrative places;

Christianity which orders the obeisance
to the authorities and respect for the good
sweater: it's for the French-Magons

-4

— 471 —
'even those who have not initiated
mystères, brings an instinctive grove to
'religion and the sacred; 5% that
Frane-Maconnerie is the mother of all
Secret societies say that the carbon-
narism, Villuminism, young France,
young Europe, socialism, etc.; 6° que
this company is actually more dangerous,
which is applied to the soils of the
more excruciating not very many members
recognize the meaning and the portent.
Enter the Franc-Mactonnerie, this
done you know what you didn't know,
it is a fair trade in impiety and
destruction. Already his army is innominate-
brave ; the governments and the peoples
who are committed to their own conservation
must do the recording while it is
and it is still time. I am sure that the
Most of the sovereigns of Europe are
entourage of Franes-Macons where the scourge,
which covers all their procedures;
flatten their penehants; but the poor<

— 172 —
without absolutism and even
despotism; both the excitatory and the
risky treacherous, at expense
ruinous for the people, at the expense
exaggerated; so they show the way of
peace and happiness in the government
not representative and constitutional;
looking to stay in a state of sus-
continue to fear the Church which they
font consider like your enemy the
more dangerous. They were journalists at
their wages, they are embracing Tinstruc-
public function, to strengthen the influence
of the clergy and of expressing the sentiment of the
foi. They threatened the emancipation of the national
nalités, speaking without losing freedom for the

They are the secret supporters of the protest-
tax and free exam without having
more of us to Protestantism than to Catholicism
licism. They provoke the reunification of phil-
lanthropic and scientific for and trou-
see the opportunity to replenish your doctrines

revolutionaries and anarchists. Absolutely
this active and inaccessible company is 'appli-
that of the destruction of the Church, of the E.
act and of the property, speaking without
the end of freedom, unity, fraternity
ternity. There is a moment or two, to force
provocation, they bring the people back
content; So they are at your service a
The whole army is ready, and I hope that the guard
national account in its own name and
with no number of adepts, the tour is played,
the revolution is done. |

What do you mean by "pay attention"? all the re-
revolutions that have escalated in Europe. de-
then seventy-five years were prepared,
conducted and executed by the Franc-Ma-
connerie ; the chefs have said a few times,
they are happy. But they are a re-
universal public and social; Taboli-
tion of all worship and the rain of the rai-
son; they dissent, they proclaim.in se-
It's between you and something: in public.
Their members surround the thrones,

occupy the majority of ministers in
the State, in the provinces, in the Pensei-
gnement, in the parliaments of all
pays. The chefs of the Frane-Macorinerie
disposing of enormous sums and work-
become active and explore Europe.
The Grand Chapter of the German Masons
It says: The Revolutionary Order of Europe
for long years.

I don't know what I'm waiting for
have revealed the secrets of a company
powerful and vindicative; but I confess
that if I knew, his plans would be
his projects, but I never wanted to have

'I thought that I could propose a boulevard-
is the universe, the destruction of all authoritarian
tea, of all worship, and of driving the people
like a troupe of horses to satisfy his
ambition: now I have to say goodbye
of this monstrous association, I
eloigne, I am the denouncer, I am the madman,
and I invite all the honest people to Sen

to escape, to have in execution, to
hey moi. |

The unfortunate king of Serdaigne is, in this
moment, the point of view of all the
Franc-Maconnerie.. We watch it in
perspective the Italian unity reunites under
his sceptre; the Pope and the brothers like
an obstacle to his expectations; Austria »
like an incommodious friend; it is for-
what we have to do with conceiving a tree
marked against the father who died
. for his support in the adversities
where he lives unfailingly, sil n'a
no force to evict his person from
characters who work for the prescriber
Charlés-Albert. On the separate floor
the Austrian who could be
very useful when you treat them
front prepared his chute. Mazzini entertains
around his whole army
of conspirators who succumb to his
those who flatten their ambition and who,
after serving him, they will precipitate.

like his opponent, in the procl.mant
monster and tyrant in the name of equality and
the fraternity. There is no more light for him
of the Italian monarchy, but can-be
exile or I don't know what I'm doing.

Monarchs are unfortunate, be prudent
and vigilants; your enemy, like a lion
rugissant, tour without cessation near
you for you to dévorer, everything in you ca-
ressant.

annoy you, people, how the catastrophe
what we are preparing is the color of the flowers
ves of sang and you plunge into the

_ maux tels que vous puissez des hurle-

ments, you maudire those who
auront trumpeted by the mouth of the rich
and of goodness.

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HISTORY

OF THE

FINANCIAL FEUDALITY

^

OF THE BUILDING OF ROSARY

9 VAUGIAR STREET

THE JEWS, KINGS OF THE ERA

HISTORY

OF THE

FINANCIAL FEUDALITY

BY A. TOUSSENEL

Legitimate speculation consists of buying at the best price
A possible market, to resell at the highest possible price...
It's the soul of commerce.

(Sylvaiu Dumou, Minister of Public Works.)

Financiers support the state like a lifeline.
Holds the hanged man. (Montesquieu.)

My father's house is a house of prayer.
You've turned it into a den of thieves.

(Jesus knew the merchants of the Temple.)

Mercury, god of eloquence, commerce, and thieves.

(Mythology.)

VOLUME ONE

PARIS

GABRIEL DE GONET, LlimAlRE-EDITOR

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LILE DES REAr\-.\UTS, G
1847

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THE JEWS, KINGS OF THE ERA.

INTRODUCTION.

I call, like the people, by this despised name of
Jew, any trafficker of species, any unproductive parasite-
tif, living off the substance and labor of others. Jew,
Looter and trafficker are synonymous for me.

Many have accused me of a crime for having nailed the name
of a people still living, as a label to a
• minor profession. I reply that it does not depend on the
the writer's pleasure in altering the value of an ex-
pressure consecrated by custom, and which I could not
to find, in my national language, a better name
than that of Jew, to designate those whom I wanted
wither.

I was also told that I could have dealt with more
Out of respect for a people who have accomplished such great things,
a people, in whose midst God has so long delighted-

time to choose its elected officials.

I don't know the great things that the few-
Jewish pity, having never read his history except in a
a book that only talks about adultery and incest, of
I a

II. THE JEWS, KINGS OF THE ERA.

butcheries and savage wars; where every name that one
reverence is tainted with infamy; where all great fortune
invariably begins with fraud and betrayal-
his; where kings, who are called saints, have assassinated
husbands to steal their wives; where the women
those called saints enter the generals' beds
enemies to cut off their heads.

I do not bestow the title of great people upon a
a horde of usurers and lepers, burdening all of humanity
manita since the beginning of the centuries, and which
drags its hatred of other peoples across the globe and
its incorrigible pride. A race forever defeated, cha-
tied down, enslaved, in the shadow of complete protection
special of the Creator, and always regretting slavery
and the onions of Egypt, and always ready to return-
to the worship of the golden calf, despite the signs of the
God's wrath. Just ask those Jews, who
earn with us one hundred million in one year, if they
They are extremely keen to revisit the walls they have sorely cried over.
of Zion!

I do not call the people of God the people who put
ruthlessly put to death all the inspired prophets of
the Holy Spirit, who crucified the Redeemer of mankind,
and the insult on his cross. If so many of God's chosen ones are
. coming from within the Jewish nation, it is natural
that the protest of the victims rises, more frequently
more than elsewhere, abysses of iniquity.

For me, as for all sensible men
among whom the prejudices of history have not
dulled reason, the people who made the great choices

IN IMODUCTION. III

its contents in Jewish books, must "call the
Satan's people, not God's people: and the God
of the Jewish people is none other, in fact, than Siitan...

Who poses amidst the lightning, and iiiarclie uccuui-

accompanied by a procession of exterminating angels

Satan, the god of armies, the god of carnage, the
evil god, jealous god, wicked god who
punishes Lot's wife for the crime of her daughters, who
Abraham is ordered to murder his son. The real
God, the God of the Gospel, the one who reveals himself through
love, the one who placed in the heart of the father the tenderness*
paternal training, never ordered a father
to slaughter her child; for this abominable crime would
an offense against his law.

No, the God of the Gospel, who prescribed to
men to love each other like brothers, and whose
Holy law is engraved in all our hearts, isn't it?
the same one who dictated to the dark legislator of Sinai
the execrable formula an eye for an eye, a tooth for a tooth, and which
orders his followers to exterminate without mercy all those
who do not pronounce purely siboleth.

What if the Jewish people were truly the people of
God, he would not have put the son of God to death; he would not
would not continue to exploit, through parasitism and Vu-*
Surely, all the workers whom Christ wanted to redeem-
ter, and who are the militia of God; and God did not
not marked with the seal of anathema by inflicting upon him the
leprosy, just as he inflicted leprosy on the pig.

By virtue of Charity, Reason, and Faith, anathema
to all the impious religions that say God is evil;

IV THE JEWS, KINGS OF THE ERA.

because these religions are the invention of men
inspired by the spirit of Satan and who made their God
in their image; and the impiety of dogma can be measured
to the inhumanity of its sectarians.

Now, what people has been more bloodthirsty in its
revenge, more persistent in his hatred and in
His contempt for the rest of humanity, like that of the Jew?
Wherever this race lives, I defy anyone to show it to me.
occupied in a useful or productive function, occupied
to something other than swindling and robbing the nation which
received it into its bosom (France, Russia, Poland,
Portugal, Germany).

And where there's a Jew, there's a Protestant, you know. The Englishman,
the Dutchman, the Genevan, who are learning to read the
God's will in the same book as the Jew, pro-
advocated for the laws of equity and the rights of workers

They are treated with the same contempt as the Jew. There is even
dispute between these races to determine which one belongs
the price of avarice and greed. In Geneva, one
claims that one Genevan is worth six Jews. And, incidentally
quite singular and quite characteristic, the love of
Gold in all these races is proportional to the into-
tolerance and religious fanaticism. The Talmudist of
Frankfurt, the old Jew of usurious blood, the circumcised one,
is no more fervently attached to the letter of the
Bible and the worship of the golden calf by the Puritan of Geneva,
whose ancestors burned Servetus, whom the me-
The English Methodist, rather than the German Pietist.
They are all children of the same father, and to whom the god
Israel promised one day, in the person of Jacob, the

land ownership, to the exclusion of all others
peoples. And all these sects are equally ardent
to continue fulfilling God's promise, all
also proud and hostile to foreigners
whom they call Philistine, worker, and they com-
Together they pose an immense congregation of
vampires whose stomachs are in the banks of
major capitals, and suckers everywhere. The tra-
valiant men who exhaust themselves and die from their labor, on
three-quarters of the Earth's surface area, work
to enrich a few thousand lazy nabobs
from Judah, Amsterdam, and London. All the gold that
extracted by the mine or by the plow from the entrails of the
Earth is drawn in by an invincible power of suction.
target, in the safes of the Englishman, of the Genevan,
of the Jew, aristocratic races who have taken a vow of
laziness and idleness, and agree to live off
labor and production of others. And the billions
They may well be crammed into their cellars, and their cellars '
They find they are never enough
full, and they invent ways to fill them -
Poisonous goods. Such is the will of the God we worship.
in the Bible, the same one that allows the Puritan Hollan-;
dais of spitting in the face of Christ to extract from |
Japanese, a few thousand crowns! Oh, it must have been
This Dutchman, on the austere reader of the Bible, was
the accusation that he was selling out to the enemies
from his homeland, munitions of war, he replied that one
showed him the way to hell, and that he would go and sell
on the spot, the powder of the damned

I tell you that there are predatory peoples who live
of the flesh of others, and that these are the mar- peoples
Chands, those who were formerly called the Phoenicians
and the Carthaginians, who are now called the
English, Dutch, Jews, and that the Bible is
i.e. religious code oii all these predators find the
justification of their tyrannies and their hoarding-
ments. The Englishman, whose main profession is to
stealing pieces of land, to exploit those who
They cultivate, and never travel without their Bible. Cromwell, the
The Puritan executioner is a character from the Bible. Evil-
Thus, too, the philanthropist Malthus, the one who refuses
to the child of the people a place at the banquet of life^ who
only wants places at this banquet for the rich.
Malthus, I assure you, was imbued with the spirit of
the Bible to the very core. In all the
wars of fanaticism, it is in the name of the Bible that one
slaughter, not in the name of the Gospel.

History will one day tell if the famous principle of the
Reform, the right to free inquiry, was accepted
as generally as it is claimed, as an idea of
progress. If many sovereigns, that of England
in particular, did not see themselves rather in the principle of self-
saying emancipatory, a way to remove the power-
temporal sance, that is to say the brute force of which
they were armed, under the yoke of spiritual power;
a way to substitute for the infallibility of the individual
to the infallibility of the Pope, the personification of the Church
and Vicar of Christ. I confess that I am not com-
fully informed on this famous question of freedom,

and that where so many philosophers and historians have
He pointed out progress; I only saw movement
of retreat. The twelve articles of the peasants' charter
are contemporaries of Luther and go a little further
that he was involved in religious and political reform; but the
the same princes who united to defend Luther
against Rome, they also united to crush the in-
workers' uprising. I will be persuaded, with difficulty...
it was the pure love of freedom that drove him
Henry VIII of England, and later Elizabeth and
Cromwell to break the yoke of Rome. I distrust the
religions that accept Henry VIII as pope. Pro-
testators of all faiths, your alleged
The religious and spiritual revolution of 1520 is only one
insurrection of mercantile populations, of races of

traffickers who, finding themselves too constrained by morality
of the Gospel, return to the Bible. The God of the
The Bible, in fact, has no son like the God of the E-
gospel to drive the money changers from the temple, with blows
of the whip. The God of the Bible does not punish the guilty
in the afterlife: there is no afterlife in the Bible.
Enjoy, plunder, steal, be happy in your
flesh, and don't worry about the rest.... Ah, I
I understand that the sale of indulgences, that the
scandalous wealth of the Catholic clergy, the life of
its popes and its monks, may have grown in time
to the Puritan reaction and provoked the evangelical Reformation
gelic; but something nevertheless speaks to my soul
that Rome's mistakes only accounted for very little
among the causes that detached them from the Catholic faith

princes of Germany, England, Switzerland, the Hol-
moor. Something tells me that, if the principle of free
The examination, formulated by Luther, would have threatened the power
temporal power of the castes, as it threatened the spiritual power
ritual, more than one of the dissident states would still be at-
Today, within the fold of Rome. Who has made everything
First a Protestant in our country, in France? The nobleman,
Coligny, Condé, the enemy of royalty and of
people. And besides, if Luther's faith, if that famous
the principle of the Reformation had the power to create
free men, it is clear that the English worker
would not be today the most miserable and the most
oppressed by all the serfs of the globe; the an- aristocracy
clay, the most insolent and proud caste
that ever was.

I also find that these Anglican ministers have
good grace in thundering against the scandals of the Church
Roman, the great prostitute, them, the rentier bishops
of a million or more, and living in every vice, and
making money from theft, drunkenness and prostitution
Tuition!

I know that people often object to those who think
like me on the secret spirit of Protestantism and on
the harmful influence of the Jewish book:

c(How savage their opinion is... that what they
What they want is a return to the Middle Ages, to prejudices.
fanatics who considered the Jew cursed. They
reproach for breaking with the charitable opinions of
time, with the humanitarian theories that have pro-
proclaimed, in '89 and ever since, the brotherhood of nations.

said that their language is not from that era of fu-
"Zion and oblivion, is not typical of a Frenchman of this century..."

My language is that of a sincere writer who has not
of fanaticism or systematic repulsion for any
cult, but who believes he has understood the history of the people
Jewish and who thinks:

That the religion of the Jewish people inevitably made it so
a people who are enemies of humanity, as the Bible states
catechism and the code of the oppressor peoples.

May the Jews never remain victims, may the
just the time it takes for them to become persecuted
eurs. That the State which imprudently grants them the
citizenship, future masters are created, and that the
France, for having given in too quickly to the impulses of
His generous charity is already their slave.

Evidence supporting this accusation:

The French government has granted a monopoly
transport on the Northern line to Jews. That's
a Jew who is the director, most of the employees
The administration is Jewish. Well! I don't think so.
not that it exists in any other administration pu-
Republic of France, a staff more repulsive than that of
there for the tone, more proud, more brittle in its
relations with the public, and less concern for comfort
and the lives of travelers. This Northern Railway
had barely been in operation for a week, that
universal complaints were already resounding across the nation->
negligence of the service, regarding the brutality of the agents. Occurred,
fifteen days after its inauguration, a dreadful
catastrophe, which unites the inauspicious date of July 8, 1846

to that of May 8, 1842, and the name of Rothschild in the name
de Fould, in the history of industrial disasters; and
the parents of the numerous victims, instructed by
experience, didn't even dare to translate in front of the
courts of the country the homicide company, although
Every day the courts sentence people to dom-
considerable interests of clumsy coachmen
guilty of recklessness.

I am asking if it is written in the charter that the
Justice must have two scales, one for us.
French, another for the Jews. Alas! behold, at
Instead of demanding justice, this brave French people,
The people liberated in '89, cry out for Christmas for the Jews, and that,
not content with clapping their hands at the impunity of
He chooses monopolists as his agents. I
begins to believe in truth that Judas Iscariot has
too eager to go hang himself. But how do you find-
You, these poor children of Israel, who continue to
Playing the victim? Isn't that the attitude?
"Grieving" suits them well!

So, 5 despite all the fake philanthropists and
Of all the charlatans of liberalism, I repeat that
France must cruelly atone for the wrongs of its cha-
charity for the Jew; imprudent charity, deplorable charity
a concept that all the great thinkers of all centuries
They had warned him of the dangers beforehand; for Tacitus is
On this point I agree with Bossuet^ with the encyclo-
Pedists and Fourier. Tacitus, the most illustrious of all
historians of antiquity, rise up against the untamed
table pride and the spirit of deceit of the Jewish people.

INTRODUCTION. XI

Bossuet, who believed this people was chosen by God to re-
Bossuet cannot help but reveal his law to the world.
to write that the Jews are no longer anything to religion nor
to God, and that it is right that their ruins should be spread
by the land, as punishment for their hardening of their hearts. Voltaire
kill the Jew under the epigram. I just read in a
A very recent book, written by a converted Jew, Mr. Cerf béer
from Medelsheim, that the Jewish population of France
provided a double contingent of repeat offenders
of that provided by the other population, all proportions
tion kept.... although the Israelite race abstained ge-
generally of any kind of attack against persons
sons and confined themselves almost exclusively to
the practice of theft, fraud, usury, and deceit in
recruitment matters. The author, who has generously put himself...
fortunately in search of mitigating circumstances for
the misdeeds of his former coreligionists, he adds with can-
deur that ((given the nature of the usual offenses of the Is-
Raelite, which presupposes an in-depth study of
ways to frustrate the Penal Code, the law should hardly
"To reach only a small number of offenders!!"
THANKS !

Listen after that to Fourier, the most powerful of
geniuses of this century: .

"To these recent vices, all vices of circumstance, let us add
The most shameful, the denial of Jews to the right of citizenship.

"It was therefore not enough for civilized people to ensure the reign"
From the treachery, it is necessary to call upon the nations of usu-
riers, the unproductive j^)a^ria/-ca'Ma. The Jewish nation is not
Civilized, it is patriarchal, having no sovereigns,

recognizing none of them in secret, and believing all deceit
commendable, when it comes to deceiving those who do not practice
Her religion. She doesn't flaunt her principles, but we know them.
enough.

"A greater wrong in this nation is to indulge exclusively-
itively to traffic, wear and tear, and mercantile expenses,
according to the London painting, a painting which only tells us that
something everyone knows.

“Any government that values good morals should…”
to compel the Jews, to force them into productive work, not to ad-
to put that in proportion to one percent for vice, a family
merchant for one hundred agricultural and manufacturing families;
but our philosophical century indiscriminately admits legions
of Jews, all parasites, merchants, usurers, etc.

"When it has been recognized (and this will not be long) that the
Political science must focus on reducing the number of mar-
chands, to bring them to genuine and solid competition
daire, one will find it difficult to conceive of the incompetence of this philosophy-
Phile, who calls upon a completely unproductive race for help,
mercantile and patriarchal, to refine the sly commerce
already intolerable conditions.” {New World, p. 421, 2nd ed.}

I really don't see any serious objection to
to oppose these considerations of wise politics. The il-
reformist chandelier which here condemns the Jewish people
as guilty of parasitism, was not, that I
know, a man with prejudices. It was the profound pen-
the commander whose ruthless logic brought down the commander
anarchic trade, and denounced to European states,
forty years in advance, the advent of feudalism
mercantile and the reign of Judah. And note that the
governments of Russia and Prussia, governments
Those who were hardly suspected of utopianism were brought in very recently

ly, by the natural force of things, to be applied to
their Israelite subjects, the principles of politics laid out
in the preceding lines. Emperor Nicholas, who
founded a large
number of special institutions, and that one could not
to accuse of ill will towards this race, the emperor-
Father Nicolas, who gave him every opportunity to leave
from the state of abjection into which she has fallen through the exercise of
wear and tear and other degrading jobs, has just been ordered
by a recent ukase (July 184-6), "that before the
In January 1850, Jews had to choose a profession
sion in the category of honorable professions speci-
listed at the beginning of the said ukase. From the same period,
Jews will also have to give up their clothing, in order to
that they no longer constitute a nation within a nation.
In addition, numerous immunities are granted to
Israelites who decide to embrace the profession
agricultural.

Emperor Nicholas no longer wants the Jews to be
a nation within the Russian nation, and in this he has par-
Absolutely right. Emperor Nicholas, who takes here
the defense of the Russian worker against the usurer para-
site, against the idle, against the unproductive, seems to me
much further along the path of true progress-
table that Mr. Odilon-Barrot, who does not want to remove
the insurance monopoly is in the hands of speculators.
Instead of foolishly rising up against tyranny
Let us gladly accept the example of the autocrat
wisdom and true philanthropy that he gives us.

The Jews are a nation within the French nation.

XIV THE JEWS, KINGS OF THE ERA.

Whatever they do and say, they will be there.
A conquering and dominant nation before long. That the
blind and the sellouts who do not see or do not want to
Slow not to see these things, so don't make me a
the crime of having sharper eyesight and national pride
more irritable than them. I've just proven that if I
I'm mistaken, at least in good company.
Before we finish with this stolen title of the people of
God, let me quote one last sentence from Fourier,
phrase taken from an unpublished manuscript that his heirs
lazy people forgot to have one hundred thousand copies printed
to please;

“The Greeks… were truly God’s people,”
while the Jews, who claim the title of God's people,

were the true people of hell, a vile people whose

The annals constantly present the crime in its raw and complete form.
its ugliness, even in the person of the wisest of their
kings; and without any monument of them remaining in the
science or the arts, no act that can excuse the wrong
of having continually tended towards barbarity, when they were
free, and continually at the Patriarchate when they were
enslaved.

Now we know, if we wanted to know, the
causes of the reasoned aversion that the author of this book
dedicated to the children of Israel, and who have hitherto prevented it-
I tried to unite in my thoughts these two words, Jew and
French citizen ^ and who bring the sarcasm of the in-
indignation and anger on his lips, at the idea that
merchants of opera glasses or cash, who arrived at who knows where
from where they may be called upon to make the laws of their country.

when the most glorious children of France, of
men named Béranger, Fourier, Lamennais,
are not even called upon, for lack of money, to choose
their representatives. But nobody here understands.
therefore, as long as the privilege of the electorate
and eligibility will depend solely on gold, it will be im-
possible for us French, a noble and en- people
enemy of trafficking, to support the fight with the Jew on
the field of national representation! Push!
down to its ultimate consequences, this system of the
exclusive representation of gold, raise, raise the
census, and you will see that the Jews of the nation will
Parliamentary majorities everywhere. A Jewish citizen
French! The coupling of these two names seems to me
monstrous. But the richest of all the Jews of
The era owes its fortune to Waterloo! Yes, their fortune
to all of you, to these cosmopolitan bankers, date of our re-
towards and our crushing

"Enough with the curses!" one of them cries out to us again.
good soul, a charitable soul, misled by an in-
A simplistic interpretation of the Law of Moses. This law
that you so viciously denigrate, socialists in-
grats, this law is the only one that proclaimed the abolition-
tion of property and debts after a certain
time. "

Property is abolished! How so? Let's hear-
us. Jewish law says, in fact, that property sells
due returns to its original owners at the end of

fifty years, and that every seven years the slaves
will be freed, and the poor will reap the

fruits of the earth; but far from finding there cause for
I, like you, marvel at the liberalism of the law
As a Jew, I see in it, on the contrary, the fact that condemns Israel....

I see it first and foremost as land ownership being subservient to a
tribe, to a family of landowners by the grace of
God, a variety of the English lord species.

Secondly, this sole reason that real estate ownership
The movable property was to be returned to its original owners.
after a certain period of enjoyment, he explains to me
Why did the Jew never want property?
knows the Jew's invincible aversion to work
fields, a repulsion that will not prevent him from-
vahir within twenty-five years the ownership of the three
quarters of the land in Lorraine and Alsace.

The Jew is never anything but camped on the soil he inhabits.
penis. He doesn't want to be tied to it by the bonds of the
property, because he knows that these ties would be a hindrance
His gait would prevent him from running where the traffic
He calls to her. This cloak of the fatherland weighed upon her
shoulders, and he got rid of the incom-
fashion. The English, American, Dutch trafficker
no more firmly planted on the ground than the Jewish trafficker.

As for your supposed abolition of debts, all
What, I ask you, does a subscription mean for seven years?
the issuance of any debts for usurers who do not
They only lend on pawn and for short periods? Alas!
You have allowed yourself to be seduced by false philanthropists.
my good soul, and you also believed that it was the
misery and persecution had forced the Jew to
to take refuge in usury and mercantilism. Illusion

And foolishness, do you hear; illusion, charlatanism and
Deception! The Jew is sealed by his religious faith to the ho-
canting and all degrading trades including the czar
Nicolas tries to free him. "He who works is exempt,"
This is the true faith of the Talmud.

“Work is pain,” said the inhuman God.
hand to the Jewish Adam. "Work is happiness, the

"Health, wealth," says the good God to all.
men.

Look at the Muslims; they have nothing to reproach.
like us to the Jews the torment of their Redeemer,
and yet no Christian people has ever pro-
spanking Jews is as contemptuous as Arabs and the
Turk. Why is that? Because the Jew never
wanted to engage in nothing but trafficking and usury.

I remind you that no alliance is possible.
between that race and us Christians; and the proof,
that is, most of the distinguished Tuifs of that time
They renounce Judaism.

Now the Jewish people, who belong to the same
God, how brilliant individuals the English have produced!
dualities in the arts, poetry, science, that fact
is not debatable. Yes, I know that these last ones
In those times, glorious names of artists emerged from
the lineage of Israel; but how many would be cited to me in
the number who do not have some blemish on their glory
money!

That this people was endowed with powerful faculties
organizers, I deny it even less; but I say
that his responsibility is compounded by the false employment he
» b

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made use of these superior faculties. Vultures too
are large birds, and they soar high in the
airs, and which we sometimes admire in their flight,
which does not prevent us from feeling nothing but repulsion
and disgust for these vile predators who re-
they feed on the flesh of corpses.

So it wasn't me who, in the first edition
In this book, I seemed to ask forgiveness of my pu-
public for having implicated the Jewish race in an at-
tackling the feudalism of money. I leave the responsibility-
the nature of the act of contrition and apologies to gentlemen
directors of the cooperative bookstore and my first editions
authors, who perhaps hadn't read as attentively-
I am lying, the lines of their master that I have
allowed to cite them. And would to heaven that the school of society-
silence, so powerful today, would have no reason to reproach
to his superiors even more serious acts of disloyalty!

So you are asking me, gentlemen of the library

As a member, more consideration and respect for the great
Jewish nation, whose poor children imprint your
newspapers and your books –

Consideration and respect, you say, for the
alleged misfortunes of these vile gambling dealers
tage, whose voracious parasitism takes every year from
the work of our suffering brothers, the tributes of many
several billion, not counting the toll of prostitution
tution, the toll of suicide and that of hunger. From the
pity these lazy, well-fed people who make us throw ourselves at the
led by their insolent pen-wielding lackeys, that misery is
the fatal lot of the masses, and that there is no place for the child

From the poor to the banquet of life. Oh! no, not, if you please
Please, no, gentlemen peaceful democrats,
the fate of those who are exploited and who suffer has
I was so overcome with pity that nothing remained of me.
as to you for those who exploit them, for these
high and mighty lords of capital, your candidates
revered. Peace to the workers of all nations,
Okay, peace and brotherhood! But war too, and
a merciless war against the parasites of all religions
From all flags, war on the bankers!
Cosmopolitans, war on the Jewish monopolies!!

And you, who proclaim yourselves humanitarians, do not...
do not risk extinguishing in the heart of the French nation the
the last spark of charity that warmed him, his noble
contempt for commerce and hatred of oppressive peoples....
But rather bless the supreme Providence for having
wanted the mercantile feudalism to have as its first
godfathers of the children of Israel, sons not degenerate
of those Pharisees and Scribes who crucified
Christ, so that the Christian world might recognize Vin-
Fame, to the defilement of her name!

THE JEWS, KINGS OF THE ERA.

HISTORY

OF THE

FINANCIAL FEUDALITY.

PURPOSE OF THE WORK.

11 is in the life of nations, as in that
individuals, critical periods where it would seem
that the blood congeals in the heart; periods of stillness
ribs where all the conquests of the past can be
to lose through a fault; where usurpation, provoked by
general inertia and apathy of minds,
it rests upon the debased institutions and consolidates itself
for centuries.

The French nation has reached one of those times
fatal.

Parliamentary impotence is evident: we see it
It would seem to have recently become chronic. The Chamber
deputies, a representation too faithful to the country there-
concealed, fragmented like him, votes on laws by truncating
lessons; the words system and unity frighten him.
If some miserable matter of wallet or
I 1

2 OF FINANCIAL FEUDALITY.

Secret funds sometimes manage to galvanize its torpor.
the majority, briefly rallied by fear, are now...
band as soon as the danger has passed; and each
agent, hastily resuming control of the interest
locally, resumes firing for its own benefit with renewed vigor.
The law, stripped of all grandiosity and na-
national, is now nothing more than a money transaction between
avaricious parochial pretensions. There is no majority
assured for the ministers only on the condition, by those-
here, not to govern* Buy consciences and
To overcome baseness, that is the edifying work, and at a low price
almost exclusively assigned by the customs of that time
to power; and the bailiffs, charged with policing the
ministerial antechambers are not enough to expel-
to serve the beggars who besiege them at all hours of
day and night.

And when these ministers are caught red-handed
They do not give themselves up for the crime of electoral fraud.
even the trouble of denying it; they are content to answer
to those in the opposition who accuse them: You will not-
They're no better than us... And these ministers say
True; there is no longer a question of conscience in this
so-called representative regime, where two hundred thousand
voters paying two hundred francs are supposed to represent
thirty-five million French people; there are only...

Ball questions. The same ministers had a good laugh.
one day when a naive member of parliament had quoted from the podium the
names of some English ministers who died of shame for
to have been caught red-handed in a corruption case.

People no longer die from shearing these days: they make a living from it.
Inside, all the levers of the administration

central are broken j because it is no longer the prefect who
administers, but rather the deputy who reigns in the
country and which has jobs. The ministers having
used to paying at prefectures or in
halves of the general revenue, the votes delivered to them,
the highest offices of the State have lost their
prestige in the eyes of the people, and the holders
of these functions their former influence. The accused-
charges of bribery against magistrates of the order
The highest are on the agenda; a marshal of
France admits in court that he compromised
the dignity of command through a fau-
tive of the money from the tribute imposed on the enemy; a mi-
Minister of the Navy confesses ingenuously on the platform
that the accounting of his department is not
free from some irregularities. The bankruptcy has
gained a foothold among the tax collectors as easily as possible.
lying that among notaries and agents of
change; we even started translating it in front of
the assize courts for indecent assault. Twenty-
Five Algerian public officials were extradited.
both before the courts, revoked or similar-
completely censored for acts of extortion, of in-
discipline or incapacity; and the courts of the
Those in metropolitan France are no more unemployed than those in Algeria.
scandalous cases of bribery and kickbacks
wine. One could even say that there is on this subject
competition between certain administrations of the
war and navy. Clerks from the administration are
half in operations and profits
beverage counterfeiters. Employees of the
mints are accused of having sold the hallmarks of the

control. Fraud, demoralization, and contempt for
Integrity is everywhere.

The judiciary itself, for so long the last-
a safeguard of our freedoms, of our honor,

seems to have lost the concept of right and wrong
in the general collapse of public morals and
fairness. 11 judges were found to condemn to
prison and fines for poor, guilty workers
of having joined forces to live off their work^ without
the idea came to these rigorous executors of the
law, to implicate the teachers, guilty of having
united to live off the labor of their workers. Barely
Was there a single ma-
brave gistrat to invoke this coalition of
masters as a mitigating circumstance in favor of the
unfortunate miners of Saint-Étienne. Even less
French justice, so harsh on the poor, has...
She was advised to summon him to court for the crime of looting.
from the public treasury, these bankers of Judah, of London
and Geneva, which so brazenly join forces all the
days to obtain a monopoly at a bargain price
loans and railways.

Outside of the international arena, France has fallen to the rank of
Second-order power: absolutist states
They are in quarantine, as the poet said.
deal with balance issues without his involvement
European, and they expel her from their congresses; and the
France, instead of nobly withdrawing into its
formidable isolation and charging a high price
his return to the heart of these congresses, where nothing can
If France decides without her, it is shamefully begging.
the favor of resuming his place there; and, so that he might

PURPOSE of the work. 5

She forgives, she becomes humble and modest; she grants
to the English navy the monopoly of policing the seas;
It allows foreign cruisers to inspect its na-
vires: or when public opinion, raised by
"So many indignities," protests the French government.
He uses cunning and turns the question around, and promises to hold from now on
on the west coast of Africa a fleet of twenty-
six sails, tasked with keeping watch for the benefit of the enemy
Glas. Twenty-six sails to police the coast
western where we only have to safeguard
minimal interest; barely two or three buildings
to monitor the eastern coast where Madagascar is
and Bourbon!

However, taking advantage of this parliamentary impotence,
taking advantage of this inertia of power and torpor
of minds, mercantile feudalism advances rapidly-
at the heart of our institutions. Taking advantage with ha-
The weakness of the divisions that the press foments between the

between royalty and the people, it is becoming more established every day.
deep into the ground, pressing down with both feet
on the throat of royalty and the people. She is not
still completely organized today, it will be
tomorrow; she already has the producer and the consumer in her grasp.
The Jew is at his mercy. He reigns and governs in France.
In this document, I outline the origin, trends, and...
successive invasions of financial feudalism;
I outline the dangers of the current situation and I indicate-
that the means of getting out of it; I show that it is possible-
it is still possible to curb the insolent power of money;
I call upon the monarchy and the people to unite in order to...
(to be rid of the silver aristocracy, like royalty)
and the people have already done so under Richelieu, to throw at

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down with the caste aristocracy. I demonstrate that royalty
only has to want it again to save once more
the freedoms of the people, and to be gloriously transfigured
seduction in his eyes.

And now, to those who might be tempted to me
When asked who I am, I answer:

I am one of those whom one might call men
of the day, as opposed to those we call the hom-
my tomorrows; I am one of those devoted and ill-
skillful people whom we are always sure to meet at the most
heated by the melee in stormy circumstances,
but who readily forget to undo their conditions
the day before the battle and to claim their share of the spoils
The day after the victory. I served the cause for ten years.
of power with an energy of devotion that the pe-
The spirit of the struggle has not cooled for a moment. And this
Because of order and authority, I would still serve her,
if it were indeed permissible for a man of heart to make himself
the supporter of this dishonorable policy that they ap-
modest pellent, and whose real name is .sert? î7e. When
I saw that these ministers who had given me a mission
to defend them, betrayed the authorities and sold out
France belongs to the Jews; I deserted their camp, so as not to
not to go over to the enemy with them.

By what signs is the royalty of the Jews recognized? 7

CHAPTER ONE.

Mr. Fiuelti signs recognized the royalty of the Jews.

The Jew reigns and governs in France. Where can you find—
Have the proofs of this royalty been written down? Everywhere.

Everywhere, in all our institutions, in all
the facts of the day, in all the determinations of the
politics from within or without, in the votes of
chambers, in the judges' sentences, even in
the king's speeches.

Yes, the king! The king, who must know that fortune
The Jew can only achieve ruin through the ruin of the people;
the king, who must know that the worker's misery has
It has never been more appalling than it is today, since
He is the one the exhausted workers are attacking.
of courage and hope; the king, to please these
Jews whose safes are overflowing, are forced to congratulate themselves
to cite every year, on a solemn occasion,
ever-increasing progress in public prosperity.

And these Jews make him say that the condition of all
The classes improve and rise, when the prisons
are dying everywhere in abundance, when the progression of
offenses certified by administrative documents
runs five times faster than that of newborns
sessions; when the official poverty figure rises,
for Paris alone, from sixty-two thousand to four-
twenty-six thousand in six years; when it is finally noted

that infanticide, this last reason for stupefaction—
the misery of the human species, has won,
Since 1830, in France, seventy-one percent!

The kingship of the Jew is recognized by the fact that the Jew is
in possession of all the privileges which constituted
formerly the prerogative of royalty.

The privilege of minting coins was once one of those
Regular rights. Who is minting money today, if not
The Jew?

The king does indeed lend his image to the metal, but it is
everything. He cannot increase or decrease its value.
It is the Jew who sets this value by means of Yagio.
an industry of his own, an industry monopolized like
the others, and which gives to the one who holds it the mono-
'pole for the sale and refining of precious metals'.

Who else collects the salt tax, if not the Jew? The tithe

of the labor of the people, otherwise the Jew, creditor of the
national debt capital?

The charter clearly states that the king appoints to positions
public officials, make treaties, command armies; but
That's wrong.

The king can indeed appoint to the positions of officer and
from judge, to positions whose holders enjoy
of a salary of twelve hundred to three thousand francs;
but all the high-level or lucrative jobs in finance

'I have seen more than once, seen with my own eyes, a darting from the courtyard of a
hotel on rue Laffitte, at the laborious trot of six vigorous horses
post, a heavy and massive car bound for Naples. Con-
Built for this exclusive destination, the car contained in its
double funds a sum of four million in gold, louis, guineas and
ingots. Each of his trips, which were repeated, I was told,
several times a year, it brought the sender a profit of
two or three hundred thousand francs.

and the administration, and even those of the judiciary,
are at the Jew's behest. It is the Jew who distributes them.
the general recipes to his pious servants and who
dismisses the tax collectors general who are in his way. That's
he who gives to Mr. Emile Pereire and Mr. Enfantin
thirty thousand francs worth of seats and profits of five
one hundred thousand francs to two million on the sale of the ac-
tions of its railways. The Jew, former owner-
inclusive of transport administration throughout the
kingdom, will soon have more employees than
the State.

The king doesn't make treaties. I defy the king and the
chambers to make a customs alliance treaty, a
cotton, coal and iron treaty of which the Jews do not
They don't want to. Anzin didn't want the meeting of the
Belgium to France, and this meeting did not take place.

I ask if a king is truly master of his will and who
would truly command the armies, would have left
one hour at the head of the army of Africa, of an army
of one hundred thousand men, this incapable and brutal swordsman-
tal, who never knew what to do but retaliate with insults to
humble dispatches from the king's ministers; and recon-
to be born, through new outrages, of unheard-of favors
whose hand the king has bestowed upon him?

And justice, too, is not served in the name of the

king, but in the name of the Jew, king by virtue of capital. If the
Capital coalitions escape the law, that's because the
Capital is more powerful than the law, that is, capital-
Only that is inviolable and sacred. May the king's crew
knocks down an unfortunate man, injures him, the law will come to him.
aid for the injured, if the generosity of the civil list
does not precede the requirements of the law. Let the Jew

littered the roads with corpses, which he had
the monopoly, the law will side with them to let it pass
the impunity of the Jew.

Before the law had granted the railways to
Jewish, any traveler could move freely on the
Main road, on the king's cobblestones. Ever since all
communication routes, railways, canals,
rivers belong to the Jew; no one can pass through them anymore without
to pay him tribute.

Who holds the banking monopoly and the monopoly of
Transport, the two arms of commerce? The Jew.

Who has a monopoly on gold and mercury? A Jew.

Who will soon hold the monopoly on coal, of
Salts and tobacco? The same Jew.

Who has a monopoly on announcements? The Saint-Simo-
niens, servants of the Jew.

Who has a monopoly on printing newspapers?
A Jew whom the public prosecutor accuses of fraud
stamp.

If air could be bought and sold, there would be
a Jew to seize it tomorrow.

Who reigns in the chambers of the king who could not ob-
to manage in fifteen years a miserable endowment of five
one hundred thousand francs for the eldest of his sons, or for the Jew, to
which the chamber of 1843 one day wanted to allocate from a
a single vote yielded a profit of three to four hundred million*?

A German man once wrote: ((Fifteen years ago
that King Louis-Philippe serves as a revolutionary lightning rod
a revolutionary to these money-grubbing merchants who reign and

'The case of the Northern line, where the chamber delivered the track free of charge

built with state funds.

govern in France... Well! let's do it in-
to extend to all these wealthy bourgeois, that they earn-
would only half a percent exchange their king
constitutional law against a president of the republic
The exchange would take place as early as tomorrow.

That German man knew France well.

But let's mention a few important facts of the day, for
to show everyone where things have come to. Sketch-
broadly speaking, it outlines the policies of our leaders.
both inside and outside; let us follow the actions of the Jew in
all the twists and turns of this politics of fear, and
let us establish the omnipotence of the financial aristocracy
before delving into her story.

Foreign policy.

When our ministers pretended, in these
In recent years, there has been fear that war might break out
between England and France, concerning a question-
from Tahiti or Morocco, they affected a terror
which was not in their soul. If they thundered
their innocent cannons of the Invalides, on the occasion of the
blessed peace treaty concluded with Abder-Rah-
Mann, believe that they wanted nothing else than
to make themselves attractive to high-level commerce; they
They knew perfectly well that the war would not take place.
because the Jew doesn't play there.

he]mî plays at peace, that is to say, upwards, and
That is why European peace has lasted for fifteen
years. In vain Emperor Nicholas, whose instincts
barbarian chieftains irresistibly drive to con-
quest and war, he tried ten times to rally-

the sea, the universal conflagration, by blowing on the
extinguished ashes of the old coalitions; his efforts have
failed. The Jews kept him in check; the Jews put
the autocrat banned from all European stock exchanges;
and when, finally, under the pretext of a gra-
a wonderful visit to Queen Victoria, the emperor of all
Russia came to request the assistance of the banks
quiers of Rotterdam and London, the emperor of

All of Russia has turned its back on it. And not again-
Let us not thank the Jew for the peace he gives us; if he
had an interest in the war happening, in the war happening, in the war happening
would.

Another guarantee for maintaining peace. The actions-
English railway companies have the majority in
the London House of Commons; they also-
element in the Chamber of Deputies, in Paris. Now, these
All-powerful speculators have millions invested.
in French roads, as in those of their
homeland, and the war would cause them enormous harm.
So it will not take place.

And then there was England, six million Irish
hungry and three million chartists, which makes that
England could not for a long time declare war
to France.

It is said that Queen Christina, to whom the ambassador
Englishmen from Madrid wanted to reprimand
regarding the marriage of Infanta Luisa to the Duke of
Montpensier interrupted him abruptly right from the pre-
First words, saying: This marriage is decided, and he
will take place on such and such a day." This princess spoke with dignity
sovereign who is not more frightened than is appropriate
England's bad mood. England

will no longer frighten anyone who dares to
look straight ahead.

But I'll go further: all the reasons for a holy war.
If they were there for France, we wouldn't fight.
The English would bombard Acre and Bei-
ruth, and would threaten to seize Alexandria and Suez
to Muhammad Ali; the Russians would descend the Bosphorus,
that we would not fight, for the simple reason that the
The management of French affairs belongs to the mar-
candles, and that these merchants will always take care to
to hand it over to the trembling and the old men,
knowing full well that old age is hostile to everything that
is called movement and idea, and that the ear
makes it hard at eighty years old to speak of homeland and
of honor! If the English bombarded Saint John
d'Acre, with a view of our squadrons, our ministers, I...
I'm sure they would order our squadrons to return to
Toulon, to leave the sea free for the English. If the
The English forced the Pasha of Egypt, the dagger on
the throat, to abandon Alexandria and Suez to them; if they

were simultaneously seizing control of the Isthmus of Ame-
ric, France would let it happen; the Journal des Dé-
bats, an English sheet printed in Paris and from which
the editors' name is John, would find char-
Mantis reasons with new expressions, for
to demonstrate to us that France has everything to gain from these
acquisitions by England, where the Journal des Dé-
Hates sees only triumphs of civilization over the
barbarity. And while awaiting the event, the Journal of
Debates, which have the express mission of lulling public opinion to sleep
public on the invasions of England and
on the concessions of the French government, conti-

ïh < 'OF FINANCIAL FEUDALITY.

It would be a shame to mock the publicists in a very pleasant way.
naive people who would dare to accuse British policy
of insatiable greed and duplicity.

This will not prevent the possibility that tomorrow or after the year-
England should not take Suez; for the act of cession is to-
then prepared for a long time; and it is no longer necessary, for-
cer the signature, that a favorable circumstance that
Skilled agents can bring about birth at any hour.

One of the most beautiful political quotes from the Journal des
Débats, the official Jewish newspaper, is the one that he...
inspired the reading of the peace treaty with the emperor
from Morocco. France, which was provoked and which
defeated at Tangier, at Mogador, at Isly, he allowed himself to be...
damned, as we know, to pay all the costs of the
war and to make amends for his triumphs
at the feet of the English ministers. To justify this
deplorable self-denial, the Journal des Débats said that
France was rich enough to pay for its glory.

Rich enough to pay for his fame! But the fame of
Weapons are paid for with blood and child labor.
people; and this blood and this labor must not be undone
It's a complete waste of time to think.

The day after the Battle of Isly, Abd-el-Kader
found asylum, as before, in the States of
defeated, and a few months later, the Algerian War,
what we thought was over, started up again even worse than before.
and the governor-general of the colony asked the
metropolis a reinforcement of twelve thousand men and I do not
I don't know how many millions more.

The same foolishness, the same cowardice everywhere. Cowardice,
I said the word because it's fear, nothing but fear that

signed for France in the Treaty of Morocco. And if they

They were not afraid to worry England, they
would have gladly left the leader of the victorious army di-
to renegotiate the terms of peace; they would not have submitted
this responsibility was assigned to an English consul.

Restoration France had brought to an end the
two expeditions from Algiers and Spain, despite the
English government and against the Anglo-
English. Restoration France had helped the powerful-
Egyptian tradition to establish itself, in order to create a counterweight
to British power in the Mediterranean. The Year-
England took its revenge on us harshly by-
then 1830; it substituted its influence for ours,
in Spain; it detached Syria from the possessions of the
Pasha of Egypt, and almost annihilated the Egyptian navy
yours. England refused to recognize the legit-
the timidity of our domination in Algeria. For sixteen
years that we have occupied Algeria, the English consul of
this residence has not yet found the moment to exhibit
ber son exequatur à l'autorité française.

England wants Suez, the key to the Indian Ocean.
as she wants Panama, as she wants custody
of all the straits that control the great
Global trade routes. That's why it
does not want to give Muhammad Ali any rest or respite before
that the old man had agreed to let him pass,
as he had already delivered his ports and ships to him.
The French government is willing to look at
to consume this plunder with a weapon in hand, rather
than to break the peace so dear to the heart of Israel.

We know that England maintains on all points
from the globe of missionaries of discord, charged
to sell Bibles and drugs and especially to-

to traverse the establishments of rival powers. When
One of these missionaries succeeded somewhere in
to incite peaceful populations against our troops
and to shed the blood of our soldiers, England
does not allow the representatives of France to de-
include his agent in his work, or else, if there is
impediment, she demands that the French government-
The French compensated the emissary who was prevented from carrying out his duties from hi

France bows down and pays, always pays, shame or

glory.

There was nothing in the entire Toulon arsenal, at least not at the time...
The expedition to Morocco involved neither a canoe nor a large vessel.
mast for a tall ship... But the ministry
finds a way to provide a grant of twelve
one thousand francs per month from the equipment funds of the
Marine to a politically correct newspaper!

It was said that they had decided on the Ma- expedition
dagascar with a view to retaking the large island and the pro-
Colbert's schemes. I never believed in those plans; they
had only decided on the expedition on paper and for
to have a pretext for extraordinary expenses, a
a way to inflate the figures and hide the real ones
Causes of the maritime budget deficit. Subterfuge
inexcusable, because the room has always had enough
patriotism to transcend, in its generosity, the
requests from the Minister of the Navy.

Our maritime trade is in the process of being fully
decadence, while the figure of our exports
increases. In the general trade of France,
which sets in motion a value of two billion
and more, represented by three million barrels,
imports and exports by foreign ships

Gers account for more than two-thirds, and yet
the French navy is vested with the monopoly of trans-
port of colonial goods and supplies
from our colonies.

France, which has a view of three seas and which seems
having been placed at the western end of the old
continent to serve as a warehouse for trade
Europe with America; France, watered by
numerous rivers that flow in all directions
tions and penetrate everywhere inland;
France, one of the most fertile and best-equipped countries
cultivated people of the world, allow themselves to be successively abducted
all the advantages of an exceptional position ad-
Amazing. Before long, if we're not careful, Antwerp
and Trieste will have dispossessed Marseille and Le Havre of
supplying the central European market.
The merchants of Le Havre were complaining not long ago-

time, not having seen a single ship leave its
construction projects in two years.

But the 5 percent has exceeded one hundred and twenty, and the ac-
railway companies are advantageously positioned; the
nation, consumed by the fury of gambling and speculation,
He no longer has any concern for the nation's affairs. The tax
returns, and the parasitic Jew builds for-
Fabulous tunes... What more could you want?

No! There is no need to fear war, and there is no
need only one argument to demonstrate it
The obvious impossibility. The House of Representatives
voted for compensation for Pritchard, to say that she
paid less attention to the lives of French soldiers
than the small-time interests of English traffickers.
A nation that proclaims such a policy, that

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grants financial compensation
to enemy agents, caught red-handed in pro-
vocations to revolt against her authority, this
That nation no longer fights; it has abdicated its rank.
inviolable power.

Now let's take a look at the politics within.

The politics of the home.

Ministerial follies. — France bled dry.

"Where the omnipotence of the Jews appears in all its
Splendor lies in the great inner question, I
I mean the financial question. There are only the
financial questions that are big questions.

Let us choose, from the legislative program of its-
last proposals, the three major financial proposals
censels who, along with the question of annuities, have made the
more noise. The fate of these three mini- proposals
aerials will give us the measure of the power par-
elementary, and will demonstrate, in a clear way for
all, that the government is already nothing more than the human-
ble vassal of financial feudalism and the servile exe-
cutter of his high will; for it is necessary to let
this excuse to those in power, which the unfortunate ministers
who have brought similar projects to the podium,
were forced to do it.

These three proposals are the law of sugars, the law

railways, the plan to buy back the shares of
enjoyments. The government has not yet dared to take-
to take the initiative on the issue of annuities; he will
will allow it to be imposed.

It is understood that I do not want to enter, for

the moment, at the heart of these questions, that I will address
more fully in their place; I deny any limit to explaining
the text of the ministerial proposals and to quote from
proper names, to show what interests these pro-
positions were to be used, and what spirit had in-
spires.

The question of consecrations.

Here is a question that has been unsuccessful for ten
years, all the intellectual forces of France, and
that two men of goodwill, of sound mind, re-
They could weld easily in two hours.

France has exhausted the genius of its statesmen and
the science of his professors of political economy; the
The press blackened square meters of white paper.
with this formidable question of sugars; and so many other things
No amount of hard work has been spent, yet it has resulted in this:

Our colonies are dying and our maritime trade
with them. The metropolitan beetroot, whose cultivation-
ture does not occupy a thousandth part of the territory,
French, received from the munificence of the national treasury
a bonus of seven hundred and twenty francs per hectare,
without this unfair premium granted to sugar beets,
to the detriment of sugar cane and the merits of the
sworn faith, was enough to ensure the prosperity of the beet-
turnip. The native root is dying like the reed.
of the tropics; and the treasure has suffered, for fifteen years,
According to the former ministers themselves, a loss of
sweet one hundred million on the revenue from sugar tax'.

• That is to say, the treasury would have received two hundred million more
on the sugar tax, if all the sugar that entered French consumption
The coffee had been supplied by our colonies or by foreign trade.

Listen carefully to this: during the last fifteen
In recent years, sugar consumption has almost doubled

In France, the tax rate has not decreased, and the re-
the revenue from this tax has remained stationary, if even
It has not decreased.

Tax revenue remaining stationary, during
that the consumption of the imposed object doubles and when the
The V tax rate hasn't decreased!... I defy the most
strong-willed people from Charenton, all of them, imagined
a financial combination that could also be mer-
Old results!

And note that to get to this point, to create
this situation, deadly to the colonies as well as to the in-
native industry, both in the treasury and in trade ma-
ritime, it was necessary to openly violate the colony charter-
niale, to break the existing reciprocal contract
between the metropolis and its sugar islands, and in which it
It was said that the colonies would not be able to obtain supplies-
only in French ports, and by French ships
Sais, of all natural or manufactured products
which they would need, and that on the other hand the me-
The nation would buy all the goods from its colonies.
sugar, coffee, cocoa.

However, the metropolis did force the colonies to con-
continue to source their supplies exclusively from her;
but she did not buy all the food from her co-
lonies. She allowed the sugar from her territory to make
competition to colonial sugar on its own market;
and the sugar from its ruined colonies remained in-
sold. The French government didn't even have it here
to invoke the excuse of its tax interest to justify
this blatant abuse of force.

What are the signs of Jewish royalty? 21

However, let's not accuse the government too harshly.
rigor. Mr. Duchâtel, in 1837, and Mr. Lacave-Lapla-
In 1842, they tried to put an end to this
a state of affairs that is ruinous for the country and dishonorable.
for the administration of finance. Mr. Duchâtel has
wanted to kill the beetroot by an indirect means, by
the tax relief on colonial sugar, a proposed ration
neat and fair if ever there was one, favorable to productivity
tion and consumption, to the interests of the treasury
as to those in commerce, and whose result was
Sure. The chamber of 1837, ill-advised, rejected this
project.

Mr. Lacave-Laplagne loyally proposed to sup-
to promote sugar beet cultivation, by means of

Compensation for manufacturers and buyout of factories. The
The chamber of 1842 found the government proposal
overly generous mentality on the one hand; on the other hand, not
quite favorable to the interests of the all-powerful co-
refiners' company. She adopted a mezzo-soprano ending in a
a bastard system that must kill one of them within a given time
and the other industries. We saw, in this discussion,
a minister of the king defeated in the elective chamber on
a bill introduced by him, to collect the d-
the project's failure, to patch it up as best as possible,
then report it to the House of Peers, and get
at the Luxembourg Palace, the ardent advocate of the system
that he had fought with all his might at the Palace-
Bourbon, eight days earlier.

Why this legislative dithering, this contempt?
of sworn faith and national interests? Because,
In the matter of sugars, all national interests
naux are in direct opposition .^ve^ç.^lps interests of the

clique of rafters, who are close to the upper echelons of banking,
and that the chambers and the power do not know how to worry-
to deserve only one thing: to truly merit the powers that be
financial.

'"IVy à' better though, in terms of good-natured gou-
government and financial absurdity, that the com-
combination that has just been presented: there is, or rather there
There was the railway one. I will be content with that.
to enlighten the public, to report the text of the project
concession for the Northern Railway, the project
the original one, that of 1843.

The Mord railway.

The government tells a Rothschild company:
"I desperately need your help."
for the construction of my Northern Railway.
The treasury is empty: these cursed fortifications are ruining me-
They are and forbid me from even thinking about any business.
of public utility. If you would sympathize with my suffering,
We would share the work. I would grant you all
the profits and I would keep them for myself, that is to say for
the taxpayer, for the nation, all expenses
and all charges. Here are my conditions:

((I'll take care of all the earthworks first and
of all works of art, the only lucky part of
the company; in short, I am building the entire path to

my expenses. I buy the land, I compensate the professionals
owners. All these expenses were assessed by
the quotes at eighty-seven million, but they de-
will certainly pass the hundred mark. Now, listen-

By what signs is the royalty of the Jews recognized? 23

When the road is perfectly level,

prepared; when I have spent one hundred million for
to bring him there (I who didn't have a moment's thought)
cent to be allocated to public utility companies
that), I'll deliver it to you free of charge. You'll lay the rails,
You will provide the cars and the equipment, everything
whose expenditure is known in advance to the nearest penny,
and which could well cost you around sixty
millions. I'm asking for an advance, an
simple advance: one day I will reimburse you in full.
((In the meantime, and to pay you for this advance
sixty million, which would have cost me two thousand
four hundred thousand francs a year, if I had them
borrowed, I abandon you for forty
ANS all the profits from the operation of the railway
Northern Railway, the main railway of England and
Holland on India, the great road between the north
and southern Europe, the most fruitful line of
globe, a net annual income assessed by yourself
"At least fourteen million."

Fourteen million in net income per year, during
forty years, for interest on a loan of sixty thousand
lions!

(f Does the deal suit you? Let's see, so as not to
Don't commit lightly; meditate, weigh everything carefully.
terms of my proposal. I repeat: I spend
One hundred million to build the road, and you sixty
millions for the provision of equipment; I renounce pen-
forty years, in your favor, to all the beneficiaries
the details of the line; I grant them to you in full;
and then, at the end of your lease, when I have you
paid forty times fourteen million, five hundred

sixty million, if you prefer, for the interest
of your sixty million over forty years; when
the branches of Calais, Dunkirk, Bou-
logne, will have reimbursed you on their own, by their
toll, the amount of this first advance, I tell you

I'll pay her back once again!.... I'll pay you
the estimated price of your equipment.

The Rothschild family, which has rendered so many services
the current government could not leave him in
the embarrassment over so little, over some sixty thousand
lions, a pittance. The Rothschild house, which possesses-
perfectly follows his four rules and who knows his purse
as if she had done it, must have thought that it would be her
It is easy, under such conditions, to issue advantageously-
ment his promises (T actions j and that by limiting his pro-
fits a simple profit of 100 to 200 percent
Based on these promises, she would find herself exempt from
to spend one cent on the operation. Consequently-
Consequently, the company had deigned to accept the offers
of the government, and the matter was going to be resolved when
The Chamber of Deputies decided to propose some
modifications to the project. The chamber requested that
the cost of the equipment was not reimbursed to the dealer
sionnaire after the lease expires. That's when the
Jewish, having hinted that he would agree to pass
through these ruthless demands, the Journal des Débats
shed copious tears over the recklessness and the g-
neurosis of the child of Israel. It is evident to all the
sensible people, wrote the Journal des Débats in July
In 1843, Mr. de Rothschild requested the privilege of...
ruin! There was hardly anything, in fact, on this matter,
that two or three hundred million to be won.

By what signs is the royalty of the Jews recognized? 25

I'm not exaggerating here; I'm taking the eva- figures
The company's own evaluation. In principle,
the company's engineer, an Englishman, had fixed
the net income figure for the line of ten million
North. That figure was already reasonable enough.
for the interest on an advance of sixty million; but
the discussions that took place in front of the newspapers and
In front of the chambers, the comparisons made with the
income from other, less favorable lines, and the donations
findings from statistics have since brought about revelations
instructive information that has spurred countless
malicious tongues concluded that the Englishman had
mistaken in less in its assessments, and that the com-
The company had surfed, following ancient and loyal custom.
of commerce, demanding a great deal so that he would...
was granted a great deal. The English engineer, whose re-
Religion has been enlightened by the revelations of the tribune.
and the press, therefore boosted the line's gross revenue
from the North to twenty-eight million. Now, as he had been
Experience has shown, to date, that the costs

general and maintenance expenses absorbed half
roughly the gross revenues of the railways, that is
to fourteen million that the company's engineer
Rothschild assessed the annual net income of the path
of iron from the North. Baron Dupin has perfectly de-
showed, however, that this figure was by far in-
less than that given by the resultant of all the
comparisons with lines operated for ten
years; he fixed the net revenue of the Northern Line at
A minimum of fifteen million. That's a figure that
we can take it safely, especially since
Experience has already shown (roads to Rouen and

d'Orléans), that the maintenance costs and the price of
machines decreased each year, while the
number of travellers, that is to say the normal income,
increased.

Let's recap. The government is spending:

1. For the construction of the road,

compensation, etc. 100 million'..

2" For the loss of interest of his
Capital disbursed, the interest of
one hundred million at 4 per 100 '
for forty years, and abs-
traction made of the interests com-
posed, here 160

3" For the abandonment of income from
the Northern line, at fifteen thousand
lions per year for forty
years, here. 600

4" Finally, for reimbursement of the
material, according to experts, for the purpose
of lease, ci 40

Total... 900 million.

A small capital of nine hundred million sacrificed by
The State, for what purpose, for what grandiose result?...

To become the sole owner and administrator
of the Northern line in forty years from now

Nine hundred million that will not be represented at

at the end of these forty years, by the property itself
of the railway, worth one hundred and forty million, the
material included; plus through interest savings

'That figure has increased considerably since then.

that we will not have paid for forty years for
sixty million advanced by the company, that is to say-
to say a sum of ninety-six million, to
at a rate of two million four hundred thousand francs per
year 96 and 140, 200
KILLS - six million for nine cents!

The government is abandoning an annual net income
fifteen million so as not to impose an additional burden
annual expenditure of two million four hundred
a thousand francs, a profit that gave him the means to
return immediately to its con- expenses
construction, acquisition and earthworks.

And all this, under the pretext that the treasure is at
dry. Admirable recipe, to fill the void,
rather than depriving him of a return of six hundred million and
more!

I ask if the courts would allow the free
disposition of his fortune to the son of the family who admitted him
would govern as the current government administers
public funds.

However, there were only two or three newspapers in the
Parisian press, the National and the Phalange between
others, who dared to denounce this to public opinion
shameful squandering of the treasury and these scandals of
Neronian prodigality. And when we wrote
in the last of these leaves that folly and ignorance
ministerial rance, having attained this power,
constituted a true act of treachery; when we
we urge all our colleagues in the press to believe themselves
to be with us against the Jews, some of the
writers for the liberal press were not afraid to
to call us obscure rJahaudpurs, and the press cover-
» 2*

The conservative woman lumped us in with the rioters. The gold-
official bank organ, e Journal des Débats, writer-

was in his most eloquent and lamentable style
table, that the cause of Y association was lost in
France, if the chamber had the misfortune to let itself
driven by petty economic considerations
financial. The State could do too much to encourage
reputable companies, according to the Journal des Dé-
Bats!... From associations and serious companies!

The State taking charge of all the expenses of the
mins of iron, and renouncing for forty years all
the profits from the operation, that's what the pros-
political economy experts from the Journal des Débats
They call it association Y. Speculators who speculate on
promises of action and which are beginning to collect,
through gambling, on the stock exchange of shareholders,
all the sums they will have to pay for the fur-
The quality of the rails and equipment; that's what the debates are about.
They call reputable companies. Never will torture be done.
also shamelessly using words to make them say the
contrary to what they mean.

And the writer of the commercial newspaper who supported
with the greatest zeal the interests of the Jews in the
railway issue; the one who persevered
the most vigorously to demonstrate the impotence of
the State, in matters of public works, belonged,
It was said to be in the royal mining corps. It was the same
who had published, a few years earlier, the
best pages ever written in support of
the execution of all major public utility works
republic by the State. What do you want? One does not become
MP and minister to remain true to his convictions.

By what signs is the royalty of the Jews recognized? 29

I don't know if there will be a reversal of all this
that world towards good, as there was a palinode towards
the evil; but I want the sons of all before they are twenty years old
these traitors, writers, members of parliament, ministers, who will have
sold France to the Jews, in the bad days when
we are reduced to changing our name.

Because the crime of waste and extravagance of
The treasury's funds are proven. The Jews, the Jews themselves—
They themselves declared that they were being given too much of a deal.
beautiful, and that their delicacy did not allow them
to abuse ministerial incapacity, and to accept
leonine conditions.

The Jews agree to reductions of twelve years
born within the duration of the lease (twenty-eight years for forty-

rente, Bordeaux line). A similar reduction
for the Northern line would have made a small discount of one hundred
eighty million, twelve times fifteen million!

They waive the clause regarding the reimbursement of
Equipment after the lease expires. Here, for the path
Northern iron, a second discount of forty million,
otherwise more.

That is to say, the Rothschild company, in the af-
doing it from the north, could have done without compromising oneself and in
content with the same profits as the companies
from Bordeaux, Vierzon and Avignon, which make brilliant
business deals..., reducing by three to four hundred thousand
lions on the figure of ges first claims.

I am asking what name to use to refer to the ministers.
guilty of a transaction conceived on such terms,
that it leaves to a generous bidder the right to
to give up expectations of profits of three to
four hundred million on a single deal!

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And I tell YOU now that the Roths- company
child will not stop at this miserable figure in his
generosity. I tell you that this reckless company
and novice who, two years ago, applied for the privilege of
ruin himself, he will persist in his foolish ventures, by
despite the warnings of the Debates^ and that after having
Having waived reimbursement for the equipment, she is capable-
able to offer the government to reimburse him
the one hundred million that the construction of the road cost
to him, not asking the French government,
in exchange for so many sacrifices,' that a little gra-
titude..., with a lease extension of about twenty
years

I have just outlined a brief, but accurate, history.
plans for the concession of all railways... ,

'This was written three years before the awarding of the railway contract
North. M, from Rollischiid, waived the clause for the reimbursement of the
material. Mr. de Rothschild agreed to reimburse the State for all the
millions that the construction of the railway cost. Mr. de Rothschild
agreed to a fifty-year discount on seventy-five for the
lease of the Creil to Saint-Quentin branch line; it exceeded in its
generosity exceeded our expectations; and, on the day of the auction, the ac-
The units of five hundred francs rose to eight hundred, that is to say that
Mr. de Rothschild, owner of forty thousand shares, it is said, was able to
to realize that day a profit of twelve million for himself alone.... And the

Journal des Débais, who wrote, in 4 843, that M. de Rothschild solii-
ciiaii the privilege of ruining himself, when the case involved two hundred thousand
"At least two more lions to win," wrote the Journal des Débats,
in November 1845, that the five hundred franc shares were still
much below lewmyaleur at Otlf^'f/*/i4l'''- And the Journal of
Débals, note well, was one of the strong shareholders of the North. In what way?
century and under what regime do we live, my God, may the law be
to remain defenseless in the face of such incredible trickery, and that there is no
They have nothing to stigmatize them but the contempt of honest people! Where are the time
Colbert established the famous chamber of justice and forced the speculators
And the Jews of his time to disgorge one hundred and ten million?

By what signs is the royalty of the Jews recognizable? 31

ab uno disce omnes^ We were able to see, by this rapid presentation,
How are financial matters handled in these
A time of political agitation and senility. It will be
The same show, always and everywhere, right to the end.
the current power in front of serfdom and remembers-
weaving with pleasure, to better pass under the Forks-
Caudines of the new feudalism.

Redemption of profit-sharing shares.

This third question is no less curious and
less informative than the two preceding ones: even
Folly on the one hand, and the same rapacity on the other. Mercury
has lulled all the Arguses of public fortune to sleep.

The Restoration government had little affection for the
bankers, who returned the favor, and that was his misfortune-
hour. But this government had understood that it
it would be impossible to do without the participation of the ban-
quiers in his projects of rebuilding aristocrati-
ques. Consequently, he summoned them to him and baro-
nisa. And you had Rothschild barons and counts
Lap..., as we already had Counts Pourt... and
Counts Vig.... Mr. Jacques Laffîtte, the friend of the little-
ple, was Mr. de Yillèle's right-hand man in the matter of
the conversion and in that of Haiti. The government
of the Restoration was perfectly willing to do
cheap public wealth to the contractors.
In this respect, he was the true first cousin of the governor-
current situation.

This government therefore has to build ca-
naux in 1821 and 1822, like this one of the roads
of iron, addressed the coin merchants and said to them:

"I need one hundred and twenty million, see a

I have little trouble obtaining them, I will generously pay the
service.

"First I will serve you the interest at 5 1/2 and at 6.

"Then I will reimburse you in forty-five
years, by means of a depreciation premium or an-
overnight stay of . 1/2 per 100 on the capital of one hundred and twenty-
eight million; a bonus that will always be the same
until the day of full reimbursement; so that
this bonus will represent, in the final year, an in-
interest of 50 percent of the remaining capital to be repaid.
All of this, including the bonus and interest at 5 1/2 and 6, calculated,
so as to equate to a net interest of 8 percent.

“I will also grant you, as a substitute-
depreciation allowance, the excess of my income
channels on the annuity to be paid, if it ever happens that
These revenues give me an interest rate of over 8%.
100 of my capital.

I promise to deliver the channels to you on time.
fixed; if I do not faithfully keep my promise, I
I will pay you an interest increase as compensation.
from 2 percent, up to the day of delivery.

((And you, capitalists and speculators, Jews. Hol-
Landes, Genevans, you will be the masters of fixing ^ se-
at your leisure^ navigation rights fees
on my canals; and I, the State, I, the representative and
the born defender of the country's general interests, I have not-
I will not have that right; I will not be able to touch these rates without
your permission.

"That's not all: when I have completed-
Your one hundred and twenty-eight million, capital, have been reimbursed.
interest, premium, additional premium; when you are no longer
for nothing in the matter..., I will give you the enjoyment

half the revenue from all these channels;
some, and the best, for ninety-nine
years, and forty years for others.

This is what is called, in financial jargon, su-
perbe affair of the canals of 1821-22.

The Jews of the Restoration, who had the character-
accommodating type like those of our time
graciously subscribed to the governor's proposal
government: they began by borrowing five
the money they lent to eight, by means of the creation-
tion of one hundred and twenty-eight thousand shares of one thousand francs,
representing the one hundred and twenty-eight million to be provided to
the State; and they immediately bore the figure of these ac-
tions at twelve hundred francs, using a system of
a bonus and a highly ingenious lottery system. The
The lottery had not yet been abolished during this reign.

That wasn't enough: it was a matter of achieving the ave-
to immediately give a body, a value
commercial to this possibility of right of sharing and
of enjoyment that was not to begin forty-
five years (starting in 1867). To do this, the compa-
financial institutions, that is to say, the companies that
had bid on the loan, created this fund
which became so famous under the name of enjoyment shares ^
one hundred and sixty-eight thousand pieces of paper listed in
at this time at one hundred and twenty or one hundred and forty francs at the
Sotck exchange.

These one hundred and sixty-eight thousand shares of enjoyment
therefore represent the right to share that the companies
will one day have in the revenues of the channels of 1821-22.
There are actions of enjoyment attached to each ca-
nal: those of the Rhône-Rhine Canal, for which the
I 3

The sharing agreement must last ninety-nine years, are the
more sought after.

However, the future of this right to share does not appear strong.
brilliant today, since this future rests entirely-
relation on the revenue figure of these channels, and that
these canals, which have already cost the State three hundred thousand
lions, and which are not finished, do not report in this
at the moment two million a year, that is to say a little
less than 1 percent of the capital disbursed. On the other hand
On the other hand, the question of competition arises from
railways, which had not been foreseen in 1821, and
which does not appear likely to improve the figure of
this income, which does not even amount to 1 per 100,
today. So the holders of the enjoyment shares,
who are mostly Genevan capitalists,
are frightened by the prospect of these not very reassuring eventualities.
rantes; and they naturally desired to detach the rea-

lity of V hope y as Mr. Dupin said, in his
picturesque language. Consequently, they demanded
that the government immediately buy back their
right of future sharing in the canals of 1821-22,
a right whose value is entirely problematic, and
whose exercise should only begin to run in
twenty-two years old.

Their demands were very modest, following
the use: the Genevan capitalists, bearers of the ac-
enjoyment rights, they asked for forty million
of these one hundred and sixty-eight thousand scraps of paper which,
at the current stock market price > would barely be worth it
half; and note that this course is supported by
Taggiotage.

Financial companies, bidders for

the loan, took charge in this circumstance of
They are the ones who give a hand to the Genevan capitalists.
which inspired the government to propose
buyback position.

Repelled with losses in 1842, the companies
financial institutions, acting in the interest of Geneva, are re-
came to the attack in 1843. To force the resistance of the
government, they have put their formidable
right to change the rates, a right which had been given to them
granted by the financial law of 1822. They have im-
submitted to the government an order dated...
April 17 (1843) which increased tenfold the prices of con- timber
construction, and tripled that of coal on the canal
from the Rhône to the Rhine.

It was an admirably orchestrated scheme. The reason-
the changes that capitalists were making by acting in this way
Genevans and their loyal servants, gentlemen of the com-
financial companies, was very logical and very simple.
They were saying to each other:

((Here is an order that eliminates trade)
construction timber between Germany and Switzerland
and France; which closes the Mulhouse market to
coal mines of Saône-et-Loire and Saint-Étienne, already
excluded from the Paris market by the price increases
of the Loing canal, privately owned. This
The order will cause an uproar in all the
eastern departments, which will affect us very little,
those of us who are not French. Immediately, all

The representatives of these departments will petition
and unite to have the order overturned. He will be
written from all sides that it is impossible to support
the longer the tyranny of financial companies

censures, and that we must break free from them at all costs. At all
Price is precisely our business; this is where
We are waiting for the French government, and that we
We offer him his ransom for forty million. Qua-
Forty million is good to have! We don't know
what can happen to our actions of enjoyment in
twenty-two years from now, while we know perfectly-
the fact that there are magnificent profits today
to be carried out on the railways. With these forty
millions that the French government will give us
We will speculate on the concessions of the
best lines; with these forty million, we
Let's lay the tracks and wagons on the roads.
that a generous administration will deliver to us all
ready. Brave government, which had already taken charge
free of all land acquisitions and all
the earthworks, and which will eventually supply the same
price the rails and the equipment, while we others
Genevans, who haven't spent a penny, we
we will receive 25 percent interest on a capital
"Purely imaginary!"

Our ministers, as one might expect, have not had
beware of throwing yourself across the path of such a combination
wonderfully fabricated; they yielded to the demands
financial companies; they had the courage to
to propose to the chambers, in 843, the repurchase of the aff^tions
of enjoyment, at the imposed price of forty million.

Unfortunately, the attention of the elective chamber
had been awakened by the alarm cries of the
press, and especially by those of the writers of the
Phalange and the National, the only ones, we have said,
who had remained loyal to the cause of taxpayers,

amidst this rampant squandering of treasury funds
The elected chamber, enlightened by the protests
vigorous from Messrs. Schutzenberger, Dupin aîné and
Billault vetoed the proposal; but it was
reproduced in the following session, and that's understandable.
The Genevan is tenacious and doesn't give up for a

failure, a money idea. Let's say that, since then,
The order of April 17th has been repealed.

During the debates in this case, I admired the at-
The grieving attitude of the Minister of Finance. The in-
wealthy statesman, who had declared, in 1838,
that the resistance of financial companies to the wishes
government and trade was a real ca-
public friendship once again exposed the miseries of
the situation of power in the face of the demands of
bankers. Mr. Lacave-Laplagne, in a sudden burst of fervor
In his zeal for government, he once forgot himself...
to the point of severely indicting Imperie of
ministers of the Restoration, guilty of having alienated
to financial companies the inalienable rights of
State in the canal issue. Risum teneatisl
Mr. Lacave-Laplagne, a member of the cabinet who has
abandoned for six years, to all companies
financial institutions of Judah, London, and Geneva, all
the kingdom's railway lines; Mr. Lacave-
Laplagne, working in collusion with his colleagues
to ensure that the major banks have a monopoly on transport
of France, and deploring the weakness of its predecessors
ceasers of the Restoration!

But what to say about this impotent government that
going on endlessly repeating its eternal refrain of misery and
of a shortage of funds, to excuse his laziness, and

who seems to eagerly seize every opportunity to do
plundering the public fortune for all the lynxes
from the country and elsewhere?

The treasury is empty, and the government chooses, in
the construction of railways, the only work that
They cost money and forbid themselves from doing work that generates income!

The treasury is empty, and the government is proposing to
gifting forty million to speculators
foreigners, to buy back from them a right of which these spec-
The authors will only be able to enjoy their rights in twenty-two years, and whose
The value is quite problematic.

And these forty million can be used for the installation
of these rails and the supply of this equipment, including the
The expense so greatly frightened the government that it
better to throw more than half a billion into the water,
than to take it upon himself to bear the cost.

We're ruined, and we could easily reduce it by one
tenth and even a fifth, the capital of the
A 5 percent annuity, with a capital of three billion. The
The outcome of the operation is certain, and the government
Don't dare try it!

And why doesn't he dare try it? Ah! Here's the
The reason for his timidity: Reducing the annuity is imposing
capital. However, under the system of silver feudalism,
Money must be free from all taxes, just like land.
of the lord under the system of noble feudalism.
This is why the French government doesn't dare
no longer touch the annuity than the English government
on the ground.

The three ministerial proposals above re-
fully reveal the state of affairs, the omnipotence
The Jews and the prostration of power. I will say more later

the means of seizing power against his will from his asser-
shameful screwing, and forcing him to raise his head.
But before we finish, let's mention a few proper names,
so that we may know to which masters our country obeys.
The latest law on sugars, disastrous for sugar
beetroot, disastrous for colonial sugar, for our power-
maritime activity and the trade of our ports; the last-
The latest law on sugars could have no other effect
than to exclusively favor the interests of the clique
refiners. The sugar refinery is a high
a parasitic industry that counts among its leaders
men with names like: Périer, Delessert, and so many others.
Mr. d'Argout, the Minister of Finance, brought one day
at the podium, the details of the sacrifices that prosperity requires
The refiners imposed on France. He was
question of a twenty million bonus paid in one
only one year, in 1832, I believe, to the gentlemen of the raffmeurs,
as a drawback, that is to say, as a refund
of the tax levied on raw sugar upon entry. Since it
was in the process, Mr. d'Argout should have told us-
to take what the prosperity of the Anzin factories, pro-
The property of the Périer house had also cost France.
The last law on sugars was passed under the in-
influence of the actions of a Swiss refinery banker
Originally, a devoted conservative, a philanthropist
Protestant who has articles written in newspapers that he
balance, that misery is the fatal lot of the masses, and that the
writers who demand for all workers a
Sufficient remuneration has a deranged brain. The in-
the interest of France's maritime and colonial power

yielded to the interests of the refiners, in the matter
sugars, as the interest of our power con-

^0 OF FINANCIAL FEUDALITY.

tinentale yielded to that of the ironmasters and
coal mine owners, in the matter of
the Belgian union.

The concessionaire of the Northern Railway is approaching
shovels Baron Rothschild, the king of finance, a
A Jewish man made a baron by a most Christian king.

The one on the road from Avignon to Marseille, Rothschild or
Talabot; — from Alais to Nîmes, Rothschild; — from Ver-
Sailles, right bank, Rothschild; — of Saint-Germain,
Rothschild; — ^ of Saint-Quentin, Rothschild; — of
Versailles, left bank, Fould; — from Rouen to Paris,
Anglo-French; — from Tours to Bordeaux, English; —
From Orléans to Paris, from Orléans to Vierzon, the coalition
from all nations, mostly Jews and Genevans.

One-third of the 5 percent annuity is in Geneva; and that is
That is why, I repeat, it is inviolable and sacred.

Thus, high finance, cosmopolitan banking do-
mine everything; everywhere the interests of the Jews are prominent.

Thus the enormous profits taken from wealth
French, on the work of the plowman and the craftsman
French, do not even fully benefit spec-
French growers.

When the victorious emigration took its, in 1815, its
revenge for 1793, and struck revolutionary France
of a revolution indemnity of one billion, there was
at least one compensation for the sacrifice: firstly the
France had forcibly seized the property of the émigrés;

Compensation was owed to them. Then the inter-

said that the burden on national assets was lifted, and the
the awareness of the holders was reassured; which meant that the
real estate prices immediately rose by va-

By what signs is the royalty of the Jews recognized? ^1

their, and that the amount of compensation was reduced
all the more so.

But the Jews had not been dispossessed by a revolution
lution, when the current government distributed to them
the railway raids; and the legislators of 1842
were far more magnificent towards the Jews
than those of 1825 towards the émigrés, since on the
the only line in the North they left to the concessionaire
Half a billion to be won.

Calculate the hundreds of millions that the lines at
Building more will cost the treasury, add to the
sum what the government could have earned if it
had kept for himself the profits he had given up to
cosmopolitan speculation will lead you to figures
fabulous.

Who pays all these hundreds of bonuses through speculation?
millions? ■ — The worker, the people.

Who suffers from the ignorance and cowardice of those in power?
— The people.

But what are they doing, I ask you, to these English people?
to these Genevans, to these Jews, to all these foreigners, that
Is France being bled dry?

Yet God knows how easy the solution was
of each of these financial questions, sugars, con-
version, canals and railways, and how many copies
They were there to show the way forward.

For the conversion, it was a matter of daring, and nothing of
plus. For canals and railways, there was
the theory of the exclusive monopoly of the State, theory
justified by the example of the United States and Belgium
and of France itself.

I want to demonstrate, at the end of this volume, that the

government, by seizing the monopoly on sales
and the manufacture of sugar, with prior compensation,
can halve the price of this commodity; by
to double or triple consumption; to double or
to triple the tax revenue. And I would add, from that moment on,
that this solution is the only one that can reconcile the
immense national political interests and political
Christians involved in the issue.

But when an entire nation has reached that point
to this degree of intellectual blindness, that his ministers

are not ashamed to present their representatives with
bills like the ones I just outlined,
No demonstration is easy. It requires skillful
precautions and long detours to bring in the
truth in sick minds; and it is almost
Being too right is just as dangerous as being wrong.
with them.

So, for the moment, I fear I might be too right.
against my country, if I were to get to the heart of these issues
of railways, conversions, and other things. I know
although there is no specious objection against the
conversion, against the granting of the monopoly of ca-
nals and railways to the State; I also know that
the country would gratefully accept a law on the
sugars which would begin by bringing an immense re-
reduction in the price of the commodity, at the same time
than a significant increase in treasury revenues.
But there are better arguments than those against mono-
State pole: there are prejudices; there is the stupidity of
people and their fanatical ignorance, and bad faith
of those who lead him and shout at him that he is less
It's dangerous to let yourself be poisoned by the industry.

What are the signs that distinguish Jewish royalty? UZ

anaicliique, than to increase the means of influence
of power. There is also the cowardice of Authority, which
trembles under the iron fist of the wealthy merchant deputies and
certified poisoners who vote, this self-
a state that dares not say to the people: "Our cause is the
Likewise: let us rise up and march against the enemy
common.))

Finally, there would still be, against the consequences of-
statements regarding the sugar monopoly, this objection, all-
powerful and terrible among us, that would be too much
Beautiful! For I want to increase from sixty to four-
twenty million, mind you, the tax revenue
sugar and, as a consequence, eliminate the tax on
salt. So find, in this country, sensible people who
want to take such utopias seriously!

Sensible people are those who thought, in 1843,
that Mr. de Rothschild was requesting the privilege of ruining himself.
We, who did not fear such a catastrophe,
And we explained why we were utopians.
Rioters, madmen. Yet here are these u-
tracks, which these obscure chatterers have won at the
France, just for the Northern Railway alone, a
savings of at least three hundred million, three

one hundred million, which the sensible people in the Debates wanted
to take from France, and which we have kept for her.

So, as I was saying, the French people abhor...
Grand and beautiful in terms of financial reforms
or social. His representatives, it is true, have misled him.
have swum so far with such caution, making the improvements
that it's not his fault if all changes are too
The sudden change in regime frightens him. The old buildings
The patched-up buildings suit him better than the new ones. He will-

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This blind people will learn that anyone wants to...
to make the traders who are bleeding him dry; he
will, on the other hand, be inflamed with a fine zeal for
scraps of one hundred crowns, applied to the emoluments
already insufficient on the part of the officer or judge. I know one of the
Colberts of our time, a high-level economist
school, which led to him becoming Minister of Finance.

However, these fatal prejudices, this distrust of the power-
see that the merchants actively maintain in
the mind of the masses, through their lying press, are
the most terrible obstacles to the spirit of progress.
I say that it is impossible to achieve reform
any kind, financial or political, somewhat
important, as long as the power and the people
They will regard each other as enemies.

That's why I want to try to demonstrate to
power and to the people the danger and absurdity of their
mutual distrust, before addressing the discussion
of no political or financial nature. When
I will have established, in all its obviousness, this truth
palpable, that VÈtaty is us there — that its interests and
his purse is ours; — ■ that the champions of the
power and those of the people are friendly troops who
they fight in the darkness; — that feudalism
The financial sector alone benefits from these collisions; — 'so it
It will be easy for me to arrive at proof of legitimacy.
of the government monopoly that will kill feudalism
financial. And from this principle will follow of their own accord
numerous consequences, fruitful in terms of solutions

happy for all the questions of the time; and
These solutions will also adapt easily to the issue
sugars, as well as those from canals, rents, and

By what signs is the royalty of the Jews recognized? U5

customs unions, as well as all financial matters
wombs, in short, which carry in their wombs the
fate of national liberties, however they may seem, at
At first glance, they appear to be filled with nothing but numbers.

I spoke of the omnipotence of the silver feudal system.
and the vassalage of power. Let us now examine the
causes that led to this shameful situation: I
I want to talk about the split that exists between the monarchy
and the people.

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CHAPTER II.

The split between royalty and the people. — Origin of the deganoi
popular. — Theory of the g;ouTerneuient-ulere.

It is easy to incite a people to revenge
ignorant and suffering; the feeling of hatred against
royalty is generally more tenacious in the heart
populations that love. Diderot wrote that
The history of kings was the martyrology of nations and
the leaders of the people, who knew Diderot and
who did not know the story, repeated to this
people, the oracles of the fiery encyclopedist. After
Diderot was followed by economists, who published
that governments were the born enemies of the people.
The suffering people are always willing to consider
like his friends, all those who want to change the
The regime under which he lives. The people had adopted, from the outset
before '89, this fatal doctrine and, from what the gou-
governments were the born enemies of the people, he had
logically concluded that the people are all the more
I'm glad that government action is weaker there
that the power is more disarmed.

If the people could read into their own condition,
in the daily realities of his working life, he would save-
would pay today what his faith in sem-
blabbery and dogmas.

These dogmas constitute what is called the theory

ENGLAND. Ul

of (jouverneinent-tilcere, a theory whose adoption
has done more harm to France than all the setbacks and
all the catastrophes that have befallen it in these five-
how many years.

It is important to investigate the origin of this heresy.

The government-ulcer theory is English.
birth, since it comes from economists. The An-
England is the home of all false principles, of
all revolutions, all heresies.

Let's look at the role this power plays in the
drama of modern history, and let us try to characterize-
to reduce its harmful influence.

England.

England is the impure Babel, is the great bou-
tique oii are prepared and sold with equal succ-
These doctrines and poisonous drugs: and the mind
of fire that burns the Red Skins, and the opium that
poisons the Chinese, and the principles that make
to arm citizens against citizens, peoples against few-
Ples, races against races.

The heresy of the ulcer-government going straight to
the abolition of the monarchy, the aristocracy of blood, which
reigned and ruled in England, had an interest
powerful enough for it to become firmly established in the
kingdom of France, where hatred of England was
as a hereditary tradition of the old monarch-
Shit. So this theory was perfectly successful
among us. English economists, who produce it-
first sat under the revered patronage of their false
science, she went on to work with the French encyclopedists

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The philosophers of the last century, affiliated with this
sect, gave it the polish and brilliance of their style, and
They managed to get her in, through a barrage of epigrams,
in the current currency of the ideas of the time.
When this theory had had its final say and
It was done on January 21st, one could believe that she had
was killed by the experience at the same time as the
royalty. Unfortunately, the unpopularity of the government
The Restoration government allowed the liberal school-
rale d'exhume l'hérésie mortel des ruines de 93,
and to rehabilitate her in the eyes of a generous nation,
impatient to get rid of a power that reminds her of-

peeled, by its origin, the day of its setbacks. The theory
The ulcer-like government thus became entrenched once again
in people's minds, thanks to a commendable sentiment
of national pride. French economists, liberals
raux, the philanthropists subservient to the English idea
like the encyclopedists, of whom they were only the
bad tail, helped in the ravages of evil by pro-
paging their absurd laissez-faire doctrine which tend-
led to the annihilation of authority. Radical writers
Caux, who rail against all powers, advance
The daily work of demolition. The fleeting success
of the Saint-Simonian doctrine, which closely followed the
revolution of 1830 and which tried to rehabilitate the
power, did not even manage to stop it for a moment
the shift in public opinion.

And all those people worked so well with their voices and
from the pen, that public opinion is complete-
misled today on the account of power.
Perhaps we should even go and search the archives
figures of pure radicalism, to find some

reasonable ideas about the providential mission of
government. The French people and their representatives
have reached this degree of blindness, that they adopt-
tempts the country with a fatal, but repressive, proposal
of the influence of the central authority, in preference to the
A useful and national proposal, but one that is susceptible to
to serve the interests of the government. By Messrs. Adam
Smi', Jean-Baptiste Say and their successors, the
the function of power in the State has been assimilated to that
of the cat in the private house. It has been written that the gou-
government was a necessary evil, an enemy that one
was forced to maintain, in order to get rid of another
Anarchy is a more dangerous enemy. The comparison
is lame, because the Dornestic animal has been a lot
He was treated better than the power. They didn't take away his
freedom nor its claws, that is to say its means of action:
while the power today can neither defend itself
to defend, nor to defend the people.

English politics has had no more auxiliaries
devoted, more disastrous to our national interests than these
French economists, copyists and plagiarists of Malthus;
who have only ever written in favor of the privileged of the
Birth and fate. Bonaparte knew the secret ties
who united the cause of England with that of the
ideologues, and he expelled them from the Institute as
unworthy. It was Mr. Guizot, the Protestant, who restored to

the Institute, the section of moralists and economists.
It was in order; Mr. Guizot had belonged to the
Madame de Staël's coterie; Mr. Guizot is the man of
England and the Entente Cordiale. We are of his religion
gion before being of his country.

England, which has lived under prohibition for so long-
1 4

During the time she was able to live through it, she soon understood that
the adoption of this system by other European states
Peasants would inevitably create competition for him
deadly and would indefinitely close the market to him
these states. So she changed the battery, and in
Hope to ruin all the industries in the region
When confronted by her rivals, she began shouting: Down with protection!
Down with customs! A league was immediately formed in
France to support the interests of the monopoly an-
Glas. We see it right now in Tœuvre.

These English lords are, it must be admitted, of very high rank.
bitter and very happy artisans of discord, that
never the seed of evil that they have sown on a con-
Any chance will inevitably bear fruit in its time.
and that always, on the contrary, the spirit of vertigo of
nations that they are driving to their ruin, come to the aid of
Their treachery! With an idea of philanthropy that they
They were careful not to apply it in their own country, Ireland.
where the exploitation of the worker has taken on the character of
the most atrocious barbarity, they set fire to Saint-
Domingue provoked the extermination of the white race
They killed our maritime power. Well, they have
nine-tenths of them were accomplices in this crime.
of the inhabitants of France, and in number, the most-
part of the publicists and renowned speakers. They have
had to justify the alarms of absolute governments
and keep them armed for twenty-five years against us, the fu-
First, the demagogues' enemies, then the conquests
formidable of this leader whose insatiable ambition fati-
They had the victory. From now on, if they need it, they
will not have, to resurrect these terrors of Europe ab~
solutist, than to point the finger at the alar- sovereigns

denied, these gigantic fortifications, the folly of
The current government has dishonored the lords of Paris:
ungrateful bastions erected against the people by those who

to whom the people gave power. Ah! I would have understood.
1. The amount of money these fortifications cost, applied to
the increase in our naval forces, and in armament
of our maritime citadels, since England is
our only enemy, the only one against which we
we must practice repetitions in case of new conflicts
calf. But to turn the front of these ramparts towards our allies
natural, to the states of continental Europe; but of-
order the armament of these fortifications in full
peace, the day after the day when the tri-
than ever before the chances of maintaining this peace
were no longer numerous; and wanting to persuade the
nation that the fortifications of the capital did not threaten-
a hundred that the foreigner, it is too much to rely also on the
Public credulity. I'm going back to England.

With another word, that of independence ^ the Angle-
Earth has torn half of the new world from the
Spanish monarchy, ruled by kings of noble lineage
French, our inseparable allies. Since the day of
the separation between the colonies and the metropolis, between
Mexico, Lima and Madrid, the English aristocracy reigns
in fact, through smuggling and anarchy in Mexico,
in Peru, in Buenos Aires. She no longer has to detach from
Spain in America, the magnificent colony of
Cuba. It is actively pushing for this goal through its emissaries.
and its consuls, and Cuba will one day share the fate of
Saint-Domingue. Guadeloupe and Martinique, our
the last possessions of the Antilles, are worked in
this moment, it is said, by the same seeds of revolt.

And how would the wealthy Spanish colony hold out?
she, when the metropolis itself once saw itself
on the verge of capitulating, of surrendering unconditionally to Fan-
England, that is to say, to accept a trade treaty
with this power. Hasn't England im-
planted its mercantile suckers in the for ten years
within the unfortunate peninsula? its goods
Transported by contraband, do they not circulate?
freely from the Pyrenees to Gibraltar under the protection
of this same anarchy, which she always calls the
Name of freedom? Wasn't it she who settled the in-
surges from La Granja, and long supplied with expenses
personal details of this regent who bombarded Barcelona?
She was negotiating a cotton treaty with Espartero,
while she was negotiating with Santa Anna the acquisition-
California's tion? After emancipating America-
than the south and destroyed the maritime power of the East
pagne, all that remained for England to complete

to this desolate kingdom, than to offer it his friendship,
more deadly and more poisonous than his hatred! Yes,
A hundred times more deadly... Look at Portugal from the
Methuen's treatise!

Now, understand the madness of our liberal publicists
and radicals of today. King Louis-Philippe finds
opportunity to place one of his sons on the steps of the
throne of Spain, he seized it, without worrying about the
protests from the English chancellery. The alliance
of a French prince with a Spanish infanta was
the surest way to paralyze this influence-
British which weighs so disastrously on the pros-
Perity of the Peninsula. Here are all our newspapers, and the
more patriotic, who begin to join in the chorus with the

paid insulters from the Morning-Chronicle and the Times
to accuse of recklessness and insatiable ambition
current government.

But France, by accepting absurd theories
English economists, is more guilty than the
unfortunate Spain; for she does not have, like this one
the excuse of his poverty and ignorance. There are eight
For centuries France battled with Great Britain.
Brittany; and perhaps there is no such thing as in its history
a single catastrophe that she does not have the right to attribute
to the efforts and machinations of his disloyal enemy
My. France knows there is a fundamental incompatibility.
of principles and interests between her and England. The
France aspires to moral unity, to legislative unity
as to the territorial unit; it is Catholic in
religion as in politics: that's its tendency under
all his strong governments, under Richelieu, under
Louis XIV, as under Napoleon. England, however,
aims at fragmentation, because it lives off the tearing apart
elements of the globe; it is Protestant and schismatic
In short: Individualism and Protestantism are one and the same.
She doesn't understand why someone would dedicate themselves to the service of
humanity, like France, when we can ex-
to exploit; she only resigns herself to doing a little good that
in the hope that a worse evil will result; té-
less the emancipation of the black race. France, at
On the contrary, in its greatest errors, it seems
to be guilty only of an excess of devotion to the
The cause of the people. You will find some admirable pages.
and acts of sublime charity, alongside atrocities
odious in the history of terror. Many of these
bloodthirsty legislators who referred back to their judge

tiaturel tSLUi of innocent defendants, firmly believed
to the sanctity of their work. And not one of those drinkers
of blood, like the supporters of absolutism the ap-
pellent, would not have dared to formulate these apologies coldly
barbarians, coldly inhuman, including the Malthus and
The Jean-Baptiste Says were not afraid to dishonor
Their writings: That there is no place for the poor in

banquet of life, strictly speaking, society

owes nothing to its members... Ob! Yes, if it were true that
The good and bad principles were arguing over the empire
of this world, the first would be personified in the
France, second only to England. The English are so
Indeed, the scourge of God, that God raise up virgins
enthusiastic about driving him out of France, as he
He did it to drive out Attila. That's why there's hatred.
France's national policy for Great Britain is
legitimate and holy. It is the hatred of the day-bird
for the night bird. I don't despise the aristocracy.
English, like French, but as a Christian
as a man.

And not a noble heart will reproach me for...
to let oneself be carried away here by stupid inspirations of a
narrow and barbaric nationalism... because there has been
England, three million and more Charlie Hebdo supporters who...
also mercilessly condemn the attacks whose politics
that their government has been found guilty of-
towards humanity, and who demand the ruin of this
an impious government, — because the judgment that

* There are two poetic dates in French history to mark the end
The Middle Ages: The Miracle of the Virgin of Nanterre, driving away the Huns
of Paris; that of the Virgin of Domremy, driving the English out
France.

Our ancestors pronounced it so long before us, is
written by all points of the globe on the ruins of
cities were ransacked, in Nanjing as in Copenhagen, in
Saint-Jean d'Acre as in Barcelona. I detest the aris-
English tocracy, because one of its members, one of
our great modern poets, also dedicated it to the execution
creation of posterity; because there is finally in the only
Ireland, seven million starving people who curse it

Any hour with me.

Yes, England is in this situation ef-
terrifying, that she cannot forget a moment of tor-
to kill other states of the globe, without exposing oneself to perishing.
England is doomed to die from the peace united-
Verselle at a given time, because peace at
The others are waging war in her own country. This too is not
Not declamation, but pure truth.

Because England, once again, lives off mercantile-
lism and the commercial exploitation of all the
peoples. It alone produces manufactured goods
enough to supply twice the five parties
of the world. Therefore, any foreign producer
is her enemy. 11 She must therefore try to understand-
sea developments in all nations
wealth and labor, those of the manufacturing industry
especially, since these developments tend to-
so much so as to wrest from him his monopoly and to create from him
deadly competition. The best way to pre-
To cause such a disaster is to prolong the minority in-
industrial of nations and to maintain within these
nations a permanent hotbed of war and anarchy.
She does it. The monopoly on the supply of
globe makes wealth available in its trading posts pro-

digious; she uses it conscientiously to sub-
To spread unrest and revolutions everywhere. The war
Monopoly feeds, and monopoly feeds war.
Whether war or monopoly ends, the colossus of
English power, a veritable golden colossus at the feet
of mud, collapses at the same instant. Therein lies the whole
a secret of British politics, if there is one.
The Englishman obeys the instincts of his nature and the exi-
agencies of its position; it is a people of prey, like
I said, who is forced to kill to live, and to whom he
It would be utterly absurd to go and ask for a
loyal and generous politics, because that would be him
requesting suicide. Great Britain's policy
Tagne must be ruthless, like hunger its mo-
bile, and it's justice to be done to the bloodthirsty bastards
government bodies that direct the destiny of this state,
that they admirably understand the needs of their
Fatherland! Find me a statesman of this time,
I'm not talking about France, where it's no longer made, but
in Russia, in Austria, who can even come close to their
Sir Robert Peel.

So, it is up to the people who have been warned to come to an agreement.
to isolate themselves from the scourge and to quarantine these
hungry buccaneers.

Moreover, the English aristocracy makes no secret of itself.
of its governmental necessities. The aristo-
English cracy, on the contrary, displays the sole characteristic of
A size befitting his infernal policy, if
admirably described by the author of Paradise Lost ^
an English poet. This policy is insolence and
the greed of Rome combined with the treacherous cruelty of Carthage.
She doesn't bother to find out what the EU will say.

rope of his murders and plundering. He is accused
British policy is cunning; it's cynicism.
rather than what we should say. There are only the pre-
destined and the fools who have the right to speak of the
Albion's perfidy.

The Danish fleet hinders the freedom of movement
England's presence in the Baltic: an admiral an-
Glais burns the Copenhagen fleet, it's still a
less maritime power.

England never waits for a declaration of war
to attack French or Spanish ships. He
necessary, for the realization of its land-grabbing projects
of universal trade, the possession of all the de-
straits, from all the points that command the major
global trade routes; it takes Gibraltar away from
Spain, Malta and Mauritius to France, Cape Town and
Ceylon, to the Dutch, Aden on the Red Sea to
Arabs; and she makes, from these stolen possessions, cita-
impregnable walls which first give the empire of the
sea to its fleets, and which then become so many homes
contraband, hence the English goods unmarked
will be the neighboring continents. And woe to the ships.
friendly states that would claim to protect their industry-
national sorting against British smuggling, they
will be sunk without mercy*.

The Viceroy of Egypt, I said, strengthened by the support of the
the French government of the Restoration, had founded
some semblance of a state, of maritime power. It
had freed the road to Mecca from incursions
of the desert Arab, and the populations of Syria

* Case of the Spanish brig el Rayo, 4844.

the bloody oppression of the Turks. But the restoration-
the order wherever it may be, but the resurrection
of a people, are death threats to the interests
English. Then come the days of July which cut through
short of the anti-British policy of the Restoration.
So the London cabinet is taking advantage of the revolutionary embarrassments
the revolutionaries and pusillanimity of the French cabinet
to destroy the civilizing work of Muhammad Ali.
An English fleet bombards Beirut and Saint John
Acre, within sight of our impassive squadrons. The revolt
erupts on all sides in the states of the viceroy, who,
Reduced to mercy and betrayed by his allies, he abandons his
conquests and its fleet; and the Christian populations
from Lebanon, torn from the centuries-old protection of the
France, are returned to the abuses of the Turkish pashas
and to the Albanian sword. That is ruthless self-interest.
of the British aristocracy who demand that it be
So. English businesses don't want the keys
of the Isthmus of Suez, whose possession he covets ex-
clusive, be in the hands of a powerful sovereign. And
And what good are so many reasons? Alexan's fleet-
drie was hindering England in the Mediterranean, as
Copenhagen's was hindering it in the Baltic; it
got rid of it.

The prosperity of Lahore, the work of another Mehe-
met-Ali, Rundjet-Sing, lasted even less than that
from Egypt. The East India Company knows that its
vast estates, populated by their one hundred and fifty
millions of slaves will escape him from the day when the
Misery and anarchy will cease to reign there, and it will not
She doesn't want to suffer from a bad example in her eyes.
She seized the Rundjet-Sing states.

On the other side of the Atlantic, in the strait of
two Americas, a second isthmus destined, like
that of Suez, to one day serve as the main route of
maritime communication between the inhabitants of the two
major divisions of the globe. Consequently, the Angle-
land had to work to secure possession of the isthmus
American. Back when Spain was mistress of
South America, England had been granted
by this power the right to cut wood on a
isolated point on the coast. She founded on this point, at Ba-
Lise, a small establishment. Then, when the colony
Spanish, freed from the yoke of the mother country, prayed

England was told to leave, to which she replied, in
showing her teeth, that she held her rights from
previous government, and which had no reason to
to deal with the new government. England has
acquired since then, moreover, undeniable rights to the
possession of Balise and the entire Mosqui coast-
tos. An august sovereign of the country sold him the
Ownership by notarial deed. We are mistaken when
We imagine that England seized by
the cunning and by the violence of all the states that it
She has them in all five parts of the world, she has them all
If purchased privately, ask the sellers instead;
The proof is that she pays life annuities to a
a multitude of Indian rulers who ceded their
rights, starting with the Great Mughal, the successor-
Sister of Aureng-Zeb. Moreover, from wherever
He derives his rights to the Isthmus of Panama from this
She won't be the one embarrassed to make them go-
dormouse. It had once blocked the port of Saint-Jean
from Nicaragua. Following the invariable rules of poetry

English tick, the blockade of the port is the first act
of the drama that ends with the permanent occupation
of the country.

The English aristocracy doesn't even need to
to justify these spoliations and injustices in
Public opinion. The opinion of its citizens is
for her. The English of all classes are per-
convinced that England has a right of escheat on all
the seas and on every continent. Navigators
had discovered in recent years, on the coast
eastern Africa, an island of Ichaboe, where lay a
layer of powerful fertilizer deposited there by the birds
of the sea from the antediluvian era. As soon as the days-
English nationals to prescribe to their government
to get their hands on the precious deposit. The Sun writes:
England must not allow other nations to...
to protect this island if we do not take possession of it,
Others will seize it.

Loyalty and integrity are meaningless words in
the political language of the lords; fidelity to treaties
It is deception, treason is skill. England is in
peace with Russia, and the English provide
weapons and gunpowder to the Circassians for warfare
against Russia. France and England were tight
the knots of the cordial agreement there but while the
The sovereigns of the two states feasted, visited each other, the

lords openly bribe Abd-el-'s resistance
Rader, inciting Morocco against France, seek
to incite the blacks of our Antilles, and raise their
Reverend Pritchards to bark at us. The Angle-
the earth is at peace with unfortunate Spain; it is
she, however, who settles the score with the leader of the insurrection of

La Granja, which gives Espartero the four million
of the networks he needs to go and bomb Bar-
celone, Barcelona, the industrial capital of Spain-
gne, this rebellious city which is the cause of the Peninsula
is not yet subjugated to England by another
Treaty of Méthuen, a cotton treaty. Périsse Barce-
lone!

The English, forced to withdraw from Madrid during
this war of independence which saved Great Britain
Brittany, from its ruin, burned the most beautiful of ma-
factories in the city, to bid him farewell. He
The English industry has to survive!

I am not aware that any other nation has exerted pressure on
the world of a weight as overwhelming as the nation an-
clay, may have cost humanity so many tears, may have
motivated so many accusations against God's justice.
The Norman, the fiercest of all the barbarians, has
makes people believe in the existence of the ogre. Continental Europe-
tale of the middle age was not far from taking the
English civil wars for the convulsions^
of a damned people. The general belief was
in the 15th century, that only God could do anything
against this brood of Satan. One of the greatest
kings of England, the same one who endowed his country with a
religion, and who made himself pope, King Henry VIII
took five women and had three of them murdered by hand
of the executioner. The ordered religious persecutions
by the Virgin Elizabeth and by the Puritan Cromwell,
surpass in refinements of atrocious cruelty all that
that the history of the emperors of Rome and Istanbul
had left us with something more edifying in its genre. A
of the most honest writers in Great Britain,

Malthus, frightened by the problem of exuberance
population, positively declares that society can
To deny the child the right to live. His followers will
They go further and develop his thesis. They ask in

joking that national awards are being given out
to the mothers who have served their country well, in im-
grinding the fruit of their entrails; they want one
deposits the remains of the tender victims in sump-
killer patriotic cemeteries, where these laced-
Monians may come to breathe the soul of their children
In the scent of roses!... This bonus theory
to infanticide, achieved some successes near the
population of the manufacturing districts of England.
Many mothers in those countries breastfeed their
children with laudanum, day to get rid of
their unwelcome caresses, and the procedure, it is claimed,
It works wonderfully. Calming potions are available.
according to formula y, all prepared by pharmacists
from across the Channel.

Let our French economists do their thing, and they'll...
will soon arrive at similar theories. 11 is not said
Not a foolish thing in England goes unheard.
in our country.

This misery of the English proletariat, crammed into
The industrial penal colonies, therefore, are truly awful, truly
horrible, that she manages to extinguish even in the
The heart of a woman, the feeling of maternal love?
— Oh yes, very dreadful, very horrible; listen closely
to Dickens' touching stories... But what can you do?
For you, it must be this way for a Lord of An-
England wears on her finger, in a pu- ceremony
republic, a million-dollar diamond, and that all those of

his caste might cry out in a fit of frenzy
Proud: The vine does not grow in England, and
We drink the wine of all nations!

The wine of all nations, that's true; and also the
blood and sweat of the English nation, my lords, for
It is the misery of your vassals that makes your wealth;
It is their overcrowding in the cities that increases the
price of all food items that only you
produce it milorcls, and which decreases through competition
arms the price of all the luxury items that only you
Consume, my lords! This is for you alone, my lords!
that the child is tied up every day, for sixteen
hours, at the service of a machine with iron lungs
who never tires; tied up for sixteen hours!... one
child, a poor human creature for whom his
Weakness should inspire pity! This is for you, half-
lords, that the foreman's whip is attentive to correcting

to overcome the laziness of this child who succumbs to sleep.

The suffering of these unfortunate people is so intense,
that they once softened Lord Ashley's heart,
a pious man. Lord Ashley interceded with his
colleagues to obtain a law that would reduce by two
hours of child labor in factories.
It was simply asking England that it
signed his death warrant. Lord Ashley's motion was
rejected based on a very sensible speech by Sir Robert Peel, the
prime minister, who demonstrated conclusively that
the slightest sign of pity, the slightest
alleviating the child's suffering,
would infallibly put England on the brink of
its downfall. The speaker was right, the machine is the heart
from England, and this machine cannot cease to

beat for a single instant without the asphyxiation of the State
what followed. The destinies of Great Britain did not
never hanging by a thread.

Moreover, no speaker in this debate considered
to deny the torture the child suffered in the fa-
Bricks. That wasn't the important thing.

The English lords, following the example of the patricians of
Rome, have recently removed the small
a crop that required too many workers, and they replaced it
through large-scale farming, meadows, and pastures:
Pascua, jMSCua... The Marquess of Statford drove out
his estates twenty thousand peasants who found there
to live, and replaced them with flocks of sheep
which cost less in housing fees and which are more economical
carry more. This system was adopted with enthusiasm, by
a large number of lords and by the economists,
net income supporters, has painfully increased
the misery of the manufacturing classes, by rejecting in
the cities of the masses of rural workers who are
came to offer their work at a discount, in competition with
industrialists. But the measure increased the revenues of
large landowners, by reducing their expenses.
That was the main point. What did it matter after that the paving stone
cities are trampled by a few thousand dead
More hunger?

What religious men these lords were!... and zealous!
propagators of the Bible, who would believe they were offending God
to work on Sundays, and who do not suffer that one
mistreats the Lord's creatures, the horses, by

example. It is true that the horses that the law an-
clay declares inviolable, belongs to the aristocracy-
tie, and that the children who work sixteen hours

per day in the factories are not blood
noble. It is forbidden to strike a horse in England.
land, but you can kill a man with your fists;
Even the newspapers announce these killings in advance.

The miners of Newcastle County were weary,
the other year, working night and day to enrich
their masters, ungrateful people who do not leave them
even enough to live on in return for their hardships; they
had the audacity to ask, like the workers
from Lyon, to live by working, that is to say that they
demanded a pay raise. The claim-
tion was strange, anarchic above all. The marquis
from Londonderry, outraged by such impudence, ful-
Mina immediately issued a paternal decree that forbade all
the retailers of its towns and villages, nothing
sell to the insurgents until they returned
in the assignment.

Ah! How well Voltaire and Montesquieu knew this
what they did when they went to England to
to see free men M II there is only this Great-
Protestant Brittany to produce Hudson-Lowe
and philanthropic masters who forbid their
serfs drink and eat it!

And it is hoped that these lords, so harsh, so impious-
tolerable to those of their nation, will relax for
foreigners, with their infernal selfishness. Madness! Deceip-
tion! But open your eyes to the daylight,
And look:

'On July 1846, Hussar Frederick John White died by
the fatal effects of a cruel and barbaric flogging he received on
15 days ago, last day in the cavalry barracks at Heston.

(Jury's verdict.)

5

England bought tea from China every
year for enormous sums. The trade of the

The East India Company needed a return item
to offset this cash expenditure. She found
this precious means of exchange in opium. But the o-
pium is a poison, and the emperor of China pro-
hiba at the entrance to his states the poisonous commodity. Ja-
But certainly, prohibition was no longer legitimate, nor more
holy; but the emperor's edict dealt a terrible blow.
vulnerable to the interests of the East India Company. The An-
England has armed itself to defend the interests of its
merchants; she subdued the Emperor, who wanted
to save his people from poison, to choose between this poison
and the destruction of all his cities. The emperor has
receives an annual tribute of thirty million; but these
thirty million did not account for the com-
East India Company. Then the cities of the celestial empire
were burned, and opium triumphed. Of all
the nations of Europe that call themselves Christian, not
one did not protest through the voice of its sovereigns against
this appalling abuse of the right of the strongest; the chief
Even Christendom itself remained silent. There is
It has been a long time since the God of the Gospel has had any life.
Cairo here below! The Vicar of Christ is an old man
who borrows from the Jews, who protests against the she-
mins of iron and who gives his blessing to the executioners
of Catholic Poland.

However, these same Christians dispatch each
year towards China of zealous missionaries, to
to preach the word of Christ and to suffer martyrdom for it.
Now, I would very much like to know what these apostles cover-
angry people might have to answer to the idolater who

would address them in this way: You say that your re-
religion is a religion of charity and peace, you
Lie, for the red barbarians (English) are your
brothers, and your God allows them to go as far as the
ends of the world, burning cities and poisoning
to sound the peoples.)j

Our atlases lack an informative map, which I
recommends the work to one of our skilled craftsmen.
editors: it would be a world map on which to-
marked by stains of fire and blood,
all the places on the globe where men kill each other.
Let your mind wander over this map:
search carefully from Hudson Bay to Tierra del Fuego,
from Spitsbergen to Ceylon, from the North Cape to the Cape of Good Hope
Hope, from Canton to Saint-Jean d'Acre and to the cape
Finistère... Everywhere, with very few exceptions,

You will recognize that the red spot is the fingerprint
blood shed by Englishmen. Where the Englishman does not
does not wage war on its own behalf, as in
1 North Africa, on the shores of the Caspian Sea
or from the Black Sea, he is the one who sells the weapons and the
Powder with which one kills oneself. It exists in the noble
City of London, home to biblical propaganda, a
a number of manufacturers of cheap guns,
weapons that can only be placed among the few
wild plains of Central Africa, New-
Holland or Oceania. Sometimes these merchants
sold their cargo to war-torn populations
with Great Britain. To put their conscience
at rest and reconcile their mercantile interests with their
Patriotism, they say and they prove that these weapons
waste can only be dangerous for those

who use it. It is also the Puritan city of Lon-
dres, which has a monopoly on the supply of idols
for all the countries of the world. — Holds idols, false gods
and generally everything concerning his condition ^ all at
moderate prices....

Ah! I excuse the oppressed nations whose faith re-
Religious life falters; I excuse the starving workers
who doubt divine Providence. The justice of
Lord is also too slow to strike.

They are there behind the white rocks of their island.
a thousand families at most, a nest of vultures,
that the evil genius holds bound to the flanks of
humanity to drink its blood and tear its flesh.
It is to feed the insolent splendor of this handful
despots, it's to serve these insatiable vultures
their daily feeding frenzy, that so many crimes are committed
put on earth, that so many nations slaughter one another,
that so many ships are lost at sea, that
the forty million arms of English machines
they work day and night, so that opium is harvested, that
The Irish and the Saxon are reduced to throwing themselves upon the
coarse foods that pigs disdain. II
This has been going on for centuries, and the lamentations of
peoples have not yet ascended to God, and this
The God of the oppressed has not yet raised up among his
faithful an inspired orator, with ardent words, for
preach the crusade against these executioners of the earth!
Lord! Restore understanding and sight to the councils
powers, and let not your justice withdraw
no longer for your unfortunate people!

The ancient world applauded the fall of Carthage,
Albion of old, the sovereign of the seas! What

Heinous crimes had Carthage therefore committed, so that
The ancient world applauded its destruction? Broken
some treaties... brought the scourge of war to Italy.
But what treaties did the English aristocracy not have?
broken? What faith has she not violated? In what
Has it not carried the scourge to such remote places on the globe?
of war? And does he not rise up against it with all his might?
the places in the world where people suffer, enough of this whining
spells and curses? And the English aristocracy
Has she not sufficiently provoked the revenge of the people?
and the justice of heaven, so that the forbearance of the pa-
hold on until the end, so that a tribunal of sovereigns may
assembles and pronounces against the guilty party the formidable
sentence: Delenda Carthago.

The thing is, today, you see, is so
Beautiful! These millions of Irish people reduced to the condition of
Hungry cattle begging for food and wandering by
the streets their eloquent rags; these millions of pro-
English legitimae, our brothers in suffering, who are waiting
The day of liberation, like us... China
who learns the art of destruction, at the school of his vanquishers
quors; Hindustan, Egypt, Canada, Spain^
Portugal, all these dismantled states, eroded by
England and who are silently chafing at the bit
servitude; France and Holland, who have to ask
account to the usurper of so many plunders and so-
ties; Russia, the born enemy of the masters of
Asia; Germany, the United States of America which
have to continue the recovery of so many
grievances... And science, which now gives wings
'to the ships to drive them to the bottom of the
more impenetrable sanctuaries. — And the sympathy of all

peoples who have a soul to sympathize with the sufferings
Frances of oppressed races.

No doubt, these are all the elements of a
a vengeful coalition and a holy crusade!

But where will the inspiring breath come from today?
powerful enough to rally against the tyranny of the lords,

All these legitimate hatreds! It's the Jew, it's the friend
of the Englishman who reigns and governs in France.
Ah! the great sovereigns of my country, Richelieu,
Louis XIV, Napoleon, where are you!...

Because, believe me, it will be an original sin.
an indelible stain perhaps for the government
Frenchman from the last revolution, having been
greeted at his accession by cries of jubilation from
the English aristocracy,... and history will record these
Tory cheers as a shining testimony
of the firmness and nationality of the ex- policy
exterior of the Restoration. History will also tell that
this French nation which had one day proclaimed
Friend of all oppressed nations, lied after 1830
to his holy mission and to his solemn declaration.
She will also not have enough blemishes for the
authors of the secret pact concluded between the jailers
from Paris and O'Connell's persecutors. But then
A righteous voice will rise to say that there was no more
of royalty in France at that time, and that they were
the Jews who held her enslaved.

Does this mean now that this tyranny of
Lords, be it laid upon imperishable foundations,
and that the good genius of the people cannot come to
It will end without further intervention from God. Not
Truly, thank heavens, because all inhumane politics

Maine carries within itself the seeds of its own ruin and its own
punishment.

Thus, as long as the law of the poor lasted, the manu-
The English biller had an impact on the manufacturer of
continent a huge advantage, that of producing at
cheaper. The English manufacturer produced at
cheaper than its rivals, for the reason that it
was only required to pay his workers a minimal amount
salary, the law of the poor taking charge of perfecting the
the price of the day for these. Then the most touching
an agreement existed between landowners and industry
manufacturing, and the manufacturer wasn't considering any-
to complain about the franchise of the land, privilege
of the aristocracy. But the law of the poor came to be
removed. The manufacturer was now forced to supply-
to rely on its profits ^ a sufficient salary for those who work
were valid for him. Immediately this painful obligation-
reuse awakened in her heart the feelings of
philanthropy and equity that had remained there as-

supes y all the time he had been able to ex-
exploit the worker shamefully. He began to
finding the price of wheat a bit expensive for the people,
then he attributed the high price of grain to the laws of
customs designed in the exclusive interest of the owners
landowners, that is to say, lords. In short, the ma-
The English nuclear manufacturer is currently engaged in demolition.
these customs laws which are the palladium of the aristo-
cracy, and there is no doubt that he will succeed in overthrowing them
to be, with the help of the charterers and the people. The lords
have already been at the forefront of concessions, by agreeing
to temporarily be subjected to a disguised land tax
(income-tax) f and here is the nation voting on statues

in Cobden. The English aristocracy is already threatened by
that side of his night of August 4th.

However, what our ignorant economists don't
They don't want to or can't understand, that's why
We, the people, have no right to take
cause in these battles between the trading aristocracy
and the aristocracy by birth. The league obtained the free
Importation, so be it! This means that the coalition of
large landowners brought pavilion in front of that
major capitalists, major industrialists; but
This does not mean that the coalition of capitalists
brought the flag before the workers' coalition.
But that's the crux of the matter. The day after the day when
They voted millions and statues in Cobden, the
English manufacturers were reducing the wage rate
of their workers. Never was such a deception so
complete.

However, it is for the English establishment while-
to face a far more imminent, inevitable peril
everything. England, by killing work among all the poor-
ples, to turn these into consumers, that is to say-
to say that those dependent on its industry have killed wealth
of these peoples. It consequently dried up the sources
of consumption itself; hence this conse-
consequence, that she must perish from hunger sooner or later,
amidst its heaps of manufactured wealth.
The day of the event is not far off; for all the
progress in mechanical science, all alliances
Customs officials are bringing us closer. And that day will be
the era of the emancipation of workers and of the es-
slaves in all countries of the world; and the proletarians
Tensions on both sides of the Channel will be raised

a hand now friendly and fraternal, and the memory
old discords between the two peoples will die out in
the joy of shared emancipation: that's why
I long for that day with all my heart.

France has received a mission from God to emancipate all
the peoples, even the English.

Based on everything that has just been said, it should suffice-
fire in France than a principle of political reform or
commercial was recognized as originating from Great Britain
tagne, to be at this very moment, and nothing but on
the label, rejected and loathed. This repulsion would
all the more rational, since England has never
committed the folly of applying to herself the
theories that it spouts to other nations... It's the An-
England, which has spread the most ideas throughout the world
broad freedom of trade, and there is no na-
tion who has abused customs protection more than she
and prohibition. She never claimed
the abolition of tariffs only for manufactured goods
on which foreign industries could not
to compete with its own. All that
"We do better than the English" is prohibited in
them, and one only has to consult the text of their legislation-
Cereal production, to know what to expect regarding
the sincerity of their commercial liberalism. If they
They are leaving their fort today; it is hunger that is driving them
We have driven them out, let us be quite certain of that, and let us be wary of them.
of these forced tariff reductions that Sir Robert
Peel threatened to unleash a fury against all industries

striations of continental nations. When the English
pronounce the words freedom or competition ^
our ears must always hear monopoly and
Hoarding. Their freedom of trade is war.
with machines and capital; as
they have ten times as much machinery and capital as
We, on the other hand, are certain of victory, and that's why they
demand battle. Needless to say, on this
As with other questions, economists
The Institute is for them.

That's why I insisted so much on
the origin of the ulcer-government theory, if cixère

to the French nation. It is more than likely that if
the philosophers and statesmen who have
governed for fifty years, had said to this su-
throws the whole truth into the country, demonstrating it, proof in
hand, that the English aristocracy had not sown the ideas
anti-monarchists in France, what to give us
of the occupation at home, and in order to take advantage of our
internal difficulties in seizing control
of the seas and of global trade; it is probable,
I said, that the sympathies of the people had turned back-
much more quickly brought closer to royalty in
France; and this agreement between the monarchy and the people would have
made all attempts at amé- quick and easy
general instructions; for, once again, royalty
has nothing to fear from these improvements, and prosperity-
On the contrary, worker safety is the best guarantee
profited from its stability.

I have stated the origin of the government-ulcere theory.
I will try to demonstrate this in the next chapter, at
with the help of evidence drawn from our own history, that

progress on popular freedoms in France followed
constantly a parallel path to that of the car-
royal identity, and that it is not one of the victories won-
supported by the monarchical principle which has not benefited
directly to the people. The solidarity of these two in-
interests are even so intimate in the history of France,
that it is true to say that the history of miseries and of
The prosperity of the French nation is merely a copy
of the story of good fortune and bad days
of its kings.

CHAPTER III

parallel progress of popular freedoms and the conquests of the
The monarchy in France. — Solidarity of the two monarchical interests
and democratic.

I don't know of any story that gives such a powerful impact.
so many denials, including our own, of the heretical principle and
It's absurd that governments are the born enemies.
of the people. University professors must

that form us, be truly terrible demolitions-
truth-tellers, so that the child who goes out at twenty
years of their hands not being penetrated, until the
bone marrow, from the evidence of this contrary axiom:
that the people's interest has always been in solidarity with t in-
interest of the monarchy in France. It is necessary among the masses to
the French population, or a very deep ignorance-
rance of his own history, or a large fund of in-
gratitude, to explain the number of proselytes
that the insane dogma of economists has recruited in
her breast. The encyclopedists who murdered
Louis XVI, in writing that the history of kings was the
martyrology of nations, were more English than French
They were reformers driven by a philanthropic spirit.
sincere anthropy, I know, but who wanted to de-
destroy monarchical authority at the same time as
religious authority, and who had converted to Protestantism
in politics, because of the history of Cromwell and

Luther had told them that Protestantism was the
the most formidable war machine that could be built
to bend to this dual purpose. The odious lie of
Diderot was speaking out at the same time and in the
same places as Voltaire's La Pucelle, this book in-
fame, which its author composed to flatter pride
of the British aristocracy, and to sacrifice to him the
the most touching and noblest heroine of our history
national history. Voltaire understood the history of
France, as he understood that of Rome, when
In one of his most mediocre tragedies, he
a tyrant of Caesar, of Caesar, a man of the people, there V in-
mortal enemy of the aristocracy, and when he transformed
in Jacobins and sans-culottes the Cassius and the Bru-
tus, that is to say the leaders of the Roman aristocracy,
the Polignacs and the d'Épernons of that time. There are no
Not today, in our provincial colleges, a
sixth-grade student who is not in a position to give the lesson
on this text to Voltaire. But Voltaire returned to the cause
of freedom and humanity, so many and such great servants
vices, that he must be excused for having betrayed her
He had little love for Jews and held them in low esteem.

Let us therefore follow the development in our story-
parallel and synchronous ment of the mo- power
narchic and popular freedoms, by taking
We take care to only stop at the main stations.

The great emperor Charlemagne, protector of

the Church, scholars and clerics, drive from its pa-
leave the sons of his lords who do not benefit from the le-
lessons he gives them, and distributes the jobs

to the children of the people who demonstrate ability.
The nation begins to breathe again, safe under his scepter.
powerful, the scholars whom the emperor attracts to his court
from all corners of Europe, and especially from Ireland
land, strive to draw the peoples out of their bar-
Barie. The sciences and the arts, fundamental elements
of any emancipation of the industrious, already throw
a faint glimmer of light under this reign.

Charlemagne died, and the scaffolding of his institutions was erected.
collapses with him. Royal power falls in qu-
noodle, in the hands of his weak successors, and
The feudal nobility immediately began to organize itself. And there you have it, by
the death of a leader alone, the French nation doomed to
eight centuries of feudal tyranny. With the great
The rights of Charlemagne's kingship are dead.
people. Caries, heirs of the powerful emperor, having
plus the wrist strong enough to compress like him
the rise of diverse nationalities, which victory had
broken and twisted under his yoke, the vast monarchy
Carolingian disintegrates and dissolves. The Nor-
Mands take advantage of the general confusion to insinuate themselves
to flow through the heart of our provinces via all the arteries
riverine; and the rural population, forced to re-
to seek the protection of the counts against invasions
Baltic pirates, aided by his own hands
to build these fortified castles where feudal despotism must
to sit for eight centuries.

These Norman pirates, whose invasion had so much
unfortunate consequences for the freedoms of Europe
whole, they take root, don't they, in these lords
English, whose tyranny weighs so heavily today
on humanity. The sons have not degenerated from their fathers,

They are still, as before, the greedy tyrants of
the sea; the Gallic race fortunately has a stronger fiber
ticklish compared to the Saxon and Irish breeds,
in the place of liberty; she threw overboard
all its old castes, Frankish and Norman; in
The last storm. Only the Jewish woman remains...

Royal authority nullified for the entire duration
of the second race by that of the great vassals, re-
does it momentarily take over with the advent of the Ca-
pets, of these national leaders chosen for their valor,
and whose heritage forms almost everything that is ap-
France is still shoveling... immediately they resurface from
all parts of our communal freedoms.
The memory of those first acts of liberation
the people find themselves indissolubly united in history
national history, with the glorious names of these epic kings
Louis VI, whose memory is dear to us, Phi-
Lippe-Augustus, Saint Louis, heroes with strong arms, that
Fortune sometimes seems to abandon us.
battlefields, to make them shine even brighter
beautiful luster their iron courage and their magnanimity*.
At that time, the people understood admirably-
the fact that the cause of royalty is his own. The little-
The people, the king, and the clergy themselves all rely on
the other and lend each other mutual aid and sit-
tance. They frequently band together to overthrow the en-
common enemy, the lord, the Puiset who holds seated-
the avenues of the capital of France, or the

The royal house of France had thirty-seven of its princes killed or
taken prisoner on the battlefield, and among these three
kings: Louis IX, John II, Francis I." The Duke of Aumale had the right to
to say: Never has a prince of my race retreated.

Burchard (Montmorency) who plundered the abbey of Saint-
Denis, where the national flag is displayed. They en-
They also see this gentleman on the crusades, and they pro-
They took advantage of his absence to make him confess.

During this long period of anarchy and calamity-
mutilated, which is called the Hundred Years' War, starting from the
disaster of Crécy until the triumphs of Joan
In Arc, the misery of the population is at its peak. It is
that the kings of those times were called John II and
Charles VI, one a prisoner of the English, the other hit
of madness. It's that a king of England, aided by the
Burgundian traitor, sits on the throne of France.
Finally, God takes pity on France and its misfortunes.
of his people; he raises up an inspired virgin for
to expel the enemy from this soil that supported him with
pain; and the day after the triumph, when royalty
has regained ground, the freedoms of the communes are being restored
with her.

The alliance between the people and the king is becoming increasingly close-

timement more than ever under Louis XI, who delivers to the echa-
The nobles, the traitors who conspire with the
foreign, Saint-Pol and Armagnac, while he
He chose his barber and his doctor as ministers.
During this reign, the throne and the commune were shared
publicly the conquests made over feudalism.
The burghers of Rouen are reclaiming their rights to
to keep their city for themselves; Bordeaux is free
of the suzerainty of Toulouse. The nobility, which has
long dismissed by French historians, like the
The patricians of Rome paid off Livy, the nobility
He had his reasons for making Louis XI into a monster,
a hyena altered by human blood. But historians

The people have rehabilitated his memory, and they have
reason, in turn, to make it one of our greatest
princes.

The merging of the two monarchical and democratic interests
cracy, operates even more intimately under Riche-
This place, this harsh reaper of geniilhommer. To each of the
blows with which he strikes this threatening feudalism, this
eternal enemy of royalty and the people, he seems-
May we see freedoms spring forth from the soil of France
and the wealth, as we see the grass of the meadows re-
to be born greener and thicker, when the scythe
The farmer cleared the soil of weeds.
Don't interrupt me here to accuse me of looting.
Barrère, the Anacreon of the guillotine; I am not
In my defense of the scaffold, I am reporting on a fact that
I'm not analyzing it. The question of the morality of the means
is not involved here. Oh my God, war, this
a series of atrocious and senseless butcheries known as
War is undoubtedly the most stupid and the most
unjustifiable follies of humanity; and I believe fer-
that, two hundred years from now, our nephews
will have the same for the heroes of the battlefields
repulsion that we feel today for anthropo-
phages; and yet our fathers sang the Te Deum
for the victories of Jena and Austerlitz, and we
would still sing, without too much bitterness, I suppose-
pose, for a revenge of Waterloo. Then take
that I sang the Te Deum in honor of the triumph
of royalty over the aristocracy, in honor of the great
cardinal who created France's maritime power,
who forever drove the English from the continent, in
destroying Protestant La Rochelle, and which did not have to

to blame himself at his death for the murder of an innocent man. I
resume:

Richelieu thwarted the plan of English Protestantism.
who hoped to federalize and republicanize France, and
to divide it into twenty noble fiefs, like this
which took place in Great Britain. It constitutes
our admirable monarchical unity. Remove Louis XI,
Medici and Richelieu of our history, and the people of
France would be reduced to the same degree today.
of stupefaction and agitation that the Irish people-
canopy. No oppressed nation could count
on him.

A little later, under Richelieu's successor,
The peace of Munster was being made. The roof of France was
the arbiter of Europe's destinies: its global flag-
Rieux floated on all the seas; his armies occupied-
pay in the four parts of the world as much
territory that England possesses today; and
the savages of North America, like the inhabitants
tants of the Ganges peninsula, the Doge of Venice,
like the poets whom Louis XIV pensioned, the appe-
they were the great king. At that time, the theory of the gou-
government-ulcer had not yet taken root in
the national soil.

It was then, in fact, that true royalty was able to
to develop in its glory. The monarchical principle
decidedly prevailed; the privileges of the aristocracy
are extinct or about to become extinct; the vassals
former rebels have become courtiers, and are
forced to sell their last feudal rights to
municipalities to obtain the means to appear
worthily at the monarch's court. Every commune has

its freedoms: the people entered into power by
Colbert, Louvois, and Catinat. The king protects Ivolière
against the marquises and the hypocrites: all the talents, the
lot of the people, even talents from outside, are no-
paid services; all capacities admitted to
to produce. Nobility is granted to the cloth merchants of Ab-
Beville. All the interests of the State are personified.
in his head, and the great king, in the conscience of
his popular mandate, can say: the State, it is I y-
sublime declaration that those

who slander her. Yes, he was the State, like this
He was the first consul after the victory at Marengo. And
What other names, please? What names of
parliaments or legislative bodies were better made
to personify the nation in its shining majesty,
May the radiant names of Louis XIV and Napoleon be remembered!
No court has shone brightly in the history of kings.
like that of Louis XIV; never has royalty been so
tour of such a brilliant halo of celebrities
of all kinds. Beauty was accepted there just like talent.
like poetry, like eloquence, like all
legitimate superiorities, and popular foundations
and useful aspects of this reign have surpassed in grandeur all
what has happened since. At the same time as the pen-
The monarch's artistic vision gave rise to the palace of
The Louvre and the enchantments of Versailles, the feeling of...
his patriotism gave birth to the creations of
Toulon, Fréjus and the Canal du Midi. Its engineers
covered the borders of the kingdom, which the foreign
respected, with a formidable line of citadels; and on
the conquered territory of North America,
Our military establishments were arranged in tiers from the mouths

from the St. Lawrence to those of the Mississippi. The forts of
this country, which have since become large cities
peaceful, still bear the names of today
this heroic time (Louisbourg). These were cou-
Bastille quays designed in a better system
than those of today. Mazarin's pupil, in fact-
sant his grandson king of Spain and retreating his
borders up to the Strait of Gibraltar in the south, in
covering itself to the east with its conquests of Franche-
County and Alsace, had at least found a way
It is honorable to protect one's capital from invasions.
of the enemy. It is still the foresighted gratitude of the
prince who founded, for the old servants of the State,
the Invalides hospice, and endowed the naval army with its
pension fund, two model foundations. All the
principles of administrative, legislative and financial unity
among other things, the uniformity of weights and measures,
all the improvements made since then by Turgot,
by the Convention and the Empire, are contained in
germinates in the ordinances and in the institutions
from the reign of Louis XIV. They were men of the
people designated by their ability who made up the
council of the great king.

The encyclopedists and some drama writers-
Turges, among whom I regret to encounter

men of intelligence and heart have tried since
a hundred years of biting into this glory; but the people
Who today has not witnessed the misfortunes of the end?
of the reign of Louis XIV, misfortunes nobly endured
moreover; the people, who did not suffer the winter of
1709, and which has the skin of past generations
Less sensitive than our philanthropists, the people...

pleased to admire the munuiuenls that the
great king, and he takes pride in this magnificent heritage
tage facing the stranger — and when he revolts and
that he drives his kings from their palaces, it is he in per-
sonne, who is responsible for guarding the treasures of the Louvre,
because he knows these treasures are his.
Would the people, after that, have revolted so often?
if the great king, forgetting the memories of the Fronde,
would have founded his Versailles within old Paris itself,
and would not have prepared, so to speak, the divorce of the
royalty and the people, beginning by making mis-
swimming separately. The Parisian gangs that invaded
Versailles, on October 6th, were congratulating themselves upon their return from
their victorious expedition, having reconquered their king.
11 is above all an act that systematic detractors-
the tics of royal grandeur do not forgive the
In memory of the last of our kings: the revocation of
the Edict of Nantes. It seems that the expulsion of some
Protestant industrialists dealt the death blow to
French industry, as if France did not possess
not yet today a large enough number of these
unfortunate manufacturing cities where the populations
they become stupid, demoralized and wither away, and where the e-
Packs and revolutions are constantly at work. Ah!
As long as no industry is organized here,
and the salary replaced by the company contract between
capital and labor, as long as our large factories
invoices will only be large factories of helots,
of starving people and prostitutes, and that it will take some
armies of two or three hundred thousand men for
to keep these workers, as one does with convicts
penal colonies where conditions are no worse, do not por-

not so high the glory of the manufacturing industry-
behind, and let's try to be more lenient towards the great
king, who was mistaken, no doubt, but who believed he should
sacrificing the interests of a few manufacturing towns
to the higher interests of the State. The revocation of

The Edict of Nantes, like the massacre of Saint-
Barthélémy, like the atrocities of '92, are among those
heinous acts that cannot be justified, when
We only consider the facts themselves. We have the
the right to brand the slaughterers with the harshest epithets
leaders of the Cévennes, the assassins of Coligny and the
Septemberers; but it would be unjust to slander
also harshly the political thought that dictated these a-
assassinations. 11 It is easy to write that the end does not justify
not the means, two or three centuries after a
The event has passed; it's especially easy to do
sound retrospective morality, when one is outside
passions of an era. But when we consider
the importance of the goal that the authors set for themselves
acts that are condemned; when we see that the
The greatest minds of the time joined hands with
these executions, and that they were actually joopw-
the areas; when we refer to the habits of violence
from the old politics, one feels inclined to appre-
to present the facts with less severity. On August 24, 1572,
as on August 10th and September 2nd, 1992, perhaps
Was it a question for France of being or not being.
When Medici ordered the massacre of the Protestants,
The Colignys were more powerful than the king, because they
had armies of ten thousand men, and the pro-
The testators threatened to partition France. Some
some dealt with Germany, others with Spain

OR with England; each great lord made himself-
knows its share of royalty in the dismemberment of
State. Should they have been allowed to act? It was always the
struggle between unity and fragmentation, between the king and
the people on one side, and the great lords on the other
The matter was more political than religious; and the
The people and the king were in complete agreement between
them to put an end to the great lords, friends of
the stranger. I know of no more stupid fable than
this invention of King Charles IX firing from his window
on his people. Hey! You foolish chroniclers, the people
the king lovingly shot at the Protestants for his
This is important because this people was Catholic and many
more fanatical than the king; and he was clearly seen to be more
late by the desperate energy of the resistance that he
opposed the Protestant prince Henry IV during the siege
of Paris. This was seen even more clearly through the abjuration of
the victor, who was forced to sacrifice his beliefs
religious to those of the people of Paris ^ which does not
did not escape Ravaillac's dagger

Louis XIV, supported by Bossuet, wanted to establish
political and religious unity in France, and in the
the thought of these two great statesmen, the protest-
Tantism, a friend of England and feudalism, was
an insurmountable obstacle to the establishment of this
unity, to the greatness and supremacy of France.
Politics was, for all that, and even more so than zeal, a re-
religious motives for the persecution of heresy.
In any case, the dragonnades of the Cévennes that the
philosophers have so furiously accused n-
not close to the atrocities committed previously
on Catholics by Elizabeth and Cromwell, atro-

cities that encyclopedists and playwrights have
which have been kept silent.

Similarly in 1992, when the August 10th explosion
erupted when the days of September arrived,
the European coalition army had entered
Lorraine and was now only sixty leagues from Paris.
'When Danton and his men struck those blows
ribles to launch the revolution forward, to sur-
to excite all the passions of the national spirit against
The traitors, the enemy threatened the capital, and I did not
I don't see why the people of Paris, who still believe
today to the poisoning of the water of the foundations
taines, in times of cholera, would not have added faith
to the rumors of a secret alliance between the traitors of
Outside (the emigrants) and the traitors within. These
emigrants who were in the ranks of the enemy
hadn't they boasted, before the allied princes,
to bring the French people back to reason in six weeks
Maines? Didn't they compare this people to a pack?
of dogs in the wrong who would hurry back into
Duty, at the sight of their masters' whips? For me
I am one of the people and do not deny it, I find
an excuse for her fury, when it falls upon the in-
the fools and the traitors; and, I repeat, the true
love of liberty and of France can provide
ample apologies for most of the excesses of the revolution
tion. You speak of blood shed by the people; but the
a people, who had just broken their chains, had only one
a day to avenge eight centuries of oppression!
But I would like to see if ambition and fanaticism...
Religious fanatics or shopkeepers have less hands
red like democracy gone mad.

The reign of Louis XIV was the pinnacle of the monarchy
in France. Since then, the prestige and popularity of
power has always been declining until the days of
The Convention and the Empire. Successors of the great
king, first, the regent of Orléans allied himself (some-
Some say it is being sold to England; it is being taken for
Cardinal Dubois' favorite, a disgrace to the purple robe
Maine. The second one is beaten by the English, loses
North America and India and our ships, and sign
the fatal treaty of 1763, a second edition of the treaty
from Brétigny. Both seem to be taking on the task
to debase royal majesty through their infamous debauchery
and their dissolute morals. Then the legitimate contempt of
people for their leaders made in a short time of
progress so rapid that all virtues and intentions
the most praiseworthy actions of the unfortunate Louis XVI
are powerless later to avert the explosion of
national anger amassed against the monarchy. It is
Here, as always, the righteous man who suffers martyrdom, in
expiation for the crimes of the wicked.

11. There is no paradox in arguing that, after Louis XIV,
It was the Convention government that did the best
understood the mission of power. The Convention established
the principle of governmental unity on a basis
unwavering. She was the one who wrote Unity and In-
divisibility on the frontispiece of our laws; she who has
abolished internal customs and merged the provinces;
She was the one who standardized the legislation and measures.
Like Richelieu, Louis XIV, and Catherine de Medici,
The Convention relentlessly pursued and annihilated the aristo-
cracy and federalism. England has sold out against the
Convention of all European powers, and the

Convention improvised armies and weapons, the
generals and victory, and she superbly im-
posed to a defeated Europe. When the young Republic
deals with the old, crushed monarchies, and that the
representatives of Austria declare that they recognize the State
new: "The French Republic," said its negotiator-
The creator doesn't need to be recognized; she is
Like the sun, she shines in everyone's eyes.
Convention brought forth from within the popular classes
myriads of heroes. Her poverty did not prevent her
to give talent and ability the greatest share
of the influence that might still have been exerted on them. She extinguished the
civil war and postponed the external war to the
Enemy territory. Patriotism and genius of the

Conventions have cleared his memory of many accusations
unjust rulings. She won, that's already a lot.
to justify the means it employed
to conquer; for this committee of public safety, which had
Vendée and the federates to submit, Lyon and Toulon
to resume, all of Europe to fight, this
The Committee of Public Safety was also not on
roses. And then I find that the stains of spilled blood
For freedom, things quickly fade away. It must be said now,
to the eternal glory of the Convention, which no assembly
National wheat has not gone as far as it has in justice
and Christian charity, for it is the only assembly
who thought of proclaiming the right to work, a sacred right
and imprescriptible of man*.

• I don't want to forget to mention that the immortal Turgot, in
The edict of 1776 had previously formulated this principle, and that the honor-
The initiative originated with Louis XVI's minister, and perhaps even
to this prince whom the people sacrificed by the executioner's hand. Turgot

The solemn recognition of human rights
at work, is the most magnificent monument to charity
legislative that human societies still have
built. I take the word charity in the super-
The blime that Christ gave him: V love of the genre
human. Recognition of the right to work for
For everyone, it's about the abolition of pauperism, of the proletariat,
Wages, anarchic competition. That's the order.
Instead of chaos, freedom instead of oppression.
sion, the right in place of the fact, the association in place of the
the place of the struggle between all the active forces of the
society... How far we've regressed since then!

These are the results that strongmen achieve.
and many others, such as the sale of property
of the clergy, this just and legitimate measure decreed by
the Constituent Assembly, which tripled the territorial wealth of
France and brings in such a large number of pro-
legitimized to property. I ask if the people would
welcome to complain today about the ahus of pou-
see committed by the Convention.

However, the Convention was unable to bring enjoyment to the people

said in the preamble to this edict: "God, in giving to man
needs, by making the resource of work necessary for him, has made
the right to work the property of every man, and this property
"It is the first, the most sacred, and the most inviolable of all."

This is the same minister who wrote: "We must know the true principles"
cipes, even when one is obliged to deviate from it, in order to know, from
less precisely, to what extent one deviates from it; so as not to deviate from it
as much as necessity demands; so as not to, from
less, to follow the consequences of a prejudice that one fears to overturn,
as if following a principle whose truth was recognized.

(A report on loans of money.)
And Louis XVI often said: "Only Mr. Turgot and I have-
Let us sincerely entrust the people.

of the sacred right she had recognized in him, because he
is not within the power of an unconstituted democracy
to maintain itself and complete its works. The demo-
A cracy can only be formed and move forward with the help of
of the monarchy's pivot. It has been a long time since the
The United States of America would be constituted as a monarch-
shit, if they had powerful people in their neighborhood
rivals to fight. The very mobility of democracy
He needs the support of a principle and a
less mobile authorities than itself. However, the Convention
by copying England, by bringing under the
the executioner's axe, a royal head, to throw it to the
absolute monarchs of Europe, as a pledge of defiance, the
Convention had broken the old talisman of happiness
of France, the union of power and the people. The
The country's fortunes nearly perished in the deluge of ca-
friendships that followed this bloody rupture. The nation
whole had for a long time a vague feeling that
God's vengeance weighed upon her for the attack.
that she had allowed to be committed in her name, and it was necessary
that the innocent sons harshly atone for the crime
of their fathers. France is a monarchy. Before
To rediscover her guiding principle in life, royalty, she had to
to first endure the despotism of anarchy, and then,
through the natural course of events, despotism
of the sword. And the crowned soldier who returned this prince-
cipe had to soak it again beforehand in the blood of
eight million men.

Personal merit, dedication, and ability,
The only titles of nobility granted to the people were recognized.
under the strong power of the Empire. But the triumphant one,
seized by Caesarean madness at the height of his glory,

He misunderstood the principle of his power. He believed he had

need, in order to support his throne, to bury his dynasty
democratic on the oldest line of monarchs-
absolute European dogs. He established a court of
counts and dukes like other sovereigns;
he aspired to all thrones, as if he wanted to
to make people forgive its revolutionary origins, by force
of grandeur and glory. Then the people, who saw the gold-
the pride of man pierced through the actions of the leader,
He lost interest in him, and the ambitious man found himself alone.
in times of misfortune. I ask that I be spared-
give it if I don't feel up to praising it more
ardently the memory of the hero whom so many cursed
of mothers, and by whom the victorious Englishman encamped
twice in one year in the squares of Paris. But he
loved the people and France, and the history of the Em-
The father cannot make us forget that of the first one.
consul, rabbits, magnificent page certainly from our
national history.

Since the Convention and since 1814, the prestige
of power has only weakened among us; for the
people, from that time onwards, owed little
to its kings, if not for tranquility since 1830.
But tranquility through compression and numbness-
Dissension is not the normal order, nor peace, nor the
public prosperity. The nation in which pro-
the crime rate increases four times faster than that
of the population, is not a happy nation. Also
Could popularity not return to the name of Napoleon?
Leon himself, only after he was no more. We have not-
Let us not laugh at his glory resurrected, if we had had to
to fear.

^^ OF FINANCIAL FEUDALITY.

Alas! the cruel punishment inflicted by Providence
the generation of '93 did not benefit the generation
current, and did not divert her from the path of perdi-
tion. On the contrary, it is in our time that the mania
Regicide developed with the most fury.
The assassins' staff, thank God, had all that
that it was necessary to deter people from crime, and I hope that
The epidemic has subsided for a long time.

Regicide is, after all, only the conclusion
the logical and fatalistic belief in born antagonism
governments and peoples, to the dogma of
economists to whom the French government pays
listeners and a public chair to spread their
Science. Other symptoms of the revolution virus.
the idea that the doctors of economism have instilled

to the French nation, are revealed by the increase
of the number of offenses recorded by the cri- statistics
Minelle, by the scandalous success of these newspapers which
are merely the annals of crime, by the state of our
prisons that are bursting at the seams everywhere due to overweight.

Incredible madness, this fury of regicide and of
revolutions in our country, in France, in a country
crushed, tortured, debased by the feudalism of money, and who
Soon, it will have nothing left but monarchical despotism.
as a shield against the despotism of capital!

Undoubtedly, there are inhumane governments.
by their very nature, governments whose interests are
inevitably hostile to those of the governed. These are the
Caste governments, those of Rome, before Au-

• I printed this sentence in 4845; the symptoms of the disease
were apparently only smothered.

s.

Augustus; those of Sparta, Venice, England, the
oligarchies and aristocracies, republican or otherwise,
adorned or not adorned with a vain semblance of
royalty, like the English aristocracy. Under this regime
of castes, indeed, there is no people; or else the
people is something that can be called indifferently
The helot, the slave, the serf, the peasant, the Irishman. That is
a defeated race that owes its labor and its blood to the
victorious race, until the end of time.
Why did she let herself be defeated? I vee victis!... Thus
the barbarian Gauls who took
Rome, and later the Gauls, the barbarians of the Rhine,
The Franks who enslaved Gaul!

Woe to the vanquished! When by chance this enslaved race
revolt to demand their rights, or simply to
demanding bread and work, the delegates of the
The victorious class responds with an insolent apologue.
by Menenius Agrippa:

((We, the Roman Senate, the patricians, or the
Lords of England, or the magnificent lords of
Venice, we are the stomach of the social body, including
the function is to digest the substance of the work pu-
blic...— You, the people, the commoners, you are the
legs and arms condemned to work and toil ^

and charged by God to provide for our leisure time. Work
So bless us, instead of rebelling and
you would pity us; for if we did not have the kindness of
If you try to digest it yourself, your muscles would get quite agitated.
quickly, and you would thereby be deprived of the advantage of con-
continue to exhaust yourselves for us*.

'Philanthropic and Swiss bankers, whose reputation for

9(i OF FINNANCIAN FEUDALITY)

^\h«

When these arguments, which make us happy
TH«-Live, by Mr. Rollin and all the professors
àliumaîiiiésy do not succeed with the people, so
The patricians proclaim martial law, and Ton mi-
They cut the people who remain silent, and that says it all. Ah! they
They have no bread to eat, well then!
will give them a bayonet in the gut. (Lyrics)
(of a moderate conservative from 1834.)

In these oligarchic countries, privileged countries of the
Suffering, there is no nation, I repeat. History-
The national tradition is that of the patrician families.
cruelty, greed, contempt for all laws di-
vines and human beings, insolence and arrogance are the
salient characteristics of caste despotism.

The patricians of Rome feed the moray eels
their fishponds with slave meat, because the
The learned gastronome Hirius, or someone else, discovered
that this food had the property of fattening by
It takes a short time for the moray eels to refine their flesh....
What can be said about that? The most virtuous of the time
Don't they teach similar principles? The worm-
killer Cato, among others, this revered type of the mo-
ancient reality, did he not proclaim and put into practice
this precept of domestic and agricultural economy: that
'One must get rid of one's slave as soon as he is old'.
The most charitable Romans would get rid of
these old slaves by exposing them on a deserted island
of the Tiber where they were dying of hunger. Julius Caesar, the man

virtue and probity are most firmly established, they do not give
no other mission for the newspapers they subsidize than paraphrasing
to serve the fable of Menenius every day.

' “Vendat senem servum.... et bovem. f (Cato, from Re rusfica.)

sort of monarchical and democratic interests. 97

of the people and enemy of the aristocracy, was the first
who rescued the gladiators and slaves from the circus
condemned to perish at the jaws of lions and tigers,
and who enlisted them in his troops. 11 dealt with the
The same humanity as prisoners of war, which rallied
His fortune was due to so many incredible acts of devotion. One of
his legions formed of Gallic soldiers, the Alauda legion^
contributed powerfully to the success of the battle of
Pharsalus. Which does not prevent all the apo-
the philosophies of philosophers are not for the virtuous
Cato and all their anathemas against Caesar, and that
Voltaire did not deem it appropriate to have the vain-
Pompey's villain on our stage, as a tyrant.

The Spartans, enemies of idleness and very dear
Even moralists practice killing helots at
arrow shots, to keep their hands sharp and they
intoxicate from time to time, to inspire their children
the disgust of drunkenness.

The English lords, more philanthropic and more green-
killers than the Spartans, especially on Sundays, the
English lords do not kill their Irish; they conf-
try to let them die of a singular disease
Link: "a disease whose symptoms disappear"
"As soon as the sick person is given food," said one
English writer in a report on the distress of
working classes in Ireland*. However, as the

* There is no day when the English newspapers, which describe so com-
amusingly the magnificent attire of the Marquis of West-
minster, and which give the name of its diamonds, do not record a little
further on, several cases of individuals who died of starvation {deal from star-
tation). Then afterwards, they deny the famine. When Augustus had been drinking, the
Poland was drunk...

I 7

98 OF FINANCIAL FEUDALITY.

Spartans, the English lords take great care to maintain
their Irish helots in a stupor of drunkenness,
of the intoxication of gin, which makes slaves more greedy
vernables. One day one of their priests, a man
paid by them to spread the word of God, alarmed
publicly demonstrates progress in temperance

among Catholic workers. He considered as
a national calamity, like a dreaded threat-
table for his beloved England and for his religion,
this regeneration of stupefied beings who want to return
to their dignity as men!

Oh yes, the reversers would have perfectly
reason to want to demolish the governments of this
species, whose interests are so appallingly
opposed to those of the governed; but the task is
Not easy. These aristocracies are cautious, they have
Life is hard and they are ruthless, and they know how to
to protect against plebeian revolts that they crush
sent. The kings, who do not have the same reasons for
arming themselves against their own people presents fewer obstacles.
stacles to the insurrection. That is why the insur-
Rections preferentially target them.

The government of the aristocracies being only the
prolongation of the brutal act of force, of the right of the
victory, the application of the formula harbuTe vœvictis y
It is clear that this government cannot loosen
the grip of the nation's chains, without exposing itself
to perish. The Normans of England would have since
The Saxon and Irish races, long emancipated,
ease, if they could have done so without giving up their
their wealth and power. But they conquered
Their privileged position on the battlefield of Uastings,

K

they will only relinquish them if defeated on another clianip
battle.

The monarchical government never had and
can never have these necessities of oppression-
Zion.

The monarchical government is modeled on
rheme of the family, on that of the sidereal system, on
all the emblems of unity, order and harmony that
Nature offers something to our senses and our intelligence. If
The history of national liberties in France proves to
each page the intimate solidarity that existed of all
time between the interests of the throne and those of the people,
The history of despotism itself would confirm this
Perhaps even more virulently. And it has to be done.
that it be so; for a principle to be just, it

We need to be able to extend all of them to infinity.
consequences without encountering contradiction or ab-
surde. God forbid that I should take matters into my own hands
because of monarchical despotism, a form of government
barbaric birth, good for childlike peoples. But
I say, however: look for the most odious names
of history, the reigns most cursed by the poets
those of Tiberius, Nero, Louis XI, and Ri-
chelieu, and you will see that never the curses of the
contemporary people have not associated themselves with those of the
writers. Nero was the idol of the people of Rome, and
I'm not talking about Nero, who regretted not knowing how to write.
when he had to sign a death sentence, I'm talking
of Nero, of Lake Fucinus and of the burning of Rome, of
Nero reached the height of Caesar's fury.
This does not prove anything in favor of the morality of the few-
Yes, it's possible; but that proves that the people

suffers little from the most impetuous excesses of despotism,
eî; that's all I wanted to demonstrate.

The sun, emblem of royalty, also causes by
its ardor, the storms and the epidemics: the sun
is nonetheless the star that ripens the vine and the
harvests, and which gives life to nature; now, if science has
could give Thomme the means to ward off lightning
and to make it a docile instrument, is it to be assumed
that God denies man the means to prevent
The excesses of royalty?

Here, moreover, are nobler proofs of the sym-
the people's pathos towards despots.

All the big names that have come to us, through-
towards the gratitude of the ages, crowned with a halo
resplendent with popular glory, are names of
despots: Pericles, Alexander, Augustus, the Antonines
iiins, Charlemagne, Aaroun-al-Raschild, Soleiman,
Louis XIV, Frederick the Great, Napoleon. The traditional...
The traditions of peoples like to attribute to these glorious names
all the laws, all the discoveries, all the
useful and popular institutions. Nations seek
Instinctively, the big names sought shelter. The masses ad-
They valued and respected strength, even in the individual.
because strength is almost always the companion
of justice, and that force in power is their
the only guarantee against the oppression of the powerful. The des-
potism which weighs most heavily on the workers-
Theirs, as we know, is subordinate despotism, the

local despotism, that of the lord or his intendant
dant. We also know that the tyranny of monarchs
is usually carried out in a sphere where the worker
does not happen; the traits of absolute power all pass

above his head; Tarquin's rod only breaks
The poppies. Let us add that perfect equality of citizens
before the king, the living law, is already one of the first-
consequences of the principle of absolute monarchy
I've read it, and this equality is certainly less illusory.
in countries of royal or imperial despotism, that
that which is written in the French charter. In Tur-
quie, the last of the slaves and officials of the
Harem is capable of becoming grand vizier. It even seems
that this right be written on the imposing and majestic face
killer of individuals of this race. And indeed, the
Turks and Arabs of blood all possess this no-
wounded by attitude and this calm dignity that IhabiLude
The command doesn't always work in our country.
to the highest state officials. In China, as
In Russia, it is the emperor who rewards and who
protects merit, which makes and unmakes nobles.
In these semi-barbaric states where royal majesty is
Surrounded by an almost divine prestige, the ability is
remunerated by the position, and confers nobility with
all the privileges of the order. There, intelligence is not
forced to humiliate oneself before privilege, as
he arrives under the guise of the noble aristocracy, nor
to bow under the ignoble yoke of money, as he
It comes under the government of the bankers. You have to read
the fueros of Aragon and Biscay, admirable inst-
tuitions of true democracy, to get an idea
of what absolute monarchical power can com-
carrying popular freedoms running side by side with
Him. I give Spain fifty years of revolutions.
to find, in its new institutions, the
municipal and provincial freedoms of which it was

provided under the absolute monarchy. In the States
hereditary rights in Austria, a country of absolutism and good-
hour, of dances, feasts and eternal songs, the
The people bless their sovereign and call him their father.
The people did not want their freedom, which our soldiers were vainly seeking.
The men brought them to him at the ends of their bayonets,
in the days of the Republic's victories. And to have
Having noted this true fact, I suppose I don't need to

defend myself against the crime of sympathizing with this government-
the establishment of a state of inertia, which reigns through terror
in conquered countries, a government of spies, of assassins
sins and henchmen, a state made of parts and mor-
stolen things, which the treaties of 1815 built, which
new treaties will soon be demolished, I hope.
father; for divine justice cannot forgive
political inequities such as the dismemberment of the
Poland and the Tarnow massacres — The government
Prussia's despotic regime is ahead of all
the so-called liberal governments of Europe,
for the foundation of social charity institutions.
Everything that is good and popular in Russia
emanates from the emperor. This Tsar Nicholas, whom the press
Parisian woman so complacently adorned with the title of Nero
Tartar, is the current sovereign who works
with the greatest artistry and perseverance towards emancipation
workers, thereby breaking the power-
the sance of the boyars, and the mercantile parasitism of the en-
children of Israel. One day, the Danes, tired of the exercise-
citing their rights, they spontaneously renounced their
freedom, and they proclaimed absolute monarchy. I doubt it.
that they had to repent of this decision. The
the happiest and freest people in Europe, the

The Tuscan people are governed by a sovereign with little power.
almost absolute. 11 exists at the moment, at the gates of the
France, in one of the richest and most
industrious people of Switzerland, an ancient population
French ment, and that the treaties of 1815 have
foreign made. This population, which found im-
material benefits in his change of
nationality, has taken such disgust to the regime of liberties
Swiss, whom she once wanted to emigrate to
mass to go and found somewhere in Africa a
peaceful colony^ under the support of a strong government.

Ah! The hatreds of the people for kings are more
stupid yet guilty, and the writers themselves-
calling themselves democrats, who push nations to overthrow
The sowing of thrones, cruelly betrays the cause
of democracy!

Thus, the history of despotism and that of monarchy
protest against the theory of the ulcer-government ap-
explained to royalty. Natural history, including the eco-
Nomists and philosophers undoubtedly consider the
teachings as ridiculous things, also offers us
in the government of the bees the emblem of interest-

the health of a true democratic monarchy, where everything
the world works, the queen as well as the people, and where the
workers ruthlessly put the para-
sites, to show us that the constitution of the order
Perfect and attractive work does not involve idleness.

But let's look for less religious evidence.
and less abstract demonstrations of this principle:
that the happiness of the people, that is to say that of the workers
vagrants, demands the close union of the people's interests
and the government.

CHAPTER IV.

Consequences of the weakening of the authority.

The weakening of authority leads to the abandonment of
weak, of the worker.

When capital no longer has any obstacles to fear from
the role of authority, providential protector and na-
The worker's natural rights are plundered by capital without mercy.
work and talent of their rights, or else he remunerates them-
He does as he pleases. This pleasure has become the law.
industrial transactions.

The capitalist has put his foot on the consumer's throat
to the producer and to the producer. 11 them odiously ran-
They were both conned. He bought it for three francs, which in
It was worth six francs, and sold for six francs what was worth three.

The exterminatory competition, engendered by anar-
shit, reduced the craftsman's wages below the
minimum sufficient to ensure its food supply.
The workers themselves pushed for this reduction
tion by competing with each other, and they had
to simultaneously face competition from the masters.
The machine operator came to give the worker a boost.
Please. All the progress of industry and of the
science, which should be a benefit to humanity
in general, by activating production resources
and by easing man's workload, they converted
for the worker in instruments of oppression and

ruin. The peaceful machines have become

war machines in the hands of capitalists, who
used it to crush their unfortunate competitors
rents; and the monopoly of lucrative industry was established
killed at the hands of the rich.

The progress of fragmentation and wear and tear has marked-
which goes hand in hand with these encroachments of capital that the
The law's brakes no longer held him back; for it was liberty, the
free competition, preached by economists who...
would generate the monopoly and its consequences.

A dreadful and progressive poverty has spread
over the manufacturing districts, and like a veil
funereal intercepted the last rays of feeling
religious figures who still rekindled the hope of
poor and sustained his courage in his afflictions.
At the sight of the injustices of which he was a victim, and
that God and the government tolerated on earth,
The worker began to doubt God's justice
and that of kings, and he rushed headlong into his despair
against the altars and thrones that did not protect him
not. Insufficient wages made the work re-
pugnacious, and chasing the craftsman from the workshop, threw him onto
the public thoroughfare and submitted it to all suggestions from
vice. So the government and the rich expanded
their prisons and increased their armies to resist
to the new invasion of the barbarians.

Prisons and soldiers, whose...
Maintenance expenses on the backs of the people's labor! That's
everything that scientists and statesmen have known
imagine ways to prevent the explosion of outdated needs
tionaries, engendered by misery, despair and the
demoralization of the working classes.

Prisons! When there are unfortunate people who seek refuge...
they cite it as a grace to be admitted until the end
of their miserable existence, to be sure of a bed
and daily food!

The government and the wealthy also advised
the use of savings banks to those who requested
work and bread. They sent books of
wisdom to the poor girls who cannot read, for
stop the progress of prostitution that trickles down
the cobblestones of big cities.

And like the disorder and inclement weather of the seasons
sometimes bring with them an epidemic of-

a sordid system that decimates populations, thus leading to anarchy
commercial, and the follies of the governed, and the pusil-
The shameful unanimity of the rulers brought about this scourge.
of industrial and financial feudalism, one of the most
vile scourges that could afflict the nations.

CHAPTER V.

Industrial Feudalism. — Its origin. — Its progress. — Its

wractère.

The days of financial feudalism have therefore arrived.

France is currently suffering under the yoke of this...
sance and there is no other government than
The hamlet, I repeat for the tenth time. The king,
the rooms only exist on the condition that they serve its
demands and whims. We wrote for ten years.
that King Louis-Philippe held his crown from a
Half a dozen bankers at risk of suspension
of payments. The top banker and the top industrialist
are quite supportive of revolutions, when their special-
Financial operations go wrong - They deliberately empty
third parties, in this case, would set up their workshops in the public square.
in order, should their downfall occur, to be able to
blame their gambling losses on their pa-
Triom- Triom-
phantom their protean traits. When they
Presented in this way as victims, it is not uncommon to see,
and the king they made and the people they lead,
contribute to come to the aid of these debtors by re-
late. And while, thanks to these slandered acts of generosity,
the industrialist is rebuilding, and his purse of men-
The diant is transformed into a general store, the assassins-
sins, inflamed by the preaching of the press and the

clubs are preparing to attack the head of state.
their infernal machines and forbid the king the streets
of his city. To the stockbroker, to the parasite, the po-
variety and gold! To the king, to the laborer of the
nation, parricidal bullets and curses of
people î The government motto of the party of the ban-

quiers and halves of the receivers general of the North
is this: The king receives bullets and does not govern.

A small newspaper called the Chronicle^ which lived
In 1846, he wrote that the financial royalty of Mr. de
Rothschild was far preferable to royalty
official of King Louis-Philippe, for the reason that the
The Jew had no bullets to parry.

Mr. Guizot and Mr. Thiers are great orators and
distinguished historians who have written many
volumes on things of the past. These two men
state officials have been sitting at the helm of the state for fifteen years.
business. Well, I'm actually saying that if we had them
asked two years ago under what regime they were living,
And what power they served on two knees, they did not
1 would not have said. For this power which they exercised-
carried out the orders with such flexibility, this feu-
industrial duality of which they are merely the humble examples.
They were slaves, they did not know her; they did not know
not even the name of the idol they worshipped. He has
It took the entry of the sect to open their eyes.
Saint-Simonian in the high councils of Judah.

Mr. Guizot and Mr. Thiers, ministers, counted well
for a long time thirteen thousand francs every month to the organ
official of the ruling clique, without the temerity of their
had come to inquire which masters held sole power
paid this price of fear. I forgive these two half-

nistres all the good they haven't done for fifteen
years, because it may not have depended on them to do better
to do. They saw enemies where there were none; they
They saw the calm waters where the reefs shimmered.
Blind pilots who didn't know the sea on
which they were sailing on, it is hardly surprising that they
had not brought their skiff safely to port. When the
The Argonauts set out to conquer the fleece
of gold, they took Lynceus as their pilot, whose sight was
so sharp that it uncovered the hidden pitfalls at the deepest
deep waters.

And how could one not forgive Mr. Guizot and
Mr. Thiers, their impotence and their fumbling.
of blind men, when this aristocracy of money, which reigns
and effectively governs and controls all forces
living beings of the State, she herself was unaware of her power yesterday
still and didn't know that it was made up of?

It is said that it took all the eloquence of the renegades.
of the free woman, which count in their
band a good number of children of Israel, to make com-
to take from the king of the Jews the extent of his power and
the significance of this greeting from the Father: “Sire, all the
The income from this country belongs to you... and so do our hearts.
and our feathers.

Industrial feudalism is established: it holds
At the moment, she holds power and she believes in it for a long time.
time, if public stupidity lends it life.

B^a fiftiethism infrastrielle.

Industrial feudalism is a form of government
planned and defined arrangement, which has its conditions and its

HO OF FINANCIAL FEUDALITY.

reasons for being, like the feudal nobility. It is
a tyranny that states are forced to endure by
the natural force of things, in such circumstances
data. It has its own distinct character and its own institutions.
special tions.

Industrial feudalism arose from the financial exhaustion-
the foundation of states, like the noble feudalism of the as-
subjugation of the vanquished race to the conquering race.
Montesquieu forgot to define it, and to app-
to understand the basis upon which it rests. A man who
had more genius than Montesquieu took care to re-
to remedy this oversight. I will not name him, for fear that one
Don't call me a Fourierist; he was more unfortunate
that the prophetess Cassandra, because people did not believe in
his predictions, even after his predictions have come true-
were carried out.

Forty-three years ago today, this man
announced for the time in which we live the coming of
industrial feudalism, to which he gave the name
that she wears. Those were the days of the treaty.
of Amiens. The prophet, who at that time filled the high-
your duties as a clerk at a Lyon merchant's office
born, did not give in to the illusions of the Consulate
and peace. On the contrary, he announced the resumption of pro-
chain of general hostilities and a conflagration
universal, in comparison to which wars
those who had just finished should only be watched
like children's games. He also deduced in a
brochure which struck the first consul, the conse-
financial consequences of this new euro- upheaval

Pean.
The fire did indeed reignite a few months later.

the prediction, and it died on the appointed day. Its ravages
had lasted long enough to undermine all the
Stalls and hand them over to the Jews. The plague invasion has
made at the time assigned for its appearance. If the feu-
industrial technology is still only in a rudimentary state
dietary in certain privileged regions of Europe
rope, it arrived in France in a state of development-
Perfectly.

It gained a foothold among the various warring nations.
rents, following the wars of the Empire, when the
immense levies of men that consumed these
gigantic struggles would have forced all governments
reasons to resort to national borrowing.

We can take the fateful year of 1815 as the era
of the new power, although, even before this
at the time, the coalition of bankers and hoarders
of wheat would already have caused the Mos- campaign to fail
Moscow and Waterloo, these are the dates that the in-
Jewish intervention in our national affairs
reminds.

And these dates are significant. Like mistletoe
parasite that blooms in winter amidst the mourning of the
nature and while the frost is on the branches of
oak tree on which it took root, the financial feudalism-
The cerière blossoms in all its splendor during the days of ad-
community of the nations over which it has power. Its for-
tune is making a living from public distress.

At that time in 1815, France, rather overwhelmed
that, defeated, succumbed to the efforts of the coalition-
tion of all European powers. Condemnation-
born by the fate of arms to pay compensation of
war of one billion five hundred million, she owed

to become prey to cosmopolitan traders who li-
They hardly sought to exploit his distress. Then began to
to form this high finance committee, which was more
late the council of ten and who claimed the monopoly
The present and future of all national loans. The
France borrowed at a high rate, because the funds

there were fifty of them.

Calm was barely restored in Europe, and the
France, recovering from its upheavals, that the Restoration-
tion openly indulged its anti- tendencies
revolutionary. The domestic policy of the Restoration-
ration having played a significant role in the speed of the
progress of financial feudalism, it is necessary
to examine it quickly and from this point of view
exclusive.

Politics tied the Restoration to the interior.

The fixed idea of the Restoration, the idea that ruined it,
It was a matter of reconstituting the old regime, something that was also easy,
roughly, than making a river go upstream towards its
source.

The electoral law is the true charter of freedom
among all peoples; the Restoration made an electoral law-
torale, which set the eligibility threshold at one thousand francs, and
which granted all voters paying this tax the right
to vote twice. Never before had the right to money
was recognized by law in such an insolent manner.

11. After that, it was a matter of concentrating in the hands
friends of power, the means to achieve wealth
represented by this contribution of one thousand francs.
In short, it was a matter of reconstituting an aristocracy.

by making it rain on the newly privileged, like
equivalent to the franchise of noble lands elsewhere
times, all the favors of power and all the lar-
budget management. To this end, the first draft was prepared
famous financial or customs law of 1821-22.
These laws prohibited almost all sources of
the foreigner, who, in retaliation, struck a
a near-prohibitive tax on most products
our soil. The new financial law, for example,
protected the industry from large landowners,
livestock farmers, through an indirect premium of five-
forty-five francs per head of cattle raised in France,
by imposing a tax on each head of foreign livestock
A direct payment of fifty-five francs. We wouldn't have dared.
to restore to these large landowners the immunity of the land;
She was cleverly replaced, by agreeing with them on the im-
national pot, on the budget, a magnificent bonus for
all the products of this soil; it was possible to find a way in this way to
to reimburse them for their taxes. It was difficult to avoid.

with more skill the principle of proportionality
charges written at the beginning of the fundamental law of
kingdom. The iron manufacturers, the owners of
forests, factories, coal mines, the large manufacturers
riers, refiners, all industrialists, in short,
whose industry required the possession of vast capitals
rates, were admitted to enjoy similar privileges.
These wonderful reforms, of course, only took place at the
Name of the interests of national industry, iron na-
national, of national meat. By means of rights
exorbitant entry fees imposed on similar products
From abroad, privileged industries were allocated
the monopoly of the domestic market. As for the others
I » 8

Wlt OF FINANCIAL FEODALITY

national industries, but which had the fault of exercising-
cer by small owners, small manufacturers,
They were ruthless towards inconsequential people.
sacrificed to the principle of national industry.
Wines, spirits, and silks were found in this
case. The people were forced to give up meat
boucberie, which the surtax on foreign livestock made enormous-
The winegrower, to whom all the mar-
The outside entrances were closed by the tax of repro-
projections, and all those within by the elevation of the
city toll rights, was gradually brought to
its ruin; no more than ten years of this regime were required
to reduce him to his current state of misery. There are
years in which the value of wine, in four-fifths
vineyards, does not represent the tax value
and the costs of cultivating the vines. Another law, which
was merely the corollary of the latter, was presented in
The same period, 1821-22, is the law of the canals.
which I mentioned at the beginning of this piece, regarding the project
of the repurchase of profit-sharing shares. The government,
to facilitate the flow of high-quality products
metallurgical and mineralogical industries and activate
domestic trade had the wise idea of linking
the kingdom's main waterways, the rivers
their rivers, via an artificial navigation network
of approximately 19,400 kilometers. This network
channels were needed to establish immediate communication
production sites with consumption centers
tion the most important. I said the golden bridge that the
the government took this opportunity to address the arms merchants
gent from whom he borrowed a sum of one hundred and twenty-
eight million, paying them an interest rate of 8 percent

roughly, regardless of the right of sharing for
forty and ninety-nine years in income
future of the canals. These canals have already cost the State
three hundred million, and after twenty-three years they do not
are not finished; and like the bankers, who have not
provided that one hundred and twenty-eight million of this sum,
However, they are the absolute martens of the tariffs of these
canals that were delivered to them as collateral, it follows that these
channels have therefore rendered no service to the in-
national industry. They could have, moreover, that the
The goodwill of the administration would have been paralyzed.
by the incredible resistance of the two pro- companies
owners of the Briare and Loing canals, who are
the keys to navigating the Loire, resistance cou-
pable which was enough to paralyze trade in the basin
of the Loire. Today the coal mines of Saint-Étienne
no longer arrive in Paris where they are replaced by
The coals of Anzin and Mons. The wines, the fruit
people from Auvergne are also deprived of this outlet
che. Implyy's metallurgical products take
still the rolling road to head towards the capital
tale. The royal decree of April 17, 1843, issued
at the behest of the financial companies of the ca-
naux, eliminated the trade in construction timber
tion of Germany with the east and south of France.
The same order closed the markets of Mulhouse.
and from the East to the coal mines of Saint-Etienne and Saône-
et Loire. The bad luck that has clung to it since
a few years at the Saint-Étienne mines, their
had some time earlier sparked competition
the coal mines of Alais, belonging to the Roth- family
schild, for the supply of steamships from Mar-

Seille and Toulon. Baron de Rothschild made himself
awarding a railway contract that transports the products of
his establishment in Alais on the Rhône and on the ports
of the South. As well as the factories of the East and the
The outlets from Paris were lost for the coal basin
1st from Saint-Étienne, the richest of all those from
France and the one that produces the best coal
quality; likewise the wines of Beaujolais, of Maçon-
people from the nais and Lyonnais regions, have abandoned the canal route
center, state-owned, which formerly led the wines
from the Saône to the Loire, to take the canal route
of Burgundy. The wines of Burgundy proper
said to be the wines of the Côte-d'Or, which are exported almost
all, still largely follow the dis-

hanging woman of the rolling.

One wonders what these loans were used for...
towed under leonine conditions and these loads of three
one hundred million imposed on public funds, and these
two thousand four hundred kilometers of navigation
artificial, since the coal mines of Saint-Etienne, not
more than those of Allier and Saône-et-Loire, since
the woods of Germany and Grisons, no more than
the iron and copper from the Nièvre and the wines of the
Burgundy, do they not benefit from this navigation?

Here is the answer to the question: these expenses of three
one hundred million, these loans of one hundred and twenty-eight million
contracted under leonine conditions, were used to donate
to the upper echelons of banking, to Jacques Lefèvre, to the Pé-
rier, Pillet-Will (Jewish), Barthd^ny (Genevan), De-
lahante, etc., the supreme direction of navigation
the interior of the kingdom and of France's trade
central. It also served to bring about creation,

for these gentlemen, a multitude of stock market values
which are called the shares of such and such a channel, three
four channels; finally the creation of one hundred
sixty-eight thousand shares of enjoyment, including the
creators and owners would now like to
undo it for the modest price of forty million. I
It is also worth recalling that the actions of enjoyment, one of the
values that have always had the greatest influence on operations
stock exchange regulations, belong for the seven eight-
thièmes to the Geneva bankers....

I said that for the government it was a matter of
Restoration to reconstitute an aristocracy, and that
This government skillfully went about achieving
its goal.

Liberalism had some great names in it
finance. The opportunity seemed perfect to attempt the fu-
the union of the silver nobility with the nobility of blood,
this merger that the good General Lafayette wanted to push-
to ser until complete evaporation. The government sa-
knew perfectly well that liberalism would allow itself to be
to enrich without too much resistance, and that the fiercest
Puritans within the party would even go so far as to tolerate
the affixing of a baron's or count's coronet to
the somewhat bare panels of their modest crew.
Mr. de Villèle was well aware that the hearts of the wealthy
is eminently amenable to the ambition of achieving honors

and titles. The important thing was to enrich those we
wanted to have.

It was in this ox that the favors of the
budget to the financial companies of the canals, illus-
the most prestigious names in finance; that we abandon-
simultaneously provided the canals of Saint-Quentin,

Saint-Martin, etc., belonging to the State, to some
big speculators, to whom fortunes were made principal-
candles after a few years.

It was also around that time that Mr. Ternaux was created.
baron like Mr. de Rothschild. 11 would have depended only on
Mr. Laffitte, who was Mr. de Villèle's second-in-command in
the 3 percent case and in that of Haiti, to
To be made a baron like Mr. Ternaux. But Mr. Laffitte,
who had no sons and whose daughter was a princess,
he nobly scorned this vain title of baron.

However, it wasn't so easy to get them to take
the shift towards liberal finance on certain issues
political matters, such as those concerning canals or customs
that the people did not understand, and regarding the-
which she could humanize without compromising herself too much
to put in front of the public. The Restoration, to re-
to construct his semblance of the old regime, "his obsession,
was obliged to operate |) in parallel with its laws
of finance or afterwards, political laws imbued with
of the same trends, such as those of the right to ai-
entailment, primogeniture, substitutions, endowment of the pai-
laughter. Liberal opinion had little to gain and everything to
lose by giving in to these bills
counter-revolutionaries. She therefore remained loyal to
the cause of the people, and fought them fiercely. The em-
loan of four hundred million for the Spanish Civil War,
expedition undertaken by the French government
against the freedoms of a constitutional nation, has not-
had not been voted on by the chamber, without a strong opposition
position on the part of the liberals. Finally, when it arrived
on the day of the great feeding frenzy of the Restoration, when
the men who had suffered through the revolution, struck

a contribution of one billion on the children of those
who had created it, liberal finance, which dates back to-
days ago, and who had no compensation to receive,

burst out. She did not hesitate to characterize it by the name of
squandering of public funds, this measure is a reaction.
the fact that the men in power were covering up, of their
On the one hand, there's the beautiful name of legitimate restitution. The opposite-
tion of Mr. the Duke of Choiseul, of Mr. the Duke of Noailles
and of the Marquis de Lafayette, who were not of
finance, but nobility, and who had a lot
lost in the revolution, was likely to produce more
the effect on the chambers that the outbursts of
liberal bankers; but the project had been approved in advance
by a compact majority of stakeholders in the question-
tion. All expenditure of eloquence and patriotism
it was a complete waste of time.

We know how, from this triumph onwards, the pre-
demands of the emigration party or of the former re-
pure gime, had no more limits; how these
claims momentarily suppressed by the wisdom of
The Martignac ministry only made matters worse.
explosion under the ministry that succeeded him and which was
the last of this government. The nobility of lineage
had completely lost their way in this dizzying phase, the
teachings and the example of M. de Villèle; she had
the immense wrong of treating concessions as unworthy and
humiliating were the considerations and cajoleries of the great
Minister for the top barons of the Stock Exchange. The
finance, wounded in its pride and its interests,
She never forgave him. She would have accepted the merger, she
would have tolerated many violations of the charter, if he had been
would also have made a killing off portfolios and honors;

but the Restoration was moving away from the financial path, it
openly regressed towards 1760, it called for
Ministry of the names of YŒil-de-bœiif. There was a struggle
between the two prides. And the House of Bourbon of
the elder branch broke against the house of Messrs. such
and such, cash merchants, brown sugar manufacturers
and candlelight, supported by the press and by the ou-
drivers who were expelled from the workshops.

The July Revolution was the victory of Has-
tings of financial feudalism. From that day on, that-
He began to suspect a little of his power.

This July revolution fundamentally changed
fills the scaffolding of counter-revolutionary attempts-
the legacy of the Restoration. The nobility lost its
his last privileges and his last hopes. His
the luggage fell entirely into the hands of the vanquished

theirs.

The people gained nothing in rights or wealth.
to be; the tariffs on wine and meat have not been
lowered, far from it.

But France has lost a great deal of influence there;
because, from the day after the fall of Charles X, she had
was forced to renounce the alliance with Russia and
to throw himself into the arms of England, his mortal en-
nemie.

The monarchy... The king was assassinated six times, and his
Clemency has not yet quelled the rage of the assassins.

There is in the history of these last fifteen years
two facts that show what the monarchy has become ea-
France.

The first 40 days of the government, Belgium
It was offered to the king's son: it was reunification with France.

Belgium is a country of cloth manufacturers.
and canvas, coal, and pig iron. Angers, Elbeuf,
Rouen and Lille would have lost a lot at this meeting
Union. The offer of the Belgian people is rejected.

In 1843, thirteen years after this defeat, the king of
The French, in agreement with the King of the Belgians, are trying to
renew at least the trade alliance with Bel-
gic, not wanting, he said, to see at its border
Prussian customs officers.

The cloth merchants of Elbeuf and Roubaix, the manufacturers
of iron, the cattle breeders, are forming at this
new in small convention and threaten the government-
the possibility of withdrawing their protection from him, if he does not withdraw
Not his plan. The king's government backed down.

We have seen the consequences of the policy of
the Restoration, in its relationship with progress
of financial feudalism. Let us finish the story of the de-
developments of this since 1830.

At the sound of the fall of this throne, whose rebuilding...
tion had cost the Eu-
Rope, fear once again gripped the Powers. All
armed, all were once again forced to re-

run to the children of Israel. When the loans had
were contracted at a rate of eighty, the committee of
ten who had awarded them all, decided that there were no-
would not wage war, that he would not provide money to
those who would want to wage war. Then the funds re-
They numbered up to one hundred and twenty, and the profits made in
a few years, often in a few months by the

lenders reached fabulous figures. The minis-
The Laffitte district and that of March 1st, the two worst mid-
ministries of the government of July, are also the
two eras that players will surely remember-
slow with the most tenderness. It was done in
this time, it seems, of admirable strokes of
Stock exchange. Fishing for coins resembles fishing for gou-
Jons, who thrives best in murky waters.

So much so that the Jew struck all states with a
new mortgage and a mortgage that these States
will never repay with their income. The Eu-
rope is subservient to the domination of Israel. This do-
universal mination that so many conquerors have dreamed of
The Jews, now in their hands, have put everything in their hands. The God of Judah has
kept his word to the prophets and gave victory to the sons
of Maccabeus. Jerusalem imposed tribute on all the
empires. The first share of public revenue of all
the States, the clearest product of everyone's work
workers, passes into the Jewish stock exchange under the
national debt interest rates. And please note that
Not a single Jew has done any useful work with his hands, since
the beginning of the world.

Saint'ISiinoii and Jnda.

However, until recent years, the constitution
The tuition of the silver feudal system was not yet a thing
of public knowledge. It was being talked about vaguely, but
Proper names were unknown. The Jew took it well, the
The Jew was hoarding everything he could find under his
hand to seize and take, national loans
or railways; but in doing so, he was not

to obey, so to speak, the impulses of one's instinct
native. He hoarded without realizing it; he had
awareness of his actions, his worth, and his
political force through its lever of acquisition. The

theory, the system, the link of the common goal, man-
were referring to these seasoned practitioners, these stockbrokers
subtle; the theorists came to them.

The scattered remnants of Saint-Simon's tribe
sonL reunited with the scattered remnants of the tribe of Judah,
and these two great remnants, to console each other,
have awarded themselves the division of the world's spoils
civilized, especially from France, the cream of the crop
milk, as the Jew says. F/alliance was all the more
natural that the Saint-Simonian Church counted among
his faithful include many circumcised men.

We know the sacramental principle of the holy faith
Simonian: to each according to their ability, to each case
peace according to his works. The unworthy role that they play
Today the apostles of this doctrine will not make me
not to be unfair to them, nor to disregard the
immense services rendered by them to the cause of pro-
sandstone. Even my mind does not shrink from the conse-
extreme consequences of their theories on inheritance. They
proclaimed this inheritance a great iniquity, which we
said they were wrong, and that their principle that
we declare today revolutionary and subversive
of any society, will not be sanctioned tomorrow by
the universal assent of the wise and written in the law;
because, in the end, there are abuses, and odious and revolting abuses.
so much in today's inheritance law. Thus, for
to cite just one example... fate has given me...
A father, a Marceau, a Laplace, a hero who will have shed

for his country, to the last drop of his blood.
a scholar who will have dedicated himself to the service of humanity
all the intelligence and intelligence he had received from heaven
genius. He dies, and because of the higher purpose that
this hero, or whom this scholar was pursuing, will have completed him.
absorbed during his life, the aura diverted him from
taking care of his personal affairs, family matters,
I, his son, will be nothing, nothing but the heir of a
A difficult name to bear — while the son of Fépicier
a contemporary of my father, a cretin whose entire
Existence will have been lost in the details of a business deal.
tiny, and by that very fact that this grocer will never
thinking of his country, he will inherit from this useless citizen
the right to make laws, the right to represent myself,
Me, in the nation's councils! And you call
That's fairness, gentlemen who support inheritance.
Even so, and you get condemned by your tribes-
naux, under the pretext of offending public morals,

Those who are outraged by such blatant nonsense. Condemn
As long as you want, I absolve, I find
that the rich man's son should consider himself quite lucky already
to receive, as a reward for the joy he gave himself
to be born with the right to command the work of others, and
to consume without producing... And then if you wanted
seriously attach to your dogma of inheritance
privilege of eternal inviolability, you should have
do not begin by boasting, as if it were a success
perfect revolutionary conquest, of the auto-da-fé of the
night of August 4th, when all the titles of
nobility, as many privileges as the courts of other
However, they also declared them inviolable. You had to remain-
to respect the hereditary nature of offices, that of the peerage, that

of the royalty that you have broken ten times since uu
half a century; for you should know that deep down all these pri-
villages are the same, and that hereditary transmission
to be silent about a judicial office, that is to say, about the privilege
to apply the law, is nothing more monstrous than the
hereditary transmission of the privilege to do this
law, or to choose those who make it.

As for women's emancipation, I must confess...
that I am among those who, far from fearing this great
a measure of reparation and fairness, they all call for it
Their wishes, not being something proven to me,
that the liberated woman would take advantage of her freedom to...
throw at our head, as they so complacently suppose-
so many old fogies in parliament and elsewhere.
I also have the misfortune of considering them infamous
all these legal markets that take place in front of no-
to be silent, and which are called marriages of convenience or of convenience.
Venance; infamous markets where heartless mothers
they sell the flesh of their daughters to old men, for a
little gold or for titles; illegitimate unions, if any
was, in the eyes of God, for God consecrates only those
whose bond is love.

Would to heaven that France had no reason to reproach the
apostles of the Saint-Simonian faith, what a pair!
Harmful acts, the harms of utopia! But there is something else
that their utopias to repress and stigmatize, there is their
a despicable pact with the shop, and their apostasy!

It is easy to formulate a principle.
The Saint-Simonians' approach was not particularly bold,
Nothing too scary for anyone. To each their own.
His abilities, f, for each ability according to his works. If the

the world is not governed in accordance with this so- law

commercial, at least many desire that it be able to
That's how it should be: the difficult part is always putting it into practice.
The difficult thing in this case was deciding who would be the app-
capacity assessor, the reward distributor-
Think in proportion to your capacity. We know how.
A horsewoman whose school cuts this Gordian knot. The
The people acclaim the most worthy. The most worthy is the
more beautiful, more eloquent, best suited for cap-
to win hearts with his conquering charms, as
the Duke of Guise of the Henriade; he is the individual, in
a word, which bears the most visibly imprinted on
His face bears the seal of divine election. The Father, the acc-
proclaimed, begins by choosing all the great dignitaries-
state officials; it is rare that one does not find in
In such circumstances, friends willing to serve you
Atlas, to share with you the weight of public affairs
these friends elect the rest of the officials;
and there you have the organized social machine of the grassroots justice-
that at the top; it wasn't any more difficult than that.

Then there was a man like the immortals
and named Enfantin, no less famous for the power-
the use of his cue strokes in the noble game of billiards,
than by the frequency and distinction of his words
hunting, and who, on the word of a few creatures
charming and with the help of her modesty, she presented herself as
possessing all the physical attributes required for the job
Pivotai, and the Father was acclaimed in a small gathering.
as we were in the aftermath of the glorious past, and that
Paris hadn't had time to recover from its revolution
in three days; as the excitement boiled in-
deep down in many people's minds, this man had
followers, even henchmen of both sexes,

and his hope swelled immeasurably with the number
of these; and soon the treacherous mirage of Illusion to him
gave a glimpse of his royalty in the very near future
paternal officially installed on the old throne of
Bourbons; a monarchy by divine right, that one, because it
had to be conquered by the sheer power of the gaze.
"At the Tuileries in three months," said this man.
in his dizzying dreams!.... c< At the Tuileries in six
"weeks," repeated Tinfidèle, echoing the street of Monsigny.
And there were even some impatient disciples

who found this term of entry into enjoyment a
little well retreated; so that the Father, yielding to the con-
a message of impatience, sent via the Globe,
to Queen Amélie the now famous epistle, where the
royalty on August 7th was invited, in the most
civil and the most charitable, to evict from the castle
royal to make way for another.

Unfortunately, the public prosecutor took om-
bragging about these claims; that the candidate of the good
God, that the chosen one of favoritism was summoned to the dock
of a tribunal, and that the blow of his gaze missed
completely on his judges, who condemned him,
He and his family should go to prison and be fined. I don't have
need to recall how, following this con-
Damnation! The bewildered disciples scattered by
the globe, some in search of the free woman,
the others looking for a fifteen-cent job
francs.

The Father, who had been ridiculed before his judges and
who clearly saw that their sentence had killed in
public opinion, its power to fascinate, also understood-
early on the need to resort to another means to

to regain possession of the Tuileries. The castle of
Tuileries plays a role in the Saint-Simonian epic
same role as the land of Italy in the history of the pe-
reminiscences of Aeneas, this land that rises every
mornings on the horizon and which we never approach. Italiam!
Italiam! The Father turned towards gold, and resolved
to operate exclusively from now on by the power
attractive to metal.

Charles Fourier and Saint-Simon had said how
Financial feudalism was founded. The Father decided on the
to establish. The elements of the new power were
there in the hands of the Jews, all ready to operate;
it was simply a matter of connecting the various pieces of the
machine and to give it the initial push. The Father said to himself:
"I will be one soul that animates this machine," and the thing
It reads. Certainly, there was brains under that brow.
magnificent, and I'm beginning to realize
The influence that made so many distinguished minds docile
to this man's authority. I'm starting to ex-
to explain that great thinkers, that skilled writers
vains having the name Jean Raynaud, Pierre Leroux,
Abel Transon, Moïse Retouret, Michel Chevalier,
Ch. Duveyrier and so many others, were able to accept with

This man's commandments demonstrated such selflessness.
even those who prescribed strict fasting
of love.

To come to rule through gold, to become the dis-
tributary of jobs and favors, it was necessary to com-
to begin by rehabilitating oneself in the eyes of the public, by erasing
the task of the verdict of the assize court, by giving
pledges to the powers of capital that we once had
frightened. 11 It was therefore decided in council of

the order, that the most compromised would withdraw, mo-
mentally from the political scene and would seek
to attach their name to useful endeavors. Justice
and public opinion is lenient these days towards
demigods and dethroned sovereigns; the competition
The demand for these jobs has been so high for a hundred years.
Forty years, one no longer knows oneself what
that one can become. The authority did not believe it necessary to hold
the hand in the execution of the sentence of the Assize Court,
and to make his prisoners languish in chains. Mr. Michel
Chevalier began by having himself presented for America-
that from the North an important mission from which he emerged glo-
rily, while Mr. Charles Duveyrier popular-
his name was featured on our various dramatic stages
and that Messrs. Lambert and Fournel were trying to take back
towards the vicinity of the Nile the gigantic works of
Pharaohs and Ptolemies. For his part, Father ac-
accepted with humility, to better conceal his plans
jets, the modest functions of a member of a com-
Algerian scientific mission. Others had found
an asylum within the daily press where they
held an honorable place. In short, six years after the
sentence, the doctrine was represented at the Debates by
Messrs. Michel Chevalier, Adolphe Guéroult and Fournel,
at the National by the Pereyre family, at the Courrier Français by
Mr. Emile Barrault: I could go on and on;
Mr. Charles Duveyrier found in the leisure activities that he
left the cult of Thalia, while he wrote, for
magazines and daily newspapers, articles
remarkable. From the end of 1838, the public forgot
had lost the memory of Ménilmontant and the predictions
cations of Monsigny Street; nothing remained of the school
I 9

that the custom of wearing a tunic and a beard, custom

generally adopted.

It was in this year, 1838, that the government,
through the organ of Mr. Martin du Nord, had the right pen-
the aim of bringing the project of the large network to the chambers
of the national railway, a gigantic undertaking,
whose execution was reserved for the State. Feudalism
The financial aspect was killed in its infancy, if the project had
obtained the assent of the chambers, because feudalism
financial stability rests on two key pillars of acquisition, the
banking monopoly and transport monopoly; it de-
she was therefore dying lame and inevitably lingering in her
road, if one of these two supports was missing. The
high finance and the Saint-Simonian press knew
to avert the danger. The Debates published against evil-
a crazy government project
droyant from which he never recovered. Two years later, the
two main lines in the West and the South were
granted by the State to two large companies; the
Fould and the Rothschilds had been invested for a long time.
operating time of the Saint-Germain lines
and Versailles, intended to serve as bridgeheads to
other future major lines. Five years later,
all the major lines belonged to the major
companies. The Julys had called from London the
English to help them extort money from France.

Five years later, Jewish bankers held the wheel
letter from the Stock Exchange, and carried out in this industry
profits of one hundred and fifty million in one year.
Five years later, Mr. de Rothschild crossed, in triumph-
the northern regions of France, and of
Princes of the blood adorned his procession. Five years

after, Mr. Emile Pereyre, a Jew by nationality and former saint-
Simonian, was director of the Northern Railway,
and owner of a few million won gambling
railway shares, why he claimed
to be entitled to the votes of the electors of Nocjent-le-
Rotrou. Father Enfantin was the council secretary
administration of the Lyon railway, with
fifteen or twenty thousand francs in salary, in
above the small profits amassed in trade
of the same actions, something like five celit
A thousand francs, a million, the devil knows those figures.
better than me. Mr. d'Eichtal, the brother of Saint Simo-
Nietzsche and Jewish, was appointed deputy, still for the
same reason, for having won enormous sums at
the roulette wheel of the Stock Exchange. Mr. Michel Chevalier, former saint-

Simonien, the party's strong writer, was a member of parliament.
State councillor, professor of political economy.
Mr. Charles Duveyrier, a former Saint-Simonian, held the
Monopoly of press mercantilism. Mr. Olinde
Rodrigues, a former Saint-Simonian and Jew, had a voice in
advice from the Rothschild family; the alliance of
Saint-Simon and Judah, offensive and defensive alliance
sive, s had concluded forever on the altar of the
golden calf, altar built from the heaped riches of the
France, and the Father's gaze rose radiantly towards the
Isaac's god, to thank him for the success he had achieved
his efforts were rewarded, and he showered his graces with blessings
son. For all this was the work of the Father.

It is now being said throughout the world that this dispen-
The millionaire is already tired of not having to distribute
to his loyal subjects than from Tor, impure gold, taken by the
païasitisme on the work of an artisan and on the cre-

dulitude of the onlookers. It is said that charity is re-
rising to the heart with success and power, ^t
that he is eager to have placed in the hands of his Jews, the
remaining monopolies to be taken: salt, tobacco, coal,
irons, to give generously to the people.

So said the Conservative Party at the time of the
riots, to those who distrusted him: "Assure us
Peace and tranquility first, to allow us
to carry out the reforms that the people have the right to demand
"to tender of his revolution." The riot ceased to rumble.
inner peace and days of security are ve-
bare—only the reforms that the people hoped for
Its revolution is yet to come. Will it be so?
the benefits of the holy alliance of Saint-Simon and
of Judah?

It is also said that the new Samuel, who knows everything
the power of the leverage at his disposal, he considered taking it
to serve to establish peace on an unshakeable foundation
universal. The English want the keys to the passage
from India, and might be tempted to seize it in
a movement of impatience, if they were refused
for a long time. The Father understands that, to prevent any
unfortunate collision, the keys are entrusted to his loyal servant
Rothschild, by virtue of the consent of the powers con-
customs of Europe except, by the gatekeeper of the Isthmus,

to share the toll revenue equally
between him, the sovereign of Istanbul and the viceroy of E-
Egypt. The struggle is between the British Empire and the
Father, let us wait.

Too many Jewish names illustrated the staff of the E-
Saint-Simonian church, so that the fact of the constitution-
tion of financial feudalism by the disciples of

Saint-Simon has the right to surprise us or to
to outrage. They were Jews, there had to be some.
of For and of the betrayal at the heart of this thought
world. Judas Iscariot, who received the price of blood,
was Jewish... and so was Simon Deutz.

IJii onbli de Montesquieu.

Montesquieu forgot to define feudalism in-
industrial; that's a shame. There was, on this subject, a
a provocative definition to expect from the thinker
spiritual leader who said: "Financiers support the state,
like the rope supporting the hanged man.

Industrial or financial feudalism, or com-
commercial, rests neither on honor, nor on the honors
neurs, like the republic and the monarchy of
Montesquieu. Its basis is the commercial monopoly.
Civil, oppressive, and anarchic. His character is the
greed, insatiable greed, mother of cunning, of
bad faith and coalitions. All its institutions
bear the hallmarks of hoarding, lies, and
of iniquity. If monarchical despotism only destroys
The proud and respect the humble, there is no such thing
thus of the despotism of the safe. This invades the
a poor man's cottage is like a prince's palace,
Any food is suitable for its voracious appetite. Like mercury
subtle, insinuating itself through its weight and fluidity to
through every pore of the matrix, to seize
of the tiniest particles of the precious metal that it
contains, like the hideous tapeworm, whose rings
parasites follow in their convolutions all the
viscera of the human body; thus the mercantile vampire

extends its suckers to the extreme ramifications
from the social organization, to siphon off all of its sub-

stance and extract all the juices.

The tone, under the regime of silver feudalism, is
the selfishness that vainly seeks to conceal itself under
the mask of hypocritical philanthropy. Its motto
is: every man for himself.

The months of homeland, religion, and faith, have not
of meaning for these men who have a coin instead
from the heart.

A homeland—merchants have none: Ubi
auruniy ibi patria. Industrial feudalism is personified
nifies in the cosmopolitan Jew.

A religion—I told you that the Dutchman
trampled Christ underfoot and spat in his face,
to acquire the right to trade with the Japanese.

Commercial faith was formerly called Punic faith.
It is called the British faith today.

There is a parallel to be drawn here between the aristocracy
nobility and the financial aristocracy.

The motto of the noble aristocracy is this:
Noblesse oblige.

That of the financial aristocracy: Every man for himself.

Every man for himself! Noblesse oblige! These two mottos
admirably characterize the fundamental difference
the situation that exists between the aristocracy of birth and the aristocracy
silver stocracy.

After the conquering nation took possession
from the soil of the defeated nation, the leaders of the horde
Victorious forces are forced to fortify themselves in order to take
roots in the ground. They build their fortified castles,
their feudal manors, and maintain careful-

their caste granted the privilege of military ranks and
high-ranking government jobs. They don't pay taxes.
of the land, but certainly of blood. They claim
On every occasion, the honor of defending this land
of which they are the lords. They honor above
the entire profession of arms, valor, the de-
The vow of the inferior to the superior. The protection
due to the oppressed, to the weak, the deference due to the

woman, respect for religion and its ministers,
are implicitly contained by them in this
An expression of valor. Hence the traditions and the tone.
of chivalry and gallantry. The knight, for
To be admitted into the order, one must swear to protect and to
Write to the woman and the orphan. Noblesse oblige! The
descendant of the valiant, whose glory is written on
the stones of the land, is held to bravery.

But I ask what they are required to do, by virtue of their
originally, these high-ranking financial barons, who descended
tooth of bankruptcy or of a forage auction
illustrated with bribes! Alas! These are no exception.
not to haunt the gambling dens of the Stock Exchange, and to solicit
scandalous markets; their conscience is perfect-
resting on this chapter, and the specters of
their ancestors do not disturb their graves, for
to cause them grief at night.

The high-ranking financial baron does not pay taxes
the earth, for he still possesses, around his chest
teau, a factory by means of which he makes himself re-
to offset the fund's tax liability, through the premium it obtains
in favor of its industrial product, beef, iron or
beetroot. Moreover, he keeps the
best of his assets, and he doesn't suffer from the taxman

touches this sacred ark, to make it con-
contribute to the expenses of the State, -in proportion to
his fortune, as stipulated in the charter.

The high-ranking industrial baron does not pay the tax of
No blood either; even less. 11 pays the unfortunate
to defend the soil of the homeland in its proper place; he has not
No homeland, anyway. The soil of the homeland no longer laughs.
now for defenders than the proletariat. We
counts more than one hundred thousand in the French army
sold.

Under the regime of the blood aristocracy, the real
Nobility is the nobility of the sword. The gentleman
abandons to the villains all lucrative professions
tives, trade, usury, chicanery. The words of
Robin and the merchant have in his mouth the value
of an insult.

The aristocracy of the crowns, on the contrary, professes the most
sovereign contempt for honorable careers or
honorary. Even the most insignificant jobs suit him,

I said it earlier, provided there is V ar-
It's easy to do there. She will stir up all the things without repugnance.
the mud of our impure Babylons, if only it
She hopes to find gold at the bottom. She gives up
poets, to the fools, the army, the judiciary, and the Church,
real fool's jobs where you are forced to put in
her own. From the profession of legal interpreter, she does not re-
serve only the part that reports:* the procedure, the
Chicane, the solicitor's study. She has a great weakness
also for the notary's study. Jacques Ferrand is
one of his types. We don't know of any Jew who cultivates the
earth.

The tone of the moneyed aristocracy is not chivalrous

risk. You can't make a financier swear to lend.
aid and protection for orphans and women,
before admitting it into the body. The financiers do not
they are not poets; the word poet is even to their
eyes the most bloody insult one can hurl at a
man. Deceased. The Globe, a Catholic newspaper.
written by Protestant bankers and drafted by Jews, a
tried to kill Mr. de Lamartine by calling him that.
Journal des Débats, a friend of high finance, and to whom
his classifieds sheet brings in more than three hundred thousand
francs per year, once against the same article
in three columns, where this insult to the poet was repeated
Thirty times. Admirers of the style of this sheet
They found wickedness charming. Philanthropy
Bankers exist only in words. They emancipate
the blacks, but they persecute the Irish and refuse
to assist dying Poland; it is for Poland
dying, that was invented the ignoble "everyone at home".
Financiers also have their own religion; I don't know it
I don't know them. Their tournaments are horse racing bets.
where enormous sums of money are wagered on the skill of a
Jockey and a horse's hock. 11 Some people buy
their opponents' jockeys to be safer
to win. We often play these good tricks on each other.
Racecourse stock exchange. I was wrong to advance pre-
dementia that one did not see any Jewish farmers; he
On the contrary, there are those who successfully manage
1 pupil of the racehorse. On the rides of
Longchamps, in place of the powdered marquises of
the old regime, their dancers and their bril-
lents crews, we see today appearing in the line
one from the other, shoemakers' cars and

shoe polish merchants, with the address of the retailers
written in large, legible characters. We saw mar-
Chands display their shop right in the middle of the trade fair.
The Louvre, through compliant brushes.

As we have established everything at 1 o'clock a pa-
parallel between the various types of aristocracies, etc.
Let us choose one among the various despotisms.

Monarchical despotism, a guarantee of protection
and equality for the masses, only affects the sum-
social mites, like lightning striking great buildings,
and the radiance it gives off is enough to illuminate a na-
tion for centuries.

The despotism of the bloody aristocracy, crushing and
inhumane for the vanquished race, ardently stimulates
the feeling of national pride through grandeur and the
character of his enterprises; he knows how to attach an im-
The prestige associated with the word "patrie" (homeland) was something
something to be a Roman citizen in the time of
Pompey and Caesar; that's something today
than to belong to the nation that defeated Napoleon
and forced open the gates of the celestial empire.

World peace, the cause of brotherhood
workers and peoples have no greater enemy
This feeling of national pride and of
rivalry, that the lords of the British aristocracy
take such great care to maintain in the minds of their
wretched serfs against everything that is not English,

Industrial feudalism, heavier, more unstable-
It is untenable that the noble feudal system bleeds a nation dry.
white, it makes her stupid and debased, killing her at the same time
both physically and morally. His despotism is the most
Disgraceful to all for a generous nation.

This is the one we live under, the one we need
break.

Now that we know who's leading us, let's explain.
easily this continuous lowering system in front of the e-
foreign, adopted by all our ministries without exception
since 1830, and the eternal concessions of the poli-
modest tic, and the decline of France from the rank

of first-order power. We realize
this internal disorder, these complicities of the administration
Intervention in commercial and electoral fraud
the, of these transactions of conscience so common
in the official regions, of these coalitions of cor-
broken and corrupt from all classes, of this
scandalous nepotism, these public sales of jobs
plois, of these general revenue sharing between gen-
father and stepfather, between brother and brother-in-law; of these
daily conversations, in short, and from this de-
progressive moralization that gradually infiltrates
heart of the administration and the country.

A great misfortune, an immense evil, is that the
press, when it reports on this shameful state of affairs,
by placing the responsibility solely on the monarchy,
and deflects this responsibility from the true perpetrators
of the prevailing system. And would to God that royalty were
still quite powerful and quite influential in our country
to deserve blame or praise, regarding a
any act of the administration. But, contrary-
a leap into the fiction of constitutional government,
It is the king who now cannot do well, hindered
that it is by the coalitions of privileged merchants-

giés, and he is the one accused of all the evil that is
Done. We saw it clearly in ten cases of political alliances.
tic, and especially in that of precedent- Belgium
duly cited. 11 There is also a very simple way
to ascertain the facts and to judge who owns them
Power and responsibility. To know in advance who
reigns in France, see who the debates serve. The Day-
The National Debates took sides with the merchants against
the King of the French in the question of the Belgian union;
So it is the merchants who rule; therefore the king
There are French people not named Louis-Philippe, and there are
a host of kings of the French in France, and these su-
verains are called Périer, Delessert, Fulchiron, Bu-
Geaud, Mimerel, and they are cattle breeders,
cloth manufacturers and iron producers and
native sugar. But the press, which is not afraid of at-
attacking the official monarchy, wouldn't dare attack the
real royalty; the press that should repeat all the
days the names of the real culprits, carefully avoids a
such indiscretion; and financial feudalism profits from this
silence to continue the course of his acquisitions.
I'm getting to the story of these land grabs. But I have
it is necessary to establish beforehand that, in fact, the capital is
completely above the charter and the laws in

France. I apologize for having to reproduce
arguments that I have already stated and on which I
will return many times during the course of this
work. But the matter is so serious and public opinion so-
The republic has been so cruelly distorted for forty
years on the subject I am dealing with, for which I hope I will be forgiven.
I hope so, given my insistence and these repetitions.

CHAPTER VI.

Mcnetonges of the Charter.

I open the charter. What lies from the very first
lines!

The charter states: Article V. All French people are
equal before the law.

A noble and intelligent writer, whose eloquent
The book caused almost a revolution in public opinion
public, the author of The Mysteries of Paris ^ has exhausted this
the question of inequality of citizens before the law, and
His relentless criticisms were heard. Some ma-
gistrats from Holland, Italy, Sardinia, Germany
Magne, informed France that the poor man was
stripped at home of the rights he had enjoyed
in various less developed states. From this comparison
humiliating result was the proof that this nation
French, who shed so much blood for the conquest
of equality before the law, who wrote this principle in
the head of his charter, as the most precious of all,
was one of the most backward states in Europe, rela-
eagerly awaiting the enjoyment of this equality.

All French citizens are equal before the law. But
What is the law without the courts to enforce it?
I would like the Minos of the charter to explain to me,
how the field proletarian and the craftsman of the
city, whose only means of subsistence is their daily wages.

and a meager salary, and who cannot pay off either
Neither a lawyer nor a solicitor should proceed to make a claim.
They will receive the justice that is due to them in court.
I will ask how the unfortunate man who does not have a hundred
with the money at his disposal, he is the equal of the rich man before the

Court of Cassation, which does not allow her to speak before it.
that the plaintiffs endowed with this sum. The equal of
Rich! But I maintain that the father of the family, torn apart
through the misery and hunger of his children, steals
a sheaf of wheat in the neighbor's field, a thousand times
more likely to end up in prison than as a notary and
the stockbroker who flees to a foreign country
stealing the millions entrusted to them; even more
chances that the opulent Messalina, whose hand im-
patient and expert in chemical preparations, has
sprinkled with morphine acetate, the beverage of a
husband or father-in-law too tenacious in life. With a
Little fantasy and feigned warmth, a lawyer
Paris will be right three times against one of the con-
science, judged by a timid and sensitive jury. But all the
French citizens are not equal before the lawyer in Paris.

Article 2. All French citizens contribute to the expenses
of the State in proportion to their wealth and their
income.

That would be true if there were only...
winegrowers and farmers. Oh! those ones, yes, the
workers of the soil, the workers of noble industry,
also contribute to the expenses of the State, in pro-
portion of their work. They are all equally affected.
and crushed by rim[)ôt, in all parts of the
kingdom. Property tax that hits the product before
that this product is shaped and suitable for conversion

in cash; consumption tax, debit tax, traffic tax
culation, octroi, indirect taxes including the costs of
perception absorbs 28 percent of the amount received;
the contribution affects them in all forms
with admirable insistence.

But this is not the case for the wealthy capitalist,
I said it earlier; capital doesn't pay.
of tax. His industry, which fears neither fire, nor
Hail, nor epizootics, is as clear as the earth
of the lord of old. The government would not dare
to impose it, because this rich man would take away from the government
his voice and his newspaper. The rights to grant and
flow which crushes the urban craftsman, and which inter-
they say the use of butcher's meat and wine not
counterfeit goods are not appreciated by the rich who don't buy them.
not retail, and who only consumes products
of superior quality.

And this other tax, the cruellest of all, the tax of
Blood, it is the people who alone acquit. The capitalist
who owns by his mortgage as a rentier and lender
owner of all the lands of the kingdom, and who skims the
income, does not even consider himself obligated to them
to defend. He leaves that task to the mercenaries, to the in-
poor people who don't have fifteen hundred francs to give, poof
A replacement. Tomberau is out, it's for the unfortunate man.
peasant, the obligation to abandon his plans to establish-
sowing; a bad number is the ruin of his
family, the loss of his freedom, without any hope of
ambitious compensation. For the wealthy capitalist, this
It's not even a concern. Those fifteen hundred francs that he
The issue is not what needs to be given for a replacement.
of a morning on the Stock Exchange, not even that of a game

ILTU OF FINANCIAL FEUDALITY.

of a hot water bottle during a night of pleasure. It would be very-
It is considered bad form to grieve over a loss in this world.
also minimal.

Article 3. All French citizens are equally eligible.
to civilian and military jobs.

The moral sense had to be already cruelly
perverted in 1814 among the French nation, so that
the legislators of this country dared to inscribe on the front-
a preface to his charter, such an audacious untruth-
potent. I want to let the facts speak for themselves, not the in-
the dignification that these lies arouse in me.

I believe it is not accurate to claim that all the
Citizens are also eligible for civilian jobs
and military.

Because first you have to pay two hundred francs
of tax to be a voter, and five hundred francs for
to be eligible; and that the electorate and eligibility are
all-powerful titles for admission to civil service positions
under a representative government.

Representative government, let's not forget it
But it's a British import. It's by
consequently an institution designed to promote exclusion
itively capital and to crush the worker. The gra-
The termination of the functions of a member of parliament would by itself open the
This opens the door to all kinds of corruption. It will be very expensive...
"deputies without pay," said Mr. de Talleyrand to
the author of the charter. Let's count what the majority
Mr. de Villèle's vote for the billion cost the

France; let's add what the majority of au- costs it
today, and we'll see if Mr. de Talleyrand said
True. It is quite obvious that an administration that does not
lives only by the majority and who controls the jobs

public authorities will only entrust these jobs to those who can
to serve her. And there is only one way to serve this ad-
ministry, namely to maintain or increase its
majority. For that, one must be a voter. However, (due to the
French citizens are not voters. No money.
No job.

The article is still lying, because, in order to be admitted to
the position of sub-prefect, auditor at the Council of State,
To be a judge, one must be a lawyer. However, to be admitted to the bar, one...
You need to have enough money to keep going for ten years.
the courses of a college, and the courses of the faculty of
right for four more years; and this diploma
of a lawyer, which can be bought, clearly proves the monetization capacity
to be silent, but does not always prove intellectual ability
elective. To become a notary, solicitor, agent of
To change, you need gold, lots of gold. To be of-
To be involved in scientific weaponry, one must have the means
to gain admission to special schools. Then,
to properly fill most jobs
Whether administrative or judicial, one must be wealthy.
heritage; because not one of these jobs is sufficient
paid to allow the holder to live honorably
reasonably with his emoluments.

Therefore, French citizens who cannot
not to spend twenty thousand francs on their studies
and their rights, are not eligible for all jobs
civilians and military personnel.

That is to say, all liberal professions are
subservient to wealth and inaccessible to capacity
alone, and that Article 3 of the Charter lied as
Article T' and Article 2.

Article 7, which enshrines freedom of the press, and
1 10

which stipulates that every French person has the right to publish their
opinion, plays just as insolently with good
faith and truth; for it is necessary first to lay down a

a deposit of one hundred thousand francs in the hands of
treasure when you want to publish your opinion, and then he
You have to pay for the newspaper's format. The charter, so as not to
not to lie, should say: "Every Frenchman has the right to
to publish his opinion, when he has two hundred thousand francs
in its crate.

I'll stop there; I've chosen the examples quite high up, and
I've shown enough in these early stages to be in
right to conclude that there is no capital provision
of the fundamental law, which does not humbly bend
faced with the omnipotence of money.

Money alone can determine the electorate's tax liability
and the property qualification for eligibility, the value of the poor citizen
is equal to zero, in this so-called land of equality. I
I see no guarantee for him other than the right to pay the tax.
pot and the one to dismantle its guard, but that's all.

Let us now turn to an examination of the means that feudalism
financial institutions employ a means to seize public wealth.
blique.

CHAPTER VII.

Means of misappropriating public funds.

The means employed by financial feudalism to
The aim of achieving the seizure of public wealth is:
the monopoly on trade and everything that is in-
parasitic industry, usury monopoly, disguised as
the name of credit; monopoly of legal wrangling, of nota-
riat, from the press, and from all high positions
financial. We will see that each of these functions
are adapted from countless privileges constituting
a true feudal system.

trade link.

Commerce being the power that reigns and governs
Today in France, all French people have the right
to publish their opinion on trade. Trade
This can be discussed; he still has plenty of other privileges.
of inviolability without that one.

It would only take one line to do
The history of trade. The nations that have traded the most
particularly devoted to trade, in the

In ancient times as in modern times, are
those who have left their mark on the memory of men,
the most shameful and detested reputation-
Isocrates the Athenian wrote twenty-two centuries ago,

that all nations are forced to arm themselves and to
to unite against those who have usurped the empire of the sea, and
who are the tyrants of humankind. He also said that
Domination of the sea is a disturbing chimera
the spirit of those who aspire to it.

The Jews, who are with the Genevans and the Greeks
the most skillful traders in the world, and who do not
that of trade, have not yet obtained the right
of city in all civilized states. The Inquisition has
was instituted against them in Spain. In France and
elsewhere, they were long considered as em-
Poisoners of fountains. The kaïd of Blida had come
one day I will demand justice for the insolence of a Jew.
As I was trying to excuse his wrongdoings, and
that I had ventured to express this bold opinion
that after all, this Jew was a man, the kaid took me
her right hand in both of his, and asked me
with a dismayed look, if it was really serious that
I affirmed that a Jew was a man like him and
me. The children of Lorraine are convinced that the
Jews never approach each other without asking: Com-
How many Christians did you steal today? And indeed,
What can two Jews say to each other today?
Exiting the Stock Exchange!

Among civilized nations, France was the last-
to abandon his prejudices against trade.
I remember perfectly that our mothers defended us-
used to spend time with the sons of
merchants, under the pretext that there were only
bad lessons and bad examples to be learned
in the society of these little ones. And there is no good in that.
a long time, since I was born several years later

the century, and that I have only seen five in France so far
or six revolutions at most. Women conserved
wind much better than we have noble instincts and
generous. The painters also resisted bravely.
to the contagion of ideas from economists who have rehabilitated
Trade among us is difficult. But I know of great

poets who dedicate their most charming works to
quarters of bankrupt stockbrokers, to mis-,
rabies that cut with their whips the faces of their
mistresses steal their hair at night.

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Definition of commerce.

There are three or four very famous definitions of
trade.

Montesquieu said: Financiers support the State
like the rope supporting the hanged man.

Fourier: Commerce is worth buying three francs
which is worth six francs, and to sell for six francs what is worth
worth three.

Jesus Christ told the merchants who had established
Their shop in the temple: My father's house
is a house of prayer ^ and you make it a cave
of thieves.

The Greek allegory is prettier and more complete
than these various definitions. The Greeks, those marvel-
their minds, which were so well in tune with each other when painting the
truth beneath the veil of allegory, which spoke of Love
sons of Beauty, and who brought out Minerva all
Jupiter's brain army, to express that the
Wisdom had a mission to combat Error, the Greeks
had placed under the patronage of the same god, Elo-

quence, Commerce, and Thieves;... and this god,
their Mercury Trismegistus, was furthermore charismatic
to lead souls to Hell.

Jesus Christ, Fourier, Montesquieu, paganism,
This is a rather overwhelming contest of authorities against
the morality of commerce.

Nature, which does not vary in the expression of its
Feelings like those of a man are no less cruel.
that Christ and Greek antiquity are represented in the emblems
of the trade it offers us.

It's mistletoe, a parasitic plant that lives at the expense of
of the tree on which it takes root, — which blossoms
When this tree loses its leaves, — who has the leaf

double, like the Jew's tongue, – and whose bark
contains a viscous juice (glue), suitable for taking
the birds (the dupes).

It's the tapeworm, a parasitic worm that feeds on the
a food substance for humans, which weakens them and
It reduces him to nothing.

It is above all the spider, this admirable and striking
shopkeeper's emblem. A hideous insect, all claws-
fes, tout jeux, tout ventre, mais qui n'a pas de
chest, that is to say, room for the heart! – The arai-
Gnée spreads her web like a trafficker his shop,
in all places, in all passages where there are
flies or barges to catch. – She withdraws
in a kind of dark den carved into the back of his
network, and from where she sees everything that happens outside,
like the trafficker in his back room-
behind her peephole (a Jewish name). – She builds her
a trap set in such a way that she is warned of the slightest
visit by the general upheaval of its canvas, like the

shopkeeper by the doorbells of all his doors and
All its windows are lined. – The spider doesn't
rejects the corpse of his victim only after having
sucked all the blood, like the merchant who did not
refers to his practice only after having extracted everything from him
the money from his purse. – There are veno- spiders
muses, just as there are wine and tea sellers
who poison their goods. – Finally, in
In this species, the big ones eat the little ones!.... Messa-
businesses, railways, anarchic competition....

The present era testifies to his devotion to Mer-
cure, god of commerce, eloquence and of
thieves. The statue of this swift-footed god, in
acrobatic posture, admirably positioned in the middle
from the main courtyard of the grand hotels on Lafiitte Street.
It also creates a charming effect at the roundabout of
these dark and smoky galleries, which are called
passages and which are exclusively devoted to the com-
Merce. The bronze Mercury in the Galerie de l'Argue
In Lyon, he had his body pierced by more than one bullet.
proletarian in April 1834. The eviction of the god of the com-
merce, pierced through and through by the lead of the
weavers – there would be some there for Mr. Michelet
material for ingenious connections.

The statue of the god of eloquence is missing from the palace

Bourbon, where so many speakers seem to be in chains
gold in the mouth.

But let's rid the definition of commerce of
every allegory and every epigram, and let us call it
his real name.

1.52 OF FINANCIAL FEUDALITY.

What trade should be, and by what means it must

exercised èfre.

Trade is the agent of the distribution of pro-
duits, the intermediary agent between production and the
consumption. It is an administrative function by
Essentially, commerce distributes but does not create.

Social wealth can be summed up in two terms, the
Production and consumption. Production is the
The first term of wealth. Soil is rich, a
The country is rich, regardless of human labor.
by its nature, its climate, its vegetative power.
But man does not produce for the sole pleasure of
to produce; and so that it may produce beyond what
might be enough for his consumption, it needs to be
stimulated by the certainty of exchanging the superfluous of his
production against foreign products from which it will derive
advantage and well-being. Work was unknown in
the paradisiacal era as well as in Tahiti, during the discovery
green, because the richness of the soil provided ample-
relates to the consumption of the inhabitants. Production
is therefore a slave to consumption. That is what
This suggests that the value of the product is proportional
on demand, or that the value is the ratio of
the supply of the product to the demand. The mission of the com-
trade is to facilitate exchanges between the products of
from various latitudes and diverse peoples, to transport
• These are the products that consumers demand, and
to establish the balance between supply and demand for
to determine the value of the products.

The activity of consumption reacting on the pro-
In production, it is important to promote consumption by

every imaginable means. Man has an interest in
to take advantage of all the resources of the globe that God
He gave it to him to exploit, and consumption is the

a measure of population well-being; this is the element
indispensable to the individual's material happiness. The
the difference that exists between opulence and comfort,
Comfort, poverty, misery, is only a difference
consumer preference.

To activate consumption, and consequently pro-
In production, it is necessary to minimize the
transport costs, that is to say the remuneration of
the intermediary agent responsible for transporting the products
where they are meant to be consumed. That's why
in all countries of the world the establishment and the per-
improvement of communication routes, by water
or on the ground, which makes transport less dispensable
gods and faster, are rightly considered
like the first public utility companies.
This is also why it is important that the State be
solely responsible for construction and administration,
of these trade routes.

In a well-organized society, commerce,
The distribution agent is only entitled to a simple
brokerage fee proportional to the value of the service
Defect rendered. In this company, the price of the delivered item
consumption represents the cost price of
the object, plus the producer's legitimate benefit, plus
the price of transport.

The cost price of the item, and the remuneration
legitimate rights due to the producer are given by the con-
true currency, unknown element of appreciation
under the current anarchic regime. Transportation costs

and the remuneration due to the carrier are fixed by
referees. I am not adding to this overall price the
premium to be levied for national tax, because,
In a well-ordered society, taxes are not levied.
on production, nor on consumption, nor on the
transport, but of course, the overall income figure,
on actual wealth. The municipality, as soon as it
is organized, and each year reviews its benefits
The wing levies for the State, from its income, the share
that the State demands of him. Any tax that is not collected
on income inevitably falls on the responsibility of
worker. Article 3 of the charter will not be a truth
that when the law has found a way to impose the
income, and the result is less difficult to achieve than one
I don't think so, although it involves substituting loyalty
to lying in business transactions. The

accounting for the profits and losses of a municipality, is not
no more difficult to establish than that of a house of
trade. The only institution of the trading post.
municipal, whose organization has been described in various
books from a socialist school and in the newspaper
Peaceful Democracy would already be making considerable progress
the question. The practice of collecting tax on profits-
fices has long been maintained in the administration
of some important cities in the North, the cities
Ansea, Lübeck, Bremen, where loyalty and good
faith has presided until recently over the re-
trade principles.

In this regular and organized society, the distribution
bution only uses the necessary number of agents
to ensure the transport and placement of the products.
She gets rid of this multitude of intermediaries para-

sites that are currently distorting its institution, which
overload the products with expensive prices, which
They refine the goods, which they then resell at a lower price.
of the cost price, which does not prevent them from
withdraw at a profit, by means of bankruptcy.
Finally, the distribution agency, wisely organized,
replaces lies and fraud with loyalty and
Truth, the complication of the springs through simplicity
and the regularity of allocations, waste by eco-
nomy, and commercial anarchy by order.

I said what trade should be, the slave
docile in production and consumption, the agent
loyal to the distribution of products. Let's see what he
is today.

What commerce is.

Commerce is not the docile slave of pro-
production, nor that of consumption; on the contrary,
He is their master, and a tyrannical master.
fuck.

Trade controls production and consumption
At his mercy, the capital hanging over his throat. It is he who fixes
at his discretion, the production price, that is to say-
state the remuneration due to the worker. 11 reduces this
price at its minimum while simultaneously raising it to its maximum-
mum that of consumption of which it is also the ar-
bitre. He buys three francs worth six and sells
six francs, which is worth three.

The capital originally went to trade, because
that the profits from trade were unlimited,
like those of production, because trade

was the closed field for the adventurous pursuers of the
fortune; and finally because the most consciences
Large people were always at ease there. The alliance of
Capital and trading markets tightened daily
in days until complete merger, and this merger of
two elements in one has doubled the power of e-
crushing of each of them. The preeminence of the element-
Commercial management, in any company, is
a sure sign that anarchy reigns within this
society. Capital must go to production in a
Regular society, that's its natural inclination.

Capital-backed trade makes the decline when
he needs to lower the price of a material
first, cotton, silk, oils, cereals. The produc-
the author, deprived of advances, unable to wait for his
returns as long as the big capitalists, is
forced to sell at the price he dictates.
The capitalist immediately seizes the product and then he does
the rise; he has a thousand ways to achieve it. So the ma-
a manufacturing plant that needs silk or cotton for food
to build his factory; the baker who needs to fa-
Nothing to make bread, buy at the right price
to the sole holder of this commodity.

The game of commerce has only one stroke, the monopolizer-
It's a lie, but this shot is pretty much a sure thing.

When capitalists want a monopoly, they
do not shy away from using the means of con-
They will sacrifice ten million, if necessary.
to ruin a rival company, a messaging service,
a loan auction, a railway. This
is high comedy.

The charter states that no tax can be levied.

if it has not been voted on by the chambers, the work charter! the
Prohibition is good for tax agents, but
Those in free trade have no need to worry about
prescriptions of sovereign law. Us strike at the

nation the taxes that suit them, without further ado
more concerned with the authority of the chambers than with the inconvenience
taxpayers. But it is fair to recognize
that taxpayers have never thought to
to complain about these usurpations of commerce. When the
taxpayer is ruined by the abuses of the upper class
merce, by the swings of speculation, of which the
High commerce holds the lever or the scourge in its hands.
As they say, this exasperated, honest taxpayer...
takes part in the government, he even unites willingly
against the government with the artisans of its own
ruin. Liberalism will never wash away its al-
alliance with the bankers.

High commerce or high banking, these words
are anonymous ^the big banker being always more
or less refiner, candle seller or manufacturer-
(cant of plates), high commerce has a monopoly on
banking and transport, these two branches of in-
industry that Emperor Napoleon once had the inclination
to take for the State. The bank and transport
are the two large pipes of a suction machine and
crushing forces that extracted all the gold acquired within a given time
quit by the worker, to pay it into the fund
of the lazy capitalist, and the power of attraction of the
Capital is directly proportional to its mass.

This is how commerce is the subjugated slave and
docile in production and consumption.

The Jews, I call by that name, as we know, all

the cash merchants, the Jews hold today-
of today the couriers, the railways, the canals.
The channels that do not belong to them outright,
the State alienates their enjoyment of it for eighty-
nineteen years old, with the right to review and amend it
modify the rates. This right to revise the rates
is nothing other than the right of life and death over
the industry of such and such a country. The ordinance of the
17 April 1843, which the Geneva bankers imposed
to the French government, immediately removed
several branches of trade between the south of the
France and Germany. The state that does not have the right
to relinquish its sovereign right of revision
all taxes, the State, in the throes of its
devotion to high finance, has done more than possible
for her. However, one can judge based on only one
for example, the danger of granting so much latitude, in

In terms of tariffs, private interests are at stake. Among the competitors
of the canal owners, there is one, that of the
Loing canal, which never wanted to reduce a single
of its tariffs, nor widen its locks; which has driven out
Paris market, Saint-Élienne coal and wines
of Auvergne; which has rendered almost all useless
these very expensive pipeline companies that
were intended to connect the navigation of the Rhône basins,
from the Rhine, the Saône and the Loire, to that of the basin
of the Seine. The resistance of the Loing company,
that the current finance minister has stated to be a
a true public calamity, paralyzing trade
of thirty departments of France; but what he
What's incredible is that the finance minister
possesses the 'legal means' to stop what he

calls it a public calamity and he doesn't dare to
user.

11. Indeed, there is an imperial decree from March 1810.
constitutive of the property of the Loing canal, which dis-
it is stated that the tariffs for this canal will be revised in 1840.
11. It has therefore been six years since the State was endowed with all the
means of ending this public calamity that de-
laments the finance minister, six years that the minister
is backing away from enforcing the law. He is perhaps waiting-
to be that a new centrist MP will come and ask
a second time expropriation for reasons of utility
public of a property belonging to the private domain
of the crown.

Because this is a painful thing to think about and to
to say: The ownership of the Loing canal, key to navigation
the Loire congregation, is part of the private domain of the
crown. As if the legitimist press and the press
radical policies had not tarnished the monarchy's image in a sufficiently negative way.
a large number of imaginary misdeeds, gentlemen
administrators of the private domain wanted this
hostile press would at least have one legitimate grievance to exploit,
and that she had the right to say: that the silvery harshness
administrators of the private domain, were obstructing
to the territorial and industrial prosperity of thirty decades
departments. I don't think the government of
July, which has many enemies, had more
dangerous than the administrators of the private domain,
than those on the civil list, those people whose stinginess
proverbial maintained the place for fifteen years
of the Carrousel in a state of disrepair, despite the prescriptions-
provisions of the law establishing the civil list, which left-

The maintenance of this place is the responsibility of the latter.

Thus, to return to the tyranny of commerce,
We do not see a disastrous claim by capital,
without the cowardice of the administration on the side.

When these high-ranking banking barons became con-
To cede the Normandy line, they appealed to their
brothers of England, like the crows who
They cry out in Fair at the scent of great prey. This
are English engineers and English workers who
built the road to Rouen. They were engineers
English engineers who built these tunnels of the che-
min of iron from Rouen, whose delicate vaults reclaimed
so many niceties; they are strangers who
carried out these works which the commissioners of the gou-
government refused to receive. The Ba- viaduct
Rentin, who didn't even wait to collapse,
passage of the first convoy from Paris to Le Havre, is
also of English manufacture; if it could have stood upright
Six more months, and his death would have caused the death of a
a thousand people. It seems that our learned schools
had not been deemed capable of developing engineers
Force builders to construct the Barentin viaduct! The
The day after the accident, the finance minister...
congratulated himself in front of the chambers, for having been able to put in place
France benefited from the experience of the English, in
railway matters. Our learned schools were not
not in a position to provide sufficiently expert engineers
to lead this national enterprise — France,
who possesses three to four billion in cash,
was not rich enough to provide the capital
that this job required!

It is said that it was the Jews of Spain who introduced-
sired the Moors in the Peninsula, and those of Polo-

The Russians in Warsaw. This Mendizabal who wanted
Selling Spain to England must be Jewish.
French Jews will have endowed their homeland with the engineer
and of the English worker. Nor did we want that
It was the State that benefited from the transport price of
French travellers and French goods;
We found something more national and more in line with healthy practices.
doctrines of political economy to reserve this be-
profit to English speculators!

The Englishman in Rouen! The Englishman receiving a standing ovation
public and decorations presented by the minister
trade in the city where the English set fire
The Maid! Poor Joan of Arc! They've granted amnesty to your
executioners, before glorifying your memory instead of
your torment; and the great poets and the great sculptors
your brothers have not yet dared to avenge you for the insults of
Voltaire. What a fine subject for sculpture, though-
dant!... The Englishman, in the guise of the angel of darkness-
bres, vanquished and trampled underfoot by the virgin ra-
Goddess, in the pose of the liberating archangel, there,
in the very place where the defeated English burned it
all alive.

Noble Princess Marie, you alone, you, the daughter of
king, have you considered using art to consecrate the memory of
the heroic virgin, daughter of the people; that is why
posterity, which began so soon for you, will unite
now, in his pious admiration, your glory
immortal artist to the national glory of the one whose
Your poetic scissors have rediscovered the features!

To consolidate the power of the financial aristocracy-
already master of the bank, the channels and the
messaging services, these major drivers of commerce, we give him
I 11

grants the railways. All the institutions of
credits have belonged to him for half a century. Before
twenty years there she will have been driven by the force of the cho-
their aim was to become masters of all industries.
are surprised in Paris that the administration of the railway
Rouen has monopolized the trucking industry for the
transport of goods arriving in Paris by this
way. What will they say when they see the Jews of the
railways in possession of all the forges, of
All the factories, all the manufacturing plants? We need
Although a monopoly is established, how can it be fought against?
three manufacturers who have their products transported
Free! The Versailles court will tire of condemning
the Rouen railway at one hundred thousand francs of dom-
interests towards the Seine riverboatmen. Con-
Let us continue the examination of the oppressive privileges of the com-
merce.

Bank.

As we live in the age of fiction and

Constitutional lies! The Jews have a
a bank in Paris that brings them mountains of gold,
an institution through which they have monopolized
the benefit of all the Paris discount and a
a large part of that of France. He is not coming back,
of all these discounting operations, one cent of
benefit to the State, and they called their bank,
The Bank of France!

This so-called Bank of France, this coalition
big bankers, if you prefer, received the
privilege of minting coins and practicing usury, but
of triumphant, thirty-six-carat wear and tear,

MEANS OF SEIZING PUBLIC WEALTH. 1.63

She has the right to issue three times the value on paper.
their cash capital. As she lends to
4 percent on a single capital and that it has three ca-
pits for one, it follows that it lends real-
ment at 12, sometimes even at 15 and 16, and the
The proof is that the bank's shares, which are
of a thousand francs, are worth three thousand three hundred today
one hundred francs, and at that rate yield 4 percent.
The dividend each year approaches one hundred and five
how many francs. And when I say that the bank of Pa-
Ris ready at 4, I'm being very generous to her.
Big bankers, shareholders of the bank, do not lend
at this rate than on effects bearing their own
signature, and this precious signature, which gives the
discount privilege, they have already sold it 1,
1 1/2, 2 percent to the bearer of the bill to be discounted.
This bank is an admirable mechanism.
France, and it's a real shame that not everyone is aware of it.
He doesn't understand the power and the game!

Not that I blame this provision of the law which
allows the bank to triple its representation
capital, on the contrary; nothing seems to me more ingenious-
better than this combination which allows to reduce the
interest rate for the borrower, at the same time
that we increase the interest rate for this loan
by means of creating fictitious capital. This is
there one of the most wonderful results of credit and a
a result whose consequences would be far-reaching, with a
A government endowed with a little intelligence. But what
which I find supremely absurd and sub-
truly unjust in this concession of the privilege
The law of wear and tear is that the benefit of this wear and tear,

carried out on the general transactions of the pavs, not re-
Don't come to the State, that is to say, to all of us. I am
asks again why, since the bank has the
right to triple one's capital, and that it is not proven
that it can't also quadruple it, why
Ron would not try to reduce his es- rate
account for 3 percent. Three times three would make-
brand new, just talking about the discount, and that's it
That's still a pretty nice little sum for capitalists.
reasonable. Then there would no longer be any reasons for
not going down successively to two, that is-
that is to say up to six, since 3x2=6, and I believe that it
This method could potentially negate a decrease.
general in the rental price of capital across all
the surface of the kingdom and in every kind of trans-
stocks. The indefinite decline in the income from idle capital.
is the law of progress of societies. The Bank of Angle-
earth one day resolved to reduce its es-
counts for two and a half. What's stopping us from doing it?
France, what we do in England. And how our
Don't industrialists understand that it will be
completely impossible to compete
with TAugleterre, as long as the money is
cheaper in London than in the
Place de Paris?

If the Bank of France were worthy of bearing this
title, if the Bank of Paris was truly the ban-
that national, a bank mortgaged on the for-
public tuition, today a vote would suffice
House of Representatives to reduce the price of money
at 3 percent in France; and the small farmer and the
small industrialists who would see this reduction take place

on the interest rate on the loans they are obliged to take out
to draw up before a notary, those who would see the capital
to become more humane, under a decision of the chamber, com-
would begin to understand the solidarity that exists in-
to their fortune and that of the State; and they would become accustomed
finally to consider the public revenue figure as
the thermometer of their prosperity.

I advise all revolutionaries to re-
to take the bank away from the Jews and give it a monopoly
The state. Banking, transportation, and insurance are
institutions that cannot produce all their
useful results only in the hands of the government.

All of this will be proven later.

It is a great misfortune for France that the Emperor-
reur, who did not admit the legitimacy of the profits
of commerce, and who distrusted bankers and
suppliers, did not dare to follow up on the idea that he
one day had the opportunity to seize control of the bank and the transport business.
The Moscow disaster would not have happened in the first place,
because it is the coalition of Jews of that time which, in retro-
during the departure of the six-week expedition, brought
the disaster; and the Emperor, after having saved France
from the bloody regime of anarchy, would have liberated her equally
element of the ignominious yoke of silver feudalism
he would have left in the memory of men the most glorious
serious of all names, and his popular dynasty re-
would reign over us today.

We did not have a Napoleon at the head of the government.
government since 1815, and the government, since
that day, was no less guilty in his complai-
sessions for the encroachments of industrial feudalism
trielle, that the people and the newspapers have not admitted

gles in expressing their sympathies for the
Jews. I read in a liberal newspaper that enjoyed a
great popularity in its heyday, a very-
warmly opposed the state monopoly on the telegraph.
The esteemed organ of democratic interests demands-
said that each individual had the right to establish his
telegraph line to him and to speculate at his leisure on the
public funds - However, the people are not agitating; the
people have no money to build telegraph lines
phiques.... That's true, but the opposition newspapers
systematic, they are indeed worried about the truth! Their pa-
Trioism consists of accusing the power, not defending it.
the people.

The Bank of France, which belongs to capitalists
of Geneva and Judah, recently decided that there is no
would have more provincial banks, competition from
These things having become detrimental to her interests, she de-
consequently orders that the State not renew
the privilege of the banks of Bordeaux, Lille, Le Havre,
and it offers to replace each of these establishments-
ments by one of its trading posts. Solomon, who was Jewish,
was quite right to put the merchant's purse in
number of the three things that are never drunk.

It is likely that the government will obey the in-

junctions of the Bank of France.

Wear.

Wear and tear is crippling the national labor force in France.
tax that your most competent writers assess
to over two billion per year! Not only
The government is doing nothing to stop the devastation.

of the scourge, but he doesn't even dare to take advantage of it against the
Jews of the oppression they exert on the people by
Wear and tear. He's not cunning enough to make himself understood.
to the working people that this is the tax of usury
and not the budget that's killing them. He's letting himself be accused.
of taxation and represented under the image of a vampire
thirsty for the sweat of the people, because it rewards them with a
Insufficient wages for poor public servants
and he doesn't have the courage to point the finger at the people
his true enemies, the true vampires, and of
tell him: a These are the ones your curse must strike-
per!... » This book was written with the intention of coming
to aid the government and give it heart.

Furthermore, I vehemently suspect the legisl-
author who drafted the French law against usury,
for having wanted to encourage the profession of loan shark. If I ca-
I am quite excusable in my thoughts; he is well
it is permissible to be mistaken about the intention, in judging
based on the facts.

Thus, the law prescribes a severe penalty against the
capitalist who lends at a rate higher than 5 or
6 percent. This is a huge legislative error:
Money is a commodity like any other.
a commodity whose value is fixed by the rap-
port of the otîre on request. The interest of the ex- capital
The stake, whether placed or loaned, must be in line with the odds
of loss or success and the solvency of the company
lender. One cannot lend on the result of a
machine to experiment at the same rate as on
the first mortgage on a building. Defend against
honest capitalist man to lend above the
legal rate for speculators and artisans without guarantees

For the adventurous industrialist, it's simply a matter of delivering
this speculator, this craftsman, this industrialist, feet and

bound hand and foot to the usurer; it is to abandon exclusively
at 1 wear and tear the entire field of lucky business; and
the usurer, who has no pity to fear from the competition of
The honest man takes advantage of the monopoly to exploit
to doubly ter the unfortunate man who is delivered to his mercy.
Not only does he charge her exorbitant prices
the chances of non-repayment of the loaned capital,
but he is still compensated for the chances of danger
legal consequences he faces, in his capacity as a loan shark.
the less the borrower would have to pay off this last-
no more premium on usury, if the honest capitalist was
allowed to compete in these kinds of transactions.
It was certainly a lawyer who drafted this law.
There, if not a friend of the Jews. Turgot, the great mi-
minister who said that the property of the arms, that is to say-
to say the right to work was more sacred than anything
the other properties, did not share the opinion of
our greatest jurists on usury. Solon, the
The Athenian legislator left all latitude to
trade in species and authorized usury, which
brought 1 gold from all countries into the coffers of
Athenian merchants, the most daring speculators
of autiquity^ But you don't need to be Turgot
or Solon to understand that all the laws made
against usury turns to the benefit of the usurer.

It must be noted that such an honorable man, who has become
minister for having reduced the ap-

• The Athenians of Pericles' time were familiar with the letter of
currency exchange, marine insurance and the bar

poiatements de queues-iins of his former brothers
of arms, in the name of the people's interests, has no right to-
demanded the reduction of the smallest cent on the budget-
get TWO BILLION from wear and tear.

This is because wear and tear is an industry whose mono-
pole has always belonged to the Jews, and that by
the current period of tolerance and philanthropy,
Everything in our country that pertains to the Jews is inviolable and
sacred. They had once had it engraved on their banknotes
of the bank, that the counterfeiter was punished by death.
Violating the privileges of bankers, what an abominable crime!
Unbelievable! Only death was capable of expiating this for-
Done. Go ahead and demand the death penalty against
the public poisoners who adulterate flour, the
wine, tea, with poisonous drugs, which

they color or lighten them with copper sulfate and the
lead chromate! 11 would be a beautiful sight to see how the
The Journal of Economists would receive the sole claim
that they wanted to hinder the freedom of trade. The
Journal of Economists, having learned that an Academy-
provincial family, from Rouen or Reims, had
The question of stopping the embezzlement was put to the test.
competition without hindering freedom of trade ^
answered this very important and dignified question
to be taken into consideration, by the buffoonery above-
Next: we ask how to make a horse run.
by tying its four limbs together. It's the same sheet
who, hearing of a riot in Elbeuf, pro-
seriously considered creation as a remedy to the crisis
of a chair of political economy at said place.

Bankruptcy.

There is another usury right known as
commercial credit, and which has as its corollary the privilege-
the law of impunity for theft; it is the right of bankruptcy, in-
core a sacred right in the eyes of economists and the
French people.

Such a merchant whose commercial credit is thirty
a thousand francs, embarks on a reckless speculation
which is, strictly speaking, just a bet on the
rise or fall of the first commodity available,
Oil, sugar, soap. He's starting with even more
with the ardor that he only has thirty thousand francs to lose in
in case of disaster, and that he has one hundred thousand francs to earn in
Success story. Did luck turn in our favor? That's the question.
A skillful man, an honorable merchant. The people
glorifies the fortunate speculator, who, thanks to credit
which he managed to obtain through his lies, by inflating
the figure of his assets, he withdrew from his thirty thousand
francs an usurious interest of 500, of 1000 for 100.
Whether luck turns bad, on the contrary, our
The player gets away with just telling the poor devils
that he plunges into misery: "What do you want,
My friends, I had invested your savings and my hopes.
on the red one, and it was the black one that came out; accuse
the injustice of fate and respect my misfortune. I tell you
I offer 10 percent of the capital you entrusted to me.
when I could offer you nothing: go in peace.
and give thanks to God.

One could, however, reply to this unfortunate man

merchant;

“We did not entrust you with our savings for
play them at the roulette wheel of the Stock Exchange, but for you
to assist in the operations of a domestic business.
It is therefore a real theft, a real abuse of power.
the commitment you made, by exposing yourself to the chances
gambling involved money that didn't belong to you. The vo-
their highway robbery at night
at the edge of the woods, a short risk of the scaffold in com-
putting his crime; he did not seek to capture the con-
fiancée of the traveler, to seize his purse; he
is less criminal than you. Commercial credit
has a natural limit, and that gives rise to your speculations
enough latitude still so that you don't have to-
care to cross it. Since commercial operations-
commercial transactions are simply series of buying and reselling.
you had to calculate approximately the differences
these, that is to say the chances of losses to which you
explain these operations, and stop at the figure of
these differences that your own capital can cover.
Beyond this limit, you're playing with money that...
didn't give you a chance to play; you're playing with the ar-
"You're stealing someone else's people..."

All of this is quite true, but it will not fail
learned economists, to respond to this reasoning-
that if we were to accept such theories,
all commercial transactions would become impossible, and
that with such scruples, Mr. Marquis Aguado de
Las Marismas could never have won in a few
years a fortune of twenty million, the castle of
Petit-Bourg and its hotel on Grahge-Batelière Street!
A great misfortune indeed, when the Marquis of
Las Marismas wouldn't have earned twenty million! One

A Jewish newspaper once mentioned Mr. Aguado's fortune.
as an example of encouragement for workers
laborious.

They do not want to understand that if Mr.
The Marquis of Las Marismas earned millions, that's
that probably others have lost them. You don't
See how happy a rich man is; have you calculated from
How much misery, despair, and suicide!
perhaps, the happiness of this favorite of

chance ?

Alas! these protests of probity and reason
are too weak to fight against the torrent of ideas
of today, and the law that encourages bankruptcy
was made for a people among whom the moral sense
was already corrupted. I said it: we were English by
Our theories are revolutionary, we still are
more through our business theories. We have glo-
The speculator, whom our fathers despised, was reviled.
Bankrupts are the Bayards of feudal finance
cière, the wounded nobles of the great industrial battles-
trielles. Bards and minstrels, tune your Drunk on
the tuning fork of the century's ideas, and draw from it the chords
the most touching and most sweet to sing the
The downfall of the treacherous molasses. Inhabitants of
Montmorency, simple villagers with pure morals,
braid flower crowns to adorn the forehead of
virtuous Kessner, that good and compassionate man
for the miseries of the worker, so generous to the
poor people of his parish, but who one day forgot himself
even stealing eight million from the treasury of which he was the
Cashier. Eight million, is that all!

Regarding stealing the treasure, the suppliers and the

common people adopted the maxim that stealing
Government was a venial sin. I have often heard
the people's humility, the bourgeois himself, expri-
sea the wish to be only two hours minister of
finances. M goes to certain classes of society where everything
the world is perfectly convinced that a minister
finance is a man who has no other be-
he's only interested in piling up coins, and to whom he belongs
permitted to divert the quantity he deems appropriate
netable, for his own personal account. For these people-
There, the Ministry of Finance is the only enviable one. They
are also in the habit of taking no account of the
known figure for an employee's salary. "You don't
"Don't talk about the stick trick," they object.
with a deeply knowing look, when you teach them
the figure;^ d(s emoluments of a sub-prefect or a
judge. It is very painful to think that all these people-
This only serves to reinforce the administration he is accusing.
his habits and the vices that are in his own
thought. Certainly, this people needs attention.
To moralize him!

In principle, bankruptcy is never excusable; it

is always bankrupt, unless there are cases of force majeure
major, like a robbery that would strip you of everything-
completely, a shipwreck, a fire, or a flood
donation. The law, by encouraging it through its excessive
tolerance has led to abuses, including those affecting workers.
is primarily a victim. Off-site, all these fail-
lists that we see succeeding one another daily
in the major trading centers, they can be summarized
inevitably led to a work stoppage and unemployment.
of industry somewhere. Now, unemployment of what-

Naked from Financial Feudalism.

a few days, in that time when anar- competition
The chicique has reduced wages to a minimum, and where the ou-
Friday lives almost everywhere on a daily basis, it's the arrival
of misery, hunger and despair for the me-
the nage of the industrious poor. These criminal statistics
new ones whose figures are swelling so rapidly from year to year
in a year, they peremptorily denote the ravages of
the depravity of morals; but this depravity
is merely a consequence of widespread misery; and the
periodic stagnation of business and the backlash
industrial crises are largely responsible for the lag-
worsening of this misery. Every day reports
evil, the novelist and the poet, like the administrator
author; every day the press records the story of
some unfortunate woman died of hunger; every day
the courts have to collect the supplication of which-
that individual picked up on the public road and solicited
citing the benefits of incarceration, and yet neither the
Neither the despair of the people nor the terror of the rich will prevail.
to draw power from his incurable apathy.

Two years ago, workers in England...
aimed to present a petition to parliament in
which they demanded the ministers be
forced to guarantee each worker the remuneration
ratio of his work, otherwise to abdicate power for
cause of incapacity... These good people, who had
imagined, as I did, that the ministers were made
to ensure that the people did not die of
Hungry! Reading the petition provoked hilarity.
touching within the honorable assembly. From
on this side of the strait, the ministerial newspapers the Globe
and the Debates were welcomed by charming sar-

MEANS OF SEIZING PUBLIC FUNDS. 176

In cases where claims are so logical and so simple,

poor workers. As if the ministers of a
Great nations had no other fish to fry!
These workers are now truly becoming a force to be reckoned with.
Demand! . . . Laugh until you're stuffed, write without compassion,
and serve the tranquility of the sated egoists, by denying the
misery of the masses; above all, try to postpone the day
where these unleashed masses will remind your ministers
that they once held the charge of the people, and their de-
will be held accountable for what they have done for this
people, when they held power.

Your rights in detail.

The right to bankruptcy is the right to theft on a grand scale.
scale; but industrial feudalism does not despise
She sacrificed small profits to large ones. She did
granting commerce the privilege of impunity
Flight details.

The coal merchant who sells under false weights, who mixes his
wheat flour, bean flour, or plaster; the right-
a guide who uses magnesium carbonate for feverish patients
for quinine sulfate; the wine merchant who de-
bite to its practice, under the name of Bordeaux or Bour-
gogne, a drink made entirely from scratch and in
which only lacks one other ingredient than juice
of grapes; all these honorable shopkeepers
have the right to steal and poison with impunity
the people. The law, when it is very severe, pro-
announces a fine of one franc, sometimes three
francs, against the corrupt baker, to whom his
The prevarication brought in one hundred francs that very morning;

176 OF Funeral Feudalism.

She never dared to pronounce the suspension, even
temporary, of the guilty industrialist; she retains all
its harshness for the unfortunate man whom hunger has driven
to steal a one-pound loaf of bread, offered to his covetousness
on the front of a shop, or the sheaf of
Wheat spread out in the neighbor's field. There is hardly any risk of
imprisonment for this last crime, under the pretext that the
The sheaf is entrusted to public good faith. The baker-
apparently does not abuse the good faith pu-
blique, when he weighs his bread with a wooden scale-
teuse. The law is fairer in Türkiye: first, it
does not let the man die of starvation, for lack of a
piece of bread; then she nails the baker by
his ears at the door of his establishment, and the-
The sign at least warns the passerby of the danger. I don't
It is not asking that French law borrow money here.

to Muslim law; but I would only like the
justice took care to indicate to the customers, by a written notice
the water that she would have hung on the baker's door
unfaithful, the number of convictions that the thief has
endured. It is customary, on major roads, to
to line dangerous passages with a guardrail; for-
what not to report to the public, as a precaution
similarly, the unsanitary workshops in which he runs
Is there a risk of being poisoned or robbed?

This is the case here of opposing small-scale fraud.
free inhabitants the usual loyalty of the agents of the mo-
state monopoly, tobacco and gunpowder retailers,
For example. When a tobacconist is caught
Caught red-handed in the act of smuggling on our premises, he is on-
the suspended field; its flow is closed; it is con-
condemned to a very heavy fine which considerably reduces

(Iérableiueiit ses benélices illicit. The fine is taken
regarding the guarantee; it is revoked if fraud has
was far too detrimental to the interests of the treasury.
Therefore, complicity in smuggling is very rare.
in France among these retailers, despite the enormous con-
a summons for contraband tobacco that is being sold there. And
Then, the issue is that retailers are subject to a sur-
active monitoring and control of their competitors.
This punishment that threatens the corrupt official is
for the consumer the guarantee of quantity and
of the quality of any product sold by the government
These guarantees are even more comprehensive.
with control of the currency whose production is
a state monopoly and a model institution. The
control of the tester, who is appointed by the governor
government to which it provides a pro- guarantee
proportionate to the importance of its operations, is, for
the buyer of a piece of jewelry or gold or silver cutlery
gent, a sure guarantee of the value of these objects.
There can be no fraud, because the tester and the
governments are responsible for this value at-
tested by the brand's control. None of these ga-
ranties do not exist for the customer in relation to the merchant
free, and this lack of guarantee, vis-à-vis a single
a bad-faith merchant, most often leads to
for the mass of traders the consequences in-
calculable. For example, the trade of Bordeaux
or from another port ships to Constantinople, under the
the name 'Champagne wine,' a drink that has
another analogy with true Champagne than the
ability to pop the cork. The consumers-

The authorities of Constantinople acknowledge the fraud and re-
I 12

noncent to the wine of Aï and Sillery, for fear of
Bordeaux Champagne. That's a lost opportunity.
for the vineyards of Épernay and Reims, for a
important national industry; and all the owners-
silence and all the loyal merchants of these regions
will pay for the crime of two or three scoundrels.
The same scoundrels ship to Ilio-Janeiro or to
Mexico, colored fir tree rolls as a substitute for
silk ribbons from Saint-Étienne, and the consum-
Mexican and Brazilian citizens, outraged by the fraud
from these unscrupulous shippers, obtain their supplies
now in England, Switzerland, and Germany.
The trade journals and the Academy of
moral sciences, represented by the Journal of Eco-
Nomists demand that the law respect these infamies.
individual acts that compromise honor and interests
material possessions of a nation. They claim that these are not
there are only slight drawbacks to the freedom of the com-
Mercy, which, like the spear of Achilles, heals
the injuries she inflicts. I can see them clearly from here.
the injuries that the
Achilles' spear of competition; I don't see it either
clearly the wounds that she has healed and recovered.
The wound, in fact, is still bleeding: our products are
expelled from the Levant, which formerly bought only from us.
South America has taken its demands elsewhere.
The Chinese consumer to whom the manufacturers
The people of Elbeuf shipped sheets that transform the
trousers turned into shorts, overnight
will not want to expose himself to a second mishap of
same kind. Meanwhile, the Union traders
American and English, who are too clever

"People who can afford this kind of trickery, this fraud."
regarding the quantity and quality of the merchandise,
our rivals, I say, are actively working to suppress us
to plant, and they succeed without much difficulty; for
All their products are of superior quality. These.
that England and the Union, the Union especially, com-
adopt the principles of solidarity in matters of?
trade. In the United States, there are controllers of>
tobacco and flour, whose wages exceed
those of our French ministers, because we have sen'

that they needed to be protected from corruption. This
controllers take care to ensure that it does not leave the ports of
The republic has only one inferior product
which would dishonor the country; and to give full grace.
rent to buyers, they write on the barrel which contains
holds the flour, tobacco or salted meat, the quantity, 1
quality and place of origin of the food product
The government thus guarantees V
sender loyalty.

Nothing would be easier than getting a
a similar method for our maritime expeditions
Many times, this state guarantee has been demanded.
in the name of the honor of commerce; but the government-
ment was afraid of upsetting the majority of the body com-
commercial. Public opinion, on the other hand, has said that.
if we were to invest the authority with the right to prevent 1,
fraud, he would use it to corrupt voters... r
Unfortunately, the voters are more corrupt than the government.
government. Mr. de Cormenin, who was formerly
friend of the people since he attacked the government.
Mr. de Cormenin acknowledged this truth a long time ago
time, and in this, the friend of the people has shown

courage as much as reason, why his voters
returned it to private life.

Meanwhile, the unlimited right to fraud, translation
exact meaning of the word free competition, continues to dis-
to honor French commerce abroad. But I don't
then reasonably surprised by the indifference of
government, with regard to trade fraud
international. I don't see, in fact, why this
a government that does not want to protect its citizens
against the sale of poisoned wine, bread, and tea,
would abandon this indifference in favor of the e-
foreigner.

PriTiIô{>'e de l^ncurcérability.

One day, however, the law pretended to show itself-
It is very harsh on trade. She awarded the con-
looting by body against the merchant who would not fulfill
not his written commitments. The learned jurist
who wrote this strict provision into the Code,
must be a close relative of the person who made the provision
which concerns Tusure. The severity of the law has made the
negotiating a magnificent privilege with Vincarcéra-
hilarity.

Indeed, the privilege of incarceration means that
the licensed individual who offers no kind of ga-
The pensioner, who has no creditworthiness, finds it possible to borrow
ter, on the commitment of his individual freedom, of
are important, which brings us back to customs.
of the Germanic tribes as recounted by Tacitus. This privilege is
even if precious, let the unlicensed citizen abdicate
every day is his own, that is to say, the privilege he has

to avoid being imprisoned for non-payment,
to be admitted to the same benefits as the patent holder.
That is to say, the unlicensed borrower becomes all
negotiating by day, using a bill of exchange,
a simple change of formula in the obligation
which temporarily makes him a merchant and renders him
incarcerated. With this change of formula, he finds
to borrow at a reasonable rate. Ultimately,
When the patent holder wants to avoid prison, he still has
the great resource of bankruptcy. Bankruptcy is a
a kind of commercial confirmation that relates to the ne-
taking advantage of all the sins he has committed since the
baptism.

We know the story of this great financier, of this
famous speculator, who spent five years in Sainte-Péla-
gie to earn three million that he owed to a creditor
fierce cier, one of his former partners in supply-
army formations. The public generally found the
A joke in very good taste.

What do you say now about this severity of the
law that condemns to death or imprisonment,
the counterfeiter of banknotes, and which allows the
first patent holder to manufacture counterfeit money
Naie with her signature?

Here comes yet another of these anomalies, my-
strueuses that we encounter at any moment in our
institutions and which dishonor our Codes.

the merchant and the farmer.

We have just seen the merchant, the licensed one, admitted
to discount one's paper or to borrow from the

bank, at a rate of 4 percent, the sums of which it
needs it for its more or less illicit operations.
The merchant has only his credit, a purely
chimerical, as demonstrated by the bankruptcies quo-
Tidians. Let us, however, compare his position with that of
of the landowner, of the farmer. We will-
On one side, we have the merchant, the parasitic industrialist,
who has no other guarantee than his privilege of incarceration
rehabilitated, surrounded by all the favors of the law, — of
the other, the useful worker, the worker of the soil, the pos-
bailiff of a pledge whose value is known, crushed
under the strictness of the Code. The subject is serious enough to
some clarification is needed.

The manufacturer without collateral borrows at 4 percent.
I said, on a blank sheet of paper, without an intermediary agent.
paid. The most favored owner does not borrow
never on a first mortgage, unless... ten to
TWELVE percent! And thanks to an intermediary.

I see the entire body of notaries rising as
a single man, as when it came to burying
the Teste proposal, and to protest with one voice
against the exaggeration of this rate of 10 percent. I
I hasten to reply to the notaries:

“You frequently lend at 5 percent on pre-
first mortgage I lend you even at 4, when the
The loan figure is a bit high and the investment
very sure; and generally your fees do not increase
with an interest rate of barely more than 1 in 100, the interest in the emb-
Prunt. I agree with all of that: but let's be clear
A little, for what amount are you lending?

I am asking you (I am asking you for what amount you lend to
4 or 5, relative to the total value of the pledge that

Are you mortgaging your property? I'm asking if you're lending.
at 4 percent, for the entire value of the im-
furniture? n

The notaries' association tells me no, that it does not
made a loan at 4 and 5 on the first mortgage that
for half, or at most two-thirds, of the value of
the building; fifty thousand francs, sixty thousand
francs on a building valued at one hundred thousand francs. So,
I agree with the notaries, and they had great
It was wrong to protest against my statement earlier.

When a building worth one hundred thousand francs is encumbered
of a mortgage of fifty thousand francs, that is to say-
to say for half its value, the owner does not
can no longer borrow except at a usurious rate for the other
half. The fact is undeniable and it is natural. We
knows perfectly well that the owner who must cin-
forty thousand francs on a building worth one hundred thousand
francs, will never repay this debt with his
income in five years, the usual term for bonds
mortgages, nor in ten years either. So if this
The building can only be vacated through expropriation.
a capitalist will not invest his funds in an event-
almost guaranteed tuition of a trial; and how
Should I invest again? On a second mortgage, when?
the value of the land can decrease by half while
suddenly, through the effect of a revolution, so that
that the value of his pledge be completely destroyed.
To pass an experienced capitalist on the
disadvantages of a loan secured by a second mortgage include:
It is necessary to offer him significant advantages, that is to say
substantial interests. That's why the owner who has
borrowed at 5 on first mortgage, for half

of the value of his land, borrows 10 for the other
half, more often at 12 than at 10. I'm talking about the pro-
owner who has no other income than that of his
building.

A piece of land worth one hundred thousand francs therefore only has one
valued at fifty to sixty thousand francs for the
honest capitalist. I then ask if a loan
to 5 or 6 percent, which begins by reducing
fifty thousand, worth forty thousand francs
A pledge of one hundred thousand francs is indeed a loan
at 5 percent? What if borrowing at 10 percent on the
the entire building or 5 on only half,
is not quite the same thing. I'm mistaken, it
There is an advantage to borrowing the largest amount.
We see that the most charitable mortgage deals with the
owner like the pawnshop, the unfortunate one.

Now, if instead of talking about loans of one hundred
a thousand francs contracted by means of bonds which do not
loans will only be renewed after five years.
very rare in a country with eleven million
of plots covering fifty-two million hectares;
if from this sphere of the small number of privileged people,
we go back down to the most common category, to
the mass of mortgage loans of five hundred and

of a thousand francs, that's when the scene changes and that
One sees the wear and tear of the unfolding in all its luxury.
legal rate ^ preferred usury.

It is known that in countries where cattle are raised,
located far from major cities, such as Marche, the
Charolais, Bourbonnais, Limousin, Auvergne,
the interest rate paid by farmers who operate
However, they are one of the most lucrative branches of

agricultural industry, is 1.5 to 20 percent. The interest
what the winegrower and the laborer pay passes all
belief. I bet we can give you at the admin-
mortgage administration, solely through inspection of
records, the exact extent of the portion of the territory
occupied by vineyards. We need to see how many industries there are.
parasites live in France off the miseries of this poor
agriculture, the lifeblood of the country, and which gives
work for three-quarters of its inhabitants!

Thus, while the small farmer who has a
His capital, a capital in the sun, borrows a hundred crowns
at 20 to 30 percent, to buy a cow or to
To marl his field, the industrialist who has only his credit,
borrows on 4 percent banknotes all the money which
He needs it to play.

It will be interesting to see the comparative table presented.
of the state budget and the usury budget, to see
Which of the two weighs more heavily on this people?
who confines himself to exclusively cursing the greed of
tax authorities. I have sometimes heard things done on this subject.
instructive calculations.

The soil of France, it was said, is burdened with a
a mortgage of fifteen billion for the benefit of capital.
Let's assume the legal rate is 5 percent, that's a tax
of seven hundred and fifty million that agriculture pays
to the capital, after having settled a large part of the con-
contribution of the two hundred and fifty million that the
Jews take a cut from the country as interest on the debt
national.

Assuming that notaries are content with simply pre-
raise 1 percent for their fees on all the
mortgage obligations they take out; assuming

that all the mortgage obligations they pass
renew themselves only every five years — -fifteen thousand-
billions of mortgages give us each year for
three billion in mortgage-backed securities to be renewed, the
fifth. That on this figure of three billion, the
The notary charges 1 percent for the receipt, 1 percent
for the new act, that is to say 2 percent; 2 percent
Out of three billion, that's sixty million per year.
The mortgaged real estate would therefore pay to
notary services, solely for the drafting of hy- contracts
pottery, an annual tax of sixty million,
by basing on the legal interest rate and taking
the five-year period as the average duration of the con-
trat. I repeat these figures, I do not guarantee them Texac-
titude.

When we add to all these figures, whatever they
that is, three-quarters of everything that is swallowed up by the cli-
three-quarters of the year in the abyss of the chicane
of what is lost from public funds to the benefit of
parasites who call themselves bailiffs, solicitors, lawyers,
dockworkers, businessmen — the two billion to
paying through usury, and the billion to be paid as a bonus to
major industrialists, refiners, manufacturers, fabricators
iron cans, etc., and the millions to be paid to the flood-
tion, hail, fire, bad weather
seasons, at conscription, we end up no longer knowing
what is most admirable, or the power of
prodigious vitality which sustains property in our country
land, or the patience of the worker, or the
profound misunderstanding of the government and the legislature
The men who watch, arms crossed, all these gas-
looting and all that misery; without seeming to be in-

j

to quit in the least to know how everything
This will end.

Poor lawmakers! They've turned agriculture into a
branch of the Ministry of Commerce!

They have been Minister of Agriculture for three or
four years, an esteemed manufacturer from Sedan, who
had spent his entire life making black cloth.

The manufacturer who became a minister through power

of capital, once had to appoint three inspectors
generals of agriculture. His first choice fell
naturally on a candidate who until then had
studied agriculture only in the cash books of the
Mr. de Gi;*ardin's journal, but who was the cousin of

Mr. de L. This is from Mr. Cunin's own mouth-

Gridaine, that I hold this innocent epigram, to
the address of the poet's cousin. This minister, who did not...
he had never spoken to me except that one time, he confided in me.
that the first instruction given by him to the new
the inspector general, had been to surrender immediately-
to the veterinary school in Alfort, to learn at
less the first words of his profession. Mr. Cunin-Gri-
Daine is a man of integrity and sense, who would have been
perfectly placed, I suppose, as general manager-
general of textile manufacturers, but which is not
equally well placed, in the country's interest, as mid-
Minister of Agriculture.

To sum up : all the privileges, all the resources
to seize public funds, all the favors of the
budgets are for the parasitic industrialist, for the com-
merce, a simple distribution agent, but owner
almost exclusively capital.

And all the legal iniquities, all the charges of

The tax burden falls on labor, on production,
superior element of social wealth.

And the cowardice of power and the blindness of the o-
public subsidies also contribute to maintaining
this abominable situation.

That's because commerce has rallied to his cause, without the
to want, formidable auxiliaries; which will say the
why the terrors of power and the folly of
people.

CHAPTER VIII.

The nn\lliaii-e!ii «lu rniniiii'ree.

Everything that makes noise in France, everything that is...
lodge in this land of logomachy and sterile agitation,
anything that possesses influence of money and opinion,
the solicitor, the lawyer, the notary, the journalist, the cabaret-
third, make common cause with commerce, with the
financial feudalism. This anarchic and false regime...
go: they instinctively sense that their position will be
shaken by the adoption of the first legislative reform
serious situation. 11. It is therefore their responsibility to prevent this
misfortune; and that is why they cling on, and of the
tooth and nail, to the maintenance of what is, and to-
what they so persistently divert the temp-
petty crimes that threaten the feudal system of the stronghold for the
to blow up the monarchy. All these people live off
privileges, and their fortune is based on misery and
public discord. It is obvious that the lawyers,
lawyers and journalists would perish if citizens
did not quarrel among themselves, and if the governed
were in agreement with the rulers.

the lawyer.

What is a solicitor?

A solicitor is a man who has bought, on credit, a

establishment invested with a manufacturing monopoly
legal acts, and who has an interest in freeing themselves.
as quickly as possible from the price of its acquisition;
He is a man who thrives on the quarrels of others and that
the law even dispenses with the guarantee of capacity that it
demands of the lawyer; as if this law wanted to consecrate-
to create in principle that money is the supreme ability.
Prosecutors were less
well viewed in the world today: they belong-
were brought to the stage, where they were lashed out with his sarcasm.
They're making members of parliament today: I don't believe so.
that this is the case of praising the progress of the mind pu-
public. We are being too lenient these days.
for parasitic functions; our tolerance is com-
complicit in the encroachments of the power of the crowns. I know
although it is easy to cite an honest lawyer;
Which is not surprising at all, since no one chooses themselves.
its function in this society turned upside down, and that one is born
admitted, so to speak, as one is born blind or

lame. But it is nonetheless true that the lawyer
selfless and honest will have a double crown in
the sky.

The solicitor wields considerable influence over business matters
public by election. The tax figure that the
The corporation's influence on the country is enormous; it is counted in
France three thousand three hundred and seventy-seven studies
of lawyers whose average value may be forty
one thousand francs, one hundred and thirty-five million. Each
The study is to be paid for over ten years; we have a figure.
an approximate way to assess this tax, which would amount to
to one-tenth of that sum, or thirteen million. The
Friends of the people don't want it touched. One

something that would flatter them and the people much more
Also, it would mean cutting off one or two rails-
lions the king's civil list, and to reduce accordingly the
salaries of architects, bricklayers, painters, of
sculptors, etc., who are busy embellishing the pa-
the royal palaces and museums, which serve only to
to the people and to the artists.

The lawyer, living off privileges and bad laws,
cannot want privileges to be abolished and
Let's make good laws. He will start a revolution.
before agreeing to the reform of the system
Mortgages and property seizures. Members of Parliament
that he sends to the chamber, they are careful not to ask
similar reforms.

Since the press has become subservient to advertising,
the lawyer has become a powerful figure in relation to the
press.

the lawyer.

I fear that we in France have as many a-
lawyers than legal proceedings in separation
One year, a few thousand lawyers...

If all these people lived off their profession, the fortune
all of France would pass through it: we don't count
fortunately, there are two or three thousand who practice
and who make a living from their talent.

The Chamber of Deputies has nearly one hundred of them

Thirty, roughly a third of its members. This figure
is not very reassuring. Without the wolf hunters who have a great
interest in preserving wolves, since hunting
Wolves are their greatest joy, a long time ago
that this species would be destroyed in France as in

England. Lawyers who live off the obscurity and
imperfections in the law cannot be justified.
able to work wholeheartedly to clarify the texts
and to perfect the Codes. They have, in the preservation
bad laws, the same interest as the wolf hunters
to the conservation of wolves. If I were sovereign, I
I would not give the law on waterways to be made to
lawyers, no more than customs law to be applied to
smugglers.

The practicing lawyer, who possesses talent and in-
construction, is the humble servant of the lawyer; it is the cas-
characteristic of financial feudalism: Virtuspost nummos.

The lawyers, who claim to be great friends of the people,
are very proud of the privileges of their order. It's even
the only corporation that has preserved this word?-
vile in its official vocabulary, since this
the era of '89 when we imagined we had made a table
stripped of all privileges. One of these privileges...
the lawyer's most lucrative, one of those consequently-
The thing he cares about most is that of power
Speaking for and against, with the same fervor, the same
conviction and the same integrity. The people considered
for a very long time the lawyer was the widow's defender
and the orphan. I do not forgive the press for-
risk of not having taken sides, loudly and clearly, for
President Séguier in his latest case with
the Paris Bar Association; for Mr. Séguier
had had the courage to say out loud what everyone
The world thinks in hushed tones. The truth, therefore, is a terrible
something that no one dares to hear.

It's not the lawyer pleading in court who costs
dear to France. This one often gives, on the contrary.

great services to society and can silence a lot
of good, when he takes his true profession to heart.
which is to fight abuse and defend the oppressed
against the oppressor. The one that costs the most is

the one who does not plead, or the one who pleads at
The elective chamber.

He who pleads in the chamber, remains silent when he is
The one who is Attorney General or First President. The one who
does not plead its case anywhere and is very difficult to place.
made up of the local opposition and small newspapers and
small banquets which sanctly maintain the agitation-
tion in the country. H is not without influence on the
Poor choices by the MPs. Like the law schools
reject into society a number of con-
The staggering number of these lawyers without clients, the home of
the agitation, constantly fueled by this full-fat food
The sap is rising, becoming more active every day. The company waits without
doubt that the mine will explode, to recognize
that the ground she was walking on was not very-
solid. The unattached lawyer is a born enemy of the government.
government that did not recognize his ability and his ti-
Very. It is an important auxiliary of feudalism.
commercial, in the sense that he does not attack it and that he
actively works to demonetize and weaken the pou-
See. General rule: Anything that harms the monarchy and
The people benefit, but the trafficker does.

The title of lawyer does not provide income, but it
However, it provides the means to do so.

This is the first rank of the new knighthood.
diploma, which represents the money spent by the father
For the education of the son, it is proof of nobility.
of the holder.

• 13

194 OF FINANCIAL FEUDALITY.

Any administrative career is closed to someone who
does not provide proof of financial nobility, ma-
court clerks, judges, prefects,
Council of State, consulates (there is one for the Council of State)
and the consulate expressly reserved in favor of
writers of the Journal des Débats, organ of the aristo-
financial cracy). All the sons of merchants do
their right. The government, complicit in the encroachments-
members of this aristocracy, work every day
to broaden the scope of the diploma monopoly, and to
closing the administrative career to the capacity without
money.

Many people are calling for electoral reform
complains without knowing why or how, and only

to counter the power, they agree on the cha-
the pitfall of adding capabilities. Now, what we f'nlend
In terms of capacity in France, these are lawyers and
doctors, people who bought with money, and
not always with talent, their titles of capable.
Certainly, if public education were general and gra-
tuite, if the propagation of this instruction was
considered the first duty of the government
if ability alone granted diplomas; if
From today onwards, the teacher of a certain class, the
a public official of a certain rank, an officer of a
of a certain rank, the priest, the member of the municipal council-
cipal, of the agricultural show; if all those who fill
missions of dedication and trust, were
included in this category of capabilities f I do not pro-
I wouldn't test against the addition of the lawyer and the
doctor. But if the list of new voters does not
must understand that these latter, I declare that this

This addition will be a further misfortune for the country.
because it will increase the number of enemies
mis du Douvoir and that of the friends of the silver feudalism.
Let us be careful not to strengthen the financial element in
the electorate: that's where we need to look for it
demolish, on the contrary. Let us not reduce the electoral census.
let's raise it; let's increase it from two hundred francs to
a thousand; but let us say at the same time: Every schoolteacher
communal, every officer, every judge, every bearer of
A diploma of any kind qualifies one to vote. That's it.
as we recognize merit and intelligence, the only
titles of men's superiority, and how one puts back
The metal in its place. Isn't that a shame, tell me?
than former ministers, than court presidents
royal decree that generals should not be electors
when this voter function is assigned in Pa-
Laughs only to two thousand tavern owners! No doubt;
But the people have faith in the tavern keepers who poison them.
and distrusts the public officials who serve him and
whose cause, the cause of the capacity, is his own.
I am quite right to profess supreme contempt
for so-called liberal ideas, which are nothing but
English ideas, because it is the progress of these ideas that
led to the split between the public servant
and the people, as he had previously begotten
the split between the monarchy and the people; and I don't know
no more terrible obstacle to the emancipation of
peoples, whom these fatal divisions have brought about.

Because notice this other tactic and this other

Machiavellianism, now. Machiavellianism, I give
perhaps far too much subtlety and perfidy in
directors and accomplices of the system I am attacking,'

because there is certainly more lack of foresight and
negligence rather than premeditation in the errors of
all these people. But that the plot is led by
Machiavellians are short-sighted philanthropists.
It is nonetheless dangerous, and it is important to...
indicate the goal and the route.

As the government conceals and all-
powerful of the silver feudal system, supported by the competition
public opinion and the inertia of those in power are pushing
the legal professionals monopolizing all the positions
administrative; another movement parallel to this one
takes place in the press, and must complete, if it succeeds,
the crushing of democratic interests. It is the demo-
netization of the civil servant in public opinion.
They cut his already insufficient treatment, and they want
expel him from the room, under the pretext of incompatibility
eligibility for a salaried public service position with the mandate
of a member of parliament.

However, the civil service is in a state of anarchy.
shit of current society, the only lifeline
that can save democracy from shipwreck. The function-
public sector employment is the last remaining option
still to the common man, son of his works, of
to occur and to eventually exercise a
influence on his fellow citizens. Ability is the only
legitimate privilege. The son of the common man who
he possesses it like the son of the rich man, as we have seen
In the Revolution, therefore, it is in his interest to have this privilege.
be recognized by society. However, this privilege cannot
to be recognized and sanctioned only by the public service
salaried employee. Putting public officials on suspicion-
cion, therefore, is to proclaim the downfall of democracy

cracy. It's tiresome to have to explain
Such simple truths.

Poor people! I pray that I may be forgiven for these in-
Interjections that appear so often in my writing,
But the thing is, the foolishness of this people is too much
strong, and that the cunning ones who deceive him, abuse by

too cruelly of his credulity. Listen: — He
led these people to believe that he had conquered
the price of fifty years of struggle and suffering,
the right to be eligible for all civil service positions and
military. His conquest was written in large letters.
at the top of its charter. We throw our children to the mouth-
laughter, under the pretext that each soldier carries in his
cartridge box, the baton of Marshal of France. And then,
when he is about to exercise his right
Having bought it at such a high price, they come to tell him, poor man,
that the job of a public servant is a job
infamous, that every public official is suspected of
Treason against the people's cause is the damned soul.
of the government, which is the born enemy of the people, and
that we cannot cut these magistrates' nails too hard
modest, to these professors, to these priests who earn
their twelve hundred francs a year, to defend, to in-
to educate, to moralize the people, and that it is necessary to refuse
pensions for the country's elderly servants, who do not
ask for no other favor than the ability to complete
gently living their lives in the sun, without being forced
to extend a hand!

Oh! Have mercy, have mercy on the people, gentlemen of the
shop, chicanery and the press. Respect at
minus the idiocy of this people whom you have stupefied.

Certainly, the functions of representatives of the country are

high enough, large enough to absorb all the
capacity and all the leisure activities of a single man, and I
I also want the nation's representative to give
all his time devoted to the study and defense of interests
of the nation. But for that, I need a reform
A democratic prerequisite; I need an electoral law
which only requires guarantees from the voter ■ par-
so much, which declares all citizens eligible for less
of unworthiness; and which, as a corollary to these two
provisions, allocates to members of parliament a salary and a
honorable treatment such as the position it remunerates
nère, and which is not too disproportionate with
the income of a candle merchant.

That's how things work in Belgium and
in the United States of America, a country of democracy in-
intelligent, where one has the courage to think and to speak
out loud: May the individual who dedicates his talent and
his vigils in service to his fellow citizens, also
just rights to the recognition of these, that the

any industrialist who comes along and lends money to the small group for a week
or who sells counterfeit drinks.

If I have within me in my life an act of dis-
a well-documented commitment to the interests of my country,
It is the acceptance of a salaried public service position.
Those who have never borne this cross, who have not
They don't know what perseverance it takes to do the
good and firm to stoically endure the
miseries of the condition, slander and insult,
They pity the public official instead of accusing him.

Unfortunately, the people do not want to per-
suader that free civil servants are always
those that cost him the most. You don't want

Pay your MPs, they pay themselves, by cor-
breaking off the ministers, and having themselves distributed, to
to them and to those of their race, jobs, dignities,
the missions, the railways, all the important posts-
officers of the army, the administration and the ma-
Gistrature. Ask Baron Dupin, who holds multiple
the salaries of ten paid positions and which is
so strong in statistics, what France has paid for, de-
then 1830, to the families of Messrs. Dupin, Barthe, Per-
sil, Odilon-Barrot and other lawyers, no less elo-
Quents than good cousins and good brothers, the number you
will frighten. Mr. Odilon-Barrot is certainly one of the
the most honest and selfless men of
the room; but his family receives no less
on the budget, by itself, a small civil list of
one hundred and thirty thousand francs a year. Judge those who
are less selfless.

Let it be said by law - that every French citizen
is eligible - ■ that the functions of a member of parliament are sa-
lariated and incompatible with any other function pu-
blique - very well, I adopt this system in every respect.
But until this gap in the legislation is
fulfilled, I don't want anyone expelled from the
chamber public officials, the only representatives
indicators of intellectual capacity and democratic interest
cracy.

If there were a rational exclusion to pronounce
(I'm not asking for anyone), if there were, I said,
today an incompatibility to be established between a
function and that of deputy, it would certainly be the in-
compatibility of the lawyer and the legislator, by the rai-

his previously deduced: that the lawyers, who vi-

They would be driven by bad laws and die by good ones.
have an interest in making them bad.

In fact, there were at that moment one hundred and thirty lawyers at
the elected chamber, not to mention the general prosecutors
generals, the first presidents, the judges who were
lawyers. 11. It is a matter of seeing, according to the legislative work,
which has been done since 1830, if it is the element of the ba-
vardage who has erred in parliament, and if it is appropriate
to increase the influence of this element, by removing
of the national representation, the only men of ex-
experience and practice it contains. Let me
names the lawyer who claimed human rights at
work, a right proclaimed and recognized as early as 1776 by
Turgot.

We have seen the intimate union that privilege creates.
of money between three parasitic industries, commerce,
The procedure, the bar association. Joint liability is
even closer between capital and the notary.

notary's office.

The notary is the supreme pontiff of society.
temporary; because this society no longer has faith and no longer worships
than the golden calf. The notary holds in his hands the
fortune and family secrets of his fellow citizens;
The notary knows the price of electoral consciences, and
the weakness and the strength of each party's position. That is
the important man of the time.

The notary is a ministerial officer responsible for drawing up-
to record all transactions between individuals to indicate
He did not hold his position from the king, although he
He calls himself a royal notary; he holds it from his crowns. He keeps

with him the minutes of all the documents he draws up;
He can ruin whomever he pleases, by making disappear-
to preserve this unique record of every transaction.

These important and necessary functions should
to be, for these reasons, one of the attributions of self-
administrative authority, since the treasury alone did not have the authority to...
interest in defaulting, and can alone guarantee citizens against

The infidelity of an agent. The authorities let them.
to be taken by capital like everything else; it is an evil-
An indescribable loss for the public good.

The notary profession is still one of those lucrative functions-
technologies whose monopoly belongs to capital. We de-
comes a notary, not precisely because one is
capable of being so (many people are capable
of being notaries who are not and vice versa) but
Because we have money to buy a study. We
usually pays for his studies with the woman's dowry
that one marries. Often one doesn't even marry, in this
that part, just to have a woman who buys you
a study.

The honor of the notary profession has suffered some rather serious damage.
in recent years. A notary was executed.
Belley, who had murdered his wife and his servant-
that. Another one was exhibited in Nîmes, condemned
for the crime of incest against his daughter
neure and murder of his son. 11 of them
had one in Paris that enjoyed general consideration
rale and who was affiliated with all sorts of good societies
works. He disappeared one fine day, taking with him his
clients a sum of two or three million. At what-
that time later, disasters of the same nature struck-
pay for the places in Evreux and Orléans. The cities of

Nantes and Limoges have just suffered a disaster
similar. I was shown several of these in Toulon.
gentlemen who are employed to row on the galleys
of the State. One of them was in the penal colony for having com-
He put eight hundred counterfeits on himself.

If the disciplinary chambers were to show more
strict criteria for admitting candidates into the corps
It is likely that these accidents will not happen again.
would not be as frequent. 11 is well known could-
republic, indeed, that many notaries speculate
for their own account with their clients' money to-
which they pay only a meager interest, under pre-
Text on the difficulty of investments. However, a notary
He who speculates and gambles is, like a stockbroker,
in formal contravention of the statutes of its pro-
He therefore commits a breach of trust and must,
for this single act, to be sent before the assize court.

When the notary wants to gamble, he turns to the banker.
He lends to him the funds entrusted to him by

his clients for safe investments, and there he was, launched
half-account with the stockbroker in the
speculation on rents. This criminal malfeasance-
negligence and unjustifiability cause harm to agriculture
notable, because these funds, used for gambling
The stock market is lost to agriculture, which is lacking resources.
of capital. Every time embezzlement has
place, whenever an institution is vicious,
You can bet for sure that the consequences
of the malfeasance and vices of the institution re-
They will be concerned about agriculture. The notary is betraying his duties.
of his profession: ruin for agriculture. The chamber
is delivered into the sovereign influence of the jurists and the

Bankers: ruin for agriculture. The lawyer cannot
not wanting, in fact, for anyone to lay a hand on the re-
mortgage regime, which gives rise to lawsuits, which
are the source of his fortune; and the vices of the system
mortgages divert capital away from agriculture
which would come to him were it not for this impediment. The ban-
quier, in turn, takes advantage of the flaws in the hypo- regime
librarians who make all the money flow back into their coffers
which does not go towards land ownership; the banker is
Therefore, like the lawyer, he is interested in blocking the reforms.
that the agricultural industry is waiting for in vain. And the in-
the notary's interests soon become associated with this
coalition of parasitic industries against the ca- industry
nation's hospital. I was developing these considerations one day-
depositions before Mr. Billault, lawyer, undersecretary
of State at the Department of Commerce, who found them
very sensible.

We sometimes wonder why France hasn't
She has not yet been able to establish the agricultural credit system in her country.
as Switzerland and Scotland have done for a long time,
Prussia, Hussia, and Poland itself. Here is the
The answer to this question: the organization of banks
agricultural businesses would deal a fatal blow to the fortunes of
bankers, solicitors, lawyers, bailiffs,
notaries; and bankers, lawyers and no-
silenced those who are all-powerful in France, do not hear
not that the French government is dealing with these ma-
third parties.

There might well be a heroic remedy to apply to
This scourge of the notary profession. We've thought about it many times.
but the difficulty of the undertaking caused most to back down
bold. It would mean abolishing the notary profession and making

now an administrative function, like the
recipes for recording and preserving hy-
pottheques; for it is not understood why the at-
contributions from notaries were abandoned to the industrial-
private sorting, rather than those of the conservatives of
mortgages. These functions would be surrounded by all
the desirable guarantees of morality, hierarchy,
of monitoring and guarantee. This is obviously-
the most direct way to remedy the flaws
of the institution, to restore security to transactions
and trust in families. But the reform would require
the reimbursement of tuition fees to all holders of the tuition-
areas, and the public is unaware that the prices of all
These studies are now compulsory. Then there's the number
of these studies is nine thousand eight hundred and forty-six,
worth on average fifty thousand francs and the compensation-
the amount to be paid to the dispossessed holders would approach
five hundred million. They claim that the time is not yet right.
coming again to resort to the use of this he- process
royal decree on the repurchase of offices. I'm willing to do that, but I
finds, however, that it is urgent to wrest from the capital-
such a terrible mortgage lending monopoly, this right
to arbitrarily impose agricultural wealth, without the
competition of chambers.

I said earlier that the annual tax levied by the
notary services on the national worker, had been valued at
sixty million (an exaggerated figure, just for the
drafting and renewal of mortgage contracts
Cairo. Now come the inheritance taxes,
of sharing, of marriage, and non-hypo- obligations
librarians. We can estimate the total tax amount
collected by the notary on all transactions

national by the same process as F tax of Ta voué.
Since there are ten thousand notary offices, worth in
a total of five hundred million, and that the price of a study
It must be repaid, usually in ten years, it will...
follows that the country reimburses gentlemen each year
the notaries, the sum of fifty million, that is-
that is to say, one-tenth of the value of their studies.

The people and their friends, I repeat, never dared
protesting against the enormous nature of these crushing taxes
the worker.

Most lawsuits stem from ignorance
notaries and poor drafting of legal documents,
a gentle bond of cordial understanding between the notary and the solicitor.
Notaries are not responsible for this consequence.
The consequence of their clumsiness. The building contractors
businesses are less favored by the law than enterprises
Contract holders, they are responsible for a period of time
a certain time of the solidity of their buildings.

If notaries were Jewish officials,
responsible for drafting the documents for all transactions,
these acts would be perfectly drafted first and n-
They wouldn't be subjected to lawsuits, because we don't
would only become a notary after undergoing a long sur-
numeracy, and demonstrates an undeniable ability-
ble. Then the price of the procedures would be fixed, like that
of the recording. Finally, the acquisition price does not
would not be concealed as it is today in the meadow
State justice, and there would be a guarantee by the treasury
the consequences of poorly drafted legal documents.
Regarding the loyalty of the declaration of the contracting parties
Regarding the value of the buildings, I am...
press to acknowledge in advance that it would not be enough

to obtain it willingly, to have the editorial staff pass
tion of the acts from the hands of the notary to those of a
public servant. I am deriving this obligation
loyalty, of the agricultural credit institution and
of a type of mortgage which will be discussed later
far.

Moreover, government notaries cannot-
would only be responsible for drafting the contracts.
Mortgages and other loans would fall under the
allocations of agricultural banks managed by the government
government and which would lend themselves largely to cultivation
eurs, for almost the entire value of their
buildings, at less than 4 percent.

I am essentially suggesting that if the government were to consider-
today to attempt this organization of agricultural credit
Cole, the simplest operation in the world, studies
of solicitor, bailiff and notary would have lost the
two-thirds of their value within two years, link
it is easier then to buy them back with the benefits
profits generated by the agricultural bank; because all the re-
useful forms train each other and hold each other together
by hand, like ailments.

Fortunately for these gentlemen in front and
of speaking to, that the government hardly gives to
to turn evil into good and bring them to a transaction
painful tion. A government of lawyers and of
shopkeepers get on the wrong side of the lawyers and the no-
silences, in the ridiculous aim of serving the interests of
People, that would be a pleasant idea!

However, without resorting to the route of redemption of
studies and the suppression of offices, the governor-
ment is in a position to introduce as early as today in

The notary agency has made a significant improvement: the
responsibility or solidarity.

Since a notary cannot go bankrupt and he
commits theft and breach of trust every time
that he exposes his clients' money to the chances of spe-
culation, it is natural that the entire body of notaries
to answer for the misdeeds of each of its members. The
Indeed, the corporation bears no responsibility.
as long as the notary confines himself to his assigned duties
of his duties. If the notary exceeds his authority,
then the entire body must be punished for having received in
his breast an unworthy one, especially since the chambers of
disciplinary bodies have a mission to monitor any infraction
to the regulations of the notary profession. If this solidarity exists-
He was certainly keeping quiet about the crime of theft and bankruptcy.
would be less frequent among notaries, due to the rai-
his that the institution's rooms would be more
strict for admission, and that each notary, being
interested in preventing wrongdoing by his colleagues,
would be actively monitoring them.

The government is now almost
forced by public opinion to do something
Regarding the reform of the notary profession, I strongly urge him to
to push along this path of solidarity which has been
already pointed out by excellent minds.

In fact, public opinion was so warmly
alarmed in recent years by the figure and the
number of bankruptcies of notaries who have succeeded
Having given in one after another, the ministry has finally woken up
from its long torpor. The ministry presented, in the
Session of 10:42, a bill on the notary profession. This-
It was an innocent project, if ever there was one, quite incapable of

to remedy the evil and which did not contain a disposition
less effective than a paragraph whose purpose is to e-
extending the jurisdiction of the disciplinary boards of the or-
Dr. However, the emergence of this innocent project has
enough to provoke outrage from the press, including the
The notary holds the principal organs by annotation.
It really takes the habit of despotism and
the inviolability has made the notary's skin quite sensitive
possible, so that his sensitivity could have been irritated to
So little. The project has been buried, or almost.

But an opportunity where the omnipotence of the titu-
offices, notaries, solicitors, bailiffs, etc.
manifested itself brilliantly, it was when a guard of the
seals that had courage and awareness of their po-
sition, dared to lay hands on the holy ark of the ve-
The nature of the charges. Hardly any intent to attack.
boldness had she sweated outside, that a coa-
formidable resistance against the common enemy, the pou-
to see, suddenly formed in the ranks of these privileged-
A subscription was organized immediately; it is said
that it reached the figure of two hundred in eight days
seventy thousand francs, and that the leaders of the
coalition decided that part of this money would
employed to buy the convictions of the main or-
Parisian and departmental press gangs
tétale, to the ends of demolishing the imprudent minister.
A delegation of notaries and solicitors was introduced
at the king's house by Baron Desmousseaux de Givré.
The speakers of this delegation had to argue
to His Majesty some very powerful arguments
those opposed to the minister's project, since the ill-
Controversial project has disappeared since the programs po-

litîqucs, and languishes, at this hour, buried in the
A list of upcoming improvements. The minister fell
soon himself, and it is assured that, when the chan-
those of parliamentary fortune would have restored him to his
As a lawyer, he waited in vain for his
The causes of his former self came back to him. The lawyers,
bailiffs, notaries, lawyers at the Cas- court
The Church had excommunicated him. The courageous minister
His name was Mr. Teste, who has since... been Minister of
public works and proved himself so devoted, so docile
to the compelling demands of financiers in the
railway concessions. Sad condition of
Men in power today! Here's a minister

that I heard bitterly deplore the barbaric and
ruinous folly of imprisoning the capital; which
he congratulated me, in my capacity as editor of the
Press into it the energy with which I fought this
disastrous project, and one that allowed itself to be doomed to fail
partly the executor of this freedom-crushing design!
Here is one of the men who best understand the
mission and the rights of power, and who accepts the
tasked with restoring overall viability and the mono-
transport hub of the kingdom to all the wolves-cer-
finance executives! A man who moans with woe from the pro-
the stration of the authority and selfishness of the century, and which
did not hesitate to take to the podium as the defender of
this deplorable system of railway sections,
a system conceived by the spirit of weakness and corruption
tion, to give a kind of feast to appetites
jealous of all the districts of the kingdom, for
that each deputy could throw to his constituents, at
return from his legislative campaign, seizure of royalty.
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If the mere threat of an innocent reform of
The abuse of the sale of offices was enough to anger the
susceptibility of the high and powerful lords of the of-
fices; if the king, the ministers, the press itself,
were forced to acknowledge in this circumstance the
the notary's suzerainty and to bow respectfully-
Before him, judge the violence of Torage that
would raise a proposal from all corners of the horizon-
tion tending towards the reform of the mortgage system.
Shaking up the mortgage system, God of God, the
mortgage system, the cornerstone of the chi-
cane, the sacred foundation of the lawyer's fortune and of
The bailiff, the golden goose of usury! But
Just thinking about it, I think I can already hear the storm
A revolutionary is stirring, and the people are restless.
and who is asking for his weapons, to fly to the rescue
of his good friends who are threatened!

I spent ten years of my life as a senior editor or
editor-in-chief of major Paris newspapers or
of the province; I have never been able to do
to enter into none of these sheets a single article against
the misdeeds of notaries or against the abuses of the
quibble. "We cannot reasonably attack-
"They objected to me, 'the people who provide for us,'"
all the capitalist owners of my newspaper, at
Paris as in Toulouse, Lille as in Orléans.
"Furthermore, attack the government or defend-"

"Then, you are free."

Thus the notary is inviolable and sacred; cele in-
Violability is not written in the charter, as
that of the king, who is insulted every day and whom
assassin of Tejups to another; it is written in the

facts and in public opinion, which is worth a little
better.

I don't want to end this chapter without showing,
by a simple comparison, how the way
to consider the issues changes with the interests that
the questions concern.

There is no one who does not recognize the absolute identity-
read from the current position of the postmasters, with
the one that would be done to notaries by abolishing the of-
These postmasters had patents and...
privileges for which they had purchased the rights to the operation
dear, before the railway concessions. The
railways have completely annihilated their
hands the value of these privileges; consequently, they
are entitled to compensation, as would be entitled to
Office holders in case of eviction. However, you should see
What difference is there in the press reports?
with regard to both interests. The ruin of the masters of
The post office is half full, and it's barely even that-
which newspapers, to ease their conscience, have
devoted an obituary to the industry of
postmasters. Notaries and solicitors are still
full of life, and the entire press threw fire and
flames, when the government talked about reducing
their profits. Newspapers have to respond to that
that notaries and solicitors provide them with
announcements, and not the postmasters. I'll add,
that no one was moved by the ruin of the postmasters,
because this ruin benefited the Jews of the roads
of iron, while the ruin of the offices would not have benefited
than to the people and the government.

Thus, the notary holds the voter in his grip through money.

the chamber and the government by extension, he holds
even more closely the newspaper through the advertisement.

lia press.

The press is the first of all powers in
a free nation. It is wrong to assign it only the
Fourth place. Opinion is the queen of the world, and
The press is his prime minister.

Freedom of the press is the most precious of all
the conquests of the spirit of progress; for it opens
to all the improvements the field of the future, and it
ruthlessly closes the way to the return of despo-
ism.

The press is the priesthood of thought.
The high priests of the cult of thought, in France,
They are called:

MM. de Girardin (Press), publicist;
Boutmy (Press) j industrial.
\ér on (Co?istitiitio}i7K4), ex-pharmacist, illiterate;
Armand (Bertin)(Z)e6af5), owner, illiterate;
Louis Perrée (Sieele), former merchant, illiterate;
Buloz (Literary Reviews)^ ex-printer, illiterate;
Solar (Epoch), Jewish by nationality.
These proper names, with the exception of one, the
first, do not correspond to any literary idea, po-
political, religious or social issues correspond to a number
of one hundred thousand subscribers and more.

The managers of the five or six newspapers mentioned above are
pretty much the absolute masters of Parisian advertising.
Among these newspapers, there are four, including La Presse.
Constitutional y the Century and the Era, which provide

They alone provide the intellectual content for one hundred thousand subscribers.
and this by virtue of a discounted auction.

That is to say, the expression of priesthood applied
"To the press" is a ridiculous and meaningless expression.
and that the question of advertising is now only a question-
shop rule and industrial competition, such as
All the questions of the time. Do you want to have them?
The proof of this truth, a well-supplied proof,
well-founded, very solid; compare the two newspapers
which are called the Press and the Era. At the head of the
The drafting of these two large sheets is found
two distinguished writers, two names of great beauty
value as journalists, Mr. de Girardin, Mr. de
Cassagnac. The Conservative party prides itself on them

both count in its ranks; they wrote
in the same sheet: yet another reason to value oneself
and understand each other. On the contrary, and I am the one trembling
very little before proper nouns, I dare not reproduce
in all their Rabelaisian crudity, the testimonies
the esteem that Mr. de Girardin received from the era, and
those that the Press referred to Mr. de Cassagnac. ((The
priests of bygone days, when they met,
They just laughed, they didn't argue...

Why this outpouring of insults and this exchange?
edifying personalities? Because these two mes-
The two men exploit the same clientele. A matter of...
A tick, and nothing more.

The next step is to examine how things
have come to this point, and to explain what causes have
led to the monopolization of advertising by industry
strialism.

Three main causes precipitated this result;

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First, the lack of organization in the press; then the
tax obstacles imposed by an admitted government
rule to advertising; finally the promiscuity of the idea and the
mercantilism, in other words, of the advertisement.

The press is not organized. Today's press
is an industry that, like others, lives off trou-
the problems of society and the anarchy of ideas. Unfortunately-
Fortunately, she has a huge interest in maintaining these
problems, because the number of its subscribers is increasing
with public misery, especially with war, and he
diminishes as soon as the storm subsides.

The press is not organized. Commerce has its
regulations, the bar, the notary profession have their chamber
of discipline, their councils; the army, the clergy, the
The judiciary also has its councils and hierarchy.
The press has no regulations, no council, no chamber
discipline. No institution guarantees the public
neither the capacity nor the morality of those who present themselves as
reformers of humankind, as rectifiers of
wrongs, as directors of governmental thought.
Let whoever wants to write, let whoever wants to admonish the men of the power-
See. No one claims to practice the profession of shoemaker.
before learning how to make boots; but
Anyone can aspire to govern the state for a small amount of time.
whether he has Demosthenes in his memory or bile

in the heart. The journalist who demands everything pro-
regarding the responsibility of those in power, would
He should have started by submitting himself to this
principle of responsibility.

Do we seriously want to elevate the press to a sacred duty?
In terms of thought, the first step to take is to
to create within the institution a courtyard of honor, a

council, a literary justice of the peace (the name does not
does nothing to the matter), which is for the public the ga-
Trust in the morality of the Tordre staff. 11 faults
Furthermore, that this family court be vested with a
power strong enough to be able to command its helm
any writer guilty of wrongdoing, or simply
of contravening the laws of probity and delic-
catesse, and to inflict reprimand or blame upon him,
or suspension, depending on the circumstances.

The major state bodies, the clergy, the magistracy
The army, in particular, would not have retained it if
for a long time their prestige, CV, and honor in the eyes of the
populations, if they had not taken care to apply severe-
these principles of surveillance are applied to all those of their order.
spear and responsibility which alone can ensure
to an institution a lasting power and an in-
legitimate influence.

If the staff of the French press do not enjoy,
far from it, a consideration proportionate to
the talent she displays and the importance of her position
that she occupies, the cause of which should not be sought ail-
their lack of official warranty which comes
to be reported.

However, the influence of the French press has enormously-
has suffered, it must be said, from the disrepute of his
staff.

We are still a frank and generous people.
whatever we do to distort our natural character-
national and to make us more flexible to the principles of tolerance
rancid of the mercantile spirit. We are not
still convinced, all, that probity consists of ex-
exclusively to settle its effects on the due date.

Many still place probity among us in
the heart rather than the purse. Which means that
Many do not accept these capitulations of con-
science, these sudden reversals, these sales of opium
union, so common, alas! in the history of the press
of today.

The press needs an institution that guarantees
to the country the integrity and competence of its staff; and
purging this staff would certainly be a
A useful measure for all parties. I would add that none
party would no longer have anything to gain from the measure than that of the
power, of which the press has become, since 1834, the
rcfugium peccatorum of all the banished writers for
One cause or the other, camps of legitimacy
or radicalism.

But the institution of an honorary jury, or of a
a disciplinary chamber for the press, is not even
indispensable for the implementation of two improvements
important information that can be obtained on the-
field. The law can abolish the fiction of management, this
revolting lie she wrote on the frontispiece of
newspaper, as if to announce the god one worships
in the temple. The law may also require a signature
of all the articles published in a newspaper; and even
as the current law does not in any way prohibit such-
I'm surprised that loyalty hasn't been shown in the articles.
This makes this formality a duty for all writers.
from the press. I gave up writing for the Democratic
peaceful because the management of this newspaper has not
would not allow me to sign my articles; me-
sure that would have been orthodox and in accordance with
Master's instructions.

The forced signing of rarlicle would be on its own
a guarantee that the writer would work on his thinking and
would polish his style. Who would care, I tell you-
order, to sign with a proper name the insults and the
vulgarities of the time, or to write this name following
of these articles from the Journal des Débats where one expects-
rights on the generosity and imprudence of Mr. de Roth-
Schild, requesting the privilege of ruining himself? Do you believe
not like me, that people would look at twice,
before exposing oneself to the chance of an ineffable ridicule-
cable or to the responsibility of a heinous slander?

The forced signing of the article would still have this
the advantage of familiarizing the reader with his writers, and of

to make each of them be rewarded, in terms of public esteem,
according to his ability and his works. So far I only see
writers of no worth that could disappoint
measure, or even those who are used to ca-
Expensive to bite. But never the talented writer and
of the heart, never the loyal writer, who only writes this
that he thinks, will not claim for his work the benefit
from the anonymous source.

I repeat, the disrepute of the press, pro-
stemming from the lack of guarantee of the morality of the in-
the institution, was for it a cause of weakness and
of ruin, and public indifference delivered it without
Defense against the encroachments of the makers. The makers
And the speculators, the plague of our time!

l^ul raves fiKcales.

A French citizen who wants to publish his opinion
political, in accordance with the right that every French citizen-

This country, bound by the charter, is obliged to pay into the treasury
a deposit of one hundred thousand francs initially.

In addition, there are the costs of drafting, printing, postage,
post, amount to a sum that varies from forty to
fifty francs for each copy of the newspaper
daily. La Presse, a newspaper whose authority must be
accepted in terms of advertising costs, the Press
brings the amount to three hundred francs per day, the de-
thinks of a newspaper that has a print run of sixteen thousand copies.
Let's say one hundred thousand francs per year.

It follows a priori from these figures that, in order to establish a
a newspaper that has several years of existence ahead of it
A newspaper that has subscribers to engage requires that...
to possess a capital of four to five hundred thousand francs.

not all French citizens are generally
With this sum of money, there is no recklessness in
to assert that the monopoly of the political press ap-
belong to the money men and that the laws of sep-
tembre have flagrantly violated the charter.

By increasing the difficulties that make the press
Politics and daily life are a monopoly for the rich.
The French government has committed one of those enormous
blunders that cannot be excused in the
circumstances. It is indeed appropriate to say here that hatred

makes blind.

It is by concentrating the action in a few hands
journalism, by multiplying its power tenfold, in him
conferring unity. It is the monopoly of the crowns and unity
of direction which made the Constitutional strong under
The Restoration. If the current government wanted
mitigate the power of journalism through its laws of
In September, he acted directly against his goal.

11. It is surprising that the example of Belgium and the
United States, where the press is almost completely
freed from fiscal constraints, has not yet dis-
Sipé the terrors of which all European governments
Europeans seem to be targeted at the press. These
governments do not want to see that the strength of ex-
Press panning is subject, like that of gases,
to Mariotte's law, and that this force is due
direct compression weights.

I don't understand the newspapers either.
subscribers, like Le Siècle and Le Constitutionnel, which re-
today they are calling for the abolition of the September laws;
because I consider the September laws as the pre-
the primary source of these newspapers' success. I repeat
that everyone has troubled eyes on this question-
tion of the press. The example cited earlier of the
the power of the Constitutional Court under the Restoration, and
that of the nullity of the influence of journalism in
Countries where the press is completely free, are these...
during arguments that definitively settle the matter.
Once again, this is only under the regime of the /t-
unlimited freedom of the press, that the theory of the spear
of Achilles, so dear to economists, can find its
application.

The privilege of advertising, granted to capital by
The laws of September were bound to inevitably lead to this
The disastrous result we are witnessing is:
subordination of the idea to money in management
of the country's intellectual movement.

Of what was needed, five hundred thousand francs to found-
According to a daily newspaper, it was bound to happen, in fact,
and it happened that most daily newspapers

have become commercial enterprises, en-
companies whose funds were raised by speculators
politicians or financiers, or by wealthy
bankers, or overly trusting shareholders. Beau-
our wealthy financiers, our politicians
Ticks have their own newspapers. There are 11 of these newspapers.
where the influence of the silver man predominates, of course-
very, but rarer, oi^i it is the influence of man
politics. It sometimes happens that each of the two
interests drawing on its side in the same newspaper, the
The unfortunate leaf no longer knows which way to turn, and
recalls the amusing predicament of Buridan's ass between
its two little oat pellets.

The question of advertising has become so pure
It's a question of shop and competition among us.
that rivalry and hatred no longer meet,
as we saw earlier, with their character-
type of relentless pursuit than in daytime businesses
nals that exploit the same opinions. The sym-
Political pathos is just a worthless word;
Newspaper entrepreneurs no longer speculate on this
mobile. The enemy newspaper of the Press, a newspaper con-
servant, it is not the National ^ radical newspaper;
This is not the Sibcloy newspaper of the left-wing opposition;
It's the Journal des Débats, it's L'Époque, two others
organs of the Conservative Party. The Press accuses the
Debates about being willing to sell France for two
more subscribers; the Debates are appealing against the Press
all the rigors of the legislation; and /'Epogi/e exhausts
against the Press the vocabulary of the personalities involved
laughing. And they all accuse each other of
to be guided in their maneuvers only by misery

palatable instincts of greed. I wouldn't bet that they
They are not all right.

Greed! That's the word; to the honor of the country, to the
No one thinks about the interests of the people;
shareholders even less so. It's not about the
ostensible income from the newspaper that the manager of the company
The takeover has been speculated on, but certainly on the secret revenue. There is
ministers and foreign powers who pay
richly supported by a newspaper with twenty thousand subscribers
born, and this income is not accounted for to anyone;
And that's the reason for these scandalous controversies and...
these fierce battles that take place over the spoils
of the subsidy between soldiers of the same cause!

For the same reason, the impossibility of subsisting without
a rich subsidy of some kind, such as those newspapers
must have sold itself to the first industrial interest that came along.
One lived off the issue of sugars, the other from the
the question of slavery or that of emancipation;
one of a railway; that of a subsidy
tion of the former regent of Spain. The existence of beautiful-
The cause of other accidents remained a mystery.

There are newspapers that are in complete agreement
in politics, that is to say, those who understand each other perfectly
to declare that the reigning minister is a bad
minister, but who no longer get along as soon as he is
question of the system to replace the vi- system
leader. But how can we agree on poli-

• We know the famous response of this virtuous newspaper manager to
a person who came to him to suggest that he take sides with the colonies
Regarding the question of sugars: "Desperate, sir, not to be able to
to please you; but we sold our question of yesterday.
"Sugars. An honest journalist has only his word."

tick, when we disagree on the paths and
means of a system, that is to say, on the means
application, railway issues, teaching
gnement, etc., etc. We are not at the end of
Our contradictions: we will see many more of them.

Advertising has become purely a matter of
The shop, the press had to adopt the principles and the
the tone of the shop, and to become subservient to the service of the interests
loans from those who keep it alive.

We will arrive shortly at the examination of
means of competition. Let us point out from the outset a
of the most unfortunate consequences of the subjugation of the
advertising for coins.

These newspapers, which so loudly proclaim their independence...
dance, but who cannot bite the hand that
Those who make a living are, however, obliged to prove
from time to time they are not afraid to attack each other
to the powers. So, as they are forced to res-
respect the moneyed men who reign and govern
In France, they are attacking the nominal government
to show courage. Always this poor man
A government that can do nothing about it.

The liberal press, the trade press, of the

Century of the Constitutionnel and the Courrier français,
the one that calls itself dynastic in order to have the right to
Perhaps fighting the government is more comfortable.
the one that has most harmed democratic interests, in
separating, in all circumstances, the cause from the dis-
democracy from that of power, and by giving full
collar in the heresy of the government-ulcer, so favo-
susceptible to the encroachments of capital.

But the greatest enemies of power and of

The people are incomparably more important than the ministers, who...
should fight bravely at the head of the party
common, and who cowardly give the signal of the
rout, in every encounter, shouting: Save
Who can!

Thus, there were only three newspapers in Paris in 1843.
who dared to attack the che- concession project
min of iron from the North to Mr. de Rothschild, the king of the
finance, and these three newspapers were called the Natio-
The press did not...
than to take sides with the farming companies, a
a bastard system, and the author of the hostile articles was
appointed Commissioner General of Railways, or
something similar, and since then he has remained silent.

Through a strange contradiction and which notes admittedly
accurately reflecting the disorder of ideas of that time, he
finds that these are newspapers friendly to the monarchy,
Debates, the Globe, the Press, the Century and the Constitution
tional, who abandon the cause of central power,
and who want to hand the country over to the bankers' clique,
while these are the organs of pure radicalism and of
socialism which remains faithful to the cause of administration
administration. Le National, La Réforme and the newspapers com-
communists, not very friendly to the current government in the
On political matters, he is against the bankers.
in most material matters, as well
that Peaceful Democracy, a newspaper outside the parties
tis, and which, in its capacity as an organ of the Theory of
Fourier was to march at the head of the crusade against
financial feudalism.

Competition being the supreme law of commerce
anarchic, and the press absorbed by commerce

having adopted the principle of competition, the supreme
The leadership of the country's intellectual movement has passed
in the hands of business brokers, men in-
tense in matters of speculation and the Stock Exchange.
This is not progress.

These new directors of public opinion, very few
mostly competent in political matters or
social and having only contempt for ideas, have
naturally, they had to seek a method of appropriation.
to apply it to the exploitation of the commercial element
the building they had seized. They soon found it
in Vanno7ice and in advertising ^ they created the press
at forty francs.

The forty-franc newspaper was born the day after
the promulgation of the September legislation.

The discount advertising entrepreneurs have not em-
bent, to overturn the monopoly of the old toys
which I hardly regret, other than the method of
exaggerated price drop.

They said: By giving forty francs the
same merchandise that sells for eighty francs
in the shop next door we are sure to remove
to this one its barges.

Now, like the merchandise we sell-
Donations of forty francs will cost us more than five
As for us, we need to arrange things so as not to
to make a fool's bargain.

And this method is readily available. With the help of our drop
overpriced, we will acquire advertising
immense. Through this advertising, we will offer the com-
commerce and especially quackery a convenient means
to do without the service of traveling salesmen, of

printed materials, circulars, posters, trestles
of faith. The more our advertising increases, the more we
will raise the price of our ads. What we per-
drons by the journal itself, by teaching,
we will regain it through speculation; which has been done.

The announcement is, as we can see, a method of con-
Currence, who played a role in advertising companies
the same role as the exaggerated drop in trans- prices

port, in courier companies.

It was the forty-franc press that finished off the in-
to subordinate advertising to capital or speculation, this
Which amounts to the same thing. It's the forty-franc press.
which definitively gave precedence to the interests of the bou-
tic on the interest of the idea in the direction of the pu-
blicité.

Because the advertising contractor who provides the subscriber
for forty francs a newspaper that costs him five-
quante, explicitly states through this price reduction,
that he will now seek success outside of the
community of political or religious faith with the a-
good f which was supposed to be the condition for this success.

And as soon as this newspaper editor is forced to con-
publicly stating that the revenue from the advertisement can
only to compensate him for the loss he suffers on the subscription
In fact, he also explicitly admits that the fourth
The age of the newspaper will now be the most important to
her eyes, the one he will care for with the most love.

The cause of talent and political probity has received
a serious setback the day he was recognized in principle
I believe that the best-written newspaper was the one that...
Question of the robe, the/factor, or the lion's ointment
occupied the most space,

I lô

It was necessary to retain the subscriber, to cultivate them pre-
even more so, since the income figure of
The number of advertisements is proportional to the number of subscribers;
but nevertheless, the subscriber was no longer considered mo-
ralement than like a number^ an accessible element-
evening, almost an evil. The Press once declared
that she had more subscribers than she could handle, and
that she didn't want it anymore. The era did better by-
core: she had eleven thousand subscribers; she lost them
gave twenty thousand; she even found peers of
France and former ministers to sign this lie
Printed. It was all profit this time.

So advertising became subservient to merchandise.
to the lawyer, the notary, the Saint-Simonian, and the Jew,
who hold the newspaper by the advertisement.

The witty author of The Bohemians of Paris has pushed

the argument of competition below the price of
returns, even further back than the founders of the
Press at forty francs. Listen to Bagnolet and Montizon,
two bohemians from Paris, discussing this question
Cheap newspapers.

Bagîsolet, mawjeant. By the way, you were telling me about a big
affair....

MoNTizo^-. Yes, a press matter.... a newspaper that I have
had wrinkles...

Bagnolet. Ah, is that a newspaper?

MontizoN. For a long time, the need had been general-
how to feel from a daily newspaper, large format, and at what
francs per year.

Bagnolet. A four-franc newspaper... What! You don't
I only take four francs from each subscriber I....

MoNTizoN. Slicux than that, my dear... four francs that
I give...

Bagnolet. How can you give them away? But it's ruinous.

Mo.NTizuN. Not at all; my system is quite simple.

Bagnolet, Ah! Let's see the system I

MountizoN. You know the newspaper speculation at forty
Francs?.... The political and literary journal would go bankrupt very quickly.
without the classifieds sheet, which produces one hundred thousand each year
francs of net profit.

Bagnolet. Ah! Bah! One hundred thousand francs; I didn't know that fat
figure.

Montizo. Yes, my dear fellow, one hundred thousand francs worth of advertisements that
pay up brave industrialists enticed by the twenty thousand subscribers
born from the aforementioned sheets. Now, a newspaper that would have five
five times more subscribers would also generate five times more revenue.
nuncios.

Bagnolet. It's as clear as a gas lamp.

MontizoN. Instead of twenty thousand subscribers, have one hundred
a thousand... and soon, instead of one hundred thousand francs worth of advertisements,
It will cost you five hundred thousand pounds.

Bagnolet. But how do you find one hundred thousand subscribers?

Montizon. I'm sure I'll find them, since I'm paying for them. I
I give them four francs per person. My subscribers cost me
four hundred thousand francs, and as my advertisements remind me of it-
They carry five hundred thousand, I have one hundred thousand francs in gross profit.

Bagnolet. Ah! my friend, it's superb, it's magnificent; I
I understand... I grasp your whole system... you lay down four and
You remember five, you remember six... you remember everything... and your fortune
is done.

I'm afraid that the author of The Bohemians of Paris
I have said in these few words all that there was to say
on the morality of the advertisement and the press below
of the cost price. The Press there, the Century, the Constitution-
tionnely and all the newspapers that live off advertising
and advertising, will spend a lot of recriminations
tions and sophisms before extricating himself from the terrible
Bagnolet's argument. Newspapers at forty francs

give each of them a gift of more than four francs
their subscribers. La Presse, which was not afraid to re-
reduce its subscription price, at the same time as it
enlarged its format, got closer and closer
more than the Bagnolet solution.

La Presse, which had leased its newspaper in 1840...
noncesauprixdecentvingtmillefrancspour douze thousand
subscribers, and with the condition of successive increases of the
rental price, proportional to the increase
of the number of subscribers, La Presse published, in 1844, the
account of its profits. It resulted from this report,
that the fourth page of the sheet had yielded one hundred
eighty-eight thousand one hundred and twenty-one francs in 1843;
while the entire newspaper, subscription and an-
including nonces, had only brought shareholders that
one hundred eighty-four thousand two hundred eighty-
seven francs. The press had at that time a little more
of sixteen thousand subscribers; the Press paid forty-
eight francs outside the barrier; therefore a newspaper at qua-
forty-eight francs, and which has more than sixteen thousand subscribers,
loses another three on his subscriptions
one thousand eight hundred and thirty-four francs.

What's quite pleasant is that in the moment
even where the newspaper La Presse published this information
curious things, its main editor, committed against

we are embroiled in an embarrassing controversy, he declared
that the aforementioned newspaper did not have to concern itself with its qua-
third page!

The same writer also tried to persuade us
one day that V announced was the reward of virtue.
We responded to this excellent joke by
asking the press why, if its principle was

In truth, she failed to recognize the value of the Journal des Débats.
who possessed the most magnificent announcement sheet
of the time*.

More recently, the Press having been accused by the
Peaceful democracy of complicity in encroachments
elements of financial feudalism, the newspaper with large
format protested vigorously against this new-
New attack: "Accusing us of complicity in the
invasions of financial feudalism, he re-
pondu, when we impose sacrifices on ourselves

two hundred and fifty thousand francs per year, for

to make ourselves worthy of our high mission!

When messaging entrepreneurs decline
Their transport costs, we also imagine that it's
to kill their competitors, not at all; public opinion
public slander odiously the entrepreneurs of
messaging services; these good people are only trying to...
to make them worthy of their high mission...

I felt like feeling better after reading it.
from the article in La Presse.

So this is what has been proven. A newspaper with forty-
Eight francs cannot live on with sixteen thousand subscribers, and
twenty thousand would not be enough to maintain decem-
The press is charging forty francs. And Mr. de Girardin
wrote in his newspaper La Presse, on July 8, 1846, the
Day of the Fampoux disaster: no announcements
No newspaper! The Seine Commercial Court,
in a case between the newspaper Le Commerce and a
The advertising company has since confirmed this doctrine.

'La Presse wrote that the Journal des Déhats would sell the Franc$
for two subscribers at most.

Ad merchants can arrange as
They can choose what they like from a newspaper they bought.

Thus, journalism only survives under the good pleasure
of the announcement. Public opinion is no longer the queen of the world,
He is the slave of the Honorable Company of the Mar-
Orvietan cans. This company, if it wanted
monopolizing the advertisements, would be contained in its
hands the fate of all advertising bodies. She
all he has to do is create a newspaper for twenty francs, and concentrate-
to focus all his announcements on him, to give the blow
Thanks to all existing newspapers. I'm amazed.
that the magnitude of the result has not yet been seduced
the adventurous imagination of a Rodin, of some
party leader, of the Legitimist party, for example, who
possesses vast capital ^

When our fathers made their great revolution
to ensure for their homeland the benefits of freedom
the press, when we made ours in the
Our fathers could hardly have imagined, with the same intentions
Nor do we, let's admit it, work for the most
great glory of Doctor Charles' secret remedies
Albert or Dr. Giraudeau's pills Saint-
Gervais.

Sons like fathers, the legislator of '89 like
that of 1830, had believed they were ensuring the rights of the
thought, when they had written at the beginning of the founding law-

'This was printed long before the founding of the famous en-
enterprise of monopolizing commercial advertisements, under the reason
social Ch. Duveyrier and company. At the time the author was writing these
lines, Mr. Ch, Duveyrier, the fierce Saint-Simonian, fulminated, of
complicity with him, in the peaceful Democracy, of energetic protests
actions against the tyranny of capital.

the mentality of the country, the principle of freedom of the press.
And wrinkled was far from their minds, to do publicity-
cited an instrument designed to promote trade
drugs.

Certainly, the interests of commerce have been totally
foreign to the higher motives that have made them re-
Freedom of the press was established by fundamental law.
and I challenge the most shameless of all industrialists

to dare to support the opposite thesis; and yet these are
the shop interests that dominate today
all the others in the matter of advertising. The
The right to publish a newspaper has become one of the privileges
the most valuable assets of the capital, and intelligence
public access through the press is subject to good
pleasure and the interest of money.

The favors of the law, such as the transport of the day-
low-cost nal, had only been granted to the ensei-
movement and the spread of the idea through the press.
But now a parasitic industry is fraudulently creeping in-
fortunately in the political leaflet where the law had not
she hadn't even considered reserving a place for him; she pro-
first of all, the immunity granted to thought, for
to claim the most positive benefits from this im-
community; not content with using and abusing the community
pleasure of the law, it usurps a quarter of the space
originally intended for political education, re-
religious or social, and it ends up monopolizing the mono-
advertising hub.

Revolutionary law and common sense had said:
((The newspaper, an instrument of intellectual dissemination,
will thrive on the talent of its writers, on the sympathy that the
"The greatness of the idea will find its place within the masses."

232 b LA. FEUDALITY FINANCITRE.

The current law and the men in the shop have
weighed the purse of men with ideas; and feeling it less
heavier than theirs, they said to these; c(We you
let us refrain from entering into a struggle with us, because we will
sell our merchandise at a loss, until
we have ruined you or we have con-
traints to abandon to us the monopoly of the publication
cited. » Has the right of
capital?

And the government, the members of parliament, the judges,
tolerated this usurpation without a word, although the
the usurpation process was flawed by an im-
profound morality; for, in order to achieve hoarding
advertising forced the industrial press to
to sell its products below cost price.

However, any industry that sells its products to-
below the cost price, and which does not remunerate the
workers that it employs on the product of their
work is an immoral industry because it
forces workers to resort to theft in order to survive and

to fraud.

It is incredible that the legislators have not
I also understood that selling an item below its
cost price, that's committing actual theft with regard to
of all those who possess the same object, and
that this theft must be punished more severely than all the
others, since it inevitably brings along in its wake the
bankruptcies and commercial disasters and suspensions
construction projects, all calamities which can be summarized
exacerbating the misery of the workers.

Selling below cost price is the weapon
that big capitalists use to ruin the

small ones that compete with them. It is through this means
that the courier companies that serve
Even today, the main cities of France,
have seized a monopoly on transportation. By lowering
their prices in an exaggerated way, by transporting the
Travelers at a loss, they ruined the companies which
did not have, as they say, such strong kidneys
that they; and when they had conquered the monopoly,
They compensated themselves for their sacrifices by taking money from the public.
previous results. This competition is simply
a brutal war in which victory is won
advances to the largest capitals. All the frauds
commercial, without exception, are the conse-
quence. Thus, small-time dealers in the impos-
ability to support the fight against traders in
Large companies are forced to close down if they don't.
to alter and falsify their products. Never a
power that would have a sense of its mission, does not
should tolerate the existence of an industry that produces
its products below cost price, because all
An industry placed in this position cannot escape
to bankruptcy, I repeat, only through fraud or
through monopoly.

The announcement is, moreover, one of those trees that can
judge by their fruits. I want to see her perish before
little under the explosion of universal indignation of
honest people.

It began with the scandal and the police correction-
tional. We know the role it played in the devastation
of this fever of disastrous speculations which signaled
the course of the years 1837 and 1838, and which is
has returned in recent years, thanks to the system of

railway line concession adopted by the
government. The announcement is guilty of a greater
The crime in our eyes is to have given birth to the perpetrators.
and having placed political influence in the hands of agio-
low-level makers, on whose behalf the pre-
The first statesmen of our time are forced
to rely on. It increased the power tenfold and encouraged
the disorderly pretensions of the financial aristocracy
ceremonial. She is largely responsible for this position of
vassalage, where the state finds itself placed vis-à-vis the high
Bank barons.

The memory of the announcement will become part of history.
to that of the good old days of speculation and orgies
the Stock Exchange, to that of the exploits of the knights of the
lansquenet, in memory of those shameful times when a
A stockbroker could earn sixty thousand francs
per month to place bets!

And power is destined to pay dearly one day for its
culpable tolerance towards this illegal industry
legitimate. By sacrificing serious newspapers, the newspapers
devoted to the worship of some principle or other, to ensure
the fortune of industrial newspapers, he only did so
to create masters with whom it will be necessary to
It will happen sooner or later; and the demands of the monopolists
press coverage will be proportional to the figures
their subscribers.

The announcement spawned the serialized novel which has
given the monopoly on advertising to speculators
capable of paying one hundred thousand francs for a novel.
The serialized novel has killed bookstores and literature.

Indeed, these newspapers are forced to cultivate
Subscribers cannot search for the ad

to educate and moralize the people, because there is
gain more subscribers by appealing to prejudices
country and by serving its passions, rather than by enlightening it on
its true interests. Now, the classifieds newspaper is
required to bend down to the level of the mass, instead
to force the mass to rise up to him. It is not
as well as faith and devotion to the idea proceed,
these noble elements of progress that power sacrifices.

Another unfortunate consequence of the advent of
Cheap newspapers were the ruin of the press
departmental, more impartial and more conscientious
than her sister from Paris. The provincial press, obliged
to lower its prices as a result of competition from
newspapers in the capital that are sold at a loss, and do not
being able to find resources like these in
the announcement, was condemned to live on subsidies and
of sacrifices, as the most honorable part of the
Parisian press. So the question of the announcements ju-
diciaires has become for the departmental press
a matter of life or death, and the administration
unfairly exploited her distress.

The political newspaper has once again found immense [issues] here.
advantages due to its freedom of movement, on the
scientific journal, on the weekly or
monthly, which are devoted exclusively to development
development of this or that religious or social principle.
These newspapers, these magazines, which were never able to have
the idea of prospering through advertising, these collections which
could only survive through subscriptions, they didn't have
no less, they were forced to lower their subscription prices
ly, as a result of the reduction in newspaper prices
who live solely off advertising. And as the most

It was often these subscription prices that had to be lowered
again, had already been reduced to a minimum by the
the dedication and selflessness of the founders, it
It followed that the men of progress, that the
Intelligent men had to abandon their work.
or else condemn themselves to sacrifices beyond
their strengths.

That is to say, the triumph of industrial journalism
triel, dedicated to the propagation of the anti-syphilitic rob and
The success of the liafé cV Arabie has as its inevitable corollary
the ruin of the serious newspaper, dedicated to teaching the
religious, political or social ideas.

This disastrously inferior position that the
triumph of the commercial press done to the press
ideas, is the most cruel condemnation of the legislation-
tion which governs advertising in France. If we had
a real government, an administration that
whoever knew or dared to dare, tomorrow, all the anomalies
the monstrous things I just pointed out would cease.

Tomorrow it would be written into the law that he cannot there
having promiscuity between the publicity of ideas and the re-
industrial claim – that the newspaper intended to inform
the people's movement, must not continue to do the off-
bass drum of the vulnerary merchant
Swiss... And this law would reduce the security deposit of
nine-tenths would require the signature of all the ar-
articles in the newspaper, would abolish the stamp, reduce the
postage costs, and would relegate the industrial advertisement to
its place in ad hoc documents that would pay tribute
to the State for the announcement of goods as for
that of judicial sales.

Immunity to the spread of the idea that can illuminate

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to make men better, that's the principle
a liberal approach that should dominate the subject; but that
in no way, industrialism which benefits and spec-
cule, cannot benefit from the privilege granted to the inte-
higher realms of thought. No more promiscuity by
consequently between Vidée and traffic, between the newspaper
and the announcement. No more close contact, so that the newspaper
returns to the normal conditions of its nature, for
that his fortune and that of his writers no longer
other bases than superior talent and usefulness
of the publication. No more promiscuity, so that the
Quotidienne is no longer forced to announce the songs
neither Béranger's nor the Charivari nor the works of M. de Gi-
garden; so that the Constitutional^ that Mr. Eugène
Sue removed from the grave, no more insults in her
first Paris to the theories professed in the newspaper-
your savior by Mr. Eugène Sue!

But the government trembles at the idea of emancipation.
passion of the press. He's not the one who should be trembling.
However, rather these high and mighty sei-
journalists who keep him on a tight leash and who
They sell their protection to him at such a high price. Cavity is the first effect.
of this emancipation would be to free him, him from a-
edge, of a humiliating yoke; and public opinion
would no longer have to deplore scandals like those
which we witness every day. For example-
the cabinet meeting of October 29th would not have been convened.
damned to entrust the eminent functions of clerk-
royal salon near the Théâtre-Français to a Mr. Buloz,
an uneducated and non-French person, who attributed

the tragedy of Cinna in Racine... and that's because this
Mr. Buloz was carrying two magazines on his belt!

lia presse g^ouverueiaeutale.

Not only does the government have nothing to fear
of the emancipation of the press, but no party is
in a better position than the government to re-
led by the emancipated press; and ministers who
have the budget, who pay such a large number
of public officials, are not excusable from
never having worked to rally support for the defense of power
the most famous and popular writers of
country; for all men are powerful in intelligence
are the natural defenders of intelligent powers, of
authority and order. But to win over these high-ranking officials
individual voices, these popular writers, you have to have the
courage to say out loud from the podium what you want
and here we go; and it is not with hy- declamations
pocrites against the rise of evil passions that one
can hope to appeal to generous minds and to
Men
of power, which you have raised through eloquence and
to know the top positions of the State, open wide
to talent, a career of jobs and honors, in order to
that the most capable may rise like you.
Give pride of place to the scholar, the poet, the orator,
to the artist, so that all these legitimate superiorities
unite their influence with yours; so that all these
forces of intelligence, dull and cold rays today
Now that they are scattered across the country,
condense and unite in the sphere of power,
into a radiant home of light and life. Talk about
liberty, charity, glory, to this nation so easy to

to govern, when one knows how to appeal to the heart; ex-
List your practical means of social improvement,
so that the people are certain that you are taking care
seriously consider his fate. Try to enter into this
way, and call to you; you will see if there is a lack of es-
generous prayers to answer your call, and if
this nation is as ungovernable as you predicted.
stretch...

But instead, here I hear Mr. Thiers,
a former chairman of the board, a five- to six-year-old character

consular times, which tells us: what? The ministerial journal
must be just a 'post...

Mr. Duchalel, a Minister of the Interior, who...
The most skillful government writer finished: that
who is best at developing the useless side of
questions !

So the unfortunate press had to...
government eventually conforms everywhere to
program drawn up by the hand of Mr. Thiers and of
Mr. Duchâtel.

Because there is a government press and I have some-
What reasons can support this assertion, having held my position for ten years?
place in this press, and thoroughly knowing the per-
sonnel of its writers, among whom several are
of my creation. The government press is sub-
funded by the navy's budget, it is said, from a-
edge, and then on that famous million in secret funds
that the ministry receives each year from the two chambers
bres, as a sign of trust and goodwill
friendship, but nevertheless subject to a charge by the ministry.
Is it written in the deed of gift to protect the so-
society against the explosion of evil passions which

fermenting in the shadows. Count Duchâtel, mid-
Minister of the Interior, having once had the singular
audacity to deny the existence of the government press
Having been forced to speak from the podium, much to my regret,
to deliver a public and solemn rebuttal to him under the-
to which he bowed. I like to hope that the lesson has taught him
will be beneficial for the future and will make him understand
the obligation to abandon his shameful tactic which
never imposed it on anyone. The figure of the sub-
The amount involved sometimes reached enormous sums.
particularly under the ministry of October 11, which en-
lavishly maintained seventy newspapers at a time. I
I know a provincial newspaper for which I was offered the editorship of...
tion in time, and to which the Minister of Funds
secrets allocated a monthly stipend of five
one thousand francs. In the Globe trial, it was proven that
the cashier of this newspaper received five thousand francs per
month from a generous hand unknown to the street
of Grenelle. If the Globe competition, an insulting newspaper
fifteen hundred subscribers and in small format were paid
sixty thousand francs in 1845, we can calculate by
approximation the figure of the subsidy granted to the day-
large format images of the era and the debates^ in return

of their selfless kindness. In time
that the Débals were still in small format, under
On April 15th, I heard it said every day in the office
from the minister, that the support of this newspaper cost
twelve thousand francs a month at the ministry, and in this
The sum did not include an additional 1,000 francs.
per month for the son of the house. I suppose that
The somewhat petty state of affairs must have improved since then.
Mr. Thiers is a minister with a broad hand in matters of

subsidy for protective newspapers. He's the one who
invented in collusion with Mr. de Rémusat the payment
subsidies in the form of banknotes, with the aim of af-
to overcome the writers who have rallied to a compromising formality-
putting them off, and which bothered them cruelly. It's important to know
that the writers, before the advent of March 5,
were settled by means of warrants drawn on the cash register
Gérin that they were required to sign, which made
proof of their dependence. Payment in banknotes
bank that the head of the cabinet gives you from his pro-
The first main has the advantage of concealing any proper name,
to allow virtue to become more human.

The law on legal notices that allowed the
the Minister of Justice to make this source of
revenues a monopoly for the politically correct press, a
considerably lightened in recent years the
responsible for the ministerial press subsidy. I
I would not dare to assert that there is now, in de-
Apart from the Parisian press, more than a dozen
sheets directly maintained by the cashier of
secret funds.

I held my place for a long time, as I said, in
this subsidized government press, all the
time that the cause of order and power has been put
in question and that the ministers were able to allege
difficulties of the situation and the riot as an excuse of
their inertia. Because that's one of my weaknesses, to at-
to do everything for the democratic cause of the rally-
the power and the people, to expect nothing
or almost nothing from the people alone. I have given up gen-
fortunately to the rich sinecures, thanks to the ministerial favor
rielle, to the softness of the far nicnte, the day he me
1 16

It has been clearly proven that there was no initiative from a-
improvement to be expected from the Conservative party, and beautiful-
Many of my friends followed my example, when they
they didn't give it to me.

The public may know that I have been for my country,
On the occasion of these revelations, a major object of
Scandal. The Ministry's Office of Public Opinion
He didn't forgive my frankness. Poor devils.
to whom I had given the grant accused me
of imposture; my successor in the drafting of the
Southern France, which receives the salaries of
the minister's brother, as I myself received them,
He was outraged by my cynicism, and he was decorated. Not one
none of these writers dared to acknowledge my gratitude aloud.
The service I wanted to provide them. They don't care.
that the minister settle them using his secret funds as
agents of the secret police, and disavows them.
Chement!

After the shameless denials from the office of
ministerial public opinion, then came the insults of
Bureau of Radical Public Opinion. The Bureau of Opinion
The public on Lepelletier Street honored my book with a
a quote full of kindness towards the author, and that
thirty provincial newspapers rushed to
reproduce with scrupulous fidelity. I was re-
presented in the note placed at the beginning of the quote
like a notorious criminal haunted by remorse
and who felt the need to unload the burden
of his shame through a public confession.

11 There are only two small errors in, Vapprécia-
benevolent tion of the public spirit office radi-
cal. The first thing is that I never considered the

the profession of ministerial writer is considered shameful; the
Secondly, I never asked for forgiveness from
no one had practiced it. I may well have regretted a-
to have served the cause of government laziness
believing I was serving the order; but if I have been
Having been mistaken in this, it's too bad for those who have deceived me.
deceived, and not for me; that is to say, I could-
rais faire au bureau de l'esprit publique de la rue Le-
Pelletier gave the same answer as Ninon to 1 sent from
this grand lady who wished to give him a place at
Convent of the Repentant Daughters: "Tell the one who you
sent that I am neither a daughter nor repentant." I
I owe this justice, moreover, that I have been able to preserve a

Remarkable calm amidst these crossfires of
ministerial batteries and radical batteries firing
all about me. It would have been a tolerable thing, though—
a new and exciting way to have the same
day before the correctional police court of
Paris, sixty newspapers from the north and south, from
Western and eastern France, newspapers sold,
incorruptible newspapers, and to make them hurl insults at each other
with love for one another to prove me right,
and to expose them all at once as imposters. One
a clever man who would have liked to make people talk
from him, would not have let such a magnificent
advertising opportunity.

Mr. the Marquis de Boissy, in the Chamber of Peers,
Mr. Lherbette in the Chamber of Deputies, said to
Mr. Duchâtel: "Or admit that Y, the author of the Jews, kings..."
of the time, spoke the truth regarding the subsidized press-
born, or bring him to trial for crime
of slander. Oh! My God, Mr. Minister of Linen-

the exterior would have asked for nothing better than to treat me-
to bring before the correctional police; but by mis-
the courts admit the evidence against the
ministers; and if I had referred the matter to my accuser
sateur... because no matter what constitutional minister one is,
one should not be able to lie with the same aplomb
Before God, rather than before the deputies. Mr. Count
Duchâtel was wrong not to respond to the honorable
Mr. Lherbette, through silence, as he had had the
good spirit to do for Mr. the Marquis de Boissy.
When it comes to secret funds, that is to say, a
As a matter of trust, the ministry has no account to
to give to no one.

For me, it is a very serious question to know
Which of the two is the most corrupt, the most cowardly, of the
minister who publicly disavows the writer who
serves, who gets himself killed for him, or the writer who
accepts such a disavowal. I think that's the case here.
to send the parties back to back, as they say
At the palace, the shame was shared.

And when I address these ministerial disavowals,
whose humiHation I would like to save for the future
My former colleagues, please note that this is less
an accusation of ingratitude that I address to the minister,
than a reproach of clumsiness and pusillanimity.
Recognition is one of the attributes of nature.

superior, and I am more inclined to pity than to
to blame the extinguished hearts that lack it; but
This ingratitude, finally, is systematic among the de-
current holders of power and stems from a vice of
heart. This is how the favor deserved by servants
real vices that were denied to the courageous writer

and devoted, will be offered to rennenii, to the pamphleteer.
Thus, all ministers since Casimir Périer have
worked to let them say that it was better, for
to earn their favor is to attack them rather than serve them.
See the outrageous rewards given in
the time by Mr. Thiers to these two writers who e-
They were relentless in their attacks against him with such fury.
blackmail had been practiced this time with such impu-
The minister had shown himself to be so easy, the recantation
of the two hravi had been so abrupt, that the consciousness
the indignant chamber did not dare to sanction the pact
imposed by greed over fear. You might believe-
to be that the sycophants of Tletris have bowed down under
the blow of the sentence to hide the im-
awarded at their brows.... Us wear today the
head more proudly than ever; they continue with
success in the trade of slander and insults, and when
the chances of their profession as defamers call them
on the benches of the correctional police, Messrs.
The king's lawyers greet them respectfully and call them
admirable writers. Well, I don't know any
a more corrupting government tactic than that
and even more dishonorable! To give a decoration to the au-
Barnave's author, because he wrote a nasty book
against the king's family; to grant a sub-prefecture
to an editor of Le Revenant or the Gazette de France^
because he spent ten years of his life insulting the
king; thus buying defection and apostasy, instead
to reward loyalty and zeal... I say that
it's working to discredit one's own cause and de-
to identify a reward for immorality and to encourage the feeding frenzy
all the assailants of power. The ungrateful minister and

cowardly, refusing to honor the writer who serves him,
gives everyone a measure of the esteem he has for himself.
even. He provokes, so to speak, the insults that the
the opposition press is already so well disposed to
distribute to writers for the government press.
It kills zeal in the hearts of the ambitious; it deprives itself of

competition from all publicists of any worth,
who would gladly accept the responsibility of defending the
government cause, if there was also honor
and profit from doing so. 11 betrays this cause, in a word,
and on the other hand he exposes himself to the discontent of
ministerial deputies who need to be defended
in their departments against systemic attacks
matics of which the opposition writers the ac-
They're wiring. I once had enough influence to decide
a few talented young people to embrace with me
the cause of power, in the time of the riot and the
political storms. All, or almost all at least,
have given up on that career for the past four to five years.
Mr. Duchâtel has been asking for years,
without being able to find them, writers at five hundred
francs per month, for cities like Toulouse,
Lyon, Lille. They offered me more, and I refused.
And certainly, it's not contempt for gold, and even less so
the fear of being called a paid journalist that made me
I rejected the ministerial offers, because I do not despise
not gold, which is not to be despised, and I have always worn
with ease the title of ministerial writer, which I
I could never get used to considering it as a
insult. I refused, despite my sympathies for the
power, because it was demonstrated to me by too much
long experience that it was impossible to use to

both the interests of the government and those of the middle-
ministry. I refused, because it disgusted me to do
journalism for the exclusive benefit of the aristocracy
financial, and that the ministry's newspapers have not
There is no other mission to accomplish today.
And I told the minister that a conscientious writer
could not form convictions, on the day
day, on the pattern of the palinodes of the Debates.

Here are some more facts that are personal to me and that
will give an idea of this state of shortage in the-
what the government press has been doing since
long dive.

In 1837, I was writing the ministerial journal of Lille,
/(' North, subsidized at eighteen thousand francs per year.
Mr. de Rémusat, one of the fervent doctrinaires of the e-
Poque, having called me to the editorial office of the newspaper
Peace there, I was given as my successor, in Lille, a
former editor-in-chief of La Glaneuse de Lyon, a
red sheet whose inflammatory publications had
contributed enormously to the explosion of April 1834.

Former editor of La Glaneuse, who had suffered a con-
damnation to three years imprisonment by decree
from the assize court, had just escaped
of Clairvaux, when he was chosen to replace me-
cer. The public has a bad habit of not
to believe in the sincerity of conversions that are too rapid.
did not believe in the sincerity of that of my successor in Lille.
ceaser, and the new editor of the North was struck
in the middle of the street, in the face, by a legitimist writer
who refused to side with him by force of arms. The a-
aggressor, brought before the police court -
tional; was sentenced to sixteen francs in damages-

interests. The ministerial writer does not have the presence
in the spirit of slapping his opponent on both sides
he plays, at this very moment, and deposits thirty-two francs
on the clerk's counter.

In Lille, I had been replaced by an editor of
The Gleaner in Toulouse, a few years later,
I was filling in for someone in the drafting of the ministerial newsletter.
southern France, a former editor of the Tribune there
and when I definitively abdicated the title of writer-
In vain, ministerial post, I was given as my successor, to this
Last diary entry, by a young, disgraced spa owner
very little versed in the study of political matters and
social skills, but very strong on the violin.

Can we get an idea of the ease of morals and
The lighthearted tone of the government press?
A few strokes will suffice. A member of the board of
f Esprit jmblic having one day given his resignation,
under the pretext of disgust for sinecures (the scene
(it passed under April 15th), Vami of the minister took the
It was difficult to get out of work to come from-
ask the scrupulous writer for permission to do
to have his portrait taken in a considerable number of copies
to please, he said, to keep

to posterity the features and physiognomy of a species
primitive that everyone had long believed
lost.

It was under this same ministry of April 15th that...
a funny hoax took place which made its author
an infinite honor: two writers from an ultra-
doctrinaire, two fiery henchmen of Mr. Guizot d'a-
before the coalition, unknowingly sold to Mr. Mole and
unintentionally... sold and not paid for by the negotiator

teiir who took it upon himself to conclude the deal, and who
faithfully kept the secret and the sum. The mystic-
tion later earned force of jokes to the victims
(quorum pars....), plus the title of ingrates.

I wanted to share these confidences with the public, firstly
to show him the profound Tincuria that reigns in the
advice from those in power, and also to destroy within its
spirit, this suspicion which is so well in keeping with the customs of
the era, that this volume might well be only
the explosion of resentment in my self-esteem
offended and my ambition thwarted. Alas! no, I do not
I am not one of those broken, hired lackeys who
beggars, pamphlet in hand, and no one has less
that I have the right to complain about the ingratitude of the pou-
see. Attached within a five- to six-year interval to
cabinets of five to six ministers, I was able, without even
to reach out, to seize the softest and the
richer sinecures; and these sinecures were still
It was at my disposal when I wrote these lines, and what-
My friends blamed me for not accepting them.
Marshal Bugeaud, the most powerful man
from this country, made me give places against my will
to cling to his fortune, and I renounced everything
this bright future for the simple reason that, since
that I have reached the age of reason, the taste of soldiers has
pass.

Thus the ministerial press in general, and to what extent-
With a few rare and brilliant exceptions, it is only one
second edition, not always corrected, of the Journal des
Debates, and this Journal of Debates is the organ of the in-
exclusive interest of the big bank. The government
therefore employs all moral and material influences

the resources at his disposal to facilitate invasions
financial elements. 11 works conscientiously-
seism to rivet the shackles of power' and those of the people,
and it hasn't yet occurred to him to change
the field thesis and to have it developed by sixty
newspapers at once the saving principle: that the interests
The rights of those in power are the same as those of the people, and that
The people and the government have the same enemies. Beau-
A stroke of luck has come our way, I'm talking about the writers.
the most devoted members of the government press, for

to lead the battle, but the ministers still have
rejected our offers. The fear of compromising ourselves with the
powerful financial institutions have always contributed to their
goodwill against invincible obstacles.

And yet what we dared not undertake on a
large scale, mind you, we were allowed to try it
in all the important localities where it was believed
our useful energy. If all the ministerial press
had become more democratic than the radical press,
which wasn't difficult, what I was doing, the
power would have very few enemies today in
the ranks of the people; and the bankers, instead of being
his masters, and his imperious masters, would be his very-
humble servants.

Let us summarize this dissertation, which the reader is asked to
to excuse the length.

Advertising is subservient to the advertisement. The merchant,
the notary and the solicitor, who are the distributors of the an-
The pundits are the true masters of advertising. They are
Jewish lackeys who shape public opinion
France.

COMMERCIAL AUXILIARIES. 251

IjC cabaret.

It is another parasitic industry, an industry
commercial aspect that I would be wrong not to include
on the list of auxiliary powers of commerce,
because it plays an important role in the movement of
lamachme re[)résentative: it's Tinduslrie from the cabaret,
one of the major levers of Election.

I don't know the tax figure for the cabaret
deducted from the wages of workers in France. This must
to be something frightening and colossal.

The cabaret filled up like the forum, with desert-
tion of the workshop. Its prosperity, like that of all
parasitic industries that use mistletoe as their emblem,
is inversely proportional to the country's prosperity.
time of selection, that is to say the time of the agitations-
political actions, is for the cabaret the era of
showers of gold.

The cabaret is a leprosy that clings like the
vermin among the wretched populations. The more this misery
The more it increases, the more the cabaret's splendor grows.

Irish cabarets are called palaces (gin palace).
The spirit of fire flows through metal taps.
gleaming, magnificent copper-rimmed barrels
polished, labeled and arranged in admirable order.

This is where the unhappy worker comes to numb himself.
on the consequences of the reduction in his salary,
and seek momentary oblivion from his suffering,
forgetting about the future of his wife and daughter.

The prosperity of the cabaret speaks of the depravity of
morals, disgust with work and family, abandonment

of the household. I boldly assert, without having compared
the figures, that the increase in the number of caba-
rets marche parallel to that of offenses and
Foundlings. The cabaret is the mother's terror.
from an active and hardworking family.

It is in the cabaret that preparations take place and that...
peddle the adulterated mixtures that poison the
people, under the false name of wine or alcohol. I
I have never been surprised that the populations of the large
cities attributed the cholera epidemics to male-
profits from their liquid suppliers; on the contrary.

There is a close solidarity of financial interests between
The cabaret and the political newspaper. It's the cabaret that
makes the political newspaper's fortune, and vice versa.
It's for lazing around, drinking, and reading or
to hear the newspaper being read, that we're going to the cabaret. The
cabaret, the tavern and the café itself, which is not
than a bourgeois cabaret, are the theaters where the ora-
The members are preparing for the battles in the stands. 11 there are
these theatres, even in the most remote villages of the
France today. It is in the cabaret that these matters are settled.
major election and municipal council matters,
of the National Guard and others. I know a lot of
localities where cabarets are leased by candidates
of the chamber, for the entire duration of the operations
electoral. You can eat and drink there for free, on account
competitors. 11 were in Châlons-sur-Saône, under
the Restoration, an election that cost around forty
of one thousand francs to each of the two candidates. In An-
England, a country more advanced than ours in this area
of representative government, the number of these de-
The thought sometimes amounted to a million. From there a

reasons that should calm tempers in the area
of any electoral reform, which would only concern
the lowering of the property qualification. When the electoral property qualification will
reduced to one hundred francs, it is the cabaret that will be the
absolute master of the election. I do not ardently aspire
after this result. Power is an instrument of which
The handling isn't learned in a day, and I don't like
not to see firearms in the hands of those who do not
They don't know how to use it.

Cabaret is already a powerful force today, and
a respectable power.

A philanthropic banker, Mr. François Delessert,
was a member of parliament for the sixth arrondissement of Paris before
1837. The sixth arrondissement of Paris, rue Saint-
Martin, rue du Grand-Hurleur, rue aux Ours, is a
the most industrial districts of the city. The worker
It's teeming with people, and so are the cabarets. Mr. François Delessert
having actively cooperated in restoring the funds
savings institutions, establishments intended to receive savings
workers' concessions^ the numerous merchant voters
of wine from the sixth, furious at the competition, deci-
they believe that their virtuous deputy had betrayed their interests
the most expensive loans and undeserved in their esteem, and they
they stripped him of the mandate of trust they had given him
previously invested. Should I say that their new
The choice fell upon Mr. Arago; not, alas! upon
Mr. Arago, the illustrious astronomer, but about Mr. Arago,
the speaker who then took the floor at the banquets
patriotic. Mr. Arago, tribune! Oh! That's yet another one
unforgivable crimes of this abominable anarchist
social shit in the bosom of which we live, of
inevitably diverting the most from their natural path

noble intellects and the most magnificent talents.
This was a man whom God had certainly marked.
pointing the finger so that he might do great things, so that he
was the prince of science; for God had given to this
man and the genius who conceives and the eloquence that
popularizes, and even the majesty of the features and the power-
physical fitness that appeals to the masses. 11 had
also placed at its heart a burning feeling of sym-
pathos for the working classes; the mission that
this favored man had received from nature, was
obviously to translate into popular applications
all the discoveries of science, and to personify

in a way, beneficial progress in the eyes of these
populations who are suffering and who are in such great need
with the help of genius. But the power of prejudice and
the traditions of a narrow and sterile politics have
distorted the growth of this brilliant nature, and led astray the
not a scholar from his very first entry into the career.
And the illustrious astronomer, the born minister of progress
peaceful, did not take long to descend from the heights of
science to declaim against power, in the name
the supposed interests of the people, and to achieve this
Banquet speaker, agitator in turn. But who then,
My God! will defend the power, if the astronomer to whom
his special studies must give such a high idea
of order, if men of this caliber, created and
brought into the world to understand and glorify power,
raise their hands against him!

I have just given, on the occasion of Mr. Delessert,
one of the founders of the Paris savings bank, a
Proof of the cabaret's political power: I
I will cite a second example. In 1831, when Europe abso-

Lulist, frightened by the triple revolutionary explosion
from Paris, Warsaw and Brussels, armed in all
haste; when France needed all its resources
financial resources to arm themselves in turn and defend themselves
to the possibilities of a new coalition, Mr. Laffitte
had the idea of reducing the tax on drinks by a third.
The timing was perhaps not right for re-
to reduce treasury revenues; but finally there was a way
to ensure that the proposed reduction, a reduction of
forty million, benefited the producer (the vineyard-
ron), or to the consumer (the people).

However, the reduction only applied to the debit right,
that is to say, it only benefited the intermediary, the caba-
to withdraw. The small consumption was in no way
lightened, because the largest reductions are
insensitive to the worker who only buys retail,
to the cannon, to the small glass. Then the consumption of-
remaining stationary, production was not ac-
tivée.

The capital of France has more than
twenty thousand voters, and in that number nearly
two thousand merchants, fortune tellers, lemonade sellers, and retailers
of liquids.

Thus, the powerful industries that exert the most

a large degree of influence on public opinion, and consequently
on the advice of the authorities, are para- industries
sites, living off the hardship or fortune of labor-,
theirs, and subservient to capital. And the power and the people
remain defenseless under the blows of this coalition
formidable, shaping public opinion.

Now we know why no one dares to attack the
high finance, and why, on the contrary, all the

attacks on 'revolutionary' politics converge
towards royalty.

Therefore, it becomes necessary to demonstrate to Topinion
public the folly of the prejudices that guide it, and for
to bring her back, if possible, from her absurd preven-
To resist authority, it is necessary to force it to recognize:

1" That the French people, supposedly liberated by
the revolution of 1789 from the yoke of noble feudalism,
has simply changed masters.

2. Secondly, that these new masters should be...
the bankers are calling out, and the royal authority, far
to be able to infringe upon popular freedoms,
On the contrary, it is today the only capable counterweight.
able to counterbalance the crushing power
whose safe is armed against popular freedoms
laires; and that finally the false democratic idea, which
has thus far relentlessly sought to dismantle the monarchy and
to demonetize it in public opinion, has only done more
working for the financial aristocracy,
by gradually making us lose all the value of
conquests of '89, and the blood shed by our fathers.

To arrive at this demonstration, let's have someone pose
before us the privileges of the old and the new
regime. Let's compare the privileges of the past with those
from today, and let's see who benefited from the profits
of the two revolutions.

CHAPTER IX.

M.QH ani'iciiN and Icm new prl%ik>gc.«i.

What were these ancient privileges that our fathers enjoyed?
were so very right to complain and to
Get rid of them? I'll list a few that I
found formulated in the complaints of the writers of the
last century.

The gentlemen did not pay land tax;

They had the right of lowland and
average justice;

They extorted money from the traveler and the merchant by
their arbitrary toll rights;

They possessed the privilege of hunting;

The privilege of dueling;

The privilege of ranks in the army and certain
offices in parliament and court.

Some other insolent rights described as rights
of the lord, and which they no longer used before 89, if they
never wore out.

People were still complaining about customs, letters
of cachet, of the tyranny that weighed on thought;
It was said that the state's fortune was in the hands of
contractors decorated with the title of tax farmers; on
shouted loudly against the tithe, the taxes, the salt tax,
the clerks, against the internal customs, the forced labor,
against the trade guilds, the masterships
1 17

the guilds. Louis XVI's liberal initiative had
abolished interrogation and torture.

This is roughly the bulk of the grievances that TAs-
national sentiment attributed to the old constitution
French grievances, the redress of which was achieved by the revolution
sement, by proclaiming administrative unity and le-
legislative body of the kingdom, freedom of the press, equality
citizens before the law, the proportionality of
taxation, the eligibility of all citizens for ranks
and jobs. Let's compare the two eras.

Immunities flesi noble lands.

The gentlemen of yesteryear did not pay
Property tax. That's true, but they paid the tax
blood: all were required to serve the State in
the army.

The gentlemen of today pave the tax
land; but most of the properties of these gentlemen-
men, mines, coal mines, pastures,
receive a protection bonus from the state for their
products that are equivalent to soil immunity. The treasure.
He gives back with one hand what he takes from them with the other.
The real estate holdings of the high barons of Au-
Today are the mines and forges of Anzin, of
Fourchambault, from Saint-Amand, from Saut-du-Sabot,
of Alais, of La Grand'Combe, of Decazeville, the forests
from Count Roy and the Marquis d'Aligre, the
refineries of Messrs. Périer, Delessert, the pastures at
students of Marshal Bugeaud, the factories of
sheet of MM. Grandin and Cunin-Gridaine.

The protection that all these properties enjoy has

prevented the union of Belgium with France
had not taken place for sixteen years; that France had not acc-
ceded to the Zollverein and effected by a commercial treaty
The alliance of Central Europe, a guarantee of peace
universal.

The indirect or protection premium, granted to.
French ironworkers, who cannot support
competition with the production of rAUernagne,
from Russia, Sweden, England, the
Belgium makes all of France pay for iron, and no-
particularly to agriculture, twice what it would be worth
without this protection. Same result for coal.

The high price of iron reacts to the high price of
Forests. Forests are being destroyed because there is a vested interest.
to cut them down completely. The bare tops as a result of the
Reckless deforestation opens the valleys to flooding.
dation and the hillsides to the hurricane. The periodic devastation-
The consequences of these floods are detrimental to the fortunes of the poor.
cleric an annual loss of sixty million, in
crop losses. The climate is deteriorating; the olive-
Every year, Vie takes a step of retreat towards the sea.
The southern provinces are devastated by the mistral wind.
Government engineers, councils of de-
department, declare that the origin of the evil is in
the destruction of forests. They are demanding reforestation.

mountains, as a measure of public utility;
but the interest of forest owners is that the
forestry legislation that maintains the high price of
their property, not to be reformed. The rich purchase-
They cut down the woods to clear them; the men entered
through the election they obtain authorization without difficulty
land clearing that is refused to the municipalities and to

small landowners. The government will not dare to pro-
to propose reforming forestry legislation, because
that such a proposal would be likely to irritate
to ter against him the resentment of the upper capitalists b
forest owners. These large landowners...
presented two or three years ago to the electorate
tive a petition to Teffet to obtain an increase
of excise duties on coal from Paris. The price of
fuel, so burdensome for the working classes,
did not yet seem high enough to these gentlemen.

Forest owners have the same interest as
the owners of coal mines and ironworks, not
do not allow coal to arrive in France at low prices
from Belgium and England.

The protection afforded to refineries and fa-
bricks of native sugar have cost for fifteen years
two hundred million to France: she killed the fortune
of our colonies and dealt a fatal blow to the prosperity-
commercial activity of our ports and our power
maritime.

The protection of fifty-five francs per head,
granted to large livestock breeders, has put the
meat prices out of reach for consumers
members of the working class. To benefit a few
large landowners in some departments of the
France, where fragmentation has not yet spread its
devastation, the government deprives of a healthy food and
substantial the part of the population that needs it most
of this food to restore its depleted strength by
the work. She makes the consumption of meat from
Butchery: a privilege for the upper classes. Janiaie
the nobility of yesteryear did not claim for itself alone

the right to eat beef. Mr. Maiv-

Clial Bugeaud once held me for three hours on the trot-
tower of University Street, to prove to me that the
The French people were interested in ensuring that it was not consumed
mast in France only of domestic meat, that is to say
meat from his own pastures, great
owner of the Dordogne. He did not succeed in me
to abandon this foolish opinion: that the first
the condition of a domestic meat was to be affordable
to the national stomachs.

The protection afforded to our factories
sheets, canvas and cotton, besides the inconvenience of
to make the nation pay double for its clothes
that they are worth, provoked, like all the others
protections listed above, re- measures
reprisals in neighboring states, which imposed ri-
in turn, our wines, our eaux-de-
life, our silks and all the items on which the
French production had a marked superiority.
I have already said that the wine industry, which employs seven
millions of arms in France, had seen closures
externally, its main outlets, at the same time
that the ever-increasing rise in the grants of
cities were closing off the major inland markets to him.
But vineyards are the crop of smallholdings.
and small property provides few deputies and
peers.

The tax figure, including the protection granted
to the needy industries of the large landowners
and the big capitalists strike the national worker
In France, it is said to amount to more than a billion, of a-
approximately calculations, based on the documents of

1. Customs administration. Let's consider that we
Let's pay for everything we consume in wine, com-
fuel, clothing, fabrics, construction, locksmithing,
wheelwrighting, etc., a third or half more expensive than
We shouldn't have to pay them. As for the damages
caused to the territorial fortune of the present and of the future
caused by the depopulation of forests, it is approximately
It's impossible to evaluate you.

I ask the people what they have gained so much from Fabo-
lition of the franchise of noble properties,
and if it is royalty that he continues to pursue
his hatreds which inherited the privileges of the old re-
gime .'*

The nobility of old did not pay property tax
steel, but it manufactured neither iron, nor brown sugar, nor
breeches, like the nobility of today; she does not
didn't make the villains pay a billion bounty
for the products of its industry.

And the nobility of old paid the blood tax,
that the nobility of today lets everything fall apart
entirely on the shoulders of the people.

Is it really certain that the people have benefited from this change?

Pritilege <Ie basse et moyenne Jnstice.

The nobility before Louis XIV exercised power over its do-
Maines the right of lower and middle justice.

11. It would be unfair to say that the nobility of today-
of today, that the aristocracy of the crowns exercises over its lands
the right of lower and middle justice, a right which does not exist-
It was more common in France even before 1980. Certainly, it's a
of the great benefits of our revolutions that justice

that is exercised today in the name of the sovereign, that is to say
that is to say, in the name of the nation, by a magistrate in charge
to prosecute the guilty parties automatically and to protect
the rights of all. I bow respectfully before
the institution of the public prosecutor's office, one of those which
seem to me to be of a nature to give the most perfect
the idea of the providential mission of power. I re-
I readily acknowledge that justice is best served in
France, more so than any other country in the world, and that the
The French judiciary has always nobly supported
its long-standing reputation for integrity and scientific rigor. In fact
of judicial privileges, it is true, the good people-
Men today have only the privilege of
the court of cassation and that of the most eloquent lawyers
cats; but that's still too much; the cost of the fees
Moreover, pleading always leaves a huge advantage.
tage to the rich and bad-faith litigant against the poor
ousted.

Arbitrary toll rights.

The gentlemen of yesteryear used to extort money from the
traveler and merchant by arbitrary rights of
TOLL.

Alas! today all the canals, all the che-

mins of iron, all transport companies ap-
belong to the high and powerful lords of the
bank. Today's lords do not extort money
more fraudulently the lone traveler; it is on
the universality of citizens that they strike their rights
arbitrary tolls. The railway companies
iron and canals have the right to change the tariffs

on the canals built with the State's money, e est-
that is to say, with the people's money. They perceive the
products of state-built railways with
the people's money. All means of communication
tion pay tribute to the financial caste; one cannot
not even passing over the bridges of major cities
like Paris, Lyon, Rouen, without being obliged to acc-
to leave the toll imposed by the new feudal system. The
Nobles of yesteryear never ransomed travelers
with the same harshness as the proprietary administrations
silences of the Loing and Briare canals, which have
driven from the capital's market the coals of Saint-
Étienne, the wines of Auvergne and the irons of Berry.

The nobles of old never treated the ma-
nants with more arrogance and insolence than the Jew
the railway does not treat the traveler today.

Well, is it still royalty or high society?
bank, the Jewish bank, which has monopolized the he-
inheritance of the privileges of the old regime overthrown by
our fathers?

PpîTîléjSfe of the hunt.

For me, it is a well-proven fact in this world,
that is, if it depended on the financial aristocracy of
to be granted the privilege of hunting, she would seize upon it.
would have been invested as early as tomorrow. The latest hunting law,
which contains some useful provisions against bra-
connage, does not sufficiently conceal its tendencies towards
the return to aristocratic privileges. During the dis-
discussion of this law in the House of Peers, an honorary
A senior member, a Mr. d'Oberlin, I believe, asked

that the right to bear arms could only be granted to
The individual owning ten hectares of land, at
minimum; and the carrying of weapons, note well, is not

hunting rights are still included. Like French territory.
contains only fifty-two million hectares,
and that these fifty-two million hectares are di-
targeted at eleven million plots, the adoption of the
Mr. d'Oberlin's proposal would have reduced the first
Suddenly, the list of those authorized to carry weapons was reduced to something.
One hundred thousand citizens. We also know, and experience tells us so.
proves every day that no one is more jealous of everything
which seems like a privilege that the newly enriched,
and the latest law has obviously made hunting rights
a kind of privilege for the rich. I hope this-
while the new nobility will hold less than
the old one to this exclusive right of hunting which of-
commands, in order to exercise in a princely manner, the ownership of
vast buildings and an expensive pi- apparatus
quarrymen and packs. Real estate ownership relates-
We wear little and our nobility calculates. She will seek
rarely invests their capital in this type of project.
She would prefer to monopolize the hunting market.
in the state forests; or else, it will be done
grant free hunting rights in the lands of
the crown. One does not refuse gallantries of such
minimal importance to the prominent capitalists who make
the elections.

Who else has benefited from the abolition of the
exclusive privilege of hunting rights taken from the nobility
]) By the revolution of '89, if not the money men?

Privilege «In duel.

It is rather childish, I know, to recall the privilege-
The legend of the duel, concerning the privileges taken from Tan-
ancient nobility. But it is a rather curious fact to
It should be noted, however, that the privilege of dueling itself-
even, that is to say the right to draw for oneself re-
compensation for a personal insult, or having become a pri-
money's lair. Today, when a jury has
The court acquitted the defendant of the homicide charge, but did not
Don't just condemn him for the damages.
caused to the victim's family. The court condemns
The duelist is fined, and she pronounces the constraint.
by body in the event of non-payment; that is to say, he
You have to be a capitalist to have the right to shoot ven-
fear of an affront that the law leaves you to punish,
since she does not punish him herself. The responsibility-
pecuniary and correctional penalties that affect the te-
less prohibited, more directly still the right to
revenge for the kind-hearted man who has no fortune.

This kind-hearted man will feel no qualms about
to ask a friend to lend him his life; but he will never dare-
but to borrow his purse or his freedom.

From the privilege of the sprades.

The old nobility had the privilege of ranks.
in the army and positions in parliaments.

I have previously demonstrated that the grades in
learned weapons, as well as most of the
administrative jobs that require a diploma

lawyers had become the privilege of young men
belonging to wealthy, or at least well-off, families.
The child of the people, who is necessarily excluded from the arms
scholarly due to the high cost of preliminary studies,
therefore can only earn his ranks in other
weapons, and even then only by his courage on the
battlefields. But when you're not fighting, everything
His chance of advancement is, so to speak, greatly reduced.
Moreover, this military career that the child of
The people do not choose, but have things imposed upon them, is
full of deprivation and setbacks for the officer without
fortune; because the salary allocated to subordinate ranks
The army's dullness doesn't literally give anything away.
to live. Those who defend the land are no better
rewarded with national gratitude than those who
cultivate it. A stockbroker who knows how to behave must
winning in a single morning, in the game of effects pu-
public and to register bets from players, as many and more
of money than a lieutenant of infantry or cavalry
in one year.

Insufficient emoluments also distance
from the prosecutor's office and the judiciary, the young people of
talent. Anything with eloquence and a future in it-
today he goes to the bar, which richly rewards his
illustrations, and which makes them into deputies and mini-
Very. All these talents are lost for the better.
because, for the public prosecutor's office, the organ of vengeance
social. Society allows itself to be outdone in generosity by
the litigants and the poisoners. Singular so-
society, which brings popularity, fortune and power
see to the protectors of crime, and who do not grant
that little cold esteem for the hardworking magistrate who

works to purge the company of all its elements
impure!

All the important positions in the judiciary are
therefore solely due to the inadequacy of the emoluments,
beholden to fortune, and high offices are too
often the reward for political voting. All the
These days, the old services are overlooked and sacrificed.
to the demands of nepotism and the combinations of
parliamentary majority; a first presidency of
The court is put up for auction by the vote. One of the most illustrious-
very notable orators of this time, a jurist-
eminent sultan, Mr. Romiguières, advisor to the court
supreme, could not be appointed a few years ago,
first president at the royal court of Toulouse, because
that the government was afraid of upsetting by this
choice, endorsed by all the magistrates and
of public opinion, fear of upsetting a lawyer
talentless, a member of parliament with shifting opinions, and
who did not feel sufficiently compensated for his
merits, having risen, in ten years, from the rank of me-
The lawyer sings to the first president of the court
Royal!

The hereditary nature of positions in old families
parliamentarians, in compensation for its abuses, impo-
at least knows the presumptive heir of an office of
advisor on strict morals and dress, in harmo-
negates with the character of its future functions; and there
Where talent was lacking, the tra-
principles of honor, independence, and diversity
masterful magnanimity. Today, it must be acknowledged that
to be born, despite the principle of immovability, is
most often the dedication of the deputy or the o-

rateur [)oliti(jue who leads to the first positions of
the judiciary; and the career of the public prosecutor
is no longer, like the others, anything more than an open arena to
Political ambition. The public prosecutor's office, for many,
It's just one step towards becoming a member of parliament.
Some poor young people from the provinces, without fa-
A thousand still venture into this sad career.
in the chimerical hope of some brilliant
marriage union. They don't know that the dress of the
magistrate, as well as the sub-prefect's embroidered Thabit, has
lost all prestige; and that our bankers' daughters,
docile to the examples of the wealthy heiresses of Albion,
They no longer ally themselves with magistrates!

Thus, this alleged right of eligibility for ranks
of the army and to the functions of the judiciary that one
he told us he had been won over by the child of the people
Our revolutions are nothing but an illusion and a deception; and
It's money, always money, money alone that
confers military ranks and confers the duties of con-
seiller.

lies droits du seiii'neiir.

I heard it said at the Opéra-Comique that the
Lords of old arrogated strange rights to themselves
on the person of their vassals on the very day of
their wedding. As long as the woman remains a vassal,
Man will always claim strange rights over her.
I don't know if these rights have ever been exercised elsewhere.
that on the stage of the Opéra-Comique, by virtue of a
freely accepted contract; but what I know is positive-
What everyone knows, as well as I do, is that

These rights of the lord are exercised odiously today.
today; it's that the heads of industry, the high barons
the new feudalism doesn't even wait for the day
weddings, not even on the day of the nuptial agreement, to pre-
to levy an infamous tribute on their vassals. I know.
that the job given in the workshop to the father, to the mother
or to the brother, is, half the time, only the price
the indulgences of the daughter or sister. The mid-
Englishmen complain that their chiefs of staff
The workshops steal from their wages and their food
ture, and that, moreover, their wives and daughters are
forced to prostitute themselves to these demanding masters, to
that they continue their kindness to husbands and to
fathers. The ferramliniei-s of Lyon GthsfiletiersdeLWle font
hearing the children's complaints. Sometimes these misfortunes-
They suffer the ignominy in silence, and the father
content to curse her daughter's beauty, which pre-
destined for the pleasures of the opulent. Sometimes even
the mother, degraded by the shocks of poverty
too long, gets used to placing an honest hope-
teuse on the fifteen years and on the attractiveness of her daughter.
One of the most honorable merchants in the capital of
North, an industry leader, once wrote in a
local newspaper, that if some pen ran-
geuse dared to undertake the publication of the Mysteries
From Lille, she would have to reveal abominable scenes
of incest and promiscuity... perhaps, the fathers and
the brothers hurrying to take the lead over the leaders

workshops!

lies farmers general.

In the last century, people vehemently denounced...
tax farmers, especially the philosophers who man-
They were gathered at their table. It was a universal concert of
righteous indignation against insolent luxury, the
The plundering and immorality of the traders. I believe in reality.
the grievances and the sincerity of the accusers. But is it
It is quite possible that there was a time when the Turcarets
and the Mondors displayed more luxury, more
Morgue, more ridiculous than today! Who had
given, I beg you, to this new marquis of the
rue Grange-Batelière, this elegant azure livery, and this
dashing crew, and the high superintendence of
Behind the scenes at the Royal Academy? A little bit of happiness
in the placement of Malaga wines, a little bit of habit-
leté especially in the negotiation of Spanish loans
gnols who caused Belgium and France to lose a
hundreds of millions. I already said that the newspaper
Globe had once cited the example of this scandalous
opulence to demonstrate to the worker that the way of
Fortune was always open to good conduct and
to zeal.

Look at these magnificent horses that stop of their own accord!
even at the door of the Café de Paris, the Porcherons of
the gilded youth of the time. They are driving the Richelieu
Behind the scenes, an ageless seducer, whose high
The tie gloriously frames the masculine and noble face.
It was the pectoral paste that gave him these leisure activities, that gave him
He made Terpsichore and Melpomene reign as sultan.
It was the pectoral paste that made this man a

A top-tier politician. If he is not a member of parliament
or director general of fine arts, that's what day
that he was haranguing his flock of voters, the word of
France pectoral arrived on his lips in place of that one
of the French electoral speech he wanted to give, and he did not
No applications have been received. This young nobleman,
adorned with a soft blue transparency, which descends with
He, from the sumptuous crew, is a toothless lion of the
infernal lodge, an English banker's broker, the
even who once represented, with such success,

the character of Virtue pursuing Crime in
The tragedy G... and. This Jew, so ugly and so rich, in whose home...
The quadruples are winnowed like wheat in the barn.
one day asked a prominent artist to make his
portrait, with the nose of Mr. Duke Decazes.

A highly successful, commercially minded writer who held
essentially to win the favor of the king of
finance, the Jewish baron once titled: the God of
big shoulder pads of world finance (textual).

We no longer abandon, as in the past, the revenues
public to the tax farmers who were amo-
deductors of certain taxes; we untie with love
the cords of the national treasury so that the Jew may draw from them
with both hands. We borrow money in large quantities.
interest to the bankers, for lending it back to them for free.
We are conceding, or at least we want to concede, access to certain roads.
Northern railways all built there when the railways of
iron from Orléans and Rouen, which the concessionaires have
built themselves ^ earn one hundred percent. It's not
more, as in the past, of abandonment and neglect
government coercion; it's servility
Creeping, it is the prodigality of fear. In times

At least during the regency, power was not displayed
puritanical and austere morals, like the ban-
quiers philanthropists of today, and vice marched
With his head held high, he was less concerned with walking straight ahead.
than to stagger with grace. Cardinal Dubois,
Having sold out to England, he openly confessed his sympathies.
for the unsung heroes and heroines, and not to-
did not cry out in a hypocritical voice against the passions
bad, to make him continue as a dictator.

However, the bankers have halved the figure of
the king's civil list, after 1830, at the same time
that they multiplied theirs tenfold. So, it's not the king
who enriched himself with the spoils of the country.

Helpers and beautiful things.

It seems to me that the combined rights and the exercise have
advantageously replaced the aids and taxes.

Salt costs fifty cents per kilo today;
its cost price is one cent, that is to say that we
pays fifty times its value. The people of the Cam-
loincloths can hardly be used for food;

He is forbidden from using it for feeding
his livestock. The salt that nature has sown in abundance.
on the coasts of France, which it deposited in blocks
inexhaustible in the depths of its soil; salt
which is the best specific treatment against epizootics
at the same time as the first element of the student of the
livestock; salt, which should cost one or two cents
The kilogram at most is a luxury item!
He must return his sixty million to the State, nor
No more, no less. If you were thinking of reducing it, the Jews
i 18

27^ OF FEUDALITY FLINANCIER

YOU would tell you that you do not have the right to alter the
the value of their pledge. However, the Chamber of Deputies
passed despite the Jewish veto. On the proposal of
Mr. Demesmay, deputy for Franche-Comté, she reduced
the two-thirds tax; but the chamber of the elderly, of
Conservatives are here. Already Mr. Gay-Lussac, who is a
a leading scholar, stated that the suppression
the salt tax was of no importance to agriculture
ture, and that this tax was, moreover, so well established,
It would be a real shame to disturb him.

Wine and butcher's meat are no longer accessible
impossible for the worker. The granting and the contributions impossible-
direct trade also included meat and wine
luxury goods ^ affordable only for the class
bourgeois. It is to this same administration of
rights combined that the country owes to the institution
of the exercise, an inquisitorial process that gives the
tax officials have the right to search the bottom of your
Check your wardrobes and mattresses to see if you're hiding anything there.
Not wine. Precious conquest of the revolution that
The exercise! A method of tax collection.
humiliating, vexatious, and provoking fraud, and
whose perception absorbs more than a quarter of its re-
came.

Why the combined rights, or rather the contributions-
indirect taxes? Why are salt, wine, and... so expensive?
Meat? I just told you: to protect the in-
industries of the big capitalists, to retain all
its value as collateral for usurers, for national taxation.

THE ALVClits and Lfcs > OR PRIVILEGED CALVES. 275

"Internal Customs."

The internal customs of the past did not oppose
more serious obstacles to the merging of all interests
of the kingdom, which has protective and prohibitive rights
of today. Mr. Thiers acknowledged, it is more impos-
It is more possible than ever to make Bordeaux happy without
to bring misfortune to Lille. Customs legislation ac-
the legislation of 1821-22 kills all our industries
natural sorting, to protect non-vi- industries
wheat, and sacrifices the South which produces wine and silk,
in the North which manufactures cotton and wool fabrics.
Bordeaux rightly demands the restoration of this
internal customs belt whose destruction
has been reported as such a great benefit to the
entire kingdom.

Saitrises and Jurandes.

The guilds and corporations constituted a single-
abusive pole. I concede that; but the masteries and the
guilds had as a corrective at least to develop-
per and to foster in the industry the feelings of
dignity, loyalty, esprit de corps. The severity of
the statutes of the corporations guaranteed the public against the
fraud. French commerce enjoyed, under the regime of
these privileges, with a high reputation for loyalty, to
both inside and outside.

What has the people gained so far from the abolition of
tion of masters? the people have won the privilege of
to be able to be poisoned and robbed with impunity.

The manufacturing privilege is still, as above-
First, the privilege of money. Talent and integrity.
laborious work gives even less access to it than time
masterships, where the masters were eager
to attract skilled workers to them. An engineer-
Did Nieux discover a mechanical process which
employment can save half the cost of labor.
of the work — who will benefit from its discovery? It is
the money man who alone possesses the means to pay
the patent for the invention and to have the ma-
China; because the government, instead of encouraging by
a national award for the author of a discovery
useful, start by making him pay his tax
genius, and often forces him to go into exile from his homeland to
seeking encouragement. One of the inventors of
The propeller for steam navigation, Frédéric Sauvage,
was being held, some time ago, in the prison of
Le Havre, for debts probably incurred on the occasion of...

sion of his discovery, while another, who had
more money than him, enjoyed the glory and the
benefit of the invention. One of my friends, whose name
will soon have the same place in the history of mechanics
The fame of Watt, the inventor of the machine
hot air, he had invented about ten years ago,
in his early youth, a lamp of which he was ignorant-
would deserve all the credit. 11 was happy to sell his
patent ten thousand francs to an industrialist who resells it
to another, after having accomplished in four years a bene-
a sum of four to five hundred thousand francs. The patent, which
had been taken for ten years, has not yet expired,
and the second buyer made even greater profits
even more so than the first. And it is likely that

MF... eiit experienced the same misfortunes for the ma-
air-powered china, if chance hadn't led him to encounter a
young man, gifted like him with the genius of mechanics-
nic, and which, understanding at first glance the important-
tance of the discovery, did not hesitate to put his strength
tune and his intelligence at the service of the inventor
who would have been obliged, without this assistance, to go to-
to demand, like Brunel, protection for the English.

Mr. Jobard, from Brussels, a man of infinite...
courage and spirit, he said, regarding the favor which
governments have always been pleased to com-
bler the inventors, that it was impossible to deny the
progress of ideas, since former governments
they punished inventors with prison, while they
today they are simply imposing a fine on them.
under the pretext of a patent for invention.

The machine has become, in the hands of men
my silver, a weapon of war with which they
drive all small indus- out of the field of industry
sorters. The machine gave the metal superiority
absolute on intelligence. Like those English lords
who drink the wine of all nations, although the
The grapes don't ripen on their island, the capitalists
have the right to say today: u The conceptions of
Genius doesn't blossom in our heads; but it is us
only those who benefit from all the conceptions of the ge-

"No!"

To the freedom of industry, to the abolition of guilds,

The people have therefore only really gained a reduction
wages. The consumer has lost the guarantee that he
formerly had to not be deceived about either the quality or the
the quantity of the merchandise. French trade has

lost its reputation for loyalty and good workmanship.
The company benefited from all the disorder and all
the crimes of anarchic competition.

The monarchy has seen the number of its enemies increase-
to be of all the unfortunate people whom mercantile selfishness has
chased out of the workshop.

I ask that we leave this disheartening parallel at that.
The reader must be tired of hearing, like me
to repeat the same arguments. I conclude from the rap-
the preceding relationships:

These so-called revolutionary conquests with the-
which people have been led to believe, are only
shameless lies. The money confiscated from his
exclusive profit all principles, all institutions
tions, all the reforms of the 1789 revolution, and
The emancipation of the worker is something that needs to be revisited.
completely needs to be redone.

I will present a picture of the fate of this in a moment.
people and their privileges; I must demonstrate
previously, the monarchy is now enslaved
to men of money like the people; and that the ra-
civics, who draw on power and who respect the
Jews are working against the people.

y. . ,..i — , — . .j* ■

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CHAPTER X.

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inside and that of the tlehorR.

From the preceding abbreviated parallel between the aristocracy
of blood and silver aristocracy, of history above all,
It appears:

That the aristocracy of blood, the conquering caste,
has only its own strength for support, and that nothing
can save her from her destiny, when her time is
arrival.

That the moneyed aristocracy, on the contrary, has in its favor
all parasitic industries, the bar, the notary profession,
the press and public opinion, all powers which
they band together in the event of conflict against the aristocracy of
blood.

The noble feudal system is characterized by development-
individual serfdom;

Financial feudalism: the collective servitude of the in-
dustrieux. I demonstrated the fact before presenting the for-
Scientific mule. The salary is just a disguised name.
of serfdom. The field worker is no more
free from this servitude that the manufacturing worker
ture. The misery of the Irish farmer is no less^
The one at the Manchester mechanic was terrifying.

One key difference to point out between serfdom
of the Middle Ages, or Russian serfdom if you prefer, and the

Industrial serfdom means that the lord is bound to
to protect the serf and to provide him with the tools of
labor, capital, land; while manu-
A farmer can get rid of his worker and throw him away.
on the island in the Tiber when he no longer needs to benefit from it. The
noble, like the monarch, like the colonizer himself of
Antilles, grants a pension to the former servant; the
The high-ranking industrial baron sends him back to public charity.
charged to the budget of the States, in accordance with
principles of sound ancient morality, professed by the
virtuous Cato.

However, let us not be mistaken, when the feu-
Financial duality will be more perfectly constituted.
that is, when the leaders of the new caste com-
will better grasp their power; they will tell themselves that there
It was a grave imprudence on their part to abandon so many elders.
servants to the promptings of misery. As soon as they re-
will only know this misery, which breeds revolts
lutions, no longer threatens anyone but themselves, they agree-

will do to prevent explosions, to grant
a retirement home for infirmities and old age, and they fe-
will do for their children what the nobility used to do
for his own people, what the planter in the colonies does to the
today for its blacks.

There are some seeds of [something] in present-day society
these institutions of guarantee. Some high-level industrialists
triels, more far-sighted than their colleagues, considered
to establish some
bonds of solidarity. In the Anzin factory, for example,
the children are already educated, the sick are cared for, the
disabled people fed at the company's expense. I saw some hon-
clever people, even highly capable prefects, to be ecstatic

faced with this magnificent result of a philanthropic spirit-
pie. I would have liked to share the enthusiasm of all this
world; but, to get me there, it would have been necessary that one
first proved to me that the magnificent result of the es-
The philanthropic impulse was not the magnificent result
a very sensible calculation on the part of the administrators
tractors of the model factory, an ingenious process of
competition, to retain them in Anzin, while paying them
slightly cheaper than elsewhere, special workers
that rival establishments could have defrauded them
expensive, because Anzin pays its workers less than the
neighboring factories, through his philanthropy which
seduces the worker and binds him to his masters. Another
consideration still prevents me from being so easy to
the praise; that is the general adoption, by the high
industrialists, of the philanthropic welfare system
The practice of the game in Anzin would decide immediately
the establishment of industrial feudalism, a regime where
the worker, reduced to the state of a beast of burden
nourished, soon loses his dignity as a man, and accepts
the yoke of capital for an indefinite period.
knows that the situation of black people has incomparably
improved in the southern states of the Union, since
the philanthropists of this country are engaged in taking over from the es-
piece for sale. I doubt the race will rise up for long-
time in these philanthropic states, where the black
The male and his female are treated with the same respect.
and for the same purpose as the stallion and the broodmare of the
stud farms. The good apostles of Saint-Simon, who lead
the affairs of feudalism, did not fail to app-
explain to the employees of their administrations of
railways the same principles of guarantee and

of solidarity. The newspapers of the liberal school, and the
Economists, and onlookers, have been pushing for this subject
shouts of joy towards the sky.

This establishment in Anzin, which is so often
question in this work, and whose prosperity costs
so dear to France, can give, through its administration
current situation, an idea of what the government will one day be like
government of financial feudalism.

The company's affairs are managed by six administrators.
administrators for life who answer only to themselves,
and who appoint the director and the new members
of the council, in the event of the death or retirement of one of them.
They are accountable to no one for their decisions.
shareholders do not have the right to dispose of their shares
that after having received authorization from the council of
six, who buys them, if the price suits him. This system
The Venetian, armed with the protective system, maintained the e-
Anzin's establishment on the path to prosperity
marvelous. The soil of Anzin, the original title of the shares,
was issued one hundred and twenty-five years ago, during the regency,
at the price of two thousand four hundred pounds. The same
The soil in Anzin is worth nearly two million today.
francs. But I'd bet that the price of the day
The miner's rate has not changed, unless it has decreased.
The shares of Anzin belong, for both
a third or three-quarters, to the Périer family, which has
also the mania for possession, in all the major
Cities in France, the locations where construction is permitted
new neighborhoods or new ports, in Paris
(Red ball), in Le Havre and everywhere.

Once upon a time, there was one of the less fortunate members
of this wealthy family who had been made director of

1 establishment of Aiizin, but which, after what-
months of practice, had been recognized as less than
his job. So he was politely asked to give up his
Make way for another, stronger one. As was necessary, though.
to properly reward the goodwill he had shown
As proof, in the absence of administrative genius, he was given
a first-class prefecture. It was always as-
It's good for France, if it was worthless for An-
zin. Since this book was written, the prosperity of An-
Zin was disrupted by strikes of a certain nature
threatening. One cannot remain a prophet twice over.

years in a row with these high-ranking barons.

Contempt for intelligence and the function of public
blique is of ton under the feudal regime of ar-
gent.

Ask these high-ranking financial barons one
law that protects literary property, the property of
intelligence, this gift that comes from God online
RIGHT :

"A law to protect the property of novels-
"Creators and poets!" they will reply disdainfully.
And what good would it do, please, to take the interests of
People of that kind? What! It's us
that we are asked to protect socialists, dreamers
veurs, a bunch of lazy people who call us con-
servants-boundaries, and who want to translate the notaries
on stage, after having insulted them in their books
Immoral! Come on, are we doing
towards us? Does society need
Read Jocclyn or The Mysteries of Paris? Period! Period!
May counterfeiting ruin them, these cursed writers.
The sooner the better... Who's forcing them, after all?

to write? For us, we only print bill-
bank notes, and the law punishes counterfeiting with death
author..., the law also protects against counterfeiting
çon, the Puss in Boots sign and the anti-syphilitic robe l
We don't care about the rest; society has nothing to demand.
moreover. "

When I repeat to you that they are bankers and
not writers, as is sometimes said, who
made the July Revolution.

However, the King of Prussia, the King of Denmark and
the Queen of England, who are not for thinkers
the same contempt as the top bankers,
declared, a long time ago, that they were ready to
sanction with their support any measure having for
object the guarantee of literary property in their
respective states; and Mr. Guizot himself, who is a
great writer, introduced a clause favorable to the
literary property in the recent treaty concluded with the
Sardinia. Let's hope so.

Ita foreign policy, sovk» the rt^^iie of» mareiiands.

It is natural that the exclusive pursuit of the interests of ar-
This is reflected in external politics as
in the everyday realities of people's lives.

Because the Jews have no homeland, the
The country where they rule cannot have a functioning system.
of national policy, that is to say, which is based on
the sympathies of the nation.

That's why there is no longer any politics in France
national; there is one in Russia and another in England-
land. In those parts, the people know what they want

the head of state or the dominant power; he associates himself
to government policy; and the government,
strengthened by the support of national sentiment, it pushes forward with
zeal for achieving his ambitious goals.
All Russians want Constantinople with the Tsar;
All Englishmen, Whigs or Tories, want Tisthmus of
Suez and China with Sir Robert Peel or Lord Pal-
Merston. We don't even know, we others, what
what our nominal government wants, by reason
that this government doesn't even have the right to have
a will. But what's unfortunate for him,
that he is responsible for all the harm his
masters.

All the ministers who succeed one another in power-
Then in 1840, they insulted each other in vain,
by trading accusations of negligence and fault-
hurts; for all are bustling about in the same circle, all
are also condemned by a superior power
laughter at pushing the wheel of the lowering system
continuous. Mr. Guizot, who created this word to stigmatize the
Mr. Mole's policy, his rival, has the right to take
place, as well as Mr. Thiers, among the most intrepid
supporters of the system, as he so harshly described them.

However, it is easy to prove in a few pages that
the interests of the Jews who reign and govern in
France, do not allow the king's government,
It is no more within Mr. Mole's power than Mr. Guizot's to adopt a system-
theme of national policy.

And first, what are the natural alliances of
France, that is to say the alliances on which
can French policy be based on?

l-es alliimco^ naturelles do h France sont ceux

with Germany, Belgium, the Netherlands, Switzerland,
Piedmont and Spain. All these countries belong to us.
Indeed, through their mercantile interests and their
sympathies for the peace policy. All these
countries also have reason to fear belligerent tendencies
queuses and usurpers from Russia and England.
If France wanted to become the linchpin of the pacific system-
fique and progressive, all intermediate states
would hasten to become satellites of the new center
of attraction. So France, armed with this alliance
and this imposing counterweight would be quite powerful
to now speak to Russia and England
language that suits France, and to use im-
mediating his role as supreme arbiter of destinies
of the world. Its strength would easily contain it.
Russia's expansionist ambitions, which
wants the Bosphorus, and England's encroachments
who wants the Isthmus of Suez. She could oppose,
when she deemed it appropriate, each of these two
policies to the other, and neutralize them.

Since this is the case, let us hasten to
to conclude this valuable alliance with Germany,
Spain, Piedmont, Belgium. Oh my God,
The king's government could never have asked for anything better.
and Mr. Mole and Mr. Guizot tried many times to
to forge the alliance; but there is a slight difficulty in the
thing, I've already mentioned it ten times in the course of
This writing: it's that the high barons of the factory
French people cannot join hands with this arran-
agreement and sign the treaty; and these are the gentlemen
who make the laws at the Luxembourg Palace as well as at
Palais Bourbon.

Because, in order to conclude a treaty with the Zollve-
kidney, with Belgium, Piedmont and Switzerland, it
We need to start by razing this customs belt which
France is isolated from its neighbors; it is necessary to proceed
to the reform of these tariffs of 1822, which forced all
the European nations to unite against our
industries; to stop the effect, in short, it is necessary
Eliminate the cause. Let's eliminate this customs.
And these prices, not immediately, not tomorrow,
but let's reduce them so that they disappear
little by little, imperceptibly.

All the better since this is Belgium, a rich de-
a bottleneck of four million inhabitants, towards which our
rivers and our canals lead; Belgium, which has
need for our wines, our brandies, our soaps,
of our oils, our silks, our articles of...
fashions and styles;

And which in return offers us its coal, including the
Competition will lower fuel prices
too expensive for the poor, and to bring a little respite
to the devastation of our forests;

His irons, whose low cost will bring a
significant improvement in the condition of the buttocks
tivator, from the manufacturer, in the cost price of
railways.

This is still only one side of the advantages.
commercial advantages of the alliance with Belgium; these advantages
are far more important from a political standpoint.
tick. The close alliance with Belgium expands
France's influence in Europe is disproportionate.
Antwerp and all the citadels that the enemy built
end of 1815^with our gold, cease to be armed against.

France; on the contrary, they are coming back to us, and,
Ultimately, the victorious coalition of 1815 tra-
We've worked for you. Let's deal with Belgium then.
The interest of seven million farmers who live
of vine cultivation, Lyon, Paris, Bordeaux,
Marseille, millions of farmers and workers from
Populous cities are clamoring for the treaty....

So the king, who takes into consideration the needs
of the nation and the interests of the greatness of France,
orders his ministers to present to the chambers
a proposed customs alliance with Belgium. The
The king said that if this treaty is not signed, Belgium will be
forced to enter into an alliance with Prussia, and that the
The border of his kingdom will be guarded by uniforms.
Prussians.

Hey! We do care about the color of the
uniforms that guard the borders of the kingdom, re-
all lay themselves in a formidable chorus of indignation
the voices of the major manufacturers who live off
protective system. All alliances perish and
all political interests, before we leave

reduce the revenue of the Anzin coal mines by one-eighth
and the mines of Fourchambault, and the factories
of Elbeuf and Roubaix. Who knows where the torrent will flow?
would stop, if we loosened the plug on the reductions of
tariffs as stipulated in the treaty with Belgium. Treaty point,
The interests of national industry come first!

And the newspapers tasked with transmitting the information to the king
orders from the top barons of national industry, him
have signified the injunction to remove the ma-
The unfortunate Belgian alliance project. And the ministry,
seeing a small movement forming against the government

industrial convention, hastened to subscribe
to the demands of his lords and masters.

The government should present a draft treaty
with the Rhineland, Bavaria, Baden, Switzerland,
Piedmont, the situation being the same, the same
Interested parties will make the same threats. Because
all these countries supply an abundance of livestock which
is detrimental to our agriculture, as a result of the fragmentation-
property rights, deforestation of the mountains,
and the exorbitant price of salt; and they are indeed forced
to offer us this livestock, in exchange for our exports
tions, of our spirits, of our wines, of our silks,
of our bronzes. Now, you heard Mr. the ma-
Réchal Bugeaud exclaimed, in the exaltation of his
patriotism, which he would consider the invasion of livestock
from Germany as a calamity as disastrous for
France was facing a new Cossack invasion.

You will vainly object to Marshal Bu-
Geaud, who claims to be a skilled man of
war, that three-quarters of the city population
and campaigns in France are condemned, by
the rigor of the current protective system, to renounce
for the use of butcher's meat, to fall back on
charcuterie meat; which means that dequis cin-
what is the average height of French conscripts?
decreased by two centimeters; so that in Paris, in Lyon and
in Rouen, in the towns where the conscription lists
contain the most proper nouns, the population does not
can no longer provide its annual quota of recruits.
— You will no longer be able to point out to him that those
those that justify the size are hardly worth more than
their unfortunate brothers, since out of the army of four-

twenty thousand men who are in Africa, he
ten thousand or fifteen die annually from disease
a thousand. ((Anything you want, Tillustr will reply
warrior, but the interest of the Excideuil pastures, I
I mean, the interests of domestic meat come first!

And besides, what do these questions of mortality matter?
of size reduction.^ If too many soldiers die
In Africa, if France's glory costs her so dearly,
It is not the bankers' money that is perishing.
hare and nostalgia, under the devouring climate of
Algeria; it's not the bankers who pay the
one hundred million that the national treasury swallows up every hundred million
years in the stinking marshes of his latest conquest.
And where would we be, for that matter, if we wanted to lend
listening to the complaints of all the dissatisfied?

This statement, which is encountered all too often in the
the mouth of our conservatives, reminds me of the answer
from this gravedigger to a soldier who was complaining against his
early burial; ((If we wanted to listen to them all,
we wouldn't bury a single one, n

Thus the government is bound to the Hsières by the
silver feudalism, that is to say, through the coalition of
major bankers, major industrialists, major
Owners, all privileged by the current legislation.
Therefore, any attempt to reform this legislation
emanating from the most retrograde spirit of the Restoration-
tion, is designed to break against a beam of
systematic resistance, more powerful than wishes
of the people and the will of the king's government!
Thus France is inevitably led astray by the aristocra-
new alliances outside of its natural alliances, and condemn-
born to drag the ball and chain of the English alliance indefinitely.

#

From the day French politics was reduced to
to rely on the friendship of Great Britain, this
policy was dedicated to the system of lowering con-
tinu.

England does nothing for nothing. The Revolution
in July, by breaking France's close alliance
with Russia, an alliance whose annihilation

British power was the secret goal, had thrown
inevitably the new government in the arms of
England. England was supposed to sell us its friend-
tied; the price of this friendship could only be a discount-
France, England's eternal rival,
her enemy from the day before. And we have nothing to blame.
England for what she has done against us; for, to her
In place, we would have done the same as her.

So, let's excuse the French government, which,
having to choose between the alliance with England and the
war with all of Europe, opted for the alliance
Damn it. Let's give her credit instead for her efforts to
to win back its natural alliances, and that our res-
feelings fall back on the fatal power which
The influence of the Jews paralyzed these efforts.

The economists and writers of the liberal school
or, to put it better, of the English school, do not want
Not that it should be so. These men want the
The government remains the scapegoat for everything
the iniquities to Israel, and it would appear, according to the act of
The folly of the unfortunate Henry, which these doctrines com-
begin to enter the workshops.

The overlord power with which the silver man is armed
In our country, that's the whole secret of our humiliation.
within, of our effacement outside.

It is the maintenance of the privileges granted to the elite
capitalists by an old regime legislation, which
bank to the English alliance, source of all our shames,
France in July. That's the truth that everyone needs to know.
writers for the national press repeat every
day. The power of the Jews, that is the stumbling block-
pement, the obstacle that stops our country in its tracks
of her destiny, which condemns her to inertia and to
passivity. And let's no longer deflect national condemnation.
from the front of the only guilty parties, to launch him into power
who has not incurred it.

Let us take the most bloody affront printed on France
In recent years, this treaty of July 15th, mo-
eternal nument of the bad faith of British politics
tannic, a shameful testament to emptiness and disjointedness
of this modest policy that floats in the vague and
The waiting, deprived of any point of support. The mysteries of the
conduct of the French government throughout this
The matter will quickly become clear to us, if only a little

that we were trying to find out what, in the circumstances,
stance, the interest of the silver faction.

England wants Suez; she knows she cannot get away with it.
to address this important point without ruining the power
of Muhammad Ali, who had managed to establish a little
order and security in the vicinity of the Red Sea.
Therefore, with this aim in mind, she muddied the waters by
East, and caused a break between the sultan and the
Pasha of Egypt, in order to create an opportunity for inter-
to come between the overlord and the rebellious vassal, according to his
Usual tactic. Then, as it was necessary to snatch
the pasha with the support of the French government, his ally
and its natural protector, England, compromised this

last government with the continental powers
tales, who expelled France from their congress and
concluded a treaty against her. That was one of the first
benefits of our alliance with Great Britain.
Great Britain is using France to do
fear in Russia and the United States following Toccur-
rence, and absolutist powers, to intimidate
France and keep it in check, when it is in its interest to
France is not countering it in its execution
of his projects. France, which trembles at the slightest
wind, was careful not to interfere in the affairs of the
Pasha, when she saw a fan-
European coalition leader. She didn't guess that
England was only trying to frighten him, for the
forcing her to stay at home for the entire duration
the execution of Mehemet-Ali.

France expelled from the European Congress by the powerful
continental sessions, England took time to
profit. His ships devastated Beirut and Saint-
Acre; Alexandria did not escape destruction
that by absolute submission to the victor and the resti-
tution to England of the Grand Seigneur's fleet.
The prestige of Muhammad Ali's power was
annihilated; the name of the King of France, who had person-
unified Christendom and Europe for more than six centuries
keys in the vicinity of the Levant, had fallen from all
authority; the populations of Syria were resettled
under the yoke of the Albanians; anarchy reigned in
all the surrounding areas of Asia Minor, under the intïuenco of the
England's triumph. English policy did not
She wasn't asking for anything more at the moment, she returned
his friendship with France.

The Ministry of the 1st March tries one day to save itself
He wormed shame through threats and boasting.
falls into ridicule, and leaves as a legacy to the country
the disastrous resurgence of the resentments of 1815, which leads to the
resumption of the project to fortify Paris.

The Eastern Question is a major issue.
and which is not finished, and which will reappear soon
or later with his entourage threatening eventualities of
War. The Eastern Question has only one solution.
Peaceful as possible, the neutralization of the Bosphorus, the
neutralization and the piercing of the Isthmus of Suez, of
by the decision of a congress of European powers-
nes, a decision that will place the inviolability of Constantine-
Italy and the Arabian Gulf under the protective guarantee
continental powers, France, Germany,
Naples, Spain, Belgium, Prussia, the Ba-
vière, etc., and will thus prevent any attempt at usurpation-
exclusive support from Russia and England
land. But the silver faction that rules destinies
France is not capable of understanding solutions
of this order.

The moneyed faction that runs the affairs of France
initially considered Eastern matters from another perspective
poifltdevue. The great lama Enfantin had not-
core got hold of the question.

"And first," asked the high and mighty
lords of the bank, what does it matter to us that
The English seized control of the passage to India, since
We don't sell anything to India? And what about these Druze and these
Maronites of Syria, about whom we are constantly bombarded,
What does it sell, what does it buy?
what is the weight of imports and exports of the

Do Syria factors weigh in the overall balance of the com-
Merce? – Very little, certainly. – Well!
So, what do you want us to waste our time on?
to address the suffering of these populations, who
They neither sell nor buy anything, while there are so many
great opportunities to be seized on price fluctuations at the
Paris Stock Exchange?

– Just a moment, gentlemen, this Eastern Question
is a matter of higher political importance, a

question in which the interests are involved
of French influence, of humanity, of religion
Catholic. — To others, with your humanitarian interests-
silent and Catholic; we are no longer in the time
from Peter the Hermit to enlist us in a new
old crusade. Pray, if you wish, Mr. de Lamar-
I'm going to write you a meditation on this... »

And England continued its run of triumphs.
and brought about the ruin of Egyptian power,
thanks to the complicity of government inaction
French.

But let's wait: what has been a disgrace for the
France, which would have been a defeat for anyone else
a government that was a government of speculators, was
For the silver faction, a victory, and the most unexpected-
the source of all victories. Ah! those bankers had
reason to take so little care of the interests and the
France's dignity in this Syria issue
or Egypt: that wasn't where the problem lay. I
I'm telling you they are Jews.

It is a thought, an unchanging thought, a favorite dream
that their imagination has cherished for fifteen years, the
project to fortify Paris. They have their treasures there, their

coiJiptoJrs that nothing protects against the dangers
always present from the revolution or the riot, to
within a volatile population. Their safety is not
will be full and complete only when a belt of
The bastions will guarantee their power and their safes
against any new revolutionary attempt. Oh!
if there was a way to take advantage of these threats, including the
The Eastern Question has just darkened the atmosphere.
litigious, to put the savior project into action! If he
there was a way to divert public opinion in the country from the
the question of the East, of transporting the danger from the shores
from the Arabian Gulf to the banks of the Rhine, to make people believe
to this credulous and hot-tempered people that its enemies are
In Germany, not England! — And quickly, the
Tyraeus of the Debates, sing the Marseillaise! Mr. Thiers;
evoke memories of the Empire, and warm up with your
newspapers, the patriotism of the people; bring back from
Saint Helena the remains of the Emperor, and that at the
to the general surprise of Topinion, the governor-
The movement carries away its bastions...

The Tyrtées des Débats sang the Marseillaise,

Mr. Thiers stirred the patriotism of the people, and the
The tour has been completed.

We have indeed come to talk, the
low forehead, the boasts of Mr. Thiers and the
loss of French influence in Syria or Egypt,
to people who are not French, and who do not have
their trading posts in Syria or Egypt, and which have
won over by this charade of sulking and these braggarts-
nades, a fortified enclosure of bastions for the city of
riots. Certainly, the game was well played, and Mr. Thiers,
If he wasn't the first to be deceived, he's an accomplice.

skillful. But now that the trick is done, now that the
France has asked forgiveness from the powers for what they
had expelled her from their congresses ^ today that there is no
more for the mystified than the excuse of their good
faith and their innocence, how many those who, like
the author of this writing, were not fooled by the mysti-
fiction, and who fought energetically against the disastrous
project, how many of these people don't have the right to
congratulate them on their perspicacity! There was yet another
another consideration, no less important for the
bankers who voted for the fortifications of Paris:
It was a matter of leading the treasury into reckless spending.
to force him later to cry out in misery, and the re-
leading to the impossibility of attempting any major undertaking
a public utility company. And, indeed, the government-
nement has been happy in these last few years of
to be able to argue the scarcity of the treasury, to abandon-
give the top bank barons all the li-
railway companies that their rapacity demanded
insatiable.

And there you have the secret mechanisms of foreign policy.
of today's government! Talk about mar-
dear to the conquest of a continental alliance system
peaceful with such elements! Talk about al-
natural link with Germany to people who have
turned against Germany at the same time as against
the French nation, the front of the fortifications of
Paris !

And why would these bankers take it so hard?
Do they have France's interests at heart? Three-quarters of them
They are not even French; for it is there, remark-
Let's be clear, a characteristic of financial feudalism

to inevitably drag the nations it governs out of^
pathways to nationality.

Paris is just one of the trading posts, just one of the headquarters
The mainstays of financial feudalism. The true homeland
For financiers, that's Geneva.

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JEWISH LKS, KINGS OF THE TIME

HISTORY

OF THE

FINANCIAL FEUDALITY

BY A. TOUSSENEL

Legitimate acceptance consists of doing the best
possible market, to resell the ploa eber possible....
It is the Soul of Commerce.

(Sylvain Dumun, Minister of Public Iravanx.)
The financiers support the State like the lifeline
holds the hanged man. (Montesqaion.)

My father's house is a house of prayer. And
you have made it a den of thieves.

(Jesus driving out the merchants from the Temple. J

Merctare, god of IVloquence, da eommereo and thieves.

(Uylliology.)

VOLUME SECOND

PARIS

GABRIEL DE GONET, BOOKSTORE-PUBLISHER

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HISTORY

OF THE

FINANCIAL FEUDALITY

OF THE ROSARY PRINT

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THE JEWS, KINGS Î)KI/KPOQUE

HISTORY

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FIMKCIÈRE FEUDALITY

PAU A. TOUSSENEL

True speculation consists of buying at the best
possible, to make the price as expensive as possible.
i.'tîst the îte of commerce.

(Sylvin Dumun, Minister of Public Works.^^

The financiers support the State like the lifeline
i:i-nt the hanged man. (Montesquieu.)

my father's house is a house of pris-re, cv
you have made it a den of thieves.

!_ Jfsas chasing the merchants from the Temple.)

Mcr^'iive. god of "loqnfii<'C, commerce and thieves.

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THE JEWS, KINGS OF THE TIME.

HISTORY

OF THE

FINANCIAL FEUDALITY.

FIRST CHAPTER.

“enevc.

There is a stock market proverb which says that a Genevan worth six Jews. The inhabitants of Geneva tell their turn that those of Neufchâtel are worth six Genevois. Geneva is one of the capitals of Protestantism and puritanism, hence Judaism. The same political and religious faith must have generated the same customs in Switzerland and Judah. The Boston Puritans pushed further than their co-religionists of Hel- taints their love for the Bible; they almost wear all Jewish names, so no one gets confused in the name of their faith.

The position of Switzerland is said to be formidable under the military strategy report. I believe it is more formal dable again in terms of financial strategy.
w 1

Switzerland sits on France, like mistletoe
on the oak. Switzerland has no army, no taxes.
Why would she have an army of her own.'* The soldiers of
France, paid by French tax, are there who
watch over it and protect its neutrality. Switzerland
better than spending nothing on maintenance
of her troops: she sells her soldiers, she draws one
income. That which ruins nations everywhere, makes him
benefit to her. I would even point out in this regard that
Republican Switzerland only sells soldiers to
absolute monarchies. In Palermo, he is a compatriot
by Guillawne Tell who forces you to put your hat down
in front of a show poster stuck on a wall,
under the pretext that this wall is that of the king's palace.
It is Republican Switzerland which sells to all the tyrants
nals of Italy, the bayonets with which they included
lies the desire for independence of this unfortunate
country. History will one day wither from some call-
infamous lation, this role of executioner's servants that
the sons of noble Helvetia play for a little gold.

Swiss consumers pay half as much
that the French consumer, the sugar and salt that
France supplies him; and this, we know, is a fact
of immense significance in the question of competition
industrial rence, the whole question of cost price
depending on the price of basic necessities.
Switzerland, by first applying the principles of
association with only branches of agricultural industry
that the aridity of its mountains entailed, the student of
livestock and cheese making, converted into
jackpots the waters of its glaciers. She made the
same prodigies in the manufacturing industry. It is

as well as in y iiitrotluisuiit 1 alleu. diin' < l hi divifioii du
work y she monopolized the i]iGiio|)ole (Je l hoi loji* jie,
the most lucrative binds all the iudusliiei; liiiiiiii; inet. 11
There is in Geneva, a literate city, a kind of university
where there are public courses. Lv prolebseur of phy-
sique, who is perhaps paid a thousand francs per year,
has, I was told, an income of five hundred thousand Irancs;
the geology professor, a lion of the locality, some
something like seven to eight hundred thousand francs a year.
Geneva would pave its streets with silver ingots, if the
fancy took hold of her one day, and if she didn't know
take more advantage of the metal; (young
would buy the empires, if they were up for auction;
and all constitutional governments, all

English-made governments, are more or less
less at auction.

Every year, adults in need of Switzerland,
intrepid species hunters, equipped with a pa-
unfailing endurance, come down from its mountains
to spread throughout the rich valleys of France,
generous and hospitable land par excellence, nourishing
complacent host of all parasites. All succeeded-
are able to settle down in a short time in Paris or in
the other major commercial cities of the kingdom;
because all have a spirit of order and perseverance which
must lead to success. Everyone does first
wear, clothes or boots. The tailor is
the banker of family children who are ruining themselves.
Many of the major hotels in Paris belong to
Swiss tailors. Many of these industrialists, including
barbarian name says enough foreign origin, practice
usury until they have acquired the means

U OF FINANCIAL FEUDALITY.

to be honest. After twenty years of practice,
they own palaces and liveries, run horses
of blood on the racecourse, buy in front no-
silence or elsewhere a beautiful poor young girl, and end up
feels by withdrawing to the banks of the native lake, in
some delicious villa, where peacefully ends
their old age. And when one of these noble usurers
paid its tribute to human nature, the journalist
of the place dedicates to his memory a notice always
sung. “The cause of liberty and philanthropy
lost today one of its most fervent apostles,
the homeland one of its greatest citizens^ and we one

loyal and exact subscriber in his payments.

Geneva, Bay, Lausanne and Neufchâtel have
heaps of gold deposited in the cellars of all
European banks. I was told that Ge-
Neve had nearly fifty million in funds
French 5 per 100, and fifty million or more
on the Place de Lyon. Basel built Mulhouse, whose interior
dustry and houses belong to him. Geneva has
wrested Greece from the sultan, and will not wrest Greece from An-
Britain Ireland, more unfortunate and more worthy of
pity that Greece. Geneva bribes newspapers
Paris to defend the policy of Mr. Guizot, the
Protestant. I speak about it learnedly, having been during
one year the editor-in-chief of one of these sheets,
an ultra-doctrinaire journal of very large format, and

whose bellicose polemic did not respond by-
lives up to the promises of its title. Geneva imposes
the prices that suit him on the canals of France
(order of April 17, 1843). It's she who doesn't want
not that we reduce the pension. The great council of ten,

who for a long time took over national loans, and
who levied the papal tithe on the income of all
European States, was composed of Genevans for the
three quarters, and Jews for the rest.

The major legislative challenges of the latter
years, and those of the current transfer, have proven
than financial feudalism, whose high barons do not
are not French, could dare anything from now on. A
time postal reform was being discussed in the House,
opinions were divided on the question. A lot
leaned in favor of the reduction requested by
the author of the proposal. " But you have not thought about it,
wrote a Jewish newspaper, reduce taxes, re-
to reduce tax revenues is to alter the value of the
pledge on which Mr. Rothschild recently lent you
two hundred million is an abuse of the trust of the
generous banker; » and the room, lit by this
luminous consideration, rejected a proposal which
the usefulness was not questionable, for fear of altering the
value of the Israelite's pledge, therefore try to make
enter an idea of significant financial reform into
the heads of people who don't even want to hear
talk about a reduction in letter postage!

Lic «Foiirual tics Oébats.

Financial feudalism has, to make known its
Good pleasure to the men of nominal government,
its official journal, the Journal des Débats.

It is in this leaf that true men
politicians of the day, the men of money, go looking for-
dear, not what the ministry thinks, but what

that the ministry will do. The high bank obtained
ministerial servility as official news
were published in the Journal des Débats before
being in the Universal Monitor. These are the items
of the Journal des Débats, written by some associates of

the house R which makes the rise and fall at the

Sotck exchange. We dared to print that every ministry was required to pay the Journal des Débats an enormous con-war contribution.

There have been great ministers who have tried to free ourselves from this onerous protectorate, Mr. de Villèle among others. But M. de Villele was overthrown by a coalition in which the Debates figured gloriously sement, and the Martignac ministry which succeeded him was obliged to reimburse the Journal des Débats for the three years of the backlog of by Mr. de Villèle. Mr. Thiers, who for Mr. Rertin the elder was never more than a little spiritual and boastful draft, also had one day, at this that we assure, the desire to revolt against the descent potism of the Debates. But old Entelle was overcome with a only reverse of article the presumptuous Darès, who put immediately thumbs up, asked for forgiveness and hastened to make peace with the newspaper cashier. The act of contrition was accepted, but he did not succeed in calming the feeling of the irascible Burgrave, who understood the need to make an example. And the day after day when peace had been made, the little minister was able to read àsinfîle Journal des Débats, as a way of thanking you, a blistering satire of the actions of his administration tion. We report a sublime response from Mr. Bertin the former to Mr. Thiers, who prided himself on making it work frontally, Ms. Bertin helping, the Journal des Débats and

France. “France, as much as you like, would have replied the old man; but the Journal of Debates, never. This matter only concerns me and Here is Saint Mark. » (Saint Mark, one of the apostles of the religion of Debates, the same one that they did aca-demician two years ago, because he was missing a title and a sinecure to have as much as the ba-ron Dupiu.)

Mr. Guizot and Mr. Duchâtel are honored by their rush to carry out the slightest orders from the Journal debates. “If it is possible, it is done; if it's im-possible, we will do it. » They use his subsidy to knees, and on a golden platter. The devotion of M. de Montalivet in the Journal des Débats exceeds the limits of servility. It is, strictly speaking, the Journal of the Debates which reigns inside, when M. de Mon-talivet is a minister. Mr. de Montalivet must have talked

an immense harm to the July dynasty, more en-
more by those around him than by his actions; not
only because he cluttered up all the offices
audiences of the worst writers of the Debates, but because
that he has accustomed public opinion to bring into play the name of the
king in all the manipulations of the ministerial press,
and to consider the Journal des Débats as the organ
of the castle, of the Court party. And how could
the public doubted the intimacy that existed between
the royalty of the rue des Prêtres and that of the Tuileries,
when we saw appearing on the list of editors of the
journal all the names of the princes' tutors?
We imagined, and it was a great misfortune, that the fa-
thousands of the castle had the upper hand in the re-
newspaper's action, while they were only tolerated

by management; and we have built nasty accusations
actions against the court party with wicked arti-
keys to the Journal des Débats. One might have thought, however-
whereas if Mr. Bertin's journal had been subservient to
the court, the court would not have left the guilty party there
author of this bad book and this bad action
which we call Barnave.

I was able to live as long as I wanted
under April 15 the region of favors, sinecures
and rewards. I don't know why, despite my
affections for power, I could never stay
in this region more than a month. He has to exhale
from this official environment a scent of moral rickets
and the harshness of money which suffocates the man of heart.
I wish I could tell the truth, without offending anyone
whether it was among these people with whom I lived and
who did me no harm; but in conscience there
has too many in the number of which fortune is an in-
results in capacity.

It would seem necessary that the chief of staff of a
Minister of the Interior, that the man to whom
holds the management of the government press and the
Office of the Public Spirit, was at least a man of
letters, if not a man of wit. The chief of staff of
Mr. de Montalivet was called Félix Lebertre: that of
Mr. Duchâtel's name was Edouard Mallac. Do these
people who are prefects or directors of the services on the list
civil, nothing better; but, for God's sake, do not trust
not the direction of the public spirit to people whose
hand has never known how to hold a pen nor the brain one
idea !

Credit and the influence of disabilities are one of the

HAS

greatest calamities of this time. Mr. Hartmann,
Mr. Fulchiron, Mr. Delessert, Mr. Calmon are not
certainly the most eminent speakers of the
Bedroom; and I haven't heard that they are worth
better in advice than in battle; these messages
sirs are nonetheless among the most important
so many characters of the country.

The Journal des Débats is the official organ of the
high bank and not the castle. He will protect the
court, as long as the court proves docile to the wishes
ties of the powerful lords of rue Bergère and the
rue Laffite, otherwise, no; and his dedication to the dynasty
tie will never go further. The Journal des Débats has
buried many dynasties in his life, and long ago
time that he swore to no longer attach himself to institutions
so fragile.

Someone who had carte blanche to sell a hundred
fifty thousand francs a newspaper worth four
hundred thousand, one day offered this newspaper to the civil list,
to the king! M. de Montalivet replied that the King, while
recognizing the importance of the offer, found himself
obliged to refuse it, for fear of
give the anti-dynastic press a new pretext
to make royalty united with the articles of a day-
nal. The refusal was plausible; but I knew good
source that M. de Montalivet had not even dared
to share the proposal with His Majesty, so much was
great his fear of offending the Debates. One says
that eight days later, high financial barons
offered three hundred thousand francs from the newspaper in question,
and which was not given to them.

Every time that Mr. de Montalivet, the man of

castle, arrives at the Ministry of the Interior, it is a
ex-editor of the Debates, Mr. Lesourd, manager of
the grant of Paris (place of twelve thousand francs), which
takes responsibility for distributing grants to the press

born the mandates on the Gérin fund. Mr. Lesourd is a
man of wit in all the force of the word.

Mr. Petit-Petit is also an editor of the Debates.
jean or another, who takes over the management of the firm
of public spirit in difficult circumstances. THE
dedicated and courageous writers were not lacking in
the cause of power under the ministry of April 15.
When these writers, among whom I counted
many friends, had conquered in the great battle
electoral size of 1837; when they had largely
provided their contingent of work, energy and zeal,
the minister, to worthily reward their services
vices, named the editor of the Debates above, head
section inside, then query master, then
referendum at the Court of Auditors.

This Journal des Débats is therefore the supreme arbiter
of the destinies of the nation, and Bertin reigning Egypt
rie of all ministries. It is at the same time the Aeolus
who raises the waves and Neptune who devours them
storms. He sang the Marseillaise in 1840 at the
head of these invincible battalions that Mr. Thiers, the
great winner, had promised to lead, had no one,
to the conquest of the Rhine, but to the growth of leaves.
The leaves not having grown that year, for
happiness, the Journal des Débats calmed down and started
to intone the hosauna of fear, at the head of the tremors
blenrs of modest politics.

The Journal des Débats is a real powerhouse,

which is almost officially recognized in Europe,
and who sometimes enjoys poking at the nostrils
father (\e Russia. There is no beautiful coronation
of Emperor of Austria or Queen of England, snns
an extraordinary envoy from the Journal des Débats.

But the Berlin sheet is above all the large sheet
of profits, the Red Book of the current reign. I
dares you to enter a public library,
in an amphitheater of the Collège de France or In
Sorbonne, without bumping your head against an editor of the
Debates. The Court of Cassation, the Court of Auditors, the
council of state, embassies, council rovalde the ins-
public destruction, everything is his responsibility. All that
corrected a proof and blackened some paper in the
smoky place on rue des Prêtres, has the right to aim
to a ministerial portfolio, or to an embassy,

or to a ministerial division. Mr. de Broslie had
the excellent idea, a few years ago, of making
an order which reserved consulates for students
of Consul Pox. Mr. de Broglie's order
never had any meaning. The real school, the u-
unique school of consuls is the Journal des Débats. THE
Journal des Débats has its consul general in Baghdad fun
Jew), another in Alexandria, another in Jerusalem,
another in Genoa, not to mention an ambassador to.
Constantinople. Mr. Adolphe Guéroult, a former saint-if-
momevL, editor of the Debates, a man of wit,
harmed in Europe; Mr. Gui/ot, to save him from trouble
and create a distraction for him, found him a consulate
at the other end of the world. One day that the Journal of
Débats had become very angry with Mr. Count de Ratti-
Chin; consul general in Canton, I wrote in a

newspaper that it was a good bet that the whole sheet
powerful had among its editors a candidate
willing to succeed the honorable civil servant. Tone
of bitterness with which the Journal des Débats noted my
perfidious insinuation, it was easy to recognize that
the line had carried. I have been assured that the holder ac-
tutel of the consulate of Canton had belonged to the editorial
tion of the Journal des Débats.

A few years ago, we embarked on an expedition
edition for China. Naturally we failed to do
enter special scholars, naturalists, in-
industrialists, agronomists, in the staff of the am-
bassade; Mr. Henry Brunel was refused a place there,
bequeathed by three large industrial cities of the North,
Lille, lloubaix el Tourcoing. On the other hand, there were
reserved a sort of dlioneur post for the re-
presenting the Journal des Débats. The representative of
Journal des Débats^ another ex-Saint-Simonian,
Mr. Xavier Raymond received a salary from the State
of TEN THOUSAND francs, in addition to his salary
editor, to write articles on China, which
were probably to be inserted in the Journal
debates. The expedition doctor, the doctor
Yvan, who was responsible, in addition to his medical service,
scientific, zoological, botanical research,
astronomical, etc., etc., should only affect
FOUR THOUSAND francs; but the figure of his contributions
ments was increased by two thousand francs per
Mr. Guizot, at the time of departure of the expedition. He
there's no denying it: I got these figures from MX
Raymond and Mr. Doctor Yvan, speaking all

two to my person.

THE JOURNAL OF DEBATES. 13

Since Mr. Berlin gave Mr. Michel
Knight a government mission in the United States
Unis, which earned his newspaper the publication
tion of the famous Letters on North America, he
has taken a liking to these missions which the government is doing
the costs and from which his newspaper profits. It is indeed a
quite pleasant and very economical way to increase
the interest of a periodic publication. After the
Letters on North America, by Mr. Michel Che-
valier, came the Letters on Spain, by
MAGueroult; then had to come \g& Letters on the
China, by MX Raymond. In three or four years
from here, France will have plenipotentiary ministers
and consuls who will be called Alloury, Jules Maurel,
John Lemoine, Benazet or Berger de Xivray. Mr. Adol-
phe Donné, will be perpetual secretary of the Academy
of sciences, in place of Mr. Arago, Mr. Francis
Barrière, director of the Jardin des Plantes. Mr. Fran-
cis Barrière is a learned botanist who discovered the
seed of male hemp, and which, in its serials,
is called a big flirt....

The Journal des Débats can do anything, even good things, but
he doesn't abuse it. However, he must be forgiven
much for having published the Mysteries of Paris.

The French Academy and the theater come under the leaf-
Leton des Débats and like ministries, embassies
sades, consulates, and the rest come under the first
Paris.

Mr. Saint-Marc Girardin, editor of the Debates (twelve
to twenty thousand francs), is a member of the Council of State
and the royal council of public education (twelve
thousand francs), professor of eloquence at the Sorbonne

lil OF FINANCIAL FEODALITY.

(six thousand francs, deputy. M. de Sacy is a librarian
cairo in Sainte-Geneviève, Mr. Fbilarète Chasles at the In-
stitute; Mr. Michel Chevalier is a State Councilor, pro-
political economy professor, ex-MP. Mr. Trognon,
Mr. Cuvilier-Fleury, Mr. Antoine Latour, raised the
son of the king; Mr. Vidaillant {Quid Vidaillant?) must be
prefect somewhere; jM. de Bourqueney represents the
Bertin family in Constantinople; Mr. Loève-Veymars

(Israelite), does the same job in Baghdad, Mr. Lantivy
in Jerusalem, Mr. Alletz in Genoa, Mr. Guéroult in Ma-
zatlan, M. Lefèvre de Bécourt in China; Mr. Lesourd
ù the grant; Mr. Petit-Jean at the audit chamber.
Mr. Doctor Donné had the misfortune to fail
in a competition for 1 aggregation. The Journal dm
Debates, to avenge ungrateful medical science^
to his merits, had Mr. Adolphe Donné appointed in-
general observer of all medical schools in the
kingdom. However, the ambition of the Debates was not
satisfied. The newspaper noticed one day, in 1844,
that its editorial staff still occupied only two or three§
armchairs at the French Academy, and he ordered
that we prepare one more for Mr. Saint-
Marc Girardin. Mr. Saint-Marc Girardin visited
first round; the century is one of mediocrity. Mr. Jules
Janin took it upon himself to assert, in this circum-
stance, the literary titles of his collaborator in
Debates. It is a small service which will find its reward
think about his time, and I am very afraid that the author of
Barnave and Ane Mort dons the embroidered tailcoat
green ries before MM. Alfred de Musset, Balzac and
Alexandre Dumas.

The Débats series also has the right to high and

low justice on the theater, and insolently rules
contemporary literature. The highest illustra-
tions of poetry, novel and drama are con-
damned to accept the courtesies of the critic, to
avoid splashing his pen.

Mr. de Chateaubriand, Mr. de Lamartine, Mr. Victor
Hugo were perhaps obliged many times to do
antechamber at the Débats serial and a newspaper
store! Georges Sand had to ask him
dât ^ one day, the perinission of having genius for me
serve as the expression of my eloquent and courageous
friend Eugène Pelletan. The series of Debates
allowed to be called, one day, a third-grade shill
order, Mr. Alfred de iMusset, one of our greatest
poets. The same serial professes a sovereign
contempt for Mr. de Balzac, for Mr. Scribe and for
Mr. Alexandre Dumas. There is a myopic Aristarchus there
who wrote two volumes to transmit to the post-
rity the shocks and gestures of a pallet, and who makes
every Monday a soap opera to demolish the pieces
to success. This colorless soap opera, which I am bored of-
tender call for so long the spiritual, had

also undertaken in time the demolition of made-
moiselle Rachel... Mademoiselle iiachel is an actress
offline, which resurrected Racine and Corneille, and
who, through his admirable diction, made us discover,
in the masterpieces of the masters of the stage,
marvels of harmony that we never suspected
not!... The hero of the serialist was a doormat"
floured which made the Funam audience happy
bules ^ and which was said to be sublime in the Bœuf enragé.

Criticism without faith would believe that it only accomplishes

half of her duties, if she limited herself to denigrating the
talent; she likes to complete her work with an apology
of mediocrity. The contempt for the poetry of Alfred de
Musset's corrective is the admiration of the prose of
Mr. Saint-Marc. This is bad faith in com-
posed which is called impartiality in the high
regions of criticism.

It has sometimes happened to the admirer of the bench
to pass the Rhône through the city of Marseille, to make
U7i French lake of the Atlantic Ocean, or to confuse
the small port of Cannes, in France, where Women landed
father, with the town of Italy where Hannibal defeated.
He treats as pedants those who criticize him with these in-
incredible nonsense.

Alas! the cowardice of our morals protects criticism
unjust, and the indifference of the law leaves talent without
support. And this is one of the shames of contemporary literature.
temporary that there was only one among us
writer of the heart to protest, at the risk of his release
berté, against the ignoble despotism of the Journal des Mar-
chands. How can we also understand that, in the
many of Hermione's passionate admirers, he
has not met an Orestes to make him laugh
the sound of the insults of the rascal who has so long in-
sultée.

It is true that it costs to speak one's truths to the leaf-
Debates lesson. The law punishes with six months in prison
and a fine of six thousand francs for these dangerous acts.
very frank. Thus, such has spent twenty years of
his life insulting women, pouring out ridicule
and the outrage on all artistic notables or
literary works of his country; someone has lived twenty years of ca-

lomnies or paid apologies, which has the front of
claim for his person the privilege of inviolability
lity and can hide under the aegis of the law for from there
brave the indignation of Ibome de coeur.

But embezzlement in public employment, management
position, for example, and impunity is yours
ensured despite the denunciations of the National, for
little that you are related to an editor of Le Jour-
final of the Debates.

Be a serialist and organize parties for your
mistress by the prefects and lieutenant generals,
have the prize of virtue distributed in schools by
the hands of Phryne, and the public prosecutor will not see
in this impudent bravado of the uneducated man
cation and heartless than a charming joke.

There is one who was not ashamed to undress his
legitimate woman in public, the very next day of
his wedding. La lenemos virgen.... I thought, for a moment-
ment, that the captain would show us the con-
victorious before our eyes. All the austere Puritans,
which I have just spoken about, belong to the editorial staff
from the Journal des Débats.

The first Paris insults M. de Lamartine and calls him
shovel poet to make him sad. 11 jokes
agreeably with the utopians who demand for
worth the right to live. The literary series begins
tackle MM. Alfred de Musset, Alexandre Dumas,
Balzac, Scribe; the scientific soap opera to Mr. Arago....
With that perhaps there are not a hundred of us
honest people in France to whom reading the Debates
inspires only sovereign disgust. The Journal of Dé-
bats, which I have always seen rather poorly written,
#2

has the singular privilege of being fanatic for his
style. I once quoted one of his applauders in-
enthusiastic about the following sentence from the Journal des Débats
from I don't remember which issue from June 1,846:

((The country is represented by its government. This
is not a fiction, and this fiction must above all be
respected outside!..”

Admit that you would not say things like
That, you people, exclaimed the delighted Roman.

Another time that the ministry of October 29 was
emerged without too much damage from a difficult pass, the same
newspaper, which meant that the cause was saved,
wrote, as a result of a singular preoccupation, the
cash register word for good reason. The misunderstanding was found ado-
saddle.

The Bertin house had, of course, its
visited the parties which took place in Madrid, on the occasion
of the recent matrimonial alliance treaty concluded between
the house of Orléans and the house of Bourbon-Espagne.
The envoy from Maison Bertin had met on his
route des gendarmes, posted from distance to distance
to ensure the march of the French prince; he reads a
adorable sentence on the picturesque effect of the gendarme
leaning on the support of the rock in the attitude of the me-
lancolie.... 11 noticed, in a bad village, a
dozen Spanish peasants dancing in the square
public, in the light of three or four flying rockets,
taken in direct sunlight. The strange pyrotechnical innovation
that delights him in ecstasy. His admiration no longer holds
and overflows: “I am leaving you,” he wrote to the readers of
Debates there to return to which of these shows that we do not
don't see twice in your life! »

■ •'"'Ie JOUÀNAif. DES f3f;BAIS. ''1*)

It doesn't quite sit well with me that I found out that the
sycophancy has been pushed further today
by Boileau DespréauX.

The Journal des Débals had three of its champions
injured in the last electoral fight, MM. Cu-
vilier-Fleury, Alloury, Michel Chevalier. It goes down, and
I wouldn't be surprised if he was left behind before long
by the time there leaf much more attiusattte and beautiful
More spiritual blow, where the oft is always sure* of
less than recoritre good measure of epigrams^ to
lack of reasons.

But I would like to know why the serial
des Débals would be held to justice or respect
for a successful artist, for a woman, when the
first Pariah does not even believe he is held to respect
for the King's own iiis | when the first Paris does not
not afraid to inflict his insolent lecture on the Jeline and
valiant prince whose noble patriotism is exalted
both in view of the endless encroachments of the Angle-

earth, courageously raised the cry of alarm to the country"
A son of the French king reprimanded by his patriot
ism in a so-called French sheet. Ah!
these are the shows that could not be seen by us
given only in days of national degradation and which
say an era

This leaf, however, is the all-powerful organ
which dictates to the government its conduct in the matter
of the Orient and that of Ireland; which helps to replace
the Catholics of Syria under the abhorred yoke of the Turks;
which makes the pale M. Guizot tremble just at the threat
to withdraw his esteem, and who laughingly asks
Kobert Peel d'tn end with the bad joke

of O'Connell... These are the noble minds who impose
at the ministry the choice of the representatives of France
abroad. Are you surprised after that that France
be so worthily represented outside, and that the
Rosas and the Esparteros, and the Turks of Tunis, and those
of Jerusalem, so full of deference to the consuls
English, treat ours so cavalierly! Surprise
you that France has already fallen, in the minds of
peoples, to the rank of second-rate power, and
descends so quickly the slope of V lowering con-
tinu!

In everything I have just said, nothing is exaggerated.
What I said, I saw or heard; I only did
repeat the common complaint, the complaint of the deputies
most sincere conservatives and that of the ministers
who feel the full weight of the yoke, but who do not
feels like it's breaking, like it's so hard to remove
Wed any subsidy to the Debates and to have written
every day, for six months, in the official sheet
heaven, that the Journal des Débats no longer receives any
government communications. Because, not only
ministers are required to deliver the latest information
important news to the Debates ^ not only the
ministerial journals are instructed to present
weapon in Debates in any meeting; but it is inter-
told these unfortunate leaves to take sides
the ministry against Debates. We can give credence to
my accusations; I would not notice this cowardice without
evidence, and I had time to collect some in
the ministerial regions where I lived for ten years. That we
let me cite one: four years ago at most, the ca-
binet of October 29 had been threatened with losing the pro-

protection of Mr. Count Lloyd, Mr. Fulchiron and
Mr. Mimerel, if he persevered in his union project
customs with Belgium; he withdrew this project. I took
then the freedom to reproach him sharply for this honour.
recoil in the subsidized newspaper that I re-
I was currently in Toulouse. I attributed this
unfortunate determination to the influence of the Debates. I
I spoke out against this harmful influence; I deplored
in bitter terms the subservience of this cabinet to the sheet
Berlin, organ of the coterie of big merchants. In
a word, I took sides with the king, with the minister-
terre which sold me against the Debates which made the
war against the king and the ministry. So Mr. Mallac, head
from the office of the cabinet of the Minister of the Interior, which
had probably been made with the Debates surety
of the passive obedience of the ministerial press (he
has since become prefect); Mr. Mallac, my friend,
wrote to me on this occasion, to ask me if I
wanted to lose us. It was much worse, fifteen days
afterwards, when the Journal des Débats had called mid-
Ministry of Finance the injunction to exhaust the jurisdiction
action of the courts against a rival company (the
Press), and when the ministry had obeyed the order.
This time, as I had pointed out with more energy
again the cruel oppression exercised on the ministers
by the Journal des Débats, Mr. Mallac shook his head for me.
I didn't need Mr. Mallac's head: I didn't
I didn't accept it. Only I prayed to the chief of staff
from the inside to give me a successor at most
quickly, because it was impossible for me to do
common cause with the enemies of power that I
I was committed to serving. Mr. Mallac had a lot of fun

of this strange scruple and withdrew his esteem from me, this
which greatly distressed me.

Another time, the Journal des Débats having found
excessively clever in giving mo-accomplices
rallies to regicide Lecomte, the editor of the newspaper
ministerial office of Lyon, the Rhône, had the misfortune of
judge this tactic as clumsy as it is treacherous,
and the greater misfortune of printing it. He was in Tins- ^
so much even broken in pawns.

We know, from the diplomatic history of the latter
years, how the Journal des Débats conducts affairs

activities from outside where the English influence prevails everywhere
that of France, to such an extent that our nationals
are more willing to run to the protection of consuls
British than that of the French consuls. The role
that the Journal des Débats plays in the affairs of
the interior was to be even more harmful to the interests
of national greatness.

We can get an idea of the sympathy that the
Journal des Débats feels for the working classes,
by the tone alone of the articles with which he welcomed,
not long ago, this incredible pretension of the anti-mono-
English polists, who demanded that their government
provision was required to provide each worker, in
exchange of his work, a salary sufficient to live on.
As if governments were made to take care of
to feed, house and clothe the people and
to ensure the equitable distribution of the products of the
work...! It is necessary to see with what lightness of boat
theirs and with what charming irony, the pimps
of banking and commercial parasitism, reducing
destroyed the arguments of these poor workers

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their English. Let the French government take notice
a little giving in such faults!

Alas! the threat is unnecessary, the government of
Mr. Guizot completely agrees on this point
with the government of Mr. Robert Peel; both
believe that ministers have better things to do than to
take care of feeding the people and organizing traffic
vail... and, for example, that it is much more im-
to organize electoral corruption and feed
laugh the parliamentary majority. Don't be afraid, Mr. Guizot
will not expose himself a tenth time to losing his esteem
of the Journal des Débats, to win that of the people!

However, we could read from time to time, in the
Journal des Débats, articles by Mr. Michel Cheva-
bind or of Mr. Philarète Chasles, not only by-
fully written, but, what is better, well thought-out
dry and marked by a high tendency, a tendency
progressive social. This is the height of skill and
of the trickery of journalism. These articles, which do not
are worth nothing to the politics of the Debates, have only one goal:
prove to the subscriber, supporter of progress, that we are not
not the enemy of progress, that we understand it, that we
desires it, but the time for realization is not
not yet come. The time for reforms is never

come for lazy people full of sinecures, and who
receive one hundred thousand ECU per year from the rental of their
announcement sheet. It is by means of this learned
tactic that we have so far succeeded in retaining in the
see the many conservatives who would be tempted to
defect to the party newspaper of the Bornes, to
move into the Press camp. Progress articles
s of the Debates are usually published in the

fortnight preceding the quarterly renewal.
We saw the Journal des Débats touch on radicalism,
the day before the major renewals. It's a reason
of this nature which made the Journal des
Debates the reckless publication of the Mysthres of Paris,
where it is said that the people have the right to the necessary / only
the careless leaf went further this time
than she thought would happen. Also a lot of big ban-
Who have withdrawn their confidence from the Debates since
this dangerous publication, to found a new
new leaf on less revolutionary principles.
The Globe ^ this worthy precursor of the Epoch, the Globe y
journal of slavery and Parisian high banking,
was charged with bringing justice to the incendiary theories of
Mr. Eugène Sue and Peaceful Democracy ^ and the Day-
final of the Debates, which according to the newspaper La Presse, its
intimate enemy, would sell France for two subscribers
moreover, the Journal des Débats bitterly regrets its
recklessness at this hour and he works with all his
forces to reconquer the ground it has lost. His ten-
progressive dances will now pivot on the per-
cement of the Isthmus of Panama. When the English
force the doors of the Celestial Empire, to win
a few more consumers at their factories
hungry laughs, the French government, which does not want
not fall behind that of Great Britain
in the path of glorious conquests, seizes the
islets of the Marquesas, three or four nasty rocks
lost in the Pacific Ocean, and populated by a few
thousands of savages, and who have already cost us more
of men and affronts that conquest would not be worth
from Madagascar. When England pushes for demo-

lition of the viceroyalty of Mehemet-Ali, to put
the hand on the Isthmus of Suez, thanks to the anar-
shits and troubles, the French government detaches
an engineer to the Isthmus of Panama, to make

piece to the English. The Journal des Débats holds its
Napoleonic style in reserve for these special occasions
sions.

The Journal des Débats is bound by the question of bou-
tick, in the external question as in the
inner question: this is why its manifestations
progressive and social cannot succeed.

The Débals announcement sheet reports, it is said,
almost a thousand francs a day. This number says more
that all the reasoning in the world to explain
the greater importance of the commercial question
in the newspaper shop tips. 11 is avoided
dent that there is no ministerial subsidy, if
considerable and so humbly served that we sup-
pose, which can be taken into account with this
advertising income, normal and almost independent income
during political crises. However, the owners
Debates there which have the protuberance of calculativity
excessively developed, know that this income
depends on the number and financial value of their
subscribers, and it is natural that their concern is attached
to prevent unsubscription. This is why they
sang the Marseillaise in 1840, when they saw
the country's opinion on the war. This is why the
Press criticized them for being willing to sell the
France for two more subscribers.

Moreover, the Debates make light of their virtue
political and do not pose as Catons. If they

gent with the gods on the side of the conquerors, if they ap--
On occasion, Napoleon portrays a tiger or an ogre.
Corsica, a crocodile, an acrobat, at least they have
the good spirit of not praising merit in every way
loyalty to the flag. There are only conversions
too abrupt which offends their delicacy. betrayed her-
his, to please them, needs to be taken care of and firm-
linked with art. Nor do they admit that the ungrateful
attitude is a moral infirmity, as some
pretend; they prefer to call it V independence
of the heart.

As the feudalism of the safe is the law today
today to all the other powers, thus the Journal
of the Debates and its official organ, makes the law to all
newspapers. The most virtuous of legitimist leaves,
radical or dynastic are necessarily led

in its sphere of attraction. An opposition writer
liberal, died a few years ago, smelling of
patriotism, confessed, in his final hour, that he
had never written in his life but one and the same
article, always the counterpart of the first-Paris
of the Debates of the day before. The Journal des Débats gave
a tear in memory of this good man, and
cited his political conduct as a model to follow
to all those in his communion. He renewed the expression
sion of his regrets, on the occasion of the retirement of
Mr. Léon Faucher, editor of Courrier Français,
who walked worthily in the footsteps of his virtuous
predecessor Châtelain. The National, the Constitutional,
and the Century, do little else than MM. Chat-
lain and Léon Faucher; they do not have the frankness to
agree, that's all. But these newspapers have a lot of

struggle to conceal their joy, when the great
newspaper descending from the heights of its royal silence,
willing to commit to discussing a polite question
tick with them. The day when the Debates respond to
Constitutional, the streets of Paris are not enough
wide for the shop crew. Régnault dough
exult, like the rams of Scripture.

However, the Jews found that they did not have
enough? of the Journal des Débats, despite all its power;
and they thought of giving him as acolytes, by means of
of the announcement monopoly, the three other bodies
the most widespread in the Parisian press. By the year-
nonce, the newspaper; by the newspaper, the deputy; speak
deputy, the railway. It is France that will pay
the whole thing. France is rich enough to pay for its glory!

CHAPTER 11.

Forced immobility.

It has been established that financial feudalism, armed with
monopoly of lucrative jobs and big in-
dustries, flanked by the notary, the chicane and the
press, further supported by the stupid credulity of
opinion, was absolute master of the direction of the

politics, both outside and inside.

However, since the interests of the people are diametrically
ly opposed to the interests of the financial aristocracy,
who lives off the exploitation and misery of the people, he
is obvious, a priori, that no reform project
tending to improve the condition of the masses, cannot
be proposed by the government. It's good to lose
its time, in fact, to want to bring in a
feeling of justice in the heart of the man of art
gent. Avarice ossifies the fiber; the heart of man
bank is armored with brass, locked and padlocked
like his crate.

That the government asks for a reduction whatever
conch of the tax, the Jewish newspaper will answer it
that he has no right to alter the value of the pledge on which
lent his masters. — Is he talking about reducing
rights on irons, a coalition of industrialists all-
powerful forces suddenly form against him. - Reduction
on the salt tax, a scholar is there, who

his status as shareholder of a company which consumes
a lot of salt without paying any duty, is of the opinion that
the legislation is excellent as it is, and that
it would be stupidity to want to change it — to remedy
to the abuse of the venality of charges, it is almost pro-
call for a revolution.

From this it is easy to predict the outcome of all
the proposals that can be presented to the chambers
bers in the interest of the people; and we know in advance
the fate reserved for all reforms.

Let's go over all the financial questions of the
day, and we will see that the omnipotence of the Jews
had imposed the solution in advance on those who
say the country's representatives, but who are not
truly that the lovers and false servants of royalty
Jewish. Let's examine what had to be done in the
questions of railway, canals, rents, oc-
three, etc., let us note what has been done, and announce
what will happen. The profession of prophet is not good
difficult today, because from the day this book was
written, until it was published, half of the
facts that I had stated in the future, had to be printed
past tense.

CHAPTER III.

Railway question.

Let's see how the railway question
has been working since 1831, and let's first establish the principle.

In principle, the route and
execution of lines.

Because the State alone is powerful enough to prevail
to reflect in the route the general interest that it represents,
on the claims of local interest. He alone is fit
to found unity in the system. There is nothing for him
good or bad line; the correct line is there
useful line; his only guide is fairness, respect
of the rights of populations, the principle of justice
distributive.

He alone has bridges and shoes in his body
a perfect and inexpensive instrument of execution
gods.

Exploitation belongs to the State alone; because the price
is a tax which must be fixed by the chambers, and
this rate must be mobile, since the question
of tariff or transport is the whole commercial question
cial. Give a Jew the right to change prices
of a railway, tomorrow it will become industrial, free
will destroy its products of all transport costs, and will ruin
all its competitors. It's allowed, and these things
are done every day on the way to Houeu; on the one

de Beaucaire, etc. Economists call this
free competition.

Let us pursue the consequences of our principle.

If the State is rich, it is fair that the price of the
min of iron lowers to the level of ex-costs
ploitation, so as to cover only these expenses
and interest on sums paid. The principle of
minimum transport costs must also apply
ly to the channels. It is important, as I have already said,
in the dual interest of production and con-
summons, that the product reaches consumption,

at the cheapest possible price.

If the State is poor, the law will fix the right it must
levy on the transport of passengers and mar-
goods. It is in the general interest to modify these
prices, according to the requirement of the cases.

If it were decided that railway revenue
should not rise above operating costs
and the rent of construction capital, the people
who travels today for nothing on the roads... dk
the State, would not have to curse this so-called progress
of the railways which ultimately makes it a
condition worse than in the past; because the greed of
private industry spoils and soils everything it touches.
If the railways belonged to the State, the people
would benefit from all the economic improvements
that science and time must naturally
bring new channels of communication into services
communication. However, we are able to appreciate the
result which we achieved by acting in the sense
opposite. Let's take the Kouen line for example,
that the chambers alienated the Jews and the English

for ninety-nine years. It is observed that
Industry advancements have already reduced the cost of
traction and maintenance in a significant proportion
since the day of the concession. To the latter
At the time, locomotives came back at forty-five
a thousand francs, they cost less than thirty-five thousand
Today; then the administration agents en-
tend their work better, and the competition which
is done between them will necessarily result in the reduction
payment of their emoluments. Here then is that, as a result of
the reduction of these costs, the benefits of concessions
naries amount to figures out of proportion to
the benefits that the chambers believed to grant them.
Now, have the people been allowed to participate in these benefits?
tricks? Not at all; the people pay as
in front; only the Jew receives greater returns
and it will devote its surplus revenue to
the acquisition of a multitude of monopolies which
relate to the operation of a transport route
unique. This additional profit will be used to re-
reduce by 50 percent below the legal rate
the freight of foodstuffs circulating from Le Havre to Paris, in order to
to ruin the competition of the Seine, so that the
court of Versailles will be forced to condemn the
one hundred and ninety-two concessionary company

thousand francs in damages to the operators
both of the river route, for not having followed the
prescriptions of its tariff; and it won't be
fault of the rail-way company, if the water of the river
which goes from Paris to the sea continues to flow for the
service of the country.

It has been at least three years since the Minister of

public assets were pledged by the chambers of millions
needed to improve bass navigation
Seine, and he does not dare, he does not dare to order
finance the expense! —

However, the State must find a way to
reach an agreement with these sovereign companies to
to benefit the country from the progress of science. There
only recognition of this principle: that the prices of
transport costs must be essentially mobile,
would be enough to nullify all arguments
supporters of corporate exploitation.

If transport costs on the railways were
reduced to a minimum, production and consumption
tion, the two absolute terms of public wealth,
would receive from the creation of railways a
immense impulse. The example of the United States,
Belgium, the Grand Duchy of Baden, and that of the
most of the States of Germany, are there to de-
show the immense advantages of the system of execution
execution by the State. The railways operated by
governments are already distinguishing themselves from the paths of
bankers, through the good care and consideration given by the
ministration surrounds travelers there. The travellers
are not ransomed there and piled up in crates
livestock, as is practiced in France on horses
mins of the Jews, for whom the question of profit is the
supreme question. With the State there is a guarantee for
victims in the event of a disaster. The horrible disaster
of May 8, 1 842 has already demonstrated that this responsibility
was purely illusory with the companies. The re-
results of the investigation provoked by the new ca-
catastrophe of July 8, will probably demonstrate it
11 3

even more clearly. But what does this seem to you?

strange jurisprudence adopted by the courts at the
with regard to the liability of companies in cases
disasters? Is the disaster contained in the
limits dQ V untoward accident, from the simple event
plorable, the company and its agents will be impi-
absolutely ordered to pay damages,
prison and fine. Does this disaster take into account
milk the proportions of the catastrophe, Timpunity is
assured to the guilty. Nor the disaster of May 8
1842, nor that of July 8, 1846, where the victims
piled up in heaps, did not cause any con-
damnation for the Foulds and the Rothschilds. Lake-
incident of March 21, 1846 on the road to Rouen (broken
of the Falaise stagecoach), where there were only two
men killed and some injured, earned the agents
of administration, Lapeyrière, Gauthier and Stanley,
a sentence of five thousand two hundred francs a-
mende and a few days in prison. I think he
there is something to review in this case law
and in this legislation.

And then let's not forget that the steering unit is
the first condition of any economy, of any
regularity, of all kinds. But there is no unity, no order
and savings possible only with the system of execution
tion by the State.

If the State had been responsible for the general construction
railways in France, the entire surface of the
kingdom would be crisscrossed today like the
Belgium, and we would not have to deplore these votes
legislative which established the system of sections,
one of the saddest monuments of improvidence and

of the parliamentary incapacity of that era. And at
instead of adopting the radiation system which must have
for the unmistakable effect of making all life flow back
in the center of the State and cause plethora there, during
As the circumference perishes from atrophy, the
bres would have been pronounced, suddenly, for the system-
vertebral tem less bulky and more equitable,
and who would have left all the great cities of the kingdom
their respective importance and their ancient action on
the surrounding regions.

Thus would have created a government confident of itself, which
would have been driven by a sincere desire to work for the
interest and glory of the country, and to rehabilitate power
among the populations. What a wonderful opportunity,

see then, to associate the fortune of the worker, the
tune of the people to that of the State! The government
calls on all capitalists in France to contribute to
the company with him. It guarantees its partners a half-
minimum of 3 or 4 percent interest; he leaves them
glimpse the hope of a considerable profit. So
a savings bank a little better combined than
that of the Delesserts, you will agree, and where the
funds do not remain inactive, and where the State is not
exposed to threats of sudden repayment. With
this system, I swear, it would have been easy to find
billions overnight in France; And
the railway company then took a ca-
truly national character. The power alliance
and the people united in the fusion of interests
silver. A big step had been taken in the career of
peaceful improvements; the move was given. Ah!
these unfortunate people who hold in their hands the reins of

the State must be struck with complete blindness
for not having seen anything of these things!

The blind, alas! instead of seizing the opportunity to
rally power to the people, in this question of
railways, they opened the way for the invaders
ments of financial feudalism.

So the high barons of the vault, considering
that the lords of the Middle Ages levied a duty
toll on bridges and rivers, demanded
the same privilege.

And Mr. Rothschild, of the tribe of Judah, advising that
the gardens of Versailles and the forest of Saint-Germain
were the main meetings of the population
Parisian, said to the minister: “Give me the pleas-
sirs of the popular of Paris; that from now on all Pa-
risien who will go to Saint-Germain or Versailles
be required to pay me tribute. »

The minister hastened to seize this opportunity to be
pleasing to the king of the Jews, and he granted him both
lines of Versailles and Saint-Germain, the villas
from Paris. The press shouted: “Glory to the Jews” and the
people, forgetting that the tax levied on pleasures
the rich and those who have fun should return
in the state coffers to serve to soften the mid-
sister of the poor who groans and suffers, the people
repeated with the press: “Glory to the Jews! »

Mr. Rothschild placed his shares with profits
enormous profits, thanks to the good offices of its agents
stock market and independent newspapers which have acquired
accepted his actions.

We are in 1837. At that time, the Jews^
are not yet aware of their power; too much

happy to have wrested a concession from TÉlat, they
do not require a minimum interest guarantee.
Their claims are modest!

Now, Mr. Fould, of the tribe of Benjamin, seer
this, he prayed to his co-religionist Rothschild to cede to him.
der a reasonable share of its profits; to me-
nagging, in case of refusal, to raise altar against altar,
that is, path against path. But Mr. Roth-
schild took no account of the threat, and the dis-
rope was in the camp of Israel.

Then Mr. Fould turned to the minister and
asked him about his route to Versailles. We
could not refuse him the left bank, since
the other had the right.

However, the minister timidly objected: “Two
paths both on Versailles; on a necropolis...
two paths which will run parallel, to which
only hundreds of meters away, during the
half the journey...! This will be a spectacle which
will be exposed to ridicule from abroad, and then competition
ence will be fatal to both lines. »

If competition is fatal to the left bank, both
worse for the shareholders, must have thought the deputy from Is-
rael; moreover, if the left bank has bad
business, isn't the public treasury there to come to him
help and lend her the funds she will need?

There were therefore two railways from Paris to Ver-
sailles. Mr. Fould has placed his shares advantageously.
But soon the company's bad days are over.
naked; the directors of the left bank aimed at eco-
nomie; they did not renew generously enough
their equipment; and one day a hundred people were killed

OR burned on the wicked path, because we had done
use of a locomotive of a difficult character; and the
families of the victims remained without recourse
against the results of Jewish greed. THE-
state, in such circumstances, would have compensated the
miles; the Jews, no. We gave them a pro-
these ; but sue for damages
to the powers of capital! the idea was bold — it's
that is to say that I saw the moment when the eloquent defender
of the homicidal administration was going to obtain an in-
pardon against the sons of the tortured! One or two
more tears from the lawyer, and the court condemned
the plaintiffs. The unfortunate people had to pay the costs
of their pursuits.

The State lent free to the administration of the bank
left five million, five million he may have
borrowed at 4 or 5 per cent from the same bankers
to whom he lent them for nothing. Let us not hurry
to cry slander, to call the impossible, because this is not
would not be the first time that 1 ministerial ineptitude in
would have come there. When the administration builds a
way like that of the North, and after having known it
educated, she wants to abandon its exploitation for free
for thirty or forty years to bankers, it does not
does not do anything other than what I just saidj because
the funds it devoted to the execution of the route,
were borrowed by her from the bankers. She
pays the interest on the capital at the same time as it
transfers free of charge the route carried out with the help of this same capital

*Railway employees said in court
that the Mathien-Murray, the machine which killed or burned a hundred people,
was a capricious machine! !

tal. She borrows at interest from these Jews the money she
their loan for nothing. The true can sometimes not be
not likely.

A magnificent opportunity presents itself today to use
use the left bank railway (Versailles), in
making the head of the line of the Chemin de la Bretagne,
Chartres, Rennes, Brest. The government does not
even dared to think of taking advantage of the situation. There is
bet ten to one that the government will reserve
at the railway on the right bank of Versailles, ap-
partner to Mr. de Rothschild, the advantage of serving as
head of line at the great Western railway. However, the station

of the Chemin de Versailles (right bank), already serves the
two paths from Rouen and Saint-Germain.

While these two concessions were agreed
at the gates of Paris, the ministry of April 15, by
the organ of Mr. Martin (from the North), today keeps
seals, was preparing a comprehensive bill on the
railroads. The system was based on the principle
principle of state enforcement; the statement of reasons;
was clear and judicious. The minister was not afraid
to expose oneself to popularity, by demonstrating solidarity
darity of interests of the people and the government
in the question of railways. But the minister
was weak in defending his system.

The day after the presentation of the project, the Joui'-
nal des Débats^ which had published under the signature of
Mr. Michel Chevalier of such victorious arguments in favor
vor of the system of execution by the State, published
against the ministerial project an article including this project
did not get up. The Journal des Débats, who knows its
parliament like its ministers, did not lose its

time to discuss the principles; he calculated the expense
of 1 company, increased it to three billion, and wrote ù
the end of his article: the State is asking us for three thousand
farthings; or find three billion...? And the others
newspapers repeated after the Debates: where to find three
billion?

The project was killed by the betrayal of friends. We
appointed, for Tenterrer, a commission in the-
when they met MM. JauLert, Duvergier of
Hauranne, Arago, Berryer, Hiers and Odilon-Barrot.
It is within this commission, as we
knows, that the coalition was born. The high notes
parliamentary abilities above, seeing ourselves so
close, did not take long to notice each other
that they were not as black as they had been
figured until then. Old enmities were abjured;
we first agreed to overthrow a mini-project
truly democratic material; and the first act of
coalition having succeeded, Mr. Duvergier told Mr. Barrot
or to another; ((If we got along now
to topple the ministry of Mr. Mole, a ministry
which has lasted for twelve long months already! - For what
not," replied M. Odilon-Barrot or another. As soon as said,
as soon as done; and the same coalition that buried the
democratic railway project, overturned the

cabinet of April 15.

The episode of the coalition of 1839 is certainly
the most shameful page in the parliamentary history of
last fifteen years. Only the neck was missing
humming at work. I would have liked to see, for editing
formation of France, the leaders of the victorious parties
adorning oneself with opime remains the day after life-

tory, in accordance with the doctrines of the representative system
sentiative. I would have liked to see them sit at the same time
on the bench of pain the legitimist lawyer, the com-
king's missionary to Cherbourg, and the man who paid
Deulz, the Jew.

Mr. Arago, member of the general council of the Seine,
has since nobly recognized the Terror committed by
W. Arago, member of the Chamber of Deputies and
commission of the Railway Act of 1 838.

Large projects sometimes resemble
sugar loaves, the pieces are good. Such was
at least the opinion of Mr. Count Jaubert, who said to
jNI. Odilon-Barrot: “If we took one of these mor-
those on our behalf; the best, for example,
the piece from Paris to Rouen; you would be president
of the board of directors, me, general director;

and we could offer seventy shares to Mr. G”

Mr. Odilon-Barrot accepted; Mr. Jaubert was awarded
the line from Paris to Rouen via the plateaus, and was
appointed general manager of the company.

This time again the business was done on a contract basis;
the State participated neither in the loss nor in the profit.

The tray business did not work, because we had
counted without the bankers friends of the English and the
people who preferred, in the interest of the people, to see
pass the Rouen line through the valley. The pre-trail
made by them won. The Rouen line passed
through the valley, where it competes with the Seine. There
Saint-Germain forest is half lost for the
pleasures of the king: these Laffitte houses seem to be called
to triumph over the younger branch of the house of
Bourbon as from the elder branch.

Count Jaubert renounced the line of plateaus
with all the more resignation since there was only
money to lose in the business. Tell me about a
accommodating government like ours- A ca-
pitalist introduces himself: “Here,” he says, “is a line of
railway which gives me Aa, give it to me; " and the
government gives it to him. If speculation arises
noce well, the speculator keeps it; but if the action
does not place himself advantageously, if the speculator
is forced to operate with his capital ^ he is free
to renounce the concession and to return it to the
government, saying it has changed its mind on
the affair of the other day. Of the interest of the people and
treasure, not a word in all this. We will call the
people when there will be something to guarantee, the
moment will not be long. Fampoux and all the bad things
the lines will give birth like the companies of the
trays. The Journal des Débats and other newspapers,
I no longer know which ones, proclaimed in principle
that it was right to grant the companies all the
lucrative lines: Lille, Orléans, Le Havre, and re-
server to the State, that is to say to the people's purse, to
tax, all the expensive lines. The Journal of
Debates has repeated on various occasions that we cannot
favoring serious companies too much.

Then an Anglo-French company took over
the line of Rouen through the valley, while the so-
citie Leconte, Bartholony, Pillet-Will, etc., seized
rait of the lines of Orléans and Corbeil. Here, the cause
bankers has gained ground. For Orléans, the
government guarantees interest at a minimum of
4 percent; for Rouen, the concession is made for

ninety-nine years old; and not only did we
interest is paid, but we lend and even give
money. The law decides that the government, which does not
not participate in the profits of these gentlemen, their gain
will cover the loss. We are not yet at the best
days of the law of June 1842. The Orléans concession
dates back to 1839; that of Rouen on July 15, 1840,
glorious date for French policy abroad
as inside.

The guarantee of a minimum of interest by the
taxable, to the stockbrokers who speculate on the prices
mins of iron, was already a victory for the concessions

Zionaries; it was not enough. People of this race
have insatiable appetites.

They therefore wrote, in the law of 1842, that
the State would take charge of the construction of the roads
of iron and that the exploitation and administration of it
could then be granted to the companies.

This law of June 11, 1842 is intended to appear globally
one day among the most interesting monuments
of the madness of the 19th century. She decided that
in any event it would be the State which would be responsible for
the exclusively expensive part of u-companies
public tility, unless abandoned to private interests
the profit part.

The Jews and the Journal des Débats translated in
their language the provision of this law of 1842, which
states that: “the exploitation and administration of
mins of iron could be granted to the private industry
vee. » They claim that these words; could be,
mean shall be; and they demanded, in con-
sequence, the concession of the Northern railway,

under the conditions that I have already explained, but which we
can recall too often:

The State will cover the costs of the journey (one hundred and fifty thousand
lions approximately), and will cede this route free of charge to
Mr. de Rothschild; Mr. de Rothschild will advance the
material (sixty million), the value of which will be reimbursed to him
stock market after forty years, to say estimation;
and, for the sake of this advance, Mr. de Rothschild
will receive fifteen or twenty million per year, for
forty years. Well done!

But it was still just a project, fortunately.
However, the northern concession having been postponed, the
chambers and the government felt the need
to do something for the Jews of the South; we
conceded the line from Avignon to Marseille. The inspector
divisional officer Kermaingant had estimated the expenditure of
this rail-way at twenty million: the State grants
concessionaires a subsidy of thirty-six thousand
lions to facilitate their business. The concessions
naires issued twenty-five million shares;
and as the shares gained 120 percent, it
finds that the line from Avignon to Marseille costs in this
moment to the French people sixty million. It's not

not everything, the successful bidders of the rail-way having notified
that the navigation of the Rhône could do for them
undertaking a disastrous competition, they decided
to eliminate the Rhône which transports merchants
say and travelers too cheaply. To what God
he also thought when he created the rivers!...

But the French people who spent so many thousand
lions for improving the navigation of the Rhône!!
They tell you it's about Jews and commerce,

and that the interest of the people of France has nothing to do

in this.

This is where things had reached in 1843.

It was once said, however, that the combination
ministerial, which made Mr. Teste a president of
chamber at the Court of Cassation, had had no other purpose
than to bring a minister to public works
who did not, like Mr. Teste, have commitments made
with the dealers, and that the appointment of
Mr. Dumon (from Lot-et-Garonne) indicated a change
system management in cabinet advice. We have
said that the ministry, having acquired the certainty that the
majority was tired of concessions to high finance,
had returned to the system of state execution.
Alas!

However, this new minister who was supposed to stop the
feet of the Jews, this Mr. Sylvain Dumon (from Lot-
et-Garonne) is the same one who proposed and accepted
ter all concessions, the same one who awarded the
road from Bordeaux to the English speculators, and the
Vierzon road to a coalition; the same one who
granted a lease of forty-one years to the con-
assignees of the Northern railway and qua-
ante-five years to those on Chemin de Lyon; the same
who was not afraid to attach his name to these follies
ruins which are called the path to Lyon by the
Yonne valley, the Troyes junction, the one
from Reims.

It was the distinguished statesman who delivered a
day, in the session of 1844, these words remembered
rables:

“Speculation consists of buying the best in bulk^

their possible market, to sell in detail the most expensive
possible. Speculation ^ thus defined, is legitimate....
It’s the soul of commerce! ! ! »

If I were in business, I would want to provoke sur-
le-champ a national subscription, to establish
ger to Mr. Sylvain Dumon a bronze statue or
of marble, and I would have it engraved on the base in letters
gold the words above.

However, respect for public outcry has made
what no minister of that time would have dared to do. THE
profits made in Orléans, Rouen, Bordeaux, Avi-
gnon and Vierzon, had opened the eyes of the public.
The rooms have well matched lines and spaces.
connections to those who requested them; the rooms, gui-
designed by the ministry, have been renewed with love
the madness of the double tracks in the same city; they have
voted for the stock market the most magnificent prey we have
never offered to his voracity; they granted
concessions of forty-five years to successful bidders;
but it is no longer the State which builds the road at its own expense.
It's always a win: something like
three to four hundred million, I don't know exactly.
The Rothschild company missed its mark ago
two years. And his unfortunate leader was right to
exclaim when he had committed his stupidity: “I am ruined
born ! I am broke ! I missed my fortune! " Leader
of the illustrious boutique was afraid, and the fear, this poor
go master, ruined it. For not knowing how to do it in time
the sacrifice of a miserable sum of fifty to
sixty million, he was reduced to later paying two
hundred million and more, to reimburse the entire expense of
the way, when we only asked him to provide

wagons and rails, to reimburse the expense of a
saw that, fifteen months previously, we ceded to him for
Nothing. Oh ! the great financiers, the eagles of spec-
culation, whose gaze was unable to penetrate to the bottom
of an affair whose infallible result opened to us
eyes at us, puny ones, who never stopped screaming at them
with all the strength of our lungs: “There is for
you on the way to the North three hundred million to
earn! »

It is said that despair has since entered into
the spirit of the poor man, and that it was heard in
the silence of darkness, cursing Debates the in-
fatal fluency, and exclaim like Augustus after the
defeat of Varus: “Péreyre, Michel, give me back my
millions! »

The pain of the unfortunate man deeply moved me.
This is more or less, I believe, the alpha and omega of
k question of railways. I said what he-
should have been done in the interest of the people; I said what
was done in the interest of the Jews.

We denounced, as early as 1843, the rampant waste
finances, the perils and infamies of stock trading;
finances were wasted, the Jews made
profits of several hundred million on the a-
giotage. We announced that the Jews were pressing-
would ask the State to deliver to them before long the routes that
he was responsible for building. We had written
that the railway concessionaires, barely
invested with their monopoly, would kill navigation;
the Versailles court decided that we had
prophesied correctly. We had stated that it was im-
possible that the railways executed with so much

promptness presented guarantees of solidity
sufficient. A terrible disaster inaugurated the taking of
possession of the Northern rail-way by the Jews; the viaduct
by Barentin, work of the English engineer Locke,
collapsed of its own accord, as we had
anticipated. The Vierzon viaduct not only has
not held against the first shock of the Loire, but it
was a cause of ruin for the entire river valley,
the aid of devastation.

Today the French nation which proclaims itself the
progressive nation par excellence, is behind
all the small states of Europe in terms of administration
railways. On the other hand, France con-
sacred his treasures to make his capital a stronghold;
it isolates itself from nations, when other nations
rally. But Geneva and Judah triumph, the Age and
the Debates are going on, and the French people are happy...
Happy, because the rooms, by conceding to the Jews
the railway monopoly, took away power
a means of influence and corruption. You will see
that these bankers will never dare to buy electricity
totors with branches, like the Ardoin. And

the Brouillards were accused of having purchased them in
hard cash!

Poor people! while he celebrates his con-
quests on power, here are his brave friends from
Rouen, the bankers and the ex-patriotic writers,
have the courts decide that they are not te-
naked to have places in all their convoys for the
people ! ! !

The court which pronounced this sentence expressed
the regret that the legislator forgot to reserve for

hoiiiiiiies of the people a place in each convoy of
railway !...

And note that the vehicle that the friends of the people
had until now been reserved for workers, and that they
refuse them today, was a vile wagon
open to the cold and the rain, a cart like
somewhat humane butchers would not want them for
transport their livestock. In Germany and countries
of absolutism, the people are admitted to the paths of
iron; he pays much less in proportion than in
France; it is received in cars perfectly
closed and perfectly comfortable; but he has the disa-
pleasure of being transported by the vile wagons of
power.

I read that a medical room in Khin, frightened
of the number of chest diseases caused by
the open-air mode of transport, reserved for this people
loved, had sent a request to the government,
with the aim of obtaining the reform of this system. A man
died of cold in the winter of 1844, on the way
of Ofleans. Talk to me, tell me about philanthropy
bankers from Judah, London and Geneva, who
force the poor traveler to choose between illness
and second class seat!

We are being told something odious to which
we temporarily refuse to believe, but who,
if it had been held, would paint in all its beauty the
feelings of unbridled greed that germinate in the heart
high barons of the new feudalism. A between
frame taker would have been responsible for presenting
car models of the three classes, by the management
owners of a railway company that we do not

do not want to designate. Model No. 1 would have been
adopted as meeting all the conditions of luxury
and comfort; No. 2 would have provoked some criticism
ques motivated by an excess of elegance, which could
harm the first places. Finally,
number 3, that of the last class cars,
cars that the worker takes, would have been pushed back with
vehemence, as making the conditions of carriage
infinitely too beautiful for poor travelers.
“It is necessary,” the expert responsible for examining the
planes, it is necessary that the chest fi/uctions can pass into the
Troisihnes! ! ! — Either, the entrepreneur would have replied,
but if you do so badly, the police chief
will refuse. “That concerns us,” the agent reportedly replied.
the company; and the model of the third cars
class would have been made according to the drawings of
senior administration. Unfortunately the disastrous
the entrepreneur's prediction would have come true; and Mr.
prefect of police, who imagines that the duty of the magistrate
nature is also to ensure that the rights of
poor citizens are not outrageously violated,
would have vetoed the execution of the model in
question, and the administration, which counted on the rain
chest inflammations, would have been obliged to re-
renounce his philanthropic speculations.

So, the Chamber of Deputies, which did not have
predicted that men would suffer from the cold on their
v^'^agons open, during the harsh season, the chamber-
ber of 1845, enlightened by f experience ^ decided that
the future third class carriages would be closed
during the winter.... with curtains.

Listen now. The transport monopoly

can't stay in your hands for long
Jews. The people are already tired of tyranny and
rapacity of all these people. The government knows
stupidity he committed. A ministry made up of people
of heart can happen at any moment, which
will hasten to take back the property of the State, to break
the shameful pact concluded with the Jews by his predecessors
assignors, and the track will be bought back at a reasonable rate
nable. — And the expropriation measure will have no
partisans more fanatical than the writers of the Journal

Debates, which will prove that they have never changed
of opinion on the superiority of the execution system
and exploitation by the State. — ■ The sooner the
better.

Canals.

The question of channels is the same as that of
railroads. The channels must be for mar-
bulky goods, wine, grain, iron, coal
the, etc., what the railways are for the
travelers. All lines of communication must
belong to the State, so that the products do not run
not the danger of being overtaxed by the greed of
private interests.

Mr. Count Jaubert proposed, a few years ago
years, in the chamber, a project of total overhaul of the
current pipeline system, project of which he had
kindly entrust me with the writing. Mr. Jaubert requested
but the leveling of navigation rates for all
the central canals, and the lowering of these tariffs
at a minimum sufficient to cover the administrative costs

nistratiou and maintenance. He threatened expropriation
for reasons of public utility the Briare canals and
du Loing. The project eliminated collar hauling
of men, demanded the paving of the roads,
ensured the drafts and speed of the navigation
gation, etc.

What Mr. Jaubert asked for the central region
of France of which he was a deputy, I ask him
I would like for all of France: quick navigation,
inexpensive, constant, at uniform prices as much
as possible, but essentially modifiable in
principle. Navigation would have been abolished a long time ago
the barbaric and expensive process of rolling, if the
government would have dared to lead to the execution of the
general network of water communications, from one end
from France to another; and the savings that this work
grandiose would have made on the construction costs
and road maintenance, would have already considerable-
lightened the sacrifices of the nation. United States,
with thirteen million inhabitants and ten times less
resources that France, have executed in this genre
prodigious works. This work must
the admiration and shame of France which had
watershed channels, one hundred and forty years before the

founding of the American republic.

The leveling of navigation rates throughout
rovaume, and the exclusive administration of these routes
of communication by the State, are these measures

'The Briare canal, the first canal with a dividing point that we have
built in Europe, was started under Henri IV, by the care of
Sully. It was later granted, in 1638, to a Boutroux company which
completed it in four years.

that an intelligent minister would hasten to include in
head of his program. Legislative reform
channels is one of the first bases to lay for
establish the material fortune of France. And I do not
not only his material wealth, because the government
government would have a monopoly on navigation
an easy and safe way to guarantee the consumer
the quality and origin of the goods, in fact
without disappearing, through its control, a part of these
frauds which dishonor the anarchic commerce currently
tuel. This would still be a way of assessing the basis of
consumption tax on foodstuffs placed in
sale, so that the Argenteuil wine was not
not imposed the same duty as wine coming from
Clos-Vougeot or Château-Laffitte. The law that re-.
will give exclusive ownership of the canals to the State and which
will decree the leveling of prices, must have, in
Furthermore, that the State canals will only admit
buildings constructed according to the principles of the system
decimal metric; that the barrels, shaped from a-
near the same system, will bear a stamp of the
government with the indication of the quality and
quantity of the merchandise they contain, all
certified by state inspectors.

The canals that continue the rivers and rivers,
these great paths which walk, were intended to
provide States with more services than roads
of iron. The completion of the major canal network
sation of France should have, in good administration,
precede the installation of railways; the necessary
sare and the useful first, the luxury and the superfluous afterwards.

The room, in connection with taking care of these questions

financial reorganization and commercial guarantee
cial, will give forty million to the bankers of
Geneva so that they do not push too hard the
financial companies of the French canals in tyran-
nize our commerce and our government. She
will forget the proposal Jaubertel will continue to let
state channels, in power of companies
financial, this public calamity that Mr. La-
cave-Laplagne, in December 1838. — For
which the chamber will continue to enjoy the esteem of
Journal of Debates and other friends of the bank.
The chamber of 1845 has already justified these predictions;
she voted for the principle of redemption on the proposal
by Mr. Lacave-Laplagne.

Question of annuities.

We never spend so much effort on words
that when we do not agree on the value of the terms
of a question, and the noise that is made in such a circle
constancy is yet another of the reasons which prevent
let's agree. I don't think we made that much noise
around the conversion of annuities, only to confuse
raise the question, prevent minds from agreeing,
and force the government which does not ask for better,
to leave it aside.

The question of annuities is the simplest of all
financial issues of the time. Conversion
of the annuity, it is the annuity tax. Convert is
impose.

Mr. Victor Considerant, one of the most in-
telligents of this time, demonstrated this truth until

axiomatic evidence in an ad hoc writing^])published
under the pseudonym of a former deputy. I do not think
not that there is any plausible objection to the
theory of Mr. Victor Considerant.

The state that borrowed billions from the Jews at 4 0
for 1 00, the day after A\ aterloo, said to his creditors
iers, today that its position has improved and
that the rate of public funds rose from 50 to 120:

“You once took great advantage of my posi-
disastrous situation; you built on my distress
splendid fortunes. — Since 1815 until today,
I paid you interest of five francs, for each

sum of fifty francs that you paid me
in the bad times. I intend to finally lighten the sacrifice
of my national workers who pay you this re-
come usury on the purest of their work. Since
the funds are at 120, that is to say I no longer pay
only five francs of interest for one hundred and twenty francs that we
lend me, I want to borrow at this rate what you
repay at par the three billion that I
have to. Assuming I only borrow from 4 and 1/2 for
100 instead of 5, it’s still a tenth of the pension
that I will save at home. I don't see what you
would have to object against such a plausible project. In
right, my proposition is not contestable; all of-
The debtor has, by law, the right to release himself; the code
never made an exception for the state. »

But faith in treaties! cry the grieving Jews

and with the Jews, Mr. de Lamartine, who had the in-
incredible chance to meet the children of
Geneva and Judah, on the ground of faith in treaties!

I answer: the treaties have never prohibited the United States

lat the right to free oneself. 11 was not written in the
contract between the State and the Jews, which the first continues
it would be impossible to pay the latter an interest of 1 0 per 100
per year, until the consummation of centuries, and when
everywhere else, the interest on money would have fallen to 3
or 4. There is no negotiator stupid enough to
having stipulated that the right belonging to each individual
vidu, fraction of the State, does not belong to the mass
of these individuals, which is the State. Even though
this absurd condition would have been stipulated, the first
The government's duty would still be to make it dis-
appear from our legislation. And then, what does it matter
all these arguments from vulgar jurisprudence? Is this
that there is no law of the supreme interest of the State,
to break everything that stands in the way of the prosperity of
the state.

Now this law of the supreme interest of the State which has no
no need to be written in the charters, because it
is written in public reason in ineffective characters
cables, this law, which revolutions apply, when
the wisdom of governments does not prevent the app-
plication, this law says: that a living society cannot
be attached to the corpse of a dead society and that the ge-
new generations are in no way required to

fulfill the commitments of past generations, when
respecting the dead letter of contracts kills them or
only hinders their progress; —
that the first need of States is to live, that the
sovereign is absolute in his decisions, and that z7 even
the right to be unjust, at one's own risk, etc., etc.

And in fact, the legislators are only constituted
to see the new needs of the social body

and to free its members from the shackles of the past.
There is not a useful reform which is not the violation
of an old contract entered into in good faith.

If therefore the sovereign, which in France is made up of
king and of the two chambers, finds that it suits his
interests to impose the annuity, he is free to do so; because
there are no limits to his power. Only the
justice being a principle of stability and order, it is
to believe that the sovereign who must fear future
reprisals, will only act contrary to justice,
case of absolute necessity.

But I would like to be shown here to-
which the sovereign would not have the right to impose the
rent of the rentier, as he taxes the vineyard of the vine-
ron and the field of the plowman and the manufacturing industry
cant, and as he has the right to tear away from France,
in the name of the national interest, its last man and
his last crown.

So this is what is understood. The State always has the
right to free oneself and repay one's creditors
par, that is to say at the rate agreed in the employment contract
prunt.

Now the State cannot profit from this pre-
tense reimbursement measure only in one
circumstance.

For the operation to be feasible, the
creditor to be repaid does not want the reimbursement.
Because if the State were obliged to really borrow three
billion, to reimburse each of the annuitants of
the State, it would obviously recoil from the slowness and
the difficulties of the operation, that the coalition of ca-
pitalists elsewhere could make it impossible.

So that the creditor does not want the repayment-
ment, he must not be able to find a place elsewhere
cement more advantageous than that offered by the
i'ent converted from the State. It is necessary, in a word, that it
consents to the conversion. This is why this question
annuities are no longer called reimbursement,
but the conversion of annuities. It is in fact
a conversion and not a refund.

However, it is obvious today that the creditor
can find a more advantageous investment than the
converted pension, since the current pension at the rate
of 120 really brings him only 4 percent, and
which the government wants to convert to 4 and 1/2. He is
therefore more than certain that the annuitant will agree to
big heart this new annuity which will not change
his position. Therefore, the time to try
This operation could not be more timely.

But pay the annuitant four francs fifty cents
times of interest, for a capital of one hundred francs, instead of
to pay him five like before, that's all
simply impose by authority his income from a
tenth. Therefore, we must not say the question either
tion of the conversion but the question of \ tax
of the annuity.

The failure of the reimbursement or
conversion of annuities, is not always proof of
the inappropriateness of the attempt; but the success of the o-
operation invincibly demonstrates the opportunity.
A pensioner who finds himself very happy to accept a
reduction today, clearly states that it was
overpaid yesterday.

But why does the State, which has the right to impose

écus, does he not dare to impose them, and does he prefer to impose
serve meat, wine, land, work, contrary-
ment to the wish of the charter, which proportions the
charges to fortune?

Ah! here we have arrived at the true
question, and it is here that Mr. Hiers and Mr. de Lamar-
tine found themselves in default. Mr. Considering himself
didn't even say, it seems to me, everything he could
will say about that.

The government does not dare to present the draft
conversion or reimbursement, despite the opportunity
nity of the current moment, precisely because the con-
versioîi it is the tax.

Capital tax!

Because converting the annuity there means touching the arch
saint of industrial feudalism.

Distinguished statesmen come to tell you
in the House, talking about a bill on the
conversion: this operation was perfectly successful, more
several times successful in England; she must get the
same success in France....

These great politicians fell into a
complete error. Their comparison is completely wrong
point. The analogy is not exact.

In England, it is the blood aristocracy which governs
verne, who owns the land and the privileges. Money
is a lot in England, but it's not all,
like here. The House of Commons can impose it
ser, and the House of Lords will not protest. But
Would you mind touching the privileges of the
land which are the basis of the power of the aristocracy
English. Talk about imposing the floor or removing the

import duty on foreign grain, and
you will see the lords scrambling and crying out loud
lation of the old pact there and set the kingdom on fire.
There is no other question than this today
in England. The Lords did not accept \in.come-iax
as a provisional measure; but the good people
do not know that these provisional measures are always
final days; it is, as they say, the beginning
ment of the end. In vain, poor lords, curse
you Robert Peel every moment of the day; in vain
do you stupidly baptize him with renegade names and
of traitor. It's not him, it's God who betrays your
cause. Robert Peel is the only Hector who saved
your aristocracy of its ruin, if it was not written there
high that the English aristocracy must perish at the hand
merchants, and that his time has come. Ah! I am
happy to recognize in these senseless clamors that
raises Robert Peel's savior project, the symptoms
of the vertigo which precedes the death of all tyranny.

The question of annuities has the same value in France
than that of cereals in England.

Capital is pojir the financial feudalism of France
what the soil is for the noble feudalism of the
Britain; it is the palladium of his power.
Also, listen to the Jews and the Journal des Débats shout
to desecration among us, as soon as we want to
expensive to rent. Property tax in England
and the annuity tax in France, these are the two questions-
tions between which the analogy exists; but still
once the question of conversion in England
bears no resemblance to the question of conversion
sion in France.

QUESTION OF ANNUITIES. ei

Hey! certainly the sales conversion has
perfectly successful in England, where it does not strike
not preferred property. But the tax of the land,
and the tax on vùiy and the tax on salt succeed
also admirably in France, where they do not strike
that the working classes there but try a little to im-
put down the lazy classes!

I have just indicated the Gordian knot of the question
annuities; but I search in vain among the mi-
current ministers or their presumptive successors, a
Alexander who dares to cut him. A minister who would dare
issue on a financial question half of the
bold principles contained in this last paragraph
graph, would risk raising an immense coalition
tion of all the capitalists of the kingdom and to make
put a price on his head.

And the room! and the charter which requires the proportion-
nality of public charges î

The room, \q Journal des Débats, modest journal
and immaculate, will cry so loudly about the immorality of con-
version that the room will never be able to hear the
words of the charter.

Besides, there is no charter for Judah and Ge-
neve. The French charter is the Brunehild of
Scandinavian legend who despises the timid, and who
only grants her tenderness to the strong man who
terrace and viol.

Some, however, believe that conversion

vase to make. Error, profound error; if it happens,
is that the ministry and the Jowjuil of Debates will not have
could prevent it, and there is the chamber of rentiers, the
chamber of peers, to neutralize the efforts of the

elective room. The Minister of Finance, Mr. La-
cave-Laplagne, is a supporter of conversion and has
not dared to make the commitment to present a pro-
position on this subject, despite the insistence of the chamber
deputies.

Question of sugars.

I said that I intended to reserve the solution of the
question of sugars, for example of financial reforms
which seem immediately achievable to me. I
therefore refers to the end of this work to deal with the
question thoroughly.

Customs question.

Customs are the bad tail of war
and the antagonism of peoples is the war of
the stamp replacing that of the barrel. Customs
are barriers that the progress of the industry and
the use of steam demolishes daily, and
that the intelligence of governments will eventually meet
one fine day, to the cheers of joy of the people
pulses. This tendency towards political unity, literally
raire, commercial, reveals itself every day through
new customs union treaties between two peoples
neighbors. There is no progress in the industry, in
science, in the ideas of peace which is not hostile
at the customs. Rail traffic must
deliver before long a mortal blow to this bar-system
bare; air navigation would kill him in one fell swoop.
The abolition of customs, the last barriers that separate

rent the States, is, in a word, the first condition
of the achievement of universal peace. So one day he
there will be no more customs, each people will surrender
to the special industries that the
nature, and each product will be manufactured locally
where it can be manufactured at the best possible price.
It is already evident that the legislation of civilized peoples
takes a step every day along this path of united agreement

verse.

Now, as absolute principles do not arise
do not write so quickly in the code of inter-relations
national only on paper; like the people
more advanced in civilization are not yet at
proclaim the reign of peace and to dismiss their soldiers
meas; as every nation is finally required to live
of one's own life and to take advantage of all the riches
of its soil, it is a question of knowing whether the customs system,
which aims to protect the industry of each
country against the industry of the neighboring country, was not
itself an institution of absolute necessity.

However, the evidence of this absolute necessity strikes the
eyes. Isolation, the result of war, forces a
nation to dig the sides of its mountains to
to draw the metals which it cannot do without and that the
foreigner once supplied him. After that, you must
let this nation pierce roads, dig canals
to bring the products of the new industry
at places of consumption. A host of industries
begot each other; populations in-
third parties have been established over time on these various
industries; they live on it. Because peace comes
to be done, because in a foreign country and where the tra-

value is paid less than with us, such product
can be purchased more cheaply than in our factories
national, will it be necessary to abandon an industry
important and created by long efforts? will it be necessary
mercilessly immolate national interests to the principals
pes of freedom of trade? obviously not;
the state owes protection to its workers. Also long-
time that the threat of war will remain suspended on
nations, governments would commit a
serious imprudence to abandon, for a benefit
precarious, an industry, even expensive, linked
to the creation of basic necessities. So,
as far as possible, a nation must seek not to
not be dependent on your neighbor for fuel,
metals, beasts of burden, cattle,
consumption data; and the efforts made by the
governments to locate in their respective regions
The prospects of these parent industries are laudable. Also
long as nations fear each other and there will be
standing armies, there will be, I repeat, [necessarily
sity for governments to protect certain
industries. The greatest fault that could be committed

put at this moment the governments of France and
of Germany, would be to give hands to the system
commercial freedom of Robert Peel and Cobden,
supported in our country by the sect of economists,
Bordeaux tees or line managers. These governments
must not adopt the principles of freedom of trade
absolute ciality, that as long as it is demonstrated to them that
their main manufacturing industries are in
able to compete against the industry
British on their national market. I do not see,

in fact, a better outlet for France and
r Germany than their own market; but it is necessary
let these two States keep it, unless they
prefer to resort to the expeditious process of Mr. Frédéric
Bastiat, the French Cobden, which triples you with just one
stroke of the pen the number of inhabitants of the globe, average
original and economical to provide consumers
tors to all industries that lack them. We know
that Mr. Frédéric Bastiat, the standard bearer of the economy
Anglican mism, the most frantic leaguer of the moment,
nourishes this fixed idea that the globe is populated by three
billion inhabitants. We believe that it is
deceive of two billion and some two hundred
million. We are not close to that, anyway.
Who has never been wrong by two thousand
farthings out of three, counting a little quickly?

But let's not let the principle degenerate into abuse.
If God has blessed each area, each region, with a
superior special product than all other countries
seek, it was so that the nations would understand
the need to unite to improve their lot. Don't al-
therefore let us not, by virtue of the principle of fear,
rebel against the wills of God and force
our fields to produce sugar, lest the An-
gleterre does not prevent sugar from the torrid zone one day
to reach us. On the contrary, since the exchange
is the true bond of friendship of peoples, let us contract with
all peoples exchange relationships so powerful
that the nation which wishes to declare war on us, be
obliged to declare it to all our allies. By this way
we will more surely avoid a collision with An-
^ gleterre than by all other methods of distrust,
n*5

that is to say, with current progress in industry
and luxury, the best way to avoid war is
to soften people to the enjoyments of peace. There
new policy must repudiate the barbaric motto of
the old policy: Si vispacem, para helium, et
inscribe on its standard the Christian motto: Si vis
paceniy para pacem. Let us strive to restore peace
sweet and dear to the nations, in order to distance them from
never the scourge of war. It is probable that
At this time, some of these wishes are already
granted, and that the policy of conquest and aggrandizement
dissent has had its day, for the Euro-continent
at least.

So that this principle of protection to industry
does not degenerate into abuse, this
Protection is only granted to viable industries.
The indigenous sugar industry, for example, is not
a viable industry. The protection given to him
until this day is a fault and an injustice for the
rest of national industries. To judge whether an in-
dustry is viable, it is necessary to consider whether the prices of the
raw material, fuel and transport, which
are always the essential elements of the re-price
comes from the products, are not that superior
at the corresponding prices from abroad, that any con-
recurrence is forever impossible. In this case, it is
of the government's duty, after having facilitated listening
distribution of products by the easiest and
the least expensive, to set a deadline for the
protection. Today, in fact, the use of steam
equalizes the conditions of production almost everywhere;
transport prices tend to balance out across all

country. When a national industry, favored by
the rapprochement of the internal market, cannot
support competition in this market with an
foreign dust, it no longer deserves to be protected
by a special favor; because his inferiority cannot
more than from the incapacity or laziness of
directors of this industry, and the State must not
bonuses for laziness and incapacity. Likewise, from this
only one industrial establishment in France, a
mine, a metallurgical factory would produce the coal
or iron as cheap as Belgium, I would conclude
that the protection granted to coal and iron
nationals is abusive, and that it only encourages
the laziness of producers. The duty of the State, again
once, is to provide all industries with

easy flow channels and cheap capital.
This duty fulfilled, he is discharged towards the entrepreneurs
national. If these entrepreneurs are not enough
skilled, let them bring people from abroad
more skillful than them; but that other industries
natural, such as the agricultural industry and the industrial
wine industry that supports itself, is not
not obliged to pay for too long from their purse,
education of forge masters and iron makers
fabrics.

One of the reasons which contributed the most to making
generally adopt the customs system, it is
that the tax on entry of foreign goods
is for the administration the easiest way to
make money. Also it is the favorite process of
Barbarian states. There are many learned economists
who are not yet fully convinced that it is the

consumer, that is to say the one who buys, who pays
definitively this customs tax, originally
levied on the foreign trader.

The Chamber of Deputies, dedicated to the cause of the great
industrial, which requires the maintenance of protective tariffs
or prohibitive, will never dare to undermine the
financial system that governs France today.

4|uestiou cattle.

Let us apply our principles to the question of livestock.

If the protection system applied since 1822
to livestock production in France, had brought
happy fruits, if the price of meat had decreased
clouded, if the well-being of the population above all had
increased, I could adopt the opinion of agronomists
who consider maintaining the right of fifty-
five francs per head of foreign cattle, like a
essential conditions for the prosperity of our
agriculture. But experience has spoken on this
system. I see that the indirect bonus has encouraged
the inertia of our breeders; that the rental price of
pastures has increased, without the benefit of the tenants
silences have increased; and I don't see any profit yet
than for capital. The worker did not see his con-
Although the situation has improved, that of the consumer has gotten worse.
The Journal des Débals itself admits that the nine
tenths of the inhabitants of France fast from meat

butchery all year round. I don't need it
know more to condemn the inhumane system
which reserves the national market for our breeders. I have
already explained elsewhere than financial legislation

of 1822 had aimed to lend support to the rebû-
weavers of the old regime. If we want to destroy
privileges, we must start by reforming
the laws on which these privileges are based.

The legislation of 1822 sought to free from all
taxes the land of the big owner. To give him back
her former immunity, she said to this great pro-
prayer: “Produce oxen, and I will pay you
for this product a premium which will equal at least, if
it does not surpass it, the figure of Timput land only
you would have paid to the State. The money I'll take from you
in the left pocket, I will put it back in your pocket
right, and the country and the rooms will only see
fire. » Which makes the cattle breeder find himself
today placed in a privileged position, su-
perbe, and to which he seems to care a lot; because it is
a very pleasant thing, certainly, to not pay
tax, and the cattle breeder does not pay tax, I
say again. However, it has in no way been proven to me that a
financial measure is fair, because it arranges
perfectly some great owners of what-
few departments of France. I even admire,
with Mr. Frédéric Bastiat and the other leaguers, that
the wine-growing population of France which amounts to seven thousand
lions of individuals, did not demand more energetically
than it has done so far against tyranny and
contradictions of a law which superimposes the land when
she produces grapes which disappoint her when we don't
don't cultivate it and let it produce Vherhe. —
Absurd, extremely absurd, that's the note we need
include in the margins of all our finance laws.

There is here, moreover, a preliminary question which

prime, in my opinion, this question of livestock I want
talk about the excessive fragmentation of property into
France. I want someone to tell me if, a priori, this mor-
that exaggerated does not oppose the production of
livestock, regardless of other unfavorable chances
responsible that he brings after him for the producer, a

invincible obstacle to the French breeder being able to
never fight with advantage against the German breeder
magne and switzerland; and I ask if from then on the
protection system, in force today, does not
does not pursue a goal that is absolutely impossible
to reach. We can indeed see that if this impos-
sibility was obvious to everyone, as she
is for me, the question would change completely
from the front, and that the only reason which maintains the
system, would immediately lose its value.

Then, did the government and the legislator
did everything that had to be done to place the product
native tor in the best possible conditions
of production? Has the government formed the
agricultural credit, to drop to 4 and 5 per 100
the interest on the money that the tenant breeder pays 12
and 15? Did he reform the mortgage system which
condemns the agricultural worker to usury? Did he do
insert into a rural code a clause which guarantees
the legitimate rights of the farmer against the demands of
the greed of the owner, so that all
the improvements introduced into the culture by the
work and talent, do not benefit exclusively the
idle capital? Did he reform this abominable tax
salt which charges fifty cents per kilogram
a product whose cost price does not amount to

two cents, an essential product for the student of
cattle? Let us first carry out these reforms, let me
make a good law on irrigation which allows
to use the waters to create rich pastures
of our rivers and our rivers that we leave
flow towards the sea without taking advantage of it \ and then after,
if it is demonstrated to me that the French breeder cannot
hold on the French markets against the breeder of
Württemberg or Baden, I will vote to maintain
of protection, unless the premium figure is reduced
current. Until then, I argue that this premium-of-right
customs is exorbitant, that the misery of the people
condemns it, and it is important to reduce it immediately
quickly, because the people who fast do not have the
time to wait. And since the measure does not prejudge
would say that to the big owner, the reduction of
price of meat should only lead to that of the price
of the rent of the pastures, I am of the opinion that it is not
this is a consideration of fairly high importance for
that we take it into account, and that we renounce for her
to the conclusion of commercial alliance treaties

as important as those that the king proposes, and that
its ministers and the chambers do not dare to adopt.
I further affirm that the consumer, whose interest
is the first to consider in this question,

' M. (le Gasparin, in his Cours d'agriculture, estimates at four
hundred million the annual product that our agriculture could obtain from
the intelligent use of the waters of our rivers, following the example of the
Lombardy. But the way once again to achieve improvement
any with a national assembly whose most prominent speakers
eminent people, Mr. Belhmont among others, are determined to reject any
measure favorable to the people, under the pretext that it can become a
instrument of corruption in the hands of power.

cannot remain liable indefinitely for defects
rural legislation, imperfections in the code and
of the negligence of those in power. That if, moreover, it is necessary
absolutely a bonus to these big owners
of berbages, which catch up by the premium granted to their
produce the tax they pay on their land, well!
that we pay them a direct production bonus, in
replacement of the indirect premium for the entry fee.
At least in this way, viable industries do not
will be more forced to vegetate or perish for the longest
great prosperity of unviable industries, and all
taxpayers will bear their share of the burden. I
know well that the worker will hardly benefit from the reduction
tion of the price of meat. I know well that the minimum
salary is a fatal level which regulates the condition of
all workers, under the law of anarchist competition
chic, the price of the worker's day being fixed
by that of basic necessities, such as
bread and meat. I still know that the worker tra-
will be worth more, when the price of meat
butchery will drop, and he will hardly have more
ways to buy meat than today. But the
reduction of the entry duty on foreign livestock, on
especially lean livestock, will at least benefit agriculture
French culture, in the sense that it will increase the
figure of livestock existence and the mass of fertilizers.
In fact, the small farmer in the eastern provinces
will have great ease in acquiring the working animals of
Baden, Switzerland and Savoy, to fatten them
in the winter in the stable, and to consume on site
its roots and its vegetables that the fragmented culture pro-
said with advantage. 11 v would also have to limit the

grant rights on meat in the cities, and to sup-
overpower the monopoly and the coalitions of butchers
capitalists. But the police alone can now
today to thwart the maneuvers of these gentlemen. 11 does not
it's just about wanting; no one wants to be unhappy
ment than those who cannot.

I am led to believe that if the laziness of the breeders
French large landowners, had not been since
twenty years maintained by this exorbitant bonus of
fifty-five francs, struck on foreign livestock,
I am inclined, I say, to believe that large property,
formal notice to do its utmost to meet the challenge
cit of the protection premium, would soon force the
hand to the administration, for tax reduction
salt, a substance which must play the leading role in
the cattle breeding industry. However, I hold that, for
this sole reason, to rally the big owners to them
silence, the supporters of the reduction of the tax on the
salt should all support the gradual abolition
of the tax on foreign livestock, the exaggerated figure of which
allows our breeders to fall asleep in their laziness
and in their safety.

The question of foreign livestock being linked to the question
general customs and that of hy-
potthecarian, like all questions relating to
agricultural industry, presents problems that are too complex
to be resolved before twenty years by our deputies, who
however pay five hundred francs contribution
land. A mortgage reform will have no chance of
success in the elective chamber, only when the ele-
democratic and monarchical will dominate there, that is-
that is to say when the eligibility certificate has been abolished and

read OF FINANCIAL FEODALITY.

that the ability, dedication and services rendered,
will be titles as brilliant as patrimonial wealth
nun to represent the country.

But who prevents the rooms from reducing until then
successively and from year to year the livestock tax
foreigner, the retention of which will obstruct the conclusion
of any commercial alliance treaty between France,
Germany and Switzerland? Which prevents replacement
the indirect prohibition premium through the direct premium
to production? Which prevents us from halving the
rights on lean livestock, the fattening of which can
benefit our farmers and increase the mass

of our amendments? Who ? hey! parbleu, Mr. Bugeaud
and his prohibition colleagues, all-powerful in
the chambers and in the general councils; Mr. Bu-
geaud, who threatens to draw his large sabre, all
the times we talk to him about Rhine oxen.

^kill of salt.

There is not one reason, just one, to motivate o-
gods salt tax, tax which charges fifty cents
times the kilogram a commodity that nature lious has
given for free. I can't find any other language in my language
expression than that of madness to characterize the obstinacy
nation with which the finance ministers persist
try their old ideas of taxation on this question
salt. These are questions of this nature, the
French government forgets it, which generates the re-
developments. I don't know any political nonsense that-
able to move the minds of the populations at the same time
thank you for that one. I do not want to discuss this law of

GRANTS. THE

salt, which is not debatable. The Chamber of Deputies
has also adopted the principle of reduction, and perhaps
be it will soon adopt that of suppression.
But the monopoly on sales and manufacturing
salt belongs in part to the Jewish king Rothschild j
the ministry will never dare to ask for its abolition.

Grants.

There is another financial question that comes up often.
wind in the complaints of the populations and in the peti-
tions to the chambers, in the wishes expressed by the assemblies
electoral wheat of the country; it is that of grants.

The ability of cities to impose themselves extraordinarily
nary for the needs of edility and luxury, is
become, for workers, a crushing burden.

The government, guided by a narrow fiscal spirit,
which no one can ignore here, is favorable to
this municipal tax system, because it collects the
tenth of this tax.

The tax of granting is unfair in its means, vexing
tory and expensive in its perception processes.
The allocation of one tenth of the grant income to the State
constitutes a flagrant inequity: I will demonstrate it
further away.

The grant affecting almost exclusively foodstuffs
of primary necessity, wine, drinks, meat,
it follows that it is the winegrower, the breeder and the work-
them who pay almost all of it. The granting of Pa-
ris which strikes the entrance to a piece of wine with a right of
forty-five francs, already prohibits entry into the
capital of all mediocre wines. Onne

*^?%

cannot pay forty-five francs in duty for a
piece of wine which is only worth twenty francs. However, it is
precisely these wines that the poor would use
household and the poor urban craftsman. Exaggeration
of the grant kills in one fell swoop the small-scale industry
gneron and the well-being of the small industrialist. The grant does not
only lightly strikes the rich; forty-five francs
of duty for a piece of wine worth four
one hundred and fifty francs, the usual price of wine that con-
sum the rich, do not impose an exorbitant tax.

The way to create income in large cities
extraordinary measures should consist exclusively of ac-
increase the tax on real estate properties in the city.
The owner of the superimposed house will always know
days distribute the tax he is responsible for paying, between
its various tenants. By this means, the contr-
drinkable is at least taxed in proportion to its
fortune. The various classifications of rents have been
always considered as a natural basis
of taxation.

When the principles of association and guarantee
tie will have made some progress in the minds, we
will quickly recognize in the commune, bundle of
all the individual interests of the locality, the right
to undertake the distribution of products on its own
duced between its inhabitants, that is to say to make the
merce. So the benefits that the municipality will realize
on this industry, instead of entering the coffers
of a few speculators like today, served
will have to settle public expenditure, expenditure
of general interest, those which are paid today on
the drink and fuel of the poor. Each

will then contribute to the expenses of the municipality, in
proportion of its wealth, that is to say of its consumption
mation. And luxury spending will leave less
regret to the rich, when they know that this is the country
where they live, the municipality they have chosen to re-
residence who will benefit from their largesse. The first one
condition for the generalization of well-being for the
people, it is that the commune is invested with the functions
commercial operations. This reform has already been carried out
in some municipalities of Rhenish Prussia; She
produced universal ease, morality, con-
rope. She chased from these happy localities the pros-
titution, the bank and chicanery, three scourges that we
is always sure to meet mated.

Today that trade is free, that is to say
say that the business offers no guarantee to the pro-
ductor nor to the consumer, the grant, which expels from
some cities cheap wines, gave birth to
support to the wine manufacturing industry of all
piece, wines in which there is not a single
drop of grape juice. After having ruined the winegrower,
by closing the market of all cities to it a little
important from the interior, the grant ended up delivering the
health of the working class of the cities to the exploitation
licensed poisoners. So much so that it is the city
of Rouen, the capital of a province where the sun does not
does not ripen the grapes, which has become the most
large center for the production of Bordeaux wines,
Champagne, the Hermitage, etc.; and, deplorably, he
has been proven ([that the administration had lent its
courses on CCS sophistication of foodstuffs and these frauds
eonimercialps, to increase the number of its revenues!

?§ OF FINANCIAL FEODALITY.

While in the United States and elsewhere the control
of the administration is a guarantee of security for
the purchaser of any commodity, in France on
support from the administration is a guarantee of impu-
nity for fraudsters and poisoners. The fal-
wine makers from the city of Rouen declared that
the administration of indirect contributions was
half in the profits of their operations, and the ad-
minister did not take issue with the
revelations from his accomplices. The fraudsters would have,
so to speak, the right to reject on provocations
of the administration their odious crooks. But
how is it that a head of administration does not deliver
not bring guilty employees to court? How

is it that the rooms, in the name of morality and
of public health, do not drive away from their
curule chairsministers who tolerate such pre-
variations...? Ah! the enemies of power have no problem
game here, I recognize it, to speak of the danger of extending
the attributions of the administration!

If this administration, which allows itself to be led into
shameful acts in the spirit of taxation, included
her duties, she would immediately renounce this al-
rental of the tenth that it receives from the income
cities, not being a just thing than the city of Lille
which imposes the food of its inhabitants for enlightenment
reing its streets, gives a share of this tax to the State,
to build barracks in Algeria or forts around
from Paris.

We have said everything, for forty years, against the re-
system of granting which re-established from town to village, in
the same department, the internal customs barriers

earlier than the revolution of 89 had, it was said,
lees. The inquisitorial process of the exercise is a
shame for a people who call themselves free. This process of
perception which popularizes the principles of fraud,
fraud and smuggling, absorbs more than a quarter of the
tax income.

Financial legislation is withered when it
maintains in its institutions a measure like
The grant:

Which absorbs a quarter of the revenue in unproductive costs
came from the tax;

Which infringes on individual freedom;

Which ruins the agricultural producer;

Who poisons the city worker;

Who hits the poor ten times harder than the rich;

Which breeds fraud and dishonors the administration
tion.

But the granting, as I have just said, strikes
mainly the poor and respects the hotel and enjoys
meetings of the rich.

So the current chamber will not reform the grant,
and many people who are still young will be able to die, who
will not have the consolation of crying out like Vol-
to hush up :

And my last glances saw the clerks fleeing.

I never understood the people of Paris doing
revolutions in three days, and leaving the
grant barriers.

yO OF FINANCIAL FEUDALITY.

SUMMARY.

I have just drawn up a quick overview of the expectations
that the people have the right to base on the solution of
main financial issues of the time.

However, the question is whether this state of affairs can
last. I do not think so.

Of what all the benefits of national labor
aiTluenl to the capital, because all the charges re-
fall on the worker, here in fact is another
consequence will follow. it's the law of nature
who wants the water to go to the river and the small
scholarships for the big ones. This result is already close to me-
product. All major industries are already
monopolized, sugars, irons, crystals,
soaps, sulfurs, coals, couriers,
canals, railways; those who are not
are going to be. Before twenty years, the small business of
Paris will be reduced to closing shop, the factory
will have absorbed the workshop, the bazaar the shop; Before
twenty years, the merchant in detail, support of the government
currently, will enlist among his enemies.

Now, when the Jews are in possession of all the
monopolies, it will be necessary that the people who have
eyes finally uses it to see, and then it will be
that question :

Monopoly for monopoly, which is better
monopoly of the Jews, from which all the profits go into
the Jewish coffers to the great detriment of the people who
works and suffers, or from the monopoly of the State,

of which all the profits go into the treasury,
to spread from there among the people, and grant to
each worker the legitimate remuneration of his labor
vail.

Before discussing this thesis, let us sketch the picture
of the current situation, and let's compare the budget of
Jews that everyone respects, with that of the State
that everyone attacks. I want to show the people
what he gained in freedoms and well-being for both
revolutions that passed through his body, and what
are his privileges today.

As the Gospel said that the tree was judged by its
fruits, we will be able to judge the current social order according to
his results.

11

sa OF FLNANCIAL FEUDALITY.

CHAPTER IV.

State budget. “

The normal state expenditure budget amounts to
a billion about 1,000,000,000

Crazy spending like that
fortifications, of Algeria, carry,
in the present year 1846, this
sum to fifteen hundred million, but
madness cannot be the normal state
chambers and government.

On this billion, the interest on the debt
national, whose capital is five
billion, takes a sum of
two hundred and fifty million. . . . 250,000,000

The different ministries, for
payment of public services, ab-
absorb the rest, 750,000,000

The unproductive ministry of
war, on this sum alone absorbs

three hundred and ninety-two million,
about a third of the budget.

It is on this sum of one billion that are settled
thirty-eight thousand priests, all of whom are paid
state employees, how do our three hundred thousand live
soldiers, their officers and their leaders, that the roads
are maintained, old services paid for, etc.

STATE BUDGET. 83

We can say that there are improvements name-
to bring into the organization of public services
blics; that there are too many agents, too much paperwork,
that we could with advantage remove a large
number of unnecessary jobs. But to maintain that there is
savings to be made on the processing of these em-
ployés is a supremely absurd thing. It is necessary
by much, on the contrary, that the servants of the
churches, magistrates, officers, the army, all
public functions, in a word, are sufficient
ly remunerated. When the people have returned to their
common sense, he will understand that one of the first causes
of his oppression, will have been to have abandoned the
priest, magistrate, public official, professional
spanker, men who only had the talent to
them, for having expelled these men from the representation
national, and to have thus made this representation
a monopoly for metallic wealth. So the re*
reduction in the salary of public officials will be
as unpopular as it is popular today.
Because workers will know from experience that the re-
indefinite reduction of the salary of intelligence or
public service that they had requested in their
days of vertigo, only precipitated the enslavement-
shift from labor to capital, leading to the reduction
indefinite salary of the arms. When the people have been
brought back to reason, instead of reducing salaries
ments of the servants of the State, it will take from the economy
mie of illicit services of anarchic commerce
that he will no longer pay enough to remunerate generously-
public services.

Let us therefore admit that there is no significant saving

about FINANCIAL REODALITY.

aunt to be carried out on the public services budget. He
there is indeed the entire war budget to be used,
by employing the army for public works, to co-

lonization of Algeria, reforestation of the mountains
gnes, the damming of rivers and streams,
the creation of a huge irrigation system. But
these transformations which would be for Sullys or
of Colberts easy and immediate improvements-
achievable, are still utopias for
lazy ministers. So that the army understands its
new mission which is no longer to destroy, but to
create, we must wait until these old soldiers from another
century who are still at its head are no more.

This budget of one billion which must be reduced by
interest on the national debt, and reduced to seven hundred
fifty million, distributed over the mass of the population
French lation, which is thirty-five million ba-
bitants, gives an average tax of twenty-two francs
per head.

CHAPTER V.

Budget of the jnlfs.

According to Mr. Michel Chevalier, professor of economics
politics at the Collège de France, and many other sa-
Before economists, we cannot evaluate less than
two billion the budget that usury takes from the total
quality of social transactions*. . . 2,000,000,000

< Mr. Michel Chevalier estimates the budget for
wear. He writes [Letters on North America, t. II, p. 258):

"The average rate of money in all transactions of any
nature and of all orders which operate in France, is at least fifteen
or TWENTY percent, twenty-five perhaps.... Total production
from France is estimated at nine billion; which assumes a mass of
transactions ten to twelve times perhaps more considerable. The sum
The annual cost of commercial bills alone is around twenty billion. In
admitting an average maturity of four months and a mass of
transactions of eighty billion, a saving of 2 in 400
per year would represent five hundred and forty million. »

We will agree that Mr. Michel Chevalier is very modest in con-
attempt a reduction of 2 percent per year on an average interest of
15 to 20 percent. We would be more demanding on our behalf, and
we do not see why it would be impossible to reduce by half,
that is to say at 10 per 100, this interest of 20. Now, according to the figures of
Mr. Michel Chevalier, this reduction of 10 percent or 10 percent
would reduce the trade tax by a sum of two billion seven

hundred million, just on the mass of commercial bills.

According to figures from Mr. Michel Chevalier, professor at Sorbonne, the budget taken by usury on transactions of all kinds which take place in France, would amount to something like three to four jiiILLiARDS. I took half of that figure.

We do not evaluate at less than one billion tax that protection granted to. the big industry called national, levy on consumption owner, by making him pay for the ob- consumer jets, metals and fuels, one third in addition to their true value 1,000,000,000

Territorial mortgage tax rial of fifteen billion would give at the legal rate a figure of seven hundred fifty million; but this capital of fifteen billion must be reduced of at least three billion for the amount of mortgages repaid seated and not written off. Would remain one tax of 600,000,000

Notary tax for renewal velment of hypothesized bonds caires, marriage contract costs, inheritances, shares, etc. 60,000,000?

Tax of eight to ten thousand charges of solicitors, bailiffs, clerks, ayo- cats at the Court of Cassation, lawyers, and other unnecessary intermediaries. . 60,000,000?

Profits of banks and commerce parasitic merchandise, canals and paths of iron, stockbrokers hundred of millions?

Losses resulting from bankruptcies, unemployment images of industry, commercial crises provoked cials, agiotage. . . one hundred*'demilliona.^

Interest on the national debt that it

must be removed from the normal budget of the State
state to take it into account of the ca-
pitalists, since it is they who
receive these interests^ 250,000,000

We understand that it is impossible to have figures here
fres precise, but the most moderate evaluations do not
bear no less than the first glance at figures
frightening this tribute that capital takes from the river
national chess in so many diverse forms. It's not
more than a single billion is four to five thousand
billions, maybe more, that we have to talk about everything a-
edge.

If the state budget includes the individual capitation
duel at twenty-two francs, the budget of capital equals it
raise more than a hundred francs!

Also the work of women and children, who for-
already lies more than half of the population, is it
insufficient almost everywhere to support them.

Also the virile population considers work,
due to insufficient wages, such as
condemnation of fate!

And this disgust for work produces the splitters
of the social order, which in turn require the institution
judges, gendarmes, armies, the executioner,
which means that, in good arithmetic, most of the
repression expenses and even those of charity
public, should be reported on the budget of the
capital, since it is the absorption of all the benefits
social services by capital, which generates the misery of
worker, source of all crimes and all
revolutions.

Then the state budget at least gives the con-

taxable the roads on which it travels, and the mu-
buildings and palaces, and primary education, and
higher education in all faculties. It's the
state budget which rewards all great talents,
which rewards all noble actions, which con-
consecrate monuments to our national glories, which de-
core the cities of wonders of the arts, which maintains
the vessels intended to protect our commerce, and
the armies intended to protect the soil of the homeland. Of-
tell these men of the people who frequent the

courses at the Sorbonne and the Collège de France, where all
are admitted free of charge to listen to the lessons of the most famous
professors of Europe; ask them if they want
that we suppress these grandiose liberalities of the State,
to reduce the cost of
every taxpayer, and if they find that these scholars
speakers, who cost their listeners nothing, are
too dearly paid!

Thus, the budget of usury and parasitism, the
budget of the Jews, strikes national work with a weight
four times heavier than the state budget, and the
neither the people nor the press say a word against the parasites!
And these people, who did not produce for a cent
in their lives and who are content to discount the tra-
vail of others, withdraw from trade with
fabulous fortunes, make the laws, command the
work, and the people do not dare to challenge the legitimacy
of these fortunes; and the people, insulted by the press
and by economists, who deny him the right to
live, keeps all his curses for his govern-
ment!

And now let's take a look at the situation,

to appreciate the benefits that the munificence of
capital paid into the country, in recognition of this
tribute of five to six billion that the country pays annually
nually in his safes.

CHAPTER VL

Situation"

It would take just two or three facts to paint the picture.
actual society.

Work is man's natural destiny.
Outside of work, there is neither health nor
wealth, nor morality, nor happiness. — However, the company
has made work something so repugnant,
so odious, that legislators have not found any
torture more terrible after the guillotine, than con-

damnation to forced labor. In England, classified land
philanthropy, houses have been established
work for the poor, but the unfortunate loves
even better to die of hunger and cold on the way
public, than to ask for asylum at the loork-house....
which proves the native perversity of man, say
the moralists of England and the lords who
given the trouble of being born, to enjoy a few thousand
lions of income! So much for the agreement of this company
with the will of God who had made the work attractive!

Every year, Catholic priests come out of
churches where they are free to leave, to bless the
fields and call on the work of the cultivator the
blessings from heaven.

And if the prayers of the Church are answered, it happens
often the farmer and the winegrower groan.

SWEATING. Ol

The abundance of the creator's gifts generates something
times misery! So much for the wisdom that presided over
the organization of this society!

When the people make a revolution, their mandates
silencers hasten to grant him the circumstances
mitigating effects as if this were the gift that should
flatter the most. The number of crimes increases four times
faster than that of births. From 1830 to 1845, the in-
anticide had won 71 percent. So much for the
public morality!

It has been published in recent years a few
quite informative documents on the situation.

Mr. Gisquet, prefect of police of Paris, who had to
get your information from good sources, wrote
that there was in Paris alone, in this brilliant ca-
capital of civilization, meeting place for all intellectuals
elite leagues, forty thousand individuals in state
permanent revolt against society, forty thousand
individuals who did not know in the morning where they would have dinner
in the evening, and out of these forty thousand scissioners, six
hundred at least who would murder you for a coin
ten francs, if they found you in their beauty. A
questions that the provincials address 1 3 more
willingly to Parisians, aims to know how
many times the latter were murdered in their
life. I had to give up gille fishing in the Seine
intramural, because one evening as we ran

with our net, from Pont-Royal to that of Concorde,
hoping for barbels and bream, we brought back
a fresh corpse, the corpse of an individual that we
had committed suicide the same evening or the day before. We know that the
police grants a bonus of fifteen francs to those who

made similar discoveries. Our boss us
learned that he had been quite happy that year,
that he had been lucky; but while welcoming
his good fortune, he confided to us that his canton was
far from being worth those of La Villette and the Temple.

We also have the Gazette des Tribunals which pro-
gives in to the daily exhibition of scams,
adultery, rape and murder. The first fi-
The length of the mine was so rich, and the French public
enamored with such ardor for reading the stories of
the Gazette des Tribunals, which he had to form around
from her five to six newspapers of the same kind and that the
mother sheet had to enlarge its format excessively.
We judge Roman society harshly, according to
the satires of Juvenal and some chapters of Sué-
tone; but the satires of Juvenal and the works of
Suetonius do not contain the thousandth part of
infamies that the legal newspapers spread every day
ciaries to the rants of advertising. What will they say about us
posterity who will judge us according to the annals of
the time ?

There is still the Mysteries of Paris by M. Eugène
Sue, one of the noblest writings of this time, a series
of moving paintings, including all the main characters
The sounds were cast on the spot, where it is said
rich, that he must devote himself to the salvation of his brothers,
if he does not want to experience the fate of the bad rich man.

We can still fruitfully read the work of Parent-
Duchâtelet on prostitution, although the character
of the prostitution of Paris does not approach for the atro-
city of that of prostitution in London. The rape of
children aged ten to twelve are charged in London; THE

price ranges from one hundred francs to one hundred louis. We do not matter
less than forty thousand prostitutes in the capital
of Puritan Albion.

M. de Cormenin has published a treatise full of interest
on the abuse of the use of arsenic in preparations
culinary, it seems proven that slow parricide,
the parricide of all hours, which is committed in
causing people to die of cold, hunger and bad treatment
tements a father who has transferred his property to his children
in return for a life annuity and which takes too long to
laugh; it seems, I say, that this crime is one of the most
common in today's society; so common that the idea
even lost its horrible sound, and it is not rare
to hear a good son who jokes about long-
grief of a father: he will not die unless he is killed. THE
men who are bought by women from behind
before a notary, commonly also say that they marry
feels a woman for her hopes. Hopes! THE
word is admitted in the best society. The woman knows
in advance that it is not the possession of his person
that we had in mind when marrying her, but the hope of her
prompt end of its authors. I understand the rep-
gnance of all the strong minds of the time to do
bless their unions by the ministers of religion, and I app-
proves their modesty.

The picture of marital happiness is also touching.
gal of the time! The last official publication
brought to two or three thousand, I believe, the number of
separations of bodies or property pronounced in the year
born ! The crime of poisoning on the person of
husbands has become so common in recent years,
that the jurors tolerate it, and that the judicial journals

don't want it anymore. I don't know much about assize courts,
effect, which does not, year after year, have its poisoning
marital to be judged; which does not prevent moralists
to maintain that marriage is the basis of current society
tural and the home of all virtues. Poor society!

Finally, to completely educate ourselves on the state of
French company, we actually have documents
officials, in addition to the criminal statistics of Mr. the guard
seals, another periodic confession of M. le mi-
nister from the inside. The Minister of the Interior is coming
declare every year from the podium that he needs everything
prize of ONE MILLION, to protect the security of the country
against evil passions! One million funds
secret police, oh misery! The destinies of France
of Louis XIV and Napoleon, depending on this vote
of a million, of a million that we use to pay off
writers of Judah, to insult the glories of the

France !

And do you now want to know the religion of
this fallen nation? Listen to the impudent profession
of faith of the missionaries of mercantilism. This pro-
fanatical and eloquent profession of faith is taken from the
prospectus of the VÉpoque newspaper:

“That’s not how things happen in
England, that classic land of warning,
where only one newspaper, the Times produces annually
fifteen hundred thousand francs per advertisement. - Featured
army of brokers roams the city, everyone is visited,
everyone is admitted free to the warm and eloquent
demonstrations of the missionaries of the announcement. The indif-
the heat is warmed, the ungodly and the unbeliever are warded off ^
in the name of their own interest^ to open the yeuoo^ of this

SITUATION. $9

to face the obvious, not to delay any longer
take a seat at the great advertising banquet!!! »

The Conservative Party enthusiastically subscribed
at the founding of the Epoch! L’Époque is the newspaper
official of the Conservatives-Bounds; the Epoch has for ge-
rant a Jew. ^

The Epoch needed, to make announcements,
to give herself twenty thousand subscribers, when she has none
had only eleven thousand. She found a former mid-
minister and peers of France and millionaires re-
drawn to certify the figures as sincere and true
lying. The former minister and the millionaires
withdrawn are currently being brought before the tri-
criminals under the charge of complicity in men-

dream !

iLet us not agitate the mud of this lake any longer
dirt from which the steam suffocates. I return for
further information to the revelations of the pu-
eloquent blicists, who before me called the at-
attention of governments on the state of current society
tuelle.

I'm not saying either that it's the invasion of the feo-
industrial dality which caused all these calamities
alone, like the desert wind that drags on

its passage putrefaction and epidemics. No,
the imperfection of laws is reflected in all countries by
suffering of populations and crimes, and no
people, until now, have enjoyed perfect legislation.
But I say:

The invasion of industrial feudalism, in
putting into the hands of the parasites all the profits and
all income from work, gave to the progress of the

public misery increases tenfold in intensity. She pushes to
The extension of the plague of pauperism with a powerful
terrible speed; and misery degrades blade
like the body. The god of the hungry does not command
than revenge.

CHAPTER SEEN.

Privileges of the people.

I want to take the common man now,
from his birth to his death, to recapitulate the good
hours of his existence and tell the truth about the deprivations
leges which political revolutions provide. That
I call on the people, it is the mass of workers,
it is everything that lives on the salary of intelligence or
arm ; it is the working class, in a word, for good
distinguish it from the lazy class.

The birth of the people's child is welcomed
in his family like a calamity. The first one
word that is pronounced on one's cradle is a ma-
lediction. If the poor family does not unload
on the State of its new burden, in which case there is
two chances out of three that the unfortunate woman will create
ture which did not ask to be born, perishes before
its second year, this poor family will be forced
to use the child from tender youth, and also
as soon as his hand is strong enough to handle the eehe-
calf or the reel, or to lead the cow to the pasture
neighboring turage. If the child's fatal star made you
born in the heart of a manufacturing town, there he is
his youngest years attached to the service of a machine
with iron lungs, and woe to him if he falls asleep,
the whip of commercial nemesis is there for the pu-

necessities of its nature. I said that in An-

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gleterre the child was poisoned with laudanum
to free his mother from her importunities. It was necessary
that in recent times the law, a law that is not enforced
, “cute pas, intervened in the name of humanity to pro-
portion the hours of work to the child's strength.
Let the philanthropists tell me what this child is
is guilty, to be condemned so early
to the torture of the penal colony, like the assassin and the forger
whose condition is less harsh. The forced, of
less, work in the open air; he is withdrawn
in a closed room, in the middle of mechanical fumes
phititics of sulfur, cotton, wool, when its
delicate muscles and his chest would need so much
to develop, movement and clean air. Com-
is this organization so tender, would it resist
this incessant cause of wasting and annoyance.
Again, if the lessons of the priest or the teacher
born from time to time to refresh his imagination
still virgin, of the idea of a good God, of a God re-
profitable for work in this life and in the next!
But where to take the time for calechism, for school?
A child's wages are so low and he was fed
so long, this one, for nothing. You see
that the poverty of the father and mother opposes the development
development of the intelligence and the heart, as well
as well as the development of the child's muscles. That
Is it up to the abandoned poor to learn?
The example, alas! of his channel companions and
oral or practical teaching in the workshop where the
young people of both sexes are often confused!

* An English statistic, published recently, states

And then, what use would this primary teaching serve him?
mayor whose lying mouths have been around for so long
advocated virtue!

If the nature of this child is ardent and impetuous,
education will have no other effect than to spur more
keenly his desires and appetites, without giving him the
ways to satisfy them. This is philanic barbarism
tropic and nothing other than education in this case.

If the child's temperament is sad and melancholy-
lique, the development of his intelligence will not serve
than to make him better understand his misery.

Education can only be the development of
natural aptitudes of the child, his useful faculties.
Education can only benefit the people under the conditions
tion that the aptitude and native faculties of each
individual, will find advanced employment in society
taggy and certain. Now, since capital has monopolized
all the benefits of work and all positions lu-
crative, since capital leaves no room for
capacity, it follows that three-quarters of our
schools are nothing other than riot factories
third party. The supporters of obscurantism are still
more logical and more human in their sad doc-
trines that our so-called liberals and our men of
progress.

This is how the childhood of the proletarian passes, in the
repugnant vales of the workshop or agricultural domesticity
cole. At the age of twenty, the state service re-
proclaims, and takes a tribute from his freedom and his life

that out of every hundred inmates in the prisons of England there are forty who-
have never heard of Christ, and the same number who did not know
not even the name of their beloved sovereign.

seven years old. He must go and keep the enjoyments and
the properties of the rich, he, the unfortunate who has no
nothing, and that he goes to conquer by his death, in this
plagued land of Africa, ranks for its leaders.
Instead of leaving him to cultivate the land, where he
could actively contribute to the production of the river
national chess, we send him to parade wherefyemew^ in
industrial cities, where he will defend, if necessary, the
counters of the financial aristocracy, and will exchange
bullets with his slave brothers from Saint-Merry
or Saint-Bonaventure. We allocate to him, in return for
this tax that is levied on one's freedom and one's life, a
salary of thirty-five centimes per day, on which
thirty-five cents we keep thirty from him for his
subsistence.

Back home, the liberated proletarian comes
increase the number of these unfortunate workers
who compete with each other to increase the
share of the masters' profit, as if it were not
enough already of having to endure competition from them.

Then his misery is coupled with another misery, and the
scourge of fertility, privilege of indigence, extends
on his meager pallet to pose to governments
frightened the problem of Malthus.

Ah! if these false scientists who we call economists
wanted to find solutions to their problems
in the dosme of Christian charity, if they wanted
study the diyine will in the works of God, the
clouds of their problems so threatening and so dark
would clear up very quickly, to let escape the
eyes with all their lucid solutions.

For simple men who know how to read with their

heart in the book of nature, the solution of the pro-
Malthus's fault is written everywhere. God says
everywhere to its animated creatures of all kingdoms,
to mammals and fish as well as flowers:
that the fecundity of species is proportional to the
chances of destruction that threaten these species.

God does not give the same fertility to the great
races of quadrupeds which live on the flesh of animals
evils, only to the races intended to serve them as pasture.
The partridge multiplies more than the bird of prey, the
herring than the whale.

The cow and the mare that are too well fed lose
their milk and become sterile. Everyone knows
that, except the economists who are paid for the
know.

When the wild rosehip is transplanted into the
rich flowerbeds of the gardens, its simple flower and
without perfume soon transforms into a magnificent rose
fique, endowed with the sweetest perfume and the brightest radiance,
but this rose has become sterile. Its stamens,
reproductive organs have dilated under the influence
tluence of the richness of the soil, and have metamor-
photos in dazzling petals, charm of Todorat
and eyes.

All this means that the wealth of the constitution
and the luxury of health are the real counterweights of
fertility, and that there is no other remedy for exu-
gap of the population that the generalization of
well-being.

What are the countries in Europe where the
more painfully plethora disease? These
precisely where the most terrible poverty reigns:

Ireland, Sicily, England, Belgium, France,
Silesia, Yurttemberg, where the fate of the workers
is the most miserable, where the species is most threatened
directly from hunger.

Give welfare to the people, once again, and
the overflow of the population will no longer frighten you.
This is the solution to Malthus' problem!

But the remedy is too simple for economists,
and then to protect the health of the people, it is appropriate
would first be to wrest from commerce the right to
adulterate foodstuffs, and the Journal des Débats and that
Economists do not want to take away from the
thanks to his noble privileges, let us bind him the four
members there to use the ingenious comparison
of a candidate from the Institute, Montbyon laureate. The Jot/r-
naldes Débats yf Époque, and the Journal des Économistes,
already consider as deranged brains, those
who want governments to take care of donations
provide what is necessary for the people.... what would it be, great
God, if some minister as misguided as me,
ventured so far as to speak of well-being!

But the English economists and their accomplices, the
economists of France, prefer to shout to the people
lation to stop; however, the population will not listen to them.
The insolent have gone so far as to ask the law — to in-
deny any poor person the right to marry, as
if the poor person needed permission from the municipality
capital to take a wife. Do you hear them,
infamous!... they dare to say that the proletarians, whose
name had until now only represented an idea of reproduction
duction and a figure, they dare to say that the proletarians
are not even good for populating^ like the

pheasants and hares from the parks of their aristocracy; they
want, in the interest of order, to take away from the worker
poor the right of love and fatherhood that they leave to
raw, and which God has given to us all in his genea-
infinite pinkness!

Ah! never at least/ I'm sure, the nobles
in the past did not claim for their caste, as
you other Turcarets, the privilege of marriage and
paternity. And probably because their daughters had not
no need for money like yours, to buy
men before a notary, their puritanism too
was less rigorous, and their tolerance more charismatic
table for the weaknesses of the girl of the people, young
and beautiful, who prefers to give herself rather than sell herself.

But I answer you, contemptuous criminals
of the will of God, I answer you that if this
earth, where I only see voids, was really
too narrow to contain everyone; that if he
society needed new human sacrifices,
unholy dogma, the first portion of humanity to
delete, it would be your spawn.... understand,
your etiolated and rickety offspring. Yes, if there was
someone too many on this earth, which I deny, this
would be your emaciated, counterfeit and scrofu-
them; your daughters who wouldn't even find lovers
like the daughters of the people, if they didn't have gold
to buy husbands, your pale and puny daughters who
are forced to borrow from the sturdy girl of the fields
milk from her udders to nourish and regenerate your
bastardized race!

No, the population will not stop in front of your
legislative measures, no more than the crime before

the increase in the number of your gendarmes, because
that this exuberance of the population is a fact
virtual. If the Irish swarm in proportion to their
misery and the iniquity of his executioners, it is God
whoever wants it, so that the number of the oppressed grows
healthy, always growing, they come to count themselves
finally, and let the oppression cease. If our penitentiary
tentiaries become clogged in proportion to the invasions
capital, it is God who wants it, so that
oppression of the weak and contempt for divine laws
carry their punishment with them.

Let's continue. I said earlier the fate of
the man of the people, of the proletarian, father of a name
good family. His needs have increased fivefold without his
salary has increased; on the contrary, it had to decrease
due to competition and new machines.
One day, despite all his courage, he was forced to
recognize the futility of his efforts to reach the

two ends. An accidental accident, an injury received
on the field of work, kept him away from the workshop
for a week, and this short suspension of
salary was enough to plunge him and his family into
the most terrible distress; because the soldier of production
doesn't have like the soldier of destruction, a hospital
and a sufficient salary for cases of illness or
of infirmity. Then sorrow and despair arose
seized him. It was impossible for him to carry his
looks at his family, without the future of his children
brought lugubrious thoughts into his mind. // has
cursed the fertility of his wife and the beauty of his daughter, and
little by little he was tempted to move away from a spectacle
painful. He asked for consolations and oblivion

(the future of drunkenness. Soon recovery and
premature senility came, which made him claim
as a grace to be admitted to the hospice. If this
grace which is not granted to all the unfortunate
was refused, he begged for the benefit of
incarceration. Taken to prison, he soon learned
that his wife, reduced by her abandonment to destitution
the most absolute, made money from his daughter's youth,
or that she has nobly sold herself,
to alleviate his mother's terrible situation. Because it is
yet one of the exclusive privileges of the people, and that
his two revolutions did not delight him, to provide
purer of his blood a food for the lust of the rich.
Moralists and economists say that we must
so be it,... that the daughter of the people must
sacrifices himself to prostitution, to save the girl as
it takes the brutality of men.

Such is the common life of the worker in large
cities, like the miseries of the field worker.
Early work in childhood, loss of freedom
in youth, excessive work, poorly paid,
all the physical and moral tortures in old age
ripe, the prospect of the hospital for his old days:
here are the privileges of this people who have broken so gloriously^
wears his irons twice in half a century!

The journal of slavery and Genevan bankers
claims that these paintings are lies, and that
in the bosom of the working class well-being is the
rule, poverty the exception! The Journal of Debates
demonstrates the same thesis by giving as proof
a town in the South (Montpellier), where shoemakers
go by car and wear black clothes with 7'ubans

in the buttonhole... (on Saint-Crépin's Day). Alas!
the plethora of prisons and that of crime statistics
nels and the only figure of suicides in the cities
industrial companies, protest sufficiently against this
lying assertion of sated egoists. He doesn't miss
what will ever be eloquent people like Mr. Guizot,
scholars like M. Gay-Lussac, to demonstrate
the perfect legitimacy of the abuses from which they experience.

There is somewhere in Flnstitut, in the chamber of
peers j at the Admiralty, at the Conservatory, everywhere, a
figure arranger named Baron Dupin, who
will swear to you, whenever you wish, his great gods, that
the anarchic chaos of this manufacturing industry
which generates so much disorder, bankruptcies, mid-
seres and uprisings, who will swear to you his great
gods that this abominable chaos is the beautiful ideal of
the organization of work and perfectibility. I have-
ten times, to my misfortune, this assertion
cheeky coming out of the mouth of the honorable in
solemn occasions. The worst, alas!... is that these
bold assertions, far from causing a hubbub
universal denunciations , were welcomed most often
by energetic testimonies of adhesion. This perfect
philanthropist, who combines this lucrative function with
ten others, with those of the owners' delegate
slaves (twenty-five thousand francs salary),
member of the royal council of public education
(twelve thousand francs), member of the council of the Ami-
removed, dismembered from all academies, functions
paid, professor of political economy at
Conservatory, where he gives lessons in contempt of
wealth to workers; at a thousand francs per stamp; this phi-

lanlhrope which collects each year for itself
a mass of emoluments which would provide ample living
hundred families, publishes a volume or two every year
white or black numbers, to prove that the distribution
wealth has never been achieved with so much
of equity than today. Sorry, Mr. Philanthropist,
but I do not agree with you, and I find the con-
milk that your high fortune gives your assertion a
resounding denial. We said you started
in the scientific career by building a
frigate which has never been able to hold on to the water, and we have

all observed, by comparing your statistics
with the truth, which you brought into the building
of your writings the same precision, the same happiness of
calculation as in your shipbuilding. However, I
learn, Mr. scholar, that a well-organized society
nized does not allocate salaries of sixty
thousand francs and more, with the titles of academician and
hand in hand, with the engineer who misses his constructions,
nor to the childish statistician who does not even understand
the meaning of the numbers he uses.

There are still other privileges of which no one would know
contest exclusive enjoyment from the people, as
that of providing the entire contingent of this population
who is born and dies in hospital.

General attention is keenly occupied today
attacks of anarchic competition, of these
adulteration of food and drinks which occurred
raised in recent times to the height of industries
legitimate, sponsored and encouraged by the tax authorities. All
these frauds, all these poisonings strike
almost exclusively on the people.

408 OF FINANCIAL FEUDALITY.

A third of the population of Paris died in Thhospice,
but what a disease! He may not be the only one
of these unfortunate people who die in the asylums of
public charity, whose existence was cut short
by the industry of licensed poisoners.

Anarchic competition, so dear to economies
mists, does not limit itself to reducing the salary of the worker
value below the minimum by its coalitions;
it reduces it by half again through poor quality
and the excessive price of the foodstuffs she sells to him; the con-
recurrence poisons him with the task. It's still there, I,
I said, one of the benefits for which he is indebted to his
glorious revolutions. The monopoly of jurands and
masteries oppressed the worker, but did not take him
not poisoned.

Once I found myself passing through La Rochelle,
I saw a gathering of women trying to act
capture all public cars and take advantage of
drivers prices double the ordinary prices for
take them to Rochefort. Having informed myself of
one of these women, the reasons for the gathering,
I was told that a shipment of cheese from Hol-
damaged moor was to be put up for sale in the latter

port, same day; and as I couldn't see clearly
the relationship which united these two things _, the haste-
ment of the travelers and the spoiled cheese, my inter-
speaker was kind enough to explain to me how he
There was a lot to gain for the retail grocer. " This
spoiled cheese, she said, they will give it to us
sixty, seventy cents per kilogram, and
we will sell it for two francs. - What do you mean?
— Hey! no doubt, in detail, to the people..."

PRIVILEGES OF THE PEOPLE. 100

This woman was right, there is no waste or damage.
laugh in detail, it's like in butcher shops where the
fillet passes the bones.

Nothing too bad for the small consumer,
retail waste point. Here's the moral of the place-
tick: but the people only buy at retail.

This makes the poor worker pay twice
more expensive than the rich certain commodities, such as
wine, sugar, liqueurs, medicines, com-
bustible. It is known in Paris that these are the dro-
tour operators and grocers from poor neighborhoods, who
make the quickest fortunes. The reason is simple :

In the Faubourg Saint-Germain, grocers,
bakers, butchers, pharmacists, are made
competition between them for the supply of large
houses, all year round. To obtain preference on
your competitors, you have to give the best and the most
low prices, and be as accommodating as possible
sible for cash inflows; the rich don't like
let him be persecuted for settling scores. THE
rich buys in bulk, and avoids all trickery
false weight and retail sales. Parla meeting
of these various circumstances, it happens that he pays everything
what is served to him at the lowest prays; possible^ and that it is
served everything in top quality. Here the benefits of
druggist and grocer are limited by competition
truthful emulative ence.

But the grocer from the Faubourg Saint-Marceau has the
more frank ideas. He does not do wholesale sales,
but, on each retail sale, he immediately realizes
a usurious profit; he makes the proletarian pay
one franc per half kilogram of spoiled cheese, or

third quality sugar, when the sugar of
first quality only costs eighty or eighty-
twenty centimes to the patrician of the rue de Varennes.
He also has for him the skill of the hand and the forgery
weight, the lame balance, the paper, the rope, the oil
middity which adds to the weight of hygrome-
cudgels. Above all, he has the right to adulterate the drink or
to make it from scratch, which is even more
lucrative. The supplier of Faubourg Saint-Germain
cannot afford so freely the use of these
processes, his limbs are bound, like the horse of
race of Mr. Louis Reybaud.

Who is fake quinine sulfate made for? –
For the people.

For who is this odious mixture of alcohol made?
and campêche which is brazenly sold in Paris under
the name of Mâcon wine? - For the people.

The people not being rich enough to pay the
granting rights, charitable science took pity on its
poverty. The Egyptians had once forced the water
of their river to intoxicate them: French science has re-
new miracle with the water of the Seine, but with
this difference however, that the water of the Nile did not make
than to intoxicate and that of the Seine to poison. When
the police have fun spreading it in the Seine,
hundreds of hectoliters, vinico-chemical products
of Rouen and Parisian industry, we will soon see
floating on the surface of the river a large number of fish
dead sounds; which explains the enormous number of these
premature deaths from the hospitals of Paris, from which I
leave it later.

I heard, with amazement, a famous professor

in chemistry from the Sorbonne, declare that he was at his
knowledge that several
hundreds of kilograms of strychnine in Paris. There
strychnine is the alkaline base contained in this poi-
violent sound called nut vomit. The scholar
conjectured that this enormous quantity of poison,
enormous if we consider the energy of the venerable principle
neux, was entirely used to replace hops,
as a bitter principle, in the making of this
nasty beer that is sold to the people in all the
public establishments. The sweet principle that we

formerly called for barley is borrowed today
with glucose, potato sugar.

I observe here, in honor of this era
commercial, that the discovery of alkaline bases
plants took root in the world through a ceremonial process
lebre who popularized the name of moroccan acetate
phine, which for a moment almost replaced arsenic,
as inheritance powder. I don't know why
The popularity of morphine did not last. It seems
that it can be recognized in the viscera with acid
nitric. There is nothing more we can do today
not everyone knows it.

Rectified prussic acid, another discovery
chemical, has also been applied with some success
with recipe sarcons.

Bakers, friends of science, having learned
in chemistry classes, that copper sulfate
had the property of making the worst ones rise
pasta, one day had the excellent idea of substituting
this economical yeast salt in the preparation of
bread. One day, in the offices of a

democratic newspaper, a famous agronomist who
born to complain of having poisoned his son without
want, with a copper sulfate brioche, purchased
at the neighboring pastry chef!

Another magnificent discovery of science
for the people that the disinfectant property of
chlorine! Spend the night at the Montfaucon mass grave where
the snotty horses fall, and where the
rotten fish and meats. There meets you-
rez of friends of science who prepare the cuisine of
people, using chlorinated water!

It is for the people that all these beauties are made
applications of science. It is the people who serve
almost exclusively subject to the experiences of
friends of progress. It's at most if a few ladies
nice air, a few misunderstood wives, arguing with him
in favor of their husbands, have a monopoly on content
summons of the poison.

The people must have great gratitude to
the science that has not reduced the price by a cent
of its food and fuel, but who has

invented on the other hand prussic acid, strychnine
and morphine acetate; who taught jobs
ringers the art of adulterating flour, wine, beer,
quinine sulfate, and which metamorphoses for it
Montfaucon carrion in tasty fillets!

And to think that among all these scientists who say they have-
sea the people, not a single one was found to
to pose as the avenger of true science and the defender
of the people, so formidable is the power of the em-
licensed poisoners: Mr. Arago, Mr. Gay-Lussac,
>1. Dumas, Mr. Laurent, how is it that this

glory has not tempted you? Don't you know that
genius requires? *

Privilege of being born in Thhospice and dying there
pilal; privilege to work as long as he has strength
to enrich the idle; privilege of exclusive feeding-
there is prostitution, the army, the penal colony; privilege of
adulterated drinks, rotten meat and bread
false weight; privilege of providing all agitators
the corpses which serve as a stepping stone to their ambi^
tion.... These are the conquests of the people! ! !

But what a terrible fate these people suffered
before 89, that his flatterers are not ashamed to congratulate him
quote from his fate today?

Ah, it was you, philosophers and bourgeois, no
middle-class titles, who endured with impa-
held the yoke of the nobility, and who persuaded
people that he suffered like you. And today that
you hold the power, that you have uncovered your
commoner, you no longer feel his misery, you say that he
is happy You lied about it.

However, God, who is just, could not want to give
bring eternity to this society that is rotten at the heart, and whose
prison literature is the purest expression,
society that makes money the end of all things and
who pivots on the executioner!

For quite a long time the Pharisees of the century have pro-

'Let us do justice to true science and sincere philanthropy.
Two writers, two learned friends of the people, MM. Jules Garnier and
Harel, have made generous efforts to call the attention of the country and
of authority over commercial fraud. Read and meditate on the book

scary from MM. Jules Garnier and Harel, whose revelations teach us
take (]that all our food, that all our drinks are mixed
of poisonous substances, thanks to progress in chemistry.

he 8

proclaimed the suzerainty of gold; long enough they have
assimilated man to zero, granting him no value
than according to that of the figures which accompany 1. They
have caused equity to disappear from the law, like
charity of the human heart. They forced the judge to
sentence the unfortunate person deprived of work to prison
who reaches out to live. They taught the son to
curse the longevity of the father, and to the brother to consider
the brother as the protector of his property. Pharisees!
your society boasted when it personified itself
in the ignoble type of Robert-Macaire! The type of
your company, it's Gain, not Gain that kills its
brother, but the one who leaves him to die at his door
poverty and hunger!

But the tide of popular vengeance rises and
constantly rises with iniquity and threatens to burst
its dike, and it is easy to predict the time of the catastrophe
stanza. Already the impure oracle of the reigning religion,
the corypheus of the thurifers of the golden calf shouted: The

Barbarians are at our gates Yes, you are right,

the Barbarians are at your gates..., and when God de-
chain the Barbarians on a world too old, it is,
as Salvian says, that the infamies of this world have
filled the measure and it is time to regenerate it.

Rich :

I know so much misery in the fields and in the cities,
may your selfishness pass to me and may your tranquility pass to me
makes it tremble on you. Rich, I'm sure, if you
had calculated like us how much private
tions and labors consists of the current existence of
proletarian, you would not dare to congratulate yourself in your

meetings of the ever-increasing prosperity of the
people ; because you would understand that this people who
suffers cannot consider the pompous affirmation of

his happiness as an incendiary provocation
or an insulting irony.

Rich :

When, by these hot suns which set fire
to the anger of the people and sink the thrones, your
etiolated women drive their cars on our boulevards
reckless behavior; when the wheel of their chariots r-
pides knocks down the child or the old man on the pavement, or
only springs from the clothes of the humble craftsman
without the mud of our streams — these simple accidents^
this involuntary provocation, is enough to make me
running through the limbs a shiver of terror. As
the child dazzled by the lightning and who waits anxiously
the rumblings of lightning, so I listen to the coming
rumblings of riot; and the disorder of my arteries
tablets illusioning my senses, brings to my
ear the all too familiar ringing of the bell
towers calling the populations to revolt; I hear
the cries of the insurgents rushing to pillage and the whistling
waves of the fire that devours your palaces, and I
tremble over you... I tremble, because I do not see
rush to your aid all your former defenders;
there are so many in the number of whom the horror for
the orgies of demagogic freedom have diminished everything
their disgust for the saturnalia of the corruption of
day !

Rich :

Tremble, because wealth obliges; because
none of you is innocent of the miseries that weigh

over these masses whose guardianship God had entrusted to you,
and that you exploited, instead of emancipating them.
Tremble; God forgives corporate executioners
cursed.

Now if the helpless voice of the defender
experienced of the cause of the order does not arrive until
your selfishness, rich, listen to the eloquent voice and
prophetic message from the man of God, threatening your
society from the top of the holy pulpit:

“Think then, charitable souls, think then, happy in the
flood, think about it yourselves, dispensers of goodness
health and charity, I tell you, because I see it, that
if you don't patronize the working classes like you

help the poor classes, you will see day by day
stretch and widen the already yawning abyss of pauperism. YOU
even if you throw in the charity money and the gold coins
of charity, the abyss will always widen, and, believe
my experience, you will never fill it!

•< This chasm has dug at the bottom of the valley of tears,
in regions where the happy do not go. Me, son of
people, who emerged providentially from their crowds, I gave them
preserved enough sympathies to dare to descend into this
abyss. What did I see, great God! out of a thousand, barely one man
can feed his family there; out of a thousand families, one barely tra-
worth enough to feed all its members, to live all the
days. We should work every day, and there is a lack of work
to all half of the year....

“There, the needs are countless and the projects are numerous.
even more than the needs; organizational dreams are there
discuss in confusion, revenge is prepared in the
darkness.... We wait for the rich classes to come to the rescue
of so much misery.... But, know this well, we are starting to feel
get tired of waiting, and if we're not careful, next year,
tomorrow perhaps, climbed out of the abyss, looking terrible
8ur them. edges of the abyss crossed, the people shaking off resignation

like filthy dust, or stripping oneself of it like
of uncomfortable clothing, breathing implacable veneration,
will appear like the exterminating angel on the door of your
rich hotels, and for his misfortune and yours until the middle
of your sumptuous residences'...."

Rich, one last opinion. In the days of your power
session, you have denied the sacred right of labor, the right
of living which takes precedence over that of property; the people in
his days of vengeance will deny the right of capital and
property law. Of all the workers that the
parasitism crushes, those of England and Ireland
are the most crushed. It is therefore there that we must
atonement begins. Hear the storm rumble
the other side of the strait!!!

But when the flood has come and the tower-
revolutionary man will have swallowed up all his fortune
princely, and overthrew again the castles and the
thrones; when the steel level will once again
leveled the rows and watered the roots of the tree with blood
of freedom, and that the rare escapees from the shipwreck
will wonder about the causes of such a terrible ca-

taclysm, the breath of the Lord which will hover over the
ruins will answer:

The fault lies with you, O Jews, who have dedicated man
of the people to stupidity and misery, and his daughter
to prostitution.

, • Sermon by Father Ledreuille at Saint-Koch. Al. Father Ledreuille is
of that race of pure apostles of Christ for whom beneficence is not
not charity, and who do not admit the legitimacy of luxury for the
dividus, when the masses are deprived of the necessities.

118 OF FINANCIAL FEUDALITY.

The fault lies with you, kings and ministers, who did not
did not know how to protect yourself from the vengeance of
people, making common cause with them against their
oppressors; who have forgotten that we are not the steps-
tors of the nations to let them devour and mow down by
the deer wolves of commerce, chicane and
wear. The people could not spare you
day of his fury, since you did not wear his
flag.

The fault lies with you, O priests, ministers of this
God of charity who was born in a stable; to you,
the successors of the apostles, who did not dare to glorify
the work in your chairs, and to assert to the powers-
without his imprescriptible rights; who did not dare,
4 the example of your divine master, wither commerce,
as a parasitic and impure profession, and repeat to
owners of capital, that the right to live took precedence
that of property. To you who facilitated the extortion
sions of the rich with eloquent sermons on the worries
of wealth, who you are content to exhort the
happy of the day to charity ^ and who did you say
alms, where Christ had said charity. Christ does not
was not limited to driving the merchants out of the temple; he
made paralytics walk; he multiplied the loaves
in the desert; he changed water into wine at the wedding of
Cana, and this was how he proved to the people that he
was truly a son of God. Where were the loaves that
you had multiplied for the people, when they
confused with his enemies in the day of his wrath?
And what signs did you also want him to
recognized for the successors of the apostles?
. The fault lies with you, men of intelligence,

PRIVILEGES OF THE PEOPLE. H9

good will and from the heart, magistrates, civil servants,
artists, writers, who tolerated the glorification of
Your mercantile spirit, when all your contempt was due
coalesce to crush?' Vinfâme.

The fault lies above all with you, writers of the press
radical, who have never ceased to direct against royalty
all the furies of the revolutionary hurricane, and which
you forced the working people to break from their
hand the only support that could protect him against oppression
sion of the Jews

The fault is ultimately all of us, adults of the
thought, who have eyes to see, and not to
people, irascible and ungrateful child who does not have the
knowledge of his actions, who bites the breast of his nurse
of his first tooth, and only uses his freedom to
break your head!

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CHAPTER VII.

1t«iuéd«;.

However, there is a way to ward off the storm, and
as long as humanity speaks to the hearts of good people
cJies, and fear in the hearts of the bad; for little
that power regains intelligence at the hour of crisis
ril, the combined efforts of all concerned can
still today to preserve society from its ruin.
But we have to hurry.

The evil of society is known; this evil indicates its
remedy; All you need to apply it is good
desire and zeal.

All the evil in society comes from a vice of a-
social narchy which generates the oppression of work
by capital; all evil comes from the iniquity of
distribution of labor products.

We therefore need another organization that frees the
worker, and gives him a fair share in the
work benefits; which abolishes the salary and replaces it

place by the right of sharing in the profits, in
a fair proportion.

It is no longer a question of changing the government with
revolutions that do not change conditions
respective of the master and the worker. Reforms
policies do not remedy the inequity of distribution.
This is why, for fifty years, the people have not

nothing happened to his revolutions, and only chanced
(the masters. During this interval, wealth and
property passed from one caste to another, but the
the number of unfortunate people has not diminished: far from it.
If political freedom were the only condition of good-
happiness of the people, the Belgian people who have freedom
over the head, more freedom ten times than there is
can spend, the Belgian people would be the happiest
Peoples. On the contrary, it is one of those that the
the leprosy of pauperism devours with the most rage. There
misery of the Belgian worker, so rich in political rights
ticks, immediately kills all revolutionary theories-
naries who put forward as a supreme panacea
the overthrow of thrones and universal suffrage.

The only revolution that is to be made, the only one that
can benefit the people, is the one that will emancipate
the worker, by guaranteeing the people the right to
work.

And this revolution can take place peacefully; And
if governments and the rich agree to donate
take your hand, far from overthrowing thrones and forcing them
private tunes, it will consolidate them.

Right to work.

This peaceful revolution will begin by writing
in the charter, before the article which proclaims equality
French citizens before the law, and contrary to
in the opinion of Malthus:

That all men have the right to live ^;

That the right to live translates into the right to work

That society owes work to each of its members.

Then social charity will take the place of cha-
private rity, and the humiliating word alms will disappear
of the national language.

Certainly, it is very useless to resort to
violent means to bring about a revolution of this
nature. This recognition of the human right to
work can be adopted by the chambers, on the
simple proposal from a deputy, and as an article ad-
ditional to the charter-
Yet it will be a revolution and a revolution
true; because the scope of the declaration will be immense;
it will strike on the forehead all the aristocracies and all
the tyrannies of the globe, and once the principle is re-
known, we will soon see the happy con-
sequences.

And first of all, how does the company which recognized de-
see the work of each of its members, will do it
can she pay off this debt? because it is a debt
that she acquits, let us be clear, and no longer as
formerly the alms she grants.

The first consequence of the recognition of
right to work is the need to organize work.

Consequences of recognition of labor rights. — <
The organization of work.

The organization of work is the introduction...
principle of association in all branches of
human industry; it is the substitution of the principle
from good to the principle of evil; the substitution of har-
mony and wealth to discord and poverty.

The perfect organization of work cannot obviously

can only be obtained through the organization of the municipality,
alveolar element of society.

We can conceive, through thought, a commune
perfectly organized, that is to say the aggregation
of a certain number of individuals associated in capital
and at work, exploiting municipal property,
as a single farmhouse, under the direction of a
council appointed by them all; implementing the
raw materials; having its cellar, its attic,
its consumer goods warehouses; assigning

to each individual his work, according to his aptitudes;
taking into account the number and value of days
of each worker. Here, no para-functions
sites, because everyone has an eye on everyone, and the remuneration
is proportionate to the coward. No possibility of
lesion in the distribution of wages, because the price of
work is set by the decision of the general assembly,
and this famous question of salary distribution,
so thorny for anarchic societies like the
ours, is only the simplest of operations of a-
rithmetic in a well-governed society. The distribution
salary does not only mean the re-
contribution of manual labor; it also includes the
legitimate share of the profit that goes to Talent, which
gives Labor the means to make the most of
of Capital. Capital is also entitled to a share
any of the municipal income. The professional's solution
problem consists of fixing the proportion in which
each of these three elements, work, talent and capital
tal, contributed to the production of profit. However, the
rental price of capital is fixed in the municipality;
the price of the worker's day and the salary of the

function are also known; and they increase
and decrease proportionally to the number of babies
general benefits. In addition, most interested
contribute to the distribution as workers, as
civil servants and as capitalists, and the interest they
all have to be fair is the best guarantee of
universal fairness.

The current commune could be today
provided with a communal counter, institution of
credit and bank which takes care of all matters
of purchase and sale for the commune, which has its own
general warehouse for the goods of the commune and which
loan on consignment of goods.

Nothing could be easier than to proportion
income tax in this organized municipality.
The town knows its wealth through its books, it
takes from this wealth the share due to the State. There
meeting of these model municipalities, hierarchized in
cantons, then into districts, into departments,
in provinces, constitutes the State.

Within today's society, there are
communes thus founded on the principle of association
and solidarity, and who achieve, so to speak,

the beautiful ideal of the organization of work. The municipality
from Gerardsbrunn, in Rhenish Prussia, is until now
the most perfect model of the associated agricultural commune
and organized. The fruit growers of the Alps have, since
more than a thousand years, an equally perfect example of
wonderful results of the association applied to the im-
thriving cheese manufacturing industry.
The association forced wealth to settle in
the home of the inhabitants of these cold mountains where

did not ripen the rye, while the competition
anarchy delivered those of the fertile plain to ruin,
to discord and fruitless work. 11 there is no
down to the facial features and the beauty of the forms,
which do not marvelously testify to the influence of
principle of association. When the federates of Jura
came to Paris in 90, the size and beauty of these
men keenly attracted public curiosity;
but no one knew how to recognize in this character
of Herculean strength and beauty that everyone admires
rait, the influence of the salutary principle which germinates
health of the body and health of the soul, among the nobles
mountain people of Franche-Comté.

The organization of the commune, this unrealistic utopia
readable for all lazy minds, does not present at all
an insurmountable difficulty for the man of heart
that animates, with a little intelligence, the desire to
distinguished by useful work. I have on my behalf
personal experience. 11 was possible for me, in less
of six months, in a filthy and lost locality of Al-
management, with unfortunate colonists belonging to all
the poor countries of Europe, exhausted by fever,
blocked in their barracks by the Arab, I was
possible, I say, to organize with the greatest ease-
lity, the association between these workers of all
idioms, for the only industry of the country, the harvest
hay. And not only was it given to me to

'The departments of Franclie-Comté are marked in white
in the statistical decay of Mr. Baron Dtipin, where the white means
education and dark obscurantism. Franche-Comté is also, after
Lorraine, the province of France which supplied the greatest number
of heroes to our gigantic struggles.

free in this circumstance, from terrible tributes
that they paid usury and to the agents of the agents comp-
tables, when they were isolated; not only did I
was able to bring out, double and triple the years an-
later, the amount of their working days;
but by the very fact that I led them in masses
at work, the enemy did not worry them a single
times that year, while the previous year it
Hardly a day had gone by when they had not had
do to the enemy. And when these poor workers
recognized that association and solidarity produce
know such happy results for the hay harvest,
they were the first to ask me if there would be
no way to organize them into a society for all
other cultures.

I hold the organization of the commune in Algeria,
something not only possible, but easy^ even with
military convicts and convicts. I don't know
no bad nature which is not likely to arise
improve, under the influence of the principle of association
and solidarity. All it takes to drive these
men, people who understand their mission and
who are motivated by the desire to do well. But I challenge
all the Sullys and all the Colberts of the time, or-
organize anything in Africa, with the principles
of the current administration and before having destroyed
The influence of the Parisian bureaucracy. The desk-
cocracy, which is one of the calamities of the metropolis and which
has gained a foothold on the land of Algeria, is a germ of death
which opposes the fructification of all the germs of
colonization that we have sown on the land of Africa
that. There is no soil so fertile nor arms so intelligent

who can fight for a long time against the force of suffocation
ment of which the bureaucracy is armed. I was during
one year civil commissioner in Africa. I dare to flatter myself
for not having written once to my administrator
tion, without vigorously protesting against the practices
absurdities and the discouraging slowness of the office-
Parisian cracy, what attracted me, what I was told
said, a lot of bad grades, which gave me
always much more distressed for those who give them to me
have given only for me.

But if we had to wait for the perfect organization of the
common in France, to resolve the problem of
distribution of work products and to provide
an essential improvement in the condition of the

mass of workers, we would probably
condemned to live a long time to be witnesses
eyepieces of this marvel. However, improvement requires
caused by the situation is urgent and does not involve
delay, because there is danger at hand.

This involves organizing the means to immediately provide
quickly from work to the arms that require it. Gold-
the most prompt implementation of these means will be, for
the moment, the best.

Because, if society, which owes work to its members,
does not put itself in a position to provide this work to whom it
claims, it is required to make up for it by paying
a minimum wage for unemployed workers. He him
It is therefore important that this work, which she is committed to
provide all workers, or for her a
source of profiles, and not a source of losses. The so-
city, in the language of political science, must
to be called the State.

Now, I only see one way of putting the State in a position to
able to execute the commitments entered into by the
society towards each of its members.

This means consists of organizing at various points of the
kingdom, and on a vast scale, immense at-
work links, where must be received immediately
employed and paid, all unemployed workers.

Hence this rigorous conclusion: that the State is
obliged to become an entrepreneur of all major
public utility value.

But immediately a serious question arises.
extreme speed, the solution of which, however, cannot be
a single doubtful moment.

“The company that guarantees work to each of its
members, does she not have the right to take her share
profits on general labor products, in
virtue of this guarantee which falls on it? This
does not guarantee charge imply enjoyment
of a corresponding right? »

Obviously, society (I mean the State), has to-
care to be admitted to sharing the benefits of work
social, to be able to guarantee against poverty, hunger
and the lack of work, all the infirm workers,

disabled and unoccupied. There are no charges without
compensation, no duties without corresponding rights
dants.

This point admitted, I say that it is absurd that the State,
which represents society, that the State, which has the right to its
share in the sum of the benefits of social work,
allows parasitic industrialists who do not guarantee
right to live with no one, to appropriate nine-tenths
of these profits, and to reduce this share of the State

which is dedicated to the application of the law of charity pU"
blique.

We can already see that with this single paragraph addition-
nel of the recognition of the right to work, TÉlat se
finds himself forced to argue with parasites and stock traders,
the profits of any successful enterprise, under penalty of
betray the interests of society, and rob the poor
to enrich the rich. If Mr. de Lamartine brought in
tomorrow in the law the principle of public charity,
there would not be a minister in France, at least
even look in the direction of the Journal des Débats,
who dared to ask for Mr. Rothschild the concession
of the Northern line, reserving for the State the lines
the least successful.

And the feeling of public fairness and logic
defenders of the people would not stop there.
Not only would there not be enough ministers
dared to come and propose to the country's representatives
to rob the nation for the benefit of an Israeli banker
lite; but this merciless logic would force the mid-
nistres to ask national assembly for the abolition
of all the bankers' monopolies to invest
the state. And the national assembly, in its wisdom, for-
mulating Tanathème against all subversive heresies
sives of English economists, would proclaim the
merce administrative function of first order y and
would relegate competition to the field of
duction, its true domain.

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CHAPTER IX.

Ie coniinercei, adniini«itative notion. — The complexity of theouopole of IlEtat.

I demonstrated previously that the anarchist trade chic was the great means by which capital managed to monopolize all the benefits of work and to constitute financial feudalism.

Let us declare commerce an administrative function, in its status as a product distribution agency, and financial feudalism no longer exists, even in name.

The State, by proclaiming commerce as an administrative function, nistrative, only follows the example of the municipality organized. In the organized commune, the directors or the warehouse manager of the goods are civil servants to whom it is granted, as in receiver of the registration or the tobacconist nowadays, a discount proportional to the figure of the recipe or the talent deployed in the management of the common thing. The administration business is truthful trade; the purchase price is quoted from of this of sale j the difference constitutes the pre-tax raised for the benefit of the Treasury or the municipality, on all consumption, to cover public spending. Administration figures are published each year; the mass of society benefits from the economy billions, made by the new process, on

IMMEDIATE REFORMS. '181.

The old process of anarchist commercial competition chic.

The Emperor Napoleon had therefore guessed correctly, when that he had formed the plan to seize the monopoly of transportation and banking in the interest of the people. The Emperor had arrived, a priori, at the consequence of the principle proclaimed by Turk in 1 T76, consequence that Turgot had not seen.

Aimi the law by declaring that the company must work to each of its members ^ forces the State representing the company there to proclaim the trade FUNCTION OF VETERAN.

We are no longer debating this question

which we posed a little further up: “Monopoly
for monopoly, which is better than monopoly
individuals, who ruins everyone and does not benefit
only to these individuals, or that of the State, which does not
ruins no one and benefits everyone? " We are
came to consider the institution of state monopoly
as the resumption by the State of an imprescriptible right.

We therefore say that commerce, the agency of
distribution of products, is one of the essential branches
of public administration. Common sense, everything
alone, should be sufficient to indicate this truth, in
the absence of logical deduction from the principle of law
at work.

National prosperity, developments in
which the public administration is responsible for monitoring
ler, in fact demands that the distribution of products
and foodstuffs, which every consumer needs,
reaches this consumer under the best conditions
possible. Low price is the soul of consumption;

consumption is the nerve of production, which is
social wealth.

And the first condition of any economy, of
all regularity is, we said again, unity
direction and unity of action.

However, the administration is the only one invested in society
of the power of unity. She alone is able to state
establish the legitimate price of the merchandise, by means of
information from its numerous agents and the
truthful occurrence of producers. She alone has an interest
to ensure that these prices remain at the lowest rate
as high as possible, and that the products are always of
superior quality. It alone presents a triple
guarantee for its commercial acts, and in the context
control of the agents of the nation, deputies and council-
lers generals, and in the control of the press, and in
competition from particular industries, and finally
in the official publication of general market prices.
The knowledge she has of cost prices and
transport price, gives him the means at any time
to set the true selling price.

The monopoly on the sale of any product
by the State is already, for the country, an assured guarantee
that this product will not be tampered with. If the products of

current monopoly, like, salt and tobacco, are sold
beyond their legitimate price, it is because the monopoly
current is only admitted as an exception in our
financial system. Let us make this the general rule, and
the price level will be established immediately from
most equitable way. The state monopoly is
in addition a guarantee for the country, that the benefit
taken from the sale will enter the common purse,

the State purse, and not that of individuals,
and that he will therefore be employed in the service of the
common thing, depending on whether the country's agents
will have decided.

The State is us, we keep repeating it. The cash register
the State is ours. The wealth of the state is the measure
of our prosperity, because the State does not hoard. When
there is a surplus in treasury revenues, there is
requires two things Vone: or that this excess is con-
spent on public utility expenditure or whether it serves to
reduce the tax mass accordingly. The state does not have
interest in exploiting the worker, nor in reducing their
wages below the minimum, as the com-
anarchic commerce; he is interested, on the contrary,
so that the people live happy and peaceful, since
its tranquility and prosperity are linked to the well-being
be working classes. It is also the nation
itself, represented by its elected representatives, who sets each
year the right of state commission on all mar-
ches that it operates. Even supposing that the State was
gifted with this proverbial greed that we had some-
both right to criticize the tax authorities, the State would have an interest
to encourage consumption by reducing to a minimum
distribution costs, the enormity of which reacts if
painfully on consumption in the diet
current. Indeed, increasing transactions, i.e.
say the consumption from which rim|)ôt is taken,
and recover from the reduction in the amount of this tax
by the quantity of objects imposed, this is the dogma of
new taxation. As soon as it is the consumption tax
mation which has become the main basis of income
public, the greedy taxman, as you call it, must

push with all one's might to, consumption by
the rise of wages and the cheapness of products.

The State cannot sell foodstuffs at false weight,
much less falsify them. Competition does not force it
neither to poison the people, nor to favor
the rich at the expense of the poor; all citizens are
equal in front of its counters. He doesn't do the increases
nor artificial reductions, to eat into consumption
and production, because he would be the first victim
of his own embezzlement. He does not draw from his
capital a usurious income; it presents guarantees
probity, capacity and oversight for
agents he employs, and there is recourse against him, all
the times its agents are guilty of prevailing
rication. Finally, the State ensures that workers in the
dustry, on the public treasury, means of existence
honorable for the time when their arms will have lost
their strength, and it does not make a privilege of the pension
pension for those who served the nation on the
battlefield. It honors the work that produces and
fruitful, as much and more than the war which ravages and
destroy.

It is possible that these truths will raise the
shoulders of pity to the learned gentlemen of the Journal des
Economists and all those austere moralists who have no
generally as many virtues to spend in public,
only because they make a larger saving
elsewhere; but these truths are no less
very clear truths.

These gentlemen will perhaps come and quote us,
meeting our arguments, and to demonstrate Tim-
Oiinence of the dangers of state monopoly, this

odious affair of wetting wines, where we saw
administration agents become accomplices of the
fraud, and incur the blame of the courts. But if the
tax agents are being led astray today by
greed, to the point of participating in blameworthy acts,
in the misunderstood interest of the treasure, it is precisely
impossible for the misdeed to take place under the regime of
monopoly. In this new position, on the contrary,
the greed of the tax authorities is for consumers the most
safe guarantee of the integrity of its agents. The taxman and
its agents, who are paid on the total price of the
sale, are interested, in fact, in ensuring that the quality of the
product is as good as possible, so that the
sale works well, since it is not the tax authorities which
regulates prices. A receiver of the recording, who
is nothing other than a seller of stamped paper

offering guarantees of probity and intelligence, a
receiver of the recording which receives after
the year a bonus proportional to the income he has
collected on behalf of the State, is interested in
sell and collect as much as possible, and he cannot
deceive the buyer about the quality of his merchandise.
Also the recording, which relates to the treasury of
hundreds of millions, is it of all taxes the best
administered, and the one whose collection costs the least.
The fees for collecting the registration are
barely a twentieth of the tax collected, while
those of the customs and beverage tax go to the
beyond 25 percent.

In summary, the distribution and transport of products
products essentially fall within the
attributions of the administration; and this is the production

and not commerce which is the true domain of
competition.

Therefore, as long as the municipality
will not be organized in such a way, that at the end of
every year this commune can say: my dreams
nus amount to so much, here is the share that goes to the State
for the payment of public services;... until
day less distant than we think, all the efforts of
opinion and chambers must tend to invest
successively the administration of the main branches
commercial assets abandoned today for interest
private. We must succeed in making the State pay its budget
with the profits gained from anarchic trade.
Vimpôl must come to levy on consumption
mation and on wealth, in accordance with article 2 of
the chart. If the State were vested with a monopoly on
banking and commerce, the capitalists could not
no longer promote their capital in secret, and dis-
simulate their fortune, and we could submit them
to the proportional tax like the laborer of the
fields.

It is for having disregarded the rights of the State, re-
presenter of the nation and his charge d'affaires, it is
for having listened to the heresies of economists
English, that the nations dedicated to industrialism
find themselves at the moment plunged into a state of
rassm and moral and physical degradation which frightens
seriously thinkers. The law of God is one; he
gives us the attraction to lead us in the way

of truth and happiness, and pain to de-
turn from that of evil. Similarly, when he inflicts
misery to a people is to punish them with one of

his follies. The people withdrew from the Tu-Authority
teleary to go to Anarchy, political anarchy and
commercial anarchy; they abandoned royalty
to incense the golden calf, and the silver man has
took advantage of the split that emerged between royalty
and the people and who opened the way to their usurpations.
He made himself master of the worker who no longer had
support, and he crushed and tortured him mercilessly. It's a
argument to which I return every moment, because
that it is important to eradicate from the minds of the people
his systematic antipathy for his government.
Finally, from the excess of evil good is born. Men
intelligence, people, small business itself
even, begin to demand accountability from feudalism
commercial of its usurpations. Like the manufacturers
turiers and workers band together in England
against the privileges of land capital, perhaps the
Will workers and small traders band together?
at home against the privileges of money capital.
All these leagues will lead to the association sooner or later
and, before arriving at the perfect association, will pass
by the monopoly of the State, the safest of institutions
general guarantee, in the absence of the association
perfect tion. The movements taking place today
today in favor of social reforms are therefore all
favorable to a good cause. The fraud system
commercial and public poisoning by
liquids and solids, of which in recent times have
revealed the mysteries so gloriously, made par-
herbal teas to the state monopoly. The newspapers La Démo-
peaceful democracy, the National, the Reform and the Review
independent, take care ardently of the care of

see the state flag, so sadly lowered today
today in the hands of those who wear it. The doc-
trinity of laissez-faire invented by the Autres de
Anglican economism to help public opinion
to let the oppression of the worker pass and invade
hoisting of all the monopolies by the big companies
pitals, this doctrine of fraud and fraud has been killed
by the facts in the minds of all sensible people. I do not
I know him more supporters among us than among the

merchants of adulterated wine, fossil liberals and
Academies. Still, it is not quite certain that among
all these poor pimps of anarchy, he found himself
just one, just one daring enough to repeat the phrase
barbarian by Jean-Baptiste Say: “That society ^ laughed
rigorously SPEAK, owes nothing to any of its
members...." But I know, on the other hand, a number
of distinguished minds who would not fear repetition
ter after me: ((That to strictly speak, the
death by starvation of a single man accused of murder
sinat the entire society where this man lived...."
For this is the sentence of true charity formulated
by Christ, and it is written in our hearts that the
impious economicism will not prevail against it!

Allow me to address here, on my own behalf
as in that of all the other helots of capital,
a feeble tribute of gratitude to the noble writers
who defended most energetically in our days
the holy cause of work, intelligence and arms.
After the names of Fourier, Saint-Simon and Owen,
these great demolishers of impostures, must
write in the registers of public recognition,
those of M. de Sismondi and MF Vidal. To Mr.

Sismondi returns Tlionneur for having worn the first
blow, terrible blow, to Vtnfdme; glory to MF Vidal
to have completed it, in a curious work intended to
become famous, and that economists have left
pass without saying a word, knowing well that this book
carried their condemnation and shame with him.

The time is not far off, I hope, when the
doctrines of government monopoly will emerge
within a national gathering, in the full gallery.
And it won't be the least strange of all the spec-
strange tackles which we will have been given to witness
ter, to see some MP from the extreme left come
defend from the podium the cause of power against the
government ministers.

Here then is what is established in principle: the distribution
tion of products, commonly called Commerce,
falls within the remit of the administration; And
until the commune is perfectly organized
ed, the state monopoly is the only institution that
can offer workers the guarantee of their rights,
and consumers the good quality of food
and sincerity of prices.

Now that we have a principle to penetrate
being at the heart of the current anarchy, the questions will
become simpler and impossibilities disappear. A spring
true cipe is a key that unlocks all solutions.

• On the Distribution of Wealth (Capelle, rue des Grès-Sorbonne),
work filled with wonderful knowledge where social issues?
more difficult, where the most complicated economic problems are
brought back by an admirable talent for analysis and discussion to the simpli-
cited geometric problems, where right reason meets at each
not eloquence, without ever looking for it.

iko OF FINANCIAL FEUDALITY.

The false scholars of reconomism have never found
a solution, because they never had a principle.
As for the ministers, they resemble the economists
mists, they do nothing because they know nothing and
that they are either too old, or too proud to
learn.

Reforms iinuiediateN.

For the statesman who would understand the situation
and the solidarity of interest that exists between the government
ment and the people, the first reform to be introduced
in the current financial system would be the realization
of Napoleon's projects: state capture
of the monopoly of banks and transport. From the first
first blow, financial feudalism would be hit
at the heart, and the territorial tax would perhaps be com-
completely abolished.

But this state bank must be the truth
bank of France table, and no longer the bank of
Paris, Bordeaux or Le Havre.

Sloiopole of the bank.

The real national bank has its headquarters in Paris; She
is guaranteed by the value of the national territory and the
deposits of all its shareholders, and in particular the funds
current depositories of savings banks,
workers' funds to which it guarantees a minimum
of interest and which it associates with all its profits, to
intimately weld the fortune of the State to the fortune of
workers.

The Banque de France has branches in all
the departmental capitals; the banks of
capitals have branches in the capitals
district; these organize the banks of
canton; the banks of the cantons those of the communes.
Public credit is constituted and prioritized over all
the surface of the realm.

Ors^aiiisatioii of agricultural credit.

And it is no longer just the patented industry and
incarcerated person who will exclusively enjoy the privileges
credit. First, incarcerability, this ignoble heir-
age of barbarism, disappears; the law no longer grants
a citizen the right to dispose of the freedom of another
citizen for a matter of money. The State constitutes the
agricultural credit like commercial credit. The State
creates a land debt ledger. He lends without
intermediary to the owner of the land and for almost
the entire value of the fund, at the most moderate rate;
because the State is even richer than the Jews, and finds
on the consumption tax the sacrifices he makes
on the rental price of its capital. Interest due
by the borrower are combined with the property tax,
to be collected free of charge and by twelfths, by the
gent of direct contributions. By means of the bene-
registration in the debt ledger
property, the owner begins by repaying
all its previous mortgages, which are absorbed
in the single state mortgage. The largest and
the most magnificent financial transaction of all
times, I want to talk about the amortization of the

mortgage debt of France, a debt of fifteen
billion, can be brought to fruition this way.
Then territorial property, burdened with this hypo-
single library, which would constitute a perpetual annuity
for the benefit of the State, would acquire the elasticity of pro-
movable property. The State and owners benefit
would like this reform to increase income
incalculable; usury, notaries, chicanery, ban-
what would billions lose, as many billions who
would remain in the taxpayers' purse. The taste-
government which would achieve through its banking monopoly
that enormous profits that he does not realize today
today, finding in its coffers a surplus of revenue,
would be obliged to take this into account in the contribution

land, by reducing it in the proportion of its
revenue increases. And this reduction of Fim-
land tax would only be fair, because the tax imposed on
property is a preventive tax which burdens the pro-
levied before it is created, and this tax is less le-
legitimate than that collected on the product delivered to the con-
summons or on commercial transactions.
Any financial reform must aim to
manage production, the first element of social wealth
cial. All taxes, moreover, fall indirectly -
lies about production, and there is no point in him doing anything
ask in advance.

The monetary capital used in commercial transactions
sales of France amounts, it is claimed, to
more than three and a half billion. The organization of cre-
said public would immediately reduce the capital to one thousand
liard at most (this is that of England) and would make it dis-
A cash mass of two to three billion is available.

IMMEDIATE REFORMS. 1^3

Transport monopoly.

The government seizes the canals, the channels
iron mins and couriers. The producer and the
French consumers are now protected from the
tyrannical powers of gentlemen the stockbrokers of Pa-
laugh, from Judah, from Geneva. Railway fares
and channels are subject to frequent revision;
the various industries which have to claim some re-
reduction in these tariffs, have their representatives in
parliament to assert their rights. It is by
this means of reducing transport prices, and not
more by protection bonuses than the government
ment wants to give national industry the means
to fight with foreign industry. The State favors
this industry by granting it capital at low
price, by seeing its products at the best price
possible, by having the engineers educated in its schools
deniers who direct industrial operations. Her
protection does not exceed these limits, because in
going further, it would offend the general interest; And
this protection is enough to make the part so beautiful in-
national industry, that no rival industry can
fight with her now.

It happened in Saxony, about ten years ago, a
a fact which demonstrates how easy it is for the State to in-

interest the people in the success of their utility enterprises
public. The government of this country appealed to
people for a loan intended to cover the costs of
construction of a railway from Leipzig to Dresden.
He had asked for a few million thalers; THE

people brought him two or three times the amount

That the French government, instead of offering fifteen
or twenty million per year to Mr. Rothschild for
forty years, for interest of a sum of sixty
million that he would have been kind enough to lend him,
would have asked for these sixty millions from the depositors
savings banks, by offering them only the
guaranteed interest of 4 per cent, and these deposits
savings banks would have brought him a
two or three hundred million in one go. Yet here it is
a very economical and very simple way to popula-
to raise awareness among the masses of the acts of the government.
But the Jew was there demanding his prey, and the gou-
government did not dare to rebel against the Jew for
make popular. The Gospel has said, in fact, that the
even a slave could not serve two masters: the na-
tion and the Jew!

IBonopoIc des aces!>»araiices.

The State seizes the insurance monopoly. He
always seemed strange to me that a finance minister
lived in the hotel on rue de Rivoli for eight days, without
conceive the thought of having the mono-
insurance center which can only belong to him,
and whose exercise, by the hands of the companies, con-
constitutes in some way an illegality.

Indeed, what is tax? Tax is a part
any of his income that the taxpayer abandons
gives to the State, to have the guarantee of enjoyment
rest.

What is insurance tax? One part which-

conch of his income that the taxpayer abandons
to a company, to have a guarantee of the rest
against the chances of fire, hail, epizoo-
tie, etc., etc.

But all these chances of disasters are specified-
ment of these normal chances against which Vimpot
normal must guarantee the taxpayer. The State which ga-
remits work to unoccupied hands, and the minimum
of salary to the infirm, to the old, must, at more
strong reason, guarantee the worker all the
products of his work. The State which is the association of
all individual interests, is in a better position
that companies to compensate the worker
losses resulting from disasters; because it distributes the
figure of these losses between all taxpayers, and
it only slightly burdens the burden of each person, the
insurance tax figure decreasing as
that the number of insured people increases. With the State,
policyholders do not have to pay brokerage profits
of a cloud of parasitic agents, nor those of the companies
who take millions each year from the pro-
privacy, without guaranteeing it in any way against epizoo-
ties, hail and floods. The insurance system
rancid with the companies is expensive and has no
never guaranteed that profits to the agents of these compa-
gnies. The creation of a compulsory insurance tax
for all taxpayers and collected by the agents of the
treasury at the same time as the land tax, would have the
double result of reducing the premium by two thirds
current insurance, and to guarantee the entirety of the
price of their crops or their furniture to all
insured. We can get an idea of the amounts that
"10

taxpayers pay too much into the hands of
companies with just one example. Companies
fixed premium insurance against fire received
in Paris only fifty-six million from 1819 to
1841, and the number of losses did not rise,
in this space of time, more than eight million. He
there were therefore forty-eight million profits for
the directors and agents of the companies, forty-
eight million subtracted from the owner's fortune
to enrich a few lucky speculators. With
the State, taxpayers would have no benefit from
sold, no plate or policy expense, and the
insurance premium would only represent the figure
claims, increased by expert appraisal costs j and in
the case where the figure of this insurance tax exceeds
would be that of disasters, the State could with advantage
devote this surplus to the construction of works
of art, intended to contain the overflows of the rivers

viières, or to provide the municipalities with pumps
fire, etc., etc. The State, responsible for disasters,
would still have an additional interest in stimulating activity
rural police; he would have the buildings visited by
its architects, the stables and stables by its veterans
rines.

The monopolization of the insurance monopoly by
the State is one of the most rigorous consequences
recognition of the right to work, since everything
worker ruined by any disaster falls back
at the expense of the State.

The government, which is established to protect the
low and to ensure everyone the enjoyment of the fruits
of his work, is the only one equally capable of managing all

these provident institutions whose purpose is to
guarantee the existence of the worker against the odds
abandonment or poverty. Insurance against
fate, against evictions, lawsuits, insurance
maritime, cannot achieve all the good that they
are capable of producing, as long as they are
directed by the administration of the country which owns
alone, due to the mass of individuals on which
it acts, the means to reduce the figure of premiums
of these various insurances, by increasing that of
benefits of solidarity.

However, the system of handing over the monopoly
insurance to the State has conquered for some
years of many supporters within the con-
elective councils of the nation. Mr. Duchâtel himself
left accused of sharing these utopian doctrines.
The general council of Aisne issued, in its last
session, the wish that the State would be vested with this monopoly.
It was then that we saw Mr. Odilon-Barrot, deputy of the said
department, protest angrily against this pro-
position, which he called a Fourierist idea. I you
wonder what this impotent leader of the op-
terminal position may have to unravel with an idea
any, and what is in common between Mr. Barrot
and Fourier!

The government is trembling today in the face of
power of notaries and solicitors who make the elections
tions. He does not dare touch the burning question of
fices; but once he becomes master of the bank
and insurance, that it organizes agricultural credit,

and, I repeat, all the office holders whose
offices will have lost two thirds of their value by

following these reforms, will be very eager to free themselves
strip their titles, at a reasonable rate.

Then, it will be entirely possible to return to Tagri-
culture its splendor, the earth its fertility, the
bare peaks their forests which protect the valleys
against floods, to the meadows their waters
sources. Then it will be allowed to deport the last blow
to riiypothèque, this sad heritage of Roman law,
prevention of any kind of agricultural progress; because
the legislator will understand that if Roman law had
his reasons for surrounding so many guarantees
land tenure, when agriculture was the only
honorable industry, this luxury of guarantees had become
a cause of ruin for her in our social state.
In Rome, all manual industry was an attribute of
slavery; today, on the contrary, this industry
took rank at the head of society, and it is agriculture
who moans and struggles prisoner, in the middle of children
traves in which the exaggerated tenderness of his
guardians hold her swaddled. So come as soon as possible
a Jean-Jacques who demonstrates to the room that the
real estate needs, like the child,
that we leave his limbs free, to live and
develop.

But how many reforms can be attempted today in
this vast area of agriculture, and outside the
recognition of the right to work! I admire rin^rati-
study of this trembling government which was able to find
means of giving a bonus of four million to the
cod, another twenty million at the refinery, and
who does not have a million in incentive funds to
give to agriculture, the nourishing mother of the country,

the industry which retains in the labor camp twenty
millions of unhappy proletarians, and prevents them from
pass into that of riot; agriculture that is needed
reconstruct from top to bottom, from teaching
workers at the Agricultural Credit Institution. Ah!

if the seven million workers who make a living from
cultivation of the vine, could meet somewhere,
in a public square, to make their voices heard
threatening protests against grant rights
cities and against entry fees for merchants
say foreigners, we would have great regard for their complaints
mations, as we have regard to those of the owners
livestock breeders or manufacturers; but these
seven million winegrowers are scattered and isolated on
all points of the territory, and there is no closure
possible without piling up materials. THE
government which knows this remains merciless for
the suffering of winegrowers and agriculture. Station
that the progress of English ideas does not cause repentance
some fine day the government of its inconceivability
worthy of carelessness! Park the league

Agriculture, which is the national industry,
productive industry par excellence, not having a half
istry to it, to be treated as a dependency of the
commerce, the product distribution agency! there-
agriculture, the noblest and most useful of all
professions, not having a school of her own, a school
paid by the State, when the State distributes free to all
nationals and all foreigners the benefit of
higher studies, in public courses professed
speak more brilliant scientific and literary notables
raires of Europe! When the State maintains, with great

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150 OF r,A FEUDALITfc FINANCIAL.

fresh, military schools where we learn to kill
men and to bomb cities; others where the
youth is locked up for twelve years to fade away on the study of
dead languages, and law schools intended to
multiply the race of lawyers indefinitely!

Yes, I was right to say it, the field of
liorations is vast in agriculture; and for the minister
reformer who would like to do something there, he
There would only be embarrassment of choice. 11 would be rational
yet to begin at the beginning is-
that is, through the teaching of the agricultural profession.

Agricultural education.

The current government, resulting from a revolution
popular, wanting to show his sympathy for the

people, endowed it with a law which grants to all children
without exception the benefit of primary education.
The principle of the law of June 1833 is eminently fair
and democratic. The State must not only
work to each member of society, he must
core primary education. The law on education
primary is unassailable in principle, but it is not
not sufficient. There was a way to make this useful
principle, by broadening the meaning of the word instruction
primary education, and extending it to pro-instruction
professional, especially in agricultural education. Without
doubt, will someone answer me; but professional education
sion requires a certain number of teachers, the
creation of expensive workshops, the supply of tools
tils, etc. ; and the state treasury is not rich enough
to take care of these expenses... Come on then, the very

the state was rich enough to give everyone a gift
the income from his railways to the Jews, and he
would not have the means to endow the poor class
professional training workshops! To others if he
Please!

And then, ultimately it must be the State
or the departments responsible for reforming the
work and to educate the agricultural worker, if we want
manage to introduce serious improvements in the
national agricultural regime; because any reform
a little important is almost impossible in the
conditions where the mass is placed, in France
soil workers. '

Let us not lose sight, in fact, of this truth too
little known, that the agricultural worker, to suffer
his misery with more resignation than the industrialist
cited, is no less condemned to atrocious pri-
vations. Bankers who do not fear for their
counters that the misery of the towns where these counters
are located, have their newspapers write (the Globe
of November 23, 1843), that the field workers
are happy, although they only have one pair of hooves
for the winter, and that they walk barefoot in the summer (textual).
The diaries of lazy ministers who don't want to
do nothing to alleviate this misery, have undoubtedly
interest in denying it, but it exists none the less; She
is also like the sun: it shines in everyone's eyes
those who want to watch.

The condition of the French farmer is that of

farmer in all countries where capital reigns without
control and where fragmentation has penetrated. Misery
is a direct result of the progress of fragmentation.

It is more terrible in Ireland than in France,
because in Ireland the competition of workers is
dispute every shred of the soil at the auction of the
hunger, and the population is even more condensed there
just in France. The latest publication of the land register
tells us that the surface area of French territory
^, which is fifty-two million hectares, is
divided into eleven million plots, of which five thousand
lions are priced below five francs. This mor-
unrestrained is exclusive of any improvement
agricultural, because it forces agriculture to regress from
plow with spade. He removes the breeder of cattle, and
opposes it to the multiplication of fertilizers. It removes
also the work of the beast of burden to do it
fall back on the man. I saw one day, on the plain
de Clamart, in the company of a serious official,
a poor girl of fifteen, harnessed by the neck to a
harrowing and plowing his plot of field. The honorable
official, whose daughters have never been hitched
at the portcullis, found very displaced and very revolution-
utter the words of indignation that the sight of this
the spectacle tore me away. It was a long-gone speech.
tionary, in fact; I said that young girls
were not intended by God to supplement the
beasts of burden, and that their delicate necks were not
made to wear the straightjacket.

In France, three quarters of land cultivators
cannot habitually consume wine, bread,
wheat or butcher's meat. The food of
rural people are made up, depending on the areas,
black bread, buckwheat or corn pancakes,
chAtaienes and white cheese. Here is the situation

agricultural; we see that there is room for improvements
liorations.

We have indeed created, in favor of agriculture, some
agricultural schools, some model farms for a
twenty years; but these schools are only open to
wealth, and it is for the people who live from work
of the land that I want schools where we learn to

to work the land.

That is to say that, in the current state of things, the
ignorant and poor farmer is incapable of saving himself
ver by him alone, and that it is necessary that the providence of
the State gives him a helping hand to get him out of his misery.

However, the government is, as of today, in
sure to make two important improvements in
the field of agriculture, without fear of offending
notaries nor solicitors, its powerful lords and
masters. It can found professional education
agricultural. He can also present a law which guarantees
the rights of the farmer or worker, against exaggeration
tion of the claims of the owner or capitalist.
This last law is even essential. It is necessary, if we
wants to preserve French property from the fate of the
English and Irish prayer, make this law say, that
the farmer will have the right to indefinitely renew his
baily by paying the owner a certain part of
the added value given to the soil by his work. It is necessary that
the law so strongly welds the two interests together
of the owner of the land and the person who exploits it, that he
is impossible for the owner to take advantage of the
improvements of his thing, when these improvements do not
not come from his doing.

11 years ago, when the founding of the

colony of Metlray made the philanthropists grow so
noisy clamors of admiration, I was one of those
what surprised the most this strange craze of the public
and the government for the new institution. There
colony of Mettray aimed, as we know, to
place the young convicts, at the expiration of their
barely, under the patronage of powerful people who
would be responsible for providing them with a profession and a fate. He
was obvious that as long as this patronage
would only exist in relation to young convicts, this
patronage would only constitute an incentive bonus
rage at vice and immorality. And, revolted by
this singular preference given to the bad
conduct, I tried to protest against the triumph of
philanthropy, by working on the founding of a
similar establishment, but established only in fa-
for honest children, for children
found, the most unfortunate of all. The magni-
fictitious domain of Cîteaux, remains of the ancient
abbey of Saint Bernard, of these Benedictines who

were the first to rehabilitate the work, it seemed to me
bring together the most suitable conditions for the establishment
of a model farm for foundlings. My
project, supported by the owners of the establishment,
had already met with significant support in
Paris and in the press, and among some administrations
neighboring trators, when a buyer came forward to
buy the domain; then I had to give up the idea
treprise. I sent communication of my project to
Minister of Agriculture at that time, perhaps
well to Mr. Gouin, a banker from Tours, perhaps
good to Mr. Cunin-Gridaine, a casimir manufacturer from

Sedan, to someone who didn't read it, ultimately,
because I am still waiting for a response to my communication.

The Petit-Bourg establishment, founded by a so-
powerful society in favor of unconvicted children,
will achieve, I like to hope, more improvements than
I had not hoped for the establishment of a farm
model for foundlings. However, I persist
to think that the realization of my project which responds
related to various questions of extreme importance,
agricultural education, foundlings, colonization
African, etc., would also have satisfied the wishes of
the administrator and those of the philanthropist.

Here in a few words the data of this project,
which I will soon develop in a book
special.

The annual cost of foundlings rises
for France at a dozen million. This
The burden falls on the departments. She should
fall on the State, because the plague of children
found is a social plague, and that it is up to society
to sweep away its foam. On foundlings and
abandoned to public charity, two thirds,
according to official statistics, die before their age
of twelve years, a time when they cease to receive
assistance from departmental alms, unless
firmness or idiocy. We can calculate that on the
remaining third, degraded caste, suffering and withered
by the pity of those who welcome him, a good part
increases the number of repeat offenders and
increase the criminal justice budget; that's to say
that this annual expenditure of twelve million, which does not
does not seem likely to be reduced any time soon, is an expense

almost without compensation. However, it seemed to me that he
there was a way to use it.

For this, I asked that the foundlings
were transferred, at the age of seven, from the hospice
on a model farm; that they were instructed in
this school, in the profession of agriculture and in
all professions that fall within the agricultural industry
school j that they were subject in this establishment to the
military regime; that we made it a nursery for workers
valiant men as skilled in handling the musket as the
pickaxe; a nursery of pioneer soldiers in a word.
These children had no homeland, I created one for them
one in Algeria. In similar model farms
had to be raised the young girls destined for their
serve as companions in their colonial establishment.
This race of colonists tested by the exercises of the
gymnastics and the habit of working in the sun,
would have resisted more easily than our other soldiers
to the heat of the climate of Algeria, would have defended
with more courage and cleared with more intelligence
gence the lands that would have been given to him in all
prayer. The State would have been able to compensate itself for all its
sacrifices by withholding part of the price from his students
wages they would have earned on the farm
dies until the age of eighteen to twenty years; he would have them
constituted with the rest a nest egg which would have become the
source of their individual property in Africa. Nothing
simpler than the organization of the commune so-
cietary with such elements; nothing easier
especially than to organize with these cores of soldiers
pioneers resistance to the Arabs, hordes of marau-
devers who have not yet been able to remove a block from us

haus, for sixteen years they have been fighting against us.
In the event that philanthropy had revolted against
P the alleged barbarity of the State, which would not have subtracted

these children found under the yoke of misery only for
submit to that of military servitude; in the
case where philanthropy would have succeeded in preventing
the State to adopt this very rational and very philosophical system
anthropic following me, I said that the farm mo-
dele would always have the advantage of creating skillful or-
greyhounds, skillful plowhands, perfectly suited
to earn their living in the profession of agriculture,

and to propagate perfect processes throughout the country.
tions of science. In this hypothesis again,
the institution admirably served the interests of the in-
agricultural industry, and the government compensated itself for
his sacrifices on the work even of the students he had
trained.

I have yet found only one drawback to this system-
theme: it is that the prospect of happy fate re-
served to the abandoned child would not engage a multitude
poor mothers to entrust their children to charity
public. But the great evil, if the responsibility of the children
found ceased to be a tank and became a creature
benefit to society! The great evil especially for the
cause of power and for that of the people, when it
would be proven that the protection of the State is the pro-
evidence of the poor!

I know that through the care of one of our administrators
most enlightened trators, Mr. Delmas, prefect of Saône-
et-Loire, an establishment of the type that
I wanted to found in Cîteaux, was created in the com-
mune of Montbclet near Mâcon. Although it is different

difficult to make a definitive judgment on a system
any according to an experience carried out in small,
the results of Mr. Delmas' attempt seem
already, however, having resolved the question of applicability
S-ness of utility, economy and morality, it is already
something. In addition, I deliver the idea to the judges
competent j than those who will condemn it in accordance with
wear a better one, no one will be more delighted
than me of my condemnation.

Creation of a special ministry of agriculture. - -
Creation of higher agricultural education and a
primary agricultural education; credit foundation
agricultural: here are the first three immediate reforms
to bring into the agricultural system. I do not see
out of the lacquer of attempts at improvements without scope.

The question of foundlings, in which I
make the State so generously play a role of provider
social decency, requires an urgent solution.

After the field of agricultural reforms in the interior,
the field of reforms opens up abroad; After
the metropolis, or at the same time as the metropolis,
the colony. Colonizing expansion offers to all

governments of Europe a solution to the questions
disturbing things that press upon them: exuberance of power

' The latest report, published on the situation of the establishment
of Montbellet, a very encouraging report for the founder, if-
gnrale a very remarkable fact. The establishment was founded in the interest of
special shelter for foundlings, but the administration did not believe
having to close the doors to the sons of poor families who had
requested the benefits of free education. However, the administration had
to repent of his ease towards all these intruders. She resolved, in
consequence, to reserve in the future the benefits of his charity for
only children found.

population, extension of pauperism, congestion of
manufacturing cities, reduction of wages beyond
below the minimum. France spends each year
hundred million in Africa, where its armies occupy a
empty territory of seven to eight thousand square leagues. There
France has not yet done anything to use its conquest,
from the point of view of the solution of the questions that I
just listed; because we must not take into account the
groping and trials attempted by the various administrators
nistrators of Algeria, to obtain through its colonization
sation a minimal compensation of our enormous
sacrifices in men and money. The idea is missing
from the brains of the colony administrators, like
of that of the directors of the metropolis. 11 is there
however fertile soil to return to cultivation, a
immense outlet to open up to the activity of our populations
lations too pressed on native soil; there is in Africa
barbarism to be expropriated for the benefit of civilization.
But the intelligence of our statesmen has not understood
core went so far as to make them realize that it is the coloni-
ation alone which can ensure us always the pro-
inalienable prayer of Algeria, while the triumphs
of our weapons can only give us the pos-
precarious session. We are talking about a complete system that
the current governor general, Mr. Marshal Bugeaud,
would be with the intention of proposing to the rooms, for
decide on the principle of colonization on a large scale
ladder. If, as I fear, this project does not begin
not by having Algeria declared dependent on French soil.
caais, like Corsica; if this project does not deliver the ad-
civil ministration of the intolerable and unintelligent yoke
of military despotism, I do not fear to declare it

rer in advance ineffective. The creation of a civil power
independent of military authority is, in my eyes,
the first guarantee of protection to be given to the settlers
seriously: outside of this path, there is no salvation.

But first declare Algeria French land,
as requested by Captain Leblanc of
Prébois, one of the writers who best understood
the Algerian question; place it under the regime of
all-French administration; give him his prefects,
its judges, its deputies as in Corsica; supplement the
deployment of the military apparatus, less indispensable
sand than we think, by the establishment of paths
of iron which force barbarism to retrograde towards the
desert; offer the inhabitants of all regions of
Europe the guarantee of liberal and pro-
protector of liberty, and serious settlers will flock
towards this new France from all corners of the continent
European nent. But no more military autocracy; we
do not give up the freedoms we enjoyed in the
native country, to seek arbitrariness in the
distant countries. What made the prosperity marvelous
and fast of the States of the American Union, is that
the law of the States of the Union assured workers
more guarantees and freedoms than any other agreement
of the globe. If we want the French to leave
France, the Spanish, Spain, and the Germans
Germany, to come and populate Algeria, let us
as America did, the best models to
follow in fact of colonization, offer to all emi-
grant a new homeland, where the happy condition
of the worker leaves him no regrets in his heart for
the ancient homeland.

I don't know if the government will follow up and execute
tion to the vast colonization projects of Guyana,
proposed by Mr. Jules Lechevalier, who has been pushing, since
several years, with stubborn activity in this im-
mense company. I would very much like it; because there is
everything to be expected from the realization of the projects of a mind
as intelligent and as progressive as Mr. Lechevalier.

Colonization ! colonization of Africa,
Guyana, Madagascar, will we never stop repeating
to the true statesmen of this time

The question of colonization brings me back to the
sequences of recognition of the right to work, and
brings me to another crucial question which

the solution, reserved for this century, must be one of its
most glorious revolutions: I want to talk about the trans-
training of destructive armies into industrial armies
trielles. It has been six years since April 7 that an illustrious
general, led by me to the anniversary banquet of
the birth of Fourier, toasted the aholition of ^
the war there and asked, to enthusiastic applause
siastes of five hundred guests, the transformation of
destructive armies into productive armies. It is the same
general who became marshal of France under the
name of the Duke of Isly, a manner of Cincinnatus which
only spoke of the plow and peaceful progress before
to leave for Africa, but which was enormously
since modified. These palinodies are common, and it
People have been saying to you for a long time, honors change things
morals; but we must nonetheless accept with
joy this solemn condemnation of the spirit of war,
coming out of the mouth of one of his last coryphees.

H 11

CHAPTER X.

Abolition of the g;iiers*e. — 'ffransforiuatlon of destructive armies
in industrial years. — iGlorified work.

The wars of aggrandizement are over. Europe
turns to peace. Only two peoples are exceptions to the
general rule. One, the English people, or rather the
government of the lords, animated by the devouring ardor
of mercantilism, seeks in vain to reject
outside the principle of feverish activity which burns him
inside. Every day the split deepens more
deeply between the oppressed nation and its leaders,
and the time approaches when the 4th volcano, consuming itself
of itself, will stop projecting onto the globe the in-
fire and devastation. The other, the Russian people,
barbarian still, tends to emerge from its snows, to
found a new capital on the banks of the Bosphorus,
eternal lust of barbarians who seek gold
and the sun. But the peaceful alliance of civilized States
of Europe, although it still only exists in embryo,
although she has not yet dared to formulate her system,
is there which compresses the warlike tendencies of the
Russia and England, by its sole power of iner-
tie. The day she posed, in the name of civilization

and peace, an insurmountable barrier to invaders
hoisting of restless ambitions, proclaiming
the neutrality of Constantinople, that of the Bosphorus and

of the isthmuses of Panama and Suez, it will be done to everything
never armed collisions from nation to nation. THE
disputes between States will be resolved through peaceful arbitration
fiques; and governments, delivered from terror
ancient invasions, will hasten to shake
the burden of standing armies. To France is
reserved the glorious role of initiative in this movement
regenerative force of politics. That she speaks to
great powers and intermediate states
language of peace and reason, and all peoples
will rally under its banner, to the new policy, to
Christian politics. When France, formerly so
powerful in arms, and which still holds today,
thanks be to God, the scepter of the idea; when France
brought barbarian war back to times of barbarism,
no nation will dare attempt the rehabilitation of war.
This future is near. If the revolutions of France,
of Belgium, Poland and Spain were unable to relight
the general conflagration in Europe since 1830 is
that war is no longer possible, it is that the feeling
national rivalries have died out in the hearts of the people
lations. Leipzick and Vraterloo have calmed a lot of hatred.
When the Muscovite autocrat can snatch with impunity-
ment to sad Poland its religious beliefs, after
having taken his nationality; when T Austria, at
nj^made treaties, incorporated into its territory the territory
tory of the Republic of Krakow, declared inviolable
by the congress of 1815; when these heinous crimes
of human rights are accomplished in the sun without anyone
any of the Catholic states of Europe, not even the Pope,
dares to protest in the name of Christ, it is only disgust
of war has become so strong among the people, that it

has stifled in them even the feelings of justice,
of religion and humanity.

Now, as the chances of war with Tetran-
ger move away, the profession of arms loses necessary-
ment of its prestige; in France, the military spirit
weakens; The officer of merit is saddened by the prospect
tive of an unoccupied life, or occupied with eternal
parades; and will clutter it with other functions

bliques keep him alone in this desolate quarry where
he has no other chance of advancement than age or
riots. So we hardly have any soldiers other than those
whom fate has reached, and who have not been rich enough
to dispense with the service.

Finally all that was missing was the ridiculous and the odious
to put an end to the spirit of war among us. I believe that
the final blow was dealt to him in these last
years, by the sad bulletins of our campaigns
of Africa, a country where we have been maintaining for five
With an army of eighty thousand men, the
first army in the world perhaps, to stand up
to a few hundred Arab bandits, and where we
we win a host of victories every quarter
decisive, whose trophies are estimated by heads of
camels. We know that Mr. Marshal Duke of Isly, the
great winner, was obliged to invent a population
tion of EIGHT MILLION inhabitants in Algeria, for
to be able to give owners to these countless
millions of camels captured by his invincible weapons
targets. Eight hundred inhabitants per square league and as many
camels in a country where, according to the report
of Mr. the Duke of Aumale, we travel twenty-five leagues without
meet a tree or a drop of water!

In the meantime, the spirit of peace and scientific conquest
tique has gained all the ground among us that the spirit
fighter has lost. The boastful politics of March 1,
spring politics, found sympathy only
among the Achilles of the press. The century is for the
stoneware of industry and the marvels of mechanics.
The calculating genius of representative governments
and the disorderly movement of international speculation
dustrielle itself, helped to increase this figure
enormous three hundred and ninety-two million, which
it costs us every year to maintain an army
unproductive. An income of four hundred million,
we said, represents a capital of eight to ten thousand
farthings! Now, what wouldn't we do with eight
BILLIONS? The erection of the bastilles of Paris, erected
against opinion from within and not against the enemy of
outside, is not designed to return the population to the army.
larity that it no longer has. The sword bores us, it's
loud and brutal, and I believe that the government is
creates an illusion on the mind of the army, if it imagines
find in oneself): breast many ambitious jealous of
prove their dedication to the order, by exchanging
caliber bullets versus shotgun bullets.

If the government, coming from the barricades, speculated on
the bastilles, I strongly urge him in his interest to do
come from the Swiss to keep them j there must be some
still have a few to sell in the markets
from Lucerne or Zurich. Soon the country will ask
through the voice of its representatives, may the army be
required to give his work to the State, in compensation for
hundreds of millions that it absorbs. The army
has cost nearly five billion since 1830. Abd-el-

Kader alone imposes on us an annual tribute of one hundred
millions and ten thousand soldiers, not counting the
horses. Ah! if this one knew how to write the bulletins of
victory* like us!

The use of the army for major utility works
public is already even an accredited system in
France. The minister who gave the greatest impetus
vigorously to major works of public utility by
his law of ninety-three millions, Mr. Thiers,
who has shown himself to be truly a statesman this
that time, Mr. Thiers had the troops make
the main roads of Vendée; he even got the right one
spirit of calling these roads strategic roads, to
maintain the soldier in this salutary illusion" that we
did not distract him from his noble warrior destination,
by making him leave the musket for the pickaxe. If
the first attempt did not completely justify the es-
the minister's perances, in relation to the economy
public funds, at least he has them fully
confirmed in terms of the perfection of the work.
Finally the principle of the army competition triumphed,
morally; the experiment took place. If the soldiers have
been paid too much the first time., we will be less
generous the second, and all will be said for the question
of arsent. But the real crux of the difficulty is not
not here.

The real objection to present in the current state,
against the system of employment of the army to large
works of public utility, it is the lack of organization
special purpose of the army for purposes of public utility, The ar-

' Had soldier style, torrents of jokes.

current life, established under the ancient principle of |i;war,

was staged for destruction; and you can't
conscientiously ask officers, who have not
not been taught to lead workers, that they act
welcome a change in diet
the first effect of which will be to reduce their importance
tance and increase their uselessness. Bad will
of the officer must have been for a lot so far in
the resistance brought to the employment of the soldier as
worker; and these resistances, we repeat, are
all natural. The transformation of the destructive army
tive into a productive army, requires a new organization
velle where engineering science has more space
than bravery and dedication alone. The spade
and the level have more to do now for the service
of peoples, than the bayonet and the sword. The exploitation
careers and public celebrations
will think in the future more of saltpeter than cannon.

The organization of the industrial army is still a
of the first consequences of the recognition of
right to work. We cannot proclaim a principle
of eternal justice, without immediately all the goods in
arise, without beneficial reforms
escape from all sides, like the rays of
theirs with a bright focus.

As soon as the State is forced to provide work to every
any of the members of society, and to open immense
workshops to give space to all its workers, a
one of the first needs of the State is to organize these workshops
link and establish order and hierarchy in this
new branch of public administration. THE
current government has a monopoly on various

industries, the letter post service, the
dres, tobacco. All these services are perfectly
organized. Postal workers, tobacco workers, and
powders are better paid and more fairly
remunerated, as to their individual merit, that all
other workers of free industry, and the State
ensures, what free industry does not do, a retirement
honorable for the age of old age and infirmity.
The government also has in the bodies of the
engineering, artillery, navy and bridges and
roadways, an army of model workers, army
cleverly hierarchical, organized, where grades do not
are given only to proven capacity, where the services
rendered to the State are also rewarded, beyond the
time of service, by a pension proportionate to the

grade. Artillery and engineering, learned weapons,
as they are called, do not enjoy any consideration
superior to that of other weapons, only because
that these bodies are armed for the job, as well
than for destruction. The part of the bridges and shoes
seated, which leaves no room for destruction, is more
sought after and more honored than artillery and
the genius. Opinion must always be inclined to
pay tribute to the work. The fierce soldiers
of Attila, who believed themselves sent by God to
deny the crimes of the earth, and who did not want
the grass grew back on the place where their horses had
past, the Huns respected the worker. I need
say in passing, about learned weapons and for
justify railway execution theory
by the State, that the work of the fortifications of Paris,
undertaken by the State and directed by the body of engineers

military deniers, is certainly one of the wonders
monumental works of the time. Celerity, economy, reliability
quality, elegance, this work meets all the conditions
of perfect execution: all it lacks is that
of the public utility, and this is a defect whose
workers do not have to respond. Perfection, e-
economy and speed with which they were executed
the fortifications of Paris, are the victorious refutation
of all the arguments of the industry's defenders
private, who do not want the State to be able to do too
well, as quickly and as cheaply as individuals
bind. The State does better than anyone else when it
wants to do well, because he has at his disposal the agents
the most capable, although the least paid; and he
would have made the way to the North with the same superiority
rity than the bastilles of Paris, if the impatience of the con-
assignees would not have imposed on him the sad obligation of
spoil his work; and the country would have seen that we
we did not need, to build our routes of com-
new communication, help from English. THE
railway from Paris to Rouen, executed by a
Anglo-French company, was built with a
such economy and such negligence, that the first
first engineers charged by the government with
received the work, did not accept it. We say that
the minister at the time, a man as complacent as possible,
was obliged, to have this work accepted, to nominate
Wed other experts. Anyway, there are some
parts of this railway, it is said, and in particular the
RoUeboise tunnel, the state of which is seriously threatened
public safety. It is still said that the new way

from Rouen to Le Havre is not built with more than

solidity than that of Rouen. This must be if it is not
not. Dealers, who are speculators, have
to take care of the investment of their shares and not
the safety of travelers. Enter into enjoyment the most
promptly possible, that is their aim, their unified aim
that; they know perfectly well that before ten years, the op-
public nion will have forced the State to resume ownership
prayer and administration of all railways.

I already said that these lines were written two years ago
before the Barentin viaduct accident. The viaduct of
BarenLin collapsed because the contractor had
aimed at the economy, and used for the foundations of the
construction, bricks of inferior quality and which
are reduced to a paste under the enormous pressure they
had to endure. It's impossible to think calmly
to the dimensions of the catastrophe reserved for the population
Parisian lation, to the administration, to the family
royal, if the Barentin viaduct had had the patience to
remain standing until the first convoy. What would have been
in the memory of men the auto-da-fé of Belle-
view and the drownings of Fampoux, near the collapse
ment of Barentin!

We know that the company from Rouen to Le Havre refuses
currently exposing the Malaunay viaduct to
solidity tests that the administration wants
subjecting.

TheSJulycatastrophe in no way invalidates the accuracy
of my assertion, I repeat, as to the superiority of
construction work on bridges and roads. We
was too hasty to deliver the way to please
Mr. Rothschild, it is true; but it is the minister who
is responsible for this imprudence, and it is probable

that despite this fault, the new path would have been sufficient for
service, if the company had not thought of replacing
twenty-two thousand kilogram locomotives
old thirteen thousand locomotives.

I therefore said that the recognition of the right to
work brought, as a first consequence, the organization
nization of work; — that the government invested with

the mission of providing work to all unemployed workers
cut off, was forced to organize his new jobs-
theirs, as he organizes the workers today
engineering or bridges and roads, at the rigor of
discipline close. These are the first elements of
our industrial army found, an army where the
grades are given to science, to the ability to prove
vated by experience, where all the faculties of the body
and intelligence can manifest freely
in the various degrees of the hierarchy, where work
will be attractive, because he will be remunerated proportionately
nally to his merit, and because the soldier of the in-
dustrie will have its future assured. I now add
that after the right to work was recognized, this army in-
productive industry will be the only one that the nation wants
will bear.

Because the recognition of the right to work kills the mid-'
serene and begging, gives pride of place to all tra-
valorous, arm all citizens against the splitter,
now without excuse, and radically destroyed in
their germ is riot and revolutions. So can-
that our industrial cities have ceased to be factories
of starving, since antagonism no longer exists
between the workers and the masters of associated cames, it is not
no longer necessary to maintain garrisons of twelve

a thousand men (as in Lyon) or forty thousand
men (as in Paris); and if the garrisons are not
more necessary there, they are even less so elsewhere
their....

It has been a long time, in fact, that neighboring peoples
no longer fear us and that they have disarmed. This
are the oppressive governments that maintain
hatred and rivalries between people; these are
the lords of England who instruct their helots to
hate us; the British aristocracy would be down
tomorrow if the Saxon, the Irish and the Gaul understand
born that their interest is to join hands,
to abjure their grudges. The postage of the tra-
valor makes every man a brother to him. THE
Possibilities of war with foreign countries have therefore disappeared.
The customs barriers have fallen. The principles
of true freedom, based on the well-being of people
pulations, circulate from one end of Europe to the other
with the speed of steam, and penetrate until
bottom of the steppes beyond Russia. Science alone,
by inventing formidable machines of destruction,

made wars impossible. The prisons are
everywhere transformed into work workshops. The tra-
armed valors of state capital, the stock exchange uni-
verselle, joyfully greet the discovery of the pro-
mechanical transfers which free humanity from
the most difficult work, and went the efforts of the
arms, making production easier. The prosti-
tution, result of the crushing of the weaker sex by the
strong sex, disappears with the consequences of others
tyrannies. So the State no longer needs its armies
unproductive. The barracks and citadels are

too much; barracks and citadels undergo the same
transformation than the jails and penal colonies.

Here then are the States freed from the burden of armies
permanent unproductive, by the sole fact of
recognition of the right to work and the combination
harmonic birth of the elements of social wealth,
capital, talent and labor. Remains the army in-
productive duster; stay, if you still want,
magistrate of the municipal police, established for
ensure the maintenance of order and morals in the
communes, and settled by them.

In the past (because I continue to swim in the middle of utopia),
in the past, when the scourge of
war, each member of society owed
common cause the blood tax, the service tax
military. Today, this blood tax has become
labor tax. Since the company is responsible for
provide for the needs of the poor, the child, the
old man, no one can be exempt from tax
work. Let this tax be only as light
and as easy to pay as possible; that no function
administrative cannot be granted to anyone who has not
not served in the ranks of the workers' army;
the duration of the service will be all the shorter as the
number of workers will be greater.

This army of workers has the mission of re-
afforest the mountains and dam the rivers; of
transform moors and marshes into ironlands
tiles, and the arid hillsides into rich pastures, using
a vast national irrigation system; and more
rally all population centers by means of transport
fastest and most economical communication

ques ; finally to facilitate the emigration of excess
the population of metropolises, melting for man
civilization, new homes on the continents
uninhabited areas. The industrial army is the great
national labor school. There, all processes per-
developed in science are put to the test every day,
and every worker is able to study its use.
There, the Fassociafon regime which increases the forces tenfold
active and removes parasitic functions, spreads its
marvels of economy and harmony^ and the commune,
taking advantage of the example, appropriates the institutions of
the army. The fragmented properties come together, the
expensive fences disappear, and with them the
lawsuit, chicafte and usury; the badlands are
returned to the production of woods, the meadows to the
cattle grazing. The vine that was said to be too fertile
formerly, in times of misery, the vine quadruples
its production which still remains insufficient for
the needs of the enriched worker. Work is ennobled
by its beneficial results; good faith, exiled by
anarchic competition, enters into transactions
commercial; the legislation erases from its code the article
insulting to God, who made forced labor the most
terrible sorrows after death; the charter does not lie
more when it affirms that all citizens are equal
before the law, for the law has bowed them all for
two or three years below work level; and this
honorable brotherhood of useful work, which carries out
equality much better than the brotherhood of
weapons, tightened between all the inhabitants of the same
kingdom the bonds of affection and nationality. THE
honored work has confused all ranks....

I allow Mr. Dunoyer and Mr. Louis Reybaud,
and to all other winners of Monlhyon Virtue Prizes, who
stand for anarchic competition and do not want
not that we link members to public poisoners,
I allow, I say, all the false scholars of Tecono-
misme, to have a lot of fun with the preceding table,
and to claim for its author a place in Charenton;
I only ask them to agree that there is
today something to do, that is to say a few
urgent improvements to be introduced in the system of
the army and in the recruitment system.

Question of recruitment.

Because it is odious, isn't it, that these are the
poor proletarians who pay the tax on their own
blood, and who alone defend the ground that they do not possess
do not sedate... A law vitiated by such a principle of initiation
equity is enough to wither the legislation of a people
free.

And it must still be an abusive system, I imagine,
that this replacement system which introduces into
the ranks of our army sold a hundred thousand, which,
according to the revelations of the Minister of War at the
tribune, provide four times more convictions
than the soldiers chosen by lot. I do not want
ask if the head of the army, in the event of war,
would have the right to count on the dedication and
loyalty of these mercenaries, as he would count on
the rest of his troops. I only know, from history,
that the trading States which only possessed a
very restricted national territory, and who were forced

to resort to the use of mercenary troops, as
Cartilage and Venice, have all been betrayed by fortune
weapons.

But what name should we use to stigmatize this infamous industry?
this trade in human air, this trade in white people,
that we allowed to settle in our home, during
that our puritan philanthropists, Mr. Guizot, Mr. Passy
and M. de Broglie allied themselves with the Puritans an-
clay to abolish the slave trade?

Economists, answer, if it is not a big
evil, a shame, that such ridiculous contradictions
cules, however scandalous, can be found in
the legislation of a great people! Well your voice
is powerful to you; the government gave you
jobs and chairs; you own newspapers
that the people cherish, and the Academy awards you
crowns of virtue. So if you recognize evil,
you are required to report it to the company which has faith in
your lights. The academies and the government
wait. What are you waiting to bet and tell us?
the cure? s

Ah! I guess the reasons for your silence. You
can take on the traffickers of human flesh
maine, without putting yourself in contradiction with yourself-
same. And in fact, there are no more reasons for
link the four members to the Jews who traffic

white people, qu8 to link them to these tea poisoners,
of wine and flour whose trade flourished under the aegis
of your venerated dogmas. Economists, glory to you and
to the Jews! Because they are Jews, note carefully, real ones
Jews of Judah, who run shops almost everywhere
of human flesh.

And then, it's more convenient, isn't it, to
laugh at the propositions of those who seek the truth
in good faith, than to tire one's mind with such
works !

I don't know if I've studied this question enough.
recruitment to have the right to substitute my idea
to another ; but as there is no need to
rack your brains to improvise a system that is worth
better than the current system, I don't see why
I would deprive myself of the right to present this idea which cer-
tainment will always be better than what is.

The recruitment law in force today violates
the principle of natural equity, by bringing down
on the proletarian the defense of land ownership and
furniture that he does not own.

It violates the principle of the Charter, which says that all
citizens contribute to public expenses, in
proportion of their fortune - in that the proletarian,
designated by lot, is obliged to sacrifice the seven most
beautiful years of his life in the service of the State, while
the son of the rich man can free himself from this obligation,
means of a sum of six hundred francs deposited, whatever
years ago, in an insurance fund.

It compromises the security of the State, by pouring into
the ranks of the army too many mer-
cenaries, which alters the composition and strength of
this army.

Finally, the free replacement system gave
birth of a despicable industry which exploits, at the
times, the families, the replacements, the replaced and
the state. The existence of this parasitic industry is a
shame for the country that tolerates it,

The reform to be proposed must therefore relate to these
four main points.

I need to proclaim, before exposing my system-
tem, that in principle, according to me, no one should
be freed from military service, with the exception of
those currently employed in the service of
the State, or who intend to serve it. This principle is
observed in Prussia, absolute monarchical government,
which could provide the friends of liberty with excellent
models of liberal institutions. The more the individual
richer, the more he is required to contribute to the defense of
National territory. Ancient republics had
makes military service a privilege for men
free. This principle of the obligation of military service,
for all citizens, especially for the rich, would be
undoubtedly unacceptable today, that money
is the sovereign rule of law; but if the legislation
tion tolerates the violation of the principle, which it attenuates
less, for the proletarian, the consequences of this
violation of common law.

It seems to me that the law could say;

“The duration of military service is fixed at five years
for conscripts designated by lot and for
volunteer enlistees. It is fixed at ten years or eight
years for replacements,

“It is permissible for young people to get ahead of the times
of conscription, of two years, when they present
will, moreover, be the conditions of validity and
size required by law.

{(The military administration alone is responsible for
provide replacements. Families of young people
who want to be replaced, deal directly

with his agents. They are freed from all es-
part of guarantee, concerning the driving and the
reality of replacements. The replacement price is
regulated each year, at a fixed time, by law
or by a royal order published and posted
in all the communes of the kingdom, and who must
be converted into law in the following session.

((Half of the replacement price is capitalized
with interest by the State, to the savings bank,

to be given to the replacement at the expiration of his
service time. The other half is paid to him every
year in the hands, by twelfth, with the interests
loans. In the event of death under the flag, all sums
owed to the replacement shall immediately return to his
family.

i< Any conscript, designated by lot or enlisted vo-
volunteer, who, at the time of his release, continues
signs a new five-year commitment, receives
from the State a bonus of three hundred francs.

“Any soldier, conscript, replacement or enlisted member
lontaire, is entitled after twenty years of service
to a retirement pension of three hundred francs. THE
places of guards of state waters and forests, of con-
candles of public establishments, supervisors of
rural and municipal police; the flow rates
goods whose monopoly belongs to the State,
are expressly and exclusively reserved for
military personnel, the wounded, the volunteer enlistees,
to the men who served. »

I said above that I only delivered this project
as a draft and as a specimen of the reform
^ introduce into the current recruitment system.

Now, it is visible that the simple modification that I in-
says, would already bring significant improvements
in this system.

Indeed, the measure which doubles the duration of service
military for the replaced, imposes idle wealth
for the benefit of the proletarian. By the very fact that the rem-
placed serves ten years, it is easy to reduce to five years
the length of service of the conscript or voluntarily enlisted person
silence, without bringing a notable reduction in the ef-
army personnel. The wish of the Charter and that of
natural equity who want the rich to contribute
more heavily to public charges than the poor,
are filled.

Since the price of replacement is doubled, many
young people of good condition, for whom the acquisition
replacement would now be a sacrifice
too heavy, will be tempted to free themselves from the chances
of fate, by enlisting voluntarily from the age of
seventeen or eighteen years old, so as to find oneself
perfectly liberated at the age of twenty-two or twenty-three

years. The same desire will push under the flags a
crowds of young people from the countryside and towns, too
poor to redeem themselves in case of bad luck.
On the other hand, the state service will present, even
for the simple soldier, quite great advantages of a-
come to try the ambition of a multitude of tra-
workers, to whom their work does not ensure enjoyment
retirement at the age of forty. This term of
twenty years of service and forty years of age for
fixing the time of the soldier's retirement is equitable.
The soldier, upon returning home, must be
still capable of forming an establishment. It is not

the same for the officer to whom his retirement pension
must ensure an honorable existence and rights
litical. The army, then, will be largely recruited
through voluntary enlistments.

The State responsible for providing replacements, finds them
will live in as many numbers as he desires, and in
conscripts who will have completed their five years, and in
replacements who will have completed their ten years, and who have not
will have only ten more years to serve to obtain
their retirement and rights to public employment. This person
prospect of retirement and public employment at the age of
forty years, will bring emulation among the soldiers
salutary good conduct and zeal; because everyone
will make himself worthy of the favors of the State, upon expiration
of his time of service.

Thus the ignoble industry of the merchants of men
disappears.

The replacement would no longer fall into the ranks
of the army than of elite subjects. The poorly worker
happy would find in the service of the State a refuge
against poverty and its guilty suggestions, and the ar-
mee would once again become what it has been for so long,
the school of selflessness, honor and
morality.

Yet another step now on the path to
progress. Let a school be attached to each regiment
professional, that we confine the regiments of ca-
valerie in farms that they will promote, like the
asks Marshal Bugeaud, who will soon be
minister of war, and the army will have already started
to undergo its transformation from an unproductive and idle army
into a productive industrial army ^ in accordance with

peaceful wishes formulated by the illustrious warrior
banquet of April 7, 1840.,

It remains for me, to finish this book, to expose this
solution to the question of sugars, which I found
committed to providing as an example of results mer-
pilots that the nation could remove from the application
of the state monopoly. Before fulfilling my promise,
I will ask permission to protest against a
latest blunder of the liberal school and the economists
mists by trying to rehabilitate the principle of
lottery. I said the principle, nothing more, I didn't
need to defend myself from the intention to rehabilitate
the old game.

, I>c the lottery.

Either I'm very wrong, or the lottery tax will be
called to play a big role one day in the me-
fiscal canism of well-organized states.

The lottery tax is the most spontaneous of all
Taxes. He can make mountains with grains
sand. The sale of lottery tickets is the only
way to charge for an object ten times what it is worth,
while giving it to whoever earns it for the tenth
of its value. When you charge a hundred francs and one
object worth twenty francs, by means of one hundred banknotes
one franc, the winner finds himself having made another
cheaper than you.

When an association of charitable people
undertakes to come to the aid of misery, she
recourse by means of the lottery, and she succeeded in
thus raise the price of the objects it puts up for sale. Cha-

everyone hastens to subscribe to the good work, because the
individual sacrifice is light; he is more likely to
compensation, and the proceeds of the collection can arrive
at a considerable figure. It is to be regretted that the
government does not organize the charitable lottery on
a larger scale to help the classes
its poor. There are magnificent results to be obtained
by the lottery process. I would like better for
extraordinary taxes of the cities the lottery that the grant.

A city like Paris which would like to transform the
rue Saint-Denis and rue Saint-Martin in a series of
squares, in the style of the Palais-Royal, would come
at the end, without loosening the purse, after four to five
years, with a lottery whose winning prizes consist of
would be the property of future constructions. We
would sell by this means five hundred thousand francs which
would be worth a hundred thousand, and as long as the example was
contagious, we would see all the old neighborhoods disappear
the big cities, and the ugly cities take on the skin
new. The vast church of Saint-Sulpice was built in
last century with the proceeds of a lottery. The oc-
casion is beautiful today to apply this in a big way
city lottery beautification system
of Paris, where the displacement of the population which
door to the northwest, threatens the entire old city
of desertion and complete ruin; because Paris
that we want to abandon would certainly be the most
beautiful if it were purged from its vile alleys. He has water,
terrain features, islands, hills and
ancient monuments. A somewhat bold councilor who con-
would be born the power of the shields and the force of the lever of
the lottery, would not need ten years deviates

masterful to transform the City and the rue de la
Huchette, with their surroundings, in enchanted gardens,
with an entire arm of the Seine as a reservoir
waterfalls.

Unfortunately, liberals and philanthropists
who frequent the Stock Exchange, who honor stock trading and
excuse the bankruptcy, have banned the lottery as a
immoral and harmful tax to the interests of the people. They
find it perfectly legitimate that a banker, who
plays with certainty, that is to say with loaded dice,
profits of several millions on a new
the loss of Bourse that he makes, and that he ruins a hundred families;
but they do not understand that a poor French worker
çais, favored by fate, wins a castle in Austria
che or a house in Paris without ruining anyone
either. Everything for the Jews, everything by the Jews!

CHAPTER XI.

Question of strictures.

God did not limit himself to surrounding the continents
of a belt of oceans, and to pierce them with internal seas
to facilitate relationships between all residents
so many of the globe; he strangled these continents and lowered
their mountains in their midst to indicate to
man the place where his industry had to cut them
A day; he equipped each area with a special product that
must have been needed by the populations of other areas, in order to
to force between all these producers the reciprocal exchange
about their products.

So he placed the sugarcane with the coffee and the
cotton in the equatorial region, the richest of all
your. He gave to temperate zones, wine, wheat
and the oak. Nor did he disinherit the cold ones
pole regions; he gave them the tree and the animals
furry, and he made the depths of their seas the
refuge of monstrous cetaceans and the homeland of these
delicate fish, including countless muasses,
manna from the desert waters, periodically bring
to the inhabitants of the coasts of Europe and America,
the precious tribute of their flesh.

Wine, flour and all plant products from
temperate zones combine with sugar to compose
serve the most generous drinks and the most generous foods

healthiest and most delicate. These drinks and
foods are suitable for all countries that seek them
sing eagerly. There is almost no food
completely bad for humans with sugar,
just as there is no mistaking the
salt for domestic ruminants. Also God has
Spread salt and sugar profusely over the entire surface.
face of the earth, in order to ensure subsistence everywhere
of man and that of the herds which constitute his
wealth. All you have to do is see, from today, in
what proportion is the combination of sugar and salt
marine, with milk, enters into food consumption
commentary of the people. When real science
economic will have established its axioms and done justice to the
Today's financial nonsense, sugar and salt
will be the most common and least common foodstuffs
imposed.

It is therefore important that sugar, which is a commodity
primary necessity, not a luxury commodity,
as economists claim, since it is

the kitchen of the poor who need it most, it im-
door, I say, to bring down the sugar, by the
dictatedity of its price, within the reach of consumption of
poorer households, if we want to achieve an improvement
essential lioration in the diet of the
people.

Now, if it is admitted that the cane is, of all vehicles
known plants, the one which provides the greatest quantity
relative quantity of sugar, and the one who can supply it to
best possible conditions, we must already recognize
arise that the interest of the masses requires that the monopoly of
sugar production is reserved for the intertropical zone.

This is the general principle that we must not lose
seen in this question of sugars.

Unfortunately, our economists and our
philanthropists were precisely left out. God
and man have no greater enemies than these
false scientists and these false philosophers; because it is igno-
rancid which produces impiety.

Indeed, true science being only the discovery
green of the means that God uses to govern nature
ture, it follows that any scientific discovery must
increase in its author the religious feeling and the ad-
mirsion of the works of the Creator. On the other hand, it is necessary
conclude that all impious science is false ^ and
that all blasphemy is a hallmark of ignorance.

Who was more religious than Pythagoras, than Columbus,
that Keppler, that Newton, that Fourier, these sublime
discoverers, to whom it was given to read so closely in
the works of God? Who was more ignorant of history
natural as Voltaire, TEroslrate of the Maid, who
attributed the presence of oyster shells, found
on the Alps, to the remains of the generals' lunches
Romans!

Do you want to judge at first glance whether a
any government measure, policy or
financial, is consistent with the data of the real
science? see if the aim and principles of this me-
sure agree with God's views. The sugar of
beetroot is a discovery of the war spirit, which
is not the spirit of God.

God created the sugar cane to connect (religio) the

equatorial zone to other regions of the globe. The idea
to substitute the sugar of a plant from the temperate zones

reated with cane sugar, is eminently antisocial,
and the people who adopt it must be mystified. It's that
which happened for the French people.

The English people, a commercial people par excellence
lence, did not commit such awkwardness.
The edict of 1652, the famous edict of Cromwell, banned
formally to national cultivators the culture
tobacco and other plants which may be the object
commercial relations with distant lands.
The navigation edict of 1652 was considered by all
somewhat intelligent economists, like one of the
strongest foundations of maritime power
England.

But we French people, people of spirit, when
we borrow something from the English, we
we are careful to choose. We take his hatred from him
against royalty, its forms of cor-
breakup and venal, his meals of men and his gluttons
solitary, his horse bets and his hunting dogs
mute. We were careful not to put the
hand on Cromwell's edict, and we allow the
tobacco cultivation metropolis.

I suppose that the general considerations which
previous have succeeded in unnerving the spleen of our economies
mists, and that this grotesque idea of involving
divine will in a matter of commerce, the
was sufficiently entertained. And, in fact, what does God care about?
he gets involved, and wouldn't it be better to leave
philosophers and economists the supreme direction
things of this world. A Polish scholar wrote, he
a few years ago, in a work that no one
understood, that it was time for God to hand over to man

the ycstion of his globe... and gave him his accounts of
guardianship! he should have added.

Let us now see how economists have
corrected the work of God in this question of sugars.

liC cane sugar and beet sugar.

The juice of the cane, the vesou, contains eighteen to
twenty parts out of a hundred of crystallizable sugar, that is
say a fifth of its weight.

Beetroot juice only contains seven to eight
parts, that is to say the twelfth part of its weight.

All the sugar from the cane can be extracted
with the greatest ease of liquor. He crystal-
read immediately, when the operation is well carried out
pick.

The residues of the cane juice give by distillation
lation of products that are easily placed in the
trade, such as rum, brown sugar, medicine
tired.

The extraction of beet sugar is excessively
complicated; complicated; even with the help of scientific processes
most advanced techniques, it is rare that the ren-
crystallizable sugar level reaches 6 for 0/0
of the quantity processed. This yield is, moreover,
proportional to the time interval which separates the
time of harvest and crushing; he is
in inverse proportion to the duration of this time. Beet
requests to be submitted as quickly as possible
to crushing. Beet sugar residue does not
only produce quality alcohol and molasses
lower.

Cane sugar is denser and lighter than
beet sugar. It's the only one we can take
use advantageously for the preparation of sugared almonds
and jams. The scientists claim, for their
beet sugar, absolute equality of merit; but
there is against the authority of chemists, the authority of
more respectable shot of housewives and confectioners,
who know perfectly well that the preserves prepared
with beet sugar are not safe.

Finally, beet sugar, helped by all the
resources of science and capital, would never have
could fight without immunity against cane sugar,
abandoned to routine processes and deprived of
capital resources. The law of 1842, which decreed the
equalization of the tax on indigenous sugar and on
colonial sugar in five years, will have been struck dead,
before the expiry of this period, all small manufacturers

some native sugar. Only adults will be able to
support each other, because they have more than one rope to
their bow.

The cane sugar from our colonies pays into the treasury
a tax of forty-nine francs and fifty centimes
per hundred kilograms, let's say fifty centimes per
kilogram.

Beet sugar, which is also expensive and
which sugars much less, only pays the treasury one
tax of twenty-seven francs fifty centimes per hundred
kilograms, or twenty-eight cents per kilogram.

Foreign colonial sugar pays tax to the treasury
approximately seventy francs per hundred kilograms,
or seventy cents per kilogram.

The official figure for sugar consumption,

in France, being today one hundred and thirty million
of kilograms, it follows that, if all the sugar con-
The sum was supplied by sugar from our colonies and
foreign colonies, that is to say if the sugar of bet-
terave did not exist, the treasury would collect, for tax
sugars:

1" For eighty million kilos, figure
maximum production of our colonies, at a rate
of fifty hundred, per kilogram. AO, 000,000 fr.

2° Of the fifty million
kilograms, what would the pro-
foreign colonial induction, rightly
seventy cents per kilo
gram, ci: , 35,000,000

Sum. 75,000,000

However, the official figures, published by the ministry
of finance, establish that the tax income of the
sugar was for 1,844:

1" On colonial French sugar. 41,000,000 fr.

2° On colonial sugar
which is almost entirely reex-
door . . (0)

3° On indigenous sugar 6,000,000

Total 47,000,000

Difference in loss for the treasury. 28,000,000

These figures speak for themselves. Sugar production
native therefore annually costs France a
sum of twenty-eight million. When I evaluated
two hundred million the loss that the existence of this

industry had caused for fifteen years to
treasure, I therefore remained much below
the truth. Furthermore, the official figures admitted
a few years ago a loss of one hundred and sixty
eight millions.

And that's not all, we must add to this loss the
costs of collecting the indigenous sugar tax, which,
covering itself by exercise, that is to say by the most
expensive and the most vexatious of all processes
covering, must absorb at least a quarter of the
income from this tax. I) there is therefore still a need to
reduce the product of indigenous sugar, by one million
five hundred thousand francs at least.

It has also been proven that the fraud carried out on
native sugar, took away every year from the treasury the
tax income on around ten million
kilograms. And this is so true that the government
saw himself obliged to present, in the course
of the session of 1845, a special law to repress
this fraud. To be carried in addition, at the expense of the treasury
and in addition to its losses, the figure of this
fraud and the excess costs of the recovery method
ment (the exercise) on that of perception at the ports of
the metropolis, two or three million, more or less.
In short, we can evaluate the product of these hundred
thirty million kilograms of sugar, amounting to
the general consumption of France, at forty
million, that is to say an income of thirty-two cents
times and a half per kilogram, although the tax hit
on colonial sugar really amounts to fifty
centimes per kilogram, in addition to shipping costs
shipping, waste, insurance, etc.

And let us note that this enormous loss of thirty
at thirty-two million per year for the treasury, did not have

no compensation for the producer, nor for the
consumer, since the price of sugar remained at
approximately the same, and that production is reduced to
Tacronia on the continent as well as on the islands. The sugar of
beet did not encourage any new industry,
whatever his lawyers claim.

I therefore reproduce the summary of the situation that I have
given at the beginning of this writing, for the question of
sugars.

The treasury has suffered a loss of two
one hundred million on the income from the sugar tax. And, pen-
During these fifteen years the consumption of sugar has always
days been increasing, and the tax rate did not
been reduced.

Naturally it was necessary to ask for indirect tax
these two hundred million that the government sacrificed
trusted to promote the development of an industry
not viable.

Here now is another series of considerations
policies.

Regardless of income doubles than sugar
of cane poured into the treasury, it is he who feeds our
maritime expeditions, and which gives the most vivid impression
impulse to the movement of our commercial ports. THE
number of ships used by French commerce
with our colonies alone is about six hundred, of which
the tonnage amounts to nearly two hundred thousand tons
and whose crews consist of eight thousand crew
long-term telots, that is to say maintain for
the State Navy an admirable soil nursery-
II 13

but, rlont 1 education does not cost a cent at the
treasure, while the education of each sailor takes
bent on cod fishing, comes to him six hundred
francs. France's trade with its colonies
sugar alone accounts for a third of the movement
general management of our maritime expeditions. La Marti-
nique and Guadeloupe alone consume
times as many French products as Prussia and
Russia united. Let us repeat e^icore for the record, that it
exists between the metropolis and its colonies a charter,
a synallagmatic contract under which the me-
tropole undertakes to purchase all products from its
colonies, in return (3rd the condition imposed on those
here, to obtain supplies exclusively from the ports of

France and by French ships, of all commodities
or manufactured products that they would need.
The oppressed colonies were unable to evade their commitments
ments. Here regardless of unfair immunity
granted to the production of indigenous sugar, a new
vel sample of the fidelity with which the metro-
pole executes its commitments.

In January 1841, it existed in warehouse, years
the various customs of France, eleven thousand six hundred
seventy-two metric quintals of colonial sugar

not sold, this quint, met. 11,672

In 1842, this quantity amounted to. . . 14,000

In 1843, 26,000

This quantity must probably have increased since then.
That is to say that during these last six years-
born, sixty to eighty thousand metric quintals
ques of colonial sugar, representative for the production
colonial tion a sum of three to four million,

and for the treasury a tax of one million three hundred
thousand francs remained unsold on the national market
nal. But it is necessary that the fraud carried out on sugar
indigenous and which introduces into the consumption of
millions of kilograms free of all rights, is made
feel somewhere. It's contraband, manufacturers
cants of beet sugar that is killing the legitimate industry
settlers.

It would also be fair to take into account the amounts
that the State would have perceived by the effect and the extension
of business that would infallibly have led to the importance
tation of fifty million kilograms of
foreign sugar; because we do not sell without buying,
even though we don't buy without selling.

Who benefited from these immense losses of the treasury and
this splendid holocaust of the interests of our navy,
of our commerce, our industry, our in-
political fluency?

Some thirty or forty capitalists rounded up
producers who benefit from the re-export bonus,
bankers who sponsor indigenous manufacturing,
owners of a few districts of two or

three departments of France. Among the names of these
bankers are always those of the Périers and
of the Delesserts. The district of Valenciennes where
are located the mines of Anzin, so hostile to the treaties
customs alliance, is also the one which has the
greater number of native sweets, hostile
to maritime trade. The district of Valen-
ciennes also enjoys a monopoly on manufacturing
and the cultivation of chicory, an odious root
which is not even to coffee what beets are to

the walking stick. There could be an interesting chapter on
this subject: what the prosperity of the district of
Valenciennes costs France every year!

And despite the enormous cost that the whole of France pays
to the district of Valenciennes, I would offer many
bet again that it is one of the districts of
France which provide the greatest number of men-
deities and prostitutes.

Examining the arguments used by supporters
beet sugar, will demonstrate that the ruin of the
treasure only benefited these privileged few that I
designated earlier.

Arguments in favor of beet sugar.

There are three types of arguments in favor of sugar
beetroot. Agronomic – political arguments
– philanthropic.

Agronomic arguments.

I read in 1837, in the Constitutionnel ^ at the time
of the presentation of the excellent law of Mr. Duchâtel,
who wanted to achieve the annihilation of the candy
native by the reduction of the tax on colored sugar
nial, I read, that the slightest attack on the industry
sorting of the beet would prevent the clearing of the
moors of Brittany (textual).

No harm has been done to the industry
beet, which does not prevent the moors of Bre-
I hate being as uneducated as before.

The article in the Constitutionnel should belong to

Mr. Mathieu de Dombasles.... Mr. Mathieu de Dom-
basles was a distinguished agronomist who had some
weaknesses in his life, notably the passion of U
sugar beet and hatred of the vine. He wrote a
long treatise against the vine, the noblest and most
holy of crops, the vine which fertilizes the hillsides
arid and gives birth to products that man
loves the most. This treatise by Mr. de Dombasles had
the misfortune of reproducing, word for word, the principles
principles of the famous edict of 92 by Domitian, under
from which all the vines which made the wealth of
Gaul were torn away. The Barbarians Edicts of
Charles IX and Henry III had also provided
Mr. de Dombasles excellent arguments in his belief
moral and agronomic shame against the vine, a
plant, he said somewhere, whose cultivation dis-
treuse seems to have something intoxicating like the
liquor it produces. The same published, a year before
his death, in the Journal of Agriculture, Maison rusticjue
from the 19th century in a very virulent article against the Rossi-
gnols, but full of kind sympathies for
the caterpillars.

Mr. Mathieu de Dombasles, one of the most
most fiery of prohibition in matters of com-
merce, was one of those serious economists, who
would gladly surround their homeland with a wall of
porcelain to isolate it from the rest of the globe. He was for
chicory versus coffee, since chicory is
a national commodity, for the beet against the
cane, by the same reason. He shared the opinion of
Mr. Marshal Bugeaud with regard to foreign cattle
gers. The vineyard, however, that Mr. de Dombasles has so

cruelly persecuted, after Nomitian and Charles IX,
is also an eminently national sector; but
the illustrious agronomist only sacrificed it to wheat:
it is justice to be done to him, he has only tarnished his
usurpations. Where Mr. Mathieu de Dombasles was located
completely in contradiction with the doctrines pro-
hibitives, it was on the question of caterpillars. Here he-
luster agronomist had completely changed course, and
declared the outraged supporter of laissez-faire and theoretician
laughs at the spear of Achilles. He said that the multiplication
excessive use of caterpillars that devour trees
leads to the appearance of a second species of caterpillars
who devour the first, and that from then on we cannot

will favor their propagation too much.

Mr. Mathieu de Dombasles therefore had this badge
Snalheur, to write that the ban on sweets in-
digene would prohibit the clearing of the moors of
Brittany. I want to try to reassure the heirs
of its doctrines, as to the disastrous consequences-
its damage to beet cultivation.

11 has been proven, by official figures and welcomed
even by agronomists, that fifty
thousand hectares planted with sugar beets, for
provide double and triple consumption of the
current consumption in France. Fifty thousand
hectares, it's not quite the thousandth part of
the area of the national territory. We do not see
well, a priori, how does the progress of culture beyond
sugar beet, which will never occupy more than one si
small portion of the territory, could react on the
clearing of the moors of Brittany. Beet
is an exhausting plant in the first place, which cannot

be cultivated with advantage only in the most
more fertile, and which requires repeated and distributed fertilizers
pendious, two sine qua non conditions for success,
that the moors of Brittany will not be able
to present soon. The Breta moors argument-
gne is however one of the most important agronomic arguments
most powerful that have been invoked in support of sugar
native.

Second agronomic argument.

It has been said: beetroot is a root whose cultivation
will introduce into the crop rotations an im-
bearing, in that it will be interspersed as a sar- harvest
key between the cereal harvests whose repetitions
too frequent tires the ground....

This is simply a lie. The cultivars
tors, to whom the current law grants a bonus of seven
one hundred and twenty francs per hectare, cannot reason-
nably abandon a culture so richly
paid for another. They cultivate ten years of
following the beet in the same field; they supplement
to the exhaustion of the soil by the energy and abundance of
fertilizer. These are the supposed benefits of beets
from the point of view of crop rotation. The beet destroys
any species of crop rotation.

Third agronomic argument.

Beet cultivation increases the mass of
fertilizer, due to the abundant food which
provides livestock with its leaves and pulp
crushed roots.

A lie even more impudent than the one who
gives way.

Beetroot is so far from being able to sustain itself

itself for the fertilizers, which its cultivation gave birth to
the creation of a special fertilizer trade, which takes
borrows its energetic elements, the bones, the rags,
city sludge, etc., to all regions of the
kingdom where beets are not grown. The bet-
terave consumes ten times more fertilizer than it uses
product: I gave the reason earlier; we
cultivates it ten years in a row in the same field.
Mr. Mathieu de Dombasles, who so harshly reproached
ment to the vineyard the manure that it absorbs, was well
unlikely on this point towards the bet-
terave.

Finally we dared to write that sugar beet, in
providing livestock with an immense amount of food
food, would favor the breeding and fertilization of national livestock,
and would tend to put our breeders in a position of support
deny competition from foreign breeders.

The friends of the beet and Mr. Marshal Bugeaud,
ex-rapporteur of the sugar law, imposed it here
to public good faith.

Beet, grown as a fodder root, is
without doubt one of the plants which are suitable
better for livestock food; she is also
in favor of improving the crop rotation regime,
and it returns to the earth a large quantity of fertilizer,
since it is entirely devoted to food
domestic animals. What agronomists have
said of the sugar beet is true of the beet
fodder, but of this only. NOW,
when we say that the pulp of crushed beet
and deprived of the sweet principle is eminently clean
to fatten cattle, we simply say the thing

who is not. Beet residue from which we
extracted sugar can be used to nourishi-,
but not to fatten the cattle, and it is still necessary to
that these residues are mixed with other
more nutritious substances. It is also famous
public, that the flesh of the cattle which have eaten
some time of these residues is flabby and tasteless,
and gives very little tallow. I lived in the city of Lille,
one of the capitals of the beet industry, and I
behind me, on this point, the opinion of all
gastronomes of the locality, and above all the authority of
Vatel in the country, the most renowned restaurateur and
richest in Lille, who told me one day, about
of beef fillets: “that he respected himself too much to
serving his residents beet beef. »
The Vatel de Lille drew its nets from Paiis.

Let us now consult the official documents which
will show us the falsity of the famous argument
relating to the multiplication of native livestock.

Since 1830, when beet cultivation
had still taken only a slight development in
the Nord department, to this day, the importation
foreign livestock, in this region of France, has
always been increasing. The figures were presented
by the minister from the podium.

And let us not argue that this increase-
ment of meat consumption is the very result
of the increase in wealth including indigenous sugar
endowed the department. The North department is
always, after that of the Seine, the one which supplies the
larger contingent in hospitals and prostitution.
In Lille, in 1846, the official statistics show twenty-

two thousand destitute out of a population of sixty
ten thousand souls.

Let us also add to this consideration that the chard-
sugar root, which occupies land of superior quality
of the Nord department, only replaces
rich crops, such as those of wheat,
rapeseed, flax, carrots, etc., which also provide
rich means of feeding for livestock, and that
the sum of power resources produced by

land cultivated with beet should be reduced,
in good arithmetic, of the sum of the products
analogs that these cultivated lands would provide
ment, rapeseed, carrots, artificial meadows.

The worker himself, the farmer, has only good
rarely took advantage of this magnificent generosity of the treasure,
which grants a bonus of seven hundred and twenty francs per
hectare to the lands which were already the richest in the
most fertile department of France (this is the figure
obtained by the most moderate calculations of statistics
and which is generally adopted). The rental price
land has increased everywhere in proportion to the
yield of these lands; the benefit of protection
was entirely owned by the capitalist owner.

The sugar maker was not treated with more than
favor that the tiller, because he was obliged to
pay for the beet, the raw material, at a price that
competition from factories has caused a rapid rise
ment, and its profits were limited by the fragmentation
ment of its industry. There were no profits in
this industry only for manufacturers who have
could unite the three branches in a single hand, the
beet growing, sugar manufacturing and

refinery. These, but which find themselves necessary-
in very small numbers, were in fact able to accumulate
the premium of seven hundred and twenty francs per hectare granted
to culture, plus the export bonus and others
profits from the refinery, everything was profit for them.
This was not the case for the mass of small capitals.
lists which could only embrace the manufacturing branch
cation, and who found themselves dismayed by the me-
nace of the equalization of the tax on the two sugars.
Many factories have not held and still do not hold
only in the hope of indemnity and redemption. The number
establishments had previously fallen by four hundred
and more than three hundred and six, which did not prevent the pro-
total reduction to increase. The big bankers phi-
lanthropes who passed the amendment in 1844
Delessert had only one goal: to ruin the 'little manufacturer'
indighiey to claim a monopoly on this
manufacturing, when they have destroyed colonial work
by the abolition of slavery.

Thus, in this whole matter of active protection
tied to beet sugar, the interests of agriculture
culture, those of the tiller, the factory

laughing, etc., were completely left out. He
there was only a premium for capital to the detriment
of production and consumption. The govern-
ment and economists have only opened a
another way for the financial aristocracy to monopolize
rement of a new monopoly, and all their consequences
displays of goodwill for agriculture and
national industry, were only subterfuges
unworthy.

We know that the law ensures the monopoly of the refinery

from sugar to metropolitan industry, to industrialists
French: the refinery industry requires powerful
capital.

When a ship loaded with sugar lands in a
port of France, customs collects tax on sugar
raw; then, when the sugar has been refined and the
French trade exports it abroad, the treasure
returns to the refiner the tax collected at customs; this
exit bonus is called draioback. But to eval-
read this exit bonus, it was necessary to calculate
cull the raw sugar waste and fix the yield
refined sugar. We therefore fixed the figure
yield at 70 percent; but this waste of
30 percent was so exorbitant, and this latitude so
advantageous to the refiner, that the drawback premium
ends up exceeding the figure of the tax collected on the
sugar usually intended for re-export. In
1832, this bounty had risen to twenty million. THE
Minister of Finance at the time, Mr. d'Argout, frightened
of this expense, was obliged to ask the legislature
lation the repression of this incredible abuse, originating,
as always, the carelessness of the administration.
It was obviously then the beet sugar which en-
paid the exit fee, although he had not paid the
entrance fee. Proof that fraud took place
always on beet sugar, it's still
once the government found itself in the ne-
stopped presenting a law in the last session
to suppress this fraud. I repeat that skill
indigenous sugar manufacturers succeed in subtracting
every year to the tax authorities a quantity of ten million
kilograms of sugar, which naturally gives

1 uc factory in the metropolis an excellent way to
fight against piuc^v.,.–, , _. ,

11 there is no, as we see, ûe sav.xxx.^^^ –^– ,, ,

ministry is prepared to do to maintain the

profiles of any monopoly to notables

financial. We have had more than one refiner minister

since 1830.

Political arguments.

I only know of two political arguments in
favor of beet sugar.

The first is based on the fear of war
maritime; we are right to say that fear is a
very bad master. This argument consists of saying
that colonial sugar fetched six francs per pound
under the Empire, and which it is good to take during the
peace of precautions against the return of a fellow
misfortune. This is one of the most ridiculous deductions of the
old principle of barbarian politics: Si vispacem^
para helium.

People have better things to do than take advantage of
peace to prepare for war. It is to take advantage of the
peace to forever prevent the return of
war; it is to work to tighten so firmly the
bond of international alliances that peace cannot
no longer be troubled in the future. It is to create between
various nations so active trade relations,
that all States, linked by the interests of production
and consumption, are forced to unite to
defend against the first aggressor who comes
of them who would be threatened with war. It is, in one

word, to create peaceful solidarity –^^ 1–^.^1^– –t

j" • i"x 1 1 1 1 . –iitivjue new the

d register on letendp'^r' –'– ^ ^

v^X^Xi. Ll\^ •

oi VIS pacem, para pacem. I pray
Forgive me for coming back to this so often
theory.

I am deeply convinced, for my part, that
these links are already created and a new war
maritime is today completely impossible.
France sells nearly a billion products
every year; she buys for all that. France
would have many friends in a maritime war; She
would above all have the power of the United States, power
maritime of the first order, and it is enough that two States
as France and the United States request the release
absolute freedom of the seas, so that the sea is free. THERE-
America, which fought so long and so nobly
for maintaining the principle that the flag covers the
merchandise would see it immediately, in the event of new
new maritime war, its principle accepted by all
the intermediate navies of civilized states. And the year-
gleterre alone, who had an interest in not admitting it, would
forced to submit to the general will of the na-
tions which, without this concession to common law,
would all coalesce against it and could react
read in an effective manner this time the famous system
theme of the continental blockade. Now, England knows by-
fact that she was condemned to perish from misery
and hunger in the midst of his riches, if the emperor
Napoleon was able to succeed, for two years alone-
ment, to keep it isolated from its commercial outlets.
The cause of the absolute neutrality of the flag is won,
I believe, from today in the general policy of

civilized nations. As a result, England no longer has a

1 to 1 to another

power of the same order, a war aauo .^^ ..

would no longer be allowed to prohibit access to ports
this power to neutrals. The theory of prohibitions
tionists who support the principle of manufacturing
tion of indigenous sugar in the forecast of a new
new maritime war, is consequently overturned
from the base.

Thus France no longer needs to deprive its con-
national summators of exclusive consumption
sugar from the West Indies, Brazil and all the countries

intertropical forests which supply sugar to the most
low price possible; and all that remains for the theory of
fear that this absurd argument which wants us to
imposes unnecessary deprivations in the present to
better prepare for possible deprivations of the future
nir. The political argument of the supporters of in-sugar
digene is in fact reduced to this reasoning that I do not
I will not qualify out of politeness: that we must be careful
to get used to the softness of a comfortable diaper,
so as not to find the transition too painful, when
that we will be forced to sleep rough, — and if
we never have to sleep rough!

The strong heads of the prohibitive policy have
core in their bag an argument no less terrible
against colonial sugar, and an argument, which, by
misfortune, had the privilege of vibrating the string of
national feeling in France. They say that sugar
beetroot is a creation of the Emperor; - that
the sugar beet industry is the only industrial conquest
triality that the Empire has bequeathed to us, and that we

we can pronounce its deletion without repudiating

some sort'^J-.^'' \ x'j'^i, • • i. i

^ _ ^ _„„ It is simply absurd chauvinism.

If the Emperor had been able or wanted to obtain peace,
he would have been the first to renounce his industrial conquest
triella; and, because he would have delivered the sugar cheaply
dear to the consumer, he would not have thought of dulling the shine
of his campaigns in Egypt and Italy. He is very pro-
bable that the Emperor, who had ideas, did not leave
did not spoil the mania for national sugar and meat
national, which have no other fault than being unaffordable
dables for domestic consumers.

It is very true that when the French navy had been
destroyed in the battles of Aboukir and Trafalgar; When
England made us lose Santo Domingo and
had taken away our other sugar islands j when the pound
of sugar, which the colonists of Saint-Domingue sold
three sous before 89, had reached the figure of six francs,
the Emperor had to seek in his genius, fertile in
resources, a way to replace cane sugar.
He understood well that France could not do without
always such an important consumer commodity,
and renounce, without complaint, long habits

of its domestic economy. The proof is that he
did not fear to violate the rigor of
its commercial prescriptions, by granting name-
licenses to individuals for whom he wanted to make
fortune, and granting them the right to trade with
these English whom he sought to expel from all ports
of the globe. The position of the Emperor, after his navy
destroyed and the continental blockade started, was
those who do not accept half measures and

who demand a prompt and decisive outcome. He did
appeal, in his distress, to science which had already
saved France under Carnot, by creating factories
tures of weapons and saltpeter, in the time that the
overexcited national patriotism brought up from the ground
fourteen republican armies. Science gave him
beet sugar. Beet sugar was worth
even better than nothing. The great man was right,
a thousand times right, to provoke the discovery of a
industry that could replace cane sugar. THE
insurgents of America had given thirty years to
raving a sublime example of patriotism to France,
by forbidding the use of tea, to deprive the Angle-
land from the income from the tax levied on this commodity; And
in a similar position, perhaps the emperor
did he have the right to hope from his people for proof
similar self-sacrifice. In any case, this discovery
was a kind of challenge that the indomitable genius of
the French nation threw to England, and, as such,
she must have flattered national pride to the highest degree
of our fathers.

However, it must be recognized that the French people
did not welcome beet sugar with great
liveliness of enthusiasm, and during the cessation of
hostilities in 1814, we can remember that he abandoned-
na happily the cause of scientific sugar for
return to the exclusive consumption of co- t sugar.
lonial. National sugar, attacked upon its entry into the
world through sarcasm and caricature, has conquered its
popularity only in the last years of the restaurant
ration, after the financial laws of 1821-22 and
those of the majorat, the right of primogeniture, etc., had

*

accused of the government's well-pronounced intention
to return to the restoration of the privileges of the
large property and large industry. These ban-
quiers, who have monopolized the refinery, and who control
say the manufacture of beet sugar, are more
skillful than one would tell from their appearance; they did
serve the popularity of the Emperor for their projects, and
they widely exploited it to be awarded a
monopoly moreover.

Agronomic arguments, political arguments,
everything is untenable and false in the theory of par-
herbal teas from native sugar. The high bank aims at
monopoly on the manufacture and sale of sugar,
this is what I see the clearest and most annoying
in all his maneuvers and in all his pleas-
doiries.

In fact, the high bank, by means of its
enormous capital, can only concentrate in its
hands the monopoly on the cultivation of beets,
sugar manufacturing and refinery, the only conditions
tions, I said, which can assure the industry of
native sugar, a real chance of longevity.

xlLrg-niuent philanthropic.

The last argument is the one that the bankers
Protestants and some of their newspapers
fold with the most love. They say that sugar
cane is the vile product of slavery, while
native sugar is the noble product of free labor,
and that, as slavery must soon disappear from
the legislation of civilized peoples, it is urgent to

substitute a new industry for the color industry
nial which can only be supported by means of Tescla-
vage.

I don't want to quibble with the philanthropists and
examine the question of whether the black of the colonies,
who cares neither for himself nor his family, who does not work
in one month as much as the French farmer in six,
is much more of a slave in reality than the serf of
our regions, attached to the earth, and that the insufficiency
of his salary condemns him to deprivation and men-
dicity. I admit that slavery is a stain that
dirties the legislation of so-called Christian peoples,

and I also ask that we make it disappear from our
codes, since Christ proclaimed the equality of all
men, without distinguishing the color of the
skin. I just mean that philanthropists
French people who have been talking for so long about the abolition
slavery, are just bad parrots
who endlessly repeat the lessons of their brothers from An-
gleterre. English traffickers and economists
with them, prefer free salaried work to work
forced (slave), because the first is paid less
dear, since we are not forced to feed the sa-
lariated when it is not used, or when it is too
old or when he is too young. Be sure it is
that's the pure truth.

I point out that it is with these declamations
against slavery that England usurped dominion
nation of the free domain of the seas, which it has stolen from us
Saint-Domingue, after having exterminated phi-
lanthropically\a.r3iceh\sinche owner, and that she
will delight the island of Cuba from Spain. I add that it is in^

core using the same process, which it now decides
today for his benefit the question of visiting rights, which
is for her only a means of penetrating through the
sition the secrets of the commercial operations of
other States and to maintain its maritime supremacy.
But I don't yet see any means of substituting
proposed^ a solution which reconciles the two
major interests at stake in the question: the interest
superior of humanity" which calls for the abolition of
slavery; the interest of the well-being of all peoples,
which demands that the production of sugar be exclusive
vely reserved for intertropical regions, where this
production takes place under the best possible conditions
sible.

Let us examine the colonial question from the point of view of
Christian interest, social interest; let's see them again
admirable results that philanthropy has produced
theory of access rights.

Here are some recently published documents that
we have every reason to believe that they are perfectly correct,
and which will perhaps justify in the eyes of our readers,
the coldness of our admiration for British politics
tannic.

Mr. de Clarigny tells us that the slave trade sends

still today in America a hundred thousand blacks per
year, that is to say that the figure of these shipments
has not changed for half a century.

That the efforts of the English to abolish the slave trade
only succeeded in lowering black's jwix on the
coast of Africa and to raise it in America, such

' Revue des Deux-Mondes . April 1, 1845.

so that the figure of the premium oiferle for speculation
tion of slave traders, increases in direct proportion to the severity
measures taken against trafficking. This premium is
today from 200 to 500 for 0/0. Cruises
English barely manage to capture a building
slave ship out of thirty to forty. Insurance companies
rancid from Rio-Janeiro and beyond Havana, which are the
two large ports for shipping slave ships, ensure
at 20 for 0/0 and make huge profits.

Before 1840, the mortality of captives during
paid, amounted on average to only a quarter of the car-
gaison. Since that time, that is to say since the
event of visiting rights, this average varies from
third to half!!!

When the slave traders are pursued too closely by
cruisers, they have a habit of dumping their cargo
at the sea.

Space is provided on the slave ships,
so that a negro takes up less space
who died in his coffin. Also it is not uncommon to
see whole shipments of these unfortunate blacks,
cargoes of five to six hundred men, perishing
puffiness during the crossing.

Any individual in whom symptoms manifest
ptoms of smallpox, a common disease among
black, is immediately thrown overboard. The buildings
slave ships are followed at sea by gangs
voracious of sharks, and in the rivers of Africa
by alligators...

Trafficking takes place, in Africa, in certain comp-
towers called barracons. These barracons are
kind of parks where the chiefs of the country bring the cattle

2]U OF FINANCIAL FEUDALITY.

Jiumain intended for sale. Everything that is not sold

to the slave ship, is immediately shot or drowned!

The child who is born in the barracon is suffocated upon leaving the
his mother's breast!....

And some of my friends do me a crime
not to believe in the sincerity of philanthropy
Anglican! I envy the fate of those who can hear
such stories in cold blood, and without charity
extracts from them an imprecation against the executioners.

However, the ships intended for the black trade, and which are
the finest sailboats we know, and which brave
all the cruisers in the world once they hold the
high seas, are built in the ports of the United States
United, populated by puritans and abolitionists....

Fabrics intended to be bartered for goods
claves, are all English made! They go out
from the workshops of Glasgow and the factories of Lan-
cashire, and the slave traders demand that the manufacturers
English, who supply them with the fabrics, take a
interest in their speculations.

So much for the question of humanity and interest
Christian! The abolition of trafficking is an imperative
possible in the current state of relations between the powers above
vilified, and the interested philanthropy of the English has not
only aggravates the condition of the black race that it
wants to emancipate. So, it is not towards the abolition of
the slave trade, that the friends of the blacks, that the true philans-
thropes must converge their efforts.

The solution I propose, the monopoly of manufacturing
cation and the sale of sugar by the State, will respond
better, I hope, to the double demands of interest
Christian and French interest.

QUESTION OF SUGARS. 21 ^

Let us recall the situation of the French colonies and
French trade.

The colonies are ruined; their ruin brought
that of our ports and our maritime trade; our
armaments are in the process of being absolutely suspended; OUR
state navy no longer has a nursery from which to recruit its

crews in the event of war.

The sufferings of our colonies and the decadence of
our maritime power, have brought no com-
thought for the country, by reducing the price of
sugar. France's individual consumption is
remained lower than that of England,
Holland and Switzerland. The treasure has lost, in this state
of things, hundreds of millions.

Finally, the ruin of the producers of the colonies and
producers of the metropolis, concerted between the big
capitalists and supported by the complicity of inertia of the
government, must inevitably lead to this result:

“Give the fiiumcihre aristocracy ^ already invested with
monopoly of all major industries, the monopoly of
the manufacture, refinery and sale of sugar. »

So much for the question of national interest. Meadow-
tense philanthropic argument invoked by the banks
quiers protestants refiners broken at all ends.

Do monopoly on manufacturing and the coronation tent

by the state.

So, when I propose monopoly by the State,
as the only way out of an internal position
nable, I already have this argument for my case all can-
health: that the country only has to choose, from now on,

between the monopoly of the State and that of big capital
your. I no longer need to invoke, in support of my
system, the legitimacy of the principle of government monopoly
vernemental: I can, in a word, stick to it, vis-à-vis
of those even who would contest this unconfirmed legitimacy
testable, to this simple argument of human wisdom
who wants that of two evils we choose the lesser. It is
An important strong point has already been gained.

The monopoly on the manufacture and sale of su-
created by the State, has already been invoked by several self-
recommendable rities, by peaceful democracy and
by the Toulouse Chamber of Commerce. I do not have
the right to join to these authorities, that of the various
newspapers in whose collaboration I took part -

then twelve years, and who only expressed my opinion
personal nion. I am only surprised that the
southern industries and maritime trade have not
thought about including this idea in their complaints
to substitute the monopoly of the State for the monopoly of
the favored industry of the north. Indeed, this substitution
tution is all in their favor, and the cause that I support
wish it would have been powerfully fortified by a manifestation
vigorous in this sense, on the part of the main
chambers of commerce of our ports. I regret
ment that this demonstration did not take place.

The Toulouse Chamber of Commerce and the newspaper
peaceful democracy, did not ask for the monopoly of
the State only for the sale and manufacture of domestic sugar
digene. This system had the advantage of deciding the
question of indigenous sugar, and to reconcile
completely with the bill presented by the government
ment in the session of 1842, and which proposed the

redemption and compensation. This system, however, did not offer
not the complete solution of the problem, since it leaves-
knows aside the main question, that of co-sugar
lonial and the abolition of slavery. I manage to com-
fill the gap by asking for it to be extended to industry
colonial application of the principle of which Democracy
pacific and the Toulouse Chamber of Commerce have
demanded application to 1 indigenous industry: monopoly
by the State with prior compensation and redemption. As
it is very likely that the adoption of the principle of
state monopoly for indigenous industry would have en-
delayed the application of this principle to the color industry
nial, I am happy to be able to rely on the opinion
nion of two competent authorities in the matter, for
remove from my system the reproach of utopia.

Let us first put an end to indigenous industry, and
demonstrate that the absorption of this industry by
the State, was the only way to preserve small fa-
bricants of their ruin, at the same time as using
the enormous sacrifices that the treasury had imposed on itself to
support this scientific error.

State monopoly, the only salvation for industry

native.

It is quite obvious that, of all the projects presented

on the question by the government since 1837, the
last, that of Mr. Lacave-Laplagne, who asked
the complete suppression of indigenous manufacturing,
with compensation for the manufacturers and redemption of their
factories, was the most rational and fair.

The government recognized, through this proposal

tion, that the beet sugar industry was not
viable; that the immunity which had been granted to him until
that to this day, burdened the treasury with a heavy load that
the country was not to endure any longer; and he
declared a complete ban on the industry. All-
However, like the tolerance and encouragement of
government had had a lot to do with the whole
public craze for beet sugar, and
in the movement which had caused speculation to flow
and capital to this industry, the government
requested that reasonable compensation be granted
to those whom the bill was going to ruin, and who did not
were guilty, after all, of having testified
too much trust in the promises and deeds of the
government.

The ministerial project allocated a sum of four
rant million to the purchase of factories numbering
four hundred and some that existed then. The figure-
fre of this compensation was very reasonable; alone-
ment the proposal was stamped with the stamp of the epoch
that. I mean the government had well
thought of compensating the capitalists, but that he had not
not had the slightest thought of concern for the tra-
valors. This is an industry that provided work
for a few months of the year to several thousand
of individuals; we suppress the industry, we compensate
the heads of this industry, but we don't worry
more about the fate of this mass of workers to whom we
just broke the arms, as if they didn't exist. They
will see to fit in as best they can: the government
ment doesn't have time to take care of everyone.
As for the farmers, the land users who have

leases whose elevation is based only on the increase
income given to the land by the cultivation of
sugar beet, they will have the courts to ex-
talk with their owners, on the question of

know if a reduction is due to them, due to the in-
ban on beet sugar.

But this absence of any far-sighted concern
for the fate of the workers of the workshop and the ground was not
that one of the slightest defects of Mr. Lacave's project
La Plage. Once the factories are purchased, what would the
government of this capital of factories and equipment? Se
would he decide to sell the walls of establishments
as rubble, and the copper from the boilers
weight? This last supposition was quite probable.
wheat. So the State let a ca-
enormous pital and there was nothing left, not even a
instruction workshop to revive the su-
beetroot in the event of war. Improvidence of
present, lack of foresight of the future, forgetfulness of interests
treasure; Mr. Lacave-Laplagne’s project contained
a host of imperfections alongside a principle of ri-
gourous fairness.

That the government had offered to take charge of
monopoly of indigenous industry, and all the inconsistencies
venients that I have just pointed out disappeared at the
times.

First, the government took its time to
gradually arrive at the extinction of in-house manufacturing
digene. He did not suddenly close the workshops
this production to the workers: it did not bring
sudden disruption in the operations of the in-
agricultural industry. The tiller and the worker

of the workshop were notified well in advance,
that a branch of industry would one day escape them;
they were ordered to seek employment elsewhere.

Then the government smoothed the transition
as much as possible between the present state and the future state.
He began by abandoning those of his factories,
who found themselves placed in the least conditions
favorable. He imperceptibly concentrated the manufacturing
in the most advantageous localities, in relation to
the low price of the raw material, and the costs of
transportation. He naturally sobered up from exercise;
he could sell his products for a long time at a price of
returns., in the sole interest of the indigenous workers,
and without harming the interests of the treasury. He continued the experiment
rimentation of scientific processes. Finally, he con-
served France, in the event of maritime war, the

perfected elements of an industry which could
bring up to date said, replace the products of the Antilles,
and avoid to the national consumer the return of prices
vations which had assailed it under the empire.

By this means, the government appears to everyone
disastrous shock for northern industry; THE
profits he made on manufacturing even ve-
are a reduction in the compensation he had paid,
and thus the previous sacrifices were used
of the treasure. Moreover, as manufacturing
native sugar was falling, foreign sugar was called upon to
replace in domestic consumption, and the increase
increase in tax revenues promptly reimbursed
ment the State of its advance of forty million,
because the State only needed an increase in
annual income of one million six hundred thousand francs on

the sugar iuipot, to be reopened with its new
disbursed. Now, according to Timpùt's figure, he sullied
current, a demand of two or three million
kilograms more, of foreign sugar^ for pro-
bring this increase in income of one million six
one hundred thousand francs which represents interest at 4 per 100
of forty million.

All the reasons therefore came together to make
resolve the question of the indigenous sugar industry,
by the monopoly of manufacturing and sales to
profit of the State. The interest of manufacturers, that of
farmers, that of workers, the greater interest
of the treasury, both demanded this solution. But
this solution disrupted the ambitious plans of the top
banking barons, who aim precisely at the acquisition
apparently the same monopoly on their behalf
staff. She was abandoned; not a voice
Chamber did not dare to point out the trend and the aim of
1 Delessert amendment.

Today that the documents published by the mid-
Ministry of Finance revealed to us that trade
French export market has suffered over the past ten years
unwelcome pressure; today that the port of Le Havre
petitions to express his distress and complain about
monopolization of all commercial transport
by the United States merchant marine, perhaps the
Would the House understand better that there is an emergency?
not to let this depression increase, and would
her a more favorable reception to the proposal of

Mr. Lacave-Laplagne, who would certainly have had the advantage
tao;e to stimulate the demand activity of our colonies
and from abroad.

But the monopoly on the manufacture and sale of
indigenous sugar by the State cannot produce all its
useful results, that the day he binds himself to the monopoly
of colonial industry.

It is well understood that, in this word monopoly
of manufacturing by the State, I understand the monopoly
of the refinery. It would be too absurd for the government to
to monopolize the least lucrative branches
of the sugar industry, to abandon the branch
the most advantageous, to private speculation, to high
barons of capital. Sugar refining is only
last manufacturing operation. He is antiration-
nel and uneconomical to cut this manufacturing in
two.

The most positive data from science and
experiences of Mr. Péligot, suppose, have we
said, that the vesou, the liquor coming from the crushing
tion of the cane, contains the fifth part of its
weight of easily extractable crystallizable sugar.

It is at most if we manage today to
using routine processes used in the Antilles,
to extract 6 percent of the vesou, that is to say that the
two thirds of the saccharine wealth of the cane are
lost due to lack of perfected processes.

However, the settlers of Saint-Domingue sold
sugar three cents a pound, say thirty cents a pound
kilogram before 89, and we know what benefits
enormous these settlers withdrew from their industry at this
price. It was then calculated that the work of each black
produced his master two to three francs per day.

Today, despite the imperfection of the processes,
despite the overwhelming burdens of appalling wear and tear,

the cost price of sugar from the colonies does not exceed
the figure of forty to fifty centimes per kilo-
gram. The planters of Bourbon and the West Indies
consider themselves lucky, when the price of fifty kilos

grams reaches the figure of twenty-five francs, that is
that is, fifty cents per kilogram.

The colonies not having the right to refine their
sugar, are obliged to ship it raw to France. Of
this results in immense harm to them
by the double cause of the increase in prices of
freight, insurance and waste. The sugars would weigh
less if they were refined, and would pay less
freight therefore. The waste of the goods is
would be almost zero.

We will see at first glance what news
path to wealth would open to colonial industry, End-
introduction of improved extraction processes,
the diffusion of low-cost capital, and the accumulation of
manufacturing and refinery output between
the hands of the state.

Let us first introduce the improved process, and
let us only double this production of sugar from
West Indies we could triple, and don't go out
of current consumption.

The production of our colonies which is today
of eighty million, will rise to one hundred and sixty
million kilograms. It therefore provides the entire
of consumption in the metropolis (one hundred and thirty thousand
lions) and leaves a surplus of thirty million kilos
grams which will have to be re-exported abroad, if
national consumption does not increase. These hundred
sixty million kilograms will pay the State a

tax of eighty million at the current tax rate
jar. This will already be double the current income.

But let's calculate the effects of simply doubling the
product on cost price. The cost price of
kilogram of colonial sugar is today four
rant centimes approximately. As soon as the same quantity of
liquor will produce double the amount of sugar, the
cost price will fall by half. He will no longer be
than twenty centimes or ten francs per fifty kilos
grams.

Now the State does not pay 20 percent like
the settlers of today for the rents of capital
which it uses in the manufacture of sugar: the State trotivc
money to its sufficiency, at the rate of 4 and even

3 per 100. It will be necessary that the cost price of the
sugar is affected by this reduction. On another side
the State accumulates the profits from manufacturing and
refinery; and waste, freight and insurance costs
rancid are reduced to a considerable extent
through the on-site refinery system. Finally, and
for the last reason, the State which collects a tax on
the sale of the product, does not need to be allocated to it
a benefit in his capacity as producer j it would be double
job.

Let us therefore increase this cost price (ten francs
fifty kilograms) of the tax tax of five
as many centimes per kilogram is a sum
thirty-five francs for fifty kilograms
that we have to pay to the State. Come now
taking into account transport costs, waste, insurance, and
we generously increase the five francs to fifteen francs
as many kilograms, that's the price of sugar at five

as many francs as fifty kilograms, let's say one
franc per kilogram. Well, I say that at this price,
which is the normal price of sugar in a large number
countries of Europe, the consumption of the po-
French population will double in a few years. No-
Let us not forget that we had the right, according to
the exact data of science, to triple the yield
ment of the vesou and not just doubling it.

Let us see in fact what results a reduction in
about half in the price of sugar, would bring in
the domestic food regime in France,
and in the general consumption figure. We
can get an idea by comparing the
per capita consumption figures in France and
in neighboring countries.

Based on a population of nearly thirty-
five million inhabitants, and on a consumption
of one hundred and thirty million kilograms of sugar, the
consumption of each individual in France, rises
would today be a little less than four kilos
grams per year.

That of the Dutch, the English and the Swiss
amounts on average to a figure three times as considerable
maple, say twelve kilograms. We see that the
French consumers still have a way to go
before arriving at the luxuries of the Angle consumer-

land, Switzerland and Holland.

However, when we compare the diet
silence of the peoples of these various States, we arrive inevitably
cement to this conclusion, that the consumer
French is the one whose usual food requires
most emphatically the condiment of sugar.

H 15

In fact, butcher's meat is cheap in
England, Holland, Switzerland; the worker
of all these Stalls can make it their ordinary food.
nary; fish are also very common there. There
meat and fish are food bases that
repel sugar.

In France, on the contrary, butcher's meat
and fish are prohibited at three-quarters of the po-
pulation. The food there consists almost exclusively
vement, for around twenty million inhabitants
maybe, bad black bread, corn pancakes
or buckwheat, chalainnes and dairy products. Wine,
which is said to be so common in France, is also outside
of the reach of the mass of workers who fill it
place with an infinity of acidic drinks. Well,
there is not a single one of these foods, a single one of
these drinks which do not require the addition of sugar,
as a primary condition of approval and healthiness.
All those thick, tasteless pastes that make up the
background of the food of Breton, Limousin,
peasant from the East, are transformed into delicious desserts
cats on the rich man's table, by the simple alliance of
sweetened with flour. Eggs, potatoes,
bad fruits, milk, all nutritional substances
ments that nature has placed within the reach of the poor
field worker, are also those who work
laugh most easily with sugar. The coffee with milk,
which suits all temperaments and all
ages, but especially women and children
favorite, coffee with milk has already become
with us the bottom of the food of rich women
and poor women from the cities; the use is even

extended to rural women. Than sugar
undergoes a reduction by half, and before two years,

the use of coffee with milk will have become general for
female population, in nine-tenths of
tairies of France. I don't see what philan-
thropy of the most enlightened administrator could
to desire better at this moment, to introduce into
the diet of populations one of these improvements
liorations that everyone talks about so much. Alas! there is more
to do for the people with the reduction in the price of
sugar and the price of meat that with all the laws
of Lycurgus and Minos; but the price reduction
of a commodity of primary necessity, hardly ready for
sentence and grandstand effects; then we leave it
subject aside.

Based on this comparison of the diet
silence of the French people with that of other peoples,
we are entitled to assert that the reduction in the price of
sugar at one franc per kilogram, would double before five
years the general consumption of this commodity, and the
would bring it to two hundred and sixty million kilograms.

So, still admitting that production co-
loniale provides one hundred and sixty million kilos
grams of sugar, producing an income of four
thirty million, there would be left for production
foreign one hundred million who would produce on their side
an income of seventy million to the tax authorities According to
these figures, the income from the sugar tax in five
years would therefore amount to one hundred and fifty million.

We see that here the income increases at the same time
that consumption, and while the price of the product
tax imposed decreases. This is the diametric result

opposite to that of the current system. Here we come again
to the true principles of financial science.

I did not involve national sugar in this
supply of two hundred and sixty million kilos
grams, because I assume that the administration
would have had time to get rid of, in five years,
of the industry left in its charge, and that the only
establishments preserved would only be in quality
of schools.

And there is no reason to complain about this figure of one hundred
fifty million income, as exorbitant,
fabulous. The sugar tax brings in one hundred and twenty thousand
lions, in England. However, the population of the kingdom

united amounts in total to twenty-five million inhabitants,
and from these twenty-five million, we must subtract
at least seven for the Irish population, popula-
foreign to the diet of sweets, and who dies
of hunger for three months of the year. It would not be
no. even for the French population, which is
accessible to the increase in consumption of
sugar in general. But eighteen million for
the real figure of English consumers is roughly
almost half of the French population. So, I don't
don't see why the tax wouldn't amount to one hundred and fifty
Quante million francs for thirty-five million
of French consumers, when it is one hundred vin^^t
million francs for eighteen million English people.
An increase of one hundred million in income for
the State represents a capital of two and a half billion,
at the rate of 4 percent, ials of the discount of the
Bank of France, which I already find exaggerated, but
which I nevertheless took for the normal interest rate

wrong. With this capital of two and a half billion, a government
intelligent government could do many things.

It is in the order of logical ideas that an increase
doubling, occurring in production and
in the consumption of colonial sugar, leads to a
equivalent increase in the number of our ar-
maritime services and that the foreigner, who sells to us
would have a hundred million kilograms of sugar, would have
also to ask for some products from our industries
national, in exchange for this placement. Maybe,
then, the official figures of our exports cease
would they be afraid to present such alarming results
than those of two years ago.

These are, at first glance, the results of a
simple improvement in manufacturing processes
of colonial sugar, improvement combined with the
monopoly on the manufacture and sale of sugar
by the state.

We must not lose sight of this consideration.
capital tion, that the improvement of the processes of
manufacturing can only be carried out under the influence of
monopoly.

It is, in fact, the manufacture of sugar from
cane, like that of beet sugar. It is
an industry that requires, to be operated with

success and produce the most brilliant results,
huge establishments and capital advances
huge. I am surprised that the high bank of medicine
tropole did not think of monopolizing the manufacture of
colonial sugar as it wants to monopolize that of sugar
native. Because it was still one of these fields of
battle where fortune had to declare in favor of the

big capital. The fragmentation of shared property
nial and isolated manufacturing which led as
everywhere Tusure following them, were two of the main
causes of the decline of colonial prosperity. It is
the lack of sufficient capital which prevented the settler
to take advantage of the discoveries of Euro-science
pagan. The owners of Guadeloupe and
Martinique could also have resorted to the association
which consolidates credit, reduces incidentals and
cost price and doubles profits. The settlers of
Antilles have no longer thought about using this means
that the colonists of France, and their weakness, result
of their isolation, delivered them to the mercy of the owners
severs of capital. In the colonies, as in the me-
tropole, it's the usurer, it's the parasitic intermediary
who benefits from all the products of the slave's labor.
The exploitation, by the capitalist, of the manufacturer
and of the worker, of the serf, free or not, is a law
general which does not suffer from exceptions, and which does not vary
not with latitudes and social constitutions.

If the example of what is done well on one point
anywhere on the globe, in any branch
of industry, had the power to open the eyes of
blind, the settlers of the West Indies could have realized
for a long time an admirable system of association,
taking a model from the fruit farms of Switzerland and
Franche-Comté. It was very easy for these colonists to
create at home, in the middle of each cultivated canton,
and at common expense, a vast factory, equipped with all
the perfected devices, where everyone would have come
bring the contingent of his cane harvest, to
then be remunerated on the general price of the sale of the

sugar, in proportion to its intake of material
first, after overheads deducted. They were
huge less initial establishment costs;
it was a single factory, a single pressing workshop,

a single boiler for fifteen, for twenty factories.
The crushing was done in a big way and in the moment
the most favorable; the most expert workers
were called upon to direct pressing operations,
defecation and cooking; it was a huge
finally, economy of buildings, materials and intermediary
ruinous diaries. But the fruit farms of the Alps existed
for centuries, when European states have
founded their colonies, and the wonderful ortranlsation
fruit plantations is still barely known today
in Europe: all the more reason should it be ignored
in the West Indies. It took, as always, the lesson of
experience and ruin, these two great institutions
trices of individuals and peoples, to learn
to the colonists of America the disadvantages of the fragmentation
ment and benefits of the association; and the lesson is
arrived a little late; but in the end it's better late than
Never. All is not lost for the settlers of our
Antilles, if they want to seriously try the applica-
tion of the industrial and agricultural association. The ma-
chines that simplify work and facilitate
solution of social questions in slave countries,
can change the face of colonial things, in less
of a year or two.

The State alone can achieve, today, in
the interest of the mass of consumers, these mer-
good results of the association that the private industry
vée, abandoned to herself, was unable to glimpse,

although a few isolated attempts have taken place on
some points of our colonies, in Bourbon, by
example. The State has unlimited capital at its disposal
the loan, if not his own wealth, provides him with
the most advantageous conditions; the State is alone in
position to adopt, without worrying about the amount of
first establishment costs, all processes
advanced technologies that can increase the performance of
the walking stick; the State alone can designate, in perfect con-
birth of cause, the localities where must be established
the central factories which must serve the canton of
production. I assumed the State vested with a monopoly
of indigenous fibrication. In this situation, the state
I find the owner of the immense equipment per-
fected from the metropolis; it flows into the new
establishments of the colonies, this material became useless
on the ground of the metropolis. The discoveries of the
science, applied to manufacturing and perpetuated by
indigenous education, receive useful employment

in their application to colonial manufacturing. Linen-
compensation of forty million, paid to the industry of
the metropolis, is further diminished by the opportunity of this
placement of equipment that would have been necessary, without this
resource, sell by weight of the metal. The cons
experienced masters of beet factories come
also apply their talent and experience
for the preparation of cane sugar. Nothing is lost
of these admirable efforts that scientific genius had
made to fight against the will of God, stronger
than the genius of man.

If the introduction of a single improvement process-
ment in a single branch of sugar manufacturing

colonial was enough to lead, as I have demonstrated-
very nice, such a big reduction in the price
sugar, what will it be like when the general adoption of
this superior process, so many others will join
very essential improvements? — The management unit,
— the economy of hands which is a great happiness here,
facilitated by the large-scale use of machines, — the
absolute elimination of all incidental manufacturing costs
fragmented tion, — the meeting in the same establishment-
ment, the refining industry and the manufacturing industry
cation. I said that God had sprinkled the sugar
profusion on earth, so that man could encounter
be everywhere, with the greatest ease, the means
to feed; I said the sugar must be something
day the most common production, that which the
consumers could obtain at the lowest
price... The attribution of the monopoly of manufacturing and
of the sale of sugar to the State, would prove, before which
over the years, the accuracy of my assertion. If the juice
cane fresh contains, as science indicates,
twenty parts out of a hundred of easily extractable sugar,
The State factory will certainly extract them, and it will
will need to further increase the consumption figure
general and treasury revenues, which seemed to us
already prodigious.

Here is yet another important consideration that

is linked both to the interests of the culture of
cane and those in the manufacture of sugar, and who must

find a place here.

It is accepted in agronomic science that the

the most fertile land gets tired and exhausted in producing

always the same plants. Nature is the enemy of

the monotony. The example I cited of the culture of
beet in the North, is an unfortunate demonstration
erly too rigorous of this axiomatic truth.
This fatigue of the soil manifested itself in the cultivation
Caribbean. The settlers of Martinique and the West Indies
those who can only cultivate cane, have been obliged to
aged to resort, like the farmers of the metro-
pole, using energetic and expensive fertilizers,
bone meal, with putrefied cod. The culture of
cane therefore absorbs today a large quantity
animal black. We know that this product also plays
a big role in the purification of sugar, as
bleaching and disinfectant material at the same time. But everything
the neighboring continent of South America can
provide this important product at a low price. Troops
countless ruminants graze in the savannahs of
Orinoco and the Amazons, in the pampas of Brazil
and the Rio de la Plata. The inhabitants of these regions,
who do not go hunting cows and oxen ^uva-
aged only for leather, then abandon the corpses
from these animals to jaguars and vultures. He is
probable that a government which would possess
considerable refineries in the Antilles, would consider
take advantage of the bones of these animals for the manufacture
tion of animal black, manufacturing all the easier and
more economical than fuel from virgin forests
is very close, it is probable that this government will
would, by its request, be an industry of this kind
to be based on some of the points of the coastline
closest to the Antilles. The low price of black
animal would add one more double element to
the prosperity of colonial industry.

QUESTION OF SUGARS. ÎSÉ?

I brought it to the figure of one hundred and fifty million
the annual tax that sugar can pay, by means of
reforms indicated. I declare in my soul and con-
science that, far from seeming exaggerated to me, this increase
income is still much lower than
that which I expect from the institution of the monopoly of
the state. I repeat that when the sugar tax gives
one hundred and twenty millions in England, and the tobacco tax*

hundred million in France, the sugar tax cannot
stop in France at one hundred and fifty million.

And I'm not done with my monopolies. The con-
sugar consumption cannot increase in the
proportion that I have reported, without leading to an increase
parallel growth in the consumption of products
which usually go well with sugar, like
tea and coffee. And when the people have seen the mono-
pole of the State to be announced by the reduction in the price of
consumer goods, and the increase in re-
come public, the people will come back from their prejudices
absurd against the monopoly of the State, and it will be the
first to demand that the trade be stripped
anarchic of its privileges, to put on the government
vernment. The conversion of the people will be as much
faster, that he will have recognized that it is for him the
only way to avoid fraud and misuse
patented ringing. There will still be around fifty
millions, at least, to be won for the

'Tobacco is exclusive to the consumption of wine. I do not understand
not only in the wine investigation which has caused so much noise in recent
In recent years, no economist has thought of attributing to consumption
incredible mation of the labac, the share of influence due to it in the
reduction in wine consumption.

treasure, on the monopoly of colonial foodstuffs, other
than sugar. Total, two hundred million. Nothing more
easy while completely abolishing the salt tax,
a sacred product that should not be imposed anywhere,
because the low price of salt is for agriculture, mother
nourishment of all industries, an essential condition
a sign of progress and prosperity. When the farmer
French culture will be able to freely dispose of for
fattening of livestock and making cheese,
of the immense natural resources offered by its
territory so rich in rock salt mines and provided
vast salt marshes, it will be easy for it to produce
cattle as cheap as any of the others
countries of Europe, and thus put the meat of
butchery within the reach of all workers. Finally, at
the help of this enormous surplus of receipts over the income
of the tax on colonial foodstuffs, the legislator may
provide a corresponding reduction in tax
of real estate property, and especially in that
of the vine. Is it not supremely iniquitous to
strike the vine of direct tax, when its pro-
dues are hit in all forms by the tax

indirect?

The day the government takes the monopoly
banks and insurance companies, that of canals and
railways which he has no right to alienate,
that of colonial foodstuffs; the day when it will have constituted
killed agricultural credit, financial feudalism, I
say it, will have reigned. Wear, chicane and grip
public ringing will have disappeared with it. The truth
will be entered into commercial relations. The sense-
religious belief, belief in a good and just God,

which was only dormant in the heart of the worker,
will reignite there with the certainty of well-being, and the
people will bless the power which freed them from this
annual tribute of billions that he paid to the Jews, his
tyrants.

All this can be achieved by simple measures
financial, and does not even require recognition
prerequisite of the human right to work.

And the Jews! they will tell me, and the grocers-druggists
which make the strongest guarantee of the order of things
current? What will become of all these fallen kings, when
you will have established outlets of sugar, tea,
coffee, cinnamon, like tobacco shops,
powder and stamped paper; when you have made
the management of these debits a reward and a pri-
vilège for the servants of the State, a prerogative for
the people?

I answer that the Genevans and the Jews are rushing
will be to turn the organizational faculties towards the good
superior qualities that they received from heaven, when he
There will be more benefit from doing good than from doing evil...
And then, when we bleed a marsh with crusty water-
pissing and felid, to transform it into a ver-
grazing, is there any need to worry?
ter the fate of the evil reptiles that croaked
in the mire!

I repeat that there is nothing against the monopoly of the Elat
only one objection, but the most formidable of
all the objections for a demoralized people and
for lazy ministers; This is the one I have so-
noted from the beginning of this work: that it would be too much
beautiful"

As I finished this chapter, I was given a
copy of the Journal des Débats of I don't know anymore
what date, when someone made me read an adorable sentence
of impudence and conceit, and which reminded me of this
comic formula of old acts: which, in its qua-
ity of fjentilhomme declared that he did not know how to write or
gner... The Journal des Débats, after having delivered to our
admiration the result of the Herculean labors of mid-
nistres its bosses, that is to say the remaining reheated
from the program of the previous session, strong projects
aborted, postponed, force concessions of roads
iron to the Jews, etc., etc., the Journal des Débats adds
was silent in his most agile and clear tone: By
example^ the ministers did not bring to the chambers
ca project for general reform of society...

Hey! who had accused them of such a crime, your
ministers. Good Lord! Poor ministers!...the-
which, in their capacity as depositaries of power, have
declared that he had no idea of reform or improvement in mind
social liorations, of this questioned

A firm that dares to boast of its laziness and its
lack of intelligence, in the face of the public, who knows they have no
lasted six years, only to have flattened himself before all the
difficulties, and who makes his longevity a merit!
I don't know if the official journal of Madame de
Pompadour or M. de Calonne would have dared to say so
so much.

But I forget that I still have to deal with the question
of black slavery and that of co-emancipation
lonial.

Abolition of Pesclava.

I have stated my opinion on the question of slavery.
Slavery is a disastrous relic of bar times.
barie, an institution which must disappear from the code of
civilized and Christian nations. But to profess
this opinion, I am not the dupe of the beautiful pa-
roles of English and Protestant philanthropy. I
believe in the sincerity of Wilberforce and Erskine,
no to that of the British government, which has never
but thought of exploiting, for the benefit of its interests
exclusive, the religious prejudices of its nationals.

The oppression of the Irish, no longer a slave a hundred times
that the black of the West Indies, does not allow me to add
faith in the protests of the English government, in
favor of emancipation and freedom. The aristocrat-
no English person saw in the abolition of the slave trade, I
repeats for the twentieth time, that a means to ruin
the maritime power of France and Spain,
by taking away from these two States their rich colonies of
Santo Domingo and Cuba. The trade alone of
Santo Domingo, before 89, occupied a thousand ships and
fifteen thousand sailors. England did not think of sup-
take precedence over slave labor only after it has seen the light of day
to found free labor in its Asian Indies, and to
monopolize by this means the monopoly of the trade of
sugar. This is the goal that it pursues per fas et nefas,
for half a century. But because the aristocracy
English has soiled, by touching it, a Christian principle,
this is no reason why a generous people
rejects this principle. France must adopt it,

milk, because it is just, and although England
made him serve his Machiavellianism.

The whole question is in the transition mode
from slave labor to free labor. This must
transition protects acquired rights, while making
to the slave his inalienable rights as a human creature
Maine.

The learning method, put into practice by
England in its colonies in the West Indies and on the Island
of France, did not produce very brilliant results.
It is a matter of finding a superior transition process.
laughing.

We saw by the simple exhibition of the blessed
results of the application of visiting rights, what the
black race had to gain from the abolition of the slave trade.
Is it sure now that black, treated with hu-
manity on the land of America, regrets the fields
happy with his native country as the phi-
anthropes? Because we know that this native country, so regretted,
is a country where fathers sell their sons, where
men are in perpetual war, and where the winners
The warriors sometimes eat the vanquished.

English philanthropists and their plagiarists
France slandered the slave trade, when they wrote that

the trade in human flesh, by offering food
to the greed of the leaders of the black tribes of Africa
that had thrown on this unfortunate country a
new element of discord and war. The war
existed before the slave trade, as it has existed since
that the slave trade is abolished, because war is the state
normal for savage and barbaric peoples. Only,
before the slave trade, the victors killed the prisoners:

ADOLITION OF SLAVERY. ^M

some ate them. When the milking was
established, the victors sold their prisoners
to Europeans, instead of killing them. They came back
to their ancient customs, since this outlet
is closed to them. I heard an Arab from Algeria say,
who had traveled in the interior of Africa that,
far beyond the great desert, a negro is selling
dait for the value of a bag of dates, since
the Europeans no longer bought them, and the chefs
were frequently given to each other, by way of
of pastime, and as a testimony of good
friendship, the spectacle of the decapitation of one or more
several prisoners. The number of victims depends
told of the importance of the character we wanted
honor.

If this is so, and if the reports of Mr. de Cla-
rigny are correct, we must conclude that the abolition
of trafficking, considered from the point of view of charity
Christian, is not one of those measures whose
friends of humanity have so much to applaud.

I have also sometimes wondered why
Englishmen who push the spirit of proselytism so far
biblical, had not considered trafficking as a
means of returning to the worship of the true God of the people
idolatrous actions. I am always afraid, I admit, of this
British charity.

The principle of true charity does not require
deletion f but simply the re[/ularization of the
treaty.

The principle of charity requires that civil states
lized will redeem themselves from barbarism and savagery
their slaves, to initiate them into civilization and
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2k2 OF FINANCIAL FEUDALITY.

Christianity, to make them a less cruel fate
in a new homeland.

The transplantation of exuberant populations of
Africa on the virgin and uninhabited lands of the continent
American, is a social policy measure that
calls for the interests of all European peoples, including
including the English people. If the European worker,
which I deny, is unfit for the cultivation of the soil of
West Indies, if only black can endure without fatigue
the heat of the climate of equatorial America, it is
one more reason to believe that God has reserved for
black race the agricultural conquest of this continent; and the
European governments have nothing better to do
than to subscribe to this will of God.

The regularization of trafficking by the State,
by the State Navy, by the State Commissioners,
is, in my opinion, the first step to take to
achieve the real emancipation of the black race. That
this emancipation is therefore decreed by a new
European Congress which reviews the decisions of the
Congress of Vienna, and that the trade is carried out in the name
of the Gospel, on the largest scale. That we don't
does not limit itself to restoring freedom, that is to say, to laziness
tise and poverty, a few thousand black slaves
in the West Indies, while we leave millions
on the land of Africa, exposed to all the rigors
of the law of barbaric warfare. Let us apply the
remedy at the very source of the evil. We see that I am
far from the Anglican philanthropy of An-
England and France. This is no reason why
I am wrong, on the contrary.

English government philanthropy aims to

ABOLITION OF SLAVERY. If iS

return to savagery and slerile all the soil of^
West Indies, to secure its possessions of India
the eastern monopoly on sugar production.
England does not want the good of the Cuban slave
or Martinique, but the evil of his masters. We
we must not suffer. French and men of
sense, that the enormous capital spent for three hundred
years in the Antilles, to gain the soil for cultivation,
is lost to society. We can't want
that the sacrifices of these generations who drank the
venom of virgin lands to make homes
healthy for future generations, do not benefit

Ihumanity. The generalization of trafficking, in the name of
the Gospel and through the care of civilized Europe, here
the solution of the problem of the emancipation of the race
black !

But how can we preserve the soil of the West Indies
cultivation of cane and coffee, and at the same time emancipate
time the slaves?

There is a way. France must apply as soon as
today to its colonies the system that all
European governments will have to apply to theirs,
when Congress has reestablished the slave trade, in the name of
the Gospel and humanity.

The government must organize colonial work ^
found the agricultural workshop in the colonies, by means of
constraint first. '^

I want to recognize that in principle the role of
producer does not belong to the State, and that the pro-
duction is one of the functions of the municipality in a
well-organized society. The true role of the state is
that of distributor of products, the commercial role

cial. It is up to the State to regulate the relations of production
tion and consumption in the interest of all, of
ensure that deviations from unregulated production are suppressed,
to guarantee the fairness of the price and quality of the
products delivered for consumption. But the regime of
Colonial labor is based on slavery, an institu-
tion of times of barbarism, a social fact which must be
take this into account. Constraint is still necessary
to transform this abnormal fact without shaking , following
the requirements of civilized and Christian law; and it's
for this reason I ask for the State, exception-
ni'Ucmcnl, the investiture of the property of the territory
colonial West Indies. If colonial labor was governed
by free industry, I would simply ask
for the State the monopoly of manufacturing, refining
finery and the sale of sugar. But we are
here under the influence of the exceptional fact and under the law
pressing necessity. We will see that the path that
I propose to return to the natural order of things,
is the wisest and gentlest.

The government will organize colonial work, and
will create an agricultural industrial workshop in the colony.

He will proclaim the abolition of slavery in the
French colonies. This measurement will be preceded or
accompanied by the redemption of slaves and compensation
to the settlers. These are the recognized human rights^ in
at the same time as acquired rights are respected.

To gain free disposal of your savings
and in his person, the emancipated black will have to provide
to the State a certain number of years of work, pen-
“which time he works part of his wages
will return to the treasure. 1/other part, capitalized by

TKlat, will be given to him at the expiration of his time of
service. It is right that the slave released
compensates the State for part of the sacrifices that the State
imposed himself to redeem him from slavery; he is
just that the emancipated slave pays the labor tax
like the conscript of the metropolis pays the tax
some blood; and the conscript from the metropolis would be happy
to be able to free yourself from your debt, at the same price as
the colony worker.

The government therefore organizes an industrial army
trielle for agricultural work in the Antilles.

This army is recruited through trafficking.

White people can be admitted and acquire
in its ranks fortune and ranks.

Service in the army of agricultural workers
is the transition between forced labor and free labor.

The State has no slaves; the state service is not
not a slavery; this service is never dishonorable.
The regime of the new army, moreover, would be or-
ganized in such a way as to give pride of place to zeal,
good conduct and ability; the grades are given there
would also not be based on merit, and many workers
free would probably come from the metropolis
even, ask for a place in the colonial workshop. The Your-
establishment of the government would be provided with all
these guarantee institutions which ensure the fate of the
worker against the eventualities of poverty. Of the
priests and teachers, paid by the State, would have
responsible for developing among these new recruits
civilization, among these child peoples, the feelings
ments of religion and morality. Doctors
would be responsible for preserving public health

that. The workshop would be the child's school and the camp of adult work. Black, completely emancipated and free to leave the colony at the expiration of its service time, would not leave her and continue to serve there as a free worker; because a re-honorable treatment would be granted to the worker after a certain period of service. By this means, capital buried for centuries in the exploitation of Antilles, would no longer run the risk of being lost for France.

Thus, the solution by state monopoly reconciles all the higher interests that the question brings into play Thursday. I summarize and finish: — Abolition of the slavery, — compensation to settlers, — substitution of the State to the current owners of the land, — organized tion of colonial labor by the State, and founding of the industrial agricultural workshop, — obligation for black emancipated from serving the State as a worker for a certain number of years, — monopoly manufacturing, refining and selling of sugar by the State.

This is the complete solution to the colonial question.

CHAPTER XII.

Summary.

The State is the superior form of association between all the inhabitants of the same kingdom. It's a pu-see delegated by all and acting in the name of all. What less powerful forms of association can do wind realize, even more so this one realizes them-she said. It is therefore up to the State, in principle, to sion to organize the metropolis workshop like that of the colony.

And this mission to organize work wherever either, in the colonies as in the metropolis, on the continent of Africa as well as that of America, this mission is the only one that should claim

the true statesmen, the SuUys, the Colberts
and the Christopher Columbuses of that time. The organization
tion of work is the question of the day, the question of
greetings for all the old states of Europe whose
constitutions are cracking on all sides on their props
worm-eaten.

But it seems that these old States have taken the side
to be distracted by the dangers that threaten them, and that
the sovereigns, in their dynastic selfishness have
adopted the system of Louis XV: This will last well
as long as we.

As much as you, alas! the thing is not good

safe; for the day of atonement is quickly approaching
for all oppressive powers; and the ruin of
guilty can lead to that of the innocent; and the
threat of punishment advances from the points of the horizon
zone, where these blind powers do not notice themselves
prepare for the hurricane.

Because it is the social war that is beginning, I
say it; the war of those who have not, against those
who own; the war of the hungry against the full;
a merciless war of reaction and extermination.
National rivalries are dormant, if not extinguished;
intelligence has come to the oppressed from the excesses of
the oppression; they calculate their forces and their numbers;
they no longer ask only their lords and
masters account of the abuses of conquest; their feelings
times and their hatreds carry higher.

Civilized nations, delivered from the scourge of
external war, threw themselves headlong into
industrialism. Industrialism brought about the mid-
anger of the individual, the enervation of the race and
congested cities, centers of riots and revolutions
lutions.

The Silesian weaver sets fire to his workshops,
like that of Manchester, like that of Lyon.
Songs of the Proletarian^, of the Potato- or of
the Shirt^ y all these worker protests
oppressed are the same cry of revolt and war,
to which all can respond to a given signal

'War cry of the Lyon workers; Work, work, work
keep silent, it is the idle who will reap. ...

* Same, German workers.
'Same, English workers.

the serfs of European industrialism. Discite justi-
lia m moniti...

But since all these old Euro-companies
pagans are worked with the same evil, how then
Has the idea not yet occurred to the councils of the powers?
meetings of Europe, to understand and consult
to ward off the danger and prevent the explosion? From where
comes that the idea of colonization on a large scale did not
again, in these councils, the importance of a question
Urgent higher education?

So do they not feel that this question
of colonization is directly or indirectly connected to all
the social problems of the time?.. Plethora of
States, unlimited extension of pauperism, fragment-
land, reduction of wages, commercial fraud
cials, permanent fermentation of ideas, instability
powers, the question of colonization affects
by the roots to each of these crucial questions
tales. It is impossible to move it without shaking them
all.

The question of colonization is not of interest
exclusive, of national interest; she is not English,
French, Neapolitan, German; she is of interest
European; it is of Christian interest, of uni-
verse. So, let the offices of London, of Paris,
of Naples, of Germany therefore unite in congress,
to try to resolve it for the purposes of Christian interest.
Hey, universal!

Since they held these congresses to oppose the
ravages of revolutionary ideas, why not
institute one in order to stop the ra-
waves of misery and hunger, scourges of much more

ment formidable for established governments that
all the progress of liberal ideas.

While European populations die
of hunger on the native soil and suffocate for lack of air, the
rich continent of America calls inhabitants

to bring to light the riches buried in its
ground. Since steam has reduced the distance and
tenfold the length of hours, this continent touches Eu-
rope. Rulers of overpopulated empires, hurry
you therefore to dump the overflow on the deserted ground
of your states. Doesn't England have its Ir-
moor, Russia its Poland, France and Germany
their congested cities, to cure this disease of
plethora which causes so much alarm to their princes?...

When the beleaguered proletarian demands everywhere
its leaders to live by working or die by
beating, will these leaders always confine themselves to
sure as the last part of his wishes!

Formerly, in the glorious times that our fathers saw,
the French nation declared itself the friend of all
oppressed nations, and his will weighed in all
the councils of the powers. The French nation pro-
proclaimed the human right to work; she preached to
loudly the crusade against despots, and do not
did not beg for absolutism the forgiveness of its glory and
of his freedoms. The French government today
repudiates the noble heritage of 89; as if he had to
reddening from its revolutionary origin, it was made
humble and small before the powers to make it
forgive. Instead of proclaiming the abolition of au-
mone and the right of all to work, he abandons the
profits from work to the parasitic banker. 11 uses the

national labor income to erect bastilles
against the freedoms of the nation. And if some generous
speaker asked this government to open the soil of
America or French Africa to all the outcasts
of European civilization, and to make them there at
all a new homeland, absorbing the various
nationalities of the defectors, in the holy nationality
of misfortune", lazy ministers would stand up
immediately to say: that their government has not
to occupy oneself with these utopian daydreams;... and the slow
tomorrow the shameless scribes of these heartless ministers,
would call the speaker a Marat or a poet...

Listen, Pharisees and scribes, you deceive yourselves
on the power of long-suffering of a genera-
reuse, the cult of the golden calf will not hold in our country.
You talk about the future; I don't know even if the
time remains for you to work on repairing your follies.
Bourgeois freed from 89 and freed by the grace of

people, gratitude has not spoken to your heart, and the
punishment of the aristocracy that preceded you does not
was of no use, woe to you! because it is always too
late to understand justice, when the people op-
prize-winner has risen!

And you also, be cursed, you false teachers of the
conomism which betrayed true science for gold
and the people; who glorified theft for gold and
theft; who denied evil to free you
to seek a remedy there!... Woe to you, apostates
of the free woman who you are made Jews to ob-
hold some power and gold in the kingdom of Judah!
Woe to you who threw the first stone
daughter of the poor, writing that prostitution had

of other origin than the disordered love of luxury and
enjoyments; because all baptisms of official virtue
will not cleanse you before God of these im-

magpies!

TO MINISTERS.

<>

July arrivals, hosiers, robins, teachers
gues, ministers by the grace of the people! what did you
you have done for sixteen years for this people, of their victory
and the power he had left you? Sons of
bourgeois released from 89, in what currency do you have
paid to the worker the debt of your fathers and yours?

What new right, what new freedom do you
you added to the sum of the rights and freedoms of the
people ?

What care did you take with his moralization, with
his dignity, his well-being?

What are the rings on his chain called?
which you have broken; the illnesses of his body and

his soul that you healed?

Twenty-one billion and more have entered since sixteen
years in the coffers of the State whose keys you hold.
What have you done with this wealth in the interest of
people? what plot did you detach from these
mountains of gold to build nativity scenes
age, from the Invalids to old age, from shelters to
young girl against prostitution?

By what benefit must the people call you?

July ministers:

For those who have seen you at work or heard you
in the Council, very close'; for those who know

little red blood that passes through your heart, the little
of good will which lies in your brains, the name which
the one that suits you best is that of lazy people.

And make no mistake about the indulgence of
the epithet, because, in my eyes, in the days when we
are, laziness is worse than felony.

It is said that one of you delivered in 1840 to the admiralty
English, the secret of Admiral La-'s coup de main
landed. If indeed the crime was committed, I want
that the culprit has no more betrayed France than the
Minister of the Interior who once declared, in full
national forum, the question of salary too serious
so that the government had the right to get involved -

Lazy because everything had to be rebuilt from the ground up

summit in your social building, where your predecessors
had forgotten to give pride of place at work
and capacity. Lazy, for you were created in mid-
nistres to repair this oversight, and you backed away
ashamed of the task, every time we
has given you notice to act.

All the time the riot was brewing, and the government
new government has wavered on its base, you were
entitled to apologize for your laziness in finding
bles of the city, and to deplore the misfortune of the circum-
stanzas which condemned you to rest'. Same as
good souls were able to believe in the sincerity of your

regrets, and join in your hypocritical grievances.

But calm returned, your government seated,
this laziness no longer had any excuse. So you have
erected immobility into a system, and turned against
the idea of the weapons that you had been given in
on days of tumult to defend public order,

and YOU have deserved the name that the poet gave you,
of leaders of the party of terminals: that is the betrayal.

Turgot told you, seventy years ago, that
((the most sacred of all properties was that of the arms,
the most sacred of all rights, the right to work, the right
to live. » The insurgents of Lyon have vainly
repeated Turgot's formula; in vain broke out the
strikes in all parts of France, to help you
show the importance of the question of salary, and
Urgent necessity for the organization of work.

You have had your scribes insult and treat
of insane Turgot and those who thought like him.

You have given up on the question of salary which
contained the germ of that of the emancipation of work-
them, leaving the task of resolving it to the mous-
quests of your soldiers and the cannons of your forts.

No doubt to make these tra-
valiant people that we want to remove from revolutions,
that they have nothing to expect from the initiative of those in power,
that they must only count on themselves! And you didn't-
Don't be ashamed to call yourself supporters of power
see, pitiful historians who understand the
lessons from Turgot and the needs of the times!

But you still didn't have enough of your bastilles
against the question of salary- Under the pretext that any
workers meeting was a threat to gold
dre, you have forbidden them the right to associate for
defend" their lives against the authorized coalition of
masters; you delivered the work, bound hand and foot,
to capital, Judas of revolution and society
Help yourself!

Judas of the revolution; because that name suits you

that as well as the other; because the day after
your installation in power, after 'ISSO, you separate
already divide the nation into two camps, by virtue of a theory
impudent laugh borrowed from the English. You placed
on one side two hundred thousand censitaires to two hundred
tax francs, which you name the legal country ^ of
the other, thirty-three million citizens, and you
said that the legal country was everything, that the rest was not
milk not worth mentioning.,...

However, it was good, if I remember correctly, the
real people, the people of workers in arms
naked, and not the legal country which had hoisted you
the day after the glorious days on this bulwark of power
coveted by you for so long. Legal country means
little to topple thrones and overthrow ramparts
armed men.

Judas of the revolution.... it was you again,
you, the children of 89, who the day after the fall of
the old regime, and more than fifty years after the night
from August 4, remade dukes and counts, snatching
of the damaged cast-off clothes of the ci-devants, of wretches
scraps of rags, to hide the name that had
carried your fathers. Vain little bourgeois, little his-
torians, fierce abolishers of privileges, that you
pity me! And how wonderful the hour was-
chosen, see then, to establish a new
manufactures gentlemen.... when the dukes of manufacture
that ancient people sold their old coats of arms to the Jews,
to serve as signs for stock shops
railroads.

Grant patents of vain monomania to
fools, patents on parchment with wax seal;

endow your fathers-in-law or your sons-in-law with the first
general revenues of the kingdom, except to share with
them, as you all did, great slayers
abusers.... could this be, by chance, what happens?
shovel working for the people, in the language of the
big politics? could it be these works that have
made so proud, that you can be heard at all hours,
talk about going up to the Capitol, to give thanks to the
gods!

You have adorned new prisons everywhere
outskirts of your cities, enlarged the belly of the ancients,

increased the number of your gendarmes, raised with pro-
merger of the bastilles, replacing that which our
fathers had demolished; but the bastilles and the people
weapons are not popular institutions, and I
asks you what are the rings of the chain of
people whom you have broken?

I ask you what care you took of his
well-being? Your actions tell me that you have so
copiously gorged with our gold treating him and the Jew,
that not a cent remained in the coffers of
the State, to ward off the explosion of famine.

Bread is ten cents, the people cry out for poverty, the
destitute people suffocate at the doors of bread shops
good market held by the municipal charity.... Where
are your barns of abundance? because the scarcity is coming
nuncio six months in advance, and you must have pre-
see.

There is no storehouse of abundance; what do you want
you, the Minister of Agriculture, who is of his
Casimir's manufacturing profession, was not required to
see that a burning drought of three months can
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will compromise the harvest. Let's wait; here is that
the rooms will open, and it will be pronounced,
following usage, a number of eloquent speeches in
love of the French people....

Ministers concerned with the interests of the masses, they
says, in fact, that one of your first proposals
legislative, at the next session, will be asked
der to the people, for the deer-wolves of stock trading,
an extra salary of five to six hundred million!
These poor Jews!

I asked you to tell me again what care you
had taken from the morality of the people, and the wounds of
his soul that you had healed. Now, I stir up the story
of the day to seek your answer and your merits
hidden, and I always find you with your hands in your
corruption, encouraging fraud by all means
electoral, bargaining with consciences, stirring up
fury of the public game by the lure of power and
honors reserved for the lucky; inoculating the masses
his, with the thirst for gold and material enjoyments,
disgust for all honest work and all probity!

I know very well that listening to your casuists, these evils
are not your work; that you are complete-
ly innocent of the turpitudes of this gangrenous environment
in which your cowardly hands dare not carry the scale
pel... and that God alone is guilty in this, who created
the bad man, "^all on purpose to prepare
tablature to constitutional ministers. Blind and
ungrateful as we are, not to thank you
two knees for the kindness you have in showing us
break against the malice of God!

As if listing your misdeeds against man

was not long enough, that you need the
charge again with a stupid slander against God....

But at least, on the outside, you held high
the flag of France? Did you thunder in
within the congresses the voice of new politics
cow? because there are two policies: the old one, that of
Satan, that of the English, the Austrian, the Russian,
who seize states to enslave their populations
lations and suck their blood; then the news, the
policy of Christ, that which repudiates the military conquest
mea, and who no longer girds the sword except to exterminate
undermine despotism and restore all nationality,
its institutions, its freedoms, its rights. Have you got
addressed from the top of your fortified capitals and your
two million soldiers, the formidable and supreme
call for the justice of peoples, before which must stand
dye, like the wind in the rain, the arrogance of
last executioners of Italy, Ireland and Poland
log? Have they understood you well, these poor representatives
feeling the right of the sabre, when you told them
that you kept the revolutionary hurricane imprisoned in your home
lutionary; that you just had to loosen your hand
to unleash all the fury on their empires
worm-eaten and break them into a thousand pieces? So, by
what concessions to their people have you made to them
pay for your generous kindness, and the rest that
did you leave them?

0 indelible shame! you who could speak if
high — for sixteen years, you are who you are
you s ! They who had to humiliate themselves and remain silent, it was them
who insolently raised their voices, they who
expelled from the bosom of their congresses, which imposed on you

guarantees you gave them. I travel
with your eyes the map of contemporary diplomacy,
from Mauritius to Ancona, from Taïti to Beirut, to Tangier,
I don't see a corner of the earth where you have placed
your foot without staining you with mud. Ah î in vain
today, would you like to make a protest
courageous action against the latest iniquity of the government
Austrian ment: the people would refuse to believe
to your indignation; the people would say in their own right
legitimate distrust: ((They therefore want to arm their forts there
or conceal some new disavowal, that they take their
Strong voice. »

For the last time, lazy ministers, what have you
made you for the people of these sixteen years of peace and
of our twenty-one billion?

One of those scribes of Israel that you sell for gold
of France to insult all the glorious names
of the country, cites the law of primary education....

I remember.... this liberal law which endows the
guardian of a splendid salary of two hundred and fifty
francs per year: I had forgotten it. Let's move on, for our
honor and yours. Another blessing, please,
another proof that you have remained faithful to
the spirit and letter of the revolution....

The same scribe pledged ^ at the end of his ways, asks me
ask if I take the fireworks for nothing
every year on the Pont de la Concorde, in
memorization of the glorious ones, and the right to sing the
Marseillaise....

It's true that you have fired enough powder at
stars, and quite tolerated the national war anthem,
since 1830.

But whatever your scribes say, sixteen fireworks
and the right to sing the Marseillaise for a rev
lution and twenty-one billion.... in consciousness, this
is not enough.

Ministers of the Revolution,

I had hoped, however, that this last year-

born 1846 would give you advice. She was so fruitful
in plagues of all kinds, rampant stock trading, epidemics,
fires, floods, famine, and these scourges bring
usually so many terrible lessons with them!
It's a great shame, really, that you have the
sleep so heavy, so heavy, that lamentations and
the cries of fury of so many people who suffer do not
you can wake up.

For while you were sleeping so happily
meil and your daughters danced to alleviate the misery
public, here are the workers of Geneva, to whom the
tyranny of the crown merchants weighed too much, put
these merchants at the door. These were your friends
Geneva safes, think about it. By a coincidence
strange, it seems that, at the same moment, the ora-
leaders of the English people loudly expressed their opinion
deny that it was a long time ago that the victors
d'Haslings held the ground they had stolen from the
Saxons, the Irish and others. Then, absolutism,
inspired by a thought of dizziness, tried to defile himself
of one last infamy to turn red the
anger and the need for revenge of free peoples....
Austria and Russia, moved by the invisible spring of
fate, unsealed the stone with their own hands

from the tomb of the French revolution, where they lay
locked up since 1815, near the treaties of Munster,
of Leoben and Tilsitt, all the charters, all the
freedoms of European peoples. Finally, and most
incredible and the most unexpected of coincidences, cotton
peaceful, the pivotal element of British power
nique and industrial serfdom, was metamorphosed,
in the hands of the slave, as a glorious instrument
of deliverance, in a war machine within the reach of
all !

These poor despots who had counted without the acid
nitric, and who had fun playing soldiers, getting information
incorporate scraps of territory declared invio-
lable by themselves, and who imagined that there
had only to want to remove the name of Poland from
book of life of the nations!

July ministers, an interesting discussion
has just opened up around you on the question of
capital ; try to follow the debates carefully.
The watchmakers of Geneva were the first to take the
role; here are the weavers of England who are asking for it

after them.

TO SOCIALISTS.

Socialists of all communions! vertigo is
also on you! the spirit of pride blows to the brain
of your leaders, the spirit of war in the heart of your soil-
dats. So many names, so many banners, and before
of having attacked the common enemy, before having taken
your positions for battle, all you have turned
your weapons against yourselves. At least wait
that the world be saved, poverty overcome, to pro-
proclaim the names of the winners and dispute the
crowns.

Defenders of equality, you sometimes say
in your moments of wisdom, may he who made
all he can has done all he must. It's just,
/but, on the other hand, the one who has done nothing for society
owes him everything he could do, and the figure of his
debt is because of its capacity. Prominent socialists
by intelligence or by the heart, the account that you
have to pay to humanity is very heavy!

For you are learned; and since you have
observed, read a lot, your studies and your books
you must have learned that the law of love governed the
world, both morally and materially; that therefore-
However, the world could only be saved by adopting
universal tion of this law of love that Christ, he
Eighteen hundred years ago, called for charity.

Knowing the words of Christ, and the divinity of
principle of charity, where does it come from that you practice it?

who treat each other so little, and that dis-
rope sits permanently among you?

Socialists, the most curious problem of this
time is certainly that of knowing how this
old civilized world, which you want to demolish,
can still walk and stand. Hit yourself
chest, socialists, because if the old world of Satan
still lives, it is thanks to your divisions.

It would have been better for you to have a little more charity and
less science, socialists, because your science
lost.

A little more charity, compassion for the suffering
theirs of those who suffered, and you would have understood
all the need to unite against the misery of
present, rather than worrying so much about the fe-
licitities of the future.

And since poverty, this fatal lot of the masses ^ like
say the satiated, is the evil from which all the
scourges of humanity, war, oppression, ignorance
rancid, lying, theft, prostitution, madness,
you would have, with a common effort, raised the dike con-
be the flood and said to evil: you will go no further.

Ah! that if you had all shouted at once, since
twenty years, and after Iurgot and Fourier: the right to
work! the right to live! the minimum and more than
mon! that it was a long time ago that the Pharisees and the scribes
would have brought flag!

That the government of July is a good old age,
despite its terrors and its inertia, would have been
forced to sacrifice the cause of capital to that of labor
vail, and to drive the merchants from the temple
friends!

But instead of working towards this end, socialists,
you only knew how to divide those who needed to be united,
than intimidate those who needed to be reassured. And because
charity was absent from your souls, God refused to
even language the gift of persuasion. “Because it is not
enough faith to save the world, Christ said,
we still need charity. »

Socialists, if the glow of true charity had illuminated
undermined your souls; if you had really suffered from
cold and hunger of the poor, none of you would have
never claimed to save the world single-handedly, and
you wouldn't be too busy today to
fight poverty, and you do not deserve to be
assimilated you all to those Catholics of the old days
that you joke so pleasantly sometimes, and who
maintained without laughing that the good Lord, who possesses
so many languages, only heard the prayers that we
spoke to him in Latin.

J\on, you are not too much to fight the
misery, because the monster has a hard life, and as long as you
will not have cut off and burned all its heads, you
will not have the right to refuse the competition of the most
humble among us. And I am surprised that misfortune
time has not brought you more thoughts of
agrees with the spirit, has not made you feel better
need for union.

Oh yes ! poverty is very heavy on the poor world,
socialists, and never perhaps the ignoble beggar
showed no more sores and ulcers than today in the
glances of the alarmed populations, and did not hang around
following a more hideous procession of abominations and
^ desolations. Because all the people have agreed to meet

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YOU this year on French soil: fire,
flood, pestilence, famine, and each one came
bring it its contingent of devastation and ruin
nes. Only one was missing to complete the list, the cold,
and the cold came which hardened the earth and covered it
velie under the snow, cutting the arm at the same time
to all field workers, while the profession
stopped beating in the cities. And the army of sci-
sionaries of the social state, thieves and vagrants
leaps, was recruited from the desertion of the in-house workshop
industrial and agricultural workshop.

At that time, Ireland, unhappy Ireland
enriched the vocabulary of medical science
with one more disease name, starvation fever.

Now, what were you doing with your arms and your intelligence?
gence, socialists, while this cloud of scourges
fell on France?

While these plagues fell on France
and the famine baptized a new disease,

The sated Saint-Simonians digested,... squatting
at the feet of the golden calf —

With the exception of a single, eminent philosopher of-
remained faithful to the good cause, despite the seductions
tions of example and poverty. But the noble
spirit that the demon of gold had not been able to tempt,
gave in to the suggestions of the demon of pride. Desire
had bitten the friend of wisdom to the heart, and because
that solitude and silence were around

he accused the re-
more powerful trainer whose name attracted the crowd;
and he went away carrying his troubles through the cities and
the towns; and everywhere complaining like a theft

done to his glory, of any homage paid to the superiority
rity of others. Furious diatribes against theo-'
societal rie, it was all that the suffering of the
populations inspired the charity of the faithful disciple of
Saint-Simon.

While the wind was blowing so furiously and
the poor were choking at the doors of bread shops
cheaply, the founder of the Icarian cult addressed
to the Fomniarch of the corporate school a superb cartel
in the style of that of the Prince of Granada. The fool-
beggar champion of Icaria was determined to reduce the
powdered phalanstery, using the vain process
queer of Jericho, and just by pronouncing the word
fraternity. The respondent omniarch accepted the cartel, and
the civilized world palpitated with anguish awaiting the
great sword blows which were about to be given. . . . in water.

Founders of Icarian and other cults, communicants
your peaceful or not peaceful, egalitarian or not
egalitarian, you lose sight of the issue. I you
repeats that it is a question of demolishing the poverty which kills the po-
pulations and not the phalanstery which is not yet
standing and who only wants to shelter groups of beings
happy, rich and free. Wouldn't you know
not by chance other buildings, prisons and
bastilles, for example, to be razed before that one?

For your brothers in good wishes, communists, the
charity, please.

While the people had this great hunger, the
Duns Scotus of absolute equality, a man who lived
of the worker's life and who knows their needs, a
a subtle doctor, if ever there was one, spent incredible amounts of money

use logic, wit and eloquence to prove that
the synthesis is not the same thing as the antithesis, and
that we must also be careful not to confuse the conlra-
dictlon ii\Q,Q, Y antinomy j important distinction and of which
the need generally arose — And then in-

core, he pursued with his anathemas the right to pro-
prayer, and he sought to establish that the value of work
can have no other standard than time,

0 Greeks of Constantinople, who waved so warmly
raises the question of the effectiveness of grace or
transubstantiation, at the moment when the Turk struck down
your ramparts, what a rich lineage of imitators you
had to leave behind you

Subtle doctor of Fanarchism and egalitarianism,
if you wanted to work for the people, you have
spent there a great sum of talent for a pitiful
result; because the people will read you little and will not understand you
will hardly take. The slightest grain of millet, alas! would have
does his job better than all your brilliant passes
of weapons in the closed field of value. What if you
have only worked for you, only to acquire in
the fight the reputation of a formidable jouster, the thing
is different, your work has borne fruit. YOU
have, in fact, been so disconcerted by utopias, so ridiculed
used of good will, demolished so many systems, including
took all yours, that the optimists of time
present, those happy with the civilized regime, could
if necessary place your name as a scarecrow on
the road to progress. The noble rule, isn't it, that they
would play to your high intelligence, and as
you should be proud of a purchased literary fame
at the same price

Subtle doctor, I don't know if the property is the
flight. I feel neither the desire nor the strength to cross the
iron with you on the ground of this dangerous question-
reuse where the police always have agents; but I know
that property is a fatal fact, by which it is necessary to
every necessity that humanity passes: I know that the
desire for property is the most active stimulus of action
human activity; hence, the first stone of the building
social wealth; therefore, one of the primary elements
moral and essential to progress. I still know that
the unfortunate proletarian of the fields, who conquered
on the desert a miserable plot of land, and
who impregnated you for thirty years with his sweat,
because he saw independence at the end of his work
vail, I know that this hardworking settler did not steal his
property title. You recognize like me
the legitimacy of this title, since you do not want
more than me the brutal suppression of property,
since you don't want to return the current owner

responsible for the crime of his principle: but for-
what then to fulminate the prohibition against property in
such harsh terms? Why throw the alarm into the camp
of those who legitimately own, and thus double
the power of the obstacle that you have to overcome, in
making all owners charitable and all
workers freed from serfdom through property,
so many auxiliaries to the cause of abuse? because the people
is not strong enough to separate the owner from the
property y to exonerate one after having convicted
the other; and for him property is land.... And
I repeat to you that you are poorly serving the good cause,
the cause of the sacred right of ownership of the arms?

Whereas it is more urgent to dispossess
the banker capitalist, the unproductive capitalist, of
exorbitant right of usury, right of commerce and
intermediate property and dispossess the owner
silence from the ground the right to earn one's living by the sweat of
his forehead. Whereas as long as poverty reigns in
this world, no law can prevent work-
their assets and planning to look in the pro-
prayer a shelter from poverty, for him and for the
his.

I still admire that the apostle of absolute equality,
that the same doctor who fought so hard
against societal theory, arrives, at the end of
account, to set time as the sole measure of
value of work. I wonder, in fact, in what
places and in what phase of humanity, the provi-
social decency will be able to reward with equal remuneration
tion the working hour of Homer and the working hour
of the street sweeper, otherwise in this society
harmony described by Fourier, where richness de-
will border so widely on all sides, that luxury and
all the elements of enjoyment will be like the atmosphere
sphere, within everyone’s reach. And again, for this
time and for this society, subtle doctor, your
theory of absolute equality would it be false and fall-
would she be of her own accord; because then, and for a long time-
time, there would be no more salary, and pleasure would be
become the only price of work.... and duty would have
yielded to X attraction, or rather would have been confused with
She.... *

Now, what is the use of so many vehement philippics,
sarcastic, aimed at the theory of work at-

milking, to arrive at implicitly confessing
later the correctness of the assertions of this theory.
Because this system of remuneration proportional to the
duration and not the value of the time used at work
is neither very new nor very consoling. That is, if I don't
is wrong, the system adopted by a host of communities
religious communities, that of the Trappists and that of the
Carthusian in particular. Would you be willing, per ha-
sard, to see all of humanity enslaved to the rule
of La Trappe or that of Saint-Bruno? For my
account, I would just as much like to leave today's society
where she is today.

Listen, egalitarians, to the beautiful ideal of justice, in
material distribution, the ultimate in suction
of charity and fraternity, it is retribution or more
early distribution proportional to needs. Well,
this superior formula is one of the first
aims that the theory of attractive work inscribes on its
flags. Leaders or soldiers of communism, bow
you so shameless and you uncover the forehead
in front of Fourier, who reads more fluently than you in
the book of the future and knows your own path better than
YOU. My God ! will we never make peace
on earth to men of good will! Let's see,
Doesn't it seem to you as it does to me that
the sublime discoverer of the laws of attraction
sion, that the man who, for forty years,
believed he carried in his head the secret of human happiness
manity, and who did not obtain any response to his names-
many appeals to charity from the powerful than silence
or the mocking laughter of his contemporaries, is it
that it does not seem to you that such a man has atoned

NOT

cruelly enough here below the wrongs of his genius, to
that today everyone respected, if not our great-
attitude, or due to his memory. But he too, perhaps
being, he fell into the sin of pride, and then he
It is right that he be punished for what he has sinned.

Subtle doctors of anarchism, and you too,
Icarian pontiffs and socialist philosophers, admit
that the genius of evil, that Satan did well to count

on this sin of pride to suppress good impulses
of the heart and lose humanity!

But while the envious of the man of genius
attacked his glory, what did his disciples, his
beloved disciples and in whom he had put all
his affection.'* While hunger whispered to the
bowels of the worker, what did the apostles of the
holy doctrine? Listen to them:

They proclaimed the decline and debacle of the
old policy, and, to be consistent with
their principles, they dragged themselves everywhere in search of
dismemberment of the old political parties, and were shrinking
with love in their pale diary all themes
worn out, to show the civilized that they were
of their century, and not utopians, like the
slander insinuated him.

To attract faithful members of the community,
Catholic nion, they said that the doctrine of their
master, who in fact posits the legitimacy of the passions and
who intends to fill man with all the joys of
paradise versus this world, was absolutely the same as
the Catholic who prescribes the renunciation of joys
of this world, and who considers this earth as a

valley of tears I Yet it is not the same

thing.

After that, as soon as it was admitted by the believers
of Christian worship as Christ who prescribes forgiveness
insults, comes directly from Moses who prescribed
revenge and says: an eye for an eye, a tooth for a tooth, I don't
do not see what the claim of the apostles of the theory
member can have monstrous property to look at
of these. He who comes from Moses is called Ma-
homet; the Jew begat the Arab; and Fourier, who
quadruples social wealth, is the closest
comes from Jesus, who multiplies the loaves in the desert
and who changes Water into wine at the wedding of Cana....

To capture the sympathies of the same power,
they pleaded for freedom of education against
unitary education of the State, knowing well what-
while those of the clergy who demanded so energetically
freedom of education, did not want it
that to achieve monopoly more quickly, as have

makes transport entrepreneurs face competition
ence.

The master had prescribed to put down the sect spirit
at the door of his doctrine....

To comply with the master's instructions, they
holyly maintained discord among the various
fractions of the socialist party, and claimed childish
for a single name the honor of all the de-
covered with geniuses of the past, as if they had wanted
prohibit the gratitude of humanity from raising to its
benefactors a pantheon large enough to accommodate
moderately all the glorious names here below. Hey! do
first descend the benefit on the unfortunate, before
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to worry about the name of the benefactor, because there is
the essential ; the plant altered by the burning breath of
day, do not ask the water of the sky to suck,
the secret of his fall, nor what beneficent clouds
poured it on his stem....

The master had allocated to the poor man's capital a
income triple that of the rich man's capital.... and they
are posed as defenders of the rights of capital
tal, ex hoc nunc et usque.,... and they left from there
theory of their master on capital, to make the
war on all enemies of capital. They do not have
understood that if, in the language of the social economy,
capital means instrument of work y in language
of the domestic economy, it means guarantee against
misery for oneself and for one's loved ones, a way to free oneself
disgusting work and ordering this work from others.
Now, when wealth overflows and misery is not
more, what good, please, are the guarantees against
misery? When the joyful groups of phalanxes
rush drunkenly to work, who can think otherwise
the madman, to free himself from work to let it re-
fall the burden on others? And why now
pay for this work? I haven't heard that the
workers in the field of the federation have demanded
the amount of their days in May 90, and I do not know
nor did any of us ever think of
to pay for the pleasure he took in hearing Weber,
Rachel or Malibran. Well then?....

So, this means that the admission of capital
to the honors of the distribution proportional to the con-

course may well be required for the first pha-
lastere, but not for the second. And that's why

the master, barely installed in the phalanstery, hastens
to attribute to the worker's capital an interest of 24
per 100, and to reduce the interest on the ca-* to 8 per cent
banker's pit. It was, in fact, the easiest way
simple, most rational and most peaceful solution
worm to the leveling of fortunes, then to the burial
of capital, and finally to the resurrection of the exclusive right
capacity, which this oppressive capital was stifling.
Right of laziness (capital), salary and attractive work
are three words which, to use an expression
banal, scream to find themselves coupled.

The master had posited in principle the necessity of
take care first of all about improving the household
of the poor and to subordinate all questions to
this practical question. As a result, its most sa-
Before his disciples, they endeavored to have Christ accredited
in this world, as ambassador of the Regency of
solar whirlwind.... which did not resolve at all
the Cfussion of hunger.

Did they at least organize relief against the mid-
sere, these depositaries of the secret of the united organization
towards her? Not that the poor person knew.... but maybe
be that the time had not yet come to act, that
the misery was not intense enough, nor the cold enough
harsh.

But the first stone of the phalanstery was laid
undoubtedly, and the center of the school from where
pulling the impulse and the life, pushed with all his efforts
to the founding of this attractive palace of work, hence the
taint of harmony must escape so quickly to dry up
across the entire surface of the globe, misery, hatred and
oppressions?....

Ilelas, no! the first stone of the phalanstery was not
hasn't been asked yet. The center from which to start
the impulse fell asleep to the delights of journalism
civilized, and was especially concerned with having the de-
appointed its supreme director, at the same time as
to increase the product of the announcement sheet of the
newspaper. The center postponed, postponed...., and for

legitimize his theory of far niente ^ he taxed the impa-
heresy; he called them dangerous men-
reux, and complacently cited the failures suffered
by directors from America and France, for
demonstrate the perils of haste. As if the
magnitude of the result was not enough to justify
impatience and it was not worth compromising oneself
little to reach it one or two years earlier! Finally, at
instead of the price he should have offered for the best
project, the center proposed a price for
the best praise of Fabius Cunctator, an ancient ge-
general of Rome, who also did not like to come
in the hands.

But at least the old world knew how to appreciate so much
of moderation and wise slowness, and brilliantly rewarded
lament of his esteem for these peaceful reformers,
every time the opportunity presented itself?

Certainly...,

At an election in Paris, in 1844, voters
Catholics of the ninth, thirty in number,
resolutely awarded their votes to the editor
leader of the Peaceful Democracy, who had taken
party for freedom of education. Unfortunate-
These thirty votes were not enough to give
give the majority to the Catholic candidate, given that

the number of other voters was almost five
cents.

In the last elections, and through the effect of one of these
incredible reversals of political faith that foil
all the math, ninety-one liberal voters
de Montargis honored with their votes, as
the thirty Catholics of the ninth, the editor in
leader of peaceful democracy. The author of the Debacle
politics and a hundred first-Paris virulently against
the old liberalism, honored by the votes of the core
political lionnaires of Mr. Odilon-Barrot, the same
who continues everywhere with his innovative epigrams
centers the ideas of Fourier, and who so well deserved
by his twenty years of legislative work the ovation
triumph that he received not long ago in the land of the eu-
necks.... In truth, it is beyond understanding.
And unfortunately again, these ninety-one
Liberal votes were only a third of the born figure.
necessary to give the majority to the candidate of Mon-

targis....

Directors of the corporate school, it’s a small problem-
lucky for the Idea, that you were missing a few
tain votes to sit at the Palais-Bourbon,
with Mr. Calmon and Mr. Cunin-Gridaine; And
you see me consoled by it. What saddens me more is
ser and to say, it is that your ambition was able to stick
there, O men of little faith!

Because you could do a lot in times of peace,
more than the other leaders of the socialist party; by-
lant, you are guilty of all the good that you have
you didn't do and all the harm you let happen.

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Peaceful Democrats, you have seen the straw in
the eye of your neighbors the ministers of July, and you
did not see the beam that was in yours,
and you are wrong to bully these poor people who do not
do something other than what you do, which does not
neither worse nor better than you, and who are less free
that you.

For you too have come with power and cense
of electability, love of the status quo and politics
modest, to you who shrink from failure and who
aspire to be a deputy. Because you too
thought above all of reassuring civilized society
against the danger of socialist ideas, like the government
July inauguration to give pledges to cabinets
absolutists against the revolution. And the courage to
the initiative was a fault to you, as it was to those you
accuse of cowardice at any time; and the proof is
that the reader, tired of your wisdom, has withdrawn
from you. It is not, to complete the analogy between
the two policies, it is not even in the spirit of
dynastic conservation which has not exercised on your con-
if his malign influence.

Ministers or dictators of the corporate school, if the
bonds of a common faith and those of an old friendship
did not string Tepigram under my pen, I would be
tried to attach to your name, as I did quite
time for others, the word of lazy people.

Because you too, when you present yourself in front of
the court of public opinion, to report
of your actions and the power whose confidence
your brothers had invested you, you will hear the opinion

public tell you;

“For so many genuflections before capital and
kindness towards the Jews, for so much skill in
hide your flag in the days of battle and
one hundred thousand francs of income, one hundred and twenty votes of
contraband hung here and there in the ultramontanes
of the Universe and to the Voltairians of the Constitutional
conscience is not enough. »
,...•••••••••<•• »•

Socialists of all flags and all countries,
the agenda calls for only one question, the
question of hunger; because it is hunger that feeds ignorance
rancidity and prostitution, which decimates and stupefies the
populations, which makes the worker an helot, a serf
workable and corveable at will; it is the fear of
hunger, fear alone which kills charity in the heart of
rich, and who made the world triumph over this insanity
slow and stupid theory, that the poor would perish from
hungry, if there were no rich people to make them work.
You agree that poverty removed and the right
to live guaranteed to all workers, all ty-
rannies are down. Rally then, socialists, on
this ground of the question of the day, where you walk
united, where you can display in front of everyone
nemi your compact phalanges. So talk about distribution-
equitable provision and limitation of capital income;
speak loudly, fear nothing; we will listen to you
seeing so many people asking the same thing, a
just thing, after all, the right to live. Point of
threats to property, denied public order; time
lost than all that. Peaceful strike, universal strike
saddle, if you want, so that we can clearly see a
times for fools if it is the rich who keeps the tra-

valour, or the worker who supports the rich. But
there is better than the strike, thank God, to move forward
the solution of the question. Thus we say that the water of
our rivers carry billions every year
Wed... if we joined together to stop these thousand
farthings along the way and force them to stay with us.
They say that we pay by usury, we French-
that's it, a civil list of two billion.... if we imagine-
create a vast system of agricultural and industrial credit
triel to reduce the civil list of usury to zero....

Silence to the Genevans and the Jews î We repeat every time
moment that union is strength.... if all those who
suffering from hunger united in a vast community
mutual insurance company against hunger, illness
die, unemployment.... and if we were clever enough,
fairly free from all hostile prejudices against
power, to force this power to take
the initiative of these major reforms, like the government
Belgian government, which already has the railways,
who will take the insurance tomorrow, the day after tomorrow
the Bank, which will have killed commerce before ten
years from now and will arrive before all of us to recognize
health of the people!

In any case, socialists, be careful not to
close your ranks before you have won, before you have
forced the right of idle capital to a ho-
norable. The capitulation signed and executed, you re-
take, if you wish, your interesting
discussions of the past on the standard of value, the u-
sucapion, syncresis or antinomy, your choice.

But until then, whoever among you will not have
had enough charity in his soul to abjure his or-

the role of a sectarian, to do in the interest of all
criticism of his personal disagreements on one point
of doctrine, let him be declared a traitor to the cause
common and criminal act of treason against humanity!

Socialists of all communions, Chartists
of England, agrarians of the United States, phalanste-
nothing from France, know how to finally understand this prayer
eternal of the oppressed that they have been repeating for so long-
time and you are not listening:

Give us today our daily bread and
deliver us some mish'e....

Give them today their daily bread which they
ask, and deliver them from evil.

So be it!

TO THE PRIESTS.

Ministers of Catholic worship, a great day is coming
to stand up for you. They say that the breath of life
passed over the cypresses of the Roman necropolis and re-
vigiled in its tomb the papacy that all believed
dead and only asleep. It is said that the new
calf head of the Church, illuminated by the Holy Spirit,
understood, by girding the tiara, the duties that he
imposed his double title of vicar of Jesus and of
father of believers; and that the struggle between force and
right, between Caesar and the Pope will be reborn. I do not want
not calculate how many disappointments can be
followed these hopes; I don't know which eye
absolutism at bay will consider this resurrection
unexpected from his rebellious feal; I don't know which ones
iniquitous means he will resort to to suffocate him in
its germ; but I know that slave Italy flinched
of joy in his chains, and that the blessings and
thanksgiving is raining down on the
not from the sovereign pontiff; and I say to you, O priests,
whatever the outcome of the movement, join in-
y nobly, without ulterior motive; follow the impulse
from above, because the hour has come for the Church to re-
form an alliance with freedom and force new
calf the Sicambre to bow his head.

Priests, if you want to give back to Catholic worship
the prestige and power he no longer has, get him used to it
people to mix your name more often with that of
defenders of their rights.

TO THE PRIESTS. 288

Priests, successors of the apostles, comforters of
afflicted, lend the support of your holy word to the
holy cause of work. You who can do so much
people whose defenders you were once called;,
teach him to distinguish his true friends from those who
come to him under the skin of sheep and who, at the
inside, are ravening wolves. Help us to
drive merchants and false teachers out of the temple,
following the example of your divine Master; help us to
tear away the thick veil of misery which obscures the in-
telligence of the people, and prevents the light rays
of faith to reach him. The workers are
militia of God; bless the work that fertilizes the earth
and gives health to the soul at the same time as
body health. Christ took the little and the poor
under his special protection; take care of the education
tion of the poor; teach us all to practice
the justice of God, so that all the goods of this world

according to the word of the evangelist, be granted to us
in addition.

Priests, it was said for a long time that it was you
who had nailed with your hands, on the rock of the Caucasus,
the genius of science and emancipatory work; And
many still accuse you of wanting to hold back
humanity in its limbo of ignorance and misery.
Priests, try to prove to the people that your accusations
They lied.

Believe me, believe me, spend less elo-
quence in the future to urge resignation on
victims of inequity; no longer make them so enviable
joys of misery, so overwhelming the worries of
riches; because philosophers have perverted the reason of

this people whose trust you must regain,
and they convinced him that iniquity had no support
more solid than the dogma of resignation.

Catholic priests, I regret for you that the
three most crucified nations of the present time,
Ireland, Italy and Poland, are all three ca-
tholics; because it's always a bad grade
for a dogma, to have lent itself to oppression and initiation
equity. Maybe if the sheep weren't so
timid and so resigned to their fate, the wolves do not
would not be so cruel or so hungry for their flesh.

Do not preach renunciation so often
goods of this world, lest this lost people
continues to distrust your words and take you
for the true heirs of those who had won the
ownership of a third of the area of the kingdom before 89,
to preach contempt for the goods of the earth.

Also, do not insist too energetically on the
figure of the tribute which would be due to Caesar, because it is us
who do it now and who undo it. Caesar,
and it is he who owes us.

Above all, priests, be careful not to show solidarity with God
human stupidity or improvidence... . and when
a river breaks its dikes and submerges its shores,
do not say, like Monseigneur d'Orléans, that this
river serves as an instrument of God's wrath. The rup-
construction of the Chaussée de la Loire, in October 184G,
proved that the builders of this roadway did not

were made neither high enough nor strong enough, and
not that God needed to punish the impiety of evil-
happy farmers of Sologne. When Franklin
wanted to steal lightning from the sky with an iron wire, we

also shouted loudly at the incurable pride of humans and
to impiety in the world of the Church; which does not
did not fail the scientist to place his first device on
a religious building. A cloud came which burst upon
the building and melted the metal rod. So the clamors
to redouble.... The signs of the color of God are not
Were they not visible this time for all to see?
But the scientist does not live in the fusion of his device
as proof of the inadequacy of its dimensions:
he quadrupled its power, and God was not angry
more.

Ministers of the Gospel, this God who unleashes
scourges on innocent populations, at the whim of the fu-
ers of his priests, is the God of the Jews and not the
your. Yours forgives the guilty instead of striking
by the innocent.

Truly I say to you, you will not bring back
people under the vaults of the holy temples until after
that the god of the Jews, the god of vengeance and
the war will have ceased to thunder there!

TO THE PEOPLE.

People ,

The author of this writing has sat many times at the
poor man's table, and his hand is better at digging
a furrow only to scribble pages. 11 attended well
years the field worker in his labor
ungrateful. 11 carefully counted what wear and tear,
illnesses, frosts, unemployment left at the end
of the year in his meager savings. 11 knows that if the worker
of the ground does not provide the riot with such formidable
elements that the urban worker, it is not because
that his misery is less, but simply because
that it is spread over a larger space and

that it does not, like the misery of the cities, have its homes
of fermentation and fire...

He also penetrated to the bottom of these in-
dustriels, which are called Croix-Rousse in Lyon, the
Saint-Sauveur district in Lille, despite the smell of
dignity and vice which exudes from these infected homes
of all physical and moral infirmities; because he
wanted to know what the human organism can support
bear pain without breaking. There he studied on
the vivid work of etiolation and degradation which takes place
father in the constitution of the unfortunate artisan, of
the worker who weaves the brilliant fabrics of silk, linen,
of wool, intended for the consumption of the rich. More
later he guided in the stinking marshes of Algeria,

banished from all countries, and he knew how to attach them
on the soil of the new France, and defend them by
solidarity against all the scourges of the country, the Arab, the u-
surier, the accounting agent and mortality. And for
this fact, the friends of usury and accounting agents
outraged, slandered and punished him. People, no one has more
suffered all your pain, no one paid more
his loyalty to your cause as the one who addresses these lines to you;
because, for ten years, those who call themselves your friends,
called him an enemy of the people, and many times his
chest was the focus of their human weapons
cides. So listen to his voice.

0 people! it is more advantageous and easier
to exploit your passions than to serve your cause, and your
errors are the best justification for despots.
People, your false friends abuse your ignorance and
your troubles, when they make you seek in the agit-
political actions and in the overthrows of thrones,
relief from your miseries. The benefits that are yours
what happened to your fifty years of revolutions and
battles, boil down to increased taxes including
most of it falls on you alone like the tax of
blood; and the tax on money, which only your work pays,
swells excessively with each of your attempts
senseless. However you still reserve your love and
your fanatical admiration for the executioners of birth
tions that sow the bones of your children on all
battlefields, and you only have contempt and
patricidal vociferations for beneficent princes
who bring you peace. Your evils are your work,
O people!

A new aristocracy sits on the debris

of all the governments she overthrew you,
and she took advantage of your victories to tighten your
chains and exploit you like your masters of old.
They brazenly lie those who talk to you about your
invincible power, of your conquests and your
bertés.

Those who say that each of your
son carries in his pouch the marshal's baton of
France. Cruel derision! because these future marshals
of France would not even think of leaving their
plow for glory, if they were not forced to!

Pleasant freedoms as well as freedoms which do not affect
the worker cannot pass through poverty and
pice, and do not save his daughter from prostitution!

People, if some improvements have occurred
in the conditions of your material life, these rare improvements
liorations come exclusively from science;
and the proof is that the people of monarchies
absolutists enjoyed these improvements before you
and more widely than you. Wars and revolutions
tions have only led to improvements in the
means of exterminating men, and the only industry
innocent sort that came to us from these struggles, is
an unviable industry that weighs on the taxpayer
like the plagues from which it was born.

Moreover, mercantile feudalism poisons
'your children all the fruits of scientific genius: she
crush you with the machines that were supposed to lighten your work
worth ; and each new product of the industry or
of science, intended to bring you well-being, is
turns into a poisonous substance in his hands.

Luxury has descended into the bourgeois class.

but it only makes the misery of the working classes
more lively and more stinging by the goading of the
needs and comparison. j

People, false friends lie when they boast
the progress of your morality, like the scribes of the

lazy ministers, when they boast of your wealth. THE
progress in public morality has never made the
prisons too narrow.

0 people! finally know how to judge revolutions by their
fruit, and let there be light for your hearing
insanely!

People, withdraw from those who have lied to you and abjure

your false dogmas. People, who live from work, your real ones

'enemies, your only enemies, are the stockbrokers, the

sellers of falsified foodstuffs, monopolists, including

parasitism absorbs all the products of your labor.

Every failure you inflict on power brings
to the power of these parasites an element of oppression
sion more, and benefits exclusively to feudalism
mercantile, enemy of monarchy and freedom.
By arming yourself against power, the impostors who
lead, force power to strengthen itself every day
against you; they in some way legitimize his indif-
ference for your rights and its guilty inertia towards
law of reforms, and the Jew who crushes you has made himself king
by your prejudices against authority.

Workers, listen: only power can
protect today against oppression and greed
of your insatiable masters; let your hatred forget
for one day power; do more, hand it to him
jnain so that for his part he abjures his fear and can
hear us, we who protect your rights and want
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let us recognize them! And that the proclamation of
right of all to work is the first guarantee of your
sincere reconciliation. Outside of this union, think about it,
no freedom, no reform, no salvation.

Strength to power! Death to parasitism! War
to the Jews!

This is the motto of the new revolution!

TO THE KING.

Sire,

There are many things to redo in a society where
1 abundance of the Creator's goods can produce
misery; where all the discoveries of science, desti-
born to one day lighten the work of man,
begin to increase his distress! And for the prince
who would like to attempt social reform, it would not be
enough of the genius, the will, the power and a
reign of sixty years like that of your ancestor
Louis XIV. Sire, heaven did not give birth to you
to accomplish this task; he had given you mis-
sion to close the era of political upheaval; And
you carried out this mission nobly and courageously-
filled. You threw yourself away
in front of the chariot of anarchy, to stop its
walk, at the risk of being crushed under its wheels;
and it took miracles to protect your days from
the rage of the enemies of peace. Your wisdom and your
energy saved the world and France from the scourge of a
new universal war, and we could hope for a
day that the fury of the assassination had been used against
your clemency. It was enough glory to crown
the last period of a life experienced by so many
vicissitudes and painful experiences, and the history
impartial. Sire, will register your name on one of
its most brilliant pages. The concerns of power and

necessity to defend, against eternal attacks,
royalty weakened by so many successive defeats,
will not have given you the leisure to apply your
high intelligence to the solution of social questions:
it was the work of your ministers and not yours, Sire.
But peace, which allows science to put the
new issues on the agenda, and to demonstrate
the inanity of old political quarrels, this peace
is indeed your work, Sire; it's you who
you gave it, and for this again your name will be
blessed.

The glorious enterprise that you could not attempt,
Sire, the emancipation of workers and the recognition
ciliation of royalty with the people, will be the work
capital of the reign of your successor. Yes, Sire, yes
wisdom prevails in the counsels of the new kingdom,

royalty, which was yours and your predecessors
if painful, will be sweet to those of your race; because the
progress of public reason must bring
ceaselessly from the throne the greatest number of those
which are still, at this time, indifferent or
enemies.

Sire, your reign will have closed the era of wars
external and political cataclysms; that of
your successor will in turn see the ferments die out
of the social war, through the emancipation of work and
by the degradation of the Jew.

This was at least the hope and the noble ambition of
this generous prince, whose premature death will leave
eternal regrets in the hearts of all those who dream
brilliant destinies for their homeland.

Sire, the royal prince, your beloved son, managed&sail;

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bitterly at the encroachments of this in-
satiable of the Jews, of these Jews, he said, who violate
power, crush the country, and bring back towards the
innocent throne the curses of the burdened worker.
He thought, in his dreams of future royalty, of becoming
to overcome a shameful vassalage, to break this news
feudalism so heavy for kings and people;
but he did not hide the perils of the struggle.
“Perhaps royalty will succumb in this struggle,
he said one day to Fun of Us; because these bankers are.
will continue for a long time to come, against the king there will be a weapon of
The ignorance of this same people that the king will have wanted
serve. They will irritate his sufferings with their press
liar; they will empty their workshops again
the public square; they will throw their weapons against the palace
unoccupied serfs; and to put to sleep the fury of this
people, after they have unleashed him, they will throw him
to devour one more royalty. I know that rough
contingencies await us; but there is already no more
shrink from the dangers of war, because the dangers
beyond peace are even more imminent... it is necessary that,
without further ado, today's royalty takes over
people to the Jews if not this government jaerïm by its
Jews, as the other perished by his priests, the other by
his soldiers..."

Sire, here are already the prince's apprehensions
royal are realized, and that the oppressed of capital, that
the cursed by fate blame their misery on

king. The time has come for everyone, for you like
for us. Sire, to break with Judah!

Sire, report the father's words to the father; say
him the means to take the people back from the Jews.

so that the Jews no longer raise up against the throne the
people and those who suffer; also tell him that,
in this noble land of France, all intelligences
elite, all generous and devoted hearts will be
to him to help him in his task.

END OF THE HISTORY OF FINANCIAL FEUDALITY.

THE AUTHOR OF THE JEWS, KINGS OF THE TIME \
TO M. LE COMTE DUCHATEL

WHO WANTS TO BE LOVED FOR HIMSELF.

Minister,

I stated in a book cited Tantre jour à la tri-
bune by the honorable Mr. Béchard, that there existed a
subsidized press. You denied the fact,
quite clumsy way, it is true, depending on your
habit, but finally you denied it. So, one of
both of us lied. You know the name better than me
of the culprit, signing it every day.

You are no doubt imagining, Mr. Mid-
nistre, that your courageous denial, supported by
the odious slander with which you followed it,
carried in my vivid works. That Your Excellency
is undeceived. I have less ticklish susceptibility
against official lies. Here is what I
I said while reading the Moiiteur: — How did M. le

'This letter was published on June 5, 1846, in the newspaper La Dé-
peaceful democracy, in response to a double lie from Mr. Duchâtel.
The Minister of the Interior did not limit himself, in fact, to denying the existence
tenancy of a subsidized press; he had attributed the denunciation of
done for a ignoble motive, a monetary grudge. Around the present
stands ready for the first denial from the Minister of the Interior, a
autograph signed Duchâtel, attesting that in the month of January 4,843, the

ministerial newspaper of Toulouse was subsidized.

Count Duchâtel, who does not need treatment
minister for a living, can he accept a position which
condemns him to lie once or twice a year, to
support the laughable dogma of the immaculation of the Debates?

Your system of government has acquired from your
words one more right to my contempt, Mr.
minister, and that's it. Was it up to me to repent
for having had faith in your loyalty, for not having sup-
assumed that there could be a man on the ministerial bench
daring enough to deny the existence of a subsidized press
tioned!

Because it is obvious, Mr. Minister, that you
have not understood the scope of your audacious decision
lied, and I must teach you.

Denying the existence of the subsidized press, that
amounts to saying that all the pimps of your poli-
modest tick, that all Christian newspapers or
Jews who sing the praises of the
October 29, love you for yourself and without being there
forced there which, let me speak to you without
ambages, denotes a strange conceit on your part.

Without being forced to! Oh ! first of all, Mr. Minister
be, let me fall in awe of so much
of gratis courage, me for whom you paid so dearly
in time to love you a little, and who had to
give up work out of disgust.

To be loved for oneself, alas! it's the eternal dream
nel, the vengeful aspiration of jaded wealth on
easy pleasures. The need to be loved for oneself-
even, it is the torture of the buyer of love, the thorn
hidden deep within all venality; it is the poison of
the incense of the paid thurifer. The need to be

loved for oneself is the tribute that prostitution
gives back to love.

That big financiers in Paris also imagine
To be loved for themselves, whose imprudent illusion
dente is not for the beauties they subsidize,

as an active stimulant to infidelity. My sympathies
sincere for the cause of power make me a duty
to tell you, Mr. Minister, that it is
the adulation of leaves tended like daughters of
this name; because affection is given and never sold.
It's like hospitality among eco-mountain people.
know.

You, loved for yourself, Monsieur le Comte,
you, the former editor of the Doctrinaire Globe, you
minister who, in the forever deplorable session of the
June 28, 1845, declared that the question of salary was
too serious for the government to allow itself to
to intervene. Your pretension is also too pleasing
health: the affection of the people and that of its most intelligent
intelligent defenders are not won by this coward
abandonment of the holy cause of work.

You had to choose between class sympathy
working people and that of the lazy classes. You have
opted for these, and you want us, of the people,
we loved you for yourself; let's go!

You had to choose between Walpole's example,
the pricer of the parliamentary consciences of his
time, and the example of Colbert who established a chamber
ber of justice to revise ill-gotten fortunes
and make the treaters give up. You have opted
for Walpole, and delivered the public fortune to plunder
stockbrokers... So look for who praises you among

the hired scribes of the Jews whom you have enriched.
But to the rest of us in France, to the rest of us enemies
of Moloch and stock trading, don't ask us
our love, lazy ministers.

Listen, however, Mr. Minister; there was
one day, since 1830, when men of power
were loved for themselves. It was the time when
government, where peace and war were re-
questioned every morning in the street, where
men who were called Casimir Périer and Guizot,
and that nature had endowed with a rare energy or a
immense talent, courageously raised the dra-
skin of order and suppressed the rise of a revolution
ignorant of itself, and which threatened to explode
break it again in some bloody collision
against the armed resistance of absolutist Europe.

Oh! then the role of these men was beautiful, and they
had to rally more than one Democratic Democrat to their cause.
kind and sincere; because history says that the rights
peoples who only express themselves clearly in
the leisure activities of long peace, are forgotten in the tu-
multes of wars, and all those who wanted to
new revolution a truly useful outcome for
people, a social outcome, had to fall under
the flag of order and peace; order and peace,
first conditions for any improvement in fate
People. I was one of those, Mr. Minister,
of these, the humble proletarians who, having only to
win the chances of the revolutionary game, enroll
nobly joined the ranks of the peace party,
because their conscience told them that the salvation of
freedom was there. And never in the heart nor in

the writings of these men, the cause of the Order was not
distinct from that of the people, and they did not vote the
bastilles like the supporters of progress by the sword;
and yet the partisans of progress by the sword
called them traitors to the cause of the people, called them
the paid swordsmen, when they were not afraid
to respond with the sword to the outrage, and to pay
their person to testify to the sincerity of
their beliefs. Because, at that time, the ardor
political passions designated the writer of power
see to popular vengeance, and the law of lawyers
had not yet taken under his aegis insolence and
cowardice.

It’s that in that time too, a time of struggle,
of dedication and peril, the men of power
seemed to live up to their mission, tra-
bravely valiantly reestablishing the shaken order,
bowing on all occasions before the great princes
principles of freedom and equality, almost complaining
with us the difficulties of the situation which con-
damned to put off until more peaceful days the
realization of their emancipatory projects. And U.S
who believed in the sincerity of these regrets and these
desires, we loved the ministers of the resistance
for themselves. Mr. Guizot especially had, among us,
numerous and fervent minions, as being of
all of you the poorest and the most eloquent. I know
an editor of a provincial newspaper, newspaper se?m-
weekly, subsidized at nearly six thousand francs
per year, who, driven by the sole desire to fight
for the glory of his minister in the most dangerous post-

them, exchanged his rich sinecure for the editorial

a great subsidized daily newspaper in Troia
thousand, thus asking for triple work for half
less money. It's probably one of those that
you were accused of insatiable greed the other day
in the middle of the room —

When the ministry of September 6 succumbed under
the burden of its faults, under the burden of its laws of dis-
junction, deportations, appanage, the two principles
principal editors of the doctrinaire journal La Paix,
nobly refused the gifts of the Artaxerces of the mid-
victorious nistere, to remain faithful to the names
characteristics of the defeated ministry. I say true to the names
clean, because the principles have never been in question
in any of the administrations that the king called
dedicated for sixteen years to serving the policy of peace.
Of these two writers who gave such a rare example
ple of loyalty to bad luck, which pushed
so far the personal dedication for the members
of a cabinet of which you were part, Mr.
minister, one was recently thrown into prison for
having deserted your flags; the other is still one
of those you have just accused of criminal wrongdoing
worthy.

Of course, Mr. Minister, I do not
I spoke here only of Mr. Guizot, the great orator, the pu-
austere ritain, the intelligent demolisher of the party of
the war, by M. Guizot before the coalition, in one
word... Because from the day the man of principle disappeared
to make room for the ambitious discontented, from the day when
the impatience of power threw him into the ranks of his
enemies of ten years, to attack his friends of the
day before, had him registered on the list of these allies, of which

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The written letter was written in large, legible characters; The king
receives bullets and does not open; of the day when the fa-
meuse quote from Tacitus: Omnia servilitcr pro domi-
nationc, launched by him at his rival, fell back on the
head, Mr. de Salvandy helping; from that day, worship

proper names died out in the hearts of the faithful,
and these same writers that the most
brilliant and the most acceptable had not been able to detach
of the cause of the disgraced minister, were the first
to offer their assistance to the faltering administration
which the coalition was soon to overthrow. It's not
this is venality, Mr. Minister, whatever you
may say: the ambitious and the greedy turn
usually towards the rising sun.

And since that day the writers of the heart, tested
by ten years of perilous struggles, have all deserted
your camp, so as not to pass to the enemy, as
I said it elsewhere, staying with you; because you don't have-
see no more, as in the past, the riot as an excuse to
your inertia, and all those that a ignoble interest of ar-
people are not subservient to your miserable politics, are
unanimous in thinking and saying that this longevity
ministerial, of which you are so proud, is only the price
of your eternal genuflections: genuflections before
the English, regarding foreign policy; genuflections
before the Jew, as for internal politics.

And because the voice of the country's honor does not speak
not to your soul, you do not admit that this motive
sacred can speak to others! Come on, the slander
that you send to us condemn you, because you
judge us according to you.

By whom now, answer me, by whom did

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YOU replaced the brave and faithful that disgust has
driven out of the old phalanx of writers of October 11
tobre? I am among our successors, — dare you
you still deny it? — defectors from all sides
tis, renegades from the Tribune de Paris, from the Gla-
neuse of Lyon, escapees from Clairvaux, histrions
whistles, bellowed, crazy bravi. Certainly, sir
Minister, you have the right to disavow such
auxiliaries, and you can, if you wish, make
fall back on your generosity and favors on those who act
accept with the most resignation your human disavowals
militants; but, at least, do not find it strange that
writers of another order, and more devoted than
yourself to your own cause, reject the shame
of all solidarity with your occult press.

It is in the interest of the honor of the government press
vernmental that I told the truth about her And if I have

wanted to put an end to these ministerial disavowals which
tired, it is for my old friends even more than
for me, who never accepted the secret of sub-
ventions, and who have borne until now with stoicism
remarkable qualification as a ministerial writer.

You denied the existence of a subsidized press-
born, so be it. I don't want to, to convince you
of imposture, invoke the written testimony of Mr.
Viscount Duchâtel, prefect of Haute-Garonne, who
was responsible, in 1843, for pouring with his own hands
in those of the editor of southern France, the
rich monthly remuneration allocated to him. I do not
don't want to call your brother to testify against you and
to confirm the truth of my revelations; because the prefect
of Haute-Garonne has worn the epaulette over time,

and the contempt that constitutional ministers seem
can profess the principles of loyalty and honesty
neur, has not yet, as far as I know, invaded
the army.

I won't call to confuse you either
the testimony of your best friends, of a hundred deputies
perhaps who vote with you every day, and who,
today or in the past, were able to request and obtain
you some rich subsidy for the newspaper of their
locality. I know well that by conceding to the leaves
provincial ministerial authorities the monopoly of announcements
legal, you have managed to lighten a heavy
burden the secret fund, but I don't have
need to teach you that this process of subsidy
indirect tion is not the one that applies to your
major Paris newspapers. Answer me, hand on
consciousness, if it is with the help of an explanation of
this nature that you would have succeeded in satisfying the in-
discreet curiosity of Mr. President Séguier, asking
vainly telling the editor of the Globe the name of the
rich and mysterious character who poured each
months in the crate of this immaculate sheet a
tribute of five thousand francs.

So I leave you with your official denials which
will not impose it on anyone; I only want to tarnish your
confessions.

I say and I repeat that there is cowardice on the part of
minister to disavow writers who support the
cause of power, more compromised today than

never, and that it gives the measure of the esteem
what one does with one's own principles, than letting
melt among the paid occult police agents

30/day OF FINANCIAL FEODALITY,

on secret funds, publicists dedicated with their hearts to
the defense of these principles.

As for the slander which concerns me, I have not
of expression to wither it enough, and I push it away
with all the strength of my conscience and the truth.

You couldn't recognize, I understand,
the honorable reasons for the desertion of which I have just
speak and condemn you; but that you dared
To attribute it to unworthy calculations, that's what I don't like.

From the day I broke my ministerial pen
disgust with mercantile politics, I put, and the
Minister of the Interior knows it, an infrastructural barrier
slippery between power and me. Since that day
I was able to reject your offers, never present you with
requests, nor ask you for too much money, like
you say. Before that day, I could not complain about
your rigors, because no writer, that I know of, has been
by you more magnificently paid than me.
You were personally, Mr. Minister,
more than just and kind to me, you have
been generous, and if you have lost the memory of
your benefits, my memory is less forgetful. And
I took care to publish these details in my book
to forestall any perfidious insinuation and
to spare you the shame of a slander. No-
only this loval declaration took away from my
writes down any character of personal recrimination; but
The very thought which had dictated this writing to me protested
against the interpretation given by you to my words.
Because I preach in this book the necessity of the union of
royalty and people. I wanted to serve despite you
because of the power that you unworthily betrayed; I

TO M. LE COMTE DUCHATEL. 305

SAW YOU all kneeling at the feet of your Jew
master, and I wanted to straighten you out with a whip,
as we do for the pack weighed down by too much priest
copious. And this courageous attempt at insurrection
for the benefit of the royal power should be worth more to me
from a minister nothing but cowardly slander.

In trying to transform the courageous writer,
defender of power all the same, as a valet of the pen
broken in wages who begs with the pamphlet in his hand,
you have not only outraged the truth and lied to
your conscience, you have encroached on the attributes
tions of the National, which very painfully
distressed the other day when he told me that I did not have
not his esteem.

And you gave me the right to tell you, to your face
of your ingratitude, like this actor condemned to
make excuses on the floor: I never have better
understood that today the indignity of the profession
writer of power.

Accept, Mr. Minister, etc.

A. TOUSSENEL.

rm OF THE SECOND AND LAST VOLUME.

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THE HIDDEN AUTHORS

OF THE

FRENCH EVOLUTION

(BASED ON UNPUBLISHED DOCUMENTS)

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of the

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Based on unpublished documents. — 1 volume in-8° écu.

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To Mr. Paul Bourget

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FOREWORD

I will not argue in this volume
no form of government, I don't
I will not express any political opinion.
I will strive to study impartially
the hidden aspects of the French Revolution
and, in the words of the late
Albert Vandal, "to present as a historian"
"facts that belong to history."

THE HIDDEN AUTHORS
OF THE FRENCH REVOLUTION

CHAPTER ONE

THE REVOLUTIONARY RIDDLE

"It seems," Robespierre said to Amar one day,
that we are carried away by an invisible hand

unleashed beyond our control: "Every day

The Committee of Public Safety is doing what it decided
the day before not doing it. There is a faction
conduct that would lead to his downfall, without him being able to
discover the directors (1)”.

The more one studies the history of the Revolution...
The more enigmas one encounters in the French lution, the more one encounters...
My. First, the writers contradict each other on
most of the points, so that if one ad-
put all their denials and all their corrections
Based on these factors, one might conclude that he did not
Almost nothing happened between 1789 and 1793 | As for
to the rare events on which they agree

(1) Memoirs of Marrer pu Pan, vol. II, p. 69.

cord, they never give the same explanation-
cation. |

Why do the notebooks of the Estates General seem-
Could they have been dictated by a secret committee?
who substituted his ideas for those of the various
French provinces? (1). Who then, asks
ML Madelin (2), after having the
Notebooks, paid for propaganda? F

Who then announced on the same day throughout
France, the arrival of imaginary brigands,
pretext to arm the people and create a gar
of national origin? (3)

Why, after having endured some suffering...
rather questionable verains, do the French have they
The most good-natured one guillotined, the one who was
motivated by the best intentions >

It is a royalist assembly, by my own admission.
Mr. Aulard's (4), who proclaimed the republic
republic; nobody called themselves a republican in
France, except for one Englishman, one Prussian and one
Belgian, Thomas Paine, Anacharsis Cloots and
Francois Robert.

(1) Review of Historical Questions. July 1910. Article |
by MG GAUTHEROT.

(2) The French Revolution: MADELIN, p. 36.

(3) Memoirs of Madame de la Tour du Pin, p. 191. Memoirs
Pasquier's estate, etc.

(4) AvrarD: Political History of the French Revolution
caise, p. 37 and p. 176.

Was the goal of the Revolution reform?
_ abuses and the conquest of freedom? She has-
should have stopped at the end of 1789. Did she have to
But a change of regime? She would have
had to stop on August 10th. Why did we, following-
before the expression of Granier de Cassagnac (1),
bought for four billion and five-
a thousand heads, reforms that Louis XVI
offered for nothing?
Why did the Convention pay so much
Blood? It was said that the proscriptions had
- were caused by the people's hatred of the
privileged classes. How then to explain
the very small proportion of aristocrats guillotined
born, approximately 5% of the total number of convicts?
We can consider the presidents of the Con-
vention as the most sheltered from the proscribers
tions, since they represented the majority of
proscribers. They were, as we say vulgarly-
erment, on the handle side. What explanation-
tion to their fate: eighteen were guillotined
eight deportees, six incarcerated, twenty-two
Outlawed, three committed suicide and four
have gone mad! (2).
"The entire French people are against us,"

(1) Oassaanao: Causes of the French Revolution.
(2) Tarne: The French Revolution, vol. III, p. 222.

said Robespierre from the tribune of the club of
Jacobins. Our only hope rests on the
Citizens of Paris. — Don't trust it too much,

replied Desfieux; 4 Paris itself we would have
the underside, if the ballot was secret (1). »

Where did Robespierre's influence come from?
on men who were superior to him by the
talent and intelligence P Michelet which does not appear
not among the reactionary historians, ob-
served as he was a small, unimpressive lawyer,
of mediocre intelligence, of colorless talent.

“Let’s talk this out,” said MG Lebon (2), a tyrant
surrounded by an army, but not the tyranny of a
"A man without soldiers."

The party that pushed the Revolution to the extremes-
lences, "was directed by a hidden hand that
time has not been able to make known so far” (3).

Bailly, also echoing Robespierre's idea,
wrote in his Memoirs (4) that from the moment of the capture of
at the Bastille, there was "an invisible engine that
was spreading fake news to per-
to cause trouble. This engine must have had a great
number of agents, and for having followed this plan

(1) Buouez and Roux: Parliamentary History, vol. XX, p.
800. Sym: History of Europe, vol. I, p. 564.

(2) The French Revolution, G. Leson, p. 231.

(8) Alexis Dumesniz: Preface to the Memoirs of Semir.

(4) Barry's Memoirs, Volume II, p. 38.

—

abominable, it requires a profound and beautiful mind
a stroke of luck. One day we will know the
"Infernal genius and the financier."

Finally, Lafayette also wrote on July 24th
1789: "An invisible hand directs the popu-
lace. » |
"The closer we got to the instruments and
the actors in this catastrophe, and the more we look into it
found in obscurity and mystery; this will not

that will increase over time (1).

Simple minds were content with the explanation-
Etienne Dumont's statement: "The cause of the
"Revolution was Louis XVI's weakness." He is
It's also too easy to attribute it as J. de
Maistre attributes events to the influence of the devil;
for men who study seriously
Beyond the story, there's something else. A Jew gifted with a
high intelligence, and who occupied a large
Disraeli's place in English politics has made
this admission: "The world is governed by everything"
made up of other characters than one might imagine
those who are not behind the necks
smooth (2)". But he was careful not to name
The hidden power brokers of politics. The scholars

(1) Memorial of St. Helena, vol. II, p. 32.
(2) De Lannoy: The Revolution prepared by France
masonry, p. 14.

MG Bord's work has led to events
a very curious and well-documented explanation
The Revolution was supposedly due to a conspiracy.
Masonic (1). |

There is certainly a lot of truth in
this assertion; but then we fall back into
facing another enigma: If the Revolution was
made by Freemasonry, why did we
The lodges were closed in 1793, and above all, why?
Were so many Freemasons guillotined?

Let us nevertheless examine the hypothesis of the Revo-
Masonic solution.

(1) Gustave Born: The Masonic conspiracy of 1789.

CHAPTER II

THE FREEMASONS

By an excess of modesty no doubt, the

Freemasons have always denied having
They were the authors of the French Revolution.
Political opponents have often been accused of
fanciful attributions of shadowy plots to
a charitable society; but when they are
hidden from prying ears, the language of
Freemasons are no longer the same. The Fr.:. Si-
Cardinal de Plauzoles has just affirmed at the convent of
1913: "Freemasonry can, with a legi-
time pride to consider the Revolution as
his work (1). » At the convent of 1910, Fr.'.
Jouvin also spoke about Masonic action
of 1789, moreover affirmed by Fr.-. Louis
Blanc in his history of the French Revolution
çaise.

(1) TOURMENTIN: Freemasonry Unmasked. 10
Mats 1911.

But above all, it is the Masonic congress in-
international of 1889 which provided on this subject
Interesting details. On the occasion of the centenary
of our Revolution, the Fr.: Amiable and Colfa-
vru gave a reading at the Grand Orient, on the 16th
July, of two very well-documented reports including
Here is the brief summary:

"At the beginning of 1789, the Freemasons took
an active part in the great and beneficial movement
which occurred in the country. Their influence was
predominant in the assemblies of the Third Estate,
for the writing of the notebooks and for the choice of
elected officials... They played a less significant role
in the assemblies of the two privileged orders.
However, the influence of Freemasonry...
still recognizes in quite a number of proposals
reformist actions in the notebooks of the
nobility and clergy.....

The Freemasons penetrated in grand style-
br in the national representation, and, for
to mark the place they occupied from the outset, he
It suffices to name three of them, Lafayette,
Mirabeau, Sieyes (x).

The plan for the Encyclopedia had been drawn up.

(1) Report of the sessions of the inter- Masonic congress
national of 1889. Report of Fr. AMIABLE, p. 68 et seq.
sales.

Eleven years ahead thanks to Freemasonry...

Programs, wishes expressed in the
notebooks, after having been prepared in the lodges,
The National Assembly had taken action.
1789, the great French Masonic family
is in its full bloom. It has received
Voltaire in that famous Lodge of the Nine
Sisters, presided over by Lalande. She knows Con-
Dorcet, Danton, Robespierre, Camille Desmou-
linens... The most illustrious will found the building
new social and political principles
Bright, Liberty, Equality, Fraternity. But
when they have accomplished their sublime task,
They will all be dead....

In 1792, the Freemasons had to dedicate themselves to
to create the fulfillment of civic duties
which were constantly multiplying: the service of the
National Guard, military service, the work
incessant popular societies to support
the National Assembly, to thwart the maceu-
vices of officials from the old regime no
replaced again, the elections repeated, the
'mandates assumed and functions performed at all
the degrees at the commune, district, and departmental levels
lyrically, in the state. That's why the temples
Masonic lodges, gradually deserted, remained empty.
Following a general meeting in December

~

In 1792, the Grand Orient ceased to function at
Mid-1793. A very small number of lodges
isolated individuals were able to avoid completely discontinuing their operations.
their work. It was an eclipse of nearly

three years (1). a

It is safe not to find in these
documents an explanation 4 the question that
we asked at the beginning of this volume: how
Couldn't such a powerful association have
to stem the revolutionary tide and oppose
4. The proscription of the most illustrious Freemasons?

The Masonic action of 1789, ignored by so many
For historians, this is not a recent discovery.
since as early as 1792, Le Franc wrote:
"Everything we have seen carried out by the
clubs, had been prepared well in advance in the
Masonic lodges (2). » The revelations of Le
Franc were, moreover, the cause of his condemnation-
tion to death.

Freemasonry is, like clubs,
an English import (3); the first box
was established around 1725 in Paris by some An-

(1) Report of F.:. CorrAveu to the congress of 1889.

(2) N. Le Frano: Conspiracy against the Catholic religion
lique and the sovereigns.

(3) According to Caesar's Summary of Freemasonry
Morgav, the existence in England of this secret society
would date back to the end of the 111th century.

English, the most notable of whom was Lord Derwent
Waters, later beheaded in England for
having taken up arms in support of the pretender
Charles Edward. In 1736, Lord Harnouester
was elected Grand Master by the four lodges of
Paris and he was succeeded by the Duke of Antin.
Already, under Louis XV, international doctrines
lists of the masons were beginning to be compiled
to know: we are surprised to read the following sentence ©
boasts in a speech by the Grand Master
1740: "The whole world is but one great
republic in which each nation is a family.
It is to spread these essential maxims
that our society was first established.

That's accurate, one hundred and fifty years apart.
The conclusion of Fr. Amiable's report
at the 1889 congress: “A universal republic
democratic and equitable, that is the ideal of France-
masonry. » f | `

In every era, a program of peace and
universal brotherhood must appeal to many
of men driven by excellent intentions. But
the events of 1914 have just proven
how dangerous it is to give in to
pacifist dreams, suggested by a neighbor who
Sarm in silence.

After the closure of the Grand Lodge of

France in 1767, a number of workshops
continued to meet; some lodges re-
were from the Grand Lodge of England or from
three foreign powers (1). On the table
Masonic lodges of the correspondence of the
The Grand Orient of France in 1789, includes four
Scottish Directories and six provincial grand lodges
ciales including one in Friedrichstein in Westphalia.
In total, 629 lodges, including 63 in Paris and 442 in other regions.
Vince, 38 in the colonies, 69 attached to
military corps and 17 in foreign countries.

Thus, England had not ceased to exercise
his influence on French Freemasonry
French; we will have to come back to this important detail later.
bearing.

Under Louis XVI, Freemasonry had made
in France rapid progress and prepared insen-
likely a change of regime. The Fr.°-. `
Amiable was therefore able to conclude with good reason in
his report to the 1889 congress: “The French-
17th-century Freemasons made the Revolution
French.

The privileged orders had merged with
the third estate in the lodges before doing it to
Versailles. We saw officers of a certain rank

(1) Report of the sessions of the Masonic congress in-
International of 1889. p. 66 |

~N

modest to have subordinates in the lodges
those who commanded them in the regiment. The
sergeant of the French Guards was taking a seat
with the general officers (1). We can guess what
This resulted from a disciplinary point of view.
Thus, in the "Union of Toul Artillery" lodge,
Sergeant Compagnon, venerable, is found
superior of the field marshal d'Havrincourt
(2). The greatest lords, the Princes of
blood had gradually become affiliated with the sect.
"The existence of the high ranks was self-
They knew of the frankness
masonry what we could show them without
"Peril." The sect, comprising a large number
of men "opposed to any subversive project"
socially, innovators are multiplying the degrees of
the ladder to climb, create reserved back rooms
raised to ardent souls (3). » These are these aberrations-
re-loges that prepare and lead the Revolution,
while the majority of affiliates believe they are doing
part of a philanthropic association. Tan-
say that the lodges of Paris give parties and
feasts, foreign Freemasons conspire

(1) Report of the sessions of the Masonic congress
international, p. 60. |
(2) Mavezin: The Revolution, p. 24.

(8) Louis Brano: History of the French Revolution,
t. II, ch. 2.

actively. The Weishaupt Illuminati medi-
attempt to overthrow all monarchies. According to
Mr. Gustave Bord, they are not preaching assassination
sovereigns, as they have often been accused of
ses; in this case they would inspire a feeling |

of horror to most insiders. The sect is
much more formidable by affecting ideas
generous. Little by little she creates a movement
revolutionary opinion and destroys respect
peoples for kings.

The Illuminati never entrust their letters
at the post office; members of the society go from one
household to another to carry and receive the notices inte-
ressant the association (1).

However, it is generally accepted that the death of Gus-
Table III is a crime of the Illuminati. If they were
suspected of other assassinations, it must be acknowledged
It was clear that appearances were against them. Two
sovereigns in Europe declared themselves hostile to the
Revolution, the King of Sweden and the Emperor of Austria-
cheating. The first one, contrary to his opinion
Ambassador Staël Holstein wanted to intervene
in France when he was assassinated. The emperor
He died, it is said, as a result of his debauchery;
cannot, however, help but notice
that he was in fairly good health on February 9, 1790,

(1) Review of Secret Societies, May 20, 1913.

~

at the court ball, when a masked woman
offered him a candy. Twenty-four hours later
He was dead.
-Mirabeau taking the king's side could
stop the Revolution. As soon as the secret societies-
They had suspicions about him, something happened
a strange incident: Pellenc and Frochot, having
They took coffee intended for Mirabeau, were grave-
- indisposed. The famous tribune, when he
fell ill, thought himself poisoned; the golden word-
It was then said that he was dying from the consequences
of his excesses, like the Emperor of Austria:
Nevertheless, seven doctors concluded that the employment-
sonnement, doctors Larue, Chévetel, Fores-
tier, Parish, Roudel, Couad and Soupé (1).
Fourcroy, future member of the Academy of
sciences, declared to Cahier de. Gerville that Mi-
Rabeau had succumbed to a mineral poison, and

that silence was maintained in order to avoid trou-
bles (2).

It must be admitted that chance played an admirable role.
revolutionary projects; that is what
which explains the impossible accusations of garlic-
theirs to prove.

(1) Memoirs of Mirabeau, vol. VIII, p. 464.

(2) The Revolution, The Terror, The Directory, by Des-
PATYS (according to the memoirs of A. GAILLARD, president of the
executive board of Seine-et-Marne).

Mr. Gustave Bord denies the crimes attributed to
Freemasons; however, he acknowledges that the
The Bavarian Illuminati worked "through all the
means" to the fall of monarchical governments
chews.

Here are Cagliostro's confessions about his
Initiation into the sect: "The first blows of
the conspiracy against the thrones was to reach-
to rule France; after the fall of the monarchy,
"There would be an opportunity to attack Rome." Cagliostro learned
that the secret society of which he was now a member
part had strong roots and possessed a
war chest. "He received a large sum
intended for propaganda expenses, received the ins-
instructions from the sect and left for Strasbourg
(1). Then two delegates, Busche and Bode, fu-
rent sent to Paris to come to an agreement with the
French lodges. According to the memoirs of Geor- -
In the face of the frost, the sect leaders resolved to begin
cer by France because |' Germany was
Not yet the target for the Revolution. Why?
also not to assume that our monarchy ca-
The Catholic was antipathetic to the Israelite Weis-
Haupt? He was the one who sent his fellow believer.
Cagliostro prepare French masonry to
accept the leadership of the Illuminati chiefs

(1) Louis Brano: The French Revolution, vol. II, ch. 2.

Germans. He was the one who strove to create a
International Federation of Lodges (1). At the same time
At that time, Thomas Ximenes was travelling around Europe
with a mission from the sect; Cagliostro the
met in a large number of cities, tou-
days under different names and disguises
rents, spreading money everywhere.

During his trip to Berlin, Mirabeau entered
related to the Illuminati and it is not
pointless to compare his opinion from back then
with its subsequent conduct. "Their party," he writes,
is gaining ground in the most frightening way-
I'm going to tell you an anecdote about that.
that it is infinitely important for my safety
to keep secret: » — The anecdote is replaced
by points in the various editions of
works of Mirabeau; the manuscript is located
in the archives of the Ministry of Foreign Affairs-
res (2).

"Two men of distinguished birth,
both in service, both zealous and frank
masons, even today, had believed between-
see in Masonic societies some

(1) Report read at the plenary session of the Peace and Lodges
Union and Free Conscience in the East of Nantes on the 23rd
April 1883.

Dasté: Marie Antoinette and the Revolution, p. 194.

| (2) Prussia: Memoirs and documents, v. 14.

resources, one for his ambition, the other for
humanity... They were destined for the highest
grades... They were initiated on the same day, one at
Berlin, the other in Breslau.

The recipient is required to fast for 24 hours.

res .... then he is forced to drink a liquor
spirited, and placed in a room draped with
Black, lit by three yellow candles. Five
Men, dressed as magicians, appear and sit-
either on cushions; several detonations
Terrible sounds can be heard, moans,
They are then seized by convulsions. A man
advances towards the initiate and places on his forehead a
dawn ribbon covered with silver characters;
a second ruhan is placed around his neck
marked with several crosses drawn with
blood. Finally, he is given a second cross of
copper covered in hieroglyphs, a kind of a-
a mule covered with cloth and a piece of alum
that he was supposed to put in his mouth -
tion of the infernal spirit that was evoked...

All of this seems ridiculous, here is the scar-
Vantable horror: One of the actors in this
a dark scene reads the terrifying formula of the ser-
the ment that initiates were to utter: He cons-
resided in the promise to reveal to the chief of
the order all the secrets whatsoever that per-

. could be entrusted or discovered, to explore everything
what was important to know; to use at the be-
care with iron or poison; to make fools
those whose cuts it was unwise to make
days. (This part of the oath contains
among others, these words: hondra semper aquam
nefariam.) To subdue all religions, all,
promise, all duty, all feeling to the decision-
The leadership's role. To grant the right of death over oneself
to the one who could be proven to have betrayed the
secrets entrusted to us.

This execrable oath chilled me with such horror-
They told the proselytes that they declared they did not
could lend it. Here are the literal details-
consistent statements revealed by two men,
renowned people of honor, without consulting or
see. Let no one say: But how did these two
Do men still live? For, besides the fact that one
Of them, the most delicate is visibly wasting away; it is not
not under Frederick II that one could make disappear-
two distinguished officers.

… This murderous sect that holds sway over the
Kings and philosophers, with swords or poison,
courageous spirits, leaders, ministers,
regular communication. The heads of pro-
Vince were summoned to Berlin by their grandfather.
"The ambitious priest Welner."

The following year, the delegates of the Illuminati
In Paris, they were presented by Mirabeau at the lodge.
Friends Reunited and an alliance was formed
between French Freemasonry, the Illumi-
born and the Martinists. What is the reason for this
A complete about-face by the famous orator P. Probably
the influence of the beautiful Henriette Herz; to all
Throughout history, the beauty of Jewish women has been one of the
Instruments of the Israeli conquest. The living room
Mendelssohn, where Mirabeau made the acquaintance-
Henriette Herz's session was a meeting center
union of the Illuminati. If we reject this hypothesis-
In this case, one could still assume a market
concluded at a time when Mirabeau needed
of money.

The lodge of the United Friends where Mirabeau introduced
The German delegates were especially
responsible for foreign relations. Chaired
by Savalète de Lange, it was led by a
secret committee composed of Willermoz, Court of
Gébelin, Bonneville, Mirabeau and Chappe de la
Heuzière, Martinist deputy at the congress of
Wilhelmsbad. This committee had already convened,
On February 15, 1885, an international convention was held at-
who attended Talleyrand, Cagliostro, St-Mar-
Tin, Mirabeau and St-Germain. If one could
to discover the minutes of these meetings, they

would probably provide the key to most of the
events of the Revolution. But the accounts
reports published by Le Monde Maçonnique (1) have
carefully removed everything related
to politics.

They nevertheless contain an important list-
aunt and edifying upon which we call
the attention of authors who deny the action of
The foreigner in the French Revolution.

Among the members of the Convent, most of whom
The following took part in the votes:

Prince Ferdinand of Brunswick.

Prince Charles of Hesse.
- Prince Louis of Hesse.

Prince Frederick of Hesse.

General Rheinsfort (in London).

Baron de Bentz, chancellor of Saxony.

Prince of Nassau.

Duke of Luxembourg. _ 4

Baron de Seckendorf (& Anspach).

Maubach (in London).

D'Ester (in Hamburg).

Brooks (in London).

Schmerber (in Fransfort).

Boode, Aulic Councilor of Weimar. ©

has

(1) The Convent of the Philalhats, 1785-1787. Masonic world-
nique, v. XIV and XV. See Supporting Documents.

Heseltine (in London).

The Margrave of Anspach.

Baron Decking (in Warsaw).

Baron of Ditfurth, 4 Weimar. ~
Count d'Esterrazzi (1), in Vienna.
Deick, professor in Leipzig.
D'Haugwitz (2).

Forster.

Baron of Gleichen (in Regensburg).
Prince of Anhalt (in Hamburg).
Hemerberg (in Frankfurt).

Matolay (in Vienna).

Doctor Prévost (Galicia).

De Roskampf, court councillor in Heilbronn.
Doctor Stark (in Darmstadt).

De Toll (Stockholm).

Toedon, army surgeon in Berlin.
Count Zapary (Vienna).

Count of Wachter (Frankfurt).

Count of Stroganoff (St-Petersburg).
Count of Wolner (Berlin).

Baron de Sibal (Stockholm).

De Bernières, General of the Swiss.
Kcener (in Leipzig).

(1) We respect the spelling of the Masonic world.
(2) This is obviously the advisor to the King of Prussia which we will discuss later.

Count de Brülh, Lieutenant General in the service of Saxony.

Baron de Beulwiz D,

De Falgera (1), (Munich), etc.

Because of this number iin of trans.

foreign masons, the following resolution was voted: "Two protocols will be held, one in German led by Fr.-. Baron de Gleichen the other in - Bes by the Fr... of Chief-debien (2).

Already number of the necklace, skillfully madi: born by the lodge of the United Friends (3) had compromised the queen, cast discredit on the ear-copat, and accentuated the disagreement between the court and Parliament. Goethe expressed the opinion that this The matter was "the immediate preface and the foundation-the Revolution (4). » From the year 1786, Cagliostro predicted the destruction of the Bastille and some of the events that occurred three years later (5).

Little by little, Freemasonry invaded the

(1) The report notes that FALGERA is in Paris with "the famous Miss Paradis".

(2) Masonic world, v. XIV, p. 104.

(8) Descamrs: The secret societies, t. II, p. 129.

(4) Fonx Brentano: The affair of the necklace, p. 2 et seq.

(5) De Lannoy: The Revolution prepared by France masonry, p. 39.

parliaments, the entourage of Louis XVI, and founded 81 lodges in Paris and more than 200 in the provinces (1).

The parliamentarians adhere to the strict Reformed Templar Observance of Germany, whose grand master is Duke Ferdinand of Brunswick; it is this latter group "which will launch the first and most serious assault to the monarchy (2). » |

Prussian influence on Freemasonry

This was not a recent phenomenon: As early as the year 1762, a commission convened in Bordeaux redi-

The statutes of the Scottish Rite were being challenged. We know that this rite constitutes a kind of aristocracy in the Freemasonry. Article 3 establishes "a sub-Verain Council composed of the presidents of special advice, under the chairmanship of the Sou-Lord of the Sovereigns, HM Frederick II King of Prussia, or its representative (3). »

Frederick II was interested in the work of the lodges, while the Duke of Orléans only attended the — parties and banquets. In 1786, a few months Before his death, the King of Prussia still presided

(1) BarRven': Memoirs on Jacobinism, vp 65.
(2) G. Born: Around the Temple, t. IT, p. 501.

(8) Organization in France of the 33 degrees of the Ecos- rite I know. (The Masonic World. v. III, p. 155).

in person the Supreme Council which brought to 33 the number of degrees of the Scottish Rite (1).

The Union lodge in Frankfurt declared that to recognize any authority other than the Grand Lodge of London (2).

Another detail indicates the existing agreement between English masonry and masonry Prussian: On February 10, 790, the Prince Edward of England, the Duke of Kent and the Prince Augustus Frederick, Duke of Sussex, are _ received members of a Berlin lodge (3).

The revolutionaries had discovered in the royal family, an ambitious man willing to overthrow Louis XVI in order to take his place; this prince unscrupulous was rather lacking in intelligence to believe that the Masonic motto LPD - (Lilia pedibus destrue), meant Louis Phi-Lippe 'd'Orléans. As; at the same time he He has a magnificent fortune, he will be the leader dreamed of: it will serve to launch the movement, then we

will get rid of him. The Duke of Orléans was
therefore appointed Grand Master of Freemasonry

(1) Report of Fr. Pyron.
(2) Fine: History of French-nuiçonnerie, vol. I, p. 342.

(3) Ibid., vol. II, p. 14, F. Frnvew also denies the action
Freemasonry's role in the French Revolution.

nerie in 1771, at the death of the C" of Clermont.
But his role was limited to appearing only occasionally.
at state ceremonies (1).

At the end of 1788, two of the directors of
German zealots Bode and Knigge surrender
in Paris to activate preparations. At the opening
ture of the Estates General, a lodge of propaganda
Grande is founded, 26, rue Richelieu; the Duke of Or-
Léans contributed 400,000 francs from subscriptions,
whose lists are nowhere to be found, they add
1,100,000 francs. Among its members, we should mention
the Englishmen Boyle, O'Kard, O'Connor, Price, and -
William Howard, the Genevans Claviere, Duro-
Veray and Verne, the Benarvides Spaniards, St. Se-
- veranda, from Aguilar, from Oyoso, the German Grimm,
etc. Lord Stanhope, one of the leaders of the Frank-
English masons came there frequently.
We see 4 to what extent Freemasonry seems
to have been subjected to foreign influence. Moreover
Cagliostro admitted during his trial,
having received the mission to prepare the lodges
French women to accept the leadership of the Illuminati
Germans.

Count Haugwitz, one of the leaders of the
Prussian masonry, he confessed upon leaving the

(1) Report of the Masonic Congress of 1889, p. 52.

sect, that the French Revolution, regicide,
etc., had been resolved in Germany by the
'Freemasonry (1). This is the explanation of the word
Attributed to Mirabeau; showing Louis XVI at
At the opening of the Estates General, the tribune exclaimed
They say: "There's the victim."

It is worth noting that on
605 deputies of the Third Estate, 477 belonged
to Freemasonry.

After June 17, 1789, wrote Judge Colliette
Mégret to the Minister of the Interior, François, on
one would have thought one was in a box at the National Assembly.
Freemasonry has made a prodigious contribution
fog at the Revolution (2). » Mégret points out the
the revival of Freemasonry in Germinal
VII: "The lodges seem to be rebuilding themselves from
All around. Only citizens are received there.
tested by their hatred of royalty and anarchy
shit, by their attachment to the republic and to
the Constitution of the IIT. Any member who
anyone who varied in this regard would be hunted down and outlawed.

In summary, Freemasonry has been a
marvelous instrument of demolition; but

(1) See the supporting documents for the article on the conviction-
the reign of Louis XVI through Freemasonry.

(2) National Archives. F7 7566 R1 630.

it appears to have been employed by the invisible hand-
the possible impulse Robespierre speaks of. The impulse seems-
possibly having been given by Germany and England
land. Once the monarchy was overthrown, the
the power of Freemasonry is declining, at
precise moment when the foreigner no longer needs
its services; moreover, there may not be any there
that it was a mere coincidence. During the Reign of Terror
the main lodges close and a large
Some of the sect's leaders are outlawed. That's
only in 1795 did Roeltier de Montaleau

set about waking up the lodges. The first
A large party was organized in Paris by 18 lodges.
took place in 1797. F. Colfavru notes (1) that
"Under the sinister man of Brumaire, the mason-
Nothingness develops, ... but it cannot live
than by flattering the despot." She continued
moreover, to make protests of devotion-
loyalty and allegiance to the Empire and the Restoration,
to Louis Philippe, to Napoleon III, etc., and us
we can say with F. Colfavru: "Nothing of
more wretched than these adulations, these flatter-
neries in power (2). »

People who don't want to admit

(1) Report to the International Masonic Congress of
89.

(2) Ibid., p. 15.

the Anglo-Prussian leadership of the franc-
stupidity in 1789, can explain the role of
the sect through the ancient Templar tradition: of-
Then, after the death of Jacques de Molay, the Templars...
always plotting to take revenge on the king of
France and on the Pope. Mr. Tourmentin, the celebrated-
a bre anti-Masonic writer, gathered a certain
a number of curious documents on the origins
Templars of Freemasonry. On the other hand
Fr. Jouaust (1) denies this hypothesis and provides-
there are some fairly good arguments in favor of Fori-
A purely English style.

'In any case, English influence and
even the Prussian influence of the bygone era
tionary seem indisputable.

After the fall of the monarchy, it was the Ilumi-
German nism which launched the idea of the festival of
the Goddess Reason and proposed a new religion-
new, intended to supplant Catholicism.
Then it is almost impossible to discover-
- to open the relations of 'our Freemasonry'

with foreigners. One only needs to remember
from a very accurate observation by F.:. Dequaire
Congress of 1889: "The great movement of
1789 is unintelligible to anyone who has not

(1) The Magonic World, v. VI, p. 9.

not prepared to study it using history

Masonic.

Henri Martin was right to call

secret societies “the laboratory
Revolution. "

of the

CHAPTER III

THE ISRAELITES (1)

Is Freemasonry currently di-
erected by the leaders of the Israelite nation? Beau-
Some authors claim it, but the evidence
They are missing. In principle, Jews do not
part of the council of the order. But Fr. Hubert
wrote in 1886 in the Chain of Union, day-
final of universal Freemasonry: "in all
the times we accepted in our workshops
Masonic lodges of the Israelites... The list would be long-
if I wanted to undertake to list the
names among the most notable of the Israelites-
those who have been or are still part of the
Freemasonry » (2) '

(1) To avoid corrections, let us recall that we
Let us count among the Jews not only those who practice
the Jewish religion but all people who belong

to the Israelite race.

(2) See Revue des Sociétés Secrétes, 1918.

Mr. Bernard Lazare states that there were
Jews at the cradle of Freemasonry (1).

Later, a Freemason told Mr. de
Camille: "I left my dressing room because I..."
acquired the conviction that we were only the ins-
tool of the Jews" (2).

Currently, English Freemasonry
approximately twenty percent of the population are Israelites:
43,000 out of 225,000 (3); the Hiram lodge is in-
Completely Jewish.

In Prussia, on the contrary, the main lodges
do not admit the Israelites.

In the 17th century, Jews were difficult
received in our lodges.

This is no longer the case today and
The Dreyfus affair proved the influence exerted
by the Jews on Freemasonry. We have
asked if the Judeo-Masonic alliance exists-
was in 1789. Here are the arguments in favor of
this thesis: Weishaupt, founder of the Illumin-
nism, was Israelite, like Paschales and Mar-
tines chiefs of the Martinists.

The first two Freemasons who had

(1) Bernard Lazanm: Anti-Semitism, its history, its
causes.
(2) Derassus: The Jewish Question, p. 20.

(3) Theo. Denarus: Jewish England.

played a political role, were also Jewish
Cagliostro and St. Germain. The two Prussians
who distinguished themselves in the attack on the monarchy,
Ephraim and Anacharsis Cloots belonged
to the same race. The "religious rites of all the
illuminated are borrowed from the Kabbalah" (1).

Finally, the Rite of Misraïm was created in France.
under the First Empire by a Jewish adventurer,
Fr. Bédarrides.

Those who hold the opposite view respond
that if it is certain that Cloots, Ephraim and Weis-
Haupt were Jewish, there is a certain in-
certainty about Cagliostro, Paschales,
Martines and St-Germain.

The situation of Jews in France under Louis
XVI was entirely inferior; the leaders of the
Freemasonry belonged to the Latin races
Nes and Anglo-Saxons. ©

In any case, it's interesting to compare
the small number of Israelites living in Paris
moment of the Revolution with the importance of the
the role they played. We know what their
situation under the monarchy; it is quite natural-
that the Jews were supporters of a chan-
regime management. Furthermore, since the companies

(1) Derassus: The problem of the present hour.

secret societies attacked Catholicism, the
Jews were naturally the allies of the Franks
masons, and they will continue under all regimes-
Messrs. Following the expression of Mr. Flourens,
"The demolition work will only stop when
on the ruins of the Christian empires will rise
the kingdom of Israel.

We must not forget the phrase
from an English rabbi quoted by Sir J. Readcliff (1):
"Every war, every revolution brings us closer together"
the moment of truth: we will reach the ultimate goal
towards which we are striving." We are not unaware
that this goal is the establishment of supremacy
of the Jewish race throughout the world.

Here is the plan outlined in the minutes.
secret meetings of the sages of Israel, to pro-
relations with Freemasonry
"We will increase the number of Masonic lodges"
in all countries of the world; they will be cent-
directed under a single known direction of
just us, unknown to others. They will have
their representative on our board of directors-
tion where this representative will liaise with the
ostensible Masonic government" (2).

(1) Le Contemporain. July 1, 1880.
(1) Protocols of Israel. Old edition: p. 54.

Freemasonry has always made itself the a-
advocate for Jewish demands; from the year
In 1781 we see an Israelite, S. Morin, great ins-
general observer of Freemasonry
Paris (1). It was in an Israeli salon, at the home of the
Mendelssohn, whom Mirabeau associated with the Illustrious
mines whose founder Weishaupt was Jewish.
From the day Mirabeau had made his mark in this salon
he was acquainted with the beautiful Henriette Herz
In France, the defender of the Israelites (2). |

Usually absorbed in their own affairs,
The Jews of France seem foreign to the
politics under Louis XVI. The first among
Those who play a role are a Sicilian, Ca-
gliostro and a Portuguese man, St-Germain, who ser-
wind of hyphen between Freemasonry
foreign and French lodges.

Balsamo, the son of a bankrupt, had left

Italy in order to avoid a conviction for
false; he earned some money in London in
blackmailing and left for Germany.
There he improvises as both doctor and count
of Cagliostro. Arriving in Strasbourg in 1780, he

(1) LeooUTEULX DE CANTELEU: Sects and Secret Societies.

(2) Claudio Janër: The Precursors. Baron: The Societies
Secret.

operates marvelous cures (1), conquers
all sympathies and inspiration to the cardinal of
Rohan has boundless confidence. He finds
a way of not being too compromised in the af-
to make the necklace, but nevertheless he is exiled and
settles in London. After several trips
in Italy, Germany, Switzerland, etc., Ca-
Gliostro was condemned in Rome because of his
affiliation with secret societies and his career
The tumultuous affair ended in prison.

St-Germain was spreading the rumor that he was
natural son of the King of Portugal. In reality, we
is not fixed on his father's true homeland;
It is only believed that he was an Is- banker
Raëlite, probably Portuguese. In Milan, St-
Germain was called the knight Valdone, at
Vienna, the Marquis of Montferrat, in Venice
Count of Bellemare, in other countries the
Count of Tzagory, Count Soltikof, or the leader
Valier Schoening. He also spoke all the
languages, which facilitated its metamorphoses (2).

St-Germain succeeded in gaining the trust of

(1) However, his treatments had one drawback:
In severe cases, it was only cured by sending the disease-
die in another person. (See Dauphin Meunier. The
Countess of Mirabeau).

(2) LENOTRE: Prussians of yesterday and forever. The spy
wizard of the King of Prussia, p. 141.

Louis XV and, according to Mr. Lendtre, he would have done
espionage on behalf of Frederick II.
so effectively aroused the suspicions of the government
Frenchmen whom Choiseul gave in 1759 the order
to arrest him; but St-Germain escaped and
refugee 4 London; after the Seven Years' War
he accepted the hospitality of Prince Charles of
Hesse and remained at home until his death.

St-Germain carried up to 200,000 francs of
diamonds adorned his clothes and he also had them on hand
Cagliostro, very large sums of money.
Casanova (1) recounts his presentation in these terms
Station in St-Germain: "He was in a robe
of Armenian, in a pointed cap. He was holding in
in his hand an ivory wand. Around him a
twenty bottles methodically ran-
- ged... He said to me with great seriousness: It's
the Count of Cobentzel, Prime Minister of Austria
cheating, which gives me something to do. I tra-
work to please him at the establishment of a fa-
brick ".

Casanova adds that St-Germain changed
In front of him was a twelve-sou coin.
of gold. It's exactly the same process as
Cagliostro: to persuade fools that one

(1) Memoirs of Casanova, vol. IV, p. 265.

possesses supernatural power, and, beneath the neck-
green with eccentricity, executing in the shadows
missions of secret societies.

The first pamphlets against Marie An-
The toilets were published in London by the Jew
Angelucci, who called himself in England
W. Hatkinson. We will see in Chapter VIII,
how the entire campaign against the queen was
organized by the Jew Ephraim. Marie-Thérèse

Austria having persecuted the Israelites, he
it had been decided that revenge would be taken on his
descendants; the jailer Simon took care of it.

The book by the Prussian Jew Dohm on eman-
the cipation of the Israelites, "has influenced more than one might think
one could say about the opening of the Revolution »
(1). “The Jew,” said Bernard Lazare, “has the spirit
revolutionary, consciously or unconsciously” (2). The
The Jewish newspaper Haschophet claimed last-
relating to the French Revolution as a
purely Semitic work (3).

It is worth noting that the encyclopedists who
launched the revolutionary movement were
anti-Semites, Voltaire among others called them

(1) J. Limann: The Entry of Jews into Society
French. p. 373.

(2) Bernard Lazare: Anti-Semitism, its history, its
causes.

(8) Mgr. Dexassus: The Jewish Question, p. 18.

Jews, "the most hateful and shameful of
small nations (1). They have, he notes in
the philosophical dictionary, "the most invincible-
target hatred for the peoples who tolerate them and
enrich them.

But when the philosophers had everything-
overturned, the Israelites were the first to
to enjoy, with their usual address.

Louis XVI had decided in 1788 that the rights
Civil rights would be granted to the Israelites. It would not
It doesn't seem that he was grateful for it.
and the Revolution took all the credit.
We find this remark in the writings
of a highly worthy Israelite who embraced
Catholicism, Father J. Lémann. He also-
their formulation with great finesse and
judgment the drawback of Louis' decision
XVI: "The Jews have always wanted to form

a separate and impenetrable nation;... to make them citizens, this will introduce an armed nation in a disarmed and confident nation" (2).

Indeed, one of the great skills of the Israelites-lites, it is about transforming into a question of religion a question of race; they were thus able to

(1) God and men. ch. X.
Théo. Depatus: Jewish England.

(2) J. Liman: The Entry of the Israelites into Society French, p. 897.

accusing anti-Semites of religious intolerance, and often secure the support of the Protestants against Catholics. Following the remark of Portalis, they form "less a religion than a a people that exists in all nations without to blend in with them” (1).

As soon as the royal decision to emancipate The Israelites were announced by Malesherbes, the Jews, without wasting any time, launched the candidacy banker Haller's design for the portfolio finances. But it was still too early for to defy prejudice; Haller had, moreover, according to Mercy Argenteau's correspondence, the reputation of an unscrupulous speculator.

Almost all Israelis who play a role at the beginning of the Revolution, foreigners arrived Those in France, satisfied with their lot, They no longer had any grounds for revolt. Nevertheless the watchword of overthrowing the monarchy and the Since Catholicism was not modified, they followed their foreign coreligionists with this solidarity hardship and discipline are their strengths. “During the revolutionary period, the Jews did not remain inactive, said MB Lazare (2). Given their small number in Paris, we

(1) Denais Dannay: The Jews in France.
(2) Bernard Lazare: Anti-Semitism in France

sees occupying a considerable place as
section voters, legion officers or asses-
sisters, etc." Of the 500 Parisian Jews, one
one hundred of them are in the national guard (1).
According to Mr. Drumont, Marat was of
Jewish; one of her biographers, Cabanes, had
also mentioned this hypothesis that we have not-
We couldn't verify. But according to most
authors, the finance minister Clavière
was (2), and certainly the two Prussians who
Opt played a major role in the Revolution.
Clavière, expelled from Geneva in 1782, did for-
tune at the Stock Exchange; collaborator of Mirabeau and
de Brissot, he published with Condorcet the Chroni-
than of the month; he also wrote in the Courier
of Provence. Claviere was part of the franc-
masonry. If we were to believe the dictionary
Larousse, he allegedly sold to a Masonic lodge-
that a process for preparing the phi- stone
the philosopher, consisting of calcining in a
A newborn child has a horn! Larousse does not
Don't tell me what the result was from the point of view
industrial. But soon the Revolution allowed
Keyboard to successfully complete even more operations

(1) Monin: The Jews of Paris.
L. Kaun: The Jews of Paris during the Revolution

(2) Mr. Cauquer, however, holds a contrary view.

fruitful: in charge of finance in the mid-
Dumouriez, Minister of Education in 1792, dismissed with Ro-
land, he regains power after the departure of
Dumouriez.

Clavière was accused of being an agent of the An-
England; in any case he was in fre-
quents with bankers Boyd and Kerr, agents
Pitt in Paris. He maintained at the same time
an active correspondence with Bischoflswer-
der and Lucchesini, advisors to the King of Prussia
and militant Freemasons.

Outlawed along with the Girondins, Claviere was arrested
He died on June 2, 1793. He had been an administrator
from a life insurance company; the
The liquidators are pursuing him: "1. For theft
of about four million which are in deficit
in the till. 2. For having embezzled ac-
tions whose value is estimated at two, four, three
millions. 3° For the production of deeds and deliberations-
rations designed to eliminate traces of
this subtraction" (1). Clavière having committed suicide
In his prison, the trial was interrupted, but
His brother was stopped as he was preparing to go to...
to settle his savings in Geneva, (3 Frimaire, year 2).
This brother had just entered the Ministry of Foreign Affairs
foreign res. The file is silent on the end of

(1) National Archives. F, 7 4649.

his career; only mention is made of the
Mrs. Clavière's suicide two days later
her husband.

The two Clavière brothers received guests in their
prison, frequent visits from their coreligion-
naire the banker Bidermann (1).

Settling in Paris in 1789, Bidermann was appointed
three years after treasurer of the Ministry of Foreign Affairs
foreign affairs, and chose J.-J. as clerk.
Clavière, brother of the minister. He is the speaker at a
deputation sent by the Paris Commune
at the Convention; shortly afterwards he took part
active in the August 1st uprising. When he is
arrested during the Reign of Terror, his friends argue
that Bidermann "has never stopped working in the
meaning of the Revolution... He is Swiss; he and
His entire family has always been counted at
many of the most ardent friends of the Revolution
French » (2). The report to the court is over-
tionnaire notes that during the night of the 9th to the 10th
August Bidermann did not leave for a moment the
general council of the Commune for "prep-
to ensure the triumph of freedom and thwart the com-
Court plot. It was at his request that we
the Pont-Neuf was stripped of its cannons, which the

(1) National Archives. W1 300.
(2) National Archives. F. 7 4598.

The court had placed people in positions to fire on them...
In November he was chosen by Pache for a
directors of the subsistence commission
these (1), were persecuted by Dumourié and Cus-
tines and was the first to reveal their betrayals
sounds (2)”. A letter from Mrs. Bidermann
also argued to the Committee of Public Safety
"countless sacrifices made by her husband for
"contribute to the success of the Revolution" allusion
discreet about the sums paid by the banker to
political figures. They were brought in,
as in a modern trial: a financier
threatening to give names, that would have
Nothing implausible. In any case, Bidermann,
Released on 19 Thermidor, he was able to resume-
to calmly pursue his financial speculations.

Recent publications have brought to light the
role of the Frey brothers, who married their sister
to the famous Chabot, and for a moment were the
assistants of Jean de Batz (3). Born in Moravia,
Their real name was Dobruska; one of them

(1) We have outlined the anti-patriotic role of this
Supply Commission in the General's History
DumourtEz (one volume published by PERRIN in 1913). But personal-
BipeRMann does not appear to have committed any wrongdoing.
stations.

(2) National Archives. F 7 4598.

(3) Lenotre: The Baron de Batz, p. 45 et seq.
Baron pe Barz: The life and conspiracies of J. 'de Bofz.

He took the name Schoenfeld upon converting
to Christianity. According to the report of the com-
there were the commissioners in charge of the Chabot case

two Frey 4 Paris, three in Austria, and one
sister maintained by a German baron.
The report does not say if it was this sister who became
Mrs. Chabot. "These cunning and dangerous schemers-
They sneak around with people enjoying themselves
of great reputation and popularity, hopefully-
rant by their false patriotism deserve their con-
confidence and reach the top spots in the Re-
public » (1).

One might wonder why the Freys,
enjoying a very fine fortune in Germany
gne, since their lands were valued at two
millions, embark on the turmoil of the past
tionary. The Tribunal's bulletin responds:
"The Freys, secret agents of foreign powers"
managers whose corruption work they direct
tion, etc."

Emmanuel and Moses Frey were indeed es-
pawns of the Austrian government, and rendi-
rent enough services to both obtain the
Title of Baron (2). The famous Baron de Trenck

(1) National Archives, W. 342.648.

L. Kaun: The Jews in Paris during the Revolution.

(2) Feuilles d'Histoire, January 1, 1914, Article by
MP Barr.:

recounted that the eldest Frey had come to Vienna
to traffic in the beauty of his two sisters
who were very pretty; they did so many scans-
dales that the Austrian government the ex-
pulsa. Trenck knew this per-

sonnage and knew he was employed as es-.

pawn by the emperors Joseph and Leopold (1).
MA Mathiez believes him to be affiliated with Freemasonry.
nerie and to the Illuminati of Weisshaupt.

The Frey brothers, in close contact with
Ephraim, were very likely also em-

folded by the Prussian government.

Once in France, Moses undergoes a metamorphosis.
in Junius Frey. Received along with his brother at
Jacobins club of Strasbourg, then to that
from Paris (June 1791), he settled at 19, rue d'An-
The two brothers give excellent dinners.
whose regulars include Chabot, Lebrun Tondu,
Fabre d'Eglantine, Ephraim, Ronsin, Prohly,
Pereyra, Desfieux.

Members of the insurrection committee, the Freys
paid considerable sums for the en-
maintenance of the cosmopolitan bands that made the
days of June 20th and August 1st (2). They take-
They take part in this latest insurrection and are

(1) Tuetey Collection. Vol. X1, p. 235.
(2) Sysez: History of Europe, I, p. 397.

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slightly injured. This title of glory should not
not to prevent them from being arrested later. After
The fall of the monarchy, the Freys seem
to enter the service of the counter-revolutionaries and
_ become agents of Jean de Batz (1).

It was at their instigation that Chabot and his friends
they overthrow the Girondins; but soon the Freys
are stopped 4 in their turn at the same time as
Chabot 4, whom they married to their sister.
their reproach of "spending two, four, three thousand
francs per month for their table, while
The people are crowding at the doors of the bakeries.
to obtain a piece of bread (2). Which
was more serious, and what we dared not ra-
Counting too high was the distribution of pots
of wine at the Convention. One day, for example,
with the complicity of Delaunay and Julien (of
Toulouse), the Freys entrust 150,000 pounds to
Chabot to cause a financial panic.
Another day, as Fabre d'Eglantine attacked-
violently attacked the East India Company,
Chabot is tasked with delivering 100,000 li-

They're trying to silence him. He's keeping the money and
claims to have given it to Fabre (3).

(1) National Archives, F. 7 4774. 67.
(2) Arch. nat. F. 7 4687.
_ (8) Hamen: History of Robespierre, t. III, p. 308.

During Diederichsen's interrogation, the fac-
totum of the Frey brothers, we notice the question-
The following statement: "Junius Frey, didn't he have
frequent conferences with the emperor
"From Austria P," Diederichsen replied: "I had
knowledge of these conferences without knowing
the object.

Junius and Emmanuel Frey were guillotined
at the same time as Chabot.

Among the regulars at the Frey brothers' dinners,
we have mentioned three names that are found |
frequently in the history of the Revolution:
Pereyra, Proly, Desfieux. Count Proly is
natural son of the Austrian minister Kaunitz;
Pereyra (Judas of Jacob), a Portuguese Jew, is
tobacconist on rue Saint-Honoré (1); Des-
Fieux is a Bordeaux wine merchant. By
What a coincidence that we always find them together!
blue and supper at Mme de Ste Amaranthe's,
speculating on the stock market regarding sea shares
Red, members of the insurrection committee of the

Paris Commune, and delegates from the Ja- club

cobins in Dumouriez's army (2). Pereyra,
member of the St-Roch club and assessor of the
The local justice of the peace is connected to Cloots.

(1) He had initially been a jeweller in Bordeaux.
(2) National Archives. T, 1684.

Hébert, Hérault de Séchelles and Ronsin; he takes
Part 4: All the riots, Kellermann is crossed out
of the Jacobin club, and demands prosecutions
yours against him. He participates in the fall of the Giron-
dins, he is working on establishing a trium-
Virat, Robespierre, Danton and Marat, then after
“After the death of Louis XVI, he entered the service of
counter-revolutionaries. At the head of
the list of secret agents of Batz, Pereyra, Pro-
ly, Desfieux (1). |

Pereyra then had two residences, 55 and 105 rue
St-Denis; denounced by Barbaroux, then by
Robespierre, as part of a committee
Foreigner, Pereyra was arrested during the Ter-
The arrest warrant was issued and he was guillotined. The arrest report...
tion relates that after "having pruned a large
We tightened up the number of unnecessary papers.
the surplus in a basket that we sealed
"lé" (2). Follows a list of 96 letters in An-
92 pieces in English, 73 pieces in English
Glais, 68 likewise, etc. It is regrettable that
These papers have disappeared; one would find them without
doubts about the evidence of government action
English about Pereyra and his friends.

i) National Archives. F. 7 4774.
(2) National Archives. T. 1658.

The French Revolution. | 4

50 THE FRENCH REVOLUTION

Alongside these well-known figures, a big name-
a number of Israelites play a role in the Revolution
modest role. Isaiah Spire is in charge of the sub-
troop support. Cerf Beer, banker, fau-
The town of Montmartre is a supplier to the armies.
and juror in the criminal court. The German Isaac
Calmer, millionaire in clogs, president of
The revolutionary club of Clichy is notable for
his violence, while his brother Benjamin
Calmer, the stockbroker, remains a royalist;
In this way, the family has support in all aspects of life.
parties. Despite the suspicions surrounding his pa-
Trioism, Benjamin Calmer is appointed com-
commissioner for the liquidation of Philippe's assets

Equality. He's probably the one who qualifies.
in the acts of the Commune "Calm sei-
"Lord of the land of Ailly." Isaac Calmer having
.forgot to have the fleur-de-lis decorated scraped off
the chimneys of his castle in Clichy-la-Ga-
reindeer, was denounced by the families of several
of his victims; the two brothers were guillotined
destined for the end of the Terror (1).

The German Heymen is a judge's assessor.
Peace in Paris. Isaiah Beer Bing, author of a volume-

(1) L. Kaun: The Jews in Paris.

me on the Jews, is very linked with Ephraim and
frequented revolutionary circles with him.
He is a friend of Lafayette, Grégoire, Roederer,
and Emmery.

Hazan is a member of the supervisory board
general. D'Acosta commands a company
of the National Guard. Rosenthal commands the
Legion charged with guarding the Temple. Calman
is the district commissioner of the Little Fathers.
Genevan Kermer is a member of the Tui- club
Leries. The Dane Diederichsen is the man of
The Freys' confidence. The Boyd and Kerr bankers
are Pitt's secret agents in Paris (1). Z. Hour-
witz, born in Lithuania, peddler in Berlin and
in Paris, then curator of manuscripts at the
the king's library at the beginning of the Revolution,
written in the advanced newspapers and gives the
a quarter of his income as a contribution
Triotic. We find it again under the empire, profes-
Foreign language teacher. Mayer, busier
of speculation rather than politics, spending, it is said
300,000 pounds for a single dinner offered
after the 9th of Thermidor, with ten ministers and deputies
tés (2).

(1) National Archives. W 389 no. 904.
(2) Soumipr: Tableau de la Révolution Française.

We find in the revolutionary committee,
Jacob Reis, Léon Azur, Fould, Weisweiler, etc.

The Israelites of Paris formed an association
ciation whose leaders signed an address to
the Constituent Assembly (1). This piece we
learns that the president was Godschmit (maybe-
(as Goldschmidt meant) the vice-president
resident Lagouna; Weil and Benjamin Fernandez
-they call themselves electors; Levi, Jacob, Pereyra,
Trenelle, Elie, Weil, Delcampo and Brandon de-
whores. a

Another petition signed by Mordecai (Member of Parliament)
and Silveyra (agent) exposes the injustice of which they are
The victims are the Jews of Paris: they are less well
treaties, it seems, that their coreligionists
foreigners. And yet they are all "of the same ilk-
my family, descendants of Jacob son of Isaac »
(2).

Here, moreover, is how the revolutionaries-
res included brotherhood towards the
Israelites and their allies: The decree of 16 Messidor,
Year II, forbids Jews to follow the army under

(1) Acts of the Paris Commune published by 8. Lacroix,
v. vir, p. 554.

(2) Acts of the Paris Commune, 2nd series, vol. IV,
May 1791.

The death penalty (r). The newspaper Le Propagateur
(2) complained that since the Revolution, the
French was "exposed daily to dealing with
a Jew, without any means of warning himself that this
he is not dealing with a man, but with
an enemy.

A mysterious character named Falc,
plays a certain role in secret societies

from the end of the 16th century. It is sometimes qua-
appointed Chief Rabbi. Savalette. of Langes in
his correspondent simply calls him the doc-
Mr. Falc. Of German origin, he lived on-
all in London. He had predicted the throne to Philip-
Lippe Equality (3).

In summary, a very small group of Israelites
quickly established himself in a position and played
an important role in the Revolution; but the
The Jews of France went unnoticed. Those who
led their coreligionists who were arri-
ves from abroad at the end of Louis's reign
XVI.

Contrary to what one might suppose-

(1) The decree is signed by Laurent, representative of the people
near the Northern army.

(2) 17 Brumaire year VIII.

(8) P. Moniqust: France in peril.

ser, stock market speculations at the time revo-
The revolutionaries are primarily the work of Protestants.

The Jews mainly monopolize the furniture
the treasures of castles, the riches of churches, and
become masters of land ownership at
means of usurious loans (1).

(1) Careriqus: History of major financial operations
candles.

E. Dromont: Jewish France, vol. 1, p. 305.

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CHAPTER IV

THE PROTESTANTS

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The Judeo-Masonic coalition found par-
among the Protestants such considerable support that
Mr. Sourdat wrote a volume to establish that
"The true authors of the Revolution are
"the Protestants" (1). This is an exaggeration.
obvious; but the Protestants gave to
Freemasons provide continuous support. "One of the
principal founders of Freemasonry
modern, was J. Th. Désaguliers, son of a pas-
Protestant author that the revocation of the edict of
Nantes was forced to leave France" (2).
Based in London, friend and collaborator of New-
Your son, J. Th. Désaguliers, became thirty-six years old,
the third Grand Master of the Grand Lodge
of England (1719).

(1) Sounpar: The true authors of the Revolution.

(2) Report of the sessions of the Masonic congress in-
International of 1889, p. 36. (report of F Amiable).

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Freemasonry secretly attacking the

Catholicism, should have the sympathies of
Protestants. These, on the other hand, had not
generally had no reason to praise the monarchy
French; they are also found in different
eras in all conspiracies. The result
a redoubling of austerity measures which
to attribute to the intolerance of Catholics
politically motivated prosecutions.

Long after Coli-
gny with England against the King of France
(x), the Duke of Bavaria was organizing in Germany,
"At the request of French Protestants, a
a true Huguenot crusade" (2) and was preparing

the invasion of our country in 1587. Under Louis
XIII, Guiton, Protestant mayor of La Rochelle,
asks for the help of the English against the king (3).
Later, the Huguenots engaged in intrigues
with the Spanish. There are therefore circumstances-
these mitigating factors for the persecutions directed against
to them by our monarchy.

Franklin reports on English activities in
the Cévennes to create with the complicity of

(1) See E. Rexavrp: Le péra protestant, p. 33 et seq.
(2) BaawenauzT DE PucmEsse: The failure of the German inwision
Order in 1587. (Correspondent of November 25, 1914.

(3) Charles Maurras: Religious policy.

gl LE st.

Protestants an independent province under the
British protectorate.

The disturbances in Nîmes in 1790 were caused
by the Protestants who massacred the Capuchins.

After the deplorable revocation of the edict of
Nantes, the eyes of French Protestants
turned towards England and Switzerland: there
had in Geneva at the end of the 16th century a group
a group of intelligent and active men whose influence
ence radiated throughout Europe. These protests
tants were at the same time the first fi-
world financiers. This explains the
Necker's appointment to the Ministry of Finance
these.

It's not easy to form an opinion about
this character about whom many good things have been said
and a lot of harm.

According to Ginguené (1) (member of the Institute),

Necker, "born a republican, hated kings... born
As a Protestant, he always held a secret vow to
losing the clergy and discrediting religion
Catholic.” His compatriot Clavière wrote-
It was going to Isaac Cornuaud, "Necker has much more
I deny it superficiality rather than depth. I deny it

(Í) Guineuexe. Necker, 1706.

the heart of the upright man and friend of humanity
nity » (1).

But Claviere was subject to a 4-point guarantee. Napoleon
I" receiving Baron A. de Staël, grandson of
Necker told him: "Your grandfather has ren-
overthrew the monarchy; he led the king to the-
chafaud » (2).

On the other hand, Necker found apologies-
His talents, not only within his family,
but among the writers belonging to the op-
We are denying the most diverse. He has operated on some
very useful reforms, that of hospitals between
others. `' |

According to the observation of the Marquis de
Ségur (3), "from the day Louis XVI accepted the
ingenious remedy invented by Necker (the States
generals), the Revolution was now nothing more than a
"It's a matter of time." But in preparing the Revolution-
he probably didn't think to send
Louis XVI and Marie Antoinette at the scaffold.
Like many constitutionalists, he did not
believed that the conquest of freedom and the suppression-

(1) Memoirs of Isaac Cornuaun, recently published by
Mile CHERBULIEZ.

(2) Works of Baron de Staël. |
(3) The sunset of the monarchy. Vol. II, p. 877.

sion abuses were to have the consequences
the massacres and the revolutionary tribunal.

“Necker,” said Mr. Ch. Dupuy, “was a fog-
Long, but not a revolutionary. His protégés,
coming from Geneva, had fewer scruples and
more audacity (1). » .

Vergennes, who also called it a draft
agitated, he explained to the king the clergy's apprehension
seeing his natural enemy at the head of the finances
these. He points out "the praise he receives in
a part of the British Parliament, including tou-
All the factions unite when it's necessary for us
to hate and harm us (2).

Like all Swiss people, Necker suffered in
Indeed, English influence; he had almost married
his daughter, Madame de Staël) to William Pitt. Burke
said in the House of Commons: "Mr. Necker
is our best friend on the continent. » D'ail-
their family, the Necker family, settled in Geneva at the beginning
of the 17th century, was of Irish origin and had
maintained many relations with England
earth.

A serious accusation against Necker is found
in Garran de Coulon's report to the committee

(1) Louis XVI and the Geneva conspiracy. Le Soleil, 10
August 1913).

(2) Marquis de Sécur: The Sunset of the Monarchy, II,
p. 418.

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Research on the famine of 1789:
Necker reportedly wrote to Bertier to have the
rye before harvest, so as to aggravate the
famine. Bertier did not carry out the order and was nothing-
less massacred as a hoarder (1).
We don't know what evidence was based on

Garran de Coulon. Mirabeau wrote to Mauvil-
lon (2): "Necker is well aware that his reign will be
"The day order was restored ended." He
said of Necker to Brunswick: "This financier
mediocrity would lose ten empires rather than
"To compromise one's self-esteem." Only
Mirabeau was the minister's enemy.

What seems better established is the participation
Necker's family's passion for the troubles of
t789: his son-in-law, Baron de Staël Holstein,
under the pretext of gathering information, frequented the
the most fervent circles and put the conspira-
those aware of what was happening at the Council
of the king (3). |

When the revolutionary party had triumphed,
Mr. de Staël maintained frequent negotiations
with the Committee of Public Safety on behalf of the courts

(1) Report by Garran de Coulon, p. 48.
Born. The Storming of the Bastille, p. 33.

(2) Memoirs of Mirabeau, vol. VIII, p. 20.
(3) G. Born: The revolutionary conspiracy of 1789, p.
37.

Protestants. On December 6, 1793, Soulavie re-
he, for his part, put the conditions to Robespierre
Protestant states of the North to recognition
of the revolutionary government. One of the
The main one was the substitution of Protestants.
me to Catholicism in France. According to Mr. Ch.
Dupuy, Robespierre accepted in principle.
The question remained unanswered for a long time; later
the concordat, thwarting the hopes of the protesters
tants, was the true cause of the animosity of
Madame de Staël against Napoleon I” (1).

If we are to believe Léouzon Le Duc (2), the Baron:
de Staël Holstein was a constitutionalist; that's his
woman who was pushing him towards the Jacobin party;
In any case, he opposed the king's plans.
Sweden against the Revolution. He estimated in 1789
that "the French nation is devoid of the qua-

"The necessary conditions for a free people." One could
to conclude that Staël was working not in
favoring freedom, but at the expense of conspiracy
international against France. As for Ms. de
Staël, Jacquet de la Douay. King's prosecutor
in the principality of Dombes, accuses him of

(1) Ch. Duruy, Louis XVI and the Geneva Conspiracy.

(2) Preface to the diplomatic correspondence of Baron de
Staël Holstein.

betray the queen (1) and signals astonishment
tested by the ladies of the court upon seeing
Madame de Staël in the good graces of Marie-
Antoinette. .

On the other hand, it is claimed that she conspired
later with Narbonne to save the king and the
queen, by buying land near Dieppe and
by leading the royal family there in disguise (2).

Louis Necker, the minister's brother, was involved
tie of the lodge of the United Friends of which we have
explained its revolutionary and international role.
Finally, his brother-in-law, Germain, was a member of the
Propaganda club that organized the massacre
bodyguards (3). The Count of Vaudreuil
repeated a word of Marie Antoinette after the
storming of the Bastille: "You were right," he told him-
Necker is a traitor: we are lost.
(4). This opinion of the queen does not seem to be
generally shared; but Necker was an ins-
probably unaware of the conspiracy
revolutionary. I] enjoys immense popularity
Larity as long as it was deemed useful to the projects of the

(1) F. Dusoostes. The French Revolution, as seen from abroad
ger.

(2) E.. Wetwert. Around a lady-in-waiting.

(3) Dasrf. Marie Antoinette and the Terror.

(4) Correspondence of Vaudreuil with the Count of Artois. Introduction.

international union, but fifteen months later
Upon his triumphant return, he resigned.
without anyone thinking of stopping him (1).

While it is true that Fersen shared the opinion
of Gustav III on Necker's guilt (2), the
Baron de Frénilly, on the contrary, asserts that this
the minister tried to stop the torrent of which he
had opened the dike (3).

However, Mr. Gustave Bord states that
Freemasonry had given Necker the
mission to prepare for the Revolution. But, as
most Freemasons, he was unaware of pro-
probably the sect's plans, and he was able to
to be motivated by excellent intentions.

Here, finally, is the judgment passed on Necker by
Mallet du Pan: "He seems to me one of the men
who have done the most harm to this monarchy
and justice only obliges me towards him not to
suspecting his intentions, rather than making him a man
mage to his credit as administrator of
finances.....

By appealing to popular ideas, Mr. Necker
exaggerated everything... For a miserable eco- motive

(1) Barpovux. Pauline de Beaumont, p. 148.

(2) Lady BLENNERHASSET. Mme de Staël and her time, vol. IT, pp. 26 and 28.

(3) Memories of Baron de Frénilly, p. 129.

In terms of economy, he opposed placing the Estates General at distance and fixed them at Versailles... (1). » `

Two months later, Mallet du Pan wrote again to Mounier: "I had, on the account of Necker, positive information that doesn't... They leave no doubt that he wanted it Revolution across almost the entire spectrum that was given to him (2).

But these lines, sent at the end of 1790, would certainly not have been written after the events of 1793; it is important to make the remark. | |

The edict of November 28, 1789 restored to the pro- testing the right to have their condition verified civil (births, marriages and deaths), without being forced to disguise their beliefs; a decree of December 24, 1789 restored them in all their civil rights and declared them eligible for all the charges. They therefore no longer had any grounds serious about fighting the monarchy; but they were no doubt quite pleased to take revenge on the Catholics of the long vexations they had endured. | l

Mirabeau's motto was "We must deca-
"To 'Tholicize France'" was not just coming from

(1) Letter to Mounier. October 14, 1790.
(2) December 4, 1790.

Masonic lodges, but Protestants Genevan in all likelihood; however, the question religious was undoubtedly the true motive of the wars in the Vendée and Brittany. The populations of the West would have perfectly- accepted the Republic without the persecutions actions directed against their priests.

It is still the civil constitution of the clergy which caused a rift between Louis XVI and the revolutionaries res; this liberal sovereign, animated by good intentions, consented to all reforms demanded by public opinion, but it was deeply religious; from the day the reforms-

The amateurs wanted to outlaw the priests who inserted
Having been informed, Louis XVI turned to the counter-
revolutionaries. However, this anti-clerical movement
rical was supported by the Protestants.

It is largely in Mirabeau that one
must confiscate the property of the clergy; he obeys-
knows the instructions of his Geneva committee.

The English press was simultaneously doing
anti-Catholic campaign. Bartholomew sent
from London articles which explained the difficulty
culture of establishing liberty in France without rem-
to place Papism by Protestantism (1). “The

(1) According to Mr. de Bonatp, "one does not ask for political laws-

The Protestant party, it was added, has a lot of
supporters in the National Assembly (1).

In 1790, the number of temples and pas-
eurs increases rapidly thanks to sums
received from Geneva and Holland (2). The alliance
Protestants with Freemasonry their
allowed them to continue practicing their religion while-
during the Terror, while the Catholic priests-
ques were imprisoned and guillotined (3).

A pastor, Rabaut St-Etienne, who had done
his studies in Geneva and Lausanne, he was appointed
President of the National Assembly in March 1790.
He then declared to Mrs. Stuart: "In less than
In two years our religion will dominate generally
"Rabaut is the principal author of the
disturbances in Nîmes.

Several of his fellow believers played
like him an important role in the Revolution-
tion, Boissy d'Anglas, Jay, Cavaignac, Billaud-
Varennes, Alquier, Julien (of Toulouse), Collot
d'Herbois, Bernard, Lombard Lachaux, Jean

tics of England than to come to the religion of Anti-
glicane.
(Considerations on the Revolution, p. 74.)

(1) Foreign Affairs Archives. London, c. 670.
(2) Duran. History of Protestantism.
(8) Auzarp: Studies and lessons on the Revolution.

Bon St-André, Dentzel, Grimmer, etc. Ten steps-
their members sat at the Convention (1).

The role played by the Protestant Barnave is indeed
known. : |

Moyse Bayle, whose first name would suggest
of Semitic origin, belonged to the religion
Protestant; born in Geneva, he was a deputy of
Marseille, president of the Convention, and mem-
September
1793 to September 1794. Arrest warrant
The following year, Moyse Bayle was granted amnesty and
joined the police force.

Foreign Protestants in the Revolution-
tion an even more important role than their
French coreligionists.

The Genevan Protestants, being at the head of the
finance, had to necessarily benefit, com-
me, the Israelis, stock market movements
caused by the Revolution.

It is generally believed that speculation at the
The stock market is a very recent creation. What is
recent is the prodigious increase in the name-
securities market; under Louis XVI
speculated on only four or five stocks,
the waters of Paris, insurance, the shares of

(1) Ernest Renauzn. The Protestant Peri.
AULARD. Political History of the Revolution, p. 321.

the Red Sea, etc., but their differences were °

sensitive enough to make matters interesting
health. During the Revolution, they also played
a lot on the fields and on all the
foodstuffs. Bidermann was particularly successful with the special-
calculations on grains. What benefits do not re-
Finally, one could read on the exchange rate! One thousand francs
at certain times twenty-five gold coins were worth
a thousand francs in assignats, then a few days
later it represented only five thousand.
Lefebvre d'Acy wrote on February 7, 1792
"The silver is at 55%"; the following March 10th
"The money is at 80% (1)."

One day the louis is worth 200 livres, 4 hours and 11 minutes.
250 at noon, then 500 (2). On October 14, 1795,
It rises to 1255 pounds.

As for the shares of the company
In India, they fell by half in forty-
eight o'clock. The actions of the fire pumps not-
they knew from 1,200 francs to 4,200 francs the same
week (3).

These fluctuations sometimes had re-
unforeseen results: thus on January 9, 1793, the
The drop having been too steep, a hail of blows

(1) P. de Varssttre. Letters of aristocrats.
(2) Louis Branc. History of the Revolution, XII p. 116.
(8) D'Escurrny. Historical Tableau of the Revolution.

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The cane fell on the backs of the stockbrokers.
This is demonstrated by Chabot's confession during _
his trial, which the hidden power that was leading
the events, sometimes offered huge sums of money
relevant to some members of the Convention
to make proposals likely to-
to drag on a financial panic. The union
foreigner who had announced in advance the capture of

the Bastille, the condemnation of Louis XVI, etc., a _
so I was able to make a magnificent difference in
playing 4, the drop, 4 strokes. We live this way.
great fortunes rise on the ruins of the
France. Also, the political news could-
They asked themselves (on February 26, 1795): "The
Was the revolution merely a speculation?
bankers?

At the head of high finance were the
Genevan.

CHAPTER V

THE SWISS

At first glance, the events that have
events that took place in France from 1789 to 1794 seem
to have been led by the Swiss. Moreover,
Rousseau has often been called the father of the
Revolution; Necker prepared it; from the Genevans
occupy the Ministry of Finance in 1793,
Ministry of War, Paris City Hall and
a multitude of jobs; the Terror is organized
by the Swiss Marat.
A prominent, distinctly French figure dominates;
-it's true, the beginnings of the Revolution, Mirabeau;
only he is the instrument of a Syndicate
A Genevan man who gives his speeches. This union...
composed of Etienne Dumont, Duroveray, Cla-
vière and Pastor Salomon Reybaz (1), aux-
which sometimes includes the financier Panchaud.

(1) See the Reybar Collection at the Geneva Library.
(Manuscripts). Among other things, they contain 59 letters from Mira-
beau & Reybaz.

Rivarol compared Mirabeau's head to a
a large sponge swollen with other people's ideas. He
It would nevertheless be absurd to claim that Mi-
Rabeau didn't have enough ideas.
himself, and was not capable of making his own decisions.
courses; if, therefore, he is held under the tutelage of the
Genevans, there is an unknown cause for this fact:

Perhaps Mirabeau was bound by commitments
ments taken in Masonic lodges and re-
did he have the Geneva watchword while
Other people were taking it in London.
Perhaps it is, quite simply, a question
financial: Mirabeau made frequent em-
loans to the Swiss bankers Jeanneret and Sch-
Weitzer; as he was always short
of silver, the Genevans still held it by this
average. When Mirabeau dealt with the court, he
partially reimbursed Schweitzer, who was
very surprised (1). |

In a singular contradiction, the monarch-
French dog seems to have been overturned by the
Swiss, while the most loyal defenders
of the king, the Swiss, are being massacred for the
defend.

But the Geneva union represented a

(1) A. Sregex. Life of Mirabeau.

a turbulent minority to which Necker, Mallet du
Pan and the moderate minds of their country were
completely hostile. We remember the movement-
revolutionary ment that erupted in Geneva in
1782. Minister Vergennes, whose high
Intelligence has not always been admired enough.
he wrote at the time: "I am studying the quarrels of the revolutionaries-
Geneva revolutionaries, because it is to be feared that
their writings do not outwardly convey fanaticism
"They are filled with it." Indeed, it was, he observes
Mallet du Pan, the French Revolution which
prepared in Geneva in 1782 (1).

After the turmoil of that period, a club
Helvétique was founded in Paris by Castella; the
Dr. Kolly was the secretary. Here is how-
This club is appreciated by a civil servant
Swiss, Muller (2): "This infamous society was
composed of galley slaves, bandits and other scoundrels
rats of a nation whose name was being dishonored...
The cantons resolved to request delivery
of these wrongdoers, but our dear allies, in
instead of corresponding with us according to the treaties,

continued to protect this troop of Indians

(1) Memoirs of Mallet du Pan, ch. 1 and 3.
Sorzv. Europe and the French Revolution, pp. 141 and 142.
(2) Letter from Bartholomew. Archives of Foreign Affairs
manages. Switzerland, v. 428 |
See also A Srern. The Swiss club in Paris.

gne. » Castella had indeed been convicted in
Switzerland 4 to be quartered. Marat, Duport and Menou
affiliated with the Swiss club. Sillery and Bar-
Nave promised him their protection. This club which
made frequent appeals to the stock exchange
Schweitzer, successively bore the names of
Club Helvétique and Société Helvétique; it
It was located on Rue du Regard, Rue Ste-Marguerite, Rue-
of the Holy Sepulchre and in a room of the abbey of
St-Germain des Prés, granted by the district of
that name.

In 1792, the Helvetic Club became the Club
foreign patriots, also called the Club of
Foreign nations friendly to the Constitution. To
On August 10th, it changed its name again and became the
Club of the Allobroges (1); one of its members
the most active is Doctor Doppet who intro-
led in association some Savoyards com-
me, Doctor Dessaix, the notary Frezier, the pro-
curator Souviran, the poet Michel Chastel, the lawyer
cat Turinaz, the surgeon Magnin, Ganem,
Bussat, etc.

The members of the Swiss Club never ceased
to distribute seditious pamphlets to the soldiers
dates. A decree was issued on September 19, 1790.

(1) Maruiez. The Revolution and Foreigners, p. 33 et seq.:

to put a stop to their actions, but they
\ :

appear to have continued in secret.

Mirabeau's inspirations belonged
has a more enlightened and cultured environment. What-
Was this, in short, what this union was? The file
Duroveray at the national archives (1) we re-
pond: “Duroray, Clavière, Etienne Dumont
and Divernois were exiled from Geneva in 1782
when the French and Swiss armies restored there-
They clarified the order. Claviere settled in France; Du-
Roveray, Divernois and Dumont passed through Lon-
Dres, carrying with them the desire for revenge
of the French nation as much as they can-
would. They made contact in London with
all the people who were in the best condition
to serve their plans for revenge.

Duroveray, the Attorney General in Geneva, had
He was dismissed at Vergennes' request. "Aged
thirty-five years old, according to the report of the
"He doesn't look like a police officer." He's a man.
Active and intelligent. At the end of Louis's reign
XVI, he became a naturalized Irish citizen. He attended
at the sessions of the Estates General; some de-
prostitutes protest against the presence of "a pen-
sionary of the English government who takes

(1) F. 7, 6468, |

participates in the deliberations and sends notes and
observations to the members of parliament (1). » — Indeed,
Duroveray received a pension of three hundred
Louis of the English ministry. — Mirabeau declares
that this man is a martyr for freedom,
Duroveray, to whom M. de Vergennes has made a per-
to discuss his situation in Geneva. (Applause)
numerous. Duroveray is surrounded by deputies.
who come to him.

After August 10th, Duroveray is offered the
Ministry of Justice, which he refuses, then he
attached to the French embassy in Lon-
Drs. Bonnecarrère, chargé d'affaires, had observed-
a worm that is dangerous to entrust to a stranger
The secrets of our diplomacy. Lebrun Tondu

replies: "Durovey was tied up against my will"
at the London embassy, under the protection of
Brissot, Clavière and Roland, although he was well
recognized as a resident of England.

He adds that Duroveray's mission will be to him
withdrawn next month (2).

Complaints have been piling up against Duro-
Veray, Lebrun decided to call him back on the 19th
October. Back in Paris on the 4th, Duroveray finally...
to be denounced as a government agent

(1) Archives of Foreign Affairs. London. v. 582.
(2) Foreign Office Archives. London, v. 582.

English. A police report relates that
On May 4, 1793, at half past midnight, Duroveray was
invited to communicate his correspondence
correspondence with England. "This citizen," they say
the officers in charge of his arrest, told us
represented several packages, which he told us
contain said correspondence which appears
to have existed from the year 1789 to the present day.
Seals were affixed there. On July 30th, the
supervisory committee considering that in
of the said papers, some of which are in shorthand characters-
physics and English (it was said), that the committee
has no knowledge of these kinds of characteristics
languages and tongues, stop the boot, the carrier-
sheet and packages will be taken to the committee of
public safety (1).

Then silence falls over the papers in question-
tion which are no longer in the National Archives
nationals.

Etienne Dumont, contemporary Genevan pastor-
porain and friend of Duroveray "has a lot of es-
He took it, spoke well and with restraint (2). "Very
Appreciated by Fox, Lord Holland, etc. in London.

(1) National Archives. F. 7., 4696.
(2) National Archives. F. 7., 6468.

Dumont receives a pension of three hundred louis.
of Lord Lansdowne (1).

Presented to Mirabeau in 1788 by Sir Samuel
Romilly, he settled in Paris the following year, ins-
worse, Mirabeau's speeches sometimes took
Lord Elgin's advice (2). In 1791, Dumont
stays at Bidermann's house where Rey-
Baz, Clavière and Brissot. He contributes to the newspaper
The Republican. Barthélemy's papers were...
they realize that Etienne Dumont and Duroveray are
among Pitt's most active agents in Paris (3).

Divernois (or d'Ivernois), expelled from Geneva
with Duroveray, Dumont and Claviere, is
Like them, he was pensioned by England. "From
a few years younger than his friends,
thin, walking with his head forward, Divernois
offers nothing distinguished in its entirety
physical; however, very friendly in the
Society, very witty, speaks with ease,
writes well, with energy and ease (4).

The secret correspondence of the court of Ber-
lin (5) indicates Divernois as being one of the

(1) Letter from Mrs. Reybaz to her brother (Life and Cons-
pirations of Jean de Batz, by Baron DG Batz.)

(2) Memoirs of Etienne Dumont.

(3) Letter from Jeanneret to Deforgues, February 19, 1794.

(4) National Archives, f. 7., 6468.

(5) KarmiN. Documents relating to the correspondence se-
Crete with the Berlin court.

Pitt's main agents. On the other hand, he did not-
never proved the revolutionary cruelties, and
saved the life of General de Montesquiou.

Convicted in absentia during the Ter-
Divernois settled in England and made himself a man of his own.
to become a naturalized Irishman. In 1814, he became again a Ge-
nevois and was appointed State Councillor.

Clavière was "inseparable from Dumont and
"Durovey," the reports to the committee of
Hello everyone. Our chapter on the Israelites
explains Claviere's political role.

Pastor Salomon Reybaz was making a great
part of Mirabeau's speeches, at the beginning of
the Revolution. He was on a pension from the Angle-
land (1). During the Terror, it went unnoticed;
He is found again under the Directory, as Minister of
Switzerland in France.

Reybaz was invited on November 29, 1796, to
leave Paris within twenty-four hours. The
the only comment one can read on this subject
In the newspapers, it's that "this Genevan
'does not excite the curiosity or interest of citizens

(2). »

(1) Memoirs of Soulavie.

Reybaz manuscripts in Geneva.

History of the Counter-Revolution (Baron de Batz).

(2) Auzann. Paris under the Thermidorian Reaction. t. ITI,
p. 698.

Thus the entire Geneva group, whose role
was so important in our Revolution, was
than an instrument of the English government.
= Pache is a singular figure of revolution
tionary: of peaceful and patriarchal customs,
This son of caretakers is the model of employees
of the ministry. Every morning he arrives on foot
from the suburbs with a bread roll in his pocket
and works all day. Introduced by Nec-
ker in charge of financial control, he forms ties with the
extremely wealthy Anacharsis Cloots, with Chabot, Has-
Senfratz and the most fervent Jacobins. He

represents the Luxembourg section on August 3rd
1792, for the petition demanding the forfeiture
of the king. Papa Pache, as he is called, brother-
nise with the September Massacres (1); he
gets the Ministry of War given to him by the
Roland's protection, of which he became the fac-
essential totum, then he persists in losing
his benefactor and the Girondins. He displays beautiful-
a stroke of intelligence and activity by disrupting
national defense and preparing for defeat
of the French armies. In the end, like "all
the generals, all the commissioners of the Con-
vention, accused Pache at the same time (2) », on

(1) G. Lenôrre. Old houses, old papers. t. I, p. 264.
(2) Cauquer. Dumouriez.

La Réveillère Lépeaux takes his wallet from him.
calls Pache the greatest of the squanderers of
public funds: in three months of mini- ^
land, he left one hundred and sixty million without justification.
fication; Barère declared that in the presence of
the impossibility of untangling the accounts of
Pache, it was better to wipe the slate clean (1).

Pache's dubious reputation does not prevent him
not to be appointed mayor of Paris; he signs in
this quality the report which must make tom-
He had Marie Antoinette's head guillotined.
Dillon and delivers the cannons to the Commune of
Paris during the Reign of Terror. Every night he sends
his wife, his daughter and his sister at the barracks of the fé-
derelicts in order to incite them against the Girondins (2).

Cambon believes that at the time of the insurrection
On May 31st, Pache was bribed by the counter-
revolutionaries: the movement would have been
"prepared by Robespierre, Pache and Danton"
_ to restore the little Capet to the throne (3) »
On the other hand, as Pache imagined he would achieve
Under the dictatorship, he was able to encourage all the riots.
with the hope of taking advantage of it. In the spring of
In 1794, the Cordeliers were plotting to put

(1) SyseL. History of Europe, vol. II, p. 118.
(2) Sysez. History of Europe, vol. II, p. 32.

(3) A. Lanne. The mystery of Quiberon.

Pache at the head of a new government.
Hébert shared this opinion.

The reports from the Ministry of the Interior if-
gnalent Pache as an agent of Pitt and added-
tent: "It is claimed that if he had not been
While incarcerated, he allegedly prevented the establishment of
the new constitution (November 20, 1795)
(1). » |

Prosecuted several times, arrested in the same
While Hébert, Pache escaped the guillotine,
no doubt thanks to the power of the union
international. When the Revolution is ter-
undermined, Pache retires after making her fortune, in
an old abbey bought at a very low price, of which he
built a magnificent estate; he lived there trans-
bowling, having no further contact with his
old friends, who don't even read the newspapers anymore;
instead of getting involved in politics, Pache herbo-
rises and does gardening.

His son renounced his opinions and changed his name
(2). His son-in-law, Xavier Andouin, was a member
of the Paris Commune and organizer of
wars; it was he who one day demanded from the As-

(1) Taurxau Dana. Royalists and Republicans.

Avutarp. Paris under the Thermidorian Reaction, t. IT, p.
411. z
(2) LenôrRe. Old houses, Old papers, vol. I, p. 272.

legislative appearance, on the part of the Jaco- club
bins, a law to shorten the procedure in order to

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to eliminate the defense of the accused.

Pache appears to have been the conscientious employee-
heavenly and worker of occult power who direct-
was watching the events. That was also the opinion
Robespierre, who could never take him on
the fact.

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Marat has been attributed several nationalities.
and even French nationality (1). But,
According to civil registry records, Marat's father
was from Cagliari in Sardinia, and became Swiss
after marrying a woman from Geneva.

The friend of the people was born in Switzerland, exercised the
medicine in Newcastle and London, from 1769 to
In 1777, he joined Freemasonry, then
he became a physician to the guards of the Count of Artois;
his violent attacks against Necker, did
to continue in 1790. He returned to England-
land to return to as soon as anarchy was established
blie in Paris. The rest of his story is sufficient-
well known. Let's simply note that
Marat's remarks, that most of the violence

(1) Mr. Porpeparp points out a Lyon- tradition
according to which the Marat family would be from Chuyer in
the Rhône. Mr. Cukvremant attributes a Spanish origin to it.

ag w 4 Eee, eee, eee oa ———

and the cruelties of the revolutionary era are
due to foreigners.

Friend of the People appears to have been an agent |
by Philippe Egalité; based on several authors
He was paid directly by England. Ma-
Rat and Pitt reportedly had meetings at

London in a small room of a tavern (in
1792) (1).

It is permissible to be surprised by the space it occupies.
by Marat in history: one cannot seriously-
to claim that he had talent is
as a writer or as a speaker. He was
generally unpleasant and according to Taine, he
was afflicted with a type of madness well known to
Alienists, the ambitious delusion.

Hulin (or Hullin), of Swiss origin, was di-
rector of the La Briche laundry, near St-
Denis; he joined the Guards in 1789
French women and were among the winners of
the Bastille. From then on he declared that he was a
heroes; a memoir in which Hutin and Maillard ra-
content in the Assembly their exploits contains
this sentence: "If it is permissible to praise oneself, the
The undersigned will undoubtedly do so, but with this

(1) See Desparys. The Revolution, the Terror, the Direca
page, p. 49.

modesty, which so aptly portrays the character of true people
heroes" (1).

Hulin formed the volunteer company of
the Bastille, of which he appointed himself commander.
Complaints were soon raised against his
management; moreover, Marat accused him of being at the head
of bandits driven out of the Parisian battalions (2);
and a group of victors of the Bastille
denounces as a "police informer" (3).

Hulin after having commanded the national guard-
nale at the time of the October days, se si-
gnala on August 10th. When the national guard
was dissolved, he was appointed captain in the army
from the North. Arrested during the Reign of Terror, he escaped the
guillotine; he is found to be president of the council
of war which condemns the Duke of Enghien, then
general under the empire. Hulin receives conspiracy
Malet, a gunshot that breaks him, is a failure.
the jaw, but it healed. Under the restoration-
tion he offered his services to Louis XVIII who

refused.

A large number of Swiss people play in the
Revolution, a diminished role: Necker had been
brought to power largely by the in-

(1) Acts of the Paris Commune, vol. I, p. 156.

(2) Acts of the Paris Commune, vol. I, p. 156.

(3) Bucugz and Roux. Parliamentary History, vol. VIII,
p. 277

influence of Masson de Pezay whose father was
Genevan. Pezay was the lover of the princess of
Montbarey who was leading Mme de Maurepas;
She led her husband, who led the king.
Maurepas also claimed that the true
King of France, it was Pezay. The reminder of the par-
The elements had been due to his influence.

Christin, secretary at the Ministry of Finance
these, were rather counter-revolutionary, while
that Finguerlin was a member of the Commune
of Lyon and the department's board of directors.

La Harpe, who called Voltaire "papa",
was born in Paris to Swiss parents. He seduced
The daughter of a lemonade seller married him, then divorced him
and remarried at fifty-eight to a
a young woman of twenty-three. He became in 1776
member of the French Academy.

Representative of the Commune for the district
from St-Germain des Près, he never ceases to praise the
Revolution in his lectures and works, written
violent articles in the Mercure de France,
and did not change his opinion even after the massacres,
nor after the death of Louis XVI. But he was arrested
in April 1794, and his companions of
prison, the bishops of St-Brieuc and Montau-
ban le convertent (1). According to Mallet du Pan,

(1) Srs-Bsuvs. Mondays. Volume V.

An unknown woman is said to have read 4 La Harpe
Imitation of Jesus Christ, during his captivity |
survival, and that would be the real reason for his con-
version (1). In any case, the old Voltai-
nothing that became clerical took the Revolution "in
an aversion equal to the love he had for her
carried" (2).

The Directory decreed his arrest for the
second time in 1795; editor at the Memorial,
La Harpe was implicated in the royal agitation
list, acquitted then again sentenced to the de-
portation (3); he managed to hide from the 18 Fruc-
Tidor on the 18th Brumaire. The police forgot about him and he
died in 1803, leaving a number
of famous works.

Another Genevan, a friend of Voltaire, Pictet,
settled in Paris about ten years before the
Revolution, finds a situation thanks to Nec-
Ker and frequents Madame Roland's salon; it is
one of the founders of the Society of Friends of
blacks. But during the Terror he changed his
camp, and Barthélemy's papers report

Pictet and Mallet du Pan as if stirring

(1) Marrer pu Pan. Mémoires, p. 459.
_ (2) Annauzr. Memories of a sexagenarian.
(3) Collection of the acts of the Executive Board. TI

much with the help of the English against the Con-
convention. |

Mallet du Pan always had a mo-
wise and wise, condemning revolutionary excesses
res, and denouncing the existence of an oc- power
cult, not to mention the organization
Masonic. He wrote to the King of Prussia to pro-
revolutionary clubs' position: "All these
societies are, without realizing it, dominated by

the secret influence of a more intimate assembly
composed of the quintessence of all the au-
very assemblies: This secret assembly is
composed of a central committee based in Paris,
corresponding with other central committees...

Jacobinism is allied with the Presbyterians
from England, to the Illuminati of Germany, etc."
(1).

Mallet du Pan was writing before the Revolution
the Historical and Political Journal of Geneva
which was compiled at the Mercure de France; there he-
split the ideas of the constitutional monarchists-
nels. Louis XVI entrusted him with a secret mission
with the coalition. Back in Geneva after the
Following the fall of the monarchy, he maintained a correspondence
dance active in support of the monarchists. I]

(1) F. Descorzs. The French Revolution as seen from Vé-
foreigner. y

died in 1800 in London, after having written
several valuable works.

Virchaud was on the opposing side.
(from Neufchatel) secretary of the Corde- club
liers; it was he who presented the petition to the Assembly
tion of July 15, 1791 against the monarchy (1).
Rumors were circulating at the time that the petitioners
were bribed by foreign governments
Gers.

Gaspard Schweitzer (from Zurich), nephew of
Lavater seems to have been a good man.
Operated by the international syndicate. Affiliated
to the Illuminati, he settled in Paris from the beginning of
the Revolution; introduced by Mirabeau to the Ja-
Cobins, he became friends with Barnave, Robespierre,
Bergasse, etc., he allows himself to be duped and ruined by
the revolutionaries who keep resorting to
to his purse. Mirabeau, while borrowing from him
considerable sums, courted
Mrs. Schweitzer, who is said to have rejected him-
milk.

In 1794, the Committee of Public Safety charged
Schweitzer to go and sell the principals in America
.main riches of the royal castles, and of re-
claiming thirty million loaned by Louis XVI to

(1) Avuzanr. Political History of the Pran- Revolution
çaise, p. 148 et seq.

United States. Schweitzer, delighted, sees 14 an oc-
casino to rebuild his fortune. Unfortunately
He is joined by an adventurer named Swan who
He steals it. He returns to Europe and ends his penitentiary sentence.
blement his existence in the gene (1).

Niquille, an agent of the Paris municipality, de-
He became Inspector General of Police after the 18th
Brumaire. Stopped despite Barras 4 the sequel to
the explosion of 2 Nivôse, he was deported to Mada-
Gascar.

Panchaud, after having been a banker 4 Lon-
dres, was appointed director of the Es- fund
account of Paris. Although it was part of the
Mirabeau's leadership group seems more occupied-
Finance is more important than politics.

Mr. Gustave Bord attributes the death of Foullon
has Genevan and Swedish influences, without
specify the names.

Pastor Frossard (of Nyon) was direct-
Honorary Professor at Oxford University, member
societies of farmers from Bath and Man-
Chester. Young goes down to his home in Paris because
that he considers it almost as a companion
'triote; linked with Brissot and Roland, Frossard is
appointed after the flight from Varennes member
of the Jacobin permanent committee established in Lyon,

(1) Banssy. The Swiss outside of Switzerland.

then member of the general council, and prosecutor

general syndic. Received at the Jacobins of Cler-
He inaugurated Protestant worship in the mountains.
Carmelite church. He was in Lyon at the end of 1793.
Then we lose track of him and find him again in 1802.
member of the consistory of Paris (1).

MG Bord (2) remarked on the attitude
strange behavior of Colonel d'Affry, who after having dis-
Clarié was ill at the time of the Réveillon affair.
refused on August 10th to transmit the information to the Swiss.
The order was to fire on the rioters who attacked them.
quaient (3). D'Affry belonged to the Freemasonry
Nonsense.

In summary, a group of Swiss played a
important role in the Revolution, but he did not
represented neither government policy
Swiss, nor the ideas of the majority of its
country. Several of them were pensioners
by England; others were suffering from the in-
attributed

er

British influence. Napoleon I
Moreover, in 1802, during English operations, the in-
Geneva uprising.

Like the Freemasons, the Jews and the

(1) Correspondence of Mrs. Roland, p. 726.
(2) The revolutionary conspiracy of 1789. G. Borb.
(3) See the Moniteur of August 30, 1792, p. 553.

Protestants, the Swiss were an instrument
demolition directed by a hidden power.
The opinion of Soulavie, a resident of France in
Geneva, is that "The Dumonts, Duroveray,
Clavière and other adventurers were the sup-
pots from an English committee (1).

(1) Memoirs of Soulavie. V. VI, p. 409.

CHAPTER VI

DL FOREIGN INVASION IN 1789

At the beginning of the Revolution, "the English, the
Italians, bankers, infiltrate the
people's assemblies, insinuate themselves into the anti-
Cabinet of Ministers. They spy on everything, they
are slipping into popular societies. Soon
We see them linked with the magistrates who support them.
tegent" (1). According to Loustalot and Thureau Dan-
In Paris, there are 40,000 homeless foreigners.
fixed salary and without a specific occupation (2). Bezenval
tells of the appearance of these men, "most
Ragged and armed with large sticks, that was enough
to judge what we should have feared from it."
This will be the army employed by the revolutionary union.
lutionary; to this will be added the thousands of vaga-
Bonds, thieves, and outcasts rejoice.

(1) National Archives AD! 108. Report* to the Convention
tion on foreign factions.

(2) Tæunmau Dancin, Royalists and Republicans.

always periods of unrest. "By a
Careful sorting will form a corps of Janissaries.
triple-pay res" (1), which will execute all the
riots ordered by the hidden power.
The agents of the Duke of Orléans appear to have
were put in charge of the payroll for this army, which had been rebuilt.
tionary. According to the memoirs of Mallet du
Pan (2), the pay amounts to three times that of
regular troops.

Marat recognizes in the Friend of the People (3),
that the victors of the Bastille are for the
Mostly Germans. General Hen-'s troops
riot, former servant, expelled several times
for theft, consisted mainly of Germans who
They didn't even understand French. Mr. de
Montmorin stated that "almost all those

who forced their way into the Tuileries on June 20th
were foreigners" (4).

It is worth noting regarding this famous
riot that two of the spectators, who were
among the most intelligent, assign him the date
of the 21st, not the 20th. The memoirs of the general
Dumouriez and others agree on this subject.

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(1) Tarn. The French Revolution.

(2) Memoirs of Mallet du Pan, vol. II, p. 62.

(8) No. 50.

(4) G. Mazur. Conquerors of the Bastille and victors
August 10th. Intermediary for researchers, February 10th, 1913.

Memorial of St. Helena (vol. I, p. 106). This is one
the rare points on which these two enemies |
mortals (Napoleon and Dumouriez) be of the me-
my opinion.
'When, on the eve of August 10th, the ministers
declare that the king will never consent to
To fire on his people, Lameth replied:
Is the people a collection of foreigners?
stateless, which for six months we have been calling in
Paris? (1).

The fact was so undeniable that the board of directors
the Seine department officially responded-
(Referring to a circular from Minister Roland):
“We did not seek the opinion of the
people in the midst of these gatherings
of men, most of them foreigners" (2).

Schmidt Weissenfels also speaks in his voice
Light on Frédéric Gentz, from the stream of adventurers
which then descended upon France, arriving from
banks of the Tiber like banks of the Spree.

He was not able to command these troops.
impossible to find French officers re-
revolutionaries; but they did not appear

quite unscrupulous, and the conspirators
they chose a Pole, Lazowski, who was committed

(1) Memoirs of Lameth, p. 156.
(2) Tarn. The Jacobin conquest.

in the French army, who had been sentenced
to death for striking one of his superiors.
Although pardoned by Louis XVI, he remained nonetheless
The enemy of the monarchy. Artillery captain
at the beginning of the events of 1789, he was appointed
member of the revolutionary committee, section of the
Finistère (1). After having organised the first
troubles, he was chosen on June 16, 1792, with
a few obscure citizens, to go to the Hotel
City announces the intention of the suburbs of
to rise up en masse. He then proposes to the council
of the Commune that the demonstrators are ar-
but "as a precaution and to impress the
ill-intentioned." Lazowski leads the emus-
thirds on June 20th and August 1st, exposing themselves to fire
peridant that the inspirers of the movement
They hide. He has them put to death without trial.
the prisoners of Orléans with the help of Four-
the American leader, directs the Ver- massacres
sailles, plots with Desfieux and Varlet the ass-
assassination of the main right-wing MPs, and
proposes to the Cordeliers the proscription of the Gi-
logs.

H indulges in such excessive drinking that he
He died an alcoholic on April 24, 1793. Two months
previously he had been prosecuted for having

(1) National Archives, F. 7, 2517.

organized disturbances in Amiens. However, the book by e-
The crou of the prison of this city establishes that Jo-
Seph-Félix Lazowski is imprisoned on
February 1, 1794 (1). He had been dead for ten
months. The explanation remains to be found.

Perhaps it was his brother, the tutor of the
son of the Duke of Liancourt, devoted to the royal cause
list. Lacretelle said that Lazowski "groaned with
the sad celebrity attached by his brother to his
name (2). » There would then be a pre- error.
names in the Amiens registers.

The great man was given a national funeral.
nales. The Jacobin club decided that the bust
de Lazowski would be placed next to that of Bru-
tus, above the president's chair. The rep-
Lazowski's performance was rather mediocre; his
The funeral oration contains this phrase: "To
services rendered by Lazowski to the Revolution,
It would be futile to raise objections of concus-
sion, perhaps well-founded, and other offenses too
familiar to men of strong character.

But Robespierre declares that he weeps "over the
The Republic has just suffered an immense loss

(1) Darsy. Amiens during the Revolution.
(2) De Luonererze. Ten years of trials, p. 67 et seq.:

and which absorbs all the faculties of his soul
(1).)»

In Alsace, the revolutionary plot aimed to
The main agent was a defrocked German monk.
Euloge Schneider. Professor in Bonn in 1789,
He came to settle in Strasbourg for no known reason.
and becomes known for his violence at the club
Jacobins. Appointed judge immediately, then prosecutor
At the revolutionary tribunal, he organized the Ter-
reur, levies fines throughout the city
formidable, puts two thousand people in prison
and treats them with varying degrees of rigor
depending on what they pay him (2). he travels
all of Alsace, dragging its tri-
Bunal and his guillotine, abuses women by...
Terrifying.

As long as he is content with stealing, raping and guil-

lotiner, the commissioners of the Convention the
They let it happen, but doesn't he one day have the idea
to enter Strasbourg in a horse-drawn carriage
six horses | This time democratic equality
was threatened; St-Just and Lebas issued the order
following: "The representatives of the people, inform-

(1) E. Brré. Journal d'un bourgeois de Paris, t. II p.
339 et seq. |

(2) SYBEL. History of Europe, vol. II, p. 347.
Review of historical questions, July 1918.

more than Schneider presented himself in Stras-
town with insolent splendor, dragged by six
horses, surrounded by guards with drawn sabers, stopped-
that the said Schneider will be exposed tomorrow
10 a.m. to 2 a.m. on the scaffold, to atone
the insult to the morals of the Republic and will be
then brought before the Committee of Public Safety.

Schneider was indeed sent to Paris, con-
condemned to death on 11 Germinal year II, and executed.

Desfieux (or Deffieux) is depicted in the
Meillan's memoirs describe him as a "rogue,
thief, fraudulent bankrupt, but good pa-
triote. Why this good patriot, who was
Belgian, was he so keen to overthrow Louis XVI?
instead of continuing trade in Bordeaux
wines that he traded there in 1789?

How did he become acquainted with Count Proly?
Pereyra and Dubuisson? So many mysteries.

Here is how he himself recounts his beginnings
in political life, without explaining the reasons
which make him act (1): |

"...On July 12th, I brought the news of
Necker's dismissal to the Palais Royal and I stirred up there
immediately to arm themselves against the Court.... On the 13th, I was

one of the first to go to the church of the Little Ones

(1) National Archives, F. 7, 4672.

Fathers. I gave the method of enrollment for
to form the national guard; this method was adopted.

On the 14th, I found myself at the Bastille and everywhere
where a patriot was to be found....

Business called me to Bordeaux. I went there
I preached the Revolution, I formed a society there
popular known as the Coffee Club
national... I left at the invitation of the muni-
the municipality of Toulouse to establish a company
popular... My reputation as a patriot made me
admitted to the Jacobin society... I was
one of the first to denounce the Brissotins, the
Rolandins, the Girondins... »

In August 1790, a peddler was arrested
author selling anti-militarist brochures;
The investigation proves that he was in charge of this mission.
sion by Desfieux, recently settled in Paris.
The following year, Desfieux was appointed treasurer
of the Jacobins, then juror at the revolutionary tribunal
naire, chairman of the correspondence committee
of the Jacobin Club and member of the revolutionary committee
lutiohnaire. |

The Minister of War, Bouchotte, entrusted him
a mission to Switzerland. Back in Paris, he...
then the most advanced proposals and cri-
He criticizes the slowness of the revolutionary tribunal.

Desfieux was vice-president in January 1793

of the Society of Friends of Liberty, which declares
permanently until the execution of the tyrant and
sends a delegation to invite the Commune

to increase surveillance (1). But at the same time
At the time, Desfieux was a secret agent for the Baron of
Batz who wants to try to save the king (2).

In the spring of 1793, Desfieux, a member of the
insurrection committee, established at his home, rue des
St. Thomas's Girls, an office where he traffics in
places. He also takes charge of acting on Collot d'Her-
wood for an honest brokerage fee. He was
convinced he had received money from Lebrun
Shaved head to intercept the dispatches of the Jaco-
bins, we don't know for what purpose. Sometimes he would
simply disappear their correspondence;
sometimes he replaced it with fake dispatches;
the letters were largely equal to those there
lend (3).

This enigmatic figure was the owner
from the house where Proly and one of his
servants or employees were guardians of the seals
injured at the time of the arrest of Kaunitz's son
(4). Put under lock and key almost at the same time

(1) Bravomesne. History of Louis XVII.
(2) National Archives, F. 7, 4672.
(3) Buomez and Roux. Parliamentary History, Vol. XXXI,

p. 376.
(4) National Archives. F. 7, 2774.

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While Proly, Desfieux managed to get out of 4
prison on 25 Frimaire and demanded the lifting of
seals were affixed to his home. However, it turned out that the
the seals had been broken by an unknown hand
and the incriminating documents had disappeared.

Ultimately, Desfieux was sentenced to death
at the same time as his friends Pereyra and Proly.

One of her fellow citizens, Terwagne's daughter,
better known as Théroigne de Méri-

short, was born in Belgium just now, they say
the chroniclers of the time, "where Venus entered
in conjunction with Mercury. One could have
She saw it as a dangerous omen. Things took a turn for the worse.
At a very young age, she became the mistress of a colonel in the...
Trichien and, it is said, of the King of England; we have
published fake letters from Théroigne to this sou-
verain. After various adventures that ended
born by a prison sentence, in
In Austria, Théroigne de Méricourt settled in
Paris shortly before the Revolution. She could be seen
often alone in a box at the Opera, covered
of diamonds (1). She founded the club with Romme
Friends of the Law, of which she was an archivist and
He thus found himself in frequent contact with Roland.
Bosc and Lanthenas. Admitted in February 1790 to

(1) Memoirs of the Count of Espinchal.

at the Cordeliers club, she gave a speech
It was very well received.

At the session of January 26, 1792, Dufourny
spoke in these terms at the Jaco- club
bins: "Gentlemen, I must announce a
triumph for patriotism: Mademoiselle
Théroigne, famous for its civic-mindedness and the per-
the traumas she experienced at the hands of the
"Tyranny is here in the ladies' gallery."
At the moment, several members of society are there
they carry and bring down this young lady
in the room, where she is received with great interest
that can excite his sex and his misfortunes (1). »

However, since it is difficult to please
everyone, a few days later, Thé-
Roigne was publicly whipped by a group
of counter-revolutionary women who ren-
She was opposed to the Tuileries. She did not like it
no longer to Collot d'Herbois; he declared to the
Tribune of the Jacobin Club, April 23, 1792:
"This gives us great satisfaction,
it's about learning that in a café, on the ter-
Mademoiselle Théroigne has
decreed that she withdrew her esteem for Robespierre and

to me. At that moment, says the parliamentary history-

(1) Aura»: The Jacobin Society, vol. III, p. 346.

to be quiet (1), Mademoiselle Théroigne was in the
women's section. Irritated by the remark and
from the rumor she was creating, she rushes off
over the barrier that separated her from the interior
the audience laughed, overcoming the efforts that one
was trying to stop her, she approached the desk
with animated gestures, and insists on asking-
She was turned away from the speech. But finally, she was shown the door.
of the room.

Théroigne de Méricourt appears in all the
riots; she harangues the Parisians and the regime-
the Flanders procession, on October 5th and 6th, after having
preached revolt to the garrison of Nancy. Pretty
a twenty-year-old brunette, according to the memoirs of
Hyde de Neuville, dressed as an Amazon with a
a Henri IV hat with feathers, a pair of pistols
With her hands and a dagger at her belt, she excites the
people at the massacre of the Swiss on August 1st and
had the journalist Suleau's throat slit, whose articles
The keys attacked her; she then took him for a walk at
the head of the unfortunate writer on the end of a pike
in vain.
-~ General Thiébault recounts in his memoirs-
moires how his cannons were taken from him by
Théroigne. After August 10th, it's her again.
who triumphs over the resistance of the president of

(1) Buoxez and Roux, t. XIV, p. 180.

the Feuillants section to hand over the prisoners.
Of course, they were immediately massacred.

So many achievements deserved a reward;
The federates also awarded crowns.
civics in Théroigne de Méricourt and Rose
Lacombe, in memory of their courage in the

August day (1).

What reason did this foreign woman have for so much
to become passionate about the revolutionary cause >
Where did the money she distributed to the
Rioters? One wonders if she might not have
was simply the agent of the King of England
or Kaunitz with whom she maintained a
Regular correspondence. The archives of Vienna-
they do not attest to it. It was not possible in the
following the collection of her confidences, for she became
mad in 1794 and was interned at the Salpétrière (2).

In Desfieux's gang, Proly and Pereyra,
figures the Spanish Gusman (or Guzman). Ban-
This crooked guy tries unsuccessfully to get himself
to pass for the son of the Elector of Cologne, then
for Grandee of Spain, then for descendant
of the Dukes of Brittany. Under Louis XVI, it became
call Baron de Frey, a German subject, then he

(1) Memoirs of Bertrand de Molleville.. Memoirs of
Beaulieu. Lacour: Three Women of the Revolution.

(2) National Archives, F. 7, 4775, 27.

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He joined the French army, from which he was expelled.
The reason is unknown. He becomes one of the
the most active agents of the revolutionary committee
central and revolutionary committee of the Com-
mune. The Spades section puts him in the number
of his commissioners. J] is involved in all the trou-
bles, spending money without counting; Barba-
redheads and others report it as distributing
assignats to the rioters. Mr. Morel Fatio (x)
believes that Guzman was a government agent
Austrian ment. Among the many denunciations
of the accusations against Guzman , let us mention the one where he
is accused of being a woman disguised as
man.

Three times a week Gusman gives
dinners where Danton, Fabre d'Eglantine, Camille
Desmoulins, Pereyra, Chabot and a few others-
The Glaus tasted the wines supplied by Desfieux.
was part of the Hébertists, then after the death
of Louis XVI we find Gusman among the
secret agents of Jean de Batz (2). |

He was condemned and guillotined on April 5, 1794.

The Italian Rotondo had been expelled from France
in 1785 for having defrauded about twenty
dancers of the Opera. He is considered to be registered-

(1) Historical Review.
(2) National Archives, A. F” 45 and F. 7, 4774.

organized by Lameth in preparation for the first
Revolutionary riots. He leads with his
fellow citizen Cavallanti the looting of the hotel of
Castries. A few days later, he was broken on the wheel.
blows by officers to whom his tirades revolted
his revolutionaries displeased him. He then described himself as pro-
foreign language teacher and complained that
all the tyrants of Europe formed a coalition con-
to him.

In July 1790, the professor was

charged, no doubt by secret societies, with a-.

to assassinate the queen. That's why he infiltrates her.
in the gardens of St-Cloud at the hour when Marie-
Antoinette was taking her daily walk (1).
But the rain prevented the queen from going out that day.
there and Rotondo doesn't seem to have done anything else
attempt.

Four months later, the police reports
establish that an Italian "who sometimes calls himself
English, sometimes called Rotondi, sometimes
Rotondo makes the most insulting remarks.
against the king and queen. July 29, 1791,
He is being prosecuted for giving money to

rioters.

"The brave Rotondo, arrested by a grenadier"
is taken to the battalion guardhouse

(1) Memoirs of Ms. Campan, p. 276.

of Henry IV, where those scoundrels assassinated him with blows
of the butt of the head (1). »

But Rotondo was stubborn, since qua-
Three days later he was released from the Abbey prison.
Arrested again for inflammatory remarks, he
This time he's spending 15 days at the Châtelet. A little
Later, it was returned to the Abbey because it was
accused of shooting Lafayette. Mr. Lenôtre has
notes that the theft of Mrs. du's jewelry
Barry coincides with Ro-'s release from prison
tondo who had attempted to [do] her
blackmail (2). He is actively involved in the pre-
Preparation of the events of June 20th and August 1st,
then he took part in the September Massacres.
Seized with fear, he then hid. Arrested at
From Rouen, he escaped and took refuge in Geneva where he
is arrested, carrying a large sum of money thanks to
from which he recruited a group of 200 to 300
brigands (3). He is put in prison after having
he claims to have received more than fifty blows
sword and bayonet. Then he is handed over to the king of
Sardinia as one of the assassins of the
Princess of Lamballe and sentenced to prison

(1) L'Ami du peuple, July 29, 1791. Proceedings of the Com-
mune, t. VI, p. 670.
= (2) Læanôrre: Old houses, old papers, 2nd series,
p. 149.
(3) Acts of the Paris Commune, vol. VI.

perpetual. But upon the arrival of the French troops-

Rotondo is released and he obtains some
General Kilmaine has a passport where he is designated
as "Chargé d'affaires for the Republic"
"French!" Rotondo thinks he's saved, but in
Upon arriving in Paris, he was arrested again as
` agent of England, which does not prevent him
to become naturalized French and become
secret agent of the Directory. Three months later he
He is escorted to the border by the gendarmerie.
returns on 18 Brumaire, Napoleon does so again-
calf expel.

- In 1811, Rotondo was still arrested on the ter-
French ritoire for armed robbery, but the
The police simply send him to the border.
He then settled in Italy where he soon became
hanged for murder and robbery (1).

In this very fulfilling career, it is necessary
One detail to remember: Rotondo suspected with true-
resemblance to being an agent of England, dis-
was paying money to the rioters. He was therefore
at someone's beck and call.

Among his friends was the Englishman Greives,
to whom the theft of Mrs. du's jewelry is attributed
Barry. In excellent relations with Marat, Grei-

(1) H. Forezor: The Marquis of St-Huruge. Q. LENÔTRE:
Old houses, old papers, 2nd series, p. 157.

ves had himself appointed commissioner of the committee
of public safety. Through repeated denunciations
against the former favorite, he obtained her arrest-
tion, amassed all sorts of evidence against
she and had all the people who had been arrested
could have provided the justice system with information about the theft of
jewelry. He accompanied Madame du Barry by carriage
From Louveciennes to prison. We were
asked if the former favorite had refused
to pay the price demanded for his escape, because these
practices were quite widespread around the world
revolutionary. Once Madame du Barry was in place
Under lock and key, Greives settled in the castle
from Louveciennes to draw up the inventory; the
The municipality appointed five wardens in charge
to prevent Greives from being disturbed in his

work. The inventory took a long time to compile because
Many valuable objects were carefully-
hidden. Finally, after six months, all-
all the riches of Madame du Barry had
evaporated, and Greives set off for the
Hollande. Stopped in the middle of his journey he was
led to the Récollets prison. But he found
immediately excellent arguments to make
open the doors, and went to live quietly
his annuities in Brussels, according to MG Lenôtre, in
America, according to other authors.

Greives is one of the men who understood
The practical side of the Revolution. Protected
first by Mirabeau, then by Marat, he did not laugh
quait not much by improvising as liquida-
owner of Madame du Barry's fortune. But for
to give proof of his civic-mindedness, he had founded
He founded a club in Louveciennes and was guillotined
seventeen

Châlier, born in Susa in Piedmont, comes
He was born in Paris in 1789 and became acquainted with Robespierre.
organizes the Reign of Terror in Lyon where he has guillotined
approximately six thousand suspects (1), although one
found in the Historical Review of May 1887 that
"Chalier, a French statesman, did not make a sound-
"No one will laugh."

He had said in one of his speeches: "A
sans-culotte is invulnerable like the gods
that it represents on earth." Nevertheless, during-
that the city of Lyon revolted against the regime
Châlier, a terrorist, was guillotined in turn, the
July 16, 1793. | -

He had the prince as his assistant in Lyon
Charles of Hesse, whom Nodier compares to a tiger
gifted with speech.

This foreigner had served in the French army

(1) Robespierre's Papers, vol. II. SyBez: History of
Europe, vol. IX, p. 347.

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rapid progress thanks to the protection of
Louis XVI. But courtiers mocked him.
At Versailles, because of its heaviness, he declared himself to be of the
revolutionary party against the Court party.

In every garrison he passes through, the prince-
Hesse constantly denounced his superiors,
his comrades and subordinates. A member
the war commission declared during
The Revolution: "Hesse is the most tireless"
accusers, but he always disappears
when it comes to providing evidence (1).
A field marshal in 1789, he spoke at the club
Jacobins' speeches in which he attacks all the
generals and in particular Narbonne, Broglie,
Dietrich, Montesquiou. He seems to have received some
hidden power, the mission to disorganize the
French armies.

When war breaks out, he declares himself too
sick enough to go to the border, but he isn't
more so when it comes to attending the sessions of the
Jacobin Club. Showered with blessings by Louis
XVI, he wrote to the Convention that it must con-
to damn the tyrant to death. He writes the journal of
Free men, and after August 10th he takes
the habit of signing "Charles Hesse, Jacobin."

(1) SyseL: History of Europe, t. I, p. 624.

Deposed on October 13, 1793, he did not delay
to be arrested. Saved by the 9th of Thermidor, he
tries in vain to be reinstated in the army, but
He receives a retirement pension. He collaborates
to the most progressive newspapers. In 1798, as
He was in opposition to the Directory, the police

invites the Prince of Hesse to leave France.
He immediately fell ill, just as when he...
He was ready to fight; then he let himself be forgotten.
Arrested on 18 Brumaire, but soon reinstated
freedom, he conspires with former Jacobins and
dines with Georges Cadoudal; this time, he is
interned for three years on the Île de Ré. In 1803,
He obtains permission to be escorted back to the German border.
He is demanding, due to his health. He reconciles
then with his family and receives a pension, at
provided that he does not marry his mistress. A
At the end of the empire, the Prince of Hesse returned to
Paris; the police hastened to ask him to leave
go. Finally he died in 1821 in Frankfurt (1).

Among the revelers who laughed at everything in 1789
for fear of being forced to cry about it, he crossed himself
Prince Frederick of Salm Kirbourg milk, -
brother of the Princess of Hohenzollern. He had
built between the quay and the rue de Lille the

(1) Cauquer: A Jacobin Prince. Sypun: History of
Europe, Vol. I.

palace which became the chancellery of the legion
of honor (1).

Appointed field marshal, he distinguished himself less
on the battlefields as well as in living rooms.
Being in Utrecht with eight thousand men,
He learned of the arrival of the Germans; he fled.
immediately, without a fight, and returned to amuse himself at
Paris. Appointed battalion commander by Lafayette
of the national guard, the Prince of Salm
made ridiculous by his revolutionary zeal (2).

His palace was the meeting place for the constitutionalists
killing the most progressive of opinions. He could not
however, to make people forget his birth and was guil-
He was treated as an aristocrat.

Dubuisson, a mediocre poet, an author without success
cès, was of Belgian origin (3). Member of the comi-
the insurrection of the Paris Commune, and
As vice-president of the Jacobin club, he succeeded in

to perform some of them at the Montansier theatre
of his plays.

An emissary of the Jacobin Club, he goes with
two other foreigners, Proly and Péreyra, from-

(1) Put to a lottery after the Prince's condemnation, this
The hotel was bought by a young wigmaker, Lieuthraud.
also became the purchaser of the Château de Bagatelle.

(2) Fr. Masson. Joséphine de Beauharnais, p. 186.

(3) Memoirs of Durand de Maillane. Chapter: The Revo-
lution, summer. i

to hold Dumouriez accountable for his threats
against the Convention.

According to Robespierre, Dubuisson and Proly,
covered in the mask of sans-culottes have
organized a system of counter-revolution and
They have English bankers as accomplices,
Prussians and Austrians. Nevertheless, Dubuis-
his is among the foreigners employed by
our Ministry of Foreign Affairs in 1793.
Tasked with a secret mission in Switzerland, he ended
by being outlawed at the same time as Hébert and
He was guillotined in 1794.

The Italian Dufourny is a member of the committee
revolutionary of the Commune and president of the
_ Paris department. He attends assiduously
the general security committee and attends all
the deliberations of the Committee of Public Safety. Its
His zeal even seemed suspicious to his colleagues. Robes-
Pierre observes that Dufourny has infiltrated
May 31st in the insurrection committee; "when
He saw that the movement would succeed; he searched-
"They have the means to render him powerless."

A very active member of the Cordeliers and the Jaco-
Bins, Dufourny was proscribed by Robespierre

for having defended Danton. The 9th of Thermidor
saved his life; afterwards he was of no-
calf arrested as a foreign agent, and

He was granted amnesty on 4 Brumaire, Year IV. He became admi-
gunpowder and saltpeter manufacturer.

François Robert (1), journalist from Liège,
had married Mademoiselle de Kéralio. A friend of Danton,
protected by Mrs. Roland, a member of the club
Jacobins and of the Cordeliers Club, he was elected
deputy of Paris. The first republican group-
The cleric took place in his living room. Editor at
Mercury and the Revolutions of Paris, Francois
Robert formed a central committee to unite
the popular societies of Paris.

Fearing arrest in 1791, he went into hiding.
at Roland's; later he will draw up the indictment.
sation against the household that gave him lho-
pititude.

At the suggestion of François Robert, the club
The Cordeliers voted on June 22, 1792, an address
to the National Assembly to request the establishment-
The foundation of the Republic. He supports the Con-
convention that every Frenchman has the right to murder
Louis XVI.

Brissot had promised him an ambassadorship (Pé-
stersburg, Vienna or Warsaw); the influence of
Dumouriez thwarted this bizarre choice.

(1) He should not be confused with Francois Robert,
French geographer.

Pe
.
at

to compensate him, Danton took him as secretary-
silence at the Ministry of Justice.

Having suddenly become rich in 1793, we don't know
By what means does Francois Robert pay his debts?
and hosts luxurious dinners.

Included in the trial of the revolutionary committee-
As a proponent of the Social Contract, he was convicted
August 8, 1795: 1° to civic degradation,
2° to be tied to the pillory for two
hours (1). Then no one spoke of François anymore.
Robert. He was exiled in 1816.

Joseph Gorani, a famous writer from Milan,
was a friend of Voltaire and d'Holbach. From Pan-
Born in 1770, her Treatise on Despotism exposed...
distinctly revolutionary theories. In correspondence
correspondence with the main leaders of the movement
In 1789, he gradually became friends with the
The most fervent Jacobins. Settled in Paris at the beginning
From 1792, he wrote in several newspapers, no-

particularly in the Moniteur, violent articles
against Louis XVI and apologies for the Revolution- |

tions subsequently compiled into a single volume under the title of
Letters to sovereigns on the French Revolution
çaise.

(1) AutaRD: Political History of the French Revolution.
Pp. 86 et seq., 135 et seq. AVLARD: Paris under the reaction
Thermidorian. <AULEED Studies - on the Revolution (3rd
series). |

Bailly requested the title of Gorani
French citizen due to services rendered
through him to the cause of liberty. Nevertheless,
after the Thermidorian Reaction, Gorani judged it more prudent-
He had a desire to leave France. But he was exiled and
stripped of his possessions by Archduke Ferdi-
nand "for having behaved badly in Paris"; he ©
He then took refuge in Geneva and was no longer heard from.
Jui. Cu |

Gorani experienced a satisfaction rarely granted
to writers: the rumor of his death having spread
In 1804, he was able to read his funeral oration and what-
obituary articles praising
his works. He died only fifteen years later
later.

` F. Ch. Laukhard, son of a German panei,

successively professor at the university of
Halle, then a soldier, left the German army.
to join the revolutionary army. 'A
Lyon's battalion forms the honor escort
near the guillotine. Arrested during the Reign of Terror.
released at the end of Thermidor, Laukhard
_ returns to Germany and joins the army of
emigrants to collect Louis d'or, then deserted
immediately for Professor Eedevenye. He
He dies an alcoholic.

The Italian Buonarotti having had some legal troubles

with the police of his country, settled in Corsica in
1789. He was expelled because of his writings.
revolutionaries. He returned there in 1792 as
commissioner of the executive branch to the tribe-
nal de Corte; the commune of Toulon awards him
a certificate of civic responsibility. An excellent musician, he
claims to be descended from Michelangelo; it is probably-
Freemasonry, which launches him into

the revolutionary milieu. Member of the © club

Jacobins, he is one of the most assiduous guests of
Robespierre, who appointed him commissioner of the
Convention with the armies of Italy in 1794.

Later he founded, with Babeuf, the society of
Equals, which proposes the elimination of pro-
private; the Directory, whose members came-
They are eager to get rich, they are moved; Buonarroti is
arrested with Babeuf, despite the protection of
Carnot, and deported to Pelée Island near Cher-

first in the town, then in Oleron, and finally on the island of Elba.
In 1806 he obtained permission to settle in Ge-
Neve under police surveillance; there
founded a Masonic lodge with Marat's brother-
nique, the Sincere Friends, affiliated with the Phila-
Delphi. After 1815 he founded the group of
Sublime Perfect Masters. Expelled from Geneva
In 1823, he went to preach socialism in Brussels.

After 1830, Buonarroti returned to France and

takes an active part in the revolutionary unrest-
Mr. Mathiez considers him one of the
founders of the socialist party in France (1).

Cérutti, originally from Turin, was a great
A friend of Mirabeau. He collaborated with Rabaud.
St. Etienne at the Village Newsletter. He made enough
of services to the revolutionary cause so that
His name was given to the street which is called actu-
ely on rue Laffitte. Cérutti was not supposed to, moreover
not to be very bloodthirsty, judging by his
Works: Poem on the Game of Chess, Apology
of the Jesuit Order, Funeral Oration for Mira-
beautiful, etc.

The Venezuelan Miranda owed his success to the prolecion of
England's rapid advancement in the ar-
French Revolution at the beginning of the Revolution: Pétion
and Brissot admitted it.

He held very progressive views; that is
he who denounced his general to the Convention in
Chief, Dumouriez. His attitude at Neerwinde
appeared suspicious to several officers and was qua-
charged with treason (2) without proof having been able
to be done. Robespierre declared in April

(1) A. Marurez: Robespierrist Studies, t. I.

Rosrquet: Buonarotti. Hamet: History of Robespierre,
p. 298 et seq.

(2) Memoirs of Thibaudeau, vol. I, p. 14. See also pr
Prapt: History of Belgium.

1793: "Stengel, German aristocrat and Mid-
Randa, a Spanish adventurer, employed by Pitt,
betrayed us at the same time 3 Aix-la-Cha-
shovel and in Maastricht." However, Miranda was
He was acquitted and crowned with flowers. Shortly afterwards he was
arrested again for being anti-Girondins.
Released on 9 Thermidor, he was outlawed.
on the 18th of Fructidor, he took refuge in England. What-
Some time later, Miranda is found in Paris;
He was arrested during the attack on the ma-
infernal China. As soon as he was released, he
deemed it safer to settle in America.
Having returned to Paris under the Consulate, he was expelled
by the police as Pitt's agent. He founded in
America, a Masonic lodge where this minister

conveyed his advice through.

Miranda. | |

Salicetti denounced him as an agent of the Angle-
land; according to the Duchess of Abrantes, Napo-
Leo I" believed him to be a spy for Spain and An-
England at the same time (1).

Miranda died in prison in Cadiz in
1816 (2). | |

Frédéric Gentz, author of revolutionary pamphlets
lutionaries, had put his pen at the service

(1) Memoirs of the Duchess of Abrantès, t. I, p. 290.
(2) O'Kazzx ps Gatwar: Miranda.

HAS"

fairly well paid from Prussia, from An-
England and Austria. At the age of sixty
He fell madly in love with Fanny Essler and her passion
for the famous artist earned Gentz a certain

reputation (1).

Rebmann, a German journalist affiliated with
enlightened, settled in Paris at the beginning of the Revolution
resolution and enters the magistracy.

Can Lebrun Tondu be counted among the
Foreigners? That's debatable. Dictionaries
teaches us that Lebrun, statesman
French, was born in Noyon. Only all the
foreigners who participated in the Revolution are
generally referred to as French statesmen.
In Noyon it is impossible to find any trace of
the Lebrun family and some of his
His contemporaries called him a Liège native (2). He was
alternately clergyman, soldier, deserter, im-
primeur, tutor in Belgium, mathematician-
citizen and journalist. The Girondins estimated
that practicing so many different trades was a
good preparation for a ministerial career;
they entrusted him with the business portfolio
foreign, then the Ministry of War.

When he lived in Liège, Lebrun Tondu began-

(8) André Beaunren: Faces of Women.
(2) Svsez: History of Europe, p. 445, t. I.

having achieved considerable success in journalism, he entered into
talks with the Austrian government
who offered to take him on as a medium-time employee
one hundred pistoles a year. But Lebrun refused
nobly, to sell one's pen for less than
one hundred louis per year X1). Once in power
He showed himself to be rather moderate, conspiring with Du-
died and tried to save Louis XVI. Is it
for this reason he was guillotined in December
1793, or—for having charged Desfieux with interceding-
ter the Jacobin dispatches (2)? History
Don't say it.

Can we also consider Fran-
Hassenfratz, described as a German chemist
by several authors (3)? One of the members
the most violent of the Commune, Hassenfratz
was chief clerk to Pache, minister of the

war; he had once gone bankrupt under
Another name. Appointed supplier to the armed forces
He was thus able to restore his finances.

Hassenfratz directed the Journal of Sciences;

[4

Under the Empire, he became a professor at the poly-
technical.

ee

(1) Correspondence of WA Miles, p. 34.
(2) See above, page 100.

= (8) Among other things, Reronarpt: A Prussian in France,
p. 190.

J. Conrad de Cock, editor of the Sans-culotie
Batave has two homes not counting the Hol-
moor; in Passy he is an aristocrat and gives
dinners where wine is drunk, offered, it is said, by the
British government. In the center of Paris
He is a revolutionary and belongs to the section
d'Hébert. Guillotined during the Reign of Terror, he left
a son more famous than him, Paul de Cock,
who claims to have saved his mother, at the age of
ten months, smiling at Fouquier Tinville (x).
But Paul de Cock had a lot of imagination
nation!

Westermann asserts that Conrad de Cock and
His friends sacrificed 420,000 ae for the cause
of freedom.

The German shoemaker Wilcheritz, friend
Robespierre is the prison administrator
of Luxembourg; perpetually drunk, he was
guillotined after 9 Thermidor.

It was yet another German who presided in 1789

to the looting of Strasbourg City Hall (2):
Christian Vollmar, son of the elector's coachman
from Mainz, jump first into the citadel
conquered by the riot. One of its citizens

(1) Leroux Cessron: People and things of yesteryear.

(2) Historical Review. December 1915. a of MR
Raves.

Weber, a man named, was a distributor of brochures.
seditious ideas and helped to spread them; the police
seized a large number of them at his home on January 8th
1790. |

Pio, the Neapolitan, former chargé d'affaires of
King of the Two Sicilies, contributes to the Journal of the
Montagne, is employed at the Town Hall as
"Commissioner for emigrant papers."
Then he runs the passport office, situation
very lucrative during periods of proscription. Finally.
He joins the Ministry of Foreign Affairs.
Pio held court at the Good Children's Club. According to
Nicolas de Bonneville was receiving money
foreign courts and he inspired the articles
of Marat and the speeches of Robespierre (1).

A Dutchman, Pastor Maron, a friend of Ron-
sin dedicates the Protestant temple of
Paris.

Belgian Goemars denounces the monarchists
to the general security committee.

The American Smith is sent to Basel by the
Committee of Public Safety, with a mission
financial.

His fellow citizen Oswald leaves his young wife
at the beginning of the Revolution to come and fight

(1) A. Marais: The Revolution and foreigners, page 154.

i.e. 1/7. 2

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in France under the flag of liberty, he wrote
numerous revolutionary brochures in
verse and prose. He is called colonel of artillery-
Lerie, then on Paine's recommendation,
He is tasked with a secret mission in Ireland-
of (1). Oswald was one of the founders of the
Monthly Chronicle, Girondin newspaper. During
'during a stay in India he had converted to Buddhism-
-= dhism; he gave Mee dinners which
astonished the Parisians.

The German Creutz, better known as
Curtius had founded a museum of figures
wax, very popular with elegant society.
Curtius is among the victors of the
_ Bastille.

Mayor Fleuriol was from Brussels. J.-Ch.-F.
Hoffmann, born in Kosteim near Mainz, became
lieutenant colonel in our national guard.
The Swiss P.-E.-J. de Rivaz was a lieutenant
Colonel as well. The Genevan F.-I. Sauter was
appointed general in 1793 (2).

E. Oelsner, the Silesian, confidant of Sieyès
and linked with the leaders of the Constitutional Assembly
killer, was the Minerva correspondent

(1) Foreign Office Archives. London, V. 587.

(2) G, Dumonr: National Volunteer Battalions in
1791.

by Archenholz (1). His friend Halem, original
German, settled in France in 1790, attended
at the meetings of the Jacobins and the Social Circle.
His fellow citizen, Professor I.-H. Campe, ins-
tall in Paris after July 14th, abandonment-

taking over the management of the Philanthropinum of Des-

Sau, a famous educational establishment. : It
takes his student Guillaume with him
Humboldt and wrote enthusiastic panegyrics
of the French Revolution.

The Swiss Devalot donates 6,000 pounds for the
revolutionary movement. The notables of Genoa
I see they are offering 900,000 to the Constituent Assembly.

While the English poet Wordsworth
frequents the clubs, his fellow citizen Astley ins-
Temple Boulevard, an amphitheater
equestrian. The Bal des Chaumières belonged to
Tinkson, the Englishman.

The composer Reichardt, director of the Opera-
Ra from Berlin, came to Paris in 1791 and 1792, he
demonstrates his admiration for the movement
revolutionary.

Merck, a Bavarian lieutenant in the army
Austrian, joined the French army in
November 1792. The American J.-K. Eustace makes

(1) Revolutionary Annals. April 1918. Albert Marutsz:
The pilgrims of freedom.

the Vendée Wars and obtained the rank of
field marshal. The Spanish Marchena colla-
bores with Marat, conspires with Miranda, then
turns to the royalist side, after having worked
to Girondin propaganda with his fellow citizen
Hevia, former embassy secretary.

Prince Stroganoff is working towards the revolution
under the name Otcher. Secretary of the club of

A friend of the law, he attends the sessions of the Jaco-
bins (1). |

Jaubert, Belgian officer in the service of Austria
He joined the revolutionary police.
denounces, among other things, his fellow citizen, the ban-
Quier Herries, employed by Pitt in Paris. He pre-
tends that by also searching at Walkiers
and Langendongue, bankers from Brussels, he
it would be easy to prove their relationship with the
British government

The Germans Cotta, Dorsch, G. Kerner, We-
Dekind, etc., meet on rue de la Jussienne,
under the chairmanship of explorer G. Forster,
to get involved in politics. Grenus from Geneva,
Proly's friend, is in correspondence with the
agents of the Austrian government. The Count
Poroni came from Italy to do propaganda

| (1) A. Marurzz: The Revolution and Foreigners, p. 28.

revolutionary in Paris, is denounced to the Convention
tion as a foreign agent; he disappears
then suddenly and returns to his country.
His fellow citizen Marino, a police officer from
the Commune, was "driven by a genuine thirst"
of blood (1). He was arrested at the same time
than Hébert and Dobsen.

Is it chance that brings together such a large number of people in Paris?

number of foreigners eager to change the form-

me from the French government? Or is there no
not a cleverly organized plan by a pou-
see occult P Under the orders of chiefs: intelli-
People are manipulating obscure mercenaries.
remembers the leading role played in latta-
_than the Tuileries by the Marseilles battalion.
Was it, as Mr. Aulard writes, composed of
Young people from good families? Judging by
Based on his attitude and actions, it's quite in-
Likely. Taine, Blanc Gilly, L. Lautard,
etc., claim that this battalion comprised 516
adventurers, handpicked one by one: Spaniards, Italians,
Levantines, whose mayor, Mouraille, was well

eases the burden on the cobblestones of Marseille. At the same time
At the time, Peyron would go to Geneva to recruit the

twelve most notorious terrorists of this republic |

(1) A. Somminr: Paris during the Revolution, according to
reports from the secret police.

wf,

than to bring them to Paris (1). Once their
The task completed, on August 10th, they wanted to...
to see these terrible soldiers at the border; but
They declared that they preferred to return to
Marseille. In the face of this courage, the council
ministers had them vote congratulations for
their patriotism and bravery (session of the 14th)
September 1792).

In the War in the Vendée, the republican armies
blicaines contain a large number of "Bel-
ges, Batavians, negroes and hunted adventurers
expelled from their countries for crimes (2). » In Nantes, in
1793, the troop known as the American Hussars,
consists of blacks and mulattoes. They
gives the women to be shot and they use it to the fullest extent.
raving for their pleasures. In the Vendée, the legion
Germans shoot the women in groups
twenty-five and finishes them off with 4 blows from the butt (1).
For such a task, the government of
the Republic feared it would not find
French |

In Quiberon, according to secret memoirs
d'Allonville, the Republican soldiers refused

(1) General Danroan: The brigands unmasked.
(8) Mémoires de Puisaye, p. 411.

(3) Tarn: The French Revolution, vol. III, p. 376 and
following.

to shoot the unarmed prisoners to whom they
had promised to spare their lives. An appeal was then made.
to Belgians (1).

Isn't it comforting for the French to
all parties in power are projecting onto foreigners
Gers most of the crimes that dishonor the
Revolution !

A number of police officers had the em-
the "sheep" mentality, meaning they were playing
in prisons the role of agents provocateurs,
and made the prisoners talk for the
then denounce. This profession was generally
entrusted to foreigners (2).

Not only did they occupy the stands
of our assemblies, but they mingled with
deputies, so that one wondered if they
They didn't vote at the same time as them. Malouet,
having once proposed holding the event behind closed doors for the
important deliberations, Volney replied
“Foreigners have the right to see everything and to
We need to hear everything so we can appreciate if we
Let's remain true to our mandate.

At the end of September 1790, the foreigners re-
were ordered to withdraw from the Assembly, but
They found ways of not always obeying.

(1) L. Gastinne: The beautiful Tallien.
(2) Memoirs of Mlle de Coigny (introduction).

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The government was itself
Overrun by foreigners. During the Reign of Terror.
was organized in Paris by the Swiss Marat, at
Lyon by the Italian Châlier, in Strasbourg by
The German Schneider, the Swiss occupied the

Ministry of War, Paris City Hall, the
Ministry of Finance. Once in power,
Pache created the purchasing directorate, responsible for
All military supplies: the directors
were the Swiss Bidermann and Marx Beer, son
of a Jew well known for his scams.
agents were Simon Pick and Mossemann (of
Brussels), Perlan and Carpentier (of Ostend), and
the Cerf Beer brothers. This was the beginning of |
the disorganization of the army. Some criticisms
those who questioned the evidence I have
data from this disorganization (in history)
(from General Dumouriez), I point out to them the volume-
recent me from MA Chuquet on Dumouriez (1).

The Swiss Castella was in the offices at the time
from the Ministry of War; his compatriot Ni-
the keel was a member of the general safety committee
rale. | |
The Foreign Minister said
French, but many people accused him of being
Belgian; in any case, among our diplomats, we

(1) A. Cauquer: Dumouriez, pages 150 and following.

noted in 1794, the English spy Baldwin,
the Italian swindler Rotondo, the Prussian Forster,
the Swiss Jeanneret and Schweitzer, the Englishman
Thomas Christie, the Belgian Dubuisson, the American
Cain Oswald, the German Reinhard, the Swiss
J.-I. Clavière (of Geneva), brother of the Minister of
finance, the Prussian Cloots, the Austrian Proly.
The Belgian Robert would have had, without the protests
de Dumouriez, the embassy of Vienna or of
Petersburg. Pereira received in Brumaire year II,
a mission from the Ministry of Foreign Affairs-
-res in Northern France. |

Bidermann from Geneva was treasurer of the mid-
Ministry of Foreign Affairs. Fortunately,
the introducer of the ambassadors was a Fran-
Pigeot, a former notary who was once convicted
to twenty years of hard labor.

The foreign revolutionaries were, moreover...
they were so comfortable at home in Paris that they had finished
by imagining himself to be French. Marat said one

General Ward said: "The French are crazy."
to let foreigners live in their own countries; we de-
They should cut off their ears and let them bleed.
a few days, then cut off their heads (1). »
Whereupon, General Ward timidly asked him
to observe that he himself, Marat, was a foreigner.

(1) Conway: Paine (Rabbe 1900), p. 277.

The majority of French politicians
had ties to the cosmopolitan union
'who was leading the events. Thus, Chabot is
a puppet whose spies Emmanuel and Junius

Frey pulls the strings. Brissot, who owes...

money to everyone in London, he wrote in
the Courrier de l'Europe, owned by English
Swinton. Rewbel is the businessman of two
German princes. Basire has a mistress named Mrs. >
d'Aelders, a secret agent of the Prussian government-
His. Noël, friend of Danton, Inspector General
of public education, is the son-in-law of a ban-
Belgian quier. Drouin is an agent of the Prince of
Wittenberg. Hérault de Séchelles is the lover
of the sister of an Austrian officer and betrayed to
to Austria's advantage the secrets of the Sa- committee
public lut (1). Westermann who had been chased
twice from Paris for theft, passes for being purchased
ted by the Prussian government (2). Soulavie,
diplomatic agent in Switzerland, writes to Robes-
Pierre, whom Keller points out as a "very good patriot"
"mann as sold to the Emperor (3)."

(1) Robespierre's notes for St-Just's report.
Hammer: Robespierre, t. III, p. 453.

(2) L. Mapetin: The Revolution. See session of the Con-.
Convention, December 23, 1792. Brr&: Journal of a Bourgeois
from Paris, t. TI, p. 126.

@) Robespierre's papers. Buomzz and Roux, vol. XXXV, p.

Rabaut St-Etienne admitted that the Jacobins
were under foreign influence. He wrote to
At the time of the Champ de Mars massacre: "We
cannot hide the fact that money has been spilled
and that the seditious influence came from outside

(1). »

Robespierre accused Lebrun Tondu of being ven-
due to Austria while Brissot was sold
to England. But the Committee of Public Safety
accused so many people that he owed something to
One can be mistaken. Thus, we find a statement
claiming that Hoche is a traitor. This de-
The announcement is signed Collot d'Herbois, Robes-
Pierre, Carnot, Billaud-Varennes and Barère.

The Revolutionary Annals of July 1914
signaled an accusation, accompanied by de-
precise details, against the conventional Antoine
Guerber; Gugenthal, former Prussian officer
having entered the service of France, claims that Guer-
ber addressed to Professor Weber in Strasbourg
letters addressed to Generals Wurmser and
Kalgstein; the Prussians and the Austrians
were thus kept informed of everything that was happening

(1) Correspondence of Rabaut St-Etienne. Revolution
French, Volume XXXV. Letter of July 17, 1791. A. Ma-
THIEZ: The Revolution and foreigners, p. 121.

as” ri Tue p, E ae ER D, API, | ir, A, METRE, PR, nn S f=. peg J" NO e, EA narma a G ey,

Vadier, president of the Convention, was passing through the Convention.
Convention and the General Security Committee,
claims that Fabre d'Eglantine is the principal
Pitt's agent (1).

We will return to this point later.

(1) A. TOURNIER: Vadier, chairman of the safety committee general, p. 110. |

CHAPTER VII

AUSTRIA

In 1789, France and Austria were allies; but while the ruling families among-- maintain friendly relations, the men Austrian states are anti-French. France, at the "twilight of the monarchy", is an obstacle key to the projects of almost all powers, and in particular to the partition of Poland. Kau-Nitz, who hated our country, was, according to Mr. Gustave Bord, the promoter of the alliance because that he "hoped to take advantage of it solely for the benefit of Austria. His successor Thugut had a blind hatred against France (1).

The death of Joseph II loosened the ties between the two monarchies. Mercy Argenteau wrote Kaunitz (2): “The new monarch and the The queen hardly knows each other, and they have...

(1) G. Born: Around the Temple, vol. I, p. 134 et seq.
(2) 10 Mare 1790.

always marked with rather little inclination towards one for the other one.” Indeed, Marie Antoinette had not He hasn't seen his brother since he was ten years old.

In 1789, Austria appeared quite foreign manages the revolutionary movement; the only Austrian who takes an active part in the events nements is the natural son of Kaunitz, the count Proly (or Prohli) (1). The Freys are more Israelite-lists than Austrians, and their role would be explained through Freemasonry. Nevertheless, it is somewhat nearly demonstrated that they were spies in the service from Austria; they were probably bribed also by Prussia (2).

At the beginning of the unrest, fomented by the Angle-
land and Prussia, as we shall prove
In the future, Austrian policy cannot
It's hardly revolutionary. Mercy Argenteau
was outraged by the campaign against Marie-An-
toinette. "One cannot," he wrote, "assign the
causes of the frenzy that has gripped the es-
taken against the Queen. The absurdities that were said to her
imputes and to which common sense is repelled, do not
may be the only reasons. It is necessary that
Some secret cabal may have given rise to it.

(1) His name is sometimes spelled Proli.

(2) Viscount pz Bonazn, F. CHABOR: National Archives.
F. 7, 4637.

Soon, Mercy Argenteau points out to the em-
fear that France, preoccupied with its internal divisions
internal issues will not be able to intervene for a long time.
in European affairs. The government
Austria then remained the ally of Louis XVI.
How to have your hands free in Poland
and in Türkiye. It was said in Vienna that if the emperor-
reur followed his inclination, he would "provide ten
a thousand men to a democratic army and to-
"as much as an aristocratic army (1)."

But in 1792, the alliance was broken and the war-
declared. From then on, Austria wanted to save the
royal family and above all to stifle the revolutionary heartland-
a revolutionary idea that could spread to neighboring countries.
She would take the opportunity to have an honest
brokerage; Mercy, who had always been a friend
of France, drafts a plan for dismemberment-
ment in which Austria's share would be the
next: The Netherlands would be extended to the
Somme. From the sources of this river, the front-
tière would join the Meuse near Sedan or Mézièr-
res. Alsace and Lorraine would return to
the empire. France would be "reduced to impotence-
"sance for the rest of the centuries (2)."

(1) Archives of Foreign Affairs. Vienna, v. 362.

(2) Correspondence of Mercy Argenteau, published by
Flammermont. Letters to Thugut, June 15 and July 12, 1798.

The worsening of our problems therefore served
the plans of the Vienna cabinet and he favored them,
with less activity, however, than Prussia and
England.

The role of Proly, Kaunitz's natural son (1),
It remains quite enigmatic: Why does he fixate on it?
in Paris, like so many foreigners in 1789 and fre-
Does he count the principal Jacobins (2)? Lodged
First at the Freys', Proly infiltrated the
committees, collaborates with Barère and Hérault de
Scales, and gives his opinion in the offices of
Minister of Foreign Affairs (3). Council of
Lebrun Tondu, he is tasked by him with various
diplomatic missions. He founded a fifty-
a string of popular clubs. Robespierre was saying to
Jacobin Club (November 1793): "The goal
Proly's goal is to turn everything upside down and lose the —
Jacobins. He is impregnable, like his principals.
complicit parties who are mostly bankers
English, Prussians, Austrians. » |

Having made some speculations on the Stock Exchange
Happy, Proly led a joyful life. After the
Upon the death of Louis XVI, he turned to the side of the opposition.

(1) His mother was a first cousin of Anarcharissis Cloots.
(2) He then founded a newspaper, the Cosmopolite.

= (8) Buomez and Roux: Parliamentary History, vol. XXXI,
| p. 875 et seq. AVENEL: Anarcharis Cloots.

Revolutionaries. A companion of pleasure,
the Count of Champgrand, having made him do the

Having met Jean de Batz, Proly enlisted
in the gang of the notorious conspirator. He pretends
then with Champgrand a ta- trade
bleaux. Nevertheless, in March 1793, at the time
where Dumouriez begins to threaten the Con-
In the event, Proly is sent with Pereyra and Du-
Buisson will ask the general for an account of his
attitude. Marat declares that he has well deserved to
homeland. But on 9 Nivôse, year II, Proly was decreed
arrest. Elusive at home, he spends his
4 evenings playing at Mme de Ste-Amaranthe's.
"The most thorough search was carried out in
this house, say the committee agents
Hello everyone; we found nothing there.
Report 4: Our Mission. Citizen Ste-Ama-
ranthe stated that she did not know Proly nor
neither directly nor indirectly (1). » The seals
-are placed in the apartment on Rue des Filles
St-Thomas, loaned or rented by Desfieux 4 Proly,
On 18 Nivése, the supervisory committee voted 200
books to cover the costs incurred by
the search for Batz’s accomplice. After a long time
two members of the committee of
research having entered the 30th of Pluviôse into the au-

(1) National Archives, F. 7, 2774.

bank of Petit-Cerf, 4 Vandereau (Seine-et-Oise),
To cool off, they discover Proly in disguise.
as a cook. Immediately arrested, Kaunitz's son is
led 4 to the Force prison. Hérault de Sé-
Chelles tearfully demands the freedom of its
accomplice; indeed Proly, instructed, it is said, by
Hérault de Séchelles of everything that was happening at
Committee of Public Safety (1), transmitted the news
velles to the Austrian government.

His intervention failed, but Collot d'Her-
Bois was more skillful and obtained his release.
de Proly, Desfieux and Rutledge, agents of the An-
England (October 1793) (2). Arrested a second
A few months later, Proly was convicted-
Born and died on March 24, 1794.

The national archives have preserved with

Careful attention to the slips establishing the speculations
de Proly on the Red Sea actions, the com-
East India Company, etc., but no trace remains
from his political correspondence.

The Austrian government talks
with Dumouriez during the Bel- campaign
The gic are well known. The court of
Vienna later began with Robespierre

(1) Hamer: History of Robespierre, p. 458.

(2) A. Mararez: Was Hérault de Séchelles a Dantonist?
(Revolutionary Annals, July 1914).

secret negotiations through Mont-
A strapping fellow. Barthélemy's papers attest to it.
but reveal no details (1). As for the
Montgaillard's memoirs, they are a little sus-
respects because they sometimes distort the truth.
But there is reason to believe that Montgaillard was
Robespierre's representative when he was received
by Francis II, in April 1794. M. CI. de La-
cross (2) observed that it was necessary "to be well
powerful motives to determine the emperor to
to receive a character whose rank and origins
"gines must have seemed suspicious to him." It was at
around the same time as The Incorruptible
entered into contact with the emissaries of
Louis XVIII (3). Perhaps there is a link between
these various negotiations.

After the death of Louis XVI, Austria did
common cause with Europe in the fight
against the Revolution. It is the result of confidences
from Hirsinger and the correspondence of Jean-
neret, diplomatic agent in Switzerland, the proof
that the Vienna cabinet has in France "some
men so skillful that they are believed to be the most zealous

(1) Letter from Barthélemy to Buchot, August 30, 1794.

(2) Memoirs of the Count of Montgaillard published by Cl.
DE LACROIX.
(8) Review of the Revolution. 1888, p. 194. Article by MG

Bono.

Republicans. From one exaggeration to another, we
will achieve its goal, which is to destroy the Convention
tion by the people and by itself in the division
health. We destroyed the constitutionalists by the
Girondins, then the Gi- were driven to ruin
logs. To overthrow this party and that of Orléans,
The Vienna cabinet did the most astonishing things
sacrifices” (1). |

This is exactly the tactic used by
Jean de Batz. | |

Minister Thugut said: "What is es-
The essential point is that there are parties in France that
"They fight and weaken each other."
(2).

In summary, Austria should not be included
among the hidden authors of the French Revolution
Çaise; but she is actively working on the con-
three-revolution. It is permitted, however, to be-
to highlight his indifference towards the information
Tunés prisoners of the Temple (3).

(1) Papers of Barthélemy. Letter from Jeanneret to Defor-
gues. February 19, 1794.

(2) Sorel, vol. III, p. 329.

(3) See on this point: Ménarp: History of the Directory.
and Count d'Hérisson: Around a Revolution.

CHAPTER VIII

PRUSSIA

The French have often been deluding themselves.
They believed themselves admired and loved when they were not
on Europe's feelings towards them: they

were envied. The enthusiasm of our phi-
philosophers for Prussia in the 18th century is the
the result of one of these illusions. Frederick II
flattered because they were preparing for the Revolution
desired by Europe.

The alliance of the two great Catholic nations
which displeased the Protestant powers.
Prussia wanted to expand its territory in Germany, and
she was plotting the partition of protected Poland-
managed by France. By intervening in our
business, she may have had a third objective:
the replacement of Louis XVI by the Duke of
Brunswick.

The Berlin cabinet judged that in order to confuse
France with Austria, the most

The simple thing was to stir up public opinion in Paris against
Marie Antoinette. This role was entrusted to the Jew.
Ephraim, whom we will talk about a little later.
As the Marquis de Mous- observed
third, behind Ephraim is the embassy-
deur Von der Goltz whom Mirabeau called "the end,
cunning, very self-centered and greedy; money is his
dominant passion.

Several years before the Revolution, Ver-
Gennes had already warned Louis XVI that the baron
Goltz was the head of Prussian espionage.
Charged by his sovereign with breaking up the household
of Louis XVI, Goltz had tried unsuccessfully to
to provide a mistress for the king (1). Having failed
In this negotiation, he maintains public opinion
against Marie Antoinette, subsidized in Paris
revolutionary newspapers, and distributes
money to French politicians (2).

Freemasonry had prepared the ground
to accept German influence. In 1789 the
The movement was well underway and minds were...
stirred up against "the Austrian woman." The next day-
hand of the storming of the Bastille by gangs
composed mostly of Germans,

(1) P. p'Esrrfs: The grand master of espionage. (Nou-
(velle Revue, February 15, 1918).

(2) National Archives, A. F” 45.

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Von der Goltz considers July 14th as
a Prussian victory (1). From time to time
time he sends to Berlin the articles paid for by
him in newspapers that supported the ideas of the New Age
velles, and proves that "Prussia, thanks to its
generous diplomacy, perhaps considered com-
"me, the best protector of the Revolution"
(2). Camille Desmoulins, in the history of
Brissotins claimed that the right side of the
The Convention was led by an Anglo-
Prussian. He pointed out the following assertion of
Phélippeaux: "The expenses of the King of Prussia"
last year (1792), counted six million
of crowns for corruption in France" (3).

Barère also said to the Convention, "The mou-:
the garment from which we are threatened belongs
in London, Madrid, Berlin" (4).

The Prussian agents seem much
fewer in number than those of England;
Only two played a significant role.

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(1) Correspondence of Von der Goltz, edited by Flam-
mermont, p. 130.

(2) See the article by MG Gauruerot in PUnivers du
November 4, 1913.

(3) Buomez and Roux. Parliamentary History, vol. XXVI,
p. 289.

(4) Ibid., vol. XXVII. Session of May 31st.

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Ephraim and Anacharsis Cloots; the latter...
He also said he was estranged from his country.
Ephrainy is the central figure in the entire conspiracy
against Marie Antoinette; he launches attacks against her
the first pamphlets, after having collaborated
successfully in the necklace case. Agent of the
Rosicrucian Freemasons, he had been introduced
in the French political world through the embassy
sadeur Von der Goltz who introduced him to the cons-
first-team players, then at Girondins. Little by little
Ephraim forms alliances with Marat, St. Huruge, and Carra.
Rotondo and Gorsas; he frequents the clubs and there

- shows extreme violence. "There is no sort

of remarks, wrote the Marquis de Moustiers, am-
A bassist in Berlin, let Ephraim not dare
against the Queen; I am almost certain
He's throwing money around, and I know he's getting it.
"considerable sums of money held by bankers."

Fersen wrote to Gustav III: "There is no
Ephraim has been receiving 600,000 pounds for a long time.

that it provides for revolutionary propaganda"

(1). It was widely suspected in Paris that Ephraim
was a secret agent of the Ber- government
linen, since diplomatic correspondence
report to the French ambassador that "Mrs.

(1) See @. Borp. The Revolutionary Conspiracy of
1789, p. 191.

Ephraim will make it easier for him to see Bis-
chofswerder and even the King of Prussia (1).

In 1790, the Berlin cabinet was so happy
from the services of Ephraim, that he appoint him deputy at Pam-
bassade with apparent mission to take care
business matters. Soon the skillful Is-
Raelite writes 4 Berlin: "The first members
members of the National Assembly are so inclined to
the Prussian friendship that one might ask for in
"This moment is everything we could want." A little
Later he added: "The Jacobin Club
is completely devoted to Prussia" (2).

The explanation for this great sympathy lies in...
would she be in the letter where Ephraim speaks of the
sums sent by the Prussian government
his own to Choderlos de Laclos, right-hand man of Phi-
Lippe Equality? It is not without interest to quote
the main passages of this letter which
proves: 1° that the leaders of the Revolution
were bribed by the King of Prussia; 2° that in
demanding reforms, we had the hope of...
to see it refused by Louis XVI, and thus to aggravate -
revolutionary fervor.

Ephraim to Laclos, April 22, 1791 (3):

(1) Archives of Foreign Affairs. Berlin, 1700.
(2) Von der Goltz's correspondence, p. 138.
(3) National Library, L. b. 39, 9888.

"You are desperate," I was told, "to have
I missed your last venture. I believe it.
It cost us a lot of money, and in this
These days, we can't be too careful with him. Such
at least these are the intentions of King Frederick-
William, my master...

I had counted on the King not sending back
all of a sudden the priests of his chapel and that,
that way, we would still find some way
to make them shout at him. Not at all, he...
This sends it back, and we're still the ones being fooled. This
man is impregnable; from whatever side one

The attack disarms you completely in one fell swoop. Who
would have calculated to find a man on the throne
who sacrifices all his personal pleasures
to the tranquility of his people?...

By the decrees there were still some kind people left-
Men of the chamber. We had already
arranged to cause yet another beautiful and
good riot. I thought we could
to succeed that way; he anticipated the move, he sent it back
his gentlemen and leaves us short with
all our projects.

Our situation was brilliant for what-
For hours, I even thought that your kind
The boss would replace his cousin; but current-
My hopes are no longer the same...

All I like is that we have
This shock caused Lafayette to lose his way, and that's already
a lot.

Our 500,000 francs are spent very little
Unnecessarily, that's what I find most important.
unfortunate; we will not have every day
of such sums at our disposal and the
The King of Prussia will tire of providing the money...
We must arm ourselves with courage, wait for what will happen.
_will have done the letters we sent
in all departments. If they succeeded in
'to raise up and to incite, then we will have good
game... If, on the contrary, they haven't done anything, I
I think we'll have to give up the game...

PS I've just learned that the guard doesn't want to
Letting go of his general. This blow devastates me.
Hurry and assemble the council and make-
"Let me know the time."

It was only in January 1791 that
The French government seems to be concerned.
Ephraim's actions. A letter, entirely-
written entirely in the hand of Mr. de Montmorin,
charged the Marquis de Moustiers with making A Ber-
an investigation into this disturbing Israelite who

"appears to have been sent here to scheme"
in the most criminal manner... I was reminded-
I have quoted him saying things that I do not allow myself to say.

I'm not going to report them because they are too
atrocious.... This schemer sought to link up with
the people whose zeal for the Revolution
tion makes it more receptive to listening to it. Its purpose
is to compromise ourselves with the emperor; he
thought that by stirring up passions against the
Queen, he could achieve it more easily.
(1). |

Moustier could find nothing better for this
The investigation involves questioning Ms. Ephraim.
which at first glance seems rather naive.
admits (February 10, 1791) that he was unable to do it by-
Jer. However, she said in the conversation
that if Bischofswerder were far away, she would not know-
to whom would she give her husband's letters?
the King of Prussia.

Regarding new complaints from Mr. de Montmo-
rin, the Marquis de Moustiers replied on February 28th
Friday: "Ephraim has a reputation here as a
"Intriguing, yet always ready to disavow."
Finally, on April 13th, he wrote: "I cannot
defend against the suspicion that the Prussian court is
long preoccupied with the desire to maintain-
To cause trouble among us...

I know, from his wife's confession, that Ephraim
boasted of rendering great services to

(1) Archives of Foreign Affairs. Berlin, v. 212

king; that he feared several times to run from
major risks...

If one had a tendency to believe in evil on
On the surface, one might believe he was authorized to
to act as he does... »

Unfortunately, Louis XVI's entourage
did not easily believe in evil; his functions-
nor were they; thus Moustiers concluded by
rejecting the idea that Ephraim acted on orders
of his government (1). Then he proposed a
Franco-Prussian rapprochement, in order to de-
to play on England's treacherous maneuvers
(2). This time he saw clearly when he suspected
England to lead events.
From that time onwards, the French court was so
Disarmed, Marie Antoinette addresses Blu-
Miendorf to ask him to have Kaunitz act at-
near the King of Prussia in order to stop the machi-
nations of Ephraim. We also read in the correspondence
diplomatic conference in Moustiers (May 26)
"Count Goltz must have notified
Ephraim to be more circumspect...» A little more
Further on, the ambassador adds: "The king is moreover
"Moreover, under the influence of the Illuminati..."

Ephraim was the most active instrument of Fal-

(1) Archives of the Foreign Ministry. Berlin, y. 212. —
(2) same.

alliance of the Girondins with Bischofswerder, con-
advisor to the King of Prussia (1). He was making a propa-
a skilled advisor to Gensonné, Pétion and
their friends (2).

Arrested following the Champ de Gaulle riot
In March, Ephraim was released two days later.
later, at the request of the ambassador of
Prussia. What's curious is that the
The Viennese court declares itself ready to support this
asks if it's necessary. The Marquis of
Noailles observes that "this is one of the singularities
without number of the moment" (3). Moreover, after
the arrest of Louis XVI at Varennes, the governor
Austrian government, considering the monarch-
French dog, as if lost, began to
to get closer to Prussia.

Moustiers wrote on July 30th: "The Count of
Goltz will receive orders to demand the enlargement-

Ephraim's ment and to formally disavow him
in my capacity as a dismissed agent. I was asked
to make it known to you."

The research committee states that it has been

(1) Fr. Masson. The Department of Foreign Affairs
during the Revolution, p. 102

(2) L. Kaun. The Jews of Paris.

(8) Archives of Foreign Affairs. Vienna, c. 862,
August 6, 1791.

proceeded to a precise verification of the documents
of Ephraim, "without understanding it nevertheless
the documents relating to his correspondence with Sa
Majesty the King of Prussia, which were ren-
closed in a particular portfolio."

Thus, a foreign agent is arrested for...
so much unrest in Paris, and his correspondence
with the Prussian government is not even
Examined! That's quite extraordinary. Two
One thing: Either he is covered by immunity
diplomatic, and so how does it remain from the 28th
Will he be in prison by July 30th? (1). Or is he considered
as a spy, and so why do we respect |
his political correspondence? Is it because
Would that compromise too many people?

Despite this weakness, the revolutionaries
they made a crime of Montmorin for daring to do
arrest the Jew Ephraim, and in the opinion of
Mr. Fr. Masson, this was one of the principal causes
blades of the unfortunate minister's death (2). ,

By giving hope to Philippe Ega's friends
a change of dynasty, Ephraim of-
He would laugh at their gullibility. In reality, if he
was preparing a candidacy, it was that of the duke

(1) According to some authors, it is from the 18th to the 20th.

(2) Fr. Masson. The Department of Foreign Affairs
during the Revolution, p. 222.

of Brunswick. The plan to put this prince
on the throne of France was not a joke
de Carra, as some authors have appeared the
believe. The beginnings of the negotiations are located
at the Foreign Affairs archives. The group
Frenchmen in the pay of Prussia were quite powerful
for having taken an offensive step
cielle with Brunswick from January
1792. It was then premature to offer him the
crown, he was therefore offered the title of gene-
. ralissimo of the French armies. He would have restored-
order was restored, and all the requested reforms were granted.
ideas by the revolutionary party, and the day of
the downfall of Louis XVI, would have been entirely
ready to take his place. Minister Narbonne,
Without the knowledge of Louis XVI, he therefore sent the young
Custine to the Duke of Brunswick, one of the leaders
of Prussian Freemasonry. The king was
outraged when he was informed, but since
on his return from Varennes he was completely dis-
Armed. Custine steered the conversation towards
"the importance of the role that could play
a man of great character who knew
to maintain order within France and the
external considerations would become the support
of a revolution that would no longer present anything but

advantages, the idol of the French, the beneficence-
author of posterity...»

After having obtained the word of honor from
duke that what he was about to tell him would remain buried
in eternal silence, "If the French nation-
case, continues Custine, declared through the organ
of its representatives than in the crisis of which it
is threatened, only one man is by his glory

past, by the power of his genius and his
talents, capable of fulfilling these high destinies
born... and that this great man was you Mon-
"Lord, what would you answer us?"

Deeply moved as he uttered these words
I saw that the Duke of Brunswick was also one.
“I recognize,” he told me, “the grandeur of a pa-
A strange idea... But what man will be pre-
sumptuous enough to dare to believe oneself to have the necessary strength
"saires?" Then he added that he didn't know
Enough of France... I handed him Mr.'s letter.
from Narbonne. He was very moved by it; but he made me
questions about the army and new objectives
statements relating to the difficulty of success: "You
You would even have a bad opinion of me if I
I made a decision without having carefully considered it.
. bent » (1). |
The next day Brunswick replies that he sees

(1) Archives of Foreign Affairs. Berlin, v. 213.

too many difficulties with the proposed solution:
Public opinion, too fickle in France,
the incompatibility of his personal position and
family with the offer made to him, etc...
Custine insists without success: “This delicate tact,
this profound knowledge of men and of
French, all these nuances that you
possess and which are necessary for the con-
to drive, clearly prove to me that it is ve-
It is in France that you are called by
nature 4 come seeking immortal glory-
such as this:

Despite the lack of enthusiasm of this pretender
However, his candidacy was not dismissed. In the
the week preceding the insurrection of August 10th,
on the proposal of Manuel and Thuriot, the
The secret committee of the Jacobins approved the replacement
the ceremony of Louis XVI, either by the Duke of York,
either by the Duke of Brunswick, or by the Duke
of Orléans (1). The throne becoming vacant after
On August 10th, the Prussian prince's candidacy
was officially put forward by Carra and
his friends, no longer as commander-in-chief, but
as King of France. Carra formerly condemned-

born in prison for burglary, had
a fairly good situation in the revolutionary world

(1) G. Bon. Around the Temple, I, p. 533.

revolutionary; six departments had argued
the honor of sending it to the Convention.

Sieyes and Talleyrand rallied to this pro-
position (1); but Robespierre and Billaut Va-
renne hastened to denounce to the Com-
Paris commune the plot in favor of Bruns-
wick "that a powerful party wants to bring to
throne" (2). They accuse Condorcet of being com-
police of Carra, as well as Vergniaud, Brissot,
Lasource, Ducos and Guadet. As moreover he
'There are two other candidates, the Duke of York, and the
Duke of Orléans, it is impossible to...
All right.

The war had begun, and Brunswick
had launched his famous manifesto that we have
represented as a major blunder due
to the emigrants . Wasn't it, on the contrary, a
Prussia's Machiavellian method for exas-
to influence public opinion in Paris and consume the rup-
What was the relationship between Louis XVI and the revolutionaries?

In the indictment against Brissot and
Gensonné, we read this very true sentence: "Nothing
so stupid that those who believe or would

(1) Legon. England and Emigration (Introduction).
(2) AvunaRp. Political History of the French Revolution
çaise.

to make people believe that the Prussians want to destroy
the Jacobins” (1).

Indeed, once hostilities had begun,
Brunswick is counting on the French and never ceases to
negotiate with the Jacobin emissaries.
at the time of the Battle of Valmy, he could have
crush Dumouriez's army, so inferior in
number; he gives him time to receive
reinforcements and supplies. After the
battle, which is not very deadly, Dumou-
Riez receives the formal order not to worry the
retreat of the Prussians (2).

The lack of enthusiasm aroused in France by
Brunswick's candidacy seemed to have
completely abandoned the project
Carra. Besides, this Prince distrusted the tur-
the influence of his future subjects and the fate of Louis
XVI had given him 4 to think about. We thought
then to Prince Louis of Prussia who had always-
Summer was pleasant in France. Sandoz, mid-
The Prussian minister, writing in Paris in 1799, stated:
“Ste-Foy, Talleyrand’s confidant, kept me
the following speech: The return of peace for-
would depend on the restoration of a monarch-

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(1) National Archives, AF 1! 45. Carra report.
(2) The leader of the Prussian forces and the Jacobins, said
Mr. Oscar Havanp, agreed to offer France
and to Europe the sham of a battle."

constitutional police... The authorities and the sai-
a part of the nation would not decide
for a Bourbon. The votes are declared-
would rather be for Prince Louis, son of Prince
Ferdinand » (1).

Here is the explanation given by Albert Vandal
of this project to replace the Bourbons by
a Prussian dynasty: "A part of the
The high-ranking revolutionaries imagined that by
giving to a student of the great Frederick, to a
The philosopher prince, the Revolution would make the most
advantageous ends...

Some were thinking of a protector and

thought of making Brunswick reign, that one
would first bestow upon it a republican title" (2).

An unforeseen result of what Mr. Paul Bourget
called it "The defeat of the democratic illusion-
that » ! (3).

It is impossible to trace the origin of a
third Prussian candidacy, that of the
Prince Henry, but he was certainly ques-
tion of him before Prince Louis, since lim-
Empress Catherine of Russia wrote to Grimm
June 11, 1795: "There are people who claim-

(1) Lesson. England and Emigration. Preface, p. 27.
(2) The rise of Bonaparte, vol. I, p. 118 et seq.
(3) P. Bouncer. Testimonies of experience.

tooth that it is Prince Henry of Prussia that
the regicides claim to appoint as regent
Louis XVII when they reinstate him. If that is the case,
I bet that in six months His Royal Highness
“will be guillotined” (1).

One might wonder why a fine diplomat
like Talleyrand was able to associate himself with this
campaign of vulgar Jacobins that Ernest Re-
Nan thus describes "ignorant men and
narrow-minded people who took the destiny of the
France (2). Could he believe in the solidity
of a Prussian dynasty in our country? Or
Is the explanation to be found in the portrait?
Mirabeau's ruthless outline of Talleyrand:
"A vile, greedy, base, scheming man. He is..."
the mud and the money he needs. For
For money, he would sell his soul, and he would have rai-
his, because he would trade his manure for
gold” (3). |

Presumably the campaign in favor
de Brunswick was well paid in Carra and her
friends; it would be difficult to explain it otherwise.
As for Sieyes, he received the portrait of the king of

(1) Oh. pe Larrvière. Catherine II and the Revolution
French, p. 175.

(2) P. Lassenre. Ernest Renan.
… (3) BARTHOU: Mirabeau, p. 157.

Prussia, estimated at the rather exaggerated figure of
100,000 ecus (1).

Mallet du Pan quoted a word from Sièyes to pro-
Post of these negotiations: "France needs
a change of religion and dynasty" (2).

It should not be forgotten that the Masonic lodge-
that the strict reformed Templar observance
of Germany, to which the ma-
The body of French parliamentarians had for
Grand Master Duke Ferdinand of Brunswick.
Furthermore, the Scottish Rite adopted the motto
in Berlin. This explains why the candidate-
the Prussian prince's ture could have been taken at
serious.

A fellow citizen of Ephraim also plays a role
important in the French Revolution, the Ba-
ron Anacharsis Cloots that the suburbs observe
They were calling Duck six. Prussian Jew,
enjoying an income of over one hundred thousand pounds,
very widespread in the political world, Cloots
would nowadays be part of the "All of Paris"
firsts.

He had started by traveling to ins-
to destroy. He became acquainted in London with Burke, in Hol-

(1) Bucmez and Roux. Parliamentary History, t.
XXXVIII, p. 106.

(2) Lady BLENNERHASSET. Madame de Staël and her time,
p. 105.

moor with Carriotti who called himself
Prince of Albania. Suddenly he discovered that
Castriotti was a simple leader of brigands, con-
condemned to death in absentia in his country.
Having nearly been imprisoned along with his friend,
'Cloots ceased to concern himself with the O- question
They arrived in Paris in 1784. He began to pro-
to deliver revolutionary speeches. It was
premature, the upheaval not being in-
core prepared; Also, Police Lieutenant Le-
did black politely ask him to return to
Prussia.

But at the time of the opening of the States
generals, Anacharsis Cloots resettles in
Paris, like all foreigners. Freemason
As an activist, he is one of the promoters of the movement-
anti-Catholic. He couldn't speak of a
priest without immediately flying into a rage (1). Treatise
by Marat and Camille Desmoulins de mouchard
Berliner (2), he nevertheless acquired quite quickly-.
wields a great influence thanks to its hundred
a thousand pounds of income. Cloots took a share ac-
tive to the preparation for August 10th, but in hom-
He was warned and took care not to expose himself to blows.
His eulogist, Avenel, recounts that he "launched

(1) Louis Brano. The French Revolution, vol. IX, p. 474.
(2) Come. Anacharsis Cloots, Ch. I.

his two sans-culotte servants in the flow
insurrectionist. As for him, he ran to PAs-
seemed to be only a stone's throw from the festival,
maybe even to breathe in the smell of the pou-
to undergo and receive the baptism of fire in the event that a
A stray cannonball pierced the vault of the hall.

Having breathed in the smell of the pou- from a great distance
Dr., he left the Assembly at the same time
that Louis XVI and stood guard in the courtyard
of the Riding School to prevent the king from being
delivered.

The following night, Cloots returned to the helm of
The Assembly, surrounded by Prussian federates,
among whom we note Colonel Guer-
resheim, and delivers a patriotic speech

whose dispatch is decreed to the 83 ji a and
to the army.

With such an impressive service record, one does not
is more surprised to see Cloots appointed as a member of parliament by
the departments of Oise and Saône-et-Loire.

- He had already been tasked with the report of the comi-
diplomatic and war-related matters (1). He became
president of the Jacobin club at the time
even where the decree against foreigners came
to appear. He previously wrote to Dumou-
laugh: "Crush the enemies from outside during

(1) National Archives, AD XVIII, 17.

that I will crush the enemies from within" (x).
Dinant at Roland's place during the massa-
In September, he approved the "revenge"
popular" (2). Mrs. Roland observes that it
He bored more than one listener with his speeches,
but she makes no mention of any protest.

It is difficult to say whether Anacharsis Cloots
'was a direct agent of the Prussian government,
or just a union employee
the occult that was directing our Revolution. He
said he was estranged from his country, but he was in
correspondence with the Duke of Brunswick (3).

Was he crazy or was he posing for originality?
We don't know anything about that either.

One of the organizers of the goddess festival.
Reason at Notre-Dame, he goes one night with Pe-
Reyra will wake up Bishop Gobel to persuade him-
last to abjure. Calling himself "the orator of the genre
"human," Cloots one day disguises vagrants
bonds in Turkish, Indian, Persian, etc., and the
brings us to the Convention to demand republicanism
universal republic. We know the eloquent con-
Conclusion of his famous speech: "My heart
"He is French, and my soul is sans-culotte."

Cloots had found a way to stop

(1) Ibid., F. 7, 4649.
(2) De La Gorce: Histoire paige de la Révolution.
(3) National Archives, Fa 7, 4438.

the invasion of 1792: he proposed that the army
French, bringing together the Prussians and the
Austrians, "advanced towards them with a step of
dance expressing friendship" (1). Unhappy-
The generals opposed this attempt.

Cloots, Paine and Robert, all three foreigners,
They are the first to talk about a republic.
while not a single Frenchman had even considered it. From the
April 21, 1792, the orator of humankind made to
the bar of the Assembly, the apology for this form
of government.

Anacharsis Cloots worked actively to make
to condemn Louis XVI to death. After January 21st
In Friday, he wrote to a friend: "I would like to wash
my hands are stained with the blood of the last tyrant.
baptized in the blood of Louis XVI" (2).

Unfortunately, during the Terror, the po-
The plurality of Anacharsis Cloots was demolished by
Robespierre, who distrusted, he said, a non-
trousers with an income of one hundred thousand pounds. Having
he blurted out these words: "my disciple
Robespierre forgets the lessons of his professor.
"seur," he drew the following rebuke: "Cloots
You spend your life with agents and spies.
"_foreign powers." Already Brissot, after

(1) T. ne Wyzewa: Eccentrics and adventurers, p. 165.

(2) Riomrem: Cloots. This cutag, issued in Berlin, has not
Not yet translated.

to have been his friend, he had written in Le Patriote
French: A lot of wickedness, a mar-
che variable, an unknown goal, here is Cloots (1).

He had once dared to show independence
dance vis-à-
posing the proposal to reserve all the
public charges only in francs
masons (2). |

Cloots claims to have fought at the diplomatic committee
matic "against the English faction which pre-
dominated." Nevertheless, he was arrested as
Pitt's accomplice, along with Hébert, Ronsin, Chabot,
Fabre d'Eglantine, Momoro, Chaumette and Go-
bel (3). They were planning, it was claimed, to give
the dictatorship of the mayor of Paris, Pache.

The seals were placed at Cloots's house, the pa-
The suspects were separated; the trials-
The verbal descriptions list her entire wardrobe: twelve
pairs of slippers, a shaving dish, seven bou-
clothing tones, a pair of sleeve buttons,
etc. (4). Not a word of his correspondence with
Prussia and England. Yet that would be
interesting !

Cloots was condemned and guillotined.

(1) National Archives, AD XVIII I 17.

(2) F. Caussy: Choderlos de Laclos, p. 158.

(3) L. Mapeuin: The French Revolution.

(4) National Archives, F. 7, 2507, and F. 7, 4649.

A few other Prussians played in the
During the revolutionary period, he played a more subdued role.
Pastor Bitaubé, born in Koenigsberg, was a bed-
A talented translator. His translation of Homer,
some poems and various works, did so
to arrive at the Berlin Academy. Méhul put in
music, his poem by Joseph.

-= We wonder why Bitaubé is located at
Paris, at the beginning of the Revolution, member of the
Jacobin club, living in the middle of
Cerutti and Ximénes, often offering dinner
to Robespierre.

General Thiébault found himself at his table
Thursday evening with Chamfort and Helene Williams
English enthusiast of the Revolution.

While French writers are pro-
crits (1), it is proposed to the Convention to vote
a boarding house in Bitaubé. Kéralio writes to him: "He
Brissot, Carra, all your friends, you need
have at the Convention, raise your voice for this
act of justice" (2).

(1) Louis Blanc having attributed to the Revolution the glory

Having founded the Institute, it is worth recalling the creation
of five academies established by Louis XIV: the French Academy,
the Academy of Inscriptions and Belles-Lettres, the Academy
of sciences, the Academy of Painting and Sculpture, and
Academy of Architecture. They were all removed.
by the law of August 8, 1793, which Michelet and L. Blanc pass
silenced. Almost all the academics were banished.
See BrRé: Revolutionary Legends.
(2) National Archives, F. 7, 4601.

Arrested during the Reign of Terror, Bitaubé was handed over
He was freed on 9 Thermidor. His political role is
Little known, he must undoubtedly have collaborated with
His Jacobin friends. A mysterious letter.
- shipped from London via Frankfurt, May 24
1793, seems to relate to revolutionary activities
tionaires and expresses the hope that Bitaubé
will include abbreviations. The other documents
Information concerning him has disappeared from the archives.

Bitaubé became, in year VI, president of the Ins-
titut. |

The Baroness of Aelders, daughter of an innkeeper
of Groningen, was a secret agent of the government-
Prussian nement. In the last years of the
During the reign of Louis XVI, she founded a club in Paris
of revolutionary women, "the friends of the
"Truth." Protected by Condorcet, Madame d'Ael-
ders was of the last good with Basire, deputy
from Dijon. This Jacobin was quite humane: he
protests against the September massacres and
delays the trial of the Girondins

...after accusing them. As if "he didn't know
"Refusing nothing to women" (1), it is probable
that it was Mrs. d'Aelders who pushed him to attack-
quer the king, the court, Lafayette, etc.

Arrested after the Champ de Mars riot,

(1) Great Encyclopedia. Article by Mr. Avrarp on
Basire,

Mrs. d'Aelders was soon released,
thanks to high influences. She was of new-
calf imprisoned on 5 Messidor, year II, and the
Seals were placed on the mezzanine where she lived.
11, rue Favart. The General Safety Committee
gave the order to extract from his papers the cor-
suspicious responses; the commissioners de-
declare that they have placed the said papers "in a
chair cover that we have secured, and
we have affixed our committee's stamp to the
two ends and had everything carried to our
committee » (1). |

Unfortunately, these documents have disappeared.
like all those of foreign agents.

G. Forster, son of a pastor from Danzig,
accompanied Cook around the world, was a tour
alchemist in turn, professor at the university of
Vilna, and librarian at the University of
Mainz. Rosicrucian Freemason, member of the
Jacobin club of Mainz after the conquest
of this city, a passionate admirer of the Revo-
French translation, Forster was in correspondence
dance followed with Lebrun-Tondu and some-
one of our politicians. He announced, the
June 5, 1792, the next overthrow of the
royalty. In 1793, it was fixed at 4 Paris, taking the
Word 4, the Convention, dines with Merlin of

(1) National Archives, F. 7, 4659.

Thionville, Théroigne de Méricour, Lecouteulx
de Canteleu, Rewbell, Lecointre, etc. |

He is appointed commissioner of the executive council.
cutif in June 1793, and the Ministry of Foreign Affairs
foreign powers entrusted him with two missions, in Flanders
and in Franche-Comté (1).

A friend of Thomas Paine and Miss Williams,
He became a counter-revolutionary after the Ter-
reur, like his compatriot Adam Lux: he-
here, after having embarked on the Jaco- movement
- well, he defended Charlotte Corday and was
For this reason, he was sentenced to death.

Schlabrendorf, born in Silesia, was so absorbed
by the Revolution which he forgot, for several-
several years, to give leave of the house
that he had rented in London before settling
in Paris. Very wealthy, he held positions during the period
revolutionary period a modest dwelling where
He received a large number of friends.

He continued to conspire under the Consulate without
to generate a lot of buzz about him.

Doctor J. Eric Bolmann (Hanoverian)
he settled in Paris at the home of an uncle, an English subject.
He says he was pushed against his will, by blows from
pikes, in the midst of the insurrection of August 10.
Disgusted with Paris, he left, saving

(1) Cauquer: History Studies, 1st series, p. 234.

Narbonne thanks to an English passport, on the
Madame de Staël's prayer (1).

Let us also mention Trenck, who sacrificed his fortune
for "the satisfaction of living on the land of
freedom” (2), the tailor Nestch who was part
of a plot to assassinate Lafayette, the rab-
bin Hourwitz, friend of Fauchet and Clavière,
Aelsner, Campe, Huber, Ancillon, Archenholz,
Goy, Eschim Portaek, member of the Club des

Jacobins.

In summary, Prussia's role is primarily
important at the beginning of the Revolution. After the
overthrow of the French monarchy, the
Berlin's cabinet hands over power to the government
English comment.

It also seems that these two powers
had joined forces against Louis XVI.
During the change of ministry on July 12th
1789, the English ambassador to France,
after immediately sending a letter
to his government, hastened to send one
another with the King of Prussia. Immediately upon arrival
From this letter, "an extraordinary committee has
was convened; Prince Henry was not invited...
The Court would like the troubles in France

(1) Lapy BLENNERHASSET: Mme de Staël and her time,
t. II, p. 158 et seq.

(2) Avenez: Anarcharsis Cloots, p. 182 et seq.

were more serious and of an eternal du-
rée » (1). |

The reason for Prince Henry's exclusion from
Prussia was his sympathy for France, signed-
linked by all those who came near him.
= When it came to putting the Duke of
Brunswick on the throne of France, the governor-
The British government did not oppose it; it did not
did not believe in the success of the Duke's candidacy
of York. Brunswick, brother-in-law of the King of England-
The earth was under its influence. As early as 1876, Mercy
Argenteau informed Kaunitz of the subsidies paid.
in Brunswick by the London office, and in
In 1789, Moustiers asserted that the king's entourage
Prussia was sold to England.

But our statesmen have never taken
take seriously the secret actions of governments
foreign institutions in Paris. We have one.
An example too recent to be forgotten: we know
with what skepticism was the reception in 1914 of

volume by Mr. Léon Daudet, "The Pre-War".
It seems that the French Revolution was
prepared with the same skill as the invasion
recent barbarians from beyond the Rhine.

(1) Foreign Affairs Archives. Correspondence: from
Berlin, July 1789.

CHAPTER IX

THE ENGLISH AGENTS

Among the foreigners who invade the
France in 1589 and working towards the Revolution
The English are by far the most numerous
breux; but, apart from a few exceptions, they
they conceal themselves more skillfully than others.

Here are the main ones:

Amidst the cosmopolitan revolutionaries
a rather sympathetic character was noted
that, a charitable philosopher devoted to his
friends, Thomas Paine (or Payne); who had the
courage to speak at the Convention against the
Death of Louis XVI.

Paine, an employee of the English customs service, had
He was dismissed; he established himself as a tobacconist.
then a corset maker, then a grocer. No
Seeing no fortune coming his way, he embarked on
`America and was appointed aide-de-camp to the general-
Ral Greene. Tasked with negotiating a loan to
In Paris, he received important gifts on this occasion.
rewards from the American government. He

he then increased his fortune by building
bridges. Suddenly he discovered his calling
literary and began to write pamphlets.

Having arrived in Paris in 1787, Paine was to leave again

the following year, but, he said, "the desire to con-
to contribute all my power to the Revolution
The French woman made me postpone my return... The plan
that I proposed for the major work is
still in Barère's hands (1) ». Thus in
In 1788, Paine knew that the Revolution was coming
burst.

Nl is the author of the Declaration of the Rights of
the Man, as well as the address assigned to the
Colonel du Châtelet concluding with the suppression
of the monarchy. This declaration, of which our
Democrats are so proud, therefore, is the work of
England.

Paine founded, along with Pétion, Lafayette and Buzot,
a club that meets at Condorcet's house and tra-
vailla to the revolutionary movement.

In July 1791, Paine returned to London.
because Lafayette, not having to employ
In Paris, he was tasked with delivering the key to Franklin.
of the Bastille (2). But he is poorly received by his
fellow citizens because of their republican opinions
that he professes, and returns to settle permanently-

(1) National Archives, F. 7, 2775.
(2) Letter from Gower to Grenville.

He was in Paris. A triumphant entry had
was prepared for its disembarkation at Calais.
soldiers formed a line in his path; the
The officers embraced him and led him to the hotel.
of Vile, where he is still embraced by the Muni-
disciplinary. |

Paine is part of the Committee responsible for pre-
to prepare the new constitution. Appointed mem-
the Convention was established by three departments,
the Oise, the Puy-de-Dôme and the Pas-de-Calais, it
inspires Brissot's articles. M™ Roland
signaled to Bancal the formation of a Society
Republican, led by Paine. "It's him,"
she wrote in 1791, which provided the materials
from the leaflet displayed this morning of all
sides » (1). |

One of his friends, Wilkes, having been arrested at
Paris and condemned, had an urgent reason and
mysterious to return for a few days in
England; Paine obtained safe passage for him,
by agreeing to take Wilkes's place
in his prison. He returned and was lucky
to escape the guillotine.

M™ Roland compared Paine's figure to
A blackberry sprinkled with flour. As he did not
He didn't know French, his friends read his speeches.
lectures at the Convention while Paine fai-

(1) Correspondence from Mrs. Roland.

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knows the gestures. We can see that the sessions of the
terrible assembly did not lack a
a certain cheerfulness.

Paine lived in a veritable den of conspirators
English brothers, the White Hotel, Passage des
Little Fathers. Stone, Smyth, E. were there.
Fitz-Gerald, Yorke, Captain Monro, etc.
He drank so much of it that the brave Paine became
alcoholic.
After the massacres, which he disapproved of, 'he
advised putting Louis XVI on trial; per-
Convinced that the king was about to be assassinated, he imagined himself
He would save him that way. He wanted the overthrow.
of the French Monarchy, but the cruelty of the Jews
repugnant. By taking the Convention
In defense of the sovereign, Thomas Paine explained
that we should show compassion,
because one cannot see in this monarch
"that a man ill-mannered like all his
similar.

It is likely that the poor education of
Louis XVI prevented him from thanking his defender
sister.

After opposing the death penalty, Paine

proposed sending the royal family to America-
that. |

From then on, Robespierre declared him suspect. Paine
had also made an enemy of Marat in

denouncing to the Jacobin Club his plans
dictatorship. He therefore did not escape the proscribers
tions. Paine initially hid under the protection
of Samson, the executioner of high deeds, but
We eventually discover this ingenious hiding place.
The police officers tasked with arresting him say that
their research having gnawed at their stomachs, they
began with lunch; then, having discovered
green, the inventor of the Declaration of Rights
of man, "we could not," they say,
to make us understand that he is American;
why we prayed to the main tenant
from said house to be willing to serve us
of interpreter... Not wanting to leave any shady
of the conduct we have maintained..., we
we requested the opening of all the coats of arms
res » (1). | |

But, after a scrupulous examination, the pa-
Paine's stones appeared to contain nothing suspicious.
pect; which did not prevent him from being put to the
Luxembourg prison. He owed his life to a heu-
a strange coincidence, unless that coincidence had been
aided by the Anglo-Prussian Syndicate – because it
It is worth noting that the foreigners were always going out-
days more easily in prison than the French
sais. Every day, the jailer of Luxembourg
marked the cells of the prisoners with chalk

(1) National Archives, F. 7, 2775.

were to be executed the next day. Paine was
included in a list of 160 convicts, but
his cell door was open because he

had a fever; the white cross was marked
on the inside face of the door. In the evening, the
With the cell closed, the cross was not found
more visible from the outside (1). We did not count the
The next morning, 159 people were sentenced instead
of 160. Paine was therefore probably replaced at
by chance, by the first person who comes along.

Perhaps unaware of the danger to which
He had escaped, the prisoner wrote in
all directions in order to protest against his
detention. “Robespierre,” he declared to the Con-
vention, was my inveterate enemy, as he
it was of all men of virtue and humanity
nity.” Finally, after eight months, Paine was
released thanks to several interventions
tions (13 Brumaire, year III). |

After this alert, he seems to have played a role
more withdrawn. He stopped going to the Convention.
But according to Bourdon, "he is intrigued with a
Louis, a former foreign affairs agent
Otto.” No further trace of him can be found.
relations with the British Government.

Under the Directory, Paine did not speak

(1) Fomriozts: An Englishman who was a member of the Convention,
Weekly review, 1914.

of him. In 1802, he left for America, en-
in front of the wife of a journalist friend of his. He
He died an alcoholic at 180g.

His fellow citizen WA Miles, Pitt's agent,
exerted a certain influence on our mini-
very, as this letter from Lebrun- proves
Tondu: "I'm short," he said, "eight louis for
the payment of a bill of exchange. Not for-
Wouldn't you like to join all the topics of gra-
"I owe you this new blessing, P."

The Reverend Ch. Miles, in publishing the correspondence
His grandfather's influence was astonished by the disappearance of...
Version of W.A. Miles' letters to Pitt from 1790

in 1793. "These must have been," he observes, "the most
interesting." Isn't that precisely because
that they were too interesting for the gou-
The English government did not want to let them
in the hands of his agent's heirs?

Miles said he was sent to Paris in
secret for the same reason as his friend Hugh
Elliot.

Holland Rose, in Pitt's story, exp-
that their mission was intended "to act -
on French democrats."

At the time Pétion introduced Miles to:
Jacobin Club, he lived at 113, Faubourg
Saint-Honoré; he was in frequent contact with her
with Barnave, Mirabeau, Lafayette, Frochot,

etc. Unfortunately, Miles' letters which
contain nothing compromising, have
only ones were published. I] announces to Pitt, as soon as the
September 1790, that the monarchy will
soon abolished in France. However, at that time, it
there is not a single member of parliament who is not a monarchist
And not a single Frenchman calls himself a republican.

Miles' correspondence proves that he has
a poor idea from his Jacobin friends: "Nothing
Nothing good can be expected from such an assembly
of thieves, murderers, etc." (January 5, 1791).
"If you attribute the Revolution to a feeling
virtuous or courageous effort, you
"Deceive." (March 18, 1791). Miles complains to
this period, whether his correspondence is inter-
accepted, so his letters become more
_ banal (1).

In the 20th century, several great-grandsons of
Miles became French; the most famous is
Mr. Waddington, Ambassador.

Hugh Elliot, a collaborator of Miles, was
Lord Auckland's brother-in-law. Former condis-

Mirabeau's companion at the Choquart boarding house, he was specifically tasked with exercising control over the famous

(1) Miles served as an intermediary between Danton and the English ministry, particularly during the trial of Louis XVI.

orator a favorable influence on the Angle-
earth (1).

Hugh Elliot wrote to Pitt on the 26th
1790: "I cannot commit to paper the story of
my secret conversations with various people
political swimming. But I have every reason to
to believe that, more than anyone else, I am. mai-
"to be events" (2).

There are hints that Mirabeau and
Others did not refuse English money,
But Holland Rose adds: "Our two envoys
were discreet enough to give few details
in their letters. »

Dracke, an English spy, attended the sessions
secrets of the Committee of Public Safety and made them
an exact account to Lord Grenville. On September 2nd
In 1792, he announced to her that in the evening we
designated 2250 suspects for arrest. It was decided
the death of Marie Antoinette and the Brissotins,
and 500,000 francs were given to Pache for
fomenting a riot in the first few days
of September (3).

Mr. Aulard expresses the opinion that Dracke has trans-
only the information concerning

(1) PazLarN: Talleyrand's mission to London, p. 284.

(2) HozzanD Rose: William Pitt, p. 581. This work has not yet been translated into French.

(3) Historical manuscripts commission (Appendix 1). Tea manuscripts of JB Fortescue, t. II, p. 457.

ama in L- - A

foreign policy. But if the secrets of
Our diplomacy was entrusted to him, why
Were internal affairs kept from him?
Billaud Varennes and Hérault de Séchelles
are mutually accused of this treason.
They could both be right, because
Hérault de Séchelles took the di- files
plomatics to communicate them to the son of
Austrian minister Kaunitz; and Billaud Varen-
nes secretly sent to Venice and Spain
gne the accounts of what was happening in
the government milieu. Their names were
still spoken during the capture of Toulon;
We seize correspondence from a traitor who
could only be one of the members of the
Committee of Public Safety (1).

Dracke does not appear to have been worried in
his profession throughout the revolutionary period-
naire; he was only prosecuted at the time
of Georges Cadoudal's plot, because he was
of the number of his assistants.

The Girondins met on Sunday
evening in the living room of Hélène Williams, a friend of
Ms. Roland. She wielded considerable influence
on Bancal, Brissot, Achille du Châtelet, Mi-
randa, Lasource, Sillery, Girey-Dupré, Rabaut
Saint-Etienne. Mr. Roland wanted to marry her to

(1) Maruiez: Secret History of the Committee of Public Safety

Wobbly, but the young Englishwoman preferred his
fellow citizen Stone who followed her everywhere. Pushed-
Do they extend the revolutionary spirit to the point of union?
free, or did Helene Williams not allow Stone
that a platonic love, we could not
to discover. She never bore his name; one
wondered if they were secretly married.
But a police report to the Revolutionary Committee

The investigation established that Stone's wife has
£60,000 fortune (more than
1,500,000 francs) (1). It is therefore probable that
Stone neglected his wife to follow Helen
Williams, but did not divorce.

Arrested in October 1793, then handed over in
Freedom, Helene Williams took refuge in Switzerland
until 9 Thermidor. Back in Paris with
Stone, she probably continued to do the
political, since she was arrested again in
1802, following a search conducted by the
police in his papers.

Stone, one of the victors of the Bastille, was
very linked with Brissot, Pétion, M. and M™ of Gen-
read. Upon her departure abroad, she
entrusted his papers to Stone who gave them to Helen
Williams. Learning that a search was going to be conducted...
after returning home, the young Englishwoman burned the
M™ papers from Genlis.

~ (1) National Archives, F. 7, 4778.

To justify his presence in Paris, Stone
He founded a printing press. When he was suspected
of conspiring, he claimed to be completely
absorbed by his business. He managed to make himself
to appoint president of the "Friends of" club
human rights," and to acquire a certain
influence.

Lord Stanhope wrote to Grenville: "Mr.
Stone is an Englishman who knows mini-
very important and influential men in France...
I] will be able to convince you of their good dis-
positions. » |

Stone hosted dinners with Milnes and R.
Smith, Pitt's agents. In one of their orgies,
An Englishman, after copious libations, gives
a punch to Paine's face, then
He flees in terror of his crime. But as soon as
the next day they were reconciled (1).

Stone testifies in favor of Miranda. Arrested
twice released, he took refuge in

In Switzerland, he finds himself with Helene Williams.
He returns with her after the 9th of Thermidor.

William Stone, brother of the former, prosecuted
for conspiracy in England, then acquitted,
had settled in Villeneuve-Saint-Georges in 1789,
at the home of a fellow countryman, Parker. The Stone brothers
claim to have paid to help Sil-

(1) National Archives, F. 7, 4778.

Lery, 12,000 francs that M™ de Genlis refused to
to reimburse them.

Stone's correspondence arrived from Angle-
land under the protection of Auguste Rose. This one
took part in the main riots; in the
volume from Algiers on the role of the English in the
French Revolution (1), Rose is noted
as one of the ten "overseers" of the Convention
tion (one of the ten ushers, etc.). Charged at
Thermidor led Robespierre and his
supporters in the Committee of Public Safety. Rose is
arrested by order of the Commune; he jostles
his guards and escapes. He then tries to
to go unnoticed.

David Williams, who was not related to Hé-
Lene Williams collaborated with Roland and with
Brissot, who translated his work on freedom.
Having become a French citizen, he declared in November
1792 that he "renders to the vows of his new
homeland and will contribute to the building of happiness
and prosperity that the Convention must raise
"worm" (2). Yet, Williams only tasted
half of his revolutionary friends, because he wrote
Regarding the Convention members: "The dazed cry,
Carelessness and dirt do not make a
A commendable legislator.

(1) Englishmen in the French revolution (Algiers).
(2) Foreign Office Archives, London, v. 588.

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The letters from Mr. Roland™ prove that the
Girondins' campaign in favor of freedom
The press was dictated by Williams and the day-
English journalist R. Pigott.

The Society of the Friends of Blacks aimed to
apparent emancipation of the blacks, and for
hidden object of the universal Republic. One of
Its principal founder is Robert Pigott,
English Quaker, friend of Roland and Lanthenas.
Next to him is Clarkson, a collaborator
of Mirabeau, and the very French names of Wil-
Berforce, Paine, Williams, Daer, son of the Earl
of Selkirk, Sharp and Grenville (1). Bribed
by England, the Society of the Friends of Blacks
published by L'Observateur, a newspaper run by Faydel,
friend of Laclos (2). Pigott is the inventor of the
red cap. On February 1, 1790, the Assembly
national voted for the printing of one of its dis-
course.

Two other Pigotts also work at
the Revolution: one is a magistrate from Shrop-
shire; the other, a pamphleteer, John Pigott,
sometimes referred to as Jean Picotte,
was arrested in 1793 and released the following year
next.

(1) We must add to this the banker Kornmann, a member of
The Commune is famous for its misfortunes.

(2) Dard: Choderlos de Laclos.

Why did Benjamin Vaughan live in
Passy under the name Jean Martin? Why?
did he frequently visit Robespierre?
secret (1) > Son of a wealthy English merchant,
he had married Miss Manning, from the family of
cardinal, he must therefore have had a pretty good
situation in London where he claimed to be experiencing
trouble because of his political opinions.
After delivering a series of pronouncements in Nantes

speech, B. Vaughan collaborated in 1791 with
The Society of Friends of the Revolution. Furthermore
of Robespierre, only four or five people
they know Vaughan's identity
(Bishop Gregory, Hamilton Rowan, etc.).
Arrested in 1794, the fake Jean Martin nearly
to be put on death row as Pitt's agent. But after
after a month of detention, he obtained from the Committee
Hello Public, a passport to Switzerland.

The poet Barlow was, in Savoy principally-
revolutionary propaganda, pen-
while Alfieri was singing about the storming of the Bastille,
and that Klopstock glorified the French Revolution
cashier. o | |

During the winter of 1792, an English ship
belonging to Martin Milleth docks at the port

(1) Mr. Marnrez (Revolutionary Annals of February
1917) denies Vaughan's close relationship with Robespierre; but
Elie is affirmed by Barère.

from Boulogne. The next day the captain and everything
The crew have disappeared (1). The police are doing
searches and finds nothing. Nobody
knew what had become of them, except for Pitt who
had obviously distributed to each of them their
task.

Watt, son of the famous inventor, and his friend
The druggist Th. Cooper is the organizer.
of a demonstration in honor of the soldiers
rebels of Châteauvieux. Friends of Marat, they
They approve the August decree, and give 1,300 francs.
for the families of the patriots wounded during
the insurrection, but they allow themselves to blame
the massacres. Robespierre took advantage of this to...
denounced as Pitt's agents. Watt escapes.
in Italy and Cooper in America.

J. Oswald, pamphleteer and poet, friend of
Brissot is one of the founders of the Chronicle
of the month. In March 1792, he put up placards
in the Faubourg Saint-Antoine to demand
the distribution of spikes to all citizens and
the abolition of standing armies.

Tasked with organizing a regiment of federates,
Oswald was sent to the Vendée and killed in the first...
first battle, probably by his troops
because he had made himself intolerable and his soldiers
hated it.

(1) National Archives, D. XXIX.

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La Luzerne, ambassador in London, reports
an agent of Pitt in Paris in the entourage of
Duke of Orléans: a man named Forth, who makes
frequent trips between France and England
land (1). Three members of the Commune of
Paris corresponds with Choderlos de Laclos.
Philippe Egalité's trusted man, by
the intermediary of Forth. He rendered faithful-
Pitt is fully aware of the Duke's actions and words
of Orléans. His collaborators included Smith,
Clarke and Shee.

Mathews, a government secret agent
English, changes his name when he is suspected
in Paris. He corresponds frequently with
our politicians. The Committee of Public Safety
The public pays fifteen thousand pounds a day.
by Mathews to his hotelier (2), In the state where
French finances were located there, this liber-
Reality seems quite extraordinary!

On September 7, 1793, Mathews asked
Danton a security passport because he is not
not at ease. He was right, because his arrest-
The decision had been made the day before. Otto had run
He had warned him, but had missed. Mathews was
- so they arrested him and the police sealed off a
important correspondence with Danton, Hé-

(1) Foreign Office Archives, London, v. 588. –
(2) Archives of Foreign Affairs, France, c. 1408.

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rault de Séchelles, etc. A letter dated September 19th
The minister is reminded by the tembre: "You pro-
mites that I would be released imminently.
We do not know if the minister kept his promise.

This is largely due to the influence of Mathews
who brought the German Reinhardt into our
Ministry of Foreign Affairs; there he became
Moreover, he was a skilled diplomat.

Bankers Boyd and Kerr had made the
knowledge of the Genevan revolutionaries, at
the moment when the refugees of 1782 received a
million from the English government. Installed in
Paris in 1789, rue d'Amboise, then rue de
Grammont, they embark on a political career and
are in business dealings with Philippe Ega-
They act as intermediaries for paying
some leaders of the French Revolution;
They are part of the Valois Club.

Seals having been placed on the bank of
On rue de Grammont, Boyd had to pay 200,000
books to make them rise; then he judged it prudent-
the desire to sell and seek refuge in England.
He was then tasked by Pitt with several missions.
secret missions. — |

After the death of Louis XVI, Boyd and Kerr
join Jean de Batz's plot, and to
On this ground, they were condemned on 29 Prairial, year II.
The reports of the Committee of Public Safety affirm-

lies that Boyd and Kerr are direct agents of
Pitt (1).

The Freys and Chabots endeavored to make
remove the seals placed on their papers. Robes-
Pierre opposed it, but Batz succeeded by the en-
Luillier's sluice gate, and made everything disappear

had to do with his plots. Boyd was close
relative of the English Member of Parliament who
It bore his name.

We have already pointed out that the Committee
revolutionary of the Commune was almost
entirely composed of foreigners: the Swiss
Pache, the Italians Pio and Dufourny, the Spaniard
Guzman, the Englishman Arthur (2), etc. J.-J. Arthur
is mentioned in Robespierre's notebooks
among the fairly skilled patriots. I] must have
` a fine financial situation, because he was pro-
owner of the house located opposite the pavilion
of Hanover, as evidenced by a trial which he
supported against the Richelieu family.

J.-J. Arthur was linked with Pache, Marat, and the
Proly, Gusman, Frey, etc. band. President of
the Section of Pikes, he is preparing the riot of
Champ de Mars. Member of the Central Committee
of the Paris Commune, he often takes the

(1) National Archives, W. 389, no. 904.
(2) Arthur was born in Paris to an English father (V. Marais,
The Revolution and Foreigners).

speech at the Jacobin Club; he testifies con-
Danton and Clavière, at Robes-
Pierre; he is part of the Committee appointed for
to support the Incorruptible against the Convention.
We know that Robespierre never ceased to denounce the
foreign faction. Now, its Committee included
five foreigners out of eight members, and this detail
could cast doubt on Robes' independence
rock.

Arthur was guillotined on 12 Thermidor.

Dobsent (or Dobsen), President of the Court
revolutionary, was also of English origin.
He was the one who had organized the insurrection of
May 31. Friend of Lazowski and Desfieux, Dob-
sent frequented the gang of Proly and Pereyra.
The fall of the Girondins was prepared for their
meetings at Café Corazza (1). Stopped first
with the Hébertists, and again after

Dobsent took part in the riot of April 1, 1795.
to the Jacobin plots of 1799 and succeeded in all-
days to get out of trouble. He is appointed judge under
the Empire, although its file bears the inscription: "Talens
mediocre, below the functions it should have
would have to be exercised, etc." (2).

Count Charles Stanhope, a member of the

(1) A. ScaminT: Paris during the Revolution, according to
the reports of the secret police, p. 149 et seq.

(2) National Archives, F. 7, 6504.

House of Peers of England, was beautiful-
Pitt's brother from his first marriage and son-in-law
of Grenville through his second marriage. After having.
spent his youth in Geneva where he became acquainted with
Swiss revolutionaries, Stanhope became one
leaders of English Freemasonry. In this capacity
He must have been interested in the French Revolution, -
And indeed he played an important role in the lodge.
Friends United, who prepared the fall of the
Monarchy (1). |

Stanhope had frequent interviews with
Philippe Egalité and he was rocking him, without a doubt
the hope of a change of dynasty. A
Once the throne was overthrown, Stanhope lost interest
of France and resumed his work on the sciences
these. He invented machines to make the addi-
tions and subtractions, and left a volume
on electricity.

Another English scholar contributed his con-
course to the 1789 conspiracy: Priestley, born in
Yorkshire, was a physics professor and
chemistry; after making a wealthy marriage, he
he became a pastor in Birmingham.

On August 26, 1792, based on a report by Guadet,
a decree granted French citizenship to a
a number of foreigners, due to ser-

(1) An ancestor had played an important part in the ban-
Law's route.

vices rendered to the revolutionary cause, between
others at Priestley, Paine, J. Bentham, Wilber-
strength, Th. Clarkson, Mackintosch, David Wil-
Liams, Madison, etc.

Appointed a member of the Convention by two
_ departments, Priestley did not want to sit;
but his influence was considerable, since
Burges wrote to Lord Auckland: “Priestley
is considered the principal advisor to the
Ministry. We take its opinion into account in all the
occasions » (1).

Having wanted to celebrate July 14th with his friends
In Birmingham, he had an unpleasant surprise
to see his house looted by the Indian mob
He expressed his revolutionary opinions: He judged
therefore it is more prudent to leave permanently
England, and after another stay in
From France, Priestley settled in America.

A Presbyterian, Priestley embraced religion
of Arminius, then became Arian, then Socinian;
He always remained an enemy of Catholicism.

Priestley left behind numerous scholarly works.
works. He is credited with the discovery of
nitrogen (1).

Alongside these illustrious men, a
a veritable army of English conspirators.

(1) Papers of Lord Auckland, September 4, 1792.
(1) Eulogy of Priestley at the Institute, delivered by Cuvier.

Thus Thomas Christie, from a university family
sitaires, became a close friend of Danton and of
Cloots.

Paul Waiworth is employed directly by
the King of England (1).

Sheare, one of Théroigne's lovers
Méricour, like his brother, is a close friend
of Roland and Brissot.

S. Perry, a journalist, dines with Danton.
Condorcet, Brissot and Santerre; he testifies in
favor of Marat.

Pastor Goodwin abandoned his career
to take care of the Revolution. Linked with Paine,
He left behind works that were quite widely read in England;
MH Roussin has just dedicated a
volume. Goodwin lived more in London than
Paris, while his wife lived more in Paris
than in London; he had married Mary Wollstone-
craft, qualified professor in various documentaries
comments.

Ms. Wollstonecraft-Goodwin violently attacks
Marie Antoinette, even after her death;
She is so fervent in her revolutionary ideas-
Horace Walpole called her a "hyena"
"In skirts": One of her friends, Hamilton Rowan,
Irish agitator, friend of Robespierre, leaves

(1) Foreign Office Archives, London, v. 577.

Paris immediately after the arrest of the Incorruptible
tible.

Lord Palmerston openly frequented
revolutionary circles, while Lord
Camelsford, a relative of Pitt and Grenville,
concealed with a passport under a fake
name.

The adventurer Newton is appointed colonel of
the first division of the National Guard.

Kerly, an agent at Herries bank, was very diligent.
at the Jacobin Club, is denounced as
spy.

Quintin Cranfurd conspires with Fersen to
to save the queen; we don't know if he began,
like his compatriots, by conspiring against
The Monarchy.

The Earl of Devonshire is commander of the
Recollects district.

Wendling (or Wendlen) is a member of the
Insurrectionary Committee of May 31 (1).

Among the regulars at the M™ Con- lounge
Dorcet, Lord Stormon and Lord Stanhope were mentioned,
Lord Dear, Jefferson, Bache, Franklin, etc.,
not to mention Anacharsis Cloots who was in love-
the mistress of the house's room (2).

(1) Acts of the Commune, t. VII, p. 492.

(2) Mromerer: The women of the Revolution.
A. Guritors: The Marquise de Condorcet.

A. Guicrois: The salon of Mr. Helvétius.

The Scotsman Swinton, who founded with Brissot the
newspaper Le Patriote Français, exercised, according to
Louis Blanc, the bizarre profession of "speculator-
"tor in debauchery" (1).

An English merchant, Marshall, founded in
1789 the revolutionary newspaper L'Union. Black-
Wood, arrested during the Reign of Terror as an agent
from abroad, is saved by Chabot; one suspects-
conne that his Guineas had not been without in-
influence on Chabot's benevolence (2). l

H.-R. Yorke boasted of having at twenty-two
years participated in the three American revolutions,
of Holland and France (3). But he had to
to rejuvenate, because if he was twenty-two years old in 1789,
He was only eight when he was sentenced-
born in prison in 1775, and twelve when he married
his gedlier's daughter in 1779. Connected with Paine, he
was part of the Friends of Human Rights club
The man attended the sessions of the Convention

and frequented the leading Jacobins. H. Yorke
His real name was Readhead. Denounced to the
Convention at the end of 1793 as agent 'of
The foreigner fled to Switzerland. We know of
He gave him a book entitled Letters from France; this

(1) Lovrs Brano: History of the French Revolution.
(2) Vte pe Bonatp: F. Chabot, p. 138.
(3) L. Fortioris: An Englishman who was a member of the Convention.

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are paintings of French life and customs
crates under the Consulate (1).

Holcroft, successively stable boy, shoemaker-
denier, schoolteacher, journalist, actor, author
dramatic, he enters politics after the
death of his three wives. He translated into English
the works of Mirabeau. Holcroft was a friend of
Danton and allied with his family (2).

Smith is a judge at the Revolutionary Tribunal of the
Finistère; O'Brien is judge 4 Saint-Malo. The es-
Ducket is Léonard Bourdon's secretary.

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Rutlidge (or Rutledge) belonged to a
Excellent Irish family. He comes, under
Louis XV, enjoying himself in Paris, then began in the
a literary career through a tragedy in French.
Under Louis XVI, he wrote in the "Quinzaine An-
clay." and staged comedies that had little
success. Ruined by an unscrupulous notary, he cannot
to obtain justice; perhaps this evil-
the hour that throws him into the revolutionary party.
As the author of seditious pamphlets, he is being prosecuted.
at the end of 1789 for hoarding grain and
crime of treason. Imprisoned in the Châtelet, Ru-
Tlidge is then described as a cavalry captain,
although it seems never to have belonged to
the army.

(1) T. pp Wyzewa: Eccentrics and adventurers.
(2) His daughter married Mergès, Danton's nephew.

Released the following year, he pronounced
Socialist speeches at the Cordeliers. Rutlidge
was part, in what capacity, of the administration
tion of the subsistences of Paris (1). Prosecuted in-
'core for having caused the high price of grain, he
was arrested at the same time as Proly and Desfieux.
He is believed to have died in prison in 1796 (2). The
A very long list of his works has been published
by A. Franklin in "Life of Paris under
Louis XVI.

Two wealthy Englishmen staying at the Vauban Hotel
rue Richelieu, under the name of Milord d'Arck and
of Chevalier d'Arck, give sumptuous dinners
killers and mysterious figures that Robes-
Pierre, Pétion, Buzot, Prieur, Antoine, Rewbell
and Brissot.

Pitt's agent, Stanley, is a member of the
section Mucius Sccevola (3). MA Mathiez sup-
posits that the same character, under the name of
Staley served as an intermediary between Perregaux
and the Foreign Office (4). |

Faeding, an agent of the English government at
Calais is a close friend of Euloge Schneider.

The Irish shoemaker Kavanagh can be found at the

(1) Acts of the Paris Commune, vol. III.
(2) Private life of yesteryear (FRANKLIN).
(3) P. Canon: Paris during the Terror:
(4) Revolutionary Annals, August 1916.

head of the arms looters on July 13, 1789; he
takes part in all the riots and massacres
of September. "Cowardly in the face of danger, he assassinated-
sine when he can do so safely" (x).
Mackintosh, physician and lawyer, having written

an apology for the Revolution, receives from the As-
legislative agreement regarding the title of French citizen.
After contributing to the Revolution-
tion, he continues to conspire in the sequel; in
In 1803, he was prosecuted for inciting murder.
The First Consul's office.

Denis de Vitré, son of a Canadian and a
Englishwoman, ran a factory belonging to
nant to Philippe Egalité. Member of the revolutionary clubs
lutionaries of Paris, Rouen and Montargis, he is
denounced to the Jacobins on December 16, 1793
like a Pitt agent.

Ch. Macdonald is executed as an An- spy
Glas.
W.-B. James, professor of English, is one
of the victors of the Bastille; he is appointed se-
founder of the Jacobin Club. A moment guarded
Louis XVI's dien at the Temple, he seizes the
the king's armchair to prevent him from reading comfortably

tablement. |

They were still counted among the vanquished

(1) Acer: Englishmen in the French revolution, p. 200.

quarrymen of the Bastille Th. Blackwell, close friend
of Danton, and W. Playfair, author of a plan of
manufacturing counterfeit assignats to ruin the creditor
said of the Republic.

Hoffmann, Volfmann and Cook appear to be
a single individual appearing in the state
Dutch people receiving pensions from England.

Our Ministry of Foreign Affairs is in
frequent correspondence with Archibald Mit-
Chell, strongly suspected of being a spy for
Pitt.

Lord G. Gordon writes in favor of Cagliostro
after the necklace affair, articles where he in-

sulte Marie Antoinette. Prosecuted on this occasion-
Sion, he was sentenced to five years in prison for
insults against English magistrates. This misa-
venture prevented him from coming in 1789 to collaborate on
Paris with his fellow citizens. Gordon left the pro-
Testantism to embrace the Jewish religion (1).
The case is rare enough to warrant mentioning.

Baron d'Auerweck is denounced as
agent of both England and Austria.
A Hungarian officer, he became an engineer in
France; he often came to Paris under the name of
Scheltheim.

We were unable to verify what his attitude was.

(1) Burge: Reflections on the French Revolution,

in 1789. But later, he worked with M™
Atkins helped the prisoners escape from the Temple
and demonstrated devotion to the family:
royal (1). |

It is also difficult to appreciate Lady's role
Kerry. Twice widowed, remarried a third time
Sometimes, she would give performances in her salons in Pa-
ris. The day before June 20th, the Princess of Lam- -
ball, Messrs. de Lage and de Ginestous departed from
at home, having lost even their last
sou (2).

Richard Ferris is invited by the Executive Council-
tif to come to France and to extend his stay
for an operation useful to the service of the Republic-
republic (August 21, 1793).

Captain Frazer, Walsh, Kerny and Mahew
are denounced by the reports of our agents di-
political agents as agents of England.

Among those who regularly attended the Jacobin sessions, one
remarked J. Stanley of Alderley, Wendham, .
R. Watt, Wilson Huskisson, Pelham, the future
Lord Chichester, etc.

Among the revolutionaries' collaborators,
let us also cite G. Lupton, P. Wentworth, S.
Deane, Thomas, Muir, Melvile, O'Drusse,

(1) F. BARBEY: Mrs. Atkins and the Temple prison.
(2) R. Arnaup: The Princess of Lamballe.

Ghym, Samson Pegnet, newspaper editor
patriot, etc. (1). |

Can we seriously claim that such
a number of English people gathered in Paris by the ef-
using chance to work towards reversal
of the monarchy? Alongside the adventurers dear-
chant to take advantage of the chaos to loot and steal,
there were officers, writers, and an-
former English officials having nothing to gain
personally agree to a change of re-
Gime in France.

Isn't it more likely to believe in a
organized plan and to conclude with Robespierre:
"these foreigners who strive to appear more
Republicans, unlike others, are not in reality
than the agents of the powers" (2).

Alongside the English agents worked a
a large number of French politicians,
suspected of being in the pay of England.
No doubt it may have been convenient to get rid of-
to use an adversary by denouncing him as
Pitt's agent, and Robespierre abused this pro-
government concession; but too often its
The accusations appear to be well-founded.

(1) National Archives, F. 7, 6468.
Foreign Office Archives, London, v. 587.
Conway: Paine.

Horan Rose: W. Pitt.

(2) Session of the Convention, October 9, 1789.

Chabot claimed that Heébert's wife was
an agent of Pitt (1). We read in the memoirs of
Louvet (page 9) that Chaumette was with Marat
one of the main foreign agents.

When Soulavie was appointed chargé d'affaires in Ge-
nève, he gathered information on England's agents
a number of pieces of information, including the following
The summary: Marat received his instructions in Lon-
dresses...

Claviere was employed to destroy the monarch-
shits while paying in the Faubourg Saint-Antoine on the 20th
June and the people of Marseille and others on August 10th... The
The disturbances in Lyon were paid for by the Angle-
land... Santerre was the distributor of the gratifi-
Pitt's cations. »

According to the secretary of the general safety committee-
General (2), Santerre is responsible for distributing the
sums given by Pitt. They found at his home
English letters announcing the arrival of plu-
several million.

Dubois Crancé is an accomplice of Dufourny (3).
Lucile Desmoulins is expected to receive lar-
agent of the English government. While Hé-
Bert denounces Camille Desmoulins as a sellout

(1) Revolutionary Annals, January 1914.

(2) Sénar's Memoirs, p. 10. This accusation is con-
confirmed by the diplomatic correspondence of Soulavie.

@) Buouzs and Roux: Parliamentary History, vol. XXXIII,
p. 169.

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In Pitt, the Hébertists were condemned, it was specified.
almost all the re-
revolutionaries hurl the same accusation at each other
sation and one is led to think of the proverb:

"There's no smoke without fire."

Other characters, without being bribed by
England, are under its influence, perhaps
unconsciously. What mysterious negotiation-
The serious demand requires that Pétion make the trip to Lon-
dres with Sillery in order to confer with Pitt (1)?
Condorcet and Fox, Brissot and Sheridan are in
Ongoing correspondence. Brissot, in love with
M™ Macaulay (Catherine Sanbridge), translates his
works in which she praises our Revolution.

Lanthenas' speeches are inspired by
Pigott and David Williams (2). Frequently wobbly
the Quakers and the English who collaborated in no-
Third Revolution (3). Roland, Bancal and Lanthenas
are so closely linked with Pigott that they plan to ins-
to work with him on a vast confiscated estate
to the clergy (4).

Roland, Jean-Bon-Saint-André and Barère do
part of the "Society for Constitutional Information"
tions » (5).

(1) Buoxez and Roux, t. XXVI, p. 271.

(2) Correspondence of M™ Roland, p. 699.
(3) Correspondence of M™ Roland, p. 743.
(4) Correspondence of Mrs. Roland, p. 679.
(5) HozzanD Rose: W. Pitt.

Mourgues, Minister of the Interior after the de-
Roland's part, wrote in 1792: "My father has
I was raised in England; I finished my education there.
tion. I led my brothers and sister to the surroundings
rons of Bath where their education is overseen by
the part of my family that took refuge in this country
during the revocation of the edict of Nantes" (1).

_ We publish documents in Chapter XI
which lead people to believe in Danton's guilt. He-
he even stated in a report published recently-
as stated by Mr. Albert Mathiez: "It is quite apparently
rent and proved that the London and offices
Vienna may have contributed to overthrowing the Brisso-
tins » (2).

(1) Foreign Office Archives, London, v. 583.
(2) Revolutionary Annals, April 1916.

CHAPTER X
WHERE DOES THE MONEY COME FROM?

"Denying the influence of foreigners on the Revolution-
"French tion, that would be to deny the obvious,"
writes Mr. Hamel (1). One could affirm with
as many certainties as possible: denying pecuniary sacrifices
foreign aid workers in support of the revolutions
To deny the obvious would be to ignore the obvious.

Speaking of spontaneous anarchy, Taine seems-
completely wrong: most of
contemporaries of the Revolution mention
that the rioters have money full of it
ches. |

We read in Mirabeau's correspondence:
"Foullon's death cost one hundred thousand pounds;
that of the baker Francois a few thousand li-
"vres." Bailly shares his opinion.

Danton said at Lavaux (2): Howl with us,

(1) History of Robespierre, vol. III, p. 88.
(2) Syse: History of Europe, t. I, p. 96.

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has

You will earn a lot of money and you will be free
then choose your party (1).

During the October Days of 1789, Théroi-
Méricour's group distributed money to the troops
dates and to the populace.

Charles Lameth wrote to Godad on July 3rd
1790: "Work with the same zeal; the money
"That's not what's stopping me." A little further on, he
he added: "We pay the regulars of the tribes-
nes (of the National Assembly); we are making ourselves-
sounds applauded by about a hundred bargain hunters that
we decorate with the name of people" (2).

According to Moore, the public in the stands, themselves-
carefully recruited and disciplined, earned
four cents, four pounds per session. The chiefs.
received from ten to fifty pounds (3).

That's why the most violent orators
were covered in applause, and the mo-
deputies were met with boos. The MPs fear-
those who were determined or undecided let themselves be swayed by the opiate-
public meeting, unaware that it was rigged.

“We don’t know all of this,” said Mr. de Bonald.
that it cost in violence, intrigue and ar-

(1) The same sentence is related in other words by
Chateaubriand, Memoirs from Beyond the Grave.

(2) National Library, L. b. 39, 9040.
(3) Moore: Views of the French Revolution, t. I, p. 426.

"gent to incite the people to unrest" (1).
A report by Sergeant Marceau to the Assembly
National admitted that the Champ de
Mars “was organized by factious people, foreigners
"gers, paid to sow disorder" (2).
In 1789, the rioters were lured to Paris
"by an almost invisible hand that pays the
disorder and pays dearly for it” (3). At the time
Seven million days in October, they say,
are sent from abroad.

The distribution of money to the rioters is
affirmed by Marmontel, Bezenval, Montjoie,

the Marquis de Vergennes, and a crowd of con-
temporary. The only disagreement is on the rate.
wages, estimated by Lafayette at 4 twelve francs
per day, while others speak of six
francs. Prices probably varied depending on the
days; the disagreement is therefore only apparent. Met-
Tra, a secret agent of our Ministry of Foreign Affairs
foreigners, wrote: "It is obvious that the sur-
France's face is covered with agitators
crets. By having my passport stamped on my way out
From Paris, I saw a man pull out of his pocket
two assignats of five pounds each, held together.

(1) De Bonazp: Considerations on the French Revolution
çaise, p. 22.

(2) R. Arnaup: Fréron's son. (Minutes of
the National Assembly.)

(3) G. Borb: The storming of the Bastille.

WHERE DOES THE MONEY COME FROM AT > such

People seemed astonished by this wealth of an evil-
happy, ragged man. "That's it," he replied, "that
that were distributed yesterday to the victors of the Bas-
tille » (x).

These testimonies are confirmed by the diplomats
foreigners: Thus the bailiff of Virieu, half-
Minister of Parma in Paris, writing on May 3, 1789 (2):
"We arrested some ragged men who
"Their pockets were full of gold." The rioters
The wounded all had between twelve and thirty-six francs.
on them. Must we, one of them groaned, be treated
So, for a measly twelve francs!

Baron de Staël Holstein recounts that a de-
pute having made efforts to bring back to the mo-
denunciation a group of roused protesters, a
A man stepped forward and said, showing him
twelve francs that he held in his hand: what
What you say is quite true, but your reasons don't go...
slow not these (3).

The following year, Staël Holstein reported lar-
. detention in Paris of a bookseller from Berlin accused
_ for having distributed money to raise the

people.

(1) Archives of Foreign Affairs, Berlin, supplement,
No. 9.
(2) Groucay and Gurzrors: The French Revolution
as told by a foreigner.

(3) Diplomatic correspondence of Baron de Stael
Holstein.

Chabroud's report to the National Assembly
nale on the October days, speaks of a fac-
tion “assured of the delivery of fifteen thousand
lions per month. The enemies of
France... Forty-five thousand books have been
distributed to the Flanders regiment; fifty
"Glaziers were bound to a louis d'or."

As for the September Massacres, their sa-
The fee was one louis per day, payable to the committee
of the Four Nations. The documents establishing this fact
exist in the papers of Count Garnier (1).

Several historians have claimed that one of the

The cause of the Revolution was the famine of 1789.
`what was the language of the revolutionaries who ac-
accused the king of not coming to the aid of the poor
of his subjects P "Of all means of stirring
the people, said Alexandre Lameth, it is not
more powerful than presenting him with the image of
the famine. With two hundred thousand louis, one could-
would be in Paris, making extraordinary purchases
res, produce alarms whose consequences
would be incalculable” (2).

This phrase can be compared to the instructions...
items seized from an English agent in 1793:

(1)- Mortimer Ternaux: History of the Terror, vol. ITI,
pp. 275, 521 et seq. — According to Dr. Lebon, some
The mass murderers were paid twenty-four pounds a day.

(2) G. Bon: The revolutionary conspiracy of 1789,
p. 117. |

"Maintain high prices and keep traders
monopolize all the essential items
site » (x).

"Where Fabre d'Eglantine, poor before September 2nd-
In December, he drew on his 12,000 pounds of income.
that he admitted to possessing? Where does he get his sustenance?
to maintain his hotel, his car, his people and his daughters?
And Lacroix, who did not respond to the indictment
of Guadet, relating to this negotiation of
lions that the Court had charged him to begin with
Pétion? And Panis, and so many others whose for-
"Sudden tune, September date!" (2).

Where did Heron's money come from, which, without any
fortune in 1789, was the victim of a robbery in 1793
eight hundred thousand francs worth of securities? Nevertheless, he
remains comfortable enough to offer Sénar a
an annuity of six thousand francs and a sum of three
one thousand six hundred francs in cash, on condition
that he get rid of his wife by registering her
on a list of suspects.

How is Fournier the American doing?
owner of the Château de Basancourt in Seine-
et-Oise?

Hébert left, according to Mallet du Pan, more
a fortune of two million.

(1) National Archives, A. D' 108.

(2) Portrait of the Dantonists, by Brissot (Annales révo-
(lutionnatres, June 1917).

Duprat's debts, amounting to 460
a thousand francs, are paid all at once in
1793. In exchange, he is supposed to fomen-
to ter an Anglo-Prussian counter-revolution (1).

Fabre d'Eglantine confessed to Marat twelve thousand
books of annuities acquired in one year (2). Chau-

Mette, Cloots' accomplice, sends his father
large sums allocated - to the generosity of
Pitt (3). Many others are accused by Barba-
redhead; one could have replied that he himself
was unable to name the parent
who had just bequeathed him eighty thousand
franes.

Gonchon, the orator of the Faubourg Saint-Anne
toine, finding himself in prison with the Countess of
Bohm confessed to him that every riot was
paid thirty to forty thousand pounds (4).

According to Sybel, the money needed for maintenance
gangs of rioters were supplied "by
speculators like the Frey brothers, and by the
Duke of Orléans." But the Freys were people
too practical to distribute their own ar-
They could only have been intermediaries.

(1) Bvomrz and Roux: Parliamentary History, vol. XXVI,
p. 300.

(2) National Archives, A. F" 45, register 855.
(8) Buonez and Roux: Parliamentary History, vol. XXXII.

(4) The Countess for Boum: The prisons in 1798.
G. Borp: The revolutionary Coni pirano of 1789, p. 117.

acting either on behalf of the Freemason-
nothing, whether on behalf of a foreigner.

The International Masonic Fund possesses-
dated in 1789 approximately ten million depending on which-
some authors, twenty million following others.
These figures are probably greatly exaggerated.
but the sect's resources were certain-
considerable. His grand master, the duke
d'Orléans had a magnificent fortune, but
The opinion of his contemporaries was that the
The significant sums paid by him do not enter
that for a very small part in the expenses
his conspiracy.

A revolution in France played into everyone's hands
the governments. We have outlined the poli-
Prussian policy and its expansion plans
lying in Germany.

The Franco-Austrian agreement was a cause for concern.
House of Savoy. As for Russia, it was preparing-
would like Prussia the partition of Poland;
and the French monarchy opposed it. Cathe-
Queen Elizabeth II, better informed than Louis XVI, was
informing the Freemasons of their projects
and hastened to proscribe it in his
states; on the contrary, the preparation for the Revolution
The idea of living in France could not displease her, and she did
One day, the following confession: "I'm racking my brains
to boost the courts of Vienna and Berlin

meddling in French affairs to have my
"Free rein."

But the age-old enemy of the monarchy
French was England. No other
power had as much interest in favoring the
Riots and civil war in France. Our
old rivalry with England had been exacerbated-
brought about by the American war, and the government-
The British were looking for an opportunity to take
to get his revenge.

Pitt, who had just come to power, had been
raised by his father in hatred of France (1).
Auckland admitted that "the Great-
Brittany is about reducing France to a real
"political void." Chatham believed that his
country "would never achieve supremacy"
of the seas and of trade, as long as the dynasty
"of the Bourbons will exist." Moreover, Lord Mans-
field had dared to declare to Parliament that "Par-
money spent to foment an in-
"resurrection, would be money well spent" (2).

England could spread gold in France
without seriously jeopardizing its budget, while
that a war involved risks and could
be ruinous. On the other hand, if the finances Bri-

(1) Vrpazn: William Pitt. |
(2) Soret: Europe and the French Revolution, vol. IT,
p. 462. |

tannics were in a better situation
than ours, the French navy was superior.
rieure 4 the English navy.

Thus, in summary, the disturbances were sub-
funded by an invisible union; England
had a great interest in destroying the monarchy
French. Isn't this a case of recalling the old
axiom of Roman law: “Is fecit cui prodest. »

It was, moreover, common knowledge that
all the upheavals were fomented and
paid by the British government; in
the classes, in the lounges, in the clubs, we ac-
accused Pitt of being the instigator of the unrest. The diplomats
foreign colleagues agreed on this point
with our agents. Why then do historians
Did they deny it? No doubt to save their reputation.
tion of the great men of the Revolution. That
do indeed become these heroes if by chance the
Lafayette's statement is true: "Money An-
English is used to buy Danton, Pétion, Barère, Tal-
Link, Merlin of Douai, Robespierre, Sieyès,
etc." (1).

Only in such cases is the proof very difficult-
easy to establish: the politicians who
Sellers rarely sign a receipt. A letter
very curious, seized on an English agent, tale-

(1) Memoirs of Lafayette, t. IV, p. 188.
Maruiez: The days of October 5th and 6th.

The following words were uttered: “My Lord (we had just…”)
(talking about Pitt) wants you not to think about
send or keep any account. [M even desires
that all the minutes are destroyed, since if
they were found, they could be dan-

"managerial for all our friends in France" (1).
This letter, addressed to the chairman of the committee
English from Lille and Saint-Omer, recommended
twice demonstrated a lack of care in spending money.

According to Granier de Cassagnac (2), a certain
A number of receipts existed; they were burned by
Savary on the orders of Napoleon I." But it seems
that it mainly concerned sums paid by the
Duke of Orléans. In the absence of receipts, one should have
find correspondence incriminating the
guilty. But it should be noted that each
arrest report, from 1792 to 1794,
mentions the affixing of seals to the documents
of the accused. Often, names are mentioned.
numerous letters in English. Only, the arch-
national archives have not preserved these letters; in
On the other hand, we have meticulously preserved
accounts of laundresses and tailors: Without
No doubt Savary or others must have made an attempt to
ration.

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(1) National Archives, A. D' 108.

(2) ATTIC OF Cassacgnac: Causes of the Revolution
France, p. 146 and following.

Danton, formally accused by Lafayette, has
had very ardent supporters who defended his
honesty. Unfortunately, there is something against him
a terrible abundance of testimonies; Garat,
Brissot, Mirabeau, Roederer, Bertrand de Molle-
city, Robespierre, Madame Roland, Levasseur,
Louis Blanc, Thiers, Mignet, etc., affirm his
Venality. Also ML Madelin, in a volume
recently, he arrives at this conclusion: "Danton has
received money from the court and perhaps from what-
than others" (1).

Could these others be the English?
Rumors circulated about it in 1793. It should not be attached.
too much importance on a diplomatic document

reporting Danton as Pitt's agent, because
that at the same time he is called English; Mr. de la
Luzerne, ambassador to London, wrote to
M. de Montmorin, November 26, 1790: “lly a |
In Paris, two Englishmen, one named Danton, the other...
Tre Paré, whom some people suspect
to be the most particular agents of the government
English nement”. Opposite Danton's name,
In the margin of the letter are the words:
“President of the Cordeliers district.” But this
the note is in pencil and in a different handwriting from
that of the ambassador (2).

(1) L. Mapenin: The last year of Danton (1914).
(2) Foreign Office Archives, London, v. 571.

Nevertheless, in the opinion of Mr. Albert Ma-
Thiez (1), it is indeed the famous tribune that he
It concerns: Paré was, he said, the principal clerk of
Danton. If the latter was in possession of the letter
that we quote on page 231, is that he was from
number of England's agents. If Mr. de la
Luzerne believes Danton is English, that's because his
half-brother lived in London and corresponded
with him in English. Both of them, in fact, par-
They spoke this language admirably.

As for Robespierre, we haven't found —
serious documents confirming the accusation
de Lafayette. But a letter from Charles Lameth
clearly establishes that Robespierre was not
as independent as his apologists have claimed-
gists, and seemed to obey the instructions of the pou-
see occult: "Friend Robertspierre invectives,
Slander is the way to never reach the end of
Nothing. When will I be rid of this?
Idiot? He just has a modicum of common sense.
necessary to follow the instructions correctly
that he is given, and with that he always wants
We have to put in the effort. We're truly to be pitied when
Fortune forces you to employ such things.
people. » His letter having been interrupted, he specified-
Lameth

(1) Danton and Vor Anglais. Revolutionary Annals
April 1916.

resumes in these terms: "The people do not trust us-
is not born, it is even in our dearest interest
that he never knows us, otherwise watch out!
the lantern... Work with the same zeal. You
You know that money isn't what stops me, and
Moreover, what reward is "pro-
setting » (1). .

The money so generously distributed by
Lameth could have come from two sources,
England and the Duke of Orléans.

There is almost unanimity in the memoranda
res of time to attribute to Philippe Egalité
the first disturbances of 1789 (2). The only point
The controversial question is this: Did he distribute it alone?
He was lying about his money, or was he also distributing money?
from England. According to the memoirs of Mrs.
Campan, the ambition of the Duke of Orléans, and gold
"English are the two causes of the Revolution.

Vaudreuil wrote to the Count of Artois in
1790: "Soon the royal family will be in!"
power of a rebel prince supported by the ar-
gent and the forces of England" (3).

"The sums that are spread among the people

(1) Letter to Godad, July 3, 1790, National Library,
Lb 39, 904.

(2) The correspondence of M™ of Lostanges recently

The published report confirms these testimonies once again.
(Letter of July 3, 1789.)

(8) Correspondence from Vaudreuil, June 17, 1790.

cannot be explained by fortune
even of the Duke of Orléans" (1), said Mr. de
Staël Holstein. It was not enough, in fact, to
to pay for the initial riots; it was necessary to pay-
to manage the leaders of the movement since 1789 until-
than in 1794.

Rivarol reported the rumor that "the distributed gold"
by the Duke of Orléans was in the hands of the English... It is necessary
to wait, before making a decision on this, until
Mr. Pitt explained himself regarding the twenty-four thousand
lions of secret spending that he talked about in
the lower chamber" (2).

We read in the unpublished memoirs of the convention-
tional J.-P. Picqué: "Pitt founded his project and
almost the entire revolutionary system on the
Duke of Orléans" (3).

A. Geffroy's opinion (4) is that the "fac-
The Duke of Orléans's bribe was carried out by the An-
England.

Baron de Staël-Holstein wrote on the 29th
August 1789, to his government: "One suspects-
conne with a high degree of probability I' Angle-
land to foment and maintain unrest.

(1) Diplomatic correspondence of Baron de Staël
Holstein, p. 142.

(2) Rivarol's Memoirs.

(3) See Revue historique de la Révolution Française,
December 1915, p. 271.

(4) Gustav III and the Court of France, vol. II, p. 95.

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It seems to me that the Duke of Orléans
"is in agreement with this power." He added,
October 22: "The first party that must call itself-

to be a conspiracy rather than a party, Mr.
Duke of Orléans as leader and England for
engine » (1).

According to Mr. Dard, "England, according to all
appearance, conceals its action behind the
Orleanist party” (2). –

It seems possible that the Duke of Orléans has
ignored the subsidies provided by England to
his supporters. Mrs. Elliot (Grace Dalrymple),
who was on the best of terms with Philippe Egalité,
recounts that "the Orléans faction did not consul-
didn't even keep quiet about his operations and helped himself
using his name to commit horrors" (3).
This opinion explains the amusing hypothesis of
Camille Desmoulins: "Philippe Egalité does not-
may not know, part of the Gold faction-
"Leans".

Moreover, it was not the Prince who directed-
he was the Grand Master of Freemasonry
master; he could have already made that admission

(1) Diplomatic correspondence of Baron de Staël
Holstein, p. 142.

(2) Darn: Choderlos de Laclos, p. 226.
(3) Memoirs of Mrs. Dalrymple-Elliot, p. 37.

from an operetta general: "I have to
"Follow them, since I am their leader."

Probably Bezenval (like many others)
others) was right in speaking in his
memoirs of brigands "bribed by the duke
from Orléans and via England.” But it would be
It is rash to claim that the Prince received from
England's money. It is true that Jeffer-
his voice expresses the opinion that "the duke is being used"
of Orléans as if it were an instrument... the prince
is in league with the court of London.
He has no doubt that the ministry will provide him with

considerable sums to fund the
civil war” (1).

Jefferson gives no evidence of: his
assertion; Ms. Elliot was more aware than
him of the actions and words of the Duke of Orléans, and the
The "Orléans faction" could be paid by the
London office without the Prince's knowledge. Mr. Made-
Lin announces a biography of Philippe
Equality by Mr. Britsch; let us hope that she will be elected-
This historical point will be addressed when it is published.

But lacking funds, the London office
lavished promises on the Duke of Orléans,
as this sentence in a letter proves

-From the Prince: Learning of the King of An-'s illness

(1) Jerramson: Complete Works, t. III.

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England, he wrote: "If Georges falls completely into
You know what Fox and Grenville did to me
promised; everything would be fine then" (1).

King George had neither sympathy nor esteem
for Philippe Egalité, but his ministers...

They were the Prince of hope for change
_ of dynasty.

We read in the unpublished memoirs of I.-P. Pic-
qué, deputy for the Hautes-Pyrénées at the Convention-
tion: "Pitt was truly the invisible leader
or visible to a leading party of the movements
and a change opposed to the government
ly...

"England had its con-
Fidens and his bankers, widespread agents
stylish, with the price of insurrec-
tions... » (2).

In his report on the Committee of Public Safety

public, Cambon wrote: "Since I see
Pitt will receive five million pounds for spending
its secrets, I'm no longer surprised that we sow
with this money unrest throughout the entire
due to the Republic.

In 1793, Barère denounced the arrival of spies
and English agitators in all our departments

(1) Letter to Choderlos de Laclos, March 10, 1790. See
Descmamrs: Secret Societies, vol. II, p. 149.

(2) Historical Review of the French Revolution, pages
271 to 275.

4

The French Revolution. 15

ments. Dubois-Crancé reported the sending of qua-
three million by William Pitt to the insurgents of
Lyon (1).

Bar-'s explanatory memorandum reads
ras (2): "Petitval had bought 4 the wife of
Monciel, for a very considerable sum,
25,000 pounds I think, the list of former con-
convention members and members of both Councils
who received subsidies from England.

William Pitt's methods have also
continued to be put into practice by the diplomats
English matter: Thus, in 1830, Lieutenant
La Roche, tasked with removing the barricade of the
Boulevard de la Madeleine, saw English people dis-
to pay money to the rioters (3).

It's not only in France that gold
English made politicians act. Pen-
while Fersen declared, 4 regarding our trou-
bles: "I believe in the arguments of British gold-
nique" (4). Our diplomats were writing from Bern-
Lin: "All people who have access to

(1) A. Marurez: The Revolution and Foreigners, Ch. IX.

(2) Historical Review, May 1918. (Article by Doney La-
Chambaudie.)

(8) Memoirs of a gendarmerie officer, published by
The Viscount of Courson.

See the article in the Echo de Paris of August 1, 1914, by
Mr. Félicien Pascal.

(4). Lany BLENNERHASSET: Madame de Staël and her time,
p. 26.

The King of Prussia's possessions are sold to England...
The Countess of Bruhl, wife of the governor
of the Crown Prince, is English and fanatical in
the dual feeling of love for his country and
hatred for France... The doctor of the
court, a man of great wit, is
English » (1).

Eighteen months later, the Marquis of Mous-
third said: "Bischoffswerder is bribed, he said-
"on, by England" (2).

Bacher, Commissioner for External Relations
res in Basel, wrote on 19 Thermidor year II (3):
"The Pillnitz Convention and all the arrangements-
subsequent ments are due to the time of the Angle-
earth ".

Finally, our diplomatic agents asserted
that Thugut was sold to the English (4).

Thus, British influence is found
everywhere: in secret societies as well as in
our national assemblies, in clubs and at
Committee of Public Safety, as in the mini-
territories of all countries.

(1) Archives of Foreign Affairs, Berlin, year 1789,
Letter from Mr. d'Esterno.

(2) Foreign Affairs Archives, Berlin, February 10
1791.

(3) Ibid., Berlin, v. 218.

(4) Confidences of Poteratz. Letter from Wickham to Gren-
city.

CHAPTER XI
ENGLAND AND THE REVOLUTION

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From all the foregoing, it follows, failing that
material evidence, serious presumptions
against | England.

But it's not just the public rumor-
that whoever accuses him of inciting unrest, it is not
are not only the correspondences and the
the memories of contemporaries, these are also the
diplomatic correspondence.

It will be objected that the ambassadors making themselves
the echo of circulating noises can induce
their governments were mistaken. But when
the same fact is asserted both in Vienna, in
London, Paris, Amsterdam, Basel and
In Berlin, there's a good chance that this is the case.
True. However, diplomatic correspondence
that we publish with the supporting documents,
page 276 can be summarized in this admission of
Lord Grenville to Earl Stadion: "To create

useful alternatives, the British government
customarily maintains on French territory
internal disorders" (1).

Finally, the following letter, typed and translated
by order of the Convention, does indeed constitute a
Material evidence: she gives instructions
from Pitt to the agent leading the committee
English from Lille and Saint-Omer. She proves that
these committees, established in most of our large-
cities, had been functioning for quite some time-

time (2): indeed, a seat is promised at
parliament to an agent whose services deserve
to be particularly rewarded.

"We need to bring down more
And no more assignats. Keep prices high.
and that the merchants monopolize all the arti-
essential keys...

"That Chester goes to Ardes from time to time"
and in Dunkirk. Once again, don't spare
Not the money...

"Send one hundred and fifty thousand francs to

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Rouen and as much in Caen. May Mors... be recalled

(1) Manuscripts of JB Fortescue, t. II.

Dovumic: Is Freemasonry Jewish or English?

See also the Memoirs of Bartholomew, recently published
forgotten by Mr. de Dampierre.

(2) The letter is dated June 29, 1793.

from Cambrai, that Whitmore go to Boulogne (1).

"Master should be in Paris, because he has
as a banker, the best knowledge
to support the funds and reduce the assi-

gnats. Milne's plans are approved by
Pitt...

"Let no money be spared. My Lord"
wishes that you would not think of sending nor
to disregard...

“…If you think Mitchell is sar enough,
Use it to go to Paris and Dunkirk...
Tell Ness he can be sure of a town in the
first vacation, or in the next parliament-
ment... (2).

“We have forty thousand guineas (3) for
the committees under your direction.

"Don't let Morston stay with
you. I] It is prudent to have separate accommodations-
res... »

Attached to this letter was a list of issues
companies designated by initials with the sums
to be distributed in fourteen cities: Paris, Rouen,
Lille, Nantes, Dunkirk, Calais, Arras, Saint-

(1) The words Cambray and Boulogne are crossed out.
(2) Translator's note: that is to say, he will be a member
of Parliament.

(3) Translator's note: Nearly six million at the rate
current exchange rate.

Omer, Saint-Malo, Boulogne, Douai, Orléans,
Blois, Tours (1).

It's hard not to see in this documentary
providing material evidence of guilt
of the British government.

According to Barère, documents lost by a
The English established the dispatch by the government
British group of agitators and arsonists
in all our departments.

Indeed, fires broke out A
Douai, at the port of Lorient, at Valenciennes, at the
Bayonne cartridge factory, at the artillery park

of Chemillé, etc. (2). |

The Foreign Office acknowledged that the banker
Prussian-Swiss Perrégaux "distributed in Paris, in
1793, large sums of money were given to various individuals...
for the essential services they provided to us
due » (3). |

Here is an official letter from the Fo-
reign Office to the banker Perrégaux, all
recently published by the Annales de la Révolution-
naires (4):

“We want you to continue your

(1) National Archives, A. D' 108, and Archives of the Affairs
foreign resources, London, 587.

(2) A. Marwrez: The Revolution and the foreigners, p. 138.
(8) Lavisse: Contemporary France, vol. II, p. 151.
(4) April 1916, A. Marutez: Danton and Vor Anglais.

efforts and that you advance 3,000 pounds to
MCD, 12,000 at WT and 1,000 at M., for
the services they rendered us by blowing the
fire and bringing the Jacobins to the height of
the fury...

"...Help C. discover the canals in the-
what money can be distributed with the most
of success... » |

By publishing this letter, Mr. Albert Mathiez
concluded: "It is undeniable that England
maintained agents at the Jacobins responsible for
to push the club down the path of bidding wars
demagogic. This document is part of
papers seized at Danton's, Mr. Mathiez
thinks the famous tribune was one of the agents
paid by Perrégaux.

In short, if we accept the existence of the com-
English or Anglo-Prussian plot, our Revolution-

tion is much easier to explain than in
rejecting this hypothesis.

Let's go back to the events from the prep school-
The Revolution's rationale: everything seems to fall into place.
with logic and our opponents' plan is
perfectly combined.

From the end of Louis XV's reign, Brittany
was being worked on by emissaries from England
land. Some disgruntled people offered the cover-
ronne to the Duke of Orléans, father of Philippe Ega-

ity. An army paid by England was supposed to
to support the movement. The Duke of Orléans having
Having been refused, the conspirators decided to reject themselves
ter on his son; some of them have
probably belongs to the Breton club which
later gave rise to the Jacobin club.
Thus, the support provided by the British government
tannic to the ambitions of the junior branch
was well before the troubles. A long time ago
before the Revolution, the Count of Vergennes,
studying the English question with Louis XVI,
had become convinced that "England
worked to annihilate France by means of
troubles and discords" (1).

The philosophical movement that has so habitu-
deliberately prepared the fall of the monarchy, was
launched from abroad. "From Rousseau came
Robespierre," writes MA Dides (2). But
Rousseau undeniably suffered from lin-
English influence and imitated the works of Jac-
Thomson ques. |

The writings of the Englishman Lock have "served as
preface to the works of Voltaire and Rouss-
bucket" (3). It contains the theories of sovereignty

(I) Camparpon: The necklace trial.
Soulavie, v. VI, p. 289.

(2) A. Die: Protestantism and the French Revolution

caise, p. 11.
(8) J. Fasnx: The Fathers of the Revolution.

sovereignty of the people, of the separation of
powers, and all the principles of 1789.
Mr. Doumic also pointed out that the
philosophers drew weapons from England
against everything they disliked about France, the
government, religion, customs, the es-
traditional take” (1).

If d'Holbach, Helvétius, Diderot, do not ask
They did not represent the republic, they had discredited
to undermine and weaken the monarchy, either by insulting it,
either by undermining Christianity (2).

Helvétius, born in Paris, was of German origin
Dutch-speaking. D'Holbach was from Baden.
It was in his hotel that the
libels and pamphlets against religion and the
royalty (3). They were distributed free of charge
in all provinces. D'Holbach is lin-
introducer of all the brand's foreigners,
arriving in Paris. Condorcet is his friend and his
disciple (4). Helvétius, condemned by the Sor-
good for his book On the Mind, received a
warm welcome in Berlin (5). It is in the

(1) Doumrc: The Discovery of England in the 18th Century
century.

(2) Auzard: Political History of the French Revolution
çaise, p. 11.

(3) J. pz Lannoy: The Revolution prepared by France-
masonry, p. 26.

(4) Grimm's Memoirs.

(5) A. Kem: Helvétius,

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Mrs. Necker's salon, which it was decided to raise
a statue to Voltaire, whose sympathies were...
His are well known.

The most spiritual people on earth are in
at the same time, the one who most willingly submits
foreign influence. Perhaps it is by virtue of
from the proverb "No one is a prophet in their own land".
The Italians had been fashionable at the time of
the Renaissance; in the 18th century, it was the
English. Louis XVI was trying to react against
the Anglomania of the courtiers who impatiently awaited him
He was silent. One day when Lauzun was doing to him, according to his
As usual, the king praised England to him.
Clara suddenly: "When you love so much
The English, we must go and settle among them and
to serve them" (1).

England was patiently waiting for its moment
while his agents spread the ideas
new ones and were striving to create in France a
revolutionary state of mind. It was a matter of
same as Prussia.

Our monarchy was in the hands of a
weak and indecisive sovereign, not knowing
to take sides, and too good to oppose a
vigorous resistance to the riots. From the year
In 1776, Frederick III compared Louis XVI to a

(1) Marquis pe Séaur: The Sunset of the Monarchy,
t. II, p. 219.

A young ewe surrounded by old wolves. He saw
just, and the support he gave to the philosophers
was good Prussian policy.

We have already said that Freemasonry
French culture was influenced by England and
from Germany. Was there a formal agreement?
between the two governments of London and
Berlin > It's possible, but it's impossible
to provide proof. Our diplomats and more-
Several historians claim that many

Prussian figures were on the payroll.
Secrets of the London cabinet. The King of England-
Terre was the brother-in-law of the Duke of Brunswick, and
the Berlin court was under British influence
fuck.

It was long believed that the Illuminati were
Only Germans. A recent study
Mr. Gustave Bord made known their connections
with the English government: "A coterie
of Germans devoted to England had for
accomplices of employees of various governments
ments on the whole surface of the earth” (1).

At the end of Louis XVI's reign, a great
a number of English and Germans began to
to attend French Masonic lodges,
among others Lord Stanhope, one of the leaders of

(1) G. Bord: The Illuminati of Bavaria (Revue des Bocié-
secret territories). |

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English Freemasonry. In short, the coalition
Anglo-Prussian forces possessed formidable strength
The problem of secret societies and their leaders.
The British cabinet had the great- as its ally
master of French Freemasonry, the duke
of Orléans. The royal palace teemed with es-
pawns, and Philippe Egalité could do nothing
without the English government being
informed.

Ducher, a diplomatic agent, asserted, in
1793! "For ten years the British ministry-
nique holds the sect of its pledges in France
economists" (1). |

I] at the same time it was necessary to be able to rely
on public opinion; this work was entrusted to
clubs and newspapers. Undoubtedly the
the need for reforms was urgent'; there were
abuses to be eliminated and the philosophers had

a mindset has already been created for some time
revolutionary. But England's actions
accentuated this state of mind throughout France.
The constitutionalists, animated by excellent
intentions, turned out to have played into the hands of
international union by preparing, without the
namely, the overthrow of the monarchy.

We explained that the Gene- group

(1) Foreign Office Archives, London, 587.

see, if in view during the Revolution, was
retired by the London office. The pro-
French testers were also subject to the influence
English.

The shift in public opinion in favor of
freedom of the press was launched by David Wil-
Liams; the Declaration of Human Rights
is the work of Thomas Paine; the inventor of the
Red cap is Robert Pigott.' The clubs
imported into France from England, labor-
were influencing public opinion alongside the
secret societies. After the political club, founded
In 1782, the American Club was created
1785 by the Duke of Orléans. Several other cer-
They also began to discuss the issues
political. They worried the government and
They were all closed in 1787. The law of the 14th
December 1789 gave them the right to reopen.
but they hadn't waited for permission,
since, from June onwards, and perhaps even in the following months...
Previously, the famous Breton club used to meet at
Versailles (1). We know that it later became the
Jacobin club when he moved to the neck-

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(1) He already maintained correspondence with all the
regiments to push them into desertion.

See Auranp: The Jacobin Society, vol. I. Introduction,

p. 20 et seq.

Wind on Rue Saint-Honoré (1). The police
'Did she ignore the Breton club sessions?' He is
It's likely she closed her eyes.

After the Breton club, a fairly large number of opportunities opened up.
a large number of circles where the game was neglected
for politics, for example the club of
foreigners, rue de Chartres; the settlers' club,
founded by Americans; the Lazowski company,
created later by the previous ones, etc.

The English element dominated in the club of
Friends of the Blacks, whose role was quite important
so much.

"As early as December 1790, the club of
The Jacobins counted among their members
notorious foreigners, many of whom were
not even domiciled" (2). At the Cordeliers, a
A large number of Swiss fraternized with
Marat, among others Virchaux, Niquille, Roul-
bind, d'Arbelay, Chaney (3). |

The Constitutional Society passed unnoticed-
cue. Burke, in his reflections on the Revolution-
French tion, is surprised that the recognition
of our compatriots only goes to the "Revo-
"lution society" and in no way to the Cons- society

(1) The entrance gate still exists, on Saint-Hyacin- Street
the, 4, behind the Saint-Honoré Market.

(2) Maruiez: The Revolution and the foreigners, p. 42.

(3) See page 291 for the list of foreigners who are part of the
Jacobin Club.

permanent employee "who has been working for seven or eight
years in the same direction" (November 1, 1790).

Thus, this English association, which has passed under
silence by historians, prepared the Revolution-
tion since 1783.

The Society of Friends of the People was entirely-
English ment, like the previous one (1). Lord
Grey was one of its key members.

The Social circle, on the contrary, shone brightly
Abbot Fauchet and Nicolas Bonneville, it seems
French. But Anacharsis Cloots and Thomas
Paine are editors of his newspaper, The Mouth
of iron. The goal of the Social Circle is to centralize
the Freemasons, by eliminating all the elements
reactionary views. The Social Circle admits-
women; Mrs. d'Aelders, government agent
the Prussian government, was part of it with which-
elegant women who startled the austere
Jacobins (2). Also the proposal of Bonne-
Was the city excluded when he wanted to merge?
the Social circle with the Jacobin club (3).
The Friends of Truth were an offshoot
of the Social circle; Madame d'Aelders tried to rush
at the same time the patriotic society of
Friends of the truth.

(1) Peyrat: The French Revolution, p. 146.
(2) It was inaugurated in the circus of the Palais-Royal.
(3) A. Playing: The clubs.

The Nomophiles club, on Saint-Antoine Street,
also has members of both sexes; Théroi-
Méricour's gne shines brightly there (1).

-= Many foreigners are regulars at the club
of the Cordeliers, the most violent of all: Rut-
ledge, Dufourny, Desfieux, Dubuisson, Proly,
etc. l
The English revolutionary club, presided over by
Stone played a most active role in the Revolution
French Revolution. The list of its members is
Not found, but here are the names of the English
who dined there on November 18, 1792: Thomas
Paine, the banker R. Smith, Rayment, Frost,
Sayer, Joyce, H. Redhead, Yorke and R. Merry,
husband of actress Mile Brunton.

The English revolutionary club had been created
by the society of the Revolution (Societal Revolution)
ty) whose headquarters were in London. The main
leaders of the Revolution society were lords
Stanhope, who can be found everywhere, and the doc-
Mr. Price. This one, after the days of Octo-
Bre, thanked God for having given him enough time to live
to see these events. Burke recounts that this
which excited the enthusiasm of society
Revolution, that was the cry: "The bishops to the
lantern.

The Revolution Society Correspondence

(1) IsamBERT: Life in Paris, 1791-1792.

The French Revolution. 16

with French clubs forms a fairly large volume
rare marked: “Strictly prohibited
in England” (a work severely prohibited in
England). It contains letters from a great
a number of Jacobin societies, thanking
advice received; indeed, the English Society
the Revolution has constantly inspired our assemblies
wheat; she was corresponding not only-
with Paris, but with all our great
cities that sent patriots to London
with Lord Stanhope. From 1788 onwards, the Revolution
tion Society had proclaimed the immortals prin-
cipes that our revolutionaries claim
to have invented, freedom of conscience, freedom
of the press, sovereignty of the people, right to
the insurrection, etc.

According to the Duchess of Brissac (1), the Society
London Correspondence comprised six
a thousand people, at the head of whom was
a secret committee composed of six members
which she does not name.

Some political salons collaborated with
the clubs, including that of M” de Condorcet, frequented
by the English and by Cloots, those of M™ Fran-
Cois Robert, of the banker Kornmann, etc. (2).

(1) Ducaesse pz Brissac: Dark Pages, p. 179.

(2) We should mention the foundation under the Directory of the Circle constitutional presided over by Benjamin Constant and intended to fight the Royalist Circle of Clichy.

As soon as the Revolution began, the cons-
international conspiracy strove to monopolize the
press whose power was beginning to
to know. Thus the Englishman Rutledge publishes the
Fortnight. The Courier of Europe belongs
to his compatriot Swinton. The Society of
Friends of Blacks, bribed by England,
publishes the Observer. Thomas Paine inspires the
articles by Brissot and writes the Iron Mouth
with Anacharsis Cloots. The Union, inspired by
Robespierre, appears simultaneously in English and in
French. Oswald is one of the founders of the
Monthly column. At the same time the cor-
diplomatic response from Von der Goltz
mentions the sending of the Journal Natio- to Berlin
nal, subsidized by him in Paris (1). The Prus-
Camille Des-'s articles
mills; the Austrian Proly collaborates on
Cosmopolitan. The Milanese writer Gorani writes in
the Monitor. The Prussian Z. Hourwitz collaborates
to several newspapers. The Italians Pio and Ceruti
are editors at the Village Paper “and at
Mountain Journal. Prince Charles of Hesse
writes the Journal of Free Men. The Gene-
I see Dumont contributing to Le Républicain.
Fellow citizen Clavière publishes the Chronicle of
month and written in the Courrier de Provence. The

(1) Archives of Foreign Affairs, Berlin, v. 212,

Belgian F. Robert is an editor at Mercure and at
Revolutions of Paris. Need we mention La again?
Harp, Dr. Koerner, Cotta (of Stuttgart),
Dorsch (from Mainz), the Savoyard Dessaix, etc.
The newspaper Le Creuset was run by Rutledge;

The Genevan Dessonaz led the
Correspondence of Nations; Euloge Schnei-
der edited the Argus in German. Some days-
revolutionary English politicians appear at
Paris, the Magazine of Paris, the Paris Mercury,
etc. The Swiss Club publishes the Correspondence
General Swiss dance. Rebmann does
to appear in Paris: Die Schilwache, Die Geissel;
he collaborates with the Prince of Hesse on the Journal
of the Countryside and to the Friend of the Laws.
Alongside the Prussian intrigues, the
England's agents had for a long time-
times spent trying to discredit Marie Antoinette
in order to dissolve the Franco-Austrian agreement
female dog. i

Ambassador Dorset, who had the... con-
the queen's trust, he himself whispered the dis-
rope at the Court of Versailles. After the affair of the
necklace, Cagliostro is well received in London
where he had not, however, left a good
reputation. When later he is in prison
for debts, he is still being paid off by an Englishman.

“At the signal for the convocation of the Estates-

raux, secretly provoked by accomplices
and the emissaries of his minister, England
unfurled upon us the infernal plot that she
had been plotted in the shadows and in silence. » (1).
A swarm of English agents had gradually
installed in France to lead the movement
prepared. We quoted the letter establishing
the existence of committees in fourteen cities.
But, of course, it is mainly in Paris that...
deploys their activity. Barère wrote in one
from his reports: "The English have Dunker-
that in Bayonne and from Bergues to Strasbourg
corrupt secret agents and intelligence within the
garrisons.

A few days after the storming of the Bastille,
Dorset showed a singular eagerness to signa-
to tell Mr. de Montmorin about a so-called conspiracy
.aristocrats, proposing to hand Brest over to
English. He couldn't name the authors.

for an excellent reason, which is that the conspiracy
did not exist. But it appeared, or was imagined to appear-
more sincere when he declined all responsibility
stability in our early troubles. Moreover,
the way the British government
She exonerated herself; wasn't she prone to awakening-
to reinforce our suspicions rather than dispel them: The

(1) Foreign Office Archives, England, supplement-
ment, v. 15. Report from Durban to the Directory.

The King of England protests that he is not responsible.
in the disorder of Paris; Grenville repeats it
insistently (1). Ambassador Dorset, no
pleased to affirm this to Louis XVI, he wrote two
letters to the President of the National Assembly
to exonerate himself. It must be believed that the appa-
The evidence clearly condemned him. But this time,
the London cabinet understood that Dorset was examining
managed, and blamed him for having written to the president
of the Assembly.

The English historian Holland Rose discovered-
green proof of the sincerity of his Government
nement: it's that not one of the king's letters
Georges, to his ministers or ambassadors, did not
even alludes to the French Revolution.
He who tries too hard to prove proves nothing: to whom
will we be led to believe that an event of this magnitude?
Our lift went unnoticed in London?
diplomatic agents, on the contrary, assert the opposite.
that the King of England "never ceases to speak of
the Revolution." Can we assume that he did not
Doesn't he speak to his ministers and ambassadors?
However, British diplomacy being always-
days remained in the hands of men of the
career, its secrets have not been revealed by
demagogues and upstarts. An object-
tion can be made to the hypothesis of conspiracy

(1) Foreign Office Archives, London, v. 878.

Anglo-Prussian, that is, one should find in it-
See the evidence in the London archives.
A sentence from the Memorial of Saint Helena (1)
is found to answer this objection: "All
English political agents are in the case
to make two reports on the same object, one
public and false for ministerial archives,
the other confidential and true for the mini- only
very. "

Despite the discretion of the statesmen
In English, some confessions were able to be recorded.
very: Pitt once declared to Lord Stanhope:
"Whatever sum one must spend, it
No expense should be spared to ignite the war
civil in France" (2).

We have already quoted Lord Gren-'s admission
city. Lord Mansfield also dared to say to the Parliament-
the fact that the money spent to foment in
In France, an insurrection would be a lot of money.
employee (3). The Duke of Bedford later confesses
In the House of Lords (4): "Our efforts have
much contributed to establishing the regime of the
Terror in France, and our ministry had a

(1) V. IV, p. 262.

(2) Hamen: History of Saint-Just, p. 422.

(8) Sorez: Europe and the Revolution, vol. II, p. 462.
(4) January 27, 1795. |

a large part to the misfortunes that have happened there (1).

Mr. de Montmorin wrote—with great...
common sense at the beginning of the Revolution: "The trou-
The issues that are causing unrest in the kingdom are attracting attention.
of all the powers, and most of them
They see them with a secret joy... Among
Among these powers, a distinction must be made between the Great-
Brittany... We know that the desire to weaken the
France is the primary motivation for his policy.

Montmorin admitted he could not find any proof-
specific points, because, he said, as early as August 13th,
"The police no longer exist. But what is there is
What is certain is that the money was spread with the
greater abundance among the soldiers as
among the people" (2).

Mr. de La Luzerne replies to Montmorin that
our initial troubles were very likely-
were allegedly plotted by Dorset.

"The first sparks of our Revolution-
"tion," said Napoleon I, "all the horrific crimes"
The wounds that followed are the work of
Pitt... Posterity will recognize him... This man

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(1) It goes without saying that the actions of the ministers
English people one hundred and thirty years ago could not reduce the debt
of recognition contracted by France in 1914 - reverse
the great nation that came to our aid to repel the invasion
sion of the Barbarians beyond the Rhine.

(2) Foreign Office Archives, London, v. 570.

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The much-vaunted man of his time will one day be no more
that the genius of evil" (1).

The October days have undeniably:
were organized by the government an-
English with the help of the Duke of Orléans. The correspondents
Diplomatic correspondence also attests to this.
than the testimonies of contemporaries. After
During these days, Lafayette had the Duke of Or-
Léans was sending on a mission to England. The idea was not

perhaps not very happy since the prince
appeared to be conspiring with the help of that country;
But above all, the court wanted to keep him away from
Paris. Philippe-Egalité was instructed
to search in London for the authors of the trou-
bles – this research should not have been for him
very difficult. – Lafayette pointed out to him:
"You are more interested in it than others, because
no one is as compromised by it as
you" (2). Lafayette then gave to be heard
to the Prince that if he refused to go to London he
could well be arrested.

Our ambassador in London, Mr. de la Lu-
Zerne was tasked with monitoring the Duke of Orléans.
The English ministers made the remark in his presence-
that the Prince "was leaving France rather by
necessity only by the effect of his own will."

(1) Memorial of Saint Helena, v. VII, p. 218.
(2) Louis Brano, t. III, p. 250.

Mr. de La Luzerne protested against such a thing
an idea expressed with the same confidence as the ministers
English when they claimed to be foreigners to
our troubles. It was a case of saying, as Beau-
Marchais: "Who are we fooling here?"

Luzerne wrote on November 30th: "I
seeks to discover if, instead of talking about
Dutch affairs to English ministers, the
The Duke of Orléans would not consult with them
to stir up further unrest in France...
But the king and Mr. Pitt have such a low opinion of
They believe the Duke of Orléans to be so unsuitable.
to be the leader of a party, which they will not involve
their affairs with his. I cannot tell you
to say how much the arrival of this Prince has given
_ bad opinion of his paeenne to the English
from all classes...

"The Duke of Orléans never speaks to me about his
visits to English ministers whom I know to be strong
frequent" (1).

A few months later, the Prince, bored
In London, he asked to return to Paris, unless

however, that he not be appointed ambassador to
the Place de La Luzerne. This insinuation has
No success.

For the anniversary of July 14th, the governor-

(1) Foreign Office Archives, London, v. 571 and
572.

The English government anticipated serious unrest.
and the Prince of Wales earnestly petitioned the Duke
d'Orléans to return to Paris in order to sit there-
ter (1). |

Later, in denouncing the pro-
jets of the Duke of Orléans, Ribes, deputy of the Pyrenees-
Born in the East, claimed that the Prince had
concluded the following arrangement: He abandons-
would give our colonies to England in exchange for
the support of the British government which
was supposed to propel him to the throne (2). Ribes pointed out
the frequent trips of Talleyrand and Phi-
Lippe Equality in London, and the articles of the day-
fees paid by the Society of Friends of Blacks.
But the Duke of Orléans was defended by Robes-
Pierre, Danton, Marat and the Cordeliers (3). Some
malicious people assumed with sufficient intent
the likelihood that the support of these characters
was not selfless.

After the flight from Varennes, Fox declared the
the time has come to abolish the monarchy in France (4).
In September 1791, Mercy Argenteau
assured our ambassador that |' England

(1) Foreign Office Archives, London 573 and 574.
(2) Godfather: Talleyrand's Mission to London, p. 345 and
46.

(3) Memoirs of Bouillé. Memoirs of Louvet.

(4) E. Campion: The Spirit of the French Revolution,
p. 20).

had fomented our first disturbances and continued-
would harm to the point of total ruin (1). Worontzof
was irritated by Russia's blindness and
Spain, "who do not see the machinations of
England in France" (2). And our ambassador-

deur in London wrote: "England no longer -

There is nothing to fear from France and one can do so without fear.
to seize supremacy in both Mon-
of the ".

has

Then we began to speak timidly.
Paris regarding the Duke of York's candidacy for the throne.

Second son of the King of England, the Duke of York
had married a Prussian princess, and this
marriage, said Mr. Aulard, "had made him sympath-
"thique to the patriots" (3). The secret committee of
Jacobins, on the proposal of Manuel and
Thuriot decided in 1792 to replace Louis XVI
either by the Duke of York, or by the Duke of Bruns-
wick, either by Philippe Egalité (4). The candidate-
The Duke of York's ture was then supported by Carra
at the Jacobins club (5).

The following year, General Wimpffen, de-

(1) Foreign Office Archives, London, 578.
(2) Ibid., v. 579. ' |

(3) Avrard: Political History of the French Revolution
çaise, p. 254.

(4) G. Borb: Around the Temple, vol. I, pp. 191 and 378.
(5) National Archives, A. F", 45, reg. 355.

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puté de Caen, proposed again to ask
a king to England (1). A detachment of
the Valenciennes garrison then spread the
rumor that the Duke of York should be placed on the throne
who alone can bring happiness to France.
finds English money in the pockets of these
soldiers.

Montgaillard claimed to have been charged by
Robespierre in negotiations with the Duke of York.
We read in Garat's memoirs: "The Jaco-
bins, who seem to be leading France, are
led by the Cordeliers; the Cordeliers themselves
parent willing to shed rivers of blood to make
to bring forth a new throne (the Duke of York).

A Christmas letter from our diplomatic agent –
in London, came to calm the enthusiasm of the par-
herbalists of the English Prince. "A few people,
he wrote, seemed to me convinced: that one should sound-
was seriously considering offering the crown to the duke
of Brunswick. I am unaware of the intentions of
the Assembly and the Council. But, if France
I'm not disgusted by kings, I believe, from my
I have a duty to tell you what I have learned about the Duke
from York, of which you know only a few documents
The French spoke in the same vein. Fierce
even to the point of beating soldiers to death,

(1) Avtarp: Political History of the French Revolution
çaise, p. 397.

bloodthirsty, talentless, witless, drunk all
the days, the horror and the contempt of the nation
English, he never announced any inclination-
honest or inhumane union, and poor health
the Prince of Wales gives a terrifying glimpse

"The moment when such a man will be king" (1)

The supporters of the Duke of York were not long in coming to rally behind the candidacy of the Duke of Brunswick, whom the Orléans faction thwarted.

The poor harvest and famine were exploited by the leaders of the Revolution in order to incite the people to revolt. The government The English took advantage of this to do in France substantial purchases of wheat and flour: it This aggravated the situation (2).

Moreover, in his speech of 8 Thermidor, Robespierre declared to the Convention that "the famine resulted from the actions of the Angleland" (3).

Cambon's report to the Committee of Salvation Public also accused foreigners of being the authors responsible for the crisis and attributed Pitt's actions led to a decrease in the number of assistants gnats. (4).

(1) Foreign Office Archives, London, v. 682.

(2) See on this subject the Memoirs of the flag bearer Orson, published by F. Cagranté.

(8) Speeches and reports of Robespierre, p. 420.
(4) Marmiz: The Revolution and the foreigners, p. 136.

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At the time of June 20th and 10th August, when armed groups formed, the agents from the British ministry are scattered there to excite them (1).

It is worth noting that from On August 4th, Lord Gower had announced in London the impending attack on the Tuileries. Lord Gren-

the city replied to him: "Express to the king our feelings-
expressions of friendship and goodwill, but nothing
"in writing." The London office obviously affected
demented neutrality.

According to Mr. de Montmorin, almost all those
who forced their way into the Tuileries on June 20
were foreigners.

Several English people send money to
widows of the patriots killed on August 10 (2); others
they address themselves to the rioters injured during the in-
uprising.

The September massacres are not, writes
Lindet, the result of a popular movement:
"Everything was in order" (3). (It's a revolution-
(a man who speaks, and not a reactionary.) Dan-
Ton and Camille Desmoulins had announced the
massacres before they even began.

During those awful days, two Englishmen

(1) Brr&: Journal of a Parisian bourgeois.
(2) Tuetey Collection, vol. IV, 2911 and 2950.
(3) Mapeuin: The French Revolution, p. 260.

in frock coats poured glasses of wine to
assassins, telling them: "Take strength and
good luck » (1).

The salary of the mass murderers was one louis.
per day; some received twenty-four-
three francs.

These massacres being a blunder in the same
time, such cruelty, could only harm
to the revolutionary cause. If, therefore, the union
A foreigner was truly the instigator,
The only plausible explanation seems to be the following:
boasts: he will have wanted to discredit men
which were beginning to become too powerful, and
at the same time to provoke the moderates into revolt -
between the Jacobins.

The King of England was obviously torn
torn between two feelings: he wished for the downfall of

the French monarchy, but he feared the con-
a host of revolutionary ideas. In any case,
He should not have wished for the death of Louis XVI.
But Pitt was ruthless: during the negotiations
Danton declared himself secretly involved with the Convention.
ready to save the king for a million
distribute skillfully to his colleagues; Théo-
Dore Lameth passed the proposal on to Pitt who

(3) Papers of the Marquis Garnier. Declaration of the citizen
Jourdan, former president of the Petits-Augustins district.
Memoirs of Montgaillard. Collection of memoirs on the
French Revolution.

refused (1). The judgment was rendered before
the monarchists had time to procure
rer the requested sum elsewhere. It is impos-
It is impossible to know if William Pitt had held the pro-
secret location or if he had communicated it to
its sovereign.

Talon, former criminal lieutenant at the Château-
let, made the following statement to Charles Lameth-
vante (2): "Pitt wants the king of
France. Nothing I have been able to express has
neither moved nor shaken. Danton responds with the greeting of
Louis XVI if England wants to add two
millions of what the knight can have at his disposal
Ocariz (3)... Pitt wants the French equivalent of
Charles I."

Talon repeated this testimony before the court.
Consular court: Pitt and the foreign powers
The managers refused to make financial sacrifices.
requested by Danton to save the king.

Back when Talon was distributing funds
secrets of the monarchy, he had taken Danton to
his service; the famous tribune procured for him a
passport for emigration (4).

(1) Lord Acron: Lectures on the French Revolution.
Hozrann Rose: Pitt, p. 94.

(2) G. Rouaxer: Danton and the death of Louis XVI (Anna-
the revolutionaries, January-February 1916).

(3) Minister of Spain.

(4) Marurez: Danton and the Death of the King. (Annales révo-
lutionnaires, June 1922, pp. 285-236.

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The Irishman Thomas Whaley, who was travelling
in France during the Revolution, recounts in
His memoirs contain the following anecdote:

“On January 21st, some of my com-
patriots entered the café and, with a par-
out of self-satisfaction, they showed me their
handkerchiefs that they had obtained permission
to plunge into the king's blood.

The Duke of Orléans had formally promised
to Ms. Dalrymple Elliot not to vote the
death of Louis XVI (1). It is probable that he was there
forced by Freemasonry; shame and
the remorse he felt seems to have
This was the cause of his resignation as Grand Master.
By leaving the sect, Philippe Egalité lost
all his influence was suppressed and he was sidelined pending
-= before being prosecuted and guillotined.

So this is the Bourbon monarchy...
trout; England won the first part.
Burke draws the following conclusion from the events:
vante: "The French overthrew their monarch-
shit, their church, their nobility, their laws, their
their army, their navy, their commerce... [they have
does our business better than twenty Ramillies” (2).

After the fall of Louis XVI's throne, the government
The English government did not remain inactive...The play

(1) Memoirs of Mrs. Dalrymple Elliot, p. 37.
(2) Sranmore: William Pitt.

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The following seizure by the French police is the
Proof: |
"The King of France is dead; let us
Does it matter? Our only intention is to shrink.
France, destroy it, so that it is not
plus a pendulum in the political balance...
"We need to build different parties, to lead them"
"All of them, organize anarchy, etc..." 7
But the death of Louis XVI signaled a
U-turn in the foreign union's plan.
The original goal of the Revolution had been achieved;
the fire started in Paris now threatened
to win over Europe. Already upon learning of the arrest-
Louis XVI's visit to Varennes, the King of Prussia
exclaimed: "What a terrible example!" (x).
In England, revolutionary clubs pre-
they were modeled on ours; he was imprudent
to encourage new ideas. Furthermore, the
armies of the Convention were showing themselves to be quite...
blows more formidable than Europe had anticipated
planned; and yet our chief generals
had been outlawed, Lafayette, Dillon, Dumou-
laugh, Custine, Biron, Montesquieu, Valence,
Houchard, Miaczinski, etc. |
Therefore, England's policy must tend-
to diminish the strength of the Republican party;
Consequently, the order is given to

(1) Archives of Foreign Affairs, Berlin, v. 212.

260 THE FRENCH REVOLUTION:

no longer to favor Jacobin plots, but
royalist plots and insurrections
Chouans and Vendéans. Four million are
sent to Lyon for the same purpose by the firm |
from London.

According to Barbaroux, Pitt's plan is to res-
to destroy the monarchy in the North by leaving the
Southern France, a republic. He would then
helped the southern republic to fight the
northern monarchy (1).

Among the efforts to be encouraged were
obviously the Jean de Batz conspiracy.
The sums spent by this character
extraordinary things seem too important for
come solely from his personal fortune
and, at the time of Louis XVI's death, the treasury
The royalist camp wasn't very well-stocked. The bankers
English Boyd and Kerr being among the
agents of Jean de Batz, it is permissible to suppose-
to know that they were the intermediaries in the advances
consented to by the British government
to fight the Convention.

Here, according to the national archives (2), is the
list of the main agents of the famous conspiracy-
raver:

Proli.

(1) National Archives, A. E” 45.
(2) Ibid., F. 7, 4774, 67.

Pereira.

Desfieux, wine merchant.

Dufourny de Villiers, administrator of the pou-
dres and saltpeter.

Gusman.
`Guyot Desherbiers, judge at the Civil Court.

Lullier, public prosecutor.

Christmas, Commissioner.

Varlet, Fournerot, Chapelle, Apaches.

Burlandeux, policeman.

Frei, a Jewish banker.

Gauge, a stockbroker.

Benoist. |

Boyd.

Kerr.

Dulac,

Dossonville, police officers.

Marino,

Dangers,

Soulès,

Coldness, .

The Vienna cabinet seems to have exactly-
the same plan as Jean de Batz. The confi-
Hefflinger's dens and the correspondence of
Jeanneret, diplomatic agent, attest to this (1).

Once in power, the leaders of the Revolution

(1) See chapter X.

The lutions seem surprised by their success and do
This immediately demonstrated a great deal of distress. Next
Joseph de Maistre's expression, they do not lead-
They don't sense the events; they are led by
them. "There is something passive and mechanical-
fuck in the characters in appearance the
more active of the Revolution. Men who-
dioceses like Robespierre, Collot d'Herbois
or Billaut Varennes were the most surprised to
their power" (1).

Isn't it always the invisible hand that
Did we report the action?

The revolutionary government was moving towards...
heading towards bankruptcy, the English ministers
set up factories to produce counterfeit assignats
to precipitate financial panic: This fact,
reported by our diplomatic agents-
tiques (2), was denounced by Sheridan to the Cham-
House of Commons (session of March 18, 1793).

Pitt's diplomacy had armed against the
France and most of the powers of Europe in
observing an apparent neutrality - it was
to act skillfully. - But after the execution of
Louis XVI, the British government did
hand over his passports to our ambassador.

(1) J. ne Maistre: Considerations on France, p. 10.

(2) Foreign Office Archives, London, supplement-
ment, v. 15. Report on the message from the British Cabinet.

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Convention initially hesitated to respond to this
insult by a declaration of war. Then, if he
We must believe Maret (the future Duke of Bassano), a
a number of high-ranking men having
played down, caused a definitive break
with England (1).

At the outbreak of hostilities, the English resided

while in France were preparing to leave, when
the British ministry invited them to stay on
the mainland, unless special permission is granted.
They were too useful! The Conventions
were so much in England's hands
that they did not oppose it in the comments

cements. But so many denunciations arose
against the English and against the members of the
government bribed by them, that he became

It's difficult to close your eyes: October 19, 1793, –

The Convention voted for the arrest of all the
foreigners whose governments were in
war with France.

Robespierre nevertheless requested that there be

has

exceptions, because of "a certain number

among them who practiced with honor
public functions” (2).

This decree made it much more difficult
task of the Anglo-Prussian union. But what-

(1) Correspondence of WA Miles, p. 86.
(2) Hames: History of Robespierre, vol. III, p. 189.

that good secret agents were able to continue to
to give gifts to politicians
French.

Prussia's actions seem to have
went unnoticed in Paris; moreover, Ephraim
and Cloots had not been replaced. On the other hand-
che, on several occasions, Barère and Camille Des-
mills denounce England: in his rap-
Port of March 6, 1703, Barère repeats that Pitt has
he bribed people to incite riots in France; he adds that he
does not want to make any further revelations (1). This
It was no secret to anyone, anyway.
Therefore, Garnier proposed to the Convention
decree that everyone had the right to assassinate
to draw Pitt. But the Assembly was content to dis-
to claim that Pitt was "the enemy of the species"

human (2). The English minister does not seem
not to have been otherwise moved by it.

Before the proscription of foreigners, eight or
ten Englishmen "collaborated with the Jacobins and
led them" (3).

Was it a vote? Such a small number
voters dared to go to the polls, that
The votes were easy to change. The moderates

(1) See, among others: Brrarp: The Conventionals
regicides, p. 143 et seq.

(2) Buomez and Roux: Parliamentary History, Volume
XXXVIII. Moniteur of August 9, 1798.

(3) Papers of Lord Auckland, September 4, 1792.

did not take part in the vote; thus, the pro-
portion of abstentions in the election of the Council
The general rate of the Paris Commune is 95%.
The number of voters in the mayoral election of
Paris is 7.5%. Under these conditions, the
Votes are cheap to buy. As for the
The public in the stands, representing the opinion of
people, we gave the figures of his
salary.

We were unable to discover what became of them,
after the decree against foreigners, the eight or
Ten Englishmen reported by Lord Auckland.
the only one whose name has been admitted is
Auguste Rose, noted as one of the "ten"
Convention overseers” (1).

It is likely that Fox was in consensual relations
alliances with the Jacobins. Thus, during the arrest-
Mrs. Elliot's tation, Philippe Ega-'s friend
the revolutionary tribunal reproached him
to be in correspondence with Fox. "Mr. Fox,
she replied, isn't he a friend of the committee of
surveillance? (2).

In the indictment of the Hébertists

(1) Arar: Englishmen in the French Revolution, p. 195
and so on.

(2) Memoirs of Ms. Dalrymple Elliot, p. 127.
Duchess of Brissac: Dark Pages.

reads: "The English government and the powers"
the leaders of this conspiracy are allied (1).

A report by Barère states that "the
English have, from Dunkirk 4 Bayonne and from
Bergues in Strasbourg, secret corruptors
and intelligence in the garrisons" (2).

Robespierre constantly fought against |' Angle-
earth, denouncing Pitt's actions and
wrongly and indiscriminately proscribing all citizens
suspected of colluding with foreign powers. He became-
born too powerful and too troublesome; the coalition
Anglo-German forces tried to overthrow him and
favored the reactionary movement of 9 Ther-
Midor. It was the Englishman A. Rose who was in charge
to bring Robespierre prisoner to the committee
of Public Safety.

The hand of the foreigner can still be found in
the disorders known as the Terror
white. Undoubtedly, a number of
Royalists wanted to avenge their parents and
friends guillotined, but in many places
The same individuals were reported among the rioters.
revolutionaries who used to massacre the
royalists in the name of the republic, and who mas-
they now consecrate the republicans by saying

(1) Bucxez and Roux, t. XXXI, p. 364.
(2) Bucuez and Roux, t. XXXIII, p. 118.

Thermidorians (1). They undoubtedly had a
motive for acting this way; is it not natural to
to assume that this motive was none other than the salary
what is typical of rioters?

After the victories of the Republican armies,
emigration had placed its hopes on the
conspiracies hatched by agents whose "the
most are paid handsomely from the funds
English » (2).

When, upon the death of Louis XVII, the émigrés
proclaimed the Count of Provence king (June 24
1795), William Pitt sent him an ambassador
secret brother, Lord Macartney. He had the pretense-
tion to dictate to the Prince his future conduct vis-
with regard to France; the support of the British cabinet
which, it is said, had been offered in 1789 to the Duke
of Orléans in exchange for our colonies; he was
presented in 1795 to the Count of Provence, still
in exchange for our colonies, and furthermore on the condition-
tion of a border rectification in the Netherlands
Down. Louis XVIII was indignant and hastened to publish
the Verona declaration to put an end to the
Pitt's intrigues. His integrity deprived him of a
powerful aid. Nevertheless, England, in
struggle against the Convention, had an interest in favor-

(1) See Bucmez and Roux: Parliamentary History,
t. XXXVI, p. 411.

(2) Bull Dancin: Royalists and republicans.

to mock the counter-revolution; only, as well as
Hyde de Neuville observed that the game of government-
The British approach consisted of "maintaining the rep-
With the republic in failure, maintaining just resistance
enough to prolong it, but not to rescue it
effectively enough to make it victorious
laughing" (x). | :

The agents of the London cabinet boast
in 1795 to dispose of the anarchists, to organize

of "days" and to profit from them (2).
As they do not always agree with
the Princes' agents who thwart them and
sometimes they denounce them, the government
The English took their revenge in Brittany.

We read in the memoirs of an émigré (count
(from Coetlogon) recently published by the Review
weekly (3): "I clearly see that
England and the other kings of Europe did not
wanted to prolong the unrest of the
France and wait for the favorable moment when its
convulsions would have weakened her, so that she could
to dismember it more easily.

Throughout the Revolution, the
The emigrants were duped by England. "I

(1) Memoirs of Hyde de Neuville, p. 242.

(2) Sone, : Europe and the French Revolution, vol. IV,
p. 350.

(3) August 12, 1922, p. 225.

had no trouble convincing, said Hoche,
Cormatin that the Chouans, the Vendéens and the
emigrants had been manipulated by the coalition and
particularly by England" (1).

Vaudreuil tried in vain to open his eyes
from the Count of Artois: "I see you," he wrote to
Prince, still taken in by Pitt's assurances,
And this grieves me. I cannot believe in the help of
the man most interested in our downfall and that
"I still believe the principal worker" (2).

The deplora- has been criticized with good reason
the Princes' inertia while their party-
without being killed in Brittany and Vendée.
But it must be acknowledged that it is above all the An-
England, which is responsible for it.

Sometimes the London cabinet opposed fran-
chement at the landing of the Count of Pro-
ence and the Count of Artois on the French coasts
Sometimes, he would find excuses to delay...
to manage the operation week by week. From
From time to time he assessed the life of the pretender
Too precious to display in Brittany. Then
after promising an army, he limited himself to
to send counterfeit assignats to Vendée.
© Here, moreover, is what the position was on this subject,
Napoleon I's opinion: "If politics

(1) H. WersOxINGER: The Baron of Cormatin, p. 44.
(2) Correspondence from Vaudreuil, July 3, 1790.

English had allowed a French prince to
He was placed at the head of the Vendée, and that was the end of it.
Directory » (1).

Moreover, it stems from a confidence shared by
Napoleon to General d'Andigné (December 27)
1799), which in that case would have restored the
royalty: "if the Princes had been in the
Vendée, I would have worked for them" (2).

“My inactivity,” wrote Count Pro-
Vence to the Duke of Harcourt, gives occasion to my
enemies are trying to slander me. She's even exposing me
to unfavorable judgments from those
who have remained faithful to me, judgments that I do not
then call them reckless, since those who
bearers are not instructed in the truth" (3).
~ Mr. Gautherot, in an interesting work
on the Vendée Epic, gives details pre-
cis on the duplicity of the English government
towards the French royalists. At certain times-
ments, it was forbidden, under penalty of death, to
pilots to drive the emigrants to France
joining the Vendéens.

For its part, Austria was equally committed to...

(1) Memorial of Saint Helena. Hyde's Memoirs of
Neuville, p. 234.

(2) H. WELSCHINGER: The Baron of Cormatin, p. 32.

(8) L. ScrouT: The Directory, vol. I, p. 332 and following.

See also the diplomatic correspondence that we publish.
at the end of this volume (Supporting documents, p. 276).

to thwart the efforts of Louis XVIII:
when the pretender took command of the emi-
However, the Viennese court informed him that if he did not
He did not leave the army immediately; measures
measures would be taken to compel him to do so (1).

Lord Grenville confided to the Earl of Stadion
“We give all French parties
hopes that commit us to nothing, for
to maintain and foment internal unrest.

Under the Directory, the English agent Wickham
centralizes correspondence with the
royalists from all over France. He helps them in
their plots, expending much zeal and -
a lot of money to bring to the monarchist party
schism of the members of the government (3). But
Sometimes he thinks he has bought them and then he arrives
that suspicious intermediaries are pocketing the gold
English and do not reappear.

The Directory succeeded in having Wic- expelled
kham of Switzerland in 1797, but Talbot soon followed
not to replace it. A credit of 1,250,000
francs, opened by Wickham to the conspirators
Royalists, had not been affected, to the great
to England's astonishment. Talbot received the order
to keep one million at their disposal.

(1) E. Dauper: The Bourbons and Russia during the emi-
gation, p. 62.

(2) Lesson: England and Emigration, Preface, p. 25.

However, Poteratz, a diplomatic agent in Basel,

continues to report the underhanded conduct of
England towards the emigrants "whom it has supported"
held for as long as they seemed useful
to her designs and that she sacrificed at Quiberon
and in Germany" (1).

We have already drawn attention to the
secret reports from England with our
Diplomacy. After Duroveray, the spy Baldwin
had officially joined the Ministry of Foreign Affairs
foreign powers in 1794. The appointment of
Reinhardt under the Directory proved again
"the ascendancy of the London court over the direction-
tion of our diplomacy" (2). Reinhardt, son
of a German pastor, was also a
A talented man.

At the end of 1796, the government
English advises the Vendéens and the Bretons
to remain quiet because he is preparing to
to vote in the French elections by buying the
voters (3). But Brottier's plot being
discovered, the English agents advise their
The government is waiting to see what happens.

The changes made to the plans of

(1) Archives of Foreign Affairs, Vienna, v. 365.

(2) Journal of free men. o

Fr. Masson: The Department of Foreign Affairs pen-
during the Revolution, p. 435.

(3) Lesson: England and emigration, p. 215.

The London cabinet under the Directory did not prevent-
do not cherish the English influence to be exercised at
Paris with as much success as under the Convention
tion. One day, W. Pitt is secretly informed that
"Talleyrand will be able to satisfy the An-
England if a sufficient sum is paid to
Barras, Rewbell and their clique" (1). Another
This time, it is Barras who is warned of the betrayal.
from a member of the government. "The plans and
instructions from the Directory are regularly
communications to Pitt" (2). Thauvenay, agent and

friend of the Count of Provence, reports to d'Avaray
that Lord Fitz-Gerald has with the Directory a
criminal correspondence that passes through Ham-
town. |

Despite the laws against foreigners, the agents
English people continue to swarm in Paris. Thus,
during Sidney Smith's famous escape in
1798, the false order to enlarge the ministry
of the Navy is brought to the prison by the Ecos-
I know Keith, from the Harris company, sponsored
by Boyd (3): |

At the beginning of the Consulate, more than five thousand

(1) HozzanD Rose: William Pitt, p. 325.
(2) Memoirs of Barras, vol. II. (These memoirs being sup-

claimed by some authors to be apocryphal, we
(We quote, subject to all reservations.)

(3) DesmarEts: Fifteen years of high policing.

English people were in Paris; one could meet there
Fox, Holland, Fitz-Gerald, Spencer, etc. HAS
as Masonic lodges reopen,
Little by little, the English hastened to free them.
to settle. The Douai lodge alone accounts for
about a hundred British subjects (1).

ML Madelin, in an interesting conference-
reference on Fouché (2), recently pointed out a
network of English agencies covering Europe
entire at the beginning of the Empire. That of Bordeaux
still lasted in 1814, and when the English of
Wellington entered this city, Mr. Made-
Lin tells us that they were there "as if at home"
them ".

In summary, the goal of the foreign union was
reached in France at the end of the Directory: anar-
Chie seemed definitive, the Catholic religion

seemed destroyed, France ruined and disorganized
nisée, could no longer play a role in Europe.

But, with all his skill, the governor-
British forces were unable to prevent the tenth-
Eighth Brumaire. He hadn't understood that in
By sowing anarchy, he was preparing for dictatorship.

So, by getting rid of an opponent
peaceful, England contributed involuntarily-

(1) They were mostly prisoners of war
many of whom escaped thanks to the complicity of the Franks
French masons.

(2) See the Revue Française of June 14, 1914.

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to place his most ardent enemy on the throne
formidable. The French people, who had
rebelling against Louis's benign authority
XVI, happily accepted the tyranny of Napoleon-
Leo I". The demagogues became the dishes
courtiers of absolute power; and astonished Europe
born saw the French nation rise from its ruins
born to fly from victory to victory.

SUPPORTING DOCUMENTS

Diplomatic documents
relating to England's actions in France
'at the beginning of the Revolution

July 1, 1789. – Versailles:

"…It is said publicly that | England
bribes a considerable number of agents to
to incite unrest... »

July 2nd. – ... We persist in believing that this
It is the English alone who are stirring up the people...

July 3. — ... Suspicion always falls on the
English to have secret agents here who spread-
"tooth of silver..." (x).

August 13. — Versailles:

(Mr. de Montmorin to the French Minister at
Berlin.) | |

"...The relations that exist between the Angle-

(1) Archives of Foreign Affairs, France, c. 1405.
(Bulletins relating the events that have occurred since the opening)
the meeting of the Estates General until July 15, and addressed by
(the Ministry to its diplomatic agents).

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SUPPORTING DOCUMENTS

land and Prussia with respect to our affairs
internal and the conference that was held at
Potsdam reinforces our suspicions regarding
these two powers...

We cannot regard them as slanderous
deny what is being said about their secret activities...

The king particularly recommends that you
do what depends on you to discover this
what happened at the mysterious conference
which you are reporting... We have reason to
to think that Holland is participating in the conspiracy
London and Berlin courses... » (1).

June 80. — Berlin:

(Count d'Esterno to M. de Montmorin.)

"All people who have access
_to the King of Prussia are sold to the Angle-
land. The Countess of Bruhl, wife of the governor-
The mother of the Prince Royal is English and a fanatic
in the dual feeling of love for his country
-and hatred for France... The doctor of

Ja cour, a man of great wit, is
English... (2).

July 31. — London:
(Mr. de La Luzerne to the Minister.)
"The Duke of Leeds told me yesterday with a

(1) Archives of Foreign Affairs. Correspondence of
Berlin, year 1789.

(2) Ibid.

With an affected air of sorrow, he seemed to have been deeply afflicted.
to read in a dispatch from Mr. the Duke of Dorset
that a member of the Estates General had done
to hear that a neighboring and rival nation appeared-
knows he has spread money among the people
During the recent unrest... I tried to
persuade the Duke of Leeds that we are
They were very reassured in that regard. But in reality,
we cannot be too attentive to the con-
English landslide which will certainly also
"Concealed rather than self-serving."

e
August 3. — Versailles:

(Mr. de Montmorin to Mr. de La Luzerne.)

"The English were strongly suspected"
to spread money among the people of
Paris, intending to raise it... I abstain-
I intend to accuse the English ministry because
I have no evidence against him and he is from-
all the more difficult to acquire than the police
no longer exists, but what is certain is
that the money was spread with the greatest
profusion among the soldiers as well as among the
People... I urge you to pay attention
on this object. Like many English people
return home to escape the turmoil, he
There may be indiscreet people who could...
"less provide clues."

August. — Versailles:

"I cannot recommend the
greater vigilance on the more or less
active that the English could take from us
internal troubles" (1).

August 14. — London:
(Mr. de La Luzerne to Mr. de Montmorin.)

The beginning of the letter expresses the conviction that
The unrest in Paris was fomented by the Duke
from Dorset: |

… “I have no way of knowing for sure
if indeed he used so many ar-
people think he's in Paris to poach men
the troops and to win over the people. But this
What I can assure you is that as soon as the
troops received orders to approach Paris,
and many years before their arrival, Dorset assured
to his court that these troops would declare themselves for
the people in preference to the King. This pro-
Phetics made it seem as if he had data
extremely positive and it is difficult to imagine-
giner how he could have acquired them if he were not
not himself having entered this infernal intriguing

"gue" (2):

(1) The end of the letter recommends monitoring rap-
French ports & London with the English Ministry.

(2) London correspondence, v. 570.

September 27, 1789. — London:

(Barthélemy to M. de Montmorin.)
... "The King of England hates France and wants-
It would seem that our disagreements avenge him for the war
from America... »

November 23. — London:

(Mr. de La Luzerne to Mr. de Montimorin.)

"I am trying to find out if instead of par-
First, Dutch affairs to the ministers
English, the Duke of Orléans would not consult
not with them to stir up new troubles
in France..., but I don't believe that the king nor
Mr. Pitt supports a Prince of the Blood against
The King. They have such a low opinion of the Duke.
of Orléans, they believe him so ill-suited to be
leader of a party, which they will certainly not involve
Their affairs should not be mixed with his. I cannot
to tell you how much the arrival of this Prince has given
poor opinion of him by the English
from all classes...

I forward Laclos. He writes almost all of the
day and receives many letters from
France...

Calonne secretly meets with the Duke of Orléans
and Mr. Duroveray...

November 26. — ... The house is suspected
Drumond to pass money to the w:ai- —
his Hopp of Amsterdam to distribute

money in Paris. "There are two Englishmen in Paris,
one named Danton (1) and the other Pare, that
some people suspect that they are the
more specific agents of the government
English...

Mile Boulard, lady-in-waiting to the Queen,
_ is the Duke's spy.

The three people most attached to the duke
are Pitra, Paris, and Abbé Fauchet. He also has
great confidence in a man named Forth who has

was once sent to Paris by the government
English. This Forth often sees Mr. Pitt" (2).

A letter dated December 18th signals the departure
de Forth, "probably for Paris".

January 1, 1790. – ...“The Duke of Orléans
being at M™ de Buffon all day, is
Invisible all day. When he comes to
He talks to me about general matters and never
of his visits to the English minister, which I know
"be very frequent"...

January 3. – ...“Forth returned very unrecognized-

"trying to fulfill its mission."

(1) Opposite Danton's name, in the margin of the letter,
are found the words: "President of the Corde- district
liers”. But this pencil note is in a different handwriting.
difference from those of M. de La Luzerne and M. de Mont-
Morin. Doubting its authenticity, we quote it for
memory.

(2) London correspondence, c. 871 (ciphered dispatch).

July 16. – The English were expecting
serious disturbances on July 14th... "The Duke is
strongly urged by the Prince of Wales
return to Paris on that date... » (1).

January 5, 1791. – A letter from Barthélemy
signals England's fervent wishes for
that internal difficulties worsen in
France.

April 5. – Mr. de La Luzerne, following a
Conversation with the King of England, summarizes
his impression: "As long as we are in
a situation in which we cannot interfere in affairs
res of Europe and especially not to compete with the
trade with England, we were not worried-

will not be. But as soon as our Government
will regain strength and vigor, we can
assuming there are no intrigues, no means
open or diverted that these people do not use
to delay our progress and plunge us back into
if they can in the abyss we are in
now (2).

September 2. — Barthélemy to M. de Mont-
morin:

"On the day of his departure, Mr. de Mercy told me..."
said: "I have always been of the opinion that the Angle-

(1) London Correspondence, v. 574.
(2) London Correspondence, v. 577.

earth had a hand in all the unfortunate-
its divisions of your homeland. I'm leaving here more
convinced that I would never accept this sad truth, and
that, against the interests of all the other powers
sessions that would like to see France resume
with its usual strength, England will continue
to try to undermine it surreptitiously in order to operate
its total ruin…

Mr. de Mercy admits that there have been communes
negotiations between the major powers of
Europe on our affairs; a concert
is impossible to do, especially because of the
Secret views of England...

A foreign minister having asked Lord
Dover, captain of the king's guards, what system-
he thought England would follow suit
France's perspective: "From the time of our wars"
"Civilian," he replied, "did France support"
"In our country, the royalist party P" (1)...

December 2. — M. de Worontzof is irritated by
the blindness of Russia and Spain, which
do not see England's machinations in
France:

"It is fitting for England that a long

Anarchy prevents the return of any government.
lying in France. If she prevented the Landgrave

(1) London Correspondence, v. 579.

of Hesse to give troops to the "Princes"
French people, it's so that their party doesn't take
securely the top; but on the other hand she
This greatly excites them to enter France with weapons
by hand... »

December 30. — ...“The King of England

protests against the accusations of bad people

intentional ones who presume to attribute our
| | » *,

troubles in England. Lord Granville repeats

the same things... Pitt had the address to

to act only in a muted and secretive manner
his plots against us... (1). ON

\
Report from Saint-Just to the Committee of Public Safety

public. — 25th day of the 17th month of year H:
... "The English seemed to think that the best-
their means of waging war on a Republic

`— nascent was rather to corrupt her than to |

to fight... » (2).

Pluviôse, year II (without signature):

... "It is the English government that is inter-
He was in Paris, assassinated patriots and counterfeited
natural currency... » (3).

/

March 22, 1793. — ...“There can be no doubt

that there are a large number of spies in Paris |

(1) London Correspondence, v. 579.
(2) London Correspondence, v. 588.
(8) Ibid.

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English: 1° Almost all correspondents
London newspapers... 2. These characters
that we see appear and disappear all the
alternating weeks in Paris and London.
The most remarkable is Captain Frazer.
Scots... 3. The three Irish superiors
Walsh, Keruy and Mahew... 4° We encounter
in the cafes a large number of English people including
The statements suggest, if not a formal conspiracy
against the system of freedom and its
at least a burning desire to see it destroyed...

May 1793. — Ducher to the Minister of the
foreign:

... "For ten years the British ministry
economists in France are committed to their pledges, this
a sect so highly recommended by English bankers,
Dutch and Genevans, who are getting rich from
effects of his doctrine... » (1).

17 Floréal, year H. — Buchot to the Minister:

Amsterdam — ..: “The Committees must em-_
deploy all their vigilance to prevent the com-
plots directed from London against themselves and

particularly against Pitt pro-
dam against that, his gold...

19 Thermidor, year II. – Bucher, commissioner
External relations in Basel, to the minister:

(1) London Correspondence, v. 587.

"The Pillnitz Convention and all the
subsequent arrangements are due to the gold of
England... (1).

g Vendémiaire, year III. – Druy, secret agent,
to the minister:

London. – ...u Make Pitt disappear or

to have his head fall off, that must be the desire of
all good French people. I will not hire you
not to take even the smallest steps to de-
destroy Georges's, since he won't have one soon
more...

"Pitt's top agents are in
Paris... "

Year IV (unsigned). – Report on the message
from the British Cabinet:

..“The uprisings of Lyon, Toulon and
Marseille, the civil wars, the raids...
the daily lives of emigrants on our shores, everything is
Pitt's work... To fuel this war
internal, didn't he have the audacity to establish a
Counterfeit assignats are manufactured here. I'll show you some.
the evidence right in front of us... » (2).

December 15, 1795. – Poteratz to the minister:
Basel. – ... “Remember the conduct exé-
The English government's claw towards us

(1) Berlin Correspondence, v. 218.
(2) Corr. of London, supplement, c. 15.

since the beginning of the Revolution.
-fomenting with intrigue and money
problems in all areas of your home
towards the emigrants she encouraged and supported
kept for as long as they seemed useful to him
to her designs, which she has since sacrificed, that is to
Quiberon, either in Germany, and that she will end up
by abandoning them as soon as they cease to be for him
necessary to harm us...; with the
Chouans and the Vendée to which it does not provide
deliberately making grand promises and half-
help... » (1).

The condemnation of Louis XVI by Freemasonry

Several historians claim that the Revolution-
French tion and the death of Louis XVI had
were decided in Germany at Masonic convents-
niques of Ingolstadt and Frankfurt.

Barruel's opinion on this point is confirmed
mée by Cadet de Gassicourt, former Freemason
lesson (2). Several members of the sect have done

(1) Vienna Correspondence, v. 362.

(2) The tomb of Jacques Molai.

See also: DescxamPs: Secret Societies, Vol. II,
p. 134 and following.

es: History of the Constituent Assembly,
Chapter II.

De Lannoy: The Revolution Prepared by the Freemasons
nerie, p. 99 et seq., ete.

In this regard, formal declarations, between
other MM. of Raymond, of Bouligny and Jean

Debry. They were thought to have left at that time.
Freemasonry on occasion.

A recent controversy involving the intermediary
Researchers and curious individuals have questioned these
assertions, based on the following fact:
MM. by Raymond, de Bouligny and Jean Debry
would have remained Freemasons; therefore they did not
not left with indignation the Secret Society
who decided on the death of the King of Sweden and the King of
France. We conclude that all their stories
would be suspicious.

To that, it is easy to reply that the fate of
Mr. de Wal was able to give them something to think about:
Mr. de Wal let himself divulge the projects
Masonic groups, whose violence he condemned. He dis-
appeared shortly afterwards and his body was found in-
He was holed up in the Fontainebleau forest.
Therefore, it would be very unwise to break off the relationship openly.
with Freemasonry. That's why Messrs.
Raymond and Bouligny only spoke to
their deathbed.

Could they not also have assumed that in
remaining members of the sect, they could
to steer him towards more moderate ideas and oppose
to pose a threat to violent decisions. Upon leaving her,
On the contrary, they lost all means of action

and remained ignorant of the events
which were being prepared in the shadows.

Count Costa de Beauregard recounts that the
Count de Virieu had withdrawn from Freemasonry.
nerie when he realized that the sect was pursuing-
had three goals: "The ruin of religion, the
"The dishonor of the queen and the death of the king."
Mr. Gustave Bord objects that it is “probable-
"ly" according to Barruel's assertion that

Mr. Costa de Beauregard gives this account, etc."
Why would this be according to Bar-'s assertion?
Ruel? The Virieu and Costa families of Beau-
Their gaze was intertwined, and they inhabited the
same country. What's so surprising about the
Costa had received Mr. de's confidences
Virieu! Barruel was also suspected.
exaggeration, but not a lie.

Another argument is the admission that the Father
Abel received this from his grandfather
he declared that he regretted his regicidal vote
at the Convent which decided in Germany the death
of Louis XVI. It is objected that it is a witness-
verbal grievance brought by a four-year-old man
Twenty years. Since when do we no longer accept
verbal testimonies of the men of four-
Twenty years? We let them run a state, don't we?
and unleash war. If Mr. Abel had been in
childhood, would his family have revealed his

Testimony? She was by no means proud of the
role played by him. Besides, if one does not believe
to the words of an old man, his testimony
Would writing it down have more value?

It therefore seems to us that the question remains
open, and we would like to see the continue
discussions of the Researchers' Intermediary
and curious onlookers.

As for Haugwitz's report, it did not
has been refuted again, we believe. And here we are talking about
from an official document issued by a former
Freemason, confidant of the King of Prussia, and
affirming the condemnation of Louis XVI in
1784. As for Gustav III, the architects
Berlin judicial records contain (according to
MM. E. Faligant and Deschamps) the proof of its
condemnation by the Illuminati. The Count of
Haugwitz, after withdrawing from Freemasonry-
nerie, stated that Louis XVI had also been
condemned four or five years before the Revolution
French tion. This testimony from Mr. de Haug-

The joke was never denied. Charged by the king of
Prussia, in a report on secret societies, he
written (1): “The French Revolution, the regime-
cide, were resolved by the Freemason-
laugh» (2). |

(1) Dorrows Danksehriften, c. IV, p. 211 to 221.
(2) It is worth recalling how the con-

Foreigners appearing on the membership list
~ of the Jacobin Club in 1790
Alexander (English).

Abbéma (Dutch).
Bidermann (Switzerland).
Bitaubé (Prussian).
Cabarrus (Spanish).
Cavalcanti (Italian).
Claviere (Switzerland).
Cloots (Prussian),
Doppet (Italian).
Desfieux (Belgian).
Dufourny (Italian).
Erdmann (..... Nar
Fergusson (English).
Fitz Gerald (English).
Fockedey (English).

Fougolis (.....).
Gorani (Italian).
Halem (.....).

From Hesse (German).
Keith (English).

The damnation of Louis XVI was appreciated by a man
Ernest, illustrious figure to whom the Republic has erected statues,
Renan: "The murder of January 21st is the act of the material-
the most hideous, the most shameful profession one has
never made of ingratitude and baseness, of vile commoner-
denial and forgetting of the past.” (The Constitutional Monarchy)
In France.)

(1) See Avrard: The Jacobin Club, etc.

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Klispich (.....).
The Harp (Switzerland).
Loen (.....).

Miles (English).

Oelsner (German).

Pio (Italian).
Schlabrendorf (Prussian).
Schsvatv (.....).

Van den Yver (Dutch).
Van Praet (Belgian).

Arthur Young (English).

Presumed foreigners:

Bacon.
Bolts.
Charke.
Coitam.
Hanker.
Hovelt.
Kauffmann.
Knapen.
Mendosa.
Mermilliod.
Oelsner.
Pulcherberg.
Raek.
Schluter.
Schnutz.

Signi.
Stourm. |
Walwein, etc.

PHILALETHS CONGRESS
(1785-1787)

The Lodge of United Friends (Philalethes), presiding
designed by Savalette de Lange, took part
Important 4: The preparation for the Revolution
French. It was located at 37, rue de la Sourdiére.

The Philalethes convened in 1785, at
Paris, a Congress under the pretext of discussing
"On Masonic science." The accounts
reports published by Le Monde maçonnique not-
of course, the discussions are being kept quiet
policies, and strive to prove that pen-:
For eighteen months the Philalethes have been bordering
born to exchange banal thoughts (1). The
The only interesting pages are the discussions
with Cagliostro, who was then presiding over the East
of Lyon, the mother lodge of the Egyptian rite, and
proclaimed himself far superior to the other Franks-
masons. After being begged to accept
the invitation of the Philalethes, Cagliostro, in order to
to prove his power to them, he promised to...

(1) The Masonic World, v. XIV and XV.

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to show God "and the intermediate spirits"
between God and men." Only, in
In exchange for this miracle, Cagliostro demanded the
destruction of the Philalethes archives (we
(we were unable to discover for what purpose).

The Philalethes refused this sacrifice because
that they were attached to their archives, and some
Some of them wondered if Cagliostro hadn't
He might be an imposter. Nevertheless,
a list of Convent members was sent
to Cagliostro so that he might choose those whom he
would deem it appropriate to initiate him into the Egyptian rite; he
was asked to designate foreigners in preference.

In the end everything worked out: the Philalethes did not
did not burn their archives, Cagliostro did not evoke-
neither God nor angels in the street premises
of the Sourdière. But the mother lodge of the Egyptian rite-
tien wrote that "the great unknown master of
True Freemasonry has cast its eyes on the
Philalethes. He agrees to carry a ray of
"Light in the darkness of their Temple."
The reports are silent on this section of
light. The masons to whom the acts of
Convent were communicated, were to moreover-
their commitment on their honor and in writing to gar-
to keep it an absolute secret.

The second year of the Congress, Doctor
Stark wrote from Darmstadt that the next

Convent would be more dangerous than useful, and con-
seilla to the Philalethes to give all their
confidence in Saint-Martin and Willermoz. This
The letter contradicts the accounts.
officials, because if the Philalethes did not speak
that of Masonic science, he could not
It was dangerous to gather, and there was no

there is no reason to give full powers to two

of them. Saint-Martin and Willermoz were-
They are the official representatives of Freemasonry
foreign, or was Doctor Stark emitting a
In my personal opinion, it's difficult to discover.
In any case, Congress adjourned on June 8th
1787, and his mysterious works were continued
designated by the Secret Committee (Willermoz, Mira-
beautiful, Court de Gébelin, Bonneville and Chappe
of the Heuzière).

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| SIXTH CHURCH AGE

ACCORDING TO THE APOCALYPSE

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PREFACE

The following pages were not intended
first of all, to be published as soon as possible.
Part of a larger work,

they were only supposed to appear with the book itself-

even in a distant past. But as they

are filled with things that are quite current, it
It seemed to me that their early publication would

Perhaps useful. Later these pages would not offer
Probably not the same interest. Failing anything else, |
They will have the merit of being in the news, which will make them
I hope to be received with indulgence by the public.

My interpretations may be contested.
generally refers to the Apocalypse and the chapters
very 1x and x in particular. All the better because
the explanations and the evidence do not have a

equally convincing evidence in a summary ra-

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pide, and that, in addition, they lose a lot of
their strength through their separation from the whole of
the work and the reservations that this separation
requires it. But at least reading this fragment
will make indisputable the fact that, at the present time

sente, the Jewish association which calls itself "LA

FREEMASONRY: "is the most feared enemy-

the ble of the Catholic Church and the greatest of
dangers to society. Therefore, there is a use to the
to uncover as much as possible on all points.
The sacred liturgy proclaims that "the Virgin
Mary single-handedly destroyed all the heresies in the
the whole world." It is still through Her, the Immaculate One
Mother of God, let us have firm confidence that the
The earth will be delivered from this monstrous heresy

of the sixth age.
On the feast of Our Lady of the Holy Rosary, October 3, 1880.

CC OF SAINT-ANDRÉ.

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FREEMASONS AND JEWS

OR
SIXTH CHURCH AGE

FRAGMENT FROM A STUDY ON THE APOCALYPSE

INTRODUCTION

SUMMARY OF THE MAIN POINTS OF THE STUDY ON
PREVIOUS PARTS OF THE APOCALYPSE

This work on the sixth age would not offer very certain-

that of mediocre interest, if I do not show-
I will not reveal to my readers his affair and his reports
with the other ages of the Church and with the whole
of the Apocalypse. So I must summarize in a few
pages my previous studies and my ideas on this
mysterious book.

By just two or three points more
Of great importance, I will give developments
comments and evidence to make my thesis more
clearer and stronger.

oo

The Apocalypse is not 'an absolutely
Incomprehensible. The very name given to it
The Holy Spirit explicitly states: Apocalypse-
sis, that is to say revelation, unveiling of the ave-
nir. Surely, the Spirit of God did not want
to mock men: therefore he did not
proposed unsolvable puzzles. But it's a
book whose explanation is perfect, so obvious
'undeniable, will perhaps remain so for a long time'
very difficult to find. It's no wonder that
the interpretations of his numerous commentaries
producers have not yet been entirely satisfied
making. However, one should not say that they
are completely useless, and that we are not
no more advanced in the nineteenth century than the
Church Fathers and ecclesiastical writers of the centuries
previous. On one point or another, the in-
Catholic priests gave some good
ideas and some new insights; they help,
each in their own way, to this entire explanation
and certain that the Church will one day possess it. Also,

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The works of all these authors are commendable.
We must apply to them the words spoken to Daniel about
his prophecies of the end of the world: "Put the seal on
on the book of mysterious words up to the

A set time. When that time is up,
Many will study carefully, and science will...
will multiply” (xxx, 4). It is in this spirit-
It is with regret that I have undertaken this work. May it
really add something extra to our
knowledge about the Apocalypse!

IT

The cause of this failure, it seems to me, lies in
methods and rules of interpretation more
or less defective than those used by these com-
mentors.

Here are some of the principles that have told me-
Rigé: |

1° We cannot deny the Apocalypse the pre-
the first of the merits we demand of a book of
man-made, namely, unity. We consider-
Let us therefore consider the Apocalypse as a work having
A rigorous unity from beginning to end,
and as forming a continuous and linked whole of which

Each part tends towards the same goal. This goal is the
revelation of the history of the universal Church.

2 There is a chronological order in the Apocalypse
very precise gic, marked by the number seven: the
seven epistles, the seven seals, and the seven trumpets,
which indicate the seven ages, or prophetic periods
Church history. But we must recognize
that certain visions are not presented to
prophets according to their exact chronological place.
Some are postponed, others brought forward, for
Patterns that should be easily visible.
are very few in number.

3. Special consideration must be given
the interpretations given by the Church Fathers
church. However, in this matter, their authority
does not carry the same weight as when it comes to pro-
dogmatic theories of the Old Testament. At

subject of the predictions of the Apocalypse and all:

scriptural prophecies about the end of the world, the
The sentiment of the Fathers cannot become law; it only has
its intrinsic value: because first of all the Fathers

are far from unanimously agreeing on all points —
their explanations; then, on this point, they are not.

plus the witnesses and channels of Tradition; for,
Unfortunately, there is no interpretation.
traditional of the Apocalypse and prophecies of

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the end of times, if this month is two or three
specific points. Without a doubt, Saint John has
known the meaning of the visions of the Apocalypse;
he must have passed on some knowledge to
faithful of his time; but these explanations, like
those that the Thessalonians had received from the
The words of Saint Paul's mouth have been lost. Finally, at
As the centuries progress, events
Our past experiences put us in a better position than those of our ancestors.
to understand God's prophecy and plans
on his Church. That is why many com-
Commentators have abandoned literary explanations
historical and rals of the Fathers and the ancient inter-
ready on the seven epistles; they hear them in the
symbolic meaning of the seven ages or pro-
Church doctrines. We believe we have solid-
how established this feeling, in our Study com-
complete, for new and very strong reasons. The pre-
The abridged version does not include these developments.

4° The future of the Church is manifested in the A-
apocalypse, sometimes in the form of a symbol, tan-
early in its historical form.

No symbol should be admitted except when the history-
Truth, common sense, and faith are absolutely opposed.
in the literal sense.

Every symbol must be examined very closely and

can only be interpreted reliably by the steps-
similar or analogous sages from the Bible, or,
in the absence of the Bible, through history, customs or
the language of ancient peoples, on the front line
of the Jewish people and other Eastern nations,
then the Greek and Roman peoples.

The same symbols must be interpreted in the same way.
the same way in any passage of
the Apocalypse. Without this rule, we fall into the ar-
arbitrary and confusing.

The angels who appear in the apocalyptic visions
lyptics cannot be considered as
representing characters who will play in
the future a more or less remarkable role; because,
as Saint John says at the beginning of his
book, the angels are the ministers of revelation-
tion that Our Lord makes to him. They are therefore not
not prophetic symbols.

5. The Book of Revelation is too short a book for
that one can reasonably look for all the
main facts of ecclesiastical history. The a-
coming is presented to the prophet, so to speak, to
Bird's-eye view. These are only the cul- events
minants and characteristics of an entire period
- which are shown to him, and that, consequently, the in-
_interpretation must be found there.

6° We should not be surprised that the vi-
ions of recent ages, and especially of the era of
the Antichrist, be longer and more nom-
more than others; for, in these times of
increasingly terrible for her, the Church will have da-
Vantage needs warnings and lights.

7. It is essential that the interpreter has under
the eyes, with the Vulgate, the original Greek text,
if he wants to encounter the true meaning of the Apoca-
lypse. By sticking to the Vulgate alone, he does not-
Rivera will never achieve a satisfactory result, because

this version, undoubtedly quite respectable to others
In many respects, it is inaccurate, obscure, or incomplete.
in several very important locations.

8° We must carefully take into account the va-
laughing by addition that are found in the texts
printed and Greek manuscripts. Very often a
a word completes, explains or changes the meaning of a
phrase. It is necessary to study all the pa-
roles of the Holy Spirit to know all his pen-
a va-
laughing by omission is certainly the work of a
Human distraction; a copyist will have, without realizing it
to catch a glimpse of, to let one or more words pass by.
But an addition can only be the result of one |
deliberate will. However, this fact, we cannot

not, ordinarily, to assume it: firstly because
that, in general, the Christians of the first centuries
professed the greatest respect for the saint
Writing and they took the most meticulous care in the
to copy faithfully; and then because, in part-
corporally, copyists were aware of the threats ter-
The ribs of Saint John against those who would add
to his words (xx, 18).

9. Throughout the entire course of the Apocalypse, holy
John is the official representative of the Church. In
the person of his beloved abbess, Our-
The Lord intended to address the E-
universal church of all ages. No one-
ignores the titles of Saint John in this preference.
Therefore, we must pay attention to the words he says and
to the actions commanded of him during the
visions: they have a symbolic meaning that relates to-
door to the church.

III

The Book of Revelation is not a separate book and
as isolated in the Bible; it is linked to a
in a direct way to both Testaments. She
is 1° the explanation of some obscure words of

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FREEMASONS AND JEWS. 9

Our Lord in the Gospels and the justification-
tion of those of the apostles in several places of
their Epistles; 2° moreover, the Apocalypse forms the
complement and the crowning of all the pro-
scriptural phetias.

1° “It is a fact,” says a contemporary writer-
porain, "to which one cannot deny an influence
real and considerable impact on training and development
development of the early Church, that is the at-
'tent of the Parusia', faith in the second coming
of the Liberator. Jesus did not fulfill all the
promises relating to his reign, that is true,
But didn't he promise to return to finish?
The work begun?... The expectation of the Parusia
exerted a power over Christian life
of which we can hardly form an idea,
today, the return of the triumphant Christ
seems postponed & an indefinite future... It's a
a noteworthy fact that the general belief
of the first Christians near the Pa-
Russia*, »

1 [zpoucix is the expression usually used by
sacred writers to designate the advent of Jesus Christ and
its manifestation at the end of times.

The Parusia, by Mr. Thomas, Vicar General of Verdun.
Analecta juris pontificii, January and February 1876,
A very remarkable article.

e 1.

40 FREEMASONS AND JEWS,

This hope was based on the words of Our-
Lord; the exhortations of the apostles, the maintenance-
were born, although they never made it a dogma
of faith in the prominence of this second coming.

It was also a great pain, and almost a
scandal, when the first Christians saw the
Years passed, the apostles died, and a se-
Conde persecution will succeed the first, without
The Lord Jesus appeared in his glory. This divine
The Savior owed it to the faithfulness of his word, and to his
love for her children, to give their sweetheart-
reuse anxiety a peremptory and conso-
slow at the same time.

This answer is the Apocalypse.

Through this revelation, made to his Church in the
person of Saint John, Jesus Christ manifests the
her father's plans for her. He tells her that
his glorious return did not depend on his own
will, but also the contribution of his will to
herself; that she had to bring about this return by
her works; that, for seven successive ages, she
would work to amass a certain amount of money
determined rites, in numerous struggles and
various attacks against Satan. After which he would return
to triumph with her, as he had promised
mis.

These ideas emerge, according to our interpretation,
of the entire Book of Revelation, of some
of its pages in particular, and of several others
passages from the Holy Scriptures.

2. To prepare for the first coming of Jesus-
Christ in the infirmity of the flesh, the Wisdom of God
Vine directed the events of this world after
a special plan, which was revealed to the prophets and
that human genius has grasped and magnificently
presentation. It is logical to think that, in order to prepare
the second coming of Jesus Christ in the mani-
celebration of his power and glory, this
Wisdom herself also had to determine and for-
to follow a particular plan. And it is this plan that
the Savior made known to his Church in the
visions of the Apocalypse.

Beneath transparent symbols, and moreover ex-
explained by the Holy Spirit himself, they revealed them
The teachings of the Old Testament showed Daniel
four great kingdoms that were to succeed one another
over the course of centuries, and prepare a fifth

empire that will form in a miraculous way
and which will be eternal.

The Fourth Empire subjected everything to its power.
. sance, when the prophet witnesses his downfall, who
It is presented to him in two forms: a small

A stone comes down from a mountain and knocks over a statue
kills, all of whose elements are broken and reduced
into dust, and the small stone becomes itself
a mountain that fills the world; the qua-
The third beast is killed, its body perishes and is burned;
The Son of Man appears on the clouds; the saints
from the Most High they in turn receive the kingdom and the
power.

But Daniel did not see as a result of what events-
the small stone would overturn and break the
statue and would become mountain, nor how the
The fourth beast would perish. There is a huge gap.
in the prophecy of the Old Testament. The Apo-
Calypse fills this gap; it gives the story
the struggles of the small stone against the fourth
empire and its overthrow; it shows how-
This stone begins to become a monument
tagne, by an initial incomplete triumph; she
shows how the fourth beast perished
the first time, how she reappeared with her
little horn, was killed, burned and definitively de-
trout, and how finally the saints will have an em-
the worst eternal one that will fill the whole earth.

In general, in Holy Scripture, "the
"beast" symbolizes human power hostile to
God. He is most commonly depicted as

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of animals of various kinds that it is represented
scent.

Since Cain, humanity has been divided into two
large branches more or less intertwined or
distinct, depending on the era. On the one hand, human-
penitent and faithful union, hoping and waiting for the
Messiah; that was the Church before Jesus Christ, the
Society of the Children of God, the City of Good, ap-
first peeled the patriarchal Church, then the Syna-
gogue.

On the other hand, proud and rebellious humanity,
relying only on herself, she became the toy
of Satan. It was the society of his slaves, the city
of evil, composed of idolatrous peoples. These two
Humanities have always been at war: this one
continually attacking that one, and striving
to oppress him. Material power and force
brutal of this city of evil found themselves con-
centered, over the centuries, by the action of
Divine Providence, in the hands of certain
nations in particular. The Holy Spirit has revealed,
in the form of four ferocious and monstrous beasts-
true, the succession of four peoples and em-
worst persecutors, who would possess at the highest
to what degree in their time the material force in the human
manitate, and would turn it, under the impulse of

Satan, against the City of God. When Our Lord...
Lord had bought back the world and founded his Church,
This division of humanity did not cease. The hu-
faithful manta, redeemed by the blood of the Lamb,
became and was called the Catholic, apostolic Church
Lique and Roman. With new forces and in
the whole world, she engaged against the city of
This terrible battle that has been going on for eighteen years is a terrible thing.
centuries and is not yet finished.

Thus, at the beginning of this great struggle, we
Let's look at the Catholic Church on one side, with Peter.
and the bishops of Rome, its successive leaders, directing
on the one hand, and inspired by the Holy Spirit; on the other, the em"
worst Roman idolater with his Caesars, ruled and
inspired by Satan. Jesus Christ, Son of God and
constituted by his Father, king of humanity, attends
From the heavens to battle. To whom will they belong?
The earth and the world? To Satan and rebellious humanity,
or to Jesus Christ and his Church? That is the
This is a question that will be debated. It is clear that the

The final word and the ultimate victory will remain with God.
But Satan will make the greatest efforts to gar-
last of all here below, for as long as possible, a
empire whose cross dispossessed him in law and in
principle; and it will hold firm until the Church
Catholics amassed wealth in wars that...

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FREEMASONS AND JEWS. | 45

. will follow almost without respite, the sum of

merits fixed by divine Wisdom; for this infi-
Wisdom has decreed that, once the cause was established
without which there could be no redemption,
nor salvation for men, namely, the death of
the God-Man, humanity, and as an individual and
'as a race, cooperated in the redemption to ob-
to maintain the full application of its restorative effects,
The Catholic Church, a regenerated and faithful humanity:
has the dual mission of providing the individual with all the
ways to cooperate and save each other, and at the same time
time to procure, by the total sum of its
meritorious works, the complete redemption of the
Human tace itself.
This is the great drama, with all its twists and turns.
and its glorious conclusion, which Our Lord
unfolds before the eyes of Saint John in the Apoca-
_lypse. In this line of thought, this book relates
to the other sacred books as a whole. It
shows us the crowning of God's works
'and of its relationship with man, of which Scripture
The admirable story unfolds across all its pages.

The Apocalypse is not just the last
book of the Bible, it is its peroration and con-
Conclusion.

IV

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|
The Apocalypse naturally divides into three parts |
major sections: the first includes vision |
of the seven epistles; the second, the visions of the seven
seals and the seven trumpets; the third, the –
vision of the new Jerusalem.
Our Lord predicts the future of the Church to |
three distinct points of view that are in fact one |
only story.
In the vision of the seven epistles, he consoles the E- `
primitive church; he proves to him that he does not have it |
abandoned; for, by showing himself to her “alive |
in the midst of the seven golden candlesticks and holding for-
"With the seven stars in hand," he recalls this *
that he had said to his apostles: “Behold, I am
with you every day until consumption
"tion of the century." And again: "My sheep in-
they raise my voice, and no one will be able to |
"to snatch it from my hand." This first vision
apocalyptic is, so to speak, the staging
of these Gospel texts. The words and the life-
sion express the same things and present the ,

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same ideas: Jesus, remaining and living perpetually-
Currently, in the past, present, and future,
in the middle of his church, protecting with a ma-
denies any particular "her sheep," especially those
who are the mothers of others, and consequently
the priesthood, the teaching Church, which he holds for-
held in his hand, because he keeps it with a
in a special way and that he made it his instrument for
the fulfillment of his designs on the world.
He is with this Church every day until the
Consumption of the century. Each day forms
a period, and the seven days, or apo- periods
calyptic, make up the entirety of the days, that is-
that is to say, the mysterious week of struggles and
trials of the Catholic, Apostolic and
Roman, which must end with the triumph and

the final rest of the social reign of Jesus Christ.

Each of the epistles summarizes in broad strokes
the sum of the main merits or demerits
members of the Church in every age. The name
cities have a symbolic meaning that relates-
shovels a distinctive feature of each era.

The ending of the epistles relates to the vi-
sion of the new Jerusalem and must be inter-
lent out like her.

V

The second part of the Book of Revelation begins with
a grandiose vision that Saint John receives, no
more on earth, like that of the epistles, but
in the heights of heaven, that is to say in the
upper part of our atmosphere. The sky where
he rises, ascends, this is not the heaven of the well-
happy, and the description he draws is not
a picture, either real or symbolic, of paradise.

But it's a spectacle of unprecedented grandeur.
which unfolds before her eyes. To form one
to have the idea and to fully understand the meaning of this vision, it
First, a topographical analysis must be carried out, if
we can express ourselves in this way, then examine
carefully considering its specific conditions and its
relationships with other visions.

From the very first moment of her rapture,
Saint John is placed under the great archway which he
A door-shaped opening appeared in the sky: Zece
ostium apertum in celo.

The scene, or painting, unfolds on a
immense plane, probably slightly inclined
to allow the prophet to see easily
the whole and the details.

At the very back of the stage, he glimpses a temple
with its atrium, whose doors are closed.

In front of the temple and in the middle of the stage pa-
raised a throne, surmounted by a seemingly rainbow
blable to an emerald, and from which came forth
flashes of lightning, voices, and thunder.

On the throne sat a person whose as-
pect resembled the brilliance of a jasper stone and of
sardonyx; he had in his right hand a written book
inside and out and sealed with seven seals.

To the right, to the left and from behind, forming a
a large semicircle around the throne, there were twenty-
four seats, and on those seats, twenty-four old-
lards, dressed in white garments and wearing on
Their heads were adorned with golden crowns.

Immediately before the throne, seven spirits
similar to burning lamps.

Further forward from the throne and opposite, a sort of
a glassy sea like crystal.

Further forward and opposite the middle of the
_ throne, placed in the semicircle formed by the old-
lards, a golden altar.

On this altar stood a lamb like
sacrificed, having seven horns and seven eyes.

A little behind this altar, placed opposite
of the throne and completing the circular line of the old-

Four different animals were arranged in the larders.
having six wings and all covered with eyes.

Thousands and millions of angels surrounded
all the characters in this scene.

From the arcade under which saint was placed
Jean, up to the circle formed by the angels, he existed
a certain distance, because the animals tell him
to move forward to contemplate the different visions
who followed one another in this space. Similarly, between
the throne and the altar, there had to be an expanse
considerable, since the prophet saw a crowd there
such that no one could count it. One can
to conclude from this that the proportions of this scene

were truly immense.

Above stretched the vault of atmospheric heavens
ric, with the sun, the moon and the stars appearing-
health in its depths.

Below, under the seer's feet, at a small
Relatively speaking, the globe showed itself to be...
to be with its continents, its mountains and its seas.

The description of this wonderful painting is not
not presented all at once by Saint John: he
gives three times.

In an initial description, in chapter rv he
depicts the throne of the Divinity, the twenty-four
elders, the seven spirits, and the four animals.

` In a second, in chapter v, he adds of
new details. He sees the book, Lamb and
the millions of angels who form a circle around
all these characters. Finally, in several others
passages from the Book of Revelation, complete Saint John
this description by indicating things that he
had omitted: the golden altar, the temple, the atmospheric heavens
spherical and sidereal, and the earth.

Secondly, to arrive at a proper understanding
the true meaning of this important vision, he
one must pay attention to its specific conditions and
to his relationships with others.

This vision is permanent: the prophet has it -
constantly before their eyes. The other visions,
by succeeding one another, they replace each other;
This one remains.

Furthermore, note that all the visions of
the Apocalypse, from chapter 6 to the last-
nth chapter inclusive, depend on this
permanent vision. It is from this vision that par-
They give the orders, let the angels come who will
they perform or explain them; that's where it happens
several symbolic actions, and that are held
discourses that are explanations of meaning by-
particular secondary visions.

The various characters in this perma- vision

nente appear to be the official spectators of
all the others. Often they mingle and act there-
they frequently applaud and encourage;
They rage; and their words contain enlightenments
valuable insights into symbolic actions
presented to Saint John. It seems they fill
the role of the chorus in ancient tragedies in this
a great drama in the prophetic history of the Church.

As for the meaning of this vision, it is
very mysterious. It relates to the meaning of plu-
several other passages from the Book of Revelation, notably-
the ending of the seven epistles, of the three
visions of the sixth seal and of the vision of the new
Old Jerusalem. All these places, and a few
others from the Apocalypse have the same profound meaning |
that we can neither expose nor prove in
this quick summary. It is in the interpretation of
this permanent vision and in that of the new
Jerusalem is, in our opinion, the key to
the Book of Revelation and a great number of prophecies
from the Old Testament.

VI

The book written both inside and out that
the Lamb unfurls, breaking successively the

Seven seals, contain the future of the Church in two
other points of view.

The visions of the seven seals are written outside
from the book; they contain the predictions of
trials that the Church will undergo from the outside, that is to say
that is to say, by the battles that the pou- will wage against him
see humans hostile to God {. |

It is the Lamb who opens the seals, because
It is to him that the Lord has given the nations
as an inheritance, and it is he who raises or overthrows
the empires of the earth.

The first four seals offer the same
Symbol: a horse and rider. The horse is
the symbol of the Roman Empire, the fourth beast
of Daniel, who reappears here under a new guise
figure; the horseman represents the series of emperors
during each period. Horse and rider have
attributes that vary with each seal and that
symbolize the state of the empire and its attitude towards
with regard to the Church in its first four ages.

At the last seals the horse disappears; the sym-
The bowls are no longer the same and do not resemble each other.

3 “In a sense,” said Bishop Manning, “the war against the Church
is always the same. The same weapons are constantly being used.
bent, although the motives and aims of those who use them
vary. These weapons have been, are, and always will be POWER
civiL » (Caesarism and Ultramontanism, p. 6).

Not at all. It's because the Roman Empire was destroyed.
in the fourth age and that, in the last three,
there is no longer any existing persecutory human power
both outside the Church and dominating the world.
Satan has changed tactics. It will be in heresy.
that the hostile powers of which he will be found
will be used to attack it. All the historical interest
of the prophecy has passed into the vision of the trumpets
small, where we will find the persecuted powers
tors, as well as heretics, designated by
Animals. The visions of the last three seals.
nevertheless still deal with human power
Maine hostile to the Church, but from a point of view
more generally.

The visions of the seven trumpets are written in
inside the book. They recount the struggles and the
internal trials of the Church caused by the
major schisms, and especially by the principal heresies-
principal heresies that were like mother heresies. One
This detail is reproduced in almost all your videos.
fire. Fire is the expressive symbol of
heresy.

The angels, by the sound of the trumpet, give
the signal of internal struggles and permission to
Satan is attacking. Since the cursed angels are

the instigators of heresies and schisms, he was

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suitable that the ministry of the good angels
anronçôt and informed the Church.

To the first four trumpets, the symbols
elements of heresy are borrowed from inanimate objects;
In the last three, they are animals that
They include heretics and their errors. We will discuss them.
We have stated the reason above.

These two interpretations of the four horsemen,
as a symbol of the Roman Empire, and of fire,
as a symbol of heresy, they demand to be
explained and demonstrated.

VII

The first four seals present a sym-

_ similar bole: wn horse ridden by a rider.

The details that accompany each vary
at each viewing; but one is obliged to agree
that the symbol is essentially the same.

It is of major importance to specify well-
understand the meaning of this symbol before searching for-
expensive to apply. We will start from this principle
irrefutable that the symbols substantially
identical should be understood in the same
meaning, because they can only have one. We

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could not admit that the Holy Spirit had attached
different meanings & symbols seem-
blables in the same prophetic vision; for the
prophecy would be rendered incomprehensible, even
after its completion. Such is not assured-
the thought of the Holy Spirit, which proclaims
“Blessed is the one who reads and understands the prophecy.”
(of the Apocalypse), and who oversees its realization-
tion. »
Let's look for the elements, according to the rules.
the solution to this problem, first and foremost in the
Holy Scriptures, since the best interpreter
of Holy Scripture, it is Scripture itself.
In a literal sense, the Bible presents us with "the
horse, » eguus, primarily as an ani-
evil inherent in war. We know the admirable
Job's description (xxxix, 19-25). Moses summarizes
In short, the destruction of Pharaoh and
his army at the crossing of the Red Sea: Equum
et ascensorem dejecit in mare (xv, 1)'. Also
In a symbolic sense, the horse signifies "the
war. Among the Greeks and Romans, it was
dedicated to Mars, god of battles, and his sight was
an omen of war*.

1 He hurled the horse and rider into the sea (Exodus).
2 Bouillet's Dictionary of Sciences, under the word Horse.

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We find only two places in
Scriptures that employ the symbolic "horse"
It is in the prophet Zechariah:

1. “I saw during the night; and behold a man
mounted on a red horse... and after him some
red, dappled and white horses.

These horses were ridden by riders,

as indicated in the following verses. According to
the interpreters, the horsemen were the angels pro-
detectors of the various empires of the earth, or

from the various provinces of Judea. From then on the
horses would signify either empires or
provinces over which the angels exercised their
protection, that is, the vigilant and protective authority
angels in this place.
2 “And I saw, and behold, four chariots were going out”
between two mountains... The first were
harnessed red horses; in the second, horses
black veal; on the third, white horses,
and in the fourth, speckled horses and
strong*.

1“Vidi per noctem, et ecce vir ascendens super equum ru-
fum... et post eum equi rufi, varii et albi” (Zech. 1, 8).

2 “Et vidi, et ecce quartet quadrigæ egredientur de medio
duorum montium... In quadriga prima equi rufi, et in quadriga |
secunda equi nigri, et in quadriga tertia equi albi, et in qua-
driga quarta equi varii et forts” (Zach., vi, 1, 2, 8).

The interpreters agree that
these quadrigas, or these chariots harnessed to four
Horses are the symbol of four empires and of
their leaders'. They use the different color
of these horses to arrive at designating each of
These four empires differ from each other in that...
to this designation; but common opinion sees
in this symbol the four great empires of
Chaldeans, Persians, Greeks and Romans*.

Among the ancients, "the horse" was looked at
as the symbol of supreme power; hence
the custom among the Arabs of bringing a horse from
submission to those whose self-recognition they acknowledge
rite °. |

Similarly, when the Lamb, who is ap-
Pelé, who is truly "the Master of masters and
the King of kings*, appears in the Book of Revelation for

1 These carts had drivers, as evidenced by the
verse 7: “Qui autem erant robustissimi exierunt et quærebant
ire et discurrere per omnem terram; and dixit: Ite, perambulate
terram; and perambulaverunt terram, »

This figure of speech that compares an empire to a horse?

is also used in our modern languages, to name just one
As an example, let us recall the verses of the poet Barbier:

Oh Corsica and flat hair, how beautiful your France was!
In the bright sunshine of Messidor!
It was an indomitable and rebellious escape,
Without steel brakes or golden reins...
3 Dict. des sciences de Bouillet, under the word Cheval.
* Apoc. XVII, 14.

to exercise its sovereign power over humanity and ab-
Solu, he is depicted "mounted on a white horse"
and wearing many diadems on her head!

It follows from all this data that the horse,
used as a symbol, it must signify an em-
worst warrior, and that the rider would point out the
leaders of these empires, either physically, as
particular character, either morally, as
series of kings or emperors.

From this we must also conclude: 1° that there is nothing
of logic and regularity in these interpretations
which apply the sym- to four different objects
The rider and horse symbol. This repeated symbol
four times in a row the same person must designate a single
and the same object, one and the same empire. 2° Com-
The explanations are arbitrary and unfounded.
cations that hear the white horse and its
rider of Jesus Christ and his Church, and who
see in the other riders and horses, either
the great heresies, namely the invasions of the bar-
plagues, whether from plagues, famines, etc., etc. Where
Have we seen, in the Bible or elsewhere, that this symbol
the horse and rider's bowl ever, even
from afar, signified by plagues, famines, and especially
Heresies?...

1 Apoc., xix, 11, 12.

As for the feelings of the many performers
who hear of Jesus Christ the rider of the pre-

My first seal, mounted on a white horse, and cause
from the passage in chapter xix, 11, quoted earlier,
I will request, along with Father Drach, "the permit-
"If you have a contrary opinion."

First, for the reasons outlined above;
because, since the four symbols are substantial-
the same elements, it would also be necessary that the three
were the following horsemen still the figure of Jesus-
Christ. Now, how could one possibly hear
of Our Lord the second horseman, who makes "that
men kill each other," and the
The fourth, which is called "Death?"

Secondly, the passage from the nineteenth cha-
clown, where the Word appears mounted on a horse
white, proves nothing in favor of our opponents;
because every time in the Apocalypse it is
really a question of Jesus Christ, the Holy Spirit
takes great care to give us specific details
which are only suitable for his divine person. But
in the text of the first seal there is nothing that
applies exclusively to Jesus Christ. In

1 See the Holy Bible with commentaries. — Revelation
From Saint John, commented on by Abbot Draca, ch. vi, verse 2,
p. 86, — published by Lethielleux.

—

only four places in the Book of Revelation it is
mentions the Savior: 1° in chapter 1°, in
the first vision of Saint John, the character
who appears to him between the seven golden candlesticks
is certainly Jesus Christ; the language he
This undoubtedly proves it: "I am the pre-
First and last; I am alive and I have been dead,
and behold, I live forever and ever;
"I hold the keys to death and hell." 2. To
Chapter V, the Lamb appears, standing as:
immolated on the golden altar and that one of the elders ap-
"The Lion of Judah," "the Root of David."
No doubt these details are only suitable for Jesus.
Christ. 3. In chapter 14, 14: “And I saw,” says
Saint John, “and behold a white cloud, and upon this
cloud someone sitting like a man, having

on her head a golden crown and in her hand a
"Scythe sharp." This character, it's surely
Our Lord, since he comes on a cloud; for
to be carried on a cloud, on clouds, that is the
proper to God, this is said only of God, and ja-
but angels or other characters, like
This is evidenced by all the pages of Scripture:
“Qui ponis nubem ascensum tuum” (Ps. ci, 3).
In Daniel's vision: "Et ecce in nw-
bibus cœli quasi filius hominis veniebat. » And here it is

that on the clouds of the sky someone like a
man came (vi, 13). No one will deny that
This "like a man" is not the Messiah, Jesus-
Christ. Our Lord also said of himself in
the Gospel that he will one day return "on the clouds"
from heaven.” 4° Finally, in chapter 19, verse already
city, where the white horse appears, the one who
The term "monte" is called "Verb of Dicu." No doubt about it.
possible identity of this rider with Jesus-
Christ.

But the passage in question is quite different from
first seal; nothing in this text that is necessary-
sacredly and exclusively applicable to Jesus-
Christ; on the contrary, there are details that
formally exclude it, as we will see.
see.

If this rider was mounted on a white horse,
like the Word in chapter xix, this does not prove
The only thing is that the white horse must be
the symbol of power, authority and
the empire, like the one who carries the Word.

Thirdly, in this passage under discussion, the Es-
prit-Saint employs a form with regard to the rider
of language: "Data est ei corona," which everywhere ail-
their names in the Apocalypse, without exception,
applies to characters who certainly do not

are not Jesus Christ. Thus, at the second seal, he
is said of the second horseman, who takes away the peace of the
earth, and which causes men to kill each other:

"Datus est ei gladius magnus," in the fourth
seal, to the rider called "Death": "Data is
illi potestas super quartet leaves earth: » au
Fifth seal, to the souls of the martyrs: "Date
sunt illis singulis stole albæ; “in chapter xır,
to the woman clothed with the sun, etc.: “Datæ sunt
mulieri ale dus; » in chapter xm, to the beast:
“Datum est illi os loquens magna et blasphe-
mias; data est ei potestas,” etc.

This expression, which is repeated several
at other times, is always used to mark
that a mission, a rescue, a leave is
data & characters that undoubtedly
are not Jesus Christ. From the moment she is em-
also folded for the figure on the first seal,
Shouldn't we conclude, by betting, that this rider
It does not refer to Jesus Christ either? It is im-
It is possible to suppose that the Holy Spirit made a
An exception for this unique place, and even more so without
nothing to put there that could make her suspect.

Fourth, in this chapter VI, Jesus Christ
is shown to the prophet in the form of the Lamb
performing the symbolic and prophetic action of holding

the book and to open its seals. He therefore cannot
not to be represented at the same time doing under
Another symbol, a second symbolic action.
This would be an anomaly in the vision of the seven
seals, since it is he who throughout its duration there
presides over and directs it by opening them successively.
Therefore, it is natural, it is logical to
distinguish each of the riders who appear.

We therefore believe that /the horse and its rider,
In the vision of the seals, they symbolize the empire
'Roman and the series of its emperors'. And as
This symbol appears four times in a row, we in
Let us conclude that each time he refers to the Roman Empire
main and the series of its leaders for a certain
period, that is to say during each of the four
different and successive periods which are the
The first four ages of the Church. The attributes of the
horse and rider, which vary with each vi-
sion, will symbolize, as we have said,
the political state of the empire and the Caesars, and in
at the same time their attitude and their actions towards

of the Church during that period.

1 “By this rider,” said Abbot Drach (same work, p. 86,
(note), we do not think that it should be understood as 'te' or 'tel em-
Roman emperors, Titus, Domitian, Trajan, etc., but in general
all the infidel emperors and kings, persecutors, in the course
of the ages, of the Church, and of Christians.

This interpretation has the advantage of providing us with-
to establish a division of the Church ages in perfect
in accordance with the very divisions of the Apocalypse
and with the prophecy of Daniel, as we have-
We saw it above.

It also aligns very well with the facts.
general and specific aspects of history.

The first human power, hostile to God and |
persecutor, whom the Church encountered on its journey,
This is indeed the Roman Empire. This empire was
The ultimate warrior.

Among the Romans, the horse was the symbol
of authority and victorious power. He
It was customary for their victorious generals to mon-
they crowd into the Capitol on a chariot pulled by four
white horses. Their emperors were very fond of-
wind makes representation, in the middle of the public squares-
questions, on monuments and on coins, under
the image of a rider on horseback.

1 We know the famous equestrian statue of Marcus Aurelius in
middle of the Capitoline Hill, in Rome. Many others of the same type
kind perished.

Many Roman medals bear on the reverse side-
a rider on horseback. Jen owns a bronze one, found in
the surroundings of M., which on its face features a head of]empes
the lord Domitian, very recognizable, with the very legible inscription
ble: CAESAR AVG. DOMITIANVS. COS V. On the reverse a
man on horseback, the same emperor, galloping to the left, hand

This interpretation, let us note in passing, does not-
sin not that under these symbols are not also
predicted, indirectly and by way of con-
sequence of physical calamities and plagues;
because, as history demonstrates, the persecuted princes-
Church leaders have been scourges, not only
for Christians, but also for everyone else
men; they have brought upon their peoples all
kinds of calamities. This assertion is superabundant-
This is proven by the names and lives of Tiberius,
Nero, Caligula, Domitian, Commodus, Caracalla
Heliogabalus, Decius, etc.

VII

The visions of the trumpets, we have said, are
the symbol of the attacks that the Church has had to endure
from the heretics; they form history
prophetic of her inner trials.

After the opening of the seventh seal and the si-
half an hour's exposure in the sky, that is to say

extended right in the attitude of command and holding in
in his left hand a spear or a scepter; then the two letters S,
to the left of the horse, and C, to the right.

This medal is contemporary with Saint John and the Apo-

calypse.

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FREEMASONS AND JEWS.

in the permanent vision (vi, 1, 2 and following), the
The prophet sees seven angels who receive seven trumpets.

little ones. Before these spirits use these
instruments, another angel holding a censer
comes before the golden altar and performs two sym- actions
bolic. In the first, this angel, under the symbol
bowl of incense, an offering to God in anticipation,
the merits that the Church will acquire during the great
struggle whose perils will be announced by the seven angels
petties. |

The angel then takes fire from the altar, he
fills his censer, and he throws this fire on the earth;
and immediately there were thunders, voices, and
Lightning and a major earthquake. All
These events occur within the permanent vision.
Saint John saw them happen before his eyes.
What do they mean?

In Ezekiel we read an analogous vision (x,
2 and following). This prophet sees and hears the Lord
to say from the top of his chariot of fire & a character
dressed in a linen robe: "Go into the midst of the
wheels that are under the cherubim; take full
your two hands of the burning coals that are between
the cherubim, and scatter them over the city."
And this person carried out the Lord's order.
(v. 7).
3

Maldonat said in this place! : That this ac-
tion to spread burning coals over the city
was the prediction of the future burning of Jerusalem
Salem. And because these coals had been taken
under the chariot of the Lord and given according to his
orders by one of the symbolic animals, that was,
adds this author, proof that the fire of the
The city would not arrive by chance, nor as a result of
human resolutions, but by a disposition
certain and a formal order from God.

From this prophetic example provided by the Ancient
Testament, its interpretation and its completion
By folding, we can rightly conclude that
the act of spreading burning coals over a place
is a symbolic prediction of the flax plague-
eendie for this place. Therefore, the act of
The angel who, in the Book of Revelation, throws down coals
burning on the earth, will signify that the flax-
Fire will strike the earth. And indeed, in almost

all the visions that follow the sound of trumpets;
We find some play. First trumpet: hail,
blood and few; second trumpet: a mountain
in fez; third trumpet: a blazing star-
mée like a torch of fire; fifth dece-

1 Complete Course of Holy Scripture. Migne (Ezekiel, 10:2).

pette: smoke that comes out of the shaft of the abyss, which
is the lake of sulfur and fire; sixth trumpet:
horses whose mouths vomit sulfur, smoke
and fire.
Because of this, should we listen to these visions?
literally, as being the announcement of
physical scourges in which fire would play a role
A leading role? I don't think so. The story and -
The sacred context seems to me to be formally opposed to
This interpretation is flawed: for where and when did we
seen in past history 1° that it fell
a hail mixed with blood and fire, and which had burned
actually and exactly the third part of the
land, a third of the trees, and all the grass
green? 2° that a mass similar to a mountain
had fallen into the sea, and into which sea,
and turned just a third of her waters into blood, etc.?
3° that a star fell from the sky precisely
on the third part of the rivers and springs
waters and transformed into exact absinthe-
What about the third part? 4° that there was one day
and a night during which 'the third part
just sunlight, moonlight and
Has the stars failed?
Perhaps we could say that these loyal followers have
not yet having taken place, that they will occur in the

The world's final days. But what then becomes-
They are the words of Our Lord announcing that
the events he predicted in the Book of Revelation
were going to arrive soon, shortly: Quæ
oportet fieri cito (1, 1), tempus enim prope est
(c. xxi and last, v. 10)? How can one believe, in
In light of these words, that, in this revelation
which only has twenty-two chapters, that is said

_ the eighth has not yet begun to acc-

to complete? — i

Moreover, even if we were to concede that these
physical plagues have not yet occurred, com-
how could we understand, in the literal and pre- sense-
cis, these quantities indicated, the third part of
the earth, the sea, the rivers, the light?
How to interpret, literally, this
star that falls right on the third part of the
springs and rivers, which is called Absinthe and
which transforms the third part of these into absinthe
rivers and these springs? And that other star which
falls to earth and is given a key and
who opens the well of the abyss! What is the meaning
literal of a star that takes a key and opens
A well? And those two hundred million horses,
with a lion's head, whose tail vomits sulfur, the
smoke and fire, and kills the third part of the

men, and who have tails shaped like ser-
They bite and they sting! Can we take all of that?
In a literal sense?

If we claim that physical afflictions are
predicted under the symbolic descriptions, we
We will answer that the Apocalypse, when it announces
actually physical scourges, he describes them as-
plainly and in the literal sense, witness 1° what is
as told in the fourth seal: “The two:person-
nades (according to the Greek), Death and Hell, received
the power to ravage the four parts of the world
by the sword, by famine, by plague and by
the teeth of ferocious beasts; 2° in the description of
final punishments of divine wrath that pro-
Phethize the outpouring of the seven bowls, all the plagues
Most of the predictions relate to wounds.
real and historical events with which God struck the Egyptians
look, and have nothing in themselves that prevents them
to be taken literally. Thus, the first
Cut: a shameful and extremely painful wound.
reuse; second and third cut: change
the waters of the sea and rivers filled with blood; qua-
Third cup: extraordinary heat; five-
quième coupe: thick darkness, etc.

In the explanation of the visions of the seven trumpets

small, therefore we must abandon the interpretation

literal. We should only see in it symbols an-
denouncing the scourges of the moral order.

Among these scourges, heresies occupy the pre-
first rank, and this symbol, /the game, by which the angel
prophesies these plagues in a general way and
which is found in almost all visions
specific, fits perfectly and applies
Very good at heresy. I prove it again with the Bible.
the second part of my proposal, the first
not needing proof.

Note that in the Sacred Letters the idea
fire, ignis, is used almost as often
in a bad way as well as in a good way.

In the book of Proverbs the Holy Spirit said:
Vir impius fodit malum et in labiis ejus ignis
exardescit (XXI, 27). “The ungodly man digs the
badly (that is, goes to a lot of trouble,
works hard to do evil, like

the man who digs the earth), and on his lips is —

a few ardent ones. » According to this text, the pain that
The impious man gives himself up to spread his impiety.
and the instrument he uses is his lips
who utter impious words, compared by
The Holy Spirit is a burning fire. Heresy being a
of the many forms of impiety, fire, as
symbol, therefore, represents it very well.

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Here is how it is explained in this text
A commentator on the Book of Proverbs:

“By the impious man, we mean the man ~

apostate and heretic, who works a lot in
the field of Scriptures to ignite by its light-
towards the fire of religious divisions, or else the
fire of impurity; for almost always the here-
Ticks were shameless and champions
of incontinence. » |

2 In the New Testament, the holy apostle |
James says in his epistle:

Lingua modicum quidem membrum est, et magna
elation. Ecce quantus ignis quam magnam syi-
vam sets fire! And lingua ignis est, universitas
iniquitatis. Lingua constituitur in members
nostris, that maculat totum corpus, and inflam-
mat rotam nativitatis nostræ, infammata a
Gehenna (in, 5, 6).

"Thus language is undoubtedly a small memory-
br, but she boasts of great things. See

2 “Virum Belial (impium) virum apostatam et hæreticum in-
telligimus, which in agro Scripturarum plurimum laborat ut labiis
am ignem discordiarum succendat, sive ignem libidinis, ut fere
impudici semper fuerunt heretici et defenders intemperantiæ »
(Commentary on the Proverbs, by Rodolphe Bayne, Catholic)
English, a renowned professor of Hebrew at the University of Paris
sixteenth century, then bishop of Lichefield and Conventri in An-
England. — Complete Course of Holy Scripture.. Migne. Proverbs).

AA FREEMASONS AND JEWS.

How little fire! It sets a great forest ablaze!
Language too is a fire, a world of ini-
Language is placed among our memories.
It stains the whole body, and, inflamed
by hell, she sets the entire course of
our life.

Heresy does not reveal itself and does not become dangerous
use only through words. It's the shower, it's the
the language of man that spreads error; it sows
in words "inflamed by hell" the doctrines
heretics, who consume all supernatural life
in a man and lead him to the eternal flames
nelles. |

Heresy is therefore aptly named, a fire and very
well symbolized by fire.

This application is also made by a comment-
author of the Epistle of Saint James, who on this pas-
The wise man expressed himself in these terms:

“The tongue, too, is a fire. It is sem-
blabble to the fire that burns and destroys everything.
V. Bede notes that this is especially true of Za

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1 In this passage the Greek and Latin manuscripts are not
Okay; some read quantus ignis, others parvus or
modicus ignis. Essentially, the meaning is the same; for the word for word
Our current Vulgate would be this: "What a great fire is needed-
"He wants to set the greatest forest ablaze?" The given translation
above, and which reproduces the Greek, is that of Messrs. Glaire and
Drach combined,

language of heretics and false doctors, at the oc-
casion of which Saint James extends so long-
lie in this place against sins and
tongue ailments. "Arius of Alexandria was a
"spark, but because it was not immediate
"Smothered, the fire ravaged the entire world," he said
Saint Jerome. Similar sparks were ignited by Luther
and Calvin, who, by starting a more widespread fire
and more durable than that of Arius, have made so many
harm to the Christian universe f. »

Thus, according to Bede, the passage from saint
Jacques would apply himself especially to heretics than –
the apostle would have had primarily in mind
dealing with their language of play. And following this
Father and of Saint Jerome, a learned commentator
look at heretics and their doctrines as
a fire that ignited the most per-
nice fires.

1“And lingua ignis est. Similis igni omnia incendens et popu-
lans; quod, ut notat Beda, de lingua præsertim hæreticorum et
falsorum doctorum verum est, quorum occasione ia mala et vitia
linguæ sanctus Jacobus tam fuse hic excurrit, “Arius Alexan-
“driæ a scintilla fut, sed quia non statim oppressa totum
“mundum populataest,”ait sanctus Hieronymus. Tales scintillæ

Lutherus and Calvinus, latiori et diuturniori incendio magni quam Arius orbi christiano exitiales” (Comm. on the Epistle of Saint Jacques, by Fromond, Doctor of Theology, Professor at the University University of Louvain, in the seventeenth century; eminent man in Sacred Sciences, Course by C. de Migne. Ep. of Saint James).

3.

Saint Augustine shares the same ideas, and he also applies the symbol of fire to heretics. In explaining the story of Samson, he says that the foxes carrying fire attached to their tails They are the very image of heretics!

Let us therefore conclude that this is justified and not ar- it is arbitrary that we look at the visions of trumpets as the symbol of heresies principal- pales that have grieved the Church throughout the ages.

If we now examine the two closely symbols that Ezekiel and Saint John described, there we will find the origin clearly explained plagues foretold by these prophets. We must take into account the difference in purpose in the two visions.

We said with Maldonat that "man dressed in linen,” caught fire between the wheels of the chariot of God, at the feet of the cherubim, for my- to believe that the burning of Jerusalem was the work of the sole divine will. By this we shall also add- we were told the primary cause of cerrible scourge. This symbolic apparatus, with which God had presented himself to the prophet Ezekiel, he recalled to the Jewish people that Jehovah was the creator of the

1 S. AUGUSTINI Opera, ed. Migne, t. V, purs altera. Ser- mones, sermo 364. From Samsone, col. 1641. .

heaven and earth and the one true God. The action of to take fire under the throne of God, in the center of this device, and to throw it upon the guilty city

of idolatry, indicated that the punishment was taking its
origin and its reason for being in the contempt that the
Jews had made these two great truths.

Similarly, but in a different vein,
since the vision did not have the same goal, the action
What does the angel do when he takes burning coals?
from the altar on which the Lamb stood as
immolated, shows that the moral scourge of heresy
would tackle the mystery of Redemption, and the-
would have its starting point in negations
successive and diverse versions of this fundamental dogma
of religion. And in fact, all heresies, that is -
directly, or indirectly, have tended to the
destruction of this truth by errors which
sometimes focused on the divine person of Christ.
sometimes on the conditions of his humanity, sometimes
on the restorative effects and on the means of ap-
the shedding of his blood for men. Satan and his
angels have had and have only one object in
all their attacks against the Church: subtract
as many men as possible, humanity without exception-
tion, if they could, to the benefits of re-
demption.

When the angel had thrown the coals onto the earth
Ardent ones taken from the altar, Saint John says that "he
there were thunders, rumblings, and flashes of lightning, and a

great earthquake. These things also

their meaning.
In the Apocalypse, according to the best in-

terrors, thunder, lightning, voices or

sounds of nature, and earthquakes,
employees in general, as in the cha-
picre iv, v. 5, are emblems of the suve-
divine queenship, or of his just anger which threatens
The sinners. These are, said Father Drach, "the
figures of God's power and punishments
and punishes those who disobey his laws.
Here these symbols are the prophetic announcement of

misfortunes and plagues that will be brought about successively
ment on humanity all these heresies, and prin-
primarily in the last three ages of the Church.
These misfortunes will serve as trials for the good and
will be a new source of trouble for the Church
rites. But they will be at the same time for the
heretics the punishment which, by permission
God's providential intervention will result in a consequence
of their disastrous doctrines. History bears witness to

1. The Holy Bihle with commentary. Revelation, p. 78, v. 5,
note. |

all the disastrous consequences, even to the point of
physical view, which heresies have always possessed
over the course of centuries.

IX

Apocalyptic periods embrace. #is-
future of the Church from three different points of view
"Rents and in broad strokes. In the epistles are
briefly listed the works and the me-
Church rites and their results; in the seals
attacks by human power are recounted
hostile to God; in the trumpets, the assaults of
heresy. It will therefore inevitably happen that we will-
we will note some difference in chronology
in the beginning and end of the epistle, of the
seal and trumpet from the same period.
But this cannot raise any serious objection; for,
when historians tell the story of the past
from various points of view, whether wars and
politics, whether of religion or of economics
whether in the sciences, arts, or literature, they
They, too, encounter each other in their chronologies.
compared, similar differences, and more
still large.

#0 PRANOS-MASONS AND JEWS.
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The seven pillars of the Church differ greatly
between them regarding the duration. It is the par-

particular and dominant of each period which in
determines the length. These divisions are the fact
of the Holy Spirit. The interpreter only has to con-
starter.

First age: BEGINNINGS OF THE CHURCH.

The first epistle recounts the works of the
Apostolic period. Prophecy of the defection of the
Eastern Churches.

The first seal, by the white horse and the ca-
crowned knight carrying a bow, shows us ['o-
origins and the beginnings of the Roman Empire, which, pen-
During this age, he only wages distant wars.
and is peaceful both within and towards the Church.

At the first trumpet blast, the amalgam of hail,
of fire and blood, fallen from the sky, represents the here-
Gnostic-Jewish traditions of this period, a mixture
of pagan, Christian and Jewish ideas which seduced-
mainly Christians of Jewish origin
daïque. These are the first internal struggles of
the Church.

This age includes the years that have passed

linked since the year 30, public life of Jesus Christ
and the formation of the Church, up to the persecution of
Nero, year 64, fifth of his reign. The sym-
The bole of the first seal goes back further in the
past, in the year 30 BC, advent
of Augustus. This is to indicate the link to the past
in the present and in the future, and to show everything to
both the origin of the two powers, the Church and
Imperial Rome, the popes and the Caesars, who com-
begin their great battle of more than three centuries
keys.

This first stage, along with a portion of the following one,
contains what Our Lord commanded
Saint John wrote using these expressions: "Write...
the things you have seen." Saint John was con-
contemporary with almost all of these events.

Second age: PERSECUTIONS AND MARTYRS.

The second epistle announces the ten persecutions
tions. She praises the faithful and exhorts them to support
to face the ordeal with even more courage.

On the second seal, the red horse, with its ca-
A knight armed with a long sword, foretold the empire
Roman, bloodthirsty towards the Church, and blood-

gleaned from numerous external wars and
intestines.

At the third trumpet blast, the mountain ignited-
mée symbolizes the Gnostic-Manichean heresy which
This double heresy occupies this entire period.
which quickly merged into one, a
originated in countries whose capital has
For centuries, it was the city of Babylon, ap-
long since peeled by the Holy Spirit "mon-

pestilential plague and flaming mountain” (Jé-

Remie, LI, 25).

The second age begins in year 64, the first
persecution, and it ended in the year 313, edict of Con-
Stanine in favor of Christianity. For the empire
Roman, it extends until 324, pacification of
Constantine, the sole emperor.

Third Age: Authority of Pontifical Rome
DOCTORS.

The first external manifestations of
The supreme authority of the popes is indicated in
the third epistle. The superior authority of the E-
Roman Catholic Church and the papacy appear with

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brilliance during this period. It is also the age of the cone citizens and doctors. _ |

The third seal, with the black horse and the rider holding a balance in his hand, we represents the Roman Empire between Catholicism and Arianism. Its emperors arrogated to themselves the right to weigh and judge the Church's faith in the Word of God, who named his doctrine the bread of sky. Jls favor the Arian error more than the Catholic truth, and spread throughout the world much more darkness than light on this subject. The empire causes the Church great distress- countess, which makes one forget the joys of the conversion of Constantine. But by none of his emperors were neither examined nor /were the teachings of the Church on the sacraments.

The third trumpet foretells Arianism. Arius, priest, fallen star from the sky of the Church, empoi- its errors sound the sources and the channels who spread the waters of truth upon the earth, that is to say, the pastors. No heresy has counted in its ranks as many bishops and priests.

Etymologically, absinthe and arian have the same meaning. — This age ranges from 313 to 395, Death of Theodosius the Great.

Fourth Age: Ruin and Punishment of the Fourth Age
DANIEL'S EMPIRE TRIEMR. — POWER OF THE CIN-
FIFTH EMPIRE, THE CATHOLIC CHURCH. — REIGN
FOR A THOUSAND YEARS.

The fourth epistle praises the works of the Church more numerous and larger than in previous years different eras. The Church witnesses the fall of the Roman Empire; it saves and preserves what is there found it good; she worked for long periods centuries to transform barbarian peoples into na- Christian teachings. Jesus Christ addresses re- close relatives and threats to the Greek Church which,

during this period, will be the subject of the most
great concern of the papacy.

The fourth age extends from the fifth to the sixth.
thirteenth century; in precise dates: from 395, death of
Theodosius, until the pontificate of Julius II, 1503.
It includes the thousand-year reign.

The millennial reign forms the largest part-
tie of the fourth age. It begins with the sixth
century and ends in the sixteenth. In precise dates, it will
from 496, conversion of Clovis and the Franks, until-
that in 1492, pontificate of Alexander VI.

This reign had its difficult beginnings,

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laborious developments, then its peak
in the eleventh, twelfth and thirteenth centuries,
and finally its decline. It was a militant reign.

This millennial reign must be understood as the reign
spiritual of the saints of the first centuries and of Je-
the Lord of Christ on Christian society in the Church
and by the Church.

The prophetic announcement of this reign by the vi-
The section of chapter xx is not in its chronological place.
logic in the Apocalypse. It is a recu-
linked by Our Lord for several reasons
easy to discover.

1. First, Our Lord could not
to present in a precise manner the prediction of this
a thousand-year reign in the fourth epistle; for,
In the epistles, his only aim is to do
to know very briefly the merits acquired
by the Church, and he remains silent on the means
by which it acquires them. These means, oppress-
the sion of human powers and heresies, are in-
expressly stated in the visions of the seals
and trumpets. But the thousand-year reign was
a means of merit quite different from those-
here; for, during this reign of the Church, the power
and the material force was in the hands of its en-
children who used it to protect her, and the-

Résie, throughout this entire period, could not
to manage to disturb her in a general way
as in the past. This means, which was the trans-
formation of barbarian peoples into Christian nations
yours, therefore, could not be included any more
in these visions.

2. On the other hand, as can be seen from the text
Anocalyptic, the thousand-year reign is intimately
united with the chaining and unleashing of Sa-
tan. The vision of chapter xx presents three ob-
jets very closely linked and quite distinct: a sequence of
devil, consequently reigning for a thousand years, then fall-
The devil's birth. This painting offers us as
a summary of world history after Jesus-
Christ. This is a true recapitulation. His
The appropriate place was therefore at the end of the Apoca-
lypse.

We will have proven that this vision is indeed
a recap and a summary, if we establish-
its three objects exactly mean: en-
chaining, reign, unleashing.

Satan's chains. Before the coming of
Jesus Christ, Satan was master of the world, prince-
ceps hujus mundi. Except for one people, the
Jews, he had seduced all nations, and by the i-
Dolatry, he reigned over the universe. To chain him would be

therefore to take away his power over the peoples and the
to escape its seductions. Now, in Saint John
(xu, 31, 32), Our Lord said: “It is
now the judgment of the world; now
The prince of this world will be cast out; and I,
When I am lifted up from the earth, I will draw everything —
to me.” In these verses it is foretold that Satan
will be cast out of the world and that, in turn, Jesus
His will draw everything to Him. But we know perti-
through history, the sacrifice of the cross
not immediately, and at the first attempt, nor `
cast Satan out of the world, nor drawn to Jesus.
nivers. Satan, stripped in law and in principle

of his power, in fact, did not see his power reduced.
knowledge that gradually, and as a result of struggles
long and arduous. The light of the Gospel has
him on earth, supported by the Church, but the te-
The shadows only gradually receded, to me-
sure that the victorious Church was extending its influence.

Therefore, Satan's chaining has
It was done in a single, sudden act; it
It was a hard and arduous task, which did not
It only ended after several centuries.

When was it completely finished?
Has Satan been completely decorated?

Satan has exerted his power of se-

production, especially by means of the four major
empires that succeeded one another before the coming of Jesus
Christ. When the Savior appeared on the
land, it was the fourth of these empires and the
more considerable, the Roman Empire, which made the
Satan's fortress and his great means of seduction-
tion. The demon seduces individuals through his ac-
invisible tion; he seduces the masses and the peoples
by the apparatus and the splendor of material power and of
sovereign power, now, this empire has been at-
struck by the "small stone that came down from the mountain-
"tagne," by the Church, and spiritually defeated and
morally, after two and a half centuries of struggle,
at the time of Constantine's conversion. But
the Roman Empire always remained an instrument
lying in Satan's hands; he remained standing
with its traditions of idolatry, with its many
proponents of paganism, with its thousands of temp-
places and statues of false gods. The demon left them.
served for nearly another century to fight Jesus-
Christ, through the errors of polytheism and he-
Resia. However, it was written that clay, iron,
the bronze, silver, and gold of the great statue
would have been broken and reduced to powder and that he would not
not even dust would remain (Daniel, 11, 35).
That moment came when the barbarians, sent from

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God, they overthrew the Roman Empire. They did it
completely disappear; they erased even his
name, and at the same time they destroyed all the
other kingdoms from which it had formed. Then alone-
The power of Sa- was physically broken
tan, then Satan was truly cast out of the world.
because he no longer had a citadel in this world
nor any external instrument to seduce the nations
and be adored by them. Less than a century later,
He tried hard to rebuild a fortress and a
new means of action in the Mahometan empire-
tan. But this empire was not idolatrous; the is-
Lamism has as its fundamental dogma the existence
of a single God. The power to seduce the na:
tions by idolatry and to have them worshipped as

God had been taken away from the demon: Ut non sedu-

cat amplius gentes. On the other hand, the empire
Muslim has never had the power to se-
universal and undisputed production of the empire ro-
hand. |

Satan's chaining was therefore complete.
at the time of the total collapse of the Roman Empire,
towards the end of the fifth century. If one wants a
To a precise date, we can assign 493, when Theo-
Doric became the sole ruler of Italy. At that time,
the famous Western empire perished entirely and

lost even its name: Rome was now nothing more than the
capital of the Ostrogoth kingdom.

However, it is clear that this expression thus
elucidated, "Satan's chaining" is the summary
by a word of what the apocalyptic visions predict-
Lyptics of the first four epistles, of the four
first seals and the first four trumpets
little ones, and what the story of the four tells us
early ages of the Church.

A thousand-year reign. Now we find
in history, from the end of the fifth
century, a period of a thousand years during the-
what the action of beliefs, affections and
practices for which they lived and died
the Christians of the first centuries, or became do-
Mining and directing all things? The story
answers: The Middle Ages, a period extending from
sixth to sixteenth century exclusively, and pen-
during which the influence of the Church, ever growing
health in the West dominates and governs nations
barbarians and in fact the Christian people. This ac-
invisible tion, entirely moral and spiritual, by the-
which, in the Middle Ages, Jesus Christ and the saints
have inspired, guided and sustained the Church, has been such-
powerful and evident in its wonderful
results, that it is very accurate to say that "the

saints reigned with Jesus Christ," although
Their persons remained invisible. For, in
In reality, the great reigns of the kings of the earth did not
do not consist so much in what they do personally-
lying and visibly by themselves, that in what they
have others do it, in that they know how to inspire
to encourage and develop important works
aunts, of works worthy of recognition and
the admiration of the people.

Under these expressions, "they reigned with the
"Christ a thousand years," is therefore also found to be -
me a whole period.

Satan's unleashing. The unleashing of
The demon will have to follow a similar path to
that of the chaining; for, since God has judged
about only gradually reducing the devil to
impotence, it is legitimate to think that it al-
will follow its chain in the same way, successively
gradually and little by little, and not all at once, in
a single act.

`Now, the Book of Revelation explicitly tells us that
Satan will be unleashed after a thousand years, and
the thousand years ending, as we have just...
see, with the fifteenth century, the beginning of the
The unleashing will therefore have to take place in the sixteenth.
therefore at the beginning of the fifth age.

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Moreover, in other places, the text of
The Book of Revelation provides us with indications that
support the preceding arguments
teeth.

The visions of the last three trumpets...
show demons 'that appear to one another'
after the others: one first, emerging from the well of
the abyss at the fifth trumpet; four others,
released from their chains in the sixth, and finally in the
seventh, Satan himself, the ancient dragon, re-
covering his full freedom. None of the visions of
Previous ages did not conjure up demons.
This detail, repeated in the last three trumpets, is
therefore very characteristic and expressive. The unleashed-
The demon's birth will therefore occur successively
during the fifth and sixth ages, for de-
come in full force to the seventh. These last three
Ages will be the time of the devil's unleashing,
as the first four were those of his

successive sequence. Therefore, these words,

"Satan's unleashing" is the summary of
the last three ages of the Church, like these others,
"Satan's chains" are among the four
first.

Perhaps we would be justified in saying here;
as an aside, that the complete unleashing

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will take as many centuries and years as the en-
chain. At this rate, it would be the beginning-

from the second half of the twentieth century which
would see Satan in complete freedom!

We therefore conclude from all the foregoing
that, in the vision of chapter xx, Our-Sei-
the professor wanted to give a summary and a recap-
transmission of Church history and visions
previous ones. He therefore had to place it at the end of
the Apocalypse. From then on, the thousand-year reign, in-
timement linked to the other two objects of vision
and inseparable from both, not able-
It wasn't going to be shown in another location.

3. Finally, in this place, the prophecy of the reign
millennium sheds a great light on the Apocalypse in
general and on several specific points of
this Revelation, on which otherwise the pre-
The first Christians would necessarily have done er-
rer. |
We have just explained that the vision of the cha-
pitre xx gave a clear and distinct division of
The history of the Church in three main parts:
first struggles, – first incomplete triumph,
– final struggles and ultimate triumph.

1 The shading lasted approximately 460 years, from year 38 to 493.

We can better see that, in the
In the vision of chapter XVI, Our Lord employs
a method similar to that of his prophecy
on Jerusalem, and that, under the sole symbol of
Babylon, he predicted at once the ruin of part-
cultural of pagan Rome and the total ruin of the
city of evil and rebellious humanity.

We see that Daniel's prophecy about the
events following the ruin of the fourth em-
worse will have a double accomplishment: one im-
Perfect, after the destruction of pagan Rome,
in the millennial reign; the other literal and perfect,
after the ruin of the city of evil, in the reign
social of Jesus Christ.

Without this recap, which includes the reign
of a thousand years and which is placed after the ruin of Ba-
bylone, after the appearance of the Word and the chastisement-
special aspect of hostile human power

God, the first Christians might have believed that
the Church would be oppressed and under the yoke of
his enemies until the second coming of Jesus-
Christ, and that the ruin of Rome would coincide with
The end of the world. The previous paintings of the Apo-
Calypse could not leave them another
idea. They were able to understand that the ruin of Rome
would not necessarily be accompanied by the

ruin of the world and that, after the overthrow of
this capital of idolatry, the Church would have a
triumph of a thousand years

We understand more clearly than they do,
all these things that events have clarified
in the prophecy, by clearing away, for the Baby-
The Roman city, as with the deicide city, which
looked especially at the ruin of these two cities
and what applies to the end times.

In the fourth seal, the pale horse announces the
failure and agony of the Roman Empire, and in
at the same time his inability to persecute or to
protecting the Church: a dying man can do
He himself was neither good nor bad in the world around him.

The rider "called Death" refers to this
a double series of emperors in name and de facto leaders,
some of whom were unable to stop the ruin of their
empire, and of which the others, the barbarian chiefs, have
actually governed this empire long before
to deliver the final, fatal blow.

Hell followed Death, a more terrible symbol:
It is Islam, which appeared half a century ago
approximately after the last invasion, that of the Lom-
bards.

The Muslims were worse than
The barbarians. These, in the real and physical sense,

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were "death" for the Western Roman Empire
tooth. They themselves, in a moral sense, were
"dead" were in death; for all appeared
They adhered either to paganism or to heresy. But
from this death, by the power of God, they are
Venus and life. The barbarians, driven and by the
justice and by divine mercy, by going
to punish the Roman Empire, met with the Church
who converted them to Jesus Christ and subjected them
to its laws.

The peoples of Islam are rightly called
"Hell," because they are the direct product of rage
of Satan, who, seeing his ancient empire destroyed,
He, too, wanted to form a new people.
The Muslims, in turn, met with the
church; but the Church had no influence on them.
None of the peoples who successively em-
The brewing of Islamism could not be converted. Fruits of
hell, the Muslims all remained instructed
elements of hell, for which there is no re-
redemption. It is entirely reasonable to believe that the Turks, these
last arrivals from Islam, driven out one day from Eu-
'rope, will disappear as temporal power,
before being converted as a nation.

The Western Roman Empire was ravaged by
the barbarians from the north to the south, and the Roman Empire

from the East, by the Muslims, from the south to the north.
The vision of the fourth seal includes since
the first Visigoth invasions in the East,
after the death of Theodosius (395) until the des-
complete destruction of the Eastern Roman Empire in 1453.
Fourth trumpet. The vision of this trumpet-
little predicts a dimming of the light on-
the natural light of the Church, the light of faith. This
darkening does not reach the light of
the Church itself, no more than the obscuring
operated by an eclipse does not reach the light of
the eclipsed star. These are only certain con-
land parcels that are deprived, according to the
proportion of the eclipse, of a corresponding quantity
The dante of rays of light. The Holy Spirit announces
that, at a certain period in the history of the Church, plu-
several great countries, previously enlightened by

pure lights of the Catholic Church, do not re-
They will be more than they are eclipsed for them.
These are the Asian countries, all of this territory
considerable area occupied by the Greek Church. Its de-
The infection caused by heresy and schism is formal here-
prophesied ment. As in physical eclipses
This obscuring happened gradually.
The major heresies of Pelagius and Nestorius,
of Eutyches and the Monothelites, suites of the aria-

nism, and that of the iconoclasts, all of which took
originating in the East and developing there, have pre-
guarded the darkness for four centuries. The island-
misme les amera et les maintint dans la province
of Asia, which he conquered in the seventh and eighth
centuries, and in the ninth, Photius began the
schism and heresy which were consummated at the on-
thirteenth by Michael Cerularius. The Church had no
of greater pain during this period. Now-
but the East, imitating Israel in its revolt,
will follow the same fate. He will be like abandoned
given by Jesus Christ. The whole life of the Church
Catholic, along with all the interests of
History is concentrated in the West.

The vision of the fourth trumpet extends
since the beginning of the fifth century, which
sees the birth of the Pelagian and Nestorian heresies
(first author, Theodore of Mopsuestia, raised
at the headquarters of this city in Cilicia, Asia Minor,
in 381), up to the eleventh.

Fifth Age: First Unleashing of Satan.
PROTESTANTISM.

From the very first words of the fifth epistle,
These pastors and lukewarm Christians are being reported.

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and released from the beginning of the period which
will soon form the body of Protestantism.
Our Lord exhorts the Church to be vigilant and to
saving the weak. Praise to energetic Christians.
faithful and loyal, and to the nations of Europe who
were fortunate enough to have completely preserved themselves from
the venom of heresy.

The fifth seal shows the stripped Church
of its external power, under the symbol of
holy souls who reigned with Jesus Christ, and
who, having been dethroned, are now refugees under
the altar, demanding justice and vengeance. The di-
Corporate governance will be increasingly removed
to the Catholic Church. Human power hos-
The tile to God will now be found in heresy.
and the subsequent historical events will be revealed
in the visions of the trumpets.

At the fifth trumpet, a star, a priest,
falls from the sky. Like Arius, Luther is
A priest and, moreover, an apostate monk. He opens the well
from the abyss through his teachings and his rebellion, and
spiritual and intellectual darkness caused
through its erroneous principles emerges the swarm of leapfrogs
real scorpions which symbolize errors and
Protestant sects. The symbol also predicts the acc-
tion and the progress of heresy, as well as its duration.

70 FRENCH-MASONS AND JEWS.

The fifth age extends from the sixteenth century
at the beginning of the eighteenth century.

Sixth dge: SECOND UNLEASHED BY SATAN.
FREEMASONRY. TRIUMPH OF TRUTH.
REST TIME FOR THE CHURCH BEFORE ITS DEATHS
NIERS COMBATS.

This brings us to the study I announced. I
I will modify the approach followed in the brief presentation of
previous ages.

After saying a few words about the visions of
In the sixth seal, I will address the main thesis in
interpreting both visions of the

sixth trumpet, and I will finish with the exposition.

detailed account of the sixth epistle.

This age begins with the eighteenth century,
and its end lies in the secret of the future.

Sixth seal. The sixth seal contains
three visions. The first is that of signs
harbingers of the end of the world (vi, 12-17);
The second is that of counting the
children of Israel marked with the sign of God; the
third shows the prophet an immense crowd
carrying palm branches and singing before the throne of
the Divinity.

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We will not study them in detail, because
I believe they are not looking directly
the sixth age. Without dwelling on presenting `
explanations and evidence will suffice for me to explain-
to be the general prophetic ideas that, to my
notice, they contain.

These three visions are placed out of place
chronologically, in advance. According to the order of
At the time, they should have appeared in the seventh
seal; for they are of the seventh age. ©

The first one, which should be at the opening

the revelation of the seventh seal, continues the story of the
Human power hostile to the Church. It exposes,
in the painting of the end of the world, the ruin in-
the complete and irremediable nature of this human power in-
Enemies of Jesus Christ and his bride. The two

1 I said above that the meaning of these three visions relates to
to the interpretation of the permanent vision, of Jerusalem
new, from some other places in the Apocalypse and name-
numerous passages from the Old and New Testaments. This
interpretation, which is personal to me, and which I have not found
indicated nowhere, eliminates all the difficulties of the
Holy Scripture and forms a magnificent prophetic whole
from the beginning of the Bible to the end. But precisely because
that I have not seen it in any authoritative work, I am
inclined to challenge my own ideas, I feel the need to...
examine them closely and support them with evidence as solid as
It's possible. It's obvious they cannot be introduced.
in this summary, a preparatory to the study of the sixth age. Perhaps
Will I ever publish this long and difficult work?

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other visions develop that of Daniel (vır,
1-28). They announce that the power passes
here below, definitively "to the saints of the Most High,"
and they tell us who those are who
will receive and exercise it.

However, it is important to give some
reasons for this anticipation.

The Holy Spirit willed that the visions of the seals
presented to the prophet without interruption the history
a tale of human power as the enemy of the Church,
in his dealings with her since his beginnings
cements. The arrangement of these prophetic paintings
ticks form an explanation and a complement
the famous prophecies of Daniel. Thus the four
The first seals told us the story of the
fourth beast or of the fourth empire, on the-
what the prophet of the Old Testament tells us

Not much.

The fourth seal describes the destruction

of this first hostile power that the Church has ren-
He encountered resistance along his path. He passed away in his fourth age.
during which the material power passes from one
incomplete way to the people of the saints.

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The Fifth Seal, the story of power |
of this world hostile to God continues under the '

new form it will take.

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The offensive and victorious return of this power
The persecutor is indicated by the symbolic vision.
dethroned souls hidden beneath the altar. He does not
resides more in paganism, but in here-
sie; the Church will now be persecuted by its
rebellious children.

External power is taken away from him and passes
to those who will prepare the return of the fourth
beast and the reign of its little horn.

At the sixth seal, the first vision shows
indirectly, but obviously, that this power-
sance continues to be in the hands of the enemies of
the Church and of the Lamb, and in the sixth age and
in the seventh, that is to say, until the end. But
At the same time, she predicts clearly and energetically
that, as we have just said, that this
power will one day be totally destroyed.

The following two visions announce, with
Daniel, the conclusion of the battle: the empire of
the world will pass forever to the people of
saints, and moreover they say what this people will be like
and its conditions of existence under the social order
of Jesus Christ.

2. As a consequence of this meaning, these

visions, thus placed and distributed, are found
to also be an immediate response to complaints

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of the souls of the fifth seal: when then, Sei-
Lord, will you pass judgment and avenge us?
You, that is to say, will you avenge the Church and its
saints, of those who inhabit the earth and have never-
But stopped persecuting them? The three visions
anticipated and brought closer to the following seal re-
respond without delay to these souls, and teach them-
nent, that is to say, teach children to
The Church is persecuted and besieged more than ever
in these three periods, the continuation of the designs of

God according to chronological order and events

whose realization they still have to wait for
before the arrival of this reign, far superior to that
which has been taken from them and which will be the complete reign
justice on earth.

3. Finally, these visions are a twofold indication
prophetic for the men who will live towards the
End of the sixth age.

By anticipating these tables and placing them in
sixth seal rather than seventh, the Holy Spirit
wanted to warn them that most of
those who would see and suffer the horrible events
Seventh-age men
of their time, men of that sixth age and
penultimate. | p

And as these visions of the seals look at the

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actions of the female power, this aver-
weaving is given especially to men who
will be, to varying degrees, involved in the affairs of
the end of the sixth age, or at least, which is-
will be able to understand them, therefore
who will all be grown men.

The Holy Spirit also indicates to us by this the duration
approximate of the seventh age of the Church, the most
terrible for her.

This age will be short. Many believe that it
will only include the years of the great
power and persecution of the Antichrist.
We do not believe this sentiment is valid. Because
the numerous and complicated visions of the
The seventh trumpet necessarily requires, it
It seems to us that this is a much more considerable amount of time.
for their fulfillment. That is why we
Let's assume that the seventh age will last longer than
three and a half years, but it will hardly last that long.
beyond sixty years; because we
We are warned by the Holy Spirit that the last-
new generation of men of the sixth age
will see the major events of the seventh and
the end of the world. But it takes about fifty or
sixty years for men made of a
period, that is to say, being at least twenty years old,

all disappear and are replaced by a
completely new generation t.

In conclusion, we will note that these anti-
These actions explain to us the meaning of the silence which
takes place in the sky, that is to say in the vision per-
manente, for half an hour, after the opening
ture of the seventh seal (wine, 1).

When Acneau had broken this last seal and
unfolded the seventh compartment of the book, he did not
Nothing appeared to be written on the sheet of paper, because the facts
prophetic messages had been written on the compartment
The revelation of the sixth seal in advance. There is no
had nothing to read, nor to show. We could
to infer from this passage that each of the visions
presented at Saint John's lasted about half an hour.
hour.

Thus, the visions of the sixth seal do not contain
no particular facts relating to di-

directly to the sixth age, although they are related.

perfectly to those of the other seals and that they
and continue the topic.
From a historical point of view, the whole point of interest lies

1 Here I would have to explain the main reason, which is at the same time
the clearest and most peremptory time. of the anticipation of
These three visions. But it relates to these personal ideas
which I mentioned in the previous note.

focuses, we repeat, on the vision of the
The sixth trumpet and the sixth epistle. The facts
general and characteristic aspects of the sixth age are discussed there
find themselves closed off. These visions alone will therefore
the object of our study.

CHAPTER ONE.

SIXTH CHURCH AGE. SIXTH TRUMPET.
EXEGETICAL EXPLANATION OF THE FIRST VISION.

The visions of the later ages of the Church are dis-
distinguish the previous ones by points all around-
individuals.

At first glance at the symbols, one judges that
the struggles and trials of the Church will be
increasingly terrible and will take on new forms every day
more the character of universality; because
a symbol that recurs with every trumpet
It is that of an army led by the demon.
We saw at the fifth trumpet a
an enormous swarm of locust-scorpions, led by
swaddling clothes of the abyss; in the sixth, it is an army
of two hundred million riders and horses

terrifying, assembled and led by four de-
mons; and in the seventh, an army also named
more abundant than the sands of the sea, gathered and filled
ordered by Satan himself.

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_ FREEMASONS AND JEWS. 19

The need for the warning is understandable.
that Our Lord gives to his Church before the

"beginning of these dreadful times: "Mal-

Good fortune, misfortune, misfortune to the inhabitants of the
land!” (vmm, 13.) For it will be much more difficult to

to escape amidst so many enemies and through
So many temptations and obstacles.

Until now, Saint John had not had, after the
the sound of each trumpet, as after the opening
the nature of each seal, that only one vision, exposure
health, in its special aspect, the future of each

Church period. In the last two ages

The visions multiply and lengthen. The sixth
The seal has three; the sixth trumpet has two.
followed by a long narrative. In the midst of his last
In battles, the Church will need, more than ever,
another era, to have before one's eyes many
prophetic data, to support and con-
to sow.

The first misfortune has therefore passed: Ve unum
abiit.: Protestantism has produced its ravages
physical and moral issues in the world. The Church has
bravely endured the ordeal. Despite too much
With numerous defections, she took advantage of the struggle;
She has repaired and compensated in many places and...
points to the evils of heresy.

SO FREEMASONS AND JEWS.

The other two misfortunes will follow closely:

Et ecce veniunt adhuc duo væ post hee.

The second misfortune is thus symbolically recounted-

how by the prophet in the first vision

of the sixth trumpet:

SIXTH TRUMPET.

FIRST VISION. NEW AND TERRIBLE HERESY.
(Revelation 9:13-21)

43. And sextus angelus tuba
cecinit; etaudivivocemunam
ex quatuor cornibus altaris
aurei, quod est ante oculos
God,

14. Dicentem sexto angelo
qui habebat tubam: Solve
quartet angelos qui alligati
sunt in flumine magno Eu-
phrate.

45. Et soluti sunt quatuor
angeli, qui parati erant in
horam et diem et mensem et
annum, ut occiderent ter-
tiam partem hominum.

16. And numerus equestris
exercitus vicies millies dena

13. The sixth angel sounded
of the trumpet, and I heard
a voice coming from the four
corners of the golden altar which is
before God.

14. She said to the sixth
angel who had the trumpet:
Untie the four angels who
are linked on the great river
of the Euphrates.

15. And immediately they were de-
linked the four angels who
were ready for the time being, the
day, month and year, in order to
to kill the third part
men.

46. And the number of this
the cavalry army was

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Millia. Et audivi numerum
eorum.

17. Et ita vidi equos in vi-
Sione; and who sit super
eos, habebant loricas igneas,
and hyacinthinas, and sulphur-
reas, et capita equorum erant
tanquam capita leonum; and
de ore eorum procedit ignis,
and fumus and sulphur.

18. Et ab his tribus plagis
occisa est tertia pars homi-
num de' igne et de fumo et
sulphure that proceed from
ore ipsorum.

19. Potestas enim equorum
in ore eorum est, and in caudis
eorum; nam caudæ eorum
similes serpentibus, habentes
capita; et in his nocent.

20. Et ceteri homines, qui
non sunt occisi in his plagis,
neque peenitentiam egerunt
deoperibusmanuum suarum,
ut non adorarent demonia, et
simulacra aurea, et argen-
tea, and area, and lapidea, and
linea, which does not need to be emptied

two hundred million: because I have
I heard the number.

{7. And the horses pa-
thus entered the vision;
and those who rode them,
clad in breastplates of fire, .
of hyacinth and sulfur; and
the horses' heads were
like lion heads and
from their mouths came

fire, smoke, and sulfur.

18. And by these three wounds,
fire, smoke, and sulfur
which came out of their mouths,
the third part of the hom-
My daughter was killed.

19. For the power of these
horses is in their mouth
and in their tails: for
Their tails are similar.
to snakes, having te-
yours, and by these heads they harm-
sent.

20. And the other men
who were not killed by these
wounds did not cause any pain-
tenence of the works of their
hands, by no longer worshipping the
demons, and the golden idols,
of silver, of bronze, of stone
and wood, which cannot

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sunt, neque audire, neque
ambulare.

21. And not egerunt peni-
tentiam ab homicidis suis,
neque a veneficiis suis, neque
` a fornicatione sua, neque a
furtis suis.

see, nor hear, nor walk-
Dear.

21. And they did not
penance for their murders,
nor their
nor their shamelessness
cities, nor their thefts.

poisoned-.

The interpreters are quite divided on the ma-
to hear this vision.

Some, interpreting it literally, see in it
monstrous beings created by divine wrath
to punish the criminal men of the last
ages. But we know from the Holy Scriptures
that, when God wants to physically punish humanity
manipulated through the intermediary of animals, it does not
no new creation: it employs existing beings
already existing (see Exodus, plagues of Egypt).

Others want this vision to be Ze sym-
bolus of physical ailments in general. This inter-
This interpretation does not seem any more accurate to us. Because, during-
that the Apocalypse truly foretells plagues
physically, she describes them simply and in the sense
literal. We demonstrated this above. We
Let us nevertheless remind the reader of:
1. What is recounted in the fourth seal: the two
characters, Death and Hell, receive the power-

to see the four parts of the world ravaged by
the phlegm, through famine, through plague, and through the
teeth of ferocious beasts. History has taught us that
- It was, in fact, by these plagues that he had been punished
the Roman Empire; 2° an abridged description of the
final punishments of divine wrath that pro-
Phethism, the outpouring of the seven bowls: all the plagues
predicted largely relate to plagues
real and historical ones with which God once struck the
Egyptians, and have absolutely nothing in their
description which prevents taking them at foot
of the letter. Thus, first cut: wound hon-
second and extremely painful; second and
-third cut: changing of the waters of the sea
and rivers of blood; fourth bowl: cha-
their extraordinary; fifth bowl: darkness
thick, etc.

Others argue that this painting is the pre-
the story of great and cruel wars that devastate-
would discuss this period. Some go further
in this sense; they claim that these fantastical animals-
Ticks are war machines that will be invented
human genius, whether our current standards, or a

new artillery in the shape of iron horses,
giving death on all sides.

These interpretations seem quite arbitrary to me.

milked and well forced. They are in opposition
with this truth, which a simple reading reveals
bright light, namely: apocalyptic visions
they only embrace the peaks of history; they
include only the highlights and key features
risks of Church life in each period.
It cannot be otherwise. The Apocalypse
is a book of too short a length to be worth reading
reasonably seeks the details of the story
ecclesiastical and even less so of pro- history
fane. We must start from this principle to arrive at
a serious and solid interpretation. Now, to all
Throughout history, we find...
physical afflictions of all kinds, and in particular
wars, some more bloody than others.
would wars and calamities become even more frequent
more appalling because of the number of combatants
and victims in their sixth age, that would not be
always only details, pertaining to history-
secular history rather than ecclesiastical history.
Inventions of war machines have occupied
throughout history the human spirit, which has
almost constantly striving to perfect the
means of destruction. If the Apocalypse had had to
go into some details about the successes of
our inventive genius, printing, steam and

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Electricity deserved better, it seems to us.
the honor of a prediction that the powder, the ca-

Krupp and the iron horses; for the pre-
The first of these inventions have undoubtedly had an impact on
humanity has a completely different influence than these last ones
nières.

We must therefore abandon all these interpretations-
tions par trop J'antaisisles.

I believe that all the visions of the trumpets,
without exception, are the symbolic prediction of
scourges of the moral order, and especially of
heresy. But as history testifies
countless physical calamities that the here-
sies have always brought in their wake, nothing prevents
fishing also means saying, in general, that
the visions of the trumpets announce by way of
As a consequence, the plagues and punishments that God
punishes the impious and the wicked.

A symbolic trait almost constantly re-
It's fire! Every time I see the trumpets, it's like a fire!
or smoke.

We also find in this first vi-
sion of the sixth age this same characteristic indication
Terristic: "From the mouths of the horses came
fire, smoke, and sulfur" (verse 17 and
(also verse 18).

We are therefore faced with a new
heresy that will be more terrible than Protestantism
ism.

But before offering an interpretation and
to apply it according to history, it is useful
to first present the simple commentary of
text. |

One thing should strike us from the very beginning-
our reading. After the signal sounded
The scourge does not appear from the sixth trumpet.
immediately before the eyes of the prophet, as
in the other visions. In the five previous ones,
The diaper rings, and immediately the symbol of appears
Heresy. This time the signal is no longer enough. Saint
Jean hears a voice giving orders. It is the
the voice of the Lamb who is always on the altar at
in the middle of permanent vision. It intervenes and

gives his orders.

This detail should make us suspect that what-

something much more serious than in the fifth
trumpet will come in the Church. Since Sa-
tan began to be unleashed during the period
Previously, we are entitled to think that its
The chain will be lengthened and he will receive it in this
period a greater power to attack
| the Church and to harm it. On the other hand, we have

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understood that the Lamb successively opened the
seals of visions that recount the actions
human powers hostile to the Church, because
He was given all power over the nations
and that he alone founds empires and overthrows them.
If, therefore, he intervenes at the sound of this trumpet,
Wouldn't this be an indication that, by its permit-
sovereign sion, or else this heresy will form
like a kind of empire, or rather that of its
governments will emerge that will deliver to
The Church under terrible attack?

The voice, said the prophet, came "from the four
corners of the altar.

The number "four" is often used in
Writing to signify universality, totality,
the whole,

In the prophets especially, the number
four is used to designate the entire earth: the
four corners of the earth, the four regions of the
earth. “I have scattered you to the four winds of the
heaven, said Zechariah, speaking to the Jews in the name of
Lord (11:6). He (the Antichrist) “will seduce the na-
tions that inhabit the four corners of the earth"
(Rev. 20:7). He (Jesus Christ) will gather his
chosen from the four winds of heaven (Matthew, 11:27).
“I will send against Elam,” says Jeremiah, “the four

winds from the four corners of the earth; that is to say
all possible enemies that will come from all
sides (xLix, 36). Saint Augustine said that the number
twelve est sacramentum cujusdam universitatis,
because it is made up of four multiplied by three
(Ennar. in ps. Lxxxvi, n° 4, ed. Migne). You have to
also recall the four elements, including
the universality of visible creation, water, earth,
light or fire, and air. And, although science
having broken down these elements into several others,
formerly regarded as simple substances, it
Nevertheless, it remains true that for the eyes of
Man, the whole of creation, is summed up in all-
days in these four things: air, light, earth and
water. | |

The voice coming "from the four corners of the altar"
thus emerged as one voice, from its en-
seems, by its mass.

She said:

"Untie the four angels who are bound, solve
quartet angeli qui alligati sunt. » These angels

are obviously, in the strict and literal sense, angels

reprobates, demons, like the swaddling clothes of verses
previous, "the angel of the abyss" called... "exter-
minister. » There is too much resemblance between this
passage from the Apocalypse and that from the Book of Tobit

so that it is not explained in the same way:
“Tunc Raphael angelus apprehended dæmonium
(Asmodæum) and religavit illud in deserto supe-
rioris Ægypti » (Tob., VIII, 3)'. Besides the good ones
Angels can be neither bound nor unbound.

This number "four" indicates everything at once and
all of these demons, that is to say this legion
satanic, whose scope of action and power
to harm were increased, and especially their
four main leaders.

“On the great river of Euphrates, in flumine
Magno Euphrates.

Here is how Father Drach understands this en-
right :

"We believe this river is named here by
"allusion to passages in Isaiah and Jeremiah where
"Great calamities, terrible invasions"
"are announced as coming from the con-
"entrances of the Euphrates to descend upon the people
"The unbelieving Jew and his God. It is from these lands"
"that Shalmaneser and Sennacherib came, with
"their Assyrians, and Nebuchadnezzar with the
"peoples of Chaldea" (Revelation, p. 103, note).

I completely agree. The Euphrates is

'Then the angel Raphael seized the demon (Asmodeus) and...'
chaina in the desert of Upper Egypt.

used here metonymically to designate the regions
that he waters and which were called Chaldea, Me-
Sopotamia, empire of the Assyrians and Persians.

We will conclude that the first origin and
the starting point of the great heresy of the sixth
Fice will have to be found in these regions.

"Then the four angels were released, and
soluti sunt quartet angeli. »

Previously, the actions of these four demons and of
their accomplices were restricted to irrigated countries
by the Euphrates. As soon as they were freed, they could-
rent to act throughout the earth.

"Who were ready for the hour and the day and the
month and year, which appear in horam and
"diem et mensem et annum."

"This enumeration, which proceeds by gradation,
"said Father Drach, its purpose is to show us
"how everything that happens in this world is
foreseen and decreed in the eternal council of the di-
“vine Providence” (Ap., p. 113, note).

Without a doubt. However, it cannot be
the sole purpose of the Holy Spirit who had indeed
other, less unusual ways of expressing oneself
to remind us of this great truth. This fa-
The act of speaking should warn us more than the act-
The ritual of the four evil angels will begin to

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Freemasons and Jews. 91

to practice at a very specific time. But for us
To provide this knowledge, it would have been enough to say:
They were ready for the day and the hour.
Why did the Holy Spirit create an accumulation-
tion of almost all words that in languages
Do human beings designate a portion of the duration? It
Only the week and the century are missing. Wouldn't it-
this step to teach us further that this ac-
a more extensive and effective tion of the demon does not
will only produce within a specific timeframe, and .
after particular events will have
prepared and brought about a state of affairs and circumstances
favorable factors for their success? The words an-
nus, mensis, and especially dies and hora, are em-
often used in this way in the Bible. Thus,
annus and mensis sometimes mark time
of life and the state of life (See Job and Ezekiel.)
Dies and hora signify a proper and com-
method for doing something (See Dict. of
sacred philology, ed. Migne, & these four words).

This merging of the four usual divisions
'of time can refer to all of these circumstances-
favorable attitudes. We can also see four of the
more important of these circumstances.

"In order to kill the third part of the men,
ut occiderent tertiam partem hominum. »

This parenthetical clause depends on the verb "de-
bind”: Soluti sunt... ut occiderent, they were
untied... in order to kill. We could also rap-
to bring to the verb parati erant, they were ready...
to kill. Some authors link it to
words in horam and diem and mensem and annum, and
They translate it thus: "Then the
four angels who were ready for the hour and the
“the day and the month and the year they were to kill the
third part of men.” According to this tra-
incorrect translation, it should be said that the angels
were ready to kill in a year, a month, a
day and one hour, the third part of men.

This is not the meaning of the Greek text, nor of the
Vulgate. This parenthetical phrase cannot mean gram-
mathematically than this: the four angels ready for
the hour, the day, the month, the year, that is to say for
at a very precise moment, they were untied in order to kill;
Or, alternatively: they were ready to kill.

_ "In order to kill, ut occiderent." The death that will
Giving these angels is not physical death, the
death of the body, but moral death, the death of
the soul that heresy bestows. We have interpreted
thus all analogous expressions of others
trumpets: first trumpet: the third
part of the trees were burned, etc. (vi, 7);

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Second trumpet: the third part of the creations
tures that had life in the sea died (wine, 9);
Third trumpet: "And many men"
"died because of the waters" (wine, 2).

No one is unaware that this meaning mo-

The words "die" and "kill" are encountered
frequently in the Holy Scriptures: “If se-
cundum carnem vixeritis moriemini” (Rom., VIII,
13)!. “Nam que (vidua) in deliciis est, vivens,
mortua est” (Ad Tim., 1, 6)∗. “And your quum esse-
tis mortui delictis et peccatis vestris” (Eph., 11, 1),
etc., etc. And in the Apocalypse itself: "Scio opera
killed; quia nomen habes quod vivas et mortuus es »
(11, 1)∗. Wisdom said: “Os quod mentitur, oc-
cidit animam” (Sap., 1, 2)°. And our Lord
in the Gospel: “Nolite timere eos qui occidunt
corpus, animam autem non possunt occidere,” etc.
(Saint Matthew and Saint Luke).

"The third part, tertiam partem." This

1 If you live according to the flesh, you will die.

? (The widow) who is in delight, though alive, is dead.

3 And you, when you were dead in your sins and in your
sins.

I know your works: you have a reputation for being alive, but
You are dead.

5. A lying mouth kills the soul.

6 Do not be afraid of those who kill the body, but cannot
point to kill the soul.

expression often recurs in the visions of
trumpets. It signifies an indefinite number.

We see from the Bible that the Jews loved
to use the ternary number in the determination-
nation of their usual affairs. They hold
account of the third day, of the third month, of
The third year to do certain things. They
divided their troops into three parts (II Reg.,
xvi, 3; IV Reg., x1, 6; II Parab., xxm, 5).
Also the prophets, at God's command, make
symbolic actions where this division lies
in threes. For example, Ezekiel receives the order to
to cut his hair and beard, to weigh exactly-
take everything and divide it into three parts and

to employ each part in the manner that suits it.

is prescribed (Ezekiel 5:1-2). This was the prediction
plagues with which the Lord was to strike his
people and who are also indicated under the number
three. “Tertia leaves you peste morietur et fame
consumetur in medio tul; and ¿ertia leaves you in
gladio cadet in circuitu tuo; ¢ertiam vero par-
tem tuam in omnem ventum dispergam et gla-
dium evaginabo post eos” (Ezek., v, 12)’. Of
even in Zechariah: “Et erunt in omni terra, di-

1 A third of you will die of the plague and be consumed by the
hunger, in your midst; and a third of you will fall by the sword

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cit Dominus, pars due in ea dispersegentur et defi-

cient, et tertia pars relinquetur in ed. And educam

tertiam partem per ignem” (Zach., xin, 8, 9).

From these quotes, we should understand that this
The expression tertia pars means an in-
determined. By using it in the Book of Revelation,
the Holy Spirit used a form of language in the-
which the Jews were very accustomed to. Perhaps
did he mean to allude to the passage quoted from Ezekiel?
Chiel, using it to count the victims
spiritual aspects of a moral scourge, in the same terms
who, in this prophet, indicate the number of Jews
who perished in the terrible physical scourge of the
ruin of Jerusalem.

And the number of this cavalry army was
Twenty thousand times ten thousand. And I hear the number.

The prophet did not say so, but the context leaves room for doubt.
It's easy to assume that the four demons, one
once freed, they assembled this formidable army -
of cavalry by means of which they killed

the third part of men.

The predicted heresy will therefore be formed by its supporters.

, around you; and a third of you, I, the Gisperseral, to every wind, and

I will draw my sword after them.

1 And there will be in all the earth, says the Sagnet, two parts
which will be scattered and which will fail, and the third part
will be left there; and I will force the third part to pass through the fire.

like a vast army. The previous heresy
was presented under the symbol of a cloud of
grasshoppers. The grasshoppers come and go, por-
so much for their ravages, here and there, without order, without
unity of action, in a capricious and irregular manner
lière. That is indeed how the Protestant proceeded-
ism. Its formation, its development, its attacks
The attacks against the Church offered neither order nor unity.
no fixed plan whatsoever.

The new heresy will be something else entirely. Elijah will act.
like an army, and a cavalry army.
It will not be led like a troop.
of animals, as was led the flock of

grasshoppers by exterminating blanket, which

contented with exciting his supporters and presiding
to their ravages, without inspiring in them the spirit of en-
seems, and to impose unity of direction on them. By
Consequently, this new heresy, as in
every army will have a single leader, and under his
orders from other leaders. There will be a battle plan,
an impulse, a direction, an instruction that
will be felt everywhere it establishes itself. And
its action, similar to that of the cavalry, will be
active, fast, formidable.

Twenty thousand times ten thousand, that is to say two
hundred million. Through distraction, Father Drach tra-

duit (Apoc., p. 104) “Twenty million.” The Greek im-
The prize is worth only one hundred million. But many
of the manuscripts have, like the Vulgate, two hundred
millions.

Is this frightening number real or symbolic?
Many authors explain it in the sym-
bolic, to designate an indeterminate number and
incalculable.

We believe that the Holy Spirit is giving here a
a very real number expressed in round figures.

In general, I see no reason to-
curious to take the numbers con- in a figurative sense
astounding things that are found in the Apocalypse.
The numbers of the first and second
The series of numbers, the units and the tens, are
symbolic, I understand. These numbers rap-
they pelt ideas that ultimately relate
analysis of the great truths of the faith, touching
the internal and external acts of the Divinity,
that is to say, to the dogmas of the unity of nature
divine, of the trinity of his persons, of the creation-
tion and Providence. But when these figures
amount to enormous quantities, of which can-
Are they the symbol? What ideas do they relate to?
They? At the thought, it is said, of a quantity that exceeds
our conceptions, and which is indeterminate for us,

although very determined for God. This explanation-
cation offers a contradiction in thinking
as in words. It is not possible that the
number of an indeterminate quantity for us and
exceeding our conceptions, either symbolized by a
a very specific and easily understandable number;
because there is no connection between the two
just and true. The Holy Spirit could not have predicted for us-
to feel the power of symbols under such conditions,
since nothing prevented him from giving us one
Another very simple way is the idea of quantities in-
determined, or which exceed the understanding of
our mind. He used this ma- several times

nière in the Apocalypse. Thus, in chapter vir, 9,
Saint John sees a large group of people,
the quantity of which is assessed in these terms: "I
I saw a huge crowd that no one could

to count. » In several other places, for >

to render an indeterminate number, the Holy Spirit
uses these words that we have just explained,
third part And precisely in the passage which
This last vague expression is what concerns us.
used next to the precise quantity two hundred
millions.

These two hundred million would therefore designate in
round numbers, and in our opinion, the number of members

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rents that the new heresy will count, be & one
at any given time, or for the entire duration of the
sixth age, or even during the duration of his
existence; for this heresy could well pro-
to live longer into the next age.

After informing us of their number, the pro-
the phete will give us the description of these here-
ticks. |

The general symbol of the announced heresy is
a horse carrying a rider. Now, we have seen,
in the first four seals, that the horse
symbolized the empire, the governmental power
tale, and that the rider was pointing to the series of those
who had possessed this power. The same
symbols that must always be explained
In the same way, we will conclude that this here-
sie will be constituted in the form of a government, and
that it will have a series of leaders. Verse 18, by a
A different detail, we had already been provided with the same one.

indication.

In this equestrian army, the horsemen and
also the horses, according to the Greek text, “had
"Hyacinth and sulfur-colored breastplates,"
that is to say, breastplates the color of fire, of hya-
cinthe and sulfur; therefore, breastplates
red, blue, and yellow; for red is the color-

their fire, the adjectives baxtvOwos and hyacinthinus
mean violet or bluish, and the flower called
Hyacinth or hyacinth has many blue species;
Sulfur is yellow.

But red, blue, and yellow are the colors
which predominate in the coat of arms and on the drapery
skins, standards and flags of civilized peoples
'ses of Europe, America and Asia'. No
Could this be a symbolic indication that
Heresy will have adherents in these three parts
of the world, and, moreover, that it will exercise its dominion
tion and will possess the government in several
of these peoples?

The prophecy descends into greater depths.
tails.

These horses are not ordinary horses:

Their heads "were like the heads of tion,"
and their tails "like snakes having
heads.

These horrible beasts therefore had the head of a
lion, the body of a horse, and the tail composed
of snakes; the horsehair was replaced by snakes
whose head was descending towards the earth.

All of these frightening and cha- shapes

1 See Atlas of History and Geography, Bouillet, 1877.

one of them in particular must provide us

the distinctive characteristics of heresy and its members.

The lion in Scripture represents the proud, the ambitious, the violent, the strong, the powerful and the persecutors (See Dictionary of Sacred Philosophy) – The horse is a domestic animal that man dominates and leads at will by the bridle and the brake: “Nolite fieri sicut equus et mulus quibus non est intellectus; in camo and freno maxillas eorum con- stringe qui non approximant ad te” (Ps. xxxi, 9). Father Glaire translates and explains as follows this verse: “Do not become like a horse "and a mule that has no intelligence. Res-" "tighten the mouth of those with the bit and the bridle." "who do not approach you, that is to say, do not "They do not obey you" (the Holy Bible according to the Vulgate) gate, vol. 11, p. 300). The horse will therefore be the symbol exact form of submission and dependence servile. The serpent is the figure of hypo- men critics, liars, envious people, and slanderers. He also refers to people and things that are very harmful simplistic and very pernicious (See same Dictionary) (under the word Serpent).

From this, we can see how formidable they will be. and heresy and its followers are detestable.

6.

"From the mouths" of these animals "came fire, "Smoke and sulfur." – And by these three "Wounds killed a third of the men, "by the smoke, fire, and sulfur that came out" "From their mouths." – "The power of these che- "Worst is in their mouths."

It must not be without reason that the prophet repeated the word "bou-" three times in two lines "We must pay attention to this and infer from it" that this heresy, more than any other of the past, will have at his disposal "the power of the mouth," that is to say, speech, in all its forms and with all its resources, to produce its effects disastrous.

Fire, smoke, and sulfur signify the en- teachings and poisonous speeches that will

to the souls of the mortal wounds and will kill within them
the life of grace and faith. Fire is the symbol
bole, an indicator of heresy in all visions
previous ones. This heresy will appropriate all
the dogmatic errors of others. The smoke has the
same meaning as in the fifth trom-
pette: she points out social errors including the
Protestantism laid the foundations. Sulphur rap-
shovels the shameless cities buried beneath the
Rain of fire and sulfur. Here it is the symbol of

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impurity. So that these heretics will vomit
from their mouths all sorts of dogmatic errors
social and moral issues.

But the power of these symbolic horses
it's not just in their mouths, it is
also in their "ser--- tails
cpents having heads; and by the heads they harm-
"sent." However, the action of this power of the
The tail is different from the mouth. By the
They kill by the mouth, they harm by the tail.
difference in expression indicates a difference
in the harm produced: by shower they kill mo-
Finally, they had the souls; by the tail they did not
will not cause moral harm, but physical harm;
they will harm the life of the body and the property of the
body; they will take away life and worldly possessions.
Compared to the loss of the soul, the loss of
life and the things of this world are but a sim-
What a shame: nocent.

The third group of men was killed by the
mouths of these horses. These words refer to the
Catholics who, without joining the ranks of the new
Heretical calves will lose their faith by letting themselves
to impress and seduce through the mistakes of all
so that they will teach.

In previous ages, the Holy Spirit did not

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showed Saint John that heresy and its victims.
In this age, he broadens the scope of vision.
He makes the prophet do something like a general review-
the whole city of evil; and before his very eyes pas-
sent two other categories of foreign men
and hostile to the Church.

"And the other men who were not killed"
They did not do penance for these wounds. And so on.
homines who are not occisi in their plagis. »

These are not men who would have
escaped these wounds while preserving the life of the
grace and faith, but of men who, already dead
to supernatural life by other causes, remaining-
They remain in this state and do not want to get out of it.
Penance. The prophet distinguishes them into two
classes by repeated expressions: Veque ege-
runt penitentiam and not egerunt penitentiam
These men are 1° the idolaters: "Ut non
adore dæmonia, and simulacra aurea and ar-
gentea, and ærea and lapides and lignea, que neque
videre possunt, neque audire, neque ambulare »
(v. 20). The last words of this verse relate-
too obviously in verses 4, 5, 6 and 7 of
psalm cx, Zn exitu Israel of Ægypto, for
that we don't have to listen to the whole thing
in the literal sense.

% The Holy Spirit taught Saint John that, at
In the sixth age of the Church, there would still be in the
the world of idolaters of all kinds, even the worst
1. Species: formal worshippers of the devil; 2. the
© men who, not being idolaters, abandon themselves
lead to crimes, homicides, poisonings,
|. lewd acts and thefts, in which computer-
* naire all those who do not receive from the Church -
light and supernatural life.
From this, we must conclude that in the sixth age,
3 The Church will have many enemies. We
: let's find the number four in the enumeration-
the order and the classification made by the Holy Spirit:
1° The two hundred million heretics; 2° their
5 victims: tertia pars hominum; 3° idolaters,

and 4 the vicious and criminals of that period.
The number four being the symbol of the universe
- salicity, it follows that in the sixth age the enemies
: members of the Church will surround him on all sides; they will be
both inside and outside of society
| Catholic, which will find itself the focal point of attack-
'that starting from almost all the countries of
the universe.
This general review of the enemies of the Church,
played on the sixth trumpet, it brings us even more,
As a result, valuable information was provided.

The situation of humanity will differ greatly,
in this sixth age, from that of the preceding ages:
all regions of the universe must be in

relationship with each other. The Catholic Church- |

lique, through these universal attacks, will acquire a
universal notoriety as well. The persecution of-
will come at this age, and even more so at the next, the
more brilliant in all its notes.

Finally, since, according to past history, the he-
Resia, a moral scourge, has always been the direct cause
or occasional physical afflictions, it is logical-
than to think that the same will be true in the sixth
age, and that this era of the most abominable and
The more numerous the errors, the less they will suffer.
harsher punishments than others. One could perhaps-
can be deduced from the warlike aspect given to the symbol
bole and its designation as "equestrian army"
that terrible and bloody wars will be the
a particular scourge of the countries where this will take root
heresy.

Now, historically, what is this
What is this appalling heresy of this era?
whose prophetic figure we have just studied?
Does it belong to the past, is it of the present, has it?
Will he see her if he comes alone?

We say: we are in the midst of our sixth age,

and the heresy described in such detail by Saint
Jean, that's FREEMASONRY.

We believe and affirm that the vision
The sixth trumpet is the prediction and the
symbolic description of this formidable society
secret, which is the great heresy of our time.

To demonstrate this assertion, it is absolutely necessary for me to...
It is necessary to explain to the reader the Franc-
Freemasonry in all its forms. This heresy,
which is the repository of all past errors
and modern, is not yet as widespread
known as Protestantism and other sects of
centuries past. My interpretations would appear
certainly arbitrary, or at least ris-

| qués, if I did not also make known com-
| as completely as possible the object of the prophecy.

I will hold this study on Freemasonry
within limits as narrow as permitted-

_ will determine the scope of the matter and its importance.

Here is the division of this work:

1° Definition of Freemasonry, its con-
damnation by the Church: sources and documents;
2. Origin of Freemasonry; 3. Its developments
loppements; 4° its organization in general;
5° some more important points of this orga-
nisation: oaths, secrets, ruling authority;

6. Means of action of Freemasonry; 7. its
but final.

CHAPTER II.

OF FREEMASONRY.

What is Freemasonry?

Freemasonry, or more simply the
Freemasonry is a very secretive association.
Cienne, mother and director of all the others
occult societies of our time, widespread pre-
worldwide sentiment, which aims
ultimately the destruction of the Church and religion
Catholics, the overthrow of the entire social order
Christian, and the establishment, on these ruins, of the
universal domination of the Jewish people.

A relatively small number of years ago, we ren-
still confronted men who denied the existence
of Freemasonry, or at least its
dangerous nature; some, in good faith, by
Ignorance or thoughtlessness; the others, on the side
taken and hypocritical, because they belonged
to the sect. For a long time, Freemasonry has
tried to hide. But ever since she

obtained citizenship in France, and that a decree
Imperial declared it a public utility company.
especially since 1879, its existence was
stated in the French Chamber, that of
At the top of the stands, without any protest,
but with the approach of satisfied laughter, the ma-
The joint committee of the national representation was signed
listed as being enrolled in its frameworks, and
that the highest magistrates of the Republic
are understood to be specifically designated as its
members!, we would be completely out of line to con-
to now test the flourishing existence of France
Masonry.

Can its dangerous nature do anything?
Doubt? No, for no one, except for those
who, during these last twenty years, would have
wanted to close their eyes and ears, and would have
stubbornly refusing to read a single page or line of
Catholic writers, religious newspapers, and
doctrinal letters of popes and bishops, and
works published by Freemasons themselves

same. | |

The light is brilliant for anyone who wants

1 See L'Univers of July 19, 1879, report of the Cham-

Members of Parliament, session of July 8, speech by Mr. Baudry-
d'Asson.

7

to take the slightest trouble to look. All
These writings, certainly, were not intended for a
harmless ghost. The authors and journalists
Catholics recorded the ancient facts and re-
hundreds; the popes and bishops warned of
danger to princes and peoples, and have con-
Damn that pernicious sect! The Freemasons!

(1) It will not be useless to give here some extracts from the
Papal bulls that denounced and condemned Freemasonry
nerie and secret societies, its branches.

1. Clement XII. 1738. Constitution In eminentt...,.. "We
we learned, through public rumor itself, of the extension, the
contagion and progress are accelerating every day in certain cases.
societies, assemblies or conventicles called of Liberi-Mura-
tori or Freemasons, or by some other name, according to the
variety of languages. In this: associations, men of all
religion and any sect, careful to affect an appearance
of natural honesty, bound together by such a close pact
that impenetrable, according to the laws and statutes they have
deeds, they commit themselves, by a rigorous oath sworn on the Bible
and under the most terrible penalties, to be kept hidden by a st-
inviolable silence regarding the secret practices of their society... If they
They did not do evil, they would not have this hatred of the
light... That is why, going over in our minds the evils
which usually result from these kinds of societies, not only
for the tranquility of states, but also for salvation
souls, considering how much these societies are in disabling
in accordance with civil and canon law..... of Our
With full apostolic power we have resolved to condemn and to
to defend these companies, assemblies, meetings, associations,
aggregations or conventicles called de Liberi-Muratori or

of French Macons, or called by any other name, such as
We condemn and defend them by our present
A constitution that will remain valid in perpetuity. That is why-
which We absolutely forbid and by virtue of the holy
obedience, to each and every one of the faithful of Jesus Christ, of

They unmasked her through their works. He cannot
There is no longer any doubt. Freemasonry is

whatever state, grade, condition, rank, dignity and preeminence
whether they are lay or clerical, secular or regular, meritorious
even a specific mention and designation and indi-
visual, to have the audacity or presumption to enter, under
under whatever pretext or in whatever guise, in these-
said societies of Liberi-Muratori, or of Freemasons or
otherwise called, or to propagate them, to maintain them and to
to receive them in their homes or in their dwellings or elsewhere
their and to hide them, to be registered there, to be included or to reside there,
to provide them with the means or the facility to assemble somehow
on the one hand, to serve them in any way whatsoever, to help them in any way
advice, no help, no secret or public favor,
directly or indirectly, by oneself or by others,
as well as to engage, to bring about, to provoke, to decide the
others to register in these kinds of societies, to join them
to aggregate, to attend, to promote and to support them, of what kind-
in whatever way. And We command them to stand
completely foreign to these societies, assemblies, meetings, agreements
gations or conventicles, and this under pain of excommunication-
tion that all those who contravene the following prohibition will incur
to be worn, and-by that very fact and without further declaration,
excommunication by which no one, except Curtice
of death, will not be able to receive the benefit of absolution from whom
whether it be other than Ourselves or the Roman Pontiff then
existing. » |
2. Benedict XIV. 1751. Const. Providas. In this constitu-
tion, Benedict XIV inserted in its entirety, word for word, the constitution-
Clement XII's statement, saying: "We confirm it, corroborate it..."
Let us, and renew it with certain science and fullness.
of Our Apostolic Authority by the content of these presents
letters, in all and for all, as if it were published for the
first time, of Our own accord, of Our own authority and
in Our name, and We will and We decree that she has
strength and effectiveness forever." - I] then addresses the powerful
secular bodies so that they may enforce these constitutions

apostolic.

3. Pius VII. 1821. Const. Ecclestam..... "What happened

the worst heresy that ever attacked
the Church.

'in ancient times still happens, and especially in these days of af-

the conflict where we are, which seems to be lately
foretold for so many centuries by the apostles, where "will come
imposters, walking according to their desires on the path of
impiety" (Judah 18). Indeed, no one is unaware of what number
prodigious numbers of criminal men have, in these difficult times,
ficiles, united as one man, against the Lord and
against his Christ, who, employing all their strength and tearing away
to the doctrine of the Church the faithful "deceived by a false
philosophy and by vain sophisms" (Colossians 11:8), have thus
turned their helpless efforts to shake and overthrow
the Church. To succeed more easily, most of them
formed secret societies, clandestine sects, hoping
by this means train a greater number
in their association of revolt and crimes. It has been a long time-

while the Holy See, having discovered these sects, raised.

Against them a strong and free voice, which he brought to light
the plans they were secretly hatching against Religion
and even against civil society. He has been doing this for a long time now.
excited everyone's diligence so that everyone would be attentive to them
to prevent them from attempting to carry out their unholy plots. But
We must lament that the zeal of the Holy Apostolic See has not
obtained the result he expected and from what these men cried
Minels did not abandon their undertaking, hence are
Finally, all the misfortunes we have seen resulted. Moreover,
These men, whose pride was constantly growing, dared
to form new secret societies, it is necessary to recall here a
recently formed company, which has made extensive and pro-
funds in Italy and other countries, which, although shared
in several branches and bearing different names according to their
diversity, however, is achieved through the community of feelings and
crimes, and by the pact that binds them, one in reality: it is the
a society most often referred to as the Carbonari.
affect a singular respect and a truly wonderful zeal for the
Catholic religion and for the person and doctrine of Jesus-
Christ our Savior, how sacrilegious they sometimes are!

to call upon the chief and grand master of their society. But these

— , men, m

— By proposing that I study and study Franc-
Freemasonry and the other secret societies it has

speeches... are nothing more than traits of these men
treacherous men covered in sheepskins who, deep down, are
that rapacious wolves use to wound more surely
those who are not on their guard. This ter-
rible, by which, to the limitation of the ancient Priscillianists, they
undertake not to reveal at any time, under any circumstances
reproach to those who are not affiliated with their society, whatever
this concerns her, nor to communicate to the members who
are in the lower ranks whatever things re-
relations with higher ranks; and also these clandestine meetings-
tine and illegitimate, from which they took their model from several heretics
ticks, and this promiscuity of men of all religions and of
any sect within their society, if there were no other evidence,
would clearly show that we should not have any confidence in these
discourse. But there is no need for conjecture or reasoning-
ments..... Their printed books, where the practices are described
used in their meetings, and especially in those of the ranks
superiors, their catechisms, their statutes and other documents
authentic and highly credible statements, and also the testimony
of those who, after having abandoned this society to which they
had previously joined forces, and revealed to the judges...
The errors and artifices, all of this obviously proves
that the Carbonari primarily aimed to give to each
cun, through the spread of indifference in matters of religion,
any license to create a religion according to one's fancy and following
his opinions, to profane and defile by some of
their criminal ceremonies the passion of Jesus Christ; of
to subject the sacraments of the Church to contempt... and even the
mysteries of the Catholic religion; to overthrow this See
apostolic against which... they are animated by a singular hatred
bind and plot the most terrible and disastrous attacks.
The moral precepts given by the Carbonari society,
as can be seen from the same documents, are no less hor-
ribles, although she boasts proudly of demanding of her secta-
brothers whom they love and practice charity and all kinds of
virtues and that they preserve themselves with extreme care from all vice.
Thus, she shamelessly promotes debauchery.

produced and which she governs, I will not the pre-
attempt to place before the eyes of my readers

the ways of voluptuousness; it teaches that it is permissible to kill those
who would live the oath to keep the secret of which we have
mentioned above... to incite sedition in order to strip them of their
may she have power over kings and all those who command, and may she dare,
by a supreme insult, to call all indiscriminately by the name
of tyrants. Such are, and others still, the dogmas and pre-
principles of this society... Our predecessors... condemned and
proscribed the societies of the Liberi-Murutori or the Freemasons,
or called by any other name according to the diversity of countries or
languages, a society of which that of the Carbonari is certainly
an imitation, if not perhaps an offshoot of it. Consequently-
quence, after having heard a congregation among our vener-
esteemed brothers, the cardinals of the Holy Roman Church, and also
of Our own movement and of Our certain science, and after
Our mature deliberation and in the fullness of power apos-
Tolique, We hereby decree and order that the aforementioned society of
Carbonari, or whatever other name he is called, and his
assemblies, meetings, colleges, aggregations and conventicles,
must be condemned, proscribed, as We condemn them-
We do not, and do not, by our present constitution, prohibit or de-
"Mevera vuluble forever." - Follows the prohibition sentence
and excommunication in the same terms as those of the
Constitution of Clement XII. Pius VII adds: “Furthermore, We
we want all to be held, under the same penalty of excommunication
muniction reserved for Us and the Roman Pontiffs Our successors
ceasers, to denounce to the Bishops or others that the matter
Look, all those who will know because they enlisted in
this society or for having tainted themselves with someone's crimes that
we reminded them. Finally, to more effectively rule out any
danger of error, We condemn and We proscribe all
catechisms, as the Carbonari call them, and all the books
where the Carbonari describe their usual practices in their
assemblies, as well as their statutes, codes and all books
written in their defense, whether printed or handwritten, and
We forbid all the faithful, under pain of excommunication
major, reserved as we have said, to read or to keep
none of these books, and We command them to deliver them without

-

unpublished documents: what I am about to say, I can...
will be in the writings of Catholic authors and

reserved for the ordinary people of the place or any others to whom it belongs
the right to receive them.

4, Leo XII. 1825. Const. Quo graviora. In this constitution
tion Leo XII reproduced word for word all those of his predecessors-
sisters against the Freemasons and the Carbonari; then he adds:

"Those who then held power in their hands, may God have mercy on them."
would have attached as much importance to these decrees as the demand-
May the salvation of the Church and the State be upon them! May God have mercy on them!
were persuaded that they should see in the Roman Pontiffs,
successors of the blessed Peter, not only the pastors
and the leaders of the universal Church, but also the defenders
tireless guardians of their dignity, the most vigilant sentinels
perils that threaten them! If only they had employed
their power to destroy the sects including the Apostolic See
had uncovered their poisonous designs! They would have
then fully succeeded. But, either through the fraud of these sec-
silenced individuals who might have had the skill to conceal their maneuvers,
either through the imprudent suggestions of some men, it is
It turned out they saw it as nothing more than a matter that should be ignored.
or at least which should have been treated very lightly, and of these
old sects of Freemasons, whose lineage has never been
cooled down. Several others came out even more...
chants and more audacious. The Carbonari sect, which passed
to be at the head of others in Italy and in a few others
country, and which seemed to contain them all within its borders, divided
in numerous branches under various names, undertook to com-
to beat the Catholic religion to the bitter end and in civil order the
legitimate sovereignty... Pius VII, of happy memory, to whom
We succeeded, condemned under the most severe penalties
the Carbonari sect... It was only a short time since this constitution-
The tution had been published by Pius VII, when We were raised
on the supreme chair of Peter; and We have applied also-
as soon as all our efforts to realize the state, the number
and the power of secret societies. This investigation has...
It is easy to recognize that their audacity had increased principally
mainly by the new sects that have attached themselves to it.
Among these, special mention must be made of the one that we

Freemasons. Only I will apply myself to re-
Sumer and to present with the utmost order and

It is called University, because it has its headquarters and its establishment-
education in several universities where young people are, by
teachers who focus not on instructing them, but on per-
vertir, initiated into the mysteries of this society, which we can call
very truly mysteries of iniquity, and formed in all the
crimes. That's certainly why, so long after the
The torches of the rebellion were lit for the first time.
in Europe by secret societies and carried far and wide by their
agents, after the resounding victories won by the most
powerful princes of Europe, victories that gave us hope
that these companies would be stifled, however their efforts abo-
despicable acts have not yet ceased. Even in the countries where the
Ancient storms seemed to have subsided, what a point
the apprehension of new disturbances and new seditions
What these societies are constantly plotting! What terror of daggers!
impious ones, whose victims they strike in the shadows, whom they have
doomed to death!... From this also come these calamities
cruel things which are devastating the Church almost everywhere, and which we do not
We can recall without pain or bitterness. We attack
with boundless audacity its most dogmas and precepts
sacred; they strive to debase his majesty; and not only they
disturbs the peace and happiness which it has a right to enjoy, but
They are destroyed completely. And you shouldn't think that this is
falsely and slanderously attributed to these companies
All these evils, and others that we keep silent about, are hidden.
The books that their affiliates were not afraid to publish on the
religion and politics, and where they insult authority, blas-
they pheme the majesty, repeat that Christ is a scandal or
a folly, where they even often teach that there is no
of God and that the human soul perishes with the body; their codes and
their statutes where their designs and plans are revealed, all
clearly proves what we have stated, that the attacks
to overthrow legitimate sovereignties and to destroy
The Church, down to its very foundations, comes from them. And it must
to hold, for certain and demonstrated, that these sects, although di-
verses of name, are united together by the unholy bond of
more infamous schemes.

Clarity is possible given the numerous historical data points.
and the compelling evidence they provide-

"Given the circumstances, we believe it is our responsibility."
tasked with condemning these secret societies again, of
so that none of them can boast of not being
included in our apostolic sentence and under this pretext
to mislead men who are neither suspicious nor subtle.
Thus, in the opinion of our venerable brothers the cardinals of

the Holy Roman Church, and also of Our own movement,
and from Our certain knowledge and after careful deliberation, We
Let us perpetually outlaw all secret societies, so
those that exist now and those that might emerge
in the following, and those, whatever their name may be, ap-
peeled, who would conceive against the Church and against the sovereigns-
civil entities, the projects we have just mentioned; We
proscribe under the same penalties decreed by the
letters from Our predecessors, letters which we have reproduced
in Our present constitution and which We confirm ex-
promptly. – The prohibition sentence follows in the same
terms than those of the Constitutions of Pius VII and Clement XII.
Like Pius VII, Leo XII added to these prohibitions that of
to hold no rank in any secret societies whatsoever
Let them be. It affects all its members, affiliates, authors, supporters,
advisors and approvers of the penalty of excommunication ma-

ejeure, reserved for the Pope. He imposes, under the same penalty, the obligation-
grants the right to denounce members of these companies and pronounces the
absolute nullity of the "completely impious and criminal oath"
"those who are affiliated with these sects are obliged not to re-
"to reveal to no one what concerns their association and to strike
"death to all their associates who would reveal it to superiors"
"priests, whether ecclesiastical or lay." The sovereign Pont-
Tife then appealed to the vigilance of the episcopate, and to piety
and to the prudence of princes... "The peril is so great at this hour
that it is not only for the defense of Religion
Catholic, you must suppress these sects, but also
for your own safety and for the salvation of the subjugated peoples
to your empire... Those who are attached to these sects are
also the enemies of Religion and of your power.
They attack each other, they exhaust themselves in their efforts

7.

RRARARRA

118 FRENCH MACCONISTS AND JEWS,

sent. So that, by reading this work,
one can easily acquire knowledge

"to shake them both to their foundations..."
"But such is the cunning of these treacherous men, that it is
"mainly when they seem most applicable to
"development of your power, which on the contrary they have in
"View of overturning it."

Leo XII urged the faithful to flee from the affiliates of the societies of se-
Cretans: "Flee completely from these men who call for light-
"Darkness is light, and darkness is light... They are alike"
"to those men to whom Saint John, in his second epistle,
"He is reluctant to offer hospitality and does not want anyone to know-
"read and which our fathers did not hesitate to call the pre-
"Firstborn of the devil. Therefore, beware of their seductions and
"the speeches they will use to persuade you to
"to enroll them in the sects where they themselves are registered. Te-
"I'm certain that no one can participate in these sects"
"without being guilty of a very great crime; close your ears to
"what they will tell you to persuade you to consent to
"allowing admission into the lower ranks of their sects..."
“This criminal oath which We have spoken of and which is required
"Even for initiative at lower ranks, it is quite by
"himself so that you may understand that it is impious to be-
"To play a role even in these lower ranks and to remain there. En-
"continued, although it is not customary to confide what there is to
"more compromising and more criminal to those who are not
"Having not reached the higher ranks, it is nevertheless very evident-
"The strength and audacity of these pernicious societies"
"increase due to the agreement and the number of those who
"They enlist there. And so even those who have no
"Those who have fallen below the ranks must be considered accomplices"
"of these crimes."

5. Pius IX. 186%. Allowance. consistorial Multiplies,... «Among
"the numerous machinations and means by which the
"Enemies of the Christian name have dared to attack the Church of
"God, and tried, though in vain, to bring him down and destroy him"
"To destroy, one must, without a doubt, take into account this perverse society
"of men, commonly called Masonic, which, contained
"First in darkness and obscurity, it eventually became

sufficiently complete session of the Freemason-
nerie and all the other associations that in

"day then for the common ruin of religion and of the-
"Human society." – Pius IX recalls the condemnations pronounced
against Freemasonry and secret societies, by Clé-
Leo XII, Benedict XIV, Pius VII and Leo XII. He deplores, as
Leo XII, the inattention and laxity of governments towards
of these sects. If they had listened to and followed the teachings
apostolic: “Certainly, we would never have had, nor our fathers
"Nor, to deplore so many seditious movements, so many
"of inflammatory wars that plunged all of Europe into

"fire, nor bitter evils that have afflicted and continue to afflict"
"core the Church..." – "All these efforts of the Apostolic See
did not achieve the success that should have been hoped for. The Masonic sect-
the nic we are talking about has been neither defeated nor vanquished; at the con-
to trade, it has developed so much that in these very different days
She shows herself everywhere with impunity, and raises her head more
bolder than ever. We therefore deemed it necessary
to return to this subject, given that, as a result of the ignorance where
Perhaps there are guilty designs at play in these
clandestine meetings, one might falsely believe that the
the nature of this society is harmless, that this institution
has no other aim than to rescue men and come to their aid.
in aid in adversity; that finally, there is nothing to fear from it
for the Church of God." Who, however, does not see how much a
Does such an idea stray from the truth? What does this association claim?
A group of men, of every religion and every belief? To what?
Well, these clandestine meetings and this very rigorous oath
demanded of initiates, who pledge never to reveal anything of
What could this be related to? And why this frightening severity?
of punishments to which initiates devote themselves, in the event that
Would they break their oath? Certainly, she
A society that thus flees the day must be impious and criminal.
and light. How different from such an association
pious societies of the faithful that flourish in the Catholic Church
That! With them, nothing is hidden; no secrets, the rules that...
they govern are under everyone's eyes; and everyone can see too
charitable works practiced according to the doctrine of the Gospel
gile. Thus, we have not seen without pain Catholic societies-

have emerged in the past and in the present.
First, I must provide my readers with what-

liques of this kind, so beneficial, so well designed to excite the
piety and helping the poor, being attacked and even de-
trout in certain places, while on the contrary, they are encouraged,
or at least the shadowy Masonic society is tolerated,
so hostile to the Church and to God, so dangerous even to the
security of kingdoms... If some think that Jes constitutes-
apostolic pronouncements published under pain of anathema against the
Occult sects and their followers and instigators have no power
in countries where these sects are tolerated by civil authorities,
They are certainly making a very big mistake. As well as
As you know, Venerable Brothers, we have already condemned
this false and evil doctrine, and today we re-
We prove and condemn again... In this situation,
for fear that imprudent men, and especially young people, might
allows ourselves to be led astray, and so that Our silence does not give rise to per-

It's about protecting against error, we have resolved it, Venerable Ones
Brothers, to raise Our apostolic voice, and confirming here before
you the constitutions of Our predecessors, of Our authority
apostolic. We disapprove of and condemn this society
Masonic and other societies of the same kind, which, while
differing in appearance, they form every day in the
same goal, and conspire, either openly or clandestinely-
lies against the Church or legitimate powers; and We or

we give under the same penalties as those specified
in the previous constitutions of Our predecessors, to all
Christians of every condition, rank, and dignity
and from every country, to consider these same societies as proscribed
and rejected by Us. Now there remains nothing left to satisfy-
to do in accordance with the wishes and solicitude of Our paternal heart, that
to warn and exhort the faithful who may have associated themselves with sects
of this kind, having to obey wiser inspirations and
to abandon these disastrous secret meetings, so that they are not
not drawn into the abyss of eternal ruin; as for all
As for the other faithful, we strongly urge them to remain in
'beware of the perfidious speeches of sectarians, who, under a
outwardly honest, they are inflamed with a burning hatred against
the religion of Christ and legitimate authority, and which have only one

details on these various sources of our
study.

single-minded thinking, namely, to annihilate all divine and human rights
hands... let them know that they must be included among those
whose society and access the Apostle so vehemently forbade us,
that he expressly forbade them to even say to them: Ave (greetings)...
May God, restraining the fury of depraved men who, at
with the help of the aforementioned companies, prepare documents
impious and criminals, may the Church and human society
may rest a little from so many and numerous ills
"Inveterate!"

6. Leo XIII. 1878. Encycl. Quod apostolici muneris...
Leo XIII reports the new sects:

"As required by the office of Noge, apostolic ministry-
From the very beginning of Our ministry, We have not
not neglecting to point out this deadly scourge that insinuates itself through
the members of human society and who put it on a grand scale
peril... The evils we deplored then have so quickly...
increased demands, that again We are forced to you

to address them... You understand without difficulty, Venerable Ones
Brothers, we are speaking of the sect of these men who...
They call themselves by various names, and almost barbaric ones: Socialists,
Communists and Nihilists, who, spread throughout the earth,
and closely bound together by an unjust pact, do not ask-
no longer helping the darkness of societies
Cretans, but occurring openly and publicly in all
confidence, strive to complete the plan they have formed of-
and then for a long time to overturn the foundations of any society
civil. » – The Pope then recalls the constitutions and allo-
cuts of his predecessors, who condemned all di-
various kinds of secret societies.

The writings of the bishops of our century, who condemned the
Freemasonry and its pernicious character and actions were highlighted.
heavens, not all of them are known to me. I quote: the circular letter of
Mgr de Laval, Ason clergé, of December 10, 1865; – the instruction.
pastoral letter of Bishop de Montpellier, Bishop of Liège, dated September 9
November 1871; – the pastoral instruction of Mgr de Ghent, September 10
December 1871; – the pastoral letter of Bishop Deschamps, archbishop
Bishop of Mechelen, 1874; – the Lenten pastoral letter of

These sources fall into two distinct categories.
trenches: 1° writings of Masonic origin and
2° works composed by Catholics for
to fight Freemasonry.

1° The first category includes writings
Officials and quasi-officials of the sect.

The official documents consist of: 1° descon-
approved Masonic statutes, rules, and regulations
and voted on by general meetings or assemblies
legislative elections of the Grand Orients;

2° Circulars, instructions, notices, programs
my letters, correspondence, bulletins, etc., published at di-
verses eras by the orders of the grand masters
and their advice, or secretly addressed messages
linked by the various leaders of secret societies.

These two types of writing usually concern
the government of the Masonic order and its
branches.

Among all of these, we must point out:

Firstly, for the eighteenth century, Zes

Monsignor Limberti, Archbishop of Florence, 1871; – the letter not-
Letter from Bishop Martin of Natchitoches, USA
1875; – the Study on Freemasonry by Bishop Dupanloup,
Bishop of Orléans, 1875; – the pastoral instruction of Bishop Bes-
son, bishop of Nimes, 1878; – the pastoral instruction of
Bishop Fava of Grenoble, 1879, from Bishop Turinaz's booklet,
Bishop of Tarentaise, entitled: The Great Peril of Our Time
or the Freemasonry, 1879, etc., etc...

Original writings or documents on Illuminism.
These documents consist of letters and inquiries.
instructions that Weishaupt and the principal leaders of
Bavarian Illuminism wrote to each other or
_ addressed to their members. These fanatics, for
not being recognized, they gave themselves names of
War caught up in history. Weishaupt was becoming
to call Spartacus; the Bavarian Baron Knigge, the
Weishaupt's right-hand man was named Philon;
the others bore the names of Minos, Cato,
Ajax, Socrates, Marcus Aurelius, Bayard, etc.
These writings were discovered by the police at the home of
main supporters. The Bavarian government
had them legally published in Munich in 1786
and 1787, and deposit in the secret archives of this
city. The Grand Duke, sovereign of this country, ordered
expressly to make them available to
anyone who would like to consult them, and to communicate them
to screw the originals to all those for whom their au-
Authenticity would be somewhat doubtful.
Secondly, for the nineteenth century: the
Secret documents from the Italian high street. These
documents contain: 1° letters addressed
collectively through this high-level sales, advice and
supreme authority of Carbonarism, to the leaders of
secondary advice called central sales;

2° letters written personally by the grand
director of high sales, & these same managers;
3° of the responses made by these agents to their su- |
exteriors. These rooms reveal the plans of
the high sale and the machinations of Italian Carbonarism
link from 1819 to 1846.

A limitation of the Jansenists and the Illuminati |
Bavarians, members of the high court and their cor- |
Respondents used pseudonyms to avoid being
not recognized if their letters were intercepted.

Some are marked with a simple
sign, for example of a set square: they emanate:
of the collective authority of the top sales force. The most-
parts are signed with the following nicknames: Nubius,
_Piccolo-Tiger, Volpe, Vindex, Felice, Beppo,
Gaetano, etc. Nubius was for a long time the supreme leader.
preme of the high sale. Among these men there are
a number of Jews. Piccolo-Tiger was
one of those Jews.

These papers were seized by the Pontic police.
fiscal. They are deposited in the Vatican archives.
can. One can resort to it (See Bishop de Ségur,
opusc. the Revolution, p. 26).

3. Masonic manuals!, tilers of

1. The manuals contain the rituals of the degrees, etc.; the
tilers reproduce passwords, touches and

"Em aae aay, =,

all rites and all ranks, official notebooks
the skies of the ranks, special instructions for the
high degrees, etc., books which contain the Ri-
formal or ceremonial aspects of receiving degrees,
instructions and catechisms, sermons and obligations
the recipients' expressions, the signs and words of
pass, the dictionaries or vocabularies of words
used in Freemasonry, the songs or
hymns that are sung in the lodges.

These writings contain, so to speak, the liturgy-
Masonic gy. They are numerous. We indicate-
quons as the most famous and highly regarded
in the sect the manuals of the Freemasons Louis-
Guillaume de Saint-Victor t, Bazot?, Willaume °
and Teissier'.

the insignia of recognition for all ranks, in the language
In Masonic terms, "tuiler" means: to ascertain whether the person presenting themselves
like he really is a Freemason, and what is his rank?

1 The Precious Collection of Adonhiramite Freemasonry, by
Louis Guillemin de Saint-Victor, Knight of all Orders
Masonic. 1787.

The Freemasons' Handbook and True Freemasonry
adopted by the same author in 1787; also published in 1810.

2 Freemason’s Manual, by E.*. F.-. Bazot, member of
the Academic Society of Sciences of Paris, of the Grammatical Society
maticale and several other learned and literary societies,
2nd edition, revised, corrected, considerably enlarged. Paris,
Jourdan fils, 1812.

3 Masonic Manual or Tiler of all the Rites of Ma-
nonsense practiced in France, by a veteran of Freemasonry
nerie. Paris, 1220.

The General Manual of Freemasonry, containing the seven

The F... Willaume manual is viewed by
Freemasons as the most learned and the most
complete with manuals or tilers.

As for that of F. Teissier, his authority
is no less; for he teaches us in his
preface stating that he is the Inspector General of Freemasonry,
thirty-third degree, the former officer of the Grand
Eastern France.

"This volume," he adds, "is the result of twenty
"Years of hard work in all ranks"
"since I possess them all, and the various offices"
"that I filled in enabled me to study them
"In all their minute details."

To these authors we can add the Protestant Ber- ©
nard Picard; for, in his great work C'érémo-
customs and traditions of all peoples, "rituals
"of the French Freemasonry were inserted into
"entirely in volume IX, 1809 edition," the
F.-. Clavel in the preface to his Pitto- History
resque.

the grades of the French rite, the thirty-three degrees of the Scottish
and the three degrees of Masonic initiation, followed by a
form for banquet services, for memberships,
for the installation of workshops and the inauguration of temples,
for Masonic baptisms and funeral ceremonies, and
from a dictionary of words used in Freemasonry, with the explanation-
cation of the cubic stone and the phi:osophical cross, adorned
of planks by F. Teissier, manufacturer of masonry decorations-
ques. Paris, 1856.

This source is obviously the most direct and
She provides the most irrefutable evidence.

The explanatory and interpretative works of
doctrines and rites of Freemasonry and
its branches form what we call the
semi-official documents. They are also very numerous.

The following works are cited for the eighteenth century
of the Freemasons... of the Third Order* and Enoch*. The Book of the

first is one of the oldest French books on
Freemasonry.
It is especially important to mention the published works.
on French and Bavarian Illuminism; the book of
Villuminé Saint-Martin? and those of Adam Weis-
haupt*.
In the nineteenth century, they appeared brilliantly

1 History, obligations and statutes of the very venerable con-
fraternity of Freemasons, draw from their archives and con-
forms with the most ancient traditions, approve of all
the grand lodges and brought to light for the common use of the lodges
spread across the surface of the earth. Frankfurt am Main,
1742.

3 The true Freemason who gives the origin and purpose of the
Freemasonry, by F. Enoch, dignitary member of the
Lodge of the True Freemasons. Liège, 1773.

3. Of Errors and Truth, or Men Recalled to
universal principle of science, by an unknown philosopher
1773.

+ Picturesque description of the Order of the Illuminati. System
The Illuminati, by Adam Weishaupt. Leipzig, 1788. — System

A corrected version of Illuminism, with its degrees and constitutions, by the same token,

/

in Freemasonry the works of the Brothers Bazot!, Ragon?, Clavel? and Rédarés*. –

The historical and philosophical studies of F.-. Rédarès were approved, praised and recommended sent to all the brothers by thirty-four venerated rables of the main lodges of France, including twelve were members of the Grand Orient.

The picturesque history of F.-. Clavel has this of in particular that the author was censored first, then excluded from the order in 1844 by the Grand Orient of France, because in this work he had di-
= revealed some of the secrets of Freemasonry-nonsense. He later returned to favor and thus became that his publisher, F.-. Pagnerre, officer of the Grand Orient. |

But above all Masonic writers rises the F.. Ragon. His works are self-rite; he is the sacred author of Freemasonry.

a This is not only F.-. Louis Blanc

1. The historical, philosophical, and moral picture of the Freemasonry in France, by Brother Bazot, 1836.

2 Philosophical and interpretative course on initiations an-Ancient and modern. By Brother Ragon, 1840. – Orthodoxy Masonic, by the same token.

3. A Picturesque History of Freemasonry and Societies secret, by F.:. GZB Clavel, 1844.

* Historical and philosophical studies on the three degrees of symbolic Freemasonry, followed by the moral influence of Freemasonry on the spirit of nations, by Brother Rédarès, 1858.

|

"who gives it that name, but all of France-
"Freemasonry with him."

His Philosophical and Interpretive Course was
approved and praised in the most complimentary terms
by the Grand Orient of France in 1841; then in
1842, on the initiative of the chapter lodge of
In Nancy, it was done for the whole of Freemasonry
a special edition that this high lodge calls
itself a "sacred edition," for the use of lodges
and Freemasons only.

F.-. Ragon also republished the
Rituals of all Masonic degrees. But,
undoubtedly in agreement with his superiors at the
In masonry, he took care to smooth and retouch.
or to correct what in certain points gave
a light that was too bright and too compromising
on the character and aims of the sect. There is
For about thirty years, Freemasonry has re-
She hesitated to show herself in public. She covered herself...
true masks that she no longer fears to reject
"Today. Among the uninitiated," Brother Ragon
was head of office at the Ministry of the Interior;
Among Freemasons, he held the following ranks

1 The Freemasons and Secret Societies, by M. Alex.
de Saint-Albin. Paris, 1862 and 1867. Preface, 2nd ed., pv

2 Freemasons call profane all those who are not
point initiated into their society.

the highest of the French and Scottish rites and it
had founded the Zrinosophes lodge in the East of
Paris.

To all these special works, one must add
Masonic almanacs, newspapers and magazines
ideas that publicize the movement of ideas
in their society.

All these different writings will provide evidence
obviously as strong as those we can ti-

to retrieve books and official documents; for they
are the permitted comments.

In the category of official and semi-official documents
Masonry work must be supplemented by the following:
forgotten by the Freemasons regarding the actions of
the order.

These historical documents are extremely
valuable, since they come from Freemasons,
all high-ranking members of the sect, and who were
`witnesses or participants in the events they recount
or that they appreciate.

We list the main ones in order of date:

1° The Celebration of the Duke of Brunswick to all
the lodges and various sects of Freemasonry
Nonsense, published in 1794.

The Prussian general Ferdinand of Brunswick
had been appointed Grand Master of all Franc-

Masonry in the great congress of Wilhelmsbad
in 1781. He was initiated into the mysteries of the double he-
French and Bavarian Luminism.

2° The memorandum addressed to the Minister of State an-
Windham, by John Robison, and published in
1797 under the title of Proofs of Conspiracies
against all religions and all governments
of Europe, etc.! Robison was a Freemason of the
high grades. This is after having visited and studied
all the lodges of Lo to which he composed his me-
moire.

3° The Memoir on Secret Societies, presented
at the Congress of Verona in 1822 by Count de
Haugwitz, Prussian ambassador to the same
congress. The author had entered the congress at a very young age.
Freemasonry and he had long been a high-ranking member.
master or general manager of a considerable number
group of lodges in different countries.

4 The Secret Memoirs published by the Swede
Jean Witt? These memoirs contain the stories,

1. Evidence of conspiracies against all religions and all
the governments of Europe, plotted in the assemblies
secret societies of the Illuminati, Freemasons and clerics
ture, by Joho Robison AM, professor of physics and secretarial studies
taire of the Royal Edinburgh Academy, 1797.

2 Fragments extracted from the story of my life and my
era, or Secret Memoirs Relating to the State of the Revolution
of Piedmont, and of the Spirit that reigns in Italy and of its

Testimonies and actions of this famous Freemason
conspirator. Jean Witt was the protégé of Mr. de
Serres, under the ministry of the Freemason Duke De-
caze, and the friend of the philosopher and Freemason Vic-
Tor Cousin. J] was a carbonaro of the highest rank
raised, prince-sovereign-patriarch, and he had been
tasked with doing it himself and as an inspector
the correspondence of high Freemasonry between
Germany, France, Switzerland and Italy.

5. The General History of Freemasonry
and the history of the three great lodges of Freemasonry
cons, speaks F.-. Em. Rebold.

6° The constitution and organization of the carbon-
nari!, a work written by Mr. de Saint-Edme who
said of himself in his introduction:

“As a Freemason and Carbonaro, I was able to study the rap-
"ports that exist between these two societies", etc.

7. Finally, the International Labour Association
theirs (Paris, 1872), by E. Fribourg, who was,
for France, one of the first founders and pro-
pagers of this branch of Freemasonry-
nonsense.

Secret Societies, by Jean Witt, translated from German, 1821:
Also published in Paris in 1831, by A. Roullaud, bookseller, rue
Saint-Honoré.

1 Constitution and organization of the Carbonari, or documents
accurate in all matters concerning existence, origin and purpose
of this secret society, by M. Saint-Edme. Paris, 1821.

+, r

II. Sources of the second category, that is to say-
to mention the books written by Catholics against the
Freemasonry, are at least as numerous as the
Masonic writings. It would be impossible for me to...
I'm only listing the most important ones.

Before anyone else, we must name the two
authors of the eighteenth century, who were the first
have unmasked the sect: Father Lefranc, who...
He published his book in 1791! and was massacred at
Carmelites in Paris, September 2, 1792, and the abbot
Barruel, who published his work in London
in 17962. This latter author reproduced all the
important parts of the original writings on the Il-
Luminism, as well as the Duke of Manifesto
Brunswick, without anyone ever having disputed it
the truth and accuracy of his quotes.

Among the writers of the nineteenth century
The following should be specifically mentioned: the avo-
Saxon cat Eckert*, MM. Forgame', Crétineau-

1 The Veil lifted for the curious, or the secret of the Revo-
The revolution of France, revealed with the help of Freemasonry. 1791.

2 Memoirs to serve as a history of Jacobinism, by
Father Augustin Barruel. London, 1796 and ann. next. 5 vol. in-8.

3 Freemasonry in its true meaning, or
Its organization, its purpose, its history, by Ed. Em. Eckert
Lawyer in Dresden, translated from German by Abbé Gyr. 1854. Liège.

+ On the influence of the philosophical spirit and that of
Secret societies of the eighteenth and nineteenth centuries,
by M. Forgame. 1858,

Joly t, Abbé Gyr', Alex. de Saint-Albin', Le Coul-
Cauteleu*, Armand Neut*, Gougenot des
Mousseaux ê, Oscar Testut”, Claude Jeannet $,

Father Gautrelet®, Father de Curci!®, Boudot-
Challaye t', le Père Deschamps', etc., etc.

The Roman Catholic Church in the Face of the Revolution, by J. Crétineau-Joly, Paris, 1858.

2 Freemasonry in itself and in its relations
with other secret societies in Europe, notably with
The Italian Carbonari, by Abbot Gyr. 1859. Liège.

8 The Freemasons and Secret Societies, by Alex. de
Saint-Albin. 1862 and 1867. Paris. — The Freethinkers and the
League of Education, by the same. 1868. Paris.

* Sects and political and religious secret societies;
essay on their history from the earliest times to
the French Revolution, by JHE Count Le Coulteux de Cauteleu. Paris, 1863.

Freemasonry subjected to the public eye
cited, using authentic documents, by Armand Neut.
Ghent and Bruges, 1866.

6 The Jew, Judaism and the Judaization of Christian peoples
Here, by the knight Gougenot des Mousseaux. Paris, 1869.

1 The International Workingmen's Association, by Oscar
Testut, lawyer at the court of Lyon. Lyon, 1871.

8 The International and the Social Question, by Claude Jeannet,
Lawyer at the court of Ais. Lyon, 1871.

9 Freemasonry and the Revolution, by Father
Fr. Gautrelet. Lyons, 1872.

10 Considerations on the International, by Father de Curci,
translated from Italian by Count Gabriel de Cays de Saint-Amour.
Paris, 1872.

11 Petition addressed to the National Constituent Assembly
to demand the abolition of the Society of Freemasons and
of other secret societies established in France, by Mr. Boudot-
Challaye, honorary vice-president of the Montbrison court.
Saint-Etienne, 1873.

12 Secret Societies and Society, or Philosophy of History

Re, gn

Mr. Eckert reproduced it in its entirety in his
Address to the States of Saxony, the memorandum of the Count
de Haugwitz on secret societies presented
at the Congress of Verona.

Mr. Crétineau-Joly translated and delivered the first
to the public's knowledge the secret papers of
The high-end sale of Italian Carbonarism. These pieces
important information was communicated to him by order of the
Pope. The information found in the
'Life of Crétineau-Joly by Abbé Maynard', on
the origin of these documents, now put them in
Authenticity beyond doubt.

Mr. Le Coulteux claims that he composed his
a work after ten years of research and in practice
to the great benefit of an immense quantity of manuscripts
and materials of all kinds, including col-
selection of the manuscripts and papers of the prince of
Hesse, one of the first leaders of secret societies.

Reverend Father Gautrelet, of the Company

contemporary history, by Father Deschamps. Avignon, 1874 and
1876, 3 vols.

— On the occasion of the general elections of 1877, it appeared
The Bloud and Barral bookstore (Paris) has a very interesting booklet.
Title: Freemasonry; revelations of a Rosicrucian.
Nou: we will quote him several times, the author seems very knowledgeable
things and schemes of the Masonic sect.

1 Jacques Crétineau-Joly, his political, religious and literary life
terary, by Abbot U. Maynard, canon of Poitiers. Paris,
1875. Ch. v, § 3, p. 399 et seq.

of Jesus, demonstrates that Freemasonry and the
Revolution, it's all one. Freemasonry is the
laboratory, the most powerful instrument, and the
the truest personification of the Revolution. She
She preaches it, she fulfills it; she seems not to exist.
that's all.

Finally, Reverend Father Deschamps, also from

the Society of Jesus, taking advantage of the work of

'all his predecessors and several documents -

new, has made, in its three volumes, the requisi-
the most comprehensive account against Freemasonry
and secret societies. He demonstrates, in pieces
hand, which they extend through their principles, their
teachings and their actions, to the destruction-
of all religion and all morality, of all
civil and political authority, of every homeland and nation-
nationality, of the papacy, of Christian teaching
_yours, property, and family. For three
Father Deschamps has been in contact with the
famous Freemason Henri Misley, of whom 2' Uni-
verse of September 13, 1857 said that, "in its
long career as a cult leader in Italy, in
France, England, Spain and Switzerland,
he had known the most hidden secrets of the
Masonic sect. He had close ties
with Espartero, Kossuth, Fazy, Cavour, Victor-

Emmanuel and especially Palmerston. The Father of-
Champs received information from Misley
numerous and valuable on Freemasonry and its
actions. (See Introduction to the book Zes
Secret Societies, etc., p. 21.) I will refer you to
wind in the course of this work to this esteemed
author !,

It is impossible to claim that the Freemason-
secret societies and societies are accused and condemned.
damned without witnesses and without evidence.

SECOND SECTION. — ORIGINS OF FREEMASONRY

Neither Catholic authors nor writers
Freemasons disagree about the origin
certain of the association called today
Freemasonry.

I will divide their diverse opinions into two
large classes. The first seeks in France-
Masonry of the sources to which the lap-

the pelling of "fabulous," and the second to him
gives an origin that can be called "historical-
that. "

1 A second edition was published in 1880. Your
the quotes relate to the first one,
8.

I. FARULOUS ORIGINS.

These origins are only accepted by some.
Freemason brothers. Some trace the
Freemasonry to the very end; the others,
less ambitious, start from Adam; these ones con-
Some attempt to date it from Noah; others, from Solomon.
Others, more modest, see their origins |
in the secret mysteries of paganism; but they
do not agree on the place of birth;
because they place it either in the pagodas of India,
either among the druids in the forests of Gaul, |
either in the Egyptian temples of Memphis or?
4'Heéliopolis, or in the Eleusinian Mysteries in |
Greece, or in the worship of the Good Goddess among
the Romans. Others, finally, more enlightened, accepted- |
explore all these origins and compose their history
ancient and unbroken tradition of lasso- |
Masonic cation.
I have called these different origins "fabulous" |

born, not solely because they have
no proof, but because it exists in them, this.
It seems to me, as in pagan fables, .
a certain kernel of truth. In this sense, all for-
would be true, and Freemasonry pl-

* truly managed so far back into the mists of time

its ancient and diabolical roots. I will explain to
the appropriate place the considerations which bring-
try to give some credence to this idea.

There's no point in paying attention to this absurd opinion.
and sacrilege which makes God himself the first ¢ to-
author of Freemasonry.

IT. HISTORICAL ORIGINS.

Historical origins are the only adopted
tagged by all the Catholic writers to whom
join the most esteemed Freemason authors
my.

Some trace Freemasonry back to the he-
Reticians, namely Gnostics, Manicheans, and Albigensians,
either Socinians; the others solely of the order
of the Templars.

1° Heretical origins.

`Those who support heretical origins rely on
on the many similarities that exist
between the doctrines and practices of Freemasonry
nerie and those of these various heretics. The writings

Vain Freemasons particularly insist on
This resemblance. They strongly emphasize it.
evidence of the perfect similarity that is found, of a
on both sides, in the teachings,
the rites, the symbols, the three degrees of initiation,
the secret and the mysterious signs of recognition
session, etc.

It will suffice to quote a few passages from the best-
their authors.

1° Gnostics. "Only the enlightened ones," says Weis-
_"haupt in his speech of the initiator to the grade
"of Scottish knight, are in possession of
"Secrets of the true Freemason. It remains even for the
"illuminated a large part of these secrets to un-
"To cover. The new knight must devote himself to it."
to his research. ZZ is specifically warned
that it is through the study of the ancient Gnostics and the
Manichean that he will be able to make great de-

covered on this actual masonry!
F.-. Ragon (Philosophical Course, etc.)
often also refers to the Gnostics and the
Gnosis to complement or better highlight the
meaning of Masonic rites and symbols.

Brother Clavel also traces his lineage back to the Gnostics.

AA

Year

1 VIth part of the Illuminated Code. Scottish Knight.

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on which he expresses himself thus: "From the year 58 of
"Our era, ideas borrowed from Zoroastrianism,
"to Platonic philosophy, to theogonies"
"and to the pneumatogonia of Egypt, of Chal-
a dée and of Greece, were professed in
the secret held by a host of sects, known
"under the generic name of Gnostics, because
"that they claimed to possess exclusively the
"true gnosis or science... The Gnostics ap-
"They generally peeled children of the light."
"The teaching of their doctrines was by-
"Tagged in several grades!"

F.-. Rédarès, also a supporter of the origin
The Gnostic speaks of these heretics in these terms:
The Gnostics were "all associated with the ancients"
"mysteries, all elite masons, also remarked-
"Blessed by science rather than talent... I
"I want to show the perfect analogy that exists"
"between belief, rites, and the customs of Gnos-
"Ticism and those of Freemasonry?"

Every Catholic knows that Gnosticism is
a monstrous and confused doctrine which, eman-
born from the sanctuaries of the East, attempted, from the beginning,
beginning of the second century, to infiltrate into

1 Picturesque History, etc., p. 342.
2 Historical and philosophical study, etc., pp. 72 and 254.

Christianity, by associating the dogmas of

the religion of Jesus, the mysteries of magic

Chaldean, Jewish Kabbalah, theurgy
Egyptian and Alexandrian eclecticism. (Dic-
tionn. of Religions, ed. Migne, at the word Gnos-
ticism).

Here's what the Protestants say about it:

"Valentin's school, which Tertullian calls
"the most fanatical and the most numerous of the gnos-
"ticks, was at least the one who professed the most
"a great wealth of doctrines... He conveyed
v in his beliefs the ancient traditions
"theogonics of Egypt, and the spec-
"infinite tions of Zoroastrianism and Kabbalah"
€ JWC... »

Their contempt for all legislation was their motto.
"rail (the morality of the Carpocratians, another sect)"
"Gnostic"... (According to them) all souls are of the
"Same condition... Nature reveals two great
"principles, those of community and unity"
"of all things. Human laws contrary to
"These natural laws are culpable offenses"
"to the legitimate and divine order. To restore this
a order, 4 must establish the community of the land,
"Property and women. In general, the more one
"despises the laws of the Demiurge, that is to say all

To re Em

"The more existing legislation we free ourselves from
"everything that the common people call religion, the more we
"The more one honors the Supreme Being, the more one becomes like-
"blabbled to God" (History of Gnosticism, vol. 1,

pages 17-22, and volume II, pages 261 et seq., by
Mr. Matter, inspector and professor at the University
Protestant of Strasbourg).

2. Manicheans. Manichaeism was born in three-
sixth century. It was authored by Mani-
chée, originally from Persia, or, according to Saint Ephrem, ©
from Chaldea. He was bought as a child as
enslaved by a wealthy widow from Ctesiphon in Pe-
Bylonie. This widow raised him as her son, the af-
crossed and bequeathed his fortune to him.

In his religious system, Mani highlighted
more clearly the absurd dogma of the two principals
cipes which are found at the bottom of all systems
Gnostics and who had been formally taught to him
appointed by the Magi of Persia. He called the pre-
the first principle “Light” and the second “Darkness-
"Bretons." Manichaeism quickly absorbed
all the sects of Gnosticism.

"The Manicheans honored the sun and the
"stars, not only as the symbol of the
"eternal light, but like the substance of
“God himself… They also condemned all

"law and all magistracy, like the work of the
"A bad principle," say the centurions of
“Magdeburg… They even attacked and radicalized
"They taught the right to property, and they taught,
"according to the testimony of Saint Epiphanius and Saint
"Augustine, whom one could not own outright,
"neither house, nor fields, nor any kind of wealth..."
"Môsheim, another Protestant writer, goes so far as to
"to argue that magic was not foreign to them-"
_“manages, and that it was the natural consequence of the
"double principle. The centurions even say,
"According to Saint Augustine, Mani was immersed in it"
"All of them... They were also divided into three
"Grades: the listeners or believers, the elect and
"The perfect ones... Each of them was bound to the secret of
- "His rank by the most inviolable oath: he swore,
“perjura, secretum prodere noli; swear, perjure and
"Do not reveal the secret," such was one of their
"principles. They recognized each other as
“Children of light, delivered from darkness,
"Saint Augustine and Saint Epi- also assure us"
"phane, with particular signs, words and speech"

"passing, touching hands or breasts..."
“Saint Leo summed them up thus: they have no law
"that falsehood, for religion, that the Devil,
"for sacrifice only turpitudes" (Za Society)

and Secret Societies, by Father Deschamps,
t. III, pages 591 et seq.).

The author I just quoted puts in complete
evidently the numerous sides through which res-
seem to be the errors and practices of the Mani-
cheism and Freemasonry. It shows the ori-
the origin of these words, all very particular to
Freemasons: "The widow's sons are mine!"

When a Freemason, in imminent danger,
physical or moral, wants to obtain help from his
brothers, he must push this point out loud or
replace it with certain equivalent actions. Everything
mason, in defiance of divine and human laws, to
at the very peril of his life, is obliged to answer this
appeal and to bring the help of the brother in distress to-
"Manés," said Father Deschamps, "should not-"
"Isn't everything due to the widow of Ctesiphon? And the mani-
"sheens and their sons the masons, by becoming his
"brothers, didn't they take the famous one for their mother?"
"Which? Didn't it become quite natural to call

eo

1 In August 1878, the newspaper L'Univers published an analysis
Analysis of secret documents concerning the assassination of the king of
Sweden, Gustav III, by the Freemasons, in 1792, published in
German newspapers, and especially in Germania
Berlin. Following these important communications, the magistrate-
The Protestant traitor, to whom they are owed, recounts a judicial event
which he witnessed and which proves the effectiveness of the appeal: "A
"Me, the widow's sons!" (Universe, August 13, 1878.)

"through this shared memory of origin, the rescue
"of his brothers?" (Ibid., p. 588 et seq.)

The enlightened Weishaupt, the Brothers Ragon, Clavel
and Redares, also put the Manicheans in the name-
the ancestors of Freemasonry.

F... Ragon (Philosophical Course) states that one
took the real Freemasons for Manicheans or
Priscillianists. E

Brother Clavel appreciates Manichaeism in these
terms:

"On the ruins of the ancient initiation of
Magi, had risen in Persia, starting from the third-
10th century, several mysterious associations,
who had mixed the doctrines of Zoroaster
some new dogmas borrowed for the
most of them to Gnosticism. One of them, that of
maskékiges, or supporters of Maskek, warded off the
ruin of all religions, preached equality and
universal freedom, the indifference of all
human actions and the community of goods and
Jemmes" (Picturesque History, p. 345).

The language of F.-. Redarés on the same subject
needs no comment and is valuable to
to remember.

"Manes' disciples... spread his doctrine-
Trine throughout the East. Gnostics, the Copts

ae TEN 4 mm; CP, a Mn 7

and other sects of Egypt and Assyria s'u-
joined them and formed a single society
religious. Persecuted, as one might imagine,
by the Trinitarian consubstantialists, the dis-
Mani's disciples had to hide and keep their a-
seemed secret. It is to this time that we owe
place the second historical era of the confra-
Masonic eternity. To the dogma of the unity of God
and to the principles of universal morality, they adapt-
They concealed the method of initiation of the mages, similar
roughly the same as that of the priests of Egypt. Three
symbolic priestly degrees comprised the

Manichean rite. Each category of initiates had
a sign, a word, a touch that...
was peculiar. The allegorical language of the 44-
ballists, gnostics and ophites were confused
due to that of the mages and formed a set
perfect of figurative expressions, all of which had
a moral and philosophical sense. It was with these
wise precautions, these mysterious forms, these
secret customs that they were able to pursue the tra-
vail of regeneration, and preserve the rule and the
compasses with which Zes di- had been established
dimensions of the social structure. The Freemason brothers have
the justifiable claim to follow point by point the
early Christianity, which the Christians of the East

(Gnostics and Manicheans) transmitted it to them.
Thus, Christ the Savior or Christ the Sun is not
something other than the sun Osiris, the sun Hiram, the
Adonai sun and other mystical suns that do not
were never, in the eyes of the wise, anything but true
symbols of the divinity or emanations of its
supreme essence” (Historical and Philosophical Studies)
sophics, pp. 262-271).

Brother Willaume also said: "It is through the
initiates of the East from whom we received the mys-
current times” (Masonic Manual, p. T).

3. Albigensian. All Catholic writers,
Protestants and Freemasons agree that the
Albigensians are the continuation and descendants of Ma-
nicheism. "Under this name, we gather at the seventeenth-
thirteenth century all the heretics of the south of the
France, most of whom were imbued with errors
"Manicheans" (Bouillet, Historical Dictionary)
that). |

In northern France they were called "Braban-
"Cons," in Italy, in Illyria, in Bosnia, they were
known as the "Patarins."

Bossuet, Bergier, and Pluquet demonstrate that
their doctrines and practices were fundamentally
the same as those of the Manicheans (History of the va-
rations, 1. IX. — Dict. of theology. — Dict. of

(Aeries). In particular, they denied the resurrection
future of the flesh... they rejected baptism
as useless, and the Eucharist with horror; they
They did not practice confession or penance.
Their customs were abominable. The women
were common to them. [They taught that one
owed no obedience to the authorities, either
ecclesiastical, or secular, and that no one
had no right to punish with corporal punishment
some crime or other. They singularly hated-
the Catholic priests, and never ceased to
to denounce; they wanted to be prosecuted and to
They exterminated them like wolves. Everywhere they
They were the masters, they acted in this way, breaking,
burning crosses, images, relics, looting,
devastating churches and monasteries, not sparing-
neither age nor sex, and carrying everywhere the devastation-
tation, fire and death (ibidem):

Saint Bernard compares them to snakes. He says
that these sectarians were not seeking to defeat,
but to harm, and that they would slip under the grass
to bite and communicate more securely
venom.

The historian Michelet speaks of it in this way:

"This Judea of France, as it has been called"
Languedoc, did not recall the other senle-

"Lying by its asphalt and its olive trees: it had
"also Sodom and Morrrha. Now it was to be feared
"that the vengeance of the Church should not give him his
"The Dead Sea..." "According to Eastern beliefs,
"Persian dualism, Manichaeism and Gnos-
"that tictsme have penetrated the country, that is what
"will surprise no one. Every doctrine had
"taken. But Manichaeism, the most odious of
"all in the Christian world, makes one forget the
"Others." Further on, he says of the Brabantines:
"Their doctors taught Aristotle aloud,
"very quietly, the Arabs and the Jews, with the pan-
"Averrhoës' theism and the subtleties of the Ca-
“bale” (History of France, vol. II, p. 404 et seq.
— 409 and 472).

The learned author of the Life of Innocent TITI so-
It is also held that Freemasons are descended from
Albi region. It relies on the complete resemblance-
white from their doctrines and practices; and
He concludes "that all the upheaval which undermines
For more than half a century the foundations of the
European society is nothing other than the work
of the Albigensians, passed down by them to their successors-
sisters" (Fr. Hurter, History of Pope Innocent VII)
and of his century, translated by Abbé Jager. Paris, 1840,
p. 284).

| & me
I deliberately lingered in these-
interpretations of Gnostic doctrines and practices, -
Manichean and Albigensian. Between them and the
irreligious and immoral teachings of France
Modern Freemasonry, its doctors, its af-.
relatives and friends, the rapprochement at this time is
easy; because they are displayed every day with a cy-
revolting nism in a thousand diverse writings of high and
lower floor. The comparison is i aaa si-
significant and instructive.
4. Socinians. "Abbot Lefranc," said Mr. Alex. de
"Saint-Albin does not trace back so far lori-
"The Freemasons' gin. Their hatred of Christ-
"Tianism, with all its mysteries and all its
"beliefs, he thought he recognized the heirs of
to Lélio Socin and especially Fauste Socin" (Zes
Freemasons and Secret Societies, p.42, 2nd ed.).
But Abbot Lefranc is the sole author of this
opinion. It seems to me to be poorly founded. The resemblance-
whiteness of doctrines and the history of the Socin
can prove here that only one thing is that
The Socin brothers and their followers have made themselves
Freemasons and have contributed to the propagation of the
Freemasonry: an ardor equal to their hatred
of all religions. Freemasons existed.
before the Socin brothers and their sect.

2° Templar origin.

Abbot Barruel and Abbot Gyr, among the Catholics
liques, and the Saxon doctor Eckert, among the pro-
Testators argue that Freemasonry has

its sole origin in the Order of the Templars.
This religious and military order was founded in Jerusalem
Salem in 1118, by nine French knights.
Their first house was located near the em-
placement of Solomon's temple; from whence came to them
the name Templars.

For this opinion to be true and accepted,
It is necessary that the Templars have been covered-
attributable to the crimes that weigh on their memory.
However, this guilt is now undeniable.
New documents, attached to those that we
possessed, they peremptorily establish.

It falls neither within the object nor the purpose of the pre-
sent written instructions to conduct a full study on this pro-
historical problem. However, I can hardly...
to refrain from touching it at all. I content myself-
I will refrain from citing the documents from the trial and from making rest-
to address the resulting consequences.

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The Templars' Guilt.

Those who want to delve deeper into the question of
Templars must study three kinds of documents
ments, preferably to all written stories
on this subject.

Firstly, the interrogations conducted in Pa-
ris in 1307, by the tribunal of the Inquisition, and
the minutes of the seven commissioners of the Page,
from August 1309 until May.
1311. These pieces were published in full by
Mr. Michelet, in the Collection of innate documents
sayings on the history of France (2 vols. in-4).

Some contain the confessions of one hundred and forty-
Rante knights, examined by Brother Imbert,
inquisitor. The others contain the confessions of the
Grand Master Jacques de Molay and two hundred
thirty-one knights t. |

Secondly, the original Acts of the pro-
procedure carried out in England, which replicates the
confessions of the English Templars °.

1 These latter documents were discovered in the Biblio-
royal library of Paris, towards the end of the last century, by a pro-
testing from Germany, Moldenhawer.

3 They were found by the Danish Protestant Munter in the
Vatican Library,
9,

Thirdly, Za Bubble for the removal of
the Order of the Temple, Vox in excelso, which was able to
buried on April 3, 1312, during the Ecumenical Council
from Vienne (Dauphiné). This bubble makes known

the conduct of the entire procedure followed against the _

Templars t.

1 The text of this bubble, Vox in excelso, as well as the text
complete with another bull of Clement V, dated May 6, 1312,
Considerantes dudum (or otherwise Ad certitudinem), are
remained unknown until 1865. The most highly regarded historians-
mandables speak well of the bull abolishing the Templars;
They provide a summary; but none of them produces the full text. All
take the papal bull Ad Providam, published on May 2, 1312, for the
abolition bubble; or even the bubble Considerantes dudum,
of which we only possessed the beginning. However, the text
The manuscript of these two bullae had been discovered & the end of the
last century in the archives of the city of Ager, in Catalonia,
by the Spanish writer Villanueva, who had it printed in 1806
in his great work Viage literario a las Iglesias de Es-
pana (Madrid, 1806, t. V, in the appendix of documentos).
But these two texts remained as unknown as before.
because Villanueva's work became very rare. The famous
The Benedictine monk Dom Gam, traveling in Spain in 1865, learned these
details, was able to obtain a copy of the Spanish work, there
He copied the two speech bubbles and sent them to Doctor Hefele, his friend,
who published them in full in the Quarterly Review of
Tubingue of that same year. August 18 of the following year
The Civilta cattolica of Rome published a work of the highest order

interest in the subject of the Templars, based on these documents.
The Rome Correspondence summarized it; the Theological Archives
The Besançon authorities translated the two speech bubbles, and Le Monde,
in several issues* of September and October 1866, reproduced the
Summary of the Correspondence and translation of the Archives
theological. This reproduction has been inserted in its entirety.
in the edition of Rohrbacher's History, published by Bishop Fèvre
(1873) & the continuation of book 77*, under this title: Some Pieces
relating to the trial of the Templars.

–

Finally, other authentic pieces, more ancient...
well known, concerning this procedure
and reproduced by Dupuy in his History of
the condemnation of the Templars.

These documents have probative value that
no one can dispute this, and in particular the
Bulle Vox in excelso, which possesses not only
the high moral authority of the sovereign Pontiff who
the public, but also that of an ecumenical council,
composed of more than three hundred bishops, representing
so much so that the entire Western world. One cannot
to have more comprehensive guarantees of veracity.

From all these pieces emerges the undeniable truth.
Table of the following facts:

1° The passion of avarice had nothing to do with
Philip the Fair's role in his pursuit of him
dent against order. Not only the letters
that he addressed to the Pope fully justifies it.
but the Vox im excelso Bull said in for-
Mels: "Our dearest son Philippe... pushed
"not out of a feeling of avarice (for he does not claim-
"did not claim or appropriate any
"of the Templars' property, since he has de-
"is established in his own kingdom, and has completed-
(with his hands slightly away), but by the zeal of
"the Orthodox faith...etc..." |

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And indeed, according to the prescriptions of the Pope and the
At the council, the Templars' possessions were given to
Knights of Saint John of Jerusalem, called
then Knights of Rhodes.

2° This is not out of weakness or fear of
King Philip, whom Clement V condemned the Templars
folds. The Vox Bull in Hercelso claims that the
The Pope initially refused to listen to
accusations that were sent to him from the very beginning
cement of his pontificate, although the king had
supported by his personal information, and
that he had insisted strongly and repeatedly
to the Pope to have these religious figures prosecuted.
When, tired of the resistance and slowness of
Clement V, Philip would have violently seized
all the Templars of his kingdom in one
day, and start against them, with the greatest
diligence, information from the royal court and
ecclesiastic, the Pope showed him a strong disapproval
contentment with this usurpation of his power.
Tl suspended and cancelled all proceedings between-
taken by the kingdom's inquisitor, the Dominican
Imbert, the king's confessor. "It was not," he added.
in the Bubble, only after having questioned himself
seventy-two knights, then the grand master and
several of the principal dignitaries, having heard their

consistent and repeated confessions, and those of a domes-
tick of his own palace, that he determined to
to conduct a solemn and universal inquiry, all at
both against order in general and against the
Templars in particular. The bishops of each |
diocese where Temple houses were located
were tasked with conducting the personal investigation, and
to then decide the fate of each of the knights
in a provincial council, with the power to deliver the
guilty parties to the secular arm, if necessary. Three
The cardinals were tasked with opening the investigation.
general against order.

3. All ecclesiastical inquiries, even
that of the Inquisitor of France in 1307, were
conducted with the utmost moderation, with
remarkable prudence and gentleness.
he employed neither torture nor procedural trickery
None. Every knight questioned was asked
only to swear an oath on the Gospels of
to tell the truth for or against the order, and to swear
that they were neither solicited nor won over. Torture
was only used initially by officers
royals, and on a very small number of knights.

The papal commissioners invited many to...
The Templars repeatedly defended their order.
They received the defense presented by the great

e

master, then seventy-four knights, and the exa-
they mined carefully. The general investigation lasted
four years. Also, Mr. Michelet, in publishing the tra-
vail of the three cardinals, commissioners of the Pope,
Is he forced to admit that this "interrogation was
"Drives slowly and with great care-
"Mentions and gentleness."

For his part, the Protestant Wilcke, after having
studied all the documents we possessed in
1835 on the trial of the Templars, "observes at many-
several times that, if the particular courts and
royal authorities employed the question, according to the jurisprudence-
At the time, the Pope's commissioners did not...
They did not bend, but proceeded gently.

circumspection and awareness. He notes in particular-

particular on the original documents found & Paris,
that they show in a magnificent day the dou-
heart and justice of the papal commissioners"
(History of the Templars in German, 7 vols. in-18;
the last one from 1835; volume 1”, pages 291, 297 and
323 and 343, — cited by Rohrbacher, History of
the Church, book 77°). - |

4 Everywhere, in England, in Italy, as in
In France, the interrogations led to confessions.
similar. According to the documents, seven to eight
about a hundred knights were questioned, and more

Six hundred confessed to the same crimes. If
a greater number of confessions were obtained
in France as in other countries, that's the point.
France was the main center of the order, and ren-
closed the largest conurbation of
knights. A bishop, believed to be Guil-
Laurent Durand, Bishop of Mende, declared in full
council that more than two thousand witnesses had
filed against the Templars t. The Bull Vox in
excelso explicitly states, in various places,
that a very large number of brothers have perpetrated
horrific facts: that an almost infinite number —
of members of the order, including the grand master,
the visitor from France, and the principal commanders
their brothers were convicted of heresy, errors and
crimes, through their spontaneous confessions.

These confessions were not made only once
times and as if in passing. They were reiterated and
confirmed repeatedly. The same bubble,
Vox in excelso, clearly states that the con-
confessions and depositions of the grand master, of the visi-
teur and commanders of Normandy, Aquitaine
taine and of Poitou, and of the seventy-two knights
Questions posed by the Pope were written in script

1 Raynaldi, Ann. eccles., an. 1313.

public by four papal notaries, in pre-
the presence of the accused and several witnesses
tables, and that, after an interval of some
days, they were given a reading and it was explained to them
each in their own language:

"Persisting in their statements, they
"have expressly approved as they see-
"were born to be read."

5. This same bubble also tells us that
all documents relating to these personal investigations-
These new and general decrees were handed over to the Pope, who
he personally examined some of them
concert with the cardinals, and who handed over the examination
men from others to a large commission
"of very zealous, prudent, faithful, fearful men"
“God, zealous and practiced Catholics,
"Both prelates and others." Then, that all
this procedure, both the first and the second, was
presented for examination by the ecumenical council, which
formed a special commission to deal thoroughly
and definitively this matter.

It would therefore be unfair to argue that
This trial was conducted with passion and haste.
tation.

6° Now, the confessed and recorded crimes, session
tenant, in the rooms we have just

speaking, relate to five main chiefs.

Apostasy. Upon receiving it, or shortly thereafter, each
knight invited or excited by the one or those who
received them, and who were always pre-

First in command of the order, denied Christ,

sometimes as crucified, sometimes as Jesus or
Savior, sometimes like God, as well as the good-
Blessed Virgin and the saints. They would then say to her

that Christ was a false prophet, that he had

not suffered or been crucified for the redemption of
humankind, but for its crimes. This pra-
The tick was common and that of the majority.
Jdolätrie. In their general congregations
or large chapters, the Templars worshipped
idols. Some of these idols had heads with three
some had faces, others had only one face; others had
a human skull for a head; another had a
big beard, a terrible look, four feet;

She was in Montpellier at the time. According to several-
According to these confessions, these idols were made "in figuram
Bafometi, » or on them was « depicta figura Ba-
Jfometi; » they were made or painted in figure
of Bafomet. There were these idols in every
province. These heads were encircled with cords or
strips of fabric. They were made to touch cords,
which the brothers then girded themselves

on the flesh. In these major chapters, they ado-
would still have a cat or a dog, which would appear there-
sometimes knows.

Sacrilege. The recipients were forced to
at the moment of their reception, spitting on the cross, at
to trample it underfoot. These sacrilegious outrages were
also practiced by those who had already been admitted.
It was the custom of some to meet
Good Friday, or another day of the week
holy, to trample the cross underfoot, to do on
she of even more odious outrages, and to make of it
to be done by others.

Luzure. When a brother was received into the order,
the receiver and the recipient would sometimes kiss on the
mouth, sometimes on the navel or the bare stomach, tan-
early on the anus or the spine, sometimes more in-
decently still. The recipients told the re-
suspects that they could commit crime among themselves
infamous, that the thing was permitted, that they should
mutually lend themselves to it, that they themselves practice it
quaient, as well as a large number of others.

Theft. It was considered permissible in
the order to seize the property in his own interest
of others by all means, through good and bad, and
we swore to procure them, by all means
ways, growth and benefits.

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All these things were generally done and

commonly throughout the order, beyond as

on this side of the seas. The grand master, the visitors,

. the tutors and other major leaders observe them-
They ordered them. These were observ-

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general movements, ancient customs, ordinances

, finances and statutes of the entire order.

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The defendants' confessions also contained the
The following specific features:
The receptions were completely secret and did not

The 8th only did so in the presence of the brothers. The new

The knight was forced to swear that he would never go out.

...but order.

The chapters that took place during the first

Sleep, or the first watch of the night,
-were so secret that all the
_ doors of the house and the church in which `

The knights were gathered. Access was
forbidden to all foreigners, and sentries ar-
The meters were placed directly on the roofs, so

that no one should approach, nor see them, nor the
hear.

The knights were ordered, under penalty of
death or prison, to swear an oath not to do anything again-
to verify their method of reception, to be faithful to this
wish, and also to keep under the greatest

—

everything that would happen in the congregations was kept secret.
tions or major chapters. If someone were on-
Caught making these revelations, he was killed, or for
the least likely to be imprisoned. Those who, upon receiving them,
or afterwards, refused to do what was required of them-
ordered, were put to death, or imprisoned in per-
pettiness.

The commander of Laon had frequently said
in front of several knights that he possessed a pe-
the book of the order's statutes, which he showed you-
lontiers, but that there was another, more secret one
that he would not want to show to the whole universe
towards. The same had affirmed, in the presence of what-
brothers, that in the order there was a point
so singular and so secretive, that he would like to-
They would rather have his head cut off than reveal it.
added that, in the general chapter, there was
another point of such an important secret, that, if
unfortunately his closest friend, or the king himself-
Even if he saw it, no one would stop the brothers as-
they seemed to want to kill him if they could.

Some knights revealed that all these
awful practices had been introduced by a
grand master who, having fallen into the hands of the Sar-
roots, bought his freedom by promising to make them
observe in order. These sacrilegious and abominable

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customs had begun more than four-

for fifty years; for the great master Jacques de Molay
confessed in 1307 that, forty-two years earlier-
before, he had been received, also by denying the
Christ. |

All of these documents together provide a
such an overwhelming mass of evidence against the
Templars that, after reading them, every man
in good faith is forced to acknowledge guilt
of the largest number of Knights Templar,
otherwise of the order in its entirety.

The authors already cited, both hostile to
the Church and the Popes, frankly agree
of this guilt.

“Whatever opinion one adopts,” said Michelet,
on the rule of the Templars and primitive innocence
In terms of order, it is not difficult to arrest a judge-
He lies about the disorders of his later years. He suf-
made it clear, during the interrogations that we
Let us publish that the denials are almost all
identical, as if they were dictated from
an agreed-upon form; on the contrary, confessions
are all different, varied by specific circumstances
ciales, often very naive, which give them wx
"A particular character of veracity" (Preface to the 2nd
volume, 1851).

The Protestant historian also acknowledges that
"The order was guilty from the Church's point of view"
Catholic; that the course of the affair was, not
arbitrary, but in accordance with justice, the law, and
to the Church of that time.”

Wilcke's assessment is all the more
"It's remarkable that he's showing himself," said Rohrbacher.
"full of outdated prejudices against the Church"
Roman, and that he is far from condemning the doctrine se-
Templar crest; for he says that, seen from the good
On the other hand, it was Protestantism in general and the ra-
nationalism in particular, and that Zemplerism
he only succumbed because he had come too soon.
Elsewhere, he says that, considered historically,
It was a Mahomelan Gnosticism*.

Several Freemason writers do not do so
They, too, have difficulty recognizing the truth

accusations leveled against the Templars, in-
three others, F.-. Clavel:

"The mysteries of the Templars, long shrouded in mystery"
"public attendance, were, in 1307, the occasion and the
"The reason for the abolition of their order... We have
"attached, in the past century, & to exonerate the

1 Rohrbacher, History of the Church, Fèvre edition, book 77°,
p. 497.
2 Ibidem, p. 198.

a memory of his order (by Jacques de Molay),
"and the truth of the accusations has been contested"
"of which he had been the subject during his
"trial; but recent discoveries have established-
"feels that most of the alleged facts were
"With the utmost accuracy. It has been demonstrated"
"today that the Templars were a branch-
"of Gnosticism and which they had adopted in
"most of the doctrines and allegories of
"The sect of the Ophites" (Picturesque History,
p. 354 et seq.). |

However, there are still minds for the-
at least a shadow of doubt hangs over
this guilt of the Templars. They think of these
brothers who were declared innocent; they hear
the retractions and protests of the Templars,
dead in prison, dead at the stake, in proclamation
lying about their innocence; and above all they see the
Grand Master, Jacques de Molay, attesting before
the final torture that neither he nor his order are
guilty, refusing to live rather than perse-
to verify in an abominable lie, and, from the middle-
place of the flames, shortly citing its two per-
seducers at the tribunal of the sovereign judge.

But the real story makes it disappear as
a smoke, these vain and romantic impressions.

The innocence of some knights was recognized
naked, or at least accepted, by several councils.

Based on the documents, one could conclude that he
There were about two hundred of them.

But even if we had absolute certainty-
read of the innocence of these knights, the greatest
many would nonetheless remain guilty.
The denial of some does not destroy the confessions.
from others. No one has ever claimed that
all members of the order, without exception
alone, were criminals. The Order of the Temple for-
He controls a vast secret society, as well as the
the depositions prove it. Therefore, there was, as
in all associations of this kind,
initiations of different degrees, which varied
based on rank and seniority. Good name-
a number of members might not yet be initiated
Third parties. Legal admissions indicate that some
knights were initially received in a way
irreproachable, and later initiated into the doctrines
and to occult practices. The superiors, in
Prudent men studied their subjects before
to open up to them.

But we are far from having uncon-
testable that all knights, declared innocent-
cents, were indeed so in reality; for the judgment

relied solely on their repeated denials and
persistent. But what can the deniega-
tions of an initiate into mysteries so similar to
Those of the Gnostics and the Manicheans? The leaders
members of the sect must have foreseen the possibility of
legal proceedings and inquiries, at
less so for specific cases, and, in this pre-

vision, to teach their men the way to

To answer. That is the thought of the historian Michelet.
He noticed during the interrogations that he could-
blie "that the denials are almost all
identical, as if they were dictated from
an agreed form.

The number of truly innocent people should
so it can be reduced by a lot.

Some knights, who died in prison, have pro-
tested to the best of their ability, right down to the last
sigh, that neither the order, nor themselves, were
guilty of the crimes they were accused of. Without
No doubt, these knights had not yet
were initiated, and they were among the small number of the in-
genuine nucents.

Seventy knights in all were con-
damned to death and burned, namely: fifty-
nine who were judged in 1310 by the council

provincial of Sens, and nine, in the same year,
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by that of Reims; then the Grand Master and his
companion, Guy, the brother of the Dauphin of Auver-
gne, which were executed on March 11, 1314, by
The king's order. All these knights retracted their
confessions, and proclaimed their innocence with a
great fortitude in the face of death and in the midst of
tortures. This caused great astonishment and
made a vivid impression on the minds of all
assistants, say contemporary historians.
These are the facts.

First, we must remove from real history the
dramatic circumstances, invented after the fact
by writers without judgment, or enemies of
popes.

The Grand Master did not postpone Clé-
and Philip the Fair to appear, one has
forty days, the other a year apart at
God's tribunal. That's a pure invention of
the incredulous Mézeray, a seventeenth-century writer
century t. None of the contemporary historians of it
said not a word. They only relate the-
astonishment and the impression of the people when he-
forced the tortured to recant and proclaim their
innocence.

1 History of France, 3 vols. folio, 1643.

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The Pope's death occurred on April 20th, and that of
Philip the Fair on November 29, 1314. This is the
a coincidence that may have lent credence to the fable of the-
day of which, once again, not one author
Time has not spoken.

The same applies to a speech in which
Jacques de Molay is said to have proclaimed his innocence.
retracted his confession and renounced life in the
in the most pompous terms. It's Paul-Emile, a
an Italian author of the sixteenth century, who places him in
the mouth of the great master.' Assuredly, this
The historian must have heard this harangue at the
Quintus Curtius far better than his contemporaries
rains who remain completely silent about it.

Therefore, only the pure and simple fact remains true.
a wave of retractions and protests.

No one would want to argue that these retractions are delayed.
dives of seventy people refute the
repeated and persistent confessions of more than six
hundreds more; and indeed, one must say nearly
thirty to forty thousand knights whose order
composed. For, when they had undergone some
canonical penances and a very short time of
prison, all the Templars, without exception, were

1 History of France, in Latin. See Rohrbacher, book 77°.

set completely free, not only in France,
but in all other parts of Europe.
Couldn't they, when their alleged
persecutors were dead, attempting to justify their
order, retract, explain their confessions, affirm-
to lose their innocence and at least try to dispel it.

show? The support of the nobility they were
almost all parties, the people's participation
countries to which they belonged by birth
sance, they certainly wouldn't have missed it.

But they all remained silent; none of them...
neither protested nor demanded. Isn't that because, in
their own consciences, as in the op-
contemporary public union, there was no
doubt about the reality of their crimes and the justice of
The conviction?

These reasons have an obvious intrinsic strength.
However, we want to get to the heart of the matter.
difficulty and make even the shadow of a disappear
doubt by showing the reasons for these retractions
of the last hour.

To understand it properly, and to dispel any
This kind of hesitation and remaining interest was created.
. which focuses on the torture of the Templars, he was born-
necessary to keep this dou- in mind
a clear and undeniable truth: the Order of the Temple for-

has long been a master of a secret society and
perfectly organized, and the seventy cava-
The members of the liers delivered to the flames were the
the most guilty, and consequently, the insiders
the most advanced and hardened. The first
part of our claim has been proven by all
the above.

That these knights were criminals,
their condemnation in the province of Sens and
Their surrender to the secular arm surely indicates this.
They belonged to the ecclesiastical territory of
Meaning, since they are judged by the Council of this
province. Now, this was the region of France where
found the Templars to be the most guilty; for
It was through this province that the commissioners
Papal authorities had to begin their investigation, and
that's where they first went in per-
ring to make the quotes.

Such was the express order of the Pope, who certain-
ment did not command this measure without
The serious reason, and this obvious reason, is that the
the evil was greater than anywhere else, and that it was necessary

The remedy must be applied as soon as possible. It is undoubtedly necessary to...

The same could be said of the province of Reims, which was
bordering.
The fifty-nine Templars tried by the con-
10.

the city of Sens, and the nine judged by the city of Reims,
are the only ones in the entire order who have been handed over
to the secular arm by the bishops. Therefore, they
were found to be the most criminal of all.
-prelates of the councils of Sens and Reims could not-
had no other reason to be more se-
worse than their colleagues. What crimes in
Were these knights, in particular, convinced?
It is unknown: the acts of these councils are lost.
probably for crimes similar to those confessed to
by their brothers, but in a more proportionate
large and numerous and enormous.

As for the grand master and the first dignitaries-
They confessed, not once, but five times.
or six times in front of different investigators, during
seven years, without retracting, but in demand-
praying with tears for penance and absolution
(Vox bubble in excelso). And it's only when
a final sentence condemns them to prison
perpetual that the grand master and one of the principals
High-ranking officials retract their confessions and offer themselves
They and their order claim to be innocent.

This way of acting by both sides is
strange and suspicious; it doesn't bear the seal.
of true innocence.

As well as we are, we must pay attention to it-

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tion, in the presence of the oldest initiates, the most

advanced in the mysteries, and, consequently,
One of the most hypocritical and hardened of
Templars. The Grand Master is forty-two years old.
initiation. The other sixty-nine had none.
Perhaps not much less. It was the core of the sect.
Let us not forget, therefore, that not all of these men are
Christians in appearance and name, they were
penetrated and defiled to the bone by the detestable
doctrine of Manichaeism, and of a long pr-
The tic of his infamous morality. To avoid the suffering-
France and death, they had confessed everything, they
had feigned repentance and asked for absolution,
hoping that, unlike others, they would not have to suffer
that a canonical penance, not very daunting, and
a short detention. But when they saw that
Their hypocrisy led, contrary to their expectations, to
a death sentence, or a life sentence
petuelle which they considered worse for them than the
dead, they ceased to feign and showed the
big day their true feelings, their feelings-
sectarian sentiments. They wanted, like all
the neo-Manicheans of the Middle Ages, like beautiful-
a villainous act by the secret societies of our
days, "to die in their faith" t. They retract

2 See Goschler's Encyclopedia Dictionary, art. Fanatic

their confessions, affirm their innocence, not
in the Catholic sense, as repentant Christians
of having lied before appearing before the sovereign
Rain Judge, avenger of perjury, but like...
fanatical heretics who, having nothing left & mis-
swim, proclaim themselves righteous, pure, free from
They and their sect, who commit crimes, present themselves as martyrs.
and boast of their beliefs and their
works. Such, in our opinion, are the meaning and the cause
genuine retractions and protests
of these seventy victims. The French of the e-
They interpreted the words of the great master.
and his knights, according to their habitual point of view
tuel and Christian, and they were singularly so
impressed. But we who hear the des-
ancestors and successors of the Templars ap-
to plead their doctrines and their way of life, and in
Consequently, watching and teaching as good as possible
which, for us Catholics, is wrong, and as
What we consider good, we must

and the Roman Catholic Church in the face of the Revolution, vol. II, p. 87, 3rd edition: "Convicted of murder and conspiracy, Targhini and Montanari were expected to atone for a sullied existence through their death. ... On November 23, 1825, mounted on the scaffold, Targhini went cried: "People, I die innocent, Freemason, Carbonaro and im- "Penitent!" Montanari had the same audacity. He kissed the head of the tortured man... » See also The Jew of Verona, by Bresciani, te Ier, pe 75 et suir,

better understand the feelings and words of
their ancestors, and we would not know how to appreciate them-
nor be affected by it in the same way as
our forefathers of the fourteenth century.

Jacques de Molay and the knights of his gold
dre, for the vast majority, were therefore
What a bunch of hypocritical sectarians and vile criminals.
The Church treated them with gentleness and in-
maternal tenderness, which they were not worthy of.
Those among them whom secular justice has punished
their final torment received only what they deserved
were.

Templar lineage of Freemasonry.

The Templars' guilt being historical-
The lineage that Catholic authors-
religious and Masonic ties are established between this order
religious and Freemasonry becomes entirely
plausible.

After its condemnation and canonical dissolution
niques, they say, the Order of the Temple has no-
abandoned, neither its organization nor its documents
trines, nor his designs. He did nothing but hide
more carefully. A number of che-
the most guilty and hardened valiant,

among those who had been released,
otherwise, they all gathered for the preservation of

their dreadful mysteries, adding a secret
deeper, more terrible oaths, and the
the most fervent wish to take revenge on kings
and pontiffs who had struck their order, and
of the religion that condemned their dogmas and
their practices.
"To better conceal the fact of their existence"
With everyone's eyes on them, they entered the corridors
Freemason porations, widespread everywhere
then in Europe. This society, or brotherhood of archers
architects and workers who, for several centuries,
had formed for the construction of the large
cathedrals and castles of the Middle Ages, carried
the name Freemasons, because its members
were exempt from taxes and other charges
usual activities of citizens.
Freemason writers specify
more on the facts. They say that in the
twelfth century, the Freemasons' guilds
English were protected and administered by
the Order of the Temple (F.-. Clavel, History of Painters-
than). Nothing could be more plausible than the Tem-
folds had a great impact, not only
in England, but everywhere else, on a cor-

a technique they frequently had to use
for the construction and maintenance of their establishments
so numerous and so extensive. It was therefore very
It's easy for them to get admitted into the ranks.
of their protégés, especially in certain countries better
disposed in their favor. The same writers af-
They assert that it was mainly in Scotland that

The Templars found the safest refuge there, and that

From there they worked tirelessly to extend lor-
to restore it to its original splendor and to
to avenge the death of the grand master. In fact, the rite
the oldest in Freemasonry is the
Scottish rite, and at the beginnings of the great

progress of this society, in the first half
of the eighteenth century, it was from England that the
Freemasonry is spreading across the continent and

_ in America; and it is the Grand Lodge of London

which, as mother lodge, establishes and inspires all
Masonic lodges.

This likelihood is raised to the point of certainty.
study by the evidence they give of their opinion
the authors who support the Templar origin of the
Freemasonry. Not only the authorities

1 F.°. Rebold , General History of Freemasonry,
p. 116. —F. Wedekind, Manuscript for the Brothers (Report)
between the Pythagorean order and the Freemasons).

Masonic, not just similarities
surprising differences between the two orders, but also some
Substantial historical data support this
feeling.

l. F.–. Willaume, in his Manual already
The quoted text expresses itself in these terms:

"The knights known as Tem-
folds, or their Freemason successors, apparently-
feel they are the authors of most of the de-
the steps of initiation. We would think they had
were conceived by the Templars in the time of
their splendor, to isolate themselves from the crowd of initiates,
if we did not notice that these new de-
almost all of the initiation sandstones have the motif of
the state of order after its fall. We do not-
There is no doubt, as we can see, that the Tem-
The pliers were initiates, even from the moment they were established.
We still believe that Europe belongs to them
Freemasonry must know these practices, and these are the practices.
secrets that served as a pretext for the accusation
irreligion and atheism that led them to a
Such a tragic end. Everything confirms this opinion. The
misfortunes of these knights, the persecutions of the-
which they succumbed to, forced them & sought
a final refuge in these same mysteries, at the-

establishment to which they had contributed so much;

They found comfort and help there...
The Templars disappeared into civil society, but
they left successors in Freemasonry
"Nonsense, and their institutions have outlived them."
(Manual or Tiler, p. 10).

F.-. Ragon also said:

"It is natural to think that the crusaders, ar-
but to conquer the Holy Land, having found
the mysteries preserved in this part of Asia
by the few Christians who were there (gnos-
(ticks and Manicheans), would have adopted them... Thus
the knights... better known as Tem-
folds, received initiation in Asia, with the for-
mules and the Jewish veil. Initiated from the institution-
tion of the Temple, they spread in Europe the
Masonic mysteries, and undoubtedly the practice
the secret of these mysteries will have served as a foundation
to the accusation of atheism and irreligion which caused
their tragic end... »

"The crusaders, during their stay in the East, have
studied all the variants that characterized the
Christian sects. They will have attached themselves to the documents
trines of the Gnostics and the Manicheans who
appeared less altered than those of the priests
of Rome. The Templars renounced following the
The religion of Saint Peter. There was a secret schism,

And according to some authors who report these facts,
it is this schism, combined with the mysteries gathered in
Orient and preserved by them, which was one of the causes
of their condemnation by the Court of Rome"
(Philosophical and interpretative course, etc., p. 31,
32 and 33).

F.-. Rédarès states in his Æ'éwdes that there is no
a between the Templars and the Freemasons that a
physiological difference; but they leave one another

and the others from a point of the same triangle: "They
have the same symbols, the same emblems, the same documents
philosophical trines, theories, initiatives, ideas
ticks.

Brother de Branville, former officer of the Grand
Orient de France, is even more precise and more
clear in a speech he gave on April 8
1837 before the Brothers of the lodge Les Amis de La
Believe and that the newspaper magan- reports in full
Screw Ze Globe. The editor appreciates it in ees
terms: The speaker € perfectly traced the origin
of the Masonic Association.

"I hope to demonstrate in a few words," said the
F. de Branville, that the Masonic order is a
an offshoot of the Order of the Temple, and it cannot
"It could reasonably be something else."

"I dare say that the Masonic order was established

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in the fourteenth century by members of
the Order of the Temple, under the authority of the Grand Priory
of Scotland, and that this fine institution shone with
this point and spread easily into the con-
European frontiers, then covered with our pre-
outlawed cessators. It would be easy for me to accumulate
numerous pieces of evidence, drawn from comparison
rituals in use in both orders, and one
would be surprised at first to notice a system there
identical reception, proceeding by way of e-
Physical and moral evidence. We wouldn't be
less struck by this singular analogy in
the two orders of the same mode of initiation,
of a certain series of grades, among which one
sometimes finds such a resemblance to the che-
Valerie Templière, which she can rightfully pass on
for a perfect similarity. » (See 'Franc-
Freemasonry Exposed, by Armend Neut,
t. I°, p. 38 et seq.)

There's no need to multiply the quotes. It's
quite certain for a large number
of the most famous and most
estimated in the order that this Templar lineage

of Freemasonry.

In addition to their testimonies, there is the authority of rituals.

The rituals of the order are no less assertive mates. The formulas and speeches that accom- accompany the conferral of the knighthoods of Saint Andrew, Knight Kadosh, Prince of royal secret and unknown philosopher-judge, no leave no room for doubt. In these last three especially in terms of ranks, the statement is categorical.

"Who do you know?" the receptacle is asked. Kadosh's descendant. Answer: Two abominable ones. D. Name them. R. Philip the Fair and Bertrand of Goth » (Clément YV).

According to this ritual, the duty of the Kadosh is to to avenge the unjust condemnation of Jacques de Molay, "either figuratively on the authors of his torture, implicitly upon whomever is entitled, » that is to say, on the Pope and on the King.

When the knight Kadosh appears for to receive the higher rank of prince of the royal | secret, in the ritual of reception the great com- The man asks him: "Who are you?" Jl re- pond: “My name is Kadosh, offspring of an order unjustly outlawed for five centuries and more. The speech that the Grand Commander delivers then expressly attaches to the recipient the Freemasonry to the Templars.

In the rank of unknown philosopher-judge, the

speeches and explanations of symbols are even clearer, if possible. They explain clearly that Freemasonry has been a mask adopted by the Templars to hide and to avenge himself more surely for Jac-'s death ques Molay and the destruction of their order, in working tirelessly towards the annihilation of popes and kings. (See Masonic Orthodoxy)

of F.:. Ragon and the French Freemasons, by Alex. de
Saint-Albin, p. 47 et seq. and p. 169 et seq., and
Society and secret societies, by Father Des-
fields, vol. III, p. 190 et seq., and 227 et seq.)

2. It is difficult to explain in a sa-
satisfactory, other than through a common origin-
gine, the points of similarity that exist between
The Templars and the Freemasons.

In higher or occult Freemasonry, one
encounters at every moment names which
obviously relate to the Order of the Templars.
The lodges are called chapters, chapi- lodges
trales. It's about ranks that are reminiscent of
The Order of the Temple and its sojourn in the East: “Che-
Knight of the Temple, Grand Master, sovereign commander
commander of the Temple, commander of the East, she-
Knight of the East, Knight of Palestine, Prince of
Jerusalem, Prince of Lebanon. These ranks appear-

they adhere to several rites, but primarily and
in greater numbers to the Scottish Rite, which is the
the oldest form of Freemasonry,

A large number of practices are all similar
blasphemous. On both sides lies the law of se-
cret, the oath to keep it under penalty of death,
the precautions for stealing knowledge of it &
all profane. The assemblies are at night; of
Sentries are posted at the meeting place. At the ou-
The Venerable Master of each Masonic lodge meeting
The lodge leader invariably asks if
The lodge is covered, and the Warden replies:
"The temple is covered," or: it is raining, according to
that the lodge is guarded and hidden from all foreign eyes
to be, or is not. Among Freemasons
as with the Templars there exists the abominable
the practice of denying Jesus Christ, which makes the
essential point of the Rosicrucian grade, a grade where
One begins to truly become a Freemason.
say the rituals and the Masonic authors.

3. Thirdly, several historical data
Risks shed a brilliant light on this issue.

A. In their depositions, some knights
Temple officials revealed this previously reported fact: a

grand master, captured by the Muslims, would have
bought his freedom by promising to observe

in all order the practices that led to more
late, its destruction.
By comparing this data with what we
contemporary historians of the order learn
of the Temple, we will undoubtedly touch upon the
first starting point of his lamentable apos-
Tasie, and we will find details reproducing
both Freemasonry and its temporary origins
Plier alone can explain them.
In their accounts, William of Tyre (twelfth
century), Matthieu Paris and Jacques de Vitri (thirteenth
- thirtieth century), claim that the Templars maintain-
close and intimate relationships were formed with the
Assassins, a branch of the Muslim sect of
Ismailis: |
These sectarians formed a kind of religious order
religious and military. They settled towards the end of the
eleventh century (1090) in the mountains of the
Persia. Their growth was rapid. They seized-
resulting from a large number of fortresses and foundations
run several establishments, including two principals
main ones; one in northern Persia, the other in Syria,
'in the Anti-Lebanon mountains, between An-
Tioche and Damasi. It was with this last one established-

1 V. Bouillet's historical dictionary, under the word Assassins.

the fact that the Templars found themselves in relaxation

tion. The leader of the Assassins was called "the Old Man"
of the mountain," that is to say, the lord of the
mountain, because of the fortress's position
or where he resided. Historians note with
surprisingly, while the other sovereigns
were forced to pay tribute to the Assassins, the
The Templars received two thousand of them each year
gold coins. Matthew Paris reports that Frederick II,
The German emperor said of the Templars: "I
I know from a reliable source that several sultans with

Theirs were received willingly and with great
pump in order, and that the Templars themselves-
these same things allowed them to celebrate their super-
stations with invocation of Muhammad and pump
secular!» There is every reason to believe that «these su-
"tans" were none other than the leaders of the Assassins,
The Old Men of the Mountain.

F.-. Clavel supports these facts in these
terms:

“Eastern historians,” he said, “show us-
thirty at different times the order of the Templars
maintaining intimate relations with that of
Assassins. They insist on the kinship that existed

1 Historia major Angliae. V. Rohrbacher, book 77°.

between the two associations. They note that they
had adopted the same colors, white and
red; that they had the same organization, the
same hierarchy of grades, the degrees of Fédayi,
of Æefik and Dai of the one, corresponding to the degrees
of novices, of professed men, of knights on the other; that
Both were conjuring up the ruin of religions
that they professed in public and that all
Both owned numerous castles,
the first in Asia, the second in Europe.
It is at least certain that they were linked
through clandestine transactions and that they meet
reciprocally offered all sorts of good deeds
fices £. » |

However, the Ismaili sect, outwardly Muslim-
mane, was a secret society which, in its mys-
hidden rooms, kept absolutely nothing of
Islamism.

"She was no less political than she was philosophical-
phique; for religion for her was merely a
pretext to have the means to raise in
a favorable opportunity for the people against the so-
verains. That is indeed what happened several
times. » The Ismailis did not reveal their documents

1 Picturesque History, p. 354 et seq.

trines that little by little. They had up to nine de-
Initiation steps. "The condition common to all
was blind obedience to the sect leader and
to his delegates, and a sincere willingness to dedicate-
to create all its natural and financial faculties
to the success of his ventures and the execution of his
wills, » In the first three degrees, len-
The teaching remained purely Muslim, but
in the Shiite sense and with the nuance specific to
Ismailis. In the following three degrees, the initiate
learned to despise Islamism and all its practices:
ticks, and in general all religions and laws
positive. He was given some knowledge
philosophical opinions, the nature of the elements
ments, the virtue of numbers and some principles
principles of geometry. Very few Ismailis penetrate-
dealt beyond this sixth degree. It was there that
The largest number of affiliates stopped there, who
However, they believed themselves to be initiated into all the secrets of
the sect. In the last three grades, the teacher-
ghement reproduced the fundamental ideas of
the ancient religion of the Persians, the dualism of
with that of Mani and the belief in
genies, emanations of the Divinity and charged with
. the administration of the universe, therefore the
cabalism, and finally, as a last term, the materia-

lism. The practical consequences of such doctrines
The trines can be easily guessed!

From this historical data result two con-
certain sequences.

The first is a new demonstration
of the Templars' guilt. We understand
easily than these knights, proud of their
power and their renown, "raised in the de-
the lices of the barons of the Orient, » were promptly-
relics of austerity and essential purity
related to religious life, and that their corruption and

their relations with the Muslim sect and mani-
the Assassins' chain of commanding them led them to do so
initiate.

The second is the Templar lineage of the
Masonry.

The points of similarity that exist between the
the sect of the Assassins and that of the Freemasons of
Our days are numerous and striking. Thus the
Freemasons have long insisted on
They passed for Christians: but they only had the ap-
the parentage of Christianity, and in their mysteries
They keep absolutely no secrets.

Freemasonry is a secret society

1 V. Dictionary of all religions, ed. Migne, at
Ismaili word.

which is as much political as it is philosophical, and which
uses religion, philosophy, and
policy to incite the people against the sub-
verains. The Freemasons do not reveal their doc-
a trine that little by little. They have, like the Ismailis,
numerous degrees of initiation, and the condition
common to all their initiates is obedience
blind to the sect leader and his delegates, and a
sincere willingness to dedicate all his faculties
intellectual and its resources to the advantage and to
success of Masonic enterprises.

In the past, to be received as a Freemason, one had to
to profess Christianity, but, from the
first degrees of initiation, one learned, as
today, to despise Christianity and all
its practices, and in general all religions and
all positive laws. The speeches that the
Masonic rituals put into the mouths of
Venerable ones, during the ceremonies of the reception-
tion of the first grades, reproduce the background of the
teachings that the Ismailis gave to
their initiates of the first degrees.

Few masons reach the higher ranks;
and yet they all believe they possess the entirety of the
secrets of the sect.

Finally, in its rites and higher ranks, the

Freemasonry teaches, as we will see-
rons, dualism, cabalism, materialism and
the most detestable morality.

However, this striking resemblance between the practices
the practices and doctrines of current Freemasons
and those of the Ismaili sect of the fourteenth
century long since extinct, cannot be explained
that otherwise than through the reports that the
Templars with some and others, with these
from whom they received initiation, and with those to the-
which they transmitted it and who are their descendants.

B. Numerous epigraphic documents
confirm this Templar origin of
Freemasons.

We read in the confessions made by several che-
valiers that they had described thus one of their
idols: she was in the form of Baphomet or Ba-
fomet; and again: on it was painted a figure
of Baphomet. What was this figure? What
What form did this idol take and where did it come from?

Some claim that the word Baphomet
is a simple alteration of the word Mahomet which we
Bahoumid is also written. This feeling seems
unlikely. Others, with more reason, dear-
elsewhere the meaning and origin of this expression
sion and say that it comes from the Greek Bagn Myttog or

Mnzeos and means baptism of Métis or Été. Métis
means in Greek: prudence, wisdom. The Greeks
and the Romans had made her a goddess, daughter of
Oceanus and Tethys. The ophites placed it in the name of-
They brought forth their Aeons and called him Mete. He was the
even Aeon, who, among other Gnostic sects,
bore the name of Sophia, Achamoth, etc. The ophites
they transformed this Aeon into an androgynous deity
and attributed to him, as the Cypriots did to their
Venus, a long beard. The ophites were a

the worst Gnostic sects. For them, matter
was eternal; the evil principle washed orga-
nisée and the multitude of Aeons administered it. They
worshipped the serpent, in Greek opg; hence
their name. Their morals were execrable. Per-
one was not admitted to their mysteries without having
previously denied and cursed Jesus Christ.
For them, Mété's baptism meant the baptism of his-
baptism or spiritual baptism, that is to say, purification
tion of the mind by the light of wisdom that
gives initiates knowledge of the mysteries.
It's the same as the baptism of fire of
ancient Gnostics who also meant by this
the illumination of the mind. The ophites explained
this illumination and purification of the mind
in an infamous manner through char- copulation

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+ of a cup or goblet that was fixed to the base of a

nelle. This symbolic baptism was carried out by means of

: mysterious figure. It was filled with fire, then

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We received initiation.
As a result of their affiliation with the secret doc:

: trines of the Eastern Gnostics, the Templars

. accepted and worshipped, not only the Aeon or
. the androgynous deity Mete, but also the figure

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representing the baptism of wisdom or fire of which
They made a second idol under the name of Ba-
phomet:

An Austrian orientalist scholar, Mr. de Hammer,
found carved on a large number of monuments
Templar-owned buildings, castles,
churches and tombs, both in the East and in the West
tooth, a multitude of figures of Mete and Bapho-

. met. I] reproduced them in the Afines de l'Orient,
as well as a host of hieroglyphs and symbols

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relating to the dark mysteries of the Tem-
folds. The idol Mete is represented, in accordance

. to the ideas of the ophites, in human form

combining the attributes of both sexes, with a

: a long beard, a woman's breasts, and horns
on the head. It is accompanied by the cross in

. form of Thau and the serpent so famous in all
Mythologies. The Baphomets are represented

in pretty much the same way: they wear
snakes at the waist, as a symbol of the so-
Domie. -They have the cut and the representation of the
Fire baptism. Furthermore, a characteristic detail and

Importantly, these various figures are surrounded by:

all the Masonic symbols that are displayed in
the lodges, such as the sun, the moon, the blazing star-
boyante, the apron, the chain or serrated tassel,
the seven-branched candelabra, etc., etc. These idols,
these hieroglyphs and symbols are found
on the monuments built by the Templars in
'Europe as in Asia'.

1 See the works of Mr. de Hammer and Dictionary of
all religions, under the words Mete, Baphomet and Templars.-
Mr. de Hammer has published several memoirs relating to doctrines
secrets of the Templars. I] maintains, as we have explained
above, that these religious figures were affiliated with the Ishmae sect-

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links, whose doctrine and practices they had embraced, and

that the Ismailis were themselves only one of the sects of the
Gnosis, originating from the Ophiuchus, the explanations of this scholar were
opposed in its time (around 1810-20) by other scholars of
France and Germany gave different explanations
to the figures engraved on the Templar monuments. But in 1852,

Mr. Mignard, a member of several learned societies, took over the
Mr. de Hammer's thesis and victoriously established it in his

Monograph of Mr. de Blacas's box, or proofs of the ma- |

The niche-based approach of the Knights Templar. We possess several of these.
caskets that were part of the treasure of the Temple houses.
One was found in France (Côte-d'Or), another in Tuscany, in
the site of former Templar houses. On the walls
These boxes are engraved with vile representations of ma-
Nestled in the Middle Ages, Cathars, Waldensians, Albigensians. We sa

vons that Manichaeism had absorbed all Gnostic sects.

FREEMASONS AND JEWS. 497

Two further developments emerge from this discovery:
obvious things: the guilt of the Templars, which
were truly Gnostic sectarians, and Yori-
Templar lineage of Freemasonry. Because one does not
could not explain the simultaneous existence differently
a whole lot of identical symbols on the monuments
Templars dating from the thirteenth century at the latest,
and in the Masonic lodges of the nineteenth century.

C. Finally, a historical piece of the highest order
interest will complete the demonstration.

This document is a circular letter written in Latin.
dated Cologne, June 24, 1535, and addressed to
all members of its lodges through an association
which calls itself the "Order of Saint John or
Freemasons. A copy was found
in 1637 in a Masonic lodge in The Hague.
It was the Freemasons themselves who
published this document which has been called "the charter of
Cologne, and for two centuries they held it
unanimously for authentic. In these last
At some point, some Brothers, finding the confessions of
this charter is too clear and too significant in addition to...
several points, have striven to shake the au-
authentic. They were unable to produce it for any reason.
than these two miserable quibbles: the charter puts
renerandus where there should be venerabilis,

and two letters are missing (c and h) in the signature
Melancthon's ture! "But," said Mr. de Saint-
Albin, these efforts were unsuccessful, even in
The lodges. Freemasonry remained deaf to the pleas.
to these insinuations of caution. She retained,
She adopted the Charter of Cologne as her own charter.
as the "most orthodox monument and the
more classical of royal art" (F.'. Rédarès,
Studies, etc., p. 182; M. de Saint-Albin, the
Freemasons, p. 68).

From the date of this document, the fie
Masonry is definitively entering the field
of history.

The Cologne Charter includes a preliminary section
bubble followed by thirteen articles.

It begins with these words:

"We, the elected masters, members of society
venerable consecrated to John or of the order of
Freemasons, directors of the L.'. (lodges) cons-
titled in the cities of London, Edinburgh,
Vienna, Amsterdam, Paris, Lyon, Frankfurt
Hamburg, Antwerp, Rotterdam, Madrid, Venice,
« Ghent, Kenigsbere, Brussels, Danzig, Middel-
"burg, Bremen and Cologne, united in chapter"
"in the said city of Cologne, on the days, months and
"as stated below, and under the chairmanship of

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- "Master of the lodge founded in this same city,

[

“our F.*. P.-. Vén.:., very learned and very pru- -

- "tooth, unanimously chosen by us for this purpose,

"knowledge we share with all members of the order"

"both current and future, through the means of the pre-
_"sentences which will be sent to all the lodges"

a supradites... »

The elected masters then complain about the accusations
accusations that are brought against them:

"Considering that, in these unfortunate times,
where discord and dissension among citizens
They attribute trouble and calamities everywhere
to our society and to all of us FF.*. admitted in
the order of John or the Freemasons, of the princes
tips, opinions and machinations so much
secret as well as public, also co-owners in our sense-
timeñts than to the character, the purpose and the doctrine
of our society; that the members are also accused of
the order's blows (in order to attract contempt for us)
piofanes and to dedicate ourselves in a more
sure to public execration, and because we
we are all bound by a pact and invisibly mysterious circumstances.
Labels religiously guarded and observed by us
all) of being guilty of the crime, wanting to restore you
the order of the Templars; that we be designated publicly
that as such; and that, consequently, as st

We were affiliated with this order, we would be united
and conspired to recover the property and estates
which belonged to them, cf. to avenge the death of
last great master on the descendants of
princes and kings who were guilty of this act
and which caused the extinction of the said order; that to that
In effect, we would seek to introduce the schism into
V'E'qlise, unrest and sedition in the em-
worse and in temporal dominations; that the
Hatred and envy would drive us against the pontiff.
supreme, the emperor and all sovereigns; that,
obeying no power in the world and submissive
only to the elected superiors in our association-

Lion, we would carry out their secret commissions
and their clandestine orders through trade in
secret letters and by agents charged with
express missions; which we would not give
access to our mysteries is granted to those who, having examined and
suffering from bodily torment, would have
bound and consecrated to our assemblies by an oath
"Horrible and detestable..."

The master masons reject these accusations
and to exonerate themselves and their brothers,

"They announce and publish:

Article 1°. That the Society or the Order of Brothers
admitted F.°. M.-., dedicated to Saint John, does not derive

neither the Knights Templar, nor any other order
of ecclesiastical or secular knights; that he
is not a separate part of it, that it is not joined
neither to one nor to several of them, and that finally
he has no connection with them, directly or indirectly, by
any connection whatsoever, none at all, not even the slightest
relationship... » |

The negation is formal and absolute: the F...
dedicated to John, or Freemasons, do not come.
in no way were they Templars, and they have not
no kind of link or relationship with them.

However, a negation, however pronounced that it
That being said, it is not proof. It is easy to deny.
This is the most convenient and the most...
shorter to hide the truth and get rid of
compromising and unpleasant accusations.
But the existence of these accusations, which the masters
elected officials themselves reveal, we learn more
long, all alone, on their Templar origins that they
cannot hide it by their inte- negation
reamed.

For spirits that are not satisfied with words,
who look at things closely and reflect,
will tell the elected masters of 1535:

Your own words condemn you. If the
accusations that you reject had not

whatever the basis, they would not have been united-

formulated in a way. If we hadn't recognized
in your actions and words, in your speeches and your
trends, at least some ideas and
practices of the ancient Templars, we would not have told you
point “publicly designated as such.” If
your action in "the dis-
rope and the dissensions of these troubled times and
of calamities, » one would not have imputed to your
society “of principles, opinions, and machines”
both secret and public nations" also con-
damnable. If you had had a true conscience-
In a peaceful manner, you would have dropped these
The slanderous remarks have since dissipated.
of themselves in the face of your innocence which had become evident-
tooth; or rather you would have done as the Church
Catholic, also accused, but of crimes
imaginary. She hid from the persecution-
tion, but as soon as his enemies had ceased to
To oppress him, she opened the doors wide.
of its sanctuaries; she has publicly shown
its mysteries, its dogmas, its cult, its leaders and
his administration; and it turned out that all this
that she had once hidden from the eyes of the im-
pious and violent, it was truth, purity and charity.
Why, you too, in the sixteenth century, at the time

of free thought, while no one...
persecuted and couldn't even think about it, didn't you
not revealed all your practices, all your rituals,
All your mysteries, all your doctrines? Far from it.
From there, you do the opposite. In the document where
You say: "We are not those who
believes, this is what we are; we mop-
"open trunks," you loudly assert,
without you having to deal with the contradiction, that you
are and that you remain a secret society: "Our
The order is very ancient and secret; » « we
We are all bound by a pact and mysteries.
inviolable, religiously guarded and observed by
all of us.” And, in fact, you maintain your
signs, your words, your rites and your mysteries

initiation secrets; you keep your
Supreme leader and his principal assessors. You
So you always have something to hide and you
force us to think that this is precisely the
something you are criticized for. If you weren't real-
ly, as you still claim in the same
piece, that "doctors and masters practicing the
mathematics, astronomy, or other sciences
between which a "reciprocal trade" is established
"Do doctrines and lights;" if you were only
humble "Brothers of John," or fellow members

204. FREEMASONS AND JEWS.

Freemasons, solely occupied with building

hospices to heal the poor who were attacked

of the dartrous inflammation, known as Saint-'s disease
Antoine, or any other illness, how could one not

Don't stop these atrocious calumnies by:

stripping away as quickly as possible all mystery and se-
Cret? In such a case, the interest of good, of truth,
charity, imperiously requests to pass
before humility. The truth, once exposed to
On that great day, humility will prevail. But
you are careful not to act with this frankness
who is not afraid of the full light; for you
persist in your occult practices. Article IX
and XII of your charter expressly preserve them-
ly. "The secrets and mysteries that hide

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our works*. (works), says article IX, do not serve |

that for the sole purpose of letting us spread our

benefits without ostentation, and to drive without trouble
to its perfection the work that we

sums proposed. » According to Article XII: No year is
Reputed Brother of the Society of John or Free-
Freemason, only he who, legitimately
initiated into our mysteries by a chosen master, aided by
less than seven brothers, is capable of giving the
proof of its reception through signs and words
which the other Brothers use.

—

“

So you are giving everyone the right to de-
to conduct and to legitimately believe this triple con-
Conclusion: the work to the perfection of which you
working so secretly is something quite different from:
charity towards the poor and the infirm
my; you only hide your work so well by
fear of being disturbed and stopped in their execution;
Therefore, despite your self-serving denials
Sées, you leave all the accusations standing
of public opinion in the sixteenth century: you are
Templars, successors of this order per-
towards; you have the spirit, the practices, and you
pursue their criminal designs.

But the second article of the Cologne Charter
offers even more obvious proof of this
final conclusion.

Article II. (We announce and publish) "that
our association still consists of today
as in the past, of these three symbolic grades
called apprentice, journeyman, and master; and beyond
of mastery, of elected masters and of supremes

elected officials. That any association or confra-
. ternity thus called, which admits other denominators
nations and subdivisions, or which claims another

. origin, which tends to meddle in political affairs

or ecclesiastics, who devote themselves to hatred and to

envy against anyone, whoever they may be, and whatever
be those who emphasize their power
such gatherings of men, although they arrogate to themselves the
title of F.. M.. (Freemasons), of F.°. ad-
placed at the command of John, or any other sort-
blable, do not belong to our order, but
that they are rejected and expelled as schismatics
ques. »

This article is full of interesting revelations.
According to its content, at the beginning of the sixteenth
century, there was in "the venerable society con-
sacred to John" or the order of Freemasons, a
a number of members who claimed
another origin (than that given in Article I)
by the chosen masters and from which we will
(soon to speak), which tended to be busy with business
politicians and ecclesiastical figures, who devoted themselves to
hatred and envy towards other men. They
were most certainly part of the order, then-
that the elected masters expelled them in 1539 and
they declare them schismatic; for obviously one
cannot be rejected from a society if one does not have
not previously included. However, the report
given here by these men perfectly corresponds to
accusations publicly levelled against the order
of John. These excommunicated members claimed

SEE at "+:

therefore to be the successors of the Templars and in con-
to maintain order and projects. These men were not
not a few isolated individuals; they were quite
many to form an association or fraternity
ternity, or meeting which was supported by
powerful protectors. They too claimed this power.
the title of Freemasons and of "Brothers admitted to
the order of John," and they "admitted" into their
company with other names and subdivisions,
that is to say, other grades beyond the five degrees
listed by the elected masters. But the latter

separate themselves from these men and declare them schis-
matics. Nineteen lodges adhere to this con-
damnation. How much the schismatics had of it-
What about them? We don't know. Only it is certain-
that, in this year 1535, the order of John is
split into two parts: one, quite benign, as far as it was concerned
said, who only deals with art, science, ma-
themes, construction and care of the poor
the sick and the sick; the other, ardent and active, true
descendants of the Templars, who want to continue
their work.
From which of the two do the Freemasons descend?
current? Assuming that this kind of excom-
that the communication was serious and that it produced
The true split within the order of John, the Fratic-

The current masonry surely descends from the second
part and very likely both.

One might believe that the benign order of the F.-. of
Jean has passed away; for neither he nor the
name nor trace; while, in the eighteenth
century, arrive from England, as we will see-
rons, and they proliferate on the continent, and especially
in Germany, Masonic lodges including
members clearly declare themselves descendants and
successors of the Templars. On the other hand, towards the
At the end of that same century, the merger took place between

all Masonic rites and systems which

have now formed a single society. Therefore, if the
The Society of Saint John had preserved itself until then,
It must be said that current Freemasonry draws
its origin from both parties, since it is very
certainly the continuation of the unique society
formed at the end of the previous century.

But in truth, the excommunication was only a
mask and schism than a fiction. The first
pages of the Cologne charter have already given us
the measure of the sincerity of the elected masters of the
Freemasonry.

Concerned by such specific and serious accusations
that public opinion was rising up against on all sides

She, the hidden descendant of the Temple, resolved to

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to give the impression. There were still too many chris-
Christianism among the masses, even Protestants,
so that the sons of the Templars might reveal themselves
Fully exposed. Feeling, however, more
assured amidst the difficult circumstances that
were then crossing the Church and the Catholic powers

The Templar association dared to appear, in dis-

simulating, however, as much as possible, his
her appearance and her face. Gathered in congress in Cologne,
She took a mask and borrowed clothes.
She shouted loudly, and wanted all her mem-
Bres repeat everywhere: This is what we
sums, in order to better conceal what she was. And
to satisfy the public, to confuse its
To silence his suspicions and silence his complaints, she rejected his
of Templar origin, and apparently repelled from
its heart all its most ardent members and the
more enterprising ones who jeopardized its existence
tence. Let them maintain their meetings, let them
continue to act as before, the order
Jean or Freemasonry doesn't care; she
is perfectly innocent; they do not belong
They are more to the true Freemasonry: they are schismatic.
For her, it remains, as before, a society
completely harmless, which only deals with
works of intelligence and charity.

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This tactic has always been used, and with
Success through Freemasonry. Secretly united
heart and direction to active companies, their
providing their leaders and their occult cadres,
She benefited from their success, without being affected.
by their downsides. This age-old hypocrisy has made
its strength and its duration.

This is the true meaning and purpose of the cat
from Cologne. His text logically emerges
the Templar origin of Freemasonry.

We should stop our study and our citations at 14.
tions of this important piece. It seems to us
It is useful, however, before concluding, to examine
the origin and the new name that the
elected masters, and also to put before the eyes of
readers the articles of the charter that concern the orga-
the nization of Freemasonry in the sixteenth century.

After having assured that the company or the order
of the Brothers admitted F.:. M.-°., dedicated to Saint
Jean, "does not derive from the Knights Templar,
hi of no other order of knights ecclesias-
"ticks or secularists," the elected masters affirm
that their order

x Is older than any order of chivalry
of this kind, and that it already existed so much in Palestine
that in Greece and dats both parties of

Roman Empire, before the holy wars and the
time when the aforementioned knights departed for the
Judea; as demonstrated to us by various documents
elements of a well-established antiquity, that the origin

* of our association goes back to the earliest

time, when, fleeing the disputes of the different
sects of Christianity, a few followers, imbued
through a wise interpretation of true principles,
secrets of moral philosophy, separated
of the multitude. It was during this period that...

learned and enlightened men, what true Christians
which were not tainted by any of the errors of the pa-
ganism, believing it sees religion altered and cor-
broken, spreading schisms and horrors of
war, instead of peace, tolerance and
charity, united and bound themselves by oath

_ sacred, in order to preserve them and make them firmer and purer

the principles of morality of this religion, prin-
cipes engraved in the hearts of men; they are there
devoted themselves, so that the light, shining brighter than ever, might shine forth.
in addition to the heart of darkness, could manage to chase-

to eradicate superstition and to establish, through the worship of all

human virtues, peace and happiness among
mortals. Under these auspicious circumstances, the authors
members of our association were appointed consecrated Brothers
created for John, following the example of John-

Baptiste, precursor of the light that was going to...
priest and of whom he was the first apostle and the first
martyr. » |

A simple reading of this pathos shows that the
Sixteenth-century Templar-Masons gave themselves
for ancestors the Gnostics. In "these men
learned and enlightened (yiüsvs, ywstinot), true Christians
links, imbued with the secrets of moral philosophy,
followers who, in the early days, separated
of the multitude, are bound by a sacred oath, which
would not recognize the first Gnostics, their
their pretensions and their appearance?

Here the elected masters do not tell the whole story.
truth about their origins; they confess them in
convoluted terms, the least compromising part-
aunt to them at that time; for, in fact, the
Freemasonry dates back to Gnosticism. They
They remain silent about the other person, whom they have an interest in hiding.

It's not clear how, "under the happy
"under the auspices" of this Gnosticism, the authors of the association-

members of the Freemasons' association could be appointed
Brothers consecrated to John. We know perfectly well-
where the term Freemason comes from; but
What is the source of this other one, Brothers of John?
or from Saint-Jean? We haven't proven anything.
on this point.

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This name may have been taken from the boss
which would have been adopted in the past by the corpora-
tions of the former Freemason workers of Angle-
land or Scotland. Among the rites of Franc-
In modern Freemasonry, one finds the rite of the Ancients.
Free and Accepted Masons of England, who
divided into Royal Arch Masonry and into J/acon-
Saint John's folly; or when the knights
Germans from Saint John of Jerusalem, called by
the following knights of Rhodes and Malta, embraced
If they embraced Protestantism, did they allow themselves to be invaded?
by the Templars, like the guilds of old.
medieval workers, or did they spontaneously-
newly fraternized with them in their lodges, in
bringing and retaining their original name?
It's possible. Or perhaps the Templars were...
affiliated with and in connection with a religious sect
Jewish-Gnostic tradition of the East that survives
still and who are called Christians of Saint-
John the Baptist or Johannites? There would be nothing
astonishing, and one could almost infer from
the origin claimed by the elected masters of Co-
loge. |

Regarding these Christians of Saint John the Baptist, we have
that the data is inaccurate, or at least not very accurate
consistent. The sentiment expressed by Mr. Jacques

Matter, in his History of Gnosticism already
The one cited seems the most likely.

According to this author, many Jews, looking
Saint John the Baptist as a man of God,
a zealous prophet of ancient Mosaic law, a

a perfect model of the Nazarene, they attached themselves & his
doctrine and his way of life. But through the
revolutions that shook the eastern lands,
They made an incoherent amalgamation of Gnostic ideas!
tics and Christian rites which made up their
teligion. They proved to be open opponents of the
Christianity and Jesus Christ, to which they attribute
they follow the words and actions of their boss Jean-
Baptist. Driven out of Judea by the Muslims,
then dispersed for some time in {a
Chaldea, Mesopotamia, and Persia, they succeeded
most of them died on the banks of the Tigris and
the Euphrates, first submitted to the authority
spiritual of the Nestorian patriarch of Babylon,
then shook off this addiction to take a
religious leader of their sect. According to Mr. Matter,
they would still be widespread among these today
two rivers, at whose confluence the would live
more educated than their society.

In any case, let's note once again
This remarkable fact: from whatever side one

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seeks the origin of Freemasonry, something
no matter what authority one questions, one is always met-
sent as a last resort, doctrinally Gnosti-
cism and the religious mysteries of the East, and
geographically in the regions watered by
the Euphrates.

To conclude this long study, let's listen again.
the elected masters of Cologne, who are going to make us
Now, let's learn about the organization of their company:

Article TII. “Among the doctors and masters
of this order practicing mathematics, astro-
in the fields of economics or other sciences, it is established, after
that they were scattered across the earth, a trade
reciprocal of doctrine and of Enlightenment, that from there is
The custom arose of choosing from among these elected masters.
One of them, more perfect than the others-
very, and who, revered as the elected grand master or
patriarch, and known only to the chosen masters,
visible and invisible at the same time, must be considered
as the prince and head of the entire association;

that this is how the great patriarch,
Although stupid, very few brothers still exist
really today.

"And these principles, drawn from the most ancient
manuscripts and charters of the order, compared with
care, by the authority of the patriarch, with documents

sacred ments entrusted to the president and his successors-
sisters, having been determined, we, equipped with the authority of
Our aforementioned illustrious patriarch, we have decreed
and established the following articles as precepts: »

Article IV. "The system of our society, the
The manner and means by which the rays of
The fiery light reaches the enlightened Brothers and
extend into the profane world, are in the power-
the power of the supreme elected masters; it is up to them to
to watch and see that nothing is being plotted against the
true principles of our society or the state of none
of its members; these are also the masters who-
premen of the order who are responsible for de-
to split, to preserve and to protect the rights and
the freedoms of his state, and to maintain them, the case
arriving, at the risk of their fortune and at the peril of
their lives, in whatever place and at whatever time
it may be, against all those who would want to
to harm.

Article VI. "Although in granting our goods-
In fact, we had absolutely nothing to worry about.
neither religion nor homeland, it seemed to us however
necessary and prudent not to receive until pre-
feels within our order that those who, in the world
lay or unenlightened, profess the Christian religion.
yours.

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Article X. “We celebrate every year the
commemoration of Saint John, forerunner of Christ and
"leader of our community,"

Article XI. “This custom and all the others-

- very similar ceremonies, when they have
place, whether in reality, in discourse, or in any
In another way, in the meetings of the Freemasons, they did not
However, no rapping with the rites of the E-
": church."

Article XII. "The following is not considered a brother of the company

: of John or Freemason that only he who,

- legitimately initiated into our mysteries by a master

- elected, assisted by at least seven FF.*, is capable of

: to provide proof of its receipt by the — and
: words used by the other FF.'

"Among these signs and words are

Also admitted are those which are in use in the lodge
from Edinburgh, as well as from Hamburg,
from Rotterdam, Middelburg and Venice, which

- are affiliated with him, and whose occupations and
trav.*., although regulated according to the Scottish manner-

"I know, yet they do not deviate from ours in this

- which concerns the origin, the purpose, and the institution.

Article XIII. “Our society being governed

+ by a single, universal leader, and the different
magistères which compose it by several gr.'.

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master.., according to the position and needs of the countries and
of diverse kingdoms, nothing more is needed
that perfect uniformity among all those who,
spread across the earth's surface, form
like separate members of a single body; nothing
is no longer useful than a correspondence of
deputies and letters, conforming everywhere to it-
even and to his own doctrine; and, to that end the
these letters, attesting to the nature and

the character of our company, will be sent to
each and every one of the colleges of our order ac-
potentially existing.

The document concludes by stating that nineteen exem-
original, entirely similar designs have been
bearing the signature of the elected masters.

The original found in The Hague bears twenty and
signatures. Some are reminiscent of
Well-known names that give food for thought. Philippus
Melanthon: he is undoubtedly the famous friend of
Luther; De Colligni: was he of the fa-
A thousand Colignys? It is followed by a French name
Also: Virieux; Doria: did the signatory belong
to the Doria of Genoa? Johan Schroder: perhaps
the author of the Masonic rite that bears this name;
Falck: could he be an ancestor of the Prussian minister?
executor of the Kulturcampf?... |

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The Cologne Charter thus informs us
with complete historical certainty of its existence,
at the beginning of the sixteenth century, of a so-
a perfectly organized occult society, which calls itself
She herself is a "Member of the Order of Freemasons."
composed of members divided into five grades or
degrees of initiation. It is led by a chief
unique, unknown to the mass of affiliates, known
of a very small number of superior initiates and
chosen. It comprises two rites, one the rite
Scottish, which seems the least extensive, the other, -
best known, practiced by a large number of
followers.

At that time, a considerable schism appeared
to have occurred within this society.

Despite their denials, the members of this
Masonic associations demonstrate through their pro-
pres to say that they are the direct descendants and
the successors of the Templars. That their schism
of the sixteenth century, whether real or apparent, that
whether it lasted or ended shortly, the
Modern Freemasonry is nothing else.

that the continuation of both parties:
She admits it; she claims it. Besides, the
perfect resemblance of the two societies forces
to say that this one is the daughter of that one.

The Templar origin of the Freemasons is therefore
Undeniable.

Nowadays there is a secret society
which takes the name of the Order of the Temple, and which has
the claim of being the exclusive descendant
and direct from the proscribed Templars. This order
does not want to recognize Freemasonry
for his daughter, but nevertheless he does not disown her
not.

"The different orders of Freemasonry," said the
Manual of the Knights of the Order of the Temple (edi-
(tion of 1825), "are undoubtedly only con-
"traditions of the Order of the Temple, which will have had
"place in the different countries where the first
"The knights had withdrawn." With these words,
Mr. de Saint-Albin makes this very accurate observation:
"Counterfeits of the Order of the Temple made
by Knights Templar are something
more than just simple counterfeits. The hatred of
The Church is equal in both orders, which are
equally careful to keep this hatred secret
to better ensure his triumph and the ruin of
"The Church!" For their part, the Freemasons, all
taking care to distinguish itself from the order of
Temple acknowledges that he fraternizes with them.

1 The Freemasons, p. 51.

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_and that he visits them "under the title of masons of
the Eastern order, but without having any ma- rite
connic” (Willaume, Manuel).

The Protestant Wilcke does justice to these childish things.
hypocritical lies and demonstrates that this order, born in
eighteenth century, has only the name and something
something about the costume of the ancient Templars, and that at
Instead of going back to Jacques de Molay, it is not
that an outgrowth of modern Freemasonry
nerie £.

The fact remains that current Freemasonry
It is actually and directly derived from the Templars.

3. Summary and agreement of the various opinions on the
origins of Freemasonry.

Now what should we think of these various |
opinions that we have just presented on the origin
of this secret society?

In our opinion, they all have a certain underlying principle.
of truth, and the total truth would be in their reunification
union in the following manner.

The outlawed order of the Templars provided the body
and trained the cadres of Freemasonry ac-
tuelle.

1 Work already cited, book HI, pp. 399-466. Rorhbacher, book 77e.

This order survived its canonical dissolution
by hiding like all those sects that have
perpetuated under the Christian society of the Middle Ages
age. Either remnants of Gnostic heresies, manifest-
Chéan and Albigensian sects, that is, cabalistic sects,
Jewish, Muslim, these associations tene-
breuses had between them and the followers of
Temple, a community of origin in their ini-
initiation into the pagan and heretical mysteries of the O-
laugh. There was for all the same point of dis-
part. But, strangers to each other in
their own lives and their actions, they were

like so many separate moral cesspools that
infected more or less certain regions in
in particular without having a dissolving action gé-
general.

When the opportune times arrived,

a special impulse pushed the putrid waters
of all these cesspools within Freemasonry
Templar, which became the great sewer collector of
These hidden rots. That's the thought being expressed
in this way by Pius IX: "All societies
"secrets carried their waters into the marshes"
"of Freemasonry." The merger was easy.
and prompt: they recognized the same origin, the
1 Speech of May 29, 1876.

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same goal and, with a few variations, the same
doctrines, the same initiation rites and the same
practices. The immense army of evil thus found
its frameworks and was formed.

But since the source of the Templar errors,
Albigensian, Manichean, Gnostic and Kabbalistic-
tiques must be taken in the Orient and that they pl-
writers trace their roots to paganism
Freemasons are right when,
establishing their genealogy, they go directly
to the Templars, pass through the Albigensians, the ma-
Nichaeans and Gnostics, and arrive at the mys-
pagan lands, whether from Rome, Gaul, or
From Egypt, or from India. They are right again.
when, from this mysterious idolatry of the sanc-
ancient texts, they go back to Solomon,
the most famous of the idolaters, initiated into all the
secrets of Memphis, Heliopolis and the Orient by
his Egyptian, Moabite, and Ammonite wives,
Sidonian and Hethean (Book III of Kings, Chapter 11).

But the beginning and source of all this
The worship of idols and Satan, that's Babylon, that's
the Tower of Babel, where the first temple was erected
pagan, which reminds us of Baal, Sabianism, the cult

spirits, stars and fire, magic and the
Dualism. From there to the flood and Noah, there is only one

No. If they put it in the nomenclature of their
Ham, the cursed son of the patriarch, the ma-
lessons would be in the truth. That one is one of them;
Noah never belonged to them. From Ham to Cain,
Adam's eldest son, the journey is long; the Wéphi-
The dims, or giants of Genesis, have been forgotten. However-
whose lineage is logical, and, by excluding Adam,
the first sinful man, but also the first
penitents, we will readily admit that Cain
was a bricklayer, and a good bricklayer all his life for his
Oh dear. We are now very close to the origin.
Angelique. And by the way, I agree with several
Fellow Freemasons, we will not hesitate to re-
to know in fallen language the primitive ancestor of
Freemasonry.

In discussing their origins, the writers ma-
conical, like the Protestants, apparently-
They are very concerned about establishing a tradition.
We think they're doing well and they say
vral.

In reality, and by their own admission, its
belong to the city of evil, to the society of
children of Satan, who have their tradition and their point
from the start, just like the city of good and the Church
of Jesus Christ. Now, in this city and society of
error and crime, the Freemasons form

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the devout part; they are the religious and the de-
votes of the devil; and the exposition of their origins is not
that the true and continuous history of the sata- devotion
naught. Indeed, Cain, the Nephilim, Ham, the
worshippers of Baal, the stars, and the spirits of
stars, the Kabbalists, Solomon, the initiates of

pagan mysteries, Gnostic heretics, manifest-
the Chéens and Albigensians, the Templars, and finally the
Freemasons of all rites and their societies
Have not crests of all shapes been and not
Aren't they still among the other children?
from the city of evil, the most devoted to the works, to
limitation and devil worship?

Historically and philosophically, such is our
appears to be the most well-founded origin of Franc-
Masonry.

THIRD SECTION. — DEVELOPMENT OF FRANCO-
MAGONNERIE.

From its merger with the brotherhood of
Freemasons, the occult order only progresses
slowly.

King Bruce of Scotland is cited as accepting, for

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for himself and for his successors, the great mat-
order, towards the end of the first half
of the fourteenth century. It is said that, in the middle of the
fifteenth, Henry VI of England entered the
Freemasonry and involved part of its
nobility. We have just seen the developments
that the company had acquired at the beginning of the
Protestantism.

From then until the eighteenth century, we
we no longer know anything rigorously authentic-
A tick on Templar Freemasonry. Everything points to
to believe that she will have taken an active part, according to the
to the extent of its strength, in the affairs of the Reformation,
especially in Germany and the Netherlands, and
still in the religious wars of England
and from Scotland. A writer of great authority in
this matter' assures that Cromwell, confused
within the army ranks and long unknown,
but a high-ranking initiate into Masonic mysteries,
used it to organize his vast conspiracy
and come to power.

The eighteenth century opens up for the

Freemasonry: a new era, the era of
major developments and successes.

1. Count Lecoulteux. Sects and Secret Societies,
p. 105.

I. Eighteenth century.

Horror and desolation, such would have been the impression-
sion produced in the soul of the faithful to whom God, to
beginnings of this century, would have revealed the future and my-
the formidable struggle that was about to begin against
the Catholic Church.

Four kinds of enemies fought against
she openly declared: Protestantism, the gal-
Likanism, Jansenism, and philosophism. The
The oldest, Protestantism, was in its pe-
period of decline and death; dangerous enemy
reux, less by its action than by the elements
numerous and easy that its decomposition held
all ready for new combinations of the er- ,
The fear and the crime. Gallicanism and Jansenism
were at their strongest. Philosophism
was born in England. The last to arrive, he was due
to strike the most terrible blows against the Church and the
Religion.

Even more formidable were the ca- enemies
The times were approaching for rapid progress and
major developments for Freemasonry
nerie. The two main centers of this movement-

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Masonic principles will be present during this century.
France and Germany.

What had become of the lodges in Paris and Lyon?
from Frankfurt and other cities whose existence
is noted in the sixteenth century by the charter of

Cologne? We have absolutely no idea. The development
The development of French Freemasonry had to
to be quite restricted under religious rule and
energetic Louis XIV. Under the Regency and pen-
During the reign of Louis XV, everything, on the contrary, went
favor it.

Writers who have dealt with Freemasonry
nerie unanimously acknowledge the existence of
Masonic lodges in England and Scotland from
the early years of the eighteenth century.

The official historian of Freemasonry, Brother Cla-
vel, informs us that lodges were founded
in France by the English in Dunkirk, as early as 1721,
in Paris in 1725, in Bordeaux in 1732, in Valen-
ciennes in 1733. It was only in 1735 that it was established at
Paris, the first central lodge, which took the name of
Grand English Lodge of France. The diploma of au-
authorization was granted to him by the Grand Lodge of An-
England a few years later. The two pre-
The first grand masters were two Englishmen, Lord
Dervent-Waters and Lord of Harnouster, to whom

They were succeeded by the Duke of Antin in 1738, and the Count
of Clermont, prince of the blood, in 1743. The con-
currents of the latter were the Prince of Conti
and Marshal de Saxe.

In Germany, numerous lodges were founded
dated and always by Englishmen. One was studied-
blie in 1716 in Cologne, according to the Freemason
Robison, and another in Hamburg, according to the
F.:. Prestan, in 1733. In this latter city,
In 1740, the Grand Lodge of England founded
the Absalon lodge itself, which brings together all the
others.

In the year 1737, this grand English lodge
had appointed Prince Henry William, Mare-
hereditary chal of Thuringia, to the dignity of
grand provincial master for Upper Saxony, and
the first lodges that were established under his aus-
pieces had their headquarters in Altenburg and Nu-
remberg. |

The following year, 1738, Freemasonry alle-
mande made an acquisition of the highest importance
rebuke. Still a royal prince, Frederick, known as the Great,
was received in Brunswick. Under his reign, began
in 1740, the progress of Templar Freemasonry
knew no bounds. "All these lodges,
said Lecoulteux, they were called Za Stricte Obser-

advancement and the successors and the res-
Templar bullfighters. All demanded
initiates blind obedience, and for a moment their
power was immense in Germany and prepared the
"Beware of the fanatics!"

Masonry was established in Spain around the
same period. It was in 1726, says F.-. Clavel, that
a lodge dependent on the
Grand Lodge of England. In 1727, another one
forma in Madrid, also falling under the same jurisdiction
diction. But, in 1779, the Madrid lodge separated
of this obedience, constituted itself as
grand lodge and founded workshops in Cadiz, in Bar-
Celone and in other cities.

They were delegates from Parisian lodges.
who introduced Freemasonry into Por-
Tugal, by founding several lodges there as early as 1727. The
Grand Lodge of England, from 1735, founded
directly herself several lodges in Lisbon
and in the provinces.

Italy did not escape this propaganda.
several lodges of freemen existed in Rome in 1742
Freemasons. A lodge was founded there around 1768 or 1769.
The Sincere Friends, which was affiliated with other lodges

1 Sects and Secret Societies, pp. 115, 117, 118.

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from Paris, from Lyon, from Liège, from Warsaw, from |
Malta, Milan and Naples.

In the Kingdom of Naples, the Masonic lodges-
niques formed a grand national lodge in 1756
national in correspondence with Germany.

The Masonic Templar society pushed its
action as far as Russia. There were lodges of
F.:. M.:. in Moscow and Saint Petersburg.

America itself received the initiation.

No obstacle could stop this development.
frighteningly calm, and quite the opposite seemed
conjured up to maintain and increase it.

In Germany, Protestantism provided
to Masonic associations their contingent
more influential and the most numerous.

In France, the nobility, bewildered by novelties
and of pleasures, he would throw himself blindly into the boxes,
without foreseeing that she was preparing her own downfall.
with your own hands.

Gallicanism paralyzed the results that...
should have produced the condemnations of the sovereigns
The pontiffs and the decrees of the princes. A great
number of Gallican magistrates in the parliaments
had entered the lodges, and their collusion

1 Clavel, Hist. pittor., p. 108, 118, 127, 128, 129, 216, etc.

"Schools where proselytizers were made for the maxims"
with Freemasonry rendered the golds illusory
royal donations against her.

High Jansenism, itself constituted in so-
secret society in Bourg-Fontaine since 1644, accord-
he gave his eager support to Freemasonry,
introduced it to Austria and, with his help, worked-
milk to destroy the faith in this Catholic country £.
The philosophers, without exception, became the
the most fervent and accomplished Freemasons,
all Masonic authors tell us and
documents from that period. Helvétius, Voltaire,
J.-J. Rousseau, Diderot, d'Alembert, Condorcet,
Laharpe, Franklin, Lacépède, Cabanis, Dupuy,
Lamettrie, etc., etc., were in the first rank
in the various Masonic lodges?

“We must not believe that this system” (the
Freemasonry), said Robison, "has succeeded in-
"bite to this dangerous state; but it is certainly-"
"that before 1743, 17 had become universal, and
"that the Freemason lodges were

1 See Secret Societies and Society, by Father Des-
fields, vol. III, p. 18, note and page 22 note, and p. 40. — And the
Jew, by Gougenot du Mousseaux, p. 374 et seq.

See Henrion, Hist. erclés., vol. X, pp. 274 and 275. — Ragon,
Course, p. 58. — Bazot, Historical Table, p. 10. — Clavel,
Hist. pittor., p. 168-172. Secret Societies, etc., passim.

"The strangest and most criminal. The
"The lodges were found to be populated by lawyers at the par-
a lement, of abbots without benefices and of so-di-
"sant philosophers who discussed everything there"
"Matters of religion and politics."
Freemasonry therefore found itself having ac-
quis, from the middle of the eighteenth century, a
considerable secret influence. She wanted to try
its forces outside. The first blows were
directed against the Society of Jesus.

Aided by the complicity of the Jansenists and the
Gallicans, the Freemasons succeeded in raising
almost all European governments
against the Jesuits. They had them expelled from...
everything. Finally, urged on by the conspirators, the princes
Europeans exerted so much pressure, through threats of
schism, on the determinations of the royal court
maine that Clement XIV found himself obliged, to ev-

to cause a greater evil, to pronounce in 1773 the
suppression of the Society of Jesus*.

1 Robison, Evidence of Conspiracy, etc., pp. 49-50.

2 See Secret Societies and Society, by Father Deschamps,
Vol. III, pp. 40-78.

— At the beginning of Satan's unleashing (sixteenth
century), God raised up the Jesuit order to establish in the
defense of the City of Good and its Church, as a kind of...

advanced labor. That is why these religious people always suffer and
everywhere the first assaults of his enemies.

'This was the first triumph and the first victory-
The legacy of Templar Freemasonry. Many others
were to follow. Before long, the kings and the nobles,
His inept and blind accomplices were going to pay
dear their cowardice, their violence and their betrayals
sounds towards the Church.

It would have been little for Freemasonry in Mul-
tiplier its followers and lodges and to already count
successes. The important thing was to connect all
these forces, isolated until then, by a center of
direction and action. In this regard, the year 1772
became a memorable date in the history of the

Masonic sect. It raised to the rank of Grand Master

for France the Duke of Chartres, so sadly
famous since during the Revolution under the name
of Philippe-Égalité. The new grand master
had nothing more at heart than establishing unity in
French Freemasonry. He abolished the irremovable-
the authority of the venerable masters, heads of each lodge, and the council
established a central and regular direction under the
Grand Orient name. "There," said Brother Louis.
White, "was the central point of the correspondence
"General assembly of the lodges. There they met and reconsidered"
"the deputies from the cities that the movement is hiding"
"embraced; from there came the instructions which
"a special number or an enigmatic language"

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"did not allow enemy eyes to pe-
"To make sense of it!" "It was, in a way,
"said Father Deschamps after Barruel, the parliament
"Masonic, having its four chambers, of which
"The meeting formed the grand lodge of the council,
"where everything related to the interests of
"The order was decided as a last resort."
Then, it would appear, they were included
in this Masonic movement of an infernal
activity all the scattered remains in Europe of the so-
Manichean and Albigensian societies of the Middle Ages.
Similarly, no doubt, in Germany...
merged with Freemasonry, the occult society
of the Rosicrucian brothers, founded in the fourteenth century
thirtieth century by a German named Rosen-
Creutz. This character, after having indulged in the
magic, after traveling to the Orient, where he in-
built within the Cabal, upon returning to Europe, to-
would have attempted to establish a secret association under the
the name of the Rosicrucians. It was a sect of illu-
cabalistic miners who claimed to be in contact
with the most powerful demons and spirits and
to be obeyed. They openly proclaimed that the
The pope was the Antichrist and one day they overthrew him.

t History of the French Revolution, vol. II, p. 75 et seq.
2 Secret Societies and Society, vol. II, p. 266.

would have his triple crown. Some writers have
claimed, without providing strong evidence of their
the feeling that this sect had never existed,
and that all that was believed and said about it had no
foundation that in a satirical pamphlet by An-
dreæ, a Lutheran pastor and German writer of the
Seventeenth century. Which is unlikely.
The Rosicrucian brothers left traces of their
existence in the high rank of Freemasonry

a silly thing that bears that name.

But in the second half of the century emerged-

new information is available in France and Germany

secret societies which, through their merger with the
Freemasonry brought him new
developments and elements of a power
irresistible.

A certain Martinez Paschalis, a Portuguese Jew
established in 1754 a cabalistic society of elect
whom he called "cohens" (in Hebrew, priests).
He preached his system in Paris, in Marseille, in
Toulouse, to Bordeaux. A number of
of followers. It was in this last city that he
initiated Saint-Martin into his theurgic mysteries,
who was his principal disciple, whose renown eclipsed
that of the master and who gave his name to the
sect.

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Several Templar Masonic lodges adopted-
suppress the doctrines and rites of this kind
of Kabbalistic illuminism. But the center and the
The Lodge of the Knights was the leading force of Martinism.
benefactors in Lyon. "He trained himself," said Robison,
in several French cities, lodges which
"They joined it. Those of Paris, Strasbourg, Lille
"and Toulouse added to this title that of phila-
"Lethes. They then took the name of Reunited Friends-"

"Not of the truth. The mother lodges, who was in Lyon,

. "extended his correspondence to Germany and

"in all other foreign countries, and there are-"
"saw regulations and systems according to
"which all their lodges directed their operations"
"rations." In 1773, the book *Des erreurs* was published.
and of the truth, etc., by an unknown philosopher.
Saint-Martin was the author. In it, he explains his
doctrine. This nebulous work caused much...
noise and increased the number of followers of the martyr
Lism.

Around this same time, a
famous adventurer in the rest of the eighteenth
century. He was the famous Count of Cagliostro, whose
His real name was Balsamo Joseph. He had
He visited Greece, Egypt, Arabia, and Persia.

1 Work already cited, p. 53 et seq. P. Deschamps, t. I°", p. 451,

there is every reason to believe that he was initiated into the mys-
theurgic traditions of the East, because, following
During these travels, he established himself as the founder of a new...
old cabalistic-magical sect. Its sign-
Cagliostro mixed elements of magic and cabal
alchemy, medicine, magnetism and fan-
tasmagoria. Its success was immense in France and
in the rest of Europe. The craze became
general and indescribable. "People flocked towards him,
"mingled with common people and simple ou-
"clerics, princes, scholars, nobles of the robe and no-

"wounds of the sword... His disciples called him only |

"beloved father, august master, and they placed at his disposal
"To obey with fervent eagerness. One
"wanted to have his portrait on medallions,"
"on fans, and, carved in marble, cast in
"Bronze, his bust was placed in palaces with"
"This inscription: the divine Cagliostro!"

Templar Freemasonry and Mar- Freemasonry

The Tinists quickly fraternized with the lodges
founded by Cagliostro, under the name of Maconne-
Egyptian or Misraïm rie.

Cagliostro began to travel throughout Europe. He visited
Germany, southern Italy, Spain and
England. From there he went to Venice, crossed

1 History of the Revolution, L. Blanc, t. II, ch. im.

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Germany again to go to Rus-
sie, from where he came to Strasbourg on September 9, 1780,
preceded by an extraordinary reputation. From Alsace
He went down to Lyon, where he was received with great
honors, and from there to Bordeaux. Everywhere he founded
lodges of his rite, or Masonic lodges affiliated with them
niques. Finally, he reappeared in Paris for the second
He was welcomed with boundless enthusiasm.
limits. But, compromised in the Necklace affair,
He was imprisoned in the Bastille, from where he was released to pass
in England. He founded a lodge of the rite in London
Egyptian. Pursued by his creditors, he re-
fugia in Basel, where he established the mother lodge of the Ma-
Swiss nonsense. From Basel he went to found
new lodges in Turin, Rovedo, Trento, and
Verona, and finally came to Rome again, where he
created a final lodge in union with those of
France and England. But his correspondence

- with the French revolutionaries having been seized

by the papal government, he was translated from-
before Roman justice. Condemned to death in
In 1791, he saw his sentence commuted by Pius VI to a
life imprisonment, and died two years later.
His confessions before the Inquisition, although mixed with

The lies were quite complete. He declared:

"That Egyptian Freemasonry is divided in

"several sects, but there are two more
"particularly valued compared to others; that
"The first is that of the followers; that of the initiates"
"had sworn to destroy religion"
"a Catholic and all the sovereigns; that they had
"This oath was written and signed in their blood; that
"This sect had decided to carry its pre-
"First blows to France; that after the fall of
"This monarchy, it was supposed to strike Italy and
Rome in particular... etc.!
During this same period, things were born and developed...
paid in Germany with extreme speed a
another sect, which was going to have an influence on Freemasonry
Templar influence even more powerful and
more decisive.

In 1776, Adam Weishaupt, professor of law
in Ingolstad, Bavaria, founded the sect of the Z//w-
mined. This sectarian considered all religions to be a
Lies. He especially hated the Christian religion.
yours and above all the Catholic faith. Whatever one
if he cannot provide conclusive proof, he
It seems quite plausible that he was initiated into Freemasonry.
Templar nymph.

Here is how he defines the purpose of his so-

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1 Bernard Picard, Religious Ceremonies and Customs of
all peoples, vol. IX, p. 392.

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society, and the spirit that was to animate its members:
"To bring together, with a view to a high interest and by a
a lasting link, educated men from all backgrounds
parts of the globe, of all classes and of all
religions, despite the diversity of their opinions
and their passions; to make them love this interest
and this link, to the point that, together or apart, they
act all as a single individual; that in de-
Despite their different social positions, they
treat each other as equals and that they
do, spontaneously and out of conviction, what one
could not be carried out under any circumstances
public since the world and men

exist. » - |
"The sect's statutes required its
members an absolute abandonment, a complete sacrifice-
using all his strength, all his faculties, of
his freedom, his honor, his property, his
life, of his church, of his homeland; they were asking
at the same time as an inviolable silence was promised
and the strictest and most blind obedience to
all-powerful superiors of the order having the right
of life and death over all partners, and in ou-
to have the right to compel them, in the interest of order,
to the most immoral and unjust actions,
In some cases, they even imposed a confession-

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oral sion and the obligation to discover even the
secrets of others and the affairs of their own family
thousand. A crucial obligation was also to pro-
to find new partners, to recruit cons-
especially the staff, taken from all ranks,
in all classes, all states, that the
conditions, even among the workers, etc... f. »

To better succeed in this last point, Weis-
Haupt had established insinuating or enlisting brothers
theirs, to whom he gives instructions and
advice of diabolical skill.

This secret society began with three
members. But she quickly gained a
a multitude of followers in Germany, mainly
in the south in Bavaria, and even in Sweden and in
Spain. The Hanoverian Baron Knigge, a Freemason...

con, one of the first members, procured many names
He recruited numerous new members to Tluminism. He undertook to...
to merge into Freemasonry, and to make of
This was the instrument of the enlightened. He succeeded in
in effect to introduce the doctrines and practices of
Illuminism in a considerable number of
German lodges. From then on, a completely new element
The Jewish element entered into Templar Freemasonry.

1See Feller's dictionary, supplement, under the word Weishaupt,
and Goschler's encyclopedic dictionary, under the word Illuminated.

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Until Weishaupt, not a single Jew had
crossed the threshold of the Templar lodges in the
States of Germany. Article 7 of the Charter of Co-
Loge had been perfectly observed. The masons
Templars only admitted Christians among their ranks.
Well. But the Enlightenment system posed in

principle, a completely opposite practice: he gave

initiation into the lives of men of all religions
indistinctly. The Masonic lodges which are affiliated
affiliated with Illuminism were therefore opened by
the fact to the already enlightened Jews, and had to open themselves
open now in accordance with the doctrine of action
accepted to any Jew who wished to present himself at the initiative
Templar Masonic association.

In law, the Templar lodges, by receiving the
Jews, did not go against the Charter of Cologne,
because it explicitly stated: It seemed to us
necessary and prudent not to receive until now
in our order that those who... profess the re-
Christian religion. Prudence, still necessary
In the sixteenth century, it no longer had any reason to exist.

in the eighteenth century. Interpreting in the sense of
The Enlightenment, article 6 of their charter, the Freemasons-
The Templars therefore did not stray from his mind.
However, there were opponents and protesters.
tions. Nevertheless, in fact, a number of Jews

were admitted into most German lodges.
We have this as an indication, if not as proof-
two testimonies. The first is that of the
Duke of Brunswick, Grand Master of Freemasonry,
in his major circular of 1794, by which he
denounces Illuminism as having perverted the
Freemasonry which he claims to dissolve for this reason.
He complains that they were recruited to introduce them
in the lodges, "companions of all ranks and
of omnipotence. » I] concludes by affirming, se-
according to Article 6 of the Charter of Cologne, that the division
The unity of Christianity was the first basis of the
The doctrine of Freemasonry and its purpose. All
This obviously only applies to the intro-
the induction of Jews into lodges by Illuminism, '
since in Germany there was then no
made up of members of different religions than
Jews, who have always been very numerous in Germany,
and Christians, Protestant or Catholic. The se-
The second testimony is that of the Count of Haug-
witz: "Freemasonry," he said, in his Memoir
"at the Congress of Verona, it was then (after 1777)
"divided into two parties in its secret work."
"The first one placed the explanation in these emblems-

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"tion of the philosopher's stone; deism and |

"Even atheism was the religion of these sects-

"res... It was not the same for the other one"
"party of which Prince F. of Brunswick was the
"apparent leader. An open struggle between them, the
"Two parties joined hands to achieve
"To world domination... etc..." This struggle
was the one she later complained about so bitterly
this same Duke of Brunswick, and she was wearing, said the
P. Deschamps, on accessories of the Ritual;
one retained certain forms of Protestant worship
"as long as the other rejected, by opening her breast
"To the Jews themselves." This was the consequence of
Illuminism, and this was for Freemasonry
generally the first origin of a unit which
His strength was multiplied a hundredfold.

Now let us mentally turn towards
the year 1780, and let's take a look at the state of
Freemasonry at that time. We see that the
societies of Freemasons and Templars, more or
less modified, but certainly fortified by
the introduction of new rites and systems,
have spread across the entire surface of the world
known. They invaded all of northern Europe;
They are proliferating in all forms in England.
land, in Germany, France and Switzerland; they
have crept silently into Italy and Spain
gne; they penetrated into Poland and Russia

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and as far as the borders of Asia; in America
In the North, Freemasonry had become a kind of
of religion. Masonic statistics por-
the number of initiates was three million and in
accounted for one million for France alone.

But divided and subdivided ad infinitum, like
the Protestant sects and, as in the past, the
Gnostics and Manicheans, subjected to di-
divergent and conflicting actions among themselves
multiple rivalries, the Templar societies did not-
what they had in common, fundamentally, was hatred of
the Catholic religion and the impatience of all-
legitimate authority; for the sake of form, that the three gra-
apprentice, journeyman and master or
of the chosen one, which they had received from the Manicheans and

of the Templars, and as a doctrine, that the double
principle, good and bad, of which all the temp-
Masonic symbols offered from that time the symbol
bole in both columns Boozet Jakin (F.-. Cla-
vel).

Despite the proliferation of its lodges, the Franc-
Masonry had only a limited scope and
isolated. She was gradually erasing the spirit of
faith and subordination of the hearts of peoples, but
without producing a general and decisive effect.

The idea was launched of a convent or uni-

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FREEMASONS AND JEWS, Q47

the Masonic order, in which one is formed-
, would form a single body from all these scattered members.
Where did this idea come from? It is said to have originated from...
their excessive ambition, their hatred more
ardent of those against the established order of things
bli, etc., etc. But these are only sources
secondary, it seems to us. Ordinarily, and the history-
The story itself is proof of this, all the ambitious and vindictive-
Hairs, even those of the highest rank, have always been limited
the object of their ambition and their revenge
First, in the country they lived in. At that time,
the only country in Europe where the ambitious and the ar-
teeth could hope to give themselves a career, it was
France. But for France, unity of leadership
'in every respect existed in Freemasonry
French, and she had enough strength there to
to be in the hands of ambition or hatred
a weapon capable of achieving all their goals.
Several hundred lodges were operating regularly
legally; and all, as well as a great many
others in foreign countries, Savoy, Switzerland,
Brabant, Germany, Poland, Russia and America-
that, reported to and received orders from the Great
the East of Paris, of which Philippe d'Orléans was the
grand master.
In our opinion, the originators of this idea of u-

The universal union was the Jews. She would have left,
either Martinist lodges of France, or lo- .
German groups affiliated with Bavarian Tluminism.
More than anyone else, the Jews, who have been formed since the
hundreds of years in a universal secret society,
must have had this idea; and better than anyone
they had to know the advantages and be ca- |
capable of putting it into practice, since, in de-
Apart from divine intervention, this was the main
human resources that had supported them and their
had allowed the peoples to cross over without disappearing and
centuries.

In any case, the idea was accepted and propagated
managed primarily by the Martinist lodges of France,
whose founder was a Jew. It was realized in
1782 at the Willemsbad convent!

No Masonic meeting had equaled and |
this convention was not equaled, either by the number of deputies |
tés, either for the variety and quantity of sects:
that they represented.

The agents of the secret societies were accustomed to
Russians from all parts of Europe, from the depths of
America and the far reaches of Asia. The union general-

1. Locality located near Hanau, capital of the province.

This name, and a short distance from Frankfurt am Main. Station
of thermal waters.

ral of all the rites or systems of Freemasonry
Stupidity was decided and established there, firstly,
based on this fundamental principle:

The three grades of apprentice, journeyman
and master would be the absolute and universal basis
Freemasonry's saddle. All the rites, all
the systems, all the secret societies, founded
or to found, in order to truly belong to France
Freemasonry should rely on these three
constituent degrees. Every initiate of these three degrees
would be recognized as legitimate brother in all the
lodges, of whatever class he made. Besides, and
in whatever system or rite he might have been initiated into.

Each rite would be left free to raise on
this base, or to retain therein, the ranks which are
would have been judged the most suitable to achieve the goal
supreme and to complete each system.

It was settled secondly that in France
* Ordinary masonry, which would consist of these
only three grades, it would never be done
no mention of high ranks or unknown leaders;
that any direct dispatch to Masonic superiors-
that would be forbidden to the brothers of Freemasonry
ordinary, and that consequently they could not
to address only their immediate superiors, the venerable-
ble and the officers of their lodges.

Thirdly, that each lodge would have the

choice of its leaders, that is to say, of its venerable
and of its officers and also of its ruling lodge,
that is to say, the main lodge, or grand lodge,
to which she would submit and on which she depends
would immediately t.

At this meeting, the Freemason deputies took
knowledge of Bavarian Illuminism to which they
They all initiated it with enthusiasm. There was
conceived the idea of bringing all the lodges into
Templar doctrines, rites and practices
of the Enlightenment. This idea was partially realized.
from that moment on, for most of the lodges of Alle-
Magne, Austria, Italy, and the Netherlands. She
was adopted in principle at a second convention
which was held in Paris in 1785; but it was not ap-
complicated in the lodges of the Grand Orient of France
that after a trip and a secret mission of
Mirabeau in Berlin in 1786. Mauvillon, professor
at the Carolin school in this city, and a student of
Knigge initiated the pardoned man and the envoy of the unfortunate man
Louis XVI and the most secret mysteries of the Enlightenment
nism. The year after 1787, three commissioners

1 See Original Writings on Illuminism, vol. II, report of
Philon (Baron Knigge), January 1783.

Enlightened ones came to Paris and carried out the fusion

, completed in this way:

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It was decided to retain the old form of the lodges.
Templars, and will unite them with Illuminism, without their
to make known the very name of the sect which
brought its mysteries.

From this time onwards, Freemasonry
was established across the entire surface of the globe in
a complete unity of intention and action. His
power had become formidable. It was a
immense army. It was about to march on the assault
of religion, of the monarchy, of society:
It tended towards universal revolution.

So we could see, in the boxes of Paris and of
France, all the men who, a few years
later, played a more or less significant role

glant in the French Revolution:

Philippe d'Orléans, Talleyrand-Périgord, the

* Prince de Broglie, Mirabeau, Sieyès, Brissot, Du-

puy, Robespierre, Marat, Danton, Péthion, Bar-
Nave, Fouquier-Tinville, Saint-Just, Hébert,

Camille Desmoulins, Collot-d'Herbois, Couthon,

Carrier, Napoleon Bonaparte, Lafayette, Gré-
goire, Billaud-Varenne, Fouché, Santerre, etc.,
etc... !, |

For all these names, see Louis Blanc, Hist. de la Révol.,

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Those were the leaders. But for the execution of
their dreadful plans required "strong arms-
They were devoted, driven by a blind will.
They were found in the working class.
They were admitted to the initiation and the small
mysteries. It was a beginning of equality
fraternal. We could count on these thousands
new brothers, especially since we had
gathered a crowd of people without confession and capable
of everything*.

This is not the place to recount the days of the
triumph of Freemasonry, which were the
terrible days of the French Revolution: —
What infamies, what crimes and atrocities!
The historian would have to trace every kind of history here! If his
Plume doesn't refuse it, said an expert.

t. II, ch. 111, et passim; Alexandre Dumas, Mémoires de Gari-
Baldi, the series, p. 3; Barruel, Memoirs, vol. IV, ch. 11 and 11,

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and all the Freemason and Catholic authors who wrote |

on Freemasonry, and particularly Father Des-
fields which summarize them: t. I°, p. 260, 267, 460, 546-48 and 563,
and t. II, p. 266 and 267.

— “All the Jacobins, a large number of Cordeliers, were
masons under the grand master Philippe-Égalité, say Alexandre
Dumas and Louis Blanc, as well as Barruel; the clubs of
The Jacobins themselves were nothing but Masonic lodges in

red cap, the color of their god" (P. Deschamps, vol. 1,
p- 267).
1 Abbé Blanc, Course in Ecclesiastical History, 2nd ed., vol. II,

p. 709. — Barruel, vol. II, p. 317 et seq.

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. deep within secret societies, which he traces the
multitude and enormity, but may he never lose-
but from the point of view of the sect that gives birth to them; that he of
follow the march; the actors may vary,
The conspiring legislators succeeded one another, all emerging-
will come from the same dens, where his followers will have for-
their plots. The story will have gone through
Different hands, it will always be the same.
Equality and liberty will always be the principle.
cipe, the consequences will continue
against kings and society, as well as against God
and religion. In the revolution of this equality
and from this freedom crimes become intertwined; it is
today against Christ and his priesthood, and
Tomorrow, it will be against the monarch and the nobility.
the day after tomorrow against the rich and the merchants,
to resume against the altar and against
the throne, against the landowners and merchants.

"But all the advice, all the plans, all the
Even the means of execution originate from these hideouts.
lodges, clubs or sales, where we saw the
followers gather under the name of Freemasons,
Bavarian or Martinist zealots, Scotsmen,
of Misraïmites, Cordeliers, Jacobins, and more
late, of federates, liberals, or carbonari"
(P. Deschamps, vol. I", pages 561-62).

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The infernal sect succeeded beyond its expectations.
rancid. |

She became mistress of all of France, which she
turned everything upside down. The outfits and the
work in secret and closed lodges was not
no longer needed: clubs opened in their place.
The general meetings or conventions became the
Convention composed solely of brothers and
High initiates. The doctrines, the rites, the symbols
Masonic workshops came to light
and were put into practice. But the Freemasons
cons, less men than wild beasts, reveal themselves
They soon grew tired of each other. Weariness and the
Disgust came to the survivors who, in the interest
even from the sect, thought it wise to let themselves be tamed
to be disciplined by one of them, the general
Buonaparte, Italian by birth. Moreover, the great
The work was accomplished in France, the throne and the altar
had disappeared; it was necessary to make it triumph in the
the rest of Europe the principles of Freemasonry-
nerie. The martial genius of F.*. Buonaparte rem-
would fulfill this mission. Under the dictatorship of Bona-
parte, then under the empire of Napoleon I", the F.:.M.-.
He returned to his lodges and resumed his secret work.

1 On this Masonic role and mission of Napoleon Bona-
parte, voy. le R, P. Deschamps, ouvrage cit, t. II, p. 322 to 340.

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However, according to the FF .:. Bazot, Clavel and
Jean Witt, lawyer Eckert, and Alexandre Du-
but, this era, which begins with the tenth-
ninth century, was the most brilliant of France-
Freemasonry. The Emperor had taken it under his control.
protection. All the greatest figures of the
government officials were part of it. Military lodges
regiments were formed, and there were few regiments
ments to which a masonry workshop was not attached
That. It was a way to spread Freemasonry
in invaded or conquered countries. The Floris- sect
is also known in the rest of Europe.

It is primarily during this period,

including the first fifteen years of the century,
that Freemasonry endeavored to do or-
She forgets her criminal works of the Revolution.
took on the task of affecting the appearance of a society
devoted solely to charity and philosophy
Isophy, with its grand speeches and elegant suppers.
She readily agreed to pass before the eyes of
greater numbers for a harmless association-
sive, made even more ridiculous by its strange ceremonies
that useful to men, outside the circle of its
members. The rule was strictly observed.
from the Wilhelmsbad convent: it was by no means
question of neither high ranks nor unidentified superiors

naked. Since the sixteenth century the sect had no
He lost his sense of skillful hypocrisy. As long as
In his eyes, the Emperor of the French was only
the executor of her designs in Europe, she
supported and promoted his policy of his in-
all-powerful influence. Outwardly, it pa-
he would do nothing but drink from his
honor and to sing his praises. But as soon as he
It was shown to him that Napoleon was looking for...
all the interests of his ambition and his dynasty-
tie, from one end of Europe to the other the sect a-
Napoleon
fell.

God laughs at his enemies and their schemes.

Freemasonry had believed it could destroy the Church
and the Catholic religion in France: she wanted
to make them disappear from the entire universe. A frank-
Freemason, high initiate, in agreement with his brothers, re-
established both of them in the French empire which he
founded, with the firm intention of enslaving them,
to distort them and use them for domination

1 See. P. Deschamps, t. II, p. 338, 39, 40, 41. – “The order
(Masonic), said Eckert, considered Emperor Napoleon I"
as an instrument intended to overthrow all nationalities
European: after this gigantic excavation, he hoped to achieve
more easily his plan for a universal republic” (The
Freemasonry in itself, p. 322),

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The universal vision dreamed of by the sect. The sectarian-
The crowned one passes away, and he leaves behind him this same:
_ Church, freed everywhere from age-old constraints,
and which, growing daily in strength and in
Courage, the only opponent standing will be found
facing the powerful Freemasonry and the only power-
to see the world capable of resisting him and of
to back down.

Napoleon was succeeded, despite all efforts
of Freemasonry!, the legitimate prince,
Louis XVIII. True to his hypocritical habits, the
The Masonic Society protests its loyalty and its
obedience. She asks for his protection from the new-
new government, which had the blind impre-
clairvoyance to grant it to him.

But at this point begins, for France-
Masonry, a new phase that we will
to study.

1 See. P. Deschamps, t. II, p. 344, 345.

` CONTEMPORARY PERIOD

During the eighteenth century, Freemasonry
Stupidity had hidden its existence and concealed
her plans as best she could; but she had
conspired and fought under his own flag and
at its own risk, as a sect. Nowadays
she adopted a different, less dan-
She's a good manager for herself, but more treacherous for society.

She carefully maintains herself in the role and
the attitude she adopted under the Empire. The Ma-
ordinary stupidity, that is to say, of the first three
degrees, asserts itself as being the whole of Freemasonry-
nonsense and the only true Freemasonry; it wants to be
that an association of honest and esteemed men
bles that exclude politics and religion from their
works; they desire only the good of humanity

and occupy themselves in their lodges with nothing but accomplishing it
to the best of their ability. The sect even managed
to be recognized as a public utility company
republic. It was, admittedly, under the government
of the Freemason and Carbonaro Napoleon III.

Such is the appearance, such is the mask.

ne lle +

In reality, Freemasonry is still the
perverse and formidable society of the eighteenth century
century, nurturing and pursuing the same pro-
jets in its back rooms and its high ranks.
Hidden and safe behind the Masonry ano-
The dine and ridicule of the three symbolic grades, the
Masons from the back lodges form, under other
names and with different initiations and even
without initiation, new societies more or
less secretive, which are the active instruments of
their plans. If they succeed, these high-ranking officials
The Freemasons reap the benefits of the victory. If
their members are discovered and fall under
the wrath of governments, the Freemason-
Nerie declares that she has nothing to do with such
companies and disavows these scoundrels. And safe
Behind her were the senior initiates and the chiefs
Masonic high-degree ceremonies will resume.
in one form or another, their actions
underground until they reach the full
success. Freemasonry is like a man-
hazel tree with a vigorous trunk that constantly extends
on society and its poisonous branches. If one
is broken, others grow in its place. To de-
To destroy evil, the axe would have to strike and
cut the tree down at the root.

In the nineteenth century, Freemasonry
superior and occult has successively organized
two kinds of secret or patent associations.
Some of them deal specifically with the issues
political and social issues, the others, moral and
of religion. We cannot study them

all. We will only say a few words about them.
main ones and especially to prove their origin
Masonic. | |

Among the earliest was Carbonarism.
the International and Fenianism, and among the se-
condes, the Universal Alliance, Solidarity and the
League of Education. |

1° Carbonarism. It is undeniable that the Car-
Bonarism is a branch of Freemasonry.
Nonsense. The most authoritative testimonies and the
More formal sources confirm it; its history demonstrates it.

The sovereign Pontiffs, who have always over-
closely monitored the actions and developments
Secret societies claim that not all are
that one and the same company, and that, in particular-
To link, Freemasons and Carbonari are one and the same. I have
quoted above their words.

The Swede Witt, whose self-

: rarity in these matters, carbonaro of the highest grade,

mason of all rites and the most eminent degrees
vés, Inspector General of Masonry and of
Carbonarism, explicitly states: "The Carbonari
"They derive their true origin from Freemasonry!"

This statement is joined by that of Mr. de
Saint-Edme: "Macon and Carbonaro, I was able to study-
"To examine the relationships that exist between these two societies"
"companies, and I found the same statutes there, the
"same uses, especially in the last grade of
"Carbonara?"

Moreover, in the current Masonic liturgy,

published with the approval of senior leaders by

the sacred author of Freemasonry, are included the
particular rituals of the Carbonari and its
branches, |

To find the first origin of Carbona-
rism.or of the Carbonari, we must go back to
the Empire.

This secret society originated in this month.

1 Fragments of secret memoirs, etc., p. 17.

3 Constitution and organization of carbonari, introduction.

3. F. Ragon includes under this title: Ritual of the Ma-

forestry, the initiation ceremonies to the Charbon-
nerie, at the Fenderie, etc., and he includes an analysis of fourteen

secret political associations stemming from these two former

Masonic institutions.

15.

where, says Eckert, "the (Masonic) order acquired
"the conviction that it was not the Emperor who

"had been his supple instrument, but that the

"Freemasonry had only been a means by which..."
"Served Napoleon."

From 1807 onwards, high Freemasonry, beginning to
to be disillusioned with Napoleon I," she said
was in Germany the occult society called
Tungendbund, which, shortly afterwards, under the same di-
rection, was transformed into the German Association
order. The political goal of this society was, with
opposition to the Emperor of the French, the formation-
tion of the unity of Germany.

Around the same time, in France, the upper ma-
cons were organizing another secret society at
republican aspirations. Besançon was the place where they took place.

of origin and the main district. According to the old
. habits of Freemasonry, the conspirators hide-
operate under the name and practices ex-
interiors of a very old workers' guild
which existed in this country, and bore the name of Char-
good cousins?

1 Freemasonry in itself, etc., vol. II, p. 155 et seq.
2 This maneuver, which worked so well for the Templars, is
passed on, in principle, to Freemasonry. Here is what we
Links in the secret papers of the Italian high street:
"Given the impossibility for our brothers and friends to say

In the Middle Ages, Franche-Comté was covered
of forests inhabited by a population
numerous men solely occupied with killing
the trees, to split them, to saw them and to con-

Having given them the final word, it was deemed good and useful to spread the word.
light everywhere and to set in motion all that aspires
to stir things up. It is for this purpose that we keep reminding you-
command to affiliate with all sorts of congregations, such
which, provided that mystery prevails, all kinds of people.
Italy is covered in religious brotherhoods and penitents.
of various colors. Don't be afraid to slip in a few.
of our own in the midst of these herds guided by a devo-
stupid tion; that they carefully study the staff of these con-
brothers, and they will see that little by little there is no shortage of
harvests to be gathered. Under the most trivial pretext, but never
political or religious, create them yourselves, or, better yet,
Have others create associations involved in commerce.
industry, music, and fine arts as subjects. Bring together
in one place or another, even in the sacristies or
in the chapels, your still ignorant tribes; put them under
the guidance of a virtuous, well-regarded, but gullible and easy-going priest
to deceive; inject the venom into chosen hearts; infiltrate it
in small doses and as if by chance; then, on reflection, you
"You yourself will be amazed at your success" (Letter from the Jew Pic-
Colo-Tigre, January 18, 1822. The Roman Church, etc., vol. II,
p. 104). p
Freemasonry has always put this rule into practice.
of hypocrisy. We know what happened recently in Bré-
sil. We read in L'Univers of August 23, 1878: "The awakening of
"Freemasonry in Brazil dates back to 1872. It was par-
"coming under the guise of religion to infiltrate
"seminars, chapters, convents and religious confraternities,

"She looked like she was asleep, but she was just waiting for an inci-
"a favorable tooth for throwing off his mask and attacking the public"
"lying what she had always fought against in mystery"
(Read the articles entitled: Bishop d'Olinda and Freemasonry)
s nerie in Brazil, same newspaper, same year, See also Uni-
(around November 10 and December 31, 1879.)

_ BA FREEMASONS AND JEWS.

To turn to charcoal. Afflicted by religious ignorance
and the rudeness of all these workers that their
daily tasks completely isolated them from
ordinary society, a few holy priests, of
in concert with pious laypeople, undertook to
to remedy this situation. They had the pen-
the idea of uniting these men with each other through other bonds
that those of their work and to give them the ins-
religious and moral instruction, which they lacked.
Under the influence of this Christian idea was established
the guild of woodcutters, sawyers,
woodcutters and charcoal burners. Days were set
from the sale of coal, the meetings of piety and
Catechesis of the confraternity. Hence these assemblies.
took the name Vente. And to mark the pa-
spiritual return formed by the bond of the association
among all these men, strangers by nature,
their wise and zealous teachers prescribed them
to look at each other and treat each other as close friends
rents, as cousins, and in their ha-
customary to call themselves cousins. From there, their
name. Later, reputable people,
priests, gentlemen, wealthy bourgeois and
merchants, were admitted as protectors-
members, or as honorary members in this
confraternity, which always remained very Catholic

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and highly esteemed until the nineteenth century t.

To better evade the watchful eye of the police -

lice, the republican masons, opponents of Em-

pereur, seized the word and the forms
mules of the pious Charcoal Burners' Association
good cousins. They called themselves #açons charbon-
_ niers, and also philadelphic masons, and among themselves
They, too, called themselves good cousins. "The
“General Oudet was their leader,” said Witt; the most-
"A portion of the members were military personnel. These
"spread the order in Piedmont and in the
"Northern States of Italy," during the
wars of the following years.

...€ In 1809, the first
vendita (sale), which was, at the same time, the prin-
cipale” (alta vendita, high sale, supreme con-
(seil governing body of the Carbonari). i

In 1812, this high sale was related
with the Grand Orient of Paris and was
solemnly admitted and recognized by the Mason-
official and external nonsense. We have some for
Proof of this is the assertion of the same Carbonaro writer
who became aware of the following decree, issued by
the Grand Orient and sent to the followers: "The as-
"Society of Adelphes and Philadelphes is

'See Dictionary of Religions, under the word Good cousins.

"incorporated into the order. Each brother or phila-

"Delphi will receive, immediately admitted, if it was not |

"already a Freemason, the three symbolic degrees..."
"Given under the Equator, on the 22nd of the seventh month"
"Lunar 5812." At that time, the company founded
Besançon had not yet lost its second
the name of the Philadelphic Masons. This was not
that after 1815, according to the same author, that she
"settled in the south of the peninsula, where, favored by
the former government (that of Murat), she re-
pandit quickly.

This is because, around that time, the association ma-
çonnique des charbonniers philadelphes avaic ren-
encountered along the way by another occult association
like her, but which, originally, had come out

of a thought completely opposed to his own.

In order to protect the throne and religion
against the invasions of the French Revolution
Queen Maria Carolina, wife of Ferdinand
nand I", King of Naples, had created, in 1799,
concert with Cardinal Fabrice Ruffo, in the
Calabria and Sicily, "an association that has grown"
and was strengthened by the very mystery in which people delighted.
to surround it." It was called the Society of
Carbonari (charcoal burners), or perhaps another
A name we are not familiar with.

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She rendered undeniable service to her founder.
vices during the time of the invasion and the do-
mination of the French. But as soon as the government-
the overthrow of the usurper (1815), the
carbonari displayed a completely different spirit from
their primitive institution. "Hardly," said Crétineau-
Joly, has demagoguery lost its power?
"that they pass under his flag and that they
"They adopt all the errors." Society does not

had more members than Republicans.

This transformation can only be explained by
through the relationships that were established between the association
charcoal burners of French origin and the carbo-
Calabrian and Sicilian Freemasons. The Freemasons phi-
ladelphes, skilled and long-practiced in this
kind of success, breaking into society
royalists gradually changed its spirit.

"So sudden (in appearance), so unexpected that it
"was, this transformation, continuing the same to-
"Theorist, should have worried statesmen... Alone,
"the government of the Holy See had the press-
"The science of danger."

"Through Cardinal Consalvi, the Pope
“Pius VII reported it to foreign courts… and, the
“January 4, 1818, Consalvi sent a letter to the Prince of
“Metternich:

“Things aren’t going well anywhere, and I

"I find, dear Prince, that we believe ourselves |

"far too many are exempt from the simplest pre-
"Caution. Here, I maintain the embassies every day-
"Europe's future dangers that the
"Secret societies prepare for the order barely re-
"constituted, and I realize that I am being answered by
"The most beautiful of all indifferences. We are i-
"I imagine that the Holy See is too quick to
"To be frightened... The elements that make up
"secret societies, especially those that serve to
"forming the core of Carbonarism, are still
"scattered, poorly melted, or in ovo; but we
"We live in a time so prone to conspiracies"
"and so rebellious to the sense of duty, that the circum-
"The most vulgar constancy can very easily make
"a formidable aggregation of these secret meetings"
"Scattered."

The Holy See was right. I] had had the in-
tuition of the underground work that took place between
French and Italian charcoal burners.

And, indeed, in 1819, the high sale wrote
to all his followers a circular letter, in the-
what are the plans of Carbonarism and
the steps she prescribed to achieve them:

“Since we have been established as a body

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"action and for order to begin to reign at the bottom"
"from the most remote sale as well as within that
"the closest to the center, it is a thought

"which has always deeply preoccupied men-
"those who aspire to universal regeneration:"
"It is the liberation of Italy, from where it must -
"to release on a specific day the liberation of
"the whole world, the fraternal republic and the har-
"the memory of humanity. This thought has not-
"core was seized by our brothers from beyond the
"The Alps... etc!"

From this it follows that in 1819, the elements which
were supposed to form Carbonarism were all at
made them melt together, and that "the event
more vulgar, that is to say, the chance encounter
of some members, French charcoal burners and
Italian Carbonari, had brought, in a few

years, "a formidable aggregation of all these _

scattered secret meetings" previously, and foreigners
to each other.

From this moment on, Carbonarism is
firmly established and its followers from all countries
they are now only called carbonari or charcoal burners.
They have become so numerous that in rap-
port of historical authorities, cited by Alexander

1 The Roman Church facing the Revolution, vol. II, pp. 67-79.

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Dumas, in his Memoirs of Garibaldi (1st series,

(p. 2 and 5), they were counted in the kingdom of the Two- -

Sicily alone has more than eight hundred thousand followers.

Revolutionary movements were im-
minors. The head of high-level sales notes this
in his circular and fears them. He complains that one
things are moving too fast, let the fools lead the wise astray and
that they will bring about an armed intervention
Austria. In 1820, the Carbonari-Masonic revolt

The nique breaks out in Italy and Spain, then passes
from Spain to the American continent, where by-
All of this she suddenly brought about, creating republics.
In 1821, Austrian forces occupied
Naples. | |

So, F.-Witt tells us, the high sale
thought about changing residences: "In the summer of
"In 1821, the eleven leaders gathered in Capua;
"They resolved to send two initiates abroad"
"dieds charged with reaching an agreement with the leaders of the Grand
"Firmament (Grand Orient of Paris), and to see
"if it was not appropriate to move the seat of the di-
"The Carbonari rectorate. They were inclined to believe
"that it would be good to transport it to Paris. This
_“The capital is the one with the most communications
"with the rest of Europe. Hille was inhabited by
"the most influential members of society, and

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"possessed the most abundant financial resources"
"dants." Witt informs us of the names of
two delegates and we learn that everything was
prepared to melt together the Alta vendita and the.
Great Firmament; "and that, for him, he was prayed,
"at that point, to accept the position of inspector"
a general of the Carbonari of Switzerland and Germany, »
whose patent had been brought from Germany by
'the delegates'. Now, the delegates arrived in Paris
in the following circumstances:
"It existed in Paris at that time," said the Freemason historian.
"L. Blanc," an association, a veritable club, has emerged
"of Freemasonry, and whose childishness"
"of the Grand Orient served only to mask the ac-
"political tion. Founded by four clerks of the administration"
"Ministry of Excise, Messrs. Bazard, Flottard,
"Buchez and Joubert, this club, under the name of the
"The lodge of the Friends of Truth had initially re-
"cruted in law schools, medical schools, of
"pharmacy; then, on Bazard's suggestion,
he had called upon a large number of young people
"Men dedicated to learning about commerce."
"The lodge of the Friends of Truth was thus par-
* "which came to be created among Parisian youth"

1 Witt, Fragments or secret memoirs, pp. 6, 11, 17, 18, 19.
2 History of Die Ans, vol. 1, p. 82 et seq.,

"a powerful influence, and she was able"
"to command the agitation t."

According to the confidential documents of the high-end auction,
It is certain that the idea of
its displacement and its merger with the Great
Eastern France. The high-ranking Freemasons of Paris do not
They did not approve of this plan. But from their deliberations-
tions with the Carbonari delegates, he produced an au-
three projects. It was decided that the lodge of the Friends of the
Cérité would be affiliated with the Italian Carbonari.
Two of its members were sent to Naples and
reported back, in that same year 1821, the
statutes of Carbonarism. These statutes preserved
in their initiation ceremonies some appa-
necessary aspects of Christianity in the midst of a
countries of faith like Italy. They were modified and
appropriate to the French state of mind by the
FF. Buchez, Bazard and Flottard, members of
administrative committee of the lodge of the Friends of the Ve-
The Italian organization was maintained, but
the high sale initially consisted only of
seven members: the three Freemasons, appointed
higher up, and the FF. -, Dugied, Carriol, Joubert and
Limperani. The famous Lafayette, from Corcelles and
A few other deputies entered shortly afterwards.

1 Louis Blanc, Histoire de dix ans, t. Ie", p. 82 et seq.

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Driven by this high sale, the Char-

French hosiery experienced rapid development.
in Paris and the rest of France'.

I'm not sure. Here, the story is told and...
complete of Italian and French Carbonarism. I cons-
Just know that this secret society is very

certainly a product of Freemasonry and

that it has always been run by Freemasonry
occult of the high ranks.

However skillfully organized the sales
French and Italian supremes, they did not know
The point is to avoid internal divisions...

Even before 1830, the French high auction had to
to dissolve as a result of the rivalry of its members
bres. | oo

The high Italian sales held up well longer.
time, but, around 1845 or 1846, it deteriorated, it
also, amidst its internal discord, it disappeared.

And yet the work of both does not
he did not perish with them, as he infallibly would have
arrived, if they had only been iso- companies
unrelated and without common origin. Under other names-
nominations they persisted and continued ar-
demented their first goal. And that's because they
had as their supreme center and rallying point-

1 Louis Blanc, Histoire de dix ans, t. It", p. 82 et seq.

Freemasonry, whose supreme leaders
the laughing group immediately reorganized under a
another form of what discord had jeopardized.
This is how the French Carbonari became
successively the Family Society, then, after
1830, the Society of the Seasons, which prepared 1848*.

The Italian Carbonari, in turn, called itself

Young Europe, divided into Young France, Young
Italy, etc. Under the direction of Mazzini, and de-
burdened by him with mysterious initiations, she
for its part, prepared the European revolution of
that same year.
The papers from the high sale tell us
that this famous agitator, Joseph Mazzini, was
carbonaro and that, in 1836, he requested, we do not know
nor how, nor by whom, the honor of being part
of the supreme sale. But the chiefs did not judge him
not capable of this task. They silenced his
his claims, threatening him with a dagger. Pride
The conspirator's offended state later became one of the
causes of the discord into which the
high sales. As early as 1834, Mazzini had begun
to organize a portion of militant Carbonarism
in this form of Young Europe, divided into Young

1 Louis Blanc, History of Ten Years. – The Freemasons,
by Saint-Albin, pp. 451, 452,

TI D cum. Meee 2,

Italy, Young France, Young Switzerland, Young Poland
Young Spain, Young Germany, etc. The leader of
The high-level salesman, Nubius, let him do it, holding
little account of his work. About ten years-
born later, the management of the Carbonari
escaped Nubius, unrecognized, neglected, half
poisoned, and she passed into Mazzini's hands
whom high Freemasonry recognized as leader
Carbonarism!

Despite all these divisions, the charcoal burners
had made immense progress in Europe.

– One of the members of the Italian high-level sales force,
Piccolo-Tigre, writing to Nubius, January 5th
In 1846, he noted it in these terms:

“The trip I have just completed in Europe
"has been as happy and as productive as we
"We had hoped for it. – The fall of thrones does not make
"No more doubt for me, having just studied in

France, Switzerland, Germany and as far as

Russia, the work of our societies. The assault which,

within a few years, and perhaps even in

In a few months, he will be delivered to the princes of the earth

will bury them under the wreckage of their armies
powerless and of their defunct monarchies.

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1 The Roman Catholic Church in the Face of the Revolution, vol. II, p. 125
and so on.

And, indeed, two years later this [event] erupted

storm which, in a few months, overturned the
thrones of the kings of Europe and replaced them with
republics.
A noteworthy occurrence that happens again
eighteen years apart! the movements re-
revolutionaries prepared before 1830 by the carbo-
nari only succeed in France; and in that country,
They immediately became Freemasons.
find themselves at the head of affairs. The FF.°. M... Laf-
Fitte, Dupont de l'Eure, Gérard, Maison, Dupin
The eldest son, F.-. Odilon Barrot, become ministers,
Prefect of the Seine, and F.°. La Fayette, franc-
mason and carbonaro all at once, is named
commander general of the French National Guard
French. At the top of power stands F.*. M...
Louis-Philippe, son of Philippe-Égalité, acclaimed
Citizen-king, not to say Freemason-king. The F...
Lafayette, fully expecting this royalty
would be a Masonic royalty, he had called it
"The best of republics!"

Similarly, in 1848, and this time throughout
Europe, the mine loaded by the Carbonari Nu-
bius, Piccolo-Tigre, Mazzini and others, burst out,

1 See P. Deschamps, Secret Societies, vol. 31, appendix,
and Louis Blanc, A Ten-Year Story.

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Freemasons and Jews. 277

and everywhere the leaders of the new powers who
Those who appear are Freemasons. We are con-
let's try to provide evidence for France
only.

Members of the provisional government:
Dupont de l'Eure, the man of 1830, Lamartine,
the Jew Crémieux, Ledru-Rollin, Louis Blanc, the historian
Torian, Marrast and Marie were all Freemasons
Cons. F.∗. Cavaignac was appointed governor
from Algeria, F. Garnier-Pagès, mayor of
Paris, the F.-. Caussidière, police prefect!

No one will admit that the Carbonari were
found to have worked everywhere and at the same time |
for the benefit of Freemasonry solely by
the effect of chance.

The Italian charcoal burners had their moment
of particular triumph in Rome, in 1849, during
the triumvirate of Mazzini and his two acolytes.
This success was short-lived. The republic
Mazzin's regime was overthrown by the French republic
French, who reinstated the Pope. But in those days
Italian Carbonarism was also achieving success
of greater consequence than the previous one. The car-

. Bonaro Louis-Napoléon Bonaparte, pushed and supported-

held by all the forces of Freemasonry

1 See Eckert and Gyr, and Father Deschamps, vol. II, p. 252 et seq.
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978 FREEMASONS AND JEWS.

and the French Carbonari, also supported

by the Catholics who were deceived by his hypocrisy,
became president of the Republic, soon
after emperor.

More politically astute than Mazzini, he calculated
his time to execute opportunely, by means
the power placed in his hands, the project
more expensive than Carbonarism, the unity of Italy and
the abolition of the temporal power of the papacy.
The great leader of the Italian Carbonari to him
Orsini's bomb reminded him that he had to hurry
to fulfill his oaths. Obedient to this injunction-
brutal execution of the master, the emperor inaugurated
the following year, 1859, the foreign policy which
realized in a few years three of the principal plans-
Masonic lodges: this unity of Italy,

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the destruction of the papal principality and the unity of —

Germany.

Then the role of Carbonarism came to an end.
| to undertake the execution of his other plan, the
social revolution and the universal republic, the
Freemasonry needed a new institute.
tool.

The cursed tree grew a new branch,
The International.

1 See Eckert and Gyr, and Father Deschamps, vol. II, p. 352 et seq.

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II. International. — Socialism.— Nihilism.

“After a few years of gestation,” said the
"P. Deschamps emerged... fully armed from the flanks"

"of Freemasonry, the International Association,
"for the terror of the world and the destruction of
"Society. It was Saint-Simon, it was Fourier,"
"It was Robert Owen, with the immense lever of
"the Masonic organization, but, without secrets,
"His masks and his hypocrisy. We believed the o-
"public assembly prepared enough to be able to
"To do without it and march with doctrines deployed!"

Socialist and communist ideas? are emerging,
Indeed, directly from dogmas and morality
Masonic principles, including materialism and natura-
Freemasonry forms the basis. Furthermore, Freemasonry
has always had the ambition to remake society

Volume 1, p. 280.

2. Under the general heading of Socialism are included
various systems that claim to remake and renew society
entire. As for how to execute this project, the sys-
Themes are divided into two main classes: one aims specifically-
how to transform property and family through association
of which the State would be the regulator: that is socialism proper.
said; the other wants to abolish all private property and put
all common property, outside of official action
The state: that's communism.

its image. We will see the development later.
and the proof of these assertions.

It was also Freemasons who, first in
France, in the eighteenth and nineteenth centuries,
brought socialist ideas to light and attempted
to organize communism.

The Freemason philosopher J.-J. Rousseau,
in his two works, Origin of Inequality
conditions among men and the social contract,
overturns the foundations of society, proclaims the so-
the truth of the people and the legitimacy of suffrage
universal.

After him, the Constituent Assembly, composed of
majority of Freemasons and philosophers, con-
consecrated these utopias and introduced them, so to speak
officially in the French nation by the ce-
the famous Declaration of the Rights of Man." Because,

as the Freemason so logically puts it
Proudhon: "Equality of rights necessarily implies"
"How can equality of conditions be achieved?"

Five years later, the conventional and frank-
Freemason Babeuf, in his newspaper the Tribune of
people, openly preached communism, the

1 Let us add: And by his decree of confiscation of property
of the clergy and the nobility,
2 See the famous brochure "Property is theft".

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shared happiness, as he put it. He wanted to-
river by the abolition of property, the sharing
lands and riches. Not content with writing, he
tried to apply his theories. In concert with
the Florentine Freemason Buonarotti, who was at
century following one of the first organizers of the
Italian Carbonarism, he founded a secret society |
whose members reached the number of ten-
seven thousand. The conspirators were to overthrow the Di-
rectorate and form a government that would achieve
Communism in France. The plot was uncovered.
green: Buonarotti and Babeuf were seized and tra-
brought before the High Court of Justice, which con-
The first was condemned to deportation and the second to
The scaffold (1797).

Babeuf made the mistake of trying to practice too soon -
The Masonic principles are largely defined. The minds
were not yet ready. The sect leaders
they made him pay for his excessive zeal and his lack
discipline.

The beginnings of the nineteenth century
saw the same ideas presented in a new way
manner.

Charles Fourier published in 1808 the Theory of
four movements that made little noise. In this
book and in several others that appeared in 1822

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and in 1829, he claimed to achieve perfect happiness on
the earth, by placing it as the pivot of the organization
social satisfaction of all passions, even
the most disgusting. He wanted work to become
a pleasure, that all men gathered in one
immense society, which he called Phalanstery, there
found satisfaction for all their needs and
of all material appetites. After the revolution
In 1830, he managed to gather a few followers
who were called Fourierists and Phalansterians.

The most famous was Victor Considérant. The essays of

The phalanstery made the sect a laughingstock.

At the same time as Fourier, a gentleman
of the old French society, the Count of Saint-
Simon, a great supporter of the 1789 revolution,
and a Freemason like all the noble revolutionaries-
of that era, succeeded, after many
failures, to form, around 1823, another sect which
also had the ambition to reshape society, the

Property, religion, and family. There was that-

of particular in the system of Saint-Simon that he
made science and industry one of the
main means of improving the lot of 'human-
nity and especially the poor classes, and that he preached
the association and organization of workers. So much
that the Saint-Simonians were content to de-

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to develop the master's doctrines on economics
socially, they achieved some success; but from
that they tried to put his other theories into practice
on property, inheritance, marriage, family,
religion, widespread contempt, and condemnations
The justice system put an end to the sect, which had to disband.
to solve in 1833. The most famous disciples of
Saint-Simon were Bazard, Enfantin and Pierre Le-
Redhead. Bazard was recognized for some time
by the Saint-Simonians as their leader, after —
the death of Saint-Simon, which occurred in 1825. Franc-
A bricklayer and Carbonaro, Bazard had been one of the
founders of the lodge of the Friends of Truth, in
1821, and one of the authors of French Carbonarism
Enfantin, who called himself "Father."
was the last leader of the sect. Pierre Leroux was
elected deputy in 1848, in the elections
additional members of the National Constitutional Assembly
killer.

Shortly after the failed attempts of the saints-
Simonians and Fourierists, an Englishman, Robert
Owen founded a communist sect around 1840
which grew rapidly. It was known as the
name of New-Harmony (New Harmony).
Owen had given him the following lyrics as part of his program:
the following ideas

and the goal: "The real Satan is religion,
Marriage and property.

I was unable to find conclusive proof that
Owen and Fourier belonged to the Ma- order
conical. But what is beyond doubt is that
Freemasonry officially accepted, on the one hand
In general, in 1840, subversive theories
sives of all socialists and pushed the francs-

masons to carry them out. Brother Ragon, the interpreter.

authorized and the sacred writer of Freemasonry, we
He stated it formally in these terms:

"It is to Freemasonry alone that we owe the af-
"lineage of all classes of society. …"
Every generous reform, every social benefit
comes from her, and if they survive, it's because the
Freemasonry lends them its support. The past...
belongs to him, and the future cannot escape him. By
its immense lever of association, it is alone
capable of achieving, in a general communion
rale, this large and beautiful social unit, designed
by the Saint-Simons, the Owens and the Fouriers.
May the Freemasons will it, and the generous
"the conceptions of these philanthropic thinkers will cease
"to be vain utopias." And he adds in a footnote:
“The social movement, moreover, has long-
"time occupied by Freemasonry in general"

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"Ral and the Grand Orient of France especially!"

The Freemasons wanted it vigorously
and persistently. The failure of the Fourierists and
The Saint-Simonians did not prevent the Franks-
French masons Cabet, Louis Blanc and Proudhon
to teach the same doctrines, but under other conditions
very different forms and with new names. The words
socialism and communism were born
around this time (from 1835 to 1848).

Cabet professed pure communism. Louis Blanc
he addressed himself mainly to the workers: he put all
their woes on the account of the unjust constitution
of society. He seduced them primarily through his
Utopias on the organization of work. Proudhon
summarized Masonic and socialist doctrine in these
two blasphemous aphorisms: “Property,
"It's theft" and "God is evil."

The revolution of 1848, carried out by their brothers
of Freemasonry and Carbonarism, gave hope
to the socialists the realization of their ideas. Louis
Blanc was a member of the provisional government.
The creation of the national workshops, which was his
work, placed an army under the control of active leaders
of more than one hundred thousand fighters. Socialism
mounted for the first time in a violent manner

1 Philosophical Course, etc., pp. 46 and 47.

slow to assault society. He was defeated. The
France repelled this with horror and by force.
_ criminal and senseless undertaking (June 1848).

So, in England, the German Jew, Karl
Marx, a Freemason, originally from Prussia, doc-
Professor of Philosophy from the universities of Bonn and
Berlin, in concert with a certain Engels, protested
So much religion and perhaps also Jewish race,
organized a secret society in London, having
with the aim of creating practical communism and which
was aimed particularly at workers of all
nation. |The party called itself communist,
to which he later added the epithet democra-
social association. As early as 1850, the sect formed an association
international association. Its organization was
complete: she had communes and a fund
power plant funded by contributions from various
members. The program, printed in 1851, por-
The title read: “Workers of all countries, unite-
"Get into it!" [J] contained exactly the principles
paux traits of the International's program
of today.

The "international" festival organized in London,
in 1861, in the Crystal Palace, in honor
of five thousand French choral singers, for the most part
part workers, put in contact with them the mem-

The beginnings of Marx's communist society. The year
following, by the Universal Exhibition which took place
in that same city, they found themselves in

direct reports with the delegated workers of the
different civilized nations. In these two circles-
Constances on exchange of ideas and views.
Frequent correspondence was subsequently established
between Marx's International and the associations.
female workers from all major European centers.

In Italy, Freemasonry did not remain any more in-
active only in England and France. In the year-
Born in 1863, Mazzini convened a congress in Palermo
Italian workers. He presented a plan for a union there.
of all the workers' corporations in Italy, including
He had drafted the statutes, which were adopted.

Under the same influence, the same grand ideas
were saying and were taking on more and more substance in
the spirit of Parisian workers. In the beginning
From 1864, they set forth their thoughts in two
manifestos addressed successively, one to
> voters of Paris, the other to all the workers of
Europe. ee

Towards the end of that same year, Mazzini issued
the project and made the usefulness of a meeting clear
general assembly to which the delegates would be summoned
workers from all corners of the globe.

On September 28, 1864, a meeting was held in London.
Saint Martin's Hall, this meeting, now historic
toric, from which dates the great International act-
tuel. At that moment, she was born of the Franc-Ma-
stupidity which, after having prepared it for a long time,
the form of the various pre-existing elements in An-
England, in France and in Italy. For these were the
Carbonaro-Mason Mazzini and the Freemason of
high rank, Ledru-Rollin, who presented to
congress the act of alliance between the associations of
workers from various parts of the world.

They requested that, by means of a pact
of union to which full and sincere ad-
hesion, all workers' associations, all
any groups of workers from all
the countries were formed into an association
unique, and as if in a single, immense network.
To facilitate the operation of this company
universal, they proposed to group the associations
citations of the same region around a committee

central, and to make all the central committees dependent on
works of an all-powerful general council that would sit
in London.

These proposals were unanimously accepted.

A provisional supreme council was elected which ac-
He accepted the task of drafting the statutes. He was conceived

it was decided that a congress would take place starting in 1866
each year; that at the 1866 congress he would be appointed
the regular and definitive general council, and that, in
In the meantime, the provisional council would govern.
veraiment l'association.

From that day forward, the International Association was founded.
union of workers, or more simply the Znterna-
national. |

From the first month of the following year, Jan-
In 1865, a central committee was established in Paris which
entered into correspondence with the grand council of
London. We find there, among the main
members, Messrs. Fribourg, Tolain and the Jew Jules
Simon.

GERMAN SOCIALISM. It was towards this
only then did the International invade
Germany. However, Freemasonry was not there.
remained idle.

As early as 1812, the famous Freemason Krause could-
He forgot his ideas about the organization of society.
had even proposed replacing the
Freemasonry and its mysteries by the institution
of a universal society which he called the Alliance
of humankind'. His theories then had little impact.
of success. Socialist systems did not take hold.

1 F.°, Ragon, Philosophical Course, etc., p. 344.

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seen in Germany only after 1848, under the efforts
persevering members of the Jewish Freemason Ferdinand
Lassale.

While, in England, the Jew Marx founded
dait his international, another jutf was working
also to organize socialism in the countries al-
Lemands. This coincidence is remarkable and
instructive.

Since 1848, it had been formed in Germany
Magne a large number of workers' societies
of very innocent looks and tendencies at the origin
Lassalle applied himself with all his might and
throughout his life he preached socialism
these associations. His key phrase was this:
"You are disinherited; you are nothing and
"You must be everything." This Jew was acting ostentatiously-
blement, writing numerous pamphlets and provoking
meetings in all Germanic countries. In
At the same time as his socialist ideas, he advocated
Universal suffrage and centralization. “When
"All the hungry will vote together," he said.
reform will be implemented.

Mr. Bismarck protected Lassalle because he
worked with no less fervor towards unification
Prussian unification of Germany. This unification
having been one of the most expensive projects in France

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Masonry, there can be no doubt that Lassale

had belonged to the sect. In 1863, he founded a
Leipzig a central society of al- workers
Lemands, and in the same year in Solingen, ten thousand
votes elected him president of the socialist league.
was killed in a duel the following year in Geneva, by
a Romanian, his rival for the affections of a prostitute.

German socialism developed under the
under the direction of Lassalle's successors, Becker!, the
baron de Schweitzer, Bebel and Liebnecht, in con-.
serving its autonomy until 1868. In this
that year, the German association joined the Interna-
national and it sent delegates to the congress of
Basel in 1869, and in 1870, united with Stuttgart, it
merged entirely with the Internationale to
to be nothing more than one of its branches. Since that moment-
lying, and especially since the religious persecution
From the Kultuicampf, socialism is propagated in
Germany with terrible zeal and does it.
Every day the most frightening progress.

The brief history we have just outlined
would be more than enough on its own to prove the origin
gine and Masonic training of the International-
final. We can add other facts that increase-
will lie in the conviction.

1 Becker later established the International in Austria.

In all the congresses of the International which
have taken place since 1866, alongside the first
adherents, the Marxes, the Engels, the Tolains, etc., to
Among the newcomers were the Russian Jew Outine, the
famous Bakunin, another Russian, founder of
Nihilism, we constantly see it represented by what-
some of the leading figures of Freemasonry, such
that the old mason Garibaldi, honorary grand master-
raire detouteslesslogesitaliennes, les haut masons,
Félix Pyat, Blanqui, Edgar Quinet, etc., etc...

And to better show where it comes from, the Inter-
national wants its most prominent members
enter Freemasonry, if they do not app-
They're not leaving yet.

Thus Jules Simon, senator and minister, inter-
nationalist since 1865, registered under the

No. 606 by Mr. Fribourg himself, had to be prepared
to send and be admitted into the lodge the Awakening ma-
conical, East of Boulogne-sur-Mer, July 3
let 1870 t. M. Tolain, one of the first members
from the central committee in Paris, since becoming a member of parliament,
received as a Freemason by the Supreme Council
of the Scottish Rite in the lodge La Prévoyance, Orient
from Paris, in August 1875. Questioned by the

1 Masonic World, July 1870, p. 147. Report cited
by [Universe of September 7, 1872.

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Venerable Mr. Emmanuel Arago, who asked him-
He explained why he wanted to be a Freemason, he replied-
essentially said: Having entered political life,
concerned about social issues and eager to arrive
Quickly, I hadn't thought, I confess, of Franc-
Freemasonry. I must even say, I believed it
an outdated institution, and, while respecting it,
I neglected it, believing I would find some on my way
more precise weapons. I recognize today that
I was wrong, that Freemasonry can still make
immense services, and I come to her. »

The internationalist had until then ignored and
He didn't know his mother. She was introduced to him: he became
eager to throw himself into her arms.

But more than these private matters, there was a public fact,
brilliant, demonstrated with the latest evidence
that Freemasonry and the International do not
They are all one and the same thing: the tree and its branches.

The Commune of March 18, 1871 was uncontested
The International has been working towards its goal.
openly sided with the Commune in
an act published almost immediately after his defeat,
in June 1871. The Higher Council of the International-
nale had it printed in London and sent to everyone
the members of the association, living in Europe and

1 Universe, August 11, 1875.

the United States, an address whose essential purpose is-
it is important to explain and justify the actions of the Com-
Paris municipality. This document contains about thirty
signatures, including that of Karl Marx, among others
which show that all nationalities are re-
presented to the association's council; all-
at times the German element appears to dominate.

However, on April 29, 1871, fifty-five lodges and ten
to eleven thousand Freemasons, both men and women,
led by their dignitaries, they proceeded solemnly-
how to plant their banners on the ramparts of
Paris next to the red flag of the Commune.
All members of the Communard government
accompanied them. One of them, Citizen Char-
The Beslay family said at the demonstration: "I have de-
asked to come and meet you as dean
of the Paris Commune and also of Freemasonry
-French nonsense which I have the honor of making
gone for fifty-six years.

The Freemasons swore, if the government-
The Versailles court did not accept their media-
tion, to declare war on him to the death and to com-
to beat relentlessly in the ranks of the communists.

At the same time the Freemasons were launching
in the departments an appeal to their brothers of
France and the whole world. "This manifesto," says

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Z'Univers, was annexed to the Com- program
Paris commune, which was then dispatched and distributed to
"Abundance throughout France." It read as follows:

"When Paris is the target of terrifying attacks-
tables and fratricides, the Freemasons and the com-
companions emerge from their sanctuaries.
mysterious tunics, held in the left hand
the olive branch, a symbol of peace, and of the
Right hand, I wield the sword of reclamation... At-
tense that the efforts of the Freemasons have been
rejected three times by those who have the pretension
to represent order, and that their long patience
is exhausted, all the Freemasons and the Compa-
The thugs must take up the weapon of vengeance and shout:
Brothers, stand up! Let the traitors and hypocrites
Let them be punished! Hostilities having resumed
with indescribable hatred by those who dare
Bombing Paris..., Freemasons and
Brothers, companions, we no longer have to take
other resolutions than that of fighting and of...
Let us unfurl our sacred aegis on the right side. Let us arm ourselves
We for the defense! Let's save Paris! Brothers and
companions, you will not want to allow that
Brute force prevails; you would not tolerate
not that we would go back; and that's
what would happen if you weren't with your

Brothers from Paris, who are calling on you for help...
Long live the federated communes of France with
The one in Paris!

All the Parisian lodges adhered to this

call.
Freemasonry tried to disavow the

Commune after her defeat. But she could not
to succeed in clearing herself. She is too accustomed to
these hypocritical and deceitful protests, when
his children failed in one of the o-
virtues that she secretly inspired and fostered.

The International in its early days

thus stated its goal: "Mutual competition, pro-
sandstone and complete emancipation from the class or-
"It was just a mask. There again the

1 Universe, August 5, 1877. – Among the names of the signatory lodges-
In this document, we find that of Clement Friendship.
A certain notoriety has been acquired by this lodge. Mr. Littré, of
the French Academy, was admitted there with great pomp in
the year 1877. Mr. Gambetta, president of the Chamber of Deputies-
putés, Mr. Jules Ferry, Minister of Public Instruction, in
are part of it. One of the principal engineers of the railway of
In the North, Mr. Cousin boasted and publicly congratulated himself on being
dignitary of this lodge, such a fervent protector of the Commune.

– Another document, published by the newspapers, “proves,
after so many others, that Freemasonry was at heart and
"of body with the Commune." It's an invitation, sent by
the Scottish Rite lodge, the Union of Peoples, to all its members
Bres, on June 18, 1871, to summon them to the civil funeral
of one of their brothers, Jean-Pierre Budot, who died "as a result of injuries-
safe havens received at the outposts while defending communal rights
"nals."

Masonry added its particular hypo-
Crisis: the mother dressed her daughter just like herself.
young. But in the congresses that took place at
From 1866 onwards, the growing International...
increasingly revealed. Its pro-
grams have become anti-religious, anti-political
que and antisocial.

Today in religion, the Internationale is
arriving at formal atheism: she expressed herself-
She has declared herself an atheist. She wants the abolition of all religions.
religion and all forms of worship; she wants "the substitution-
tion of science to faith, of human justice to
Divine justice.

In particular, it shows a deep NC
of the Catholic religion and Church, of which she
seeks to bring about the complete destruction by all
means at its disposal.

In politics, his ideal is a united republic.
universal and absolute freedom. All self- states
rituals must be overthrown and all national-
nurtures disappear.

In social economy, the International continues
the abolition of all private property and of
all inheritance rights. She requests the unions li-
bres, divorce, “political legalization, economic-
"The social and economic dynamics of classes and individuals"

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"two sexes, so that, in the future, enjoyment
"is equal to each person's production." She
wants "for all children of both sexes, from
their birth into life, equality of means of
development, that is to say maintenance, education
tion and instruction at all levels of science,
of industry and the arts.” This education and
This education must be secular and free.
and mandatory for everyone.

It demands qualities and Jes from its members
The following provisions: "The revolutionary does not
must have nothing personal, neither personal, nor sentimental
Neither ment, nor interests; everything in him belongs to the Re-
Evolution. Ruthless enemy of the civilized world,
It must exist only to destroy it. Everything, this
whoever supports the Revolution is moral and honest;
"Everything that hinders it is immoral and criminal."

Internationalists, without exception, mar-
They agree to continue and achieve the ideal
social, which we have just summarized above,
by all the forces at their disposal and by
all the paths that the circumstances will open for them

1 This teaching is given in the Revolutionary Catechism-
naire, written by Bakunin, and which Karl Marx had printed
and distribute thousands of copies, Bakunin also
published a brochure entitled: Passive, Absolute Obedience to
revolutionary towards his leaders.

trances. But a split occurred between them
profound as to the way in which they will function-
to function this society of their dreams, after their

complete victory and the overthrow of society
current.

Some, retaining the ideas of pro- socialism
As previously stated, they accept the omnipotent theory.
state authority, and want to organize the commun-
nism through its actions and under its authority.
The new society would be regulated and managed, as
that of today, by a central government
reader first and foremost, who would hold in his hand
absolutely all of its resources and all of its res-
sorts. State administrators, appointed by
universal suffrage would only be the delegates
fords of collective power, that is to say of the people.
Governments everywhere, in republican form,
Caine, would be united among themselves by a pact
of alliance, and would support each other for
'to establish and maintain order throughout the world
new social order. These internationalists are called-
authoritarian, centralist, or simply social
lists.

During its early years, the International
had no other doctrine, nor any other objective.
The Jew Karl Marx, a staunch supporter of this system

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and appointed from the outset as a member of the general council
The London governor, held her back on this path by her
high influence.

The others present themselves as resolute antagonists of
the State and any bour- political constitution
State geoise. They do not want power
centralizing. They claim to organize society
from below, taking as a starting point the
common, that is to say, groups of workers,
the associations, whether agricultural or industrial.
Each municipality, or workers' association,
would be autonomous. It would have sole ownership of
all the soil, all the tools of the trade and
of all local movable wealth, in kind
as in capital, property which could not be
used only by her and for her. That would be the tra-
compulsory work. Delegates, chosen by the suff-
universal rage, would direct the administration.

All the municipalities, federated among themselves, form-
would make the immense international state of labor-
theirs. These internationalists are called anti-
authoritarians or anarchists.

These ideas were introduced into the International-
final by the Russian Bakunin.

This famous revolutionary, after having participated-
tie of the League for Peace and Freedom, founded

by Freemasonry, in 1866, withdrew from it in
1868 at the congress of this league in Bern, because he
had been unable to get his system adopted by
bourgeois Freemasons of France, of Germany
and from Switzerland, who were mostly there. With
a few Frenchmen and all the Russians in the league,
he formed, under the name of the Democratic Alliance
socialist, another society, including Geneva-
then came the center, and who accepted the ex- program
placed higher up. It was Bakunin's, his
chief. The new association asked to join.
in the International, Marx, fearing the ideas
and the influence of Bakunin, which opposed it, but
without success. With a few more concessions
apparent as well as real, the International opened its
ranks in the Alliance of Socialist Democracy (1868).

At the annual congress of the International, which in
1869 was held in Basel, Bakunin clearly expounded
his theories.

He demanded the abolition of all power
central, posala commune as pivot of the gov-
revolutionary ment and spoke of operating "the liquidation
social dation. » « I vote, » he said, « for the-
"soil activity in particular, and in general of
"all social wealth, in the sense of liquidity-
social liquidation. By social liquidation I mean

"the expropriation by law of all property owners"
"current issues through the abolition of the political state"
"and legal, which is the sanction and the only
"guarantee of current ownership and all that

"which is called legal right; and expropriation-
"In fact, everywhere and as much as it is possible to position"
"as quickly as possible, by the
"The very force of events and things."

"When these words were spoken," he said
Mr. Oscar Havard, editor of Le Monde, Europe
paid only distracted attention to it. One did not
there was little doubt that Bakunin was formulating there the
program of the future revolution. It was with
the same indifference with which she learned that this pro-
The gram had been voted on by 53 votes against 4.
And, oddly enough, the opposition was not represented
than by the French element! The Tolain delegates,
Langlois, now members of parliament, Murat and Tartaret,
were indeed the only ones who spoke out against
a system whose first application was to
to be tempted, alas! in our unfortunate
country t.

Bakunin's views made an impression on
many internationalists. His program,
"Boldly innovative" and free "from all

1 Monde, September 18, 1872.

bourgeois prejudice and of all theo-
"logically," he rallied many zealous supporters to his cause.
gans. , |
Therefore, it is primarily to him that we must turn.
to go back to the initial idea of the Commune of
Paris (March 1871).

Bakunin personally took part in the uprising
from Lyon. After the fight he managed to escape.

Socialism failed again in this second
violent attack against society. But the theo-
the ries of the Russian internationalist did not cease
to gain ground. Marx tried to stop this
progress. He maneuvered in such a way as to exclude
of the International, its formidable antagonist,
who, in fact, was expelled at the congress of the
The Hague in 1872. Karl Marx himself tells us this-
even in a letter addressed to the Corsair:
"Bakunin's expulsion... was motivated by
the creation within our association of a
secret society, 2nd Alliance of Social Democracy

list, which claimed to lead the International-
national towards goals contrary to its principles
pes $. »

Bakunin died shortly afterwards.

Neither this death, nor the measure of the congress of

1 Cited by L'Univers on September 5, 1872.

The Hague, did not bring the dissidents back to
Marx's ideas. At the annual congress in Ghent, in
In 1877, the split became more pronounced than
never within the fold of the International. The newspaper
of the sect, Ze Mot d'ordre, was forced to agree
at that time "that an agreement is not possible"
between the two very distinct groups of the party
socialist, between the so-called anarchist group and
the group of federalists or centralists!
But the members of this congress, like those of the
In the following years, they declared that they would march
in perfect agreement to overthrow society and
seize all its resources, and that they ver-
would then have to agree amongst themselves on the allocation-
tion of goods and the operation of the new
order of things.
It should be mentioned that Karl Marx was appointed,
at this congress in Ghent, president of the grand council
and that, today, he is the head of the movement
European socialist. J
Nevertheless, it is to be assumed that the pro- | assault
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chain, prepared by the International against the so-
society, will be directed in the direction and under the action of the
anarchist or anti-authoritarian party.

We will therefore be dealing with the Commune and

1 Cited by L'Univers on September 18, 1877.

its battalions, which are reinforced daily by their
veterans brought back from exile*. They will
to receive new strength and greater
audacity through the introduction in France of a company
Nihilism, a secret society whose members will have to
to be viewed by the internationalist-anarchists
as doubly their brothers, since they have the
same father as them.

RUSSIAN NIHILISM. In the army of societies
secretive, Nihilism is the youngest body, the
the latest arrival. Its earliest origins date back to
1860. |

This year the students of Saint-Péters-
Burg and Moscow organized among themselves
scientific and literary meetings or circles.
The example set by the capital cities was followed by the provinces,
and in a short time almost all the capitals
governments of Russia had their cer-
student keys.

Soon under the occult influence of the Freemason-

1 Later, after terrible struggles, in which the
The monster of socialism will once again, we must hope,
defeated and silenced, at least for a time, the Jewish ideas of
The first founders of the International will regain the upper hand.
Then we will prepare for a future, perhaps less distant than we think.
I don't think, this appalling tyranny of an almost universal state
salt, organized according to socialist principles, and governed by
a dictator, emperor or president, who will be the Antichrist.

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rie, who likes to found associations everywhere and
who is skilled at penetrating those that she has not
formed, all these circles, with few exceptions,
became more or less revolutionary, and

formed secret societies under the names
Friends of the people, Friends of truth and goodness
of the people, etc. Finally, as always happens,
a more ardent party formed among them and
the most violent one, which triggered all the others.

At that moment two men appeared who
entered into intimate relationships with the students
Russians and who were the true founders of the Nihi-
lism, the Jew Hertzen! and Mikhail Bakunin.
They pushed Masonic and social principles further.
lists, even those with the most extreme consequences.
The doctrine can be summarized as follows: nothing that exists
of present-day civilized society is not worthy of being
preserved in Russia and throughout the world, nor
religion of any kind, nor any morality whatsoever, nor
social organization, governments, administrations
tions, cults, clergy, magistracies, armies, pro-
Priesthood, family, rights, education, morals, customs,
etc., etc.; everything, absolutely everything, must be ren-
poured out and utterly destroyed; it must not

1 I have not yet found absolutely certain proof of
Hertzen's Jewish nationality,

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NOTHING remains of the past; everything must start again.
on earth as on the first day of the race
human. This doctrine is aptly named
of Nihilism, that is to say the annihilation of
everything that exists.

To spread these savage teachings,
Hertzen founded and directed the underground newspaper Ja
Bell, which appeared in London, and which, despite
the efforts of the imperial police, were widespread and
read throughout Russia. It was A princi-
pal of the sect.

Bakunin, for his part, multiplied his speeches
and brochures of all kinds.' After the dead
d'Hertzen, he wrote Za Cloche for a while.

Mikhail Bakunin, Russian gentleman and officer
of artillery, was a distinguished conspirator and a
revolutionary in every sense of the word.
abandoned his military career to devote himself
Body and soul devoted to demagoguery. He was the friend and the dis-
Cliché of the socialist Freemason Proudhon. His height
colossal and with its enormous bust, made Baku-
nine a complete type of Mongol or "Barbarian"
"Russian," as he liked to call himself.

1. The Catechism of the Revolution, the Epistle to the Officers
Russians, Political Murder, Religion and Revolution
social, passive obedience, etc., etc.

The spread of Nihilism in Russia was not enough to
its all-consuming activity. We have just done the
account of his entry and actions in the Interna-
national. It was in 1861, in London, that he began
for the first time in relation to the social-
Western lists. For a reason that is not
still fully explained, he opposed everything
his life stubbornly devoted to the introduction of the Interna-
national in Russia, which led to accusations of treason
the socialist cause and belonging to the Mossi police
COVID. The most likely motive is that he wants to-
milk remain the sole master and director of the movement
revolutionary of his country. And, in fact, his
influence has always been considerable and preponderant-
weight on Russian youth. Through his words and through
In his writings, he was the true prophet of Nihi-
lism. In one of his pamphlets, he outlined to
nihilists, a campaign plan they follow
faithfully. "Municipal democracy," he said,
will reign in Russia with the Tsar first, if he acc-
accepts and favors her; against the Tsar and without him, if he
the fight. » After his death, his disciple Cher-
Nichetsky brought all the
youth associations that had remained there
foreign until then. He organized a huge
propaganda which, from 1874 onwards, spread rapidly

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: quickly over most of Russia.
Since that time, following the injunction that
Bakunin had made the czar, the nihilists, by the _
the most violent means, through fires and
Repeated attacks force the autocrat to walk
with them: they demand a constitution and a
A parliamentary government for Russia.
under this condition, they say, they will leave it in
Rest. Alexander has not yet given in.

If during the life of its first leader the Nihi-
lism had no unity within Russia,
nor relations with the International, outside, by
With its centers of operation located abroad, it has forged
relationships with this company.

In 1871, Nihilism had a center and a
newspaper in London, whose editor was a
Mr. Serebrenicoff. This nihilist leader addressed in
that same year, to the members of the Commune,
a certain number of copies of his journal
, in each of which was inserted a ballot,
 originally written in rnsse probably, and translated

in very poor French. This play was entitled:

FRENCH BULLETIN OF THE SOCIALIST ORGAN

RUSSIAN AT THE Commune. OUR PROGRAMME;

then the epigraph: The fundamental principle, lega-

First and foremost.

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In a series of articles, this bulletin presents
the practical organization of Bakunin's system.

After his victory; that is to say, as soon as the party
active socialists will have overthrown the governments
and all current public authorities, he will have to pro-
to claim, without any delay, national property
All individual possessions and wealth.
Immediately following this decree, the following will be organized

the working communes, then the various sec-
agricultural and industrial activities, or partisan groups
workers, who will have to make up each
common. A specific period of time will be ac-
corded to the Citizens to gain admission and ins-
write in one of these sections or partial groups
to bind, which he will choose at his own discretion, according to his abilities
and its strengths. That is the meaning of the first three
articles. The fourth one deserves to be quoted in full-
ment. I'm slightly modifying the style which, in the ori-
ginal is not French.

"All those who remain isolated and do not enter
in none of the sections of the commune work -
use, without serious and excusable causes, will be
deprived of the right to receive anything from the
national property. Z/s will not be admitted to any
public establishments that will contain the
supplies intended to meet the needs

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members of the Commune. For them, rooms at
eating, sleeping, communication routes, posts
and telegraphs, etc., etc., everything will be forbidden and
closed. They will remain completely deprived of everything
means of subsistence and will only have to decide
"To work or starve to death."

Thus everything that constitutes physical life and
social life for each individual will be in the
possession of the commune, and whoever does not appear
will not hold to one of the workers' or in- sections
industrials that will make it up, who won't be there
introduced, registered, recognized as a member, of-

will come worse than an outcast and will cease to exist

'Neither material nor moral, possible!'

And all these utopians claim to their followers
that their beautiful social organization is based on
Liberty! What scoundrels!... and what dupes!...

1 Suppose socialism triumphant, having organized society
according to its principles, even if only for a time, with the State or

= Ja commune for center, do they not become very

The verses of chapter x111 are understandable and very applicable.
of the Apocalypse?

16. “And it (the second beast) will cause all the little ones and the
great and rich and poor and free men and
slaves have the sign of the beast in their right hand or on their
front” (according to the Greek: receive characters, signs)
on, etc).

17. “And that no one may buy or sell except
whoever has the sign, or the name of the beast, or the number of
his name.

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At present, Nihilism has two centers
main areas of operation outside of Russia.

One, in Geneva, is headed by Mr. Michel Dra-
Gomanoff, former professor at the University of
Kijeff, leader of Nihilism for Little Russia or
Ruthenia. Its organ is a Russian newspaper. At this
center is attached /a Revolutionary Social Society-
list or Jacobin Society. It also has its
private journal. Dragomanoff writes these two
newspapers, and, in addition, a third one intended for
Ruthenians. He is the one who sends agents to Gali-
company, in Vienna and throughout the Slavic provinces
from Austria and Hungary.

The second nihilistic center interests us further-
tage. It is based in Paris. Its supreme director
is Mr. Pierre Lavroff, main coordinator of
Bakunin and leader of Nihilism for the great
Russia. J] employs thirteen secretaries and his newspaper
In Russian, it appears in London under a title which
means: Zn before! From this large center, the most
One important of the two, another depends directly on
company bearing the name 'Association for the delivery-
liberation of the homeland. It is also called the Section
of the action; which clearly indicates the role
that she plays. Her leader is the Russian Skatcheff,
and as its organ a Russian newspaper, the Tocsin.

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The two leaders of Nihilism, Lavroff and Drago-
Manoff, work perfectly well. I] there is
the difference between them lies in the means
employed by both to achieve the
common goal. The names of these two gentlemen
are known in the French press by the
letters they write about nihi- affairs
lists.

In addition to these two centers, the primary driving forces
and all-powerful, Nihilism possesses an orga-
Complete nization in almost all capital cities
of Europe. Everywhere the orders of its leaders are
executed with precision and, above all, speed
truly astonishing statements. We can cite as proof
Two very remarkable facts. First, what happened
believed to be the assassin of General Mesentzoff.
Three anonymous letters were received by the police
Russian. They threatened to avenge the condemned man.
Kovalsky (a nihilist) if the court's sentence
The Odessa order was carried out. "Head for head,"
it was stated in each of these three letters. The
The police ignored these threats. Ko-
Valsky was executed on August 14, 1878, in Odessa. However,
"the day after next, two thousand kilometers from
distance (500 leagues), to Saint Petersburg, in
In broad daylight, in the middle of the street, the leader of the gen-

weapons of the empire, struck dead by a hand
remained unknown!

The second fact is more recent. Mr. Nicolas Mou-
Rawief, Advocate General at the Court of Appeal of
Saint Petersburg, is sent to Paris regarding
the Hartmann case. His mission, purely legal-
dique, had been kept absolutely secret in Saint-
Petersburg. He arrived in Paris on March 2, 1880. The

The next day, two strangers showed up at the hotel.

where Mr. Mourawief got off. They told him
that they are members of the revolutionary committee
Russian sitting in Paris, whom they know in detail
the object of his infamous mission. They threaten him with
death if he persists in filling it, and, upon withdrawing,
They inform him that he will soon receive the ruling from
his conviction. The Russian Attorney General has con-
he himself confirmed this account, adding that already

a few days before his departure he had received his |

printed death sentence ©.

We must acknowledge the organization and
the universal leadership of the Judaico-Masonic sect-
fuck.

Nihilistic propaganda no longer stops at

1 Universe, August 23, 1878. Correspondence from Saint Petersburg-
town, August 17.

2 V. the newspaper Le Figaro, cited by [Univers of March 7, 1880.

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Only Russians; it is now also gaining followers
among the French.

A society of French nihilists has emerged.
recently established in Paris. The statutes of this
companies have been frankly accepted by several
of our most important radicals.

On the other hand, the Universe teaches us that it has
received the program "of the French nihilists,"
in which these interesting people make known
"that they declare a war, without mercy or
truce, to the execrable brigandage, decorated by anti-
phrase from the name of social organization, and of which
Even more than men, they are the victims
times?

One thing that cannot be doubted is the existence-
tence and the current distribution in France
of a nihilistic press.

“Among the signs of the times,” said the Po/ybiblian,
"we must classify the appearance in France of the

_ "Nibilist press; it is still only at its de-

"goals, but rest assured that before long she will
"will produce, certain of impunity, with an au-

, “ever-increasing dace. Meanwhile, various
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"Booksellers announce: Alexandra, letters from a

1 The Tablets of a Spectator, cited by the Universe of
March 7, 1880.
2 Universe, March 10, 1880.

"nihilistic, with the author's portrait; the Reli-
"Gion and the Social Revolution, by Michel Bakou-
"nine, annotated by Arthur Arnold (member of the
"Commune); he is an amnestied man, Mr. Elisée Reclus,
"whose ultra-radical opinions are well-
"nudes, which is responsible for reviewing and classifying the
writings of the Russian socialist... The theories of
“Bakunin, which will be spread in France”
"on all sides, while waiting (something perfectly
"certain) that they will be put into practice, is reduced-
"senses the annihilation of all that remains of
"Today's society; it pushes to its ultimate limits-"
"This is the thesis that our radicals do not yet admit"
"Only partly!"

From this entire study on Nihilism, it
It is clear that this socialist system is deviating
from the same sources as the International, which previously
he feels he is completely attached to it and that it is of-
The most advanced and violent part has arrived.
Recent facts support this conclusion
demonstrate that Freemasonry, International
And Nihilism, it's all one thing.

The nihilistic Jew Hartmann, or Meyer, author of
the Moscow assassination attempt (December 1, 1879), is
arrested by French police in Paris on February 16

1 Cited by L'Univers on May 10, 1880.

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1880. Immediately, our radical deputies became agitated.
to secure his release; the presidents of
three left-wing groups are taking action
with the ministry for this purpose. For its part,
The Russian ambassador is requesting extradition.
The French government is hesitating between these two options.
commands. All internationalists and free-
Freemasons are passionate about the assassin's cause.

They defend it with the utmost energy.
as one defends a brother: "If Hartmann is
delivered, France is dishonored, they do not support-
"The ministry will no longer be involved, etc." Their newspapers
they speak the same language; they circulate and
recommend a petition to the Houses for
prevent the extradition of the nihilist. In short, the go-
Masonic government which leads France, not
able to bring himself to hand a brother over to his death,
and especially a Jew, at the risk of bringing the most
serious external complications, refuses extra-
edition and had Hartmann driven to England.
The secret high chiefs of Freemasonry have
expected from Catholics and conservatives
their strong resistance to their anti- laws
religious and antisocial. In order to defeat it, they
prepare, according to their old and usual method,
through the introduction and protection of Nihilism in
18.

France, a more terrible instrument of destruction
even more radical than the International itself-
same. We can judge this by the way the
Nihilists appreciate the Communards.

A new clandestine newspaper appears in
Russia. Its Russian name means Awakening. Here
what she says about the Paris Commune in her
second issue (April 1879).

... "Above all, don't plagiarize: don't
Don't be inspired by doctrines, actions, or gestures.
"Western revolutionaries... These examples"
"are poor and unworthy of attention. See
"1871. What did these people who erected themselves do?"
"modestly, as reformers, as benefactors"
"of humanity? Didn't they imagine..."
"to remake the old world, because, on a single
"A tiny point on the globe, they were able to burn a few
"houses, demolish some neighborhoods, shoot
"A few individuals! They thought they were doing something"
"Thing by overthrowing a government... They have
I forgot that behind governments are...
Ja company... that behind the company was found-
"was the family... that behind the family..."
"found unity, the individual, as he is present-"
"... All of this must be swept away, mowed down,
"Washed thoroughly, in torrents, as nature does"

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"When she starts erasing something. Before"
To build, the land must be cleared. One does not build
"not on ruins, on mud, on de-
"Breaked, on dung; the building is erected on a
"flat, leveled, cleaned surface, on new-
"Sound foundations. And what have they done?"
"These people from 1871? We had to strike, to strike down"
the world, to dazzle and terrify it; and they have
"Amused, these reformers, to invent new
"uniforms... to play at government, to mimic
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ministers... to appoint ambassadors...

They were dwarves, and, being dwarves, they could not
"What to do about their size?"

When the Communards and other internationalists
lists, reinforced by nihilists, will have been put in place by
These at their level, 'judge the terrifying days-
tables that France and Europe will see.

From all the previous work must be drawn the
The following general conclusion is: |

The International was merely a simple transformation
the establishment of Carbonarism, carried out under the direction
occult practices of high-ranking Freemasons; this so-
society has successively absorbed, or become attached to,
all the other militant secret sects*, but

1 Universe, April 26, 1879.
3 Such as Fenianism, which we will discuss, Ma-
rianne, the Universal Republican Alliance, etc., etc.

secondary, formed on different sides by the
Freemasonry! Today, under the name
general of international association or simple-
As a form of Socialism, it constitutes the active army
of the Masonic order.

One remarkable thing that cannot be
This has been passed over in silence; it is the intrusion of the element
Jewish in training, leadership, and gestures
of the International, of Socialism and of the Nihi-
lism *.

3. Fenianism. Fenianism emerged, it
also, -of Freemasonry, but of a ma-
less direct than Carbonarism and In-
international. It developed solely in
England and America. Here is his lineage:

The documents that were used to compose this paragraph
The graphs were taken: 1° for the International and Socialism
German, in the following works: [International and the
social question, by Mr. Claude Jeannet, lawyer at the court of Aix.
Paris, June 1871; [International Workingmen's Association,
by Oscar Testut, lawyer at the court of Lyon. Lyon, 1871; the His-
History of the International, by Fribourg. Paris, 1272; in the
newspapers: Le Monde, June 20 and July 16, 1871, September 8 and 15
November and December 5, 1872 and September 7, 1873; the Universe,
June 12 and July 4, 1871, September 4 and 15, 1872, August 5, September 18
September and October 15, 1877, July 19 and 13, 1878, February 15 and
May 1, 1879, February 22, May 3 and 16, 1880.

2° For Nihilism, in the newspapers: Le Monde, July 13
let 1871, April 8, 1876; l'Univers, December 18, 1877, August 23, 1878,
March 18, April 26 and December 18, 1879, and February 21 and 22, 1, 2,
March 7, 10, 19, 21, 24, 26, April 4 and 19, May 3 and 20, 1880.

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Before the 1848 revolution, in the time of the
greater excitement of the Carbonari
French, transformed into the Society of the Seasons, a
Irish conspirator Colonel O'Mayony, con-
train to request asylum from France, s'eng-
gea in the Carbonari, there made a new ap-
The conspiracy theory was introduced, and imported into Ireland
the organization of this secret society.

"The company he founded, with the aim of making
Ireland, to Ireland, first received from him the name
of the Emmet Monument Association, or EMA
This is in memory of the Irishman Robert Emmet.
that Lord Clare had condemned to the torture of
gallows, and who, at the moment of dying, had ex-
prized the wish that his fellow citizens not raise a
monument to his memory which after having delivered
Ireland, under the yoke of the Saxon race. Little by little,
The conspiracy grew stronger and more widespread; it took hold.
cinema in Canada; it developed powerfully-
ment in the United States, where she had her council su-
first, where she was represented hierarchically
in each of the States of the Union...

"In the United States, affiliates, having no
In danger of running, they naturally found themselves dis-
thoughts of resorting to mystery. Not having the name
of fenians, from a word which, in the Irish language,

means Phoenicians, and which thus seemed to link the
Ireland's hopes in the memory of its pre-
First colonizers, they marched with their heads held high, and
Their number increased remarkably. The pou-
seeing action in the light of day is refused by the
the very nature of things to the Fenians of Canada,
and even more so to those in Ireland. A government-
provisional ment, composed of four members, re-
_ presenting the four provinces of Ireland; to-
Below these four leaders were twenty chosen colonels.
by each of them and called in turn to choose
a set number of captains, who, of
For their part, they have to recruit soldiers from among those
whose patriotism they had the opportunity to experience:

all this in such a way that the leader placed at the top-
met is known only to the colonels designated by
him, the colonel, only captains, the captain who
soldiers, and the soldier that of those whose con-
Tact with him is essential: that's what
May of this year (1865), New York
Herald declared that it constituted the mechanism of the
Fenian society, in Ireland.

The American newspaper reported the number of

Fenians at 80,000 in the United States, without

including Canada, and 65,000 in Ireland.
These details demonstrate that Fenianism has taken hold.

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its organization of the Society of the Seasons, and that,
Therefore, he is a son of the Carbonari
French and grandson of Freemasonry.
(See a London correspondence published by
the French newspaper Le Temps, and reproduced by the
World, September 24, 1865.)

It would be useless and tedious for the reader.
it seems to me that the author is extending this work by making it
without passing before his eyes the genesis and history
of all these other political secret societies
lesser importance than those produced and that pro-
Freemasonry is constantly and everywhere being produced.
The names and forms vary; essentially, it's the

* Same thing. The great conspirator Mazzini says so

formally:

"Secret sorceries give an irre-
irresistible to the party that can invoke them. Do not fear-
"Don't be surprised to see them divide: the more they
"The more they divide, the better. They all go to the same place."
"But by a different route t."

These reflections also apply to associations
Masonic actions that attack religion and the
morality. They multiply every day, modify-
trusting, like the previous ones, their names

1 Manifesto of 1846 cited by Count Edouard Lubienski.
War and revolution in Italy in 1848 and 1849, pp. 44-49.

and according to their gait, according to the need and the sides
that they want to hit. He is not a single one of
essential points of Christian morality and
social bases that are not currently the subject of
their assaults. We will say a few words about those
of these Masonic societies which seem to us-
sent the most important and are the most da-
managers.

4. The Universal Religious Alliance. The Freemason-
nerie is fond of these universal alliance companies
saddle. We were just referring to the poli- society
tick the Universal Republican Alliance. We
let us now study several other kinds
of universal alliance, whose objective is the mo-
Rage and religion. The first one that comes to mind
In chronological order, it is the United Religious Alliance-
Verselle, founded in 1854 by the Freemason Henri
Carle, venerable "in 1873, of the lodge Le Libre
Exam, Orient of Paris!

This association takes on, from 1865 onwards, a
significant expansion. It was founded at this time,
to serve as its organ, a weekly newspaper-
daire, which she calls Za Free Conscience; Henri
Carle is the editor-in-chief. His main

In 1867, the collaborators were Freemasons.

1 V. Univers, September 15, 1879.

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well-known figures, such as Brother Henri Martin, the
F.:. Victor Hugo, Br°. Edward of Pompery,
Brother Vidal, Brother Charles Fauvetty, Venerable
The R.-. L.-. Renaissance by its emulators
of Hiram, etc.

This religious association is appealing to everyone
those who want to erase the supernatural from their
beliefs. — “It is,” said M. de Saint-Albin,
a temple open to all enemies of Christia-
nism. It establishes only one between men
"Link, hatred of Catholic truth?"

Here's what its founder says about it:

"The Universal Religious Alliance is working on
triumph of rational and progressive religion,
founded on the light of reason... The great
question for us, and our concern cons-
aunt, therefore, is to lead minds to consider the
religion as human, in the sense that it derives
of our faculties, without any miraculous intervention-
use of God.

“We want to bring intellectual men to
agency and goodwill, whatever their

starting point, to banish from their minds all `

1 V. Les Libres Penseuses, by M. de Saint-Albin, p. 97 et seq.
and the League of Education.
2 Ibidem, p. 109.

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the idea of supernatural revelation, any belief in
God's miraculous intervention in things
of religion... Our first concern must be to-
eliminate the priestly element that is attached to
the idea of the supernatural and is a logical product of it.

"The Alliance and its newspaper, La Libre Cons-"
science, vigorously combat the priestly authority
dowry, and demand that the clergy be abandoned
by all those who have lost their faith. In short, we
we want the complete secularization of religion;
which leads to the secularization of institutions
of charity, that of the hospital offices of
charity, military ambulances; in short,
fraternal drinks of all kinds; the elimination-
tion of the mysteries and sacraments, in the sense
that the Church of Rome attaches to these two words;
the abolition of the distinction between the ecclesiastic and
of the secular; The civil celebration of the birth,
of the wedding and the funeral*.

How can one not believe that the religious alliance
universal, whether directly from France-
Freemasonry? Ever since they came to power in
In France, Freemasons are carrying out
This whole program. They eliminate as much as they can-
They are going away with the priestly element. They are secularizing everything; they

1 The Freethinkers, etc., pp. 101 and 102.

They secularize everything, they come, through a recent lay,
to eliminate the priest from hospital administrations
charitable and charitable work; they seek to distance themselves from
to leave the beds of the sick and dying; they want
to chase him out of schools.

One of the coreligionists of the Universal Alliance-
The saddle will complete the process of making her known to us:

"Our religion," he said, "is religion itself-
It is the same. It has no name and cannot have one.
It is, whether we know it or not, the religion of
everyone, including temporary religions
local and regional issues that their errors, and satisfactory

to all their legitimate aspirations. Those who
Those who practice the principles will confess them; those who practice them will confess
will the teachings deserve to be called
religious men. Those who misunderstand them
will adhere to the principles or those who, in their conduct, will...
will violate the teachings, will be men
Irreligious. That's all. But it doesn't matter anyway-
whether they call themselves Jews, Catholics, Protestants
so many, Muslims, Buddhists, that we believe ourselves
Deists, pantheists, or even atheists!

This claim by the Universal Alliance to
to be religion, calling to itself all forms of worship,

. 1 La Solidarité, journal des principes, 1°% December 1867.

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is in all similar to that of the F Sane acor:
Nonsense. She too claims that she is religion:
"Predating religions, it is the principle of
all religions!; » « universal religion, it
embraces all the others and connects them together
by what they have in common'; » she is the
universal temple in which the
men of all faiths and all religions °.

New evidence of the Masonic origin of the Al-
alliance: the daughter has the same aspirations as her mother.

Suppose these fine principles, supposedly reli-
gieux, widespread to some extent in the
world, what difficulty, do you think, will it find?
The Antichrist, to be worshipped?

What is the organization and what are the
means of action of the Universal Religious Alliance
saddle? Let's listen to the founder again: |

(For the present... 1867). "...Our means of acc-
tions are very limited, but that's not our
fault. Above all, we have a great strength which

is our union... Our newspaper and examples

that each of us takes on the task of giving to

1 Philosophical course, etc., by Ragon, sacred edition, p. 128, note.

2 History of the three great lodges of Freemasons, by
F.:. Em. Rebold, p. 310.

3. Ritual of Masonic Protectorate. Masonic Documents
ques, pp. 501, 502.

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Outside will do the rest. However, I consider
our small family circles like the beginnings of
the future religious society.

"The Alliance includes within its ranks fa-
whole thousand, from the grandfather to the little one-
fant; the women themselves appear there in very
large number. When circumstances allow it-
births and marriages are part of the
part of the members the subject of religious demonstrations
gious women of a very high character. For death,
We're sticking to a secular funeral. From time to time
At times, two or three families gather to
discuss various moral issues
or religious philosophy... Once or twice
per year, the members of the most rap- groups
relatives gather for a fraternal banquet.
It's Freemasonry, minus the shadow. 3l
the mystery...

"While a pre- direction
prepares for the future, specific groups, complete-
independently of each other, continue
to train. New ones are being established every day.
calves. I'm not just talking about Paris; at
Paris, unsurprisingly, but also
the provinces and abroad. Go to Lyon, to Bor-
deaux, in Rouen, go to Aix-en-Othe, which is not

that a very small town in the department of
Dawn; everywhere there, you will encounter groups
uniformly constituted. Belgium, Germany-
do they and our colony in Africa provide-
even a large number of members. Provisional-
Each of these small family circles...
It manages itself as it sees fit and lives its own life.
No foreign influence interferes in their
determinations. All are isolated, and all nevertheless
and are united in a common goal of liberation

"Moral oath and religious renewal!, etc."

The reader will have easily noticed the contra
dictions that are found in these lines. Com-
ment: "these particular groups," if they were
in reality "completely independent of each other"
of others," and if “no foreign influence”
If they did not intervene at their home, could they be by-
all "uniformly constituted?" Who gave them-
This uniformity would therefore exist, if not for "this
experienced leadership that is preparing for the future," and
which connects them to each other by giving them
the same impulse? "Provisionally, each

1 V., in the Saint-Simonian newspaper L'Opinion nationale du
November 17 and October 8, 1867, the articles published by Mr. Léon
Richer on this subject, articles of which Mr. Carlea himself provided the
elements to which he gives his full approval in the
Libre Conscience, no. 21 September 1867, p. 79. See also Les
Free thinkers, p. 94 et seq.

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"It can be administered as it sees fit," but later?...
We encounter there, said Mr. de Saint-
Albin', "the ancient and ever-new practice-
"The new Freemasonry, the organization of
"Servitude under the name of liberty." The great
The sect's skill is "to take people
"by words whose sound delights them, to en-

"to play as many roles as possible, and to hold
"this multitude in hand" for a future
that we are preparing.

The Universal Religious Alliance did not have,
So far at least, a very bright life.
Since 1865, it has received little attention. Is-
Is she dead? We don't believe it: there are au-
Today there are too many elements of life for such things.
works. She progressed, no doubt, in silence.
all the more dangerous because it makes less noise.

However, in the year 1879, the Freemason-
nerie felt the need to push another re-
a token of roughly the same type. We are told the
foundation of an association called Society
of secular faith, and of a newspaper bearing the same
name, to spread and support the principles of
the association. The goal is the annihilation of
all religious faith; the means, the propagation of

1 The Freethinkers, etc., p. 107.

Civil faith. The Civil Faith Association is a
A secular church which, according to the proposed program,
must have "nature as its Bible, and the Gospel as its Gospel"
Conscience, for God, truth. She has two
founders: Mr. Victor Meunier, editor of
Reminder, and Edmond Lepelletier, editor of Za
The Marseillaise, both Freemasons! That's it.
obviously a new branch of the tree
cursed by Freemasonry.

We learned very recently from the newspaper
The motto that the association, without modifying
her program, changed its name; she ap-
It will now be called: "Free Thought Group."
It was one of the founders, F.-. Lepelletier, who
introduced this other name in
a public lecture in Paris. He gives for
The reason for this change is that the word "Faith"
despite the adjective "civil" that accompanies it, con-
still carried a certain air of disheartening clericalism
agreeable to free thinkers. Under this second
The name, the "grouping" will have as its object-

objective, according to the founder, of "enhancing the.

"Three major periods of life: birth,

1 V. Le Courrier de la Vienne, February 26, 1879, and L'Univers of December 9, 1879, which summarizes the motto. The F.:. Lepel-Letier, editor of La Marseillaise, is included on the list of Freemasons given by [Univers of September 15, 1879.

"There is marriage and death." Secular ceremonies

~ impressive events will be organized for these three

_ circumstances. The speaker made a warm appeal-
reux to the Freemasons, his listeners, so that
Their dedication will ensure the success of the company.

These "civilian" sectarians realized that the soul
of man, naturally religious, "natural-
"Christian," instinctively repelled
the secularization of the three greatest acts of our |
earthly existence. Freemasonry is...
then pressed to establish "civil worship," "worship
of free thought." But that's not enough. The
F.-Lepelletier warns us that "the group of the
"Free thought" still wants, like the Catholics,
laws that are building on the hill of Montmartre
a church dedicated to the Sacred Heart, erected on the hill
of Ménilmontant "a temple to law, to justice-
"Tice, to brotherhood."

From all this, we can conclude that [Alliance
Universal religious and the Free Pen- Group
both of them having left Freemasonry,
soon will no longer form, or perhaps even, to

"this hour, form only one and the same
association. |

9. The Universal Israelite Alliance. Another
universal alliance, which has much more to retain-

| 19.

The weaving of the previous one is 7 Alliance
universal Israelite. It was founded around 1858
or 59 by Jews'. F.*. Crémieux, a Jew from
race, one of its founders perhaps, was named
President. Mr. Crémieux is one of the examples
of Judaism and Freemasonry. He was
elected in 1869 sovereign grand master of the eco- rite
I know, the highest dignity of the Masonic order
In France? Here's how he himself explains it
Purpose of the association:

"The Universal Israelite Alliance comments on
pain, and already its beneficial influence is felt-
long-range shooting... It doesn't stop at our worship
On its own, it addresses all faiths. It wants to pe-
to be found in all religions, as it penetrates-
to be in all countries?... Well then! Gentlemen,
Let us continue our glorious mission. May the men-
My enlightened ones, without distinction of religion, unite
in this universal Israeli association, of which
The goal is so noble, so broadly civilizing...

1 The founder appears to be the Jewish Mr. Cahen, director of

Israelite archives, which established it "to strengthen the bond"
"Fraternal to the Israelism of the whole world." And the thing to him
seems urgent; "for," he said, "Freemasonry has lost
"much of its ancient vigor." See [Universe of the 11th Jan-
1859.

2 V. Jewish Archives, p. 187. 1869. Mr. Crémieux died
February 11, 1874.

3 Ibidem, XXV, p. 514. 1861.

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To extend a friendly hand to all these men who,
born into a religion other than our own, we
extend their fraternal hand, recognizing that
all religions, whose foundation is morality,
of which God is the summit, must be friends between
them; thus breaking down the barriers that separate
what must come together one day; there you have it, gentlemen, the —
beautiful, the great mission of our Israeli Alliance- |
universal lite... I'm calling on our association
our brothers of all faiths; let them come to
with what eagerness we will go to them...
The time has come to build on an in-
'Destructible, an immortal association.'

It seems to us that these abbreviated principles of
The Universal Israelite Alliance bears a singular resemblance to
linked to those of the Universal Religious Alliance
saddle and Freemasonry, with a cer-
There is a slight nuance, however. These last two
associations recruit believers under their banner
and unbelievers, even atheists. The other fact
appeal only to those who believe in God and to
God-dependent morality: The real purpose of
one and the other is absolutely the same: as-
to associate under one pretext or another, under
Under one flag or another, the more men there are.

1 Israelite Archives, RXV, p. 514; 520. 1861.

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possible to put them in the hands of France
Masonry.

But F.°. Crémieux further indicates in
his presentation had a practical and very specific purpose of
the Israelite Alliance: |

"The great mission of our Israelite Alliance
universal, it is to relate to the
authorities of all countries these Jewish populations
so neglected, when they are not treated in
enemies; at the first news of an attack
against a cult, with violence incited by hatred
religious, we rise as one and
to demand everyone's support, to make our voices heard
in ministerial offices and up to

the ears of princes, whatever their religion
is misunderstood, persecuted, attacked '... »

So far, it does not appear that the Alliance
Universal Israelite community took care to protect
of another faith and religion than religion
Jewish and the Jews. She allowed herself to be persecuted by everyone.
In a way, without saying a word since 1861, the Catholics-
from Italy, Russia, Spain, Switzerland and
of Germany. And today, the entire press
from Austria, Germany and Belgium, which is
largely in the hands of the Jews, on

1 Archives israélites, XXV, 514, 520. 1861.

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_: the order of the Universal Israelite Alliance $, defends
Minister Ferry applauded his persecution laws.
trices. And in 1861, the president of the Israelite Alliance- |
Lite solemnly affirmed that it would protect
All religions? With the exception of the Catholic faith,
Probably.
On the other hand, it has covered and still covers
with the great brilliance of its all-powerful protection
Jews from all countries, and especially those from Romania
mania. F.*. Crémieux made his voice heard.
within the offices of ministers and up to the
"ears of princes," by obtaining an audience with
Emperor Napoleon III in 1866, writing to
Prince Charles, sovereign of Romania, in
1867, and to Mr. Bismarck in 1868. And all these
authorities respond with great deference to the pre-
President of the Universal Israelite Alliance, high
dignitary of Freemasonry, whom they will take care of
to grant its requests in favor of its pro-
Tégés*. Later, in 1878, the Israelite Alliance
universal, through its illustrious
president, and through his delegates, used all his
influence on the French representative at
Congress of Berlin, in order to obtain for the Jews

1 Universe, August 12, 1879.

2 V. The Jew, pp. 428, 433 and 434.

Romania, perfect equality of civil rights and

policies. Article 41 of the congress establishes, in effect,
thanks to the French plenipotentiary, this principle
general for all inhabitants of Rotitnanie,
Whatever they may be. Since then, Mr. Waddington,
urged on by the president of the Alliance, he has not ceased to
to put pressure on the Romanian government so that it
put this article of the congress into practice, and that he
deleted article 7 of its constitution, by:
that Jews are excluded from this equality.

All of Romania is protesting against this
pressure and strongly rejects all civil rights
and politics to the Jew. The national representation
agrees with the country. It's a matter of
Life or death for the Romanian people. Because, de-
Then, for several years, Romania underwent a period of intense activity.
veritable invasion of Jews "which amounts to several-
hundreds of thousands of individuals," and who do not
It doesn't stop. They are "men without a country."
"determined, without any nationality other than their
"quality of Israelites," who seek "their means"
"of existence, not in the work which contributes"
"dedicated to the development of production and the

1 Universe, October 22 and November 15, 1878. Mr. Waddington
protects the Israelite Alliance and the Jews as far as the East. V. Uni-
around June 18, 1879, an article signed by Abbé Joseph Lémann.

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"Wealth of a country, made in trafficking and usury"

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which ruin him.

“By these means, and under the very protection of
Romanian laws, the Israelites surrendered
masters of a significant portion of the capital of
countries and mortgaged them on
buildings. In Moldova especially, a large
part of the rural property is involved
between their hands.

These Jews "remained strangers in the midst of the
nation, not only by their religion, but
through language, costume, customs and as-

pirations, in short, by everything that constitutes

the distinctive character of a man in the so-
society. »..... « Supported by the action of /'Al-
Universal Israelite Alliance... they knew how to
to form a separate community, having a
almost absolute autonomy, not only in
from a religious point of view, but still to the point
from an administrative and financial point of view; they found
same means, through the assistance of the 2nd Alliance
to establish itself as a strong Israelite association
political, with its agents throughout the country,
and receiving the impulse and direction from a center
to be established outside of Romania.

Therefore, if there is perfect equality of civil rights and

Policies were granted to the Jews, soon all lakes
territorial property would pass into their hands |
and they would quickly become the masters of ~
all of Romania from a political point of view and '
governmental.

This is the summary of the Memorandum addressed to the authorities.
European sessions, in July of this year, by |
Mr. Campineano, Romanian Minister of Foreign Affairs |
external (Universe, July 22, 1879)!

What purpose does the entire-
A powerful universal Israelite alliance? One goal;
which goes far beyond a simple work of philosophy
Lanthropy: The Jews want to make this little
country a new Palestine, while waiting for them
so that they can resume the old one, the object of all their
DOUBT. |

From this we see that the Universal Alliance is not,
purely religious and philanthropic, like |
She wants to get some fresh air. From which we can conclude
Furthermore, Freemasonry has many tender moments.
for the eggs.

The following lines from Florence's Journal
will help us understand these things, and con-'

1 V. also on this question: The Israelites in Romania,
by Emmanuel Crezzulesco, former diplomatic agent of Rou-
mania in Paris (Dentu). The author claims that the Jews are more
four hundred thousand in Romania. V. Univers of November 5, 1879.

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to be born even more /'Universal Alliance'

Israelite. | ;
"However unfathomable the mysteries of

Freemasonry, there are manifestations

which bear the unmistakable marks of the sect

that no sensible man can deny-
their origin. We see the powerful em-
Father (Alexander of Russia) to give a warm welcome to
London to a delegation from the Universal Alliance,

and promise him to convene a congress of di-
plomates intended for him. This is an unheard-of fact in
the history of diplomacy, which an initiating sovereign-
holding a congress without consulting those who should
to send their representatives there, and who summons him
based solely on the request of some association.
What is this universal Alliance that sees
To bow down before it, a power of the earth?
The Universal Alliance is the elite of Freemasonry.
laughter of the entire universe, a kind of Masonic senate-
nique, above all parliaments, and which has
the aim of asserting that, since Freemasonry
dominates in all the courts of Europe, there is none |
There is no longer any need for war. War
was commendable as long as the sect was not in power
see; its chances and alternatives could him
to open the doors; but as soon as she entered,

His only concern should be to maintain his position there:
...and therefore no more wars. The whole program and
The goal of the Universal Alliance can be summarized as follows.
How to explain the Tsar's adherence to this pro-
gram, without admitting that all his hesitations
have ended and he has just entered with a determined step
in the lodges to beat the path of the world
Modern? That's how Tsar Nicholas put it.
is being realized to the letter: Europe no longer has
gendarmes: the responsibility for maintaining the offer is con-
trusted by men of disorder, that is to say, by
men who have worked for a long time at everything
a new building about which nothing else is known,
except that it is entirely contrary to the established edict
by Christ” (Univers, May 29, 1874).

It is reasonable to believe that we owe this approach to...
the Universal Alliance's failure to see,
In 1875, Bismarck launched yet another |' Germany
against France.

But is it really certain that "the entire program
and the goal of the Universal Alliance can be summarized as follows:
Love of peace and peaceful mediation? This
Isn't a universal alliance the same obvious-
dementia that "Universal Israelite Alliance, if
powerful in the eyes of princes and their ministers,
composed mainly of Jews and chaired by

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FREEMASONS: FET JEWS. 343

“A Jew, one of the leading figures of the Masonic order?

There is therefore a great deal of intimacy between the Ma-

. stupidity and the Jews.

6. Solidarism. Solidarism is an association of
an association whose members commit themselves through service

both in person and in writing:

1° To repel from their deathbed the presence

. from any minister of any religion whatsoever, to refuse

all religious assistance and to demand the absence of their
funerals of all kinds of religious ceremonies
that it be; 2° to procure according to their power
to their fellow members the means of empii en en-
to third their commitments.

The idea for this infernal association had been
proposed for the first time and presented by a
Freemason, in 1843, at the Brussels lodge,
Work. A commission was appointed to examine-
to pose the question, to communicate it to the other lodges
from Brussels and consider the means of execution!

| It was only in 1862 that the association was definitively

founded and, under the active patronage of the
Freemasonry, was spreading in Belgium, in
France and the rest of Europe, "in the middle
of a horrified Christian society.

1 See the journal *La Religion naturelle*, February 12, 1843. —- See the
Free thinkers, pp. 19 and 20.

This abominable idea is truly all
Masonic; for we see it exposed and developed
Loppée in several other associations outings!
of Freemasonry. The Universal Religious Alliance!
and the International, with Socialism and the Nihi-
lism, extend to all acts of life, and in -
particularly to the most important, birth, ma-
marriage and burial, this absolute rejection of all reli-.
gion. |

7. The League of Education. This is its name
a Masonic society whose every effort tends to
tooth: 1° to place under the control of the State the teaching-
public education at all levels; 2° to elevate it

_ to absolutely undermine the supernatural and religious idea
from primary education inclusive up-
than to higher education; 3° - to be removed from
all citizens, by legal prescriptions, the;
The right and the possibility of giving and having others give?
to their children or to the children of others an en- |
different teaching and outside that of -
the State.

It is obvious that Freemasonry, what else:
almost everywhere the state is absorbed and holds the government >
government, wants to seize control of future generations
to train them as he sees fit.

This satanic and antisocial project had been attempted.

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...also by the ancestors of Freemasonry.
The Albigensians strove, in the thirteenth century,
g monopolize women's education in the
countries they infested. They began to give themselves-
same, free education for young girls
to attract them more reliably to their schools.
In the eighteenth century, the fathers of Freemasonry

The current regimes have pursued the same goals.
* Illuminati members were trying to infiltrate the schools
and even in seminars. Philosophers in-
were saying that it was necessary to wrest it from the hands of the E-
i church the instruction and education of childhood and of
| youth, to make them common and uniform for
“I put them all in their main elements and put them
in the hands of the State. The Masonic revolution-
nique of 93, in France, realized these ideas, des-
which later, under the dictatorship of the high-ranking Freemason
4 Napoleon I", the University* was released. The Carbona-
Irism had worked in Italy with the same goal.
Shortly after its formation and consolidation-
1 tion (1819), the high Italian sale formed /a Li-
| that academic whose goal was to corrupt the
“Youth in schools. Leo XII, by his bull Quo

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ie 1 V, Secret Societies, etc., te III, ch. vin. The Societies

Secrets and Teaching, sect. iv. Masonic Teaching-
nique under the Empire, p. 163 et seq.

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346 FRANKSAGONS AND JEWS.

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Graviora (1825) made it known to the world in these
terms: | |
"Among the number (of secret societies), we
We must especially point out the one called
"academic, because it has established its headquarters and
"his home in most universities"
"schools, and that its aim is to give to the
"youth of the masters who apply themselves, not to |
"to instruct them, but to corrupt them, by initiating them"
"to these mysteries which we must call in all |
the truth of the mysteries of iniquity and in the AD

"Naming all crimes."
In 1842, in Belgium, in this lodge of
Brussels, the Work, where Solidarity had already been born
Islam, a Freemason brother! made "a proposal which
"contained, as the kernel contains the tree, everything"
"The League of Education, minus the name." This-
Meanwhile, as with Solidarism, this does not...
It was only about twenty years later that the
The League could be founded. The lodge of Work and the
Freemason brothers, authors of these two projects, were,
as they say in Freemasonry, ex advances on
the century. But "what a long way we've come since then."
"Twenty-one years!" Le Monde rightly stated.
Masonic in September 1867 (p. 316).
| Natural Religion, February 12, 1843, pp. 282, 233. |
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On February 16, 1865, the League was founded
'for Belgium. France was close behind. The
-, December 14, 1866, the first bulletin of the League
"The French education system said: 'It is the
; "It was on November 15th that the challenge was launched-
"Initiative in favor of settling in France"
"of a league of education, in imitation of
"The one that has existed in Belgium for two years."
- Le Monde maçonnique (May 1867, pp. 57 and 58)
, introduces us to the author of the fran- association
French: "The initial idea belongs to Brother Jean
“Macé; he was the one who conceived it, exhibited it the first-
At "mier," which brought together the first members, launched
4. The first calls. Done at your own risk.
"The initial expenses."
We have just seen that "the initial idea"
did not come from the brain of F.:. Jean Macé;
It existed before him in Freemasonry. He has
: France was the chosen and promoted instrument
; by his Masonic superiors.
F According to Article 4 of its statutes, the League of the En-
+ teaching "is not the work of any party; it does not
., "will concern itself neither with politics nor religion." A
At present we know perfectly well that this
This article is simply a mask that de-
shows the provenance of the work. The Franc-Ma-

Öpnerie cannot lose the habit of hypo-
crisis.

In that same year, 1867, the newspaper ma-
conical noted the eagerness of all the

_ lodges to adhere to the book of Brother Macé:

“We are pleased to see that Za
The F.-Macé Education League and the statue
Brother Voltaire is encountered in all our lodges
the deepest sympathies. It was impossible to unite two
subscriptions more in harmony. Voltaire, that is to say-
to speak of the destruction of prejudices and superstitions
tions; the League of Education, that is to say, the publishing
formation of a new company, solely based
on science and education. All our brothers
thus include” (the Masonic World,
April 1867, p. 730).

"The influence of Freemasonry on the

success of the work founded by F... Macé will be >

certainly one of the happiest and perhaps most decisive
sive. The means of propagation, including the workshops
have, thanks to their special organization, se-
will provide powerful assistance, and, on the other hand, the
principles of our association, the same as those
which have just been expressed (those of the League of
teaching), make it a duty for Freemasons

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to register as a member of the League of the En- |

_ teaching, and to show themselves in the forefront of the
"Tireless propagators and devoted soldiers"

education in the struggle that is being prepared con-
between age-old darkness and accidental ignorance
such or systematic" (Masonic World, May 1867,
pp. 59 and 60).

Three years later, Freemasonry proclaimed
masters its principles in teaching. The as-
general assembly of the Grand Orient of France, the
June 11, 1870, voted in favor of gra-
tuition, compulsory and secular, that is to say without re-
“Religion, without the supernatural, without God.” She declared
to join the efforts made in our country to
to make it such an instruction. In his circular in
dated July 4, 1870, Grand Master Babaud-
Laribière consequently wrote to all the
French lodges: "We agree on the
principle of free, compulsory and
secular, so warmly acclaimed by the last-
last assembly” (Masonic World, June 1870,
p. 106, and July 1870, p. 13.— See also 2' Uni-
around May 1879).

Here we observe one of the hypo- maneuvers
criteria and usual practices of Freemasonry, when
she wants to attack the polite order from some angle
tick, or the moral and religious order.

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Through the intermediary of F., masons of a certain rank
High up, the great unknown chefs make proposals
their projects and plans in a private lodge-
the area where they have a better chance of being adopted.
adopts the facts as his own and, in order to put them into action,
Depending on the case, it produces either a new so-
secret society, or a registered association. If the as-
The association fails, the Grand Orients disavow it
the company. Times and people not being
When the matter is ripe, we bury it for the time being in
the deepest silence. If, on the contrary, she succeeds-
sit, Freemasonry brings her before its
general assemblies and officially adopts it.

The League of Education had succeeded. The
The newspaper Le Monde thus indicated, in 1873, its ef-
strengths and successes:

“A campaign, undertaken for some time now”

years by the enemies of Catholicism against
religious education given in schools
primary schools have been pushed in recent times
with an ardor and an obviously ins-
driven by the certainty of victory. A vast
league composed of Jews, Protestants, free people
thinkers and radicals, swore to remove the en-
resistance to all religious teachings, and to make
primary education, not just secular education,

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as they say, the word doesn't quite express their
Thoughtful, but impious, atheist, materialistic... srevent
to regenerate France by coercing childhood
to attend schools where Christ and God are-
"will be banished" (July 11, 1873).

Returning to this subject in 1875, the same newspaper
he said:

"Under the pretext of disseminating the instruction-
tion in the countryside, the founders of the Li-
gue, all tainted by democracy, have, from the beginning-
gine, combined their efforts to wrest childhood and
adolescence to religious action, by instituting
libraries and by equipping them with books where the
Science was everything, and faith was nothing... At-
Today, according to the news we are receiving
On all sides, the League is busy organizing itself
more solidly than ever. She always keeps
his mask, but under this transparent mask
"pierces the most dangerous radicalism..."
(January 22, 1875).

Since then, the League has not slowed down its efforts
and its propaganda! And it obtained the greatest
successes; for his mother and protector, the Ma-
stupidity, has become "the sovereign of the Re-

1 V. the daily newspapers l'Univers, le Monde, l'Union, etc.;
in particular the Universe of January 22, April 22 and August 16-17, 1879.

French public. The government itself-
"It's just a branch of the lodges."

Taking advantage of a situation so favorable to his desires-
breasts, Freemasonry immediately put itself in
remains to accomplish the work of the League and the
wishes of its assemblies. A ministry, pres-
that entirely composed of Freemasons, pro-
poses the sanction of the legislative power, in the name
of the government and through the organ of F.:. Ferry,
Minister of Public Instruction, and of F.:. Paul
Bert, a member of parliament, proposed tyrannical bills which
destroy the freedom of fathers and put
education entirely in the hands of the state
of childhood and youth.

As expected, the League congratulates the minister*;

The lodges applaud and promise support to his |

laws? : "F.-. Jules Ferry, known as the Chain of u-
nion, who had the distinct honor of being initiated into our
mysteries, along with the illustrious Littré,

is currently fulfilling the program he has!

himself drawn... But, if the #.:. Jules Ferry
continues a work ESSENTIALLY MASONIC-
THAT, it is up to us, as masons, to
to support in the accomplishment of its mission;

! Universe, March 20, May 5, 15 and 16 He 1879.
> Universe, May 4 and September 22, 1879.

`

mast

and he needs to know that, if he has in front of him
a band of clerical reactionaries who are trying
to make a lot of noise with the petition,
He also has behind him a reserve army which,
to be calmer because she feels more
strong, but no less ready to support him in

at the peril of his life” (the Chain of Union, newspaper of

Universal Freemasonry, May 1879.

We have already said that all the foreign press-
Jewish management brought its contingent of approvals
tion and encouragement of Masonic laws of
F.-. Ferry.

It is not only in France that the Ma-
stupidity undertakes the absolute ruin of teaching
Christian education in schools. The conspiracy
is active worldwide. "Each
"knows what role this question of godless schools plays"
"played a role in the last presidential election"
"from the United States, in what concern she
"held the politicians of Great Britain-
"Tagne and several other states 2," and com-
it has just been resolved in Belgium according to
the vows of Freemasonry*.

4 V. in addition to the Universe of September 22, 1879.

2 Universe, November 6, 1878.

3 V. on the League of Education, the complete book and
excellent work by Mr. Jean de Oussac, entitled the Ligve de l'Ensei-

+

In this matter of such crucial importance-
tale, Catholics will not submit to
despicable descendants of the Manicheans, of the Al-
Bigeois and Templars. Supported by their rights
sacred, supported by the teachings and the-
With the courage of the Church, they fight everywhere and
will fight to the bitter end.

IT

We now know the Freemason-
nonsense with its numerous developments. This
detestable tares, perhaps the last of heresies-
being, extends now more than ever over
the field of the family man.

To summarize what we have just read and in order to
to give us a clearer idea of the devastation
to combat this cancer in today's society, we must
to establish figures.

1° Current geographical and digital extent of
Freemasonry proper.

In this work, we will only deal with
Freemasonry proper and of the International-
nale. |

government, history, doctrines, works, results and projects.
Paris, 1880.

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In the first, we will understand the per-
sonnel of the Universal Religious and Israelite Alliance-
lite, of Solidarism and of the League of Education.
These associations undoubtedly have many members.
a Freemason coup, but they must certainly-
nement also contain a good number of mem-
foreign brothers to the lodges. However, we
we will neglect, being unable to know at
what figure it amounts to. Similarly, we will include
in the International, whose leaders are well
distinct from those of the Masonry, the Carbona-
Felism, Socialism, Nihilism,
and all the popular associations dependent on
Freemasonry, such as, in France, the Ma-
rianne, the Brothers of the Republic, of Lyon and
from Marseille, etc., and others of different denominations
minations, which are proliferating in foreign countries,
Germany, Switzerland, England and the United States. TL
It is undeniable that, today, all the mem-
branches of these associations, which form the arms
of Freemasonry, are incorporated into the
sections of |' International.

In 1832, F.-. LJ d'Asfeld, in a written
on Freemasonry, it says that "the Masonic order-
The Temple's order is divided into three classes, » and
that the third class, or political faction, is

established as far as China, under the name of the Society of
Three united or of the Trinity, which she possesses there of
numerous affiliates and that it extends throughout the
other parts of the world under different names
nations. (Quoted by Armand Neut, Ja Franc-Ma-

(nonsense, etc., vol. I”, p. 51.)

Another general testimony of this extent
The geographical location of Freemasonry is provided to us.
by a recent decree from the Bishop of Grenoble:

"Those who were then (around 1845) traveling through
lands and seas, he said, often had at heart
both the spread of secret societies and the
success of their own businesses. A few years-
born after we met them, these companies
which penetrate wherever a ship can land:
at the tip of Africa, in the islands of Madagascar,
in Zanzibar and in the various countries that we have
evangelized. They are flourishing in our colonies
denies that they contribute to dividing and ruining.
We saw them and caught them in the act in the
religious associations of a diocese in the Antilles
which was entrusted to us: they had slipped in per-
faithfully among the pious people who com-
They were asking. Where are they not? In the West
They are at the head of the movement; in the East their
Progress is rapid too. They planted their

com EL

these: – eee, EEE of a

tents in the desert. We saw them in the

Capital of Islamism: Let's tell the whole truth

with pain in our hearts: we have ren-
countries as far as Jerusalem. They are searching for
Catholic children to raise them; but they
lead to the Holy Sepulchre, for their education
to laugh at our religious ceremonies. We
To put it simply, let us call upon the testimony of the Fathers.
guardians of the tomb of Jesus Christ. So
that secret societies cover the world and him
offer poisoned fruit everywhere” (Mande-
From Bishop Fava. Lent 1879. V. Universe
of February 24 and 26, 1879).

So it is without any exaggeration that
The Venerable Master, head of a lodge, said to the applicant
who is applying to be received as an apprentice mason:
"Sir, any layman who is received by ma-
"THAT... belongs to an order that is widespread"
"over the entire surface of the globe" (Ritual of
the apprentice. See the rituals published by the F.-.. Ra-
gon). |

A Masonic circular published by Le Monde
(July 21, 1875) indicates that, in 1873, France
Freemasonry of the French rite possessed Grand Masters
Orients in Belgium, Germany, Spain, France
Great Britain, Greece, Hungary, Italy, Luxembourg

burgh, Netherlands, Portugal, Switzerland, Egypt, United States
United States of America, Brazil and Mexico.

Therefore, in all these countries, the Franc-
Freemasonry of the French rite possessed of name-
numerous lodges, not to mention those of the other systems
themes. |

By combining data from four different
Masonic documents that we have under the
eyes, 1° of the Masonic Calendar of Berlin, of
1863 (cited by 7' Unirers, January 1863); 2° 2' State
Masonic lodges in 1873, published by Ze Di-
ritto cattolico of Modena (cited by Ze Monde, 20 and
January 21, 1873); 3° of 7 Almanacco del libero
Muratore (of the Freemason) for 1874, published in
Milan by the Ragione lodge (Reason) (cited by
(National Assembly, January 30, 1874); £ the Se-
Masonic Maine, published every eight days
by the newspaper /'#event (cited by Le Monde,
May 27, 1874), we arrive at the following figures
as for the number of Masonic lodges in
The old world and the new world.

This information is incomplete in several
points; this will be easily noticeable.

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NAMES OF COUNTRIES

France

(Scottish Rite.)

Prussia. 3 grand lodges and
263 lodges... 3 grand lodges and
Holland. 1 grand lodge and 329 lodges. 332 —
68 lodges... (1 grand lodge and
71 lodges. . '\ 100
More in the colonies
Sweden . . 1 grand lodge and nies: 28 lodges. .
24 lodges. - 1 grand lodge and
States of Germany: 5 Grand Lodges and 28 Lodges... to —
(minus Prussia.) 74 lodges... 5 grand lodges and
Luxembourg. 1 large lodge and 2 lodges.
lodges... 1 grand lodge and 2
Denmark. ^ . 1 large lodge and 7 lodges.. . . . =
lodges... 1 grand lodge and 5
United States . . 38 Grand Lodges . . . =
And? . . . . 38 Grand Lodges and
Brazil. . 1 grand lodge and 65 6,068 lodges . . 6,068 —
oges. e . . . l Grand Orient and
122 lodges; plus
68 chapters and
- 50 advanced workshops
Canada . . . . 1 grand lodge and laughers. 221 —
| 130 lodges. . . .131 —
Venezuela. . sl prance lodge and 17
Oges + + to ? 18 —
Peru. . . . . 1 grand lodge and ? i ? j ee
New Granada. 1 Grand Lodge and ? ? 1
Republic of Argentina
tine. . . . . 1 grand lodge and? ? —_
Haiti... 1 Grand Lodge and? ? T=
British Isles. 3 Grand Lodges and |
| © 1,620 lodges...? 1,623 —
Belgium. . 1 Grand Lodge and
60 lodges...? 61 —
Switzerland, . . 1 grand lodge and ? ? Lee

Spain . . the grand lodge and? ? the ==
Portugal... the grand lodge and? Teas
Sicily... the grand lodge and...? eo
Austria. R? ? 1 grand lodge and
8 boxes.
To be reported. 9,061 log.

FREEMASONS AND JUIB. 359

YEARS 1873 AND 1874

YEAR 1863

TOTALS

. 1 Grand Orient etl] Grand Orient and

172 lodges . .) 514 lodges . .
1 Supreme Council)1 Supreme Gal 366 log.
and 50 lodges. . and 50 lodges. . ./

360 FREEMASONS AND JEWS.

NAMES OF COUNTRIES YEAR 1863 YEARS 1873 AND 1874 TOTALS. 4

Report. . . . . 9,061 log.

Hungary...? 1 Grand Orient and
60 lodges. . ; 6l — `

Italy...? 1 Grand Orient
3 consistories, |
8 conclaves, {
20 chapters and
171 lodges, to-
tal: 203; plus
about a hundred
lodges approximately,
other rites
maconiques.

TOTAL. . . . . 9,422 log.

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300 —

W nr.:

Thus, in 1874, Freemasonry counted [
in the world at least nine thousand four hundred
Twenty-two lodges. This number is most certainly...
inaccurate, since the previous table does not offer at-
a single piece of data in the year 1874 for twelve countries,
in which Freemasonry had to do
great progress during this ten-year period
years.

A German work, published in Freiburg-en-
Brisgeau, in the year 1875, and cited by the publisher
Secret Societies of Father Deschamps, gives
a complete statistic of Freemasonry
for 1874. According to this statistic, the number
The number of grand lodges rose to 110, and the lodges in
1. At Herder's, octavo edition,

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dependents exceeded eleven thousand. The total of
lodges of all kinds would therefore be at the end of 1874
of more than eleven thousand one hundred and ten lodges. The author of
the work we have just cited points out
that these figures do not include the
Popular associations affiliated with Freemasonry
which are very widespread, especially in Germany
in Switzerland, England and the United States.

We are provided with a more recent statistic
by a German newspaper which cites, without naming it-
Mer, J'Univers of October 3, 1878. | |

"A German sheet," he said, "tells us
what is currently (end of 1879) in the
"world fifteen thousand Masonic lodges, with
"approximately five million members."

France has 297 lodges. Report: 1,612 lodges.
Germany... 342 —

Switzerland... 33 — Africa... 27 —
Hungary . . . 44 — The Cape Colony. 61 —-
Romania... II — India... 134 —
The Servie. . . . 1 — China . . . . 13 —
Ireland. . . . 330 — Ledapon. . . . 4 —
Malta . ... . . 4 — Australia . . . 226 —
Gibraltar . . . . 5 — North America 9,894 —
Sweden... 18 — Canada... 535 —
Spain . . . 330 — Cuba . . . . . 30 —
Portugal. . . 22 — Haiti... . . 32 —
Italy, ... 110 — Mexico . . . 13 —
Greece . . . . 11 — Brazil . . . 256 —
Turkey . . . 26 — The rest of America
Egypt . . . . 2 — South Egypt. . 179 —

To be carried over. 1,612 boxes. Total, . . 13,016 boxes.
21

As reported by the newspaper 7 Univers, this
The document contains several obvious errors due to
to the distractions of copyists or composers
printing. First eight very rich countries
In the lodges, the following were omitted: England, Scotland,
Prussia, Austria, Luxembourg, Denmark-
Mark, Holland, and Belgium. Then the
figures given for France, Italy and the
Sweden is necessarily at fault; for it is im-
It is possible that the number of lodges is smaller
in these two countries in 1879 as in 1874. The
proof that there is an error of detail by omission and
printing errors in the reproduction of this
The important document is that the total gene-
The number of lodges indicated is
15,000, while the sum of the partial figures
culiers only rises to about 13,000. These errors
corrected and explained, it appears from this statistic-
the tick that, for the past five years, Freemasonry
_ has expanded considerably in its scope

territorial and in the number of its lodges. It
is now also active in Greece, in the

Türkiye, Egypt, Africa (European colonies)

European), in the Cape Colony, in India,
in China, Japan, and Australia.
It is not, therefore, a corner of the world

where it is not established and which escapes its action.

As for the number of members belonging to
lodges, here is the information provided by the
Freemasons: |

F. Fabre says in his book, published in
1867: |
“A (Masonic) work entitled the Z'toile”
a flamboyant event raised the name to ten million-
"Break of the currently existing Freemasons!"

In January 1873, Ze Rappel, a revolutionary newspaper-
a Freemason and Freemason, published the following note
that the Universe was relating around January 21st of the
same year:

“As of January 1, 1865, Freemasonry
"had nearly thirteen million members"
"Worldwide. The latest statistic from
"January 1, 1872 gives a total of sixteen million"
nine hundred and thirty-two thousand Freemasons.
"Within the space of seven years, the mason family-
a nique has, therefore, increased by three
"Nine hundred and thirty-two thousand members."

It should be noted that, in these figures, are without
No doubt understood. Zes, the women and children affiliated.
"The Freemasons and who form a contingent"

1 Masonic Documents, Introduction. Historical Essay and
philosophical, p. XXII. |

considerable, especially in Protestant regions
and especially in America. This explains the
differences that are found between the four figures
.nis by Freemason authors and those who
They present the Catholic writers. Thus the
Ze Français newspaper (cited by L'Univers on September 15th)
(December 1879) counts only three million five
one hundred thousand Freemasons in the world; the German newspaper-
mand, which we have just mentioned, bears this number
to five million. These journalists and other writers
Catholics and Protestants alike only give in vain

the total number of men belonging to the lodges, .

while Freemason authors list
all members "of the Masonic family,"
men, women and children.

Even if we were to admit that these totals
Masonic practices are exaggerated for pleasure for a specific purpose
interested, one can believe, without fear of being mistaken-
For many, it seems to us, that today,
in July 1880, after more than eight years, and
What years! Freemasonry itself
includes worldwide, in men,
affiliated women and children, about twenty thousand
lions of sectarians.

This figure may seem to have no
proportion with the much smaller quantity of

lodges. To resolve this apparent difficulty, he _
You should refer to what we say below.
(pp. 392 and 393).

Under the generic name of "lodge" are included
taken several separate meetings of francs-
Masons, which are called "workshops." A single lodge.
can have up to three workshops, each of which
closes a staff of completely different men and
often very numerous, and in addition another per-
considerable number of female Freemasons
and children.

2° Geographic and digital extent of the In-
international.

Mr. Oscar Testut noted in 1871 that there existed
numerous directly affiliated workers' sections
international relations in France, Switzerland, and elsewhere.
Belgium, Spain, Italy, England,
in Germany, the Netherlands and the United States!

In that same year, after the uprising of the
Commune, a Times correspondent wrote
In June: "I have before me a report
a of this society (the International) which does not count
"no less than – according to this report – two imil-

1 The International Workingmen's Association. Lyon, 1871.

"Lions five hundred thousand members, and still in this
"Many do not include all companies"
"who are affiliated with her and whom she helps in their
"political and revolutionary enterprises, such
"than those of the Fenians, Marianne, the Brothers
"of the Republic of Lyon and Marseille, the
"numerous secret societies in Russia and
"Poland, and the Carbonari who are widespread"
"All over Europe."

Father de Curci asserted, in 1872, in his fort
remarkable work on the International, that "this
"The sect has become so powerful, according to the testimony-
"a collection of trustworthy writers, which it includes
"today {only three million members
"In France, and ten in the rest of Europe."

It is evident that, in his calculations, the P. of
Curci includes the various companies affiliated with
the International, which the correspondent did not count
dant du Zimes.

We can consider it certain that in this moment
like all militant Masonic societies,
Carbonarism, Fenianism, Socialism, Nihilism,
Marianne and other popular associations of
names and various forms, are melted into
a single, immense company.

1 V, Le Monde, June 11, 1871.

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FREEMASONS AND JEWS. 367

Total number of followers of all secret societies,

3. If we now add up the forces
digital tools of Freemasonry and the Inter-
national information provided by the cited documents
higher, sixteen million nine hundred and thirty-two
a thousand on one hand and thirteen million on the other, we
let's get the really frightening number of twenty-
nine million nine hundred and thirty-two thousand, almost
thirty million, in 1872 and 1874. And
since these past years we have just gone through,
so favorable to Freemasonry and to societies
-į crests, to what total can their combined forces rise-
denied worldwide? About forty
Millions perhaps? Let's take into account the exaggerations-
voluntary and self-interested actions, and let us stop
to the figure of {rent millions. What an army!!!

FOURTH SECTION. — ORGANIZATION OF THE FRENCH
MASONRY

Our knowledge of Freemasonry is-
would be incomplete if, after having studied its origin
and its development, we neglected to carry
our perspective on its internal organization.

308 FREEMAONS AND JEWS.

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In this section, we will examine the organization
general information; we will refer you for more details
clarity in the following section some partial details-
members of this organization.

We have to take care of the organization
1° of Freemasonry proper; 2° of its
main branches.

I. MASONRY PROPER.

Freemasonry proper forms two
major classes: Freemasonry for men and the
Women's masonry.

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]° MASONRY OF MEN.

Male Freemasonry is divided into names

numerous rites or initiation systems. This number
exceeds sixty'. According to the historian of the Mason-
nerie, the F.-. Clavel, eighteen systems are the most
What are the practices generally used?

Let's say a few words about the main ones alone-
ment.

1 F. Ragon, Masonic Orthodontology. — The Freemasons
Saint-Aibin, p. 76.

2 Picturesque History. See Dictionary of Religions, ed.,
Migne, under the word Freemason.

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FREEMASONS AND JEWS. 369

Masonic wings.

The rite of the ancient Free and Accepted Masons

from England. We would be tempted to believe that this
the system is a remnant of the old corporations
of medieval stonemasons.

2° The rite of Strict Observance, also called
Rectified regime. This rite appears to be the continuation
of the Templar rite of the elected masters of Cologne. He
was reformed at the Congress of Wilhelmsbad, hence its
Corrected regime name. Jl was followed especially in
the last half of the eighteenth century in Germany
Magne. The lodges called themselves from
the Strict Observance and the continuators called themselves
the restorers and restorers of the Templars. But their
lewd and infamous mysteries were revealed by
a brother in a writing entitled Za Pierre d'achon-
either scandal or scandal. They then began
to dissolve and, among their members, some
entered into different systems, and the others,
The small number continued to attach themselves.
to the grand lodge of the Three Globes of Berlin, which
still exists today and forms a rite to
part, continuation of the rite of Strict Observance.

21.

The brothers claim to still be the descendants
Templar knights!

3° The Ancient Scottish Rite, also called the Rite of Hé-
redemption or perfection. This rite must be that
which the Cologne Charter mentions and which was accepted
by the chosen masters. Frederick the Great, king of
Prussia modified it. This reform gave birth
to a new rite called:

4th Ancient and Accepted Scottish Rite. The Great
Orient de France has annexed this rite.

Further modifications produced the rituals
following:

5° The primitive Scottish rite;

6° The philosophical Scottish rule, and

7° The French or modern rite, which is a
simplification of Scottish rites;

8° The Schroeder rite or system;

9° The rite or order of the Temple;

10° The rite known as the Order of the Philosopher Judges in-
KNOWN;

These last two rites are entirely temporary.
folds.

11° The Rite of Misraim in Egypt. The authors
Masonic texts tell us that this rite has as its origin-
gine and based on the system of Cagliostro. This

1 Lecoulteux, Sects and Secret Societies, p. 118.

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The system has always been maintained. Around 1805, in
In Italy, it was combined with the Scottish system and
several others. Put into its current form and
Brought back to France in 1814, it spread there, thus
than in Belgium, Ireland and Switzerland. The F.-.
William brought it from the East. Cagliostro, in
Indeed, he traveled to the Orient and had to be initiated there into the
cabalistic and pagan mysteries of the Asian lands
ticks. Brother Ragon calls it a "Jewish rite,"
because the Jews dominate there. According to the
F.-. Clavel, "the leaders of this rite claimed to
privilege of directing indiscriminately all the
branches of Freemasonry, including Misraïm, according
"They were the common stock." This rite was
annexed, in 1816, to the Grand Orient of France.
12. The Swedish rite; 13. The Haitian rite; 14. the
rite or system of Svedenborg; 15° the rite or
Zinnendorf's system; 16° the Adonhira rite-
mite; 17th rite or system of Fessler or of the
Grand Royal Lodge of York to the Friendship of Berlin,
etc., etc. | |

This diversity of systems does not introduce the
Division within Freemasonry: these are the

1 Masonic Manual.
2 Philosophical Course and Orthodoxy ma.
3 Picturesque history.

3

different regiments of the same army. The au-
Freemasons are unanimous in recognizing
this principle enshrined in the constitutions ma-
conical. Thus the sacred author of the Freemason-
F.-Ragon, in his own words, expressed himself thus:

"

"Freemasonry belongs to no country: it is not
neither French, nor Scottish, nor American; she is not
Cannot be Swedish in Stockholm, Prussian
In Berlin, Turkish in Constantinople... She is a
and universal. It has several centers of action,
but it only has one unit center, which is the most
a great benefit of ancient philosophy. If it
lost this character of unity and universality,
"It would cease to be Freemasonry!"

"The brotherhood that binds all Freemasons,
F.-. Favre, in turn, said, this implies solidarity-
the rite of all the Easts; for, if it is true that it
There may be several mason administrations.
niques, there is and can only be one
Freemasonry throughout the world, like
"Can there only be one humanity?"

In 1871, the Italian lodges affirmed this

N. ry, erer
Masonic doctrine in an energetic manner
in a remarkable circumstance.

Philosophical Course, p. 40.

3 Muconic documents. 1867.

It was after the Franco-Prussian War of 1870, Lodge 7' An-
clay, from Bordeaux, took, on June 27, 1871, a
decision according to which it had resolved: 1° of

to expel from its midst all the Germans who, pre-

previously, were part of his workshop; 2° of
henceforth refuse entry to the lodge to any Freemason
German; 3° to no longer receive any at initiation
man of German nationality.

These resolutions were entirely French.
Even before that date, this question of
future relations of the lodges of France with the
The Freemasons of Germany had risen up
in the council of the order in Paris. He had declared himself
incompetent to solve it and had abandoned it
The decision was given to the general assembly.
In August 1871, the Grand Master of the Grand Orient of

'France posed the question to all of Freemasonry'

French in a circular where he gave knowledge
decision-making of the English Lodge of Bor-
deaux. The Italian Freemasons, assembled in
a large meeting of several lodges, expressed
They expressed their deep regret and blame for the arrangements.
tions and decisions of the French lodges, because
that they were "in flagrant contradiction with
the principles of universal Freemasonry.
They decided to send to the Grand Orient of France

a response to fight them and bring about change
of feelings and resolutions to the Freemasons
French. In this piece, we find what
follows:

“We will remain in the mys- chain

"a precious thing which our brothers have passed on to us intact"
"the ring, and we will give ourselves (the masons)"
"Germans and us) the triple kiss of the con-
"rope of peace and brotherhood.

“Freemasonry is one, like the har-
"The universe is one; the pyramid of our

"symbols are based on the surface of the globe and for.

"scmmet the highest ideas of humanity.
"All branches, whatever they may be"
"French, Italian or German, were attached to it-
"sing and merge into one. Just like our ins-
"The institution is one, and so is our love."
"This love forms the fundamental basis of this
"great edifice of the progressive civilization of
"Peoples and nations."

The unity of Freemasonry is energetically
asserted, as we see, in this play, but
to the detriment of the national spirit and Pamour of
the homeland. Freemasonry, it is true, has as its principal-

1 Correspondence from the New Vienna Press, October 80
bre 1871, cited by Le Monde on December 14, 1871,

ATT

D.

Madam, TO BE USED,

Soe

ae

the idea of rejecting and destroying these two noble senses
times. | |

Masonic constitutions are no less
explicit:

The statutes and general regulations of the order
Freemasonry in France, of the French or modern rite
[year of the V.-. L.+. 5826 (1826)], bear:

Article V. "The masons may follow in
to their trav.-. different rites, but the pui in
"It's always the same."

The general regulations of Eco- Masonry
seizure for France and its dependencies, O.°. of
Paris, 1846, also say:

Article I. "The Masonic order is divided

"in various recognized and approved rites which,

HAS

Although diverse, they all came from the same source.
"They both originate from and tend towards the same goal."
Article II. "Of whatever recognized rite may be
a mason, he is F.-. of all the masons of the
"globe."

Article X. "Out of respect for the principles of
to Freemasonry which he maintained and maintained
"will hold, the Ancient and Accepted Scottish Rite admits"
the existence of other legally established rites and
x recognized, and working Somme to accomplish-
"The Great Work."

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316 NN EP AND JEWS.

The order's sacred books, rituals, manuals and
tilers confirm this unity by listing all
the various rites and their numerous ranks.

Moreover, by studying all the masonry,

at the bottom of their strange variety of sys- w

themes, grades, symbols and formulas, a
one single doctrine, and one single goal.
Father Deschamps demonstrates, in his three
volumes, in a clear and irrefutable manner,
this perfect unity of doctrine and purpose of all
Masonic rites.

However, we would be inclined to think that he must
there must be a certain hierarchy between these various rites
chie, established by the supreme leaders of Freemasonry-
nothing and known only to them.

F.*. Ragon therefore formulated the ndame law:
tale of Freemasonry when he said: "Za
Freemasonry is one and its starting point is
A'. "

All rites, whatever they may be, re
in turn two major divisions: Freemasonry
exterior and interior masonry or oculus,
who are always | one and the same Freemason-
nonsense.

1 Masonic Orthodoxy, p. 4.

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_ FREEMASONS AND JEWS. 377

Exterior masonry.

The first is also called Sym- Masonry
ballistics and Blue Masonry.

This symbolic term is applied by the
ritual to the master's degree, which he calls "the three-
sixth symbolic grade. » This is the origin of
the expression "Symbolic Freemasonry." The call-
The term "Masonry" (d/ewe) comes from the fact that the lodge
is draped in blue for the reception of the apprentices
and companions.

The exterior masonry comprises only three
grades or degrees of initiation: apprentice, companion-
gnon and master, who make up the staff of the lodges
ordinary. It forms the basis of all the
Freemasonry. All rites, all degrees
raised, whatever names are given to them
given, in all countries, are built on this foundation
dement, without which, according to all writers
the most authorized Masonic, no system and
No rank can be regular. That's the rule.
posed by the Wilhelmsbad congress and rigorous-
observation since then.

But this Freemasonry, as we have
As already stated, this is not true Freemasonry.

It's just a mask with which she disguises herself.
Guise, it's a house with an innocuous appearance.
and honest, in which occult Freemasonry
He hides with all the skill of a criminal.
"Grown old in crime."

The Jew, a member of the Italian upper echelons of commerce,
Piccolo-Tigre perfectly exposes the nature of the
role that symbolic Freemasonry plays:

"...This vanity of the city dweller or the bourgeois to
Becoming subservient to Freemasonry has something to do with
of something so banal and so universal, that I am always
in awe of human stupidity... The
the prestige of the unknown exerts a powerful influence on men
such power, that one prepares oneself with trembling
ment to the phantasmagorical trials of initiation-
tion and the fraternal banquet. To be a member
from a box, to feel, apart from his wife and
of his children, called upon to keep a secret that one cannot

Never confide in someone, it's for some natures a
voluptuousness and ambition... We dine too much at the
T... C.. and T... R.°. F.°. of all the Orients;
but it's a storage place, a kind of stud farm,
a center that must be passed through before arriving
to us. The lodges only make a relative mess...

1 The Freemasons. Saint-Albin, p. 92.

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but this is a goal that must be encouraged without
ceases. By teaching him to carry a weapon with his
glass, thus we seize the will, the intellect-
Liability and human freedom. We have it at our disposal,
We examine it, we study it. We discern its inclinations,
_ his affections and tendencies; when he is mature
For us, he is being directed towards the secret society.
of which Freemasonry can no longer be anything but
The anteroom is rather poorly lit! It's on the
|, lodges that we count to double our ranks;
They unknowingly form our preparatory novitiate-
They discourse endlessly on the dangers of
fanaticism, on the happiness of social equality and
on the fundamental principles of religious freedom. They
between feasts, they hurl scathing anathemas.
against intolerance and persecution. It's more
* that it doesn't take much to gain followers. One
A man imbued with these beautiful things is not far away
of us; 47 all that remains is to enlist it. The
The law of social progress is here and entirely here; do not take
"No need to look for it elsewhere" (Papers)
(to secrets, letter of January 18, 1822).
Today the lodges discourse and feast
just as much as in the past, but perhaps act
to be more. Times have changed and many
precautions have ceased to be necessary.

|

However, most of the lodge members
Symbols are nothing but dupes.

Occult Freemasonry.

The occult Freemasonry, which the Freemasons
they call it "Chapter-based, philosophical Freemasonry,
"Superior" and "Red Freemasonry!", is formed
by all Masonic degrees above
that of the master.

These ranks are called "chapter ranks,"
"philosophical degrees," "higher degrees,"
"High degrees." The masons who possess them
are called "high masons", "superior masons",
etc.

The higher ranks are extremely nom-
breux in Freemasonry. The F.:. Ragon
in account' more than 1,400. A large part, it is
True, it now only has purely historical value.
This number varies greatly, depending on the different
rites. We will only mention a few of the principles
main ones: | |

The rite of Za Strict Observance has five parts in total

1This name is given to it because in the lini- ceremonies

The lodge, with its various high degrees, must be hung with
red. ;

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ranks; only two higher ranks: master
Scottish and Knight of Charity or of the
Holy City. We have seen that the charter of Co-
Logne does not recognize any more: elected master
and supreme elected master; above him, the grand master
or patriarch, head of the entire order.

The French or modern rite has seven degrees,
four superiors: elected, Scottish, Knight of the East
and Rosicrucian. The Scottish Rite and the Egyptian Rite
They count many more. The philosophical Scotsman
a twelve grades, nine superior; the Scottish an-
Cien or Heredom has twenty-five, twenty-two
superiors; primitive Scots and Old Scots
and accepted, they have thirty-three, thirty superiors; the
Misraïm, or Egyptian, surpasses them all: he has four-
twenty-ten ranks, eighty-seven higher ones!

These grades are often repeated in the different

rents rites, under the same names or under names

equivalents. We will only mention a few-
one of the most important and highest which
they are found in almost all rites: "great
Scottish elected official, » « Knight of the Sun or great Scottish-
Saint Andrew's knight, "knight of the East or of
the Sword, » « rose-cross knight or sovereign prince
Rosicrucian, » or simply Rosicrucian, » « horse-
"to link the great chosen one Kadosh, or simply Kadosh,"

"Prince of the Royal Secret," "Grand Inspector"
general, etc., etc. |

Note that, in the order of the Philosopher Judges
unknowns, there are no more than two grades in total,
but which can only be conferred on free men
Freemasons of the thirtieth degree of the Scottish Rite, that is-
that is to say, Knights Kadosh.

In the Schroeder Rite, the higher degrees have
Its foundation lies in magic, theosophy, and alchemy.
is the same in the rite or system of Svedenborg.

As for the Misraim or Egyptian rite, the brother
Ragon tells us that this rite, welcomed by the
The Grand Orient of France in 1816, is part of the
Masonry practiced in our country. Here is what
what he said about his last four ranks:

"Passwords, sacred words and signs"
the 87th, 88th, 89th and 90th degrees of this rite, indicate
especially its purpose, its sublimation, its dogmas and its
morality. We know almost all of Masonic science-
nique, when one has delved deeper into the developments-
elements of the emblems and allegories that were related to
"They fall at these four degrees."

He speaks of the 89th degree in these terms:

"89th degree. In this grade, one is given..."
can call the last of the Freemasonry of the rite
Misraïm, a detailed explanation of the rap-

mn ae

ports of man with the Divinity, through the media-
tion of celestial spirits. This grade, the most astonishing
and the most sublime of all, demands the greatest
strength of spirit, the utmost purity of morals
(Masonic?!) and the most absolute faith (!) The
the slightest indiscretion on the part of insiders is
a crime whose consequences can be the
more terrible. The sacred word is Jehovah. The
The password is Uriel, fire of God, name of a
the leaders of the celestial Zegios who communicate
more easily to men. The sign, which is ap-
shovel of intrepidity, is done by touching each other reciprocally
The heart. The command is: my
"heart does not tremble" (Philosophical Course, p. 239)
and 347).

This all sounds exactly like the cabal and
to spiritualism.

The study of these multiple degrees of initiation de-
shows that these various rites and ranks are derived
for most of the Scottish system. Which we
It brings us back to the Templar origins of Freemasonry.
In principle, the Order of the Temple, like the

other occult societies that it absorbed, had only

- the three fundamental degrees and a small number

of higher ranks. The numerous high ranks
were added, more or less recently, by

the supreme leaders of Freemasonry, for
better to conceal the plans and the goal from the uninitiated
the sect's final stage, to develop successively
and more firmly the spirit, the trends and the
Masonic ideas among initiates, and finally for
to give Freemasonry a particular direction
recognized as suitable for each country. Also these
grades are often just a duplication, or
even a simple repetition, of each other.
Upon closer examination, one can see that almost
all derive from the ranks of elected and supreme master
elected master of the Cologne charter, and the rest, of the
systems of French and Bavarian Tluminism.
The masons holding high degrees com-
pose the questions of the meetings which are called in Freemasonry:
"Chapter lodges," or "chapters," "conclaves"
and "consistories," etc.
Laypeople call them "back rooms."
These "backrooms" and their high ranks make
the true Freemasonry that is hidden and
acts safely behind symbolic Freemasonry.
Freemasons strive in every way
to conceal the existence of this occult Freemasonry
to the uninitiated. In principle, according to the article
from the Wilhelmsbad congress, meme enthusiasts
Those of symbolic Freemasonry were supposed to ignore it.

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The need to recruit prevented the Mason-
superior nonsense to maintain this rule. Since

For a long time, to rise through the ranks.
is the constant ambition of master masons.

But the Freemasons seek through their pa-
roles and through their writings to give the impression of
laypeople and to dissuade them from believing in the back-
lodges. i

They will say with F.°. Ragon that the high
degrees "are not Masonic," that they are
"schisms" (Orthod. magon., p. 11).

After him they will ensure, with F.:. Soibert ',
that they are "a wart," an "outgrowth that
developed within the Masonic institution at
a relatively modern era," that the dis-
appearance of these "so-called superior workshops"
is desirable.

All these statements sound like those of the masters.
elected in 1535. They are hypocritical and liars.

The very constitutions of Freemasonry,
as well as the facts, demonstrate the existence and the
real superiority of the back boxes and the upper levels
grades throughout Freemasonry as a whole.

We must first remember that lexis-

1 V. the Masonic newspaper L'Événement, cited by Le Monde
of May 27, 1874.

tence and the authority of high ranks in general
are attested by the Cologne Charter and the con-
eres de Wilhemsbad.

Furthermore, it is expressly stated in Zes statutes
and general regulations of the Masonic order in
France, French rite, already mentioned:

Article 356. "The series of grades comprising
each of the rites admitted by the G.:. O.°. is gen-
Primarily divided into classes, and each class is
culminating in the most important of these grades:

These should only be administered with the pump
and the specific ceremonies and each ritual. The
Only intermediate grades can be awarded.
through communication.

Article 357. "The following are considered as ranks:
more important and not likely to be conferred
by communication, the first and the third
grade symb.'., those of Gr... E.-. Ec.:., of Chev.….
R.°. +.°., from Chev.'. Gr.∗. E.. K.. St, from P..
D... R.+. S.°:, and of Gr.∗. J.°. G.∗. »

It's impossible to deny it; these two articles of the
the constitution of French Freemasonry affirms
formally the existence and superiority of —
high ranks, and on this point in particular,
as with the main point and the substance, all the
the constitutions of the other rites resemble those-

These high ranks, clearly distinguished from the ranks
symbolic, are distributed into classes, and the grade
who finishes each class, being the most important-
so much, cannot be conferred by simple communion
cation, muis must be given with the entire pump
ordinary. Among these high ranks, the most important-
many are named:

1° That of the great Scottish chosen one or of Truth,
which is the twenty-ninth of the Primitive Scottish Rite
and the pinnacle of initiation in this system, the
four others being purely administrative grades
tratives; 2° that of a rose-cross knight, which is the .
seventh and final degree of the French rite; 3° that
of knight, grand elected Kadosh, sublime or remembered
rain, which is the thirtieth and final degree of initiation
The three
the following being merely administrative ranks;
4th degree of Prince of the Royal Secret, the last degree of the rite
ad' Hérédom and the penultimate of the ancient Scottish Rite
and accepted; 5° finally that of Grand Inspector General-
general, which is the last degree of the preceding rite
and the seventy-seventh of the Misraim rite.

The manuals and tilers published by several
Masonic authors, and in particular by the

F.*. Ragon, the sacred, authentic, praised author and
approved by all lower Freemasonry and

superior, contain all the rituals of the col-
The awarding of all these degrees. These rituals, as well as
These high degrees are consecrated by the article cited
of the French Masonic constitution.
So, when Freemason writers deny the
high ranks, when Brother Ragon dares to write in
his Mac. Orthodoxy: "The higher degrees... are
False. And dangerous, since they give rise to
schisms, enmities, lawsuits, libels
excusable Barruel and others, and to the persecutors-
"actions of authority," they all knowingly lie
They lie; they intend to deceive; they have
no other purpose than to hide from the uninitiated and from the other-
the truth about the existence of the true Mac.:., of the Mason-
inner and occult thievery of the chapter ranks.

And the reason for these self-serving and men- denials

We have thought about it, we get it from the same F.+. Ragon:
"It is the high ranks who, in these last
"Time has drawn attention to Freemasonry and
"Sometimes the persecutions of the authority and the
"hatred of secular writers" (Philosophy course)
phique, etc., p. 44).

The good apostles! They would like to be treated...
in innocent lambs, to better keep the
freedom to act like wolves!

In fact, the higher degrees and the chapter lodges

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exist -and exercise authority within Freemasonry-
nonsense.

Mr. Alex. de Saint-Albin quotes in the preface to
his book a (circular) plate strong. curious
of a chapter house, or back house, existing at
Nancy, dated August 1, 1842 and signed by seven
Freemason brothers, three of whom add to their name the
Rosicrucian title. It is addressed to all the
Freemasonry "of both hemispheres," for
to announce and recommend to all the F.°. "a
a reprint entirely masonic*, called sacred edition, at
"the use of the LL.*. and masons only, of the
"Philosophical and interpretative course of the initia-
"ancient and modern tions of F. Ragon,
"thirty-third degree, Venerable, founder of
has three workshops of the Trinosophists at Gold.:. from Paris. »

The R.:. back-box was completely unmoved
insults directed at dignitaries and lodges
chapters by Brother Ragon, a high-ranking officer, however
himself (thirty-third degree). She con-
The intentions and the goal were perfectly clear.

1 This high lodge is called: the chapter lodge of Saint John
From Jerusalem, Or... from Nancy. - L'Univers, September 15, 1879
rous learns that Mr. Edmond About, editor-in-chief of the
19th century, belongs to this lodge since March 1860. We com-
now better understands his hatred of the Catholic religion and
of the clergy. Ed. About is a high-ranking Freemason.

22.

Gr. Or... of Paris, supreme authority of the Mac'.
French, did not object to this act of
power wielded by these so-called schismatics
and intruders. In the examination and approval of books
From F.*. Ragon, he only made a reservation that specified-
lies about his attacks against the higher ranks
(The Freemasons, preface).

A few years ago, the same man recounts-

teur, a Mr. Fauvety, a Freemason, who could
believing oneself to be in possession of complete Freemasonry
and perfect, since it is mattve, dared to resume
the senior conservatives, provisionally in charge
of the Freemasonry government! His
His recklessness earned him this reply: "That's being good
young enough to speak with great authority about
interests of our institution against men
the youngest of whom has over twenty years of experience as a bricklayer-
nothing, and all of them, while Mr. Fauvety does not possess

— a cane, + nn mn, OS here aan)

1 “We announced,” said Le Siècle, “a few days ago
that Freemasonry of the Grand Orient obedience of
France was to be governed until next May by
a five-member commission. This commission was, said
Time, instituted by Prince Murat... upon leaving power
(Grand Master). The five members of the commission... grand
officers of the order..., will take the title of Grand Conservator-
and will possess both executive and administrative powers
administrative and leading” (Siècle, November 8, 1861. Quoted by the
World, November 9, 1561).

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that the rank of master, possess the ranks
higher in the order."

There's no need to multiply the proofs. It is certain
that external and symbolic Freemasonry, that
we readily make known and of which only
we proclaim its existence, is simply a
mask and a veil. It is certain that behind her
There is the inner and occult Freemasonry which is
the real one. "The boxes hide the back boxes,
The symbolic ranks conceal the higher ranks.
The avowed doctrine conceals the mysterious doctrine.
The grotesque rites and ceremonies conceal the
hidden agendas, the public company hides the company
Secret?

Lodges.

The word "lodge" has two meanings:

l° 11 refers first to the Masonic society or
particular subdivision, to which belong
Freemason initiates.

All the rites or systems of Freemasonry have
their lodges or restricted associations, which are

1 Letter from the leading conservatives to Mr. Havin, political director
tic of the Century. V. the Freemasons, p. 91. The F... F.°. Fau-
Vety is currently the editor-in-chief of La Religion laïque.

2 The Freemasons, p. 72.

more or less numerous and which include
more or less followers.

We have already seen that, depending on which ones they meet
ferment of the masons of the three lower degrees or
brothers belonging to the higher ranks, the lodges
distinguished themselves in symbolic or computer- lodges
naires and in chapter or superior lodges, appe-
linked by us, the uninitiated, backstage.

Each lodge has a particular name, including the |

choice is dictated by circumstances or by the
The founders' intentions. We have named some of them
several during the course of this work: the lodges
"Absalom, the Beneficent Knights, the Friends"

of truth, the Masonic Awakening, Foresight, ©

The Future, Work, the Trinosophists, etc., etc.
The chapter lodges also have their own names, which we
conceals as much as possible from the knowledge of
laypeople.

The lodge is still called a 'workshop'; however,
The latter word has a less broad meaning:
The lodge may comprise several workshops. Thus
the famous lodge of the "Trinosophers," founded by the
The famous F.-Ragon owns three workshops: one
symbolic workshop, that is to say the ordinary lodge,

1 V. in the Universe of August 5, 1877 the names of about twenty
of Parisian lodges.

and two higher workshops: namely, a chapter
or chapter lodge of the Rosicrucians, whose members
are all R.:. + .*., and a council, or other lodge
superior, also called areopagite, of Kadosh,
of which all members must have received the train-
The twelfth degree of initiation into the Scottish Rite. It is
why does Gr.:. O.-. qualify F.-. Ragon as

"founder of the three workshops of the Trinosophists at
YO.-. from Paris. »

f It therefore happens that, most of the time, at
"The lodge" is staffed by a very large number of people.
breux. In his Philosophical Course, the V.+. of

| the lodge of Trinosophists taught us that its

The symbolic workshop brought together nearly four hundred
brothers, among them the F.-. Dupin the elder, Dupin

-young, Dupont de l'Eure, Odilon Barrot, etc., etc.
He does not tell us how much it contains-
members of its two superior workshops
laughing.

Thus, we see that, in the enumeration
lodges of the Freemasons* that we have carried
"at approximately twelve thousand for the whole world, he

'It is only a question of symbolic lodges.' In

_ the past, the masonic documents give little or

_ information point on the chapter lodges.

It is possible that, at the present time when the pre-

Cautions are hardly DISEMEE, we're talking more
- openly.

In their meetings, Freemasons are
wearing common insignia; such as the apron of
white skin and white gloves, and insignia by-
individuals, who indicate their functions and their;
ranks: these are the mallet, the cords and the ru-
belts of different colors, usually worn
the decorations and the color of the apron
and {jewelry. This name "jewelry" is given in
general to all symbolic movable objects {
in use in Freemasonry. There are bi-
The elements of order, which are the square, the level, and Ca
perpendicular; the jewels of the grades, which vary
according to the grades and rites, and which are the most
usually set squares, triangles, etc.
compasses, crosses, phalluses, daggers,
etc., hanging from cords or ribbons; bi- |
lodge games, which are sometimes the distinctive signs,
lodges, sometimes rewards granted to,
brothers who deserved them.
= Many of these symbolic furniture objects
are painted on canvases displayed for all to see!
brothers during meetings. It should be noted |
among other things: the figure of the sun and the moon, Ut
globe, the blazing star, the stone

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~ rough, the cubic stone with a point, the base of which is
cubic and pyramidal apex, Za trowel, the e-
"War, the compass, the level, the plumb line,
` the twenty-four-inch ruler, the serrated A,
The candelabra, etc.
'Masonic writers give: to the insignia,
'to jewelry and all other symbolic objects
| _ interpretations that shed a great deal of light on the
“doctrines and tendencies of Freemasonry!”
+ In these meetings, the masons employ a

* peculiar language, a kind of ridiculous jargon, or
* more like a kind of slang they only speak among themselves.
i, Thus: the true light, the royal art, means the
* Freemasonry; to receive the light is to be
* received Freemason; son of the widow, children of the
| widow, designates members of the Freemason-
"Frankness; we know the origin of this call-
lation; cub, wolf cub or lowton is the name
'given to the child of a Freemason, and mopse
` means his wife; to ask for, to receive an aug-
'payment, or wage, or salary,
; means to ask for a promotion, to receive a
At a higher grade, etc., etc.
* Masonic meetings are called lodges;
* The speeches delivered there are called plays

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See especially the Course of F.:. Ragon and P. Deschamps.

or architectural drawings, plans. A letter,
any kind of writing is still called a plank, e

Furthermore, column, baluster: send a plank
It's like sending a letter; engraving a column, bu
To viner un balustre is to write a letter. Brigue:
means coin; large brick, trap: of |
five francs, etc., etc.

Following certain ceremonies, the Franks-
masons give themselves hearty meals which they call-
Table boxes. Here is the slang used by-
them to designate the various utensils with which one salts
serves. The table and eating is called: scaffold; the bread,
stone and rough stone; wine, strong gunpowder, fire;
water, a weak powder; plates, tiles; bou-
bottles, glasses; drinking glasses, cannons, lamps;
to load the cannon, to fill the lamp, means to re-
bend the glass; blow one's lamp, drink; the dishes |

are called materials, etc., etc.; chain of u-
union, to form a chain, is to get up, to come together
in a circle around the table, each holding his
neighbor by the end of his napkin. The brothers pra- |
always raise eyebrows at "this majestic ceremony" 4
at the end of each banquet and their solemnities,

1 The Freemasons also have their style, but it is not fran-
This will be easily noticed upon reading the ma- quotations
gonique that we are forced to do.

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The two main festivals of the order are the
the day of Saint John the Evangelist, December 27, and
of Saint John the Baptist, June 24. They are called

_“Solstitial festivals.” During these days, there is a gathering

solemn and grand banquet of obligation for all
Freemasons. Masonic liturgy made of
These two saints are a single character who has nothing to do with
common neither with the apostle, nor with the forerunner.

These two festivals and their names were a `
_ numerous masks of Freemasonry, when

She needed to hide. Because, for her,
Saint John, or John, is Janus, the Janus of
pagans. The Venerable Master, head of the lodge, took good care
to explain it, according to the ritual, to the companion he
receives the rank of master.

Freemasons call each other brothers.
To recognize each other, they use certain
words, signs and specific touches.
The words vary according to rank; they com-
take the sacred word, the word of order and the
Word or password. Signs and symbols
These changes also occur at each degree.
the tilers who, along with the vocabulary, provide the
words, signs and touches of all

the ranks in all rites.

Just as they have their own way of speaking,

| 23

Similarly, masons have a way of writing cer-
Certain words. They remove the last syllables.
that they replace with three dots .', or even they
they simply put the initial letter of the word followed by

these three points. Thus they write the formula which

is placed at the beginning of all their boards: At the
glory of the great architect of the universe, in this
form: At the G1.-. of the Gr.-. Arch.∗. of the Un.-. -Lodge
written: L.:.; lodges: LL.-.; brother: F.-.; brothers:
FF.:.; mason: Mac.:.; freemason: Fr.°. Mac.:.;
Freemasonry: Fr.:. Mason.'.; light: Light:.;
East: W.°. or Or.:.; Grand Orient: G.-. O.°. Or
Gr.∗. Or.∗.; workshop: At.:.; works: Trav.∗.; very
Dear brothers and most reverend brothers: TT.-. CC...
FF.., TT... RR.. FF.:.; venerable: Ven.…. ;
plate, column: Pl.:. Col.∗., etc., etc.

This way of writing is very old in
Freemasonry, because we see it employed in
The Cologne Charter.

2° The word loge still means the room in
which the Freemasons hold their meetings.
In this sense, they also call it a temple. Their ritual
comes from the Sanskrit word Zoga, which means
the world, because Freemasonry must embrace
the universe (Companion's Ritual, p. 3).

Here, according to F. Clavel, is the description

of a symbolic lodge, its decoration and its per-
sonnel! :

"What is called a lodge is a large room"

having the shape of a parallelogram or square
long. The four sides are named after the points
cardinals. The most remote part where the
The Venerable Master (head and president of the lodge) is called
The East, and faces the entrance gate. She
consists of a raised platform with three steps at the-
above the floor of the room and bordered by a balustrade.
The altar, or desk placed in front of the Venerable's throne
rable, door onto a second high platform of
four steps: which makes seven steps for
arriving from the churchyard to the altar. A colored canopy
Sky blue, sprinkled with silver stars, surmounts the
The Venerable's throne. Deep within the canopy, in the
the upper part, is a radiating delta, or
glory, in the center of which one reads, in he- characters
Braic symbols, the name of Jehovah. To the left of the canopy
is the disk of the sun, to the right, the crescent
of the moon... »

"To the west, on both sides of the gate of-
At the entrance, two bronze columns rise, whose
The capitals are decorated with pomegranate seeds.

+ Picturesque History and Dictionary of Religions, published by Migne, at
Freemason word.

ajar. The left column is drawn
the letter J; on the other, we see the letter B... The
the temple is adorned around its perimeter with ten others
-columns, bringing the total number to twelve.
In the frieze or architrave which rests on the co-
lonnes, a cord reigns which forms twelve knots
or lakes of love. Both ends terminate
by a tuft, called a serrated tuft, and
lead to columns J and B. The ceiling
describes a curve; it is painted sky blue and
studded with stars. From the east, three rays emanate.
which depict the sunrise... »

... "Near column J stands the first
supervising, and near column B, the second super-
watching. These two officers have before them a
triangular altar adorned with Masonic emblems
niques. They are the assistants and substitutes of the
Venerable, and, like him, they are attached to the
hand a mallet, as a sign of their self-
ritual... »

"The Bible, a compass, a square, a sword"
with a twisted blade, called a flaming sword, are placed
on the altar of the Venerable, and three great flames
Beautiful ones topped with a long candle are distributed
in the lodge: one to the east, at the bottom of the steps of
the East; the second to the west, near the first

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overseeing, and the last one to the south. On both sides
Several rows of benches preside over the box.
where the non-civil servant brothers take their place.
This is what is referred to as a column
"North and South columns."

a. Regardless of the Venerable and the overseers-
lants, which are figuratively called the three lights,
there are a number of others in the lodge
_officers who, like the first three, are
elected by ballot every year, on Saint John's Day
of winter. Such are the orator, the secretary, the treasurer-
sorier, the hospitaller, the expert, the master of cere-
monies, the Keeper of the Seals, the archivist, Varchi-
tecte, the master of banquets and the roofer or
temple guard. Most of these officers occupied-
each occupies a designated place in the lodge, and each
One of them has a desk in front of him: they are also dis-
distinguished by special insignia. In the
other countries (besides France) and in lodges
Tell me, Misraimites, there are officials, in
a greater or lesser number... »

"It's always in the evening that the brothers meet-
nissent. The temple, which has no windows, is
illuminated by a specific number of lights
of stars. This number is nine, twelve, twenty and
one, twenty-seven, thirty-six, eighty-one, sui- |

given the size of the room and the importance of the
solemnity, »

Next to each box there are rooms or
apartments used for initiation ceremonies
tie-up.

When the Venerable wants to open the proceedings, he
strikes the altar several times with his mallet.
All the brothers take their places. The F.. cou-

the mayor makes sure that "the temple is covered," that is to say
meaning that nobody was outside, neither in the street, nor
from neighboring houses, cannot see or hear
what will happen in the lodge. The FF.:. surveil-
the members go around the assembly to be certain
certain things that no outsider has ever entered. To their
approaching, each brother must make the Masonic sign-
nique, so that no Caute ne
only notices the supervisor.

With everything in order, the Venerable declares the
his lodge was open, and he cried out: To me, my brothers!
The assistants, turned towards him, follow his example.
the sign and the apprentice's battery, with the acclamation
Houzzé prayer in Scottish lodges,

1. The drum kit is a form of applause with its own rules and...
The number of shots varies according to rank. The battery is always accompanied
accompanied by acclamation. The mourning drum is an applause-
ointment on the arm followed by this invitation: let us moan! (See the

Freemasons, vocabulary.)

v

vivat in the French lodges, and of a/leluia, sui-
before the Misraïmite rite. Then the Venerable said that
The work has begun. It is supposed to begin.
always at noon, which is the time of full moon
the sun's light, symbol of the 'full and true'
light that Freemasonry, say the masons, pro-
cure to the entire universe. The F.-. secretary reads the
drawing of previous works, that is to say

The minutes of the last meeting. If no one
has no observations to make on this piece of ar-
architecture, the northern and southern columns manifest-
they show their approval by raising both hands
and letting them fall noisily back onto their
apron. That's when the visitors are brought in.
if there are any, that is to say the foreign brothers who
They come to visit the works; they are received
following a specific rite and receive honors
neurs according to the rank they hold.

It is following these preliminaries that...
apprentice, journeyman or
master, when necessary.

For initiation into these first two degrees, the
The lodge retains the same decoration as we just saw.
to describe. For the awarding of the Master's degree,
It changes completely. Its curtains are black,
strewn with funereal emblems, heads and bones of the dead,

skeletons, etc. The lodge takes the name of chamber
in the middle. It is only lit by a single
Yellow wax candle placed in Lorient. In the middle
A mattress covered with a sheet was placed in the box.
funerary urn above which a branch is placed
of acacia. The brothers, besides their aprons and their cor-
official gifts, wear a wide ribbon around their neck
moiré blue on which the sun and moon are embroidered
and seven stars. The Venerable is given the title of
very respectable. It is in this initiation that the
"very respectable," said the chairman of the meeting, ra-
tells the famous legend of Hiram or Adonhiram,
this architect of Solomon's temple, traitor-
he was murdered by three companions to whom he had
refused to speak the master's word, and who, by
The sequel is found lost and must be recovered.
The recipient is notified, after listening to this
It's a long story, and it's purely symbolic.
The following ranks, if he is deemed worthy to receive them
seeing will make the new master understand that
this symbol hides something quite different from the "revo-
annual revolution of the sun and the seasons.

For the chapter lodges, the room is arranged
in the same way as for symbolic lodges,
at least in its main lines. Some apartments
Various elements, some more numerous than others, are added to it.

But the decorations are very different and vary
according to rank. There are other initiation ceremonies.
tiation, other symbolic objects, other bat- .
teries, other legends and mysterious meanings
laughing, recounted by a president who receives
various honorary titles, according to the dignity of the
lodge and the elevation of the conferred grades.

We'll skip all those details. What we
We have said that this is sufficient for our purpose.

ADMINISTRATION —— GREATER EAST.

All lodges, symbolic or chapter-based,
fall under the jurisdiction of a supreme lodge which bears different
names, according to the different rites, and which directs all
Freemasonry within the same country. In the French rite-
This ruling lodge is called the Grand Orient;
In the Scottish Rite, Supreme Council; in the rite
of Misraïm, Supreme Power; in the others
rites, Grand Lodge.

Brother Clavel, master of all degrees and a
officers of the Grand Orient of France, made us
know its organization.

"The Grand Orient is formed from the venerable men of the
lodges proper and presidents of the di-

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towards workshops that practice the high degrees of
French, Ancient and Accepted Scottish Rites; and to de-
Lacking their presidents, these various bodies are re-
presented by special deputies, elected by them
annually by a majority vote. The Grand
The East attributes to itself supreme dogmatic power
legal, legislative, judicial and administrative
all the workshops, of all the rites and of all the

grades existing throughout the entire range of
France.

The Grand Orient is subdivided into five branches
main ones: 1° the correspondence room and
of finance, constituting the administration; 2° the
symbolic room, which takes care of everything that
relates to the workshops of the first three grades;
3° the supreme council of rites, which decides on all
which relates to the workshops of the higher grades;
4. The chamber of the appeals council, which gives its
opinions on all matters of interest to existence
workshops and who makes the final decision
in the disputes that arise between the
workshops or between the brothers; 5° finally the committee
central or electoral body, which deals with the same ma-
closed-door sessions. Regardless of these five
chambers, the Grand Orient contains in its
within the great college of rites, which confers the

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high degrees, a finance committee and a committee
inspection of the secretariat t.

At the top of this organization is located,
as executive power, the grand master. This
constitution of the Grand Orient of France date of the
end of the eighteenth century.

The organization of the Grand Orients, of the Su-
First Councils, Supreme Powers and
Grand Lodges of all systems and all
The country is, more or less, the same everywhere.

Here we cannot hold back a thought.

These Freemasons of all rites and all

grades have been constantly evolving for over a century.
shout in their speeches, in their newspapers and
in their books against despotism and intolerance
dogmatic bias of the Church; they accuse him of-
nearly all governments are a state
in the state.

Don't these criticisms apply much more
precisely to Freemasonry than to the Church ca-
Catholic?

The Grand Orients, the Grand Lodges, etc.; of
different countries are not strangers to each other
They are not independent of each other. All
maintain accredited ambassadors to

1 Picturesque History, pp. 26, 27.

of all the Masonic societies of the two
worlds. |

The governments were led to believe, for the
to reassure, that these sovereign steering committees of
Freemasonry acted in complete in-
interdependence, such as states
themselves. It's one of the thousand deceptions of the
Masonic sect. They act first, very cer-
training, in concert: what is common practice
easily through their ambassadors.
Furthermore, they all depend on a superior authority.
laughter at their own. We will have to search
What is this authority?

WOMEN'S FREEMASONRY.

The enemies of the Church and the Catholic religion-
liques have always understood that they would not come
never tired of destroying both of them, so much
that they would not have entangled the woman in their
ranks. They have applied themselves to it in all eras.
The Freemasons could not fail to...
to pursue this goal. From the early years of the ten-
In the eighth century, they established in France the
Women's masonry.

"It was around 1730," F... Clavel tells us,

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that the Freemasonry of women was instituted.
It is unknown who invented it, but she made her
First appearance in France... The forms of
However, this masonry has not been definitively fixed.
tively only after 1760, and it was not recognized
and sanctioned by the administrative body of the
Freemasonry (the Grand Orient) only in 1774!

"The Freemasonry of women, called Mason-
adoption agency, takes its name, according to the F...
Teissier?, from what the masons adopt in their
special tasks... for the ladies to whom they
reveal the mysteries that make up the
base of this Masonry, which is quite particular-
Lierre and which has no connection to Freemasonry-

the folly of men, but which has a purpose and principles

moral principles which tend only to the purification of
customs and feelings.

This women's Freemasonry was a di- product
The right of Templar Freemasonry. Illuminism
Bavarian, which merged with it after 1786,
reveals to us the main purpose of this institution

- and the advantage that Freemasonry has in at-

tend.
Here are the ideas of the first leaders of]'Jllumi-

1 Picturesque History, p. 111.
2 Masonry Manual, p. 243.

nism on the projected establishment of a ma- order
women's conic:

"This project deserves the most serious consideration"
tion... Women exert too much influence
influence on men, so that we can
reforming the world, if we do not reform women-
"My..." "But they need something that
directs and stimulates them: an order, a reception
tion, mysteries, etc. This should be adapted
to the point and appealing... We would need five or six
grades... This order will have two classes, forming
each with their own company, each even having their own
That's a secret. The first will be composed of female-
my virtuous ones (!), that is to say philosophers and well
above their sex in matters of religion, according
the idea of the provincial and brother regent Minos'. The
The second group will be composed of fickle, frivolous women.
voluptuous. Both must
to ignore that they are run by men.
The two superiors will be led to believe that he is at-
above them a mother lodges of the same sex, their
transmitting orders which, in essence, will
given by men. The brothers, in charge of
directing them will send them their lessons without

1 Baron Dittfurth, Councillor of the Imperial Chamber of
Wetzlar.

- to make themselves known. They will lead the first

by reading good books(!), and others, by reading them

| training them in the art of secretly satisfying their

Passions. The advantage one can promise oneself from
*This order would be to procure the true order

_ first all the money that the sisters would start
by paying, and then, screw the one they promise-

were trying to pay for the secrets that one would have to

to teach them. This establishment would serve as more
To satisfy those of the brothers who have an inclination

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"For pleasure." Who could deny that these...

< enlightened ones did not offer themselves in the Mac.:. fé-
* Minimize the purification of morals and feelings?

;

Brother Ragon, with his usual hypocrisy,
gives a completely different cause to the establishment of

.„ Ladies' Freemasonry: "This amiable insti-

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tution, he said, was established with the aim of exonerating

the masons of the reproach made to them of re-
pushing women out of their meetings, like the
former initiates who made a virtue of
Chastity? For a very long time, the Freemasons

+ have ceased to uphold this virtue. Freemasonry
< feminine and what happens in the lodges proves it-

1. Original writings or documents on Illuminism, notebooks,
2nd collection, quote from Armand Neut's Freemasonry,
t. I, p. 336 and 337.

2 Complete Manual of Adoption Masonry, p. 96.

wind in abundance. "For," said Clavel, "the Ma-
The stupidity of adoption, like the other, has its trials.

its ranks, its secrets, its insignia, but this sound

the pretexts for the meetings: the beef, it's the ban- |
quet which they are always accompanied by and eq

ball which is inseparable from it!; and what follows eS

ball, which no one talks about.

In principle, these Masonic meetings
men and women were called the entertainers
mysterious things. This name was by
Too transparent for the uninitiated. Ons Giga?
to put a mask on the thing that was named
Adoption masonry.

The Freemasonry of women was all the rage at the time.
eighteenth century, especially after Cagliostro
had founded a mother lodge for the adoption of high society |
Egyptian Freemasonry. "The rites of adoption have
"spread from France to most of the
"other countries in Europe and even in America.

"The masons welcomed them everywhere with em-!"
a hurry*.

Under the Empire and under the Restoration, according to
The same author, the enthusiasm was the same.

This institution still exists today.

1 Picturesque History, p. 33.
2 Picturesque History, etc., p. 112 et seq.

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F.-Ragon tells us. He recounts that, "in 1852,
the lodge Friends of Peace, wishing to celebrate a
adoption celebration, requested permission from G..
O.: The speaker holding the symbolic chamber
demands the agenda: Adoption Freemasonry
not being a Freemason, having never been
admitted by the G.:. O.-. This heresy of an orator
who ignores the history of the body in whose name he
speaks, was raised up, as she should be, by
more educated members, jealous of the honor of
the order. They proved that this adopted daughter of the
G.. O."., from which its name comes, had, since
seventy-six years, rendered distinguished service to
the Masonic institution, by propagating a
effectively implements its civilizing principles.
symbolic room, sufficiently lit, ac-
corda granted the authorization and appointed, to represent at
this celebration, the Grand Orient, the Brothers who had
"Victoriously fought the order of the day."

The Masonic World newspaper notes, in
1866, which the male Freemasonry surrounds at
this hour, more than ever, of tenderness and care
his adopted daughter: "To claim the rights of the
"woman, proclaim her legal from man and da
to involve my family in acts of charity

1 The Freemasons, etc., pp. 204 and 205.

"conical, such seems to be the preoccupation of a

"a number of masons at the moment" (May
1866). Then he lists the lodges and the brothers who
are involved in Women's Freemasonry*.

The great liturgist of Freemasonry, the F.-.
Ragon, made sure to include in the
publication of its rituals, that of Freemasonry
feminine. Brother Teissier did the same in
his General Manual of 1856. These two authors
reproduced, almost exactly, the Manual of
Freemasons or the true Freemasonry of adoption
tion, by F.:. Guillemin de Saint-Victor, printed in
1787. There is therefore no difference between the
Eighteenth-century women's Freemasonry and
that of the nineteenth. The only reservation to make,
that is because, in the eighteenth century, the Freemasons
perhaps applied more to training
debauched women, while today they

They also strive to make them free thinkers.

Like the Freemasonry of men, that of
Women's rites include many different ones.
In some, women alone form the lodges:
However, the brothers are allowed to visit the sisters.
and to take part in their work: In the au-
very men and women in equal numbers

1 The Freemasons, p. 205. |

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| compose each lodge. The name An-
© drogyne to this last female Freemasonry.
Thus there is the rite of Cagliostro, the rite of
Scottish Ladies of Mount Tabor Hill,
: the Order of the Palladium or Sovereign Council of the
Wisdom, the order of Perseverance, the order of
to the Phileides ladies, etc., etc. For the andro- rites
among the gynes we find the order of Felicity, the order of
Knights and Knightesses of the Anchor, the order of
© Woodcutters and Woodcutters, Knights and
| Philochoreite ladies, or lovers of pleasure, etc.
"The organization of the rites of Freemasonry of a-
; the option is modeled on that of Freemasonry
"masculine,
The three fundamental levels of apprentice, of
companion and mistress, form the Macon-

symbolic folly of women.
The president of the lodge is called "Grand Master-
braid. The first two officers are named
sister inspector and sister custodian, etc. In the
androgynous lodges, female dignitaries are
accompanied by male dignitaries of the same
grade, etc.
* Behind these lodges and the first degrees exist
T° also of the artery-lodges and high ranks, of the
_ chapter lodges and chapter degrees. This

wi. AL:

Superior female masonry possesses mat-T:
perfect braids, chosen ones, Scottish ones, § >
Dove signet rings, sublime eco-
seizures, sublime Scottish sovereigns, of | «
Rosicrucians or Knights of Benevolence, of the { "
princesses of the Crown or sovereigns ma-\\
connes, princesses of Constance, etc... He A
would have a few hundred ranks according to the F.-.
Ragon. Father Deschamps claims that today
This Freemasonry would have ten degrees, the last of which is
She is Princess of Constance. She was even carried

up to fifteen degrees.

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Freemasons have their honorific titles
their badges, their cords, their ribbons
and their jewelry, like the Freemasons, according to
the ranks. Usually the local or lodge in
which the men assemble also serves to
The masons' "outfits". In these meetings the
rites of reception into grades and the "works" are;
consist, as in the male lodges, of |
speeches, trials and grotesque ceremonies |
and, moreover, immoral.

Children's Freemasonry. Masonic Baptism.

Freemasonry is not content with
1 V. Secret Societies, etc., vol. II, p. 56 et seq.

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` FREEMASONS AND JEWS. 417

it seizes men and women; it extends
"+ also the children.
* The sect, says M. de Saint-Albin, "the re-
"...cries, as the Church demands the new-
“Born of the faithful: she parodies Christian baptism”
; "in an adoption ceremony that takes place,
1, "in the lodges, through a symbolic purification."
"She tells these children she adopts: That the
| Masonic light shines in your eyes, as
Later we will make it shine in your mind!
"Just as the baptized child becomes a Christian, the child
adopted becomes wolf cub, or wolf cub and she-
- gives; for even little girls cannot escape it-
* do not take. As the Christian child receives at baptism-
1. Even with the name of a saint, the wolf cub receives a name
new, and it's one of those vague words that affect-
They discuss deism and atheism. The wolf cub, at
: instead of being called Pierre or Louis, will henceforth be
+ called in the lodge Benevolence or Philanthropy-
pie, or Independence or Progress... As in the
At baptism, the child has a godfather who answers for
him. "
It appears that, in the ancient mysteries of Isis,
+ each initiate wore, even in public, a mask
| that golden, in the shape of a jackal's or wolf's head,
1 The Freemasons, pp. 808 and 209.

118 FREEMASONS AND JEWS.

'and from there it received the name of wolf or jackal;
Consequently, their children were called /ouveteauz. + d
This would be the likely origin of this given name!
also to the child of someone initiated into the mysteries of the | !
Masonry!

The adoption ceremony must take place in the lodge.
symbolic. The brothers are especially yt
summoned for this celebration. The lodge is decorated with;
Foliage and flowers. Small casseroles are placed there.
to burn incense. After opening the computer-

Following the completion of the work, the child is presented to the Venerable
rable by his father and the two brothers supervised-
lants who are the born godfathers of all the she-wolves
lodge members' rates.

The Venerable asks who this child is and
What name do we want to give it? The godparents having
replied the Venerable, accompanying each with
his actions of explanatory speech, successful touch-
gently caress the child's eyelids and ears,
puts honey on his lips and plunges his hand into his mouth
right into a basin filled with water; then, extending
With his hand on his head, he addresses a message to heaven for him
long prayer.

All of this is a clear parody of the ceremonies- -
denies of Christian baptism.

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1 Clavel, Picturesque History, etc., p. 40.-

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Following this prayer, the Venerable, having put
of incense in the censers, pronounces the ser-
the apprentice's training, which the godfathers repeat to
; name of the wolf cub, and, girding him with an apron
'white, he establishes him and proclaims him an adopted child'
From the lodge, he applauded this adoption by the
.} usual battery. The entire lodge is engaged-
~ ged by this adoption. All contracted members-

thus implies the obligation to oversee education
* of the child. A detailed report of the

The ceremony, signed by all the brothers of the lodge, is
.\ handed over to his father. This piece dispenses the she-wolf-
...to undergo the trials when he reaches the age

required to be able to participate in the work of the
_ Freemasonry. We will then limit ourselves to making him re-
,;, renew his oath!

Masonic marriage and burial.

To complete his sacrilegious imitations, the
Freemasonry has instituted another ceremony
_ by which she claims to replace marriage
* Christian and which she calls Conjugal Recognition
~ gale. This ceremony is still performed in a symbolic lodge.
$ bolic. It imitates the rites of the Church and the Venerable-

1 V, Dictionary of Religions, under the word Franc-Magon, Lou-
calf. — See the Franks-Magons, p. 208 et seq. — F.°. Ragon
Ritual for the adoption of young wolf cubs.

Rable acts as priest. In the presence of the brothers
assembled, the V.° questions the mason and the
masons, who first presented themselves in front
the registrar; he has them renew
their mutual consent; before him, and on his
In order, they give and pass the finger back and forth
They present a ring or wedding band; they bow
and the V., after throwing incense into
a casserole dish, he says, extending his hands
over their heads, the words of the consecration con-
Masonic jugal. To conclude the ceremony,
The Venerable and the Senior Warden are listening
a dialogue between the two spouses about legitimacy
of divorce!

Finally, like the ceremonies of burial
Christian Freemasonry imagined what it
in his jargon he calls the mason's funeral pump
Nonsense. Today it's just a charade and

Everything happens inside the lodge, because

that it is not yet permitted for masons to
seize the mortal remains of their F.-.
But tomorrow this charade could become, by the
law, a true funeral ceremony. All
the solidarity, then, instead of being carried in
civil burials will take place on earth, according to Masonic tradition.
ment.

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FREEMASONS AND JEWS. 421

Freemasonry wants to organize society.
HIS IMAGE.

The foregoing demonstrates that, while saying,
to better deceive the uninitiated: "We do not
Let us concern ourselves neither with politics nor religion, France-
Freemasonry is organized like a religious sect:
geriatric woman with her inner cult and her signs
sacramentals.

Moreover, she views herself as a religion.
and even as the only true religion. To be clear about it
To convince, one simply needs to open up one's rituals and writings.
the most authorized ones. We remind you of the steps-
sages already mentioned:

“Each temple brings together the faithful of its community”
"Communion, here (in the lodge, in Freemasonry)"
"Men of all religions gather there,
"of all sects t. "Thus Freemasonry would be the
universal temple of humanity.

"Predating religions, it is the principle
"of all religions®." "Universal religion, it
"embraces all the others and connects them all"
"between them by what they have in common; she

1 Ritual of the Masonic protectorate (Scottish rite), p. 501.
V. The Freemasons, p. 261.
Philosophical course, etc., sacred edition, p. 128, note.

"does not need priests, since each
"one of his disciples understands without difficulty(?), without
"Mystery (?), this religion as simple as
"Sublime," etc., etc.

Freemasonry therefore claims to be the
religion of religions, the religion par excellence.

Come now for her a day of
A universal triumph, she will impose her religion on
the universe. France has already seen this in operation.
religion in all its splendor in 1793.

This is not only from a religious standpoint
It is difficult for Freemasonry to display the pretension
to impose its ideas and organization, but under
all the others indiscriminately, political, administrative
administrative and social. "She wants to re- sensitize-
"gently or violently, depending on the inspiration"
"that she will receive in time and circumstances,
"Civil society in its own image." "The Freemason-
"Nonsense must be the matrix of modern society."

These are not empty words. When she
is mistress, Freemasonry acts according to its

claims. We have proof of this for the

_ 1 History of the three great lodges of Freemasons, by the
F.*. Rebold, p. 310.

2 The Freemasons, p. 337 et seq.

in F. Louis Redon, Masonic World, November 1866,
p. 406.

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"France, to whom it has inflicted, with its three republics-

bliques, not only the motto of its lodges,
but also its own external organization.

F.-. Ragon explains and demonstrates very well
how our departments are organized,
of our justices of the peace, the national guard and its
regulations, the form of our elections, partial elections
and general matters, the conduct and customs of assemblies
parliamentarians, everything is borrowed from France
Masonry. It can also, he adds, "return-
to display the three colors: the symbolic ranks
"What provided the d/ew, color of the cord of
"Master; the chapter degrees, the red, color"
"of the Rosicrucian cord; and the philosophical degrees"
"sophists, the lance, the color of the scarf of the
"Senior Inspector, 33rd degree?"

The sacred author failed to mention that the republic |
Masonic law of 1793 borrowed from Freemasonry
the cult of Reason or Nature, which is its re-
religion, in the guise of a prostitute, and, moreover,
his supreme jewel, as a means of preaching
persuasive, this steel triangle that he invented and bap-
named after him, F.-. Guillotin!

1 Liberty, Equality, Fraternity, motto of the Mag.', according to
all the Mac.* authors, in particular according to the testimony
Brothers Brémond, Bertrand, Crémieux and Louis Blanc, etc.

2 Philosophical Course, p. 1, 9, 377 et seq.

424. _FREEMAGONS AND JEWS.

The Mag.'s claims to "redo insens-
"Easily or violently," depending on the circumstances
society in its image, assert themselves, and unfortunately-
fortunately they impose themselves, in a way that is all too obvious
to be able to be denied, especially in France
the current time.

II, MAIN BRANCHES OF FREEMASON-
NERIE.

1. Carbonarism. We can say that the Carbona-
Rism had two rites, the Italian and the French.

The Italian rite was organized in the same way as the
Freemason: He had a supreme governing center
called high sale, which catered to mothers
lodges or Grand Orients of Freemasonry. Under its
management acted on sales called central offices;
These women managed sales specifically called paricul-
lières, which were the meetings of the initiated correspondents
corresponding to the symbolic lodges of the Freemasons.

Italian Carbonarism had three grades
fundamentals of all Freemasonry which called

at home: apprentice, master, and chosen one. Beyond-
Above them were four other ranks: apostle,

great light, sublime perfect master, prince

sovereign patriarch.
Initiation rites are more or less cal-

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based on those of Freemasonry. The Carbonari
They called each other "dons cousins".

In 1834, Mazzini made a reform in the Car-
Bonarism. I] removed all symbols and all
the sails, as well as all the ranks. All of this
The external form was reduced to practical statutes
that the initiates pledged by oath to execute-
cut and have it executed. The company remained se-
Crete, as in the past, but the reformer himself.
imposed a new name, Young Europe. She
composed of particular associations bearing the
names of the countries where they were established. There were
First, Young Italy, then Young Germany
Magne, La Jeune France, etc.

This new rite quickly recruited many people.
many supporters and operated alongside the former
for about ten years, until the fall of
the high sale, around 1846. The members of the
Italian Carbonari grouped themselves under the di-
Mazzini's leadership, who became the active head of everything
Carbonarism.

The French Carbonari is older than
Mazzini's reform. We have seen that in 1821
the Freemasons of the Parisian lodge Les Amis de la
truth had affiliated themselves with Italian Carbonarism and

had adopted its statutes, after having
24.

On the side of FREEMASONS AND JEWS.

makes the necessary changes in France.
F.-. L. Blanc explains the organization in these terms:
tion of the French Carbonari:

"It was agreed that around an association
mother called high sale, we would form, under the
central sales names, other associations at-
beneath which private sales would operate
res. The number of members was fixed at twenty for
to escape the Penal Code. The high sale was ori-
formally composed of the seven founders of the
Carbonari: it recruited itself. For

to train central sales, the following method was adopted: |

before: two members of the senior sales team joined-
were ignoring a third party without confiding in them their
quality, they appointed him president of sales

future, by taking one of them the title of
The deputy, the other that of censor. The mission of the
MP being to correspond with the association
superior, and that of the censor to control the
secondary association walk, high sale
it thus became like the cradle of cha-
one of the sales she created, while remaining vis-
in their eyes, she was mistress of her secret and her actions.
Private sales were only a subdivision-

administrative sion, aimed at avoiding the
complication that the progress of the Carbonari

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| could bring about relations between the upper
- sales and central sales representatives. Furthermore,

just as these originated from the company

| mother, likewise the inferior societies. proceeded
secondary companies. There were in this
The combination had admirable elasticity. We had
* well anticipated the impossibility of completely thwarting
police efforts: to reduce the limit-

| weight, it was agreed that sales would act in
common, without however knowing each other

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the others and in such a way that the police do not pit

`that by entering the high sale seize everything

the entire organization. I] was consequently
prohibited to any charcoal burner belonging to a
selling by trying to gain entry into another.
This prohibition was punishable by the penalty
of death.

"The founders of the Carbonari had
relied on the support of the troops. From there the organization-
The double tion given to the Carbonari. Each
The sale was subject to a military hierarchy.
parallel to the civilian hierarchy. Alongside the Char-

_. hosiery, high-end sales, central sales,

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“private sales, there was the Zégion, the

cohorts, centuries, maniples. When the
Charbonnerie acted civilly, the hierarchy

military was practically nonexistent; when she
On the contrary, the hierarchy acted militarily.
Civilian life was disappearing. Regardless of the force
which resulted from the interplay of these two powers and of
their alternative government, there were in the |
double denominations that they required a |
way to make the police lose track of 1
the conspiracy t.
This skillful and learned organization is admitted |
rightly so, according to the Masonic historian.
The French Carbonari having become disorganized |
due to divisions and mutual distrust,
of its leaders, it was reconstituted by the Freemason- § |
higher rie in new forms. It
first named it the Family Society; but soon |
changing its name, in 1830 it took the name of So-
society of seasons, with an organization always j
modeled on that of the Carbonari. It was no longer * |
question of supreme sale, of central sale, nor
of particular sale, but of weeks, of months, |:
and seasons. Six initiates, under the direction of a
The seventh day, called Sunday, formed a week; (
four weeks led by a leader called July
formed one month; three months, under the leadership
of a spring, formed a season, and four

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1 History of Die Ans, vol. V, p. 99 et seq.

seasons, under the command of a revolutionary agent
^ a nameless, unnamed, lutionary

! army. Mr. de Saint-Albin rightly says that this
"It is these Julys, born in 1830, who made the
February of 18481.

2. Fenianism. In recounting its origin,
We have presented its organization in Ireland.
It is reminiscent of the Charbonnerie des saisons.

on which it is obviously modeled.

3. The International. Quite different from its counterparts.
_ grénères the other Masonic societies, the Inter-
The national event was organized in the open air. The times
They had marched and the men were making progress.
We could say without hesitation what until then he had
It was necessary to hide under the emblems of
Multiple theorems. Common sense had declined

everywhere with the Christian faith.

The organization of the International was indicated
in the account of its origin and development
! ments. A supreme council, called the general council,
'the central director of the entire association, resides at
“London and has a branch in America.
5 central councils, in communication with the con-
The supreme leader and those under his authority, direct the

∗ numerous workers' sections in each country.
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1 The Freemasons, p. 452.

At the head of these various meetings are | tr
chiefs who bear the same names as in: g
public administrations: president, secretary-
to silence, treasurer, delegate, etc. | you
Each section is usually subdivided into plu-f e
several groups. Monthly contributions are} p
imposed on each member. They put between, p:
the hands of the central councils and the general council-
ral of considerable resources. S
The organization of the International, under the name / n
of Socialism in Germany and of Nihilism in Ẹ ca
Russia is pretty much the same.
The specific statutes of Nihilism, elaborated there
by Bakunin, have recently been brought to light. § C
Here they are: l

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Organization of the Brothers' Alliance
international.

Three grades:

1° International Brothers.

2° National Brothers.

3. Brothers of the semi-public organization of the
international democracy.

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Emma,

International brothers' settlement.

1. The brothers do not know any other pa-

FREEMASONS AND JEWS. 431

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x trie than the general revolution, no other foreign-
2 ger and other enemy than the reaction.

+ § 2. The brothers reject any conciliation or

no compromise. Every move is watched by

They are considered reactionary, as long as he hasn't
x not for direct or indirect purpose the triumph of
revolutionary principles.

x. § 3. The brothers can never among themselves

to attack or resort to the courts. They do not con-

a different tribunal than the jury of honor is born
: chosen equally by both parties. This jury
, sovereignly statue.

#8 4, Each brother must be sacred to the other.

Each brother has the right to count on help and

the assistance of the brothers who are required to do everything
for him, up to the limit of what was possible.
§ 5. Only international brothers can be
those who accept the revolutionary program
in all its theoretical and practical consequences
ques, and who have the intelligence, the energy, the honor-
rehabilitation and the desired firmness.

§ 6. The service of the revolution must be re-
kept by each brother as the first and the
2. The holiest of duties and interests.

§7. The brother always has the right to refuse the

x services required by the central committee or the comi-

local authorities. But if these refusals seemed to be consistent-

Therefore, he can be suspended from his rights as a brother.

§ 8. No brother may manage a function
public, without special authorization from the co-
local community. He cannot take part in any ma-
hostile demonstration against our cause. Every time he
There is a meeting of more than two of our brothers,
They are required to deal with public affairs.

§ 9. All international brothers must
- to know each other, and they must have no connection whatsoever
political secret. They will not be able to belong to any-

a local committee, and they are at the same time required
to reveal to the central committee all the secrets of |
the other company, which may be of direct interest
or indirectly the international community'.

4. The organization of other companies, daughters of
Freemasonry, Universal Alliance, Solidarity,
The teaching league offers nothing in particular.

These associations operate openly.
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FIFTH SECTION. — ON SOME IM- PARTICULARITIES
IMPORTANT IN THE ORGANIZATION OF FREEMASONRY
NERIE.

We have three points to address in this section.

See the Reichsbote in Berlin, the Vaterland in Vienna and
The Universe of March 25, 1880.

of considerable interest in Freemasonry:
1. Oaths, 2. Secrets, 3. Real authority
and truly a leader.

I. THE MASONIC OATHS.

In each of the grades of all the ma- rites

conical men and women, the one or the one

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who presents themselves for initiation is obliged to pronounce |
cer a solemn oath, or vow, which varies for
the form, according to the various grades, but which at
The background reproduces the same ideas and the same elements.
commitments.

This requirement of the oath dates back a long way in
Freemasonry; because Article VII of the Charter of
Cologne mentions it. He speaks of "duties"
prescribed, the practice of which must be sworn to by a
x solemn oath.

By this act of vow or oath, the Freemason-
nerie intends to fully engage the freedom of
the initiate and claims to oblige him towards her and towards his
leaders to complete devotion and obedience
absolute. The initiators do not allow this to be ignored
this extent of their wishes to the recipients.

The words of the rituals are formal and very clear.

on this point.
We know that the French rite has seven

degrees, the Scottish Rite of Heredom or of perfection,
twenty-five, the primitive Scottish rite and the rite
Ancient and Accepted Scottish Rite, thirty-three, and the rite
From Misraïm or Egypt, ninety. One
can judge what number of oaths, or vows,
must have done to Freemasonry the mason who
received all the ranks of his rite.

Obviously we cannot reproduce
in full the oaths of each of the ma- degrees
conical. A volume would be needed, the reading of which would be
would quickly become tiring. We
we propose to bring back only a few of them,
and in particular those of the rites practiced in France.
By reading them carefully, one will know the
meaning of all the others, and one will acquire knowledge of the mind
and the trends of Freemasonry more than
light that could not be given by long and
eloquent considerations.

We will first mention two of the required oaths
before the great Revolution in the lodges of
Bavarian and French Illuminism. This reading
will be useful. Because it is important not to lose sight of the fact that at

In the eighteenth century, all Masonic rites were

penetrated and transformed by the Illuminism of Wéis- .

Haupt and Saint-Martin, and that they accepted it.
and retained the spirit, the doctrines, and the means.

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1. Oath of the first degree in Freemasonry
of Weishaupt.

This first grade is that of novice. The initiation-
the author begins by introducing him to the article
fundamental of Tluminism:

“Our society demands the sacrifice of its members-”
jice of their freedom, not over all things,
but absolutely on everything that can be a
means of achieving its objective; however, the presumption
for the goodness of the prescribed means is always in
in accordance with orders given by superiors; they
are more insightful on this matter; they con-
are born better, and that is the only reason they are
superior beings; they are made for you
to lead through the labyrinth of errors, of darkness
bres; and there, obedience is not only a
duty, it is an object and a reason for recognition
birth." What hypocritical villainy in this
start!

The initiator then asks the applicant for a name-

numerous questions, among which are the

following:
2° “Have you carefully considered that you hate-

Sardez takes an important step by taking...
Unknown commitments?

6° "If you were to discover in order
something bad or unfair to do,
Which side would you take?

3° "Do you want to and can you watch Ze
of our order, just like yours?

11° “Do you give more to our order or
Society: the right to life and death?

12° “Are you willing to give at all times
"Casion gives preference to members of our order"
"over all other men?"

20° “Do you commit to absolute obedience-
Read without reservation? And do you know the power of this
commitment? |

22° “Do you want, in the event that we need to-
"care, working to spread order,
"to assist him with your advice, your money and of
"Your resources?"

The recipient must answer affirmatively
Answer all these questions in writing and sign them. The re-
Answers to questions #6 and #20 must be
accompanied by a clause meaning with regard to the
meaning that: "Things commanded by order"
cease to be unjust as soon as they become a
a means of achieving happiness and attaining the goal

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general; the end justifies the means.” After these explanations
The novice takes the oath in these terms:

…… € I vow eternal silence, fidelity and
inviolable obedience to all superiors and sta-
tuts of the order. In what is the object of this same
order, I fully renounce my own views and
in my own judgment.

"I pledge to look after the interests of the order."
like mine, as long as I am a member.

I promise to serve him with my honor and my
"Good." | |

"If ever, through imprudence, passion, or mis-
“By chance, I act against the laws, or against good
of the most serene order, I submit to all that it
"He will see fit to order my punishment."

"I promise again to help the order, of my
better and more consciously, of my advice and actions
without regard for my personal interest, as
also to see my friends and my enemies in those
of order and to follow the conduct towards them
that the order will have laid out for me. I am also dis-
I was ready to work with all my strength and all
my means for propagation and growth
of order.

“In these promises, I renounce all restrictions-
secret tion and I undertake to fulfill them all, following

before the true meaning that the words nt and
according to the one that society attaches to it by prescribing me-
writing this oath!

2° Oath of the last degree of the Martinist lodges.

This oath was taken after a terrible ordeal
preceded by a severe fast. The initiate remained
twenty-four hours in silence in a huge
A gloomily decorated room, an invisible character
possible made the oath formula heard that
The initiate had to repeat: |

… “I break the carnal ties that may
to remain attached to my father, mother, brothers, sisters,
husbands, parents, friends, mistresses, kings, chiefs,
benefactors, to any man whatsoever to whom I have
"Promised faith, obedience, gratitude, or service."
"I swear to reveal to the new leader that I re-
I know, everything I have seen, done, read, heard,
learned or guessed, and even to search and spy
which would not be visible to me.

"I swear to honor the agua tofana as a
a safe, quick and necessary way to purge the earth

by death or by the stupor of those who seek-

t Weishaupt, the True Illuminati, general statutes, no. 11
and 12. Initiat., p. 51 et seq., Écrits ariginauæ, t. II, sect. 15.

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they are trying to debase the truth or to tear it from our
hands."

No sooner had this oath been uttered than the
The same voice announced to the initiate that, from that moment on,
He is free from all the sins he has committed up to that point.
to the fatherland and the laws. "Flee," she added, "the
temptation to reveal what you have heard;
for thunder is no swifter than a knife
that will reach you, wherever you are."

Here are some formulas for the services
elements of modern Freemasonry. In the French rite-
These oaths for each grade were remarked
denied, its form has been greatly softened; but
Does the underlying principle remain the same as in other rites?

1. Apprentice's Oath. Before being admitted to
to take the first oath to Freemasonry, the pos-
Tulant had to endure several trials and hear
several speeches by the Venerable Master of the lodge who
well and duly warned in these terms:

"Think carefully about the approach you are taking-
Yours. You are going to face terrible trials.....

I will inform you of the conditions under which

1 The Red Lodge Unveiled, Life of Cagliostro, Warning,
p. 19. — The Veil Lifted, p. 75 et seq. — Barruel, Memoirs,
Vol. IV. — Knight of the Phoenix, p. 265,

2 V. le P, Deschamps, t. I°”, p. 149, note, and p. 409-418.

if you are admitted among us, if however
you emerge victorious from the trials that you
what remains to be done: the first duty you are required to perform.
You will be required to remain silent.
absolute knowledge of the secrets of Freemasonry...
Your third duty will be to comply
to the general statutes of Freemasonry,
"to the particular laws of the lodge, and to execute"
"everything that will be prescribed to you in the name of the majority-
"the dignity of this respectable assembly."

"The company you want to be in"
"Admitted may require you to pay for
"She will do it until the last drop of your blood..."

"Sir, any layman who is received
"A mason ceases to belong to himself; he no longer belongs to himself."
"but it belongs to a widespread order"
"Across the entire surface of the globe."

Finally, the applicant takes the following oath:

"I swear, in the name of the supreme architect of
all worlds, never to reveal the secrets, the
signs, touching, words, documents
trines and the customs of Freemasons and of gar-
Then, eternal silence.

"I promise and swear to God that I will never

1 See all the Mac.* manuals and Dictionary, of Religions, at
Freemason word.

betray nothing, neither by the pen, nor by signs, nor by
neither words, nor gestures; never to do anything about it
to write, but not to lithograph, engrave, or print,
never to publish what was entrusted to me until

this moment, and what will be the case again in the future. I:
I commit myself and submit to the following penalty if
I break my word: Gwon burns my lips
with a red-hot iron, cut off my hand, let them
They tear out my tongue, they slit my throat,
that my corpse be hung in a box during
the work of admitting a new brother, for
to be the stain of my infidelity and the terror of
others; that it then be burned and that the
Ashes to the winds, so that nothing remains
a trace of the memory of my betrayal.'

This oath formula is in use, said the abbot.
Gyr, in England, in Scotland, in Germany and ex
France in the lodges which follow the Scottish Rite*.

This oath is the same for the rank of com-
pagnon.

In other rites, it is sometimes shorter,

sometimes longer, but always the same for .
the bottom.

1 V. all the manuals and Eckert, Freemasonry, summer.,
t Iv, p. 35.
3 Ibid.

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Since the Rituals of the Grand Orient of
France's oaths were modified in 1856.
The initiation into the symbolic degrees thus concludes.
in the French rite:

“I consent, if I become perjured, to having the
throat cut, entrails and heart torn out, the
My body was burned, reduced to ashes, my ashes were scattered.
to the wind, and may my memory be in execration at
"All the masons."

Lately, we have made disappear

these formulas, the name of God, and all that it implies—
knows a positive Christianity; and instead of swearing
On the holy Gospels, one swears on the statutes.
generals of the order, and on the sword, symbol of

honor. It's another mask than Franc-

Freemasonry has rejected it nowadays because it
doesn't need it anymore.

2. Oath of the elected official. The first degree of the
Red or occult Freemasonry, that is the one of e/w,
called the school of vengeance in the eco- rite
I know. This rank is divided into three: the chosen one of the nine,
The elected representative from Pérignan and the elected representative from the fifteen.
The French rite has brought them together and made them into one:
the elected official.

1 Bernard-Acarry senior, Freemasonry of the Grand
Orient of France, p. 15.

Here is the oath that is required:

"I promise, on my word as an honest man and before
this august assembly, at the feet of the most
high power of Freemasonry, never
reveal to no man who has not done what I have
In fact, the secrets that are passed on and give the title
sublime, by a chosen master. I promise to fill it with
scrupulously fulfilling my obligations at the risk of my
blood, in whatever encounter it may be, of
sacrifice to the spirits of Adonhiram the perjurers who
could reveal some of our secrets to
laypeople. I will keep my promises, or else
the most dreadful death be the expiation of my
perjury. After my eyes have been deprived of
the light by the red-hot iron, that my body may become
the vulture's prey, may my memory be in exec-
creation to the widow's children throughout the earth."

3. The oath of the elected representative of the fifteen is conceived in
these terms:

“I, N.∗., undertake not to declare, nor con-
proud where I was received, nor who attended my reception
tion, nor to receive anyone who might be, unless
that I have not received express authorization to do so. In case
Out of indiscretion, I consent to having my body opened, the

1 V, the manuals. Valuable collection of Freemasonry, etc.

severed head, so that it would be represented at the Rest-
Who received me?

4. The Scottish oath. In the French rite
this grade is yet another summary of several others
of Scottish Rite Christianity.

The Notebooks of the Grand Orient of France have
We modified and softened the form of the oath. We don-
not the formula for the apogee of the grade, according to the
Scottish rite, that is to say, of the Scottish master or
Superintendent of Tabernacles. It is not necessary
forget that this rite is united with the Grand Orient of
Paris and practiced in France, and that moreover the
Masonry is one.

The "Most Powerful" who presides over the High Lodge
said to the recipient: "My brother, although you
have passed through all the previous ranks, however-
but you haven't quite reached perfection...
We need a different kind of commitment than all those
that you took. They happened in 7'obs-
security; this must take place in complete freedom; »
Then the recipient pronounces his wish:

"On all the freedom that I profess in
all the five natural senses, on the existence of my
reason and of my mind, which I declare to be no-
mentally subjugated, on the intelligence that sustains me

1 Ibid., Secret Societies, Volume 1∗, p. 133,

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holds, guides me, and enlightens me; yes, I pro-
I swear and vow to keep this inviolably
all the secrets, signs and mysteries that have been revealed to me
things revealed so far, and things that will be revealed to me
in the future, in the first five grades of the par-
masonry facts and of perfect Freemasonry, to-
which I am initiated into, approving at a high and intellectual level.
gentle voice and without fear, now that my
My sight is clear and my mind untroubled, that I
I have no regrets about having committed myself, although in
the darkness of our lodges, declaring it from the heart, and
holding them inviolable; allowing, if I
reveals that my body suffers all the pains and
rigors that engage me: that they open the
veins of the temples and throat, and exposed naked

: on the highest pyramid, I am exposed to suffering

To fry, on this hemisphere, the whims of the winds,

the heat of the sun and the coolness of the nights; that
my blood flows slowly from my veins, until
the extinction of the spirit that animates substance, the
bodily matter; and that to increase further
the sufferings of body and mind, I am

; forced to take pro-food every day
. portioned and sufficient to prolong and preserve-
towards a ravenous and cruel hunger, having nothing there

Too harsh for a perjurer. May the laws

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May Freemasonry be my guides to it
to guarantee and that the great Architect of the universe me
"Be helpful! Ament."

What fanaticism and what stupidity!

5° Oath of the Knight of the East or of the Sword.
This rank is also called Knight of the Eagle and
Freemason knight.

He is the sixth of the French rite, the fifteenth
of the Ancient and Accepted Scottish Rite, the seventeenth
of the primitive Scottish Rite, and the forty-first
of Misraïm. He is therefore involved in all the rites practiced.
in France and the most widespread in Europe:

“Yes, I promise, under the same commitments”
that I contracted in the various grades of
Freemasonry, never to reveal the secret of
knight of the sword or free mason, to no
member of a lower or lay rank, under the
the risk of remaining in the harshest captivity:
that my chains may never be broken; that
my body exposed to the mercy of ferocious beasts;
that my senses be deprived of smell and hearing;
May lightning reduce me to dust to serve

1 Valuable Collection of Freemasonry, etc., Phila- edition
Delphie, 1787, volume II, p. 51 et seq., and Avignon edition, 1820,
Volume II, p. 80 et seq. — Secret Societies, etc., Volume 1,
p. 148 et seq.

2 Valuable collection, etc. — Villaume's Manual, etc., etc.
— Secret Societies, tama 1%, p. 475 et seq.

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"An example to all the indiscreet. So be it?!"

6. The Rosicrucian Oath. This degree is the |
The last of the French rite. It is found in all the
other rites.

Here is the formula of the Rosicrucian oath as follows:
The Cahiers du Grand Orient de France provide it:

"I promise, on my word of honor, on the same
obligations that I undertook in the preceding ranks
teeth, never revealing the secrets of horse-

to link the Eagle, under the name of R.-. +, to no
brother of lower rank, nor to any profane person, except
the pain of being forever deprived of speech, of being
perpetually in darkness; like a stream
Blood flows constantly from my body; I suffer
the harshest anguish of the soul; that the thorns
more pungent ones serve as my bedside table; than gall and
Vinegar serves as my drink; may the torture
The cross finally ends my fate, if ever I
I will violate the laws that will be prescribed to me.
I also promise never to reveal the location nor
by whom I was received. May the great Architect of
"May the universe help me!"

The Oath of the Great Scotsman of Saint Andrew

of Scotland.

1 Quarto Notebooks of the Grand Orient of France: The Regulator
Rose-Croix Knights, p. 67. — Secret Societies
Volume I, p. 413.

This degree is the twenty-ninth of the Scottish Rite
It is an old and accepted practice in France. It is found
also in the primitive Scottish Rite and of Misraim:

"I, N..., solemnly promise and swear
and freely to God, creator of the world, opposite
from you, masters in this high Scottish lodge,
and in the presence of the Scottish brothers, to preserve
the secrets were hidden in the most rigorous manner
which I am now getting to, as well as my opinion-
personal association on their account; I swear and pro-
I made sure never to reveal the slightest thing about it to
no one, not even the master of the entire order, from
that I will not see him recognized in a high place:
Scottish lodge, or that my leaders of this lodge do not
They wouldn't have recognized it as such. I
promises to remain loyal to the order and its statutes,
to publish nothing of it, neither in writing, nor by sign, nor
by image, without having been authorized by my superiors-
laughing, and without having any further guarantee against
the betrayal; never to speak of it, unless that
don't be with a sincere and discreet brother, and after
I have taken every precaution; I pro-
dishes more than ever entering another

order without the permission of my superiors, and badly-
Thank this permission to remain so faithful
the order, which I will never reveal, nor its secrets,

has

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|

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2E

neither the symbols, nor the customs, and that I do not
I will never use them to the advantage of others.
If I am unfaithful, it is my duty, if I harm
never knowingly following orders, I want everyone
the evils to which I have devoted myself fall upon
Me."

These evils to which he previously devoted himself,
the great Scotsman, are the same as in the pre-
the first oath he took, the apprentice's oath.
That is why we do not repeat them verbatim.
ement. These are things like having your lips burned with a
Red Jer, the severed hand, the torn-off die, the

throat slit, etc.

8th Oath of the Grand Elect, but the Coal-
Italian nerie: |

"I, a free citizen of Ausonia (the word varies)"
(depending on the country), gathered under the same government
and the same popular laws to which I dedicate myself
to establish, even if it costs me all my blood, I swear,
in the presence of the grand master of the universe and the
great chosen one, good cousin, to employ all the
moments of my life spent making the triumph
principles of liberty, equality, hatred of tyranny

1 General Manual of Freemasonry, etc., p. 215 et seq. — The
Freemasons, etc., p. 389 et seq. — Secret Societies, etc.
Volume I, p. 189 et seq.

denies, which are the soul of all secret actions
and public figures of the respectable Carbonara... I pro-
puts an end to spreading the love of equality in all
the souls over which it will be possible for me to exert
that some ascendant. I promise, if it is not
it is possible to restore the regime of freedom without
To fight, to do it until death, I consent.
if I have the misfortune to become perjured to my sisters
ments, to be immolated by my good cousins the
elected officials in the most painful way.
I dedicate myself to being crucified within a
vendita, from a cave, or from a chamber of han-
Naked, crowned with thorns. I consent to nplus to
that my open belly while I was alive, that
May my heart and my entrails be torn out and berú-
injured, may my limbs be cut off and scattered, and
My body, denied burial!

9 Oath of the initiate in the Carbonari
seasons.

"In the name of the Republic, I swear hatred"
eternal to all kings, to all aristocracies,
to all oppressors of humanity. I swear to-
absolute devotion to the people, brotherhood to all
men, except the aristocrats. I swear to punish the

1. Constitution and organization of the Carbonari, by Saint
Edme. — Secret Societies, Volume I, p. 415.

traitors: I promise to give my life, to my-
to the scaffold, if this sacrifice is necessary for
to bring about the reign of popular sovereignty and
of equality. May I be punished with the death of cowards,
that I may be pierced by this dagger, if I violate my
oath! » |

10th Oath of the perfect mistress, in the
Women's Freemasonry:

“I swear, I promise to faithfully keep in
my heart the secrets of the Freemasons and of the
Freemasonry; I commit to it under penalty of being

cut to pieces by the sword of the extermi- angel
nator*.

We'll stop here. Longer quotes.
would be useless. It is absolutely certain that
all the masons, both men and women, from all the
rites and of all ranks swear never to re-
to veler, no more to their FF.-. and to their SS.:. of the
secrets beyond the profane, beyond the realm of the
Freemasonry, and they utter against them-
even the most appalling imprecations if they
The various branches are failing to uphold these oaths.

1 The Franks-Magon, p. 452.

2 V. Correspondence from Rome, no. 181, February 1862, which
quotes La veru Buona Novella from Florence. – The Francs-Ma-
lessons, p. 382. – Secret Societies, Volume II, p. 95.

of Freemasonry, organized into secret societies,
make them swear similar oaths, at least
As for the substance, to all their initiates.

From now on, the reader must be sufficiently
enlightened on the nature of the Masonic association-
naught. Obviously a society that imposes on
its members the obligation to repeat until qua-
thirteen times, or at least up to seven
times, such abominable oaths, he wants to hide and
to do anything other than acts of charity
session or philosophy dissertations. Which
of itself is good and pure, that which is innocent or harmless-
Defensible, not afraid of the light. There is no need
and there's no point in hiding it from the eyes of others
by the sacrilegious commitments of so many and so
execrable wishes. We point out new-
calf that the formulas of these commitments and of
These imprecations belong to Masonic rites.
niques pratiques à leur présent en France,
in the rest of Europe and in America.

Reading these oaths inspires more than one
A sad thought. A few scoundrels gather.
The first Illuminati of Bavaria were three.
To satisfy their passion of pride and hatred,
Driven by ambition, lust, and avarice, they conceive

the darkest designs against religion, the mo-

|

|

rale, society. They want to become numerous to
They are powerful, and they succeed! Their resources
are simple: they surround themselves with mystery, they pi-
When curiosity is piqued, they use grand words. Then
they dare to propose to grown men that they become bound to
them, to alienate their will and their freedom by
terrible oaths, and they find men who
consent to be seduced, dominated, moral-
to lie and physically garrote, without knowing what to
What are they committing to?! Weishaupt was absolutely right.
to be amused by human credulity and foolishness
Maines!

And these same men, slaves and prisoners,
They claim to be superior to others! They look-
they considered it beneath them to accept the revelation
Christian tradition, to submit to the teachings
ments and to the leadership of the Church which exposes to
big day for advertising and reason, its doc-
trines and his commandments! As soon as they begin-
tempt outside of the faith and conduct of the E-
Catholic Church, men, in the nineteenth
century, just as in the eighteenth, did not become-
soon they will be nothing more than a herd of fools and
of brutes. Blindness and diabolical vengeance,
Abandonment and mockery of God!

1 Original writings, II. Letter from Weishaupt to Zwach.

He. THE SECRETS OF FREEMASONRY.

Freemasonry has secrets; it admits it.
The oaths we have just read attest
the existence of these secrets that are sworn to in a certain way

so solemn and so frightening to keep faithfully.

What are these things so hidden that the
Freemasonry only communicates with its members through
So many precautions?

In his circular, the Duke of Brunswick will...
to learn it: "A single chain encompasses the whole
a network that is now so extensive, encompassing all ranks
secrets and of all the systems in the universe. All
meet at the central point of all
science; there is only one order. Its goal is
its first secret, its existence and its means,
his second.

This is true today as it was in 1794.
The great secrets of Freemasonry consist of
Therefore: 1° in its existence and organization;
2° in its means of action, and 3° in its purpose
final.

Freemasonry has existed for a long time
can no longer be kept secret, any more than its
organization, which we will finish unveiling

in the next section. We will then talk
of its means of action, and then of its goal, which is
well, still his first one now, that is to say
his main secret. After that, the reader will have
There is nothing more to learn about Masonic secrets.
He will know much more than three-quarters of it.
and beyond, Freemasons of all ranks.

Therefore, this paragraph will not be discussed...
the secrets of Freemasonry; we want
only to show how much this society is mo-
than its initiates, and that all Freemasons,
Ultimately, they are nothing but a gathering of fools.
The sect makes them take a multitude of oaths.
and oaths, to keep, without betraying him, a se-
believe that she never delivers to them.

Because it is certain that the number of
Freemasons who know the true secret of the order are
extremely limited.

1. Ordinary masons know nothing of the secret
true, |

In the Ritual of Initiation of a Great Eco-
From Saint-André, we read: “Our F.:. ne for-
"only one community; all are ini-
"They were privy to the same secrets." This is absolutely
False. This is one of the many lies of Ma-
bullshit.

The official actions and statements of the sect
They deny this assertion.

If the secrets were the same for everyone
members of the Masonic order, why these de-
Why such diverse and numerous initiation rites?
What about these oaths never to reveal secrets?
degrees, not only to the uninitiated, but also to-
core to the masons of the lower ranks? The ma-
Therefore, not all cons have the same secrets to keep-
der?

The supreme directors of Freemasonry have
always had an inflexible rule in the past
as in the present, to keep the initiate in
complete ignorance of what is happening above
from him:

Weishaupt said in his secret instructions
to his superior followers:

"In every city of any size,
the secret chapters (the back rooms) will establish
Masonic lodges of the three ordinary degrees.
They will receive men in these lodges from
good morals, enjoying the esteem of public
republic, and of easy fortune. These men
Freemasons must be sought out and received.
even though they shouldn't be useful to
"Tluminism for our exterior work."

=

In another instruction, the founder of
The Enlightenment gives us the reason for this measure

that he prescribes: |

"Leave me here (in the lower ranks) sle
brutes, rude people, fools... He is this-
during a kind of foolishness, to whom it is not necessary
not to say it, because we can gain some advantage-
their stupidity. Without having any wit, they have.
at least some money. They are good people.
These are the people, and we need a lot of them. They do
number and fill the coffers. So get on with it!
at work; these gentlemen have to bite.
to the hook. But let's be careful not to tell them
our secrets. These kinds of people must always
to be convinced that the rank they have is the
last!. "

The rule is the same in our century. We li-
sounds, in the instruction addressed to the companion of
The Grand Lodge of the Three Globes: "The Freemason no-
vice must never forget that almost every
The symbol of order has a dual meaning,
One moral, the other mystical... We don't give to
the apprentice of insinuations, never an explanation

1 Original writings, third instruction of the knight illu-
mined or Scottish, Nos. 1, 9, 12, 13, and first letters to Ajax
and to Cato.

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26

complete cation, because the smallest point does not
could "be fully explained and understood"
without grasping the whole picture.

And in this other passage of the instruction
addressed to the journeyman raised to the rank of master:
"No known rank teaches or reveals the
“Truth; only he thins the veil.”

Thus the known ranks, the ranks of the Ma-
External stupidity teaches nothing to the follower:
He was made a mason, but not initiated! The master
received, the Ritual says, "the complement of the Ma-

"Nonsense," "the crowning achievement of Freemasonry,"
external and symbolic, yes, but he doesn't know
the first word of the secrets of true Freemasonry,
of occult Freemasonry.

The Jewish carbonaro Piccolo-Tigre looks great
this situation of the mason in relation to secrets:

"To find oneself a member of a lodge, to feel..."
"called upon to keep a secret that is not confided in you"
"Never, for some natures, is a delight."
"And an ambition."

% Kings, princes, great lords
are part of Freemasonry; they must

1 Ritual of the Mother Lodge of the Three Globes. Leipzig, Lauffer,
1825. — The Freemasons, p. 385.

Ritual of the Master Mason degree, p. 34. — The Freemasons,
p. 74.

has

know the secrets better than the mere brothers
Masons? » [They know no more than they do, Ce
Masonic authorities are saying this:

The enlightened Masonic chiefs, in their circu-
The situation that followed the Wilhelmsbad congress, ex-
The following take precedence:

"We lured the princes into the boxes, and a
A large multitude of eight followed these ghosts. Undoubtedly,
the princes (the Duke of Brunswick and others) who
convened the convent of Wilhelmsbad were
Animated by good intentions... But a very small
A number of masons were willing to accept
their law. They were not, moreover, capable of
give a clear and satisfactory explanation of
Masonic hieroglyphs that they did not know
Not themselves!

F.:. Venturini (under the pseudonym Jeder)
said the same woman in her History of the
Freemasonry (p. 149):

"The entry of sovereigns into the order is to
a very good omen, although they cannot contribute
to the construction of the Masonic temple. What-
that we must endure the spectacle of the brilliant
badges attached to their buttonholes, they are
very valuable to the order, either because of their

1 The Freemasons, etc., p. 421.

wealth, either because of their immense influence.
However free they may seem, the
secret societies are still too dependent
dantes of the provisions of the higher class;
they can only develop in sunlight
"Sunshine, in the middle of a cloudless sky."

"Where the prince sulks, there is ill grace"
wanting to rise too high; while one can sail at
full sails, as soon as a favorable breeze arises at the
court. May our august guests always be
exempted from working by the sweat of their brows, and
continue to remain silent and inactive like the
Martin's doll. Their presence produces quite a lot
happy effects on those especially to whom it
It already costs a lot to do something u-
Tile in the shadows and the silence. Where they disappear,
The building is threatened like a beehive without a queen.

The Italian Carbonarism had the same ideas
about princes and great lords:

"High-end sales," said Piccolo-Tigre, "desire
that, under one pretext or another, one might introduce
in Masonic lodges the most princes and
of the rich that we can. The princes of houses
sovereign and who do not have legitimate hope
to be kings by the grace of God, they all want
to be so by the grace of a revolution... He did not

es a PRES

There is no shortage in Italy and elsewhere of those who aspire

to the rather modest honors of the apron and the
symbolic trowels. Others are disinherited and
Outlaws. Flatter all these popularity-hungry people;
seize them for Freemasonry: the high
After the sale, she'll see what she can do with it.
tile to the cause of progress. A prince who did not
waiting for the kingdom is a blessing in disguise.
us. There are many in that situation. Do some
Freemasons. The lodge will lead them to the Car-
Bonarism. A day will come when high sales
Perhaps he will deign to affiliate them. In the meantime, they
will serve as glue for fools and schemers,
to the city dwellers and the needy. These poor princes
These will suit our purposes, believing we are not working
than theirs... Once a man, a prince
Above all, it will have begun to be corrupted, be
convinced that he will hardly stop on the slope.

Mazzini, in turn, wrote: "In the great
country, it is through the people that we must go to the re-
generation; in ours, it is through the princes; it
We absolutely have to get them involved...
A great lord can be held back by in-
material interests, but we can take it from the
vanity; let him have the leading role as long as he wants to-

1 Secret Papers, letter from 1822.
26.

I will walk with you. There are few who want to.
to go all the way. The essential thing is that the term of
The great revolution is unknown to them. Let us not allow
"Never see that the first step to take is f."

F.:. L. Blanc, in his History of the Revolution
The solution is also formal for the past, and shows the
practical conclusion of the entry of the princes and of
Lords in Freemasonry:

“Thanks to the institution’s skillful mechanism, the
Freemasonry found its place among the princes and the
Nobles? Fewer enemies than protectors. Jl
more and sovereigns, to Frederick the Great, of
Take the trowel and put on your apron. To-
What, no? The existence of high ranks being
carefully stolen, they only knew of the
Freemasonry: what could be shown of it

without danger; and they had no reason to worry about it,
held in lower ranks,
where the core of the doctrine is only perceived in confusion
sowing through allegory, and where many do not
they saw it as an opportunity for entertainment, that
joyous banquets... than a comedy of equality.
But in these matters, comedy touches on the

1 Mazzini Manifesto. 1846, V. War and Revolution
from Italy in 1848 and 1849, by Count Edouard Lubienski, p. 44
2 During the eighteenth century.

drama; and it happened, by a just and remarkable
| dispensation of Providence, what greater pride- -
, these despisers of the people were led to co-
to be named after them, to blindly serve their
influence latent businesses directed against
themselves” (Vol. II, pp. 82 and 83).
As contempt and irony pierce through the
Words from these Carbonari and Freemasons! What
In this case, they create great lords and revelers.
Rains! Such writings should be disgusting, to
never, princes, whoever they may be, of
to give their name to Freemasonry, and their
inspire, in turn, such contempt and hatred
for this disastrous institution, which they employ
now all their influence and all their power-
to destroy it. But unfortunately, the kings
"and the powerful always make a lamentable
illusion: they imagine they hold and dominate France
Masonry upon entering. It is they, at the con-
'traire, who are dominated, held, and duped. The Ma-
Stupidity uses them as instruments; and that's
all the results achieved by the great lords
and the princes. Events have proven it a hundredfold.
times, because of the plans and schemes of the hidden leaders
Freemasonry and secret societies are not
not things that are in the air and that one can disdain.

Not to mention the last century, contemporary history-
poraine is there to show that these men were born;
The splendors have put and continue to put into practice these
that they write. Louis-Philippe, king "by the

thanks to a Masonic revolution, made the
matters of order; Louis-Napoleon, "prince
outlaw, » became a carbonaro, member of the high
sale, senior mason, and, by this way, em-
Father of the French, carried out one of the principal plans /
principals of Freemasonry; both believed
to maintain it and direct it to their own benefit; they were
harshly disillusioned: when the sect no longer had
She had nothing to gain from them, she "threw them both away"
down." Such was the situation of Victor-Em-
manual during his life; such is that of Humbert.
of Alfonso XII and others: members of
lodges and kings from among the lodges, they are nothing but
instruments of the lodges, and will be sent back as
servants by them, when they can no longer
to be useful to them. Ht nunc, reges, intelligite! Do-«
You Freemasons and protectors of Freemasonry!
3. But the visible leaders of Freemasonry, its
external authorities, the Grand Orients, the su-
first councils, the supreme powers, the
Grand masters of the order, know without a doubt
doubt at least something about the real and

er

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the principal secrets of Freemasonry which they direct-

t gent? Apparently not.

5 It is Brother Ragon who tells us this:

"Freemasonry, which is an opposing light"

: to the darkness of ignorance to stop the

disastrous effects, if it had been more studied, would have
constantly and without hindrance makes his followers enjoy

:, your good deeds that it bestows. But IGNORANCE

OF ITS PRINCIPAL LEADERS caused all the tribes-
"These accusations still weigh heavily on him."

Another author, highly accredited in the Ma-

_ connerie wrote, this no less clear statement
, and even less respectful:
: “As for the solstice festivals, what we
'We said for the Grand Orient, it applies very
: a good thing to the supreme council; for neither of them
- a know neither the origin, nor the purpose, nor the sipin
. «fication*.

These are the highest Masonic principles,
outright, explicitly, and publicly taxed
 of ignorance, on one of the most important points
of Freemasonry, on the meaning and purpose of
their obligatory holidays! And what's better,

2 Masonic Orthodoxy, p. 4.
2 F.°. Rebold, History of the three great togas of francs
.nagçons, p. 489 note,

that is because neither the Grand Orient, nor the supreme con-
seil, did not dare to protest against such a weak assertion |;
flattering. It was too true.

Therefore, Mr. de Saint-Albin has perfectly-
in turn, it is reasonable to assert that "these names
pompous of the Grand Orient, of the supreme council,
etc., are nothing but pompous lies invented
designed to inspire a false sense of security in society
profane, and to deceive the Freemasons themselves-
same. The Freemasons, for the greatest
In number, they are all similar to the uninitiated by
their ignorance of Masonic matters. The su-
my councils and the Grand Orients are composed of
"These Freemasons are [expletive]!"

But there are the great masters, "the great
masters of the entire order.” These, it seems,
They must know everything.

They don't know much more than the others,
That is to say, nothing or almost nothing. They are always
The Freemasons themselves assure us of this.
We just heard the oath of
Great Scotsman of Saint Andrew:

“I swear and promise to reveal (se-
(crets) never give the slightest thing to anyone, not

"even to the master of the whole order, as soon as I n

1 The Freemasons, p. 424. |

nn To =

THE

FREEMASONS AND JEWS. 167

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I wouldn't see him recognized in a high-ranking eco- lodge.
_“seize.” The master of all order is the

grand master.
The high-ranking Freemasons want to make it clear

to their higher initiates that this title of great

i]

The master's role is only to impress the uninitiated and

"to the grand master himself."

That is why Freemasonry does not hesitate to

“to put at his head, or to accept from the hand of

. 4 `

governments, any people
for grand master. They know nothing and we don't

t' . ,

They learn nothing about the important things of lor-

M
k

'dre:

“Prince Murat,” the newspaper said in 1852

the Freemason, the new grand master of
'the Masonic order (of January 9, 1852), pew expé-

'remented again in the occult dogmas of this

, a charitable and relief institution, arrives there fran-

| " chement with the improvement projects that we must
"hope and with the intelligent appreciation of the

'a noble and great task that has been entrusted to him!'
Prince Murat's successor was the
Magnan.

z

He knew no more about the order than his

: predecessor.
:

1 Issue of February–March 1852, p. 107.

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“He told me, laughing,” recounts the grand master.
of the Scottish Rite, which he didn't know by the first word
Masonic matters, which he had resisted more
of one month at the emperor's will, that he §

had awarded the thirty-three degrees that very morning
of Freemasonry, and that in the evening i/ would be installed
grand matire'. »

Therefore, it is not even among the authorities
external and official ones that we find the full -
knowledge of important secrets of the order.
High Freemasonry will give to its grand masters
very, to their officers and their councils, of
ranks, titles and countless jewels;
but she will not give them the real and final
Initiation. True initiates know this well, and if they
They were always cautious; they wouldn't say so.
and they would not have allowed the F.-L. Blanc and a
others speak so clearly in their writings.
But the glory of having duped so many people, and of
such illustrious dupes, it was too sweet for them to
They were able to keep their secret*.

4 To know the custodians of the true se-

1. Reply (from F.*. Viennet, Grand Commander, Grand Master-
(of the Scottish Rite) to the circular of His Excellency the Marshal
Magnan, Grand Master of the Grand Orient of France. The
Freemasons, p. 423.

2 The Freemasons, p. 425.

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crets of Freemasonry, to arrive at those who
have received full initiation into what she wants and the
to achieve the goal she is pursuing, it is necessary to penetrate the ar-
Île- . But let us not believe that the mem-
that all members of occult Freemasonry are equal
He was well aware of Masonic matters, and that
They all possess all the secrets.
We would be mistaken. It's a very small number.
of brothers, only a few, who know everything.

The multiplicity of high ranks is proof
It's obvious that secrets are only given to initiates.
that successively and in small portions.

The Freemasons are warned in the lodges that
The order only reveals its secrets little by little, even
in the higher degrees. The words of the Ritual
are formal in this regard.

In the Ritual of the Great Scotsman of Saint Andrew
As already mentioned, the recipient is told: "By this
"A thick wall rises between us and the
"laymen, and even among several of us.

"...You must firmly believe that what
What you have learned up to this day is nothing in
"comparison of the secrets that will be certain to you-
"The revelations were made in the wake."

And yet the rank of Grand Scotsman is the
twenty-ninth of the Ancient and Accepted Scottish Rite.

21

And what was revealed to him, after his twenty-nine initiations-
tions and his twenty-nine oaths, is nothing in
comparison of what he still has to ap-
to take, and that he will be informed, if, all-
times, adds the Ritual, "you are chosen and if you
Don't make yourself unworthy of it.

Even though high Freemasonry confers
her initiate the ranks which she calls the rank of
the highest architect, the epitome of perfection,
of the ultimate in Freemasonry, it does not
So he doesn't tell her everything and doesn't always open up.
entirely his. The authorized writers, the real ones.
Those in the know clearly agree: "There is such a
mason, says Brother Draeske, who will not succeed
never to know our secret, not even by the
lodges notwithstanding all its ranks: it is only one
profane, he said, sitting to the east of the Temple, and were he
'wearing the insignia of Grand Master'.

F.:. Marwitz is no less explicit
"At the top of the order," he said, "are the
perverse men who covet only wealth,
domination and power, and for whom all the
The means are good as long as they serve to achieve the
But further down are those who imagine they have

1. Speech delivered at the Bremen Lodge. 1849. V. Revelation
of a Rosicrucian, p. 39.

mo At 99 minutes ES

reached the highest rank, while they won't
even treading the first step of the Temple which
Theirs is unknown. First, there are the enthusiasts.
who want to spread the reign of reason, costs
that it costs; then come the narrow-minded, who con-
try to contribute their scholarships to the work
common. Each of these categories believes in benevolent-
that it is the keystone of the whole order;
a venerable member of the ornate society would not be a little surprised
to learn that above him are the
enthusiastic; and the latter would accuse you of im-
poster, if you were to claim that they are not themselves-
"Same as the plaything of schemers!"

These words are particularly worthy of being
noticed.

For the present, as for the past, the
F.-. of Brunswick told the truth on the point
which concerns us in his circular of 1794: “Your
"Teachers should have told you... just as our fathers did"
"We had learned that the secrets of the lasso-
"Ciation cannot be known except by a few"
“MASTERS; for what would become of secrets which
"Would they be known by too many people?"

From all these testimonies we therefore have the

1 Revelation of a Rosicrucian, p. 40.

right to draw conclusions with several writers-

following sections:

"While a comparatively small number

Only a considerable number of insiders can penetrate the
sanctuary inaccessible to all others, thousands of
brothers, fascinated by descriptions of obs-
Cures and deceptive practices are merely instruments
blind people, which are used to destroy, either di-
directly, or indirectly, to collect
large sums of money, to find protection in
their influence, or to hide behind their name,
finally, to act on third parties including
The position can be advantageously exploited.
for the benefit of the sect" (The Protestant Eckert, Za
Frane-Magonnerie, t. I, p. 11 and 12).

a The number of dupes among the initiates is at
almost incalculable... The ignorance to which is
condemned the crowd of masons surpasses all that
one can imagine; the only thing one tries
to make the narrow-minded class understand
Enthusiastic people are enthusiastic because there are social reforms.
The thing to do is for the brothers to shake everything up.
religious prejudice (Riv. d'un Trose-croix, p. 39)
and 47). — "There are a lot of dupes in the
lodges" (Mandate of Mgr Deschamps, archev.
(from Mechelen, January 1874).

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Before we finish, we add another
a conclusion that escapes our pen.

All these testimonies from fanatics, from carbon-
nari, masons, Protestants, showed us
1a Freemasonry in a rather unflattering light. It
now gives us the impression of a rogue who, for
to put on a show, shouts louder than the others:
"Thief!" he exclaimed, pointing at his neighbor.
Doesn't she claim, this liar, that she doesn't do-
She won't say, hypocrite, against the Catholic Church-
lique, regarding quests, collections, and fundraising
descriptions, casual fees, Saint Peter's penny,
etc...! What cries against his supposed love of
Money: it's the religion of money, it doesn't want
Money is all she needs; you can get everything from her with money.
etc...! Hey! But, the "sacrosanct Freemasonry,"
the "pure and true light" does not disdain
She wants money too! She wants it, and lots of it!
She's asking for it, and in quantity.

carefully trained and maintained, precious va-
milk churns, a whole flock of brothers who have
no other merit in her eyes, and they receive nothing from her
the "true light," which is what they need to open their purses for him
and let him draw from it with his bare hands. And these are
the TT.-. CC.:. and TT.:. RR.-. brothers who ap-
They take that. We don't go into the lodges.

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Isn't "royal art" truly the art of
to deceive his neighbor, to extract money from him without him
know where they go, and mock him by-
above the market? We're not lying, are we?
We are speaking from the perspective of the Freemasons themselves.
If the Catholic Church asks for money, it
She does so without deceiving; she appeals to charity.
and to the generosity of his children, for charitable works
public, for obvious needs that they may-
wind control. She then does not fail to re-
Thank you sincerely to those who donate to him.

II]. THE REAL AND DIRECTING AUTHORITY IN THE
FREEMASONRY.

An extremely interesting question to revisit.
The solution now is this: where does the self-
supreme and truly ruling rite in the
Freemasonry?

I. She cannot be in the Grand Orients,
supreme councils or supreme powers, nor
in the grand masters of Freemasonry exté-
both formal and official, since, as we have just
Neither of them knows how to see him.
secrets of true Freemasonry, of Freemasonry
occult. It is essential to know both.

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the principal secrets of Freemasonry, that is to say
"its goal" and "its means of action," in order to be able to
to guide and direct it. Also, in reality, all
its authorities, and in particular the grand masters
who seem to be at the pinnacle of power, are not
point the truly governing authorities.

The Duke of Brunswick, Grand Master of all
order, one of the first to realize it was once.

“From the very beginning of the French Revolution, a
Ominous unrest manifested itself beyond
of the Rhine. The governments understood the whole
The gravity of the danger. But they could not strike the
sectarians, being themselves affiliated. They had
appeal to the Duke of Brunswick. The Duke addressed a
manifest to those of whom he was the leader, who had
its aim is the closure of lodges subject to its
obedience. This illustrious narrow-minded man... had taken seriously
his role as grand master. Also his astonishment
He knew no bounds when he realized that ~
the flock of which he believed himself to be the shepherd
consisted exclusively of wolves. He found
nothing better to explain the metamorphosis
which had just taken place before his eyes, what a lot of going-
to fight the intervention of Illuminism in affairs
of his order. Yes, no doubt, the Illuminati had
they inspired their spirit to the eclectic Freemasons, but

without the Duke of Brunswick's knowledge: which proves that
this high-ranking figure was a stranger to the government.
the sect's member, although he was decorated with the title
of a grand master (Revelations of a Rosicrucian,
p. 51).

Mr. de Saint-Albin cites similar facts and
asserts that "the authority of the grand masters is not
that it's a lure, and they are the first ones to be fooled...
that the masons constituted in dignity, decorated with
nominal authority, are powerless to direct the
lodges, and docile to the impulse they receive
of them... »

“...We can no longer,” he adds, “allow ourselves to

to be deceived by these empty words of the Grand Orient of
France, of the Grand Orient of Belgium, of the Grand
Eastern Italy, etc. Freemasonry is a
and universal. A single direction must con-
to achieve this great goal... that the Grand Orients
They hardly know. If the Grand Orients
allow themselves to be led docilely towards this goal in-
known... they won't see the lodges revolt
against them. But if they were to take at
Serious about their comedic authority, the boxes their
would soon learn... that they are not established
to command, that they are established to obey
the unknown will which manifests itself through the lodges.

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And if the Grand Orients were still resisting,
they would make them disappear, as they do-
know how to disappear here in France, a few
years, a great master who thought he was everything-
powerful !. "

Thus, in all these external authorities, he did not

You have to see that these are just showy authorities. The big shots

Masters, the Grand Orients, the supreme councils
and the supreme powers, etc., are sem-
masks of chiefs and authorities, which
They hide the leaders and the true authority. They have
of real action than as executive power and
administrative structure of Freemasonry. These are the
the first cogs in this infernal machine; they
They do not function on their own: they obey
to the hand holding the crank.

Everything demonstrates that this supreme authority and
True leadership rests on the heads of a few
only people, who remain and must
always remain absolutely unknown to the universe
versatility of Freemasons of all rites and of all
the ranks. This is a fundamental principle of
The Masonic order. The writings of the Freemason-

nothing will provide us with further proof of this

affirmation.

1 The Freemasons, pp. 379 and 380 and 363 and 364.
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First, let us recall, by summarizing them, those
which have already been mentioned:

The Cologne Charter expressly states that
Freemasonry is governed by a leader
unique and universal, "known to very few brothers,
only chosen masters, visible and invisible
at the same time, which she calls the "great
elected master or patriarch." It was decided, at
Congress of Wilhelmsbad, in 1782, that, in the
Ordinary Freemasonry, it would never be done
No mention was made of high ranks or unknown leaders.

In the conferral of the first degree of the order
The president told the unknown philosopher judges to
the initiate who must be a Knight Kadosh, a Freemason
of the thirtieth degree: "Are you quite convinced,
my brother, that the Masonic order professes the
Scottish rite, or in the possession of the sovereign prince-
the epitome of the royal art and which he alone knows best
The great secret of Freemasonry?..... We do not-
we have the sublime knowledge that we teach-
Let us hope that thanks to the benevolence of our leaders, illus-
"Very unknown people who govern us."

In the next and final grade of this rite, which
He dominates all of Freemasonry; the initiate must pronounce
a seven-point oath, the fifth of which bears
this :

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"You swear and promise to do,
to speak and to write at any time, in any place and to
at any hour, whatever is prescribed for you by the or-
dres of a legitimate power, to which you
swear obedience, may it be to you until...
unknown scent and that she can still see for
a long time '. "

One of the most important and most active members
tifs of militant Carbonarism wrote in 1835 to a
another carbonara:

'We form an association of brothers on
all points of the globe; we have wishes
and common interests... We all tend &
the liberation of humanity; we want
to break every kind of yoke, and there is one that we
doesn't see, that one can barely feel, and that weighs on
us. Where does he come from? Where is he? Nobody knows.
no one knows, or at least no one says so.

"The association is secret, even from us, the
veterans of secret societies. It is demanded by-
sometimes things happen to us that are sometimes...
to make the hair stand on end... I won't-
"Do not call for my obedience, etc."

1 Masonic Orthodoxy, p. 173 et seq.
2. Letter from Melegari of London to Doctor Breidenstein.
Crétineau-Joly, the Roman Church, etc., vol. II, p. 124.

The French Carbonari was run by the
in the same way. "The duties of the charcoal burner are
to have a rifle and fifty cartridges, to be
ready to dedicate himself, to blindly obey orders
of unknown leaders" (F.-L. Blanc, Hist. of
ten years, p. 98). |

The famous and high-ranking Freemason Henry Misley, who,
in his long career as a cult leader, had
known the most hidden secrets of Freemasonry,
wrote to Father Deschamps in 1855: "I
I know the world a little, and I know that, in everything
this great future that is being prepared, there is only
four or five holding the cards; one more

Many believe they have them, but they are mistaken.
pent! ».

Among these "four or five" who lead the
in the world, there must necessarily be one who
presides, and whose vote is decisive in the event of
sharing, commanding the will of others. By
Consequently, based on this contemporary testimony
and irrefutable, we have proof that, today-
today, as in the sixteenth century, the Freemason-
nerie, with all its branches, is headed by "a
patriarch, » « sole and universal leader, » « vi-
both visible and invisible at the same time," known to a few

2 V.le P. Deschamps, Secret Societies, vol. III, p. 503, note.
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elected masters, in very small FOR his helpers and
his advisors.

This supreme and real authority of France
Universal Freemasonry is absolute throughout the
strength of the term.

Freemasonry has always demanded of all
its members complete obedience to the superiors
ri-, and ultimately to the latter su-
an unknown superior who holds the entire order in his
Let's gather the testimonies cited here and there.
in this study.

We read that the English Templar lodges-
its establishments in the eighteenth century in Germany
demanded blind obedience from their followers.
The general statutes of Illuminism demand-
also said to all the initiates "The sacrifice of their
freedom, not over all things, but absolute freedom.
ly on everything that could be a daring means-
giver to the sect's goal. They added this re-
boldly hypocritical inflection: What about that
"Obedience was not only a duty,

but also an object and a motif of recognition-
"sance!" because the superiors of the order con-
better than anyone else, his interests and
its goal.

We repeat that the Enlightenment has penetrated from

his spirit the Templar Freemasonry and made it the
Modern Freemasonry, which imposes on the brothers the
same submission as in the previous century.

In the reception of the apprentice, the Venerable does not
He doesn't fail to tell him: "Sir, all pro-
"A fan who becomes a Freemason ceases to be a-
"to hold; it no longer belongs to him; but it belongs to
"an order that is spread across the entire surface of the
"globe."

In one of the instructions: the third of-
to see (from fr.*. mac.*.) is... "to execute all this
This is prescribed, in the name of the majority of this
respectable assembly" (on behalf of the lodge).
Another speech warned the apprentice that the so-
society, of which he wishes to become a member, will require
maybe he'll pour his money out for her until the very end
not a single drop of his blood.

We just saw that, for the
the highest rite of the Scottish Mag.:, on exi-
the initiate's oath to obey the power
superior, although it was unknown to him.
indeed, one of the duties imposed on the charcoal burner
The French were expected to blindly obey the orders of
unknown leaders.

When Italian Freemasonry was established
its unity, after Cavour's death in 1861,

at the important congress on December 26th
On January 1, 1862, it was well established, according to the principles...
constant principles of Freemasonry, which each ma-
con would be bound to absolute obedience; that
They would all remain silent, not only on
what would be said or done in the lodges, but

still on the names of members or visitors
lodge members. And as Freemasonry likes
Many people wear masks, when they are useful to them.

It was recommended to use only with a

extreme reserve, in public speeches, of ex-
Masonic pressures, and he was especially de-
split to appear with the insignia of the Mason-
nonsense at a brother's funeral. So the sect
still needed these precautions in
Italy t. |

This prescription of obedience and submission-
absolute sion is placed with the greatest care under

The eyes of the Freemasons, as interpreted by authorized interpreters

of the order. Brother Ragon, in particular, of-
commands obedience in explicit terms: "Let one
"Obey the leader... May man in his summer
"He knows how to work, obey, and respond."

This maxim, he adds in a footnote, reminds us

1 V, Neut, Freemasonry, vol. II, p. 306 et seq., and the
P. Deschamps, vol. II, p. 554.

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that of the adopted Freemason: "to work, to obey"
and to remain silent, recommended to the sisters! »

The initiation rituals recall and prescribe
continuously either in formal terms, or in
symbols, complete devotion and obedience
entirely devoted to the order and its leaders: thus, to quote
For example, in the rank of Grand Scotsman one places
a hide on the recipient's cow; one of the si-
The grade's symbol is that of a severed belly; the sacrilege-
Abraham's figure serves as an allegory: clear symbols
and energetic in their devotion and submission

of the mason who must go to the death, until-
than to the sacrifice of his own life and the lives of others.

And the wretches who bind themselves by oaths

Such appalling things, things that must be kept secret
that they do not yet know, which promise a
such absolute obedience to commands that they
ignore, who make such a complete sacrifice of their vo-
long and their freedom to completely
unknown people have the audacity to rise up against the
vows of our religious orders, against fanaticism
of the Jesuit, against the respect and submission that
demands the Catholic Church. Before pronouncing
their vows, religious men and women of all

1 Ragon, Cours, etc., p. 373, and P. Deschamps, t. Ier, p. 39u.

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~ sort of know perfectly well what they are committing to,

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to what extent they commit themselves and to whom they submit,

- within a strictly defined limit, their obedience-

their freedom and liberty; and all of us, devoted sons
of the Church, we know in advance, and the uni-

towards us, the person, or at least the

in the name of our supreme leader and our other leaders,

- and anything else they might order from us.

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Are the bricklayers entitled to say the same?

Which of them, or of us, are fana-

Ticks and slaves?

Let us conclude with Mr. de Saint-Albin:

"Freemasonry is an immense army"
where the jobs are diverse, but where all have ceased

'to belong to oneself in order to belong only to the
| same cause they serve under the leadership of
: same leader... The distance separating the Mason-
> symbolic or external Freemasonry

High ranks do not preclude the existence of...
They have close ties, because "Freemasonry
is a, » bonds of slaves to masters, chain
iron that is easier to shake than
break..... »

"Registered here or there (in the Franc-Mag.-. or
(in its branches), man also ceased

; to belong to himself; it belongs to the ar-

He belongs to the war. He has no
Hatred, he knows of no enemies... Eh!

What does it matter? Its supreme leader has a vengeance.
to be exercised, or a desire to be satisfied. The
recruits of Freemasonry belong
to their unknown leader, they belong to the so-
secret societies, they belong to the war
against Christian society... »

To that unknown leader who hides in the shadows...
to this mysterious and terrible leader... all the Freemasons
of all rites and all ranks are linked,
without even knowing his name, by an oath
of blind obedience... »

"The Freemason is a slave who doesn't know
the name, and who we must never see the face of
his master.'

A high-ranking Freemason, well-versed in ma-
conical, the revealing Rosicrucian, already mentioned several-
Several times, confirms and summarizes these assessments:

To believe without proof, to obey blindly, to
compromising if necessary, by making oneself the inse-
passive ment of the mysterious power that the
directs, such is the humiliating role that the peat ma-
conical is condemned to play*.

1 The Freemasons, pp. 380, 92, 429, 181.
2 Revelation of a Rosicrucian, p. 6.

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On this question of "real and direct authority"
"Giant" in Freemasonry, a point of

One of the most important questions to elucidate is this one: to what extent "nationality belong to 'these strangers' who
* possess this formidable power, these "qua-
itre or cing » which are the first engines and the
: directors of affairs, not only European-
Not unique, but universal?

Were they English when Lord Palmerston

seemed to hold all the strings of politics? Didn't he-

Were they not Italians in Mazzini's time?

and of Cavour, or rather of the French, when

Napoleon II believed himself to be the arbiter of Europe? No

Are they not Germans now that the prince

Bismarck's actions made all states tremble with the
Afraid of its cannons? All these pen- characters

: know how to "hold the cards," as Misley says, and

They were in reality merely more sophisticated instruments

; or less brilliant in the hands of "unknowns"

who made them move like brilliant ma-

- rlonnettes, but which have not been and are not English,

Neither French, nor Italians, nor Germans.

These harmful men belong to the race
of Abraham, they are Jewish. They are the principal
of the Jewish nation, the most intelligent and the most
rich, who from century to century, since the dispersal

Zion, were the leaders and princes of Judah and
watched over his destiny.

To support this claim, we have
General reasons, testimonies, and facts.

IV. THE JEWS, LEADERS AND DIRECTORS OF THE
FREEMASONRY.

I. That the leadership of Freemasonry and its
branches either in the hands of the Jew, a priori,
This proposal is very plausible. Because the
the Jewish nation has formed itself over centuries, |
a huge secret society. She had in her -
within all the necessary numbers of skilled, active men,
persistent and discreet in training managers
stronger than any kind of company
occult. Its dispersion and its situation in the middle
other peoples inevitably led him to give himself up |
this organization. A providential action, í
proclaimed miraculous by the Synagogue as Í
by the Church, did not allow Jews to become mer-
to deal with the nations among which they lived,
but it did not prevent them from doing
to weigh upon them the full weight of an unreconciled hatred- (
liable and of immeasurable contempt. It took them 7

therefore, in order to provide for their defense and their
interests, to the preservation of their faith and their
hopes, to form a compact society
'and perfectly disciplined under the strict law
of secrecy. In fact, for eighteen centuries, the
Jews have always maintained among themselves, on the one hand
from one world to another, of religious relations,
business and nationality. Power and extent-
due almost universal to their trade, the activity-
“the speed and discretion of their agents, gave
'to the nation's leaders safe and name-
i breux to correspond with each other to
at any distance, to consult and to-
'gir with a perfect ensemble on all points
-of the world at once. | |
“So then,” said Mr. Gougenot des Mousseaux,
'from among the peoples who abhorred him, Israel,
- groaning at the apparent weakness caused by
- its dispersion covered the entire face of the globe
: from a family of brothers, of a sacred affiliation,
“each member of which is a servant of every other
*member, drew its strength from the common trunk.'
'With this organization, "born in a way
'of itself,' Israel traversed the centuries, under the

AV. the Jew, etc., p. 338.

with a watchful and astute eye every incident likely to
to serve their instincts for profit and domination, and
"any event likely to occur in the long run, the in-
"The tiresome waiting of their race*."

The attention of these leaders was necessarily and
singularly excited by the great comm-
tions caused by Protestantism, and which shakes- |
Christian society in the sixteenth century, and
especially by the practical consequences that arise from it-
flowed from a political, social and religious point of view
These results manifested themselves with more
of brilliance and strength at the beginning of the tenth

Eighth. Their age-old hatred of Christ. And the

direction of his superiors, who never stopped spying
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his Church , and undoubtedly also the inspiration of
cursed swaddling clothes, their father, must have suggested to
Jewish leaders to take advantage of this new situation
new and favorable in the direction of their appetites and
of their hopes. It was then that, coming out of
its immobility for so many centuries and its life ex-:
clusively and rigorously thalmudic, |
the most restless and intelligent part of
Judah, at the instigation of its princes, began
to act upon Christian peoples through the means of

1 V. the Jew, etc., p. 338.

. occult societies, either falling into those that exist-

were already there and by gradually taking possession of it, either
by creating new ones.

On the other hand, it cannot be denied that, in
In fact, the Jews, from time immemorial and more or
less, had a hand in all the societies of the oc-
cults. Because, according to the unanimous testimonies of

{y authors, both Freemasons and Catholics, whom we have cited

, at the origins of Freemasonry, all the
Gnostic, Manichean, Templar sects and

all the other secret societies of the Middle Ages
and of the last century, were related to the
Jewish Kabbalah. They practiced it, and consequently-
that they had as members and as doctors
Jewish Kabbalists. That this action was pen-

long-lasting, local, and very res-

Thirty, we agree; but only one
It would suffice to explain how the Jews,
at a favorable time, were able to penetrate easily

and in large numbers in all societies.

existing cults, seize them, unite them into one
beam and become their sole directors.
We have outlined the indications above.
historical facts suggest that the Jews
became active members in Freemasonry

Templar order towards the second half of the eighteenth century

century. It is understandable that in such matters it is
It is impossible to present precise dates and
to report, using irrefutable evidence, the pre-
The first action of the Jew against the Christian nations
through secret societies. But one can
to state, without fear of error, which eighteenth
The century was the era of the first attempts at
Jews in this sense. This century prepared and witnessed the birth
their power over Freemasonry and over the
other occult associations; the nineteenth has
led this power to its zenith.

Upon further examination of the question of a ma-
general, but from another point of view,
We will arrive at the same conclusion.

It suffices to lend to contemporary events
the most ordinary attention to be struck by
the universality and unity of the persecution that
suffered at the hands of the Catholic Church.

It is under attack throughout the entire universe; there is no
no country is an exception; it is per-
seceded in a very large number of countries; and
Everywhere, attack and persecution follow.
same method, strike at the same points, and
employ similar means.

Bishop Martin also exclaimed with equal fervor
Elocution, but truth:

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"In the face of this persecution of a uni-
unprecedented versatility, of the simultaneity of its
actions, the similarity of the means it employs,
we are inevitably led to conclude the existence-
tenancy of a given direction, of a set plan-
ble, a strong organization that executes, a
A fixed goal towards which everything tends. Yes, it exists.
this organization with its goal, its plan, and the
hidden direction to which it submits; society
compact despite its dispersal across the globe;
a company mixed up with all companies without being subject to
of none; a company of a power above
all power, except that of God; society
terrible, which is for religious society, as
for civil societies, for the civilization of
world, not just a danger, but the
the most formidable of dangers; society so many times
Anathematized, and a thousand times deserving of it. Confession-
the one who doesn't see it, and woe to us because of that
many who could and should have seen, or did not
They didn't see it, or they saw it too late. The generic name
that this execrable sect has borrowed is on all
the lips: Freemasonry; the name she holds
"Of its nature and its author, it is destruction!"

1 Pastoral letter from Bishop Martin of Natchitoches,

in the United States. 1875. See Le Monde, May 18, 1875.
28

But who gives this society this "strong"
organization that "executes" the "plan" everywhere
"As a whole?" Who makes it "compact"
despite its spread across the globe?

It is obvious that interests, desires,
the passions and ideas of these hundreds of peoples,
those who inhabit both hemispheres are not
identical. Moreover, they are governed by
authorities and different dynasties that have neither
neither the same trends, nor the same ambitions. If
this immense occult society was composed
than individuals belonging to these various countries,
the unity, method, and strength of its action at-
would have been promptly and for a long time com-
promised, disrupted and diminished by the availability
divergent situations of these numerous nations.
This society, or rather this army, to remain-
to understand what she is and to act accordingly, must
to have managers recruited from outside these nations,
habitat and can act everywhere and having
ideas and a goal of their own. It is through these frameworks that she
is maintained in its strong and persevering unity.
However, only the Jews offer these conditions. They are
therefore the officers of the immense army of Macon-
nothing; they hold it and direct it. It will be said:
Satan's influence produces this unity of action.

Without a doubt, the spirit of darkness is the first
engine and the first leader; but to act on the _
men, to gather and form into a single ar-
the system, organized as it is today, all
the elements of evil that exist in this world,
heretics, impious, ambitious, libertines, declas-
sesame seeds of all kinds and from all countries, he needs
instruments.

These instruments, Satan can only find them
among the peoples who belong to it: the idol-
three, the Muslims and the Jews. Now the two priests-
The first ones lack an essential condition, they do not

are not widespread and have no effect on the
The whole world, like the Jews. Until the time
marked, the Jews will be the nation and the instruction-
Satan's favorite thing. Since their dei-
cide, they are his property, more or less the same
The title that humanity after Adam's sin: the
The crime of the Jews was like a second original sin.
g'inel for this unfortunate race t. From
On that day, they were, as has been said twice
Our Lord in the Apocalypse, and in particular
for the time period in question, the synagogue of
Satan, "synagoga Satanæ," the Church of the Devil.
(Apoc., c. 1, 9, and c. n, 9).

1 Sanguis ejus super nos and super filios nostros!

IT. Individual testimonies abound in
In support of our thesis: we are not alone
in our opinion.

1° We find a first trace of the action
Jews on Freemasonry in his books
authentic and sacred.

First, there is the ancient, terrible form and
"entirely Jewish in its oath by which the initi-
"I ask, in case he betrays some of them"
"signs and mysteries of order, which we Jews
"Tear out his tongue, let his entrails be burned,
"Let them be reduced to ashes!" We have
quoted in full this oath of the apprentice mason.

Next, dialogue is part of the
initiation ceremonies into the Rosicrucian rank and
which can only come from the Jews: "Very wise," he said
The first warden, here is a worthy knight
from the East who presents himself to the sovereign chapter
to obtain the favor of being admitted to the sublime
Rosicrucian rank.

The very wise one: Worthy knight, who are you?

The recipient: I was born to noble parents
of the tribe of Judah.

The very wise one: What country are you in?

_ 1 Goschler's encyclopedic dictionary, vol. IX, art. Freemason-
nerie, p. 139,

The recipient: Judea.

The very wise one: What art do you profess!

The recipient: Freemasonry.

And a little further on, this second dialogue:

Q. Where are you from? A. From Judea. Q. By what route?
Have you passed through? A. By Nazareth. D. Who are you
led? R. Raphael. D. What tribe are you from?
You? A. From the tribe of Judah.

Let us also remember that the sacred author of
Freemasonry, Brother Ragon, names the Mis- rite
Raim, a Jewish rite, because, he said, the Jews
They dominate there. Now, Brother Clavel, a Masonic writer-
that considerable, too, he has already told us
that "the leaders of the Misraïm rite claimed to
privilege of directing indiscriminately all the
branches of Freemasonry, including Misraïm, according
They were the common ancestor.

2° The secret papers of the Italian high-level sale
The link provides us with a second indication
very clear of the presence and action of the Jew
in secret societies and Freemasonry.

Mr. Crétineau-Joly specifically points out the
member of the high street, nicknamed Piccolo-
Tiger: "This Jew," he said, "whose activity is infati-
gable, and who never stops running around the world for
to stir up enemies at Calvary, plays, at this time-

that of 1822, a role in Carbonarism. He is
sometimes in Paris, sometimes in London, occasionally in
Vienna, often in Berlin. Everywhere he leaves behind
Traces of his passage, everywhere he affiliates himself with the societies

secret territories, and even high-end sales, of zealousness
on which impiety can rely. In the eyes
governments and the police, it's a mar-
gold and silver candle; one of these bankers cos-
mopolites, living only by business and not occupied-
exclusively from its trade. Seen from
Closely examined in light of his correspondence,
this man will be one of the most skilled agents of
The prepared destruction. It's the invisible link.
bringing together in the same community of storylines
all the secondary corruptions that work
to the overthrow of the Church.'

But this Jew is not the only one in the Carbona-
rism, the papers of the high sale show us
the Jew Jacobi, the Prussian Jews Klauss and Op-
Penheim, central sales managers, and others
eggs from Siberia, Portugal and Hungary, which
are in active correspondence with Piccolo-Tigre
and Nubius, and which procure for the supreme sale the
funds necessary for its businesses °.

1 The Roman Church facing the Revolution, vol. II, p. 108.
2 Ibid., pp. 114 and 115. — This Oppenheim is probably

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3. The other documents we have cited
in the course of this study we have shown
plus the German Jews: Marx, Lassalle, Outine
and the French Jew Jules Simon, founders or
active members of International and of the Social-
lism; then the French Jews Cahen and Crémieux,
founders of the Universal Israelite Alliance; we
we noted the presence of Jews in the League
of education.

More recent testimonies still make us
to know some Jewish individuals acting
as leaders, or as zealous followers, in the
Freemasonry and its branches. It is a
French Jew, Lévy, former Communard of 1871
who, in Rome, in 1876, spoke and acted more in revo-

Italian revolutionary as a French patriot. It is
another French Jew, Gustave Dalsace, who, mem-
the bre of the G.'. O.:. of France in 1877, "glorifies the
Jewish name by the way in which 47 directs the work of
Freemasonry®. He is a German Jew,
Simon Deutsch, that one of the count's reports
d'Arnim, the Prussian ambassador in Paris, reports

the same one that the Prussian newspaper tells us about later
Gasette de la Croix, or at least from the same family.

1 Universe, May 11, 1876.

2 Universe, April 9, 1878. — Speech by the Chief Rabbi of
France.

as having been, since the time of the empire, Pa-
a gent intermediary between the German press and the
French demagogic press, and at the same time,
like a completely devoted financial backer of the party |
radical. "In Paris," said the ambassador, "he was..."

"some of the most active members of the International,
"municipal councillor and financial alter ego"
"The finance delegates." The report adds that,
expelled from France by the police at the fall of the
Commune, he returned shortly afterwards, thanks
at the intervention of MP Laurier, a close friend
From the high-ranking Freemason Gambetta!

I am convinced that my pen would have to trace
an endless series of names of Frankish Jews-
Freemasons, internationalists, Communards, socialists-
yours, etc., if I had more extensive relationships, or
more documents at hand.

Nihilism could not escape action
Jewish. Even though one of its first founders,
Hertzen, if he were not an Israelite, the Jews would not be...
They would not be found in the sect: they are its soul
and the arm. The Jews are extremely numerous
in the Russian Empire. "Russia," said L. Veuillot,
contains the largest lake of Jews on

_ 1 Report by Mr. d'Arnim on the French radical press and
German. 1872. Univers, December 13, 1873.

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"The earth." From that point on, they dabbled in Nihilism.
- it is not surprising that this branch of the Ma-

Stupidity should make the Tsar's government tremble.

Lately, a German Jew,
named Deutsch, which has nothing in common, that the
race, with the one we just mentioned, was
the leader of the entire nihilist movement in Russia...

* He had organized an extraordinary amount of activity,
. almost by himself, six communes and nineteen villages
> lages, in the Kiew government, in a vast

a secret society called the "secret cohort."
The conspirators' goal was to massacre and plunder
on the orders and instructions of their leader.
Deutsch was killed in February of this year by the
Russian police in a house in Saint Petersburg
town, where the official newspaper of the co-
central nihilistic mite *?.

The perpetrators of the abominable crimes
For some years now in Russia, they have been for the
most Jewish nihilists. The famous Hartmann,
mastermind and director of the Moscow attack,
is Jewish; the student Mladetzki, who shot a
a pistol shot at General Loris-Melikoff, is

1 Universe, November 28, 1878.
2 Universe, July 18, 1879. — Correspondence from Saint-Pé-
tershourg. — Same journal, February 22 and 26 and April 4, 1880.

®

Jewish; Goldenberg, the assassin of Prince Krapotkin.
is Jewish, etc.!

Also, "We are beginning to believe," we read in a
correspondence from Krakow, which CSS nihilists do not
are merely instruments in the hands of a
richer and more enlightened party, which tends all sim-
"This is in addition to a political revolution."

“This richer and more enlightened party,” the day-:
Russians know him today and the
They name it. "Jewishness," says the New World
from Saint Petersburg, works in a way that-
destructive from above through its plutocracy, and by
down below by its revolutionary propaganda... The -
Jews play a leading role in our revolution.
witness the Hartmanns, Deutsch, Mladetzki, Gol-
Denberg and others.

In light of these facts, General Loris-Melikoff,
who received full powers from the emperor to ex- |
to draw Nihilism, cited before him the ancients |

from the Jewish community of Saint Petersburg,
members of the Alliance Israélite Universelle. The
The general asked them for an explanation of the pre-

1 Universe, March 5, April 4 and August 18, 1880. Letters from Saint-
Petersburg. Information. |

2 Universe, March 24, 1850. Letters from Poland and Russia.

3 Universe, May 3, 1880, quoted from Novoje Wremja (New World)
World). |

the presence of so many Jews among the nihilists. The an-
* The ciens found no other reasons to give
that the lack of religious education among young people
'Modern Israelite'. This explanation is very satisfactory
The general was a little bit. Some time later, all the
“=. Foreigners of the Jewish faith received the order to
leave Saint Petersburg within six
hours? This measure, accompanied by a few...
Others, no less energetic, would have brought, pa-
'Rait, a certain calm in the nihilistic agitation.
"i? Let the Tsar and his general not rely on it too much and
4! Let them not forget that they are dealing with Jews.

EWO 4° In 1862, a German newspaper published the
complaints from a Protestant Freemason in Berlin
devoted to his religion and his king, William,
HE, today Emperor of Germany. In these
_ pages the author denounces, as the most dangerous
the imminent threat to the throne and religion, "the power-
r “sance that the Jews were able to acquire by means of
&E "of Freemasonry, a power which would have
w "has reached its zenith today."
aši “There exists (in Germany),” he continues, “a
kt secret society with Masonic forms which is
subjected to unknown leaders. The members of

p 3 Universe, April 4, 1880. Letters from Saint Petersburg.
of 2 Universes, May 4, 1880.

sa A a ae ty
'This association is mostly made up of Israelites |
Their ranks and systems have no rites |
and Christian symbols that are merely for form, i
and thus serve all the better to cover their
action... "

“This is by no means a matter of ridiculous calumnies”
culs... No; and criminals no longer stay in
the shadow; they occur, appear as if they '
were our brothers, and boast of the protection, 7
"of the very alliance of the German princes..."

"Lately the Jews have been ex.
enclosed by a certain number of lodges; but many-
and they are universally accepted in all.
The lodges of the world. In Berlin, the Jews are =

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came, since the death of the pious King Frederick William
Laume IV, ase, sneak into the boxes through the doors
from behind. To do this, they got themselves admitted
elsewhere, and they were then granted entry here. Main-
holding that not a single lodge is inaccessible to them
It is possible that other lodges exist, composed exclusively of (
Jewish population, in which non-Jews have no
No access. In London, where is it located, as one might expect?
knows, the heart of the revolution, under the great May.
In Palmerston, there are two Jewish lodges, which do not

never saw Christians cross their threshold. It is (
the one where all the threads of all the elements come together;

has

revolutionaries who are brooding in the Christian lodges
LUCNNES... » | l

"In Rome, another lodge, entirely composed
of Jews, where all the threads of the plots converge
revolutionaries plotted in Christian lodges-
nes, is the supreme tribunal of the Revolution.
From there the other lodges are directed as if by
secret leaders, so that most of the revolutions
Christian leaders are nothing but puppets
blind people set in motion by Jews, at
The means of mystery! In Leipzig, on the occasion of the
fair which brings to this city a part of the
high-ranking Jewish and Christian merchants of Europe
the entire secret Jewish lodge is each time perma-
nente, and no Christian mason is ever received there; that's it.
which makes more than one of us open our eyes...
In the Jewish lodges of Hamburg and Frankfurt
Only emissaries have access... Deign

'May the Almighty soften the trials that are melting

on the powerful as a result of their carelessness, and
to make them understand what the work requires
of Freemasonry to revolutionize and republic-

"To canize the people in the interest of Judaism!"

These words can do without comment-

1 Historical and political pages of Munich, article ree
produced in the world on November 5, 1862.

silences. The source from which they emanate leaves no room for doubt.
no doubt about their veracity and their impar-
teriality. |

9' A few years after these complaints from the F.'.-M.*. of
Berlin, a friend of Sir Gougenot of
Mousseaux, a Protestant, a statesman in the service
of the great Germanic power, he wrote to him
December:

"For the present time, I believe the Jews very
assets that undermine the foundations of our society and
to prepare for revolutions. They belong to a
A wonderfully gifted breed, which produces
geniuses in all fields and in all
trends; I mean original men
of high intelligence and great power
action session... »

“Since the revolutionary resurgence of
In 1848, I came into contact with a Jew
who, out of vanity, betrayed the secret of the societies
secret activities with which he had become involved, and which led me to...
greened eight or ten days in advance of all the
revolutions that were about to erupt on a point which-
conquest of Europe. I owe him the unshakeable
conviction that all these major movements of
oppressed peoples, etc., etc., are combined by a
half a dozen individuals giving their orders

to the secret societies of all of Europe!
The ground is completely mined beneath our feet, and the Jews
"Do they provide a large contingent to these miners?"

6. These lodges, composed solely of Jews,
about which the Protestant Freemason from Prussia spoke to us,
They don't only exist in Europe; there are others:
established also in America, where, as we have seen
Higher up, the Masonic order is very extensive.
We read in the Archives israélites (vol. XX,
pp. 885-86, 1866) the following:

"There has been frequent discussion about the order"
Israelite of the Beni-Berith, that is, of the Sons of
the Alliance, which was created in the United States. Like

The importance of this order is constantly increasing.
And since it is very little known, it seems useful to us.
to analyze, according to the American sheets, the
Last message from the Grand Master, MBF
Peixolto: "The Order of the Beni-Berith sent to
Jewish victims of cholera in the East, near
five thousand dollars (25,000 francs). The great
The master visits the lodges as often as possible.
affiliated. This year he visited those of eleven vil-
the considerable ones. He opened conferences there and

1 This testimony must be added to those we have
data given above regarding the number of genuine and real directors
of Freemasonry.

2 Cited in The Jew, etc., pp. 368 and 569.

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delivered speeches to instruct them on
their duties as sons of the Covenant, to strengthen-
proud in them of the feeling and love of objects
superiors pursued by the order, namely: the advance-
moral and intellectual foundation of the Israeli family
and the most perfect union between its members."

There is no reason to doubt that the Jewish brothers
of the Beni-Berith order take care of "objects
superiors whom he pursues" in the manner and in the
same views as the Jewish brothers of the Euro- lodges
pagans about which their brother complains so bitterly
too naive, the Prussian Protestant Fr.'.-Mac.'.

Let's not forget the fundamental principle of order.
Masonic: "Freemasonry is one and universal"
saddle.

7° In 1870 the newspaper Ze Monde provided a
further proof of our thesis. One of his collaborators-
Camille's mother, Ms. Rateurs, wrote to him from Bologna:

"I believe it is my strict duty to bring a
new testimony to the truth that he claims

so well Mr. the Knight of Mousseaux in his
letter inserted in the issue of Le Monde of
March 23.

"I am currently on a tour in

i V. the Jew, pp. 363 and 369. — The English word covenant means
First alliance.

RS, me, M

Italy, which I visited fifteen years ago, and I come
to meet there, a few weeks ago, one of
my former acquaintances. This man, I
I knew at the time I was actively involved in the affairs
of the Masonic order and occupying an elitist position
born in a lodge in northern Italy. I come from
To see him again as I had known him, not sharing
not my Catholic beliefs, but having faith
in the divinity of Jesus Christ and in the holy books
created, differing from me in this essential point that I
I believe in the Pope's infallibility, while he rejects it.
to Peter's successors, to claim it
for himself, reading and interpreting the Bible and
the Gospel as he saw fit, and even giving it
contradictory meanings, without ever suspecting that he
could be wrong.

"I asked this man where he stood with
his Masonic order and here is his response:

“I have left my lodge and the order permanently,”
"because I have become deeply convinced that
We were merely the instrument of the Jews who...
they were pushing for the total destruction of Christia-
"nism. You will see the Masonic order strive-
"to one day rebuild Jerusalem to make
"To lie about the prediction of Jesus Christ. That's it."
"that the crowd of followers, who don't see much in it -

"This thing is threatened by the Jews who control everything."

"Although he didn't ask me for the secret,
I believe I must withhold this man's name for reasons of...
considerations that everyone will understand. It is pos-
It's possible that he might one day decide to publish the reasons

of his departure from the order; and in that case he will say

Perhaps more on this sad subject. What I
then guarantee in the meantime, that's the eractitude of this
as I mentioned above. Yours sincerely, etc.
Following this letter, Le Monde draws this
Conclusion: "This testimony, combined with so many others"
very, would therefore allow & think that the great
an anti-Christian conspiracy that envelops us
is led by the old enemies of Christ
and by the descendants of those who put it to
dead. What's so surprising about that? And isn't it
It is perfectly natural that war against Christ should be...
whether it is led by those who bear the res-
responsibility for his blood once shed, and who
are the most interested in the destruction of his
artwork ! ? "
8. Finally, let us conclude these overly long extracts by
the testimony of two highly competent men
on the subject at hand, the first, Mr. Cré-
Tineau-Joly, who was able to study the secret documents
1 Ze Monde, April 2, 1870.

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Masonic societies, Carbonarism in
In particular, the court of Rome had put 4 sa
disposition, and the second, Mr. the Knight Gouge-
not des Mousseaux, who, to demonstrate the thesis -
that we support, wrote a book, The Jew, etc.,
from which we have borrowed extensively.

In his work, the Roman Catholic Church in the Face of

The Revolution, Mr. Crétineau, regarding the Jews
and their relations with secret societies, ex-
premium thus:

"History will not find it difficult to surprise"
to draw the hand and the gold of certain Jews, Germans or
Italians, inciting revolts and facilitating all
a career with anarchic passions. It's a re-
vanche of nineteen centuries that the deicides com-
They plot against Calvary. These eternal outcasts
They infiltrated the secret societies.
They were supplied during times of scarcity; they
have incessantly provided their leaders with subsidies
to satisfy their thirst for mate- pleasures
rielles... Through patience and generosity,
They locked up the secret societies. in the circle
of Popilius. Once they arrived there, they applied to them-
how the old policy followed in Japan against
Christians, and do not allow them to leave this
circle that after having seen their apprentices of tene-

to trample underfoot the cross that redeemed the
world... They have at their disposal a people of ins-
its flying ses to conquer all the crimes that one
"Can commit such a cowardly act!"

For his part, Mr. des Mousseaux brings to our
evidence of the weight of his personal claims
and reiterated, undoubtedly based on the revelations-
specific details he received from a franc-
a bricklayer, Jewish by birth, with whom he became
found in relation'. |

“Those who claim,” he said in 1869, “that the
universal and supreme, but secret, council of the
Freemasonry, composed of nine members, must hold
in reserve, for the representatives of the nation
Jewish, a minimum of five seats, because so
as the Masonic constitution dictates, we affirm-
what the simple laws of common sense have
declared it must be*.

In 1872, in the newspaper Ze Monde, he told us-
sure again that "Zes juifs must, without their knowledge
even most of the high-ranking officials of the gold
to form, in majority, the real and supreme council

1 The Roman Church in the Face of the Revolution, vol. II, p. 333 and 334.

2 The Jew, etc., p. 342. See also Le Monde, March 22, 1870. Letter from Mr. des Mousseaus.

3 The Jew, p. 539.

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of Freemasonry." And furthermore, "despite the
heresies and schisms that tear apart the heart of
occultism itself, this powerful and mysterious-
The Church extends its terrible and sovereign jurisdiction
Dictionary on the entire world of secret societies.
And, a crucial revelation! The sovereign council which -
the ruling body, the conclave of her cardinals which
composed of nine individuals, to which are attached
through the most secret links all the great con-
the seals of order, is not legitimate and in accordance with the E
great Masonic constitution only on the condition
it is essential to reserve at least five seats for
brothers of Jewish nationality.

He adds in a footnote: "A mason of the most initiated-
tiés, but converted, recently published de Ge-
nève, in a third letter, that he possessed and
was preparing to reveal the great secret of Freemasonry-
nerie, its constitution and its Jewish government-
that, but that a book by the Knight of Mousseaux,
the Jew and the Judaization of Christian peoples, which
had just fallen into his lap, he revealed, and the
dispensed with revealing this secret, which until then had been kept secret.
'known!' | |

According to all these testimonies, the action and the do-

1 Monde, May 10 and 11, 1872. Miscellany: About the flag.
29;

DIA FREEMASONS AND JEWS.

The Jew's influence on France and societies
The secrets are therefore indisputable.

ITT. The facts come in third place to give a
absolute certainty to our thesis by corroborating the
various testimonies that we have just reported.

Two sets of events occurred in the nineteenth
sixth century, which can only be explained by
the domination of Jews in secret societies.

Firstly, it is undeniable that the
Freemasonry in our century inspires and
directs all policy, and that major events-
contemporary aspects related to it are the
result of his action.

First, let's see: what are the ideas and the
political plans that she has long had naked
designed and matured.

Towards the beginning of this century, a
secret society dependent on lodges, named after
Tungendbund, transforms "under the high di-
Masonic assembly" in German association
which soon absorbed the first. The purpose of this
association, according to the authentic report on

the secret societies of Germany, by Manns-

Dorf, one of the members of the high lodges, was from
to dethrone all the German princes, except
of the King of Prussia, to award him the cou-

Comes. he

imperial crown of Germany, and to give to
The state has a democratic constitution. If one
Mannsdorf believes (p. 133), after having repressed the
France within its former borders, we wanted
"To equip Germany with a social republic." That is
from the Saxon Protestant Eckert that we hold this
Information!

On May 12, 1849, the newspaper Ze (Globe, or-
Freemasonry in England and journal
from his grand master, the famous Lord Palmerston,
published an article where we find the same
ideas:

"It is to be feared that the events of the year-
born the previous year (1848) were only the first
scene of a drama with far-reaching consequences
and less peaceful... »

"The plan he (Palmerston) has formed is that
of a new configuration of Europe, the erec-
tion of a vigorous German kingdom, which can
to be a dividing wall between France and the
Russia, the creation of a Polish-Ma- kingdom
gryare, intended to complete the work against the giant
from the North, finally a kingdom of Upper Italy,
dependent on the House of Savoy ©. »

1 Read Freemasonry, t. II, p. 162, 172.
Freemasonry, report by Eckert. 1854.

In 1832, Mazzini stated in the statutes of the
Young Italy: ... "The Pope will enter the path
reforms born of necessity; the King of Piedmont,
through the idea of the crown of Italy.

"Article 1. The company is established for the
indispensable destruction of all governments
sections of the peninsula and to form a single
State encompassing all of Italy, under the republican regime.

"Article IT. Having recognized the horrible"
evils of absolute power and those greater in-
at the heart of constitutional monarchies, we de-
we will work to found a united and independent republic

divisible.

This same Mazzini addressed, in 1851, to the committee

Central Revolutionary London, a report
in which he reviewed the situation of
various European countries, from the point of view of interests
The roots of the revolution. He lays out his ideas and his
plans. He hopes in the revolutionaries of
France; he notes "progress" in Spain and
in Portugal. "He mainly counts," he said, "27
counts with certainty on the enlightened government
who is based in Turin." Getting to the point where he spoke of the Al-
Lemagne, Mazzini expresses himself in these terms: "A
an eloquent voice spoke, regarding Austria,
A word that says it all. You know this word:

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Austria must be destroyed!....» «We cannot be
quite active in London, Paris, and even, if we
can, in Berlin, create obstacles to the Au-
cheating... "I have strong reasons to believe..." "I have strong reasons to believe
that the skillful efforts of those who, unwittingly,
serve our interests from this point of view, obtain-
They had some successes in Berlin. The delenda is
Austria is the first and last word of this
action against this power.... »

"Prussia must be seized by incitement-
tion of his military honor and his susceptibili-
ity; Austria must be seized by exciting and
by pushing the different ones against each other
"national rents of which it is composed!"

But contemporary history is full of the exe-
cutting these ideas and plans of France-
Masonry.

In 1848, the Young Italy program...

almost entirely realized: the republic is at
Rome and in almost all the states of Europe.
But the people were not yet ready.
The hasty success was short-lived. The plan is repeated
in another form, and ten years later we

1 Report inserted in the Journal des Débats of May 16, 1851
and reproduced in a few quotes in Le Monde on June 28

let's see the Carbonaro Napoleon III wearing the pre- +

first blows to Austria and prepare for unification
of Italy under this "enlightened government established at
Turin, » on which Mazzini was counting «with certainty-
titude. » The work was completed in 1870 by a
another Carbonaro, Victor Emmanuel, and almost at
At the same time, the plan of the Masonic association-
German nique and Fr.*.-M.. Palmerston s-
Austria, struck a second time, also complied.
once in Sadowa in 1866, cannot prevent the u-
unity of Germany under the supreme leadership of
Prussia. The imperial crown is placed at Pa-
laughter on the forehead of his king.

The assassination attempts on the person of
Emperor William and on that of his successor
of Victor Emmanuel, in the year 1878, prove
that the Masonic sect wants to achieve the accum-
complete implementation of its program, and constitute
the republic in Germany and Italy.

As for Austria, its history spans more than
twenty years, apart from the two world wars
with France and with Prussia, can be summarized in
the internal difficulties and difficulties that he had
caused and still cause him his various nationalities
nurturities by their rivalries and their demands.

Moreover, in all these revolutions and changes

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political movements so numerous in our century,
we see the Freemasons preparing the agita-
tion and movement and enjoy the success.
`By the admission of F.-.-Mac.°. Louis Blanc in his
Ten years ago, it was the Freemasons who,
through betrayal and lies, they have ren-
paid to the Restoration government in
1830, and placed the Freemason Louis-Philippe on
the constitutional throne which they proclaim the best-
the source of republics t.
And, according to their custom, all these FF.-. are not lacking
No sharing of power and lucrative jobs?
The 1848 revolution, which was European, has
the same cause. Freemasonry prepared it
and brought to a successful conclusion with the help of secret societies,
her daughters. This time she proclaims the republic, and
all members of the provisional government
are Freemasons. In the rest of Europe
They are also Freemasons and Carbonari
who overthrow monarchical governments,
proclaim the republic and take up residence in the government.
see ê. The coup d'état of 1852 led to the empire

1 The Freemasons, by Saint-Albin, p. 359, and the Societies
Secrets, by Father Deschamps, vol. III, appendix. — See also
above p. 276 and 277.

3 Ibidem.

3 Saint-Albin, p. 362, and P. Deschamps, t. II, p. 252 et seq.

"a cherished infant of the lodges," a carbonaro
which fulfills one of the dearest designs of the
Freemasonry and Italian sales, the
destruction of the papal principality. Then, when,
abandoned like his uncle before him, Napo-
Leo III fell before the arms of Prussia, this
are still Freemasons who, in September

1870, seized authority in Paris and di-
France is rising up amidst catastrophes that they
have brought about and are aggravating. In 1871, ega-
driven by its intrigues, the most monarchical Assembly
the fool we've seen so far is easily fooled
by a Freemason, Brother Thiers, and entrusts him
the destinies of the nation. Its actions and those
other Freemasons, more or less well-known, put-
France is attempting a third time to become a republic.
and deliver her bound hand and foot to the Freemasons
Stupidity and internationalism. At this hour, at
seen and known to all, the French government is
in the hands of the Freemasons (September)
1880)!

All these events, as well as their causes,
are indisputable. In this brief historical summary-
risk we only dealt with the

1 V. Universe, April 19, 2, 3, June 13, 1879, April 25 and June 6
1880, summer, etc.

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France in particular. That we do the same work-
valid for the other European powers and
For America, the action will be recognized everywhere
triumphant of Freemasonry and its
branches, and we must conclude that, since the
at the beginning of the century, this detestable association-
tion has, politically and socially, led the
two worlds t. —

But another order of facts, no less certain
occurs in our time at the same time as the

previous one. This is it: the Jews are the
masters in Europe and the rest of the world.

This proposal is clearly for
anyone who has followed closely and attentively the
movement of political, social, and commercial things
commercial and industrial for about sixty
years.

My statement alone would not suffice on this point;
There's no doubt about it. Let's listen to the pa-
authorized roles of my witnesses: I list them at the
date on which they were uttered.

In 1844, Mr. Disraeli, a Jew by origin, the first
the English minister, wrote this well-
markable: s

"Following struggles repeated a thousand times... the

1 V. the three volumes of P. Deschamps.

is eit PR A FREEMASONS AND JEWS.

swims that do not count those who do not vote |
What's happening behind the scenes... |

"As I speak to you, musical Europe- '
The whole hold, that's us! Is it in
any capital city, a troupe of virtuosos,
a theatre, an orchestra, where the en-
children of the Jew under the false names they adopt
they come to escape the vile hatred of which your
Our descendants will soon be ashamed of us
Have you overwhelmed them? You would hardly name a single com-
an eminent composer, hardly a learned musician, a
ravishing throat, an angelic voice that no one desires
One of our tribes! The list would be too long.
to unfold it... Will it be enough to name the
three great creative geniuses before whom au-
Today every nation bows down: Rossini, Meyer-
beer, Mendelssohn. And I doubt that in your country...
The muscadins of Paris and the dandies of London soup- ţ
know, when they swoon to the melodious
accents of Pasta or Grisi, which their hom-
mages fall at the feet of the enchantresses of Is-

Raël T.

1 Coningsby, p. 148 et seq. Paris, 1844, octavo. In this book at
Mr. Disraeli set out to highlight the value of the Jew
in every respect. — Mr. Disraeli, who became Lord Beaconsfield, has
was formerly Prime Minister of England. He was
replaced this year by Mr. Gladstone, who is, like his predecessors
Deceaseds, an instrument of the Jews.

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°# There's no need to dwell at length on the strength of
This page is for our thesis. In 1844, the minis-
the most important territories of the largest countries
Europe was run by Jews! The great
7 German revolution, that is to say the unity of Germany
<+ imperial lemagne which was accomplished in 1870, se
+ was being prepared as early as 1844 under the influence of the Jews! It is a
.: the Prime Minister of England who confirms this to us
= expressly. We will not accept that he should
> Learn more about this topic.
This quote alone would suffice; the others,
"No less interesting, will shed further light"
1. more vivid. | |
A strongly anti-Catholic writer, Mr. Toussenel,
He published, in 1847, a book entitled: Zes Juifs, rois
: of the time, precisely to make people touch
x finger this sovereign power that the Jew exercises in
Our century on two worlds. One should mention
The entire work. We will take two passages alone-
: ment, among many others, one general,
The other one is looking more specifically at our country.
"Workers who become exhausted and die"
struggling across three-quarters of the area of
globe, work to enrich a few thousand
. of lazy nabobs from Judah, Amsterdam and
London. (Preface, pv.)

"The king may well appoint to the functions of-"
The clerk and judge have positions whose holders

enjoy a treatment of twelve hundred to three
a thousand francs; but for high-ranking and well-
creative figures of France, even those of the magistra-
ture, are at the appointment of the Jews. It is The Jew
which distributes general revenues to its stakes
servants and dismisses the receivers general who
the genent. The Jew, exclusive possessor of the ad-
Ministry of Transport throughout the kingdom
will soon have more employees on its own than FE-
tat...

“I challenge the king and the House to make a treaty
customs alliance, a cotton treaty, a coal treaty,
iron that the Jews don't want! Anzin has
did not want the union of Belgium with France,
and this meeting did not take place... Before the
The law would have granted the railways to the Jews, all
The traveler could move freely on the main road.
road, on the king's pavement. Since every lane
communication routes, railways, canals, rivers are
No one can pass by the Jew without paying him
tribute... Who holds the banking monopoly and
that of transport, the two arms of commerce?
The Jew. Who has the monopoly on gold and mercury.
The Jew. Who will soon have a monopoly on the

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Coal, salt, and tobacco? The Jew. Who has the
Monopoly on advertising? The Saint-Simonian, valet
of the Jew... If air could be seized and sold,
there would be a Jew to seize it and buy it
ter'... »

Another writer, this one of Israelite descent,
brought to light, in the same year, a completely new thought
similar in different terms, in a work
Title: The Jews.

"The Jews fill, in proportion, and
thanks to their persistence, more jobs than the others

Three Catholic and Protestant communions. Their

disastrous influence is felt especially in the
matters that weigh most heavily on the country's wealth:
there is no business in the west where Jews do not have
their large share, no public borrowing that they
do not monopolize, no disasters that they have not foreseen
They are well-equipped but do not benefit from it. Therefore, they are in a bad position.
having come to complain, as they always do,
those who have all the favors and who do all the
Benefits? » - |

From another point of view and in relation to AI-
Lemagne in particular, the evidence showed, in 1849,
the following assertions on the lips of the first

1 Toussenel, The Jews, Kings of the Era, vol. 1, pp. 10-19, 20, summer,
2 Cerfberr of Medelsheim, the Jews, p. 9. Paris, 1847.

Minister of Austria. Prince Metternich has di-
Austrian policy was established over forty years
and he was fully aware of the affairs of the whole of Europe.

"There are elements within the German Empire
revolutionaries who have not yet served, and who
are formidable; the Jewish element, for example; it
is, I believe, harmless in your country. In Germany,
It's completely different: the Jews occupy the first
role and are revolutionaries: of the first order.
They have writers, philosophers, poets,
speakers, publicists, bankers, and on
the head and in the heart all the weight of the old
Disgrace! They will have a terrible day for
Germany, probably followed by a tomorrow
"Dreadful for them?!"

In 1861, we find an almost
exactly the same in the Encyclopedic Dictionary
German, translated by Father J. Goschler, a Jew from...
origin. |

"In Germany, it says in the article on Jews.
following the secularization of property and
ecclesiastical principalities, financial difficulties
creditors of the nobility and of loans contracted

1 The prince was addressing the editor-in-chief of the Universe,
Mr. Louis Veuillot.

Words quoted in the newspaper L'Univers on June 26, 1859.
V.eUnirers des le et 17 octobre 1879, lettres de Berlin.

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with the governments, the Jews of the nineteenth
Century have become a power before which
The greatest statesmen bow down, and who,
From time to time, it even reached the thrones. This
influence, acquired by force of circumstance, by the
efforts of the school of philosophical publicists who,
Since the middle of the eighteenth century, they have
used all levers to overthrow the reli- |
Christian society and the Christian community have made emancipation
the cipation of the Jews, that is to say, the equality of the
civil and political rights of Jews and Christians,
a truly vital question of European policy
"Pean". » |

Also Father Ratisbonne, who was Jewish by birth,
Could he have written, in 1868, these words which look-
tooth, no longer just Germany and Europe
rope, but both hemispheres:

"Naturally skilled, ingenious, and possess-
FROM THE INSTINCT OF DOMINATION, the Jews have
gradually invaded all the avenues that con-
they lead to wealth, dignity, and power.
Their spirit gradually infiltrated civilization.
modern sation. They control the stock market, the press,
theatre, literature, administration, the
major communication routes on land and on

1 Encyclopedic Dictionary, ed. of 1861, p. 451.

sea; and by the ascendancy of their fortune and their
genius, THEY HOLD TIGHT, at the hour he
is, as in a network, ALL OF CHRISTIAN SOCIETY-
HERE! D

Since that date, things have not changed.
and the publicists of the present day continue to
to recognize and point out this power of the Jew
constantly increasing at all latitudes.

The Austrian correspondent of the newspaper /e
Monde contained, in 1874, on this same subject,
the following assessment:

“We are forced to recognize that this
people (the Jewish people) have a rare intelligence in
all matters of commerce or trade. It
He sucks, so to speak, all the money out of the empire... He
He makes it flourish in a thousand ways. He knows how to put
very skillfully putting his hand in all the inter-
shots, but he also puts an undeniable sa-
see... Industrious, active and persevering, he enriched himself-
He almost always shits, sometimes becomes a millionaire.
never ventures into his operas haphazardly
tions; and if a financial Arach strikes him in one
of its members, the all-powerful synagogue
do not abandon the victim in this misfortune.
can rightly say that, among the Jewish emi-

1 Juire Question, p. Q. Paris, 1868.

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the massive influx of the Austro-Hungarian Empire, the
The monarchy might be ruined for fifty
years. In politics, Israel does not govern the state.
That's true, but it gives it a certain direction.
For his spirit is everywhere, invisible like his
powerful, but very influential, because he holds in
his hands all the liberal press and the fortune of
country. Its dominance cannot be explained otherwise.
nation, nor the disastrous complacency of certain

statesmen for the Jews, or even for foreigners

these aberrations of the public mind, perverted by the

Israeli newspapers. Let Austria therefore take part.

guards as well as Hungary! The empire...

Judaize imperceptibly through the deplorable fact of

its dechristianization. In a quarter of a century
perhaps, if liberal or constitutional centralism
tional still flourishes on both sides of the Leitha.
and that a political regeneration has not destroyed
this sham system of government, a new
The kingdom of the Jews will exist on the Danube, and the
The Catholic Habsburg monarchy will not be
"More than just a vast temple of Pharisees!"

The Universe, on July 1, 1875, contained an ar-
article from which we quote this passage:

1 Special correspondence from Le Monde. Vienna, October 19
1874. World, October 24, 1874.

"After noting that, out of 642 bankers
Prussians, there are 550 Jews and 92 Christians, the
Gazette de la Croix explains why we like it
to characterize financial and economic policy
_ German policy of Jewishness. But let's leave it at that
Speaking to the Gazette de la Croix: "If politics
financial and economic of the German empire
gives the impression of a policy of Jewishness (Juden
politik), that is to say, of a policy and legislation
Inspired by Jews, that's because its author
Mr. de Bleichroeder is nothing more than an intellectual.
that a Jew, and that the Christian minority of the
bank is forced to follow the policy of the ma-
dignity. Moreover, it is a proven fact that our po-
financial litigation is exclusively directed and
inspired by our fellow citizens of the Mo- faith
Saique. Add to this that our fellow citizens of race
Semitic and Mosaic faiths have emerged
equipped with the intellectual direction of the legislature-
tion in our representative bodies. Messrs. Lasker,
Bamberger and Oppenheim, the true leaders of the
the so-called national-liberal majority of the Reichstag
and of the Prussian Diet, they are other than
Jews.

Le Monde, of November 19, 1875, gives this
excerpt from an unnamed German newspaper:

“A Jewish writer, Gutzkow, said, some time ago
two years, in the Allgemeine Zeitung of Augsburg,
that the Jews were the true founders of
German Cempire; and it was the Jews who gave-
They set the tone in the press, in diplomacy,
in politics.

This Jew spoke in exactly the same way in 1873
to that of Disraeli in 18-44.

The same newspaper, Le Monde, puts before its eyes
from its readers the complaints that are voiced, in
1876, against the encroaching power of the Jews, the
Railway Gazette, a very German newspaper
liberal and somewhat socialist.

The French newspaper precedes its extracts and
his analysis of the German article of reflections

following: The newspaper Gazette des Chemins de
iron "speaks against the invasion of the Jews in
With full knowledge of the facts. There are many Jews.
fewer in France than in Germany; on
sees them less, and the progress of their domination
do not strike the eye so much; whereas, in Al-
Lemagne, in Austria and in some parts of
In the East, the word "invasion" is not an exaggeration.
to express both their number and their audacity
and their soon irresistible power." We quote

Now, the Berlin newspaper:
30.

"...A Jew's greed (for wealth) is
ten times larger than that of a Christian... The
complaints from Christians who are being robbed by the
Jews is universal... We have driven out the Je-
sequels because we wanted to remain German,
and we keep the Jews who reduce us to the
begging... The entire press is a pro-
Jewish privacy... They even own the newspapers
official and unofficial sources. Press agents, that
the imperial chancery makes available to
our ambassadors abroad are almost ex-
Exclusively Jewish. First in Paris, Bamberger, and
since Lindauer. Since the Jew Abel is-
The Times correspondents, who had come to Berlin,
densities, which were marked by an extrava-
Gante harbored enmity against Prince Bismarck.
They receive their color at the chancery. Thanks to
their dominance in the press, the Jews dismiss
any hostile measure against them... The Jewish question
has become a matter of life or death.

As for France, what they were saying with so much
In truth, Messrs. Toussenel and Cerfbeer, there is a thirty-
ten years, is at least as true at the time
here.

Two publicists, who live and write in

1 Monde, April 5, 1876.

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Messrs. Veuillot and Sarcey, diametrically opposed to each other,
agreed in 1875 that the Jews were true-
the “kings of the time*.” And, two years ago,
In 1878, a distinguished economist proved the same
something in these terms:

"The sovereign master, the sovereign lord"

: de lor must therefore become the sovereign of the earth;

And who will be this sovereign if not the Israelite?
Doesn't he already have almost a monopoly on
Banks, railways, and commerce? No
Doesn't he thus have a multitude of places available?
many of which are paid magnificently
How? Thanks to his gold, doesn't he give a
instruction of a higher order than his children °;
And, in this way, is he not on the verge of making them
occupy the leading positions in the arts, the letters

Hey, science and public service? Also,

In our country, what are they, at the Sorbonne, at the College?
From France, the eminent professors? From the Israelis?
lites; in the theatre, the authors in vogue? of the Is-
Raelians; among the philosophers and publicists,
Those who are most renowned? Of the Israelites. [I]
It is not even famous musicians who, the most
often, they don't have the same origin... »

1 V. Universe of May 21, 1875.
2 V. Universe of November 26, 1879.

"Let's approach power from another angle
current count of the sons of Jacob. They are in the number of...
about sixty thousand in France, and do not constitute
ultimately, that six-hundredth part of the population-
tion. Well, instead of just composing the six-
one hundredth part of the members of the Court of Cassation

tion, of the Court of Auditors, of the Council of State, of the
The legislative body, of the Institute, as of all the
learned bodies, their number in these high positions
tions is eighty to one hundred times more consi-
derable that their numerical situation compared to
The Catholic one should not include it... »

"So many functions, so many honors, so many at-
contributions, what privileges there are, therefore, in our
century, the property of Israel'.

1 History of the political economy of ancient peoples, by
Du Mesnil-Marigny, 3rd edition, t. II, p. 277, 278 and 279. Paris, 1878.
— What Mr. Duménil says here in general, a thousand particular facts
The liers demonstrate this. Let us cite just one among these thousand. Mr. Tous-
Senel asserted in 1847 (vol. II, p. 6 et seq.), and M. des Mous-
sceaux repeated after him, in 1869 (The Jew, p. 364 et seq.), that
During the reign of Louis-Philippe, the Journal des Débuts was the
owned by very wealthy Jews (the Rothschilds) and formed in
the State, a power whose influence carried a great deal of weight
weight on business and government direction since.
things have not changed, for under all the regimes which
Following this, many editors of the Jewish newspaper enjoyed the
favors of power. Now that Freemasonry, instructed-
The Jewish community holds all the authority, the staff of the Debates
has entered almost entirely into the highest political positions
ques (V. Univers, April 23 and May 28, 1880). The Jews support-

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Finally, what Mr. Disraeli observed with his own eyes,
in 1844, thirty-six years ago, namely, that the
the most important ministries of the principal
governments of Europe were in the hands
Jews, Mr. Gougenot des Mousseaux told us-
sure for the time being, present on the authority of an ou-
German vrage. It was printed, he tells us, in
1872, in Stuttgart, a book "which shows us the
power leaders EVERYWHERE occupied by

Jews, whose Jewish origin is most familiar to us

* often unknown. » Kt he adds: «We there-

unsurprisingly, the extreme care that bonuses

Jews again, eager to follow and seize the power

see, have taken, from the very beginning of our revolutions, of
to gain the favor of the princes of the
"Orléans branch."

Without extensive research, and without the help of the book
German, my readers have already remembered: Ze

> Jewish Crémieux, who twice gave himself the su-

veraine authority in France, by becoming a member

nent and nurture their creatures. — Let us note, remembering
especially 1870 and 1871, those plutocrats of the Jewish community, what
Whatever our revolutions, and even our invasions, may not lose
They never get anything and always find something to gain: consequences of the
protection with which the great Masonic leaders cover their
brothers of the same race.

1 Monde, May 10 and 11, 1872. Miscellany. Regarding the flag,
— This brochure is entitled: Judaism in France.

ee ee ee eT a provisional government of 1848 and member
of the Government of National Defence in 1870;
the Jewish Jules Simon, Swiss, or rather Schwitz, of
Swiss, deputy, senator, minister, etc.; the Jews
Naquet and Lisbonne, of the Chamber of Deputies, Bé-
Darrides, high magistrate, Hendlé, Cohn, Schnerb,
prefects, etc., etc.; Ze Jude Castelar, of the Republic
Spanish; the half-Jewish Gambetta, who im-
presented to the French in 1870 as a dictator
First and commander-in-chief, and who, a second time,
has been governing us effectively for three years without a title
and without liability, etc. '

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Messrs. Gambetta and Castelar, "the two main representatives
of French radicalism and Spanish republicanism," are
of Jewish origin (V. Monde, October 2, 1873).

The brochure "Judaism in France" confirms this assertion
tion as far as Mr. Gambetta is concerned. She recounts this:

"At the beginning of this century, at the height of the famous system-
continental territory that deprived Europe of colonial products,
a certain Gamberlé, a German Jew, born in Augsburg, in-
He sold a surplus of coffee. Gamberlé went to Genoa, where,
Thanks to his invention, he did quite well in business. Some
Some time later, having married, he changed, at the urging of his
woman, the baroque name of Gamberlé into that of Gambetta, no
Less baroque, but much more Italian. This Gambetta-Gamberlé
is the grandfather of the French politician of the same
name." (Quoted by L'Univers, September 29, 1878.) It is known that the son
of this German Genoese Jew who came to France and settled
grocer in Cahors, where he married a Miss Massabie,
from a French Catholic family. The president of the Chamber
The MP is therefore the grandson of a Jew.

We read in the Courrier de la Vienne, 13 scientific 1878:

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1 The Examiner, an English newspaper, explicitly states that |

Of all these testimonies, which came from different
From these perspectives, absolute certainty arises from this fact.
that the Jews inspire and direct everything in the
two worlds, especially in Europe: politics,
finance, commerce, industry, economics, philosophy
philosophy, science and the arts; that they are in a word "the

UK. Kings of the time.

But, on the other hand, we have just...
: to defeat Freemasonry in a moment
zz inspires and directs everything, she too, in the world
"entirely and mainly in Europe."

Which of the two, the Jew or the Freemason?
The direction and the power truly belong to the management and the power

a» sance? We are therefore in the presence of this di-
*** Lemma: or it was Freemasonry that seized the Jew

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and who uses it and pushes it forward; or else,

“...it was the Jew who seized control of Freemasonry and
who made it into a stepping stone and an instrument

use of his designs.
No one will hesitate to speak out in favor of this
second alternative. Because it is undeniable that the

"Mr. Jules Simon is marrying off his eldest son, Doctor Gustave"
i?

T° Simon, with the daughter of an Jewish banker, Miss Sour-

Say. Through this marriage, Mr. Gustave Simon enters the upper class

The Jewish society: he becomes the brother-in-law of Messrs. Raphael and Va-
“lentin, by Mr. Cohn, son of the rabbi of that name, currently prefect”

_ of Loir-et-Cher. (See all newspapers from December 1878.)
at

ot) FREEMASONS AND JEWS.

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The Jew is the master of gold: he possesses the greatest
part of the wealth of both hemispheres. Now par-
everything and always, and especially in our time, that
which has the power of gold also holds in:

his hand all the other powers. It is therefore the
A Jew who, through his gold as much as through his genius,
seized supreme power in Freemasonry
secret societies. He was therefore the one who inspired them.
and who rules them sovereignly.

In conclusion, let us refer to the ar-
Article IV of the great Masonic charter of 16%.
to this "patriarch" or "grand elected master,
invisible and unknown leader of all Freemasonry

1 “The era that is beginning has undeniably endowed gold with the sus-
reality, of omnipotence. Isn't gold today the arse-
The weapon of peace and war? Isn't it this metal that
gives expansion to ideas, which puts at the feet of its posses
over all the forces of the world? In the centuries that preceded
The great French revolution, gold undoubtedly had an extreme
power, — but he found a rivalry in the aristocracy of
the era, which was often right about it; — but public opinion
the politics of the time, much more moral than it is today
was doing justice to its holders, when the source to which ik
They had drawn it and it was impure. How times have changed! Lt

—has almost attained the status of a deity; everywhere he commands, pr

We love everything about it; and what Euripides said about it was never more
True: O dear gold!... with what love you inflame mortals!...
the whole earth, the seas, the god of war who subdues you.
They follow and obey you*. The sovereign master, the sovereign
The lord of gold must therefore become the sovereign of the earth.
(History of the economy of ancient peoples, by Du Mesi:)
Marigny, 3¢ ed., t. H, p. 275-277.

* Euripides, tragedy Bellerophon.

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nerie, and to those supreme elected masters who "have in
their power the regime of Masonic society;"
"Let us remember those unknown leaders" of whom he is
question at the convent of Wilhelmsbad; "these illus-
"very unknown people who govern," to whom promises
obedience the initiate to the rank of philosopher- judge
known; "a half-dozen individuals who don-

` give their orders to the secret societies of Europe

entire; » this supreme council of Freemasonry
composed of nine members of which "five at

less must be Jewish;" finally these "four or

five" who hold the cards and lead the
world, and let's say: These characters are
Jews t.

` 1 For some years now, in Germany, a powerful reaction-
The health sector has organized itself against the Jews. This manifests itself in the...
moment in the form of a petition whose author is unknown and
which is being signed from all sides. This petition "characterizes the
danger with which Judaism threatens German society, not only-

element from an economic point of view, but also in relation to

civilization and religion." It calls for "that it be carried
remedy to this deleterious influence in every respect by the
legislation, by suppressing Jewish immigration into the country.
Furthermore, strict control of Jewish operations is being demanded.
matters in the stock market, banking and newspaper industries,
the prohibition of Jews entering most professions
ions, etc." (V. Univers, May 13 and August 22, 1880. Letters from
banks of the Rhine.) "This petition, which is a slap in the face
Bismarck, adds the newspaper correspondent, will not pass
Maybe not.

That's quite plausible. Bismarck is one of his great friends and a
instruments of choice for the Jews. There would only be one

31

SIXTH SECTION. — MEANS OF ACTION OF THE FRANCO-
MASONRY.

The means of action of Freemasonry

are numerous. They can be summarized in three main points.
evils: 1° lying and hypocrisy; 2° violence
ences of all kinds; 3° teaching and the
dissemination of error and corruption in all its forms
the forms and in all ways.

1. Lies and Backs

Freemasonry has always taught
and practiced these heinous vices.

The most common and most frequent prescription
Greetings from the fathers of Freemasonry to their followers
It was this: to lie and to conceal.

No one is unaware of the favorite maxims of
eighteenth-century philosophers, all initiates

a means of "remedying this deleterious influence" of the Jews,
It would mean subjugating them and their secret societies everywhere.
to the graduated methods of smothering that they are currently applying
to turn to the Catholic Church. But the evil is so great that no
no human power exists today that can even...
think. Divine Providence, sooner or later, will deliver Christendom.
to contain this scourge, at least for a time, by more
violent and faster: we will see this later in this
work,

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the most advanced and fervent Freemasons-
nonsense.

Brother Voltaire wrote to Brother Thiriot and to all

The Freemasons of the same lodge: "Lying is not
a vice that only occurs when it does harm: it's a very
great virtue when it does good; therefore be
more virtuous than ever. I] must lie like
a devil, not timidly, not for a
Time, but boldly and always... Lie.
"Lie, my friends" (General Correspondence, vol. IT,
Jettre 36).

Father Diderot said: "Lying is so
not essentially reprehensible in itself and
by its very nature, it would become a virtue if it could-
"would be useful" (Social System, part 1, ch. 2).

"It is natural to treat the truth as the
virtue, said Brother Laméthrie in turn, these are
beings who are only worth as much as they are useful to those
who own them.

And F.-. Bazot, nowadays secretary of the Grand
Orient de France, assures us without hesitation that the
The lights of these Freemason-philosophers added the
greater splendor in the Masonic light! They
have certainly not added to this day a love
shining bright for the truth.

The founder of Illuminism, Weishaupt, did not

yields on this subject to his colleagues in Macon-
eighteenth century nonsense.

In his secret instructions, in his letters,
in venal statutes, in reform statutes-
He formally teaches the rules and abridged versions of the order.
that dissimulation, hypocrisy, espionage and
Lying is a duty for the enlightened one.

"You will regard it as a constant principle"
among us that frankness is only a virtue to-
near superiors... Apply yourself to art
to counterfeit you, to hide you, to mask you-
quer, by observing others to penetrate into
their interior {statutes of the order, no. 20, etc.).

In his fourth letter to Cato (nom de guerre)
(from one of the main zealots), "I want," he said,
I want to make followers of spies, one of them
others and everyone else.

I] goes so far as to indicate to initiates the best
a way to spy successfully. Then he adds:
"This espionage, a constant and assiduous duty of
The illuminated lout will have two advantages: one general
for the order and superiors, and the other for the a-
dep. Each month he will make two readings of
his observations; he will transmit them all to
his superiors; and the order will be instructed by this which
are, in every city or town,

the men from whom they must hope for protection
or fear public opinion. He will know all the means to
"To win for some or to eliminate others!"

The patriarch of the Illuminati had therefore chosen
as an essential means of action for his order
espionage, hypocrisy, and lies.

The founder of one of the rites of Freemasonry,
Misraïm, Cagliostro, had done the same.

Also in his History of the French Revolution
The historian and Freemason Louis Blanc, while pre-
tending that the first had pursued "the triumph-
the "phe of truth" and that the second had served the
"cause of the Revolution," one cannot help but...
to blame them both severely, this one, because
that he had associated this holy cause "with kon-
two lies," and that one, because he had
he put "{a ruse among his chances of success,
and hypocrisy, slander, and lies
many of its main resources.

The righteous indignation of this moral mason
The list has forgotten two things here, the first is

1. Original writings. Reform of the statutes, art. 9, 13, etc.
See Secret Societies, vol. I, pp. 360 and 361. — It is through these
dishonest methods are used to ensure the success of an election.
any. They are part, without a doubt, of those many
means by which so much success is achieved nowadays

in this genre. Our French-Macrons are indeed the true sons of the illu-
mined.

that the Misraïm rite is one of the important rites
of present-day Freemasonry, adopted by the Grand
Orient of France, and preserving this
that there was something main in the ways of doing
of Cagliostro, and the second that Illuminism has
penetrated, imbued with his spirit and trained in his actions-
sows the seeds of the entire Freemasonry.

Nineteenth-century Freemasonry does not differ
point in his teachings of Freemasonry of
eighteenth.

Drawing conclusions from these maxims of the fathers
of Freemasonry, one of the most influential Freemasons
of our century, the apostate Talleyrand, put in
axiom that speech was not given to man
than to disguise his thoughts.

In its secret instructions, the high-sales
Italian surpasses or at least equals Voltaire
and Weishaupt: |

"The priests are confident, show them soup-
cunning and treacherous. The multitude had everything
time an extreme propensity towards the opposite
truths; deceive-/a. She likes to be deceived.
(The Ancona correspondent at the high-level auction).....

"There's little that can be done with old cars-
dinals and prelates whose character is well defined-

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"We must draw on our stores of popularity"
or unpopularity, the weapons that will render useless
or ridiculous the power in their hands. One word
that we invent skillfully and that we have the art of spreading-
dre in certain honest families chosen for
that from there he would go down to the cafes, and from the cafes

in the street; a word can sometimes kill a
man. If a prelate arrives from Rome to exercise
some public function deep in the provinces...
Surround him with every trap you can.
tender beneath his feet; create for him one of those reputa-
actions that frighten small children and old women
women; portray him as cruel and bloodthirsty; tell his story
a few traces of cruelty that could be etched in memory
easily in the people's memory. When the
Foreign newspapers will collect these accounts through us.
which they will in turn embellish (inevitably by
respect for the truth), show or, rather, make
to show by some respectable fool these
sheets in which the names and excesses are recorded
Arranged characters. Like France
And England and Italy will never lack these
pens that know how to carve themselves from lies
useful for a good cause..... »

"Crush the enemy, whoever he may be; crush the
powerful through slander or calumny;

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But above all, crush it in the egg. It's a game-
It is she whom one must go to; it is she whom one must seduce.
she whom we must train without her getting involved
No doubt, under the banner of secret societies. For
to advance with measured but sure steps along this path
In this perilous situation, two things are absolutely necessary.
necessity. You must appear simple
like doves, but you will be careful
like the serpent. Your fathers, your children, your
Women themselves must always ignore the
The secret you carry within you, and, if you
it was pleasing, to better deceive the inquisitorial eye,
going to confession often, you are, like
right, authorized to maintain absolute silence on
these things...

"To make it (the cause) bear fruit at the threshold of
each family, to grant you the right to asylum at
domestic household, you must present yourself with
all the appearances of a serious and moral man.
Once... you have gained their trust... few
Little by little you bring your disciples to the degree of cooking
wanted. When... this everyday work will have

spread our ideas like light, so you
will appreciate the wisdom of the advice we
Let's take the initiative!

1 Secret Papers of Italian High Sales: Instruction

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Thus, says Father Deschamps, "from one end to
The other aspect of the Masonic league is dissimulation.
and lying, hypocrisy, and slander are
on the agenda t. »

And these teachings did not remain just a letter.
dead.

We know the sacrilegious hypocrisies of Vol-
to be silent. Italian Carbonarism required, in certain-
In certain cases, his followers imitate them.

A Carbonaro wrote this to another initiate, in
1835: "Things are demanded of us which, whatever-
Sometimes, they are enough to make your hair stand on end.
head. Would you believe that I am being summoned from Rome
that two of our own, well known for their
hatred of fanaticism, were forced, by order
of the supreme leader, to kneel and to commune
To deny it at last Easter? I'm not reasoning.
my obedience, but I confess that I would like
It is important to know where such ca- will lead us
"Pucinades*."

Anyone who studies Freemasonry even a little
stupidity, quickly convinces herself that she is the

of the supreme sale dated 1819. — The Roman Catholic Church in
face of the Revolution, t. 1I, p. 75 et seq.

1 Secret Societies, etc., vol. 1°, p. 364.

2 Secret Papers, etc. Letter from Malegari written from London
to Doctor Breidenstein. — V. The Roman Church, etc., vol. II,
p. 124.

31.

organized lies and hypocrisy passed on to |
the state of institution.

Freemasonry lies perpetually to its
to followers and to the uninitiated.

First, we catch her red-handed in |
lies, even in his sacred books, in his
rituals.

During the ceremony for admission to the rank
of apprentice, the Venerable who presides over it reads at the new-
vel initiated this solemn affirmation: "We
"We do not admit women into our mysteries."
(Ritual of the Apprentice, p. 56). And yet those
who composed this ritual, the one who revised it
with the approval of the entire order, the illustrious
F.:. Ragon, and all the venerable members who preside
The ceremonies, they know very well that the
Women's Freemasonry exists and is part of the
Freemasonry, and more than once, in the
Perhaps even the same lodge where they receive the apprentice, í
They all "helped their sisters in
their work. » . |

What is hidden from the first-degree initiate by
A lie will be revealed to the companion. To;
On the day of his reception, the Venerable* will inform him that he |
is now "five years old," and that "this age makes him
able to visit the adoption lodges for ladies

where everything is counted by fives" (Ritual of the Greek of
companion, p. 31). But when the companion passes
master, he will be deceived again by a new
lie, written twice in the ritual, and twice
repeated during the ceremony. "The rank
"Which will occupy us," said the Venerable to his companion.
who presents himself to be received as a master, is called
"Rightly so, the crowning achievement of Freemasonry."

And a few pages later: “The rank of master-
"It is the complement of Freemasonry" (Ritual)
of the master's degree, pp. 6 and 27). Now, at the time
where he utters these words, the Venerable* is not unaware
the existence of the high degrees he received in total-
perhaps, and which are the object of covetousness
of all the master masons.

In the rituals of the higher degrees, ceg
The lies are repeated almost at every step.
When he receives some new rank, one an-
nunciate to the recipient. that he has finally "arrived"
to the highest rank of architect, at the pinnacle of
Freemasonry. And yet the Wise One, or
T.: Respectable, etc., who presides and receives the i-
The initiate knows perfectly well that he is still above
many other grades.

Moreover, in Masonic rites and their
various degrees, says Father Deschamps, who has them all

thoroughly studied, "the contradictions, the ambiguities,
the allegories and their explanations clash with
every step!

This is so obvious that one of the most sa-
before masons, the F.:. Delaunay, is forced to
even to admit it:

"From all these rites, it follows that the conceptions-
the most monstrous tales, the most
absurd, the most opposed to the truth of V'his-
Loire, the most extravagant systems, have been
generally advanced, trained and employed the most
often to dazzle the novice, and make him
suspect great mysteries, to put to
contributing to the weak man by giving him hope
wonderful results, or for some other
such a dishonorable motive, and rarely, one might say
never, to bring forth a useful truth, to
to disseminate an important discovery... Except
the first three grades, everything else is just
A pipe dream, an extravagance, futility, a lie?

This testimony, wrested from us by the force of truth,

1 Secret Societies, eic., 1. I, p. 365.

2 Tiler of the thirty-third degree of Scottish Rite Freemasonry, by the F.-, Delaunay, pp. 254 and 255; "book accepted by the Grand "Orient de France, sold at the hotel concierge's." (P. Deschamps, 7b., p. 365, note). See Freemasonry of the Grand Orient of France, Bernard Acary, pp. 30 and 31.

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is very valuable. Here is a most learned mason.
on matters within his domain, forced to admit that
Freemasonry has established and maintains systems
and official rites to deceive initiates, to
to tap into the purse strings of fools and

extract as much money as possible from them through charlatanism

Calculated tanism. This mason is obviously a
resolute opponent of the high ranks and of the Ma-
superior stupidity. He harshly condemns them;
but he is no less obliged to recognize that they
exist and they have never produced anything
Okay. Which is absolutely true. But
the exception he makes in favor of the Freemason woman-
Symbolic order is entirely unfounded. For we
we have just seen that Masonic dissimulation
He also reigns in the first three grades; and he
You only need to read about its rituals to find the ex-
distractions, chimeras, futility, falsehoods
historical facts and the lies attributed to them
higher ranks.

We have previously observed through the te-
unsuspecting testimonies from the Freemasons themselves
same as, for its members, the princes and the

sovereigns, whether they were dignitaries or simple

For initiates, Freemasonry was a hypocrisy and a
verpetual deception, just as much in its di-

and FREEMASONS AND JEWS.

direction than in the initiation to its secrets and its
aim.

Through all these official lies, Freemasonry
stupidity has proposed to hold its followers

as long as possible in suspense, hoping-

these and waiting, in order to better control them and to
to deceive them more completely. In fact, we know it-
vons, almost all of the masons are not all
Their lives are nothing but fools.

With regard to non-members, Freemasonry
maintains the same attitude. She presents the Freemason-
laughter of the first three grades as the only true
Freemasonry, as such a strange institution-
manages to be more political than religious and is devoted to the principal-
primarily to the practice of charity.
from time to time, to deflect accusations
too well-founded and rising up on all sides, the
Grand Orients and Supreme Councils put
on the date of the statutes and declarations of principles
pes, where these same af- are solemnly repeated
firmations. Nevertheless, in these recent pieces,
as in the old official writings, the half-
Words and subtext say more than what is assumed.
The Masonic authorities would not want that.
All these factums resemble the Co- charter

logne: these are masks and new hypo-.

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crises. We cannot allow ourselves to be taken in by them.
Dr. Because we have learned perfectly well that the
Mag.:. of the symbolic lodges is only the vestibule
and the veil of true Freemasonry, that of the
back rooms, and that this one, thus hidden, would oc-
continually cuts into politics and never stops
to work towards the overthrow of religion.

As for charity, the statutes and rules-
the tenets of the Masonic order clearly indicate that "the order
The Freemasons' purpose is the exercise of...
charity; authoritative writers say
also in all its tones that Freemasonry is a
philanthropic institution in which the ma-
cons help and rescue each other
like brothers. But these are just phrases.
hypocrites addressing the uninitiated. During
For a long time, and even today, many have
were misled by these false assertions
manage and view Freemasonry as
a genuine charitable and relief society
mutuals. However, the works of charity
Masonic connections hardly appear. Among them...

The brothers know how to tell the truth.

In a famous circular (October 10, 1861),
the Freemason of Persigny, then Minister of

t
. the interior, said of Freemasonry that it

had not ceased "to maintain his reputation"
of charity” and to accomplish “with zeal
his charitable mission. » One of the great dignified
Brother A. Genevay, of the Scottish Rite,
thirty-third degree, member of the supreme council
seil, rejected the assessments of the
overly benevolent minister: "Our fathers, there are
for many centuries, they gathered under ancient rules.

your, not to practice charity, but to
to seek the true light... Your Excellency, I am
I'm sure, won't reproach us for
to pursue such a plan; but ultimately there is a long way
From there to a charitable society. Charity is
the consequence of our doctrines, and not the goal of
our meetings. That's a difference I'd like to point out.
"Minister, to your attention!"

The Grand Master of Freemasonry (French)
Caise, at that time, Prince Lucien Murat,
also speaks in the same vein: "Societies of
charitable organizations are numerous; the statutes of cha-
One of them is different... Freemasonry, all
by performing acts of charity, requires of its
members of greater merit, more serious
guarantees; because a mason is not only

1 Letter of October 29, 1860. — V. Masonic documents.
p- 318, published by F. Francois Favre.

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member of his lodge, or even of Freemasonry
all of France; but it belongs to 4 the
- large family and has as brothers all the masons of
the universe! » |

In a speech delivered in a lodge in 1867,
a bricklayer was saying to the applause of everyone
the assembly: "Freemasonry is the school of truth-
a truly civilized civilization... Hille cannot let himself
lower to the rank of a simple mutual aid society
tuels*. »

In turn, F.-. Louis Redon affirmed that
even that "charity is not the goal, but
only one of the Characters, and one of the least essential-
"lies, of Freemasonry*."

All these masons were just repeating the
doctrines of illustrious predecessors, oracles of gold-
Dr. .

`Here is how F.-:. Bazot speaks of the
indigent Freemason:

"The beggar mason is constantly at your house,
on your heels, in your lodges; it is an evil genius-
doing something that obsesses you everywhere and at all times.

1 Masonic documents, pp. 304 and 305.

2? Speech delivered in the lodge of Hippo by Brother Hac-
quarter, civil engineer, and reported by Le Monde maçonnique,
Feb. 1867, pp. 604 and 605.

3 Masonic World, April 1867, p. 729.

Nothing can protect you from his importunity, and
His insolence knows neither limits nor obstacles.
He is there when you get up, when you go about your business, at
your meal, upon your departure. His parchment is the arch-
Death sentence for your humanity. Better would
to meet his hand armed with a dagger; you
you could at least oppose courage to the sword
assassin. Armed only with his title of Freemason,
He tells you, “I am a mason, give me money; for I
follow your brother, and your law commands you to do
charity. Give, or I will publish everywhere that
You are a wicked and evil brother. Give,
masons, but prepare yourselves to give without respite-
"Because the ambush is constant!"

The canonical writer of the order, Brother Ragon,
is even less gentle for affiliates of the outlets
with misery. In his sacred book in the eyes of
"All of Freemasonry," he said:

"Let us remember above all, my brothers, that the
Freemasonry did not constitute a body of individuals.
living at each other's expense. These men-
devout, who join forces to cause misery, dare-
Would they confess their purpose in doing this?
receive? They boldly come to im-
to lay bare their distress and the weight of their vices without

1 Revelations of a Rosicrucian, pp. 37 and 38.

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FREEMASONS AND JEWS. 559

to have been useful to the order through no talent, by
no virtue. This hideous leprosy of the Maconne-
laughter in France demonstrates culpable negligence
lodges, especially those in Paris.

The true theoretical and practical spirit of the
Freemasonry regarding the practice of charity
is perfectly summarized, in the form of a precept,
in these words of a mason:

"Never present in order anything but men-

those who can present you with a hand and not

"You hand it to me?"
These explanations, these complaints and these recommendations

Masonic donations are further proof

that the dignitary masons, even the thirty-three-
sixth degrees, know almost nothing about the purpose of
order and do not enter into anything. in its direction.

The real leaders not only tolerate, but
they engage in secret activities, especially within the lodges
French receptions for men without fortune,
because they need hands for their plans
political. These docile arms, ready to do anything,
are found mainly among the destitute.
told them that Freemasonry is "an institution

1 Philosophical Course, etc., p. 368.
2 Letter from F.-. Beurnouville to F.:. Roëttiers de Montaleau.
Revelation of a Rosicrucian, p. 38.

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philanthropic, progressive, whose members
live as brothers, below the level of a gentle equality
"The Freemason is a citizen of the unity..." That "the Freemason is a citizen of the unity
towards, that there is no place where he does not encounter-
three brothers, eager to welcome him, without
that he needs to be recommended to them by another-
"Only by its title, etc." They are warming up their
imagination through the seductive perspectives of
socialism that is made to shine in their eyes for a
next future. We thus win in the cause of
men whom nothing will stop, who will carry out everything
what will be ordered of them. But until we
uses their arms and they receive their share in
Social liquidation, these men have nothing to do with it.
to live; they need help: hence begging
Masonic. But the victims of these troublemakers
The petitioners are not the leaders of the sect.
These, remaining unknown to almost all-
_ the masonry, escape both at once and the in-
conveniences and dangers of their undertakings.
It's yet another deception, and a double one at that: the di-
The gendarmes and the wealthy masons suffer, what-
grumbling about the obligation to help subsist
the beggar masons, while waiting for these evil-
happy ones go to risk their freedom or their lives at

1 Picturesque History of Freemasonry, Clavel, p. 1.

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profit, whether from ambition or any other step-
sion of these ignored leaders.

It would be impossible to list in detail the
lies, deceptions and hypocrisies of the
Masonic society. To summarize. The Mason-
nery, in his writings, speeches, and actions,
which we can call official, affects to have participated
particularly in esteem and honor virtue and
morality, to exalt patriotism and to encourage
love of country, respect for power and
the authorities, to whom she generously offers toasts,
the cheers and the songs, with the variations
dictated by circumstances, to be the cham-
pawn of all religious and political freedoms
and social, and to take charge, always and
Everywhere, the defense of its initiates. It takes good care,
in the country where it does not dominate, to do
displays its motto, "liberty, equality, fraternity,"
and to loudly demand it for herself and for her
members benefit from and apply. But it is ab-
absolutely certain that, from behind, when she didn't have
Nothing to fear, Freemasonry gives to its members
Your teachings are destructive of all virtue.
of all morals, of all nationalities, of all
authority, of any religion, of any freedom, of
every society, and that, in fact, history just-

numerous and monstrous acts are attributed to him.
trueux, in accordance with his secret doctrines and who
should return it, if the truth were to come out
day, the execration of humankind. The work
The evidence from RP Deschamps is abundant.

Didn't we see her, not even ten years ago?
years, launching one of its companies on French society
army corps, the Internationale, make a noise-

common cause with her, when her triumph- ;
Phe seemed assured, then, when defeat is $:
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Inevitably, a break with the defeated Commune, and
in a backdated and pre-prepared plate
at every event, treat the Communards as
"Criminals," foreign to Freemasonry!?

1 V, Univers of June 12, 1871, and a series of articles entitled:
Freemasonry and the Commune, by the same author,
Mr. Al. de Saint-Albin, in Univers of September 1877.

It's incredible how the Freemasons' maneuvers...
Things resemble each other in all eras: further proof of
the unity of its supreme leadership, the hypocrisy of its leaders, and
also the imbecility of its members. In 1831, the Carbonari
Extremists in Italy attempted a movement that was not approved
Nubius and who failed, as he had predicted (see above, |
p. 370). There were a great number of exiles, Now, the following year |
vante, writing to Vindex, director of central sales at Cas- {
Tellamare, Nubius acknowledges that this expedition, which he had,
blamed, it had nevertheless had an advantageous side, that of throwing #
in exile “a crowd of idiotic fanatics who complicit us-
"They promised." He adds: "But before a few months have passed, we..."
We will use them. We will profit from the true tears of
their families' and the presumed pains of exile for fabric-

. to demand a popular weapon of amnesty. We will always ask-

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Hypocrisy and lies did not deceive then
than those who wished to be. Today the
Mag.', triumphant, recalled her children from exile
and she tries to make them understand that they
were abandoned only with great sorrow and
out of necessity. For the sake of the sublime cause,
of the sacrosanct cause of the Revolution, i? must
always and above all to save Freemasonry'.

days of amnesty, and we will be very happy not to obtain it
as late as possible, but we will always continue to
to demand amnesty aloud." (See Secret Papers. Quote.)
from Civilta cattolica, December 18, 1875. — World, December 28
(1875.) The great Jewish leaders had secretly urged &
this movement of 1831; they thought they could take advantage, according to their views,
of failure as well as success. Nubius, a secondary leader, did not com-
He didn't grasp it at first. Later, he understood, or learned, the designs.
secrets from his superiors: strive for success, or get rid of him.
shaving off troublesome limbs for the moment, and having under the `
a more powerful motive for unrest. The Commune, & qua-
Fifty years later, he reproduced the same tactic.

1A recent Masonic document clearly proves three
things: 1° That Freemasonry and the Republic are one and the same;
2 that the International and the League of Education are
two products of Freemasonry; 3° that the articles
the statutes and constitutions of Freemasonry, as well as the
The official statements of the Freemasons are odious lies and
hypocritical masks, when they assure that Freemasonry
connerie is solely a charitable organization, not
never concerning themselves with politics or religion.

"General Assembly of the Gr.∗. Or... of France for the year
"5879. Report published by the Paris Union Chain,
"Journal of Universal Freemasonry, October issue"
"1879.

"Meeting of September 8, morning: Brother Ernest Rousselle"
"proposes that the Gr." Or.'. join the subscriptions formed
"In favor of those granted amnesty. After various explanations, it remains

At the same time, to us laypeople, Catholics
and conservatives, her shortsighted enemies, she
is about to prove once again, in bail-
giving by decrees and by unjust laws

"established that Gr.∗. Or.-. had previously paid his offering"
"fraternal to the subscription for the amnestied; which
"will not stop the Cons.∗. of the Order from joining the new-
"New subscriptions. Moreover, the LL.∗. and the M.°. have all
"The ability for them to subscribe; which has already happened."
"Meeting of September 10th... The F.∗. of Saint-Jean (president)"
"of the Bar Council) announces that the Bar Council
"allocates 500 francs for the subscription to those granted amnesty. (Applau-

(Unanimous opinions.) — Session of September 13: Speeches
« from the F.:. Francolin, Or... of Gr.-. Gold.∗. (municipal candidate
"in the 19th arrondissement):

"Your votes for the victims of the Chatenois fire and for the
"Those granted amnesty have proven that we are all driven by the same spirit, and that...'
"if we always have a vanguard and a rear-
"Guard, we are all one army, united."
"by the same sentiments, the doctrines, the sufferings"
“past. Your hands have opened 3 times for the exiles,

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The first ones, at the cost of their lives, shouted: Long live the Republic!
... For a long time, Freemasonry had been breathing in its
temple the air of justice and liberty. But it is the pre-
"For the first time in many years, she was able to hold her
"seated in the midst of a secular world that was almost free and pres-
"that is just, in the face of this beloved image of a living republic.
"(For the session of the 10th, the statue of the Republic had been
"placed in the lodge, to the east, at the unanimous request of
"the assembly.")

"Long called for by our wishes, this image, which an agreement
"unanimous spontaneously introduced among us, had its

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"His advent, and who will remain his guide and defender..."
"Freemasonry will become the essential director of education"
"Secular and republican cation, and everywhere there is an en-
"Fant, wherever there is a school, you will find the hand of the

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whose cry of return is: Long live France! and which formerly =

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q:
"place in the middle of our Masonic republic. which has PREPARY."

all religious freedom, which is indeed the most
hypocrite, the most deceitful and the most deceitful of
All associations!

"Freemason, so that the celebrated word may become a truth:"

'Freemasonry and education are one and the same thing,'
"and always, facing the Black International, which wants the
"Darkness and submission, one will find, vigilant and devoted,
“[Blue International of the sons of Hiram, who want the light,
"Justice, liberty!" (Quoted by the Frenchman and reproduced)
(by [Universe of October 16, 1879.])

1 No one is unaware of the hypo- statements and distinctions
criteria by which the high-ranking Freemason Gambetta, and all his daily-
Those who followed him have asserted that his famous formula "the clerical-
"Ism, that's the enemy" was not aimed at Catholicism. In the
Lodges, Freemasonry… feel like a family and often drop the mask.
the mouth of the orat.∗. of the L.∗. North Star, Gold... of Lille,
F.∗. Courdavaux, professor at the Faculty of Letters in Douai,
She clearly stated her position on this point. The speaker
it began in this way: "I am going to address before you, my
"Fr.-., a question I would not dare to address in any other
"Place;.....before you, I can say everything. The subject I am going to
"treating is the very essence of all the questions on the agenda of the
"day. The distinction between Catholicism and clericalism"
"is purely official, subtle, for the needs of the tri-
"bune; but, here, in the lodge, LET US SAY IT LOUDLY FOR THE V-
"RITE, CATHOLICISM AND CLERICALISM ARE ONE;
"And, in conclusion, let us add: ONE CANNOT BE BOTH"
"CATHOLIC AND REPUBLICAN; IT'S IMPOSSIBLE." (The Chain)
d'union, journal of Universal Freemasonry, July 1880, and the
(Letter from Vienna, August 14 and 29, 1880.) Nothing can be said
clearer and also truer. Since, according to the document
From the previous note, Republican, it's the same thing as
A Freemason, a Catholic cannot be any more than one
than the other: it's impossible. — In a speech at a fair,
Another high-ranking Freemason, the deputy Paul Bert, has just in-
to promote a new formula of the same ilk, to summarize without
doubt the course of action that the government intended to take
with regard to the clergy. He said: "Peace to the priests and war to the
monks.” (Speech delivered at the Coulanges agricultural fair)

- me

The same judgment is made about the Ma-
connerie and other secret societies, its branches
ches, by all the writers who have studied them.
The comparison used by one of them is therefore
perfectly accurate: "winding serpents," he said,
Speaking of the Carbonari, they slipped into the middle
of the world, in order to poison the last of the
beliefs and to exploit for their own benefit all the
tears. » And elsewhere: « Carbonarism mar-
It was a place where steps were measured in its winding paths.
Like that serpent, of which Tertullian speaks, "47 se
"hid as much as he could, he tightened his grip on
"himself, through a thousand detours, his malicious prudence-
"Cious. J] withdrew to the deep places. He
"feared nothing so much as appearing. When he
"showed its head, hid its tail; it did not re-
"never fully molted, but it developed"
by tortuous folds; beast ever enemy of
"Day and light."

Remarkably, Freemasonry itself

has

on-Yonne. — Univers, August 20, 1880.) It is just as hypo-
wrote that Gambetta's phrase. The exact translation of this
In French, Macon says: after the monks' tour, will come the
The priests' tour. — Every true Freemason, every Mason of
high destinies must have been cast in the mold of the men-
dream and hypocrisy.

1 The Roman Catholic Church in the Face of the Revolution, vol. II, p. 80
and 95. |

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We do not shy away from this comparison.
we have already heard from the head of supreme sales
of Carbonarism to employ the words of Our-
Lord, and, by a false and sacri-
light, to make it the rule of conduct for initiates in
their works of seduction and deception: be
Cautious as snakes.

The same idea is found in the ritual of the high
Masonic rank of unknown philosopher-judge.
read in the explanation of the alphabet for this grade:
"The square, letter Q, quadriformis, means: take-
"to draw all figures, to employ all means"

"To succeed... The oblique line S, snake, animal-"

"a soft, flexible material that bends and folds under the turf,
"which in the sun changes color like the cameo-
"Leon. He outwits the shepherd who is chasing him, he..."
"He gets up, darts forward, and disappears under the foliage.
a This is how philosopher-judges should be
"UNKNOWN*."

The Albigensians, one of the sources of Freemasonry,
are compared to the snake in almost the same way
terms by Saint Bernard. This saint said that
"These sectarians would hide under the grass to
"To bite and more reliably transmit their venom."

1 Masonic Orthodoxy: Ritual of the Order of Judges phi-
Unknown philosophers. Alphabet of the grade.

Furthermore, Freemasonry cannot
to have a greater horror of snakes than his ancestors.
The good goddess Cybele, with a serpent beneath her feet,
presided over the secret mysteries of the pagans; the sect
The onostic of the ophites worshipped the serpent; the ba-
The Templars' phomets carried snakes on their

belt. Also the figure of the serpent recurs frequently.
quickly in current Masonic emblems.
It shows a snake encircling a globe, a ser-
pent embracing a thau, a three-headed serpent.
And in the middle of the seal of the order, rite of Misraim,
There is a snake biting its own tail.

The first of all the deceitful, the father of the men-
dream and the doctor of hypocrisy, to perpetrate
His first deception on earth took the form
of a snake.

2. Violence of all kinds.

That one of the main means of action of the
Freemasonry, that is, violence in all its forms
forms, as his books clearly prove
sacred and official documents, and what of
countless facts establish with no less
of brilliance.

I. From the day of his first initiation, the adept

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must understand that he belongs to a society of
He was told he had a violent and bloodthirsty character. He was clearly-
ment: "If you intend to deceive us..."
"Don't expect to succeed... The certainty that
"We would have found your perfidy fatal to you,
and you would have to give up ever seeing the
"Daylight." After several trials and
During the ceremonies, he is made to swear an oath, that he
will have to repeat at least in terms of meaning to all the
other ranks, by which he devotes himself to torture
the most dreadful, if he breaks his word; and pen-
During this time, the Freemason brother, master of ceremonies-
The lodge denies him holding the point of a compass on
the left breast, and around it all the others
The brothers are standing with their swords drawn.

When, after this oath, the ban-
water that covered his eyes, the apprentice mason
he sees all those naked swords pointed at his chest,
And he hears all the brothers cry out: God

Punish the traitor! But the Venerable then said to him:
“Fear nothing, my brother, from the swords that
"are turned towards you. They are not threatening"
"only for perjurers. If you are faithful to the
"Franc-Mag.°. ... these swords will always be
"ready to defend you; but if, on the contrary,

- "You would never betray her, no place in the

52.

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"Earth would not offer you shelter against these weapons"
"Avenging*."

These words reproduce the same threat as in-
after his oath, the initiate was extended to the last
degree of the Freemasonry of Saint-Martin,
In the eighteenth century: "Flee the temptation of
reveal what you have heard; for the thunder
is no quicker than the knife that attacks you
will hold you somewhere you are.

In most high ranks, the ceremonial-
The initiation rituals are a true school of as-
assassination.

Reception of an elected official. This rank is subdivided into
several degrees in the Scottish and Egyptian rites
Here. The French rite has united them into one, which
is the fourth degree and the first of the grades
superiors.

The box is decorated with a black drapery, strewn with...
a sea of red tears. In the middle is an altar
red, bordered in black, on which is painted
a dagger throwing nine black flames in ma-
1st of rays. All members of the lodge
wear the white apron edged in black, in the middle

1 Ritual of the apprentice mason. See Dict. of Religions, ed.
Migne, art. Freemasons.

2 The Red Lodge M etc. V. Secret Societies,
t. 1 P: 417. i

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FREEMASONS AND JEWS. 571

depicted is a dagger, spewing flames
red, ray-shaped; they wear them across the body
a black cord from the bottom of which hangs a small weight
gnard, with a gold handle and a silver blade. All
They have a dagger in their hand. Next to the altar is
placed a painting depicting three heads, positioned,
each one, on a stake, and another, in transpa-
rent, representing an arm holding a dagger,
with this word written: Vengeance.

In the Scottish Rite, the three heads are rem-
placed by three skeletons. The aspirant is led
in a dark room that serves as a
cave. He has a blindfold over his eyes and hands
covered in bloodied gloves. The lending ser-
lying, right knee on the ground, while the
Venerable of the lodge places his dagger on him
front, and that the close brother puts a naked sword on him, and that the intimate brother
on his back. After the oath and a few moments
silence, on an order given to him, the reci-
The assistant removes his headband, takes the u-
a lamp that illuminates this sort of den and, of
The other, a dagger he finds next to the lamp,
then he rushes to the back of the chamber or cavern
to strike a character who appears.
It's a mannequin, prepared in advance, whose
His neck is surrounded by blood-filled intestines;

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cuts off her head, grabs her by the hair and must
bring it, all bloody, into the lodge. Then the
Venerable… congratulates him on his firmness and courage;
He receives him as elected master, passing the ribbon over him
around his neck and handing him a dagger.
The words for the rank and password are: Vékar, nékam,
which mean vengeance. The signs of this rank
are: the first: to draw his dagger and raise it

as if to strike: the answer is to carry the
closed hand to the forehead; the second: to perform the simulation-
the pain of striking the brother in the heart with the dagger
by saying: Vékam; the response is to wear the
right hand to the heart. During the meal that follows the
ceremony and which is called "the table box," the
Freemason brothers engage in various maneuvers which all
evoke ideas of revenge and murder.
They must, on several occasions, seize all the necessary resources.
their daggers seemed to plunge him into their
glasses, saying: Vékam; then lift it, carry it
forward as if to strike and repeat: V-
Ham! Nekam! |

Reception of a tall Scotsman from Saint-André.
This is the twenty-ninth degree of the Scottish Rite.
The lodge is draped in red. The Venerable: and the
brothers are dressed in red robes and wear
a scarlet scarf to which are attached

They hung a set square and a dagger. The F.-. Ter-

Ribe holds a flaming sword in his hand, all the

The brothers also have swords in their hands. In the lodge, one

placed a chopping block and an axe in front of the Venerable.

'a table covered with a red carpet, which means,
The Ritual says, blood and fire. The word of the grade is
néhamah, superlative of the word nékam and which means
to say perfect revenge or supreme revenge.

Reception of a Knight Kadosh. This rank,

which is the quintessence of the Masonic spirit,

said Father Deschamps, is found in all the

rites under different names and to varying degrees.

is the thirtieth degree of the Scottish Rite and the
sixty-fifth of the Misraïm rite. It is
included under the name of é/w in the French rite.

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The fourth apartment, that is to say the lodge -
where the actual reception takes place, is tense
in red. It shows an eagle holding in its talons
a dagger and a flag on which is written:
conquer or die, and a three-headed serpent whose
The first one wears a crown, the second one a
'tiara and the third a sword. A dagger at
The white handle and black blade are handed to the re-
recipient.

'Official interpreter Ragon claims vipini

Thus, this last symbol: "The snake designates the

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bad principle; its three heads are the emblem
abuses or harm, which has crept into the
three upper classes of society. The head of the ser-
The pent who wears a crown indicates the sowve-
rains; she who wears a tiara or a key in-
says the popes; she who carries a sword,
the army." The Knight Kadosh, he adds, must
to ensure the repression of these abuses. The dagger
means, according to the same interpreter, that
the great chosen knights Kadosh must continue-
absolutely work to fight and destroy
through moral means, prejudices, Cigno-
rancidity and superstition, represented by these three
heads.

The three sacred passwords to enter the
council of the Kadosh, all three begin
in this grade by the word nekam, vengeance. And
The sign of rank consists of grasping the dagger
that the Kadosh wears on the scarf, to raise it

at shoulder height as if to strike

saying: ÂWVékam, Adonai, vengeance, Sei-
gneur!

In the ritual published by F.-. Ragon, the ce-
The remonies of receiving a Kadosh are great
demented softened and their significance diminished,
as much as possible, through explanations of the in-

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These corrections are the result of the
'Masonic prudence; but this modified ritual'
My point is the true ritual of the Knight Kadosh.
"A Belgian journal from 1828, cited by Eckert,"
helps us get to know him better:
"When the Knight Kadosh pronounced his
: oath, they put the dagger in his hand and they
x places a crucifix at his feet, then the Very

Grand said to him: Trash underfoot this image of the
If it's a superstition, break it. If he doesn't, in order to
To give nothing away, we applaud, and the Very
Grand addressed him on his piety. He
x receives without revealing the big secrets. But if he
crushes the crucifix, so they bring it closer to
: the altar, where there are three representations, three cada-
"Ves, if one can obtain them. Full bladders"
There is blood at the spot where he is being yelled at to hit.
“[He carries out the order and the blood splatters on him, and
grabbing the severed heads by the hair, he
: cries: Vekam, revenge is done! Then the
n Te . G.-. speaks to him thus: “By your constancy and
'Your loyalty, you have earned the right to learn Zes se-
"crets of the true masons. These three men that you
They have just struck: superstition, the king, and the
"Pope. These three idols of the people are nothing but..."
: tyrants in the eyes of the wise. It is in the name of the

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superstition that the king and the pope commit all
"The most imaginable crimes!"

An even more competent authority would tell us-
will reveal the fraud of F.-. Ragon. Around 1857, the
F.-. Laffon de Ladébat published, in the Nouvelle-
Orléans, the ancient and true Ritual of the Macon-
nerie. For the reception of the Knight Kadosh, he
In the lodge there are three heads, one surmounted by a
tiara, the other crowned with laurel, the third
wears a royal crown. The Venerable* tells the can-
didat Kadosch: "Until now you have not seen in al
Freemasonry is nothing but emblems. One must see it.
Now, let's talk about the realities. Are you determined to tread the path?
feet the prejudices to which you have been enslaved and to
obey without reservation everything that is prescribed to you
"For the happiness of humanity?" The candidate
promises and takes the oath. The Venerable then says to him:
Rise and imitate me. Then, seizing a dagger,
He strikes her head, which is surmounted by a tiara, saying:
Hate the imposture! Death to crime! The candidate
stabs him, too, in the head, repeating the same 1
words. They then prostrate themselves one after the other 1
before the laurel-crowned head, and the Venerable...
said: Eternal glory to the martyr of virtue!

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1 Belgian Conservator, vol. XIX, pp. 258-259.— Eckert, the Franc-
Masonry, vol. I", p. 333.

Let his suffering serve as a lesson to us! Let us unite!
to crush tyranny and imposture! They re-
they raise and arrive in front of the third head which carries
a royal crown; the Venerable: the striking of his
dagger, saying: Hatred to tyranny! Death to
Crime! The candidate imitates him again and repeats his
words £.

Brother Ragon himself provides us with proof.
that its new, revised and corrected ritual does not reproduce
Produced by the true Masonic ritual of the Kadosh:
“We had thought,” he said, “that we could reproduce here
"rituals practiced before 89; but the role that
"The jewel played a part in preventing us from doing so."

But the Kadosh's jewel is the dagger, and the
the role it plays in the ceremonies of true rituals,
This is the revenge we just witnessed. Ragon
He also acknowledges that in the eighteenth century "a
Knight Kadosh was an executor of the order,
and that "we find, in very old manuscripts-
` has written by English Masonry, that the Kadosch
"He is called Killer, assassin 3."

We will recall here that the English Masonic
is the mother of all the lodges in the world, and that

1. Ritual of the Fy. Laffon de Ladébat. See the Freemasons,
p. 176 et seq.

2 New ritual of the Kadosh, p. 2.

3 Ibidem., p. 7.

The ritual of F.-. Laffon is not a book "from before"
89, » but from 1857.

What is even more odious: the order exercises
and prepares women themselves for this role of
violence and bloodshed.

In the reception of the perfect mistress, pre-
the first high degree of women's Freemasonry, the
Venerable*, who presides, after having him swore the ser-
He lies, and says to her: "My dear... a task
arduous, but sublime, is now imposed upon you.
Your first obligation will be to embitter the
the people against kings and against priests; at
cafes, theaters, parties, work in
this sacrosanct intention. I have nothing left.
that I have a secret to reveal to you and we will talk about it at
in a low voice, for the time has not yet come to
manifesting it to the secular world. Monarchical authority-
the chic that we pretend to be so fond of must a
day will fall under our blows, and that day is not
distant. Meanwhile, we stroke her to arri-
ver, without hindrance, to the final complement of our
sacred mission, gut is the annihilation of all
monarchy*.

The Tiler of Scottish Rite Freemasonry (who is probably

1 La Vera buona Novella of Florence. Correspondence of
Rome, No. 181, February 1, 1862.

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(F. Ragon) bears this (p. 218): “In the chosen one,
The recipient, a new Judith, must, armed with a
dagger, bring a head to the altar, in appa-
recently separated from her body.

In the higher rank of sublime sovereign
Scottish, according to the Manual, or Tiler of all
the rites of Brother Willaume, the most complete, ensure
Ragon, the sister in question, represents Judith.
The sign of this rank consists of raising the hand
left side of the head, to grasp it by the hair, and of
the right hand makes a mock cut-off of its throat.

The jewel is a small hanging sword or dagger
at the bottom of a Scottish cord, moiré scarlet, worn
diagonally from right to left.

These female ranks obviously relate
to that of the elected official and to its various degrees in the
Mac. of men.

It must be admitted that these few passages from
Masonic rituals, these ceremonies and these dis-
course, these signs and these jewels, have absolutely-
absolutely no connection with "the practice of the ien-
"I am skilled in the arts and in all virtues," with
"the happiness of humanity and its pro- emancipation
aggressive and peaceful t, » occupation wnigue and alone

1 Declaration of principles of the general Masonic convention of the rite
Scottish in Lausanne in 1875. V. Monde, October 2, 1875.

the goal of Freemasonry, according to all the cons-
The statutes and declarations of the masons. — The
conclusion that one cannot avoid drawing from it
summarized in these words from the author of The Veil Lifted:
"If we wanted to train assassins, how would we go about it-"
"We'll do it another way to accustom them to the horrors"
"of death, and to make them stifle the remorse of a
"Conscience that might be alarmed?"

Freemasonry does not regard as...
simple ceremonies without consequences, that's what she
practice in her dressing rooms. She has always taken and
still takes the awful oaths seriously and
the bloody rites of his initiations. The play
The following is evidence of this for the eighteenth century.
It's a circular, sent in June or July 1788
by the regulatory committee of the Grand Orient of Paris
to all the Venerable Masters* of the lodges of his obedience.
Abbot Barruel, who quotes her, knew her personally-
several of those who received it at
that era:

"As soon as you receive the enclosed package"
You will acknowledge receipt of this. You will attach the
oath to execute faithfully and punctually
all orders that come to you under the same
form, without you having to worry about knowing

1 The Veil lifted, etc., p: 72, 1791 edition.

which hand they leave, nor how they arrive at you
wind. If you refuse this oath, or if you
If you miss, you will be considered to have violated
the one you did upon entering the order
brothers. Remember the aqua tofana. Sou-
Do you come from the daggers that await the traffickers?
very f. »

Despite the correction of French rituals by
Ragon, Freemasonry has not softened.
in the nineteenth century. The rituals of other rites
have not been changed. The speeches and the teachings
the sounds she makes in her dressing rooms and
Outside the lodges, this does not prove that she has given up.
to employ violence as a means of action.
Just a few quotes:

In a lodge in Prussian Saxony, in 1845,
An orator said: "If humanity is to progress-
to serve, according to the will of the grand master, it is necessary that

1 The regulatory committee that shipped for all of France
this abominable piece, was then composed of Condorcet, Mira-
handsome the eldest, Sieyès, Brissot, Cara, the Duke of La Rochefoucauld,
Clavière, Pelletier de Saint-Fargeau, Valadi, La Fayette and what-
ques a itres. (V. Barruel, Mémoires, etc., t. II, p. 337, 343 and
344, and vol. IV, p. 206.) — Father Deschamps follows this circumc-
The culmination of these very accurate reflections is: "So many events, that
of victories, of annexations, of conquests, of revolutions
tions explained by these oaths! » (Vol. I, p. 420.) Let us add:
and also, by these execrable means of action employed by the
Masonry.

the old scaffolding collapses, even though
even all the world's powers strive-
would save them from ruin. It is through the vio-
lence that they are then overturned. That if this
destruction is a crime in the eyes of human law.
Maine, it is nonetheless in accordance with the law
eternal (?!), which alone has strength for humanity.

"The eternal law" and "humanity" for the
F.:. orator, that's Freemasonry.

Another lodge, in Belgium, was listening to a brother
The mason stated in his speech: "We have
the right and the duty to address the issue
nun from the convents, to attack her head-on, from
dissect it, and the whole country will have to
_ eventually bring about justice, even if he had to employ
the strength to cure oneself of this leprosy*.

Here is one of the speeches of Garibaldi, the great
honorary master of all Masonic lodges
from Italy:

"If Italy does not have the place it should occupy
in the world, it owes it to the black race*; let's go
so in Rome to flush out this brood of vipers; he

1 F.. Heimburger in the Sondherausen lodge, V. the
Secret Societies, etc., t. It, p. 392 and 393.

2. Outline of the works for the great national Solestiale festival.
1854.
8 The Catholic clergy.

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It needs a wash, a strong detergent, it needs
erase this black race, more deadly than cholera-
morbus. Every man, every woman, who feels
the weight of shame that weighs on the queen of the world,
must run from the nail to the knife, from the knife to
cannon. Any weapon in the hand of a Roman s-
He would turn to kill a tyrant or a henchman. However, rap-
Peel yourself that the closer the decisive work approaches, the more
One must take precautions to hide the
project. In the middle of the night and in the silence and the
"It's a mystery; let everyone make sure their iron is ready!"

The Freemason girls look like
entirely to their mother at this point.

At the seventh degree of Italian Carbonarism,
sovereign prince, patriarch, the initiates "swear
the ruin of all religion and all government

positive, whether despotic or democratic.
They were told that "all means for
"The execution of their projects is permitted: the death-
"Treatment, poison, false oaths, everything is in their hands."
" arrangement *. "

The secret and ongoing investigation of the sale
supreme (1821) gave this warning to its

1. Garibaldi to the Romans. See Secret Societies, vol. III.
pp. 385 and 386.
Jean Witt, Secret Memories, p. 21.

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followers: "You know that the slightest revelation,
"that the smallest clue escaped the court of
"Penance, or elsewhere, can lead to great-
"calamities, and that this is his death warrant"
"that thus signs the voluntary or invo-
"Lontaire."

The reformer of the Italian Carbonari,
Mazzini has not changed his methods of operation.
Here are some articles from the organization of the
Young Italy: |

Article 30. "Those who do not obey the
orders from the secret society or which would reveal them
The mysteries will be stabbed without mercy.
The same punishment for traitors.

Article 31. "The secret tribunal shall pronounce the
sentence and will designate one or two affiliates for its
Immediate execution.

Article 32. "Anyone who refuses to execute
the judgment will be deemed perjured, and, as such, issued on the-
field. "

Article 33. a If the guilty party escapes, he will
pursued relentlessly, everywhere, and he will have to

to be struck by an invisible hand, even if he were on the |

in his mother's womb or in the tabernacle of Christ.
Article 34. “Each secret tribunal shall be com.
competent not only to judge the cut-

oc

pable, but to put to death any per-
"It sounds like he will have struck it with anathema."

Article 39. "The officers shall carry a dagger"
of ancient design, the non-commissioned officers and soldiers
will have rifles and bayonets, plus a dagger of one
foot long, attached to the belt and on which they
will take the oath.

What an abominable program! Isn't it a
A true code of assassins!

The International transcends this violence.

In its third congress since its founding,
that of Brussels, its speakers made themselves heard
these cries of blood and death:

"No tolerance... The day we will be
Masters, we must use our strength
to found the Republic. If it is necessary to
guillotine, we will not back down... If the pro-
The priesthood resisted the revolution; it was necessary to use decrees.
of the people to annihilate property. If the bourgeoisie
Resist, we must kill the bourgeoisie... I blame
the capitalist, aristocratic, banking bourgeoisie,
The one who makes the laws and our misery. That one must
perish. » ys

Another exclaimed: "I am a worker and it is at the
name of the workers whose names I am asking to speak. We have

1 The Franks-Magon, etc., pp. 454 and 455.
33.

talked about the guillotine; we only want to ren-
overcome the obstacles. If a hundred thousand heads obstruct
"Tack, let them fall. Yes!"

At the following congress in Bern, one of the members
He concluded his speech thus: "My conclusion is
that we must put an end to everything that exists, to everyone,
with this bourgeoisie that has nothing in its head,
nothing in the heart and which can no longer stand, and
it was only on their smoking ruins that...
The republic will die, not in their blood, there is
It's been a long time since they've had it in their veins.
but it is in their accumulated refuse that we
"We will plant the flag of the social revolution."

Everywhere the International holds the same line-
pledge.

Nihilism, a branch of the International in
Orient, the Russian peasants told his followers:
"There is only one thing left for us to do, which is..."
To strangle our masters like dogs! No
neighborhood! They all have to go.
We must burn their cities down! Our country must
Be purified by fire! What good are these cities?

1st Congress of Brussels (1868). Speeches by the Internationalists
Brismée and Pellerin. See the newspapers of the time and the Societies.
secrets, etc., vol. III, p. 295.

2nd Congress of Bern. Speech by the internationalist Jaclard.
See Secret Societies, etc., vol. 1, p. 258,

|

They only serve to create servitude... » .

For its part, the Western International, vain-
The head of the Parisian army said to his soldiers: "The struggle
The shooting is over; but the fire...
remains. Let all the castles, let all the monuments
buildings collapse in the flames, and our children
enemies learn from this that we are the
true sons of the Jacques and of the men who, in '94,
avenged their defeats and their miseries by in-
setting the provinces ablaze. Fire is terror.

of the rich; for after him nothing but ruins remain.
To us, then, belongs the fire that will avenge our brothers and help
to complement our work.'

One might think that, on both sides, these are
the cries of rage from a few lunatics alone-
reduced to impotence. No, it's the documentation.
the sect's trine, in accordance with the principles of the

Freemasonry, its mother, a doctrine whose conse-

The consequences were deduced in cold blood.

In a trial of nihilists, judged and condemned
born in 1871 by the Russian courts, a piece
appeared in the file, bearing this title: Znséruciion
for the revolutionaries on the reports of the as-
association with the people. It reads: "The revolution-

1 Fribourg. L'Internationale, p. 184. Paris-Journal. Gazette
from the South, April 2, 1871.

The only thing that can save the people will be the one that
will uproot all social order and destroy all
the traditions of the order and castes of Russia.
Therefore, the association's goal is not
to obtain the granting of a favorable social organization
able to the people. The organization will emerge without au-
no doubt about the movement and life of the people.
But that's a matter for future generations; the nô-
tre is a terrible, complete, multi- destruction
plain, merciless. … Let us therefore meet at
world of brigands, to the true and only revolutionaries
tionaries in Russia. To make that world a
invincible power by destroying everything, that's no-
our organization, our conspiracy, our ta-
chief. "

In London, on July 13, 1871, the central committee-
tral, after the defeat of the Commune, langait la
The following circular was addressed to all committees of
The Internationale: "Considering that they have slaughtered
without pity and put to death without grace or mercy, they-
chandeliers, leaders of the French socialist movement
which, fortunately, are already being replaced by others

very who will also march bravely to their death if
The cause of the proletariat demands it, we order
all our members from all countries to stoke the fire

1 V, the Universe, August 15, 1871, and the World, August 17, 1871.

of hatred and revenge that we have ignited
against religion, authority, the rich and the
bourgeois. We are taking this opportunity to
to tell you that appeasement is neither in the
hearts, in our minds, and that our ideas
Social skills are becoming more appreciated every day.
by the proletariat of the whole world. Soon we
will resort to violent explosions and ter-
ribbles that will be responsible for running the system.
existing social order, by demolishing it, if necessary with an axe
and the rifle, everything that is standing today in
civil and religious order.

But, you will say, since the amnesty, the Interna-
Hasn't the national system entered into force, at least in France?
in a path of "appeasement?" The congress or-
book held in Paris last July gives
the answer to this question.

The doctrines and programs of the communes
Nards and other internationalists performed there
very similar to the doctrines and programs
of the past. Bakunin's theories have been exposed-
strong and sustained, and perhaps more pronounced
than at any other congress. It is always the re-
a thorough and comprehensive understanding of current society;

1 Monde, July 28, 1871. See also the newspapers La Liberté, la
Gazette du Languedoc, etc.

and to achieve this result the means advocated and
accepted by almost all the delegates, a
It was, as before, Ja violence. One of the members
clearly rejected the use of force, and pro-
He tested against this idea by withdrawing. His way
His protest and the public's reaction were strongly condemned.
by the vast majority of the meeting. Another,

while accepting force as the ultimate means,
He wanted reasoning to be used first.
He was alone in his opinion. "Force is a necessity,"
one of the delegates exclaimed, to applause
repeated from the audience. Several speakers did
They launched scathing attacks against the bourgeoisie.
were the most listened to and acclaimed. The bour-
geoisie exploited the proletariat, which is a real es-
Slavery. The workers gained nothing from the great
Revolution. The bourgeoisie replaced the
nobility. Universal suffrage was an immense
a deception from which only the bourgeoisie benefited. What is-
What does the proletariat have today? Nothing. What does it owe?
To be? Everything. The proletarians must replace the
bourgeois. The future revolution must come before
a whole social revolution. » Z} the pro-
The Létaire employs the same tactics against the bourgeoisie.
the means that it employed against the nobility.
"Only force can impose collectivism"

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which is the reign of justice.” — In the reso-
resolutions that were voted on in accordance with these resolutions
During the course, the congress formulated, among other things, the de-
~ following statement: IV. "While using the
"By legal means, the proletariat will not be able to achieve
to his emancipation through peaceful means, AND
.€ SOCIAL REVOLUTION BY FORCE remains the
"The only possible definitive solution t."
TI. It was impossible for such teachings to
"These efforts do not bear fruit. Facts"
Countless upheavals, revolutions, pillaging
'ages and killings among the people, thefts, attacks and
. specific assassinations of all kinds, demon-
"those doctrines and initiations of the Ma-
_stupidity did not remain a dead letter.
“We cannot go into all the details;
'A quick summary is sufficient for our purpose.
~ Today it is observed and beyond doubt that
The great French Revolution and its upheavals
'which were the continuation of this among European nations-
“are not the result of the Masonic conspiracy of the

"Eighteenth century. The overthrow of antiquity"

ji

ı 4 V, the Universe from July 22nd until the first days
of August, and especially issues no. 23 and 27 of July and 1 of August 1880,
'Speeches by Messrs. Deynaud, Hardouin, Hervé and Paularet.'
For a summary of Bakunin's doctrines, see above.
pages 297 et seq., at page 310,

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592 FREEMASONS AND JEWS. r

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French monarchy, the establishment of the Republic-
_ blique, the substitution of the territorial division e

administrative of Freemasonry to the old
provinces of France, the massacres and the incentives
dies, the reign of terror, foreign wars]
res and the civil war, all these upheavals,
violent and all these crimes were planned and perpetrated
influenced by Freemasonry. Father Deschamps
provides irrefutable evidence in its
work that we have frequently cited 1. Lesf
Freemason writers themselves agree on this
and boast of it*? The same work (the Socié-
secret information and the company) establishes on evidence that
the advent of the consulate and the Corsican empire
Freemason Bonaparte, his military successes and
his conquests were brought about by support, and sou-:
Wind through betrayal, Freemasons of France |
and of Europe. "The Masonic order considered

"Emperor Napoleon as an instrument"

"intended to overthrow all European nationalities"

1 Eee ER D 4

1 On the active and principal role of Masonic lodges in |
the destruction of all kinds perpetrated by the Revolution
from 1789, one must also read the posthumous work of ML Reve- |
lière, member of the Chamber of Deputies under Louis XVIII and
Charles X, titled: The Ruins of the French Monarchy.
Philosophical and critical course on modern history. 3 vols.
Paris.
3 V. in particular Louis Blanc and Ragon.

"European; after this gigantic excavation, he hoped-
"would make it easier to carry out his plan of a re-
"universal public." The high-ranking Freemason and car-
Bonaro of all ranks, Jean Witt, did the same
statement.
In the nineteenth century, "the comedy of fifteen
years, » the revolution of 1830, that of 1848, are
This is yet another work of Freemasonry. It is through
she, that the Carbonaro Louis-Napoleon, arrives at the
presidency, then to the empire, by violating all the
rights and all laws, and by flooding with blood
Paris and France. Instruments of the lodges, Victor-
Emmanuel, aided by Napoleon ITI, plunders the
Italian princes and the Pope. The internal conflicts...
laughers from Spain and Portugal are also the
result of Masonic action, to which no
Even the New World had not escaped. From
1822, everywhere and without transition, they established themselves there
violently of republics. "The republic fe-
"deral and popular, say the Mexican notables-
"Cains, already proclaimed in December 1822, in
a military riot in Vera-Cruz, was the source
of all our ills, the cause of our ruin...
The establishment of divided Masonic lodges
in the Scottish Rite and the York Rite, these clubs, tené-
"Breux, decided THROUGH THEIR CONSPIRACIES,

AAAA

"BY POISON, BY DAGGER, the fate of the country
"and the lives of citizens."

It was Freemasonry that brought about the unity of
Germany, and which, in payment for its assistance, has
obtained and maintains the persecution of the Kulturcampf.
It was she who, in France, abandoned the nephew

as she had abandoned her uncle, did so in 1870.

a revolution in the face of the enemy and proclaimed the
Third Republic. It's in collusion with
she, and according to her principles, that the International,
His daughter massacred the hostages and set fire to Paris.

Read in Father Deschamps' work lex-
plication with supporting testimonies for all these
events, and you will be convinced of the action
violent than for almost a century Freemasonry
stupidity exerts on the world*.

I would certainly have too much to do if I undertook
to recount, even in summary, all the attacks of
Freemasonry against property. That's
It's enough to simply recall the looting of property in general.
ecclesiastical and secular practices constantly

1 Report made by order of the Assembly of Notables of Mexico
and inserted in the Moniteur français of September 15, 1863.

2 V, Secret Societies and Society, vol. I*, ch. 111. The So-
secret societies and civil and political authority, §§ 7 and 8, vol. II,
Chapter VI. Secret Societies and the Fatherland or Nationality,

8§ 4, 5, 6 and 7, and the Appendix at the beginning of volume III.
T. I, ch. vus. Secret Societies and the Papacy, §§ 3, 4 and 5.

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born

"a 6t on a large scale by the Freemasons of
every country in all the revolutions of the eighteen-
~thirtieth and nineteenth centuries; then legal theft

i.e., of all Church property by means of
~ @'inique and sacrilegious decrees, work of governor-

- Masonic elements.

As for crimes against individuals, they are
`innumerable.

Let us first mention the main assassinations.
= committed or attempted by Freemasons against
: their brothers.
<- In the eighteenth century, the knight of Zescure,
A Freemason of the Martinist rite, he was poisoned.
, by the agua tofana, as soon as he had manifested the intention-
| tion to leave the sect. We know that all the free-
i: Freemasons of the Revolution, Girondins and Jacobins,
8 were successively sent to the scaffold, some
_ the others.

In the nineteenth century, Vast and Stromayer,
two of the first founders of modern lodges

J i ._ dela Jeune Lurope en Allemagne, perrent par ordre
| To the heads of society. Similarly, the Swiss Lessing,

; from Zurich, was assassinated in Munich; Kotzebue was

> daggers by Ch. L. Sand; the fr.-. mag.-. count

Rossi was killed by a knife.

- "emissary of Italian sales. The carbonaro re-

esr
macaw

1

Italian fugitive A'miliani, already struck down once
times, despite the condemnation of his assassin by
The French courts, he was put to death in 1823
in Rodez, in broad daylight, with a stab wound
in the chest, by a second assassin of Maz- |

Zini. In 1827, the American William Morgan,
Freemason from Rochester, being about to
publish a book to reveal the secret of the
Freemasonry, is thrown into Lake Ontario and
drowned by order of the grand master of his lodge. Around (
1846, the famous Vubius, from the high Italian sale-
lienne, is poisoned, like so many others, by |

|

Din A

agua tofana. Mr. Prévost-Paradol, Freemason,
ambassador to America under the Second Empire,
died in the same way. In 1874, Brother Zudo-
Vico Frappoli, one of the most prominent Freemasons of
Florence, grand master in 1865, disappears completely.
He's been killed. They say he's locked up in a mental institution.
deTurin, to the great astonishment of his friends who had not-
They had never suspected his madness. A thousand different noises
circulate: they cease as if by magic on
an order from the Grand Orient of Rome which prescribes
to remain silent about the former grand master and to put his
no one in complete oblivion. In Russia, in the an-
Born in 1879 and 1880, the nihilists stabbed three
of their own, Tcherkassky, Scharkow, and Polosow, con-

damned by their leaders for the crime of treason.
The Freemason kings are not immune to violence.
sect's laws.
Louis-Philippe suffered seventeen or eighteen ten-

. assassination attempts by his F.-. and few

loyal subjects. One of the members of the supreme
The sale of Italy, Napoleon VI, was nearly crushed
by the explosion of Orsini's bomb, his colleague
in Carbonarism... |

No one has forgotten the repeated attacks.
in the year 1878, and against Emperor Wilhelm,

Grand Master of all the lodges in Germany,
by the socialists Hæœdel and Nobiling, and against the
King of Spain by Fr.-.-M.:. Moncasi, and against
the high mason king of Italy, Humbert I", by the in-
Transnationalist Passanente. At the end of 1879
Alfonso XII was once again the subject of a ten-
attempted assassination by another affiliate of
lodges, Gonzales Otero. For fourteen years the tsar.
Alexander is the focus of the rage of
nihilists who, in order to kill him, employ
increasingly violent and terrifying means
tables. In daring cupboards they have an-
declared that, without fearing any repression, they
would start again until perfect success was achieved. Pres-
that every day, during these last three years-

sides in Russia t.

The Freemasons did not strike with less
The men who were their adversaries were filled with rage.

1. Tsar Alexander has been a Freemason since 1874 (see more
(top, page 342). Before belonging to Freemasonry
The emperor survived two assassination attempts: on April 16, 1866,
from the nihilistic student Karakosoff, and on June 16, 1867,
in Paris, in the Bois de Boulogne, from the Polish nihilist
Berezowsky. The title of Freemason did not protect 3 for long
the Tsar against the attacks of his new and T.°. CC.-. FF...

In the space of two years, from May 1878 to April
In 1880, there were nine assassination attempts against the sovereigns, including four-
attacks directed against Emperor Alexander, all perpetrated by
followers of Freemasonry or secret societies.
We have just listed five: two against William I*
of Germany, on May 11 and June 2, 1878; two against Alfonso XII
of Spain, on October 25, 1878 and December 30, 1879; one against
Humbert I of Italy, November 17, 1878. The other four
against the Tsar followed in this order: on April 15, 1879, at
Saint Petersburg, by Solawief; December 1, 1879, by
Hartmann: a dynamite mine explodes under one of the lines
iron ore near Moscow; on February 17, 1880, a similar mine
exploded beneath the dining room of the Winter Palace in Saint-
Petersburg; in April 1880, an attempted poisoning
in the same city.

All these sovereigns are Freemasons, except perhaps the king.
of Spain; and furthermore, in the absence of direct evidence, it is
It is quite reasonable to think that, if he were not affiliated with Freemasonry,
He would not have been placed on the throne by the Spanish liberals.

who are none other than Freemasons under a different name
rent,

The Mag.°. shows little mercy to its royal members. Napoleon ill
William, it seems, survived seven assassination attempts.
counts five, and Alexander, so far, six. By an effect of
divine justice, the enemies and persecutors of the Church
Catholics have always ended up destroying each other.

3

598 R aa ERAN MACON cect ET JUIFS.
Once born, newspapers had to record the stories.
terrible fires that they start everywhere

Freemasons and Jews. 599 ©

declared, or which they regarded as obstacles
keys to their doctrines and projects.

Joseph II, Emperor of Germany, for a long time
protector of Freemasons, enlightened too late on
their sinister designs, ended his reign by
a premature death, as soon as he had shown his
resolution to close the lodges in its states. It is
It seems highly likely he perished from poison. Zeopold LT,
his brother and successor, died of the same
in a way, on March 1, 1792, poisoned by cooks
Italian leaders of the sect. Fifteen days later, his
Gustave I, an ally against the French Revolution,
King of Sweden, was assassinated with a dagger
by the orders of the Freemason Count Ankars-
trom. The unpublished official documents, published in
Germany in 1878 and analyzed by the newspaper |
The Universe, put this fact beyond doubt.

The death of King Louis XVI of France had
was resolved, at the same time as that of Gus-
Table III, in the general assembly of the lodges
Masonic meeting held in Frankfurt in 1785, as
This is proven by the unsuspecting testimonies that
gives the same sheet. This second regicide was
executed by the French Convention, which was not
something other than a Freemasons' convention.

Later, the Duke of Berry was assassinated by

Louvel, instrument of the lodges; Ferdinand JJ, king
of Naples, is struck by the carbonaro Agesilaus
Milan; the great Swiss Catholic Joseph Leu
falls under the blows of other Carbonari. The director-
head of the Modena police, the police prefect of
Naples, the legate of Ravenna, the generals of
Latour, Auerswald, Lemberg, Lignowski, and
Many others, less well-known, are condemned.
to death in Italian sales and stabbed by
their emissaries. Emperor Nicholas of Russia
He too succumbed to the effects of the poison.
conical.

On September 18, 1860, in Castelfidardo, at the moment
where he charged at the head of his column against
the Piedmontese, General Pimodan is wounded at
killed by a bullet fired by one of his soldiers.
At point-blank range, a rifle shot him in the back. This
A soldier, a Carbonaro named Biambilla, had en-
enlisted in the Papal army on the orders of his
superior masons with the mission to kill the ge-
general. This fact is affirmed by the Freemason
Carletti, secretary to Grand Master Cavour.

In America, in the year 1875, the president of
the Republic of Ecuador, Garcia Moreno,
tomb pierced by the dagger of a Freemason.
The assassin, to whom their life is offered if he wishes

revealing the names of his associates, he replies: "My life
_of little value; if you spared it, my comrades-
Rades, for their part, would not spare him. I prefer
"To be shot rather than combed."

The energetic men that the Emperor of Rus-
sie takes action to defend itself against the at-
The nihilists' own scaffolding has fallen.
first under the blows of these formidable sectai-
res. General Mesentzoff was stabbed in broad daylight
day, in the middle of a street in Saint Petersburg, on the 16th
August 1879. On February 24 of the following year, the
Prince Krapotkin was killed in the evening by a gunshot.
revolver in the streets of Kharkow, of which he was the
governor; and on March 3, 1880, in Saint Petersburg-
In the town, General Loris-Melikoff barely escaped

to death +.

Finally, a fact that, in June of the year
1879, caused the most painful [event] throughout Europe.
The death of the Prince Imperial caused great emotion among the

1. See for all these assassination cases: 10. the works on
contemporary history; 2° in particular, Father Deschamps,
Secret Societies, vol. Itt, pp. 394, 395, 396, 418, 419, 420 and
485, and vol. II, pages 351 and 372. — Crétineau-Joly, l'Eglise ro-
Maine, etc., vol. II, passim; 3° see also the newspapers: Ro-
Sier de Marie, June 24, 1871. — Monde, December 15, 1874 and
October 8, 1875 — Univers, December 13, 1875, January 17 and 29,
August 13-14, 15 and 23, 1878; March 4, 11 and 29, April 19, July 18,
December 4, 5 and 6, 1879; February 19 to 27, March 5, April 4 and 17,
May 5 and June 22, 1880.

Zulus at the tip of Africa, raises a
a terrible, but not rash, suspicion in the mind
from anyone familiar with Freemasonry.... No
Could it not be by the orders of his superiors?
leaders that Napoleon III's son was allegedly exposed
and abandoned on the excursion where he perished so
miserably?... The Freemasons are named
breux in England and in the English army. The
Prince of Wales, the heir presumptive to the crown
Ronne is their grand master. Now, nothing is more
simpler than addressing generals and officers
ciers belonging to the sect a recommendation
in the style of David's letter to Joab: Send-
to the danger, and “abandon him, so that, struck down,
"He perishes" (II Reg., 11, 15). With a young
a man known to be ardent, reckless, and eager
to make a name for oneself, success more or less
promptness was almost certain. The details don-
Born from this sad event, the letters of several
English officers, as published in newspapers, are
far from making this supposition implausible t.

Not only the French Republic, but
European Freemasonry had the greatest
interest in making this young prince disappear. Raised
by a deeply religious mother, he was

1 See L'Univers of June 21 and 25, 1879.

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sincerely attached to religion and the Church ca-
Catholics. The few intimate lines written by
Documents published after his death proved that he did not
had not wanted to join Freemasonry, and
that he was a determined opponent of secret societies.
Powerful reasons why Masonic leaders,
who were certainly aware of these provisions
of the prince, would have been in great haste to get rid of him
As soon as possible. Because one thing is very certain,
that is, the son of Napoleon III would have replaced
the Republic when, at a not-too- distant deadline
"Gnée, all the French will be tired of it. The high
Freemasons are not incapable of anticipating these reversals.
which France is accustomed to. However, it is much more
in the interests and according to the practice already in the past
of their hypocritical and cunning sect to hold in re-
Served and all ready for this psychological moment.
man who, whether Orléans or Bonaparte, appeared to him
with heart and mind. With him they will be able to,
without interruption and with no less audacity and
. of activity, to pursue and perfect their projects con-
between the Church and Christian society.

Captain Carrey, having returned to England, has
was found not guilty. We are not
surprised; and this decision changes our suspicion into
The judgment was well-founded. The murderer Passanente was pardoned.

°

through the influence of the lodges of which he was the emissary.
If Carrey did not belong to Freemasonry, and
If he hadn't been one of his instruments, he wouldn't have
no point was acquitted; the indignation would have been vindicated.
general tion. Impunity provides and ensures
the order and the devotions he needs.

It is not for me to advise the august ones

characters who call themselves the Count of Chambord
and the Count of Paris, nor those who surround them;
But I cannot help but exclaim: Let all
They challenge each other and let them stand guard! The Macon-
nerie is capable of all packages.

This grim list of the deeds and actions of the so-
Masonic society is long; it does not contain
Yet, these were the most salient of his crimes.
sufficiently highlight the violent customs
slow and bloodthirsty actions of this association, and
demonstrate at the same time, contrary to the deniers
interested gations of F.-. Ragon and the attenuations-
tions of its Ritual, than in Freemasonry
There are still, now as before '89, some
Knights Kadosh, executors of the order.

I am not unaware that, faced with these crushing accusations-
In the health crisis, Freemasons are outraged, some by
Hypocrites, the others in good faith, and protest
that they are slandered. But the protests, if

|

fel

However numerous and energetic they may be, they cannot be
would erase the facts, nor destroy the principles and
the doctrines that produced them. On the one hand, it is
certain that the teachings and initiations,
at least in the higher ranks, they preach the legi-
timidity and the necessity of revenge and violence
resistance against kings, popes and the entire social order
Christian community. The brothers of the Macç.* external
they exclaim: We are incapable of committing
of such attacks; we have never been told anything about-
neither signed nor commanded in the same way. We agree.
willingly; for we know that this Mac.°. sym-
bolique is only "a storage place," "a
a kind of stud farm, » « the novitiate, » « the antechamber
rather poorly informed" secret societies, where one
studies men, where followers are chosen
deemed capable of rising higher. Especially there
are the dupes whom the superior masons mock
that between them and that they treat. on equal footing with
uninitiated by "Buzets and Harriers." The upper

The leaders of Freemasonry will be careful not to demand
of these masons of the first three degrees, whatever
that might frighten them too much. The order of
Stabbing or poisoning is only done by
The elect, to the Kadosh and other high degrees.

1 Revelations of a Rosicrucian, p. 92 et seq.
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odt.

SS

Masonic exterior, let us not cease to repeat it, is
a kind of screen behind which the Macon-
Jewish order operates safely. This is maintained by-
above all to keep that one, and she puts it on, as much
as safely as possible, protected from any harm. From there the
denials and disavowals. But, on the other hand
On the other hand, one thing is fully proven by the
constitutions of official and external Freemasonry
earlier and the repeated assertions of the major authors
approved conical structures, that is, "Freemasonry
"It is one." There are not two Freemasons.
The Freemasons of the back lodges and of all
Secret societies all have the same supreme leaders.
whether known or unknown, that Freemasonry sym-
bolic. All members of this society are therefore
In solidarity and responsibility, the fools and the dupes
who refuse to see, just like the scoundrels
who conspire and act behind their backs.
Therefore, no one can repel like exa-
handled this assertion from the newspaper Je Monde which
summarizes our thesis: "The history of all the asgo-
companies that do not operate in the open
form for only half a century (it would have
(had to say for a century) dreadful old labyrinth-
a litany of crimes. The fanatics, the Freemasons
cons, the Carbonari and their numerous sects or

ramifications have soaked directly into all
the revolutions that have bloodied Europe.

Such is the truth of the past and the present. Which
This could very well be the truth of the future.

A high-ranking mason, converted and repentant
so much, wrote the newspaper /'Univers on October 30
1872, the following:

"You will never know me personally-"
lying, but you will understand that, seriously
Brought to God by circumstances, I find a
satisfaction in correcting the enormous mistakes of my
past and my long absence from our holy

Mother Church. For this mother whom I see so late

the holy beauty whose ineffable I finally taste
love, I would like to discover myself and brave the
stylus of my chain companions. But some-
sights of blood, and also the hope of doing something
well, they hold me back and force me to live among
these companions, to attend their meetings and to
to hold the rank which they say is very high, of which they
have saddled me with….”

"However, it now happens that among
We Freemasons, many of whom otherwise find themselves
completely, at least in some way
My state of mind. Many, even those in high rank.

1 Monde, November 16 and 17, 1874. f

which they promised to overthrow the monarchy

chie and the Catholic Church, would one day demand the em-
plot of the Commune's wild means, and applied-
would have to surpass the International. They had
convinced that the sect would continue to provide them

opportunities to advance in politics, in the
has

ne se ee es a, FREEMASONS AND JEWS.
ee ee ee ere had not suspected that the sect at |
=

diplomacy, in fortune. But they realize |
with terror that politics, diplomacy and the

fortune will become the share of the rabble.
Trolière. Accustomed to wearing gloved hands and
clean clothes, they will experience horror at the
thinking only of certain contacts and dangers
of antisocial radicalism. But God brings good
of evil, and Freemasonry, as we have
known, powerful, formidable due to its far-reaching influence.
immense, stretching from the heights of power to
the artisan's shops, this Freemasonry will
disappear. It will be replaced by associations-
tions of brutes and impious men, WHO WILL PASS OVER THE
THE BODY OF SOCIETY WILL INVOLVE HORRIBLE WOUNDS ON HIM
They will be wounded and will drown in the blood they will have.
"They poured out their own blood!"

This curious letter highlights, once again,
plus the truth of what we have so often

1 Universe, November 4, 1872.

affirmed: 1° that the Freemasons of the highest degrees
raised know almost nothing about things
true Freemasonry, which they completely ignore
where they are ultimately led; 2° how great
has been the illusion of the ruling classes of our
Christian society, when they entered
Freemasonry, believing that this sect is content-
would try to help them fulfill their ambitions or
their appetites without demanding anything more of them than the
overthrow of the monarchy and the Catholic Church
lique; 3° what iron bonds chain the Franks-
masons, and what sad slaves and what poor
They are all fools. May the members be too
many of the intelligent classes that had the
misfortune of taking the oath & Freemasonry and of
to place themselves under its yoke, to acknowledge their criminality
mistake! May they finally understand that they do not
are but the wretched instruments and servants
of the Jew!

To accomplish his goals, the Jew
prepares itself, and will not hesitate, to crush them under the
shock from his other slave, "the oil rabble."
Let shame and anger seize them then.
heart, and that they revolt en masse against their
Infamous tyrant! That day, if it comes, will be the day of re-
doubtful for the Jew predicted by Metternich.

Before concluding this article, we will say a
word from the agua tofana mentioned above
repeatedly.

The pharmacy knows of a poison which it calls
aqua tofana, whose composition is attributed to a
famous Italian poisoner named Tofana,
who, because of her crimes, was strangled in 1730.
The poison is extremely subtle and leaves no trace.
trace '. That of the Freemasons, which they call
also agua tofana, or tophana, with a slight
changing spellings is much more dangerous-
rosy and far more formidable. This toxin, in the
composition of which would apparently include o-
pium and blister beetles, is also clear
that the clearest water and has no taste. He attacked-
that the noble parts of the body and, depending on the dose
When absorbed, it produces various effects, including death.
instantaneous, or death at more or less frequent intervals
less distant; it produces a disease of lan-
geur, or idiocy, or even without
No colic, no pain, and no particular symptoms.
It leads to a state of weakness and consumption.
such that science is powerless and death inevitable-
table. It is said that he was a Freemason, a pharmacist.

1 In the eighteenth century, it was called: “Aqua di Tufania,
Toufanie water.

In Naples, who is said to have invented this poison, probably-
| by perfecting the already known agua tofana.

He would have worked only for the sect and probably
according to the orders of its leaders; also the composition-
tion of this infernal toxin, which is only manufactured in
Naples remained their secret. This same pharma-
Cien also found the antidote, and by this he
rendered a terrible service to secret societies.
This discovery allows their henchmen to pay
the deadly liquid to others and to drink it with them
without fear, since they are sure to annihilate them for

them the sequels and at the same time to divert everything
suspicion, while their unfortunate victims
will suffer the terrible effects. A certain
The quantity of this dreadful poison is given by the
leaders to the executors of the order who conceal it themselves
magnanimously and easily; for the volume necess-
The number of people who can kill is very small. They carry it.
tent in the bezel of a ring'.

It is appropriate to draw a parallel here with what pre-
The following article from the newspaper Liberté is presented:

"It is not without reason that Parisel (doctor-
(chemist from Paris and member of the Commune) not-
knows how to prepare inventions more or

1 V, Secret Societies, etc., t. It", p. 417, note, and the Rosebush
From Marie, June 24, 1871,

less hellish than the Commune. He had, between
other combinations, ordered from the workshops of
It carries about a hundred tiny vehicles.
before screwing itself into the bezel of a ring and killing
their man at the touch of a finger. It's a
a kind of hollow ball or rubber bead
which may contain four drops of prussic acid.
Two extremely delicate pipes are adapted
tees at each end. One is cut so that
being able to screw onto the ring, the other one, the one that
is external, is shaped like a feather's beak, so that
being able to puncture the skin under which he injects
The liquid is also affected. We know that all it takes is one
A drop of prussic acid to kill a man.
This piece of jewelry was probably reserved for women of the
Commune. Although he was not informed of his destiny-
To the precise nation, Mr. Charrière postponed his execution
under various pretexts until the moment of delivery
"Its sound was becoming useless" (quoted by Le Monde semi-quo-
(Tidien of June 27, 1871).

The jewelry, daggers or rings, including the
Freemasonry protects its followers, who are terri-
Beautiful jewelry!

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ITI. The dissemination of the most monstrous errors and
of the most hideous corruption, third means
action of Freemasonry.

1° We cannot be accused of slander
Freemasonry; for to know its
belief and its morals, we asked our
information and our evidence to support his official writings,
that is to say, to its rituals and its vocabulary, to
symbols of its lodges and at its ceremonies
initiations, finally to interpretations and explanations

` tions given by its most authoritative writers

and in particular by its sacred author, F.-. Ragon.

A careful study of all these sources reveals to us-
shows that Freemasonry recognizes and-
teaches two principles of all things, "the Light-
"Mary and Darkness," "Hormuz and Ahriman"
of Persia; that these two principles, by unifying
form "the great Whole, Pan, also called Zsis"
by the ancients, who is the universal God whose es-
Sense is "Fire," "uncreated Fire," "matter
first and eternal, » « inexhaustible source of
life, » « universal seed of all beings » which
return and renew themselves ceaselessly within him.
Such is the God of Freemasonry. And like all

35

all beings derive from this source and are-
universal beginning, God, for them, is also the
Nature; and because the most visible organ of
This God, Fire-Nature, is the star that illuminates
Our world, God, is still the Sun for them.
This is what Freemasonry means by ex-
pressure that she has long placed at the top of her

constituents and his writings: To the glory of the Great
Architect of the universe.

We will be astonished by such absurdities, and we will be
at least try to cast doubt on our claims.
Let us then go to the trouble of resorting to the documents
Masonic ments; and after having suffered the mess
and the jumble of absurd hypotheses, of ridiculous revelations
laughter, indecent explanations, contradictions
continuous assertions, in manifest opposition
With common sense and with history, we will recognize the
Our summary is perfectly accurate. But, if we
prefers an easier and more pleasant path
will lead to the same result; it will be the reading of the
first chapter of Father Deschamps' work,
in which is analyzed completely and clearly-
the entire Masonic doctrine t.

Thus, this doctrine includes in its teachings

1 V, Secret Societies, etc., vol. I', ch. 1°. — Ibid. Des-
instruction of all religions.

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Fundamental elements: 1° emanation, one of the
foundations of Gnosticism, the uncreated fire being the source
eternal and the raw material from which all come
beings; 2° Dualism, the foundation of the mani-
Shaeism; 3° Sabaism or the cult of fire, of the
sun, light, spirits, stars; 4° the
Pantheism, and the most abject of all, subjugated pantheism-
Realist, since everything is God, God being fire.
raw material of everything that exists.

These revolting beliefs are taught from a young age
the first degrees, in symbolic Freemasonry
lique, and they emerge, not from our own
interpretations, but those of Masonic authors
the most famous, of the Freemasons Ragon, Clavel,
Willaume and Tessier, masters at all levels, consi-
declared and proclaimed as the first doctors
of order.

They are once again asserting themselves in the upper echelons

degrees of higher Freemasonry, in particular-
to bind in the Scottish and Rosicrucian grades of
French rite and in the 26th, 28th and 29th degrees of
Scottish Rite.

Speaking of the 23° and 24 degrees of the same
Scottish Rite, Brother Ragon cites Brother Vassal who
expresses himself thus: "These last two degrees nen-
"Therefore, Sabaism, or the cult of fire,

"of the sun, of light, of stars, images"
"sacred of all our lodges" (Philosophical Course
(plate, p.351 and following).
We have no shortage of authentic interpreters.
to point out to us that these doctrines are those
mysteries of pagan antiquity, practiced in
the sanctuaries of India, Babylon, Egypt,
of Greece and Rome, and whose "Masonic order-
"Nice drift."
In the degrees of Rose-Croix and Grand Sco-
the sanctuary of Saint Andrew, the divinity of Jesus Christ
is denied formally. It is taught that it is not
that a man, that a Jew crucified for his crimes.
It could not have been otherwise; it is the conse-
natural consequence of the principles laid down.

The same pantheistic doctrine of the Fire God
or sun is also found in Italian Carbonarism
link; but there it is enveloped in forms, in
free and Christian invocations which were
masks needed in a country that is completely im-
steeped in Catholicism *

The reformer Mazzini admitted the same pan-
theism as the Freemasons and the Carbonari,
his predecessors. He had a way of ex-
pose slightly different and a little more nuanced-

1 V, Secret Societies, etc., vol. Ie, p. 218.

|

geuse; but the substance is quite the same. Let one

judge :

“God,” he said, “exists because we exist.”
a is in our consciousness, in the consciousness of
"Humanity, in the universe that surrounds us."
"You adore him, even without naming him, and all
"the times you feel your life, or the life of
` to the people around you. Atheism,
"it is the more or less declared separation of
"God, of his work, of the earth. Humanity is
"the living Word of God... God is incarnate successively-
"movement in humanity."

God is therefore the universe, humanity, each and every one of
for us; it's always the God-Nature; and atheism,
According to Mazzini, it would consist of believing in a God
personal, distinct from his works! Until then we
had always thought the opposite.

These pantheistic beliefs in a universal God,
Fire, Light, Sun, explain the prediction to us.
election of Freemasonry and all its branches
For red: red is the color of their
God, fire. This color, as we have seen, is
special to the higher ranks which are called
"Red Masonry;" the tapestries, the carpets, the

1. The duties of man. Quoted by Edouard Lubienski:
Wars and Revolutions in Italy in 1848 and 1849, p. 38.

The decorations in their lodges are red. At the
reception of a large Scotsman from Saint-André, the pre-
The president said to the recipient: "Remember that
the color of the fire is that of the Scottish high brothers;
Without it we are nothing; for everything is founded
"On love and blood." Hence the red flag
French republicans and the red shirt of
Garibaldi's soldiers.

Further proof that we summarize exactly-
The fundamental point of Masonic doctrines is that they
are displayed in the same direction, and almost in
the same terms by renowned writers of
our days belonging to Freemasonry, by
its lodge speakers and through its journals.

a The God of conscience is at the same time a God

true and real, both substance and cause, always |

substance and always cause, not being substance
that as a cause, that is to say, being an ab- cause
solue, one and many, eternity and time, space
and number, essence and life, indivisibility and totality,
principle, end and middle, at the summit of being and at
its humblest degree, infinite and finite, that is to say
at once God, nature, humanity; indeed, if God
It is not enough, it is nothing. Its eminent character
being an absolute creative force that cannot not
not to act, it follows, not that creation is

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possible, but necessary; it follows that,
God creating creation ceaselessly and indefinitely, creation
is inexhaustible and constantly maintained... It
There's more: God creates with himself, therefore he creates
with all the characteristics that we have recognized in him-
naked and which necessarily pass into the creations

tures. » | |

Therefore, we must logically conclude that everything that
exists is the substance of God, is God himself.
It is still the Great All, the God-Nature.

But the one who speaks in this extravagant way is
"a great master of the University and of teaching"
State government in France, director during
long years at the École Normale Supérieure which
trained all the teachers in high schools and colleges,
faculties and chairs of philosophy," the F.-.
Victor Cousin, a high-ranking Freemason, and "echo
faithful to all Freemasonries and all the en-
state education in Europe'.

The language of another star at the University is
Less diluted and more abrupt:

"Sun worship is the only reasonable form of worship."
and scientific; the sun is the particular god of

our planet. »

This is F.:. Renan, a high-ranking Magonni dignitary-

1 Philosophical Fragments, 3rd ed. Preface, p. 76,

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that, Grand Chancellor of the Grand Orient of France, who
wrote in the Revue des Deux Mondes this
pagan and gross absurdity 1.

A Freemason orator from the Liège lodge held in
1854 this speech to the applause of the Freemasons...
assembled: - |

"I would say that the name of God is an empty word."
meaningless, if it does not designate the universal cause and the
active power that organizes beings, being,
The principle of everything... Nature's dominion over everything
What is born, grows, and dies here below is too marked
so that we can be mistaken. Everything proves it.
Therefore, it is not outside of nature that we
We must seek divinity. When we want to...
"To have an idea, let's say that NATURE IS GOD..."
"If, free from prejudice, we want to consider
our soul, or the driving force that acts within us,

1 Revue des Deux Mondes, October 15, 1863.

— A few years ago, before I fully knew the
Freemasonry, I had met several men from the little-
ple, farm laborers, who assured me they did not recognize
to be born of a god other than the Sun. Astonished to find in the midst
Catholic France, after centuries of Christian preaching,
what I then regarded as old remnants of paganism,
I asked one of them where he got such an absurd belief:
“It was my master,” he replied, “who taught me that there is no
had no other god than the sun, and the Virgin Mary
It was the moon (N.). The master of these poor ignorant people was
a bourgeois Freemason who preached the doctrine around him-
the trine of his lodge. Freemasons are leading us back to idolatry.

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we will remain convinced that she is part
of our body, that it is nothing but the body itself
considered in relation to some of the functions
tions or faculties whose nature has made him susceptible
tible. »

...¢ Man... alone of all creatures has been
gifted with the intelligence to discover the perfection of
works of nature... This intelligence makes him
capable of enjoying a more lasting and more
eminent compared to that of other animals. Is it pos-
It is impossible to doubt that this intelligence was given to him.
granted to indulge entirely in pleasures
which it has in common with animals?... »

“Finally, my dearest Brothers…, this law, these dog-
My, these principles are your principles, your dogmas.
your law; it is to their propagation that you have
pledge your faith by becoming part of the Artroyal.
The happiness of all imposes upon you the sacred obligation
to combat the scourge of the human species, the su-
perstition, to substitute for it the sublime code of the
morality and nature.'

1 The Freemason, etc., by Eckert, vol. 1, p. 217: “The tra-
conductor, Abbé Gyr, after having quoted the entire speech of which we
We extracted these passages, and he says in a note that he possesses the
manuscript, adds: It is sometimes attributed to ignorance or to the
prevention the serious accusations that are being made against the

Freemasonry. This discourse dispels all illusions. The ora-
the author, who will thank us for not naming him, accumulates there

It would be easy to multiply the quotes from this
kind. Masonic documents echo these
principles.

"The God of Freemasonry is the na-
ture: his religion, his morals, says the Revue ma-
Conic of Paris. We are not talking about priests,
nor of worship; between nature and man the chain
is continuous and immediate; and there is no need
privileged interpreters. Words from Diew and reli-
Gion, he was so misled; they were given a
special meaning so far outside and beyond
above those with whom they should not have
that a perfect synonymy, that their admission
"In the Masonic language, it was a huge mistake."

Yes, that's true; it was a mistake of hypocrisy and
of imposture. Today the mask no longer appears
It is no longer necessary, so we reject it.

Another newspaper reported in 1870:

"Freemasonry teaches us that there is no
that only one religion, a true one and therefore

all the horrors against the Catholic religion and the clergy.
For him, everything is limited to physical sensations; there is neither
soul, nor God: God is nature, and morality is still
the physical laws common to animals and the physical world
(Secret Societies, etc., vol. I:r, p. 281).

— This doctrine and this morality are not particular,
As we can see, at the Liège masonry workshop, they are the official teaching.
and general of Freemasonry.

1 Masonic Review of Paris, September 1835, p. 1 et seq.

> only one natural one, the cult of humanity. For, this

eye

mystery, this abstraction which, erected into a system, has
God, who served to form all religions, is not at all...
three things that the ENTIRETY of all our instincts
higher; to which, detaching from ourselves this
that which we had of the noblest, we gave
a body, a distinct existence. This God is not

'#8 finally that the product of a generous design,

but mistaken, of humanity, which has stripped itself
for the sake of a chimera. Let us give back to man this
which belongs to him, and the worship which we have at-
"The credit given to the work should be attributed to its author,"

Therefore, God is man, is the hu-
Manity is nature.

From these doctrines to formal and declared atheism,
It's a very short distance. The Freemasons.
have crossed.

In the lodge of the German Freemasons-
Americans from Leipzig, June 28, 1866, the F...
Charles de Gagern made the following statement:

“I am firmly convinced that time
will arrive and must arrive where atheism will be the prevailing opinion
general of all humanity, and where this last-
will consider deism as a phase
past, just like the deist Freemasons

1 Masonic World, January 1870, p. 539.

|

are above religious divisions. It is not necessary
not just place ourselves above the differences
rents, religions, but above all belief
"Some god, any god."

These impious words are quoted by a newspaper
clandestine lodges that the pro- pastor was writing-
testing F.-. Zille (Freimaurer-zeitung, no. 15)
Dec. 1866). |

He added: "Atheists are titans."
who smash and demolish the sky... and shout at
world...: only fools, the ignorant, and the weak
In spirit, they speak, and still dream of a God and of
immortality. Brother Charles de Gagern strives
to keep Freemasonry free from
'Out of dogma and all ecclesiastical law. It is necessary

certainly be grateful to him for his efforts
"strong" (same number). This brother of Gagern was
in 1848 one of the presidents of the Congress of Frankfurt.

Also in April 1867, the Masonic world...
learned that "the group of lodges which, in at-
referring to the decision of the general assembly,
believe they must remove from the top of their boards

is

the formula A to the Gl.:. of . G.∗. A... doe. l'U.:., va

growing larger every day." In July and August 1869,
at the congress of French lodges of the East, held at
Metz, which was attended by representatives of a

—

A considerable number of lodges were voted on unanimously.

mité the suppression in the Masonic constitution-
only principles "Existence of God and immortality"
"the soul's identity," replaced by this single principle,
human solidarity. This vote was cast on the
conclusions of the first speaker at the congress, the
F.-. Macé, high-ranking Freemason, senior academic and head of
the League of Education, and was sent to all
the lodges of France, with an invitation to join them
reri. |
Finally in 1876 the Freemasonic Congress an-
The French minister gave the expected answer. There
It was decided, by 100 votes to 65, that "there was
The first article of the constitution should be revised.
Masonic tion relating to philosophical dogmas
questions and containing a statement in favor of
Great Architect of the Universe, and to put this
article agrees with another article of the constitution
which enshrines absolute freedom of conscience.'
Therefore, Freemasonry does not believe
no longer at the Gr.-. Ar.∗. of the Un.:. and sup-
prime of all its plates its antique and fa-
Meuse formula.

1st Congress of Eastern Lodges. Report of the proceedings of the first session held in Metz on July 29, 30, 31 and August 1 1869. Metz, Mayer printing house, 1870.

3 Universe, September 19, 1876.

Masonic masks are falling more and more
Furthermore, nearly forty years ago it was rejected
another,

“In the past,” said Ragon, “oaths were sworn
"Thus: (in initiations) I swear and promise on

"the holy Gospels and on this sword of honor."
"Nowadays, we have replaced the general statutes"
"Referring to the Gospels or the Bible; we did well,
"because it was a contradiction and an impropriety"
"to the Masonic symbol which has no point
"of analogy between modern cults; but we
"said: I swear and promise on the general statutes"
"Order and on this sword, symbol of honor!"

What respect, indeed, could the Bible or
the Gospel to men who are no longer Christian
And what about those who don't believe in God?

The last daughter of Freemasonry, the In-
international, had not waited so long to
to demonstrate the doctrines she had received from her mother.
From its very first congresses, it showed openness-
He lies about his ideas of impiety and irreligion. Following
of the Brussels and Berne congresses appeared on
International Alliance for the Development of the
socialist democracy, bearing at the head of the signatures
the names of Becker, Bakunin and, later,

1 Philosophical Course. Sacred Edition, p. 118, note. 1842.

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“Albert Richard, the three leaders of the International-
'pale in Germany, Switzerland and France, ap-
proven shortly afterwards by the London General Council
(July 1869.) Article 1 is worded as follows:

"The Alliance declares itself atheist; it wants to abolish it-
tion of cults, the substitution of science for the
faith and human justice to divine justice 1. »

since then "the European socialist movement has been turning
everywhere to atheism*.

The Bishop of Liège therefore characterized very
Freemasonry, precisely, regarding the point
From a religious point of view, saying that it "is the meeting,
"the complement of all the errors that have occurred"
"He leaped out and deceived men: like this"
"Minister of the Prince of Darkness who summarizes"
"in him all kinds of malignancy, it is a
"Legion of errors." (Mandate of Bishop de
Montpellier, Bishop of Liège, September 9, 1871.)

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2. It does not require great mental attention.
to understand what morality must necessarily
to break free from the dogmas of Freemasonry.

Moreover, in our time, Freemasons do not

$ /
r 1 Fribourg. International Association, p. 131.
2 Universe, July 10, 1878. — The Socialist Movement, by
G. de La Tour.

they are almost no longer embarrassed to expose themselves to the world
their morality in all its nakedness. But in the
a time when the truths of faith and reason existed!
less diminished than today among men,
Freemasonry had to counterfeit and...
to hide in this respect as in so many others. She
He spoke at every moment of morality and virtue.
She had formulated, for the laypeople, a law mo-'
a list in twelve articles recommending the practice

natural virtues. Even today, in:
some of his official writings, in his constitutions
she rejects the statements and declarations of principles:
the accusation of immorality; she claims that her mo- `
rale is "the purest, the holiest morality"
which "is based on the first of all virtues,
humanity'. But following the example of the ancient Gnos- -
tics, Freemasonry does not give to these words
the meaning that gender has always attributed to them
human. These moral precepts, these declarations
Morality and humanity are all masks.
like his former professions of faith in Christ-
Tianism and the Great Architect of the Universe.
Masonic writings, to which we refer-
Let us see again, it follows that morality as such
4

1 Declaration of principles of the Freemasonry of the Scottish Rite.
At the convent in Lausanne, 1875. — V. Monde, October 3, 1875.

. Freemasonry, as understood, consists of the laws of the
"nature, that is to say, in the totality of needs, of

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'instincts and passions of material man.

Every man has the absolute and inalienable right-
capable of legality and complete freedom in the sand

… satisfaction of his needs and passions, laws of

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to continue the acquisition and to obtain the maintenance of

nature. Therefore, he also has the right to

this equality and this freedom by all means

. possible. This is perfectly logical, from the outset

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that we admit that nature is God, that everything
is God.

These are the fundamental principles of morality
which Freemasonry recognizes and develops
to his followers in his successive initiations. Such
is the meaning she gives to this word: "the
moral," to which she now adds the qualification
fictional "independent," that is to say, morality
independent of any law other than nature.
Even for her, "virtue" is the act and the habit-
study of satisfying his needs and passions, according to
equality and, above all, complete freedom.
This virtue also received its special adjective: a
The mason named it "secular virtue 1."

The immediate and inevitable consequence of this

1 M. Ferry, V. Univers, July 23, 1879.

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The moral of the story is that there are no longer any vices, nor virtues, nor morality in the sense that these expressions have always had for faith, reason, and humankind. He re-
It is particularly important to note that all forms of immo-
Reality and immodesty are legitimate and can be legitimately satisfied, because they will always needs or instincts or steps-
principles of nature.

Freemasonry accepts all these consequences and puts them into practice. She applauds in her lodges of speeches like that of the Freemason of Liège. She does not hesitate to display her emblems there. my obscene things, for which she gives no explanations less disgusting. Thus, Clavel tells us, Zes two columns, each topped with a grenade open entrance, which are featured in all the workshops ma-

_çonniques, designate "the two general phalluses-

of light and darkness, of life and Death, good and evil! Za rose and the crosses, which make up the name and the jewel of one of the higher degrees, the last of the French rite, and which decorate the lodges in the chapters of this

grade, are thus explained by Ragon: "The.

"The rose is the emblem of woman, like the cross" "that of virility or of the sun, and their ass-

1 Clavel, Picturesque History, p. 75.

at be.

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ı “<blage, the Indian lingam'. » Now the linga or lin-
The Indian gam is an abominable idol made of
at the meeting of the generative organs of man
...and of the woman. What symbols and what a jewel!
This short explanation says a lot about the
. the morality of the sect! We were quite right to say `
that one of France's most closely guarded secrets
'Freemasonry, that was its immorality. It is according to the
: logic and experience that impiety and lust
_ go hand in hand and together. Besides, the same
Ragon tells us that, in terms of purity, the
_,Franc-Magonnerie only knows physical cleanliness-
sigue, and that there is no other defilement for man
. that material filth (Philosophy Course)
(see p. 391). For Freemasons, chastity,
It is virtue that governs us "in the pleasures of
_ love, » and absolute chastity is condemned by
. the FF.-. and by the SS.-., because it is “con-
“*to be the wish of nature and ceases to be a virtue
social*. » l
It is therefore not surprising that marriage
and the family should be nothing to Freemasonry.
It teaches the legitimacy and necessity of

1 Ragon, Philosophical Course, p. 307.
2 Ragon, Complete Manual of Udoption Masonry,
pp. 22 and 23.

divorce. In the ceremony called recognition-
marital ceremony, the two Masonic spouses
hear the Venerable and the First Warden holding
this dialogue: "What do you think of the indissolub-
"The legality of marriage? A. That it is contrary to the
"laws of nature and reason; to the laws of the
"nature, because social conventions have
"often united beings that nature had separated"
"by antipathies that only reveal themselves
"in marriage; to the laws of reason, because
"that indissolubility makes a law of love and

"claims to enslave the most capricious and the most

"Involuntary feelings. What must it be?"
"The solution? A. Divorce. It's part of our customs!"
"until it is incorporated into our laws and until it

"Become legal?"
Therefore, we should not be surprised that the
Freemasonry imposed on France the law of di-
 vorce during the great Revolution and that, main-
Naquet, the Jew and Freemason, continued
with such insistence the restoration of this
immoral law.

Among its most powerful means of action-

Freemasonry has always put the re-

1 In your Masonic customs!
3 Complete manual, etc. Marital recognition, ibid.

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The weakening of family ties and the corruption of
customs. |

We read in the secret papers of the high
Italian sale, these instructions are truly infernal-
neles:

"The dream of secret societies will be fulfilled by
"The simplest reason is that it is based
"On the passions of man... Let us draw up all
"our batteries; let's flatter all the passions, the
"Both the worst and the most generous."

"The main thing is to isolate the man from his family,"
to make him lose his morals. He is quite dis-
caused by the tendency of his character to shun care
housework, chasing after easy pleasures and

forbidden joys. He enjoys long conversations.
Coffee, the idleness of the spectacle. Æ'nirainez-le,
Get it out of him... Discreetly teach him to...
to numb his daily tasks. By this routine,
after separating him from his wife and children,
after showing him how tiresome all are
through homework, you will instill in him the desire for a
another existence... When you have insinuated into
a few souls disgusted by family and the

1. Secret Papers. Standing Instructions from the High Sales
For advanced initiates. 1819. The Roman Catholic Church opposite the
Revolution, vol. II, p. 79.

religion (one almost always follows from
the other), drop certain provocative words
will question the desire to be affiliated with the most visible lodge
sine f. s

"Catholicism is no more afraid of a stylus"
much sharper than the monarchy; but these two bases
social order can crumble under corruption
tion: let us therefore never tire of corrupting...
Let us not create martyrs, but popular-
Let us spread vice among the multitudes. Let them breathe it in.
rent through the five senses, that they drink it, that they
They're getting fed up with it... Make vicious hearts and you
You won't have any more Catholic zealots... It's corruption
On a large scale, as we have undertaken, corruption
of the people by the clergy and of the clergy by us, the
corruption that should lead us to put one day
The Church at the tomb. I recently heard a
our friends laugh in a philosophical way at

our projects and tell ourselves: "To bring down the Catholic-

licism, we must begin by removing the
"woman." The word is true in one sense; but
since we cannot eliminate women,
Let us corrupt her with the Church. Corruptio optimi pes-
sima... The best dagger for striking the...

1 Ibid. Letter from the Jew Piccolo-Tigre to the sales agents
Piedmontese, January 18, 1822.- Ibidem, t. II, p. 104 and 105.

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The church at its heart is corruption. So it is at work.
"Until the end!"
+ This corruption of women, Freemasonry
Ya, a company through its adoptive lodges. The limits
: this study does not allow me to enter
_ in detail, and I refer again to
Father Deschamps' book? We'll see what
? is the immorality of ceremonies, rites and
passwords, by means of which the masons
, open to the applicant what they call the
. gateway to virtue. Masonic virtue will still be
. better understood, and we will know perfectly the
'moral value of virtuous women, ancient and
_ news, from Freemasonry.

We cannot study the
facts, consequences of these moral doctrines, which
They belong to history. It will suffice to recall
| “Mysterious amusements” and depravities
practiced in the eighteenth century in lodges
'Templars of France and Germany, and of con-
—© stater that it would be very difficult to meet at
'nineteenth century a freethinking Freemason
_ who is not at the same time a free spirit. g

_ÿ 1 Secret Papers. Letter from Vendice to Nubius. The Church

: romaine, etc., t. II, p. 128 and 129.

` 23 Secret Societies, etc., Book II, Chapter 1v. Secret Societies
and the family.

Another passion that they dedicate and exalt |

Masonic teachings are about pride. Detous |
the speeches given at graduation ceremonies
It is evident that the Freemason must
to regard as the sole possessor of light,
of truth and science; that he alone is man
holy, superior, restored to natural dignity and —
primitive of humanity. The Freemasons have
This is something they have in common with the Gnostics, their forefathers, g
that they think they are far above everyone else
men. A sect journal summarizes this sentiment;
in these terms: "Freemasonry possesses the |
the most eminent science, in which all the
Scientific studies are aggregated and coordinated.
The Brothers who, through investigation and research
attain the Masonic innocence of a ma-
none in accordance with the essence of our order, are.
worthy of being called the gods of the earth.” The.
Luther, the founder of Protestantism, had said N
“All Christians are priests;” one of the{
founders of French Illuminism, Saint-Mar- —
Tin, asserted that "all men are
wis; » Freemasonry completes this progress- _
The union of pride: All Freemasons are.

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1st Masonic Manual for Freemasons, July 1850
p. 216.

Gods! It really is the "Sicut dii eritis" of
to Satan.

f We are forced to stop. It would be
It would take too long to explain all the consequences that
> stem from the moral principles of France-
Freemasonry, and how in particular they conduct
to the ruin of all property and all society.
And on this point too, the sect was logical; it has
formed associations which, without veil or symbol-
in broad daylight, these
consequences, demonstrate the legitimacy and the necessity-
site of the total destruction of the property and of
∗ Current social order. They pursue it with all their might.
` in a complete manner.

The first of these companies is the Interna-

national, and we must say today that it is
the unique one, because it absorbed or rallied all
socialist and communist sects of all kinds

“To and from every country. |

4 3° Now these impious and disgraceful dogmas, these principles

immoral, subversive methods, devoid of all virtue and all

Morally, Freemasonry has been propagating them since

; over one hundred and fifty years of activity,

3 with perseverance, with real skill
1 diabolical.

Speech is the instrument of this infernal

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propaganda, words printed in books and
the newspapers, words spoken in meetings
Masonic, in political assemblies and
in the professorial chairs. This word resounded,
'not in just one country, and to the ears of a
only people, but throughout the world, at least
in the world of modern civilization, in
Europe and the Americas.
Everyone knows that in the eighteenth century, and
especially in the years preceding the great
The French Revolution, all of Europe, and France
in particular, were as if flooded by the
impious and obscene publications of philosophers
Freemasons, despite the prohibitions and the se-
truths of the laws of that era. Under the impetus
of the great Masonic conspiracy, books and
libels, of all kinds and formats, pene-
would be everywhere. This propaganda, interrupted-

It was under the Empire, and resumed with greater force.

during the Restoration. Freedom of the press,

more or less extensive depending on the different con-
trées, transformed it into a deluge of works
saturated with obscenities and blasphemies. Since

then, facilitated by new means; library- | :

public and railway matters, offices and
reading rooms, cheap bookstore, speed

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and ease of transport, the pro- Masonic book
prement said, displaying for all to see the doctrines and
the morality of the sect; the heretical book of the protest-
Tantism "which is half of Freemasonry-
rie', » and one of its auxiliary corps, lends its
active and powerful competition, the scientific book,
philosophical, historical, political book, the
literary book of all kinds, popular book of
all tones and all degrees, composed for
mostly by Freemason writers, or
inspired, paid for and propagated by Freemasonry
Jewish, extend across the entire world and the neck-
they are coming from their lying, immoral pages and
impious.

But more than any book, the journal, from
From 1789 to the present day, it has sown its seeds far and wide.
from heaven and to every corner of the earth, error and
Corruption. No need to explain, and even less to
to demonstrate what is happening before our eyes. The sheet
daily, not counting the other weekly-
daily and monthly, is published in the cities by
thousands of copies and distributed to all
corners of intersections. It penetrates into the less-
dres villages; it is read in the smallest
hamlets. Nine-tenths of these nameless sheets-

1 V, La Latomia, Freemason newspaper.

brables teach doctrines to varying degrees.
subversive of religion and morality. A little
With few exceptions, journalism in America
as in Europe, it is in the hands of the Jews
who inspire and bribe him. Now the Jew is the
master of Freemasonry, who is his humble
slave. Leo XIII also said recently: "A
once in possession of liberty, or, to better
to say, of the unbridled license, of publishing everything one
wants, the supporters of pernicious innovations
are eager to spread an infinite number of
newspapers, intended to attack openly or
to call into question the principles of truth and
just, to fight the Church through slander, to ex-
to incite hatred against her, and to instill in the
The most pernicious doctrines. They have indeed
including indeed the ease and advantages that
offered them, for the fulfillment of their desires-
breasts, the publication of daily sheets which

would subtly insinuate the poison of error |

in minds, and would corrupt hearts by
flattering the senses and exciting depraved appetites-
And the result so perfectly met their expectations,
that we wouldn't be far from the truth,
by stating that the daily press is one of the
main causes of the deluge of evils that we

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floods and the miserable state to which the
company f.

But Jewish Freemasonry, in order to spread its
poisons, does not rely solely on the printed word.

She first has at her disposal the word of her
venerable and of its speakers in its meetings
ordinary and extraordinary meetings of the shads,
sales, chapters, conventions, con-
sandstone, councils of a hundred kinds. We have
reveals the considerable number of lodges of:
Freemasons, sales of Carbonarism and
sections of the International. What work
Repeated error!

She still uses political language.
parliaments, of whatever form and of whatever name
whether they be Estates General, National Assemblies-
legislative, convention, chambers or senates,

They provide him with the opportunity to spread his ideas.

She does not disdain less important assemblies.
weight-bearing bodies, clubs, election meetings, banquets
politics, etc., etc. She seizes every opportunity
to carry his word far and wide and to the greatest name
bre. History has transmitted his speeches to us in —
the revolutionary assemblies and meetings of

1 Address to journalists, February 22, 1879. V. Le Messager
From the heart of Jesus, September 1877.

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the end of the last century which were nothing but con-

Freemason winds. Freemasonry has vomited
then, in complete freedom, what was in her soul
of impiety, lust, and savage hatred. We
we read what she said during "the comedy of
fifteen years, » during the reign of the Magi king, in
the republican period of 1848, on all thea-
political figures of the old and new worlds;
She varied and modified her language, but the impression-
always oozed with its saliva and venom. Today-
Today we hear him holding forth in the three or
four European parliaments where it holds sway. That is
the repetition of abominable blasphemies, of
heinous lies, gross insults,
cowardly calumnies and tyrannical instincts of
the first French revolution. There is no less,
Until this hour, only the smell of blood.

And this horrible statement has been and still is
as in the past, transported by the printing press and
steam to millions of men who had not
not heard. It is read and accepted, repeated and understood.
commented on by millions of mouths that transform-
lying, without realizing it, the circle and the living room, the
cafe and cabaret, in branches of the lodges.

Freemasonry exposes and develops its

monstrous doctrines in the professorial chairs

: grumbles, and when she's in charge, she doesn't want to

"To suffer from a professorship other than his own."

It is Freemasonry, which, aided by the pro-
Testamentism and Jansenism, its habitual auxiliaries
tuels, driven out of Europe and forced to seek refuge
in Russia the famous Society of Jesus, so capable-

`ble and so deserving in terms of teaching. It is

She is the one who still persecutes her today. It's

| it was through her that Jansenism was introduced into Austria-

and could make its dominant doctrines prevail there,
It was she who, during our great Revolution,
destroys all education in France.

It has long reigned in the universities

_ Protestant women of England and Germany whose
teachers and students are almost all frank-
masons. In Germany, the Jews, his masters, possess-
holding the most important professorships in universities.

Thanks to gold and Jewish influence, the Freemason-
nerie bribed and sponsored all the ideas and the
anti-philosophical, anti-Christian and anti-
social events that have occurred in our time in the
sciences and literature, and she was able to present and
to make German false and cumbersome science acceptable

'as the source and model of all true

| science, as the universal regulator of all

human reason.

It is Freemasonry which, through its instrument...
"The Freemason emperor Napoleon I" instituted the
the French University, with its monopoly on *"
teaching, this enormous war machine |
raised against the Church*. The fruits of impiety and
of immorality that came out of high schools, colleges, etc.
have the ages and university schools been such? that {°
Outraged public conscience finally tore down + bi
to the monopoly an impar- |“
made with the law of 1850. But the Catholic Church, |”
similar to those vigorous plants that develop |'
They grow and flourish with so little that they are given.”
of air and sun, formed by the grace of this law |

a Catholic and French generation, if name- . l
so brimming and energetic that Freemasonry trembled in it.
ble for herself and for her works. It is for- X
She wanted to seize power at all costs.
And as soon as the divisions among the conservatives, between- '/4
outfits and augmented by the sad skills of the a
Liberal Catholics allowed him to become i
mistress of the government, her first concern |
Before anything else, the priority is to eliminate all lh

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IV. Secret Societies, etc., vol. III, ch. vir. The Societies of
secrets and teaching.

2 V. the work of MA de Badts de Cugnac, the Poison-® {a

social outcome of university education. V. Uni A |

around June 30, 1879. ik

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freedom of education for Catholics and
to establish himself as the sole doctor of the French nation ©

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The application of this plan is not particularly
linked to France. The sect wants to have the mono-
a hub for education in all its forms and
at all its degrees throughout the entire universe. The com-

… political alliances in America are committed to

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this question; and we see in Europe the Ma-
Stupidity at work, simultaneously in France,

in Italy, Belgium, Switzerland and Germany

. magne.

has

One curious observation to make: these are

Men of the word by profession, the lawyers

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cats, who, among the Freemasons, arrive the most
numerous in high-ranking government positions. At ten-
eighth century, a multitude of members of the
parliaments and a number of lawyers entered

“The Templar lodges. The current lodges in ren-
+ ferment a very large number. These are, for the

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most of them, lawyers without a case, belonging to
the last category of the order, which, burning with desire;
life of speaking and appearing, enter into this end

"* in the lodges of which they become the Brothers... ora-

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authors and who are thereby driven to the first
places. Let's remember the names

of our rulers of 1848, 1870 and 1871 to
1880! ! |

SEVENTH AND FINAL SECTION. — FINAL GOAL OF THE
| FREEMASONRY.

I. It is undeniable that Freemasonry has
a goal towards which she strives by all means
of action, and that this goal is part of its secrets.
The Duke of Brunswick, an enlightened man and a Freemason, told us
He said it in the last century: "There is only one gold-
“Dre (Masonic). Its goal is its first secret,”
"Its existence and its resources, its second."

The existence, organization, and direction of Judaism
questions and means of action of the Freemason
Nothing is a secret to us anymore.
But his goal, which is his primary one, that is to say his
The main secret, the most important of all, is
not yet well known and fully understood
everyone.

1 Paris-Journal published, and L'Univers of September 6, 1872 has
reproduces an article entitled: All lawyers, our masters! which
justifies part of our assertion. In 1879, under a different title-
Fervent and somewhat barbaric, the Avocatocracy, the Marseillaise makes
The same statistic applies to our current leaders. These two

newspapers forgot to add that almost all of our lawyers, gou-
governing and administering from 1870-71 to 1880, are Freemasons.

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To clearly reveal this main secret, that is
the subject of this article.

The ultimate goal of Freemasonry is threefold.
She wants, first and foremost, the total destruction of
the Catholic religion and absolute annihilation
of the Christian idea in the world. That is the goal,
So to speak, negative. The positive goal is then
to bring the Jewish nation back to Palestine and to establish
to establish his undisputed dominion over the entire earth
Thus, the dechristianization of peoples, a return
Jews in Jerusalem, universal sovereignty of
this nation, that is the ultimate goal towards which it is con-
led to Freemasonry.

The first part of this goal appears today —

more clearly than ever.
From then on, the Jews dominated and ruled the

Freemasonry, we can @ a priori understand.

without difficulty their age-old hatred of Christ
must push them to use the powerful weapon of
Secret societies to satisfy her. This hatred.
will demand to strike first and foremost at the Church and religion
Catholic communities, which are the most widespread achievement
made up of the thought of Jesus Christ, and, after them,

the dissident societies that have retained more or

less of his spirit and doctrines. The Jew has
always in the heart, ready to escape, the cry

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uttered by his deicide ancestors: Tolle hunc!
Remove from the world all idea and all memory of Christ
is a thought and a project perfectly in line with
marriage with the character and grudges of the Jew.

Freemasonry, moreover, has admitted this
first part of his goal.

The founder of the Egyptian rite, Cagliostro, the
revolutionary Mirabeau, enlightened and freemason
with the highest grades, English and high
Macon John Robison, Count of Haugwitz, great

director of the Prussian lodges, etc., all the

four men from the late eighteenth century,
and actively involved in the affairs of Freemasonry,
agree that one of its goals, from that time onward,
It was the annihilation of the Catholic religion!
- We know that the Jewish element entered the
Freemasonry through the door of Illuminism
Bavarian and French. The halnedu Catholicism which
was at the heart of all Gnostic sects,
Manichean, Albigensian, Templar and Cabal-

1 V. Cagliostro's confessions before the Roman Inquisition, in
Bernard Picard, Religious Customs and Ceremonies of All
The Peoples, 1807 edition, vol. IX, p. 392. — Memoir of Mira-
beautiful to Louis XVI, read and quoted by Bertrand de Molleville, a
of his ministers. — History of the French Revolution. —
Michaud's Dictionary, vol. IV, p. 171. — Proofs of the
conspiracy, etc., preface. — Memoir to the Congress of Verona.
— Address to the States of Saxony, by Eckert.

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ticks, could only have been strengthened by its union
with Jewish hatred.

In this century too we have the formal admission of
secret societies.

Jean Witt says that at the last grade of the Carbo-
Narism, the initiate swore to work towards the ruin of
all religions t.

The high-level auction's instruction affirms the same
thing :

“Our ultimate goal is that of Voltaire and the
"French Revolution, annihilation at all costs"
"never of Catholicism and even of the Christian idea-
"yours, which remained standing on the ruins of
"Rome would be its later perpetuation."

At present, the facts are so
evident that the action of the grand conspiracy
The Judaico-Masonic aspect is evident to all.
both hemispheres, following everywhere the

same orders and the same march, she goes up to

4 Secret Memoirs, etc., p. 22.

2 Secret Papers, etc. The Roman Catholic Church, etc. — This is cited
word from Prince Napoleon Jerome, who belongs to the highest
degrees of Freemasonry and Carbonarism: "We will deliver
"such a battle within the Church that, if it survives, I will be forced to
"Believe in its divine nature!" (Vienna Courier,
May 21, 1879.) The Universe, a number of years ago, has
I believe a very similar statement was made by the Jew.
Arbib, editor of the Liberta of Rome.

the assault on the Catholic Church and religion and
believes she is already assured of success.

The second and third parts of the aspirations
Jewish and Masonic connections seem less obvious and
less proven, but they are no less
real.

If we do not have any positive admissions on this point
As with the other, it's a matter of caution.
the role of Jewish Freemasonry. For a long time too
She carefully concealed her plan to destroy the
Catholic and Christian religion. Today
There is no danger to fear, no obstacle to
fear. There are no longer any Catholic governments-
ques, nor even of Catholic nations, but only-
the Catholics scattered among the nations;
And they don't seem to be anything to fear. The Catholics
Frank and energetic, men of manly resolve,
are relatively few in number and almost everywhere
powerless.

Baptized and named Catholics are
however, in greater numbers in the
world that Jews and Freemasons of all
branches. If they were unanimous in an attack-

1 V. all Catholic newspapers: L'Univers, Le Monde, the
Civilta cattolica, etc., for about ten years and especially
since 1875. See the bishops' mandates and encyclicals.

'popes already mentioned.

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sincere delight and a burning love for their
religion and their Church, Masonic Jewry does not
It wouldn't be a pretty game. But most people, we know that.
Very well, either through indifference or through prudence.
liberals, whether out of timidity or cowardice, would not dare
point or would not want to defend themselves with fury.
The European or Universal Catholic League
is nothing to fear. We say it clearly and
It is widely believed that Catholicism is to be destroyed.
But to declare that one intends to seize
the Holy Land, which we are working to dominate the world,
that, as a Jew, one has the pretension of being the sovereign of
all peoples, that would be too much language
imprudent, which would not be accepted without complaint
mation at present, even Freemasonry, and
which, especially elsewhere, would raise objections
formidable, formidable shocks and compromises |
perhaps forever the ultimate success. It is
Why this plan is the most hidden of secrets.

IT, but if direct demonstration is difficult,

Indirect evidence abounds.

1. We find a first indication in
the testimony of Count Haugwitz, who had
worked with the most ardent curiosity to know
delving deeply into the secrets of Freemasonry.

After pointing out the two parties that are dis-

were then found inside the boxes, one of which
wanted to preserve certain external forms of the
Protestant worship that the other rejected because it
was composed mainly of Jews, the count
adds: "Both parties joined hands to
"to achieve world domination... that was
"Their goal."

Thus, barely having entered the Freemasonry,
The Jews inspire in him their desire and make him
accept their dream of universal domination.

'It was impossible for it to be otherwise,'
because Jews are naturally "POSITIVE OF
"The instinct for domination." - Fr. Ratisbonne
Whoever makes that claim knows the character of his
race. Furthermore, one thing is absolutely indisputable-
table, it is the double and tenacious hope that the
Jews have so far retained the right to return
in their former homeland, and to reign one day
on all peoples. See the line of Jacob returned
and installed in Palestine, Jerusalem splendidly
rebuilt, and of this city, which became the capital
universal, dictating laws to the whole world, such
has been, such is still the expectation of the immense ma-
majority of Jews. This majority which forms, says
the Israelite Goschler, the indestructible core of the
The Jewish nation is composed of all Jews, including the Jewish people.

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Mudists, that is to say Jews, no less obsti-
attached to the practices of the Talmud
than to the scriptural prophecies on which they
base their hopes on it.

For ancient times we have the testimony-
the teachings of Saint Jerome, who knew the
Jewish beliefs.

Commenting on the passage in Daniel where he asks-
tion of the small stone which, detached from the mountain-
He knocks over and smashes the statue of Nebuchadnezzar.
He said: "The Jews wrongly apply this passage to
their nation which, at the end of the centuries, they claim,
will become very powerful, will overthrow all
kingdoms of the earth and will reign eternally.

In the fifteenth century, the hope of the Jews was the
same. In his commentaries, the learned rabbi
Abrabanel, who was Minister of Finance in Portugal
gal and in Spain, under Ferdinand the Catholic,
announces the reign of the Messiah, "a glorious era where
the extermination of Christians and of
kind" (Praeco salutis). At this same time the
The German scholar Reuchlin tells us, speaking of
Jews: "They eagerly await the sound of

1 "Quod Judezi... male ad populum referunt Israel, quem in
fine sæculorum volunt esse fortissimum, et omnia regna con-
terrere et regnare in sternum. » (Com. in Danielem, c. III,
v. 634 |

weapons, wars, the devastation of the provinces and the
ruin of kingdoms. Their hope is that of a
triumph similar to that of Moses over the Cha-
Nanian and which would be the prelude to a glorious

return to Jerusalem, restored to its ancient splendor

These ideas are the soul of the Rab- commentaries.
biniques on the prophets. They have been tradition-
naturally transmitted and instilled in minds
of this nation; and thus they prepared themselves, from all
time, the Israelites at this event, term ŝu-
"Premium of the aspirations of the Jewish race."

This expectation is the same among Jews everywhere.
the countries. In a report made in 1810 by the doctor-
In the Anglican Church, one reads, "This pastor..."
wise: |

"During my stay in the Orient I was everywhere
found the Jews filled with hope of returning to
Jerusalem and to see their Messiah. But two choices

his mountains especially struck: it is the memory that they
preserve from the destruction of Jerusalem and Zes-
their hope of one day seeing this holy city
to rise from its ruins. Without a king, without a homeland, they
they constantly talk about their nation; the distance-

1 Buxtorf, Jewish Synagogue, ch. 35. Maimonides in
Surenheinsius. Mischna, part. 1V, p. 164, V. the Jew, etc.,
p. 466.

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the arrangement of time and places seems to have
They did not in any way diminish the memory of their misfortune.
speak of Palestine as a neighboring country and
easily accessible... They believe that the era of their
Deliverance is not far off, and they look,
revolutions that shake the universe like presa-
"Gates of freedom" (History of the Jews by Malo,
p. 523-26).

Dr. Buchanam's account is confirmed by
1879 by that of Mr. Halévy, a converted Israelite.
This traveler found in Abyssinia a race of
Black Jews. [1 gives details and evidence]
irrefutable facts. These Jews are still waiting-
days, they too, a powerful Messiah who will rise again
the kingdom of Israel. They told Mr. Halevy
that they had once waged a holy war
with the aim of liberating Jerusalem, of wresting it from
to the infidels and to make it, not only the capital-
tale of the Jewish people, but the capital of all bes
nations, under a Jewish leader.

This proves, on the one hand, that these Jews did
their exodus to Abyssinia during the time of the ruin
of Jerusalem by the Romans, and, on the other hand, com-
well is an old and tenacious thing among the Jews dis-
Persians from all countries, the belief and expectation of
their future universal domination (V. Missions)

Catholics, August 1879... Universe, August 21, 1879).

A former rabbi who converted, the famous knight
Drach, lets us know the feelings of the doc-
the leaders of Israel in 1827 on the Messiah and his reign,
in a few pages that the author of the book Ze Juif re-
sume thus:

"The purpose of his mission will be to deliver"
Scattered Israel, to free them from captivity in
which forces him to groan the nations, "and to the
to bring back to the Holy Land, after having defeated
Gog and Magog. To the chosen people to rebuild Jerusalem
Salem and its temple; it is up to him to restore and recon-
solider “a temporal reign whose duration will be that
of the world... » All nations then « will be
subjected to the Jews, and the Jews will dispose of their
at the discretion of the individuals who compose them and their
"goods t."

These ideas and hopes have not weakened.
present day in Israel.

In 1860, a Jew named Sammter addressed
a long letter to the newspaper La Preussische
Volksblatt of Berlin (1860, no. 229), in which
he claimed that from now on the Jews should take-
to the place of the Christian nobility. “God, di-

1 Drach, Second letter from a converted rabbi, p. 99. Paris,
1827. See The Jew, etc., p. 471.

He knows, he scattered the Jews throughout the whole earth,
so that they may be like leaven for all the
peoples, and like the chosen ones destined to reign one day
'on all men'.

The newspaper L'Union, quoted by Le Monde on August 4th
1860, provides us with further evidence in the cu-
a funny note addressed to him by an Israelite from Paris.
This Polish Jew, who signs his name Henri Apatousky, rap-
shovel, starting with Mr. Crémieux, also Jewish
and high mason, took, in this year 1860, lini-
extending an urgent invitation to all its core-
religious figures in France, in favor of Christians
persecuted Syrians; that this intervention general-
the practice of French Israelites was imitated in England
earth and could not fail to be so elsewhere. Then

He wonders how Jews and rabbis could have,
despite the precepts of Talmudic law, to come
so generously coming to the aid of "non-Jews." He
claims to be convinced of the selflessness of
Mr. Crémieux and rabbis from Paris. "But,
he adds, this conviction cannot lead us to
fishing to penetrate the plans that other mem-
members of the Israelite cult may have and may
try to make progress this way. My na-
tion not only knows how to train bankers and

1 Monde, November 12, 1875.
31.

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She also knows how to be diplomatic with merchants.
need. She understands that the Ottoman Empire
approaching its dissolution, and that it would already be in
ruin if the European powers do not prolong-
their rivalries
tés. How much longer will it last? We don't
knows. It can fall; but once the empire has fallen, one does not
will no longer be able to raise it. Yet we will not be able to
abandon these countries to anarchy. Perhaps the ri-
Will the values of the powers continue to be exploited?
to pose the question of the annexation of this or that province to
European states, or even the establishment of a
A separate state with a king chosen from one of the families
reigning. Wouldn't the rabbis assume that
These objections would not be raised at the establishment-
The creation of a Jewish kingdom with a Jewish king?...
'Now if the Jews behave so nobly
towards the Christian victims, do they not
could not count on recognition
Christians? Besides, the restoration of a
The Israelite kingdom is by no means a new dream.
This idea was never abandoned by the Jews.
Jervents. Also, for a very long time, people have been making...
regular collections for maintenance in Jerusalem
of a large number of Jews from all countries... who
pray for the restoration of the kingdom of Israel.

Another letter from a Jew, probably German.
that one, which is signed Lévy Bing and which is published
In March 1864, the Archives israélites confirmed
the existence among contemporary Jews of feelings
comments and a hope similar to those of the Jews of
Middle Ages and the early centuries of the dispersal
sion. The piece is long, but it will be read with
interest :

“Nancy, March 21, 1864. Sir, I am from
those who think our generation will not see
Not on the day of the promised major repair. And
However, I wouldn't want to claim the opposite, in
presence of events and transformations
which we have been witnessing for the past fifteen years
years!

“You say: We don’t believe this idea, —”
of the Messiah and his triumphant return to Jerusalem, 4
— Neither feasible nor acceptable! ! Did you understand correctly?
Have you considered the gravity of these words? Because they cons-
tituent Za complete negation of our faith and of
our mission in the world! That is certainly not
not your thought; but it is fitting that an organ
the importance of the Archives cannot be considered

1 The editors of the Archives israélites, modernized Jews,
are among those who turn the Messiah into a myth.
what their nation expects.

dismissed as not having full awareness of
duties as well as hopes for Israel. How!
You don't believe in the final mission of the mai-
Jacob's son? Jerusalem would be a vain place for you.
Word? But that would be the immediate reversal
of our worship, of OUR TRADITION, of our rai-
its being; and, in that case, it would be necessary immediately
burning our sacred books... Our ritual, computer-
Whether ordinary or extraordinary, it always speaks to us of THE
MOTHERLAND; as we rise, as we go to bed,
As we sit down to eat, we invoke our God
so that he may hasten our return to Jerusalem, without
DELAY AND IN OUR DAYS! So these would be...
Empty words? The dress rehearsal, univer-
So, the meaning of these words would no longer be apparent?
Would that be purely for show?

"Fortunately, that's not the case; and you
You see, dear sir, that if many of them
We have forgotten the importance of returning, God has forgotten us.
has brought forth new brothers! who understand
sometimes better than ourselves THIS MIRACLE, UNIQUE
in the life of the world, of a whole fool
scattered for eighteen hundred years throughout the
parts of the universe without merging, without

1. The followers of Freemasonry and its branches, disciples
Jews.

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mix nowhere with the populations in the middle
from which he lives! And this incredible preservation,
made to open the eyes of even the most blind.
would have no meaning, no value
For us and for the world?... I said it earlier
Above all, the entire Jewish religion is founded on the idea
national. And whether they are aware of it or not,
It is not a pulse, not a suction
sons of Israel who are not towards the homeland.
I repeat, we should have closed it down from the first one
down to the very last of our books, if it were necessary to hunt.
Jerusalem of our thoughts! And these aspirations, these
thoughts, these are not just an in-
_ time, personal to our race, it is a uni- need
Versel... If little by little personal revenges
have disappeared... if... it is no longer permitted to be
justice to oneself, but rather to rely on
judges who are generally accepted and impartial
in the dispute, isn't it natural, necessary, and
Far more importantly, to see another one soon
court, a supreme court seized of major cases
public disputes, complaints between nations and na-
tions, judging in the last instance, and whose word
Do you believe? And this word is the word of God.
pronounced by his eldest sons (the Hebrews), and of-
before which all the powerful bow respectfully

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born, that is to say the universality of men, our
brothers, our friends, our disciples.

This language is as explicit and as clear as
possible. This Jew from Nancy, in the middle of the nineteenth-
sixth century, strongly believed, with good
other Jews, at the coming of an all-powerful Messiah-
sant, upon his triumphant return to Jerusalem. These are
the aspirations of all Israel, based on its tradition
tion, on his daily worship, on all the teachings
interpretations of his sacred books. The Jews did not
other homeland than their motherland, Palestine.
The re-establishment of the Jewish nation in this
homeland is not only acceptable and achievable,
But perhaps next. And it's a unified need-
Verse, a necessity, because then the Hebrews,
God's eldest sons will be the united arbiter people.
Verse and infallible of the peoples, Ze People Pope!

This indestructible hope explains the motion
presented to the parliament of Pest in June 1878,
by a Jewish deputy, Mr. Istoczy, in which, at
on the occasion of settling Eastern affairs, he
invited the Austro-Hungarian government to RETA-
BLIR THE KINGDOM OF JUDAH IN PALESTINE?

1 Archives israélites, 1864, pp. 335-350. See The Jew, etc.
pp. 467-469.
2 Tablets of a Spectator cited by [Univers of June 18, 1878,

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So, in summary: his return to Palestine and his

. physical and moral domination over the world

the basis "of faith and worship," "of tradition

and of the nationality” of the Jewish people. For him, the

The true homeland is Judea and Jerusalem; the others
Homelands are merely homelands of circumstance.

...and in passing. These ideas and beliefs "have been

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traditionally passed down and instilled in
the minds of this nation” by its doctors. They
are the "soul" of their teachings. "Of everything
Over time, the Israelites prepared themselves for these events.

...ments, the ultimate term of their aspirations and of

their prayers. They eagerly await the
wars, revolutions, the ruins of kingdoms;
They rejoice in it as if it were a prelude to events
their deliverance and their supremacy. The return to
Jerusalem and the establishment of an Israelite kingdom-
The elite are the subject of a plan that the leaders of the na-
tions are trying "to move forward," by all means
means and in all circumstances that they
believe they are favorable.

2. But how can we admit that, with ideas
With such similar and deeply rooted hopes, the Jews
pe penent point penalizing the realizations
to understand the immense power they possess through the
Freemasonry and other secret societies?

664 FREEMASONS AND JEWS.

On the contrary, isn't it extremely likely,

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Or rather, let's say it boldly, isn't it certain

that Israel's leaders have long had the |

a project has been finalized, and is already well advanced, to employ this
an all-powerful and so docile force of action between

their hands to the fulfillment of beliefs and:

age-old aspirations of their nation? From-

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as long as the thought of reigning in Jerusalem and of
Dominating the world can only please ambition.

and pride. This invisible leader, great patriarch
of Freemasonry, and the high-ranking directors
of Israel, its assessors, would they be more dis-
provided that other men?

It might be objected that part of Israel has
he has now renounced his messianic ideas; that he
has frankly embarked on the path of progress
modern peoples, that he has taken our ways and our
customs, that this coming of the Messiah and this dominion
The nation he proclaimed is now nothing more to him than a

symbol that cannot cause any harm to its |

national patriotism, and which he now understands by
therein lies "the indefinite perfectibility of humanity."
We are not unaware that the Jewish nation
divided today into two groups, the Jews of
old type, the Jews of the Talmud and the Jews that

we will call modernized; these are the

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A very small number. They became indifferent.
free thinkers or religious in their own way, and they are
all more or less involved in the movement com-
commercial, industrial, political and social issues of our time.

But does this transformation of a porch-
Has Israel's actions escaped the watchful eye of its leaders?
Or perhaps it took place outside of their
direction and contrary to their orders? Let's keep-
We are right to believe it. The authority of the princes of
Judah has been highly respected throughout the centuries and
too obeyed by all the sons of dispersion for
that a small number dared to evade it when the
A large part of the nation still reveres her as much as...
time has passed. This transformation is the result
of the new tactics adopted and the impetus
given to this Jewish section by the directors
of Israel, since the eighteenth century came
to give them hope for a future achievement
of their ancient hopes.

The proof is that almost all wo: inifs moder-
nisés belong to Freemasonry or to
its branches; they are its most solid frames
They are the ones who inspire and inspire. They are the ones who breathe life into it.
to Christians in the lodges, as well as to non-Christians, the
ideas that are called "modern" and which are not
than "Jewish" ideas. Religious tolerance,

indifferentism, liberalism, freedom of con-
science, religious practices, the press, fraternity,
equality, universal suffrage, communism,
socialism, contempt and hatred of Catholicism
and of all Christian ideas, the persecution of
the Church and the papacy, indefinite progress, the
large urban areas, free trade, the cos-
mopolitism, the universal homeland, the universal republic
saddle, etc., etc., all these grand words, devoid of
meaning, or full of errors and dangers, which accepts
so easily our thoughtless century, are only
preparatory or enforcement measures for the plan
Jews. Oppression first, destruction later

The later development of Catholicism gives satisfaction to their
irreconcilable hatred; the extinction of the Christian faith
Yours brings about the general corruption of morals
which makes the imposition of the servitude easier;
the humanitarian ideal and the universal homeland lead-
it leads to the destruction of the idea and the love of
particular homelands, and promote the establishment
of the universal republic that they are in fact preparing
lowering of all trade barriers
and large urban areas. The republic
universal, it is the whole world dominated and governed
governed by a few men; and the Jews want
to be those men.

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These modernized Israelites are nothing more than something else
than the invading army of our future overlords.
They entered the land to be subdued, in
the Christian countries; they already occupy all of them
main positions. You think and you say
that the Jew has renounced his former dream of domination
the world; but look! He rules it at this
hour by its vanguard soldiers: they are par-
They have control over everything; they hold all the power.
the vital forces of the people and almost all the
high-ranking government positions; they are almost ~
completely the masters everywhere. What is needed-
What else? A few more major upheavals...

ments, some appalling clashes of peoples to

peoples, and the exhausted Christian nations, ab-
absorbing each other, they will no longer form,
in Europe as in America, only three or
four colossal monarchies or republics. These
The Jews are preparing formidable revolutions and
will operate them. Haven't they been doing this for almost a century?
through their instrument, Freemasonry, the arti-
without all the upheavals that have occurred in the
Two hemispheres? Glory, interests, lexis-
tence of their particular homeland, of their homeland of
passing by, affects them very little; they only have one
homeland, Palestine, and, to return there and realize their

With proud hope, they would do, if they could,
Jump halfway around the globe. Then the time will come.

where, prepared by commercial necessities, by .

railways, the electric telegraph and the
waterways, after some major upheavals
his still, or some alliances, or others
Under favorable circumstances, this will be formed
immense Jewish empire of the prophesied Antichrist
for the end times. And Israel's long wait
will be achieved and his efforts crowned with the most
complete success.

3. And let's face it, the Jew has everything he needs
in itself to achieve this result.

First, there is an extraordinary, unique existence.
in the life of humanity, miraculous, as in
the Jews themselves agree, "of a people
entirely dispersed for eighteen hundred years in
all parts of the universe, without merging or
to mix nowhere with the populations in the middle
from which he lives. "This incredible preservation"
implies a particular mission for this people, a
A major mission. But so far it seems
to have no other aim than to establish anti-Christianity
in the midst of Christian society and pre-
to ward off the empire of the Antichrist. After his conversion
which is foretold by the Holy Spirit, what will its

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Mission? We don't have to, at the moment,
search for the solution to one of the unknowns pro-
the most interesting phetics of Scripture.

Due to its extremely flexible nature, by
his activity, his perseverance, his extraordinary sagacity |
dinaire, by its offline intelligence', by
his very temperament, he unites within himself the signs

of a dominant people, of a universal people.

Science, in agreement with experience, tells us
shows that the Jewish race, standing alone among all
The others, an exception to a general law, is
Capable of living and perpetuating itself in all climates?
She observes in this people "the phenomenon of a
immunity that protects him from diseases and
plagues," and she adds that "of all peoples
"Civilized, it is first in terms of vitality."
And remarkably, statistical science!
of our time recognizes with astonishment that,
in the midst of the Christian peoples where he lives and
whose population remains stationary or does not increase
The Jewish population, to a moderate degree, experiences

1. Recall the testimonies cited in section V,
§ 3, and see The Jew, ch. X, art. 4, Intellectual Superiority of the
Jewish.

2 On the non-cosmopolitanism of human races, page 392, by
Dr. Boudin. — Journal of the Statistical Society of Paris,
August 1860. — See The Jew, etc., p. 395.

suddenly, for no apparent reason and everywhere at
times, an astonishing multiplication, a thickening-
inexplicable. |

"In all the countries where we were able to
to obtain censuses of the Jewish population,
_ wrote the president of the anthropological society-
that from Paris, we are seeing an increase
of unusual speed... Isn't that the clue?
rather than a great providential mission
Just a coincidence!?

As for the Jewish population spread throughout the
five parts of the world, Dr. Boudin assessed,
in 1860, to four million three hundred thousand. For
Europe alone he counted three million six hundred
a thousand Jews. In 1866, the newspaper 7' Univers israélite
brought the total number of Jews to six million, of whom
more than half for Europe. In a book
published in 1878 and cited above, M. Du Mesnil-
Marigny states that, "according to the information:
"information provided by the Foreign Missions, the
"Israelites settled outside of Palestine"

"would now number around seven"
"millions." This figure is confirmed by the Cin-
the fortieth annual report of the Society for

Geography and Medical Statistics, by Dr. Boudin, vol. 11,
p. 131. 1857. — See The Jew, ch. X in its entirety.

Nm:

the spread of Christianity among the Jews,
Published in 1879 in Berlin. According to this document, there
would have more than five million Jews living in
Europe, two hundred thousand in Asia, more than four-
twenty thousand in Africa, and from one to one million and
half in America; total, about six million
eight hundred and seventy-two thousand*. The Jew can therefore
to rightfully call oneself a citizen of the universe.

1 Here is how Mr. Boudin divides the Jewish population in
the world, in 1860 (On Non-cosmopolitanism, etc.):

Europe... 3,600,000
America, ... 43,000

Africa 450,000
Asia. . & a.' 200,000
Australia... 2,000

Total: 4,300,000

The Berlin Report has higher figures that accuse
an increase and a decrease in pupuiation, in 1879:

Europe. 9,091,825
America... 1,500,000
Asia e. e. , «+ 200,000
Africa, more than 50,000

Total: 6,371,825

This same Berlin Report distributes the Jews into the di-
towards European states in this way:
Russia. , . . . e 2,621,000
Austria 1,315,000
Germany 512,000

Türkiye 100.00
Hollande... 70,000
England... 50,000
France. , . . , . 49,000
Italy. 4 + + to » 35,000

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Note these figures of over five million
of Jews living in Europe, and nearly a million
and a half living in America today.
explain the activity and power of the companies
secrets in these two parts of the world.

In addition to these intrinsic means, there is the power
The irresistible allure of gold. The riches of which the nation
The number of Jewish people possessing these rights is incalculable. One of these Jews
modernized, Baron de Rothschild, : died in Paris
in 1868, left eight hundred million to his four sons
of fortune, according to some, nearly two billion
according to others. He wasn't the only one in his family,
who has representatives at least as rich in
England, Austria, Germany and
Russia, which everywhere makes the law with its gold
governments.

But these enormous riches of the modernized Jews

Spain and Portugal.

de2a . . a' 4,000
Sweden . . . ee . 1,800
Norway . . . . : 25
Romania 274,000

Total: 5,091,825

The figure given for Romania, 274,000, is lower than
the reality, as a result of recent and continuous immigration
Jews from Russia and Germany in this region. It's a
new population displacement.

The Berlin Report is cited and analyzed in the Universe of
December 5, 1879.— History of the political economy of the ancients
peoples, by Du Mesnil-Marigny. 3rd ed., vol. II, p. 268.

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and launched into the movement of our century
would apparently be surpassed by the fabulous treasures
those placed in the hands of certain families
Israelites ignored by Christians, but well known
Jews. These privileged families are those of the-
which, according to traditional Jewish belief
Talmudists, the awaited Messiah must one day emerge.
Tlen exists in several locations in Galicia and Russia.
Jews surround them with a kind of cult and put at
their disposition of quantities of gold and riches
of all kinds that accumulate every year
for centuries and of which we will never know
the exact value *.

Of all the means to success, the most
powerful. The Jews will therefore achieve their goals.
4. Moreover, they have already proven what they are

capable, and the results they obtained and that
what we have before our eyes must give them the es-
for, and to us the fear, of their complete success.

To understand the skill and progress of
Jewish, as well as the magnitude of the success achieved in ©
his plan for universal domination, it is necessary-
to see the obstacles he had to overcome
and the way he managed to defeat them.

It was around the eighteenth century, according to all

1 The Jew. p. 476 et seq.

probability that the Jewish leaders, after so much
centuries of vain waiting, glimpsed, for the pre-
first time, as soon as they will be feasible, and
the emancipation of their race and their universal
domination.

However, insurmountable obstacles pa- .

were rising up before them, they needed to a-
edge to overturn the Christian edifice from top to bottom,
based on centuries-old foundations throughout
the old world. In this gigantic work
presented itself to destroy on the front line the eatholi-
cism with its strong papal institutions
temporal, hierarchical, and religious orders,
and the considerable influence that added to its
spiritual and divine power, its great riches
and its territorial possessions. The social order, the
Customs and traditions were everywhere based on the
Christianity and were deeply imbued with it
of its doctrines. The Christian edifice was supported,
here, by numerous Catholic and fervent peoples
winds, governed by frankly dynasties
Catholics themselves; elsewhere, by nations
heretics, but, like their princes,
sincerely attached to the Christian religion.
Besides, the two civilized worlds, Europe and America...
risk, were divided into a multitude of states of

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all grandeur, jealous of their autonomy and
guaranteed by the notions of justice and law
people whom the Church had spread and incul-
established for centuries. Catholic governments-
religious groups, like the Protestants, were content

'to be linked together by the community of

religious beliefs and through commercial relations
essential services, and both sides watch-
paid close attention to the integrity of their foreheads
third parties. All these things, as well as powerful
fortresses, barely touched by the action
subversive of Protestant principles, they arose
seemingly unshakeable in the face of vows and
projects of Israel.

His attack plan was admirably conceived and
no less admirably executed. It was a
A work of infernal genius. First, seize control of
all the enemy forces of Catholic society-
lique, to unite them and launch them against her, such was the
first point of the battle plan. We must recon-
it was born that the part, on this side, presented itself as beautiful
for the leaders of Israel. We have already indicated to
numerous and formidable duels had
affites the Catholic Church, at the beginning of
this eighteenth century. However, these isolated enemies
could not have harmed him much, precisely

because of their isolation. The masterstroke was
for having united them and especially for having found the
A way to unite them. That way was the secret society.

There have always been secret societies in the
pagan and Christian world. Since the preaching of
'the Gospel, the remnants of dissident sects, gnos-
ticks, Manicheans, Albigensians and their many
derived, have traced, more or less hidden and more or
less impure, their subterranean furrow in the low-
foundations of Christianity. In almost all of them, the
The Jew had his entrance, and often held the upper hand.
through the cabal they generally practiced
and in which the Jew has always been master and
doctor. But these shadowy associations had not
no hold on the intelligent classes and directors
giants who were not part of it and the con-
were barely born. From then on, however influential it may have been
Being Jewish, he could have no influence on the course of events.
public affairs and society as a whole. It
had existed since the fourteenth century a
secret society with an aristocratic appearance, which does not
contained within its ranks men who appeared
belonging to the upper classes and who, by the same token,
stood at a great distance from all the
'other occult associations. It was the Franc-

Templar Freemasonry. From the very beginning of the

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eighteenth century fashion and craze in

the upper classes had turned to the
secret societies. The Templar lodges multiplied
were bending everywhere, in England, in France, in
Germany. The Jew had never been able to enter it:
an article of their constitution imposed on the followers
The profession of Christianity. The crucial point.
For him, it was therefore: either find a way to
to infiltrate Templar Freemasonry, or for-
sea for the ruling classes an association
a secret society from which Jews were not excluded.
In the second half of the century, the Jew had ER, one of them
and the other point.

The Jew Paschalis established a so-
secret society based on the cabal and in which
Jews could naturally be admitted.
His principal disciple, Saint Martin, who appeared
was attached to a distinguished family from Amboise in
the weapons and who initially pursued this career,
enveloped and concealed the core of his doctrines
all Jewish under a nebulous philosophy
that the Freemasons extremely benefited from phi-
philosophers already members, either of the Templar lodges

of England, or those of France. The reputation-

The presentation of the new rite became considerable. In name- -

Numerous Martinist lodges were founded and the lodges
38.

The Templars hastened to join them. The Jews
thus entered fully into societies
secrets of the French upper classes. It is to be re-
to point out that never in France have we made any difficulties
worship to receive Jews into Freemasonry; the
The reason for this is undoubtedly in the original origin of
French Enlightenment; while in Germany,
even at the beginning of the nineteenth century, he
There were still differences of opinion and controversies.
among Freemasons on this subject.

However, in Germany too, it had opened up
to the Jews a wide-open gateway into the
Freemasonry. Weishaupt founded the Illumination.
Bavarianism and established the principle of admissibility
Men of every religion and faith.
The Israelites entered in large numbers, and in a short time
had penetrated, by means of the illuminated lodges,
in most German Templar lodges.
Here again, the Jews were now able to exercise a
direct action on the upper classes and mixed with
general affairs.

At that time all the secret societies aris-
Tocratic principles were not under the control of the Jew, but
he was beginning to be part of it, and almost immediately
They felt the effects of his influence: he pushed them
to unification in order to achieve unity of action which

is in his character and habits. We
Let us recall here that the first idea of the great
Wilhelmsbad convention or congress had emerged from
Martinist lodges, Jewish by origin and
always open to the Israelites. In this congress
It mattered little to the Jew that it was a Masonic rite
dominated over another and that the general management
societies to be unified were entrusted to the temporary system
To fold, Maitinist, or enlightened one. The big issue
For him, it was about bringing together in a single bundle,
not only these sections of the aristocracy of
secret societies, but also all the others
associations of different levels' that were proliferating
in the world and in which he had an in-
long-standing influence.

The success was complete. Under the direction of
followers of Saint-Martin and Weischaupt, some

and the other Jews or those favorable to the Jews, was
accepted and established the unity of all companies
secrets of the world and actually constituted the Franc-
Modern masonry.

The Jews quickly realized the power-
the use of the instrument they had just formed.
Less than ten years later, they were witnessing a
an unprecedented revolution in the annals of nations.
All of Europe was shaken. In France, it

did, on a small stage, like a great
repetition of the terrible drama that will unfold in
The universe in the time of the Antichrist. Religion, laws,
customs, morals, monarchy, institutions, administration
Administration, provinces, properties, everything was overturned
from top to bottom. In its place stood the cult,
the administration, the territorial divisions, the ins-
the institutions and practices of Masonic lodges.
France was in the hands of the Freemasons.

This result, so quick and so astonishing, was indeed
made to encourage the Jews. Also during the
first half of the nineteenth century, did they not
nothing neglected in order to become absolute masters of a
such an instrument of destruction and for the perfect-
to function. By their gold and their superior intelligence,
they quickly became the sole owners
and were able to shape the masonry material as they pleased.
nic. The events that have happened and will
passing before our eyes allows us to guess quite
easily their way of doing things.

First of all, they wanted to ensure, by the
masking as much as possible, the peaceful development
of their grand projects. Freemasonry was by-
divided into two seemingly unrelated groups.
In the first, called Symbolic Freemasonry, they
gave it an outwardly harmless appearance

and a bit grotesque. This group was supposed to stay
secret society, while discreetly seeking to
to show up according to the circumstances and to attract
proselytizers. The Jews succeeded in gaining recognition

this Freemasonry as a public utility society.
Since then she is no longer, strictly speaking
secret society, but it became, as they
They say, "a closed society with a secret."
They worked to bring everything back into this group
what exists in the world of hostile elements to
religion and the Catholic Church, the idea and the
Christian institutions. Under their impetus this
Freemasonry incorporated itself as much as it could
Protestants, Jansenists, heretics and
rebels against the Church of all kinds and the
unbelievers of every kind. She called to herself the
ambitious people who want to achieve honors and

| power, the downgraded and the dried fruits of all

careers that seek a social position, the
pleasure-seeking men and revelers, eager for enjoyment
material goods, merchants and in-
industrialists who wish to succeed in business, the lit-
tectors and scholars envious of making a
fame. She did not disdain the weaker sex:
She lures the woman and takes the child.
She promises everyone the object of their desires, and thanks to

the influence and the gold of the Jew, she gives it to them, to
less so to some extent, and under certain conditions
tions which at first seem quite easy and few
serious, but which, at some point, pre-
They feel inflexible and formidable.

Jews tend to include in this group,
not only dupes and fools, but a number and
taxable material, but above all intellectual men
people and important figures from each nation, for the
to have at hand. And to them there is nothing
that they do not promise and that they do not give. More
As events unfold, the more this plan of the
Jewish Freemasonry appears evident. At this time
and under the current regime, where there is no longer any fear of
to discover, it is easy to see that men
politicians who want to succeed, that the men of
enjoyment which they desire to satisfy themselves fully, that
men of finance, commerce, industry and
large companies seeking to succeed, or
are either Freemasons, or must become involved

to be in Freemasonry! It is in this

1. We read in Decentralization: "It would appear that in
"certain large state administrations, they provoke the

"employees of all ranks to enter into Freemasonry.
"They are indirectly assured that this is a way to facilitate
"their advancement and to obtain influential protections"

"To achieve significant results." Z'Uniters, who
He quotes these words, adding: "The fact is at least plausible,

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External Freemasonry that the top leaders of Israel
"they study men, they turn them, they guess"
their inclinations and tendencies, take hold of
their will, their intelligence, and their freedom
and have them at their disposal." And when they are ripe, they
lead towards the secret society, that is to say towards
Higher Freemasonry. And when they need
to act on the mind of a completely foreign man
ger, or even hostile to Freemasonry, the
Jews have no shortage of "insinuating brothers"
fully trained in Weishaupt processes
and capable, through cunning and hypocrisy, of achieving
the stated goal.

The second Masonic group includes the
high-ranking officials who meet in the rear-
lodges. That is the true Freemasonry. That is the
that the Jews admit the prepared men and
secure organizations they infiltrate, if they haven't already
At their core, their hatred of Catholicism and of all

...Christian belief. They imbue them with ideas

"Modern," in line with their designs. They
are responsible for propagating them, defending them, and
execute them. To these they reveal successive-

"And Masonic ties alone can explain the success-

"site of certain characters ill-suited to the high situation"
"that they occupy" (Univers, October 10, 1879).

ly, by putting them through the rites and the
various degrees of initiation, a part of their
plan and their purpose. The high lodges, composed
only Jews, they are the only ones, there shouldn't be any.
no doubt, who know all the thoughts of |
masters of Israel.

In this second group, based on an indication by-
the order of the senior leaders, conceive and expand
These projects, destructive to all religion, are being undermined.
of the papacy, of authority, of morality, of the
family, of all religious teachings, of the
homeland, property, society, to which
Freemasonry works with such rage
in our century. Then, after approval
The top-down approach was given to the plans and projects made-
After careful discussion, a watchword is transmitted
to the symbolic lodges which, through their thousand voices,
ideas from the press, gauge public opinion,
prepare it, shape it, and make it possible, or
easier, the execution of the agreed plan.

It is through these high lodges, and sometimes, according to
the occurrence, by the outer lodges, that e-
They establish secret societies, militant members
and violent Freemasons. There she gathers
and enlists the arms it needs to
to carry out physical destruction. These companies:

Carbonarism, Internationalism, Nihilism, or others

seem to have their own lives and directions
and separate from Freemasonry. But in fact they are
secretly conducted by Jews from the high lodges
who have every opportunity to deny them, and the com-

_ to fight if necessary, if they succumb in their

companies.

Jewish Freemasonry is therefore like a species
of a living organism of gigantic proportions
which embraces and encloses Christian society with a
from one end of the world to the other. This organization is
constituted in a marvelous unity since
all the upper and lower lodges depend-
tooth of the national center called Grand Orient, and
that all the Grand Orients, in obligatory relations
together, they are attached to a center
supreme, the Orient of Orients, by a link of de-
absolute pendulum. This center is the high and
a unique lodge that brings together the top leaders and the
main figures of Israel, and who leads, as a driving force
sovereign, Freemasonry and occult societies
of all degrees, and of all forms. This
immense network, of which each link is a
man, maintains his formidable unity
by the pressure of a terrible discipline, supported
on mandatory secrecy and on multi- oaths

tied up, by fear of violent repression of the
dagger and poison, and finally by the irre-
resistible of Judaic gold.

However, in this countless army he

produces well, from time to time, both at the top and in

bottom, divisions, rifts, schisms.
But the Jew is not troubled by it. In the
Freemasonry, he no longer adheres to orthodoxy.
than to the schism, and he leaves below his power-
sance, without worrying about it, his many slaves
discuss and divide amongst themselves. For him the
Freemasonry is first and foremost an instrument of des-
truction. He is also able to destroy by a
schism only by an orthodox rite, by such a man
of a peaceful character and moderate gait that
by another audacious and violent one. He uses the
- men of all kinds. He raises them, he makes them-
pours, according to the circumstances. It produces it and it

using hundreds and thousands of them one after the other
the others in all the states of the world.

All Masonic rites, whatever they may be,
all forms of secret societies, united or
divided, all members of both sides,
Whatever their ideas, their rivals may be
their ties, their particular ambitions, he pushes them
according to its plans towards the same objective: destruction-

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total tion of the Christian idea and society.

All paths and all means are open to him
Good. The more people divide and clash
The more nations weaken and suffocate among themselves, the more they suffocate.
They feel, become disorganized and disintegrate, the more it
There are upheavals in societies, of upheaval-
The more disasters and catastrophes there are, the more the Jew rejoices.
and finds that his work is progressing. We have his
confessions: he strives to overthrow and destroy in order to
to raise his dominion over the ruins. If he believes it
profitable to his designs, he will not hesitate to launch
below, the Freemasonry of the proletariat against the
Bourgeois Freemasonry, the International against the
wealthy FF.*. of the higher degrees, and in turn
High-ranking masons against the Commune.
And if he then needs the re- for his projects
to reconcile the warring brothers, he will present his -
hands full of gold, positions and honors, for

to soothe anger, heal wounds, and reunite

under the same flag, victors and vanquished.
As for these major political questions of

governmental forms, competitions of
dynasties, rivalries of powers, which passionately-
They divide and separate men nowadays, they
are of very secondary importance to Israel. It does not hold
more to the monarchy than to the republic, to this

this power than that one, to this dynasty rather
than to any other. He only has a preference for the
men and the things that further his plans
and lead to his goal. But he will ruthlessly repel
will fight tooth and nail, by all means
forces at his disposal, such dynasty, such institution-
tion, such a class of society, such an influence
political or governmental figure
princely, and even such a humble individual,

who, rejecting modern ideas and positioning themselves as -

an opponent of the Revolution, would thereby form
even an obstacle or delay to its accomplishment
[The meaning of] his wishes.

A centralization was inconceivable.
more powerful and a stronger situation than
that of Jewish Freemasonry. The organization
of the Roman Empire was neither more learned, nor more
solid.

And yet Israel did not simply possess

To seize this considerable occult power. He has
wanted to be able to act openly at
in the midst of the Christian nations. From the beginning of the
century, Freemasonry is in turmoil and making demands everywhere
the emancipation of the Jew. The European governments-
Europeans are being strongly urged to do
A Jew, a citizen like any other, and to overturn

his ar

the necessary barriers, established by experience

centuries past, to defend against the Jew
society as well as individuals.

So now the Jews are almost everywhere
They are citizens of the countries they live in. They all have them.
the rights and all the privileges, And singular thing-
lière! of dangerous beings whom we distrusted, of
outcasts, once rejected and marked with a sign
so that they would be less harmful, the Jews
modernized, they became so in the nineteenth century
the most supported, most influential men and
the most powerful. They belong to three com-
communities which, in different capacities, help them and
They protect them. Like their customs, they have modernized-
nized their names which they adapted* according to the
language of their temporary homeland, and thus
Their Israelite origin is generally ignored.
Their gold, their intelligence, their moral qualities,
Their skill in all things enables them to achieve
in the front rows and participate more than anyone else
to the protection and privileges due to citizens
eminent. On the other hand, they are incorporated into
this all-powerful Masonic association, which
recognizes in them its best leaders, its followers

1 See L'Univers of December 4, 1879: The German Jewish nobility
order,

'the most active and dedicated, and who, for
this cause alone, without perhaps yet knowing
that they are of the race of his masters, provides them
assistance and favors of all kinds. Finally, by
While modernizing, they have never ceased to be part of
from the great family of Jacob's sons, who re-
_ always knows for its own, and which has always been,
and is today, more than ever, so attentive and
so eager to defend and support everywhere her
members.

We can now appreciate the genius of
Jewish and the influence it exerts on Christian society
has held for half a century.

The consequences of this action and the results
aches and pains provide even better, alas! the measure
of this genius and the power of the instrument he
employment. The Jews managed to operate a large

part of the destruction necessary for the realization
of their projects.

Indeed, if, like them, we do not consider the
things that, from a human point of view, we must
recognize that, strictly speaking, the order
The Christian social model of the past is completely de-
built and that the Catholic Church is strongly
shaken.

In every country, except for Austria, the Church

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Catholic, stripped of its landholdings
and her wealth, is reduced to the state of beggary
She no longer owns anything, and for her life
the most essential piece of equipment it depends on
governments, or those who are Freemasons, where
although Freemasonry dominates.

The temporal papacy is overthrown: the pope
has only one palace left, which is a prison and which
He can be thrown out tomorrow. The clergy's action
on public affairs is nil; on the masses
as with the ruling classes, it is also
Furthermore, it has been annihilated. It is chased from everywhere: we don't
He doesn't even have free disposal and use of it
peaceful in its everyday dwellings, the house
of his God, his sacristy and his rectory. The en-
teaching at all its levels, in almost all
the states, despite Catholic resistance, is
taken from the Church and placed in the hands of the worst
enemies of religion. Also the Christian faith
is undermined among Catholics as well as among the
heretics. It is replaced by doubt, by in-
The difference is a vague deism, even atheism.
in the upper classes, and by a material-
crude and brutalism among the common man.
Aü place of trust and respect that attracted
formerly upon him his sacred character, the priest

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today one does not see in the eyes as in the
hearts filled with distrust, contempt, and hatred.' The
The rights of people no longer exist. Might prevails over law.
Nothing now guarantees a weak people against
a strong and ambitious people. Large urban areas
These misconceptions were formed more by hypocrisy, the
lies and betrayal, only through triumph
of victorious armies. Moral disorder is united-
versel. We return to customs and traditions.
my pagan women. Authority at all its levels is

1 This hatred was instilled by the Jew, who maintains it himself-

Gentously. The clergy has everything to fear from Jewish Freemasonry.
She makes a point of taking advantage of every opportunity; she knows how to...
to create, if necessary, in order to destroy the authority and influence of
- priest, to make him despicable and odious. To have him massacred
Created by Catholic hands, it is the triumph of its poli-
Infernal tick. Prussia seemed to be drawing closer to Rome.
This rapprochement will only be superficial. Then in the
An inevitable war, fueled by republican divisions and follies.
will bring French priests between France and Germany
will again be accused, as in 1870, by the entire press
and through all Masonic voices, to be wholeheartedly with the
Prussians, to send them money, to bring them here for
destroy the Republic, and put Henry V on the throne.
This time, in this accusation, the priests will be joined
nobles and the bourgeoisie. Hence terrible popular hatreds and
Massacres. There will be many hostages.

The Church Fathers who dealt with the end of the world,
Saint Hippolytus, among others, characterizes the era that precedes it.
yields in several striking ways, and in particular because of this one:

The people will then "harbor a deep hatred against
The ministers will be at the altar. Each will live according to their whims, without
law and without respect for authority." Saint Hippolytus, 3rd century
key: Of consumption mundi and of Antichristo. V. Letters
of a hermit, by JE de Camille, p. 120.

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despised; family ties are broken. The
Property is threatened everywhere. The lowering of
character is general. We no longer have any esteem than
for wealth; efforts are only made for the
to acquire and enjoy unlimited satisfactions
material resources they provide. Nations are in
decadence and day by day form in the ser-
vitude. In place of these old relationships of
religion and faith brought them closer together, he
between peoples there exist only the interests of the common good.
merceetdelindustriedéveloppesetexagéréschaque
year after year. These interests, along with
the railways and waterways, are concentrated in
increasingly in the hands of Jews and Frenchmen

masons, their tools. Thus they prepare, at
short term perhaps, the unity of the world and its
enslavement, the constant goal of Israel's efforts.
Such is the work of Jewish Freemasonry.
The ruins are incalculable. Freemasonry has
therefore was quite rightly named by several
Destruction and revolution. How can we not recognize-
to be born that she is the instrument of the Jew, since the
the destruction it caused is precisely
those that have been desired and awaited for centuries

All of Israel?
The Jew must be proud of his work and believe in himself
39. |

very close and present to dominate the world. Also
He cannot hide his joy. Already in 1867, the Jew and
Master mason Crémieux, president of the Alliance?
universal asraelite, exclaimed: "As already all
has changed for us, in such a short time... Yes...
I am proud of the Jews... Because when I was
As children they counted for nothing, and as
As their age came, I saw them full of zeal,
full of courage, hardworking... I saw them conquer-
to laugh in all careers at a high position;
I heard their names echoing in the midst of the
The most beautiful names that the country is proud of. Courage!
Redouble your efforts: when you have so quickly and so well
Having conquered the present, how beautiful the future is! What should
so to speak, Mr. Crémieux in 1879, now that
France and almost all of Europe are governed
by Jewish Freemasonry?

The "non-Jews" cannot help themselves; they
also, to see that the future is bright for the Jew;
But certainly, if God doesn't intervene, many
less beautiful for the Christian.

A writer of merit, a devout Catholic, the
noted in 1869 with fear and sadness?

1 Archives israélites, p. 13, 1867. Speech by Mr. Crémieux
at the general assembly of the Alliance Israélite Universelle.
3 The Jew, etc., ch. xu, par. 2.

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Ten years later, the aforementioned economist,
based solely on economic facts
and statistics, in turn affirms it in these terms
quite remarkable:

"the imminent elevation of Israel to the pinnacle of
The magnitudes therefore seem certain, since in this
At the moment, nothing seems capable of dispelling it. Thus, at
less than a major change in the order and the
the movement of societies, we will see it before
little, however extraordinary such a thing may seem
By a twist of fate, to govern nations, after having
applied all their wealth, and, consequently,
multiply without measure by chasing "from the front
"to him" (Exodus 23:30) the inhabitants of all the
land, as he did for the Canaanites and
for the natives of the Gessen nome. Certainly, one
will complain against this premonition of the substitution
tion of the Israelites to the present-day races of the various
parts of the globe, and we cannot disagree
That this prediction might be very bold. But history
is there to teach us that in every country
the indigenous populations are gradually being replaced
created by the tribe who, settled on their territory
following treaties or successful military campaigns, their
is undeniably superior in wealth, in
industry, in productive capacities of all kinds..."

has

"However, if, according to our predictions, the threads
of Jacob, taking advantage of their superiority in all this
which brings prosperity and longevity to this
world, manage to outlive all other races
as we know the attachment, the spirit of fra-
the eternity that unites them, no one will dispute that
It is through them that we will see this era come to fruition.
so desired by humanity, this wish of all philosophers
lanthropes, this aspiration of all the great
hearts, we mean universal brotherhood
saddle... No doubt our conjectures refer to
an era too distant (?) for the gene-

current ration the way to be accomplished; but from
Today, based on the facts we have presented,
You'd have to be blind to question the
"A SUPERB FUTURE that is reserved for the Israelites."

We have no doubt about the brotherhood of the Jews.
some for each other and for those who are
their slaves. But we know hatred all too well.
of the Talmudic Jew and the Freemason Jew for
all Christians in general, and for Catholics-
ques in particular. It is therefore extermination or
the mass apostasy of Christian nations and

1 History of the political economy of ancient peoples, vol. II,
pp. 283 and 285, by M. Du Mesnil-Marigny. Paris, 1878, at
Plon, 3rd edition.

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WE) Catholics that Mr. Du Mesnil would announce to us
tote} for a future he considers distant . And yet
To arrive at this conclusion, didn't he take care
em, than economic and statistical data which
k# were returning on their own as part of her work.
nx; Let us add to this the terrible power of action that or
We have just explained to you what is called Freemasonry…
23 sp and we will have to conclude, like him, that a “su-
"mk; perbe future is reserved for the Israelites," but that
72 This future, perhaps the next one, will be very sad for
Catholics and Christians.
“| HI. Based on his reasoning
x &i the general data above, the reader
re | can easily, if he pleases, realize
mt of all the major political movements
a contemporary in the past and for the future.
The reason for the universal war declared at
f if the Church and the furious attacks that the re-
Yes! Religion, primarily in Catholic countries,
pr! is already fully explained. The deicidal hatred of the Jew
ad: : is enough to account for it; and it was one of his.
my satanic political trait is to overthrow the
w € ¡ temporal papacy through the cooperation of two nations
Catholics, France and Italy.
will tll The situation where France is reduced and that
"| that we prepare for him are also easily understood.

In the future, the Jews do not want to leave standing
neither a Catholic government, nor even a single
Catholic nation, because, firstly, the
peoples sincerely attached to Catholicism
do not ordinarily submit easily to the yoke of
the foreign enemy of their religion. They are a
serious impediment to universal domination
of a single individual or a single race. There are
They possess a supernatural spring that cannot be broken
than by annihilating them: it is easier and more
sure to weaken them and reduce them to impotence- .
by corrupting them and killing them in their midst
_ faith. Secondly, no nation frankly
Catholics will only suffer if the Jews resume the
Palestine and settle there. France, being the
the most consistent and most Catholic nation
strong, forms the most considerable obstacle to
The Jew's dual aim: world domination and...
recovery of Judea; for, left to itself
and to its original and traditional tendencies, the
France will certainly always oppose pro-
The destruction of the holy land by the Jew. Therefore, it is necessary
that more than others it is de-Catholicized, de-
Christianized, so that her children would no longer have
No concern for holy places. It is necessary that in no way
in a way that it can be a rallying point and

Alliance for other Catholic peoples, by
Consequently, it must be exhausted and complete-
utterly crushed by the ruin of all its strength
vital, from its agriculture, from its industry, from
its commerce, its finances, its armies, by
: continuous internal divisions, by the com-

petitions for power and dynasty, and by the
. civil and religious wars, finally through dismemberment
Sbrement and sharing. The republic on the one hand
{and the German-Prussian Empire on the other are the
two instruments with which the Jew works
skillfully and successively to this great des-
- instruction.

'In the Machiavellian thinking of Israel, this State
_Prussian was prepared and shaped over a long period

: a formidable military force to crush, no
not only France, but all the others
Catholic peoples of Europe, and to constitute-
[kill a vast empire that will encompass everything]
The West, from north to south. It is one of those
.| large urban areas that need to be formed.
This heretical and Masonic power cannot
...to serve the interests of the Jew in every way. The other
.) Large urban area, that's Russia. There, the Jew
| ent “a policy full of mysteries,”
| "before which Europe pales" and that "the

"Britain's eyes can barely penetrate."
Russia is first and foremost the battering ram with which the Jew
demolished Turkey, in order to one day take at
amidst the rubble, the piece he covets.
But Russia is an absolute government ruled
by a family with a religious tradition
and a policy directly opposed to aspirations
Jewish. This dynasty is Christian; it wants
to dominate the entire East and unite the different
Greek communes under his spiritual authority.
Therefore, she cannot tolerate Jerusalem and the
Palestine becomes the home and property
Jews. That is why, or this dynasty tom-
bera, or else this traditional policy will have to
to be abandoned. The Jew acts as long as he can in this
double meaning in European Russia by the
secret societies and primarily by the savage |
nihilism. Already ideas for modification in the
political regimes are emerging, the word "govern-"
The constitutional amendment has been issued. We are fighting in
breaches the imperial autocracy. The Jews do not think
Not to destroy Russia: they need it.
Existence is part of their plans. But it will be necessary
that the Romanows, if they want to stay on the
throne, change their policies and traditions
religious. They will set aside orthodoxy and

their claim to the schismatic papacy, or else,
Russia will transition from absolutism to a constitution-
nalism under another family. That's the process
usual and known in our part of Jewish Freemasonry.
It will be presented as the only possible answer

to the aspirations of peoples in revolt, the only re-
remedy for the ills of the state, the most frustrating obstacle
gic to the furies of Nihilism. This will be the council
of the Freemason and the Jew, who will have taken care to
the advance of aggravating the ills, of blowing the aspir-
rations, to foment and bribe the furies and
the revolts. Russia will then be promptly
in his hand and will no longer oppose his plans.
said that the heir presumptive of all the Russias
is not far removed from modern ideas t.

1 We read in the Letters from Poland and Russia, published
by L'Univers, December 18, 1879:

"Here's what they're saying about the internal reorganization plans"
of Russia, which the unofficial newspaper speaks of in veiled terms.
of Vienna (the Fremdenblatt). The Tsar, morally broken by
the cruel disappointments of his reign, gave carte blanche to
his heir to implement this constitution that he envisioned
with his advisors to save Russia. This constitution
grants Russia a parliament with two chambers, a
lower house founded on universal suffrage and a chamber
High council or council of boyars appointed by the Tsar, etc." A
[Univers] editor's note adds: "According to the latest-
new information provided by the telegraph, the draft constitution-
tion would now be rejected by the Tsar." However, in the pro-
proclamation, displayed on the very day of the emperor's return
Alexander in Saint Petersburg by the nihilist committee,

As for Austria, it must be dismembered and
devoured by Germany. Her turn will come later
that of France. For the moment, a policy
Masonic influence is gently pushing it towards the East
lured by the prospect of a few Turkish corpses.
task of thus disengaging her from what is happening:
likewise, as was done in the times of the dismemberment- |
Poland's actions. While awaiting the major developments
blows, Jews and Freemasons de-Catholicize it and minetit
as long as they can. They circumvent the situation as much as possible.
possibly his imperial prince*; a Frankish prince-
mason, or friend of Freemasonry, do not torment himself-
tera guerre de ce que que peut devenir la Palestine.

England has long been the instrument of
Jewish preference. At present it has
two wrongs in their eyes: she can no longer be beautiful-
This will serve them well in their plans, and in its

upper classes she returns to Catholicism.
A time will come when the two eastern colossi,
Russia and the British Indian Empire, are ren=

finds this passage significant: "We will not leave Alexander II
“In peace, we will only forgive him his offenses in the
"in cases where, recognizing the terrible calamities it inflicts on
"Russia, the unjust and criminal oppression it creates, it
would transfer its authority to a freely elected assembly
"by universal suffrage, and taking its instructions from the body
"electoral" (same issue of L'Univers).
1 V, Universe of May 30 and December 7, 1879.

Four will counter. At that time the Jew will seek to do
A double blow. He will take revenge on the aristocrat
England, in the process of converting to Rome, and
will, once again, be the rod that will punish ancient
prevarications. The revolutionary elements accused
mules within the English nation and who have
never caused an explosion because of Jewish Freemasonry
did not want to exploit them, worked at this mo-
ment in all directions, will burst forth in a ma-
A formidable empire. The Indian Empire, of course.
abandoned to his fate by the burning metropolis,
will quickly fall victim to Russia. The Jew
will have achieved a second success: an urban area
of a larger number of peoples under the same government
government. Then he will be very close to domination
universal. Director of the government, of the ad-
ministry and all the main jobs in
the two immense empires of the Prussian West
and of the Russian East, what difficulty will he have in...
to merge into one another as a result of, for example, a war,
is it an alliance? And what impossibility does this present?
that one of the members of his Messianic family-
ques, perhaps for a long time the supreme pa-
triarch of Freemasonry, be raised upon the throne
of this almost universal kingdom with Rome, or
Jerusalem, as a capital? What time will it take?

would conquer the heart of Asia and subjugate it
union of the two Americas, divided, revolutionized
and partly dominated from now on by the

Jews? A very short time. Governing from Jerusalem
or from Rome the great American colony
will be no more difficult than ordering today
From today, from London to the Indian empire. The world
then there will be only one monarch. The Jews will see
in him their glorious Messiah. He will call them all back.
in Palestine, if they were not already gathered there in
body of nation. It will be the Antichrist.

If God lets the things of our time go well
of the train they are on, who could deny that this
Is this not the likely and perhaps imminent future?
And even if the Lord were to intervene
to give his Church this time of rest that
we hope, this period of calm, of triumph-
'moral phematization and preparation for the supreme competitions'
bats, who will argue that Israel's plans, a
momentarily interrupted and delayed, will not
resumed with more fervor and success and does not arrive-
What will be the point of this final success?

For we know from the Holy Scriptures that the
A great anti-Christian empire must one day be re-formed
under the influence of the prince of darkness.

But in Freemasonry there is not only-

human action, the genius of a people, superior
Furthermore, there is the actual action of Satan.

IV. We have reasoned so far without taking into account
account only of the purely natural order. If main-
holding we examine the question at a point of
higher view, and if we are looking for the element
the supernatural element it contains, we will understand
much better, and Freemasonry itself,
and the power that the Jews exercise in it and by
she, and will be able to practice in the future.

It is undeniable, we have just...
To convince, that Jewish Freemasonry possesses
very energetic natural means of influence and
very numerous; but it would not have an action
and such irresistible and universal successes
if she were not assisted by a superior force

to its own, by a supernatural force.

A very particular satanic influence is spreading
today in the world. Every Catholic who
studies contemporary events thoughtfully
is forced to agree. This action of Satan is
concentrated in Freemasonry and operates through
She. The most authoritative testimonies and the facts
Some demonstrate this.

Many Catholic writers call the
Freemasonry, the Revolution, the Revolution

universal*. This designation is perfectly
That's right. Freemasonry accepts it and claims-
that all anti-religious works are his own
and antisocial aspects of the great revolution and of

1. "What exactly is Freemasonry? What are
Her works? Some today call her the Revolution-
tion and they are not wrong. For it was she who made the great
entire revolution. Ninety-three emerged from its
principles, if not from its very core, like eighty-
nine; she demolished the altars, overturned the churches, like the
royalty and the bastilles; she imprisoned, banished, guillotined the
honest people, as she denied God and persecuted his ministers.

“In 1848, at the third revolution, she rushed from par-
all in pompous delegations, hailing the new power
as his representative, as his son, and crying out to all
the tones that the grand words of liberty, equality, and fraternity
that was displayed on all the walls came from her, that they were
her own motto to herself, that she had given it and the don-
"is reborn to France" (Circular of the Bishop
From Laval to his clergy, regarding secret societies. October 10
1865).

– “The modern error… calls itself Revolution. In-
focused on the organization she gave to her followers, she
is divided into two main classes, each of which comprises a
secret society and a public party. The first class is composed of...
the Freemasons' position from above, from which emanates outwards
the liberal party. The second class is made up of the Freemasons.
The stupidity of the lower classes, to which the International is united. These two
Freemasonry is organized on the same plan and proceeds
tooth in the same way (Pastoral Letter of Bishop de Mont-
Pellier, Bishop of Liège, September 9, 1871).

= "Freemasonry is the universal Revolution..."
This, I repeat, is the universal Revolution, which knows no
of borders, which conspires against the powers that tolerate it
or who protect it, who conspire against the powers that re-
"push" (The Free Thinkers, p. Saint-Albin, 1868, p: 86 and
87). See the book by Father Gautrelet: Freemasonry and the
Revolution.

following. (See F.-. Louis Blanc and the authors)
mac.*. already cited.)

Or de Maistre said: "The French Revolution
is satanic. After him, with an authority that
superior and by generalizing his thought, the great
Pope Pius IX also affirms that "the Revolution
is inspired by Satan himself;" and more express-
still believes that "Freemasonry is the
"worthy daughter of Satan" who is "the true father"
of this sect*. » These words would suffice.

4 "The French Revolution is satanic: if the counter-
"Evolution is not divine, it is nothing" (Letter to the Marquis de Cler
Mont, September 1815). — "The French Revolution is sata-
It is flawed in its principle; it cannot be truly finished, killed,
exterminated only by the opposite principle that it will be necessary alone-
to untie; that's all a man can do; then he
will act on its own" (Letter to His Eminence the Archbishop of
Ragusa, December 1815. — Letters and pamphlets, 3rd ed., vol. 1
p. 381).

3. "The Revolution is inspired by Satan himself. His
The goal is to destroy the edifice of Christianity from top to bottom.
and to rebuild the social order of paganism upon its ruins."
(Pius IX, Encyclopedia of December 8, 1849). — "For a long time
already, and almost from the very beginning of the Masonic sect, the Holy-
Siège, who clearly saw through the deception, washed
condemned and subjected to repeated excommunications, he had
accurately predicted all the harm it was to cause to religion and
Civil society, indeed this worthy daughter of Satan, making of
man as a god, and establishing each one as supreme judge
by his conduct, he thereby rejects all divine authority and
human, and consequently breaks the bond that constitutes all so-
society. The Church's warnings were useless, and beautiful-
even among those who should have stifled this monster
were not afraid to favor him, although now none

Masonic testimonies will confirm
this truth in a more evident way.

It is certain that the Jews have been, especially since
their dispersal, of distinguished cabalists, that is to say-
to say that they have preserved with particular care
and practiced the doctrines of the Kabbalah, not
of the legitimate and sacred cabal', not of the
harmless cabal that simply combines
letters and numbers, but the doctrines of Za
black or magical cabal, which is nothing else
that the very essence of idolatry. This cabal is
religion and the direct worship of fallen spirits,
demons. She teaches ways to possess them.
in direct contact with them, to make them
favorable and to obtain help and favor from them. His
Its origins go back to Ham, perhaps to Cain.
The first siege was Chaldea and Babylonia.
his first sanctuary, the Tower of Babel and Baby-
lone. She went to the heart of the secret initiations.

Human strength is incapable of fighting against it; therefore, it is necessary...
to uproot this poisonous root of the evils that afflict the
nations and push into the eternal abyss the souls it banishes-
The source of life and salvation is to turn to the Almighty: only He has
He was once able to drive the true father of this sect from heaven; he alone
can now make it disappear from the earth, etc... » (In short
from Pius IX, to the director of the Reparative Association towards the
Holy Trinity, established in France under the patronage of Saint
Michel. V. Univers, April 9, 1875).
1 See Ja's note on page 600.

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of all the famous mysteries of antiquity
pagan sects, then Gnostic and Manichean sects
and their many offspring.

The Jews have always been faithful to this in-
fame of demons. Saint John Chrysostom called
the Jews of his time, the "demonic" ones, including
"souls and synagogues were inhabited by
demons." (Advers. Judzos. Orat. 1* and 2)

Edit. Migne, vol. I, pages 848-49-52-60). "Today-
"Even today," said the famous Bishop of Vultourre,
Simon Maiol, at the beginning of the seventeenth
century, even today, what could be more common
among the Jews, especially "in the East, that the pra-
tick of magic? » Hodie etiam apud Judzos,
presertim in Oriente, quid magia frequentius? (Of
Judzorum per fidia, t. UI, p.329. Moguntiz. 1615).

Nowadays, unsuspected perpetrators repeat
the same claims. "The Jews," said Figuier,
are all regarded as doctors of the law among the
"Illuminati?" "It is certain," assures the fr." mac.°.
Eliphaz Levi, whom the Jews, the most custodians
faithful to the secrets of the cabal, have been almost

1 “The mystical doctrines and magical practices of the anti-
"Some of these things are preserved in part within the cabal" (Heefer, ratio-
(nalist, History of Chemistry, vol. I", p. 242).

2 History of the Marvelous, vol. IV, p. 162, 1860. Anti-work
Catholic.

still in magic, the great masters of the medium
age'. "

From that point on, the Jew is the true owner of the
Freemasonry, we would be entitled to in-
to conduct without any recklessness, even if we
we would have no direct proof that the cabal
must be practiced among Freemasons.

But in addition to this legitimate induction, we
We know from history that the rites of the lodges mar-
The Tinists and Cagliostro before 1789 were founded
on the cabal; and today Freemasonry
She admits that she still practices it. The explanations,
although much softened, from F.*. Ragon on the 89th
grade of the Misraïm rite, clearly demonstrate this;
We mentioned them above. And the Rosicrucians
revealing, from whom we have borrowed several
pages, formally states: "Freemasonry can
"to divide into three classes: Freemasonry her-
"Metics, Kabbalistic Freemasonry, and the Ma-

1 Dogmas and rites of high magic, vol. II, p. 220, 2nd ed.
Paris, 1861, by Eliphaz Lévi, pseudonym of a clergyman
an apostate who became a Freemason and Kabbalist,

The author, says Mr. Des Mousseaux, from whom we borrow
This quote and the previous one should have been added to the Middle Ages
the era of the Renaissance or of Protestantism, which was entirely at
both and quite naturally an era of great magicians
and great heretics or great rebels (The Jew, p. 517,

note.
2 P. 382 and 383.

Eclectic nonsense. Each of these branches...
distinguishes itself from the other by a teaching by-
particular, although their goal is absolutely the
even... The cabalistic Freemasons borrowed
to Manes his good and bad principles, escorted
each of the good and bad spirits that inhabit
the planets and exert their influence on humans
an influence consistent with their nature" (Æévé-
(positions of a Rosicrucian, pp. 11 and 12).

"Everything scientific and of great importance"
diose, teaches in turn the magazine: cabalist
Eliphaz Levi, in the religious dreams of all
illuminated Jacob Bohne, Svedenborg, Saint-Mar-
tin, is borrowed from the cabal; all the associations-
Masonic lodges owe their secrets and their
symbols" (Dogmas and rites, etc., vol. I", p. 95).

Kt in another work:

"Kabbalistic doctrine is the dogma of the
High magic, and, veiled under the name of cabal, is
indicated by all the sacred hieroglyphs of the ancients
sanctuaries and rites still so little known of the
Ancient and modern masonry.

"The great cabalistic association, known in
Kurope, under the name of Freemasonry, appears all at
a blow to the world, at the moment when the protest
against the Church has just dismembered Christian unity

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yours" (History of Magic, 1860, p. 24 and 399).

The well-known blasphemies of the Freemasons... Renan
and Proudhon, who rehabilitate and exalt Satan,
confirm these testimonies*. The profession of

1 Here are the blasphemies of F.-. Proudhon that we quote
with horror and trembling, but which nevertheless must be done
To know, so that Freemasonry may be better understood:

"I say: the first duty of an intelligent and good man
"is to constantly banish the idea of God from one's mind and
"Disconsciousness, because God, if he exists, is essentially hos-
"tiled to our nature..."

“Lying spirit, foolish God, your reign is over; seek
"Among the beasts, other victims. And now here you are, de-
"Throned and broken!..."

God is satire and cowardice; God is hypocrisy and
"A lie; God is tyranny and misery; God is evil."

These blasphemies came straight from hell. The words
The following, in the same possessed voice, definitively prove it:

“Come, Satan, come, you who are slandered by priests and kings, that
"I kiss you, I hold you close to my chest. It's been a long time—"
"As long as I've known you and you've known me too. Your o-
“True, O blessed one of my heart! are not always beautiful,
"neither good nor bad, but they alone give meaning to the universe and
"prevent it from being absurd. You alone animate and fertilize the tra-
"Vail, you ennoble wealth; you serve as the essence of authority, you
"Put the seal on virtue."

In turn, in a more skillful and less brutal way, the
F.*, Renan, after having tried to belittle Jesus Christ, attempts
to rehabilitate the Spirit of Darkness:

“Satan is, without a doubt, the one who has gained the most from the pro-
"Sandstone of enlightenment and universal civilization. The Middle Ages,
"who understood nothing about tolerance, did it with malicious pleasure."
“Milton finally understood this poor, slandered man. His century, too.”
“Ours is as fruitful as any in rehabilitation of all kinds, not
"could lack reasons to excuse a revolutionary"
"unfortunate that the need for action threw him into enterprises"
"Unhappy."

The language of these two Freemasons is that of Kabbalists
fervent.

impious and more recent faith of a Livorno newspaper,
Ateo is the very statement of our thesis. "Satan
"He is our leader," the editors say, "the genius
"of human restoration, the vengeful force"
"Of reason." (V. Univers, August 29, 1877.)

As for the facts, it will suffice to cite those which
the author of The Jew of Verona vouches for and
which he describes as follows:

"Rome, as Mazzini had decided in the
meeting of March 4 (1847) held in Paris with
the leading figures of socialism, was to be a center
hidden, then a blazing furnace of conjura-
tions..... Already, one had descended from the Alps to
one, to get to Rome, the most satellites
fiercest and most skilled in Italy, Germany
gne, from Switzerland and Poland, under the orders
of Mazzini, of Ruffini, of Dybousky, of Zalesky, of
Marz, and Weitling... The focus where
Iniquity was located behind the Longara.... The
the altar of Satan which stood as a rival to the
temples of the Almighty; there the demon was worshipped
as supreme deity; there he received incense
and the prayers; there they celebrated obscene mysteries;
"There, they offered him monstrous sacrifices."

. 1 To, Bresciani, the Jew of Verona, 2nd edition. Casterman, t, I*,
p. 75 et seq. 1859.

This account by Canon Bresciani is confirmed
by that of Count Lubienski, in his history
Wars and the Italian Revolution of 1848
and 1849, and which Father Deschamps abridges in these
terms: "Secret societies put all

their sails billowing in the wind to complete in Rome |

even their organization. Their public meetings
or clubs were held in cafes, the intimate or
clandestine activities carried out by the leaders alone in certain locations
individuals. Each club or venue had one.
worse, or lower below him, of
in the way that the first one brought together the elite of the
society, while the latter, where they were committed
abominable crimes and execrable sacrileges,
"IT TOUCHED THE LIMITS OF HELL."

Bresciani adds: "Within Europe, he
There exists a shadowy society that animates and inspires
all secret societies and their perf- projects
of the*, "

1 V. Secret Societies, etc., vol. III, p. 154. The Week
religious leader of Grenoble, quoted [Univers of August 30th,
reports and guarantees a particularly remarkable fact of
the diabolical intervention in the Fr.*.-Mag.:., of which the RP
Jandel was one of the actors and the hero.

2 If we are to believe Father P. Martin, Chaldea would be
Even today, a center of cabal that would radiate outwards...
than in Europe. Tribes called Jesidis, or Shamanites,

having a cabalistic and entirely satanic religion and cult
inhabit this region; they extend into Mesopotamia,

Done through the Jews and the ca-
1 such a bale of which they are the doctors, Satan inspires and
Nor does he direct the entire Freemasonry. Since
Their deicide, the Jews, became the instrument
nt teal all special of Satan. Our Lord, even
x Re, before his passion, already called them "children of the
"By the devil, you are the devil on your father's side; and after his"
'Neal crime, the Pharisee and his descendants were named-
“rt mes by the divine Savior in the Apocalypse to two
it ul different reprises, “Synagogue of Satan, Syna-
Let goga Satanæ, that is, Church of the Devil. In
In this church, the devil has always been worshipped. While
that he was driven from this world and stripped of his
ancient honors and that one after the other
the pagan nations rejected his yoke and adhered-

Returning to the triumphant Christ, the fallen archangel
still secretly maintained a cult of ministers
and followers, among Kabbalistic Jews and sects

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'Ia Media; Kurdistan and the Sinjar Mountains; and their popula-
tion would reach "the figure of several million." This people
Kabbalist would have "temples in one of the largest capitals"
tales of northern Europe. » Their supreme leaders have an auto-

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absolute piety: they are obeyed blindly. They transmit their
kB!) orders by means of subordinate leaders; "it is even probable

that, through mysterious ramifications, their orders reached
Ise en nent to the most remote extremities of Asia and perhaps
rill" | of Europe" (Chaldea, historical sketch, etc., by

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total

Father P. Martin, chaplain of Saint-Louis des Français at
Rome, 1867. — See The Jew, note VI, p. 550 et seq.).

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heretics who practiced Kabbalah. "This mys-
"A realm of iniquity" began with the Church, from the very beginning
time of apostolic preaching, as well as we
Saint Paul taught it. For centuries this

demonic church lived under Christian society
tienne, in separate sections, most often unknowable-
naked to each other. But now we
we see Satan working successfully right before our eyes
to restore the unity and catholicity of his Church. He
He models his work on that of Jesus Christ. He is,
according to Tertullian's words, "the counterfeiter and the
"Ape of God." "It's the organization of societies
"secret," said the Protestant and Freemason...
"Verti Haller, who gave me a glimpse of the Church"
"Catholic long before having it, not only-
"Entirely embraced, but even studied." Paro-
significant assets.

All these ideas and facts, by means of
whose reign Satan strives to re-establish
of the past, and which we have just studied, a
therefore it was very aptly called "the Revolution,"
that is to say, going back (volvere retro). Because
He wants to go back eighteen centuries.

Nam mysterium jam operatur iniquitatis" (II ad Thessal.,
I, 7).
2 V. The Jew of Verona, p. 35 et seq.

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to bring us back. Pius IX solemnly did so.
affirmed in his encyclical of December 8, 1849'.

So that the Jews command and lead the
Freemasonry and secret societies, its branches
ches, to arrive at the same point as the possession of Judea
and to the domination of the world, and Satan of his
on the one hand, inspires and directs the Jews to rebuild
by them and by the sectarians of occultism his
ancient empire over all the peoples of the earth.

Such is the final and ultimate goal towards which, without
Let her know, the entire Freemason walks
nonsense.

1 See above.

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CHAPTER THREE

CONTINUATION OF THE FIRST VISION OF THE FIRST TROM-
PETTE: ITS APPLICATION TO FREEMASONRY.

My readers have had the patience to read this
a very long study, albeit abridged, on
Freemasonry. The documents that support it.
are irrefutable: they know it. They have given
Now, before our eyes, is the real object, in my opinion.
of the symbolic prophecy of Saint John.

Let them compare the two terms, the figure
prophetic and the thing foretold, and let them judge!
I ask them to reread the exegetical explanation of
this first vision with which I began
(Chapter I”) and to try the interpretation themselves
tion before going any further in this reading. I

am convinced that the abbreviated symbol of the Apoca-

The lypse will appear to them as it is to me,
a perfect reduction of this great heresy
contemporary Freemasonry, and that they
will fully subscribe to the interpretations and
The following explanations.
As Catholics, we are all unanimous in

to believe that Satan, the father of lies, is the author
of all heresies, first indirectly by
the lesser demons, his instruments, in waiting-
while he comes in person to inspire the last-
recent mistakes and lead the final battles
against the Church.

For many years the four angels
cursed ones, mentioned in verses 14 and 15, have not
had no harmful effect except within the limits of the countries
watered by the Euphrates. They were chained there.
without being able to act beyond that. They had their
slaves among Muslim peoples and in the
former heretics; and there especially they maintained
chosen loyalists among the followers of the cabal
magic. Divine power would not allow
that they could spread their particular malice
beyond these regions in an effective and
general. But they were ready for the hewre, the
day, the mows and the year, that is to say, for this
very precise moment when, through a multiple combination
of favorable circumstances, would find itself pre-
paved the way for their future successes among the people
Christians and among Catholics.

The eighteenth century arrives. In its early
In years the appointed times are fulfilled.
Four main circumstances, arising from errors

Protestant, Gallican, Jansenist and philosophical-
phiques, disposed minds and hearts to
all the revolts, all the absurdities, all
excesses.

At that precise moment, the cup of justice
The divine is full: it overflows, The sixth age
begins. The four demons of the Euphrates are

unleashed: they receive permission to act on
the whole earth. Their first action focused on these
secret societies, on which they had
already a special power because of their
origins and their initiation into the Kabbalistic mysteries
The pagans and religious leaders of the East and of Chaldea.
more important in terms of the number and quality of its
members was then the Freemasonry tem-
fold. It was she whom these spirits of
darkness, like the particular instrument with
which, thanks to the support of the Protestants, of the
Gallicans, Jansenists, and philosophers, they
were going to act in a terribly effective way
on both hemispheres. That's why we
Let us see, at the beginning of the eighteenth century,
Templar Freemasonry takes developments
surprising things, receiving considerable forces
rables, to join all the secret societies,
old and new, and form this power

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occult, formidable to the Church, that history so-
general in the latter half of the eighteenth
century.

If we historically search for the origin
first of this new power hostile to God,
we are always forced to go to Chaldea
and to the Euphrates countries to find its point

of departure, as demonstrated by the previous-

tooth chapter. We need to go back to the
four cursed angels, up to the Jewish cabal-
that and diabolical, to know its supreme
direction; because Freemasonry is satanic
in its principle as well as in its actions;
We have proven it, and the Apocalypse had already shown it to us.

warned.

Now that we know the current number of
members of Freemasonry and its branches,
twenty to thirty million and perhaps more, the figure
apocalyptic of two hundred million does not us
will seem even more inexplicable. There would be nothing e-
amazing & what, since the beginnings of
eighteenth century until the end of the nineteenth
sixth and probably beyond, the grand total
members of Freemasonry and societies
The secret sums amounted to a round two hundred.
millions of followers. The Apocalypse would teach us

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thus the exact number of victims of this heresy.

But since the Holy Spirit has not revealed this in-
such precise dication that for this heresy alone,
It is possible that there is some other mystery.
In our time the Catholic Church counts approximately
around two hundred million faithful. That's the figure
the highest it has reached so far
Wouldn't the Holy Spirit have wanted to teach us
that heresy, which began and reigned in the sixth
age, would she too one day reunite, in the seventh age
Is it possible to believe an equal number of supporters? And
Wouldn't this provide us with some preliminary data?
curious about how the major projects will be implemented
End-times prophecies? Two hundred million

of freemasons on earth, two hundred million

devotees of Satan among men, show
very possible and will make the United Empire very easy
versel of the Antichrist.

The Lamb's intervention in this vision
(verse 13) gave us a glimpse of this new
heresy would give rise to empires and governments
extremely hostile to the Church. Then
the appearance of the symbol, in the sense already demonstrated
and determined, the rider and the horse, one and
The other, clad in breastplates, came to us
to learn that this heresy would be in itself

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constituted in the form of government, which
would have supporters in all civilized countries
read from Europe, Asia and America, and
that, through a series of supreme leaders, it
would rule from one end of the world to the other; that she
would act everywhere like an army, and an army
of cavalry, with its generals, its officers, its
battle plan, instructions, unity and speed
action. However, in the previous study, we
has been proven that the Fr.*.-Mac.-. is constituted
in the form of a powerful and centrist government
tralisateut, entirely independent of the government-
external nement of each nation, possessing
all the administrative mechanisms employed at-
Today, modern states; that the Great
The Easts are linked to each other by their dependence
from a superior East, supreme power from which
The entire Freemasonry depends on it, which
thus forms an immense empire in the world and
almost universal. This supreme power has been
exercised by secretive leaders who succeeded one another
From the eighteenth century to the present day:
Under their impetus and by their orders, the Mason-
nerie has seized control of the government-
tale in many countries; it has worked and works
still now like a vast army,

receiving the order everywhere and executing
the prescribed attack plan against the Church and against
Christian society. Contemporary events...
showed and explained to us what the
past century without fully understanding it.

Nothing is as striking as the details of the symbol.
compared with the real object.

These monstrous, lion-headed animals, at
horse's body and snakes' tail, reproduced
It displays all the salient and distinctive features of France.
Freemasonry in general, of each lodge in particular-

culin, and of each Freemason individually.

Freemasonry is, in fact, composed of
the gathering of different kinds of men into one
only moral body. It is first and foremost a quantity
ambitious men so well represented by their heads
of a lion. These men want to achieve honors.
and to power. Freemasonry uses it to
the fulfillment of some of his plans. They
are put forward by the supreme leaders. They have
a certain appearance: through them Freemasonry
stupidity shows itself in its least displeasing light-
advantageous. Secondly, we see in the
sect of men symbolized by the body of
horse, men whom the chief masons call
themselves "narrow-minded, simpletons, buzzards," incapable,

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“quibus non est intellectus,” good only for
to increase numbers, provide resources and procure
of consideration for the order through their wealth and
Their social position. They are the dupes, the herd
countless in Freemasonry. Finally, this hor-
rible tails of snakes raising their heads
and who bite, depicted in a wonderfully-
these men are simply "pernicious and harmful"
who form the tail end of Freemasonry,
this tail that we know so well and which
so often embarrasses ambitious lion-headed people.
They call themselves Carbonari, Internationalists, Com-
communards, socialists, nihilists, "who do harm" in
murdering, stealing, pillaging, burning, and who
the whole of society, the Church and France-
The masonry itself was completely destroyed.

When Freemasonry wants to be seen and
To show off, she first presents her lion's head:
the FF.: presidents, ministers, senators, deputies-
chiefs, prefects, councilors of all kinds, etc., all
the crowd of ambitious people, sated or ready to feed, my-
a rather good-looking figure: seen from a distance, the lion has
a few majestic graces. Without too much repug-
Gnance, she then brings her horse's body;
but most of the time she would want to hide her
snake tails, whose heads would gladly be cut off

`

if she could. But the Jewish horseman and his successors-
their sisters keep the three hideous ones firmly united
pieces of their horrible mount. Sitting on I
horse, they lead the lion's head by the bridle and
the bit, and with the snakes of the tail 'they
They "harm" when they want and how they want.
for the accomplishment of their secret designs.
And just as a horse can only feel its
rider and would not be able to see his face when he
carries on his back, likewise the Freemasons of
all species, from the head, the body and the
tail, feel their supreme leader well through obedience-
absolute certainty that oaths impose upon them,
But they don't see it and they will never know it.

Each lodge forms a Freemasonry in miniature.

The symbol must therefore be able to apply equally-
mentaces groups maconniques. Eten effetilrepre-
also sense their composition. The lion's head symbolizes
Bolise, this ambitious bourgeois, for himself or for the
his own, in order to place a son or a nephew, or
to become mayor, councillor or member of parliament, is done
affiliate with an abortion. The horse is this wise man
stupid and vain people are brought into the lodge.
less for his person than for his fortune.
It was of Jui that Weishaupt said: "He is a
"You bunch of idiots, you mustn't tell them."

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"because we can derive some advantage from their
"Folly, without having wit, they at least have
"coins,... they are numerous and fill the
"Cash register," And Piccolo-Tiger: "This vanity of the
the urban dweller and the bourgeois to become subservient to France
"Freemasonry has something so banal and so

a universal thing that I am always in awe of.

"Before human stupidity." The ser- tail
Pents represents the more advanced Freemasons,
belonging to the back rooms. These are the initiates.
which Nudius speaks of, which must be "always"
ready to love, to be unknown, and to be counted
"For nothing." Perverse and hypocritical men, who
do not put themselves forward like the head of
lion, but who, in silence, like the ger-
pents that stare and fascinate their prey, observe
and study in the symbolic lodge each of seg

members, turn them over and over, guess

their inclinations and tendencies, and direct
towards the secret society those whom they deem mature and

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worthy*. » The venerable master of the lodge is the ca-

valiant who leads this mount.
This prolific JR still depicts the frank-

1 Secret Papers, letter from Nubius to Volpe. See the Roman Church.
Maine, etc., t II, p. 113.
2 Letter from Piccolo-Tigre, ibidem, p. 105.

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Freemasonry in particular, from a moral standpoint. We
we hasten to say that there is however honor-
there are exceptions. But, generally speaking, the French-
Freemason of all degrees and all branches,
this heretic of the sixth age, reproduced exactly,
in his moral character, the principal vices
symbolized by the beast with a lion's head, body of
_ horse and snake tail. He is swollen with pride;
It cannot be otherwise, since the Mason-

his mother, teaches him every day that the
Freemasons are above all other men
my, that they are the gods of the earth. His submissive-
sion to its known and unknown leaders is blind,
servile, passive, like that of a horse that obeys
to the brake and the spur. He is a liar, a slanderer-
deceitful and hypocritical, especially towards the Church,
like the ancient serpent, its true
master; and like the serpent in the emblems
Gnostic and Masonic is also the symbol
of impurity, most of the time the Freemason
is just a real rascal.

Finally, the apocalyptic symbol has put under the
In the eyes of Christians, long before all the
_ means of action that have been used, and that are being used
even today this abominable heresy of
Freemasonry. | Í

We learned that she was essentially
violent, which she used to achieve her ends
violence of all kinds, that she was absolutely
imperative lument and demanded of its followers a
servile and unquestioning obedience: the mason has
there was only one thing to do: receive the password and
to carry out the instruction; that she practiced the men-
dreams and hypocrisy in all their forms,
and finally, that she taught all kinds of errors,
dogmatic, social and moral.

But by recalling the explanation already given
of these monstrous animals, we see that the
The lion, an angry and terrible animal, symbolizes violence.
and domination; that the horse is an emblem of
servility and passive submission; that the ser-
. pent figure lies and hypocrisy, and for
last and most characteristic trait, of the bou-
One of these beasts emerged from the fire, the smoke and
of sulfur, which are the expressive symbol of the er-
dogmatic, social, and moral rebel. We
we are convinced that no heresy has had "the
power of the mouth, that is to say, of speech,
like Freemasonry, and none of them taught
omitted the error in such a radical and universal way
saddle. We know that today it tends to
with all her strength, and she will arrive everywhere, God willing.

41.

does not stop him from seizing the monopoly on teaching
movement. She wants the world to no longer hear
no other word than his own and through his doctrines
all future generations should be trained in
his image.

Let us also note that Freemasons are
the worshippers of fire, which is the God of the Freemason-
nonsense, and that the figure of the serpent often recurs
in the practices and emblems of their ancestors
very, and finds itself as a symbolic object in
their boxes.

These awful beasts killed "the third
part of men. It is, alas, all too true that,
Among Catholic peoples, Freemasonry
caused the supernatural death of a very great
many men, by taking away their faith. Our fathers
They saw it in the eighteenth century; we have seen it and
we see it in this century, many men
my, without being affiliated in any way with the
Freemasonry, have lost faith and all pra-
religious tic, as a result of the errors it-
pand in all classes of society, by means
of speech, and especially of speech im-
Award-winning, bad books and newspapers.

We still know these "other men"
who "were not killed" by the Freemason

laughter, and who have no faith. They are very numerous.
also in the sixth age.

First the idolaters; in the nineteenth century,
There are men who, outside of Freemasonry-
they worship demons; they are the
spiritists. J] There are especially countless populations-
still pagan in central Asia, in
India, China, Japan, in America, in Africa
that, in the islands of Oceania, and among which
our missionaries, despite all their zeal and
their perseverance, dedication and zeal,
have achieved little success to date.

And among the non-idolaters, how many Jews, of
Muslims, heretics, and bad Catholics
quess'abandonent, during this sixth period,
without remorse or repentance, "to the murders,
to poisonings, fornication, theft, »
to all crimes! Crime statistics
are one of the sadly convincing proofs of this.

cantes.
It is therefore an indisputable truth that, in the tenth-

eighth century and especially in the nineteenth century,
The Catholic Church is surrounded by enemies of all kinds.
sides. They are inside as well as outside of
Catholic society, which is under furious attack
in almost every region of the earth.

Finally, all our inductions are confirmed by
current events.

In our time, humanity finds itself in a
a state unknown to past centuries. Through relations
commercial, by electricity and steam, the
The most distant peoples are linked to each other
others. The inhabitant of Europe and America,
and now also, recently, Japanese and the
Chinese people can, every morning, by means of the
journal, reviewing the entire globe and knowing,
a few days or a few weeks in advance,
the contemporary history of all countries of the globe.

Thus, the Church, thanks to persecution, is
More Catholic and better known than ever.

Physical afflictions accompanied as

always the new heresy. The horrors of the

The great French Revolution belongs to him
directly. She fueled and encouraged the wars.
of the Republic and the First Empire. A statistic-
The German centenarian published the toll in terms of human losses.
my, not counting material losses. According to

Mr. Haussener, "the total number of deaths of men-
my in Europe during the wars of 1792 to 1815
was five million five hundred thirty dollars
(5,530,000). Which gives for the twenty-three years-
born on average two hundred and forty thousand

| four hundred and thirty-four per year (240,434). (See de
World, July 28, 1866).

Since that time, as heresy
the plagues are increasing in number and influence
physical phenomena are multiplying and spreading across the world
entire.

"The various wars that have afflicted Europe"
"from the year 1815 until 1864 caused the

| "death of two million seven hundred and sixty-two
| "One thousand men (2,762,000). This figure does not include
"I don't understand the deaths caused by epidemics."
"resulting from the war" (same statistician).
This scholar does not speak of the wars that took place
place in America during this interval, among which-
It is important to note the American Civil War
and that of Mexico. Since 1864, Europe has undergone
the war between Prussia and Austria, between France and
Prussia, the civil war of the Paris Commune,
the war between Russia and Turkey. In America
risk the republics and monarchies of the South
are still clashing with each other. How many
victims for sixteen years! The war really
decimated both parts of the world on which
Freemasonry developed the most.
We cannot say anything about the crimes committed
during the sixth age against life and property

particular. This crime statistic, moreover
Furthermore, Jamable would take us too much time.

As for the other scourges, it must be acknowledged
that from the middle of this century, they strike
relentlessly across all parts of the globe.

Christian nations are punished by inon-

terrible and disastrous donations that keep happening
short intervals, by terrifying fires
which destroy entire cities, through deterioration
ration and the increasing decrease in food supplies
the most precious foodstuffs. For their part, the
Infidel peoples are punished for their resistance

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to grace, and by cyclones, by uprisings

elements of the land and sea, which cause the death of
hundreds of thousands of people at a time, and on-
all due to terrible famines.

Arabia, Algeria, Persia, India, China
offered a disheartening spectacle. China, so rebellious
to Jesus Christ, sees his provinces decimated
one after the other. At the beginning of the year-
born in 1879, twenty-three million inhabitants were
dead, either from hunger or from the plague. And the fa-
The mine and the plague have not yet ceased!!

See Liturgical Week of the Diocese of Puitiers, excerpt
from a letter addressed to the Union by Mr. Marle of Brest, procu-
Father of the Franciscan missionaries, in Paris. — Sunday, March 9

1879.

Currently (September 1880), under the direction

the detestable Masonic heresy and under the guise of...

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1,

Thanks to its teachings, Europe is moving forward
towards civil and social wars, and towards
wars of peoples and peoples, before which

—all struggles and all concussions will fail
policies of previous ages.

_ Æxsurgat Deus!

CHAPTER FOUR

SECOND VISION OF THE SIXTH TRUMPET. TRIOM:
PHE OF TRUTH. TIME OF REST FOR THE CHURCH P
BEFORE HIS FINAL BATTLES.

The visions of the first five trumpets did not
contain only the single picture of the an- heresy
announced, after which the prophet describes a new-
A great trial for the Church. The Holy Spirit seemed
meaning to indicate that, in those times,
For external matters, God's ordinary help is sufficient.
They knew the Church was there to support the fight.

But in the sixth age, the attacks prevail. 4
in proportion to past attacks; it will therefore have;
need for very special divine assistance.
That is why the sixth trumpet includes |
two visions. The second of these visions will nou y
learn that God will come to the aid of his Church 0
in an extraordinary way.

The interpretation of this vision, which belongs
more in the future than in the present, a serious offer: ,

difficulties. We have almost no points left.
some comparisons. However, following v
always the same method, that is to say, in exa-

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mining the symbols very closely and using
to similar passages in the Bible for the
to explain, we hope to understand
pretty much exactly what the Holy Spirit wanted
prophesy.

SIXTH TRUMPET

INTERPRETATION OF THE SECOND VISION
(Revelation, chapters X and XI)

C. x, v. 1. Et vidi alium Cx, v.4. And I saw another
angelum fortem descenden- strong angel, descending from heaven,
tem de ccelo, amictum nube, clothed in a cloud; and a bow-
and iris in capite ejus; and facies en-ciel was on his head, and his
ejus erat ut sol, and pedes ejus face was like the sun,
tanquam columnæ ignis; and his feet like co-

| lonnes de feu;

2. Et habebat in manu sua? And he had in his hand
libellum apertum, and there followed a small open book, and he placed
pedem suum dextrum super his right foot on the sea and the
mare, sinistrum autem super left on the earth;
terram ; | | mo

3. And he cried out in a great voice, 3. Then he cried out in a great voice
quemadmodum quum leo ru- forte', as when a lion
git. And quum clamasset lo- roared. And when he had cried out,
cuta sunt septem thundered seven thunders sounded
voces suas. their voices.

4, And quum locuta fleent 4, And when the seven thunder-

-

seven thunderous voices, their res had made their heard
eco scripturus eram; and au- voix, moi j'allais écrire; mais
divi vocem de cœlo dicentem from heaven I heard a voice
mihi: Signa que locuta sunt telling me: Seal what has
septem tonitrua, and noli ea said the seven thunders and ne
scribere. ~ don't write it.

5. And the angel whom I had seen
stantem super mare and super standing on the earth
terram, levavit manum suam and on the sea, raised his hand
ad celum, towards heaven,

6. Et juravit per vivem 6, And swore, by Him who lives
in sæcula sæculorum, quicrea- in the centuries of centuries,
lives cælum et ea que in eo who created the sky and what it contains
sunt, and mare etea quæ in eo tenu, and the sea and what it
sunt ; quia tempus non erit contains: that there will be
amplius. no more delay from now on,

1 I am translating according to the original Greek text. The translation of the
Vulgate: "there will no longer be any time," is incorrect.
In the Greek text, the word translated as "tempus" is the subse
tantif ypdvoç. However, this word does not have the meaning of "time"
In contrast to "eternity," it means "length of time."
and consequently "delay." Hence the true meaning is this: there is no
will have more time, there will be no more delays.
That is to say; God will grant no more respite to the guilty world,
he will no longer keep his Church waiting for help and triumph
the final one that he had promised him through the prophets.

The following verse, 7, proves that this is the true meaning. For, if
“Tempus” was translated as “time,” with this meaning.
tion that time will cease, that the world will end and eternity
will begin, this verse 7 would no longer have any connection with the preamble

yields; it would even contradict him. Verse 6.

would predict that time will end, and verse 7 would announce bad news.
Despite this, there will still be "days," times by
Consequently, during which God will complete the fulfillment

prophecies. Whereas, by translating as "delay," the two

7. Sed in diebus vocis sep- 7, But that in the days
Timi Angeli, quum cceperit of the voice of the seventh angel,
tuba canere, consummabitur when he has to sound the
mysterium Dei, sicut evange- trumpet, will be fulfilled on
lizavit per servos suos pro- mystery of God, as he
Phetas announced it through his servants

the prophets t.

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2a FREEMASONS AND JEWS. . 139
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The verses are very well linked together: they offer a very coherent meaning.

clear and closely monitored: there will be no more delays, because at the time of
| the seventh trumpet, on the days marked by the seventh trumpet
God will accomplish all his mysterious designs, etc...
Therefore, Father Drack rightly says: "Tempus non erit"
"amplius; these words should not be understood in the sense that the
p time will cease, that is to say the world will end; but
"That the fulfillment of God's threats, the hour of his
His punishments will soon follow, the time of his patience and
_"from its support have passed, as is formally stated
_ “in the following verse” (Apocalypse, in hoc loco, p. 107).

The Greek text, which is the original — we must not forget that —
corroborates this interpretation and shows that "she is the only one
true. He bears: Ore ypôvos oùx ere fatxt, By giving

| In the word xpeves meaning "time," it is necessary to translate, according to the
. genius of the Greek language: wn time will be no more; for there is no
'4a no article before XPOVOr; which means nothing. It is necessary
therefore taking on another meaning of this word. Now, as in
This is evidenced by the dictionaries of Henri Etienne and Planche,
| xp ov0¢ means still temporis diuturnitas seu longin-
| quttas, hence, also: delay. The translation then gives meaning
easy and acceptable: a delay will no longer be a length of
Time will no longer be a factor: there will be no more delays or
delay. The derivatives of 1p2v06 confirm this meaning.
We only cite those used in the New Testament:
Moram autem faciente sponso: xpoviGovraç dé rù vuppiou.
Matth., XXV, 9 — Moram facit À ominus meus: ypoyiterc ò
xupiog louse. Matth., XXIV, 48 and Luke, x11, 45. — Quod” tardaret
psein templo: éy tö xpovičewv autov éy ta Ix, Luke, 1, 21. —
at non tardabit : xai où yoowst. Ad Hæbr., x, 37.

1 We have also translated verse 7 according to the Greek: 077v pen

| gadsiverv, also means "when he has to ring the bell"

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8. Et audivi vocem de cœlo 8, And I heard the voice which
iterum loquentem mecum and from heaven spoke to me again, `
dicentem: Vade et accipeli- and said to me: Go, and take born
brum apertum de manu an- open book by the hand of
geli stantis super mare and su- the angel who stands on
per terram. the sea and on land. has

9. Et abii ad angelum, di- 9. And I went to lange, ti”
cens ei ut daret mihi librum. saying to give me the book. has
Et dixit mihi: Accipe librum And he said to me: Take the book °
et devora illum, et facietama- and devour it; and he will talk to you
ricari bellym tuum, sed in bitterness in the belly, nor

ore tuo erit dulce tanquam but in your mouth he has

HAS

mel. sweet as honey,

10. Et accepi librum de 10. And I took the book of the
manu angeli et devoravi il- hand of the angel, et je le dé"
lum: et erat in ore meo tan- vorai; et il était dans ma
quam mel dulce; et quum de- bouche doux comme du miel,
vorassem eum amaricatus est etwhen I had devoured it, mo
venter meus. ventre sensed bitterness.

11. And dixit mihi: Oportet 11. And he said to me: It is necessary that)
te iterum prophetare genti- tu prophesétiziste a re-emer ...
buses and populis and linguis, and many nations, of little-|?
regibus multis. ples, tongues and kings. 'J

C. xt, v. 4. Et datus est C.x1, v. 1. Et un roseau me
mihi calamus similis virgæ, and was given, like a
dictum est mihi: Surge, and verge, and it was said to me: Lived
metire templum Dei, et al- toi, and measure the temple of!
'tare, and adorantes in eo. God and those who worship there. !

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trumpet" that "when he starts to sound the trumpet-
"Pette." The first translation harmonizes better with the meaning.
general of both verses 6 and 7. , |

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FREEMASONS AND JEWS. TAI

2. Atrium autem, quod est 2. As for the court which is
[foris templum, ejice foras: before the temple, place it
yet ne metiaris illud, quoniam côté, parce il a été aban-
“datum est gentibus, et ci- donné aux gentils: et ils fou-
vitatem sanctam calcabunt will lay under the feet of the holy city

mensibus quadraginta duo- for forty-two months.
"bus.
3. And dabo duobus testibus 3. And I will give to my
meis, and prophetabunt diebus two witnesses to prophesy
thousand ducentis sexaginta, for one thousand two hundred
amicti saccis..... sixty days, clothed in,
Lies Ds ere HS Hi Sie etes +7
| 14, Væ secundum abiit; and 14. The second misfortune is
ecce væ tertium veniet cito. pass; here is the third
| will come soon.

>

C. x, v. 1. And I saw another mighty angel. This
"Angel is not a prophetic figure. It is"
one of the angels that we see depicted in the
permanent vision of chapters IV and V, which saint
John often names the sky. The angels in the A-
Apocalypse are only the ministers of the
revelation and not symbolic types of man-
my prophesied ones. Saint John told us at the beginning-
beginning of his vision that Jesus Christ had given it to him
had “signified,” “mittens per angelum,” “the
showing him by his angel, that is to say by the in-
intermediary of his angels.

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In visions where angels appear and act-

therefore, we only need to examine which
What qualifications are given to them, what attributes

They carry out what actions they perform; for these are,

so many symbolic details through which
The Holy Spirit wants to reveal the future through the inter-
the angels' placement. Now this angel is "descendant of the
sky, » « strong, » « clothed in a cloud, » « a rainbow-
"sky above his head," "his face is like the sun"
and his feet like pillars of fire." Etu-
let's say these symbols.

I. Saint John sees the angel "descending from heaven
on Earth." Obviously we don't need
explanations to understand that this symbolic act
bolique announces God's intervention in favor
of the Church. Divine help will be powerful and all
In particular, the angel coffee is described as "strong." This
The expression is only found in three places
from the Book of Revelation and in circumstances where,
According to the text, God acts or prepares to act.
in a particular way, against the works of
Satan. The first time was in the vision per-
fhanente: "Uh, angel is strong!" asked everyone
creation if there is any creature capable of rom-
to break the seals of the book and open it; the second

1 Ap., v, 2. Et vidi angelum fortem prædicantem, etc.

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This time, it is in this passage, where Saint John says:
I saw another strong angel, a second strong angel. The
| The third time is when a "strong" angel, sa-
| sizing a large millstone, throws it into the sea;
symbolic gesture that marked the total ruin of
Babylon, that is to say, the city of evil 1. We
we also know that the messenger angel of the great
- the mystery of the incarnation is called Gabriel, name
| which means: God's strength. The action of Diana con-
i» between the enemies of the Church at a marked thoment
, of the sixth age will therefore be strong and astonishing.
He. But the angel, as its first attribute, is
"clothed in a cloud. This cloud serves him as a
- clothing and veil. The face, the hands, the
- only the angel's legs and feet are to be cut out
* green. |
“In the Bible, ‘the cloud’ conceals divine majesty”
* in the eyes of men. God, whose garment
© ost la lumiere, “amictus lumine sicut vestimento,”
| was enveloped in a cloud at Mount Sinai; he speaks of the
* within a cloud on Mount Tabor, etc. The angel, being
'clothed in a cloud, therefore represents to us an in-
 intervention in which the Lord will hide in
- part. This will be a clearly defined divine action,

r fa Ap., xvin, 21. Et sustulit unus angelus fortis lapidem,-
| e Ce

but which will not deviate from the providential order.
God will act under the veil of events; the facts
will be such that we will not be able to help but re-
to know the finger of God; but they will not

miraculous, extraordinary events and ~

unusual, such as, for example, the mission of the two
witnesses, announced in this very vision for the
Seventh age.

A rainbow was over the swaddling cloth's head. The rainbow-
The rainbow is the symbol of peace and mercy.

of the end of trials and punishments. This has not
no need to prove it. So it's a time of
peace and rest which is promised to the Church.

His face was like the sun, and his feet
like columns of fire. The word "column"
indicates that the words "his" should be understood as meaning "his"
feet, "not only the feet, but the legs
and part of the thighs. Several other passages
of Scripture bear the same word, "foot," with
this broader meaning than its literal sense.
The face of the angel and the entire lower part of
His body was therefore luminous. This angel is a
messenger of light; he brings to mankind the
divine light, which is the light of truth. This
The symbol signifies that divine intervention is taking place.
will be revealed through a great outpouring of truth. Its lu-

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The first [event] will be imposed on everyone; it will be irre-
irresistible.

This is the general meaning of the symbol. The means
which God will use to spread and make accepted
These signs of this light of truth are indicated in
The vision in these two ways: firstly,
through the profound meaning of the angel's attributes, and second-
demented by the symbolic actions he will take.

The angel is clothed with a cloud, and he has a bow
a rainbow above the head. The rainbow cannot
to appear only on the clouds; therefore, in
The vision of this cloud was to extend somewhat
at least above the angel's head, so
to give rise to the appearance of the rainbow. This
the cloud obviously had only a mediocre extent
due.

But the cloud is not only the symbol
of a veiled divine operation; the Holy Fathers in
also created the prophetic figure of the Virgin
Mary! Now in the vision the cloud carries the rainbow-

1 The Holy Fathers and commentators apply to Mary
what we read in the 3rd Book of Kings, chapter 18, verse 44: “Ecce
nubecula parva, quasi vestigium hominis, ascendebat de mari..."
"Behold, a very small cloud appeared, as big as the step
of a man, rising from the sea.” On this passage, the scholar
Commentator Gaspard Sanchez put it this way: "In hac
nube S. Joannes, episcopus Hierosolymitanus, agnoscit Beatam
Virginem; and ex nubis proprietate, quæ ascendens ex mari amaro,
nihil tamen india traxit amaritudinem, sine ulla macula ortam

heaven. From then on, the angel, surrounded by this attribute, signified:
fictional, a cloud carrying a rainbow, wouldn't it have
not its mission to symbolically announce to
Saint John, that is to say, the Church represented by
the apostle, that the first divine intervention, the
First aid from above will come directly to him
of the Virgin Mary, that, the promised peace, she
will owe it to Mary, that it is Mary who will bring it to him?
In this century, famous and undeniable appearances
The findings of the Virgin TS seem to confirm this
interpretation. Never at any other time of
In the history of the Church, the Mother of God has not been so much
preoccupied with her children, in an outward manner
the visible, that in this sixth age. We know-
its appearance in Paris in 1830, which has
earned the miraculous medal of the Virgin conceived
without sin; that of La Salette, in 1846, which...
it invited repentance and a change of life; that
of Lourdes, in 1858, which was named the Immaculate Conception
the Conception, and who, by repeating his invitation

"esse dicit, etc." — "In this cloud, Saint John, bishop of
Jerusalem, recognizes the Blessed Virgin; and according to the pro-
the privacy of the cloud which, rising from the bitter waves, carries nothing away
From their bitterness, he concluded that she was born without any ta-
che » (Comment in lib. I11 Reg. hoc loco, 2 ed. Migne, t:
col. 1147). — Saint Epiphanius calls Mary: “Nubes lucida,”
luminous cloud (Orat. de laudibus S. Mariæ. deiparæ. V. Office

of the Conceptual Imprint, octave day, the lesson of the third nocturnal).

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FREEMASONS AND JEWS. 747

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At the penitence ceremony, she smiled upon us; that of Pontmain,
in 1871, which heralded the end of our misfortunes; the
appearances of Prussia, Poland and Ireland in
in recent years, etc.; the numerous miracles
of healing and conversion that operate in these
various places blessed by the presence of Mary. Furthermore,
in this special inspiration that determined the
Saint Pontiff Pius IX to define the dogma of the con-
immaculate conception of the Mother of God, in this
unanimous acclaim and this universal enthusiasm
with which the Church welcomed this truth; in this
extraordinary and unexpected movement of the crowds
who are resuming their old habits of the pel-
rinsings, interrupted for so long, there is no-
Isn't this a clear act of divine intervention? Isn't it?
also divine intervention and a whole series of
Powerful help from above? And at the same time
Hasn't the world received an admission over time?
A worthy outpouring of light and holiness? For the
most men, it is true, this light and
This action of God through Mary is obscured and

veiled as if by a cloud, as had

predicts the symbol of the Apocalypse. They don't want
not to recognize them, or, rather, they are at this
hour, because of the darkness spread by the erretfr
Masonic, unable to recognize them. But

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the time will come when the light, as we know it, will shine.
will still take the vision, will inevitably make itself seen
and will shine brightly in eyes today, confess-
either deliberately closed or deliberately closed. For us, the faithful
As Catholics, we see and we understand.
Also, borrowing from the eloquent bishop of
Geneva's graceful metaphor, we can
to say that, from 1830 to the present day, the very miserable-
The Virgin Mary, under the gaze of
the attentive and moved Church, a magnificent rainbow-
sky, omen of triumph and peace. There are ten-
Eight centuries ago, Saint John had seen above the
The head of the angel, this symbol of future mercies
of the Mother of God.

These events and their dates teach us
moreover, the second vision of the sixth tromb-
pette is not the strictly chronological sequence-
than the first. These two visions, at a time-
that which we can determine now, work
in a parallel manner. It is at the moment when, in
This century, the heresy of Jewish Freemasonry has...
began to take its great and formidable de-
developments, around 1830, which also began to
to appear “the cloud bearing the rainbow,” that is to say-

1. Speech by Bishop Mermillod, at the coronation celebration of
Our Lady of La Salette, August 21, 1879. See Univers of August 27.

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to say that Marie intervenes and shows herself for the
First time.

Since then, rescue efforts have always followed the progress-
The vision will prove it to us again.
The angel possesses a fourth attribute, which is entirely
particular.

"And he had a small open book in his hand."

This book was open. This detail has a double meaning.
meaning, both true. In the sense
own, an open book, is a book whose reading-
ture, or the composition has begun and is not
not yet completed; in a metaphorical sense,
It is a book that is not prophetic, or whose
Intelligence presents no difficulty and is accessible
accessible to all.

Several interpreters believe that this book is the
even the one mentioned in the vision
permanent, in chapters V and VI, and that the A-
"The lamb took it to open its seals. But the
The text makes too clear a distinction between these two books.
by two different words, so that we can
To confuse: The first is called: 6Atcv, leader,

1 The text does not say anywhere in whose hand the angel held the
book. This detail was probably of no importance, since
The Holy Spirit did not deem it appropriate to indicate it, while he has
expressly distinguished the right foot and the left foot and that
The hand he raised to take his oath was his right hand.

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book, and the second, fr6xddorev, libellus, little book.

We believe that the Venerable Holzhauser has
given the true interpretation, saying that this
little book in the swaddling hand. was the pro-
Phetieth of the greatest and last of the councils,
which would be held in the sixth age.' He added
that this council would condemn atheism*. For this
Lastly, the venerable interpreter had to receive-
see some special prophetic inspiration, because

the sacred text provides not the slightest indication
from which it can be inferred.

The angel descending from heaven, and holding in his hand a
small open book, would therefore be a symbol designating

a second kind of divine help. At the sixth:

God would still assist his Church in one age
another way, namely, by inspiring his vicar,
the sovereign pontiff, to convene a general council
despite the difficulties and concerns of this
era and by making this a success
bold company.

Here we have a major contemporary historical event.
_poraine to serve as a point of support in
this interpretation. An ecumenical council in

1. Interpretation of the Apocalypse by Barthélemy Holzhau-
ser, translation by Canon de Wuilleret, 2nd ed. Paris, Louis
Vives, vol. II, p. 6.

2 Ibid., volume Ie", page 189.

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2? In effect, it was convened and opened in 1869. It has
1 promulgated decrees, and the first is found
:: to be precisely the condemnation of atheism!
"This council is not finished; it is suspended; the
+ his book of decrees remains open, he awaits its continuation
and its conclusion.
Holzhauser's prediction, it must be admitted,
+ is quite remarkable. Two hundred years ago
"It was humanly impossible to foresee the
the progress of atheism and its condemnation by a
ecumenical council. I] It is therefore necessary that the venerable
; interpreter received regarding this great event
: a supernatural light.
The fulfillment of his prophecy is the
: proof. From there, the interpretation he made of the
, "little open book" receives, in our opinion, a
if great authority, if not complete certainty; for

The application and the prophecy are correlative.
A small book in the angel's hand would therefore be quite nice.
the symbolic prediction of the Vatican Council.
Moreover, as we have just seen, the symbol in
PR is significant and applies very well to
Vatican Council, which is not yet complete and of-
open wall.
Certainly, one could not legitimately support-
to say that Holzhauser was inspired in all his

interpretations of the Apocalypse. This is nothing-
This has been demonstrated and is highly debatable. One could
even, with regard to the present point, to make a distinction-
tion and to say: Holzhauser was indeed supernatural-
enlightened to prophesy a high-level event
of importance, a culminating event in a period
of the Church, as this council seems to be the case
general who condemned atheism; but nothing
clearly demonstrates that this is by virtue of
the divine inspiration that he applied and adapted his
prophecy about the Vatican's influence during the passage
The question of the Apocalypse. To announce that there will be
in his sixth age a general council condemning

- Atheism is the act of the inspired prophet, but
claiming that this prediction is contained within |

these words: "And the angel held in his hand a little
"Open book," that's the interpreter's personal idea.
prone to error, which applies pro- knowledge
phetic to a passage from the Apocalypse in which
The Holy Spirit may very well have put nothing into it.
similar. This reasoning has strength; we

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We agree. However, we must recognize that there are 4

has at least a very high probability that the
divine light that illuminated him on one point
also shed light on the other. Here are our reasons which
address the previous difficulty.

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The Holy Spirit does not communicate light-

| prophetic statements without a motive of general interest

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| or individual. It is evident that this prophecy
“was not given solely for the needs

spiritual matters of a few simple believers: it is
of too high and too wide a scope. In

- this prediction of the council, Holzhauser was ins-

,worn for the good of the universal Church and part-
particularly of the teaching church. This does not concern us
It seems undeniable. But it's not very clear.
What a great advantage the Church would have gained from this!

“if, like so many other private prophecies, it

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had been created and preserved as a single, isolated text.
which constitutes its high value and all its interest,

- because it is embedded in an interpretation

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∗, of the Apocalypse, it is the precise place that it occupies

f in the work of the venerable writer. The Holy Spirit-
∗ Ya enlightened on the upcoming event of the council only
| for what application and adaptation of this prediction

divine tion at the passage chosen by the pious interpreter
that it receives the greatest authority, the authority of a

{perfect certainty. And this, with the aim of providing

by this means to the Church, at such a time in its
history, the most valuable insights into the book
mysterious. And indeed, as a result of the accomplishment-
The interpretation of the prophecy, the interpretation of the passage

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the wisdom in question, being recognized as obvious and certain-
Taine, becomes like a bright lighthouse which

illuminates not only several pages of the Apoca-
lypse, but almost this entire book. Because it is-

It follows that we now possess a historical date-

risk and an unassailable point of reference for
the interpretation of this obscure book. We are
certain that the second verse of chapter X: "And
habebat (angelus) in manu sua libellum apertum, ə

announces a fait accompli now and which must:

to be registered for the years 1869 and following. Dela
It follows that the second vision of the sixth trom-
Pette, where is this verse? Look closely at our
time; that the first vision which precedes it appeared to him-
also holds true, since it is understood under the sound of the
same trumpet; that this sixth pro- trumpet,
Phethism pervades our entire era. From then on, the great
Masonic heresy that began in the eighteenth
century, and which is at its peak today, is
well symbolically predicted in the horrible ar-
equestrian parade assembled by the four demons
of the Euphrates. And as before, the Freemason-

nothing, there are no general heresies other than |

Protestantism, Abbot Lachétardie has indeed in-
interpreted the vision -of the fifth trumpet, the
swarm of grasshopper-scorpions, explaining it from

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Protestantism and its thousands of sects. From
Therefore, for the whole of the Apocalypse, we have
insights that the interpreters could not have
earlier, not even Holzhauser, although his

- interpretation and its fulfilled prediction we

. provide. The division of the ages of the Church of-
It comes more safely and clearly. We are well.

-in the midst of the sixth age, the age of Masonic heresy-

that, age prophesied by the sixth trumpet and

The sixth epistle. Going back in time,

we find the fifth age, prophesied by

The fifth epistle, the fifth seal, and the fifth...

. the fifth trumpet, the age of Protestant heresy,

then the fourth age, the era of great power-

Ecclesiastical stance, the age also of the numerous

heresies of the East and defection from unity
and in the faith of the unfortunate Greek Churches,
prophesied by the fourth epistle, the fourth
bucket, the fourth trumpet, etc., etc. And all
These periods correspond perfectly, according to history.
history, with the divisions written by the Apocalypse;

'they are not arbitrarily cut from its

text, like those given to us by several
interpreters, Holzhauser himself. Finally, something
extremely important, the Church learns that it
is most certainly at this hour in its fore-

last period, already well advanced, and that the sep-
The tième, that of the supreme battles, will soon
come: væ tertium veniet cito.

III. This almost uninterrupted succession of
Enlightenment and science had the most significant impact on the Church.

happy results. But at the same time, at the same time, at the same time
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Taken by all these interventions of God, the world

did not want to receive the light; he did not
converted. On the contrary, evil and the influence of
The villains have grown. The power of heresy
Masonic influence has increased in a frightening way.
It seems that she is about to destroy the-
church and to dominate the entire universe. It is the im-
the painful pressure under which we had been left
First vision. Will God be defeated? Are we-
we have arrived at the time of the total triumph of the me-
Songs? No. The rest of the second vision will
to show us, in the symbolic actions of
the angel, whom the Lord, after intervening according
mercy will intervene through the blows of its
strength and its justice.

And the angel placed his right foot on the sea and his
left pred on the ground.

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In Holy Scripture this phrase "to lay"

"foot on something" is used for si-
to signify that this thing is completely submissive and

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tamed! This metaphor is also found in
the language of all other peoples who, moreover,
through painting and sculpture, they made it a
a very clear and highly expressive symbol.

The luminous angel then places his two feet which
shine with the brilliance of fire on the earth and on the
sea, to show that in the sixth age he comes-
will come a moment when the light of truth shines forth
lera across the whole world and, for a certain
Time will bring it under his control. The sea,
through its upheavals and storms, . can sym-
boliser the peoples most dominated by the he-
Masonic resistance, and because of this the most
revolutionary and the most restless. That's why-
what the angel places his right foot on the sea, which is
The strongest. He places his left foot on the ground,
symbol of calmer peoples, because the
Freemasonry is less powerful in their country.
Both sides will bow before the brilliance
of the truth.

What means will the Lord use to pro-
How to bring about such a wonderful change? Another
The symbolic action of the angel teaches us this.

— And he shouted in a loud voice, as when the

1 See Deuteronomy 32:29. — Joshua 10:24. — See the
word Pes aa Dictionary of Sweet Philology, ed. Migne.

The lion roared; and when he had cried out, seven thunders sounded...
rent to hear their voices.

In the Old Testament, the prophets applied
often use this figure of speech in the Sei-
Lord: The Lord roars like a lion. Thus
Jeremiah says: “Dominus de excelso rugiet, et de
“habitaculo suo dabit vocem suam: rugiens ru-
“giet super decorem suum”: “The Lord
"will roar from heaven, and he will make his

"voice from the height of his holy dwelling; he will roar"

“like a lion against the place of his glory” (Jesus)
Remia, 25, 30. See also Joel, 1, 16, etc.).

All interpreters agree to recognize
that these expressions and others like them mean
that God will exact a terrible revenge and
to send terrible punishments upon men.
We also know that when the lion roars in the fo-
nets, all the other animals who hear it
They tremble with fear and remain silent. Amos said:
“Leo roars, quis non timebit?” The lion roars, which
"He will not be afraid?" (11, 8.) |

The symbolic act of the angel must have in the A-

apocalypse has the same meaning as in the Old Testament
Testament. Consequently, he announces that in the sixth
In the age the Lord will strike the enemies of the Church
Horrific punishments. Upheavals.

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political and social disasters and calamities
events of all kinds, unforeseen by the politicians
litigants and the wise men of the century, events
unexpected, completely contrary to their plots and their
calculations will suddenly terrify the enemies
of the Church and Religion, overturn their plans
from top to bottom and silence them and
impotence. Then men will see clearly-
in all these things the consequences of
principles and practices of modern heretics
questions. The truth will come out. We will strike each other.
chest; it will be understood that the Catholic Church
She alone possesses the divine wisdom to lead and
to maintain peace among societies; that, without its documents
Trines and its teachings, there can be neither
respected authority, no possible government, nor
stable order in the world, and that it is necessary-
sail even to ensure peaceful possession
material goods. So we will turn to her
and towards his devoted sons, trembling lest he be
Too late. Because what will happen will be such that we will re-
will doubt the impending consequences of these misfortunes
occurred as much as the misfortunes themselves.
These frightening consequences are marked by
the echo that the voices of the seven thunders made to
roars of the angel.

The best interpreters say that when the A-
Apocalypse speaks of thunder, voices, and lightning.
These expressions should be understood in the sense of a
threat of punishment. "These voices (of the seven tons-
"The earth," said Father Drach, "announced the
"misfortunes and expressed threats. This ac-
"It gains even more strength from what we read"
"in Book VI, Chapter X, of the Revelations of Saint
“Brigitte. This saint, as Cor-
"Neille Lapierre writes that having asked God
"What the seven thunders had said, he was told-
"they had made the most
"terrible against the persecutors of the Church"
(Apoc., p. 106).

But the Lord will not strike until-
complete truction. For this time again he scattered-
will overcome the enemies of his Church, and will not destroy
then entirely the city of evil whose ruin de-
The final stage will only take place later.

This meaning is evident from the following verse:

"And when the thunder had sounded"
their voices, I was about to write; but I heard
a voice from heaven telling me: Seal the words of
"Seven thunders, and don't write them down."

The order to seal the words of thunder does not
does not mean that they will not comply, but

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that they are held in suspense and that they do not
will only be accomplished later. It is in a
in a similar sense to the fact that Daniel received a similar order-
blable: “Tu autem, Daniel, claude sermones et
“signa librum usque ad tempus statutum” (xu,
4 and 9). "But for you, Daniel, hold these
"close the walls and put the seal on the book"
until the appointed time, when they will be com-
decisions will be made and will be accomplished.

I think the seven thunders correspond
to the seven sections of chapters XV and XVI; and that
the words they uttered were not at-
very much than the announcement of these final punishments,
"septem plagas novissimas," the "last seven"
plagues, by which God will punish men
of the seventh age and will begin the destruction of
the city of evil, of the society of
children of Satan.

The symbolic attribute that the angel carries, the bow-
in the sky, harmonizes with all this interpretation-
tion: he predicts peace for the Church, and also for the world
guilty. After terrible misfortunes, the punishment-
The ment will be suspended. The world, because of the E-
The church will still have days of peace and tranquility.
quality.

All these events belong to the future.

But the Holy Spirit takes care immediately

to warn this guilty world, in the way
more expressively and with the utmost solemnity,
that he will no longer have in front of him, as
In other eras, centuries of existence.

"And the angel I had seen standing on
the sea and on the land, raised his hand towards the sky and
swore by Him who lives forever and ever,
who created the heavens and all that is in them, and the
sea and all that it contains: THAT THERE WOULD NOT BE
NO MORE DELAYS; but only in the coming days
from the voice of the seventh angel, when he must ring
From the trumpet, the mystery of God will be accomplished.
as he announced through his servants the pro-
pheles.

Thus this time of peace and rest is the last-
deny the delay granted by justice to mercy;
Once it's over, there will be no more delays.
for the works of divine justice; the seventh
angel will have to sound the sound of this trumpet
small which will announce the final assaults of Sa-
tan, the last revolts of rebellious humanity and

his recent complicity with the enemy of God,

the seventh and final age of the sinful world.

During these days, "the mystery will be consummated"

of God," that is to say, God will complete and manifest-

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will celebrate all his designs on his Church, designs
hitherto little understood, designs predicted by
mysterious prophecies in both Testaments.
They will appear in all their glory at the end of the seventh
age, through the absolute triumph of the city of good
on the city of evil, destroyed forever, and in
the social reign of Jesus Christ over the world
the center of faithful humanity, its Catholic Church.

But before these major events of the last
age, during the peacetime at the end of the sixth,
What will happen? The symbolic actions taken
in the vision continue to instruct us.

"And I heard the voice that spoke to me from heaven"
again and said to me: Go, take the little book
opened by the hand of the standing angel
on the sea and on the land. And I went to the angel,
telling him to give me the book.

This voice that speaks again to Saint John,
it was the same one who had previously given him
the order to seal the words of the seven thunders and
who had commanded the sixth angel to release
the four demons.

It was the voice of the Lamb that stood upon

the altar.

What does it mean and what does what it means?
instructed Saint John to do? It means a

new inspiration from the Holy Spirit, prompting
to request the resumption of the council's work.
Throughout the Book of Revelation, Saint John
represents the Church; we have already said so. It is in
the person of his beloved apostle that No-
The Lord reveals the future to the Church of all
centuries for his instruction and consolation.
So, after the vengeful catastrophes, after
that a painful experience will have made Ja lu-
first in the minds of the most prejudiced, princes,
The powerful, the rich, the common people and the clergy, will demand the
council as a remedy for the terrible wounds caused by
_sées to the social order by the Judaico-Masonic heresy-

nic and its consequences. From all points of the
world, the Church will address itself to its supreme authority
spiritual, begging her to "give him the book."
The Vatican Council will reopen its solemn sessions-
nelles. |
He will condemn all the errors that France-
Jewish Freemasonry has vomited upon the world, and in
In his decrees he will tell the truth on all points in-
interesting religious, social and political matters
ticks. It is to be believed, as Holzhauser says,
that the council "will declare the legitimate meaning of -
holy Scriptures" and that, in particular, the Apo-
Calvpse and the prophecies that look to the end of the

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world will be clarified by a doctri- judgment

nal.

The definitions and lessons of this last-
denying the councils will form "a small book," which
will be the summary of all the lights that the Church
at that time will have the mission of spreading on the
world.

Its happy ending, its acceptance
joyful throughout the entire Church and its followers are pro-
phenotized by words and symbolic actions
the following.

And the angel said to me: Take the book and devour it,
and it will cause you bitterness in your stomach;
But in your mouth it will be like honey. And I
I took the book and devoured it; and it was in my
My mouth is sweet like honey, and when I want
Devoured, my stomach felt bitter.

In Jeremiah and Ezekiel we find
two similar symbolic acts. Jeremiah re-
Ezekiel sums up his vision in one line. He tells it.
in detail and it is almost entirely similar-
ble to that of the Apocalypse:

1 Jeremiah summarizes his vision in these terms: x I have found

(that is, you presented me with) your words; I have
nourished, and your word has become the joy and delight of my
heart" (xv, 16).

Ezekiel recounts his own story thus: “Son of man... or-

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The Lord presented him with an unrolled book, a
open book, containing complaints and ma-
edicts; nothing, therefore, difficult to com-
take. The prophet receives the order to eat this
book. He is warned that he will be filled and nourished by it.
as with food. He eats it and finds
Sweet to the mouth like honey. The meaning of
this symbolic action is clear and understandable to
First reading. God is indicating this to the prophet.
two things: first, that he fills him up and gives him...
to understand the spirit of his words, that is to say, of his
designs against Israel and that he charge him with carrying them out
secondly, to impart knowledge to his people;
that this mission will be of a fa- accomplishment
and not at all unpleasant for him, that per-

His sound will not be able to stop him, nor obstruct him.

Open your mouth and eat what I give you. Then I had this
vision. Suddenly a hand reached out towards me, which held
a rolled-up book, and she spread out before me this book which was written
inside and outside. Lugubrious complaints had been written there,
hymns and lamentations. Then the Lord said to me:
Son of man, eat everything you find (that is to say
(what I put before you). Eat this book and go talk to the
Children of Israel. At the same time, open your mouth, and he told me
He made him eat this book, and he said to me, “Son of man, your stomach…”
will feed on this book that I give you, and your insides on
will be filled. I ate this book, and it became sweet to my
His mouth was like honey. And he said to me, “Son of man, go
find the house of Israel, and you will announce my words to them;
for it is to the house of Israel that I am sending you (Jeremiah, ch.
11, 8, 9, and chap im, 1, 2, 3, 4).

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This interpretation, which emerges from the text alone
without any difficulty, was also presented
throughout by the Holy Spirit himself.
"Eat this book, and go talk to the children of I-
to Israel. Go to the house of Israel, and you
“Tell them my words; for it is to the hand-
"I am sending you the sound of Israel"... And further on:
“The house of Israel has a bronze forehead and a
"hardened heart, but I made your face more
a firmness that their face, your forehead harder
"than their foreheads. I gave you a forehead of
"stone and diamond. Do not fear them (therefore)"
"and do not be afraid of them" (111,
7, 8, 9). And indeed, the two prophets Jeremiah and
Ezekiel accomplished with energy, and without being
stopped by no obstacle, their mission to warn
messages and threats.

The symbolic vision of the Apocalypse, which re-
produces the main features of Ezekiel's.
must have the same meaning. What the Lord has
He wanted to make Ezekiel understand, and he wants to do so here.
to hear at the Church, represented by Saint John. He
there are only a few additional nuances that we
Let's explain first. The Holy Spirit had said to
Old Testament prophet: Eat, come;
He said to the Church: Devour, devora, that is to say

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eats, with the greed and satisfaction of a
man who is very hungry and in great need, the food-
the thing I'm presenting to you.

`After the council, the ecclesiastical authority, by

all levels of its hierarchy, will invite with
the Christian people, who will then have more
that there has never been such a great need to be educated, to

© to nurture teachings of truth and holiness |

_enclosed in its decrees. And likewise
Saint John devoured, ate greedily and
- eagerness "the little book," likewise the
Christendom will accept the council with enthusiasm
siasm and will hasten to immerse himself in its documents
'trines. |

- But it wasn't just for their satisfaction-
personal faction that these prophets of the Old
Testaments were meant to be nourished by divine words.
They were simultaneously ordered to wear them
to the people of Israel. Likewise, Saint John, that is to say-
to say the Church, after having devoured the council, receives
a similar order with insurance, and later
the experience, that it will also be for her an exé-
Easy and enjoyable cutting.

—“And he said to me: You must prophesy of
"new has many nations, peoples, of
"Languages and kings."

The word prophetare, to prophesy, here has the
The saints assign it a double meaning.
Scriptures, to preach and to prophesy. Thus the-
church, whose apostolate has never been interrupted,
Ae will continue and extend it during the last part-
'tie of the sixth age especially, in the largest
proportions, among all the peoples of the earth.
She will preach again (rähw, iterum) these na-
tions that she had converted once before and
until heresy separated them from her for centuries;
she will preach again with even greater fervor these
So many pagan nations that, since so long
for years, they resisted her zeal; she will preach from
new, as in its early days, these few-
the most disinherited, these millions of men from the center
from Africa which were recently put into
'communication with our old world for the
First time. From the holy and sanctifying mouth

From the Church will come all the truths for life
supernatural of a great number, multis, of
even that which came out of the mouths of the mons-
'truants, horses of Masonic heresy, all
kinds of errors for the death "of the third
part of the men.
And this preaching will be "sweet to his mouth"
like honey," because that's how it will happen to him.

At p

than to the prophets of the Old Testament: say nothing.
will obstruct him. | That x

All the barriers and all the difficulties are... At least...
will be raised before the Church. The leaders of the nations Church
who will govern after the great catastrophes, ~the and
and the ruling classes of societies will want Lesa
that the people hear his voice and follow his guidance
teachings. It will therefore carry into the world the redician
The whole pure light of the Gospel, and he prophesies the year
will not only reveal the truths of life but also "Jalgré:
ture and terrible facts of the end of the world, but 'of fa
also the proximity of these major events. #8 léc

Then the words of "tion" will be fulfilled to the letter.
Our Lord: "And this gospel of the kingdom of illusion
"will be preached throughout the world, in witness- Ymptar
"Granting to all nations; and then will come tuenc
at the end" (Matthew 24:14). "while

This will be the last testimony that the Savior gave me.
will be given in the midst of the nations, so that ini:
Their apostasy is without excuse. 'nes to

But in the Book of Revelation, the Holy Spirit adds to the gene
'a detail that does not have and could not have "mp; r
to have the prophecy of Ezekiel. The angel warns you
Saint John, that the eating of this book, after all that
having put the sweetness of honey in his mouth, him 1m not
will cause bitterness in the stomach, that is to say

to describe intimate pains in the intestines.

What does the Holy Spirit mean by this?
In my opinion, this is yet another warning for
Church, and a prophecy about the consequences mo-
-ales and the historical consequences of the council.
The Holy Spirit warns the Church that at the great
gentleness and the lively joy caused by the
|universal preaching of the truth, will succeed for
It is the bitterness of deep and intimate sorrows.
-Despite this preaching delivered with such zeal
easy jump from one end of the world to the other, bad-
despite the dazzling brilliance of truth and progress
divine protection, the Church must not become
illusions during this time of joy and peace, in
[assuming that it will resume its: for centuries to come
influence and its action on peoples such as
(in the thousand years of his militant reign
of the Middle Ages. She is warned that her preaching
|tion so ardent will not cast deep ra-
cines within the populations and will not form
centuries of faithful followers. At the end of a
In a relatively short time, she will experience intuition-
'my pains; she will undergo trials and
struggles that will be provoked within him, not from the outside,
not even heresy, but by its own
children,

She will be heartbroken to see the people abandon her.
to give and separate from her entirely. This si-
The meaning of "bitterness of the belly" is Jonel
born of the Holy Spirit in the first verse of
next chapter. For, in the vision that we...
Cupe, the symbol: "The eaten book was sweet to the
"Mouth like honey" corresponds to the lyrics:
You need to preach to many people again
of nations, etc.," and is explained by them; we
We have seen proof of this in the Old Testament...
Similarly, this other symbol: "The eaten book"
"caused bitterness in the stomach" must refer to
ter to verse 1* of chapter x1, which follows, and y
to find its interpretation, by virtue of the parallel-
the connection that exists between these verses. Indeed, then-
that, relying on the prophecy of Ezekiel, we
surely we have the right to say that the manduca- `
The book's texture and its smooth mouthfeel are ex-
enforced by the order to go and preach again,
we are legitimately led to believe that
the second part of the symbol, the bitterness caused
in the gut from the book devoured, must have
also an explanation, that these two explanations
follow each other as the two symbols follow each other and

that, consequently, verse 1 of chapter 11
contains the interpretation of the second symbol.

OF

FREEMASONS AND JEWS. 773

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We will now present this interpretation.

“And a reed was given to me, like a
"rod; and the angel (according to the Greek) said to me: Arise
"and measure the temple of God, and the altar, and those
"who worship there. As for the courtyard which is in front of it."
"the temple, set it aside, and do not measure it;
for it has been abandoned to the Gentiles, and they trample-
will have the holy city at their feet for forty-
two months. And I will give my two witnesses two months.
to prophesy for 1,260
"days, clad in sacks."

Here is the announcement of the four main events
elements of the last age of the Church: the apostasy com-

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1 This passage requires some topographical explanation.
I] It is necessary to remember the distribution of permanent vision
(ch. 1v, v, vi). The temple with its courtyard was placed behind
the throne of God. Saint John, raised to the level of vision
(ascending huc), washed entirely in front of it, the atmospheric sky-
that with the sun and stars above his head, and the earth
and the sea below him. When he received the order to go and take-
to draw the book from the hand of the angel who was standing on the
land and sea, he descended to him on land. Then after
the eating of the book, the prophet receives a rod to miesu- ©
rer de Ja main de quelqu'un qu'il ne nome. Alors le texte
Greek adds this: "And Lange had risen up, saying to me: Rise-

"P you (too) and measure the temple." That is to say, swaddle and

Saint John ascended from the earth in a perpetual vision.
and that there Saint John went to perform the symbolic action on the temple

that which was ordered of him. For lack of realizing
exact position and details of the permanent vision, we
understands with difficulty this order given to the prophet to go to me-
to secure the temple of God, whereas the only temple of God, this-
The one in Jerusalem had been destroyed long ago.

completeness of the nations, the conversion of the Jews, the last-

their persecution and the miraculous help of the
mission of Enoch and Elijah.
The act of measuring a place with a rod indicates
that this place has limits that can be specified
in a quick and easy way. One cannot
to measure promptly and easily, by means of
of a rod or a pole, a space of a
considerable range £.

As Father Drach rightly says,
"The apostle uses expressions relating to
"to the temple and to the city of Jerusalem, but the

{The Venerable Holzhauser interpreted this symbolic act in
a completely opposite meaning. He claims that Saint John received the order
to measure the temple to signify the immense extent of
The Church in the Sixth Age (Vol. II, p. 18). This interpretation is
unacceptable, because it contradicts nature
things and the meaning of words. One man alone cannot measure-
to measure easily and quickly with a rod, or a measuring rod,
'as Holzhauser translates, a restricted space. The action of
measuring a place with a small measure must necessarily mean
It's remarkable how small this place is. In every language, when one
means that a space is excessively large, is of a super-
extremely large face, it is said to be immense, that is-
i.e. without, measure (immensus, in privat., and mensus, measured,
measurable), that it is incommensurable, that is to say that there is no
no measure that can be compared to it, or with which
it can be determined. — Holzhauser provides support for his
Explanation: a passage from Scripture that proves the opposite: "And
"Count the stars, if you can." God did not say to Abraham: com-
pte; but, count, if you can. Now, he could not count.
the stars, which to the human eye are countless.
The angel did not say to Saint John: measure if you can; but abso-
Lument: measure.

"of Saint John, through the temple and the holy city"

(v. 2) this must be understood as the Church of Jesus Christ and
"the persecutions she will have to suffer at the end"
"times" (Ap., p. 108).

The Catholic Church is therefore represented here by
the temple. The act of measuring this temple with
a rod indicates that the extent of the Church will be
much reduced. People will probably ask what

-> will have become at that time "the great number
of peoples and kings" whom the Church had evangelized-
read in the past. The Holy Spirit teaches us this in these
terms:

“As for the courtyard in front of the temple,
"Put it aside; for it has been abandoned to

"Ah, the Gentiles." The temple therefore represents the place of

-(faithful and the courtyard represents the place of the nations.

{ But this forecourt must be set aside and, according to the -
The force of the text, thrown out. The Holy Spirit an-
He here proclaims that he will abandon the nations because of

| our ingratitude and their abuse of graces and

that he will reject them. The Church, under his inspiration,

`$ will be forced to push them away from her breast: Æjice
fords. And the nations will trample the city underfoot
holy, the city of the faithful, designated by this new
a symbolic expression, for forty-

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fee « continuation of the chapter shows that, in thought
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Two months, that is to say, three and a half years. This
will be the persecution of the last days. At this time-
how the Lord will send help to his bride
miraculous testimony from the two witnesses who, according to a tra-

The almost unanimous decision will be Enoch and Elijah.
They will preach for twelve hundred and sixty days,
who are also three and a half years old.

We now need to research how
These events will be linked to the great council of Va-
tican and will be like the consequences and the
continued. ` |

The war, which will begin again against the Church,
which will cause him intense and profound pain and which
will bring about the final apostasy, will have its point of de-
part and its pretext in the decrees and prescriptions
tions of this council. . |

It seems to us that the texts "ef faciet ama-
- ricari bellym tuum and quum devorassem eum
"amaricatus est venter meus," would provide this
indication, if we delve further into
their full meaning.

The Greek term translated as amaricari, rixpaivev,
It also means figuratively: to embitter, irritate, exasperate.
On the other hand, the word venter, ventre, also refers to
figuratively in Scripture, men devoted
to the pleasures of the stomach, to gluttony, to the im-

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purity etc.! So that these phrases, facet
amaricari belly tuum, and amaricatus venter
meus, would have a second meaning which would be
This one: the acceptance and application of the decrees '
the council will irritate and exasperate men
carnal and material aspects of the Church. It would happen
in the world of the sixth age, after the great
disasters and after the return of the diri- classes
giants towards the Church, which took place in the times
of Constantine's conversion. These men
carnal, mobile and insubstantial that follow
always the party of the winner and the current of
the prevailing opinion, will rally en masse to
the Church and the external practices of religion.

But the good impression will gradually fade.

over the years. The council's prescriptions, put into practice
everywhere in force by vigorous authorities and
Frankly Christians will hinder evil passions.
tamed by these more Catholic men exter-
more than faithful in heart and conviction.
They will be irritated by these obstacles, they will wall-
They will keep quiet. For their part, the enemies
hardened members of the Church, initially stunned and humbled
to silence, like the Pharisees following the

1 Cretenses, malæ bestiæ, stomachs pigri, etc... Quorum Deus
venter est, etc... Saint Paul.

The resurrection of Lazarus will soon be noted.
their heads. They will secretly reconnect again:
Abominable plots. Jewish Freemasonry
will reform its frameworks and resume its action
terrain. These good e will disappear one after another
generous faithful who, after having supported sanı

weakening the persecution of heresy, had found themselves

at times of punishment and upheaval:
the only supports of the social and religious order. Dane
The sixth epistle Our Lord made them the pro-
mass that he would preserve them "from the hour of the ten:

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tation that must come throughout the universe to experience

those who dwell on the earth. They will therefore die
at peace during this quiet time for the Church
assisted by his grace and blessings.

And when these princes, too, are dead

wise and virtuous people who had saved society dp

the abyss into which it was swallowed up, beneath their successes

Catholic sisters less solid, more friends of.

Liberalism, nothing but the truth, all these elements
bad things, compressed until now, will explode.
The seventh age will begin. These will be at the beginning
complaints and recriminations of all kinds
who will rise from among the Catholics. It will be said
that the Church is too demanding. Protests will be made against it.
certain decrees. We will get comfortable with the

troublesome prescriptions of the council. A slow-
universal ment in the observation of religious laws
gious and a deplorable lapse in conduct
will manifest themselves quickly. It is to these many
materialistic, cowardly, and lukewarm Christians who address themselves
felt the Savior's stern words at the beginning
cement of the seventh epistle. The revolt will follow from
near the lukewarm.

The Church will be forced to distance itself from the frequenting
the administration of its sacraments by men who demand
will highly value the freedom of their passions and of
their perverse inclinations: Z'jice foras. It will be
a great and intimate pain for her.

Everywhere, then, Freemasonry will solicit them
and will open its ranks to them, and soon to all
the nations of the globe, upper classes and classes
popular fans will flock to the boxes,
The city of evil will be repopulated. Freemasonry
The Jewish community will become more numerous and more powerful.

than ever. She will resume her plans with fervor.

of universal domination. We will see reproduce-
to lead against the Church, but with even more
of extent, with more hatred and sata- skill
niques, everything that's happening today. I] there will be
no longer at that time were there any elements of resistance, nor

no cause for hope: the apostasy of the nations will be

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entire. God will abandon them completely:
Fjice foras et ne metiaris illud. The army and the people
The forces of the Antichrist will be ready; he will not be long in coming.
forthcoming. The Church among the Gentiles will be reduced
to a very small number of faithful worshippers. This -
their number will increase through the conversion of Jews
which is announced at the same time in this passage:
“a Metire templum Deiet altare etadorantes in eo.”

In the permanent vision, divinity was revealed to us.
shown, seated amidst her works, in the middle
of creation and redemption, of redemption
prepared, reminiscent of the Temple in Jerusalem, and
of the redemption accomplished, which the Lamb represents
holding as if immolated on the altar. By sending
Saint John measured this temple and said that the
The holy city would be trampled underfoot by the Gentiles.
The Holy Spirit wanted to indicate, it seems to me, that
the converted Jewish people would then form the most
a large part of the Church. It was during this time
that Enoch will be sent to the aid of the faithful, dis-
Persecuted among the apostate peoples, and that Elijah
will preach, either, according to some, to effect the conversion
sion of the Jews united as a nation, that is, according to
others, after this conversion, to strengthen them
during the persecution of the Antichrist.

All these events are only announced here

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very briefly: their accomplishment belongs
in the seventh age. The visions that follow the sound of
The seventh trumpet recounts them at length,
at the same time as the last days of the world.

There can be no doubt in anyone's mind that the

a lengthy account of the mission of the two witnesses is not

an anticipation. This passage extends from verse 4
aù verse 13 of chapter xii. It differs entirely-
the previous pages by its appearance and its
All historical style. The only reading proves it with
evidence that it relates to the time of the beast,
that is to say, the reign of the Antichrist.

But why this announcement of events ap-
departing for the seventh age? Why especially the an-
ticipation -of the story of the mission of Enoch and
Elijah? We see two reasons for this:

The first, which looks only at the anticipatory
pation, is a motif of order and method. The Es-
Saint, having judged it appropriate to announce here the
the final persecution and the arrival of the two witnesses,
It's not surprising that he's continuing the same way.
subject by immediately giving the story of their
mission, its results and its end; especially since
the circumstances of the narration hold all equi-
vogue regarding its chronological placement. It is a
a method that appears to have been adopted by the Holy Spirit

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not to split certain major events
during each other's. It seems to us that she has
presided over the arrangement of almost all the vi-
visions that follow the seventh trumpet. These visions
siones group together facts of the same
order rather than giving the chronology
followed. This is especially evident in the vision
of the chaining and unleashing of Satan
(ch. xx). These two major events are separated by
centuries, but as they keep each other close-
the Holy Spirit did not want to be with one another
to separate them, and he left it to the sagacity of the inter-
ready to find their place rigorously chrono-
nological in the series of past centuries.

The second reason is a motive for mercy.

By making these announcements and this account following the
Visions of the sixth age, Our Lord warns us
usually a second time, in a way that is still
more energetic and more striking than men
The end of this period will see all the seventh
age, that they will be witnesses and actors in these times
frightening aspects of Elijah and Enoch's mission.

Moreover, in particular he wants to convince his fi-
the children of that terrible time, whom he did not
will not give up. The Holy Spirit is at work in this place
for Catholic faithful what he did elsewhere

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for the powers hostile to the Church... In the
visions of seals, visions of things and of the pou-
seeing from the outside, he placed in anticipation at
sixth seal, before the eyes of the Persian potentates-
for those of the sixth age, the table of signs pre-
the markers of the end of all human power.
It was a way of telling them, in symbolic language:
"Before long you will be arrested, tried, and condemned"
“born!” Hrudimini qui judicatis terram! In
i F the visions of the trumpets, visions of things and
In the trials within, he placed sixth
trumpet under the watchful eyes of his sixth-grade children
age, in order to warn them, reassure them and
to encourage, the abbreviated prediction of the latest
trials, and subsequently the historical account of the rescue
miraculous things he has in store for them for the moment
the Church's greatest battles. He repeated to them by
She clearly said: "Do not be afraid: I will overcome."

"The world again!"

The divine Savior deigned to warn the E-
church in general before the last three-
trumpets of the struggles and misfortunes that they
predicted, it is not surprising that, in its
kindly, he insisted on warning her a second time.
and in a more explicit and detailed manner,
before the third and final misfortune so dreaded-

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ble, so that she can prepare her children for it. Because
it will be quite necessary for the men of the sixth
age, who will see the triumph and who are destined-
May those born to see the seventh age also be preserved.
of illusion and a confidence in the future which-
would be so cruelly disappointed. The change so
rapid, and almost in sight, so to speak, of which they
will witness in the beginnings of the sep-
their twentieth age could bring about an eclipse in their faith.
But elected officials must not be seduced. That's
Why did God warn them with such care, and he
will give them the grace to understand the warning.

On the other hand, it was during this time of peace
that the small generation will need to be trained
but vigorous in faith, who will not let herself
lead into general apostasy, and which preserve-
will bring the Church into the midst of the Gentiles. Now it will be ab-
absolutely indispensable that these men, little
children at present, or who will be born a little
later, be warned and raised with a view to
exceptional battles await them. They will have
much needed, faced with the desolate spectacle of the re-
universal about-face, in the face of these daily insults
made to their religion and relentlessly thrown to the
facing the Church through the Freemasons of that time,

under the threat of persecution through seduction and |

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FREEMASONS AND JEWS. 18

With their diabolical skills, they will certainly need
to remember the lessons that will have been taught to them
given. For this defection of the people will be a
Huge scandal. We'll see in full what happened
passed in Jerusalem on a small theater by rap-
Port to Our Lord. The triumphant entry of the
Palm Sunday brought back the ignominies of
Good Friday is much more terrible for the
The faith of the weak. It was then that Elijah appeared.
and Enoch will be awaited day by day, as
a victorious justification and a triumphant response
phante to all words and all actions of

heresy. And when their preaching and their miracles
They will have pointed them out in the midst of the stu- peoples
wrongdoers, and that they will have done justice and with a science
proud and possessing a diabolical supernatural quality, the pe-
The little flock of the righteous will cry out, full of confidence.
with the prophet: “Yes, here is the Lord,
“My God, my helper; that is why I have not
"Not confused!"

The Holy Spirit has therefore made these announcements and this
anticipation following the visions of the sixth age,
in order to give the teaching Church the lights
required so that she can in turn warn and
prepare your children.

1 Isaiah, tv, 7, 8, 9.

Thus the last years of old age will be
Indeed, a time of enlightenment and truth. The symbol
of luminous swaddling clothes appearing at the beginning of the se-
Conde's vision is perfectly justified. The Church
will receive and give all the desired lights
for the present and for the future.

Currently, the interventions are completed-
merciful tions symbolized by the attributions
goals of the angel, the cloud bearing the rainbow and the
a small open book. We are, we believe,
very close to the interventions of the justice system, figu-
res by his symbolic acts, after which, if
God preserve us, we will be able to say: Væ se-
cundum abiit, the second misfortune has passed; there
Judaic-Masonic power is broken at least
for a time.

Quando hee erunt? When will all come true?
These facts? When will the intervention of the authorities come?
divine wisdom and justice which, after the punishment
Will they bring us peace and rest? We don't know-
completely. On this point the Lord has not
did not want to give us the most
A small hint. This time of the triumph of the
truth and peace for the Church will not be very

long; for the divine Spirit has said: Væ tertium veniet
Cito: The third misfortune will come soon.

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CHAPTER FIVE.

Sixth Epistle: The Church Facing Freemasonry
FREEMASONRY OR THE REVOLUTION. — HIS WORKS-
VRES. — HIS MERITS. — HIS REWARD AT
SIXTH AGE. |

The seven epistles do not reveal the future of
the Church. from the same point of view as the seals and
The trumpets. They briefly announce
the highest merits and demerits
members of the Church in every age, that is to say-
to say what characterizes the en- in goodness and holiness
seems to be from a period. Obviously we must not
no point in finding the narration of the same events
than in the visions of the seals and the trumpets.
Nevertheless, because the struggles from the outside, like
Those within are the sources of these merits of
the Church, it will necessarily happen that the text of
epistles will contain allusions to several of them
these facts. Moreover, this concordance is one of the
demonstrations of the unity of the Apocalypse, and also
one of the proofs of this opinion which links the
seven epistles to the rest of the book, and which we have
embraced. It is therefore necessary that, while we learn-

containing things specific to the Church, the epistles
-show us in some way their connection and
their relationship with the visions of the trumpets and
corresponding seals.

In all the epistles the name of the city, the
qualifications and attributes that Our Lord
given at the beginning, have a meaning
symbolic aspects that must reproduce some aspects
particulars of the predicted historical period. I believe
to have firmly established this assertion for each
one of the previous epistles in my study com-
complete and detailed account of the Apocalypse.

The sixth one will offer us the same indications
equally clear and equally consistent.

(Revelation, chapter III.)

v.7. Etangelo Philadelphia v.7. Church changing table
Ecclesiæ scribe: Hæc dicit of Philadelphia write: Behold
Sanctus and Verus, who describes what the Saint and the Ve-
clavem David, who sees and laughs, who has the key of Da-
nemo claudit, claudit and nemo vid, which opens and no one
aperit. ferme, qui ferme et personne

| doesn't open.

8. Scio opera tua. Eccedi 8. I know your works. So
coram te ostium apertumi, that I have placed before you a
quod nemo potest claudere; open door that no one
quia modicam habes virtu- cannot close; leave that you
tem, et servasti verbum has little force, and that however-

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meum, and non negasti nomen dant you kept my word,
Meum. And you didn't deny my name.

9. Ecce dabo de synagoga 9. Behold, I will produce '
Satanæ who dicunt se judæos some of the synagogue-
esse, et non sunt, sed men- gue de Satan qui se disent
tiuntur, Ecce faciam illos ut Jews and are not, but
coming and worshiping ante pedes who lie. Behold, I them
you, and know who ego dilexi will make come and prostrate to
te. your feet, and they will know that

I loved you.

10. Quoniam servasti ver- 10. Because you kept
bum patientiz me, et ego la parole de ma patience, moi
servabo te ab hora tentatio - also I will keep you from the hour
nis, that ventura is in or- of temptation, which must come
bem universum tentare ha- throughout the universe experience
bitantes in terra. those who inhabit the earth.

11. Ecce venio cito; tene 11. Behold, I come well-
quod habes, ut nemo accipiat early; keep what you have for
coronam tuam. that no one receives ta

crown.

The Church of the sixth age is called figurative-
Philadelphia. “Write to the angel, that is to say
"to the bishop, or, according to the Greek, for the bishop of
“Philadelphia.” This means: Write to have-
shooting, to instruct the teaching Church of the time

Dabo, I will produce, I will lay, Vtablial, translation of

Abbot Glaire, as in verse 8: dedi, I have laid (V. Nou-
(Veau Testament, p. 441, note).

whose name, the city of Philadelphia, is derived from-
symbolic pelling.

Philadelphia, in Greek Duaës?oia, is a word that
It signifies brotherly friendship, brotherhood. The sixth
age would therefore be the age of brotherhood.

Never has a name been more accurate.

Throughout history, the Church has produced a
a large number of fraternal charitable works;
but it must be acknowledged that in no other
She has not presented such a large quantity of works
individual and collective acts of charity towards the
next. In the eighteenth century, the triumph and the
hatred of modern heretics was the occasion
of sublime devotions, and during the great
French Revolution, and during the European wars
Europeans who followed her. History will not be able to

to recount the charitable zeal of so many priests who
braved death to bring aid to the religious community.
honor to the faithful, and also courageous skill and
devoted to so many obscure Christians who, at the peril
of their lives, they hid and saved so many priests and
of victims of persecution and fighting. He
is perhaps not a point of France, and it is
a large number of places in Europe, where tra-
Valuable local editions have said and continue to say
traits of the most admirable charity. He is to be re-

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regret that they are not everywhere carefully
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collected. To compensate for the atrocities committed

through Masonic heresy, the Church, in these days

Unfortunate, he wrote some very beautiful things in the book of life.

pages that will only be read at the Last Judgment.

After those bad times, he became involved in the E-
Catholic Church: An astonishing flowering of "brothers"
and sisters," who, at least as numerous as in
In the Middle Ages, they devoted themselves more exclusively to the works of
verses of spiritual and corporal mercy. It is not
at this point, in the nineteenth century, a need or a
illness of mind and body that does not have "its brother

or his sister" to satisfy him or take care of her.
children of the Church are always "brothers" among
them, whatever their calling. But today,
through their dedication and their inexhaustible
largesse for all necessities and all means
Seres from all over the world, they prove it in the way
the most brilliant one that is found among them and of

at their home come the works of true fra-

ternity.
On the other hand, a fact that had never occurred before-
due to no other era, it is this counter-

the way of Catholic fraternity that Franc-

Masonry claims to establish on a large
scale, in the sixth age. She placed in her de-

aims for and is enshrined in its constitutions the fraternity. All
Its members call themselves "brothers and sisters."
sisters." She calls herself the only true sisterhood.
She preaches universal brotherhood, and she wants
to realize it in the world. Satan is still the
Ape of God. Freemasonry has beautiful
His words; but we know his actions. In the century
In the past, she commanded the brotherhood... or the
death. We know how, by means of the pri-
sounds of the guillotine, cannons, and gunfire.
She committed assassinations and arson, and
practices universal brotherhood. In this century
As in the other case, actions belie the beautiful
speech. Freemasons do indeed have a fraternity
nity, but it is brotherhood in evil, brotherhood-
eternity of hell.

Therefore, it is something worth noting that
this sixth age is in reality, more so than any other
time, all together for the city of good as
For the city of evil, an era of brotherhood,
and that precisely the Church of this age should be called
bound by Our Lord the Church of Philadelphia
or of brotherly friendship.

"This is what the Holy and True One says,
who has the key of David, who opens and no one
Jerme, who closes up and nobody opens.

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These names and attributes of the divine Savior
veur are also chosen with a view to our sixth

HAS

age. |
What is the most pronounced claim of the

Men of our time? Since the eighteenth
century to the present day, they assert with
the most: energetic stubbornness that good as
The truth comes solely from man, from the
only human reason. Rationalists and franks-
Freemasons repeat, in a thousand forms: the reason is
The only rule of truth: appetites and instincts
of man are Tunic, the rule of good; it is the

the only human reason that holds the key to science,

politics, religious issues, economics
social and cultural issues; it is sufficient to open the
sources of all good in this world, as in
to shut the door on all evils; by virtue of the law
of progress, which is the law of humanity, reason
will succeed in establishing for man here below a state
of happiness as perfect as possible; the Church
Catholic, being the only obstacle to this progress
because of the inflexibility of its principles, must, in
waiting for it to disappear completely, to be in-
closed in its temples and sacristies. And in
As a consequence of these doctrines, both of them,
with the numerous resources available to the powerful-
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the people of the earth, strive to close themselves off from the Church

any action and any access to the things of the society

company, to put it under lock and key, so to speak, in
an isolation and a powerlessness from which she does not
can get out.

To all these absurdities of the men of the sixth
age, Jesus Christ answered in advance by the
Sixth Epistle:

I am Holiness and Truth.
In essence, I am the one with sovereign power.
over all the nations that my Father has given me
As an inheritance, I succeeded to the power-
the reign of David, to whom a promise was made
eternal kingdom, I am the Messiah and the
Redeemer! It is from me alone that men
can receive and must await the truth, the
holiness, the happiness they pursue in vain
by all the resources of their genius.

It is in my Church, where I reside, of which I am
the leader and protector, to whom I have entrusted these treasures

1 The expression "qui habet clavem David" includes all
these ideas. In Scripture, clavis, the key, is the symbol of the
power and government: "habere clavem" means:
To have and exercise power. Hence: "habere clavem David"
means: 1° to have the power of David; 2° it is one of the characteristics
names given in a spiritual sense to the Messiah. See Isaiah, 21:11.
22 and iv, 6. Compare Job, xu, 14. See Dict. de philologie sa-
created at the word Clavis.

that they will only obtain through her. You want, oh
senior citizens, imprison my Church

within the circle of your institutions and your laws!
Well! Here I am, I will break down all your barriers-
res and that I will open before Her a door that
No one will be able to close it: I will give him a
life force and renown, an authority of pa
role, scope and success of preaching, of-

“before which all your maneuvers and your per-
The sections will remain powerless.

Our Lord then addresses all the
church collectively, and especially in the E-
teaching church, per modum unius.

"I know your works." All the epistles without
exception (according to the Greek) begin with this for-
mule. This one contains no reproach; Jesus-
Christ only offers praise, promises, and
encouragement. This is very comforting for the
Holy Church and the good faithful of this sixth
age.

Our Lord indicates the reason for the merit
special of their works:

“You have little strength,” modicam habes birtu-
tem; that is to say: you possess little power
and wealth, but few human resources for
To succeed. That is the meaning of the Greek word Stvue

and it is in this sense that the commentaries translate-
tors!

The Savior here foretells to his Church what it ex-
experiential in our age: it has not until now
that very few external facilities for rem-
to fulfill its mission; and, on the side of men and of
things of society, the faithful have experienced
increasingly difficult for
to bring about their salvation.

It is historically quite evident that,
from the eighteenth century to the present day,
the Church is left to its own devices, to its own
and limited resources. In the last century, it had
still the material situation of previous ages.

However, it is true to say that in those times she

had "little strength;" for, in America, she
was born amidst great local difficulties;
In Europe, its actions were hampered.
all at once through ill will, cowardice,
or the hostility of most governments,
and by a multitude of abuses that they had introduced
duitset that they maintained despite her in her
administration. Freemasonry dominated and
inspired almost all European courts.
'The Church had its hands and feet tied. At the end

1 See MM. Glaire and Drach, in hoc loca.

of the century it was completely stripped in France
and has not recovered its former state. At the con-
to milk, in the following century, everywhere, goods, riches,
external position, up to the temporal principality
from his own authority, they are successively taken away from him; and
more than ever, the powers of the day are treating her
as an enemy: modicam habes virtutem.

Despite this, the Church produced works
pleasing to her divine spouse. There are three of them.
sorts. He gives a brief summary of them in these ter-
my :

"You kept my word; you did not deny my
name; you have kept my promise of patience.

The precise and complete meaning of these
The texts require explanation.

"You kept my word." The Greek verb rrpéw,
translated as keep, means, according to all its
strength: to ensure the safekeeping of... The words A6yo,
verbum, parole, signify in themselves "teaching-
education, doctrine; and as Saint John said
Father Glaire often uses the phrase
"Keeping the word" in order to "uphold the law," the
The full meaning would be: "You have watched over the guard of
my doctrine and my law. » |

And that is undoubtedly a well-deserved praise.

1 The Holy Bible New Testament, p. 441, note 10.

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by the teaching Church of the sixth age. It is not
There was no era in which popes and bishops did not monitor
with more care the divine deposit of truth and ©
holiness. The sovereign pontiffs denounced
the first and on several occasions the heresy ma-
conical; they condemned it, as well as the au-
very heresies, schisms, foul writings and
the criminal acts of the eighteenth century.

In the nineteenth century, these convictions were
- repeated many times, especially in the ce-
famous Vatican council; and there is no er-
a rebel rising up against faith or morality that does not
was censored almost immediately—not a single piece of writing by
of some importance that escapes vigilance
pastors of the Catholic Church. The definition
papal infallibility has brought out, with
more brilliant than in past centuries, the Zot di-
vine of its constitution and its government.

"You did not deny my name," that is to say, you
He has affirmed my name. That name is Jesus, and
~ also: "Word of God." Jesus Christ is man-
God. Now this name of God, the true name of Christ,
it especially bothers and irritates the impious sectarians of
sixth age. They deny it and would like to do it
disappear. For them, in the last century, Jesus-
Christ was not God, he was the infamous one. Today-

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today, as a result of their progress in iniquity,
God himself is now nothing more than an old, useless word and
even harmful to man and society: there is
No God. In the face of these impious absurdities,
in the face of the violence they have been subjected to
gine, not only has the Church not slowed down its

constant and habitual preaching of existence
of God and the divinity of Jesus Christ, but
she affirmed them with even more energy by
the books and speeches of his pontiffs, of his
priests, orators, and writers; she
avenged them through his most solemn acts, by
establishing for all Catholicism in the eighteenth
in the 10th century the feast of the holy name of Jesus, and in
condemning in the nineteenth century in the council of
The Vatican, atheism, and atheists.

"You have kept my promise of patience."

"This expression," said Father Glaire, "is
"a Hebrew hyperbaton: the construction re-
"Gulière is: my word or my precept of the
'Patience, touching on patience.' The Greek word
brepovh, translated as "patience," still means
and better: the act of withstanding a shock, of at-
To stand firm, to resist courageously.
So that this patience, commanded and praised

1 The Holy Bible, New Testament, p. 441, note 10.

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by the Lord is not inert patience,
passive, who cowardly submits to the attack, but well
an energetic patience, which resists with courage
and without growing weary of evil, error, and sin.
Such is the attitude of the Church in the sixth age
teacher, in particular with regard to the attacks
of Jewish Freemasonry. The persecution of this
"Synagogue of Satan," whose hos-
tiles are predicted in detail at the sixth trumpet,
is announced in this sixth epistle, by way of
correlation, in the prophecy of resistance
courageous of the Church.

This is one of the most striking characteristics of this

period that, on the one hand, the Church, is being attacked with

fury in every way and everywhere at once,
and that, on the other hand, she resists with perseverance
tireless resistance and repels with an indomitable
energy table all the attacks everywhere at the same time
time. In the past century, she fought
vigorously through speech and writing,
as we have just said, and during the last-
Years ago, even bloodshed: in France, priests
and faithful ones died bravely for God.
Nowadays, she has not stopped for a moment suffering
on all sides a terrible struggle, a violent or

a hypocritical persecution, admirably sup- -

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` FREEMASONS AND JEWS. 804

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scope from the summit of the pontificate to the
the humblest degree of the priesthood.

As well as an army drawn up in battle formation, by a
thanks in particular to this sixth age, the Church
everywhere opposes the strengthened unity of the com-
command and obedience, to the infernal union
the countless phalanxes of the Freemason-
nonsense.

The reader's attention should be drawn here to
several very significant concordances between
the words of Jesus Christ in the epistles and the
various periods to which they apply.

The first, fourth, and sixth epistles
only offer praise for the courageous patience of
the Church.

Our Lord said to him at his beginnings-
ments, in the age of Ephesus: “I know your anger-
"You possess great patience..." You possess energetic patience.

"gique" (brouové). These words referred to
to persecution; and in those times this pa-
'tiene supported the persecution stirred up against
the nascent Church through the Jews, through those whom
Our Lord had called them "the sons of the devil,"
vos a patre diabolo estis (See the Acts of the Apostles)
and the Epistles). Then was taking place "this
. mystery of iniquity" of which Saint Paul speaks, by the

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efforts of the deicide and hardened Jews and by the he-

- Gnostic-Jewish resies. At the following age, under
the influence of these same Jews began the
persecutions by Roman emperors against the E-
church t. That is why Our Lord told him
in the second epistle, in the Smyrna period: "You
"She is slandered by those who call themselves Jews, but
"They are not, but who are the synagogue of Sa-
"tan." The Jews (Judæi), indeed, in this second
age ceased to be the children of Abraham and of
Judah according to the spirit; from the second century of
In our era, they became the true synagogue or
Church of the devil. Under their influence, mysterious iniquity...

serious, whose beginnings Saint Paul had pointed out -

-said and became established. Driven out of Judea and scattered
throughout the world, the Jews, sons of the Pharisees, mingled
the subtleties and reveries of the Pharisaic cabal
to the concepts of Gnosticism and to the mysteries
of the pagan cabal. It was around this time that
was constituted the body of magical cabalism, or
cult of dark spirits including Jewish diviners-'

'4 See a communication on the legal situation of Christians-
hold in the Roman Empire, at the end of the 1st century, presented to
the Academy of Inscriptions, in March 1879, by Mr. Ferdinand

Delaunay, where it is said that the horrible massacre of the year 65 was or-
given by Nero, on the suggestions of the famous Poppaea,

the damned soul of the Jews (Literary Review of the Universe, March)
1879). See also Tertullian.

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In his fourth age, Our Lord praises new-
the energetic patience of the Church, novi... pa-
tientiam tuam (broucvv). That is because, in the com-
At the beginning of that era, the Church had to undergo
harsh local persecutions and much suffering
Frances had to endure hardships to convert the barbarians
Arians who were enemies of the divinity of Jesus-
Christ and the pagan barbarians who ignored him.

In the sixth epistle, Jesus Christ does, as
in the first and fourth, the praise of the pa-
energetic stance of the Church (brcucvt). Now, these pa- `

1 I] There was, among the Jews, a legitimate cabal, oral tradition
sacred, until the preaching of Our Lord who made frequent deliverances there
allusions. The Pharisees had already begun to alter it into
several points. They corrupted her further when they realized-
They realized that she was entirely in favor of the dogmas of Christianity.
It became the rabbinic cabal, which Rabbi Judah established by
written, around 190, in his collection called Mishna or Misna (Re-
petition for the law, second law, oral), This collection was augmented
later mentioned a number of supplements, then
the Gemara (commentary and supplement!) of Jerusalem and of
the Gemara of Babylon. The collection of all these writings forms
The Talmud. Magical Kabbalah predates the Jews. [It is
the quintessence of idolatry, that is to say, the formal worship of
fallen spirits, preserved in the pagan sanctuaries of the East.
The Jews knew it and had practiced it for a long time.
before the Babylonian captivity. They returned there after their dis-
persion. (See On the Harmony of the Church and the Synagogue,
by Chevalier Drach; t. Itt, notice on the Talmud, p. 121 et seq.,
and t. II, p. xv et seq. and p. xxvi and xxvii. See also the Jew,

etc. (The two cubales, p. 509 et seq.)

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roles also relate to persecution,
and to a persecution further fueled by the influence
and the action of the Jews whom Our Lord calls
Again, "the synagogue of Satan." We
we have recounted and we see with our own eyes the fu-
serious attacks that are being launched against the Church, in our
sixth age, as well as in the first and ati se-
cond, the Jew, inspirer and leader of Freemasonry
Nonsense. This veritable synagogue of the devil is
arriving today almost at the peak of its power-
. sance, and it works towards the complete realization of the
"mystery of iniquity" which will be the restoration
of Satan's universal domination over the
humankind.

Other concordances: In the first epistle,
Jesus Christ praises the Church because it has suffered
for its name: “Kt sustinuisti propter nomen
meum. » Jesus Christ is God; his name is:
Son of God, Word of God. This phrase means
Therefore, to say: "You have suffered to proclaim my name"
divine, my divinity, to affirm that I am God
to the outraged Jews and the mocking Gentiles.

This praise is repeated in old age, at
the age of Pergamon (Iepyapog, fortress, citadel):
“Et tenes nomen meum,” you keep non nom,
You uphold my divine name, my divinity. It was at

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the era of the Arian heresy which destroyed the di-
The image of Jesus Christ, in making him the Word, the Son
of God, inferior to the Father. The Church rejected
energetically addressed this error and supported the divinity:
of the Son of God, consubstantial with his Father. In
At the same time, in that age it manifested itself with
the brilliance of the doctrinal and guiding authority of Rome
papal. On all sides, recourse was made to the pa-
pauté amidst dogmatic controversies and
administrative disagreements. This authority ap- -
appeared more and more like the fortress
spiritual aspect of religion.

However, in the sixth age the same thing also occurs again.
praise. The sixth epistle reads: “Non negasti
nomen meum: "You have affirmed my divine name, my
` divinity. And this was still at a time when the di-
The birthright of Jesus Christ is vehemently denied,
where the very existence of God is challenged; and
In this age as well, the definition of infall-
Papal instability shows more than ever the pa-
protected as the unshakeable citadel of the Church.

This expression nomen meum is only found in
these three epistles.

Because of these three kinds of meritorious works,
Our Lord has made the Church of the sixth age
three promises:

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l. “Behold, I have placed before you a door or-
"A green space that no one can close."

“This expression, ostium apertum., says
"Abbot Drach, here and elsewhere, signifies the fa-
"cility that God provides for his ministers of an-
"to proclaim his word and the happy fruits of con-
"The version with which he fertilizes it." Obviously he
This passage concerns this great and final
_ preaching of the Church that everything will favor in the
the whole world, and which is also predicted for the sixth
trumpet for the last years of the sixth
age. One could even say that this prediction has
. has begun to be accomplished from this moment onward in this
vast and new field that the Lord comes
to have recently opened up to apostolic work
in the center of the African continent. This region, if
long unexplored and unknown, contains approximately
One hundred and fifty million idolaters*, that's good
the gate that Saint Paul also speaks of: “Ostium
mihi apertum est magnum et evidentens: a great
The door is clearly open to me (|I ad Co-

1 The Holy Bible. Revelation, p. 69, n. 8. Compare: Acts,
_xiv, 26. II Corinth., 11, 12. Col., 1v, 3.

3 See the newspaper Le Messager du Sarré-Cœur, August 1878:
The new missions of Central Africa. See also U-
Nivers, August 10 and December 22, 1878, and January 27, February 20 and
June 19, 1879.

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(v. rinth., xvi, 9). The Church's envoys are already
entered in large numbers through this gate which have ou-
ac verte, under the providential action of God, the cu-
:riosity and perseverance of learned travelers.
TE i Catholic missionaries will have, as a-
; 23 apostle, to triumph over many adversaries and of
+ multiple difficulties. But they will succeed, the Sei-
w1 gneur is with them, and he said that nobody
"They could close that door on them."
a 2. © Here I will produce some of the
> € Synagogue of Satan who call themselves Jews and do not
They are not, but they are liars; and I will make them
do not come and prostrate themselves at your feet and let them
"So that she knows I love you."
"We can find a first accomplishment of

This promise is reflected in individual conversions.

events that occurred in this century among the Jews:

iz and which are numerous and significant'. This is not
re i point the prediction of the total conversion of the people
"I am Jewish, since Our Lord only speaks of
[Some. But the complete realization of this
promise will take place especially after the major ca-
E of the sixth age. The synagogue of Sa-

. 1 V, Harmonies of the Church and the Synagogue, by the knight.
Edrach, Volume I, p. 26, note 33, page 224, and page 31. This ou-
Ivrage was published in 1844.

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Tan, it's not just the Jewish nation, it's
the entire Masonry, its docile instrument-
ment. | | | 4
The punishments will open many eyes. Among
modernized Jews, like among the Freemasons
fools of all ranks, many will convert sin-
will certainly return to the Church, proclaiming
his divinity, thereby recognizing >
that it is God's chosen work.
Let us recall the letter from the converted Freemason,
returned to the love of the Church, and the words afflicting
mist to certain leaders of secret societies. 3
There are more masons and - than one might think
Jews who want to know for sure'
by the facts whether the Catholic Church is divine or
no, and who are seriously attempting the experiment.
This criminal experiment will have a much more significant result.
different from what they hoped for: she rowed them- |
nera to the Church: “Ecce faciam ut veniant et '
« adore ante pedes tuos et sawant quia ego dilexi 4
"te." |
3. “I will keep you from the hour of deception which:
must come throughout the universe to test those who
inhabit the earth.” 7
This temptation is the seventh age which is >

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FREEMASONS AND JEWS. 809

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The Lord clearly marks this by the words which
followed by: "Here I am, I am coming soon."

He assures the loyal and courageous members of
the Church of the second part of the sixth age that he
will spare them the terrible ordeal of the period
final. As we have already said: these steps-
energetic and vigilant men, these generous faithful
who will have unwaveringly supported the struggles that we
let us cross over and that the Lord will have preserved them.
during the vengeful catastrophes, will end in
peace their careers before the end of the sixth
age. |

Our Lord exhorts them to persevere in
their holy dispositions and in the practice of
works he has just praised: lene guod habes,
Keep what you have safe, so that with the
You also obtained peace in your final days
the eternal crown of glory; ut nemo accipiat
coronam tuam.

IN SUMMARY.

The Book of Revelation thus presents the sixth age: |
The sixth epistle praises the works without reservation
numerous and particularly deserving of

The Church in the age of fraternity. It announces,
in an indirect way, a persecution of the sy-

Satan's nagogue, in which, stripped of
all inner and human power, put to use
so to speak, under lock and key, violently and hypocritically
by hostile powers, the Church nevertheless re-
sistera valiantly in all parts of the world
at the same time, in perfect unity of the faithful and of
pastors who will tirelessly ensure the conservation

tion and to the defense of the deposit of truth and of the

holiness. As a reward, Our Lord promises,
firstly, to open to the zeal of the Church a
a vast field of action that no one will be able to
close in front of her and where she will gather the most
happy fruits of conversion, secondly, of
bring back a number of the members of
the satanic synagogue, that is to say, Jews and
new heretics, so that all may see his
'love for her; thirdly, to give her
peace and rest during the last few years

of this sixth age, so restless and so laborious, until- .

than that.

The sixth seal threatens, in anticipation,
of total and irreparable ruin the human powers
hands, all hostile to the Church during the sixth
era. Power will be taken away from the children of

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the city of evil and will forever pass into the hands of the saints

from the Most High.

The sixth trumpet depicted in a pre-
First vision of the appalling heresy whose machinations.
secret and public [issues] will do so much harm to the Church
during this period. The City of God will be
attacked worldwide and surrounded by en-
enemies on all sides. The prophet makes them the ene-
Meration: two hundred million new here-
ticks, a considerable number of Catholics
killed in their faith by their foul words, then the
infidels already dead to all supernatural life, and
Finally - the vicious and criminals of those times-
Mentable.

A second vision announces that the Lord
He will not abandon his Church. He will intervene.
first, according to mercy, to make triumph
the Truth. He will spread the light through the intermediary of
Diary of the Virgin Mary, his Immaculate Mother, and
through the teachings of the Church, primarily
in the greatest and last of the escutcheons
menics. I] will then intervene, according to the rigor
justice, through events, to impose
to mankind this light of truth. He will compel
those most hardened by political catastrophes and
social forces to recognize that the Church is the only ap-

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solid well and the only true preservative of
societies and governments. Punishments
However, they will be stopped and a deadline will be granted
. world. Then, by a wonderful return, this
the world, addressing the Church, will ask him for his
salutary lights. The Vatican Council convened
will continue. Its doctrines and decrees will be act-
accepted everywhere with the greatest joy. The Church
will preach the truth without hindrance in the universe by-
third. But as the end of the sixth age must be
an age of enlightenment, which the Holy Spirit did not

wants to refuse nothing to the Church before her trials

In the finals, he warns her, in this place, of what will
soon to happen to him: he sums it up in a few words
_ the seventh age.

The Church is warned that this time of rest will be
short, that the triumph of truth will not last long.
Nations will once again abuse so much
graces; they will be rejected: then will begin
the seventh age. The Church will be reduced to a whole
a small number of faithful that will be increased by
conversion of the Jews. But the Lord did not abandon him.
will not give in this extreme: Elijah and Enoch
will be sent to HIS aid.

May God preserve us from living in the seventh
age! Blessed are those who will see the rest of the Church

And the triumph of truth! Happier still
those who will die, before the end of this peace, in
The joy of the Lord!

May the Immaculate Virgin grant us all,

Dear readers, this double grace!

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Jews of Paris

DURING

THE REVOLUTION

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LEON KAHN

PARIS

PAUL OLLENDORFF, EDITOR

28 bis, RUE DE RICHELIEU, 28 bis

1899

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The Jews of Paris

DURING THE REVOLUTION

FROM THE SAME AUTHOR

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Manual professions and patronage institutions.

Charitable Establishments and Cemeteries, with engravings and plans.

Mutual Aid, Philanthropic Societies” rt of pre-clairvoyance, with a preface by Mr. Isidore Lors.

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Jews in Paris, since the 6th century with engravings: sort of edition preface by Mr. ZAnoc-Kaux.

The Jews of Paris under Louis XV.

The Jews of Paris in the 8th century, according to the Archives of the Lieu-general management of Police at the Bastille.

THE
Jews of Paris

DURING

THE REVOLUTION

LEON KAHN

PARIS
PAUL OLLENDORFF, EDITOR

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1898

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For fifteen years I have spent my leisure time writing
the history of the Jews of Paris. Brought by discovery
interesting papers to study, in a series of
monographs, developments over the last hundred years
the Israeli community had brought in its works
of education, patronage, charity and foresight,
I later went back to the origin of the existence of
Jews in Paris, and, in a quick presentation, I followed them
until our days. Unpublished documents, drawn from the
Library of the Arsenal, then allowed me to re-
construct their history more precisely
16th century, and, as a natural consequence of this
last study, I was thinking from that time of writing
the history of the Jews of Paris during the Revolution.
After describing the miserable and humiliating life they
lingering through the centuries, witnessing their entry
in the intimate life of the country whose very threshold until then
was forbidden to them, to see their soul ennoble, rise
in an atmosphere of tolerance and freedom, feel
their hearts beat in contact with big hearts... What
striking contrast! and what an attractive task!

. It is this work that I present today to the reader-
tor. By chance it appears at the time when the camera
the most iniquitous and violent loincloth is engaged

against the Jews, and where the worst designs are attempted
against the entire work of the Revolution. All she
gave France something beautiful, great, generous,
humanity, goodness, civilization, fraternal freedom and
literary - marvelous conquests which would suffice for
they alone ensure the eternal glory of a nation -
everything today is questioned in views
guilty, that the future will not fail to wither and
that the people have already stigmatized.

The Jews initially believed that he was going very quickly
pass and die, the wind of hatred which blew over them.
But the wind turned into a hurricane; the hurricane
became storm; and the storm does not calm down.
Many of us have little idea that we
relive the long and cruel years that our fathers
have experienced, so hard in truth, so painful, that
the beneficent decrees of the Revolution could barely

erase the deep bitterness.

But what difference still exists between this era and
ours! Today's Jews are strong in their rights
acquired over a century; in 1789, their ancestors, foreign
gers in the middle of the kingdom, had everything to do to
conquer them. Recently come to a new society
velle, they had to overcome prejudices, prejudices,
contempt and hatred; they had to destroy
malicious captions, nullify the accusations
lies, and, this task accomplished, to be accepted
ter of the nation. But when she finally adopted them, they
proved by their patriotism that they were
also, true sons of France. _

“What admirable efforts they made for this purpose,
what sacrifices they imposed on themselves, with what joy, what
dedication, what passion, they fraternized with the

people, this book will tell it. Much has been written about the Jews
of the Revolution. No one yet, for those of Paris,
had made history. She was, a few years ago,
only interesting to write; it imposes itself, today
today that we want to tear away from the Israelites their quality of
citizen and that all insults are taken back against them,
all the false allegations, all the deceptions
with which their fathers were burdened. By reading the pages which
will follow, we will see how big the bad is
faith of those who thus outrage them, we will see if the act
of reparation that the 17th century finally saw come to fruition
was not also an act of strict Justice.

This work, I can say, is sincere and impartial.
This is not a polemical book; it's a book of his-
tory. It will be a lesson for loyal men
maybe ; in any case, it will allow them to
refute the slanderous imputations of those who, at
contempt of all laws of law, equity, patriotism
and reason, do not have as their goal, by wanting to tear the eman-
cipation of the Jews, than to ruin the glorious edifice raised
by the Revolution.

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DURING THE REVOLUTION

EMANCIPATION

FIRST CHAPTER

A GLANCE AT THE STATE OF THE JEWS IN PARIS BEFORE THE REVOLUTION

The situation of the Jews of Paris was, throughout the 18th century, painful and precarious. Troubled in exercise of their religion, in their existence, in their commerce, they had to suffer the harshest vexations from the police inspectors specially responsible for monitoring them and administer them. Subject to an exceptional regime, they depended solely on the inspector in place, his mood, the state of one's interests: barriers too fragile to defend them against arbitrariness of which all categories gories of citizens suffered at that time and which weighed even more heavily on Protestants and Jews. Of these agents, true arbiters of their destiny, to Ministers of State – by the usual police procedures,

notes, letters or reports – were formed against them the distrust and prejudice, which ultimately resulted by rigorous Ordinances with their freedom, of their lives and their property.

They had been driven out in 1615 and since then they had almost completely disappeared from Paris. They started to return to it little by little during the Regency. During For a few years we didn't seem to be moved by it. But in 1719, the arrival of around twenty Jews, who came particularly from Metz and who had not brought a passport, awakened the attention of the police. A note was given to the Regent to demand against them the restoration of the “former uses", and, from that moment until 1750, they were the subject of a series of severe measures demanded by the lieutenant generals of police on the incitements of exempt.

During this long period, each change of
police lieutenant brings with the new magistrate a
new rigor, confirms an old Ordinance, recalls
shovel each time, making them worse, “the old usage” or
“the old rules”, giving who it will belong to
the authorization to put Jews in prison, not to make them
hope that “whenever it seems appropriate” to drive them out of Paris
and confiscate their property.

An Ordinance issued in 1750 brought it into force of law
the successive orders of the lieutenant generals of police. She
was rigorously executed throughout the reign of
Louis XV. Investigations, arrests, confiscations, searches, nothing
was neglected by the commissioners at Châtelet, lieutenants
of short dress, police inspectors or exempt, for
prevent Jews from staying in Paris by giving them back

intolerable life. Curious thing! This Order will continue

to produce its effect during the reign of Louis XVI and, in
the first months of the Revolution, we still find it in
vigor at its most humiliating 1.

However, as time progresses, the spirits
awaken, ideas broaden, it takes place in the soul of the
nation as a mixture of sensitivity and reason which
wins all ranks of society. Public consciousness
moves; she realizes that religious exclusions
are from another age, and the surge of liberalism is so powerful
health that we lament over the undeserved fate of the Protestants.
Then we turn a look of pity towards the Jews, towards these
unfortunate “Asians”, towards “these peoples always
proscribed, wanderers and vagabonds on the globe, these peoples
doomed to humiliation"... It rises like a cry of reproach
ation against those who inflicted so much suffering on them,
and very few resist the current of opinion which forms in
their favor. F

Louis XVI made himself the first interpreter of sentiment
general towards them by abolishing, in January 1784,
the bodily tolls which, in part of France, assi-
Jews used to treat animals. We were surprised then that a
as barbarous a custom existed in France that it could have been there
maintained throughout the ages, and people seemed to doubt that it
was true. In 1791 itself, a newspaper, among others?, cons-
realized that many people were still watching this op-
nion “as a popular error”, and, to fix its readers

on this point, he reproduced the “sign or table of
toll rights which were paid at Château-sur-Loire”.

1. See. on the subject of the Jews in the 18th century: Léon Kahn, the Jews of Paris under Louis XV (Paris, 1892), and the Jews of Paris in the 18th century? century (Paris, 1894). |

2. La Chronique de Paris, issue of January 5, 1791.

hk EMANCIPATION

Such a movement, to which even the king did not remain
indifferent, was to quickly expand. We took care of
Jews, we thought of them, we introduced the population to their
morals, their history, their worship', we quoted about them
pleasant or moving anecdotes where they had not
always the nastiest role, and the serious newspapers do not
did not disdain to reproduce them.

This is the time (1785) when the Society of Arts and Sciences
de Metz put out a competition for the year 1787 on the question
today so well known: “Are there ways to make the
more useful and happier Jews in France?? » This competition
had excited many minds. Nine writers there
had taken part.

Only two of the competitors showed themselves to be unfavorable.
responsible to the Jews: M. Haillecourt and Dom Chais.

Mr. Haillecourt, prosecutor at the Parliament of Metz, handled the
subject very disdainfully, in a page and a half. To what
good to try to make the Jews useful? What's the point, happy?
Useful, they will ruin artists, artisans and merchants;
happy, they will strip the Messins of “a third of the owners”
ties which are not in the hands of people of the Church. What to do
therefore to make them happy “without harming others
French " ? It’s very simple: “transport them en masse
in the deserts of Guyana.

Dom Chais, Benedictine, former priest of Charleville,
didn't even see the point in changing their condition. Their situation

was “invaluable” for the Christian Church, because they

1. The Chronicle, No. 36, September 28, 1789.

2. See, for the details of this competition, the excellent study by Mr. Abra-

ham Cahen, from which we borrow almost all the details which
follow: The Emancipation of the Jews before the Royal Society of Sciences
el des Arts de Metz in 1787 and M. Rœderer (Revue des Etudes nationaux,
No. 1, July-September 1880, Paris).

remained in his eyes as “the most consoling assurance
of the truth of his faith.”

It should be noted that, among the priests who
took part in the competition, Dom Chais was the only one to express
an opinion so little in conformity with the law of charity and love
that the Church professes. Between the seven other writers who
presented a memorandum to the Society, it was expected
indeed, in addition to Abbot Grégoire whom we will find very soon
hour, two abbots: Mr. Cornu-Desmarais, priest near
Longwy, and the abbot of Louze.

Both studied the question from two points of view
of politics and humanity, with the concern to do something
well, and not as pamphleteers for whom insult makes up for
reason. Both, in a different form, delivered
tice to the virtues of the Jews, recognizing that the vices attributed
to this unfortunate “people” were the work of Christians,
and that, free to own land and indulge in all
the work, they would contribute like all the “regnicoles”
to the greatness and prosperity of the country. “Let us despise them
less, they will honor themselves more. » It was, meeting
weird! at the same time the opinion of a king's prosecutor
Santo Domingo and that of Mr. Vatiaud, perpetual secretary
of the Royal Agricultural Society of Laon.

This was also the feeling of Abbot Grégoire. But with what
“dignity” and what “brilliance” he exhibited in his Essay on
physical, moral and political regeneration of the Jews! The So-
city of Metz admired the “sound and sometimes
sublime” of the author, the “new views” and the “feelings
deep" which were encountered almost everywhere in his
work. “Instead of filling the gap that separates
Jews among us, he said, we took pleasure in enlarging it; far from
provide them with reasons to enlighten themselves, to improve themselves, we

closed all the avenues of the temple of virtue and honour.
neur. What could become of the Jew, overwhelmed by despotism,
proscribed by the laws, showered with ignominies, tormented by

hate ? He could not leave his cottage without encountering
enemies, without suffering insults... I] was despised, he
had become contemptible; in his place perhaps we would have
been worse. » [we must therefore make the greatest efforts to
of the regeneration of the Jews. In a just and fraternal society
eternal, they will become less unhappy; less unfortunate-
rous, they will make themselves more useful, and the homeland will have in them
excellent citizens.

Two other memoirs attracted more particular attention, in
4788, with the work of Abbot Grégoire, the attention of the
Royal Society of Metz: these were that of Mr. Thiéry, lawyer
in Nancy, and that of Zalkind Hourwitz, a Polish Jew.

Mr. Thiéry's study was animated by "a lively and profound
love of humanity." The newspapers of that time
compared to this point of view the priest of Embermeénil and the lawyer
in Parliament. They said of Mr. Thiéry that he was an orator
of the Jews, and of Abbot Grégoire that he was their lawyer.
"One announces them, the other recommends them. »

Studying their religion, their character, their morals, their
prejudices, their habits, he endeavored to remove all the
obstacles that their adversaries presented to their entry into
French society. "Without support," he said, "without any other property
than their gold, forced to stifle all the passions that exalt
other men, who elevate the soul, inflame the genius,
occupy the activity, they have no other goal than to enrich themselves... [they do not
owe their timidity only to the fear of persecution, their
superstition than to their misfortunes. » We must therefore raise their
soul, ennoble their hearts, and we will only achieve this goal by

granting them the same freedom enjoyed by the French.

Zalkind Hourwitz put in his Apology for the Jews the pas-
ardent sion, the ardor, the love of his brothers whose soul
was full. 1] sought to prove, like Gregory, as
Thiéry, that the Jews should not be oppressed, that they should,
under the protection of the laws, enjoy all the advantages attached to
ched to the quality of citizen, and he attested that they were
worthy. The "Jewish nation" has no characteristic vices
who must make it rejected by other nations; vices
that he is reproached for, far from being the effect of his moral ideas
and religious, are on the contrary the necessary result of
the oppression and degradation to which she is condemned.
Virtue will replace vice when we finally allow
Jews to be honest people.

The price was shared between Abbot Grégoire, Mr. Thiéry and Zalkind Hourwitz. The Royal Society was pleased to grant this award to three works “based on the same principles, based on the same facts, tending to the same purpose and by almost the same means", and who had for authors “people on whom the difference of state, of homeland and probably of religion", had not point “stopped the action of the eternal truths of nature and the reason ".

In Paris, we carefully followed the various phases of this struggle. From 1786, the Mercure de France!, taking text of this competition, published a long plea in favor of Jews: “Continual artisans of our luxury,” said the author, “they know how to guarantee this. Their morals are simple and religious... Beneficent among themselves, rigid observers of a law to which their misfortune attaches them even more, they help each other in all their troubles... Have we not seen in

1. No. 6 of February 11, 1786.

the capital... several Jews devote to public service riches pure in their source, forcing prevention has esteem, hatred of silence and leaving a memory pected? »

However, it was not until around 1789 that Laureate Islands published their works. A number of gazettes reported on it at length. They did the same time an in-depth study of the general history of the Jews. Feeling sorry for themselves, they declared that their cause was that of humanity, and, pushed themselves by interest which was manifested towards the Jews in the Assembly national, all concluded in almost identical terms that the oppression of the Jews had been and still was so general that there was honor to be won for those nations who did not would like to be fair to them. “Nothing we authorizes, they added, to deprive them of the exercise of their natural rights; by respecting these rights in others, we we respect ourselves. »

This was also the feeling of Malesherbes when, after having restored civil status to Protestants, he sought to sought, in agreement with Louis XVI, to “make the Jews more happy in France. Roederer, who was intimately involved in details of the organization of the Metz competition, was as such

heard, consulted by Malesherbes. He left us on the
ideas of this Minister some curious information.

Roederer's first confidences on this subject date back
of 5 Nivôse year V?. There was then a strong question of
reduce state receivables due to the reduction in

4. Le Journal de Paris, n°* 187, 191, 258, of July 6 and 10 and September 15
November 1789; — the Mercure de France, n° 1, of January 2, 1790; No. 14,
April 3; No. 45, of November 7; — the Chronicle of Paris, No. 3, of
January 3, 1790; — the Gazette de Paris, November 11, 1789.

2. Journal de Paris, n° 95.

| money. The former representative of the three Orders of Metz
in the National Assembly had strongly opposed this project,
and he had said, two days previously, in the Journal de
Paris, which would only be suitable for a Sanhedrin of usurers
| Jews” to make such a decision. A Jew, MJ Rodrigues
son, who was later secretary of the Consistory of Paris,
sharply noted this phrase “worthy of the 14th century”. It is
to this protest that Rœderer responded, and he did so
in such a way as to satisfy the questioner:
“I have always honored this unfortunate nation. She has some
virtues which are hers, and her vices have been our work..."

Brought by his praise of the Jews to speak of the
during Metz, he added that the idea had come from him and that
the writing of the program was by Lacué. Then coming
to Malesherbes' projects relating to the Jews: "...The day
where the Council granted civil status to Protestants, that the
laws of Louis XIV still deprived them, Louis XVI said to
M. de Malesherbes, who had espoused their cause: “M. de
Malesherbes, you became a Protestant; me now
nah, I make you Jewish. » On this order, M. de Malesherbes
gathered several people at his home, including Tar-
get, Lacretelle the elder and me; and it was between the three of us that he
says this order from the king which I have just reported.

“He gave us, in a long conference, an admirable
analysis of Jewish legislation; she was the substance of excellence
slow memories that he had gathered... What became of these
memories? If there is nothing more to be done now for the
fate of the Jews, is there nothing to be learned from their laws and their
story to fix ours? » |

On 22 Frimaire Year VII, reporting in the Journal of
Paris, from a work which had just been published on Malesherbes,
he recalled this episode in a more precise way and drew

at the same time with a quick stroke of the pen the portraits of
Gradis, a Jew from Bordeaux, and Cerf Berr, a Jew from Alsace, “the
two most considerable individuals of their nation in France",
who had taken a very important part in the conferences
at Malesherbes: “I remember,” he wrote, “an anecdote
from which we can judge that Malesherbes, who seized
knows so well the difficulty of all these matters, also knew
grasp the pleasant side of it, Giradisi and C(erf}-B (err) said to each other
descendants of two different tribes; consequently, their
doctrine and their morals were often in opposition, G.
led the life of a man of the world; CB, rigid observe-
worshiper of the least rites instituted by Moses, abstained
forbidden foods, did not eat with any Christian, kept
dait of the least occupation on Sabbath days, summer.
Malesherbes was very keen that the Jewish Islands could have dinner
and dine with Christians; when he asked G.: this
can it be? G. answered yes; when he asked the same question
to CB, he answered no.

“One day when he was trying to argue against CB on
this subject, he undertook to prove to him that the maxims
of the Jew of Bordeaux were dissolute, and preached his doctrine
trine as an enthusiastic rigor. He became extremely impatient-
lies Malesherbes, as one might believe; the day after,
I went to see him; he told me about this session and ended with these
words: Leroim said that he made me Jewish, and here is CB who
wants to make me a Jansenist; I don’t know which one to listen to anymore.”

Besides Gradis and Cerf-Berr, Malesherbes had called
with him Furtado and Lopès-Dubec, from Bordeaux, Isaïe-
Berr-Bing, from Nancy, and Lazard Trenelle, from Paris. Hey-
we see, we want to surround ourselves with as much light as possible
to successfully accomplish the mission he had accepted,

We know what the outcome was. The work remained in suspense, stopped

ted by the political events which followed one another with
lightning speed. In reality, Males' plans-
herbs, the very proposals of the Jews called to take

part in these “great works”, would not have resulted simply
than to loosen the bonds that bound the Jews.

Their trustees had agreed to request, with
the maintenance of the privileges granted to some of the
“nation +, the right for all to establish themselves throughout the entire
of the kingdom, to exercise all professions, to possess and
cultivate land, to be admitted to the chambers of
commerce, municipal charges, etc., etc., and to continue
to have, as in the past, their synagogues,
their rabbis, their schools, their cemeteries. The Jews,
according to this, should retain a distinct place in
the state.

There could be no question, we can imagine, of assimilation
complete with other citizens. Besides, no one thinks
gee, the Jews did not dare, Malesherbes and the king did not want to.
The Church claimed that the Revolution had, by emancipating
pant the Jews, took the project which she had initiated: it
there is a deliberate misunderstanding here. What was granted in 1788,
for the Jews it was a kind of particular social order where,
with an appearance of freedom, they would have remained strangers
in the nation, subject to specific police rules,
incapable of offending the Church. The Revolution was
broader, more generous and fairer. |

It would have been there despite everything, and given the political regime-
tick under which we lived, an immense progress accomplished.
If we consider that, a few years earlier, Jews from
Bayonñe and Bordeaux residing in Paris had failed
in their attempt to keep an open haberdashery shop there
and drapery, and that, by order made in Council of

king on the complaint of the corps of merchants, they had to
let their goods be seized!; that everywhere in France,
in Nevers, in La Rochelle, in Dijon, in Bouxviller, in Thann, in
Marmoutiers, in Thionville, in Sarreguemines?, the officers
municipal, police judges, merchant bodies,
magistrates opposed with all their strength the establishment
commercial ment of the Jews: we see how much clearer it was
to be the horizon for these unfortunate people who, every day, we
condemned as ambulants, and who were defended
absolute to remain and establish oneself.

Malesherbes’ projects, the good intentions of
Louis XVI, the wishes of the Jewish unions... all this was
carried away in the whirlwind of daily events, and
no improvement was made to the civil status of the Jews,

not even considering their fate so difficult and precarious.

The Estates General are convened; they get together, they proclaim themselves in the National Assembly; National Assembly nale, as the Estates General did, inflames the spirits; its cries for freedom and equality reverberate throughout the kingdom; she pronounces the oath of the Jeu de Paume, and the the entire people trembles at these multiplied calls for freedom from all servitudes. The Jews are in anguish; they continue to be placed, as the waste of the population, under the special supervision of the police.

The humiliation is absolute. Regularly every weeks, every fifteen days at most, the commissioners Châtelet invade the housing inhabited by the Jews of Paris, at ten o'clock in the evening, at two o'clock in the morning, at

4. See. Léon Kahn, History of the Jewish Community of Paris. THE Patronage Institutions (Paris, 1885).
2. Carmoly, Revue Orientale, t. He, p. 257 et seq. (Brussels, 1842).

daybreak, carry out searches of their homes, disrupt pour out their homes, seize suspicious objects, or hang out at Fort-l'Évèque or in some similar prison, those who are not in good standing. These “night visits and others concerning the Jews" lasted until June 30, 1789.

In the minutes of these “visits”, which exist in National archives, were attached to the states, less regular- provided, it is true, but which completed them, because they mentioned the arrival of Jews in Paris, their names, their country of origin, purpose of their stay in the capital, etc. ?. These states undoubtedly were not only used for Jews. They also applied to a whole category of indicators. suspicious videos that the police had every interest in not lose sight of. But it was no less true that long- still the Jews of Paris, victims of tenacious prejudices and unjust prejudices, should, honest, laborious, virtuous or not, remain within the remit of the police pell-mell with the landlords, the vagabonds, the crooks, the public women and the empirical ones.

4. National Archives, Y, 16005.
2. National Archives, Y, 16005.

CHAPTER H

JEWS DEMAND CIVIL STATUS

However, from the early days of the meeting of the states
generals, the question of their emancipation had been
clearly posed, Authorized by Necker, “like all
men residing on the territory of France", to hold
Assemblies in each of their communities, to be elected
their representatives, to compose and present their notebooks
of grievances!, they had devoted themselves to it with passion, feeling
so much so that the new state of things had to be compatible with
health to all misery, to all suffering, benevolence
ling to the humble. Everyone united their efforts to be,
they too, recognized as men, and as
free men, on this soil now open to freedom.

On this date, in fact, the union of the Jews among themselves was close,
without any of them seeming to foresee what this movement will be
movement of an entire people towards still vague aspirations.

The word freedom resounds from all sides, dully

first, then spreads through all ranks of society as it

4. Chassin, Les Élections et les Cahiers de Paris, vol. 1, p. 151. Letter
by David Silveyra, trustee and general agent of the Jewish nation, Spanish
and portugiise, to claim the same right in favor of his brothers of
Guyana, Béarn, Provence, Paris, etc.

penetrates, shakes, shakes, with a force that soon nothing
won't know how to stop. In this whirlwind of mysterious joys,
of ideal hopes, the Jews are carried away like the
others, without any of them seeking to fathom the future.

Who else saw the Revolution coming? The writers
. vain people most listened to were of the opinion to avoid everything which
could disturb public peace and produce
shaking too strong in the State. The bailiwicks themselves, in
rising against the abuses from which the nation was suffering, demanding
wanted the institutions to be reformed, but not
paid. Complaints and grievances were respectful.
No one disputed that the king should not remain king, and when, in

this Royal Assembly of June 23, 1789 which was to hasten the Revolution, Louis XVI showed himself so unfortunately haughty for the third estate, not a cry, not a protest was raised, and everyone bowed as the king passed.

So no serious plan for revolution, no program defined, no overall political action; aspirations individual, at least, and which had germinated especially in the soul of all those who suffered. The Jews were among those there. Their trustees, the leaders of their communities, who had waited so long for barely outlined projects of Malesherbes and who had seen them disappear so early had not must not have lost all hope of taking them back one day. Assets, considered, they followed the events, ready for the first opportunities to improve the lot of their brothers. They already had knew how to interest representatives of the nation in the states generals, writers, publicists, and among others two minds full of a generous passion', one very different on the other, it is true, but whose help should have been more

4. Le Courrier de Provence, n° 31, of August 22 and 23, 1789.

so much more effective that they acted, one on the people and the other on the representatives: Mirabeau and Abbé Grégoire. Propaganda in favor of the Jews was carried out slowly, when the National Assembly, which had just discussed the discussion on the Declaration of the Rights of Man, came to deliberate, August 22, 1789. on the motion of the Count of Castel-lane: “No one should be disturbed for their religious opinions gious. » Mirabeau and Rabaut Saint-Étienne took the word. [They both rose with equal eloquence against religious intolerance, Mirabeau, the first, pro-tested against the establishment of a dominant cult: “...Domi-nant! it is a tyrannical word that must be banned from our legislation, because, if you put Fy in a case, you can put it in everyone: you will have a dominant worship nant, a dominant philosophy, dominant systems. Nothing should dominate but justice; there is no dominant that the right of each; everything else is subject to it..." Rabaut Saint-Étienne in turn, but more energetic-ment, demanded, for Protestants and Jews, freedom religious that the Church wanted, out of privilege, for itself alone. Mirabeau had just said: “I am not coming to preach tolerance. rancid. The most unlimited freedom of religion is in my eyes a right so sacred as the word tolerance, which would like expressing it, seems to me, in a way, tyrannical itself even ?. » Rabaut Saint-Etienne. in an oratory movement

tory that the analysis of his speech does not weaken, posed
resolutely the question that Mirabeau had only just asked

flower at:

1. Le Courrier de Provence, n° 31.

2. Id.

3. Journal of Debates and Decrees 'general states), session of
August 23, 1789; Mercury of France, n° 36.

“There finally exists,” he cried, “a French nation, and it is
she that I appeal in favor of two million useful citizens
who today demand French rights. I don't make him
the injustice of thinking she could now pronounce the word
of intolerance, it is banned from our language, or it will not survive
like one of those barbaric and outdated words that we don't understand
is no longer useful, because the idea it represents is destroyed. But,
Gentlemen, it is not even tolerance that I am asking for, it is
freedom. Tolerance! the support! forgiveness! the clemency!
ideas that are supremely unjust towards the dissidents, as long as they
will be true that the difference of religion, that the difference of opinions
nion is not a crime! Tolerance! I ask that it be
proscribed in turn, and it will be, this unjust word which does not
feel that as citizens worthy of pity, as cou-
people who are forgiven, those whom chance and education
cation have often led us to think in a way other than
we... |

“I therefore ask, Gentlemen, for the French Protestants,
for all non-Catholics in the Kingdom, what you are asking
will be for you, freedom, equal rights; I ask them
for this people torn from Asia, always wandering, always prospering
crit, still persecuted for almost eighteen centuries; Who
take our morals and our customs, if by our laws it was incor-
borne with us, and to whom we must not reproach his
moral, because it is the fruit of our own barbarity and
humiliation to which we have unjustly condemned him!

"...You are too wise, Gentlemen, to practice religion
an object of self-esteem, and to replace gold intolerance-
pride and domination, which, for nearly fifteen centuries, made
flow torrents of blood, an intolerance of vanity. You do not
you won't be surprised that there are men who think differently
than you, who worship God in a different way from you, and

you will not regard the diversity of thoughts as a fate
that is done to us. Taught by long and bloody experience
centuries, taught by the faults of our fathers and by their
deserved misfortunes, you will no doubt say: it is time to file
the fierce sword which still drips the blood of our fellow citizens,
it is time to give them back rights that have been ignored for too long;
it's time to break down the unfair barriers that separated them

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of us, and to make them love a homeland which proscribed them and
expels them from his bosom..."

The Jews of Paris, encouraged by this brilliant demonstration--
celebration of sympathy, and as if they had not expected
that the vote on the motion of Mr. de Castellane, addressed,
on August 26, to the States General, a request by which they:
asked for “all the civil faculties” of which they saw
enjoy “alongside them all the members of a society of which they .
are part ". This address, to which Spanish Jews and
Portuguese had remained foreigners, had been signed by the
various agents of German and Avignon Jews in Paris.
J. Goldschmidt, was the president, Abraham Lopes-
Lagonna, vice-president; and, to give more importance
to this document, the Jews of Paris had themselves represented
by three “voters” and six “deputies”, among whom
Jacob Benjamin, Mordecai Elijah, Lazard Jacob and Trenelle-
father were to play a considerable role in the campaign
undertaken to obtain rights in favor of their brothers.
of citizens.

German Jews? Spanish and Portuguese Jews? Who is it:
that? Does this mean that, among French Jews, some
are from Germany and the others from Spain or
Portugal? Big mistake! The first are no more
Germans than the latter are Spanish or Portuguese.
Some belong to the so-called German rite, others to the rite
said Portuguese. “Portuguese and German, these two adjectives
reflect only two moments in the story of two
rites. »

We know that, when in the 16th century the Jews had to flee
of Portugal to escape the Inquisition, they had to, to
be tolerated in southern France where they came to
seek refuge, convert to Christianity. But this

conversion was only apparent, and, although receiving the
baptism, getting married in the Church, taking part in the ceremonies
Catholics, they remained secretly attached to the faith of
their fathers. The day they could openly exercise. their
cult, “they gave to their rite the name which distinguished them
themselves”, that of Portuguese. Their descendants are
remained the Portuguese Jews.

Even before this time, there was in France only one
only rite, the French rile, professed by the famous rabbis
of the Middle Ages and which the rabbis “blindly” followed
of Germany: “it was in French that the
Jews of France, and in French also those of Germany
Western”. — “From the 15th century to the 16th century?” century, there
had more Jews in France. The French rite, which was the same
than that of Germany, easily exchanged its name
against that of German, Germany and the countries of the same
civilization being then the only countries which had not
accepted the Spanish rite.

“The Israelites of Alsace and Lorraine — these
few in number — followed the German rite, and, when they
became French, the name French rite had already been lost;
the Israelites of these provinces, who lacked all
historical notion, kept the title of German to their rite.
And this is how, when Jews from the South and Jews from the North
France were brought together by circumstances, some
were called Portuguese, and the others German!.

This explanation was necessary. We will find
many times the qualifications of Portuguese Jews, of Jews
Germans. We maintain them for the clarity of this story.

4. The Israelite Universe, 51st year, no. 17, of January 17, 1896, and no. 18,
of January 24: German Rite and Portuguese Rite, by R. Israel Lévi.

But we would like to remember once again that there is no
in these titles only a simple designation of rite.

The Jews residing in Paris had therefore just presented their

request to the States General. This request is known!.
It is truly touching in its simplicity, but full
energy in his wishes. It is indeed remarkable that,

from the first hour, the Jews of Paris were determined to
renounce all privileges granted to the “Jewish nation”,
having only one ambition, only one desire: to finally obtain the title
of men. The title of man, they said, would guarantee them
that of citizen, and the title of citizen would give them all
city rights. To obtain them, they called on the
philosophical feelings of the deputies: the Assembly had
restored to man his original dignity; the Jews were
assured that it did not intend to make any distinction between a
man and another man.

The press published this request without accompanying it with
long comments. “The memory of the Jews is well done,
they only said; their claim is correct. " The first
Was the obvious effort of the Jews going to fail? If they could
for a moment supposing it, their fears soon dissipated.
On September 4, in fact, Abbot Grégoire requested a
evening session “to report complaints
made by Jews domiciled in France”; and this request
was granted to him.

We know with what ardor Abbé Grégoire worked to
favor of the Jews; by word and by pen, from 1787 to 1791,
he never stopped defending them, supporting them, encouraging them.
ger, until the day when, true apostle of tolerance and
freedom, he saw the triumph of the idea to which, one of the first,

1. Address presented to the National Assembly, August 26, 1789, by the
Jews residing in Paris (Imprimerie de Prault, imp. du Roi, 1789).

he had dedicated his heart and his mind. The Jewish witnesses
there was, it goes without saying, a deep gratitude to the one
who, he said it himself!, had “come to the Constituent Assembly
tituante with the resolution to plead the cause of the Jews.
The Spanish and Portuguese Jews thanked him, at least
of August 1789, in a letter which was made public,
“brilliant benefits” that he lavished on their brothers. " There
Providence seems to have raised you up, they told him, to
soften our destiny? » All the synagogues in France
voted thanks to him; a large number did
public prayers for him.

The gazettes, in turn, did not remain indifferent to
the motion that Abbot Grégoire was to present. No one knows
this motion was born. Everyone was reduced to conjectures about
the goal he was pursuing. A certain indecision was manifested
therefore in the press, even liberal ones. The French Courier 3

wrote: “We do not know the purpose of the pressing requests of Father Grégoire. Does he ask for civil life for Jews? But the edict of September 1787 gave it to them. Does he want that we build synagogues for them? They have them in Alsace and in Lorraine. Would he be of the opinion that we incorporate them with other citizens, that they were made accessible to all the charges, to all the dignities? Such a project would be assured definitely worthy of a deputy in the National Assembly French; but we doubt that it is that of Mr. Gré- gore. We assume, however, that this moment is not very far away... » The Chronicle of Paris' also said a few months later: “We cannot hide the fact that

1. Memoirs of Grégoire, former bishop of Blois... Bib. N., La 33/65.
2. Id.

3. Le Courrier français, n° 66 of September 9, 1789.

4. La Chronique de Paris, n° 3 of January 3, 1790.

is political reasons which do not allow rushing this just revolution... It is up to letters to prepare, to bring this change by degrees, because it is up to them to make the destruction of all abuses. »

Other leaves, however, and no less important, were less timid. Versailles and Paris! thought that “it was finally time to take care of the fate of the Jews”; THE Journal de Paris?, learning that they are demanding civil status, said in a word: “The success of such a request cannot hardly be doubtful in the National Assembly of 1789”; And the Gazette de Paris, then still republican, celebrated, in its November 11 issue, the emergence of “beautiful days of true philosophy” and exalted in these terms Abbot Grégoire: “A priest of the Gospel, a priest of the Roman Church, become the defender of the Jews, and carry their case before the tribunal of the National Assembly! - Who never, even in the 18th century, could have guessed that a such homage would be paid to truth, to justice, to the rights of man and by whom! » We will soon see how the leaves subservient to the nobility and the Church treated this venerable prelate, knew everything when they learned that his “motion” had with the aim of obtaining the complete assimilation of Jews into citizens of the kingdom.

However, Abbot Grégoire who, the day before, had asked a session “for the important matter of the Jews”, is available

knows, on September 2, to make his report, when a member
of the Assembly renewed a motion, which had often been
already done, to appoint a trade committee. This proposal
sition occupied the entire session, and the question of the Jews was not
not discussed. What happens then? The days pass;

1. Versailles and Paris, No. XXXIII of September 3, 1789.
2. Le Journal de Paris, no. 247, September 4, 1789.

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silence falls; Abbot Grégoire, unable to obtain the
session which had been promised to him, delivers to publicity his
Motion in favor of the Jews'; his efforts seem to be
come up against malicious dispositions in the Assembly
or indifference, and, until September 20, it seems that
no one seeks to rescue “the Jewish affair” from oblivion in
which she fell.

But, on this date, a strong emotion manifested itself in the As-
national appearance and in the press: extraordinary letters
dinaries, coming from Alsace, announce that the province remembers
rises against the Jews and that they are the victims of the fury
popular ; they uttered a cry towards the National Assembly
in distress and asking for protection.

So what caused this movement? Their
adversaries, using the usual pretext for all cruelties
committed against them, claimed that the population was bending
under the weight of their wear and tear and thus sought revenge
two. Is it not more plausible to say that, as it
happened in 1790, the nobility and the clergy, frightened of the pro-
stone that the cause of the Jews was making in France, sought to
weigh, through formidable opposition from the people, on the
decisions of the Assembly? The very postponement of the dis-
discussion on the fate of the Jews had it not been an encouragement
gement to the worst resolutions against them?

Moreover, we always used the same good faith towards them
regard. The pretext mattered little, when passions were
at stake. “The same prejudices pursued the Jewish nation:
from being a persecutor to becoming a slanderer there is only one
not..." Already, when it came to decreeing in favor of

4. Motion in favor of the Jews, by Mr. Grégoire, priest of Embermesnil,

Member of Parliament for Nancy. Paris, 1789.
2. La Gazette de Paris, November 11, 1789.

the request of the Jews, we had the cowardice to print a
pamphlet which accused them of having hatched a conspiracy,
in the city of Avignon, to slaughter the vice-legate, the arch-
veque, municipal officers and number of families'. There
slander could be destroyed in time by Gorsas, author of
Courier from Versailles to Paris, and the Paris Conimune had to
have a poster published declaring, for the honor of “a
class of citizens who make themselves useful", that the wording was

“a slanderous tissue? ".
The Jews were less happy elsewhere. Wherever a

popular effervescence occurs, they are the first
victims. In Livorno (1790), the people murmur against the
closure of churches and suppression of brotherhoods; a
insurrection breaks out; she turns against the Jews 3. On the Isle,
in the Comtat, the arrival of the troops of the Pro-Republic
evokes an uprising of Christians and aristocrats: the
Jews, “although excellent patriots”, are stripped of everything
and forced to flee {. In Rome, the Neapolitans report
their entry through the greatest cruelties: “The Jews, the
part of the people of Rome who gained the most from the revolution,
had embraced her and served her with enthusiasm. After the
celebration of a Te Deum, they were delivered to the most ter-
cruel revenge; a large number were slain; several
were thrown into the Tiber 5.” — Again in Rome, the court
opposed the crest of the Republic being substituted
with the arms of France on the door of the Consulate. The people
carried a declared hatred of the French. On January 13,

. La Gazelte..., November 11
. Motion in favor of the Jews.
. The Universal Gazette, n° 223, of July 10.
. The Annals of the French Republic, n° 224, of August 10, 1793.
5. Le Journal de Paris, n° 98, dated 8 Nivôse year VII. — The Postillon of
Calais, n° 1143. |

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Basseville, the secretary of the legation, was traveling in his car.
ture. His coachman and his servant wore the cockade
national hat. Basseville is recognized, prosecuted,
murdered. On the 14th, the people turned their anger against the Jews
whom he accuses of loving the Revolution, and it is with great difficulty
that we prevent him from setting fire to the four corners of the ghetto.

Little was needed at that time, when the overexcitement
of minds throughout Europe was extreme, to understand
promise the safety of individuals. Especially where the steps-
religious zions were unleashed, the Jew, everywhere in
minority, everywhere weak, everywhere despised, had to suffer the
backlash of revolts and agitations.

In Alsace, their situation had suddenly become serious.
Already, towards the end of August, excesses had been committed
against them and Parisian newspapers reported it?.
But either the news had been exaggerated or
attention was focused elsewhere, all this had gone unnoticed.
However, it was said that more than twelve hundred Jews, after
having been pillaged, had to flee from Sundgau, from Alsace
and Lorraine, and take refuge in Basel, where Switzerland
had extended generous hospitality.

Soon new complaints, more painful, sur-
came. From all sides we report “the excesses of the inhabitants
campaigns whose frenzied hatred threatens to renew
the most horrible scenes of fanaticism 3”. In the Upper
Alsace and particularly around Huningue, we slaughtered at
the Jews the roofs of their houses, we fired shots
guns in their synagogues, and their throats were threatened.

1. The Revolutions, by Prudhomme, n° 187, vol. XV.

2. Le Mercure de France, No. 34, August 22, 1789. — Le Patriote fran-
çais, n° 23. — Le Courrier de Versailles à Paris et de Paris à Versailles,
No. 54. |
3. Le Courrier de Provence, n° 47, of September 28, 29 and 30, 1789.

In vain they had demanded the protection of the troops; THE
Count of Rochambeau, governor of the province of Alsace,
to whom they had addressed, had sent them back to their mu-

nicities; the municipalities were powerless to pro-
teger and the Jews remained without help. – Affiliate letters
giants, where the situation of these unfortunate people was depicted,
had been addressed to the Count of Clermont-Tonnerre, to
Abbot Grégoire and several other representatives. They know-
addressed the Assembly to the question, requesting that we employ
all the strength to prevent the horrors that were threatened
the Jews and that their persons and their goods were
placed under the protection of the lot. Abbot Grégoire added that
nothing was more urgent than this precaution and that, if the As-
assembly adopted the motion of Mr. Clermont-Tonnerre, a
extraordinary courier was ready to leave for Alsace:
“Happy again,” he added, “if he arrived in time to pre-
come the fury of the people fierce against the unfortunate
Jews f”. The Assembly moved by the cruelties committed against it
denounced, “pressured by the powerful motives of reason,
justice, humanity, which still lead in a century
lights? », sided with the party of M. de Clermont-Ton-
nere, and Mr. Desmeuniers, President of the National Assembly,
instantly wrote a letter to this effect to the officers
public in Alsace. The king was “begged” to support him
all his authority.

The Assembly learned at the same time that for a long time
the Jewish deputies of Metz, Trois-Evéchés, Alsace and
Lorraine, “languished” waiting for a session which
had been promised to them “to process and discuss their case? ".

1. Versailles and Paris, No. LX, September 30, 1789.
2. Journal of Debates and Decrees, n° 44, of September 28.
3. Le Courrier de Gorsas, n° 87, October 2, 1789.

Abbot Grégoire, taking advantage of the emotion that had arisen
just now, asked that this session be given to them as soon as possible
_ granted.

The deputation asked to be introduced on October 14.
“There were some complaints on this subject f”; but they
obtained an audience. “In the evening session,” says the Courier
of Provence, we saw the deputies of this people at the bar
spread everywhere and everywhere foreign, that all our institu-
tions wither, and to whom we have the cruelty to reproach
its debasement; that we hate because we do not succeed
let's not convince him, and which seems even more mar-
tyr of our self-esteem than it was of our cupi-
said? ". It was in this session that Berr-Isaac-Berr, deputy
through Lorraine, uttered the memorable words which

been so often reproduced?. They are too famous for
that we mention them again. Conceived in terms
brief, this speech was accompanied by memoirs where the Jews
established the justice of their demands. It was pronounced
with an emotion all the more poignant as the security of
their brothers from Alsace was not yet assured. Like the
Jews of Paris, Berr-lsaac-Berr asked for his
as much “a less painful existence” than that at
to which they were condemned – “an absolute reform...
in the ignominious institutions" to which they were
“enslaved”; then, “in the name of the Lord, author of all
justice and all truth", he begged "Our lords the
states general", to hear their complaints, to listen to their
complaints, to take into consideration their destiny if
deplorable, and exclaimed: “Let men look at us

4. Le Courrier français, n° 103, of Friday October 16, 1789.
2. No. 54, from October 14 to 15, 1789.
3. See. Halphen, Legislation concerning the Israelites (Paris, 1851).

like their brothers! » Berr-[saac-Berr had spoken “the
Teary-eyed ". The impression was profound on the Assembly
and in the press. “Their sad and just complaints,” said
a gazette', have excited the most lively and ever-present interest.
singing. It will be enough to read their Address to share with
the National Assembly the desire it showed them to see
end their misfortunes and to applaud the commitment she
took to rule on their requests during this
Session... » |

Abbot Grégoire demanded for the deputies the right to attend
ter at this session; the clergy again made voices heard
“whispers? »; but the Assembly ignored it, and the motion
of the priest of Emberménil was welcomed: the Jewish deputies were
admitted inside the bar. “The Assembly,” wrote the
Courrier de Provence (n° 54), will soon take care of their
rights, and there can be no doubt that it will bring down this wall
of separation, built of prejudices and errors, which since
has long divided two sects whose origin is common, and
who also corrupts the persecuting people, through contempt
of humanity, and the persecuted people, by hatred of oppression
if we ".

The honor given to them, the welcome they had received,
these reflections made aloud, the immense pity that the
representatives felt for so much suffering so worthy-
supported, were for the Jews a great satisfaction

tion, undoubtedly gave rise in them to the hope of a future
best. The National Assembly had, moreover, just completed
this marvelous work of the Declaration of the Rights of
the man. What more beautiful spectacle could she give to

4. Le Point du jour, n° 109, of Friday October 16, 1709; and Annals
patriotic and literary works of France, by Mercier, n° XIV, of Friday the 16th.
2. Le Courrier français, n° 103, dated 16.

world of its humanity and its justice that, by putting
agree its principles and its actions, to make free and
citizens all those who only asked to submit to the
laws of the Revolution?

On the contrary. The Jews of Alsace were not at the end
of their “misfortunes”, and it was necessary, in 1790, for the Assembly
wheat intervenes again to protect them against new
such atrocities. |

CHAPTER II

THE JEWS, THE ACTORS AND THE EXECUTIONER

The Jews of Paris were still, too, at the
vague hopes. Their address to the National Assembly was
remained without apparent effect, and they felt that they would need
long efforts to overcome certain resistances that
their request met there. The nobility and the clergy become
are uncomfortable with the idea that the “deicide nation” can become their
equal policy, and it became obvious that they would oppose
with energy at his emancipation. “I] must not persevere-
cut the Jews; They are our brothers.” This is all that the abbot
Maury believed he could grant these unfortunate people for
improve their fate; this is what “philosophy” was limited to
and the “justice” of the retrograde minds of the Constituent Assembly.

It was therefore necessary to gradually win over the representatives of the
nation to the cause of the Jews; and, for this, without rushing anything,
wait patiently for the Revolution, marching one step
sure, accomplish his work. Glad if they could have gotten
from the first hour the rights of the citizen, they are obliged
to delay, and, at the same time, by a contradiction
strange, in the press impatience broke out, making
hatch insane projects. Villette, for example, complains

in the Chronique de Paris' "that the Jews did not manipulate
fested the greatest desire to be elevated to the rank of citizens",
and he wonders if their degradation has not taken away from them
until the courage to hope for a better fate: and what encouragement
rages he gives them! He consents to their being granted
wishes, but little by little; we would first receive them in the
second-rate civilian and military jobs; ten years later
later they could be admitted to the municipalities, and their
entry into the National Assemblies would be adjourned until twenty
years !

It is because prejudices against Jews remained alive
among some, who rehashed the inconsistent repeated arguments
carefully propagated for centuries, and reborn
among others in the ardent discussion that provoked
ideas of emancipation. Many still allowed themselves to be
surrounded by the bloody events that took place in
Alsace. The enemies of the Jews confidently claimed
that their emancipation would be the signal in the East of a
general massacre; and sensitive souls were afraid of
this dismal prediction. The atrocities that had just happened there
commit were they not the obvious precursor of
the truth of this dark prophecy?

The Jews of Paris, like those of the kingdom, risked
therefore to see their painful process continue for a long time
uncertainty, when the question that interested them so much was -
brought back into discussion, by chance and in a completely
unexpectedly.

The National Assembly deliberated on the conditions of election
ebility for civil and military jobs, and the speeches there
succeeded, if not in the midst of indifference, at least in

1. La Chronique de Paris, no. 129, of December 31, 1789.

a monotonous meditation, when, on December 24, 1789,
Mr. Brunet de la Tuque, deputy for Nérac, proposed extending
eligibility for non-Catholics'. The right side of the “Auguste
Senate pricked up its ears; everyone's attention was awakened, and
discussion, until then so calm, suddenly became agitated and
confused. In making his motion, Mr. Brunet de la Tuque had not

had in mind that the Protestants, on which everyone was
All right ; but the Church immediately thought of the benefit
what would the Jews get from it, and she couldn't bring herself to do that.
Above all, enlightened minds, but in a tactic
clumsy, wanting to link “the cause of religious opinions to
that of professions,” threw the actors into the debate
and the executioner. The trouble, already great, was at its height
when the Count of Clermont-Tonnerre, posing with courage
the question, asked that no active citizen, bringing together the
conditions prescribed by decrees, cannot be excluded
public employment because of his profession or his
worship.

Then Rewbell rose and, calling out to Count de Cler-
Mont-Tonnerre, asked him if, among the active citizens, he
intended to understand the Jews. “Yes,” cried the honorable
member, I agree and I take pride in it?!”

An indescribable tumult arose in the Assembly. " THE
patriot party was impatient to go to the vote to make
justice to principles, but with ordinary procrastination
preliminary questions and adjournments, we won
the fatal hour which caused session 3 to be adjourned.”

4. Cf., on this discussion and the events which followed, the Movement
religious ment in Paris during the Revolution, by Dr. Robinet, t. I,
p. 314 et seq. (Paris, 1896).

2. Le Courrier Français, n° 110, of December 22, 1789.

3. Le Patriote Francais, n° 137, of December 23, 1789.

The discussion was resumed the next day. Immediately he
seemed clear that the efforts of all the speakers would bring
on the Jews, overwhelmed by some, valiantly defended by
others. The National Assembly was divided into two camps,
the patriots supporting with equal vigor Jews, come-
gods and executioners; the “impartials” being cheap
actors and executioners to better destroy the Jews.
No one thought anymore of the Protestants.

However, the session of the 22nd passed in skirmishes.
“The discussion seems likely to last for some more
time", M. de Clermont-Tonnerre proposed to postpone the
question at the next day's session, “two o'clock order” |
The Assembly consented to this.

On the 23rd, the parties found themselves in presence, compact, variously concerned about this question which “interests Ja philosophy, humanity, justice, homeland, religion? ". It was M. de Clermont-Tonnerre who, returning to his motion two days before, was the first to develop the motives of his opinion. The discussion was one of the most passionate, most moving that have been raised in the Assembly national. Each party, understanding the importance of the debates who were starting, had taken a position: a crucial question for the Church which did not admit that “the people deicide” was able to raise his head; capital also for the liberals who suffered badly from exposing themselves to failure in the questions interesting their principles and freedom.

On one side therefore, Robespierre, Barnave, Beaumets, Regnault, Pethion de Villeneuve, Clermont-Tonnerre and Mirabeau, whose powerful eloquence among some, the dia-

4. The Journal of Debates and Decrees, n° 126, of December 23, 1789.
2. Le Journal de Versailles, n° 84, of December 26.

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tight lectic or ardent conviction in others, seek-
try to lead the undecided and hesitant, to group them in an act of supreme justice towards the Jews; the other, Abbot Maury, Rewbell, the Bishop of Nancy, and a few others obscure representatives like Cazalès and Rastignac, speaking, discussing, intriguing in the corridors of the Assembly against the petitioners. L

Abbot Maury, Rewbell and the Bishop of Nancy were among their most stubborn adversaries. The Bishop of Nancy told tall tales. “The Jews,” cried he in his speech, invade everything, take possession of everything >, and in support of this easy assertion he reported the fears from one of his constituents: “Yes, sir, they have the art of everything to monopolize, to achieve everything, and we have no doubt that, If you left us, there would not come to us a Jew for bishop! »

To those who wanted to make Jews active citizens, Rewbell shouted: “This will be their death sentence!” » The Assembly was indignant, and the press said: “It is truly strange

that we cite an injustice, to prove the necessity of doing it
another... Must the law be eternal - of
prejudices or ill-founded hatred!! »

Abbot Maury was even more determined. He threw himself
in the struggle with all the blind religious passion with which he
was imbued with all the jealous and vindictive ardor with which the Church
was possessed. He is the real leader of the fight: “Unfortunately-
ew Jews! Remain forever strangers to the nation whose
invoke justice! Listen to your stop; it's Abbot Maury
who pronounces it?! » |

I] do not fear, in fact, to pick up all the lies,

1. Le Patriote Français, n° 138, of December 24.
¢. Le Courrier de Gorsas, n° 14, of December 25.

all the slanders, all the accusations of the Middle Ages,
the most ridiculous nonsense, and he makes an indictment of them
all the more formidable since most representatives do not
know nothing about the Jews other than what legend says, and that
legend still hovers mysterious and dark over these spirits
fearful of the influence of the priest.

“Mr. Abbot Maury, wrote the Journal de Paris on this subject,
- dwelt at great length on the reasons for the exclusion he
wanted to give to the Jews; in one of those speeches where
eloquence is deployed with all the more abundance as it
is freer from the chains of rigorous reasoning,
Mr. Abbé Maury undertook to demonstrate that the Jews
cannot be good plowmen because of the Sabbath; that they
cannot be good soldiers because of the Sabbath; that they
cannot have any skill in the arts and crafts at
because of the Sabbath and all their other festivals much more
numerous than ours. |

“If all these effects really belonged to the Sabbath and
on Jewish religious festivals, it must be admitted, the Sabbath
would be a very terrible institution! »

But were all these accusations true? The newspaper
of Paris took it upon himself to demonstrate its falsity, and he did so
with such precision and talent that, despite its length,
we do not hesitate to reproduce this plea which borrows
deep interest in current circumstances. |

“,.. I open, said the writer, the sacred books of the Hebrews to
to find out if, as Father Maury assures us, this people has
I have always held agriculture in contempt and horror, and I see that
Gideon was threshing his own land when an angel came down from
heaven to reveal to him that he was destined to deliver the people from

4. Le Journal de Paris, n° 359, of December 25, 1789.

God; I see that Ruth deserved the good graces of Boaz, by
gleaning his harvest; I see there that Elisha received from heaven the gift of
prophecy at the moment when his hands directed one of the twelve
his father's plows; I finally see that Sail, when we talk to him
brings the news of the peril in which the city of Jabès in Gilead was,
himself drove a pair of oxen, and that at that time Sail
was already king.

“We ask it, a people who counted among their laborers-
of victorious warriors, prophets and kings, could he
disdain plowing at any time?

“Judea was undoubtedly not a fertile land; but the
works of the Jews knew how to make it a fertile land, and the Scriptures,
of which Father Maury and we cannot doubt, speak without
ceases the superb pastures and the rich harvests of which Judea
was covered.

“The Jews, whatever Father Maury says, cannot
have many more parties than us: almost all those
that they have we have them, and we have instituted many others
again to honor this multitude of saints whose christia-
nism populated the sky.

“It would be wrong to believe that days of celebration and rest do not
are not infinitely necessary, we are not only saying
to the happiness of man, but to the very extent of his labors:
those who are condemned every day to excessive work,
soon stripped of all their strength, work poorly for
the course of an excessively shortened life, and working poorly is
work little. You have to believe it; the countryside across Europe
were much fertilized by the feast days; without these relaxations
granted by the mercies of religion, powerful men
and rich, who had no mercy, would have brought down
of fatigue the people in the middle of the furrows that they cultivated.

“It is therefore not the Jewish religion alone, it is this
politics again and this philosophy based on the nature of
the man who prescribes sabbath days...

“Is it true to say that the Jews have never been and will never be able to never be good soldiers?

“It is always the books of the Hebrews that we must interrogate; gold these books teach us that, unlike almost all other nations in which only one class of citizens is

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dedicated to war, among the Hebrews, all the tribes, even that Levites, even that of the priests, were warriors. At the time from birth a child was registered in the army of his nation at the same time as in his tribe. Was he therefore a stranger to the war, the people who gave to their God the name of God of Armies; who took possession, sword in hand, of the land which had been promised to him; who exterminated twenty peoples to seize of their place and their territory? Far from reproaching such people for not being warlike enough, I would, on the contrary, make them reproaches it for having been far too much, if all peoples had not point shared this disastrous delirium...

“Mr. Abbé Maury quoted the historian Josephus who said that, in the siege of Jerusalem, the Jews allowed the holy city to be taken for not having wanted to climb the rampart and fight one day Sabbath. —

“It is first of all extremely probable that it is from él individuals that Josephus wanted to speak of, and not of the entire nation; secondly, at this time marked for the destruction of Jerusalem and for the dispersion of the people, the Jews prey to more terrible misfortunes were still prey to the most horrible superstitions, and it is not through moments of delirium that one must judge nations, the duration of which embraces thousands of centuries. No religion, no law on earth has been able to persuade a people that he had to allow himself to be massacred rather than fail in a rite of: his worship. These are the extravagances of a few individuals, and the madness of the human spirit, which was great, could never be carried among entire nations to this excess, where the conservation of the human species would be impossible.

"Is it true to say that the Jews are, by their religion and by their habits, incapable of carrying the arts and crafts to any perfection?

“Their religion in this respect can only influence them by prescribing too many days of rest; but often it is in the

rest of the body that the mind works more, and perfects it
ment of arts and crafts is always the fruit of observation.
Ardent for the acquisition of fortune, intelligent for good
choose the means, what would they lack to succeed,
in jobs where all men succeed? Let's consult
again the facts; we will see that the Jews, as soon as they had a

king who loved magnificence, embellished Jerusalem with palaces
and temples, ran across the ocean, mixed with the Tyrians, to
pick up Vor and Pargent in Sofala; we will see them in the
modern lands, to shield commerce from the spoliations of the `
brigands and tyrants, inventing bills of exchange, invention
who gave commerce so much speed and scope; We
will see them stripped a hundred times of their wealth among the peoples
of Europe, to quickly revive new ones which,
always despoiled by the greedy superstition of Christians, are
always replaced by the tireless Jewish industry.

“We have always talked a lot about their wear and tear and Mr. Abbot
Maury talked about it too.

“But to whom did the Jews lend a lot of their money? HAS
merchants who, by paying high interest, still found
profit in paying them: in this the Jews were not generous;
but even in their greed they were useful; because if a mar-
chand can ruin himself in such loans, it is quite certain
that all merchants find help and advantages there.
Interest-bearing loans made to children who are still minors
are the only criminals; in these there is abuse of both violence and
lence of passions, the weakness of age and the lack of experience
nothing; but here it is not only usury that is guilty,
it's still the loan: This word of usury is one of those ghosts born
in times of ignorance and which must vanish in
days of light.

“We can assume that all the reproaches made by Mr. Abbot
Maury to the Jews are founded; that the Jews will never be
good plowmen, nor good soldiers, nor good craftsmen: it will be a
very great misfortune for them; but are these for us
reasons not to elevate them to the rank of citizens? What would happen
if they were active citizens, and they did not want to fight
nor work on the Sabbath? We wouldn't let them in
in the armies; we would never raise them nor in the Assemblies
of administration, nor in the Legislative Assembly; they would stay at
pretty much as they are and we would have been fair to them;
they would lose nothing, we would gain a lot. Mr. Abbot
Maury, whose severity is not intolerance (a spirit also
enlightened cannot have one), wants that, without making them citizens,

we protected the Jews; but reason and our laws today

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say that men should not protect men;
their protection is always too close to tyranny; the law alone
must be the protector of them all, and the law itself is only a
act of force when they did not contribute to it.

“There is nothing exaggerated in these principles; it's for the
having abandoned or ignored that the human race, for so long
for centuries, has been the slave of a few men. If the Jews like
once were repelled by fanaticism, we would no longer have
need to defend them; but they are men of spirit,
men of talent who reject them; these are men who
mix useful truths with opinions opposed to good principles
cipes; it is their very eloquence that they must attack
if we are inexorable towards them; the cause of nations is too
sacred so that we can abandon it when once we have
saw and felt their rights f. »

All this mattered little to Father Maury. Glories
ancient traditions of the Jews, of their past greatness, of their virtues,
– of their talents, of their fruitful activity, this defender of
throne and altar did not want to leave anything remaining. But to his
indictment against the Jews we had to respond and we responded
said by favorable arguments drawn from the purity of their
worship, the morality of Judaism, their miseries, the op-
pressure in which they lived and which constituted the part
the most moving and cruelest in their history.

Clermont-Tonnerre summarized this story in three lines:
They were forced to isolate themselves and punished for isolating themselves; we
reduced them to a single trade and punished them den
contract the mind; they were only allowed one way of
make use of their money and they were punished for using it;
this matter the | enriched and they were punished for being
rich 23.

`å. Le Journal de Paris, n∗ 359 et seq.
2. Le Patriote français, n° 138, of December 24.

To Maury who exclaimed: “Whatever you do, they will be always strangers in our midst,” Robespierre replied said:

“These are national crimes that we must atone for!! »
or :

“Return them to happiness, to the homeland, to virtue; let's give back them to public esteem by restoring to them the dignity of men and citizens? »

The sentiment of the gazetteers was no less energetic. “It is the conduct of the nations towards the Jews which forces them to become perverse... When will we return to humanity this people outraged by our persecutions? »

But, while the newspapers, which supported the cause of Jews, were employed for them in philosophical theses full of strength and elevation, the Courrier de Provence, returning to the very subject of the discussion which was continuing to the National Assembly, summed it up in a few words of remarkable way: “All men have a homeland; this homeland is the place of their birth and their education. Jews born in France to parents established in France are. therefore French; they are our compatriots, our fellow citizens. Do they want to enjoy all the rights of citizens? They must submit to all civil and political laws of the kingdom. Do they obey all state laws? We cannot deny them the exercise of all national rights. So what does the diversity of worship matter? It's at mass that we are Catholic; it is in the preaching that one is Protestant; it is in the synagogue that one is Jewish. But in the world,

1. The Courrier de Gorsas, n° XIV.

2. La Gazette de Paris, November 17, 1789.

3. See. the article by Roederer, in the Journal de Paris, n° 82, of 22 Fri-mayor year VII.

before the courts, in different social functions, patriots are all of the same religion. »

In the National Assembly, where attention had been so strong-trained on “The question of the Jews” by the debates passions which had occurred outside of her and within her

breast, everyone had also lost sight of the original motion
nelle of Mr. Brunet de la Tuque. Representative Duport
brought him back there. He had endorsed the Clermont motion-
Thunder and he had removed the word “cult” from it. Present-
so much “a writing which seemed to him to offend the prejudices
less directly", he proposed that he could not be opposed to
no French. either to be an active citizen or to be
eligible for any public office, other reasons for exclusion
sion than those which are pronounced by the decrees of the Assembly
wheat. |

Soon the discussion on this motion was exhausted. The ace-
seemed so tired that M. de Montesquiou could not obtain
the speech. Everyone was eager to go to the vote. It was about
know which of the two motions would have priority. " One of
sides of the room strongly opposed the motion
Duport had priority, which the other, on the contrary, claimed
strongly?. » These were, on the one hand, the Church and the failure of
Jews. On the other hand, the Republicans and a new progress
- towards freedom.

We went to the vote by sitting or standing. Twice the ordeal was
doubtful. 1] had to resort to roll call: 408 votes were
met to refuse priority to the Duport motion,
who received 403. He came within five votes that day,
that the Jews of the kingdom did not obtain citizenship rights until they
requested so ardently.

1. Le Courrier de Provence, No. LXXXIII, December 23 and 24, 1789.
2. Le Journal de Versailles, n° 84, of December 26.

But how much effort it took to win this little
glorious success! “It can be surprising,” remarked one
gazette, that the clergy and other opponents obtained
by only five votes that the priority for this motion is not
was not granted! » The clergy had once again defeated
the Jews. This victory had filled him with pride; she encourages him
raged to pursue his advantages.

Debates on the motion itself resumed the next day,
no less lively, no less stormy. Three days already
had been devoted to this great question “in the middle
of the tumult, the cries and the marked opposition of party 2”:
it was now a question for the Church of “excommunicating the
Jews civilly? ". This is what his efforts were aimed at.

Rewbell declared that it was necessary to clearly pronounce their

exclusion. Abbot Maury, animated by Christian charity, did not want the Jews to be kept “continuously in a state of overwhelming uncertainty for them? ”, and proposed to decree without hesitation that they would remain in the state of half-tolerance where the old regime had placed them. What elicited from him from Clermont-Tonnerre this blunt response: “He can there be a nation within a nation!”

But here again the intrigues of the opponents were foiled. “The Prince de Broglie” requested the adjournment of the question tion towards the Jews, declaring moreover that no exception tion could not be made against any citizen other than those decreed by the Assembly. M. de Beaumetz and Barnave supported the motion. The entire Republican Party followed them, feeling that it was the only way to save the Jews from

1. The State and Citizen Journal, by Keralio, n° XIII, 2nd quarter, from December 27. |

2. Id.

3. Le Patriote français, n° 139, of December 25.

4. Les Annales de Mercier, No. LXXXIV, December 25.

the absolute exclusion that the Christians wanted to pro-speak out against them. |

The main motion with its amendments was as follows: designed:

“The National Assembly decrees: 4° That non-Catholics liques, which will have also fulfilled all the conditions prescribed by previous decrees to be voters and eligible, may be elected at all levels of administration tration without exception; 2 That non-Catholics are capable of all civil and military jobs like all other citizens, without hearing anything prejudging relative-ment to the Jews, on which the National Assembly reserves to pronounce. Furthermore, it cannot be opposed to the election bility of no citizen other reasons for exclusion than those which result from constitutional decrees. »

This motion was adopted and, according to the admission of one newspaper to his devotion, “against the wishes of the clergy! ".

It was variously appreciated by the press.

The monarchical and religious leaves came to an agreement
to applaud. “There are few questions so delicate,
said the Gazette de Paris which, republican a few years ago
days more, then applauded “with transport” the motion
of Abbot Gregory 7... The law of Moses so linked the
politics and religion that it is almost impossible for the
Jew is a French citizen, unless he renounces
party to the principle of its law?. » And on January 31, 1790, all

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1. The General Journal of the Court and the City, No. 99.

2. Her liberalism was such that she highly approved of
marriage of priests and divorce. “Woman,” she said, “is created for
the happiness of man; thus, the priest who has one will be happy. »

– “Religion and morals have, she said again, an equal interest in
pronouncement of divorce. »

3. La Gazette de Paris, December 25, 1789.

confided in devotion, the respectable leaf added: “What
such great interest can moreover make us wish that the Jews
are active citizens, as long as they are happy? Do we not have
not too many times already forgotten that the king of France was also
the very Christian king? Can't he be king of the French without being
king of the Jews? »

The Jews, who had just experienced such great disappointment,
at least hoped to find in the republican gazettes
a support, a comfort, a cry of consoling protest.
But there too they encountered diverse opinions. THE
"patriotic" sheets did not care to attach themselves independently
finally to this question. One found this postponement
"reasonable, since, without excluding the Jews, he prepared the
minds to see them one day eligible: he gave time to
prejudices to dissipate, passions time to calm down,
and to the Jews the time to make themselves worthy of the rights of
citizens!..." And a few days later: "A reason for
prudence and humanity undoubtedly dictated the restriction made
for Jews; let's hope it disappears soon. It's the
the only way to regenerate this wandering and persecuted people
tee. » Another newspaper, the Courrier de Provence, was of the opinion
that it was necessary to use “circumspection” and “measure”; Then

he added with remarkable clarity: “It’s already a
victory of the Jews over these good Christians who, having been to them
unfavorable in the debates, wanted the case to be judged
immediately, in the doubtless hope that the exclusion will
would present as having fewer difficulties and consequences
quences... »

The question was indifferent to opinion journalists
extremes. Marat does not have “the strength to make any observation

1. Le Patriote français, n° 139, of December 25.

on the childish objects with which the Assembly deals at this time
moment! ". However, he thinks about it enough to defend the
actors, reject the executioner with disgust and declare,
as for the Jews, that, "although there is no appearance of
seeing them devote themselves to the various jobs of society, it is not
not a title to exclude them.”

Camille Desmoulins remained ironic and cheeky in the
report he gave of these agitated sessions. “Mr. de Cler-
Mont-Tonnerre, he says, adding to the motion of
Mr. Roederer, who demanded eligibility in favor of comedies
diens, proposed to decide that no citizen, bringing together the
eligibility conditions, cannot be excluded from any employment,
because of his profession or the religion he exercises.

" - What! cried a certain Mr. Rewbell, and the Jews
also?... |

“And the Jews too,” replied M. de Clermont-Tonnerre.

Would it not in fact be the height of absurdity if, with
the receipt of the silver mark?, it was still necessary to justify
of a foreskin ??... » |

Not everyone judged the question with this casualness.
Serious minds saw this failure of the Jews as a failure
to the principles of the Revolution, and understood that there would be
some weakness, even after the warm pleadings
pronounced at the national forum, to leave without reply the
accusations against the Jews. It was then that the Day-
nal of Paris published this remarkable study which we have
reproduced and where, taking body to body the assertions of
Abbot Maury, he destroyed them one by one with examples
taken from Hebrew history itself. A justification too

eloquent statement should shed real light on the debate.

1. L'Ami du peuple or le Publiciste parisien, n° 77, of December 25.

2. You had to pay a mark of capitation money to be eligible.
3. The Revolutions of France and Brabant, no. 5.

CHAPTER IV

THE INFLUENCE OF THE JEWS –

This long discussion had greatly stirred public opinion
“public. The passion that the clergy had put into it had contributed
committed to making the Jewish question a question of principle
for the people themselves, already tired of constant resistance
that the right side of the Assembly opposed the resolutions
taken for the salvation of the kingdom. |
The prelates, too closely subservient to the Church, had in
lacked effect of skill and patriotism. After a fugitive
enthusiasm for the work of the Revolution, they had
shown to be refractory to any social or political improvement
tick which seemed to compromise the supremacy of the clergy.
But when the dangers which threatened the State necessitated a
supreme. effort of the National Assembly; when, for food
When the treasury was exhausted, we inquired about all the income
ecclesiastics of the kingdom and who were resolved to suppress ~
I have the right to tithes in kind; when the decree was issued
inviting the churches to abandon, to save the nation,
silverware unnecessary for the celebration of worship; when, finally,
on the memoir of the Bishop of Autun listing the brilliant
wealth of the clergy, the project of handing over the property
ecclesiastics in the hands of the nation, the hostility of –

the Church no longer knew any bounds, and while "honor
from the French name! » should have taken precedence over any personal interest,
despite the heartbreaking distress of the country, she fiercely refused
to any concession.

The nation felt the insult. The clergy blamed themselves
to himself for his successive faults, and, to escape the
own weight of his responsibility, he sought to divert
from him the anger of the people. He struck his blows at the guards
tants and Jews. In 1789, the Constituent Assembly attacked the
ecclesiastical properties; from 1790 to 1792, we attacked the

secular and regular clergy; in 1793, to the cult itself?; has each new measure taken against the Church, with each new calf decree tearing off a shred of its flesh, she straightens out, seeking to awaken against the Protestants and the Jewish hatreds and prejudices which, during the centuries precedents, had been its strength; but the people have none worry.

For this task she has a series of newspapers at her disposal. devotion or in his pay. The Journal of Louis XVI and his people or the Defender of the altar, the Throne and the homeland; the Monarchical, Philosophical, Political and Literary Annals raries; the Paris Gazelle; the General Journal, by the abbot Fontenay; the French Ranger; the Journal of the Court and the City; the Mercure de France, by Mallet du Pan; the Sabats Jacobites; the King's Friend, by Royou; the Rocambole of the days- nals; the Scandalous Chronicle; the Journal of the nobility; the Bulletin Board and the Song of the Cog; the-General Journal of the France, are among the most important.

In the assault attempted against the recovery of the deprived,

4. National Assembly or French Courier, session 36, of August 8, 1789, |
2. Lavisse and Rambaud, History of Europe from the 15th century to the present day, t. VIII.

against freedoms first, and soon against the Republic even, everyone has their designated position, their indicated role. Such, like the French Kôdeur, the Jacobite Sabats, the Rocam- bole of newspapers and the Scandalous Chronicle, troops leaders of the “black” party, form the vanguard of the opposition and support with their coarse salt projections, their sometimes painful stings, from the liveliness of their mind Gallic, the bulk of the religious and royalist troops, at the ar- / thick and heavy blackberry.

It is to the people that they address first, reminding them the happiness he enjoyed under royalty and doing so judge of that which he tasted under the Revolution. The Journal of Louis XVI, in a long parallel which he entitled: “Appeal to the people", and who does not lack energy, proclaims in turn in turn the benefits of the reign of Louis XVI – “My king” – and the iniquities of the representatives of the nation – “Your kings.”

“My king has restored the civil status to the Protestants; but it has wanted the religion of the State to be the only dominant one.

“Your kings, people, refuse to the ministers of religion
of the State the tolerance, the rest granted to the Jews, the Lutherans
nothing, to the Calvinists... It is the perjurers who strip
the faithful ; it is the Protestants who load the people with irons
Catholics."

Protestants, in fact, are no more spared than
Jews. The religious papers are fiercely against them, the
charge with the darkest misdeeds, attribute to them the most
dark plots. Protestants and Jacobins are confused
in the same anathema. The decree of 1790, which ordered the
restitution to fugitive religionists of property confiscated from

1. The Journal of Louis XVI, call preceding n° 1.

following the Revocation of the Edict of Nantes, puts them in
a beautiful fury. France is threatened with a new invasion
if we. According to them, Protestants are arriving from all sides,
from the North, from the South, “even from England”. Each day
we observe in Paris “new faces that the minister
Rabaut is not leaving.” They gather together every night. We
predicts “next adventures” in this regard. We are talking about
secret meetings, arming of Protestants. “We sup-
calls on Geneva to raise funds. » Is it to “machine
. new scenes of horror against Catholics”?
Maybe. But they also thought of overthrowing Louis XVI in
profit of a Protestant prince. “This is their plan. They don't wait
than a favorable opportunity. »

In the meantime, they are there — rest assured — to
hasten the sale of clergy property that the National Assembly
decreed on November 3, 1789, “to pay Jews and
traders to whom the State is in debt? ". Protestants
and Jews, moreover, agree on this subject: “Buyers
"all ready", they are "waiting for their 'prey' to be delivered to them 5".
A curious but usual thing: while, on the right, we ful-
mine against them and they are accused of stripping the
Catholics, — on the left, they threaten to “deport” them if,
within six months, they do not justify the acquisition of goods
of emigrants and communities {. |

The Church had attempted to redeem these properties under
' hand. In an important meeting held in Brussels, he
had been decided that the Jesuits, who had been expelled from

1. The Universal and Imparlial Reviewer, No. 128, of October 26, 1791 and, No. 151, of December 49, 1791. LL

2. Letter written by Father Perretti in Corsica, and read from the podium by Mirabeau. Le Patriote français, n° 457, of November 8, 1790. –

3. Gazette de Paris, March 29, 1790. -

4. Annals of Mercier, n° CLXXX VIII, of October 16, 1793.

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France, would reappear there in civilian clothes, and there, re-maintaining the rights of citizens, would acquire the ecclesiastical property. From all sides we pressed the various orders from Jesuits “to take part in this great project and to keep their funds ready to send them to Paris! ". The attempt failed.

The clergy then resumed their antiphon. He asserted that the well-vigilance of representatives for religionists and “the Jewish nation" was intended solely to ensure “winning bidders” for the sale of these properties?. If? that was, the National Assembly succeeded beyond belief hates. Buyers showed up in crowds, everywhere. We has a few Jews among them. In Bordeaux, Mr. Peixotto-subscribed for 750,000 pounds?. In Paris, “the descendants. of Aaron, of Moses, of Elijah, of all the patriarchs of the Palestine, will successively seize the trans retreats-- bowling and laughing disciples of Saint Bruno, of Saint Benoit, of the Seraphic Saint Francis, of the converter and roaster Saint Dominic and other saints of the same ilk; where you see uncircumcised monks, you will constantly see ment of deprivate usurers; where the trafficking took place. indulgences and masses, we will now sell brocade and braids; the Bible will supplant the four gospels there-- lists; a doubtful virginity will be replaced by them. sweetness of the marital bond, which, ordinarily, is infinite-more chaste and above all much less sterile. In two words, a company of Jewish capitalists offered 800,000 pounds. of the location of the Carthusians of Paris, from where we can. conclude that it is worth double that..."

1. Universal Gazelte, No. 142, of April 21, 1790.

2. Id., January 30.

3. Le Patriote francais, n° 463, of November 14, 1790.
4. L'Observateur de Feydel (La Reynie), n° 89, dated February 27, 1790.

All religions, moreover, according to the organs of
priests, are also after the priesthood: “A numerous
association of Calvinists, it is said, presents itself to acquire
a temple. » The Jews of Paris, too, “set their
views on the Jesuit church of Saint-Antoine” for
establish a synagogue'. And the Mohammedans, 4 in turn,
set their sights on the Feuillants to convert them into
mosque. The enthusiasm is overflowing. The French Mail
complains: “More submissions for national property
nals! Were we all to pass for simoniacs, he
there will not be a single piece left in our hands that does not
suitable for some heretic.”

The sale is going well. Will there only be one abbey left?
to offer to “Polish Jews” who, under the spell of new
new constitution, left, it is said, the Vistula, to establish themselves
on the banks of the Loire? On 15 Brumaire Year IV, it was announced
It will still be that a “society of Portuguese Jews” arrives. has
Paris to buy “a very large part of national property”
nals è”. Now, stripped of everything, the unfortunate
priests, reduced to the sole salary of the State, will have to beg
their subsistence, “as the Jesuits begged for it”. And
meanwhile, “the superb Protestant and the insolent Jew”
will tread “with a bold foot the miter and the pallium...; they insult
will be afraid of their tears” and, a thought more touching than cor-
rectly, "they will offer them this bread of sorrow that it will be worth
better to die than to accept ".

The Church was panicked. The sale of national goods causes
there was a movement that exceeded all his predictions,

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. 1. Le Courrier francais, n° 108, of April 17, 1790.
2. Id., n° 168, of June 17, 1790.
3. Annals of the French Republic, No. 10, 15 Brumaire Year IV.
4. Gazette de Paris, March 26, 1790.

all his fears; she didn't know what to do to stop it.
Every day, she published legal consultations
where it assimilated the buyers as the sellers of these
property to “public thieves”. She pursued them with her
threats, seeking to inspire in them a real terror of
the act itself and its consequences in the future. " THE
accessory to a crime must suffer the same punishment as its perpetrator;
we hang the thief, we burn the thief sacrilege... See what
that you risk, if the laws are resuscitated..., if the people
sufferer someday attributes his calamities to the attacks
committed against the Church..."

And these attacks are increasing. “There is nothing we will not do
to destroy religion. » All the favors of the Assembly
national wheat are for Protestants and Jews: Cl n'y
that the Catholic religion which has the honors of perseverance
execution?” The Journal de la Cour et de la Ville made this
cruel observation an ingenious apologue ®:

“Mr. Chas..., left-handed deputy, one of the most ardent persecutors
totors of religion, gave the example of his doctrine: he de-
robbed his lawful wife of her jewelry; he refuses him worship
matrimonial and sadly relegates her to Ville-S... A mistress
very pretty, very attractive, does the honors of her house,
Paris ; and, every day, a continuous circle begins again for her
of pleasures and enjoyments. This is a striking image of what
is happening before our eyes: the Catholic religion has been rejected,
stripped, persecuted; It's the woman! the Protestant religion,
the Jewess, is showered with favors: we do everything for her... it's the
mistress! »

And again: “What do you say about our religion? Will not-
It is not fair that, in this time of freedom, she was

1. Letter from Father Peretti.
2. Journal de la Cour et de la Ville, n° 28, dated September 28, 1791.
3. Jd., n° 42, of February 11, 1791.

free in turn? Why then chain her or hinder her by
oaths? You want to place Calvinism, Judaism,
Lutheranism on the throne? But, at least, by grace, -
deign to tolerate this poor Catholic religion..."

The Jew and the Protestant are the “intruders”. They are the ones who
“bring scandal and division, which will bring good

early the carnage in the temples of the dominant Church? ", And
however, it is for them alone that the National Assembly
seems to have "innards?" ". “The churches of all
convents are closed; we threaten to attack the inviolable asylum
domestic chapels' »; and, while the Jews
ready to open their synagogues, the Calvinists their ora-
tories, and the Muslims their mosques, the refractory priests
silences cannot “find a place where they can invoke
the Supreme Being 5”. |

Rumor has it, in fact, following the decree on the decommissioning
tation of churches (May 8, 1191), that companies present themselves
to buy “non-parish churches”. The club of
Jacobins will hold its sessions in the Jacobins church; THE
Calvinists want to acquire another; the Jews threw the
eyes on that of the former Jesuit novitiate. To believe
even the newspapers, this church would not be enough for them. We have-
knew that they had “Philip the Red” solicit their
give up “la Clapaudière” — others said “le Cirque” —
of the Palais-Royal to make it their synagogue. “They offer
fifty thousand crowns, not counting the bribe, and twenty
écus in Saint-Huru(ge) to exercise the police there 7.”
. Journal of the Court and of the City, n° 43, of February 12, 1791.
. General Journal, of Father Fontenai, No. 3, February 3, 1791.
. L'Ami du Roi, n° 226, of January 21, 1791.
. Mercure de France, n° 16, of April 16, 1791.
. The Jacobite Sabats, No. XVII.

. Le Journal des Journals, n° 47, of April 20, 1791.
. Le Journal de la Cour..., no. 6, of May 6, 1791.

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bh EMANCIPATION

However pleasant these gossips were, they found
belief, and the Christians believed in good faith that the
churches were going to be divided into three parts: “the nave for
the preacher, — the choir for the mass, — the Calvary for the

synagogue! ", Everything seemed lost to them, worship itself:

“You who still pray according to our ancient ways,

“Good women, it’s too much burden on your memory
“Of Paters and Aves, useless grimoire:

“Only with the Jews should we pray to Jesus? »

And the jokes rained heavily on the Jews.

The example falls from the national podium. Mr. Treilhard had asked, as something inherent to the Cons- civil title of the clergy, that it be decreed that, during the during the year 1791, the bishop who would have given the confirmation canonical order to an elected bishop, could make the consecration tion in such church as he deems suitable. Mr. Coutu- rier, priest of Salis, deputy of the bailiwick of Mortagne, protested, got very angry, and proposed by amendment that the bishops were consecrated in “the synagogues Jews ". The joke was little appreciated: it raised a real storm.

— At the Abbey! At the Abbey! we shouted from all sides.

The Assembly was not so severe; but the speaker was called to order, and his motion recorded in the minutes with the name of its unfortunate author,

The religious and royalist press was full of this spirit easy. We can judge this by this joke about the representative

4. The Journal of the Court, No. 24, of January 24, 1791.

2. La Rocambole des journals, n° 31, of October 9, 1791.

3. Universal Mercury, from March 2, 1191; — Journal de la Nobility, de la Magistracy, No. XI, of March 1, 17191; — Annals of Mercier, n° DXVI, from March 2; — Journal Général de France, No. 61, March 2.

both Duport, who was the promoter of the decree on emancipation complete statement of the Jews of the kingdom:

“The Jews, scandalized to see Por... at the bottom of the decree which makes them active citizens, offering, it is said, a considerable sum

to the Emperor's troops to deliver them; but the Allies
mands, who have a lot of tenderness for the family of this
sir, propose on the contrary to make it salty for the con-
serve longer. »

At the same time, in fact, that the serious gazettes, of a
your saddened and pompous tone, threaten the deicidal nation of
thunderbolts of the Church and the anger of the people, the leaves
avant-garde cast sarcasm on the Jews every day
and sought to ridicule them and their defenders.
'sors.

At the time when the appointment of prelates was put to election
tion (January 30-March 30, 1791), the question of the choice of
bishops greatly concerned the Church. The religious press
echoed these concerns. “It appears,” says the Journal de la
Court and the City, that in several places Jews are placed
in all administrative bodies; we must hope that before
how little will we see them elected to bishoprics?..."

We remember that the Bishop of Nancy already spoke on this subject,
in the middle of the National Assembly, the naive interpreter of terrors
of its administrators. This exquisite witticism is renewed
any moment. “The proof that they want to remind us of pri-
mitive Church, says M. Gauthier, is that in Saintes there are protests
Both married people had votes to be bishops. " He adds
that at the election of the bishop of Saint-Flour “there were eight
votes for the Count of Mirabeau, four for a Jew, and

1. Journal de la Cour et de la Ville, issue of June 14.
2. No. 5, of March 5, 1792.

twenty for a famous thief who had just been arrested and
lacrosse thought about saving some rope! ". The Journal of the
Court is more affirmative: “the Rabbi of the synagogue of
Nancy had eight votes to be bishop of the said city, and the
priest Fauchet only one. O tempora! O mores?! »

The royalists feigned great fear in this regard.
“Who can assure us,” they cried, “that we will not be
not forced to have us all circumcised before thirty years old,
if things continue to go the way they are going in this
moment 3? » And, in fact, this fear asserts itself, spreads.
The prophecies are getting darker. But these prophecies strike
more vividly the imagination, put into verse. - Is not it
the language of gods and angels?

By fatal decrees, henceforth, O Christians!

You have to Judaize to be citizens.

For priests we will have the usurer of Judea,

The impudent sophist, the Protestant, the atheist...

Synagogue, high school or temple, it’s all the same;

Preach, sermon, sabbath or infernal system... –
Apostates, what oaths do you take in this place?

Whose? is it in Franklin, in Mir...(abeau) the impious?

To religion or philosophy,

To the Protestant, to the Jew, to the odious Pathée?...

Those who defended the Jews, as we have said, do not
were attacked no less than the Jews themselves. Their existence
entire society is scrutinized, the motives of their
conduct suspected, their disinterestedness questioned.

1. According to the Bulletin et Journal des Journals, n° 40, of August 4, 1791.
2. No. 16, of March 12, 1791.

3. Journal of the Court, No. 34, April 3, 1791.

4. Id., n° 36, of January 16, 1791.

The “blacks” doggedly pursue the “patrigots”,
and the most powerful argument that is invoked against them

ae

. is that they allowed themselves to be won over by the
Jews. Grotesque fables are invented about this. Here is,
for example, the staging imagined by the Speaker of the

People :

“The Jews of Paris presented a petition on August 5,
in the National Assembly, in favor of the Jews of Alsace, tending to
ensure their properties and their existence already threatened since
long: This request was referred not to a Committee,
but to Messrs Lameth, Barnave, Voidel, Chapellier, Bailly,
Lafayette, Touret, Malouet, Dandré, Target and company, who,
after examining their petition, responded eight days later to
the deputation that this object could be decreed, but that there is
a considerable job estimated at 80,000 pounds. The Jews observed
that everything was done, that there was nothing left to do but say. A Jew, who
is not so Jewish as these deputies, says: Gentlemen, gentlemen! it's necessary
reduce this to 72,000 pounds. After a moment of reflection:
money, says Barnave. Yes, Sir, purse untied, and the Israelites
retire to Mr. Zacharie, another Jew, rue Saint-Louis-au- _
Palace. They report to him about their mission and announce to him
that the decree will pass for 72,000 pounds. Mr. Zacharie responds:
“It’s not expensive, let’s take advantage of the circumstance.” »

Already at a time when the Portuguese Jews are pending
to be recognized as active citizens, the French Ranger pre-
sees that their “naturalization” is assured: “They know what
what they lack and what the National Assembly lacks.
They have money and the Assembly needs it. They offer
two million !. » |

Is this where Grospli..., representative of Strasbourg,
acquired His “prodigious” state of fortune? No doubt

1. Le Rédeur français, n° 71, dated January 16, 1790.

for the Journal dela Cour. “He must have received sums
considerable numbers of Jews, Lutherans and Calvinists, including
he constantly supported the claims to the Assembly for
to have amassed so much wealth in such a short time. » Mira-
beautiful also had its part. Once he experienced crises
of necessity; today what a difference, thanks to
revolution, Jewish gold, ministerial assignats?!

Mr. Suleau's journal, which appeared on May 4, 1794, published
“a very pleasant confession from Honoré Riquetti”, followed
of his will, product of the brilliant imagination of the day-
nalist. “I bequeath,” it says, “to this much-loved brother (the
vicomte de Mirabeau) an interest of 4 0/0 in the domains
national with M. de Menou; 2 0/0 in the Jewish affair

with the Bishop of Autun, Abbot Grégoire and Chapellier 3.”

This bishop of Autun was often taken to task in this regard.
part. We read in the Journal de la Cour et de la Ville, of

January 24, 1791:

“Mr. Lév... d'Aut... lost, a few days ago, 50 thousand
écus in the capital's gambling den best stocked with crooks and
girls. Rest assured, sensitive and honest souls! The day before yesterday he
took his revenge and won, in the face of all Isragh; eighteen thousand
louis: that’s a nice haul...

Another time it is said that secretaries of the Assembly
national occupy their leisure time with caricatures.

“One of these gentlemen recently decided to draw a
caricature representing Mr. Bishop of Aut..., at the bottom of Vhabit
from which we read: Motion to grant civil liberty to the Jews.
Before the prelate is an Israelite who brings him a purse of gold
under the nose and the prelate exclaims: King of the Jews, you win. The author

i. Le Journal de la Cour..., n°16, of November 16 (794.
2. The People's Speaker, No. 25 (volumes V and VI}.
3. According to the Bulletin and Journal des Journals, n° 52, of May 2, 1791.

of this caricature presented it himself to the prelate, who
laughed a lot f. »

Abbot Grégoire himself could not escape these unjust
and miserable suspicions.

“What is this ambitious bishop doing in Paris? Fearless Defender
property usurped by the clergy as long as it flattered itself to share it
ger; then ardent advocate of the children of Israel who deceived him,
` they say, with touching recognition; today the saint
priest is no longer either Jewish or Christian; he is patriotic like Bris-
Fool and Carra 2. » |

However, the gazetteers did not always have the pen
so cruel. They were just being mean,

and their points, more or less spiritual, touched their victims without causing them serious injury.

Bailly, the mayor of Paris, had to laugh first, as did the Bishop of Autun, of this anecdote told by the Courier

extraordinary :

"Mr. Bailly, convinced of this truth that all religions are pleasing to God, provided that they are returned to him by souls pure, and that all men are equal, provided that they are honest, receives Calvinists indifferently into his society, — Lutherans, Anabaptists, etc. In recent days, the Brandon brothers, Jews, came to invite him to honor their club with his presence. Isn't it clear that M®e Bailly imagines that the mayor, to attend, must be circumcised... Mr. Bailly reassured his tender half; he promised that she would experience no deprivation, and attended Hebrew Session 3."

The Bishop of Autun, of whom we spoke earlier, had to undergo a thousand pinpricks.

1. Le Rédeur français, n° 26, dated February 6, 1790.

2. Le Babillard et le Chant du Coq, n° 149, dated October 10, 1791.

3. The Extraordinary Mail or First Arrival, of November 5 ber 1791.

The Paris Gazette, reviewing the work carried out the Constituent Assembly, presents a very gloomy picture the conduct of Mr. de Périgord:

"A financial prelate weighs a currency in the scales golden, but fleeting like the flowing wave; he wants to continue his cherished idol: groups of respectable priests, dead in the torments of hunger and pain, present to him for his torture the image of the divine founder of whom he was the pontiff. Everyone repeats to him: "You have done everything for the Jewish people and nothing for us; so you were a deicide like him!? »

has

* The bishop, upon reading this, must have felt a shiver pass through him through the whole body. Other gazettes took charge of him

restore cheerfulness.

“Mr Baron de Bezenval recently met Mr Bishop d'Autun at Madame de la Reyniére's. The prelate was in tailcoat and boots: I took you, the baron told him, for a Jewish merchant who came to buy the goods of the clergy? »

The Journal de la Cour announced, on January 15, 1791, among the “changes of domicile”, that of the lame prelate:

“Mr. Bishop of Autun, formerly Rue des Jews, dislodged because competition from new active citizens, currently rue Vide-Gousset, at the corner of rue Cloche-Perche. We prepare for him, an apartment on rue Clopin 3.”

He proposed, a few days later +, to modify the name of several streets of Paris “to replace those of the principal "pale heroes of the Revolution". At rue de l'Université, where houses the abbot of Périgord, we will give the name “rue de la

1. La Gazette de Paris, September 30, 1791.
2. The French Ranger, No. 39.

3. The Journal of the Court, No. 15.

4. Idem, n° 20 of January 20, 1794.

Jewry! »; and the former rue des Jews that he left will bear the name “Emer... and company”.

It was Emery, the deputy for the bailiwick of Metz. THE: Catholics accused him, a Jew, of having, being president of the National Assembly, forced the ecclesiastics to lend oath to the Constitution and decree taking office those who wanted to escape it. – He was not Jewish and he was not presiding over the Assembly that day? However, all

Religious newspapers accused him of Judaizing. He wanted us
protected traders and Jews. That's enough for him
attract all the wrath of the Church?.

But however venomous were the darts thrown against —
Mirabeau, Talleyrand-Périgord, Émery or Duport, nothing
equals the hatred with which Abbot Grégoire was pursued. Plaisan-
bitter words, insults, accusations, threats, nothing came to him -
spared since the day he intervened on behalf of the Jews
until the hour when he withdrew, justly glorious of the noble
task to which he had devoted all his strength. He was, of
this fact, one of the most maligned, most flouted men,
the most ridiculed, the most insulted of the Revolution.
Before the austere virtues that he showed, before the greatness
of soul that he demonstrated, we feel overcome with admiration
for this good man, and pity for the pugs who
grabbed so furiously at the legs. |

Here, at random and without choice, extracts from the sheets
which were hostile to him: they are all equally profound.

Monday, February 21, 1791.— Abbot Grégoire is appointed to the bishopric
of Tours. We assure, and this is not a joke, that a

4. The Journal of the Court, No. 31, of May 31, 1791.

2. See. the Israelite Universe, 51st year, no. 10, November 29, 1895; - THE
representing Emery, by Léon Kahn. ©

3. The Scandalous Chronicle, No. 19.

Jewish colony is preparing to establish itself there under its philosophical aegis
pastoral-civic!.

Friday August 26. — We noticed in Bordeaux, especially in
Metz and Nancy, that since the time the Israelites
convinced that the pontiff Grégo... was the Messiah, they do not open
plus their windows when it's stormy 2.

Friday May 13. — Mandate from M8" Grégoire, constitutive bishop
functional by the grace of God, and in union with the Holy See despite
the Holy See, prescribing Jacobite dress, and exhorting
wear a beard like the Jews...

N.B. —— Several ladies from Blois, reasonably bearded,
have resolved to obey the command of the Jewish prelate 3...

Sunday October 9. — NEW Books: Dissertation on
the excellence of bacon and blood sausage, dedicated to the Jews, by Mr. Cochon.
We must read this work with even more confidence and edification.
cation that it was skillfully commented on by little Grégoire and
that he is the sole author of the dedicatory epistle. Found in everyone
the fleshcooks of kingdom 4.

April 41-18, 1791. — Portrait of MG..., constitutional bishop
from Blois.

So what is this G... so much vaunted today?
By the synagogues of France?

It's this obscure pedant, this starving priest,

Who, sometimes Protestant and sometimes Catholic,

Circumcised and Christian, but still fanatic,

Like Judas, his predecessor,
Cowardly sells his soul to whoever wants to pay for it.

Tuesday February 8. — Nothing has been so cheerful as the civic meal
of which Abbé Fauch...(and) was the entrepreneur at the circus. The abbot
Taste...(you) drank copiously; Abbot Grég..(oire) sang there

4. Court Journal, No. 52.

2. Idem, No. 51

3. Idem, 13

4. La Rocambole des journals, n° 3.
5. Journal de la Nobility, n° 11.

for dessert, similar verses, to the Jewish tune, and zon, zon,
Solomon burps. But, when the guests had stood up, an honor-
member went up to the podium and denounced a small
national distraction which made fifteen place settings disappear, which

were lost to restorer 1.

L'Ami du Roi, the Journal général de France, the Rocam-
bole des Journals, the Journal de la Cour et de la Ville, the
Journal de la Nobility, the Babillard, in turn or with a
cruel together, leave him neither truce nor rest.

One, having the motto: “one Faith, one Law, one King”,
imagine an “Epistle of the apostle Greg... to the Hebrews”,
beginning with these words: “To the Jewish nation, greetings, money
and plenary freedom: Amen", and ending thus: "Don't you
don't get tired of giving money, we have plenty
need ?. »

Another? exalts “Mr. Grégoire, priest without ambition, priest
without presumption, beloved priest of the Jews perhaps still
more than Christians", and ironically celebrates his nomination
tion to the bishopric of Blois, “reward due to his high piety,
to his vast knowledge, to his submission, to his respect
exemplary towards the episcopate and the Holy See. And always
this accusation of being in the pay of the Jews makes us
swoon, by contrast, before Abbé Maury “who finds:
as much merit in defending Catholics as Mr. Abbot
Gregory finds advantages in defending the Jews.

All opportunities are good, even the worst
vais, to insult and vilify him. He is, at the presidency
of the National Assembly, the “vile” predecessor of Mira-

1. Court Journal, No. 39.

2. La Rocambole des Journals, n° 28, of September 29, 1791.
3. Journal Général, Wednesday February 16, 1791.

4, Idem, n° 6, of January 6, 1790.

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beautiful. The famous speaker “established order in the room
unknown under the reign of Rabbi Gregory, who seemed
having converted the Assembly into a synagogue where
every day on the Sabbath.”

“Rabbi”! the insult should hardly have reached the one
“whose sublime passion for Jewry is known to us? ".

As much undoubtedly as “protector of the synagogue”, “great friend of the Jews”, “apostle of the Jews”, “protector as zealous of the Church as of the synagogue", "servant of Israel", with which, every day, the libellers peppered their articles against Grégoire. -

Furthermore, Gregory was not the only prelate accused of Judaize. During his election to the bishopric of Paris (March 1791), it was insinuated that Gobel, bishop of Lydda, whose appointment nation had aroused real enthusiasm, could well-being of the Jewish race: "As it is the time of triumph Jews, it was said, this new success would not be without analogy with the tribe of Judah. » Some time ago Before, a peddler sold clandestinely, at the Palais-Royal, an aristocratic pamphlet entitled: Death and Passion of Louis XVI, king of the Jews and the French\.

But the hour is coming when the vocabulary of people of the Church becomes exhausted, where the point becomes dull, where the line becomes distorted. There figure of the venerable pontiff remains in his noble and all-sing serenity. Besides, the Revolution is taking its course; her strength defies the pygmies who seek to trip her;

1. Extract from the King's Friend by the Courrier de Ports, n° 2, of February 2 April 1794.

2. Idem, No. XXI, January 21, 1794.

3 The religious movement during the Revolution, by Dr. Robinet (Paris, 1896, p. 435). |

4. Counter-revolutionary Clubs, by Augustin Challamel. Paris, 4895.

and, faced with these weak survivors of a rotten society and that death awaits, the men of this era borrow to the Revolution itself a power and a greatness which ensure their work success, existence and perpetuity.

CHAPTER V

THE “PORTUGUESE, SPANISH AND AVIGNONAIS” JEWS

has

We clearly feel that, imbued with the justice of the cause, they
wanted to defend, strong in the duty to accomplish, the Gre-
goire, the Duports, the Mirabeaus, the Clermont-Tonnerre, do not
did not allow themselves to be diverted from their plans by insults,
the cries or the anger which rose increasingly from the “cul-
de-sack the blacks.” The adjournment pronounced by the Assembly
nationality did not set them back further. Their firmness was
a strength for the Jews.

The rumor then spread that those of Alsace, Lorraine and
Trois-Évéchés had a moment of weakness. However
the very day when the Assembly was to postpone at one o'clock
more favorable his decision towards them, they sent him
nite a “New Address” where, fighting the accusations
brought against them, they begged that we not stop
consider them as citizens, since, for almost six
month, they assiduously fulfilled their duties. " One says
that we have holidays that are not established on the same
day than those of the Catholics, and that, on these days, if necessary
would bear arms for the Fatherland, we would refuse to
fulfill our duty. Ah! ask... if every time
that it was necessary to arm oneself for public safety, day, night,

even day of our feast, we did not leave our occupations
the most cherished pations to go where the Homeland is threatened
call us !..." |

And yet the Jews of Bordeaux had been, they said,
informed by public papers “that the Jews of Alsace, of
Lorraine and Trois-Evéchés aspired to live in France
under a particular regime, to have laws that were appropriate for them
own and to constitute a class of citizens separated from all
others ". Alarmed by this excess of discouragement, the Jews
of Bordeaux protested on December 31, 1789, in a
address to the National Assembly, against this “effervescence
of a misunderstood religious zeal", and, like some twenty
years before in their response to Voltaire, separated
clearly, they "come from the tribe of Judah", their cause of
that of “Jews of other nations”. Just as then they
defended “the rights of the Portuguese when they were pre-.
judiciable to the Germans and Avignon residents", they heard
today that we distinguished “from the other Jews the Spaniards
and Portuguese which have never been confused or incorporated
with the crowd of the other children of Jacob.

This distinction had passed into public opinion; She

had taken shape there, had asserted itself as an indisputable truth
table, so that when the rights of Portuguese Jews had
triumphed in the Constituent Assembly, it was a newspaper favorable to
the cause of the Jews, the Journal de Paris, which took charge with
a very clear feeling about things, to reduce to its value
this distinction that the Portuguese Jews had so misunderstood
terribly brought into being. "What do we mean when we call
Spanish and Portuguese Jews who, for two or three

1. Apology for the Jewish Nation, or Crilic Reflections on the
1°" chapter of VII, vol., of the Works of M. de Voltaire on the subject of the Jews,
by the author of the Essay on Luxury (attributed to Pinto).

centuries, from father to son, were born and lived in France? They
were Spanish and Portuguese two or three hundred years ago
years; but it seems to us that, since then, they have had time to
become French: these false names are not proper
than to entertain false ideas, and false ideas are
always close to some injustice..." Which was true for
those of Bordeaux were no less so for those of Alsace.
“The Jews of Bordeaux and Bayonne, we call them por-
tugais; those of Lorraine and Alsace, we call them
Germans. It is obvious that some are not more alle-
mands that the others are Portuguese. But no matter!
These two names, both equally false,
serve to make an unjust division, indulgence for the
some, hatred for others, and passions do not notice
not to ask if there is justice in such things
denominations. We have some pity for human reason when
that we see her so governed and misguided by words! ",
Nothing was more accurate or more sensible than these observations:
they remained true. |

However, the Jews of Bordeaux, some of whom were
naturalized French, and of which a large number enjoyed,
since 1550, of all the rights of the “regnicoles” under
of letters patent which had been renewed “from reign
in reign", had serious claims in favor of the Assembly
national wheat. The rights they legally enjoyed
for almost two centuries, the services they had provided
due, the patriotism of which they had given many proofs,
their brilliant qualities of mind, a pride of appearance that
bequeathed to them by their Castilian ancestors, all this
had reconciled powerful sympathies among the representatives

1. Le Journal de Paris, n° 30, of January 30, 1790.

so much of the nation. “It is easy to see that with such existence the Jews of Bordeaux did not need to be admitted to the rank of active citizens, – they were there; what if we had wanted to exclude them, the same revolution, which recovers their rights to all men, would have stripped the Jews of their rights; for them there was no question of acquiring, but not to lose; we didn't need to give them, we had to leave them only what they have...” They had: –so some reason to fear – if they were true – that “the poorly thought-out requests of a few Jews from Alsace –and Lorraine" could not compromise such a good cause and consequently seriously infringe their rights centuries-old. |

Their Address was intended to hasten the decision of the Constituent with regard to them.

This Address, signed by their trustees and 215 heads of home, distributed to the public and sent to the homes of deputies, had been submitted to the Constitution Committee which had instructed the Bishop of Autun to make his report.

The matter came before the Assembly on January 28, 1790. People came there –to discuss the geographical division of France in depart- ments, when M. de Talleyrand went up to the rostrum, and –“soon the heat of the most stubborn debates revived the listeners numbed by these cold details of geography? ".

The Bishop of Autun, organ of the Constitution Committee, interpreter of the wishes expressed by the Jews of Bordeaux, made “the table of their rights”, “that of the virtues which give them dignify”, and gave the conclusions of the Committee on the petition: “The Revolution, which recovers their rights

1. Le Journal de Paris, n° 29, of January 29, 1790.
2 Le Courrier de Provence, n° 99, January 27-28, 1790.

all French people, cannot make them lose to such citizens. Consequently, without prejudging anything on the question general meeting which has been adjourned, the Committee proposes to the Assembly to grant the Jews of Bordeaux what they ask if justly, and to declare them active citizens under the same

conditions as all other citizens'. »

“Who could believe,” says the Journal de Paris, “that what
. that one would come forward to fight such a motion!
Several deputies, however, presented themselves in this -des-
breast, and the first of all was Mr. Rewbell. But bad for him
took: the Assembly was tired of this opposition, systematic
matic, stubborn, to his projects on the Jews, and she made him
feel. A “cry of general indignation” arose, in fact,
against the speaker, "from the moment he wanted to open the
mouth ".

“—We offer you, Gentlemen...

“Rumours, noise, shouts. |

“—We propose to you, Gentlemen, to declare that the Jews
from Bordeaux...

“The noise and new cries still intercept the
voice of the opinionator; however, he persists in wanting to force the at-
be careful...

“—We offer you, gentlemen,” he shouts for the third
Sith time and with all the strength of his lungs, to declare
that the Jews of Bordeaux are not Jews...

“For once, the thunder of all the voices united has
growled at the merciless anti-Israelite. We demanded the
voice with the greatest force, and Mr. de Rewbella was forced to
get off the stand? > |

1. Le Courrier de Provence, n° 99.
2. Le Courrier de Gorsas, No. XXI, January 29, 1790.

However, he was able to go back to it, returning again to his argument-
'ment favorite: "Alsace will be on fire if we return the same
. decree! » Patriotic anxieties! The dreaded idiots
sequences | this is the argument which the impartial and the moderates
used at the start of the Revolution to prevent the
Revolution; this is still the argument invoked by the supporters
of the slave trade. “Tyranny,” said the French Patriot,
that's it, everywhere, if not the same face, at least the same
delirium. » Mr. Rewbell, instead of asking for injustice in
favor of a prejudice, should he not rather use his
eloquence to convert the Christians of Alsace? “We need to
suppose both imbeciles and cannibals to: not

believe that they will listen to the voice of humanity, to believe that they will slaughter the Jews, because they are treated like men. Mr. Rewbell made a cruel satire of the Alsatians; We let's like to believe that it is unfair! »

Abbot Maury, who one might expect to find side of Mr. Rewbell as long as the good of the Jews was in Game, “showed himself on the stage again? ". He passed to the Bureau a restrictive amendment to the motion presented by the Constitution Committee, demanding that the Jews of Bordeaux continued, but provisionally, to enjoy all the rights and privileges granted to them. The word “temporarily” excited “the most lively demands” tions” and seemed to everyone “a crying injustice? ". The abbot Maury is irritated by this opposition. He goes up to the podium and tries to prove that it is fair to grant only one state provisional civil service to men who enjoy this state for a long time perhaps, but provisionally. Vain-

1. Le Patriole français, No. CLXXV, January 30, 1790.
2. Le Courrier français, n° 29, of January 29, 1790.
3. Annals of Mercier, No. CXX, January 30, 1790.

ly, he added, we treat as laws the letters patent which were granted to them by the kings of France: “These letters are at most only a derogatory patent subject to a periodic renewal. Z? would be quite different from a national decree which would be eternal like the French nation that's it!. »
` This ingenuous declaration did not fail to embarrass the nobility and clergy. Enfant terrible of the Church, the abbot Maury often caused trouble in his party, both through abruptness of his repartee than by the independence of his opinions and the brutal frankness of his speeches. This time still, the right side remained gloomy, while the patriots applauded, they wanted nothing other, in fact, than what so feared Abbé Maury. |

We nevertheless took the trouble, in the Assembly and in the press, to refute his ideas.

“They are absolutely lacking in accuracy,” said the Journal de Paris?. If the rights granted to the Jews of Bordeaux are called privileges, it is not to characterize these rights, but to distinguish the Jews of Bordeaux from all the other Jews who there. are excluded. By what principle or by what authority Mr. Abbot

Would Maury prove that, for the old regime, letters-
patents registered in Parliament were not counted among |
the laws of the kingdom? If the letters patent granted to the Jews
were renewed from reign to reign, and at the time of the inauguration
guration of each king, it is because at that moment the contract.
of the nation with the Throne was renewed in some way, that
the kings renewed them with the Catholics in their coronations,
and with the Jews by the letters patent, Is it permitted to say
that by ascending the throne a king could remove from the Jews the
prerogatives which they enjoyed and which were nothing other than

1. The Annals of Mercier, No. CXX.
2. No. 29, of January 29, 1790.

human and citizen rights? Father Maury therefore thinks
that there existed some power which could have legitimately removed
to men what they had legally owned for centuries?
Well! here is a very different principle, and which is consecrated by
the feeling and by the laws of the whole earth, it is that a pos-
session, without even being a hundred years old, turns into a liter of
property that Kings and Laws cannot violate without
crime. What does it matter that we have given the title of Privilege to the rights
Jews? Some time ago, everything was a privilege and nothing was
right. If it were a Privilege, the National Assembly should not
not confirm it, and it is to be consistent with its principles
that it must transform these privileges into rights. »

While Rewbell and Maury stood so
of stubbornness against the motion supported by the Committee of
Constitution, the request of the Jews was supported by the
Viscount of Noailles, MM. de Beaumetz, de Seze, Le Chapel-
link, of Fumel and Grégoire, with the energy, precision and
common sense that the Journal de Paris had put into it.

Mr. Le Chapellier had just finished his speech. There
The question seemed sufficiently clarified. The discussion
was closed, although a number of speakers had
asked to speak. What else was there to add to everything
what had been said? “Natural law speaks; the charters
confirm; centuries consecrate it; can we swing in ©
his opinion'? »

The National Assembly understood this. But, when it comes to
to go to the votes, we found ourselves caught in an inextricable network
cable of proposals where amendments were tangled,
motions, sub-amendments, etc., which threw the greatest

confusion among “the wise men of the ride”.

Mr. Le Chapellier concluded in favor of drafting the

4. Le Courrier de Provence, n° 99.

7 a.m. EMANCIPATION

Committee. Mr. de Beauharnais proposes a new wording.
Mr. de Beaumetz presents another. M. de Sèze a three-
sieme. Mr. de Beauharnais asks that the Jews of Bordeaux
continue to enjoy the same rights that they enjoyed until
present and which are consecrated in their favor by letters-
patents. But a question arises, that of knowing what
are these rights? Mr. de Sèze demands for them “the rights of
active citizen. —“M. de Croix proposes, amends, in his turn;
Mr. de Saint-Fargeau reworks everything, divides, subdivides... Uproar,
coalitions, intrigues'. » The draft decree of Mr. de Beau-
harness finally gets priority over bishop's motion
of Autun. Mr. de Beaumetz's amendment is adopted. He ... not
All that remains is for the Assembly to decide on the motion to
Mr. de Seze... It is against him that all the fury of the opposition
tion was carried. “We then saw everything we could, for
put an obstacle to it, other citizens, very active too, but
whose civic-mindedness did not excite all the movements?. »

The motion was put to the vote by sitting and standing. “A pre-
The first test seemed doubtful, and it was. We made some
a second ; no doubt in most of the
room ; almost everyone was convinced that the amen-
dementia was admitted; among the secretaries, only one doubted”;
it was then necessary to resort to roll call. “Immediately the party
anti-Judaic himself traced the image of the synagogue'. »
It is impossible to depict the tumult which, for two
hours, violated the dignity, the very sanctity of the deliberations
of the Assembly. A continual rumor rose from the
part of the room occupied by the members of the “ci-devant”

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1. Le Courrier de Gorsas, No. XXI, January 29, 1790.
2. Le Courrier de Provence, n° 99.

3. Id.

4. Le Patriote français, No. CLXXV, January 30, 1790.

orders” of the clergy and nobility. MM. Abbot Maury, of
Foucault, Duval d'Espréménil and the bishop of Angoulême
were noted for their ardor in rejecting the roll call
nal'. “Ah! if you could have heard and distinguished these voices
Argentines of our bishops and our abbots, you could not have
believe that these weak and delicate breasts make
such sounds! The zeal for the house of God and the hatred of
Jews gave these pious men a holy fury?. »
They abandon their seats, spread out in disorder and
in tumult in the middle of the room; when the secretaries
raise their voices to call the names, their voices are muffled
fairies by confused exclamations 3. Cries, clamors, inter-
pellations crisscross with increasing vehemence.
“The public loudly demonstrated its indignation.”
This scene, “the most scandalously painful” there is
possible to imagine, lasted two hours two hours for
which the roll call, made by the Viscount de Noailles, was
interrupted at any minute by “a terrible noise”.
Twenty times this appeal was started, stopped, resumed, without
“the most revolting cries” ceased to be heard.
Opponents requested a postponement. But “such was
the ardor of the patriotic neighborhood that these respectable citizens
would rather have spent the night without eating than giving up
thus the cause of the people. They remain motionless on their
seats, await the outcome of this astonishing scene.
The president, “the organ of the most named party”
leader of the Assembly? », declares, in fact, that all
. Annals of Mercier, No. CXX, January 30.
. Le Courrier de Madon, No. XXII, January 28, 1790.
. Le Journal de Paris, n° 29,
. National Assembly and Commune of Paris, n° 176, of January 29.
. Le Courrier français, n° 29, dated January 29, 1790.

Id.
. Le Journal de Paris, n° 29.

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efforts to prevent roll call will be useless; Mr.
Toulangeon exclaims: “If there is an impious conspiracy
against the public good, that the conspirators at least be convicted
naked and let them be named! » Everyone is protesting against this

“agitation pushed to the height” and threaten the turbulent
to denounce their conduct to the Provinces.

Many members, “especially ecclesiastics”,
exhausted, feeling defeat coming, then try a
another subterfuge. They retire, “preferring their dinner to their
duty! ", but thus hoping to "break the session" and make
useless the energy of the Republicans. Vain attempt! Mr.
-Liancourt observed that, as long as the session was not legal-
lifted, the absence of a few members could not
suspend a deliberation, and the combination of black
failed pitifully. Soon “the warmth of the place, the mephi-
tism, the very harmful dust that spread in the
room these impetuous movements of 800 people, finally the
fatigue or impatience? ”, got the better of so much violence.
“Little by little their cries, their murmurs grew weaker,
expired; the call of the deputies and their responses by ow? and by
no were able to be heard? », and the vote finally followed its
regular and normal course.

Mr. de Sèze's amendment was adopted by 373 votes.
against 225. “It’s more than three votes to two,” said
observe the Courrier de Provence. “M. de La Fayette was
at this session, and his voice, given in the affirmative, was very
applauded f. »

The session was adjourned at eight o'clock in the evening; victory remained

1. Le Mercure de France, No. 6, February 6, 1790.

2. Id.

3. Le Journal de Paris, n° 29.

4. Le Spectateur national, n° 29, dated January 29, 1790.

“PORTUGUESE, SPANISH AND AVIGNONAIS” JEWS 7%

to “generous defenders of the sacred rights of man and
of the citizen, who had started by swearing that they would never stop
would not appear that the decree had not been issued! ".

The next day, “after the stormiest session in which the
Annals of this legislative can preserve the.
souvenir”, the Journal de la Cour et de la Ville published this
entry:

“Mr. Abbot de Montesquiou went to his
Majesty, serving as Vice-President of the Assembly

national wheat, to sanction the following articles:
the suppression of the Stud Farms and the restoration of the Jews? ".

_ The line lacked vigor. NOT

La Gazelte de Paris, for its part, accompanied the men-
tion of the vote of this hypocritical declaration: “... He was
terrible no doubt to torture them almost every half
century by all kinds of torments that avarice or
fanaticism could imagine. But, by granting them, under
the protection of the laws, all the happiness they can enjoy,
Could we not observe that, in the centuries where we
was a little more convinced of the truth of the dogmas of
Christianity, any Christian nation could not and would not
must have seen that with a sort of horror the people who had
laid bloodthirsty hands on the divine founder whose
we reserved the dogma, even while attacking its ministers 3? »

The “aristocratic” and “christian” newspapers were
obviously distraught in the face of the vote on the decree and the majority
imposing rity that he had assembled. The republican press,
on the contrary, was unanimous in applauding it. The success of the “quar-
tier patriote” was coupled with the failure of the “prestolets”.

1. The National Assembly, no. 176.
2. No. 31, of January 31, 1790.
3. La Gazette de Paris, January 30, 1790.

In this regard, a few quotations are necessary, revealing the state
of public opinion.

“The cause of Spanish, Portuguese and Avignon Jews
is therefore won! exclaims the Journal de Paris. That the sky
God bless you! And may human reason rejoice! It's a
triumph for her. » It is also “human reason”
invoked by the Courrier de Provence, whose articles on
Jews are inspired by the surest judgment: “-Here then
a new blow to these prejudices, half religious,
half political, who fomented a war in society
dull and continuous. They will all fall under the sin of
time, which is also that of reason*,” Le Courrier de
Madon in turn rejoiced at this decree which, “already con-
sacred by public opinion, is very consoling for humanity
nity 3,” And in a painting, where he shows the Jews “struck
of infamy from the cradle", exposed to "proscriptions of
hatred”, “persecutions of fanaticism”, “attacks”
states of greed", he adds this thought that today

again we cannot emphasize too much: “We do not
We are no longer at the time of the Crusades, and when the nation
rises with such majesty and nobility above the
prejudices which subjugated previous centuries, it would be
terrible to imitate their barbarity. » The Courier of Europe,
lyrical first when he exclaimed: “The Messiah whom you
wait has arrived", also noted that it was "a
great victory won over prejudices", and, in a
a somewhat hasty vision of the future, he added: “Perhaps
in the next legislature we will see, alongside Mr. Rabault
Saint-Étienne and Mr. Nérac, one of the descendants of Moses

1: N= 29:
2, No. 99.
3. No. XXIII.

who, through this distinction, will return to his brothers this noble
pride that another prejudice had made them lose! »

The unanimous feeling of the organs of opinion was significant
ficative: it proved that the Assembly had done a work
healthy, consistent with the rights of man and citizen that it
had the mission to defend. | |

However, while the Portuguese Jews shipped to
Bordeaux an extraordinary letter to announce the decree
of the Assembly, the nobility and the clergy, simulating a lively
interest in the Jews of Alsace, sought to alleviate the
scope of the vote by proposing, on January 20, to add to this
decree that nothing was prejudged with regard to those of Alsace.
It was feared, it was said, that in this province we would not
did not distinguish them from the Jews of Bordeaux, and that jealousy,
indignation, fanaticism, did not bring Christians to
greatest excesses against them. “Wisdom, foresight,
humanity demands that we prevent an equivocation also
murderous, ironically said the Courrier de Provence. He
must declare, out of pity for the Jews of Alsace, that they are not
point: included in the rights of the Jews of Bordeaux; that they
are still carefully sequestered from political society;
that, born French, it is enough for them to be disciples of Moses
for being foreigners to their homeland; let us be careful not to
assume nothing in their favor; all for their greatest
advantage and to shield them from the furies with which they become
would treat the object as citizens 2.”

The National Assembly is also not mistaken about the
scope of such a motion. She understood that, not to pre-

to judge against them was really to prejudge against them, and, unmasking the “finesse” of today as it had

4. Vol. 27, n* 41 and 15 of February 5 and 19.
2. Le Courrier de Provence, n° C.

fought “the violence” of yesterday, both implemented for the same purpose, she energetically refused to adopt this proposition.

The “enemies of the Revolution and the Constitution” saw “with pain a decree which called for in France a crowd of men persecuted elsewhere by fanaticism and priestly domination. Wouldn't one day come soon not, however, where “they would bless these same citizens, these same philosophers, friends of freedom and humanity, that they

curse today! » ? It was counting without their into-

lerance and their hatred.

From now on, in fact, they are working to prepare the uprisings that they have just predicted. They stir up opinion public in the departments concerned, stir up hatred and jealousies, set passions in motion so easily overexcitable at this time, and, while waiting for the results countries in Alsace meet their expectations, they succeed in cite in Bordeaux against the Jews a movement which, thanks to

the esteem which they enjoyed and the wisdom of the good

citizens, abort as soon as started.

For several days, in fact, letters from Bordeaux spread the rumor in Paris that, on the arrival of the decree concerning the Portuguese Jews, the citizens had risen against them and drove them out of the city. The Gazette of Paris claimed that it was “said loudly” what it had written a few days earlier “that the king of the French should not have been the king of the Jews? ". The people of Bordeaux were therefore accused of having lacked respect both for humanity and for the decrees of the National Assembly. But these rumors were exaggerated; the evil was not such

1. Annals of Mercier, No. CXX.
2. La Gazette de Paris, February 12, 1790.

that we could fear him, and Mr. Garat the elder went up to the tri-
bune, on February 9, to calm “the cruel alarms” that
these noises had given rise. He read there at the same time the
letter that the Jews of Bordeaux had sent by a
extraordinary mail. |

“We will see there,” he said, “that there was a plot against the Jews
in the city of Bordeaux, but that the city of Bordeaux had
soon stifled this plot, and that it transformed generous-
ment, as a testimony of esteem and honor for the Jews, dese
breasts designed to persecute them, as they so often were
in centuries of ignorance and barbarism. »

Here is this letter which is worth reproducing in
entire :

_“I will therefore tell you that on Monday, at the Stock Exchange, some young
people allowed themselves to form a cabal against us; she got
manifested at the Comédie where, after shouting: Down with the Jews! they
tried to get them out. The wisdom and moderation that
put those to whom these inconveniences happened produced the
better effect, since the whole room and the whole city were
indignant. The next day, we had the satisfaction of seeing
come to us various people, traders and others, to
show us their sensitivity. Our General proved to us
its attachment in the most friendly manner, the patriotic troops-
tics did the same, as did the ninety elect-
- people who told us that we could stay calm
by the precautions they had taken.

“Today we felt the effects of their wise-pre-
fortune telling ; the cavalry and the Saint-Rémi regiment came together
around the Stock Exchange to repress those who could
rise up against us!. I cannot express to you how
satisfaction we were welcomed at the Stock Exchange by treating us like

1. The Journal de la Cour et de la Ville, of February 10 (no. 41) wrote
on this subject: “All patriotic regiments are assembling this evening
to drive out the Jews incorporated among them. » We could no longer

falsely distort the truth.

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comrades and brothers. The whole city is in the biggest
tranquility and we are there too; what happened today-
today is well done to compensate us. It was read
news at the Café de la Chocolatière, where there were eight hundred
people. The President of this Assembly, named Dérieux,
rose to the pulpit; he first made the motion that no one
interrupted him from the reading he was going to do, under penalty of incurring
the indignation of the Assembly: everything being in silence, and the
reading finished, we shouted long live the King, long live the National Assembly;
then the President asked that everyone take an oath of loyalty
bound by the decrees of the National Assembly and to look at the
Jews as brothers; several of our young people who have
found at this café received the most favorable reception; is the
had placed in the center of the room to witness the oath
that we were going to do and that they did themselves. Guests to go this
evening at the Comédie, several went there: it is impossible to
express to you the welcome and the politeness that they received from all
the world, as well as several Navy officers who
were found in a lodge and who demanded that one of our
gentlemen placed themselves at their side. I thought I had to instruct you to
everything that happened. I tell you again, and you can believe it,
we are in the most perfect security!. »

Reading this letter caused real joy and
loud applause in the National Assembly. While
while we were still applauding, Mr. Garat exclaimed: “It’s
thus, Gentlemen, that your decrees will be received everywhere when
that they will be based on reason and justice, and that they
will bring men back into the enjoyment of their rights
eternal. » |

The decree concerning Spanish, Portuguese and

The Avignonnais was done and well done. Counting from this day,
and as Abbot Maury had so well predicted, it became “law
eternal" and definitively prepared the indistinct admission
of all Jews with the precious rights of French citizenship.

4. Le Journal de Paris, No. 41, February 10, 1790.

CHAPTER VI

GENERAL EMANCIPATION

The affair of the Portuguese Jews was in fact for the Jews of kingdom an important step towards general emancipation. Among those who had initially shown themselves to be the most hostile at this great act of justice, some remained, fierce, on their positions, contenting themselves with saying stubbornly: “Heaven is opposed to the projects of the Jews.” 4. A greater many were shaken, no longer rejecting at first glance the very idea. Still undecided, yes. “The spirit of this nation, they said, is only oriented towards commerce, and the others work is repugnant to him. » We will have to change this mind, change manage these habits, purify their principles. This can be done, but slowly. “It is the work of time, the work of national education. » We must not rush anything, and it would be risk infinitely than granting to the Jews, without preparation any and without modification, all the advantages of the city at a time 2. Temporize. Adjourn. This was also the policy of the National Assembly for many months.

1. Cf. Halphen, Legislation concerning the Israelites, p. 211; — Acts of the commune of Paris during the Revolution, by Sigismond-Lacroix (Paris, 1895), t. III, p. 648; Bertolio's speech.

2. Mercure de France, No. 10, March 6, 1790.

But, in short, their cause had become that of all real citizens!. In the Constituent Assembly itself, at the Hôtel de City; in the press, abroad, we were finally wondering if the accusations against German Jews were just tified, if it were true that ever, their religious laws even if they defended it, they would not submit to the laws of the country, and if, finally, the work of their adversaries — work of hatred — did not taint the very work of the Revolution.

Thus “human reason” gradually triumphed, but further hindered by a supreme prejudice: the fear of threats, simulated and childish, as we saw later, that we was against the security of Jews. Republican gazettes neglected nothing, however, to make everyone feel that the unequal treatment of the Jews was unfair, and by consequently these very threats are abominable. The day when the Journal de Paris announced the triumph of those of Bor-

deaux, Bayonne and Avignon, he added: “But, in this
triumph, there are still regrets; the Jews of Alsace
and Lorraine can say to the National Assembly,
like Esau to his father: Have you only one blessing to
give ?? » |

Other newspapers appealed in a manner no less
eloquent “to justice and humanity” of the representatives
of the nation, and urged them to no longer reject “this
part of his family? ". But how could we achieve
to convince of their error men convinced that this
would be “to oppose the will of God”, because “God
had declared that the Jews would always be unhappy ^ »?

4. The Courrier de Provence.

2. Le Journal de Paris, n° 30.

3. Le Courrier de Provence, n° 99, of January 27 and 28, 1790.
4. Le Mercure de France, n° 13, of March 27, 1790.

The National Assembly therefore focused on the preventions of
middle ages, and religious passions like terrors
politicians instinctively dominated the best resolutions
tions; and these reprehensible hesitations formed a contrast
painful with the principles of freedom and equality that the Assembly
blee had proclaimed: “Tear then, cried the Chronicle
of Paris, tear up your Declaration of Rights, or pronounce
highly commend the freedom of the Israelites who inhabit the
kingdom!. » |

So what stands in the way? Religious opinions
Jews ? Why then did you admit the Portuguese Jews?
gay and from Avignon? "Don't they have the same dogmas as
the Germans ? What is this inconsistency of fear
from the latter what you do not fear from
others?... Opinion is not a crime, it is the act alone which
is punishable; you have laws, they will crack down on
guilty. » | |

Do you still doubt the Jews? Pretend
that they want neither the right of citizenship nor moral uplift
What does he bring with him? “It is an abominable slander. She
is so unfounded that the Jews are crying out for their
freedom. Do you want to keep them in chains under the pretext of
defend them? It's a strange way to do good
to men than to chain them in spite of themselves. » Give

therefore the civil status to the Jews: “reason, humanity, and even, the political interest of France, request this salutary operation ?. » . | |

German Jews established in France, strong and proud in same time of the competition that they found in public opinion public, in the press, in municipal bodies, do not

4. The Chronicle of Paris, no. 67, p. 91.
2. Id. `

could, as the Portuguese had accused them of wrongly, having abandoned themselves. Not an hour, in fact, they did not renounce the just ambition of becoming citizens French'. They repeat it with energy the same day when the National Assembly will decide on Portuguese Jews. They want to receive this right of citizenship, not “by "gradual improvements", but "with the greatest promptitude”; they ask it “with the force that is appropriate to men who demand, not a grace, but an act of justice? ". They do not conceal, in their address, that “it it’s about their social life or death”; and, participant at the expense of society, should they not participate in its benefits ? This is an incontestable truth, we seek prove otherwise. Everything therefore contributes to their cause is identified with that of the Jews of Bordeaux. But the specter of the massacres in Alsace, agitated by the Rewbells and the Maurys before the National Assembly, prevents it from con- summon the long-awaited “act of justice”, and all that his courage allows him to make this petition that the Jews of the kingdom, united with those of Paris, addressed him January 28, 1790, is, as we have seen, to “stifle” the motion of “black,” tending not to prejudge anything once again the state of “German Jews”. |
The Jews of Paris then understood that they could not obtain the pusillanimity of the “August Senate” to repair it tion which was due to them, and the signatories of the request, among whom we met men of high value, such as Berr-Isaac-Perr, Cerf-Berr and Davitz-Sintzheim, former

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4. Carmoly, France and Israel, p. 55; — Letter from S° Jacob Berr, master in surgery, to Monseigneur the Bishop of Nancy.

2. Pilition of Jews established in France... on the postponement of December 24 December 1789 (Paris, from the printer Prault, 1790).

3. Le Mercure de France, n° 13, of March 27, 1790.

inhabitants of Paris, like Lazare Jacob and Traisnel father,
turned in supplication to the Paris Commune. They
had no reason to regret it. |

The same day they addressed their petition to the Assembly
national wheat, a deputation of Jews from Paris, among the-
which featured the famous Hourwitz', was admitted to the Hôtel de
City before the General Assembly of the Commune. It was
Mr. Godard, lawyer in Parliament, who had just introduced it
= reduce. Member of the Commune himself, author of the

Petition of the Jews, “loaded by most of the Jews of
Kingdom to defend their cause? ", he appealed to the feelings
“humane and just” actions of the Assembly in favor of
Jews, and, in their name, requested the Commune to issue a
wish which would second to the legislators of the nation a
request made in the name of the nation?. Father Mulot, presiding
tooth of the Commune, could not in his response sense
what would be “the precise wish of the Assembly on the merits of
this application " ; but he assured the deputies that “his judgments
would conform to the laws of reason and humanity",
and, as a first testimony of fraternity, he invited them to
attend the session.

. The Jews were touched by such a friendly welcome.
But, it was observed, was it possible that they had
core need defenders? How “the people of God”
was he obliged to go down to prayers to obtain the qua-
said of men? to run from deadline to deadline to obtain

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4. See. Zalkind Hourwitz, p. 130.

2. Speech delivered by Mr. Godard, January 28, 1790 (Cf. Halphen,
Legislation Concerning the Israelites, p. 199). `

3. Abbot Mulot's response to the Jews of Paris (Halphen, p. 203).

4. Journal of the municipality and districts, January 29, 1790; —
Chronicle of Paris, No. 36, February 5. |

5. Le Courrier de Gorsas, n° XXV. |

a law that was favorable to them? And yet “they are
worthy by the patriotic zeal which, from the moment of the Revolution
lution, transported their soul, covered them with armor
civic, and made them brave and tireless soldiers, entirely
really devoted to the salvation and prosperity of the nation! ".

Did we have a single criticism to make of them? Despite their
anxieties and their disappointments, had they ever murmured
against men? Had they rebelled against the law?
No. It was a solemn attestation that had to be made,
a tribute that had to be paid to the truth. Submission,
pure and truly civic zeal, patriotism: the Commune had
could see that the Jews of Paris, in particular, had,
since May 1789, given numerous proofs of these
virtues. So what were we waiting for, after having destroyed
prejudices relating to actors, the executioner,
infamous sentences, to destroy the prejudice against the Jews?

This was the truth that Mr. Cahier de Gerville, prosecutor-
deputy trustee, in turn proclaimed before the Commune,
when, on January 30, he presented him with a deputation from
district of the Carmelites who, having been more than any other
able, since the Revolution, to observe the conduct of the Jews,
came to demand citizenship rights for them. "If they don't
are not yet French, they deserve to be..., they
are already among us? ". City rights, they have it
possession; all that is missing is “the seal of the law”. THE
will representatives of the Commune refuse, to obtain it, to
add their pressing and just demands to those of the
Carmelites? | |

Once again Abbot Mulot responded in the name of the Assembly
general meeting of representatives of the municipality; Again

1 Speech by Godard.
2. See. Halphen, p. 204. — Acts of the Commune..., IIL, p. 638.

once he applauded the steps taken in favor of
Jews: “Your district, the extent of which contains several
streets almost entirely populated by them, is of great
weight when he speaks in their favor”; once again, without

prejudge the decision of the Assembly, he promised what he -
had promised the Jews themselves: judgments dictated by the
reason and humanity.

The same day in. indeed, the General Assembly heard the
report that Father Bertolio made to him about this affair in
an “opinion” which, especially based on the inequality of con-
edition of Portuguese Jews and German Jews, brings together
unanimity of votes. “The Jews of Bordeaux, of Bayonne
and Avignon see their status as citizens assured by a
solemn decree. It is this justice that French Jews do
miciliés in Paris and in other parts of the kingdom, sol-
lawful today. Could we refuse it to them? What a difference
essential reference between them and their brothers from Bordeaux
could we assign them? Will we say that some have
letters patent and a state possession that the
others ? The letters patent of the French Jews are in the
nature, and the seal of nature is well worth the 'seal of all
the chancelleries of Europe!. » Father Bertolio concluded
by expressing the wish that the National Assembly takes care without
delay of the question of the Jews and issued a decree which
assimilated with other Jews. He added, however, that this wish
would only be brought to the National Assembly after having received
the approval of the majority of districts.

These conclusions were adopted by the General Assembly
representatives of the Commune, January 30, 1790?, and

i. Opinion of Abbot Bertolio... (Halphen, p. 205).
2. Order of the General Assembly of representatives of the Municipality
of January 30, 1790 (Halphen, p. 210).

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Abbot Mulot, by making him known to the Jewish deputation
who attended the session, said to him: “My promises are
accomplished. You have just heard the decree that I had previously
seen... I applaud it with all my heart! ". Mr. Godard, to his
turn, went up to the rostrum and repeated the words that Bailly had
pronounced a few days earlier in front of the demonstration of
“plumets”, coal carriers:

— Let us bless the Revolution which will make us all brothers!

The District Consultation was an act of high politeness.
tick; it was generally approved. It was observed, in

indeed, that it was in them that resided “the omnipotence in
this regard", and that their wish would be "more authentic and
more solemn for the Jews than the wish of the Assembly alone
representatives of the Commune? ". The Districts were going
therefore be the true organs of public opinion; and if
public opinion was won over to them, it was over.
meiments and childish defeats.

Extraordinarily summoned to express their opinion
nion, they ruled successively on this object. THE'
Carmelites had already made their feelings known; they
later confirmed in a letter, still unpublished, that they
addressed on July 10, 1790, to the National Assembly:

Mister President,

The General Assembly of my district did me the honor of
to send you his wish regarding the Jews of Paris...

She is the first who issued one in their favor, and our
district is perhaps the one which contains the most in its bosom;
we voted for a legal existence for them; the National Assembly
nale, on the petition of the Commune, which joined us, believed

4. See. Halphen, p. 214.
2. The Annals of France, by Maugard, vol. I, February 19.

having to postpone this great question with regard to those of Paris
who have no letters patent from our kings; reasons for
wisdom and policy undoubtedly engaged the National Assembly
nale in not yet worrying about their fate.
But at this moment when all men aspire to the title
active citizens, we are contacted daily by
families whose children bear arms in our battalion,
to make them obtain from the National Assembly a decree which
is favorable and which erases their original stain, |

Deign, Mr. President, to take into consideration the
tender solicitude of the District of the Carmelites for its brothers the
Jews of Paris, and present to the August Assembly that you
preside, and at the head of which your merit and your good citizenship
had to place you, the request, the respects and the dedication
Jews in our district and citizens who support their
fair pretensions.

I am respectfully...

Leverdier, president of the Carmelites 1, -

has

Already the Districts of Peres-Nazareth and Saint-Joseph
had spoken out. in their favor, February 4; those from
Saint-Marcel, Saint-Séverin and Petits-Péres, the 5th; THE
Capuchins-Saint-Honoré, the 6th; that of Saint-Laurent, on the 7th;
the Theatines, the Premonstratensians, Saint-Etienne-du-Mont and the
Jussienne, above Saint-Leu?, 44; Saint Germain-
des-Prés, the 12th; the district of the Red Children had taken,
on the 24th, the following deliberation:

The General Assembly of the district of the Enfants-Rouges, entered
deference and respect for the decrees of the Assembly
national, will see with pleasure that it welcomes the complaints of
Jews born or naturalized French, calling them to enjoyment
rights which belong to men who are brothers and equals;

1. National Archives, D 1V, 49-1425. — Mr. Sigismond Lacroix in
cites another dated February 18, and signed by Robin, president, t. HI,
p. 201. — See. also Bibl. nat. Mss 56 Fr. NA 2681 and 2683.

2. Municipal and District Journal, No. LIV, February 17.

Further decided that this decree will be presented to the As-
national assembly in the person of its president and
59 other districts. — Leroux, Pt, — Bournisien, secretary.

Only one district expressed a contrary wish, on February 20:
it was the district of Mathurins?. It was based on what
the Jews still had their magistrates, their judges, their
Sanhedrins, their rabbis, their leaders, — that those who
presented today were not authorized to act
all those who existed in France, — and he asked the As-
national assembly that before pronouncing the admission of
Jews with the rights of active citizens. In France we collected
the wish of the French people in the Primary Assemblies of
all the provinces of the kingdom.

The General Assembly of the Commune does not seem to have

ignored this isolated protest. Indeed, on
sixty districts, fifty-three had issued a favorable opinion
saddle. The deliberations of the other six remained unknown.
nudes 3, Mulot was therefore able to tell the representatives of the
people: “It is Paris as a whole which speaks to you in this
moment by our organ. »

The Paris Commune presented itself, on February 25, before
The national assembly. Godard, Abbot Fauchet, Abbot Ber-
tolio and Duveyrier, who were joined by Faurot de la
Tour, Ravault and Abbé Mulot, had been delegated to
deliver the address prepared to the Town Hall on February 24,
and ask the Constituent Assembly to “accelerate” its justice by
favor of the Jews. The address was accompanied by an order,
work of M. Chaulaire, who had only composed it from
very expressions which several districts had used.

1. National Archives, C. 31-316.
2. Acts of the Commune..., t. 1V, p. 201.
3. Id., p. 198.

This document is known, but it is useful to recall its
glowing considerations:

Considering that in this moment which fixed the fate of the Em-
worse, the Jews of this capital hastened to meet
to good citizens; that the patriotic zeal they demonstrated
has, by anticipation, incorporated them into the French nation, since,
like all other citizens, they have supported and are supporting:
still the charges of service in the national guard, which having
thus served with ardor the cause of liberty, good conduct
that they have always shown, the virtues that we have known that they practice
kept in secret, the proofs that they gave as citizens,
as good brothers, of their entire dedication to the public thing
blique, deposit powerfully in their favor;

Considering finally that, for many years, many
of Jews residing in Paris acquired in this immense city
. a benevolence based on their zeal to fulfill the duties of
citizen, their loyalty in commercial commitments, their
exemplary conduct and service in the current Revolution;
that this people, considered as citizens, will be what all good
French must be, good citizen, good father, good husband, good son,
and in a word, honest man!…

“The words were spoken by the very president of the Com-
mune, by Mr. Abbé Mulot, coated, by captivating with eloquence
what the cause of the Jews, the habits of a Catholic priest?.
Voltaire said he was tolerant, but he could have gone to school
of Abbot Mulot 3. He was warmly applauded by the As-
seemed 4. “Everything seemed to conspire to make the defense of
the cause of the Jews more solemn, since the first of
cities of the Empire demanded for them, that a priest respected
table spoke in their favor, and that a famous prelate presided

1. Address of the representatives of the Paris Commune to the Assembly

`national.

2. Le Journal de Paris, No. 58, February 27, 1790.
3. Le Courrier de Provence, n° CIX, dated February 23, 24 and 25, 1790.
4. Le Courrier français, n° 58, dated February 27.

the Legislative Assembly. It was the bishop of Autun, M. de
Tallevrand-Périgord. As he says in his response,
what other spirit than the spirit of the decrees already issued, the As-
Could the national assembly judge the cause of the Jews?
But hasn't this cause already been won? Would there therefore be
another law and another destiny for the Jews of Bor-
deaux and Bayonne and for the Jews of Nancy and Stras-
town ? That the principles, even when they are recognized,
have difficulty reaching all their consequences?! »

l} therefore seemed that everything was said on the question of the Jews
and that it could no longer be resolved except by an immediate vote.
diat and favorable. The Count of Castellane – others say
Mr. de Liancourt? – no doubt also thought so when the
the day after this important interview, he asked that we
deliberation on the Jewish affair. But other questions
concerned the Assembly that day, and, upon reflection
from a representative that, however interesting this affair was,
it only concerned “a portion of men”, the motion
was postponed.

She found herself on the order on the evening of March 23. We approach
probably from Easter week, and a newspaper
religious immediately made the observation: “Their agents
should suspend their procedures during the week when
we are going to enter; they must not hide from themselves that it
is full of memories that are unfavorable to them.

the reason why MM. by Marsanne, Boidel and Fréteau
opposed the discussion? Maybe. The coincidence in
everything was curious. Anyway, under various pretexts
alleged by them, the Assembly again adjourned the question.

1. Le Point du jour, n° 228. of March 1, 1790.

2. Le Journal.de Paris, n° 58.

3. The Universal Monitor, February 27.

4. Journal de la Cour et de la Ville, n° 87, dated March 28, 1790.

She could not wait to be taken back. The Paris Journal
was assured of it. Could it be appropriate, in fact, “to the justice of
the National Assembly and its humanity for allowing so long
time of thousands of men uncertain of the conditions on
which they live in society! » ?

The prediction was right. The matter was brought to the attention of
evening of April 45. “But we don’t know what fate makes her
-see from session to session?. » Here Mr. Rewbell claimed that
this was a constitutional question which required solemnity
nity of the morning sessions and which it was not appropriate to hide
sort of in an evening session#. For any other
than him, the thing was however very simple. “Two or
three catechism questions must decide this question
tion: — Gentlemen, are our laws your laws? Our tribe-
are your courts? Are you legally our con-
citizens, our brothers? Can you mentally lend and
verbally the civic oath? If so, well! you are
good French people, you will be active citizens. If not, then stay
passive citizens, awaiting the restoration of Jerusalem
lem, where you will be active or passive, as you please #. »

But Mr. Rewbell, helped on this occasion by Mr. Lavie,
saw things in a less clear way. I] continued to
tremble for the security of the Jews, that their “claims
usurers ∗ » would expose themselves to the most serious dangers if they
were admitted to the rank of active citizens, for the
integrity of the territory that the Jews were going to “swallow up”. We
no matter how much I told him that they wouldn't be imprudent enough
to expose themselves to being massacred, that besides the power

. Journal de Paris, n° 84, of March 25, 1790. ©

. Id., n° 107, of April 17.

. Ibid.

. Le Courrier de Provence, No. CXXXI, April 14-15, 1790.
. Le Courrier de Madon, No. XII, session of April 13.

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public, which protects the lives of men, could prevent
such a massacre! ; MM. Rewbell and Lavie wanted nothing to do with it
believe, and any decision was set aside until after the organization
complete operation of public authorities. The question was asked
sent to the Constitution Committee.

Mr. Rewbell's dire predictions nearly came true.
ser. When he again expressed his fears,
Great unrest broke out against the Jews in Strasbourg.
“Deputies from Alsace,” it was asserted, were aware
of this fermentation whose focus was in Paris?. We add |
was that this movement was dedicated to the aristocracy, powerful
still in this country, and who was seeking by this means to pay
the debts she had contracted with them 3. The festivals of
Finally, Easter had contributed to “stirring up fanaticism
popular of this province. Whatever the reason,
citizens had been summoned to protest against the
decree which could assimilate the Jews of Alsace to the Jews
Portuguese. This “fanatical congress” took place on April 7. Those
who wanted to speak for the Jews were booed, chased out of
the meeting, “sure way to have unanimity of votes”, then
a memorandum to the National Assembly was voted by acclamation
nale “to represent to him the fear that the negotiators had
ciants to be in competition with the Jews 5”.

The circumstances were serious. Cerf-Berr, the ci-devant
general syndic of the Jews of Alsace, informed the Assembly
national, who took fear; but dominating his fear, rises
rising above the pusillanimous feelings which agitated

4. Le Journal de Paris, n° 107.

2. Le Courrier de Gorsas, No. XII, April 17.

3. L'Observateur de Feydel, n° 112, of April 24.

4. Le Courrier de Provence, No. CXXXII, April 16-18, 1790.

5. Le Mercure national or Journal d’Etat et du Ciloyen, n° 3, of m.

May 2, 1190.

some of its members, it issued one of these decrees
“which made it so imposing and so great in the days of
danger, and, for the second time, placed the Jews of Alsace under
safeguarding the law. |

This insurrection could only have had for the Jews
painful consequences. All fears, real or
false statements from the opposition party, were they not justified?
And the time when the Assembly would pronounce in their favor would not
Would it not be the signal of their triumph and their death?
This thought was to haunt the Assembly, and it gave the
proof a few days later.

For a long time Bevin's difficulties of all
parts, and mainly in the departments of the borders
matters, concerning the origin and naturalization of foreigners
gers. To the numerous complaints, to the claims which
had occurred, no remedy had been provided, and the
The situation was becoming more confusing every day. On April 30,
Mr. Target presented to the Assembly a draft decree which
granted the exercise of active citizen rights to “any individual
vidu who, born outside the kingdom, of foreign parents, was
established in France for at least five years, provided that he
acquired real estate, or married a French woman, or trained
a commercial establishment or received in some city
letters from the bourgeoisie...

The decree was adopted without difficulty, without the shadow of a
opposition. A newspaper, the Courrier français, searched for the
reason for this unanimity. I] attributed it to what “blacks”
` did not realize that, “under the pretext of Frenchifying the
more foreigners than possible, they thereby admitted the
Jews in our Primary Assemblies. New citizens, they
will be worth many more! »

4. Le Courrier français, n° 121, dated May 1, 1798.

Mr. Rewbell, “who follows everywhere the Jews he hates!” ",
Was he aware of this mischievous interpretation? Y
he thought to himself? Maybe. What is certain is
that, the next day, taking advantage of reading the minutes,
fearing that one would want to apply to “German Jews”
the decree issued the day before, he proposed adding to this decree the
following words: without intending to rule on the question in any way
of the civil status of Jews which remains adjourned.

And the Assembly approved the amendment.

Le Journal de Paris, seeking to attenuate what these
delays were contrary to humanity and justice that we
never ceased to proclaim, wrote: “Without doubt, the Assembly
national government wanted to reserve the glory of pronouncing on this
question of the state of the Jews, not in an indirect way and
diverted, but with the solemnity that it is appropriate that it gives
to those of his decrees which triumph over the prejudices of
centuries? ". This wasn't terrible for anyone. However the
Gazette de Paris was irritated. Could we forget the interval
which separated the “Christicoles” from a “nation guilty of a
decides”? Erase “the dividing line” if clearly trans-
between them? How awful! Wanting to bring them closer,
it was “denying this decision” or running into the “abyss” dug by
“innovative spirit*”.

If it could be assumed that such adversaries or such
arguments could tire the obstinacy of the Jews, we
deceived. The zeal of those who were established in Paris did not
did not slow down; the delays they were subjected to could not
will only spur them on further. And, in fact, they
missed any opportunity to assert their

4. Le Courrier français, n° 122.
2. Journal de Paris, n° 122, of May 2.
3. La Gazette de Paris, May 3, 1790.

rights to justice of the nation, to claim civil status. There
discussion in the National Assembly of a plan on the muni-
cipality allowed them to renew their efforts. They address
sent to the representatives of the people a new petition,
signed by. Mordecai Elijah, their deputy, and to whom it was given
reading in the session of May 10, 1790. | |

For its part, the Commune did not abandon those it
had taken under her protection and of which she had promised to

realize expectations. Mr. de Bourges, representative of the As-
general meeting of the Commune, had written to the Committee of
Create a letter where, refuting the arguments used
against the Jews of Paris, he argued in eloquent terms
and energetically their rights to active citizenship. He did
tribute of his letter to the Assembly of the Commune which,
in its session of May 24, 1790, appointed MM. by Condorcet,
Brissot de Warville and Robin to examine this work.
It was Brissot de Warville who reported it to the Hotel
of City. He read his report there on May 29. This document
appeared on June 45 in Le Patriote français, Bris-
fool. [it has never been published since?. We will see at once

Paris Commune stopped sending to the National Assembly
an address in favor of these unfortunate people. This address was
received with applause. However, the fate of the Jews has not

1. Acts of the Commune..., t. V, p. 498.

2. It has just been reproduced in the Actes de la Commune, t. V,
p-593, with some variations.

3. Le Patriote français, No. 311, June 15, 1790: Report on the letter
of Mr. de Bourges to the Constitution Committee concerning the affair of
Jews, made by Mr. Brissot de Warville at the General Assembly of Representatives
representatives of the Paris Commune, May 29, 1190.

not been improved. Prejudices, passions rose against
them and prevented the discussion of a question which could not
be problematic, according to the Bill of Rights. We woke up
fear, this ghost with which we often stop the arm of
the good man. And, will we believe it? the safety of the Jews was invoked
as a powerful motive to continue stripping them
of their rights! Thus, to continue to be unfair to the
Jews, Christians were supposed to be ready to become assassins.

Mr. de Bourges pulverizes, in the letter you have under the
eyes, and this insidious objection and all those that have been made
since then, to rule out the question of the sanctuary of the Assembly
national. I] takes, one after the other, all the opinions,
analyzes them, I fight with irresistible logic.

I] proves that by suddenly admitting the Jews to the rights of
active citizens, this will, in fact, only admit them freely.
dually, because the prejudice of Christians will not be
promptly defeated; that thus admitting them there is to do nothing

anything other than not excluding them from a lottery whose chances will be at their disadvantage for a long time.

I] proves, against the deputies of Alsace, that their fellow citizens are not and will not be cannibals, and that all their predictions of massacres are dreams of a misguided imagination or perverse.

He proves to the Commune of Strasbourg, where fanaticism has pro-invoked, against the Jews, the same storms as in Nîmes and Montauban against the Protestants, he proves that moral objections and policies against the Jews, if they were founded, do not mean king nothing else, except that the Jews, like the Christians, must be regenerated by the Constitution.

He proves that this whole affair is only the trial of fanaticism against tolerance, and of the corporate spirit against the spirit audience. f

Finally he proves that the Jews should not be men, so that the exception to which we want to subject them was not a crime against humanity.

From all these reasons, Mr. de Bourges concludes that the Assembly national must hasten to decide that any man who replaces will comply with the conditions set by its decrees on the composition representative assemblies and administrative assemblies,

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will be a voter and eligible, of whatever profession and whatever religion that it can be.

After having done justice to the reasoning developed in this letter, the rapporteur adds: “It is worthy of a commune, within which philosophy shone, even under the despo-ism, to take up the cause of these victims of igno-rancid, when another commune, lost by fanaticism, seeks to persecute them. Thanks to the eagerness of the Assembly nationally, the anarchy which devastates this municipality will cease; new elections are being prepared. It's time to admit to civil communion the Jews that the capital has in its breast. Hey! why would we deprive this capital, which, the first , fought for universal equality, for the pleasure of seeing it, for

the first time, completely practiced in its elections?

This example, as great in its basis as salutary in its in-
fluency of the commune which will give it, can only hate the
universal regeneration of the Jews. :

Brissot therefore proposed the following decree:

The General Assembly of representatives of the Commune, on the
report of its commissioners, appointed to examine the letter
expressed and addressed to the Constitution Committee on the matter of
Jews, by Mr. de Bourges, representative of the Commune of
Paris, reflecting that it is important, on the eve of the formation of the
new municipality of Paris, to leave no doubt about the
rights of active citizens of Jews, believes it must recommend to
the most serious attention of MM. of the Constitution Committee of
the National Assembly this work where the rights of all Jews
of the kingdom are proven with the latest evidence.

This motion was put up for discussion. “Several members,
fruitful in prior discussions, asked that it be
put to vote; others wanted a charitable postponement-
is lying!." One of them even, who returned from Alsace, servile

1. Journal of the Municipality and Districts, n° 98, of June 1, 1790.

imitator of Rewbell and Maury, seeming to fear that
“the peasants of the country do not immolate the Jews!” », proposed,
in their interest, not to “listen to their request”. He ... not
What was needed was nothing less than the intervention of Abbot Mulot to reassure
sure this fearful man. He recalled the decrees of the Assembly
national wheat “which give full respect to human rights
their strength; and, showing these indelible rights inscribed on.
the cradle of the Jews, with the unanimous wish of the
districts, he proved that one could not balance for
revive the fraternal dispositions of our legislators? »

“The friends of reason and justice” thus silenced
the opposition that was emerging. And, immediately, the Commune
decided that Brissot's report and the letter from M. de Bourges
would be brought to the National Assembly.

A matter of even greater importance must,
by bringing temporary relief to the miseries of the Jews

tané, not to hasten, but to facilitate their postage.

Until the beginning of the 17th century, the Jews of Metz
had been subjected to the same impositions as the others
residents. But under the Regent, “under the prince who abused
of everything, of his passions, of his talents, of his virtues
same", the Duke of Brancas and the Countess of Fontaine
had obtained in 1715, as one obtains a pension or
a gratuity, the right to collect from each family
Jew of Metz a tax of forty pounds under the name of
right of habitation, protection and tolerance. It was not granted
in principle only for thirty years; since then it has been extended
twice, and each time for another thirty years. Over there
last concession, it was therefore to last until 1805.

4. Municipality Journal.
2. Id.

“An act of tyranny of the same kind and the same injustice-

"tice" was established in several parts of Lorraine and
Alsace'. The Jews asked to be freed from this
concession made for the benefit of Mr. de Brancas fils, only
in consideration of personal services and on the occasion of
his wedding. Should such vexations pass from |
this century to the next? ?

Mr. de Vismes, who reported on this affair,
Duport, Robespierre, Bouche, Barnave and many others do not
didn't think so. This shameful contract, they said, must be dissolved
appear forever from a free land%. Jews are
men; were they foreigners or locals, “they must not
not be treated like animals. Besides, do not contribute
Did they not drink, too, at all public offices?
what did the other citizens put up with?

The Domains Committee therefore proposed the pure abolition
and simple, and without compensation, of this “outrageous vexation”
tion”. Alone, Mr. Rewbell opposed this decree “as
to surprise, in an evening session, at the end of this
session, and in the absence of a large number of members, a
constitutional article in favor of the Jews®"... Alone, he dealt with
this discussion of “slewing contrary to the regulations”.
But his complaints were useless. Could we also
expect “supreme legislators” to bind themselves
to the laws they made themselves 6? The bitterness of
Mr Rewbell does not convince the Assembly. We shout to the voices.

1. Le Journal de Paris, no. 203, July 22, 1790. e

2. Id.
_ 3. Le Mercure National, n° 4, of August 1, 1790; — Le Courrier de Pro-
vence, n° CLXVII, of July 22.

4: Le Courrier français, n° 202, of July 22.

5. L'Ami du Roi, by the continuators of Fréron, n° LII, of July 22
let 1790.

6. Id.

We're warming up. We observe that there are not two hundred deputies
tees in the room. Pointless remark. We deliberate, and the law.
of protection is abolished, according to the wish of the Committee!.

For more than fifteen months, the Jews had not stopped
to fight for their rights. Nothing had
could distract them from this goal, neither slander nor terror:
that we sought to convey into their souls, nor the.
threats, nor the crazy accusations of a confusing party.
with intention politics and religion. By force of perse--
veritude and energy, in testimony to the civic virtues of which
They gave the most obvious proofs every day, they:
obtained favors, concessions, which the Assembly se-
allowed it to be torn off shred by shred. But whatever:
whatever the difficulties, the Jews were not discouraged, and.
the hesitations of the representatives of the people did not begin
nothing neither their ambition to become active citizens, nor their
desire to obtain this title.

Any opportunity was good for the “blacks” to delay this
moment. September 2, 1790, about the organization
judicial, the Assembly decrees that non-Catholics can
will be elected to the positions of judges. This time again on
their proposal, it intends not to prejudge anything in relation
to the Jews, as she had done on August 20, for the eligibility
lity of citizens at Administrative Assemblies. But the.
Jews responded, on October 28, with the publication of the
“decision of the Constitution Committee”, declaring that
Jews with special letters patent can,
like the Portuguese Jews, invoke the decree of January 28
life 1790, and “must enjoy the advantages that the consecration--
_tion of an obvious maxim assures them.” The decision, made

4. L’Ami du Roi, No. LII, July 22, 1790.

on the requisition of David Sylveyra, trustee and agent of the Jews
French, was signed by all the members of the Committee of
Constitution'. Mr. Chasset, President of the Assembly, said
bearing the national seal.

The “monarchist” press protested. What ! There
decision of a simple Committee became law of the empire. THE
French imagine themselves to be governed by the National Assembly
nale? What a mistake! Now the decrees no longer need
of royal assent to be executed; all it takes is a law
already promulgated to produce the same effects as the law
herself?!

The noise they made was such that the question was raised
presented to the National Assembly. It was Mr. Martineau who,
January 18, 1791, proposed a motion in this regard. He asked
that all Jews, who had naturalization letters
enjoy the rights of active citizens, provided that they have
the other qualities required by law.

This draft decree had all the more chances of
success that it was consistent, as we have seen, with the opinions of the Committee
of Constitution on the specific requests made to him
had made 3. But we counted again without the
“members of Alsace”. Mr. “Broglio”, among others, pre-
claimed that this was a “plot”, that it was “prepared |
for a long time by four or five powerful Jews", and
that one of them in particular (Mr. Cerf-Berr) was spreading
“for a long time considerable sums in this
capital to provide protection and support.
M. de Broglie therefore requested an adjournment. |

1. They were the bishop of Autun, Demeunier, Target, Le Chapellier,
J.-P. Rabaut and Touret.

2. L'Ami du Roy, de Montjoye, n° 210, of December 27, 1790.

3. Cf. Legislation concerning the Jews, p. 222.

4. Id.

M. de Folleville also requested it, but for a reason
totally weird. Fearing that, in the public, people will say
that the Assembly had wanted to benefit from the presidency of a
member known for his zeal for the Jews, to pass
Martineau's proposal, he said: "I complain about what
Fon waited for the presidency of Father Grégoire to abuse
ser of the system of tolerance that he professes '..."

And the project was referred to the Constitution Committee.

The Jewish affair then suffered a pause. Neither has
the Assembly, nor in the Commune, there was no question of it during
more than three months. She woke up in the first days of
May. |

On April 44, a decree was posted on the walls of Paris
of the Directory of the Department “to maintain public order
in all that concerns the service of Catholic worship.”
But, intending not to dedicate more buildings to it than was necessary
necessary for the entire and complete exercise of this religion,
the municipality had established “lay attendants” to supervise
supervision of parish churches, and decided that the others
churches would be put up for sale for the benefit of the. nation or
reserved for any other destination. The purchasers of these
buildings remained free to make such use of them as they deemed
about. It was, in discreet terms, proclaiming your freedom
religious.

This is how the Church understood it. On May 7 and 8, she
brought the question before the National Assembly. " So
therefore, cried Abbé Couturier, that we want to establish the abomination
nation of desolation in the holy place! We propose to you
. to convert your temples into synagogues, mosques,
Lutheran and Anabaptist temples, in pagodas?. " He

4. Cf. Halphen, p. 222.

2. National Assembly or Courrier français, n° 105 and 428, of
April 45 and May 8, 1791.

requested the withdrawal of the decree taken by the Directory;
the Assembly, on the contrary, that Mr. Couturier's apostrophe
was very amused, approved it and converted it into a decree which
was “received with the loudest applause! ".

The Jews of Paris thought the moment was favorable

to reclaim the protection of the laws. They address
were, on May 9, 1791, a request to the National Assembly
to ask him to make a definitive decision on their
spell. It was communicated on May 16 to representatives of
the nation. |

There, they reasserted the titles they had
to the quality of citizen: their long residence in the capital
tale, their submission to the laws of the Republic, their patriotism
ism, their zeal for the Constitution, and their dedication
always ready for the glory of the country, for the support of freedom.
What were we waiting for to assimilate them to Portuguese Jews and
to draw from the “cruel perplexity” into which the delays threw them
always renewed from the examination of their case?

This time at least, they are no longer content to “beg”
the Assembly, to appeal to its feelings, to invoke its
humanity. Acting like men who want to become
free, and who are concerned about their dignity, they discuss, and,
in support of their just claims, they remind the Assembly
accepts its decrees and the commitments that result from them.

“The National Assembly decreed that foreigners reside
dant in France would enjoy, after five years of residence, the _
French citizen rights. By what fate the exhibitors
would they be deemed less than foreigners and the only ones excluded
rights that nature gives and that the decrees of the Assembly
national wheat returns to all men. Considered as

1. The National Assembly.

Jews, they are part of French citizens, since they represent
bend conditions and duties; considered as
foreigners, although most were born in France, they have,
under the terms of the law, acquired the title of French citizen only
long residence in the capital gives them; so they must
enjoy all the rights that depend on it. »

The municipality is on the verge of making a list of
active and eligible citizens, in accordance with the decree of
December 29. This is an opportunity to place them in society
policy. On the contrary, will they continue to form a class
apart ? And will the Assembly not finally decide to
“settle their destiny”? ~

The favor which attached to them, to their requests, to their
pressing wishes, increased every day. The Assembly

had drawn a line of demarcation between the “German” Jews
mands” and “Portuguese” Jews; we began to establish
a difference between “German Jews” and “Jews of
Paris ". It was said: “The reasons for prudence which could
urge the Assembly to postpone fulfilling the wishes of the Jews
Alsatians cannot look at the Jews of the capital. " Or
again: “Granting to some and refusing to others would be a
manifest injustice: all men are equal in law?. »

The Assembly was unable, this time again, to renounce its
habitual “slowness”, nor get rid of its “terrors
vain? »; but she neither dared to renew her eternal
adjournment, nor take a forceful decision: the petition
was referred to the Committees, Constitution and Reports

to account for it.

1. Le Courrier de Provence, No. CXLII, May 10-11, 1790.

2. Le Mercure national or Journal d’Etat et du Citoyen, n° 6, of
May 23, 1790.

3. Le Courrier de Provence, No. CLXVII, July 20-22, 1790.

Although according to some there can be little doubt
of the draft decree of this Committee and the “necessity” where
would be the Assembly to adopt it!, the Jews of Paris were
determined not to be lured by empty promises. THE
Constitution Committee was favorable to their cause, they
knew; but when would his report be ready? and ready,
when would it be discussed? So they turned again
on the side of the municipality, and, confident in recent laws
on religious freedom, in the encouragement which
came from all sides to open a synagogue, ready
to rent or acquire a national building for the exercise of
their religion, they again asked the Commune
its support to the National Assembly.

But in what ambiguous situation they were going to find themselves?
worm! “The religious slavery of the Jews has just ended,
they said, but their civil slavery still lasts; and however-
therefore, if they received from the law the right to build synagogues,
can they not receive from her finally the title and the rights
of citizen? Can they be citizens in their synagogues,
only, and outside of there foreigners or slaves? Wouldn't it be
not contradictory that the law recognized them on the one hand, and the -

disowned the other? Why should we refuse them civil status?
Because they are Jewish? They would therefore be punished for being born in
their religion *?? »

The municipality, “permeated with the justice of demand
that the Jews renew with such honorable perseverance-
rancid", issued a decree on May 26 to support their request
to the National Assembly, and “pressure it to extend
formally to the Jews of the capital the consequence of

1. Le Journal de Paris, n° 131.
2. Le Moniteur, June 11, 1791.

beneficial principles that she has just dedicated to
freedom of religious opinions! ".

The National Assembly was about to finish its
works. Was she going to separate without having accomplished the great
act of reparation that the civic virtues of the
Jews, their devotion to the country, their zeal for the Revolution?
But no. The fruit was lol now. Nothing could
no longer prevent it from falling. And, in fact, suddenly, in
the session of September 27, 17941, Duport requested that all
adjournment as far as they were concerned was revoked, and that in
Consequently it was decreed that the Jews would enjoy in France
rights of active citizens. At this motion, no one was surprised.
It seemed to everyone that it was a planned, expected fact, which
was bound to arise. "The only Mr. Rewbell was
I don't agree!!! Is it to support his character? East-
this prejudice 2? » When he wanted to explain it, Regnault de
Saint-Jean-d’Angeély cried out: “I ask that we recall
to order all those who speak against this proposition,
because it is the Constitution itself that they will fight. »

The adjournment was then lifted by a sort of unanimity#,
“despite Mr. Rewbell’s shouting.” The day after,
Duport presented to the Assembly the drafting of the decree that he
had proposed. Mr. Chabroud wanted us to move to the order of
day. He was booed.. Rewbell, in the supreme convulsion where he
debated the man shot to death, made a last effort. We
closed his mouth. And the decree was instantly issued 4.

It seems that an act of this importance, the preparation of which
tion had aroused such diverse feelings, raised so many

1. Cf. Halphen, p. 7. — The municipal staff of Paris during the

Revolution, by Paul Robiquet. Paris, 1890.

2. Le Courrier de Gorsas, No. XXVIII, September 28.

3. Les Annales de Mercier, n° DCCXXVI, September 28.

4. The Journal of Debates and Decrees, n° 860, of September 28.

passions, provoked such heated controversies, had to be
for the newspapers an object of ardent discussions, of
sharp lines, declarations of principles. It did not happen.
And this is explained. Such a long time had passed since
the question arose for the first time when the gazettes
were certainly tired of it. And then the political situation
had become worse by the flight of the king and the redoubled anti-
pathetic distrust that this event had cast between
Louis XVI and the people. Concerns were turning
so on this side, almost completely. Everything had been said
moreover for or against the civil status of the Jews, and, in a
left as in the other, there was nothing left to say.
Even public opinion, so powerful at that time,
stirred every day by a world of ideas, had, we can
say it, welcomed with favor the very idea of the admission of
Jews in French society, because it was consistent with
the work of the Revolution, to its essence, to its principles.

In general, therefore, the newspapers were content to record
simply register the decree. The day before, the gazettes re-
The girls still hoped in his failure: “It would be enough
singular, they said, that the majority, after having marked
almost every day of his reign by a cruel war
against the ministers of the Catholic religion, the terminat
by a great benefit towards those who blaspheme it
divine author! ". The next day, they considered this decree
as “a new blow to the clergy? » and designed by
“enemy sects” of their religion. Rewbell said
with more anger that there were only stock traders and

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4. L'Ami du Roy, de Montjoye, n° 272, of September 28, 1791.
2. The General Journal, No. 240, September 28.
3. L’Ami du Roy, n° 272.

usurers who could take such a keen interest in the Jews.

The Republican newspapers were also very sober
in their assessments. In one word they welcome the vote
of the Assembly. They applaud it “wholeheartedly”; they
rejoice that “this insulting and inconsistent postponement
tutional" has ended, and, like Dubois de Crancé, that the
. Jews obtained this justice, “although a little late”.

The effect of this great act of reparation was quite different from
that predicted by the prophets of doom. One of their days-
naux even had to admit, on October 17, that the decree on
Jews had not made in Strasbourg “the sensation that feared
did the good patriots hate? ".

On the other hand, “the good patriots” expected this
that “a coalition between the rabbis prodigiously increased
sows the number of refractory priests.” These, at
to believe, spoke of nothing less than opening "a
synagogue of non-conformist Jews.

The accusations that no one wanted to believe anymore were necessary
well supplemented by daydreams designed to ruin now
nating the Jews in the minds of the Republicans!

1. Le Journal de Paris, No. 219, September 28.
2. The universal Mercury, October 11. |

SECOND PART

THE CIVISM OF THE JEWS

FIRST CHAPTER

_ THE JEWS OF PARIS IN SOCIETIES, CLUBS
AND THE SECTIONS

It was wasted effort.

The districts, the Commune and, after them, the Assembly
national, had the conviction, then the assurance, that the
Jews were worthy of the justice that had just been meted out to them.
due after two years of waiting. | |

Five hundred in number in Paris, if we are to believe
Godard, they had given many proofs of ardor
civic, dedication to the heritage, evident moral virtues
teeth, and “no one among sensible and just men had
could refuse them his support to bring them in, at the same time
title than other citizens in French society. THE
people did not wait for these late demonstrations until
tice to grant their wish; he saw in them equals,
brothers, and he welcomed them as such into his midst.

The Church alone did not disarm. Fanaticism, politics or `

personal interest, she redoubled in bitterness and violence
towards the Protestants and the Jews, seeing their credit growing
say as its preponderance diminished. She dear-

tried to deflect on them the blows with which she was overwhelmed.
8

Against the centuries-old enemy of her religion, she piled up
false accusations, convinced that they would continue
to germinate in the people. She attributed to the Jews the worst
breasts, representing them as incapable of serving the
country; — the most unhealthy thoughts, pretending to
fear that they will exert a harmful influence on the
destiny of the country; — the most shameful passions, in them
denouncing to the nation as parasites created for him
eat away at the heart. The future belied these sinister predictions.
The Jews were good citizens, and, if they had truly
clearly the designs, the thoughts, the passions, that the Church
lent them - fruit of all oppressions, of all
miseries, of all the sufferings - they had all the more
of merit in moralizing themselves, and, by monitoring their own
duite, to get rid of the vices that were attributed to them. They were
twice honest, twice patriotic: as Jews and as
French. Their deputies, their trustees, charged with the rab-
bins of their moral direction, concerned with the good reputation of
their brothers, neglected nothing to help them in this beautiful
recovery of souls. They felt that the slightest
failure of just one, encompassing them all in the same
reprobation, would compromise at the same time and forever

perhaps your civil and political fortune.
We find in the newspapers of this period the trace

of this concern. On October 15, 1789, L'Observaleur,
de Feydel, published the following note:

A religious community in the Marais district sold
to the Jew Alexander his sacred vessels, his crucifixes, his utensils,
for ten thousand crowns. Mr. Alexandre paid a thousand louis in cash,
and seeks to borrow the rest to pay definitively.
The curious will be able to find this Israelite in a café in the
rue Saint-Martin, known as the Café des Jews.

When reading this article, the Jews prick up their ears.
They're worrying. They “grieve.” [they are paid, in fact,
to find out what a disagreement with the Church could mean to them.
They have learned the history and are not tempted to renew
the episode of the host on rue des Billettes. [It seems that they
opened up to L'Observateur. |

A fact reported in my previous issue is said to afflict the
Jews of Paris. I am angry about it, said the gazetteer, two days later, but
this fact is true; only I should not have talked about vases: we
assures me that there are none among the items sold. But for-
What do the Jews grieve? If someone is wrong, it is certain-
the buyer is not lying, and, if it were him, why should you imagine
that Abel is responsible for Cain's behavior? We have to walk
with the centuries. We are far from those times when, to punish
a single man, an entire race was slaughtered.

It's good; but the Jews do not consider themselves satisfied.
They want to know the truth about this incident. They move,
do research. Is the fact true? If it is, who is it?
the author? On October 20, the Observer reported on this
kind of investigation; and he does it in terms that are worth being
cited: |

A Jewish friend of mine comes into my house and tells me that he is not
came to know of the synagogue that one of the brothers, named
Alexander, bought the sacristy of a convent; but after
much research they learned that religious people pro-
asked Mr. Abraham Hesse to buy silverware and that he
denied ! |

Maybe I made a mistake with the name. The remainder,

Had Mr. Abraham accepted the religious proposal he would have
not been guilty. And besides, I like to repeat a truth
which I fear that the Jews will doubt for a long time to come, it is
that only he who has committed a fault must experience the
shame.

PES, 7

A writer, for example, has just published a text in which he
supposes that the Jews of Avignon and Comtat formed-last-
rement the project to slaughter the vice-legate, Parbishop and the priests,
and to rape the nuns, etc... Certainly, I would not believe myself
not dishonored when I saw this writer undergo the Strike
punishment he deserved.

The Observer certainly had a high conception of
responsibilities; but such a tolerant spirit was a thing
extremely rare then; many prejudices were rife
still in all their strength, and more than all the others”
Jews suffered from it.

Besides, it didn't take that much to agitate public opinion.
The Parisian people, usually excessively nervous, are worried
who was able to do everything with extreme ease, and those who were
placed at his head, just as impressionable as him, do not
could give him an example of calm and serenity.
A rather grotesque incident, of which a Jew was the hero invo-'
lontaire, reveals well the state of mind of the Parisians in those days
troubled.

The Chronique de Paris announced, on October 26, 1789, that
the day before, at the Palais-Royal, they distributed – no one knew
“for what purpose” – the following address:

M. Mayer Silvain, House of M. Bonnet, Lion wine merchant
D'OR, barrier Saint-Martin, third on the back 2.

It seemed obvious that it was a conspirator who sought to
make recruits. We give ourselves big movements3.
Paris is all alarmed. The mayor spends part of the night

1. L'Observateur de Feydel, n° 29, 30, 31, dated 15, 17 and 20 October
October 1789.

2. The Chronicle of Paris, No. LXIV, October 26, 1789.

3 The Revolutions, by Prudhomme, vol. II, No. XVI; October 24–31, 1789.

at City Hall. A large body of the national militia
is set up. We finally go to Mayer Silvain, where
an exact search is carried out. Minutes are drawn up,
and soon municipality, militia, population, can push
a long sigh of relief: “This innocent” was selling.
water for the eyes, and he had only given his address
only to pique curiosity and attract the crowd to him. A
innovative, this Jew! | |

The supervision of the trustees and the concern they had to
the conduct of their brothers was therefore explained. From
Jews residing in Paris, in fact, if there were a certain number
who immediately rose to the occasion,
there were others who, of less elevated spirit, of less soul
proud, did not seek to be troubled in the state of service
study where their fathers had lived, where they themselves lived, .
and which, depressing the faculties, obliterates all feeling of
duty. Street vendors, fairgrounds, peddlers, using
the roads, by the wind or the burning sun, a tossed life
from all sides, eternally worried about tomorrow, do not
saw in their humiliating state nothing beyond what
was not the immediate, assured enjoyment of gain. Of
these, it was necessary to enlighten the reason, touch the heart.

But how many were there in Paris? How many Jews
surplus, were then residing in the capital? We only have
Godard's only assertion on this subject, undoubtedly coming from
of a communication from the Jews. However sincere she may be, she
is not, however, supported by any known document. Five
cents, he said. We have, on the other hand, states
drawn up several times by the police during the 18th century,
precise, complete statements of the Jewish population from 1756 to 1759.

1. The Chronicle of Paris, No. LXV, October 27.

The 1758 list mentions the presence of one hundred and six Jews in Paris.

'This is the highest number!. However, there is no doubt

that freedom, succeeding the despotic and arbitrary regime,
has attracted a certain number from foreign countries. This
is therefore only by browsing the gazettes of the time and the
official documents that we can, not establish a statistic
even approximate Jews in Paris, but note their names
in passing and group them to get an idea – vague
moreover – of their number and their occupations, but
quite clear about their attitude and the part they were able to take
to the events of the Revolution.

Two certain facts – in any case – emerge
of the pieces that we have cited: it is that, from the first -
days of the Revolution, and without waiting for them to have obtained
their civil rights, the Jews of Paris enlisted in the
national guard, and, like their fellow citizens, registered
to a club or a patriotic association, very diligent all the time
days at their section meetings. We'll see later
that they appeared with honor in the ranks of the militia.
The publications of this period are more sober
details on the organization of the societies and the members who
composed them.

Some of these clubs, such as the Sociélé of 1789, of
initially moderate policy?, the Society of Friends of the Constitution
tution sitting at Jacobins 3, the counter-revolutionary club
de la Sainte-Chapelle * formed in 1791, the Feuillants® club

4. Cf. Léon Kahn, The Jews of Paris under Louis XV (Paris, 1892),
and the Jews of Paris in the 18th century (Paris, 1894).

2. Bibl. nat., Lb 40/2403.

3. Bibl. of the Arsenal, 7189-356.

4. Counter-revolutionary Clubs, by Augustin Challamel (Paris,
4895). .

5. Bible of the Arsenal, 7189-354.

of which André was president, published the list of their
members. There are few that did not include a few Jews
in their assembly.

Lists were also printed of active citizens,
voters and electors of their sections. We know that, to be
active citizen, it was necessary, at the beginning of the Revolution,
be French, over twenty-five years old, take the oath

civic and pay 3 pounds of direct tax. This contribution
was abolished in 1792, and the same decree thus put an end to the start-
cation made between active and passive citizens. To be
voter, it was necessary to meet all the conditions required to
be an active citizen and, in addition, pay at least 10 pounds in tax
direct. Finally, to be eligible, it was necessary, in addition to these conditions,
not be assigned to any financial, religious or municipal employment
or politics.

In the Théâtre-Français section! appeared in the title
of active citizens six Jews, at least, with the tax rate
direct payment that they paid; they were:

Cavaillon, merchant, rue Saint-André-des-Arts, 32. 17 liv.8 sols
Henriquez, engraver to the king, rue de la Vieille-Bou-

(0 CO EE EEEE EEE EEEN T» +
Lévy, merchant, rue Pavée, 81..... 61 » i
Lévy, merchant, rue des Fossés-Saint-Germain, 15. 22 » 3
Nonès, merchant, rue Saint-André-des-Arts, 92.... 44 » 6
Simon, embroiderer, rue de la Harpe, 118..... 19 » 19

The list of the Tuileries section?, which was published
in 1790, contained five:

Ettinghausen, florist, rue Saint-Honoré, 30..... Eligible.

Hesse, bookbinder, rue Saint-Honoré....:..... Id.
Mainz, tailor, rue Saint-Nicaise..... Id.

4. Bibl. nat., LB 40/2158.
2. Id., LB 40/2174 (October 1790).

Mayer, known as Gustave, miniature painter, rue Saint-.
Honoré, 508..... Eligible.
Salomon, citizen, rue de Valois, 46..... Id.

“Calm, bourgeois, rue de Choiseul, 13”, was the only
Jew belonging to the Library section. |

The National Almanac, on the other hand, recorded annual-

ment the “table of MM. the voters of the department of
Paris ". We see there appearing, for 1791: |

Abraham Alcan, 33 years old, rue Montmartre, 30, from section XI
posts ; | |
Jacques Bidermann, merchant, rue des Jeûneurs, of the sec-
tion III, de la Fontaine-Montmorency;
Berthe père, rue Jacob, section XL, Quatre-Nations.

In 1793, the number of Jewish voters increased. To
names indicated above it is necessary to add: |

Pierre Wolff, engraver, 39, rue Bourg-l’Abbé; 29 years old, from the sec-
tion XV, Friends of the Fatherland;

Philippe Simon, the young, bourgeois, grand rue du Faubourg-
St. Anthony, 243; 67 years old, from section XXVI, from the Fifteen-
Twenty; |

Abraham Azur, citizen, rue Saint-Martin, 438; 30 years old,
section XXIX of the Meeting;

Moise Gaudchau-Trenelle, merchant, rue de la Perle-au-Marais,
5: of section XXXIII of the Federates:

Léon Fernandès, rue des Petites-Boucheries, Court above
Abbey; 45 years old, from the XL section of the Quatre-Nations.

If clubs, sections and electoral conventions, we
_ let's move on to the municipal, justice or governing councils
Finally, we will also meet the names of some
Jews who were honored, by election or by choice, of

4. Bibl. nat., LB 40/1719.

the confidence of their fellow citizens and that of the powers
public. a |

In 1790, Calman, a Jew from Metz, domiciled in the district
des Petits-Pères, a volunteer grenadier, was chosen by the dis-
trict to “fill a place” in his Committee, and, said
the president to his colleagues, “your Committee can only
applaud your choice! ".

In 1792, among the two hundred citizens designated by the attorney general trustee to form “the juror of judgement” of the criminal court, include Jacques Bidermann and Cerf-Berr, banker, boulevard Montmartre?. Quiet, street Meslée, 35, was part of it in 1793. Pereyra, merchant, rue Saint-Denis, was an assessor of a justice of the peace in the section of Good Counsel; and Heymen, said the German, in the section of the Observatory. The General Supervisory Committee, in 1793, had Hazan as secretary. In the Committees revolutionaries we found, in the year IT, Jacob Reis, at the Pikes section; Lion, rue Saint-Denis, 126, in the section Friends of the Fatherland; Azur, in 1792, secretary of the Popular Society of Friends of Equality (section of the Réunion); Weisweiller, attached to the Central Committee of the 8th district saying. The city. Lazarus was appointed, on Floréal 14, year III, member of the Revolutionary Committee of the [5th arrondissement; finally Fould the young, residing rue Favart, n° 4, secretary of the police commissioner of the Le Peletier section, was in procedure to be admitted to the offices of the Committee of General security.

So this was true. Little by little, as attested - the representatives of the Commune, the Godards, the Mulots, the Bertolio, the Cahiers of Gerville, little by little the Jews of

4. Acts of the Commune..., t. IV, p. 199.
2. The Chronicle of Paris, n° 57 and 59, dated February 26 and 28, 1792. +»

Paris, through a patriotic dedication that the districts had proclaimed loudly, entered the Revolution, adopted were its ideas, its institutions, its principles, and, without renounce their faith, their worship, faithfully submitted to the laws of the Republic. The spirit that animated the people also animated. His passions, his enthusiasms, his disappointments became theirs. But, far from following a overall policy, everyone obeyed their feelings own, to his assessments, to his views, and the moment will soon come where, in the midst of revolutionary excesses, a large number of them will keep a wise reserve, while others, without associating themselves with the worst decisions, will throw the violent into the party and they too will perish, victims of these very excesses. |

But we were still only in the early hours of the Revolution, and the horizon was without bloody gleams. THE Jews joined, as they said then, to the institutions of the country, and made generous efforts to get started

the unison of their fellow citizens.

Already at this time, we meet some of them in the arts, in letters, in industry. Jacob Simon prints the Journal de la Cour et de la Ville, and the Ami du Peuple the threat of the wrath of the patriots! Jonas Nathan is jewel-bind; Moline, “poet and writer”, makes idylls about the Freedom in 1790? and swears loyalty to the nation, “to the laws, to the king whose days are dear to us.” Vienna year II, and he will celebrate in a sans-culottide in five acts, at the Théâtre des Sans-Culottes ci-devant Molière, “the meeting of August 10 or the inauguration of the French Republic? ", after having

1. L’Ami du Peuple, n° 311, of December 21, 1790.
2. Journal de Versailles, No. 38, July 8, 1790.
3. Journal de Paris, n° 367, dated 13 Nivôse year II.

“cried Marat.” The Paris Commune grants a mention civic to citizen Arnold, painter of the Marseille section and Marat?; finally Dennery, professor of music and forte-piano, accompanies M'e Homberg on the guitar, from Havre, young poet who “prefers to the sword of Mars the arrows of the god of Cythere? ". |

A fact to note is the ease with which some among the Jews, from the day they were assured that this quality could not serve them, used advertising to make it better known. Mayer Silvain had ingenious imitations tors. It is the citizen Samuel Cerf, patented and resident of the king for the destruction of rats, who, in 1792, also advocated “a health opiate” of his invention, and to which he attributes the most diverse and effective cures. Favoring the people to the detriment of the aristocracy, “he sells the pot to the poor brothers and sisters one pound, and to the others six pounds'. It is Mr. Hénoch who treats, “always successfully”, the | gout, nerve diseases and rheumatism. “Mrs Lyon, Jewish, rue Grenier-Saint-Lazare, at the Baker's", which ` resorted to his art, as evidence. It is Mr. Bloque, who “holds mourning carriages”, rue Chapon-au-Marais f; And Salomon Lévy, “residing on the boulevards Montmartre, next to the Montholon hotel", says the greatest good of his wines? which he sells “at a fair price”.

That was the commercial side. The newspapers were used also confidants to the Jews.

. The Republican Courier, No. 20, of 29 Brumaire Year II.

. The Universal Mercury, n° 894, of August 15, 1793.

. Le Mercure de France, n° 13, of March 26, 17914.

. Le Journal de Paris, n” 32 and 349, year 1792.

. Evening Posters, No. 25, year 1792.

. The Revolutions, by Prudhomme, t. XI, No. 133, year 1792.
. Journal de Paris, n° 314, year 41790. l

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Freedom of the press had opened vast horizons to
all those who, under the monarchy, had been unable, for fear of
quite serious penalties, develop their thinking while at ease.
Public opinion then spread in the gazettes with
all the more strength and abundance the more it had been
long stopped in its course. Everything became subject to
motions, projects, proposals. Good or bad,
ideas took birth at crossroads, on the
places, in the open-air stands, ran on the days-
national, imposing itself on the National Assembly and often even
flying to the king whose weary serenity they disturbed.

The Jews of Paris were won over by this fiery contagion
of speech and pen. It is believed that they experienced some
pleasure. Everything was new for them in the dignity of
citizen, and, like big children, they tried their hand in the .
posture of free men in the Free State. One of their
purest pleasures was certainly to write without hindrance,
first proof of their equality among men. Policy,
religion, daily accidents, external events, they are influenced by
are involved in everything, mingling little by little, but with soul, with
developments of the nation, of which until then they had been con-
only the timid and fearful Specta-
tors. | | |

Their first communications to the newspapers were
especially inspired by the need to assert themselves and
the desire to associate public opinion with their cause. The documents
officials that we have already cited, and that they spread throughout
the press, accustomed the people to their demands. Their
letters were intended to highlight the unequal condition which
was made to them and their hope of seeing the end approach.

From 1790, one of them, Jacob Benjamin, of whom we will have the opportunity time to speak again, aimed at the decision of the Committee of Constitu- |

THERE

tution, pointed out its importance to the Journal de Paris: “The Licensed Jews, he said, are recognized as active citizens. It is a first point... It is to be presumed that soon the Assembly national will extend this benefit to an entire nation, which has not need only a happier fate to develop more of energy and virtues'. »

“What an astonishing contrast!” wrote another to the Courrier de Gorsas?, after the violent debates concerning the Portuguese. The representatives of the French nation resurrected the rights and freedom of men, without distinction of religion or by profession; they deprived Jews of the dignity of citizenship, and, by a manifest contradiction, these same legislators

deprive us of the benefits that all French people and our con- brothers have just received. I don't want to hide from you the impatience with which we await the final decision sion of the National Assembly. »
This “decision” is near. The same ones who had put the most stubborn in delaying it were tired. Rewbell! Rewbell himself!... “For the honor of our century, for the honor of humanity", he has just done justice to his “Principals”; they are no longer citizens ready to jump at the throats of the Jews; all fear of massacre is dissipated: “his fierceness against the Jews therefore only came from of an error...", and Benjamin, now "colonel of national guards of Dimont, district of Joigny",.famous

_this about-face of the fiery opponent of emancipation 3.

The decree is issued. The Assembly granted to all Jews the rights of active citizenship. “Praise be to Jehovah!” " writing “one of our Jews, trader in Paris”. In vain did we make

4. Le Journal de Paris, n° 357, of December 23, 1790.
2. Le Courrier de Gorsas, n° XXIX, of August 29, 1794.
3. Le Journal de Paris, no. 251, September 14, 1791.

objections; in vain even some Hebrews opposed
difficulties with the decree, nothing could stop this great affair. :
“The men of God, Lafayette and Bailly, contributed to this
their best... The city of Paris wants us to buy.
a church to convert it into a house of prayer for our
nation. I would like this to happen..."

Is there a municipal, political or religious issue?
gious, if they seem to have something useful to say,
they express their opinion, their projects, their doubts.

One, signing “Judith M. of the tribe of David”, protests
against the order to close theaters on Pentecost:
“p”I am Jewish, he wrote. In this happy time of tolerance
religious, we can loudly admit that we sing or that we
chant the hymns of David in Hebrew. I was planning to go
with my family see represent, rue de Richelieu, the beautiful
tragedy of Brutus, in which I am assured that Talma and
Monvel display sublime talents. » But no spec-
tackle. The mayor gave orders for the uprooting of the
posters, “and that because he is Catholic. But what do you think-
would it be if, me, head of the municipality – I can be one in
a year – with the municipality composed largely of Jews
part, we ordered that every Saturday we close the
shops? It seems to me that our order would not be
more ridiculous than the one that deprives Jews of going to the comedy
on the day of Pentecost..."

Another, “a good Israelite,” writes “to his fellow citizens,”
through the Courrier de Gorsas, for their denunciation
cer Duport du Tertre who, Minister of Justice, has “a hundred
thousand pounds salary", descends from the "fourth" where he

4. La Gazette Universelle, No. 299, of October 26, 1794.
'2. The Chronicle of Paris, No. 165, June 14, 1791.

had “only one bed and two squares” to strut about in a
“noisy” hotel! ".

“L..., Jew,” rises so strongly against a conventional
who had described a loan shark as “Jew”, that the Journal de la
Montagne, who had reproduced the sentence, apologizes for it and
expresses Milliot's regrets. "...He did not intend
to indict citizens who follow the sect of Moses...
We no longer know Jews, Protestants, or Catholics.
liques, we see in all citizens only

republicans and brothers °... » | 2

This is what another Jew tried to demonstrate to a priest
refractory by asking him for his offering for “the victims
of Chateau-Vieux. But the ecclesiastic, deaf to these arguments
ments, wanted to prove to the Jew that outside the Church and
there was no salvation for the aristocracy. The discussion
gets worse: “Paralogisms,” writes the Jew, “have come
blunt against my sturdy faith and the shield of common sense
that I opposed to him. So he didn't prove anything to me, and I told him
proved, I, the Gospel in hand, that he and all the priests
rebels to the oath are so many impostors. Do you know,
Sir, the answer given to me by the hypocrite who only knew
reply to this argument? “You’re just a Jew!” You have
crucified Jesus Christ! And he gave me to all the devils. 3”:

These letters, it must be said, were warmly
welcomed by the public papers. They aroused the interest
rêt, drew attention to citizens whose origin
mysterious always provoked a certain curiosity. There's
had, among these letters from second-hand journalists, writings
who had a truly patriotic breath. The one that in 1792,

1. Le Courrier de Gorsas, n° X, of November 10, 1791.
2. Le Journal de la Montagne, n° 22, dated 13 Frimaire, year I].
3. Le Courrier de Gorsas, No. XXII, February 22, 1792.

Samuel Lévi, calling himself “Prince of captivity,” chief
Supreme of the Eastern and Western Synagogues”, addresses
knows to Anacharsis Cloots, orator of the human race, was for
this published with genuine enthusiasm, despite the soup-.
stupid that this ingenious title could bring about the existence
hypothetical of the author. |

It was the time when the kings had declared hatred to
Republic and swore its doom because it had “broken the yoke
with which the great and powerful had burdened her. Samuel
Levi took the text of these impious threats to make people understand
the most touching words of gratitude to the people
French, "the first", who had "erased the reproach of Judah",
and celebrate “the great free nation” which had “unraveled the
bonds of all captives! ". What a touching letter! cried
the People's Speaker. “There is not a single one of my subscribers who
who reading this does not make one shed tears. The love of
homeland and freedom is painted there in fiery characters. It is
truly the expression of the soul and the feeling?..."

~ We could limit our quotations there. They would be enough

to prove that the Jews, as we said earlier,
were interested in all things of the Revolution. But,
among those who became volunteer bulletinists for the
newspapers, there was one who, by his fecundity of writing, by the —
original and sometimes bizarre turn of his mind, by the finesse
of his judgment and the uprightness of his reason, as finally by
his ardent love of the homeland, deserves a special place in
this gallery of letter writers: we want to talk about Zalkind
Hourwitz.

Apart from professional gazetteers, there are few of them, we

4. La Chronique de Paris, no. 94, April 3, 1792.
2. The People's Speaker, No. 36, p. 281 (vol. XI-XII). :

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we believe, who have so profusely communicated
to the public sheets their ideas, their projects, their
thoughts on the events of each day, and each time
inspired by a just observation of the general good.

For all these reasons, it was appropriate to reserve for Hourwitz

a few pages which will put this curious figure in full view
light.

CHAPTER II

ZALKIND HOURWITZ!

Zalkind Hourwitz is the one we know best, the one
whose name is most readily cited among the Jews of
Paris in the 16th century; but we do not know him and we do not cite him |
generally only for his Apology of the Jews, which was
crowned, in 1788, by the Royal Society of Sciences and _
Arts of Metz. At that time there was a lot of talk about the “Jew
Polish.” As soon as his work was advertised, the
Journal de Paris (September 15, 1789), the Mercure de France

(November 7, 1789), and the Chronique de Paris (January 3, 1790) made a particularly laudatory analysis of it; Mirabeau cited him in his writings; and Clermont-Tonnerre, one of the representatives most favorable to the emancipation of the Jews, said, about this competition, that "the Polish Jew alone had spoken as a philosopher.

Other than that, everything about Hourwitz is generally ignored. However, it was one of the figures most original of this end of the century where so many physiognomies-

4. Part of this study was published in the Annuaire des Archives Israelites (Paris, 1895-1896), where we will find the letters that we do not have not thought necessary to reproduce here.

had their special mark. Born around 1740 in Lublin, Lithuania, he belonged to that valiant part of the race Polish Jew who does not put off any effort, who is not deprived of any tion does not stop, and which on the contrary draws new and more male energy in difficulties, in obstacles. It was finally of those whose powerful brain never tires to store scientific and literary knowledge.

Hourwitz had, like his co-religionists in Poland, disdain for dress and elegance. If you have to believe one of his biographers!, it was this very contempt which, in 1806, kept away from the Assembly of the Israelites where his knowledge would have taken him to one of the first places, and where "his position and his miserable exterior" prevented him from being admitted. But, if he did not have these external appearances which, whatever one says, always exert a certain influence on public opinion, he at least had the knowledge which imposes, and, if he did not sit among the notables, the Commission which prepared the decisions of the Sanhedrin was careful not to neglect his advices.

He had had the bitter ambition to educate himself, and it was pushed | by this desire, which, some time before the Revolution, he had left his native country. After staying in Berlin where Mendelssohn received him with open arms, in Nancy, in Metz, in Strasbourg, where, “despite the oddity of its forms and his education. ", he was greeted with the most friendly eagerly, he came to settle in Paris. There he began to learn the French language, which he knew nothing about. During the At first, life was extremely hard for him, and, for to survive, he had to engage in hawking. But the day came

4. See. Quérard in Hourwitz, Michaud in Zalkind-Hourwitz; Larousse to Z, also. i

finally where he triumphed over bad destiny: the poor clothing merchant was attached to the King's Library as curator of oriental manuscripts! |

His appointment was not made without difficulty. Mardo-Dear Venture, who had this job, had just succumbed to an attack of paralysis. Lenoir, superintendent of the Library the King's library, in announcing his death on March 14, 1789, was do not recommend replacing it. The minister was of an opinion contrary: “We know very well,” he said, “that the functions of a interpreter are not daily; but it seems indiscriminate to me thinkable that these places do not remain vacant, and above all that of the Hebrew language'. »

Hourwitz's candidacy was put forward, on March 19, by Mr. Lebegue, who highly recommended him to Mr. Lenoir. “My friend, Father Lallemand, makes this a special case, he wrote. He is a man very well versed in languages..., very honest, of impeccable conduct, exact in everything his homeworks. He deserves every confidence? " A few days afterwards, on March 30, Hourwitz, who then lived on rue Saint-Denis, at the Iron Cross, sent his Apology to the minister, and wrote to him: “I hope that it (this work) will obtain your indulgence when you know that it is the first attempt of a uneducated man, who spent his whole life in the womb of ignorance and misery, and of which the entire library consists of half a dozen mismatched volumes. »
His modesty was greater than his “ignorance”, because, to prove his knowledge, he added – if the surety of Mr. Lebègue was insufficient: “We find in the Biblio- the King's library several works on two columns: Hebrew

1. National Archives! O1 622. Establish. scientist. – Bibl. of the King.
2. Id. |

and Latin; let's cover the last one and I'll explain the original immediately, without the help of a dictionary. »

The Apology had the approval of the one that M. de Villedeuil,

Minister of State, charged with reading it; he noticed that it revealed
“a lot of knowledge in the Hebrew language and
rabbinical. I am also informed that Mr. Zalkind is
particularly devoted to the study of Sciences. He is already
known to the Library and deserves preference?. »

But everything was not said yet. Serious competitors
had lined up. It was Lefèvre, a man of letters,
professor at the Royal College, who “needed help?” ".
It was Ensheim, introduced by Moïse Lévy, agent of the Court.
of Bavaria, and who, born and residing in Metz, was recognized “by
his entire nation for him who possesses to the highest degree
the Hebrew language. A wonderful and gifted polyglot, he
spoke Chaldaic, Greek, Latin, Italian, English,
German, French, etc. A profound mathematician, he
asked for this place “to obtain,” said his boss,
a little subsistence assistance, in order to be able to
know in the capital where talented men are
distinguished 4”. | |

David Silveyra, appointed in 1780 general trustee of the
Portuguese-Spanish Jewish nation after the death of Jacob-
Rodrigues Péreire, also aspired to this position that his
knowledge of Spanish and Portuguese put him at
even to occupy. If his scientific titles were little
important, on the other hand its location and public works

that he had done seemed likely to call attention to him —
by Mr. de Villedeuil.

4.Arch. nat., O! 622.

2. Id.

3. Id.

4. [bid. | _

He claimed that his ancestors, originally from Portugal,
had rendered great services to Europe through
discoveries they had made in the New World. A `
of his ancestors, Diego de Silveyra, had been named viceroy
of the Indies by the King of Portugal: the history of Portugal and
the works of Abbot Raynal demonstrated this. As for him, born
in Bayonne, he had been sent to Paris by the Government,
in 1778, “for the establishment of a planned bridge over the

Garonne. In 1789, this project was “in operation”. He had
rendered similar services in Bayonne and Dax, where he
also had bridges built. He promised himself,
. if he obtained the vacant job, "to make a place as an interpreter
a continuous occupation! ".

However important these candidacies were, the one
d'Hourwitz triumphed. On May 13, he was appointed secretary-
interpreter of the king for oriental languages. His merits,
so appreciated by the minister, were no less esteemed
subsequently by the Republican Government, the Commune
and the revolutionary committees which, on various occasions,
resorted to his lights ∗.

He was, as Graetz said, a very educated Jew, a pen-
deep heart. The functions entrusted to him and this
Apology even testifies to his vast erudition, his

high intelligence, matured and perfected at the Arié school
| Loeb, the famous rabbi of Metz. But he has, besides this Apo-
logy, left several works highly esteemed by scholars. .
It was a Project for a New Map of Paris, which the
Journal de Paris published on 4 Pluviôse year VII; then in 1804

1.Arch. nat., O! 622.i

2. National Archives, F7 4745 and F7 2494. — Minutes of the Committees
revolutionary members of the Réunion section.

3. See. also the Journal de Paris. from 19 Thermidor year VI,

(year IX) an 8° of 114 pages, entitled: Polygraphy or art
to correspond using a dictionary, in all
languages, even in those of which we do not only have the
alphabetical letters. The Liège newspapers announced, in
1808, that Zalkind Hourwitz had sent thirty copies there
please of his work entitled: Origin of languages, “for
be sold for the benefit of the fire victims of Spa”; finally he
published, in 1811, an 8° pamphlet of 88 pages, under the title
from: Lacography or laconic interviews as quickly as one
can talk.

The fever of the Revolution had seized him entirely. Wrestler
ardent and convinced, he could not remain a stranger to the movement
irresistible ideas, nor to the fascinating debates which
agitated the Assemblies, the clubs, the streets. His mind was
always awake. He made newspapers the confidants of his
thoughts, his projects, his emotions, his ideas. THE
Courrier de Gorsas, the Chronique de Paris, the Journal de

Paris, the French Patriot, Friend of the Laws, did among all
an eager welcome to his writings. Morals, prejudices, sciences,
religion, homeland, he approached all subjects with warmth and
a communicative sincerity.

One could expect that the author of the Apology of
Jews would, when the time came, defend their co-religious

'. sionaries with the ardor he put into resolving the question
posed by the Metz Academy.

What must, in fact, be observed first of all is the energy
with which he worked in their favor and supported their cause.
Independent character, a rough pew nature, he showed himself

.more severe - and less fair also for their rabbis and their
trustees whom he clearly separated from other Jews'. It seems-

i. See. his Apology, and Arch. Nat., O! 622.

It seemed that he wanted to see them get rid of the “rabbi-
“niques” which linked them closely. He dreamed of seeing his
co-religionists rise to the level of other citizens and
encouraged them to renounce certain religious customs
gods whom they followed slavishly and who now swore
with the progress of ideas and morals. There was nothing
in the sense that he did not do for the unfortunate Jews, for their
moral uplift and for the improvement of their political fate
tick.

The Municipal Administration had just published (January 1791)
the responsibilities of the various sections of the Paris police, and
in the 3rd division it included the Jews with the worst
scammers. Hourwitz immediately protested against this unjust
measure and against this shameful promiscuity. " For what,
he wrote to the Chronique de Paris on January 9, the office of
does the city hold towards us the odious conduct of the former
police ? » Was this not contrary to “human rights”,
contrary to the unanimous wish of the sections of the capital and the
decrees of the National Assembly? The trustees of the Jews of
Paris, Silveyra, A. Asur and Mordecai Elijah intervened
their turn, and, on these energetic complaints, the department
ment, retracting, removed the word Jewish from the “poster con-
surrounding administrative objects! ".

One of the first too, Hourwitz pointed out what their
situation was abnormal and strange in the nation where, in

under the civic oath, they had to swear to maintain the
Constitution, and where this same Constitution deprived them, –
German Jews, of the right to take this oath:

4. Le Journal de Paris, n° 13, of January 13, 1791.

my

To the authors of “the Chronicle of Paris”

Allow me, Gentlemen, he wrote on February 18, 1790, to con-
'sult, through your Journal, the casuists of all religions
gions, on a scruple that I have about the civic oath: by
this oath I must commit to maintaining the Constitution, that is to say
say all the laws that compose it; the main and basis of
these laws are human rights that the National Assembly
assures, in its address to the Provinces, that it has been returned to all
human race. However, another law of the same Constitution
_ deprives of human rights, all men who pray to Being
supreme in Hebrew, and which he gave birth to elsewhere than in Bordeaux
and in Avignon. I therefore ask for the means of swearing the maintenance of
these two laws so discordant. That's not all; I am myself
Polish Jew; I fear, therefore, of committing a
kind of suicide, praying to maintain a law that degrades me
beneath the executioners, and which even forces me to use violence
towards my colleagues who would dare to encroach on the prerogatives
of these execrable beings, to whom I am all the more repugnant as my
colleagues, I dare say, have deserved well from the homeland? and
the National Assembly has already tacitly recognized them for
citizens, by accepting their patriotic gift; what she wouldn't have
not done if she looked at them as foreigners. But also what
disastrous effects will produce this law of proscription; she will revive
the rest of the expiring fanaticism; it will reduce the number of con-
currents for the purchase of clergy property; and, what will be more
even more serious, it will expose us to the insults of the people, who
will see more of his fellow men in men degraded by the law
below the executioners.

Here, he said, in closing, to the authors of the Chronicle, the

4. No. 53, of February 22, 1790.

2. Mr. Marquis de La Fayette authorizes me to subscribe, in his name,
to the honorable testimony given to us in these rooms. It's not

in Paris alone that the Jews have deserved this approval; they held the same conduct in all the cities of the kingdom where we wanted to approve their services (Note by Z. Hourwitz).

question that I submit to the light of theologians of all the Nations; while awaiting their unanimous decision, I am, in despite the law that separates us, your brother and friend, ZALKIND Hourwitz, Polish, secretary-interpreter from the King's Library.

It was again to point out this cruel and strange posture Jews in the society he protested, in the Chronicle of Paris", against the advice of the police, the day they put the Jews on the same rank as crooks and public women:

I have the honor, Gentlemen, of being your relative, although to a very distant degree, being, like you, descendant of Adam in direct line. Despite this relationship, I do not, like you, have the right of citizenship: the reason is that the man and woman who - produced me (without consulting me) prayed to be supreme in Hebrew and lived in Poland, that is to say outside the bars- behind Bordeaux and Avignon. Not being a citizen, I looked upon as a foreigner. What was my astonishment to see, the list of administrators, inserted in your sheet yesterday, that I am neither. Because I read there: Mr. Perron, for cafes, inns..., foreigners and Jews. This recalls the Cicero's joke, which distinguished Julius from Caesar. But the city office which surely did not mean to joke, for- what does he treat us like a species of amphibian?

Why does he hold, towards us, the odious conduct of the an- old police, against human rights, against the unanimous wish nime that the sections of the capital generously demonstrated in our favor at the bar of the National Assembly, and against the decree of this august Assembly which placed us under the protection general law? has

God forbid that I fear the administration of Mr. Perron. Its nomination by free citizens answers me for its interest. grité and its lights. But, however great his merit, if I ever have the misfortune of being brought before his tribunal, and before to hear my defense he is curious to know if I have not not suffered a certain amputation, instead of answering him, I

1. The Chronicle of Paris, January 12, 1794.

Please send me to the quarries. I am, despite the police,
Gentlemen, your relative and friend,
ZALKIND HOURWITZ, Polish.

Not once does he miss the opportunity to refute the slanders spread against the Jews, or to respond to attacks that the clergy continues to make against them. With a courage that nothing discourages, he faces everyone.

Abbot Maury promises a memoir against the Jews, and in advance he challenges the Jews to answer it? Hourwitz challenges him to his turn! “to grant Abbot Maury, intolerant and impious, who denies the Bible by assuring that the Jews never been farmers, with Father Maury, grand pensioner and supposedly great defender of the Catholic religion, which assures that his foster mother is the most tolerant of reli-ions”. |

Le Babillard proposes, under the assumed name, to strike Jews with a special tax, and he assures that “they are all equipped with a well-stocked wallet” (?). Zalkind is indignant at this slander. Is the writer “bribed by the enemy to resurrect fanaticism”? Is he not “more ignorant than wicked " ? And did he not take the sentence for Hebrew who says: Heretics neganda is PARSE

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" Think again...; this abominable sentence is Latin, and it was not the rabbis who pronounced it, but your reverends made fathers of the Council of Constance, by virtue of which they burned, in all conscience, David Huss and Jerome of Prague, badly-thanks to the safe conduct they granted them, and it is apparently still by virtue of this sentence that we saw, in the declaration of the royal commissioners, the project to exterminate, in the event of counter-revolution, all the republicans who would have had the imprudence dence to trust in the amnesty of the very Christian king.

1. The Chronicle of Paris, no. 124, of May 24, 1790. “To the abbot: Maury. »

This, Sir, is what I thought I could allege for your
defense.

I end up advising you not to give credit to any Jew who
you do not particularly know, because I know several
hundreds of Israelites whose wallets contain only
their security cards.

Your unofficial defender;
`ZaLRIND Hourwitz, Polish'.

In this daily struggle where the Church, seeing with anger
the emerging credit of the Jews, constantly sought to belittle them
ser, it was to be expected that Zalkind Hourwitz would not hesitate
to intervene and, despite the inequality of the fight, to strike
knock and cut on those who were relentless against his brothers.
This is how, little by little, and in the heat of the fight, he was
led, after waiting for the attack, to take the offensive.
He did it with the passion and bitter irony he brought to -
all things. | L

The first blow he struck dates from the day when the Assembly
national decreed the return of the Church's property to the nation.
The clergy cries out, protests, is indignant; the prelates in
call to the councils, which, from century to century, defended,
under penalty of anathema, to seize the property of the Church.
But what! priests “retreat behind authority
of an assembly of men who were judges in their own
cause, and who have only placed under the protection of anathema
the goods of the Church, without bothering with those of the people? ".
What do the Jews have to do with this, and why threaten them?
of eternal damnation? Why involve them in this quarrel?
between the Assembly and the Church? “What does the abbot get involved in?
Maury et Ci, if, following the example of Austria and Poland, —

4. Le Journal de Paris, n° 36, 6 brumaire year VI.

2. Le Courrier de Gorsas, n° X, January 10, 1791. Leltre de ZHP
(Zalkind Hourwitz, Polish) to [Author of the Courier.

we want to incur the anathema of the Council of Trent; It is
our business. » |

And, immediately, the tone becomes more aggressive, the question

more pressing, the attack more direct. Arguing about his ignorance rancid “in the natural history of the clergy”, Z. Hourwitz asks, one day, for an explanation of “several phenomena physical and moral" that he observed:

4° Where does it come from, he wrote to the Chronique de Paris, that, under the this regime, most of your prelates and your big beneficiaries had very pretty nieces? Where does the number of these nieces has decreased considerably since the Revolution?

2° By what chance does it happen that the ecclesiasian deputies- tics, to which conscience does not allow us to lend the service ment on the Civil Constitution of the clergy, are all accustomed to the right side, in the sign of the aristocracy? Consciousness, where does it go? does it nestle? :

3° Why do these priests, so scrupulous about the authority of the Pope, . about the oath in question which is surely indifferent to him, have they submitted without scruple to the decree which exempts them from it pay for annates and buy bubbles?

Another day, in a “very urgent notice given to the tor of the Courier”, he warns “jealous husbands” against “confessionals and aristocratic altars raised in cellars, in attics and in shops dormitories”. But let them hurry, he adds, because “some- some of my friends, people of good fortune, have already benefited from this clandestine devotion to propagate patriotism in the very bosom of the aristocracy? "...

Certainly, these jokes were not in the best taste.

1. La Chronique de Paris, no. 42, February 11, 1794.
2. Le Courrier de Gorsas, n° XII, of April 12, 1791. A

But, if we admit that the Jews had to use the same weapons than those which were used against them, if we recalls, moreover, the aversion of which the Church was the object in the people, and the state of acuteness to which the religious war had reached wise, we will agree that these taunts were not too cruel...

It is: from this point of view also that we must place ourselves in order to appreciate the feat that Hourwitz boasted of in 1792, and who had the guardhouse as a theater, one day of trial if we. Walks through the city had not yet

been suppressed, and Manuel, “this exterminating angel of
religious abuse", hesitated to issue a compliant decree, although
that public opinion was unanimous in protesting against the use
which obliged the inhabitants to decorate their houses, and the
soldiers to kneel “when passing a certain figure
called the Good Lord. |

“I recently had this subject,” Hourwitz wrote to the Chronicle.
nique of Paris 1, a rather pleasant theological-military controversy
keep quiet with my corporal, a very angry man, actually quite good
drinker and excellent beadle of his parish. Being on duty, I
saw the aforementioned coming Good God, I'll let him go his way
without shouting to arms; all my comrades applauded my
negligence, which spared them the trouble of getting into the mud,
and to cover themselves from the rain which was then falling.

“However, one of these gentlemen had the mischief to awaken the
corporal who, at that moment, was peacefully drinking his wine, and
release him against me. So this man came and reproached me harshly-
ment of having failed to respect religion and the instructions which carry fire,
good God, etc. I apologize for my ignorance in the French language.
caise ; I believed, I told him, that Good God means the Supreme Being;
but I didn't know that it also means a man in a worn shirt
such a cup. This excuse, as we well imagine, redoubled the

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4. La Chronique de Paris, no. 330, of November 19, 1792.

fury of the beadle; he called me impious, a deist, an atheist and,
what's worse, of a man who renounced his baptism. Me!
I cried, pretending to be angry in my turn; me, give up
at baptism! Learn, Sir, that I have never been baptized
neither with water, nor with fire, nor with the Holy Spirit. What! he said shuddering-
health, would you then be of the nation guilty of the murder of
- Jesus Christ? Yes, sir, I replied, and you are well
ungrateful for blaming me for this murder which saved you from sin
original, and to which you are indebted for your place as beadle.
He wanted to reply, but the burst of laughter from my comrades made him do so.

run off giving ourselves to all the devils... » |

One could, on this reading, suppose that Zalkind Hourwitz
let himself, with so many others, slide down the slope which led

France at the Terror. It was nothing of the sort. His attacks against the clergy did not degenerate into bloodthirsty emotions; there - Jutte did not lead him to any of the excesses which darkened this era. In politics, he was also wise. Marat remained for him “the apostle of murder and anarchy!” »; and when the trial of Louis XVI was initiated before the Convention, he wrote two letters about this unfortunate king, which are a model of common sense and we would almost say prescience. In the first he severely qualifies the conduct of the “chief executive”; he states that "it is absurd to say that Louis XVI should not be punished for his crimes, under pretext that the Constitution is not clear enough on this regard... The Constitution would have expressly permitted the murder of Louis XVI that he would still be punishable in virtue of natural law which is more sacred than all human institutions?..."; but, whatever its. indi- gnity, Hourwitz does not demand his death.

4. La Chronique de Paris, no. 330, of November 19, 1792.
2. Le Courrier de Gorsas, n° XXVII, of November 27, 1792. Letter “on Louis XVI ".

His second letter “on Louis XVI”, dated January 4 1793, contains a precise presentation of his ideas on this subject. He shows himself to be profoundly political, and undoubtedly one of the first initiators of the referendum! :

Zalkind Hourwitz, to A.-J. Gorsas, on Louis XVI.

The King of England, while feeling sorry for the fate of Louis Capet, refuses to take any action in his favor before the National Convention, under the indecent pretext that his dignity does not allow him to send an ambassador to French. — The truth is that George III, as well as all the crowned executioners, have no more pity for their former brother, that thousands of innocent people they force to slit each other's throats for their personal quarrels; that their supposed compassion for him is only hypocrisy, while they ardently desire his death to slander the French, to treat them as patricides, and make them odious to their superstitious people, whom they have accustomed to believing that kings are effectively established by grace of God to torment men. — To foil their plots, let us take them at their word, and grant them life and freedom of Louis Capet on the following conditions: — 1° We will make a armistice for three months, during which the Brabancons, the

Liégeois, Mayencois and Nicards will choose this form of decision government that they deem appropriate; and so that their choices are absolutely free and exempt from any foreign influence, their assemblies will be held in cities where there will be neither French garrison, nor other.

2° When all the peoples have made their respective choice, the peace will be signed, the French will leave the countries whose residents will not have declared themselves for their meeting at the France: we will disarm on both sides; we will empty the stores trained in Germany, and the troops will return to their gar- ordinary birds.

3. Le Courrier de Gorsas, No. IV, January 4, 1793.

3° After the execution of all these articles, Louis Capet will be taken and his family outside the territory of the Republic.

The Emperor and the King of Prussia will dare all the less to reject these conditions, which they declared in their manifesto that they do not do not claim to dismember France, and that they do not make us war only for the interests of Louis XVI. It will therefore be im- possible .to refuse to make some slight sacrifice for him save life, unless you dishonor yourself in the eyes of the universe.

From the beginnings of the Revolution, which he welcomed with enthusiasm and to which he made the patriotic abandonment of a: part of his income, Hourwitz was incorporated into the guard national. It was the time when the inhabitants of Paris, more filled with good will than experience, more citizens that soldiers, threw into the ranks of the militia a confusion sion that was increased by the tumultuous events of each day. Military disorder was at its height, Accra again by political intrigues. False patrols roamed the streets; the regular patrols fraternized among themselves to the point of indiscretion, and, often the watchword, passing from mouth to mouth from one district to another, caused among the squads responsible for city security one trouble that the leaders were powerless to prevent.

Struck by this danger, Hourwitz imagined a “means of fish for the revelation of the slogan in the patrols", and communicated his plan to Gorsas. The Courrier de Versailles at Paris and from Paris to Versailles published it in its issue of December 4, 1789 with the following letter:

ZALKIND Hourwrrz, Polish Jew, Author of the Courier:
HI. |

You know, M., that Diogenes, one day seeing all the Corin-
people who were very busy, decided, in order not to remain alone idle, to
roll your barrel...

10

You know, Mr., that the Capital is at this moment filled with
people with motions, with projects, and people who tell them, or who
don't care, eremplum ut... talpa, to which the ignorant only-
refuse their eyes. Following the example of Diogenes, I reproached myself
my inaction; however having neither the talent nor the leisure for these
MM. to multiply grains, or to calculate a large volume-
of zeros for the payment of the national debt, I limit myself to
project which I attach to this epistle; if you find it useful, ow
weird, please do me the pleasure of inserting it. In the first case,
I will have served my fellow citizens and they will be grateful to me; in the
second, I will have amused them, and they will laugh at me; but in all-
both I will not have remained idle and I will have rolled my
barrel; and you will agree, M., that it is as well worth rolling som
barrel, than making impertinent motions.

It's not an easy thing to analyze this project, minu-
carefully designed and of which all the details are closely linked
is lying. The law of silence, respect for duty were formal there-
ment ordered, and the communication of the slogan surrounded
such precautions that secrecy seemed impossible.
could be disclosed. This project was, in some of its.
parts, quite “weird” indeed, and one may be tempted to
I think he laughed. Hourwitz himself wondered
a little worried: “Will this seem very ridiculous? » There was none.
Nothing. Le Courrier de Gorsas recognized “particular merit”
of the author, and announced that, if this project was “hidden under
a singular form", it was at least "useful", quite
useful even for the city of Bordeaux to adopt it in part..

We have said everything about his feelings as a Jew and a Frenchman.
It is time to see it successively in its aspect of-
wise and fine scholar, beneficent, in love with humanity and.
public good, capable of relieving suffering.

Whatever the form in which he conceived.

his projects — and this form always retained something.

caustic and mocking — Zalkind Hourwitz contained
difficult to express his thoughts when he believed he had
~to say something useful, fair or true.

Cazalès and Barnave, both members of the Constituent Assembly,
had just fought a duel. This incident had profoundly-
moved public opinion because of the popularity of which
Barnave was still enjoying. The liberal and republican gazettes
caines were indignant at the danger that could pose to his
most beloved representatives arrogant provocations
nobles familiar with the use of the sword. Hourwitz
addressed to the Courrier de Paris in the eighty-three
departments (Tuesday August 17, 1790) a letter, where he added
his reflections to those addressed to the same newspaper by the abbot
Grégoire, on the duel. 7

“All the friends of humanity,” he wrote to him, “share
your indignation about the duel... I don't understand how-
sane people have managed to persuade themselves that the
forgiveness of insults be an infamy and that homicide becomes
an honorable action when done bravely. I do not
do not understand either why they do not conclude
this last principle that Cartouche was the most honest
man of the world? » | s

What would have been thought of Cicero if he had left the rostrum and

Senate to go fight Catiline outside the gates of Rome?
“What will our nephews finally say when they know that the legislature |
lator Barnave did not blush to abandon his post in
the sanctuary of the law to yield to a ridiculous prejudice and
barbaric ? Oh! Barnave! Barnave! what a mistake to repair! »

Hourwitz was not one of those who was content to criticize
quer. It was the characteristic side of his mind that he never
never pointed out evil without looking for what it could be, to his
eyes, the remedy; and this remedy was sometimes so simple that the

The very simplicity of his ideas made them suspect to him. " If
they were not absurd, I said to myself, had they escaped
until now to every man of common sense, and even to
scholars who have seriously dealt with this object? »

But as soon as one of these ideas seemed useful to
nity, he published it, at the risk of appearing “ridiculous” to the eyes
of a few. :

This is how he waged a fierce campaign against the
game sounds, “rogue caves”, where, every week, the
Newspapers reported thefts, murders, suicides. He
later imagined a way to escape from the burning floors
die when you can no longer go down the stairs, which
anticipated the most recent ordinances on the subject.

But where did he not look for good and progress?

The Earl of Rumford, a high-ranking English personage, had
founded popular establishments in London where one can enjoy
offered soups at a very low price. fl contributed to the
creation of works of this type in Paris.

Zalkind Hourwitz who, in the early days of his
stay in Paris, had been forced, in order to survive, to sell
old clothes during the day, while he spent his nights
at work, remained in a very precarious state of fortune.
It no longer belonged to the National Library. A few-
some of his co-religionists helped him to live. 11 was therefore
very tempted to take advantage of the foundation of the English philanthropist;
but his relationships, his situation as a man of letters, “a
remains of vanity", hardly allowed him to go, in the middle
day, in front of everyone, looking for his portion of “soup”.
Couldn't other citizens, like him, be
prevented from enjoying this philanthropic enterprise? This
inconvenience struck him. He then wrote to the Journal de Paris,
12 Brumaire Year IX, a letter where the idea of the Fourneaux

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current food standards are ahead of their institution by almost a

half century:
To the editors of the newspaper

. My financial manager, citizens, has just prescribed to me the
Rumfort soup; I willingly submit to this re-
gime, if I had a lackey to bring me soup, or if a
remaining vanity allowed me to go and get it myself.

It would be desirable to establish dining rooms where people can
straight soup seven farthings or two sous. If the directors of the state
happiness in question adopt this project, I undertake to
procure at least fifty thousand practices and make them
earn more than one hundred thousand crowns per year.

Hello and consideration.

ZHP

We could give many other letters from this curious
thinker, because he approached with as much talent and passion the
linguistics, pure science, foreign policy, civil
reading, questions of military art'; but we must
limit. |

These letters will also be enough to give the measure of the
wealth of imagination and vast erudition of Hourwitz,
as the ardent faith that he put at the service of the public good
and his co-religionists. We don't know what biography
said of him that he was an “extraordinary man”. Nothing
more true. Modest, kind to the humble, severe to
the bad guys, tough on himself, he acquired the esteem of all
as much by his character as by his knowledge.

4. See. for example the Journal de Paris, n°101, of 41 Nivôse year VIII;
— LeCourrier de Gorsas, No. XIX, September 19, 1792; - The mail,
No. XII, of June 12, 1792; — L’Ami des Lois, n° 884 of January 16, 1798; —
Le Journal de Paris, n° 165, of 15 Ventôse year VIII; — The Journal of
Paris, n° 12, of January 12, 1806; etc., etc.

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Hourwitz, who towards the end of the 18th century no longer occupied
his functions at the Library, had become under the Empire
simple “language master!” ". He died in 1812. “Beau-
At the same time, his co-religionists, says Michel Berr, attended
his funeral procession. Mr. Lazard, member of the Assembly
Israelite of 1807, who was then a member of the central Consistory

tral, pronounced his eulogy. »

This great intelligence had suddenly died out.

1. It is under this title that it appears in the official census that the Consistory made, in 1809, of the Parisian Jewish population (See Léon Kahn, Les Intitulions de patronage, Paris, 1885).

CHAPTER II

THE CIVISM OF THE JEWS

Let us now return to the attitude of the Jews of Paris during during the Revolution. E

We know what the financial situation of France was at time of the meeting of the Estates General: the Treasury was empty, and bankruptcy threatening. l] had to meet the necessities urgent situations of the moment. Necker first counted for -this on better handling of public funds. But, from the first days, perceptions were stopped by civil unrest which broke out almost everywhere. It had to use extraordinary resources. A first em- loan of thirty million, then a second of eighty millions were decreed in 1789 within fifteen days; but they were both tried without success.

The National Assembly placed the creditors of the State “under the safeguarding of French honor and loyalty”; it was a noble and generous inspiration. However the deficit. grew ever more. A shortage too deep should inspire traits of generosity. The nation was indeed moved. The provinces sacrificed their privileges; the Church, in a moment of enthusiasm which did not last long, abandoned his silverware; all citizens renounced

with joy, in favor of the homeland, a quarter of their income; a large number of them stripped themselves, moreover, of their silver dishes, their jewelry, their earrings shoes, to come to the aid of the State. Patriarchal gifts ticks flocked. |

The Jews of Paris also contributed their contribution. They could have held it against the National Assembly, which showed itself merciless trait for 'them, and, always considered as foreigners in the State, hesitate to contribute to the recovery of finances of the kingdom which continued to proscribe them. They don-

born proof of a higher soul by associating with
enthusiastic movement which had won over the nation.

The newspapers recorded some of these acts of
patriotic generosity.

From the first days, among others, “a young man,
dressed in the uniform of the national militia of Paris", and who
belonged to the district of the Carmelites, deposited between the
'hands of the President of the Assembly, a sum of six hundred
books. It was a man named Trénel, a Jew by nation! ".

Zalkind Hourwitz, in turn, gave the quarter
of his income, while this extraordinary contribution
was all momentary and we were never to return to it?.

Cerf-Berr, banker, appears, on October 14, on the “state of
jewelry and gold and silver dishes worn at the Mint of
Paris", for one hundred and seventy-eight marks and nine deniers of
silver tableware 3. |

“Some poor Jews from Paris, in a hurry to compete in

1. Le Patriote français, September 16; — The Journal of Debates,

from September 14; — Versailles and Paris, September 15; - The lesson-
French laugh, September 15.
2. Le Mercure de France, October 24; — Le Point du jour, n° 107,

from October 12.
3. Le Journal de Paris, No. 293, October 20.

public affairs and not calculating with their misfortune,
but filled with a fervent desire to come to the aid of a
homeland that has become theirs, and to recall their Christian brothers
hold on to less unjust ideas, have been working together for a long time
time. They managed to collect one thousand five hundred
books, which were placed on the altar of the homeland. " They
had this offering delivered by Abbot Grégoire. Elie Mar-
Dochée acted as their interpreter and renewed for them the commitment
ment that they had taken to pay a quarter of their income.

Moreover, it was not only on this occasion that
the Jews — those from departments like those of Paris —

. wanted to prove their love for the Republic. It was little
of circumstances where, for the Revolution, the homeland or humanity
nity, they did not take real joy in joining their
offerings to those of their fellow citizens. _

Thus in 1792. We know the episode of the Swiss of Cha-
teau-Vieux. Sent to the galleys for seizing the
fund of their regiment, for having resisted, by force,
two decrees of the National Assembly, to have, finally,
defended the entry of Nancy into the national guard which, in the
-struggle, lost a number of men, they were soon
considered by the Republicans as the “unfortunate
victims" of the aristocracy, Under the pressure of the society of
Jacobins, the Assembly included them in the amnesty decree
'of September 17, 1791. Collot d'Herbois then claimed
that with the French guards they had been the first
in the army, on July 14, to recognize the sovereignty of
people. Public opinion was moved by the story of their sufferings.
Frances. We decided to bring them to Paris, to award them

1. Le Courrier de Paris in the Provinces and Previnces in Paris,
No. VIII, of November 21; — Le Journal des Débats, n° 99, of 20 November
November. |

ner “the honors of triumph”, and a subscription was
opened in their favor in the Courrier de Gorsas.

This newspaper published the offerings addressed to him.
We see the following mention there, February 22, 1792:

"Received from eight Jews, including five books from an officer of
Nièvre battalion, who wanted his gift to be confused
with that of these honest and compassionate Jews, thirty-
five pounds. »

Then, on the following days:

“From a Jew, three books”; — “of two Jews, four pounds”;
— “from another Jew, two pounds?.”

A patriotic impulse, roughly similar to that of 41789,-
occurred in 1792, when France was forced to
prepare for war against kings. It seems that the
quality of citizen gives the generosity of Jews a plus
great boom. Their offerings flow from all sides. Their
contribution even takes on at certain moments something
particularly touching.

In Paris, “Mr. Isaac, volunteer of the national guard, offers four crowns of six francs.

Zalkind Hourwitz, not content with having abandoned annual-quarter of his income, sends “an assignat of five as many pounds for the costs of war against the despots, against these destroyers of peoples, whose audacity they have sacrilege to call ourselves masters by the grace of God, as if God had granted them the privilege of Molière's doctors, de faillendi, pungendi, occidendi, impune in tota terra”.

1. The Patriotic Correspondence, n° 28, vol. V, of April 15, 1792.

2. Le Courrier de Gorsas, n” XXII, XXIII, XXV, of February 22, 24 and 25 April 1792. ` `

3. The Journal of the second Legislature, no. 205, of April 24, 1792.

4. Le Patriote français, n° 1005, dated May 14.

Marx Berr, from Strasbourg, brings to the Convention, which applauded, “six hundred pounds for citizens who have the suffered more at the siege of Lille! ".

Trénel, elector of the departments of Paris, sends his annual offering and, for the second time, the sums of seventy-two pounds in gold and seventy-eight in silver, intended for war expenses. Honorable mention?

The Sans-Culottes section publishes the list of donations it received for the arming of two volunteer companies who leave for the borders (the year IV of Liberty, the I of Equality). Joseph Petit appears there for three hundred pounds; Louis Simon, for two hundred; Jacques Philippe, for fifteen books, “a coat, jacket, breeches, saber, pouch, cap pomegranate tree”, etc.

Enthusiasm is translated into action everywhere patriotic. |

In Strasbourg, “good citizens hasten to bring every day, to the Friends of the Constitution of the Jacobins, patriotic donations for war expenses... A rider of the national guard, Baruch Cerf-Berr, sent three hundred pounds, namely two hundred pounds for the war and one hundred pounds for the widow of the first citizen who will perish in the first

: fight that our brave Luckner will wage against the enemies." Of the Jews from the surrounding area send several pieces of silverware to the same use. In another list there are five more Jews, including Junius Frey *.

A little later, the Batavian related the following fact, that we reported to him from Strasbourg: "Citizen Joseph Lévy, father

1. Le Mercury Universl, n° 586, vol. XX, October 11, 1792.
2. Id., t. XXVI, n° 784, of April 23, 1793.

3. Le Courrier de Gorsas, n° 15, of May 15, 1792.

4. Le Courrier de Strasbourg, n° 118, of May 21.

of nine children, two of whom serve the homeland in the 7th battalion. along the Bas-Rhin, felt he could not celebrate the festival better national victories only by contributing, following its means, to the relief of our brothers prisoners at the enemy. To this end, he handed over to the director of the Gazette Strasbourg, the pay he received as a guard national, for the whole month of Frimaire, to which he added twenty-nine pounds. » And the newspaper adds: "What is the being degraded who does not read such traits with gentle emotion tion!? » |

Finally, the Jews of the Réunion section contribute to the moment when the war, the high cost of food, make the life so hard for poor people, and submit to the Committee of charity a sum of four thousand five hundred and thirty books "to be used for the relief of the destitute of the section? ".

Such feelings of patriotism and charity cannot be should have provoked only feelings of recognition. It was a poor understanding of those who never abandon their preventions. Do the Jews not give? They are accused of avarice. Are they helpful? It is said that they are not become compassionate since all the merchants became Jewish. | | |

However, let us not tire, however tedious either the nomenclature, to report their acts of generosity for the homeland. The registers of the minutes of the Committees revolutionaries will help us provide new examples that have remained buried there for more than a century.

It is war again, which, by exalting civic virtues,
provokes the most touching offerings.

1. Le Batave, n° 326, 18 dives year II.
2. Annals of the Republic Re n° 38, of December 4, 1795.

France is surrounded by land and sea, put out of control
law by the powers; its soil is invaded; his situation seems
desperate. The Convention, to save the homeland, takes the
the most energetic measures. A levy of 300,000 men,
decreed on February 24, 1793, was insufficient to cope
to the enemies who, on all sides, threaten the independence of
the nation. On August 16, the lifting in. mass is ordered. Paris
and France are making a superhuman effort to defend themselves. All
is requisitioned, men, horses, forges and metals for
melt down cannons and woodwork of all kinds to extract
'saltpeter and make powder from it. The kingdom is everything
whole on foot. Those who cannot fly across borders
come to the aid of the State through their work or their donations.

The Revolutionary Committees, with regard to the Jews,
applaud the facts that we are about to read.

Section of Spades. — Session of 18 Brumaire Year II. - " The citizen
Hesse sent the Committee a rifle with bayonet and a pair of
pistols to arm the rider that the Popular Society pro-
poses to equip, with an assignat of fifty pounds. »

Reunion Section. — Popular Society of Friends of Equality.
— March 25, 1793. — “Letter from citizen Morhange who offers
give your uniform for our brothers on the borders 2.”

2 frimaire. — “Jacob Bodenheim young, child of eight years old,
-residing at rue Simon-le-Franc, 10, place a bag on the desk
of skin, containing seven pounds thirteen sols in gros sols, including
an assignat of fifteen sols coming from his savings. It offers this
object for the wives of army volunteers.

“Society stops the civic mention... furthermore stops
that extract from the report will be given to young Bodenheim 3.”

7 Frimaire. — “Citizen David announces that citizen Jacob
1. National Archives, F7 2476.

2. National Archives, F7 2495.
3. Id.

Benjamin offers the company complete horse equipment
for its part of the open collection with the aim of arming, dressing and
equip a rider...

“The same citizen David also offers, on behalf of citizen Ben-
jamin, fifty tents. The company names citizens David and
Breaks to come to an agreement in this regard with citizen Benjamin; THE
same commissioners are also responsible for presenting these five
Quante tents at the National Convention on behalf of the company!. »

But the courage and valor of the soldiers are nothing, their
weapons are useless, if they do not have cartridges for them
guns, powder for cannons. Blowing snows cannot
produce more; work is stopped everywhere. How
substitute? At this time, the famous chemist Berthollet
discovers that you can get saltpeter by washing old
walls. “Revolutionary” courses are open for
teach the new way of extracting and refining salt
peter. Guyton de Morveau, Monge, Fourcroy and Berthollet
thus strive to multiply the means of defense. _

Their scientific activity increases tenfold the patriotic activity of
Parisians. All the cellars are scraped, cleaned, the walls
carefully raked, the woodwork brought to the Con-
vention. |

Jews strip their synagogues for the benefit of Ia
National Defense. The revolutionary committee of the section
of the Meeting drew up the minutes?. We reproduce it
let's read it verbatim.

2 Ventos |
Leave declaration
of Sinagogue.
The duody ventose year two of the French Republic one and
indivisible.
4. National Archives, F7 2495.
2. Id. F7, 2494.

Citizens Cerf Bodenheim appeared before our Committee,
Isaac Isac and Polak fils and Joseph Allemand, all four came
declare that they had given leave of their former sinagogue
located rue du Renard Mery, house of citizen Coquelin, and that they
give the woodwork to the section for the saltpeter service,
after having made the necessary repairs to restore
the apartment as it was and hope that in their imitation the
citizens of other synagogues will do like them.

Deer Bodenheim; Polak, eldest son;
Isaac Isaac; Joseph Allemand;
President, Dolizy; Secretary Registrar, Dourlens.

This call is heard. The register of minutes of
the same section bears, in fact, on the date of 8 Ventôse:

The Deliberative Committee decides, on the proposal of the Jews below
in front tending to donate to the woodwork section
which are located as well as the cabinets in the synagogue rue des
Petits Champs, requests that commissioners be appointed
to, jointly with them, be authorized to make a sale
of these same woodworks and that the money which would come from it in
would be bought wood to help make the saltpeter for our sec-
tion. For which the Committee, receiving their offer, appoints the citizen
Léger, their colleague, for being present at this sale.

Finally, on 18 Ventôse, another certificate:

Seen to the Committee the certificate and receipt from the Salary Commission
= priests, the Committee decides that it will be mentioned at the trial
verbal, and approved the civic act of formerly Jewish citizens
commissioners for the remuneration they made of wood for the
making saltpeter. And signed: Cerf Lyon and Salomon

Levy.
HuMBERT, president.

These sacrifices to the homeland were not a rare thing at that time.
era. We would find numerous proofs of this, if we wanted to

milk collect them, in all departments. And in this
Alsace itself, where for so many more years we aroused
hatred against the Jews, we could cite traits
admirable in their generosity and selflessness. How much
of facts then protested against the detestable opinion that
gave their enemies these brave citizens!

Here is an example. This is Marx Berr, from Strasbourg.
His admission into the Society of Friends of the Constitution
and in the National Guard had been poorly received. How:
did he respond to these unjust feelings? In 1794, we learned,
from Landau, that the volunteers arrived there without effects,
without ammunition, without food. Society is moved, decides to
come to the aid of his brothers in arms and appeal to
patriotism of all to provide for their basic needs.
“The project was carried out the next day, and one of the members
of the company, the Jew Mr. Berr, offered to send these
effects to Landau, and to accompany them himself, if we can
wanted... » |

War comes. The homeland is declared in danger. " A
citizen, craftsman of this city, complained of not being able to
follow the example of others and rush to the defense of
country. “I have an old mother,” he said; if I leave, she will be
without bread." Citizen Marx Berr, of the Jewish religion,
finding next to him, takes 500 pounds from his pocket and says to him:
That's it for your crew, go get registered, and so much
that your mother will live, I will take care of it?. »

It seems, moreover, that the Alsatians, at that time,
return to a fairer feeling of morals and virtues
civic rights of the Jews. The emancipation decree, far from producing

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4. The Extraordinary Mail or the first to arrive, from Monday September 7-
September 1191.
2. The Chronicle of Paris, n° 230, of August 6, 1792.

the sinister effects that the Rewbells and La Fare expected,
gathered around the flag citizens of all religions.
Already, at the July 14 commemoration ceremony,
Bischwiller – and, later, in Bischeim – Catholics,
Lutherans, Calvinists and Jews, merge closely in
patriotic enthusiasm. The church, the Protestant temple,

the synagogue, bring together in turn the patriots of all
religions, the priest, the pastor, the rabbi. “All citizens
of the commune attended the ceremonies of these reli-
gods!. »

An even more considerable testimony of esteem was given to them
given in 1792, in Fort-Louis, at the time of the re-election of
Ja Municipality. It was, according to the Strasbourg newspapers,
something unheard of until now in our region.

Here is the fact: “A nonagenarian Jew was appointed president of
The Primary Assembly, amid universal applause.
This venerable old man who, with his long white beard, looked
of the patriarch Abraham, was embraced by all the members of
the assembly. We remembered, while blessing him, that there are five
for many years he had been the benefactor of the place where he lived.
Fort-Louis absolutely lacked salt; it was at the fort of
the summer of 1744, during the Austrian invasion. Abraham Dreyfouss
{this is the name of this respectable Israelite) imagined filling
salt from hollowed-out tree trunks, which he floated on the Rhine,
and thus provide its fellow citizens with this essential commodity.
sand. The other Jewish inhabitants, who became citizens one day ago,
by the benefit of the law, were welcomed by Christians with
a fraternal cordiality, worthy of our holy constitution 2.”

In Paris, Jewish patriotism was also manifested
by their valiant attitude in the National Guard and in

1. Les Annales de Mercier, no. DCLXIT, July 26, 1791; — and the Audi-
national fire, n° 28, of October 29.

2. The Chronicle of Paris (Supplement), No. 51, February 21, 1792.
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the army. We know that it was only by the decree of September 29
November 1791 that all active citizens had to register
for the service of the militia, under penalty of deprivation of their
political rights. But the Jews had not obtained their qua-
civic body only on September 27. And yet, from the
first days of the Revolution, they enlisted in the guard
national. We have already, as testimony to this fact,
the assurance that Godard had given, when he presented,
on January 28, 1790, a deputation of Jews to the Assembly
general of the Cpmune. The Directories of 1790 tell us

provide new evidence.

Until 1791, service was therefore voluntary. It was
extremely painful. Despite their business and their work
servants, citizens had to supervise
of the city, guarding the barriers, at the re-entry of sub-
resistance, and later in the guard of the king and that of
The national assembly. Everyone relaxed their ardor,
the first moments of enthusiasm passed. It seems like
the Jews were keen to distinguish themselves through their active
regularity. We can at least deduce from the news that
published Feydel's Observer in 1790: "... Let's talk about
little from the red table of the Petits-Pères district, he writes
on February 8. On this table are registered all the citizens
who refused or refuse to stand guard. It must
let everyone be rewarded according to their works, and the table
red will be useful at election time. The district of
Petits-Pères invited other districts to adopt this
simple way to tell voters which citizens they
must be wary. It was my friend, Mr. Calman, brave
Israelite! and grenadier sergeant, who had the first idea

1. See. above about Calman, page 121.

of this red table. Mr. Calman doesn't want me to
appointed; and I want to name it twice, for him
learn that modesty is not always in season. He
It's time we knew that Jews are good for something
thing' ". |

They sought to prove it. Godard said, on January 28,
that, out of five hundred Jews who existed in Paris, there were
more than a hundred enlisted in the National Guard. The Directory
of "Etrennes aux Parisiens patriotes" published, in 1790, the
list of regiments responsible for the defense of the Constitution.
We find a certain number of Jews there, and we
we noted the names, taking care to leave aside those
which did not seem to belong uncontested to the
Jewish religion: such as the Kleins, the Picards, the Jacobs, the
David, the Salmons, the Meyers, Lambert, Bernard, etc. |

The National Guard, as we have said, was initially united
only composed of volunteers. To provide the services
irregularly made and maintain among the militiamen a
discipline impatiently supported, compa-
troops of paid grenadiers and riflemen, and later
companies of hunters and gunners also

employees. | |

The Jews of Paris appeared in these different bodies. In here is the nomenclature that it is necessary to give, whatever tedious as it is, because it constitutes an unpublished document of their existence during the Revolution.

First division?

Heimen, rue Saint-Jacques. Stein.
Castro, rue des Cordeliers. Ely elder, rue de la Harpe.
Oury, rue des Deux-Ponts. Ely young »

1. L'Observateur de Feydel, no. 81, February 8, 1790.
2. It included the districts of Saint-Jacques-du-Haut-Pas, Saint-

Hertz.
Berthe, rue Saint-Jean de B.

Lyon, Ste-Geneviève mountain.

Henriquez, rue d'Enfer.
Lang, corporal (6th good, 3rd cic),

Hertz, sergeant (7° be", 3rd company).

Kauffmann, captain (40° bo),
3° cie).

Oury, rue Zacharie, n° 3, capital
tain.

Company of paid hunters attached to the division: Klotz.

Second division!

Wolff, place Dauphine, 5.
Mayer »

Dacosta, rue du fg. Saint Germain.
Brandon, rueSt-André-des-Arcs.
Lévi, rue Pavée.

Sazias, rue Pavée.

Naquet,

Mayer, rue du Haut-Moulin.
Anspach, rue de la Thuilerie.
Daniel, rue du Colombier.
Abraham, rue de Seine.

Baer, at Petit-Dunkerque, quay
by Conti.

Adelmann, rue de Bussy.

Schouler, rue Mazarine.

Foy, rue Saint-André.

Wolff, rue de Bussy.

Brach.

Mayer, corporal

Mayer, » 3¢ co. of the Center.
Rosenzweig, » 4° » »
Berthe, It. in 24, r. Jacob, 19.
Berthe, “4er”

Third division?

Enoch.

Isaac, rue de Lancry.

Mayer, courtyard of Grand-Cerf.
Hesse, rue des Arcis, 33.
German, r. Grenier-St-Lazare.
Abraham,”

Lallemand, rue Saint-Martin.

Nathan, rue Grenier-St-Lazare.
Trenel. »

Mozès fils, rue de Montorgueil.

Elder Polak, rue Saint-Martin.
Daniel Polac »

Abraham Polak »
Bodenheim, r. Simon the Frank.
Emmanuel, rue Beaubourg.
Saché, rue de Bondy.

Calmer, 20, rue Meslée.
Frankfurt, rue des Gravilliers.
Haguenauer, 22"

Isaac, Enclos Saint-Martin.

Victor, Saint-André-des-Arts, Saint-Marcel, Saint-Louis-en-l'Ile, Val-de-Grace, Saint-Etienne-du-Mont, the Sorbonne, etc.

1. It included the Premonstratensians, the Cordeliers, Notre-Dame, Saint-Séverin, Saint-Germain Abbey, the Jacobins, the Theatines, the Carmelites

shoeless, etc.

2. Comprising: Faubourg Saint-Martin, Trinité, Grenéta, les Carmelites, Filles-Dieu, Saint-Martin-des-Champs, Red Children, the Fathers

Nazareth.

THE CIVISM OF THE JEWS

Michel, rue de Bretagne.
Salomon, rue de Bretagne.
Salomon, Faubourg Saint-Martin.
Deer, Faubourg Saint-Laurent.
May, rue Fontaine-au-Roi.
Wolff, rue Beaubourg.
Trénel fils, r. Grenier-St-Lazare.
Moyse, rue Saint-Martin.
Emmanuel »
- Salomon Ulmann, r. Geoffroy-Langevin.

Lion Olman, r. Pts-Champs.
Zacharie, rue Saint-Martin.
Manuel, rue des Vieilles-Etuves.
Simon, Faubourg Saint-Denis.
Jacob the elder, rue Meslée, 68.
Calm the young person, bd. St-Martin.

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Mayer Calmer, bd. of the Opera.
Jacob cadet, rue Meslée.
Merchant, rue de Bondy.
Merchant, r. St-Benoît, Enclosure
Saint-Martin.
Schweitzer, rue Saint-Martin.
Oury, corporal (Grenéta).
Philippe, corporal, fg St-Denis, 23.
If we " "
Mayer, sergeant (10th good, 3rd company),
Speyer, sergeant major, r. Geoffroy-
Langevin.
Rodrigue, sergeant major (10° b™,
4th company),
Lallemand, second lieutenant., r. of
Ménilmontant Road.
Homberg, Lieut. (10th good, 3rd company).

Company of paid hunters: Malher, corporal.

Fourth division!

Abraham, passage of the Salmon.
Ulmer, rue Tiquetonne, 10.
Astruc, rue de la Poterie. Zimmermann, rue Poissonnière.
Lyon, rue de Cléry, 71. Lazare. |

Baer, corporal, Marché aux Poirées (5th battalion, 4th company).

Alcan, second lieutenant, rue Platrière, Hôtel Ballion (5th battalion,
4th company).

D'Acosta, captain, rue Bergère (10th battalion, 3rd company
of the Center).

Bidermann, rue des Jeûneurs.
Dacosta, rue Bergère.

Appointed: Mayer (5th battalion, 3rd company of the Center).
Salomon, rifleman.
Mayer, company of paid hunters.
Munck, gunner. —
Joseph Schneider, hunter.

1. Comprising: Saint-Jacques-l'H6pital, Saint-Leu, Saint-Opportun, Saint-Jacques-la-Boucherie, Saint-Eustache, Saint-Magloire, Saint-Joseph.

Fifth division!

Schuler, Faubourg St-Antoine. Lallemand, rue Saint-Avoie.
Haas, rue Saint-Louis. Simon fils, rue Basfroi.
Portcullis, rue du roi de Sicile.
Sion, rue de la Tixanderie.
Koch, Quai Pelletier.

Mayer, rue de Lappe.
Simon, corporal, rue Saint-Paul.

Caen, rue Saint-Antoine. Lallemand, Lieut. old street of
Esther, rue des Jardins. Temple.
Lion, rue des Barres-St-Paul. May, second lieutenant. (40 bo, 3rd company).
Grenadiers on sale: Mayer.
May.

Sixth division 2

Schwartz, rue de l’Arbre-Sec, 76. Wolff,r. of the Mint, pomegranate.

Salomon, rue de Valois. will.

May, rue Saint-Honoré. 'Heimann, rifleman, place des

Ettinghausen, rue de Rohan. Trois-Maris.

Mainz, rue Saint-Nicaise. Simon, rifleman, rue des ditches

Koch, rue Baillif, 7. St-Germain.

Sion, rue Croix-des-Petits-Salom, rifleman, rue Boucher.
Champs, 12. Wolff » r.dela Monnaie.

Mantel, rue des Vieilles-Etuves. Simon » »

May, rue de Sart, 58. Astruc » rue Boucher.

Simon, rue Grange-Batelière. Cain » Porte St-Honoré,

Schwartz » Cerf » Fg.St-Honoré,i4.

Marx, sergeant (8° good, 3¢ company), Simon, sergeant (grenad. vol.),

Calmer, sergeant major, grenade. 33, Royal Palace.
volont., rue de Choiseul, 13. Judein, sergeant (grenad. vol.),
11, rue d'Argenteuil.

Company of paid hunters: Mayer, lieutenant.
Cavalry » Mayer, sub-brigadier.

1. It included: Faubourg Saint-Antoine, place Royale; Street Saint-Antoine, Saint-Louis-de-Culture, Blancs-Manteaux, Popincourt, Marshes, etc. |

2. It included: the Oratory, the Feuillants, the Filles Saint-Thomas, Saint-Philippe-du-Roule, Saint-Germain-l'Auxerrois, Saint-Honoré, Saint-Roche, etc. See. also for Jewish soldiers, National Archives, F13/783.

It is therefore an incontestable truth that the Jews of Paris did not wait until they were recognized as active citizens to fulfill their duty to the homeland. However their devotion became even more keen when under the regime of arbi-milk followed the reign of equality and justice for all. Even foreigners did their service like citizens French'. In all the sections where they resided, the Jews of Paris had the honor of bearing arms. Some even raised free companies. The captain d'Acosta, whom we cited earlier, commanded a company that bore his name. Wasn't it also a Jew, this Rosenthal who was at the head of the legion as well named and who was for a long time responsible for the custody of: Temple? ? |

But their patriotism was not limited to domestic service
from the country. They ran to the borders and fought
also for the integrity of the national soil. When the homeland was
declared in danger, they did not hesitate to leave everything for the
defend.

In Strasbourg, - we must always cite the example of the Jews
Alsatians, who were accused of never wanting to comply with
military service, — in Strasbourg, in March 1793, he presented himself
for enlistment twenty-three citizens, among whom there are
had eight Jews. At the same time, it was rumored that
the enemy moves forward and moves towards the Rhine
which he will cross. It was a Saturday. We beat the general. All
the city is under arms. The Jews are at their post; they there
stay all day. It is, for those who do not know them

1. National Archives, F7, 2185. — Register of the Revolutionary Committee
of the Lombard Section. |

2. Arch, nat., F13/783.

3. Id., F7, 2486. |

4. The Universal Abbreviator, extract from the Jacobins session, no. 86:

there is no birth, an astonishment that they take up arms
“on their sabbath day”. And we see it naively in.
the press!, |

And yet the hatreds do not disarm. We learn to
Paris, in October 1793, that the department of
Meurthe issued a decree “which condemned him to deportation.
the entire Jewish nation? ". It is read at a meeting of the Society
of the Jacobins, who gets up indignant. Leonard Bourdon did so.
the interpreter of the horror that such a barbaric act inspired in everyone
bare: he energetically condemned a measure contrary to the law,
in that it submitted to a general decision an entire:
class of people, — contrary to justice, to humanity, to
the very interest of the country, — since, said Bourdon, “there is
at the moment in our armies there are at least 2,000 Jews, who
conduct themselves there with honor and patriotism. It is to do,
he added, the greatest harm to the nation than to deprive it
of faithful and courageous citizens 3.”

Acts of bravery and heroism were reported
even, which they had accomplished in front of the enemy.

We have already told the life of this Jewish engraver 4, Jean-
Henry Simon, who, faced with threats of invasion, threw dormouse
from him his chisel and left for the border with the battalion of the
Butte-des-Moulins. Appointed to command a compa-
genius of hunters, he made the first campaigns of the
Champagne and Belgium under the orders of General Du--

die, who named him, in Saint-Amand, lieutenant-colonel

t. Le Courrier francais, n° 19, of March 20, 1793.

2. Le Journal de la Mon'agne, n° 143, October 1793; - The Abbreviator-
universal, no. 298 (excerpt from the Jacobins session); - The Journal of:
Jacobins, n° 520; - The Annals of the French Republic, No. 301.

3. Id. |

4. The Israelite Universe, n° 22 and 23, 51st year: A Jewish engraver in
16th century.

from a frank company. After being noticed in
several dangerous encounters, he was injured while fighting

in Anderlecht and Boncoux, and returned to Paris in 1793 to “se
recovering from an injury to his left hand! ". Descended
rue de Grenelle, 28, in the house of citizen Chaussard, he
was apprehended, as an accomplice of Dumouriez, by Îles
members of the Supervisory Committee of the section of the
Wheat Market. But it was requested by the Butte section.
des-Moulins, who “did justice to the civic virtues of
citizen Simon... formerly captain of the hunters of the
Butte-des-Moulins section. He was only released
a few months later, saved from the scaffold by his bravery and
his patriotic conduct.

How many traits of brilliance have, like this one, remained in
oblivion! And how many valiant actions could be attributed
to the Jews, if, instead of doing history, we did
gazette, and if we counted as Jews men whose
at least the name has a Jewish ending! Like the general
Sepher, André Mayer, officer attached to the headquarters of Far-
river of the Rhine in the time of Custine, Becker, adjutant general
near the army of the Moselle...

- But we do not want to honor the much-maligned Jews

only facts accomplished by the Jews, and do not cite to their credit
only traits that can rightfully be attributed to them.
steamed. -

As such, we simply transcribe here the acts of
military courage, by which two or three of them
distinguished:

On the day of August 10, 1792, “a federate from Nancy,
Mr. Lang comes forward to parley with the Swiss;

4. National Archives, F7 4752.

as he knows German, he maintains them in an idiom
who is known to them; he encourages several to meet at the
good citizens; a dozen had already gone to his invitation
tion..., this scene took place while externally we
threw cartridges at citizens to group them in order to
to draw a more frightening number... It is in this tumult,
in the middle of a very deadly rolling fire, that Mr. Lang,
after having two comrades killed next to him, escapes...
sliding along the walls..., rushes with five
so many brave ones; he rushes with them on the traitors; three
perish under his blows; the standard bearer of the Swiss succeeds
combe, and Mr. Lang snatches from him the sign that bravery
only give up with life... » |

In 1793, two remarkable traits of value were carried
aware of the Convention. Here is one of those facts:
“At the capture of the town of Pornic, citizen Henriquez, ca-
volunteer nunner aged sixteen, served a room of
cannon; fifty shots could not make him leave his
battery ; lying on his cannon, he burned from time to time
some primers and thus remained in front of the enemy for
more than three quarters of an hour: forced to give in to the multitude
attackers, he pinned his cannon and retired last
deny?,”

Finally, one wrote from Strasbourg in 1796: “We have
here Astruc, brave corporal of the first battalion of the Pyrénées-
born. At a deal between Manheim and Heidelberg, remark-
while several of his comrades, not knowing how to swim,
perish, Astruc goes down to the water up to his shoulders; he
held a small boat in his left hand, and in his right,
he grabbed his comrades as they fell into the

1. The People's Speaker, No. 1, t. XI-XIV, p. 7.
2. Annals of Mercier, No. CII, April 12, 1793.

river, and brought them back on board. He was seized by a sudden cold get out of the water, and since then, his legs have been crippled. Astruc is one of the two soldiers who obtained the sum of 50,000 pounds intended by a citizen of Bordeaux for finest feats of arms! »

This is where we want to close this chapter.

Civic virtues, humanity, patriotic sacrifices, self-sacrifice gation of oneself: these are the qualities of which some Jews demonstrated and which raised “the Jewish nation” in the eyes of all.

It is true, glory is personal; but, we must repeat it constantly, we must not hesitate to honor all from the patriotism of a few, when out of hatred, by envy, by slander, we include all the followers of a same religion in - the same feeling of disapproval for the vice or crime of one.

4. Annals of Mercier, n° 209, of 29 Germinal year IV. - During forced borrowing, a citizen had protested against excessive taxation sive which was imposed on him. He won his case and spent the sum unduly demanded to reward heroic acts of war.

THIRD PART

TERROR

FIRST CHAPTER

THE CULT OF REASON

Here then are the Jews — and particularly the Jews of Paris — in the national guard, in the army, competing to the surveillance of the city, to the defense of the country, and current, not only through their patriotic contributions ticks, but also their people. This attitude con- definitely won the sympathies of the people. The nation does not

doubted more that they were with her in her demands,
its hopes, its joys, its pains. |

Moreover, their fusion in society gradually pushes them
to follow the march of the Revolution, to cross its
various stages, to accept the consequences: they are
as if caught in the gear that involves all those that the
misery, slavery, suffering are instinctively carried towards
the great liberator. They appear in all parties, in
the moderate camps as well as the extreme factions. But
wherever they are, they are committed to being good and loyal
patriots. All, in fact, are now thrown into the
melee, dominated by a feeling of deep gratitude

for the Revolution which definitively took them out of service
study. |

Already, full of faith in a better future, they had lent
the oath of loyalty to the Constitution of 1789. They were not
no less quick to swear homage to the Constitution of
Year I. “Live free or die!” the revolutionary cry of
moment became their personal cry. They proclaim it as
Jewish and like French.

Everywhere, following the example of the Republicans, they are asking
“to live as free men”, to “regenerate”, following
the expression so frequently used at that time.

In Alsace, near Colmar, the Jews of Witzenheim
requested the municipality to be admitted to the provision of
civic oath'. In Strasbourg, the newspapers announce
as Marx Berr, Baruch Berr, his brother, Samuel Seligmann, |
Alexandre and Wolf Lévi, his brothers-in-law, “permeated with the
time of the freedom and rights that they would enjoy under
his empire", take an oath and cry: "Live free or
die ?! »

In Paris, the registers of the Revolutionary Committees con-
keep many traces of this act of faith accomplished by the
Jews: “I swear to be faithful to the Nation, to maintain equality
lity, freedom, and to die defending them. » Berr Ratis-
good, Jacob Salomon, Silz, L. Alcan signed on the book
of Section 92, next to Carra and Girey-Dupré, two
of the most valiant journalists of that time.

In the Réunion section, names abound. It is
Isaac Raphaël, Salomon Jacob, Samson Isaac, Pacra, Jacob
Nathan, Joseph Lévy, Bernard Lévy, Aron Schmoll, Lazare

1. Le Courrier français, n° 30, of January 30, 1792.
2. The Chronicle of Paris (Supplement), No. 48, February 25, 1792.
3. National Archives, F7 2483.

Oppenheimer', and the citizenship certificates which are given to them
delivered prove that their protest of devotion is not
not a vain word. | |
In the same section, in fact, the committee decides, the
42 ventôse an IT, “that it will be written to the Supervisory Committee

d'Hazebrouck, in order to urge him to release the
citizen Salomon Jacob, motivated by the fact that it is nothing to us

succeeded against him and that his company returned us a good
account of his conduct..."

From 22 Ventôse: “The Committee, deliberating and considering the
request from citizen Joseph Bernard, rue Grenier-Lazare,
No. 670, orders that he will be given a citizenship certificate,
given his patriotism..."

From the 17th: “The Committee, deliberating on the request that it
said Citizen Bernard, rue Michel-le-Pelletier, after examination
of the documents he carries, which announce his good con-
duite and his patriotism attested by almost the entire
committee, orders that a certificate of
civic-mindedness to show him reason. »

From 18 Messidor: “The Committee, deliberating, decides that it will be
written to the established authorities of Troyes to the effect that it is not
never reached our committee any complaint against the
citizen Cerf-Lyon, that on the contrary he has always shown himself
good patriot and good republican 2,”

Joseph Allemand, Abraham Azur, Lazard, Louis Spire,
actor, Joseph Weill..., many others, move on to
purification or censorship, and emerge pure from the crucible.
Not everyone had this satisfaction. There were some suspects,
who, for incivility, for stock trading or even for royalty

4. National Archives, F7, 2494.
2. National Archives, F7 2495.

lism were without hesitation thrown overboard. We
We'll find some of them later.

The Jews of Paris therefore fell into line. Nothing
no longer separates them from other citizens, because the Republic no longer
knows no more “sect”; she only knows patriots.
One day, a decree of the Society was denounced to the Jacobins
of Nancy tending to expel the Jews from the Republic. There
meeting declares that “the Republic no longer knows the word
Jewish, since it no longer serves to name a people, but a
sect; but the Republic no longer knows sects and
claims to deport sectarians only when they disturb order
social ". i

The Church could not watch such a spectacle indifferently.
Distraught, deeply troubled in the decline of
her rights, her prestige, her power, she sought
yet to stay above the ever-rising flood
which would soon engulf it, continuing to attack the
Jews and Protestants, to whom she attributed her discredit
and his fall. She still believes in her recovery, seems
ignore the sans-culottes and count on the remains of his
power to once again dominate France: “The counter-
revolution will therefore not be difficult; she is all the more
assured that, on all our borders, as in the international
laughing, with the exception of Protestants, Jews and bandits
revolutionaries, the inhabitants of the countryside desire it and
ask for it.” »

And she ingeniously explains her plan: “As soon as the counter-
revolution will be made, all Jews will be expelled from France and

4. Le Journal des Jacobins, n° 523, of the 8th day of the 2nd month of
year II. ;

2. La Rocambole or Journal des honnetes gens, n° 3, January 8, 1792.

the Protestants who will not pay a mark of gold in contribution
Bution!

But it is the Jews especially who hate him. We
could wonder, in 1790 and 1791, if his relentlessness

was mainly due to his hatred against “the deicidal people”. That could be true when the clergy were able to take peach that they were granted citizenship rights. But when, after witnessing the triumph of Jewish rights, she saw when the law turned against her, her anger no longer knew of terminals. Over time, the question becomes all other. Religious fanaticism is confused with passion policy. It’s no longer “the deicidal people” that she wants strike, but the race which blends into the French race and increases the number and value of his enemies.

It places the responsibility for decisions on them. taken by the Constituent and the Legislative Assembly against her, as if they could have exerted pressure or any influence on one or the other of these “legisla- tures”. The decrees issued against the clergy to strip them of its property for the benefit of the nation, to annihilate its self- rity on “sensitive” souls, to hit him in his ministers themselves, shake the Church to its foundations. The abolition of tithes of all kinds, the sending of money terie of churches at the Mint, the sale of ecclesiastical goods siastics are all formidable blows. When the April 13, 1790, the National Assembly refused to adopt the motion from Dom Gerle and to recognize the Catholic cult, apostolic and Roman as the dominant religion of the state, she understood that she no longer had anything to expect from the movement. revolutionary movement which had excited the nation

1. La Rocambole, according to the Universal and Impartial Reviser, No. 69, of June 40, 1792.

whole, and which she hoped to direct as she pleased. That day, definitively defeated, she tried to rouse the people. But the people roared. The defenders of the altar ran the greatest life risks at the end of this famous assembly. Abbot Maury and the Viscount of Mirabeau, between others, were insulted, threatened, pressed by the shuddering crowd- health; Mirabeau, trying to make his way, pulled his sword, but he only escaped with great difficulty from the closest lantern close ; and Abbot Maury only owed his salvation to a Jew, serving gent of the national guard, who threw his “frock coat” on him shoulders. It was “nobly avenging the Jews of the opposition” tion that the Christian deputy attributed to the justice demanded by the entire Jewish nation! ".

Soon, however, the National Assembly sought to

reach the Church, no longer in its fortune, but in its.
ministers themselves. The suspension of monastic vows which
reduced their number, the payment of priests who reduced
knows their character, the election of bishops which put them aw
power of the people, the civic oath imposed on the ecclesias-
ticks and which put them at the level of other citizens, finally
the decree against seditious and unsworn priests...
all the fortresses of Catholicism fell one by one,
collapsing in joy and hatred.

The decree of the Directory of Paris, which ordered the sale of
non-parish churches, made them available to anyone
would like to buy them, even to celebrate a cult there
conch, and appointed a late attendant to supervise the
religious buildings of sworn priests, carried the last
blow to his omnipotence. “So there you have it,” cried Abbot Coutu-
laugh in the session where the National Assembly approved this

1. Le Journal de Paris, No. 106, April 16, 4790.

arrested, “to the sound of the liveliest applause”, that’s it
therefore we want to establish the abomination of desolation in

the holy place! We propose to convert our temples into

synagogues, mosques, Lutheran and religious temples

Baptists... What frightening and disastrous progress has not been

been thinking for eighteen months!!..."

Religious newspapers joined in this protest,
frightened not only by “this first act of perseverance”
legal execution against Catholics", but also "to see
a synagogue, a mosque, a Protestant temple, river
read in the same street with a church.” They took the
darker predictions, and they who knew about
“fanaticism” feared “the fanaticism of the people”,
feeling "that he would let Jews and Muslims exercise
publicly in Paris their cult and that he would throw himself with
fury on the churches of the Roman Catholics? ".

. These terrors, which Louis XVI shared, since he opposed
his veto of the decree confirming this order of November 29,
had no influence on the National Assembly. The Church
and the King, on the one hand; the representatives of the people and the people,
on the other: who would see their cause triumph? The Church

had to lower himself. The Constituent Assembly made him feel it hard.
The Church is in the State, she said. and not the State in
the Church. If it wants to be preserved and protected by the State,
it must submit to the laws of the State. And, at the same time
suddenly, she threatened to treat the ministers on the same footing
of all religions, to pay them equal salaries to priests t.

Such decisions, such serious circumstances exasperate-

1. National Assembly or Courrier français, n° 128, May 1791.

2. Le Postillon par Calais, n° 410, of April 16, 1791, and L'Ami du roi,
according to the Impartial Reviewer of the Pros and Cons, No. 48, of April 22, 1794.

3. The National Auditor, no. 60, of November 30, 1791.

4. National Assembly or Courrier français, n° 303, of October 30, 1791.

rerent the clergy. However, he had not reached the end of
his setbacks, his sadness, his humiliations. There
The Paris Commune soon took charge of putting the finishing touches to it.

To tell the truth, the attitude of the population made the task easier
of the National Assembly. Skepticism of the 18th century
had degenerated into religious indifference, and this state of mind
would soon become atheism. The General Journal of
France already noted this in 1790, and, strangely enough, it
addressed the same reproach to the Jews as, until then, the Church
accused with an almost barbaric fervor. " They are not anymore
these hard-headed men, lasted a long time; they no longer have this
obstinacy and tenacity in their religious opinions
who characterized them; they dispense without scruple from
these practices that we regard as meticulous
and ridiculous, and which they regarded as sacred and
very obligatory for their conscience. » And he concluded –
Was it a presentiment or a bout of bad temper? –
that in ten years, Catholic priests, Protestant ministers
and rabbis would have infinitely lost their credit!.

This gazetteer, so well advised, was only mistaken in
a few years. The truth is that little by little the passions
religious and civil were exalted, and that the obstinacy that
put the Church to defend its ancient power, the Republic
blique responded with even greater determination to
defend its new conquests. The patriots traced
then, in their clubs, a very dark picture of the harmful
influence of priests who, “wrapped in the sacred mantle of

religion, confused the interest of divinity in their
own interests, bringing trouble and terror everywhere? ".

1. The Journal général de France, n° 92, of April 2, 1790.
2. The Universal Mercury, Society of Friends of the Constitution, t. XV,
No. 444, of May 147, 1792.

Such a portrait must have opened the eyes of those less clear-
indicator lights. But the Church did not want to see anything: only refraction
silence the powerful movement of ideas and passions,
she had to be crushed in the struggle.

Once again, the Paris Commune brought all its
efforts. Besides, she only had to complete the work that the
three legislatures had successively accomplished.

It first prohibits the closure of theaters during the
Easter fortnight. “When France was bending under
a dominant religion, the police lieutenant could well
make a law with the priests. But, when a Constitution
protects all religions as well as all opinions, it is
people alone to order festivals, the festivals of the fatherland'. »
She then regulated the processions, leaving each
cun the freedom to tension or not to tension the houses,
to keep the store open or closed; then, tackling the
priests, forbade them to wear religious costume outside
temples. “All types of masquerades are prohibited
speechless,” said Chaumette. And he asked that the patrols

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were authorized “to arrest any individual who carries a
weird costume? ". And, to ensure this decree all
its execution, the Council of the Commune made known,
a few days later, to “rabbis, Greek priests, protesters
tans, Catholics and others", that it would be forbidden to them
to exercise their worship outside consecrated buildings 3. It is forbidden
finally to all merchants to close shop, “the days
hereinafter called Sundays", under penalty of being looked at

as suspects and prosecuted as such. Only the

. The Mercury, t. XIII, n° 392, of March 27, 1792. Letter from P. Manuel

to police administrators.
2. The Universal Abbreviator, No. 283, of October 40, 1793.
3. The Annals of the French Republic, No. 295, October 19, 1739.

decade days could be religiously observed.

But it was not enough to hit the Church in its
living works. The Commune wanted to lower its prestige
by analogy and comparison. She put, with perseverance-
particular rance, the Catholics in opposition to the
Protestants and Jews. The Church could not, at that moment,
only blame her for the poor posture she was in,
because she had never missed the opportunity, pretending to
sacrificed to Jews and Protestants, to imagine the paintings
the most deceptive of the privileges granted to its detriment
to non-Catholic religions, deliberative assemblies, sec-
tions, clubs, patriotic societies, in turn used this
detestable process of belittling.

Already in 1791, when it came to imposing the oath
civic to priests, François de Neufchâteau, rapporteur
of the Legislation Committee, had in brief but precise terms,
asked the question and reproached the Church for its insubordination:
“No other cult,” he cried, “presents this system of
resistance to the law. Protestants, Jews, have maxims
religious beliefs different from ours; but they are subject to the
law, but they respect all constituted authorities!. »
And he added: “See if they do not obey the magistrates;
see if their ministers refuse to take the civic oath;
see if they abhor the proposal to share the sorrows
like the property of the company?. » A few months ago,
the Friends of the Constitution were already speaking out against the rebellion
of the Church and proclaimed that they would “respect” the Jews
and the Protestants who would come to establish their worship in
France, but that they would not tolerate "factious...

1. The National Auditor, no. 60, of November 30, 1791.
2. The Journal of the second legislature, no. 59, of November 29, 1791.

priests refractory to the law who want to make the people believe
that obedience to the law is a religious crime'. »

The Commune in turn used this argument. When after

having regulated the processions, she opposed the fact that the National Guard provided its assistance, it formulated this truth “that armed force does not belong to any religion”. — “Would it be worthy of a free people and friend of reason,” wrote the mayor of Paris, to force a Jew or one who professes any other religion, to take part in the ceremonies of Catholic worship? Couldn't this Jew answer you: Tomorrow, my brothers will walk in pomp in the streets with the external marks of their worship, and, by reciprocal procity, I ask for them what you demanded of Me; the law must be equal for all. »

The situation of the Jews that the Church wanted to pass off as privileged lasted a short time. The struggle of civil power against the Catholic Church soon reached the churches of all cults. The Jacobin Society was on the agenda on the decree of Nancy tending to the expulsion of the Jews from the kingdom, "motivated by the fact that she knows no other religion than that of freedom and equality? » ; Manuel, the prosecutor of the Commune, wrote to the general commander of the forces of Paris, by blaming “the sentinels of the Constitution who, under the gun, force the citizen to bend, his head uncovered green, before the priest who carries his God in his hands”: “it is finally permitted to no longer believe in the hunting of Geneviève that on the Sabbath, because a priest does not have more than privileges on the consciences of a rabbi?..."; and Chau-put, in turn, required, on 3 Frimaire year II, the

. The Universal Mercury, April 24, 1791.
. Le Journal des Jacobins, n° 523.
. Le Courrier français, n° 131, dated May 10, 1792.

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immediate closure of “all churches or temples in whatever religion or cult they may be in Paris.” All person who requests the opening of a temple must be arrested as a suspect'. Catholic worship then seems yield to force. He is content to claim for himself “the freedom of the Jew and the Protestant to meet in society particular and to celebrate their worship as they judge suitable ?, "

But now the political struggle is over. The reli-
eruption erupts, passionate, furious, on both sides. It is not
no more question of the Church, of its goods, of its privileges, of
his ministers. The spirit of the nation has been transformed. It's here
very religion which is discussed, desecrated, denied. We want
replace faith in a God with faith in the religion of
freedom and equality: the cult of Reason was born.

We then witness a painful spectacle. The refractive priests
silences hide, the constitutional priests lose everything
courage and all dignity. Under the violent pressure of
Commune, at the injunctions of the people, they abjure “the state”
ministers of religion 3; we encourage them, we force them to
“depretrising”. Every ecclesiastic who abandons his
letters of priesthood, has well deserved humanity and
truth, “Morality is everything; worship is nothing.”

We then see the priests crowding at the bar of the Conven-
tion, renounce the priesthood, declare that “the peoples
will be happy only when there is no longer either priest or king
on the ground ". They ask for civic baptism, in order to

1. Chaumette claimed that this decree had been taken in his absence;
and he denied him. But the order of the Commune nevertheless remained.

2. The Universal Mercury, n° 100, vol. XXXIV, from 45 Frimaire year II.

3. The Universal Abbreviator, No. 314, 20 Brumaire Year II.

4, The Universal Abbreviator, no. 313.

regenerate. They no longer believe “in any religion except that
of virtue and the country! ".

The cult of Reason is celebrated throughout the kingdom. Of
all sides the patriots swear not to have any other objects
of worship as freedom, equality, truth, homeland, reason.
Bishop Gobel, giving the signal for abjuration, lends himself to
a shameful masquerade, in the famous session of 17 Bru-
mayor at the Convention, and dances the Carmagnole, the bonnet
red on the head. This earned him the title of “man
free regenerated”. Following his example, “the priests hasten
on all sides to admit that they were only the organs of
imposture, harlequins, pierrots, who put the
men to live at their expense? ".

More priests, hence more churches. “The shop of

lies, hypocrisy and idleness" is everywhere fer-
mée 3. On 14 Brumaire, the prosecutor of the Commune requested
that the gold and silver found in religious buildings
be brought to the Mint. All sections come
solemnly affirm to the Convention that, no longer wanting
priests, they no longer want saints, images,
confessionals which furnish the buildings in their neighborhoods.
One after the other the Revolutionary Committees bring to
the Convention the remains of their temples: Saint Roch,
Saint Marcel, Saint Crépin, whom the Markets section sends
in paradise “to make shoes for his comrades the saints”,
Saint Madeleine “to mourn her faults”, parade, a
last time before the representatives of the people before
pass to the creiset. The Convention then became the theater

1. The Cult of Reason and the Cult of the Supreme Being, by F.-A. Bacon
'Paris, 1892).
2. La Gaïe'!e française, n° 688, dated 28 Brumaire, year II.

3 The universal Aoresialeur, n° 314.

of the most grotesque scenes, which almost compromised his
greatness and dignity.

The momentum @irreligion was given. He won over the citizens of
all religions. Protestants and Jews did not escape
not to contagion. The sans-culottes rejoiced. " The God
fierce of Israel, the implacable Jehovah, the equivocal God of
Christians, the gods of all nations will therefore bow down
their superb heads before the sole divinity of men
free, the Reason of all time; so they will all escape
gloat like vain ghosts to the beneficial aspect of
God of nature and freedom'. » Everyone's eyes
finally open; everyone now laughs at their old mistakes
and tramples under foot that which he has worshipped. “The Catholic, the Jew,
the Protestant, whom a difference of opinion and worship divided
for so many centuries, happily united, do not recognize
no other divinity than freedom, nature, reason?..."
“All now have no worship other than the love of
freedom and homeland 3. » |

On 23 Brumaire, Maron, Protestant minister of religion,
had presented himself before the Commune, in the name of the “Consistory
of the Religious Society of Protestants of Paris”. He had
read a decree authorizing him to deposit “as an offering
patriotic the four cups or chalices, the only pieces of art
gentry employed in his worship.” All citizens agree

dues, says the orator, drank in these cups equality,
ternity, inseparable companions of freedom 4.

The citizens, “known under the name of Jews”, began,

. Le Batave, n° 286, 8 frimaire year II.

. La Gazette française, n° 688, dated 28 Brumaire year II.

. The universal Mercury, t. 34, n° 98, of 2 Frimaire year II.
. The Universal Abbreviator, from 23 Brumaire Year II.

. La Gazette française, n° 705, 15 frimaire year II.

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they too, live up to the principles. He was assured of different
rents sides.

In Avignon, they had brought to the department “all leg
machines of gold and silver” which were used for their worship’. HAS
Buxviller and Ingwiller, in Alsace, where the churches were
“metamorphosed into temples of Reason”, the first
speaker who presents himself is a Jew?. In Metz, everything
recalls a public worship is overthrown. “The Tables of Moses
suffered the same fate. The laws of this clever imposter,
written on skin, will be used for drums to beat
charge and knock down the walls of a new Jericho 3."
No one, it is said, was affected by it, except “a few women whose
the mind will be imbued with stupid prejudices for a long time to come.” HAS
Nancy, on the injunctions of the municipal officer Bigerot,
the Jews had to make an offering of their “mystical charters”,
as well as all gold or silver effects, furniture, ornaments
ments, emblems, which served their cult >. — Finally the
representative of the people, Lequinio, recounted with satisfaction
that in Rochefort, Saint-Jean-d’Angély, etc., the Jews abjured
retaliated, as publicly as the others, the lies of
their priests and dedicated their books of impostures to
fires of the patriotic pyres which carried into the air the
purifying flames of Reason. |

The Jews of Paris did not stay behind. " Is it
possible ? The Jews have also become reasonable. THE
circumcised people, this harsh people who, our priests said,

. La Gazette française, n° 705.

. The Batave, n° 347, of 9 Pluviôse year II.

. Le Courrier republican, n° 100, dated 19 Pluviôse year II.

Id.

. Israeli archives, year 1844, p. 415.

. The War of the Vendée and the Chouans, by Lequinio. Paris, year III.

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had been struck by eternal blindness, this nation, separated of all other nations, becomes enlightened and reconciled with us by his wisdom and by his generosity!. " Newspapers celebrated this great event and proclaimed that now holding that the Jews truly deserved to be part of the French nation: “They declare themselves citizens, fraternize with us, think like us, act like us?. »

Indeed, the temples were stripped of their riches, undoubtedly closed their doors, and the only two schoolmasters that the Jews then had in Paris, Aron Polonais and Jacob Cahen, led their students on the days of decade, at the temple of Reason è.

The first synagogue to appear at the Convention was that of rue des Boucheries, n° 94, in the Faubourg Saint-Germain. She brought “the spoils of her little temple”, on 21 Brumaire year JI, and the deputation which was received at the barre exclaimed: “Our fathers transmitted to us laws emanating born from the top of a mountain; those you give to the France emanate, from a mountain that we do not worship less. We come to thank him 4, »

The 22nd of Brumaire, a scene of the same kind, but more theatrical, performed at the council of the Commune.

Before reading the minutes, the Revolution Committee-leader of the Reunion section brought to the General Council general of the Commune, crosses, chalices, suns, banners nières, etc., objects belonging to the former Jewish and Catholic. Members of the deputation observed

. La Feuille de Paris, n° 504, dated 24 Brumaire year II.

Id.

. The Israelite Universe, year 1864-1865, p. 159.

. Le Journal de la Montagne, No. 163. — History of religious sects
gieuses, by Grégoire, t. IT], p. 421.

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Advice that, among the objects deposited, there were
a few who belonged to individuals of the sect
Jewish; They asked what side they should take
with regard to these objects. Various proposals were made.
— What happened then? The newspapers are sober in their
cations in this regard. All we know is that at one
certain moment “the discussion began to become oral
geuse! D.

Citizen Jacob Benjamin “of the religion of Moses,
Abraham and Jacob", quickly put an end to it by asking the
name of his co-sectaries, to no longer be seen as belonging
belonging to this or that sect, but as French citizens.
As for himself, he willingly renounced, for the benefit of the nation,
all the objects that could belong to him. The board
general applauds strongly the philosophical expressions
of citizen Benjamin and his disinterestedness, stopped the
civic mention in the minutes, and Benjamin received
preside over the fraternal kiss.

A member of the Revolutionary Committee of the section of the
Meeting paid tribute to the patriotic and enlightened zeal of the
formerly Jewish citizens of the Réunion district;
almost all of them, he said, had anticipated the wishes of the Committee
revolutionary, by bringing all the relics themselves
and the ornaments to which the jugglers attached so much
of importance, among others the famous screed which, it is said,
belonged to Moses, and which his descendants carried, from
father to son, until today.

The Council similarly stopped the civic mention
of all these citizens, ordered that all the objects deposited
would be taken immediately to the. Currency, in accordance

1. The Republican Courier, 23 Brumaire Year II.

to the decrees of the Convention, without excluding the “screed” of Moses.

The president then sang the anthem of the Marseillais, the refrain of which all the citizens repeated. The Revo Committee lutionary took all the saints, chalices, etc., to the cheers from the entire assembly!

Individuals, – even if it is conviction, training or religious skepticism? – did not resist this movement ment “philosophical”. We even cite a “Jewish priest?” ", Salomon Hesse, who, on 20 Brumaire, declared that he “no longer no god other than that of freedom, no other belief than that of equality", and placed on the desk of the Assembly general of the section of Friends of the Fatherland “the stuff and gallons of silver fabrics of its Judaic ornaments. [L accompanied his offering with an address where he declared himself happy to place his “Judaic rattles”, which had “only served to hide the truth to men longer.” The Assembly congratulated; the president gave him a fraternal hug; men- civic recognition of this offering was made in the minutes, and the address, printed in twelve hundred copies, was sent to the sections, popular societies and constitutional authorities killed 5.

I] must not believe, however, that the Jews of Paris would have so completely renounced the practices of their reli- gion. If the exercise of their worship was, as among the Catholics,

1. Posters of the Paris Commune, n° 140, of 22 Brumaire Year II. – Political News, National and Foreign, No. 347, November 13 November 1793. – Journal de la Montagne, No. 1, from Brumaire an IJ.

2. Bibl. Nat., Mss. Fr. NA 2704.

3. National Archives. – Extract from the deliberations of the Assembly general of the section of Friends of the Fatherland, of 20 Brumaire, of the second year of the one and indivisible Republic.

lics and Protestants, hampered by revolutionary passions

naries who had unleashed themselves so furiously; if, for
not to risk their lives, they had to openly
abandon their modest temples and the few “brim-
borons” which adorned them; if they had, so as not to be
suspects, transported in some way the apparent observance
from Saturday to decad, however, they continued to remain Jewish.
. And this tenacity in their religious fervor failed them
be fatal. Suddenly, in fact, the leaves to the devotion of
sans-culottes came to “sound the tocsin against abuse”

ul, they wrote, “outrages nature”.
9 9 D

Citizens known as Jews are said to be
still in the custom of circumcising newborns. We ensure
also that children of a delicate complexion perish suddenly
wind of the consequences of this operation. The law of circumcision, necessitates
knowing perhaps in the countries where it was made, is useless
in our climates. To observe it here is to outrage nature; And
humanity protests against this pious barbarity. Without doubt the
reason, in its rapid march, would soon overthrow before it
this sacred abuse of which the religion of the Jews makes a precept to its
cultists; but, before the error is dissipated, how many
Can children perish as victims of this Jewish observance? This
object, which interests society, has not yet fixed the attention of
our legislators. We need a precise law that protects descendants
in Abraham to circumcise male children. It is not
undermine the freedom of religious opinions; it's scattered
cause involuntary crimes to men whom the blindfold of
superstition prevents us from seeing the light.

The Convention, it must be said to its praise, did not respond
to the injunctions made to him. Besides, there was no
in this ritual precept nothing which, if it upset the feelings-

1. The Leaf of Public Salvation, n° 130, octidi of the second decade of
brumaire year II (November 1793).

elements of humanity of a few sensitive souls, could carry
ter infringement of laws or decrees concerning the exercise
audience of worship.

[is even to presume that these clamors did not frighten
not the Jews too much. [they gave, in fact, proof

of rare temerity at this time when the slightest demonstration
tion of religiosity was an immediate reason for suspicion. Gold
we know that every suspect was on the verge of the guillotine.
This perspective did not prevent Moise Pimentel, from the section
of Marat, to ask the Paris Commune, on Pluviôse 16
an IJ, the flour needed to make unleavened bread.

Here is his letter. She is curious in more ways than one.

Our August Senate, he writes, has, by its decree, admitted freedom
cults. The Israelites, recognized as French citizens, are in
the custom, for eight days of each year, of eating only
unleavened bread, prepared by their hands.

Citizen Moise Pimentel, from the Marat section, undertook
responsible for the supply of bread which is consumed during these
8 days, ask you, citizen mayor, that he be allowed
to buy the quantity of 24 septiers of wheat, which he will grind;
and in the event that he cannot obtain this quantity in kind,
that you, citizen mayor, authorize him to purchase the number of
8 bags of flour weighing 325 pounds. These 24 septiers of bled,
or these 8 bags of flour are enough for the food of 220 Israel-
lites, which would consume 2,517 pounds among bakers
weighing ordinary bread instead of during this week,
in which the Israelites handle their flour, they do not use
than 1,264 pounds weighing: the difference is therefore 1,253 pounds, which
are distributed among consumers; and so, citizen
mayor, to convince you of the purity of the feelings of the Israelis
lites, of their submission to the laws, of their zeal for everything that
tends to the public good, citizen Pimentel proposes to ensure it
employment in the section.

Signed: PIMENTEL, cul-de-sac-du-paon!.

1. Le Journal de la Montagne, n° 85, dated 18 Pluviôse year II.

A member of the Council asked for the agenda pure and
simple, and another the referral to the administration of subsistence
tances.

A third says that it would be granting a privilege to a
sect, which was against the laws. He was of the opinion that we
sent Pimentel to appeal to his section,
which he would present himself as having to provide bread to a
a certain number of citizens, without any mention of the sect
to which he proposed to provide it.

A fourth finally observed that it would be to renew
customary to make wafers; moreover, according to a decree of
the Commune, only a kind of
bread ; and it is on this ground that the Council issued the order of
day !.

We know that Robespierre put an end to this lugubrious comedy
of the cult of Reason. The 1st Frimaire Year II, the dictator,
Jacobins, recalled that it was not in vain that the Constitution
tution had proclaimed the declaration of human rights
in the presence of the Supreme Being. The idea of a great Being who
watches over oppressed innocence and punishes crime triumphantly
phant smiled at this dark mystic who exclaimed: “If God
did not exist, it would have to be invented. »

The cult of Reason succumbed. The Supreme Being was
born ! But terror continued to dominate all souls.

1.. The Mountain Journal, n° 85.

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13

CHAPTER It

JUSTICE

It would be madness to say that the Jews of Paris, during this
deeply troubled period, all gave proof of
incontestable civic and moral virtues. There was, in fact,
alongside great dedication, acts of self-sacrifice and
sacrifice to the homeland, failures which moved public opinion
public or came under the jurisdiction of the country's justice system.

The truth is that they were neither better nor worse than their
fellow citizens. To judge things impartially, it is necessary
make allowances for time, passions and the state of society.
Now trouble was everywhere, confusion in all ranks
Population. As the days grew longer
threatening, the lofty idea of homeland no longer dominated alone
exalted souls. Egoism was reborn. Each, without denying
absolutely the interests of the country, thought of its interests
clean. Enthusiasm in action gave way to
empty and sonorous sentences. And we thought that we had to live.

Cash had become extremely rare and could not be
trait more than with fear. The assignats, created to sup-
pleer, had fallen into disrepute. The most selfless
among the patriots hid their property, buried, to
a more secure future, what cash or money they had

jewelry.

The press was angry with the Jews of Avignon who,
it was said in 1793, had “imagined a pleasant way of
protect their cash from any requisition.” An epi-
The epidemic suddenly seemed to afflict "the ancient people of
God ". We only saw “mosaic” funerals; but
the coffins weighed more than usual. The carriers
succumbed under the burden. This became suspicious. A day
that they were making a convoy of this kind, the people, struck
from the gravity of the corpse, stops the convoy, opens the beer
and finds her full of money. A search was made in the summit-
tier and a “large quantity” of gold was discovered there. " All
these dead" were sent to the Mint to be "resurrected
cited “for the benefit of the nation”.

- We know with what harshness the conventionalists reproach themselves
share their fortune so quickly acquired,
in front of the “impartials” and the “monarchians” that these
bitter criticism greatly rejoiced. On all sides, in fact,
the disorder was at its height, and many took advantage of it.
to get rich. In the armies especially where everything was
improvised, weapons, equipment, cavalry and subsistence, the
accusations, often made lightly, were confused with
slander.

The Jews, it goes without saying, were not sheltered from either
the other.

A purchasing directory was established in 1792 by the Con-
executive branch to provide for the body's supplies
of troops. A Jew was one of them: it was Marx Berr. He was, with
his colleagues, denounced to the Commune on December 2, 1792,
accused of prevarication, and placed under arrest at home

1. Le Courrier republican, n° 4, of November 3, 1793; – The Leaf of
Paris, No. 497, of 17 Brumaire Year I; – The Annals of the Republic
French, n° 307, of October 31, 1798.

tation under the guard of three sans-culottes. The affair was, at
month of January 1793, mentioned by the Convention which con-
confirmed the arrest and nevertheless ordered that the accused
would continue to exercise their functions so that the service
armies was not interrupted. They were not put into
freedom only six months later, on the report of Boissy d'Anglas,
who, on behalf of the Contract Review Committee, declared that
“nothing motivated the rigorous decision that had been taken
against the administrators of subsistence! ".

Supplies made to the armies also gave rise to
to loud clamors. The Convention intended to be served
promptly and well; it seemed to her that, as she had not
than to stamp the earth with one's foot to bring out hordes
of men who became wonderful soldiers, provided them with
sisters, they too, only had to order so that the
corps of troops were provided with everything. Of difficulties
insurmountable, she did not want to know about them; and opinion
public, so easily suspicious and irritable, would not admit
neither delay nor failure in supplies.
all kinds. Hence denunciations, appearances at the bar,
trials, trials. Some Jews had to fight
for their very honor, and they emerged intact from these
trials, particularly harsh at that time. Such as Alcan,
Mayer Lazare, Isaac Netter, Wolf Lévi?... Others, like
Natan Aron father, from Dijon, “supplier for clothing,
equipment and encampment of the troops of the Republic",
and Worms, attached to the service of the army of Sambre-et-Meuse
as “road inspector of the food section-

1. The Universal Monitor, t. XVI, p. 706. Session of June 21, 1793.
2. The Universal Monitor, t. XXI, p. 579.
3. National Archives, F7 4584.

meat ! ”, had, speaking of integrity, “competed for victories
of freedom.”

Two Jews were particularly involved in the representa-
many of the people: these were Olry Hayem Worms and Jacob
'Benjamin. |

Worms, winner of army supplies during
the ministry of Servan, was accused of having corrupted Le Page,
one of the clerks of the war office, giving him twelve

a thousand pounds to get the best deal. THE
fact, denounced by the deputy Mayerne, was denied by Tron-
chon. The matter was referred to the Supervisory Commission
extraordinary. On July 28, 1792, Lafond de Ladébat made
the report to the Legislative Assembly, which decreed that there
was there no room for deliberation? It was recognized, in fact, that the accused
sation was a “maneuver used to discredit the
patriotic ministers 3”.

Jacob Benjamin did not get the better of the
denunciation that, on November 8, 1792, Cambon brought against
'him, and which included Vincent, commissioner of wars, ordered-
chief navigator of the Army of the South; Vase, commissioner
authorizer; Delaunay, authorizer; Lajard, cousin of
the ex-minister, and Lebrun, ordering officer in Montpellier.

Benjamin was one of the biggest suppliers of arine.
Food, livestock, clothing, cavalry, harness,
'firewood..., he alone is responsible for supplying,
-feed, maintain, one of the most important bodies of
troops that France then put on foot. Cambon raised
'The indignation of the Convention in reporting the conditions
contracts which had been awarded and obtained only

1. National Archives, F7 4775/53.
2. Le Journal de Puris, n° 190 and 211, dated July 8 and 28, 1792.
3. Le Patriote français, no. 1065, July 10.

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ser, commissioners and authorizers were arrested
'tion and translated to the bar!.

Benjamin, whom this decree surprised in Paris where he was
“on special business”, goes to the Convention and
announces "that he waits with the tranquility of the honest
man the hour at which the National Convention wishes
hear it well? ". |

He was admitted there the next day. “I] gave on each of the
articles if not a proof, at least a presumption in its
favor. He cited contracts already made, exorbitant costs
transport bits for an army scattered here and there, the
comparison of a previously concluded contract with the minister. »

“The man of God’s people,” says Perlet’s Journal,

spoke in a gentle tone and almost persuaded
the Assembly", when Cambon, Manuel, Tallien, made
decree that Benjamin would immediately go to the Committees of
finance and war gathered to make his depositions
and provide all necessary information.

But it was the time when the discussion on
the trial of Louis XVI, and, if we had agreed to hear the
Jew incriminated before these important debates, no one cared
to fail in the preliminaries of the judgment. Benjamin was
therefore taken under guard to the General Security Committee
to be available to representatives. Following
From this interview, the seals were affixed to his home. THE
20, the Assembly brought a decree of accusation against Benja-
min, Vincent, Vase, Delaunay, Lajard and Lebrun, and the
referred to the criminal court of the department of

1. The universal Mercury, t. XX1, n° 614, dated November 9, 1792.
2. Id.

3. The Courrier des Départements, No. IX, of November 9, 1792,
4. Le Journal de Perlet, n° 54, of November 14, 1792.

Rhône-et-Loire. Taken immediately to the Abbey, they
were released on the 13th to be transferred to the prisons of Lyon.
By judgment rendered on January 22, 1793, Jacob Benjamin was, with
his co-defendants, acquitted of the charge against them
by the decree of December 7, 1792, and it was ordered that they
would be released. The French Patriot and the Thermometer
of the day added on this subject: “These various judgments
will be more circumspect the men who accuse and decree
with so much ease. »

In the street, the disorder is no less great than in
administrations and in the army. Every citizen was a
master to whom everyone owed submission and obedience.
“Each corporation, each individual believed themselves to be the State and
the nation. A universal delirium seemed to have seized the
heads: everything was a deliberating body. Soldiers on guard
deliberated at the Oratory. the tailor boys at the Colonnade,
the wigmakers on the Champs-Élysées; four thousand servants
ticks opened their session at the Louvre; three thousand boys
shoemakers gathered at the Place Louis XV.

_“But nothing equaled the anarchy of the districts; all had
a standing committee, a police committee, a military committee
silence, a civil committee, a subsistence committee. Each

committee was equipped with its president, its vice-president,
of his secretaries; each district attributed power to itself
executive. » The mania for epaulettes became general. There
had more soldiers. Everyone wanted to be officers.

The squares, the streets, the crossroads, crowded with men
of the bourgeoisie and the people who discussed in the open air
public affairs, presented the show every day

L. Le Patriote français, n° 1972, dated February 4, 1793; - The thermometer
of the day, n° 402, of February 5.
2. Memoirs of the Marquis de Ferrières (Paris, 1821).

of a hive upset by a catastrophe. The Patriots
were brooded there by adventurers who drew on
unrest the opportunity for criminal exploits. Men
ill-famed people gathered there, and the impotence of the police
helping with social anarchy, were able to prepare at their ease
the most daring undertakings. Soon banditry
reigned supreme in Paris. Bands of thieves devastate
passers-by read in broad daylight. The Convention learned
suddenly with amazement that, under the protection of a false
patrol, one of these gangs attacked the guard
national furniture and had completely robbed it.
. This incredible flight took place on September 11, 1792. A
large number of individuals were involved in this plot
against the wealth and security of France: mixture of
bandits and politicians who united for a whole night
with the intention of dealing the country a blow which it could not
get up. We know that this affair became, following the
fight between Rolandists and Brissotins, a real question
policy. The passions, already violent, which animated the two
parties became more heated. The Mountain .accusa
Roland for having placed a traitor at the head of the storage unit,
and the former Minister of the Interior was able, in a letter published
on this event in 1793, ensure, without being denied,
that this theft was “part of a great plot”, that it was
to a great conspiracy and that he had serious links
with the bloody “operations” of September 1792,

Let us say right away that a few Jews were among the
victims of these massacres. Here is the list according to a document
ment of the time:

4. Le Patriote français, n° 1366, dated May 11, 1793.

2. General list of people put to death in the different pri-

sounds of Paris on the night of September 2 to 3, 1192. Bibl. nat., L" 39-
10885.

i

Abbey: Altmann.

Strength: Elder Abraham, David Moyse, Gabriel Lévi, Jacob Michel,
Lévi Simon, J.-B. Lévi, Mayer Godichon (Godchau),

Châtelet: Edouard Momené.
`- Bicetre: Joseph Lambert.

Concierge: Jacques-Alexis Salomon.

Seminary of Saint-Firmin: Costa Sauveur.

House of Carmelites: Abraham-Moyse Bessel (Jew).

Already in 1792, when two of the thieves had been
arrested, Roland declared that the brissotins had soaked
in the theft of the Garde-Meuble to gorge their accomplices,
and, in support of his assertion, he said in full Convention:
“Their responses indicate people who have received education
tion and which relate to what we formerly called per-
sounds above the ordinary'. » This way of seeing was
confirmed by the criminal court during the proceedings?.

To which of these two categories did the Jews belong?
who took part in this criminal expedition? We would be
very embarrassed to say it. But the certain fact is that
Jews were involved in this affair. The revolving committee
tionary of the Unit section, alone, did not make any
stop less than nine who, within the extent of its district-
ment, were accused of complicity and concealment. But he doesn't
It does not appear that the accusation was sustained against them.

Quite different was the case of Louis. Lyre, Lyon Rouef and
Jacques Lévy, whose trials took a long time.
criminal court hearings. |

Louis Lyre, a native of London, practiced the profession in Paris
of merchant. He appeared on October 12 before his judges.

1. The Universal Monitor. t. XIII, p. 722, 726, 136,
2. Bulletin of the Criminal Court, No. 29, of October 18, 1792.
3. National Archives, F7 2501.

Convinced of having taken part in the “plot tending to despoil, by open force and armed hand, the immense riches deposited with the National Furniture Guard to pass them on to enemies of the State", he was condemned to death and executed on the 43rd, at half past ten in the evening. Mounted alone with the executor in the car that was taking him to execution, he showed of courage and composure worthy of a better cause ?.

Aaron Homberg, wrapped up in the same accusation, was immediately released, after “a fatherly speech nel” of citizen Pépin, president. Homberg, a native of Mainz, had been unjustly arrested. He had fallen ill in the prison. Far from having participated in the theft of which he was warned, he had, on the contrary, helped in the arrest of one of the thieves. Roland obtained a gratification from the Constitution for him of 400 pounds. “I believed,” he said, “that national justice demanded that this man be given compensation for the harm that he suffered, and a reward for the good he did."

The trial of Lyon Rouef and Leyde, his wife, occupied twenty-six hours of hearing. He came in front of the first sec- of the Tribunal on November 17. The accusation against Lyon Rouef and his wife was solely based on the test- death note that Louis Lyre had made before going up to the scaffold.

Lyon, aged fifty-two, fairground merchant and innkeeper, rue Beaubourg, and Leyde, his wife, aged thirty-eight years old, “also Jewish”, were accused, namely: Lyon Rouef, of being one of the despoilers of the Garde-Meuble of the Révo- lution and to have been present at the sale made in his house

1. Trib Bulletin. crim., no. 29.
2. Id.
3. The Thermometer of the day, by Dulaure, n° 297, of October 23, 1792.

of a considerable part of diamonds and jewels stolen audit
Furniture storage ; — Leiden, for being present at the sale of a
massive pot of gold with its lid, and that of a fairly
large number of silver-gilt plates, etc.

The debates demonstrated in an incontestable way that at
moment when, according to Lyre, Rouef had attended the
sale of diamonds, this unfortunate man was at the café de la
Renowned, rue Saint-Martin, where he had been for a long time
playing dominoes, and Levde, his wife, was ill,
in bed, unable to be present at the sale of
diamonds.

The public prosecutor dropped the charge, and the court,
according to the jury's declaration, ordered that within twenty-four
hours the accused would be released.

After the verdict, Citizen Pépin addressed them with these words:
“By this judgment you must recognize the justice of the French
that's it: live honest people, and, enjoying the benefits
of a free nation, show yourself to be good republicans. »

“Thus, a cause which at first seemed serious, ended
undermined to the satisfaction of an immense people who filled
the audience. » Half an hour after they were acquitted,
Lyon Rouef and his wife went out “in the midst of the liveliest
applause! ". |

The case of citizen Jacques Lévy and citizen Dan-
Dreda, his wife, was more confused. Arrested on 8 Pluviôse year IT,
Lévy protested against his incarceration, invoking the services
that he had returned to the homeland “since the first moments of
the revolution ". — “In all great circumstances
or freedom had enemies to fight and defeat,”
he was at his post, notably, on August 10, 1792, at

1. Bull. of the Trib. crim., n° 49, of November 22, 1792.

the Legislative Assembly where he was on duty and which he never left
only when the representatives were safe. The same
day, he had been delegated to the Commune by his section in
as commissioner, as he had already been on May 31.
And, in fact, in his file there is a certificate by which
several patriots from the Réunion section, to which he
belonged, note that “he always showed up and

walked along the road to the Revolution.

Police intelligence, judging from the table
on the following page, were no less favorable to him. We
ingenuously admitted to having discovered nothing against him.

There were not all serious grounds for accusation
firstly, and this formally results from the deliberations of the
central court of directors of the indictment jury of
department of Paris. After hearing the commissioner
'national and having deliberated on it in the Chamber of the Council, the
court declared, in fact, on 22 Pluviôse year II, that there was no
no grounds to present against Lévy and Dandréda the act of accusation
tation to the jury, and ordered that they be put “outside the
remand centers” where they could be detained. However,
kept secret by order of the General Security Committee, they
were only released on 29 Vendémiaire Year III.

But the trials that Lévy had to undergo were not
'finished. Dameuve, one of the directors of the “jury” composed
health the central court, suddenly declares that, if this
accused had not been released, he would have kept him in custody
'arrest. The General Security Committee gets angry: “The
course of justice, he replies, must resemble the course of
sun; no power can stop or surprise it.
We agree to attribute your hesitation to a plausible reason.
tion; but, when you think about it, you will see that our opinion is
an effort of indulgence, and your conduct a reprehensible excess

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of weakness.” Lévy was put in solitary confinement, at the Grande Force, on
9 Brumaire Year III. But Dameuve's suspicions were not

no more justified than was the first H because
Lévy was released on Nivôse 11.

In this affair of the Garde-Meuble which was never
clarification, if there were compromised Jews, there were also
who demonstrated probity and disinterestedness
to whom the public authorities paid a resounding tribute
mage.

We have already seen the national reward that the Convention
agreed to Homberg.

On September 25, 1792, Mr. Anselme Lyon, “jury” of
Nancy, deposited on the office of the Commune “a large
quantity of diamonds" that one of the thieves had sold him
of the Furniture Storage. The General Council appointed a commissioner
know to, with Mr. Lyon, transport these precious objects
at the registry of the criminal court, and ordered that the
trait of probity honorable mention in the minutes?.

Camus announced to the Convention on October 34 that a
another Jew, who had been offered to buy several diamonds
coming from the Garde-Meuble, removed them “at the risk of his life”
from the hands of thieves to return them to the public treasury.
“This loyalty was greatly applauded. »

Finally, in the session of October 9 in the morning, the Convention
tion received a letter from Roland relating to this theft. THE
Minister of the Interior added ∗ that a Paris jeweler,
Mr. Cerf Berr, had received several brilliants from an individual

4. See for this whole affair: Archives nat., F7 477422.

2. Le Courrier français, no. 272, September 28, 1792.

3. La Chronique de Paris, no. 286, October 4, 1792.

4. The universal Mercury, t. XX, n° 585, of October 10, 1792; - THE
Journal de Perlet, No. 19, October 10; – The Annals of Mercier,
No. CCLXXXIV of October 10.

who had brought them to him to sell. The jeweler, recognizes
born the jewels to be from the Garde-Meuble, did not think
than by saving the greater part of it by pretending
to want to buy them. This ruse succeeds: the thief
brought jewelry worth 200,000 pounds.

The merchant gives him 1,500 pounds on account by inviting him
to bring “the effects” that it would have and which it would give him
then the amount. The thief returns; placed under arrest
` tion, he reveals several of his accomplices and provides such
information found for around 300,000 pounds |
jewelry. The jeweler, who agreed with Roland and the
warned of everything he did, had received a sum of |
15,000 pounds taken from funds allocated for expenses
secrets, in order to bait the thief...

The National Convention decreed the honorable mention of
the conduct of citizen Cerf Berr, whose name she wrote
in his minutes.

CHAPTER lil

TERROR

Events followed one another in rapid succession, always digging
deeper the abyss which separated the Gironde from the
Mountain, throwing the population into alternatives of
discouragement and joy. The day of August 10 gave
to the people, with a new awareness of their strength, a
a sort of foretaste of brutal justice, executions
bloody; the capture of Verdun, the fear of the royalists, the
pushed to the most abominable actions, imposing in
at the same time to the Convention the most ter-
ribles.

Little by little, under the pressure of violent hatred which
break out among the Sans-Culottes and tear apart the parties, the
revolutionary period deepens; the terror gets worse; to
laws of general interest, made to protect patriots, succeed
give way to special laws, laws of circumstance, which
take citizens as if in a tight-knit net
real and from which no one can escape. Suspicion weighs on
foreigners, stockbrokers, bankers, merchants.
The law of September 17, 1793 affects all
people. She orders the arrest of all
suspicious people, and it considers suspicious all those who,

“either by their conduct, or by their relationships, or by their
remarks or their writings, have shown themselves to be supporters of the
tyranny or federalism, and enemies of freedom.” There
entire population is enslaved to the Revolutionary Committees

naries. The sections are permanently, set up in tribu-
nationals, arrest citizens, judge them, declare them suspects
and throw them in prison.

Death looms over everyone. Existence is strewn with obstacles
and traps. Everyone feels watched, watched, spied on in their
attitude, in his words, in his actions'. The term me-
“aristocrat” covers it all. Denunciations
facilitate the work of the Section Committees and the Committee of
general supervision. Terror, in fact, does not go without
denunciation. The “flies” and “indicators” are on the
teeth. The Revolutionary Committees don't know who to listen to,
More people are brought to them than they can accommodate.

The Jews naturally had to suffer from the common law.
Even their recent emancipation was, in some ways,
case, the cause of the biggest problems. Many of them
were accused of violating foreigner laws.
One (October 16, 1793) ordered the arrest of all
individuals born subjects of the governments with which the
France was at war; the other (27 germinal year IT) required
nobles and foreigners to leave Paris. The laws were
formal. However, the Jews, who, for this reason, were
threatened with keeping the prison until peace, protested
against the status of foreigner that was wrongly attributed to them. Mon,
Mayer Simon, claimed that he should be considered as
French, since for more than twenty-three years, he had
constantly remained in Paris. He was established there, rue Avoye,

4. National Archives, F7 4622, 4712.

2. Id., F7 2517.

section of the Armed Man, with his mother, his wife and his.
children !. Another, Lyon-Jacob Mayer, was delivered,
44 nivose an IIT, by a sort of mohel a certificate cons-
as he was born in Paris in 17777. A third, Simon
Mayer, second-hand dealer, is only saved from prison thanks to his
mother who brought to court, on 23 Messidor Year II, “a
written where she states that she arrived in Paris in 1771,
that she and her children are recorded in the yearbook
old police as Jews, that for twenty-two years its
son knows no other place or domicile than Paris”; In
these conditions, he was justified in believing himself “excepted from the
laws.”

Suspects in the same way Mayer Furth*, Mayer Gompertz*
and Mayer Aaronf. | |
. The Law on Foreigners and Nobles was a law of
police ; in its application it could admit
peraments. The one on the suspects was formidable, merciless;
she sowed hatred between citizens, aroused the passions
the most detestable, the most barbaric feelings. There was no
no more friendship, no home, no family.

Simon Simon', decorator, born in Reims, lived in Paris,
rue Bailly, section of Gravilliers, when, on 17 Brumaire
year IJ, he was arrested as a suspect by order of the Committee of
general security. “Denounced by all patriots as
inveterate aristocrat” — following the order of the prisoner — he was
accused of wanting to “insinuate his aristocracy into the character-

. Arch. nat., F7 4774.
. Id., F7 4774/27,

. ld., F7 4774/40.

. Id.

. Id.

. Id.

. Id.

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ace

kill men he believes to be weak. It was assured that he was
“the sworn enemy of all popular clubs and societies” and
that he pushed the contempt of the friends of freedom to the point of fleeing
in the General Assembly the representatives of the “side
LEFT ". He was sent to the Madelonnettes. |

Questioned on Prairial 25, he defended himself energetically:

— Didn't you attend the general assemblies of the sec-
tion, on the side of the aristocrats? his judges asked him.

—- I have never known a side referred to as Aristo-
crate. I have always placed myself at the assemblies according to which
found vacant places on one side, on the other, or in the middle.

— Weren't you from Brissot's party?

— I never knew his clique.

— On the Jacobins and the Republic?

— I have never deviated from the opinion that the Society of
Jacobins is made up of devoted citizens and that the Republic
is favorable to the people. I have always acted in this direction, since
I fulfilled different civil functions in the Revolution...

He was known, in fact, to have, as early as July 12, 1789,
“contributed with all his power to the public welfare”. He had
attended all the assemblies which took place in 1789 and the
confidence of his fellow citizens had earned him, in 1790, to be
appointed elector of the department of Paris, commissioner of
Civil committee of its section. The functions he held included
caused serious harm to his condition; nevertheless he continued
to devote oneself to public affairs, participating at the same time
time' to the collections made for the expenses of the war, in
favor of his brothers in arms, citizens marching for
the border, Vendée and the department of Eure where
they were going to defend freedom against rebels against the law.
Volunteer in the 42nd company of the army section

des Gravilliers, he produced a certificate from the Assembly
general of the section attesting to his good citizenship. It was put in
freedom by order of the General Security Committee of the 1st fruc-
tidor. His incarceration therefore continued for more than
ten months. |

Solomon David! was arrested, on 23 Germinal Year II, on the
denunciation of the revolutionary committees of the section of
Bondy and the Mountain. He was a talented engraver.
“A worker and living from the work of his hands”, he engraved
numerous stamps for individuals and municipalities who
had, for this purpose, delegated regular powers to him. In
the search which was carried out at his house on 25 Germinal, we had
seized various seals ordered by the Revolutionary Committee
of Claye, the municipality of Perville, the district of Péronne,
the company of Chenet gunners from the Arcis section,
the municipality of Normant, the general of the army of the North.

So what motivated this denunciation? A
case of counterfeit stamps no doubt. The file is not
very clear in this regard. The General Security Committee had
ordered that a search be made, "wherever necessary",
stamp engravers bearing the imprint of the authorities
constituted, and to “question them without wasting time to
go back to the first perpetrators of the crime. After
This order, David Salomon was arrested and con-
taken to the Plessis remand center, rue Jacques.

The Revolutionary Committee of the Gravilliers section,
to which the accused belonged, protested strongly against his
incarceration. She gave the most flattering account of the
David's conduct. “Moreover,” she added, “he is our
knowledge, that he had the courage to denounce a manufacturer

1. National Archives, F7 4775/24.

maker of false assignats and that the nation granted him for
rewards the sum of 1,000 pounds. » This is “an act of
patriotism” which was “useful to the entire Republic”.

There was therefore no doubt that “this unfortunate man without
panties" was "a victim of either ignorance or despo-
tism of the Revolutionary Committees of the sections of Bondy and
of the mountain ". Specific petitions, in addition
to the certificates of the section, attested all “the proofs
of patriotism and republican virtues” that David had
data. It was necessary to recognize his innocence and hand him over
at liberty: his detention had lasted almost six months.

Similar errors occurred every day. At
amidst the disorder and confusion that the arrests
gave birth, in the tangle of denunciations,
in the feverishness of unbridled passions, the revoking committees
lutionaries were drowning, as if overcome by panic. Of the
citizens were forgotten for entire months in the
prisons, others were transferred from: remand centers
in a remand center, without reason; finally others remained there,

unable to know why they were detained.
_ Disorder and disarray everywhere.

Nothing is more comical in this regard than the letter written
by Vaubertrand, concierge of Madelonnettes, to the Committee
general security. On 5 Nivôse year II, he received a prisoner
which he doesn't know what to do with. No reason for arrest. Point

order of nut. It was brought to him from the Force; his name is
Isaac Simon. That's all he knows, and he has to
believe what Simon tells him. Detained, he said, as above-
pect, he had served in a large part of the city's prisons:
Lazare, the Scots, the Town Hall, La Force and the Madelons-
sharp. At the Scots, from rue des Fossés-Victor, he had
only passes by: “Being poor, not having a bed of his own, and

the concierge of this house not having any to provide him, he
had been refused and transferred elsewhere. Vaubertrand
informed to the Police Administrative Commission, and the
Commission tells him that she knows nothing. He calls out to him
Revolutionary Committee of the 6th arrondissement, and, despite
its research, the Committee cannot find the minutes
of arrest. So who should we contact? at the Lom section
bards, where did Simon live before the month of Pluviose? Or
to that of Réunion where he lived afterwards? Vauber-
trand loses his head. He only sees one way out of
this imbroglio is to set his prisoner free,
However, everything soon becomes clear: “Isaac Simon, manufacturer
of portfolios", first "postponed as a Jew and as
intriguer in his trade", had been, on Pluviôse 22,
held as a suspect. But, as in his papers we
had “found nothing contrary to the laws of the Republic”,
he was released after a few weeks of detention.

Quite different was the case of Fernandez, canvas merchant
and fabrics, established in the Unit section. “Jew above
Portuguese in religion, born French", he had always lived
France. His once wealthy family, he said, had been per-
secuted and proscribed by the Spanish government. He had
two children, “one of whom is male” who, since the Revolution,
fought for the homeland. He himself had rendered the services
most publicized. He was my friend
hot of freedom, the most outraged enemy of slavery", and,
while the enemies of the Republic united against
the Convention, “almost alone in his section he maintained the
sacred fire of love of the fatherland.

So much dedication deserved a reward. But on the
denunciation of the conventional Lacroix and other “supats
which are not yet sufficiently known", he was arrested as

suspect in the first days of germinal an IJ, “by a

order surely extorted from the Section Committee and from which we could not know the motives", In reality, "we do not know no wrong in political terms. His public vows always been the regeneration of society; his only reading, the patriotic newspapers; his only and very new study, the works of the immortal J.-J. Rousseau. »

Such pure occupations could not be the work of a criminal. Durvy, “deputy chief of the 3rd subsistence section plants”, Esther, Devieux’s wife, his daughter, and Devieux, his son-in-law, supported this information with their petitions favorable. Hébert's conspiracy had just been discovered. Lacroix and his “accomplices” had perished on the scaffold. What was the General Security Committee waiting for to make Fernandez “to the society which was deprived of it”? The request was not received only on 27 Thermidor. “The vehement Fernandez” had to wait for the death of Robespierre to receive the justice due to the “victims of their enlightened patriotism and intrigues of the conspirators! ".
= Among the crimes severely repressed under the Terror, there had to be counted as one of the most serious that of disobeying 'sance or contempt for "constituted authorities". There was then “constituted authorities” from the top to the bottom of the ladder social, and it was necessary to exercise a singular power over oneself ` or have excessive luck not to hurt one of the any member of multiple powers, civil, military silences or revolutionaries who abounded at the time. Moses Brunswick had the hard experience of this.

The Vendée insurrection had suddenly taken on a considerable extension, and the Republic had no

4. National Archives, F7 4704.

troops to suppress it. Levies were decreed by the Convention, and, in order to face it, the sections of Paris had decided that each company would appeal to the patriotism of his men and would contribute, either through the draw fate, either through voluntary commitment, to the training of Parisian bodies.

The captain of the 6th company had therefore summoned his troop. This did not seem to be to the taste of Brunswick. He accused his captain of abuse in the exercise of his functions and, after a rather lively discussion, treated him as a “rascal” and threatened to have him dismissed within forty eight hours. Moïse was arrested and appeared without delay before

the Revolutionary Committee...

The witnesses heard, “we arrested Moïse Brunswick
to declare to us his name, position and residence, and we
having presented his card, replied Moïse Brunswick, mar-
chand, residing rue Geoffroy-Langevin, 3”.

— Alui asked how long he has been living in France.

— Answered, since his birth in Bouxviller, near Altkirsch,
in Alsace. |

— Asked him how long he has been living in Paris.

— Answered, for seven years and three months, and for five years
in the same street.

— Asked him which Judea he is from.

— Answered from Judea of Israel.

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The debates thus enlightened, the jury approached the very merits of the
denunciation. Brunswick, convicted of contempt of “authorities
constituted", was taken before the administrators of
police “for the purpose of ruling on what they consider fit to be on the
offense of said Brunswick! ".

4. National Archives, F7 2401.

It is about comments of the same kind that Alexandre Guas-
Talla had to be arrested as a general security measure. At
moment when a collection was made to help with the departure of
volunteers from the department of the Seine, he had said, allegedly
they said: “You will see that everything will become more expensive, that shoes
will increase day by day and they will rise to
120 pounds per pair. » And as the frame was too thin
to accuse Guastalla of incivism, it was declared that in 1794
he had “ruthlessly” slandered the representatives of the
people, Legendre and Bazire; he was “suspected” of having
arrested in Lyon, during a trip he had made to Italy, to

take part in the troubles that had broken out there and, as he

| had not succeeded in his projects, having returned to Paris "where
he sought to make himself useful”; what inspired the greatest
mistrust. On this report, to which we later added
new grounds for suspicion, the General Security Committee
ordered, on 8 Ventôse year II, that Guastalla would be put in
arrest in a Paris prison.

So what was this Guastalla, whom the Revolutionary Committee
tionary of Fauboug Montmartre had just denounced
that, domiciled on Franciade Island (Saint-Denis), he depended
Committees of this commune? “Citizen Guastalla is
born Jewish; it's not a shame, wrote his wife, on 23 ther-
midor, to protest against the denunciation of the section;
but twenty-four years of residence in France have served him well
given the glorious title of French citizen. » The following table
before provided by the Whistleblower Committee will enlighten us further
tage on the accused and on the accusations against him.
Guastalla will complete this information with a full letter
of curious details which he sent in his defense to the Convention
'tion.

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Search was carried out at Guastalla's home. We know-
sit 28 pieces, business letters written in Italian and registers
compatible. Then Guastalla was taken into the house
stopping the English.

As soon as the established authorities of Franciade learned
These facts, they took steps after steps and sent
several deputations in Paris to demand enlargement
of the inmate. He was, said the commune, “a true patriot”
'which she intended to "take under her responsibility". There
municipality, for its part, attested to its good citizenship and proved
that the sale of the house of Papillon de La Ferté could not
be simulated. The General Council met in Assembly
extraordinary to declare that Guastalla had “always
urged his fellow citizens to maintain order” and that he had
“always fraternized with them.” Finally the very section of
Faubourg Montmartre, protesting against the act of its committee
revolutionary, certified that the accused had “professed without
ceases the purest citizenship, the most ardent love for
freedom and equality”. He was, in a word, “an honest man,
virtuous and beneficent" which had made the greatest ser
vices. :

Faced with these truly precious testimonies of
dedication to public affairs, the General Security Committee
remained undecided. The energy with which municipal officers

paux de Franciade vouched for Guastalla
in fact the Revolutionary Committee of the Faubourg Montmartre
in a strange posture. But, when from the prison, where he
was waiting to be put on trial, the “Italian” Jew replied
in a precise “memorial” of the attacks to which he was the object,
'Tinanity and the injustice of the accusation could no longer be
doubted.

Citizens, he wrote to the General Security Committee, I am
bli in France since the year 1770. At the time of its revolution,
I was on business in Italy, where I traveled regularly
Probably every two years.

At the end of 1789, I went to Paris where, after having made
reading human rights, I saw that in the end reason had
gained the upper hand and that the Jewish nation would no longer be persecuted.
The letter that I sent to the National Assembly in 1790, accompanies
pawn of 1,500 pounds of patriotic donation under number 1165, you
will prove that I had more confidence in human rights
that in the Constituent Assembly, and that I did not wait for the
decree which made us languish to know if we should be
in the class of citizens or not.

To show myself worthy of being so, my first care was, in
February 1790, to take advantage of the benefit of the Revolution and to
. marry, since I no longer had to fear that my children would be
unfortunate, something that always kept me away from marriage before
the Revolution, because our nation was so persecuted that the
children had died civilly before being born. The following March,
I entered into a marriage, on the condition that before consummating it
I would go on a trip to sort out my affairs, either to Lyon where
I had my home in Italy to withdraw the little fortune
that I had there.

At the end of 1790, I left for Italy. After having done
_ a lot of sacrifices to leave a country where a man of
our nation should not live, I went to Paris in
sometime in March 1791. There I consummated the marriage. From
that moment, I did everything a good citizen should do; my
section has entrusted me with quite important commissions, and I
am acquitted with all the loyalty of a republican franc.

In September 1792, I provided a soldier equipped and armed with
submission to me to take charge of it for the rest of his days, if he had
had the misfortune of returning injured, and the citizenship certificate of my
section can prove to you what I am saying.

I am not talking to you about donations that I have made, which are too

cents for a man who has a very mediocre fortune
(and whose income is taken as proof); it's a parade unworthy of a
republican.

Last July, I bought a country property, the only

available wealth that I possess, not to retire like
an egoist; I dare to hope that my municipality will do me justice
that I deserve.

I took up arms at every opportunity for support
of freedom and the overthrow of tyranny and federalism,
notably in the memorable days of August 10, 1792,
March 31, {¢" and June 2, 1793. Finally, I accepted in the Pri-
mayor the holy Republican Constitution and sworn to defend it
until death. I invoke with confidence the application of the decree
of 8 Ventôse, present month, which orders the release of
irreproachable patriots.

Alexandre GUASTALLA,
Citizen of Franciade Island, detained
at the so-called house of the English, rue de Lourcine. |

The call of this patriot was heard. The 4th of Fructidor, the
General Security Committee ordered that he be released!

So what was the real reason for the security measure?
taken against Guastalla? It is immediately found in
a case related to his and which targeted Mosès, his step-in-law
father. Guastalla was undoubtedly considered a
“man of means” whose fortune was to be more useful to
the Republic than to himself.

In fact, the day before Guastalla was arrested, the
Revolutionary Committee of the Faubourg Montmartre had made
take Mosès to the house of Saint-Lazare. On May 15, 1793,
this Committee had requested him, in the name of the homeland in danger, to
pay within forty-eight hours, “in the form of a loan”,
the sum of five thousand pounds for the first third of that
which he had to provide, in order to help with the Vendée expedition.
Mosès had refused to comply with this requisition warrant.
He was accused, without further information, of “cabbing to

1. National Archives, F7 2482 (Registers of minutes of
Revolutionary Committees).

the appointment of Chambon, mayor", and "for having removed
gold and silver bars abroad!” Moses and his
woman did not remain subject to this accusation. They
both protested against this “atrocious slander” and
against “the tyranny” of the Revolutionary Committee which wanted
“absolutely make a rich man out of citizen Mosès.” There's
was going from his head.

Stock trading and cash trading were, in fact,
„punishable by death at that time. The law of September 5, 1793
was carried out with the greatest rigor. Bankers and
all those who were suspected of trading
money were severely worried; searches
careful searches were made at their homes, their papers seized, the
seals affixed to their registers, and their persons guaranteed
dice on sight.

Already, in 1791, the sections closely monitored all these
“Cash kidnappers”: the discovery of a crime
of this kind caused the strongest emotion. The section of
Mauconseil was the scene of quite serious disturbances on this subject,
following similar maneuvers attributed to the “Jews of
rue des Prêcheurs? ". |

The Jews were not the only ones suspected. “They are almost
all nobles, gentlemen and bad priests, said the
French mail *, which hold or encourage manufacturers
counterfeit assignats, counterfeit notes, counterfeit louis,
false shields... They are almost all nobles, gentlemen and
bad priests who, after having monopolized all our cash,
invade under different names, our coffees and our sugars,
with the intention of soon speculating on our flour and our corn..."

4.Arch. nat., F72 482.
2. Le Courrier de Gorsas, n° 19, of February 19, 1791.
3. No. 30, from Monday January 30, 1792.

When, on September 7, 1793, on the proposal of Dan-
tone, the Convention was authorized to take all measures
that she would deem suitable against the bankers, Lhuillier,
prosecutor-syndic of the Seine department, ordered
the incarceration of all money dealers. Since then,
any citizen suspected of this crime was brought to the section and

thrown into prison. Agioteur, one who traded in objects
gold and silver; stockbroker, one who was found carrying
of crowns and deprived of assignats; stockbroker, one who, passing
to possess some property, refused to provide for the fantasies
headquarters of the Revolutionary Committees; stockbrokers, aristocrats,
the Jews', who were accused of "caballing" for the candidates
who were not in the odor of holiness among the fiery
Jacobins! Every day denunciations of this kind were
brought to committees: vain words, slander, insulting noises
laughter, slight suspicions, slanderous statements, police reports,
these committees welcomed, received, admitted everything for
indisputable truth. |

A member of the Civil Committee of the Friends of the
homeland recounts, in 1792, that "an individual" traveling
with him from Meaux to Paris “told him that five weeks ago
two truckers from Germany had bought from Jews, coffee from
Commerce, rue Saint-Martin, quantity of white money and
4 to 500 pounds heavy soil? »

In the Réunion section, on 17 Pluviôse an IT, “the
deliberative committee was informed by one of its members that it
rich Jews arrived from Strasbourg and it is doubtful that
they are fugitives and buyers of assignats by denigrating them
with the aim of monopolizing them more cheaply? "...

4. National Archives, F? 2471.
2.Arch. nat., F7 2489.
3. Id., F7 2494.

And the committees delegate citizens to “verify the
done” and run on the trail of the delinquents.

The corporate bodies were set in motion by business
more serious. One of them simultaneously occupied the muni-
cities of Sens, Arras, Fontainebleau, Troyes and
Paris. It occurred on 27 Prairial Year IT and targeted several
Jews who, in reality, had no clear relationship
established between them: it was Lyon, from Paris; Jacob-Patigold,
from Belfort; Mathias Katz, from Cernay; Abraham Wormser,
of Wittenheim; Salomon Wahl and his brothers Moyse, Félix,
Charles and Elie, all five from Fontainebleau. We understand
that the procedure of this trial must have been long, difficult and
confused. We do not know what became of most of the
indicted! |

Only one was released, it was Cerf Lyon. He had been,

the first, arrested in Troyes, on a denunciation from the mayor de Sens against Salomon Wahl, “suspected of having done the illicit money trade. Cerf was at the hotel Growing at the same time as Wahl and he had been kept a seen with him. In a letter addressed, on Messidor 7, to Revolutionary Committee of the Réunion section, which he called for his help, Cerf recounted the adventures of his arrest. We only want to remember from his story that following passage:

“At three o’clock, the justice of the peace came to ask me: Are you Jewish? — To which I replied that I was here before, that in the Republic there were only republics cains. — He answered me: that’s it.” And he did it transferred to a remand center where he found himself involved in chained criminals and counter-revolutionaries.

4.Arch. nat., F7 4636.

However, his ordeals soon came to an end. The Committee of the Réunion section certified that Cerf had always shown “good patriot and republican!” ", and, as he seemed to exist no complicity between him and the others, At Sens he was given a passport to return to Paris.

Cerf Lyon exercised, like his alleged accomplices, the profession of “fairground merchant”. They went from town to town “flea market, buying, selling, carrying with them everything have them. It was then enough for a few coins to ring in their pockets so that mysterious notices reach to the Supervisory Committees. We then searched them, we per- searched their room or the car that took them carried from one commune to another; and, as soon as they admitted possess some hundred crowns, they were accused of “buying. money to pass it on to the emigrants", and to contribute buer, “by their improbous speculations, to precipitate the dis- credit and the fall of assignats? ". |

One of them, Salomon Wahl, “questioned (a Sens) for- which he brought coined money from Fontainebleau to instead of bringing papizr” — “replied that he brought it here to buy goods; that, if he did not have not bought it, he would have left it here.”

And we insist...

“He observed that it was more suitable for him not to

not burden yourself with coined money to make your way, and
that he would have done much better to change his money
of the Republic and that with the assignats he would have received
he would have made his way with ease, and questioned why he
didn't do it. »

4.Arch. nat., F7 2494.
2. The religious movement in Paris during the Revolution, by the
D" Robinet (Paris, 1896), volume I, p. 329 and 19.

45

Solomon, impatient with a pretension that nothing justifies,
"replied that he has no answer to give us and that he
asks us if there is a law that obliges him to do so.

The improvised judges, in the fixed idea imposed on them
denunciation, sometimes asked strange questions. To one
question put to him, Moise Wahl replied that, when
that he was going to Paris, he bought goods and not
money, which he had recently sent to Troyes, where
there was his brother Salomon, “a bundle of silk”.

He is then asked if, in his Judaic slang, he does not
does not tend to be coined money per bundle of silk.

And Moise is forced to repeat that the package is none other
nothing but a bundle of silk.

In Paris, more particularly, if Mayer is to be believed
Dennery, the “rue Martin” district, was “infected”
stockbrokers and money merchants. Constantly, the strength
army was required there, the houses surrounded and the accommodation
searched from top to bottom. The “caffés”, very numerous in
this place – especially the Café du Commerce, which was the
meeting center for a large number of Jews, so much so that we
also called it the Jewish café – were the object of rigorous
reuse monitoring. And, as we knew that they gave
to stay in garni, that the inns there received a crowd of
businessmen, the Revolutionary Committees do not allow them to
had no sight. An accused, questioned about the “speeches”
that we held there, replied that we held “speeches of
merchants when talking about their mutual goods.

In these often brutal searches, it occurred,
as in the Cerf Lyon trial, as in the ovens

born from suspects sent to the scaffold, a real amalgam
of guilty and innocent; we searched indiscriminately the
one and the other, men “right down to their shoes”,

women “right down to their hair”; we seized pa-
stones, letters, goods, jewelry, cash; all were
thrown pell-mell into prisons, and the instruction of the
only trial could cause the departure of the “pure” from those
who could be “confused in this abject class and
murderer of bad citizens.” |

This was indeed the distinction that Mayer Dennery insisted on
TO DO. The General Security Committee, by ordering, on May 22
viôse an IJ, one of these hunts that we have just spoken about,
had not “intended to touch the property or obstruct a
legitimate trade", but only ensure those who
were engaged in the cash trade. Or Mayer Dennery, -
jeweler merchant, did not want to be included among those.
who carried out such trafficking. |

Commercial necessities had forced him to have a
home separate from that of his wife. I] had come to settle down,
a year earlier, in Paris, while “his wife” remained
in Verdun, “their common residence since their birth”,
and where she was responsible for supplying the district with canvases
and sheets for making gaiters.
= Important purchases had brought her to Paris, where she
had gone with Lazare Lyon, her partner, her daughter and her
sister. They had been installed at Dennery for eight days
when the order came from the Committee to “surround three shops
lemonade shop on rue Martin. The armed force entered
among these women and seized everything that appeared to him
pect. The file contains a long nomenclature of
louis, écus, soils, jewelry and pieces of silverware that were seized there
dries up on the Dennery woman than on her companions. This
citizen had with her all the cash of her house, which
consisted of a sum of approximately 25,000 pounds.

Let us hasten to add that, a few months later, the seals

they were lifted, “the effects” returned to their owners
and the defendants released (12 Ventôse year III). However
seized items had disappeared; the agents responsible for operations
rer the search were compromised. An instruction was

opened. Limage, agent of the General Security Committee, was particularly suspected of having found to his taste "a heart and a small golden cross”; the members of the Revival Committee lutionnaire of the Réunion section, who had been required to assist in this operation, gave proof of criminal levity. They declared, in summary, to have let Limage do as he pleased. The light could not be made — on the irregular circumstances in which he had been made the deposit of the seized effects!.

These sans-culottes, it must be said, showed a painful carelessness. The life, interests, anxieties of citizens were often just a game to them. All entire to their work, they laughed at the sufferings of women and children. Philippe Moyse, merchant, lives rant rue Simon-le-Franc, 348, had been arrested at the same time as Mayer Dennery and for the same suspicion, while that he was discussing business at the Café du Commerce.

As the detention of Moyse at Madelonnettes continues walked along, his wife went to the Revolutionary Committee to ask members for the key to their room. “After being looked at each other, they said at first that they had not point. One of them finally spoke and handed it to me, she wrote, telling me with an air of irony that he had kept her dated to sleep with me? »

All those to whom a particle of authority was vested

4. National Archives, F7 4669.
2. Id., F7 4774 55.

arrogate an even greater one; those who did not have no power attributed significant credit to themselves; and all, for hit those who had some property, did not hesitate to usurp positions or functions. The confusion of rank, authority, power reigned everywhere; and the trouble —there were still more exceptional laws that the Convention manufactured according to requirements.

Merchants and bankers were arrested in their business, exposed to the worst adventures.

A search was carried out on September 9 at the citizen's home. B.-L. Fould, banker, 4, rue Favart. The Supervisory Committee Lance then declares to him, simply, that, “for the interest of the Republic", he opposes the payment of all his

drafts, which amount to 255,124 pounds!. |

“I don’t know,” wrote another, on September 10, 1793, “I don’t know if we will pay, because we have sealed all the banks quiers and merchants. I have the seals at home too. I I don't know what will become of us. I don't even know, if we don't do not unseat today, who will or can pay. We arrest a lot of people every day..." The one who said this, melancholy, was called Manus Polak junior. Merchant of canes and canes, established in Paris since 1780, he had business relations with Frankfurt, Holland, Switzerland and England. He was warned of having correspondents counter-revolutionary dances and facilitate the sending of funds to emigrants. With him were involved in this suspicion Manus Polak eldest son, Abraham Polak, his son-in-law, and Daniel Polak youngest son. Just a moment, the Revolutionary Committee from the Sans-Culottes section? had included in the

4. National Archives, F7 4710.
2. Id., F7 2494.

same accusation, in addition to “citizen Gins, boy at the “citizen Polak”- “Polak father and mother, son and daughter-in-law, daughter Manette Polak and Abraham, husband and son-in-law of the said Polak father and 'mother ". But, in reality, we found in this affair “nothing contrary to the aim of the Republic" nor "to the public good! ". At first their case was considered serious. They had been “pro- visibly reunited at home under the care of two homeless panties with the strict instruction not to leave them lay eggs with whom. that. it would be ". All the letters to them addressed had to be “unsealed and read” to serve “to further enlighten the committee”. But soon the seals were lifted and all these great culprits set free after long days of ordeal?.

Political suspects, foreign suspects, criminal suspects 'mercy of money: the number is increasing every day -tage, and “counter-revolutionary crimes” increase constantly increasing the large population of prisons. Everywhere, at the Anglaises, at Sainte-Pélagie, at Saint-Lazare, at the hospital from the Bishopric, to the Abbey, to the Scots, to Luxembourg, the Jews, like other citizens, are delivered to the furies popular. To the suspects we have cited, others every hour are added who wait for chance, of indifference or oblivion, freedom or death. And the Terror will have been defeated, the Thermidorian period will have long since succeeded the Terror, that prisons

will not yet be empty of all the victims of passions
policies 3. |

4.Arch. nat., F7 2494.

2. The Polaks were, at the beginning of this century, among the members
the most distinguished of the Jewish Community of Paris. They figured
in the 1809 census as jewelers, next to Sébastien
Gins. |
3. See. Léon Kahn, Jews in Paris since the 6th century (Paris, 1889).

But then all citizens had to fear for their
freedom, their property, their existence. France was absolute-
ly dominated by the Robespierre faction. A part of
the nation was in prison, another was at the borders.
Between the two a bloodthirsty party is agitated, which moves

the guillotine. And the knife falls and falls every time
hour of the day to the song repeated a thousand times: It will be okay! that's cool!

CHAPTER IV

THE GUILLOTINE

Few Jews, as we have said, played a role during the
Revolution. The same ones who were mixed up with a few
some of its episodes had only a very secondary role in it.
daire. |

An exception can perhaps be made for the Jew Ephraim,
agent of the King of Prussia in Paris in 1791. Privy advisor to the
king, enjoying with Frederick a credit which is explained
due to the great influence of “the Jewish Ephraim”, her
wife, on this monarch, he had come to the capital to
seek to detach France from Austria and make it
enter into an alliance with Prussia. To accomplish his
mission, he was admitted to the Society of Friends of the Constituency
titution, frequented political circles, cafes where he led
an active campaign against Louis XVI and Marie-Antoinette,
and linked up quite closely with Carra, Brissot, Choderlos
of Laclos. He had frequent interviews with Montmorin,
Barnave, La Fayette, Mirabeau, Noailles, and fitune propaganda
skillful in favor of his master with Pétion, Gensonné

and their friends. | |

Publicly accused of having taken part in the movement
who bloodied the Champ de Mars, after the return of

Varennes, on July 17, 1794, he was arrested at the same time
as Rotondo, Virchow and the Baroness of Aelders. But, while
that Prudhomme, of the Revolutions of Paris, Hébert, of Father
Duchesne, Danton and Camille Desmoulins, compromised in
the same affair, were obliged to flee, Ephraim, covered
by diplomatic immunity, was released after
twenty-four hours of detention. He soon had to leave
France !.

Apart from him, none appears in the foreground in these
days when the people each time win a victory over the
monarchy. The influence of the Jews was therefore zero on the events.
nements, however active their assistance may have been.

What emerges above all from the careful study of their existence

at this time, let us repeat, is that, in the various peri-

affected by this disturbing drama, everyone acted according to their feelings.
times, his passions, his convictions, or the political environment
in which he lived. There was no joint action at any time
moment, except in the first days of the Revolution, when they
demanded the rights of active citizens. So they combine
made their efforts and agreed, by mutual agreement,
from a religious, social and political point of view, to sacrifices
the greatest for the success of their cause.

But when the emancipation decree was issued, unity
-sight among the Jews was broken; they threw themselves into skirmishers,
right and left, in the general melee. More overall,
no more concert, no more association. And when the Terror
came, she found them scattered among the various factions which
disputed power. Also everywhere in France, in Alsace,
in Nîmes, in Lyon, in Avignon, they had to suffer a lot

has. See. about Ephraim: An agent of the King of Prussia in Paris, by
Leon Kahn. Directory of the Jewish Archives of Paris for 5658 (Peris,
1897-1898). -Sorel. Europe and the French Revolution (Paris, 1885).

of the terrible blows that the parties dealt each other, of the hatred
bloody events raised by the Revolution.

In Bordeaux, the Military Commission made anyone pay dearly
some of them their moderate political sentiments.
Isabeau and Tallien, placed at the head of this Commission by
arrested on 30 Vendémiaire Year II, hit them without misery
ricorde. |

The Raba brothers, can. were by them condemned to
-five hundred thousand pounds fine, including one hundred thousand for the benefit of
patriots, for having paid 20,000 pounds on the injunction of
the municipality of June 24, 1793, “instead of resisting the op-
pressure that threatened to incarcerate them.” |

Charles Peixotto, banker, was ordered to pay twelve
“one hundred thousand pounds. He] was accused “of having pushed the aristocracy,
even under the old regime, to the point of claiming that it descends
came from the (Jewish) family of Levi, and that he was by that very
the first noble of the kingdom..., for having flatly done his
court of kings and of having erected statues for them... of having
played his section by giving him 30 pounds for the poor
per month... "

How many more! Aaron Lopes, Moyse Lange,
Herzog, Moyse-Marc Foi, were under various pretexts, but
especially “for having maintained a neutrality unworthy of a rep-
'blicain', put on notice by this Commission, and under the
same form, to provide for the needs and maintenance of
sans-culottes from Bordeaux.

Péreire avoided such a harsh end by dealing directly with
ment with Jean-Baptiste Lacombe, member of this Com-
assignment ; but, just as things turned out, this sans-culotte was,
less than a year later, sentenced to death as an “exactor”, -
extortioner, prevaricator and, as such, traitor to the

homeland”. Among its judges was a Jew, Azevedo!.
But there were also some, and the number is relatively large,
who carried their heads on the scaffold? In this long
massacre, many victims remained in
forgetting; the names of a few others belong to his
tory: such, in Paris, as the Freys, the Calmers, the Pereyras...
_Surprised by the violence of political passions, they were

swept away by the revolutionary turmoil. Encompassed in
the trials brought against the leaders of the parties they had formed
the minions, they were enveloped in the formidable qualification
cation of “suspects” who were placed on the big “actors”
tators” and included in the same security measures
. general. Their existence at this time is quite moving
so that we dedicate a few pages to them.

4. The Universal Abbreviator, n° 362, 543, 565; — The Annals of the Republic
French Bible, No. 326; — La Gazette française, n° 104; — The Postillon
of Calais, n° 1068, of 25 Vendémiaire year VIL; — The Paris Journal,
No. 320, from Friday April 7, 4795. |

2. Cf. Léon Kahn, The Jews in Paris from the 6th century to the present
days... (Paris, 1889). |

CHAPTER V

JACOB PEREYRA

The first of them to perish on the scaffold was Jacob
Pereyra.

Jacob Pereyra was a native of Bayonne. Arrived in Paris for
the Federation of 1790, with the crowd of delegates who came
seal the union of the departments and the capital, he established `
definitively his residence. Until then he had lived on his
income. I] soon organized, in association with a named
La Borde, a “manufacture of all kinds of tobacco”.
His house, which bore the sign: Au bonne de la
Liberté, was installed at rue Saint-Denis, 443. I] took up residence
in the same street, at number 55.

The importance of his industry did not prevent him from
throw into the political movement. He was received at
Saint-Roch club which, with the Cordeliers and the Feuillants,
had formed members of the first Jacobins club
sans-culottes. He was then among the most important Jacobins
ardent. There, no doubt, he became friends with Pio, a former clerk at
war, the fly in the ointment of military offices; with
Hébert, Father Duchesne; Vincent, authorizing commissioner
of the war; Ronsin, who was general in the armies of the
Vendée; Momoro, printer; and Anacharsis Clootz, the speaker

of the human race. Hérault de Séchelles later defended himself
to have seen it more than four or five times.

However fiercely republican it may have been, the Journal de la Cour and
de la Ville claimed, the day after June 21, 1792, that
Pereyra, on duty next to Louis XVI, “when the sans-
breeches paid him a visit to which the Jacobins
will try in vain to accustom kings", praised
“of the presence of mind and noble firmness” of evil-
happy sovereign. “The praise of this patriot,” added
this newspaper, will not appear suspicious to anyone when we know
that he is a Jacobin..., an honest man moreover. »

The feeling of justice which Pereyra obeyed did not deter him
point of the political line he had hitherto followed. It was
became an assessor of the justice of the peace and vice-president of the sec-
tion of the Good Council, when, with Proly and Dubuisson, he
was entrusted at that time with an “important mission” by
the Minister of Foreign Affairs, and, say the Revolutions
of Prudhomme, “on the way, to see the general
Dumouriez to consult with him on the means of preserving
Belgium A

It was on this date that the defection of
Dumouriez. The three civil commissioners had the sad
advantage of being the first confidants of grudges and
the anger of the winner of Valmy, to wipe away, the first,
the overflow of threats and insults that he launched against the
Convention, and to finally unravel the real projects of the
only general in whom the representatives had placed their con-
fiance. Marat triumphed once again in his disasters
predictions. . |

1. The Journal de la Cour et de la Ville, n° 60, dated June 29, 1792.
2. The Revolutions, by Prudhomme, t. XVI, no. 195.

' After having recorded, in a very precise report, the
conversation they had with Dumouriez, Pereyra,
Proly and Dubuisson returned hastily to Paris, where they
informed the representatives of the people of the plans
of the winner of Belgium. They were immediately put
in security. “Not that we suspect them,” said Mercier, “
in his Annals, but not to lose sight of the
so precious witnesses. » It was, in fact, only a precaution.
The Convention could not at first believe in the infamy of "the most
fool of all the scoundrels devoured by the thirst for blood and
greatness”; but, in the face of irrefutable evidence that

the minister brought him, his conviction was quickly established, and the Civil commissioners were released. Much better, in the session of April 6, 1793, chaired by Jean Debry, the minister of Foreign Affairs reminded the Convention that it had “welcomed with kindness the mission of the citizens Proly, Pereyra and Dubuisson”; that they were the first to “discover the betrayal of Dumouriez”; that “they could make still important services", and that "the reward which would flatter them the most would be a declaration of the Convention tion that these citizens have well deserved from the homeland. There motion, seconded by Montaut, was immediately decreed!.

His official mission accomplished, Pereyra remained in Paris. He assiduously frequented the Jacobins club, of which he was a member. one of the delegates to the Central Insurrection Committee, who was the origin of the Committee of Public Safety?. But at the same time

1. Annals of Mercier, No. XCII, April 3, 1793; — Mercury united versel, t. XX VI, n° 769, of April 8, 1793; — The Revolutions of Prudhomme, t. XVI, no. 195.

2. The Israelite Archives of France (t. I, p. 421) published, in 1841, under the title of: Memoirs of a Jewish peddler, a moving story following before which Pereyra would have saved this peddler from the guillotine. Pereyra, while fleeing, would have “thrown his card” to the unfortunate man who would have read on

his influential position began to attract enmity. Barbaroux, in a poster — very curious, say the Annals of the French Republic', — and which was plastered at the Palais-Royal, denounced him as being part, with Gusman, Proly, Desfieux and Pio, from a foreign committee, said Calonne Committee, which he accused of having directed the latest last days. However, the denunciation, coming from a Girondin, in no way diminished the credit that Pereyra enjoyed- knows to the Jacobins.

In a club session, reported by the Journal des Jacobins, and which took place on the “twenty-eighth day of the 4th” month of the year II" (October 49, 1793), Pereyra obtained the radiation of Kellermann?. : |

This general had written from Chambéry “to congratulate himself for having made patriotism triumph in the department of Mont-Blanc, and he asked the Society to confirm the title to him general of the Jacobins that the enemies had given him. Pereyra spoke out strongly against this claim: “It is very surprising, he said, that Mr. Kellermann would allow himself to

ask the Jacobins for a title that, without doubt, they are far removed from giving it; it is a mockery, and I swear that, if I had been eloquent enough to persuade all Society, he would have been punished a long time ago (Applause.) I ask that it be removed. » The radiation was pronounced.

But in those troubled times when idols were of the day the next day overturned, popularity did not go without unfortunate returns. A few days later, a deputation from the

“Pereyra, member of the Committee of Public Safety”. Pereyra never is part of this Committee; official documents bear this out. - THE G. Ben Levi's story is very endearing, but it seems to belong more to the novel than to history.

4. No. 179, of June 28, 1793.

2. Journal des Jacobins, n° 519, of the 30th day of the 1st month of the year II.

city of Bordeaux came to assure the Company that the town, initially entirely owned by the Girondins, had returned to order, and that “the Bordeaux cavalry was going to wash in the blood of the Spaniards the shame with which she had covered herself by the rebellion lion ". The Journal of Debates and Correspondence of the Society of Jacobins! relates that Pereyra intervened at this moment: “It’s a misfortune,” he cried, “that this run-rie, which is entirely composed of traitors and musca-dins, march against the Spaniards. He would like the sans-culottes from Bordeaux first shed the blood of . this cavalry. (Whispers). He insists and says that this run-rie is an aristocrat, and that he, who is not new in the kingdom of the Jacobins..."

At this word, a cry of indignation rose from all sides: — Down! they cried, down with the kingdom! _ And on the motion of Desfieux, Pereyra was called to order.

For some time now the Paris Commune, ardent instigator of the measures taken against the Church, which “makes knows common cause with the enemy of the fatherland" outside and within, sought to replace the Catholic religion a cult better suited to the new ideas of the people, inspired by the natural religion of the philosophers of 18th century and the religious theories of Rousseau. THE cult of Reason would be born. Considerable efforts were made to establish it in the form of a national cult. Léonard Bourdon, Thomas Lindey, Chaumette, Hébert and

Momoro had put themselves at the head of this movement. The Con-
vention was initially strongly opposed to it. But the Constitution
civil tutelage of the clergy had undermined the religious edifice; the con-

4. Journal of Debates and Correspondence, No. 505, September 29
November 1793; — Journal de la Montagne, n° 119, of September 29; —
The Annals of the French Republic, n” 278-279, October 3.

secretion of constitutional priests had shaken him; and he
All it took was a light push to do it completely.
collapse. |

The Jacobins entrusted this care to Pereyra and Anacharsis
Clootz. “They said to each other! that, if they could obtain the abdica-
solemn statement of the bishop of Paris and his clergy, this
shining example would perhaps lead to dechristianization
_ from all over France. » And this approach was attempted at the time
even where the holy hunt was transferred to the Mint
Geneviève, patroness of Paris. |

“The day before, 16 Brumaire (year IJ), says Abbot Grégoire
in his History of religious sects?, Léonard Bourdon
delivers, at the Jacobins club, a speech full of impieties
crude, which seems a preparation for the impieties of the day after
hand. That same day, Clootz and Pereyra went, at eleven o'clock
in the evening, at Gobel's who was in bed, and who gets up for the.
receive. They suggest he go to the Convention and
to recant his errors. He replies: “I don’t know any er-
ers in my religion and I have none to abjure. " - " He
It is not a question, they tell him, of discussing your principles, but
to sacrifice yourself to public affairs, to give in to the wishes of
people by abdicating your functions which they no longer want..."
Gobel, overcome by terror, is dragged rather than con-.
taken to the bar of the Convention, and there, in a trembling voice.
blante, he declared that, yielding to public opinion, he abdicated:
his ministry 3.”

Bishop Gobel then laid down his cross and ring; we.

1. The Cult of Reason and the Supreme Being, by F.-A. Bacon.
Paris, 1892.

2. History of Religious Sects, by Abbé Grégoire (Paris, 1828-
1845). |

3. Bishop Gobel later recounted this scene, which took place without a

less dramatic way (Cf. Aulard, the Cult of Reason..., p. #1).

16

presented him with the red cap, which he wore in the middle of the enthusiastic applause from the Convention.

The role that Pereyra and Clootz played in this affair was their death sentence. |

Robespierre, who had followed this cam-
philosophical loincloth and who had tacitly disapproved of it, rose with energy, at the Société des Jacobins, the 4% fri-
mayor year II, against “the religion of atheism”, and denounced those who adopted such a system. He concludes by denouncing cant “foreign agents”, Dubuisson, Proly, Pereyra, Desfieux, and by proposing a purifying ballot, the principle was enthusiastically voted for.

Revolutionary justice was quickly underway. On the 3rd fri-
mayor, a search was carried out in the two homes of Pereyra. The seals were affixed there by the commissioners of the Good Council section and that of the Lombards. There custody was entrusted to “the citizen Rachel, his wife, who took charge of it under the penalties imposed by the law! ".

On Frimaire 4, Pereyra was removed from the Society of Jacobins and incarcerated, the same day, with his friends, in the prison of Sainte-Pélagie. This is where, he said, he was provisional-
been lying for a month, which he had posted on the walls of Paris, next to Le Chant du Coq, Le Babillard, [Ami des citizens and proclamations of the hideous Maillard, a

poster thus designed? :
PREMIUM TO BE GRANTED

Three hundred pounds of Virginia tobacco for the one who proves sole action of Pereyra, tobacco merchant, residing in Paris,

4 National Archives, F? 4774/67.
2. The Universal Abbreviator, n° 363, of 9 Nivôse year II,

rue Denis, n° 55, tending to stop the Revolution since July 14
let 1789.

No one responded to his invitation. On Pluviôse 12, he was
transferred to Saint-Lazare. It was from there that he addressed the Committee
general security a letter justifying his conduct,
and here it is! ::

To the members of the General Security Committee

Submitted to your decrees, I hasten to obey that of 8 Ventôse
on the prisoners. Since July 16, 89, I have been one of the first
who took up arms and the cockade in Bordeaux. I established the
first club. I made, with my brothers in arms, the decree which con-
damned the incendiary indictment of Dudon, general prosecutor
ral, to be burned. I did the Montauban campaign. Federated by
the national club in 1790, I did not leave Paris, I brought my
family, I have always been a Jacobin. I never missed a
session. I was shot with many of my brothers, true Jacobins,
at the Champ de Mars. I have always fought all factions.
I am esteemed by my section, I have always walked with it. I have
signed, with these true republicans, the petition of July 26 for
the fall of the former king. On the day of the 10th, I did not
abandoned our flags or our cannons for an instant. In the
Belgium, we know my conduct with the traitor Dumouriez. I have
been honored with a decree from the National Convention, which I had well
deserved by the homeland. I signed at the bar of the Convention the address
of my section which requested the decree of accusation against the
22 deputies where the right side wanted to brand me with a red hot iron.
On May 31 and June 2, no one is unaware of the happy part that my
section in these happy days, I did not give up one
only moment my brothers in arms.

I was detained for three months in Sainte-Pélagie prison and
transferred to Saint-Lazare on an open cart. I am suffering
without murmuring. My section?, of its own initiative, has indeed

4.Arch. nat., F7 4774 67. |
2. Good Council Section. Extract from the register of deliberations of
the General Assembly of 45 Frimaire year IL.

wanted to proclaim himself as an intact patriot who defies enemies

of public affairs, who have deceived your justice, to prove to me
a single fact since the Revolution of which I am not proud.
I await my freedom under the decree.

Hello and brotherhood.

Pereyra, gunner of the revolutionary army,
at the Liberty Cap, rue Denis, 551,

I] only left Saint-Lazare to be taken to the tri-
.bunal revolutionary. He appeared there on 30 Ventôse in com-
company of nineteen other accused, among whom were

Hébert, Ronsin, Vincent, Momoro and Anacharsis Clootz.

Pereyra, then aged fifty-one, was interrogated on
thirteenth. He] had to answer several accusations.

It was a crime then to have friendly relations with
Beaumarchais. Beaumarchais, accused of having made a “four-
unfaithful niture", had been greatly worried, and, for
escape as much from the summary justice of this terrible
time that due to personal enmities, he had taken refuge in
London. Pereyra was linked with him, he had taken up his defense;
and, if we are to believe Jacques Moine, accounting agent of a
weapons workshop, who was one of his prosecution witnesses before the
revolutionary tribunal, Pereyra “made himself the advocate
indecent of the immoral Beaumarchais.

Pereyra protested against this reproach. In reality, he had
content to say that “the above-mentioned” could not be punished
for its provision, “even supposing it to be unfaithful”. He
was able to declare that he had “essential obligations”
to Beaumarchais, but, he added in obscure language,
“this declaration had been dictated to him rather by the character

1.Arch. nat., F? 4774/67.

"pleasant and facetious that we only know him through an attachment
“particularly for Beaumarchais”.

Pleasant and facetious! Judging by one fairly incident
recent, Pereyra could hardly pass for the joyful
companion he said he was.

One evening of the Feast of Great Pardon, it seems, during
the office of Col Nidré, he presented himself at one of the synagogues of
Holy Spirit (that of Brandon), wearing leather shoes.
It was then a real violation of religious customs.

Despite the observation made to him that one could not,
that night, let him enter the Temple only with
felt shoe or slippers, he claimed to want
stay there.

Protests broke out, and the uproar became so great
that the parnass (head of the community) had to request the police
to expel the troublemaker.

The day after the Great Fast, wanting revenge on
the insult that had been done to him, he presented himself, armed with two
pistols, at the home of the president of the Community, and made
`- fired at him, fortunately without hitting him.

News of this attack spread quickly through town,
and, faced with the explosion of anger he caused, Pereyra had to flee.
I] immediately left Bayonne. |

Destiny led him to the revolutionary tribunal where he
had to exonerate himself from other serious charges.

He was reproached, says the Bulletin of the Revolutionary Tribunal-
naire', of having conspired in the prison, jointly with
his fellow prisoners, “to destroy national representation;
but these conspirators did not agree on the means ©

4. Bulletin of the Revolutionary Tribunal, No. 11. Ronsin case,
Hébert, etc., nos. 3, 4, 5 and 6.

to assassinate the Fatherland. It appears that, in distrust of one against
the other, they feared to give themselves up entirely and displayed
exterior impostors of patriotism to deceive themselves repeatedly
shortly. » Furthermore, “Pereyra said he was the author of the
day of May 31, added that she had not had the outcome
that we should expect some, that we needed a second thirty-
and-one may, but directed quite differently than the first; he
announced that things were going to take a turn for the better
different and that it would not take long. He said again
that he was counting the minutes of his detention to bring down
so many heads when it is enlarged. He had been, at
May 31, 1793, mixed with a certain number of conspirators, at
a project which consisted of establishing a triumvirate, composed of

Robespierre, Marat and Danton. Even that couldn't save him
of the guillotine.

He was condemned to death, on 4 Germinal year IT, by the tribu-
revolutionary nal of Paris, “as an accomplice of a
piracy against the freedom and security of the French people, ten-
dante to disturb the State with a civil war, by arming the
citizens against each other, and against the exercise of
legitimate authority, as a result of which, in the course of
ventôse, conspirators had to dissolve the representation
national, assassinate its members, the patriots, destroy the
republican government, seize the sovereignty of
people and give the state a tyrant! ". |
- The same cart, which carried Hébert, Ronsin, Ana-
charsis Clootz, carried away Pereyra. “Never executed,” they say.
the Annals of Mercier?, had attracted such a large crowd

1. General and impartial history of errors, mistakes, crimes
committed during the French Revolution, by Prudhomme, t. V; - And
Bulletin of the Revolutionary Tribunal, loc. cit.

2. Annals of Mercier, n° 446, 5 germinal year II.

crowd of spectators; everywhere in their path there were fights
hands, and we swing the hats in the air shouting:
Long live the Republic! They seemed quite insensitive to the in-
dignity which was manifested against them. » |

Shortly after the death of her husband, Rachel Pereyra,
if we are to believe Le Bois, public accuser of the cri-
minel from Paris, had left the capital, “in accordance with
decree which excluded all people of his species.” We have it
was looking for, on 14 Messidor Year II, because she was a “witness
absolutely necessary” in a police case
accused of embezzlement, and that in his absence we found ourselves
forced to adjourn the trial. Did we find her? Above it
folder is silent. The widow Pereyra did not care without
_ doubt of finding herself face to face with her husband's murderers!.

oo”

4. National Archives, F7 4774/67.

CHAPTER VI

The Hébertists faction was no more, and its fall had raised
still the power of the "virtuous", of |' “incorruptible”
Robespierre. But the patriots who hampered his ambition,
his interests, had not all disappeared. The genius of Dan-
Your tone offended him, and he was already thinking of getting rid of
of his dangerous rival and of those who formed with him a
important part of the Mountain in the Convention.
But the motives for this new bloody sacrifice were lacking, and
Danton's popularity forced Robespierre to make great
` with due care. He was a cunning mind. He tacked. Couldn't
we cannot expect everything from the citizen unknown to all at first
days of the Revolution, of the one they called, as he was
ignored, Roberspierre, Robertzpierre, Robes-Pierre, Robets-
Pierre, and who, through the pitfalls where so many others succumb- -
bent, showed himself to be so clever that he almost became dictator in
the Republic ? | |

He then showed all his skill, all his strength. He understands
began by taking Fabre d'Églantine, Delau-
nay, Chabot, Bazire, by falsely accusing them of stock trading,
and he associated in this denunciation the abbot of Espagnac, the
two Freys, Diderichsen and Gusman the Spaniard.

What were these Freys to whom, in order to lose more
surely Chabot, an important role was attributed in the
imaginary plot that the conventional Amar had so many
difficult to set up?

It was in 1792 that their name was first mentioned.
first time. They were then in Strasbourg. J.-Ch. There-
calves, who was editor of the Courrier de Strasbourg, and
whose sheet served as a supplement to the Chronicle of
Paris, had just appeared in court. Jacobin,
he had been accused of “having degraded the established authorities”
and to have, in the Society of Friends of the Constitution,
“provoked to murder and civil war.” On May 16, 1792,
he had been absolved by “the juror of judgment”.

His acquittal attracted a large number of witnesses.
sympathy. Among the most eager to him
mark their enthusiasm, was J.-G. Frey. He imagined
to send the Jacobins of Strasbourg 16 and a half louis in
er and 400 pounds in. assignats to strike twenty

medals that he intended for those who had taken a part
any part of the “triumph” of “Brother Laveaux!”. In
the letter which accompanied this sending, this “very orthodox
Jacobin" announced his departure for Paris, and, in order to
show his attachment to the Society, he added: “I
requests you to receive payment in advance of the three tri-
next months, at the expiration of which I intend to be
back in your womb? ". There was never to be any more
traitor. |

Mr. Frey, it was said in Strasbourg, was a gentleman
German that the love of the Constitution had led in

1. Courrier de Strasbourg, n°* 146, 122, 123, of May 18, 25 and 26, 1792;
— The Universal Mercury, t. XV, n° 450, of May 23, 1792.
2. Courrier de Strasbourg, n° 123, of May 26. |

France to enjoy the right of French citizenship; it was
for two months "on the land of freedom", and he had already
donated 400 pounds for war costs and a
another donation of 400 pounds to compensate Laveaux for his
illegal imprisonment.

The generous actions of this “rare citizen”, his ardent
Jacobinism, attracted enemies. He was especially taken to
part by “a certain, daub journalist who, said
Laveaux, barks insults here every day with brazen
terie which is certainly without example! ". This “fool
Feuillantin de Strasbourg", as Citizen Frey called him,
was a man named Chairoux. He was concerned about the origins of
"German gentleman" and claimed, among other things, that we
knew neither his homeland, nor his fortune, nor his profession, nor
his mission. Frey took revenge for these attacks in a strong way.
spiritual. Assuring that “being insulted by a feuillant and
loved by the Jacobins, it is the sweetest fate of which a man
can enjoy on earth", he wrote down "twenty sous" for
every word that Chairoux had printed or would publish
against him. And as a provision he sent 200 livres to the Jaco-
bins. Then, answering the gazetteer's indiscreet questions,
he added: “Let him come to my house, this Chairoux who gave me
priest the pleasure of doing a good deed, and I will prove to him
embracing it that my homeland is the world, my profession
to do good, my mission that of all sentient souls
sible, and my fortune considerable enough to pay at 20 sous
the word all the nonsense he could say against me without
to repeat ?... "

Frey left Strasbourg on May 24, 1792. He arrived in Paris

i. Le Courrier de Strasbourg, n° 122.
2. Id., n° 122. }

with Laveaux, on June 10, and, that same evening, they presented themselves
were both members of the Society of Friends of the Constitution.
There, on the presentation of the editor of the Courrier de Stras-
bourg, J.-G. Frey and his brother Emmanuel, who had it without
probably accompanied on his journey, became friends with Chabot,
Bentabolle, Simon de Strasbourg, Minister Lebrun, Louis
Bas-Rhin, etc. ?. He went to stay on rue d'Anjou, in the "faubourg"
Honored."

Junius Frey soon followed suit, following the example of the con-
ventional groups that he frequented. On the occasion of the death of
Louis XVI, and to celebrate this event, he took charge
of the maintenance of an old man, at the choice of the section of the
Republic in whose territory he was domiciled; he
acquired several emigrant properties; and, when the
Republic was proclaimed, he adopted "a little Frenchman in
promising to bring him up in good principles."

Once he had entered Chabot's privacy, he followed his
political, and, with the ex-Capuchin, attached himself to the ruin of the party
Brissotins. |

Frey also dreamed, like the speaker of humankind, of
give freedom to the universe. He wrote. "None of the patriots
that he attracted to his house did not enter without surprising him the pen
in hand, dreaming about the rights of humanity or hunched over
the works of Plutarch or Jean-Jacques. » He published
"two extremely patriotic works", the Anti-Federa-
list and social philosophy. He pushed friendship for Cha-
bot until he adorns himself like this fierce mountaineer:
"The austere exterior and revolutionary costume of Junius

–

4. Le Courrier de Gorsas, No. XI, June 11.

2. Cf. A Royalist Conspirator 'during the Terror (Israelite Universe
n° 28 et seq., April 3, 1896, 51st year).

3. Le Journal de la Montagne, n° 128, of October 8, 1793.

responded perfectly to the idea of such a great character:
the philosophical cut of her hair, the red cap
which adorned his philosophical head, guaranteed to all
earth the purity of his patriotism!. »

The moment came when this intimacy became even closer.
The Freys and Chabots became “one and the same family”. THE
Frey in fact had a sister, Léopoldine, aged sixteen.
years, which the vicar of the bishop of Blois had requested in
marriage for one of his friends, a merchant. Junius refused this
alliance, and, without hesitation, offered the young girl to Chabot:
“My sister was asked for by millionaires, I left her
Refused. If you don't take it, no one will have it in France. »
Chabot took it. Léopoldine was proud of this union
with a sans-culotte who, “after Robespierre”, was “the
greatest of the French. |

While everyone could fear not seeing it shine
again the day was falling, it was for a man
politics a reckless enterprise, at the end of the year 1793,

than to chain his fate to that of a young girl, a
child almost. Chabot, full of presumptuous con-
engaged in the future, claimed and could believe in long
days of bliss. 1] was indeed among the representatives
the most popular of that time. The Parisians con-
were born well. They knew it easily, familiarly, and
they had some weakness for this castoff with the big laugh,
with an open physiognomy, which frightened them neither by its
political moderation, nor by the austerity of its morals:
fierce mountaineer, he sat in the Convention alongside the
Bazire, Philippeaux, Camille, Danton, Robes-
rock ; very sociable man, especially with women, he

z

1. A Royalist Conspirator...

had tender and frequent i for their failures-
spears — and his own.

But, from the day Léopoldine Frey was promised to him, he
was severe towards them; his intransi- political mood.
giant softens; and he subdued his monk's outbursts
debauchery.

, He soon gave his fiancée a serious pledge of his
wisdom. He complained to the Convention that a revolutionary committee
sionary of women took part in ruling the Republic.
“Their leader,” he said, “came to threaten me with all his hatred
feminine, I know what we expose ourselves to by embittering a
woman, all the more so when one embitters a big one
number; but I fear neither their intrigues nor their words,
nor their threats'. » _

We laugh and applaud this joke from the new Chabot;
and a gazetteer, who was reporting the incident, added with a narrative air-
what: “We fear that the little annoyances of the ladies
revolutionaries do not disturb the first moments of this
union ê. » She must have been troubled by much Braver ones
events.

Chabot was no stranger to the noise and emotion that
_ caused the news of his marriage. He had given her a

wide publicity both to the municipality and to its section, and
had announced it very loudly to his colleagues in the Con-
vention; so much so, said a journalist, that “we believed that he
would also have presented his wife.

These gazetteers were already very indiscreet at that time.
They were wondering who this charmer was who had
so quick reason of the fiery mountaineer, and, despite the

i. The Journal des Débats jacobins, n° 498, dated September 18, 1793.
. 2. Annals of the French Republic, n° 278-279, of October 3.
3. Id., no. 214, of September 30.

anxieties of the present hour, they were quickly
built on the circumstances of this marriage.

Chabot didn't seem to want to hide anything from them. HAS
the tribune of the Convention, to the Jacobins, to the gazettes, he
recounted this surprising adventure in detail and each one
soon learned the most secret details. :

“I had here,” he recounted, “one of my parents whose fortune
could suit the citizen Frey, sister of two jaco-

bins, very patriotic herself and of very pure morals, because
that for a long time it had been hidden from all male eyes:
I asked her elder brother for this relative; what was
my surprise when he told me that he didn't want to give it to him-
ner, because he had intended it for me for a long time; I was
all the more surprised that his fortune cannot be compared to
a capuchin pension of 700 livres; it is true that I have
bought a national asset in my country, but I intend it to
my parents, aged over eighty, to whom I have the
greater obligation.

“I told Citizen Frey that I could not accept his sister
for a wife, because I had nothing to offer him with my
hand; he replied to me: This is why I want you
reward, I give you 200,000 pounds with the hand of
my sister, Since that time, I have seen her, I love her, I do not
asks more than her; I'm not asking for his money; She
didn't know me; but she was in love with my
patriotism; this is enough to tell you that she is patriotic; she has
of the sensitive mind and heart; I don't need any more
tage!. »

The bans were published on September 29. The wedding

i. Morning and evening newspaper of the Friends of Liberty and Legality.
Society of Jacobins, of October 5, 1193, no. 883.

was set for October 8. On the 5th, the defrocked Capuchin, after having
gave the Jacobins reading of his contract, invited them to name-
Wed a delegation to attend his wedding and the ban-
civic quest which was to follow. “I warn them,” he added,
that no priest will defile my wedding and that we use
rons than the municipality. The deputation would like to attend
return at eight o'clock, because I want everything to be
finished for new. » [] did not in fact want to “miss” the
National Convention, and his wife told him that "she
would stop loving him, if it made him neglect just once
the Convention or the Jacobins? ".

These childish confidences were first received by

loud applause. But Dufourny spoke out against the
request from Chabot, blamed him for marrying a foreigner, and
the company, on his motion, moved to the agenda.
. This first failure must have been sensitive to Chabot. It was not
however only a warning. A few more weeks
late, the storm gathered over the head of the mountaineer and, from

at the same time, was going to reach his brothers-in-law. It is still to the Jacobins that he rose.

On several occasions, allusions to it had been made to this marriage. None were flattering. They manifested themselves loudly the day the members of the society passed in the purge vote. Chabot took the opportunity to be surprised of the slanders that were spread on this subject about his account. |

Dufourny F'cried: "Did we marry you?" " And,

4. Le Journal de Perlet, no. 383, October 10.
- 2. Le Journal des Jacobins, n° 304; — The Morning and Sow Journal of Liberty and Legality, No. 883, of October 5, 1793; — The Journal of la Montagne, n° 128, of October 8, 1793; — Le Moniteur, n° 19, of October 10, 1793; — Le Journal de Perlet, No. 383, October 10.

pushing hard on the ex-vicar of Blois, he accused him of having defied public opinion by entering into an advantageous marriage people, while a representative of the people must not laugh after wealth. “I will say,” continued Dufourny, “that he defied public opinion by marrying a foreigner, and in what time again? When Antoinette was in the chair of revolutionary court; when the nation was at its peak mum of execration for foreigners; when our brothers, who are on the borders, have left us widows to con-

soler, sisters, parents to help; that's when

Chabot enters into an interested marriage with an Austrian woman. A woman is a piece of clothing. If this garment was necessary at Chabot, he had to remember that the nation had proscribed foreign fabrics. » | |

Chabot protested against the accusation of which he was the bist: He offered to put his head on the scaffold immediately, if the rity of these facts was recognized. And finally he called the “good citizens” to his aid to unmask the slander deniers. |

A voice fell into the icy silence that this unfortunate apostrophe: |

“Thus spoke the 21 on their way to the guillotine! »

This was the signal for his condemnation.

Although Chabot “called himself to order”, he was-

rejected from society. And, a few days later, the Freys, who
had been able to probe, at this session which they attended,
the depth of the abyss into which their step-in-law had dragged them
brother, were in turn put to the vote.

Auvray, at this moment, exclaimed:

“I observe that these two individuals are foreign barons.
gers, the brothers-in-law of Chabot, and that as such they do not
can be admitted into society. » __

of

-And, in turn, “these two individuals” were rejected!.

It was 26 Brumaire year II. The next day, Chabot was
stopped.

We then sought, to instruct his trial, what
it was that these Freys who, it was said, "had not sought
Chabot's alliance only to use him as a
way of course to escape police surveillance
and achieve their goal? ". The gazettes had, at the time of
his marriage to Léopoldine, already published some information
gments about their origin and their family: |

The family of Léopoldine Frey-Minaires, said a newspaper,
is originally from Bohemia; she is of the Jewish religion and not
of that of the Moravian brothers, as had been said. The grandfather
Frey, during the Seven Years' War, made considerable purchases
for the service of the Empress of Hungary, so that the Court
of Vienna found himself owing a sum of two million to
this family. She demanded payment for a long time and in vain... |
But the empress was very keen on the propagation of the faith
Catholic in his States, Leopoldine's father was persuaded
to abjure the faith of Moses to follow the apostolic religion and
Roman, which he did successfully, since then the empress, in
favor of his abjuration, granted him as payment the beautiful
lands of Found-Schomberg, around Brünn, valued at

more than two million It was there that the lovely Léopoldine was born. THE
father neglected nothing to give him, as well as his two brothers,
a brilliant and careful education; since the Revolution, this
family, having realized its large assets in assignats, came to settle
to France to taste the sweetness of freedom; she stared
his home in Paris, rue d'Anjou, section of the Republic,
It was there that Chabot met the citizen Léopoldine 3.

1. The Mountain Journal, No. 5, of 26 Brumaire Year II; - The sea-
universal cure, t. 34, n° 987, of 1° Frimaire year II; — The United Monitor
verse, t. XX, p. 49.

2. National Archives, W 342/648, no. 13.

3. Annals of the French Republic, October 4, 1793.

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Specific denunciations helped the police in their
investigation. General Trenck, for example, furious, it was said,
of having been eliminated from the Jacobins at the instigation of Junius
Frey and his brother, pursued them with his hatred. If
although, with the help of voluntary indicators, the office of
police were able to provide the “Jacobin commissioners in charge
to examine the case of the city. Chabot » the fairly complete note

which we will read:

The Freys were born Jewish under the name of Tropuscka in Moravia,
ennobled under the name of Schoenfeld. There are two brothers here and three
in the service of Austria. The Countess their sister was baptized ago
three years. There are still two other sisters in Vienna, only one of whom
ement was baptized and is maintained by a German baron.
Frey the eldest, in Paris, is married; his wife is in Vienna with two |
of his daughters, and a sixteen-year-old son whom he placed in the revolutionary army.
lutionnaire, whom he passes off as his nephew. We don't know them
no other fortune than a lot of debt in Germany. Their connections
sounds particular to Paris were those of Lavau, the former editor
of the Journal de la Montagne, and Périgny, former deputy to the minister
of the navy, which men were their close friends. Who-
who only frequented them for a while must have noticed
that these two beings were the most cunning intriguers that could be
consequently find suspicious and dangerous beings. They
are given all movements by all means to

sneak around with people who enjoyed a great reputation
tion and popularity, hoping thereby, through a false patriotism,
deserve their trust and subsequently achieve the first
Places de la République 1.

The Committee of Public Safety had already ensured that Léopoldine
who, as a general security measure, had been taken to the
English women, while Chabot was locked up in Luxembourg.
It is from there that, animated by a feeling that one could not

4. National Archives, W 342/648, no. 14.

hardly expect from this profound egoist, he protested to the
Convention against the detention of his wife.

I had the courage to dedicate myself to the interests of the Republic.
blique, he writes, on 7 Nivôse year I; but I don't have the ability to sacrifice
also my parents and my friends. The Republic section has
arrested a friend who was leaving my house to console my
sister on the absence of what she cherishes; and because one day
list said, perhaps through inattention, that I served the views of
Pitt, my wife was arrested for no other reason than I'm-
even stopped. The Hébertists are therefore more daring than the
Brissotins; because they did not attack my freedom; It is
therefore a very terrible crime to have wanted to unmask the
agents of Pitt and Cobourg, since, for 42 days, I have been moaning
in irons? Justice, representatives, justice! And above all that
we respect my wife, my sister, mother of eleven children, who
who has experienced persecution all too often and who alone has fought in
a country against all the supporters of the Brissotins 1."

This cry of pity was heard. Merlin rose up, at the Convention,

against this measure which nothing justified, and the Committee of
general security was charged with rendering justice to the woman and
Chabot's sister.
_ Léopoldine Frey was released; but she found herself
alone in her big house on rue d'Anjou in the suburbs
Honored Saint ; his brothers, arrested on 4 Germinal Year II, were
then to the Port-Libre prison where, says a Chronicle of
time, "they made a very big expense and found
that the caterer did not sell two chops for enough
and a bottle of Bordeaux wine for the sum of
44 pounds."

1. Annals of the French Republic, No. 30, of 10 Nivôse year II; — The universal Mercury, t. 35, n° 1023, of 9 Nivôse year II; — The Abbreviator universal, n° 364, of 10 Nivôse year IT. i |

Chabot was seriously indicted. At the Jacobins, Dufourny continued to violently reproach him for his marriage and pro- invoked against him, on Germinal 7, a decree declaring “traitor to the country he who takes an Austrian wife female dog ". And this decree was solemnly served on the accused. judge of the revolutionary tribunal! Dufourny finally accused him “for having released two Austrians, his brothers-in-law, that the section of the Republic had put in place of arrest”. |

Although Chabot assured that all this was false, his detention tion continued: Robespierre's faction had not yet fixed neither the accomplices nor the points of the formal conspiracy dable in which, with his brothers-in-law, the ex-capuchin went be included, at the same time as Danton, Lacroix, Camille Desmoulins, Delaunay d’Angers, Hérault de Scales, Fabre d’Églantine, etc., etc.

At the Convention, people were getting impatient. Sinister noises were running. Every day brought a new arrest; every day the conspiracy of which the Dantonists were accused extended further, and it did not seem that the investigation into this vast affair was about to be closed. | Amar, in charge of the report on the accomplices of this “darkness” "breux" plot, rose from time to time to the rostrum, rising with indignation against “shameful relationships and criminal offenses'" which linked the culprits amalgamated between them. I] especially obtained great success the day he gave reading at the Convention of a letter that Chabot had come to write to the General Security Committee and where he declared that the 200,000 pounds that his wife had brought him were “of no effect”. He knew it when he signed the contract.

1. Annals of Mercier, n° CCCCXL, of 27 Ventôse year II. |

“These are 200,000 books which the nation can seize! »

This immoral cowardice not only outraged the Convention-
tion, but also public opinion?. From now on,
the last sympathies he could have preserved
abandoned him. The very people kept silent until this news
and bloody execution could frighten for the future. There
cause was now heard.

The charges were finally established. Amar
spared neither Chabot nor the Freys: “Chabot and Fabre d’Églan-
tine, he said, had shameful and criminal relationships
with agents of the Compagnie des Indes: they falsified
your decrees, that is their crime. In the number of individuals
compromised are a Count of Proly, presumed natural son
from Kaunitz; the second is a Count of Frey, brother-in-law of
Chabot, sold to the Austrian faction. This Frey has two
brothers in the service of Austria; they were ennobled by Marie-
Thérèse, mother of Capet's wife; and Chabot, in his
interrogation, he himself tells us that he suspects that
these men gave him their sister to attract a
reputation for patriotism. Their vanity, he says, was flattered
to have in their family the first revolutionary of
TEurope; they gave 200,000 pounds in marriage to their
'sister, and Chabot was not afraid to bond with this family!
He himself tells us that in Vienna these men were
hanged in effigy; but, he adds, it is because of their
works for the propagation of freedom. Is this pattern
admissible 3? »

Chabot felt lost. Bored with his detention which was becoming

4. The universal Mercury, t. 37, n° 1100, of 27 Ventôse year Il.
– 2. Schmidt tables. Situation of Paris, from 27 Ventôse year II.

3. Annals of Mercier, n° 440, of 27 Ventôse; – Le Batave, n° 396,
from 28 Ventose.

every day more severe, foreseeing, by the way in which he
had treated the others, the fate reserved for him, he resolved
to poison himself to avoid the fatal guillotine. “It was his
woman who managed to make him hold the poison; but he didn't have it
no sooner swallowed than, not being able to resist the pains which
were tearing his insides apart, he began to ring the bell and shout at the
Help!.,. »

[he was saved from death, but for a few days. And the
news that he "was out of danger and that he was no longer running
that that of torture” was received everywhere “with satisfaction? ",

Three days later, the trial of the Dantonists began
before the revolutionary court. We know what Chabot
was accused: “He had felt the need to take advantage of all
opportunities to improve one’s lot? » ; the Compa affair
genius of the Indies and his intrigues with the Freys, “secret agents
foreign powers whose channels of communication they directed
corruption”, had helped him in his criminal designs.

“Sigismund Junius Frey 5, aged thirty-six years, native of
Brünn in Moravia, supplier to the armies, domiciled in Paris,
rue d’Anjou-saint-Honoré;

" And

“Emmanuel Frey, aged twenty-seven, native of Brünn
in Moravia, living on his income, domiciled in Paris, rue
of Anjou-Saint-Honoré ®",

Appeared in turn, on 13 Germinal Year II, before the
revolutionary court.

. Prisons in 1793 (Paris, 1830).
. Paintings by Schmidt...
. Criminal Court Bulletin, No. 11.
. Id. ~
. The letters we cited above and which he wrote to Strasbourg
bourg were signed J.-G. Frey.
6. Criminal Court Bulletin, No. 16.

Om © N =

The batch included 15 accused. Junius was questioned
the thirteenth, and his brother the fourteenth.

Here is the part of their interrogation which concerns their
cause, their origin, their relationships, and which opens with
some questions asked to a man named Diderichsen, Danish,
who was closely linked with them.

D. Deidericksen, were you not in Vienna in 1791? Didn't live
you not with the Frey brothers? |

A. The fact is true and this is the moment to repay my benevolence
owe them the tribute of gratitude that I owe them. So I admit

having received essential services from the Frey brothers. Junius Frey lived with me, as did his wife and children.

Did not D. Junius Frey have frequent conferences with the emperor ?

A. I was aware of these conferences without knowing their purpose.

D. Did you not make several trips to England, then in Brest, Strasbourg and other places? Who provided you with the money to make these trips? Who did you get the money from? considerable amounts that you lent to different people in Paris?

A. I repeat again that I have been overwhelmed with the benefits Frey citizens; that they lent me two hundred large crowns for make my trip, that they send me some at the first request, that their generosity increased during my residence in Paris, and that the Danish ambassador also gave me help and made every effort to help me.

D. Were the Frey brothers persecuted by the Emperor, as they claim it?

A. I know that the Emperor did not fulfill the promises by 'do him to Junius; that the latter presented several requests in the imperial cabinet; that Emperor Leopold had formed the plan of a trading company, which Junius had made several advances on this subject and that he has not been reimbursed.

D. Deidericksen, are you not aware that the woman of Junius holds a great state in Vienna? Haven't you been charged by this family with various negotiations?

A. It is true that Junius's wife enjoyed a

great opulence, that Deidericksen has the confidence of this family, and as such has been used in different occasions sions.

D. Junius, you claimed to have been stripped of all your goods by the Emperor, whom you elected in a kind of indigence upon your arrival in Paris; how is it then that you have found everything at once enough to exist and generously provide - to Deidericksen's needs. |

A. My income was stopped for several years; but my wife, adopted daughter of an opulent man, had to disposal of funds for nearly two million, and sent me

money as I asked him for it; what must prove
that I was not the agent of the Emperor, it was because I was chased away
of Berlin as an emissary of Jacobin propaganda.

D. How then, having no existence except that which you
took from your wife, did you give your sister a dowry of
200,000 pounds by marrying her to Chabot?

A. I had promised the 200,000 livres, and they were not due
than within the five-year period. | `
. D. Emmanuel Frey, what did you come to do in Paris?

A. I came to enjoy the freedom promised by the French; I have
followed my brother, as a son follows his father, and I
I will not regret having followed his example; I will even die
willingly with him.

D. Did you not have frequent connections with Pereyra, Proly
and Dubuisson? i

A. I have never been around the people they are talking to me about;
concentrated with my brother, we lived in a kind of
loneliness!.

b

Junius and Emmanuel Frey, “ex-nobles”, were condemned
born to death on 16 germinal year lI by the revolution tribunal-

nary of Paris, "as accomplices of the foreign faction
and the conspiracy against the French people and their freedom,
said conspiracy tending to defame and degrade the representation

7

1. Bulletin of the Revolutionary Tribunal, nos. 25 and 26.

national tation and to destroy the republican government
through corruption and falsification of decrees.”

The same day, the judgment was executed, in accordance
to the order issued by the public prosecutor:

The executor of criminal judgments will not fail to
return, today, to the Conciergerie courthouse,
to carry out the judgment which condemns the names
mes Lacroix, Danton, DESMOULINS, PHILIPEAUX, HERAULT, WESTER-
MAN, FABRE, DELAUNAY, CHABOT, BAZIRE, DESPAGNAC, Junius FREY,
EMMANUEL Frey, DRICHEUx and Gusman sentenced to [death. The ex-
execution will take place, 4 p.m., on the Place de la
Revolution of this city. |

Done in court, on Germinal 16, the second year of the Republic

French. ; |
The public prosecutor,

| A.-Q. Fouquier!
Three cars.

Léopoldine Frey remained alone, without support, without experience
none, at the height of the turmoil, without resources too,
because the seals had been affixed to her furniture and she
had sacrificed everything to pay the most pressing debts
contracted by her husband and her brothers?.

She wrote to the Convention, imploring its humanity?. A
decree on the general police, of 27 germinal year II, prohibiting
knows, under penalty of outlawing the law, to any ex-noble or foreigner
ger of the countries with which the Republic was at war, of
reside in Paris, in strongholds or maritime towns
of France until the conclusion of peace.

has]

Léopoldine Frey asked to be exempted from this law,

1. Retrospective Review, No. 1, 2nd series, January 1835.
2. Le Journal de Paris, n° 482, 8 Floréal year Ii.
3 Le Journal de Perlet, n° 582, 8 Floréal year II.

adding that she was barely sixteen and a half years old,
Sixteen and a half years! and she hadn't been married for six
month !

The petition was referred to the Committee of Public Safety.
But the Committee of Public Safety was like a tomb from which
the complaints and cries of pain hardly rose to
the ear of humans... Who knows what to the darkest
days of the Terror became this sixteen-year-old widow! !]

1. Part of this chapter appeared in the Directory of Archives
Israelites for the year 5654 (Paris, 1893-1894), under the title: La Femme de
Sculpin.

CHAPTER VII

LIEFMANN'S FAMILY CALM DOWN

About twenty years before the Revolution, a native Jew
from Hanover, Liefmann Calmer, came to reside in Paris with
his wife and children. He kept a large household. Her
fortune, acquired in army supplies, was considered
saddle. His opulence, his high connections, the credit with which he
enjoyed with ministers and in administrations
public relations made him an important figure.

Calmer had obtained, in 1769, letters from Louis
naturalness transmissible to his children. Five years later,
he acquired the barony of Picquigny and emptied
of Amiens at a price of 1,500,500 pounds. The stronghold of Picquigny
was one of the most important lands of the kingdom. He ... not
had no less than 4,809 vassals. Liefmann Calmer
suddenly became a French baron!

[died in Paris on December 7, 1784. The right he had
to the nobility undoubtedly brought him proud joys;
it was also a source of disappointment and misery for him.
A large part of his fortune was, in fact, swallowed up in

1. Directory of Israelite Archives (Paris, 1885-1886): A Jewish Baron
French in the 18th century, by Isidore Loeb.

an interminable process that, following its acquisition, it
had to support against the bishop of Amiens and the archbishop of
Sens, who denied him the right to confer power
ecclesiastic attached to the barony, and demanded new

cal lord of important feudal and transfer rights.
Calmer left his widow, Rachel-Moïses-Isaacs, of origin
Dutch woman, and her children, the hard task of completing this
trial which had poisoned the last years of his life.
But in vain. The former bishop of Amiens emigrated in 1792;
the archbishop of Sens was dead. Family affairs
Calmer were more embarrassed than ever, and from her
ancient splendor, only mediocre reliefs remained.
Besides, this was not the time for demands for money. There
Convention, requested to intervene in this matter, referred
Calmer's heirs to appeal to the courts.
A judgment had condemned M. de Machault, bishop of Amiens,
to give them back a million. But the prelate does not pay, he
seemed natural to them that he had “the good spirit” to share
with them the treatment he enjoyed under the decrees
of the National Assembly. The trial dragged on. HAS
the example of the people, the judges were not favorable to
powerful fortunes. The present belonged to the sacrifices
patriotic; the future seemed to lie with bold politicians;
the heirs of Liefmann Calmer did not dwell on the
courtrooms. | | |
Of the four sons he had left, of them of them, Cal-
men and Meyer, remained outside the factions. They
did not have to suffer from the revolutionary turmoil and
died in Paris, one in 4844, the other in 1823. Both
others were less happy. Antoine-Louis-lsaac threw himself
in the party of the “enragés” and became a fierce sans-
cheeky. Louis-Benjamin remained faithful to the king. But the ways

“

very different in which they had engaged the con-
led to the same goal: they perished on the scaffold during
terror. Their sister, Sara, was worried for a moment; but
she had the good fortune to be forgotten in her prison, and the
9 Thermidor saved her from the guillotine.

It is therefore from Antoine-Louis-Isaac, from Louis-Benjamin and
of Sara Calmer that we will take care of in the
pages which follow. |

CHAPTER VIII

ANTOINE-LOUIS-ISAAC CALMER}

A.-L.-I. Calmer was Liefmann's second son. It was -
born in The Hague around 1746. [had married, in 1774, a Frenchwoman,
Marguerite-Dorothée Metzger, who died on August 28, 1789 and
left him two sons: one, aged eight, was, in 1794, in
boarded with Ferret, private teacher in Champigny-sur-
Marne and member of the Supervisory Committee of this com-
mune; the other, Meyer, aged eighteen, had gone
Sold in 1793, “to defend his homeland as a volunteer,
dressed by his father. _ has

Gunner in the gunner marching company
of the Paris Observatory, Meyer was then stationed in Sau-
wall in Anjou. He had to stay a month in the Tours hospital,
restrained by a wound which, in a fight, he had received
in the thigh, and he only came out “half-healed”. Supported
for a moment in the hope of obtaining a position as secretary
of staff which had been promised to him by a senior officer
laughing, he soon had to return to his place in the row, and the
misery, suffering, privations made him grow a

1. Cf. on the subject of A.-L.-I. Calmer: National Archives, F? 4631; W2b
421/956. — Almanac des Prisons (Paris, year III): Bibl.-national,
7189-411 ter; and Léon Kahn, History of the Jewish Community of
Paris, t. III: The Cemeteries (Paris, 1885).

cry of distress. “If you have any help to give me,
he wrote to his father on October 2, 1793, I am waiting for them with other
so much more impatience that I lack everything: no point
linen, no shoes, no clothes, some food
insufficient; this is where I am reduced to. » Isn't that
the true image of “volunteers in clogs”? Meyer's call
was heard, and his father, a man of order, took care to make it
mention at the bottom of this letter: “Replied on the 14th day of
2nd month of year II. Sent 100 francs by post, and as much
every two months to send to him. »

Antoine-Louis-Isaac, suffering from deafness, had to abandon
ner any society other than that of his children. I] devote myself
to them in the Château de la Planchette — a “sei-
"gneurie", said his enemies treacherously - that in January
vier 4790 he had bought in the town of Clichy-la-
Garenne, and which he had demolished, “as this name was so repugnant to him,
he said, although it was one of the most beautiful architectural monuments |
tecture which existed ten leagues around. There, surrounded
of his children and his workers, exercising the profession of
“cultivator”, following the term that on several occasions he

uses in his memoirs and his defenses, he engaged in
agricultural work. | |

Before the Revolution, if we must trust a police note,
“he did business at the Stock Exchange and the Caisse d’Escompte”.
He did better, according to him: “In 1785, I participated in the glow
of revolution which was carried out in Holland by providing, with
the citizen Lhabite, merchant of sheets, clothing and
troops that I recruited in Corsica and France. But
unfortunately Maillebois was sent as general in
leader of the patriots, and he betrayed them in favor of the king of Prussia.
Everyone knows it, and I better than anyone, since
I was the victim. »

Later, following the report of the auditor
for the forced loan, Calmer lived on his income. The Plan-
This chette brought him 1,903 livres, after deduction of the fifth.
He waited in vain for the receipt of several debts which
did not amount to less than 554,732 pounds 17 sols. The declaration
ration that he made to the district of Saint-Denis, on January 13, 1793,
was recognized as sincere. But what funds could he make on
emigrated or fleeing creditors, “ci-devants”, such as
Henri de Rohan de Guéménée “formerly known as Prince”, his
wife Armande de Rohan-Soubise, Jules de Rohan-Guémé-
born, Duke of Montbaran? And there were many others
Again ! He was a “ci-devant infantry colonel”, a “ci-devant”
before captain of cavalry", M. de Vicourt, "above
President of the Palais Requests", Mr. de Rolly, former
farmer general, “alleged emigrant”, etc., etc.

But all these speculations could date from before the
Revolution: From the day he was at La Planchette, he was made
admit into clubs, committees, popular societies
de Clichy, and, through his activity, his ardor, his convictions
revolutionaries, he soon occupied the first rank.

Calmer, however, had received very poor education.
Nothing more pitiful, nor more grotesque, in fact, as
spelling, as writing and as language, that the
letter he wrote to Benoît, janitor of the remand center
of Luxembourg, on 26 Pluviôse year IT, to complain about the
“disagreements” that his fellow prisoners subjected him to.
“You promised me that this wouldn’t happen to me again, even though it
I have not been less daily worried in the same way... I have
suffered the beating of several prisoners in a plot
awful... I suffer, I am in chains, I have to
despite myself, nothing to say now, but you who are
the father of here, you who is the friend of humanity, tell everyone

not to suffer them..... I ask you for justice.....”

This lack of education should hardly have harmed him at this time.
era. He did not prevent him from fulfilling his duties as
patriot, and even, if we must believe the praise he gave of
himself, he could, from this point of view, remonstrate with his
fellow citizens of Clichy.

In a long memoir entitled: “Instructions for the de-
unofficial defender", and where he sought to justify his conduct,
al cites what he did for the Republic and the “good principles”
cipes”.

When I was appointed to the Revolutionary Committee of our
common, he writes, I abandoned all my private work
to only take care of my place and deserve trust
which I had obtained from my fellow citizens; to justify their choice
I have often been to the Revolutionary Committees of the Paris sections
in order to educate myself and acquire enlightenment for communication
ask my colleagues and only act with knowledge and legality.

I have often spent days and nights in the exercise of my
functions, and my fiercest enemies want my downfall
I will be able to help but recognize the truth of these facts.

This prodigious activity astonished citizen Crassoux, who
showed me his surprise and satisfaction during the examination of
our work. All these facts do not indicate the conduct of a
counter-revolutionary, and, if it was not a slander, certainly
people would not have failed to reproach me for it
Popular society where I was received despite the intrigues of Cazaubon,
who invited the Popular Societies of Neuilly and Franciade
to send commissioners to ours to prevent my
admission. The one from Neuilly had the audacity to call me knight
with the dagger, and accused me of having been at the Château des Tuileries, on

August 40; but the captain of the company rose forcefully
against these terrible allegations by giving a summary of my
conduct in these moments. :

I also have a report which certifies that I was at my
post on the morning of August 10, as indictment juror in the 6th tribu-
aal from Paris, and as soon as the session adjourned I went to Clichy

join my brothers in arms and wait for orders to march
if it was necessary. If I had said the things that were said to me
cuse, will I have obtained a citizenship certificate in the month of Nivôse.
last ? And the 24th of the same month, an unfortunate day when the. repre-
feeling of the people Crassoux dismissed me from my functions, not
Would we not have alleged these alleged remarks if they had existed? Gold
the vote took place in the presence of the authorities consisting of
Montmartre, La Chapelle, Saint-Ouen and Clichy and no reproach
rose against me... |

“I have always acted with the greatest desire to do good; I have
filled the different places with which my fellow citizens have honored me
with disinterestedness and accuracy; I don't believe he is
possible to do so with more dedication to public affairs,
I think I justified the choice they made of me on the Committee
revolutionary of which I was, I can say, the ankle or-
vwriere... »

In recognition of his services, his fellow citizens name him-
was president of the Clichy Revolutionary Committee. |

But his fanaticism was fatal to him. He raised violent
jealousies, and, while he was at the height of power, while he
could count on popular favor, denunciations
of all kinds were brought against him to the Safety Committee
general. One of the first, and which clearly depicts the state of
minds at that time, was an anonymous denunciation. We
warned the Committee that there were at La Planchette, “two
small leagues of Paris, parish of Clichy-la-Garenne, a
named Calmer, Dutch by birth and career,
who offends the good patriots of this commune, holds con-
ciliabules at home and does all the harm possible.” The informer
demanded that the commune be rid of this “monster”,
of this “aristocrat” and signed Zn six six Tille.

A no less strange intervention was that of a certain
Longueville-Clémentière, commissioner of the Safety Committee
general, “always concerned with the salvation of the Republic”.

His eagerness to serve the authorities constituted on
pushed him to propose “to go 4 the commune of Clichy
in order to take, as a general safety measure, all

information on Calmer's conduct", and he was so
well convinced in advance of the result of his mission that he
added: | |

_— “Longueville responds that, according to the information
that he will have taken on the conduct of Calmer, he will be sent
at the revolutionary court. » He had also posed very
clearly his character by accusing Calmer of concealing
aristocrats.

Such beautiful assurance, such a precise accusation, per-
persuaded the General Security Committee. This strange clerk-
saire received the mission he requested with so much dedication.
patriotic. |
_ Antoine-Louis-Isaac Calmer was, in fact, arrested on Nivôse 22
year II, and transferred to Luxembourg. 30, Longueville-Clé-
mentière transmitted his report on this affair.

_ Overwhelming charges were brought against the sans-
Clichy panties.

It seems superfluous to us to focus on the small facts
articulated against him. The serious accusations he was subjected to
were few in number, but they were enough to mark
Calm down for the guillotine.

It results, said Clémentière on 30 Pluviôse year II, that the
September 8 last (old style) Calmer sent request by —
one of his workers if his donkey was not in the commune, this
which was taken as a demeaning derision for a cons-
titled with all the more reason since, a few days previously
Before, Calmer had treated the municipality of JF, adding
that those who wore scarves could not afford them,
that he had been obliged to pay 25 pounds for them and that soon he

would make the municipality dance. Calmer recognized the truth of these
indictments in the same session on September 8 and testified to them
expressed his regrets.

Since Calmer said... that, if there was in the commune a
dozen men who looked like him, he would break the
municipality.

… On 29 Vendémiaire, Calmer had the Committee take notice of
vigilance a deliberation to place the person under arrest
citizen Cazaubon, prosecutor of the commune, and who filled

at this very moment the functions of president of the Assembly
primary.

… Calmer is a man of bad faith... Constantly
municipality and the justice of the peace received complaints filed
against Calming by his workers; he carried panic terror

in everyone's minds to the point that we run away as soon as we
saw it. " L

Longueville-Clémentière reproached Calmer for having understood
placed in office a series of arbitrary acts, then:

The Supervisory Committee further observed that, during
that Calmer occupied the place of president of the Committee, he ena
perpetually tormented members and forced them to sign
various arbitrary acts, saying that his colleagues were not
not literate, that they understood nothing about the laws and that moreover
everything was his responsibility, Calmer... |

I must say again that a large number of citizens have
reported that Calmer, during his presidency, had said and
often repeated that he would have twenty to twenty-five people guillotined
in Clichy, and that this threat had caused the greatest terror
in the commune.

According to the facts, the documents, the evidence, concluded the com-
missionary..., Calmer committed the most rebellious arbitrary acts
tan...; he misled some real sans-culottes...
He is a bad citizen... a determined counter-revolutionary who
sought to arouse the citizens, to arm the constitutional authorities-

killed against each other, and to bring anarchy into the
commune of Clichy. »

The search which had been carried out at La Planchette,
45 pluviôse, had not helped to alleviate his guilt.
Longueville did not find, it is true, any suspicious papers there,
but his disappointment in this regard was largely compensated by
the discovery he made in the buildings of “remains of ancient
dality and despotism.” And what remains! It was, in the
cooker's room, "a cast iron plate covered
of three fleur-de-lys and sealed in the wall”; elsewhere “three
other firebacks covered with a crown and

of a Malthe cross”; another part still “a plate
coat of arms – a fir tree with acorns forming a coat of arms, – a
copper pot coated with coat of arms", and "in the iron staircase at
horse two plaster paintings representing the effigy of two
kings.” The commissioner had, in his careful research,
supreme satisfaction! The castle chapel had a
Bell; Longueville made her “depend” and he noted that she
was “clad in twenty-two fleur-de-lis”. He “confiscated”
the bell, and he concludes that, in accordance with the laws of
August 4 and 18 Vendémiaire, the house and enclosure of the
Planchette were also confiscated “for the benefit of the
Republic ".

As soon as Calmer learned of the formidable charges
which weighed on him, feeling that his head was threatened,
he put himself in a position to respond. His file contains three
voluminous memories where it replies point by point to
facts articulated against him. We will not follow him in the
details of the arguments he put forward in his defense and which
would be tedious for everyone. Besides what it applies
above all to demonstrate is that in his functions he had no
“any purpose other than the public good and the strict execution of
revolutionary laws. Each of his memoirs shows the
concern he has to clear himself of suspicions of incivility... This was

especially in his “Precis pour le citoyen La Feuterie”, his
. defender and advisor, that he protested his ardent zeal for
the true principles of the Revolution.

“Is it me,” he said among other things, “is it me that we can
thus accuse, me born republican, victim in my person
and my fortune of royal, priestly and noble despotism,
who took away from my father three quarters of his fortune and the
life, because he could not survive the horrors carried out against us
by the priests and nobles authorized by the decrees of the
tyrants. Certainly these reasons are sufficient to determine
ter the government where these sacrilegious hordes exist. »

“I was,” he wrote elsewhere, “appointed by my commune of
Clichy-la-Garenne, about six months ago, one of the twelve
members of the Revolutionary Committee of which I instructed, myself
alone, the other members of the true principles of the Re-
evolution: the entire canton will be able to attest to this fact and certify
also that I alone have done everything since I was appointed
member. I have been chairman of the Committee several times. My
patriotism and my principles during the Revolution
tion are known and even attested to by my own enemies.
There must therefore be no suspicion against me which could

take me to the revolutionary tribunal. »

Calmer struggled in vain in the tight web in which he was
taken. Two men above all, in a feeling of retaliation
personal, had dedicated a deep hatred to him: it was
. Cazaubon, national agent of the commune of Clichy, who
had unnecessarily sought to submit him to his arbitrary
authority, and threatened with prison “those who were interested
`to Calm'; and a man named Toutin, who, to save
the scaffold his two brothers-in-law, signatories of the petition
of the twenty thousand, denounced by the president of the Revolutionary Committee
lutionary of Clichy, had sworn the doom of Calmer. There

the terror that Cazaubon inspired was such that the Société po-
popular, intimidated, rejected the unfortunate president, whom she
had repeatedly acclaimed, humbly protesting
today of his submission to the law, of his ardor "for
the severity of the principles. Calmer was lost. The committee
surveillance ordered that the denunciation made against him
by Toutin would be handed over to the public prosecutor so that he can follow
-saw the judgment of the said Calmer “as quickly as possible”.

After trying. but in vain, to support its role as
revolutionary in the Luxembourg prison where he entered,
shod in clogs, dressed in rags, wearing a red cap',
he had been transferred to the Conciergerie. It is from there, the
3 ventôse year IT, that he was brought before the revolutionary tribunal
tionary. His interrogation was not long.

We asked him his name, age, PERICSSIONE pay and
remains. `:
Answered his name Je ione Louis Calmer, aged
48 years old, born in The Hague, Holland, naturalized French in 1769,
residing in La Planchette, canton of Clichy-la-Garenne, departing
man of Paris, farmer, president of the Revolutionary Committee.
D. Why he is under arrest. |
A. That on Nivôse 24, the representative of the people came to purify
the bodies constituted by Clichy-la-Garenne of which he was a member
of the Revolutionary Committee and that he does not know why he was put
under arrest and that he is surprised all the more since this same
representative had an order taken stating that he knew him,
responding to him, in the true principles of the Revolution.
D. If he has never had any correspondence with internal enemies
laughers and outsiders of the Republic.
A. Never in any way.
D. Sil never provided our enemies with any paper money

or in money.
A. Never.

4. See. Prison Almanac. Paris, year III.

D. If he knows Toutin.

A. No, but he believes that it was a relative of the Brochets who were placed under arrest by the Revolutionary Committee which he presided over, which Brochet was then transferred from the Force in Luxembourg.

D. If he is aware of the denunciation made against him by Toutin.

A. No.

D. If he has emigrant parents.

A. No, that he has been a widower for four years and that he is only two. children, one of whom is in the service of the Republic in the army of the West and the other is only six years old.

D. If he chooses a defender.

A. That he chose citizen La Feuterie.

Reading of this interrogation, said to contain the truth, persisted and signed with us.

Signatures:
MAYOR, GIRARD, CALM, FOUQUIER.

The judgment was rendered on 29 Messidor year JJ. Thirty citizens were included in the same batch, and the declaration of "juror" was affirmative on all the accused.

Antoine-Louis-Isaac, under the terms of this judgment, was "con- defeated in stock trading and warned of not having, in his municipality: Clichy, surprised his appointment as president that to abuse it by exercising despotism, extortion and vexations of all kinds, and seek to degrade and cover with contempt for the established authorities by taking the audacity to come ask the Municipal Assembly if his donkey was not

in the commune, treating the municipal officers of JF, saying
that those who wore scarves did not have the means and.
that he had been obliged to pay 25 pounds for them, which soon he.
would make the municipality dance. Finally, Calmer abused his functions.
tions to throw terror among the citizens of Clichy in them.
threatening to have them guillotined. »

He was, the same day, sentenced to death and executed.

CHAPTER IX

LOUIS-BENJAMIN CALM DOWN!

Oddity of destinies! Here are two men to whom
Fortune smiled in their youth, which she filled with her
favors at a time when arbitrariness and intolerance reigned
the Jews in degradation. The Revolution breaks out. Each
follows the inspirations of his conscience and his feelings.
One throws himself headlong into the revolution movement- -
naire, and he succumbs, victim of the popular passions that he
contributed to overexcitement; the other, more moderate, aristocratic
even if he did not want to forget that he had been "lord of
the land of Ailly? », allows himself to be touched by the misfortunes of the
royal family, devotes its forces to the collapsing dynasty
definitively between two riots, and in turn perishes victim
of his attachment to Louis XVI. At both ends of the
politics so perilous then, two heads falling.

Indeed, eleven days after Isaac was brought to the
Luxembourg, Louis-Benjamin was taken to the Conciergerie.
His business was quickly carried out. He was accused of having

1, National Archives, F7 4598 and 4631, and W'b 351. See. Also
Léon Kahn, The Jews in Paris since the 6th century (Paris, 1889).

2. Acles of the Paris Commune during the Revolution, by Sigis-
_mond Lacroix, t. HI Paris, 1894. Session of Wednesday September 16, 1789.

made “the most royalist and counter-revolutionary remarks
lutionaries”; in year II, it was an accusation which led
straight to the scaffold.

Besides, Louis-Benjamin had seemed suspicious from the start.

origin of the Revolution. He belonged to this battalion of grie-
nadiers of Filles-Saint-Thomas who we knew were very devoted
to the monarchy and who had given the Tuileries many
proof of his zeal. “The Jew Calmer”, who was lieutenant there
nant, was accused, “with a dozen bad citizens”,
of wanting to “lead the patriots with the baton”, and the days
nals had not failed to attack him violently for
having refused to lend his aid to republicans, and in particular-
ment in Carra, in critical circumstances'. He had
finally in the financial world of numerous acquaintances,
and his status as a stockbroker earned him, at the end of the
born 1794, to be chosen as one of the ten commissioners who
were responsible for monitoring the interests of creditors in
the discomfiture of the man who was then called “M. Louis-Phi-
lippe Joseph, French prince", - and who was later Louis -
Philippe-E equality + | |

Also when, on 25 Nivôse year IJ, the Mountain section
gathered against him the proofs of his royalism, no one raised
the voice in his favor. His file contains no protection
tation against the accusation which weighed on him; barely if the
Revolutionary Committee of the Le Peletier section, wanting
clear responsibility for the arrest of Benjamin Cal-
Wed, timidly declares that he has nothing to do with it. Calm him down
even,. in the complaint he addressed, on 18 Germinal,

4. The People's Speaker, No. 10, TV-VI; — Annals of Mercier, n° DCXXI,
of April 26, 1791.

2. Universal Gazette, n 326, 355, 362, of November 23, 21 and 28
- December 1791. |

. against his long detention, makes at most an allusion
discreet to a “notorious intrigue” of which he is the victim, to
his “innocence” and his “republican principles”. He
could have done it with more clarity, because, as a
secretary of his section, he undoubtedly enjoyed a certain
consideration. |

How did he not also assert the “certificate of honour”
neur” which was delivered to him on Wednesday September 16, 1789, by
the battalion and the citizens of the Filles-Saint-Tho district
mas, as “solemn testimony of their recognition
for the noted services" which he had "continued to render:
since July 13”? This pledge of civic-mindedness had all the more
more importance than the certificate of honor had been to him
submitted to the General Assembly of the municipality and that the pre-

Sident had added his warmest praise for its “accuracy”, his “activity” and his “patriotism!” ".

Was it bewilderment in the face of the suspended threat of death hard his head? was it weariness? was it disdain? We do not know. But Benjamin Calmer passed these facts silently in his memory, where we feel neither the strength nor the energy that his brother to take advantage of his good citizenship.

He is content to moan about his prolonged captivity, and to deplore the expenses that the two sans-culottes to whose care he is entrusted at home, then that it is retained by the gout. We're losing it! We're ruining it! He no longer has “enough to pay overdue rent and other expenses cleaning »! Already in 1792, Manuel, the prosecutor of the municipality, reporting citizens “late to pay their contributions”, cited among others, “in the court of opinion”

4. Acts of the Commune..., t. He. Wednesday September 16 session November 1789.

before “leading them to the tribunal of justice”, Calmer, merchant, who, paying a rent of 1,700 livres, still owed over the previous year 191 livres 5 sols of patent rights!.

But, from August 2, 1792, Calmer had been seriously indicted, and the minutes of the General Assembly of the section already noted that he had constantly shown himself the enemy of the Revolution. Soon the Revolutionary Committee of the Montague section received on his account denunciations which forced him to carry out an investigation. The deposits situations were overwhelming. Five citizens had been gone- particularly precise: their reports served as the basis for the act of accusation which was notified to him on Germinal 3.

Here it is: |

Louis-Benjamin Calmer, former stockbroker, grenadier of the Saint-Roch battalion, is well known in his section for having constantly professed principles of royalism and having shown himself to be one of the most active agents of despotism and tyranny. Indeed, Calmer, one of the worshipers of the vile courtier Lafayette, distributed over time to several citizens of his sec- tion, gold medals bearing the image of this traitor. Since this time, he always showed himself, both through his speeches and through his actions, the enemy of freedom; it is enough to cite a single line of

his conduct to convince himself that he was one of the henchmen of the tyranny and that he was initiated into the liberticidal plots of

Capet. A few days after the Marseillais dinner at the Champs-
| Élysées, Calmer, who was only at this meal to annoy
the patriots and participate in the assassination committed on several
of these brave defenders of freedom, had the villainy to
brag, in the middle of the guardhouse, that he had been at this dinner and
that having seen the rout of his comrades, he had run to the punishment
teau of the Tuileries to speak to the king, that he had been introduced from
following in his presence and that of the queen, that he had related the fact,
and that the king had told him that it was necessary to bring help to the Greeks.

1. La Chronique de Paris, no. 97, April 6, 1792.

nadiers, and that the queen, in particular, had thanked him affectionately
sement. These facts leave no doubt about the intentions of the
Calmer’s fides and counter-revolutionaries.

The Court, upholding the accuser's indictment
public, gives him notice of the accusation made by him against Louis-
Benjamin Calmer, former stockbroker and grenadier of
battalion of Saint-Roch; accordingly, orders that at the dili-
authority of the applicant and by a bailiff of the court carrying the
this order, Calmer, currently detained at home
arrest of the Conciergerie, will be imprisoned on the registers of the said
house of arrest, to remain there as in a house of justice. Do
and tried in court, on 2 Floréal year II.

The same day that this act was notified to him, Benjamin Calmer,
brought from “the Hospice house”, appeared before the
Revolutionary Tribunal. |

His interrogation was brief.

Asked him his name, age, profession, country and residence.

Answered his name Louis-Benjamin Calmer, aged four-
aged four years, native of The Hague, in Holland, formerly com-
merchant and currently living on his income, residing on the street
of Choiseul, 13.

If the day that the Company of Grenadiers of the section, then
du Mail, gave a meal at the Champs-Élysées, and when the meal
had caused an argument with the Marseillais, he, however,

did not go to the Tuileries Palace where he spoke to the said queen.

That no; and that he never spoke of his life to the wife of
Capet. |

If, on the said day, when the Company of Grenadiers of the section
de la Montagne was asked to go to the Place de la Montagne
Fatal comedy, he, warned, having arrived there and someone
having asked if he did not know what was happening in the castle, he
only replied that we could be calm, only by leaving the
Champs-Élysées, he would have passed through the castle, that he had spoken
to the queen and that there was nothing to fear.

No, and that he surrendered, like his comrade Jean-Louis,
Place de la Comédie-Italienne, coming with his Company.

The judgment was rendered immediately.

HAS

“The court, after hearing the public prosecutor on the ap-
application of the law, sentences Louis-Benjamin to the death penalty
Calm down, in accordance with the provisions of article 2 of the 2nd sec-
tion of Title I of the Penal Code, which is thus designed:

“Any conspiracy and plots tending to disturb the State by
a civil war by arming citizens against each other
or against the exercise of legitimate authority, will be punished by death.

“Declares the property of Louis-Benjamin Calmer acquired at the
Republic. Orders that at the request of the public prosecutor, the
this judgment will be executed within twenty-four hours on the
Place de la Révolution, and that it will be printed, read, published and displayed
throughout the Republic.

“Made and pronounced on 4 Floréal, year II of the French Republic. »

CHAPTER X

SARA CALM DOWN!

Sara was arrested on 13 Germinal Year II.

Isaac was in Luxembourg, Benjamin at the Conciergerie.
Sara was taken to the former convent of the English, rue des .
Fossés-Victor. It was not without difficulty that she
was admitted. Driving to different remand centers, zero
guard did not want to receive her, the commissioners responsible for
his arrest by the Lepeletier section not being equipped with
no order against her. It was immediately necessary to request a
authorization from the General Security Committee, and this is only the
14 germinal that the English opened their doors to him.

His arrest was no less curious a sign from the pro-
expeditious transfers from this period. |

By order of the General Security Committee, the Committee revoked
lutionnaire of the Lepeletier section had been required for
arrest the man named Lavalette and his wife. The commissioners
responsible for this feat, after having examined the
papers, were about to withdraw when they had the idea of
to “visit people”. Sara Calmer was there.
She was questioned. |

4. National Archives, F? 4769, and Registers of minutes of
Revolutionary committees, F7 2479.

But everything is so strange in this matter that we believe
useful to publish the minutes of this “visit”.

And just now, by visiting people at the said
named Lavalette, questioned a citizen about his names; has
replied Sara Calmer, a native of The Hague, Holland, natura-
lived in France for about twenty-four years, residing on rue
Notre-Dame-des-Victoires, n° 29.

Asked if she didn't have a painting at home representing a
portrait with attributes and costume of the old regime.

Answered that she has a portrait of someone named Becdael at home
de Rethuert!, son of a merchant and in charge of the first
herald of arms of the tyrant of the Empire, currently residing at
Brussels, which painting he gave him, about four
years as a testimony of friendship; that since then she had forgotten it in
a corner ; but that, having found him about a month ago, she
no longer wanted to keep him although he was interested in the port
trait, and that, not worrying about annihilating it, she showed it
to citizen Lavalette who advised him to burn it, but that,
recalling that a decree made it possible to preserve the objects concerned

nating the arts, and that it was only a fantasy painting, she
decided to have it covered to hide what offended her
the eyes, in relation to the costume, with a print representing
a woman designated Melpomène, muse who presides over the tragedy,
which painting she sent for from her house, and represented to us
sentiment on which we have put the stamp of our committee, and the
his marking these words: I prick, but I attach, which painting has
was taken by the citizens Muller brothers to be by them
posed to the General Safety Committee of the Convention as well as
undertake, and have closed and signed this present after reading, to a
hour after midnight.

The commissioners, undoubtedly smelling a conspiracy

1. See. Acts of the Commune..., by Sigismond Lacroix. Paris, 1894,
t. II. Session of Saturday August 1, 1789. This Becdael de Rethuert was advisor-
ler, first king of arms with the Golden Fleece of the Emperor of Austria. In
our file (F7 4769), it is commonly called by the name of Beydaele
by Ziltaert.

very dark, went to the home of Sara Calmer.
For a moment their hope seemed to come true. They had just de-
cover “a packet in a sealed envelope of three pills
with coat of arms x. But their joy was short-lived. This package
was none other than the will of Becdael de Rethuert, who,
in 1788, had given Sara this act containing his last
wills.

It was following these searches, and the seals affixed
at home, that she was taken to prison.

Sara was then thirty years old. She was single and lived
would be rue des Victoires “at the corner of that of Filles-Thomas”.
If we are to believe the information that Guil-'s section
laume Tell gave on her account on 2 Thermidor, she lived
of his income and had no profession. The clerks

saries added:

We do not know the portion of his income which is said to consist of
life annuity that she had entered in the ledger, and comes from
the estate of his late father. She still has to hope for that of her
mother, aged eighty, living on rue Meslay.

If we judge his relations by those of Valletta and its
woman where she was arrested, one would be led to believe
| that she saw suspicious people; nevertheless, according to information
taken, it seems that she did not have many associations.
tions, and that she lived quite retired. She paid her rent very
exactly which amounted to 800 francs. It was even said that she
was little linked and even estranged with her brother who was punished with
dead.

We don't know what his way of thinking was in the months
of July, October 1789 and other famous periods of the Revolution
tion. She made donations to her section, but the aristocrats did not
didn't they? During the inventory of his papers, we
found at her home a package in an envelope sealed with her stamp
and coat of arms, on which packet was an act dated July 16, 1788
received by Vanteorberghe, notary in Brussels, containing deposit
of said package para. Begdaele of Zilltaert with the wax seal

19

red and coat of arms by which act it appears that in this package
is contained the will of the said Bagdaele de Zilltaert (sic), which
package was submitted to the General Security Committee.

The facts against Sara Calmer were not serious,
We see it. She nevertheless discussed them. Could she do
less than “pasting an engraving” on Becdael’s portrait
“to cover the coat of arms which decorated it”? Could-
it do less than “keep as a deposit of
trust” the will his friend had entrusted to him? TRUE-
There was nothing there to send a woman to escape.
wrong! Besides, wasn't his quarrel with his brother
proof that Sara in no way shared his opinions?
“She is not guilty of anything,” she added about herself in a
petition to the Convention, she has always lived in true rep-
blican, and she never deviated from republican principles
that she had when she was born. »

But more serious events preoccupied the Con-
vention. The supreme struggle. committed himself against Robespierre,
and, while daily cartloads led to the
guillotine the major culprits, the simple suspects await
anxious, in their prisons, that the Revolution, a
moment in suspense, has resumed its course towards reaction.

The day came when, the Robespierrists defeated, France
breathed a sigh of relief. The detainees, released from

the anguish which gripped them was associated with the general joy. The scaffold was only there to mow down “the tail of Robespierre. Pity and clemency followed salvation. vagerie, Sara Calmer took the opportunity to call on her the goodwill of the General Security Committee.

“Today,” she wrote, “that the National Convention has just solemnized his victories over tyranny by deeds of justice the most brilliant and that the particular passions

and individuals remain silent before the laws, citizen Sara Calmer urges committee members to fix illegality of her detention of reports of which she does not fear the severity. » She recalled that at the time of her detention she enjoyed the esteem of his fellow citizens and that “the Committee of his section shared this flattering opinion.” She asks- It is therefore up to the Convention to “break its chains”. The committee revolutionary of the section of William Tell supported this request. Far from having anything to reproach for evil- happy detainee, he had found in her only "the proof of good conduct.” |

Sara Calmer was immediately released (22 ther- midor).

The next day, at nine o'clock in the evening, "an individual" came to her house and gave her the following sheet:

FREEDOM OF CITIZEN SARA CALMER,
RUE NOTRE-DAME-DES-VICTOIRES, 29, DU 22 THERMIDOR

Innocence has rights over a people of brothers

Justification of the republican citizen Calmer rendered to the freedom by the representatives of a free people having been declared innocent of tyrants.

Verses of the air on Liberty

Yes, slander But, if tyranny -

You were the humble toy; Overwhelmed you with his features,

But the august homeland The people and the homeland

.Reversed this project. . Know all your failures.

Calm down, whom we revere, So forget this insult,
Of our good Doing good,

Most sincere friend, your soul is always pure
And support. And fear nothing.

Hello and brotherhood. |
The Trumpets of Innocence.

By giving him this high-flying piece, the “parti-
culier” congratulated her, on behalf of the Trumpet Society of
Innocence, of the freedom she had just obtained. “Lacitoyenne
Calmer hastens to show him his attentions; this party-
The culprit rejects them all and ends up asking for a small reward.
think to cover the printing costs that the list of
innocent people will cause. Citizen Calmer, willing to con-
cover all expenses, offers to subscribe and gives, independently
during its subscription, an assignat of 40 pounds. »
But the representative of the Trumpets, emboldened, replied that
that wasn't enough. A citizen, who witnessed this scene
strange, was indignant. Did she not recall “all the vexations”
tions of the old regime”? it was “a real ransom”
that we wanted to establish on the innocent. The individual was
disconcerted. “When asked to say his name, he declared
name Saint-Amour. — His residence: he resides in the
prisons. — His age: thirty years,” etc.

Information was gathered and it was soon known that the authors
of these singular quests were the drums of the gendarmerie
merie of the courts or the former guards of the city who
of “all times” had “this habit of going to congratulate
the bride and groom, the winners of the aforementioned lottery, etc., etc. ".

It was right. Those who, by an incredible chance, had
escaped the death for which they were marked, had
They didn't win the big lottery where mortals bet so
feverishly their stake?

CHAPTER XI

THE SURVIVORS OF THE CALM FAMILY

What became of those members of the Calmer family that had the Terror been spared? |

On 21 Floréal year II, “the mother, brother, sister and nephew, heir third party of the late Louis-Benjamin Calmer, victimized on 4 Floréal year II", are pending before the revolutionary tribunal of the Paris department for, in accordance with the recent law of 4 Floréal, “appeal against the confiscation of the estate of their parent! ". But they don't have any parts helping to found their claim. They ask the judges to order that the file concerning Louis-Benjamin be soltcommuniqué. |

The petition is signed by the widow Calmer, the mother, of Calmen Calmer, the brother, of Meyer Calmer, the nephew, and by Sara Calmer, Benjamin's sister.

The same day, the court ordered that “it be done thus that it is required.”

Then the Calmers disappear. And we don't know anything anymore of them that the date of the death of those who, as we have seen, were, many years later, buried in Paris.

1.Arch. national, W. 351. '

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FOURTH PART

FROM 1794 TO 1809

FIRST CHAPTER

AFTER THE NEW THERMIDOR

Since the 9th of Thermidor, a year had not passed since the reaction triumphed. All those who had dipped in the Terror and in the insurrectional movements which who had preceded her were violently attacked. The Con-

vention, where after the death of Robespierre the calm was
moment restored, once again became the scene of the most intense struggles
more After and the most hateful between the Republicans
same. Sometimes only the announcement of a victory came
throw like a ray of harmony into this abyss of
mutual distrust and mutual denunciations. But
apart from these rare glimmers of serenity in the face of the grandeur of the
homeland, there was not a session where everyone did not
throw at their heads the wildest accusations of cruelty, of
theft, squandering, assassination and prevarication.

The least bitter insult was still, for certain mountaineers
gnards, to be – we don't really know why – treated as
“Jews”. Does Dubois-Crancé denounce “the tail of Robes-
rock " ? Fréron writes that “this speech displeased some
Jews, and particularly in Bourdon, remarkable for the

the most Jewish hair in all of Palestine. Elsewhere,
Fréron calls Moyse Bayle, the representative of Marseille,
“the Jew Moyse Bayle?” It is still Moyse Bayle who
Courrier republican accuses of having displayed in everything
Paris against Fréron “a Jewry in its own way? ". A little
later finally, whether it is a draft decree on the
ten-day celebrations or “the funeral home of the representative
Féraud” at the Convention, Mercier, who served all parties,
all passions, assured that “the Israelites of Robes-
stone” or “the Israelites of Maximilian” had deserted
the mountain. |

The odious training of Terror was followed by anguish
responsabilities. Everyone blamed their accomplice
crimes committed. Everyone proclaimed themselves “pure in heart”,
a “right conscience”, a “probable and spotless soul”.
The rebels of Robespierrre were the first to be summoned to
to account for their bloodthirsty conduct; and soon
Fouquier-Tinville and Carrier climbed the scaffold. Cras-
sous and Duhem were deported. This success emboldened the kings
lists. They thought of killing the very ones who had
rallied to Tallien and, in an hour of true courage,
had spent with him that day of 9 Thermidor when the
All of France breathed a sigh of relief. We
then saw, one after the other, Rossignol, Pache, Bou-
chotte, Xavier Andouin, be sentenced to life imprisonment
tuelle; Billaud-Varennes, Collot d’Herbois, Barère, Vadier,
Joseph Lebon, Lequinio, “speculators of Human flesh”,
indicted and sentenced by the criminal court

“4. The People's Speaker, No. VI, of 1st Vendémiaire (t. XV, p. 46).
2. Annals of Mercier, n° LXXII, of 12 Ventôse year IIL.

3. Le Courrier republican, n° 475.
4. Annals of Mercier, n° 162 and 165 of June 3, 1795.

to atone for the crimes for which their civic-mindedness on 9 Thermidor had to erase the terrible memory.

But the “aristocrats”, deluding themselves about the extent of their strength and power, pushed even further their claims. At the instigation of the royalists, the widows and the children of the farmer-generals, condemned to death on Dupin's report, did they not think to denounce this representative of the people! ? What more obvious proof than we were going to challenge the moral and material victories one by one. ries of the Revolution? In 1793, we called “federalists” those who resisted the Terror, and their throats were slaughtered like enemies of the fatherland; the reactionaries would soon designate patriots under the general name “terrorists” the purest. It was necessary, for political purposes, that we understands and to hasten reprisals, continue to keep terror in the nation.

From the day when parties no longer had to endure the dreadful constraint' under which the Robespierrists had too much long held France, it was in the population all whole, following the example of what was happening in the Convention, a mutual outpouring of insults, insults and anger.
- In the first years of the Revolution if the passions were lively, the controversies still retained an edge. of this friendly skepticism which distinguished the eighteenth century, and, except in certain filthy gazettes, the press knew how to to respect oneself. The clergy, according to the patriots, _was only composed of “prestolets”, and they confused in the same bag, which they called the “black cul-de-sac”, the aristocrats, the Church and the “impartials”. The republics Cains in turn were for the royalists only vultures. “patrigot” gaires, and, when the Jacobins club had

1. Journal de Perlet, n° 1039, 16 Thermidor year III.

acquired the power that we know, all citizens, friends of
public affairs, were for the retrogrades of the Jaco-
quins, from Jacoquinaille, which they pursued even into
their Jacoquinière.

It wasn't all bad. Wild morals,
the smell and sight of blood changed these habits. When,
in 1793, “moderateism” triumphed, and “youth –
de Fréron” had invaded public places with cries of: Long live the
King! the great republicans, all those men whose energy
ogy and heroic exaltation had made France so
health, were covered in mud by the monarchists. A wind
hatred and contempt breathed on the terrorists; and turn to
tour for the “young people”, the “coryphees of the aristocracy-
tie”, “square clothes”, “braided cadets” or
“turned up”, “dog ears”, “freluquets”,
the “ingrpyables” and the “muscadins”, who came out of
land having nothing more to risk, nothing to lose, the Monta-
gnards, these giants, were only “slaughterers”,
“men of blood”, “blood drinkers”.

In Vitteaux, in the Côte-d’Or, as in many others
cities, Jacobinism, represented
by a mannequin covered in a hideous mask and soiled with
blood. The mannequin's ashes were buried with, at
above, this epitaph: <= |

Below lies a Jacobin:
Would I say that he was a murderer,
Conspirator, trickster, forger?
No, that is not necessary;
Let us be satisfied with this refrain:
Below lies a Jacobin!.

-4, The Universal Abbreviator, n° 159, of 9 Ventôse year III.

We know with what harshness we pursued from then on all those
who passed for Jacobins. The denunciation system
continued again. Once again, personal vengeance
nels and politicians gave each other free rein. The Comi-
revolutionary tees were suppressed, replaced by
civil committees, and the citizens who had been attached to them,
„now becoming suspects, were actively sought.
Some Jews had, in their sections, given

proof of citizenship. They were arrested.

Henry Simon, the distinguished engraver of whom we have already spoken, had been a member of the Revolutionary Committee of the Buttes-des-Moulins section. In the first days of prairial year III, he was insulted “at his post” by men | who called him a “terrorist”, a “blood drinker” and dragged to the General Security Committee. There, we didn't want not hear him, and immediately he was taken to the prison of Nettles. It was only at the protest of his brother Samuel, then seriously indicted himself, that Henry was. relaxed? | |

Jacob Simon, former member of the Revolutionary Committee from the section of Brutus, who lived on rue Montorgueil, 122, was accused of having “sought to intimidate the new members of the Committee. Denounced by the Civil Committee, he was arrested on 7 Vendémiaire year III, and detained at Luxembourg “until further notice”. The Safety Committee general only released him for five months after 3, |
. Abraham Joseph, “merchant both second-hand and fairground”, detained at Madelonnettes, complained that his requests failed

. See. p. 168.
. National Archives, F7 4752.
. Id., F? 4748.

Clo =

cessive measures to obtain its enlargement had remained without answer. This was, moreover, nothing surprising, said he: “At that time, the members of the Revolution Committees-nary sections of Paris were inaccessible, played the role of ci-devant and were supporters of terrorism, Robespierrism, and real blood drinkers..." The Committee of Public safety judged it thus, because Abraham was immediately re-coward '.

The best proof that one can give of determination-ment that “moderateism” brought against all those who, in whatever capacity, were involved in the “government cutthroats", we find it in the indictment which was then brought against Henry Simon's brother, Samuel Simon, who, however, was not part of any constituted body. Her dedication to the Republic during the Terror was alone

cause of his detention.

Samuel Simon, from the Friends of the Fatherland section, was in year III engraver of posts, couriers and treasuries nationally for twenty-five years. He practiced this profession since the age of twelve, and he had always acquitted himself “with zeal and probity”. The head of the central office impressions and citizen Diot, post director of the Convention, vouched for it. The 29th Company of Friends of the Fatherland attested, on the other hand, that Simon, willingly in their ranks, had always “made his servant vice with exactitude", that he had "always shown the greatest zeal to relieve suffering humanity", and that he had “always manifested principles tending to good- "happiness of the fatherland." E

However, a denunciation was brought against him. She

4. National Archives, F7 4577.

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was heard. The General Security Committee had Simon arrested and led him to Port-Libre.

Our inmate had a clear conscience. " I do not don't ask for mercy, I'm not guilty, he writes his prison at the Convention. I only ask for justice, because it is owed to me; I ask it all the more promptly tment that I am attached to the Postal Administration and to the National Treasury by powerful titles, which not would only compromise my particular interests and my responsibility, but also those of the Republic... Long live the National Convention! long live the Republic ! »

And Simon, in support of his claim, presented a supporting memorandum that it seems interesting to us to reproduce lead, because he edifies us about his life at the same time as he sheds a curious light on the political customs of the time.

4th Count. — It is declared and signed that he pre- sent to a citizen claiming to be carrying a decree from the Assembly general of the section, which enjoined all people of speech, wine merchants and others, to provide food free of charge, small and large poultry, for the Marat festival.

Answer. — It is false that I was the bearer of a decree of
the General Assembly of my section; here is the fact.

I was appointed by the Commission established by the General Assembly

rale for the execution of a party for Marat. We had assigned
to this Commission the powers necessary for its execution
execution.

The Commission issued an order of which I have a signed copy.

secretary, by whom I was instructed to go to all the
mouth people of the section to invite them to give this
that they could (the wills were free) to make a meal
fraternal which should be given to the artists of the street theaters
Feydeau and Louvois who had come to adorn with their talent
this party.

2° Chief. — That during impositions to march against the

Vendée, he said: "If you want to succeed, do what I did
for the feast of Marat, intimidate the rich, the merchants, the
selfish and you will get what you need.

Answer. — I deny having made these remarks and we will see from here
contradiction that exists between these two eras and the denunciation

“tion that it is completely false, the imposition for the Vendée
was made long before Marat's feast. So I couldn't
talk about this party before it existed because I didn't know if it
there would be one. - 2

3° Chief. — It has been made known that the said Simon is a carrier of
a copy of a letter withheld from the Administrative Commission
of the police.

Answer. — I never carried a copy of the letter -
referred. I formally deny the denunciation
of such an infamous act, and I defy anyone to administer it
find the proof.

4° Chief. — There has been testimony that he is known to profess

the most outrageous Jacobinism.

Answer. — I declare that I have never been to the Jacobins and that, if it is to be a Jacobin to have obeyed the laws, to issue opinions tending to ensure the general good, to love freedom, to support national representation in all its integrity, for sure I am one, and my denouncers are not mistaken not if it is according to these principles that they judge me. | |

3° Chief. — That he disorganized the 28th Company (now 29°). |

Answer. — The fact is false. I declare that I have never intrigued in no nomination; several times people wanted to give me ranks, I refused, not feeling capable of fulfilling them; If I had disorganized the Company, I would not still have holding the esteem of my comrades and they would not have given me the certificate submitted to the General Security Committee.
= 6° Chief. — That having a poor fortune he incurred expenses above ; he appears to be bribed by some secret means.

. Answer. — It is true that I have no fortune, but I have to talent in my state as an engraver, a lot of love for my work, since I only exist through him, and I have my wife, unc mother and a nephew to support; moreover since the age of ten I work (I'm thirty-five), it's not surprising that I'm

become skilled in my state; I'm busy with administration of the Post Office to engrave its stamps, its seals, its prints, stamps, etc., and generally anything related to my condition, For twenty-two years, not counting my excess number (I have the authentic pieces), I pass. my bargain with this administration for all supplies.

I am surprised that people want to intrude into my interior; soon I won't dare buy a pound of bread for us make it exist, without asking permission from my informers, if I was weak enough to fear them.

`7th head. — He is accused of being a reported terrorist.

Answer. — This accusation is just an empty word, which it is used to aggravate the alleged facts that are attributed to me. I do not was never vested with any civil, military or revolution authority-nary, nor denouncer.

8th head. — Man of blood.

Answer. – If it is to be a man of blood to know how to assist the beneficent views of the National Convention, by carrying out with zeal the missions which had been given to me by the Assembly general of my section to demand the release of several several prisoners, victims of revolutionary mistakes, undoubtedly it is a very singular way of applying the word man of blood ; it is not in such actions that one can find a single drop poured. |

9th head. – Disorganizer. .

Answer. – I responded to this fact (See the 5th head and response).

10th leader. – That he was encountered distributing letters, days of unrest; that, during the women's insurrection, Simon was found Chaussée-du-Petit-Carreau, rue Montorgueil, carrying a large quantity of letters.

Answer. – I call on those who accuse me, to provide proof of a lie as egregious as it is contradicted. It is in fact that I had a circular printed for the 44,000 municities of the Republic in which I offer my services at reasonable prices for their stamps, seals, etc. I I took packages to the post office on several occasions. 'He is not surprising that I was met on rue Montorgueil, I remain rue du Ponceau, it was the path that I had to take for myself return to the post office.

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30% FROM 1794 TO 1809

Simon's justification had such an accent of truth that, on 48 messidor, he was provisionally released under the supervision of the civil committee of the section. But his integrity civic was not satisfied with this “provisional”, and he demanded resolutely the right to be rearmed to enjoy the right to citizen. He obtained complete satisfaction and, by decree of 18 Thermidor Year III, the Committee definitively put it into freedom, decided that he would be rearmed "and his name removed, in view of the present, of any disarmament list where it would have been included crit.” |

In the midst of the deep unrest that the unleashing of the parties, the people feel abandoned by all, without guide, without direction, left to all chances of a policy of discouragement and mistrust. The taste-government is powerless in the face of a reaction which draws its audacity in the inertia of power itself; and the “moderate”

ism", emboldened by the general weariness of great efforts,
through the resurgent passion for life, through misery, seeks
further increase confusion, anxiety, and debilitate
the spirits by sowing ruin in the kingdom.

Everything then, in life in Paris, reaches an exorbitant price.
In a few months, the golden louis worth 8,600 pounds in
-February 1796, reached 13,000 and 23,000 francs in assignats.
Raw materials, foodstuffs, essential items
sity, follow the fabulous price of gold and silver. THE
sugar costs 1,000 francs per pound; the candle 300. The bushel
of coal is worth 100 pounds; meat, 140; butter, 70; and the
bread, 8 sous per pound in silver, which made it twelve times
more expensive than in 1790. Thanks to assignats, accounts
reach a fantastic height. Office managers
in the administrations received a salary of
130,000 pounds per year, and simple order clerks,

72,000. Subscription to an eight-page daily newspaper
in-4° was paid 200 pounds in assignats, per month, or
“6 metallic francs per quarter”. A coachman
fiacre asked 600 pounds to go from the Temple to the suburbs
Sairit-Germain; a Savoyard, 50 francs to pick up a
pair of boots. The Opera made a revenue of 269,000 pounds
by representation. On the night of 14 to 15 Nivôse,
thieves broke into a notary's house, at the Notre-Dame square.
Lady, and took from her the value of a billion, so much in gold
than in assignats. Finally, in March 1796, five officers
were doing, at one of the most famous restorers of the Palais-
Royal, a dinner which cost them 33,000 pounds.

The passion for the enjoyments of life was awakened with
the desire and joy of living. The scandal spread everywhere, and
everywhere there was a rush to debauchery. The people murmured, and,
while he was suffering from hunger, the suppliers started
were to give the spectacle of the most frightening excesses
born. Mentioned, among others, "the Jew Mayer" who, it was said,
in a meal given to ten people, deputies and ministers,
had spent more than three hundred thousand pounds there. Another,
arrived from Altona with two hundred louis in gold, occupied, in 1796,
“a magnificent convict hotel”, for which he had paid
furniture 300,000 pounds in cash. He was the owner
of an “immense land” for which he had paid 800,000 pounds; And
his fortune was estimated at 250 million in assignats.

Excesses of all kinds, following the regime of rigor
rous and violent constraint which had weighed on France,
soon won over all the men who were somewhat enterprising

1. Pictures of the French Revolution, published on unpublished papers of the department and the secret police of Paris, by Adolphe Schmidt (Leipsig, 1870). |

2. Le Journal des Patrioles, January 15, 1796.

20

nants. Everyone wanted to become rich in a short time, and, to achieve this goal, we devoted ourselves with furious madness to lagiotage. More than 20,000 individuals indulged in this trafficking scandalous, and the people, confused in the same hatred, the stock traders, the “country people”, the bakers, the butchers, commissioners responsible for the distribution of food, and the constituted authorities, treated them all indiscriminately. ment of “plagues”, “leeches”, “tyrants” and “of “Knaves!” ".

He was ready to revolt. Revolutionary newspapers who remained, some encouraged him to insurrection, others others proclaimed hymns to virtue, to probity, to renunciation. _ L

\ Let's watch the aristocrats,
Let us watch over the friends of kings,
Let's watch out for fake democrats!

Rascals, tremble!
`At any time you will be reported;
War, war on stock trading!
And abundance will be reborn!

This verse, which was sung to the tune Let us see to the salvation of the Empire, was from the Jewish Lyon, employed in the offices of the Ministry of General Police?

Tempers began to brew. Powers public had to act. The stockbrokers were pursued in all their lairs. The entire police department was put moving. The system of police denunciations,

4. Paintings of the Revolution...

2. The Batave, n° 1080, of 12 Pluviôse year IV.
3. Paintings of the Revolution...

suspicions, arbitrary arrests, was again
put into force. Cafes and inns, expeditions and
departures were closely monitored. |

“At the Maillard café, near rue aux Ours,” says a report
of 30 Frimaire Year IV, usually remain a large
number of Jews whose intentions are very suspect.
But they speak a language foreign to those sent for
monitor them. There is also a billiards table, opposite the theater
of rue Martin, occupied all day by Jews who
seem to be playing a very big game!. » |

The indicators were installed in the frequented inns
by the Jews, made people talk, joined, coordinated
born their gossip and seriously reported it
to their hierarchical bosses. Men are no longer enough to
the work, the women got involved. Moon
of them had set up its action center at the Hôtel de Cha-
lons, rue Martin, 91, which “housed many Jews”. With -
a finesse that women are accustomed to, she had `
cornered a boy who seemed to be “good-natured”, and,
_ while he lit the fire, she skilfully drew out his worms
of the nose.

For three months, he was told, the business had started
to be taken over. However, the house still only accommodated two
Jews. “They bought watches, jewelry, at such a price that it was
in that they do not believe in the Revolution. » He added — on
his claim — that they were “trading on money.”

It is necessary to continue to reproduce this conversation-

tion. It shows too well against what background. the accusations
were based then, and how honest traders,

41. Paintings of the Revolution.
2. National Archives, F7 4775/23.

?

suddenly become suspects, were arrested, detained for
for many months, happy if they did not pay their
heads the nonsense and plans that a policeman or
a short coffee shop guy.

“For then the said woman Kitten used their names
baroques to know what they were called. The boy gave him
answered: We have a man named Lion and a man named David. This
named Lion is a young man; he has been at home for a month
House; he does a substantial trade, mainly on
jewelry and dresses made from old fabrics...

“The man named David, according to what the boy says, is considered a young
millionaire. He is a widower and does not do a big business at the moment.
right now. |

“The conversation was interrupted by the master who came
ask said Chaton woman what she wanted for supper.
During the meal, she resumed the conversation, seeing that this
boy is extremely easy to find out from him what is happening; She
asked him again if this man named Lion, who only went to
Strasbourg, in addition to the goods they took (sic) into
made of fabrics, jewelry, if they took (sic) money.

“On this question taken skillfully, he replied that
the coined money, they took it away; but, she replied, he
it is easy for them, being rich as they are, to trade
on the ingot. To which he responded that the bullion trade,
they did it in Paris, in that they did not go further than to
Strasbourg, because they are searched at the borders...

“He lives in a room above the one we
let's occupy, a Jewry who usually stays in this house.
Last week, someone came to offer him 48 louis in gold; don't
not born people, she refused, saying that she
didn't want to go against the law.

“These are all the clarifications that we were able to
discover until this moment. »

The Chaton woman was on the right track. She doesn't abandon him
don't give. She continues, on 23 Frimaire Year III, the story of
his spinning. Let's follow him. It's worth it.

What could have been known since yesterday at the Chalon house comes back to almost the same meaning as the day before except that the boy makes it fully known that these Jews are doing business hidden and only do it with their colleagues, as people they know perfectly, because, said this boy, the jewishness which refused the 48 louis, if she had known the person, she would not would certainly not have refused. It therefore follows that in the morning Day, I saw people entering and leaving these Jews' homes with something appearing heavy hidden under their clothes; in I took one to the local café further down the same street where this café is filled with jewelry of all kinds selling and buying at exorbitant prices. It is impossible, committed citizens-saries, to know more than what we have known for two days.

= The Kitten woman even becomes bitter: “I found in the courtyard, passing near them; not hearing anything their language, it cannot be of any use. »

=- However, the Administrative Police Commission, believing on the trail of a vast conspiracy of merchants money, had to order this gossip to stay at his post. Because she continues her reports. The one from 26 us gives curious information about other Jews, “the citizens Balance and Alkan father and son. »

“Citizen Solde, rue Favard, n° 425, still does banking and the trade of paintings, he is very linked with the citizens of Alkan and Elijah, Jews, of their state painters. They live on rue de Rohan section of the Tuileries. Father Alkan is said to be rich, he is of Nancy, there is a house that he keeps as a garnish. It's the woman who is at the head, it is near the cavalry barracks, he told me been told that he has a castle near the town, it only has one daughter and a boy, he married his daughter to a Jew from Frankfurt who the reputation of being rich. Alkan son came to stay, since the beginning of the Revolution, in rue Montmartre on the Social Contract section, his first accommodation was in the building of juivresse where he was very mediocre. Afterwards he lived on rue Platrière, at one time, currently rue

J.-J. Rousseau at the house in Bouillon. It was at this time that he took a servant to wait on him.

After leaving this second accommodation, he came to stay, he and. his father, in a house rue Montmartre, 30, always the same section where they had a set up house and they all received the days quantity of Jews, mainly those named Elie, whose

painter who lives on rue de Rohan, another young person of the same name
who lives on rue des Vieux-Augustins, section of Guillaume Tell;
I was told that they use this young Elijah a lot to
pass many bales of different goods from
all kinds even up to shipments of shoes for the
vince and mainly for Strasbourg; Alkan son provided it
provision of food for the Army of the Rhine; in addition to this job, he does the
banking and even money trading, it is associated with the
citizen Solde of whom he will become the brother-in-law, because he was
says he is about to marry a young Jew whose
father is powerfully rich and lives in Strasbourg, I was
almost certain that it is the daughter of one Serberre, a Jew, who is
very rich. I knew that Alkan Jr. had been detained in a house
stopped for a few months in Strasbourg. |

For several days, Alkan father and son have been living on rue de la
Chaussée-d'Antin, they occupy very large accommodation and they are
richly furnished.

I] goes daily to the citizens Balance and Alkan quantity
Jews from big cities who were noticed to come there; This
are the Elias, there are several of this name and many Franks
fort, Metz and Strasbourg. Here are the cafes frequented by
the citizens of Solde and Alkan: the Caveaux, that of Chartre and,
rue Martin, that of Commerce, as well as the one on the corner of the street
of the Mail. A few months ago, Alkan father sent a crate
different pieces of furniture of all kinds for your home in Nancy!

All these indications, however childish they were, had

the gift of setting in motion the General Security Committee.
Samuel Lyon, muslin and silk merchant;

1. Nat. Archives, F7 4775/23.

fsaïe Spire, “in charge of the subsistence of the troops in
military marches and convoys, supplier of meat for the
troops, hospitals and cantonments in the Blamont district
and Sarrebourg”; Maurice Lyon, trading in
watches, snuff boxes and silks; Joseph Lyon, merchant of
handkerchiefs: all four convinced to make the trade
money, were arrested and questioned in Nivôse and
meadow. But the information obtained on their account
contrasted so much with those provided by the police,
that they were immediately enlarged, the seals - affixed

at home — raised at the same time, and the accusation of
“scandalous traffic”, so laboriously constructed by the
Chaton woman, nothing remained, not even a suspicion!.

However, if, with regard to the Jews, the indictment
stock trading was ill-founded, and a report from the Minister of
police under the empire is quite significant in this regard?,
it is obvious that all money dealers, speculators
lators, who abounded in Paris, drained cash and
put France in a precarious situation. It was so
true that a newspaper ends up exclaiming: “The Revolution would not have
it was therefore only a financial plan, only a speculation of
bankers 3? »

We speculated on everything: The stock market carried its combinations
even on religious ideas. It was said that a few
people, taking advantage of the decree on freedom of religion,
had formed a company to buy churches 4 and there
have masses said to so many per head. “We don’t miss him

4.Arch. nat., F7 4775/23.

2. See. page 332.

3. The Journal of Free Men, No. 241, of 42 Messidor Year IV.

4. Political News, National and Foreign, No. 158, February 26
April 1795.

more, said another, than a company of letters
for Lent which makes us insensitive to the excessive cost
meat and eggs. »

As pleasant as this project may seem, it responded to the
secret thoughts of the clergy and the monarchist party whose active .
propaganda was undeniable. It was a fact known to all
that, in the midst of general religious indifference, the cult
Catholic, “the only one to fear”, was champing at the bit and hoping
always “revenge without neglecting to prepare it.
For this purpose he tries, as much as he can, to denigrate the
republican titles 2..." For their part, aristocrats,
whose audacity increased day by day, attacked with
persevering obstinacy to all the decrees of the Convention,
on worship particularly, while waiting to be able, in
joint action with the Church, overthrow the Republic
even. — | E

Under their mutual push, public opinion begins
it was getting agitated. Would we see a dominant cult again? THE
publicists, politicians made it a daily object of
controversy; public places, cafes “resounded” with
discussions on this subject... “There are cries from all sides that we must
a religion. » The royalists tried to ridicule
the decade, and made a violent campaign so that France
returned to the observance of the Roman apostolic cult.

The Church had lacked measure. She noticed it too much.
late. The whole people were indignant. Had he not done
the Revolution only to reconstitute the “cul-de-sac of
Blacks” and encourage the return of priests? It was really –
too bold a challenge to freedom. Moreover, his feeling of

1. The Universal Abbreviator, No. 158, of 8 Ventose year III.
2. Paintings of the French Revolution.

disdain for all these “mummies” had not changed
Clearly the time had not come to re-establish the pre-
dominance of the Church. u |

Either out of personal conviction or out of fear of the people,
the Convention & also understood. She once again proclaimed the
freedom of religion, and, on the proposal of Boissy d'Anglas,
_ she issued, on 3 Ventôse year III, a decree which confirmed her
previous decrees and assured all citizens the most
broad religious tolerance.

Royalism seemed for a time to abandon its
projects. However, a general relaxation occurred
in the republican aspirations of the kingdom, and we feel
was that if, openly, the Church had renounced the struggle,
she did not despair of reaching her goal by the necessary means.
lands. In 4797, the situation in this regard had to be resolved.
very troubled, because the council of Five Hundred had to take care of
question again.

“The Jews, it was said, celebrate the Sabbath, and the drink is
scrupulously observed; Christians celebrate Sunday
and Sunday is religiously observed: the Republic
wants us to celebrate the decadi, and the decadi is put everywhere
the gap... Why is this day not observed? It is
that passions, stronger than reason, never cease to
fight against republican institutions. » The representative
Duhot therefore presented a motion of order ten-
regarding the abolition of the Sabbath for the Jews, of Sunday for

Christians, and rigorous maintenance for all citizens,
under penalty of punishment, ten-year rest. |

Lucien Bonaparte showed himself to be more skillful in politics in 1798
when, in a circular of 7 Thermidor year XIII, he declared

–

4. Le Journal de France, n° 749 and 150, from 4 and 5 Frimaire Year VI.

that only civil servants had to observe the timetable
drier decadent and that this institution had nothing of
common with the particular actions of citizens, who
were free to work or rest on such day as they wished.
would be suitable!. te |

All these discussions had revived religious passions
gious and provoked once again cantankerous polemics between
followers of different cults. Attacks on Jews
which had ceased for several years, soon resumed
With violence. An aristocratic newspaper, among others, proposed
a tax on Jews?; and this state of mind even manifested itself
at the Council of the Five Hundred where, in 1797, regarding a discussion
sion on the debt of the Jews of Metz and Avignon, the representative
as Darrac showed himself to be so unjustly passionate against the
Jews that he aroused the indignation of the council. And, to have
“uttered political blasphemies while persisting in not considering
treat Jews only as Jews, while we should only look at them
der than as French? », he was called to order.

However, nothing in the existence of the Jews explained this
new resentment, nothing, if it was, as always,
the political interest of the Church. Never, in fact, had the Jews
so little is talked about; they were not an obstacle
to the projects of the clergy who must have thought, now that
its ancient credit was reborn, to take revenge on the part that the
Jews had been able to take part in the Revolution.

The regular operation of the country's institutions once restored,
the Jews had to, like all citizens, think about their
own interests. The factions had gradually disappeared; THE

1. The Mercury of France, n° VI, 46 fructidor year VIII.

2. L'Amides Lois, de Poultier, n° 801, 4 brumaire year VI.

3. Le Journal de France, by Chaigneau, n° 754 and 752, from 6 and 7 fri-
mayor year VI.

parties were silenced. Political life was losing
its acuity. The people as a whole were excluded from the functions
government. No Jews appear in the assemblies
wheat, national, departmental or primary. Barely so
one of them appears either as an assessor of a judge of the peace,
as a court clerk, or in a court administration
police. A name stuck here and there, in the newspapers, attracts
attention: manufacturer's announcement, advertising made to a
artist, opening of a lecturer's course, invention of a
industrial, etc.

The country is healing its wounds. The entire population
went back to work, despite the disorder that reigns in
finances, in the State, in the kingdom. She needs to
calm, tranquility, rest. Industrial wealth and
commercial France needs to be rebuilt, its prosperity
reconstitute.

To sketch the life of the Jews at this time, we must
see and follow them in the “brotherhoods” that they created
since 1777 to come to the aid of their co-religionists in need
siteous or diseased; in the modest synagogues that they
had preserved despite the darkest days of the
Revolution ; in the two small schools they now had
held during the Terror. Paris then contained three thousand
Jews barely, of whom about half were born
in the capital *.

The 19th century arrives, and its first radiant years
of greatness go, otherwise bring oblivion to the bloody days
which have stained the work of the Revolution, at least attenuate
pain and mourning. The Empire, in the splendor of
its nascent glory, will first rally all intelligences,

4. Léon Kahn, The History of the Israeli Community of Paris (Paris,
Durlacher, 1884-1894). 3

all the will, all the effort. The military brilliance of
blind kingdom of the most clairvoyant, and, to impose on them

further, commerce, industry, the arts will contribute,
thanks to the strength of political institutions, 4 ensure the
power of France.

Let's take one last look at the existence of the Jews
that time. |

CHAPTER II

“NAPOLEON I° AND THE JEWS

It is today a fact acquired by impartial history that
the animosity of Napoleon I against the Jews was suggested to him
by a veritable religious cabal of which Mr. de Bonald was
one of the most passionate Pireng. Napoleon did not have
had no reason to complain about the Jews. The reports of his ministers
and his police had always, on the contrary, given him
the best information about their account; they had
noted that the Jews, “retaining the name of French”,
had “made themselves worthy to wear it!” ”, and that their conduct
did not give rise to “any kind of discontent?” »:

Where did it come from that in 1808, barely a year after these im-
bearing seats where the decisions of the first Jews of
the Empire could have been a glory for Napoleon as
they were an honor for Judaism, where that came from.
the emperor himself compromised the work of regeneration
_ that he had conceived, and suddenly outlawed them?
Had they therefore, since the Revolution, given rise to some

4. Le Mercure de France, n° 319, of August 25, 1807: “Exposure of the
situation of the Empire presented by the Minister of the Interior”.

2. National Archives, S. Secr. AF Iv, 2.202. Rappers by Mr. Crétet,
Minister of the Interior, to Napoleon.

complaint and, renouncing the benefits of emancipation
civic, forgetting the lessons of the Revolution itself,
had they, as they were accused, allowed themselves to be taken back by
“only Jewish” interests and feelings?

It's hard to believe it. |

The Jews had breathed freedom with full lungs, and

they had tasted it even in its comforting violence,
in the extreme limits of its excesses and its savagery
greatness. There, they had learned to hate servitude,
smoothing where social inequities can precipitate man
defenseless; they were able to measure the abyss that separates
the slave of the free man. And, disdainful of all this, they
would have fallen back, willingly, of their own free will, into the state
degradation from which the decree of 1794 had defined them
really shot! They would have refused, of their own accord. to enjoy
of the benefits of their political regeneration!

Who would want to think so? Who would like to admit that
Jews of France, the Jews of Paris, would have committed an act
as crazy, while the Jews abroad, shaken by the
powerful breath of the Revolution, envied their coreli-
French sionnaires, were enthusiastic about the great and
generous ideas that the Republic sowed on its path,
wished to see their heavy chains fall
and freedom raise them to the rank of men?

It was especially in Germany that the influence of the Revolution
lution was felt. Already, when Custine had led there triumphantly,
phally the French weapons, the Jews had requested to
be treated as free men. “Great hero!” wrote to him
them, have pity on us, poor Jews, who are so
oppressed that my heart groans... See how on
all the roads we read on the posts: bodily toll of
Jews. If I travel by water, it is called water toll, and for

that a Jew can cross the country of Mainz, it costs him
certainly a florin per day... When the clergy would have
bought the world in hard cash from the Lord, we must not
For this reason, we should not be treated more harshly than others.
men, because we are not made differently from them!. »
And Custine, “French citizen and general of the armies of the Republic
blique,” replied from Mainz on November 4, 1792:
“... For a long time a vile servitude has overwhelmed the people
Israelite... Have a little more patience, and soon,
all where the sacred standards of freedom will float, no one
will no longer cry except the slaves and the tyrants. »
This just ambition of the Jews increased as
France, subject for so many centuries to a power
arbitrary, broke the bonds which hindered its independence
dance. In Mainz and Frankfurt, they proudly displayed
the national cockade, demanded the abolition of distinctions
humiliating conditions to which they were still subjected, and, when
that in the year XI, the Senate of Frankfurt wanted to punish them for having
demanded, in the name of equality, the enjoyment of the rights of

citizens, philosophers and French writers, casting a
cry of disapproval, protested energetically against the violence
lation of the rights of humanity. No one wanted to believe then
that “the 19th century would give birth to a sect of
atrabilary cutors who, confusing philosophy with
furies of an insane demagogism that philosophy itself
even has always disapproved, would present themselves for combat in
brandishing the torches of fanaticism and making efforts
ridiculous to raise the altars of superstition? ".

. 1. The Thermometer of the Day, n° 327, from Thursday November 22, 1792.

2. L'Ami des Lois, n° 974, of 27 germinal year VI. — The Journal of
Paris, No. 365, December 31, 1806.

3. The Decade, philosophical, literary and political, n° 14, year XI, 2° tri-
mestre, 20 pluviôse, p. 276-274: On the Jews and the rights they have to:

The Jews of Brunswick, of Cassel, of Dresden, of Furth,
of Hamburg, subject to toll duties, obligations
the most humiliating, felt the same steps born within them
sions, the same desires, and, when, in 1806, Napoleon I*
brought together the great Jewish Assembly in Paris, they took advantage of
this extraordinary event to send deputies there
whom they charged with being, near the emperor, the interpreters
of their wishes and prayers!.

Finally, in Italy, the French brought with them the hope
rancid. In Rome, it was a Jew who, in the year VI, was appointed
“colonel of all districts of the city?” ; later,
Mr. Morpurgo, a Jew from Ancona, was appointed member of the Tri-
bunat, and we assured — we believe without difficulty —
that “this choice had given the greatest pleasure to the individuals
of this nation who had not been accustomed in Rome
to such honor”; finally to Lucca, where they were formerly
excluded from the Republic and deprived of the right to own property there.
property and even to stay there for more than three days, the Jews
were able, in 1806, to become owners there 1.

While, under the influence of progress and civilization
tion that France shines on the world, the ghettos
foreigners open up, French Jews rise up,
become enlightened, moralized in contact with the grandeur of
country. Bonaparte did not yet bear them the hatred that
Napoleon was to display it later. He did not then
against them these “strong prejudices” which are miserable

the protection of Europe, by Siauve. — La Revue, n° 15, 2nd quarter,
May 21, 1807: New observations on the Jews and especially those
from Amsterdam and Frankfurt.
1. Le Journal de Paris, n∗ 217 (year 1806) — 4 (year 1807) — 42 (year 1808).
2. L'Ami des Lois, n° 1002, dated 27 Floréal year VI.
3. Le Postillon de Calais, n° 1000, dated 20 Thermidor year IV; — Le Publi-
cistus, from 19 Thermidor; — L'Ami des Lois, n° 1002, dated 27 Floréal year VI.
4. Le Journal de Paris, n° 348, of December 14, 1806.

religious intrigues were to arise in his mind!.
The Jews were good for something. Still full of

this idea that, “scattered throughout the earth by persecuted
tion which has lasted for eighteen centuries 2", they held to their
"ancient homeland", the great general dreamed, at the time of
his expedition to Egypt, to call them to Syria to
raise greatness and prosperity. “They are still turning,
it was said, their eyes towards Palestine", and, following
“the invincible Bonaparte” who had just “proclaimed the deli-
vance of Jerusalem and Judea ∗", they will perhaps
— " who knows? » — see him as the Messiah. Newspapers
caressed this chimera; Bonaparte believed in it too, and he
issued a proclamation in which he invited all
Jews to come and line up under its flags to re-establish the
my Jerusalem. No one doubted that his “signal” “the
men and Vor" would flock "not only to make
industry to flourish, but to suffice for the expenses of revo-
lution of Syria and Egypt 4”.
Haunted by this idea of reconstitution of the kingdom
never fallen, this extraordinary man, who one day was to
to push his feelings of distrust against
the Jewish soldiers 5, counted at that moment on the valor of the
African Jews themselves to support his adventurous exploits;
his predictions came true in part. Mixed with battalions
of Copts and natives, full of enthusiasm for this:

.1. Opinion of Napoleon on various political and administrative subjects
lion, Pelet de la Lozère. Paris, 1833; — Napoleon, his opinions and judgments
on men and on things, Damas-Hinard, Paris; 1838.

. The Decade, year VI, 30 germinal, 3rd trimester.

Id., n° 25, year VII, prairial.

The Decade, from 30 germinal year VI.

. See 'Pelet de la Lozère and Damas-Hinard.

. The Publicist, from 2 prairial year VH. — Le Journal de Paris, n° 198, of 18 germinal year VII.

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hero that later they will venerate as a god, a great many of them put on a good show in this murderous expedition, which Bonaparte designed for the greatest glory of his name, in an hour of bitter disappointment or ambition unfulfilled.

There is more. The scientific body he led with him counted two Jews: one, a professor at the Special School of living oriental languages, was his interpreting secretary. IF was named Venture and died in front of Acre!. The other was Living Denon, distinguished draftsman, etching engraver?, who later became director of the Musée Napoléon 3. Bona-- | Parte at least liked Jewish artists. We remember that he had another Jew in Paris as engraver on fine stone, Henry Simon, who was attached to his cabinet and left consul and Josephine a large number of engraved images. on all types of stones 4.

All Jews were therefore not, for Bonaparte — gener- - ral, consul, emperor, — an object of aversion. He established. moreover ure distinction between the Portuguese Jews and the. German Jews, professing some consideration for them. some, and having only contempt for others'. And however many of them were for the French themselves a example and teaching. “Immediately,” said a writer from the. time, that the Jews were able to devote themselves to the study of sciences and 'in the exercise of useful professions, they obtained in one-

. The Publicist, 11 Vendémiaire year VIII.
. The Courier of Egypt, No. 36, 3 Fructidor Year VII. .
. La Décade, n° 24, year XII, 30 Floréal.

. See. the Israeli Universe, n” 22 and 23, 51st year: A Jewish engraver in the 18th century. i
5. Israelite Archives, 51st year, p. 216. An audience with Napoleon I**

_ in 1800. — Directory of the Israelite Archives: Official visits and com-- usual folds (Paris, 1888-1889). — Le Mercure de France, n° 352, from:

April 16, 1808.

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and the other careers of successes which victoriously deny
the imputations of their enemies... They can enor-
rightly boast of a large number of dis-
tinged and commendable citizens for their virtues and
their lights. » After quoting Mendelssohn and the doc-
Bloch, famous for his Natural History of Fish,
Justin Lamoureux, the author of this article, adds: “A
Would a nation which produced such men be incapable
to acquire lights? Would she be condemned to live far away
of all social perfection in the schism that arises between
men the difference in religion, morals and language
pledge ? The ever-increasing progress does not allow
not to admit this error'. »

And, to support his argument, the writer recalled that,
if the neighboring nations had commendable Jews,
France had a large number of them which had shown themselves
especially worthy of enjoying full civil rights
that a generous law had granted them. _

Such Furtado, “literator”, who had been carried “on the
national list and proposed to the Legislative Body”; Berr-Isaac
Berr, member of the Nancy Municipal Council, manufacturer
and author of several esteemed writings; Worms of Romilly,
deputy mayor of the 3rd arrondissement, in Paris; Terquem,

Prominent mathematician; Michel Berr, lawyer, member of
several learned societies, author of the Appeal to Justice of
Nations and Kings; Isaïe-Berr-Bing, member of the Council
municipal of Metz, 'director of the Salines, who had been informed
mentally linked during the Revolution with Grégoire, La Fayette,
Roederer, Emery... |

. 4. La Revue, n° 20 of July 11, 1806: On the definitive regeneration of
Jews, by Justin Lamoureux.

How many more! J. Rodrigues son who, in the
Philosophical Review, had just responded with a real
eloquence to the venomous attacks of Mr. de Bonald against
the Jews! ; the famous Zalkind Hourwitz; Einsheim, author
of work on differential and integral calculus which deserved
the suffrage of Lagrange and Laplace; Élie Lévy, Lip-
mann Moses and Mayer, all three known through poetry
German and Hebrew; Anschel, physics professor
and chemistry; David Sintzheim, learned rabbi of Alsace, that
his high virtues and his erudition designated him to the presidency
of the Great Sanhedrin. |

In the industry there were manufacturers of merit, in
the arts of distinguished workers, enamellers, painters
on porcelain, carvers, engravers, painters —
in miniature, goldsmiths; we quoted Oppenheim who, “by
order of SM", had obtained a patent for an |
means of engraving on fine stones and inlaying on mosaic;
Oliveira, goldsmith, and Héymann, tinsmith, whose works
had been noticed at the exhibition of industrial products
sorts in 4806; talented musicians like Dacosta, Joseph
Lambert, Isaac Franco; finally others, like Mandel, phar-
macien, and doctors of medicine Lallemand, Friedlander,
Terquem, Lemonier, who had acquired one. honorable
reputation through their scientific work...

: Such a set of merits, talents, virtues, cannot
should he not give rise to “a favorable prevention” for the Jews?
rable that the voice of prejudice and hatred will strive in
vain to suffocate”? We could assume so. However neither these
distinguished men, neither their devotion to the homeland, nor the

4. Le Mercure de France, n° 238, of February 8, 1806: On the Jews, by
Mr. de Bonald; — La Revue Philosophique, No. 8, of March 11, 1806: Observe
vations on an article by Mr. Bonuld, by Mr. Rodrigues fils. |

»

glory that their character and genius could contribute to
to reflect on France, did not find favor before the
. hero whom Providence showered with its favors.

And, once again, all of a sudden, on March 17, 1808, Napo-
Leo outlawed most Jews; he rejected them

= in the deepest humiliation. And how? In limitation
both their financial transactions, surrounding their trading
of the most restrictive forms, by prohibiting non-Jews
domiciled in Haut and Bas-Rhin to take up residence there
dence, by not admitting to settle in other departments
than those who would acquire a rural property;
by subjecting every Jew conscripted to personal service.

. With a stroke of his pen, the great Napoleon had just violated
constitutional law, human law! |

What, in the eyes of the emperor, had motivated
these abominable decisions? Alsace! Jewish Alsace which,
since 1789, served as a scarecrow for those who opposed
the emancipation of the Jews; Alsace that, for fear of
deliverance of the Jews, the Church accused of all misdeeds, thefts,
fraud, hoarding, usury; Alsace, which had given
during the Revolution so much proof of his patriotism,
of his dedication to the nation. The emancipation of the Jews
Alsatians then appeared to their adversaries as a
ghost full of threats and must have been the signal of the most
bloody reprisals. Already at that moment they were accused
to own two-thirds of the province; free them-
ment was to bring about the total ruin of the Christians; and the
Christians, to take revenge on their usurious practices,
would unleash their anger and hatred on them. The me-
supporters of this odious campaign increased, with the
years, the figure of this wear. They claimed, in 1806, that
Jewish debts, from 12 to 15 million in 1789, then amounted to

at 35 million. In reality, these debts, under the Empire, were
far from reaching 10 million'; and that was just a number
in itself insignificant, especially if we consider that mortgages
registered are still far from representing the mortgages
real, and that part of these mortgages were made in
favor of Christian praetors of whom the Jews were only the
intermediaries?

Napoleon wanted to hear nothing of the truth.

. On his return from the war against Austria, all covered
still smoke from the battle of Austerlitz, where "several
Jews had deserved the name of brave" and where "some
even had received the decoration of the Legion of Honor", he
while stopping in Strasbourg, lent a complacent ear
to the interested complaints made to him against the Jews
of Alsace. And, when he arrived in Paris, determined to chase them
third of these imaginary misdeeds, he intended to encompass all the

Jews in the same repression.

We will not repeat here the history of the efforts that Napo-
Leo attempted to completely overturn the equality of the Jews.
Guizot gave a very exact account of it in the Revue des Deux
Worlds, in 1867; another writer * published on this subject
documents unpublished in 1884; finally Chancellor Pasquier in
made, in his memoirs Ÿ, a table which completes precisely
ser, by new revelations, the conditions in
which rose, grew, developed, was irritated by animosity
of the great conqueror. “The clerical and reactionary clique,
Bonald, Fontanes and Molé®", had almost succeeded in compromising

1. Cf. Halphen, Legislation concerning the Israelites, p. 326.

. 2. Is. Læb, Reflections on the Jews (Paris, 1884).

3. La Revue, No. 20, July 11, 1806.

4. Paul Fauchille, The Jewish question in France under the First Empire
(Paris, 1884).

5. Memoirs of Chancellor Pasquier, t. I, 270 et seq. (Paris, 1893).
6. Graetz, History of the Jews. Leipzig, 1870, t. XI, no. 46, p. 620.

carry out the work of justice and reparation of the Revolution
tion.

The “flat-haired Corsican”, forgetting his own origin,
his miserable youth, the desire for power and greatness
those who had gnawed at his heart so deeply, missed
of leniency and humanity for the unfortunate. This
such a broad mind had pettiness. He didn't understand that
if the Jews had been chained to customs for so long
of their ancestors, they could not, from one day to the next,
“to bend them to the customs of the peoples among whom they
lived when the tyranny of opinion and governments
prohibited them from any participation in the benefit of national law.
nale! ". i

But, if by examining their state from a general point of view
he could criticize a certain number of people for not blending in
quickly enough among the masses, did he imagine that laws
exceptions would more easily overcome resistance
encountered among those whom the progress of civilization
had not yet been able to reach? If he had just waited
the effects of the proposals made by the General Assembly

Jews, and decisions taken by the Great Sanhedrin,
there is no doubt that he would soon have noticed a significant improvement.
sible in their morals. But the tyrant's impatience does not understand
meet deadlines. It seems to him that what is only
the work of time must obey its orders. God even in
his will is less inflexible, because he has goodness,
rope. Napoleon, a subtle and cunning soul, hid under a
apparent benevolence, perversity in design,
cruelty in purpose. He had intended the destruction of the Jews? ; he
focused his efforts there. |

1. La Revue (Décade), n° 20, of July 11, 1806. `
2. Correspondence of Napoleon I°. National Archives, No. 10.537.

The summons of all deputies and rabbis to Paris
made a deep impression. In public places,
in the salons, in the gazettes, we only discussed
Napoleon's designs and consequences: a meeting
also important. “Never,” says a Catholic newspaper
At the time, there was so much talk about the Jews only at the time when
we are. All of Europe seems to be in suspense on the
reason which led to their summons, as well as on the result
of their assembly, and she eagerly welcomes everything,
who can, in this regard, shed some light!. »

In the newspapers, news, “interfilets” had
appeared, gradually announcing the emperor's decisions. There
column had added timid comments. The Publi-
ciste particularly had provided some favorable notes
to the Jews. Mr. Bonald then entered the fray. And immediately he
stood out through an acrimonious and vehement study against
the Jews where he accumulated the most false allegations against
maintaining the rights that the Revolution had granted them.
All his arguments were summed up in this sentence which sufficed-
knows how to reveal the tendencies of the Catholic writer: “...The
Jews-cannot be, and, even if we don't
will never be citizens under Christianity, without becoming
Christians? » 2 4

This attack could not go unanswered. At this
time when, among the Jews, cultivated minds were not
in large numbers, ot newspapers, placed under a regime
rigorous, could no longer, as in the days of freedom,
be approached by the first citizens to come, where the Jews

1. Mixtures of philosophy and history (continuation of the Annales catholiques),

Paris, 1806, t. I, p. 226
2. Le Mercure de France, No. 238, February 8, 1806: On the Jews, by Mr. de Bonald.

„already felt the ground slipping away from under their feet, it was possible that – either insufficient talent, or lack of courage – no one dared to take up this challenge to acquired rights. However, it was necessary to defend the work of emancipation, and this was a woman who, with remarkable valor, was the first to quable, refuted Mr. Bonald's hateful indictment.

She was, according to the Publicist, "a Jewish woman of mind blow." His response titled: "Some Thoughts on the article by M. de Bonald on the Jews", was inserted in the Publiciste of February 27, 1806. The author, who signed his observations of the initial N, refuted with vigorous ele- pen glove the accusations of his adversary. " How M. de Bonald – she said among other things – who honors himself so much of the title of Christian, was he not afraid of degrading his character while also professing principles. disowned by the religion and morality, and must it be me who reminds him what should be done? »

But, if she could not focus "on pointing out all the sophisms, false reasoning, random facts" of which the work of M. Bonald "swarmed", another, MJ Rodrigues, charged with doing it, and he carried it out with the energy that proves to what extent the Jews were determined to face the enemy. Already Mr. Simon Mayer, deputy deputy of the party inspection of the Seine to the General Assembly of Jews, "inspection ector of the Government in the Military Administration", had just published a pamphlet in which he did justice to blable charges, "which would be deemed very serious if they were made by people other than journalists." This feeling of disdain expressed by the Journal de Paris! was shared by the Revue Philosophique which, by publishing the

1. Le Journal de Paris, n° 120, of August 8, 1806.

refutation of MJ Rodrigues son, only did it to please

the author. It seemed to him, in fact, perfectly “useless to
to combat objections that have been destroyed for half a century
less, paradoxes as inhuman as they are unreasonable,
finally an article that surely few people in France
will have taken the trouble to read. » Alas! isn't the story
a perpetual new beginning, and the exordium of refutations
of Mr. Rodrigues could it not still be written of our
days ? “If we had to be surprised at anything here below,” said
it would be to see, in the 19th century, within free France
and powerful, publish observations on the Jews which tend
to deprive them of the civil and political rights that the laws, the
reason granted to them. »

With rare vigor, with sound judgment and eloquence
with great indignation, he straightened out these accusations which were
become the current currency of the argument against
Jews — slanders that become legends and spread
so well through time that they end up taking the
form of axioms and indisputable truths. - " The Jews

. form a class of their own in human nature. — Nor the

examples nor the laws can do anything about them. — It's in vain
that we would think of improving their morals by improving their
political condition. — Slaves or free, despised or honored,
they will always remain the same. » But to these common mistakes,
important journals, such as the Revue Philosophique, the
Journal de Paris, le Publiciste?, responded by recalling the
secular virtues of the Jews, their patriarchal morals, their loyalty
lity to the homeland, and, animated by the noblest ideas, they took _

1. La Revue historique (Décade), n° 8, of March 11, 1806: Observations
on an article by M. de Bonald, on the Jews.

2. La Revue (Décade), n° 20, 3rd trim. of July 11, 1806. — No. 15,
2nd quarter, May 21, 1807. — Le Journal de Paris, No. 207, July 26, 1806.

the defense of those whom the Church outraged again by
stripping them of their rights and their civil conquests.
_The discussion was no less passionate between the
citizens themselves. We talked about the Jews, their aspirations
tions, of the current danger of their state, and their defenders
were neither less numerous nor less eloquent than their
opponents. “The whole question,” said Abbot Grégoire, “is
reduced to knowing whether Jews are men. How many are despised

sands and guilty individuals who, in the person of a
Israelite, outrage the dignity of the human species! Christians
your persecutors have therefore not read the Gospel, which would be
a crime! But certainly they do not observe it, which is
another'. » Passions were overexcited. It was a
widely held belief that one meditates again
new persecutions against the Jews, which were prepared there
opinion, that people sought to mislead it, sometimes by unworthy
jokes, sometimes by vexatious measures?. When the
religious fanaticism is unleashed on a country, it produces the
most deplorable effects: it postpones a nation to more than one
century back. Woe to those who are the first to surrender
guilty of such a bad deed! Shame on the people who
becomes his accomplice! Nothing can stop him on this slope
perilous situation which leads to civil war. Alone, the power
absolute strength of a Napoleon could be large enough to
prevent incalculable evils. But whatever he did,
decision towards the Jews was strongly discussed. Gregory the
observed: “Ignorance and malevolence were exercised
for some time on this summons; they are
disguised or slandered the motives 3..."

1. Grégoire, New Observations on the Jews. The Review, No. 15,
of May 21, 1807.

2. The Philosophical Decade, n° 14, of 20 ptuvidse year XI.
3. Grégoire, New Observations.

It is in the midst of these disturbing discussions that the Assembly
general assembly of Jewish deputies met on July 26, 1806,
at City Hall. The government's plans were made,
its roles distributed, its questions decided, its opinions `
_ fixed, and the comedy took off. the forms of a drama all the more:
more intense that the deputies were not allowed to ignore the rigor
reuse will of the master. They held fate in their hands
of their co-religionists. They knew it, and they showed it
all the more concerned as they had no quality to
command them obedience. |

The proceedings of the Jewish Assembly have been published many times;
although known, it is useful to summarize them here. I
we must know, in fact, that, in this assembly, which was
closed on August 12, 1806, as in the Great Sanhedrin which
followed her, and completed her work on February 43, 1807, the
members of these meetings gave proof of piety
more enlightened, of the highest feelings, of the most
great self-sacrifice towards the homeland; they sacrificed to

civic duties and obligations religious principles'
the most sacred ones that they had venerated since their childhood, and that.
their fathers, miserable, oppressed, thought cute: had them
learned to respect and love. |

Twelve questions were asked to them by order of the Government.
nement'. Each was the object. with a special response. THE
deputies had no difficulty in demonstrating: 1° that it was not
not lawful for Jews to marry several wives; 2 that the
divorce was only permitted by the Jewish religion as long as it
was previously pronounced by the courts under the
French code; 3° that the marriage of Jews with Christians
could no more be blessed by the rabbis than he

1. Halphen, Legislation concerning the Israelites, notes M, p. 239.

would be by Catholic priests; 4° and that the rabbis,
become citizens and comply with the laws of the State, do not exercise
there were, since the Revolution, no jurisdiction among the
Jews.

Other questions, which were particularly close to the heart of
Napoleon, were not resolved with less sincerity,
with less loyal dignity. |

“In the eyes of the Jews,” people asked, “are the French
their brothers or are they strangers? »

In the eyes of the Jews, the Assembly loudly declared, the
French are their brothers and are not foreigners. " And
how could they look at them otherwise, she added,
when they live on the same soil, when they are governed and pro-
protected by the same government and by the same laws,
that they enjoy the same rights and fulfill the same:
homework?... Yes, France is our homeland, the French are
our brothers, and this glorious title, honoring us to our
own eyes, is a sure guarantee that we will never cease |
to deserve it. » |

“In either case, what are the relationships that
their law prescribes them with the French who are not of their
religion? »

The Assembly replied: “These reports are the same
than those which exist between a Jew and another Jew; We
let us admit no other difference than that of adoring Being
supremacy each in his own way... Today the Jews do not

no longer form a nation, and that they have the advantage of being incorporated
born into the great nation, what they regard as a
political redemption, it is not possible for a Jew to treat
a Frenchman who is not of his religion otherwise than he
treats one of his co-religionists. »

It was to be expected that the charge of usury would find-

would have its place in the questionnaire where doubt was cast
the purest feelings of the Jews. This is what happened.
Many times already, and again since the Revolution, the rab-
bins or the trustees had recalled, in response to slander
denying assertions, that the interest loan had never been
allowed not only between Jew and Jew, but also between
a Jew and a compatriot, without distinction of religion. THE
deputies renewed these solemn protests.

“What was the aim of the legislator,” they said, “in
forbidding a Hebrew to take interest in another?
It was to strengthen the bonds of fraternity between them, of
prescribe to them reciprocal benevolence and to engage them

'ger to help each other selflessly. There
first thought had been to establish between them the equality of
goods and the mediocrity of private fortunes..." But
day when the Jews were dispossessed from “Palestine, where they
were scattered among all the peoples of the earth, they inhabited
killed the practices of the nations in the midst of which they
lived. Without scruple they lent interest to the Jews
traders as well as men of a different religion. But
this is a legitimate loan and not usury, a word which does not exist
was no more than the thing among the Hebrews. |

This is the quick summary of the ample and precise response
what did the deputies do to the two questions asked on this
subject: “Does the law of the Jews forbid them from making usury on
their brothers? — Does it allow them or forbid them to
make usury to strangers? » |

Many legends were thus established on the account of
Jews, and the most upright explanations could not arrive
to destroy them. Was it not also claimed that certain pro-
Were their activities forbidden by Jewish law? that the Jews
French people would never regard France as their homeland?

We will see later how the Jewish Assembly and
the Jews themselves responded to this odious imputation.
The first question was simply, dismissively
almost, decided by this declaration: “The law of the Jews
does not forbid them any profession; on the contrary the Talmud
positively declares that the father of the family who does not teach
a profession to his child educates him for the life of bandits. »

These clear declarations, which were converted by the
Sanhedrin in doctrinal decisions, prove with what
nobility the deputies fulfilled their delicate mission. This
what is strange is the astonishment that caused Napoleon-
Léon the proud firmness, the value, the lofty views of these
humble and modest Jews. How little they were known,
even from those who claimed to know them best! " We
had generally assumed them only occupied with their
pecuniary interests – said Chancellor Pasquier! - born
holding to their religion only out of habit, and especially because
of the conveniences that it granted to their conscience to
live at the expense of all the countries that received them or
were suffering. We found ourselves in the presence of very superior men.
laughing at the peat with which general opinion con-
was melting. Very carefully instructed in their religion and
its principles, they were strengthened in the attachment they
bore them by the animadversion which it attracted towards them;
their very cultivated mind was not foreign to any knowledge
human health. It was therefore no longer permitted to ignore
the existence of a Jewish nation of which until then we had not
noticed that the dregs, and which, by the care that had been given to the
choice of members of which the Assembly was composed, spoke
a language worth listening to. »

1. Memoirs of Chancellor Pasquier, t. I, p. 276.

But Napoleon made light of the dignity of men.
Nothing mattered but his inflexible will. And the deputies
Jews had to bow with resignation to necessity,
with courageous dignity facing the future. What opposition
tion offers the spectacle of these modest servants of the country and
of the powerful monarch who used the most arbitrary means
milked to impose his hostile will on them and which turned them
his back as soon as they had given him weapons against them
what he hoped for? Their work completed, they asked
audience with the emperor. Neither their efforts, nor their supplications
cations, nor their entreaties were of any use: “the impetus
ur did not deign to receive them; he. had nothing to do

now from their benevolence he had obtained from them
everything he wanted to be granted and their assistance was,
useless to deduce from their deliberation measures of
rigor against the Jewish nation. They then understood, but
little later, which they themselves had, by their own resolutions
lutions, provided Napoleon with weapons against the race whose
defended the cause. » Their right and pure conscience
stood in the face of his hypocrisy.

The emperor's plans, let us never stop repeating it,
were inspired by unjustified malice. The board
of State had received the news "with disdain and
smile" and called them absurd. However, the Council
of State, it was public opinion, and Napoleon did not dare to
collide head-on. It was necessary to take the advisors aside,
weigh upon them with all the force of imperial power, and
Mr. Molé, who had made himself the commissioner of the thought-of
master, was responsible for obtaining the exceptional measures

1. The Jewish Question in France under the First Empire. Paul Fauchille
(Paris, 1884). . ` |

that we were determined to take. Contempt and disdain for
counselors who reared; insults and slander against
Jews: the character of the Corsican was revealed here entirely, arro-
glove and deceit. E |

Everything had to bend before him. And it is, strong of consent
glacial decision of the Council of State, which he delivered on March 17, 1808,
decree with which he blasted the Revolution, to which he owed
All. Only the Jews of Bordeaux, Gironde and
Landes — then on April 26, the Jews of Paris in turn —
were excepted from these shameful provisions. At the end of
1811, Napoleon had to free twenty-two departments
ments!

Let's see what was happening in Paris.

Mr. Crétet, Minister of the Interior, who proposed to "make
freedom" to the Jews, will inform us in this regard.

"The Capital," said Mr. Crétet, "contains a fairly large
number of Jews who run banking houses,
commerce or industrial establishments, at the head of which
I could quote MM. Fould, regent of the Bank; Worms,
deputy mayor of the 6th arrondissement; Rodrigues, Patto
and co; their credit would be seriously compromised and the existence

even of these establishments threatened, if one assumed
that they are included in the application of the decree of
March 17... |

“The exception made by Your Majesty in favor of
Jews of the South being based on the fact that they did not give rise to
no complaints, I wanted to make sure first if it was `
raised against the Jews who live in the city of Paris, and what-
that there was no kind of claim against them
my ministry, I consulted in this regard Mr. Advisor

1. National Archives, S. Secr., AF tv, 2, 208.
22

of State, prefect of police, and I engaged him to do the research
the most severe to recognize what could have been the
conduct of the Jews of Paris, either before the Revolution or
during its course, either during the reign of Your Majesty.

“I believe I must place before your Majesty’s eyes the
very text of the expressions contained in the report con-
confidentiality of this magistrate. i

"Your Majesty will see that their conduct did not give rise to
no kind of dissatisfaction. Mr. Police Prefect
notes that, out of a population of 2,543 Jews living in the
capital, there are only four which are noted for having
delivered to usurious loans, and even then it is on notes and
not pawned.

“Mr. State Councilor, prefect of the department, makes me
with regard to them, and with more details, the same testimony;
he made sure that no Jews took part during the class
of the Revolution nor to the crowd of stockbrokers that it produced,
nor to the black bands, nor even to the loan houses which have
been trained in such large numbers.

"He notices, on the contrary, that we find a large
number of Jews in Paris, during this interval, in the
armies of the Republic or the Empire, in the administrations
trations, courts, factories and factories,
workshops that they train, direct, operate, where they give
work for a large number of workers and where they work
themselves. | |

“He adds that more than one hundred and fifty Jews from Paris serve
at this moment in the armies of Your Majesty be as

voluntarily enlisted, as conscripts or as replacements;
that neither a deserter nor a refractor is known among them.
to hush up; that several were even promoted to ranks
officers, several decorated with the Cross of Honor; that almost

two hundred Jewish children are currently in apprenticeship
among various craftsmen; that we know of which apply to
medicine, 4 jurisprudence, painting, engraving,
watchmaking, etc. ; that the high schools of Paris, that of Versailles,
the École Polytechnique, also contains Jewish students.

e These, Sire, are the recognized facts '...', etc.

A note containing the "observations of the arch-chance-
bind" was attached to this letter: |

"...[it is certain that the very large number of Jews who
residents in the capital behave very well... Almost
all early on expressed conforming opinions
in the views of His Majesty. They come largely from Jews
formerly called Portuguese and those who come from the Jews
Germans or Avignon have lost the spirit of plunder which
seemed to characterize their ancestors. »

Finally, an extract from a letter addressed to the minister was annexed
of the Interior by State Councilor Du Bois, prefect of
police, on April 2, 1808, and which undoubtedly constituted the "report"
confidential port" including by Mr. Crétet: "...I can affirm-
Wed to Your Excellency that the Paris police did not receive
no more complaints, in serious matters, from the Jews of the capital,
than it receives, in proportion, from other inhabitants,
and that the crimes, of which some are sometimes accused, are not
are not particular to them as Jews, but are
equally committed by all Catholics, Protestants
and others who may have the same inclinations, the same
habits and the same occasions.

1, At the top and in the margin of the ministerial dispatch are these words:

"His Majesty is begged to make it known whether he has heard

take the Jews of the capital into the exception provided by article 19,

"THE title of the decree of March 17 on the policing of Jews. " At the bottom

of this summary, in the hand of the Emperor, the word: "Yes", and the signature
-"N"; and next to: Bayonne, April 26, 1808. |

"…I must add that among the many houses of
loans, which the wisdom of the government removed in
the capital, none was held by Jews.

"It cannot be disputed that the mass of the Israelites
inhabitants of Paris has improved prodigiously, especially
since 4790, when they enjoyed civil rights.

"We notice, in general, that the Jews of Paris followed.
with ardor the regenerative impulse which was impressed upon them
mee. » | ;

Thus, from this time, and less than six months after the
famous decree, the Minister of the Interior noted an improvement
improvement in the conduct of the Jews! the wear had decreased!
the proceedings for forced expropriations were considered
obviously slowed down! The regeneration of the Israelites was
sible (1811)! they obeyed more the laws on cons-
scripture! They began to devote themselves to professions
useful! The emperor could only congratulate himself on the miraculous
their submission of the Jews. |

The truth is that the evil reported was particular to some.
individuals, and that it was not such as to require laws of
circumstances, violation of the most basic rights of
citizen. But Napoleon only spared men when
his interest was at stake, and — that was the petty side of
this powerful genius — he sacrificed everything to the pleasure of demolishing,
organize, regulate, construct, carrying in all
things of political and social life passion, ultimately
harmful, conquests f. — | |

So, suddenly, it was recognized that corruption was not
no longer as absolute, as general as we had needed
proclaim it first of all; all the excesses reproached to the Jews

1. The Jewish Question, by Paul Fauchille.

had almost everywhere disappeared; progress in their
morals was obvious, manifest, from 1810. Only one of the
imperial decisions remained in force: it was the one which
subject all Jews to military service.

It is difficult to understand the obligation that the emperor imposed on them to serve personally in his armies. His complaints to especially in this regard were unfounded. Public opinion did not share his prejudices.

We saw this from the reports of Mr. de Champagny, of Mr. Cré-tet and the police chief. We were able to see this from the cite-tions that we have made of the newspapers. What we are going to saying will prove even better that the Jews had not waited this rigorous constraint to do their duty.

We know what happened in 1806, during the General Assembly. rant of the Jews. When Mr. Molé, government commissioner ment, asked the following question:

,— Jews, born in France and treated by law as citizens, do they look at France as their homeland and do they believe they are obliged to defend it?

The members of the Assembly stood up with one movement unanimously and exclaimed:

— Who! until death !!

This feeling was so true that in 1807 the Great Sanhedrin noted that, in the last wars, French Jews had fought to the death against Jews from countries with that France was in struggle, that many were “covered” green with honorable scars", and that others had “obtained on the field of honor brilliant testimonies of their bravery.

Evidence abounds of their military value.

1. Collection of Acts, vol. I, p. 130.

Already, in 1809, several Jews had left the École poly-technique', and immediately, among the defenders of the country, they had taken rank in the weapon to which they were assigned. Lists of Jewish officers and soldiers that the Israeli Consistory lite of Paris published at this time ?, in response to false indictments of Napoleon I", contain their names and the names of those who, in Paris, had not hesitated “to pay their blood for the glory of the nation.

Had they waited until they were forced to? Let us give each other

It is difficult to read this long nomenclature, and we will see, with the great deeds that a few have accomplished, that more of one was already serving France at an age when so many others remain would be calm and indifferent to the maternal home.

_ Lion Ravel, captain in the 3rd light infantry regiment, aged thirty-four years old. Twenty years of service under the dra-skins in Catalonia. i

Élie Devalabrègue, brigadier in the artillery train. East discharged after five years of service due to illness.

Jacob Nathan, soldier of the 4th company of the 4th colonial battalion, in Bell-en-Mer. In service for three years.

Francois Nathan, from Paris. In the army for twelve years.

Lion Lévy, sergeant major. In the army for twenty years. |

Jacob Lévy, soldier at the 54th line, in Spain. In the army since six years. | | i

Abraham Lévy, quartermaster at 85th line. In the army since four years.

Isracl Jacob, quartermaster at the 117th line, 3rd battalion, 2nd compa-genie, in Spain. In service for two and a half years.

Moses Ephraim, soldier in the 6th regiment of gunners, in Madrid. In service for two and a half years.

1. Cf. Léon Kahn, History of the Jewish Community of Paris:

Manual Professions and Patronage Institutions (Paris, 1885).
2. Id.

Auger Baccara, soldier in the 4th hussars. Serving for six years. Aged twenty-four.

Salomon David, soldier in the 9th line. Left depts three years.

Abraham Rouef, from Paris, soldier in the 6th artillery regiment imperial. In service for two and a half years.

Lion Lion, soldier at the 17th line, for three years.

Jacob Weill, quartermaster in the 1st Regiment of the Imperial Army Corps marine tillage, 4th battalion, 3rd company, 4 Concarneau. At service for four and a half years. Left voluntarily.

Mathis Dalmbert, second lieutenant in the 23rd hunter regiment on horseback. He left the École Polytechnique three years ago.

Abraham Lévy, soldier in the 9th line. In the army for six years.

Benedit Vidal, captain in the Issembourg regiment. At service for fifteen years.

David-Éliézer Vidal, deputy captain at the general staff of the Grande Army, knight of the Empire. Serving for eight years.

Jacob Picard, soldier in the 6th gunner regiment, 21st compa- genius. In service for three years.

Meyer Lévy, soldier in the 108th line, in Vienna, for three years.

Joseph Bodenheim, brigadier, 22nd regiment of hunters horse, for three years. | have

D. Weill, voltigeur officer in the 119th regiment, division of General Bonnet, in Spain, for four years.

Chaillot Weill, soldier in the colonies. In the army since two and a half years.

Moise Weill, soldier in the colonies. In the army for two years and a half.

Moise Philippe, musician in the naval gunners, Brest, for four and a half years.

Abraham Philippe, in the 2nd regiment of the Paris Guard, in Spain. Soldier for two years. |

Leman Mordochée, soldier in the 3rd line regiment. In the Army Is two years old.

L.-Alexandre Hyman, second lieutenant at the 81st line, 2nd battalion-. lon, 4th company. He signed up voluntarily.

Moïse-Nathan Jourdan, in the army for three years. Fife in the 1st battalion of voltigeurs. |

Lazard Bernard, sergeant in the 3rd colonial battalion, on the Ile de Ré, for six years.

Jean Bernard, pension of 250 francs, for having been injured &
lena. |

Abraham-Cerf Worms, gunner in the imperial artillery corps,
1st Corps of the Grand Army, for six years.

J. Gomper, hunter in the 5th line infantry regiment. HAS
the army for six years.

Lion-Cerf Calman, who left as a soldier for eight years, for
Ile-de-France, with Admiral Linois.

Leman Joseph, servant of Mr. Darcantelle (in Zaragoza),
colonel of the 1st rifle regiment. In the army for ten years. —

Bernard Joseph, soldier in the 1st line regiment, 4th corps,
. 5th battalion. In the army for four years.

Jacob' Aron, he left two and a half years ago. He is a soldier in
119° line, in Spain.

Isaac Simon, hunter with the 28th light infantry. Engaged himself
voluntarily.

Lion Isaac, rifleman of the 94th regiment, 4th battalion, 4th company.
In the Army of the Rhine for a year and a half.

Isaac Joseph, soldier in the 3rd Imperial Artillery Regiment. HAS
the army for two years.

Lion Créhange, soldier in the 2nd line regiment. In the army since

seven years. He was injured. has
David Polonais, in the army for eight years. Don't know in which
body.

Samuel Dorville, captain in the 5th regiment of hunters, cs
eighteen years. Retirement pension of 600 francs.

Isaac Gaissmar, he left in the 9th line, two years ago
years. He is believed to be under the orders of the Duke of Ragusa.

Daniel Lévy, gunner in the 4th Marine Artillery Corps.
In the army for five years.

Max Wolff, captain of the bodyguards, in Cassel. Knight
of the Legion of Honor.

Emmanuel Wolff, dragoon officer. Knight of the Legion
of honor.

Bernard-Joseph Caen, sergeant in the 44th light. In the Army
for seventeen years. i:

Isaac Lion, soldier in the 17th line for two years.

Philippe Geoffroy, prisoner in England. Soldier since
five years.

Théodore Gaffré, captain aboard the corvette Colibri, at
Haven. Soldier for four years.

Moise-Henri Seeligmann, lieutenant of carabiniers in the
Hanoverian Legion. Serving for eleven years.

In these authentic lists of citizens who gave themselves
in the homeland, sailors or soldiers, do not appear all those
who were wounded or who remained lying in the fields
of battle. Should we cite Philippe Blum, captain of the 48th regiment?
cavalry, killed on the field of honor! and whose son,
by decree of 24 Thermidor year IX, was appointed student at the Pry-
tanned French? Should we mention Baumgarten trumpet major
'to the 22nd regiment of horse hunters, and who, in the year
receives “arms of honor” as a reward for actions
of brilliance that he accomplished?? How many deserve to see
their name carried on this golden book of patriotism, since
the humble and modest conscript “in the army for twenty years”
and of whom the father has not heard for ten years, until
that in Ravel, son of Salomon Ravel, “leader of squadrons, great
provost of Italy, died on the field of honor?»? Can we say
that he was a rebel against military laws, this “Jewish people” who
had in the army valiant children of eighteen, eighteen
seven, sixteen and fifteen years old! Can we say that some or all
others spared their blood for the glory of the nation!
Let us read the following list again: we will see if these are
men who seek to evade their military duties
shut up! who flee from danger! who sacrifice the interest of
the homeland to their personal interests!

1. The Journal des Débats, 24 Thermidor Year IX.

2. Le Journal de Paris, n° 276, of 6 Messidor year X.

3. Patronage Societies... See. also the Journal de Paris, January 10, 1806, and n°199, of July 18, 1809.

Weil, son of Moyse, sergeant in the 1st artillery regiment Marine. Serving for seven years. Aged twenty-five.

Charles Moyse, soldier in the 4th Hussars for two years. Age nineteen years old. |

Cerf Jacob, soldier in the 6th auxiliary battalion, for five years.

Lazard Oulif, soldier in the 3rd line, for six years. Aged twenty-seven years.

Léon Abraham, -soldier in the 17th line, for six years. old twenty five years. - |

Jacob Picard, soldier in the 6th dos cing anse artillery regiment Aged twenty-four.

Michel Ondel, hunter at 24° light. Serving for twenty month. Twenty years old. , |
Abraham Rouf, soldier in the 6th artillery corps, since five years. SUMMER ae
Gustave Mordecai, lieutenant in the 3rd Imperial artillery corps

rial. Aged eighteen. In service for two years.

Eugène Mordochée, lieutenant in the 3rd Imperial Artillery Corps rial. Aged seventeen. In service for two years.

Charles-Auguste Prague, quartermaster of the 26th dragoons. Aged twenty-two. Serving for five years.

Léon Hayman, lieutenant at the 18th line. Twenty years old. At service for three years.

Alphonse-Théodore Cerf-Berr, lieutenant in the 4th artillery. Twenty years old. Serving for four years.

Max-Théodore Cerf-Berr, second lieutenant in the 52nd infantry, Genoa. Nineteen years old. In service for fifteen months.

Abraham Mordecai, soldier in the 1st rifle regiment. Age sixteen years old. In service for four months. |

Aaron Simon, soldier at the 119th line. Nineteen years old. At service for six years. |

Mayer Lévy, soldier at the 108th line, for six years.

Salomon Abraham, soldier in the 22nd line. Aged twenty-two years. In service for three years.

Abraham Goval, corporal of the marine artillery. In the service for thirteen years. Thirty years old.

Mayer Hourwitz-Lévy” soldier in the 3rd artillery regiment Marine. Nineteen years old. In service for two years.

Morange Seligman, soldier in the 4th line, for eight years.

Caen Lazare, soldier in the 3rd marine battalion. Aged twenty years. In service for three years.

Marix Lévy, sergeant major at the 93rd line. Serving since four years. Aged twenty-three.

Hayman Lévi, soldier at the 58th line. Aged eighteen. At service for six months.

Édouard-David Weil, aide-de-camp to General Verdier.

Jacob Weil, in the guard of the King of Rome. Aged fifteen.

Bloum, soldier in the 25th dragoons, for sixteen months. old nineteen years old. ,

David Weil, chief quartermaster of the artillery train. Aged twenty-two. Serving for four years.

Moise Vielle, soldier in the 6th artillery. Serving for five years. |
Moyse, musician in the naval artillery in Brest, since seven years. |

Abraham Moyse, soldier in the 2nd regiment of the Paris Guard, since five years. |

Abraham Worms, soldier in the 1st artillery regiment, since nine years.

Gaspard Lévy, soldier in the 3rd colonial battalion. Aged eighteen years. In service for eight months.

And many of these brave names, we find them –
thirty years later – glorious for military annals
of the country, given as examples to the young sons of France,
jealous of so much honor and valor!.

The newspapers of the time still provide us with
testimony of many patriotic dedications which
honored the Jews. But, in order not to prolong further
measure these enumerations, we will cite one last one.

Little is known of the sacrifices of all kinds that the
Bacri brothers, from Marseille, to defend the interests of
loans and credit of France. It is good that we know in

1. Carmoly, Revue Orientale, t. I, p. 43 (Paris, 1841).

under what circumstances they came to the aid of the Republic.

On 1st Pluviôse year VII, war was declared on the
France by the dey of Algiers, who had without further delay made
arrest and put on chain the Consul of France and all
French which he had been able to seize. Their property had been
*confiscated.

While, in retaliation, the government
arrest, in Paris, Aboucaya, extraordinary envoy of the head of
barbarians!, the Bacri Jews, who enjoyed great
favor with the dey, obtained for the French who had become
slaves “relief from the chain” and restitution of
their belongings; then they die of rest that the captives do not
were released. |
. `The newspapers of the time were filled with details of
this case. Le Journal de France?, Le Postillon de Calais?,
le Publiciste', the Journal de Paris®, recount the efforts that
did the Bacri to tear French citizens from the
hands of the dey.

At the same time they recounted the considerable service
which these same Jews returned to France.

During his Egyptian expedition, Bonaparte, as we know,
had captured Malta. But, closely pressed by the fleet
English, he barely took the time to organize this island, and had to
hasten the departure of the fleet which carried it to the East. Soon
the English ships appeared and in turn searched
to take “the impregnable islet”. They did not succeed. They

4. A Jewish ambassador in Paris under the Directory, by H. Prague.
Directory of Israeli Archives (Paris 1888-1889).

2. No. 302, of 5 Germinal Year VII.

3. No. 1184, of 14 Pluviôse year VII.

4 No. of 13 Pluviôse year VII.

5. No. 134, from 14-16 Pluviôse year VII.

6. The Postillon of Calais, n" 214 and 215, from 14 and 16 Ventôse year VII.
— Le Journal de France, n° 286 and 288, dated 13th and 15th Ventôse.

wanted to at least starve the inhabitants and did so
blockade of the island. Resupply was only done with the
more extreme difficulty.

The Bacri brothers took it upon themselves to provide the unfortunate
islanders everything they needed. They achieved it,
not without sacrifices and without pain. Of five buildings they
shipped there, one was taken by the English, another was forced
by bad weather to release in a French port, the
others reached Malta with a cargo of wheat, vinegar,
wine, - flour, meats, preserves, etc., etc., and their arrival
caused inexpressible joy on the island. "The whole garni-
The son of Malta appreciated the importance of such a service. »
On the other hand, the agent of the Coen-Bacri house, of Mar-
seille, who had provided the general commanding the garrison
_ from the island "all the sums he needed", wrote
of Malta, Pluviôse 4: "I cannot describe to you all
the satisfaction shown by all French people to our
arrival, and among others the agent of the Republic. »

Thus, wherever they are able to contribute to the
defense of the homeland, the Jews rise ready to accomplish-
ment of their duty. Thus, in industry, in science,
in the arts, modest but zealous servants of the country, they
pay, through their dedication and their work, their tribute of
gratitude to France. Thus, they are faithful citizens,
worthy of the act of humanity and justice that the Constituent
accomplished towards the Jews and which honors the Revolution.

By seeking to reach them in their dignity, to understand them
promise in the esteem of their fellow citizens, hoping
— if only for one day, if only for one hour — let him
would reject beyond the solemn day of emancipation

tion, Napoleon had lowered himself to the level of the kings of the middle age: he had not understood that no one could henceforth

retrace the course of the Revolution. His omnipotence broke against public opinion.

Strange thing! the prestige he enjoyed, the action he exercised on the imagination of men were such that, despite her harmful feelings for the Jews, the. splendor of his reign and his glory inspired among them the songs the most enthusiastic, the purest. He awakened ancient poetry from the Hebrews, he gave birth to poets, and Jewish poets, in dithyrambic pieces celebrated the master of world, the “star of the day”, the “greatest of mortals”, the “greatest of monarchs”, “the invincible Napoleon”.

Twenty-five years ago, the Jews already granted their lyre, trying out religious odes on the coronation of Louis XVI, “our young Louis!” », and later on the holidays civic, singing the awakening of Israel “to the accents of freedom? ". The Hebrew muses were ready now, el the emperor 'was going to breathe the incense which rose to his nostrils quivering.

In Avignon, in Bordeaux, in Metz, in Nancy, in Paris, in- the Hanseatic provinces, “from the gates of the East to the dear of the sun”, in Hebrew, French, German, Italian, rabbis, lay people, rhyme carvers, worshipers of God greeted with lyrical odes "the incomparable eagle", his birth, its battles, its victories, its peace treaties, its alliances. Cologna, Elie Lévi, G.-J. Scheller, from Strasbourg, J. Meyer, from Bergheim in Alsace, Bernard Zay, from Metz, Gerson Lévy, Aaron Cahen, Moïse Milliaud, Wittersheim, to name just a few, competed for grace,

1. Odes pronounced by the Jews of Avignon and Bordeaux residing: in Paris (Paris, 1715). |

2. Hymn on the occasion of the civic festival celebrated in Metz (Metz, year I** of the R.).

'elegance, talent, and, let's say it, also crazy reading in the exaltation of Napoleon I'1.

They forgot the shameful measures he had taken
against them to only remember his rare genius.
Yielding to the irresistible movement which carried the people
towards "the star of France", they were no longer masters of
their lyre. By singing his exploits, his successes, his
triumphs, they praised his greatness of soul! and its fairness!
and his goodness! and its always equal sweetness! they who had
been, like their brothers, the innocent victims of his pre-
ventions and his hatred!

But in the long eternity of peoples, alone, justice
tice and humanity remain: all else is in vain. And the
colossus was going. will soon collapse, dragging France into
his miserable fall... What remained in 1813, then in 1815, of
so much glory, splendor, magnificence?...

Nothing of what used to be called the “Jewish nation”
had only lost its strength and vitality until Napoleon
was nothing more than a memory, a legend.

4. Oriental Review, Carmoly, t. IT, p, 25 (Paris, 1841).

~ CONCLUSION

Every work needs a conclusion.

But is it necessary here? |

We have simply stated the facts, and these facts are
pass comments. They are eloquent, like the his-
yourself. | L

The pages we have just written are similar to
wax tablets that record sounds: the life of the Jews
Paris during the Revolution was faithfully there, almost day by day.
day, recorded. The demonstration is thus made of this
that they were at the end of the 18th century, from what they were thought to be
during the Revolution. |

Under the influence of an arbitrary and tyrannical regime, under
the empire of humiliating and repressive laws, the Jews
bowed his head. In Paris, under Louis XV and under Louis XVI,
. their lot had become better without ceasing to be deplorable.
Tolerance prevented them from being burned as by means
. age. But exposed to the contempt of all, reviled by some,
hit by others, forced to hide so as not to
draw attention to them, they were, as we have already said,
civilian deaths. A police inspector had every right to con-

control over their lives and property. They couldn't take a step
that they do not make an express declaration to their supervisor.

Communal prayer was even forbidden to them. Groups.
silently in a hostel room during the days

on holidays, they were accused of keeping a synagogue; and the house
was invaded, desecrated by. the commissioners at Châtelet who
confiscated, broke, burned sacred objects.

However, little by little the profound action of thinkers and
of philosophers makes itself felt and wins over all classes of
society: the bourgeoisie that it first seduced, the
nobility which finds a certain charm, in its grace scept-
tick and disdainful, to adopt the ideas of humanity
the fashion ; it finally penetrates the suffering people. And then
the future has darkened. The court is a center of scandals and
of releases. Morals are there for the nation
deplorable example. They have an immediate influence and
disastrous for the kingdom. Corruption is everywhere. There
monarchy is crumbling on all sides. A people is not mistaken
not to the warning signs of collapse. While in
high a chill of the storm brushes the heads, there is no longer any
only a faint glimmer of respect for power, for the
magistrates; it is the superstitious fear which surrounds the
dead at the moment he has just breathed his last.

In the fear that we still feel for the authority that
crumbles, rebellion forms, revolt strengthens. II
seems that individuals are gaining confidence in their worth
personal, in their strength; the disinherited in political life
and social then raise their heads. The serfs and the villeins
straighten. Freedom will be born, mastering tyranny.
The oppressed class will soon have its day of splendor
and revenge. _

This is how the Jews gradually move with the people
in an atmosphere of humanity, law, justice. They
imperceptibly strip of their humility, their attitude

servile. The public authorities are powerless to maintain them
hold in the shallows where for so many centuries they have
lived, and here they are who, under the harsh light which already illuminates the
world, rise, rise, requesting a modest place in the
sun that warms the wretched.

Suddenly the Revolution breaks out, dispels the darkness, sweeps away
inequities, corruptions, abuses, injustices, and grants to everyone
the right that the nobility and the clergy had arrogated to themselves for
them alone. Privileges, favors, inequalities, everything has
soon disappeared. The citizen alone finally has sovereignty
that a caste had attributed to itself for so long, and of which it
had made a detestable use. The States General were
create a sort of level beyond which no one can
rise, if not through his intelligence, his genius, his
dedication to the homeland. Civil power is the only one in front
to which citizens must bow, The State within the State
would be a crime, a crime of national injustice. The Church itself
resists in vain. The wind that blows carries it away.

As soon as the tyrannical regime was succeeded by freedom, the Jews
emerge from the torpor into which persecution plunged them and
oppressive authority. Great gods! They will therefore be able to
be men! dare to look up! move without
hunch your shoulders! They would be the equals of their semen
blables! What hopes! What future! But the days
passes, time flies, and they remain among the French
foreigners that were tolerated in the middle of the 18th century. The wait
does not cool their feelings and their ardor. For the
homeland found", according to the beautiful expression of James Dar-
mesteter, they are ready for all duties, for all dedication
ments, to all the sacrifices. With what joy they make each other
admit into clubs, into patriotic societies, into
the national militia, in the armies! With what joy the

poorest contribute to the burdens that weigh on all
citizens ! Offerings for the homeland, mite for its greatness
or its recovery, charitable contributions, with what joy
they give and spend themselves!

Finally Emancipation is proclaimed. The Jews, who from
first glimmers of the Revolution were keen to give
to France many proofs of their filial love, follow the
course of events with the passion of faithful subjects,
associate themselves with its hopes, its glories, its disappointments,
threw themselves into the republican movement with a generous
ardor. But at the same time events are moving forward.
The monarchy is tearing itself apart, a shred of fabric ravaged by wear and tear

of time, and through its many cracks the people pass,
first claiming all freedoms, then full of energy
and audacity in his superb sovereignty.

Times then get troubled. An era of bloody license
opens. Everyone is master, everyone is king. The Jews, grouped
first for their emancipation, separate, scatter
according to the wishes of the parties, obeying their convictions, their interests
rets, to their feelings. Some, following the traditions of
prudent reserve bequeathed to them by their ancestors, remain
attached to the secular monarchy; the others kiss
revolutionary ideas. But no one stands out among
those who are not stopped by the sight or smell of human blood.
No one is guilty of the excesses which, for long
months, weigh so cruelly on the nation.

And, when the reaction, logical continuation of concussions also
great, such deep troubles, occurred, they were able
continue to call themselves worthy and noble sons of the Revolution.
To France which was nursing its wounds, they brought their
pure morals, their intelligence, their work, their activity.
The Thermidorian period, the Directory, the Consulate

had neither reproaches to address to them, nor complaints to make to
their regard. The Empire alone murmured against them, with immediate effect.
diat of despotism and arbitrariness. Freedom had been
stifled, religious tolerance compromised, and power
civilian, despite his haughty exterior, had allowed himself to be corrupted
by the Church. The Jews felt threatened. Small minority
and laborious, they went, although far from all the
social passions, of all political competitions, to be
held responsible and complicit in the vexations that the
Revolution had done to the Church. We know how many were
painful for them the consequences of the policy
skill of the clergy. But the Republic had penetrated their soul
of a feeling of pride which helped them to valiantly endure
ment these new tests. And Napoleon, by decrees
successive, retracting his cruel measures, implicitly admitted-
lies his unjust prejudices.

Two lessons emerge from this conclusion.

The first is that the dignity of man is in relation to
direct port with the independence of the citizen. The oppression
lowers it; freedom elevates his soul. Depressed, his qualities
natural qualities of mind and heart were obliterated; the moral sense
darkens. There is no room left in him except for hypocrisy,
cowardice, vice. But then comes the idea of freedom, of equality, of

brotherhood, all these miasmas piled up in him disappear
under the purity of the restorative breath. What teaching
for the people! What a lesson for kings! What revenge
for those who, for so many centuries, have so horribly
suffered!

The second thought that these pages give rise to is that,
when a people sacrifices its strength, its energy, its life,
for progress, for civilization, for freedom, no one
nothing can turn back the tide but so much effort and

wills produce in a century of reflection or in a
hour of heroic enthusiasm. The horizon may darken,
the sun hides under the passing cloud." Soon the fog
bacon dissipates, falls, and beyond the dark curtain formed
through the cloud, the sky appears in all its serenity.

So are the conquests of the Revolution. High souls
were, certainly, saddened by the spectacle of social villainies,
religious and political passions that dishonor our
century. They cannot despair nor, even for a minute,
give in to discouragement. Human rights
can, on certain days, be violated; but annihilated, never.
They are indestructible, like the very work of the Revolution.
lution.

May the Jews, and with them all the victims of iniquity
of this century, rest assured.

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INTRODUCTION

Forion ex nobit tzoriaiur ttltur l

TAiNE wrote The Jacobin Conquest. I want to write
the Jewish Conquest.

At present, the Jacobin, as we have it
describes Taine, is a character from the past lost in
middle of our time; he has ceased to be in the move-
tively, as they say. Time is no longer just us
depicted the Concourts, where "what architecture
has wonders, what the earth has magnificences,
the palace and its splendors, the land and its riches,
the forest and its shadows were the tokens of this
Blood Academy: — the Convention. »

When he wants to secure himself, the Jacobin
today fails miserably. See Cazot,
see Marins Poulet and Brutus Bouchet; these pure
shaggy and unkempt did not have the lightness of
touch that was needed to succeed. Imagine a
pickpocket who would bruise those he searched-
would step on the dogs' tails or break-
would have tiles at the time of operation, all the
eyes would be on him and the crowd would chase him-
would shout: "hoo! hoo!"

The Jacobin's only resource, apart from this

that he extorts from us through the budget, is proud to put himself
in condition in Israel, to enter as adminis-
trader in some Jewish company where he will be made
his share.

The only one who benefited from the Revolution was the Jew.
Everything comes from the Jew; everything returns to the Jew.

There is a real conquest there, a putting to the
the land of an entire nation by a tiny minority
but cohesive, comparable to the putting into the soil of
Saxons by the sixty thousand Normans of Guil-
praise the Conqueror.

The processes are different, the result is the
same. We find what characterizes the conquest:
a whole people working for another who ap-
owned, by a vast financial exploitation system-
the benefit of the work of others. The immense
Jewish fortunes, castles, Jewish hotels are not
the fruit of no effective labor, of no production,

they are the proliferation of a dominant race on a
enslaved race.

It is certain, for example, that the family of
Rothschild, who ostensibly owns three mil-
liards just for the French branch, had not had them
not when she arrived in France; she did not do
no invention, she discovered no mine,
she did not clear any land; so she took

these three billion on the French without their anything
give in exchange.

This enormous fortune increases by a progression
in some way fatal.

Dr. Ratzinger said it very rightly:

"The expropriation of society by mo-
bile is carried out with as much regularity as if it were
This was a law of nature. If we do nothing to
stop it, within 60 years, or, at most,
in a century, the whole of European society will be delivered,
bound hand and foot, a few hundred ban-
Jewish quiers.

All Jewish fortunes were made from
in the same way by a levy on the work of others.

"Speculation," says Schœffle, "which was part of the
conservative ministry of Hohenwarth, Austria
che, received, thanks to the speculation, two billion six
one hundred and twenty-six million francs in addition to the price of-
mission on the actions of the six major roads of
French iron. These actions were together numbered
of three million and the total price of their issue does not
amounted to only 1,529,000,000. *

To this fabulous gain, but which is only a detail
in all, add the countless cases
financial and industrial companies that attracted money from
shareholders with pompous promises; dream/

to what hundreds of companies have brought to these companies
of thousands of small rentiers, thrifty workers and
you will have a faint idea of what the Jew, master

absolute of finance, has been able to extract since sixty-
ten years of this hard-working France, which is starting again
always a new honey, when we have stripped it
previous.

The loan from Honduras, to take another
example of the Rothschilds, is one of these
typical facts that the Taine of the future do not tire of-
will not be studying. This is not a spec-
attractive culture, at first sight, and which has
failed; never was the situation clearer. The
Honduras is a tiny country of 500,000 inhabitants-
tants, of which at most a third belong to the race
white; he has no resources of any kind,
and when these large loans were issued, it was
for fifty years unable to pay a penny
interest on a debt amounting to 400,000 francs.

It is in such conditions that the Bischofîsheim,
the Scheyers, the Dreyfuses were able to take away from the Savings, in
England and France, a sum of 157 million,
one hundred and fifty-seven million, of which Honduras
always claimed to have received absolutely nothing. (1)

(1) "Honduras," says the Gazette of the Courts of March 6, 1880,
claims to have received nothing of all this money and his government

The men involved in this enterprise have never
They were not subject to any condemnation, they continued
to live in luxury. One of them was for the left-
of our Assemblies, in the last Chamber, the
representative of republican austerity opposed to the
corruption of the Courts. It is in the villa that he pos-
sits on the shores of the Mediterranean that Léon Say
goes with his family to spend his holidays.

What a man like Erlanger was able to do in the
same conditions, draw on Savings either directly-
either by the financial companies of which he has
was the instigator, is unheard of. I had the idea to summarize
this financial life in a table of rigorous
accuracy, reducing losses to proportions
the most modest. It is a document of great importance-
considerable philosophical influence.

is conducting an investigation today to find out what has become of the
subscribed to and thus release, if possible, its responsibility
before the European nations, reserving the right to pursue

those who would be guilty."

"You know," Mr. Sourigues said to the House, "during the session of February 1, 1881, that in the issue of loans from Honduras, the launchers and concessionaires of the business shared among themselves and their auxiliaries, or have wasted 90 percent of the sum requested- given to subscribers: 140 million out of 157.

You must read this speech by Mr. Sourigues in its entirety. The speaker made proof of true courage in continuing, despite the interruptions- incessant speeches of the sold deputies, the cries: to the votes ' of TDnion Republican, the president's jibes. The speech was brought together in brochure under this title: Truths that everyone thinks and that no one dares to say.

INTRODUCTION

TOTAL

He

poured

LOSS

NATURE OF SECURITIES

NOMBUE

by
Title.

i 1

approiisatiTe

French General Credit (act.)

240,000

dimeears 20' »

50,701,000

Rhine coal mines (obi.)

4,500

266' 50

IG 50

1,125,000

Northern Coal Mines (obi.)

9,000

265 »

15 »

2,250,000

Villaguttiérez. . (bonds)

10,200

diaries courses

» »

3,192,000

Alfortville Steelworks (shares)

3,100

500 »

» »

1,550,000

Jessieppes Auvelais (actions)

7,050

500 »

» »

3,525,000

Bourne Canal. (actions)

2,000

500 »

50 y

900,000

Haiti (bonds)

73,000

430 »

125 »

22,265,000

Forges of the Seine. . (required)

3,530

230 »

» »

811,000

Departmental Trams
from the North . . . (bonds)

9,000

600 »

40 >.

5,040,000

Bourges to Gien . . . (actions)

25,000

500 >>

» 1)

12,500,000

Villaguttiérez. . . . (actions)

500

510 »

» n

255,000

Rhenish coal mines (obi)

2,000

205 –>

15 »

380,000

Land-Fire, (actions)

27,500

375 »

70 »

8,387,500

Bourges to Gien. (bonds)

22,730

242 50

150 »

2,102,500

Little Lyonnais (parts)

3,000

550 »

15 »

1,605,000

Horse markets. . (act.)

4,000

500 ..

» »

2,000,000

Alais to the Rhône . . . (actions)

22,000

500 »

" has

11,000.080

General reinsurance (act)

51,700

300 »

» »

15,510,000

Sun-Hail (actions)

11,500

400 »

75 .

3,537,000

Paris Plasterers. (actions)

•i4,000

650 "

30 ..

14,880,000

Accident Relief. . . . (actions)

8,000

350 »

20 ..

2,640,000

Bordeaux na- company
vigilance (actions)

4,000

500 "

70 "

1,720,000

Platrières, Paris basin

14,110

650 »

30 ..

8,748,000

Established, from Biarritz, .(required)

7,000

475 »

60 ..

2,905,000

Time-Life (actions)

1,600

810 »

20 »

l,26i,OO0

Havre-Paris-Lyon, .(actions)

10,000

515 ..

200 »

3,150,000

Comp. Gen. Franc, and Comp.
lighting. . . . (actions)

11,500

600 ..

145 »

5,232,500

Corbeil Mills. (shares)

12,000

750 »

165 »

7,020,000

Alais to the Rhône (bonds)

25,660

297 50

75 »

5,709,000

St-Etieane Tramways. .(act.)j

500

500 .

200 "

150,000

Total loss. . .

20 ,',055, 000 1

INTRODUCTION H

Some of these cases, whose shares are worth
today zero, and which could only be launched
by fraudulent means, are obviously
pure and simple scams.

This enormous embezzlement of money acquired by
the workers have not been less accomplished with
"absolute impunity.

Undoubtedly, it is very understandable that ministers

of Justice, Freemasons and subservient to the Jews,
like the Gazots, the Humberts, the Martin Feuillées,
the Brissons do not find these facts reprehensible-
bles. But the judiciary had at its head, before them,
men of indisputable integrity, like the
Tailhand, the Ernouls, the Depeyres; they did not act
-more than the Freemason ministers.

Look at the Duke of La Rochefoucauld-Bisaccia that
I take here, without any particular animosity,
as a representative character, as well as ex-
prevail over the English, as the representative of aris-
tocracy. He perfectly welcomes Erlanger into his home, the
Baroness Erlanger is part of the society in Deauville
sjïected of the Duchess of Bisaccia. The Duke of
La Rochefoucauld does not even suspect that there is
a commandment of God which says:

You shall not take other people's property,
Which you will remember wisely.

XII INTRODUCTION

Don't pay yourself with words, don't stop
to appearances, and you will find that the Duke of
La Rochefoucauld and Prince Kropotkin have little
almost the same ideas on property, and that the
The notion of Good and Evil is also obliterated
at both. "Pick from the pile, grab
of whatever suits you!" said the chief
Anarchists. Basically, that's exactly what
Erlanger made with the tacit approval of the high
French society. The revolutionary has at least
as an excuse for being deeply moved by suffering
the disinherited, and to want to give them the neces-
The French aristocracy admits, on the contrary,
that one man should plunder thousands for his own benefit
of human beings to ensure the superfluous.

This symptom is serious and we can say that what
The immorality of today is not so much
the number of rogues who steal than the number of
honest people who find it quite simple that we steal.

If this is so, it is because most Catholics-
that they themselves are absolutely foreign to eco-
Christian social economy. They do not suspect that
if man has been condemned by God to work, the
duty of society, its reason for being is to prevent
that he is not stripped, either by violence or by
the cunning, of the fruit of this work.

If the old society could live peacefully and happily-
reuse without knowing the social wars, the insur-
ctions, strikes, it was because it was based on
this principle: "No profit without work." The
nobles had to fight for those who work-
were; every member of a corporation was required to
work himself and he was forbidden to exploit,
through any capital, other creatures
human, to perceive on the work of the companion
and the apprentice no illicit gain.

This is one of the foolish pretensions of our time.
than to believe that he invented political economy.
Those who were then dealing with these matters did not-
were not, without doubt, as today, members-
members of the Institute, hypocritical and lecherous Malthusians
ques, public meeting speakers irritated by the
spectacle of misery and concerned with attracting
applause from the crowd by flattering its passions.
It was the saints themselves who sought to put
harmony on earth, kings like Saint Louis,
discussing at the Palace, with Etienne Boileau, the organizer-
tion of work, monks like Saint Thomas
Aquinas trying to define the character of credit.
Saint Thomas Aquinas wanted this credit to be Christian.
and not Jewish, he intended that it be a given help
by a brother to his brother and not an exploitation, a

means of cruelly oppressing those who have nothing
and to rob those who have little and want
to have more without bothering to earn it.
He would gladly have called for the money, which is made into a
misuse of the name that the people give it today-
today he would have called it Vinfâme capital.

Before him, Saint John Chrysostom had risen
against the lazy and greedy agent at h. times who, without
work, wants to make odious gains. "What
more unreasonable, he had said, than to sow without
land, without rain, without plow? Also all those who
indulge in this damnable agriculture in no less-
They are only weeds that will be thrown into the
eternal flames. Let us therefore cut off these children-
monstrous gold and silver, let us stifle
this execrable fertility!”

The disciples of Saint Francis of Assisi, the
sublime beggar who loved the poor so much that he
wanted to be even poorer than them, had, with
the sure instinct that gives love, understanding
very clear about these problems.

Today, thanks to the Jew, the money to which the
''^ Christian world attached only secondary importance-
daire and assigned only a subordinate role became
all-powerful. Concentrated capitalist power
in a few hands governs at will

the entire economic life of the people, enslaves the
work and feeds on unjust gains acquired without
labor.

These questions, familiar to all those who think
in Europe, are almost unknown in France.
The reason is simple. The Jew Lassalle himself has
noted how thin the intellectual background of
the bourgeoisie whose opinions are manufactured by
the newspapers. "Whoever reads his newspaper today,
he wrote, no longer needs to think, to learn,
to study. He is ready on all subjects and considers himself-
as if dominating them all." Sixty years ago
that Fichte, in a kind of prophetic vision
who omitted no detail, painted these readers "who
no longer read books, but only what the
newspapers say books, and to whom this reading
narcotic ends up making you lose all will, all
intelligence, all thought and even the faculty of
to understand. "

Now, almost all newspapers and all organs:^
advertising in France being in the hands of the Jews
or dependent on them indirectly, it is not sur-
while the meaning is carefully hidden from us-
cation and the scope of the immense anti-
Semitic which is organized everywhere.

While every Jewish character is overrated,

drummed, celebrated in all tones, real greats
men, patriots with ardent hearts like
Simoniy, Istold, Onody, Stœcker, are, absolutely

ignored by us. We must have approached some
of these magnificent individuals, having spoken with
one of those austere thinkers illuminated by genius
to understand what this still has in store
admirable Aryan race which has already rendered so much service-
vices to Humanity.

The soul saddened, dried up, atrophied by the bass
slander, the ignoble denunciations which fuel
only our intellectual life today so foreign-
gently lowered, expands and breathes before the vast
horizons that these noble spirits unfold, before the
grandiose conception that they have of Christian Europe-
yours.

In any case, it seemed interesting and useful to me to
describe the successive phases of this Conquest
/MÎve, to indicate how, little by little, under the action
Jewish, old France dissolved, decomposed,
how to this selfless, happy, loving people,
a hateful people, hungry for gold and
soon dying of hunger.

My book is related to all the work attempted under
different forms, by psychologists and
novelists, by critics and columnists at

day by day, by the Daudets, the Concourts, the Zolas,
the Bourgets, the Clareties, the Platels, the Scholls, the
Maupassant, the Uzannes, the Bonnières, the Fournels,
to paint this world which is changing in some ma-
at a glance.

Everyone has a presentiment of a huge collapse-
ment and tries to fix a trait of what has been,
It's time to note what tomorrow will be nothing more than a
memory.

What is not said is the part that the invader has-
sowing of the Jewish element, in the painful agony
of such a generous nation, this is the role that has played,
in the destruction of France, the introduction of a
foreign body in a previously healthy organism
there. Many see it, talk about it at the table, are indignant
to meet everywhere Semites holding the top of the
paved, but they love peace and, for causes'
multiple, avoid putting their impressions on
the paper.

It would have been wiser, perhaps, to imitate this pru-
dence, but I remember that Saint John puts away the
timid among those who populate the infernal abyss and
I don't regret publishing this book. How much
many times it happened to me, after some session in
a library", to think of a writer whose
the work, often unknown, had given me the revelation-

tion of the past, well shown, well explained a point
of enigmatic history! This guide really brought to life
for me he was immortal; the image I had
of this contemporary of vanished days walked
some time with me through the streets of Paris.
My book, poorly appreciated in the present, will earn me
later some friend who will also think of me;
he will be grateful to me for having made him understand
how this France, the land of lilies, the kingdom
with a blue coat like the azure of the sky, has let himself
to Jew, to dress in yellow rags.

However, I do not hide the imperfections-
tions of my work, imperfections which are due to
several causes.

First of all the latent work of the Jew is very dif-
difficult to analyze, there is a whole underground action there,
whose thread is almost impossible to grasp. Henri
Heine said it very rightly: "The deeds and actions of the
Jews, as well as their customs, are unknown things
of the world. We think we know them because we have
saw their beards, but that's all we saw of them, and,
as in the Middle Ages, they are still a mystery
ambulant.

Furthermore, history written in this way in the presence of the
events have disadvantages if they have advantages
tages; it gives the precise accent and like the

rhythm of events; it constitutes the most precious of
testimonies for the future. On the other hand, he lacked-
that the documents that the chancelleries do not deliver
that when time has made dust into
men and passions of an era. Similar to
these seal sticks which each contained a
fragment of a document or letter, and which, in
joining, served as an irrefutable witness-

nage, the definitive history is only constituted by
the reconciliation of documents from a country, with the
documents from another country.

It's a simple preparatory classification, I
repeat, that I wanted to try. Let no one seek
in this work the secret Memoirs of the third
th Republic; although Jewish writers have
constantly penetrated everyone's private life to
dishonor her, and that everything be permitted against them,
I am not organized to imitate them; I took
simply, for the past, historical documents-
risks; for the present, the news, the facts
public, obvious, told in all the newspapers.
It is in the street that I suggest you look,
by only bringing to this examination the reflection which
helps to learn from the smallest detail, the
common sense of the patriot who seeks to realize
of the lamentable state into which his country has fallen.

XX INTRODUCTION

By bringing together in this study reasons and
causes all the effort of our work and our
good will, we will deserve that those who come-
will say about us afterward: "They have nothing
could have prevented it, no doubt, but they discerned well
the sources of evil, and they pointed them out with
intelligence and courage, they were not traitors neither towards
To God, nor to the Fatherland, they were neither fools,
nor cowards.

How many people, today in a good situation, including
Posterity will not be able to say as much 1

December 8, 18^5.

BOOK ONE

THE JEW

Lat UU •(gMtas in JmUi, aiati ^« Imn mumtt.
Mat «kMW iaeoniuws da aoada. Oo believes l«ae— atUa
pHW V^** * "> «■r beard, nait on o'a ▼■ d*eBX fa«
«h at •aama u moTea Iga Os tont (oujoars m mt-itMa

Banri Hoke.

Common bonds about the Jew. — The true type. — The Aryans
and the Semites. — Absence of any ideal and any spirit of invention-
tion. — The variations of Renan. — A conference before Al-
phonse de Rothschild. — The oppression of the Jew. — The contempt of the
goi/. — The civilized Jew and the natural Jew. — The Sclilossberg. —
The Jew's inability to understand the elevated part. — The ignorance of the
Jews in the Middle Ages. — Physical constitution. — The Portuguese Jew
gays and the German Jew. — The voice of race. — Daniel Deronda.

— The Lost Tribes. — Claudius's Wife. — The Jews of
Sahara. — The Chinese Jews. — The Falacbas. — Coniwjsby. — The
Jewish solidarity. — The Jew's squawks. — Pacifico, Levy
of Enfida, little Mortara, Victor Noir, Lipmann, Selikuwitch,
The Duchess of Berry and Deutz. — In a case of conscience judged by
Crémieux. — Jewish espionage. — Jewish criminality. — A pas-
wise man of Maxime du Camp. — The celebrities of flight. — The aces.<o-
ciations of Jewish thieves. — The Peschard affair. — Impunity press-
that absolute granted to the Jews today. — The great acca-
adornments. — The Jewish kings. — The rehabilitations. — Levy Bing.

— The spelling revolutionaries. — The Jews and punishment
of death. — Jewish prostitution. — The hierodulet. — The Jewesses.

— Influence of religious prescriptions. — The figure of the po-
Jewish population. Contradictory figures and documents. — The Jew in
nosological point of view. — The immunities of the Jew before the
plague. — The Jewish smell and Victor Hugo. — Jewish neurosis. —
Its particular character. — Romantic existences. — M"* de
Païva. — MiJhat pacha. — Naquet. — Politics and regeneration-
lion of the cbevelu leather. — Article 1965. — The Jewish drama. — The de-
degeneration of the race. — Jewish sadness. — The religious crises-
gious of Judaism. — The question of the Messiah. — Israel, beacon of
nations. — The modern Jew according to Renan. — The anti-campaign
Eemilicus. — What must be done will be done.

At the beginning of this study we must try to analyze
this particular era, so vivid, so completely different
other beings: the Jew.

The task, at first glance, seems easy. No guy has
a more energetically characterized physiognomy, no one has
preserved more faithfully the clarity of the effigy.
In reality, what is bothering us to understand it well and
to paint it well these are our own ideas, the point of
view where we place ourselves and which is absolutely distinct from the
his.

"The Jew is a coward," says the vulgar. Eighteen centuries
of persecutions borne with endurance
incredible testified that, if the Jew does not have the fighting spirit,

he has that other form of courage which is resistance.

When we see some men who are rich.
who had honored names, serve a government that
outrage all their beliefs, can we seriously
to treat people who have suffered everything as cowards rather than
to renounce their faith?

"The Jew has a cult of wealth," This observation of a
obvious fact is still a declamatory sentence in the
mouths of most of those who pronounce it.

Here are great lords, pious women,
regulars of Sainte-Clotilde and Saint-Tnomas-d'Aquin
who leave the church to go and make greetings to a
Rothschild who regards as the vilest of impos-
tors the Christ they worship. Who forces them to go there*

4 THE JEWISH FRINGE

Does the host who attracts them have an extraordinary mind?
Is he an incomparable conversationalist? Has he rendered services to
France? Not at all. He is a foreigner, a German, not
talkative, quixotic and often makes people pay with rudeness
to his aristocratic guests the hospitality he gives them by
vanity.

What motive brings these representatives of the
nobility? — Respect for money. What are they going to do there?
— Kneel before the Golden Calf.

What we said about the Duke of Larochefoucauld Bisaccia,
in our introduction, can be applied to the Duke of Aumale.
When the Duke of Aumale arrives, with a humble expression, to do his
reverence to Rothschild, who calls him the old under-o/f, then
that it would be so convenient for him to stay at home rereading the glo-
laughing story of his race, the descendant of the Condés admits
implicitly that the action of having won a lot of crowns
in more or less clean speculations is equivalent to
the action of having won the battle of Rocroy, since we do not
goes to his peers and goes to these people.

Deep down, all these money-scorners are quite happy.
when those who picked it up want to make them pro-
fit.

After their fall they are the first to mock each other
themselves ;

— Do you want to know what the voice of blood is?
asked his friends a French duke who, despite the tears

of his mother, had married a Rothschild from Frankfurt,
look...

He calls his little boy, takes a louis out of his pocket and
shows it to him. The child's eyes blaze...

—See, resumes the duke, the Semitic instinct reveals itself
following. . .

THE JEW 5

So let's leave these commonplaces aside. Let's ask
a more careful and serious examination of the essential features
which differentiate the Jew from other men and let us begin
our work through ethnographic, physiological comparison-
gic and psychological of the Semite and the Aryan, these two
personifications of distinct races irremediably hos-
tiles to each other whose antagonism has filled the world
in the past and will trouble it even more in the future.

The generic name of Aryans or Aryas, from a word without-
crit which means noble, illustrious, generous, designates, we
knows, the superior family of the white race, the family
Indo-European which had its cradle on the vast pla-
1 Iran. The Aryan race shone on the world by
successive migrations. The ArioPelasgians (the Greeks and
the Romans) stopped on the banks of the Hellespont and
the Mediterranean, while the Celles, the Ario-Slavs themselves
Ario Germans headed towards the West, bypassing
the Caspian Sea and crossing the Danube.

Nothing, says LiUré, can dispute the Aryan character of the Romans;
the Latin they spoke is the sure sign of this. It is not without
surprise, but with full certainty that modern scholarship
recognized the kinship of Latin with Greek, of both with the
Persian and Sanskrit, and arranged all these brothers, astonished at their
brotherhood, in the same group.

Western Christians are the direct heirs of the Romans
and, as such, they enter into all the rights of their authors.
But there is more; when, in the light of linguistics, we exa-
mine their titles we see that they have their own. The Italians,
as Latins, are, it goes without saying. Aryans; the Celts of
Gaul and Albion are also; Celtic is a dialect of this
speaking whose peoples have spread to the depths of
the West. It is also from one of these emigrant peoples that
Germany sticks out its tongue, and from then on it is called Aryan,
like the others. For Spain alone there would be grounds for dispute-
ter; they are Iberians who do not hold to the Aryans neither by the laa-

nor by race; but the government of Rome, by a long-
possession and by a superior civilization, made them speak
Latin, and despite the primordial diversity, it is no longer possible to
separate them from the Italians and the Gauls, whose brothers they had become
through education.

All the nations of Europe, as we see, are connected
-thus by the closest links to the Aryan race from where
all the great civilizations emerged.

The Semites, represented by various families: the
Aranean family, the Hebrew family and the Arab family,
seem to have originally come from the plains of Meso-
potamia.

Doubtless Tyre, Sidon, Carthage reached at one mo-
a high degree of commercial prosperity; the empire
Arab, later, had a passing splendor, but nothing,
•in these ephemeral establishments, does not resemble these civi-
fruitful and lasting relations between Greece and Rome,
the admirable Christian society of the Middle Ages.

The Aryan or Indo-European race alone possesses the
notion of justice, the feeling of freedom, the concep-
tion of Beauty.

Civilizations, Semitic as brilliant as they appear, said
very well .\l.Gellion-I)?inf,!ar (I), are only vain images,
parodies more or me.op erossières, painted cardboard sets quo
some people have the complacency to take for works
of marble and bronze. In these artificial societies, caprice
€t the good pleasure are all and are only covered in the name
prostitute of justice who is nothing. The bizarre, the monstrous
hold the place of beauty and profusion has banished taste from art
and decency. The Semite is not made for civilization and for
the sedentary state. In the desert, under the tent, it has its beauty, its grand-
own soul; it follows its own path; it forms harmony with the rest of

(1) The Semites and the Semitic.

humanity. Elsewhere, it is displaced, all its qualities disappear-
sent: his vices resurface. The Semite, man of prey in the?
sands of Arabia, heroic in a certain sense, becomes a vile
intrigar;t in the sooiclé.

From the earliest days of history we see the Aryan

in struggle with the Sôtnito. Tion was a completely Semitic city
and the duel between two races explains the repercussions par-
particular that the Trojan War had (1).

The conflict continued through the ages and almost all-
days it was the Semite who was the provocateur before being the
defeated.

The Semite's dream, indeed, his fixed thought has been cons-
in particular to reduce TAryon's serfdom, to put it at the
soil. He tried to achieve this goal through war, and Lil-
tré (2) showed, with his usual lucidity, the character of
these great thrusts which almost gave the Semites
world hegemony. Hannibal who camped under the walls!
Rome came very close to success. Abderame, who, master of
rE.<;pagne, arrived as far as Poitiers, could hope that Europe

I) The Semites at Ilion or the truth about the Trojan War, by
Louis Beu'ixw.

^àrià was one of those Semitic outlaws who constantly grumbled
around the shores of Greece. Not content with having abducted Helen,
what after all curait could do uti Aryan in the training of the
passion, he also said that the jewel box was removed. Herodotus tells us
man forced by a storm to land in Egypt and denounced to the
Pharaoh as guilty not only of having dishonored the host
who had accused him, but also of having stolen his treasures.
Pha'aon did not want to violate the laws of hospitality towards the Semite.
which he himself had so little respected and only ordered him to
immediately leave its stalls.

The St^mite Hdl^vy did not show all this in the Beile Hélène.

(8] How, in two historical situations, the Semites entered
in competition with the Aryans for world hegemony, and how
they failed.

was going to be his. The ruins of Carihage, the bones of
Saracens whom the plow sometimes meets in the fields
where Charles Martel triumphed, tell what lesson was
given to these presumptuous people.

Today Semitism believes itself sure of victory. This
It is no longer the Carthaginian or the Saracen who leads the
movement, it is the Jew; he replaced violence with
rise. The noisy invasion was followed by the si-

-■ lenoieux, progressive, slow. No more armed hordes annon-

their arrival was signaled by shouts, but separate individualities
rée.s^ gradually aggregating into small groups, putting themselves
in a sporadic state, taking possession without fanfare of all
places, of all the functions of a country since the most
low to high. Instead of attacking Europe
opposite, the Semites attacked it from behind: they turned it;
in the vicinity of Wilna, this Vagina Judeorum (1), is
exoduses were organized which occupied Germany,

1 crossed the Vosges and conquered France.

1^ Nothing brutal, I repeat, but a sort of taking of

t gentle possession, an insinuating way of chasing away
natives of their homes, of their jobs, a soft way-
to strip them of their possessions first, then of their

(l)Wniia is the great reservoir that pours the Jews into Europe. This
are the Jews of Vilna and the surrounding area who, after the campaign of
Russia, HssasbinaieDt our wounded. Thiers recounted this episode in
his story of the Consulate and the Empire, volume XIV. "Thing
horrible to say, he writes, the miserable Polish Jews that we
had (ordained to receive our wounded, as soon as they saw the enemy in
retreat, began to throw the wounded out of the windows and sometimes
even to slit their throats, thus getting rid of them after having skinned them-
Sad tribute offered to the Russians of whom they were the parti-
without. "

tradition?:, of their customs and finally of their religion.
This last point, I believe, will be the stumbling block.

By their qualities as by their defects both
races are doomed to clash.

The Semite is mercantile, greedy, intriguing, subtle,
cunning; the Aryan is enthusiastic, heroic, chivalrous,
selfless, frank, trusting to the point of naivety. The Semite
is an earthling who sees little beyond pre-life
sent; the Aryan is a son of heaven constantly preoccupied with as-
higher aspirations; one lives in reality, the other in
the ideal.

The Semite is a merchant by instinct, he has the vocation of
traffic, the genius of everything that is exchange, of everything that
is an opportunity to put one's fellow man in it. The Aryan
is a farmer, poet, monk and above all a soldier; the war
is his true element, he goes joyfully to meet the
danger, he braves death.

The Semite has no creative faculty; on the contrary
the Aryan invents; not the slightest invention has been made by
a Semite (1). This one on the other hand exploits, organizes, makes
produce the invention of the Aryan creator of profits
which he naturally keeps to himself.

(1) It is difficult to say that there is no real word in this
stereotypical phrase: "The Jews invented the bill of exchange, i The
bill of exchange, letter of credit, check was in use
current in Athens four centuries before our era; the symbolon, the
kolluhieslika tymbola were real bills of exchange. The
bankers, the Trapezites did not just exchange the
beautiful staters with the head of a woman from Cyzicus against the tetradragmas with
the owl of Ibenes, the darics in the image of a sagittarius of the
Persia against the Aegina coins marked with the turtle; they used
constantly credit instruments in use today.

1.

I The Aryan performs the adventure journeys and discovers the A-
America; the Semite, who would have had such a wonderful opportunity to
to tear oneself away proudly from Europe, from persecution and demon-,
to believe that he was likely to do something by himself
even, wait until we have explored everything, cleared everything, to
to get rich at the expense of others.

In a word, everything that is a human excursion
in ignored regions, an effort to enlarge the do-
earthly maine is absolutely outside the Semite and
especially of the Jewish Semite; he can only live on the com-
mun, in the middle of a civilization that he did not make.

The misfortune of the Semite, - remember this observation well
fundamental in memory of me, - is that it surpasses all-

fiuffit, ponr be couvainca of this truth, to travel the Trapéziti-
that of Iiocrale, which makes us witness the story of a bank house-
that it can be more than a century.

Listen to what the son of Sopeos says: "Stalocles had to embark-
quer for the Bridge, and I wanted to bring from this country the most
of possible money. I begged Statocles to leave me all the gold I had
he was a porter; upon his arrival in the Bridge he would be paid by mou
father on the sums that he had for me. I looked in
effect as a great advantage of not exposing my money to
perils of the journey especially since at that time the Lacedaemonians

were masters of the sea.

Endorsement of the bill of exchange, aval, second signature
all this was peacefully known; open the Trapezium again:
"Stalotlè.-f me detcauda who would reimburse him for his advances if my
father did not comply with the instructions given in the letter and
if he did not find me when he returned from his trip. I presented him
then Paoion who undertook to return to him the capital and the interests
due. »

In one of his letters to Atticus, Gicère, at the time of "voyer son
61s in Athens, wonders if he should be given money
or give him a letter of credit.

See on this subject an interesting work by Mr. Caillemer: Studies on
read legal antiquities of Athens: bill of exchange and ussw contract

days an almost imperceptible point that should not be fran-
chir with the Aryan.

The Aryan is a good-natured giant. He is happy provided
that he be told one of those legends which his ima-
generation in love with the marvelous. What pleases him are not
not adventures in the genre of the Semitic Thousand and
a Night, where enchanters discover treasures, where
fishermen, casting their nets into the sea, pull them in
full of diamonds. It is necessary, so that it is always-
ché, that on the plot of all these fictions stands out a
4fre who devotes himself, who fights for a cause, who
sacrifice, who goes like Parsifal through a thousand dangers to
the conquest of the Holy Grail: the cup filled with the blood of a
God,

The Aryan remained Icm. .. .uài^.o {n ^e pâmait au moyen
age listening to the songs of gesture^ the adventures of
Garain le Loherain, by Olivier de Béthune or Gilbert de
Roussillon who, after refusing to marry the daughter of a
Sultan, pierced five thousand unbelievers with a single blow
spear. He listened for a long time to the legend of 89 as he would have
listened to the story of a chivalric cycle. A little more and
the editors of the French Republic would have made it
believe that members of the Defense Government
national, mounted on fiery horses, like the
former valiant men, had braved the most terrible perils for
win the Morgan loan battle. While he is
naively interested in these feats, nothing is more fa-
than to take away his purse and even to take away
his boots on the pretext that they would hinder his walking
on the path of progress.

To the Aryan, I repeat, one can do everything; only he
You must avoid annoying him. He will let you steal everything he wants.

sede and suddenly will enter into a fury for a rose that one
will vomit him. Then suddenly awake, he understands
everything, grabs the sword that was lying in a corner, hits like a
deaf and inflicts on the Semite who exploited him, plundered him,
played, one of those terrible punishments, of which the other bears the
trace for three hundred years.

The Semite, moreover, is not at all surprised. He is in
his temperament of being oppressive, and in his habits
to be punished. He almost finds a certain satisfaction
when everything is back to normal; it disappears, e-
vanishes into a fog, hides in a hole where he
ruminates on a new combination to start again
a few centuries later. When he is calm and happy
on the contrary, he experiences what an academic of many
of mind called: \sl nostalgia of the Scin Benilo...

The intelligence of the Semite, so perceptive and so subtle, had at
limited background; he has neither the ability to foresee nor to see
beyond his nose curved on the earth, nor the gift of com-
take certain small delicate nuances as
flowers and which are the only things in this world that deserve-
that man exposes his life without regret.

Renan distinguished many of these points. "Race
Semitic, according to him, is recognized almost exclusively by
negative characters; it has neither mythology, nor epic, nor
science, nor philosophy, nor fiction, nor plastic arts, nor life
civil; in all, absence of complexity of nuances, senti-
exclusive use of the unit (1).

Morality itself, he said, was always understood by Celts
race in a very different way from ours. The Semite does not con-

(1) General history of the Neinian languages.

hardly arises from duties that one envoys himself. To pursue one's life-
rage, claiming what he believes to be his right, is in his eyes
a kind of obligation. On the contrary, asking him to keep his
word, to render justice in a disinterested manner, it is him
to ask for an impossible thing. Nothing therefore holds in these souls
passionate against the untamed feeling of the m'A. The religion of ail-

theirs is, for the Semite, a kind of special duty, which has not
that a very distant link with everyday morality.

Elsewhere he adds:

The minds of the Semitic peoples generally lack breadth and
of delicacy. Interest is never banished from their morality. The
ideal woman, of which the book of Proverbs xxxi, 100 and following
paints a portrait of us, is a thrifty, interested, profitable woman-
ble to her husband: but of very low morality. The holiest
man among the Jews and among the Muslims is not for lack of
commit atrocious crimes to achieve his ends. The poe-
Semitic society offers us hardly a page that has a charm of
sentimentality. When love is expressed there, it is in the form
of a lascivious and burning voluptuousness, as in the Song of
Hymns, or in the form of a harem courtesy as in
the Moultakar [t].

All this, it is true, was written before the incredible successes of the
Semitic in recent years. Nothing is curious
to study as the way in which this man, so well gifted in
artistic point of view, so low from the point of view of character,
He lies flat on his stomach before these triumphant people.

(1) On this subject, examine Jewish Moocfnsme, a posthumous work by
Gustave Tridori, the former member of the Commune who, despite
errors and blasphemies, contains some correct points of view.
Gustave Trijon is the only one among the revolutionaries who dared to attack-
to ask the Semites whom he calls Tombredaus the picture of civilization-
lion, the evil genius of the earth." All their gifts, he said, are
plagues. To fight the Semitic spirit and ideas is the job of
the Indo-Aryan race, t It is good to note that he has not forgotten
this book during his lifetime.

He acknowledged, in 1862, in his opening speech of the
Hebrew courses at the Collège de France, which the Jews trained
everywhere a race apart. In his lecture at the Saint-
Simon, in 1883, he asserts against all evidence that the
Judaism is not a race, but simply a religion.

It must be added that if the Jews have any interest in
the present time to be publicly supported by Renan
this thesis which is absolutely false, they declare the con-
to treat each other in the most precise and for-
melle. Nothing could be less equivocal than this passage from
Archives (1).

"Israel is a nationality. We are born Jews," natu, "

because we were born Jews. The child born to Israeli parents-
lites is l:;raé!ite. Birth / had fallen to him all the duties
of an Isiaelite. It is not by circumcision that we receive the
quality of Israelite. ,

No, circumcision has no analogy with Christian baptism.
yours. We are not Israelites because we are circum-
concise, but we circumcise our children because we
are Israelites. We acquire the character of Israelite by
our birth and we can never lose this character nor
to resign ourselves from it; even the Israelite who denies his religion, even
he who is baptized does not cease to be an Israelite- All
duties of an Israelite continue to fall upon him.

Let us add that the Israelite fulfills these duties almost completely.
always, he serves his race in another camp and is not
that is more useful to Israel. It is generally to him, in fact,
that Christians abandon themselves with the most ardor, it is
to him they confide their most secret hopes.
In his desire to please the Jews, Renan is not moved
, for so little. After having noted in the past that the so-called

(1) Israeli Archives, year ISC*.

services rendered to civilization by the Jews of Spain
reduced to nothing, that the philosophical role of the Jews in
The Middle Ages had been that of simple infertiles, he declares
suddenly, in a conference organized by the Society
of Jewish Studies, that the Jews are our benefactors.

The conclusion of the speech of the learned speaker, d>sent I-
Archices israéliler oa May 31, 1883, is that the future epparlieut
to Judaism. It is to this purified religion, freed from fes
dross, that humanity will rally, because it alone will ensure the reign
of justice, this ideal so superbly described by the great pro-
prophets of Israel.-

The modern spirit, adds Renan, the world in s<>converts
to the ideas of freedom, equality, tolerance, the Jew remained silent.

Peadant who speaks thus holding his hand closed.
We see the gold sequin that milks between his fingers.

Alphonse de Rothschild, in fact, chairs the meeting, this
which explains a lot of things; he drinks milk, he acts fat
back learning that true equality is that he owns
three billion while so many French people die of
hungry. He smiled at the speaker prostrate before Ati with a smile
both protective and contemptuous.

What a valet! he seems to say. What a wretch! we will say
we (I). Is he not to be pitied? All of you, young and old
who defend as you can the victim of Calvary, the

(1) We see, on Saturday, April 12, 1884, Renan taking
part in the company of a Jew, named Armand I>évy, one of the organizers-
tors of the Anti-clerical Congress, at this ceremony made borlesque
by the presence of this character, the inauguration of the great island Mickie-
Wicz, from the Collège de France. This Armand Lévy has absolutely no
literary title. According to the Gaul, it is an ancient man of affairs
who today occupies his leisure time in devoting himself to politics
clubs. It is found in all public and social meetings.
list among the socialists, marcliaad of via ches the luarcbaadi

God to whom your fathers prayed, do you not feel more
happy that this apostate who kisses the hand of the executioner of the
Christ for a handful of crowns that we throw at him with disgust?
Do you believe that the old pastor robbed by Goblet, the
poor priest of Savoy to whom the miserable Isaiah Le-
valiant stole his little salary, who say their bene-
cited in front of a piece of black bread, do not have the soul anymore
calm at heart that this rich academician, well-paid and
friend of the Rothschilds?

The Semite's defects explain that- the antagonism
natural that exists between the Aryan and him is perpetuated through
the centuries.

If you want to understand the history of the Middle Ages re-
keep what's happening with us.'

France, thanks to the principles of 89 skillfully ex-
exploited by the Jews, fell into dissolution. The Jews
had monopolized all public wealth, invaded everything,
apart from the army. The representatives of the old families,
gentlemen or bourgeois, had divided into two
classes: some indulged in pleasure, had as master-
braids of Jewish girls who corrupted or ruined them-
were born, horse traders and usurers?, Jews
also, who helped the girls. The others obeyed
this attraction of the Aryan race towards infinity, towards the
Hindu Nirwana, Odin's paradise; they were uninterested
almost of the contemporary movement, they were lost in
ecstasy; they had almost no footing in real life.

of wines. The most astonished must have been poor Mickiewicz who, in

many occasions, notably in his popular book Ksieje Piel-
Grzijmâ has withered "the sordid soul of the Jews and their vile spirit."
In this book, we will see Renan fall even lower.

7

THE JEW 47

If the Semites had had a few years of patience they
were getting close to the goal. One of the few truly wise men
that they count among them a disciple of Philo, a representative
feeling of the Jewish school of Alexandria, Jules Simon, their
would say what should be done: occupy the land very slowly-
cement and let the Aryans emigrate to heaven.

The Jews never wanted to hear it that way;
to the Semite Simon they preferred the Semite Gambetfa. Under
pretext that this Fontanarose had made the French swallow
the most enormous blunders, they supported it, com-
said, supported; they believed that he was going to rid them of this
Christ whom they hate as on the day they crucified him.
Freemasonry gave, Jewish newspapers rose
the upinion, we lavished gold, we paid lavishly the com-
police commissioners who, until the last moment, refused-
knew of being guilty of a crime.

What happened? What we were saying above. The Aryan
annoyed, troubled, hurt in the feelings of nobility and
of generosity innate in him, felt the red rise in his
face before the spectacle of unfortunate old people being dragged
out of their cells by guards. It took him a
little time to think, to gather one's ideas,
to collect oneself.

— Finally, in the name of what principle are we acting? Does he have to-
sent.

— In the name of the principle of freedom, they responded in chorus
the newspapers of the Porgvîs, the Reinachs, the Dreyfuses, the
Eugène Mayer, Camille Sée, Naquet.

— What does this principle consist of?

— In this: any Jew comes out of Hamburg, from
Frankfurt, from Wilna, from anywhere, he amassed a certain
number of millions at the expense of the goym, he can pro-

to perfect his equipment, his home is inviolable,
unless there is a warrant to arrest, which naturally cannot be de-
never surrounds. On the contrary, a native Frenchman, a Frenchman
natural, to use Saint-Simon's word, is stripped
of all that he possesses to give to the poor; he mar-
barefoot, he lives in a narrow, whitewashed room
with lime which the servant of the servant would not want-
that Rothschild, that one is outside the law; we can throw him out
in the street like a dog.

The Aryan, awakened from his drowsiness, judged, not without reason,
that from the moment when we understood this famous
tolerance, which had been talked about so much for a hundred years, it was necessary
even better to give blows than to receive them; it
felt that it was high time 'to free the country from
masters as little enduring. "Since the sackcloth robe of the
monk, bother your frock coat, we will give you the rag
yellow, my old Seni." Such was the conclusion of these
meditations. It is from this period that in France dates the
first constitution of the anti-Semitic committee or, for
to be more precise, anti-Jewish.

What is happening in France happened in Germany.
Jews had helped as much as they could at the Kulturcampft,
pushed with all their energy to vexations against the ca-
The Kulturcamplt is over and the anti-war
Semitic is just beginning.

El) reading this work to the end you will see moreover
the same fact reproduces itself in almost identical conditions
identical in all eras and in all countries:».

It seems that the Jew, always returning to the methods which
always make him hunt, truly obeys an impulse-
irresistible attraction. The idea of conforming to habits, to

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JULY 19

traditions, to the religion of others does not enter into these
brains. It is you who must be a friend to the Jew, you
bend to his customs, remove everything that bothers him.

From this society of the past, mind you. They want to
accept everything that flatters their vanity; they seek with
a grotesque eagerness the military titles of harons and

of counts who go to these money handlers like a
woman's hat to a monkey. It is not dahject tripo-
manufacturer or dealer of safety chains belonging to
near or by law." to Israel, who is not at least "knight of
the Legion of Honor (1). But that's where the condescension ends;
as soon as one of our customs shocks them it must disappear-
raise (2).

The right of the Jew to oppress others is spoken of as a matter of fact.
religion, it is for him an article of faith, it is announced to "*
every line in the Bible and in the Talmud.

(1) The Jews' avowal for crosses is matched only by their insolence.
via-Svis of the goiiferuemeutj who had granted them to them. In 18C3, the
Archives Israelites g'aitoyaient on the grief that the
Israelis to wear decorations like Isabelle ia Calboliqoe,
Saint Nicholas of Russia, Saints Maurice and Izare and dear
that the name of these decorations was made more secular.

(2) The oppression of the Jew, the nuance, I believe, is good to point out,
is not the n niiri>e in some way unconscious of the superior being-
laughing, it is the oppression of the inferior which is imposed on the chosen one by
I know what Greek obstinacy, what tenacious and deaf contempt for the
freedom of others, what a persistent desire in the most details
tiny. Who hasn't experienced this type at one time or another?
rannie from below who sumbles a little at the reluctance of the cook
who, if the master is weak, made him eat everything he did not
can't suffer? ^.

The Concourts have mcTreilleosemeot depicted this invasion:! gra-
duel of the Jew in .Ui'wk S i/o'^ion, where we see a great artist who
gradually comes to be. incapacitated, reduced to nothing, thrown to the feet
by an irregular right which has been carried out in his workshop,
as the Jews got drunk when they were brought to France, by the police.

You will govern, say the Psalms of David (ps. 2), you will govern-
you will subdue the other peoples with a rod of iron,
You will break them like a potter breaks a vessel.

He will consume the nations before you little by little,
says Deuteronomy, for you could not exterminate them all en-
seems, for fear that the beasts of the earth should multiply too much.

He will deliver their kings into your hands. You will destroy even-
only in their name. Good will not be able to resist you.

Against the Christian, the gentile, the goy (in the singular goy, in the
plural goym), all means are good.

The Talmud contains, in this respect, assertions that
our deputies, so touchy in theology, would be careful
good to bring to the podium under penalty of being closed to the
nose the counters of the Jewish banks where they draw their money.

We can and must kill the best of the goym.
The money of the goyim is vested in the Jew; therefore it is permissible to
steal and deceive them (i). ■– . ^^s^tn^^ " rvJ^^iA/tt,

The social evolution of the Semite itself is absolutely
different from ours. The type of the Aryan family in
the state of civilization is the gens, Roman which became the house
feudal. For long generations the vital force, the
genius saves itself, then the tree whose roots plunge
in the ground carries at the top an illustrious man who is
as the summary of the qualities of all his own. The being *
predestined sometimes takes a century to develop, but
the most humble extraction comes out one of these figures com-
complete, charming and valiant, heroic and learned,
as our history has so many.

In the Semitic race things happen differently.

(1) Gilalions of the Talmud reproduced by the journal of the Studies
Jewish.

THE JEW r" ;

In the East, a camel driver, a water carrier, a barbiei
is distinguished by the sovereign. Suddenly he is a pasha, vizier,
confidant of the prince, like this Mustapha-ben-Ismaïl who
entered Eardo selling small cakes and who,
according to the ribald expression of Mr. Dauphin, prosecutor
general, "rendered his master day and night services
night," which earned him from our unscrupulous government
as we know, the cross of grand officer of the Lé-
Legion of Honor.

It is the same with the Jew Outside of families
priestly bodies which constitute a true nobility, the no-
wounds do not exist; there are no illustrious families;
some are passed down from father to son,
in none of them do we bequeath glory.

In less than twenty years, if circumstances are favorable to him-
rables, the Jew reaches his full development; he is born in
at the bottom of a Judengasse, he earns a few pennies in a
first operation, he launches himself in Paiis, is decorated by
through any Dreyfus, buys a title of

baron, presents himself boldly in a large circle, takes
the appearance of someone who has always been rich. At home
the transformation is in some way instantaneous; it
does not feel any astonishment. He is absolutely ignorant of certain things?
shyness.

Take a Russian Jew at home, under his thoulope
filthy, with her corkscrews and her earrings and,
After a month of baths, he will move into a lodge at the O-
pera with the aplomb of a Stern or a Gunzburg.

Take as your opposition a brave entrepreneur from
French building, very honorably enriched, he will always have-
days looking a little awkward and embarrassed, he will flee from the circles
too elegant. His son, born in better conditions,

i tied to the refinements of life, will be quite different. The
Your little son, if the family continues to rise and remain hon-
and Christian, will represent the true gentleman, he
will have a delicacy of thought and a nobility of feeling-
that you will never have.

On the other hand, if the Jew arrives straight away, he will not
never achieves distinction. Apart from some Jews wearing
tugais who, young, have beautiful eyes, old, a certain
oriental majesty, you will never find in any
of them that I don't know what of calm, of easy, of courteous, of
worthy which makes a great authentic French lord,
a Frenchman of race, even if he had a threadbare garment, would reconsider
everywhere. The Jew is insolent, never proud; he never exceeds
never this first degree to which, moreover, he reaches very
easily. The Rothschilds, despite their billions, seem
/ of clothing dealers. Their wives, with all the dia-
mants of Golconda, will always resemble mar-
candles at the toilet, not in their Sunday best, but eiuah-
hastened.

The Jew will always lack this in relation to the Christian

It is the attraction of social relations: equality. The Jew —

/u'ou still take into account this observation — ne

/will never be the equal of a man of Christian race. He

/ ' crawls to your knees, or he crushes you under his heel; he is

below or above, never beside.

Those of my intelligent readers in the hands of-
Whoever this book falls upon will only have to recall their memories.
Even in a ten-minute conversation with a Jew
This phenomenon appears. As soon as you surrender
:ivec him to this familiarity, to this bonhomie, to this freedom
which makes the charm of worldly commerce, it molds you
immediately on his back, he lies down ^ or even sees, he

YOU remove it; you have to hold it in your hand carefully.
Whether you talk to a millionaire or a needy person,
you must remind him at every moment who you are and who
he is...

Another cause makes the Jew unsuitable for rela-
tions where one sets oneself a goal other than interest, it is
the monotony of the type; he does not have this mfGuée culture, this
intellectual superfluity, something so necessary, which is the salt of
any maintenance; one only very rarely encounters at his place
these brilliant and chimerical heoiies, these piquant glimpses,
these amusing paradoxes that certain talkers sow in
chance in their words. If he were provided with these ideas the
A Jew would be careful not to waste them among his comrades and he
would try to make money from it, but in reality he lives on the
mass. It is a monotonous, and the longest conversation
don't offer any surprises with him.

While the Aryan race has a variety of
of organizations and temperaments, the Jew, himself, resembles
always to another Jew; he has no faculties, but a
unique ability, which applies to everything; the Thebouna, this
practical sublimity so vaunted by the Moschlim, this gift mer-
old and unanalyzable which is the same in man j)o-
lilic that at the broker and which serves him so admirably
in life.

It is the natural Jew that must be seen to understand the
Civilized Jew. The Schlossberg in Pressburg in particular
gives a good idea of the intermediate state between the Jew
sordid of Gallicia and the almost elegant Jew of the capi-
tales.

Imagine a causeway on the side of a mountain
which climbs arid, dusty, whitish. Skillful and

left, shops or small low houses like
those of the East, decorated with bars as in the Middle Ages.

On the public highway teems pell-mell in the middle of
cast-offs of all kinds, old scrap metal, furniture
disparate, piles of vegetables, mounds of garbage, a
population of seven to eight thousand Jews.

There are some surprisingly ugly old people there next to the young ones.
adorably beautiful girls draped in rags; the
frock coat nevertheless dominates among men who
connected to the present by the top hat,
and in the past by the bare feet which contrast with the hair-
fury.

The general appearance, however, rather arouses the feeling of
modern life than an impression of the past. To tell the truth.
he seems to recognize idiot figures at every moment •
birth, and this corner of the ghetto looks like a little Paris. These
two clever-looking urchins dismantling the scenery
of a theater, isn't it Dreyfus and Lockroy? This man
sprawled on a rep sofa exposed in the street and on
which cabbages have been placed, does it not have a striking
resemblance to Stern, from the circle of rue Royale?
Look at this bony girl, walking barefoot,
covered only with a dirty camisole and a petticoat which
only goes up to the knees, it's Sarah Rernardt as a child.
Here is Mr. Isaac who bites at the mouth what do you want at a
bunch of raw corn. Examine this woman who
struts on his doorstep, his appearance doesn't remind you-
Doesn't she have the insolent and silly neck movement at the same time?
of a famous baroness, this proud goose neck which has not
no relation to the graceful and supple undulation of the
The swan-necked Lagide that Gautier sang? Put some
velvet, diamonds, decent clothes on everything

people of dealers, receivers, moneylenders on gajjes
and you will have a first-class room.

They themselves seem to have an idea of this situation.
Both arrogant and humble they seem to be waiting for phi-
losopliically the tidal surge which will carry them to the city;
to fortune, to honors. They are not in a hurry and do not
are not unhappy.

In the center of this neighborhood full of rags stands a
synagogue in the oriental style which is a marvel;
the watch with complacency abroad; we even take
sometimes the curious goij for some arrived brother who wants
realize the position of the late brothers. I have
gave twenty kreutzers to a woman wearing boots
huge ones who absolutely wanted to kiss my hand.

"No need, old lady," I told her, "I'm delighted to be."
pleasant; your (they will probably be my mayor and I
would be very happy to win a piece of bread in
sticking strips in his journal.

A Christ, bending under the painful burden of the cross, whose
the expression brings tears to your eyes, indicates the place where
ends this free ghetto where the Jews remain voluntarily.
Cautious in this country, and for good reason, the Israelites did not
although slightly mutilated this Christ before which a
lamp burns all night; they will make up for it when they
will be ministers, senators, deputies, municipal councilors-
paux, prefects in France by throwing in the cart to
trash the crucifixes in our churches after those in our schools.

At the end of the climb we are in front of the Schloss-
mountain where the kings of Hungary were crowned for a long time
and that Marie Thérèse lived Nothing is as striking as
ceburg where the fire left only the walls; open to all
wind, gaping, formidable still, it stands out with a strange

2

relief on the horizon. Below the Danube, no longer inpelt
as it was when leaving Vienna, as it will be a few

• leagues further, but sleepy, gloomy, seeming to oppose
^like an inert resistance to the steamboats which
climb back up painfully. On the left, the island of Au with its guin-
watch, in front of you sandbanks, in the distance
the large islands called the Golden Garden.

In foggy weather, as it was when I went
visit what was once a royal residence, the place is of a

/deep melancholy. The feudal world with its glories, its
heroic memories, its triumphant pomp is in ruins
like this abandoned castle; the new world is stirring
a few steps from you in this Jewish city from which will come,
until the time of a Christian renaissance, the millions-
naries adored by a servile society, the acclaimed artists
on the strength of advertisements by the stupid and onlooker crowd.

Indeed, one should not judge artistic merit or
literary heritage of the Jews by everything they print today.
They would gladly say of all their scholars what they say
of Rabbi Eliezer in the Rahinic Library of Bar-
lolocci; "When the firmament were of vellum and when
the sea water would turn into ink, it would not be enough

to write everything he knows." Christian masterpieces
are left in the shadows, we beat the bass drum to the con-
milk for everything that bears the Jewish mark; it is awarded
the epithet of honor, the epithet çliover, to the least pen-pusher
or to the most horrible dauber who belongs closely or
from afar to the brotherhood.

The truth is that the Jew is incapable of overcoming a
very low degree. The Semites have no man of
genius of the stature of Dante, Shakespeare, Bossuet,

of Victor Hugo, of Raphael, of Michelangelo, of Newlon,
and we would not understand why they had any. The man of
genius, almost always unrecognized and persecuted, is nn
superior being who gives something to humanity; or,
the very essence of the Jew is to give nothing. Nothing surprising-
nant that they stick to a flow talent
easy. Their Corneille is Adolphe d'Ennery, and their
Raphael is Worms (1).

In art, they did not create any original, powerful figures.
or touching, no masterpiece; they do not admit
that this<jui sells, they make the sublime when necessary, the false
sublime of course, but they prefer the bottom, which
allows them to enrich themselves by flattering appetites
coarse of the multitude and to serve their cause by turning
into ridicule the enthusiasms, the pious memories, the tradi-
august tions of the people at whose expense they live.

(1) What more striking example of this creative impotence of the
Semile than that of Carthage which, after having been the master-
braid of the moii.le, did not leave a work of art? When the Semites
all-powerful at the present time, the Rolls^childs, the Camondos, the
Stem, sovereigns of U Tunisia, thanks to Gambetta, decided to
sacrifice a few pennies from their profits to question the ruins
of Carlhage, they found only a few insignificant objects, tan-
say that the most built village in Greece we deliver every day
new treasures. There was more art in the making of a
potter living in a hamlet of Boeotia, Tauagra, which daaA Carthage
whole.

As we mjulreal Messrs Georges Perrot and Charles Chipiez
in their History of Art in Ranliquilé, the Phoenicians regularly
for centuries on the Mediterranean, without inspiring the people
with which they were constantly in contact with other feelings
that distrust and fear for their greed for gain, for their perfi-
die, for their misdeeds, or We knew that, by rush or by force, they
took what was not sold to them, that they traded

slaves and that all means were available to them to seize
to steal, by force or by cunning, a beautiful girl or a child. Or

Is it about unleashing with crossroads music?
screaming band of tramps? Strauss, the conductor,
raises his bow. Do we want to ridicule the army?
time when a terrible war is brewing? Here is Ludovic
Halévy who invents General Boum. Is it appropriate for
our enemies that all a people respect: heroism,
honest love, immortal masterpieces be mocked
to excess? Offenbach, the Prussian agent, is all ready. E^t-
it serves to dishonor the theater of Racine and Molière,
to put the guillotine on the boards, and to introduce on
our scene which was glorious a character who says: sn
d. D? The Jew Busnach offers himself to this task (1).

Do you wish that the dance halls, where the youth of other-
formerly took his frolics with honest enthusiasm become
a bad place? The Jew Markoswki is your man. Simia
the Jewess, the androgynous Wolf is there to advocate all these
turpitudes and to bring people of the world (2).

The blow is double, gemmed as they say. During
that German Jews come to commit these infamies
in France, other Jews write to Germany: "This is where

could do without them and we feared them, we hated them. We
called 7ro).yirx'.Tra).o\, the "very fine" men, "those who sa-
were going to deceive" to Tzazril'iy. eiSotéç, "those who exploited, who de-
would eat, » Tf u)XTa\, and « who did a host of evils to men-
my. "

(1) Petit Jacque,' drama in 5 acts, performed at the Ambigu on November 12-
November 1881.

(2) Note again that the Jew does not even create in this order; he
limited to corrupting what exists, it debases something that is still decent and
clean as long as he hasn't messed up. From the old French dance,
good-natured and laughing, he makes the ignoble gossip, the roguish racket;
of the song, naive aria or joyful nofil that our fathers intone-
were at dessert, he makes the op4rette to the raucous Evohés, to the under-
obscene lendiis, with lewd rhyme; journalism sometimes a

This is France, this is its literature, this is what it
product ! "

When did the ancestors of these men pray with the
ours? In which part of the village or town are we?
their family tombs? In which old register of
parish do you find the names of these newcomers who,
less than a century ago, were not allowed to live on
this land from which they want to drive us out now?
What do they have to do with the traditions of the black race?

This is how we respond to real Germans, to our compatriots.
of Goethe and Schiller, by repudiating all these porno-
graphics and all these operettas. They then tell you: "So much
worse for you, you shouldn't have received these people, you
you had to assume that they only came to your house to
dishonor and betray you."

As well as a certain tiny theatre, painting and
music (a certain painting and a certain music
always), succeed with the Jews; they assimilate themselves all the more
more easily the procedures than, in the current lowering
from the artistic level, the mode of expression, the exclusi-
formality prevails over the essence of the idea.

Let us note this new point again that you will not be able to
quote a Jew who is a great French writer.

The Jew captures Parisian jargon admirably. Heine,
iVIbert WoliT, Halévy, whom we were talking about earlier,
many of our Albmand colleagues are more Parisian
than we who were born in Paris. There is indeed

not very lively, biting, aggressive of our fathers, he makes the chronicle to cba»-
lage; only playful, light, slightly low-cut engraving
18th century, he makes the engraving; of the .aicalure of Gavarui, of
Daumier, de Travics, he does the same dirty work as Strauss, worthy of the same name.
of the musician, sells on rue du Croissaut.

2.

a chic, an artificial allure, a conventional verve
and artificial that the Jew immediately appropriates as soon as it is
demonstrated that these chronicles, these operettas, these articles
Paris are of advantageous flow. In addition, his hatred for
everything that is beautiful and glorious in our past inspires him
in this work of demolition by the mockery to which
The French applaud with a stupid smile.

To speak French is something else. To speak a language
we must first think in this language; there is between Tex-

pressure and thought have a close correlation. We cannot
not to address some Leven or some Reinach for
to naturalize one's style as one naturalizes one's
no one; one must have sucked the wine of the fatherland at birth,
to have really come out of the ground, Alcfrs only, whether it is
to attack like Voltaire, Paul Louis, or Proudhon,'
defend like Louis Veuillot, your sentence has a taste
of terroir drawn from a common fund of feelings and
ideas.

What more convincing proof of this fact than Ganibella,
whose astonishment we will have the opportunity to appreciate later
nantt phraseology?

Other, more cautious Jews partly avoided this
ridiculous and make up their own language, the strange language
now used in almost all newspapers, and which
dilute in insipid and gray periods a certain '
number of banalities.

Noting this invasion of our literature
one involuntarily thinks of the story of Rabbi Denjamin
of Tudela who, visiting Greece in the Middle Ages, met
hordes of Jews camped on Parnassus. The contrast
Isn't it moving? Sordid bands of these circumcised
that Aristophanes despised, installed among these laurels

roses which saw, in the radiant hours of Hellas, the god
with the silver bow, Smynthaeus Apollo guides the sacred choir
good sisters!

This inability to assimilate into its very substance
the language of a country extends to pronunciation. The
Jew, who speaks all languages so easily, always keeps
I don't know what guttural accent that reveals it to an observer-
attentive reader. Richard Andrée noted this fact in s(?>
Interesting observations about the Jewish people: “Quelqi:
skillful, he said, that the Jews are in appropriating
everywhere the language of the country, and although they look at it
long as their mother tongue, they only arrive
rarely speak it correctly enough so that it does not
cannot distinguish them from the natives. Most of our
Educated Jews themselves have a particular accent that
makes you recognize them without looking at them. It is a mark of
race which is found among the Jews of all nations,
Rohep {First stay in Morocco) was struck by the same
phenomenon. "

The Jews, he writes, cannot in any way learn completely-

the language of the country they inhabit. We immediately recognize the German Jew with his strange pronunciation; the same is true of the North African Jew. The Jew is recognizable among a hundred Arabs in his accent, although he does not differ in his physiognomy and his costume. Nothing is more laughable than hearing a Jew speak- to read Arabic and the language of the Bartaresque States.

Unable to venture out into the regions of art, the Semite did not question the fields any more unknown to science. Anything that is an exploration of infinity by man, an effort to enlarge the world earthly is absolutely outside its nature. It sells spyglasses or makes spectacle lenses, such as

Spinoza, but he does not discover stars in the immensity two heavens like Leverrier; he does not sense any more continent on the horizon like Columbus (1), that he does not guess the laws of gravity in space like Newton.

Now that they are the arbiters of opinion, that they dominate in the academies thanks to the cowardice of the Christians, Jews tell us stories of the other world: they kept the deposit of science in the middle At that age, they passed on to us the discoveries of the Arabs. Nothing could be further from the truth; the Jews appeared to be learned in using- some scraps from Aristotle's books, but from that we went to the source we realized that nothing came of them; despite their horror for relics, they played simply the role of the donkey in the fable.

For centuries they monopolized the exercise of medicine which gave them back Tacile espionage in their per- trying to get in everywhere, and they didn't suspect a minute of blood circulation. Lease (2), which is theirs yet very favorable, recognizes that they were a thousand times even more ignorant than their contemporaries under the scientific report; they believed that the heavens were

(1) Like Saint Louis, like Dante, Christopher Columbus was a tertiary of the order of Saul-l'Yançois. It now appears- having demonstrated that Joan of Arc also belonged to the Third Order; She was encouraged and supported in her mission by Brother Richard, the famous preacher of the ôpofjie. The Franciscans played a great role in the liberation of France and the war against the An- German Jewish agents disguised as Republicans knew well what they were doing by hunting down our religious people.

See, on this subject, an article by Mr. Siméou Luce in the Revue des

Diu.c- Mondas of May 1, 1881, and the magnificent work Saùit Fran-
çois (/■ .4 .ssise published by the Capuchin Fathers under the direction of Father Ar-
sene of Cliulel and P. de Porreniruy.

(2) Euit dei Ju'f's.

solid, the firmament, vakiak, was pierced with openings by
which the rain was falling. They looked at the bone Luz, as
the root of the body where all the viscera ended, and which
could not be broken or ground; they formulated axes
like these: a little wine and bread taken on fasting
“preserves the liver from sixty diseases;” • it is a symbol
certain of blood plethora when dreaming of a crest of
rooster. •

This does not prevent Mr. Darmesteter (1), deputy director at
the School of Advanced Studies, to affirm to us that the means
"age has gone to the ghetto to seek its science and its philosophy-
« phy. •

Let Mr. Darmesteter tell us about • the deaf action él
invisible • Jews against the Church; <« of the controversy
religious which, for centuries, obscurely gnaws at the
Christianity," good. But to pretend that the
Jews have rendered some service to science, that is to say
mock the candor of young Christian people that
Ferry commissioned this Jew to instruct.

It is to the Aryan that we owe all the small discoveries
or large, printing, gunpowder, America, steam,
the pneumatic machine, blood circulation, laws
of gravity. All progress has occurred through the
natural development of Christian civilization. The
Semite, we must not tire of repeating it, has done nothing but ex-
to exploit what the genius or work of another had conceived.
The true emblem of the Jew is the ugly bird which
cynically settles into the nest built by others.

Now that we have indicated the main features

(1) A look at the history of the little jui*

, which are common to almost all Semites, let us examine
closer to race and species.

There would obviously be a very complete and very
curious to do the physiology of the Jew. Unfortunately
the elements are few in number. With their eniregent ha-
bilingual, their ordinary activity, the Jews got involved in
all anthropological societies, in all associa-
tions that allow you to write a title on a business card-
.site; once there, they do everything to prevent
that we do not deal with them in too precise a way.

The main signs by which one can recognize the
Jewish remain *long: this famous curved nose, the blinking eyes-
gnawing, clenched teeth, protruding ears, nails
square instead of rounded, almond-shaped, the torso too
long, flat foot, round knees, extraordinary ankle-
narily had outside, the soft and melting hand of Ihy-
pocrile and traitor. They quite often have a larger arm
shorter than the other (1).

It is certain that the tribes have preserved almost intact
the features that once distinguished them and many of which are
indicated in the Bible. Gambetta, with his curved nose
so pronounced, was attached to the tribe of Ephraim. It is

(i) Lavaler observes that Jews, in general, have a pale face,
hooked nose, deep-set eyes, prominent nose, cons-
strongly pronounced mouth ticks, frizzy, red hair
or brown, with a sparse beard, the usual mark of effeminate temperaments-
born. “Physical degradation,” he adds, “always follows degradation-
moral tion; it is more strongly noticed among the Hebrews,
It is the result of complete depravity.

The portrait is a bit loaded. The Jews among themselves are not
depraved; the harm they do to the yoyin is only the exercise of
war, too bad for you if you are too vile to defend or even
God is too stupid to protect your money.

the same applies to Reinach and Porgès, which explains their
mutual sympathy. Black and hairy Caraondo is from the tribe
of Jacob. Henn-Aron, with his eyes streaked with filaments
red, claimed to be from the tribe of Zebulun. The KauUa
white and thin is from the tribe of Judah. Lockroy, with his
little grumpy head, is from Asser. The countless Lévys,
despite apparent differences, belong to \at
tribe of this name. The tribes smell each other, feel each other, rap-
close to each other, but in the current state of this science
embryonic, no precise rule can be formulated.-

Apart from these still poorly defined tribal nuances,-

we must distinguish two types in the Jew absoluroert dis-i
Imcts: the Jew of the South and the Jew of the North, the Portuguese Jew
and the German Jew.

The Jews of the Portuguese rite, as we know, claim to be estranged-
settled in Spain since ancient times: they reject:
They refuse with horror any solidarity with the deicides, they pre»
even tend that the Jews living in Toledo wrote then
to their brothers in Jerusalem to turn them away from committing-
to be such a great crime. Many historians, the Jew Emma-
Nuel Aboab among others, in his Notenology, admit
the authenticity of this missive in which Levi, head of the
synagogue, Samuel and Joseph, Jews of Toledo, address
to the great priest Eleazar, to the wise men, Samuel
Canute, Anne and Gaiaphas, Jews of the Holy Land. Graetz,
on the contrary, declares all these assertions erroneous, but
It should be noted that it is German, that is to say animated
of hostile feelings against the Portuguese (1).

(1) See: Historical, political and literary studies /« Jvàft
iC Spain, by AmaJor de Loa Bios, Ira.luciiou de M. Magnabal and
the Jews of Spain, by Graaiz, tradiiclioû of U. Georif es Sieoo. ■

In any case, the difference is very considerable between
these two specimens of Jews.

Warmed by the Eastern sun, the Jew of the South is
sometimes physically beautiful; it is not rare to find in
him the Arab type preserved almost in all its purity.
Some make you dream with their soft velvet eyes
and caressing, always a little false, their ebony hair,
to some companion of the Moorish kings and even to some
Castilian hidalgo; it is necessary, for example, that they preserve
their gloved hands, the greedy and low race quickly appears
in these hooked fingers, in these ever-agitated fingers
by lust, always contracted for the rapine.

The German Jew has none of these looks. The chas-
the ones do not look, the complexion is yellowish, the hair
fish glue color. The beard almost always of a
indefinable reddish is sometimes black, but a black
Unpleasant Tert. and which has reflections of a faded frock coat.
He is the type of the old merchant of men, the usurer
low-class, one-eyed innkeeper. Fortune, I said,
Don't change them by touching them with your wand. When
we see certain Parisian characters passing by, only pure ones
blood carried to the woods in a pram decorated with a tortilla
of baron, we have reminiscences of figures glimpsed

already, of merchants in old braid, of peddlers of thread and
of needles. These were described by a coreligionist
belonging to a well-known and almost considered family-
Mr. Cerfbeer of Medelsheim, who was a Jew, was a resident of the Jewish Quarter.

The German Jew, he says, is morally vain, ignorant, greedy,
ungrateful, low, crawling, insolent; physically he is dirty, mangy and
ragged. Jewish women are imperious, credulous, slanderous, aca-
ritrious and very questionable in matters of marital faith (I).

(1) The Jews, their history, their customs.

The author then makes accusations against the rabbis
that we do not reproduce, because never a writer
Christian does not attack a priest, whatever religion he belongs to-
Well, he leaves that to the writers of the Jewish press.

Among German Jews, connoisseurs distinguish
another variety: the Polish Jew with a big nose and hair
frizzy (1).

To his financial companies the Jew of the South denies a
grain of poetry; it takes your purse, – it is the
race that wants this, – but with the help of conceptions that do not
do not lack a certain grandeur. Like Mirés,
like Millaud, like Péreire, he willingly rubs shoulders with
literate, there are newspapers where people sometimes write in French-
English, he seeks the man of letters and is honored to have him
at his table; at most, if the writer had made him win
one hundred thousand francs, he put five hundred francs under his
towel.

(1) There were formerly four rites: the Sephardic rite, the Atke-
Nazi, the pulten rite she French rite. The French rite disappeared in U
following the expulsion of the Jews from France.

The Karaite sect has 500 members in the Wil-
na and Wolbynie, 200 in Odessa and almost 4,000 in Crimea.

The Karaites do not recognize the antithesis of the Talmud and do not ad-
put that the rule of Scripture. Orthodox rabbis qualify
the Karaites of Samaritans, Sadducees, Epicureans. This sect,
according to them, it was founded by a rabbi of the 8th century, Anna
Ben David who had presented himself in Babylon as caudidatà the high
dignity of Gaon or Rescb Gloulba. Furious at having been rejected, he
would have constituted a dissident sect.

The Karaites, for their part, claim that their sect already existed

from the time of the first temple. In 1836, the Cbacbam of Troki rep-
said to Emperor Nicholas, who was ignoring him as he passed through this city:
"We cannot be blamed for having crucified Jesus Shiist, because we
were no longer in Jerusalem since the destruction of the first
church. "

S

The Jew of the North does not even have the genius for commerce;
he is the cutter of ducats from elsewhere, the one who, as we say
said it to Franciort, made the ecus sigh the operation of
circumcision. His southern counterpart is agitated, stirred,
he is ingenious; he does not move; motionless and stagnant he waits
the moment behind his counter; he depreciates the titles
as he depreciated the currencies; he enriched himself without pro-
never drive. One is the hopping, cheerful flea, the other
is the slimy and sticky louse, living in inertia at
expense of the human body.

The religious Semite, the one who still remembers the
days when he opened his tent to pray in the rays of the sun
rising, the relatively tolerant Semite too, is the man of the
Noon. The hater, the maker of obscene caricatures, the one
who spits on the crucifix, is the man of the North.

The Jews of the South, however, suffered much more.
than the Jews of the North, but they were less despised. The
martyrdom, as it happens, grew up the descendants of the vic-
times, while the hibitude of living in humiliations
public has plunged the sons of the Jews into degradation
Germans.

Make no mistake though, the strongest, the true
Jew is the Jew of the North. Pereire, poet and artist until a
certain point, tried in vain to fight against Rothschild,
he was forced to give up the fight from which he had emerged strong
bruised. The Jewish press and bank did not take Gambetta
under their protection, and have worked to make almost pass
great man the little secretary of Crémieux that because
that despite his Italian nickname, he was a German Jew
original.

It seems that, by a fairly natural logic, the triumph
The momentary aspect of the Jew must be embodied in the complete Jew.

in the true Jew, in the most groveling, the longest-

time hated to the detriment of the already cleaned, polished Jew,
civilized, humanized.

We should not attach more importance to it
that it is not suitable for these divisions. Portuguese or German-
mands (i), Askenazim or Sephardim (2), as we say in
Jerusalem, all, apart from passing disagreements,
hold tightly united against the foe, the stranger, the
Christian.

The religious question itself plays only a secondary role.
aside from the question of race which takes precedence over all

(f) Portuguese and Germans are waiting, to be completely reconciled-
ment, that common Penufini, Clutianism, is strait. Nothing is
more iDslrncUr in this respect than the beginning of a published brochure
in 18C5 when there was talk of merging the two rites.
We can clearly see here that hatred of the Christian is still very much alive among the
Jews, that she is their rallying point, that she anioM; also
both practicing Jews and so-called free-thinking Jews.

Here is the preamble to this brochure addressed to “Gentlemen
merger commissioners:

c Ueasiears, before changing anything to the forms of ourrd
worship, a question, a serious question must be presented to you.

c Can the divinity of Jesus Christ withstand the light that
our era has made us rejoice over it

(If this divinity were to retain its prestige, if the unity of God,
the adoration of Jesus, the Holy Trinity and the adoration of the Virgin Mary.
wind again eire united in the same cult without reason
human being is offended, if the time has not come, keep us.
Gentlemen, let us be patient with the spirit of modification or reform,
resigned and let us keep intact the worship of our fathers to your generation.
who will have the glory of making the just religious idea triumph, of the Oieo
unique. "

{On the Fusion of Portuguese and German Rites. — Michel Lévt.)

(2) Aschkeoezest, <'f 'after Genesis, the name of one of the sons of Gomer
son of Japheth. According to Mr. Théodore Reinach he is considered by
the rabbis like the pore of the Germans. Sefarad is the biblical name*
than from Spain.

others. In those who have abandoned Judaism
for two or three generations, the Jew knows how to find the

his own, he unravels certain signs if a drop of blood
Jewishness runs through their veins; sometimes even, — which is
very well, — he spares an enemy because he recognized
that he was a brother who had lost his way.

In Daniel Deronda (1), this marvelous study of
Hebraism for which the Jew Lewes had made his
companion, Georges Elliot, the greatest novelist of An-
England after Dickens, two or three hundred volumes of his-
tory, this point is admirably highlighted.

Daniel Deronda is a true hero of a novel, a
handsome, young, intelligent, eloquent patrician who does not suspect
certainly not that he is of the family of Jacob; the attra-
tion of the race pushes him to fall in love with a Jewish woman. Then
Mordecai intervenes, one of these enlightened ones, one of these sec-
who are leading the world today for the benefit of
of the Semitic cause. He recognized the co-religionist under
the gentleman, he lifts in front of him a corner of the veil which
hides this policy of the century incomprehensible to the
superficial and naive.

Daniel doesn't delay in knowing the whole truth. He is the
son of a famous singer, the Alcharisi. The Alcharisia prayed
one of her lovers, Lord Mallinger, to adopt her son and
raise him as a future peer of England. While
the child grows up, the actress continues her studies
success, she marries a German prince, and when Daniel
at the age of man, she decides to reveal this truth to him

(1) Two volumes, published by Calmann Lévy.

that she believes she must sadden him: "My mother," she replies simply-
Daniel, I am happy and proud to be Jewish.

Mordecai completes his initiation; he lists to Daniel the
services he can render to his own, the action he can
exercise; it shows him that it is necessary to reestablish the
nationality of Israel. You would never guess why?
• To serve as a model for liberated Europe » Deronda
understood, he found according to his expression or his direction
social." He leaves for the East where all Semitism is stirring
at this moment. He will probably have seen Gambetta before his
dead, he will have spoken with Jewish bankers and politicians
influential Jews and said to them: "Come on, old brothers,
try to have some killed on the distant shores
thousands of these French idiots, it will do good to
Israel, to England, and to your purse.

We understand the enthusiasm that inspired in Alexander VVeill this work is so powerful and touches so many things. No novelist in France would be able to write a book of this depth. All of Judaism moderne is there with his interloping, his hammy manners represent-felt by the Alcharisi, its permanent conspiracy, its socialist propaganda personified in Mordecai and, dominant everything, the ardent faith in the mission of the race.

So from one end of the universe to the other, in America as in Abyssinia, Israel sends emissaries to decover the remains of the lost tribes among which Cad and loaded have completely disappeared, while others do not are represented by only a small number of members. We seek them with understandable impatience, because As long as they are lost the family will be incomplete and we cannot think of rebuilding the Temple despite all the good will of the Freemasons.

To find them, the Jew Benjamin, born in Moldova in Folscherry and died in London on May 4, 1864, had visited for many years Egypt, Syria, Diabekes, Kurdestan, Mosul, Baghdad, Persia. We had surnamed Benjamin in memory of Benjamin de Tuièle, the famous traveler of the 12th century. Rabbi Marcchée had thought he saw them in the Sahara, but it was not not yet clarified. Another Jew, Mr. Wiener, professor at the Bonaparte high school, went to look for them in America South, and the funds of the Ministry of Public Education are used to pay for missions that pursue this goal patriotic. After having made the Jews of Algeria and Tunisia, we take care of those of Morocco and those of China. That's always something to find again waiting for some new Flatters to die to go announce to the lost that their coreligionists are the masters in Europe (1).

No Parisian has yet forgotten the premiere of La Femme by Claude, the only play by Dumas that has been successfully performed fall completely. "It's too soon! It's too soon!" murmured the freshly gloved Jews, both delighted and frightened by Daniel's insolent declaration that Dumas makes speak as Cagliostro spoke when he came to announce the future (2). Alphonse de Rothschild, who never shone

(1) Flalters was Jewish by origin and he is cerlainemeat death victim of a religious idea as much as of his devotion to science, the

the issue of the Jews of the Sahara, which is very dear to Israel.

(2) In a very secondary order, it is also necessary to cite
as a warning a conference by a dau)e Delaville, at the bou-
Jpvai'd des Capucines, October 30, 1883: the Israelites of Paris,
their talents, their minds, their money, their power.

K The Jews, the conference said verbatim, are quite rich

by bravery, already saw himself locked up and forced to
return the three or four billion he borrowed from us.
Alas, France has ears not to hear and
Dumas could say anything and be sure that he would not be understood.

Daniel's tirade is superb, by the way, and without
to fully confess everything that Israel hopes for, sums up
adiniraolemenl the Semitic action (1).

When Cyrus allowed the Israelites to return to Palestine,
only the tribe of Judah reappeared, because we must not count some-
The remains of the tribe of Beojamin. The eleven tribes of Ephraim
were not reconstituted. What happened to them? Where are they?
them? Some want them in .\sia, others speak of Abyssi-
nia or an oasis in central Africa; and now the Mor-
Mons claim to have come from it, asserting that they approached in
mass to this continent. Well! I believe, after long re-
search, that I finally know the truth on this subject and that I am perhaps-
be called to reconquer our homeland. We are in a
time when each person resolved to claim and have their own

to buy In France and they will buy it maybe when the dynami-
mite will have done its work, o

The Jews nodded their heads and moved their skulls.
bald men that I still see. Not a single Frenchman stood up to shout:
“Tittle down, you impudent girl, France is not yet for sale!”

The representative of the German Anti-Semitic Committee, who follows here
all Jewish mass festivals, no from the point of view of France
which he has no mission to defend, but from the point of view of race
Arreniie that he suffers from seeing so humiliated in certain countries, said
on leaving: a If the Jews allowed themselves to abuse public-
ment r.\germany, what a massacre we would make the day after these
cheeky I »

(1) M. Emile Uonté$;ut, in his Ecritu modernei de VAngle-
ten-e, has ioJicated the iiiQueuce that Claude's Wife had had on
the composition of Duniel Deronda. o The neo-prophet, he writes, pres-

that whistled by the Parisians, lightly transformed, became, according to all
appearance, the character of Uordecal, like Claude's wife,
by a similar transformation, became Gweadolen Harletb. •

his soil, his home, his language and his temple. 11 long enough ago
that we Israelites have been dispossessed of all this.
We were forced to slip into the gaps of the
nations, from where we have penetrated into the interests of governments-
ments, societies, individuals. It's a lot, it's not
enough. We still believe that persecution has dispersed us, it
has spread; and holding hands we form today,
a net in which the world might well find itself caught one day
where it would occur to him to become hostile to us again, or to
declare ungrateful. In the meantime we no longer want to be a group,
we want to be a people, more than a people, a nation.
ideal homeland is no longer enough for us; the fixed and territorial homeland is
has become necessary and I leave to search and lift our act
legalized birth certificate. So I have the chance to see the country and go
from China to the Salt Lake and from the Salt Lake to the great Sahara. Each
his ideal and his madness, that He who is leads us, and as
we have been saying for centuries on our feast days: the pro- year
Jerusalem chain!

There are, however, some inaccuracies here; all the
tribes are found except, as we have said, Gad
and loaded, we still believe we are on the trail of Gad who is
finds itself mixed up with the Nestorians and the Af|^dians(l). It is for

(1) Consult, on this subject, a curious work, the Nestoriem or the
Lost Tribes, by Asahel Grant. Also read a book published
about twenty years ago in England: Table of Indians
Americans, their general character, their customs, their lan-
gue and their public festivals, religious rites and traditions showing them
as- the descendants of the ten tribes of Israel, with the language of the
Prophecies about them and the path they had to follow to pass
from Media to the new continent, by A^raël Worsiey.

In 1846, deputies were sent to search for the tribes,
but they returned without having accomplished their mission. They found,
only, says the Jewish Chronicle of the time, "the presence of qua-
three million Jews in the East Indies, twenty days from
Sangala. » It is likely that in some time we will do
still have to feed those.

this that Disraeli had England undertake, under

the eternal pretext of a supposed oftense which had not
never existed, the war in Afghanistan which cost so much
of men and so much money. Mr. Gladstone, in the great
meeting held on October 8, 1881, in Leeds, energetically withered-
only this disastrous expedition which "had for
result of alienating friendly Afghans from the English, and of de-
break down the moral barrier that existed between England and
the Russian Empire. "I have the pleasure to announce to you, add-
he was, that we almost completely withdrew-
res of this crazy and criminal enterprise and that we were able
erase some of the most unhappy memories and
the most scandalous recorded in the annals of our
history."

The events of 1885 when England, in retreat
in front of Russia, lost all its prestige in India,
and prepared the coming fall of his domination prove to
how right Mr. Gladstone was in that question (I).

(1) In the month of April 1883, the Judhche tress gave some deliU
interesting about the Jews of these districts. a Or signal, she said,
a significant Jewish population in Merv, Turkhestan and
Saraksqui is one of the support forces of the Russian army. Most
are originally from Persia and Afghanistan. The Scbocker of Merv
est)iatif of Mercbed, in Kborassan. We follow that the Israelites of this
country were forced by arms, forty-five years ago
years, to embrace Islamism. Five hundred families thus crowned the
turban, but this conversion, like that of the Marauas of Spain,
was only apparent Officially they practice the Muslim religion-
mane, but their feelings remained Israelites, and internally
in their homes they scrupulously observe the worship of their -
ancestors. Every family has its own shock that bleeds clandestinely
slaughter animals. These Israelites marry exclusively
among e.g., young girls, — they get married around 9 or 10 years old
— far from receiving a dowry, they compensate their parents with a

4C JEWISH FRANCE

The existence of Chinese Jews has only been known since the
the 18th century.

Father Ricci, the Jesuit, known as Mr. d'Escayrac de Lauture, the pre-
first and greatest missionary of his order in China, was
also the first to mention the Chinese Israelites. Fr. Alexi
visited them later. Fr. Goyani copied the Hebrew inscriptions
from their synagogue, they were lost, but later copied
by Father Gambit. The Edifying Letters published in the 18th century
by the Jesuits make known to us what these eminent men

had been able to learn. Since that time the missions have been
less flourishing; the Protestant missionaries themselves have
more written than seen, more discussed than risky.

It was during the Khar dynasty (that is, two thousand years ago)
years at least), that the Israelites appeared in China in the number of
70 families or groups bearing the same name. Their number appears
have shrunk, perhaps because many of them embrace-
were Islamism a few centuries ago.

The Israelites first occupied several cities among the-
which Beijing. Today we only find them in Kai-Fou,
capital of the department of the same name Khai-Fou-Fou, as well as
of the province and government of Khouan, a city once im-
large and very populated, greatly reduced after a flood occurred
in 1642, located to the south and about two leagues from the Yellow River,
at 32°02' north latitude and 1'00'where" west longitude
Beijing County.

The Cliniois Israelites have a special respect for the
book of Esther which they call Ipethu marna {the great
mother). Their scrolls of the Thor have neither periods nor commas,
under the pretext that God dictated the Law so vile to Moses:}that he
could not put the punctuation.

contribution paid by the husband. The religious leader of these Israelites
is a certain Rabbi Mordecai, who is at the same time one of the
largest silk manufacturers in the country. He is said to be rich in several
miliious. »

Sometimes these dispersed members of the family of Israel, the Falashas
are perhaps the most interesting.

They live, says Joseph Halévy in his report on his mission-
sion in Abyssinia, in the provinces of Chiré, Adubo, Asgue-
dié, in the north; their complexion is black without being negro, they wear
or Hebrew names pronounced according to Abyssian custom, or
names of circumstance, according to the custom of the ancient Hebrews
and the Queez race. They claim to be descendants of the dele-
Jewish fords who formed a procession of honor for Maqueda, the
famous queen of Sheba and for her son Menilek who would be king
Solomon for father.

The Abyssinians talk incessantly about Jerusalem and comp-
try well on the restoration of Jewish nationality.

Although the Jews are not very tender towards us,
The story of a failed exodus of these poor people has left me in awe.

in spite of myself. One day, Theodoros took aim at a priest
Falashas. Terrified, the unfortunates suddenly decide-
to set out for this Jerusalem whose
name comes up continually in their interviews. They
abandon their huts, the old people take the lead
of the caravan singing hymns and waving
tree branches. No one in the troop suspects
what the vast Universe is, they all expect to ren-
to cross the Red Sea and cross it on foot.*:ecs as
did their fathers. Soon they succumb to fatigue, they
see the space ever expanding before them; exhausted they
stop in Axum, in Tigray, and take the side of
go back.

Alas, the hyenas and scorpions have taken possession
abandoned huts. To punish the fugitives, we want
tear away their Pentateuch and they are forced to sacri-
proudly display their last cow to save their precious book.

Human wickedness is everywhere the same. From whatever
Whichever side we look at, we encounter sadness and perse-
At the end of the world, people we suspect
barely existence suffer, and die victims of the me-
luck of men which is found identical under all
latitudes.

But let us leave these distant Jews and return to our Jews.
of Europe.

Jews of race more than of observance, like Deronda,
are almost as numerous as the others. If there is no
of short-robed Jesuit, there is what one could call
Jews in short robes. Disraeli, who knew about them,
admirably painted many times working mysteries-
laughingly to the common work.

Who does not remember this passage from Coningshy or the New
new generation?

This mysterious, cunning diplomacy, which causes so much worry to
Western Europe, is organized and carried out principally
only by the Jews; the formidable revolution which, at this moment-
here, is being prepared in Germany and which, in fact, will only be a
second, more important Reform, and which we still doubt if
little in England, develops its blossoming fully
under the auspices of Jews' who have almost monopolized the professo-
rat in Germany. Neander, the founder of spiritual Christianity
tuel and royal professor of theology at the University of Berlin, is
Jew. Benary, no less illustrious, attached to the same University, is

Jewish. Wehl, the Arabic teacher at Ileidelberg, is Jewish... But,
As for the German professors of this race, their name is le-
gion: I think there are more than ten in Berlin alone.

A few years ago, Rugio addressed us. However, there is no
never had any friendship between the court of St. Petersburg and my
family. She has Dutch relations who generally have
provided for its needs, and our claims on behalf of the Polish Jews-
born, – a numerous race and the most degraded of all the tribes, –

had not been to the tsar's taste. Nevertheless, the circumstances
brought about a rapprochement between the Romanoffs and the Sidonians. I
resolved to go to St. Petersburg myself. During
Upon my arrival I had an interview with the Minister of Finance
Russian, Count Cancrin: I had to deal with the son of a Lithuanian Jew.
The loan was connected with business in Spain where I resolved to
surrender when leaving Russia.

I had an audience with the Spanish prince, Senor Mendiza-
ball: I found myself facing one of my peers, the son of a
NuevoChristiano, a Jew from Aragon. Following the revelations that
transpired in Madrid, I went directly to Paris to
consult the President of the French Council of Ministers. I
found the son of a French Jew, a hero, a marshal of the Em-
worse and it is only fair, because who do you want to be
heroes, if not those who worship the God of armies?

–And is Soult Jewish?

– Yes, as well as other marshals of France and not the least
famous: Masséna for example; – his real name was Manasseh; –
but let's get back to my anecdote. The conse of our consultations-
tions was that one of the Northern powers would be addressed as
friendly and mediative. Our choice fell on Prussia, and the presi-
The Council member made a request to the Prussian minister who,
A few days later, came to attend our conference. The Count
d'Arnim entered the living room and I recognized a Prussian Jew. You
See then, my dear Coningsby, that the world is governed by
very different characters... from what those who imagine
are not behind the scenes.

The table is interesting and shows well how, under
various forms and different disguises, the Jew
is actually everywhere. Masséna's proverbial greed, the
atrocities he committed in all his tendeni campaigns

to confirm what Disraeli says about his Jewish origin,
although the baptismal certificate of the minister was published in
the weekly (No. 25 November 1882). Ney seems
also have belonged to the race. As for Soult, the op-
nion seems very risky to me.

Another assertion of Disraeli, who elsewhere claims that
many members of the Society of Jesus were Jewish
is absolutely unsustainable. The Jesuits, to whom their
opponents themselves have never refused a certain
intelligence, have always distrusted the Jews as well as the
plague. The rules of the illustrious Society are formal on this
regard; they absolutely forbid receiving in the Com-
company someone who is descended from Jewish or Saracen race
going up to the fifth degree. It is an impediment-
absolute, indisyDeusaôï^is, for which Father General îui-
Meraene can grant dispensation. Congregalio declared'
lives and status hocdecretum non essentialis sed indispensa-
hilis impedimenti vim ohtinere, sic scilicet ut nullus
omnino superior ac ne ipse quidem Prœpositus generalis
in 60 dispensare possit atque ila deinceps integreinvio-
lateque servandum esse [\).

The only Jew who ever entered the order following
completely exceptional circumstances could not have occurred
stay (2).

These prescriptions are not surprising. Formerly, in
ElTtit, we didn't talk about sociology all the time, but he
there existed a social science based on experience, observation-
vation of facts, the study of types, we knew perfectly well
how powerful heredity was.

The precautions taken against the Maranes, the Judaeans,

(1) Institutum societatis Jesu. Koma, lypis civitatis catbolicoe, 1869,
volume V. Decreed V »« congregalionis geueralis. Decrelum LU.

(2) At the school on rue des Postes where he had received as a tutor
Dacosta senior, who found himself in a precarious position. Who knows?
role his son played in the execution of the hostages. The trial had not
nen d'encouraseanl.

the Semites in a word, who seem incomprehensible to
a people in full decadence like ours, respond-

had very legitimate concerns of self-defense
social. Do we not see, moreover, the only nation which
is still strong, still standing, Germany
to take up the question in exactly the same form and,
without in any way concerning the religious point of view,
try to react against the Semitic invasion?

It was on this ground that the Society of Jesus placed itself,
for it did not exclude converted infidels from its midst,
of Aryan origin. "Poftr the Tarlares and the other Maho-
metans who are, either in Poland or in other countries, we
leaves it to N. Pi. P. General to be able to dispense in the
cases of degrees of kinship referred to above, because one cannot
allege the same reason against them" ("1).

The Jesuit, moreover, is the complete opposite of the Jew. Ignatius of
Loyola is a pure Aryan. The hero of the siege of Pamplona^
the knight of the Holy Virgin, is the last of the paladins.
There is something of Don Quixote in this saint, who looks very modern.
however, who later came to sit on the benches of
the University of Poris, as if he personified in him the
movement taking place in the world where the
feather would now play the role that the sword played in
earlier ages.

Whatever this error, which proves that
Disraeli knew the Jews better than the Jesuits,
the English statesman is no less interesting to
to consult.

In Endyynioiif Disraeli returns again to this diplo-

(1) Decree VI** coogregatiouU. Decretum XX.VlIi.

occult malie which for a century has made sense of the world
upside down.

The Semites today exert a vast influence on the
business by their smallest, but most original branch:
the Jews. There is no race that is endowed with such tenacity
and as many organizational qualities. These gifts have given him a
unprecedented empire over property and unlimited credit.
as you advance in life and gain
experience in business, the Jews will thwart you in everything.
For a long time, they have been sneaking into our se- diplomacy
Crete, which they almost took over; in a quarter of a century,
they will demand their open share of government. Or. CL-lles-là
are races whose men and corporations, influenced

in their conduct by their particular organization, must en-
to enter into all the calculations of a statesman...

The Jews in short robes, one understands, render
services all the more reported to the cause as they are less
prominently. In administration, in diplomacy,
in the offices of conservative newspapers^ under the dress
of the priest himself, they live without being suspected.
'The Jewish army therefore has three army corps at its disposal:

The real Jews, the Notoh^es Jews, as they are called
the Archives, which officially venerate Abraham and Jacob
and who are content to demand the possibility of doing their
fortune by remaining faithful to their God;

Jews disguised as free thinkers (Gametta type,
Dreyfus, Raynalj, who put their Jewish quality in their
pocket, and persecute Christians in the name of the glo-
rieu.x principles of tolerance and the sacred rights of the
freedom ;

Conservative Jews who, apparently Christian, united
to the two preceding ones by the closest links, deliver to
their comrades the secrets that can be useful to them.

In these conditions, the incredible success of the Jew, something
incredible as it may seem, the incredible way in which it pul-
lule can be easily explained.

The strength of the Jew is solidarity. All Jews are so-
linked to each other as proclaimed by the Alliance
Israelite who took as his emblem two hands which meet-
join and intertwine under a halo.

This principle is observed from one end of the u-
universes with truly touching accuracy.

We can guess what advantage, from a human point of view, this prin-
principle of solidarity given to the Jew over the Christian who,
admirable in charity, is foreign to any feeling of soli-
darity.

No one, you might think, admires this flower more than I do.
sublime that Christianity has brought forth in the soul
human, this tireless, inexhaustible, ardent charity
who always gives, who gives without ceasing, who gives no
not only money, but the heart itself, time,
intelligence.

What I would like to indicate in this work which is
a work of rigorous analysis, that is the difference which
exists between the solidarity of the Jew and the charity of the Christian-
here.

Christians open their arms wide to all
misfortunes; they respond to all calls, but they do not
don't hold on to each other. Accustomed, which is quite natural,
to consider themselves at home in a country which
belongs, they have no idea of forming ranks
tight to resist the Jew.

The Jew was therefore quite easily right in hitting them.
in isolation. Today, he is a merchant whose Jew
desires the fund and that all Israeli trade is understood

to drive everything slowly to bankruptcy. Tomorrow is
a writer who is a nuisance and whom the Jews reduce to despair-
and lead to drunkenness or madness. Another time
he is a great lord with a beautiful name and who will have
bullied a suspicious baron at the races; arrangements are made for
to procure for the unfortunate a Jewish mistress; a runner
affiliated with the gang comes to offer him an advantageous deal,
the victim is sometimes started with a first g^in and final-
She finds herself both ruined and noted for infamy.

If the merchant, the writer, the great lord had
heard, if they had united, they would have escaped, they
would be mutually defended; each would have brought a
support to the other, but I repeat, they succumb without
see, and without even suspecting who their real enemy was.

Thanks to this solidarity, everything that happens to a Jew, in
the most remote corner of a desert, takes on the proportions
of an event. The Jew, in fact, has a way of squealing which
is only his. It is not in vain that he was told: a Croas-
multiply, you countless descendants of Abraham."

The Jew's shouting always recalls these tumults of the
Middle Ages, where an unfortunate wearer of yellow rags, beaten
for some misdeed, would utter dreadful lamentations-
that stirred up the whole ghetto.

Unfortunately for delicate ears there is always
in the world a Jew who cries out and demands something
thing. — What does he demand? What was taken from him, what was
could have taken from him and finally what he could have gained.

Very often the Englishman, who smells something, starts shouting

behind the Jew and to utter guttural aôh aôhs which ren-
the dreadful cacophony.

Who does not remember the Jew Pacifico as Thouvenel, then
our representative in Greece, at a time when our representa-

tanls were neither Jews nor servants of Jews, threatened,
if he did not *keep quiet, to hang from the mainmast of one of
our warships?

Who does not remember the Jew Levy of Enfidha?

Who has forgotten Mortara, this Jewish pelt about whom all
the press sold to Israel overwhelmed a holy pontiff with insults
who simply said to the kid with his augéli smile-
that: “Dear enAmt, you will never know what your soul
will have cost me!”

Father Momolo Mortara was a guy; he exploited his
son as Raphael Felix exploited Rachel that he had re-
served the right, in his treaty with the American impresario,
to show her dead and dressed in the peplum in her coffin.
Whenever Father Mortara needed money, he felt
his pain would be renewed and he would find Cavour. Ga-
vour^ who claimed that the Mortara affair had affected him as much
helped to make Italy that Garibaldi, gave some ducats
to the grieving father; the French liberal newspapers which applauded-
were committed to Italian unity, as they should have been, with their
ordinary patriotism, applauding German unity, intoning-
showed their great air of bravery against eternal fanaticism-
nel, the Holy Oflîee, papal despotism, they poured
tears over this father whom they called "a priestly victim-
tale. D

The death of Cavour and the occupation of Rome by the Ita-
ties ruined this poor Mortara who was put aside from
that he was no longer needed; accused of murder, he passed
before the Assize Court of Bologna on October 28, 1871, and he
was lucky enough to be acquitted, thanks to the support of the Franks-
Masons.

The Victor Noir affair is still present in all the me-
moires. Victor Salmon, known as Victor Noir, was, according to V Elbf-

Zeitung, the little son of a Jew from the Palatinate called Salme or
Solomon, who was in his youth and until 1789 minister-

officiating in Kirchheimbolandam. When the Palatinate
became a French province this Salomon engaged, I do not know
as a result of what vicissitudes, in the Italian army, there
became an officer, left the army to get married, undertook
a small business, did not succeed and came to settle in Paris where
He lived by giving lessons.

Like all these descendants of cosmopolitan adventurers
Victor Salomon joined the Revolutionary Party. Report-
twenty-fifth order, he one day bowls his boule-
vard and comes to insult and hit at his home a prince of the
imperial family The other, a little less softened by the well-
be that his parents, uses the right of self-defense and
shoot

If the dead man had been a Christian, he would have been buried and everything.
would have ended up there. The dead man's name was Solomon and to get to
touch thirty thousand francs (since Judas the number thirty
is favorable to his descendants), the Jews put all of Paris
on their feet and are about to make a revolution.

An upset painter exposed a charge of dubious taste.
The mocked character, undisputed master of contemporary theatre
contemporary, academician, author of twenty masterpieces, strong
above such jokes, shrugs his shoulders and
at most, on the advice of those whom Girardin named
of "mortal friends," peacefully prepares to initiate a
trial. A Jew finds himself there, feels the need to par-
ler of him and he allows himself, him incapable of producing a
work of art, to come and brutally damage a creation
artistic. All the sympathies, which were for the

veteran of French letters, immediately turn around-
ment towards the painter.

Suppose a student of our religious people is indignant at the sight of
these ignoble caricatures, where the masters who raised so many
generations of eminent men are represented in
obscene attitudes, abruptly tearing an image
filthy. You can hear the police commissioner from here:

— Sir, property is sacred, no one has the right to make
justice itself. 11 There is nothing left for you in the way in which you
you commit, only to violate homes and to pickpocket
locks. It's the penal colony then

Flat as a pin in front of Lipmann, because he
was Jewish, the police commissioner, — a Lévy or a

Schnerb, any, — did not have for a minute the thought
to put this shameless Jew who had destroyed to sleep in the police station
voluntarily an object that did not belong to him and
on which a trial was initiated.

As soon as the Jew intervenes in a matter, you are sure
that a terrible uproar will occur.

How did Olivier Pain die? No one knows.
people regret it, but the public doesn't care.
adventure, it turns out that Prince Bismarck, who wants to
approach the Tories who have just come back to power
and isolate France from England, he said to himself that he would not be.
bad fair to insult a little Lord Lyons who is since
ambassador to France for many years.

The Jew Goëdschel Selikowitch then enters the scene. It is
a former student of this school of higher studies which has become
little by little a kind of Jewish seminary where one raises to the
skewer of revolutionary agents; he published a bro-
book entitled: the Sheol of the Hebrews and the East of the Egyptians

Well. That's all we know about him; on the other hand, he
knows the most hidden things; he saw Olivier shot
Pain, he affirms on his honor, he declares that this attack
cannot go unpunished.

We believe it, we organize meetings of indignation, we
grossly insults England, the Queen, the Prince of
Wales; diplomatic notes are sent, Rochefort
swears that he will avenge Pain's death on Lord Lyons.
The Parisians know that the pamphleteer will limit himself to going
bet a few louis at the races the next day, but the
The naive are terrified, the English embassy closes its doors...

One damned Jew was enough to organize this charivari.
How does the Jew fail to change the world like this?
Don't ask; I don't know. It's his secret,
It's a special gift for him. "It comes naturally to him,"
like the drummer of Niana Roumestan.

To whatever country he belongs, the Jew is sure to find
the same support. The peerage, in the sense that we attach
to this word, has no meaning for the Semite. The Jew, - to em-
to give an energetic expression to the Israelite Alliance, —
is of an inexorable iDuversalism.

I don't really see why we would blame the
Jews to think like this. What does Homeland mean? Land of the fathers.

The feeling of the Fatherland is engraved in the heart in the way
names written on a tree and that each year that passes
digs and pushes deeper into the bark
as the tree ages so that the tree and the
name become one. You don't improvise as a patriot; you
ballast in the blood, in the marrow.

Can the Semite, perpetually nomadic, experience
such lasting impressions?

THE JEW 5î)

'No doubt we can change the palne like some
Italians did it at the time of the arrival in France of
Catherine de Medici^ like the French Protestants in
time of the revocation of the Edict of Nantes. But for
For these transplants to be successful, the soil must
moral is roughly the same as the one we leave,
it is necessary that under the surface humus there is the Christian fund-
here.

The first condition, in addition, to adopt another
homeland is to renounce one's own. Now, the Jew has a homeland
which he never renounces, it is Jerusalem, the holy e»
mysterious city, Jerusalem, which triumphant or persecuted,
happy or sad, serves as a link to all her children who
Every year on Rosh Hashanah they say to themselves: "Next year
to Jerusalem!”

Outside of Jerusalem, any country, whether France,
Germany or England, is simply for the Jew a
stay, any place, a social agglomeration^ at
environment in which he can find himself well, in which he can even
to be able to serve the interests of the moment,
but of which he is only a member as a free associate,
temporary member.

Here we touch on a point that we have already indicated
and which we will have to come back to again: subsidence
indisputable of French intelligence, the softening
partial which translates both into a vague sympathy which
consists of loving everyone and by a kind of hatred
envious that pushes us to hate each other. It is
the case of certain demented people who disinherit their children and
overwhelm foreigners with good practices.

If the brains of our fellow citizens worked in this way

regular and normal way in which their brains functioned
fathers they would quickly be convinced that the Jew has absolutely
no reason to be patriotic.

Think for a minute and ask yourself why a
Reynal, a BichofTsheim, a Leven would be attached to the
France of the Crusades, of Bouvines, of Marignan, of Fon-
tenoy, of Saint Louis, of Henri IV and of Louis XIV.

By its traditions, by its beliefs, by its memories
that France is the absolute negation of all temperament
Jew. That France, when it did not burn the Jew,
stubbornly closed its doors, covered it with contempt, did
of his name the cruelest of insults.

I know very well that, according to them, a new France would have been born.
in the September massacres, that she would have purified herself
of its old glories with the blood dripping from the heads
cut off from old men and women, that the revolution would have
been, in the words of the Jew Salvador, "a new Sinai.")

These are sonorous but meaningless words. A country
remains what he was at birth, like a child who
grows up keeping its original nature. France, Germany,
England will never be a homeland for Jews and
these are perfectly right, in my opinion, not to be zero
patriotic part and to follow in all latitudes a poR-
distinct, personal, Jewish politics.

Our ancestors, who were sensible people, knew perfectly-
ment this and they defended themselves. Do the same if there is
still time, but don't be surprised; leave it to Vietor
Hugo, who ended up entrusting his grandchildren to the care
of a Jew, the indignant tirades against Deulz.

How charming, let's say it in parentheses, this
episode! How well all the actors are in their places!

LK JEW 61

Here is the descendant of the Bourbons, intrepid Aryan,
chivalrous, convinced that everyone is like
she, breathing in the smell of powder with her fine nostrils,
ready to take off when the bugle of La Pénissière sounds

Who will she confide in? Some craftsman's son from the
Noon, to some child of the Rey enclosure, to some brother of
this Merault of whom Daudet described to us, in his Fiots en
exile, enthusiastic and generous blade? No, a head of
linnet leads this being without fear. It is the oily Jew,
slimy, creeping, lippy that takes hold of this confidence.

Not a single sensible Frenchman is there to tell the mother
of her king: "Do you think about it, princess, the fathers of this
unfortunate people were burned, severely cut off, chased away by the kings;
your august ancestors; he hates you and he is right, >

The other one is also very natural, very interesting,
very typical. He promises, without laughing, to restore the throne of
Saint Louis who expelled his own, the altar of this Christ that he
considers himself the most contemptible of deceivers. He con-
even turns green like a simple Bauër. He sells the princess
because it is in the interest of his religion and seeks by
addition in the operation - without this trait the race would not be
not complete — a whole bedit penefisse.

The boos burst out, he lets the storm pass with the tran-
quillity that his fellows show when some pouf
purse, some theft more shameless than the others
attract exasperated curses. Créraieux takes his
altitude of the big days of hearing and declares that he refuses
to defend this unworthy person who dishonors the known Jewish people
by his proverbial loyalty. Deutz does not move; then,
when the noise has died down a little, he goes to find Crémieux:
"Brother," he said to him, "the insults from all over Europe move me
little, but I value your esteem and I am aware of

4

always deserved it by acting in the best interests
of Israel.

Crémieux naturally nods and delivers
to the good Judas the requested certificate.

It would be a shame not to give the haran-
that the two Gaspards address to each other.

Deutz speaks like a brave deputy of the Union Repu-
blicaine; like his co-religionist Gambetta he would say
willingly: "4th clericalism is the enemy, s

This writing, he says (1), is not a justification that he presents to
his judges; he has no need of them and his conscience, the most upright
and the most severe of judges, told him enough that by stifling the war
civil near to rekindle more active and more devouring; in sparing-
shedding the blood of so many generous citizens, by striking with death
this party, irreconcilable enemy of our liberties, has returned to
country a huge service, (2)

I have sacrificed, he concludes, to my convictions as a citizen my in-

interests of man.

(1) Deutz: Arrest of Madame. Read also in the Mé-
memoirs of M. de Viel-Gastel, volume II, the story of a strange conver-
sation about Deutz, between Marshal Bugeaud and Romieu.

(2) Note that the guy is no more French than SpuHer
who was born of Baden parents, or Leveu who was born in Frankfurt,
and that he has no reason to interfere in our affairs.

This Deulz is interesting, in the sense that he is in some way the
precursor of all business intermediaries across the Rhine;
Spuller, the Levens, the Reioachs, the Strausses, the Bauôrs, the Meyers, the
Wolff, the Blowitz who fell upon our unfortunate country at
the end of the empire, and which have taken such a place since the
Republic.

This whole Deutz family seems to have come out of a Disraeli novel.

Drack, the brother-in-law of the wretch who delivered Madame, the husband of
Sara, abjures Judaism and is appointed librarian to the Duke of
Bordeaux^ his wife runs away with her children, he does penance in
the synagogue of Mainz, joined his wife in England, returned
returned to Catholicism and was named Knight of the Golden Spur
"t Propaganda Librarian 1

Ciémieux, the future boss of Gambelta, finds this strong
beautiful. The definition of intention by this perfect republic-
Cain would fill with joy this loyal Paul Bert with whom this
Poor Escobar is just a child.

The intention, says the red casuist, is undoubtedly
what constitutes innocence or crime; but Vincent-
tion does not happen immediately in broad daylight and
when the acts are at first sight of a nature to su-
raising awareness is not the intention we are looking for.
che, these are the acts that we see and judge.

To Crémieux's ambiguities and quibbles, we are
happy to be able to oppose the letter addressed by Mr. Aie-
sandre Dumas to Mr. Nauroy, March 13, 1883.

The scene that Dumas describes is truly dramatic and
beautiful.

Here, moreover, is the letter in full.

MoNsiKin,

Here is the fact:

I had as a college friend, and as a close friend ever since,
Henri Didier, deputy of Ariège under the Empire, died in <868. He
was the grandson of Didier, shot in Grenoble under the Restoration-
tion, following a Bonapartist conspiracy, and BLs of Didier
who was secretary general at the Ministry of the Interior, when he had
the arrest of the Duchess of Berry took place on the denunciation of
Deutz. It was this Didier who was charged with paying the denunciation-
the 500,060 francs he had asked for. My friend told me.-
one day, making me promise not to make the fact public
that after his death, that his father, on the day of payment, had done so
hide, him, a child aged ten at that time, behind a
tapestry of his cabinet, and said to him: "Look carefully at what
will happen and never forget it. You must know the good
"What is a coward and how do you pay for it!" Henri
hid, Deufz was brought in. Mr. Didier was standing in front of his
desk on which were the 300,000 francs in two pa-

which are 250,000 francs each. As Deutz approaches
Mr. Didier signaled to him with his hand to stop, then, taking
the tweezers, he used them to hold the two packages together.
after another in Deutz, after which he showed him the door. Not a
not a word was spoken during this scene that I am telling you as it is
that it was told to me by my friend, the most honest man of
the earth. Here, sir, is all the information I can
give you about this. I also don't know the date of death of
Deutz.

Please accept, Sir, the assurance of my best regards.
more distinguished.

A. Dumas.

According to a fairly accredited opinion, the very interesting pieces
ressantes which made up the Deutz file in the Archives
nationals would have disappeared, *

In any case, the communication of these documents was formal-
simply refused by the Freemason Ferry to Mr. Nauroy,
as evidenced by a letter published by him in the
Figaro of March 19, 1883 (1). The pretext alleged by
Ferry, in a letter signed by him, was reasons for
high propriety. Isn't this word pretty under the
pen of one of the members of this government of September 4-
September, which emptied the drawers of the Tuileries with a
lackey's embarrassment, and delivered to the curiosity of all papers
of a very intimate nature? For documents that date

fifty years old, and who therefore already belong
to history, the question, it seems, is quite different.
It is true that it is Deutz, the co-religionist of Roths-
child.

A little suffocated by such a response coming from Ferry,

(1) See also the Curkux of December 1, 1883.

THE JL'tl' t»»

Mr. Nauroy Ct request in V Intermediary of information-
information on Deutz. But a new complication arises
produced. Mr. Faucou, director of ri/ifermédtaire, received
excessively curious information; but, either by
a scruple which can be explained either by the fear of falling out
with Israel and to lose his small position in Carnavalet,
he refused to communicate this information to
Mr. Nauroy. He had the intention for a moment of telling him
a trial he would naturally have lost.

What is certain is that Deutz did not die ruined.
3n America. The thirty denarii multiplied by five hundred
a thousand francs prospered in his hands.

Deutz left two sons who took the name Goldsmidt.
The eldest perished in a shipwreck; the second is fixed at
London.

Deutz's brother is called Mr. Du... He doesn't seem
have asked for permission to change name at least
there is no trace of this authorization in the Bul-
letter of the laws; it is more likely that he will have followed Texem-
many German Jews and that it will have been done
naturalize under a new name (1). M Du... has a
enormous fortune earned on the stock market; he is a regular
our theaters, he lives in a splendid apartment in the
Opera district.

Deutz's sister still exists and is called Ms. S.

(1) We will return later to this question of civil status which
allows many German Jews to enter society
French, and to play an important role in politics, eu dissi-
mulating their first identity, thus giving it a new look
to say. Mr. Guy de Charnacé incidentally touched upon this important point-
as much in the Vampire Baron.

CO LA Fi; \^(:e juivr

Children are not responsible for the mistakes of their parents.
rents, such is the thesis invoked by Mr. Faucou, for
refuse to provide Mr. Nauroy with the communication of documents
question. This thesis would be correct if the children had
renounced the money of crime; in this case they would be worthy
of all sympathies; but wanting to enjoy well-being
conquered by the infamy of the father and not wanting to bear the
The contempt deserved by this infamy is contrary to all morality.
In these conditions the brave man, who would resist all
the temptations to leave an honorable name to his own,
would be a simple dupe, a complete fool. The level of the
public morality is so low that the conduct of
Mr. Faucou will seem praiseworthy to many.

Once again, we must not judge the Jews according to our
ideas. It is indisputable that every Jew betrays the one who em-
bends. Cavour said of his secretary the Jew Artom: "This
man is precious to me to make known what I have to
say, I don't know how he does it, but I don't have
rather pronounced a word that he betrayed me before even being
came out of my office." ((Why would God have created the Jew,
said Prince Bismarck in his turn, if it were not for ser-
of spies.

Sedecias poisons Charles the Bald. LeJewMeïre
poisons Henry III of Caslilia, the Council of Ten discusses,
On July 9, 1477, the proposal of the Jew Salomoncini and his
brothers who offer to have Mohammed II poisoned by the
Jewish doctor Valcho(l). The Jewish Lopez, Elizabeth's doctor,

(1) See the Revue des Eludes juives which, in front of the note presented to
the Academy of Inscriptions by Mr. de Masialrip, is well forced
to confess the Salomoncini brothers; for Lopez, riliA7#/re of F/ti'ippe U

is hanged for having sold himself to Philip II I Jew Lewis
Goldsmilh served as a spy for Talleyrand in England during
during the First Empire; the Jew Michel was guillotined for
having delivered military documents to Russia. Another
Three years ago, Goldsmith stole the plans of the great State-
Prussian major. We know the role that Païva played before the
war Who does not remember the attempts made by the Jewish woman
Kaulla to surprise our mobilization plans? Who has
Forgotten Esther Guimontelson's famous political salon?
. The Jew Gustave Klootz. whose parents or homo -

nymes had, I believe, experienced some unpleasantness?
judicial in Paris around 1869, betrayed General Hicks, who
is slaughtered with his troops by the Mahdi's soldiers. Klootz
receives a large sum of money and is appointed general,

Krajewski confides in the Jew Adler who sells him to Prussia
and the old Polish poet is thrown into a fortress.

Faced with these facts which it would be easy to multiply to infinity,
It is clear that this is not an isolated case which does not prove
nothing against a community, but a special vocation to
a race, the vocation of Abraham.

For the Jews, does this constitute espionage or
Treason? No way. They don't betray a homeland.
that they do not have, they do the business of diplomacy, of
politics, that's all. The real traitors to their country are the ones who
natives who let foreigners poke their noses into what
don't look at them. The Republican ministers who, no
happy to be named an officer of the Legion of Honor
Oppert von Blowitz, German by birth and English by occupation,

by M Forneron; for Goldsmith, the Départerrunt deiaffah-esétram-
managed during the Récofulion, by Mr. Frédéric Maison; for Kaolla
and elsewhere in the newspapers of the time.

case, take him as a confidant, deliver to him the secret of
our arsenals are worthy of all contempt. But what
right would you prevent this Jew oscillating between two homelands
to favor with its information the one of the two who pays
the best?

This or that makes the study of the Jew very difficult.
point of view of crime. As this excellent Gré-
better, it is the intention that is everything. The harm that the
Jews, terrible evil, unfathomable, unknown, enter the
category of crimes committed in the name of state reasons.
To murder, ruin, and despoil a Christian constitutes for
them a crime pleasing to God. As Eisenmen explains-
to ger in unveiled Judaism, that's what they call doing
a Korhan.

Such a Jew who, in the eldest of his coreligionists, will have reduced to
despair or suicide a Christian merchant whom he wants
take the place, will be the most charitable towards his own,
the most helpful, the most selfless of friends.

The absence of any serious statistical document, the skill

with which the Jews, who are all in collusion between
they hide their actions, surround, I repeat, all re-
looking for this kind of almost insurmountable difficulties.

In 1817, Mr. Cerfbeer of Medelshein (1) had given some-
some interesting figures, although very much in the air.

(i) This Cerfbeer really appears to have been an upright and sensible man.
In 1847, he addressed the Orleans dynasty, which was absolutely dominated by
by the Rothschilds, these lines which seem from yesterday, with this exception
close to those who, five years ago, expelled French people from
home, were neither blind nor mad, but paid by the Franc-
Jewish Masonry.

“Two years ago, some religious people were dispersed and driven out, and

There are, he said, in the twenty-two main prisons of the
kingdom, about 18,000 condemned to various sentences.

Of these 18,000 condemned, the number of Jews is approximately
of 110.

Now the total population of the kingdom being 34,000,000
of inhabitants, the proportion of a condemned person is approximately one
half a percent out of a thousand individuals.

The Jews, on the contrary, being about 100,000, the proportion-
tion of the condemned Israelites is therefore more than one in a thousand
their coreligionists.

It should be added that Jews rarely commit crimes.
violent crimes and that, moreover, they are supported by Freemasonry.
particular brand that Bismarck calls the Fifth International
golden, international Goldene, they almost always escape-
days to the law.

In the issue of the Revue des Deux-Mondes, dated 15
July 1867, Maxime Du Camp published some information-
events which took place later, with certain
modifications, in the beautiful book Paris, its organs^ se»
fondions and its t'i>, doubly interesting information
in the sense that the Jews not having yet invaded all
places, we can assume that these facts have a fairly solid basis
exact. Today that French-Masonry has taken pos-
session of the Prefecture, we put all the crimes committed
by the Jews on the backs of those who are reported as
Catholics. If you were to ask for some documents
on Israel, brother .-.Caubet, who is a soldier/iWiajice,

would immediately post Jewish agents who would attest,
under oath, that they saw you murder your
father.

In this way, a stupid feeling of popular hatred was satisfied.
Blind or mad who persecuted them! It is not denying them
Poites was the danger, but rather rue Luffite.

It is easy to understand that the countless Lévys,
Salomon, Mayer, who populate the police headquarters
from the police stations to the last job of ins-
safety inspectors, will not stop one of their coreligionists-
naries only at the last extremity (1).

This is what Maxime Du Camp wrote at one time
already far removed from us less by the years gone by
than by the changes made.

The condemnations that affected Nathan father, mother,
brothers and sons-in-law, in all fourteen people, represented a
total of two hundred years in prison (2). These are the main Jews-
who, engaging in humble but incessant misdeeds,
perform these kinds of hereditary functions. They are at
fear not for their audacity, for they frequently murder, but
by their persistence in evil, by the inviolable secret that they
keep among themselves, by the patience they display and the ease

(1) In his book The Security Service4 by his former chief,
Mr. Macé showed us "the agents signing their reports with
the Masonic .'., and making signals everywhere, even on duty,
of that company. >

(2) The dean of the Nathans was a true patriarch, he made re-
mount his first conviction for theft on 11 Germinal Year XIII;
he suffered the last one at the age of seventy, on May 0, 1852. At that time,
He worked as a timber merchant and enjoyed a
great consideration in his neighborhood; friend of the arts he was the well-
maker of the artists of the Boulevard du Temple, to whom he lent
fifty percent money.

"The Nalhan clan," say the Famous Causes, "had its illustra-
female tions: Miuette or Eslher Nalhan, woman Mayer, thief
of wo«^-e5 (shopfronts), pickpocket, and especially her sister, Rosine
Nalhan, elegant and fertile in disguises- Twice, in Saiot-Ger-
but in Bicètre, she was able to escape under her sister's rich clothes,
because Rosine Nathan has, for many years, deceived her vic-
times and the police, in the most diverse disguises. Woman of the

world when needed, she has, like Balzac's Asie, her people, her car,
her lace, her dianaants. She has the language of a great lady.

that they find to hide among their co-religionists.
Jewish thieves rarely engage in open struggle against the so-
society, but they are always in a state of silent and cunning struggle
It seems like they are taking revenge, that they are in their own
right and that after all they are only resuming, when loccasiok
presents itself, a good which their ancestors were so often and so
violently stripped by our own.

Sometimes they gather in groups and make a large-scale flight.
as one does business [i). They have their correspondents, their

as she has the exterior. It is a female Coliet, comedian
at least as much as a thief."

She was a bit like the Schumacher type, this coachman's daughter, who
was one of the elegant women of Paris and who married the Marquis de Maubreuil.
The brother was at the bigne, where naturally he did not stay long,
while the sister received the most distinguished people of Paris.

(1) These Jewish criminal associations seem to have continued.
In October 188, a man named Mcyer was arrested in Strasbourg.
said Leitem, who specialized in centralizing titles and lea
values from you.

A batch of 400,000 francs of stolen shares was found at his home.
Brussels, a batch of a million values subtracted, a few years ago
years, to Mr. Bural, stockbroker, 200,000 francs of stolen securities
to Madame Boulemps, widow, owner of the café du théâtre
Uoutmarlre.

It seems difficult to understand how Meyer would have put himself in
relation to all these different thieves if there was not an organi-
cosmopolitan station operating regularly.

What could be more significant, moreover, than the letters addressed to the
Financial Company, following a famous vul and signed Michael
Abrahams? Any comment, I think, would be superfluous in view of the
quiet effrontery of these people, who serve as intermediaries for
thieves, who treat this publicly as an ordinary matter:

Telegraph address London, September 27, 8 a.m.

Mabrims, London.

Financial Company, Paris

Today we received a visit from Mr. O^ciuels, the agent of the
holders of yos Utxes. 11 informs you that the latter will want

warehouses, their buyers. This is how the Na-
than, of whom I have just spoken, the Kleins, the Blums, the Cerfs, the
Levy. Everything is good for them, the lead shot detached from the gutters
as well as handkerchiefs removed from a pocket. The leader takes
generally the title of commission agent in goods and made
shipments to North America, Germany and k
Russia. The Hebrew-Germanic jargon they speak among themselves is
incomprehensible and still serves to mislead research. They are
the world's leading receivers and hide their theft behind-
behind a profession ostentatiously practiced.

An old Jew named Cornu, a former chauffeur, was walking
a sunny day on the Champs-Élysées. He is met by
two thieves who were great admirers of his exploits
say:

• Well, Father Cornu, what are you doing now?

"Always very drunk," he replies good-naturedly, "always-
days of great drunkenness. ^>

The great drunkenness is murder followed by theft (I) I

return the N... values due to a 35 percent payment. And,
as for other values. City of Brussels, etc., etc., you must-
asks that you make them an offer of a sum (per hundred)
to obtain recovery.

We believe they will make the N... fear less actions well
35 percent- Please write to us what amount your customers want-
will sacrifice to obtain recovery.

Signed: Michael Abrah.vms, son and C».

Here is another letter written by the same, while the stolen pro-
were following the talks, hoping to obtain conditions
best:

Since receiving your letter of October 25, we
received a visit from the person responsible for the holders of the
values of negotiation. He paid us a visit today,
and he tells us that his friends do not want to accept the 100.00U
francs that you offer; so there is nothing more to do.

Please accept, gentlemen, our sincere greetings.

MlCDAEL AT BKAÏIAMS. SON AND G°,

(I) It is regrettable that Maxime Du Camp, in his Conyicferaji'onî
philosophical on the Commune, did not think of indicating the part
enormous that the Jewish element had in it. Renan who risked it

All this is of little more than retrospective interest. Cornu
would no longer need a great soldier now,
he would be like minister of public works instead of being
to forced labor and would draw from Vaerarium.
Nathan would teach France how to play the
Monsignor; he would be an officer of the Legion of Honor
like Clement, and would thus become the colleague of old
soldiers were honored by such proximity. Cerf would have resumed
his German name; he would have a magnificent hunt for
surroundings of Paris and, as someone you know-
sez, he would receive the elite of the Jockey. Coming into the world thirty
years before, Hendlé, Cohn, Schnerb, Isaïe Levaillant au-
would have been rioters deported to one of the Hebrew-speaking gangs
Germans of whom Maxime Du Camp speaks; They are prefects
today. You might tell me that this doesn't
don't change occupation much

hardly when it comes to alleging the powerful, wrote cepeiidaut:
H in the French evolutionary movements, Jewish movement has
crucial role." Du Camp left this hair in the shadows. Perhaps
Are there any documents on this point regarding all the notes relating to
tives to his book which he deposited in Uea 6Ùr — > in which he has ea
reason - and which must be moved to the availability or the public that has -
after his death.

He was told that an arrest warrant had been issued against him.
by the Gomuiuue, the author of Paru ue parait pas se avoir bien
reported the reasons for this measure. At that time Ia-
The former Garibaldian did not yet have the reputation of being a reactionary
which he owed to the publication of SQU's work on U Gomiuuae. Evidem-
ment, the order came from a ûacosta or some JJayer who
wanted to punish the outrage (act against the Jews. The apparition, in the HevueUe^
Qeux Mondçn, of these few pages which tended to strip the
The halo of saul that suits them so well had outraged Uraél.
We find traces of these angers in the Alliance Bulletin where
fious rogue that a speaker, to calm the agitation, declares that "we
will take the necessary measures.

After writing this, Du Camp was lucky to en-
to the Academy. Whoever attacked the Jews, Cough-
nel, the scholar-poet, Capefigue, the author of fifty vo-
excellent lights, even Goncourt which is just beginning
to come out of the shadows, was kept out of success; on a
The Jewish press silenced him.
In the event that the thing is possible, where the enemy writer
does not already have a reputation that protects him, we offer him sim-
simply a trap in a neighborhood where a Jewish commissioner
is on duty and that's it.

The case, which makes it easiest to study the Jew,
is the murder of the watchmaker Peschard in Gaen, which is inter-
as resonant as a novel. There, all the accused are Jewish
Germans. Minder says Graft, Gugenheim says Mayer.
Louise Mayer all have a characteristic physiognomy.
Salomon Ulmo, the forgat, an honest merchant in appearance,
actually affiliated with a gang of assassins, is particularly-
full of relief.

The word of the trial, the word of Jewish politics in all
countries and in all ranks of society, is said almost
naively by M'"*5 Ulmo who responds verbatim to the pre-
ident: "In our religion, whenever you
We can make a Catholic again, it's a godsend.

Nothing is more regular than these ban-
said; the assassination is only a speculation like a
other and does not exclude domestic virtues. The
The Ulmo family was admirably settled in Chau-
Mount, a town which contains quite a few Jews. The son,
say the witnesses, was very dedicated to business, he did not
did not associate with young people of his age and never went
at the cafe; he had the most blind submission to his

father. The most incredible parsimony reigned in this
household, the expenditure hardly amounted to more than 35 or 45 francs.
per month.

The Peschard affair dates back to August 30, 1857, it would be
immediately stifled today. Jews are no longer pursued,
under the current government, that on very special occasions
rare and when it is absolutely impossible to do otherwise-
ment (1).

When justice pretends to take care of the Jews-
It's to help them. Two years ago, a group-
of shareholders summons Baron d'Erlanger and the debates are
know many facts that are far from clean. What does
the Minister of Justice to prevent the case from proceeding
his course? He has a substitute declare that an instruction-
tion is opened against Baron d'Erlanger and the court
is forced to postpone the continuation of the debates.
Needless to say, no one has ever heard of the

(1) The banker Hirscli, who had failed to change his bank accounts,
knew wrong, was condemned, it is true, by the 8th Chamber,
May 8, 188>, to a fine of 7,500 fraucâ, but this fine
relatively light had the character of a disciplinary punishment, of a
family reunion. The banker was struck because he had
addressed to Mr. Monleaux, that he had wanted to deceive a coreligiou-
oary.

Do you see me showing up at Rothschild with a banknote?
false 1 I am arrested, put in the police station, then from there to Mizas.
secret, I am questioned, I am asked about my accomplices, and where I am
sentenced to a prison sentence.

In August 1885, two criminals convicted of the murder
•a trunk maker from rue d'Wngoulème, Gaspard et Meyer,
are together at La Roquette. Eulraiué by his accomplice.
Gaspard was only an unconscious instrument, it was Meyer who had
the idea of the crime and who coldly proposed its execution. It was Meyer
who is pardoned and Gaspard who is executed.

result of this instruction which ended with an order-
dismissal of proceedings.

The evidence of this almost complete impunity of the Jews
accumulate every day before our eyes.

Is it necessary to remind Parisians of the history of
this poor little Spanish courtesan, overflowing with
gaiety and vitality, having for the very idea of suicide a
insurmountable horror which still seems to have happened
thrown out of the window while she was thrown from above
from the balcony by a Jew who had barbarian blood in him
the veins and who dreamed of a princely marriage? — To the simple
inspection of the premises a child would have recognized the improbability-
white of this story.

In 1882, a woman, a Smyrniot, was arrested in
a department store caught red-handed stealing. This woman

happens to be the sister-in-law of an actor of Greek origin who
he himself married a Jewish actress who tires Paris
from the noise of his advertisements. A relative of a Jewess, that's enough; one
states that the thief suffers from cletomania, perhaps
because she came from the land of the Kleptes.

I am delighted, moreover, for her with this declaration-
tion and I am not far from admitting with Dr. Lassègue
that all female shoplifters are sick. Ima-
Yet, you are a woman from a Christian family.
holding and stealing a ten-cent object from a store
Jewish and you will see if she will be a clelomane.

Sarah Bernhardt outraged by Marie Colombier's book
invades his rival's apartment with three companions,
armed with a riding crop which was, as Wolff says, "the pre-
of an illustrious warrior." She breaks everything in her path-
wise. There is clearly a violation of domicile. Have we
pursued?

If the General Ney affair has never been clarified, it is
that there was a Jewess involved, and that it was feared
above all the consequences of a big:friend lawsuit. The
most bankruptcies of merchandise brokers
Jews, who are nothing but scams of the kind
the one Du Camp speaks of, are arranged. The goy is made
to be robbed.

To cite only very recent facts, have we not
not seen two Jews from Nfayence, the Bloch brothers settled in
1882, rue d'Aboukir, have goods delivered from
all sorts and run away in September 1883, on the eve
with a due date of three hundred thousand francs? In August
1884 - another German Jew, Mendel, established rue d'Enghien,
disappears, taking it to the manufacturers of the Paris market
for six hundred thousand francs worth of diamonds. Try to
do this in Germany.

The countless Jewish money changers who take their foot off the gas with
the savings of the poor devils who worked all
their life to amass four pennies goes quietly
like Baptiste. They are probably agents of
police who carry their bags to the station, take their
place at the ticket office and recommend to the train conductor not to
not wake them up on the way (1).

(1) The robbery of the Post Office proves what can be said
allow without being disturbed. This theft is committed in the elbows-

unheard of lions, daoa nu local where only employees can enter;
everyone names the culprit; a journalist declares that he
will designate the court if he is sued; it is indicated with
details of when the annuity securities were traded
Italian sent by a banker from Palermo. The high function,
The accused person is not deprived of his liberty for a minute. It is said
to the magistrate in charge of the inspection: "Don't push." Celtic

The Jew Jean David, director of Crédit National, kidnaps
more than three million to the unfortunate people who entrusted him
their funds. Twelve hundred people accuse him of abuse of con-
fiance and our incorruptible magistrates, who refused a
three-day deadline to hold an action meeting-
to the directors of the General Union against whom
My only complaint, an absolutely unjustifiable complaint, had been
filed, quietly let David leave. It is not
that by default he is condemned by the eleventh Chamber
correctional to ten years in prison, to 3,000 francs of a-
mende and 5 years of surveillance which, you can tell me
believe, he doesn't care.

When a search was made of this David's house, there was found

affair" (textual) We obviously feared having to strike
someone who had been an accomplice of Isïiïe Levaillant and Girerd
and which had given an appearance of authenticity to the famous Petit
Paper found in a wagou by affixing the stamp of the
job.

The Jew Edouard Millaud, to put Goohery at ease, kindly
to ask him a question in the Finance Committee
Senate, in March 1884. Gochery replied that the loss was
barely rises to 9.414 francs. "Very well," said Compère Millaud, "that
must be all the more true since at the time of the theft you published
a very detailed note according to which the amount of the values
subtracted amounted to a million." This Jew is truly of a
squinting discretion. In his place I wouldn't have been able to help
ask the Postmaster General clearly how he explained himself
that a thief could have known that the bag where the
values, declared or recommended, to be distributed the next day, was
placed, on the night of April 16 to 17, 1882, in a special cabinet,
how we were able, without breaking this armored cabinet, to open, for
take the bag, two locks with different keys.

The Post Office administration has become a veritable forest of
Bondy. Some of the employees seize the correspondence
for the black cabinet whose debates of the Saiul-Ëlme affair at the
Cliambre have officially revealed the existence; the act opens what

remains to take the values that may be found there.

two hundred letters from deputies. An honest magistrate, who
took it upon himself to stop him for the first time when he
was going to flee, seized forty thousand francs from him; ten thousand
francs, through excessive kindness again, were handed over
to the wife of the wretch, who bears an illustrious name in
the history of the arts, thirty thousand francs deposited with the registry. The
Domaine refused to take the opportunity to return to
the fines owed to him and, thanks to the steps
of politicians, David was able to go and enjoy himself in peace
abroad from the proceeds of its flights.

No doubt we still encounter, here and there, some
naive substitutes who take their mission seriously and who
do not hesitate to brand the gropers, even when they are
Jews. Mr. Substitute Bulot had this courage in the affair of
Brelay and a second Jean David who had been one of the aco-
Gambelta's lytes (1).

(1} Mr. Paul de Caâsagnac, in joar de verve, traced this
Jean David, who recently died and who was the leader of the Republican Party-
biicaia in the Gers, a portrait already from the fantastic pencil of
Callot.

"He is a tall, thin, gaunt, bossa-clad man with a face
grimacing, resembling these Mepbistophélès in oxidized green bronze
which serve as fantastic candlesticks.'

m At rest, he looks like a hanged man dried on the gallows.

“When he walks stooped, dislocated, we think we hear noises
pirates, parchment rustling of the skin that fonten-
read the old manuscripts, and it seems that his shin cast agnette
on his fibula.

"Or is afraid that it will break, like a badly numbered skeleton
and poorly assembled by 61s of iron that are too loose.

€ Morally, it is the result of electoral theft.

o He directed three times the invalidation of his competitor, my excellent
friend Pejrusse, and by a sleight of hand which he himself declared
inexplicable and unexplainable, he changed in one night, being
mayor of the city of Aucb, the attendance sheets, the bags of

_i\I. Jean David, he said, has a great political position. that, which
required him to be all the more circumspect. When one has the honor
to represent an electoral college, one is invested with divinity
[which does not belong to you alone; we do not have the right to it
to compromise in such promiscuities, and to be an oven to
in turn the colleague of a Philippart or a Giros.

However bitter I feel in expressing myself thus, I am

obliged to note that Mr. Jean David and Mr. Brelay have too much

long ignored these duties. Mr. Jean David was at the Comptoir

industrialist, at the Forges de Champagne, and chairman of the board

.administration of the River Messageries.

At the counter, he directed the Press; he is also one of the
members of the council who acknowledged at the hearing that we had
paid the Prswe a fancy price. He saw the Euro-Bank finished
European and create the Comptoir, he followed his fortune to the end;
he has incurred a heavy responsibility, which you will appreciate.

These passages from a letter I received will make him understand-
dream; it comes from a very humble shareholder: "If a poor person
devil, like me and many of my comrades, had not
seen on the issue prospectuses the known names of the deputies of
his own district, Mr. Jean David, and especially Mr. Brelay,
would he have subscribed? Certainly not. Giros and Adam that you
continue as a scam, that is good I But don't forget
I beg you, those who lend their names to attract the poor
gogo! Jean David and Brelay. Here are the culprits! They kidnapped me!
the 5,000 francs I had saved.

What's the point? Do you think David will control?
head under this deserved stigma? Come on! he sneers

ballots, and declared himself elected, three days after the vote which had pro-
Peyrusse proclaimed.

"Besides, it's the custom in Âuch. In broad daylight, we fly the"
dead, the absent, the unworthy, and we complete the work in faUlBatil
the votes of conservative voters.

"As for monitoring the poll, don't try it, there are three hundred of them
thugs who make a barrier between the ballot box and you, and
(which serve as a screen for the electoral fraud, highly avowed
and known to everyone there."

as Rayoal will snigger later when we tell him about the
dead of Tonkin, he seems to say: "My religion or-
give what you condemn; I have no use for yours
appreciations. * He is sure, moreover, of impunity and con-
defeated by acts punishable by hard labor, he gets out of trouble
with a fine of five hundred francs, which he will probably not pay-
no more than its namesake at Crédit National has
paid his own.

You have to hear Macé tell you how the n.andats,
that the prosecution gave him to execute them immediately.
ment, were taken up by Caubet. “This man is Frank-
Mason, you will not carry out this mandate!”

How could Caubet refuse anything to the Mason-
nerie? What prosecutions would he not stop for the brothers?
What infamies would he not slip into the file of the adver-
saires? 11 years ago, sitting behind his poor
small stationery counter on rue de Seine, he watched
anxiously the noise of the shrill doorbell that was making
ring a child who came to buy a pencil or a
penny picture sheet. Today he squints
fabulous salary, he is an officer of the Legion of Honour-
and, in defiance of the regulations, he has, in his private service,
a whole domesticity of agents diverted from their em-
plois; he said: "François, have our horses harnessed to our
car to drive our house. •

This tacitly guaranteed impunity not only allows
the Jews to tear the unfortunates' savings, she
explains by hoarding this high cost of everything which
weighs heavily on the poor.

Article 4'2D of the Penal Code, however, is formal, it
punishes hoarding with a two-year prison sentence.

5.

How is it then that Biedermann was allowed,
who committed suicide in April 1883, at his partner's house,
Mr. Carlin, to monopolize the oils of the whole world. It was
the case or never to apply existing laws.

All the newspapers gave details of this operation-
gigantic tion.

The commercial event of the week, said the Journal des

Débais, is the collapse of this famous "operation" on
Rapeseed oil which had been holding everyone in suspense for several months
European markets. A union had formed and, supported by
major financial powers, had purchased quantities
considerable quantities of oil in Paris, Berlin, Cologne, Hamburg and
had, through its continual purchases, pushed the prices from 75 francs to
105 and 1 10 fr. The operation had thus acquired 45,000,000 kilos
of oil. In recent times, the situation had become very
tense.

These formidable hoardings, which so profoundly disturb-
denies the economic balance and which gives to some
individuals a frightening power, are one of the seized sides-
leaders of the reign of the Jews. There are kings like the call-
slow the Israelite Archives. Ephrussi, owner of the
9 marks, is now the roiduhlé as was Moses
Friendlender, born in Oldenburg in 1822 and died in 1878
in San Francisco. Moses Ranger was the king of cotton, he
in 1883, in Liverpool, went bankrupt for 750,000 pounds,
18,000,750 francs, Strousberg, real name Baruch
Hirsch Sfraûesberg was the king of the railways (1).

(1) The Jews even have a king of baccarat, that's the nickname
under which was known WR Deulch, a character still
the fantastic existence which, after having been director for some time
of theater, gagua peudaul twenty days in a row at the Washington Club
and at the Press Club, all baccarat games. The total of sou gaiu
amounted to 1,100,000 francs, which he lost again with the girl
speed.

The audacity with which these people handle these operations
huge, which are mere parts of play for them. is
incredible. In one session Michel Ephrussi buys or sells
for ten or fifteen million worth of oils or wheat. No find-
ble; sitting for two hours near a column at the
Purse and phlegmatically holding his beard in his hand
jrauche, he distributes orders to thirty brokers who are busy-
press around him the outstretched pencil. Sometimes Mr. de Gontaut-
Biron, who is a regular at the Stock Exchange, comes to distract him by
telling him the little scandals of the world. In the morning he is
already gone to Chantilly to monitor his stable and make sure that
Cunnington gave a good work to Serenade in the
Lions Road; he had lunch at the Café Anglais until a
hour 3/4; after the Stock Exchange he goes for a walk in the woods and the
evening led the cotillion to the Faubourg Saint-Germain where,
despite the sordidness of his birth, he is the best seen of
Jews of Paris and truly />ersortna grata.

It is from this man, from the fantasy that passes through him
head to go up or down, which depends on the
question of bread for thousands of human beings.

At present, it is unnecessary to insist on this point,
no serious research is possible on statistics
criminal of the Jews.

They even invented, for the Jews who had cha-
grins in less prosperous times for Israel, a kind
special rehabilitation, ministerial rehabilitation, which
is about as legal as trespassing by
decrees. Formerly, a bankrupt was only rehabilitated when he had
paid his creditors in full. Mr. David Raynal has
changed all this in favor of Mr. Levy Bing.

This time it is one of the bankrupt's coreligionists, Mr. Aie-

xandre Weill, who protested in a letter published by
The event in June 1883, with all the more in-
dignity that the writer, a fanatic Jew, but character
right, is not fiddling with Jewry... and then
he had lost 36,000 francs which, according to his picturesque expres-
sion, "had not been rehabilitated," any more than the
twelve million from other shareholders,

"What I know," said Mr. Weill in closing, "is that
Mr. Raynal, Lévy Bing's son-in-law, the linchpin of
this unfortunate bank, is the brother of Mr. Raynal, who

at this moment is minister of I do not remember

more of what. »

This David Raynal, one of Gambetta's cronies, is himself-
even an extraordinary character. He appears in the Directory
of Bordeaux from 1883 with a man named Astruc under the
following tion:

Astruc (Fernand) and Raynal (David), shipping and transport agents
stiaries, commissions, consignments, transit agency of the
Suez Canal Company and vice versa, sardines in oil and
tomatoes for export, rue Vauban, 10.

We can guess what independence this minister has, who is
goods broker, had to bring in the
negotiations with railway companies and others.

One day I received a visit from this Bing, a strong man

remarkable, and who has all the appearances of a respectable
old man. He too wanted to carry out his own little revolution;
This was the language he was aiming for and he had published a large volume
entitled Linguistics Unveiled, the conclusion of which was
this one: "The use of the Phoenician language is essential
necessarily." Don't believe in a fantasy. The need
is such among the Semites to disturb everything, to take pos-

session of everything, to impose on the defeated Christians their
idiom, their customs, their way of seeing, that the project
has many members.

A Mr. de Malberg sponsored this idea in the Moniteur
Universal^ he proposes to found a polyglot academy-
tes, 0 who will take care of the preparation of the grammar and
of the dictionary of a future universal language, as sim-
ple, as intelligible to all peoples, and as re-
as close as possible to Phoenician, the original language.

Before Lévy Bing, the Jew Alexandre Jacob, the author of the
Maudity known under the pseudonym of Erdan, and who was long-
corresponding time of TempSy had tried to demon-
to enter the Revolutionaries of VA. B. C, that the ortho-
graph was a prejudice and that one had to write as one
spoke. This apostle of fonography, as he said, wrote
according to his neo-graphic system an anti-Christian pamphlet;
“Mystical France or a picture of religious eccentricities-
gieuses of this time, " which earned him a year in prison. "Our
spelling, he said in his preface, has serious faults,
This is what all the people who do not deny it will recognize.
do not split only out of stubbornness and bias.

This irresistible tendency to turn words upside down after
ideas is an absolutely Jewish trait.

The Jews, — Jules Simon at the head, — are the most deter-
mined opponents of the death penalty, not for the
pain itself, since it was frequently applied in
the kingdom of Israel, but because the religious formalities-
his necessities for the execution of a Jew would be lrè?î
difficult to observe in our time.

The body of a condemned man, in fact, is considered, before
execution, like a corpse, according to the prescriptions

I law, a Jewish corpse must not be touched by
Christians.

The execution in 1817, in a town in Alsace, of a Jew
named Isaac, was probably the last to be
passed according to the rules.

The ten main Israeli inhabitants of the city demand-
were to go up on the scaffold to form the minyan, the
public prayers to be made by old men
over thirteen years old.

The culprit, freed from all ties, walked with a step
firm, and was dressed in the sarguenesse, a white shroud in
form of long blouse, in which the dead are buried
(a similar shroud is always given as a gift of
marriage to a husband by his wife). He wore the taleth, the veil
linen that is worn during prayer and tefillin,
philacteries that are applied to the forehead and left arm.
The chief rabbi of Winzenheim assisted him.

Isaac recited the vidoui one last time, the prayer that
say the dying and that we recite on the day of the Great
Pardon, and was tied to the plank by his coreligionists-
res themselves.

Note that in reproducing these details, I am not obeying any
ulterior motive of mockery. This assistance given to a
unhappy by his brothers seems absolutely touching to me
although we do not see Rothschild or Camondo coming to attack-
dear one of their comrades on the board.

Let us add that the brotherhoods of penitents which have survived
almost until our days were constituted precisely
to help a poor devil gently take a step
difficult. Under the empire, when an execution had to have
instead, a service was sent to Wolff, as for a
first; all the representatives were warned on the boulevards

feeling the cosmopolitan interlopia, all the commies and ton-
your hens. In the director's apartment, illuminated
in giorno, we drank and ate in all the corners until-
that at the time when the head of security came to tell the condemned-
born: "Come on, old lady, now is the time." The arch-
The Bishop of Paris never protested against these scandals.
Did Darboy remember this when he was in turn

prisoner at La Roquette?

Today, Grévygracie jumbled together, between two caram-
bolages, parricides, poisoners, assassins of
old women and children. He is right. A society that
supports the infamies that we have been witnessing for six
years is deprived even of the right to punish.

In any case, it is appropriate to bring the respect shown closer
by the Restoration government for the uses
of a religion which is the very negation of ours, of the
ignoble conduct that took place at Roche-sur-Yon, on September 22-
In 1882, a public prosecutor affiliated with the Franc-
Jewish Masonry. These scandalous scenes have not been forgotten,
the magistrate drunk on the morning white wine he drank with the
tellers, insulting, mocking, jeering at this man who
will die, outraging the priest who wants to console this evil-
happy, refusing the quarter of an hour that is asked of him for
celebrate Mass. With its spelling mistakes, the letter
written to his parents by Barbier to announce that we are not
did not allow him to receive the Holy Viaticum before his
torture, is one of the most poignant documents I have seen.

The poor priest, who had tried to do his duty and
stood up to this unworthy magistrate, was naturally dismissed
by Prefect Calvel, The public prosecutor was
reward.

Do you want another example of Celtic tolerance?

times almost exaggerated, Christians towards Jews? The
February 6, 4875, that is, when the conservatives were
again the masters, we learned that the Israeli students, named-
many at the Lycee Charlemagne, were scrupulous about attending
to the banquet because the meat was not kosher.
The principal ordered the entire meal from a restaurant.
Israelite taurateur, everyone ate kascjier and "the
sons of rabbis, say the A7xhives, were able to take part in
Saint Charlemagne's Day, which is the first of all powerful
that it takes place at the high school whose patron is the great emperor
himself.

Today, when we happen to be skinny on Fri-
Holy Friday in a state-run establishment,
the entire Jewish press opens its floodgates of blasphemy and
of insults. "Paint a villain, he will anoint you; anoint a villain, he
will appear to you.

The largest contingent is provided by Jewish women.

to prostitution in the big capitals. The fact is inde-
deniable and the Israelite Archives themselves recognized it.
same:

For a quarter of a century, they write, and we cannot
choose a more distant date, moralists wonder with
reason: why is it that in all the big cities of Europe
we notice, among the women of ill repute, a greater one
number of Jewish women than Christian women? This question is unfortunately-
highly motivated, because, in Paris, in London, in Berlin, in Ham-
town, in Vienna, in Warsaw and in Krakow, in what we are
agreed to call the demi-monde, in your public squares and
even in brothels, we meet more
Jewish women than Christian women, taking into account the proportion that
exists between the two populations (1).

(1) Inraeli Archives, dated 1867.

►

The vice prevailing among Jewish women has a particular character-
particular.

Without knowing whether the fact is true or not for Rappaporl, he
is certain that a Jewish father and mother sell perfect-
lie to their daughters when they are poor, while in
our great cities, our poor, alas! are content, for want
surveillance, to let them give themselves up to the first person who comes along.
Jewish courtesans prostitute themselves for money, but
coldly, without a shadow of drunkenness, with the intention of
stopped getting married when they had accumulated a nest egg;
They then marry an actor, a merchant, a financier-
steel.

Last year, a band was judged in Vienna (Austria)
of swindlers who, in association with girls, had made countless
great ravages.

During the debates, the lawyer, responsible for the defense of a
of the accused, the Jew Glaser says: • Every woman has the right
to sell one's body and let go of it to get the best out of it
possible party. ■

The revolted audience began to cheer.
President expressed his indignation, Glaser was however
in the pure Semitic tradition. The Itierodules, the prostitutes
tutions in the temples of Cyprus and Paphos are not rela-
did not in any way affect the religion of Greece, they were

of exclusively Phoenician origin.

The prostitute, moreover, serves Israel in her own way; she accomplishes a kind of mission by ruining, by pushing dishonor the sons of our aristocracy; she is a mer- old instrument of information for Jewish politics.

The Jewish woman of the upper class lives in an oriental way, even in Paris, takes a nap in the afternoon, keeps I don't know what closed and sleepy She is a stranger to violent passions-

slow, which so often trouble the heart of the Christian, that faith no longer keeps; it is preserved precisely by this absence of any ideal, which is the characteristic of Semites (1).

What is the great for women and for men? because of the faults of the Aryan, this eternal escapee from the world real? It is the aspiration towards the ideal that takes the wrong path, the dream of a being superior to all others, the chimerical hope of meeting a soul mate of ours, the need to live, even if only for a few hours, in the region of pure feelings, ardent loves, ten- infinite dresses. Neither the Semite, nor the Semite, has these exaltations.

You will never see a Jewish woman discussing the issues religious matters about which they are absolutely ignorant. read. The Jew perfectly understood the danger that I would have presented an instruction where Israel's blindness is would be quickly revealed and which, by comparison, would have allowed to the woman to see that the fulfillment of the prophecies- ties and the coming of Christlne may be the subject of doubt for upright souls. The heart of the woman not having the hateful stubbornness of the human brain would be went to the true God in a spontaneous impulse. The Talmud in- formally forbids women from any study of this kind: “He who teaches his daughter the holy law is also cut-

(1) What I say about the passions of love can be applied to drunkenness is rarer among Jews than among the Jews. The need to split, to excite, to violently stir up our whole organization- nism, is a basic form of the feeling of the ideal, it is the ideal fallen iusliaci.... The Jew is a stranger to these troubles of the soul. From that it is demonstrated to him that drunkenness brings nothing, he does not feel any not the desire.

ble as if he taught him indecencies." Thus speaks the
Sota treatise (fol. 20 recio).

If she knows her religion only very superficially,
the Jewess does not practice it less faithfully, even in
the most hectic existence. See Miss Ada-Isaac Menken,
that Rothschild, the Jewish Archives tell us,
called the inspired Dehorah of his race and who had a -
moment the vogue that Sarah Bernhardt was to have later;
she remained faithful to her faith. After playing thirty nights of
following San Francisco, she suddenly stopped to cele-
to break the night of Kol nidré and to spend it in a miiiiian
Polish. As soon as one attacked his coreligionists somewhere
jiart, she sent an article to defend them to the Israelite
from Cincinnati.

Here again we must praise the respect with which the Jews surround
a child of their race, whatever path she takes
follow Is she an actress, the world has never con-
templed with such beauty; we swoon, we faint, we scream
of admiration as soon as she appears. Does she return to life
Normally, all doors are open to him.

The rehabilitation of women, which appears at every step
in the work of Dumas, since the Ideas of Af'"« Auhray
until Denise, proceeds much less from Catholic forgiveness
which blots out sin before God and leaves its remains
effects before men, that of the Jewish theory infinite-
kill more accommodating and which, on the condition above all that
his sinner is a daughter of Zion, restores her all her rights
in society. Even after the priest had pronounced
, the words of absolution, the woman who had almost
clashed in the civilization of yesteryear with the jealous suscep-
Aryan's flexibility on the point of honor, to his need
innate ideal that included only the immaculate flower.

According to Dumas's expression which renders it very well, as
always, what he means, virginity is only a capi-
which must be defended, but which can be reconstituted
when it is lost; the fall is only a bad deal
which we must wipe the slate clean without feeling obliged to
to grieve all his life.

Whether it's an actress, a scholarship holder, a writer,
you will always find this admirable solidarity which is
the dominant virtue of the Jewish race which explains, which jus-
tifie, which almost legitimizes its success.

Let a filthy leaf bring an accusation against a
Catholic, all other Catholics run away doing
desperate gestures and saying: I don't know him.

On the bench of infamy, at the foot of the scaffold, the Jews
do not abandon their own and do not allow anyone to
insult about this "the big family." What more magni-
a good example of this intellectual courage that this
Peschard affair that we mentioned earlier?

Mr. Bertauld, then professor at the Faculty of Law of
Caen and lawyer of the Peschard family, had let himself go,
in the face of the horror of the crime, to indignations which no longer
rent not, he had energetically withered the ordinal practices-
res to Israel.

This disappearance will compromise them, he had cried, but
no matter, they are Jews, and they say all is lost except the ca-
pital. Also UImo father is offered to you in need as a holocaust
for the salvation of the son, for the saved son will gather into hands
always faithful... between Jews, the deposit of this fortune in lethargy-
This precaution is natural to the race of these liomraes.

Ah! Without my great ideas of general liberalism, I se-
would have tried to excuse our ancestors who hunted this race by means
age.

Immediately a general madness arises, everyone gets involved;
the Central Consistory and the Paris Consistory meet,
we decide to contact the attorney general of Caen
to have the offensive paioles removed; several members-
members of the Consistory go to the Keeper of the Seals to
complain about the presiding judge who let it go through without
protest against horrific remarks, remarks that tended
to imply that Jews love money.

This poor Mr. Berlauld, as we know, has never been considered
a model of firmness of character; he was not made of wood
of which we make the de Harlay and the Mathieu Mole, he was of the
wax from which the Dolphins are made; we remember that after
having declared in the past that the right of congregations was inat.
liable to criticism, he hastened to declare the opposite, in return for
a well-paid position as attorney general at the
Court of Cassation. Terrified by the outcry that was being leveled at him,

he retracted everything that was wanted, and for a little would have claimed that it was the unfortunate watchmaker who had murdered the Jews.

In all things the Jews bring this beautiful zeal to the cause commune (1). The aristocratic public of Tuesdays applauds-

(1) I was telling you about Lévy Bing above. Read what the Israeli archives wrote about him in the wake of his misfortunes, during the celebration of Peçach.

The feast of deliverance was not an annual delirium, and for regions where the dawn of freedom of conscience has not him again, and for those whom misfortune overwhelms. And among these individus, how could we not have a thought for the one who comes to succumb, author, we do not know, but in any case first victim of a major financial disaster which strikes at the same time and Paris and the Eastern region? It's outside of society from his oroches and even separated from the society of his fellow men by

knows how to break jokes at the French Theatre against religion. On the contrary, is a play performed where a Jew in an unpleasant position is shown, it is prevented by all means of representing it or we make it fall. This It is not only the Consistory that intervenes; everyone in his small sphere defends the race as best he can.

A little after 1830, a performance was to be performed at the Gaieté play entitled The Pawnbroker where the usurer was a Jewish. A 17-year-old child goes to find the director who was silors \e virtuous Marty, the one who did not consent to play in a drama only on condition of giving his blessing at the end; he explains it to him. Marty cries hotly tears, blesses the young man, and the usurer becomes a chre-here.

Under the empire, a comic opera Don Pedro, where a Jew Spanish had a nasty role, unleashes a real tem-fart.

The Jew Fould went so far as to absolutely forbid the putting a Jew in the theater. In his remarkable work, the Cen-dramatic and theatre, Mr. Hallays-Dabot makes note the ridiculousness of this measure.

too rigorous judicial requirements, which Easter celebrated, the author of these Religious Meditations published ten years ago.

How gallantly these things are put!

How tender and Gn is all this? Is it possible to indicate pjus
delicately that a coreligionist has a run-in with Tliémis?
Suppose that he was convicted, not for wanting to take the money
of others, but for having defended the Truth, I celebrate Peçach in
a prison, what Catholic newspaper would think of sending me a
memory? What confidante would speak of me in such affectionate terms?

The theatre, he writes, has its habits, its customs, its conventions.
tions which are difficult to ignore; history has its
types that cannot be deleted with the stroke of a pen... If the per-
religious personality has the right to respect, a fundamental condition of
freedom of conscience, the first of all freedoms, he had
could not be the same as the essentially human type of a race
which, as a race, belongs to criticism, to the novel, to the
drama by its eminent qualities as by its natural defects-
rels.

The ministerial instructions were nevertheless carried out-
The Jews disappeared from all the rooms. We went further
far away, Shakespeare was castrated, so as not to hurt
circumcised 1

The theater of the Ambigu-oomic, Mr. Hallays continues:
Dabot wanted to revive a drama, The Jew of Venice, performed in 1854.
The drama was an arrangement of Shakespeare's work.
What would become of Shylock, the immortal creation that revives
the centuries of oppression that the Jewish race had to go through, its struggles-
your deaf against the Christian, his joys, his triumphs, his humi-
connections, Shylock the striking figure whose sarcastic laugh and
cries of despair illuminate a whole dark side of the life of the
Middle Ages? The old Jew had to submit to the common law. The sov-
Shakespeare's origins, the legendary side of the character, the era and
the scene of the action, nothing saved Shylock. The fierce circumcised
had to shed his characteristic physiognomy to become a
common Venetian usurer. The play was revived under the title: Shylock
or the Merchant of Venice.

Imagine that such muti-
lation to the work of one of the greatest geniuses of humanity,
so as not to offend the Christians, and you can hear from here the
protests of Paul Meurice and Lockroy.

But isn't all this Jewish? Isn't race
and entirely in this contrast: now that they are
the masters vomit all the excrement on us
which Ezekiel had swallowed; when they were still

only a tiny minority, they could not bear to be praised
clait to them and immediately sang the great aria of the
principles of 89.

I am not far from believing, with Mr. Alexandre Weill,
that the religious and hygienic prescriptions of both
the law of Moses exerts a favorable influence on the
moral and physical health of the Semite. Circumcision is
obviously a condom against premature debauchery
which dull the senses by awakening them prematurely.
Nothing is as wise and tender at the same time as the pre-
very faithfully observed cautions with which the Jews surround
at certain times their companion:

The woman thrice holy and twelve times impure,

as Alfred de Vigny says.

Disturb the* physiology of women at certain times
more painful for the soul than for the body,
it is to disturb the source of life, it is to harm genera-
future tions.

While recognizing with what scrupulously the Jews observe
these precepts, it must nevertheless be noted that all the
religions have dealt with these questions. Books
written especially for the ministers of the priesthood ini-
holds to these mysterious secrets the priests who, by state,
must be chaste, and allow them to respond to cer-
certain questions of a very intimate nature. These manuals
of the confessor, these books of moral medicine remained ge-
generally hidden from view like medical books-
ordinary cinema. It took a funny, dirty guy like Paul
Beit, a bastard — to use an expression from
Groncourt in Faustin — to translate one of these

manuals and take advantage of his time at the ministry to
flood the countryside '^1).

Not pi as çu'exi pç'LtdcîvW* of crime, we cannot
give no credence to the statistical figures on the i'clat
civil war of the Jews. The figure of 45,000 Jews in France is de-
finally adopted, absolutely nothing can be changed,
it is reproduced in all the statistics. Paris would be abso-
lutely full of Jews, which you would always be told

that there are 45,000 Jews in France. We would ruthlessly refuse-
ably to an examiner a student who, to this question: How-
Well, are there any Jews in France? would not answer:
c 45,000, sir. >

The Jews themselves took the right step in cutting
short of any embarrassing investigation: they had it decided by
the government they run than in the censuses
we would no longer ask pei'soone for the cult to which he
belongs.

We understand the interest of the Jews to stay as long as
possible in a vague state in order to be able to argue their infer-
numerical priority when it is proven that in any insur-
direction, in any newspaper which insults Christians, in
every bad deal, there is a Jew. 11 will be allowed to us
nevertheless to say that they lie shamelessly in this
circumstance as in many others.

(1) If I quoted what ben Belhera oa rabbi Yokanan said in
iTaiiéYoï/imu, or certain passages from the treatise Berakhoth relating to the
moments where the woman is Nid'ah, Jewish journalists or those of
Our colleagues who married Jewish women would tell me: "11 ja là uo
a point of very intimate casuistry that is not discussed in public.
They applauded like the deaf when, in his book on the
Jesuits, Paul Berl, the grand master of the University, raised all the questions.
these qiie?lion«.

6.

As early as 1830, in a speech delivered in the House, the
On December 4th, Mr. André affirmed that distinguished men-
fords among the Israelites brought the number of
their French co-religionists.

In 1847, Mr. Gerfbeer, one of their former coreligionists-
naries, admitted 100,000 French Jews; in 1867 or 1869,
a speaker declared, in a meeting of the V Alliance, that
There were 150,000 Jews in France (1).

The figure of 100 to 120,000 is given to us by the
minutes of the audience granted by the Shah of
Perse to the Committee of the V Israelite Alliance (2); minutes
which has the character of authenticity, since it is signed,
in addition to President Adolphe Grémieux, Mr. Isidor,
Chief Rabbi of France, Honorary President of S. -H,
Golsdschmidt, vice-president, of Mr. Leven, secretary, of
B. Allegri, G. Bedarride, Count of Camondo, Jules Car-

vallo, Albert Kohn, Abraham Gréhange, G. Derembourg,
Michel Erlanger, Zadoc Kahn, chief rabbi of Paris,
Léonce Lehmann, Jules Rosenfeld.

(1) The last census gives for Algeria, where the cult was
.mentioned, the figure of 33,663 naturalized Israelites, namely:

Department of Algiers: civil territory, Israelites naturalized by
'fi decree of 1870: 10,414; military territory, 610.

Department of Oran: civil territory, naturalized Israelites, li,370;i
military territory, 188.

Department of Gousianline: civil territory, naturalized Israelites,
10,006; military territory, 69.

(2) These close relations between the Israelite Alliance and the Siiali of Persia
did not continue. On March 3, 1883, the Jew Isaac Davisch was found
owner of the jewels stolen from Mirza Ali Klian, son of the late Grand Vizier.
In France he would have been decorated, but the Persians took it badly.
Isaac, put to torture, confessed that he had received the jewels from the Juit
Haim Isaac. Or also arrested Barchi, son of Simon, chief of U

The Shah says: How many Jews are there in France?

— Si'-e, from 100,000 to TSO.OOO.

— In England?

— A little less.

— In other European countries?

Mr. Albert Cohn, member of the central committee, replies: Sire, in
Germany 500,000; in the States of Austria, 1,200,000: in
Russia 2,400,000.

Faced with such a formal statement, it is difficult for us to...
to admit Mr. Franck's figure, which is moreover a
of the few men of value of the Israelite party who are
worthy of respect, since he never sought, nor direct-
nor indirectly, to harm Christians, either in
attacking their religion, either by stealing their money or
by pushing them into speculation wars.

Mr. Franck writes, in an article in the Annales de philo-
Christian Sophie, reproduced in the Israelite Archives
Thursday, November 2, 1882.

In the current population of France estimated in figures
round to 37 and a half million souls, are included sixty
a thousand Israelites. That makes, if I am not mistaken, one Israelite out of six
one hundred and thirty Christians or non-Israelites.

Although the emigration of Jews from Russia must have increased
considerably increase the figure given by Crémieux,
Mr. Théodore Reinach boldly asserts, in 1881, that the
France contains only 63,000 Jews (1). h'Anjiuaire des

Jewish community of Tehran and Chief Rabbi Abraham Hadji
Baba. I managed to get them to give back 123,000 francs. Naturally.
The Israelite Alliance cried out against persecution and could foresee the moment
where we were going to declare war on Persia.

•'■') History of the Istac'tles, from their dispersion to our
joun.

Israelite Archives for 1885 says the figure fluctuates between
80,000 and 85,000, of which 50,000 live in Paris.

As we have already said, the removal of the indica-
tion of religion in censuses has made all
difficult research. We only give, for information-
very approximate statements, the statement of apple products-
funeral pes of the Israeli cult, as it appears in the
Statistics of Paris drawn up by Doctor Bertillon. In
In 1872, the proceeds from funeral services were 18,776 francs.
46 c. for a figure of 23,434. In 1880, it was
42,288 fr. 95 c. Which would tend to prove that the figure of
Jews have more than doubled in Paris.

If there are already so many Israelites in Paris, judge for yourself.
as it is likely that there is in all, as the aff-
According to statistics, there are 45,000 Israelites in France (1).

In reality, this number of Israelites indicated by the product
funeral directors represent only a third of the total

(i) One of the most comprehensive books published so far on the
Jews: Zur Vohkunde der Juden, by Richard Audré (Leipzig, 1881),
(there is a total of 6,139,662 Jews for the whole world; there is no
still the visible errors are numerous, since the author accepts
as exact the assertions of Davon, which we have demonstrated-
the falsehood, and sticks to the figure of 24,319 Israelites for the
department of the Seine, which is absolutely derisory for us

other Parisians who find them everywhere.

Malte-Brun estimates the number of Jews at 5,000,000, the Bibli-
that at 2,500,000, the Catholic Magazine h 3,260,000, Grœberg and
Pinkenton at 5,000,000, Hassel at 3,930,000, Hœrchelman at 6,598,000.

The Masonic Universe gives a figure of 9 million Jews.
{Outline of Masonry, by César Moreau).

Mr. Théodore Reinach, the author of the latest work published on the Celtic
question, fixes the total figure of the Israelite population at 6,300,000,
distributed as follows: 5,400,000 in Europe, 300,000 in Asia, 330,000 in Africa
that, i2,000 in Oceania. It indicates 40,000 Jews in Paris, which is
clearly below reality.

to the most prominent Jewish element in Paris; it does not apply
than to Jews who remained faithful to the practices of their religion.

The Jews who have retained all the vices of their race without
even order those religious principles which are always a
brake for evil, numbering in Paris at least 120
or 150,000 individuals; in the provinces, by 400,000 individuals
at least also, which, connected to each other by the
Façonnerie, settle in all the committees, lead the
electoral body and create this artificial opinion that Ton
takes for the true opinion.

It's the eternal story of the five or six hundred wretches,
which were enough to impose the Commune of 93 on Paris, the Com-
municipality of Hébert and Chaumette, the story of the delegates of
the Jacobin Society, who came, at the time of the
Terror, found a club in each city. These bandits, that
nobody knew in the country, guillotined tran-
quilling, to seize their property, old people,
young girls, old knights of Saint-Louis, cou-
green with wounds, people that everyone loved and
respected in the region.

According to the observations made in Germany by the Jew
Meyer, naturally very suspicious, the average life would be
37 years for Jews and 26 for Christians, which
would give a difference of 11 years.

Let us also quote, if you wish, for information purposes,
some figures noted by Doctor Legoyt, from 1855
at 59,

According to him, at birth, the average life of the population
general is higher than that of the population

Jewish (men). At all other ages, the advantage goes to
to the latter.

As for Jewish women, their average life does not reach
that of the entire population of the same sex up to
the age of 60; but from this limit, it gives them
becomes superior.

In the session of April 1, 1882, Doctor Lagneau
presented to the Academy of Moral and Political Sciences
a rather curious memoir on the movement of the popula-
tion among the Jews, compared to that which is observed among
Catholics and Protestants.

According to him, the increases in Catholics, pro-
Testants and Jews are among themselves like 1, 2, 3.

Except in the Duchy of Baden, in Hesse and in
Tuscany, the Jews, in all countries, in Russia, in Polo-
gne, in Prussia, in Austria, in France, present the ac-
fastest growing. In these last two countries, it
is four times and seven times faster than that of the
Catholic population.

* M, Lagneau, after having noted the continuous acceleration
of the upward movement of the Jews, when a phenomenon
opposite accuses himself on the side of the Catholics and the Protestants,
goes into details.

The birth rate of the Jews, he says, is lower than that of the
Protestants, Catholics and most other inhabitants
in Russia, France, the Duchy of Baden, Tuscany and
in many other countries. Equal to that of the Protestants in Prussia,
it is higher than that of other inhabitants in Austria, in
Hungary, Romania.

In all countries, in Russia, in Prussia, in France, in the
Duchy of Baden, in Verona, in Austria, except in the Buko-
vine and in Galicia, the illegitimate birth rate of Jews is
much lower than that of other inhabitants.

The Israelite Archives which have reproduced some
of these figures naturally rave about the virtue of

Jews who have so few illegitimate children. It is permissible
however to ask oneself . sui* what bases the doctor

Lagneau was able to establish his work for France, since
among the 500,000 Jews who certainly exist among us,
since the Republic made our country a cow
milk for the Semites, we persist in not accusing any of them
days than a paltry figure.

Absolutely different from the Christian in his evolution
as a race and as an individual, the Jew is in condi-
tions that are also very different in terms of health.

He is subject to all the diseases that corruption indicates
blood: perifula, scurvy, scabies, flux. Almost
all Polish Jews have the ploy and say so; many
of elegant and well-dressed French Jews, to whom we will serve-
have it too, but don't say it. All
are careful not to resort to doctors who do not
are not of their religion, – example that Christians
should imitate well.

Among these insolent bankers, how many Authemans are eaten away,
like Daudet's character, "by filthy evil,
the spider with long, gripping legs, still alive,
relentless on its prey." It's the evil of gold, one would think,
and to cure hereditary leprosy, they will immerse themselves in
spending entire days in the mud of Saint-Amant.
Jewish gold thus returns to its source.

On the other hand, the Jew has a mei-veilleuse aptitude to
get used to all climates. "There are Jews in all
degrees of latitude, from the 33rd degree of the Southern Hemisphere,
up to the 60th degree of latitude North, from Montevideo to Que-
beak, from Gibraltar to the coasts of Norway, from Algiers
to the Cape of Good Hope, from JafTa to Beijing!” Thus

cries one of them, seized with a transport of admiration.

By a phenomenon that Ion has observed a hundred times in
Middle Ages and which reasserted itself at the time of the
cholera, the Jew seems to enjoy immunity from epidemics
particular units. It seems that there is in him a kind of
permanent plague, which protects him from the ordinary plague; he
is its own vaccine and, in a way, an antidote
alive. The scourge retreats when it feels it (1)!'

The Jew, indeed, smells bad. Among the most wealthy, he
there is a smell, feior judaïca, a whiff, -Zola would say, which
indicates the race and helps them recognize each other.
The most charming woman, by the very perfumes of which
she covers herself, justifies Martial's words: qui bene olet

maie olet.

This fact has been noted a hundred times. "Every Jew stinks," said
Victor Hugo who died surrounded by Jews.

In 1266, the great poet (2) recounts a memorable confer-

(1) See on this subject two excellent articles from the Scientific Review-
than April 23 and May 14, 1881.

During the epidemic of 1884, while in Marseille he was living there
1,800 deaths in a population of 360,000, the population
Israelite, amounting to about 4.00C iuduvidus, provided only one cliiilVe
of*? deaths. Of these 7, 2 people had been ill for a very long time
a long time, and another aged 99.

In England, this singular immunity was also observed.
Mr. Jidles' report, addressed to the English Parliament at the time of
cholera of 1853, contained this: "I have every reason to affirm that the"
Jews have suffered much less, proportionally speaking, than
the very class beyond the population; they only presented thirteen
cases per twenty thousand people, or three quarters per thousand, slums
that by mid-September the death toll had risen to twelve
one thousand eight hundred and thirty-seven for the Metropolis, which makes six out of
thousand; from one district to another the proportion varies from one to twenty-nine
per thousand.

(2) Literature and philosophy mixed.

rence ►*took place before the king and queen of Aragon between the scholar
Rabbi Zéckhiel and Brother Paul Cyriaque, a very learned Dominican.
jiiand the Jewish doctor had quoted the Toldos Jechut, the Targum, the
Archives of the Sanhedrin, the clothed Nissachon, the Talmud, the queen
ended up asking him why Jews stank.

The question of why Jews stink has long-
time preoccupied many good minds (1). By means
At that age, it was believed that they could be purified of this smell by
baptizing. Bail claims that this fact is due to natural causes-
real and that there are still blacks in Guinea who exhale-
slow an unbearable smell. Banazzini, in his Treatise
of the Craftsmen, attributes the stench of the Jews to their uncleanliness-
lent and their immoderate taste for goat meat and
2 goose hair.

Nephritis, such is the relentless disease of the Jews.
this long-persecuted people, still living in the middle
of perpetual trances and incessant plots, shaken

then by the fever of speculation, hardly exercising, in
besides, that professions where brain activity is alone
in play, the nervous system ended up being altered.

In Prussia the proportion of the insane is much higher
strong among the Israelites than among the Catholics (2\ while
that we only encounter 24.4 out of 40,000 Protestants, 23.7
on the same number of Catholics, the Israelites accus-
sent, out of 40,000 inhabitants, 38.9.

(1) Martial compares the breath of the observers of the Sabbath fast-
that "ax jrniasLQes which exhale the sulphurous vapors of the Aibula
to the CHsaque of an old soldier, to the smoke of the extinguished candle 'the la
Leda's lamp, to the corruption of the viper's bed, to the smell that
clear the fox.

(2) In Germany, there are special establishments for treating
Jewish neuroses. We find in the Archives the following announcement-
boasts, where the Talmud, singularly mixing with all the allure of the

In Italy, there is one lunatic for every 384 Jews and one for every
778 Catholics.

Dr. Charcot made a statement on this subject in his course at the Sal-
Petrier, the most curious revelations about the Jews
Russians, the only ones we can talk about, because the others
carefully hide their illnesses in their palaces.
The Israelite Archives, by noting (this territorial detail-
Lie, declare that this fact can be said without comment.
and increases still further, if possible, the pity which inspires-
rent the unfortunate Israelites of Russia. » So be it! That the
^^Brain sick people should get treatment! But for-
'what to trouble constantly by the trouble of their own es-
took people who lived peacefully and happily so much
that the race of Israel did not actively mix with their
existence. Whether it is Hertzen in Russia, Karl Marx or
Lassalle in Germany, we always find as in
France a Jew preaching communism or socialism,
asking that the property of the former inhabitants be shared
while their coreligionists, who arrived barefoot,
get rich and are not willing to share anything
whatever it is.

This neurosis seems to be transmitted even to those whose
only the mother is Jewish. Dumas, at the age of thirty,
has gone through a terrible crisis in this respect.

modern science opens all kinds of horizons to the thought that
there are all these millionaires tortured by illness.

Bockenheim — Frankfurt am Main

Health Center

for neurotic hraeiies.

“Hydrotherapy establishment, electrotherapy, at the foot of the

faanus, near a charming forest, arranged with co.ifort and

according to the doctrine of the Talnuid.

Who does not still remember Feghyne, this foreigner received
at the Théâtre-Français because she was of Jewish origin, tan-
say that a French woman and a Christian who would not have had
more talent that she would not have been even admitted
in the concierge's lodge? Wasn't she devoured by the
neurosis, long before the attack broke out, the bizarre crea-
ture that Turgenev painted under the name of Clara
Militch?

Sarah Bernhardt, with her macabre imaginations, her
white satin coffin in his room, is obviously
a sick person (i).

(1) Regarding Sarah Bernhardt's mortuary tastes, let us recall
a story that is pretty. At the time of the first representation
of Fœdora, one of our colleagues, Mr. Félicien Cbampsaur had ima-
giné to give in his newspaper a reproduction of the famous
photograph of the actress lying in her coffin. The idea
did not please Sarah, and she ordered the seizure that a friend was char<!c
to have the operation. Boiling with ardor, he rushes to the clerk-
saire who was precisely the one who found charming that the day
from Mi-Carôme a caricature of the
Christ on the cross.

— Commissioner, a cartoon has just appeared in-
famous.

— What are you singing to me? A poor old priest
that we will have turned into ridicule, a religious person represented in a
indecent attitude. That's freedom, sir. Long live freedom!

— Do you think about it? Do you know who we dare to attack?
Jewess, to Sarah!

— Attacking a Jewess, Sarah! What are you telling me? I understand,
I grasp everything, I am grasped myself....

And abandoning the prisoner he had to interrogate, he rushed
to crack down on all seditious specimens.

This brings to mind the no less amusing adventure of Camescasse.

When the Jews of Russia settled in the Golden City,
They immediately thought of opening an oratory, and certainly it was

Do not lose sight of the fact, however, that even in the con-
the most delirious ideas of the Jew, there is always a
ulterior motive of personal interest, of lucre; even when
he loses his mind, he saves the car, Sarali Bernhardt with his
eccentricities are advertised. Gambetta, even in
the most bizarre expeditions, such as Tonkin,
has always aimed to make money, to walk with a syn-
dicat.

This neurosis, the Jew ended, strangely enough, by the corn -
communicate to our entire generation. Jewish neurosis will have
played its role in the destinies of the world. For twenty years
that the Semites hold, as Disraeli said, the iils
of secret diplomacy, and that they have reduced the embassies-
real people in the state of parade characters, for twenty
years that they have been leading European policy, this policy
has become truly unreasonable and insane. The

I will not blame them. Whatever God you pray to, he is
always good to pray.

Unfortunately Camescasse was not warned, and when he read
But the file: Opening of an oratory, he read taken by an in'Jigualioi»
that I conceive an oratory... a chapel, he cried in dismay! Caubet
who had just entered had a congestion at this word of cappell. "Uue
'Capelle! A capelle!' he crooned between two copses. 'We'll give them one.'
quickly close their cap and put seals on it!”

The employee who had brought the folder tried to place it
in a word.

— Allow me, gentlemen, he stammered.

' — Allow this!' Caubet shouted, 'what would Clémente say to the ami-
tié and the Aiyiis of Si?iaï f

— But it is an oratory for the Jews of Russia, he managed to say
the employee.

—Jews, murmured Camescasse, Russian Jews again,
friends of Mr. Baron de Rothschild! Ah! the good people! that they
pray at their ease, wherever they want, however they want! I had believed
that he sat with citizens and French people....

Bismarck's words: Paris is an inhabited madhouse
by monkeys" applies perfectly to the Power and
Europe. There is no longer any trace in the councils of sou-
rulers of a conscience, nor even of a reason of State
low.

The story of the last few years is the world con-
produced by madmen reasoning, ratiocinating, having, as it
arrives on the eve of the supreme crisis, an apparent logic
which is disconcerting at first glance.

Neurosis, by the very fact that it takes away from the Jew everything
feeling of modesty, any reflection, any notion even of
the enormity of what he dares, puts into circulation types who
are nothing like those we have seen before.
There are in this order improvisations of unheard-of fortune,
extravagant destinies, wagers won against
common sense before which we literally remain
confused. The Jew always goes forward, confident in the
MazznL

What is Mazzal? It is neither the ancient Fatum,
nor Christian Providence, it is good fate, luck,
the star; all Jewish life seems a realized novel.

Take Ms. de Païva; she was born into a Jewish family.
Polish, the Lachmanns (1), she marries a poor little

(I)Lamarquise de Noailles, in firstDoces, Countess St;hwlkoska,
pst also a Lachmann without us knowing if the family is
the same. This marriage alone explains that a man who carries an lel
name serves the government of decrees.

In this family again what terrible indication there would be to
collect, from the point of view of heredity and transmission of
Jewish neurosis!

The death of Marshal de Mouchy-Noailles, one of the ancestors of this
republican, is one of the most moving episodes of the Revolution.

tailor from Moscow, and leaves him to come on foot to
Paris seeks adventure. She knows the Parisian streets
all the extremities of misery, all the horrors of
venal love; exhausted, she falls one day from starvation
in the Champs-Elysées and swears to herself that it will be
lacquer will rise its hotel when the fate, in which it
faith, will finally have favored her.

She married a Jewish pianist with her left hand, the famous-
Bre Herz, who presents her at the Tuileries as his wife
legitimate; she is rejected, she promises to take revenge. Herz,
ruined and driven out by her, fled to America; she married
so, this time regularly, the Marquis de Païva who
burns his brains out shortly after. Mistress of Count Henkel,

The marshal was nearly eighty years old, he was guillotined with
his wife who was sixty-six and didn't even have a face
!in the indictment. "When the marshal was called,
says a witness, in the History of Prisoners, to lead him to the
Gonc-ergerie, he prayed to the one who told him that he had to go down
to the registry not to make any noise, so that the marshal does not notice-
didn't know about his departure. She had been ill the previous days, and
"she was, in the remedies. - She must come too, to answer him-
they say, she's on the list, I'll warn her to come down. — No,
the marshal replied; since she must live, it is I who
I will warn her. * He immediately goes into the kitchen and says to her: "Madam, he
must descend; God wills it; ad. will go his designs. You are
Christian. I am going with you and I will not leave you." The new
The news that Mr. de Mouchy and his wife were going to court was repeated
in a few moments in all the rooms. The rest of the day was
for the prisoners a time of mourning. Some moved away from their
passage, not feeling the strength to bear this spectacle; others,
on the contrary, lined up in a hedge, wanting to show them a last-
their respect and their pain for the last time. Someone raised the veil and
said: "Courage, Marshal!" He replied, "Where did your iron come from?"
me: "At fifteen, I went on the attack for my king; at almost
eighty, I will go up to the scaffold for my God!”

she handles the wine with both hands; she receives men
politicians, writers, artists of a certain order in
this magical residence on the Champs-Elysées whose splen-
deurs are only equaled by those of the seigneurial land of
Pontchartrain. With the intelligence of his race that doubles

resentment and hatred, "binds organize, for some time
before the war, Prussian espionage against us, what
make it easy for him to have relationships with many celebrities
politicians who came to tell us about our affairs while having dinner.
She has prepared the ruin of the Empire, she rises up in the slums that
collapses, there she is, Countess Henkel of Donnesmarck,
buying the diamonds of this empress who rejected him-
sée, having it rebuilt in the depths of Silesia, by Lefuel,
the architect of the imperial palaces, this Tuileries Palace
from which she was expelled.

An artist to her fingertips, this peasant girl has
the instinct of all elegances, the intuition of art in this
that he has most refined. Eaten away by neurosis, she does not
does not taste a moment of rest in the midst of all these
enchantments; she is obsessed with the idea that we want to as-
murder her to steal her diamonds; she forbids it under penalty of
immediate dismissal that no gardener is in his
park when she walks there. This woman who was hungry and
which belonged to all, is more despotic, more severe than a
Archduchess; she reigns over the immense staff
of her domesticity the most rigorous discipline, she
One day he chases away an unfortunate butler who had gotten lost
started to smile when he heard a witty word at the table. Then
She died at the age of 56, in her Tuileries de Silésie, from a
brain congestion.

Gather all these hastily thrown traits, try to establish-
bring some order to the twists and turns of this career

strange, and from this whole will emerge a figure of a
very special essence: a Jewess.

What novel is there, even that of this son of an hon-
grois, who was Midhat Pasha! Pasha, he begins, according to
the use, to serve his own, and organizes with Camondo and
Sassoon, the Jewish schools of the Orient, then he strives to ac-
climater revolutionary doctrines in the country of
stillness, and finds a way to disturb even these Turks
motionless and impassive, undisturbed by anything; he creates the
party of Young Türkiye, and he has as confidant and for
agent in Europe named Simon Deutch (1), orienta-
list, political broker, standard bearer in 1848 of the Legion
academic from Vienna, involved in the Arnim affair, living at the
both in the chancelleries and in the brasseries of the district
Latin. It is under the eyes of. Midhat in, his konak of
banks of the Bosphorus, that the bloody drama takes place in
which Abdul-Azis is assassinated; he is disgraced, recalled,
sentenced to death, and finally relegated to Jeddah near,

Medina, where he begins new intrigues with the Madhi,
which*decided the sultan to have him poisoned.

There are thousands of similar existences among the Jews.

If you want to see a fine specimen of a Jewish statesman,
Take Naquet and study him. He is a restless man; young,
he gives the method of a fulmi-cotton to blow up the
cities, he published his book Religion^ Property, Family,
in which he claims community of property and wives-

(1) Another Deuleh is one of the important leaders of the nihilist party.
Arrested in the Grand Duchy of Baden, he appeared in court in October
1884 before the Odessa Court Martial, which sentenced him to thirteen
years of forced labor.

my (1); in his mature age, he converted to opportunism,
and puts himself, under the leadership of a Barnum who directs the
tours, going from town to town preaching divorce. Today
today he turns to Prince Napoleon (2).

Even having arrived, the Jew always remains in some way
mercanti, trickster, trickster. Naqnet ne si;
Not content with turning society upside down, he invents a po-
made to make the hair shine, which he made stand on end
the heads. In the same issue of the newspaper that contains a
speech of the politician, we see - singular mixture
and which would have surprised Guizot - an announcement of the regenerator
of the hair, which follows in the footsteps of Sarah Félix,
"the sister of the great Rachel," as the pros say-
pectus.

CHANGE OF HOME

KACASSAR XAQUET

THE ONLY VEGETABLE OIL RECOGNIZED AS INFALLIBLE

TO BEAUTIFY AND REGENERATE HAIR

1, PLACE DE l'opéra, FORMERLY PALAIS-ROYAL, 132

(1) "We recommend this work," says editor Ki^leiiiat kers,
the bookseller who is both rranc-maçoanic and pornogr.iphiriue, in tuules
people who want to know in depth the philosophical opinions-
ques of the famous promoter of divorce in France. This book has J uuais
or his equal in this kind of ideas; he is of a boldness and of a

incredible logic. Mr. Naquet develops communism in the ma-
laughter and in the family, and defends ideas that he never dared to
bring to the French tribe... »

(2) "Whatever happens," Naquet declared to a reporter, "a month from
November 1885, the Republic will live; if necessary, to save it,
We would take the Bonapartists with us... Oh! there is Bonapart-
tists and Bonapartisles, and not all of them are of the same wood as
Mr. de Cassagnac.

"I am not saying," he added, "that Prince Napoleon is easy to
to be swallowed by all the republicans; but if it comes to that:
War is like war! Anything rather than the monarchy!

This apparently baroque life, and which certainly does not
hardly resembles the life of public men of old,
has its unity, however. Chemist, lecturer, deputy,
Senator, Naquet nonetheless remains the Bulwark of Israel.

Divorce, for example, the guUtin, is an absolute idea-
Jewish language. Only one Catholic speaker dared to declare it,
This is Ms. Freppel; in the session of July 19, 1884, it was
cried: "The movement which will lead to the law of divorce
is, in the true sense of the words, a semi-movement
tick, a movement which began at Mr. Crémieux, for
finish Mr. Naquet. " He said to this dishonored left:
"Go, if you wish, to the side of Israel, go to the Jews!
|_We remain on the side of the Church and of France.

Ms. Freppel perhaps did not know how to say it so completely-
lie the truth. To be sure to have the law that suited him,
which adapted to its institutions, Israel had the project prepared
by the rabbis.

It was the former rabbi of Brussels, Astruc, who wrote
the provisions of the law and dictated them, in a way, to the
Chamber of Deputies.

"The divorce commission," Naquet wrote to Astruc on this subject,
accepted your amendment, she admitted that (article 29o) "the
divorced spouses, for whatever reason, will not be able to
no longer meet if, since the divorce, one or the other has contracted a
new marriage (1). »

(1) Brussels Review cited by the Archives Israélites, vol-
me 41.

For all this question, consult the rabbinical code: “Ehen

Haezer, translated by extracts, with the e.\plicatiùQ3 of the Jewish doctors, the jurisprudence of the Court of Algiers, and comparative notes of French law, Muslim law by E. Sarilajjra, president of the

If honest, eloquent, believing men like Mr. Lucien Brun or Mr. de Ravignan were aware of these questions (1), or if they had the courage to treat them frankly-ically, they could have placed the debate on its proper ground-rain. They wouldn't have changed the vote obviously, but

trtbaral of Mostaganem, and Mr. Charleville, grand rabbio of the pro-Vince d'Oran.

The book Eben Haezer includes five treatises: SW0//1, allions; Kidushim, of marriage; Ketubot, of fraud; Guiltin, of divorce; Ytboum, of the levirate.

Mr. Schwab, who has undertaken a very considerable work, the tra-The complete duclioii of the Talmud^ has arrived at the tractate Guittin, but it has only published the beginning of it.

According to the Tract Ketubot, one can divorce a wife without him to return her dowry: if she gives her husband forbidden food; if she deceives him about the time of her menstruation; if she does not duty in relation to the Hallah; if she walks naked outside; if she runs into the street. Aba Saiil also says if "lie insults the parents of her husband in her presence. R. Tatfon adds if she is shrill. We understands by it, according to Samuel, the one who, speaking in her house, raises his voice so much that his neighbors hear him. According to Rab, it's only the woman we hear from another room in his marital relations.

(l) M. de Gavardie, a contagious caihotiqne:^ however, had a excellent opportunity to note the invasion of the Jew among us, during the discussion of the Freedom of Money Act, a law Jewish again and which is the legalization of usury. In his speech of December 1, 1885, he spoke of Moses, but he did not say a word of the Rothschilds and the Jewish banks; also this speech which would have could have been interesting, from the point of view of the social question, did it not no meaning; it answers nothing.

Mr. de l.areinly who is, I believe, at odds with the Rothschilds after having been very good to them, did not say a word about them either. No Catholic has discussed this law in a lively and current way. which closes with the triumph of Israel a struggle which has lasted since fourteen hundred years between the Church and the Jew who wants to despoil the Christian; none recalled the courageous campaign undertaken formerly against the Jewish bankers by the Franciscans, the blessed

Bernard de Fellre, fra Boraibé de Terni, fra Giovanni Caize.

they would have shown the action of this race which, not satisfied
to make a prominent place for itself in a society that it
did not create, wants to modify all the customs and all
the laws from his personal point of view; they would have pronounced
one of those speeches that make thinkers think, that pre-
parent public opinion to the measures that France will be obliged to take
to take under penalty of perishing. Instead, they
contain in pious generalities, which have no
effective because they do not apply to any reality.
understands the disdain felt for opponents
as cloudy as men like Naquet.

Not content with having introduced divorce into the Code
Jewish, Naquet intervenes to defend the interests of the tri-
potters in the discussion on transport companies
maritime, by opposing Raspail's proposal to request
as long as members of Parliament are not part
boards of directors.

Finally Naquet serves Jewry in the question which concerns him
he holds most dear, he has the House vote to repeal-
tion of article 1965 of the Civil Code.

Until now, when an unfortunate man had acquired the proof
obvious that it had been stolen from the Stock Exchange as in a
wood, loaded like in a gambling den by Israeli financiers-
lites, he had the resource of taking refuge behind the excep-
tion of play; he sometimes saved a piece of his
heritage, his daughter's dowry, the bread of his old age.
Thanks to the law passed at Naquet's instigation, the unfortunate
goy will have to give Shyllock his last penny.
Everything will go through it. |

Before 1883, French law had at least the modesty to
not to interfere in the turpitudes of the Stock Exchange, she
said to the Nucingen who wanted to finish off their victims^

what she said to the girls who were after them
prey: "We don't know of such jobs! Come on!
debate your nasty affairs away from the courtroom." From now on
she will take the thief's side and lend him a hand
to strip naked the robbed person who had kept his hair-
bet (1).

I know very well that the repeal of Article 4965,
has considerable authority for it: It is
approved by Mr. Dollfus, who says the Gaul (2), "has
a head sui generis, » by M. de Verneuil, successor
of Mr. Moreau, “very brown skin, with a well-defined line
made in the middle of the head,” by Mr. Alfassa, “a gent-
Leman with blue eyes and a blond mustache whose
words retain a slight exotic accent. » It is not
less than the most basic probity of buying only

(1) In every question the Jew is guided by exclusive thought
to be useful to his own. See what happens for the booklets of ou-
French industry, ruined by foreign competition,
let out a long moan. Our French workers cannot find
more work, because 100,000 German workers, 200,000 workers
Italians also give them terrible competition; our chefs
'industry is stripped, not only of its processes,
but even their trademarks by people they have
welcomed and employed in their homes.

What is the Jew Edouard Miilaud doing? This false cosmopolitan who, at
.fund, is only concerned with the interests of his race, has only one desire,
that of making invasion easier for foreign Jews; in
the Senate session of July 19, 1883. he requests the suppression of
this hvrel which is a guarantee for the French worker as well as for the
boss, who allows any director of the establishment to go
taking into account nationality, origin, work history-
whom he will admit into his home, initiate into the secrets of his work and
mind his business.

(2) Gaulish of July 10, 1884.

what we can pay and to sell only what we can-
sede (1).

As soon as there is a game, the settlement of bets is a matter
of appreciation. What would be, for example, the appreciation of
Mr. de Verneuil, the successor of Mr. Moreau who had a
moment of fame, in the following case. I do an op-
ration in good faith, calculating all the probabilities;
the stockbroker's trustee receives from a minister,
official title, news that his duties oblige him to
bring it immediately to the attention of the public, he keeps it
graciously hidden during part of the Stock Exchange and
communicates it only to Mr. de Rosthchild. Mr. de Verneuil
would he believe he was legally obliged to fulfill his obligations

with opponents who would have played unfairly?

I add that it is difficult to explain that agents
exchange rates complain about the losses they suffer from the
gambling operations since they cannot lend themselves to it. The
The law is formal, indeed.

(1) There is, in everything that the Jew does or says, a kind of greed
lateute, of imperceptible mystification of an indefinable character
which is not summed up by the burst of loud laughter, nor by the joke-
harshness, but rather by a light irony gently drowned
in the look, that something certain women have who seem
blent whisper: "Don't I, darling, lie well? I bet
that you believe what I say?" The "gentleman with the blue eye and the
"blonde mustache" must have looked like that when he spoke of the
need to keep one's eugagemuis. What is certain is that
In April 1885, Camoudo's son-in-law and accomplice chose
precisely the day when the law was promulgated to ease the pressure on
leaving for twelve million differences, that the father-in-law
refused energetically to pay for any invitations that might be made to him
not to let the spotless coat of arms of such a noble woman be tarnished
family.

■ a It is forbidden for exchange agents to lend»* their ministry
for stock market games on any effects whatsoever. » ^Law of
year IV and year X.)

"The stockbroker must have the bills delivered to him in advance
that he is responsible for selling or the sums required to pay
those that he is obliged to buy. • (Summer from 27 Prairial to X,
article \3.)

Suppose, under these conditions, that the exchange agents
may lose something, would be to admit that they
brazenly violates an existing law. It is a thought
malicious that it is forbidden to have towards such hon-
some people.

These modern existences that have nothing in common
with our past existences, these strange destinies led
bridle-dejected in the midst of excesses and noise with a
a kind of half-crazy, half-cynical audacity ends
almost always in drama.

The Jew attracts drama, he carries it with him into the countries
that it invades and into the houses where it slips.

Mixed marriages, which are called in the world:

c the culture of ferments, » have not given until now
good results.

By a singular law, there are few families who have
allied to the Jews in an exclusive and more or less
crudely confessed greed, on which has not fallen
a catastrophe. A Moskowa marries a Heine and
you are not unaware of the gloomy conditions in which
unfortunate perished. A Duke of Richelieu also marries
a Heine and will die prematurely in the East. The daughter
the Duke of Persigny marries a Jewish brewer from Prague,
Friedman and sits with him on the police benches.
correctional. Oil enters Poli's house-

gnac, one of whose members married a Mires. The dishon-
neur and ruin enter the Panouse with M^'^ Heil-
bronn. A Crémieux, relative of the president of V Alliance
Israelite, is murdered after a monstrous scene
debauchery by two barrier prowlers. The lawyer Bernays
is struck by the Peltzer brothers. The son Fould publishes under
the Empire of libels against his father, and sadly ends
a brilliantly begun life. The Jew Merton kills himself after
to have won millions.

Count Batthyani marries the daughter of the Jew Schossberger,
he was killed in a duel by Rosemberg and his wife remarried
a few months later.

Count Wimpfen, whose mother is a Sina,
burns his brains in Paris where you know, after having written to the
Jew Hirsch a letter more dishonorable perhaps than a
such death.

In February 1883, a relative of Naquetqui rege-
nère the scalp, Daniel Naquet, one of the most
opulent of the South, throws itself from the second floor of the house
that he lived in Carpentras, with his brother and broke the
skull. As he breathes his last, his brother,
Justin Naquet hangs himself.

In October 1885, the wealthy Hamburg banker
geois Primsel, the associate of the Dreyfus of the guanos, throws himself into
the Seine from the top of the Pecq bridge.

Sudden death is, however, more common among
Jews that suicide although it increases in astonishment-
Nantes proportions which attest to the progress made at
them neurosis.

What a terrible spectacle is the neurosis of this unfortunate man.
Paradol, also of Jewish origin, praised, overrated, praised
great man by Freemasonry and going to kill himself at

Washington, ending tragically, at forty-one years old,
a noisy, artificial existence which, by its hollow side, makes
think of that of Gambetta, with less natural noise-
really!

Here again, the fatality peculiar to the race falls impi-
painfully on this family, annihilates it, uproots it
sort of. The son kills himself at twenty, the daughter to whom
Ms. de Rothschild, who was very good in this circumstance,
since it was one of his own, had offered a hundred thousand
francs for her dowry, did not want to face life; she went
seek refuge at the convent of the Ladies of the Retreat
against so much pain.

We naturally only see events that happen
pass up or who owe some circumstance a
particular impact; to be complete, it would be necessary
^collect the countless bourgeois tragedies, the facts
which occur in more modest spheres or everywhere
the Jew, even when he does not do evil voluntarily,
drags after him I don't know which Ananké.

The Jew who, in Hegel's words, "was thrown out
of nature, "has had a beautiful, by prodigies of cunning and
patience, to impose himself on social life, he is chased out of it every time
instant as if by an invisible force.

The drama like this ancient Fate which, irresistible
and veiled, advances under the porticoes of the palace of Mycenae,
has already forced the door of this proud dwelling of
Rothschilds, who believed they had made a pact with Fortune.
All of Paris talked about the suicide of Baron James (Jacob) de
Rothschild. Although they made him pay dearly for this death
to Christians, the Rothschilds are not unaware that blood
of a suicide brings bad luck to a house and that the curse-
tion is upon them. They feel, in the midst of their celebrations, flitting-

over them like a large black bird beating its wings
before falling on its prey.

The characteristic of the drama that pursues the Jew is to be al-
mysterious days. We almost never know why

of these terrible scenes; everything remains an enigma. A
any Rothschild envoy comes to the magistrate
responsible for instruction, appoints himself master, has the
pieces to the fire, while the magistrate, if he is new
bed, kiss the floor where the envoy of such a great monarch-
who deigned to set foot. I defy you to find anything-
see on the trial of Michael the assassin, who was tried under the
Directory, or to know the truth about the Ney affair, on
the Wimpfen affair, etc.

The race, moreover, although organized in conditions
special for conservation, is no less old.
Legend has it that a Sicilian herdsman from the time of the
King William found in the ground a flask which contained
liquid gold, he drank it and returned to youth. Gold has not
performed this miracle on the Jews. Examine the specimen which
dominates in Paris, political intermediaries, stockbrokers, jour-
nalists, you will find them consumed by anemia.
eyes, which roll feverishly in yellow-colored pupils
grilled, denote liver diseases; the Jew, in fact, has
on the liver the secretion produced by a hatred of eighteen

hundred years.

There are some very curious and striking facts of atavism;
the race, by refining itself, returns to the first type, to the pure
oriental. Look at the young Isidore Schiller, the father is
German, fat, blond, chubby; the son, hunched over himself-
even, with a very small head, looks like two drops
of water to these squat captives of the bas-reliefs of Nineveh; it is

a true contemporary of Menashe and the Yoyaquim.

Most, I repeat, are anemic at last
degree In Paris, they live in airtight apartments-
closed where a sur- atmosphere always reigns
heated; in the huge hotels of Vienna, we see them
search for corners, gaslit crypts even in
broad daylight. Press these little fingers between your fingers.
born in spindle, they still denote certain inclinations of the
breed, but they no longer have the strong, hooked claw of their fathers.
Not a drop of blood; the waxy complexion has taken on the color of
the fine Sèvres porcelain imperceptibly blue; they
tremble under our sky, they flee shiveringly towards
Nice while poor devils work to make their

newspapers.

The day when Catholics, tired of defending this society
become exclusively Jewish, will leave the hungry mar-
expensive on banking houses as we walked on
the convents, we will crush these beggars of yesterday who have become the
tyrants of today, without their sagg making a stain*^
redder than the kosher meat they eat.

This physical state can partly explain sadness
which forms the basis of the Jewish character, but is not its
unique pattern.

This melancholy is due to causes that I must indicate.
to complete this study, whatever my desire not to
not to address the religious question itself, as long as
My respect for all beliefs is great.

To succeed in their attack on civilization]
Christian, the Jews in France had to be cunning, lie, take-
dress up as freethinkers. If they had said
frankly: *c We want to destroy this France of other-
once which was so glorious and so beautiful to replace it

by the domination of a handful of Hebrews of all
country, "our fathers, who were less softened than we, did not
would not have let themselves be done. They remained in the state for a long time
wave, acting with Freemasonry, sheltering behind-
behind sound phrases: emancipation, emancipation,
fight against superstitions and prejudices of another age.

They first celebrated their worship at home, then little by little
little, while keeping the instincts of their race, they lost this
that there is good in all religion; they were invaded
by this kind of dreadful depression which takes hold of man
who no longer believes in anything.

Apart from religious festivals which brought together the whole
family, meals of precepts, Circumcision,
Purim, Bar Mitzvah, there were once a thousand occasions for
strengthen the bonds of brotherhood, to exchange siv
loneliness, gifts. A Sioiim, that is to say the end of a
treatise of the Talmud studied either by a society or by a par-
particular, gave rise to a meal. When it was announced
that there was Zocher at someone's house, that is to say that a child
male was born, people went to his house to congratulate him.
Sabbath which precedes the wedding, SpinhoUz, and which continued
until the following Saturday, was a pretext for long rejoicings-
sessions and the table was then overloaded with these sweets and

of these cakes, of which Henri Heine gave us more than one
times an enthusiastic enumeration. All this for many
is now barely more than a memory.

Undoubtedly, the Jews are more faithful than one thinks.
their religious practices. Such a writer who, in a
Republican newspaper, has just written a violent article for
to wrest from the disinherited this faith which consoles for everything, which
has just crudely mocked our Sacraments, our Lent,
our children led to the first Communion, runs to the

synagogue to fulfill his duties. During Passover,
They meet at Van der Ham's, 2-i 6is, rue de Maubeuge.
where the Seder service is admirably organized, the
traders and employees of the central district. This is where
restaurant that all the Dutch and the
Germans.

This is where one of our colleagues, a free thinker, was told
apparent, who is only a fervent Jew, that is to say, fanati-
that against Christ, this charming word which the
Uraeli Archives. He had come for lunch on the first day
of Easter and when it was time to leave, he asked for the bill
to the young girl who served him.

— Sir, replied the young Dutch woman, we do not pre-
We have no money today, a holiday.

— But, Mademoiselle, you don't know me; and if
I wasn't coming back?

— Oh, sir, when we celebrate Easter, we come back...

It is undeniable, however, that indifference has penetrated-
among many Israelites. It is not -one of the first-
first crises that the Jewish religion is going through.

Without going into the heart of certain questions, what the Jews
even having become Christians, the Léman abbots rarely do,
Converted Israelites, once summed up with infinite
clarity the successive phases through which the
Judaism (1).

In the period of waiting and excitement that precedes
the coming of Christ is followed by a violent, agitated period,
during which Israel persists in seeking the Messiah,

(t) The Quotation of the Council and the Vatican Council.

without wanting to admit to himself that he had crucified him-
trusted (1).

Soon, even giving to messianic prophecies
the most singular interpretations, by supposing
a thousand ways Daniel's prediction about the period of
seventy weeks of years, one comes to despair.
The aloi^s rabbis condemn to the auathema anyone who henceforth
would speak of the appearance of the Messiah. "All times that
were set for the coming of the Messiah have passed away," he said.
Rabbi Rava. "Cursed be those who calculate the times
of the Messiah," declares the Babylonian Talmud. "May
their bones break,)) adds Rabbi Lochanan.

If the Jews of Romania maintain, at great expense,
in Sada-Gora, the family of Isrolska, the sacred family from where
the Messiah must be born; if the Jews of Poland leave their
open window when it thunders so he can come in,
civilized Jews no longer believe in the coming of the Redeemer;
they no longer admit anything but what they call the mythical Messiah
that; rather the Messiah, the future king of the world, is Israel.

(1) The Lemau abbots have 25 false Messiahs: Theudas in Pa-
Lestine, the year 40, Simon the Magician in Pulesline, from the year 34 to the year 37,
Méuaadre, same period, Dosilee in Palestine, from the year 50 to the year 60,
Bar-Kochhas in Pale, in the year 138, Moses in the island of Hail, i'aa
434, Julian in Palestine, in 530, a Syrian under the reign of Leo
Risaurian, the year 721, Sereuus in Spain, the year 724, another in
France, in the year 1137, another in Persia, in 1138, another in Cordoba,
in the year 1157, another in Ftz, in the year 117, another in Arabia and another
towards the Euphrates, around the same year 1167, another in Persia, the year
1174, David Almasser in Moravia, the year 1176, another, the year 1280,
David Eldavid in Persia, in the year 1199 or 1200, Ishmael Sophie in
Mesopotamia, 1497, Rabbi Lemben in Austria, 1500,
another in Spain, the 15th, another in the East Indies,
in the year 1615, another in Holland, in the year 1624, Zabalhai Tzevi in Tur-
quie, the year 1616.

Michel AVeil, chief rabbi, expressly says that the
prophecies never mentioned a descendant of

David, nor of a king Messiah, nor even of a personal Messiah.
The true Redeemer, according to him, would be, "no longer a
personality, but Israel transformed into a beacon of nations,
raised to the noble functions of preceptor of Humanity
that he will instruct by his books as by his history, by
constancy in his trials no less than by fidelity
to the doctrine!”

I will not point out once again what is impudent-
ment oip.ieux the pretension of this band of handlers
of ecus to be the beacon of nations which had Claimarmagne,
Saint Louis, Charles V, Napoleon, the greatest
saints, the most powerful thinkers, the highest geniuses,
the most admirably organized societies. There are obviously-
there is a real collective madness, a sort of
delusions of grandeur no longer affecting an individual
isolated, but on an entire race to which successes
sudden came to the head.

These successes, in any case, did not bring Israel the
happiness of the soul.

As their dream was fulfilled, the portion of ideal
— very relative — of religious spiritualism which was in
They were diminishing, their little shred of infinity was decreasing. These
tNucingen also had their skin of sorrow of a
new genre where the notion of the future life was narrowed
and dried up while their present life became more
brighter and wider.

Their romantic hope of possessing the land, of
enjoy alone what countless generations of Christians-
had founded, created, produced, had been realized against
all likelihood. With such fantastic leaflets

than those of Honduras, the Galleons of Vigo, or the Bons
Ottomans, they had taken from the pockets of the poor, stockings
wool, straw mattresses, touching savings, savings
saint that the old woman wrapped in paper
of silk and showed, with a proud smile, to the husband who feared-
was unable to work anymore. On these remains con-
taken by the deceitful on the naive they had bought sha-
historic buildings, illustrious residences where the great
men of old, at the time of retirement, had rested-
sed after serving their country. The degenerate members of
the aristocracy had stooped to come and admire these twists
of baron and these smuggling badges drawn on the
sand from the stables of Ferrières or Beauregard. Bs has not-
had only one sign to make to the leaders of democracy-

Freemasonic tie to be appointed ministers or deputies
té, like Raynal and Bischofifsheim.

Despite everything, a feeling of disappointment came over them: "This
"Is that all it is?" they seemed to be saying.

On the balconies of the prosceniums paid for by the unfortunate
whom they reduced to suicide; on the terraces of castles
that they stole these triumphant, so little joyful, are assail"
read by the arid thoughts that came to the bibli- Schelemo
than on the terrace of his palace in Beth-yaar-ha-Lebanon
or in the paths of his garden in Etham.

Man has no advantage over beast and both
have the same end, both return to dust.

A living dog is better than a dead lion.

The best good for a man is to eat, to drink,
and enjoy.

Thus speaks in Ecclesiastes, the Kohelet, faithful inter-
ready for Sadducee morality.

The vision of this death which is coming with great strides and after
which there is nothing, of this coffin that we assemble one day
in this magnificent apartment whose mirrors will remain
veiled for seven days, of this corpse which is taken to
half rotten, puts a shadow on all these fronts (1).

If the Jews, in fact, have kept deep within themselves-
even the notion of a single God, if their mission provi-
dential has been to maintain and spread this faith in
the world, the belief in a future life is very strong among them
confused and very wavering, although the funeral prayers in
make mention. The Pharisees had spiritual tendencies-
ritualists, but the Sadducees were absolutely mat-
rialists. There is hardly any question of the immortality of the soul
in the Pentateuch and the only text that speaks clearly about it
in the Old Testament is this verse from Daniel: a Beau-
blow of those who sleep in the dust wakes up-
will, some to eternal life, some to shame
eternal.

The Mishnah forbids probing these problems and the Agadah
reports in support of this defense the story of four doc-
actors Ben-Azai, Ben-Zoma, Akiba and Acher who dared
venture "into the avenues of Paradise." One of them

(1) The Jews even edict to pronounce the name of death. We
we see in the treatise Ketonbtoh (8 6) that a rabbi was blamed for having
said in a funeral oration: "Many men will empty the
cup of life u "Many men have emptied the cup, is a
"This expression is permitted," said Abayé, "but we must avoid saying:
many men will empty the cup." In Berachoth (60 a),
Abayé once again renews this prohibition against speaking of death.

The practice of emptying all the water from a house in which someone
lifeat to expire is inspired by the same feeling. It was a way
to announce the death to the neighborhood without using the harmful word.

died, the second went mad, Acher apostatized, Akiba alone
got out of the situation, thanks to his firm common sense.

Mr. Charles de Rémusat was perfectly right to write
on this subject:

Judaism, at least Mosaic Judaism, if it does not keep
not silence, about the future life speaks of it so rarely, so obscurely-
that he almost realized the paradox of a religion that could-
could do without dogma without which all religion is useless.
sacred legislator of the Hebrews seems to have confined himself to this world
all the interests of God's people. We cannot go so far
far than Saint John Chrysostom and even Saint Thomas of A-
quin who want the future life to have been hidden from them, but, at
less in the Pentateuch, it is only hinted at in equi-
evokes and susceptible to another interpretation and even in
the later books of the Old Testament, it remains the most
part of time assumed rather than professed. At least it is necessary
recognize with Saint Augustine, with Grotius, Bossuet, Leibnitz,
Fleury, whom the Jewish religion did not place in the first rank, like
fundamental article the certainty of a life to come with all its
consequences (1).

We can guess that in these conditions the horizon is narrow
for the Jews closed to these beautiful hopes which are ours
consolation and our joy (2).

(1) Review of the Two Worlds of July 13, tSG5.

(2) Swendenborg, illuminè who sometimes has worthy descriptions
of the Lady, saw Jews in large numbers in the residence of the
greedy, or in the excremental hell of those who have lived only
for enjoyment.

u The greatest part of this hell, he says, is composed of Jews,

who have been sordidly greedy, and whose presence, when they approach-
smell of other spirits, manifests itself as a stench of rats.

"Erase the fault they have conceived in the life of the body and
in which they have confirmed themselves does not allow them to know
that by the new Jerusalem where the kingdom of the Lord is intended,
in both and on earth, it was found that, when they come

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It must be added that the Jews, always aware of this
which happens, not only in the world of facts,
but in the world of ideas, are very keenly concerned-
of the anti-Semitic movement that is emerging in
all of Europe. One cannot believe the fury in which
plunged them into the creation in Paris of a very valiant little newspaper-
slow, very modern, very aware of financial manipulations,
Vaiiti-Séniitiqxte who always repai-aît when we believe it
disappeared.

In short, the Jews have a confused feeling about what is happening to them.
tend. From 1870 to 1879, ik, "Bt went through a period of pride
delirious. “What joy to have been born at such a time!
exclaimed the Jew Wolff in the National-Zeitung; "
ist eine lust zu leben ! y> while on the banks of the Spree
the Laskers, the Bleichrœders, the Hansemans stripped of
their billions the Prussians intoxicated by the laurels. What
happiness! the band of cosmo-
polite, seeing that the places, the people, the hotels, the
princely carriages, hunts, boxes at the Opera, everything
was theirs and that the good people were content with a speech
felt good about the new diapers.

Today they have toned down a bit and they feel
that something be concerted between Christians of all
countries that could be stronger than the V Israelite Alliance
universal.

in the other life he appears to them on the left side of Gehenna, a little
in front, a city in which they hurry and press;
but this city is muddy and filthy, so it is called the
Jerusalem defiled. There they run through the streets in the mud and in
the mud up to the top of the heel, complaining and lamenting-
UqL” (Lei ArccMes Célestials, 939, 940).

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In his very essence, the Jew is sad. Enriched, he
becomes insolent while remaining gloomy, he has morose arrogance:

tristis arrogantia, from Pallas by Tacitus.

Hypochondria, which is only one form of neurosis,
is the only gift they gave to this France which was once so
laughing, so playful, so fulfilled in her robust and healthy
gaiety.

"The Jew is dark," said Shaftesbury in his Charac-
teristics, big word and deeper word than she has
the air. It is a mistake to believe that the Jew is having fun with
his own, a mistake even to believe that he loves them.
Christians never support each other, but they love each other
They enjoy seeing each other. The Jews, on the contrary,
sustain themselves until death, but they cannot
feel; they are horrified by themselves, and as soon as they do not
are no longer in business, they run away from each other like the damned. They
have little more agreement with Christians; a word from
respect for Christ is enough to make them sick; a plea-
The Judas sanctuary, which they greet with a bitter laugh, puts them in
outside of themselves. Deep down it is still relevant,
the word written on the doors of the ghettos of Italy.

JVe populo regni cœlestis hœredi usus cum exhœrede sit.

"Let the people who inherit the heavenly kingdom have nothing
in common with the one who is excluded from it.

Sometimes there is a faint smile on those faces at the thought
(the some good trick played on the Christian. The fox, in
effect, is the allegorical beast of the Jew; the Meschàbol schiia-
lim, The Fox's Fables is the first book that we
put into the hands of the little Hebrew. When he grew up, he
takes pleasure in life in emphasizing the farce he has just
to do to the Aryan. After having, for example, like Bleicln^oe-
der, organized the Tunisian campaign which cost France

the life of his children, the money of his finances, the alliance of
Italy, he still mocks his victim by naming himself-
sea commander of the Legion of Honor by some
degraded minister.

These fits of evil joy are sometimes followed by an expres-
Naivety in the Jew! you will cry-
You, you give it to us beautifully! Yes, there is a
childish side. This representative of civilization in this
that it contains more acute, more refined, more mor-
belly, has the cunning of the savage, he also has the naive vanity. His
mouth sometimes opens with pleasure before certain triumphs-
phes of glory, like the mouths of those Africans whose

the eye and teeth shine with the contentment of possessing-
to make a piece of glass or a scrap of fabric
clairvoyant.

At Louis Blanc's funeral, I looked into the
rue de Rivoli the deputations were lined up and I examined with
an unspeakable pleasure the way all these individuals at the
yellowish and dirty beard was squared under the large cord
blue of the Freemason. There was, in all these people with a mine
low, a childish satisfaction of being there, in front of the Tuile-
ries, respected by the guardians of the peace, having an im-
bearing, a role in a quasi-official ceremony, por-
a costume that distinguished them from others. The Jew is
more often than you think. When he tells you
that he received some distinction, a medal of
chocolate in an exhibition, it stares at you well to see
if you don't mock him, which is his fear
perpetual; then his pale and bloodless face lights up with a
ray of happiness like that which often illuminates the
children.

The only feeling that survives in these corrupt and

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jaded it is hatred against the Church, against priests, against
especially religious people.

Let us recognize it, how natural this hatred is! This
man born intelligent, rich, often bearing a name that
sounds different from that of all these nobles of Gerolstein
and who leaves everything to become like the poorest,
—doesn't that negate, does it not remove everything that
makes the Jew proud: money? This vow of poverty of the
monk does not seem a permanent mockery of the vow
of the Jew's wealth?

This woman who preferred a sackcloth dress, of which
wouldn't want servants, in silk and lace, would they?
she point, despite the sweetness of her angelic physiognomy-
mie, as a living and perpetual offense to this Jew
unable to buy with all his gold what this woman has
indigent: Faith, Hope and Charity (1)?

Here is one to whom death is quite equal and to whom a cer-
A pick, even if it is made of white wood, is not scary.

Simon called Lockroy (2) may insult this monk, ask-

(1) Faith, this extra-human, euthiastic, expansive feeling, which transports the being above himself, and which translates into the proselytism, that is to say by the ardent desire to share with the pro-chain the noble joys that the oa experiences, is absolutely unknown to the Jews, even the most religious. Religion among them is a form of loyalty. to a tradition, and an attachment to the race* to which one belongs.

"A remarkable fact, among all," said Mr. Franck in a conference-reference made to the Society of Jewish Studies, under this title: Religion and Science in Judaism is that the Hebrew language, I want to say the language of the Bible and the Prophets, does not have a word equivalent to that of faith. The one that later, in some works of theological controversy, it has been translated in this way {Emouna) means constancy, firmness, fidelity, truth.

(2) EJouard-Eiienne-Antoiae Simon dit Lockroy, thus expresses himself Vapereau. The greatest witty act of this clown, who wears a

that he be expelled from his cell. Dreyfus will be able to propose to our honest republicans to tear away from these Sisters of charity the piece of bread which is enough for them not to move-laugh. They will always have the crucifix around their necks; it is made of copper and the baronesses of the Jewry only like which brings control of the currency.

The mere fact that these sublime virtues, these disinterested-ments of all that is material, these self-denials superb may exist, stands like a thorn in my the bed of the coarse Jewish sybarite who, master of all, feels that he can do nothing to these souls.

On this state of mind of the Jew, Renan is still valuable to consult. His portrait of the modern Jew in Ecclesiastes is a delicious piece. We see at work the painter who has mysterious complaisances for Judas; he is preoc-always put a caressing touch next to a a bit harsh truth; he erases the line that would hurt for add whatever epithet pleases. He admires this parasite "so quickly free from dynastic prejudice who knows how to enjoy a world that he did not do, to pick the fruits of a field that he did not not plowed, supplant the onlooker who persecutes him, meet-"to be necessary to the fool who disdains it."

It is for him, you would believe, that Clovis and his Franks have struck with such heavy sword blows that the race of the Capets rolled his thousand-year policy, which Philippe-.^uguste defeated at Bou-vines and Condé at Rocroi. Vanity of vanities! Oh the good con-

dition to conquer the joys of life than to proclaim them
1 We all knew him, this wise man according to the earth, that au-

gobriqiiet like his father, is to mock the poor Brothers who
take the noui of the saiut that Ton fêle the day when is pronounced
their wishes. I give him a taste of his own medicine. Admit that this
is not difficult.

There is no supernatural chimera that would give all the dreams
from another world to the realities of an hour of this one: very
opposed to abuses, and yet as undemocratic as possible;
with power both supple and proud; aristocrat by his skin
fine, his nervous susceptibility and his attitude of a man who knew how
to remove from him the tiring work, bourgeois by his low esteem
for warrior bravery and by a feeling of humiliation
secular from which its distinction does not save it. He who has upset
the world, through its faith in the kingdom of God, no longer believes in anything but wea
This is because wealth is in fact his true reward. He knows how to work-
brave, he knows how to enjoy. No foolish chivalry will make him exchange
his luxurious home against the perilously acquired glory; no one
stoic asceticism will not make him leave the prey for the shadow. The stakes
of life is according to him entirely here below. He has arrived at the perfect
wisdom: to enjoy in peace, amidst the works of a delicate and
images of the pleasure one has exhausted, of the fruits of one's labor.

Surprising confirmation of the philosophy of vanity I Go
so trouble the world, make God die on the cross, endure
all the tortures, set fire to your homeland three or four times, in-
to sult all tyrants, to overthrow all idols, to end with one
spinal cord disease, deep in a well-padded hotel
from the Champs-Elysées district, regretting that life is so
short and the pleasure so fleeting. Vanity of vanities!

No, amateur, it is not for a Jew to die of it.
spinal cord in a hotel in the Champs-Elysées district
Elysées that Clovis fought at Tolbiac and Philippe-Auguste
at Bouvines. If our fathers devoted themselves, if they fell
on the battlefields it is so that there is a France
as there is an England and a Germany, so that
our children pray as their fathers prayed, have a
faith that sustains them in life.

It pleased the Semites, those perpetually agitated, to destroy the
foundations of the old society, the money they stole will be used
to found a new one; they created a social question,
we will solve it on their backs. We will distribute all these goods
ill-gotten gains to all those who will take part in the great struggle

which is being prepared, as land was once distributed and
from fiefdoms to the bravest.

In Germany, Russia, Austria-Hungary,
Romania, in France itself where the movement is still
latent, great lords, bourgeois, intelligent workers,
everything of Christian origin in a word — without
often observe religious practices — agrees
on this point. V Universal Anti-Semitic Alliance is
constituted and the Universal Israelite Alliance will not prevail
point against her.

In some countries, the Committees may show more or
less activity, propaganda may be more or less
long, the century will not end without history seeing
renew this fact which has been constantly renewed: the
Jew taking advantage of the divisions he creates to become master
by the cunning of an entire country, wanting to violently modify
the ideas, customs, traditional beliefs of this
country and bringing, by dint of teasing and insolence, the
people who hated each other the day before to reconcile for him
fall upon it with prodigious enthusiasm.

As for me, I am only the modest announcer of the
curious events approaching. Insulted, defamed,
unknown, perhaps I would say, although I do not believe it,
before having witnessed the things that I announce as
some. What does it matter! I will have fulfilled my duty and accomplished
my work. Every fact now will confirm the correctness
of my forecasts, this In all matters, said Bossuet, it
there is what prepares them, what determines them to undertake them
and what makes them successful. The true science of history is
to notice in each time the secret dispositions
who prepared the great changes and the conjunctures
important things that made them happen, i

8.

BOOK TWO

THE JEW IN THE HISTORY OF FRANCE

Lm »iè«— ibU toat bMneoap aoia* boasts
sb* M b uppoifl caos fai ■• «MaaùiaBt pM
e&a fai IbùcM Im Us.

thSHAMU.

PEOPLE TIMES TO EXPLODE DEFTSUKE EX 1394

The Jews in Gaul. — Delicate religious feelings and
Mr. Reuan. — The Jews in Brittany. — De anoyantia Judeorum.

— The Jews in the Middle Ages. — Accredited lies. — The
schools, the rabbis and the poets. — The Jews driven out of Spain.

— Abou Ukak, the patriotic poet. — L/i Kacida in noun. - THE
Jaiveries of the South. — The Albigensian War. — The Yellow Wheel,

— Measures of social salvation. — The trial of the Talmud. — The
elegies. — The auto-da-fé of Troyesel la Lanterne. — The Jew of the Apar<
Michclet.— The Templars and the Jews.— The Order of the Temple, corrupt-
powered by money, becomes an instrument of the Jews. — The sacri-
legers. — The Templars and Masonry. — The lepers. — The
social war of the 12th century. — The Semitic movement. — The t:x
Definitive impulse of J394. — The greatness of France.

PEEiHERS TIME TO DEFECTIVE EXPULSION IN 13W

The Jews came to Gaul following the
-J Romans. In the 4th century, around the year 353, they assassinated,
on the banks of the Durance, an officer who, after having gov-
Verné lEgj'pte, returned to Gaul by order of the em-
Father Constance. The unfortunate man's epitaph was found
and described by Pierre Bérenger, a Provençal doctor. Tille-
mont, in volume IV of his History of the £nj/)erei«rs, mentions
also this fact which Dom Liron questions, however,
in Historical and Literary Singularities.

If the presence of some Jews, who came at the same time
that the Romans is not disputed, it is difficult to ad-
agree with Renan that the Jews made conversions
among people "animated by deli- religious feelings
cats," to use the writer's particular style (1).
The claim that the Synagogue remained alongside the Church
"as a dissident minority" does not rest absolutely
on no testimony (2).

(1) Judaism as a race and as a religion.

(1) This is a softened variant of the famous thesis supported by
Disraeli in his Essay on the Political Life of Lord George
Dentinck.

According to him, the Jews would have brought everything to the world, they would have

The truth is that the Jews, more concerned than they realize
say about the account they will have to give of the role played by
them in the last religious persecutions and fearing
that what they call "the second stay of the Jews in
France » does not end like the first, would like
to argue from an old title of habitation in this France,
on whose soil they have always lived as nomads,
without contributing anything to the development of civilization
general.

It was only in Brittany * where the Jews were quite
numerous until the 8th century, that the existence of a colo-
Semitic nation, who came there in very remote times, for-
would support itself. The signs carved in the caves "of
Gavrinis present more than one analogy with the sym- axe
bolic engraved on Egyptian monuments. The souve-
still alive in the traditions of the country, of a
fabulous city called Is, of a king surrounded by luxury
all oriental, who was called Solomon, sometimes return to
the mind before these fountains shaded by the biblical fig tree

civilized immense races on their own, like the Teulo-
nique, the Slavic race. In a few years this will be taught in
our colleges and it will be an article of faith in all academies
where the Jews will impose it; it is still permissible to "affirm that this
Thesis is absolutely insane.

Here is the main passage from Disraeli.

"The relations existing between this race of Bedouins, who, under the
name of Jews, are found in all parts of Europe and the
Teutonic, Slavic and Celtic races which occupy that part of the
world, will one day form one of the most remarkable chapters of a
philosophical history of man.

"The Saxons, Slavs and Celts had adopted most of the
customs of these Arab tribes, as well as their literature and religion-
entire region; they are therefore indebted to them for the greatest
part of what regulates, charms and softens morals.

and which make one think of Siloë. Alphonse de Rothschild, who seeks-
always trying to bring together all the scattered brothers for his
future kingdom, came to take a look around Camac,

but the reception he received, despite his millions, from a popu-
lation where faith is rooted in the hearts of the inhabitants,
had to convince him that if there was a tribe there it was good
lost to him (1).

In Gaul, the Jews found the contempt for which
they were overwhelmed in Rome. While Christianity,
completely separated from any alliance with Judaism
considered as the expression of a distinct race, was
everywhere rapid progress and rallied all the donkeys to him
and all intelligences, the Jews saw peoples
absolutely foreign to the Roman prejudices redouble spon-
degree of severity towards them. The Burçondes and the Visi-
Goths are also hard on them. The Council of Vannes,
held in 465, forbids clergymen from frequenting the
Jews and eat with them. Clotaire 11 rereads them, in
615, the right to bring an action against a Christian, in
633, Dagobert II expelled them from the states.

Always repressed in their wear and tear, they always return-
days in the chain and in the beginning of the period
Carolingian we find them more powerful than ever.
Charlemagne sends a Jew to the ambassadors he sends
to Haroun-al-Raschild. Under weak monarchs like
Louis the Pious, they give free rein to their nature

(1) We have a testimony of the concern of the Jews
"to connect to the ceitiqne element in Hoâlradamus, Jewish by origin,
qni, in seà curieuaea Centuries, predicted the reign of a monarch
which would be called the Great Celtiqut,

invasive. Then, as today, they do not content themselves-
do not attempt to obtain the free exercise of their religion, they want-
slow that others bother so that they are not
embarrassed themselves; they decree that the markets will not
will not hold on Saturday; they demand exemption from
rights that weigh on other traders.

As today, their audacity revolts everyone and the ar-
Bishop of Lyon Agobard writes his treatise: De Insolentia
Judeorum. Put a modern translation and even bet-
his own to this protest, write a book entitled: of
Vaplomh or the nerve of the Jews and you will have a bro-
of the most immediate news.

So as today they sneak into the gou-
government. Zedekiah has the full confidence of Charles the
Bald that he poisons.

Perpetually drawn towards the East by the attraction of
race, the Jews are constantly in negotiations with the
Saracens to whom they deliver Béziers, Narbonne and Tou-
louse. It is from this last misdeed that each year
On Easter Day, a Jew received three slaps on the door
of the cathedral and paid thirteen pounds for wax.

Until the twelfth century their condition still seems
keep improving. In 1131, when Pope Innocent II
comes to France and celebrates in this illustrious abbey of
Saint-Denis, of which Suger is the abbot, the feast of Easter, the
Synagogue, as Suger notes in his Life of Louis
the Fat, figures in the immense procession which parades in front
the holy Pontiff on Holy Wednesday.

Troops lined up in battle formation, writes Mr. Adolphe Vétault in
Suger, formed the hedge and barely contained the floods
pressed by the crowd who saw reproduced before his eyes, in a
striking image, the entry of Jesus Christ into Jerusalem whose ce-

Liturgical monikers celebrated the commemoration on this day.
The analogy was even more striking when, in the midst of these
bundles of blood, came to pass the Synagogue of Paris which wanted,
milk to give honor to the representative of the One whom the leaders of the
Ancient synagogues had, in similar circumstances,
dedicated to the mottled. Receiving from the hands of the rabbis! the text of
the old law written on a parchment roll that envelop-
paints a precious veil.x, the apostle of the new law tells them with a
fraternal sweetness: “May the almighty God tear off the
veil that covers your hearts ^1)! »

As we can see, the Synagogue had its place marked in the oi-
ganisaliou of the society of aloi-s. Unless you have learned
the story in]c Manuel by Paul Berl, any good reader
faith could be easily convinced, by the little that we
we have said, of the improbability of the dark novel that we
tells the naive. Very wicked priests, friends of kings
very greedy, enjoying persecuting poor Jews
because of their religion, — such is the legend. The truth, in
On the contrary, is that the Jews, as long as they did not put the pajs
beside himself with their financial manipulations, their betrayals
and their murders of Christian children, remained relalive-
ment'piTis^-anquines than the Christians of the same period.
Faith was, however, also alive at the beginning of the
11th century, when monasteries were rising up everywhere
parts, when King Robert the Pious himself was going to sing
at the lectern, only a hundred years later. Religion therefore had no
part in the measures to which the Jews were subjected later.

{!) Secetinm ipm JuffeorumPariiiensiumexrtPCfita rfffuit Si/nagoga,
<fuœ /tgisiittexnu, rotuiam scUuet vetutnm offered,.:, a', re ejus hanc
bet kordiœ and /ù^tatix obtinet !fu/,p>.iculio>ie,n: Au/e'ut Dcus onvii^.
Some velarnen a cordibus vestris. (Suger.odiliou Leci.y island la Alar.Le.)

It is easy to realize this evidence in
studying the Jewish society of the time. This era was uncon-
testably for Israel the most brilliant he had known
since the destruction of the Temple.

The Jews of France then reached the number of 800,000
that they do not yet reach us today (1). They
were as rich as they are today and already possessed

(1) Regarding this figure, Mr. Albert Kolin pronounced, in a
session of the Israelite Alliance, some words which deserve to be
reproduced. "Where does it come from," he said in 1870, "where does it come from, we ask-
let us say, that Russia and Poland have 3,000,000 Jews,
while Yanoe has at most 120,000, England 60,000,
Italy 45,000 1 U must go back to the beginning of the
twelfth century, in the sad times of the Crusades and in the time of
hub age, to find the answer. Until the fourteenth century, the
France alone contained 800,000 Jews, who fled, driven by the
different and successive circumstances towards Germany and the edges
of the Rhine first, and at the time of religious persecution towards the
Poland, which at that time, united into a vast kingdom, granted
all freedom to our coreligionists hunted everywhere else like
wild beasts.

"Their influence became so preponderant that once,
when the Palatines and nobles gathered to elect after death
of their king, in accordance with the elective custom, another sou-
sovereign, do not want to agree on this choice, they decided,
on the proposal of one of them, Rabbi Bchaiii Walil, a renowned Jew
by his iulellii/euce and his prubite, as king p^LlVl«^olIe, with the
faculty of nominating the one who was to be definitively king of
Poland. And so it was that a Jew, ancestor of Samuel's light,
of Lombes, was permlaiil one night king of I^ologne.

The answer to this kind of confusion is simple. It is because
that France had SOU,000 Jews that it burned them to exist.
It was because she chased them away that she became the greatest
QHliou of Kurope. It is because the ologne has taken in these Jews,
that, liviéc ans. coiirpiruliuus and k lanarL-lne, she has ilicpaiu du rui;fi
deit peupiea. It's a shame that the iancu has received these iuifa in turn
l^oluuan» <^a ette eei eu Iruiu de jCiU'.

half of Paris (1). Pai all the islands schools prospered,
Everywhere eminent rabbis attracted crowds to them. It is
Moses de Goucy, Léon de Paris, Jacob de Corl>eil, Eliezer
lie Beaugency, Samuel de Falaise, Simon de Joinville.

A curious fact, moreover, and which reveals the incredible
tenacity of that race, the persistence with which the tradi-
oral tion is transmitted among "the <rens \y.)\ir lesqiiels the
centuries do not count, is the stubbornness of the Jews to return
as masters in the places they once inhabited and from where
they were driven out. The mills of Corbeil, which belonged
formerly at the Jew Grescent, are now at Erlanjjer; almost
all the areas of Ile de France where Jews lived
formerly belong to Camondo, to Ephrussi, to
of the Rothschilds, who experience a sense of individual enjoyment
target to have for commensals and to flatter the lils
degenerates of the nobility that once reigned over these countries.
A whole band of Israelite bankers also
shot down on Enghien and on Montimuency where their ancestors
had houses in the past.

They own almost the entire Tem- district.
place where there were Jewish quarters in the 12th and 13th centuries,
as well as the Saint-Paul district, where the old Jewish street
still recalls an old stay. Two or three people,
all the houses in the Place Royale, Alphonse told me
Daudet, who lived there for a long time, belonged to Jews. This beautiful
place which was built by Henry IV, who saw the si>leudide Car-
rousel of 1613 where the fighters represented heroes of

(1) In tantuin dtluti sttnl quod fei'e mtdietutem totiui civitalis siùi
united vindicaiei. Rigid: from Gestis Philippi Aag. Tûoie xvai des Risto-_
come from France.

Vastree, who witnessed the heroic duels of the refined, who
heard the talk of the great lords and men
of mind from the beginning of the 12th century, is possessed
now [)by some usurers or some remittance dealers
crooked. -Sic transit gloria mundi! Thus accuses oneself once
moreover the character of the Jew who is not content to invade
everything in the present, but who wants to dishonor even the past.

Let us also mention a significant fact: the Church of Saint-Jac-
ques-de-la-Boucherie was built or at least restored com-

entirely thanks to the generosity of the legendary Nicolas Fia-
mel which passes, with enough plausibility moreover, for
to have appropriated the sums entrusted to him
by fugitive Jews during the expulsion of 1394. In 1797,
a Jew, who later became a member of the Consistory of
Metz, bought the Church, had it demolished and threw the bones to the wind-
seeds of the enemy of Israel who, as we know, had made himself
bury there; the tower alone resisted the demolition crews.

Isn't it curious this hatred faithfully transmitted
from fathers to children through oral tradition and which is
wakes up after four hundred years as lively as the first
day?

In the South especially the Jews were almost
masters.

The Jewish and Arab pemilic element, says Michelct, was strong in
Lanj^uc'doc, Naibonne had long been the capital of the Sarra-
sins in France. The Jiiifa were innumerable. Mistreated, but
yet suffered, they flourished in Garcassonne, in Montpellier,
Nîmes; their rabbis held public schools there. They believed"-
the link between Christians and Mohammedans, between the
France and Spain, Sciences applicable to material needs-
riels, medicine and mathematics were the common study of the
men of three religions. Montpellier was closely linked with
Salerno and Cordoba than with Rome. Since the Crusades, read

Upper Lansuedoc everywhere was as if inclined to the Mediterranean.
and turned towards the East: the counts of Toulouse were counts of
Tripoli.

While around Paris, on the banks of the
Seine where near the Ix>is, they owned pleasant villas
like that of the Jewish Crescent, of Corleil, which was sold
520 pounds Parisian, or that of Josson, of CouIommiers,doiil
the building backing onto the castle was worth 400 livres tournois, they
were sometimes lords in the South. They showed with
orception, in Narbonne, the famous Cortada belonging to the
family of the Knlonymes whose head took hereditary
the title of Nazi or King of the Jews. At the time of the de-
final banishment, the little sovereign of the Cortada to
which the Jews were very attached to, because it was land
of freehold and thus implied for them the right to pos-
seder of the fiefs, was Kalonymus ben Todras, called in
the documents of the Moi^mel-Tauros time. The Cortada was
sold to the consuls of Narljonne for the price of eight hundred
sixty-two leagues\Your tournaments.

In Languedoc, "this Judea of France," to em-
to use Michelet's expression, the Jews had names
vulgaris, Astruc, Bougodas, Crescas, Dileral, Estori, but
by mingling with the population as much as they could, they
remained faithful to the memory of the homeland, they gave
names of biblical cities to those of the country: Lunel became
Jericho; Montpellier, Hac; Carcassonne, Kirr.ilh Jearin;
they became Frenchified to conquer, they Judaized what they
believed they had conquered.

In the North, the rabbis were mainly tal-
mudists. The Tosaphists were particularly attached to the
Pentateuch. Maimonides' rival, Rabbi Solomon, son.s
of Isaac of Troyes and better known under the name c\e4iascln\

founded the famous Champagne school of exegesis. Nicolas
de Lire later borrowed many of his arguments
against the Church and his arguments were passed on to Luther.
“Raschi and the Tosaphists,” says Renan, “made Nicolas de
Read; Nicolas de Lire made Luther. » Renan himself
drawn from the same arsenal and the few speci-
cious against Christianity which are found in
his books were whispered to him by Neûbauer who
provided almost entirely the materials for his study
on the Rabbis of France at the beginning of the 14th century
century (1).

The rabbis, especially in the South, were also
poets, and here we can see the dryness of genius
Jewish once he was no longer inspired by the olive trees of the
homeland and the cool valleys of the Jordan. Those we have
called the Fathers of the Synagogue, the Provençal Rerakhia
ben Natronaï, the rabbi of Lunel Jehonhatan ben David,

(1) One will consult with profit on this subject, besides the work of Renan
published in the lome xxvu, of France lit lé> aire: the Jews of
Languedoc, by Mr. Gustave Saige. The work attests to serious
research, but we regret the absence of any philosophical point of view-
sophic, the comparison between the past and the present, which, alone
give value and usefulness to the story that is otherwise not
than a compilation of documents.

The author seems to accept this fable of the Jew, suddenly perse-
cut off by people he would have done nothing to. Or feels, in a word,
on every page, the shyness of someone who does not dare to write a
line that could harm him near the masters of the day. This fear
perpetual appears in all our scholars concerned with their future,
except for a few exceptions like Mr. Valois, who spoke clearly

and good sense of the Talmud; it constitutes our young school
historical state of inferiority vis-à-vis foreigners, and particularly-
ment of Germany, who dares to say to the Jew: "Here you are, here you are
bad trick you wanted to play on the Christians who cul a-é of
retaliation against you. >

Zerakilia HaLevi, Abniham Balersi from Béziers, as well as
that Isaac of Corleil, Jechiel of Paris, who also tried
in poetry were hardly more than second-rate fabulists
order, of the Viennet of the Middle Ages.

These apologues are of several kinds, there are the Skhir-
hat Dekalin or Tales of the Arbreit, like those that wrote
lochanan, son of Zakhar; then the popular apologues and
naive, the Meschelot Khohsem or Tales of the Blmichi^isevses.

The most successful of these short stories are the }feschelot
Schuali'm or Fables of the Playing Foxes, we have it
said, a great role in the education of little Israelites in '^-
teaching them early to be smart and to put *
inside the goy.

Some fables of Berakhia: the pike and the bull,
the Two Deer, the Bull, the Lion and the Goat are pretty
without having anything extraordinary. The Bundle of Wands
of Isaac of Corbeil is more piquant; the morality sums up
the entire Jewish movement and could be included in epi-
graph under the clasped hands of the United Israelite Alliance
verselle.

The oriental fable will be eternally true. If a man binds
in a bundle several sticks, the strongest of the strong cannot
break: on the contrary, if they are separated the weakest of the fai-
bles will break them very easily.

Berakhia, the author of VHidoth Isopito Simililudes or
Enigmas of Ysopet, sometimes makes one think of Florian. Joseph
Ezobi of Perpignan, the author of the poem Qu\trath kesef,
the Silver Bowl, which he composed for the wedding of his
son Samuel and which he read at the wedding seems to have been a little
the Gressol of the 13th century.

The Jews were especially looking for feats of strength,

defeated rifficnlties, acrostics. Al)raiiam Bedersi, au-
author of the Flaming Sword and several short poems

(jui were gathered under the title of the Divan, had composed the
Pèlilion des lamed, so called because in all the
room did not feature a single letter that in the alpha-
bet are beyond L, and that, moreover, each word of the
room contained this last letter.

Without falling into subtlety, we can link this
a kind of childishness in effect and poverty in inspiration.
tion to the importance that words have taken at the expense of the idea,
to the pretentious sterility that has reigned everywhere since the
Jews are the masters of our literature.

We see that there is nothing there which has greatly advanced the iiis-
story of civilization. We are far from the wide breath
songs of gestures, improvisations full of
color and naivety of the Troubadours and Minstrels, far
of Jean Bôdel and Rutebœuf. If they had been allowed to do so, the
Jews might have given us the operetta a few
centuries earlier; that is the most eloquent thing that can be said-
gieux on their literature.

The days of operetta had not yet arrived; it is
the tragedy that was about to befall all these amiable poets.

It was through the South, where they appeared most solidly
settled, that the misfortune of the Jews began.

Let us say first of all, going back a little, that
the example of some of their coreligionists being driven out
from Spain and forced to seek asylum in the floris-
Jewish communities of Toulouse and Narbonne should have
make cautious.

In the 11th century, the Jews were all-powerful in Spain.
One of their number, Rabbi Samuel Ha Levi, a grocer,

mixed with the civil wars which, by a singular coincidence-
lière, have a particular intensity wherever there are
Jews, and became a favorite of King Habous.

His son, Rabbi Joseph Ha Lévy, Nazi or Naghid, that is to say
say king of the Jews, managed to become vizier of King Badis.

This grocer's son held the conduct that was to hold more
later Gambetla, Jewish like him and son of a grocer like him.
11 revolted everyone with his insolence {insolentia
Judeorum), he grossly insulted the religion of the country, and
everyone soon had only one desire, that of being unloaded-
fed up with him and the clique he dragged along behind him.

kingdom then, says an Arab historian, was worth less than the
night lamp when the day has come.

A religious poet, the glorious Abu Iskak Al Elbiri,
went from town to town, branding the failings, preaching
devotion, reconciling the Cindhadjites and
the Berbers, long enemies, reciting everywhere his famous
Kacida rhymes in noun, to excite courage. Everywhere
we repeated with him the refrain of his song: "The Jews^^

have become great lords they reign everywhere in

the capital and in the provinces; they have inlaid palaces?
of marble, decorated with fountains, they are magnificently
dressed and dine sumptuously, while you are poor-
badly dressed and poorly fed.

Imagine a truly patriotic Déroulède instead of
to have joined Gambetta's party for love
jwur the banal advertisement, a general not being afraid of the
death, a few brave common men, all this
* kicking a smart one on the hotels of the gamblers and the financiers-
Jewish elders, and you will have an idea of the scene that took place
in Granada on the Sabbath, 9 Tebeth of the year 4827 (30 de-
December 1066).

9.

Gambetta, in the 11th century, had not had the idea of
to die in time, was massacred with four thousand of his own.

The legend has preserved the memory of selflessness
superb than me)1ra Abou Iskak. When in the gardens
of the persecutor, the crowd came to bring to the poet in front
which the military leaders had respectfully lowered
their bloody scimitars, the piles of gold, the precious stones
sparkling, precious necklaces, shimmering fabrics,
the thousands of art objects that littered the ground, Abu took
a pomegranate hanging from a tree, opened it, moistened it
his lips and said: "The heat is heavy today, I had
thirst; share these treasures, my children, but do not forget
not to say your prayers tonight, because God alone is great! >^

It was debris that escaped from this execution that had
swelled the Jewish colony of Languedoc. Without being educated
by the experience of what had just happened (what experi-
nothing will ever instruct the Jews?), they started again
their intrigues; they tried to corrupt the country where
they were so well received, to tear away his beliefs;

they made necessary the terrible crusade against the
Albigensian.

What were the doctrines of the Albigensians?
knows nothing about it; there was everything, Manicheans, Gnos-
ticks, x\theses; in any matter where the Jew figures, the
confusion is such that a cat would no longer recognize
his little ones. Now Judaism was at the bottom of all these troubles.
"The Jews," says Michelet, "are a living image of the Orient in
middle of Christianity, seemed there to maintain the
hatred of religion. In times of natural disasters,
political catastrophes, they corresponded, it was said, with
the infidels and called them." Elsewhere, the historian notes

again to what extent the Jew had penetrated the idiV's of the
Albigensian nobility.

The nobility of MiJi, which differed little from the bourgeoisie,
was a joust composed of Jewish or Saracen children, people
of a spirit very different from the ignorant and pious chivalry of
North; she had to assist her and with great affection the mon-
tagnards. Road bones badly frailed the priests as well as the
pajvans, dressed their women in consecrated garments, bat-
were the clerics and made them sing the mass in derision.
It was still a great pleasure to dirty, to break the images of
Christ. to break their arms and legs. They were expensive.
to princes precisely because of their impiety which makes them-
were insensitive to ecclesiastical censure. Impious as
our modern and fierce like the barbarians, they weighed
cruelly on the pavement, stealing, ransoming, slaughtering at random,
waging a terrible war. The highest-ranking women
had minds as corrupt as their husbands or their fathers*;,
and the poems of the troubadours were only amorous impieties-
reuses (t).

Pieri-e the Venerable, abbot of Cluny who, at sixty years old
before the Crusade, had been sent by the Sovereign-Pon-
tife near the Albigensians with only the weapons of the per-
suasion, to convert them, alludes to facts which
seem to be from today: I have, he wrote to the
bishops of Embrun, Die and Gap, by an infamous crime
among Christians, desecrate churches, overturn altars,
burn crosses, whip priests, imprison h*s
monks, force them to take wives by the
threats and torments." Then speaking to these herefi-

(t) Count Charles II of Provence banishes the Jews from his states
because of the usury, island If ursscanaaies, » etquiu cum nntUitmulieri'

bui chiLtiiiuii ie nefune comuttsctb mt (Arch. nai. P. 1334, n* 7, f»9}.

ques themselves, he said to them: (c After having made a great
})ùcher of piled up crosses, you set fire to them, you
]f you cooked some meat and ate it on Friday-
Baint, after publicly inviting the people to man-
ger, »

These are, more or less, as we see, the scenes of Montceau-
Les Mines which, according to the Republican newspapers themselves,
my, had been organized by the Austrian Jew Hendlé,
prefect of Saône-et-Loire who, cowardly like his peers,
then passed quietly into the Seine-Inférieure in
leaving the poor workers, who had been his instruments
unconscious, struggling with the courts.

It is through the schools on which Abbot Drouais has
published some excellent pages in his book: The
Albigensians, that the Jews had arrived at this result. It is
by the same means that they pursue the same goal main-
holding; only, more skillful than before, they succeeded
to make Christians pay for the schools where people learn
children to hate Christ.

Against the Semitism that all of Christianity felt
threatening, Montfort, the man from the North, the Aryan at heart
fearless and upright, marched, fought, was victorious.

This Semite, who thus appeared as a danger par-
everything and who only got involved in social life to dis-
to solder and corrupt it, it was necessary at all costs to allow
everyone to recognize it, it was necessary to know who we had
affair, no longer be fooled by the lying mask that
takes the Jew; it was necessary to guarantee the collec-
tivity.

The decision taken in 1215 by the Lateran Council was the
consequence of the Albigensian War which had just been
ended by the defeat of Raymond V at Muret (1213).

The obligation imposed on Jews to wear a scarf on their chest
a small piece of yellow cloth was not a humiliation
for them it was a measure of ordered preservation,
not by religious prejudices, - one never thought of it
previously, — but by the imperative necessity of preserving-
to others. If you now forced the Jews to wear-

To have a yellow wheel, you would be doing a lot of people a favor.
people who are easy to deceive and who, upon hearing them declaim against
our religion, imagine that they support the cause
of Progress while they represent only a grudge
secular (1).

Things were going wrong for Israel everywhere in France.
The Jews were unable to resist, at the time of the Crusades,
the desire to establish relations with these Semites
other countries that they saw threatened, to alert them
what was being plotted against them, the preparations made, the
path we had to follow.

I don't understand how anyone could have contested these

(I) All peoples have been obliged to adopt measures
aaaIo;:ues. Ptolemy Philopalor had printed on the skin uue
Jews, an ivy leaf in the shape of Bacchus;
The Caliphs forced them to wear a piece of yellow cloth on
their liab is; in other countries, it was required that they alone on the poi-
itrine the simulacrum of a wheel, the lougues sleeves, the red hat
or yellow with a horn for women.

There would be a lot to say about the yellow cockade. We see, for
several royal ordinances, notably by the king's letters
Jean at the buyle of Moutpellier eu iZùi, that the Jews hid it
under the folds of their clothes, wore it smaller than the dimen-
regulatory sion, etc. Under King Reué in Provence, they obtained
by dint of money to no longer wear anything but a small circle of wide thread
omnivorous a large amount of money in the belt and only in the cities.
This round became smaller and smaller, so that at ihl%, we fled
forced to restore raucienue losace.

actions attested by all contemporaries. He would have
It was necessary, admit it, that the Israelites had an in-
credible not to be more interested in the peoples of
their race than to these barons, to these knights whose all
ideas absolutely shocked their feelings. They were going to
naturally to the Sultan of Iconium or Tunis, as
Disraeli went to Cyprus and Gambetta to Elias-Mussali, by
the Roustan Canal, to the great joy of Bismarck who
would prefer a Dutch cheese to all these watermelons
oriental.

The Jews were going to more serious excesses, they did not
did not mind martyring Christians and especially the
children. Children, these candid and charming creatures
in whose soul the purity of heaven is reflected, have

•^ always been the object of Jewish hatred.* Herod made them mas-
to swear, Hérold and the Jewish Freemasons defile them by
v'-?- their teaching; the Jews of the Middle Ages bled them dry
-tA. and put them on the cross. Each age has its customs and its

processes.
^i^n^ To say this, I know, is to disagree with
L<*<j4^ the official science of the moment. All the testimonies, all
memorials erected to celebrate a
/^ event of which an entire city was a spectator, all the
,^ ^ authentic documents, in a word, on which it was based
until now the certainty in history, no longer have any value
^„^<^ today when they displease the Jews. For me, I have
.'f^ infinitely more confidence in the story of an ancestor, who
yiy^/ tells me what happened in his time, that in the
"A/ denials of a Darmesteter or a VVeil, even if he was a member
^ of the Academy of Inscriptions.

-^^é^y^ . We will, moreover, deal in depth with the question of sacri-
bloody fice to the VPj book - what is certain is that tones

the chroniclers are unanimous in telling us of assassinations-
Christian children's abductions by Jews.

The men of old were not like the French
degenerates of today, weak and spineless beings,
, patiently enduring all the infamies; they heard

defend their children and the protests were energetic-
ques.

The special ability of Jews to suck up all the wealth
of a country as soon as they are left more or less alone was
further developed in excessive proportions.
complaints rose up to the throne from all sides.

Supported by the people and the Church, summarizing consent-
general ment all authority to them, the Capetians, not
let us not forget, were family men as much as
kings.

Philip Augustus, upon his accession to the throne, had to take care of
of this question and he resolved it in the sense of pity
for all (•('< miilheiiror.x stripped who were his
people.

He confiscated part of the Jews' property and handed over
to the debtors of all their debts. Which proves, what-
that it has been said, that he was not guided, in taking this order-

nance, by no personal thought, is that it is to
barely if he received for himself a fifth of the sums
times.

Napoleon, as we will see later, was forced to act
roughly the same; any sovereign having the notion of his
total right and not just holding a kind of
derisory management, should, whether he were emperor or king,
"behave the same way today. He obviously said-
ment to all these financial company organizers pins
or less suspicious ones which have ruined the shareholders in enii-

chissanl the founders: "You have not acquired the mil-
pennies that you possess by work, but by cunning,
you have not created any capital, you have taken that which
had been saved by others; return a few mil-
pennies on the thirty or forty that you have indu-
acquired." No one would find it wrong that MM. de
Rothschild, for example, would be satisfied with five or six
a hundred thousand pounds of income. We live on that, even in several-
gentlemen.

Saint Louis, this fearless knight who unites in himself these
two forms of the ideal: the Saint and the Paladin, seems to have
wanted to judge the question from even higher. Designated by
his enemies as judge in his own cause and condemn himself
himself, the holy king had like an inextinguishable
thirst for justice. An ancient hero, he had, like Hercules,

walked eternal justice

In a bloody coat carved from a lion.

A Christian hero, he throws over her the fleur-de-lis cloak with which
the colors recall both the clear azure of the firma-
ment and the purity of the unblemished flower.

He finally wanted to know what was the evil principle which
determined the Jews to make themselves the object of hatred of
all. At the request of Pope Gregory IX, whose attention
had also been drawn to this point, he had the
Talmud in a solemn assembly presided over by Gil-
laume of Auvergne, and to which the rabbis were invited
to assist.

Mr. Noél Valois, former student of the École des Chartes and
doctor of law, who published under this title: Guillaume
d'Auvergne, a remarkable book, devoted a chapter
very interesting in this discussion.

(.was in Piiri:s, he writes, at the beginning of summer (June 21, 1240).
the court of Saint Louis, presided over that day by the Blanche family,
■it was the death of a considerable number of clerics or prelates
belonging to neighboring dioceses. William had not had a long time
missed the meeting. Some volumes covered in characters
.•!ran:2cs attracted the attention of the curious and it was known of the convert
Nicholas that these signs were Hebrew and these book* the Talmud.
But soon a more interesting spectacle captivated the audience.
The door of the sa had just given way to four rabbis, that a
Jewish author, in his enthusiasm, decorates with the word "heritage"
saint", "of his royal empire;" it was Jechiel of Paris, Judah son
of David. Samuel, son of Solomon and Moses of Tucy, son of Jacob,
the latter famous for his preaching both in France and in Spain
gne. According to the Hebrew story, they entered "sad and worried
in the palace of the infidel king, while the Jewish people disperse-
knows on all sides, like a flock without a shepherd.

All facilities were left to the Jews to defend themselves.
and they did it with skill and courage. They were not
no less forced to recognize that the Talmud contained
contrary prescriptions, not only to any society
Christian, but to any civilized society.

In this book, carefully examined, we probably found,
assertions even more serious than those cited
Mr. Noël Valois. We saw there, not without horror, that Jesus Christ
is plunged into hell, into the ever-boiling mud,
that the holy Virgin engendered her divine Son following
of an ad II, .ne committed with a soldier named Pandara,
that churches are cesspools, preachers are dogs
aljoycurs.

These amenities, which still cause controversy,
Jewish press, no longer even shocks people of the world
today, but it was different then.

Other passages were still made to worry at good
right.

"It is ordered to kill the best goipn.

"The word given to the go]} is not binding (1).

"Every day in their prayers the Jews must launch
three times curses against the ministers of the Church,
the kings and enemies of Israel.

For Saint Louis, the gog with which one had to be embarrassed if
little, it was, after all, his subjects, his barons, it was him-
even and the monarch was perhaps excusable "de voidoii'
to defend everything that was so violently attacked.

The holy king, however, showed extraordinary meekness-
dinary. Like Jechiel, the rabbi of Paris, manifested
fearing for his own people, one of the king's officers said to him:
<ï Jechiel, who thinks of harming the Jews? » Blanche
of Castile itself manifested the intention of protecting the
Jews against all violence.

The Talmud alone was condemned, and all copies
that could be seized were thrown into the flames.

The Jews did not lose heart. They corrupted
money price a bad priest, as there are unfortunately-
fortunately in all times, who became their advocate.

Names have their destiny. In 4880, it was a Clement
who was the executor of the orders of the Jews by going to expel
from their religious saints, in 1246, it was a Clé-
also lies, Eudes Clément, archbishop of Sens, who
sold himself to the enemies of Jesus Christ. A year later, day
for day, after having signed this contract, he was seized with cruel-
the bowel pains to which he immediately succumbed.

(i; Exier/ita Talntudica, Dibl. iiat. liij. laUu IGioS.
The Jewish People of Elect has covered the Jewish people of
ea& cilalioiiâ.

THE JL'YE IN THE niSTOiaK OE FUAXCE, l63

The king, terrified, said Mr. Noël Valois, fled with
all his family and this miraculous punishment was followed
new poui-suites. »

In his paternal kindness, Saint Louis seems not to have
decided on rigors against the Jews (|a law that the neces-
sity of {guaranteeing its pn'"»-ir^niio <«n\ 1'^ romnvind.i .iIko-
lutely.

The ordinance of 1254 only forbids Jews from
to wear down, to alter and blaspheme the beliefs of the back
French people among whom they live, she urges them to
to engage in honest work (1).

It is in this sense again that Napoleon will try to
resolve the issue, and when they have them after them
all of Europe exasperated, revolutionized, undermined by them,

modern Jews, so proud today, will be well con-
attempts not to find in France a "more severe watch"
that Saint I^uis.

Saint Louis even seems not to have held it against the rabbi.
Jechiel of Paris for the energy with which he had defended
the Taimnd. Guedalia \^in Jachim, in his Cliaine de la

(I, Vuii-i the original lp\le «le l'ariicle concerning the Jews ilans
the onloiiimnce of lî54: “Ceterum orditucionem factain ot)scrvari
•listhi-te precipiinus, quae talis e:'t: Jmlei cease ah!:snris and blas-
phemiis, sorlilegiis and caraclerit>iis; etiain Tnlomus (poiir Talnfiirtiis;
the printed copies bear the imprint and do not sell anything.
quem alii libri in quibns inveniiiulur blaspliemie comburantur; And
Judei qui hoc servare noiuerint expellnnlur, et iraosressores lesili-
punishing me And living otniies Jnlei de lal)orihu$ maiiuum suarum
vei de negociacioiiibiis sine lerminis vel usuria. "

The Jews were granted, or so it is seen, freedom of trade, but
we leupiiéretidail rnsure. The word niritcleribm denotes characters
magical, witchcraft practices. This is found in the Arch.
uat J.-J. 30 uf» 199. V.

iGi LA. JEWISH FRANCE

Tradition tells an anecdote on this subject which is not lacking
no character.

This Jechiel who dabbled in Kabbalah and cultivated the
occult sciences had a lamp at the top of his house
which, it was said, burned without oil. In his home severely
closed and defended against any aggression, he had placed a nail
delighted that he only had to push to make the
people into the ground as soon as they approached his house.

One evening there is a knock at the door. Jechiel hits the nail.
which, instead of going into the wall, will come into the room.
Jechiel understands that all his magical prestige is without
force against the visitor, he guesses that the one who comes
to see is a saint; he immediately thinks of the one whom the people,
anticipating the judgment of the Church, has already greeted the name of
saint. "The king is here!" he said, and rushed to the door
and kneels before the sovereign.

— What are you doing at my door? asks the rabbi.
Don't you know that there is a genius who watches over my
remains ?

— I am not afraid of demons, replies the king, and I
come see your lamp that all of Paris is talking about.

Isn't it true that she has a certain color this
arrival of the king who, walking through dark Paris
nocturnal of the Middle Ages, comes to visit this scholar in the depths of his
mysterious retreat.

The Jews, in fact, since Philip Augustus, had had to
take new precautions; times were going to become-
become increasingly bad for them. Their literature
testifies to this state of mind. To the little verses, to the poems
jokers, to the epithalamiums that one serves the écitcau, in the
the wedding steps are followed by the selichas, the lamentable elegies.

The Jews everywhere are now murmuring the lamentations-
tions of Zerachie Ha Levy, nicknamed Haisghari, the author
of the Ruah hen. Spirit of Grace.

Kelas! The Glory of Judah is clothed in mourning because the
evening shadows stretched out.

Hope in my goodness, O my dove. I will rise again as of old.
yet my tabernacle: I will prepare a lamp there for David thy king.
And when you are reblaocbie, I will repress these ferocious beasts which
lay in wait to devour you, O my beautiful dove
including the voiK. is aj;reab!e.

Everywhere we must sell the small schools, scliolae inferiores,
where people were taught with such joy to blaspheme religion
L-lirétienne. In Narbonne, the school of the Saint-Félix parish
sold for 35^3 livres tournois; in Orléans, a small school
fsl sold for 440 pounds paiisis; another, larger,
for 340 pounds.

For centuries, Jews have softened the world on
these misfortunes and as soon as they had a semblance of self-
They closed other people's schools.

I still remember an old priest forced into exile and
who showed me, with tears in his eyes, his app;i-
scientific links that had been broken during the crossing.
So take, at the time of the expulsions, the collection of the
French Republic of the Jew Gambetta, of Ruppel of the
Jew Paul Meuric, from the Lanler)ie of the Jew Eugène Mayer,
from the Paris of the Jew Weil-Picard, from the Débals where the Jew Ralfa-
Jovich shares influence with Léon Say, the man of
Rothschild; they shout with wild joy at the spectacle'
of these poor religious forced to abandon their work
started, to say goodbye to these students who are their only
family in the world.

We must do justice to the Jews, so insolent and so

contemptible in prosperity, which they bear admirably-
adversity. In persecutions they were supe-
hes; mothers often threw their children themselves
in the flames for fear that they would be baptized.

The execution at Troyes left its mark in a poem
elegiac which is one of the rare monuments in the vul-
that the Jews gave us in the Middle Ages.

Must are a mechief Israel, the lost people

E is ne poet mes s’is, se va enrayant;

Because between bones ferret ars meinz proz cors sage et gent

Ki por lor vivre n’oret doné nus rachel d’argent.

The* version is over. May God save us from the violent people!

The author of this play is Rabbi Jacob, son of Judah of
Lotre (Lorraine) who also composed a selidia, in
Hebrew, on the same subject.

The events of Troyes had indeed vividly-
struck the Jews. On March 26, 1288, the day of Ven-
On Holy Friday, the Christians invaded the rich man's house.
Jew Isaac Châtelain, author of elegiac poems and the a-
were arrested along with his entire family. The unfortunate
offered to buy themselves out at a high price, but no one agreed
to grant them life only if they recanted. They refused and the
satoedi April 24, 1288, year 5048 of the Jewish era, they went up
thirteen in number on the pyre. All went to their deaths
with fearlessness intoning the scheme and encouraging each other-
mutually giant. Isaac Châtelain's wife rushed forward
herself in the flames; her two sons, her daughter-in-law and Sam-
Well, his son-in-law followed this example.

The victims were II. Isaac Châtelain, his wife, his
two daughters, the wife of the eldest son <« who was beautiful, «
bimsoii called the Kudtuou or the young Alalcadmenaili,

Solomon, son of Phebus, receiver, Baruch Tob Elem of Avi-
ley, Siraéon brother, scribe of Cbatillon, Jouah or Colon,

Isaac Cohen, Haim of Brinon, chirui-jiien, and Haim of
Cljaource.

Mr. Darraesteter recounted this execution in the Ar-
Israelites chives and naturally he disapproves of it. That
he said of this kind note from his friend Mayer, which appears
in the small Correspondence of the Lantern of the 4th
bre 18S3?

There is no cause for controversy here where Tcni
gets excited, where expression goes beyond thought. A
good man asks Mayer for his opinion on the associations
born from the Rocket and this is what the Jew replies:

": A', he. — And you conclude that Oit was wrong to shoot
the poor scumbags in ibTîi. We are of the opinion
on the contrary; we even believe that too much has been used
consideration towards them. They hadn't stolen it:
that tie could make marlt/rs, all that e(]ectivemeitt
ueii did none. »

Undoubtedly, one cannot defend oneself from a feeling of
pity for those who suffer, whoever they may be; it is
impossible to run, without having a heavy heart, along
maityrologist of Israel, VEmek habkha, Celtic Valley of
tears where the victims of all countries are inscribed (l).ll
It is good, however, to oppose the hypocritical phrases of
Jews their true feeling towards Christians. The thing
is all the more obvious, since for a hundred years not one of

(1) The Valley of Tears, chronicle of the sufferings of hraèi dt-
puii Alt iii''j '.'ifioit ju^ifu'à «('•»■ Days, pure vinitte Joicph Un-Cohen,
méiit:iu iCAcfjnou {Xôl^i, published for the first time in French,
pai Jul en S.ie.

((these poor Calotius " did not say a word against the Jews, did not
demanded a measure of violence against them.

There is some difference, we realize it once we are there
more, between history as it is understood in academics-
mies and in the salons of false Catholics, and the real story
as truth-loving thinkers see it in fact.

The courage shown by the victims of Troyes is not

no less admirable. To appreciate as it should be
this strength of soul, we must refer to the time when these scenes
happened. Society was then absolutely religious;
by placing himself outside general beliefs, the Jew does not
did not only put himself in the law; to use the word
of Hegel, whom we have already cited, he rushed into some-
that sort "outside of nature." What hope of fighting con-
so many forces united, had indeed this poor nation
who, since the fall of the temple, had found his God deaf
to all his prayers?

The energy of the Jews was once again wonderful. I
does not speak of the courage shown in the face of insults, in the face
the executioners, in front of the pyres, I speak of more energy
rare that it takes to resist a current, the influence
from the middle, to the feeling of implacable helplessness.

Compare this attitude to the baseness that is done in front of
a government that they despise well-established people,
rich, who only have to wait and judge...

Then, but only then, does the Jew become the character
which Michelet painted in an incomparable page which u la
vigor and the strange accent of life of an etching by Rem-
brandt.

In the Middle Ages, he writes, he who knows where the gold is, the true
alchemist, the viai sorcerer, or the Jew, or the deuu-Jew, the Lom-

baid. The Jew, the filthy man, the man who cannot touch m
commodity nor woman that one does not burn, the man of outrage, on the-
what everyone is spitting on, it is to him that we must address ourselves.

Proliferating nation, which, above all others, had the strength
multiphane, the force which engenders, which fertilizes at will the bre-
Jacob's encore or Shylock's sequins. Throughout the middle
age, persecuted, chased away, recalled, they made the essential in-
intermediary between the tax authorities and the victim of the tax authorities, between th
patient, pumping the gold from below, and returning it to the king from above
with the ugly grimace... But they still had some left
thing... Patient, indestructible, they have won through time. They
have encountered the problem of evaporating wealth; aiïranchis by
the letter do changes, they are now free, they are masters;
from blows to slaps, here they are on the throne of the world.

For the poor man to address the Jew, for him to app-
close to this little, disreputable house, so that he
speak to this man who, they say, crucifies little children, he does not
It takes no less than the horrible pressure of the taxman. Between the taxman, who

wants his marrow and his blood, and the Devil who wants his soul, he will take the Jew as its middle.

When he had exhausted his last resource, when his bed was sold, when his wife and children, lying in ground, trembled with fever, crying: bread! head bowed and more bent than if he had been carrying his load of wood, he headed slowly towards the odious house of the Jew, and he remained for a long time at the door before knocking. The Jew having cautiously opened the small grid, a dialogue began, strange and difficult. What was the saying? Christian? "In the name of Uicu! — The Jew killed him, your God! — By pity! — What Christian ever had pity on the Jew? These are not the words that are needed. A pledge is needed. — What can he give who has no connection? The Jew will say to him gently: — Alon friend, in accordance to the orders of the King, our lord, I was neither on habit bloody nor on a plow iron... No, as a pledge, I only want yourself. I am not one of you, my right is not the Christian law. It is a more ancient law (in pattes secando); your flesh will respond. Blood for gold.

The Jews were treated more harshly by Philip the Beautiful than by any of his predecessors. The edict of 1300

read

expelled and at the same time ordered the confiscation of everything what we could grasp of their links.

The Jews, however, had not lost entirely courage.

The inexplicable Templar affair that has remained in history as an enigma whose solution has never been known word, like a kind of melodrama whose outcome is sinister but whose plot is not clear, is explained perfectly when we realize the way of proceed from the Jews.

Their way of acting varies little. They do not like to openly attack, they create or rather they corrupt when it is created, because there again they are not inventors, a powerful association that serves them as a machine of war for Lattre in breach of the social organization which bothers them. Order of the Templars, Freemasonry, Inter-Nationalism, Nihilism, everything is good for them. As soon as they are entered, they proceed there as in a financial company, where the efforts of all are solely employed to serve the cause or interests of Israel, without three-quarters of the time people have a sense of what they are doing.

The Knights Templar had been found on many occasions
taken in connection with the Jews, for matters of af^ent.
It was through the Templars, in fact, that all these
the financial operations of the Crusades, including the mechanics
is still so little known; they collected the money that the
abbeys voted to help the Christian armies; they van-
were money to the lords and expected effects-
payable at Saint-Jean-d'Acre. Now every individual, every body?
constituted, any people of Aryan origin who delight in
handling of money is lost: money depraves him without
that this depravity gives him no advantage,

As long as they were able to buy their land directly
to the nobles who were leaving for the Holy Places, the Jews
acted eiix-niôrnes, but when the royalty had begun
to put an end to their usurious dealings, they were forced
to use the Tem Plira as a pretext. From there the
wealth of the order more apparent than real.

0)mly the knights of Christ, the heroes of Ptolemais
and from Tiberias did they come to outrage the crucifix?
Mr. Mignard tried to explain this progressive
moral decomposition of order in a very learned work
devoted to the description of a curious box belonging
to the Duke of Blacas (t). This box, found in a house in the
Temple in Essarois and all chained with cabalistic signs and
of Arabic inscriptions, reproduced the main symbols
of the Gnostics, the seven signs, the star with seven rays. The
doctrines born in the Jewish School of Syria, spread more
later by Manes, had entered the order of the Temple <•!
Manichaeism defeated with the Albigensians. / found a
asylum among these devoted servants of the Christian faith
yours.

What is certain, what is noted by all the witnesses-
reports, which emerges from each line of the trial documents.
published by Michelet, in the Unpublished Documents of His-

(i) Monograph of the box set of M, the Duke of Blarat. — Continuation of the
Monograph of the box or proofs of the Manichaeism of the Order of the
Temple.

ReggbeliDi de Cbio, a zealous Mason, very hostile to realism, explains
quite well also horned these candid souls of knights
crusaders suffered the invasion of the East and left to take
the caplieu.-e exepesis, to the perfidious arguments of the enemies -Ju (Christ.
[Im. Masonry considered the result of Egyptian religions,

flight and Christian, by the f –. m. R •. of S. c.∗.

tory of France, is that at the time of the suppression of
the order, the outrage to the crucifix was part of the ceremonies
of initiation. The knights spat three times on the
crucifix by denying it: ter àbnegabant et horrihili crude-
lilate ter in faciemspuebant ejus. Brother Guillermy fled
ohligé for his initiation to deny and spit three times
on the cross as a sign of contempt for Our Lord Jesus-
Christ who suffered on this cross: DespiciendoDominum
Jhesuyn Christum qui passus Fuit in ea.

x(Spit on this cross, they said to the Templar Jean de
Thounnes showing him a cross where the image of the
Christ, spit on this in contempt of what this ohjet
represents! Spuas super istum in despeclu ejus (1). »

According to the testimony of Geoffroid de Thutan of the diocese
from Tours, the formula of denial was: “I reney Jhesu,
I reney Jhesu, I reney Jhesu. »

The shameful kiss completed these initiation ceremonies-
tion.

Osculatus fut recipientem in ore et postea in fine
spinoe dorsi.

All societies that propose to debase being
human by making him abjure his divine origin, by making him
making us deny the Man-God, who died for us,
feel the need to symbolize this degradation by
a visible sign.

Nothing changes in this respect and we find the

i) Doc. in volume 11.

The knights also worshipped an oriental idol in figura
Daffometi, a sort of monstrous island that seems a reminiscence-
cence of strange Phoenician deities.

shameful kiss from the 13th century to the 17th century in one of the
Masonic orders, the Mopses.

The applicant was asked, as with the Templars,

c if his obedience would be prompt, blind and without the
slightest contradiction; " he replied: "— Yes, great
Mopse. » He was then asked what he preferred to kiss-
serve the back of the great Mopse, the back of the Great
Master or the Devil's behind." This option, we
understands, left perplexed those to whom this was proposed
unattractive choice.

A movement of indignation, writes the author to whom we refer
let us borrow these details, which the recipient rarely fails to
to do at this moment, obliges the supervisor to pray him with all
politeness and all possible instances of choosing one or
the other. This forms between them the most original dispute that one
can imagine. The recipient complains bitterly that
takes the mockery too far and declares that he does not pretend to be
came to serve as a toy for the company. The supervisor, after
having uselessly exhausted his rhetoric, will take a doguin of
wax, cloth or some other similar material which has the
tail curled up like all the dogs of this
species; he applies it to the recipient's mouth and makes it
thus kiss by force. The dog destined to receive this respect-
A slender tribute is always placed on the table of the master of the
Lodge as a symbol of society and this is where the surveil-
lant will take it [i).

This naturalistic symbolism is nothing but very natural.

(1) The Order of the Fi'nncs-Masons betrayed and the secret of the Mopses
revealed, in Amsterdam, Mr. ccc Lvni.

The plaucbe saw reinsenle the reception of a lady in toilet of
court, which bears a kiss on the eyes, and to which or presents
the dog to kiss.

10.

Is it not logical, as soon as one despises God, to render
tribute to a dog (1)?

Philip the Fair had a rougher hand than our souve-
modern rains, the Templars noticed it.

The great dream cherished by the Jews of a uni-
verselle organized from above by a cosmopolitan order
allied to almost all the noble families, below par
lepers who from one to another transmitted the golden word-
dre, outside by the Moors of Spain and the Semites
from Tunis with whom their coreligionists from France

were in active correspondence, disappeared in the flames-
months from the pyre of Jacques Molay.

A constant tradition in pre-Freemasonry
tends that March 18, 1314, a date still celebrated in the
lodges, some initiates disguised as masons came to collect-
read the ashes of the great master on this Isle of Cows
which is now the Place Dauphine, and there they served
to exterminate the Capetians and avenge their victims.
times.

(1) In the provinces, the author of the Three-Point Brothers tells us,
the test of the Goat of Sa/omon is still practiced in the lodges.
The Venerable said gravely to the recipient, who was taken care of
to play no tricks until then: "Mother, we possess-
dons the goat that served as nurse to King Solomon; this goat
by a benefit as miraculous as it was providential, is still alive
and the Masons drink with delight from its milk; it reminds them,
in fact, a great mouarch whose history is intertwined with that of the
Freemasonry. You will kneel low, and you
will have the honor of suckling from one of the sacred goat's names
of Solomon. The profane, without suspicion, puts himself in the position
wanted, and he opens his mouth, believing that he is going to be presented with a
goat's udder properly adapted; or applies the lea to it
lips to the dirty behind of a filthy goat.'•

They took time to keep their oath, but in all
case it must be noted that it is at the Temple, the mother house
of the Templars in France, that Louis XVI was imprisoned
before the son of Saint Louis went to the scaffold,
Temple also where the little Louis XVII was martyred
speaks Jewish cobbler Simon (1).

We do not, I think, have to insist on the close corre-
lation which exists between Freemasonry and the Tem-
pliers who called themselves militia templi Salo-
monis, fratres rnililiœ Salomonis. The fact is proven by
the very name of certain lodges. The Manuel or Tuileui'
states that "if the Templars have disappeared from the order
They left traces in Freemasonry. >>
Ragon, a Masonic authority, also admits Celt
filiation (2).

Regghelini is particularly explicit on this subject.

several rites, he says, preserve the distribution of the ancients
provincial masteries in their differences, and the commemoration-
allegorical tion of the Templars in recognition of the do,!;me and

doctrines that they brought back to Europe with the knights
crusaders. The high grades which, more particularly, commemorate
The Templars are the Knights of the Sun, the great Scottish,
Patriarch of the Crusaders, the Roval Secret, the Kadoscb, all the elect-;

(1) Like all beings of fatality, Marie-Anloioctte had
pressuliii.enls who did not deceive her; she felt for this
Temple tower a uayeur iu»t.uclive. u I have always had uue
such terror binds that light, she said, in the 6q of 1792, that I prayed
thousand Tois the o nite of Arlois to have it brought down. It was a pressuti-
of all that we would have to suffer there."

(â) The ^niiiid chapter of Stockholm preludes to possession of the will
author of Jacques Molay, in which he established the continuity
the Knights Templar, under the patronage of the mystical coufierie-
that lies Masons.

who derived from it, the Scotsman of C'ermont and all those of this cha-
clown, illustrious knight, sublime Templar, Knight of the Eagle of
elected master, all high grades of strict observance as
iEqnes professas^ the Knight of Charity or Mage, the Knight
of Hope, the Grand Inquisitor, the Grand Commander.

In ancient and modern Masonic assemblies, we
retains the same outfit and configuration of the crusader knights,
of the Templars, and even of a large part of the old cor-
porations. The Venerable represents the former magister calliédralis;
he is on a throne in the east from where dogma and doc-
trines. The two Overseers are the former procuratores placed
at the ends of the columns as in the old chapters.
The Alienated Brothers on the two columns replace the Equities
and the Ecclesiastical Brothers, as in the an- corporations
The oath of the recipient Mason is a similar oath
of the one that the crusader knights, the Templars and other corpo-
rations made on the occasion of their wishes.

There is no doubt that the Jews, agreed
with the king of Granada and the sultan of Tunis, have orga-
organized a conspiracy of lepers to poison the
fountains and in this way throw the crowd everywhere, create
one of those states of crisis, one of those periods of worry-
vague and troubled study that made possible the im-
mense upheaval of 93 which was so proQtable to
Israel.

These facts abound. I know well, again
once, that we have agreed today to declare apo-
crypts all documents that are not favorable to the

Jews, but the man who reads me is not obliged to obey this
watchword; he is allowed to use his reason, to
judge past events in the light of present events
contemporary situations.

The very existence of a general leper uprising
is attested by all the authors of the time, by the continua-
author of Guillaume de Nangis in particular. “We ourselves,

he said, in a part of our vassalage, we have of our
eyes saw one of these bags. A leper who was passing, fear-
Annoyed at being caught, threw behind her a tied rag which was
immediately brought to justice, and a head of a cou-
work, toad legs, and like hair of
women coated with a black and stinking liquor, a hor-
difficult to see and feel. All put in a large
fire, could not burn, sure proof that it was a violent poi-
are

There were many speeches, many opinions. The most pro-
bable, is that the king of the Moors of Granada, seeing himself with
The pain so often beaten, imagined to take revenge by plotting
with the Jews the loss of Christians. But the Jews too suspicious
They themselves addressed the lepers... These, with the help of the devil,
were persuaded by the Jews. The principal lepers held
four councils, so to speak, and the devil, through the Jews, their
made it understood that, since lepers were considered such people
abject and counted for nothing, it would be good to ensure that
all Christians died or became lepers. This
pleased everyone; each one, upon returning, tells the others... A great
number, lured by false promises of kingdom, counties and
other temporal goods, said and firmly believed that the thing
e would do so [i).

The Lord of ^arthenay, we read in Michelet, writes to the king
that a great leper, seized in his land, confesses that a rich man
Jew gave him money and some drugs. These drugs-
were composed of human blood, urine, to which was added
!the body of Christ; the whole thing was dried and crushed, put in a bag
with a weight, was thrown into fountains or wells.

What wonder that the lepers were excited by
the Jews? Do we not find here the usual procedures, the

(1) Conl G. de Naag. anu. 1321, page 78.

way, the constant system of the Semite? For the Jews, the
lepers, the unfortunate proletarians, these pariahs, these lepers
of modern civilization, the mougicks of Russia are
ready-made instruments that they mount, that they shake,
that they deceive, that they unleash on society with
great speeches against tyrants and which they abandon to the
ruthless repressions, when Israel pulled from a revolu-
tion all the profit that could be made from it.

Pay no attention to this peculiar mixture of urine and
of human blood, suppose it is oil,
nitro-glycerin or dynamite and you will be in full mo-
modern way. Whether it is Naquet preaching the use of
gun cotton under the Empire, the Jews Goldeberg, Hartmann
or the Jewess Jessa Heftmann using nitroglycerin in
Russia, you will always find the Semite in all these
special affairs. The Aryan temperament is not found there
nowhere. The Aryan stabs or shoots a
shot but doesn't understand anything about all this chemistry.

Relations between 14th-century Jews and foreigners
are hardly more debatable. I don't see very well on
what reasons could be used to contest the authen- ^
ticity of the letters addressed to the Israelites by the king of Gre-
Nade and the King of Tunis. Authenticity cannot make the om-
of a doubt (1).

The most important of these letters, that is, the transla-
original text in French certified by five notaries

(1) If we publish the letters discussed between the Jew Elias Muifsali
and the Jewish bankers and statesmen who organized the expedition-
tion of Tunisia, where one would undoubtedly find stronger things
that this i:ou.irp. the clinics of clinicians who were killed for
to provide millions for the Cunioudo and the Ilirscb.

the uyaiix and sealed, is kept in the treasury of the Charters
(National Archives, box J, 427, no. dS).

Here, moreover, is the text of this document which has not been
so far exactly published:

"To Sanson, son of Melias, sent by the King of Granada. You
you told us that you gave to the best by your side
Saint-Jaque all the gold we have given you. If you miss-
gifts that we like that you pay them well, that you us
you have sent that CXV meisel por eus and por les autres have done the

surely. E> we have plotted to Habram and Jacob III sonmiers
charged to have; if you order that you give them without fault.
I>You know that Jacob and Acarias made arrangements with us
between the mons. If you order that you prescribe the venom that
we have tramped you and made you measure in tanks, in peas and
in fontiiincs: and if you do not have enough medicines, I will tra-
metra a.-scz. And we promised you to return the land of
pro:nis.>ion, and we will give you a suitable one. And I sent you to-
very cliosc that you lie in the water that the king drinks and uses; and not
hold on, do not spare any possession to give to those who will give and
eieteror.t these poisons, but that the need is faced bastively;
when I will give you bor and bib in such abundance as you
would like, and we do not doubt the expenses or missions, as long as the
need to face. And these letters are shown to Aron the young,
and you all put together to hear this word. And you are all
greetings from the King of Granada, who wishes you to be
tuit of an acort and a volunlé.

"From the King of Thunes. To my brothers and their final greetings.
Think of doing well the work that you have, when I tell you
Irameltra enough bor and money for the costs. And [if you me
If you wanted to keep your children, I would keep them as my own.
You know that these are part of us, of the Juys and of the niaiuuci*
was last mentioned on Easter Florios. Don't worry
bor ne argent que n.'enpoi>onni>iz htit fment les cre.-;iens. And at
surely the air were LXXV July and sick, if like you
know, ^we greet you and your brothers, when you are our
brothers in love, el no.is we greet the little ones and the big ones.

“Magister Petius do Accra, phisious, juriitus a<i sancta Dd
evangeiia dictam liUeram manu et Ungua aiabica sciipiam vera-

cite exponere, ipsam exposait in lingara gallicam forma et modo
superius declarato, die jovis post festum apostolorum Petri and
Pauli, anno Domini iM" CCG° vicesimo primo, in presentia viri
nobilis domini Franconis de Aveneriis, militis, domini nostri régis
baillivi Malisconensis, in Castro Matisconensi, domini Pétri Mau-
relli, ejusdem domini régis clerici, judicis majoris emerged and appeal-
lationum Lugduni, domini Barlholomei de Jo., archdiaconi, and
Guioii de Albaspina, cantoris Matisconensis, Stephani Verinci,
Guiiielmi de Nuyz, Pétri Pule and Johannis de Cabannis, nolario-
rum regiorum.

“Ego vero Gui'lelraus de Nuyz, clericus, auctoritate regia pu-
blicus noiarius et juratus, expo-itioni suprascripte, per dictum
magistrum F*etrum, ut premittitur, facte, una cum Petro Pule de
Matiscone, Stepliano Verinci and Johanne de Cabanis, clericis, note-
riis regiis et testibus scriptis, interfui vocatus et rogalus, teste
hoc sign meo, »

(Notary's signature.)

t lit ego Perronetus Pule of Matiscone, clericus, auctoritate regia publicus notarius et juratus, suprascripte expositioni dictates littere, per dictum magistrum Peirum, ut premittitur, fact, inter-l'ui una cum dictis Guiilelmo de Nuyz, Stéphane Verinci and Johaune de Cabannis, clericis, notariis regiis, vocatus et rogatus, teste hoc solito sign meo. »

(Notary's signature.)

“Et ego vere Johannes de Cabannis, clericus, auctoritate regia publicus notarius et juratus, expositioni suprascripte, per dictum magistrum, ut premittitur, fact,. una cum Petro Pule, Guiilelmo de INuix, Stéphane Verinci, de Matiscone, clericis, notariis regiis and testibus scriptis, interfui vocatus et rogatus, teste hoc sign meo. »

(Notary's signature.)

“And ego, Stephanus Verynci, of Matiscone, clericus, aucto-ritate regia publicus notarius et juratus, supradicte expositioni dictum littere, per dictum magistrum Peirum, ut dictum eat, fact, nterfui una cum dictis Guiilelmo de ^'uiz, Johanne de Cabannis,

Petro Pule, notariia regiis, vocatus et rogatus, teste hoc solit i ïigno meo. »

(Notary's signature.)

And our Petrus de Lugnyaco, civis Matisconensi?, tenens sigil-lum commune excellentissimi governed Francie in bailivia Matisconen^i constitutum, cum nobis constet de expositione suprascripte littere. linga arabica scripte, per dictum magistrum Petrum de Acra,ut suprascriptum est, in linga gallicana facte, per faithful relation dictorum notariornm regiorum, quibus super hoc et aliis fidem plenariam adhibemus, sigillum commune predictum presentibus litteris duximus apponendum. Datum anno et die jovis pre-dictis.

(Seal of the royal bailiwick of Mùcon, in red wax, on double parchment tail.)

Other documents in any case confirm these rela-tions.

To guide us in appreciating what happened,

says Mr. Rupert in his learned work VEgliie et la Syna-

igue, we have before our eyes a monument taken from the com-

authors of the Bohemian Fastes and published by Marquar and Freher.

The statement of facts is attached to the Pope's leprosis letter

John XXI. In this letter, which dates from the very year 1321,

the Sovereign Pontiff reproduces a report addressed to him by

Philippe, Count of Anjou and who speaks of the various means put in

work by the Jews to harm Christians.

"Finally the next day," said Philippe, "the people of our county did
irruption among the Jews about the drinks [impolationes) that they
had composed for the use of Christians. By engaging in activities
searches in the house of the Jews, in one of the dwellings which
belonged to the Jew Bananias, in an obscure place in the house,
in a small chest where his treasures and secrets were found, we
found a sheepskin or parchment covered with writing from
two sides. The seal, which was gold and weighed 19 florins, was
held by a red silk cord. On the seal was depicted
the figure of the crucifix, before which a Jew appeared in a

H

posture so ignominious and so dishonest, that I am ashamed to de-
to write.

"Our people would not have paid attention to the contents of the letter,
if suddenly and by chance they had not been struck by the long-
length and width of this seal. Newly con-
vertis translated the letter. Bananias himself and six other Jews
sufficiently educated made the same translation, not of themselves-
same, but constrained by fear and force. Separated
then and put to torture, Bananias and his companions persevered-
began to present the same translation. Three clerics educated in
theological science and in the Hebrew language translated
Finally the letter in Latin.

The letter was addressed to the Prince of the Saracens, master
of the East and Palestine, seat of the Jewish nation, and
whose power extended as far as Granada, Spain.
and asked that a treaty of friendship be concluded between the Jews
and the Saracens, and showing the hope of seeing the two people-

gathered one day in the same religion, we prayed to the
prince to be willing to restore to the Jews the land of their
ancestors. It read:

The Christian nation obeys the son of a vile and poor woman-
of our people, who unjustly usurped our heritage and
that of our fathers.

When we have forever reduced this nation under
the yoke of our domination, you will give us back into possession
of our great city of Jerusalem, of Jericho and of Ai, where lies
the sacred ark. And we will be able to raise your throne over the kingdom
and the great city of Paris, if you help us achieve this goal.
In the meantime, and as you will be able to verify by your
noble viceroy of Granada, we worked on this work in
skillfully throwing poisonous substances into their drinks-
born, powders composed of bitter and pernicious herbs, in
throwing poisonous reptiles into the waters, into the wells, into
cisterns, in fountains and in watercourses, so that
Christians, one after the other and each according to his constitution-
tion, perish prematurely under the effects of cor-
broken and inhaled by these poisons.

We completed this project particularly in,
distributing considerable sums to a few poor geos
of their religion who are called lepers. But these misera-
suddenly turned against us, and seeing themselves surprised
by other Christians, they accused us and revealed everything
does. Nevertheless, he misses this glorious point for us, that
These Christians had poisoned their brothers, a certain mark of
their discord and their dissolutions.

This letter also contains a significant passage:

You will soon be able, with God's help, to cross the sea, you
return to Granada, and extend to the rest of the Christians your
magnificent sword with a powerful hand and an invincible arm.
And then you will sit on the throne in Paris, and in the same
In time, once free, we will possess the land of our fathers
that God has promised us and we will live in harmony under
one law and one God. There will never be again from
this time, neither anguish nor sorrow, for Solomon said: "He who
walk united with one God, he has only one will with
him." David adds: Oh! how good it is, how pleasant it is to dwell
together as brothers!” Our holy prophet Hosea thus said
spoken in advance of Christians: "Their heart is divided and because
from this they will perish.”

The hatred of the crucifix which is the dominant feeling of the

The Jewish world is there in its entirety; Semitic politics is there as well. very clearly stated. To use a foreign prince-
ger, whether it is a Napoleon I*' against Germany or a
William against France, as from a point of support,
to make Christians fight among themselves and bring about by these divi-
the triumph of a race whose children all stand
closely by the hand, - such has been the doctrine
constant of the Jews and it is to her that they owed all their
success.

Europe obviously went through at the end of the 13th century
and at the beginning of the 14th century a period of ana-

similar to the one we are going through at this moment, where the
high banking, Freemasonry, the cosmopolitan revolution
lite, all three in the hands of the Jews, compete in the
same goal by different means. She came up against
this claim of the Jew to take away from both Christians and
the religious idea that helps to do without money and money
all the more necessary since we only believe in one whole life
terrestrial.

The suddenness of decision shown by Philip the Fair
by stopping the Templars everywhere saved Christianity from
Semitism, like the victory of Charles-Martel, at Poitiers,
had saved her from the same scourge six centuries earlier, as
a vigorous and simultaneous blow struck at the Jews by
all the sovereigns of Europe would still save it today-
today.

The Jews, alternately driven out and recalled, appeared
still some time among us. Under Philip of Valois,
we tried to use their fiscal genius by making them per-
tax collectors. John the Good, upon arriving at the throne, appears
having wanted a decisive test and he attempted it in
very striking conditions of loyalty. The Jews were assured
a stay of twenty years and the son of King John, Count of Poi-
third party, was made guardian of their privileges. Charles V and
Charles VI confirmed these provisions.

With their incredible stubbornness in evil, the Jews
continued to pursue their multiple intrigues. They
began to ruin the country again by usury, they procured-
they brought hosts to desecrate them, they slaughtered
children on Good Friday. Naturally the less people
patient that now screamed, the preachers thundered
and the kings had to adopt again preservative measures-
vatrices.

Charles VI finally took a decision on September 47, 1394
of definitive expulsion, he banished the Jews from his States to
life imprisonment and forbade them to remain there under penalty of death.

This expulsion, as noted in his book:
Jews in France, Mr. Hallez, who is nevertheless in favor
to the Israelites, differs absolutely from the previous ones by its
character as well as by its results. "It did not have for
mobile the love of lucre and the spirit of plunder and what
proves that all the Jews' claims are due to their
be paid. It seems that we wanted to faithfully execute
the ordinances which, since King John, had authorized them
to stay in France; because it must be noted that the
deadlines set by these laws were almost expired when the
The annihilation was ordered.

To enable the Jews to liquidate their businesses, we
even extended their stay for two years after which-
They had to leave France forever.

This date of 1394 is one of the most important dates
of our history. Kings have tried in turn to sever-
rity and gentleness; it is now proven that the Jew does not
can acclimatize in France. The most diverse breeds,
Celts, Gauls, Gallo-Romans, Germans, Franks, Nor-
mands, have blended into this harmonious whole which
is the French nation, they have softened their angles, they have
brought their qualities, they naturally tolerated their
defects. Only the Jew could not enter into this amalgam. The
France said to him: "My friend, we cannot agree,
Let's go our separate ways and good luck!

There is intolerance there, no doubt, but not intolerance.
in the religious sense of the word, since the most formidable
The Jew's opponents were princes like Philip the

Beautiful, more political certainly than mystical; there is intolerance-
rance in the sense that science gives to this term when-
that she says: "The subject cannot tolerate such substance." The
France cannot tolerate the Jew, it gives him back; it does not receive him
true that a long time later wrapped in a whole
philosophical-humanitarian literature and will be very ill from it
if she doesn't die from it.

Thanks to the elimination of this venom, France, which Gst
still immersed in the horrors of the Hundred Years' War,

will quickly reach an incredible degree of prosperity;
she will become the great European nation, ruled by the
arms, by letters, by the arts, by exquisite courtesy,
by taste, by the charm of his benevolent nature and
sociable, by his originality of good company which is so
accommodating to the ideas of others. She will be the arbiter,
the model, the envy of the whole world; she will be among
his sons glorious generals, illustrious ministers,
incomparable writers; she will have triumphs and
setbacks, but honor will always be safe; she will not be
free from vices but from those vices which do not degrade, and
when she runs to battle it will not be for the good
Mexicans, nor for good Tunisians. At her place, everyone
The world will be, if not rich, at least happy, because the Jew will not
will not be there to exert his parasitic influence on the work of others.
usuriousism. In a word, from 139-4, the time when
which she drives out the Jews, France will always rise.
From 1789, when it took them up again, e) the
will descend without ceasing

IiF 1391 A 17S9

The recollection of the Jew after the expulsion of 1394. — The great
silence. — The Kabbalah. — Reucblin. — The impression of the
Talmud. — The Reformation. — Nostradamus. — Concini. — Lopez-

— The Jews in Holland. — The World of Rembrandt. — The Jews
t>n England. — Cromwell and Manasseh. — The drama of Victor
Hugo. — The four Jewish families of the Paris of Louis XIV. — The
Jews of Metz. — The Prolection of Braricas. — The Jews of
Comlat. — A good rabbi's advice. — Papal Avignon and
Mistral. — The Jews of Bordeaux. — Montaigne and Alexandre
Dumas. — The Princess of Bigdad. — The Maranas. — Efforts
Jews to enter Paris. — The request of the merchants and
merchants of Paris. — The Jewish golden spider, die judische gol l$-
pinne. — Voltaire and the Jews. — The two agents. — Voltaire
financier. — The ignorance of the 18th century about the Jews. — The colo-
Jewish community of Paris. — Peixotlo. — The first Jewish cemetery.

— Louis XVI and the Jews. — The latent Jewish movement. — Franc-
Masonry. — The expulsion of the Jesuits. — The Jews in disguise:
Law, Count of Saint-Germain, Cagliostro. — Hatred of the Jews
against Marie-Antoinette. — The Jew Angelucci and Beaumarchais.

— Miriam Theresa and the Jews. — The Affair of the Necklace. — The Illuminati-
nism. — The Saint-Jean de la Candeur lodge. — The Duke of Orleans,
Grand Master of Freemasonry is allied with the Jews. — I^
Paiùon of Louis W\. — The Acidemia of Metz. — Abbé Grégoire.

— The Jews and the Constituent Assembly. — Emancipation. — The former

regime and the current regime — The new Sinal.

FROM 1394 TO 1789

What happened to the Jew from 1394 to 1789? We don't really know.
He fainted; he shaved, like the hare for-
followed, he changed his plan of action, modified his tricks,
extinguishes his ardor a lot. He then seems completely immersed
in Kabbalah (1), absorbed in reading the Zoliar
or the Sepher Zetzirah. He is an alchemist, he draws horoscopes-
copes, he questions the stars and he can, speaking of the Great
Work, have access everywhere. On this subject he is inexhaustible, he
knows indeed and the wandering brothers with whom he comes into contact
in every city also know what this word Grand means
Work hidden under its mysterious symbolism. Make of
gold, to rule by the banker over this world which only believes in
priest and soldier, poverty and heroism, politics
Jewish is still there. But this project, on the success of which
we constantly consult the numbers, seems very chimerical
or rather very far away. What must be reversed before
to undertake nothing, it is the old hierarchy, the Church, the
Monk, the Pope.

What should we do? We shouldn't think about France.
Spain, which the Jews had handed over to the Moors, he conquered
step by step the soil of the Fatherland and it is by the expulsion defin-
tive of the Jews that it will prepare itself for the great destinies which
awaited him under Charles V and Philip II. Germany

(1) Kabbalah comes from the verb Kibbel, which means in Hebrew race-
Toir by IraJilion ora!e.

he.

is more conducive to a movement, it is divided and there is no
will not meet this already so powerful royal authority which
on the other side of the Rhine centralizes the force and defends the
beliefs of all. As much as France, however, Germany
Magne is repugnant to the Jews and burns some of them from time to time
in time.

The Jew, made more cautious by his misadventures, does not
attacks Catholicism more directly; he blows Luther away,
he inspires him, he suggests his best arguments to him.

The Jew, says Mr. Darmesteterfl; very rightly, understands how to reveal-

to identify the vulnerable points of the Church and he has at his service, to bequeath
discover, besides the intelligence of the holy books, the redoubtable sagacity
table of the oppressed. He is the doctor of the unbeliever; all the revolu-
The spirits come to him in the shadows or in the open air. He
at work in the immense blasphemy workshop of the great empe-
Frederick and the princes of Swabia or Aragon: it is he
who forges all this murderous arsenal of reasoning and irony
that he will bequeath to the skeptics of the Renaissance, to the libertines of the
great century, and Voltaire's sarcasm is only the last and re-
tantalizing echo of a word whispered six centuries before, in
the shadow of the ghetto, and even earlier, in the time of Celsus and Ori-
gene, in the very cradle of the religion of Christ.

"Any Catholic who becomes a Protestant," said Alexander
Weill, takes a step towards Judaism. » All Protestant,
would it be more accurate to say, is half Jewish.

Protestantism^servTTiïè'punr'aïix^ Jews 'to enter
not yet in society but in humanity. The
The Bible, left in second place in the Middle Ages, took its place later
near the Gospels, the Old Testament was placed next to the
New. Behind the Bible appeared the Talmud. Reuchlin,

(1) A look at the history of the Jewish people.

the man of the Jews, campaigned to throw dai again.
the circulation of the book prohibited.

This Reuchlin or Reuchlim appears to have been corrupted by
,ie doctor of Maxirnilien who was Jewish. In 1494, he was-
;was shown to be favorable to Israel in this book: of Verbo
^mirifico, where he had put in pi-ésen-e uû fthiltASophe de
antiquity Sidonius, a Jewish brother and philosopher
Christian phe Capnio (Latin translation of Reucldia which
means small smoke). Chai-gé to examine the Taluiud, it does not
found nothing reprehensible in the insults it contained
against Christianity.

The trial of the ïalmud became a European affair.
Faculty of Pai'is dealt with this question for forty-
seven sessions and showed itself, like all of France at the time,
resolutely anti-Jewish in condemning Reuchlin. The Emperor
Maxirnilian, on the contrary, agreed with the Jews' lawyer.
In 1520, the very year that Luther burned the papal bull
In Wittemjberjj, the first edition of the Talmud was printed
Venice.

Luther, however, whom the Protestants represent according to

their habit, when it comes to their own, like an apostle
of tolerance, was hard for the Jews, harder than the
had never been any priest.

To ashes, he cried, to ashes the synagogues and the houses-
sons of the i\i\is, and these ones that we park them in the stables! That
from their goods a treasury is formed for the maintenance of converts;
that the robust Jews and Jewesses are subjected to the harshest
labors, let their prayer book, the Talmud, the
Bible, and that they be forbidden, under penalty of death, to
pronounce the name of God.

No weakness, no pity for the Jews! Let the princes
without any form of trial they drive them out! Let the pastors inculcate in
their flock the Jew's tiara. I could have known about the Jews?, that

I would gather the most educated and the best of them and the
would threaten to cut out their tongues at the back of their throats for their
prove that Christian doctrine does not teach a single God-
but one God in three persons (1).

The work of dissolution of Christian society, between-
taken by Protestantism, was nevertheless profitable to the
Jew. It was an opportunity for him to free himself, at least
in Germany, from this ban on usury thanks to the-
which the Church, with maternal solicitude, protected
for centuries the fortune of the hardworking and naive Aryan
against the lusts of the crafty and greedy Semite. A
sermon of the time quoted by Janssen explains admirably-
the situation.

What harm does usury not produce? Nothing helps! Like
everyone sees that the big usurers of commerce are becoming
rich in a short time, everyone also wants to get rich and make money
a great profit from his money. The craftsman, the peasant carries his
money to a company or a merchant; this evil did not exist in the past;
He only became a general ten years ago. They want to win
many and often they lose everything they had.

The picture of this period of transition, says Mr. de
Breda (2), is no less curious to study by its ana-
logic with what is happening nowadays: "We were losing the
taste for work; we looked for businesses that brought in money
a lot with little effort. The number of shops-
ques and cabarets increased incredibly until
in the countryside. The peasants were becoming poorer and
were forced to sell their goods; the craftsmen were

(1) Von den Juden und ihren Lùgen (Willemberg, 1541).

(2) Political Economy in its relations with moral law.

talent of the corporations and, devoid of their salutary protest
tion, fell into misery. Too many people at the same time
throwing into the same speculation business, most
failed and formed an irritated proletariat. Wealth
increased rapidly for a few, the mass appe-
impoverished.

No doubt the Jews were agitated and felt the ground on the side
of France. This Corneille looks like a Jewish agent.
Agrippa, professor of occult sciences, involved in all the
intrigues of his time, speaking in riddles, going without
' stops from Nuremberg to Lyon, and from Lyon to Italy, making
lectures on the mirifîco of Verho of Reuchlin. The?
monks were hardly wrong in accusing of Judaism
Pantagruel's Her Trippa, this 16th century Cagliostro
who, always followed by his black dog, wandered around in col-
carrying strange words.

In Provence, we find this strange figure of Nos-
tradamus sitting on his brazen tripod and questioning the
Kabbalah about the future of his race, sometimes wondering if his
science was not in vain and if the light he saw was
indeed the dawn of a rebirth:

Sitting at night in secret study,
Alone resting on the bronze saddle,
Narrow flame emerging from solitude
Let hope be that it is not vain to believe.

.Current view of the mysterious work in which the
his own, he predicted, with a precision that astonishes today,
the terrible events that will take place at the end of the
18th century and which will bring Israel out of its grave.

At the end of the great seventh number
A young time of slaughter will appear,

Not far from the great thousandth age.
The buried will rise from their graves.

The prophet of Salons was, moreover, from a tribe in
which has long perpetuated the gift of prophecy.

Nostradamus, writes the scholar Haitze in his book: Life and
the Testament of Nostradamus, was Provençal, from a family
noble, although Pitton wanted to say the opposite in his Critique
writers from Provence. This family was a neophyte, it was
thus included in the famous tax which was made in 1002 on these
kinds of family of this province. It is in the article of those which
lived in the town of Saint-Remi. His tribe was from Issachar, renowned-
née for the gift of the science of time on the people of the-
which he had been more particularly rejianda. Nostradamus, who
was not unaware of his extraction, he glorified himself, he paraded it.
See what is said in the 32nd verse of the 12th chapter of the Paralipo-
even which states that those of Issachar were experienced men-
rhymed able to discern and notice all times.

In any case, the time was not yet right for Israel.
Louis XII had extended to the newly united countries the
France's final edict of expulsion of Charles VI, which con-
probably contributed to giving him the nickname of Father of
people. The Reformation itself remained in military France, more
disinterested as elsewhere in any financial speculation,
that is to say, foreign to any Jewish element.

Only a few Jews, driven out of Spain, arrived
then to gain a foothold in Bordeaux, but with what precautions-
tions they had to act, what disguises they were obliged to wear!
to put on! We will talk about this interesting thing later
colony which, at least, paid for its hospitality to France,
since it is to her that we owe Monfaigne. Let us note
only here that the newcomers did not present themselves
in no way as Jews and that they do not ûn-sd for a hundred
fifty years at least no exercise of their Tviligion.

Henry's letters patent authorizing the stay were
delivered not to Jews but to new Christians.

Some still tried to enter from another side
and, in 1615, the edicts against them had to be renewed,
but the Jews, under the minority of Louis XUI, could not believe it
return to France in fairly large numbers. They
had a powerful protector at Court. Goncini was in-
surrounded by Jews. Galigai was considered to be of Jewish origin,
c She lived constantly, says Michelet, surrounded by mede-
Jewish cins, magicians and as if agitated by furies. When
she suffered from the terrible neurosis peculiar to the race,
Elie Montalle, still a Jew, killed a rooster and applied it to him-
was on the head.

Goncini plundered everything, trafficked, fiddled. France was

in full hands. Doesn't this painting seem con-
temporary? What was Gambetta, in fact, if not, in a good way
at least points, a second incarnation of Goncini?
Under the Farre ministry, it was distributed in the barracks
a brochure entitled: General Gambetta. This genius
Doesn't the word remind you of this Count della
Penna (Count of the Feather), of this Marshal of Ancre who
had never drawn a sword?

Our Goncini was unfortunately able to do everything
the evil he wanted without having found Vitry. France
no longer gives birth to men like this valiant man who, tranquil-
ly, his sword under his arm, with three soldiers at the
guards for all company, were made to kiss the passage, on
the Louvre bridge, to the proud adventurer who was advancing
followed by an escort as numerous as a regiment. —
Stop! — Who dares to speak to me like that? And as
the funny stranger added a gesture to these words, Vitry,
the well-adjusted front, broke his head with a pistol shot.

Then he went in to the King and said: It is done. — Great
Thank you, my cousin, replied Louis XIII to the humble captain,
that his courage, as we still see in Spain,
had just made the King's relative; you are marshal and duke
and I am happy to greet you on the first of your new-
calf title.

Through the window, a loud noise was coming at the same time
time, it was Paris which, finally avenged of so much shame
suffered, clapped his hands frantically.

Today, the industry still has knights and the
Barons' purse, but heroism no longer makes a tide-
lime or dukes. Foreign Jews can all per-
put in our house, no one in Vitry will draw the sword to stop
the oppressors of his homeland. However, I know in Paris
a bridge, at the end of a famous square, where a colonel who
would have hair on the chin could win a title more
beautiful than the one that the bold captain of the guards won the
April 24, 1617, on the Louvre Bridge.

Goncini had barely been killed when the Jews were ordered to,
with their ordinary activity, had already constituted as
a small synagogue at the home of a member of Parliament,
disappear immediately.

The only Jew in the spotlight, of whom we find a trace in
Paris at that time, is Lopez. But was Lopez really
Jew? At least he defended himself like a devil and

protested that he was Portuguese or at least Mohammedan
tan; he ate pork every day to the point of becoming obsessed with it
make sick to detect suspicions.

Despite all poor Lopez's denials, I fear
although he was not of the race. Jeweler, dealer in dia-
man, banker, political agent, finally advisor
of State, does he not look like a true ruler of today?

today? There is in him a mixture of Proust and
Uchoffsheim.

"Lopez and a few others like him," Talle told us,
mand des Reaux who was very amused by the character,
came to France to negotiate something for the Moors-
ques he was a part of.

Henry IV saw this as an excellent opportunity to create eni
internal barriers to Spain and put Lopez in touch with
the Duke of La Force. The death of the king broke off the negotiations,
but Lopez did not lose heart, he established himself as a merchant of
diamonds; “he bought a large rough diamond, had it cut;
This gave him a reputation, and from all sides people sent him
rough diamonds. He had a man at his house to whom he gave
eight thousand pounds a year and fed him sixth; this
man cut diamonds with admirable diligence
and had the skill to split them with a hammer blow when
it was necessary, b

In the Rjtnan of the loves of the Duke of Nemours and
the Marquise de Poyanne, the Duke consults on the beauty of the
adornments "a certain Portuguese named Don Lope who went there
knew better than anyone."

Richelieu, whose genius has so much in common with that of the
Prince Bismarck, was the first to understand the party that a
politician could draw from a press that he would direct
and he had encouraged Renaudot, the creator of the newspaper ei;
France. He also clearly distinguished the usefulness of which could-
were going to be these Jewish agents so clever, so flexible, so well in-
formed who were later to be like the Blowitz, lei
Erdan, the Levysons, rendering so many services to the chancellor
iron. He employed Lopez as a spy, he was happy with it,
the chai'gea of a negotiation relating to vessels in
Hollande and on his return he made him an ordinary State Councilor.

The guy never loses his rights. If we crowned a
Jewish emperor of the West he would find a way to sell the
iron crown. Lopez flea market in his mission and
return to Paris made a sale which was even more popular
than that of Rachel and Sarah Bernhardt. "In Holland
he bought a thousand curiosities from the Indies and he did at home as
an inventory; we shouted with a [^sergeant. It was like
an abridged version of the Saint-Germain fair; there was always
many beautiful people.

This Lopez, however, appears to have been relatively hon-
man. He was accused of being a spy for both governments.
nements; it was demonstrated that it only served one, this
which, an anti-Semite whispers in my ear, would tend to
prove that he was truly not Jewish.

It was Ledoux, master of requests, who had put this mal-
I'll hear noise in traffic. <l In fact, says Tallemant desReaux,
he believed he had complete conviction through Lopez's book
where there was: “Guadamisilles por el senor de Bassompierre:
—so many thousands of maravedis, » and other similar articles-
wounds. Lopez asked M. de Rambouillet to see this good master
of requests. The master of requests said to him: Sir,
there is nothing clearer; guadamasilles, etc. Mr. de Ram-
Bouillet began to laugh: "Hey sir," he said to him, "these are
gilded leather tapestries that he brought from Spain
for Mr. de Bassompierre.

* Richelisu seems to have been his State Councilor
as one would treat a Braùn or a Gastagnary.

Cardinal Richelieu, Tallemant still tells, to
entertain, one day when Lopez was returning from lluol with all his stones-
reries that the cardinal had wanted to see on purpose, made him attack by
of feigned thieves who nevertheless only frightened him. He went there
^0 all his property; also the fear was so great that he had to

shirt changer at the Neuilly bridge, his shirt was so gas-
The chancellor in whose carriage it was said that he was pre-
felt rather boldly at the thieves. The cardinal was displeased
for having played this trick on him, because he had played at killing this poor-
real man and to make amends he had him summoned to his table.
It was not a small honnear.

j Oa did not spare much, moreover, the jokes to
Lopez.

One day the Abbé de Cercey and Lopez were making a fuss about
who would go first. — Go on then, Lopez, said Chasteller,

master of requests (this body definitely did not like
the Jews), the Old Testament goes before the New.

Another day he asked an excessive price for a ciiii-
cifix. — Hey, they said to him, you delivered the original to meil-
their market.

Despite the mockers, Lopez, by dint of accumulating me-
various third parties, nevertheless arrived at a considerable fortune-
rable that he displayed with the bad tone of his peers. He
had six carriage horses, "and never was a carriage
more times than he meets ambassadors.

He owned a rather nice house on Rue des Petits-
Fields and kept repeating: "There is an im-
number of chimneys in my home.

How is this sentence, which the contemp-
Is it surprising? This is the reflection that comes-
will be to each one and this very astonishment indicates the che-
min traveled from polite, refined, well-bred society
from then to the brutal and coarse society of today.

Nowadays the feeling of certain delicate nuances
is blunted even among Christians. No one is sur-
taken when Baron Hirsch, having at his table people who
claim to represent the Saint-Ger- suburb

hand, said quietly to his guests at the moment when Ton
serves strawberries in January: "Don't be shy about eating them
eat as much as you want, it's expensive, but I
don't look at it (1). »

Jewish or not, Lopez, who died in Paris on October 29
1649, lived and died as a Catholic; he was buried in Saint-
Eustace and on the marble of his tomb they put the ins-
following description:

Natus Iber, vixit Gallus, legemque secutus,
Auspice nunc Christo, mortuus astra tenet.

It was Marshal de la Ferté who bought the house of
Lopez, as this passage from Loret testifies.

Marshal of La Ferté,
During the summer season,
Cities for the King to Conquer
And during the winter he acquits,
From what I was told today,

Accommodation in Paris for him;
Buying that of the late Lope,
Not the most beautiful in Europe
But very well built, convenient and such
That it can pass for a hotel.

If the Jew could only be accepted in France by
energetically denying his origin, he had stopped elsewhere
to be the Pariah of the old days; he had found in Hol-

(1) It is still Hirscb who, after citing, said to Lavisse, pro-
professor of history at the Sorbonne, university lecturer, who had
agreed to give his Els story rehearsals: "Take me
This cigar, you don't smoke like that at home, it costs me
twenty-five sous." Lavisse had more dignity than the people of the world
and after fifteen days he left the house.

moorland more than an asylum, a favorable terrain where all its
defects were powerless to develop, where its quali-
can make a career for themselves.

The destiny of this race is indeed singular: alone
|of all human races she has the privilege of living
in all climates and, at the same time, it cannot
maintain, without harming others and without harming itself-
even, that in a moral and intellectual atmosphere
special. With his spirit of intrigue, his mania for attacking
constantly the religion of Christ, his fury to destroy the
faith of others which contrasts so strangely with his ab-
sense of any desire to convert foreigners to his own, the
In some countries, a Jew is exposed to temptations
which he always succumbs; this is what explains the per-
constant persecution of which he is the object. As soon as he has to deal with
these great German brains, hungry for systems and
of ideas, to these French minds in love with novelties and
words, to these imaginations of Slavs always in search of
dreams, he cannot contain himself, he invents socialism, the in-
internationalism, nihilism; it throws on the society which has it
welcomed revolutionaries and sophists, Herzens,
Goldebei^, Karl Marx, Lassalle, Gambetia,
of Crémieux; he sets fire to the country to cook there
the egg of some bankers and everyone gathers at the
end to push it towards the door.

On the strong heads of the English and the Dutch, in the con-
milk, the Jew can do nothing. He smells instinctively, with his nose
which is long, that there is nothing to try on these attached people
to their old customs, firm in the traditions they

received from their ancestors, attentive to their interests. H se
happy to offer deals that the natives discuss-
they try meticulously and that they do when they are good

but he doesn't tell stories, he doesn't tell the sons that
their fathers were horrible scoundrels or abject serfs,
he does not invite them to burn their monuments, he does not do that
neither fraudulent loan, nor Commune; he is happy, and the
others too.

This little Holland, industrious and commercial,
foreign herself to this chivalrous ideal which is so
unsympathetic to the sons of Jacob, was truly the cradle of the
Modern Jew. For the first time Israel knew there, no
not the resounding success which intoxicates the Jew and which loses him, but
long-lasting calm, regular and normal life-
male (1).

It's Rembrandt that you have to, I'm not saying look at it but con-
to study, to scrutinize, to search, to analyze if you will
see the Jew.

Student of Isaacson van Schanenberg and Jacob Pinas,
tenant first then owner of this house
Joden Breestraet (Jewish Street), in which he painted his
masterpieces, Rembrandt lived constantly with Israel.
His very workshop, cluttered with art objects, a veritable chaos-
naum of fabrics and trinkets, resembles those shops of
second-hand shops at the bottom of which the eye is momentarily disoriented
finally distinguishes a sordid old man with a snotty nose. His

(1) A reaction, however, may be in the offing.
here again, because the Jews will end up exasperating the most peaceful people-
In Amsterdam, in October 1884, we recount the
Archives Israélites, the owner of the first café in the city refu^a
access to his establishment for Jews, excusing himself on the repu-
gnances of his customers. One of those expelled, Mr AG Werlbeim, rides
member of the Legion of Honor and officer of the Academy,
since he is Jewish and a foreigner, he protested violently, but the owner-
He defended his right, and he was warmly congratulated by all
the world.

work has the Jewish color, it is yellow of this ardent yellow
and warm which seems like the reflection of gold playing on a
old medieval wheel forgotten in a corner.

How talkative these Jews of Rembrandt are, talking
business on leaving the s^Tiagogue, discussing the course
of the florin or the last shipment of BataWa, these travelers who
walk with their sticks in their hands with airs of Jews and
who feel that they are going to arrive and sit somewhere(i)!

(1) Cue appearance of the Wandering Jew eol place in 1640 in llraxelieset
Bembrandl [read] struck by this story. The bourgeois who meet-
rent the eternal traveler the hairy Irouvèreul of a very faded costume-
bré; he entered with eax into an other>erge, he drank there but refused
sit down. He was seen on January 14, 1603 in Lubeck, and the
year in Nuremberg where he attended a sermon. Uaitbieu Paris^ one of the
first who gave details on this legendary character,
reproduces the story that an archbishop of Armenia had told him before-
sense of a knight of Auliocbe. This story differs from the popular version
in several points. According to him, Cartapbilc, porter of the praetorium
of Pontius Pilate, who seized the moment when Jesus crossed the threshold
from the door, would have contemptuously punched him in the
back and shouted to him: "Go then, Jesus, go then faster, what are you waiting for-
IQ t » would have been baptized and called Joseph by Auanias, who baptized
Saint Paul, he would usually live in Armenia.

The last appearance of the Wandering Jew dates back to 1774. It is
this period that dates the popular engraving that everyone
knows: "adorned with the portrait drawn from life by the bourgeoisie
from Brussels.

The seventeenth verse, in its trivial naivety, sums up admirably-
surely the Jewish character:

Mes>ieare, h temps me presaa,

Goodbye to conpafoie;
Thanks to King Politeness 1
I thank you for that.
I AM too excited
When I stopped.

I don't really see what thinkers and historians have to add.
to this coDfecsioQ s'mcère. Tormented and tormentor as soon as he is

How much more striking this alchemist in ecstasy before
the Kabbalistic circle around which are traced charac-
mysterious authors who comment on the Sepher or the Zohar,
which reveal the hour and day when the Great will be accomplished
Work! Isn't this doctor a Jew?
Faustus whose face barely emerges from the intense shadow?

We see in these animated darknesses, in these darknesses at the
Rembrandt, fluttering luminous atoms. This silence is
well the one that Fromentin speaks of, "this silence which is not
the cessation of all noise, but the beginning in con-
milking of these indeterminate noises that the soul alone perceives.
We hear this man, so parched, so dried out, thinking,
so ossified that he appears half dead and who, through the window
open, question the sky to seek the star of Israel,
the star that must rise from the side of Chaldea after so much
years of waiting.

The physician Ephraim Bonus, resting his hand on the
banister of the staircase, says these things in another way. Hairstyle
with a large felt hat, dressed in everyone's clothes, he really has-
the honest appearance of someone who no longer goes to
Sabbath every night; he looks more like Germain Sée
from Yvon to a maker of potions from the Middle Ages and he
seems to whisper to him too that he will be satisfied.

He went quietly somewhere, such is the Jew. He arranges
always to so trouble the nations that welcomed him, that one
is forced to ask him to leave.

We will consult with interest A booklet printed in 50 copies
please only, Cbez Techener, when the novel was published
Eugène Sue: Historical and hibernal notice on the legend
from Wandering Jew, by GB de B.

See also a reprint of a study published in the Encyclopedia
religious sciences: the wandering Jew, by Gaston Paris.

Things were indeed better for the Jews. In England.
they had found the man they love, the Sdiilo, the fake
Messiah, the exclusively earthly leader who, not relying
on any traditional right, is forced to have recourse to
the secret force that the Jews hold (l). Cromwell, sou-
held by the already powerful but very Freemasonry
occult and still very discreet (2), had been the zealous protector
Jews and had tried to have the proscription order lifted.
tion that weighed on them.

It was stated that the right of residence had been formally granted to them-

(t) The spectacle of this terrible sectarian, causing his king to perish under
the axe, seems to have strongly struck the imagination of the Jews, who,
even in the most distant countries, were perfectly informed of
what was happening in Europe. ■ A singular deputation, writes Léon

Halevy, in his Resumé of the History of the Jews, came to Cromwell
from the depths of Asia. They were a few Jews, led by a famous
rabbi of the East, Jacob Ben Azabel, who came to make sure if Cromwell
was not the Messiah We obtained several audiences from the Protector,
and made him the proposal, which he rejected, to buy all the books and
Hebrew manuscripts from Cambridge University. As they do not
did not hide the main purpose of their mission enough, they were sent back
of London, where the suspicion that Cromwell might be Jewish had
produces unrest among the people."

(2) The Jews were as ruthless enemies of the house
of the Sluarts, than of the house of Bourbon. He was a Jew from Ams-
terdam who helped William of Orange to dethrone his father-in-law.
"William, Prince of Orange, was preparing his expedition against
James II of England and anxiously sought where he would find
the funds needed to equip his Hood and carry out his pro-
war jets against the English, when an Israelite from Amsterdam-
Dam asked him for an audience.

"When this citizen named Schwartzau, was admitted before the prince,
He said to him: "My lord, you need money to accomplish
your project: Here are two million that I bring you: if you
succeed, you will give them back to me; if you fail, we are
quits. » {Sameii Mornings, book of moral and religious education
to Cusaqe ûe lajetnesse Israelite, by Ben Levi.}

12

only granted at that time; Dr. Tavey in his An^
Glica Judaica denies this. In his curious book on Moses
Mendehohn and on the political reform of the Jews in An-
England, Miraherm, who was the man of the Jews like Gam-
betta, thus recounts the negotiations which began at this
subject.

The hatred of popery which then prevailed, or rather which de-
bent other furies, had inspired favorable dispositions
for the Jews. Several parliamentary motions were made in their
favor and if none was followed by success, they encouraged
least the Jews of Amsterdam to make some proposals for
to form an establishment of their nation in England.

Negotiations were entered into and Manasseh Ben Israel was chosen for
deal with conditions. This venerable rabbi came to England
and determined Cromwell to take into very serious consideration
the requests he made on behalf of his brothers.

Then the Protector called two judges into his council,
seven citizens and fourteen clergymen. He asked them if he

was lawful to readmit Jews to England, and in the event that
they held in the affirmative, under what conditions this nation
should be recalled i Four days were consumed in arguments
useless on the part of the ministers of the Holy Gospel, and Cromwell
dismissed them, telling them that they left him much more uncertain-
than they had found it.

The outcome of the special deliberations of the Pro-
detector. Some writers in truth positively declare
that he granted permission to the Jews to settle in England;
but others maintain that this permission was not granted to them
given only under the reign of Charles II, in the year 1664 or
4665.

Manasseh ben Israel, to whom Victor Hugo gave so much
relief in his drama of Cromwell, filled almost
Cromwell, this role in which the Jew excels, this role of Rei-
to which one can say anything without fear of being embarrassed by
this consciousness that we feel living in the depths of the soul of the most

servile of Christians. By a very frequent contradiction
and more logical than one might think, the Protector asked for the
secrets of heaven to this man, which he employed at the lowest
land negotiations (1).

Strange fate I spy on men and stars!
Astrologer up there, spy down here I

By a sudden change, Manasseh enters the scene
by placing a bag of money at Crotnwell's feet, rede-
suddenly comes from subtle business intermediary apport-
as much as his share of taking to the man in power, a Kaballist,
an alchemist, and when the Protector said to him: will I be king?
he answers with a certain sincerity:

...In its elliptical walk

Your star does not form the mystical triangle

With the star Zod and the star Nadir.

Then the hatred of the Christian, the thirst for the blood of the goxj resumes
the Jew on seeing Rochester asleep; as we
says the poet, he tempts the one with whom he speaks. This power

(t) Manasseh was very concerned about the question of the ten tribes; of which
We spoke in Book I." "Constant concern," said the Achivei
Israelites, Manasseh was concerned: what had become of the ten tribes

taken by Sdlmanazar, and of whom no one had heard anything more?
Had they been annihilated? The restoration of the kingdom of Judea
was impossible without these ten tribes, and even the confirmation of the
prophetic promises became doubtful. The meeting of Joda and
of Israel that the Prophets had predicted would only be fulfilled with
the participation of these tribes. Manasseh thought about it constantly and
indulged in every imaginable supposition to find them
somewhere. It was then that a chance, which he considered as a
revelation from above, put him in contact with Montesiuo who told him
that the remains of the ten tribes were in the South Amenoue.
It was then also that, not doubting the truth of this story, he wrote-
lives his Hope of Israel.

supreme, Cromwell can have it, it is enough to sacrifice the chre-,
yours. Is this not the eternal pact that Israel proposes to the
ambitious? Let them strike the Church! and they will be great, we
will give them in exchange for persecutions an ephemeral
appearance of power.

Manasseh
Strike 1 you can't do a better action.
[Apart.)
By a Christian hand let us sacrifice a Christian I

It's the Sabbath, strike!

But Cromwell is not a Gambetta; he is not
one of those generals of the Directory who, after having massacred
the republicans ask the Republic for a little gold
to pay the girls, he is the intrepid and dark hero of
Worcester and Naseby, he is a believer. He wakes up
as if from a dream, he trembles at the word sabbath.

It's a fasting day!

What am I doing? A day of divine vigil and rest,
I was going to commit murder and I listened to a fortune teller.
Go away, Jew

The poet, the seer, the one who fell from so high, the author
of the Prayer for all who had to abandon their little ones
children to the caresses of a Lockroy, was truly possessed
by the spirit of Shakespeare when he wrote Cromwell.

Michelet showed us the usurer who demands blood
for gold, Shakespeare, too, painted in Shyllock
the human flesh merchant; the type that Victor Hugo
embodied in Manasseh is different. He is already the modern Jew
involved in plots, fomenting civil wars and

foreign wars, in turn sponsor of Napoleon
and of the Holy Alliance.

Everything is Shakespearean in this scene from the first act;
This is the theatre as Shakespeare understood it in
Henry V and before him Aeschylus in the Persei, the story
all alive put into dialogue and presented thus to the spectators-
Asian tors. Listen to what "Cromwell's spy" says,
banker of the Cavaliers.

Of the two rival parties, what does it matter who succumbs?

11 Christian blood will always flow in torrents;

I hope so at least 1 is the good one of the plots.

From the banks of the Seine to the banks of the Spree, do not hear it-
Haven't you been saying this monologue for almost a century?
it is not the conclusion of all the cannon shots that are fired
in Europe? For it to be gold and Christian blood-
flowing, Israel always agrees and Berlin, by
through VA Llimice Israélite univeriellej gives frater-
ally hand in Paris.

In the 17th century, France, fortunately for it,
was not there and had not even entered the path of

conciliation of England.

Under Louis XIV, when France was at its peak
of his power and truly reigns over the world not
only by arms but by the ascendancy of his civili-
sation, do you know how many Jews Paris had?

There were no more than four families of this religion.
region living in the capital and one hundred and fifty going and
coming(l). In 1705, there were only eighteen individuals in all-

(I) Memoirs of the intendants of the state of generalities drawn up for
rinstruction of the Duke of Burgundy and published by M. de Boi^li^iie.

12.

most of them employed in the services and stages of Metz e1
authorized by the Chancellor to stay in the capi-

tale.

There can be no doubt, said the lieutenant general of police, that Tagiotage and usury are not their main occupation since 2 is (if one dares to express it thus) their whole study and that they make a kind of religion of deceiving as much as they can :all the Christians with whom they deal.

It is mentioned from time to time in the correspondence of the stewards of a few isolated Jews, in Rouen in particular, the date of 1693, of a man named Mendez, who owned a fortune of 500,000 to 600,000 pounds and whose expulsion would have been detrimental to the province's trade. Eve- rard Jahach, born in Cologne, banker and great collector of paintings, seems to have been Jewish. One can, I believe, to look as a Jew at the comedian Montfleury, whose real name was Zacharias Jacob. It was he who, to take revenge on harmless mockery of Molière who, in Vlmpromptn de Versailles, had reproached him for "being fat and plump like four," addressed a request in December 1663 to Louis XIV, in which he accused the great comedian of having married his own daughter.

Was Samuel Bernard Jewish? Voltaire says yes. We read in a letter addressed to Helvetius: “I love- I would rather have Parliament do me justice for bankruptcy! of the son of Samuel Bernard, Jew, son of Jew, died surin- j tendant of the queen's household, master of requests, rich of nine million and bankrupt.

But this question of money, which always had so much im- bearing for Voltaire, could have inspired this epithet of Jew. In 1738, in his speech on the inequality of condi- tions, he dedicated to Samuel Bernard, the father, two verses that

the poet made di.T appear of his works when the son, who por- was the title of Count of Coubert, would have made sixty disappear a thousand pounds from the poet's purse.

While there seems little doubt that Samuel's family Bernard was of Jewish origin, the documents published by Jal prove that in the 17th century it was Protestant since two or three generations. Samuel Bernard's father, talented engraver, converted to Catholicism and was buried by the clergy of Saint-Sulpice. Samuel Bernard had married in second marriage Ms. Pauline Félicité de Saint- Ghamans, he had a daughter. Bonne Félicité, who on September 22- September 1743 married Mathieu-François Mole, lord of Champlàtreux. Count Mole, who was charged by Napoleon

I' to lead the deliberations of the great Sanhedrin of 1807,
was therefore a descendant of Samuel Bernard.

During the Regency, we see the appearance of the Jew Dulys,
whose misdeeds occupied all of Paris

Enriched by the System, this Jew had a mistress
actress named Pelissier. Obliged, after having ruined quite a lot
of the world, to flee to Holland where all his fortune was, he
gave fifty thousand horses to Pelissier on the condition
that she would accompany him, but she ate the money with him
Francœur, a violinist from the opera, and did not move. Dulys
furious then sent his valet to Paris to assassinate
Francœur, the blow missed, the valet was broken on the wheel, and Dulys
"contumacy suffers the same torture, but in effigy (1).

(1) The story of Dulys is a great success abroad
iron. In 1739, it was published in England: Mimoùes anecdotes pont
to the hibtary of Mr. Dul'js or read the continuation of his adventures after the
catastrophe of that of Miss PélissUr, actress of Popéi has
from Paris to London, at Samuel Harding.

J3arbier. points out that we should have apprehended the
Pélissier and condemn her for having had relations with
a Jew. In some provinces, indeed, the fact for
Christians or Christian women to have had intercourse
with the enemies of their race was equated with the crime against
nature.

All the songwriters were amused by this:

The hero of the Synagogue,
Who made you richly fashionable,
In a sad state is reduced.
You made him your idolatrous dupe,
On the scaffold he is led
Just for seeing you at the theater.
Let Dulys be put to the wheel
And that Francœur plays with him.
This seems impertinent;
But, if Themis would do well,
Pélissier would go for ten years
Living in Salpétnère.

The Jews were however tolerated in Metz where the kings of
France had found some of them settled. Letters
three patents given by Henry IV state that he takes under
his protection "the twenty-four Jewish households descended

of the first eight established in Metz under his predecessor.

These Jews were settled in the rue de l'Arsenal, near
of the Guise entrenchment; the Duke of Epernon granted them,
On February 17, 1614, the right to acquire houses in the
district of Saint-Ferron, but not elsewhere. His son, the Duke
de Lavalette, fixed the interest they could receive, and for
purify the neighborhood, ordered that the enclosure they inhabited
would be limited by large stone crucifixes embedded in
the wall of the last house on each street. The Jews of

Metz wore beards, a black coat and a small flap
white; they had been exempted from the yellow hat.

Some conversions took place among them.
Weil brothers abjured in the hands of Bossuet, then
canon of the cathedral church of Metz. During the stay of
Louis XV in Metz, the dauphine held a young woman at the font
Eleven-year-old Jewish girl from a neighboring village. In these
Occasionally the cannon was fired and the Mutte sounded.

At the beginning of the 13th century, the Brancas discovered-
discovered, I don't know how, the existence of these Jews and eu-
came up with the ingenious idea of making money from it.

On December 31, 1715, Louis de Brancas, Duke of Yillars,
peer of France, baron of Oise, obtained from the Regent a decree by
which the Jews of Metz were subject to a right of pro-
protection at a rate of 40 pounds per family.

This royalty was abandoned for ten years in Bi-ancas
and to the Countess of Fontaine. The Jews protested that they
had no need of such protection; the Bran-
cases persisted in protecting anyway and we ended up jwr
to trade at 30 pounds. The number of Jewish families in
Metz was 480 at the time of the 1717 census. In 1790,
The Jews were about 3,000.

It is one of the most comical episodes of the 18th century.
that this debate between the Brancas and the Jews; it makes one think of
the famous Brazilian round:

Do you want? Do you want?
Will you accept my arm?

—I assure you I'm doing very well on my own, cried
Jew, leave this worry...

— No! No! replied the Brancas, he could

Misfortune could happen to YOU if you were not protected, and we would be inconsolable.

Israel subsequently multiplied its efforts to-
near the king, the Brancas fiercely defended the Sef which they had created themselves. The brilliant Duke of Lauraguais, a Brancas always, had this royalty continued and received it im-
disturbedly until 4792, he did not let go of his protégés in spite of themselves than in front of the revolutionary Kafaud.

"These are many abuses from which 89 has delivered us!" cries will be the republican writers, and the same writers, who find it abominable that a descendant of Villars should take on Jews a few hundred louis for his menus pleasures, will find it very fair that with the help of scams Jewish financial institutions take millions from Christians Look, let a beggar from yesterday be the insolent rich man of the tomorrow. On any occasion these are for the stranger.

For me, I see differently. France owed its salute to the heroic soldier of Denain, she fulfilled this duty debt to the nephews of his savior, what could be more just? All these great lords, moreover, did honor to this money which they spent in the most magnificent way and the widest. The artists and the scholars were at them in the incomparable residences of these patricians good boys. Lauraguais constantly entertained Paris through his adventures, his loves, his words, his duels, his bro-
chures, his epigrams, his eccentric trials, the explo-
sions of his good French humor.

Did not opulence suit this great lord better? high mine, to this lover of Sophie Arnould, to this gene-
reux who gave the sum necessary to make the disappearance the benches that cluttered the stage, to this collabora-
Lavoisier's author, to this very original fantasist, than to this little

grumpy Alphonse de Rothschild who passes, gloomy, to through Paris with his pale German face? It's I ask you yourself, Baron, what have we lost? at the exchange'? You take the money like Lamaguais and you take more; only Lauraguais, with his sallies, would have at least entertained me, and you don't amuse me...

There is no medal without a setback and no victory without a

disadvantages. The conquest of Alsace also had,
brought to France a considerable quantity of Jews
it would have gone well.

Very numerous in Alsace, the Jews were very advan-
ment treated. They depended not on the sovereign directly.
but lords who, however, by a singular contrast-
bind, had the right to receive them and not to expel them.
They had to pay, in addition to the right of residence, an amount
usually at 36 pounds per year, a reception fee set at
approximately the same amount; they were, in addition, subject to
to toll rights. Following a sedition which they had
excited in 1349, they did not have the ability to stay there.
Strasbourg and paid a tax every time they entered
were in the city.

The Strasbourg meeting with France improved a little
their situation. From 1703, says MA Legrelle in
his book Louis A IV and Strasbourg, the French authorities
insisted that we relax these ancient customs
because Israeli merchants had accepted them
the burden of military supplies. The war over, the Senate
had to tolerate, for the same reasons, a supplier
belonging to the proscribed confession. Moses Blien. This revi-
rement, from which the Cerfbeer family also benefited, attracted so
well the Jews that before 89 there were twenty thousand in
the country, owners of 12 to 15 million in debts.

Louis XII had extended to Provence the ordinances which
expelled the Jews from France, but many of them
had, in these regions, followed the advice given to them
given their foreign co-religionists, and pretended to
to convert. In 1489, when there was talk of a
expulsion, Chamorre, rabbi of the Jussion of Arles, had
wrote on behalf of his brothers to the rabbis of Constantinople
to ask what to do and had received the letter
following dated December 21, 1489 (1):

'^^ « Beloved brothers in Moses,

"We have received your letter in which you notify us
the troubles and misfortunes you suffer. Resentment
which touched us as much as it did you. But the opinion of
greatest rabbis and satraps of our law is as follows:

"You say that the King of France wants you to be a Christian-
Here, do it since otherwise you cannot do it, but gar-
Always keep the law of Moses in your heart.

"You say we want to take your property, have your children
merchants, and by means of traffic you will gradually have theirs.

"You complain that they are making attempts on your lives, do
your children doctors and apothecaries who will make them lose theirs
without fear of punishment.

"You assure that they destroy your synagogues, you assure that your
children become canons and clerics because they will ruin their
Church.

"And to what you say that you bear great ve.\a-
tions, make your children lawyers, notaries and people who are or-
dinary occupied with public affairs, and by this means, you domi-
You will conquer the Christians, win their lands and take revenge on them.

(i) The original text of the two letters was published for the first
first time by Abbot Bouis, priest of Arles, in a work which
bears this title: The King crowned by the kings of Arles, dedicated to
Gentlemen consuls and governors of the city, by J. Bouis, priest,
in Avignon, by Jacques Bramerav, 16U.

Do not deviate from the order we give you, because all
you will see by experience that you will be lowered than you are
very high. »

YSSVF F, Prince of the Jews of Constantinople, on the 21st of
CasleaU89.

Needless to say, this letter, too, is
declared apocryphal. We do not see, for our part,
on which one relies to contest the authenticity of this
piece which admirably sums up Jewish politics (1).

In the Comtat Venaissin only which was then land
papal, the Jews of France had found freedom at little
near complete and relative security. In the middle ages,
Avignon could be called the Jewish Paradise.

Mistral did not forget the Jews in the picture full of
color and movement that he traced, in NertOf of
Avignon of the Popes.

E de cridèsto, de bravado,
Of paro-garo and abrivado,
Fjn'un judiéu, from Tes que ia,
Qu'alin davans cour esfraia.
— Lou pecihount lou capèu jaune t

To the jutarié! what's the matter! –
Fifty children ié soun darrié;
And of a thumb, per truffled.
Simulant eli l'auribeto

(1) On this subject, one should read in the work of Abbot Chabauty: Let Jewish our masters, a few pages which are a masterpiece of criticism ingenious and subtle, erudite and moderate.

The eminent writer does not let stone fall upon stone obiectiona that the Julys tried to raise against the auihenticile of these lellret.

13

Em'un gueiroun de sa braieto,
lé crido lou vou d'esparpai:
Vaqui Vaurihù de toun pai!

In short, shouting, noisy parades,

Clashes, alerts,

And sometimes some Jew

Who over there, scared, runs away...

– "The rag! The yellow hat J

To the Jewry! Let him hide!"

Fifty children are after him;

And of a pig, in derision,

They simulate the ear

With a corner of their fly,

The flock of dizzy people shouts to him:

Here is your* father's ear!

Lei5 Jews from Avignon, who included among them distinguished rabbis, seem to have trained even during long enough a particular branch different from the German Jews and Portuguese Jews. In the 14th century, the Rabbi Rouber made them adopt a special ritual which they follow-

saw until the 18th century, when they merged
permanently with the Portuguese Jews.

No doubt, from time to time, popular movements-
res burst against them following too glaring wear,
but the Pope or the legate always intervened to calm things down
the spirits.

There, as elsewhere, however, the Jews were not embarrassed
hardly to do dishonesty to Christians who cou -
felt to welcome them, and to insult their beliefs.
For a long time, at the entrance to the church of Saint-Pierre, we saw
from Avignon, a holy water font which recalled one of their tricks:
I stoup the Beautiful Jewess. A Jewess, of rare beauty,
had found it pleasant to enter the church on the day of
Easter and spitting in holy water. The Beautiful JAiLve,

today, following this exploit, would be named inspector-
general director of schools in France; then, she received the
whipping in a public place, and a commemorative inscription
recalled the sacrilege committed and the punishment suffered.

In Carpentras, we learn from Andréoli, in the Monogra-
phy of the Cathedral of Saint-Siffrein, we saw other-
times in the church square a large iron cross with
the following inscription: Horatius Capponius Florentinus,
episcop. Carpentor.j crucem hanc sumptibus Hehreorum
erexit ut, quam irriseraul magis cons^icuam, verendarm
ac veiierandam aspicerent: il fehr. $160. The Jews, a
Good Friday, had solemnly crucified in derision
a man of straw. The cross was raised in atonement, and
The Jews had to maintain it until 1793, when it
was replaced by a liberty tree. The straw man
had been deposited in the archives of the Episcopal Court and
took it out once a year.

The Jewish colony of Bordeaux alone had prospered. Qnand
Spain, after the final defeat of the Moors of Gre-
Nade, saw herself called to play a role in Europe, she filmed this
what had France done as soon as the monarchy was cons-
established; she eliminated from her bosom the elements which were a
perpetual cause of trouble. On March 30, 4492, King Fer-
Dinand of Ai-agon and the Queen of Castile Isabella, on the advice
of the illustrious Ximenes, issued a judgment which ordered
all the Israelites to leave the land.

Some families then took refuge in Portugal where
they found a precarious protection; soon they were
expelled again, and Michel Montaigne, whose parents

had been among those persecuted, recounted the circumstances-
distressing moments of this new beginning in a chapter where

one feels more emotion than in the ordinary pages of the
skeptical.

Some of these outlaws came to seek asylum
in Bordeaux. Among them were Ramon de Granolhas,
Dominique Ram, Gabriel de Tarragera, Bertrand Lopez or
of Louppes, the Goveas which were made quite quickly
as legal advisers, doctors, merchants, a place in
the Bordeaux company (1).

Montaigne's mother, Antoinette de Louppes or Antoi-
net Lopez, was therefore Jewish and this fact is not without interest-
interest for those who like to explain by filiation the

(1) Here again what we said about the influence of the
environment for the Jew. Despite their apparent exuberance, the people of Bordeaux
are deep down cold and serious people corame their wine. The Angle-
land, which occupied these regions for so long, left a little of itself there-
even, of his good sense, of his thoughtful mind; the people of Bordeaux, by
many points, are more heady English. Israel, represented
moreover by men of merit, did not find there a popula-
tion that he could disturb, but a bourgeoisie very capable of appreciating
the serious commercial qualities of the newcomers. More than
the letters patent of Henry II, the general provisions of the classes
raised protected the arrivals, defended them, allowed them to
to found a lasting establishment.

Let us note in passing the vile side of the race which always returns evil
for good. Under the Terror, in a feast of Reason, the Jews
of Bordeaux organized a sacrilegious parody in the genre of
those of today; the Papacy, which in all countries of the world
had defended the Jews, was dragged through the mud; a Jew
of colossal size marched at the head of the procession vomiting
obscenities.

Let us also note on this subject that it is in Bordeaux that the Jewess
Deborab, to dishonor the French army, came to weave this plot
in which three officers were taken who were, according to all appearances-
rence, absolutely innocent, but who were victims of the rumor that
The Jewish press covered this affair.

At the time of the execution of the decrees, all the Jewish rabble of
Bordeaux insulted the religious people in the street who had just been bassist
from home.

temperament of a writer. Down-to-earth wisdom,
sweet irony of this mocking and disillusioned man does not attach itself to
do they not refer through the centuries to the philosophy de-
enchanted by Ecclesiastes? Despite education and
the Christian atmosphere of the time, do we not find
point, in many passages of the Essays, the echo of the words
disillusioned with the biblical Koheleth meditating, pro-
leading along the terrace of Etham Palace, on the
vanity of human designs, proclaiming that the most
beautiful hopes are not worth present pleasures
and the good meal washed down with Engadine wine? Who knows?
of one is it not related to the perhaps very vague to which
the other seems to believe so little?

Kept within the bounds of prudence, the objection
discreet to the teachings of the Church, the half joke
veiled go further in Montaigne than the undulating phrase
and subtle does not seem to indicate it at first glance. In
this touching account of the suffering of the Jews of Portugal
which is entitled: Jews Afflicted in Various Ways
to make them change their religion but in vain, we
feels the secret admiration for these stubborn people who have so much
suffered without denying (i). Here and there an allusion appears in

(1) This passage does not appear in the first editions, it was
"added in the 1593 edition to chapter xL, chapter 11 of
first editions which is entitled: May the giûst of good and
morals depend largely on our opinion of them.
Montaigne had judged it useless to draw attention to this passage
the origins of his family, at a time when the Israelites of Bordeaux
•were forbidding themselves to be Jews. He took up this note at the time when he was tra-
was worth a definitive revision of the States, at this time already voi-
state of death where childhood memories, reminiscences of
maternal stories sometimes come back to you with precision
and greater liveliness.

the work of family misfortunes that we want to make people forget
and to forget oneself, so as not to remind men
among which we live, the cursed origin. This vision of
pyres of Spain which haunted the author of the Essays in this
visit to the synagogue in Rome that he told us about,
did she not continue in her castle of Montaigne the
advisor to Parliament when he wrote: "It is putting one's
conjectures at a much higher price than to cook a man with them
all alive (i).»

Montaigne and Dumas fils, both of Jewish origin by
their mother, are the only two truly French writers
worthy of the name that the fertilized race of Israel has produced
by the mixture of Christian blood. Without establishing a rapproche-
which would be forced between smiling mockery and
light of the first, and the harsh mockery of the second, it is per-
put to note that both were destroyers,
that both, in various forms, have highlighted
the vices and ridiculousness of humanity without offering it anything else
no higher ideal to achieve. Both were laughers
and sad, disillusioned and disillusioned.

(1) On many occasions, we see that Montaigne is obsessed with the plot
idea of the stake, for which he has no vocation. To exculpate himself-
for having fled Bordeaux at the time of the plague, when his duty was fulfilled
as mayor was to set an example, he wrote: I will follow the good
gone to the fire, but only if I can. "Well, done
Veuillot remarked on this subject, when the plague was raging in ea
city, it was in June. It was too hot, that's the explanation-
tion. »

The nature of the Jew, little suited to heroism, is revealed elsewhere i
each line in Montaigne, and contrasts with the morals of a
time when everyone died so fearlessly for their cause. Under this
report, he at least has the merit of sincerity, and his confessions are
stripped of artifice. "In some way," he said, "that one can
to shelter from blows, even under the skin of a calf, I do not
I am not a man who would shrink from it.

For Dumas, in particular, the influence exerted by the
race constitutes a diminution of intellectual heritage
lectual of our country. No contemporary has been more preoc-
cut off from religious questions; no one has penetrated further
in certain depths of the human being. I had insisted
near one of the most eminent members of these con^ega-
tions expelled by Gambetta's gang, so that he read these
beautiful Prefaces which stir up so many ideas, and I remember
of what he wrote to me on this subject: "This man was made for
to be a priest.

Enlightened by the Truth, this intelligence so firm, so
virile, could have rendered immense services; himself
seems to have had an intuition of what he was losing and Ao
what he made others lose by not believing; he did not
obeyed no base ambition, no vile temptation,
no desire to get along with the so-called free-thinkers
sisters in power today and of whom he often spoke with
a haughty contempt, but he could not take the decisive step; he

was born blind and remained blind.

That she will be curious to study later in the big
writer this kind of racial fatality to which he never
could escape!

About Shakespeare, the illustrious playwright spoke
eloquently, in the preface to VÉtrangère, àQ% créateurs
who, as they grow older, will lose themselves in abstractions
and dissolve, in a way, into what is the essence
of their being. What light no longer illuminates the psychology of
the writer this million in virgin gold of the Princess of
Baghdad?

Shakespeare, the Aryan par excellence, launches into the
blue, in the dream, in the fairyland, in the fantasy almost
impalpable of Cymheline and the Tempest. The last-

Dumas's latest artistic conception is to materialize
excess, instead of spiritualizing, of giving a tan-
gible, palpable, effective to this stubborn concern of
the gold that perpetually haunts the one who has a drop of blood
of Semite in the veins. Shakespeare returns to heaven,
Dumas returns to the East, to Baghdad; one, in the effort
supreme and definitive of his talent, wants to seize the cloud,
the other wants to pile up metal, a lot of metal at the
times and finds nothing that can tempt his
heroine than to stir gold with both hands, gold
new beating, virgin gold. Doesn't that make one think of the
anger which seized the Athenians assembled at the theater of
Bacchus when, in Euripides' play, Bellerophon e-
cried that gold must be worshipped! The Aryan genius rose up
before this blasphemy, and the actor, half stoned by the
spectators, had to leave the stage.

The Portuguese Jews, as we have said, had never
were admitted to France as Jews, but as New
Christians. It is only as Christians that they
had received letters patent in August 1550 which
were verified in the Court of Parliament and in the House
from the Paris accounts, September 22 of the same year
and recorded only in 1574. The Memoir of the mar-
Parisian chands, who opposed in 1767 the entry of
Jews in the trades, insists on this circum-
constancy.

It is impossible, says this Memorandum, to see a combined project
with more finesse and cunning than that of the establishment of
Jews in Bordeaux. They first presented themselves under another qua-

"Their own; that of New Christians was well imagined."
• to surprise the religion of the very Christian king. Henry II their

granted letters patent. One might think that they have
eager to have them registered; nothing of that; twenty-four
years passed, not in vain for them, but in choosing
the place most suited to their views. Bordeaux is chosen. We believe-
perhaps they still presented to the Parliament of this
TÎlle their letters patent to register; their march is not so
right; less known in Paris than in Bordeaux, they address the
first of these two courses and there fooc record their letters
patents in 1574.

In any case, the Portuguese protested energetically
whenever they were called Jews. Worried a
moment, in 1614, they made the king show that "they inhabit-
were in the city of Bordeaux for a long time and that the
jealousy of the goods they had made them look
as Jews, which they were not, but very good Christians-
hold on and Catholics.

They scrupulously complied with all the practices-
external ques of the Catholic religion; their births-
sessions, their marriages, their deaths were recorded on the
Church registers; their contracts were preceded by the
words: in the name of the Father, and of the Son, and of the Holy Spirit (1).

After living almost one hundred and fifty years like this, the
Jews had remained as faithful to their beliefs as the
day of their arrival. As soon as the opportunity was favorable, in
1686, according to Benjamin Francia, they returned open-
ment to Judaism, they stopped having their
children at baptism and to have their marriage blessed by
Catholic priests.

. Even Jews whose families, for two hundred years,

(1) On this question, one will always consult with profit the work
by Mr. Théophile Malvezin, the History of the Jews of Bordeaux, which is
full of research and little-known facts.

officially practiced Catholicism in Spain,
crossed the border and came to be circumcised and rem-

according to the Israelite rite, in Bordeaux, as soon as rab-
bins were installed there.

The persistence, the stubborn vitality of this Judaism that
nothing affects, on which time slides and which remains-
passed down from father to son in the privacy of the home, is suddenly
sure one of the most curious phenomena for the observa-
tor.

The rare minds in France who are still capable of
link two ideas in a row, will find there an opportunity for reflection
on the anti-religious movement, the study of which is still being carried out
to do, because the elements of this study, that is to say the con-
birth of the true origins of the persecutors are very
incomplete, although we have been working on it for some time
gather them together (1).

(1) In this order of ideas, one must read the account of a journey in
Spain published by the Jewish Chronicle in 1848, and reproduced by
The Archivas Israélites (volume IX). It is nothing, in appearance, but
It is an excellent historical and human document.

In 1839, an English Jew wanted to communicate with
the coreligionists of Spain and barely obtains a letter
for some of them. He arrives at one of them in a
Tille, whom he does not name out of discretion, enters a living room in-
filled with statuettes of saints, silver crucifixes, and images of piety.
He makes himself recognized, but his host, by opening his arms to him,
recommends not to say anything that might compromise him, because
the paya believes him to be a zealous Catholic and his son and daughter are unaware that h
is Jewish.

In the middle of the night, the head of the family and his visitor come down
in an underground room. This is where the members of a
small Jewish community whose existence no one suspects.

From the ceiling hangs the perpetual lamp, In the east, a
cabinet covered with black velvet contains the scrolls of the Pentateus-

Among the countless foreign Jews who have slipped away-
spun in France following the great surge of 1789,
many have settled without fanfare and have
lived out of everyone's life. Suddenly the opportunity arose
presented, the old hatred against Christianity, dormant

that and a copy of the aecuons of the irupiieies, on the t«bii dt
The two commandments are engraved in bronze.

Next to the cabinet is a Jewish calendar and the list of all
the illustrious Jewish peoples who, without being recognized as such, have
played a considerable role in the affairs of I re?pag:ie.

In the center, on a black marble table, the philacteria are spread out,
iM laletbs, the Hebrew prayer books.

Only one grave appears. Forced to endure the humiliation of being
buried in the Catholic cemetery and to undergo the prayers of the
priests, the Jews were able to save the body of
their rabbi, and they buried him there. At the death of each member of
]the community, we come to place a small stone near the grave
federated.

The foreigner and the Spaniard converse for a long time in this sanc-
of their common hopes, then through one air vent one
sees the dawn breaking, here is 1 hour of morning prayer. • He
we must not leave the synagogue without having raised our hearts to the
God of our fathers." The bell of a nearby convent tolls into the air
its Argentinian and clear notes. A slight movement is made in the
house: It is the young girl who runs to the church, and who hurries to
don't miss the first mass....

The traveler returns to Spain, ten years later, he believes he is mistaken
for he finds a palace in the place where the humble maypole once stood."
sound of his coreligionist. We sit down at the table and recite the prayer
of use out loud: the young girl is openly Jewish.

The Jews, moreover, have almost entirely taken possession of
Spain. As early as 1869, Mr. Jules Lan noted that most of the des-
descendants of converted Jews had preserved a Hebrew caranon,
what is called in German ein Judischer hers. He engaged in
dithyrambic transports meeting everywhere in the neighborhood
of the great merchants of Madrid, the Montara, iiiCalie f'aen Carrai atm
Berheiuijdes ilayer, des Levy, des WesveiLler, des Werlheimber.

This is enough to explain why Spain is getting rid of the mid-point.
incessant revolutionaries.

At the inauguration of the Lisbon synagogue, there was some^OM

in the fathers, awoke in the children who, disguised
as free thinkers, began to insult the priests, to
to break down the doors of the sanctuaries, to throw down the crosses.

In Bordeaux, as elsewhere, the development of evil
Judaic followed its psychological course, the evolution that it has
everywhere, in all climates, at all times, without

no exceptions.

On May 22, 1718, Mr. de Courson, intendant of Bordeaux, noted the presence of 500 people belonging to the Israelite religion. The report submitted on December 8, 1733 to Mr. de Boucher, successor to Mr. de Courson, mentioned the presence of 4,000 to 5,000 Jews. As soon as they had felt a little free they had found a way to open seven synagogues.

With their usual aplomb, they always went from the front. To enhance the splendor of their burials, they were escorted by the knights of the Watch and the sergeants.

We have seen the same facts repeated in a identical order. Under the pretext that a duty officer had complied with the strict text of the regulation and had refused to follow the civil burial of the Jew Félicien David, the Jewish Freemasonry shouted aloud and cried: “Free thought, this sublime thing, what do you do with it?” This is the first step. When it comes to driving Gam-

years, "we were surprised," says Mr. Théodore Reioach, "to see families arrive from far away in the interior of the country, to take part in the feast of the Great Pardon; they were Marranos who had preserved intact, for three hundred years, the faith and traditions of their fathers.

The word Marrane comes from the Hebrew word Marran-âtha, “anaUiègjfi-aur^ you 1 » that the Jew pronounced in a low voice to curse the priest '^'Methicist, when he was forced to attend services.

betta at Père Lachaise, Freemasonry requires magistrates and officers to follow a funeral that sou-raises the indignation of all honest people. It is the second step. In some time we will prevent the magistrates, officers, citizens to attend religious funerals, claiming that it is a way of clerical celebration. This will be the third stage.

After this stage it generally arises, in the countries which have not fallen completely into decay, a energetic man who, armed with a vigorous broom, puts-all these people out. Then the protest scene breaks out, it's the blow of Zion, as we say in slang, a Oh! the fanatics! Poor Israel, victim of the wicked! you cry, but you will have your turn.

Meanwhile the Jews of Bordeaux did not neglect the
banter. The report submitted in 1733 to Mr. de Boucher
said: "The Jews have pretty peasant girls as servants-
that they make pregnant to serve as wet nurses for
their children and make those whose young peasant girls carry
give birth to the foundling box.

It's in order: goy, son or daughter of goy, all of this is
created to enrich and amuse the Jew. Cannon fodder, cannon fodder
pleasure, factory or brothel livestock, that's understood. The his-
yesterday's story is today's story. Some women
of heart, some heroic virgins once managed to
collect some of these wrecks of misery and
debauchery, to save them from despair or shame.
will prevent this.

Chancellor d'Aguesseau, hardly suspected of being an enemy of the
lights, was struck however by the way in which they walked
the Jews of Bordeaux and tried to put a stop to it!

In truth, the Portuguese were somewhat victims of their

coreligionists. The Gradis, the Fernandez, the Silva, the
Laneyra, the FerrejTa, the Pereire and C'% including the chief Joseph
Nunez Pereire called himself Viscount of La Menaude and
Baron of Ambès from 4720, were at the head of houses of
bank or trade which provided certain services.
Unfortunately, seeing the city open, a cloud of Jews
A.vignonais and Germans had rushed to Bordeaux.
tribe of Judah, to which the Portuguese belonged, was
compromised by the tribe of Benjamin who had dedicated themselves with
eagerness to negotiate old clothes and old braids
and which did not always bring all the honor to this traffic
desirable stubbornness.

To make matters worse, a violent quarrel had broken out
raised about the kosher wine on which the rabbis pre-
tended to collect a right because they prepared it
according to the rite, while the German rabbis wanted
prepare it themselves and pay no fees.

In our time, we would calm these differences by appointing
all the Jews in rivalry prefects or sub-prefects and in them
praying to pass their bad mood on the Christians,
but the 18th century was not yet there.

Despite the resistance put up by the Dalpuget, the Astruc,
the Vidals, the Langes, the Petits, Avignon Jews who claim-
were carrying out a serious trade, a decision of the Council

of January 21, 1734, signed Chauvelin, ordered the expulsion
definitive without any delay of “all the Jews of Avignon,
Germans or Germans who are established in Bordeaux or
in other places in the province of Guyenne.

Thanks to this measure, Portuguese Jews were able to remain in
relatively peaceful in Bordeaux until the Revolution.

Bordeaux was, however, a very good place for the

Jews; they tried in vain in 1729 to spread to the
Rochelle; another judgment of August 22, 1729, re-issued on the
conclusions of d'A^esseau that we always find when-
that it was a question of defending the Fatherland, drove them out of the city of
Do not verse.

It was Paris above all that they were aiming for; in 1767 it was
believed they had found a way to enter. A stop of the
Council had ruled that with the help of patents granted by the
king, foreigners could enter the trades.
The Jews, always on the lookout, imagined that it would be easy
to slip through this door.

The six merchant corps protested energetically.
The Petition of the Merchants and Traders of Paris Against
The admission of Jews is, without doubt, one of the most
most interesting that exist on the Semitic question.

We can no longer, in fact, tell us the old stories-
res of fanatical peoples excited by the monks, of pre-
considered religious. These bourgeois are Parisians of the 18th century*
•century, contemporaries of Voltaire, rather lukewarm probably-
ably.

What they are discussing is not the religious point of view,
This is the social point of view. Their arguments, inspired by the
common sense, patriotism, the feeling of consent,
are the same as those of the committees of Berlin, Austria,
from Russia, from Romania and we can say that their eloquent
request is the first piece of the anti-scimitic file
modern on which the twentieth will definitively decide
century beginning, if the trial lasts until then.

Parisian merchants protest vigorously against
the assimilation that we want to establish between the Jew and the foreigner;
the foreigner is inspired by a fund of ideas which is common to
all civilized peoples, the Jew is outside of all peoples;

It's a fairground, something like the anti-circulator
that.

The admission of this species of men into a poli-
ticks can only be very dangerous; they can be compared to
wasps (I) which only enter hives to kill
the bees, open their bellies and take out the honey that is inside
their entrails. Such are the Jews to whom it is impossible to
assume the qualities of a citizen that one must certainly find-
worm in all subjects of political societies.

Of the kind of man we are dealing with today, none has been
raised in the principles of legitimate authority. They even believe
that all authority is a usurpation on them, they make no vows
that to achieve a universal Empire; they look at all the
goods as belonging to them and the subjects of all States as
having taken away their possessions.

It often happens that in wanting to rise above prejudice-
ges, we abandon true principles. A certain philoso-
The philosophy of our days wants to justify the Jews for the treatment they have received
experienced by all the sovereigns of Europe. It is necessary or
to regard the Jews as guilty, or to appear to reproach the
sovereigns, even to the predecessors of His Majesty, a cruelty
worthy of the most barbaric centuries.

These merchants of the 18th century who are less stupid than
our hunters of today, who agree to let themselves be
drive out of their homes to make way for invaders,
indicate in terms worthy of Toussenel, this gift
of aggregation that Jews have which attract each other and
unite against those who gave them hospitality. This
that they write, about the fortunes made honestly
through work, is in some way like the testament of the
old Parisian merchants so honest, so conscientious.

(1) This is the idea that the Germans express in a more
picturesque again by calling Semilism: the Jewish Golden Spider,
die judische goldspinne.

so far removed from all the shameless advertising methods
which is now used to sell junk and
which make tourists look at Paris as a real one
den of brigands.

All foreigners are pressured by the Jews. These are

particles of quicksilver which run, which stray, and which at the
lesser slope come together in a main block.

Fortunes in business are seldom made quickly when
it is exercised with the good faith that it requires; also one could
general guarantee the legitimacy of that of the French and particularly-
merchants of Paris. The Jews, on the contrary, have everything
time accumulated in a few years immense riches and it is
still what is happening before our eyes.

Could it be through some supernatural ability that they manage
so quickly to such a high degree of fortune?

The Jews cannot boast of having given the world any
advantage in the various countries where they have been tolerated. The inven-
new ideas, useful discoveries, hard and assiduous work,
manufacturing, armaments, agriculture, none of that
does not enter their system. But take advantage of the discoveries to
alter productions, alter metals, practice all kinds
wear and tear, receiving stolen goods, buying from anyone, even
of a murderer or a servant, introduce the goods
prohibited or defective, offer to wasteful or unfortunate people
born debtors of the resources which hasten their ruin, the discounts,
small changes, speculation, pawnbroking, bartering,
second-hand trade, that's pretty much their entire industry.

Allow a single Jew a single trading house
in a city, it would allow trade to the whole na-
tion; this would be to oppose to each trader the forces of a nation
whole which would not fail to use it to oppress the
trade of each house one after the other and consequently
that of the whole city (I).

(1) What would it be now where ministries, police, judges, com-
commissioners, junior agents, banks, newspapers, everything is theirs
and where they get along like countless thieves, in a fair
immense to strip the Christian?

If the practice were dangerous everywhere, it would still be
more fatal in this city of Paris. What a theater for cupi-
dity! How easy it is for operations of their liking! The laws
more vigorous than one could oppose to their admission, any
the vigilance of police magistrates," the special care that the
city body would take to support the views of the administration,
nothing would be able to prevent the frequent and momentary acts-
fed up with their greed. It would be impossible to get them drunk in their
oblique and dark road.

Let us also quote the prophetic conclusion of this memoir,
a true masterpiece of reason where one can clearly feel the loyal soul
and patriotic «g ûZZ âîiccires:

An ancient philosopher was asked where he was from; he replied-
said he was cosmopolitan, that is, a citizen of the universe. I
prefer, said another, my family to me, my homeland to my family,
and mankind to my homeland. May the defenders of the Jews not
make no mistake! Jews are not cosmopolitan; they are not
are citizens in no place in the universe; they prefer themselves to
all mankind, they are its secret enemies since they
propose to enslave him one day.

These indignant protests were successful.
first stop, it is true, dated July 25, 1775, had
granted the release of goods seized by the gar-
draperies and haberdasheries of Paris at the Jew Perpi-
gnan, and had allowed the Jews to continue their trade,
but the Council reformed this decision and a judgment of the
February 7, 1777 definitively dismissed the Jews.

The Jews had been defended by Lacretelle, but it is necessary
admit that they had chosen a singular defender there.

This people, he wrote {!], familiar with contempt, makes
baseness the way of his fortune; incapable of all that requires

(1) Plea for Moy3e Gay, Godechaux and Abraham Lévy, Jews
from Metz.

energy, it is rarely found in crime, it is surprised
constantly in roguery. Barbarian by defiance, he sacrifices-
would have a reputation, an entire fortune to ensure the most
chelive sum.

With no other resource than the razor, he makes this resource of
the art of deception. Usury, this monster that opens the hands of
avarice itself, to gratify itself further, which, in silence,
in the shadows, disguises itself in a thousand forms, constantly calculating
the hours, the minutes of a terrible gain, goes everywhere, spying on the
unfortunate to bring them perfidious aid, this monster
seems to have chosen the Jew as its agent. This is what the Inquisition
more rigorous could be collected on the Jewish people; and it is admitted
that there is reason to be afraid of the portrait if it is faithful. // is not
that too much; it is a truth that we must lament.

This feeling of repulsion so energetically formulated is
all the more interesting since no one, especially in France,

does not seem to suspect the real strength of the Jew. Voltaire, who
attacked especially the Old Testament in hatred of the New,
overwhelmed the Jews with his naughty mockery, but he
spoke of them as he spoke of everything without knowing what he was talking about
said.

The hatred of the author of The Maid against Israel was, it must be said,
recognize it, inspired by the vilest motives and thephis
low. Voltaire was in the 18th century, with the talent, the style and
wit in addition, the perfect type of today's opportunist-
today. Hungry for money, he was constantly involved in all the
shady negotiations of his time. When at the time
of the centenary, Gambetta, in a conference chaired by
the Baden Spuller, came to praise the friend of the King of Prussia e*
declare that he was the father of our Republic, he accompa-
truly fulfilled a duty of filial piety. Associated with the
suppliers who were starving our soldiers and who
left everything naked, afflicted with all the malt makers of his time,
Voltaire, nowadays, would have had Ferrand as his sponsor-

silent, he would have made a nice profit in the loan
Morgan, he would have beaten Challemel-Lacour and Léon
Renault in financial negotiations.

It is not surprising in these conditions that Voltaire was
mixed up early in Jewish affairs, This Frenchman, at
Prussian heart, moreover resolved the difficult problem of being
more greedy for gain than the children of Israel, more deceitful than those
that he insulted.

A spy's spy for Dubois, such is the
posture, to use a word from Ferry, in which
first reveals to us the great man dear to democracy
French. A curious fragment of his correspondence,
to which, alone of our writers, Mr. Ferdinand Brunetière has
makes a slight allusion (1), shows us the philosopher to
the age when noble feelings flourish in natures
the less gifted, denouncing an unfortunate person to Dubois
Jew from Metz, Salomon Lévy, who honestly did his
spy job.

The letter, addressed to Dubois on May 28, 1722, is
interesting for the order of studies that we are pursuing;
It sheds light on the figure of Voltaire and also shows us-
ment in action the penetrating cosmopolitan Jewish informant
everywhere thanks to its race (2). Gela could be called both
agents and serve as a counterpart to the fight between the two police officers
Balzac: Peyrade and Contenson. It is Voltaire, however,
who seems the most skillful, perhaps because he is the

less scrupulous:

(1) Critical studies on the history of French literature.

(2) This vocation is so innate in them that we see
fHeine himself, "this nightingale who, according to a pretty expression, had
has its nest in Voltaire's wig, » to sign the founda se-

nets, throughout the reign of Louis-Philione.

“My Lord (I),

€ I am sending to Your Eminence a short memorandum of what I have
was able to unearth anything concerning the Jew whom I had the honor of telling you
talk.

"If Your Excellency considers this important, would I dare to
represent that a Jew is not from any country other than the one where he
earns money, may as well betray the king for the emperor,
than the emperor for the king. •

Memoir touching Solomon Levi

Salomon Levi, a Jew born in Metz, was first employed by
M. de Chamillard; he passed over to the enemy with the ease that
the Jews to be admitted and to be driven out everywhere. He had the address of
to become a munitioner of the imperial army in Italy; he gave
from there all the necessary advice to Marshal Villeroi, which
did not prevent him from being taken in Cremona.

"Since then, being in Vienna, he had correspondence with
!Marshal de Villars. He received orders from M. deTorci, in 1713, to
follow Lord Mariborough who had gone to Germany for
pocket the peace and he gave an exact account of his demar-
ches.

0 He was sent secretly by Mr. Leblanc to Pirtz, ten-
eight months, for a supposed state affair which turned out to be a
nonsense.

• Regarding his liaisons with Willar, cabinet secretary
of the emperor, Solomon Levi claims that WiUar never
discovered nothing but as a man attached to the interests of
the Empire, as being the brother of another Levi employed in Lorraine
known letters.

"However, it is not likely that Willar, who received
money from Solomon Levi to learn his master's secret-

to the Lorrainers, would not have received any very willingly to learn of it
tell the French as much.

0 Solomon Levi, it is said, thought he was hanged several times, this
which is much more likely.

(1) Voltaire: Complete Works, Beucbot edition, volume LI, p. 73.

"He corresponded with the company as secretary of
Willar.

"He plans to make connections with Oppenhemer and Vertenbourg,
the emperor's munitions workers because they are both Jews
like him.

"Wilhar has just written a letter to Solomon demanding a
prompt response, awaiting these words of the letter: "Give-
I'll meet you while we're still free."

"Salomon Levi is currently hiding in Paris for a
special affair with another rogue named Rambau de
Saint-Maire. This matter is at the Ghàtelet and is of no interest to the
Court. "

The multiple traffickings in which Voltaire engaged did not go
not without some misadventures. Mixed up in the affairs of the Jew
Medina, Voltaire lost in the bankruptcy of Jacob's son
twenty thousand pounds which he regretted all his life, because he had not
not the philosophy of good subscribers of the mines of
Bingham (1).

When Mr. Medina, he wrote some time before his death,
made me bankrupt in London for twenty thousand pounds, four-
thirty-four years old, he told me that it was not his fault, that he did not-
had never been a child of Belial, that he had always tried to live
as a son of God, that is to say as an honest man, as a good Israelite.
He moved me, I kissed him, we praised God together and I
lost eighty percent...

Nearly a century passed without softening this stinging
memory.

The affair of Abraham Hirsch or Hirschell affected the great
man even more deeply. If he only lost one
part of his honor, to which he had little regard, he lost
Frederick's friendship, which he held dear.

(1) Consult on this subject a very curious work published under this title: Voltaire and the Jews, in the Archives Israélites (No. 16, March 7, 20, 27, 1882).

To understand the Hirsch affair, we only have to look at ourselves memory of the good Tunisians affair. It's the same operation with almost insignificant variables.

Under the government of the Polish kings, Saxony had issued notes which were called "Slaûer notes" and which had fallen to thirty-five percent below the rate of issue. Frederick II stipulated by the Treaty of Dresden that these notes would be reimbursed at the issue rate. More honest nevertheless than our rulers, he declared for- that no further speculation would take place on these tickets.

It is precisely the opposite, we understand it immediately, of what happened to our state railways or for the railway from Bône to Guelma, where the deputies, who were in the business, bought at a low price from the first subscribers, the only interesting ones, demonetized securities which suddenly regained all their value when France had given 6a guarantee.

This is also the opposite of Tunisian bonds. Fallen to nothing, thanks to the cjgatipagae that the Jew Lévy-Cré- did better against them in the French Republic^ they were taken over by Gambetta's gang and became first-rate values now that France, to enrich some members of the Republican Union, takes on the debts of the Bey of Tunis who does not do not look more than the debts of the Emperor of China.

A Jewish jeweler saw the operation to be done and came to tell Vol- to be silent: a. You are in court, let's buy on account half of the Slaûer tickets at a discount, and let's do them pay back at par, I

What happened next? It is very difficult to know-

see clearly. A second Jew, Ephraim Weitel, got involved 5 the case to get his share of the profit. Voltaire, in exchange of a note from him, had demanded from Hirsch a deposit of ten- eight thousand pounds worth of diamonds. He let his letter of protest

exchange and wanted to buy the diamonds at a ridiculously low price II
further asked Hirsch to bring him a ring and a
diamond mirror to examine them; then, not content
to keep this pledge, he violently tore it from the
unfortunate Jew a ring he had on his finger.

The trial that followed caused a terrible stir. Voltaire, who
willingly denounced and who arranged to always be
well with the authorities, had prayed Mr. de Bismarck, one of?
ancestors of the terrible Chancellor, to arrest Hirsch who,
detained for some time, was soon released.

Frederick II treated the man, to whom republican France-
Caine now raises statues, with deserved contempt:
"You ask me," he wrote to the Margrave on this subject,
of Bayreulh, what is the trial of Voltaire with-
a Jew; it is the business of a rogue who wants to deceive a
rogue. Soon we will learn from the sentence who it is
the biggest rogue of the two."

Driven out of Potsdam, Voltaire humiliates himself under the outrage.
"Sire," he wrote, "I beg Your Majesty to substitute the
compassion to the feelings of kindness that enchanted me and
have determined me to spend the rest of my life at your feet."

"I beg Your Majesty's pardon, your phi-
philosophy, to your kindness.

— "You had the dirtiest affair with the Jew in the world
world, "replies Frederick, and he orders Voltaire to leave
his states.

These financial inconveniences explain the hostility that
Voltaire testified all his life to the Jews, his mockeries on

their rules of hygiene, its names of circumcised, of
foreskinned, who come back every moment under his
feather.

Which is surprising, even when we know the ignorance of
Voltaire, who is always wrong when he is not lying,
This is, I repeat, the idea he has of numerical strength
Jews.

We think, he writes in the pamphlet: A Christian against
six Jews, that you are not more than four hundred thousand today-
today, and far from it. Let's count: five hundred at home in front
Metz, around thirty in Bordeaux, two hundred and five in Alsace, twelve
a thousand in Holland and Flanders, four thousand hidden in Spain

and in Portugal, fifteen thousand in Italy, two thousand very open-
ment in London, twenty thousand in Germany, Hungary, Holstein,
Scandinavia, twenty-five thousand in Poland and surrounding countries,
fifteen thousand in Türkiye, fifteen zero in Persia. That's all that
I know of your population; it only amounts to a hundred haits
one thousand seven hundred and thirty Jews. I agree to donate to you one hundred
a thousand Jews in addition; that is all I can do for your se-
vice. The Parsis, your former masters, are not in greater
number. You want to laugh with your four million...

Compare this figure given by a man, very super-
official no doubt, but who was actively involved in the move-
Yement of his time, of the figure of eight million Jews
openly declared today (1). You understand!

(1} Mirabeau, otherwise aware of the matter, was hardly
closer to the truth. In his Essay on Moses Mendelssohn, i\iadl'
that, according to Brendel's statistical tables, we count from 9Cî,09â
Jews in all, noting that this very inaccurate statement is
probably decreased by almost half. According to him, he has
France (in 1781) 3,045 Jewish families at & per family, or 15.215,
in Auace 4,200; this bill, Mirabeau points out, is too weak-
ble of at least 6,000. (See Book I**.)

well the great silence that Israel had suddenly made around
of him to devote himself to underground work against the
society. The kind of recollection in which the Jew was
entered had allowed Europe, during the whole of the 18th century,
to live relatively peacefully and cultivate the Muses in
peace with interludes of small war which, being neither
neither racial conflicts nor religious struggles killed
not many people. We greeted each other with our swords before the battle,
we shook hands afterwards and went together to the
comedy.

At the end of the 8th century, however, some Jews appeared-
feels he has succeeded in establishing himself in Paris in good conditions
precarious.

Apart from the nomads, more or less receivers, who
slipped through the cracks of the law, we tolerated in the capi-
tells of some Jewish families of the German rite who came from
Lorraine and Alsace; they had as trustee in charge
to represent them a man named Goldsmidjt, whose descendants-
dants, I believe, have a sumptuous hotel on rue de Monceau, and
even bear a noble title that they certainly do not have

won in the Crusades; they were subject to an exemption
police officer named Brugères and had to report to
him every month to renew their driving license
stay; it remained up to him to refuse the visa and to demand the
immediate departure from Paris. It was absolutely, as we see,
the mapping that we apply to certain categories of
women.

Besides these families, there still existed in Paris a small
colony of Portuguese Jews who, originally from Bordeaux,
for the most part, participated in the privileged situation
which a certain amount had earned the Jews of this city

outfit, real merit and relative respect, astonishing among
of the Israelites, of the religion of those who had given them
granted hospitality.

The trustee of these Portuguese was a man to whom the
science had given a separate situation, Jacob Rodrigues
Pereire, the inventor of a method for making people speak
deaf and dumb. Louis XV, struck by the experiences to which
he had assisted, had granted in 1750 a pension to Rodri-
gues Pereire; in 1753, the Academy of Sciences had
awarded a prize for a dissertation on this question:
What are the ways to compensate for Vaclion's wind on
the large vessels; in 1765 finally, he had been appointed
King's interpreter for oriental languages.

The personal consideration of the sjTidic was therefore added to
the favorable prejudice that one had for the Jews Port-
tugais.

The government, however, which knew; or rather
who thought he knew the Jew, held his hand to what der-
Behind these tolerable individualities the invasion does not occur
did not produce.

A letter from Mr. Lenoir addressed to Pereire and that the com-
community had it printed, because, ultimately, it was for her
a guarantee of certain rights subject to a certain
conduct, shows concern always a little
worry with which old France watched over
Israel (1).

(1) Copy (a letter including the original and the envelope containing it-
were deposited with Mr. Giraudeau, notary in Paris, on November 18
bre 1777, written on the 15th of the same month, by Mr. Lenoir, councilor
of State, lieutenant general of police of the city, provost and viscount of
Paris to Mr. Pereire, pensioner of the king, secretary interpreter of

S. If.; of the Royal Society of London, agent of the Jewish nation
Portuguese of Paris, providing regulations for Portuguese Jews,

All Jews, in general, who come to Paris, Sir,
writes Mr. Lenoir, can only stay there by means of a pass-
limited ports granted to them; because they are subject to a
very special police. Spanish and Portuguese Jews, known
under the name of new Christians or Portuguese merchants, have
only been exempted from this rule until now; but I thought
that, if they were not themselves subject to a particular regulation-
bind, their privileges would result in disadvantages, notably-
ment in that several foreign Jews could take
falsely claiming to be Portuguese Jews and entering Paris
to disturb the good order there; which would be all the more
easy, that by means of this false quality, they would not be ob-
served as they should naturally be.

To prevent this abuse, the king decided that all Spanish Jews-
gnolls and Portuguese, from wherever they come, are required,
when they want to stay in Paris, to provide certificates
of the trustee in charge and six other notables of their community-
duly legalized community which will contain their description and attest-
will say that they are Portuguese Jews.

By presenting their certificates and other identity documents, notify,
they must declare the reasons for their stay in Paris, their de-
die and announce their departure three days in advance.

All these declarations must be entered in a register
which will be presented at any request.

Speaking of Portuguese Jews in Paris, we must
reserve a special place at the famous Peixotto. We find-
We will see in the life of this millionaire many names which
were worn by people we know,
the name of Dacosta or Acosta which is that of the assassin of
our priests, the name of Catullus Mendes who, to decide
Sarah Bernarhdt to play the play of the Enemy Mothers in
in which the Jew has such a beautiful role, parodied the Salutation
Angélique and wrote to the actress: “I greet you
Mary full of grace.

Peixotto himself is a true modern Jew, he has

t\'pe that we rub shoulders every day with gross vices, the
foolish boasting, arrogance, the perpetual need to be in

icene and to make people talk about themselves.

In 4775, he began to make all of Paris resound with his separation trial with his wife.

The Memoir for Lady Sara Mendez d'Acosta, wife of Mr. Samuel Peixotto against Mr. Samuel Peixotto on a request for annulment of marriage and on Jewish divorce teaches us the origin of the character and how he got married.

Mr. Peixotto, says the preamble to this Memoir, was born in Bordeaux, in January 1741, of Portuguese Jewish parents; in 4761, he was sent by his mother to Holland and h. Lon- dres. His father had been one of the most accredited bankers in Europe, and it was appropriate for him to follow the same career, almost the only one in which a man of his nation can distinguish himself. It was addressed in the capital of England to Mr. Mendez d'Âcosta, a well-known banking house, and long-linked time to that of Peixotto by the commercial correspondences as well as by the relations of nation and religion.

He was well received; he had the opportunity to see young Sara Mendez and married her at the Portuguese Jewish Synagogue in London.

Nothing could be more regular than such a marriage. Peixotto nevertheless maintained that his innocence had been abused, he made declare this union null in December 1775, by a judge- default against which his wife appealed to him in inten- as a trial which, Bachaumont tells us, began. to be pleaded on March 30, 1778.

Peixotto, however, does not appear to have had much to say. complain about his partner, since he only blames her to be in a bad mood and start to be on the return; furthermore, to be cantankerous, meticulous and counter- saying.

14.

This is more than is needed, it seems, in the Mosaic law. to legitimize the divorce that the Jew Naquet succeeded in Impose by all means on this France which has had to for so long his moral greatness to his respect for the indissolubility of the marriage.

Rabbi Hillel, whose authority Peixotto invokes, says well that a husband cannot divorce his wife without cause, but he claims that the slightest cause is sufficient. According to him, it is a

very legitimate reason for divorce for having overcooked the
her husband's dinner: etiam oh cihum ejus nimis ardore
coctum (1).

With the shamelessness that characterizes these people, Peixotto
cited the example of a prince allied to the royal family
prove that one did not have the right to marry abroad
to ger without the king's permission; he recalled the cancellation of the
marriage of the Duke of Guise with Madame de Berghes. To what
lawyers replied, that they would no longer allow themselves to
say today that a banker, "who was not French
although naturalized, but Jewish, » was perhaps not the
Duke of Guise.

Peixotto's aversion to the bonds of marriage is explained-
for reasons that the chroniclers of the time do not
have not hidden from us. The banker's nasty tastes
were well known in Paris. On October 18, 1780,
Bachaumont writes:

Mr. Parizot, former director of students at the Opera,
author and actor, has a starting order for the Haliens. When he
presented himself to the assembly to be approved by the actors,
Mr. Michu testified to the mood and exclaimed: "I believe
that they want to infect us with all the jokers on the boulevard, » The

(t) See Book I.

Siear Volange present, humiliated by the reflection, said to him: "My-
Mr. Michu, if I didn't respect your sex, you would have to deal with
me." And the whole troupe laughed, he indeed has the reputation of a
bardache and to belong to the ugliest debauchee in France, to a
Jew, named Peixotto, very rich and who maintains her as his mistress-
braided.

We have another testimony of Peixotto's morals
in the Deer Park or the Origin of the terrible deficit;
but it is really difficult to talk about blindness with the
Dervieux and the engraving with peacock feathers which accompanies
loincloth the text.

I deliver everything to the Jewish publishers on Rue du Croissant,
who will be able to attribute the story to some honest man
of Christian and thus attract, once again, the esteem
of Jewish Freemasonry.

The noise made by Peixotto was not likely to stop any time soon.

Following what circumstances did Peixotto go?

baptized in Spain, on August 18, 1781, by Don Jean
Dini de la Guerra, Bishop of Siguenza? I don't know, still-
days is it that he offered to the church of the village of Talence, in
the Bordeaux region, near which he owned a castle, a painting
commemorative intended to be placed on the high altar and
which was the height of comedy

This painting was about Peixotto's baptism.
Peixotto was in santo benito, sword at his side, presented by
his godfather, the King of Spain, to the Blessed Virgin Mary,
raised in a cloud, held the Child Jesus in her arms
and opened his mouth from which came out a ribbon the color of fire
on which one read these words: a Being of my family, he was
just that he should be presented to me by the Catholic king (i).

(1) Curious and remarkable genealogy of Mr. Peixotto, Jew
of origin, Christian by profession and banker from Bordeaux. "Work

It must be recognized that the most famous grotesques of other-
today, Hirsch having his weapons traced on the sand of
his stable at Beauregard, Ephrussi bravely setting up
in the glorious home of the de Luynes, Rothschild saying
to the Duke of Aumale: “I share the passion that our
ancestors for hunting, » do not yet approach this
ridiculous.

The priest of Talence, one understands, was indignant at this
charge; he consulted the archbishop and the painting was removed from
the church.

Peixotto did not give up, he addressed the arch-
bishop, he assured him that he was cohen, priest-king, and that he had to
be placed on the altar, that it would be all the better there because it
belonged to both faiths. The congregation, gathered
by Monseigneur in his castle of Beauséjour, was not
convinced and dismissed Peixotto without any consideration-
ment.

Peixotto, who absolutely wanted to be recognized as
Cohen, accumulated evidence that he possessed
the cohennate from father to son. He quoted an extract from the register
of the Jews of Bordeaux: “The zealous Jean Cohen Peixotto founded
the 16th of the month of Nissam, year of the world 5465 (according to the
(Israelite supposition), a synagogue in his own house

intended to prove to the disbelievers that Mr. Peixolto is descending in line
direct from Adam, Noah, Aaron and all the cohens of
the universe.

The brochure bears this epigraph:

Verum hœc tantum inter alias extulU urbes
Quantum lenta are inter viburna cupressi.

In Avignon, from the printing house of Aubanel, bookseller of Sa Stin-
tetelé, 1789.

and presented him with a Pentateuch with its ornaments.
gave the first place by his quality of cohen and the pre-
eminence over all other Israelites."

The rabbis of Hamburg and London confirmed
these certificates are useless; Cohen or not, Peixotto does not
could appear in the church of Talence. In any case, the Revo-
lution which sacrificed so many illustrious victims, by virtue of the
principle of equality, was indulgent towards this friend of privileges
The Terror that Killed Malesherbes, André Chénier, Lavoisier,
the old Abbot of Fénelon, a nonagenarian who had been the
benefactor of the unfortunate, did not kill Peixotto.

Peixotto got off with a fine, like all the
Jews from Bordeaux, by the way, except for one.

On December 16, 1793, the military commission rendered
the following judgment: Convinced that the man who idolized
the kings and had the pride, even under the old regime, of being
above all nobles, can never be the friend
of freedom; having regard, however, to his eagerness
to buy national goods, although he may not have in
view that his own interests, condemns him to a fine
of 1,200,000 pounds, of which 1,000,000 for the Republic, and
200,000 pounds for the sans-culottes of Bordeaux.

Another important figure of Jewry in France,
in the 18th century, was Liefraann Calmer. The Anyiitaire des
Israeli Archives tell us that he was born in 1711, in
Aurich, in Hanover. His Hebrew name was Moses-
Eliezer Lipmann, son of Calonymos; this is undoubtedly the
Hebrew transcription that made Liefmann from Lipmann and
the name of Calonymos (in German Kallmann), which is
became his last name, Calmer.

Calmer first settled in La Hâve and ennouned Rachel Moses

Isaac. Soon he left Holland to settle in France

and he obtained, I don't know how, letters of naturalization
for him and for his children. Calmer did not stop in so
beautiful path and it was in reality the first Jewish baron that he
there was in France.

On April 27, 4774, a straw man, Pierre Briet, sei-
Lord of Bernapré, bought off the creditors of the Duke of Chaulnes,
for 1,500,000 pounds, the barony of Picqnigny and
emptied of Amiens. Soon after it was declared that the acquisi-
fion was made in the name of Liefmann Calmer, great bour-
geois of the city of The Hague, naturalized French and become
thus Baron of Picquigny and Vidame of Amiens.

From that moment on, Calmer spent his life on trial.
Far from seeking to appear conciliatory and humble, he had
the claim to exercise its rights in all their rigor
feudal lord. He was so impudent as to want to confer
himself the prebends of the collegiate church of Saint-Martin
of Picquigny. We were not used to seeing Jews then,
as Crémieux did, appoint bishops, and the bishop
of Amiens rose up with rare energy against this incredulity-
ble claim (1).

Despite all the noise made by Peixotto and Calmer, the
The situation of the Jews in Paris was still very precarious.
detail says it more than anything else; they didn't even know
no place to be buried. They buried their dead in
La Villette, in the garden of a wagoners' inn,

(1) Calmer died in 1784. He had four sons, two of whom were
guiliotinea under the Terror; the last died without posterity
in 1823.

the sign of the Soleil d'Or. They paid the owner-
to pay fifty francs for the body of a great person-
rings.

The owner, Mr. Matard, ruthlessly exploited-
Blentenl these Pariahs, he insulted them in their dearest
beliefs, he had oxen and horses skinned
in the earth intended for burials, he buried the flesh
and the bones of these animals to the corpses, he disturbed
the Jews, in their funeral ceremonies and threatened them
to no longer receive their dead.

Isn't this contrast between yesterday and today striking?
today? Look at these unfortunate people, who are leaving furtively
in a lost suburb of Paris, not even having a

place to cry, to say the Kaddish of the
widows and orphans, to recite the prayer: “O Lord,
Rock of the worlds, God who lives and endures forever, you
full of mercy, you who forgive offenses and erase them
iniquities, I implore you for the soul of him who comes from
die, » — Before a century has passed, they will be the
masters of this brilliant Paris, through which they slip
like shadows; they will have the palaces, the horses
dashing, the boxes at the Opera, the authority^ they will have everything.
In this very corner of Villetle the factories of Hal-
phen where three thousand Christian workers bending under the
ceaseless labor, stifling in an atmosphere of cin-
in a few degrees, led by the stick like the builders
of the Pyramids, spit blood from the age of forty for
that this man has a little more gold...

I wanted to see this cemetery again which still exists, and I
found at 44, rue de Flandres, the Soleil d'Or as it is more or less
that it once was. Although the hotel has disappeared, the im-
furniture has kept its name and the owner's receipts,

Mr. de Ribbes, bear as heading these words: House
of the Golden Sun.

Even at first glance, one would always think one was in the other-
18th century bank. In the immense courtyard, which has a little
In the air of a farmyard, we see chickens, din-
gifts, ducks bathing in a pond; it seems
that we only wait for a call from travelers to put everything
this on a spit; a goat completes this rural aspect.

The house is attached to the General Stores, and
large hangars were built to store the excess
full of goods. On the first floor is installed the
office of the navigation inspector for the basin of the
Villette.

People in the neighborhood don't know that there's a cemetery there.
Jews, however, come to visit him sometimes, who knows?
perhaps to collect oneself like Abdolonyme, who, from gardener
having become king, would go and contemplate in a corner of his palace
his humble clothes which reminded him of his condition
first.

No place is more suitable for meditation. The wall, black
of saltpeter, crumbles. The grass grows dry and
thin in this arid enclosure, shaded by a few
stunted trees. Humidity has eaten away the tombstones
loaded with Hebrew characters and rendered most of the

unrecognizable inscriptions; the place is now used
used as a place for storage. In the corners we put
shards of bottles and old scrap metal. Under the moss
greenery we discover some inscriptions which prove
wind that the cemetery was still used for burials
during the Republic and the early years of the Empire.

Here lies the beloved Judith Delvallée Silveyra, aged
36 years old, born in Boyonne, died in Pantin, near

Paris, the 0th of tri'ilnj of the year 5563 of the creation of the
world, corresponding to the 13th Vendémiaire of the year II

Here rests the body of Abraliam Lopes Laguna, born in
Bordeaux, died on July 19, 1807, aged 58. The
time, silent about everything. Go withdraw from this world with all
the family's regrets.

We still find the names of the Lxigonna, the Da-
costa, from Suloinon Perpignan, one of the founders of
the free drawing school.

The cemetery contains 28 graves in total.

The body of Jacob Pereire, who had been buried there, was
exhumed by the family in 1878.

Or is filled with pity when thinking of this clannish funeral-
the fates of yesteryear: I know well that they were implacable
themselves for our dead as soon as they were masters,
and I will tell later the painful story of a poor man
70 years old, whom Jewish Freemasonry killed in
throwing her in the snow and to which she refused to sleep her
eternal sleep in this Hermitage in which he had
dreamed of praying to God quietly.

No matter! we are involuntarily moved and we are inter-
resse to the efforts tempted by the Jews to try to have
naked falls in this land of France which owed them
belong.

The Jews AUemauJi, iL-pic^L-ulcs by Guliismiilt, they
The Portuguese soldiers, represented by Jacob Pereire, asked
to acquire a common location for their services-
these funerals; which gave rise, throughout the year
1778, to a long correspondence between Mr. Leuoir and
Pereire.

It was about the acquisition of land between La Villette,

Pantin and Belleville. Or wanted to have half an acre,

15

space, which can contain approximately 200 graves, or
three-quarters of an acre, or even a whole acre, was blown away
surround only two-thirds or half of the ter-
rain. It was reported that 12 to 15 Jews were dying in Paris every
year, which gives a population of around 400 individuals.

Lenoir replied that the land could only be purchased
by a naturalized Jew. The Jew Calmer was alone in these
conditions, the others being only tolerated. Meanwhile,
Matard made these poor people sing according to the word con-
sacred, he demanded an enormous compensation, 40,000 pounds, and
again to only allow his land to be used for
six years.

The project to establish a cemetery for the Jews
of Paris, written by M. Pereire according to the orders of
Mr. Lenoir, carries in the margin: "read at the meeting held on
October 27, 1778, which was composed of Messrs. Cerfbeer,
Liefmanm Calmer and his three sons, J. Goldschmidt, Israel
Salom, Silveyra and Pereire.

Here is the preamble to this project:

Gentlemen, the children of Israel, whom Providence has led and
supported in France, cannot thank heaven enough for happiness
which he makes them enjoy under a government which only breathes
order, justice and humanity.

This last virtue that Jews most need to find
everywhere, and which we can say that they have been since the dispersion a
true touchstone among all peoples, they perceive the
special effects brought to Paris by the kindness of Monseigneur Lenoir,
police lieutenant, in the most likely way to excite any
their recognition.

In 1780, Jacob Pereire appears to have come to an agreement with Matuid
to definitively acquire land that could be used

cemetery for Jews of the Portuguese rite (1), but Mr. Sil-
vevra, satirist of the Portuguese Jews and agent of the community-
Bayonne Community, requested, on May 24, 1781, that the Jews

Germans were required to obtain a cemetery
special.

They again approached Matard, but he refused.
clearly to let them bury no one of their rite, and
even wanted to exhume the previous dead, to which
Mr. Lenoir opposed.

It was only five years after the Portuguese that the Jews
Germans were able to have their cemetery. Mr. Cerfbecr, who
enjoyed great consideration in the Israelite party,
advanced the funds and he sent a new request to co
subject to Mr. Lenoir, June 22, 1785, attaching the letters
patents granted to him by Louis XVI, on April 15, 1775,
under which he was permitted to acquire and pos-
seder in the kingdom (2).

(1) Even today it is impossible to know who owns this land
belongs. The Council, therefore, has no right to property
Neither does Mr. de Ribbes. However, it is he who pays the tax which is
minimal: on Tranc iO per year.

(i) In 1778, a first oratre for the use of German Jews was
opened, rue Brisemichp, a second in 1780, rue du Renard-Saint-
Merry. A few hours later, a third one was installed in the
former Carmelite convent, which received the name of Ctirmélilts schul,
Carmelite synagogue A fourth, located on rue des Pelil»-
Cbamps-Saint-Marlin, was long known under the name of Hutmaefur
school because of a hat shop that was next door.
This last synagogue could contain one hundred and sixty->ix ptr-
sonnf3:she had for Bazan (singer' Mr. Léman Hirsch Pbilippi, and
for free rabbi Mr. Ndihau Poiak. The first official rabbi was
Seligman Michel, arrived in Paris in 179*, and appointed chief rabbi
in 1808.

The temples of rue Sjii.t Avoye and rue du CLaume fa: eut

A difficulty arose again at the last moment.
Calmer had acquired a
land at La Villette; seeing that his fellow soldiers
were going to take this land, Calmer's wife wrote to
Mr. de Vergennes, Minister of Foreign Affairs, for
prevent this acquisition and force the Jews to take the
Villette land.

Finally, all obstacles were removed and on May 31, 1785,
Lenoir authorized Mr. Cerfbeer to dispose in favor of the Jews
of the land he had bought in little Montrouge. This land

was still in use in 1804, it was replaced by a plot of land at
Père-Lachaise granted by the City and like this second
land soon became insufficient, the City granted some
another in Montmartre. When Christians bother the

closed in 1821, at the time of the construction of the synagogue of the
Victory Street.

The first Israelite restorer was called Bertoan, he gave hos-
pilaliié in 1784 to the chief rabbi of Amsterdam, Sriùi, who was passing by
Paris to go to Jerusalem, alin to finish his days in the city
holy. Mr. Albert Cohn, from whom we borrow some of
These details tell us that recourse was had to Talmudic knowledge.
traveler's records for the establishment of a religious bath which
did not yet exist. At that time, we organized uu on a
white-bissuses boat near the Poul-iNeuf, which remained at the same
place for Irenleeight years.

Around the same time, two small schools were opened.
boys, in which they learned to read the Bebrcu. One was
directed by J. Cahen, the other by M. Aion, Polish, whose descent-
dant, who had been my fellow student, became director of the Official Journal-
heaven, because he was Jewish, and, under the pretext that I was Jewish,
found a way to remove from me a small position that I occupied in
this newspaper.

During the Terror these two masters led each decade
their students x Noire- Dume, devc-nuf» the temple of Reason, for there
vi'ir 1.1 opera fillo which daubail on the Mailii; altar.

Jews who have become more and more numerous, their
bones in the wind or they will be burned, as they wish
Naquet and Salomon.

The Montroujie cemetery was open not only
to the Jews of Paris, but to those who prowled around the
Court in the suburbs of Versailles, always watching for the oc-
case of a usurious loan to be made to some gentleman
pressed for money.

It was precisely through them that Louis XVI found himself a
day in front of the Jew whom his ancestors had driven out and whom
before him arose the eternal Semitic question.

As told by the Israelites
the interview is striking (1).

One day in the army in 1787, Louis XM left for the

hunting, surrounded by all the pomp that accompanied even
hunting the master of the most beautiful kingdom in the world,
happy, smiling, in a good mood.

Suddenly, in the vicinity of this Versailles which awakens
still in the mind an idea of grandeur and majesty
melancholic, like the impression of a setting sun
in the purple, in the middle of the Roquencourt alley, the
king sees four old men with foreign faces carrying a

(1) The place of the meeting itself is interesting. Fifty
years later, the Jew Fould was mayor of Roquenjourl, and by his
tyranny cta'.l became the terror of the inhabitants. The beautiful hunts of
Rocquencourt now belong to Hirsch, the inventor of
good Ottomans, the fanciful character who claims that the nobility
de P'rance is very excited to go to his house. It is he, we know, who
wanted to shoot the officers of a regiment with his gun
artillery garrisoned at Versailles, because the dog of a sub-
lieutenant had irreverently ventured onto his properties.
(See Book V.)

coffin covered with a sheet. A small troop
of individuals with an oriental type, with an elongated nose, with a complexion
humble, followed. On the orders of the monarch, the captain of the
guards inquire, he tells the king that these are some-
one of these Jews who come to Versailles to traffic in ma-
gold and silver chariots, which carry the corpse of one of
their coreligionists at the Montrouge cemetery.

The noble pity that we felt just now takes
in the heart of this lioness, a king's man, so weak, so incapable
of any manly act, but so good too. The memory of the infor-
tunés that he met on the way follows him in this magnificent palace-
where he still reigns in the splendor of his omnipotence.
He calls Malesherbes, he wins him over to his generous ideas.
In 1788, a commission was formed to research the
ways to improve the lot of Jews. Chaired by Males-
herbs, this commission called upon some
Israelites considered in their world: Furtado and Gradis
from Bordeaux, Cerfbeer from Nancy, Jacob Lazart and Jacob
Trenel, from Paris.

Alas! the good-natured one, who took care of the miseries of the
others, was already promised to the scaffold. On the day of the coronation he
had, according to the ceremonial, lain down for a few moments in
a black velvet shroud that had been carried over the tomb-
beautiful of Charlemagne, in Aix-la-Chapelle, and less happy
that the urchin whose poor beer had moved him, he did not

should not even have had a coffin. From the very first king
Christian who was interested in the Jews, the mutilated corpse
had to go, without even being covered with a shred of
sheet, from the bloody plank of the scaffold to the pit of
quicklime from rue d'Anjou.

As of January 21, I have searched a few times in the
Jewish newspapers, Mayer's Lantern, Drey's Nation-

was, the journals of the Simond brothers, a word of praise or
compassion for this very human man who was the first,
in France, tried to improve the situation in Israel; I did not
never encountered anything but the most brutal invectives sir this
Capet was justly punished, perhaps, for having thought that one
could treat Jews as anything other than
dogs (1).

At that time, the Jew who was not admitted anywhere
was actually everywhere and had been since the Regency. It was a
Jewish, no doubt, but a Jew who carefully concealed-
ment its origin, that this Law (Lewis, Levy), He truly founded-
tablement in France, on ruins which did not instruct
person, this financial exploitation of human stupidity
which was later to take on such enormous proportions.
He was the bold apostle of a new Creed, the
Credit, the belief in imaginary values that was going to
to be the faith of a society more naive than the old one and more
easy to deceive, provided that you appeal, not to
higher ideas, but to lusts, to the love of
gain.

The Scot's success in France is a major event.
ment, he announces that to the sincere and sensible Christian other -
laws will be succeeded by a type completely unknown to the centuries
past: the fool, the onlooker, the shareholder...

(1) There appeared on this date, in these newspapers, news
such as this one from January 21, 1884:

“On the occasion of the anniversary of the death of Louis XVI, a
large conference-concert, followed by a raffle, will be organized by the
electoral committee of the eleventh arrondissement.

This festival will take place at 205 and 207 in the evening, in the suburb
Saint-Antoice. »

The foreign Jew has more of a feeling for this situation than the French Jew; he pays with audacity and the authentic Jew, who timidly enters Mr. Lenoir's office, meets often an arrogant character than the police lieutenant carried away, exhausting himself in servile bows.

• — The people of Count Saint-Germain! shout the lackeys in the anteroom.

And sometimes perhaps the Jew says quietly to his brilliant coreligionist, leaning towards him as if for him ask for his protection: “All my compliments, my Brother Wolff, it is impossible to be more of a red heel, »

What they could not do in the Middle Ages with the Templars, the Jew did it with Freemasonry, in which he had founded all the particular secret societies-lières, who had walked in the shadows for so long.

After the countless volumes published on this subject, it It seems to me pointless to repeat what all historians, Louis Blanc, in particular (1), wrote about the role played by the Freemasonry in the Revolution. It is no longer contested. per person as well as the management of all the lodges had not then passed into the hands of the Jews. The Portuguese Jew Paschales had founded, in 1754, a society of initiates, the Coliens, whose ideas were popularized by Saint-Martin. In 1776, the Jew Adam Weishaupt created the sect of the Illu-mined which had as its main goal the destruction of Catholicism.

The enigmatic Count of Saint-Germain went from town to town city, carrying the mysterious watchword, tightening the bundle of lodges between them, buying everywhere those (jui

(1) See in the History of the French Evolution the cLapilrc JU from the second volume; The Mystical Revolutionaries.

were for sale, disturbing minds with prestige or nonsense spoken with imperturbable aplomb.

However, we must be careful not to get attached to these preparations of the Revolution, which are essential to study, strange and fantastic proportions that they have given playwrights and novelists. If the collapse is for-midable, the means used to destroy the old France were actually quite simple.

The Freemasons had got rid of the only enemy
that they had serious reason to fear in this society
inattentive and frivolous: the Jesuit. Very clever, very perceptive,
the Jesuit personified the French spirit in what it has of
best, common sense, 1 love of letters, balance of
the intelligence that made the 17th century so great in
history; very informed, without being as well informed as Jul.
he had and still has a certain gift of smelling
the cosmopolitan adventurer, he guesses it instinctively, like U-
P. Olivainl in Jack by Daudet, immediately guesses the
contraband nobility of Ida Barency; he sees the point
black in beings of this nature, not at all by default
in ways that are sometimes correct, but at
a certain lack of intellectual culture. The system
Jesuit education, in addition, their logic exercises
train men capable of thinking, of not
let the words take hold (1).

(1) Josept) de Maislre has admirably explained this antagonism.
“A body, an association of bodies which are iuvariable uieut towards
Ufi cerlilin but, cannot (if there is no way to annihilate it), be
comballu and re|iriiné only by a couiral association. However, the euuemi
cepital, ualurcl, innate, irreconcilable of the enlightened, it is the Jesuit.

A madman of these points of view, this adversary very mixed with the
worldly affairs without feeling any of the passions beyond
land was troublesome, and the supreme skill of the Freemasons;
was to remove him from the theater in which they were going to act.

The Jesuits saw clearly the danger that threatened France,
since, as early as 1774, Father de Beauregard had announced in
the chair of Black Lady that a prostitute would be worshipped
in this temple where he had just announced the word of God;
but they did not suspect, at least one would believe, that
It was the Jew who held the cards. The strength of the Jew then
was his apparent weakness, as his weakness today
is its cynically displayed strength, — colossal strength without
doubt, but which is based on nothing, in the sense that it suffices-
would require a few movements of the telegraph to confis-
to spread this unduly acquired wealth throughout Europe.

The success achieved by men like the Count of
Saint-Germain and Cagliostro is not surprising when,
without undergoing the impression of what is distant, we judge these
made by what is happening before our eyes. It is not
necessary to understand to engage in great
historical considerations, it is enough to bring the present closer

from the past.

The kind of fascination exercised by the foreigner has always
been the same. There are thousands of native French people, very
considered and very honest, who will never enter into the
large circles, which will open with two leaves in front

They feel, they discover each other like the dog and the wolf. Everywhere
where we let them do it, one will have to devour the other.

Rabaud Saint-Etienne, Protestant and Protestant, summarized the
question in one sentence: Without the preliminary abolition of the Jesuits,
The French-speaking co-operation was impossible.

Jewish speculators, slave traders, adventurers of all kinds
countries. A Frenchman would come and ask one of our
famous jewelers to sell him a twenty-pound ring on credit
francs for his marriage, that the merchant would put it to the
door, and the next day he will deliver three hundred thousand
francs of jewels to a count of anyone, marquis
of anything.

What is certain is that French society, which
demanded formalities from a man of Jacob's worth
Pereire welcomed with open arms the son of an Alsatian Jew
named Wolff, who called himself the Count of Saint -
Germain. He played a role in all the diplomatic intrigues-
tics of his time, he was initiated into all the state secrets,
and in these skeptical salons he did not find a contradic-
tor, when this wandering Jew of Court affirmed that, gifted
•one of eternal youth, he had been a contemporary of Jesus-
Christ, and that he had rendered him good offices with
Pontius Pilate. No one doubted that he was
make diamonds at will. What's so surprising about that?
Have we not seen Jules Ferry, this noble emancipated spirit
of all vulgar prejudices, convinced that M™* Caiihava,
armed with her magic ring, was going to reveal enough to him
treasuries in Saint-Denis to cover the deficit that the
dilapidations and thefts of the Republic have dug into
the budget of France.

Cagliostro's influence was even more considerable.
This one traced his genealogy back to Charles-Martel, and
Frédéric Bulau, in his Enigmatic Characters^el
Mystical stories, shows us what to think
of this fable.

The truth is probably less brilliant and less romantic,

but one easily recognizes the support points that it has provided

it is the inaction of Balsamo. Which allowed Balsamo to give himself
for one of the descendants of Charles Maitel, is that his
great-grandfather, on his mother's side, was called Mathieu Martello.
Besides, he had his reasons for insisting on his ma- genealogy
eternal much more than on his paternal genealogy, expected
that he had probably met many Jews there. This
Mathieu Martello had two daughters. The younger one married Vincenza
a certain Joseph Cagliostro, born in Nuava and was the godmother
of our adventurer. She gave him the baptismal name of
her husband' but, subsequently, Joseph Balsamo took the family name
of the godmother's husband, and added the title of count for him
give something more important. This name change
also served to confuse the curiosity of those who would have wanted
to go back to its true origin.

Pietro Balsamo, the adventurer's father, had some
in Italy, less serious in any case than those
of Gambetta's uncle, who was unfortunately hanged;
he got away with fraudulent bankruptcy, as
the father of Chailemel-Lacour.

Long before the arrival of Cagliostro, at the very moment when
Louis XVI ascended the throne, Queen Marie-Antoinette
that Israel pursued with a special hatred, we will say everything
at the time why, had already been attacked as queen and
as a woman. The first of these pamphlets against the
unfortunate sovereign who was to multiply Tnifini
had been launched by a Jew. Here is what Mr. de says about it
Lomenie, who had in his hands all the papers of
Beaumarchais, and to whom the work entitled Beaumarchais
and his time opened the doors of the French Academy.

Beaumarchais's zeal, not being able, because of his blame,
to be used officially, it is always in the capacity of a secret agent
that the government of Louis XVI sends him back to London
in 1774. It was still a question of stopping the publication of a libel

which was considered dangerous. It was titled: Avisa la branche espa-
gnole on his rights to the crown of France in the absence of he-
third. Under this guise of political dissertation, the pamphlet
in question was especially directed against Queen Marie-Antoinette-
clear; we did not know the author; we only knew that
the publicity had been entrusted to an Italian Jew named Guillaume
Angelucci, who in England bore the name of William Halkin-

his, who used a host of precautions to guarantee his
incognito and who had enough money at his disposal to do
print at the same time two considerable editions of his libel,
one in London, the other in Paris. •

The complete liter of the work that recent controversies
have made almost topical seems to have been: Disser-
tation extracted from a larger work or Notice import-
both to the Spanish branch on its rights to the crown
of France in the absence of landowners, and which may even be
very useful to the whole Bourbon family, especially to the king
Louis XVI. y. A. in Paris. MDCCLXXIV.

According to the story of Beaumarchais, the author of The Barber
deSéville Aura'û succeeded for a sum of 500 pounds
(75,000 francs), to buy back the Dutch edition and the edition
English; then learning that the Jew, once paid, went
fled with a copy that he intended to have reprinted, he
would have pursued him across Germany, would have joined him in
a wood near Nuremberg and, the gun on the
throat, would have torn out this single copy. It was at this
moment that Beaumaichais, surprised by thieves, would have
was injured and would only have died on the arrival of his servants-
ticks.

Even those who were willing to believe that Beaumar-
chais had dramatized the situation and exaggerated the dangers
that he had run had never questioned the reality
redemption of the brochure and even of the i'Alle adventure"

Magne that the innkeeper to whom we had trans-
carried Beaumarchais wounded. But a certain school which has
taken to the task of dishonoring all Christians, to make
Jews are so many little saints, don't doubt anything.

Mr. d'Arnelh, who published some documents in Vienna
on Marie-Antoinette of rather questionable authenticity,
took it upon himself to claim, in a brochure entitled: Beau-
tnarchais und Sonnenfels, which Beaumarchais had played
an unworthy comedy, that he had fabricated the pamphlet himself-
even that the Jew Angelucci had never existed.

Mr. Paul Huot translated this brochure in 1869, under this
title: Beaumarchais in Germany, without anyone
paid great attention to this paradox.

What surprises me is to see a scholar like Mr. Au-
guste Vitu not to be afraid to adopt this singular ver-
sion, in the excellent introduction that he put at the head of the

Beaumarchais Theatre published by Jouaust.

It is a serious matter, after all, to accuse of an action
as low a writer who, however one judges
the scope of his work, has nonetheless honored France
by his talent. On what basis does Mr. Vitu accept-
to accept Mr. d'Arneth's words? I admit for a minute
that Beaumarchais was the man that this last one paints for us-
deny with a pen that I believe is slanderous. He had done
to fabricate a libel, he had received 75,000 pounds for it
buy back; the coup was successful, he just had to come back
in France. Why run to Germany in search
of Angelucci? Why, by imagining the story of an exem-
to please écîiappô, to give such a poor idea of his skill
at the time when he was aiming for diplomatic missions?

In my opinion, Mr. Vitu lacked critical sense in pro-
speaking out against a compatriot, without investigating the motives

which probably made Mr. d'Arnelh act Austria is
for many years the prey of the Jews. The aristocracy,
charming and generous, but a victim of her vices, is
absolutely under the yoke of Israel; the true ambas-
Austrian ambassador to Paris, as we have seen from the letters found-
The one who is interested in this poor Count of Wimpfen is Baron Hirsch.
Mr. d'Arnelh wanted to exonerate Israel from one of the unnamed-
the misdeeds attributed to him in denigrating a writer
French. It would have been worthy of Mr. Vitu to foil this ruse
by engaging in a more in-depth study of the question
which would have demonstrated to him that Mr. d'Arnelh accumulates the
improbabilities on every line.

Had dishonored Marie-Antoinette, Israel, who holds a grudge
tenacious and who pursues those who roll up to
their fifth generation, took revenge on a sovereign
who had persecuted him with a rigor worthy of the Middle Ages.

Maria Theresa had been the implacable enemy of the Jews;
she had renewed against them all the human prescriptions -
activists of the past, she had forced them to wear a long
beard and to sew on the right arm of their garment a
small piece of yellow cloth.

On December 22, 1744, it was published in Prague and throughout
the kingdom of Bjhômc said following:

i" For various reasons, I decided to no longer tolerate in Tave-
to banish the Jews into my hereditary kingdom of Bohemia. I want

so that on the last day of January 1745 there were no more
Jew in the city of Prague, if we still find any there we will make them
chased away by soldiers;

2* However, in order to arrange their affairs ^ dispose
of their belongings that they could not take away before the last
January, they were allowed to stay another month in Icreste
of the kingdom,

3 But at the end of six months all the Jews also shall come out of
the whole kingdom of Bohemia;

4» Finally, this evacuation of the entire country will take place before the last-
last day of June 1745.

Which shows how powerful the Jews already were
everywhere, with what force was exercised this authority which,
since the founding of the Universal Israelite Alliance^
manifest with more frankness and insolence, it is the
liveliness with which certain European states intervened
at the same time. The General States instructed the ambassa-
The Dutch Prime Minister, Baron Van Barraenie, intervened.
The English plenipotentiary, Knight Thomas Robinson,
wrote a note as well. All they could get
This was to push back until the end of March the time of the
banishment; on this date, 28,000 Israelites had to leave
Prague.

Thanks to new recommendations from Poland,
from Denmark and Sweden, the Israelites obtained the au-
torisai ion (ie stay in Bohemia.

The aedile of May 26, 1745 stated: “His Majesty, by a
effect of his natural clemency and in consideration of the
powerful intercession of the King of Great Britain and the
States General of the United Provinces, allows the nation
Jewish to remain in the kingdom until further notice
of Bohemia and to attend to the affairs of
trade and others which are specific to this nation.

The Israelites of the Pas Pays had a medal placed on
this occasion. The vexations, the onerous taxes, the hum-
miliations did not multiply less against the Jews of Au-
cheated.

The Jews acting through Freemasonry took revenge

on Marie-Antoinelle of what Marie-Thérèse had told them
made to endure.

Never, since Christ, was Passion more painful
than that of the sovereign that the people, who do not com-
takes nothing of the horrors that he is encouraged to commit,
had learned to hate under the popularized name of the Austrian
by countless pamphlets. When we reread the details
from this slow agony one wonders how a being
human can suffer so much without dying; there is a refi-
in the ignoble, an ingenuity in the torture mo-
rale, a skill in the art of dishonoring, of stirring up the
iron in the wound, to make almost despair of God who
bears the Jewish mark. It is at the Crucified One of Golgotha,
I repeat, and I do not think that we see a sacrilege in
my comparison is to the holy Victim drenched in gall,
torn by thorns, overwhelmed by ignominies that one
think when, without daring to dive to the bottom, we
penohe on the unspeakable suffering of this unfortunate woman
woman, particular and special scars that neither
Louis XVI, nor Ms. Elisabeth suffered to the same degree.
The Necklace Affair is one of the most beautiful affairs that the
Jewish Freemasonry has ever molded; it is a masterpiece-
work of the genre; it has everything in it: satisfaction
of revenge, the dishonor of the Church by the role that
plays Cardinal de Rohan, and finally the money manipulation.
What unanimity also throughout Europe to make the
uproar around this scam of such a character
Ijanal in reality! As we see that the Jews drive
the intrigue of the importance that the thing suddenly takes on!
As later in the Salmon case (^^iclor Noir), all
starts moving at a signal and the most passionate
are nalnielleinenl those who are not in the secret.

Jews appear everywhere in this speculation
dirty. The first money given in black bills to
M™'' La Mothe, by the cardinal, had been provided by the Jew
Cerfbeer, it was represented by three effects of ten thousand
francs. The first ten thousand francs came, according to
i\|me (jg La Mothe, from the old Poissy fund and had been
given to the cardinal by Cerfbeer to whom he had given the en-
fodder company for the Count of Montbarrey. The
another twenty thousand francs came, still according to her,
c(of Cerfbeer that the cardinal had supported in his
lease (1). »

Cagliostro, however, was not in these scan-
Daleux a simple crook, nor even a vul-

gaire; he was a kind of prophet. The Jew, in fact, and
It is a fact that I have noticed many laws, like to announce-
to show by parables and figures the evil he is preparing.
In the most secret of agents there is always the nabi.

Joseph Balsamo fulfills this role of warner and, in order
that she was not unaware of it, came to declare to the queen that she belonged-
was attached to Fate and that nothing could save her. Gam-
betta which, apart from a common origin, is close
a lot of Balsamo, in conditions and environments
different of course, readily used the same ones
procedures than him; he willingly made the cowj:; of the carafe,
he confused people, disconcerted them by announcing
in advance of majorities, by predicting the future. It is obvious
that, if he had come across a real Frenchman of yesteryear, on a
brave and loyal soldier with common sense and courage, we
would have shot our nabi in a corner without anyone

{I] Cam pardon: the Trial of the Necklace.

found fault with it. The strength of Jewish policy is precisely-
It is important to rely on the fact that we can do anything we want.
towards the French, given that the man of good sense and
hair that would make the shot miss will no longer be encountered
Never.

At the moment when, through the phenomenon of suggestion, Ca-
Gliostro showed the queen a severed head in
a carafe, the fall of the Capetians was decided, in fact.
In 1781, German Illuminism and French Illuminism
had carried out their merger at the convent of Willemsbad;
the assembly of Freemasons in Frankfurt, in 1785, the
death of the King of Sweden and that of the King and Queen of
France had been decreed (1). The greatest lords

(1) These facts are aujourdliai hora de cooteile. See on this subject the
letter from Monsignor Cardinal Mathieu, dated April 7, 1873, and
that of Monsignor the Bishop of Nîmes, dated January 17, 1878. published
in the rUtiivers. These two letters appear in the Patto- Works
raffs of Monsignor Bessoa.

There is in my country, writes Cardinal Mathieu, a detail that I
then give you as certain. There was in Frankfurt, in 1785, a
a--assembly of Freemasons, where two men were summoned
considerable figures from Besançon who were part of the company:
Mr. de Reymond, postal inspector, and Mr. Mayor of Bouligney.
Speaker of Parliament. In this meeting, the murder of the King of

Sue I and that of Louis XVI were resolved. MM de Reymond and de Bou-
ligney returned dismayed, promising never to hand over the
feet in a Lone, and to keep the secret. The last survivor
"said it to Mr. Bourgon, who died at nearly ninety years of age,
■possessing all his faculties. You may have heard about it here,
:ar he left a great reputation for probity, uprightness and
firmness among us. I knew him well and for a long time
long time, because I have been in Befançon for forty-two years. and it is
died recently. He often told the story to me and others.
You see which sect knows how to plan its moves in advance: this is where
had two words his bi.-tory.

"PS — Mr. Bourgon was honorary chamber president at
the Court.

of France, the Duke of Larochefoucauld, the Duke of Biron,
Lafayelte, the Choiseuls, the Noailles were pushing from all sides
their forces to the Revolution.

The work of Father Descliamps, Secret Societies and the
society, contains the curious enumeration of the members of
the Propaganda Lodge, almost exclusively recruited
in the aristocracy. The composition of the Lodge of Versailles
is perhaps even more interesting. The inspirers
occult of Masonry, by a rather witty irony,
had baptized this Lodge Saint-Jean de la Candeur, and
it was indeed necessary to have a strong dose of candor
great lords, to conspire against themselves in
joining a Society that would "strip them and put them
naked like little Saint Johns.

Mr. Abbot Davin discovered, at the castle of Elément, the
minutes of this Lodge, from March 21, 1775 to March 20
1782. 0 It is, he tells us (1), a small folio of 340 pages,
bound in red leather, decorated on the spine and corners with symbols'
Masonic: compass, square, king's foot, plumb line,
level, olive branch, it bears this title:

Register

deliberations and receptions

made in the St-Jean lodge

of Candor

to the glory of the Great Architect

of the Universe

ious the auspices of the Serenisima

Grand Master

5115

(1) Bossue t, Port-Royal and Freemasonry.

This register is a d'Hozier. The most beautiful names
are represented there. Women rub shoulders with men.
There we find the sister of the Marquise de Choiseul-Gouffier, the
sister Marquise de Courtebonne, the sister Marquise de
Monfmaure, the sister Countess of Blache, the sister Viscount-
te>se of Faudoas. We find there, in the order of the ins-
descriptions, the Marquis of Arcinbal, the Marquis of Lusignan,
the Marquis of Hautoy, the Marquis of Gramonl-Caderousse,
the Viscount of La Roclie-Aymon, the Marquis of I'Tavrincourt,
the Count of Launay, the Viscount of Espincliel, the Marquis of
Saint-Simon, the Count of Busançois, the Count of Gouy-
d'Arcy, the Count of Damascus, the Viscount of Grammont, the
Count of Imecourl, the Knight of Escars, the Viscount of
Bethune, the knight of La Châtre, the Marquis of Jumilhac,
the Count of Clermont-Tonnerre, the Marquis of Clermont-
Galerande, the Marquis of Ferronnays, the Baron of Mon-
Tesquieu, etc., etc.

The Most Serene Grand Master was the Duke of Orleans.
Monfjoie described to us the ceremonies he had to undergo
submit to be received as a knight Kadosch (1).

To be admitted to the rank of knight Kadosch, he said, Louis-
Philip Joseph was introduced by cini{ Freemasons called
Brothers, in a dark room. At the back of this room was the
representation of a cave containing illuminated bones-
by a sepulchral lamp. In one of the corners of the room, there was
placed a mannequin covered with all the ornaments of royalty,
and, in the middle of this room, a double ladder had been erected.

When Louis-Hhiiippe-Joseph was introduced by the five Fières,
he was made to lie on the ground, as if he were dead; in this

(1) History of the LPJ d'Orléans conspiracy.

attitude he was ordered to recite all the grades he had received, and
to repeat all the oaths he had made. He was then made to
an emphatic portrayal of the rank he was to receive, and, one exi-
that he should swear never to confer it on any Knight of Malta.
These first ceremonies finished, he was allowed to get up;
told him to climb to the top of the ladder, and when he was at the bottom-
to lower the rung, they wanted him to let himself fall, he obeyed, and then they
shouted to him that he had reached the nec plus uHra of the .Mason-
nerie.

Immediately after this fall, he was armed with a dagger, and
ordered it to be pushed into the crowned mannequin: which he executed-
cuta. A blood-colored liquid spurted from the wound onto the candi-
dat and flooded the pavement. He was also ordered to cut off the head of
this figure, from there hold raised in the right hand, and keep
the blood-stained dagger in his left hand; which he did 1

Then he was told that the bones he saw in the cave
were those of Jacques de Molai, Grand Master of the Order of
Temphers and that the man whose blood he had just shed and
whose bloody lot he held in his right hand, was Phi-
Lippe the Fair, King of France. He was instructed in more than the sign of the
rank to which he was promoted consisted of putting his right hand on
the heart, then extend it horizontally, and let it fall-
ber on the knee, to mark that the heart of a knight
Kadosch was disposed to revenge. It was also revealed to him that
the touching between the KaJosch knights was given by
taking hands as if to protect himself.

Can one imagine a more singular spectacle than that of
this prince of the blood striking a king of France and holding his
bloody head in his right hand?

These simpletons of so much wit, these ambitious and these impre-
seers, dupes of stronger people who led them, do not
had little doubt that by inviting them to rebuild the temple of
Solomon, who was of no interest to them, they were invited
to serve as instruments for the demolition of this noble edifice of
old France, which for so many centuries had sheltered them

all: nobility, third estate and people. They would have been very surprised
if they had been told that before less than a hundred years
the most beautiful castles in the country would belong
to Jews

When the catastrophes that are plaguing us have occurred,
nacent it will be very instructive to compare this list of
great lords who made the Revolution the list toe^
members of the center right and the center left who made the

Jewish Republic. The personalities are less brilliant,
no doubt, but there are many honest people there in the sense
worldly of the word, of the owners, of the manufacturers,
some ordinary Casimir Périers, much more guilty
certainly the Jew who spits on Christ and the
expelled from school out of racial hatred.

What thoughts will these men have when they are
not only condemned themselves, but that they will see,
like the victims of the Terror, their wives, their
they, doomed to a sad death, and they will say to themselves:
If it is our work! " This is what would be interesting to
know, this is a spicy spectacle for an artist and a
thinker. I have two or three friends in the advanced parties
to which I have been literary pleasant, which have always pleased me
promised to let me see this before shooting me, but
Will they keep their word? Will they be able to keep it?

The Duke of Orleans, the head of French Freemasonry,
who openly conspired against his cousin, had not
the excuse of ignorance; it was intimately linked with the
luifset knew that they were the ones who ran the Masonry-
Count de Gleicher, in his book entitled: Facts
remarkable, tells that, during his trip to England-
land, the Duke of Orleans had received from Rabbi Falk-Scheck
"a talisman ring, a Kaiuaoîh which was to ensure him the

throne; this ring (1), although the prophecy did not
made for Philippe-Egalité, appears to have been known on
pledge of the incomprehensible craze that all the Or-
Léans, apart from the eldest son of Louis-Philippe, have always had
for the Jews.

A few wise ones, among those who are never listened to,
did they have at that moment a vague notion of what was
really in question: the empire of Israel? One would suppose so;
because, at this time, we see some publications appearing where
the name of the Jew comes up quite often associated, one cannot
not to say to the martyrdom of the monarch, Louis XVI is not a
martyr, whatever has been said, since he did not accomplish
his duty and that he did not defend the people whose guard
was entrusted to him, but to the sufferings of this poor honest man
man. In particular, in 1790, people shouted in the streets a
duck of some leaves: The Passion, and the death of
Louis XVI, King of the Jews and Christians. — In Jerusalem-
lem. The epigraph read: Popidus meus, quid feci tibi 9

At the head was a curious engraving; it represented
the king crowned and wearing the fleur-de-lis mantle put in

cross, to his right and to his left the Clergy and Parliament.
In the background the Assembly deliberates while in the front
guns are pointed at her.

(1) If we are to believe the author of Judaism in France, this ring,
that Philippe-Egalile was still wearing at the time of going up to the escalator-
must have been given by him to a Jewess, Julielle GomicIiau.T, who
wire passed to the Duke of Cliartres. Louii-I'liilippe kept this liijou until
his death, and transmitted it at the moment of expiring to the Paris committee.
The ring being too big for him, it was sent to Paris II
Jewish jeweler named Jacques, in whose window he would have been some-
that Leuips e.xpodé.

In the text, Philippe d'Orléans is Judas Iscariole,
Bailly Pilate, Lafayette Caiphe.

“Eli, Eli lamraasabbacthani, my people, my people
Darling, why did you abandon me?

It is in vain that the poor king addresses this desperate appeal-
perished to the French. The plebs led by the leaders
foreigners respond; "He is not our king, we do not want him-
We do not know any other kings for our king.
than the Caesars of the suburbs and our twelve hundred sovereigns...
To the lantern! To the lantern! >

The New Calvary, an engraving published a little earlier
late and which was sold at Webert, at the Palais-Royal, Ga-
woodwork, No. 203, formed a complete picture. No. i,
Louis XVI tied by the rebels to a cross that sur-
rises the Phrygian cap; at the bottom we read, on a table of
proscription, the name of the three Rohans, of Condé, of Bouille,
of Mii'abeau, of Lambesc. Nos. 2 and 3: Monsieur and Monsei-
Lord the Count of Artois bound by the decrees of the factious.
No. 4: Robespierre straddles the Constitution, followed by the
Gentleman Jacoquine, presents the sponge on the end of a pike
soaked in the bile of her regicidal motions. No. 5: The Queen
Overwhelmed with grief, she shows her husband to her brothers and solicits-
cites prompt revenge. No. 6: The Duchess of Polignac
at the foot of the cross. No. 7: Monseigneur the Prince of Condé
draws his sword and prepares to avenge his king (1).

The vast majority of the nation had no idea
what he was made to do. The Jews, who ruled France-

(1) See also: The Possession of Jesus of the true Catholics
by the Jewish schiiiiuittque^ of the department and of your municipality: of

Masonry, took care, as one can imagine, not to show
what it was about and remained behind the curtain.

The Jewish question, strictly speaking, hardly inspired any
sympathy in France. The Royal Society of Sciences and
Arts de Metz had however established a prize for the
best thesis on how to improve the lot of
Jews. The prize that was to be awarded in 1787 was only awarded
August 23, 1788. It was Abbé Grégoire who obtained this prize
with his essay on physical, moral and regeneration
Jewish policy.

The work of Abbot Gregory, said Rœderer in a first
report, resolves almost all the difficulties. It is illuminated by the
politics, history and morality. A healthy philosophy and
sometimes sublime is shown there with dignity, with brilliance... but
the work is shapeless and indigestible, the materials are poorly arranged.
seen.

The alterations made by the author made
disappear some of these disadvantages without removing-
to see at work its character of mediocrity.

While not hiding his sympathies for the Jews,
Abbot Gregory defended them somewhat in the manner of Lacre-
such, he painted a heartbreaking picture of how they
squeezed the unfortunate people who had dealings with them.

Unfortunate inhabitants of Sundgau! Reply if you have any-
core force. Isn't this frightening picture that of the state
to which many Jews have reduced you?

Your land, once fertile and which enriched your fathers, produces
barely a coarse loaf to a crowd of their nephews, and
creditors, as merciless as they are rogues, are still fighting with you
the price of your sweat? With what would you cultivate them from now on?
these fields of which you have only a precarious enjoyment?
Your livestock, your farming tools have been sold for

to satisfy vipers, to pay only part of the
usurious rents accumulated on your heads. No longer able.*here-
to destroy the fertility of the earth, you are all reduced to cursing the ceîlo of
your wives who gave birth to unfortunate people. We do not
left only arms withered by pain and hunger and if he
you still have rags to attest to your misery and the"

bathe in your tears, it is that the Jewish usurer has disdained you
tear them off (1).

I don't know why the Jews didn't have this pas-
wise on the pedestal of the statue that they raised with our
money to Abbot Gregory (2). As for the idea of a man

(1) To know well all that this paper can bring which»
it has been said, bear everything, we must bring closer this picture drawn by a
ardent friend (]ei affirmations of Renan in a conference given at
■ Saint-Simon circle, and which had been begged by the Jew
Mayrargues. Treasurer of the circle:

"When the National Assembly, in 1791, decreed emancipation
of the imfi, she paid extremely little attention to the race. She felt that
men were to be judged not by the sanctuary that flows in their
veins, but by their moral and intellectual value.

(2) We know the sad role played later by this apostate, who betrayed
consequently all the causes, and of which Mr. Jules Simon has not
fears to praise. On a mission in Savoy, he stole in writing to the
condemnation of Louis Capet by the Convention, without appeal or sur-
". Later he declared, with the cunning that characterized him, that he
had understood by these words that Louis XVI "was condemned to live."
Appointed Commander of the Legion of Honor, Senator, Count of
the Empire by Napoleon, whom he overwhelmed with the basest flatteries,
The former Jacobin was one of the first to demand the forfeiture of
his benefactor, and he dared to go to meet Louis XVIII in
his handsome costume as a senator of the Empire. Excluded from the Chamber
of peers, expelled from the House of Representatives, • as indi-
gne, » struck off the list of members of the Legion of Honor, he was
rejected even by Louis-Philippe. Greedy, as much as scheming, the
Count Gregory proBla however of the revolution of 1830 for
to have Crémieux claim the arrears of his former salary
Senator. These are the men to whom statues are erected!

who says: "Here is the plague, I ask that it be inoculated with
whole country," it fits into these conceptions that he
I can't understand.

In any case, Gregory's efforts will have had a result.
The picture he paints of a corner of France in 1788
could apply to the whole of France in 1888. With
some new loans, two or three financial companies-
and some roundups like that of the General Union,
The Jews will have quickly taken away from us the little they have
agreed to leave us until now.

The competition subject proposed by the Metz Academy
had inspired a number of memoirs and bro-
chures. Under this title: The Cry of a Citizen Against the
Jews, Mr. de Foissac published a violent protest against
the conduct of the Israelites in Alsace and Lorraine.

Dom Chais, Benedictine in Saint-Avold and former parish priest of
Gharleville, proposed to use the speed of the Jews to
race to carry administrative messages; he re-
also said that they were employed in the harvest of honey from which they
are very fond of it. He added in a second memoir that
Jews are birds of prey that must be cut off
the beak and the talons.

Mr. Haillecourt believed that, to ensure the happiness of
Jews and the tranquility of Christians, it was necessary to transport
all the Israelites in the deserts of Guyana.

We see that no major current of opinion existed in
in favor of the emancipation of the Jews.

When the Constituent Assembly met, some Israelites from
Paris, MM. Mordecai, Polack, Jacob Trenel, Goldsmidt
rentiers, and J. Lazard, jeweler, joined forces to solicit
of the Assembly the emancipation of the Israelites of France.

By a singular chance, the Constituent Assembly had to deal with

the same day of the two beings so despised in the past, who hold
the top of the pile in our society of hams and gamblers-
tors. The question was whether the members of these two
interesting corporations would be admitted to the functions
public. For the actors the thing suffered little from
difficulties, but the discussion was lively when we approached the
question of the Jews.

The debate that began on September 21, 1789, continued
the following days. A far-sighted gentleman, Mr. de Cler-
Mount Thunder, did not fail to take up the defense of the
Jews; one of his descendants, moreover, was, I believe, for-
ment scalded in the General Union affair (i).

M. de la Fare, Bishop of Nancy, came to tell a pretty
anecdote that has been often recalled about others
Jews (2). "One day," he said, "when I had gone to the
in the middle of a riot to try to restore calm, a
seditious people approached me and said: Ah, sir,
If we were to lose you, we would see a Jew become
our bishop, so skillful are they in seizing everything,

Abbot Maury spoke a few words of reason and
showed by the example of Poland, what was going to become of the
France put to the soil by the Jew.

(1) This friend of the Jews himself was taken away from this bad speech
who was our bad aclioo. n 11 had seen, from the morning of August 10
1792, says Count de Reiset, in his work Modes et Usa-
ges in the time of Marie-Antoinette, investing in her hotel in which one
claimed there were weapons. Torn from the arms of his [•'mme and
"induced to his seclusion, he was found innocent and sent back to
him. When he was returning there, a cook, whom he had chased away, roused the
people against him. After having harangued him, he received a blow on the leg
of threads and runs away to Madame de Brassac's, rue de Vaugirard. Or
He continued to the fourth floor where he was killed.

(2) Who does not know the words of Monseigneur Dupanloup, about
Jules Simon: “He will be cardinal before me.”

16.

The Jews, he said, have lived through 17 centuries without mixing with others.
nations; they have never traded anything but money, they have
were the scourges of the agricultural provinces. None of them ennobled
still his hands while steering the plowshare and the plow. In Poland,
they own a large province: well! the sweats of the es-
Christian claves water the furrows where the opulence of the Jews germinates
who, while their fields are thus cultivated, weigh
ducats and calculate what they can take from the currencies without ex-
to impose the penalties imposed by law.

They own 12 million mortgages on land in Alsace,
in a month they will own half of this pro-
vince; in ten years they will have completely conquered it and it will not
will be more than a Jewish colony.

A representative of Alsace, hardly suspected of retro-
ranks, but who knew the Jews since he had them
seen at work, Rewbell, confirmed the accuracy of these facts.

Camille Desmoulins, who spoke about the questions without
to know, did not fail, like all republicans
today, to take sides with the foreigner against his
compatriots. Rewbell replied to this supporter of the Semites,
who were then called Africans, a few lines which
deserve to be mentioned. After having engaged the panegyrist
Jews to go for a little trip to Alsace, PœwbeU
added: "Even humanity, after a few hours of

stay, will lead you to use all your talents in favor
from the numerous, hardworking and brave class of my inform-
tuned compatriots oppressed and pressured in the manner
the most atrocious by the greedy band of these crowded Africans
in my country.

Robespierre, very advanced in Freemasonry, whose
father, Venerable of the lodge of Arras, had been one of the zealous
propagators in France - which explains the popularity
of the son — declared himself for the Jews.

Talleyraml, who, like Voltaire, had a Jewish soul,
likewise; he too guessed well that the eternal enemies-
Christ's place was behind everything that was happening, he
negotiated with them to have his share in the immense traffic
which was going to be done on the property of the Clergy (1).

The Assembly, very embarrassed, postponed the solution.
decree of July 28, 1790 only states that • all
Jews known as Portuguese, Spanish and
Avignon residents, would continue to enjoy the rights they
had enjoyed until then and which had been granted to them by
letters patent. •

On April 30, 1791, the deputies, who supported the Jews, returned
to the charge, but the Assembly declares that it
does not intend to prejudge anything on the question of the Jews, which has been
and which is adjourned.

On September 27, 1791, the Assembly had again to
to deal with this serious subject. Dupont skillfully made a
social question a religious question and tried to
place on the ground of freedom of worship.

(ly The clergy of the diocese of Auluo clearly live to qaels naobiled
Honestly, he obeyed Tludigae bishop, and he did not hide from him what he
]>was of his conduct. When the apostate engaged the priests and the
vicars of Saône-et-Loire to submit to the decrees, or knows the re-
response he received.

“My Lord,
"Your apostasy surprised no one. Stopped at this point of opprobrium
where nothing can debase or degrade in ropiiiioii, you must
aspire to "oneself" even iniquity and receive the stormy fruit.
But if you had been afraid to find accomplices in the mi-
respectful ministers to whom you address your letter, all of you
strangely abused serin We only willingly imitate those we
esteem. The sacrilegious sycophant of the churches! The lawyer of the Jews! What

titles to our couliaiice!”

Mr. deBrogliti tried to have it put into the law: "That
the taking of the civic oath by Jews would be
regarded as a formal renunciation of civil laws
and policies to which Jewish individuals were everywhere
submitted.

A representative, named Prugnon, whom the Jews had
won, opposed this motion, on the pretext that the laws
The civil laws of the Jews were identified with their religious laws.
According to Prugnon, it was France that had to submit
to the Jews and not the Jews to France.

The Assembly, visibly tired of these debates, decreed
in these terms Dupont's motion:

The National Assembly, considering that the necessary conditions
to be a French citizen are set by the Constitution and that
any man who, meeting the said conditions, takes the oath
civic and undertakes to fulfill the duties that the Constitution
imposes, is entitled to all the advantages it provides,

Revokes all adjournments, reservations, exceptions inserted in
the previous decrees relating to Jews who will serve-
civic responsibility which will be regarded as a renunciation of all
privileges and exemptions previously introduced in their favor.

Revvbell returned to the charge and demanded that

(t) The good and pious Madame Elisabeth clearly perceived the misfortunes
that this measure would attract on the branch. "The Assembly," wrote
to Madauie de Bombelles, put the finishing touch to all his nonsense and irre-
religious by giving Jews the right to be admitted to all jobs.
I can only tell you how angry I am about this decree. But
God has his days of vengeance, and, if he suffers evil for a long time, he will not
punishes him with no less force.

In a speech delivered in May 1872, Crémieux mocked
gently the innocent victim who was more foresighted than the
policies.

the Assembly. If it were held for the Jews, it would have some pity
for the Christians of Alsace.

The Jews, he said, are, at this moment, in Alsace, creditors of 42 to 4.5 million in both capital and interest. If we consider that the debtors' meeting does not amount to 3 million and that the Jews are not people to lend millions on 3 million of valiant, one ^era convinced that there are at least, on these claims? millions ij" wear.

The Assembly decreed that the Jews would be obliged to provide within one month a justification of their receivables, so that an equitable liquidation could be carried out. of these claims.

Naturally, no follow-up was given to this. measure. When you make a Jew pay for his food, you you are singularly clever.

The Jew was in France!

The news circulated from town to town, awakening hope- rancid in the most distant ghettos, bursting the thanksgiving to the Holy Blessed One in all the temples, in all the synagogues, in all the schools. The October 21, 793, a Hebrew canticle, by Moyse Enshaim, sung in the synagogue of Metz to the tune of the Marseil- ease, proclaimed the triumph of Israel.

The mysterious word, the decisive incantation of Hermes Trismegistus, whom they had so long sought at the bottom of their laboratories the old alchemists of the Middle Ages leaning over their hieroglyphs, was finally found! For to decompose, to dissolve this France of which all the plots were holding up so well, a few calls to the Frater- unity, to the love of men, to the ideal had been more powerful than all the spellbook formulas.

has

The old Kal)l)ale was over, the new one was beginning. The Jew was no longer going to be the cursed sorcerer, which Michelet shows us performing his evil deeds in the darkness from the night, it transforms, it operates in broad daylight; the pen of the journalist replaces the ancient baguette. We can break !>' magic mirror; to the fantastic apparitions of yesteryear will be succeeded by prestige of a completely intellectual order, which AM will show the poor dupes the disappointing image of a happiness that always flees.

What were we told about this naive Schylock demanding a

clear book with a bad taste harshness? It is not
not a scrap of the body of the Christian that the Jew asks for,
\, it is the whole body, it is the body of hundreds of
thousands of Christians who will rot on the fields of
battle of the world in all the wars that will be appropriate
to Israel's interests to undertake (1).

What's the matter of a few ducats to be cut?
billions that the goy will now sweat. We will stir
gold by the shovelful in banks, credit institutions,
loans of all kinds, national loans,
foreign loans, war loans, loans of
peace, loans from Europe, Asia, America, loans
from Türkiye, loans from Mexico, loans from Hondu-
ras, loans from Colombia... These brave people of kings
of the past did not know how to "work," as they say in

(1) Mr. Le Play saw this transformation well. "An influence
The news, he said, also tends to ease the scourge of
war; it is that of certain money handlers who, supported by
the "European Stock Exchanges" rumour mill, which cuts scandalous fortunes
leuses on the eni{,ruuts, contracted for the costs of the war and for
the excessive ransoms imposed today on the vanquished. {The Cons-
institution enseriiwUe.)

Scholarship; they had a paternal heart at heart; after having
made France the world's leading nation, dazzled
the universe of their grandeur, built from Versailles and
Fontainebleau, they stopped in despair in the face of a deficit
of fifty-two million. Let it be, the Jew will
show what the French can do; they are big
to feed the Israelites of both hemispheres, for Jacob is
good brother, and wants everyone in the family to have a share in the
party.

Bewitchment, moreover, is both spell and charm.
fully successful this time. By a singular hallucination-
lière, this serf of the Jew, more enslaved than ever was
beast of burden of the Pharaohs, believes himself to be the freest, the most
proud, the smartest of men.

Look at it, however, you who have preserved voli'e
reason, as this abominable old regime had left it.

Field or city worker, he is at peace
a land where there are only French people like him. Peasant,
he dances in the evening to the musettes, he sings these beautiful rounds
ancestors whose distant echo sometimes delights us in a

remote province Artisan, he has his fraternal corporations,
its brotherhoods, where people gather to pray for the com-
dead companions or to hear mass before going
have dinner together on the day we receive a master. We like
this work that we have the leisure to do well and that we take up by
this pretty preoccupation with art which enchants us in the
the smallest remnants of the past. The militia, which takes ten thousand
men per year and only those who have a taste for the regime-
ment, does not weigh very heavily on the country, and it is
cheerfully that the village leads to the next town
soldier of the king's armies.

Now look at this Pariah of our great cities

industrial, bent under devouring labor, worn out before
the age to enrich his masters, stupefied by drunkenness,
healthy, he has become again what the ancient slave was, according to
Aristotle, a living instrument, ernpliukon organon.

We must warm up this human machine, we must
damned of life, to which the Jewish newspapers taught
that there is no more sky, tears himself away for a moment from the awful
reality that weighs on him. We invented alcohol. More of these, good
fresh wines which sometimes went to the head, but whose
slight intoxication flew away in a song; in their place
horrible mixtures of vitriol and acetic acid which
give delirium iremens after a few years,
but which at the time galvanize the body a little
asleep.

No matter! The spell still holds. Listen to this
unfortunate, lying drunk in the street, who gets up with difficulty-
ably so as not to be crushed by someone's car
Rothschild, of an Ephrussi, of a Gamondo; he remembers
in his delirium of biblical jargon that his exploiters
learned to speak and he whispers: c(It's true, all of
even, that the French Revolution was a new
'^•aaï i»

m

LA RÉVOLimOS El LE .T>KMIK.i; EMl'JUS

The Jew during the Revolution. — David and Marat. — The flight of the
Furniture Repository. — Jewish Fiddling and the Directory. — N«{m>-
Was iéoQ 1" a Semite? — The Empire and Frauc-MaçoDneiiu.

— The {;raad Sauhedrin. — The noble homage paid by the Jews:»
of the Papacy and the Christian Clergy. — In^iratilude of the Jew from
that he was the master. — The insults to Pius IX. — What one would have
to be done in 1806. — The opinion of Portails. — The Jewish invasion.

— Repressive measures. — The decree of 1808. — Obligation
forced Jews to take a name. — Jewish names. — Mayer,
Jkleyer and Maier. — The census of the Jews under Napoleon ^^

— Marshal Ney and the Jews. — Kujiture of the Jews with
Napoleon. — Rothschild at Waterloo. — A mistake by Mi-
«•hellet.

17

THE EETOLUNOS AND THE PREILIEU ENPIEE

Where is the Jew during the Ptevolution? — on the roads.
He looks for a corner that suits him, he enters by h»
breach opened, it takes root in that society of which or
has just broken the frames. The opportunity is good, indeed.
In the almost deserted towns where the scaffold has been
to knock off the heads of the most honest and intelligent, 'i\
no longer has to fear this vigilant attention which he would have
been the object in this old world where, old and young, cha-
each knew each other from having prayed together in church,
held together by a thousand traditional bonds, supported each other, loved each other
May.

From the beginning, the Revolution had, like the Republic
Jewish today, the character of an invasion. The element
French disappeared, as today, in front of a gathering
of strangers who took over all the im-
carrying and terrorized the country. "All the scum
boiled, said Mr. ForueroD(l). Switzerland gave us
Marat, Hulin, Clavière, Pache, Saladin; the Walloon countries
sent Theroigne, Prolys, Clools/Pereyra. Fleuriot,
all leaders of murderers; the downtrodden of all languages
were welcomed as brothers by those of Paris who
claimed to fix the destinies of France and perhaps
those of the human race.

To this list we must add Poles like Lazow-
ski, Germans commo "^ "^ ' <^t Clinrles ce

Hesse; Italians like Gorani, Pufourni, Manini, Pio

and Rolondo; Spaniards like Guzman, Miranda,
Maichena. In this invasive flood, the Jew passes ina-
perceived.

Pereyra, Marat's inseparable friend, Gobel's friend, who
pushes this unfortunate man to the sacrilegious comedies that one
knows, is authentically Jewish; according to a tradition cons-
aunt, Simon, the executioner of Louis XVII, was Jewish (4).

It has also been claimed that David was of Jewish origin,
as the name tends to suggest, and one can explain-
would thus, through racial hatred, justify the outrages inflicted on the
king and queen by a man whom the old regime had
filled with blessings.

What do you say about Marat? Mara is the real name.
family was expelled from Spain, she took refuge in
Sardinia, then in Switzerland and, unable to admit to being open-
Jewish, she became a Protestant. With the leprosy that
eats away at him, the filth in which he lives, the hatred he
testifies for the Christian society, it is indeed there
a son of Judaizers, a Maranian responding to the stakes
from Spain by the guillotine of France.

Mr. Taine certainly foresaw this when he spoke
mixed races that produced this monstrous being, but,
He, too, has been circling around the issue. What he has done well
highlighted in his lysychology of the Jacobin leaders (2),

(I) This Siuioa was one of the first and one of the most enthusiastic
supporters of the secularization of hospitals. "One day," Goret said
daus Hon Térnoiymiçjc, madauie Elisabelli bereaved him as if
his sick wife was going to the Ilôiel-Dieu.

— Ali! It's a pleasure, he said, to see the ladies today.
of the ilôiel-Dieii, f.cssout dressed comuie luareiuoie, like you,
ui pla^, no less.

(ï) Ori(jimi Ut' lu Contemporary Fiance. The Revolution, volume III

It is the efat menfal island Marat, which begins with the mania
from persecution to homicidal mania.

Marat's madness is, however, special: it is neurosis.
Jewish. Among the boldest in their doctrines, none
no Christian foreigner would think of going to London, to Berlin,
in St. Petersburg, calmly say: "We must do
270,000 heads fall in this country. :» We wouldn't dare; the

Jew dares.

This intellectual audacity, this enormous impudence
which we have spoken about often, because we meet her
at every step, in financial companies as in
political enterprises, have as their basis an idea imprinted-
been in the brain for centuries. Religion, which
teaches the Jew that he is superior to other men,
that he must destroy everything that is not him, that everything
which is on earth belongs to him, is the powerful vehicle
of these delusional conceptions of a particular form, it
is the first principle of these theories, it constitutes the
secret and invisible logic of these incomprehensible aberrations-
possible for the superficial.

The classic phrase "the hideous Marat" is not correct
only half. No doubt, the lipless mouth, contracted
by a kind of trismus, is fierce, but the eyes are
beautiful; if they sparkled with fury in the Varat at the tri-
bune of Simon Petit, they are almost soft in the
portrait of Boze and in that of M"* Alais. The Marat at the
Bajazet, the Marat wearing a turban like a scarf
whose knot forms an aigrette, resembles an old
Jew from the Orient.

Take a close look at the Canuivah Museum^t the i>or(rail
which was part of the Saint AlL'in and sinlout collection the
biscuit bust, you will see rhailuciné, the neuro-

pathe; you will discover there, as in Robespierre,
moreover, as in many actors of these scenes
tragic, this asymmetry in the two sides of the face
which reveals an unbalanced being.

The wax modeled almost immediately after the shot
of the heroine's knife, by M"* Tussaud. very skillful, one
knows, in this kind of work, and that we were in charge of it
usually gives the same impression. This time we
we have a hand, a hand with slender fingers, which is not
the grip of a murderer, of a violent person, of a bloodthirsty person who
strikes himself, but of a completely theoretical villain. The
suddenly deadened on this face calmed the dominant, the
deep within the Jew, a great sadness, almost touching.

No doubt there was more than one Jew among these organiza-
Jacobin societies which fell from who knows where
to denounce, proscribe, send good people to the
guillotine. I don't think much thought was given to it then
to ask them for their papers.

When the taste for these studies on the Jewish movement in
France, which we hardly mention in this work
draw the general plan, will be spread, of patients looking-
chors will have the idea of searching the departmental archives-
tales from this point of view, to inquire about the time at which
some inhabitants arrived in the country and; in the
In most cases, I am convinced, they will find a
Semitic origin to families in which hatred of
priest is hereditary.

In Paris, the first concern of the Jews is to show themselves
worthy of their emancipation, was to rush to the
Crown diamonds; they played the main role
in the robbery of the Garde-Meuble. I have recounted this pil-

lage (read Garde Meuble, still so obscure, buried <the so much
of mypleas (1). One would think one saw a symbol there. The spec-
tackle of these treasures, patiently accumulated during in-
countless generations, royal crowns, chalices offered
by Suger, jewels given by Richelieu, magnificent souvenirs-
fiques and glorious, sown in the streams by the fugitives,
shared in haste on the banks of the Seine, buried there
some pond, lying around in all the taverns, hidden
under rags, is he not like the very image of everything
the brilliant past of this France, delivered ^\^x hordes of the
cosmopolitan revolution?

Like the affair of the Necklace set up by Cagliostro, the toI
of the Garde-Meuble had the character proper to all the entre-
Jewish catches; he attached himself from above to the superior poli-
superior of Freemasonry, he served below to make
earn some money for Israel.

The long-standing negotiations between the
German Freemasons and French Freemasons,
to obtain the retreat of the Prussian army, remained in
suspended? due to lack of financial resources; the diamonds of the
Garde-Meuble provided the necessary funds to purchase
Brunswick.

D'Allonville, in his black fictions, is very explicit
on this point t 2;.

The Commune of Pans, he wrote, as Damouriez had not
did not delay in plotting to try to save his san-
glante domination. Dohm, whose name is found in all
the occult neo-sociaJions of the Prase, which, during the insurrections

(1) neviie of In Re'i'olution (March 5, April 3 and May 3, 1885).

(2) Secret Memoirs, volume III.

I Belgium, had become friends with Abbé Tondu, a journalist then at
Horve, and since Minister of Foreign Relations under the name of
'^obrun; Dohm in correspondence with the French Jacobins by
a man named Benoît had, from the beginning of the campaign, made com-
[I melted to Madame de Rilz, drew Lucchesini and to Lombard very
credit near PVédéric-Guillaume, the advantages that he could per-
personally draw from a secret agreement with France and those that
(This power would provide the natural enemy of the Aulrith^: but
the loyalty of the Prussian monarch and his desire to save the family
royal prisoner put an obstacle to the very pronounced wish of
his entourage to whom, moreover, gold and lots of gold were needed in order
will determine them to satisfy the desires of those that the monarchs-
ques had a horror.

To overcome this double obstacle it was necessary to ruin
the Prussian army and the slowness of the Duke of Brunswick there-
want to collect these things; I am sure to corrupt the ministers
Prussians, and the diamonds of the Furniture Market supplied it.

Billaud-Varennes, who left Paiis after the massacres of the 2nd and 3rd
September, had, from the H, surrendered to the army and had begun the
negotiations in which the amounts promised and not yet paid are delayed
only the conclusion, 2 to 3 million, fruits of the plunder of the \0
August, were all that the Paris Commune possessed and this was not-
was not enough. Why don't you have the Furniture Repository robbed? cried
Panis, and the thing took place on September 16, by the care of Tal-
link and Danton, which provided, in various values, a sum
thirty million.

Initial openings had facilitated Dumouriez's escape
from a position in which he would have been lost without resources; from other-
very prevented him from being deposed during the cannonade of
Valmy; and from the 22nd to the 28th the negotiations were, as we have-
already said, followed actively.

Crown diamonds long fueled the
trade of the Jews of Germany. Danton and Fabre d'Eglan-
iine, whom M""^ Roland accuses so formally of theft, euienl
their share of the plunder. Some subordinate Jews who had
left to take were brought to trial alone.

One of the first individuals guilty of the theft of the Garde-Meuble, said the Bulletin of the Criminal Court, which had to undergo the sanction of the law, was a Jew named Louis Lyre, born in London and aged 28, working as a merchant in the district tier Beaubourg. He had been accused of having participated in the looting committed on the nights of 2, 13 and 15 September and to have sold, during this month, to a certain Moyse Trenel, pearls and diamonds, his share in the proceeds of the theft. He left a dying will, and on October 43, 1792, at ten o'clock and a half in the evening, he suffered his punishment, showing courage and composure worthy of a better cause.

Another Jew, living on Rue des Vieux-Augustins, Delcampo, who called himself Deschamps, was also executed.

All the Jews of Paris were involved in the affair. We found- We go to the Dacosta debars, always willing to do good to do, Lyon Rouef, fairground merchant and innkeeper, rue Beau- bourç, as well as his wife Leyden, Israel, Aaron Hom- bergue, the Angles father etfds who sell to the Jew Benedict Salmon a large quantity of diamonds. This S;dmon had already profiled the opportunity to buy 150,000 francs of fine pearls.

Some appear to have been more fearful or more scrupulous than Trenel and Salmon. We read in the Thermomix of the day, written by Dulaure and B. Chapet, at the date of Monday, September 24, 1792:

"A trenloiine of diamonds from the Garde-Meuble were submitted in a letter to the Deputy Clerk of the Communed by Messrs. Anselme and You, Jews, to whom we had offered to buy them.

The Crown Diamonds, in any case, have no luck with the Republicans and with the Jews. The first Republic lets them or makes them fly; the Emnirc and .a

i7

Monarchy roconsîilnent this marvelous Treasure; sons la Current republic, the Jew Lockroy connects with the hook-nosed merchants who gather in the sounds- Swedish coffee soil and, to facilitate an operation for Israel- lucrative ration, proposes and has accepted a law authorizing the sale of all these memories of the past.

It was the Jews who organized the pillage of the

churches (1), the destruction of masterpieces inspired by
faith in the genius of our medieval image-makers. What is the most
wonderful opportunity to satisfy at the same time his
hatreds and greed, to insult Christ and to enrich himself-
chir! All the silverware of the churches, acquired at a low price,
passed into these rapacious hands. The Public Treasury, Cambon
he himself notes, had almost no part in these
spoliations.

Often the Jews bought entire churches with
"a handful of assignats and, when calm was restored, the
praised very dearly to the faithful. I have already told how
they had bought and demolished the church of Nicolas Flamel,
Saint-Jacques de la Boucherie. Two Jews?, Oltevuere and
Stevens, were awarded the church of Saint-Leu-Saint-
Gilles, in the rue Saint-Denis, and, in 1802, sold it to
rental to the abbots Morel and Girarcî who served it.
From year to year the rent rose from 3,000 to 10,000 francs.
Finally the church was bought by the City for 209,312
francs in accordance with the decree of July 20, 1810.

(1) The true people were deeply attached to the religion of their
fathers. In 1793 the women of the Halle orgauir-èreul still re-
stands for the Corpus Christi procession. These lords, from
remains, there were still those of the workers of French origin under the
Commune.

The "remîîrrés" furniture was another occasion (ropt*-
fruitful rations. The members of the Convention and
even some of them cooperate with Jews to appropriate
the remains of the outlaws.

In the Crimes of the Seven Members of the Former Committees
of Public Safety and General Security^ Lecointre, de Ver-
sailles, tells that at the sale of the castle of Monlbélianl,
Bernard got along with a Jew, named-
Trefoux. to be awarded, irregularly and almost- '
for nothing, objects of great value. He would also have
distracted from inventory and fiiit 'packing for his own
has a blue marble table, precious books, etc.
He would have been automatically allocated a car, without any auctions,
8 chandeliers, 12 metal torches, 4 column feet.

The corrupt and cheating France of the Directory offered
to the Jews a prey almost as beautiful as France
Third Republic.

The Jews, writes Capellgu^, in his History of the Great Operas

financial rations, once Pans opened to their speculations, I
came from all sides and took from all sides; they began-
rent, at first timid, through small businesses, the supply of che-
value and small usury, limited stock trading on assignats; l's
did not yet have their feet firmly enough on the ground to dare 'i
bank that they left to the Genevans; they were content to a-
buy old furniture from castles, relics from churches,
confiscated jewels, to lend a few louis to the emigrants fO
exchange of good values. In some departments, they are
were established on the soil of the cultivators, like crows on
their prey; in upper and lower Alsace and in Lorraine, i!^
became masters of landed property through loans on
mortgage and redemption deeds. In Paris, they flooded ie-;
neighborhoods around the Temple, which had become, in a way, their ghetto.
They were allowed to walk freely and, in a period of

Uunps, they would be the masters of the industrial market and of ar-
f^ent.

The Jew, then less refined than today, is nililiated
lr)rigand, half l)anquier or rather comnieuce by being bri-
igand before establishing himself as a banker.

It's the time of the famous Michel, Michol Vassassin, donf
little girls ended up marrying dukes and princes,
without the sinister legend that attaches to it having yet disappeared
to this name. Michel had attracted to a nearby castle
from Paris a family of emigrants whom he had slaughtered for
seize the money and jewelry she brought back with her
she. Acquitted by a winning jury, despite overwhelming evidence-
blantes which disappeared with the complete file of this
affair, he was nonetheless condemned by public opinion-
blique.

Simon, who maintains M'^® Lange, the fashionable hetaera,
scandalizes the city with its splendor and all of Paris claps its hands
when, at the Salon of the year 711, Girodet, in a corner of his
painting by Danae, represents the millionaire as a turkey
giggling and tail fanned out.

The Jews, however, inaugurated this policy which will
now be theirs: to succeed a revolution where
we fish in troubled waters for the momentary reign of a sauv-
any servant who ratifies by possession, under a
regular government, ownership of what has been stolen.
The legitimate king would have hindered them then, they prevented by
by all means his return, they needed a Shiloh,
as Cromwell had been, a temporal Messiah; the man
was all ready.

Was Napoleon of Semitic origin? Disraeli said so,
the author of Judaism in France supports it. It is certain
that the Balearic Islands and Corsica served as a refuge for

many Jews expelled from Spain and Italy who died.
by converting to Christianity and, as it happened
in Spain, took the name of the great lords who
had godfathers, Orsini, Dona, Colonne, Bonaparte.
Michelet, who, with his clairvoyant organization, had the intuition-
tion of certain deep things on which he did not dare
insist too much because of his party, touched this point twice
had three times. € I said, he wrote in particular in his
Nineteenth century, that a witty Englishman would like to make
King Bonaparte of Jewish origin. And as Corsica was au-
formerly populated by African Semites, Arabs, Cartha-
Ginois or Moors, Maranes, say the Spaniards, it seems
: to belong to them more than to the Italians. >

Freemason certainly and very deep in secrets
of Freemasonry, fierce Jacobin, friend of Robespierre
young. Napoleon had everything it took to play the
role that was expected of him. The finance adopted him; the Michels,
the Cerfbeer, the Bedarride sponsored it during its
first shipment to Italy at the time when the crates of
the State were empty. He only had to appear for everything to be
succeeded: he took impregnable Malta in one day (4); for

(1) "He worked prepared by hand by the Iramcà aeorètes,
said Mr. Thiers, the tradition of the Isle of Malle. Freemasons like
.,)e knight Dotomière and Bosredou were locked up there, and the coward
Grand Master Houispech did him the honors, as well as the tlea
adjacent, in the middle of a principality in Germany or, at its de-
t, 300,000 Fr. life pension, 600,000 Fr. compensation. 700 Tr. of
Dsion for the knights of the language of France. Cafarelli Dufalga,
senior officers following Bonaparte, traveling the
which he admired the fortifications, from this word: We are
•We're glad there was someone there to help us
laugh at the doors.
The support given by Masonry to Napoleon was indicated by
Maisire, and very well highlighted by Father Deschamps.
Cdmtiaceres, the vice-emperor of the time, was at the same time: the great

return to France to do the 18th Brumaire, he crossed tran-
the Mediterranean, crisscrossed by cruise ships,
clay. Freemasonry had organized around him

this kind of conspiracy of enthusiasm which floats in
the air, communicates from near to far and ends up
win over an entire country. We had a rehearsal of this
kind of forced card with Gambetta, this big bloated man
of words that had been inept and dishonest during the
war and that France believed for a moment to be the man
necessary.

Napoleon fulfilled his obligations to the
Jews, and took care to bring them definitively into the
laws the equality so thoughtlessly granted to the Israelites by
the Constituent Assembly.

On July 26, 1806, a first assembly of deputies
Jews gathered at the City Hall; it was composed of
main notables and fifteen rabbis under the presidency-
dence of Mr. Furtado, of Bordeaux. A decree of July 22
had instructed Messrs. Pasquier, Portalis and Mole to follow,
as commissioners, all matters concerning the Jews.
The meeting was to resolve a number of issues
religious which were summed up in this: the Jews, by accepting
the benefits of equality, that is, by entering into a
company fully incorporated at the time of its incorporation,
had had no part, would they deign to modify what
their religion had anything contrary to this society?

Deputy Master of the Grand Orient; 2nd Sovereign Grand Master
Commander of the Supreme Council; 3rd Grand Councilor of the Rite
of Heredoiu de Kilwining; 4th supreme chief of the French rite;
5th great national master of the benevolent knights of the holy city
- Strasbourg, Lyon, Montpellier.

The program included the questions
following:

1* Submission to the laws of the State in civil and political matters
Is ticking a religious duty?

20 Are polygamy and divorce generally consecrated?
and lawful among the Ilibroux?

3» Are they allowed to answer the calls of the serrico?
military, to cultivate the land, to take care of mechanical work-
■"[ues ?

4° Do the Jews regard Christians as /r^'re* or as
^1 ranger a ?

5* Is usury permitted against foreign nations?

The clioses did not go as easily as one would have
believed. The Jewish* deposed, without religious character, esteemed
•=ans doTite that he was going to promise everything, keel to keep nothing
![! -. ! The rabbis seem to have been animated by cer-
some scrupulous and wanted to fully defend the
old Mosaic law which never assimilates the Christian, the
goy^ the '.T'rt to a Jew (1).

\]n document from the Archives: yole on the Council of
yfinislres, sennce chi 5 seplrmbre 180G, indicates certain
internal difficulties (2).

There are fifteen rabbis in the assembly, if this number is not sufficient
no, we can have thirty more come. We would add to these four-

(1) A rabbi who had met Gregory, Ziikiu] Hnurwifz
expressly says: "the T.ilmud only forbids stealing iVnr.ing.>r
'the nacri), but it allows to profile its error » However, it would be fa-
It is difficult to understand that between taking advantage of a mistake and inducing a fo
In this error the client is not Jong. BiscIio(T>liein> does not have, at
strictly speaking, stolen the nacri in the loan of the Hindus, he has
profile of his mistake, only he had written leaflets for
make him understand this error.

(2^ National Archives: AF iv.

thirty-five rabbis, thirty of the principal members of the assembly,
and these sixty-fifteen individuals would form the Sanhedrin; but
the assembly as it is would remain in its entirety, it would be alone-
increased by thirty newly called rabbis...
large number would encourage the timid rabbis and act on the
fanatic rabbis, in case of extraordinary resistance, by
placing between the necessity of adopting explanations or the danger
of a refusal which would result in the expulsion of the Jewish people. These que-
family realities would likely lead to the goal that one is seeking
propose.

But before bringing, to put the assembly in the case
to form within its ranks the great Sanhedrin, a number as con-
huge number of rabbis, it is necessary to ensure that the fifteen rabbis, deput-
current affairs, will be of the opinion of the answers given to the questions
and how much they hold to theological views. It would be, in
indeed, very ridiculous to bring in thirty new ones at great expense
rabbis to declare that the Jews are not the brothers of the
French.

There were certainly many secret negotiations for
reach an agreement. The letter addressed to the Emperor, to the
date of April 1, 1806, by Mole charged with this thorny
aflaire, in fact, proves it.

Having received delicate and confi-
dential, which I believe are of a nature to be directly subject to
Your Majesty, I request a special audience. I
begs her to see in my request only proof of nton
ardent zeal for his service and my deep desire to assist
her designs in the mission she entrusted to me.

Sire, of your imperial and royal Majesty, the most humble,
very devoted and very loyal subject,

Math. Mole.

Following these talks, the assembly's responses
general of Jewish deputies, in accordance with those that the Empe-
The driver was waiting, having been aired in the sessions of 4, 7

p\ August 12, Mr. Mole spoke on September 18, for
announce the convening of the Jrrand Sanhedrin. The mission
of this Sanhedrin, composed of seventy members without
counting the president, had to be converted into a decision
doctrinal the answers already given by gathered.

"His Majesty," Mole had said, "wanted that he should not remain
no excuse for those who do not become citizens,
She assured you the free exercise of your religion and the
full enjoyment of your political rights, but, in exchange
of the august protection that she grants you, she demands a
religious guarantee of the principles set out in your
answers. »

Two-thirds of the members of the Sanhedrin were to be
rabbis among whom would take place first those
who had been part of the previous assembly, the others
members were to be appointed by this assembly at
secret ballot.

The great Sanhedrin met on February 4, 1807 and its
sessions lasted until March 4 of the same year (1).

It was made to strike the imagination, the meeting,
after so many centuries, descendants of this race so
long banned. For the first time since the des-
construction of the Temple, a Sanhedrin gathered the members
of this wandering family in an old chapel which.

[i) Chateaubriand seems to believe in some ulterior motive of Na-
Poleon to occupy Jerusalem one day. He writes in the Memoirs
(beyond the grave: t Rumor of loul, Napoleon imagined towards celte
time the great Sanhedrin. That assembly which did not give him
Jerusalem^ but, from consequence to consequence, it brought down
the world's finances at the stalls of the Juls. The product there
in political economy without fatal subversion.

before becoming an annex of the City Hall, had been
long dedicated to Saint John, the beloved disciple of the
Christ.

Israel's representatives appear to have been moved by
the solemnity of this spectacle. One of their first acts had
a character of grandeur which is not usual to what
comes out of them.

They remembered the long persecutions, the years
countless ones that had followed one another, always filled with an-
such vivid anguish, always threatened by such dreadful dangers -
tables. They remembered that, for more than twelve hundred
years, a single man had constantly spoken for them,
had constantly declared that freedom of
their conscience, had intervened with the kings to pro-
to protect the persecuted, had given the example of tolerance
by granting better treatment to the Jews in its states
theirs than anywhere else. This man, always the same
in his doctrine, always similar in his goodness, this
man who never dies, was the Vicar of Jesus-
Christ (1).

(1) We find, in every part of history, traces of this protection-
tion granted to the Jews by the Papacy. In the 7th century, Saint Gregory
defended and protected them throughout the Clirelian world. Alexander II
congratulated the bishops of Spain; who had taken
under their protection the persecuted Israelites. Innocent U and .Alexan-
dre m take steps in their favor. Grêfioire IX iutervin
for them in France, in England, in E-papne, it prohibits,
under penalty of excommunication, that their festivals be cut short. Clement VI
Lenr granted asylum in Avignon. Nicholas II wrote to the Inquisition to
order him not to force them to embrace Christianity.
nism by force. Clement XIII had this freedom respected for them
to raise their children as they wish that Jewish Freemasonry has
taken away from the French as soon as she took power.

The fact is easily understood. From the heights where he hovered, the Vicar

After so many years, the Jews, at last at peace, wanted
thank the representative of Heaven who had made himself so often
the lawyer of the outlaws with the powerful of the earth. These
thanks, the members of the Sanhedrin expressed them
in an address which is certainly one of the honorable pages
of the history of Israel.

In the session of February 5, 1807, on the proposal of
Mr. Avigdor, the following draft address was adopted:

The Israeli deputies of the empire of France and the kingdom
from Italy to the LiebraT Svnode decreed on May 30th, penetrated
of gratitude for the successive benefits that the Christian clergy has
given in past centuries to the Israelites of various States of
Europe;

Full of gratitude for the welcome that various Pontiffs and
several ecclesiastics have done in different times to Israel-
elites of various countries, while barbarism, prejudice and igno-
united rance persecuted and expelled the Jews from the midst of the
>companies,

Stop:

That the expression of these feelings will be recorded in the pro-
minutes of this day so that it remains forever as nn
authentic testimony of the gratitude of the Israelites for this
Assembly, peoples benefits that the generations who pre-
ceded received ecclesiastics from various countries of Europe (I].

of Jésns-Cbrist saw only ogirés for Icsqnelii he prayed
by extending his protective hand over them, as well as the heads of state,
placing themselves at the point of "economic and social view, were obliged to
to ensure that order in the country they had not been disturbed
for duty to defend.

(1) Collection of acts of the CAsiemhléf of the I^oëHles rf» French and
of the kingdom of Iltdie, by Mr. Dio-rene Tama. Salvador who, in his
book Pniii, Rtme and Jerusalem, speaks at length about the Sanhedrin
of 1807, do not say no to me of that one.

Mr. Théodore Reinach also passes over in silence this fact charac-
teristics.

This laudable movement did not last. When the Pope was
persecuted in turn, the Jews overwhelmed him with insults in
their newspapers, they plundered the soldiers' belongings in Rome
who had come to defend him; they organized, which paints
race, a vile riot against the coffin of Pius IX.

The declaration of February 5, 1807 should be compared
of the story of the infamies committed by the Jews of Piome, story
made precisely by two converted Israelites who became
priests, the Léman abbots, who published a brochure under
this title: Letter to the Dispersed Israelites on the conduct
of their coreligionists in Rome during the captivity of
Pius IX at the Vatican.

On September 20, 1870, the Léman brothers recounted the Zouaves
pontificals, defenders of Rome, received the order from Pius IX not to
continue their heroic defense, and they left the rem-
parts to meet, sad, isolated, one by one, in the Vatican Square-
can passing by the Ponte Sant'Angelo, Their friends hurried
to bring them civilian clothes. Now, at the head of the bridge and
throughout its course there were troops of Jews who, at
amidst the clamour and insults of the revolutionaries against the
Zouaves, tore them away from themselves or from the people who
followed, the travel packages, the clothes, everything they
could seize, and, as if it were not a question of plunder but of
political, threw them over the bridge into the Tiber. But in
down there were their sailors who, with their boats, collected
everything that was thrown there.

The Jews then looted the barracks and kidnapped
everything from weapons and uniforms to bedding and furnishings.

Last year (1872), the young authors add, there
had, at the gate of the Gesu, scenes of abomination and ferocity!
People were shouting at the Christians who, peaceful and inoffensive, had
gathered to pray together. At the nettle, they were struck. Eh
Well! Behind these people who were screaming and hitting we recognized-

the Jews of the ghetto were born. We recognized them! We have
caused us-monies with people who knew them by
their names and who saw them from the top of the windows which dominate
Gesu Square. They saw them throwing lead bullets
"large comms of nuts, so as to provoke the effusion of the
»ang and stir up hatred. ■

When we asked about the scenes
ignoble things that happened in front of the Quirinal and elsewhere,
where holy things have been ridiculed, the priests
insulted, the Madonnas defiled, the holy images torn, we are

always answered: the buzztiri and the Jews!

Last year did we not see the Jew Levy, at-
author of an odious pamphlet against the Pope, to have it declared,
by the anclerical Congress which he had organized, that the
The next meeting of the congress would take place in Rome for
better to brave the august captive of the Vatican?

Inexorable in demanding what is owed to it, Israel has a
strange way to pay off one's debts!

In 1807, in any case, the hearts of the Israelites of Loidail were
gratitude. The Hebrew thanksgiving voted on
Napoleon seems to be crossed by a breath of poetry
biblical. One would think one hears a prophet of Zion thank-
citing one of these Sin-Akké-Irib or these Schal-Manou-Asir
which we see in the Ninevite bas-reliefs preceded by
large Argyraspides and sinking into the chest of the
defeated

The wheel with itsxXi of steel of the chariot scaled with gold.

Napoleon, all kings have been dissipated before you, their wisdom
fainted and they staggered like a drunken man.
On the day of Austerlitz you broke the entire strength of two Emperors,
Death walked before you and you traced the path for his fury
that she had to follow, without deviating from it. Past generations
that death has devoured, that hell has swallowed up, they said to the noise

of your exploits: among the warriors, among the Jjrave». never any
did not resemble him. God chose him to govern the peoples; he
alone has done as many great things as all the heroes of the centuries
past.

By calling on the Israelites to comply with the laws of the
countries, asking them "to do whatever depends
of them to acquire the esteem and goodwill of their
fellow citizens, "the Sanhedrin had not been able to modify this tempo-,
Jewish tradition on which nothing has influence, nor the bad pro-
transferred, nor the good ones.

The fight against Semitism, which passed almost in-
perceived in the middle of such a large number of events
prodigious accumulated in a few years, does not hold
less a considerable place in the reign of Napoleon

By a phenomenon, which will cause perpetual astonishment of
history, the little artillery second lieutenant had made way
suddenly to a head of empire having, not only the

sense of total, absolute authority, but the traditions memo
monarchs of ancient dynasty. This upstart, we are
forced to admit it, is the last sovereign who has really-
ment governed France.

This one certainly, no more than Bismarck, does not resemble
these mystical kings that the fanciful historians of the school
Jewish people show us driven to persecution by zeal
monks. He was exclusively struck by the danger that
made the country run this incessant infiltration in
the social organism of an element of decomposition and do»
disorder.

All the eminent men of the time recognized,
moreover, that the Constituent Assembly had acted on this issue
as in many others, with the haste and the
lightness that she brought to everything.

THE JEW IN THE HISTORY OF FRANCE 3H

Something could have been done for the Jew, no doubt,
to be inspired, for example, by this Roman wisdom which dis-
distinguished between the Roman Citizen and the Lathijimior to which
we left the disposal of his goods, to whom we permitted
even to display insolent luxury, but whose riches
after death returned to the State half. Applied to
families like the Rothschilds, this system would have given
excellent results and would have entered the field
public the excess profits received, without preventing
these mercantile races par excellence to obey their vocation
for money trafficking. Rome still had the Peregriuus
which was forbidden to approach Rome; but, at the
worst days in its history, the AiTranchi was not
admitted to enter the curia of a provincial city. Never
the People-King would not have understood that a elianger, even natu-
realized like Spuller or Gambetta, was the equal of the son of the
old citizens who had founded Roman greatness

At the time of the meeting of Jewish deputies in 180G, a
illustrious jurist, whose high and serene intelligence
was foreign to any fanatical influence, Portalis, pro-
stated very clearly on this point in a memorandum which
has no less than 39 pages and is a masterpiece of Uu-
pailialilé and common sense.

The Constituent Assembly had believed that, in order to make the Jews
1>0DS citizens, it was necessary to make them participate individually.
and without prejudice to all the rights enjoyed by citizens
French; but experience has fortunately proven that if we
had not lacked philosophy or had lacked foresight

and that in certain circles we cannot afford to promulgate-
to fight usefully with new ones only as much as one has worked
above all to prepare and train new men.

The error comes from the fact that we only wanted to see a quota of

;n2

THE JEWISH FUANCE

religious tolerance in the [)rol)lerne to be resolved on civil status
Jews in France (I).

The Jews are not just a sect, but a people. This
people once had their territory and their government; they have
been dispersed without being dissolved, it wanders all over the globe to
seeking a retreat and not a homeland, it exists in all
nations without merging with them, he believes he lives only on a
foreign land.

This order of things is due to the nature and strength of the institutions-
Jewish tions. Although all states generally have the same
object that of preserving and maintaining itself, each State has
yet one that is particular to him. The enlargement was the object
of Rome; the war of Lacedaemon, the culture of letters
that of Athens, commerce that of Carthage and religion that
of the Hebrews.

It is in the nature of such legislation that philosophers
and scientists have sought the explanation of its duration. We understand
in fact, when among a people religion, laws, and
and the uses of life are the same thing, it would be necessary, to oper-
to bring about some revolution in the opinions and customs of
this people, to be able to change at the same time all the institutions and
all the preconceived ideas that make up his existence. This does not
perhaps, we have, in a way, proof of it in eternity
even of the people we are talking about.

Religion is usually only relative to things which inte-
feels conscience; among the Jews religion embraces everything
which founds and governs the Society. From then on the Jews form everywhere a
nation within the nation, they are neither French, nor German, nor
English, nor Prussians, they are Jews.

From the fact that the Jews are less a sect than a people, it follows
that it was not prudent to declare them citizens without examining
if they could, if they even frankly wanted to become one;

(1) This is what the Paris marclianrls said in 1777, having em-
folding another shape. This is the point of view at which they are placed
the auli-Seinits of Germany, of Austria-Hungary, of Kuinania, who
leave the common question completely aside.

it also follows that it cannot be unreasonable or unjust to su-
to impose exceptional laws on a sort of corporation which, by
its institutions, its principles and its customs, remains constantly-
ment separated from the general company.

By assimilating, without precaution, the Jews to all the other French-
French, a crowd of foreign Jews was called who infested our
border departments and we did not operate on the mass of Jews
older established in France the happy changes
that we were promised by the naturalization system that had been
adopted. In this respect, the present circumstances speak sufficiently-
ment of themselves.

The Jews, at that time, had not yet inaugurated
their new way, the great financial movement which
will be, as they say* the glory of the 19th century, and which consists
to make money go, come, return, gold dance and shimmer,
to crumple and rustle the blue tickets so that
that the gaze flickering and troubled by these sleights of hand
pass does not notice that this movement is very simple
and that it consists of introducing into the pockets of the Israelite
what is in the pockets of the Christian; they did not operate
still without pain; they stuck to the old game, to the
classic wear and, freed from all monarchical constraints-
chic, armed with their rights as citizens, they give themselves to it
were having fun.

Unhappy Alsace groaned under the Vampire, prayed,
begged, shouted, agitated, threatened. The brave Kellermann,
who had led so many heroic charges, felt his
courage to abandon it in front of this flood of German Jews
which fell upon the unfortunate province which he governed.

Distraught, he poured out his sorrows into the bosom of the Empe-
and he wrote from Colmar, on July 23, 1806:

The mass of claims for which they obtained ins-
descriptions is elTrayant'j.

13

The usury of the Jews is so enormous that it has given rise to
an offense that had not yet been presented in the criminal courts-
of Alsace. These courts have had to judge, for some time
time, causes for false receipts which were opposed to the
Jews whose bad faith alone inspired the idea.

The administrative and judicial bodies had to transmit to the
Minister of Your Majesty of the more extensive details on the evils
which result from usury and the bad faith of the Jews.

The Emperor, with that attention which he paid to the least-
dres things this powerful brain which embraced the gov-
government of the world, not as a whole
only, but in the most minute details, was done
to provide constant reports on this issue (1).

The report sent to him at Firckenstein on August 25
1807, by Champa^^^ny (2), and on which we read: Object
urgent, referred to the Council of State, Interior section,
is undoubtedly the basis of the famous decree of
March 17, 1808.

The first way to prevent these disorders, said the minister,
is to put the authority in a position to prohibit any kind of tra-
fic to the man who would have also abused the facility left by the
lo:s for civil transactions. Thus the Jews outside, on the

(1) On the date of May 30, 1807, a first decree had already been issued
suspending the execution of the judgments issued in favor of the Jews
against the farmers.

The ex|iose of the reasons said:

Napoleon... On the matter which has been reported to us, that in several
sepleiitrioiiaux departments of black Eii)|iire, rctaiiiis Jews, nVxer-
there are no other professions than those (leTu-siire, have, by the accumn-
laliou of the inlerances the immoderate pines, nor many cultiva-
tors of this country in a state of delirium, we have suffered
that we should come to the aid of those of our subjects who
unjust greed would have resulted in these unfortunate extremes.

(2) National Archives, \. F. iv.

morality? of which one could not have positive guarantees?, not
will be allowed to come and traffic in France only after having duly
justified in their faculties to do so honestly, because a pre-
well-founded assumption leads one to believe that a Jew incapable of fulfilling
this condition would only seek in France to exercise a

illicit industry and, without doubt, nothing would be more contrary to the
Your Majesty's intentions to see foreign Jews
thus abuse, for their own benefit, the protection that it deigns to grant-
to the Jews of his States. Thus still no Jew, other than
those engaged in wholesale, manufacturing or operating trade
by themselves a rural property, will not be able to make com-
trade without express authorization, which will be given
born by the local administration, which may be revoked, and which
will always depend on the acquired certainty that he does not abuse
this so-called trade, for shameful speculations. These auto-
rizations will have to be aimed at when the Jew traffics outside his
home, peddlers will be subject to surveillance
particular and the Jews will be prevented from misleading the good faith outside
places where they are particularly well known.

The decree of March 47, 1808 was in accordance with these indications.
tions.

Article 7 read:

From now on and as of next July 4th, no Jew will be able
engage in any trade, commerce, or traffic whatsoever, without having
received, for this purpose, a patent from the prefect of the department, which
will only be granted on specific information and on an -
certificate: from the municipal council stating that the said Jew
- is delivered to usury, nor to any illicit traffic; 2° of the 'Ajnsisîoirô of
the synagogue, in whose district he served. a\(es-
his good order and his probity. This patent will be renewed
every year (i).

(i) The authority made sure that the decree was rigorously
executed. Just for a trip from Nancy to Saverne, a
decree was necessary. We quote at random the authorization granted

Article 16, in the Him to stop the swarming, di-
knows:

No Jew not currently domiciled in our departments
from the Upper and Lower Rhine will no longer be allowed to take
domicile. No Jew not currently domiciled shall be admitted to
take up residence in the other departments of our Empire,
that in the event that he had acquired a rural property
and would engage in agriculture, without getting involved in any trade,
trade or traffic.

Article 17 further stipulated that the Jewish population would not
would not be allowed to provide replacements for the cons-
According to the description, every conscripted Jew had to perform personal service.

Napoleon seems to have been guided in these measures by
a single thought, the desire to see his Jews. In this, the
sure instinct of his marvelous genius did not deceive him:
every Jew we see, every proven Jew is relatively little
dangerous, he is sometimes even estimable; he adores God
of Abraham, it is a right that no one dreams of contesting
and, as we know what to expect from him, he is
possible to monitor it.

The dangerous Jew is the vague, socialist Jew in
words, agent provocateur, spy from abroad, he deceives
both the workers who trust him, the police (who pay him

to Gondclianx, whose son or nephew was Minister of Finance in
1848, and saved Holhscliild by the kindness he showed him
at the expense of the Treasury.

"Napoleon... On the report of our Minister of the Interior, our
Council of the Enleudu, we have decreed and decree what
follows:

Article 1

Mr. Isaac Goudchaux, eldest son of Jacob Gondcliaux, Israelite
and merchant in Nancy, is authorized to preude doiuicde in Saverue, de-
mainly from the Bas-Rhin.

and the government that employs him; he pushes the naive dars
the Commune then denounces them to the Versailles troops and disappears
when we want to clear things up and reappears when the
calm was made to declare that he suffered for the good
cause; it is the harmful animal par excellence and at the same time
time the elusive animal; it is stuffed, in fact, in
so many things, that we don't know where to start.
If you stop him in a riot, he claims his pa-
sort, the victorious Germany, which knows how to enforce its
children; if you try to expel him, he proves to you that he
was naturalized at some point. Soldier of emancipa-
tion of the people when democracy is at the top, defender
•the order when reaction triumphs, it is the most powerful-
the most troublesome agent that the earth has ever produced, and he
thus goes through life with the joy that the Jews get from
awareness of having, in various forms, done loujouis
harm to Christians.

To see his Jews, Napoleon first demanded that they take-
smells names.

On July 20, 1808, a decree was published concerning the
Jews who do not have fixed surnames and first names.
Here are the main points:

Article 1": — Those subjects of our Empire who follow the
Tiébralque cult and who, until now, have not had a nona of
family" and fixed first names will be required to adopt them, in the
three months from the publication of our present decree, and to make it
the declaration before the civil status officer of the municipality where
they are domiciled.

Article 2*: — Foreign Jews who come to live in
the Empire and who would be in the case provided for by article 1*^' will be
required to complete the same formalities within three months following
will see their entry into France.

Art ■ !'. :> : — No surnames will be accepted

18.

not taken from the Old Testament, nor any city name. May
be taken as first names those authorized by the law of 1 1 germi-
nuIanXI (I).

Article 4": — The Consistories in making a census of the Jews of
their community will be required to justify and make known
to the authority if they have individually fulfilled the prescribed conditions-
tes by the preceding article. They will also be required to monitor
and to make known to the authority those Jews of their community-
community who have changed their name without complying with the dis-
positions of the aforementioned law.

The following will be exempted from the provisions of our present decree:
Jews of our States or foreign Jews who will come to settle there
when they have known names and first names, and they have cons-
particularly worn; although the said names and nicknames are taken
of the Old Testament or the cities they inhabited.

A circular to the prefects, signed by the minister of Tinlé-
laughing Crettet and dated September 8, 1808, further specified-
the formalities to be completed.

The decree of July 20, said this circular, imposes
to Jews who do not have fixed surnames or first names
Obligation to adopt them.

It is important that the Jews be informed of what they have to do.
and that the execution of the decree takes place in a uniform manner in

all municipalities where they exist.

I invite you to take a decision in which the
decree and which will prescribe the following provisions:

A double register, stamped and initialed by the president of the tri-
first instance court, will be open at the town hall of each

(1) The article!" of the law of Germanic law XI reads:
publication of this law, the names in use and the different
calendars, and those of the people known in ancient history,
may only be received as first names in the Télat registers
civil, 068111105 to note the birth of children and it is prohibited
THEY public officers to admit any other into the Cursacles.

commmnnc WHERE there are Jews, to receive the declaration of
all those who are French and who are designated in the articles
<•' and 5 of the decree.

Every adult must make the declaration himself; the fathers,
failing which, mothers will do it for their minor children,
guardians for their wards.

The adult son will be required to take his family name
existing father, the adult brothers and sisters no longer having either father or
mother will all adopt the same last name.

The declaration shall be made in these terms: Before us,

mayor of the commune of, canton of district of

department of...., Aaron introduced himself and said he was taking the

•iom of, for family name, for first name that of...., and

] who signed with us on 4808.

This formula will be the same for Jews who are in the case
of article o of the decree by substituting the word conserve for the word
take.

It will be followed by the fathers or, failing that, by the mothers of the children.
minor children and by guardians with the following modification:
who declared to give to Baruch or to Sarah, his son or his daughter
minor or his ward, born in the surname of...

A declaration will be made and received on both registers
particular for each individual; each will be signed by the mayor

or by the declarant.

Please open a double register for this purpose without delay.
in the municipalities where it must be established and inform me of the
measures you have taken.

These registers, some of which still exist, will be
interesting for reconstructing the civil status of the Jews who tend-
increasingly losing themselves in the community while
preserving, from the point of view of their interests, their organi-
separate station.

It must be recognized, however, that, this time again, the
The name change measure was not executed as
she should have been.

When the Jews of Austria were given names, under

Joseph II, this care was left to the subordinate employees-
who found there an opportunity for profit. By paying
for a few florins we had a pretty name of a bird or a flower,
a poetic or auspicious name, we were called breeze of the
evening or morning scent, Strauss, bouquet; Wolhlgeinch,
good smell; Edelvtein, precious stone; Goldader,
veined with gold. Those who paid nothing, on the other hand, received
ridiculous or unpleasant names, like Gcdgenvogel,
gallows game; Saenfer, drunkard; Weinglas, glass
wine. In France, the Jews were left absolutely free
to choose their names. Most, taking advantage of the tolerance
of the law for names consecrated by use, adopted
place names, Lisbon, Paris, Lyon, Marseille; other-
three took ordinary names. Picard, Flemish, Bour-
geois, Clément, Laurent; many drew on the calen-
revolutionary drier and called themselves Oats, Rye, Fro-
ment, Laurier.

The most common name is Mayer (1). It is
of very ancient origin and appears in the Old Testament and
in the Talmud; it pleases the Jews by evoking for them
the image of something shining. The real word, indeed.
is Me'ir (bright, radiant), and derives both from the word gold
and the word light.

(1) The philosopher of Vlllustrulion once told us about this subject:
auujiaiile anecdote which, alas! has as much actcalilé niaintenaul a
Paris as in Germany, there are so many Mayers, tell us.

•t On the other side of the Uliin, the Meyers with an e, an a, an i, a y,

abound as much and more than the Durands in France: Muyer, Alayer, Meier, and the ands are amused by it.

"By chance, a bourgeois from Berlin, Scliiilize on Millier, arrives to the late Ihall. The hall is full. Not a single empty seat,

Cohn, Kahn, Kohn, Cahen are all variations of the D3ot Hebrew cohen (priest of the family of Aaron).

The most common first names among Jews are tra-
duction of a Hebrew word: Maurice corresponds to Moses, Isidore to Isaac, Edward to Araon, James to Jacob, Alphonse to Adam.

The tolerance of the Restoration actually abolished all formalities that might have bothered the Jews. The paintings drawn up by order of the Emperor, to the contrary, are masterpieces of vigilance, attention, clarity in the details, they contrast with the generosity that reigns in the present-day France where everyone enters the homeland as if it were a mill. They still serve as a plan and model for the anti-Semitic committee which tries to see a little more clearly in our business.

The columns are divided as follows: merchants, manufac-
turiers for their principals; owner-operators rural property, practicing arts and crafts, doing the second-hand goods, having competed for conscription, fallen into fate, serving in person, replaced, serving or ayar j served voluntarily, students attending public schools-
ques; mortgage statements.

The Jewish population of the empire is spread across 38

not a free str.tpontin. And yet Mûiler or ScLùhze wants to ro>r the room and to be seated properly.

What to do? It's quite simple. As soon as the act comes, it sets in at the entrance to the corridor and shouts in a frightened voice:

— Gentlemen, there is a fire at Mr. Meyer's!

Fire! At Mr. Mayer's! Immediately, about fifty

I look at them. wind, very pale, and all the Mayer, the M ver, the >Ieïer [reef ilent towards the door of sonie. while, very tranquil-
The Berlin joker then chose, among the stalls that had become va-
lantes, the one that seems best to him.

depari eiTi have S; it is 78,993 individuals; but the Jews
from newly annexed countries in Holland and the North
are not included in this work.

The number of Jews is 46,663 for the whole area
of present-day France.

In the Seine department, we note the presence
of 2,733 Israelites; we see to what extent they have multiplied
since some figures from the Consistory allow us to
count approximately 42,000 confirmed cases.

I^yon and the department of Rhône, which are infested
today, since the Jew Millaud managed to get there
to have elected senator, are almost intact; we are counting on it
in total 58 heads of family making together 195 individuals.
We read in one of the reports that 40 Jewish families have
established in Lyon since 1790; among their members are
2 merchants, 2 owners, 9 artisans practicing arts
and trades, 15 to 20 children attending public schools.

The Jews addressed a petition to the Emperor on sup-
apply to be exempted from the strict provisions of the
decree of March 17, 1808. The Jews of the Gironde had
were examples of continuation, those of the Seine, on which the
information had been good, had been the subject of the
same favor.

The statements drawn up on this occasion provide us with
some more clarifications on the Jewish population
in some departments.

Among the departments that requested the exemption
without having obtained it, we find the Moselle with 6,506
Jews, the Rhône 195, the Meurthe 3,489, the Meuse 405, the
Côfe-d'Or250.

Among the departments, which requested and obtained
the exemption, include the Gironde with 2,531 Jews, the Lan-

of 1,598, the Seine 2,783, the Basses-Pyrénées 127, the
Alpes-Maritimes 303, Aude 4, Doubs 86, Haute-
Garonne 107, Hérault 141, Seine-et-Oise 95, Vosges 345,
Gard 425, Bouches-du-Rhône 948.

Among the departments that have not asked for anything, we
let's raise the Allier with 5 Jews, the Ule-et-Vilainell, the Finis
tery 11, Loiret 7, Loir-et-Cher 10, Loire-Inférieure 11,
Marne 2, Pas-de-Calais 63, Seine-Inferieure 47, Somme 14,
Yonne 27, Aniennes 11, Charente 8, Lower Charente
70, Puy-de-Dôme 38, Haute-Vienne 29, Dordogne 1,
Varl4, Vaucluse 631, Haut-Rhin 9,ÎM5, Seine-et-Marne
132, Haute-Saône 5, Haute-Marne 44, Bas-Rliin 16,155,
Isère 4.

The Jews, however, had friends around them
Napoleon I*''. Ney, originally from Alsace, was he Jewish
as has often been claimed? This name, in any case, is
quite common among Jews. The particular fatality which has
weighed on this family, the mysterious catastrophes which
fell upon her, would confirm me in that
opinion. In any case, if we are to believe VAUg-z-dbr-Jud^
he carried Israel in his heart.

When this newspaper reported on November 40, 1806, in 4863,
Marshal Ncy occupied Magdeburg, he received the visit of auto-
rities and n(>tal>ies of Tille. The marshal had asked
(expressly that the notables of all confessions should be to him
presented. After they had passed in front of him, he asked if there was any
had no representative of the Israelite coiaraunauié. The city of
Magdeburg. replies one of the assailants. enjoys the privilege of not
There are no Jews among these inhabitants; there is only one here and he
is tolerated for particular reasons. — You mean the
Israelites, replied the marshal, France does not know any Jews:
moreover, gentlemen, where doanac la Kraaoo there is no pu-

vilèges and from this moment the equality of worship is in Maude-
town the only principle accepted.

"Today in Magdeburg," he said in conclusion,
the German Israelite newspaper, 5,000 of our coreligionists
and one of them is a member of the city council."

The Archives, which report this fact, do not pronounce
not clearly on the fact of Ney's Jewish origin.

"We will add," they tell us, "that Ney, originally-
from Saarlouis, was long considered to be extrac-
Jewish tion; it didn't take many anecdotes like
the one we just brought back to make this for him
reputation. "

We have proven that Disraeli's assertion about Mas-

sena seems at least risky, it is not, ce-
during, absolutely improbable. In this case, the grandson
of the Marshal, the Duke of Rivoli, who recently married
a Jewess, Mrs. Heine, herself widow of the General Duke of
The Moskowa, who was said to be descended from the Jews, would have
obeyed a kind of racial attraction that we have cons-
felt quite often in the course of this work. For the
Marshal Soult, Disraeli's supposition seems to me absolutely
lucently romantic, although it appears in a Plutarch
Jewish at the same time as Jules Janin.

According to the Petit Journal, the first Jewish officer of
the French army would have been Mr. Marqfroy, who died three years ago
years old, in Biarritz, aged 95.

He had made the last campaigns of the Empire and had reached
the rank of captain.

The deceased's father was the owner of the Château de Manacq, in
Bayonne, which he sold to Napoleon I, and where he attracted and killed
the king of Spain and his son, later the great Lord VII.

Mr. Marqfroy, in an audience he had with Napoleon I",
had obtained admission for his sons to a military school.

State schools had previously been closed to Israelites.

The deceased and his brother were the first two Israelites admitted
in the military schools of France.

According to Mr. Kohn, the first Jewish officers were
Messrs. d'Almbert, Mardochée and Polonais, released in 1809 on
first from the Ecole Polytechnique, the other two from the Ecole
Saint-Cyr (1).

(I) The Notice on the State of the Israelites in France by E.-C M.,
cited, under the Restoration, among the soldiers of Israeli origin:
"General Baron Wolff, Field Marshal, Commander of the Legion
of honor; his brother, battalion commander, knight of the Lé-
gion; Colonel Maurice; Alphonse-Théodore Cerf-Beer, captain
artillery, knight of the Legion of Honor; Gustave Mével, capi-
artilleryman, knight of the Legion of Honor; Fes'el, captain,
director of the Mutzig arms depot, officer of the Legion of Honour-
neur; Worma son, captain and captain; Lion Berr, captain aax
Invalids, etc., etc. »

Napoleon I's podiatrist, a man named Tobias, was Jewish; he
later exercised the same functions with the Duke of Berry. The An-

The book of the Israelite Archives tells us about this Tobias in a nutshell.
a little burlesque, but touching nonetheless, because a man who res-
respects one's religion, even in the state of pedicure, is always respect-
table. “One Rosh Hashanah day, Tobias3 was in the synagogue when-
that he was fetched in full by the Duke of Berry.
The chiropodist's embarrassment was extreme; he went to seek advice from the
Grand Rabbi Michel Seligman. » The revered pastor joined the
scruples of his administered religious; he nevertheless urged him to ^e
to submit to the prince's orders, a refusal, in this era of clericalism
outraged, which could have serious consequences, but to arrange for
only violate the solemnity of the day as a last resort.

Tobias, very perplexed, arrives at the Tuileries.

—Ah! that I am sore! exclaims the Duke of Berry when he notices,
I long to be delivered from my ills.

Tobias bends down, examines the foot carefully, and presses with his finger.
on several occasions on the part occupied by the horns.

— Ouch! cries the prince, you are hurting me.

—You see, Monsignor, replies our pediatrician boldly.

id

The Jews, in the presence of the new measures, are bound-
apparently arose from grievances, but the divorce was
complete between them and the Emperor. Napoleon, whether he was or
not of Semitic origin, personified, even in matters
financial, the opposite of the Jewish spirit (1). By contrast
as we find so many in this astonishing genius, this
man so chimerical in certain matters, this stove in
action in the manner of an Alexander or an Antar was, from
that it was about public finances, the most economical
rigid, the most meticulous, the most honest that one would have seen of-
then Colbert. For works that honored the name
French, for constructions, fear of encouragement
to artists, for parties more dazzling than haircuts
those that the world had contemplated until him, he threw
gold without counting, then the next day he defended Targent
of his people, taxpayers' money after all, with
the bourgeois harshness of a Louis XH. He was precisely, if
we can allow ourselves to bring these two names together, the con-
milking of Gambetta, who said: "Take, plunder, dig
"I don't give a damn about deficits, I'm not from here..."

suddenly inspired, I notice a violent luflauimatiou, and, in

Under these conditions, there would be a real danger in operating. Palienlf-z
a day or two, take care to surround the foot with compresses, and I
will come back to get rid of your horn.

Thanks to this subterfuge, Tubias escaped the cruel extremity, for
such a scrupulous practitioner, to violate the solemnity of Rosch Has-
chauah. »

(1) In a discussion at the Council of State, he clearly indicated the
parasitic character of the race: "One does not complain," he said, "of the
Protestants and Catholics, as we complain about the Jews. It is
that the evil that the Jews do does not come from individuals, but from the
very constitution of this people: They are grasshoppers and
caterpillars that ravage France.

The Jews, sheltering behind Ouvrard, had taken advantage of the
when Napoleon was busy waging battle'
il'Austerlilz to abuse the candor of Barbé Marbois,'
Minister of the Treasury, and organize about the Es- bonds
the famous Tunisian loan trick, buy in
l) leave, then decide France to guarantee and sell in
liausse. We know the terrible scene which took place on the return,
when Barbé Marbois, leaving the office in tears
Tuileries, said to the Emperor: € I hope, at least, that Your
Your Majesty, don't accuse me of being a thief. — That's good.
worse, replied Napoleon, roguery is less dangerous-
even more so than stupidity: roguery has its limits,
'•ètise doesn't have any.'

From 1810, the Jew, who had supported until then
Napoleon, who no longer had anything good to expect from him, began
(read on the European side. The all-powerful Emperor had against
him now this mysterious force of finance to the-
which one cannot resist, even when one is Napoleon,
as Léon Say, Rothschild's man, declared it a
insolently in the House.

Admirable for pushing, preaching, launching, Jewry is
also po destroy or rather to undermine, to undermine,
ruin below. When the Jew is against them, chief
of empire or simple individual, journalist or singer
operettas suddenly feel caught by a thousand Lilliputian threads
which prevent them from moving forward; "they are thwarted in
everything," as Disraeli so aptly explains; defamed, dishon-
demoralized, they don't know who to blame, nothing
succeeds for them without them understanding why. It is necessary,
to brave this occult power, before which Bis-
marck retreated, men like Napoleon or writers-
vain with an upright heart, with an unrepentant soul who have meditated the

words of Christ: “Blessed are those who suffer persecution
for righteousness, for theirs is the kingdom of heaven.
holds on. »

No doubt, in undertaking the Russian campaign,
Napoleon contributed to spoiling his business, but, a little more
sooner, a little later, the financial coalition would have had
reason for him.

The future banker of the Holy Alliance, Rothschild mon-
tra, when the time of the denouement approached, an activity
without equal; the very grandeur of the events seems
to have raised above itself this Jewish nature
generally not inclined to acts of heroism.

When evening fell on Waterloo, when the Emperor
had tried in vain to enter the last four, Roths-
child, who was watching in Brussels, was informed immediately
of the defeat by the Jews who followed the army to achieve-
to see the wounded and strip the corpses. If the
first, in England with the news, he won twenty
millions, he ran to Ostend, but a terrible storm
seemed to make the crossing impossible. Puzzled a
moment in front of these waves which broke with fury, the
The banker gave the order to leave anyway. "Don't have
Don't be afraid, he could have said to the captain, you carry more than
the ancient boat, you carry the misfortune of Caesar and the for-
Rothschild moon. :»

Bonaparte was dead, writes Michelet; from the iron age was born the
silver century by the loans that were made for the war itself
in full peace and for everything. An intelligent Jew Olinde
Rodrigues, in the name of Saint-Simon, wrote the Gospel of this
new religion.

The Jews, who until then were in the Republic, formed themselves

in double royalty. The German Jews, later those of the South,
created two reservoirs into which capital was poured.

While the former raised funds for the armies of
the Holy Alliance, your seconds gave themselves to the second Bonaparte.

Michelet seems to indicate an antagonism or at least

a rivalry. In reality, peace had been signed on the
ruins of France between the Jews of the two rites; always
agreed despite the apparent oscillations of the Stock Market,
They were going to monopolize the money of the universe. Peoples and Kings
were nothing more than puppets held by the Jews
the sons. The nations had fought until then for the
homeland, glory, flag; they will no longer fight de-
now only to enrich Israel, with the permission of Is-
Rael, and for the sole satisfaction of Israel...

IV

THE RESTORATION AND THE JULY MONARCHY

liqnidaliou's account. — The outbreak of the Holhscliild.— The
Restoration remains foreign to any sense of justice and pre-
clairvoyance. — French bankers conspire against enx mdmcâ.

— The Orleans family and the love of Taraient. — Rothschild is the
true minister of Louis-Pliilippe. — 1st masterpiece of Toussenel.

— The kings of the time. — Saint-SimoMism. — The pliiloso-
financial philosophy. — The Pereire brothers. — The death of a shoemaker.

— The last preparations of the Aryan spirit against the invasion
Semitic. — The thi^âlre and literature. — The C/oélienneiies ôi
Petruâ BoieL — The Duke of Orleans' contempt for the Jews.

THE AWARD AND THE JULY MOSAIC

In 1790, the Jew arrived; under the first Republic and
During the first Empire, he entered, he prowled, he looked for his
place; under the Restoration and the July Monarchy, it
sits in the living room; under the Second Empire he lies down
in the beds of others; under the Third Republic, he com-
begins to drive the French from their homes or forces them to
work for him. In 4890, if, as I hope
Still, there is still enough hidden strength in us.
to snatch us from death, he will have returned to his point
from departure and will have returned in bulk everything he had taken
in detail to people who are too hospitable and too trusting.

In 1815, all the superb speeches delivered since 89,
all the blood shed on the scaffolds and on the fields of
battle, the beautiful deaths of politicians, heroes,
heroines, Girondins islands, Montagnards, Ven-
deans, the courage of the soldiers of Sambre-et-Meuse, of the

Chouans, grumblers, hussars of I.utzofT, mili-
these Scottish women, the Yergniauds, the Saint-Juets, the Charettes,
Cathelineau, Stofflet, Lannes, Davout,
Bessière, Charlotte Corday, M™' Roland, the capi-l
Europe's pillows taken in turn, the irresistible charges
of cavalry led, with lightning in their eyes, by the Murats, the
La-salle, the Montbruns, the Nausoulys, the Bluchers, the Ziê-
Ihen, the Platow, Yalmy, the Pyramids, Marengo, Auster-
lilz, Waterloo, the genius of Napoleon, the cunning of Talley-
Rand, Wellington's tenacity - all this resulted in a

liquidation account. — This formidable human movement

19.

ended up in Frankfurt's Judengasse. The man from
At one moment there was a servile and still groveling Jew, who said:
"y affre moyen" or "y affre bas moyen."

The Aryans had been killing each other for twenty-five years*
to put on a pedestal a Semite with an abject face who, pen-
while we were fighting, peacefully clipped ducats.

The liquidation count is the triumph of the Jew. In fact
opening one is the dream he constantly caresses. As long as a
considering how long this one lasts, we can be relatively
quiet; as soon as it is closed, we must expect to see recom-
begin a new period of war which will open a
other.

Centralizing in his hands all the particular debts-
from Germany and England, Rothschild put in
at the same time its funds at the disposal of the government
French; he provided the money he demanded and demanded
the money he provided. Like Master Jacques de
Molière, he changed roles according to the circumstances; he was
alternately the most implacable of creditors and the most
complacent lenders. How to discuss the validity
of a debt with someone who obliges you?

Under pressure from this helpful Schylock, France had to
pay the most unexpected claims to the last penny
bables, the most fantastic repairs, the most debts
more chimerical. All that armies of 1,500,000
men had been able to cause real or imaginary damage-
naries in their walk through Europe returned to
the Restoration, but enlarged by the filth of the hands of the
subordinate Jews, through whom these claims had passed
before arriving at the already cleaner hands, but still-

days as greedy as Rothschild. At the call of Israel, the past
even came out of the tomb and France had to pay the salary

of a repression of German reifres that a principle which-
conch had supplied to Henry IV.

I These traffics, apparently exclusively financial, had
the additional advantage of powerfully serving the Jewish idea.
The Jews scattered throughout Europe, and to whom one
took over with a profit the debts they had
bought for a piece of bread, knew that there was some
France one of their own who dealt with state affairs directly-
ment with the ministries.

James de Rothschild, who had already settled in
Provence was no longer the little companion of the past,
he was an Austrian baron, if you please, thanks to Mr. de
Metlernich. If the Duchess of Angoulême, seized with surprise
to the proposal, cried out: Fi donc! when spoken to
to admit M"- de Rothschild into his presence, the Nucingen
which crosses Balzac's work with its Germanic gibberish
was already a kind of character.

The Jews from across the Rhine, who were timidly trying
still, it is true, to gain a foothold in Paiis, were accustomed to
look at the House of Rothschild as the house of
of French Judaism. With the spirit of solidarity which animates
the race, the Rothschilds helped the new airixants,
provided them with funds to do the little it?mv, in
At the same time they received valuable information from them.
ments and organized this police force which is without equal in
the whole world (1).

(1) See on this subject the book by Capefigue: History of the Grandet
Financial Offices that the future, fairer than the present,
meUrâ among the rare works of this temple intended for reading.
Also consult a Guancier work signed Auguste Chirac: La
High Bank and the Itévoialiom The author has hardly done anything besides that

The Restoration did not see the danger of this invasion.
Jewish, which Napoleon had so well discerned. Royalty
had lost the sense of France for more than a century,'
she understood nothing about the Revolution, neither before nor after •
he lacked precisely what had originally made If
greatness and power of this confined Monarchy

beginning in the Ile de France.

The strength of the first Capetians had been to identify themselves with French genius, to protect economic interests of the country while expanding its territory and to increase his prestige by arms The latter Bourbons did not have warlike tastes; at one time where everyone, willingly or unwillingly, had appeared on the fields of battle, they had not fought once. these three brothers, descendants of François I", of Henri IV, of Louis XIV, of Louis XV even, so gallantly brave Fontenoy, none had known how to risk their lives to defend his throne.

What was missing from them more than anything else, what failed in such a fatal way for us to the monarchists of the Assembly of 1871, this was the principle without which any Christian monarchy is nonsense, the spirit of justice. Discite justitiam moniti, says the Scripture.... The Bourbons had been warned, but they did not like it any more justice. If they had been just, they would have had them shot, to avenge human conscience, a dozen Conven- tionals among those who had shown the most tenacity-

distinguish Capefigue. The only interesting part of his book is that which affects contemporary financiers, on whom he doubts curious indications.

lie against the unfortunate Louis XVI, and they would never have shot a soldier of the Grande Armée.

In everything they brought the same contempt for the justice. Do you know what he received from the Restoration, on the billion of emigrants, the felonious gentleman who had betrayed his king, cowardly abandoned a woman who trusted him, Lafayette, the main author of the Revolution? 450,000 rent books

Meanwhile the Chouans, who had held the cam- loincloth while waiting for princes who did not appear, were starving in their roofless huts. Cathelineau's family had lost twenty-three of his own on the battlefields and the Cathelineau family lacked bread while Robespierre's sister received- had a pension of six thousand francs!

The conduct of Louis XVIII towards the Vendeans, dominated by Elie, first Duke of Decazes and Freemason

zealous, is a sad page in the history of the Restoration.
By a real villainy, the king refused to recognize
ranks that he himself had granted and to reimburse the
vouchers that the chiefs had signed by his orders, for a
war undertaken in his name; he did not even leave to the
Vendée the advantages that the treaty of the
Jaunaie, concluded between Charette and the republican government-
bilican.

The widow of Lescure and Lcmis de Larochejaquelein, known as M. Crc-
tineau-JoIy in the military Vendée, the sisters of co derniei-,
Boncbamps' widow was placed under surveillance in the middle of the
Bocage. We searched several houses, we even found,
Saint- .\ubin-de-Baubigné, desecrate by the impious contact of the police
the house where Henri and Louis de Larochejaquelein were born; this
house whose windows open onto the cemetery where dai;s are buried

their eternal sleep of glory the two, brothers dead for the
Bourbons.

Conservatives call this "playing politics";
They claim that men of proven reliability are needed.
to engage in this exercise; they thus arrive at des-
honor their cause and to be shamefully put to the
door, which does not prevent them from starting again at the
next opportunity The monarchists of Versailles take-
nent Decazes fils like those of 1815 took Decazes
father.

Justice, once again, is the best policy.
ques. If the Bourbons, grateful for the services rendered,
had established small fiefdoms for their faithful Bretons
half military, half rural, that their owners
would have had an interest in defending, they would have found there a
strategic center to reorganize their army and march
again on Paris when Lafayette, whom they had gorged,
chased them away again.

The Jews were therefore able, under the Restoration, to continue
their silent work. At the small synagogue on the street
Saint-Avoie, which had been enough until 1821, had
succeeded the temple of the rue de la Victoire, a street name
in which the Jews like to see an omen.

It was only in 1818 that the Semitic question
returned before the Chambers. A courageous citizen, the|
Marquis de Lattier, demanded, in a petition, the proro-
gation of the decrees of 1808 for ten new years. The

The House of Peers delivered the order of the day almost without
discussion. Lanjuinais, sad thing to say for a me-
memory which deserves to be honored by so many other culés,
asked for the floor to counter the petition. In the House

of the deputies the pelitiou had more success. A man of
heart, Mr. Paillot de Loynes, concludes with the dismissal of the petition-
tion to the Ministry of Justice and the Interior. After a
After a slight discussion, the Chamber of Deputies adopted these
conclusions and the referral was pronounced, but influences
occult reasons prevented the case from being pursued.

The Jews, it must be recognized, then showed
a great political mind while making very little noise about themselves.
There was a period of reserve and preparation.

With the stubbornness of this race, which is eternal
restarter, the Jews, as we have said, had ins-
cut in the very place where they were when we had them
chased away in the Middle Ages, rue des Juifs; then from there they had
radiated into the surrounding area and occupied part of the quarter-
Saint Paul's tier. New arrivals from Germany
and Poland, gathered around the Mont-de-Piété and
around the Temple, they gradually invaded the j>a-
Roisses Saint-Jean-Saint-François and the White Coats
to Saint-Merry, on one side, while others, fran-
following Saint-Antoine Street, established themselves in the parish
Saint-Gervais. Today, the parish of Saint-Eustache
is almost entirely contaminated and the Ilot has penetrated
up to the arcades of the rue de Rivoli.

Fervor reigned in this reborn Kehilah.
svTiagogues of rue du Chaume and rue Saint-Avoie
were full. Every Saturday, the little lamp lit up
in these pious dwellings. For a year, when he died
Mayer de Piothschild, the office of the dead was celebrated every
days ^ evening and morning, in the house of Salomon Alkau,
cousin of James, who lived modestly on rue de IHomme-
Aruié.

The cumbersome and brnvnnt Jew <)".uijourdliui n'existed

not yet. There was no question then of insulting the Christians
well, nor to mix with the dukes. As much, since 1870
above all, overwhelmed by the triumph and already imagining themselves to be
completely our masters, they were cynical, rude-

rement blasphemers, merciless persecutors, as much,
under the Restoration, they proved that they were capable
to know how to wait.

All they had to do was wait, in fact. Given the lack-
that absolute of any spirit raised in the bourgeoisie, he was
visible that she was going to do out of base envy what the nobility
had done out of carelessness and ignorance.

The number of bankers of French origin was, at this time
time, quite restricted to Paris. "France," said Cousse-
nel, this great generous nation, is so repulsive by
nature to the ignoble traffic which forces man to lie, that he
he had to bring from Judah and Geneva infamous mer-
cenaries.))

In front of the Rothschilds, the Hopes, the Rarings, the Casi-
mir Périer, the Lafiltes, the Ternaux, the Delesserts, occup-
pay, however, in the financial world, a situation
considerable; together, they could have prevented forever the
Jewish bank, the German bank, to seize the
finances, to introduce theft into the market and to ruin
our country. They had been treated with consideration, as
they deserved it by their probity, by this impre-
clairvoyant no doubt, loving the French too much to suspect-
to understand the hatred that Freemasonry stirred up around
of her, but so straight, so pure, so irreproachable to the point of
view of honesty! They were in relations with mi-
ministers who were not yet, like those of today- '
(today, botuso kickers and throwers
mines without ore, in;iis men reproached who

came out of business poor, often keeping, for
all heritage, a name around which no one rose
suspicion.

A few petty grudges, the burning desire to play
a role stifled all patriotism among the bankers; they
sponsored the opposition, they overthrew a royalty
whose history can undoubtedly judge severely the weaknesses
wounds, but which was the honor even if we compare it
to the governments that followed, which assured our
nation the first rank in Europe, which personified by
so many beautiful sides of the great and noble France of the ancestors,
this France whose old king had put the colors on
Algiers acquired before leaving for exile.

There is an affinity between the people of Orleans and the Jews. All
Both worship money and this common worship brings them together.

The Bourbons, true Aryans, have no idea what
it's just the value of money; they borrow it when
they don't have any; when they have any they give it preferably-
rence to their enemies, in which they differ from the Bona-
part, also generous, but who prefer to give
to their friends; the d'Orléans know what it is to have,
They say like the poet: oportet habere.

These similarities in temperament explain the pre-
weighting that the House of Rothschild played under the Monar- '
July ciliate. In reality Rothschild was the first minister-
three of the reign and immutably kept this place under
changing council presidents.

With the government of Louis-Philippe the reign of
Jewish begins. Under the Restoration one could more or less
to know the number of Jews. The costs of worship being
at their expense, all were registered on the Consis-

In 1830, Roilischild had this measure repealed and
made any census impossible; the religion of Moses
was now employed by the State.

As Toussenel says, "there was no more royalty in
France and the Jews held it in bondage.

From this reign of the Jews, for eighteen years, a chief-
an imperishable work has been published: The Jews, Kings of the Age.

Pamphlet, philosophical and social study, work of
poet, thinker, prophet, the admirable book of Tous-
Senel is all of these things at once and my only ambition, I admit,
after long years of literary interest, would be that my
book could take its place near his in the library of
those who want to understand the causes which have
cast into ruin and shame our glorious and
dear country.

"He is refined and delicate above all," he wrote to me.
Mr. de Cherville, who has points of contact, was one day
with the author of V Esprit des hèles, who, like him, has
the feeling of sylvan nature; and my correspondent
was surprised, with a naivety that astonishes me in turn, that a
so wonderful a writer was not of the Academy, as
if a man could achieve anything when he has
a whole nation on his trail.

Toussenel was more than that; he was a spirit that the
contemplation of Nature had made him deeply reli-

gieux and who, if he had not lost himself in the utopias of
Phalanstery, would have gone straight to Christ.

He had what the saints had: love and hate,
I "love of the poor, the suffering, the humble, hatred
rogues, exploiters, traffickers of human flesh-
Maine.

In this eloquent book the epasbe iuat the icjjjiuit ^.ii.^ i ^'o.

THE JUtF DA>S THE HISTORY OF FRNNCE SH

more decent in appearance than our Republic, in essence
almost as rotten as she is. All the dirty bargaining
are there; the Rothschild diary is recounted there in its
dirty kitchens and there you meet the Léon Says, the
John Lemoine, Tes Aron, the Charmes, the Berger, the
Raflalowich, the Jacquols of the time being given
official applications, directorates, consulates,
concessions by always threatening to refuse their precarious
support, getting angry when they offer to pay them no
not what they value, but what they are worth.

Jewish exploitation is displayed here in all its cynicism.
sees the king's ministers spending, to build the
Northern railway, one hundred million, an enormous sum for
the time when we ignored the gigantic scams
Israelites whom we were able to admire; then they were taken away,
when everything is finished and there is nothing left at the stall but
exploit, offer Rothschild forty years of exploitation
for a paltry sum.

Fould is there too, competing with Rothschild, who
causes the death of a hundred people by his refusal to renew-
to take a machine out of service.

This Fould was the son of a shoe-picker and the Biograpltie
Alsacienne-Lorraine tells us all about the curious
origins of this family.

'In the last century,' she said, 'lived in Nancy, in great sei-
lord and respected, the banker Cerfbeer of Medelsheim, trustee
General of the Jews of Alsace and Lorraine. He was the father of eight
children including four sons, to whom he had given an education
broad and liberal, but who, as true family Gis, profit-
were few and placed their duties only after their pleasures.

.\u the bottom of the banker's window stood a small stripper
j lif, which illu-trjit the shoes of the people who went to
the clerk. He noticed this child who was collecting the papers

who were thrown out into the street, and practiced writing and drawing with a pencil
conipter. Armed with this application and pained by the laziness di-
his sons, he reproached them, cited the example of this poor man
little abandoned orphan, who acquired education by himself-
tion that teachers of all kinds, experienced, expensive
paid, tried in vain to give them. Then opening the window
He called the little one and said to him: "Sit here, my child, you
You are studious, you are wise; from now on you will share at this table the
my son's exercises, and I hope it will be useful to all of you."

What was said was done; the young shoe cleaner was installed in
the banker's hotel and took advantage of the education he received if
liberally, became valet, factotum of the house,
then clerk, then cashier. He married one of the chambermaids
of M"" Gerfbeer of Medelsheim, and finally wanted to settle in his
account and founded a banking house in Paris. For this his
benefactor gave him an advance of thirty thousand francs, but they did not
were not enough and the new bank collapsed. A new sum
thirty thousand francs was advanced, which did not improve matters;
finally a third sum of the same value was brought to the post
to the bankrupt by Ms. Alcan, granddaughter of Gerfbeer and niece of the gene-
ral baron VVoIff. This time fortune smiled on Fould's efforts
and never left him. He joined forces with his son Benoît, who married a
Miss Oppenheim, from Cologne, hence the company name Fould
and Fould-Oppenheim, long known. His other sons were
■Louis and Achille, the friend and minister of Napoleon III; his daughter of-
came Ms. Furtado.

Fould senior died at almost a hundred years old, about thirty years ago.
of years. As for the gratitude he should have given, he and
his family, his benefactors, it is not up to us to
talk.

In Toussenel's book, the new Jewish feudalism
is masterfully painted and we cannot resist
the pleasure of reproducing the terrible picture that it traces
the illustrious writer.

Montesquieu forgot to define industrial feudalism; it is
Too bad. There were some piquant revelations on this subject

expect from the spiritual thinker who said: “The finan-
"The people support the State, as the rope supports the hanged man."
industrial, financial or commercial feudalism is not based on
on honor, nor on honors, like the Republic and the
Montesquieu's monarchy. It is based on the commercial monopoly-

cial, oppressive and anarchic, his character is greed,
insatiable greed, mother of cunning, bad faith and
coalitions. All its institutions bear the stamp of monopolization-
ment, lies and iniquity.

If anarchic despotism only overthrows the proud and res-
respects the humble, it is not so with the despotism of the safe.
This one invades the poor man's cottage as well as the palace of
princes; any food suits his voracity. Like the mer-
cure (I) subtle which insinuates itself by its heaviness and its fluidity to
through all the pores of the gangue to seize the most
tiny particles of precious metal that it contains; like the
hideous tapeworm, whose parasitic rings follow in their circum-
evolutions all the viscera of the human body, thus the vampire
mercantile runs its suckers to the extreme ramifications"
of the social organism to pump out all the substance and
extract all the juices.

The tone, under the regime of money feudalism, is the egol-me
who vainly seeks to hide under the mask of a phi-
hypocritical anthropologist. *
Its motto is: Every man for himself.

The words homeland, religion, faith have no meaning for
those men who have a shield instead of a heart.
Merchants don't have a homeland!
Ubi aurum, ibi patria. Industrial feudalism personifies itself
in the cosmopolitan Jew.

A Dutch-style religion tramples Christ underfoot and scorns him.
to the face to acquire the right to trade with the Japanese •

(1) We will note, this time again, that Toussenel the phalanste-
nothing is found in the expression itself with the "marshallis pari-
his from the 18th century, of which we have partly reproduced
Request.

if»» JEWISH FRANCE

No one better than Toussenel has signaled the conquest of all
the Christian states by the Jew.

The Jew, he writes, has struck all States with a new hypo-
library and a mortgage that these States will not repay
never with their income. Europe would be subservient to domination
of Israel; this universal domination that so many conquerors
have dreamed, the Jews have it between their mothers, the God of Judah has ter.u
word to the Prophets and gave victory to the sons of the Maccabees.
Jerusalem imposed tribute on all states; the most
clear from the work of all workers goes into the exchange said

Jews under the name of national unity interests.

If the German Jews represented by Rothschild had
so quickly managed to grab most of the fortune
public, it should be recognized that they had been powerful-
greatly helped by Portuguese Jews.

The Saint-Simonian school which was largely recruited
among the Jews, without excluding, however, Christians of origin-
gine, certainly one of the most interesting attempts of the
human spirit.

Saint-Simonism was an attempt by the Jew to escape from
his prison, which was no more than a moral ghetto, to become
what Henry Heine called uh ^uî/" Tibtirtj. Without rallying
to Christianity, the Jew got around the difficulty by founding a
new religion.

Without doubt, here again, material enjoyment, satisfaction-
faction of the present life, the love of well-being, the worship of
money were the dominant elements, but a desire
social organization nevertheless appeared. We opened
people with great visions of the future; without any
exclusion, I repeat, we invited all the sons of the family
human to magnificent feasts; we made it seem

before them prospects of promised land. A share
even was reserved for these noble feelings of the soul, for these
principles of respect, faith, fraternity without which
the man falls to the rank of aolmal.

Artists, thinkers, writers, men with projects, the
Saint-Simonians did not blaspheme filthily; they
did not basely outrage these beautiful ideas which have civilized-
read the world. In everything they were the negation of Judaism
that we see at work and that we can call the
Freemasonic Judaism or Gambetlisle Judaism.
The Saint Simonians proposed to resolve the ques-
social tion, Gambettism declares that there is no
social question no more than there is a good God. Nothing to
to do on earth when one was not born a slider, nothing
to hope in heaven. When Gambetta or his successors.
Ferry, Tirard, Paul Bert and those around them are
full, others can brush their stomachs without having the
right to seek an absent Providence in a firma-
ment empty.

Saint-Simonism, moreover, was profoundly artistic,
he had musicians like David, critics like

Thoré, writers like Pierre Leroux, Jean Reyuaud,
Bûchez, Emile Chevallier, Lerminier. The Gambetlismi.', as well
as Zola very rightly explained, had and still has, because
he is not quite dead, the scholarship holder's hatred for everything
which is literature and art; it can only show
pen servants like Laurent or histrions like
Coquelin.

Capelig-ue discerned, with his usual penetration, the
characteristics that differentiate closed Judaism from the Holy
Simonism, which could be called open Judaism.

The Saint-Simoine spirit and the Jewish spirit, he writes, have this
similarity that both tend towards speculation, fortune,
but Saint-Simonism becomes colorful, passionate, poetic.
[1 makes social humanitarian theory while Judaism
limit to work, speculate, win; the year makes the gold ducat shine,
puts it under the prism of the sun, the other just puts it
in his leather purse without ever being dazzled by the fake
shine: Is it of good alloy? that is all he looks at, appreciates and
which makes him decide.

The characteristic of the Jews who crucified the true Messiah is
to try to create fake ones. Neither Bazard nor Enfantin
found themselves up to the role. The Saint-Simonians did not
Jews followed their chimeras on all roads,
Jewish Saint-Simonians, like the Rodrigues and the Pereire,
quickly returned to the instinct of the race and began to arm-
to do business.

The Rothschilds, speculators of their na-
ture, had taken care, as we understand, to follow the Jews
of the Saint-Simonian school in their attempts to regenerate
to create the world. In the immense Paris of ideas and uto-
magpies, they have always been the same as in their house
of thick wooden fence of the Judengasse in Frankfurt, they
wait for someone to knock at the door to half-open the peephole
and ask what pledge we bring.

The Pereire brothers' first project, the railway
of Saint-Germain, had hardly smiled on them; however,
as Jacob refuses nothing to his brothers, they helped and
sponsored their former employees a little.

When success came, they found that there was
really some profits to be made in this way. Only-
In fact, regarding the Northern Railway, they asked the
Pereire not to concern himself with organizational details,

When everything was finished, when France had spent a hundred
millions to give the Rothschilds a railway
brand new iron, James brought the Pereires and held them to a little
after this speech:

"How little you realize the mission of
every race! The Aryan must invent, find steam, by
example, and then die of hunger in an attic; he
must, in addition, in the form of taxpayers, more or
fewer, spend a number of millions
to open the network. Then, but only then, we
other Semites intervene to collect the dividends
This is how you work with the goy. Isn't it written
in the Talmud that the Jew is a man and that those who
are not Jews are of the seed of cattle? The Deuteronomy
Ronome, in verse 11, chapter 6, does he not say: Jehovah,
your God will give you houses full of all your goods
you have not built? Remember this lesson by
love me and praise the Holy One Blessed to be Jews as
me otherwise you would not have a penny of the sums which
come back to you and that I will hurry to see you-
ser. »

The Pereires then understood that the moment would not be^
Having just broken with the God of Moses, they drew closer
more of their coreligionists, but nevertheless gar-
dere in Judaism, a distinct and separate figure.

Isaac Pereire was a man of great worth. With
his handsome patriarchal face, his supple and dignified manners
at the same time, he really looked like a descendant of David
The hands alone, rapacious and hooked, betrayed the race.

On a cheerful April morning I still see this great

old man in this magnificent hotel on rue Saint-Honoré.

In front of the study stretched a wide terrace

2U

decorated with busts, then, after having descended a few mar-
marble ches, we entered this splendid garden
which goes to Avenue Gabriel and which exercised, on the visi-
emerging from the muddy and gloomy street, this attraction

particular to the urban parks that we discover between two
houses.

On an armchair, near the table, was an adorable Pater
bought at a sale the day before. As I was examining this painting
smart and fresh where French guards, sandblasting the
Champagne, the little maids were teasing with good heart
rebels and not very shy coiuédiennes, the old man
said in his very sing-song and very sweet voice: Is it pretty?

If it was pretty, he no longer knew. The eyes were pres-
that completely extinguished and, to ask for enjoyment
last to the art he had sincerely loved, the possessor
of so many wonders passed the hand to guess the
outlines on the statues that decorated its park.

A noble vision of serenity and grandeur came to me
the soul in this imposing setting, and yet consider this
that is the association of ideas. While birds,
rejoiced by the first smiles of spring, ga-
were playing in the trees of the garden, a stubborn memory
came to me from my father's shoemaker. He lived in an apartment
perched high in a sad, airless, fetid house,
rue Quincampoix, One day, my mother took me with her
to find out why we didn't bring a pair of boots
promised for a long time. When we arrived, in
the black staircase, a horrible staircase with a damp banister that
I still feel, so vivid are the childhood impressions-
tines, oozing under my fingers, a whole world of coiumères,
of neighbors, of workers commented on the lamentable story of the
unhappy. With his life's savings, he had.

through a legal advisor bought shares in the
Furniture loan without his wife's knowledge, he had lost everything and
he had hanged himself with the cords of his workbench-
vail.

These small details did not disturb, I suppose, Tsa<tc
Pereire; he was however faithful to the Jiumanitarian theories
of his youth; after having begun by doing his good
Happy to him, he dreamed of making the whole world happy.

He willingly placed in the conversation the famous
aphorism:

"All social institutions must have as their goal
the improvement of the moral, intellectual and physical condition of the
largest and poorest class. >

Note that Saint-Simonism did not improve this fate in
no way, all to the contrary. The poor driver
^yes, night and day standing on his locomotive, exposed to the cold,
in the heat, the face whipped by the snow and the wind,
contracts one of those terrible diseases that science de-
Moorish powerless to cure, is much inferior, to the point of
V ;e physical and moral, to the good villager who lived peacefully
in a corner of old France, did not work at the beginning
of his strength and fell asleep in death with hope
to enjoy eternal beatitudes.

The same is true of the famous motto: "To each according to
his ability, to each ability according to his works." That it is
Jewish low-class people, from Frankfurt or Cologne, who came
France to., following the Rothschilds, and who have neither caj acHé, nor
good or bad works, possess the superfluous, while
only men, who have capacity and who have produced
(the works lack the necessary!

None of these doctrines stands up to scrutiny, and as
need others, Isaac Pereire always preached participation

without ever having involved those around him in anything
would.

Let us take advantage of the circumstance to point out the (('lé
joker of all these so-called apostles of Progress. There you go,
for example, a man like Isaac Pereire, who has everything
his life sang of association, cooperation; how did he not
didn't think of saying: "Hey, I was a journalist and beso-
in my youth, the newspaper La Liberté is only a
pin in a ball of fifty million, I'm going to
leave ownership to all my editors who will join
to exploit it jointly; there will be an interesting test there-
healthy. »

These apparent seekers of social solutions are at
a thousand leagues from such conceptions. They are less advanced,
point of view of devotion to their fellow men, that the
Romans of decadence who not only, as well as in
testify to countless inscriptions, freed
their slaves, before expiring, but left them
to live in peace. "After my death," said Trimalcion
himself, I want my slaves to drink water
free.

The Pereires, however, are relatively good people.
They live very simply and, I believe, don't even have a
lodges at the Opera; they do good, moderately, but they

do and they do it quietly; infinitely more family
honorable and more French than the Rothschilds, they have
point, like those escapees from the ghetto, the fury of putting themselves
constantly forward, the gross impudence of coming
crush with their insolent pomp families whose name is
gloriously mixed with our history. This altitude gives them
attracts consideration, and, in worldly terms, they are
as respected as the Rothschilds, with their pretensions

ridiculous, are hated, mocked and despised by those very people
who frequent them.

With the ideas they stirred up, the Per'iire returned to the
Judaism, under the government of Louis-Plulippe, the im-
mense service to bring the Jews out of their isolation,
to bring them more closely into the community, to put them in good
on the horizon the silhouette of the Jewish humanitarian serving in
appearance the cause of civilization.

The Rothschilds had substituted the old usury
government loans, the Pereires created a whole financial system-
new firm; benefits of credit, incessant turnover of
money, circulation of capital, they wrapped the
all a simulacrum of philosophy and a hint of God
literature: bringing people together, improvement, sup-
pressure of pauperism....

No doubt the Pereires themselves would not have found
all by themselves. To their intimates they showed the skull of
Saint-Simon whom they had piously kept in their
remains; we can say that this skull was an emblem
Of this unfortunate skull emptied, scraped, cleaned, scraped by the
two brothers, all the ideas of Crédit Fon-
cier and Crédit Mobilier, all company labels
who enriched Israel in the 19th century.

The merit of the bankers of the rue Saint-Honoré was
to see what could be learned from this theme. They provided
so to the German Jews this 4)little story, this novel-
peaceful or warrior cero that must always be told to
the Aryan while his loot is taken, the music
necessary to accompany the extraction of molars.

This staging was not useless.

The invasion of the Jew, in fact, was endured docilely

gUJourd'Ilui, then raised violent protests.

The romantic school, which had been resurrected in literature
old France, corrected many false ideas,
reconstructed with their color and their relief the customs of other-
formerly and the existence of the disappeared generations, had been able to
to account, in his study of the past, for the reasons which
justified the repulsion of our ancestors for the Jew.

In Victor Hugo, the epithet of filthy is almost
always attached to the name of the Jew.

French society protested vigorously against
the enemy who was going to destroy it by trickery. All of Paris,
revolted by the tasteless luxury that was beginning to
display Nucingen, clapped his hands frantically at the
scene from Marie Tudor, where Fabiani-Delafosse said to
Lockroy-Gilbert: "They are all like that, these Jews. The men-
dream and theft is all the Jew, »

At the inauguration of the Northern Railway some
fanatics tried to shout: Long live Rothschild! But
Immediately, snorts and boos were heard. At Ver-
The crowd gathered, bursting into laughter, in front of the
Smalah dC Ahdd-Kader where Vernet had represented Fould
in the guise of a Jew running away with the cassette.

At that time, we heard what no one would dare.
now. Rothschild was openly attacked, and
and 75,000 copies of the amusing brochures were sold
healthy and spiritual that contain astonishing details
on the manipulations of the Jewry.

It was called: i7js<ozre edifying and curious of Roths-
child 1'-^ king of the Jews; - Ro^hscJuld i^r, his servants and his
people, war on rogues, etc., and was the joy of a
Paris still independent. New Year's gifts to Rothschild,
Almanac of the thousand and one, had the same success.

In this order, we must also mention a spicy one.
brochure, published in 1816, all the predictions of which are
are made and which seem to tell of events from other
today. Its theme was: Grand Trial between Roulis-
child I", king of the Jews, and Satan, last king of impos-
tors: judgment given on the indictment of Junius, rap-
The first page read: Arrit

given to the Forum in favor of J. Rothschild, saying
King of the Jews, former bailiff of the courts of Europe^
general farmer of public works of France, of Germany
Magne, of England, etc., etc., suzerain of the discount,
usury, pawnbroking, speculative trading, etc., financing
steelworker, industrialist, decorated with the Order of Christ, of Cord
of the Legion of Honor, etc., etc.

For the maintenance of legitimate rights, monopolies,
universal omnipotence of the House of Rothschild and in
particular of the said James Rothschild Z^r.

As early as 1835, a work by a man named Renault had appeared
Decourl, whose prospect we were only able to meet-
tus, because the Jews make all the books disappear where they are
judged a little harshly.

The work was entitled: Universal Conspiracy of the
Judaism, fully unveiled, dedicated to all the remembrances-
7'ains of Europe, to their ministers, to statesmen
and generally to all classes of society mena-
of these perfidious projects.

The author already pointed out the progressive invasion which has
taken on such formidable proportions over the past fifteen years

Since the liberation of the Jews of France, he said, their
number has increased so much that, in the provincial towns where
there were barely a few hundred of them, but there are now
counted by the thousands. What did not seize their views

usurious? In what kind of business are they not [.as by their
devious and cleverly combined tricks cause a crowd of people to fail
respectable merchants? Ask the unfortunates who enjoy-
were once of sufficient fortune where their
goods.

It is certain that the good of the French who, from rich
became poor, had to go somewhere. The Jews
not having, as far as I know, arrived golden hatches from the bottom
from Germany, it is obvious, despite the all new loc
systems of political economy, which they had to take from where
they were the riches of which they were proud.

The Jews, who now have the press almost to themselves
entire, except for a few rare exceptions, had not yet
bought that the Press, the Debates, the Council and the
Century, who refused the advertisements in the brochures
agreeable to Rothschild.

Independent newspapers of all parties, the
Reform, the National, Peaceful Democracy, the Cor-
Satan's sary, V Universe, \a Daily, France, written
by valiant and French feathers, overwhelmed, with their
biting epigrams, of their indignant revelations, these
Turcarets swollen with crowns. It is in vain that the Archdukes
The Isaiahites called upon heaven to witness the virtues of Israel,
earth responded by recounting his misdeeds.

In July 1845, a charming spirit, a little
turned towards the strange, but of exquisite originality,
Petrus Borel, wrote a true masterpiece in the
Journal du Commerce, regarding a representation given-
born with great fanfare, by Rachel and the tribe of
Felix; he treated from top to bottom, with a fine insolence
of a scholar, whose pen leaves bruises on the skin like
a gentleman's riding crop, this whole gang of

gypsies and street singers, who had ended up
take the high ground in Paris.

The Jew is more and more invasive, he wrote, without realizing-
to what extent he was a prophet, in art as in the city: !e
time is not far off when this race, once proscribed and burned, will
will have been so decimated and subjugated that our cities will have nothing left but
in a small corner of their suburbs a Christian community where there will be
relegated to opprobrium and misery the remains of the last
Chileans, as in the Middle Ages they each had a jui-
where the last remains of Judea were rotting.

Poor wretch! The Jews, according to their custom,
pursued him all his life, they hunted him down like a
wild beast; he was already dying when they managed to
to snatch from him the small job he held in Algeria, where he
had taken refuge to escape them. Thanks to their intrigues, Pelrus
Borel, the great writer, died of ignorance!

There was, once again, a very curious movement
of defense against Semitism, on which the place we
lack to insist as it would be appropriate. Someone
will undoubtedly be found to devote to this subject a
chapter which will be instructive and for which information-
new elements will be provided; this question, in fact, (July
has been sleeping for almost thirty years, has only just returned
in the discussion, the monopolization of all the newspapers
by the Jews even prevents it from developing.

Historians of the 19th century will return to all this.

as we constantly return to certain forgotten episodes
or. poorly known from the 13th and 14th centuries. When we study-
will say this point, most of the journalists of the reign of Louis-
Philip, to whatever opinion they belong, appear-'
will play a very beautiful role, very far-sighted, very pere-
greedy, very political, absolutely disdainful of money

that the deputies and statesmen accepted without shame
Rothschilds and Foulds.

The Duke of Orleans was also very struck by this invasion.
3a new genre and proposed to put it in order. This
prince, so easy at first, so affable to everyone and who treated
the artists as comrades, never wanted to receive Roths-
child at his table. In 1842, when the baron demonstrated the
desire to attend the Chantilly races, the Duke of Orleans
refused to admit him to his platform.

A very significant passage from the eloquent author of the Jui/'s
Rdis of the time, shows us what the feelings were
of the Royal Prince on this point (1).

Sire, the Prince Royal, your beloved son, moaned bitterly
of the encroachments of this insatiable power of the Jews, of these
Jews, he said, who violate the power, crush the country,
bring the curses of the worker back to the innocent throne
burdened.

In his dreams of future royalty, he dreamed of freeing himself
of a shameful vassalage, to break this new feudalism so burdensome
for kings and for peoples; but he did not hide himself
perils of the struggle. Perhaps royalty will succumb in Celtic
struggle, he said one day to one of us; because these bankers will make themselves
for a long time still, against the king, a weapon of ignorance of this
the same people that the king wanted to serve. They will irritate his sufferings-

(1) The heroic Prince Im, a material that the Freemason Carrey
ambushed and murdered in Zululand, had
exactly the same feelings, and we can say that we
will find traces of it in the draft constitution and the political works-
ticks emitting from him, which were published some day. While
showing opposition to any idea of religious persecution, the young man
Prince strongly affirmed the need to protect the worker
against Jewish exploitation, to defend savings against maneuvers-
works of the Enaacists.

frances by their lying press, they will again empty several salc-
bind them in the public square, they will throw their serfs against the palace
unoccupied; and to lull the fury of this people, after which
will have unleashed it, they will throw it one more royalty to devour.
I know that harsh eventualities await us; but there is no
no longer to shrink from the dangers of war, because the dan-
The gers of peace are even more imminent... It is necessary that, without
later, today's royalty takes back the people from
Jews, otherwise this government will perish by its Jews.

Did the Count of Paris know these noble words when-
that some time ago he sat with his family
at Rothschild's table, when his 011th was making his first
First steps in the world in Ferrières? What a start for
a girl from France I

U VtXmmiE REPUBLIC AND THE SECOND EHFIBE

Crémieuz and Gondchauxaa pooToir. — Rothschild jumps the bank—<
rolls. — France changes Jews. — The reign of the Ja'jti 4P
Noon. — Pereire, Mirés and So'ar. — Offensive return of the German Jews-
mands. — The organization of war. — The tempter lenlé.
— Bishop Bauer. — The German Jew is everywhere at the end of the EiO-
worse. — The dispatch from the WolfTel agency the declaration of war.

fi

THE SEVENTH BEPCBLIQUK AND THE SECOND EMPIRE

The Revolution of 1848 is the only one in France which did not
not been pleasant to the Jews, while waiting for the one who
will be infinitely less actionable for them, the good one, the one
which will be made against them.

Lagrange's pistol shot almost blew up
the Jewish bank, but like the Greeks who do not sit
never at the écarté table except with a king or two of
spare change in their waistcoat pocket, the Rothschilds do not
only play with two or three Jewish statesmen
in the sleeve. The king xraà fell under the table, the ban-
quier suddenly spread out on the carpet, in front of the gallery which
saw only fire there, a nice batch of brand new kings: Crémieux
and Goudchaux. I think there was a three of a kind and that
Mary was also of Jewish descent.

The first played a fairly important role in the

Jewry, a rather harmful role in our history, so that
we dedicated a special chapter to him. Goudchaux
was fiddling around in the small bank, he exploited the traders-
embarrassed Parisians, with the secret help of Rothschild;
he was expecting what I believe are called brooches. It was
a manner of Tirord; of the maker of false jewels,
Minister of Finance of the Third Republic, who
so easily misplaces a hundred million at the pawnbroker's
the second, the difference is not very noticeable (1).

(1) In the Revolution of 1888, said Crémieox in 1839,
the war council of Orao,.deax]ai£j were attached to the timou of

According to the Israelite Archives (year 1863), this would not be
that on the pleas of the provisional government that
Goudchaux would have deigned to accept the Ministry of Finance.
I think we should see this as just another feature of the effron-
Jewish society, the hutzpah. These abasements, usual in our
Republicans of today, were not in character
Republicans of 4848. Arago was able to take this step,
but our glorious Lamartine, who remains so great despite
his mistakes, had a soul too disinterested to be involved
in these maneuvers; with the candor of the Aryans, he let-a
Goudchaux introduced himself into the government to guarantee-
shot the interests of Jewry, but he did not have the thought
to humiliate before the Israelite bank the people who had just
break a throne (1).

this tank was so difficult to steer. One of them was a member of the gov-
provisional government and minister of justice, that is to say of the
holiness among men; the other was the minister of finance, that is
that is to say, probity among men." What aplomb! Malesherbes
wouldn't have dared to say that.

(1) Here in any case is the story from the Archives: “Two members of the
provisional government, Messrs. Lamartine and Arago surrendered
at Goudchaux's on the night of Friday the 24th, at one o'clock, and
begged him to take over the Ministry of Finance temporarily.
On his refusal, they told him that Mr. de Rothschild and the principal
members of the high bank were preparing to leave Paris, and that
for the prompt restoration of commercial interests, it was
urgent that he accept the Ministry of Finance. These niolifs alone have
overcame his resistance. Indeed, upon his acceptance, Mr. de Rothschild
went to his house and told him that his presence reassured him, and
that he would remain in Paris, and the General Council of the Bank declared
that he would pay at an open office.

Isn't it always charming the spectacle of these people who ren-
▼erse of kings and ciiasse of valiant princes who fought for
France, and lets itself be led by the nose by Jews from
Frankfurt, which indicates to the ministers that it is necessary to take 1 In spite of
of the hypochondria which comes to them from the race, like letiRolbschilddoi-
sometimes laugh heartily when we talk to them about these citizens

Everyone, moreover, remained faithful to their role. Lamartine,
faced with the perils of the Fatherland, cried out: “Let us save France!”
Goudchaux cried out: "Let's save Rothschi ld î"

Rothschild's situation was critical, and he was filling
the antechambers of lamentations not on what he was losing,
but on what he lacked to gain. No victim was
less interesting; as Capefigue explains to us (i),
he had tendered, in 1847, a loan of 250 million;
from November 1847 to February 1848, he was able to place this
loan by realizing even, the courses attest to it, a
modest profit of 18 million francs.

With the greed that distinguished him, Rothschild had not
found these 18 million worthy of him; he had kept the titles
in his portfolio. When the Revolution broke out, he cynically refused-
to pay the 170 million he still owed, he
went bankrupt purely and simply. He is not
necessary, in fact, to be very versed in the questions
financial, to understand that the chance of winning
implies that one accepts the risk of losing.

The government's conduct was all mapped out, it had
than to grab this bankrupt and deposit him in Mazas
which had just been built.

The good Goudchaux, you guessed it, took care not to act
Thus, he considered Rothschild's theory valid.
that the word given to the goy does not bind the Jew. No
only he secretly admitted this man, who had just
fail to meet its commitments to the State, to a new

veraables which do not reveal mitlres, and which lead to the
baguette in times of Republic, by one of their employees, Goud-
lime or Léon Say!

(1; History of Grandet Financial Operations.

issue of 43 million 5 percent annuities at excellent
your conditions, but still he pushed kindness to him
provide the funds necessary to service the Greek loan.

Here Capefigue falls struck with admiration and we
Let us explain this feeling (1). In history, I know little
of more amusing episodes. The people are all black with po-
dream, he dies of hunger on the cobblestones he has moved, all the
workshops are closed; finally he is victorious, he is emancipated,
he secured the freedom of the world, he succeeded... in what?
to put an obscure Jewish money changer in the Ministry of Finance:
the Goudchaux. In the midst of so much supplicating misery,
only one misery strikes the sensitive soul of the child of Israel;
in the dry Treasury, he finds a way to pick up some

funds and he takes them himself to Mr. de Rothschild. There,

Lockroy, the comedy you should have done; you would have given us
entertained more than with the Zouave is in lias....

Proudhon, with a harsh and just word, defines the Revolution

(1) F aile Barrault, in the series of Letters sold in the streets
there were many placards that he addressed in 1848, when he was
Chief Editor of the Tocsin of the Workers, to all the men of
niomeul, to Limartine, to Thiers, to Cavaignac, to Prince Louis Napo-
Leon, showed the same surprise.

"You are a fool, sir," he said at the beginning of his letter.
to Rollischild. Maluré his four archdukes, despite his legal majority,
Loni^-l'hilinpe falls; Guirot collapses; together they leave
royalty coiittilnliDiineile and parliamentary eloquence, you resist.
It is not only the established peace that February overturns;
what he raises he brings down. Where are the personification of the pocsi", and
rillusttaliou of science, which an explosion of popularity launched
to the top; where are Arago and Lamartine? On the ground. You, you pla-
nose. Shareholders, shopkeepers, manufacturers, rentiers, tumble into
crowd, big on small, crushing on crushed Alone, in the middle of
so many ruins, you don't flinch.... In short, all opulence
collapses, all glory is humbled, all dominion is thrown away; 1
Jew, king of the era, kept his throne.

of 1848: "France," he said, "has only changed
Jews, n

However, this Revolution was almost ended.
a considerable influence on the future of France. From
the proclamation of the Republic, the peasants of Haut and

of Ras-Rhin, so cruelly pressed, had rushed
on the homes of the Jews; in Heyemheim, in particular, they
had regained possession of everything that had been
stolen. Brought before the jury in Strasbourg and Colmar.
They were acquitted amidst cheers and carried on
triumph.

Before the jury of Colmar, Mr. de Sèze, lawyer at the Court
appeal, defended these accused, more interesting than the vic-
times, with wonderful talent and withers the Jews in
one of the most energetic harangues that ever sounded
in a French courtroom.

Unfortunately the movement was isolated, no committee
anti-semitic did not exist then to allow everyone
the oppressed to get along and act together, and the
attempt at emancipation of Christians had no
suites.

Fould first married Jewry with the Empire, and, in his
as Minister of State, then married the Emperor and the Emperor
operator, pronouncing, without doubt, m petto, all the for-
mules of curses that the Talmud contains on the child
who was to be born of this marriage and who was the unfortunate Princ*
Imperial.

At the beginning of the Empire, German Jewry, represented
by Rothschild, stepped back a little to leave the field free
to the Bordeaux Jewry represented by the Pereire, the Mil-
laud, the Solar. The Jew Mires enters the scene.

The Jews of the South displayed the qualities peculiar to
their race and that we have already noted: the brilliance, the ba-
taste, movement. With them the gold, which piles up gloomily-
ment in the Rothschild cellars as brought back by the
silent rake of an invisible dealer, rang, tinkled, shone
with splendors of fairyland and sounds of song; it
accompanied, like Marco's refrain, the joyful period
of this reign which was to end in terrible catastrophes-
phes.

The rolling of the coins was joined by the resounding decla-
information on the reign of civilization, the era of progress,
the improvement of cities and the moralization of individuals by
the gas.

To see this truly dazzling spectacle again, if
close to us in date, and which already seems lost in
the distant ages, you only have to reread the beautiful dis-

courses in which today's fidgeters and satisfied
today these scandals, these outbursts of ap-
small, this deification of wealth, opposed to these
corruptions the austere image of the future Republic which
would reduce spending, ban nepotism, respect-
would be everyone's home!

A book by a great writer, who at least is a
honest man, the Money Handlers, sums up this
movement, as Toussenel's book had summarized the
movement of the reign of Louis-Philippe.

Toussenel, however, had the courage to indicate the
the leading role of the Jew in these shames. Mr. Oscar de
Vallée left this point in the shadows. Time had mar-
ché, in fact, and the Jew had become an adversary that one could not
could not brave without danger. This gap, nevertheless
removes any precise meaning from the work and makes it a

declamation in the style of Seneca rather than a study taken from life
of French society.

Despite everything, this first phase had a picturesque appearance.
resque, a frenzied enthusiasm. The Jew of the South is not far-
I am embarrassed to believe that the Aryan has the right to eat sometimes;
he rubs himself with letters like the Bordelais rubs himself with garlic, he
is not incapable of appreciating a newspaper article.

The Constitutional, this Voltaire of the time, the Country,
this Paris of the Empire, opened their coffers to writers
who were not without talent. Millaud founded Vllistûire which
fell before him and the Petit Journal which survived his
nephew Alphonse. Without having the noble bearing of the Farmers
generals, who were called Lavoisier or Be.uijon, who created
chemistry or founded hospitals, the Em-
worse enjoyed the company of artists, they were even
writers in their spare time; to Solar, who had Clai-
ron ei Clairette, Millaud responded by giving the Palais-
Royal My Niece and My Bear.

To a few, as to Solar, fortune had come
without doing much to conquer it, by virtue
of this secret force, which brings money to the Jew as
the iron to the magnet. On certain days, the author of Clairon and
Clairette seemed embarrassed by her millions.
Who does not know the melancholic word of this millionaire?
in spite of himself: “Peace and little, such has always been my motto,
I always lived in noise and I ended up having too much.

Already half French, before the Revolution, the Jews of
Bordeaux surrounded themselves with French people; their guests were called-
Dumas senior, Ponsard, Albéric Second, Méry, Mon-
selet.

Happy to be alive, they had palaces built and

were restoring old castles when German Jews

21.

knocked on the door of the banquet hall and said to them:
“Brothers, you have been at the table for ten years, you must
be satisfied, if you would let us in in turn."

To invite them to leave, we lightly pressed the
place with the help of German capital. Pereire, who had
Mirés, was half crushed by Rothschild and we saw
intervene in the market by bankers from Outre-Rhiu.

To move big things you need a lever, a
theme. The Rothschilds, in their first way, had
played state loans, the Pereires and the Mirés, in fact-
appealing for public subscriptions, had emptied the
small purses. Some had relied on peace without
phrases, peace at all costs; it was the time when the
famous saying: "We will not have war, the king is there
decided, but Mr. de Ptothschild does not want it. » The others
had supported in their newspapers a kind of peace
intermittent, philosophical at the same time, bringing together
in an idyllic group the sister nations finally recon-
ciliated, opening Universal Exhibitions.

The peace was worn out, the German Jews as a base of opera-
ration took the war; they organized, under the appearances-
military events, the most vast and admirable specula-
financial operation that has ever been tried and succeeded.

Who does not know this famous interview where, on the terrace
from Biarritz, Mephistopheles Bismarck came to attempt the Empe-
reur by offering him kingdoms to share (1)?

(1) The frivolous courtiers of Biarritz, it seems, owed this visitor
strange with eyes shining with a dark fire, with Liaulain manners
and beduisanles in tuônie time, both iuquiélaut el fasciuaut, to have

The tempter himself had been tempted, he had succumbed
and concluded the Jewish pact, which is as subtle as the
Devil, had gone to find Mephisto and showed him
Alsace as Mephistopheles showed Napoleon III the shores
of the Rhine.

Isn't the famous scene from the
Second Faust?

— We have no money to pay our troops,
Our states are in full revolt and our Chancellor does not know
where to turn; thus speaks the Emperor, as if he
recounted the critical situation of Prussia when the Parle-
ment refused to vote for taxes.

— Never mind, replies the Evil One; to bring out
money from the bowels of the earth, it is enough to create pa-
pier currency.

Aloi-s is holding a party that looks quite similar to the Exposition
unijerselle of 1867, where, as in the Second Faust, we
sees the Beautiful Helen appear, and suddenly the marshal
enters into all joy, announcing that all is well
world; the general also comes to say that all the troops
have been paid; the treasurer cries out that all his coffers re-
are full of riches.

felt an impression of this kind, they made iocontinu-
nent, according to the fashion of the time, a small cbansoQ of operella.

tonight, it's a horrible page

To tell that one -U!

A stranger at the Villa

Viat ring in large equip;

They welcomed him: it was Satan!

< Satan, says Mr. Cuvillier-Fleury who cites these Ters dated 186C,
said Posthumous and Revenants, it is Mr. de Bismarck, he came to the
Villa where he left behind, when he left, like a smell of
sulfur and saltpeter. " It smells like biiile\" ùisail-oa.

—So it's a miracle? said the Emperor.

—Not at all, said the treasurer. While this night
you presided over the party, in the costume of the great Pan,
Your Chancellor told us: "I bet that to do the
general happiness, a few strokes of plu-
me." So, for the rest of the night, a thousand artists
quickly reproduced a few words written in his hand,
stating only: this paper is worth ten; this other one is worth
one hundred; this other is worth a thousand, and so on. Your signature
is affixed, in addition, to all these papers. Since this mo-
ment, all the people are given to joy, gold circulates and flows
everywhere; the Empire is saved (1).

Goethe's scene gives us roughly the scenario of the
events of 1870. The Jews offered Bismarck all the
paper money he needed and, to exchange the
paper money for hard cash, they made
to succeed in the French war, because France was the only one
country where there was money "in the bowels of the
earth. "

The preparation for this war was admirable by all.
points, I repeat. Germany, in reality, had few
thing to do and the agents of Stieber, the police chief
from Berlin, who launched armies of spies upon us, found-
saw the job ready-made; the Jew delivered to Germany the
France all tied up.

From 1865 onwards, everything was invaded by German Jewry;
The German Jew is the master in all places where the
social life manifests itself. The Jew Oiienbach, united with the Jew
Halevy mocks the army chiefs in General Boum

(1) The Second Faust, translation by Gérard de Nerval.

French. The excellent Father Kugelmann runs this printing-
a street constantly crossed by people coming and going,
who speak aloud and who always deliver, to ears
always tense, interesting news, information-
useful. His neighbor, Schiller, has the most organs.
serious, like Time. Wittersheim has VOfficiel; Dol-
Lingen and Cerf, two Jews, keep the newspapers by the
announcements. The Jewish correspondents, the Lewitas, the Lewi-
sohn, the Deulchs, the Jacob EMans, arrive at the time of
layout in editorial offices, are installed
in a good armchair, read the proofs before the writers
and quietly collect in their notebooks everything that is
said out loud and what is not written.

Look towards the neighborhood where we work: the Jewish one
Germain Sée, despite the courageous petitions of Mr. Gi-
raud in the Senate, demoralizes the growing generation, in
teaching materialism to the youth. Turn around
towards the places where we have fun, and, under the palm trees in
zinc of Mabille, you will see the Jew Albert Wolf, cau-
familiar with Colonel Dupin and making himself
explained by the former leader of the guerrillas in Mexico,'
on which he published an interesting article, the weak sides
of the French army.

Enter the Tuileries, it's Adrien Marx who occupies the em-
Racine's work and who is a historiographer of France; it is
Jules Cohen who directs the music of the Chapel; it is
Wadleufel, who conducts the orchestra at the Court balls.
Jewish archives request that a professor be appointed
maHiemaliques of the Imperial Prince a Jew of Bohemia
named Philippe Koralek.

Enter the sacred retreat from which no one, not even the Em-
fear, do not cross the threshold, you will see a woman there

kneeling before a priest and confiding her anxieties to him
sovereign and mother about the war that is brewing.

This priest is the German Jew Jean-Marie Bauer. Never,
since Cagliostro, Jewish interlopism, which nevertheless produces-
bearing such curious figures, has produced such a com-
complete, also worthy of interest to the writer who, later, •
will try to paint our strange century.

A fine morning, this suspicious convert arrives in this
France whose clergy, by the height of its spirit, pro-
founder of his science, the dignity of his life, is admiration
of the whole world; he sets out to supplant the vener-
rable Abbé Deguerry, chaplain to the Empress since
long years, to occupy this position of trust of prefer-
to all the priests in the country and he succeeded...

Does he achieve his goal through hypocrisy, by displaying
apparent virtues? Not at all; his motto, as well as
all Jews, is that we can get away with anything with the
French; he organizes these famous ecclesiastical lunches where
assist Paul Bert's future advisors, those who change-
probably try with a prelate known for his republica-
nism:

Our paradise is a cherished breast.

Dressed by Worth, he wears a charlatan costume, he
displays a luxury of lace that makes women dream.

The siege begins: this acrobat in purple stockings puts on
boots on the horse, he is chaplain general of the- ambu-
lances, he gallops to the outposts, and his cavalcades drag him-
always so close to the enemy that he would have time to
throw him some useful information about the besieged city.

When it's all over, he bursts out laughing in the face of those he
has fooled; he throws his Monsignor's robe into the wings

from a small theater, it inspires pornogi'aphi- publications
questions about the cocodettes of the Second Empire, he parades at
the Opera where the greatest lords admit this priest
unworthy in their lodge; in the afternoon, you meet him at
horse in the Bois de Boulogne, where he gives a military salute to
Gallifel, who, with a gesture of his hand, returns a bene-
episcopal diction. Finally, slightly demonetized, it ends
to go and get married in Brussels.

By choosing such a schemer as confessor, the
poor woman who paid so cruelly for such improvidence
obeys the general feeling, which increasingly distances those
who have an action on the affairs of the country of all that is
French, of everything that comes out of the ground.

You know the word d'Aureilly. Someone said
before him: Oh! me, if I confessed, I would not want
confess to Lacordaire. — Monsieur has the pretension
to have distinguished remorse? exclaims the illustrious writer
Catholic.

The unfortunate sovereign also had dis-
tinguished.

In other circles, there was a love of vague theories,
sentimental paradoxes, cloudy speculations.

A few months before the war, Michelet sang in

(1) The brother of this Bauer fulfills in Madrid the role that fulfills-
knows eo Belgium the Lambert who married a Rolhscbiid; he is
General of Jewry in Spain. Viscount Dressou, pre-
first secretary of the French embassy and now cbar^^é
business in Belgrade, came with his wife to play the comedy of
company cbez him, sometimes Feuillet, sometimes Gozlan. You guess
the contempt that Kavilisse inspired in the Spaniards, so proud and so dignified-

ment owed a Jew from Celtic France from which the Bourbons emerged
from Spain.

Our sons, an ardent hymn to “his dear Germany!” including
he regrets being separated by the Kehl bridge; he dreamed of
make this bridge a kind of Avignon bridge where all the
people would dance in circles.

They are all like this. Generals, writers, all confess-
sent to the Jews.

You saw Colonel Dupin, look at Colonel StofTel.
He too receives a visit from a Jew who comes as a pollster,
as they say in thieves' slang. Read what the colo-
nel mande to Pietri and you will see the Jew at work
go-between, field tester, half spy and half
negotiator.

Lieutenant Colonel StofTel wrote to Mr. Pietri, at the
dated November 20, 1868, while Mr. de Moltke, exec-
cut his famous study trip to our borders.

I told you in my last letter that I had some rather curious
details to give you; here is the thing: MB.., which I spoke about more
high, is an important banker in Berlin, correspondent of Roths-
child and businessman of Bismarck. Starting from the bottom, he is par-
came, through constancy and practicality, to make a
considerable position. He is the only Jew that Bismarck receives fami-
lately, the only one with whom he agrees to dine. He employs him as
intelligence hunter, gives him certain missions of
confidence, etc., etc. Something to note in the history of govern-
Prussian governments that have succeeded one another for a hundred years, they have
almost crazy employed a Jew (already in the time of Sieyès), as
more or less occult instrument. The one I'm talking to you about, without
to be precisely an intriguer, aspires to play a role and to take
the place of his predecessors, among whom the Jew Ephraim shines
in the front row. Add that he is a gifted man, of forms
benevolent, with whom I live in fairly regular and cor-
diales. So, MB..., after having spent eight days in Varzin.
at Bismarck's, came to see me very recently, and, if
I'll tell you the details of our interview, it's just that everything

suggests that he was responsible for probing me or knowing my
notice. He took care, as a preamble, to ask me for the secret
more absolute about our conversation, and then told me at length-
his last conversations with Bismarck and the arrangements where

he had found this one.

The minister, Mr. B.. told me, desires peace more ardently than
never; he will do everything possible to preserve it; he is othe-
so much more sincere in expressing himself thus that he explains himself
why the North cannot and should not desire annexation today
of the Southern States; that the unity of Germany will come about quite naturally-
sooner or later, and that his mission, Bismarck,
is not to rush the moment, but rather to consolidate the work of
1886, etc., etc. On all sides, people are wondering if there is no
means of restoring confidence between France and Prussia, no
means of reassuring minds in Europe and putting an end to this affliction-
giant stagnation of business. An interview with the Emperor
with King William would be watched by many people
as the most effective way to achieve these results. It
was discussed in Varzin, and people around Bis-
marck seeks his opinion on the possibility of a
such an interview. His close friends told me that he would be delighted if she
could take place, but he does not hide the fact that, in order to bring it about-
to the Emperor, it would be necessary for him (Bismarck) and the king
undertake to give serious guarantees, clearly expressed-
(in writing, the banker told me), that of not inter-
take with a view to arriving at a union with the South. At the end of
account, MB.. asked me what I thought of the provisions
of the Emperor to accept or refuse an interview with such
guarantees given (I).

The confidence of all these people in the Jew was
unimaginable. Do you know who Colonel Stoffel, who however-
dant knows the Jews, addressed to send to the Tui-
leries his secret dispatches to the Prussian Jew Bleichrœder.

(1) Papers and correspondence of the imperial family.

It is absolutely necessary, he wrote to Pietri on November 20,
bre 1868, that you let me know, by two words thrown to the
post office, if you received a shipment last Thursday 19, in the evening.
It was one job for the Emperor and another for the minister,
both contained under the same five-seal envelope that I had
entrusted to Mr. Bleichrœder, a Berlin banker going to
Paris {\].

Benedetti was in Berlin the tenant of a Jew to whom, from
rest, he forgot to pay his rent when he left; that's what he
did the most spiritual thing in his diplomatic career.

The Dave Correspondence recounted, in 1872, how
a Czech patriot had given Mr. de Gramont a tra-

of considerable interest in an Austro-French alliance
English. Mr. de Gramont found nothing better "than to
give this document to a German Jew who hastened, natu-
actually, to publish it in the German newspapers,
great profit from his friend Bismarck. »

In such conditions, Técroulement has nothing that
may surprise; it was a stock market hit like the
disaster of the General Union. All the supports were
sawn in advance and European Jewry being a bitch and
France on the other, it was easy to predict who would succumb-
berait.

However, everything almost went wrong at the last moment.
A sovereign humanitarian, a man with a profoundly good heart,
to be endowed with a clairvoyant faculty that was neutralized by the ab-
sense of will aggravated, this time, by a ter-
rible, Napoleon III resisted as much as he could the pressure of
the Empress who, goaded by the Jew Baaer, cried out:
"This is my war!" Christian monarch, William sen-

(1) Papers and correspondence of the imperial family.

was his conscience troubled at the thought of the hundred thousand
men who, today, peacefully cultivated the land
and who, in a month, when a word would have been spoken-
cée, would be lying dead on the battlefields. Until-
At the supreme hour, the Empress Auirusta was near
him a supplicant for peace; it is even said that she threw herself
one last time at her husband's feet, when everything seemed-
blait finished, to urge him to make one last effort.

William did what the Emperor certainly would not have done.
or rather could not have done in his place, the candidacy of the
Prince of Hohenzollern to the throne of Spain was withdrawn.

Desperate German Jews attempted the coup
fake news, which almost always succeeded for them, the shot
(hi Tartar, as they say at Rothschild. An agency
Jewish agency, the Wolff Agency, announced that our ambassador had
been grossly insulted by the King of Prussia, and you see
from the enthusiasm with which the French Jewish press sent back
the steering wheel.

"We have disrespected our ambassador, we have
slapped the ï'rance, my blood boils in my veins! "so
cried these republicans who, today, receive all
diplomatic kicks, saying: thank you very much (I)!

Although it is only the prelude of amazing things
that we will now collect at every moment
in this history of France, which is now nothing more than history

(It is needless to add that Count Benedetti formally denies-
In his book: My Mission in Pruiîe, the history of this ou-
imaginary tragedy. "I will not stop," he said, "at the pretenders
insults to which I would have been subjected, nor to the improper procedures that
attributed to me.

3.^0 JEWISH FRANCE

Jewish in France, the fact of this war, declared on a
Stock Exchange dispatch, deserves to attract attention. He says well
the psychological state of this country, which no longer has as its basis
traditional institutions, which is in the air, subject to all
atmospheric influences, sometimes rising upwards
like a balloon that the wind lifts, sometimes falling to
flat as a deflated balloon...

VI

THE GOUYERSEllEST OF SEPTEMBER 4. - LA COililUN'E
THE THIRD REPUBLIC

The Jews of the GoaverDemeDl of National Defense. — The austerity of the
Picard. — The continuation of the war. — Si.uller the Baden and
Steenackers the Belgian. — The two Jewish sovereigns. — Gambetla and
Crémieux. — The intervention of a third Jew. — The spies
Jews during the war. — The Jews during the siege. — The entrance
Prussians in Paris. — A Stock Exchange in a camp. — The worker
Parisian. — The Commune. — Simon Maycr and the column of the
Grand Army. — Like the men of the Restoration, the
conservatives of the Versailles Assembly are foreign to everything
feeling of justice. — The repression is both relentless and
unjust. — The talisman of the little papers. — The morals of the
high democracy. — Catholics foolishly ignore the instru-
moves from the baiues of the men of September 4. — The Duke of Bro-
glia and its ignorance of reality. — The Jewish slaughter in Germany
and in France. — Paris, depopulated by the Commune, is repopulated
by the Jews. — The false Alsatians. — The Jews take the direction-
tion of the republican movement. — The trade manifesto
Parisian. — The Castries and the Sina- — The Count's ideas
of Arnim. — An insolence of the Baroness of Rothschild. — The em-
barras of M- Decazes. — The restoration of the Monarchy. — The
Count of Chambord did not want to reign. — May 16.— The man-
that the government's energy. — The political testament of

Fourtou. — Waddington, ambassador of the Jews. — The congress of
Berlin. — The Jews in Romania. — France driven out of Egypt.

— The reign of Gambetta. — The Jews prepare a new
war against Germany. — The big deal. — The attitude of the
Prince of Bismarck. — Roustan on stage. — The expedition of
Tunisia. — Our poor soldiers. — The Tunisian Founding Credit and the
fez of Mustapha. — The virtue of Floquet. — We are looking for new
quarrel with Germany. — The affair of the rue Saint-Marc.

— The dangerous madness of Déroulède. — The Sedan feast.
- — Gambetla disappears. — The arch-mime Ferry. — LeToi.kin.— The

search for gold. — Always the financial companies. — Laug-
His. — The convention with the railways. — The railways
of Senegalese iron. — Absolute impotence of Jewish policy.
The Tohu va bohou lalmudic. — The solution to the question
social.

THE GOVERNMENT OF SEPTEMBER 1. - U COMMUNE
THE THIRD REPUBLIC

September 4, as expected, put the
power to the French Jews: the Gambettas, the Simons,
the Picards, the Magnins, to whom, if we are to believe \i. of
Bismarck, who is generally considered to be quite well informed,
You should contact Jules Favre. He is a Jewish financier,
Edmond Adam, who took possession of the prefecture of
police. Camille Sée, the secretary general of the Ministry of
inside, is Jewish.

Mr. Busch's work, Count Bismarck and his
continued during the French war, is very explicit in this
subject. On February 10, speaking of Strousberg, the minister
said:

Almost all members or at least many members"
of the Provisional Government are Jews: Simon, Crémieux, Magain
and Picard, who was not believed to be Jewish, and very probably also
<îarabetta, from the type of her face; I even suspect
Jules Favre.

We do not know to what extent the fact is exart for
Jules Favre, at least it seems true for Picard. A Picard
was among the deputies of Jewish notables in 1806. Among
Jews admitted to the Polytechnic School in 1882, the Archives
Israelites mention a Picard Berheim, — the son of
the publisher of Paul Bert's anti-French manual. We know the
role played in the Tunisian affair by the Jew Weill Picard.

It is not, as Mr. Henri Rochefort claims, a

calculation of >sapoléon 111, far above these pettiness.

It is due to the energetic intervention of Fould and the Jewry
that Ernest Picard's brother had to come out of a town
bad step. (1).

(1) Here is also the story of Mr. Henri Rochefort in Vlntransi-
giant of May 21, 1883, a story to which Mr. Arthur Picard did not oppose
cuD denied, although the General Council of the Basses Alpes put it
obliged to do so. When such fellows are mixed up with
liquidation accounts which include two or three billion and
that they find themselves in the company of men of their caliber, you
judge whether the coins should roll.

"When I sat in City Hall as a member of the government-
National Defense Department, writes Mr. Henri Rochefort, Raoul Rigauil,
then secretary of the police prefect of Keralry, gave me a report,
found in the boxes of the former prefect and signed by a commissioner
police, which recounted the arrest and imprisonment in Mazas of a
scholarship holder accused of stealing 300,000 francs from various people.

"This story was all the more interesting because the thief was the one
brother of a member of the September 4 government, - against which
Gambelta harbored the most lively hostility. Nothing could be more curious,
in fact: the prisoner was going to be taken to the police station, when
The Emperor had the idea of proposing to the deputy of the Opposilian, brother of the
miserable, to save his family from dishonor, on the condition that
the fierce opponent would pass imperceptibly into the ranks of the
majority.

"The deal was accepted, and the party that called itself an inslaiit
The "Open Left" was born from this washing of dirty linen. Well,
this former resident of Mazas, you can probably imagine
that the SpuUer, the Challemel and other puritans excluded him from
never of their immaculate group? Think again: they all recom-
called for universal suffrage with as much warmth as they had put
to exorcise Mr. de Boueiller. He is now a deputy, and it is up to them
only he must.

"We will be less odious than these honorable people, and we will not name-
will not let the thief they made their friend. Unfortunately,
our discretion will probably be useless, because it is likely that as soon as
the first words everyone has already recognized.

Mr. Henri Rochefort [)speaks of a police commissioner because he
remembers a report by Mr. Martinet, dated July 31, 1857, ousla-
that he had been forced to expel Mr. Arthur Picard from the Stock Exchange
where his presence among his dupes caused a scandal. The report

The situation was very simple. Fi'ance spent its
existence of nation to win resounding victories and to
suffer terrible defeats, she had Tolbiac in turn.
Bouvines, Marignan, Rocroy, Denain, Fontenoy, Auster-
Litz, Lena, Solferino and Crécy, Agincourt, Poitiers, Pavia,
Rosbach, Waterloo; she only had to do what she had
always done in similar circumstances, to sign the
peace, to heal his wounds, to say: "I will be happier-
reuse another time.

This is how Bismarck, who reasoned according to k
principles of common sense, had understood things. .\inM
that he has declared it on many occasions, notably to Mr. W'erlé,
mayor of Reims (1), he intended to sign peace in Reims;

cooslatating the theft of 300,000 francs from the "accusal of the Société gene-
rale, rae of Pale^tro, the arrest of the accused and his confessions, ut of
Mr. Bondeville, peace officer; he is from December 11, 1915, and he has
published. How austere these left-wing deputies are!

(1) Read the cover of Mr. de Bismarck with the mayor of
Reims Mr. Werlé, in quilting the Chancellor, faithfully recorded the
exact text of this interview in the newspaper that he held of the slightest
facts of Prussian reoccupation; Le Figaro has reproduced part of
this document.

The King of Prussia left Reims to go to Ferrières on Wed-
Friday, September 14, around ten o'clock in the morning.

The day before, Mr. de Bismarck came to find Mr. Werlé and said to him:

"Let's talk tomorrow; I'm leaving with a heavy heart. — We hoped
"signing peace at Reims was the King's will and my greatest
"burning desire: it is in this hope that we remained ten
"days here. - Or we are forced to continue the war... we regret it-
tt tera. »

— Count, interrupted Mr. Wer'.é, France has no
luteret to continue the war, and, for it to refuse peace, it is necessary
that your conditions are unacceptable.

"I will tell them to you," continued Mr. de Bismarck; "we ask
"two billion, Strasbourg with a plot of land of 4 or 5
"leagues wide as far as Wissembourg, so that the Rhine flows

after which everyone would have gone home, some with a
thumbing their noses, others with laurels, as it happens
sees from the beginning of the world.

Two billion was very little for the Jews, who
dragged behind them a whole staff of starving people, to whom
the spoils of France had been promised.

Then one of the events occurred which will remain the most sin-
regular of the SIXTH century and, one might say, of all centuries.
A gentleman, born to parents who remained Italian, barely Fran-
himself, since he had not opted for nationality
French only at the last moment and with the certainty that a
infirmity would exempt him from all service, doubly foreign-
ger, since he was Jewish, and who, in any case, did not represent
that the twelve thousand electors who had nominated him, came
say :

a My honor is so ticklish, my courage
is of such a rare essence that I cannot consent to this
that peace be made and that, on my own authority, I want
continue a war to the bitter end."

In the most rudimentary civilizations, among the

Among the Kaffirs and the Bushmen, there are, in serious cases,

■ a semblance of consultation with the country; we ask the

tribe gathered: "Do you agree to take your bows, your

arrows or your tomahawks?

The hairy kings consulted their leudes, Charleraa-
gne consulted his peers; under the old regime, we gathered-

"Games listed in German cities - — We ask for the

» reanioD of the Chambers, because it is with them alone that we can-

We are going to treat, and it is, - he added, - this last condition

"I have the most difficulties."

knows the general States in critical circumstances. A

strength to walk in the path of progress, as they say,
we fell back beyond the Kaffirs and, for five months,
a Genoese adventurer sent people to have their heads broken
arms and legs, while he smoked exquisite cigars,
and this without anyone thinking of protesting.

It is true that Garabelta had a witty word,
this somewhat coarse spirit, particular to the Jews, but which
does not wear less.

î» As I look at you all as fools,
he had said to the French people, I will, on thirteen-eight
millions of French citizens, choose a Baden-Baden as
Secretary of the Government of National Defense.

No Frenchman was judged worthy either, gloomy for the
defense of his country, to keep the secret of these dispatches
telegraphs which then had such considerable importance-
maple; a man was chosen who was born in Lislx)nne;
let us add that it was of Belgian parents, according to Vape-
water.

If history later wants to look for the Ince of one of
those who played the main role in what was called,
by antiphrasis no doubt, the government of Defense
national, she will only have to open the Salon booklet at the
section: Foreign sculptors and grace^irs on medals
or on fine stones, we will find there: Steenackers (Fran-
çois-Frédéric), born in Lisbon, MH

There were in reality, during this period, two sovereigns
Jews: The Taikoun and the Mikado. One, Gambetla, took care
of the financial institutions of Israel, made the loans and leases
chés, lodged the Jews in places, where, like Esfjuiros
in Marseille, they could get rich quickly; the other was occupied-

^upa of the general interests of the race and of the Hebrews of the
out.

The emancipation of the Jews of Algeria, in the midst of the invasion,
highlighted the Jewish character in all its relief, implacably
indifferent to anything that is not family. We treat-
We will examine this question thoroughly in Book IV.

An even more surprising phenomenon which leaves a lasting impression
the decline of the French temperament! Not one of these offi-
ciers, who were going to be killed for the pleasure of the Jews,
didn't have the idea of going up to this old Jew's house and shaking him up
in the legendary yellow patterned dressing gown that he

used to harangue the troops from the top of his balcony
and tell him:

“Miserable old man, we have abandoned the Father
common faithful to come and do our duty in France,
we have sacrificed all our preferences, all our sym-
pathies, all our memories, we obey funny
escaped from all the cafes, vomited by all the dives,
out of all the cesspools, to Spullers, to Pipe-en-
Wood, to ex-convicts like Bordone, to Poles
equivocal like de Serres, and you only think of diminishing
still the little strength that remains to us to free
some abject date and pastille merchants from
seraglio!

When Gambetta and Grémieux had done their task,
Jules Simon came to Bordeaux to announce that it was time to
represent the large five billion piece for which
The Morgan loan had been just a curtain raiser.

Oii claimed that we would never know what was said
in this interview in Bordeaux; he is not at all uneasy
however, from the facts, to guess which act the canvas
of speech. This is the method of Titus Livius.

"Brother," Jules Simon must have said, "you've given yourself enough."
You and your friends, give way to the German Jews who are waiting
impatiently tooth their share of the cure; you will come back with
another trick up your sleeve and after personifying mer-
vigilantly, by your fiery courage, the war to
excess, you will personify with your organizational qualities
and your knowledge of geography the hope of revenge.

Note that in these conferences, where the decision is made
comes out of France, the original Frenchman, the native Frenchman,
the son of the French, who cleared the land, made the Fatherland,
does not intervene in any way. The dialogue continues between
two foreign Jews; one is Italian and descends from Germany
mands who were called Gamberlé, the other is Swiss, called-
pelle Schweizer from its original name, Suisse from its name
birth certificate, Simon by his literary name (1). Neither the
neither the first nor the second have received any authority to govern
kind of mandate.

It is not displeasing to the imagination to imagine the real ones
representatives of the country, who pays, who fights, who dies,
waiting in an anteroom for the end of this interview
Israelite.

— I have three of my children who fell for the Fatherland, said
an old man with white hair, should we sacrifice the last one?
I'm ready.

— Should we go and treat the wounded or those with smallpox?
asks the Sister of Charity; I await your orders while praying
God for you.

(1) It was really amusing to see how these people res-
respect each other. This is how, in May 1884, the newspaper
de Gamberlé treated this poor Jules Simon: "Mr. Schweizer says
Switzerland, says Simou, who changed his name like all the comedians-
diens, etc., etc.

2i.

— — Many thanks, said Jules Simon, that the study of phi-
Philosophy has made civil; a prayer never makes
wrong.

— God! What? Is there a God! exclaims
Gambetta, rushing towards the door, with this movement
of a lone rider, both undulating and swaying, who
earned Bullier his first successes. I'm running away, I'm
I'm running away for now, but I'll be back.
you, Beguine, take care of the law; I will give you some con-
gregations; no more are needed! There are Jesuits?, Domi-
Nicains, Brothers, who went to collect the dying
under the shells while I burned my shins in the fire,
I will have them expelled from their cells; to better bear witness
contempt for the country, to better demoralize the army,
I will force French officers to come in full uniform
to take religious people and old people by the collar...
On that note, good evening everyone! Long live wine and long live
Girls! Let's go to San Sebastian!

In every way, the Jew thus served Bismarck.
The Prussian spy in Metz was a merchant named
de Mayer, — another one! — Discovered by the soldiers
French, who broke everything in his shop, he hanged himself.
Germany was hardly embarrassed to replace him.
"We are being noticed," said the newspaper Le Nord, "at the
date of August 19, 1870, that most Prussian spies
taken in Alsace are Jews This ignoble profession cannot
to be better exercised than by the senfuals of that degraded race
who had the execrable fortune of producing in Judas the
the most accomplished type of perfidy and treason." According to
the Journal de Rouen, Régnier "was only a Prussian Jew-

his own, adorned for the occasion with a French name."

The Illustration has painted us in striking colors-
their the Jew Allernaud in his role as a spy during the
war.

The Jew, said this newspaper, in an issue of September 1873,
was the scourge of the invasion.

As long as the battle lasts, the Jew remains behind. He fears the
blows.

But has the enemy fled, is the battlefield clear, then the
German Jew runs up.

There he is master and king. It is to him that all these belong
corpses. It is not with impunity that the soldier designates him under
the characteristic name of crow.

In all tranquility, he strips the dead, he goes from group to group
group. .\ seeing him leaning over like that, running, lost, eager, <»one would say
a parent who is looking for a brother, a friend. He is only looking for
gold. Sometimes we hear a moan, it's a wounded man who sup-
folds, but the crow really has time to stop for
such trifles. Doesn't he have a mission to fulfill?

Because we must not forget this side, the worthy character is func-
tionary of the State, it is part of the German organization, it does not
He doesn't just steal, that's the personal side; he's a spy.

Cczi the crow who, after the lost battle, will carry to the quarter-
General Tier all papers found on senior officers.

We see that this is not a sinecure; moreover, it is not
do not limit the fatigue. We must go to meet the army,
seek resources from each village, gather information
on the hiluation and the forces of the enemy.

Sometimes when he is sick the Jew is shot, but this happens
very rarely. First, because of this inexplicable passion that he
nourished for his sad person, he takes all his precautions and
only wanders wisely. Then, if despite all his tricks,
he falls into a trap, he is free to operate on a larger scale.
He betrays the Germans as he spies on the French; in the future
he will keep the information in double entry and the profession will not
will be more lucrative.

But the triumph, the dream of this strange and repulsive per-
sonality, it is the armistice; we are then sufficiently at peace to have-

see neither cors nor bullets to fear; we are still quite at war
to be able to practice his honest profession.

So much profit!

First there are the requisitions, which bring in whatever one is
forced to give up the biggest share, but we make up for it with the
soldier; the soldier is stupid, he gives for a florin what it is worth
hundred.

Then, for industrious people, there are still other res-
sources.

We have, in the west of France, around Le Mans,
could see for ourselves that the Jews, that the German army-
mande trailed behind him, rented Prussian soldiers by the day-
his own and were accompanied by them in the villages. Frap-
At a house, the Jews displayed a filthy parchment
covered with more or less authentic stamps. The translation of
this paper, we guess it, one word is enough to render it: requisition.
How could the peasant resist; the soldiers were there?
as a threatening proof. They delivered their cattle which one
was going to sell.....

But I see a concern emerging in Fespril of my
readers. Financial Jewry is getting rich with borrowing
Morgan, the English Jew, Merton, who was to end tragically-
He, too, is charged with a confidential mission,
the Jew Esquiros sits in the prefecture of Marseille and by
a reminiscence, no doubt, of his book The Vie-^'ages
crazy, is made, to agree to leave, to allocate a strong
compensation from morality police funds for Jews
Germans strip our dead and ransom our pay-
without; everything is for the best, but what happens during
this time the little Jews who remained in Paris?

Rest assured, they're doing very well. We refuse
work for industrialists who have five or six hundred workers
to live, it is granted to all the daughters of Israel.
statements made before the procurement commission for

the arming of the National Guard are edifying on this point.
Let us quote just a few lines from the deposition of
Mr. Berthe.

We would never finish, says Mr. Berthe, if we tried to enumerate-
remember everything that was done during the siege. For a long time I sold to
a concierge from rue Grenier-Saint Lazare every day 4 or 5” •
francs of merchandise that he was going to take to the Town Hall; i! con«-
filled the supplies and was going to deliver them.

In the same house, a half-year-old girl from eighteen to nineteen
years old, Israel, daughter-in-law, merchant of good gods (I), had known how to
•open the doors of the City Hall and find a way to deliver
every day 3 to 400 francs of goods.

And I could never get a deal 1 This young girl
passed in front of me, at the Town Hall, as if in love.
She would come in right away and I would have to wait for hours. I had
three or four hundred workers at home!

I noticed that Jews struggled with suppliers like
number at least. Most of the markets were given to
to these people; they are more sociable, more patient than us; they sa-
They want to do what is necessary, they do what is necessary.

The young lady I was talking about, I was told, only wants to pay
that... that will be bad! too bad.

I confess that we have thus provided ourselves with bad
goods.

There were some very intriguing Jews and Jewesses who obtained
what we could not achieve. To achieve this, he would have

(1) Almost all dealers in holy objects and ornaments
church are Jewish; which allows them to make pretty
profits with a clientele that pays regularly, and to spy
what is happening in the ecclesiastical world. All the scan-
daleux in which priests were involved were organized
this way, thanks to a surprised mole, to a trap set. The way
to act of the calliolic party in France, its candor, its absence binds
any precaution will be an eternal subject of wonder for
the Future.

had to give tips, lunches, dinners, and all things that don't
didn't suit me.

Once the armistice was signed, the Jew became a merchant again and few people cared.
he had to succeed in preventing the supply of Paris;
settled in Versailles, the Jews bought everything at low prices
who appeared on the market and resold it at rates

exorbitant to Parisian merchants. The ancient Gaul
drew a fair sketch of this singular world which is dragging-
born in the footsteps of the winner.

In the streets, he said, soldiers of all arms are moving around stiffly
and silent. Noisy, on the contrary, are the German Jews who
followed the army carrying out their small trade with obstinacy
and the spirit of consistency that characterize your Jewish race. These picto-
few samples of commercial Germany cry out in dis-
I will French their merchandise in the highest tone; they
appear especially well supplied with tobacco, judging by their cry
perpetual: "Dabac to fimev and to brïsscrà two vrancs the licre!"
There is one in particular whose intonations are very comical;
In some ways they remind us of the voice of our colleague
WolCF.

Bismarck, seeing Jules Favre arrive at Versailles,
had blown the whistle. Cosmopolitan Jewry, which had ins-
piré, sponsored, led, prolonged the war, had to appear
in triumph; she entered Paris behind the cuirassiers
whites. A writer, whom I don't know, but who knows
painter, Mr. René de Lagrange, fixed this scene with a
incredible accent of truth, in a study published in
a corner of the Figaro supplement and which, I affirm to the
future historians, is one of the rare exact pages that we have
written about the events of 1870-1871.

THE JEW IN THE HISTORY OF FRANCE 19TH CENTURY

It was not the aptness, writes M. -René de Lagrange (I), that we
first noticed, it was the General Staff which, obviously,
was doing the deolairears office. This vanguard arrived at a trot,
casting a worried glance, right and left, at the thin headband
of spectators who formed the hedge on both sides. The caraliers
who composed this escort - I still have them - were
almost all men of tall stature and powerful build,
standing on horseback like thoroughbred squires. They wore, for
most of them, the shining uniform of cuirassiers. Wearing helmets
their crest bore chimerical animals, reyétus of cui-
decorated with raised coats of arms or metal shields, these
(.avaliers sparkled under the first rays of a March sun.

The plivaionoaiie of these aristocratic soldiers was in har-
monies with their male armor. The whole thing was grandiose.
Their blond red hair, their heavily planed mustaches-
and with a bold jet, their complexion clear and red at the same time, their
sky-blue eyes with their fierce rays reminded us, to the point of being mistaken,
the portrait of these same men, once traced by the chisel of
Tacitus: Oculi cœrulei et trueei, rutila amœ, magna corpora. 11
You have to be fair, however, even with your opponents, these phy-

sionomimes had a great character.

Seeing these kinds of giant horsemen, one would have said these Burgra-
from the banks of the Rhine, contemporaries of Redbeard, such as we
sees them sculpted on the facade of Heidelberg Castle or in
li.'s prints by Albert Durer. This whole group breathed Germany
fu-odale, the iron age, the reign of force, the military middle ages,
little escort, in the middle of which one could distinguish the king of
Prussia and Mr. Bismarck, whatever army she had, only advanced a-
precaution, as we have said. Entering this Paris,
in this revolutionary abyss following a five-month siege
and a half, it seemed scary. It was like entering the volcano.
.\before risking the army, the General Staff was feeling the ground, out of fear,
no doubt, that, despite all the precautions taken, what a mine
loaded with dynamite, did not explode under the footsteps of the army

fl) Figaro of February 28, 1883.

of invasion It was a king, princes, generals making,
that day, functions of uhians.

This military group was immediately followed by another group,
but civil, that one. The second group was, certainly, more
curious even more than the first. Behind these fully armored Centaurs*
of iron and glittering with steel, advanced, mounted on their horses>
worth like tweezers, strange characters dressed in
long, brown, padded coats. Elongated faces, glasses-
golden tones, long hair, dirty red beards, vermiculated in
corkscrews, wide-brimmed chajieaux, these were all ban-
Israelites, as many as Isaac Laquedem, following the German army-
like vultures. In this getup, he was not
difficult to recognize their professions.

They were, obviously, Jewish accountants or financiers in charge
of collecting our billions. After the military headquarters,
It was the Ghetto General Staff. We don't need to say
that an even more accentuated fear could be seen on all these
terrified and sordid faces.

When this double procession had passed, quite a
long time, more than an hour, at least. We learned, the next day-
hand, what had been the cause of this gap; the General Staff in
question had stopped at the Elysée Palace for lunch. Mr. Ernest Pi-
card had the kindness to have the enemies served there to his friends
put, a welcome feast and washed down with Champagne wine.

When this republican lunch was savored and washed down to perfection,
the procession resumed its march to go up the Champs-Elysées and

to go to meet the army that was about to enter. We saw
the armored and gleaming Centaurs parade before us again,
followed by the children of Israel with dirty beards, but this time the
physiognomies were no longer the same. Lunch had produced
its effect: the face illuminated by the wine of the best vintages of
France, with a blazing eye, syrup in his mustache, and an arrogant attitude-
giant, assured, moreover, that no aggression was to be feared,
that no mine would explode under their feet, the armored generals-
trotted up the avenue (1).

(1) See an article in the Dieti Public, March 3, 1871, where I believe,
gave the true impression of the d<!'i>arl of the Germans, remaiilaul in

I have observed more than once, in my historical work-
ques, the hesitation one feels in adopting the story that gives
the best the exact and just note, and that is why, I
repeat, I am not afraid to recommend this page pre-
cious to the historians of the future.

I myself lived then on Avenue Montaigne, and forced to
going out for one of my sick relatives, I was able to check the scru-
the pulous fidelity of this painting.

Picard, according to the testimony of neighbors, would have attended
at the beginning of the meal and toasted with the Germans,
in any case, he himself came to the Elysée to ensure that.
nothing was missing from the winners' lunch.

Among the German Jews there were quite a few Jews.
French, who were already dealing with the famous loan
This Exchange, in the middle of a camp, had the strangest
aspect; it was like the lamentable and comic epilogue,
as the sinister and grotesque commentary of this
Jewish war.

Everything is true, once again, in Mr. René's story.
of Lagrange, notably the episode of this unfortunate ou-
vrier who, mad with patriotic grief, plunged his knife
in the chest of a general's horse and, delivered immediately to
the German Provost, was shot, we believe, behind
the Palace of Industry.

This summary execution had the character of an omen
and the meaning of a warning.

The Parisian worker, as he still was, was a nuisance to France.
Jewish Masonry. He was a very unusual type, that one-

battle the Champs-Elysées avenue amidst fanfares and defi-
in front of the Arc de Triomphe.

23

there. Everything was mixed up in his confused brain; he loved the
France and Poland, because she had been persecuted, he
hated what he called, we never knew why, the
left as a priest, but he did not admit, like Paul Bert,
that the man was completely like a dog; he looked-
without horror the crucifix which adorned his humble de-
die, he remembered having placed it once on the bed where
some loved one had just died, he hung it on the
Branches the blessed boxwood branch that the child brought back;
near the crucifix, sometimes, was attached the cross of honor
of some companion of Napoleon!<=»■.

The paisian worker was, in fact, revolutionary and chauvinistic.
wine, he shot at the troops on days when the crowds gathered and felt
his heart beat when some regiment paraded in the
suburbs. Convinced, by reading Eugène Sue, that
the Jesuits spent their lives hoarding inheritances, he
nevertheless said a friendly hello to the Brother who
had instructed him. He spoke out forcefully against superstition-
tion and would have been sorry if his son and daughter did not
not their first communion. The big day arrived, it
let the mother and child go to church alone, then,
suddenly, threw down the tool, put on the frock coat of the di-
sleeves and, hidden behind a pillar, he chased the boy
or the little girl, among the white crowd undulating in the
nave to the sound of hymns, to the brightness of candles; when
he had recognized a beloved face, he turned away to es-
wipe away a tear, found himself face to face with a comrade
who cried like him and said: "You too, old man...
What do you want, it moves you" (1).

(1) See this subject, as an excellent document on the iHat of es-
real price of the Parisian population, the curious Journal held little-

Skillful with his hands, undisputed master in these works
half aisles and half industrial where Paris, supplanted
now there as everywhere by the foreigner, triumphed so
long time without dispute, Parisian worker, served by a
innate taste, which took the place of knowledge, was rarely idle and
lived relatively happily.

By his qualities, his enthusiasm, his gaiety, this guy was everything
particularly an object of hatred for the German Jew;
by his patriotism which had just been affirmed during the
seat, it was an obstacle to the invasion of foreigners
among us; by his loyalty, his selflessness, his
love of all that was right and honest he was a
danger for the future political-financial dictatorship of the Jew
Gambetta. The Commune was an excellent opportunity to

daot the Commune, by the priest of Saiol-Thomas d'Aquin, the abbot
Ravailhe. At the time of giving the first communion to his
In the children, the priest fears that the Federates, who occupy the place
and the artillery barrage, do not oppose the exit of the procession;
he will soon find the postmaster. — How so,
replies the brave insurgent, and he has his men put under arms*"
and sound the bugle, while the eofauls pass in chantanL
The next day the balailioa was changed, and Mr. Tabbé Rjvaiihe adds
that he does not know what has become of the federal officer. He will have been killed
(from behind) by some friend of Simon Mayer and Dacosta, or
denounced to the Veràaillais by some Freemason, to whom the oppo-
Tunisia will have given, later, a position of tax collector or sub-
prefect. The place he occupied in the workshop must be occupied today-
today by a foreigner.

In 1848, when the barricades were being erected for the
June days, and where the Mouffetard district was in full swing
excitement, the priest of Sainl-Uédard and his clergy were buried
desired that, according to custom, the body of the deceased could make a final
times around the church that had been his. The workers lent themselves-
wholeheartedly accepted this wish, and removed before the coffin
the paving stones which they replaced as soon as the procession had passed.

kill as much as possible. Denounced by the leaders who
had trained, by the Barrères who, since then, have become
plenipotentiary ministers, victims of their courage, these
unfortunate people strewn the streets with their corpses,
avenues, squares, gardens, parks.

You have certainly met them, during
the second siege, going to the ramparts with conviction, making
cook their potatoes under the trees of the Tuileries,
marching in good order in front of the Rothschild palace and
not having the thought of entering it. For the lower Jewry
German woman who ruled Paris, the hotel of Monsieur de
Piôthschild (always put an accent of admiration on the ô),
was an object of veneration, and without effort she imposed the
respect of this dwelling to these armed multitudes (1).

The Aryan, it is necessary to repeat, is a being of
faith and discipline and he keeps these feelings even in
the revolution; he was born to be the fearless crusader and
believer, the soldier of the old guard, the obscure victim and
still interesting from a Commune. It is in turn the
hero of the Chanson de geste, the grumbler that celebrates
Béranger, the black powder fighter of the three Days,
the one who

On the gold strewn before his steps,

Victorious, walked barefoot and did not bend down.

(1) An eyewitness and very truthful, I am convinced,
told this little fact which is characteristic. Lea? or May 28, when
everything was already lost for the Commune, the Federates considered
the place of Belleville Ih shop of a hosier, and my faith, they
began to seize the socks with the eufauline joy that we
We have all experienced changing our clothes after some big
fatigue. A sergeant arrives and accuses them of dishonoring their cause.
by pillage, and here are our people returned and restored everything they
had taken. Isn't that very Parisian?

The Commune thus had two faces:

One unreasonable, thoughtless, but courageous: the
French side.

The other mercantile, greedy, plundering, basely speculative-
lative: the Jewish face.

The French federates fought well and were killed.

The Jewish Communards robbed, murdered and oiled
to hide their thefts. Some established traders
rue deTurbigo organized the devastation as an oper-
commercial ration and retired to New York two or
three times millionaires. Like Nathan, who is talking about
Maxime du Camp, the Jyiifs made the pregnant souZasçe, only-
The murder followed by theft was complicated this time.
of fire.

The Commune also had two results.

First, it enriches, in modest proportions, it
is true, the Jewish bohemia which, after the passage of the govern-
National Defense Council, could hardly do more than shake

the drawers, get hold of small forgotten boxes,
especially to strip palaces, ministries and hotels
individuals of the Ch.viiens of their works of art. (The Com-
mune did not once touch Jewish property;
not a single one of the Rothschild houses has been
set on fire.)

Then, — a much more important result, — she
to have thirty thousand French people slaughtered by French people.

The Germans, in exchange for their high and disdainful
protection, asked only one thing from the Commune.

After destroying the prestige of our armies, they were
still offended by the glorious legend of our ancestors.
This column, made of cannons taken from the Germans, which
stood up in Paris, embarrassed them; despite their easy triumph

on the nephew, they still wanted the Imperator invin-
target that we saw draped in the coat of
Augustes,

Morning in the azure, evening in the stars.

Masters of Paris, they would not have touched this column;
They respected everywhere the monuments of our victories and
the images of our heroes; the tomb of Marceau, the sta-
kills of Fabert, of Kléber, of Rapp. There are things that the
Aryans do not do these things themselves, but sometimes,
They have them made by Semites as if to prove that
these may be useful on occasion (4).

How moving is this scene of May 16th in the square
Vendôme! This vague emotion, which agitates a crowd assembled-
wheat, makes you wait for unforeseen events. We say in
the groups that the Invalides will come to line up at the foot
of the Column to defend it; these few survivors
great battles, which we used to see happening every day
May 5 and every August 15 to lay wreaths there, have
dressed in their uniforms "worn by victory," they accost-
rent all:

Lancers, grenadiers with ticking gaiters,

Dragons that Rome would have taken for legionaries;
Cuirassiers, gunners who dragged thunders,
Wearing the black colback or the polished helmet,
All those, those of Friedland and those of Rivoli.

(1) The Prussian officers witnessed the fall of the column of
balcony of the Ministry of Finance Prussia ganJa for trophy the
statue of Victory which was bolted in the Emperor's house
and which, despite all the research, could never be found.

Nothing shows. The hour has struck. We wait for the signal.
Who will give it? Thank God it's not a Frenchman,
He is a Jew; he is Simon Mayer.

Listen to Maxime Du Camp (1):

Suddenly a man appeared on the crowning, waved a
tricolor flag and threw it into space, in order to clearly indicate
that all that had been the French Revolution, the first Em-
worse, the royalty of Louis-Pbilippe, the second Republic, the
Second Empire, disappeared from history and was to give way to the era
news, symbolized by the blood-colored rag, which is called
the red flag.

The man who had the honor of throwing the colors of the
France was worthy of this mission: his name was Simon Mayer.
On March 18, he had behaved nobly in Montmartre. Captain
to the 469th battalion, commanded by Garcin, replacing the
elected leader was Blanqui; then imprisoned or on the run, this Simon
Mayer had heroically assisted in the assassination of General Lecomte
and Clément Thovuas. This beautiful action found its sweetest
reward at ^Me hour, under the sun, in the presence of the members-
of the Commune attentive and charmed. A bugle call was heard.
An enormous siler.oe, as Gustave Haubert would say, filled the
streets. Everyone was silent and kept their eyes fixed invincibly
on the column in front of which the cables were stiffening. It
was a little after 8:00 p.m.; from time to time,
a few distant shots of oéaoo seemed like a funeral salvo
drawn from the depths of invisible horizons.

A man sold a God who came to bring to the world
words of mercy and love; his name was Judas,
and he was Jewish.

A man sold a woman who had confided in him;
His name was Simon Deutz, and he was Jewish.

A man, in front of the Prussians, gave the signal for

(1) Convulsions of Paris, volume II, pages 2S7-288.

to overturn the monument of ours on a bed of manure
old glories; his name was Simon Mayer, and he was
Jew (1).

This sublime trinity, God, Woman, Genius, Celtic
triple form of the ideal, Divinity, Beauty, Glory, of
all this the Jew made money from...

Before handing Paris over to the high-flying Jews, the
Low Jewry took the opportunity to satisfy a little
his age-old grudge. When a venerable priest, in charge-
wantwhites, asked Dacosta what crime he had committed
to be arrested, the Jew responded with a typical word
where the affectation of Parisian slang poorly hides the hatred that
comes straight from Jerusalem: "There are eighteen hundred
years that you made it for us."

Gaston Dacosta particularly incited against the priests-
very Rigault, a fierce kid, no doubt, who was like a
like a little Nero drunk with omnipotence, but who
had good times and would have done infinitely less
of evil without the sidekick who pushed him (2).

(1) By a singular comparison, it was again a Jew who
played the main role in this scandalous ceremony of the inslalla-
Lion of Cazot as president of the Court of Cassation who
forever dishonored our great judiciary.

It was believed until the last moment that no president of the cham-
bre would not consent to receive the administrator of a company
now bankrupt financial institution, the crazy man whose appointment
(was a slap on the cheek of each magistrate.

When, on Wednesday, April 25, 1883, Bedarrldes was heard inviting
Cazot to take possession of his seat, a sudden boo arose,
irresistible, unanimous. "Bailiffs, silence!" cried Cazot
exasperated." That was all, and this very short scene remained present in
the memory of all those who were indignant witnesses.

(1) It was to Raoul Rigault that many ecclesiastics owed
to be able to leave Paris, and this, in very singular circumstances-

When we went to the Mazas registry, Gaston Dacosta,
who was at Rigault's side, no doubt to prevent him
to weaken, drew up the list of hostages; on the file of
one of them, he had written in advance: "Keep this rabble

for the firing squad (•)! »

The first name of Isidore de François, the director of the Ro-
quette, who presided over the executions, would perhaps tend to do
believe, as has been asserted, that it was also
Israelite stock. He too thought and expressed himself like
Dacosta: "Fifteen hundred years ago," he said, speaking of the
priests, that these people crush the people, they must be killed;
Their skin isn't even good for making boots.

We could have done and we will probably do more than one

jièred, and of which I can guarantee rexbclitude. This captain of the
Commune, Lalaane, obsessed always by this idea of seeing sou-
land everywhere, had been to search the Auguàlines
from the rue de la Santé. He didn't find any underground passages, of course,
but was struck by the greeting he received from the Superior who was a
A woman of high intelligence; he spoke of her to Raoul Rigault.
delegate to the Police went to fix Pietri's sail, and came to talk for several
times with the nun. "I guess what you don't dare ask me-
der, he said as he left, passes for your calolins....
Here you go. I'm sure that if I were defeated you would still hide me.
here.... B The person who gave me these details was absolutely
convinced that when Raoul Rigault was surprised, rue Gay-Lussac,
It was towards the Augustinian convent that he was heading.

(i) The Hungarian Jew, Leon Francke), born in BuJa-Pest'u, and member
of the Commune, was a descendant of the famous Abarbanel or
Abravanel, Minister of Finance of Isabella the Catholic, and who had to
leave Spain during the Great Expulsion of 1492. The family
d'Abarbanel, who took refuge in Austria, took there, we learn from the 4''cAi-
Israelites, the name of Franckel. Isn't this background curious?
The future of a Spanish Finance Minister, who became something
as Minister of Public Works in France, and avenging his own
by murdering our priests?

Vermersch, as he himself acknowledged, was descended from a
Jewish family from Amsterdam.

23.

interesting discovery from the point of view of the influence of
type and breed, researching the family of most
of those who were involved in these horrors; but France,
then, had other concerns. Delivered to Prussia by
the German Jews she had welcomed, bled white
by GamLelta, dishonored in her glorious memories mi"
litteraries by Simon Mayer and the column demolitionists

Vendôme, she was going to throw herself into the arms of other Mayers
and other Simon; she sent the Bamberger to the Cham-
bre, she decorated the Jew Stern, she swooned with admiration
in front of the Rothschilds who were going to exploit it thoroughly.

Not a single man in the majority foresaw this situation.

What these men, who were called clerics, lacked was
caux, it was simply to be Christians. No more than the
policies of the Restoration, they did not understand the word
from the Scripture that we have already cited and that must al-
days to repeat, because she is the alpha and omega of man
of State: “Discite juslitiam moniti, warned by the events
ments, learn justice." It is on justice that returns
constantly this great doctor of politics, Bossuet, "the only one,
said Doudan, in his always somewhat precious style, who
could have made the speech from the throne of God, if God suffered
a representative government." "When I appoint the
justice, writes Bossuet, I name at the same time the link
sacred of human society, the necessary brake on license,
the only foundation of rest, the just temperament of
authority and the favorable support of subjection. When the
justice reigns, faith is found in treaties, safety
in commerce, neatness in business. » Elsewhere,
it indicates the essential conditions of social balance in
a more eloquent and more precise line in its sublime

familiarity than all the volumes of the rhetoricians: "Justice
and Peace are two close friends (1). > Jiistttia and Fax
osculaUe sunt.

Justice is the first need of people; at the same time
as long as the guarantee of interests is the satisfaction of a
innate aspiration in all human souls. France
brings to this love the passion that is proper to it. That
asks this nation in love with the ideal? Justice. What ch-
where does it lie, even in its revolutions? the chimera, the oml^,
the parody of this justice which is necessary for him as
air to breathe. Why the French Republic, so c^ié-
tive in this Ile-de-France which was his bei-ceau, has it
so quickly and so prodigiously grown? It is that the first
The Capetians were, above all, men of righteousness and
justice. What is the image of king that has remained the most vivid and
more popular? Is it that of so many monastics?
of bold rides and rushing into the thickest of
enemy ranks? No, it's the image of a vigilante sitting under
in the oak tree. More than the memory of the Taillebqurg bridge
defended by a single man against an entire army, the
memory of these rustic seats where everyone, without interest.

diary, could have his right directly recognized by
the one who had the strength, remained engraved in the souls.

Why, after such a long eclipse of Royalty, then
that for many years the legitimist party was not
more than a brilliant general staff without soldiers, the country calls-
read it freely, spontaneously, representatives of the pri-
monarchical principle? It is because the Monarchy, always
^ ' ,

[\)JusUtia fundamentum Kegni, lit-oo on the facade da Hoff^urg^
the imperial palace of Yiemie, and the inscription is good and- Link
placed.

tender to the little ones, had known, on occasion, to be severe to the strong.

It was to do justice that the country, in its interest,
had recourse to the men of tradition, to the deputies
from the ground, to men whose families, ordinary life, the
character were known to all and inspired confidence,
in troubled times, to those who, in times
ordinary people, would have preferred entertainers and
charlatans.

At that time, there was a lack of a man animated by this noble spirit.
love of justice, a man of high heart, of soul
great, gentle to the lost, terrible to the wicked who had
cold-bloodedly sold their country, who took over the leadership of the party
monarchical and demanded above all the punishment of a
adventurer like Gambetta, who had allowed himself to conclude
loans without the authorization of the country, of a Ferry, of a
Jules Favre.

Not only did the Catholics betray the mandate of
justice entrusted to them against the men of the
September 4, but they left the repression of the Com-
can be accomplished in conditions of savage iniquity.

This whole phase is, moreover, one of those which stop-
will last the longest the thinkers of the future who have
there is the opportunity to study in action, at work, the high demo-
French cracy, to see what its morality is, its true
feelings towards the people, the conception she has of herself
of Good and Evil, of responsibility, of equality.

The French Monarchy, as we have said, exercised
virilely and Christianly its function of justice, it
had gallows for the financiers, the Enguerrands of
Marigny and the Semblançay, beautiful velvet scaffolds

black for the Nemours, the Saint-Pol, the Biron, the Mont-
Morency, the Marilhacs.

THE JEW IN THE HISTORY OF FRANCE iC9

The Restoration, even in its failings and its mol-
lesse, did not have the vile repression: she did not take the little one
soldier, she took the marshal prince of Moskowa, the
General Mouton, La Bédoyère allied with the noblest families
from France.

The Republic was merciless to the humble, and trembled
in front of those who had an appearance of situation, in front of
all those who had bourgeois nobility, who possessed-
were the mandarin's jade button, which were inscribed
Bur any painting.

All those who were shot at Satory - at
part Rossel - were poor devils, tiny haben-
tes, people without connections. Thiers had granted the pardon
of Crémieux; it was General Espivent beyond Yilleboysnet
who had him executed, so to speak, on his own initiative-
Crémieux was to be shot at the same time as a
foot hunter. The members of the left naturally
did not take any notice of the poor little one:
cannon fodder, good for killing; they interceded for the man
intelligent, responsible, for the lawyer! General Espivent,
who was of old French race, did not understand the
democracy in this way, and he clearly stated that he
intended that the lawyer should have the fate of the soldier (1).

This history of the Commune, still so little known and
whose face will change completely as soon as the

(1) Crémieux was so sure of his grace that, when they came to take him-
to Fort Saint-Nicolas to take him to the Pharo, he was convinced
that he was being taken to ratify the letters of pardon; it was not
that he saw the troops lined up in a square that he understood the truth;
he felt unwell, and they had to sit him on a chair to
to shoot.

incredible documents which are in some hands (1), was
the triumph of small papers.

All the men of September 4th, the Jules Simons, the
Jules Favre, the Picards, Thiers himself, had been in
relations with most of the leaders of the Commune, and not

were only concerned with avoiding compromising revelations.
The instructions given once were redone
new with an injunction to drop certain charges.
Those who could not be justified were released (2), and it
there was not a day when some letters were not seized
sent clandestinely to prisoners like those
that Jules Favre wrote to Rochefort.

The captives used whatever pledges they could get.
— which is quite understandable — and the lawyers pre-
seers imitated this good Jolly, on whose tomb Gam-
Betta made such a beautiful speech, and were endowed with

(1) Let us add that not all the Tuileries Papers were burned,
as is generally believed. A few were saved during-
during the first siege by Mr. de l'iennes. The most important had
were deposited in the cellars of the house occupied by the great
AumAnerie, rue de Rivoli. At the time of the entry of the troops into
Paris, their presence was reported to General Douay at this location, who
had just arrived at the Place du Carrousel; he immediately made them
load onto 17 or 18 vans, and, without saying anything to Thiers, Ules
"sent under escort to Cherbourg from where they were sent to England-
earth.

These are the documents that will show what the republican-
nism of the men of September 4, and who will avenge, by contempt
of history^ the unfortunate people they had slaughtered.

(2) Félix Pyat, whose retreat was known to everyone, remained calm-
hidden on Rue Pigalle, and only left Paris with a passport
perfectly regular.

A senior official of the Ministry of the Interior still has
his possession an order to free six prisoners signed Thiers and
countersigned Calmon,

the smallest scraps of paper from the captives to use
later against them (i).

A few pages blackened with ink were then the best
talisman against violent death. Ranc, born clever, seizes
Thiers and Pallain's cassette entered political life
by going to negotiate to take it back. Legend has it
that the box was returned, but absolutely empty; the astonishment-
nante fortune of this Pallain who, despite his absolute nothingness,!
found a way to be a director in three ministries at the
times, would seem to indicate however that one or two papers
remained in the cassette. The rest, still according to

legend has it that Ranc was saved from any further harm
the fall of the Commune; it is, in any case, a fact
which shows little in favor of the independence of justice
military, than a man who deserves to be condemned to death
October 13, 1873 can walk peacefully
until that time and even if in the House, without
that no one should dare to pursue him. Either he was guilty or he
was not; in the first case it would have been natural to*
continue immediately, in the second case it might have been
fairer not to condemn him.

The historian of the future will undoubtedly not forget to
complete this picture with the features which shed light on morals

(1) From the point of view of character reduction, od rappro-
chera that time of the little papers of another era of war
civil. Who knows the story of Wgtippa d'Aubigné, in love with
DicUie de Talcy, whom he is too poor to marry? He is offered
to take advantage of documents on the Wmboise conspiracy which are
in his possession, and which seriously compromise the Chancellor of
the Hospital. He goes to get the coins, throws them in the fire and says: "I'm here."
burned them for fear that they would burn me, for I had thought of the
(enta lion. ■

of all those people who cried out so much against the corruption of
tyrants. We have noted, speaking of the government
of National Defense, that France, in terms of
guarantees and rights, had regressed beyond the tribes
Kaffirs, since the blood of his children, his
money, of his destiny, without deigning to consult her. Under the
moral report, it is the rabbit farm which seems to be the model
of the high French democracy whose circumstances
exceptional highlights private life.

This rabbit farm, however, has a special character;
she is a rabbit in a prosecutor's office, in a
lawyer's office; the hutch witness to these loves
seems to be a green card. Jules Favre is not content
not to have natural children, he tries to bring them in
by force in the normal framework, it tortures the code about
of them, he commits forgeries, he has Millière shot who has
denounced these infamies, he was held captive for three months, in
the Versailles detention center, the unfortunate Laluyé who
knew too many intimate secrets to be allowed to live and
who in fact ends up succumbing to the mistreatment
in another prison (1).

All these people, friends or enemies, are held together by

stories of double households, of intersecting adulteries,
of supposed sons, of legal precautions taken to trans-
put a fortune, a name, a title sometimes.

To all this shameful trafficking, to this bargaining, to this

[]) Laluyé, who lived quietly in Rueil, and against whom one does not
absolutely no charge, he was detained administratively.
ment for three months. This is how the power behaved
this Jules Favrc who, under the Empire, always had the word virtue at the
buckle.

impunity granted to people we fear, to people who
closely or remotely still touch the bourgeoisie; it
must be contrasted, to complete the painting of the state of mind of the
Republicans of 1871, the most appalling contempt for life
human being that has ever been seen at any time.

In history, I seek above all not the detail
scandal, but the symptomatic detail, not the information
sensational, but information for reflection. I believe
that tiny facts are also interesting for study
of an era that only important facts. In the great
facts actually, the battles, the extraordinary events-
dinaries, it is God who reveals himself, in the small facts, it is
the man who betrays himself. I look, for example, as a
excellent document this conversation that Baron Olivier
de Watteville, then inspector general of prisons, had
with Galmon, then Undersecretary of State at the Ministry of
the interior, and which he authorized me to reproduce: M. de Wat-
Teville wanted to maintain the arrest of a MB of Mr.
which the government later decorated.

— He's one of our agents; let him go.

— But, Mr. Under-Secretary of State, he did
to shoot fourteen national guards who were refractory to the Com-
municipality.

— It was to better hide his game. ...

— That's very disappointing, Mr. Undersecretary.
of State, for the families of the victims.

Who uttered this dreadful word? Is it a Sulla for
which reason of state justifies everything? A soldier accustomed to
risk his life and for whom the lives of others are no more
price than his own? No, he's a bureaucrat, a center

left, a liberal, a representative of modern ideas^
a member of the Academy of Moral and Political Sciences

ticks. What politics and, above all, what morality do we teach?
in these places!

What human beings fell in those terrible days,
the bloody harvest that death brought, no one will know pro-
probably never.

Communalist writers who admit the figure of
thirty thousand deaths are rather below than beyond the
reality. Men who through their functions have seen the
things up close admit thirty-five thousand in private.
Mr. de Watteville, director at the Ministry of Education
public, the brother of the one I was talking about earlier and
who was one of the first to enter Paris, fixed at forty
thousand the number of victims both on the side of the troops and
on the side of the insurgents.

The paltry figure of six thousand five cannot be explained.
hundred deaths given seriously by Mr. Maxime Du Camp
that pays the special conditions in which work
the writer. To raise a monument which, despite its
imperfections, will be of considerable interest for the future,
Mr. Maxime Du Camp always had to turn to the sources
officials and he found the most competition everywhere
eager, but with the reservation of not saying certain things
things, to always maintain a certain conven-
tion.

Jewish Freemasonry, which wanted to depopulate Paris
to make room for foreigners and the men of September 4-
members who wanted to punish their rebellious voters, and,
they too, to go and look for them "in their lairs," had
each on their side an ingenious idea which proves that the
Progress is not an empty word.

The foreigners who led the Commune changed
the neighborhood battalions, they disoriented them; the battalions-

Federated ions of the Boulevard Malesherbes fought at the
Place de la Bastille; the battalions of Rue Mouffetard
were on Boulevard Malesherbes. This measure facilitated the
fires, because known men in a street would have
hesitated to light a fire at their neighbors' house; she returned the

more rigorous repression. Once defeated, the soldiers of
the Commune could not escape the bullets; in their
neighborhood they would have been aware of the issues, they would have
found help to hide. All the doors, in the con-
milk, closed before them and they fell by the hundreds-
on the sidewalks or roadway.

The idea of the Versailles Republicans was also
good. The generals had asked that we march
the peacekeepers at the head of each coloime. Thanks
to their knowledge of Paris, the city would have been retaken in
forty-eight hours, and one was not, as it happened,
stayed a whole day in front of a wall that we could
turn in a few minutes. Picard and Jules Favre oppose
were to this extent and thus succeeded in making the fight
much longer, the exasperation more vivid, the massacre
more barbaric.

To the federalists shot at Petite Roquette, at the barracks
Lobau, at Montceau Park, at the Porte de Versailles, you must
add one thousand two hundred men who, for various causes,
insubordination, attempted escape, were passed through the
weapons not on the plateau, but in the woods of Satory, where
was still being executed on July 10. It is still necessary to join
this figure those that the disease decimated. The prisons, the
Construction sites in particular were hell. The unfortunate
guarded by gendarmes the loaded rifle did not have the
right to get up to satisfy their needs, they languish-

Saienl in the middle of their garbage, at the slightest movement
we were firing.

The Conservative MPs let everything happen, they did not
did not understand the word of Scripture: justitiœ Dei siint
reclœ, they had neither the beautiful mercies nor the severi-
necessary things. They chatted familiarly with
men who had usurped power and violently penetrated-
ment in Vœrarium and they were merciless to the
unfortunate people who, pressed by poverty, had accepted a
small place under the Commune and dabbled a few pennies
in a box where the people of September 4, all poor
before, all rich after, had not left much.

To the unfortunates of this order they were merciless;
they could not find sufficient tortures to punish them,
they shipped them across the seas in a kind of
cages and probably regretted not being able to send them
all at the Satory plateau.

Was it then that the hearts of the men of the right were
cruel or their mediocre intelligence? No, only they
had brains shaped in a certain way, they
saw it like that, they were imbued with the prejudices
more bourgeois. A man, who occupied a position
in the world, like Jules Favre, everything could be per-
to put, to kill thousands of human creatures without
never be worried; the idea of shooting a barrister of
the bar association, an academician, would have seemed sacrilegious
to these polite people, like the idea of delivering a car to the executioner-
dinal, a porporato, would have seemed so to the sovereigns of the past.

The leaders of the Assembly, moreover, were thirsty
of power and, on the contrary, had never been hungry; the am-
bition therefore seemed excusable to them in its most abominable
worthy misdeeds, while the unfortunate one who had

took a job to eat, seemed worthy of all
the punishments since they did not understand it.

The notion of reality was what was most lacking in these
men of indisputable honesty, but of experi-
practical experience, which, not being illuminated from above,
nor informed from below, should inevitably be defeated
by men who came out all bruised, all vibrant,
all smoking, all soiled sometimes with the most real life
and the most difficult.

Take the most illustrious defeated Dacian, the Duke of Broglie.
What could he know about modern Paris? He probably had-
surely never set foot in a workshop, nor
in a cafe, nor in a brothel; he had not talked, the
eye to eye, nor with unreasonable workers
after their day is done, nor with crossroads agitators,
who shake up society by knocking over dominoes, nor
with girls who live and die from the corruption of
cities. He left his house full of examples worthy of being
imitated, glorious traditions, high feelings, for
drive to another salon where he found the same
atmosphere; he had never left a world where one speaks
and where one thinks nobly, where even weaknesses are
veiled in idealistic appearances, where passions are rare-
ment low. Looking within himself, he saw
nothing that was a degradation of man, he saw himself all
young, working as if he had his career to make, obsti-
faithfully, in his generous optimism, to certain
liberal ideas, having pride, no doubt, but the beautiful
pride in letters, the laudable ambition to render ser-
vices to his country.

Obviously, this former President of the Council will have been
actively involved in the movement of a century where the Jew r.

everything leads and leads everything without having seen the Jew, without
guess his role for a minute, without suspecting what can
contain hatred against the old French society, against
the aristocracy, against Christ, the heart of a German Jew,
whose fathers were hanged between two dogs. If the Juii
appeared to him, but only in the form of a baron
already washed, very honored to be in such company
and holding on to it pretty well; he didn't
doubted that the one who had just called him obsequiously
"my dear duke" bribed the insulters who were going
shouting through the streets: "Demand the bankruptcy of the Union
general, the suicide of Mr. Bontoux, the arrest of the prince
de Broglie! »

If we were to ask the former minister about the Jewish question
foreign affairs, we would obviously find at
him the tolerant and broad theories that Lord Macaulay, who
was an applauded orator and a fine scholar, like the Duke of
Broglie, developed, in 1831, in his Essay on the Incas-
political pacities of the Jews.

With less eloquence and merit, most of the
members of the right lived like the Duke of Broglie,
in the same unreal sphere. I bet that the Viscount
Dthenin d'Haussonville, for example, did not know when
he was a deputy, a quarter of what he learned by going par-
to cover the furnished rooms, the dives and the public balls, for his
beautiful book of V Childhood in Paris.

The first one who seriously dealt with the issues
workers, from a conservative and Christian point of view, was a
soldier. Why? Because this soldier had seen the Commune
closely, because the military profession, which provides a living
in the midst of all classes of society gathered together, puts
immediately a man of the valor of Count Mun opposite

beyond reality, peels away the prejudices of education and con-
cenacle conventions, constitutes an admirable school
observation for men who are organized for
to understand and to think.

Anyway, the muii>ut i^i.-. - i.<_- i .v:-.-i iudh c de

Versailles only took advantage of their situation to ensure-
the odious sea of a merciless repression that they desired
eagerly, in their hearts, the future henchmen of GambeHa.

They struck, with outstretched arms, on the little ones and on the
humble The usurpation of functions especially, I said,
found these naive people who had not had the courage to be implacable
rage to bring to trial the men of the A Sep-
month.

The members of the pardon commission. Tuilhand,
Corne and other Batbies, sent to New Culetlouie,
as guilty of usurpation of functions, an old man
who, I believe, had agreed under the Commune to be something
thing like sub-inspector of lamps in a ministry.

One day while they were arguing over this case, GambcUa passed by,
heard some scraps of conversation and knocking
vigorously, as usual, sm' the abdomen of a
members of the commission:

— Bravo! Gentlemen, he cried, with a loud laugh, if he has
usurped, let him be punished! Let us have no pity for those who
usurp public functions!

Then he walked away, looking at them with a look of contempt.

The years 1872 and 1873 thus saw the triumph of
There was, from one end of Europe to the other, a
Jewish hosannah accompanied by the noise of millions. The
Jews did again, but in prodigious proportions, what
R.othscliild had made a small deal at the time of liquidation

of 1815; they got rich by lending to the French, they
took back from the Prussians what the French had taken from them
paid. Of the five billion at least four remained in
their hands.

Bismarck had nothing to refuse to those who had
commissioned for the war; Thiers was on his knees before
those who gave an appearance of financial glory-
to a country crushed under all the shame of defeat.

The king of the moment was Bleichrœder for whom the
France was later to undertake the expedition of
Tunisia.

It is in the second part of this work, Europe
Jewish, that we will have to deal with Germany which

only interests us here because of the echo that the
speculations whose main theater was France.

A very remarkable study, published in the Revue du
Catholic world and signed Hermann Kuntz, is enough for us
give for the moment the essential for the portrait and the
role of the character.

Mr. Bleichrœder, said Mr. Kuntz, had the greatest part in
all financial and stock-market affairs of the new France
from 1866 to 1870 (I). When Paris had to pay its ransom, Bis-
Marck called upon the enlightenment of Mr. Bleichrœder. He had him come to
Versailles to verify the funds advanced by his associate and friend
intimate, Mr. de Rothschild, whose wife played the irascible patriot
to the point that the poor German ambassador, Count Harry
d'Arnim, thought it necessary to complain about it undiplomatically.
Mr. Bleichrœder received the Iron Cross and was awarded the particle,
as a reward for this distinguished service. His fortune became
immense and in no way inferior to that of a Kolhscbild. After its

(1) Deliveries of October 15 and 31, 1881.

ennoblement, he was also created first consul general of Austria.
In this capacity, he gave a dinner for fifty people at the corj^S
diplomatic. The table, set in a decorated dining room
by the first artists, was loaded with centrepieces, candelabras,'
etc., in richly worked gold and silver. Behind each guest
stood a servant wearing the house livery, overloaded
of gold embroidery. We can imagine the effect that must have produced
the description of this sumptuous feast and the goldwork estimated at
several million from Mr. Bleichrœder in the year of grace 1876, to
when the population of Berlin was desperate as a result of the
crash of 1873(1).

Germany was quick to understand the meaning of the
scene from the Second Faust, which we mentioned above.
Duped by a real phantasmagoria, she believed, with the
paper money created by the Jew, own real gold and
soon realized that this gold had slipped through his hands.
After three years she had nothing left in her fingers but
scraps of paper that were worth less than leaves
dead, and all the gold stirred up had gone to be buried in the pockets
Jewish.

The losses inflicted on the German people, says Mr. Kuntz, hung
this period of unbridled speculation, are calculated at three and even at
five billion by statisticians. It is estimated at three or four hundred

(1) Let us not forget, however, that if Germany agrees to
to serve the Jew as an instrument, and to reward him if necessary, she
keeps him absolutely away from everything that touches on honor and
the digtiile of the country. When the son of this Bleichrœder, who had shir-
slipped away, we don't know how, into the officer corps of the hussars of the
guard, presented himself in front of his comrades, a huge boo rose up,
He was spat in his face and had to flee in a hurry. Never
German officers, who still have some traditions from the an-
ancient Teutonic knights, will not admit that one can entrust a
flag to a man who is willing to sell it for money, then-
that he puts money above all else.

u

thousand families of owners, industrialists, small capita-
lists that were ruined while the newspapers were graying them
of glory and excited their hatred against the Church, the Jesuits, the
religious works.

In exchange for the billions they stole, the Israelites
of Germany organized, in fact, the Culturkampf, which
gave them anti-Semitic agitation, as the share
that they took from us when poor religious people were expelled
gieux of their cells will cause them to be expelled from their
palace.

Moreover, speculation and persecution were rife among us.
also, walk in company. Beforehand, the Jews pre-
parried this invasion which is the obligatory complement
and in reality the only appreciable result of all the revo-
lutions in France; they attracted all the wanderers to Paris,
all adventurers, all bad business traders-
res of the Israelite world, they placed them in the voids
what the Commune had done in the populous districts.

In June, July, August, September 1871, certain streets
seemed deserted. At the end of the year, everything was full,
lively, alive. The pure-blooded Parisian, who roamed the city
as an observer, was quite astonished to meet everywhere
strange types he had never seen, to see on all
the shops named Mayer, Jacob, Simon.

Thanks to the ease of naturalization^ to the pre-fire
meditated on acts of civil status, to the complacency of em-
folded which had been placed in all the necessary places,
These intruders quickly formed a sort of identity. A
The difficulty that bothered them was that devilish German accent;
They then played the Alsatian string and the good Mr. d'Haus-

Souville, with the candor that characterizes our aristocracy,
helped them wonderfully by this society of Alsatians-

Lf^iM-ains who, despite his laudable intentions, has
caused incalculable harm.

What would he not have done for these Alsatian Jews?
who said so patriotically, with one of them, the rabbi
Isaac Bloch, so sharply noted in the past by the Universe^
that the war of Prussia was advised by the Pope for
to have honest people slaughtered, and that the Prussians, con-
produced by the hand of God, had happily arrived
to punish the guilty and save the innocent.

How touching and how great this genera-
rich and dear Alsace, which paid for France everything
whole! What heart would not feel stirred at the thought of
this noble province that war has separated from us!
Glory to her who, silent and dignified, bends over her
hop fields to hide her tears, and, when she raises
the head, sadly questions the horizon to seek there what
which was the Fatherland!

Glory to that one! But shame on this theatrical Alsace which
has put herself at the mercy of the acrobats, in this Alsace of
shop window and concert café that we see everywhere, posing or
cooing romances with her eternal knot in her
hair, to the weepy, intriguing and begging Alsace
which dishonors the most august information ever the earth
contemplated.

One collects herself and prays, the other beats the drum with her
mourning, lives off the annexation as the Savoyard lived off his
marmotte, organizes benefit performances and
noisy raffles where the Germans who appear in the
committee put as a big prize a zebra to remind,
they say, with their somewhat loui'd mind, the speed with
which the French fled in 1870.

One gave Kléber, Kellermann and Rapp to France;

the other is personified in the grotesque type that we call
there the Schmider, she gave Kœchlin Scharwtz,
Scheurer Kestner, Risler, she gave birth to wom-
my dead enough to all patriotism to marry the
Floquet and the Ferrys, the starvers of besieged Paris (1).

One must be respected and kissed on the forehead like a
persecuted mother, the other must be treated like a daughter

(t) The excuse for these fatuMles is that they are more German than
French. Ms. Jules Ferry is a great-granddaughter of the heroine
from Gölhe's novel, Werther.

The famous Charlotte, Charlotte Buff, born in Wetzlar, married
Johann-Christian Kestner of Hanover; she is therefore the grandmother
of Ms. Kestner, whose daughter became the wife of the president of the
Council, friend of Bleicbrœder. The ham element is always more
or at least represented in these families. The famous Miu Duverger, who
finds a relative; related to Jules Ferry by marriage, never loses the opportunity-
to remind him; she wanted to clarify her parentage in a letter
addressed to the newspapers, in October 1884.

Montmorency.
Sir,

My mother was the boss of Mr. Cbailes Kestner, who was my cousin-
sin, therefore. She often told me the story of Char-
monkfish. Only she added the following anecdote:

Charlotte, my great-aunt, being on a trip with an old woman
relative, was forced to stop at an inn where these ladies of the-
rent^spend the night, due to the delay of the post horses.

The relative knew in a somewhat uncertain way what was being said.
in his family: that Charlotte was the heroine of Goethe's novel.
The room they were given had two beds, and as luck would have it,
the curtains of these beds represented... Werther's suicide!

—If it's her, thought the old lady, she won't go to bed.

But Charlotte didn't testify, and she went to bed.

Did she sleep? No one ever knew.

I wanted to inform you about a fact, quite curious in 8sum>
and, convinced that you will not hold it against me, I beg you to accept,
Sir, my most sincere greetings.

AnSDSIINB DCVIBORK.

of shameless brewery which soils in debauchery a costume
which should be sacred from now on.

The invaders were no longer content with just
of being Alsatians, they were Alsatians-Lorrainers; they had
two names as one has two, hands, to take more
tage.

Whether they came from Cologne, Frankfurt, Hamburg,
from Wilna, all these foreigners were fiery patriots.
If they had not been betrayed by the heroic officers of
Saint-Privat, Gravelotle, Bazeilles, we would have seen some
beautiful! The France of Saint Louis, of Henry IV, of
Napoleon, Condé, Bossuet, Fénelon had languished
in ignorance, they no longer wanted this; they did not hear-
would no longer be tyrannized by their ancestors. If you tell them
asked what their great-grandfather was doing in France
or their grandfather in those cursed times, if he was
merchant, worker, soldier, in which city he lived, they
remained silent, felt guessed, and murmured: "It's
a clerical.

Their opinions, moreover, quickly betrayed the falsehood
feelings that they displayed with such ado. If they had
truly loved France, they would have pronounced with admiration-
ration the name of Louis XIV who had reunited Alsace to
kingdom; their great man, on the contrary, was Gambetla
which, by prolonging the war, was the sole cause of the loss
of two provinces.

The admirable solidarity of the Jews among themselves, their spirit
of intrigue, allowed the newcomers to get rid of-
quickly serve everything that, in small businesses or
the middle industry, was still of a fran-
French, had kept the good sense and the fine judgment of their
ancestors. They snuck into all the committees and soon

24.

had removed everything that bothered them; they recruited
their workers and accustomed them to receiving servilely
a slogan. They thus succeeded in getting elected in this
city, which claimed to be patriotic, Baden people like Spuller
and Frankfurters like Leven.

By 1873, the Jews had openly taken the lead
of the republican movement in Paris and forced to follow them
most of the traders who clearly saw that we were going
to ruin, but who did not dare to resist, for fear that
their credit was not cut off by the Israelite banks. In
the petition addressed to Mr. Feray d'Essonnes, by the representa-
Parisian business representatives, to congratulate him on having

acted as a sign of adherence to the Republic, there are 45 Jews among 160 signatories.

Here we find all those who, at the beginning, contributed to give the Republic a reassuring appearance, point of view of interests: the Beaucaires, the Brunswigs, the Cahen, Frankfurt and Elie, Godchaux, Hirsch, Heymann, Lantz, Lazard, Lyon, Oppenheimer, Rheims, Simon Brother and Guesdon, Schwaab, Schwob, Trier, Wimpfen. We re- will mark how many names, among those, betray a German origin. This alone should have given rise to an awakening to the Parisian population and show them where their truths were interest tables.

As usual, the Jews sought a false Messiah and quickly found it in Gambetta. We will paint, at chapter devoted to the character, the group of freedmen that formed around him and the special world of which he was the spokesperson or rather the docile instrument.

MacMahon did not bother them much. True to their inexplicable craze for half-foreigners, con- servants, instead of addressing a brave general,

French ÎMen strain, in Canrobert or Dacrot, which would have risked his life and would have won the battle, put their confidence in this deceitful soldier who, himself, did not speak never and always lied."

Although the guy was awfully scruffy at home, Mac- Mahon, the grandson of an Irishman, can be considered a representative of the ruling Celtic race.

"The Greek," wrote Paul de Saint-Victor, "was the child of genius of the Aryan family." We can say of the Celt that he has was the terrible child of this family.

The Celts had heroes, prophets, poets,
There has never been a politician among them.
century after century, some characters emerge from this race extraordinary and almost legendary. It is a Celt that Duguesclin, who reconciles France with Victory; it is a Celt like Joan of Arc, who saved the Fatherland; herself seems to have some revelation of this identity of origin- gine with the winner of Cocherel. When she goes up to horse to go and deliver Orléans, it is to Jeanne de Laval, the widow of Duguesclin, than the one inspired by the Fairies fountains sends her maiden ring. It is a Celtic again that Marceau, born in Chartres, in full thunder

druidic, — a Celt like Rochejacquelein, whom he
meeting in the middle of the melee, on the Place du Mans.
moment when they rush at each other, saber raised,
the soldiers separate them as if they were deducing that they were
two brothers who were going to fight each other.

The readiness to devote oneself, this spontaneity, this brf
surge of enthusiasm which suddenly arouses, from the middle of
this race of beings of inspiration of an almost greatness
superhuman; all these precious gifts are annihilated by
the absence of any faculty of order, of measure. As

social organization the Celts left to themselves have not
never been able to get past the clan.

Ireland died of family divisions.
During the War in the Vendée, Charette, Stofflet, the prince
de Talmônt spent their time arguing and did not
never been able to combine a general movement. Very capable
to accomplish some exceptional feat, the Celts are
unable to pursue any plan in a sustained manner.

Mac-Mahon had all the qualities of his race on the
battlefield, he had all the faults in power. He
was unbelievably grotesque as President,
left to chase from an impregnable situation, did not succeed
never understand anything and ends up capitulating in shame-
ment in front of some lawyers who were trembling in their
skin every time he looked for his handkerchief, believing
that he was going to grab his sword. He had neither the flexibility, the habit-
political lethality of a Greek like Thiers, nor the feeling
of duty, respect for one's word, tenacity to support one's
right that a German would have had. Thiers called him "the soldier
disloyal î and he justified this judgment by abandoning all
those who had believed his formal promise "to go
until the end.

Before him Trochu, another Celt, had acted exactly
likewise, not even trying to defend the sovereign
to which he had addressed emphatic declarations,
accumulating lies upon lies for months on end
dreams like a child who is happy to win
an hour and escaping from a responsibility he had sought-
carried out by vanity by a subterfuge worthy of a savage (1).

(1) Trochu, nolez le, even manages not to lie to the Im-
peralrice; when she asks Ini if we can count on him^ he does not

At Trochu as at Mac-Mahon, the two men
who, unfortunately for us, played such a considerable role
In our affairs you find the same naive duplicity.
When the Count of Chambord came down to Versailles to see the
Count of Vanssay, the Marshal refuses to receive him;
the envoy of the Imperial Prince, on the contrary, he replies that he
is legitimist; he betrays everyone, he prevents everything by
a kind of very confused personal ambition that he does not dare
admit to himself. Ambition is always like this in the
Celtic, she does not stand out in full light, in full
relief like the objects in the South, it is indecisive and
lunar like an Ossian landscape.

The Jews, near the Marshal, acted through Baron Sina,
and the Castries. Baron Sina, a very wealthy Jew from Vienna,
who had embraced the Greek religion, had given one of
his daughters to one Castries, the other to the Ypsilanti pi'ince, which
had quite serious claims to the crown of Greece. The
father-in-law, when he had accepted this son-in-law absolutely
ruined elsewhere, already saw himself sitting on the steps of the
Hellenic throne and making a loan for the country from which he
would settle the brokerage himself. Either the prospect
to be governed indirectly by a Jew, even if he was baptized,
said nothing to them, whether they were happy with King George,
The Greeks showed no enthusiasm for rights
of Prince Ypsilanti and the baron died without having realized

answers neither yes nor no, he replies: "Madam, I am Breton, Catholic-
that and soldier." All this is strictly true. He had said: "the gov-
Governor of Paris will not capitulate, * and he resigns to the
moment of surrender. This is the counterpart of the story of the lord
Dreton, who had given his word not to see the king at his
passage to Paris, and who, in order not to fail to keep to the letter of his ser-
ment, talked with him in the darkness

his dream. But the family inherited the idea. Gambetta had
the address to persuade the Sina that he was not asking
better than supporting Prince Ypsilanti's candidacy for
throne of Greece and these, for their part, did everything they
were able to prevent Mac-Mahon, who went every year
hunt in their homes, to seriously oppose the establishment-
of a Jewish Republic in France.

The countless negotiations about Dulcigno, the
strange trades with the Kohkinos and the Tricoupis have not

had no other reasons to be.

Duke Decazes, associated with many financial affairs,
was also under the domination of the Jews. The mother of the
Duchess Decazes, Madame de Lowenthal, married to the son of a
Jewish banker, had been in Vienna The damned soul of Baron de
Hirsch (1). The engagement of the
daughter of Duke Decazes with the young Lucien de Hirsch.

(1) See The Vienna Society, by Count Paiil Vasili.

Who does not know Marie-Antoinette's saying: "You will tell me"
so much! " At present, there is no politician, even
with very sincere Christian sentiments, which is invulnerable-
capable of this terrible force of money. We defend ourselves for a long time-
time, but we end up giving in to certain sums so con-
so astonishing that consciences are as if floored. The most
farms hesitate for a moment, then look at those around
of them, understand the meaning of certain silent looks and
capitulate. Mr. Brunet, a magistrate who was considered honest, a
former Minister of Moral Order, agrees to become the second in command
Baron de Hirsch, to take his share of the spoils of so much misfortune.
reux. He left for the Orient in August 1885 to defend the iute-
retsduJew. It is true, says the Gaul, that the baron makes the
things. "As proof we only want to cite what Mr. Brunet
was telling the other day at the Palace, in the middle of a tight group of lawyers-
cats of all ages. He said that, hating the sea, he would make his
journey via Vienna, to the terminus of the Austro-Hungarian railways

The great misfortune of France, then, was not to find-
to get to the head of politics, real representatives
feeling of the soil, to fall into the hands of this nobility
very modernized, very money-hungry, very mixed up particular
to stock market speculation and therefore very Jewish.

The only one who was above these concerns and who
had an incontestable moral value, the Duke of Broglie,
was constantly deceived by Léon Say.

France was able, however, to have a moment of shadow
of hope; she had found an unexpected helper
in a Prussian so admirably organized, perhaps,
for politics than Prince Bismaick, but less
virile than he, weakened and worn down to the marrow by
the passion he always had for the feminine essence, the
Weihliches weren of which Goethe speaks.

History, later, will dramatize this short fight between

The Iron Chancellor and the Diplomat, as Eliea dramatized
the struggle between Cinq-Mars and Richelieu; it will give its truths
tables proportions to this episode which could have had
considerable consequences on the destinies of the world and
which went almost unnoticed, thanks to this Jewish press, all
whole this time again on the side of Prince Bismarck, and
which only reveals contemporary events
what it takes to deceive public opinion.

Serbians; that from there, to the frau of the barou, he returned to poate until
Sarambey, head of the railway cbemio of CoDSlautinople, ne
traveling only during the day, the postilions themselves not traveling
not to risk traveling at night"

What example does this veteran of the bar give to interns, and
By what right do conservative newspapers accuse Floquet of
Mustapba's businessman?

Count Harry of Arnim was no mere favorite
like Cinq-Mars, trying to overthrow, to please a
coterie, a minister superior to him; he was considered by
Prince Bismarck himself, as the only man
who could replace him. At the beginning of 1872, the Chan-
The celier had even proposed to the Emperor to appoint the am-
bassador of France his ad latus.

Count Arnim wanted more. Seconded by the
most of the German aristocracy, supported by
Empress Augusta, he dreamed of replacing Bismarck
and to continue his work, but by changing completely-
the operation plan.

Prince Bismarck, as he declared with the
brutal frankness which is usual with him, encouraged the Re-
Jewish public in France so that France would be powerless
health, despised, dishonored in Europe, without taking care of the
dangers that the outbreak of infection posed to the world
that he let grow.

Count Arnim, on the contrary, wanted to cure the
France so that Europe does not fall ill thanks to this
neighborhood. It was inspired by the maxim of Philip II:
“It’s better to put out the fire in your neighbor’s house-
only to wait for him in his own. » To France, once
in monarchy, either with the Count of Chambord, or with the
As Prince Imperial, he offered Belgium and Metz as compensation.
sation of Alsace, while Germany occupied Hol-
moorland, and became a maritime power. England

who, despite the Prince of Wales' lunches with Gam-
betta, constantly betrayed us and ended up taking
Cyprus and Egypt, right under our noses, was held
in failure for a long time Europe was entering an era
of peace and order that could have lasted a century.

Prince Bismarck, who was then acting in concert with
the Jews (1), broke the unfortunate Arnim like glass
who, deprived of his jobs, stripped of all his titles, went
to die in Switzerland from the grief of having lost such a beautiful person
part. All those who had been involved in this movement,
which had ramifications all over Germany, fled-
rent to escape the harsh condemnations that he made
rain down on them Mr. Bismarck, in a country where crimes
political crimes are assimilated to common law crimes, where
the regime is the same for the writer who attacked the
Chancellor that for the thief who stole a wallet
cash !

Count Arnim, moreover, did not find in France
a conservative to understand it. Mac-Mahon and the Duke
Decazes let Baroness Rothschild insult, in
an official reception, the ambassador of a great power-
ance which pursued a design favorable to France.

One would not believe in this aplomb of a Jewess, whose
grandfather was clipping coins in the Judengasse in Franc-
wrong, if the diplomatic documents were not there (2).

(I) See, in the pieces published by Count Arnim, the role
played by the Jew Simou Deutch, friend of all French republicans.

(2; We have already insisted on the very psychological character
curious about these aplombs of Jews and Jewesses. Compare in this
order to the act of Ms. de Rothschild allowing herself to lack
respect to an animator accredited to the French government,
the incredible scene of Sarab Bernardl at the border (October 1884],
refusing to allow his belongings to be visited, and overwhelming them with insults
customs officers; also reread the episode of Gambetta calling his adversaries
miserable and dunghill, when he is in the opposite and making
seize from his bench and lock up a representative of the people, whose dis-
course does not please him. The significant side is docility with
which one accepts, or undergoes; neither the geus of the world, nor the deputies
that protest. There are hardly any except the customs officers who have retained
some of their dignity.

The poor ambassador, who feels the affront that one
he made it was inspired by Berlin and that we obey a mol
order of Bleichrœder (1), written to Duke Decazes:

It seems to me that the German ambassador, committed to pre-
sent to the most official house in France, should be able to
counting that the persons admitted, at the same time as him, to
the hospitality of the Head of State, are required not to demonstrate
by an attitude of spiteful animosity and calculated nonchalance
that – as far as he is concerned – peace has not been restored between
France and Germany.

You and I would have immediately answered: “My-
Sir, I am sorry that someone was invited.
as ill-mannered; if she has the misfortune to present herself
at the Elysée, I promise you I'll have her thrown out
by the servants.

The unfortunate Decazes thinks about his actions that Rothschild
can lower the stock market the next day and he gives birth
from the following post which, moreover, is not badly written:

Paris, December 12, 1873.

It is at the moment when my audience begins that I receive,
Sir, your private letter dated yesterday.

I can neither admit nor understand that such a
inconvenience may have occurred. It is in truth, Mr. Marshal,

(I) The Antecedents of the Trial of Arnim, at Pion.

On the occasion of the marriage of Miss Beatrix de Rothschild with
Maurice Ephrussi, Mr. Bleichrœder sent, as a wedding gift
to the young spouses, a painting by Haiis Makart, “a nuptial allegory-
much-watched, much-discussed, "A\l\e Gaulois. Come on, so much
better, our money is used for something 1

which, more than any other, would be especially and directly affected.
So I will discuss this incident with him and take his orders.
In the meantime, Your Excellency will be pleased to agree with me;
regrets for what can only be a misunderstanding, the expression
very cordially of my highest consideration.

As for the Faubourg Saint-Germain, it is still convinced

that Baroness Rothschild, whose husband was the ban-
quier of M. de Bismarck and the associate of Bleichrœder,
obeyed a movement of patriotism, a fit of heat-
French vinism by insulting the German ambassador.
Tears come to everyone's eyes when we tell
This story is The Good Baroness, the women whisper,
How she loves us!”

On the other hand, the same people who spend their lives with
Prussian Jews, who invite them to all their parties
are loudly indignant in their patriotism when they
see the banner of the German Socialists appearing on the
burials next to the banner of the French Socialists.

Despite everything France, the real honest, patriotic France,
worker wanted the Monarchy so much, she had so much
need that the restoration of the Royalty was very close to being
TO DO.

In reality, the only obstacle was the Count of Gham-
edge. God forbid I should disrespect this
noble and pure memory! I wept at the death of the poor man
Little Imperial Prince more than most of those that
the Empire had showered them with blessings. I still remember
the hours of sadness that I spent in my little garden
at the time of the illness of the Count of Chambord,
Before my lilies, which droop on their stems, at the moment that

the days passed, seemed like the image of this
existence, as the symbol of this Monarchy of ten
centuries, in which France had so completely
incarnate.

History has rights, however, it will say what it doesn't?
let's say: "The Count of Chambord did not want to reign."
In ages past, on the morning of the coronation, the Archbishop of Reims
was going to knock on the door of the room occupied by the king
in the Chapter's apartments. — The king is asleep! replied
said the Grand Master of Ceremonies. — Wake him up, said
the archbishop. In 1873, France knocked on the door of the
king's room, but the king didn't wake up!

If some writers, like Dr. Carlyle, look
history as a collection of small labeled vials
in advance and into which we enter the facts, others,
on the contrary, and we are among them, want to sur-
everything in history studies men, sees beings.

What more exciting study than this when, without

to stop at the conventional figures that the instruction of each-
that the party intends to impose, willingly or unwillingly, on public opinion, we
puts you in people's shoes, you try to guess what they are
thought, what we would perhaps have thought in their place!

One word is enough to describe the Count of Chambord, the word
Goethe's on Hamlet:

"It is a soul charged with a great design and incapable
to accomplish it.

No king's soul was higher, more generous, more
right, but the temperament was not there. We see, as
through crystal, the battles that take place in this
heart. As soon as the opportunity arises, Count de Cham-
The board tries to find a pretext, it tries to win

of time, he curls up in his flag (1), like us
we curl up in our sheets when someone comes to us
searching at dawn in winter for a boring chore.
that he has retreated, he sf, reasons, he brings himself back.

To this lack of determinism, it is necessary, to remain
in living analysis, join the completely natural intervention
of the Countess of Chambord. Leave aside all the
sentences; stay in simple humanity, and imagine
what this devoted woman must have felt when she
saw her husband, happy near her, doing charity,
hunting, eating well and she said to herself: "Tomorrow,
all this happiness will be replaced by infernal machines,
gunshots, riots.

—I came back once, the Duchess often said.

(1) It is not doubtful now, for any man of good
faith, that the flag issue was only a pretext. At the Ad^em-
At the Bordeaux assembly, some Orleanist deputies addressed themselves to Mr. de
La Ferté, which they knew was equipped with the full powers of the council of Cham-
edge.and asked him if the flag issue would be an obstacle.
Mr. de la Ferlé replied that he was authorized to affirm that this
question would not cause any difficulty; he added that, in his opinion,
It seemed impossible for him not to maintain the tricolor flag
which the misfortunes of the last war had just made sacred.

On the 29th or 30th of June, 1871, Mr. Bother met in room i
three legitimist deputies to run the Reservoirs: the Duke of L.aro-
chefoucanld-Bisaccia, Count Armand de Maillé and Viscount de
G nlaul-Birou: he asked them what was the meaning of the letter that the

Count of Paris had just received: • I can't wait to shake hands with you
on my heart, but delicacy obliges me to ask you to wait
that I have explained myself to the country on the reserved questions.
These gentlemen declared that they understood nothing and that there was no
had no reserved questions." Although it was close to midnight at
8At the end of the interview, we ran to Mr. de la Ferlé's house, made him get up,
They explained to him what he was thinking; he was troubled, fainted, and said, "I
"If disavowed, it must be the question of the flag!"

from Angoulême, but I will not agree to return
second time.

The Countess of Chambord had been raised with the
Duchess of Angoulême who constantly told him about the
scenes from the Temple, the almost uncon-
naked, because history has hardly dared to raise them, along
martyrdom of the little Dauphin that the poor princess, huddled
behind the door, heard every morning screams of pain
under Simon's blows. "Madame," someone said to me
who lived for a long time in Frosdhoriï, had kept these stories
an inescapable impression. The people of Paris inspired in him
a real terror.

The faults of the Count of Chambord became even worse
thanks to contemporary habits. Formerly a pre-
tending in this situation would have found some companion
as Henry IV had, not having his language in
his pocket and speaking to his king as a comrade. Our time, of
in which all heroism has disappeared, lives, on the contrary, in
a perpetual written lyricism, in a kind of daily lyricism-
nalistic; we have the glory without having to give ourselves the
hardly worth acquiring. The future will be amazed to see
that the Count of Chambord and Marshal Mac-Mahon,
who have never made an effective effort to save their
countries, have been overwhelmed with more flattering epithets than all
the saviors of peoples together.

The lie of vain adulation followed the Count of
Chambord until death and many people are
convinced that it was the intrigues of the d'Orléans who
prevented the restoration of the Monarchy.

The facts absolutely contradict this statement that
would be enough, moreover, to deny the character of the Count of
Paris.

An irreproachable family man, a good Christian, a hard worker-
their tireless, the Count of Paris does not respond completely-
to the ideal that a romantic country like ours should be
made of a sovereign; it has nothing to stir the imagination.
We regret that a little flame and enthusiasm
does not add to so many serious qualities.

The dream of the one to whom birth has imposed so much
great duties would have been to live the life of a planter in
free America. Curiously, at the beginning of
1870, the Count of Paris's departure plan was definitively
immediately stopped and he had set the date for July
its installation beyond the Atlantic.

We become attached to the countries we fought for and the
Count of Paris, whose calm courage had excited the admiration-
tion of the army in the Civil War, kept, from
his stay there, a reprehensible taste for institutions
which are not suitable for France. "He is a prince who
does not have enough prejudices, it has been said of him; he would be more
just to say that it is a prince who has or who at least
has long had all the prejudices of modernism.

The d'Orléans, as we have said, have always granted
money is of excessive importance to them, having it is
as a complement, as an extension of being.
The company of the Yankees, among whom the god Dollar
is the object of a true cult, has not modified these feelings-
ments. For the Count of Paris and his family, the fact of possessing-
der much constitutes a merit and it is under the influence
of these ideas that a firmly Christian family is
arrived to give the country the demoralizing spectacle of !
house of France living on a level of intimacy with the
House of Rothschild.

This is, I believe, the impartial portrait of a prince founded-

truly honest man that France, returned from well
chimeras, will perhaps be very happy to find for
to bring some order to this country ravaged by a horde
of bandits. Given such a man, his conduct towards-
The Count of Chambord's life could only be 'very correct.
He was very happy, all those who approached him closely
testify to this, to be rid of the legacy of 1830 and
to return, not only to the monarchical tradition,
but still in good behavior, in decency which con-
come to a tidy family; from the visit of the
August 5, 4873, he no longer considered himself anything other than a Dau-
phin.

On October 30, 1873, after the publication of the famous
letter that overturned all restoration plans, Tail-
hand ran to the Count of Paris and found him surrounded by
three dukes: the Duke of Broglie, the Duke of Audiffret-Pasquier
and Duke Decazes.

—He doesn't want it, said the Duke of Audiffret-Pasquier, mon-
Lord, the sleeve is yours.

—It is impossible, interrupted the Duke of Broglie, the hon-
neur forbids you. We only have to extend the
Marshal and see coming.

Alone of all the important men in the government,
the Duke of Audinret-Pasquier, the one whom Thiers compared to
a cockchafer in a drum, intrigued to diminish
in advance the authority of the King. He had said at a banquet
attended by several priests from Normandy: “We
we will tie him up like a sausage and it will be impossible for him
to move.

This remark, reported to the Count of Chambord, aroused, without
doubt, his distrust of the Assembly, but deep down he does not
asked only to be discouraged.

What is striking about the Count of Chambord, I repeat,
what is truly patient is the antagonism of the tem-
permanent that always eludes and of the consciousness that
constantly pushes towards the accomplishment of duty.

After the letter of October 27, which did not appear until the 30th,
because V Union kept it for three days without wanting to insert it
and only decided upon receipt of an imperative telegram,
believes everything is over. On November 17 or 18, Count Cham-
board arrives at Versailles.

How moving this day of November 19th is-
bre 1873, which perhaps decided the fate of our country! The
monarchist deputies who stood in the house
neighbor of that of the Count of Vanssay where he stayed
the King knew that the Earl of Chamlwrd was at Ver-
sailles, without realizing that he was just a stone's throw away from them

They begged Mr. de Monti, Mr. de Blacas, Mr. de la Bouil-
lery, to let them know the location of the other-
guste traveler; they clung to them to persuade them to
talk.

What was the situation? One hundred deputies were ready to
gather on the Place d'Armes to form a procession for the King;
as soon as they were seen entering the Assembly shouting:
Long live King I one hundred and fifty others would have joined the
first and would have uttered the same cry. Royalty represents
was born quietly into possession of the palace of Louis XIV; she
was restored with acclamation by the country's representatives.

The King would have encountered no difficulty. On a word from
Yes, Mac-Mahon would have come to pay his respects and
take his orders. Ducrot was all his; Charette would have
'walked by his side. If the Duke of Broglie, undergoing, as
we have said it, the influence of Léon Say, who already flattered
Gambetta, the man of the Jews, had not helped in the restoration-

ration as much as it should have, it had hardly bothered the royals-
lists in their preparations; he would certainly not have had the
will, nor the power to have the legitimate King returned to
the border.

Let us add that three thousand papal zouaves, perfectly
organized and who could go to Versailles without waking-
to draw attention, were quite willing to come and give the I>oi a
honor escort. An arsenal in Rennes contained the weapons
of these regiments.

But even that would have been useless. Everything would have been swept away.
in a surge of enthusiasm, in a broad and irresistible
current. The French soul, let us not forget, did not resemble
not then to what it is today. There is a world of difference between
France then and France today, debased by the oppo-
Tunisianism, dead to all great thought, rotten in the
marrow, preoccupied with dirty trafficking, pornography and
scandals. The tremendous events of the war and
the Commune had awakened patriotism in all
hearts, purified feelings; we still believed in the rele-
movement of the Fatherland.

The people of Paris, disgusted with the republicans who
had slaughtered their former friends, accepted the
restoration. I heard twenty times of workers who were going to
their work or who were returning from it, say philosophically:
"Let them bring back their Chambord and give us the
peace ! "

The Count of Chambord's heart failed him at this hour.
supreme; instead of acting as a King and summoning the marshal

Mac-Mahon asked him for an interview.

From this side could still come the decisive act which would have
everything saved. If the Marshal had been of the race of these mili-
frank, jovial and round people of the past, he would have

perfectly understood that the Count of Chambord was
these men who must be thrown into the water to persuade them to
swim. He would have made an appointment with him, he would have invited him to
lunch, he would have made him drink a glass of champagne
the health of France, he would have prevented two or three re^-
cavalry forces, all the officers of which were ardently
legitimists; then, suddenly, he would have shown the souve-
rain to the troops. This time again we would have shouted at the top of our lungs-
Head: Long live the King! The right center and the left center
would have met to do paperwork for hours
whole hours in commissions, they would have nothing
pu against the fait accompli. We would have a few billion
less debt today, and France, instead of being
an object of pity for the nations, would have become the arbiter again
of Europe.

Marshal MacMahon was neither cheerful nor frank; he cou-
was already having a solitary dream of a presidency
life; he refused to receive the King.

In this country, which was once the land of har-
dies, headbutts, wild bravery, no one
moved. The only one who really felt his mis-
sion, the hero that France was waiting for, the Imperial Prince
was too young, and no doubt he was saying to himself in England:
“If I were the Count of Chambord!”

From this date onwards, there was no longer any evidence in the party
monarchical, to use an expression of Saint-
Simon, that "cacades, snow words and pistols of
straw." We fell back into this perpetual convention which
loses and emasculates an era that only asks to be
deceived. We talk about uprisings, fighting, Vendée
on paper; it is vaguely suggested that we cons-
worse to flatter the subscriber at the time of renewals-

ments (1). In short, we see this thing as completely dull,
Arthur Meyer exclaiming from time to time: “The King is coming!”
Montjoie-Saint-Denis 1 Forward, sons of the valiant!

The poor King did not think of coming; he was going to
contrary. The effect produced by his death attested once again to
the more the place held in the world by the idea that he represented-
felt. Posterity, without accepting the hyperboles of the days-
boulevard naux, will be respectful for this figure,
she will understand why such a man did not have the courage
to reign over a people who kill princes who do not belong to him
does only good and who adores the tribunes who deceived him and
ruin.

Christian nations need good pastors
peoples as the Bourbons were for so long, to
countries panicked and exasperated by revolutionary ideas, he
We need beastmasters.

The Count of Chambord was not of this race and, quite
by encouraging his supporters in their hopes
more adventurous, while undoubtedly continuing to pray
for France, he gradually detached himself from it. I would say
almost that he detached himself too much from it, because one would have liked to find-
see in his will a 'word for so many men who
had defended his cause, a thank you to writers
like those of the C/nion, a legacy, on 17 million, for

(1) There was, however, some time before the death of the Count of
Ctiambord, a fairly serious conspiracy start
organized; which proves once again the correctness of what we
said of the perpetual oscillation of this spirit. If he had lived, the
Count of Chambord, who would only have had to want to reign
who had not known how to want, would probably have tried, out of scruple
ie conscience, to return by a scuffle.

these workers' circles which are such a noble attempt at social-
Christian lism.

Curiously, this prince, whose mother had been dis-
Norea by Deutz, was treated by two Jewish doctors, because
Vulpian was only called at the last moment. Did he
sought this expiation by spirit of sacrifice? I want
believe it because such a preference would have been very unusual.

After missing the opportunity and not working
that very weakly to bring about the only possible solution, the
statesmen, who so unfortunately led the party
conservative, had some inclinations to react to May 16
and they would have succeeded if they had had the slightest energy.
Who does not know, alas! the ridiculous conditions in the-
that the fight was engaged by pusillanimous beings who,

after having put their pin in the game without really knowing why-
What, were only concerned with removing it?

Of the two leaders of the Seize-Mai, the one more willing to sacrifice
his life would certainly have been the Duke of Broglie, but he was
embarrassed by the habits of a completely literary temperament,
by this perpetual hesitation of mind which makes men-
of a certain political school unsuitable for any determina-
virile mination. Fourtou, pure Gascon, true captain of come-
die, was with more cunning, the model of Sulpice Vaudrey
of Mr. Minister, the provincial corrupted by the
life in Paris; he only took advantage of his time in the ministry
to "get so far in there." The Duke of Broglie was
timid like a parliamentarian, the other coward like the
one; the first was afraid of damaging his doctrine,
the other trembled at the thought of compromising his skin (1).

(1) This miniature so soft which, with the powerful machine of the
centralization at "a disposition, believed to go to the last limits

Whenever action was required or proposed to them
to act for them, the men of the Seize-Mai retreated.
Mr. Oscar de Vallée told me a detail on this subject which
has his interest. His nomination had been announced in the French
nation as attorney general at the court of Paris. "I
I am ready to accept, he said to Mr. Brunet, but I pre-
come that my first act as magistrate will be to do
arrest Mr. Gambetta and his famous committee (1).

The government hardly thought about this. These so-called
Catholics, whom we have seen so hard on the poor
devils of the Commune, trembled before this Italian
factious.

The real culprit, however, was Field Marshal Mac-
Mahon. He himself had taken the initiative of the Sixteenth of May that

audacity, by banning the sale of the Petit Journal in train stations,
found himself on the platform; he responded very proudly to the threats
of the victorious left: "If I had done all my duty, you would not be
not here." This is not one of the least drawbacks of the system
parliamentarian, than to give the direction of affairs to men
who have only verbal courage, who imagine themselves according to the word of
Guizot, "to have acted when they spoke." Apart from a few exceptions-
tions, assurance on the podium and energy in action are mutually exclusive
between them. Bonaparte almost fainted when he entered
the Orangery Hall, he saw three hundred covered puppets
of grotesque tinsel, bawling. Morny himself, who was

so admirable on December 2, was obliged to write in advance on a
piece of paper the smallest words he spoke to the
Bedroom.

(1) Mr. Raoul Duval, whose energy is well known, would have also consented-
simply to take the portfolio of the interior. He only asked to
be authorized to arrest six hundred individuals who, since 1870, had
committed common law crimes, and who were walking around peacefully-
just like Challemel Lacour, who never paid the hundred thousand
francs to which he had been sentenced for the part taken by him
in the looting of the Calluire establishment.

nothing made it indispensable at that moment; he had repeated
in every tone that he would not back down; he refused to call
at the Ministry of War, General Ducrot who declared himself
ready to take whatever measures the circumstances require-
stances.

General Ducrot, in this sad period of our
history, was the only one who was constantly resolved to
sacrifice if necessary for the salvation of the country. At the beginning-
ment of 1873, when everything was so well organized for the
return of the Emperor that Napoleon III, in order to be able to mon-
riding, underwent the operation from which he died, Ducrot
was the soul of the movement that was about to take place. He began
then with the most complete devotion at the disposal of the
Count of Chambord. In December 1877, he did not-
only ordered to act, stating only that once the order
If he had recovered, he would pronounce himself "for the first person who would be there.'
These were his own words. The Imperial Prince, who
was waiting impatiently on the other side of the strait, would it be
arrived before the Count of Chambord? I believe so. In all
case, France would have been saved; the Marshal did not want
that she was; he obeyed a feeling of petty jealousy
towards a comrade in arms by refusing to call the
General Ducrot at the Ministry of War (1).

(!) Oa claimed that Mr. de Lareinty had managed to raise a
moment- the morale of the unfortunate Martcbal, so lamely
collapsed that he had arrived. A soldier, to cry instead of com-
baltre. He would have been appointed Minister of War and a piece
signed by him in this capacity would still exist in the Ministry of the
Saint-Dominique. Viscount d'Harcourt is said to have returned near
Marshal and would have determined him to consent to his own forfeiture.

This is possible. There is no doubt, however, that Mr.

These facts were confirmed to me by intimate confidants,
by personal friends of the general, who heard him
repeat, at that time, that he accepted all responsibilities-
lities; they are, moreover, public knowledge.

—You are a hundred times right, one of the men told me.
more actively involved in these events and who express themselves on
the Marshal's account in terms which I do not wish to repro-
lead, but you are wrong to be so clear, it will harm the
success of your book in a certain world.

That's where they are. The truth bothers them, like light.
bothers the sick, they need the night light that burns sadly-
ment in the carefully sealed room.

It seems to me necessary, on the contrary, that if France
perishes we know the name of the one who lost it, necessary
also that we pay homage to this poor General Ducrot,

Lareinty, who is, it is true, considered very versatile and very inconsistent-
so much, was not one of those who came to find the Marshal to decide
to surrender to Dufaure.

To appreciate the truly shameful role of the Marshal
Mac-Mahon, on whom such a heavy responsibility will weigh, if the
France succumbs under the government that he allowed to establish itself, it is necessary
read the Journal of Ten Years, by Mr. Eugène Loudun. It is not
no step that has not been attempted, no question that has not been made, no argument-
nothing that was used to excite the Marshal to act. Everything was
useless.
Mr. Rouher said on this subject to Mr. Eugène Loudun:
< The Marshal is a nobody. You said he was discredited,
despised, I told him myself, four years ago: "You could-
you must be Crouwiell or Monck; if you are Cromwell, show it, we
let's see if we should follow you. It is easier and more dignified to
you to be Monk; but, if you are neither one nor the other, you will be
despised by history." Today, he was neither, and
he continues to drag himself along with no other idea than to stay where he is. Par-
sometimes he is very annoyed and even scared, and he cries; he cried
still in November, but it leads nowhere."

who sleeps there in a corner of the Nièvre. Twice defeated
the great patriot did not want all this military noise,
bugle calls, drum rolls, who aval)
rocked his heroic life resounded around his coffin and it is
simply that he went to wait, in a cemetery

of the village, the late justice of history.

Fourtou, himself, wanted to crown with a memorable act
this beautiful resistance of the conservative party; before leaving-
to the ministry, he appointed a knight of the Legion of Honour
the Jew Albert Millaud, author of Madame l'Archiduc
and other bawdy operettas. This was his testament to Bru-
tus and farewell to the business of the representative of order and
religion.

The Jews were the real victors of May 16th and the oc-
opportunity soon arose for them to show that they
were the masters in our house.

For the first time, at the Berlin Congress, France
was going to find himself facing Europe, which had so trans-
left mutilated in 1871.

Who was chained to represent this ghost? An An-
glaze

I have sketched elsewhere the portrait of Waddington (1), this
cosmopolitan who falls into the category of all natur-
realized, of all the peregrini, of all the circulatores that
we will meet in the course of this work. It has
relatives everywhere, except in France; his cousins are nom-
breux in Germany, his sister married a Prussian diplomat-

(1) Unpublished papers of the Duke of Saint-Simon, one volume, chei
QaaDlÏD.

his own, Mr. de Bunsen; one of his uncles is a colonel, in
the English army, another, Evelino Waddington, died
in April 1883 in Perugia.

No one in the country was surprised by the choice of this Englishman, not
more than one was surprised by the choice of Spuller as
Secretary General of the Government of National Defense-
The lowering of intelligence was such, at that mo-
ment, that we did not even pay attention to these enormous-
mites.

The attitude taken by Waddington at the congress did not raise
even timid protests.

The course of action was clearly indicated and the first
A Frenchman who came, intelligent and patriotic, would have followed her with ins-
tint.

Russia, through the latent antagonism that exists between it
and Germany, is if not our natural ally, at least
the only nation we can count on. The
Czar Alexander had done us a signal service in 1873,
by opposing an offensive return of Germany against us.
What could the conditions of the Treaty of San-
Stefano pro-Russia?

However, we saw this strange spectacle of a minister of
foreign affairs, nominally French, marrying, with
a desperate zeal, the interests of England, pushing her to
take Cyprus, smiling when she announced in advance
the intention of driving us out of Egypt and seizing it.

For France, Waddington demanded only one thing...
the emancipation of the Jews of Romania.

For Romania as for Germany, we ren-
let's see our next volume, Jewish Europe, and we don't
let us take from the question only what it has in common with the
France.

Whatever the lies of the Jewish press, cha-
each, moreover, is somewhat aware of the situation of
this unfortunate country.

Brave, artistic, hospitable, the Romanians, who descend-
tooth of the ancient Colonists of Trajan, like to recall that
their very name attests to their close kinship with the sons
of ancient Rome.

It was only under Aurelian in fact that Rome was con-
forced to abandon Dacia to the Barbarians and to Dacia
mountains substituted, on the other side of the Danube, the
Dacia from the shore: Dacia ripensis.

We will not say so easily that the Emperor, writes eloquently-
recently on this subject Mr. Victor Duruy, a final farewell to this
valiant Roman population of Dacia Trajan. Worthy of his
origin and of the one who gave it its first cities, it has
played the role of Pelagius and his companions in the Carpathians
in Asturias, braving from the height of this impregnable foaer-
ble all the invasions, regaining foot by foot, while they
flowed towards the South or the West, the lost ground, and reconstituted-
killing, after sixteen centuries of fighting, a new Italy, Tzarea
Romanian, whose advent is welcomed by the peoples of Latin race
among the free nations.

The Italian type has taken on a kind of
oriental grace both masculine and poetic, they like to
sing in the evening, by the light of the stars, these original melo-
dies whose strange rhythm remains in the charmed ear.
They would be, in a word, perfectly happy, like the
French, moreover, if the Jews did not exist. *?

The Jew there does not constitute a fixed disease, a swamp
more or less extensive and more or less fetid, it is a
a kind of perpetual flow that is impossible to stop.
The great reservoir of Semitism, Galicia and the provinces

Neighboring Russians are constantly pouring their hordes there.
"T^ stinky.

A hundred times these Jews with corkscrews and tufts have been described
filthy moorland adorned with enormous frogs, leaving
dropping vermin wherever they go, offering danger
constant for public health.

Bent on this unfortunate country, where their Messiah,
they say, must be born from the family of Isrolka, the Jews
made of him what they would like to make of France; they
devour it, they gnaw it, they suck it, they exhaust it. Mono-
polishing the sale of strong liquors, they gradually attract
all the money, all the products, all the properties belong to them
of the region (1).

As soon as a farmer sets foot in a cabaret, he is

(1) The facts occur in the same way in Russia. In the
Jew of Sofievku. a volume published by Pion, V. Rouslane which, me
^ it is said, is the pseudonym of a woman with a big heart, the baroness
"" of Dxkull, whose husband is Russian ambassador to the King of Italy,
admirably described the absorption of a whole village by
a family of Jews. A Jew falls from starvation at the door of a
castle, an old servant, guided by his instinct, wants it
7 push back, the merciful Lord intervenes she collects; to the
^ after a few years the Jew is absolutely the master; he has ame-
a whole tribe was born; the lord is ruined, the castle belongs to the
n invaders. The outcome is superb. Mocked by those who
r. have stripped, these unfortunate Russian peasants see everything
suddenly reality; without thinking, without consulting, instinctively,
They rush upon the Jews; they do not plunder, but slaughter, burn,
and only stop when they are exhausted.

Despite the wise measures of the Russian government, the Jewish baron

Siieglelz nevertheless left a fortune of

300 million.

o Jewish vampirism in this country has still retained its brutal side and

» material; in our house the octopus is gloved, it snatches the purse

without violence. When the victim screams by chance, the Jewish press makes

lost, everything goes through the gears: the farm, the field, the
cattle, clothes, wedding ring, everything. ALruti
by the poison that is poured on him, the unfortunate man signs an engagement-
that we overload and that we no longer represent to him anything but
long after, when he is unable to pay.
So the Jew has it seized, and a crony buys it at a low price.
poor devil's little domain.

All small businesses, writes Mr. Ernest Desjardins (I], member
of the Institute, like Mr. Waddinglon, and not very suspect by nature
of exaggeration, is in their hands; milk, meat, fruits,
especially brandy, which they do not drink and which they adulterate with
vitriol, deceiving the Romanians, poisoning at the same time
the city and the countryside.

This people, says the same writer elsewhere, wants neither to serve, nor
to learn, nor to cultivate, nor to pay; he does not want to participate in any
charge, makes no sacrifice, does not even submit to the laws of
police, hygiene regulations, and with its eight hundred thousand arms
seizes neither the plow, nor the pickaxe, nor the rifle — but the money (2).

These are the clients that Mr. Waddington gave to France,

go the music to cover his voice: "Freedom, principle
of 89, forgetting barbaric prejudices... » The unfortunate ruined man understands
that it would be bad form to complain, and will commit suicide far from the
Jew's palace so as not to disturb him.

(1) The Jews of Moldova.

(i) Romanian Jews have at least the merit of confessing, with a
a certain frankness. Their horror for the profession of arms. The
On July 1, 1863, a document was placed on the desk of the Buckarest Senate
petition of the Jews of the commune of Leova, who, in order to exempt themselves from the
military service, said this: "As we Jews are
generally fearful people who don't even know how to shoot a hare
— reason, for which we have lost our homeland and groan
for two thousand years of a situation inferior to all, - we do not

We cannot be useful to the country as soldiers." (Anhives ismelitei, year 1865.)

the age-old protector of the oppressed; these are those for whom he took up the cause, to the amazement of Bismark who laughed out loud at every session where our minister delivered the question on the carpet.

After the Treaty of Berlin there were some really touching in the pain of this people that Europe condamned to disappear before the Jew.

It was not, we repeat, a determinate numbermined of Jews to admit, but of all the Jews to whom it would be nice to settle in this country to the detriment of the prolandowners. According to the Waddington doctrine, any Jew was a Romanian citizen.

A former revolutionary, a man who, during his exile in France, had been the friend of all republicans arrived, Bratiano told the House of Representatives that moving words: “Gentlemen, in my political life I have gone through many vicissitudes and many misfortunes, but nowhere and never have I felt as unhappy as in Berlin."

Meanwhile, Jewry was exalting itself, and Crémieux, in a session of the Israelite Alliance, exclaimed in a tone dithyrambic:

My faith is great in the face of our situation today, which is so beautiful. Ah! let me attribute all this to the conduct so noble, so loyal and so pure that our Minister of Foreign Affairs held in Berlin manages, our Waddington. (Several rounds of applause) welcome this word from the speaker.)

This word seems to indicate that Waddington is of Jewish origin; unless Crémieux meant by which the Minister of Foreign Affairs was theirs because they had paid for it.

Jew OR paid to serve Jews, Waddington in all Cas spared nothing to defend his marriage or to win his money. He supported the cause of the Treaty of Berlin, which was the death of Romania, with all the bitterness Judaic. France, thanks to him, generous France, played

this ignoble role of a policeman clutching the wrists of a
weak nation, to allow the Jew to enter by force from
vitriol in the throat of the dying woman.

Bratiano, with the energy, the ever-living hope of the true
patriot, undertook a similar journey across Europe
to that of Thiers going to beg for defeated France.

Austria, Russia and Turkey recognized individually-
dually the independence of Romania. In England,
In Italy, Bi'atiano found ministers sold out everywhere
to the Jews, and had encountered merciless resistance.
consciences, however, had revolted before the facts
that he was telling and he was answered: "The powers
signatories of the Treaty of Berlin are in solidarity. That the
France declares itself ready to recognize the independence of the
Romania without demanding the immediate fulfillment of the
leonine clause relating to the Israelites, and we will make it
as much, s

Waddington resisted and always replied: <r Point of
citizenship rights granted to Jews who keep houses
sounds of girls, poisoned brandy cabarets,
usuiiera counters, no accredited French minister
near Romania.

In vain they said to him: "But what is this question which
Is any internal police of interest to France?
Freedom of worship is not the same as the cause since it is
It turned out that Romania is perhaps the country in the world where
tolerance is the best practice.

The Waddington didn't move and the left, almost
entirely mixed up in financial speculation and living
thus to the wages of the Jews, naturally found this
admirable conduct.

Another Romanian envoy, Mr. Catargi, was not
happier. Here it is, word for word, from the newspapers
Israelites, the cynical response Gambetta gave him: "I commit
your government to comply; France will not recognize
not the independence of your country without you having recognized
civil rights to all Jews without distinction. Mr. Gré-
better hold on. Mr. Waddington took to the Berlin Congress
the initiative of this question; it is a matter of honor for the
France not to let her elude. I myself gave my
word to Crémieux to support it; so I cannot yet
once you commit to fulfilling your commitments without delay-
managements. »

Let us repeat that this was not at all a question of
religious freedom.

Mr. Ernest Desjardins still writes about this in his bro-
chure: Jews in Moldova:

I affirm that the religious motive has no part in the me-
sure taken by the government, nor in the hostility that the popu-
lation testifies to the Jews. The lukewarmness of the Orthodox Greeks for
their worship and the indifference of the priests employed by the State make
impossible the slightest suspicion of religious persecution. What we
hate is a foreign people in a country whose subs-
tance, forming a State, within the State, like the Protestants in
France before the edicts of Richelieu.

But we have from this fact a more significant testimony-
still active, that of Mr. Ad. Franck who enjoys in the
Israelite world of deserved esteem.

In the response he sent to Mr. Xavier Roux who

had asked what he thought were the causes of the agi-
anti-Semitic agitation that is growing throughout Europe,
the professor at the Collège de France declares that in Romania
as in Russia religious beliefs are absolute-
ment foreign to the measures taken against the Jews (1).

The learned author of Kabbalah would be very kind then
to tell us on the basis of what principle we are intervening
in the internal affairs of a people who have only the
misfortune to be too weak to ask us to mingle
of what concerns us.

Romania, however, half escaped the danger.

A Republican MP had the courage to address this issue
which everyone avoided with the greatest care.

"It's been eighteen months," said Mr. Louis Legrand in the
session of December 15, 1879, that the Treaty of Berlin pro-
claimed the independent state of Romania. Austria, the
Russia, Turkey, the three most interested powers
to the observation of the Treaty of Berlin, immediately
recognized the independence of this small nationality. Italy
has recently followed this example. I
asks that France do the same and ties up with the
Romania has regular diplomatic relations.

Waddington understandably avoided telling the truth and
to explain the motives that had made him act; he feared
the publication of certain documents which would not have been
did not do justice, he simply quibbled about naturalization-
tion by head and by specific categories which look at it
did not in any way, and in which the government
French had no reason to interfere.

(1) Annals of Christian Philosophy, October 1881.

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In fear of being unmasked, he nevertheless ends up
give in. The Jews, moreover, felt that the Romanians
were at the end of their patience; they were not unaware that it was
prepared scenes on this side near which the exec-
cuts of Bulgaria and Russia would not have been, for
use a word from Retz often quoted by Maxime du
Camp, only “greenery and pastorals.”

We decided to send him to this side, as a member
French from the Danube Commission, an official
whose Semitic origin would not surprise me and which, in
in any case, was like the representative of French Jewry
in this region. We choose a man named Barrère, former
condemned by the Commune who became a Gambettist. If necessary
judge from the quick way he fled under the
Commune as soon as the street battle began, I
believe that at the time of a great massacre, his coreligion-
naries there would have been wrong to count on him.
remains, grateful Jewry has since passed it into
Egypt where we will find him again soon (1).

Jewry was not ungrateful to Waddington.

(1) The Jews did not give up on overcoming the
Romania, and they use all means to succeed. In 1885,
the French government imposed a fifty percent duty
all the products* of a country guilty only of not liking
Israel's usurers; it is a real commercial blockade. The Ar-
Israeli chives do not hesitate to declare to the Romanians that
This is a providential punishment. Divine justice, they say
in their issue of August 13, 1885^ which is not as slow as one
goes away repeating it, inflicts at this moment trials on Romania-
denies this commercial land, access to which was illegally, odious-
defended the Israelites. And it is France, which has so courageously-
actively defended the Jews who were oppressed, tormented and tortured by

the Romanian popuia'.ioa, it is France which plays this role of justi-
cicie. • . <^ a ^ ly, / A-' -f

>»-<^ , -^- ^ . .<>-r. -^ ^■'-iJ^ ^i:icc. ^'j<éi^^

/ / y/ /^ n^r-^' -'it^^'*-»^*^^ ,--;^^ ''.x:-^ .o”.^ ^^ /:

J .^^ .

1883, V Israeli Alliance had the credit of withdrawing the old
minister of the contemptuous oblivion into which he had fallen,
to send him to Russia to plead, with the authority that can
still attach himself to the title of French ambassador, the
cause of the Israelites of Russia.

Mr. Jules Delafosse gave a speech on this occasion
of admirable patriotism. Leaving all poli-
tick aside, he only placed himself on the ground of the
French interests; he recalled that Mr. Waddington, subservient to
England had thwarted all the Berlin Congress
projects of the only ally we could count on; he
asked that at this ceremony where foreign nations
deployed all their pomp, France was represented
by one of his real children, by some glorious soldier.

It was all in vain. The Israeli Alliance had spoken,
covered the speaker's voice, and from the stands one could hear
The deputies shouted laughingly: the English! the English!

Waddington went to Moscow to take a walk at our expense
its nobility of business card and its grotesque crest where
depicted fleurs-de-lis under a bundle of arms, with
this motto which, for such an oblique character, seems
of a mockery: Loyalty!

During his embassy in Russia, Waddington, convinced
that we can do anything with us, was huge
plumb. To prevent any rapprochement with the
Russia, Germany wanted us to do an insult
to the government of the Czar. Waddmglon consented willingly-
third party and, in the grand official ball that he gave, he did not deign
not invite the Minister of Foreign Affairs, Mr. de Giers.

This fact, which my readers might accuse me of in-
boasting out of partisan spirit, is absolutely authentic, it
, is mentioned in particular in the Gaulois of June 22

1883, by Mr. Lonis Teste, a very moderate and very
aware of diplomatic matters. Isn't it delightful-
still, France, on the eve of bankruptcy, olTrant
two hundred and fifty thousand francs to an Englishman to go
to be insolent to the only power that has preserved
for us a shadow of sympathy?

Mr. Waddington's dispatch to London crowned this
building of ridicule. It was said that the former student of
Cambridge was fixed there with no thought of returning and that, the
, a quality of Englishness not being lost, he had the hope of being
appointed peer. We were not so lucky; he conti-
naked to serve England^ on our backs. It is he who
decided the French government to disavow and deprive of
his command the brave Admiral Pierre who died of
grief. But his masterpiece was the project of accession of
France at the London conference for the settlement of
the Egyptian question. Not only did France accept
the occupation by England of this Egypt where our
influence had been so long preponderant, where our
French capital had been swallowed up, not only she
agreed to the reduction of a debt guaranteed by all the
powers, but it admitted a loan taking precedence over all
the others and intended by England to repair the damage-
mages that she alone had caused.

The Germans and the Russians, fortunately, defended-
better serve our interests than our ministers had done,
and the conference miserably failed. Mr. Waddington in
was inconsolable.

As for Barrère's conduct, it was more singular.
again. We know with what interest all of Europe followed this
which took place in Egypt in September 1884, in
when the suspension was announced as imminent

of debt repayment. To serve his country, Lord
Northbrook, as a good Englishman, had left his great exis-
tence, his hunts, his beautiful residence of Forham in the
Hamsplîire. Barrère, the wicked Communard turned minister-
from France to Egypt, did not deign to be at his
post: ((I shot the French flag in 1871 in front of
Prussians, do you believe that in 1884 I will go there?
defend in Cairo against the English? » Thus reasoned
probably this opportunistic diplomat.

The French debt commissioner, Mr. Lechevallier
had also chosen this moment to indulge in the
resort.

Everywhere, moreover, we find Waddingtons and
of Barrères. In an English newspaper, the Statht, a diploma-
Mate painted a burlesque picture in August 1884 and
heartbreaking for us who have kept a heart
French, of what our foreign policy was delivered to
all the adventurers of Europe. We got rid of them soon
few of all the men in the career to entrust our
interests to Jews of all countries; when a diplomat
had by chance concluded an advantageous treaty, it was dis-
wished because he had not reserved any special benefits
at the Jewry.

In 1880, says the English newspaper, France took Africa
a militant attitude. Gambetta, concerned about moving public opinion
public in Italy, sends to Rome and Tunis a diplomat of
race, experienced in business for twenty-five years. Baron de Bil-
ling appeases the resentment of the Italians and brings back an excellent treaty-
slow. It is disavowed because the crooks of opportunism
found few nuggets to collect. The invasion of Tunisia has
place, the Bardo treaty is imposed on the Bey. Who is entrusted with the
care to label it? To Mr. Bréard, Brigadier General, absolutely

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unknown, and to Mr. Rouslan, a small agent of purely commercial order-
cial.

In China, a fine and skillful diplomat, Mr. Bourée, makes a treaty
as much as the convention of Kassar-Saïd reported from Tu-
nisie by Mr. de Billing. Quickly, the opportunist faction also rushes
to disavow it; and France launches into negotiations absolutely-
ment buttonHes conducted by naval doctors, com-
aviso officers, Prussian customs officers. This is the height of irony.
we despair of seeing Courcel or Saint-Vallier soon
command battleships.

Two years before I died, Gambetta, feeling the need to
fill the p&cl)ir« efai Israelites more or less German or
cosmopolitans of *on «îLtc-wrago, wanted to operate the conversion of
ia Italian debt. To the Ii:rU to send on a mission to Rome an ins-
brilliant viewer of the ënaacas, he invents sending a picnic there
plate of M"»* Arnaud, from Ariège, a Spanish Jew by the name of

We know the welcome given to this sad character by the Coo-

pulla, Marquis Mafiei oo head. — At the height of his career,
Gambetta wants to obtain an audience with Bismarck. He launches
scout an Algerian deputy, &m\m customs agent at
Marseille, soon followed by another deputy, a rapper in his spare time,
lotteries maker, and angelica merchant from Niort. The ban-
Jewish quier Bleicbrœder, despite all his good will, participates in
these ridiculous talks that fail miserably.

• The Jews had Waddington on the outside, on the inside
they eureftl Léon Say. Léon Say who passes, rightly or wrongly,
for the brother of Alplionse of Rotlisclnld, is the king's man
Jews, he prefers to wear his livery, he lives every
rfiâtitJ like a faithful clerk take the watchword che2
he flees nothing but for him, through him, with him. In the im-
posing in the Republic, the Rothschilds had not alone-,
^nent the satisfaction of being absolutely the masters of the
the Uâi'cbé fiuaiiçier, he§ tasted the proud joy of seeing

one of their employees to govern this France under orders
that they did not deign to govern themselves.

The \Tai master of Jewry in France, in fact, the one
in which Israel and Freemasonry put their
dearest hope was Garabetla.

In exchange for power, the Jews asked Gam-
betta four things:
1° Business to be done;

2® Religious persecution, the abduction of classes of
this Christ who offended them, the closure of these schools
from which so many illustrious men had come and where we learn-
born to children to become good Christians and good
French ;

3" A general security law which allowed, at the time
appropriate, to complete the work of the Community, and under
pretext of repeat offenders, vagrants, pimps,
to drive many French people from their native land, in order to insti-
to take all the Jews of Russia and Germany in their place,
from Romania who feel the need to change
country ;
4° Finally they asked for war.
Gambetta organized as many businesses as anyone wanted.
He carried out the Bône trick in Guelma, the trick of the false con-
version with the help of Léon Say, he decided to buy back the
local railways, by the State, which was so successful.
It was the pure and simple repetition of what

had been done in Germany. The center had succeeded, it is true,
to prevent the repurchase of all lines on behalf of the Em-
worse, but Prince Bismarck had bought it back, for the
account of Prussia, a number of lines and the
Jews, on an operation of twelve hundred million, had
made at least five hundred million in profit. They had

acted as one would later act in France; warned
in advance, they had brought down the shares, they had
seized and had been reimbursed at the rate of the issue-
sion. The Prussian Parliament, it must be recognized, was
more honest than our deputies who all made no secret of it
not, had a part in these manipulations. Mr. de Maybach
having proposed to buy back at the rate of 23 the shares of the
Rhine line, which only have a nominal course of 8,
such a clamour arose in the Assembly that he had to renounce-
to his project. In France, the republicans would have sim-
simply said to the Minister of Public Works: "How much
Is there any benefit for everyone?

Gambetta had persecution carried out, we know how,
by the Conslans and the Cazot. •

The law of proscription of the French, he charged Reinach
to prepare it and Waldeck-Rousseau to present it

All this, for the Jews, was trifle.

They like, as we know, to speak in parables, in figures
that the initiated understand half-heartedly. A few months
before the war of 1870, you did not talk with two people-
sounds a little mixed up in the movement which was being prepared without
that there was no talk of diverting the course of the Nile. Divert
the course of the Nile, it was to pass the influence of France
to Germany. From 1872 onwards, there was talk of the
big deal. The rich discussed it at the Opera or at the
circle. The most needy of Israel, taking half*
cup, hinted that the times were near and
that they too were going to have castles, hotels and
hunts.

Big deal, indeed, and so big that no event-
No part of the story would have had such an impact.

The billions that the unfortunate French had paid

not counting the war budget, had been gas-
looted; everything had been done to sow division and hatred
in the hearts; the army had been cleverly disorganized;
nothing was ready, we saw it clearly when Farre, to send
a regiment in Tunisia, had to take men from Brives,
horses in Perpignan, saddles in Versailles (1).

Put this disorganization in front of the formidable
organization of Germany and you can guess the result.
would have barely had time to make the small loan and the en-
enemy was upon us, squeezing our throats, while a
Duke of Frigolet or any Thibaudin would have tried
to set in motion this formidable machine of mobi-
a system that would take a Napoleon to handle.

It was the crushing, that is, ten billion ransom.

How to pay them? The Jew was there. He took care of it.
Germany's account to advance part of the
sum, only the return, we understand, not being able
to be done in one day, it would have taken over the country in some way

(l)Aumomenlo\iDéroulIède and theL'guedes Patriotes provoked
stupidly Germany, we didn't even have ammunition; the
parts of our arsenals were damaged and unusable.
At the end of 1882, General Billot had to ask the Chamber
annual extraordinary credit of 2,673,323 francs intended to destroy
these cartridges which had cost us enormous sums See
on these brass cartridges letters full of technical details
addressed to the newspaper La Ligue (January 21, 22, 23, 1885), by Mr. Albert
Uubuer, a notable merchant, who had the naivety to go and entrust his
patriotic anxieties, guess who... to Spulier.

In his letter of January 24, Mr. Hubncr notes that behind the
The main manufacturer of these brass cartridges was the Roths-
child. See what we say, book!•', of these Jewish kings, king of the
wheat, king of the railways, which, in reality, have the mastery
absolutes of everything that concerns the security or life of a country.

in charge of the winner; he would have carried out his
dream of being the master, at least temporarily, of this land
promised who had so long rejected him from her borders-
to keep France in the soil. Tax collector necessary
in Germany, he would have exercised a kind of royalty, perhaps
to be obtained for Rothschild the title of viceroy. Then all
Jews, young and old, would have come to sit in the hearth
no longer by thousands, but by hundreds of thousands.

The smiling prospect that Mr. Alexandre Weill, strong
amiable man, moreover, unrolled one day before me,
would have come true.

The French, truly worthy of the name, would have
scattered throughout the world like the Israelites after the
destruction of the Temple, or the Poles after the defeat of
Kosciusko.

The mass would have remained, working under the stick for
that the Jew would have chased away, sold out Meyerbeer's operas
or the operettas performed by Judic.

Big deal, again, because never speculation
more gigantic haunted a human brain.

Gambelta could not succeed in this prodigious operation.
, Who saved France led by a band of schemers
and exploiters, deceived, fooled, mystified in every way
ways?

It was simply this vital instinct to which France
had already owed her salvation so many times. She let everything be said,
dare everything; she shouted to the people who governed her: “Pillage,
steal, traffic in everything; but to any desire for war,
she opposed a force of inertia, obstinate, dull, unshakeable-
label on which nothing could bite. This feeling of
conservation did not come to the land of a higher intuition,
he was all animal; like the beast that senses the approach of

the slaughterhouse, France prudently refused to advance and nothing
could not force him to do so.

In vain Gambelta pushed for the ridiculous demonstration of
Sweet, as if France, from which we had torn
Strasbourg, had an interest, some motive to remove
a city to these brave Montenegrins to give to the
Greeks. In vain he incited Greece to war and gave her
a pledge of our intention to support it by organizing the
ridiculous Thoraassin mission. In vain he went to hold discussions
belligerent course in Cherbourg; no one moved.

Neither France with ridiculous boasting, nor Germany
Magne by insolence did not play into the hands of the man of
Jews.

It is appropriate to dwell here on the attitude taken by the
Prince Bismarck vis-à-vis France. We can
judge it now as the future will judge it, whose

Chancellor seems to have been particularly concerned.

In 1873, the Iron Chancellor had the thought of rushing to
us. Was he wrong in his view? It was happening
so, we said, a real attempt at recovery-
The terrible lesson seemed to have borne fruit.
perceived among the new geuei-ations, that they were
Bonapartists or royalists, of ugliness, of the elau, of the
dedication. These young officers, who had learned the
path of the sanctuaries, these old chaplains who gather-
There were soldiers around them, who spoke to them at the same time
of their duties to God and to the Country, this return
to the immortal memories of Christian France,
all this worried a lot, said Tetiunger, and seemed
to announce that the great nation would become itself again.

As soon as nothing more is left to command and the triumph
of Gambetta and the Jews would have thrown France into the open

social and military decomposition, Prince Bismarck
stopped threatening us and did not even seem to have wanted to
take advantage of too easy benefits.

What happened in this soul? The Prince of Bis-
marck seems to have acted like these higher politicians,
who are concerned not with the immediate result but with the figure
that they will do before Posterity and the role they will have
in the annals of Humanity.

With this gift that great men have of already living
in future centuries, the Chancellor represented himself, without
doubt, if France collapsed as a nation, the senti-
ments which would animate those who would be called to judge
the biggest trial in history, he guessed that a whole
literature would be based on this theme: naive France, che-
Valeresque, generous, crushed by a German diplomat
clever and devious.

Obviously, thinking of us, Bismarck was haunted by
every moment by the memory of the curses that have
pursued those who destroyed unfortunate Poland by
violence and cunning. He wanted his memory to remain
pure of the shadow that even such successes cast on
processes.

What is certain is that his conduct was very clear.
No one can claim that the German statesman has
deceived France, he constantly told it the truth. When
of Arnim's trial, he made public letters in

which he declared that the Republic was the govern-
ment who did Germany's business best.
Another time he recognized that the only force that existed-
was still in France was in religious beliefs.
In 1883, at the time of the disclosure of the Triple Alliance
between Germany, Austria and Italy, the official newspapers

German heavens proclaimed that the Republic
that, by making France incapable of reorganizing itself, was
the best guarantee of European peace."

In the smallest details, Germany brings this
brutal, crude, but real frankness. Noting on
a contemptuous tone of disgust that the German officers
feel like they are in contact with Thibaudin, the man
who kept his word, the Grenzhoteji, the Official Review-
The Chancellor's sky said harshly:

LWlleraagne can only wish to see General Thibaudin
to keep the war wallet as long as possible.

Likewise, in fact, as the maintenance of the Republic in France
is the best guarantee of European peace, likewise a
a man with a background such as that of General Thibaudin must exercise-
cer on the French army, — where, due to political dissensions-
ques between officers, cohesion is only safeguarded by
the ideas of duty and honor, — "a completely
solvent. •

France, once again, was not deceived, it was
free to save herself (1), she was able to have at her head, at
place of all the ignoble jokers who dishonor and plunder it-
slow, the most honest of men and the noblest of kings,
she did not want to; she also asked for Barabbas.

Faced with Gambella's incessant provocations, he
was easy to accept so as to make a war inevitable-
table, the host of Varzin, under the hundred-year-old beech trees in the shelter

(i; Bismarck did not intervene in our affairs in an active way except
only once, by opposing the proclamation of the state of siege during
May 16th. I believe I can state this fact without fear of being
denial. One can imagine the interest the Chancellor had in the triumph of the
republicans who perpetuated anarchy in France.

from which he so often asks for the calm of meditations,
must certainly have considered the five or six for a long time
probable hypotheses.

France could have an awakening as it had one
with Joan of Arc, get up suddenly at the moment
to expire, violently reject the traitors who had done it
roll so low, call the King for help and win a
supreme battle.

Europe could oppose total destruction and
demand that there be a France. However reduced it might be
summer, this nation finally enlightened, recognizing the authors of
his ills, having the same faith and the same thought, was
more dangerous than this enormous mass, accessible to all
coming, floating in every wind, directed by a few vulgar people
fidgets, where there is no longer any link to unite citizens
in a tight bundle, where state secrets are secrets
of all the Punch and Judy of the Chamber, of the Stock Exchange or
from the street.

A France put on the chain of Jews to pay for the
ransom offered another danger and Bismarck who, after lo
Culturcampf, after all, had found that he was less hu-
militant to go to Ganossa than to Jerusalem, did not care
not to give this invasive and evil race a
such tremendous power.

If the wandering Poles had troubled Europe which had
so basely let the nation that had saved it be slaughtered
so many times, what seeds of agitation would not carry
everywhere the French now without a homeland (1)?

(1) All these great social questions, absolutely foreign \
Our French politicians are familiar with German state alliances.
In July 1884, Mr. deMolike published in the Revue lilustrCe

All these reasons, no doubt, decided Bismarck, IA
big deal did not pass from the domain of tovà dan*
that of reality.

Lacking a big affair, Gambetta organized one.
small: the war in Tunisia.

You have often seen in books I traveled
these African Jewish women half-sprawled on cushions

bottom of a room removed from their home, teoant leurt
hands all loaded with rings on a big belly with
flabby flesh. Embarrassed by the plumpness of his slow years
health is degreased, they no longer have a passion, or even increase
lie the heavy necklace of sejuius which surrounds their con
puffy.

It was with one of these women, Itlîas Jfussali^ that the
Roustan decided that we should have a certain number killed
of our poor little soldiers who only asked to
to live, to complete their time, then to return to the country, to
sing again at the harvest or at the TWidanf^es the«
joyful songs that had serenaded their children.

Is there any need to recount all these shames? They have been
'spread out one by one before the jury during the trial brought against
The Intransigent. The Tunisian Marneffe receiving the prize
I his complaisances towards Tamant of his woman the cross
I, Commander of the Legion of Honor, the good brother
formerly condemned to twenty years of hard labor, content with the
officer's cross and has the right to say to our old h'<»^ion-«
naires: € I am one of you, s the impudent men&rnjoc r?d

Vom fels zum meer {From the rock to your sea), som ce tîlre CVt.:>- die
Polen, an article in which he indicated the anti-social role played by the Jaifts
in Poland and their share in the ruin of this unfortunate country.

Feiry declaring until the last moment that it was
only to repress Khroumirs who have never
existed, the millions spent in the absence of the Chambers,
the malevolences, the extortions, the infamies of all
nature... You know all that.

The treaty that Leon Renault had proposed was published.
cynically serve the Bey in the name of some French Jews.

The Bey answers honestly: "We have a hundred thousand-
lions in all gold and silver in the Regency, you me
propose to issue five or six hundred million shares:
or you will strip my subjects by giving them paper
in exchange for their metal, or you will steal from the French
which I have no reason to hold against."

— Fine! You take it like that, replies Léon Renault,
we will declare war on you I

— France, I know, is a great and powerful country.
nation, it sometimes goes to war for a stroke of the fan,

but she doesn't do it for a bit of a win. It would be
imitate the Jews of my capital who are fighting over some-
some piastres.

—That's what's wrong with you. The Jews you despise so much
are the masters in our house, and since you don't want them
enrich yourself at the expense of your people, you will have some of my
news.

All this, once again, has been said, proven, demonstrated
until the evidence, despite the precautions taken by the
Jew Weil Picard to buy the Bhockos file.

— If twelve French jurors declared on their honor
that they believe these facts to be true, I would be the first to ask-
Mr. Roustan sat down in the dock.

Thus spoke Attorney General Dauphin in a
access of virtue.

— All these facts are true, we declare on our honor-
neur, the jurors replied.

Dauphin didn't ask for anything at all.

Rous*an, after returning to Tunis one last time
to attend a banquet organized by the Alliance israé-
universal lite, was sent as minister to "Washing-
tone, where he pockets, with double treatment, the insults
that the Yankees do not fail to provide him with cha-
that they meet him in the street.

Do you believe that after the impact of this trial, the
scandals will stop, at least for a while?
You don't know the Republicans. Cambon continues
Roustan. His predecessor received bribes, he
seems to have a preference for water; he makes a
huge profit with the Tunis Water Company and
arrests Arab advisers who want to oppose
these concussions.

The history of Mustapha's property is a chapter of the
financial annals of indescribable gaiety. Once
landed here, this poor Mustapha, so playful at Bardo,
fell into the Parisian quagmire like an old horse
in a swamp full of leeches. At his wit's end, he was
happy to find the Transatlantic Bank which offered him
a million and he blessed Allah for making him meet
such helpful people. After leaving him alone for a few

months, however, we end up asking him to pay back.

— At least find us someone who will win, they said to him.
guarantee your debt.

The unfortunate man was in despair when Yolterra and Alfred
Naquet came to talk to him about a philanthropic society which
proposed to put into action immediately, not the ter-
rains that she possessed in Tunisia, but those that she could-

would possess one day, Mustapha confided his sorrows to these two
good Jews who said to him: "We are those whom you
seek and you are the man we seek. Yield
we will give you your land and we will answer for your million.

Definitely, thought Masïapïbau, Paris considers Her city
extraordinary! Everything is there. He happily accepted the offer
which was made to guarantee his debt, which was all the more
easier for his new friends than those who threatened him
to pursue him and those who offered to save him
were the same, belonged to one and the same group
financial.

Mustapha, however, was not at the end of his trials-
ves. He must have seen all sorts of things with his Jews.
and go through all the vicissitudes with them. As long as we
needed him, he crossed the antechambers in the middle
of bowing ushers, he sat in the place of honor at the
council table and he was called as big as the arm: His
Your Excellency General Mustafa bin Ismail. A little more
Later, he was asked with a laconic: "What does the genera-
ral Mustapha? » In the end, he had become again, as in
In his youth, a simple hanahak, he was left to
moping with the office boys and he was hailed from the
door of a disdainful: "Hey, Mustapha!" His fez, sometimes
triumphant, sometimes lamentably collapsed and collapsed
like his master, recounted these various phases.

The situation, in fact, was not very clear. The fifty
millions of properties, which Saddock had given to his
favorite, in these hours of effusion, where one does not know
always what we do, were goods hahhous, that is to say-
say inalienable. Some belonged to the Sadiki college,
the others constituted the private domain of the family
beylicale.

These obstacles were not of a nature to stop Jews.
eager to make a deal. A former civil servant of the
September 4, who had Cambon as secretary, was in charge of
gea, for a reasonable price, of course, to
make Mustapha Cambon's claims favorable.
declared that it was essential that a person be sent to him-
French political scene, heavy on influence and light on
scruples, which could help him to influence the Bey.

Floquet was naturally chosen for this role and
he went to Tunisia to plead this ugly trial, which had been
already lost by Mustapha before the Charaa court, the
alone competent in this case (1).

Cambon had the winning side. "You see," he said to the Bey,
The President of the House himself is interested in this
question, if you do not give in it will bring misfortune to you and you
will be dethroned. You only have one thing to do, take
for arbitrator an honest man, a man foreign to
this matter, disinterested and pure republican... the virtuous
Naquet(2). »

Everything was going well and by statutes filed with Mr. Dupuy,
notary, on March 24, 1885, the Tunisian Land Company-
his was definitively established, it was among

(1) The French court itself, before which the case had
been carried, refused to give complete reason to the Jews. One
took Ye'imreT's side to have judges who were reliable.
President, Mr. Pontuis, was appointed President of the Chamber at the Court
from Nîmes.

(S) Naquet, after having recognized that he had been one of the shareholders
of the Tunisian Land Company and that the money had been paid for
lai by Mr. de Rothschild, admits that he was detached in advance as
arbitrator, but he claims that he had surrendered his shares. He does not
therefore does not justify having Floquet involved in speculations
on buildings in lilies.

its founders, almost all Jews: Messrs. Gery, Thors,
Jump from Beauregard, Bloch, Volterra, Rey, Levy, Césana,
and Mustapha ben Ismail.

A new black spot soon appeared.
official of September 4 found that Cambon had everything
took for him and left him nothing and he ran to rajconler
throughout, in the Figaro, these dirty manipulations. We
then heard, for some time, the most amusing duet-

health that can be imagined between the Lanterne and the Figaro.
The Lantern imperturbably praised Flo's integrity-
quet and declared that a civil servant like Cambon, who
lent himself to these traffics, was the most contemptible of concus-
sionaries. Le Figaro, without defending Cambon, affirmed,
with some reason, that it was shameful for Floquet to en-
to put down for this Mustapha, who had been so long
deliciœ domi^ii, and thus to dishonor not only him-
even - which was little - but - the House
French, of which he was vice-president and of which he was more,
late the president (4).

They were both right, one for Cambon,
the other for Floquet. No doubt, under the pretext of civiliza-
tion, the peoples were often cruelly ransomed

(1) See Le Figaro of July 9 and 11, 1885, which does not give the full
the genesis of the case, as we do, but where speculation
Floquet, Naquet and C'^ is very exactly summarized; consultfir also-
the countless articles in the Lantern. These two newspapers
complete on this question like the two ends of a case.
Lanterne, as we know, had challenged Cambon to pursue her and,
To avoid the trial, a commission called the 6/an- had to be appointed.
commissioners composed of Mr. de Saint-Vallier, the former ambassador,
Flourens, president of the section at the Council of State, and Martin, ins-
Inspector General of Bridges and Roads.

M. de Saint-Vallier was so bothered by the miasmas which were released-
were so sick of this washing that he died six weeks later.

barbarian strains, but never crooks fell
in a country with pine trees of rapacity, we have never seen
politicians to display their corruption more brazenly
tion; never were facts more ignominious than those
for which the press had to open a special section:
The Smells of Tunis.

What should be said is the suffering endured
by our soldiers to allow the Jews to engage in these
operations.

What was missing from the account of this expedition was a
writer-painter, in the manner of Fromentin, recounting the
unspeakable sufferings of this war made to procure
money to scholarship holders. ^

Who hasn't felt their fists clench when hearing an offi-
I can describe to you this march in columns, under a sky

of bronze, without a tree on the horizon, without a spring, with
the desert a few steps away î On camels, we carry
the necessary water which, sometimes, is three or four months late
three leagues and arrives hot and stagnant (1). Suddenly, a
a man speaks incoherently, he laughs out loud,
he went mad 1 Another, suddenly, falls like

a mass, people rush around him; he is dead A

In a hurry, we improvise a coffin with a box of bis-

(1^ It is a good Jew, naturally, ChemU who is the supplier
official of the French army during the expedition. In a few months
ii-wins three million. A unanimous cry of disapproval is raised against
the unheard-of concussions committed at the expense of health and
life of our unfortunate soldiers. In June 1883, we were forced
to bring Cbemlu before the court martial of Sousse, where the io-
Quencedes Tunisian gropers and a babble plea from Mr. Georges
Lacbaud had him acquitted. Too bad for those who died of
hunger 1

27.

©«ite <f?it èmi% il© salaïe, that the next night will come»
rfitaillèiri' - ^6scciiaod^=^, tan ceriteuiœ Ibeimàllfoiireiw;. IParféiç le

(S!e^limT[BllltlbiIBByyirqfunëk and ^"«eàt hyaU la Franc-

îll&gjiïMQnïeKiE ytt (iii'feiittâia ;a Eatrre d'atHadaer of the chaplains at
expeditionary force.

Every isolated soldier is lost; taken prisoner, he is handed over
as a toy for the women of the tribes who kill him
slowly pushing needles into his flesh
reddened by fire. One of my relatives, who came back dying
of the expedition, told me of the feeling of horror he felt
had experienced in front of a non-commissioned officer of the train that one did not
could recognize. The unfortunate man, his eyes gouged out,
ofMlles cut, the virile parts horribly mutilated,
tried in vain to write his name on the paper
with a pencil that had been put in his hand! What a
ttaEilcaoi for the vengeful pen of a great writer!

The Jewish general Lambert, soon to be related by marriage to the
Rothschild, came expressly to walk in the streets of
Tunis his general's uniform and prove that it is the
Jew, so despised in the East, who now governs and
command in France. This is the real Jewish war that we are talking about.

toiUTosgai on this land which saw Saint Louis die on
the ash with arms crossed, like its divine Master: the
war, where the French are killed for Jewry, in
even being the hope of another life for them.

After all, scientific documents are perhaps
more eloquent than the descriptions of the most wonderful

Who has read the report on the hospitals of Doctor Lere-
a friend of the government, a regular at the newspaper
\§ T^mps f No beds, no doctors, no remedies.
§Hf straw, dying people struggle in the waters-

chemars of typhoid fever as in purgatory
anticipated. In a mephytic room where the genies float
of Death intersect the calls, the moans and the
groans. We hear all the divas clashing together in a jumble-
gations and all the delusions. This one gasps and, the gorçedessé:
ched, cries without ceasing: to drink! This one is no longer thirsty, he
drinks in imagination the clear water of the native stream; poui
savor it in longer draughts, he leans through the
gorse and grasses; by one of these associations of ideas
which are established even in brains in disarray, it is
sees himself going back up the hill to return to the village, he sits down-
sits near the old mother, he eats wheat pancakes
black and chestnuts, he opens his mouth to smile

the country and without suffering he has just exhaled the last

sigh. Look at the head expressing serenity... the pau-
vre piou piou seems to be asleep and, in his stiffened hand, holds
still the small medal of the Virgin that the Brother, who gave him
learned the ABC, he put it on leaving. The braided rascal
who, to please the left, eliminated our chaplains
military, will not have been completely successful. Yet another
Frenchman who just died a Christian!

But, is it not so, that this putrid atmosphere com-
starting to weigh on you? Go see Mantegnis who is at
Gamondo, Beauregard who is at Hirsch. The waves gushed-
healths which, similar to those of Vaux, "are neither silent nor
day or night, » the cool coppices, the thick shade, the
wonders of the air of all centuries embellish existence
tence. Life is beautiful, indeed; the shares purchased
125 francs are worth 500, since the Bard's treatise and the
France takes care of the debt!

The pretty word was spoken by Gambetla! "After all,
he said at the Senate podium with an indefinable gesture

disdain, how many men died? 1500 French
at most »

This time, however, he lacked stomach. If he had accused
the true figure, the Jews would have carried it in triumph (1).

The epilogue was told to me by a friend of mine who happened to be-
was, on November 19, 1882, on the road leading from the
Gretz station at the Château de Saint-Ouen Mantegnis, pro-
property of the Levant Gamondo. "On the superbly
harnessed, which transported guests from the station to the castle,
says Le Figaro of November 22, were installed:
Mr. Gambetta, accompanied by Mr. Arnaud de l'Ariège,
Léon Renault, Antonin Proust, Dugué of Falconry,
Pignatel, Alfassa. »

What Le Figaro does not say is the fit of gaiety which
took all these gentlemen, when they saw some
soldiers on leave who were going to take the train.

In Tunisia! In Tunisia! cried the merry companions,
to which the sight of these poor guys, who were walking along
saddened brow, with their effects in a handkerchief
checked, had just recalled the benefits they had
realized.

Under this melancholic and rainy autumn sky, these

(1) A usually well-informed provincial newspaper, the Call to
Peufile du Gers, gives a figure of eighteen thousand victims.

“Do you want to know, fathers, how many of your children have
been killed, wounded, discharged or died of disease since five
months for the sole benefit of the "Jeckers" of Tunisia and the opportuni-
nism?

Eighteen thousand out of fifty thousand.

This is the official figure that a doctor gave us yesterday.
military doctor who did the whole campaign and that we put the
government of the RF should contradict.

noisy grities, my friend told me, were sinister to en-
tender.

Let us now give the floor back to Le Figaro, which is still good.
informed.

“Table of the day: 700 pieces including 450 pheasants.

"And they say there is no more game in France!"

When he raised the Rent by one cent,

The soldier can die content;
Because we have to have fun and sing and not,

Because the Turcarets must
Coin with the mourning of the Fatherland,

Even if it means leaving afterwards;
It is necessary that, unleashing his fiery passion.

Such a fool who didn't have a penny
May a pig spread out in the Bois de Boulogne

In his crooked car;
It is necessary that such a fellow with hypocritical gestures,

Trapped in concordats,
May one of these mornings liquidate its bankruptcies

Arec the blood of our soldiers (t).

With the League of Patriots, Gambetta attempted a supreme
effort to procure for his adopted country this war which
would probably have resulted in it disappearing
of the map of Europe.

In undertaking this work we had above all for
aim of teaching our compatriots to exercise their intelli-
agency, to bring ideas together, to reason in a word

(1) Clovis Hugues, The Days of Combit.

as our fathers did before them. By whom? For whom?-
This is the question that we must ask ourselves before everything
significant leak.

So let's break down the incident on St. Mark's Street, and
Let's see who's involved. A farewell party is organized-
established by the German Gymnastics Society. In honor-

whose? The following circular, sent after the scene
from the first evening, will teach us.

German Gymnastics Society in Paris

PP

Due to an unforeseen incident, the meeting room is no longer
fortunately not at our disposal this evening,

The farewell party in honor of Messrs. Jul. Gras and A. Cohen
will therefore take place next Wednesday, August 30, and yes»
We are counting on a large meeting.

Kind regards.

—For the committee,

The 2nd secretary,

Eugene Wolff.

It's two Jews, probably, and certainly one,
A. Cohen, whom we want to celebrate in this society, which has for
president a Jew, Dr. Mayer, and for secretary
another Jew, Eugène Wolff, probably related to the
Wolff, whose agency had sent, in 1870, the famous story
of the insult to Mr. Benedetti.

But a copy of this circular goes astray; it is
brought, by an astonishing coincidence, to a member of the League of
Patriots, whose susceptible courage is moved and sees there a
challenge. Is this patriot, with his sensitive freedom, one of those
French of ancient date, which have preserved deep within

of themselves the memory of the glories of old France?
Through a bizarre encounter, this fiery patriot carries the
Jewish name of Mayer, absolutely like the president beyond
German company.

Who's on fire here? It's the Jew Laurent in the
journal of the Jew Weil Picard, confidant of the Jew Gambetta

Everything therefore happens absolutely between Jews, and the life of
Tilers of Berrichons, Bretons, Poitevins, Bour-
Guignons is played on a card, in a back room
neighboring the Stock Exchange, among some Israelites. It is con-
come that the first Mayer will play the insulter, and that the second
Mayer will play the insulted one, who jumps at the name of his mother

France.

To make the coup succeed you have to find a fool
good faith; Déroulède is there. He is absolutely incapable,
I am convinced that I received anything to play with
the role of the agent provocateur. He's just a guy
the current link, the man maddened by advertisements (1). having the need
to always be on stage. He made himself a sort of profes-
sion of his noisy patriotism; it is in this role that the
Paris of the firsts is used to seeing him, and he can no longer
strip this character. He is a patriot in the city, in the

(1) Let us add that the president of the Patriots' Line is not
always very scrupulous in the methods he uses. Under pre-
text which Mr. Rothan gave to the imperial government the warnings-
the most clairvoyant and prophetic statements on the
designs of Germany, Unrolled (to appear on its lists, in qu»-
vice-president, the former minister in Hamburg. The diploma-
mate, who does not want to be in the spotlight with the Erckmau-
Caiatrian, who declared that the officers who fell heroically at
Gravelotte and Saiut-Privat were cowards or Irailre»,

countryside, morning, evening, at the Variétés and at the BoulTes^
to the Little Bride and the Mascot. At the Salon, next door
old soldiers who have twenty campaigns, ten Lies-
sure, he gets painted by Neuville, the hood rolled up
around the body, carrying in leather cases all kinds
instruments, cartridges, spyglasses, a revolver.
Did he really believe that Gambelta, at the Battle of Le Mans,
had charged alone, shouting to the fugitives: "Turn around
at least to see how your general dies!” Was-
he convinced that, like John the Good, in Poitiers, the head of the
National Defense government had fought two
lying on a pile of dead, alone, superb, mad with
pain and courage,

Keeping only a section of three great swords.

I don't know; the fact is that he was talking about this Vitellius
declamatory, as one would not speak of Brutus of
Philippi, nor of Francis I of Pavia.

protests energetically. Déroulède promises to erase his name and will not have
did nothing. Finally, in August 1885, Mr. Rollian was expelled <his pro-
property of Lulteribach, in Alèace, where he composed peacefully
books that could have instructed us while Déroulède
walks triumphantly down the boulevard, delighted to have done

once again making noise at the expense of others.

The jumper appears everywhere. In October, Déroulède writes, "Whatever my personal opinions, I refused to let put my name on any list, because the cause I serve and that I do not want to give up forbids me from being the candidate of no party, » Six weeks later, he asks to be placed on the opportunistic list and, to give a pledge to his despicable friends, he outbids Goblet, who takes away the bread of poor priests of 80 years old, he asks that they also take away the right to fly, that we make them real Outcasts.

No, no, they saw nothing, looked at nothing but themselves;
Their only problem is their interests.

The French state is nothing to these petty minds.
They even built his weakness into systems,
These new feudal lords of republican times

But, go on! your roll is good, and theirs is bad:
Theirs, without a common goal, leads to disarray;
In following it, one must trample or deviate;
And, for anyone who strives for French greatness,
The Obstacle, it's them! — The Rally, it's you!

No doubt, if we could lock up for two or three hours this dangerous vain man, if he could collect himself in this isolation which weighs on these natures like the silence of tom-handsome, he himself would be frightened by the danger he has caused run to his country; he would listen to the one who said to him: "Come, you are a Frenchman, a Christian, and to provide a deal with the Jews, you will have thousands of people killed who have mothers, wives, children. You know that nothing is ready, that the embezzlers and the embezzlers-House Speakers have wasted the billions we aircraft supplied for the reorganization of the army. Laisant, a man from your party, proved to you that the strength of our regiments was ridiculous, you saw Farre at work, even in a matter in which all Jewry was interested; stay calm and do not associate your name with the ruin of your country.

Unfortunately, Déroulède probably had never found anyone to talk to him like that, when he-resumed his campaign on Saint-Marc Street.

This expedition, which was only ridiculous, could have been dan-gereuse if the AUetnagne, for reasons that we have

deduced, had not been resolved to peace, if Paris, guessing
instinctively, without knowing exactly the truth, speculations
hidden there below, had not remained deeply indifferent-
rent (1).

There was a Landwehr captain there whose phlegm phi-
The philosophical was admirable. Imagine a Na-
Poleon I, after 4806, who would have come to disturb his
coffee? You can hear the swearing and the challenges from here. This brave
captain's man, who is probably a man too
brave as Mr. Déroulède, went peacefully to take
his mug elsewhere.

Germany not only had common sense, it had
of the mind, which is quite rare for her. Mistress of the
municipalities full of Jews from across the Rhine who, as well as
we said, give themselves for Alsatians, she made orga-
niser, a few days after the Déroulède demonstration, a
grand banquet to celebrate Sedan's anniversary.

You can see the contrast from here. In September 1870, the
French corpses littered the battlefield;
captives were making their way, gloomy and dark, towards these islands of
the Meuse, where they remained two days without food;
amidst cheers and cheers, the regiment of the
mounted guard paraded raising our flags in the air...
Twelve years later, on the same date, at the same time, the
Republicans were toasting champagne in the palace of the
Scholarship to celebrate this happy day.

(1) We saw at the festival of July 1884, the reproduction of the
same silly rudeness followed by the same backtracking. The flag
German was thrown into the stream by a police commissioner
Distraught with fear, a young German, Mr. Wurster, was almost massacred
created by the drunken crowd.

On the square, the Landwehr captain, whom Déroulède
had prevented him from taking his beer, for no reason
plausible, laughed in his blond beard with that Barbe-like laugh-
muche, particular to Germans and which sometimes veils itself
of a kind of saddened philosophy.

Suppose that Déroulède, instead of being a poser and
xx boastful of patriotism, would have had truly at heart

the feelings of a patriot, deep and sincere love
of his country, what a wonderful opportunity this offered him to inter-
come, to remind the modesty of these shameless bankers!
Imagine a speaker with ardent and hot speech going
find workers, bourgeois, former soldiers
and saying to them: "Will you allow it to be commemorated with
feast a similar anniversary, that one chooses, for
get drunk, the day when France was so painfully
struck?

These men would have understood, we would have rushed on them
revelers, the tablecloths would have been overturned, Floquet would have
completed its digestion in the sewer and, shaken by the storm,
Deputy Winckam, the expeller of the Sisters of Charity,
a very French name again, by the way,
would have broken all his bandages.

Déroulède did not find the spectacle of this revolting
Sedan festival and we did not hear in this circumstance:

The beautiful, tearful lute that vibrates beneath his fingers.

Under no circumstances, moreover, will you find
the founder of the League of Patriots demanding a
wise and practically useful measure for the defense of the country. D
there is, for example, a gap in our codes which would appear
incredible, after what the war of 1870 taught us

of the way the Prussians had organized their service
of information, if one were not fixed on patriotism
of a Chamber which for a long time had the Baden SpuUer as
oracle. Foreigners caught in our country in the act of es-
espionage, are not liable to any penalty. Colonel
Mazza, who had previously been accredited by the government
Italian as military attaché to follow our great
maneuvers, was arrested a few years later at the time
where he took the plans of Fort Mont-Gilbert, in Savoy.
was content to take him to Chambéry where he was put in
freedom.

In September 1885, it was the Prussian general
commander in Mulhouse who was caught in Belfort.

At the fort of the valley of Servance, called the Liberal of the East, two
gentlemen, followed by two young people, examined and mounted
even on the escarpment; the guard noticed it and asked them
what they were doing there: they replied that they were looking for the way
of Saint-Maurice. The guard pointed it out to them, without ceasing to sur-

watch. Instead of taking it, they climbed near other hides and
The guard, who knew German, heard:

"We could mount an assault here." He immediately warned the com-
principal who tells him:

(Take men with you and arrest them!) They appeared
surprised. The older one gave his card: It was the Prussian general
from Mulhouse, his sons and his aide-de-camp. They were searched, they
had maps. They were brought into the lieutenant's house-
while telegraphing to the place which replied: "Recogni-
take them to the border."

Drive them back to the border! That's all the
commander of the place, whose conduct seems to me
singular in this matter, is content to respond. He would have

could remember, however, that a French officer, attached
at the headquarters of the 15th corps, and taken in the vicinity of the
Col de Tende, had been sentenced to two years in prison.

An honorable merchant from Mainz, Mr. Tissot, against
from which only unimportant stories could be heard
tance, had been sentenced to five years in prison.

Why, while he celebrated Gambetla in prose and
towards, did Mr. Déroulède not think of asking him to
urgently pass a specific law on this subject? If, instead
to have Mrs. Edmond Adam fired rifle shots,
at the Vincennes polygon, he had organized a meeting
and opened a petition to resolve this matter
question, one would have said: "Here is a man who is not a
boastful of chauvinism, but a vigilant and attentive patriot
tif which strives to preserve us from what has lost us
in 1870. »

In any case, Fi-ance had a lucky escape.
Jewry, moreover, had operated with less unity than
customary; perhaps this was what saved our peasants.
While the Mayer of the German Gymnastics Society-
Whether he insulted or not, we never knew
just the truth, that the Mayer of the Patriot League?
was indignant, that a third Mayer, the Meyer of the Gaul.
spoke vaguely about the honor of the French flag and de-
made it clear that he would not let a fourth Mayer be touched.
that of the Lantern, entered the scene.

Had he come too late? Had Gambetta distributed all

orders for paper soles and covers in
onion skin intended for our unfortunate soldiers for
the next war? I don't know; the fact remains that he did
to bring out the astonishing ridicule that Déroulède had covered himself in.

This last Mayer, precisely, was unlucky, for

once he had been honest. The poet went to slap him
and, like all the abbots in the world, the abbot whom the Jews
least like is still the abbot of the Sword, we had to wear*
the slap in the face to the courts that condemned Dérou-
led. to a fine of twenty-five francs, - which seemed good
light to those who had heard the bellows appeared, at the con-
milking, exorbitant to those who knew the character
who had received it.

Happiness never comes alone. France, which came
to escape a war which would have been his ruin, was put
definitely some time later sheltered from a new one
attempt of this kind. On the very day that the year 1882 ended-
knows, there arose, on the side of Ville d'Avray, a little of this
dust that Julian the Apostate had thrown towards the sky in
the plains of Persia, crying out: "You have conquered Gali-
lean!))God had touched Gambetta with his finger and this powerful
had collapsed, like his peers, in a tragedy that remained
mysterious. Quomodo this said potens...

Behind the convoy of illustrious Romans marched a
slave dressed like the deceased, charged with parodying his
gestures, his attitudes, his head bearing, it was VArchi-mimc,
funereal and comic actor at the same time, like a figure of
Dance of Death walking through a carnival, like a
Mardi Gras mask that would frolic in a cemetery.
Ferry was Gambetta's arch-nemesis; he was a second himself
same, but with this difference which separates the valet (!;i
master; he thus pleased the Republican Union and reassured
almost the country. Even more Freemason than Jew, auco.i-
milking Gambetta, who was more Jewish than Freemason, he
was the [)redestined* executor of the infamous works of the inio-
laughing, but his baseness does not rise to such blows

the organization of a European war; he does not have the
kidneys to push this and his cowardly sides reassured
those who were frightened by his shameless, funny manner. Without a doubt, he is
fierce against all that is weak and willingly implacable
against everything that is noble and generous, but at the same time-

rant, he is rather the man of the mud than the man of the
blood, and France came to regard this as a good thing,

From this moment, like the Rhine which is no more
than a stream when it reaches the sea, the story of
France is now little more than the history of the Ferrys and 1 history
Ferry itself is hardly "just" the history of the Bank
Franco-Egyptian.

It is Charles Ferry who is in charge of centralizing everything and
to serve as a business name. Former flower broker and
feathers before being employed at Watel, he had had everything
young the vocation of commerce. Formerly he was in charge of
negotiate on the quays the books that were sent to his
brother, which is not a crime, but does not indicate a
very prosperous situation of fortune.

This is how I bought it, in memory of the witty author
Letters from a Passerby, On the Hunt, a ruled booklet
in red and coquettishly printed by Jouaust which bears
this dedication: To my dear friends Jules and Charles Ferry ^
Arthur de Boisaieu.

Today, Mr. Charles Ferry is a twenty-times millionaire.
We see him become a purchaser, in the month of September-
bre 1884, in the liquidation of the assets of General Tuni-
his Ben-Aïad, from the building located at 43, nie Saint-Georges,
and pay him 540,000 francs!

The newspapers report the fact. Charles Ferry has the impu-
deny the purchase, and to affirm on his honor that he has not
I bought a house in Paris. We put him in peace-

ment before the eyes the extract from the Small Posters of the
September 10, 4884.

A house has just been sold in Paris, rue Saint-Georges,
43 and 45, awarded at the request of:

1** Mr. Ahmed Bey-Ben-Aïad or Benaïad, in Paris, avenue des
Champs-Elysées, 99; 2' Mr. Tayer Bey-Ben-Aïad, in Paris, rue
Blanche, 49, for the benefit of Mr. Charles Ferry, deputy, in Pa-
ris, rue de Rivoli, 244, following the judgment of the auction houses of the Seine, !e
June 48, 1884, for 540,000 francs.

That's all there is to it. No one thinks of calling out to this poor man.
yesterday's story about the origin of the fortune he possesses today
today. It is hardly so, in the face of the cries of indignation of the
voters of the Vosges, Charles Ferry has the modesty to withdraw

his candidacy in the last elections, and to renounce
temporarily to public life.

With Marc Lévy-Crémieu, Charles Ferry organizes tou-
These are the major operations of the Franco-Egyptian.

This Lévy-Crémieu, highly esteemed in Israel, because he was everything
in charge of the spoils of the goyim, was the real minister
of the finances of opportunism. Master of state secrets,
knowing all the events in advance, he realized in
a few years of huge profits. Agree with Challe-
mel Lacour, he had undertaken, in the French Republic-
çaise, the downward campaign against Tunisian bonds-
his own. He was with Lebaudy, behind whom were the
Rothschild, the organizer and 'preparer of the Crash' that
the government facilitated with all its power. Finally, it is
he who negotiated, with Tirard and Dugué de la Fauconnerie,
the operation of conversion. It had begun in Marseille
in the canvas trade, - then established himself in
Paris and had gone bankrupt. At the time of his death, at the end

from January 1886, he left fifteen million and properties
everywhere, in Nièvre, in Seine-et-Marne, in Seine-et-
Oise. The Gaul devoted an article to this good man
where admiration for this stock market skimmer overflowed who
had spent his life accumulating mourning and ruins around
of him (1).

As for the Franco-Egyptian Bank, it is one of these
immense Jewish machines that would have to be dismantled and analyzed-
piece by piece, to realize the eco-
economic, not only of France, but of the world
entire.

Mr. Taine, in the last volume of the Origins of the
contemporary France, which must contain a lot of
statistical and financial tables, account, it seems, oc-
to answer these questions, but I doubt he'll get away with it. Prou-
dhon, the author of The Stock Market Speculator's Handbook,
would have seen more clearly.

The Franco-Egyptian Bank, whose director is a
Edgar May, a pleasant-looking Jew, who is almost exclusively
primarily composed of Jews, does ordinary business,
like the Didot-Bottin, where Edmond About had won a

(i) At the same time, France lost Lange, another Jew.
"Nobody," cried Arthur Meyer in the Gaulois, with a transport

euphoria, no one knew how to place bonuses like him.
He would have sold thirty thousand of the same value in a single exchange!
So bankers were looking for him. A lot, and more
great, made use of his wonderful temperament. He gained from it
the cross of the Legion of Honor!”

There are not fifty people in Paris now who can
understand how precious this sentence is as a date, which
can appreciate the almost unconsciousness of this Jew
who swoons with admiration before a lynx of the Stock Exchange, that
the oD decorates because he placed a lot of ptimea.

28

part of his fortune, the Brasseries et Malteries de France,
the Waters of Constantinople, the Weapons Manufactures of
Saint-Etienne; she finds that we have not yet lost
enough with Mexico; and warmly patronizes the
National Bank of Mexico, it deals with foreign exchange, and
She has a counter in Mauritius, where her agent shoots the
parent company in Paris, and sells its prints in France at
33 0/0 profit; she also takes care of collections
on Egypt. There she continues the system of the English Jews
and Levantines, who managed to strip almost entirely-
ment the unfortunate Fellahs by engaging them, by all
the means, to borrow small sums; they are unable-
able to return on time and they are expropriated. (1) This is
always the ancient war stripping the weakest of his
piece of land, and reducing him to slavery, only the
war here is waged from a distance by the Jew dear to Renan,
the one who dies of spinal cord injury in a good hotel
padded Champs-Elysées.

(1) I have shown the Jews resettling in Paris and the surrounding area
from Paris, to the very places where they were during the expulsions;
After three thousand years, the Jews returned implacably to
this land of the Pharaohs where they had been slaves; they raised,
on these poor populations, truly monstrous tributes.

"It is difficult," says M- Gustave Lebon in his book: La Ciuiiùa-
tion of the Arabs, to establish what the European financiers, the Jews
above all, have extracted money from the Fellahs in a few years. We know,
by figures published by Mr. Van den Berg in 1878, that on a
amount of 1,397,175,000 francs, product of five loans, the financing-
ciers had taken in VIP pots, commissions, etc., the modest
sum of 522 million. Only 875 million entered into
the Egyptian government coffers.

We will see, Book IV, with what a terrible contempt for all justice and all humanity French democracy and English liberalism act- feels towards enslaved peoples, such as the Arabs and the Ludieuâ.

All these operations are hardly accessories.
big deal of the Franco-Egyptian Bank, these are
the unions, the speculation, the stock market gambles undertaken
agreed with the government men.

The Tonkin expedition was an operation of this kind.

Obviously, no motive can be put forward
patriotic or elevated. Colonial policy, which has its reason
to be for the people embarrassed by too much
population, would be insane for France where the number of
births is lower than that of other nations, and which
is now forced to call on foreign workers
its soil (i). This admirable Algeria, which is at our gates,
which only asks to be cultivated, and where no one wants
go, is there to show us the inutility of our possessions-
distant sions.

(1) M Berlillon, although belonging to the advanced opiuioa, had the loya'ilé He notices this elTraytiit symptom in Statistics
human of France. "In the 17th century the population of France,
compared to the population of the great powers, re-
presented 38 percent. This figure shows quite well what weight it has
then the will of King Liuis XIV, because he represents, all things"
equal elsewhere, our economic strength and more precisely still
our military strength, compared to that of neighboring states. Our king
was the most powerful monarch of his time." In 1789, the
France still accounted for 27 percent of the total population;
in 1815, the currency was more than 20 percent; today it is
by 13 percent.

The weakening of influence, the decrease in the number of those
who speak the French language or who read French books, cor-
responsible for these figures. It feels like a star entering the
jilaceous period, whose radiant atmosphere diminishes. This is what
The people should repeat this constantly, with proof in hand
while the left-wing deputies, lying as usual,
declare to the people that he is the greatest of all the peoples of-
then S9, while it is precisely on this date that 8 begins.
decadence.

The Spanish, the Italians, the Maltese constitute there
a population much larger than the French population.
In the province of Oran, there are 83,000 Spaniards against
58,000 French people (1). We do 920 million in business
with South America, which we have never been
busy, and we only do 306 million with it
Algeria which cost us so many men and so much money.

The highest figure for imported goods from
France in our French establishments, in Oceania, has been
of 618,567 francs! In Gochinchina, there is hardly, in fact
of French, that civil servants that we are obli-
to pay. We barely ship to all our
colonies combined for 47 million products per year.

These gross evidences are obvious to everyone and
the most limited mind perceives them. In six hundred years, the inhabi-
tants of Tonkin, who are the most destitute people of
Asia and who live exclusively from the rice they harvest,
won't buy us a million worth of goods.

((I challenge, said, before the commission, the vice-admiral
Duperré, former governor of Gochinchine, that I
quotes a Frenchman who could win in Tonkin, in the indus-
sort, enough to pay for his passage back to France.

(1) Nothing conclusive like the report sent by the director of
General Security to the Minister of the Interior on the emi- service
gration in France for the years 1882, 1883 and 1881. The three
years combined give an average of 4,162 emigrants, descended
to 3,768 in 1884, despite the general misery.

If we add to the totals from the agencies the figure for pas-
steerage crews, which can be considered as belonging to a
similar category, we arrive, for 1884, at a total of 6,100 individuals-
of both sexes and of all ages, who left for exotic regions.
Now, during the same year, 31,339 foreign emigrants settled in
barged in two seaports for America and the coast of Africa.

Mr. AlcideBleton, who had been instructed by the Minister of
the navy and colonies, from a trade mission to
Tonkin and whose report was published, has absolutely nothing
since one could export or import into this country. All this
that we could do, according to him, to earn a little money-
people, would be to build galleys for the employees
Europeans and establish laundries. At the time when
Germany is threatening our doors, to have our
best soldiers to get to launder the dirty linen of the

Annamites and Tonkinese is a very baroque conception-
that.

It is no less true that we went to the
Tonkin to make a deal.

No doubt, one could have been mistaken. One could hear
Tondu, even after Lang-Son, shouting in the corridors:
"I will never lower the flag of France! The honor
national above all! Even if it were necessary to sacrifice fifty thousand hom-
that I will not leave Tonkin!" They said: "It is
excessive, but it doesn't matter, this Tondu is a rabbit... »

Dietz-Alonin and Bozerian spoke the same language at the
Senate, and the conscript fathers, struck with admiration, re-
were: "These two fellows are two skulls; they
are not afraid of anything. > •.,

Suddenly, Mr. Andrieux brought to the commission due
Tonkin a document which showed Tondu and his friends sôùfe
a new day. Here is what the text of this paper was:

CBÉ.\TION PROJECT
d'dnk large February state compagmib in the ihdo-chih";

Article 1. — I^ President of the Council, Minister of
Foreign Affairs, on behalf of the State, grants the French Society

28.

General Assembly of Vietnam-China. represented by Messrs. XXX, gui
accept:

1" The concession for ninety-nine years
of all vacant lands, forests and mines of the
Gochinchine, Annam, Tonkin and Cambodia^.
having a state character.

2* The exclusive right:

To establish in Tonkin, Annam and Cambodia,
"a Bank of issue of loan and discount, enjoys-
of the rights and privileges conferred on the Bank of
Rindo-China by the decree of January 21, 1875;

To construct and operate the railways whose
g-QuFrench government will order the establishment;

And to create and operate transport lines

maritime and navigation on inland waterways,
ports, canals, docks and warehouses that could be
necessary;

3» The -recovery in cash and in kind, con-
training in the Annamite law on property tax and the
cash realization on behalf of the State of the
part received in kind, in return for compensation at
fix.

Following this project was a handwritten note
de Ferry, signed with Ferry's initials, noting that this
financial treaty was submitted to him by Tondu, Dietz-Monin,
Bozerian and other deputies and senators of this shade.

These things are admitted by all and hardly shock.
not. If there were once public men who did
trade of their mandate, they hid, they took
infinite precautions; they turned their heads away so as not to
not see the bank hills or the stock packages, that
discreet go-betweens like the grave pretended, at the
following a hearing, having forgotten on the corner of the desk.
Often, people did not even dare to proceed in this way; they waited
New Year's Day to send to the character's daughter, who
"I was interested in your business, a beautiful doll of my

Giroux, and the doll happened to have it on her
fifty thousand francs worth of diamonds. The diamonds, around
of a snuffbox or a portrait, thus covered with their
|sparkling pux quite a few pretty dirty compromises.

Today, the traffic in consciences is open-
ment, frankly, cynically. We carry these markets
to the legal experts, asking them to regularize them,
in order to avoid disputes; we shelter these turpi-
studies with notaries,

Whose old sign swings with pride
One hundred years of hereditary honor.

Before discovering Tondu's scam,
Mr. Andrieux had already analyzed, in Le Matin, without indi-
too violent a declaration, most of the treaties relating to the
Tonkin.

The entire Ferry family takes part in the slaughter. It is
Mr. Bavier-Chauffour, cousin of Jules Ferry, and who married
a niece of Mr. Floquet, who, after having led without success-
from a bank in Bern, is responsible for going to represent

in the Far East the interests of the whole tribe (1).

The Radical Correspondence gave the text of the treaty
passed by Mr. Bavier-Chauffour with the court of Annam.

(1) Our generals, at least, have manifested their repulsion for these
vilaiDS trafficking, as evidenced by the two communi-
requested by the Tonkin Commission, in the session of December 1st
18S5:

General de Courcy to Minister of War

“Receive letter from the Minister of the Navy, signed Rousseau. He asks
explanations about land concessions in Bavier Chauffour,
in Queb-Do, and the Hong-Gay coal basin. I refuse to interfere

Mr. Bavier-Chauffour, whose status as a relative of the minister
created a privileged situation, was able to buy, under the reign»»
of the treaty of -1874, and without it being possible to prevent this market,
the Treaty of Hue not being ratified:

<"The entire island of Ke-Bao, for a period of one hundred
years: ground, basement, etc., at a price of 60,000 dollars (at 4 fr. o5),
payable August 31, 1886. Deposit, $600.

2° The Hou-Gae coal basin, in the bay of AUong, in
price of 40,000 dollars, for the same period, and payable as
previously. Deposit, $400.

The court of Annam will levy 1 0/0 on the net profits of
the basement business, and will attach a mandarin to the exploitation-
tion, as financial controller.

After a hundred years, the concessions granted to Annam returned
dated, unless there is a new agreement with the heirs of Mr. Bavier-
Chauffour; in any case, obligation to the court of Hue to give the
preference to the latter over all others with equal proposals.

Mr. Bavier-Chauffour is also granted the right to cons-
build wharves, quays, railways, etc., of ce-
to der, transport and sell.

The example of the men of the government excites everyone.
At the first news that a treaty has been concluded, we

to these fiddlings. Everything seems to me to be cancelled^ previous king and ministers
prevaricators fled or deported.

"From ConRCY."
Here is the response from the Minister of War:

To General de Courq/.

"I share your opinions on the Bavier-Chauffour affair.

"Campenon."

This explains why General de Courcy was recalled and replaced
placed by Paul Bert who went to try to raise the affairs there
financial opportunism.

we learn that a group of traders and financiers, in
headed by Jews, the Gunzburgs,
the Ulmanns, the Ernest Lévys, met at the premises of the
Trade union chambers, rue de Lancry, to throw there, like
said the Gaul, "the first milestones of an organization in
Tonkin. »

At first glance, with bombastic phrases on the
civilization in addition, the situation therefore seems to be the same
than in the 16th century.

Finding gold! That was the fixed idea of the companions of
Cortez and Pizarro, and the historian, alas! tells us that they
did not fail to put more than one unfortunate
Indian on the grill, to force him to declare where they were
these mines overflowing with fabulous riches, including
thought stubbornly haunted the invaders' brains.

As soon as you take the trouble to think, you are
quickly convinced that there is no analogy between
both cases.

The Spaniards looked for gold, they found it, they
brought back some and the galleons from the Indies allowed the
kings of Spain to support a fifty-year struggle
against the world. If you had any doubts about this, you
you would only have to contact Mr. Duclerc, the former minister
foreign affairs. Under the pretext that a galleon had
once stranded in the bay of Vigo, he found a way to
extract fifteen million from shareholders who have never
neither Philip II's money nor their own.

The circumstances this time are completely different. There
there are no mines in Tonkin and we only wage war for

launch a limited partnership that will look like all
previous companies and will ruin all those who entrust-
will give their capital to the founders.

Mr. Raoul Duval, speaking in October 1884, with
a journalist who came to question him, had the cou-
rage to tell the truth on this point; he showed clearly
the heart of the matter.

A commission of engineers was loudly appointed to
regulate the concession system. The clearest product of these
this, you can be sure, will be to pass in the
dealers' pockets the money that naive shareholders do not
will not fail to give them. As for reporting values, there are no
there are no mines in the Red River Delta, in which we
hold the points occupied by our troops without it being possible
to get out of their line unless they risk the head (I).To find
mines, you have to enter the mountainous part and very little
accessible which borders the Chinese provinces.

As for gold, it only exists in appreciable quantities on
Mr. Dupuis' chimerical cards, and as for other metals,
you need to have very little knowledge of the current state of the market
metals to imagine that mines in Tonkin, so rich
that we can suppose their veins are usefully exploitable.
Iron and copper have never been so cheap. Lead is
{rfas depreciated again; so much so that the mines of England, Spain-

(1) Here are the terms in which one of Ferry's journals, VlMépendant,
from Bar-le-Duc, speaks of these mines:

"Gold is so abundant that in some areas, we
raises ducks only to collect in their
excrement, which became precious guano, the gold they swallowed
while paddling in the streams.

Does this not bring to mind the conversation between the Gascon and the Mar-
Seillais?

— I dropped a match in my field the following year-
boast, I found a forest there.

— Hey! You fool! What a great thing, replies the child from La Canneblère;
in Marseille, you lose a bolt of pants, eight days later, you
find ready-made pants.

goe and America, located at the very center of the markets of con-
summons, are doing bad business today. It is really
It is sad to think that it is for such a chimera that we exhaust
the strengths of France and its credit.

This is how we always return to the Jewish system.
"We live by what we are and what we create," he said.
Proudhon, Now the Jew is a negation, he creates nothing and he
wants Tarçent, he is therefore fatally condemned, inevit-
ably condemned to go and look for it where it is, that is to say
in the purses of those who worked to acquire it.
The Castilians, by dint of audacity, of superiority in the
courage, were able to storm the palace full of gold of Mon-
tezuma (1); the Jews will always return, with all
kinds of apparent circuits, to make the same seat, the seat
of the ice cream cabinet, in which the small rentier, the ouTricr
tidy, the porter tightens their savings (2).

The truth is that ten thousand French people were killed in Ton-
kin and spent eight hundred million to find a place

(I) The relationship between these two cupidiled struck Mr. Barboux u(
we find traces of it in his plea, in the rafloire of the ^uduos
of Auguste Dreyfus. The Société Générale demanded from this Dreyfus, who
is colossally rich, a trifle of fifty million.
first time, Judilh Grévy, to influence the judges, had not?
uaiol to come down from his seat as President of the House to
come to defend a contractor. Mr. Barboux, however, did not make res-
sufficiently bring out, in my opinion, the difference which exists between the act
bold adventurers who will take the money far away and the tour
of sleight of hand, the simple prestidigitation of the Jews who, with the help of
lying flyers, always take the money from the nth place,
in our pockets.

(i) To fully understand the new form that the
"Expedicious civilizers, you have to read the articles in the New York Herald
on the Congo Free State and international riociatiûn, that the

favorable to advertising on which one could display a pros-
financial emission pectus. All locations having
already served, we looked again and chose the mu-
China rail.

We don't have to go back over the improbable
details of this war that began without ever being said
why and continued for so long without having been
declared. We don't understand anything about the way things are

have been carried out and it seems that this inconsistent policy
must hide all kinds of secret infamies and that the ave-

American newspaper calls it a "vast swindle, i It's the son-in-law
de Rolhscbild, Lambert of Brussels, who organized this affair
with a number of Jewish financiers. Only a quarter of the
funds intended for this enterprise were devoted to the purpose for which
they had been subscribed. Details of the frauds committed, on
the soulTrances endured by the naive who let themselves be drawn there-
inside, are unimaginable. So we take great care, when engaging them,
to make those you hire promise in writing never to
say a word about what they saw.

It is to come to the aid of this State of Congo, from where the French
are excluded, where the four governors are German, English, Belgian
and American, that the Republican government, which had refused
to authorize a two million lottery for the poor of Paris,
authorized, in November 1885, a lottery of twenty thousand
lions.

The Mariotti affair also reveals a whole side of these expeditions.
The daughter of this poor devil is raped by the agents of the Compa-
Panama genius, she dies of shame. The desperate father addresses the
directors of the Company to seek justice. No one
does not deign to answer him. Brother Cousin is making dis-
moral courses in the Grand Orient; Mr. de Lesseps writes reports
on the virtue prizes at the Academy; democratic societies
for the repression of abuses do not want to get into trouble with a
financial power. The unfortunate man is reduced to firing a pistol shot
on Mr. de Freycinet's car so that we can take care of this
affair.

LK Jl'IF IN THE HlsTOiIKE OF FliASCr.

ni" >eu\ will bring to light. Everyone is meddling in the
negotiations, except those that it concerns. We disavow
eî disgiacieM. Bourée, who had obtained, before the commen-
cement of all hostility, more than the Treaty of Tien-Tsin
gave us after so many men sacrificed, and we are charging
a naval officer to negotiate on the basis that we have
refused to accept. The Times publishes this singular treatise and
we see that it contains precisely the opposite
of what Mr. Jules Ferry claimed to find there. The inept
Millot makes our soldiers ego-ger at Bac-Lé, for not having taken
the most elementary precautions. Jules Ferry solemnly exclaims-
mentally: "These things have to be paid for" and, after having re-
claimed two hundred million, he had an Englishman conclude a
treaty where there is no question of the slightest compensation and
by which we leave the Pescadores Islands, the only one
point that was useful to us in these parts, the only one where we

• were annoying the English. Meanwhile the French
die by the thousands from bullets, typhus,
cholera, climate; hospitals are full of sick people
and empty of medicines. Finally, to crown the building,
the unfortunate Herbinger loses his head at Lang-Son and
our frantic flight from the Chinese ends up taking away
the French army what little prestige it had left (1).
The mind is baffled when one considers that all these

0) We do not have to dwell on this distressing episode. The fact
even from drunkenness it would be true that he would not attain the honor of
the French army. 11 are in the German army and in the army
English drunken officers, only the Minister of War
is a man who does his duty, who understands the cnacuu file
and who ensures that never one of these officers can be charged
This mission requires composure. For me, the internal side
ressant, trisleiueut i.itercssant for the observer, it is always the

extravagances are history, that men are
actually dead by the will of such puppets,
that an Assembly approved all this. Perhaps nothing
gives a better idea of the endurance of poor humanity,
of the way she endures everything. The wretched, who have taken away
life to so many human beings, quietly enjoy
their millions. Barely recovered from an initial terror which,
it is true, had been strong, Jules Ferry, at the time when Ton
discussed the Lang-Son affair, laughed out loud at his bench
with Raynal who, it seems, amused him a lot by telling him-
so much the hideous mutilations that are inflicted on our people there
prisoners of war. One would not believe such cynicism
if the minutes of this meeting were not there.

Mr. Clemenceau. — All debate is over between us. We do not want-
We don't want to hear from you anymore, we don't want to discuss with you anymore.
you the great interests of the homeland. (Applause.) We*
we don't know you anymore; we don't want to know you anymore.
(More applause.)

On what you have said or done up to this time, I want
today lift the veil of oblivion. (Various movements.)

These are no longer ministers that I have before me, they are
accused. (Applause from the right and left.)

rnensôoge of these republicans, the system of deceiving opinion,

to create false reputations for those affiliated with the party,
in an article from May 31, 1966, in the French Republic, it was stated: "The
t-fance would have to entrust the most difficult of commands that it
could make a better choice than to hand it over to the
Lieutenant-Colonel Herbiuger." She added: "Those who saw him at
the work know that there is in him the spirit of a Kléber. " Do you see the
France having confidence in Spuller's newspaper and asking,
in a war against the Allegiance that we entrust the most difficult of
commaiideuieuls at Uerbmixerl

THE JUI? IN THE HISTORY OF FRANCE .^07

Voices on the left and right: These gentlemen are laughing!

Mr. LB President. — Please, gentlemen, nursery silence.

Mr. Raoul Duval. — There are indignations that cannot
be contained, Mr. President of the Council! (Applause-
ments on the right.)

M^ Clemenceau. — Yes, those accused of high treason, on whom,
if there is a principle of justice and P>ance, the hand of the law extends-
will be here before long. (More applause from the left.)

Mr. Gaillabd (Vaucluse). — I see that Mr. Jules Ferry is laughing.
again. (Noise.)

Ferry's fall is a page of history to look back on, and
this date of March 29, which saw the collapse of man
decrees. Worth stopping at.

Under the emotion caused by the news of the disaster of
Lang-Son, this society, suddenly awakened, showed itself
as she is like one of those old women you meet
the Eve, still elegant under the makeup and who, with the cries: to the
tey! rush down a staircase and reveal this
that they really are, horrible to see, wrinkled everywhere
like old, cadaverous apples.

The Paris we saw at that moment offers us the image
saddened by what the capital would be like after a first
defeat, however insignificant, in a war with Germany
Magne. There is no more authority, no more government, there
there is nothing left, everything is on the ground.

A single word of truth is enough to strike down this oppo-
Tunisianism which had constantly lived by lies, which
had erected the imposture into a system. This truth, how
Did Ferry say it? Why didn't he hide this hurry-
how he had hidden the previous ones? He was afraid. This
sinister lawyer, who killed more men than a conqueror,

who killed by cleverly organized famine during the
siege, which was settled by courts martial in 1871, which killed

by Tunisia and Toiikin is obsessed, like a fan-
ghost, of the fixed idea that he will one day fall alive between the
hands of the people and that he will pay for all the evil he has done.
received the dispatch he thought he was lost and he gave up everything.

The masses seemed, that day, to have been disarmed.
by disgust. It is in these nervous hours, when everyone
city movement is on the Forum, where journalists,
composers, mechanics, stitchers, merchants of
newspapers, chat pell-mell in the middle of the printing houses,
that we see how many beautiful sides the people have retained.
He has a sudden intuition of true responsibilities.
workers had not read the Times, which noted that it was
_ the Rothschilds who had taken charge of the Chinese loan
and had thus provided weapons against us. Spontaneous-
However, groups form from eleven o'clock in the morning.
morning, at the corner of rue Laffitte and rue Lafayette.
is indignant, there is loud discussion, people shout: "At Roths-
child! at Rothschild!

"Fortunately," said the Gaul, "other people
intervene and dissuade the crowd from putting this project to
execution. "

Without sharing the opinion of the Jewish newspaper, it is necessary to note this
almost instinctive manifestation which is like the cry of the
public consciousness, a lucid moment, and that the days-
nals fall asleep very quickly.

What source of patriotism still exists among this people?
who only reads newspapers where it is declared that the Fatherland
is just an empty word! How these proletarians commune
truly in thought with our unfortunate lost soldiers
thousands of leagues from France, surrounded by hordes
countless, drowned in waves of barbarians! What
poignant voice we ask the journalists that we are ima-

I don't know anything! I can still see, with its spots
freckles and her gray eyes, kind and sad, a humble
worker, one of those sickly beings, badly dressed, beaten by
the husband, barely eating to give their share to the
children. In what an anguished accent she said: "We
gave away the army's treasure, what a misfortune! Do you know

you at least if we saved the flags? >

The army's treasure! What did it matter to him?
to this poor woman, who had perhaps forty sous
in his filthy purse to get through the week,
and our hearts sank despite everything, when she told us
repeated: "Do you know if the flags were saved?"

We recognized the plebeian of the seat who, by
the harsh winter, chattering teeth, queuing up as soon as
four o'clock in the morning at the bakery doors, and
laughing all the same in the cold wind, mocked Bismarck and
cried: "How furious he must be to see Paris defending itself
like this! »

Flags! What we call high society, don't worry about it
was making fun of a lot. A real fever of parties and balls
coincided with the news of the misfortunes that struck the
Country.

Easter week, as usual, announces Le Figaro, is
a true worldly revival.

Tuesday: White ball at the home of the Duchess of Maillé.

Wednesday: Ball at M"- de Chateaubourg and at the Countess's
from Ferronays.

Thursday: Morning dance at the home of the Duchess of Treviso.

Friday: The costume ball at Mr. Gaillard's.

Gentlemen, party conductors, to your posts!

All the financiers rush to this Gaillard, who finds-
(was the opportune moment to dunk a masked bull in

rilO LA FRAXPR .TUIVR

a hotel that he had the strange thought of building
on the same plan of the castle of Blois.

The Jews open their salons wide, Grflud bal
at the Baroness de Hirsch's who, no doubt to celebrate the
victory of the Celestials, placed a garland of laurels
in her hair. The dress is of nauve green satin or-
green on a silly faille skirt all studded with pr.

“The Duchess of Bisaccja is in brocade dress
retinue of gold and silver. Duchess of Maillé in lampas
Renaissance.

((^rr-o jjenry Schneider: lovely Empire dress in
white crepe with a long belt of poppy ribbons,

"M'"" Salomon Goldschmidt: lilac lampas dress, the
front all embroidered with fine pearls, with large lapels and
purple velvet bodice.

All the Rothschilds are on deck. The ball of the
Baroness Adolphe is more select, but that of the Baroness
Solomon is more brilliant. The entire aristocracy parades in
the hotel on rue Berryer, and the enumeration of the great sei-
lords and great ladies, who are having fun while we
dies there, holds two columns in the newspapers well
informed.

Lang-Son, in fact, had been an unexpected boon for
the Jews, and the Stock Exchange had regained its former glory
days.

A writer whose uneven talent sometimes has glimmers
superb, Mr. Octave Mirbeau, has painted a striking picture
of this world who does not dream in the face of such a catastrophe
than pleasure and money.

It was the Stock Exchange that had to be seen, the Stock Exchange at the .spectacle of the
that the heart was lifted up, of deciduous. Each time that the Krance

THE JEW IN THE HISTORY OF FRANCE 5 HOURS

is in danger, every time blood flows from its flanks, the
tears from his eyes, there are thousands of men of prey who a-
beat on her, who rush to collect this blood and cea'
tears and, hideous alchemists, transform them into gold. From the depths of
which dens, which banks, which prisons, which ghet-
Had these wretches run to you, unleashed?

Mouth twisted, arms flailing, eyes ablaze with plunder,
they ran, crushed, stepped on each other, and
an immense clamour rose, more barbaric than the cries of life.
The steps of the large building were still
black, of this teeming and grimacing crowd, which seemed to carry,
on his shoulders, the enormous, eyeless monster, from which one hears-
would come out, like sounds of collapse — the collapse of
the fortune of France. And one wondered if France was not
not there, lying in this tomb, beautiful, pale and dead, and if
all these greedy hands, like octopus tentacles,
did not approach her, did not land on her, and, slowly,
eulacant with their thousand suckers, with their thousand suction cups, do not pom-»
do not pay for the hot blood from his open veins.

These bandits wished that the disaster would be more irreparable in-
core, the defeat more definitive. They invented the new sin-
very, as if reality wasn't already painful enough, and the
rather dark mourning. It was not enough for them that, over there, our little
army was perhaps lost and that perhaps not one of those who
fought did not return to the country that mourns them, they did
the rumor that there was a riot in Paris, that people were cutting each other's throats
around the House and on the boulevards.

If they had been able to learn all of a sudden that the Fatherland was collapsing-
duct, that there were only ruins, that from Marseille to Lille,
From Nancy to Bordeaux, France had become a field of horror.
what carnage, what cheers and what frenzied hurrahs! E\,
as the prices collapsed, as our income,
under the effort of these united brigands, were lost in panic, in the de-
road, we saw the joy tighten on these faces, like those
of these sordid Jews who, on the evening of battles, among the gun carriages of
broken cannons and twisted rifles, will strip the wounded and
rob the corpses.

Yes, I swear, I wished for a moment to see the cannons

and the machine guns sweep away this band of jackals and bring down
one by one the stones and columns of this cursed temple which
stands up impudently, like a perpetual insult and a tra-
hison to the Fatherland.

And meanwhile, while the men of pleasure
rush to pleasure without pity and that the men of the meadow are punished
to shameful prey, our heroic little soldiers, without a second thought.
without hope, perhaps awaiting death in these bristling defiles-
of ferocious enemies; and perhaps their mutilated corpses, the face
facing the distant country, they litter the rice fields and the
stinking swamps, their testicles in their teeth I

In the midst of all these shames, only the glo-
laughing and pure figure of Admiral Courbet. This stoic who,
slave to duty, sacrifices his life to obey orders
of men whom he deeply despises, seems like
the incarnation of military France; this great Christian who
wears around his neck, like the last of his sailors, the medal
blessed by the Holy Virgin, appears as the living
antithesis of the persecuting and fiddling Freemason person-
unified in Ferry. This France, for which he died,
the heroic sailor still serves her beyond the grave, defunc-
tus adhuc loguitur. These letters, where such contempt overflows
for the Republicans in power, these letters which are
like so many breaths on those infamous cheeks, revived-
a last spark in the souls, and, when the

The poll opens, and the country finally decides to throw up the deputies.
who still dare to admit to being opportunists.

Jewry only slightly regretted the opportunity-
nism, she had gotten all she could out of it.
The agreements with the railway companies, (pie
the Jew Raynal had made the vote, had pledged France
among the Jews. The new law replaced the Jews in the State,

carved out for them an immense economic fiefdom in the open ground
French, made our masters, no longer in fact, but thanks to
an authentic title (1).

What bribes there were, what shameful innuendos,
of unmentionable underbelly in these treaties with the paths of
iron, no one can say.

From this point of view, the discussion which took place at the Cham-
bre, July 3, 4883, about a fantastic path of
Senegalese iron, will still be a valuable document for the
historians who want to really see, outside of any
party declamation, the functioning of the Republic
Jewish in France.

First, we take a few million from the country under pre-
text to build a railway in the middle of the sands,
in a region periodically ravaged by fever
YELLOW.

After a while, sixteen kilometers were built-
and spent sixteen million, the government admits,
twenty-seven million, says Mr. Blancsubé, who must be
competent since we wanted to make him a minister of
colonies.

Is it sixteen million? Is it twenty-seven million? Per-

(1) The House was so determined to deprive the country of all its
control rights, that she refused to accept an amendment which
simply asked that the mechanics, responsible for driving the
military trains in case of war, even if they were French!

Not a single MP thought of taking advantage of the opportunity to impose on the...
Companies organizing a special service to establish in case of
mobilization. After so many billions spent on the budget of the
war, it seems unimaginable that nothing was planned in the hypo-
thesis of a mobilization; however, it is so. The employees of the
large companies tried to draw the minister's attention to

this point, but very probnh'oinent it will be absolutely inulii'.

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sonne doesn't know anything about it. The sixteen kilometers, which return
SL a million one by one, the rails being probably
Are they even made of gold? We don't know at all.
I) it is very possible that this railway will be like
of the Memphis to Pacific Railroad, for which the
shareholders paid enormous sums, on the return-
even from which some dividends were distributed and
which never existed. What is certain is that three
governors of Senegal have successively boosted their
resign rather than associate himself with this theft.

Someone other than Ferry would have been content with this pretty result,
but, with his usual impudence, the president of the con-
he told his close friends that he felt it was important to extract
a few more million. Charles Ferry, in the discussion,
gave of his person and demanded the vote, "Without doubt there
"there is some leakage," says Maurice Rouvier in his beautiful language,
"But where aren't there any in our time? We voted...

By a truly unheard-of misfortune, he arrived at the
accounting documents, with which the government
hoped to respond to accusations of embezzlement, the
same accident as in the government accounting documents
National Defense Administration; they disappeared into
a fire at the very moment they were
no longer necessary. "There are truly astonishing coincidences-
nants I a cried the i\|a(m, recounting this lamentable event-
nement.

The redemption is just and Jules Ferry (had to cruelly
suffer upon learning of this disaster.

Have you visited Thiers? Nothing is as picturesque as
this small town buried at the bottom of such a deep valley
that, from the railway viaduct, one can barely distinguish the

THE JURF n.VNS t/history of FRANCE 515

cnhutes I cutlers, who crowd to the edges of the
Darolle. All around are huge black rocks, debris of
volcanic revolutions, rise up and seem to touch the
sky. Sometimes, during the summer, you can see up high like
a yellow carpet that almost blends in with the sky of the firma-
ment. It's wheat that grows there.

How was this wheat sown on these ridged blocks?
liveliness that seem inaccessible? How are we going to achieve it?
harvest? It's a mystery. The heart is moved, however
in front of this effort of man, who knew how to use this scrap
digs it up to try to stick some bread back on it. The eye will
workers from below who, from morning to night, make
small knives that we pay a ridiculous price for, for these
peasants from above who risk their lives to obtain a
sheaf of wheat.

These are the ones, and the miners who vegetate at the bottom of the
airless galleries, and the poor ploughmen of Ceiiainea
countries that feed on porridge, which, through taxes,
pay all this money which benefits the Ferrys and the Lévys-
Crémieu, while the left claps its hands, without knowing
exactly whether it is sixteen or twenty-seven million.

The Jew costs us dearly! It is the thought which, I believe,
will come to Ctiacuan after seeing me read.

We have now arrived, in fact, at the end of this picture, incom-
necessarily complete but accurate, we think, in its lines
essential, which shows the role of the Jew in France.

Those who have followed us through so many years and so many
events have already, without a doubt, formulated the conclusion!
sion which is suitable and which is summarized in this axiom:
<(When the Jew rises, France falls; when the Jew
decline, France is molding.

Until the 14th century, as Mr. Albert Kohn recognizes,
There are 800,000 Jews in France, they do not pay any
service, and, through intrigue and attrition, force the pro-
owners of the land to chase them away. From this time on, the
prosperity of France takes on a magnificent development
They returned behind Freemasonry in 1790, and
become the absolute masters of a country they have detached
little by little, with prodigious cunning, of all the tra-
conditions that made its greatness and strength.

The striking aspect of this situation is the helplessness
absolute authority of the Jew to do anything with a power that he
conquered with undeniable skill over beings
easy to deceive with words. With the Semite, everything starts from
Stock market, everything comes back to the stock market, all action is summed up in
a speculation. ,

"Found financial companies!" This is the first

political maxim of the Jew. "Crucify the
Christ! Persecute those who worship him!” This is the
second maxim.

It is clear that such a design, applied to a large
Christian state, can only lead to the situation where we
are, to this chaos that the Talmud (tractate Hagguiyah)
calls the Tohoii-va-hohou

Would our unfortunate country have a chance of escaping
to this collapse?

Yes, no doubt, if the oppressed would agree to
react against the Jew who is their common enemy (1).

(1) Oa will certainly not accuse Sébastien Mercier of being a representative-
many retrograde ideas. From the Directory, however, this writer
to the mind so curious, to the insights sometimes so iivtp.« avijt [ir'Wn qi.e le
Semitisue would become a dani^er \nn\v rKuru»-^; who would be obliged

Who is the current regime bearing the brunt of?
the revolutionary worker and the Christian conservative.
One is affected in his vital interests; the other is wounded
in his most cherished beliefs.

For the worker, the social revolution is a necessity

to sustain a fierce struggle to defend itself. The chapter con-
sacred to the Jews, in the year two thousand four hundred and forty. Dream if he
ever was, has the character of a true prophecy. *

"The worn-out politicians," writes Mercier, "had not been able to foresee the
unfortunate consequences that the sudden explosion of a population could have*
numerous and inflexible in his opinions whose ideas, conlrastaul
strongly with those of other peoples, became cruel and fanatical-
of their law and the pompous promises that dated back to
the origin of the world, because the earth belonged to them and the other peoples
were in their eyes only usurpers.

"The Jews, regarding themselves as a people prior to the Christians
and created to subjugate them, gathered under a leader to whom they attri-
suddenly drank all the marvelous made to shake the imagina-
tions and arrange them at the largest revolutions and the pins ex-
extraordinary.

t He then composed, in Europe, a scattered multitude which could
rise to twelve million individuals, and the Jews spread throughout

the East, Africa, China, and even in the inte-
America's leading cities running or sending help, the first
The first invasion was violent. Political invigilance had to be repaired.
of previous centuries and we needed wisdom, cons-
strength and firmness to break down this ardent fanaticism, to
to calm this dangerous fermentation and reduce the Jews as
formerly to earn their living in absolute tranquility.

"They had worked in all centuries and in all moments
with the thirst of greed and the ardor that carelessness gives for
any other object, always greedy, always happy in speculations
low or self-interested, eternally fattening their purses. Their
enormous riches had given them a fanatical audacity and!
title of King of the Jews, given to an ambitious man, had caused
political storm whose shocks did not leave us alone
worry. We didn't want to shed a lot of blood, and this
people of his city were ready to renew all the horrors
qaulfre his story and of which he was the agent and the victim.

a})3o1ue. Convinced now that there is nothing beyond the
land, bending under the weight of an exploitation that the exi-
agencies of capital make it more and more harsh, it looks at itself
like a disinherited person of life; he wants to possess the tools
industrialist, like the peasant, before 89, wanted to possess the
land, he demands socialization, expropriation for his benefit
work tools.

All the reasoning that one can oppose to these
claims, which have force at their service, can
be excellent, but unfortunately offer only a very limited value
philosophical and literary.

Basically, in these questions, Good and Evil have only one
meaning of convention. In 1792, many brave
people owned fields, woods, houses which
had nothing feudal about them, which came to them most legitimately-
ment of the world by inheritance, which were the fruit of saving-
gene of five or six generations, who belonged to them
same title as my watch belongs to me. They guillotined
the owners and the property was taken. As early as 1817 or 1818,
when the Restoration had passed over it, the spoliation was
an established fact; the former owners sometimes greeted the
passage those who had robbed them. Today
conservatives, Christians enjoy without any remorse
from the result of their grandfathers' theft, and sometimes make
a very profitable use. A gentleman, who would own five
one hundred thousand pounds of land rent, from the purchase
of National Goods, would be infinitely better received, in
the Faubourg Saint-Germain, that a gentleman whose raïeiJl

would have refused to buy these goods, and which, while appearing
belonging to a spotless family, would have only twenty-five hundred
times in his pocket.

It is therefore a question of knowing not so much whether the workers have

reason to propose this IMT, than to see if they have a chance
to achieve it under current conditions. I am convinced,
for their part, that they will not succeed; they will put very
easily take control of Paris, but they will not be able to seize
of France.

The difficulties that will stop the workers are not
in themselves very considerable, but they will be sufficient to
make their business fail.

In 1792, the peasants were on the ground; they did not
that to take possession of it in a definitive manner, and
like wheat, wine, fodder are productions of
first necessity, they only had to continue what they
previously did by simply becoming farmers
owners.

The workers are also in the factory. They count,
from now on, among them quite intelligent men, said
skilled foremen to operate everything, from
so that the boss's disappearance is not noticed
not even. I'm sure they just have to want it,
given their current organization, to seize
All.

Unfortunately for them, a revolution like that
there will stop all the factories, and in the meantime,
the bourgeoisie will rally, find a general who will drown
in blood the proletarian revolt.

If the French bourgeoisie does not do this, Germany
will do it for ^Ue, will seize this opportunity to intervene and will be
supported by the terrified bourgeoisie.

This goal, which the workers pursue, and which they do not have
wrong to pursue their point of view, could he not pat
be reached peacefully? Why a Christian prince,
a leader with firm and broad conceptions who, instead of seeing

questions through commonplaces, would look at them

opposite, would he not confiscate Jewish property? Why,
with the resources thus created, would it not allow the
workers to experiment with their theories on exploitation
collective and direct from factories and establishments
industrialists? Most owners would lend themselves very
willingly to this amicable expropriation, as soon as they
would be adequately compensated. One could judge, by
the results, advantages and disadvantages that pre-
feel, with their different constitution, the unions
purely secular workers, and the unions formed on the
model of the Catholic Workers' Circles.

In such matters it is important not to be under any illusions-
sion, and to predict what one can count on.

Jews own half of the circulating capital on the
land, or the fortune of France, which pays a budget of
nearly four billion (1), can be estimated at one hundred and five-

(1) The ordinary budget for 1886 is three billion thirty
million six hundred and twelve thousand three hundred and eighty-eight francs. The
extraordinary budget is one hundred and sixty-nine million eight hundred
eight thousand two hundred francs. The compensation of five billion paid to
Germany is not the cause of this insane increase, as
Republicans enjoy making the naive believe it, since the
The 1876 budget was two billion five hundred and sixty-nine thousand
lions in which 200 million were included for depreciation.
The squandering and embezzlement of those who govern us
alone explain the gap between the 1876 budget and the current budget.
"For the seven years you have been in power," one MP said.
Republican, Mr. Amagat, to Gambetta's henchmen. You have de-
thought more than seventeen billion, you have increased the public debt
of more than eight billion. Opportunistic squandering has been
more disastrous for France than the war of 1870.

The deputies have managed to no longer discuss this formidable budget.
ble. We vote five or six hundred million in an hour, in the last-
last fortnight of raun(''p, in front of bins, with a hundred

a hundred billion (i), of which the Jews own well
four-vinirls billion. I estimate, however, that with the me-
obligatory operations, with the ease of distorting the va-
their (2), an operation like that would not produce
immediately more than ten to fifteen billion and I accept
the number ten as a minimum.

representatives at most in the room. We don't even have time

to vote for everything and we are obliged, in order not to use the word of dou-
provisional elevenths, to allocate a billion to the government to
do what he wants. The right to control the tax, which existed
at the origins of the monarchy, ceased even to be exercised.

All these words: floating debt, consolidated debt are fiction.
pure, prestige similar to that of the magicians of old. The
government, being right in the Jewish system, which consists of
take the money earned by the worker to support him
to hold the paper, seized the 2,300,000,000 francs deposited at
the Savings Bank and replaced them with annuity securities which,
in case of panic, would have no more value than the assignats*
revolutionaries.

Mr. Leroy-Beaulieu showed, in V French Economist, that the
amounts due from the State, either immediately or in the very short term
maturity, amounted to more than three billion francs, and that the en-
cash that he could have available to respond to these enormous
requirements barely exceeded one hundred and fifty million francs.

In other words, the government finds itself in the situation
of a trader who would have assets of 150,000 francs and liabilities of
3,000,000 francs.

It is clear that at the slightest serious alert, it means bankruptcy.
forced.

(1) A deputy, Doctor Vacher, estimated this fortune at two hundred
sixty billion, Mr. de Foville, head of the statistics office
at the Ministry of Finance, stops at two hundred and fifty billion;
but these are purely theoretical figures.

(2) It would be a complete mistake, however, to believe that the for-
L-rael's tune is exclusively on paper. The Jew, absolute king, had
France, not only exercises the sovereign right to issue
shares which are genuine banknotes, with this exception
almost that they are not guaranteed by anything; he still mints money, he can
send ingots to the Mint to be struck and profited
of the benefit. It is not a privilege, they say, and everyone can

With five or six billion in cash (1), we expropriate-
would certainly have enough factories, without harming anyone
again, to allow workers to experience-
to ly their social doctrines in conditions of all the more
better than any violent revolution that has ever taken place
no unemployment would occur.

All this, I do not fear to insist on this point, accompanies-
would accomplish without jolts, without outpouring of sanctity, by sim-

the decrees in a way, without plunging the country into

to do the same; Mr. de Ureda responded vehemently to that
olijection: "Yes, all those who have ingots in abundance, but
gold and silver materials and cash being concentrated in
the hands of the Jews to such a degree that the word monopoly would have no
nothing exaggerated; it follows that they are the ones who have monopolized up
of the most lucrative sovereign rights.

This cash monopoly is, in reality, the real strength of the
Jews; it is because Mr. de Rothschild has, not by credit,
but in an effective manner, of the major part of the gold in circulation
in France, that he can impose his will on the government.

(1) The disorder was so great, the theft so general during If»
Revolution that it has always been impossible to know what it was, at the
fair, the value of national hiem. In his report of 25 germi-
nal year III, in the name of the committees of Public Safety, of legislation and of
finances, Johannot declares that these assets constitute a fortune
effective figure of sixteen billion. Louis Blanc adopted this figure in his
History of the Revolution. Lavoisier estimates these goods at two billion
eight hundred million. Cambon gives a total of 1,840,740,159 pounds,

To this figure we must add the property confiscated from emigrants and the»
condemned to whom Koland, .Tohannot. Gnmbon attribute success-
initially a value of five billion, then nine billion. Pans I9
table that he presented, on this subject, in the year IV, to the Council of Five
Cents, Eschassériaux gives a total of ciuqbillions in melal value-“
lique.

In his learned work. The Finances of the Old Regime and of
Revolution, Mr. René Stourm pronounces himself in favor of the figure of five thousand-
1.5 liards, which seems a little weak to me and which, according to him,
breaks down as follows: three billion for the assets of the Clergy and the
Couroime, two and a half billion for the assets of emigrants and
condemned.

one of those crises from which foreigners take advantage. The administration
Confiscated Jewish Property would operate as it did-
tioned the administration of National Property^ and I do not see
not sure how we would attack the legitimacy of this act
since there is no inclination of the materials, which we put between the weeks of
youth, does not risk a blame against the confiscations
revolutionaries.

The advantage itself, if we were to compare, would be for the
transfer of ownership that we propose. No one
will seriously contest, in fact, that Jewish wealth

does not have, as we have said, a special character; it is
essentially parasitic and usurious, it is not the
fruit of the saved labor of countless generations,
but the result of speculation and do); it is not
created by work, but extracted, with marvelous skill-
'euse, beyond the pocket of real workers, p;irdes societies
financial companies that enriched their founders by ruining them
their shareholders.

Do we not see, moreover, every day, the days-
Jewish people and at the same time people who are proclaimed
willingly free from all pecuniary traffic, like Mr. Prisson,
declare themselves in favor of the confiscation of the assets of these con"
gregations in which each member has one in the other
for his part five hundred francs per year? What does the abbey of
Vaux de Gernay, which is the property of M'"'' de Rothschild,
would it be more respectable than an abbey where religions?
raise poor orphans (1)?

(1) The franpa-maçoQf) and jqifs newspapers warmly
applauded the vote of the House of December 1884, which "
placed under a personal trust the property of the relatives
tions; they declared that this was only a route to» li

^^

The causes, which will perhaps prevent this operation from
^ 1;:., public safety which would replace France, for two or three
' a hundred years ago, under normal living conditions, are
\ of more than one kind.

It must be noted, first of all, that at the same time as a

^ decrease in physical strength, there is in Finance a dimi-

f "l nution of intellectual strength, an obvious weakening

faculties, like a beginning of softening

of the brain common to the working classes as well as to the

high classes.

The workers, accustomed to the artificial atmosphere of novels

1 that we tell them, victims of words, accustomed to

'think only through their newspapers, are increasingly

unable to see reality, to grasp the relationships of

ideas together, to have an overview.

The Jew, moreover, is very clever; to destroy the an-
old society which rejected him, he placed himself in
the sheet metal of democratic action. The Karl Marxes, the Lassalles,
the main Nihilists, all the leaders of the Revolution
cosmopolitan are Jews. In this way, the Jew imprints on the
movement in the direction he wants. (We saw it clearly under the
Municipality where not a single property has been touched
Jewish).

If a speaker, in a public meeting, indicated the
solution that I have just presented, and which is excellent, a
Jew would immediately divert attention, which would show up untimely-

co-taxation; they therefore admit that it was enough to be the strongest to
not respect the principle of property. Under these conditions, the
The system I propose has nothing that could shock received ideas;
it has the advantage of being fairer and more profitable for the

"'"'^"- C^^ ^^Jc^ ^^-ty-^ - ^*^^^^^ -'-^^ - ^

'- ^i; OX.^ , ,J^ ^>^t^-^^^ -^-V:^^ /^'■/'■^

pestively on Mr. de Rothschild, recounting that he met
countered a Capuchin who walked barefoot and who looked
defeated by someone who is fasting. Walking barefoot! Fasting!
What a crime! this poor people would cry out without thinking that
it doesn't bother him at all and he won't be richer when
he will have prevented this Capuchin from walking barefoot and
';!To fast.

^^ However sad you may be about decadence

c^ mental of this people, who allow themselves to be fooled by those

. \^ who enrich themselves at his expense, we must take this into account

\ fact that the union, which has always been the strength of Jewry.

- serves wonderfully in this circumstance. The Jews

\ from below are supported by those from above and the Jews from below

w high are guaranteed against the Revolution, since they are the ^

'"'^ theirs who lead the insurrections,

It must be added that members of the upper classes do not have
^ hardly a clearer vision of the situation than the prole-
silent. In their country, the Christian resigned to persecution in
which he finds an opportunity of merit with God,
takes too much precedence over the citizen, who, born in a country that his fathers
have cleared, expanded, civilized, intends to defend its 1
rights and does not allow anyone to treat him as a pariah; they do not
do not realize this, that the one who goes to look for the
persecution in China or Japan is a hero, while
%v' whoever patiently endures it at home is a coward.
- - No one protested when the Jew Stern said, at the Circle
of the rue Royale, this word that the newspapers quote complacently-
at least once a month: “In ten years,
I don't know how a Christian will live.
Among the representatives of the nobility who made up
^"■^ this circle before his misfortunes, he did not find himself a
man brave enough to take up this insolence, to

say: "But finally, Jew, why then do Christians not
Would they not eat in their own country?

These obstacles are considerable, but they are not
insurmountable. It may arise, from the ranks of the people, a
man of French origin, who has the magnificent ambition
to attach his name to the peaceful solution of this problem
of the proletariat, which has already cost so much blood unnecessarily
plebeians and who will cost them even more if they follow
another way.

There may also be an officer who is brave,
deeply struck by the degradation into which his
country and who risks his "life to raise it up.

In the current situation, in the presence of a govern-
despised by all and cracking on all sides, five
one hundred determined men in the suburbs and a regiment
surrounding Jewish banks would be enough to achieve the greatest
fruitful revolution of modern times.

The whole thing would be over before the end of the day and, when we
Would see the posters announcing that the operations of the Fund
Jewish goods will begin in a few days, all
the world would embrace in the streets.

Thus the beautiful words of Peter the Great would be fulfilled.

Venerable, Abbot of Cluny: Servant populis chrislianisj
etiani invilis ipsis, divitiœJitdea'UDi

BOOK THREE

GlMBETTl AND HIS COURT

The dericatuM Toili reanaai..

A Jewish Emperor. — Origins. — The Gamberlé Family. — Youth.

— Morny's Obsessive. — Barbey d'Aurevilly and Voiture. — The
journey to the Orient. — The Qualre-Seplember and the Coraniune. - THE
National Defense accounts. — The new layer∗. — The
Jewish claim. — Our illusions. — The Augustiani. — Henri Ro-
cheforU — The aiUi-gambettlisle campaign. — The meeting of
Saint-Biaise Street. — The Opposite Fortune. — The Situation
criticism of Gambetta. — The Rous in exile with Daudet. — Death.

— A word from a woman of the people. — The brain of a tenor. — The
Gambetta's vocabulary. — The hatred of intellectuals. — The me-
taken from the bumauilé. — A coronation at the Grand-OrientU

AMONG so many portraits, is there a single one that gives
a complete idea of Ihomine whose incomprehension-
possible and extraordinary fortune will be a perpetual subject
of astonishment for the story? I don't think so. Is it
so that this book requires penetrating analysis and
subtle of a Carlyle or a Taine? Certainly not. Despite
his tricks and his subtleties, this being is too coarse for
not be relatively easy to grasp. It is only necessary
see the two elements of which it is composed: it is a
Jew and he is an Emperor; a modernized, crusading Jew and
mixed as you like, an Empe- temperament
reur dii Twist the most vile and the lowest, I grant you,
but in the end it's both.

When Rome conquered the world, the world conquered
Rome, Rome successively had Spanish Emperors
and African Emperors; it had Gallic Emperors
who ate an ox for their supper, and Emperors
Thracians who struck down the leaders of
cohorts that displeased. She had a Syrian Emperor,
the sixteen-year-old Heliogabalus, who, constantly dressed in
woman, her arms laden with bracelets, presided, in her
long trailing Phoenician dress, at the wedding of the
Black Stone with the Moon. Although the son of Soemias was

circumcised, Rome had no Jewish Emperor. Gambetta was
for a moment this Emperor. He is not a demoted Caesar
precisely, it is a forgotten Caesar who had missed
entrance and which took its turn in the chance of an inter-
reign.

t>'.H) L\ FRANCR JUIVI'J

To understand this well, we must imagine a way
of Barabbas, Barabbas pardoned, became prefect of the Praetorium
one fine morning, in the middle of a fight, and making himself
to award the purple by dint of gift of the gab.

This sort of late reappearance of a distant type is
curious and worth examining the evolution of the
character.

Lightning does not rumble around this cradle on the day of
birth, but the origin is interesting. Gambetta does not
is not born of foreign parents, because, after all, being foreign.-
to live in a country is to have a homeland somewhere; it has
for fairground generators. Following the movement
peoples by the French Revolution, certain Jews, as well
as we have explained, began to travel around Europe,
looking here and there for a place to settle. A Württemberg Jew,
A. Gamberléj settled in Genoa at the time of the continental blockade-
tal, traded in coffee and smuggling, married a
Jewish woman from the country whose parents had been hanged and Italian-
then changed his name, calling himself Gambetta (1). The son or
the grandson came to France, settled in Cahors, and we
gave the great man who never had absolutely nothing
of French, not even the style.

Is he Hebefi, Genoese, Illyrian, Dalmafi,

Italian, Bohemian, Hellenic or Prussian?

Where does he come from? Between us, he himself doesn't know.

(1) See on this subject a strange volume which we have already spoken about,
Judaism in France, published in Stultgard in 1872, almost completely
untraceable, the Jews having made all the copies disappear,
which contains very curious information on the movement
Jewish in France, and particularly on the role played by Mf Bauer.

The AtxUiie^ lyruéliies have preserved for us a pretty word from the prince of

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So sang the amiable rhymer of the Hundred Sonnets a par
a lilac blackbird." He himself didn't even know the date
exact date of his birth. At the head of the graduate thesis of this
licentious, thesis relating to mortgages, we read: • The act
public on the following matters will be supported on Monday 19
January 1860, at two o'clock, by Mr. Léon Gambetta, born in
Cahors (Lot), April 11, 1838. » However, the birth certificate which
It was published that Léon-Michel Gambetta was born on
April 3, 1838, at eight o'clock in the morning.

In Paris, whatever was said, the future dictator did not
no more effective than many mediocre people who are agitated
licaucoup without anyone looking at them. He did not exercise on his
contemporaries the serious influence that very young people have exercised
some men. Member of a small group, which made
part Hebrard, Dépret and some others, and who meet-
knows every week at Brébant, he tired his
friends, one of them told me, of his deafening din,
that he did not strike with his eloquence. "Shut up, you loudmouth!"
was the usual word used with him, which
does not imply, it will be admitted, any kind of prestige among
the one who was thus called to order.

These are the pieces of a cabinet of Brébant where the cenacle
had arranged to meet for the occasion, that Gam-
Betta saw this convoy of the Duke of Morny pass by, which takes place
in the Nahab as a parade of the imperial world. No one

Bismarck about Gambetta. "I am surprised," said the Cham-elier
h his passage in Berlin in 1880, that the Jews of the Municipal Council
of Berlin have not yet been named honorary citizen of Berlin
Semite Gambetta; it is perhaps out of consideration for Marshal de
Moltke and for me; but they are mistaken, the Semite Gambetta nou«
would use as much as coucilo>eu d'houiienr. h

suspected for sure that the screamer would occupy the palace
the great lord who, at least, hid, under graces
of patrician, a less complete absence of moral sense,
certainly, than that of his successor; no one foresaw
that, seventeen years later, I, the noisy declaimer of the time
would have a funeral almost as solemn as those
of the dandy statesman, who had harnessed himself to the shining chariot
of his fortune the politics of love and the love of
policy.

Perhaps the vision of the Palais-Bourbon already haunted

the obscure lawyer?

Morny's obsession with people who were
young people in 1852 was very lively, and Alphonse Daudet has well
translates this impression. Henchman, man of the
world, stockbroker, art connoisseur, this volup-
unscrupulous killer was an ideal for many
of men of this generation closed to any su-
superior.

Each took from this complex role what he could bear.
ter and played it with the means at his disposal.

The man of prey was embodied in Raoul Rigault who,
most likely, when he spent his evening at the Délasse-
ments, the day the street battle began, pen-
knows at the Morny of the Opéra-Comique.

There is a reminiscence and like a charge of Morny-
Patrons in Proust organizing lotteries and makeup-
gnoring works of art that appear in a portrait
by Manet, worthy in every way of the original, strapped in
an indescribable frock coat.

The finance man is Gambetta. Be convinced.
that in organizing the Tunisia affair, he was very proud of
plagiarize Mexico and that he was very happy then to

pose in front of his gallery of freedmen for the maker without
scruples.

Those days were still far away. At Gambetta's, lawyer, we
sees no appreciation for his profession, no love of
good reputation acquired through merit and hard work
vail.

Barbey d-'Aurevilly charges trainee lawyer with trial
press. The cause was piquant, the case good for a
beginner. Gambetta thanks, then disappears, does not prepare
nothing, comes to find Barbey the clever one of the audience for him
ask what to say and finally, to amazement
deep of the court, he compares the author of the Priest
married... to Car.

"You pleaded like a cab, sir," he said to him.
d'Aurevilly with that accent we know him for.

Compare Barbey d'Aurevilly to Voiture! This thought
could only come to the inventor of fiery steeds

which leap into the sea. It is nothing, no doubt,
but do you not discover there a manifestation
moreover of this nature so anti-artistic and so anti-French,
so delicate and so fine in everything that concerns questions
of interest, so obtuse and so resistant to all nuances
intellectuals? This ludicrous comparison must have come
quite naturally to the spirit of this evil learned like him
came the inappropriate epithet, the metaphor
which makes you laugh and the prudhommesque phrase where all the
words scream to be together.

The future dictator's means of existence was, in this
time, to serve as a company man - of bad
company of course - to a kind of very active mercanfi-
actively involved, as Crémieux's secretary, in all the
Jewish affairs. He was a guy again, this Lau-

laugh, and Jules Vallès was, up to a certain point, right
to write: u This little man, without a chin, without lips, with the
head of a weasel and also of a linnet, is one of the heads
strongest of his time, the Machiavelli of his time, —
a grumpy, blabbering, searching, lively Machiavelli, then-
that he comes after Tortillard, Jean Hiroux, Calchas and
Game, »

It was always the Orient that this Semitic world aimed for.
was to make such handsome profits there. Laurier went to feel
the field with Gambetta in Constantinople, passing through
Vienna to consult with the Jews of Austria.
On the way he explained to his companion what was being prepared,
introduced him to Israel's dream of a government
French-Masonic and financial, which would make France sweat
all the gold of his savings, the opera of a few superstitions
honestly republican" that he could still have,
showed life as Vautrin had shown it to Rastignac,
in the Vauquers boarding house; on his return, he placed his disciple
near Crémieux. Near the old man, Gambetta found himself in full
kitchen of the Temple of Solomon, in the heart of the Grand Orient, in
. full 4^Israelite Union. ï)e that day, he was famous.
The Jewish press exaggerates the merit of the
speech at the Baudin trial, made his thing of the success of the ora-

tor.

Well warned, remaining in a semi-reserve, Gambetta
was the man for the job when the war broke out
1870, the Jewish war, To see him leave for the province, in
"in the company of his inseparable Laurier, he seems to see
in action a fable by Berakhia Hanack: The lynx

and the Pig disguised as a Lion.
'^^,0^^ This debauchery of five has been recounted many times
'/ month, this eluding orgy, this regulated cutting of the

û f mo

<^î.^^^^' ^^^Z^ ^^^i^^ ^ J>j:i'2^jH,.^i^

A , y Û. r ? '^ . .J a. J^^

France by all cosmopolitans, from SpuUer to
Garibaldi, from Bordone to Steenackers.

Achilles, at the court of Lycomedes, betrays himself by rushing
on the sword hidden under a pile of fabrics and jewels;
the son of a Jew, if any doubt had remained, would have quickly
revealed upon his arrival in Tours. Putting aside all swords
loyal and shining in the sun, he cried: where is the forest? where is the
stock market hit?

The loan was the main thing, the war was only one-
secondary question; she had the advantage only of
made the Fiançais to make room; she made some, and
The Commune did even more.

We were talking about Gambetta's role during the Commune,
one day at Victor Hugo's.

— Ah! replied the poet, I received in Brussels a
very significant letter from him on this, he was absolutely
agree with Thiers.

— How? they asked him.

— Yes, he added, the Commune was made by those who
took advantage of it.

He was about to say more when little Lockroy turned away
quickly the conversation with some nonsense.

Only the future will know the more or less con-
siderable played in the Commune by Gambetta, represented
by Ranc, the oblique Jacobin who slipped away as soon as the affair
was engaged. Historians of the future will have on those of the
past this advantage, which we give them, from now on,
the broad outlines of all the maneuvers of that time and

that they will only have to discover the minute details of the intrigues.

Quiet in San Sebastian, and feeling well what was
in question, Gambetta refrained from saying a word in a
one way or another.

Sulla was calmly offering a sacrifice to Fortune when-
that suddenly loud cries resounded around the temple.
It's nothing, he said to those around him, it's thirty
a thousand Marianists being slaughtered. He too is sheltered in the
Temple of Fortune, Gambetta showed the same impassiveness
bility before and during the May days, with this difference-
that it was not his enemies who were being slaughtered,
but his friends, his voters, these illusionary plebeians
who, in good faith, had believed in him. Not very brave by nature,
he is said to have had a crisis upon leaving Spanish soil. His fate,
indeed, was in the hands of the majority; it seemed truly-
It would be foolish to hope that this majority would not ask
no accounts to a man who, without any mandate, e-
was constituted the master of France.

This insane hope, however, came true. Never did the
acts of the government of National Defense were not
discussed. The most improbable stories were accepted
that Gambetta liked to tell; the legend in particular
accounting documents that we would have chosen
the time of March 18 to send to Paris, and who would have
were destroyed in the fire at the Ministry of Finance; the
account of the second fire, on the railway, this one, of other-
three pieces that were also hastened to be sent to Paris.
ratified the payment of a sum of 75,138,978 francs for
for which no justification was provided, absolutely
none. We didn't even think of saying: c(There are
people who paid and others who received, that they provided-
feels like a duplicate of their accounting documents.

This abandonment, by the majority, of the interests of France and
of the rights of justice, would seem improbable, if the
report of the Court of Auditors (Ju 31 August 1876 was not
there to demonstrate that this is history.

The fire at the Ministry of Finance, this report says, detained
documents relating to payments made in Tours.

Those relating to payments made in Bordeaux had to, on
execution of the government decree of April 25 <871, êln-

communicated to the Markets Commission. They could not be
found.

Both payments included, one to the treasurer's account-
general paymaster of the Rhône, the other to the account of the treasurer-paver
general of Seine-Inférieure, and both relating to advances
for the service of the Armaments Commission, remained destitute
of justification.

As for the payment of two million charged to Chapter XVI
from the extraordinary budget of the Ministry of the Interior {execution
artillery batteries in the departments), and resulting from a
order issued in the name of the President of the Ar- Commission
ment, on the central paymaster's cash register, for the price of thirty bat-
artillery shells purchased in America on behalf of the
departments, this payment was not justified.

Only one member of the right, Mr. de Lorgeril, seems
to have protested with indignation against this absence of
any supporting documents that concealed shameless thefts; he was
replied, laughing out loud: ∗.(that these pieces had without
were probably included in a convoy of three burning wagons
between Bordeaux and Versailles. >»

The Ferrand markets were more scandalous, if that.
possible. Here again it is necessary to cite the report of the Court of
accounts.

It was paid to Ferrand, at the end of the financial year 1870, in various
mandates, 1,005,039 fr. 50 by the treasurer-payer of Illé-et-Vilaine;
by proxy, 96,897 francs and by the treasurer-payer of
Maine-et-Loire, 400,000 francs.

No justification of employment was produced in the accounts
for this^j fiitrépiites sums.

•∗)3S LA FRANCR .ÎUIVR

The same applies to various advances amounting to 1,913,400
francs issued by three general treasurers to agents
beyond the Ferrand house.

Memoranda, a number of markets have been attached to
support for expenses amounting to 4,590,480 francs i% centimes,
paid directly by three general treasurers-paymasters, to
suppliers or contractors.

But if these justifications, certified by Mr. Ferrarid, were
such as to establish that the supplies had been delivered to him, they
could not, to any degree, provide proof that the state, which
had borne the expense, had been put in regular possession

supplies acquired in its name.

Gambetta's complicity with Ferrand was flagrant.
Protector of Ferrand, who had already gone bankrupt, commanded-
edited by Ferrand for the French Republic, host of
Ferrand to Lesnavar, even warning of his next
arrest this wretch who had robbed dying France-
health, Gambetta was not even worried.

From this time on, Gambetta was relatively tran-
keel. No doubt, he still had what one could call
venettes, but that came from his character essentially
coward. On May 24, Léon Renault, a business gambler like
he (1), worthy of being a Jew, if he is not, betrays the government-
which he served without believing in it, for the benefit of the government-
that he fought with the certainty that he would triumph,

(1) We have seen the role played by Father Leon Ben»u1t in the affairs
Since then, we find him as administrator of a company
went bankrupt: Lt grande Compagnie trassuranres. Mr. Beaugé, the k^yudic,
reveals the most serious irregularities in management: an operation
of four million which does not appear on the books, active dividends
OOl were dislrilmés. "The bankruptcy," concludes the s^udic, "is due to the iuob-

and kept Gambetta informed of everything. On May 16, he hesitated
a minute and was quickly reassured as soon as he saw that all the ener-
The company's saviors' strategy was to hinder the sale
of the Petit Journal in the departments. We gave
penknife blows instead of saber blows, according to
the expression of Admiral de Gueydon. We were going to see what
The Jew is capable of audacity as soon as he has stopped trembling.

We have already shown how, following the events-
ments of 1870, a whole flood of adventurers had rushed to the
France. A new world was born, or rather, had grown.
like a harmful mushroom on the ground deep
stirred. Gambetta saw this boiling manure and
the successive layers which rose above it, it continued
that something could be done with this and pronounced
in Grenoble, in 1872, this famous harangue on the new
new layers, which is the only speech of his where there is a
idea, the only one that corresponds to a true situation.

gcrvalion of the statutU and the combinations iuveDtéeâ by several
perâouues to enrich themselves at the expense of society.

How can one explain that a government, which bore this title of

government of the VOidre mo)a/, the most beautiful after that of gou-
government of the Christian Order, would have left such a personage to the
head of the Police Prefecture after May 2nd? How did the idea
did it not come to the politicians, who had assumed such a burden?
task, to take either a man like Maxime Du Camp, who con-
born in Paris and the revolutionary staff, either a brave
provincial, honest and One, accustomed to dealing with the peasants
and who would have been as malicious as the Parisians? Mr. de Vitrolles, who
was the main, the only author of the Restoration, had not (.anointed
dragged into this junk which ('foams forever the notion of Good and
of Evil, he raised sheep before getting involved in politics and from
These first steps proved more skillful than all the schemers who
surrounded the Princes.

Have we not seen the appearance, since the fall of the Empire, of a
new generation, ardent yet restrained, intelligent, clean
to the courts, in love with justice, concerned about general rights-
rates?

Have we not seen appearing all over the country - and I
absolutely want to highlight this very new generation of
democracy — a new electoral political personnel, a new-
personal calf of universal suffrage?

Yes, I sense, I feel, I announce the coming and the presence in
the politics of a new social class which is in charge of-
then sometimes eighteen months and which is far, for sure, from being infer-
lower than its predecessors.

At the time, no one understood anything of this speech, and
many, even today, are not far from seeing there
one more manifestation of the usual verbiage of this mad-
beggar, talker of nothing. What, one wonders, is Celtic
new layer that the speaker was talking about? There is, in our
democratic society, that a new element which can
to gain access to public life, to make a place for oneself
considerable in the government of the country, it is the People-
ple, the fourth State, according to the expression of the socialists.
Now, Gambetta's hatred for the worker is known to all,
the workers' applications which, logically, would have had
reason for being under a radical Republic, have been al-
days fought by Gambetism; since 1870, not one
No worker, apart from Brialou, arrived in the Chamber.

The new layer, we have said, really existed;
she formed a ready-made staff for whom-
would use it. The new layer consisted of beau-
coup of Jews with a complement of Freemasons for the-

that the word conscience had no meaning,
of unscrupulous shopkeepers, like Tirard, of makers

of dupes who had brushed with hard labor, like Constans, of
bohemians and tavern pillars, like Lepère and Cazot,
of disgraced generals, like Thibaudin, of debris of
48, doctors without clients, health officers, veterinarians-
rinaries, of students who smoke pipes, retired in pro-
vince and who, under a regular government, would have
quietly finished falling into childhood while caressing
the girl and the vial.

It was, with the added Semitic element, the eternal
greedy and shameless peat of which the Greek poet speaks, has the
small fry of foreigners who would only have had to invoke
Jupiter whipped, of slaves, of people of low birth and worthless
hardly better, arrived yesterday and which Athens would not have
even wanted in the past for expiatory victims.

To all these equivocal citizens, a true Frenchman could have
address the apostrophe that Scipio Aemilianus threw from on high
of the Rostra one day that a crowd of slaves and freedmen
interrupted the second African: "Silence, false son of
Italy, you can do whatever you want, those I brought gar-
rotted in Rome will not frighten me, however loose they are
NOW ! "

The pact was finally signed with the Jews when
Gambetta had formally promised persecution in this
word that made him almost a king: Clericalism is
the enemy.

Do you hate Zophar? It is a ram's horn.
curved at its lower part and which announces joyfully,
with its two alternating rings, the Tekiah and the Terouah,
the Rosh Hashanah celebrations.

In ordinary life, as in the Temple, the Jews are
wonderful Zophar players. They trumpet you
a name of a writer, a singer, ie cabotin oudecabolic**

"^ until you have your ears full; they are hs
most prodigious claimants that exist.

They once had Lattu the bass drum around Daniel
Manin (1), and transformed this mediocre lawyer into a species
of character, they surpassed themselves for Gambelta. Never
The staging was not better organized and one cannot
defend with admiration before the incomparable way in which
This personality was first cleansed, then posed, advocated,
glorified, idealized, apotheosized.

This art, special to the Jews, is completely modern, since the
.press plays the main role there, and, nevertheless, recalls these
evocations of the Middle Ages, these phantasmagoria which made
appear before the gaze of beings who had forms
human, who walked, who spoke and who, however,
does not speak of realities. There is a kind of mixture of arti-
magic tricks and processes of contemporary puffism,
in what they have of most cynical and most skillful, of most
coarse and more cunning, — as a collaboration
of the great Albert and BarnUm, like an alliance between
Merlin, the old Celtic enchanter, and Goudchau the Jew,
today's clothing merchant.

(1) Like almost all revolutionaries and a^^i'a'.'îurs, Duiiel
Manin was of Jewish origin. His father, say the i4rc.^:V)?s isméUtei
(vol. 3G), belonged to an Israelite family named Fonsecca and
was baptized towards the end of the last century; he had then taken,
according to custom, the name of his godfather, brother of the reigning doge
Luigi Manin.

The fact is mentioned in a book published in 1872 in Venice,
under this title: La vitaet i liempi di Duniele Manin. Nunazione du
yrof. Alberto Errera and aw Césure Fingi correluta dai documenti ine-
Diti dejositi nel Museo Correr dal general Georç/io Manin.

There are also some details on this point in a published book
by Rudolf Goltschal, iWoù- </'6<a/0M(?ie eu Italy. The author says that
ModIq himself confessed to him that he was of Jewish origin.

We know what the phenomenon of suggestion is.
Some doctors put a few straws under
the noses of some unfortunate hypnotized people, in their
saying: "Smell this bouquet of roses!" The unfortunate women
swoon. 4 What beautiful roses! What a deli-
cious! Truly, all the scholars will affirm to you,
They smelled roses. The Jews, thanks to their newspapers,
made us feel the laurels of Gambetta in the same way. They
took this man, who had done nothing but foolish things and
dishonest acts during the war, who had smoked
exquisite cigars while the others fought, who

had fled cowardly when it came to rendering his accounts, and, - -
presented it to us, imposed it on us as the archetype, '^"'^'^
of the patriot, the hero of Defense, the hope of Revenge "^

It happened, in broad daylight, in broad sunlight, in broad ^
freedom of the press, without any of these circumstances of it.
mystery and distance, which help a person to grow
ality that we do not see. Y^

Who was fooled by these maneuvers? you might ask. Everything

0
the world and yourself. The obsession with a name, constant

repeated, is such that the most skeptical and the best

informed, cannot defend themselves from a kind of hesitation.

Thanks to the sound of these sonorous syllables, constantly

renewed, Gambetta ends up haunting the minds of all, friends

or enemies; it was taken as support for the patriotic dream

that everyone caressed. Credulous France, in love with

fictions, let himself go to make them like the hero of his

romaii. Wasn't it a lawyer, Juarez, who had delivered

Mexico? Who knows if this man, still so young, and who,

in appearance, seemed called as if by an invisible

predestination, did not keep deep in his heart

the secret bitterness of defeat?

Admit that all of you, more or less, have experienced this
feeling. I judge others by myself. Suddenly
Of course, I didn't expect any service from Gambetta; it's hardly
if I dined two or three times with him in houses
literary, and I was struck above all by the significance of
his hooked fingers, which had such a singular eloquence
from the point of view of the revelation of the lower appetites.
Despite everything, I found myself talking about him, at the com-
beginning, when his name came up by chance under my
pen in an article, with relative deference.

Once again we have all been more or less the
unwitting accomplices of this comedian. There was a
moment in his favor a kind of silent conspiracy
as it was organized in Italy during the domination
Austrian, a general conspiracy to which everyone
was affiliated. Everyone imagined they were in on the secret of this
Brutus, who pretended to be a madman to better deceive
the jealous looks of this stubborn revenge-brooder, who
long into the night, it was said, they took turns talking
with old generals and young colonels. Each
was waiting for the moment when, bringing together all of France in a
irresistible momentum, pushing Charetle into the arms of the com-
Munards, throwing the priests into the arms of the free-
sisters, mixing Bazaine's soldiers with the companions of
Faidherbe, he would cry out: "The time has come, our coffers
are full of money, our arsenals are overflowing with weapons, the
France has silently remade itself, Europe is ours
favorable, forward (1)! »

(I) Gambella, in later years, never accepted iuvii-
heels for dinner on Friday. While the poor romantic
of France forged for himself an ideal of a dreamer of revenge, the irreconcilable

The veil began to tear when generals,
like Ducrot and like Bourbaki, were driven out of
the army of which the incapable Farre became the leader. The charm,
however, was not completely broken until the time of the
campaign of decrees, while we saw our soldiers putting
backpack and bayonet on rifle to snatch from their
home of the elderly and harmless religious people,
French citizens expelled from the courtroom, and the infamous Cazot
to declare with a sneer that there were no more courts, and
that his whim was the only law. Behind the false Gambetla,
to whom so many things were forgiven, the Jew was seen,
which, to satisfy ghetto hatreds, unleashed on the
country, which had welcomed him so well, the scourge of religious wars-
gieuses. France disenchanted, awakened from its dream,
cured of her novel, had only one cry: "Oh! the mis-
rable! T>

It was then that we thought of looking at the surroundings. It was
the most heterogeneous assembly that one could imagine,
a bouquet of Jews, a real selam of youtres of all
countries and of all colors. All the Jews of the world,
old enough to travel, were there, they had gathered together
at the Palais Bourbon like the molecules at the center of a
cup of coffee. Some came from Spain and were
born in Hamburg, others came from Austria and were

liable enemy of Prussia dined every Friday with Proust and
Spuller at Paîva, who became Countess Hen∗ kel of Donnesmarck;
he sat at the table of the first governor of Alsace Lorraine.
Curiously, it was Spuller who was the first to be put off going there.

I carefully checked this information, which seemed untrue to me.
similar. If Déroulède, the singer of patriotic Gambella, desires it,
I will tell him who I got it from and he will have no doubt about his
exactness.

born in France. There were Porgès, Reinach, Arène, Laurent,
Lévy-Crémieu, Jean David, Reynal, Strauss; there were
Dreyfus, who was born in Germany, Etienne, pa-
rent of the Stephen of Austria, Thomson, whose family
was English, Veil Picard who had just arrived from Besan-
lesson. All this was fiddling, speculating, gambled, denounced, ad-
milk; all this had as its common motto the word of the Nar-
cisse and Pallas: Hoc agamus ne qui» qiiidquam
hàbeat!

Nero had his Aiigustiani who, for a treat-
ment of twenty-five thousand sesterces, accompanied everywhere
the divine Emperor to clap his hands frantically
in all the theaters where he made his voice heard without
equal, and to denounce the wicked guilty of having
yawned at the spectacle or not having attended a sacrifice
offered for the singer with a cold. Gambetta had his young
Jews who shuddered with admiration at every word of the
master; they sang his praises in chorus in a
confused gibberish, where Teutonic was mixed with Castilian,
where the Levantine dialect fraternized with the slang of the little girl
Boulevard Exchange. They had faith in him, moreover; he
there was no doubt, for them, that in the cabinet of you-
letter of the Jardies, where the interlopers were hastily adjusting themselves
visitors who came to talk to the master of the affairs of the
Tonkin (1), had not this golden statue of Victory been placed,
who only left the Emperor's bedside when the Empe-

(1) One must read the published documents about the beginnings
of this Tonkiu affair by all the newspapers and iioliiniuieul|>ar the
Reform, which has long belonged to Waldeck-Rousseaii, that the
me[)ris public has been given the name of Yaltesse-Rousseau. LU tclaireut

The priest was dead and Antoninus, about to expire, sent to his
successor, telling the centurion to go and ask for the word
order to Marcus Aurelius.

This corner of the Jewish empire, suddenly appearing in full
France, will be 1 wonder of the future that will never be seen again
nothing so extraordinary for a long time. Without

the ignominy of this government which sends a hero to death
like River to salicify the fancy of a courtesan.

A first report had been sent by Mr. Valteese. It was
thus designed:

M To carry things out here, we would have to rely on the king
Tii-Duc, who is greedy and vain, put him in distrust against the
China and Spain (wrongly, missions were allowed to be established here)
Spanish naries), if it were possible, provoke on the part of the Chinese
from Yun-Nam an attempt at action on Tonkin, offering the king shelter
of the French flag and impose the protectorate.

“September 1880.

"Valtesse db la Eigne."

Gambella replied to this lady:

Paris, September 14, 1880.
Madam,

a I thank you and I am very grateful to you for thecomma-
nicalioa that you were kind enough to make for me. I find it excellent
in form and substance, and you should have it published, if you want
do not prefer that I have it published myself.

"I count on your good promise when the person returns
well informed, and I will receive it with great pleasure.

“With my thanks, receive the assurance of my best
eeulimenls.

c Gambetta. »

Later, many interviews took place in Ville-d'Avray
between Gambetta and this interesting person to advise on the means
to make some profit from the blood of our poor soldiers. Celait Laurier
who had started this whole thing, but he parked. He had to be
withdrawn, not finding it advantageous enough. It was on this occasion

no doubt all these coriiginni came from certain person-
Balzac's swims, they were linked to the Andoche Finol, to the
Werbrust, at du Tillet, these cormorants that the author of the
Human Comedy shows us "hatched in the foam of
the Parisian ocean." A hint of sectarianism, however,
mixed in them with the absence of all belief and of all
prejudice. By collecting small pieces of paper everywhere,
collecting the writers' copies from the printing houses,
to later make false letters, they do not
not only served a man, they served a cause;
they sometimes found a shadow of talent to insult
religious saints or the Little Sisters of the Poor, of the
same pen that had just praised the actions of a company
new.

All this little hateful and greedy group truly believed, in
at one point, that France was conquered. The excursions-
sions in the departments recalled the famous journey
in Achaia that Nero undertook when he judged Rome indi-
to applaud him. After Gahors, it was Lisieux; everywhere
scenes of indescribable gaiety mark these peregri-
nations. The platforms collapse, the speakers roll their
on top of each other; the clique slams, we slam the clique.
Arnaud de rAriège, who wants to make us forget, through exaggeration
of his zeal, that he is not of Jewish origin, threatens the

that he wrote this famous word: "Mr. Dupuis finds that the deputies
are too expensive." Prices, it seems, have since fallen.

I may add that it is to Mr. Gai, the amiable director of the Liberté,
that Ms. Valtesse had first come to confide her plans for
colonization. Gay, who is from the South, but from the South flu, wisely dismisses-
the visitor, saying kindly: “Go see Gambetla,
My child, you will find everything you need there.

hand a reporter who, coram populo, corrects immediately-
ment the cuhicidarius. The electrified music, which believes that
it's in the program, energetically attacks the Mar-
Seillaise, while Spuller, all bruised from his fall from
the platform, suddenly begins to start a speech in
German

The disorder is such in France, the drive towards
servitude so irresistible, the love of an authority what
that it is so deeply inveterate that it makes spontaneous-
sovereign honors to a man who has no
more upright than the first deputy who comes along.

If there had been a shadow of organization in the country,
Do you think that we would have kept in the army framework?
general who, commanding at Cahors, allowed himself, in contempt
of all regulations, to make the gar-
nison to form the hedge in front of a citizen who was no longer
same President of the House, since the session was
close?

Why was this general doing this? Quite simply,
because he was ready to obey anyone.

At the time of the vote on the list ballot by the House,
Gambetta truly exercised the Imperium. He reigned
behind President Juditb, who had only been killed because
of his name, and who, after having broken the crucifixes in his
youth, looked smiling, in his old age, at others
break them for him. Invitations to the legendary lunch-
Trumpet ners were as sought after as would have been
were invitations to the Palatine: the earth, at eighteen hundred years old
from a distance, saw again this strange, degrading and very thing
crazy also which had been the lower empire. There was, in fact
in everything Gambetta did, a fanciful side,
unexpected, extravagant, histrionic, contemptuous of

have.

riiumanity which is particular to the imperialate and which the
royalties, even the least reasonable, do not know
paint.

Antoine had given a city in Asia to his cook for
reward him with a good meal. Gambetta had fits of
similar generosity.

One day the master was given a taste of the beer he found
excellent.

—Who made this nectar? he asks.

— He's a Jew, his name is the biblical Hagar.

— I name him prefect. This brewer will brew
business

Prefect, this was not yet the account of this disciple*
of Gambrinus, who asks to exchange for a place
of general treasurer in Cahors worth 80,000 Ir.

Note, as a further sign of flatness
French, that no one thought of asking who
title this man, without administrative background, was promoted
to these high offices, to the detriment of old servants
who had been working in modest jobs for twenty or
twenty-five years. When Gambetta's star declined, we
however, took away from this over-favored brewer that big
sinecure, and in exchange he was given a position as an inspector-
water company in Aix, which only brings in around ten
of a thousand francs; but, at the time, this choice did not scan-
lisa person (1).

These monstrous authorities of Emperors had for

(t) Today he has become a simple receiver of the coulriLulioiis,
h IMliiviers', I believed.

counterbalance the dagger of a Chereas, it was the pen of a
journalist who killed this barely nascent Empire.

Mr. Henri is a singular figure indeed.
Rochefort, and to get rid of this guy, you have to hold
account of the innumerable varieties of beings and ideas, which have
sown in this country so many regimes, invasions, pas-
wise men of nations, of different human incarnations, let-
from their seed. Similar to those trees that come back to life
after years have passed, in a corner of the forest, because
that a germ of themselves, deposited on the ground, has been preserved
and developed, certain forms of distant beings return
sometimes suddenly in all the first originality,

Rochefort is the feudal lord.

It is not the great lord, the marquis, the gentleman-
fallen man; he is the feudal lord, not a believer, devoted,
with a childlike and pure soul, but the feudal lord possessed by the devil,
the blasphemous feudal lord as we saw in full centuries of
faith, saying, like Piaoul of Cambrai: "You will plant my
tent in the middle of the church, you will make my bed in front of the altar,
you will put my falcons on the golden crucifix. >

He has a way of disobeying that is unique to him, or rather he
claims its primary rights against all authority.
For him. Napoleon III was only a man of little
birth, which the idea could not come to a descendant
of baron to submit. As for Henry V, it was not him
as well as a usurper and, while taking into account his
seniority, Rochefort, who regarded himself as also

good birth, did not believe he was obliged to kneel
before him like some recent nobles. The
pamphleteer, in fact, descends in a direct line from Guy the
Red—red has remained in the family,—the lord of
Rochefort, a fighter, a snarler and a bad sleeper to whom

Louis VII offered his daughter for his son, in order to have in his
areas some tranquility and peace.

This being, deeply atavistic, absolutely foreign to
what we have agreed to call modern ideas, has
hardly, I am convinced, read more books in his life than a
knight of the 12th century. He did not understand, he did not remember, he did not
quotes only from Victor Hugo, because the verses of the author of
Burgraves have the sounds of Chanson de geste. Join
to this some fragments of pieces heard, and you
will have all his literary education.

What does he need a second-hand supply? He beats
currency like its ancestors of the nobility of the sword or of
the nobility of the pen, like Joinville, like de Retz,
like Saint-Simon, he has a language of his own. Like the
feudal lords of the past, he launches every morning from his newspaper
as well as a burg, hits randomly and comes back.

He is unconscious, he is savage, he is damned,
I would say, if a Christian had the right to write, about
of one of his brothers, this word which would seem to doubt the mis-
God's ricord, it's all the bad things you want,
fatal, irritating, but he is not a Jew (1).,.

For the Jew, Rochefort feels little more than the feeling-
almost physical repulsion of the Middle Ages. Figu-
Are you a blessed Israel caught on a road and

(1) When, on the proposal of Crémieux, the members of the gov-
government of the National Defense who had declared that "they
were not in Thoiineur but in the pain, » allocated themselves an indemnity
which represented fifty thousand francs per year, Henri Rocbefort
energetically refused to receive this treatment, he also refused-
to publish any newspapers during the siege, day not to agitate
opinion and divert it from the enemy's thinking through struggles
interiors.

taken to some castle to distract from a-

on board the master, then the varlels and the children of the varlets.
This will give you an insight into what became of the Jew
Gambetta in the hands of Rochefort. Every morning
it served as a new entertainment, sometimes it was pulled
his hair, sometimes his beard was pulled out; one day his
head was transformed into a Turk's head and the next day the
editor-in-chief of V Intransigeant tried elsewhere
the strength of his foot.

. Someone other than Gambetta would have preferred a duel to the death to
all these outrages, he endured everything, but we were no longer
thrilled.

From this he suffered relatively little, although he had ef-
terrible furies, not from the point of view of honor,
to which he was insensitive, but from the point of view of the dom-
caused mage. But it was the domesticity that had to be seen!
This little world of Reinach, Laurent and Veil
Picard, born of hams or usurers and consequently very
respectful, not of what is worthy of all veneration-
tions: virtue, glory, genius, but of the situation
acquired, possessed money, had white anger in
thinking that a simple writer could speak like this about a
man who had carried out the Bône coup in Guelma.

As for the Christians, the native French, they
should admit, if they were sincere, that they owed this
unbeliever of Rochefort the only satisfactions they had-
felt for many years. A mysterious law-
laughing had wanted this man, by the sole fact that he
was of French race, avenged these poor people on foreigners
religious people who had no nails to defend themselves.

How many times have workers and men of the world been reconciled?
by the same feeling of contempt, exchanged a look

in the street, noticing that they were reading the same day-
final!

Almost every morning I walked along the sidewalk in front of the
presidential palace, the former Lassay hotel, which I have
recounted the vicissitudes of old, and there is not a day when I
did not see a passer-by, wearing a blouse or a frock coat,
wearing a cap, hat or kepi, throwing a
number V Intransigent over the j^rille along
which hollyhocks raised their spears in
form of this. The owner of the place, who liked to comme-
cement to walk around ten o'clock under these greens
full of the memory of Morny, had to go and take his

morning reveries; he always found twenty-five numbers
of V Intransigeant under his feet.

This French race which, deceived, perverted, abnegation,
still keeps this quality of not being Jewish,
he was to find her deep in a suburb of Paris.

Who has not yet seen this street scene?
Saint-Biaise and this banal shed in which took place
of these episodes which sometimes decide the course of a
century?

With the rain pouring down outside, the assistants
trampling in blackish mud and sometimes plunged into
the darkness, sometimes brutally lit by projectors-
tions of electric light, this site, which served as
night battlefield in the fight for the txône, had
a half-fantastic aspect. It was indeed the kingdom of
down, where the statesman, emerging from nothing, was going to ask for a
new consecration to the lower powers which
had created it. Before this Caesar in representation in
some dive in Suburre, we would talk again at those times
distant places where the investiture of Royalty was given to song

organs, to the sound of pious hymns rising towards the
sky, by the light of valiant swords drawn from their scabbards.

Here is the rhetorician before the crowd If he triumphs, he is the

master of the future Chamber and, as he
said the representative of democracy. So it's war,
the mad war, the ignoble war rather, where French blood
will flow to turn into gold for the Jews.

He's about to begin. He's already sketching out the gesture we know about.
How topical this gesture was! The fingers were not raised,
like those of a Buddha, to signify peace and harmony,
the right did not extend like that of a leader for
command. Brought back, palm up, towards a point
centrally located at the bottom, these hands inclined and rounded-
gradually knew. Greedy and in love with lucre, these
hands seemed to caress and to grope on the
tribune a small pile of coins....

He opens his mouth and in less than a second, a

A torrent of whistles and boos sweeps away the dictator and the dic-
nature

— Down with Judas! shouts a male voice from the middle of the va-
Carmelite.

Who shouted that? Who whistled first? No one knows
knows. Those who, the day's task completed, came to
Cliaronne accomplish this task of justice, there will remain
unknown to history. Deep in these somber suburbs-
bres, where they lived, they will perhaps be, in one of these
days when vertigo is in the air, actors in some
as.^ssinat like that of the rue de Haxo; they will fall
perhaps along a wall victims of reprisals impla-
cables. It is worth saying that they were useful and great,
to congratulate, in the name of the Fatherland, this anonymous and im-
personal: the People, who, among so many objects and

shame, had a flash of indignation, a surge of generous
anger.

"Draw the curtain, the farce is over!" the
new Augustus, if he had had the strength to speak, during
that the faithful were hastily pulling a door which was to pro-
to protect his escape. But the master had no mind to remit-
classical origins. Taken by an accident, usual in Cléon,
if we are to believe Aristophanes, he soiled the cushions of the
beautiful coupe that ran at full speed on the hard cobblestones of
popular streets. He went, he went the coupe and the lanterns
Crystal threw, in passing, on the black corner of a wall,
on the windows of a suspicious cabaret, on the girl standing nearby
from a terminal, sparkling lights, fast as the
furious gallop of the thoroughbred. Sometimes one could hear the
conveys guttural and unintelligible sounds. It was
Spuller who, as in all great emotions,
had started speaking German and who did not interrupt his
German lamentations that only to cry out in French:
"That's not low! That doesn't smell low!"

Caesar, that day, did not go as far as the Gemonies and did not
did not think of asking some Epaphroditus to app-
take how one killed oneself; he was no less wounded
to death (1).

(1) A few days before this evening, which was fatal for him, Gambetts
"He had a word which well characterizes the degree of pride in which he was
arrived.

We know that the former constituency of Belleville had been divided-
split in two. Gambella shareholders held a meeting
general to know if he should present himself in both sections

or leave one free for Tony-Révillou. As good courtiers, the
The master's supporters voted for both sections: success
assured, certain apotheosis, etc. A far-sighted voice rose ce-

GAMBETTA AND HIS COURT 55"

Have your eyes ever stopped on a curious
etching by Rembrandt: The Fortune of the Cross? The long
from the shore a heavy horseman, a Vitellius with a laureate head,
puffy and bloated, degreased, has just rolled off his head-
valley. In the distance we can see statues of Hermes.
On the left, the crowd rushes towards a temple whose
columns are somewhat reminiscent of the Stock Exchange. On the right, a Fortune
standing, stretches the sail of a boat which moves away with the wind
in the stern. Absolutely naked, this Foi tune shows her buttocks
to the unhorsed rider who, lying in the dust, throws
in vain towards the goddess a supplicating look. This allegory
brutal has always seemed to me to be a poor way of summarizing, by
his very cynicism, the end of this destiny which remained so low
despite such incomprehensible luck.

This grotesque rider is neither a thunderstruck Titan nor a
hero struck down by fate, it is even less 'than Vitellius,
It was a wine-addled Bazochian who wanted to show himself to the
Wood and which ridiculously tumbled.

Above the battlefields, where just succumbed

'Napoleon's dream of power or the dream of freedom'

of a Brutus, we see hovering, serious and slowly flying away,

winged Fortunes who seem respectful of those

during which he will advise caution and declare that Gambetta for-
would be beaten by Tony Révillon. Naturally the clear-
clairvoyance was booed; but Quentin, who led the chorus of enthusiasts,
Siastes was directly challenged by the far-sighted man who said to him:

— Come on, Quentin, you yourself told me that: Is it
the truth?

At this word, Gambetta rises, all inflamed with anger, and cries out:

— Ah! The truth! The truth! I've had enough of the truth!
Isn't that quite a Roman emperor's word?

that they have just struck. It is neither in the Parthe-
nans, nor in los Gapitoles, it is in the museum of Naplcs
that Fortune lives here, obscene Fortune
who, ashamed of the favorite she had chosen, for a mo-
ment of error, shows him by moving away the less noble
of his two faces.

The situation was difficult for Gambetta. He had gorged
his creatures without being able to satisfy them and faced with the deficit,
which was already threatening, we had to close this liquidation account-
donation which, escaping the control of the Court of Auditors,
allowed the most brazen squandering.

One fine day, a deputy, named Baïhaut, came
. smilingly proposing to the representatives of France to ap-
prove both the expenses of 4870, amounting to two
billion five hundred and ten million six hundred and twenty-one
one thousand fifty-seven francs ninety-three centimes,
plus expenses incurred on the same budget, up to
the closure of the liquidation account and fixed at two thousand
four hundred and forty-eight million six hundred and sixty-seven liards
sixty-three thousand five hundred and forty-nine francs twenty-
nine cents, plus still expenses to be paid
amounting to sixty-one million nine hundred and fifty-
seven thousand five hundred and eight francs sixty-four centimes.
All this to arrive at not being able to put a regi-
ment on foot at the time of the Tunisian war and
write to Colonel Grand-Clément; "we do not have
army.

The House, servile as usual, had voted this
a trifle of a few billion without a single discussion,
without asking for a single explanation, without looking for what
that he must have committed irregular acts there.
and fraudulent.

This Baihaut, moreover, who guaranteed on his oil
that these enormous sums had been honestly emb-
folded, was not a novice in financial matters; former
office manager at Crédit Lyonnais, he had contributed to the
foundation of a Fisheries company whose shares,
issued at five hundred francs, are now selling at the price of
paper and he would happily repeat in the corridors the word he
addressed to the disgruntled shareholders: Go and do not sin
more! 9

By milking poor France, the blood, however,
began to come to the udders of the unfortunate beast. Gam-
Betta knew it, he foresaw bankruptcy, he felt above all

that he had nothing left to give to the world of al-Tames that he
trailed behind him.

Like thieves who set fire to hide their
exploits, the makers ardently desired war;
The Jews were crying out for it, but France, we
we said, did not want to hear about it and Gambelta,
after his failure at Belleville, was no longer in a position to impose
Nothing.

There were quarrels and recriminations. To com-
Sadly, Gambetta had fallen out with Rothschild.
On June 10, 1881, an intimate supper took place, at which all
the newspapers spoke, and which was attended, besides Gam-
betta, Alphonse de Roihschild and Gallifet, some great
lords in charge of entertaining: the Marquis du Lau, Kerjegti
and the Marquis de Breteuil. Gambelta had joked a little
the baron quickly asked for all the money he had earned since then.
a few years.

Despite a vigorous slap on the stomach which underlined t
friendly translation of the remarks, Alphonse de Rothschild,
who had his neurosis that day, took it badly. The baron

doesn't like to be treated so familiarly when there is
drawn people.

Was Gambetta abandoned by the Jews, who forgot
all previous services, when they believed that he was no more
good for nothing? Was he ordered to leave the ministry to accede-
to leer, by a parliamentary and almost governmental crisis-
mental, the catastrophe of the General Union? It is difficult-
It is difficult to decide, because everything that has brought back the ephemeral
Gambelta's ministry is still very little known; the pro-
ninth work published by Reinach on this subject, in the Revue
politics, has only made obscure what appeared
clear.

Physical decay, always prompt in these races,
had come early, moreover, to this man's house who
had asked existence for everything it could contain
pleasure,

The last time I saw him was while reading the
Kings in exile, in Daudet. He was already lost, he had this
sign of marked people which hardly deceives the eyes
experienced. Crimson, aged, gray and red all at once
time, the flesh swollen with bad fat, he does not
could sit and, leaning against the door of the office of

Daudet, he remained standing all evening, smoking conti-
only. Although deeply sad, he seemed
follow Coquelin carefully. Hearing his actor
favorite to read this play, where one ridiculed
all these scepter-bearers of old, all these descendants of other-
gustes families who had ruled Europe, it seemed
say :

— It's my turn now 1

And behind him one could have seen Death who already had his
icy hand on the shoulder of this favorite of Chance, of this mai-

very useful to a few whose every move was watched
with complacent looks.

Charçot, no doubt, who was walking in this full room
of lights and flowers this marble face of Aesculapius,
this thoughtful and benevolent face despite the sarcastic con-
lip traction, probably knew, from that time,
what to expect. What bitter and deep joys
philosophical must have the lay confessors of the
penetration of that one, which circulate throughout the world,
knowing the invisible wound of so many intelligences, the delay
brief sometimes assigned by Destiny to certain ambitious people
who do not set limits to their hopes when
life has already taken its toll on them!

He might have returned to power to push for cel
war to which people around him so aspired; but God
judged that he had done enough harm, he touched him with his finger and
he did not live to see the new year. Through a singular encounter,
this adventurer, who is so much like Balzac's heroes, died
in the very villa of the author of the Comedy Jiumaine.
Balzac, who foresaw the greatness of Israel, had the Jew
as a replacement in all the houses he occupied.
It was Ganibetta who sat under the trees that had
planted the painter of so many presidents of the council, great
lords and great statesmen; rue de Monceau,
M°>« de Balzac had barely expired when M"" Salomon de
Rothschild sent to claim the keys to the hotel she had
bought. In the fields, Balzac was succeeded by Gaudis-
sart, in the city, he had Nucingen.

The Sunday Gambetta died, we were reading at the service of
day:« Canvas pxerum and matrem ejus, defuHCti suntenim
quiquœrebant animam puer/. Take back the child and the mother,
for there are fewer who wanted to harm the child's soul."

I thought of this word as I walked once more
in front of the palace where the corpse of this man had just been brought back
almighty.

At the same time as me a woman of the people, with the air
honorable and very French, passed by with his gar-
and looked, she too, at this residence that Paris
knew,

"Why did Gambetta die?" asked the child.

— Because he wanted to prevent little children from doing
their prayer.

This humble worker had simply translated
Scripture

Jewish Freemasonry, with the skill of putting into
scene that characterizes her, spared nothing for the funeral
of the man who had served him. BicJiofTsheim put up a flag
black at his hotel. Camondo rented an entire floor of the Hotel Con-
tinental, to see the procession pass. Peixotto, president
of the B'nai, B'rith (Sons of the Covenant) and vice-consul of the
United States (1), declared to the world that he was inconsolable.

(1) This PeixûLto, to whom the simplest conventions should have
to say to take sides in affairs and to declare oneself in
'favor of a lion who had shocked the beliefs of so many French-
French, has always played a considerable role in Jewish politics.
The Isrué/ites Archives show us him intervening in the following way:
more bold in the affairs of Romania. The general convention-
B'nai B'ilh conference, held in Chicago in 1874, which called upon
all the lodges in favor of the so-called Romanian mission, a
The sum of 3,153 dollars was collected and sent to Peixotto with
the order to remain at his post; he then contributed to the proceedings
multiplied near the council of Berlin in the service of the Israelites
Romanians.

In 1884, when Lasker, driven from Allt-magne by disapproval
universal, he went to die of indigence.-tiou in .\mé!ii(U'>, the Jews
tried to do what Pei.'iolto had fled for Gaïubetta; they

Simia showed, for three columns, a face flooded with
tears. Aristide Astruc, honorary rabbi of Brussels, was
dithyrambic, to the point of appearing joker; he affirmed

impudently, in the Israelite Archives, "that it was the
signature of the Fatherland itself, which Gambetta inscribed
against anti-Semitism, thus leaving us teaching.
that the regeneration of men, whether outside or inside
inside, is accomplished by freedom, common law and the
brotherhood, n

Freedom of education, the common law of religions-
gieux, the regeneration of men through financial manipulations-
You can see that from here. What aplomb! is the word

that must always be repeated.

Eugène Mayer was a joy in these sadnesses. He came
to cry, too, at the Palais Bourbon, and Déroulède,
without respect for the place, threatened to beat him again.

— Not on the same cheek, shouted Mayer, at least change
aside

Before this interlude, a burst of laughter, at first discreet,
then unable to control himself," took the audience, waved
joyfully the funeral hangings of the sacred place, made stir
the draperies of the catafalque and the dancing flames that
were burning in the streetlights. The municipal service
was stifling laughter in his uniform, and one saw how
undulations of backs that laughed in the deputation of

sent an address to the Prussian Central Committee in which they
declared that this Jew was the greatest man of humanity;
but Germany is not strong enough to match France's strength;
Prince Bismarck took the address with his fingertips and placed it
delicately on the desk of the President of Congress, through
of Mr. Eisendecher, telling the Jews to use this paper as iU
would hear it.

members of the left, who marched gravely, mixing with
patriotic lamentations of various assessments on
the gold mines of Tirard's Uruguay, which were still worth
two crowns, and the fisheries of Baïhaut, which were not worth
only twenty sous left, all wet!

The vision of the Place de la Concorde, in the broad daylight of the
funeral, remained in my eyes. A March time,
with threatening showers more than January weather,
a sun drenched in rain, the riders returning from the Bois
stopping their horses at the bottom of the avenue, women from
all the worlds, in their morning clothes, climbed on

cars, clusters of people in the trees, the terrace
circles full of curious people, in the distance the facade of the
Room with its large black veil, — theatrical decor which
did not shock and suited the man and the circumstance.

The impression, from one end of Paris to the other, was the same.
A certain pleasure at being rid of it, but no hatred.
Gambetta's death did not inspire hatred, it was not discovered
not in him the basely ferocious sides of Ferry, who tastes
a personal pleasure in the misdeeds he commits. Opinion
unanimous, anticipating the judgment of history which begins-
I already felt very well that this man had been a
instrument, a delegate of the Freemasons, who had
offered the glass from which Luther had drunk, a responsible
business of the Jews, who had placed on his shoulders a man-
temporary Emperor's chair.

The Prince of Hohenlohe, who came a minute ahead
the House and who, naturally, refused to follow a
civil burial, simply called on the Pont de la Concorde
to a lady whom I could quote: "You don't have
lost a lot with Gambetta, but he is a great
"Unfortunately for you, the death of Chanzy."

The weight of the brain indicated the lack of intellectual depth.
that there was in this noisy man like everything that is
empty. Byron's brain weighed 2/238 grams, that of
Cromwell 2.231 grams, Cuvier 1.829 grams,
Dupuytren's 1.436 grams, Gam-'s brain
betta weighed only 1,160 grams. It was a brain of
tenor and indeed there was tenor in this great
leading role of the politician who remained an actor until
the marrows.

Tenor certainly, artist never. Nothing is more interesting.
and more instructive, in my opinion, than the study of this talent. We have
laughed out loud at these now legendary phrases:
“Havrais, I know your needs, I also know your
means of flow Bold couriers, rush-
you on this sea which calls you before Yours

applause does more than crown my past
they illuminate my possessions"

I find there is more than one occasion for laughter in the
spectacle of this unfortunate who cannot happen pro-
pronounce two correct sentences in a row; there is a teacher-
to draw from the inability of this foreigner to speak a
language that is not his own.

Isn't this radical impossibility striking,
absolute, of a man who possesses certain gifts, to bind two
ideas in a regular form? Gambetta met
instinctively ridiculous and annoying reithèle, like Lamartine
met the beautiful image, the vibrant comparison and
just, the eloquent evocation of the native wood, of the river, of the
sea.

— Yes, I conspired with the Revolution, like the
Lightning rod conspires with lightning! Thus cries the tribune
from 1848.

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Imagine Gambetta having to express the same idea,
He is said to have said: "Yes, I have had ties with the parties
advanced, as the Ocean is involved in the actions of the lions
who roar.

Why did this virtuoso always slip his tongue?
so skillful as an executor? It is that he had absolutely
no fiber by which it held to the ground, that it did not commu-
actually denied with any of the living feelings in
the French soul (1). He did not have the exact sense of
words, born in his absence while his own people chanted-
said Hebrew in the ghettos of Germany, that he
had no tradition of these magnanimous thoughts or these
innate notions, in a way, which also prevent
the French to hit the weak than to say that Bou-
vines is a defeat.

The words, unrelated to each other, used almost in
chance, wonderfully indicate the man who does not care about
nothing, the political which is not connected to the past, nor to Tave-
nir. The sentences here are neither the flowers whose roots
plunge into the earth and which we see forming and developing-
lopper, nor the flowers which, picked, still keep in their
calyx and in their stem a freshness which lasts for some^5
days. — It is the bouquet, sewn with coarse thread, attached with
straw, surrounded by white paper, which is given to the girls
in night restaurants, or thrown into the circus
in the concert cafés; these give way to a bou(iue-
who passes it on to another until it is swept away

(1) "Between the language and the character of a people, there is a link just-
paeut Leibuilz, there is the same mysterious reality as the moon
and the sea.

in the stream. This bouquet is expensive, it represents
the money without being worth anything, it makes an impression, it is like the
noisy sign of false enthusiasms, it has not however
the poetry of the humblest plant that expresses an emo-
sincere tion or true passion.

From the spectacle of this man, who was able to become a
moment the master of France, without managing to pronounce
never a French sentence, which could steal our
scholarship, and could not take our style, we must bring together
the native, spontaneous, frankly accused aversion that they have
tested for this intruder all the lettered, refined, elev-
ves. Republicans and conservatives, Catholics and free-
thinkers, all agreed on this point.

Listen to Georges Sand, the old republican, who mau-
says and mocks Harlequin dictator at the same time. To hear the
indignant reproaches that she launches from the depths of her Berry, where
she is a witness to the madness of the war in the provinces,
lively person who, to prolong Torgie further, has massacred
our poor mobiles, does it not seem to hear France
earthly woman crying for her peasants?

Here is Alexandre Dumas completing as a philosopher this
which, in Geoiges Sand. was above all a movement of the
heart swollen with disgust. From 1872, he drew on this tireless
declaimer a horoscope that came true from point to point
point and which attests to a singular power in the writer
forecasting.

Gambetia, he says, only appeals to instincts, he does not rally
a soul and he always finds himself back at the starting point. 1! will pass
his life to start over. He locked himself in the little black box
of atheism; he gives it great blows of the head believing to burst
the sky; he only manages to blow the lid off like a toy
enraged. He will never get out of it: his feet are stuck in what is

death. In order not to submit to a principle, he riveted himself to a
system. It is spring-loaded and immobile; it is frightening and empty; it
is devilish and good-natured. What a contradiction! He claims to
to be the master of those who no longer want to have any; he believes himself to be the
god of those who have none. Nothing to fear, and what is more
sad again, nothing to hope for from this man. He is purely ver-
ball. He will die from a flash of truth like his ancestor the Cyclops
Brontes of an arrow of Apollo.

But listen. A whole room is clapping its hands,
a room^ which contains everything that Paris has to offer that is famous,
acclaims this spirited and bold work, which, at least,
avenges us a little with laughter: Rahagas.

How accurate is still the portrait of Daudet, the first,
the real, the good, the portrait before the retouching! Like the
Gambetta, President of the Chamber, remained the Gam-
Betta from the hotel table on Rue de Tournon!

What a train it was—in our time—at mealtimes! II
There were a dozen southern students there - but they were nasty ones
Noon — with rosewood beards, too black, too shiny,
a shrill accent, disordered gestures and large, drooping noses-
bants who made them all look like horses. My God!
These young Gascons were so unbearable! What a commotion!
in the void, what silliness, what aplomb, what turbulence I A
of them especially, the most shouty, the most gesticulating of the group, is to me
remained particularly in the memory. Jo always sees him coming-
worm in the room, back hunched, rolling shoulders, one-eyed with
that and the face all inflamed.

As soon as he entered, the other horse heads would stand around him
from the table, and a tremendous neighing greeted him:

Ah 1 ah I ah I here is Gambetta!

They said Ghâmbetthdh, these monsters! and they had plenty of them
the mouth.

He sat down noisily, sprawled on the table, fell over
on his chair, pontificated, banged his fist, laughed until the windows melted,
pulled the tablecloth at him, spat far away, got drunk without drinking, tore you away-

washed the dishes with his hands, the words with his mouth, and, after having
talked all the time, it went on without having said anything! Gaudissart and
All grass together, that is to say what one can imagine of
more provincial, more noisy and more boring. I remember-
come just once" I had brought to our table a little employee of
the City, a very cold boy, very eo inside, who had just started at
Charivari and signed Henri Rochefort theater articles of a
prose as sober and as reserved as his person. Gambetta,
to honor the journalist, took him to his right, on the side of
his good eye, and watered him all evening with his eloquence, so well and
.-•i long time, that the future director of the commission of barriers-
cades took away from my dinner a magnificent migraine which cut
short to our relationship. I have since regretted it.

Vallès saw above all Ihistrion and his Charonnas, without being
dug deep, is of a strange relief.

The very vulgarity of Charonnas serves his vogue. The banality of
his fund of ideas is the fertilizer of his talent. Calotin to the end
claws, he doesn't take a minute of vacation, doesn't hang on
no coat rack, no bourgeois salon, no wedding cafe, no
cabaret louches its ulsteren lion skin — always Dantonnes-
that, even at the table, kid in bed 1

He read that Danton, before sneezing into the sound, declared that he
did not regret life having been very thirsty with the drinkers, well
nboté with the girls; and he plays the hairdresser, the drunkard, the Gargan-
tua and the Roquelaure.

This mixture of drunken libertinism and tribunician eloquence
fills the little ones of the Mole conference or the failures with admiration
from the Madrid café who leave shouting to the crowd:

—Huh! Is it a mile?

Hamster! Hamster 1

It would be unfair not to mention, alongside these apprecia-
violent relations, a very good study by Mr. Amagat, very
moderate, very fair, fundamentally right with I don't know

of the Auvergne roundness. We feel in these pages the sadness

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of a republican who thinks about what this man could have done
do for the country, if, instead of dividing and corrupting, it
had tried to unite, if instead of having the ulterior motive of
destroy France, he had the generous ambition of
save.

No republican school, says Mr. Amagat, will demand
Mr. Gambetta if she exercises a healthy criticism on him.

The parties, whose morality is not very strict, will perhaps spare him.
being, not distinguishing well through its variations where com-
friend begins where the adversary ends. Serious history, we dare
affirming it will not absolve it. Serious history will not be wrong
on his deleterious work.

What did he do for his country? Demagogue in the elections of 1869,
he has awakened those furies which periodically break out in our
history, from Saint-Barthélemy and Ligut) to the Terror

and the Commune, to terrify the capital. An agitator in 1872, he
does not give an hour of rest to the government that repairs the
evils of the homeland, and the enemy is still camped on our territory.
An agitator in 1776, he provoked this guilty party with his violence.
May 16, which almost threw us into civil war and which
plunged into the political disorder in which we are struggling. In-
schemer and corruptor during his long presidency, he tries to cor-
to break, in order to better enslave it, this noble country of France that the
the vilest despots have indeed possessed it for a moment, but that they are not
never managed to debase and dishonor (1).

Gambetta made the same impression on everyone.

One day, Goncourt was leaving the exhibition of the
Decorative arts; a fat man, at the door, clings to
Burty, and all three roll together to the square
of the Concorde.

(1) Mr. Gambetta and his political role. Review of the Deux-Mondes
May 15, 1888.

— What is this brown broker you are dealing with?
were you talking? He's a Jew, isn't he? Goncourl asks
Burty, when the other one moved away.

— Ah, my dear, replies Burty, you make me
to set down

— No, who is it?

— But it's Gambetta!

— Ah!

This is the feeling that a delicate and a
attentive observer among all, seeing for the first time
times the great man.

The last time I met Paul de Saint Victor,
he spoke to me about Gambetta, that is to say about Cléon.
of the Two Masks, of which he was preparing the second volume.

— As it is, this Paphlagonian, with hooked fingers,
who says: "When I devoured a piping hot tuna and drank there-
over a large glass of pure wine, I mock the genera-
raux, from Pylos."

—That is it, my dear master, and that is not it.

First, Gambetta costs more to fatten; then CJéon
is a demagogue, but he is not Jewish, he is not cir-
concise, as Aristophanes says elsewhere when speaking of a
another character; finally, he took Sphacterie, and he died
while fighting. I believe, between us, that Gambetta does not
will not die this way

—Venus sometimes hurts, Saint Victor told me laughing,
without suspecting that he was a prophet

This distance for him from everything that was intelligent
and honest was, moreover, quite indifferent to Gambetta.
He had Jewish ideas on the press, he saw only one
trade like any other, and did not admit that one had

a conviction; it seemed quite simple to him that a newspaper
would change his mind as soon as the price was paid.

When he wanted to seize the Petit Journal and France^
It did not occur to him for a minute that the editors-
tors could have an opinion of their own, and that he was disloyal,
by the brutal force of money, to force workers-
their intellectuals to choose between their acquired situation and
their conscience.

He had no secret of conquering, of seducing, of
to win, to rally, he did not corrupt with caresses,
like Morny, he bought and, by a phenomenon which seems
strange but which is nevertheless easy to explain, he did not estimate
not those who had refused to sell themselves. "The deal was
good, he said, if they didn't do it it's because they are
fools, consequently, they would not have been to me
useful.))

It is only through contempt for man that he
closer to Napoleon I. The contempt in him was inex-
tangible, immense, deep, as if he had spent his
life in front of his mirror.

The rapprochement, of course, is only relative. If
Napoleon had despised the wealthy Jacobins, the regicides
became chamberlains, as Gambetta had the right to
despise the Nodilles, the Choiseuls, the Montebellos become-
naked his complaisants and his flatterers, the great Empe-
The author had always respected this sublime and generous mass.
reuse, this military people to whom he owed his victories; he
paid his veterans for their dedication by growing them
in their own eyes, speaking to them in the most magnificent way
language that has been spoken to men. When these obscure

heroes passed in front of him to go to some charge
murderer, he took off his little hat and watched them go by

GAMBETTA AND HIS COURT 5"3

bareheaded. The flight dismayed even those whose enthusiasm-
naive and childishly sweetened siasm had raised him to power,
he loudly displayed the hope of having those who
had escaped the Commune; he had them counted in
this unphilanthropic goal and, when they had murmured
in front of him, he threatened them with his cane like a guard-
drunken galley slave.

This despiser of all ended up despised by all. He had arisen
in the end of an Empire which already resembled a Republic
blique, with abjection, sacrileges and persecutions in
less, he disappeared in an end of the Republic which resembled-
much to an Empire, with bankruptcy on top. It
was himself like a caricature of an Emperor, an Empe-
Jewish leader, we said at the beginning; he would have pro-
thrown, if only outside the dream of a senseless war
he pursued some definite plan, to install a
Jewish imperialism within the framework of old French society
and to be crowned at the Grand Orient of rue Cadet, in
some burlesque ceremony. The Freemason's apron
would have taken the place of the bee-strewn coat, and the trowel
It replaced the scepter and the hand of justice...

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BOOK FOUR

CRÉMIEUX AND THE ISRAELITE ALLIANCE
UNIVERSAL

"The Alliance is not a French Alliance"
she is Jewish, German or English,
she is nniTerselle, that's why she walks,
You know why she succeeds.

Crémiedx.

Gordon and Reinach. — The mountebanks. — The role of Crémieux. —
The more Judaico oath, — The democratic galtes. — Gre-
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in a Christian is an act of intelligent and thoughtful generosity
at a Jew's house.

He

Gambetta's Reinach recounted in the Revue poW
tic and literary, his meeting in Egypt with Gor-
Don, the soldier-apostle. No doubt the Christian hero will smell it.'
first this young Jew with disdain, and wondered, on seeing him-
it is worth in these parts, if he were going to put the cataracts of the
Nile in actions; but one bonds quickly on a journey, and the English
talked with Reinach; he did not hide from him what he thought of
Disraeli and other rulers of his kind whom he calls-
milk the mountehanks, the acrobats.

The word perfectly describes the class of statesmen,
to which belong Disraeli, Gambetta, Las-
ker, the Gremieux. The policy of the Richelieus, the Golberts,
of the Bismarcks is simple; the policy of the Jews has always
the air of a fairground performance; it is both Roman-
nesque and basely, greedy. One invariably finds there
a grand display of pompous principles of liberty, equality,
of fraternity, a program of progress that is never
held and which quickly reveals the financial matter, a
sales pitch of emancipation and improvement which translates
always by the most intolerable persecution and extortion
of sums of money. Bankers and bankers walk
together.

Among these mountehanks^ Grémieux occupies however
a special place. Gambetta, with his inexhaustible eloquence and
his Mangin-like appearance, was hardly more than a character

demonstrative in charge of making the parade at the door and of e\hi-
lift your biceps while swinging your chest.

JEWISH FRANCE

Here comes the snoring donkey skin;
Come in, nannies and soldiers!
Pockmarked men will not pay.

Crémieux, himself, was in the hut, or, to be more precise,
to say, behind the canvas. He was the true impressario of the
contemporary comedy in France. We are too willing to
see in him only the puppet in the yellow dressing gown who,
sitting near a blazing fire, appeared from time to time
time in front of the regiments parading under his balcony in Tours
and in Bordeaux, and cried: "Brave soldiers, go and do yourselves
kill I The exercise is good at this time; I return to
to heat up. » The bells of the Punchinello have made us forget too much
Isaac Moses, the repository of the wisdom of Israel, worthy of
to wear like an ancient Gohene-Hagadol the miszenophet to
white veil, the mehil fringed with scarlet and decorated with bells
gold and the khoschen enriched with twelve fine stones on
on which the names of the tribes were engraved.

Beneath this grotesque, there was a Jewish Nazi, a prince of
Jewry which exerted the most profound influence on the evo-
lution of the predestined people, and led from the front, like a
Prime Minister, foreign policy and politics
interior. There was a man of admirable devotion
who, leaving to Gambetta the material enjoyment of power,
the satisfaction of coarse appetites, to the Rothschilds
satisfaction of foolish vanities, accomplishes its work in
a discreet half-tone, like a Joad who would act
half hidden in the folds of the veil of the Temple.

Sovereign Grand Master of the Scottish Rite, President of
V Universal Israelite Alliance, important leader of the demo-
French cracy, Crémieux embodied the Masonic revolution-
than in what it had of most complete. He contributed, more

than any other, to confiscate the French Revolution for the benefit
of Jewry, will give rise to a movement which had been mixed
on the one hand of ideal, of generous aspirations, of dreams of a
better organization, a strictly Jewish character: it
prepared and he announced loudly, in the last years
of his life, the messianic reign, the era awaited since
so long as all nations will be subject to Israel,

where all men will work for the representatives of
the race blessed by Jehovah.

From the very beginning, Grémieux was inspired by a single idea.
The Jews had to give up living apart, differentiating themselves
from the rest of the nation, to merge with the community of
in any case, to momentarily disregard, in the be-
care, of customs that were dear to them, even to bear
the sight of the abhorred symbols of the Christian religion.
only in this way could they act effectively, and
destroy what they hated so much. First enter the
common law to force others out, such was the
instructions imposed on his own by Gremieux.

It seemed as if it was inspired by the canticle of the Fen- Masons
deurs (1).

Air: My father was a pot.

Depending on the wood, a good splitter

Save his address.
Some want stiffness.
Others of flexibility.
Always on the straight line
Put down your tool,

(1) Ritual of Forest Masonry containing everything that has to do with
at the Charbonnerie and at the Penderie followed by an analysis of fourteen
secret political associations^ by FM Ragon, former Venerable.

JEWISH FRANCE

If YOU want to split,
The well-soaked corner,
Well put together, well struck,

The wood will have to split.

If you split a young abalone,

Take care of the corner;
Wisely, with the chisel,
Arrange the opening;
Gradually
We open a shed
To the docile instrument;
If we rush too much,
Often the gallop
Hurts the fragile abalone.

In 1839 already, he was struggling like a devil, or
rather like an evil devil, to abolish the oath
more judaico.

We know how this little-known event happened.
In May 1839, a lawsuit was initiated between a woman
WolfT, residing in Lixheim, canton of Phalsbourg, and a
resident of Drulingen (Bas-Rhin), district of
Saverne, regarding a debt that he claims

The judges gave the Wolff woman the oath more
Judaic.

Mr. Isidore, then rabbi of Phalsbourg, and since great
rabbi of France, was invited, by stamped document, to
administer the oath. On the day indicated by the summons,
the litigants and witnesses arrived before the temple, and
found it closed. Mr. Isidore clearly stated that he
refused his assistance.

—It is only as a rabbi, he said, that I can
to take this oath in the temple, before the book of the Law,

the sanctuary opened. Today, it would be an oath
exceptional, I refuse. The more Judaico oath carries
attack on our rights as French citizens.

At present, when a religious person wants to defend his
rights of French citizen, all the Jewish newspapers overwhelm him
insults, call him a rebel, defame him on all
tones. No Catholic then insulted Mr. Isidore.

The Saverne court, before which the debate was brought,
declared himself incompetent and, the influence of the Rothschilds already
With the help of the all-powerful, the Council of State ruled in favor of
Mr. Isidore, following a very skillful plea from Cré-
better (1). We know that after having started to ask
take the oath like everyone else, the Jews Lisbon,
Moyse, Camille Dreyfus undertook a campaign for
prevent the French from taking the oath, as they do
were used to.

Crémieux does the same for teaching. The Jews
had an understandable preference for schools where
children were taught the Torah, Christ" who sanctifies
our classes, caused them a feeling of horror. Cre-
better insisted anyway that the young people be sent

Israelites in public schools: “My friends,” he said, “in
a session at eV Alliance israélite, have in your home
the small piece of wood consecrated with the name of God
(a mezuzah), have your children kiss it in the morning at their
getting up in the evening when they go to eat their meal at home,
but send them to secular schools."

(1) The more Judaico oath was reestablished in Alsace-Lorraine
since Raonexion. It is lent to the Israelite recruits on the
unrolled sepher, in the presence of the rabbi.

The old Freemason knew well that after some
time, with the pressure from the Lodges, we would not hesitate to
to sadden the souls of millions of Catholics so as not to offend-
to be some little Jew whom the sight of the crucifix might irritate
cer (1).

Gremieux, in fact, had a quality, master; one would have
could apply Bismarck's words to him: this The true politi-
that, like private matters, is done as much with con-
birth of people's character than with that of their inte-
interests.)) He was convinced that with the French one could
dare everything and that they would submit to everything docilely.

One day when I was talking about the decrees with Dumas, he told me
simply said: "Catholics are cowards!" What-
A few days later, my colleague at La Liberté, Joseph
Cohen, who has published two works of real value:
the Deicides and the Pharisees, repeated to me: "The Catholics-
They are cowards! If someone had wanted to do this to us

what we do to you, we would all have lain down in front of the
chapels and the troop would not have dared to advance.

Catholics endure everything. Those who can save-
sell their children, but they quietly let them deprave
the other children, before their eyes, without even daring to refuse
the money they are asked for for this harmful work.

Gremieux had a clear idea of the weakening of
energy and national intelligence. He was certain
that with a few words, we can play with modern French

(1) See on this subject a curious brochure by Mr. Aristide Astruc:
Teaching among the ancient Jews (discipline, program, secularism,
obligation), in which the author, full of admiration for Ferry,
iuotre that the plan of current education is identically the

xnome than that of Jewish education.

as one wishes. The naive confidence that the people had in
This man is absolutely unheard of. On December 2nd, the
workers, convinced that this joker democrat loved them
really, came to seek him to put him at their head.
Crémieux who, with Fould and all the Jews, was then with
the Empire, was naturally very embarrassed. But it is to
Mr. de Maupas that we must borrow the story of this anecdote
spicy.

On the morning of December 2nd (i], I received a visit from a
very kind woman whose husband, a famous lawyer and mountaineer
had not been arrested on occasion. It is against this omission that
came to protest Ms. G... "I am in despair," she told me; "my
house is invaded by the most sinister figures. A swarm of
bandits ask my husband to put himself at the head of the resistance-
tance, to provoke a riot; he still preaches patience to them,
but he will be forced to give in to their obsessions; they will lead him
to the barricades and will have him killed. There is only one way for me to
to find some peace and quiet, to save my husband's life,
|and this means is available only to you, Mr. Prefect. » And
as I seemed to be wondering what kind of ser-
Ivice M'»^ G... wanted to appeal, she added: "Oh, that's good
Isimple, Mr. Prefect, have him arrested. I know very well that you
will not harm him and his abominable friends will not be able to
less go and get it in Mazas."

But the peaceful mountaineer had done nothing yet, at this
hour, to motivate the rigors so ingeniously dreamed of by
M™^ G... in an excess of conjugal devotion. I did not want
resort to the heroic means that was asked of me. I promised only-
I asked my visitor to keep a close eye on her husband.
kept my word, and I was able to see, what I had never doubted,
that the most threatening speeches were often only a debt

(1) Memoirs on the Second Empire,
II

paid to too demanding friends, and that in the day of danger one leaves<5-
knows the thorny task for the fools and the brainless of the party, those
whose job is to get themselves killed for the greater profit of
some ambitious people.

Our Republican lawyer remained within the healthy and traditional

doctrines of the revolutionary aristocracy. He wrapped himself in his
dignity of party leader, gave much advice, did not shrink from

no extremity in his words, exhausted himself even more than

the platform in protests of love for freedom, for the people,
for democracy; but there came a time when his ardor for
language upset the agents in charge of monitoring him. What
It was not my surprise to receive a report which announced the ar-
remains of the fiery mountaineer! Had my agents taken him to
serious, or, happier around my subordinates than she has-
had been near me, Ms. G... had she finally obtained from them that they
lent themselves to her prudent solicitudes? She was able to sleep in peace;
she finally saw the favor she was asking for come true: her husband was
under lock and key (1).

There is such a hammy side to the Jew, such contempt for
public that Crémieux, in the trial of a lady Ronconi,
that he was pleading before the court, recounted in detail what he
had endured the coup for the cause of freedom. This
which is quite nice, is that he brought into his dis-
M'"^ Crémieux runs, despairing at the thought of what
suffered her unfortunate husband plunged to the bottom of a
dungeon. "Mr. Crémieux," said Compère Frédéric on this subject
Thomas in his Little Famous Causes, inherited the privilege-
Montaigne's legion who knew how to speak of himself without oflusqueï
nobody." Mr. de Maupas must have laughed.

(1) This is the counterpart to the story of Lockroy going to get arrested
in Clamart, in 1871, to escape his auiid beyond Coumiuue.

He

CRÉMIEUX AND THE UNIVERSAL ISRAELITE COVENANT 1 I

Isn't Gordon's mountebank quite complete?
This did not prevent the country, when the soil was invaded, from
take this old Jewish lawyer to organize the victory.

Never did the Jew, perhaps, assert himself more odiously
indifferent to everything that concerns the Fatherland, more implacable-
concerned about himself and his race, that in the
decrees then issued by Grémieux for remancipation
Algerian Israelites.

The Government of National Defense, let us note
first of all, had no right to modify the regime of
Algeria; by seizing power he had, by a
remains of modesty, the care to declare that he only took it

for a specific task. When he was deeply reworking-
ment the Algerian organization, Grémieux therefore committed
a usurpation within a usurpation. But these scruples do not
are not among those who arrest a Jew, and Gremieux does not
issued no less than fifty-two decrees on the colony
apart, of course, from the appointment of civil servants.

Was Gremieux any more unaware of the troubles he was going to
to excite, in a region where everything commanded us to maintain-
hold of the status gwo, so as not to weaken our evil further-
happy country powerless to resist the enemy who pressed it
on all sides? He was, on the contrary, admirably"
informed of the situation, he knew the hostility that reigned
between the Arabs and the Jews (4); he had been many times

(1) This hatred was such that Mérimée, whom I suspect of having
was a little Judaizing and who, in any case, had never been baptized,
tells in his Letters to Paniziiy that to animate the turcoa against
the Austrians during the Italian campaign, or had only had to
tell them that they were Jews in front of them.

to plead in Algeria and he had witnessed fights that occurred
between Muslims and Israelites regarding religious holidays.
By taking advantage of such a moment to issue the decree which
naturalized Algerian Jews, he therefore purely betrayed
and simply France to serve the interests of its race.

In 1871, this measure had a particular character-
ly odious. The Arabs had heroically done their
duty during the war. These "black devils," like the
called the Prussians, who jumped under the grapeshot,
had amazed the enemy at Wissembourg and Wœrth.
Albert Duruy, who, in order to go straight to the fire, had committed himself
among these Algerian riflemen, told me many times
the almost fantastic effect they produced with their cries
savages, their joy in hearing the powder speak, their way
to rush forward like tigers. For this comrade,
whom they called "the son of the vizier," these fierce people had to
both respect and affection. When, in Wissembourg,
the riflemen scattered, kneeling, in the hops-
nières, received the order to hold until the last moment
to protect the retreat, Duruy involuntarily lowered the
head under the hail of bullets. Suddenly, he feels a hand of
iron that falls on his shoulder icaAs not for! as not for/
a Turk shouted at him, pointing, as if to laugh at the danger,
his white teeth shining on his coppery face.

It would only be half surprising if the government of the

National Defense would have granted some spectacular reward-
aunt to those heroic Arabs who, after having fought so long-
time against us, defended us in the hour of peril (1).

(1) General Bosquet was one of the first to foresee the
services that native troops could provide. In a
letter, written on January 30, 1856, to General Randou, then govern-

Rome emancipated the slaves who had fought for it
during the Social War, and some proclamation, honor-
depriving those who had shown themselves of the title of French citizen
worthy of the name, would have produced a considerable effect in Al-
geria.

But the men of Tours did not consider the
things like that. Besides the Arab who fights, there is in Algeria
an abject race that lives only on shameful trafficking, which
squeezes to the point of bleeding the unfortunates who fall under
his claws, which enriches itself with the remains of others. It is to
this race that had acquired all the sympathies of the
Government of National Defense, and more specifically-
Crémieux.

What the Jew is in Algeria, nothing of what we see
here cannot give us an idea of it, because Jewish usury, which
has reached in certain countries, in Alsace in particular, pro-
incredible portions, is nothing compared to Arab wear.

The Emperor's letter on Algeria cites in this order
one fact among a thousand (4):

In November 1861, two douars of the Djebela tribe
(Aghalih of Mostaganem), affected by several bad years
consecutive, had no seed grain. The main
members of these douars, their caïd at the head, had recourse to a
Israelite from Mostaganem. He agreed to deliver barley to them at

neur of Algeria, he said: "One day France will find among the
Arabs, its Arab legions, as Rome once found them
its colonies in Spain and Gaul, and that is a good question to ask
prepare, I believe, as an appendix to the recruitment system
general of our army... »

^1) Letter on French policy in Algeria, addressed by
the Emperor to Marshal MacMahon, Duke of Magenta, Governor
General of Algeria.

exorbitant price of 36 francs per hundredweight. This sum was to be
returned at the following harvest, not in money but in kind, at the price
current markets. Now, in August 1861, barley was worth 7 francs.
the quintal and the people of Djebela had to return nearly six quintals
rate for one, that is, they had borrowed at 600 p. 0/0 (1).

Thanks to these methods, the Jew enjoys contempt in Algeria
that we understand. He can enter at any time under the
tent and in the house of an Arab, the women do not cut themselves
will not even take off their veils, for them the Jew is not
not a man.

An Arab would feel dishonored if he killed a Jew.

In the case of the caravan of Guefsa^ in 4871, one of the
accused, Ben Ganah, usually impassive, had as it were
an explosion of fury when he was accused of the murder of a
Jew. "Me," he said, "kill Jews! I killed Hammama,
I was avenging my father, but you don't kill a Jew, you don't
don't kill a woman. If I had killed a Jew, would I have come
will offer me your justice? I will not dare
show in my tribe.

Never, says Mr. du Bouzet (2) on this subject, never a rider of the

(1) In a republican newspaper, and certainly not hostile to the
Jews, France, M. Hugucunet wrote on July 3, 1884, to,
the occasion of the senicunic troubles of Algiers: "The wear is really
dreadful. Here is an example: The Turcos and the Spahis, at the
the day before receiving their pay, borrow a franc to pay back
two the next day, that is to say 3,650 francs for 100.

Thomson, the deputy of Orau, and the Jew Etienne who, unlike
to the law, is both inspector general of railways and de-
whore, would have had a great opportunity to praise the virtues of Israel
other's sympathies to those who serve France.

(2) /.(?To the native Israelites of Algeria, petition against the decree
of October 24, 1870, by Mr. Charles dn B'^nz'^t, former prefect of Or^n,
former general commissioner in Algeria.

Nemencha will not admit that the son of the great boss Ganah could have killed
a Jew, recognizing him as such. The last of the shepherds of the
tribe would be ashamed of such a murder. A bandit will murder a
Israelite isolated to eliminate the only witness to his crime. But

in the attack of a caravan the Jews only have to make themselves reco-
be born so that their lives may be spared.

We could not do better, moreover, to show
who were the interesting protégés of Crémieux, that
to reproduce the portrait full of color and movement-
ment, that Mr. de Maupassant, in Au soleil, traced from
Arab Jew.

In Bou-Saada, we see them squatting in filthy dens,
bloated with fat, sordid and watching the Arab like a spider
watches for the fly. They call him, try to lend him a hundred sous
against a note that he will sign. The man senses the danger, hesitates, does not
does not want; but the desire to drink and other desires still ti-
mock: a hundred sous represent so many pleasures for him 1 II
finally gives in, takes the silver coin and signs the greasy paper.
At the end of six months he will owe ten francs, twenty francs at the end
of one year, one hundred francs after three years. Then the Jew sells
his land, if he has any, or, if not, his camel, his horse, his
donkey, all he finally owns.

The chiefs, caïds, aghas, or bach'agas, also fall into
the griffons of these raptors which are the scourge, the bleeding wound of
our colony, the great obstacle to civilization and the well-being of
Arabic.

When a French column goes to raid some rebel tribe,
a swarm of Jews follows her, buying at a low price the booty resold to the
Arabs as soon as the army corps has moved away. If one seizes, by
example, six thousand sheep in a region: what to do with these
beasts? Drive them to the cities? They would die on the way, because
how to feed them, make them drink for two or three
hundred kilometers of bare earth that we will have to cross?

And then it would be necessary, to take and keep such a contoi,
twice as many tioupesque counts the column. So the

kill? What a massacre and what a loss! And then the Jews are there who
ask to buy, at two francs each, sheep worth two francs
twenty. Finally the Treasury will always gain twelve thousand francs: we
gives in to them. Eight days later, the first owners re-
took their sheep for three francs a head. French revenge
doesn't cost much.

The Jew is master of all the South of Algeria. He is hardly
of Arab, in fact, who does not have a debt, because the Arab does not like to ren-
He prefers to renew his ticket at one or two hundred for
hundred. He always thinks he's saved when he gains time. He must-
would require a special law to change this deplorable situation.

Jew, moreover, in the whole South, practices little more than usury
by all means as unfair as possible, and the real ones
traders are Mozabites...

We can complete the picture with a few words that a
writer, who will certainly not be accused of being a supporter of
the Inquisition, dedicated to the same characters in the ou-
book entitled: France, Algeria, Colonies.

Algerian Jews, says Mr. Reclus, were naturalized en masse,
by decree, while we fought against the hordes of disci-
plenaries of the evangelical people. They certainly did not deserve it,
occupied as they were only with banking, commerce,
brokerage, peddling and usury; none of them holds the
plow, water the gardens or prune the vines, and there are very
few tradesmen among these great-nephews of the supplant-
Esau's son. Not one of us had died under the cannonballs.
from the North, like these Berbers, these Arabs, these Negroes, who fu-
rent among the heroes of Reichshoffen; and if they did not defend
Algeria against us, from 4830 to 1871, they will not defend it either
more against our enemies.

Had these Jews at least recommended themselves by their
love for France? They had limited themselves, according to their cou-
tume, to make money in both camps.

"At the beginning of the conquest," said the captain

Villot, they served as spies in turn for the French
and for El Hadj Abd-El-Kader, standing in an attitude
usually neutral, until fortune had
decided in our favor."

While the Arabs fought for us Jews,
on the contrary, applauded our defeats with the greatest
indecent cynicism. Captain Villot recounted the scenes
which took place in Constantine at the news of the disaster of
Sedan. All this cosmopolitan population, "really
drunk with joy, » stamped his feet with happiness and gave himself up to the
streets to vile dances. There was, however, one detail
touching. The bust of the Emperor had been thrown onto the pavement;
some natives picked up the debris and took it away
They were. Isn't it moving, this sovereign who possessed
the most beautiful empire on earth and which no longer has any faithful followers
that some Arabs, who remember that this vanquished man is
came to visit them once in all the splendor of his power
ance, that he was interested in them, that he prevented their de-
possession? *

The Jews did not show their devotion to France
that by rushing, with the Spaniards and the Maltese, on the
unfortunate General Walsin-Esterhazy who, still suffering
from a wound and unable to defend himself, was overwhelmed with
mistreated, beaten and forced to replace himself
to barge (1).

(1) Here is the significant certificate issued by Mr. Warnier to the capi-
Taine Guichard, who had courageously defended his general.

"I, the undersigned, Prefect of Algiers, on the date of October 28 and called
by General Walsin Esterhazy to accompany him from the palace of the gov-
government at the Admiralty, where the triumph of the Commune revolution-
naire forced him to embark, certifies, as an eyewitness
sharing the dangers of General Walsin Esterhazy, that without the as-

Algeria was then the scene of unheard-of episodes, to which
this element of impudence and pitffism is mixed together, this side
acrobat, says Gordon very well, who entered the
public affairs following the Jews. The officers' affair
left: free, on condition of no longer bearing arms
against the Piusse, seems a chapter of Tartarin of
Tarascon, a history of Cannebière.

You know what scum the cities of Al-
geria. Since the opening of the campaign, all the thunderbolts
of war, who ranted against our generals, had
spent their time making absinthe in cafes during
that the others walked under the burning sun, suffered
thirst, hunger, fought one against ten. When our
unfortunate officers, overwhelmed with fatigue and most of them
wounded, arrived from Sedan and Metz, these jokers refu-
were to let them stay in Algeria, as a pretext
that the sight of these flower heads, that is the name that was given to them,
offended and defiled the sight of the patriots. Perhaps, these
officers would have been better advised not to sign the
setback, but frankly this military susceptibility, of the
part of people who did not fight, is it not the

assistance of Captain Guichard and the men of the 2nd battery of
artillery of the militia of Algiers, which he commanded, we would have been
exposed to all the anger of several thousand Jews, Mal-
silent, of Spaniards, misled by some French lunatics, and that,
if the insults we have suffered have been limited to insults
and insults, we owe it to the energy and dedication of
the escort of the 2nd battery of the artillery of the Algiers militia.

"In witness whereof, I have delivered to Captain Guichard the present certificate to serve as such.

"Warnier,
“deputy for the department of Algiers.”

CRT^.MTEUX AND THE UNIVERSAL ISRAELITE ALLIANCE!9

The height of comedy? Isn't that from Erokmann-Chatrian?
African?

Behind this apparent patriotic delirium, there was everything
just a few German agents who distributed
money to the leaders of this international crowd for
prevent our officers, by returning to take their place
in Algeria, do not make other officers available, including
there was a great need in France.

These proofs of devotion only strengthened Cré-
better in his design. He was, as he himself says,
"all to the joy, one of the greatest of his life, of giving
to thirty thousand of his coreligionists the title of citizen
French." He prepared these decrees without consulting
person who was aware of the affairs of the colony; he
had been given all the files concerning Algeria
and he took care when he withdrew to steal the main ones
parts (1).

On October 24, 1870, the Defense Government pubb'a
the famous decree.

The Government of National Defense decrees:
The native Israelites of the departments of Algeria are declared-
French citizens. Consequently, their real status and their sta-
personal tut will be effective from the promulgation of this
decree regulated by French law; all rights acquired until
day remain inviolable.

Any legislative provision, any senatus-consultum, decree, reg-
any regulation or order to the contrary is abolished.
Done at Tours, October 24, 1870.

Ad. Grémikux, L. Gambetta, A. GlaishBizoin,

L. FOURICHON.

(1) Nothing could be found of the documents with the help of which
the decrees of October 24 were prepared. (Report of Mr. de la
Sicotière.)

This decree, we understand, excited in Algeria a una-
nime indignation. On this point, we refer our readers
to the Parliamentary Inquiry into the actions of the government
of National Defense and the admirable report of Mr. de
La Sicolière, which is a true page of history.
conservative majority of the Assembly limited its action to
document; she will bequeath the most interesting materials to
the future, which will not be able to understand how,
enlightened to this point on the crimes of the men of September 4-
In September, she hesitated to pursue them, how, convincing
cue of the misfortunes that the Republic had brought upon the
country, she did not have the courage to make it disappear from
following. Meliora video, détériora sequor, that was his motto.

Listening to the testimony of witnesses in this investigation,
by reading everything that has been written on this question by those who
were well placed to judge her, it is not possible to
doubt that Crémieux was the main author, the only one
responsible for the Algerian insurrection.

For me, said Admiral de Gueydon, the assimilation decree was the
'the determining cause of the insurrection, the Muslims were
extremely wrinkled.

Hatred of classes and races, interests hurt, says the captain
ViUot, jealousies and resentments, such were the consequences of
this unfortunate decree. The Muslim natives were disgusted by
to see their security enemies raised to the dignity of French citizens
laries, people they consider cowardly, servile and me-
valuable. "Why then this preference," they said, "is it (]ue
The Jews, like us, shed their blood in Crimea and Italy,
in Mexico; do they have ten thousand of their prisoners in
Germany ? "

Mr. de Presbois, retired squadron leader, former
representative of Algeria, in 1848, was more severe
Again

At the time when a so-called Republican or defense committee obtained
the mass naturalization of Jews, that is to say of the part
less interesting of the Algerian population and certainly the
more derisory from the point of view of defense, the insurrection of the
Arab and Kabyle populations responded to it.

When they learned of Mr. Crémieux's decree which naturalized the
Jews, their exasperation turned into deep contempt for the

French who had stooped to sending delegates to the
Jews of Bordeaux to request their assimilation into a me- race
prized. Then the first symptoms of uprising appear-
For those who know these indigenous races, proud and warlike,
it is obvious that their pride was revolted to see themselves me-
born to be subordinate to the Jews. The French in their eyes
descended to the level of the Jews.

Thus, Jews naturalized for electoral maneuvers,
after having caused us a lot of embarrassment since the day of the
conquest, were to put the colony in danger.

General Lucrot wrote in 1871 (The truth about Algé-
rie): “The decree of Mr. Crémieux on the naturalization of
Jews set fire to everything.

M. Serre {The Martyred Arabs, Studies on Vinsurrec-
tion of 1871 in Algeria):

•Without the naturalization of Jews by the Crémieux decree and without
the events of the Commune, the revolt would not have acquired the ca-
terrible and universal character that she showed.

Akhhar said on its part, on November 15
1872:

The naturalization of Jews was one of the main causes of
the insurrection; it threw insult in the face of the Muslim people
by proclaiming the supremacy of the native Jew over the Arab and over
Kabyle Island.

The insurrection broke out when the Muslim populations
saw, at the end of January 1871, the Israelites doing the func-

lions of jurors. "Only then," says the explanatory statement of the
draft repeal, these populations, who had not been
struck by the declaration of October 24, understood that el-
could become subject to the jurisdiction of the native Israelites.
And if this interpretation of the facts were contested, we report-
would shove that the Kalifa of the Medjana, Si Mokrani, in
returning the officer's cross of the Legion of Honor, made
knowing that he would rather die with weapons in hand
than to tolerate the affront made to his race, by placing the Israeli-
yours above her. The granting of the right to sit, made
to the latter, is therefore both premature and dangerous;
It was, at least, one of the causes of the insurrection.

In front of the oblique Jew like Crémieux, who betrays the
country that has entrusted itself to him, it is necessary to place the noble and loyal

figure of our valiant enemy Sidi Mohamed Ben Ahmed
el Mokrani.

Mokrani is the most complete personification of these
great Arab lords, such as Fromentin, took pleasure in
show them to us under the finely toned skies that he paints so
well, to tell us about them in his colorful books.
Passionate about beautiful weapons and beautiful horses,
superb on their stirrups in the brilliant fantasias,
grave and dignified at the threshold of their tents, wishing for the
welcome to their guests, lavish when they treated our
officers, these leaders, after long resistance, had been
fascinated and seduced by the bravery of our soldiers; they
were proud to wear the Legion of Honour on their burnouses
neur, this flower now withered, this emblem henceforth
prostitute who, in the past, meant courage, talent or virtue.
Terrible enemy, sincere friend, Mokrani was worthy of life
at the time of Yousouf-ben-Ayoub-Salah-Eddyn and com-

fight with crusader knights (1). G*est by a fact
of arms worthy of heroic times, in a single combat-
to say that he had won the officer's cross, by killing with his own
hand, in the middle of his supporters, Tagitateur Bou Barghla

When a French officer transmitted to Bach-Aga the
Crémieux's decree, he spat on it and returned it to the en-
voyeur by simply saying: <j: I will never obey a
Jewish 1 y>

This man who had all the generosity did not want
attack France, which was struggling with Germany. He waited
chivalrously that we may dispose of all
our forces to fight. It was then that he sent back his decoration-
tion to General Augeraud and that by courteously thanking him-
In recognition of the consideration he had shown him, he addressed him
the declaration of war which ended with these words:
"If I continued to serve France, it is because it

(1) He claimed, as we know, to be descended from a Montmorency who,
surprised by a storm, would have settled in Algeria and, by more than one
poinî;. the destiny of this intrepid leader, victim of the feelings
more "raised and pushed as if in spite of himself to a rebellion which
his heart secretly protested, recalls the tragic fate of the vanquished
from Casielnaudary.

The Jewish press, to dishonor Mokrani, maintained that it was
the embarrassed situation of his affairs which would have pushed him to the re-
about. Nothing could be further from the truth. Mokrani's own debts had

the most honorable origin. During the terrible famine of 1867-1868,
he had, with his usual magnanimity, borrowed considerable sums
bidérables to give wheat to the men of his tribes. The Maré-
ichal Mac-Mahou had given him his word that if he was not
Repaid on time by its debtors, France would pay it
[what he had put forward for a public service on the additional centimes-
tribal councils. The Defense Government, which wasted
money to enrich suppliers like Ferrand, refused,
naturally, to honor the commitment of the Marshal and one
said to Bach-Agha: “Get out of there as best you can.”

was at war with Prussia and that I did not want to increase-
lie about the difficulties of the situation. Today, peace
is done and I intend to enjoy my freedom. y>

Mokrani fell as a hero; he got himself killed, not wanting
serve dishonored France, nor fight any longer
a country he had loved, a country where he had been a guest
in the festivals of Gompiègne and Fontainebleau. For
to be more sure of dying, he left, him, the rider without
rival, this horse which perhaps, in a desperate impulse, would have
snatched his master from danger. "It was in Oued-Zeloun,
he met our zouaves who were crowning a hillock, he
could pass, he attacked and how? He came down from
horse, he, the great lord and, on foot, at the head of his
hesitant troop, he climbed the hill and marched forward until-
until a bullet hits him in the forehead. He hoped
that his death, announced by him several days ago, puts-
a fine line to the insurrection (1). »

Sidi Mokrani, in any case, had not obeyed Jews.
Among the French officers that the fatality of the times when we
were reduced to the sad necessity of putting their
sword in the service of those who lived on usury and theft,
many wept and perhaps envied the fate of the Sheikh
without weakness and without fear.

A funny detail, in fact, and which is very Jewish, it was our
poor soldiers, our sons of Christian mothers who were obli-
aged to get killed to ensure the rights of citizens to
usurers of Algeria, who did not even deign to defend
the privileges that had been granted to them.

(1) Plea for Bou-Mezrag before the Assize Court of Cons-
Italian (April 27, 1873).

Except for very rare exceptions, says M. du Bouzet, the Israelite in-
A native cannot become a soldier: war is not in his nature.
morals. It takes him three months to learn how to fire a shot-
without falling backwards. How much more to hear whistling
the bullets without fleeing! Now, you are not unaware, gentlemen,
that in the event of an Arab insurrection, all French people in Africa must
lend active support to our soldiers. Will an exception be made in
favor of Israelites who have become citizens? This privilege would be unfair.
Will they march with the true French? Their spirit so little mili-
silence will be a dangerous example. Finally, whether they fight or
flee, their presence in our ranks will be enough to shake the
loyalty of our Muslim auxiliaries and to exasperate the enemy.

The Explanatory Memorandum leaves no room for doubt about this
point :

During the Arab resurrection, the Israelites did not lend themselves
with extreme reluctance to military service. All the
everyone knows that in Algeria, apart from a few very few exceptions-
breuses, the temperament and morals of the Israelites refuse
absolutely to useful incorporation into the ranks of our army.
Those who did Marohé, in small numbers, were unable to accommodate themselves to
the ordinary soldier in the field, for the reason that their religious law-
gieuse opposed it. They had to be sent back all the more quickly because
the Muslim riflemen and the men of the goums could not
accept the idea of shooting their coreligionists
Arabs sending Jews into our ranks. So, for reasons-
sounds which are specific to them or which are linked to their relationships with
of other races, the Israelites are incapable of military service.

The Jews were afraid; they were merciless.

Arabs, who had surrendered to the formal word, to the

written word from our officers, who had commitments

signed by generals Lallemand, Bonvalet^ Augeraud,

were executed without our officers daring to protest

against these infamies which degraded them themselves, which
II 2

destroyed forever the fine reputation of loyalty of our
army.

At Rebval, an unfortunate Arab had kept on him the
letter d/amaii signed by our generals and, naively obs-

tinted in this belief that a French soldier was not missing
never to his commitments, he handed it to the officer who com-
ordered the firing squad. The other, instead of obeying the
voice of honor and to have some Jews executed at the
place of this vanquished, had the sad courage to command the

The poor Arab fell while lifting above

his head, as if in a sort of silent protest, the
lie written by a Frenchman.

What is even more striking is that the Arabs
were carefully excluded from the amnesty; amnesty was granted to
French people who had murdered and burned, there was no mercy-
ble for these men who were also excusable for having
wanted to regain their independence that we would be
to revolt against the Prussians if we were con-
quis by them (1).

(!) In the dayDal VEvent, Aurélien Scholl, almost alone
in the press, took up the defense of these unfortunate people to whom he con-
sacred two or three eloquent articles.

The Arab question was the main cause of Tam-'s rejection.
aistie, in February 1886. We know that Henri Rochefort had
took the initiative of this proposal, which Crijanowski failed,
better known under the name of Sigismond Lacroix and who, in his capacity
of Poles, would have been almost excusable to seek to restore freedom
to Berezowski. The pamphleteer took advantage of the opportunity to execute
his colleague from the extreme left whom he convinced, evidence in
hands, in the issue of V Intransigeant of January 8, 1886, to be
an agent provocateur. It is rare, when two Republicans explain-
together, that we do not learn some truth.

All this point Cot to study sioigiieudenieiit. Nothing curious as

What is interesting is to see how this ques-
tion ended in front of the National Assembly. You believe
perhaps, among these Catholics who form the majority,
a man will stand up and slap the fanatic with his contempt
old man who, in the interest of his own, unleashed the bride-
vaunted insurrection which cost the lives of so many French people.
You assume that at least one voice will be raised for
pay tribute to all those Arabs killed in the war

the anger of the Jewish deputies who are beside themselves at the mere
thought of amnesty for these Arabs, prisoners already for long

years. Etienne no longer even knows what he is saying: "Do you not know,
he cries, that they burned farms, women and children?
Thomson states that these captives cannot be freed because
took advantage of the circumstance to steal their property and that it would be necessary
give them back. Camille Dreyfus speaks out strongly against
the proposal.

Henri Rochefort, who never thought, is, in this particular case-
particular, by his sister's inclination to be independent, a very political
provident. This is not the time for us, in fact, to abandon-
ner The species of new law which admitted that the peoples subjected
by force'^defend their independence. France is, or rather
was, before falling into the hands of the Jews, a country of pure sentiment-
ment; Germany, a country of reasoning, on the contrary, is keen to
to be able to formulate a theory to support one's actions. The refusal to
all forgiveness, the implacability shown to revolted patriots, the
right, crudely asserted by Thomson, to seize the property of
insurgents, are precedents that Prussia carefully records-
ment and which would serve him, on occasion, to exercise all the vio-
lences against the Alsatians-Lorrainers who would like to shake off the yoke.

Russia also wanted a Pole to deny this right.
to the insurrection that Poland has so often claimed against its
oppressors, and she used Cryjano-wski. All this, yet another
times, is useful to look at, from the point of view of the evolution of ideas,
clearly shows the end of the legend of revolutionary France, emanating
chieftain of nations, generous, quickly forgiving even those
that she was forced to back down. There is nothing left but the interest of the Jew
which affects our French Assemblies.

from Germany, for the defense of a country which had
took away their independence.

You don't know Catholic conservatives well; they
are clever above all, they do not dare to displease Rothschild,
proclaim the truth, show things as they are.
They were already smiling mischievously at that time, and seemed-
seemed to say: "Let us do it!" Encouraged by the
success of their skill, they still smile today and,
different from the good people of the past who died in
stating their opinion, they will smile even more
smarter on the cart that will take them to the sup-
accomplice. "The thin smile" of a conservative politician! What a
poem !

The real clever one is Crémieux; it's a pleasure to be-
tender to explain to his brothers of the V Israelite Alliance, in
the session of May 12, 1872, how he went about it
prevent the decree from being repealed; it seems that it is being listened to

walk with "these cork shoes" of which Saint-
Simon. Planks, that's what we call letters.
in Masonic jargon (1), are actively exchanged.
when Crémieux was preparing to leave for Algeria, Bar-
Thélémy Saint-Hilaire warns him that Admiral de Gueydoa

(î) In Masonic slang, a work is called an architecture,
a coin a brick, a feather a pencil, a chan-
its a hymn^ a report a column. In terms of table
the tablecloth is a sail or a large flag, the napkins are
flags, the plates of the tiles or the turntables, the forks of the
picks or tridents, bottles from barrels, knives from
swords, the glasses of cannons. To eat is to chew, to drink is/
fire a cannon.

has just arrived, he gives him his address (1). Crémieux writes
to the admiral to ask him for an appointment, but first
Having seen him, he asks him for permission. What is it?
It's to tell him that he is an admirable man. You see.
from here the soft, caressing, enveloping Jew.

Fourtou is in turn surrounded. We hear, without
attend the conversation of the head of cosmopolitan Jewry,
who debunked this little lawyer from Ribérac who became an in-
fluent, who explains to him what the High Bank is,
who survives everything, who distributes the handsomely paid places-
fogs of railway administrators (2). We see-
sees the eyes of the Périgourdin light up. "What is
"What was I going to do? My God?" he cries, and instead of pressing-
to discuss the project for which he is the rapporteur, he pro-
puts it to delay.

The repeal decree was filed by Mr. Lam-
Brecht, Minister of the Interior, July 21, 4871.

In charge of the report, Mr. de Fourtou had been very affirmative.
and very clearly, he said in particular:

To break this balance between Jews and Muslims, call
the Israelites have a privileged place in Algerian society,
Is it not inevitably to awaken hatreds against themselves?

(1) “I was about to leave for Algeria when a happy incident
stopped me. I learned that Admiral de GueydoQ was arriving. Mr. Barthélémy
Saint-Hilaire wrote to me: My dear friend, the admiral arrived yesterday
evening, he lives in Paris, 9, rue d'Aguesseau. I have already given him your

compliment on the Arab offices and announced your visit.

(2) “Mr. de Fourtou made a report whose conclusions were
even worse than the proposed law. But, the conversation
that I had with him at Versailles ended with words gener-
reuses and by the promise that he gave me not to rush the update
the agenda for the discussion of this project that I feared at this
momriii. >-

H 2.

still asleep, kindle against us implacable anger
Thus throwing into our colony a seed of uprisings and
revolts T

.....The ^naturalization of Jews has become one of the texts of pre-
dication ii with the help of which it was possible to produce, maintain and develop-
for the insurrectionary movement. To exalt religious fanaticism-
^lieus of the people, the instigators of the revolt said to him: the Jew will be
"soldier, and he will be able to fight alongside a Muslim; the Jew will
|>part of the militias and he will be able to apprehend a Muslim in person.
The Jews will now be the masters, and this is the reward.
of our blood shed in torrents for the cause of France, on the
battlefields of Europe!

2nd speeches inflamed souls; and when, in fact, the
Muslims saw the Israelites being included on the jury lists,
the French authorities were reduced to this, in order to appease their fu-
reur, to explain to them that the Jews, always rejected by the minister-
public or by the defense, would ultimately never be
called to judge them. The Muslim leaders therefore preached in
a kind of holy war, and we believe we can affirm
that the decree to be repealed, perhaps unrelated to the initial causes of
the insurrection, exercised a real and fatal influence on its inten-
sity and its duration.

On August 21, 1871, emergency relief was requested and granted.

Gremieux became so agitated that he prevented the discussion.
to come in good time. It was then that Mr. Lambrecht
is obliged to propose to the President of the Republic the
decrees of October 7-9, 1871, which were limited to making
to remove from the naturalization decree what was ab-
completely abnormal.

The National Assembly, said Mr. Lambrecht in his report
to the president, separated before deciding on the bill which
had been presented with a view to the repeal of the decree of 24 October
bre 4870 which conferred on the native Israelites of Algeria the

rights of French citizens. This decree therefore remains provisionally
in force and must receive its application during the elections, which

will take place very soon, for the general councils and the
municipal councils of the colony, but it is important to prevent the
return of the difficulties to which this application has given rise until
that here by demanding, from those who will claim the exercise of rights
electoral, the prior justification of the indigénat according to the prin-
principles of civil law trà?/çaif\

Article l*"" of the decree was worded as follows:

The President of the Republic, on the proposal of the Minister
of the Interior and the Civil Governor of Algeria, decrees:

Article 1: Provisionally, and until it has been sta-
killed by the National Assembly on the maintenance or repeal of the
decrees of October 24, 1870, will be considered as indigenous and
as such will remain registered on the electoral lists, if they replace-
Moreover, the Israelites meet the conditions of civil capacity
born in Algeria before the French occupation or born since this
time of parents established in Algeria at the time when she pro-
pick.

On October 20, Crémieux, including not an electoral college
had not wanted in the general elections, found in Algeria a
rotten town, where he was named by the Jews who owed him
well that.

Crémieux, however, had a moment of fear. The project
of repeal which no one was taking care of had followed his
course and he was going to be put in discussion. "One morning, said
Crémieux, I live by the agenda of the day after the
last session this fatal sentence: First deliberation-
tion, draft law relating to the Jews of Algeria., emergency
declared.

That day Crémieux had gout! You have to hear him
tell what he suffered. “I was no longer living,” he cries;
Gentlemen, when God preserved me at that time, it was
that he didn't want to let me die. >

The salvation of Algeria almost depended on an attack of
drop. It was a false alarm. Lambrecht was dead
suddenly, which sometimes happens to those who bother Israel,
and Gremieux had even shed a few tears over him

crocodile. Mr. de Fourtou, whose conversation with Gré-
better had definitely opened the eyes, and who already saw
thousands of attendance tokens pass through his dreams,
had lost his fine ardor as a reporter. Everything remained in
the status quo, and Algeria was abandoned to its unfortunate
sort. (1)

Not a single member of the right, I repeat, had enough
patriotic foresight to bring the debate back to
the platform.

Gremieux had succeeded, he had taken advantage of the catastrophes of
the Fatherland to grant its own people the privilege of oppressing
those who were better than them and, willingly or unwillingly, we
had regularized the encroachment in the name of a fait accompli.
This has been the whole policy of the Jews since 1791: war,
peace, insurrection, reaction, everything brings them profit. They
always advance, we have said, as the country
backs down.

It is not without utility to show now what
what has become of Algeria thanks to the Grémieux decree. Gomme

(1) It was Victor Lefranc who became minister. When the
deliberation came to his order, Mr. de Fourtou, rapporteur of the com-
mission, announced that, in the interval of the coming holidays
to take place, the government had extensively modified the decree of
October 24, that the commission would examine the new decree which
seemed to him to have to put an end to any kind of discussion
relating to that of October 24. The case was therefore definitively closed.
buried. {Bulletin of the Alliance, session of May 12, 1872).

As expected, the Jews are the absolute masters of the
country. Mr. du Bouzet already predicted this result.

The Jews, he said, must inspire the Christian population
and thereby a real fear to the government. Indeed, the
Jews form only one and the same party. They are completely
devoted and submissive to their religious authority and as there are
divisions elsewhere and that there is among them the most perfect union under
the influence of the religious leaders who lead them, they will always carry-
days on one side only the forces" which they have and will be the masters-
elections (1).

The Jews, ruling the country as sovereigns, incessantly drown-
notably the French element under waves of Israelites who came
from all parts of Africa. In 1875, the inhabitants
from Oran, in a petition which had no success,

noted that there should only be 500 voters
Israelites registered on the electoral lists of March 31, 1875,

(1) Cartier, the secretary and damned soul of Crémieux, saw
himself this situation and he was looking for what he called ingenuously
the practical way to avoid highlighting it,

December 23, 1870.

Justice to extraordinary commissioner, Algiers.

"I have been informed of certain localities where naturalized Israelites
would alone form the majority within the electoral bodies.
Please list them with the number and search for them
localities what would be the practical way to avoid highlighting
the purely local disadvantages of the progress made. It is not necessary
that the emancipation of a race can be criticized by men
of freedom on a few accidental examples.

"Cartier."
(Parliamentary inquiry).

but that at the last moment 1082 Jews had been added
barbarians, who had no right to vote (1).

We can guess what this tyranny of the Jew is,
avenging the contempt he deserved and suffered for so long
Biècles. There is a potentate there, both grotesque and
awful, Kanoui, the one they call the Rothschild of Oran;
he leads the whole department; the prefect is his humble
slave; all government agents are at his disposal-
situation.

In the session of November 23, 1885, the discussion of
the election of Thomson, grandson-in-law of Grémieux, one of the
the most vile among the Jews that Gambetta dragged after him,
provides Mr. Andrieux with the opportunity to show what was
this vile population.

The Jews of Gonstantin are tampering with their vote, or-
sharply, in broad daylight, smooth sell for two or three
francs on average (2),

As soon as the town hall, said Mr. Andrieux, distributed the cards
electoral, that is to say five or six days before the re-election, we do

(1) The Mzab, as we know, was annexed in 1882, in defiance of treaties

formal agreements that guaranteed this small country its independence, which
General La Tour d*Auvergne himself recognized in the pro-
complaint that he addressed to the inhabitants when taking possession.
The only reason for this annexation was the presence in Ghardaïa
notably, as well as at Guerara and Beuian, of 4,000 Israelites who were
thus benefited from the rights of French citizens.

(2) An interruption from Mr. Raoul Duval brought out, once again,
moreover, the iniquity of the Grémieux decree which deprived the right to vote of
brave soldiers to grant it to the Jewish scoundrel. Mr. Andrieux
read the testimony of an honest native who had witnessed this
^aflc of voice; he recalled that Lieutenant Soliman ben Slimar had
was named a Knight of the Legion of Honor following brilliant
military services. "And this man is not an elector, while these
"Jews felt it" cried Mr. Raoul Duval with disgust.

a carefully compiled tally of the Israelites who appear on
the electoral lists; they are sent brokers who come
find them and demand their cards. The Jews give their car-
and receive a deposit on the agreed price. The broker em-
carries the cards and stacks them in a store; on election day,
the Jews come to get them; they are given to them; they are formed
groups of four to five people who are accompanied
by supervisors to the town hall gate and it is only at
their exit that they are charged the remainder of the price. This is how
which almost all of Gonstantine's Israelite voters voted for,
I do not only say of the city of Gonstantine, but of the pro-
Vince as a whole.

The deputies so appointed are called deputies
cachirs.

Of course, Jews do not recognize the courts
French only as long as they agree with them. When
the judges refused, by chance, to sanction something
terrible wear of five or six hundred percent, they de-
claim that Jehovah did not tell them to obey the civil code.

French, wrote the Figaro correspondent, on the date of
November 8, 1883, they are as long as this title provides something
advantage, but when it comes to obeying the laws, they are uniquely-
Jews and claim to be subject only to the authority of the Consis-
tory.

To cite just one example: that a dispute arises between
Israelites and settlers or natives, these will refer, of course-
tense, to the ordinary courts, but then gentlemen Jews,
all French that the great legislator Crémieux made them, re-
will challenge this tribunal, and appeal to the authority of the Consistory.

The most curious thing in this case is that until now the judges have ruled in favor of declaring themselves incompetent in the disputes which brought them to the bar of the regular court.

What is the reason for this deplorable state of affairs? Quite simply: the power of the children of Israel, a power that has only increased and embellish since they were granted the title of French,

From a judgment handed down by the Court of Cassation on June 6 1883, under the presidency of the Jew Bédarrides, it results that civil marriage, registration, as they say in the village, which has no moral value for us and to which we are subject, is not imposed on the Israelites who do not enjoy any less of the rights of French citizens.

Here is one of the considerations of this judgment:

No law, decree or ordinance imposing on Native Israelites Obligation to marry before the officer of French civil status^ any union contracted under these conditions must be considered as the expression of a free and spontaneous wish tired of the parties, especially since the trial judges note sovereignly, as in the present case, that no act of pressure administrative has not even been alleged by the interested party.

Why not put priests on the same footing as the rabbis? Why not leave the Christians the same rights as Jews' and allow them to con- try religious marriage without having to go through fia town hall?

Let us enshrine like a pearl, on this subject, the exclamation of the Jew Naquet in the discussion of the law of divorce in Senate: "I protest against the expression of legal adultery, which Mr. Chesnelong used when speaking about divorce. I see a trace of the doctrines of this school which does not recognize- civil marriage is not born. (Complaints on the right.)"

Not only do his coreligionists not recognize civil marriage, but they don't submit to it! What a impudence in this Naquet I

The Israelites naturally kept this holy hor- for the profession of arms that Mr. du Bouzet noted. They spend their lives defaming our generals in the days-

Algerian newspapers that belong to them; some publish
against our brave Zouave officers articles entitled:
Brutes; the others write to the Lantern, like this reserv-
viste, who had come out of the ranks to insult with his quacks!
squawks! an old priest who was passing on the road, and who
found it very bad that his captain had put him in the hall
police for this exploit.

General Davout had proposed to resolve this great
problem of organizing the Algerian army in such a way as to do
'faced with an insurrection always possible without resorting to
troops from France. He was very struck by this fact
that the sending of forty battalions in 1881, while throwing
the disorder in the general mobilization, had not had, in
Algeria, which had a mediocre effect due to the lack of acclimatization-
men and their inexperience of life of A-
Africa. Violently attacked by the Jews, in agreement with the
Radical deputies of Algeria, still in the front rank
when it came to betraying the Fatherland, the general had to give up
to any serious reorganization.

Military France has repeatedly given
unheard of details on how naturalized Jews com-
take their duties. The plague of our African army,
says this newspaper, this is military mosaicism (1).

No one has any idea of the repugnant, sickening spectacle offered by the incor-
transfer of Algerian reservists into a regiment, sorry, no
not all Algerian reservists, - because the sons of colonists,
all in all, put on the uniform with good grace, - but
Jewish reservists! Among Algerian Jews, the military spirit
is lacking in the most absolute way. There is shame, shame indeed,

(1) Military France ^ issue of December 11, 1884.
II

to give the uniform of the rough soldiers of Inkermann and Palestra
to people crying in the ranks for an apostrophe
a little rough and who sob when the stage is a bit long.

Tirman, the current governor, does not even receive the
French. "On the other hand," says an Algerian newspaper, "he receives
the native Jews as soon as they appear, it is good
to add that they never show up at the doors of the
palaces without being richly weighted.

From time to time the press discloses some of the

monstrous exactions that the republican government
commits there in agreement with the Jews.

In the mixed commune of Guergour, the natives had
still have to pay a sum of 60,000 francs on the war tax
from 1871.

The Governor General gives the order to bring in this money
into the Treasury coffers. After having deliberated at length,
Administrator Chanel and the ca'ld of Arach decide that, without
take into account the amounts previously paid, each family
native will pay in proportion to his income. What was said
was done. But the natives, who had freed themselves previously^
refused to pay a second time.

The administrator, armed with the famous disciplinary powers vo-
approved by the Chamber for a period of six years, has the
recalcitrant, has them beaten with sticks and thrown in prison.
Then he hands out sentences of five days in prison and
15 francs fine.

The natives come to demand from the sub-prefect of
Candle that asks the administrator for explanations.

This one, in response, has those put in prison
who allowed themselves to complain and we distribute, to this
occasion, five or six hundred days of prison accompanied

of fines which weigh cruelly on unfortunate people,
already without resources.

Appetite comes with eating and the Tirman-WaU project
deck-Rousseau-Kanoui aimed at nothing less than expro-
pure and simple priation of the Arabs for the benefit of the Jews.

LaChambre, to the great anger of the opportunists, hesitated
faced with the enormity of such an act and refused the fifty
millions that he asked for, with all sorts of insinuating words
gods, Tirman, Tami of the Jews, who had made the journey
expressly to secure this rich prey for exploitation-
tation of which a Crédit Foncier was already constituted (1).

One even wonders how a civil servant was
bold enough to submit such a proposal to a
French Parliament; you don't have to think long about it
to see what the consequences would be.

The Arabs, sober by nature, and content with little,
live as best they can on their land. Once expro-

prayed, they would leave in the hands of the Jews in a year or two,
who run all the cabarets and all the bad places
the colony, the small sum which would have been given to them, and of which
it would be absolutely impossible for them to get a job
useful. They would use the little they had left to buy
weapons and ammunition. It was then that France
would intervene to hunt down these outlaws, as have not

(1) Oa had not even waited for the vote of the fifty million
to begin the expropriations. "In the departments of Oran
and from GonstanliLie, says the Journal des DJbats, 7,896 were expropriated
hectares, having a value of 477,164 fr. Or has, of pines, prepared
expropriation projects for 14,906 hectares, estimated at 1,607,369 francs.
This is only an introduction, because, with the credit of 50 million,
We will proceed by hundreds of thousands of hectares.

never been hunted down the Iroquois, the Red Indians, and the
natural resources of New Zealand, which eventually disappeared.
very completely.

This is the conception that the Republicans, who have without
ceases in the mouth the words of civilization and progress,
make brotherhood.

The heart sinks when one thinks of what could
to make of these people men who would be for these
younger brothers of the human family of compassionate elders
and good.

We do not know what feeling of gratitude awakens
in the heart of the Arab every act that is honest and
right.

For a while I had a former deportee as my secretary.
of Lambessa. It was a telling portrait of one of the person-
swims of the painting so philosophical, so spiritually
observed by Beraud: a At the Graffard room. » These skulls
cone-shaped, which have a deviation from the direction of the ideal,
are malleable in youth and easily invaded by
the vapors of all systems; they ossify later and
the steam, the false idea, the erratic doctrine remain there pri-
Gentle in appearance, stubborn as mules, these
These beings resist everything. Life takes its toll on them.
without changing them.

Life, my poor work companion had learned to
"at the expense of what bitterness it may contain. Dragged to
across France, handcuffed, while the

men who profited from the Republic served the Em-
worse or were opposed to rose water; put to the
silo, breaking stones under the sun, then running after them
a piece of bread in the streets of Paris, he had not had
that a happy moment, the short moment when, after the am-

imperial nistria, he had been charged with governing an immense
domain, whose concessionaires did not live in Algeria.

Sometimes, after dictating a few pages to him, reaction-
naries, I said to him: "Fill a pipe and tell me about
Algeria! »

So the thought of this victim of politics, of this
sectarian so harshly treated by Destiny, struggling
every day with black misery, shivering in winter under its
threadbare frock coat that he kept clean all the same, was leaving
towards Africa, towards the memories of clear nights spent
under the stars, towards the scents of the gardens, towards the
deep silences, towards these great spaces especially where,
freed from all social vexations, man seems-
ble returned to the Edenic state and walks freely through
these expanses that no one dreams of disputing with him.

Even in Paris, this adopted African had received
testimonies of affection from the Arabs and, there, he had been loved
of them as much as he loved them himself. Why? because
that he had been honest, because he had been just and that the
justice, there more than anywhere else, impresses people
who are not used to it.

A simple fact related by Mr. du Bouzet proves what
There are treasures of gratitude among the Arabs for those who
do some good, or at least, for those who prevent
that no one harms him.

The history of charity is the same in all lati-
studies and in all climates. Pious people, wanting
serve God by helping his creatures, deprive themselves to found
establishments where the poor and the sick are
housed, cared for, consoled. The State seizes these founda-
tions under the pretext of making it regular, he spends
all in paperwork costs and employee salaries;

he can no longer relieve anyone. At that moment the Jew
intervenes and says: "Give me the building for good cause

so that I can make a profit (1).

It is the story of Public Assistance which is absolutely-
ment organized to allow a Quentin or a Pey-
to have a good table, servants, a car.

This will be the story of the charitable institutions which
exist today, when the projects of plundering of?
Freemasons will have been fulfilled. Thousands of beings
humans live there happily, peacefully, getting along with each other
them, comforting each other. When the State has stolen
these goods, all these unfortunate people will be deprived of resources
without the State being richer. Then the Jew will found
a financial company and will take the houses to open there
an agency, a casino or a brothel.

In short, charitable Muslims, knowing that paradise
is promised to the friends of the poor, had left innumerable-
buildings intended to serve as mosques, schools,
of shelters for pilgrims. This area, confiscated by
the State, became the pretext for all the embezzlement and
every imaginable groping.

However, it was tolerated that a certain number of indi-
people stayed in a few houses in this mu-
sulman, who had not yet been alienated, when everything
Suddenly the Jew Mesguich wanted these houses.

Mr. du Bouzet, who had not been warned of the situation,
had just signed the sale, when some notables
said: "It is our poor who are going to be driven out of these houses-

(l) This is the situation of the Habbous goods which we have already spoken about
about Tunisia and that a Jewish financial company has tried-
to seize through Ftoquet and Naefuet.

sounds that are sold to a Jew." He immediately replied: "I will go
visit both births and if what you tell me is
Exactly, these houses will not be sold, your poor people will
will remain."

The Muslims left radiant, after having had a fart ins-
write their name in Arabic on a huge sheet of paper.
Before entering the palace, they had met the Jew Mes-
guich, who was shouting at them and who, no doubt, came for them
taunt them, telling them he would have the houses anyway.

But let us allow Mr. du Bouzet himself to tell us his

good deed (1).

I went, he said, to visit the ten houses with a young pharaacieo
Muslim, my secretary, Mr. Monin, and a famous physicist,
Mr. Janssen.

Mr. Jansien, who left Paris by balloon, because he did not want to
take a Prussian safe-conduct, had been designated by the Acade-
of science to observe, near Oran, the total eclipse of
sun, and he did me the honor of accepting hospitality at the palace of
government.

We found in these houses a crowd of families
Muslim women, a whole family in a single room, and in general-
general, decent poverty with cleanliness in the house, which dis-
the Moors of Algiers are angry.

These families were almost all of a fallen condition, and
they were rented to them, out of charity, at a reduced and almost nominal price.

Some were quite poor. I can still see so-
shot from below the staircase that served as his home, an old
fename avcu/ç?le, her waist bent, holding in her hand the carta that she
had just received and who was giving him leave.

She chased me with her moans.

I say everywhere to these unfortunate people: a You will remain in your

(f) Investigation into the Government's actions on National Defence,
volume III; deposit of M. du Bonzet.

houses, I promise you." And they stayed there, despite the sol-
requests from engineering and administration. But I have just learned-
that there is talk of selling one hundred houses in the Muslim domain-
man.

Tirman will shrug his shoulders when he reads this story. Instead
of Mr. du Bouzet, he would have been taken away from these poor people
their burnouses.

No matter! It is no less interesting, even at
point of view of politics, not of opportunistic politics-
nist all about plunder and persecution, but to the point of
view of higher politics, to note the emotion that
produced this simple act of fairness. The news spread
everywhere and, only a few days later, in Sebdou, in
130 leagues from Algiers, Mr. Alexis Lambert already heard recount-

to blow this fact up to the proportions of a legend. At the time
of the capitulation of Paris, while some disturbances
broke out in Algiers, the Muslims offered Mr. du Bouzet
to come and defend him. As for the good democrats of the con-
municipal council, it is needless to add that, according to custom
of all good democrats, they took the side of the Jew and
of the rich man against the administrator who had spoken in favor
the poor.

We see the influence that could be exerted on this land
from Africa, of course under a different government
of the current government, which is spreading corruption everywhere
with him, a man who, without even being a politician
skillful or a devious administrator, would simply have
pure feelings and inclined towards good.

Naturally, it would be necessary that this man were not
imbued with modern prejudices about civilization. He is
notice, indeed, and this can be formulated as a
'law, that the tendency to slaughter and rob one's fellow men

is directly related to the ease of speaking about civilization
and humanity (1).

The English, who make great use of the word civilization, have
committed unspeakable atrocities in India. Without comprehending-
the opium they force the Chinese to buy, and cut them-
wounds of soldiers who died of cholera that they sell to
natives, they embraced these unfortunate inhabitants of
India, so good and so easy to govern, in a gear
administrative, which, like a gigantic pressure machine-
tesque, expresses the gold and blood of millions of creatures
human.

((The sum withdrawn, over the past twenty years from India, by the An-
England, says Doctor Lebon (2), is estimated at ten thousand
pennies, not counting the money spent on maintaining the
conquerors, each of whom receives, for his stay in the
colony, a ministerial or sovereign treatment. The
The stay of officials in India is generally limited
to five years, because it is considered that, after this period, they
must have made a brilliant fortune.

These ruthless exploiters do not even leave their
victims the pcig.jée of rice which is necessary for a Hindu
so as not to miss me.

(1) The two united civilizations of France and England

have exceeded in Egypt, with their European controllers, the exactions
ruthless of these tax collectors and scribes of the
twentieth dynasty whose steles have preserved the image for us. We
let us see in the martaba of Giza, the Âmeneman and the Pantaour
having some ancestor of the Fellahs beaten up before their eyes
current, lying full length on his stomach and held on the ground
by executioners who pull the patient, some by the feet,
others by the hands. With the black suit in addition, it is the representation-
exact tion of the Blignières, the Rivers Wilson, the Baring, the
Clifford-Lloyd (See Book II).

(2) The Civilization of the Arabs.

H 3.

4b JEWISH FRANCE

Here we have the overwhelming testimony of an English author
Mr. Hyndman. "Frightening thing," he said, "the provinces of
Southwest were reduced to exporting their grains then
that three hundred thousand people were dying of hunger there
a few months, in 1877, he adds, in the only presi-
dence of Madras, 35,000 people
died of starvation according to official reports.

The figures published by Mr. Hyndman in the journal
The Ninth Century, under the title The Bankruptcy of
rinde, have never been denied. Instead of talking so much about
universal philanthropy in their Lodges, the Francs-
English Masons, however, would do much better to occupy themselves
of this question (1). The Fortnightly Ileview confined itself to
say about India's budget that "it was not for the
peoples that the price of a peaceful and regular government
bind. "

Lfi Doctor Lebon is a little amused about the expression
"peaceful and regular," applied to a regime that makes
to starve to death in one year nearly a million men.

This is the jargon of the so-called civilizers. Men
of September 4, which were so hard for the proletarians
that they flattered basely the day before, were all perfumed
of modernism, all imbued with pure liberal doctrine,
all experts in the academic period.

To the terrible oppression that has been imposed on the
Eastern populations of races that claim to be superior-

(1) See also the episode of the English officers doing, a few years ago
months, photographing the Burmese prisoners while they were being

shoots. This spectacle of the alliance of modern science and
savagery evokes a world of ideas. The English general who presides
to these horrors is firmly convinced that Timur Leng and Genghis-
Khan were barbarians while he represents Progress.

higher, and this with the sole aim of enriching a few
financiers, we must oppose as a contrast the example of the
Piussie who does not have the word civilization in his vocabulary
usual. In just a few years, it has conquered a third of
Asia, and after having made himself feared by the bravery of his
soldiers, she made herself loved by the spirit of justice of her
leaders; she did not deliver the populations she had subjugated
neither to the Publicans nor to the Jews, and she let them live
peacefully under his protection, according to their secular customs-
res. Mr. Germain Bapst, the tireless traveler, who was
there to look for the glazed tiles of a mosque, me
said that he had traveled across immense expanses of country,
with the only backup of a word given by a general
Russian obeyed and esteemed because he had not come to an agreement with
no financial company to extort the little money-
people possessed by the natives, because they were outside
of modern Judeo civilization.

One consolation, however, emerges from the spectacle of
so much sadness. It is through Algeria, perhaps, that com-
will begin the French anti-Semitic campaign. Deaf
anger is building up in the hearts of these hard-hearted Arabs.
ment trampled underfoot by the .luifs. Words, which speak
of an upcoming revenge, are exchanged in the shadows and if
/Universal Anti-Semitic Alliance sent agents
On this side, there is no doubt that she would achieve a result.

In 1882, the Atlas was a supporter of an anti-
a seminar which would be held in Oran. In November
:1882, the police removed posters written in large letters-
>red, on which one read: ce All the moïjenssont -N
})ons and must be used pouv V anèm^ti^semeyil des ^
Jujf s by the Europeans. n <p '^^^x '>-^J fyu

^^■^"^

^feE^,r^-^;:V---^3L:-' ':j^

^^

In many localities Europeans refuse to ad-
put the Jews in their meeting places. In Oran, the
oppressors are severely excluded from charity festivals which
^ are organized in January 1882. “You are French
in name and not in heart,” they are told, when they
'are trying to protest against this deserved ostracism.

The mayor, Abraham Nahon, then banned the caval-
^.^ cade by the municipal council. ATlemcen, in May
1883, the mayor also wants to impose on Europeans
obliga*icn to receive the Israelites in an organized ball
by subscription, and dc3 troubles, repressed with violence,
take place following this singular fantasy of preventing
-/people to dance with whoever they like.

The troubles of July 1884 in Algiers had
June exceptional importance and constituted a real
beginning of anti-Semitic uprising. The days-
Parisian newspapers, understandably, did not speak of these scenes
so significant that in very vague words, as they speak of
[all to this people who believe themselves to be ahead of the universe and who
is less informed about everything that is happening than the last
bourgeois of Liverpool or Augsburg.

Scared by a three-day riot and assault
^ given to Jewish houses, the Consistory, less arrogant
than usual, energetically denied the insults
vomited by the Israelites against France.

"The French are cowards; they capitulated in
1870. y> Such are, according to the Little Colonist himself, who
is favorable to the Semites (1), the remarks which had exas-

f\ (1) The Semitic press would be singularly represented there,
\ ^ if we are to believe what the Cri du Peuple of January 9, 1884 says
)k on a Jew named Mer, manager of the Petit Colon. A poor soldier

the population and this exasperation is understandable. It is
impossible to understand the monomania that Jews have,
who were not French in 1870, to reproach us for our
misfortunes in the Prussian war. We have already
noted this impudence regarding the officers called capi-
tules; we find it in radical newspapers
Parisian newspapers written by Jews, where they are sons of Alle-
Mands and naturalized people who insult the most violently
our defeated generals.

In June 1885, the same scenes occurred again-
sent. One hundred and fifty demonstrators are locked in the
covered market on Place de la Lyre, but, in front of the
protests of the population, we are forced to postpone them
at liberty (1).

The ardent soul of youth revolts against such

had left the re<»iment without permission to attend the burial
of his own accord; the demands of discipline had forced him to send him
at Cherchell Penitentiary; he had escaped and found a
place among the composers of the Petit Colon, who knew his
secret and who kept it faithfully. Sea paiwint to discover the
situation of Sebouques, it was the name of the soldier, and, to have a
small sum of money, he denounced the unfortunate man to the authorities.

(1) The vain mania which pushes Jews to be decorated without
no rights excited a new riot in Algiers in July 1885.
Tirman, the man of the Jews, had granted the cross of the Legion
of honor to a man named Jacob Jaïs, adjutant of the firefighters, absolutely-
unworthy of this distinction. The firefighters protested and, for
no longer served? with Jaïs, went solemnly, to applause-
members of the population, deposit their supplies in the courtyard of
THÔlel of the City.

Tirman was not afraid to state a false fact in a document
public by awarding twenty years of service to Jaïs, who had six
barely. A few months before his appointment as knight of the
Legion of Honor, Jaïs had been the subject of a corrective action-
for assaulting an old man. These are acts that ratify
the Council of the Legion of Honor, which includes French generals!

ignoble oppression. A young indigenous high school student
from Algiers, hen Hassem, wrote to the newspapers in 1882,

What have the Algerian Jews done to deserve the government?
French a similar favor, while the decree, relating to the na-
turalization of foreigners, of March 28 and 31, 1848, which can be
consider as an organic decree on the matter, opened them
a door wide enough?

Is it that all the ancient peoples, all the modern peoples
did not compare them to parasitic plants that live at the expense
of all that produces; is the Jewish people a nation: is
what I don't remember, when I was in high school, that the kings
legitimate rights of France expelled them from French territory, and,
Even today, do you not see them being chased by the

Russians, the Germans of our time?

But without going that far, look at what is happening in Oran. The Jews, all eras, have been and will be the cause of all the dis- dresses. Have we not seen in our city these Jews, most of them Moroccans, our enemies, seize the monopoly of elections?

It should be added that the Algerian press is not servile to the Jews like our Parisian press. journalists from there, unfortunately deprived of these religious beliefs which alone give the strength to accom- to fulfill the great designs, have, for the most part, infinitely more talent, verve and above all independence than the writers from Paris; they say what everyone thinks here and what no one dares to say. Many, young people people, desperate to make a place for themselves in Paris, at all this who is not enrolled in the Jewish band is condemned to dying of hunger, went to look for on African soil a remote place where being a man of honor one has the freedom. "

The Fanal, the Courrier d^Oran^ the Courrier de Bùne^ the

Petit Al fferieuj]e Mont-Atlas immediately address to the motherland of calls which, alas! are not heard. The Courrier d'Orun wrote on May 8, 1882:

The greatest step in the impolitic way, which tends to de- to show affection for the Muslim native, was done under the auspices of the current Republic, by the delegation of Tours which decreed the mass naturalization of indigenous Jews, inspired by a in a very inopportune way, ideas of equality which dominate in France since 1789.

This measure has done us great harm in the minds of the natives. which she cruelly wounded. She was not justified by any ne- necessity no more than by the merits of those who have profited from this exceptional favor, because if the Jewish race has preserved some- that part of the character which earns him the contempt of other peoples, It's good here.

It seems that it was for the Jews that France undertook the conquest of Algeria.

Drawn by us from the ignorance in which, under Arab domination, they were maintained by age-old preventions, they invade imperceptibly our society, not to assimilate to it, but to

remain a separate caste that wants to dominate. They penetrate everywhere
bold and arrogant \ public wealth passes into their hands
usurious hands and, as if that were not already too much, they are seeking
elective offices with threatening success. Perhaps the time is not
not be far away where consular judges, civil status officers, deputies
and Algerian senators will all be Jewish. A bill has been passed
on December 2, 1880, by the Chamber of Deputies, in order to extend
universal suffrage in consular elections as well as in elec-
political tions.

That this bill be now accepted by the Senate and that it be
promulgated in Algeria, where all Jews are licensed merchants,
they invade our chambers and our commercial courts, de-
becoming absolute masters of the country and achieving, in a short time,
my too just apprehensions. Their insolence, so quick to
to demonstrate, already has no limits, and, in our main cities,
They hold the upper hand, shamelessly humiliating our old woman.

Gallic pride. Such is the master of our sentimental politics
no'isa given and to Tunic profit from which, until now, the blood
French sank on the land of Africa.

A general councilor of the province of Oran, Mr. Autun,
submits to this assembly at each session a wish which
would be the salvation of Algeria.

Gentlemen, he said, in 1883, on October 24, 1870, Mr. Crémieux,
profited from the troubles of the war, made it possible to pass with the help of in-
fluent bankers, his coreligionists, the naturalization decree
in mass of Algerian Israelites.

We will not return to the dire consequences of this
act, for which the Algerian French were never con-
sultés

Our compatriots in France are wondering what services are available
rendered by these naturalized people of yesterday, so that they may be rewarded
Easter holidays, which the French in France do not get
not the favor.

Finally, we ask the leaders of our Republic if
The Jews have no other ideal, as their
The only law in the Bible, in Deuteronomy, is to dominate by usury.
all people who are not Jewish, we ask, I say, that the
colonization is not hindered by favors granted to a
parasitic and usurious race, which boasts of never having handled the
musket, oar, pickaxe or plow, that is to say, not to have
never cleared or defended the land that it only possessed through
means too well known to colonists of all countries.

!

The Oran newspaper, Mont-Atlas, although republican,
pays loyal homage to patriotic wisdom, to the admi-
reliable foresight of the few members of the Assembly
constituent who opposed, with such energy, this
that Jews be granted the rights of French citizens.

Our fathers, he said, made a mistake, let us repair it! We want
let this Fatherland live, even if we had to, to ensure its salvation

to return to the age of all energies and all forces, to
Iron Age.

The Little African, on the extension of voting for
the election of consular judges, formulates some reflections
very sensible.

The Upper House has just adopted the bill on the extension-
sion of the vote for the election of consular judges. It may, on the one hand,
moment to moment, be promulgated in Algeria, because it is all
natural that, judging Algeria as we did, on our arrival here, the
Parliament has no doubt that this law, which is real progress in
France, is also one in this colony that he does not know.

However, we know the disadvantages that this law would have here.

Jews judged by Jews! They talk about their solidarity,
Their solidarity is not in vain.

We will not mention the immeasurable number of bankruptcies
Jewish. We will not speak of the considerable quantities of cessation-
payment terms with a percentage arrangement.

Our readers know all this, our deputies cannot ignore it.

The promulgation of this law is the end of honest trade,
the lack of absolute security in business.

This is providing a real service to France, to which
The Parisian press stubbornly hides the truth about him
show the real state of the colony. When the most
formidable insurrection, of which Algeria has never been the
theater, the French will be able to say that a writer at
least they warned them. If they want to thank the man
to which they will owe having lost this African land,
which our blood flowed in torrents, they will only have to go

at the Montparnasse cemetery look at the monument erected by
the Jew Aldrophe, and which was inaugurated, with great pomp, on
Sunday, March 13, 1883.

All delegates of Jewry and Masonry

were there. Thomson could be seen in the audience,
Germain Casse and Camille Sée, deputies; Hérold, prefect of
]a Seine, Bourneville and Leven, municipal councilors,
Kœchlin-Schv^arlz, mayor of the eighth arrondissement;
Bédarrides, president, of the chamber at the Court of Cassation;
Manau, President of the Chamber at the Court of Appeal; Cartier,
President of the Civil Court; Crupy, substitute; Denis Weill,
substitute judge at the Seine court; Lehmann, lawyer at
the Court of Cassation; Salvador Abram, Derenbourg,
member of the Institute, etc., etc. Leven, the chief rabbi
Isidore and Proal, president of the Supreme Council of Franc-
French Masonry took the floor in succession
to praise the man so devoted to Israel and so faithful to the
France.

The banner of the Universal Israelite Allimice was
planted in front of the monument.

Before dying, Crémieux had indicated the inscription
eloquent and simple that he wanted to see figuring on his tomb-
beautiful.

A I3A.AC-AD0LPHE CREMIEUX
PRESIDENT OF THE UNIVERSAL ISRAELITE ALLIANCE.

Crémieux's great work, in fact, is the Alliance
universal Israelite^ and he was right to say, at his point
from the point of view, that it was "the most beautiful and most
fruitful that has been founded in modern times.)»

One could not dream of a more powerful instrument of domination-
sant, and Ton explains that she rules the world.

The Alliance, as it is currently constituted, does not
dates back to July 1860; its first meeting

general meeting alone, held on May 30, 1861. In reality, it functioned-
has already been latent for many years, but the
Jews, sure of their victory, felt the need to have a

official power), an effective representation of their nation
who could speak on their behalf to Europe.

The constitution of the V Alliance is very simple in appearance.
Any Jew can be part of the Alliance^ by means of a
low contribution of six francs per year.

The Alliance is governed by a Central Committee which
initially composed of 40 members and which now has
holding 60, the foreign Jews having found that they were not
not sufficiently represented. The Central Committee resides in Paris; i
corresponds with regional or local committees. The members-
Members of the Committee are appointed for nine years by univer-
versal of the members of the A /^î'ajice, renewable parties all
three years and indefinitely re-eligible; they elect, each
year, among them, an office composed of a president, two
vice-presidents, a treasurer and a general secretary.

A committee may be formed in any locality where the
The company has ten members and regional committees
constituted in any country where there are several local committees.

Local and regional committees act on their own
in matters of purely local interest, but under
their own responsibility.

They transmit to the Central Committee and receive from it
communications on any subject of interest to the company.

They provoke and collect thirsts and in vers-
sends the product to the Central Committee's cash register.

The Central Committee is currently composed of the ma-
next:

MEMBRKS RESIDING IN PARIS

MM.
L. IsiDOR, Chief Rabbi of
France, honorary president.
S.-H. GoLDscHMiDT, 'president.
Joseph Derenbourg, Vice-President
Narcisse Leven, Vice President.
E.-S. Kasn, Secretary General.

Léonce Lehmann, treasure.-delegate.
E.-A. AsTRUC, Chief Rabbi.
G. Bédarrides.
Jules Carvallo.
Abraham Guéhange.
Hartwig Derrnbodrg.
Michel Erlanger.

Hippolyte Rodrigues

MM.
Baron M. de Hirsch.
Zadoc Kahn, Grand Rabbi,
Edouard Kohn.
Ernest Lévi-Alvarès.
Theodore Levt.
Edgène Manuel.
Jules Oppert.
Eugene Pereire.
Joseph Reinach.
Jules Rosenfeld.
Victor Saint-Paul.
Louis Singer.
E.-F. Veneziani.
, honorary member.

MEMBERS NOT RESIDENT IN PARIS

MM.
From Adler, Chief Rabbi, to Cassel
D^ Baerwald, in Frankfurt am Main.
From Bamberger, rabbi, in Königsberg.
Count A. de Camondo, in Constantinople.
Israel Costa, rabbi, in Livorno.
Alexandre-A. Daniels, in Amsterdam.
Samuel Dreyfus-Neuman, in Basel.
MosES-A. DuopsiE, in Philadelphia.

D' DuNNER, Chief Rabbi of North Holland*». in Amsterdam.
D"" Feilchknfeld, rabbi, in Posen.
From Frank, rabbi, in Cologne.
D' FuLD, lawyer, in Frankfurt am Main,
D' Grjetz, professor, in Breslau.
Sir Julian Goldsmio, Bart, in London,
Myer-S. Isaacs, in New York.
D"" Josephthal, lawyer, in Nuremberg.
Eude Lolli, Chief Rabbi, in Padua.

CRÉMIEUX AND THE UNIVERSAL ISRAELITE ALLIANCE bl

MM.

H. Magnus, in Leipzig.

Maroni, Chief Rabbi, in Florence.

From S. Neumann, in Berlin.

J. OppENHEi&r, in Brussels.

From Philippson, rabbi, in Bonn.

EsDRA PoNTREMOLi, rabbi, in Vercelli.

From Leone Havenna, to Ferrara.

Simon G.-Salomon, in Metz.

D*" A. Salvendi, rabbi, in Durkheima. d. H.

Philipp Simon, in Hamburg.

Knight Joseph of Wertheimer, Vienna. ♦

Di'A.-A. WoLFF, KD, Chief Rabbi, in Copenhagen.

The number of members is approximately 28,000. The bud-
ostensible get, which the association has, is one million
francs, but the real resources, we understand, are at
almost unlimited.

The Alliance is joined by countless societies spread throughout the world.
owed worldwide: VANglo-Jewish association,
V Union of American Jewish Congregations, the Kesher
shelharzel,]es B*nai Brith, of America, the Judisch ortho-
doxe reprœsentanz of Prague, YAmour national de Phi-
Lippoli; all the small Parisian associations: the Society
of the Darnes^ the Estlier and Réhecca Society, the Israeli Agreement-
lite^ the French Israelites, the Link of Israel, the Disciples
of Moses, the Children of Zion, the Lodges like the Con-
cordia, Jerusalem, the Tri}iitarians.

Having the money of the entire major European press-
European, except for rare exceptions, and acting through it on
the peoples, the Israelites have no fewer than hundreds
of newspapers that are aimed only at the sons of their
race and tell them about the destinies that await them.
Let us quote at random: the Israeli Archives, V Univers israé-

lite of Paris, the Family of Jacoh of Avignon, the Jewish
Chronicle, \e Jewish World of London, the Jewish ynessen-
ger from New York, the Wiener Israelite the Liianon from Mainz,
the Volkszeitung, the Magdeburg Vochenschrift, VAll-
gemeine Zeitung der Judenthumsje Vessilo israelitico
of Casale, the Career israeliticOy VEducatore israelitico,
the Famiglia israelitica, Ben Chanonia, Ben Ilananiay
Der Orient, the Maggio, the Riel of Jerusalem, the Esperanza
of Smyrna, the Jaetz of Bucharest, etc., etc.

V Alliance is absolutely foreign to the idea of homeland
in the sense that we give to this term; it would be superfluous
to insist on this point. A few words from Crémieux summarize-
the spirit of the institution more clearly than we
could do it.

U Alliance is not a French, German,
or English, she is Jewish; she is universal. That's it
why it works^ that's why it succeeds.

Nothing shows more clearly the feelings which ani-
ment the members of the association that the effusions to-
which the French were going to deliver themselves into the arms of their
proud of Germany, a few months before the war of 1870.
Listen to Crémieux tell you about the session of February 3, 1870,
this idyllic scene, which took place in connection with a subscription-
tion organized in favor of the Jews of Russian Poland.

The Alliance, moved, uncertain of what measures to take, addressed itself to
her German committees; she did not hesitate, she summoned them to
Berlmetlà, gentlemen, we had a delightful meeting. Point
of rivalry between Paris and Berlin, we were the elders in France
and our cadets were like us devoted to the great cause.

Everyone goes: Goldschmidt, the vice-president still-
in a hurry when it comes to paying for someone and their

scholarship, » Albert Cohn « always devoted » and Leven « who
thus sanctified his great mourning. » It is a true feast of
family, a bouquet of yellow flowers.

No feeling of rivalry, a complete, spontaneous competition,
without reservation; the difference of nationality does not exist: there was
in our meeting that Jews coming to rescue information
,follows..... Do I need to remind you that you were in Germany-
Magne, in this great country of knowledge and intelligence where the spirits,
seemingly calm and cold, are so nobly passionate about
the ideas of Beauty and Good, that we were in Berlin, in this
great center of science that the triumphs on the fields of ba-

size have just grown with such brilliance, and that in our reu-
nion shone the great lights of intelligence î {Applau-
dissents.)

This meeting had the historical importance of the famous
convent of "Willemsbad where the death of
Louis XVI and that of the King of Sweden. It was there that it was decided
the crushing of France which was to bring in so many mil-
pennies to the Israelite Finance, and, by disorganizing for
long our dear country, allow the Jews to invade
all important situations and to chase away all the
French.

We can guess, in fact, how much weight is in the tray
of the balance the competition of these men of all
nationalities closely united among themselves, obediently docile-
ment to a slogan. Gambetta doubtless dreamed of a
moment to have in his hand this lever which is
moves according to the interest of the moment, but Germany with
its strong organization, its severely staffed officers
closed to the Jews, his clear-sighted and solid patriotism, is
otherwise difficult to start than this France which chooses
to govern it the first foreigner who comes along.

The novels published on the Society of Jesus give a
little idea of what the United Israelite Alliance is really like-
verselle. What is not true for the Jesuits is true for
her. The Jews themselves were struck by this comparison.
ically, declaring of course, with their modesty
usual, that any advantage of the comparison was for
them, and that they only wanted our good, which is enough
correct after all, since they spend their lives telling us
take. ,

I remember at this moment, said one of their speakers in
this general meeting of February 3, 1870, where such a warm-
praise of Germany, a conversation I had recently
with a coreligionist who had attended a session the day before
VAlliance. I asked him his opinion on our Alliance and here it is
what he answered me:

While attending your session yesterday, I thought of the Wandering Jew,
of Eugène Sue, to this scene where Rodin stripping his correspondence-
dance finds letters from all over the world.

The comparison between these two companies is fair as to the ex-
lension and the extent of our relationships with the world, but it
stops there. Ah, what a difference between these two works; one,
one is said to have springs to oppress, the other to liberate; one

extends to stifle freedom, the other to give it; one wants
turn off the lights, the other turn them back on; one spreads the cold
and death, the other warmth and life. [Bravos.)

The funny thing is that these Jews, who declare-
loudly proclaim that they are neither French, nor English, nor
Germans constantly reproach Catholics in
their newspapers to recognize the authority of the Pope, to obey
to a foreign sovereign.

A foreign sovereign! cries the candid proletarian. Is-
is it possible? and is this good Jew patriotic to thunder against
this enormity!

CRÉMIEUX AND THE UNIVERSAL ISRAELITE ALLIANCE 61

A witty man claimed that he no longer wanted to read
in fact newspapers than the Hungarian Gazette. I con-
I will try very well, for my part, to read the Bulletin
of the Israelite Alliance, and I would certainly be the man
more perfectly informed of everything that is happening in the
vast universe.

V Israelite Alliance treats as equals with the powers-
these, she sends notes, protests, ultimatums
that the sovereigns receive with exemplary docility.
We have shown our readers, regarding the issue
of Romania, the foreign policy, that Crémieux had
accepted by the republican government. Under the pretext,
certainly strange, that France, at the time when it had
her common sense and where she mattered in the world, was the
the only nation in Europe that has completely eradicated the
Jews from his midst, Crémieux claimed that we were the
fathers, champions, tutors born to all the Israelites
of the earth.

This thesis ended up no longer raising any contradictions.
and, as soon as a Jew is imprisoned for theft in some
corner of the planet, our ambassadors, our consuls, our
chancellors, our dragomans are agitated, stirred, trot,
write memoirs, formulate protests.
zeal deployed we see immediately who are the members of the
diplomatic corps who will have advancement. Mellinet,
French minister in Romania, then in Persia, multi-
folds in Tehran; Tissot goes out of its way in Morocco to
deserve to be sent to Gons'antinople then to England,
but Roustan surpasses them all in Tunis.

Ten years ago I predicted the war in Tunisia.
It was enough to note that the Jews were not happy
in the Regency to foresee that our poor French soldiers-

would one day go and die there to improve their
fate. Just think, an Israelite worker in silver braid
receives a beating in Tunis for having pawned some-
some objects that had been entrusted to him! Can this be sup-
carry? Some Jews are expelled as were
simple congregants; V Alliance demands wholeheartedly
cries that Europe rises up to punish such a crime.

Horrible stories reach us from overseas 1 Fanaticism-
Muslim has once again unleashed himself against our brothers in
the regency of Tunis and they were victims of terrible persecution-
tion. After having suffered all the excesses of an unspeakable barbarity,
they saw themselves, in various parts of the Regency, stripped of all
their possessions, driven from their homes and reduced to seeking a
refuge in the cities of Tripoli and Tunis. Their misfortune is
immense, entire populations are in despair and in
destitution, they implore the help of their co-religionists.

Some of our agents take servility so far
towards the Jews, for whose benefit they ransom the govern-
governments to which they are accredited, that they
even the Israeli newspapers are astonished. We read in*
the Archives of December 13, 1883:

Following popular insults against a junior agent of the
France in Morocco, our minister at the court of Fez demanded and ob-
held a financial compensation of 5,000 francs. It is interesting
to note that, of this sum, 500 francs were allocated to
the Jewish school for boys and the same number for girls. We
let us ask in what capacity our worship has benefited from this distribution-
tion, having been in no way involved in the affair, and not being
accustomed to these favors in Morocco

Ordega was planning to play Ruslan.

In May 1884, we already see him coming to Paris.

to test the ground, sound out the bankers, initiate the af-
to make, to make people talk about him, in the Jewish newspapers, like
of a ^and patriot. The Elias Mussali of that one was a
Jtdf of Tangier, who is the real master at the legation: Haim
Benchimol, which we see listed in the Yearbook of the
Supreme Council for France and its dependencies:
0 N*» 194. The Union of Morocco, or .*. of Tangier (Morocco),
Venerable. • . the F. • . Haim Benchimol in Tangier. »

Public opinion, however, having shown itself to be quite hostile to
a second Tunisian campaign, Ordega, thanks to the pro-
protection of the Alliance, was, at the end of 1884, sent as
minister in Bukarest, where the Jews are keen to have a
man of theirs (4). He showed there such inconsiderate zeal that he

(1) Like most diplomats today responsible for re-
present France, this Ordega prides himself on not being of origin
French; it belongs, not to heroic and believing Poland
for which all Christians make vows, but to Poland
rallied to the Jews. In the speech he gave before leaving
Tangier and which the Archiver ûraélites of March 12 transmitted to us
1885, the new minister in Bukarest was careful to declare that he
was going to Romania to support Jewish interests there. "If I don't have
not taken a more active part in the defense of the Jews here, he said, it is
that my modest action has often been thwarted and misinterpreted
by other consular agents. It would therefore have been unpoliticized to me
to act whenever I had no direct instructions from my
government. But you can be assured that the Jews of Dem-
nan and those of Morocco, in general, will not have a better defense-
more than me, as soon as I can get rid of the reserve that
I was obliged to observe in the functions that I am leaving.

"In the new position to which I have just been called, I have no doubt
not that my initiative is less reserved. The Israelites, in Rou-
mania, form a considerable Community whose condition
is not, in general, one of the best. I will, therefore, have a
greater freedom of action and my sympathies for the Jews found-
will have the opportunity to manifest themselves.

became impossible after a few months, and we had to
replace him with Mr. de Coutouly.

Once again reading the Alliance Bulletin
Israeli, of which many of our great politicians are unaware
even existence is infinitely precious. The touching side
don't miss it. I am one of those who respect all the
beliefs and who regard faith, wherever it lives, as
the most priceless of treasures; I find interesting, by
the thought which inspired them, these subscriptions, small or
large: registrations of annuities, bonds, paid-up shares
or imperceptible sums. Some give "in memory
of a father, a mother, a son; » others « on occasion
of their children's Bar Mitzvah; » a Mr. Geret sends
five francs on the occasion of his appointment as officer of
public education, o

The sacrifices that the rich Jews impose on themselves, for the
schools of the Orient in particular, are sometimes magnificent.
No doubt it's the money they took from us that's going there,
but, again, we should not judge their actions
according to our ideas which are not theirs. For them,
To ruin the goy, I can only repeat, is an action
meritorious. Like the Christian knights who enrich-
knew the churches from the spoils of the Saracens, they took,
on what they conquered, offerings that recall
rOmez of ears of corn given long ago to the Cohen after the harvest and
the bread of Proposition placed in the Holy on the table
made of acacia wood (1).

(1) Jewish Masonry has preserved the memory of the wooden tabernacle
of Temple acacia. The apron of the 3rd grade is white, bordered and lined
fire color, in the middle a compass and a set square surrounded by a
acacia branch. To the question: "Are you a Master Mason?"
replies: "The acacia is known to me."

On the benefit of Turkish Bonds, Maurice de Hirsch has
offered a million for the Jewish youth of the East. On
the gains from Honduras, the Bischoffsheims founded a
school for girls, which is at the same time a
normal school and a vocational school, and which carries the
name of Iiisiitiition Bischoffsheim.

Students of the institution accepted through competitive examination
are aged twelve to fifteen. They are fed,
housed, clothed, educated for free. The various
professions taught are those of linen maids, florists,
of seamstresses, shopkeepers and teachers. The
stay at the school is three years; the number of boarders-
naries is fifty.

The establishment, opened in 1872, has already trained two hundred
thirty-six students. Those who completed their studies and
their learning at the same time are placed, by the
care of the patronesses who are responsible for supervising them
watch over, in the large workshops and stores of Paris. Those
who are destined for education leave school after having
took their City Hall exams. Among these students
teachers, some are recruited in Paris itself; the other
part of the contingent is provided by Morocco or the Orient.

V Alliance has in all the East, in Syria, in Morocco, in
Tunisia, Mesopotamia, Jerusalem, thirty-six schools which
receive more than seven thousand students, including five thousand four
one hundred boys and seven hundred girls.

It is in these sessions of the V Alliance that we must look
the real Crémieux; he appears familiar there, good-natured, with
the airs of a patriarch in gaiety; we see paintings
of ready-made genre in the spectacle of this old man who is-
maintains with his own people, In 1878 we spoke of the Israelites of

Russia. ((Let them begin, " said Crémieux,
II 4.

6] THE JEWISH FRINGE

then lowering his voice a little, "I'm calm, they'll know
to move forward, to come to light (general laughter). » With a gesture of the hand,
at the blink of an eye, all these cunning cronies, men
politicians, bankers, and spyglass merchants had
understood; they knew that, as soon as their coreligionists
would have conquered a piece of rights, they would put the
Russia and the Russians under their feet as they themselves
had put France and the French.

Gremieux, in his will, wanted to leave public-
a proof of his concern for the Israeli Alliance.

I bequeath, he wrote, a sum of 10,000 francs to the Alliance
universal Israelite. As the Alliance is not a legal society-
I am legally authorized to impose on my children the obligation to count,
within three months of my death, to the president of the V Alliance israé-
the universal Union this sum of ten thousand francs, the use of which will be
made according to the decision to be taken by the Central Committee (4).

The Catholics were careful not to blame this arrangement-
tion. What right is more sacred than that of having a
part of his heritage in favor of a cause that one has
served all his life, to survive in some way by his
loyalty to an idea that was dear to you, to associate by
beyond the tomb to labors and concerns which
were yours?

Suppose I bequeath ten thousand francs to the order of
Benedictines, with whom I spent a charming month
in my youth, whose literary and historical works-
ques are getting closer to mine. Do you see Lockroy from here?

(1) Liberalities of this kind are frequent. In his will-
ment, Mr. L,-M Rothschild, the very rich jeweler, died in Paris
1884, stipulates that if his daughter Sarah Halfon dies without children, a
a third of his fortune will go to the Universal Israelite Alliance.

OR Camille Dreyfus at the podium, at Captation! Gentlemen,
dead hand goods This man knows that this congre-
gation is not authorized, and he bequeaths it to him anyway.
Can one imagine a deeper contempt for the laws?
This is what the Syllabus teaches? You won't admit it
that a Frenchman can enrich an order in which there is
to foreigners (1)! »

For these people, in fact, and for the republican majority-
hanging from the pockets of Jewish financiers, the members-
members of the Central Committee, who live in Berlin, Munich,
Hamburg, are not foreigners, and, if pressed
a little, they would end up admitting that it is only the Jews who
are at home in France...

(1) In March 1884, the Council of State, including the Jew Camille
Sée is the most beautiful flower, refused to the superior of the Daughters of
Saint-Vinceut-de-Paul authorization to accept a lady's legacy
Lecerf, who had devoted a sum of forty thousand francs to
to create two beds in the retirement home of Saiute-Anne d'Auray,
in Cbâlillon-sous-Bagneux.

In their hatred for these holy Daughters of Charity, the savages
They themselves venerate, these unfortunates did not shrink from the
thought of robbing the poor.

If the Jews were asked to divert the ten from their destination
a thousand francs from Crômieux, they would cry out loud; they find
It's quite simple that we chase the Sisters of Charity out of the Cochin hospital
and that we keep the money that the founder left especially for
their interview.

BOOK FIVE

JEWISH PARIS AND FRENCH SOCIETY

In twenty years I don't know how the hell it will be.
a Christian will do for a living....

Stern.

The Directory Society and the present Society. — The moral ruins,

— The aristocracy. — The place it still holds. — Its goodness
native, his lack of hatred, his incurable frivolity. — The need
to have fun. — The Jewish classes. — The revenge of the deer. —
Hirsch and our officers. — The charter of the La Trémoille. — Dux.

— The Rothschilds. — The Victims' Ball. — Ferrières. — The Sen-

sibilized. — Charity festivals. — Fantastic accounts. —
A modest and surprised journalist. — The cholera patients at the Tuile-
ries.— The Decorative Arts Lottery.— A benefactor of human-
unity. — Hecht and his Courbets. -- Reinach and his Frans Hais. —
The love of trinkets. — The trick. — Saphira. — The scandals
at the races. — Circles and gambling dens. — Mr. Leconte and the Circle of
Parliament. — Military supplies. — Fashions. — The
budget of an honest woman. — Money misused. — The
theories of Father Ludovico. — favorite flax of the aristocracy. — The
hidden misery. — • Saint Genevieve and the animal ball. —
The arbiter of elegance. — Arthur Meyer. — Ernest d'Hervilly and
the Duke of Rochefoucauld-Bisaccia. — Jewish journalism. —
blackmail. — Hugelmann, Fiorentino, Eugène Mayer. — A
rare book. — Anatole de la Forge or “the gallant man.” —
Simia. — The advertising freaks. — Madame Adam. — Finance
at the Academy. — The patriotism of General Boum and the virtue of
Madame Cardinal. — General hamming it up. — The Jews and the
theater. — Friend Fritz. — The Americans. — Recognition
of the Yankees. — The statue of Bartholdi. — The decoration of a
actor. — The Molier circus. — The Jewish hotels. — The
Monach. — Mr. Robert de Bonnières and Mr. Paul Bourget. — Mr. Guy
of Charnacé and the Vampire Baron. — Cut-throat Paris. —

— Criminals and pimps. — Mr. Macé's book. — The arms-
series of women. — The complicity of the police. — The crisis ou-
vrière. — The trademarks. — The wasteland. —
Alcoholism. — Aqua Tofana. — The municipal laboratory. —
The impunity of wine merchants. — The hunt for the poor. —

. The rag-pickers. — The reconnaissance of Mont-de-Piélé.* — The
people are waiting. — Inevitability of the Revolution. — The end
of a world.

It's a pencil I want to draw, not a painting.
that I claim to paint.

The Goncourts were able to summarize a whole world of facts
and ideas in a Yolume, admirable both for the net-
strength of the overall impression and the richness of the details:
History of French Society during the Directory;
they showed us, in picturesque and fine pages
in turn, Paris as it was the day after the Ter-
reur, with its devastated churches, its entire neighborhoods
changed into solitudes, its hotels open to all winds, the hotel
La Rochefoucauld becomes a bazaar, the Biron hotel transformed
in public dance.

I cannot hope to achieve, in a more restricted framework,
to a similar result. The present world, moreover, is
otherwise complex than that which the spiritual writers
described to us: the moral ruins, which are scattered around

of us, take up more space than material ruins.
I will just need to indicate the main points, even if it means
complete later.

What is meant by a society, that is to say a set-
of laws, customs, traditions, no longer exists. What
appears to stand up is only a decoration that does not resist
the exam. We live in a perpetual lie and it is
difficult for the observer to reason from appar-
situations and displays of feelings which, the
most of the time, are absolutely false.

At first glance, however, nothing seems to have changed;
the names in evidence are names from old France
and this is not one of the least strange phenomena of

our time than to see what vitality there is in
this nobility, in which he has never lacked anything but belief
to itself, to play the same role as in England.

One hundred years will soon have passed since it was proclaimed
all men equal, who were solemnly burned at
Champ-de-Mars the symbolic tree to which were attached
all the rattles of feudalism, the tortils and the crowns,
the coats of arms and coats of peers, parchments and
genealogies. The current aristocracy has no place
in the contemporary organization, it has not attempted anything to
deserve one; it also contains a strong element
considerable nobility of business cards, not to mention
the incredible number of sons of buyers of national goods
who have ennobled themselves by taking the name of the land that they
grandfather had stolen after having the pro- guillotined
legitimate owner.

In reality, however, despite so many scandals col-
carried by all the newspapers, the aristocracy has not completely-
has completely lost all its prestige in this century which believes itself to be
so deeply democratic. An authentic duke, by this
The mere fact that he is a duke is something he finds in my-
drown his title, to marry richly. This improvisation
fabulous of a small artillery lieutenant creating duciies,
counties, baronies, was taken seriously, was
easily grafted onto the ancient nobility which had been cons-
established like her by military heroism. There is more, this
descent of the heraldic Gourtille, this nobility that we have
called the nobility of Talmanach of Golgotha, this in-
likely outbreak of financiers declaring themselves counts and
barons, not as a result of services rendered to the country,
but following stock market manipulation, no longer excites

the gaiety of the early days; we smile, no doubt, when

we hear the name of the Count of Camondo or of
Baron de Hirsch, but we almost get used to it.

The aristocracy, far from finding the new France hostile
or simply indifferent like America, correspond-
so much to the customs and habits of the country, made
so well at one with him, that she would only have had to want him to
to be a power, if not a power, a consi-
derable, if not a recognized authority. Here again she was
below her task, she showed herself to be unskilled at everything.

At the first Revolution, forty thousand gentlemen,
accustomed from childhood to the handling of weapons, having
of all the considerable situations, all brave person-
ally, began by preparing the movement which
was to carry them away by warmly embracing the ideas
news, then^ instead of consulting, they fled before
a handful of scoundrels. Except for the Prince of Talmont, he
there was not a single true great lord in Vendée;
never did a prince of the blood appear there and the insult thrown at the
facing the Count of Artois, by Gharette, ready to die, is
remained in everyone's memories (1). As rich and almost
as powerful today as at the time of the Revo-
lution, the descendants of these frivolous men leave
France perishes with the same carelessness and does nothing
to fight.

What is the reason for this radical impossibility of aristocracy?
French to be useful for something? Many of those who
they are composed of generosity of heart, of elevation

(1) On the sad role constantly played by the Count of Artois, con-
consult the work of Mr. Forneron: General history of the emigrants during
during the French Revolution.

feelings, remained the elite of society. We encounter this
and there, in the nobility and in the upper middle class, of ma-
magnificent devotions; there are saints there
unknown, young women, admirably beautiful, so-
helping the sick, works supported with charity
without equal. All this without noise, with the very fear of

advertising. It is in these classes that these people are recruited
celestial creatures who intercede for God for us. If Paris has
its undersides that the gaze hardly dares to probe, it also has its
tops that very few know, these tops where live
noble souls whom heaven sees more than we see them, for
they are closer to him than to the land where we ram-
pons.

Individually, I repeat, the true noble is gener-
actually very good. It feels good, but instead of being
boasting rudely, like the Jew who beats the bass drum
as soon as he has given a hundred sous, he hides his benefits with a
delicate modesty. In the provinces, there are rarely poor people
around the castles inhabited by ancient families. In
a little corner of Forez, which I had the opportunity to live in, the
Baron de Rochelaillée, for example, to name only this
that I saw, opens an account for all the poor inhabitants
at the baker's and the butcher's, he provides what is necessary
all. It is impossible to better fulfill the functions of
this rich man, whom Tertullian calls "God's treasurer on the
earth. y> The radicals, to reward this gene-
reux, accuse him of taking away the taste for work from those he
obliges by feeding them and they hope well, until next time
revolution, guillotine him for this reason.

This, I am convinced, is absolutely indifferent to the
Baron de Rochetaillée Ingratitude is perfectly equal
to these souls. The noble, the complete representative of the race

Aryan, refined and 'As if spiritualized, is foreign to
any feeling of resentment. Christianity, combined with a
naturally great way of thinking, destroyed in
these hearts all resentment of injuries. The Jew holds to the
disposal of his enemies all that, according to the word of
Goncourt, this is a race, splashed by the blood of a God,
may have gall annealed for eighteen hundred years;" the
noble, he has neither gall nor hatred.

What could be more superb than Montmorency writing his
will an hour before going to the scaffold and bequeathing
to Richelieu the painting by Garrache representing Saint Sé-
Bastien Pei'cé de Flèclies who is now in the Louvre?

Later, when, in his cell at the Visitation of
Moulins, the duchess relives in a dream the husband she had so
tenderly loved, despite his infidelities, she learned from him
that he was among the Chosen. — Which is especially that
of your actions which made you grant this grace sove-
rain? she asked him. — The ease with which I

forgiven. God has shown me mercy because I have
shown mercy to those who wished for me
dead(l).

In the touching book by Mr. Gharles d'Héricault,
History of the Revolution told to little children,
you will find a thousand things of this kind. How beautiful is it
this response from the poor little Dauphin overwhelmed with bad
treatments, beaten up by Simon!

(1) M«f Fliche: Memoirs on the life, misfortunes, virtues of
very high and very illustrious princess Marie-Félicie des Ursins, duchess
of Montmorency.

—What will you do to me, Capet, Simon said to him one day, if the Ven-
Gods come to deliver you?

{50 Dauphin remembered the promise he had made to his father,
and he answered:

— I will forgive you...

Is it not still exquisitely delicate that
says Renan in his Memories of Childhood and Youth?
After the Revolution, the noble ladies pensioned at
the hospice of Treguier put chairs in front of it in the evening
the door and chatted in the tranquility of a day
ending which envelops the provincial towns of I don't know
what silent poetry. When they saw those arriving
who had enriched themselves at their expense, they were their
chairs and retired inside or went to pray at the
chapel so as not to make these rich people blush, so as not to
to make these legal thieves feel ashamed.

This stupid and charming word of Char- has been quoted a hundred times
the X, when signing a nomination for a recipe
general.

— I must warn Your Majesty that he is the son of a
regicide.

— You don't choose your father.

It is true that the place he gave to the son of a regi-
cide, the king would have refused it to the son of a Chouan who would be
died for his cause. The forgetting of services rendered, among the
Bourbons and all those who belong to this party, has
always been equal to the forgetting of offenses. In these heads

light nothing leaves a deep impression, and the softness
native vile takes over. "Brilliant birds with elegant
plumage," says the Greek poet speaking of the Alcmaeonidae.

What is the innocuous Terror whitened next to this?

Red Terror, which, according to Berriat Saint-Prix, was thirty
a thousand victims?

Apart from a few outstanding personalities, such as
MontalemLert, the Duke of Broglie, the Count of Mun, the cer-
The aristocrat's calf is usually very weakly orga-
nized. There is more intellectual energy, will,
tenacity in designs in the last Jew of Gallicia,
than in the whole Jockey Club. On all the members of the
large circles, you would not find ten who have read
Joseph de Maistre, all the foremen, most of the
workers of Paris, read and studied Karl Marx. In the lodging-
of these young artisans, who have only to learn
in the evening after a tiring day, you will find a
beginning of library, volumes read, reread,
annotated; the nobility buys books, it is true, but it
almost never reads them.

This absence of any serious intellectual culture
removes from the aristocracy the notion of its superior role in
the company.

Any aristocracy, said Blanc de Saint-Bonnet, which leaves my-
to turn to her the spirit from below is troubled by the alloy. It is not necessary
not that it takes from the people and becomes common, it is necessary that it
give it to the people and make them noble (1).

Elsewhere the illustrious thinker gave another form to
this definition of the duties of the aristocracy.

It is necessary, he writes, that the aristocracy constantly purifies itself and remains
her. Which takes place by the application of the principles which have distinguished her-
ford. The day it lets itself be taken over by the spirit of the people, the
decomposition of the nation begins. The aristocracy can also

(1) From the French Restoration.

in addition to ennobling herself to ennoble the crowd more and more; but she
cannot ennoble anything that she receives from the crowd.

It is in vain that among us certain nobility believed to ennoble
the instincts she received from the people, the taste for laziness, for
chest of drawers, well-being, vanity, expenses, table,
wine and women; she only succeeded in de-ennobling herself-
even and to deprive the people of a real aristocracy.

After having unhinged herself, by putting first the
meanings that make all men equal, the representatives
of the aristocracy have come to lose even the kind of
elegant supremacy that they had there again, they are
descended to the point where they could no longer think for themselves, even
in matters of opera and toiletry. They are praised for works,
twenty-fifth category artists, who have no other
merit only being of Jewish origin, ridiculous costumes and
grotesque and they applaud wildly, they
swoon, they roll around, they say in a dazed air: Ah!
"That it's Psehut! Ah! That it's Vlan!"

Nothing is more singular than seeing the aristocracy in
to have fallen, in Paris at least, to lose direction in this way
and the mastery of this empire of taste and fashion that she
possessed for so long without sharing, even having let slip-
by this futile scepter, no longer look at the smallest things
only through the eyes of the Jews. We remember the story of the baron
de Rothschild talking with a Jewish jeweler about the reproach that
Christians used to tell them not to eat pork.
— If they love the dear animal so much, they must be made to wear it
as decoration. — That's an idea! Eight days later, at
our sad times, all our elegant and all our ele-
Gantes adopted as their fetish the little golden pig, half-
nutshell emblem of a degradation of which they were the
first to laugh!

This impossibility of thinking for oneself, this ease
to let themselves be led, made admirable officers of those
who, instead of dragging out a useless existence in Paris
because they don't know how to use it, they come in and stay
in the army. Discipline exempts them from having an effective opinion
They are very happy about it. Do not ask, in fact, even the
leaders, no initiative. After having reconquered Paris on
the insurrection, at the risk of their lives, they foolishly
ment left to be taken up by some phrase-makers;
They humbly suffered all the insults that were heaped upon them.
dikes. None, to save his country from shame, had the
resolution to remove his regiment, his brigade, his division,
not out of respect for authority, believe me, but because
that, in order to act on one's own, one must begin by reflecting-
chir and that such work is beyond their strength.

The prevailing sentiment in the French aristocracy and
in the upper middle class, which follows in its wake, it is
the love of pleasure. I am not speaking, mind you, of
debauchery. Debauchery is a violent stimulant which,
in certain natures, does not exclude energy. The lord
of England devoured by spleen sometimes tries to drown,
under waves of ale and scherry, the morose and ma- Hamlet
ladif which exists in all English; he is Falstaff before being
Nelson, Chatham or Byron. In overseas universities
Pvhin, the German prelude, with lippies worthy of the
Rabelais's very illustrious drinkers, to his destiny as a soldier
or politician; he is Gargantua before being Bis-
marck. The French do not have these tastes that would betray the
weakness of his stomach; we no longer even mention great ones
lively people, as there were hundreds of them, five years ago
forty years. What remains is, once again, love
pleasure, the desire to have fun.

The Duchess of Persigny was born in a hat
Pierrot. His mother had given birth at the time when the general
of the Moskowa was going to leave for the Opera ball and the father,
hastily, had collected the little one in his large hat
with multi-colored ribbons. It seems that the French aristocracy
current çaise had a similar cradle: despite the
dire warnings, which are not lacking, she
feels like tingling in the legs when
she is for some time without dancing.

This compelling passion delivers, we understand, all the
great lords tied hand and foot to the Jews.

Hunting is at the forefront of the entertainments of
good company.

Hunting, which the aristocracy loved because it was
the image of war, was a misfortune and became almost a
vice for her. Among all the alleged abuses attributed to
the old regime by rhetoricians, who did a hundred times worse
once they have been in power, very few remain standing,
since serious criticism has studied these questions; the abuse
of hunting rights, the ruthless measures taken to
protect this right have not been justified. In some
regions, the peasant was not allowed to enter
in his field! You must read this chapter in Taine for
understand the anger that was forming around the castle
water, thanks to this overly strict regulation.

Through love of hunting, the nobility had alienated the

peasants, the same passion led her to frequent the Jews,
to go to their house, to eat at their table.

Today we witness the revenge of the deer. Poor thing
deer 1 how many times, bellowing, heart pounding, has he
cried with her gentle eyes, sought refuge in the water
clear which tempts him, which communicates to him a sensation of

well-being and which soon freezes his sweaty legs, the para-
lyse and deliver it to the ardent pack that set out after him!
How many, in witnessing this painful agony, that con-
tempted, with quivers of voluptuousness in their nostrils,
women accessible to all the tenderness in life
ordinary, experienced the emotion of the sentimental Jacques
As he would tell us:

As well, said the first Lord to the old Duke, it saddens the
melancholic Jacques. He swears that you are, in this respect, a
greater usurper than your brother who banished you. Today-
Today, Lord of Amiens and I have slipped in
behind him, as he lay under an oak whose anti-
some branches project onto the stream which ripples along
this wood. There, a poor stray deer, which had been wounded by the hunter's arrow-
sisters, came to grumble; and truly, my lord, the poor animal
sobbed so much that, under their effort, his leather coat
was almost ready to burst. Large tears were rolling down, one
after another, on its innocent snout. And so the hairy beast,
tenderly observed by the melancholic Jacques, stood on the
extreme edge of the rapid stream which she swelled with her tears.
And he swore that we are pure usurpers, tyrants, and
what is worse, to frighten the animals in this way and to massacre them-
create in the domain assigned to them by nature.

Is not the unfortunate deer avenged, hunted thus for centuries?
in century, by the spectacle of all these bearers of beautiful
names dragging themselves along, under the ironic smile of the servants, to the
sequel to some filthy Jew from Germany and Russia
Who was willing to invite the nobility to entertain themselves with him?

How many memories come to these unfortunate people! These forests

where the ancestors rode, the bold conquerors of the

old Gaul, black with wood, are still haunted by the

legends of the past.. The Fairies lived on the edge of these

ponds and it is here, perhaps, that above the branches of a

deer, the figure of Jesus Christ, all resplendent with
II 5.

clarity, appeared to Saint Hubert. On winter evenings, in the middle
of fantastic shadows, a strange hunt, the royal hunt
made the thickets resound with clamors that had nothing
of human. When a king was to die, a character
mysterious, close relative of the Little Red Man of the Tui-
leries and who was called the Grand Veneur, pronounced three
times the name of the one who was going to disappear.

Does not the soul of our history speak in all these
places? Half-pagan Fontainebleau, where the Nymphs of John
Goujon seems to wander the aisles, doesn't he tell
François I*'', the Primatice, the autumnal poetry of this end
of reign where the paladin of Marignan came to seek rest
in this palace made in the image of the Italy he had dreamed of
conquer? Doesn't a whole world come back to life in
this room of the Caryatids where "Jean Goujon, called Miche-
lel, communicates to the stones the undulating grace, the breath
of France, knows how to make marble flow like our waters
undecided, gives him the swaying of tall grasses
ephemeral and floating harvests? " Versailles does not say-
not a whole century in a word and the brilliant cavalcades
and the great ladies in the carriages that Louis XIV
approaches with a hat in hand, and the splendors of this entire reign
fainted?

Sometimes, when evening falls, this vision of the times
distant comes to more than one duke, one marquis, one count
ashamed to be the companion of all these cutters
Jewish purses that his ancestors would not have looked at, and he
whisper with the poet:

Ah! how sad the sound of the horn is in the depths of the woods!

Fontainebleau is for Ephrussi, Versailles is for Hirsch,
Forrières is at Rothschild.

We learn from time to time that Mr. Eplirussi
"uncoupled a deer with ten horns at Malmontagne, and that after
a hunting lodge the animal beat in the exchange; y> a
another time: "he breaks in the large sheets and tastes
water to the pigeon pond. » Cahen d'Anvers manifests himself
at the Bergeries. Quanta H irich, who also cuts a fine figure at the
suburb, what he prefers to hunt are officers

French.

This is not one of the least interesting shows of
our time than that of this protected smuggling baron,
encouraged in his manic madness by Dreyfus, the former
Jewish deputy of Seine-et-Oise, and saying to his guards: "As soon as
If a Frenchman passes by, shoot into the crowd!" This tyrant
even occupies this land in an absolutely illegal manner,
since the Versailles city council protested against
the assignment that was made to him. No matter! he conducts himself there
as in enemy territory; the facts take place a few
leagues from Paris without anyone ever daring to wear them
at the podium: the left, we know in advance, would rise up in
mass to cover the voice of a speaker who would dare to attack
to be a Jewish financier.

The only republican newspaper that ever spoke of these
indignities, is Time. It is true that the article borrows
to the well-known moderation of its author, Mr. Jules Cla-
retie, a particular accent.

The newspapers of Seine-et-Oise, he writes, are, without going further
far away, filled every week with the exploits of the guards of a large
financier who rented part of the Versailles park.

Alleys where children pass, thickets where walkers
1 of the green nests where one would like to get lost
book in hand!

One moment: watch out! There is almost danger of death.

Baron Hirsch's guards are standing nearby, their rifles loaded.
Petit Vcrsaillais, a newspaper of the country, tells that, the other day,
an orderly was crossing on horseback the avenue which leads from the bou-
Queen's levard at the Saint-Antoine gate. Two beautiful dogs
hunting dogs followed, belonging to officers. One of them entered
undergrowth; he soon returns with a broken leg and a gouged eye.
The other disappears into a hedge: he is killed outright. The brigadier
of the gendarmerie declared that Mr. Baron Hirsch gives to his guards-
one franc bonus per wild animal killed, with prescription
to assimilate to wild animals all the dogs encountered during his hunt.
But his hunting ground is state property. But we should
to be able to take the fresh air while hunting without running the risk of
receive pellets of lead in the face 1 An officer, the
Last week, he was walking with his child in an alley in
below a thicket. Suddenly someone shoots. The lead makes
raining down riddled leaves on the child's head, and the child has
fear. The guard, questioned by the officer, simply replies: "I have
shot a marten. When I encounter one, I have orders to shoot!

Admit it, between us, that this guard was lucky to
to come across a contemporary officer! If he had done this
response to Kléber, to Desaix, to Marceau, to Pélissier or to
Bugeaud in their youth, I believe that Baron Hirsch
would have had a bad quarter of an hour!

After our officers, what Baron Hirsch hates is
more, they are our workers. He takes our capital, but he
protests indignantly in the Cologne Gazette, con-
to be the very suspicion of having provided work for a single one
French :

The company of Ottoman iron horses, he says, has a characteristic
especially German; she called hundreds to Türkiye
of German employees, gave them a position, and gave them a
existence, to them and their families, thus founding, on the territory
Turkish, a real German colony. Locomotives, cars, bridges

of iron, rails, etc., it is almost exclusively in Germany (in
Hanover, Nuremberg, Mainz, Cologne, Dortmund and many more
other German workshops) that she had everything done, opening to the in-
German industry a fertile field.

For the staff of employees, composed almost exclusively-
ment of the German element, for German colonization, this
would be a pitiful result to see foreign capitalists, fran-
French or English, for example, take the place of the
Existing company, and I am quite sure that you would be
you yourself are sorry for having contributed to such a result.

These very French feelings have naturally reconciled
Baron and Baroness de Hirsch the sympathy of our aris-
tocracy. It is the Prince of Sagan who does the honors of
this residence in which General d'Abzac and the Count
de Chabot play a bit of a role as chamberlains. The Count
de Fitz-James, before his marriage, was employed in the
house at five thousand francs a month. Count d'Andigné
seeks the advantage of leading the cotillion at parties,
while the Marquis of Massa takes care of the interludes.
and has small pieces like the Scar performed there.

Hirsch occupies a relatively superior position in Paris-
lower than that of the Rothschilds. He is the baron like the
others are the barons. Unlike the Rothschilds, who
want to personify a community, the baron wants to be
alone and leaves his whole family in half a day of disdain-
He does not have the arrogance and haughtiness of the Rothschilds.

that one hardly dares to approach in a living room now;
arrived delighted, he is infinitely more open, more rounded than
the princes of Israel, and, all in all, less ridiculous
than them. He is insolent no doubt, but his insolence is
mocking and familiar. Colorful, the nostrils
open, happy to live when he is not rolling around in
with excruciating liver pain, he is willingly good-natured

with a touch of mockery; he says, for example, to great
lords who come to him to beg for the wounded
Carlists: "I would be happy to give you some tickets
a thousand francs, but are you sure that this money will go
to the Carlists?

This difference in appearance with the Rothschilds can be explained
easily. The Rothschilds inherited a situation
social already created by their parents, who suffered the first
first rebuffs; they believe, to a certain extent,
belong to the aristocracy; Hirsch, on the contrary, believes that
the aristocracy belongs to him.

This place in the elegant world, which meant so much to him
desire, Hirsch, in fact, conquered it little by little, by himself-
even; he knows the price of each scruple and the mar-
candle of every conscience. With Bismarck and Gambetta,
he is one of the three great despisers of men of the time,
but his contempt is not tempered by anything. If Bis-
Marck was able to appreciate all the human cowardice in the diplomats.
mates and politicians on their knees before his fortune, he does not
can overlook the beautiful sides of humanity when it
think of so many obscure heroes who sacrificed themselves for the
glory of Germany. If he had in his entourage the most
frightening samples of servility, Gambetta could
remember that at the beginning of his career, many
disinterested and naive beings had supported him by believing
help the triumph of a principle. Hirsch never saw in
his life a human being who addressed him differently
only to ask him for money.

It grew as France declined. There are
just a few years ago, the world's downtrodden themselves-
even those who refused his invitations, today the most qua-
lified are happy to climb the famous staircase. This escal-

bind, ■ let us say it in passing, hardly justifies the noisy
admiration of which he is the object. The architect signed it as

Raphael is said to have signed one of his paintings: Emile Peyre fec.
Truly, there is nothing to be so pleased with.
One cannot imagine anything more incoherent and more
disproportionate than this <?staircase; it is quite wide at its base
for a regiment to parade there, it is so narrow at the
summit that one would think resembles the rest of the house
and that it's a hidden staircase.

It was from the top of this staircase that the baron said one day to
his son, watching the dukes, princes and
Marquis: "You see all these people, in twenty years,
They will all be our sons-in-law or our caretakers.

In the summer, visitors flock to Beauregard. Who doesn't
would like to enter the dining room?

It is, says V Event, who knows worldly refinements
almost as much as the Gaul, an absolutely remarkable piece-
whose doors and carved walnut woodwork are marvelous
eves. Four large bay windows let in the daylight and reveal
from all sides the horizon reflected in the immense ice for-
covering the back panel. So that, while we dine, the
eyes are charmed by the magical and ever-renewing spectacle
given by nature.

The Dressing Room “nestled between the greenhouse and the bedroom
The Baroness's bedroom" isn't bad either.

In a very pure Louis XV style, it was copied very exactly
on the one that an Electress of Bavaria had arranged for herself at the palace of
Nymphenburg. The hangings are azure and silver, and, in order to har-
monize the ceilings, the baroness, not finding in France any ou-
skilled workers, had to bring some from Bavaria to silver all
the reliefs of the moldings.

Old blond silk armchairs melt their very soft color
in these pale tones. But, the marvel is the toilet all re-

covered with old Argenlan albs, supporting a mirror* of which
The chiseled silver frame is a real gem. Above this
mirror, a Venetian mirror hangs on the wall, like a
block of precious stones. The frame of this mirror is a unique piece,
all in rock crystal, decorated with garlands of which each cluster
is made of amethysts, garnets, topazes and other stones
embedded in the crystal.

The guest rooms are very welcoming.

The luxury of these pieces is the freshness which is the grace of the

campaign. In each, a small tea set in chiseled silver or glass-
meil, of different styles and carvings, adds a touch of splendor
elegant. The cambric sheets, all trimmed with old flaming lace-
almonds, flake on the light cretonne. It's soft, it's cheerful,
it enchants and it holds.

What wouldn't we do to sleep in sheets that
flake and which retain? ((Also it is a very joy
envied to be among the Baroness's guests, and the
series follow one another at Beauregard as they once did at Gom-
trap. Among the most assiduous: Duchess Decazes,
Duchess of Castries, the Marquise de Beauvoir, the com-
Tesse de la Ferronays, the Marquise d'Hervey de Saint-
Denis, the Countess of Chavagnac (now the Countess
de Ponlevès), the Marquis of Scépeaux, the Count of Bétliune,
the Marquis of Fontenilles, Princess Hohenlohe, the com-
Tesse de Divonne, the Marquise d'Aoust, the Count of
Beust, etc., etc. »

In these ostentatious festivals, the Jew still reveals himself.
All the hunting is sold in advance to dealers
edible; the lord's guests hardly come to do
there that the profession of killers, of butcher boys.

Formerly, in Ferrières, some guests, wishing to
bring back to Paris the proof of their exploits, eluded

the deposit and kept some coins in their game bag.
The case was foreseen; guided by an admirable special dog-
ment trained for this purpose, Baron James visited the cha-
bres while we were having coffee and mercilessly confiscated-
ably any game unduly preserved.

In these conditions, hunting is nothing more than a massacre,
and Veuillot, the glorious plebeian, was quite right when-
that he wrote to his sister: a I carefully deprive myself of
hunting; the child of the people does not want this pleasure
royal. As for pretending, like the Rothschilds,
to murder pheasant hens, brought to the slaughterhouse by
"Braided valets, that's low."

To these parodies of life in the past, we must add the
hunting with a canned deer. We maintain a
unfortunate deer in a park, then we put it in a
box, we transport it to a specific place, we pour it-
follows furiously; at the moment when he is about to expire, one
stops, not out of humanity, but out of avarice, we revive
the animal by making it drink brandy. and we reintroduce it-
black in his box. Isn't this a whole world?

economical hunting with red clothes and buttons
of hunting?

In all these charges which recall the old hunting,
as Croquefer recalled the Chansons de gestes, figure
names of genuine gentlemen, who make a sin-
regular effect. How surprised they must be to be there! Have
you never saw, going to the Bois in the afternoon, the man
who serves as Baroness Rothschild's squire?
He is a true Duke of La Trémoille. He himself, more ins-
which most members of the aristocracy classified,
without the help of any paleographer, his family papers
the Cliartrier of Trémoille, he has

published a magnificent volume that he did not put in the
trade and which he generously distributed to librarians-
libraries and learned societies.

The few lines that the Duke of Irémoille placed
at the head of this volume, which is, above all, a family book,
clearly specify the author's intention and are striking
beautiful look of simplicity,

To Louis-Charles-Marie de la Trémoille.

Wishing, my dear Louis, to see you share the interest, I will say
the affection I have for my old parchments and papers, I will
try to make them known to you. My work will, moreover,
aim to teach you briefly the history of your family.

I have gathered for this purpose, since Guy Vï de la Trémoille, a se-
series of letters and pieces that follow one another without interruption from father
in sons to me.

The charterhouses that we had in various castles were de-
trouts; the one in Thouarsseul was saved. However, these are not
during the dangers that he missed; he ran several times
risk of being burned during the Vendée wars. The gate of
The iron that closed it is riddled with bullets, several of which have made their mark
hole; but fortunately the fire did not catch and the door held
good. Barely having escaped the dangers of war, the old titles
were pillaged by the good women of Thouars, who wanted to-
were looking for the most beautiful sheets of vellum to cover their
jam jars.

Humidity, rats and, finally, a good number of subtractions made
by autograph researchers have significantly decreased our
archive repository; but what remains is still quite considerable
to console for what we have lost.

Isn't it true that it has a certain tone to it that doesn't
does not smell the upstart and the Jew?

Nothing is more interesting, moreover, than the story of a
such an illustrious race, made only with documents and

autograph letters. We follow them from century to century
transformations of the nobility. The feudal lord treats almost
on equal terms with the king, he lends him money to raise
troops, in order to repel the English. A Talmont
dies in Marignan, a Trémoille falls next to Fran-
çois I^*", in Pavia, after receiving thirty-seven wounds. The
reports from the Duke of Trémoille and Henri IV are still
those of friendship; the king writes to his faithful companion of ar-
months to explain to him the reasons for his conversion. Then the
military nobility becomes court nobility; it is no longer
only a question of blue ribbons and governments, and, at the
On the eve of the Revolution, Marie-Antoinette wrote to her cousin
to promise him a favor of this kind. The prince of
Talmont, as we know, took a glorious part in the war.
from Vendée. By a refinement of cruelty, he is brought from
Rennes to his castle of Thouars to be guillotined in
the courtyard of honor. After the execution, the peasants, whom the
family has showered benefits for centuries, dance
in a circle around the head attached to a pike, chang-
so much :

Mr. de la Trémoille

Wet!

Mr. de la Trémoille

Will wet!

And look at the contrast! This man who cares about his
race, which, like those knights who prepared in advance
the tomb where they were to rest dead, raises to his own
a monument worthy of them, is the regular guest of these
Frankfurt crown miners, enriched by speculation
that you know.

Seeing this descendant of so many con-

tables, (the dukes and peers, great and proud lords, I

I thought of the Dux that Cladel wrote on the advice of Bau-
Delaire. This novelist is not the first to come
with a tormented style. Others never worry
to look for where the character they put in comes from
scene; it's some random passerby who arrives, we don't know
from where. Cladel, on the contrary, reconstructs above all the origin
of his heroes^ he knows only a Celt, a German, a
Gallo-Romans are not alike, they know the strength
of this tradition which will perhaps be embodied in a man
of true French temperament, who will save the Fatherland, because
that he will not even bother to discuss
all the declamatory turlutaines put into circulation
by the Freemason and Jewish press.

Dux is the most awful coachman that ever rode
through the streets of Paris, in the snow and the rain, a
iron health, an unquenchable thirst and an insolence that
has no equal; he has a horror of the bourgeois, he
guesses instinctively, he covers him with his insulting epithets,
he dishonors him by the familiarity of his use of the familiar form. Arro-
glove, solitary, he goes thus through the city, and the observer, in
This automedon, less polite than his horses, recognizes a
descended from the eagle-beaked lords of old, the type
degenerate feudalism.

If he had been given the choice, who knows if Dux would not have
preferred to live free among the coachmen than to furnish
the Rothschild salons?

For part of the nobility, the House of Rothschild
plays the role that the House of France once played. It is
a strange and curious destiny that of this family
to which we will later devote a special study, and
which is so intimately linked to the history of this century. We do not

we want to take today only the side that touches
to worldly life. Read again the Rothschilds had to struggle-
long time. Forty years ago, Tarislocracy jumped
of indignation at the mere thought of seeing Jews mingling
to her.

We recalled the eloquent and laconic fi donc! of
the Duchess of Angoulême; it was necessary to put all the diploma-
European matter in motion to obtain that the
Rothschilds were admitted, not to the Court circle - all
the chamberlains would have returned their keys to such a pro-
position - but were allowed to present themselves to the Tui-
leries on days of great official crowds. Three times
the bailiff, suffocated by such audacity, threw them out,

three times they presented themselves with an engaging smile.

The authors of a witty pamphlet, published in 1826: Bio-
graphics of the ladies of the Court and of the Faubourg Saint-
Germain, have recounted this episode of history throughout
intimate of the Restoration. Their portrait of the Baroness
Esther-Rebecca de Rothschild would figure, without disadvantage,
next to some sketches by Tallemant des Réaux.

One of the modern torches of ancient Zion: woman, daughter and
sister of honest Israelites devoted to the worship of the Golden Calf, she believed she co
to see how her husband treated kings as equals. She had
his horses to the carriage and ordered that it be taken to the Tuile-
ries. But there, cruel disappointment! they refused to receive her (1).

(!) Last year, the Duke of Aumale having to dine the Duchess of Ayen
and Baroness de Hirsch, put the Jewess on her right, and the Duchess on her
left. During the fairs given at Chanlilly, he placed, it is true, the
Grand Duchess Vladimir to her right and Baroness Gustave de
Rothschild on his left, but as he left the table, he offered his arm to
the baroness!

Note that the Duchess of Ayen, who is said to be a woman

Stung to the quick, she returns home; tears flow from her
eyes. Jerusalem 1 she cries out, Jerusalem! what an offense to your
People! Extraordinary couriers are sent immediately
to all the courts of Germany to inform them of this great event-
nement. Kings are agitated, councils are assembled, diplomats
discuss. Metternich takes up the pen, the Austrian ambassador
runs to the Tuileries, the double doors open and our ba-
ronne has crossed the Marshals' Hall. Then all is joy in
Israel; the mountains leap like rams, the hills
like little lambs. The harps that slept suspended-
due to the willows on the shore quiver again under the fingers
daughters of Zion and the chosen people celebrate once again the wed-
old passage of the Red Sea.

About the Red Sea, did you know that this color is
the one that our circumcised Gresus prefers and that
it is with a red uniform, overloaded with two epaulettes of
colonel, that he is accustomed to attending all our national celebrations-
nales? His faithful Rebecca, the chosen one of his heart, the angel of his affections-
tions accompanied him to the last ball of the City. This pearl of Israel,
who may be twenty-eight years old, was embedded in an embrasure
of crossing, between two Christian diamonds of such beautiful water that they
absorbed all its brilliance.

These feelings of repulsion persisted for a very long time-
time. In 1846, in honor of the arrival in Baden of a
foreign sovereign, they wanted to organize a ball. They appointed,
to settle the details of the party, three commissioners, among
which Mr. Maurice de Haber. The other two refused

very charitable and very good, has no reason to frequent the
wife of a banker who ruined so many unfortunate people; she did not
need to borrow money from the Jews, because she has a fortune
considerable, she inherited from the Marquis de La Ferté-Mun, who was
very rich and she is the daughter-in-law of the Duke of Moailles, to whom belong-
holds the magnificent land of Maintenou. One cannot explain the Celtic
habit of lowering oneself without necessity.

to have a Jew as a colleague, even though this colleague was
Mr. de Haber, the very wealthy banker from Cologne, allied with the
family of a Marshal of France, to the Grouchy family.
Mr. de Haber sent witnesses. The commissioners refused-
rent to fight with him and did not consent to cross the
iron than with one of his friends.

(The spice of the matter, say the Israeli Archives-
lites (4), from which we borrow this story, it is
that Mr. de Haber, although son-in-law of Mr. Worms de
Romilly, president of the Central Consistory, did not belong
no longer to Judaism, but rather to the Protestant religion.
Mrs. de Haber, his daughter, had converted a few months earlier-
converting to Catholicism, for the sole purpose of marrying Mr. de Grou-
chy. y>

Jewish tenacity, patience in enduring affronts and
pretending not to even see them, managed to
all (2). Old James entered the company as
buffoon; he amused; he was made to repeat himself at every moment
his famous charade.

— My first has tents, my second has tents,
my third has tents and my third is a boy
default.

— The word! The word! they shouted.

(1) Israeli Archives, volume 36.

(2) This fat Viscountess of Noailles who herself drew up the first
first Rothschild invitation list. A word spoken in this
evening by Baron James has remained legendary. He gave his arm to

the Viscountess who asked him what a hole was that one sees-
was in his garden and which we had forgotten to fill.

—Montâme, replied the baron, it is a drou to put the
said ficomtesses when they are not good...

—Chahmsîe, the baron replied triumphantly.
It was he who once said that we spoke in front of

him straw men:

— Fuiy the man of baille is a po7ine geose for
the rascals, they end up douchours har to make him serf of
read to their shareholders.

People told each other about him some incredible stinginess.
doesn't know the story so often quoted? One day, a friend comes
ask Dumas père for five hundred francs. The great gene-
reux was dry; the case however was pressing; he takes
the pen and wrote to the baron a letter sparkling with wit
to borrow twenty-five louis from him. The billionaire does not
doesn't even deign to answer.

Some time later, we were talking about autographs on rue Laffitte.

— So these papers have value? asked the
baron.

— It depends.

— I have one I'll get for you.

He shows Dumas's letter and is immediately offered one.
ten louis, which he accepts, naturally.

Dumas took his revenge with a nice word. One day while we were begging
at a charity party, one of the patronesses offered alms-
to the baron.

— • I have already given, said the financier.

"I haven't seen him," replied the lady, "but I believe so."

—And I, said Dumas, I saw you, but I don't believe it.
The Baron's coreligionists themselves were withering

his greed for gain. The Jewish Archives tell us
one of the lessons he received from Marcus Prague, one of the
officiating ministers. One Yom Kippur, James de

Rothschild, appointed to take the Sepher out of the ark, prayed
Marcus Prague to keep his prayer book for him. He notices-

knew that he was examining with interest this splendi-
dently connected.

— My Machsor seems to please you, he said, how much
will you give me some?

— How, Baron, replied Prague, who
was a zealot of the Law, in such a place and on such a day,
you still want to trade

The rebuffs, I said, did not discourage him.
Arsène Houssaye, who was present at the scene, recounted
what a lovely way Musset put the baron in his place who
had slipped into a reading given at the Empress's house
and the Stream.

Another time, it was d'Orsay who took charge of the lesson.
One day, while playing whist in a drawing room, the financier had
dropped a louis on the ground. Immediately, it disturbs everything
the world and takes a torch from the table to find
his twenty francs.

— Leave it, my dear fellow, said d'Orsay, I'll
light, and he lights a thousand franc note with a candle
to help the baron look for his louis...

Today, the Rothschilds would still be brought to heel.
if they rubbed shoulders with some writer who had preserved the
feelings of pride of old, but they no longer have to fear-
to meet a d'Orsay in the aristocracy.

The aristocracy, at least the one that appears in the accounts
reports from Parisian newspapers, is literally sprawled
at the feet of the Rothschilds; she regards it as an honor
to be received by them and Baroness Alphonse was able to say what
prodigious word in the mouth of a Jewess: <(I cannot
yet not invite everyone!”

There is something real in this degradation-
incomprehensible. What more striking example of the

degree to which descendants of illustrious races can fall,

individually good and generous, but weak in character-
and dominated by this imperative need to have fun which
I was talking just now about what happened at the time
of the catastrophe of the General Union?

I do not intend to deal with this issue in depth.
confusing, it would take a whole chapter to elucidate it.

Most likely the Catholics, candid as all-
days, were lured into a trap to be robbed and
dishonored by the Rothschilds with the complicity of the gov-
government.

The name Feder_, Bontoux's alter ego, is a name
absolutely Jewish. The Directory of Jewish Archives for
1884, the year of the world 5645, indicates a Feder among the
Jewish professors at the Faculty of Nancy. The Feder of
V General Union is now one of the main ban-
Berlin quiers.

Admit that before engaging in this campaign, the
Conservative Party leaders should have done some research.
All these stiff necks, who would hesitate to go and take
a mug in a cafe, should have asked
to an intelligence agency to enlighten them on the
morals of this Feder, before exhorting the poor priests
country people, small Catholic rentiers, servants
to entrust their savings to him (4).

As for Bontoux, he was surrounded in Vienna only by

(1) Details of Feder's mistress, who called herself Sou-
kiss, dragged in all the newspapers. She fires a pistol shot
on a financier in Lyon, she is expelled as German, she
tries to commit suicide. This is the real Jewish drama that fuels daily-
the facts stated.

Jews, all his employees were Jewish. His man-
fiancé was a man named Rappaport, who won ten million
with him.

Bontoux, however, appears to have been of relatively good
faith. The matters he dealt with were serious. The
Oriental Bank project, which particularly raised
against him Gamondo and the Levantine Jews, would have given to the
France has a great influence in the East.

It is difficult to explain, however, that, for one's own sake,

honor, he never, if not during, at least after,
spoke of the struggle he wanted to support against the Jews, and
that he was content to murmur vaguely to the canto-
nade. We would have liked this vanquished person to say honestly:
"This is what I wanted to do_, these are the obstacles against
which I broke, the organization of the Jewish Bank
is constituted in such a way, it has such means. >
There would have been at least one social lesson there.

What is certain is that all the rules of justice
were odiously raped in this circumstance.
directors of the Company were arrested without investigation, on the
complaint from a single individual who claimed that we had dis-
laid down from its funds, which was later absolutely recognized
false (1). Nothing was lost then since sums
huge were owed to the bank, only two days later
a general meeting was to take place which would certainly have-
saved the situation (2).

(1) Is it necessary to recall that after the disaster of the Bank
of the Loire, Savary, former under-secretary of state for justice, was
left free, was able to continue to set up electricity companies and
even run adventures that ended in Bras-
are martyrs?

(2) I have seen how imprudent the administrators were.

It was Hiimbert, the Freemason Keeper of the Seals, who
was the instrument of the Jews.

Nothing is more curious than this figure of Humbert de
the Union Chain. It appears as a way of
Father Goriot or Monsieur Cardinal, but his Delphine
from Nuçingen, his Pauline, it is his son; it is to him that he
sacrifice everything.

As soon as the family is involved in Jewish affairs,
she enters in the middle of the novel, we start talking about a
succession in Spain, which reached a fabulous figure.
A small professor of Roman law in Toulouse, the father,
to the knowledge of all, possesses no fortune; all
suddenly these people stir the gold like in a book of
Balzac. A title of four hundred thousand planes of rent is
consigned in the name of Mr. Humbert junior, which will not be put
in possession of his personal fortune only upon the death of a
godmother who is in a nursing home. In addition
huge properties in the Aude, the son Humbert buys
in Seine-et-Marne a royal property, the Vives-Eaux.

To finish paying for this land he borrowed 750,000 francs

how much above all they lacked moral courage in not attacking
not really the Jews against whom they are pushing real
screams when talking to them face to face; it is right to
pay tribute to the scrupulous rigor they have shown
in this disaster. After the terrible maneuvers employed against
The General Union distributes 70 percent to its shareholders. Sup-
suppose that a police raid takes place in one of the Jewish banks,
— and I am speaking of the most solid in appearance, — one would distribute to the
people the cobwebs that line safes whose money
has long since disappeared.

If the coulisâiers, who gave one hundred and twenty million to the Union, had not
not been Jews, if they had loyally paid at least half of
what they owed, the shareholders would not have lost a penny.

to a notary in Aude and 125,000 francs in Melun. The
750,000 francs were not returned on time. A trial, including
the press reports, gets involved and we auction
the Vives-Eaux, their splendid furniture, the cellar which con-
holds great vintage wines, Moët, Cliquet, Ghâteau-Yquem,
Chambertin, Saint-Emilion, the stables with twelve horses
luxury, Daumont-style harness, dukes, breaks, coupes, lan-
daus, carriages. In August 1884, at the time when
Mr. Eugène Delize, bailiff in Melun, will proceed with the sale,
a dispatch from Aude arrives ordering a stay.

Isn't this a beautiful dream for this family of pro-
teacher who had only the meager to live for long
father's salary?

What confounds the imagination in the matter of the Union,
It is the attitude of the victims themselves.

The French nobility had just been deprived of what, for
she, was once more precious than money, more precious
than life: honor. This dear treasure, amassed for so long
of generations, was thrown into the stream. The most beautiful names,
the Broglies, the d'Harcourts, the Biencourts, the Lupés were
covered in mud, likened to those of the crooked crooks who
are making headlines in the courts.

What is called the world manifested the intention of not
to see at least those foreigners who, to increase
their monstrous fortune, had not hesitated to dishonor
old France. For eight days they kept their word.
baronesses terrified at being quarantined like this,

driven from this paradise where they displayed their insolent luxury,
lamented and reproached their husbands for having done
the shot. To test the waters, they tried to give
a small party. It was a big one that should have been given.
People were suffocating in the salons at this victims' ball, and, at
he 6.

10- JEWISH FRANCE

First rank, among the most oligarchical, were the
unfortunates dishonored by the Rothschilds, the fathers, the
brothers, the sisters of these unfortunate people, the d'Haussonvilles, by
example, doubly affected in the d'Harcourt and
in the de Broglie.

What a vision, for the observer, that of all these
families who were glorious, parading in dazzling attire
under the barely concealed jeers of some cos- Jews
Mopolites who mocked their grief, counted how many
poor devils had committed suicide following the Crash,
asked aloud if the case would go to the police correction-
or in the assize court, if the regime of central prisons
was hard in France!

Some contemporary novelists have been accused of being
disrespectful to the past, and to laugh at things that
were august, what a picture, both sinister and comic,
tragic and burlesque, could one draw which was not infer-
laughing at this reality?

Note that this degradation is absolutely specific to the
French nobility. A few hours by train
are enough to transform the haughty daughter of Alphonse de
Rothschild, Madame Ephrussi, so haughty towards our
aristocracy, in a very humble little Jewess who, equipped with
all kinds of recommendations, would be very happy and
well honored if the court of Russia deigned to receive it, no
not on the same footing certainly, but following on from there
wife of some valiant officer who, for fortune, has
than his pay.

The journey that he made to St. Petersburg, in the
beginning of 1884, the beautiful triumphant of our
salons. By dint of importunities, of highlighted influences,
the Empress of Russia had let herself go, quite against

heart, to allow Ms. Ephrussi to be presented to him at
Winter Palace. The master of ceremonies, says the Cor-

political response becomes, had asked how
He was to introduce this Jewish woman. — You will introduce her to me.
leaving, replied the Empress. Consequently, the
daughter of Alphonse de Rothschild was not presented to the Fzarine
that at the moment when she left the living room in which she
had just spoken with several ladies, with the grace
which is usual for her. As for Mrs. Ephrussi who, that day,
was covered with a veritable rain of rubies, she had neither
a look, nor a word from the sovereign.

Last year, the Austrian government, which is pro-
so much, from a financial point of view, in the hands of the Israelis -
liles, refused to accept the United States Minister, MAM
Keiley, because he married a Jewish woman.

We have already seen the officer corps closing in front of
the son of Bleichrœder, the German correspondent of the
France, recounted in March 1884, how the girl
of the Rothschild of Berlin was received in the society

On the subject of anti-Semitism, he wrote, here is an unpublished story
one of the most curious and which is currently running the Berlin fairs.
The daughter of the banker Bleichrœder having been introduced, this winter, to
the Court, at the first ball that took place there, no one invited him-
tion, which she wept bitterly after returning home
she; and, nevertheless, she appeared at the next ball at the Old Castle, and
suffered exactly the same fate at the third dance party
of the Court, the Hereditary Prince of Germany took pity on the young
Israelite and ordered an officer to go and offer himself to do it
to dance.

By order of His Highness the Crown Prince, the latter said to Ms. de
Bleichrœder, I have come to invite you to the first country dance.

The daughter of the banker who taxed France five billion, in
1871, gladly accepted such a vitalion...

The spectacle we are witnessing in France explains to us-
that how races end. Rome lives in decline
analogous. Juvenal showed us the patricians, whose
ancestors had conquered the world, begging for a place in the
table of the enriched sons of slaves. Lucien paraded in front of
we the varieties of parasites: the Plagipatide or the Durica-
pitor who receives blows, the Dérisor who has as attribut- •
lions to say good words.

The Pvotlischilds are more hospitable than the Virron of
Juvenal who left his guests the wine of Benevento, while
that he drank, himself, from the large cup,

Where on the amber a festoon of pearls stands out,

Alban wine, such as only Thraseas and
Helvidius on the birthday of Cassius or Brutus. We drink at
Ferrières du Romanée which is famous. Baron James has
tried to bring him to the cellars of Paris, but this
was no longer that." At least that is Arthur's feeling.
Meyer who apparently drank it, or who conversed with
people who had seen them drink it.

The Romanée is Alphonse's; the Châleau-Laffitte is
Gustave; the Mouton belonged to James who no longer drinks it for
all sorts of reasons that are very good. Our wine, where
the national spirit was once re-tempered, belongs to the Jews
like everything else. Thus is fulfilled the promise made to
Israel by Jehovah: “You will drink the wine of the vineyards that you
will not have planted." Let us sing in chorus, for lack of
to be able to sing something else, the words of the diagram:
"The Eternal is one... and the goyim are not clever."

The heraldic goym who crowd into the Roths-
children are not only attracted by the scent of
Romanée. Many, among those who seek this hos-

humiliating pity, have at home a little wine which is not
bad point, an old hotel often where there are portraits
family books that speak of the virtues of yesteryear, books where
relives the youth of our ancient writers, an intel-
intelligent, children to whom they could tell the
battles where their fathers were. Why leave everything
this? My God, it's always atavism which, unfortunately-
As we know, this transmits defects rather than
qualities.

For them, going to Rothschild is like going to Court.
"king of the Jews, the Jew of kings" is not quite Louis XIV,
but they have the illusion of being in a palace.

Court life was essentially parasitic and yet-
while it ruined those who lived in this atmosphere.
In dealing with the Jew, the Christian, who appears to be
the obliged, gains nothing. We paid the parasites the dress of
feast, the Trechedipna, necessary to present itself decem-
ment at table; the Jewish barons undoubtedly pay
occasionally some invoices from seamstresses. Blei-
Chrœder acts thus in Prussia, but Count Vasili, in
his Memories of Berlin Society^ notes by what
dishonorable familiarities he makes pay for the slight service he

renders. ((He knows how to oblige his fellow man, he says, but he feels
a diabolical pleasure to make a great lord feel
proud or to a haughty noble lady the weight of his
benefits. He finds a particular joy in moistening them-
bind, with the help of an odious and coarse familiarity. He types
on the shoulder of the young man who comes to confess a debt to him
of play, kisses the hands of the woman who finds herself forced to
confide in him about his troubles and ask for his help to pay
his seamstress. >»

This arch-millionaire, almost blind, darkened by

the thought that death will come to take him on his bed
millions, is a type that reproduces in thousands of copies-
to please in the Jewish world.

In the midst of all these men who bow down before
them, but who are still superior to them in elegance
native, the Rothschilds are still uncomfortable. You
I know them. None of them look like much.

Baron Alphonse is 54 years old, he looks 70, or more-
early on he has difficulty carrying them; he is very small, with
whitish sideburns, sparse hair of an inde-
finite; it personifies the premature decrepitude of his
breed.

What is striking in this physiognomy is the absence of
gaze, the perpetual blinking of the eyes. A diplomat
One day a stranger pointed out this peculiarity to me:
It seems, he told me, that the metallic reflection of the gold that
this man has contemplated all his life has extinguished, worn out this
look, as happens to workers who embroider
fabrics of gold or silver. *

Very rogue in the world, Alphonse has popular instincts-
laries; he likes to go around Paris while hiding his
royalty and posing as a photographer near the
little seamstresses or florists, with whom he chats
gladly.

Edmond is the classic spyglass seller, he has a
reddish beard and points a lorgnette at his eyes with a
nervous tic that would like to be impertinent: he always has
the searching air of someone who is looking for something he
can't find.

Gustave, with his brown beard already salt and pepper, his
tall, would look relatively distinguished, if he knew

walk, go in and out; it affects to be even drier

than the other members of his family; his wife is of a
unbearable arrogance.

Everyone is more or less gloomy and queasy.
Some have a damaged spinal cord or an effusion
of the synovia, like Edmond; the others become
blind from an early age, like Nathaniel who was being taken for a walk
in a small car through these magnificent apartments-
fiques, whose luxury no longer existed for him. We find them
badly brought up, they are above all morose, feeling, like the
most other Jews, within a scandalous opu-
lence, what we call: the great misery of everything. 3) They
have no incentive, no motive for action, they wanted
conquer France, they conquered it and they feel that it
dies under their deleterious breath, that they have only one
corpse.

Alphonse has wit or rather a kind of humor
English turned to bitterness and irony which, maintained,
by the need to accommodate high society, which he despises,
sometimes pours out in fanciful sallies, in disgusting allusions-
obliging and teasing. To these sudden escapades, the con-
lively laugh yellow, the servants laugh below and read
Baron adds, mockingly: "Do you want to have a duilomanée(l)?"

(t) A memory of Arsène Houssaye on General Fleury attests
■how little these upstarts have any idea of true politeness,
of that politeness which comes naturally from a high heart. One day
that Arsène Houssaye had General Fleury for dinner, he gives the
place of honor to Taucien, grand equerry. — "Oh! oh!" cries Fleury,
This is what I am no longer used to. There was a time when the old man
Rothschild gave me the place of honor, perhaps because mea
wines were no worse than his own. After the war, I was
"I was still invited to this house, but I was put in second place,
then to the third, then to the end of the table.

A gentleman, — I do not speak of those of today, —

Much has been said about the splendors of Ferrières and, in
risk of disillusioning onlookers a little, it is necessary-
to show our readers what the reality is
dwelling of the king of the Jews.

Versailles, built in a country without water, obviously has inspired the Rothschilds to want to imitate Louis XIV; they were guided by other considerations: ease^ in case of alarm, to reach Germany via the line of the East (1), the memory of a Jewish colony which, we have seen, was very flourishing in the Middle Ages in this region, Chelles, Meaux, Lagny, Gagny.

With their ordinary bad taste and their lack of sympathy- thie for our French artists, the Rothschilds have charged a English architect, Paxton, to build this royal residence. What was bound to happen happened.

would have exaggerated, on the contrary, the respect towards a vanquished. Who does not recalls Louis XIV set fire to Europe to ensure the right to precedence to our ambassadors over the representatives of all other powers and constantly giving way, at Versailles, at Jac- ques H, poor and dethroned?

(1) The Rothschild hotels in Paris are machined like theaters, barricaded inside like citadels, organized for defense like medieval ghettos. If I were not afraid of harm entrepreneurs, I could give a lot of cu- serious information. The London Voice, in December 1883, published some details of the work carried out in the hotel from Saiut-Floreutin Street.

"Baron Alphonse de Rothschild has just completed the transfor- formation of his house on rue Saint-Florentin into a sort of formation- armored terrace. The watches or display cases for trinkets disappear a simple push of a button in sealed safes in the wall.

“Each painting has its (numbered) morocco case, so that, If necessary, the entire gallery could be packed in an hour. The note of the cases alone is set at 50,000 francs.

Will they have enough time to pack?

Our great national architect, Philibert Delorme, in his Treatise on Architecture says excellent things about the impossibility for foreigners to fully understand the conditions that suit our country, to harmonize their constructions with the climate, the sky, the French habits- women.

Ferrières once again agrees with the Abbot of Saint- Serge. Paxton built one of those bizarre castles there,

as we see some in England and which, with
its four facades of dissimilar style, seem quite de-
landed in the middle of our northern countries. We think involuntarily-
silently to this gigantic caravanserai of Schafîahaûsen
which, with its tall columns and Italian-style promenades,
contrasts so singularly with the landscape in front of the waterfall
of the Rhine.

The interior is more interesting. After crossing a
large vestibule decorated with a Tiepolo ceiling, we
enters a small dining room which contains some-
some pretty paintings by Philippe I^ousseau. The great hall
beam dining room, with its forty velvet armchairs
red, does not lack a certain allure.

From the Louis XVI salon, the surprises begin.
We see all the successively passing before our eyes
wonders of the genius of the centuries that have been able to gather on
a single point gold, universal relations, freema-
bullshit of second-hand dealers, on the lookout throughout Europe,
and reserving the flower of their finds for the sovereigns
of Israel. The masterpieces of 18th century art, the
tables by Gouthière, inlaid furniture by Riesener and
Boule, Gaffieri's brass adorns this charming piece
in its spring and clear tone surmounted by a pla-
background of Henry Lévy. In the middle appears, like a trophy,
II 7

Marie-Antoinette's incomparable harpsichord, which we have
heartache to find myself in this house of Jews.

A small, dark closet catches the eye. It's a roratory:
a very simple piece whose only ornament is the rou-
the waters of the Torah and the seven-branched lampstand; in
In the shade, we can see a piano and some straw chairs.

The family room is also called the leather room
of Cor Doue; it owes its name to superb hangings of
embossed and embossed leather representing the Triumph of
Mordecai. These leathers, perfectly preserved, come from the
Flanders, they had probably been brought by someone
great Spanish lord, perhaps they had even been
manufactured on site, because factories appear to have existed
some time in Flanders; they were acquired by the
llothschild for a negligible sum. These are very
curious specimens of these golden leathers, of these cardovanes,
of these guadamacites of whom Cervantes speaks on several occasions-
taken from his works (1). We also find there, as a carpet
table, a Savonnerie tapestry all lamé with ar-

gent and which is the most interesting and most pre-
heavens.

The examination of some volumes, which we glimpse in a
ebony furniture topped with a cloisonné elephant, deco-
certainly slightly. "What are the books tomorrow, friends?

(î) Among others, in VEntremes del Viejo Zelo^o: “Monseigneur,
said Hortigosa, I have taken the boldness to come and beg Your Greece to
give me a great charity, charity, alms and good works in
buying this guadameci, the work is good, the guadameci is new.
See how beautiful it looks, your paintings of the pictures appear
alive.

We have seen (book ii), the Jew Lopez doing an active trade in

literary works familiar to these people?" one wonders and
we look. We see: Soulié, Paul de Kock, Pigault-
Lebrun, Touchard Lafosse (Chronicles of VŒil-de-
Beef), Eugène Sue (The Wandering Jew), Jacob (Story of
France). All this in the most dreadful editions, in
editions that a scholar would not want to check
a quote.

Doesn't it feel a bit like dirty laundry?
under a silk dress? What insight does this give you into the
world that goes there and exposes some young girl to take
a random volume and to fall on Pigault-Lebrun!

To get back to us, would you like to come forward onto the steps?
On the right and left you will find two Glodion vases;
The pair cost fifty thousand francs. In summer, the view
is beautiful, we are in front of the pond and, beyond, we
sees the park and enclosures full of sheep and deer
which add animation to the decor.

Let's go back to the apartments. We're going to meet,
for the first time, history as a visitor in this ch-
a book that has no history. In 1815, the Rothschilds
came poor with the invasion; the invasion^ in 1870 the
finds billionaires and can pay them his compliments.

Here we are in the tapestry room which does not contain
other paintings than a few panels by Desportes.
Watteau tapestries and tapestries hang on the walls
ries woven from silk, of a youth and a freshness without
equal. It is there in front of these smiling Loves, these shepherdesses
teased by Celadons, in front of all these evocations of a

frivolous world, all these images of pleasure and gallantry
that the meeting between Bismarck and Jules Favré took place.

The Iron Chancellor's welcome to the straw rhetorician was
terrible and the inhabitants of the castle, who had the echoes of

this scene, have kept a memory of it which is not close
to fade away.

After having refused the day before to receive the man from the
so-called National Defense, Bismarck made him wait two
hours in the vestibule, under the Tiepolo.

This time again our enemy showed himself as the Pos-
truth will see it, taking advantage of the failures of conscience of
his opponent, but not lacking for himself
strict duties of conscience, not committing, sum
any, no act that could prevent the salvation of his soul. The
men of September 4th were guilty of a
crime against the Fatherland by making a revolution in front of foreigners
ger, by driving out the national representation. This act, they
could still, if not repair it, at least mitigate it by
consulting the country, asking it loyally if it wanted
peace or war. Bismarck made it easy for them
and, certainly, showed Jules Favre where the way was
straight, honest, patriotic. The unfortunate old man refused
to be able to retain power for a few more days.

After dismissing this declaimer with a disdainful gesture-
tor who, resorting, in an interview like that, to
a courtroom mimic, pretended to cry,
The prince, it is said, remained pensive for a few moments. This great
male, for sure, was not one of those sensitized people who, like
to those who are moved by the kindness of the Rothschilds, lar-
meient, as some women forget themselves, by a sort
of tissue relaxation. The heart that was beating in
this rough chest perhaps felt no less
some manly pity in thinking of so many men, given birth
in pain by the mothers, who were going to expire on the
battlefields, so that a few million more
entered this Jewish dwelling.

Bismarck's bedroom immediately followed the drawing room.
of the tapestries where the interview took place, it is the room
of honor. It was formerly the chamber of Baron James, and of
her time she was tense in green because of weakness

from the baron's view; today it is in blue.
It features an exquisite portrait of a woman by Vinci and a
dapper painting by Camille Roqueplan representing a
episode from the Confessions of Jean-Jacques Rousseau.

The Venetian room is nothing extraordinary, this Au
hunting time, we put one princess there, another
elsewhere," one says philosophically to the visitor.

The decoration of the smoking room is by Eugène Lamy, who re-
traced there, with a certain verve, some episodes of the car-
naval base of Venice.

The hall alone is worth a visit to Feri>ières. In the evening, with the
eleven hundred gas lamps from its luminous ceiling illuminating
the brilliant toilets, the diamonds, the flowers, this hall is
truly magical. It is the triumphant piece of the place:
everything speaks of triumphs. Along the immense gallery
circular which reigns all around, are arranged superb
tapestries depicting triumphs: Triumph
of Alexander^ Triumph of Neptune, Triumph of the
Peace... and even the Triumph of Christianity at Tolbiac.

We see there What we do not see in this prodigious

mess? Here first, to the left of the fireplace, which we
We will talk about the portrait of Baron James by
Flandrin and Baroness James, by Ingres. On the walls
A Portrait of a Man by Rembrandt, Countess Delia
Rocca and Don Luis de Haro by Velasquez, a Diana
Rubens' huntress, David and Goliath from The Guide, the
Princess Henrietta of England by Reynolds, Diogene
looking for a man from Van Mol, Bordone's Message.

Everywhere there are Italian cabinets, display cases cluttered with
small masterpieces, ivories, earthenware from Delia
Robbia, the Musette Player by Bernard de Palissy, from
enamels by Petitot, boxes by Blarenberghe, by the Saxons, the
mirror of M'"^ de Pompadour, boxes with the coat of arms of
France, which we are quite surprised to meet there.

The monumental fireplace is decorated with Italian medallions-
links and surmounted by a bust of Minerva. On a plaque
of brown marble we read in gold letters, where each word is
oddly spaced by a point, this inscription which sings
the happiness of possession, the joy of having a sumptuous
home, when so many unfortunate French people without shelter wander,
hungry stomachs, on winter nights.

Sweet. is. life. to. follow. it. well.
Emmy. soyet. printens. soyet. winter.
Under, white, snow, or. branches, green.
When, true, friends, we. make it, live.
So, their place, for. all. is. here.
Like, to the old. to the young, also.

(1570).

The morocco album, which is left lying around ostentatiously-
tation on the table, awakens many thoughts.

On the first page we read: “Memory of the charming
day of December 16, 1862: Napoleon. » A little more
bottom: “Memory of friendship for the charming hospitality of the
Baron and Baroness James de Rothschild, November 20
1866: Mathilde.

Charms, charmed, charmers, everything is charming and
suddenly on the next page, a name appears
drawn in large characters: Wilhem, SI September 1870.
Guillaume, before leaving Ferrières, wanted to put his
signature, not following that of Napoleon III, but

at the top of the next page. Bismarck and Moltke have
signed after him and the most modest officer, the last
second lieutenant who passed there wanted, in turn, that his
ironic signature was drawn on the book inaugurated by
the Emperor of the French.

Along with these names of winners here are the names of the
most illustrious representatives of the nobility of France and
The contrast is painful. The Germans, who figure
in this register, entered there by force; they occupied
the house under the law of war and demanded that they
served, not as respectful guests, but as victorious ones, they
toasted, not to the graces of the baroness, but to their
valiant Emperor, their only master after God, Our
nobles, on the contrary, came there as sportsmen, court-
nodding their heads and happy to be welcomed.

How many names we would like to be able to erase! How many
falls that passions alone explain! How sad
to meet Berryer there! The game! "Let us pray to God," said Saint
Paul, to send us only temptations that are
ordinary.

The impression left by this residence is an impres-
sion of fatigue more than of admiration. It is a mess, a

capharnaum, a prodigious, an incredible store of
bric-a-brac. All these objects, brought back from all corners of
the earth, swear among themselves; these opim spoils of the universe
do not harmonize, these manifestations of so much civili-
different stations are cringing at this rapprochement (1).

(1) It is obviously with reference to the Rothschild collection that
de Goncourt wrote: There are art collections that do not show-
thirty neither a passion, nor a taste, nor an intelligence, nothing but the
Brutal victory of wealth.

t16 LA. FRANCE JrjIVE

The love of the trinket or rather the Jewish feeling of ac-
quisivity, possessiveness is pushed to the point of
childishness. A small stoneware pot from Flanders, worth six
francs, serves as a counterpart to a plate of Oiron or a
soft clay figurine. The good Semites of the hotel of
sales could not resist the temptation to abuse those same
whom they call with such veneration: “The barons.”
More than one object is modern; many pieces of gold-
vrerie, in particular, seem to me to have received this late
that Mr. Paul Eudel, in his book on Rigging, has^^eWe
“the baptism of French hallmarks.”

The park, however vast it may be, does not have the noble aspect
Louis XIV avenues. At the Rothschild square
you would have ordered our sculptors, who struggle so painfully-
perhaps in the midst of circumstances unfavorable to
their art, a whole world of statues, marbles, bron-
zes. The Duke of Aumale acted thus for Chantilly, he has-
sent a La Bruyère to Thomas, a Therme to Lanson, a
group of Pluto and Proserpine in Chapu. He ^ has barely,
throughout Ferrières, half a dozen statues which have
roughly the value of those which decorate the entrance of the sta-
bathing establishments (1).

(1) Baron Alphonse de Rothschild, so indifferent to the efforts of
our artists, so closed to the noble and generous traditions of our
patricians of the past, nevertheless had the effrontery, in the month of April
1885, to present himself at the Academy of Fine Arts. This time, at the
In the midst of so much servility and so much vileness, there was a revival of
modesty, and a few independent men succeeded in making com-
take to the Academy that the love of art and the purchase of trinkets at
good account have absolutely nothing in common. Despite the campaign
patriotic of Ephrussi and Albert Wolff who dedicated three columns
In advocating this candidacy, the baron was shamefully rejected.

Through the aisles, we can see two or three old women
women bent over the ground picking up the grass of the sen-
third party. When the traveler is distinguished, we ask for
additional information from the village. "It was the good baroness who
came up with the idea for this work to help the residents of
the country!” You shed a tear, like Jules Favre, and
this arid and parched land seems grateful for this
mark of sympathy.

The most beautiful are the greenhouses and the aviaries. The greenhouses
are an enchantment, full of plants blooming in
all seasons, from pineapple seeds, to flowers, to fruits. In
The immense aviaries are home to hundreds of birds.
rare buckets whose color, infinitely varied, seems to reflect
the particular sky of each country.

Chinese partridges, red-bellied golden pheasants, fai-
Soemmering's pheasants, Lady Amsherst's pheasants, hoki,
tragopan wearing a scarlet hood, lophophore
resplendent with a white beard collar, touca
with the ugly black beak that devours pheasants like the
Jew devours Christians, Egyptian flamingo leaning over his
pond filled with fish, Chinese blue magpies, doves
stabbed in the Philippines with the "blood stain" on the
chest, — all this stirs in a quivering of wings,
in a picturesque confusion of multicolored plumage,
in a concert of cries, sometimes strident, sometimes plaintive, and
seems like a vision of a corner of earthly paradise.

another would have withdrawn, but the feeling of dignity is absolutely
unknown to the Semite who endures everything to achieve his goal.
Baron bought some, basely flattered others, accepted all
humiliations that were wanted and ended up being named in the month of "
next arch.

II 7.

MS L\ JEWISH FRANCE

These birds are the gaiety of Ferrières, because, deep down,
This castle without a past is gloomy. It does not recall
the great seigneurial existences of the past: Sully is
gravely going for a walk preceded by his halberds-
diers, followed by its pages, surrounded on the right and left by
gentlemen with drawn swords; Chambord or Maurice de Saxe
was guarded by his faithful regiments; the home of
Wellington carpeted from base to top with flags
taken at Waterloo. Victory, heroism, genius have not

not put their radiant seal there. "Ask for the course
of the Stock Exchange and the annuity!" shout the visitors as they leave
so much.

The Rothschilds have only one brigade as their only guard.
of the gendarmerie, which the complacent republicans gave them
given out of honor, and which seems to watch over in-
accused of being under surveillance. Every week the castle sends
two rabbits and a dead pheasant to the police.

—That's a fine arrest to make, I said to the br-
gadier.

—No doubt, but we would need a warrant.
Will you bring it to me?

— Who knows?

The Rothschilds' great joy is reading the newspapers
after some celebration, some death, some wedding. They
put in these descriptions, they pass the sheets of
hand in hand. Rs have the articles printed separately for their
personal consumption and, in this, they are right: they pre-
relative for the history of morals of the documents of which the
great writers of the future will take more account than
many speeches delivered in the Chambers. The re-
collection entitled: Baron James de Bo th's child, which was taken

at Glaye but has not been put in bookstores, is of a real
interest.

All newspapers, except rU'jîiuers, rC7nio?i, the Gazettede
FranceQi probably two or three others that I forget (1),
perform the duties of paid mourners at funerals
of old; they tear their hair out, they tear their
face with their nails, they roll on the ground in despair-
pear. This dead man would have invented iron like Tubalcain, or the
plow like Triptolemus, he would have discovered the panacea
of all the evils that these public sheets would not speak of
not in a more admiring mode. The formulas used
to praise this German Jew, who enriched himself at our expense,
push back the boundaries of hyperbole.

There are some truly astonishing letters there. "You
you will forgive me for coming to disturb you in the middle of
your sorrows... My excuse is in the desire that I feel..."
This is the ink in which the prince writes to a money-handler
from Joinville, a man who has in his veins some
drops of the blood of Louis XIV I The letters of the Count of

Paris and the Duke of Aumale, a little less flat perhaps,
are of the same tone.

Since 1868, servility has only increased. The des-
descriptions of weddings are unheard of. Nothing is missing from these
epithalamia; we attend the bride's toilet, we go up
in the magnificent team “chosen and equipped by Claude
Lachaume, Baron Alphonse's huntsman ;)> we listen

(1) Here, moreover, is the list of newspapers from which the extracts are
reproduced: Journal de Paris, the Frat^ce, the Constitutionnel, the Liberty^
the Petit Journal, the Patrie, the Journal of Debates, the National Opinion-
nale, Le Temps, Le Figaro, VEpoque, V Evénement, Le Moniteur du Soir,
General Correspondence of the Departments, Sport, Memorial
diplomatic, financial week.

Félix Lévy, "admirable tenor," sings Vlmlacli,. of the no
less admirable Emile Jonas; then the choirs attack
V Alleluia of Erlanger, which is certainly not V Alleluia of the
shareholders of the banker of that name; finally, we move on to the
sacristy. "It is five thirty," writes Meyer, "the
Dangeau of these solemnities, five thirty at the
pneumatic clocks and "always" on the clock of the sen-
time))

Naturally no name is omitted. Here is the prince
Murat, the Duke of Broglie, Buffet, the Count of Turenne, the
Viscount d'Harcourt, the Duke and Duchess of La Rochefcu-
cauld-Bisaccia, the Duke of La Trémoille, the Duke of Mont-
Morency, the Count of Andigné, the Duchess of Fitz-James,
the Prince of Ligne, the Prince of Léon, the Count of Mailly-
Nesles, the Countess of Clermont - Tonnerre, the Duchess of
Maillé, the whole coat of arms of France, in a word, rushed to
to worship the Golden Calf and to proclaim to the face of Europe
that wealth is the only royalty that still exists.

When there is a party, it goes without saying that the entire police force is
on foot and which she allows herself, without any right, to defend
to passers-by traffic on the public highway. If a street
of Paris was forbidden for a procession, you would see
immediately our left-wing puritans go up to the tri-
bune; humble and groveling, as is their custom, before the
Jewish potentates, they are careful not to intervene. The days-
advanced nationals act in the same way; there is only Rochefort,
which, decidedly, does not even respect the most
high, who allowed himself to blame this pretension of
bother others when you are having fun and who has been amused by
the idea, moreover singular, "of blocking a street during the day

of a marriage.

It is rare that we do not meet, at the end of these

ceremonies, the tender gentleman who already has moist eyes-
of the.

— You know the origin of the Rothschild fortune,
isn't it?

— Yes, I vaguely heard about it

— At the time of the arrival of the French, the elector of
Hesse entrusted five million to Anselm Meyer de Roths-
child.

— Not possible?

— Yes, sir, five million.

— So what?

— So, sir, Anselme Meyef has returned them. It is
as I tell you, he gave them back!

Your interlocutor can't take it anymore; he bursts into tears
memory of this beautiful feature.

It is a product of the decadent times we live in;
he is a sensitized, an admirer, to use a
Mercier's expression. He would let all the French be slaughtered-
He didn't protest, but the story of this fortune moved him.
There are many journalists who have this, as soon as it is
question of the fat Jews, of the admiration of the door-
the tenant of the first floor who has silk shirts;
they worship under them. When it comes to the Rothschilds,
Ignotus, usually so independent, is of this school.

Asking millionaires for twenty-five thousand francs
to advertise it to them, is neither beautiful nor good, and
nevertheless falls within the order of explicable things. But,
when you haven't even drunk Romanée, swoon over it
people only because they found a way to
taking three billion from our pockets is a phenomenon
which has always exceeded the limits of my intelligence.

The sensitized person generally does not fail to be ecstatic

on the Rothschilds' inexhaustible charity. Oh! the good
Baroness! The mother of the poor! as Wolff says.

Now, the Rothschild charity is absolutely a myth.
A newspaper we have already mentioned, V Anti-Sémitique^
calculated that in proportion to their fortune the Rothschilds
were hardly more generous than the man who gives
two cents to a poor person every morning. This is what, amplifi-
trusted by the Jewish press, has become this philanthropy
without restraint which moves the sensitized.

The truth, once again, is that the Rothschilds are
deeply stingy. We cannot say of them what we have
said of the Medici: "They spend on kings what they have
won in merchants." No doubt they founded
hospitals for their coreligionists; they all establish
those who have some chance of success; they help those
who are in need; but this falls within their functions-
tions of Nazis, of princes of the Jews; they have at their disposal-
situation, in exchange, the most admirable police force there is
in the universe; they fulfill the obligations of a
charge from which they collect the benefits (l).

What is true of the Rothschilds is true of all bankers.
Jews, who never spent a cent except for the
gallery. The most astonishing thing is that the Jews found
way to create a reputation for charity within ourselves
leading us to help the miseries of their own.
There is a truly exquisite and disarming racial trait there.

(1) The Rothschilds, however, make quite large gifts and
almost always of a useful character at the time of large weddings;
to the Count of X..., they gave a clock and a beautiful set
of fireplace j to the Marquis of Z..., a living room piece of furniture.

Disasters that have occurred in the world
in recent years have almost all hit the
Jews. Sezggcdin was entirely occupied by the Israelis-
lites; the fire at the Vienna theatre caused countless deaths
victims among them. Ghio is full of Jews. The committee
affiliate of the Universal Israelite Alliance^ composed of
Messrs. Issachar-Jeuda, president, Isaac Bcn-Ghiat, Gabriel
Palombo is one of those who stand out for their zeal.

The thought of helping the victims was laudable,
but that of bringing out the money necessary for this good

The work of the Christian purse was fine (l).

Arthur Meyer is responsible for organizing these mysti-
fications. He watches for disasters like the sailors of an island
de Batz used to watch for shipwrecks, and, as soon as a
misfortune appears, he confiscates it for his own benefit.

Charity festivals are one of the manifestations of the
social life that, later, historians of morals studied
will speak with the most utility. They played an im-
bearing and have multiplied in recent years, because
They have a double advantage for the Jews. They attest

(1) No subscription was opened, no ball was organized
to rescue the 30,000 Christians massacred in Annam.

A valiant newspaper, La Croix, wrote about this on the date of
November 3, 1885:

"If some Jews, after having been pressed for a long time by usury
monstrous the people they would have come to exploit^ had been!
plundered and expelled, what cries from all those who swear in the name of hum-
humanity and civilization; but they are simply classic martial arts
Christ!

“They were martyrs who fell, not a thousand at once,
but at least thirty thousand, with their priests and nuns.
One hundred and sixty churches, built by charity, were burned-
lées; we understand that the ball is retreating on this ground; the devil
refuses to organize the cotillion.

in all the lands of the universe the power of Israel,
which turns Paris upside down as soon as a Semite has
need assistance; they allow less lan-
than the Rothschilds to mingle with the world.

The aristocracy, in fact, rushes there with floured mouths,
like everywhere she hears a little scraping of
violin.

The Chios festival remains the most famous. In front of the
black ruins of the Tuileries we had organized a ker-
mass, a pleasure fair, as they said, which lasted
eight days. It was there that Camondo gave a deserved lesson-
ted in the suburb. The festival was naturally suspended on
Saturday. — "Why this stop?" asked a young man.
Viscount. Aren't we having fun anymore? " — "It's been a while
for everything; we are accustomed to observing

our religion; today Saturday, we are going to pray;
we will be all joyful tomorrow, since it is Sunday
has no meaning for us and that, I believe, it does not
has little more for you... »

On Sunday, the terrace of the Tuileries offered a view
curious. Ludo games, shops,
fairground trestles had been set up everywhere. The pleasure-
stories, the lively retorts, the joyful interpellations
crossed in the air with the spiels and the raspy calls-
visitors' bacon.

There we found this old guard of the ele-
group which is always made up of the same people,
always cited with the same epithets in the same
newspapers.

Who does not remember the old women of Lysistrata, those lovers
of death that resemble “painted coffins” and
who go away saying: "So it's for nothing that we

we are painted with white lead, adorned with beautiful dresses
yellow, and we are here, frolicking and singing
between our teeth, to attract some passers-by? » Aristo-
phane comes back to memory, in front of these old-fashioned beauties
which were at their peak at the time of the Congress of Paris,
which were already found decrepit at the end of the Empire and which
persist in eternally walking around with a figure that does not
changes more, which already seems to have the immobility of things
mortuaries.

It is also one of the singularities of our time that
this unchanging battalion. Formerly when, according to the expression
of the poet, ((the race of life was half done,)) we
decided, not without a big sigh perhaps, that we
called for retreat; we left this scene with dignity
of the world on which we made, formerly, at the hours ra-
gods of youth, a sometimes brilliant character.
Today, we cannot resolve to disappear, and
certain figures of socialites, suddenly seen under
too harsh a light, produce the effect of these skeletons
that the Middle Ages liked to represent dressed in silk,
covered in jewels, laden with ornaments, grimacing some-
that horrible smile with empty eyes, lips par-
chimneys, mouths without teeth.

Through this Priapeus, which was illuminated by a thousand lights,
mingling with the last fires of a June sun which is
slept on the Arc-de-Triomphe, came and went, in the middle

bawdy remarks, Judic, acclaimed by all the Jews and
guiding a little donkey that all the big ones were petting
ladies and who seemed, like Apuleius's golden ass, to have come out
suddenly from a Milesian fable. On an improvised stage-
aimed, the Earl of Fitz-James played the Vitrie?% and this des-
descendant of a companion of the proscribed histrionic Stuarts

in this garden where the bloody deaths on August 10th
defenders of the Bourbons, added by his presence I do not
know what spice there is in this unique celebration.

At the gates, the crowd of Sunday Paris watched,
shouted, apostrophized, screamed, vociferated, whistled. In the end,
she pressed gently on the low hedge of the guardians of the
peace that was trying to hold her back and she entered. Then it was
a terrible crowd, where people of the world and ordinary people,
black-suited gummy bears and workers in overalls, large
worldly and plebeian women rolled pell-mell along the
Tuileries, punctuating their descent to a song of ^Jwfié.

—It's the protest against the decrees! said a Jew in
seeing a duchess getting into his carriage who, 'a few
months before, raised his eyes to the sky and cried out the abomination-
nation of desolation (1).

How are the funds collected distributed?
a question that it might be unwise to ask. There
is of these committees as of certain electoral committees.

The Dupont Committee
Composed of Dupont,
Chaired by Dupont,
Designated Dupont.

(i; These are completely the customs of the Directory, with the hypocrisy
religious in addition, and in less the temperament, the vitality overflows-
Dante of the time, the proud courage of the royalist conspirators. In his
charming volume on the Frenchwoman of the century. Octave Uzanue quotes a
passage from Riffaut's Paris Day, qifi is completely dang the
QOte of the day. Punchinello recounts his impressions at a ball: “I
I saw a handsome young man and this handsome young man said to me: Ah!
Punch, they killed my father! — They killed your father, and I
I took my handkerchief out of my pocket when he started to dance;
Zig, zag, don don,
A step from Rigaudon, n

No clear account has ever been provided. The accounts
of the Murcia lottery had not yet been liquidated at
month of May ^83. An attempt was made to question, on this subject, a
Mr. Bidaut, prefectural advisor of the Seine, who appeared
in the committee, but we could never get an answer
clear. Strange things had happened on this occasion,
since, from March 15, 1880, very honorable merchants-
rables, who were part of the committee, had written the
following minutes that the Clairon reproduced in his
issue of May 20, 1883, without anyone protesting.

Session of March 15, 1880

"The members of the Trade and Industry Committee char-
organization of the Franco-Spanish lottery, wanting to-
follow through to the end the mission they accepted, but wanting
not to take responsibility for very regrettable, blameworthy acts
energetically their president, Mr. Jules Jaluzot, and pass
on the agenda. » {Adopted unanimously by the voters. — 12
votes., 2 members abstained.)

What were these very regrettable acts? Despite this
formal reprimand, Mr. Jaluzot nevertheless remained president of the
committee. I have since seen, in public newspapers, that
Spanish mayors were prosecuted for having unduly
appropriated funds, which would tend to indicate that some
funds, at least, had managed to cross the border. I
I have no mission to clarify this matter which seems to me
very complicated. The constant fact, I repeat, is that in
despite the presence of a government official,
the accounts of a lottery, authorized in 1879, were not
still settled in 1883.

The summary accounts of the Ischia committee have been published.
We saw that the amounts distributed were 165,523
francs 80 centimes, plus 4,400 francs put in reserve

as a guarantee for a disputed matter. This relief is re-
I am thus:

450,200 francs to the victims of iscllfea.
9,406,75 to the poor of Paris.
3,979 85 to the orphans of Groix.
4,937 20 to the orphans of Dieppe.

I hope that of the 9,406 francs 75 centimes allocated
to the poor of Paris, we will have given a few cents to the
family of this unfortunate worker whom an Italian riddled with

stabbings in a Paris street, at a time when the
French press celebrated, in the Tuileries Garden, Tami-
that Italy brings us (4). The costs were 244,482
francs, which seems enormous to me since all the newspapers
agreed to praise the sublime self-denial, the disin-
admirable enthusiasm of all those who contributed to
this humanitarian enterprise.

At the time when the organizers of this subscription
were going up once again to the Gapitole, one of our colleagues,
Marius Vachon was visiting Ischia. Modest and sim-

(1) Let us not forget the good CafTola, an Italian, who, in the month of Niars
1884, at Versailles, seeing the company of the "le" regiment of the
genius who, music in hand, carried the regimental flag home
the colonel after the parade, insulted the flag bearer by shouting
"These dirty French, are they stupid to follow this rag!"

When an assistant expressed his indignation, the insulter hit him.
in the face and was pulling a knife from his pocket when he was arrested.

In February 1885, three Italians, without any provocation,
threw themselves on a poor conscript, named Christien, who was passing by the street
de Rivoli, and killed him with knives.

There is not a day that goes by when our French workers are not attacked.
by Italian workers.

By nature, Vachon did not dare to reveal his qua-
journalistic status. ((I know southerners, thought-
he, if they know that I belong to this French press, which
has done so much for them, they will want to cover me at all costs
of flowers and carry me in triumph, let us hide!”

Vachon, always dissembling, asked no less
to his guide where was this house of Casamicciola which bore
was in gold letters this inscription: Maison de la Presse
Parisian.

— She's probably on the street that received the same one
name ?

—What house? What street? I don't understand, said
the guide.

Everything finally became clear and Vachon explained why
the unfortunate city was still in ruins.

The central part of the city, he writes, is a heap of de-
cobblestones, plaster, eight and ten meters high, where it is
unwise to venture out, as the walls are crumbling. Everything is
of heartbreaking desolation. In the part of Casamicciola which
along the sea, low and long boats, with a dismal appearance-
pleasant, were built and form a new city, which res-
seems to be the rag-picker cities in Paris. The inhabitants themselves
hardly look less miserable than Mr. Pou's victims-
beautiful; there are eight or ten people in each hut, who
live on who knows what, in the middle of basic furniture,
and sleep mostly on the bare earth (i).

By March 1884 not a penny had been distributed.
of this money about which so much noise had been made.
The committee, which had accepted this figure of 244,482 francs
organizational expenses, had not had the idea, instead of

(1) France, March 14, 1884.

to make so many sentences, to simply hand over to a man
seriously a thousand franc note to pay for his trip and
to charge him to go loyally, honestly, to distribute
the amount of the subscription to the unfortunate who were
without asylum.

The strongest of this kind was the festival given in the month of
September 1884, in the Tuileries Gardens for the benefit of
cholera. On September 17, the Lanterne published a
note full of promise.

As the costs are zero, she said, since everyone has
provided free assistance and that it will not be necessary to deduct from the
gross revenue that a few cubic meters of gas and a few lam-
pawns, almost the entire sum will, we hope, be paid
in the hands of the unfortunate.

The next day it was necessary to tone down some of this anti-joy
It was noticed that some of the tickets presented to
the entrance were false. Soon the distressing truth came to light.
The commissioners had committed the following embezzlements:
more incredible and increased the bills in a truly
ably excessive, To the note of the G"»^ of the gas which was not
that from 2,000 francs, they had added 10,000 francs, or
saying necessary to introduce the gas into the balloons!
We will imitate the discretion of V Intransigeant in the rest.
who wrote on October 3:

We will not dwell on the 6,635 francs of Parisian celebration;
it might be entering into the private lives of the organizers;

but, since they felt the need to cheerfully determine a
The night started so badly, they should have restrained themselves a little.

As for the general idea, which probably includes the
lavish dinner of the commissioners at the Continental Hotel and their
luncheon in the Orangerie Pavilion.... always for the benefit
cholera victims 1

Accounting is definitely a pretty mess.
of committee 1

As one of our witty colleagues said yesterday, "the orga-
nizers celebrated under the patronage of two ministers; it is
necessary that it ends under the patronage of the prosecution.

Of course the two ministers, who had probably-
their share of the cake, forbade the prosecution to shoot
the matter cleared up.

The investigating judge simply hummed to those
who complained too loudly about the pretty couplets of the Choew^ of
commissioners improvised by Mr. Gaston JoUivet for the
circumstance :

We are the good commissioners

Feasts of Charity,

Wise and sincere friends

Of the poor and the disinherited.

But we ourselves, in our purse

Let us lodge the hated devil.

We are lost without resources,

Let us save ourselves through Charity!

Charity well ordered
Don't start with someone else.
The day cab is ours,
Feasts as soon as dawn breaks!
Let the tailor finally deliver us
Our clothes on paid stamp!
All state bodies must live
On the Charity Festival 1

Le Temps, which is a serious newspaper and does not sing
the little verse, expressed the same sentiments, but in
simple prose.

The examination of the accounts of the Tuileries festival is complete.
Mr. Gauthier de Noyelles, Controller General at the Prefecture of

police, yesterday submitted a detailed report to Mr. Camescasse, prefect
the police.

This document notes that the committee's management has left many
blow to be desired, but that the waste to which certain members
of the committee have delivered do not constitute, in this case, an offense
characterized.

There will therefore be no prosecution and the investigation has been declared
close (1).

Messrs. Jeannin and Bonnet, two of the organizers who, if they
were negligent, do not appear to have been guilty,
demanded in vain the publication of the accounts, so that
the share of each was clearly determined. Mr. Gauthier de
Noyelles stubbornly refused.

The new model parquet flooring absolutely shares the
theories of Mr. Camescasse and Mr. Gauthier de Noyelles on
the exercise of charity, citizen Daumas, advisor
municipal of Marseille, was able to calmly cross the border-
with 7,250 francs that the cholera had brought him-
ques (2). However, it is not the instruments that are lacking-

(1) If one wants to realize what Messrs. Gauthier de
Noyelles and Camescasse mean by "waste," it is necessary
examine some of the expenses of one of the aeronauts. It is done
allocate a car per month, he has lunch and dinner generously at his expense
cholera patients; he gets paid 1,500 francs of previous debts
at the party, he counts unreasonable repair costs for his balloons.
sés, he is given 3,000 francs for wear and tear on the balloons, he distributes-
drunk on big tips to his staff, he gets new clothes,
he and his lieutenants dine heartily in Meulan and stay there,
always at the expense of cholera sufferers.

(2) In February 1885, Daumas was sentenced, in contempt of court,
Mace, to five years in prison.

Like that fairy tale princess who couldn't say'
a word without a toad coming out of his mouth, the Republic
cannot get involved in something without the swindler immediately

A question arises. We organize a baby exhibition and you do

to the Marseille city council to make the addi-
tions. The administrative account of Mayor Brochier stated,
for 1883, one hundred and twenty-five thousand francs of envelopes and
seventy-five thousand francs worth of pens, penholders and
pencils!

It is worth noting that this theft from the poor appears to
the first time in French society. It is not inu-
tile to compare this secular, republican and frank charity-
mason to the wonders that our religious people accomplish and
our nuns who, from nothing, find a way to do something
thing, arrive with derisory resources, which would be
devoured in a few philanthropic suppers, to collect
old people for long months, raising children,
to care for the infirm. This republican philanthropy,
which is a waste when it is not a scam,
is one of the signs of an era where the most expensive
excessive ones bring no profit. It is not only
with money, in fact, that we alleviate misery, that we
carry out major works, that an army be reorganized;
without a little honesty and dedication everything is sterile
and unfortunately, our Republicans do not understand
I don't even know the meaning of those words anymore.

As soon as the Jews touch anything, moreover, and
They are in a rage to touch everything, the question of money is dirty
the most righteous intentions You remember the com-

deposit a sum of forty cents to each parent; re-exposition
is forbidden, we refuse to return the money that was shared between the
organizers. Note that this scam has an almost
official, since the offices were installed at the City Pavilion
on the Champs-Élysées. The Pavilion of our municipal councilors
covered, this time again, a very ugly merchandise.

n 8

beginnings of the Central Union Society of Applied Arts
to the industry? We saw gathered in the committee of
names esteemed by all. Great lords, great manufacturers,
elite workers had united for a work of interest
general (*).

The Jews had no rest until they had again
introduced there. Today, they are the masters there.
Gh. Ephrussi, Gaston Dreyfus, Gohen are at the head of the
committee. It was the Prussian Wolff who, in his capacity as mem-
The jury judges our French industrialists! Naturally,
As soon as the Jews entered, the association became a
bank and we looked for the case.

Formerly, under the Empire, when it was a question of authorizing a
modest lottery of one hundred thousand francs, the republicans mon-
were at the podium and they protested against those who inhabit-
killed the workers to feed on the hope of gain
illusory and which thus disgusted them with honest work.
Now they have changed all that and they have allowed this
fourteen million lottery, which has been such a long scandal.

The Concourts showed us the gambling dens of the
Palais-Royal walking in the garden "followed by the
regimented troop of recruiters, touts, and em-
baueheurs, of? card distributors, surrounded by the guard
Praetorian bulldog pimps hired by the
bankers.

A former Minister of Fine Arts gave us a
similar spectacle and we saw it filling Paris el

(1) The exhibitions, very iiitcll'igerQrae/it co-mprended and organized
with great care, were almost enough to keep the Union alive.
The first exhibition attended by Mr. Proust ended with
a deficit of 80,000 francs.

the departments of the sales pitch of shameless advertising,
multiplying his cynical appeals, tempting the poor worker
by this note placed everywhere within reach of his hand and forcing him
to deduct from his pay the unfortunate franc which would have been enough to
to give bread to one's own for a day (i).

Of this gold, so painfully torn from a dying people
of hunger, the Jew wants the biggest share. We didn't have
collected a penny and we were already talking about giving six
millions to the Jew Spitzer to buy his collection.

This Spitzer is a merchant, you might say? Keep
you to believe it. Like all Jews, Spitzer is a good-
maker of humanity. The Bourgeois-Gentilhomme, who
knew about fabrics, bought some coupons that he re-
sold to his friends for a small profit, but by
pure kindness. Spitzer bought some old furniture

and some broken pots and he offers them to us for six
millions, because he loves France.

Don't allow yourself to joke! Listen instead,
like the Jew Eugène Mûntz, librarian at the School of
Fine Arts, speaks of his colleague Spitzer in a letter
addressed to VArl: “If Mr. Proust had really managed to
to conquer such a collection for six million, one cannot-
was enough to vote thanks to him, whatever his

(I) Rleii is not curious as the attitude of the newspapers in this
•irconstancy. In the first moment the journalist, obeying a
surge of honesty, withers this lottery. Some time later, the man
money from the newspaper intervenes. What could be more siguifiralif sounds this report-
port that the turnaround imposed on Voltaire by the son Ménier? The
newspaper begins by speaking out against the abuse of these lotteries where the
office expenses almost always eat up the biggest part of
profits, and, two months later, he declares that he intends to compete
all his strength to the success of Proust's enterprise.

destination, just as one could not overfill
of honors the seller who would have pushed the disinterested-
ment to such incredible limits.

I only regret that Mr. Mûntz does not have better
clarified what he meant by to fill someone hon-
neurs, » Would he like Spitzer, mounted on a
white horse like a new Mordecai, through the
streets of the capital? Isn't that enough for a genero-
sity "which reaches unbelievable limits?" Self-
that we give to this magnificent Remonencq, to this father
Heroic Lemans, the constable's sword before the troops
assembled, in the solemn fluttering of the flags
slowly inclined?

I will not recall the unspeakable acts which took place
of this lottery an unprecedented operation. New men-
dreams, fraudulent figures, fraudulent maneuvers of
all kinds, it wouldn't have taken a quarter of it in the past to
put the entire constabulary on the trail of the odd ones
industrialists who gave this spectacle (i).

After having officially announced on June 45 that
the issue of tickets is finished, Proust is obliged to
admit that he lied and that part of the tickets are
remained in his hands. The lottery is drawn nevertheless
without the tickets having been placed; the jackpot, as well as
some lots of secondary importance, rest at the bottom

(1) See on this subject, in the Nouvelle Presse of August 8, 9, 11, 1884 and following days the articles of Mr. Marius Vachon which are a ver- indictment table. See also, at the same time, the Petit Journal, the Morning, the 19th Century, and particularly the Courrier de l'Art du 6 and March 27, 1885, which is against Proust, with evidence to support, accusations of such gravity that we do not understand that the prosecution was not moved.

from the bag and the administrators admit that they won 770,000 francs. This is only on unanimous claims of the press and public opinion that we decide to proceed to a new draw.

What is certain, what is beyond dispute, is that a 1) authorized to fourteen million, of which twelve millions of tickets were placed, resulting in final and total five million eight hundred thousand francs. It is Mr. Proust himself, who was forced to admit this figure, February 5, 1885, in the face of protests from the committee.

Where did the other millions go? In overhead? Admitting, for a moment, this insane hypothesis, it There is a way to respond to the formal accusations that each one brings against the promoter and the organizer of this lottery, against the person who assumed exclusive management of it, is to publish the accounts.

How is it that the members of the committee, including some, like Mr. Bouilhet, occupy a certain situation in the world, whose name appears on the banknotes lottery, did not understand that they were compromising themselves themselves by not immediately demanding the publication cation of these accounts?

This does not prevent members of the left from de- declare that the Decorative Arts Lottery is a na- national. Spitzer and Proust are also national figures and Hecht therefore, the intermediary in the purchase of the Courbets!

The Courbet story is instructive!

We wanted to have one or two Courbets in the Louvre. The idea wasn't any worse than any other. In any case the step was easy to follow, you had to ask loyally- a credit to the House, if there was a shortage of money, and

at the first major sale where a Courbet would appear,
send a representative from the Louvre. Everyone knows that the
French collectors rarely push against the direction-
tion of Museums and that foreign amateurs themselves
abstain.

Proust preferred to act obliquely, without taking the advice of
the House. He charged a Jew among his friends, a man named
Henri Hecht, whose brother has the idyllic first name, and
Myrtil's spring, to buy three Courbets. If the eco-
Had the nomy been guided, the harm would not have been great, unfortunately
the figures prove that, if this is the motive he obeyed, he
was very disappointed in his calculations.

How did Hecht make his account? I don't know; what is
What is certain is that he paid for the paintings intended for the State
absolutely unbelievable price:

The Leather Belt 26,000 francs.

The Wounded Man 11,000

Siesta during the hay season. 29,100

The Deer Fight 41,900

The Hallali of the Deer. 33,000

Now, apart from the Deer Shed, which is the chief-
work of the master, and which reached 35,000 francs at sale
by Lepel Cointet, Courbet's paintings have never been
estimated as high. The Return of the Conference, the canvas
famous, was paid at the sale of 1881, 15,000 francs, the
Beautiful Dutchwoman, 8,000 francs, Lovers at the Cam-
loincloth, 5,700. At the 1882 sale, the Bather, a canvas
still very well known, reached with difficulty 14,000 francs, the
Beggar, 9,000 francs, the Wrestlers, 5,800 francs. The
other paintings fluctuated between 3,000 and 4,000 francs.

At the Monteaux sale, the Wave was sold for 1,800 francs.

At the Dussol sale, which took place on March 17, 1884, doiib
excellent circumstances, all the newspapers have cons-
tested, and which contained some interesting Courbets, here is
the prices obtained;

Isaure as Bacchante 2,900 francs.

Young Woman 1,950

View of Omans 3,000

The Willows 4,500

Marine 2,100

Deer shed (snow effect). 3,800

Let us add that the magnificent Courbet, that everyone
admired at Girardin, was sold for 4,400 francs. In the month
from February 1885, Henri Rochefort, distinguished connoisseur
in paintings, paid 4,510 francs for one of the most
remarkable works by the master: Hunters in the Snow.

Before buying in such deplorable conditions,
who were truly the n'Hecht plus ultra, why
not having sought the prior opinion of the House? For-
what all that is concluded through the intermediary of the Jews
does it always turn out to be to the detriment of the Treasury? If one had
had we taken the trouble to think, we would not have bought this Combat de
Deer which, painted with bitumen, no longer presents itself to the eye
that a shapeless black spot as one can be sure
at the Louvre.

It was announced at one point that the Cham- commission
bre, appointed to approve this sale, would not ratify
such a scandalous purchase. Nothing came of it; the commission
approved everything that was wanted.

Since the somewhat savvy collectors, far from
thinking of buying nothing, quietly get rid of their

art objects, Jewry seems to have fallen back on the Louvre.

This is how we see J. Reinach intervening
to buy for our Museum for the price of one hundred thousand
three so-called Frans-Hals francs which are worth a thousand
shields. Only the portrait of the Lord of Berensteyn could be
by Frans Hals, but that was a long time ago. The work
original work has completely disappeared; it has been absolutely-
ment redone by a dauber. The Berlin Museum,
to whom this acquisition had been proposed, sent to Harlem
a representative who, at the sight of these paintings, was taken
with a fit of laughter and still running. In these peaceful little towns-
where one has little fun, the Frans-Hals of the Béguinage,

that was offered to everyone and that no one wanted,
had become the subject of endless jokes.
was having a good laugh in the square before going to
to sleep (1).

Later we had the story of the six incom-
parables, among which a unique Botticelli, which was offered
generously to the Louvre. A Jew owned these works
priceless; he was going to sell them! What a misfortune! It was the
when Alphonse de Rothschild applied
at the Academy of Fine Arts. What an opportunity for him to
assert himself as a Patron! He gives away some tickets
of a thousand francs; others imitate it; we thus gather or we
claims to raise one hundred and fifty thousand francs; we print
for a million advertisements on the princely gift, the
royal gift; the splendid alms given to France. Tur-

(1) See on this subject the Courrier de VArt of February 27, 1885, which
re-raises the question and reproduces letters from Dutch painters-
recognize that these paintings have no value. He read
details of a finished comic.

who cries over the kindness of the baron, always at the head of these
demonstrations...

In short, we bring the paintings to the Louvre and we think, for the
first time, to ask the opinion of the curators that
until now it had not been considered appropriate to consult. They
scream in horror. The Virgin at the Well by Botti-
celli, is absolutely apocryphal; the Crivelli and the Van der
Goës were painted by a bad student of Trouillebert.
These so-called wonders are unworthy of inclusion in
a public gallery. Admit that, if Baron Alphonse has
seriously believed in Botticelli, he is a poor recruit for
the Academy.

Since Turquet and Proust, nothing that touches on the
Louvre is not done clearly, directly. In Alsace, a'^^
A farmer cannot sell his cow without resorting to intermediary- /f
diary of a Jew. With a budget of more than three million
liards, the State can no longer simply buy a work
master after the advice of competent men; it is always necessary- .-
days that a Jew intervenes in there to rig, tro-
to deceive, to cheat.

When the Jews have realized their dream of imposing
as director of the Louvre one of their own, each of whom pro-
announces the name, and which would already be installed if Proust had remained

Minister of Fine Arts, they will move the Museum to
two years and will substitute copies for the originals without
that you notice it. You will only see fire and
the entire press, led by Catholic newspapers, declares-
will say that this director is the greatest of the past directors-
ses, present and future.

For Jews, these big machines like the lottery
Decorative Arts are first and foremost a business, a brilliant one

business since, according to Mr. Haëritjens, the ticket that is being sold
one franc is worth three sous.

The lottery is still a means of propaganda.

We know the adventure of this candidate who found
ingenious to put up posters behind the convertible
his competitor, who thus served as his tireless commis-
electoral traveler. This is a bit like what happened to the hon-
people and Christians who founded the Society of
Decorative Arts. Thanks to the complicity of the government,
which allowed all the traffic to be mixed into a work
which he called patinotic, the lottery has become a species
of tontine; in defiance of the law which is formal, we divide
the lots by imperceptible fragments (1), we promise
parts. This is what we could read in all the newspapers
the following announcement:

EXTRAORDINARY BONUS:

Make a
PROFIT

possible to

and also have the advantage of knowing in detail
THE DEEP PERVERSITY OF PRIESTS

300,000 FR.

The first LOTTERY DRAW will take place on January 15th.
DECORATIVE ARTS.

This draw includes a prize of 100,000 francs, a prize of 25,000
francs and sixty other lots, each lot in cash.
Any ticket that wins in the first draw will also participate
in the final draw, which includes a prize of 500,000 francs,

or HALF A MILLION, including a lot of 200,000 francs, three lots
of 100,000 fr. each, four lots of 50,000 fr. each, and five

(1) The small cuts sold for five cents amounted to five
francs the price of a ticket whose value, as we have seen, is three sous.

hundred other lots from 25,000 fr. to 500 fr. Therefore a
same ticket can cost 600,000 francs

Here is the [unprecedented] combination offered by the Bookstore
anti-clerical
Anyone who will buy directly from the said
bookstore a copy of the volume THE SECRET BOOKS
OF CONFESSORS published by Mr. LEO TAXIL, will participate
half the chances of winning Lottery tickets
of Decorative Arts. That is to say that any buyer of the volume ea
question will receive as a free bonus double two bil-
numbers of this lottery. In the event that one of the numbers allocated
as a bonus and named after Vàcheteur will be drawn, the
The value of the prize won will be shared equally between
the buyer and the Bookstore; and, likewise, if the two tickets
come out. The buyer will thus have two chances instead of one. —
A TICKET THAT COULD WIN 600,000 FRANCS,
300,000 francs will therefore be the share of the buyer of the vo-
lume from the Anti-Clerical bookstore.

The de Ghaulnes, the Sabran, the Chennevières, the
Barbedienne, the Falizes, the Lefebures, the Paul Dalloz who
have brought, in the past, to the work of Decorative Arts, the competition
of their devotion, the support of their good reputation,
find thus, I repeat, have contributed to spreading in
the masses of publications, not doubtless immo-
rales, because nothing is purer and higher than the morality of
these confessors' manuals, but dangerous to put
in the hands of young girls or children.

This explains the kind of discouragement which takes hold of
all men in a position to do something, in front of
the lamentable abortion of everything they have tried to do
the good.

Money, moreover, is beginning to run out. Love
of art has been almost as ruinous for the aristocracy
current than the art of love for the great lords
of the past. Auctioneers dependent on the exr

perts and most of the experts being Jewish, we agreed
around the Drouot hotel to create absolutely fantastic prices
fictitious. All the second-hand dealers in the universe have paid their
dubious shopping in Paris; counterfeiting, imitation
have taken on unprecedented proportions. Many people from
world, who believe they own a gallery of real value,
have at home only fake trinkets, pastiche paintings,
embossed copper dishes that I myself saw being made-
to search in houses that I can designate.

We dare not disabuse these illusionists. There is, in fact,
something touching in the spectacle of this poor man
Aryan who allowed himself to be driven from his castles, stripped
of all that he possessed and who dusts, with joy
childish, some apocryphal armor, some tru-
that the Jew was clever enough to sell to him by weight
gold. When a crash occurs again, when the
convention courses supported by labor unions
chands will collapse, a terrible debacle will take place, we
will not find ten thousand francs of collections which will have
cost five or six hundred thousand francs (1).

Read Mr. Paul Eudel's The Truquage, which should be
in all families to preserve them from ruin. De-
then prehistoric objects up to the Diaz and the Charles
Jacques, everything serves as a pretext for a hateful counterfeit.
manufacture of fake flint, fake Tanagra statuettes,
fake figurines from Sèvres and Saxony, fake medals,
fake autographs, fake bronzes.

(1) In the month of 1884, the sale was announced in Paris,
from a magnificent collection of paintings belonging to an American.
The crates arrive, we open them and we are amazed to see
that all the paintings are fake and that no signature is authentic-
tick.

There are exquisite anecdotes and tricks in this book
very entertaining. What could be more charming than the story that
said the Jew Goblentz who excelled in making miniatures
and grey areas like Sauvage. One day, he sends a third party
sell a miniature he had to a large dealer
made himself. The merchant buys it immediately. Few
some time later, second visit with a second miniature
in the same taste as the first. This time, the buyer
rejected the offer made to him, and even made bloody
reproaches the intermediary for having sold him something

modern. He claimed ignorance.

— "Here," he said, "I'll show you some real Savages,
and he opened a cupboard filled with grisailles. They are not
not signed, but they speak for themselves, those ones,
he added.

But these were miniatures by Coblentz, who laughed at them.
Again.

Here again the lack of any initiative in the aris-
tocracy. Formerly the greatest lords encouraged-
were creating, founding artistic factories themselves;
the earthenware of Oiron, the factories of Rouen, the school
The Clerissy family was born from a generous and intelligent fan-
taisie. To the potter as to the painter or the sculptor the
patrician gave his opinion, brought, outside of the con-
material course useful and often very accurate observation.
All that has disappeared. No great lord had the idea
to commission a painter to paint some moving picture which
traced the scandals of that time, the violations of domi-
cile, which bequeathed to the future the memory of these shames; in
In revenge, they will argue with banknotes
some cheeky painting using special processes in order to
to look old, some credenza executed before us
II Û

in Batignolles or in Malakoff by a poor worker who
said: "The Count of X... bought the same for fifty thousand
francs to the Jew M... If I had offered it to him for six thousand
He would have thrown me out. What idiots (1)!”

Among these Jewish second-hand dealers there are some who awaken
almost admiration. At a certain height of audacity
The scam touches on genius, it appears as one of the
manifestations of the intellectual superiority of a race

(1) In an article, softs form of leftre, J>ublré in the Moniteur
universal, Mr. Germain Bapst, under the name of Mr. Josse, gave a
spiritual lesson to Antonin Proust, who had chosen, as frontis-
piece from the Revue des Arts Décoratifs, a mirror that he imagined
dating from the Renaissance, and having belonged to Louise de Vaudemont,
and which is absolutely modern. It has never been more finely put into
highlights the ignorance of our doctors, and also the importance of the role of
parasite and the go-between, the suffering of our workers who, ex-
exploited by the Jews, see artists of the past attributed their
most beautiful creative.

((The famous mirror is not from the sixteenth century — it has never
belonged to a queen of France - it is the work of a brave and good-
our chaser, named Legros, who made it around 1863, was inspired by the
drawings published by Keiber in the early years of VArî for
all. — Legros looked in vain for work at the goldsmiths
or the brooziers of Paris; he employed his leisure time in this work and
sold for 1,690 francs to a Jewish merchant; the figure is rigorous-
exact. Legros is the most good man in the world and does not
can be neither accused nor suspected of having helped the trafficking of Jews;
He went to England with this money, found work in Bir-
mingham in the Elkingion house, through which so many artists have passed
French, and it is from there that another French artist, Mr. Wills,
Legros addressed me when he returned to France three years ago.
plOs.

"Legros knows the history of his frame, he is not more vain; he
smiles at the naivety of the amateurs who pay, one hundred thousand francs his
work, when it is not signed, and would not offer two thousand
He put his name to it. Legros lives poorly and philosophically
of a short, lean day; I wanted to take his opinion before naming him-
sea, and he authorized me to tell you what he had had until now-
roic to)deslie to keep silent. »

on another. Unable to conceive even the thought of
certain ruinous Jewish financial mystifications, the Aryan
would not have been able to compete with a Sa-
phira. What power of persuasion, of cunning, of diploma-
Matie, flexibility in handling men in this thing-
a man who manages to sell five or six hundred thousand francs to
Berlin Museum a collection of Moabite pottery abso-
clearly false (1)!

Do you think Saphira will stop there? You don't con-
be not born the species that always goes ahead without putting
of limits to the boldness that it draws from an unfathomable
contempt for us. Saphira calmly proposes to the Bri-
Tisch Museum to sell it to him for a million pounds
sterlings, a copy of Deuteronomy, written in charac-
Moabite territories identical to those on the Mesa stele, and
which would not have existed for less than 27 or 28 centuries
tence (2). The matter was almost concluded

(1) These vases, made by an Arab named Selim el Qàri
represented boashommes similar to those at the fair
•p&m of spice. The clay was absolutely identical to that used
every day the potters of Jerusalem. "We still saw," said
Mr. Clermont-Ganueau, under one of the faces of the small earth discs
cooked with which several vases were filled and which were taken for

coins and tesserae, the imprint of the linen weft on the(|uelle
The soft pale had been placed to be cut into slices.

See the Archaeological Frauds in Palestine, by M. Clermont-
Gaûneaû, which is one of the most amusing books of this time.

(2) The forger had simply taken one of these large rolls
synagogue rituals, containing a biblical text in Hebrew characters
numerous squares, which date back two or three centuries; he had de-
cut the lower margins, he had sauced these leather strips
in bitumen oil and other ingredients. Then he had trans-
written on these strips, using the qalam, the reed used in-
core in the East to write, passages of the Deuteronomy that the
English scholars deciphered with pious care when Mr. Glermoit-
G ring came to show them the fraud.

and it would have succeeded without the intervention of a great archaeo-
French logue, Mr. Glermont Ganneau^ who opened the eyes
English and demonstrated the fraud. In despair, Sapbira
came to commit suicide in Rotterdam in March 4884 and, in
month of September 1885, the famous copy of the Deuteronomy
ronome was sold for a hundred francs in London.

Racing is even more ruinous for men.
than the love of fake trinkets. The bookmaker, that a
man of wit called a pickpocket arrived, is or-
dinary an English Jew. The owner of one of the principal-
pale racing stables is an Israelite, involved in the affair of the
Honduras and sentenced in May 1856 to two years of
prison for breach of trust. Everyone knows this story-
story. A letter from Duke Decazes from the month of
June 1875, which proves the fact to the point of obviousness. We tolerate
nevertheless this intruder because he is Jewish and the Bugler
called him from time to time our sympathetic owner-
silent breeder X. Our elegant women continue to wear, when
the horse was the winner, the colors of a crook, like
their grandmothers wore, in tournaments, the colors of
some valiant knight who had distinguished himself by his valor-
spear.

We can guess what manipulations and maneuvers are going on.
disloyal, infamies in this world of turf. It is the Aryan
always, the gentleman, the nobleman who is vic-
time; sometimes we don't just ruin it, we
dishonors. We buy his jockey and mix him up with something

nasty business from which the name always comes out a little damaged-
magician; he is disqualified, as they say.

From the forests of Bondy, equestrian gambling dens, enter-
flying shots while running, that's how all the people express themselves

newspapers, without exception, about certain hippo-
dromes.

We are robbed, robbed, murdered there as if in the corner of a wood, with
this aggravation that the scarps, pistol or knife in hand,
operated at night for travelers, while for suburban travelers, ticket
in hand, operate during the day, in full sunlight, on the bridges. Cynicism
more flight is spread there than in any other place on earth. Per-
no one is unaware of it and, incredibly, this ignoble roguery -
where we find, in truth, banditry teeming in the lower reaches
areas of London - seems tolerated by the police, encouraged
by the gendarmes, protected by the magistrates. We wonder
how come no law or person has come in-
core empty these frank carpets of beveled horses, litters of
jockeys, sequences of bookmakers with whom we cut the
betting exchange, and return these fields and lawns to their
natural destination, which is to grow sainfoin and
potatoes.

Nameless scenes are happening there. The horse that we
arranged to make win is late. We hear
stands the jockeys who shout to their comrade, in reten-
their horses: “Come on!”

One day it was jockey Andrews who almost died
assassinated by his competitors. Another time the crowd pro-
test against too obvious cheating in a race
between Blonde II and Georgina. The jockeys seize a
protesters drag him into the room where they get dressed-
slow, whip him with all their might and leave him half
death (1). •

Is it not a pity to see a man, who wears the
name of Castries, a descendant of the victor of Closter-

(l) Gouréeâ at the boulevard de Boulogne, Sunday, October 5, 1884,

camp, witnessing this dreadful spectacle of a French tie-
attacked by ten English servants united against a single man?

This is where Toisiveté, the life of the turf, the taste of
base pleasures.

At the horse show, all the prizes go to Israel.
Camondo, this fat Jew who looks like a chief of eunuchs
Abyssinians who would have rubbed off, this Levantine Turcaret of whom Caro-
lus-Duran exhibited, at the Cercle des Mirlitons, the caute-
Playful and pale, triumphs with a black and blue mail
harnessed to four bay-brown horses. The conservative daily-
The teachers take us to visit the stables; we learn
along the way that the hunter Arthur Voodrook "has a
ambassador treatment." There are four crowns in
copper on the stalls, the covers are blue bordered
in red, at the corners of the coat of arms embroidered with niajn aveq
this motto: Charitas et fides.

Hirsch is not forgotten. He received a prize for his part.
first category with Sanshine and Caesar who are tackling
arrow; as for Rob Roy and Bonmary, they step. Camondo
has twenty-four horses in his stable, sixteen of which are
harness all year round, and eight saddle horses; llirsch does not
only twenty-three, but among them there is an Arab
roan, present from HM the Emperor of Austria, to the friend of
poor Count of Wimpfen. If the master is not impeccable-
cable, the stable outfit is. The saddlery, in particular,
is a marvel: “It is a spacious room, high
ceiling, whose marble fireplace is a masterpiece.
All this shines and gleams and offers the spectacle of arrangement-
the most ingenious way.

Moral sense is so obliterated among the classes
superiors that no one finds bad of reward-
think of the luxury conquered thanks to these Good Turks who ruined

so many French people. Those who are the most obsequious
in front of this German Jew would be sentenced to prison
a poor devil who would have taken a bundle of wood from their wood.
The others would not pursue the bundle thief, but,
soft and weak natures, they are not surprised that one dares
displaying an ill-gotten fortune before them.

Circle life is the consequence of the passion of
races. The government helps demo-
realization through play. Here again we find hypocrisy
republican, this love of everything that is troubled, of
anything that allows shameful profits to be made
The left-wing deputies share it clandestinely.

Paris, since the Republic, has become an immense
gambling house. We play everywhere and everywhere in a bad way-
honest (1). The kitty, Dame Joséphine, as we
appoints, levies on each player a real tax-

(1) In October 1884, the outcry was so lively, the complaints
so numerous that it was decided to close the Circle of Liberal Arts
founded by Devriès and some establishments of the same order, but
they reconstituted themselves under other names. It was Leconte that he had
had to continue, to set an example. In just one year, the pro-
The product of the Liberal Arts Circle's fundraising had risen to four-
eleven hundred thousand francs, which, at ten percent, is a sum
of fourteen million put in the bank.

The Circle of Freemasonry was naturally respected.
also left in existence: the Central Circle, the Hunting Club, the Circle
of the Arts-Kéunis, the Fencing Circle, the Press Circle, the
Seine Artistic Circle, Washington Circle and Fran-
English.

The daily jackpot of these nine establishments is
69,800 francs.

The Fencing Circle, which Camescasse did not touch, is
strongly supported by republican statesmen who find
there lunch and dinner: it has a president named Etienne
Junca, Jewish, I believe, by origin, and who was decorated as a man of

leonine ment. A writer, who was particularly concerned
of this question, considers that the sums thus collected then-
the circle directors amounted to sixty million
in five years.

There is, in Paris, he said (1), at the very hour when I write these lines-,
more than a hundred houses of the kind I mention, where the
baccarat. Of these hundred gambling dens, at least twenty-five operate
in exceptionally productive conditions. So much so that,
calculations made, it is estimated that, over the last five years, these
only twenty-five houses have swallowed up the jackpot
sum, we dare not say respectable, of sixty to sixty-
five million I that is to say that the unfortunate player, without comp-
to cover its natural losses, without counting the thefts which it may have suffered
victim, had to, before running the chances of benefiting from a
centime, pay in five years a tribute of at least sixty
millions!!

Isn't that really scary? And yet that's not all
again, because the player has other responsibilities, which he cannot attend to

to remove and which naturally all contributed to his ruin.
We want to talk about the gift made to the dealer by the one who holds
the bank, and the interest paid to the loan fund. We

letters, which is very flattering for writers and even for
soldiers who won their cross, not with a bang, but
on the battlefields.

Mr. Laisant recounted in his newspaper the Radical Republic
that in December 1884, a Jew, named Goldsmith, having bra-
that his revolver on two other players, they had made im-
*immediately the same movement. These are completely the customs of the
Haciendas of Mexico and gambling houses of San-Fraucisco.

11 occurs, moreover, almost every day, in this Circle pro-
witnessed by the police, unspeakable scenes. This was following a
meeting of the Board of Directors, which had been truly epic,
that the boy said to one of the assistants who came to wash his hands
in the sink this astonishing word:

— What's going on, sir? We've never stolen so much
eavon than today.

(t) Fiyaroj February 18K4

We will simply briefly indicate what these two consist of
new taxes.

When the banker raises a bank, after winning, the inhabitant-
study is to leave a small sum to the boy who "Grouped"
during the pruning. This tip is not limited; still, it is
is thus abandoned, after each bank in profit, a sum
which varies between fifteen and two hundred francs, depending on the importance
of the banker's gain or generosity.

As for the interest on the money lent, it is always very con-
astonishing, since we were able to observe that a gambling boy, with
a single thousand franc note had managed to double his capital
in a single evening.

These figures, although so high, seem much
inferior to reality to the Evil One who published a study
complete on the Circles (1).

In the big gaming houses, says this newspaper, the jackpot rap-
door legally (we leave aside the product of the flight
croupiers) on average 6,000 francs per day, and, in the tri-
low-grade pots, the minimum product of the daily recipe

is 1,000 francs. We can therefore, without exaggeration, estimate
to ?,000 francs per day the sums collected by the jackpots
in gambling houses for five years. This makes, for each
from them, a revenue of 730,000 francs per year or 3,650,000 fr.
for the five years.

Now, during these five years, the number of gambling dens in Paris has
been at least 24. So we arrive, just for the ca-
gnottes, at the respectable figure of 87,600,000 francs.

To this figure must be added the profits made by lenders.
and the croupiers, profits which sometimes reach proportions
enormous and which we will evaluate at an average of 100,000 francs
per year and per head, or at the rate of five of these estimable officials-
shareholders per gambling den, 500,000 francs per year and per gambling den, 12 thousand
lions per year for the 24 gambling dens and 60 million for the five years.

(1) Morning, October 21, 1884.
he

Let us add an average of 100,000 francs per year, for
the small profits of Mr. Administrator and his cronies, or
2,400,000 francs per year or 12 million for five years.

And we arrive at the following nice result:

Prize pools CHF 87,600,000

Lenders and dealers 60,000,000

Administrators and staff 12,000,000

Total Fr. 159,500,000

One hundred and fifty-nine million six hundred thousand francs devoured
for five years by these Vampires, in Paris only.

And we are not exaggerating, on the contrary; we would only have the
choice to support, with convincing examples, the eloquence of
these figures.

From these figures, we must obviously detach the sums
considerable amounts collected by the prefecture staff
police who, at all levels, from the prefect to the
last of the agents, ransoms the gambling houses, and sur-
all the bribes given to ministers and deputies
opportunists (1). There remains nonetheless a sum
huge waste, without profit for anyone, and which is a

new proof of the unproductivity of a certain money,
which cannot even provide, to our mourning Paris,
the illusion of movement and life.

(1) Suicides that occur every day following the pearls
suffered in the Circles, suicide of Mr. de Riencourt, suicide of
Mr. Wlasoff, etc., are, as we understand, of ardent occasions
desired and eagerly seized to collect a new tribute in pre-
texting public outrage.

Among the countless victims of police complacency
has for certain gambling houses, let us point out Mr. Raby, who had made
his courage and received a lifesaving medal for
having saved two people from death, and who, after having lost everything
in the Circles, killed himself in July 1885.

JEWISH PARIS AND THE FRENCH SOCIETY i^T)

What should the government do if it does not obey
unmentionable motives? Or apply purely and
simply the law that prohibits games of chance, or
abolish the law of 4837 and reestablish public gambling. Public gambling,
like the lottery, has exceptional advantages; easy to sur-
ensure, it offers guarantees of regularity which do not exist
not in the current Circles.

Why doesn't the government take this step?
Why is he depriving himself of resources that would be so necessary-
saires to a budget that crazy squandering has drained?

We have said the reason. The ministers grant to the
deputies, who turn a blind eye to their actions, or self-
initiatives to open Circles, either concessions,
shares in military supplies and tenders.

We have not forgotten the criminal prosecution which was
the object, in June 4883, the founders of the Circle of
the Concorde and the Parliament sumptuously installed at
242 rue de Rivoli and which went bankrupt after having devoured
800,000 francs in fifteen months.

Mr. Alfred Leconte, MP for Indre, already "famous for
a railway permit scratched with a fresh intention-
duleuse, and who had joined forces for the exploitation of this
Circle to one of his colleagues, admitted before the court
that he was housed and fed free of charge in the establishment;
he also admitted to having received half of the six hundred shares
of the founders attributed to Mr. Trapet. It is to Mr. I^econte,
indeed, as a letter from Mr. Andrieux proved,
that authorization has been granted. Mr. Louchet read, at this

subject, letters from Mr. Leconte which prove an absence absolute of any moral sense.

This trial, moreover, is from start to finish one of the most curious documents on current customs that one can

imagine. Senators and deputies came there to do lavish dinners, official dinners at the expense of unfortunate shareholders (1).

All of Paris saw, for many years, a former Minister of the Interior, a Vice-President of the House, publicly hold a real gambling den, a circle open to all: the Seine Artistic Circle, which was called familiarly the Cercle Lepère. In all the hotels where the rich foreigners descend into all the big cafes from the boulevard, invitations to come and dine were distributed and to play the part and these invitations were signed by the vice-president of a French Assembly! Never the members of the left did not think that the dignity of the country was affected by this singular accumulation, they found that this content of three of a kind was still the most honorable of them, since they had called him to the vice-presidency. In the story itself of the Directory, I do not know of any similar fact (2).

(1) The Circles, placed under the patronage of the representatives of the nation, have replaced the quarries of America. Mr. Andrieux has told, in his Souvenirs, c[\xq the first person that a commis-police officer sent by him met, in an authorized Circle, was an ex-convict asleep on a bench. "Not knowing where to find shelter, this victim of human justice had come to seek, in the gaming halls, a hospitable lodging. The Circle was moreover chaired by a deputy.

(2) The manager of this Circle was a Jew named Landau, a per-noisy adventure ringing, like all those of his race, which committed suicide after financial losses and heartache that the days-boulevardiers told the whole story. He was replaced by two other Jews, the Khan brothers, formerly directors of the Circle of Paris, rue Laffitte.

A radical deputy from Seine-et-Oise, former attorney general, Mr. Ver-goin, took over from Lepère as president. He had no other "three goals," he declared ingenuously, "than to make good connections." The first encounter he had, in this distinguished place, was that of a gentleman who confided in him that the croupiers had just pro-

However, one cannot encourage the government too much-
to preferably reward its faithful with per-
tiipot missions than by supplies. In the latter
In this case, it is the very security of France that is compromised by the
good ministerial pleasure.

The discussion of February 28, 1884, on supplies
granted to the industrialists of Besançon, is enough to show
how things are going for auctions.
Mr. Georges Perin, with patriotism and foresight
which surprise in a republican, put forward this idea which
fiappa the Room of astonishment, that generally the
border places were the first to besiege in time
war and that the stores and clothing workshops
necessary for the army were more properly installed
inside. If the supplies had been kept at
Besançon, there was a cause and this cause
was a Jew, the Jew Veil-Picard, the famous^ Veil-Picard
that we encounter at every moment in this book, par-
everything where one speculates, where one fiddles, where one plots a
money matter.

Under-Secretary of State for War, Casimir Périer,
protests that he is innocent, and the Minister of the Interior,
Waldeck-Rousseau, boldly declares that he does not know
Veil-Picard. Mr. Georges Périn convinces him immediately-

ask to give him a certain number of ready-made litters,
biscuits as they say, which would have allowed him to take the
bank for sure. Mr. Vergoin doubtless feared that the relations
that he would do there were not a little mixed up and gave his resignation.
Note again, from the point of view of the path traveled
since 1870, of habituation, that the fact for an old magis-
treaty, for a representative of the people, he accepts the presidency of a
gambling den, that shocks the person; that seems quite natural.

lie by showing him the letters he had
had his private secretary Noel write to the Jew.

To be called from time to time the handsome and proud young man
man, according to the newspaper Paris, the minister sacrificed tran-
strictly the interests of France.

The next day it was much worse. A terrible scandal broke out
produced at the town hall of the 7th arrondissement where were
brought together the merchants and manufacturers who intended to

tender for supplies amounting to one hundred million.
Casimir Périer, for a very personal reason, had
arranged in such a way as to make any award impossible in
striking all markets unexpectedly with a right of
3 fr. 25 o/o (1).

Although, I repeat, the scandals of the Circles and the
gambling dens seem to me to be of much less importance
serious than the facts of this nature, the case of the Circle of the
Royal Street is worth noting here. This Circle which, according to the ex-
pressure of a boulevard newspaper, this embalmed the distinction-
tion and honor," exhaled, it seems, some less odors
suave. I admit, however, that all the noise led to this su-
jet left me quite cold. I won't go so far as to cry out with
one of my colleagues: "That there is only one culprit, it is
already monstrous in such a place; several, it would be to
despair of Humanity." We would discover that the Jockey-
Club is a department of Hellas that I do not des-
I will not lose humanity for that.

(1) Figaro of March 2, 1884. See also the Pot de vin Arraznt, Gnw
laws of February 25, 1884, a very detailed account which was only
very insufficiently denied by merchants of Lodève, the lega-
the Bollandist affair and finally the Arèue-Peraldi affair.

If he had thought more, our colleague would have quickly com-
took that such a result was on the contrary inevitable. Conti-
to lead a life of idleness and disorder, when the Fatherland is
close to perishing, reveals a naturally base soul which
must, as soon as resources are lacking to satisfy
passions, to indulge in the most blameworthy expedients
mables. If the man, who played fifteen with cards
marked with eraser, had been in prayer or busy
seek the means to save his country, this misfortune does not
would not have happened.

What is sad is the shame that falls on the aristo-
cracy due to the fault of a few idle people. Doing one's little
circle, passing rue Boyale is now the expression
adopted by workers for cheating at the game.

It is impossible that the Circles are not dishonor-
res with the mania that people of the world have of welcoming
open arms to all the Jews of the universe. A ^ man, that
everyone in Paris knew a lozenge merchant
seraglio in a passage, a tavern keeper from Little Russia,
Did a former Prussian lackey make some money at the
Stock market, they are received everywhere. When a scandal breaks out

We don't even dare to address them, to ask them for
clarifications about their family, about how they
are enriched, on what is at the bottom of the train that they
display, we unanimously come across an unfortunate gar-
game lesson only because he is French. It is abso-
light ashamed.

The club and the races take care of the men; the to-
Letter ruins women.

Tailors and dressmakers are almost all
of Jewish origin; it is a Jew, Dreyfus, who is president

of their trade union chamber. They have deployed on this point
a truly charming genius, if not completely
inventive. Felix looks very nice, Kahn, who succeeded
Ms. Laferrière, did not hurt, but Sarah Mayer who
“designed” the two dresses of W^^ Legault, in Kings
in exile, has a very happy imagination; it is up to her
again, we learn from Le Figaro, "that Mr. Legault must
the success of his latest creations in Les Affolés and the
Pretext. y> AM™^ Rodrigues however the pompom I She
does not sew dresses as was customary in the past,
barbaric times she edits them, at least that's the term
that my kind colleague Etincelle used, who
often sent me very surprising communications
in this order, when I was writing with her in a
journal éXé^Sini, dum Athenœ florerent...

The Jew could not help but mix in his point of
coarse salt. The jewelers had made the men wear
little pigs, we have dressed up the women of the world with es-
pieces of posterior saddles, which make them look like the ani-
evil that has been called "the ship of the desert" and which
would rather be the Punchinello. The pockets were placed behind-
behind the back, which gives to the most graceful woman, cher-
singing his handkerchief, the unseemly appearance of a turkey which
scratch. None of our Parisians understood anything about this
irony. The feeling of elegance, of this elegance made
of taste, of measure, of spirit, one would be tempted to say, is
death in the French woman; she takes fashions such
that the dmnen confection of Vienna makes.

I would like to depict these fashions, like the Goncourts
have depicted those of the Directory, but I am very embar-
satiated; I lose myself in these shimmers, these scintillations-
ments, these dazzling... Which star do you prefer?

We have brocade, surali, crepe de chine, moire
from Lyon, unbleached silk, crushed velvet, plush and
wonderful satin. As a color we can offer you
the color bistre, lava, neutral, putty, hazelnut, nymph
moved, frightened mouse, milky amber, iron, steel, linen gray,
punch flame, Titian red. Do you like jackets?
Buffon, Torquemada hoods, Lamballe bodices,
the Milady jacket with old silver buttons?

The street toilet has a 4830 trend, that of the home
remains Renaissance, that of temple approaches the Mer-
night lights. The bourgeois Louis XV is fashionable in the city,
the noble Louis XV is adopted in the evening, the Hungarian green
is also very well seen. What would you say, for small dinners,
velvet sheaths with two trains that open out
heart or remaining hermetically sealed to the Quaker?
The Lawrence dress is all the rage, but the Dubarry suit has
some supporters, others prefer the small Devonshire checkerboard,
but on the condition, of course, of completing it with the
vicuna plucking. For shopping grooming we con-
will try the petticoat nun's veil.

I hear you, you would like me to talk to you about the
dress of roses - a dream! cried the enthusiasts.
It is a satin or moire petticoat covered with a skirt
with a white satin train, or pale sky, which opens to the side
on one of the skirt strips completely covered in roses
like a spring bush. The dress and train are
shaded with pink as well as the half-open edges. The cor-
wise pointed neckline is adorned with a garland of
roses.

Toilet concerns follow our strange
Christians in days that should inspire them to
any other feelings. Purple is the color adopted for

on Holy Thursday. "In the petticoat, ruffles of torn taffeta-
queté under the very soft wool tunic, with sculptural folds-
raux, trimmed with purple guipure also in wool. At the
hood, lace brightened with branches of lilac. y> The
On Good Friday, great mourning is required; we adopt the
"tailored" style dress in black serge trimmed with a braid of
black wool. “No jewelry. Black hat, very simple,
with large crepe veil. y>

When it comes to hairdressing, we're spoiled for choice.
Here is the immense Gainsborough with a large halo inclined in abat-

day, the Ketty-Bell rising bravely from the side under
silky folds, the Sylvia hat trimmed with black or dark velvet,
the Béarnais hat with old gold pompoms, the Mi- cape
gnon with ducal aigrette, the Diane de Poitiers hood with dia-
velvet dome and large network of pearls revealing
hair. Let's not forget the Yokohama, nor the Lesdiguières,
nor the Riccobini hat lined with green velvet and decorated with a
cloud of multicolored pompoms, nor the Récamier getting up
in a comb on the bun or falling in a ribbed bib, nor
the Khroumir in large straw, decorated with flowers in oriental fabric-
tale.

What good are all these ruinous frills,
since there is no longer a Court, no longer a society? Could we not
not to get all farted up in the air and in a high-waisted dress to go
eat a sandwich at someone's house from time to time,
whose ancestors, in their Frankfurt Jiuligasse, were to
be accommodating about the attire of those who wear them
were going to visit?

The women of the world do not understand this.
savagery and extreme civilization come together. The savage-
The wisdom of the Fidgy Islands would be lost if its
shell necklace; the elegant Parisian would prefer

to renounce one's family, one's country, one's God than to bear
a toilet that was not from one of the makers that the days-
Jewish nationals have become fashionable.

A newspaper has given what it calls the budget of an hon-
head woman in our time and this document, established on
very moderate bases, can be regarded as quite exact.

It will be 33ns <ijre, he writes, that I take a wife, from her,
having a complete trousseau, (lace, jewels, wardrobe, surrounded
finally (I have everything I need and often more than I need. In
This budget, therefore, is only about maintenance, for amsi
say, of this capital of franfreluches and fanfioles.

It breaks down as follows:

Seamstress Fr. 12,000

Milliner e 3,000

Lingerie 4,000

Shoemaker .' 4,500

Gloves, stockings, ribbons, bows, ties, fi-
linens, trinkets, crope-line 6,000

3,000 laces in use

Perfumery, hairdresser, flowers 4,500

Umbrellas, parasols 500

Total. 34,300

To these 34,500 francs should be added the laundering, which
can be estimated at 600 francs per month, the dyer, for the
silk lingerie, stockings, etc., at 300 francs, and cleaning and ser-
convenience at 200 francs. Which makes 43,200 francs per year.

Total 47,700 francs.

Faced with these prodigalities, are we not tempted to say with the
great Catholic orator: "What, wretch, don't you feel
that the cruelty of your luxury tears the souls of a hundred orphans from-
what divine Providence had assigned life on this fund?

What good these women could do if they got along
to spend only half the money they make per year

waste in vain superfluities that last barely a day;
which, faded and crumpled, are abandoned the next day at the
maid (1)! They don't think about it for a minute; the idea of
deprivation, personal sacrifice does not even come to them.
None of them has, in this respect, half the value
moral of Louise Michel. The poor and generous lost woman
walked barefoot on the deck of the ship that was transporting her-
was in New Caledonia, she had given her stockings
old woman! On the money that some had brought her
conferences in Belgium, where benches were thrown at him
head, she gave a third to the families of political prisoners,
a third to his mother and kept the rest for herself.

Christ would appear, his forehead covered in blood, to the women
that you see kneeling on Sunday at the Madeleine or
to Sainte-Glotilde and would ask them to give up for him
a Watteau costume, to a box at the Opera, at some cost-
fancy, that only one out of a hundred can be answered-
drait: "I consent."

Among the women in view no appearance of these good
movements of the soul which once repaired many
weaknesses. None of them think to question these models

living forced to put on a few minutes, to leave them-

(1) Even in these trinkets, the unfruitful character is revealed and
destroyer of Jewish civilization who constantly pumps out the good
money to change it into chilions, into scraps of paper when it
It is about financial matters, in silk rags when it comes to
toilet. In objects, apparently the most futile3, civilization
The old one was conservative, she created things that lasted.
dresses of the great ladies of the Court of Louis XIV, the beautiful dresses
silver lamés of the Hressesanes brides have today, when by
By chance we discover the price they once had. A dress
famous designer goes to the Temple almost immediately, passes from the back
of a woman of the world on the back of a girl and no longer exists there
end of uu at.

regretfully, these finery which they desire, none of them sound
to chat with these little workers, so interesting sometimes,
these skirts, these corsagières, these garniseuses, these man-
girls, to inquire about what they earn, how
which they live (1).

(1) The work of the Catholic Circles alone was concerned with this
qucï^tiou and the Weekly Control, which reports everything that happens
of interest in the workers' question, reproduced, in the n" of the
July 8, 1885, a letter addressed to the newspaper Le Matin on this subject.
"I can name you," says the author of this letter, "such a seamstress of
the rue de Rivoli which has nearly forty women or young girls in it
a single room ventilated by a single window. The people
•stronger and better nourished would soon fall ma-
lades in such an atmosphere. How much more quickly would they wither away
slow, weaken and often die, children who are quite poorly nourished-
ries in general, since those who do not bring their
breakfast are forced to go eat at the gargolte!

Furthermore, and this is the point to which I call your attention again
more specifically, we make these young girls and young women watch over-
until nine o'clock, ten o'clock, often midnight! So this
It's no longer their lunch, it's their dinner that they take at the gar-
gotle and as often they do not have the means, they miss-
give them a piece of bread and have dinner when they get home. Now,
as they live far from the house where they work, all
without exception, they eat at eleven o'clock in the evening or at midnight
past, and lie down on it, dead from fatigue, digesting badly,
and in a few years, not to say in a few months, deteriorate
completely jumped out."

The author of this letter ends by saying:

"If our socialist advisers would mind their own business
instead of renaming streets and playing politics, they get-
would easily create an organization like the one that governs the workshops
of women in England... »

The editor in charge of Control should have added: "If the large
ladies who loudly display charitable feelings, for
having the opportunity to dress up as Japanese women, really had a
Christian heart, they would have vilely made these abuses disappear; it
would be enough to set up a committee responsible for banning the
houses, mostly Jewish, where creatures are exploited in this way
human.

No trace of looting for these poor saleswomen either.
department stores which, at times of exceptional sales-
tional, ten or twelve leagues remain standing, merciless-
fined when they sit outside
meals. No attention to these unfortunate people who, at
doleful epochs of feminine existence, all pale,
feeling the objects swirling around them, stand
atix furniture so as not to fall. The thought that softens
sometimes the hard heart of Dickens' Protestants: "If I were)
toïhtne that! ^ né ^neïii paâ à fios chfétîenfte^ ;' they lie
don't think of doing what the women of America have done
who, one day, agreed and said to the owners
department stores: in NWs you want our sisters
employees have the right to sit down."

The love of your grooming is no longer cotfe Coquetterie tèhîï-
truly innocent and kind that the daughters of Eve had
every century, it is a kind of fixed idea, of impervious vice-
laughing and dark like the vice of Baron Hùlot. Ceifx who
serve this idolatrous cult" are the object of a mixed respect
from this they loved it, they left it to the sefiùx. I
remember an exhibition of a royal wardrobe. The pri-
The vilified were placed on a platform in armchairs qtii
looked like thrones and Worth, soleriftly, cried,
waving his meter like a magician would do with a
bagtïette: "Come on! The series of chàfnbfe dresses move forward î >>

All this is done seriously, pompously. Women
considered intelligent submit to sessions
from four to five o'clock, on the eve of a world event-
dain, like the inauguration of a new theater, powr
study!' the effect of the bleti, diï pose, due white, suf of the taheÉ
which is lit successively by lamp, gas, or
electric light.

They don't even think of making the most of the
Christians about the money they spend. A group of
women whose name, apart from the noisy cocodettes,
has a worldly influence, honest and deserved, could have
bring together these hardworking young girls in a workshop for-
that life is so rough, to form them in association, their
order simple clothes. The momentum is so quickly given
in Paris that, the next day, the fashion would have been to wear
modest toilets and to provide for this association
feminine.

Far from conceiving such a project, the women of the world
look like the obliged ones of the famous makers who
agree to dress them. The seamstress's festival is a
event, his clients send him cards, bou-
quets, gifts; the house is cluttered from morning.
There is a ready-made genre painting there, which the pen
of a Parisian essayist will perhaps retrace for us something
day.

Like all those who are possessed by madness, the women-
I support everything on the condition that this madness is satisfied-
done, they are at the mercy of their suppliers; it is
the story of the girls who go crying at the door of those who
beat. We have no idea how the best
customers are treated at the slightest complaint. Worth,
enriched by the prodigality of so many unfortunate people
overcome with vanity, had a list printed where the most beautiful
names in France were marked with the letter A, which meant-
was fraudulent or the others were designated by the letter B,
indicating the probable breach of trust following depen-
its above resources. The list, placed in the hands
of all the workers, soon dragged into all the anti-
rooms, copies were peddled to all the

editorial offices (1). In another country, abroad
whoever had allowed himself this insolence would have been blacklisted; he
would not have found an honest woman who would consent to
return home. Worth did not lose a single one of his
customers!

What we say about seamstresses applies to all
luxury spending. The main che-
In the valleys, the fashionable confectioners are Jewish. Father Ludovic
has clearly seen what a powerful lever consumption should be.
With intelligent organization, every Catholic can-

would use the money that comes out to defend his cause
from his pocket, help through work those who think like
him, only have suppliers who share his ideas or
which at least do not attack his rights.

Nothing would have been easier and, in certain districts where the
conservatives support many people around them,
the influence would have been felt very quickly. A group would have formed
done very quickly between people who judge the same.
Conservatives did not think about it for a minute, not out of liber-
exaggerated realism, believe it or not, but through indifference,
by ignavia, because they are even incapable of the light
effort, the momentary attention that would be required for this.

Catholics, without any sympathy for their own, seem
reserve their favors for those who drag Christ into
the mud. Everyone knows the name of the industrialist whose
P. Ludovic spoke in the book entitled: Associa-
Christian tion of honest people on the field of af-
The religious did not want to name him, out of charity

(1) The Telegraph of June 30, 1885 published a part of this
list.

Christian first, and then in fear of seeing everything
the Faubourg Saint-Germain, contact him preferably.
As this Capuchin knows the current Paris I

The industrialist I am talking about, writes Father Ludovic, dared to print
the following words:

"The Catholic Church has generally paid with canonization
the main crimes, follies and crimes that hallucinates or
wretched people have committed for his benefit, during the last eight to ten centuries
of the organization of its material power.

M In summary, in the long list of Saints, honest people
are the exceptions.

"The false God, the individual with a big beard, is the fetish in the name
from which the clerical and political despots of this world
rule over the masses.

A large in-S" volume of 536 pages is filled entirely with
similar blasphemies against God, against Jesus Christ, against

the Blessed Virgin and the Saints. Atrocious slander is made against
between the Church, the secular and regular clergy and against the Christians practising
ticking. It is said, for example, that the word cretin comes from
Christin or Christian and that in fact only morons can be
Christians. There are in this book hateful incitements addressed
to the government of the Republic to push it to take
excessive amount of persecution against the Catholic Church.

Well! This industrialist has not had more loyal and more loyal customers
devoted to his interests than certain notable Catholics, leaders au-
authorized royalists and workers.

Great ladies, very pious, recommended everywhere and
still recommend this impious person.

They take communion every morning and, after having received in their
heart the God of the Eucharist and having promised to serve him, they
call this hateful atheist the same day, fill him with honor,
and give him orders for which they pay handsomely.

This is where ignorance leads, because ignorance alone explains these
^normities. When I revealed to some of these Catholics this
What was this industrialist doing with their money, they all answered:
a I didn't know that.

II 10

So: you didn't know; but did you have the right not to
know? And since facts of this nature are repeated
every day and everywhere in our cities of France^ do we have the
right to remain longer in ignorance of what they are worth,
from a moral and religious point of view, the various suppliers who
get rich with our money (I)?

Ignorance, as Father Ludovic rightly says,
is the only excuse that Christians can invoke
singularly organized enough to never be interested
to those who have the same faith as them and enrich on the contrary
those who are their most mortal enemies. But the Clergy
Does he not have some responsibility in this ignorance?
rancid?

The Church, in the past, constantly followed the path of
real life to enlighten and guide him. We would reconstruct
customs, and even the costumes of the past with the ser-
mons of the sacred orators of the Middle Ages. Saint Bernard,

(f) See, in the Cry of the People of July 4, 1885, quétqués fensei-

gnemeftts èur reexpToitalion of the unfortunate workers by this iusul-
their of the Church which had, as protector, in the arissociali- world
that a former editor-in-chief of the Union. This is further clarity
on this Masonic sect, which is completely diabolical in its
double obstinacy to take away from the proletarian both the moral bread
and the material paiu. Two workers had carried out a flap
large anti(iue fireplace and, not finding their account there, ask-
wanted them to be compensated for the time they had spent on this work.
work outside their forecast. — Never mind, replied the
avenger of Hiram, pay me for the wood and supplies, and the chimney-
born is yours. You will go and sell it yourself in the suburb. These
poor people, whose pay was expected at home and to whom
or asked to pay a thousand francs, did not even have
the strength to respond.

The Freemason generously gave them a gift, however* by-
above the market, of his latest works: Freemasonry and
the republican principle and the Sfpi Latnlèies //luçonniques.

eaînl Norbert, Vilal de Mortain, Raoul Ardent, Hugues de
Saint-Aiclor, Hildebert are better informed about the lesser
details of the existence of the 12th century, that a chronicler-
today's news of what's happening on the boulevard. Piono
of Limoges made countless speeches on hair-
fures. Etienne de Bourbon speaks to you like a courier
worldly dresses of the 13th century, mid-parties,
notched or tongued, rigotées or baligotées. The
Maillard, the Gleré, the Menot continued these later
traditions and Bourdaloue is, of course, also precious for
the study of the Court and the City at the time of Louis XIV that
La Bruyère and Molière.

Today, preachers are going back in the opposite direction
the current that leads writers towards a more sin-
closer and closer to the men and things of their time-
that. They avoid the issues on the agenda, current events
alive; they are content to defend dogmas that no one
does not even think of discussing among those who frequent the
churches. Listening to what they say, it seems that they are preaching
for people who have been dead for three hundred years. I don't have
heard it once eloquently stated that the duties
the privileged of fortune and brand the fools of excess
luxury and it was in a church in the Mouffetard district!

The priests of the rich parishes do not want us to
talks about Circles, races, eccentricities at home
toilet. Men of good company for the most part,
of irreproachable conduct, they are received with respect
in houses where the flesh is good and it is the flesh

Christian, in turn, who must respond with her household-
to the courtesies they have received.

What is particularly curious is that, nowhere,

in the midst of this waste, you will not see this beautiful enthusiasm,
this joyful carelessness about tomorrow, this skepticism
spiritual which makes us understand that certain eras
are rushed into pleasure saying: After us, the de-
sledding! These crazy and unjustifiable expenses are combined-
bind with affectations of religious feelings, sus-
pirs on persecutions, lamentations on children
that we deprive of God.

This contrast is one of the things that most surprises
Jews, whose narrow minds have clarity and precision.
I remember overhearing the conversation by chance
that a lady, very prominent in charitable works, had,
with her seamstress trying on a dress. It was abra-
cadabrant. The good woman mingled her moans on
the atheist school has insane recommendations on its roof-
letter.

— What a time! What a generation they are preparing for us,
my dear Mrs. X.,.! So now we detach the
drags?

— Oh! It's perfectly decided...

— It is these poor children's souls that I pity

With a sowing of roses, it wouldn't be bad.

— Certainly, Countess, certainly.

— The poor things! They even take away the crucifix!

Narrow sections and no bowling pins!

Then she left, still weeping over the misfortune of the
time and, on the threshold, changing her mind, she said: definitely,
put down some skittles!

The seamstress giggled, and with good reason; her laugh, long-
compressed time, sounded loudly when the door was closed.

—With what she spends in a year, she said, she saves-
would bring all the children's souls from his neighborhood I

This whole world is full of Christians in the kind of
those of which Tertullian speaks: Plerosque in ventum et st
placuerit christianos; what Bossuet translates: “Christians
in the air and faithful if you will."

What pain there is behind this luxury without reason,
absolutely stupid, is incredible. Flaubert once told me
that we should be the doctors of some
moral illnesses, because we are the only ones who have studied them.
diées. There is some truth in this opinion. What a Parisian
knows without having sought to learn it is unimaginable.
chance, at every moment, shows us the reverse side of these existences-
tensities so brilliant in appearance. There are, moreover,
Paris, five or six moneylenders, with whom he
It's enough to talk for an hour to know the secret in depth
of this society. Men and women come there, write
incredible letters of humility, treat the usurer
of "dear friend;" they lavish sweet words on her.

A few women from the world rent a small apartment,
they have some old furniture transported quietly from
castle, the family portraits themselves, try to
negotiate them. Mother and daughter sometimes agree to
this trade. Often the husband, more sensible, stayed at the castle
water, he lives there, far from the high life, between a stove on the
return and some barrels of wine. We bring it, we
tries to persuade him to sell the estate; he arrives, flan-
that of the servant so as not to weaken, he resists, and this wise man,
who is treated as being inhuman, goes away saying: "Do not
Don't shout, my dear, you'll be very happy to find
that. "

I saw a family of old nobility send each
day to look for, at the dairy next door, a horrible boil-
black lon smelling of grease. After a while
He read.

They owed five hundred francs! The woman, who wore
was a famous name in the history of the Revolution, a
name sung by poets, immortalized both by he-
roism and piety, had a note of ten thousand francs
to her seamstress and went across Paris for them
search with this movement of a large-breed bird which
does not know how to walk. Amidst quarrels and
recriminations grew up a beautiful, elegant young girl and
slender. Obeying only their 3)on heart, these poor people

had taken in an expelled monk, and nothing was baroque
like this chaplain in an apartment, blessing this meal
caught in a cafe, face to face with an unpaid maid,
who shouted the café-concert choruses that she was going to re-
collect every evening.

Some women ask poisons for false joy,
the joy of seeing life through rose-tinted glasses for a few minutes;
se morphineiit, these are the onorpliinees, the morphine-
manes, ephemeral homes of an artificial paradise which does not
which makes reality more cruel.

Sometimes you just fall into place. This young woman adora-
Jjle, this ravishing Aryan, with her virginal and proud curves, that
you don't even touch a look too intense for
i^e point(remove the pure down from this fruit in the process of
ripen, sells himself to one of those awful cosmopolitans,
mangy, smelly, who shouted oranges on the
ppit from Tunis or Alexandria, or who were boys
inn ej;i (some viHage of Russia, like this Gar-
Founkell, forty times a billionaire, who had left his
woman there to lead the great existence here.

Everything ends with the Jew, in fact. We will see this later.
squeezing out the yopu.laire misery with the purchasing agencies of
recognitions of the Mont-de-Piété; he is the lessor of

funds, the real lender of the usurers who force people from the
world. He knows, to the nearest minute, the duration of the breath of
all these poor little frogs who are trying to
grow to equal the great Israeli fortunes. When
breath begins to fail, he arrives and he is the Link
came.

Perhaps more worrying than anything else is
this degradation of the French woman. In the times of decadence-
dence, as we have seen, the woman goes up while the man
descends; this time nothing like that happened.
could have hoped that after the war there would have been formed a
group of French women, exercising an active influence as
women, as sisters, as friends, striving for inspiration-
to convey patriotic ideas to everyone, using their beauty,
of their smile, of their charm to lift hearts,
to awaken the desire for noble actions. What a magnificent
mission in a country where women have always played such a
major role I The Duchess of Clievreuse seems to have had a
instant this generous ambition, she tried to bring together
all women in the cult of Joan of Arc, to do,
pure heroine, the symbol of national recovery;

This is why the Freemason and Jewish newspapers
are relentless api'ès her, but her voice, moreover, remained
without echo.

((Courtesan or housewife, said Proudhon, for the
woman there is no middle ground." Sister of Charity or coco-
debt, such is, in the upper classes, the dilemma beyond
current French woman. Many, rich, beautiful, having
everything to be happy, leave everything to give themselves to
divine Spouse, to devote himself to a life of devotion and
of sacrifice; but, with a few exceptions, we do not see,
among those that remain in the world, no image

of these charming and strong, intelligent and valiant women-
lantes whose chimerical portrait we sketched just now
the hour, of these women having the feeling of the honor of
race, the social function to be fulfilled by the privileged
of fortune, resolved to communicate to those they
love the horror of everything that is degrading or humiliating.

There are no longer, moreover, any salons which still have
a somewhat considerable authority. Social gatherings
where we once sought, above all, the pleasure of finding ourselves again
together, to talk, to exchange ideas, have become,
as soon as the bankers took the lead of the movement,
theatrical solemnities, ceremonial celebrations whose costs
terrify even the wealthy families, who cannot-
wind struggle with the pomp of Israel.

The witty gossip, the subtle allusion of the past, have
gives way to the crude gossip that we always fear to see
move from the conversation to the boulevard newspaper.
foreigners and Jews have introduced, into the habits of the
good society, the jokes of peasants, the pranks of
smoker. The Marquise de X... was in a spa town,
outside France, when at two o'clock in the morning we hear it
suddenly shout: "Fire!" They run up and see
a rastaquouère well known to all who, fleeing before the
flames, rushes out of the room with his clothes
by hand. For six months, we send to all of Paris
cards on which we read: M^^ deX... and his rasta-
what. The Countess of Z... remains in place, after a
dinner, when the ladies discreetly withdraw;
she replies that she is above the weaknesses of hu-
Maine Nature. For another six months, other cards
circulate, on which we read: M^^ de Z... ne... M^^ de
Z... is an angel. Every morning the beautiful elegant woman receives,

with desperate accuracy, a magnificent boot
of asparagus!

We see that all this is not in very delicate taste.
Stories of this kind, which could easily be multiplied,
stories of adultery, separations, accommodations
between the husband and the lover, would only have a scanning interest-
dale and would not fall within the scope of this work, which
is exclusively a social study.

The socialite no longer even has self-respect
beauty, the instinctive hatred of everything that distorts or en-
ugly, of everything that violates the laws of a certain elegance
superior which is one of the manifestations of art; it
on the contrary, loves the strange and the baroque, the low, what
brings us a little closer to animality.

What a vision of contemporary Paris this ball is
beasts, given in May 1885 by the Princess of
Sagan! This time it was really about the soul of the French woman
herself that the government was attacking; we had just
desecrate the sanctuary of the sweet and poetic patron saint of
Paris, of Genevieve, the saint and the shepherdess whose name
shines on the beginnings of our history with a
freshness of dawn. In the absence of a very lively faith, the most
elementary delicacy, a thought of feminine solidarity-
nine, should have commanded great ladies like
the Duchess of Bisaccia, whom Etincelle calls on every occasion
sion "an incomparable Christian" not to choose this
time to dress up as an animal. These people argue-
took the small cardboard box where the entrance to a ball was represented
with this inscription: “One animal, 1 franc; one animal and
his lady, 2 francs.

These are not rastaquouères, foreigners. Everything
Tarmorial of France, all the true nobility is present

to this nameless party, to this kind of self-prostitution
even which, rightly says the Universe, inspires a kind
of terror.

The Gaul first gives us the names of the guests
dinner :

Count and CountessF. of Contaut, Duke and Duchess of Gramont,
Count and Viscountess (I Turcnne, Baron and Baronpe de Vaufre-
land, Count and Countess of Castries, Viscount and Viscountess of

Chavagnac, Prince and Princess of Léon, Count and Countess
M. d'Amilly, Marquis and Marquise of Moustiers, Count and Com-
Tesse de Vogué, committee B. de Boisgelin, count R. de Fitz-James,
count and countess A. de |a Rochefouçajild, bapop e^ baroness jt^e
Noirmont, Mr. and Mrs. d'^speuilles, Count and Countess of Mieulje,
Viscount and Viscountess of Carets, Duke and Duchess of Bisaccia,
Marquise de Galliffet, Lady Dalhousie, Earl and Countess of Ker-
saint, Mr. and Mrs. O'Gonnor, Marquise de Talleyrand, Mr. and
Kl^û Lambert, cpm*e ef cojmtes^e of Sainl-Gilles, M. Haas, count
L de Gontaqi-Biroiï, viscount G. Costa de ^eauregard, colonel
Gibert, Baron Seillière, Baron de la Redprte, H. Ridgway, countyQ
R. de Gontaut-Biron, Allain de Montgommery, Count and Countess
de Maleyssie, count and countess of Chevigné, marquis of Massa,
Prince of Luçinge, horned Philippe de Beaumont, Count of Brissac,
Count of Kergpiay, of lîarp. Count Jean de Beaumont, Count
Pierre des Moustiers, 4^^ and Duchess of Prias, Viscount of Ppndy,
Marquis and Marquise of Mailly, Marquis and Marquise of ^eville,
etc., etc.

He then lists one by one all the figures of this
sqitjLi^pale and îious fîjj) attend their frolics:

Descoqsmircbînt strutting through the salons. We recognize-
were born, under these priests, the Viscounts Ro^er de Chabrol, Al. d'Heur-
se), the Victoire of Pampierre, the Viscount of CpntadeSj the Count
Antoine de li Foret jie pivonne, the Count of Las C^ses.

And there is no shortage of ducks either. A long beak in
spatula lies on the foreheads of Mr. Count of Béthune, of
Baron de Gargan, Count Plattcr, and many others. One of them

had the idea of offering the princess an ingenious newspaper: the Cn~
nard^ created for the occasion and died with it. The Count of Es-
peuillo has put a sheet of owl as decoration. The count
Albert of the Forest of Divonne is in heron, Count PVançois in
turkey. Viscount Leusse has a magpie's head, Viscount And-
I have an owl's head.

The Duke of Gramont will not be able to do it. M. (ïé Ôfâméd'o. All
two are in Pierrot, — the head of the beast and the body of Pierrot
tightrope walkers.

Two brothers joined forces to represent a giraffe:
Count François de Gontaut forms the front, and his brother
Auger-lrain.

A Mr. de Germiny is having a huge success. He dressed up as
dressed up and entertained the audience with his grimaces. Dressing up
eïi monkey when we poHé a name which once received such a
sad publicity, don't you really have to have that?
upside down?

M"^® de la Rochefoucauld-Bisaccià is in a pelican.

M. d'Espeuilles passes in mouse, the Count of Tocqueville in
fox, Viscount Blin de Bourdon in Bengali, the Count of Antioch
as a lion, Viscount Rambuteau as a rooster, Count R. de la
Rochefoucauld in Loutie.

M"* Thouveneï is in bat, the Count of Berlhier in
white cat, the Countess of Grouchy as a white mouse, the du-
Chesse de Frias as a cardinal, M. de Galliffet son as a canary, Réné-
Raoul Duval as a fox, the Countess of Mieulle as a blue bird, said
hummingbird; the Countess of Blacas as a chicken. M. de Ravi-
corny, dog's head.

We recognize Prince François de Broglie in the crowd,
turkey head; the Count of Gontaut-Biron, as a white poodle; the
Marquise de Groix, as a kingfisher; the Marquise de la Ferro-
nays, in swallow; Countess Fernand de la Ferron^ys, ea
seagull; the Countess of Vogué, as a bird of paradise; the com-
teass of Aïaltyoiie, as a damsel.

Ms. Viscountess of Florian, in gold and green with wings, re-
features a dragonfly. The Countess of Brias has large wings
in blue and yellow hummingbird feathers.

All Jewry is naturally there, laughing out loud.
of ravishment of this unfortunate aristocracy.

Baroness Gustave de Rothschild is a bat.

Ms. Lambert-Rothschild is in panther, blue tulle skirt
gold beaded and fine pearls, embroidered velvet bodice and train,
imitating panther skin, covering the back of the skirt and
ending in a Louis XIII lambrequin

Panther head on the hair, held in the middle by a
crescent of diamonds.

M"« Michel Ephrussi as a rock rooster: pleated orange tulle in-
entirely and draped by tulle scarves, same shade, stopped
by rock roosters; middle of the back of the black velvet skirt,
stopped on each side by two large black wings framing the
orange feather bodice forming the body of the bird.

It would be a shame to take anything away from the ballet's story.
bees.

It's a little after midnight... the hour of crimes, of appari-
tions — and wonders too.

A drum roll lets the people know that a
surprise is brewing. We rush forward, we push ourselves a little, we hurry
a lot and we climb on the chairs to see better.

Someone says: "It lacks ladders... my kingdom for
a ladder!

Indeed, here is the ballet that begins:

At the back of the festival gallery, an enormous beehive stands;
I said hive said: bees, unless the hive is deserted,
bt, fortunately, this is not the case here. It is inhabited and deli-
graciously.

A swarm of bees: corselets of brown satin striped with yellow,
tulle skirts, gold lamé, brown aprons with gold sequins, gauze wings

gold, gold helmet with antennae, which respond to the names of
M™" the Countess of Ghavagnac, the Baroness de Vaufreland, the
Countess François de Gontaut, the Duchess of Gramont, the com-
Tesse Aimery de La Rochefoucauld, the Marquise d'Espeuilles, the
Countess of Kersaint, the Marquise of GallifTet, the Princess of
Léon, the Marquise d'Amilly, the Countess Gabrielle de Castries
come, go, forage, trot. They are so charming
so that we let them fly away, and gentlemen bumblebees are there
to oppose it. The following are: Messrs. the Marquis d'Amilly, the Count
Philippe de Beaumont, Count Jean de Beaumont, Count of
Jarnac, Count Bruno de Boisgelin, Auain de Montgommery, the
Count of Haro, the Marquis of Moustiers, the Viscount of Garets, the
Viscount of Mieulles, Prince of Lucinge.

Their uniform is very gallant: brown satin breeches, for-
two-tone brown satin stitch, forming the rings.

Messrs. the bumblebees, who have just awakened with the dawn, make
around the hive, on which they cast knowing glances-
ers stop in front of masterpieces. The bees, which the au-
rosy-fingered rore brought out of the hive, approach the
gallant bumblebees and, after a chase, bees and bumblebees
mix.

The queen bee (Countess of Gontaut) chooses a king:

It is to Count Jean de Beaumont that this bean falls... chore-
graphic, and the couple flies away, swirling in the middle of the
groups of dancers, among which we notice
the Countess of La Rochefoucauld, the Duchess of Gramont and the
Marquise of GallifTet.

This is what Christian women did in May
1885, to crack the desecration of the church of Sainte-Gene-
vième (1)! There is no indiscretion here, no allusion to

(1) At the farewell banquet of the Catholic Workers' Circles, this dou-
This happy rapprochement provided Count Albert de Mun with the motive
of one of his finest oratorical movements. The speaker, interrupted
by the applause, was more than five minutes without power
to speak again.

The boos, the jeers, the contemptuous jokes fell na-

scandals known to all, no reminder of the stories more or less
less piquant or more or less sad, which run through-
everything, there is the story of a complacent newspaper, the document
human.

All this to get a mention in Arthur's journal.
Meyer!

This Meyer is the true master of the Parisian world,
the arbiter of all elegances, the organizer of all
the holidays. Never has Jewry produced such a type
successful. Son of a dress-braid merchant, he started in
Paris, some twenty years ago, as Blanche's secretary
d'Anligny. He combined these functions, which should not
be a sinecure, with those of reporter; clinging to
everyone to have information, we heard,
all the beautiful representations, shout: "names!
names! " The names collected, he wrote them down feverishly

turally like hail on these deranged people who had given
thus, in public, the spectacle of their ignominy or rather of their
stupidity. Let us quote, as an example, the conversation of the Echo of Paris,
that a courageous Catholic newspaper, the Pilgrim, placed as a legend
below a drawing reproducing a ball scene.

The Duchess of Bauséant presents the Baron des Argousses to the
Marquise of Gassenoisette.

The Baron:

—That's strange, Madame la Marquise, I seem to have already
had the honor of meeting you?...

— Indeed, Baron, at the Princess of Sagan's ball. I was costume-
pinned in a pin.

— What, that delicious bug, was that you?

— But you didn't recognize me, you ungrateful man?

— I apologize!

— Were you a suckling pig?

— Perfectly.

—And your sister?

— As a sewer rat.

— Charming I charming)

on the cuff of his shirt. He signed with the pseudonym
of Jean de Paris. It was then, in 1869 I believe, that
Mr. Carie des Perrières, who signed Curtius at Nain jaune,
and who published an interesting volume on the world of
players: Paris who plays and Paris who cheats, the bed figure
in his gallery of wax figures.

The study, moreover, is charming, it has a lively and
the mocking verve of a ballad by Heinrich Heine.

Clothes for sale! Old clothes! Old braid! Hats for sale!
sell !

It was the family motto. Let's face it, this motto is theirs.
always remained faithful. At fifteen, tired of his apprenticeship
in the trade of spyglasses, Duke John equipped one hundred lances
to come to Paris.

Paris, this is the way, this is the center for such an in-
duster than that of Duke John.

In Paris, the Duke did a little bit of everything, he tried on opera glasses,
as in Le Havre, but it no longer worked for him and, not wanting to
deviate, above all, he threw himself into the arts. This is to date from Celtic

time that the counter-brand trade declined
terrible way.

In Paris, Duke John quickly understood the advantage he could take of
the vanity of some, the coquetry of others. The first year
was nevertheless quite hard. He made an expedition to Trouville-sur-Mer
during which it was proven that Duke John knew a lot
better handle the king of clubs than the Durandal.

He was therefore expelled from the Casino. Nevertheless, he managed to hang on
there to a personality of elegant literature. Following him he en-
into the world, not into the true, but into the false world that
frequent young people and journalists, and, thanks to the influence
from his chaperone, he came to have the right of citizenship among the youth-
who has lunch at Bignon's and dines at number 6 of the Maison d'Or.
But what a right of citizenship, my God! What an existence to spend
for the grotesque and the breastplate of a circle of young people,
constantly rubbing shoulders with high life, dinners and girls and not having-
never see anything but the crumbs of some and the gray hairs of others.

18 i JEWISH FRANCE

This was Meyer's first method. He moved quickly
thanks to the great Jewish surge that took place after the war.
Today he has been trading, gambled on the stock market, swindled, he has a
coupe, a hotel, a newspaper. It does not excite desire or even
contempt, but rather as an immeasurable astonishment-
nement. Having noticed that some people in the world
affected a certain stiffness, in rather bad taste
remains, he imitated them, but imitated in charge; he does not move
more, he no longer turns his head; with his pale complexion, his
ivory skull, his shiny beard, he gives the impression
of a Semitic mummy wandering in the middle of Paris with the help of
of a spring that we cannot see.

This fantastic being, this rascal of such implausibility
roguery literally stuns with jokes made
cold-blooded people who knock people down. At the time of ob-
Emperor's suites at Chislehurst he wanted to march to the
sides of the imperial family; he mourned the Count of
Ghambord and announced gravely that he would not be able to attend
at the feast of Ischia because of the death of the King. All this I
repeats, performs seriously, silently, without laughing.

It really has a kind of role in elegant life;
it was he who put into circulation these words of "pschutt" and
of c(v'ian » that our gentlemen repeat with a gri-
stupid mace. At the dog show, the du-biters
The Uzès chessmen ring the honors when he arrives (1),
which would be understood at most in an exhibition of
fish farming. This Tom Lewis, rubbed with letters, is mixed up in

everything, he serves as arbitrator, he fulfills the office of ambassador, he does the shopping. He is the one who intervenes in the trial of Sarah Bernhardt and the Jew Koning, it is he who will take

(1) Gaulois, May 31, 1884.

at Meissonier the portrait of Madame Mackay and which rap-
take the money to the painter.

You can guess, with such an intermediary, what the
negotiations. M™® Mackay portrays Meissonier
in the secret place where Saint Simon had put the portrait
of Dubois. Meissonier dishonors himself by his greed for gain,
by demanding seventy thousand francs for a painting which
asked him for a few sessions. At the moment when everything is going well
arrange, the Jew Wolff, who sees his friend Meyer in-
pledged, comes to pronounce on the case some of these pa-
roles of which he has the secret: "If in such a debate, said
this austere man, I could hesitate for a moment, he
should give up raising one's voice on artistic issues-
ticks; I would sign my own downfall."

—So your Paris is a den of brigands?
foreigners sometimes tell you.

— But no. Paris is still full of good people.

If, instead of living in this world of schemers who wait-
tooth travelers at the station, like the interpreters and the
pickpockets; if, instead of surrounding herself with Jews, Mrs. Mackay,
who is said to be an excellent woman, had lived with
Honest Parisians, she would have known how to make a
artificial increase on works of art as on shares
of financial companies; she would have found three hundred in Paris
painters who have more talent than Mr. Meissonier; she
would have dealt with an artist who would have behaved towards
she as a well-bred man, and she would not have been defamed
in the newspapers.

When he has nothing else to do in town, Meyer organizes-
celebrates with the duchesses. During the Alsatian festival
ciens-Lorrains, it was he who was to open the ball with the
Countess Aimery de la Rochefoucauld. At the last moment,

the poor countess had honor and was content to take a walk
in the room on the arm of the little Jew. Isn't the exhibition

Isn't it sad enough already (1)? For me, I
I admit, these humiliations always afflict me. Isn't it
not saddening this pretty name of Aimery, which has I don't know what
Middle Ages perfume, and brings to mind Victor's Aymerillo
Rugo, this great name from La Rochefoucauld, which recalls
centuries of heroism, battles won, Maxims, —
all this sullied by the promiscuity of a former secretary of
Blanche d'Antigny? I'm a bit like Veuillot and I
finds that "these people betray me personally,
steal something from me" by disposing of a name which they
do not have the right to dispose.

Make no mistake, however, Arthur Meyer is the
only literary personality that people of the world can
endure (2). After books, what they hate most are

(1) The love of the Jews, moreover, is very developed in this
family. She is a relative of Countess Aimery - if not the
Countess herself - who nearly drowned for love of Jewry.
She was in her villa on Lake Geneva when she was told that
Baroness de Rotlischild came from Preigny to see her in her boat
i steamer. Transported by the honor of such a visit, the Countess
rushes forward, overturns everything in its path; on the footbridge which con-
led to the boat, she wants to take the three times of the reverence
like at Versailles, it capsizes, it falls into the water, and the Jews
indulge, about this fall, in jokes of a dubious taste-
tens.

(2) There are exceptions, however, but they always happen.
in favor of the Israelites. The Jew, flattering, insinuating, cajoling, lulls
the patrician, rocks him gently; the Frenchman, who would tell him frankly-
ment the truth, which would bring him the echo of life, would disconcert him,
would disturb him, wake him up.

The Duke of Chaulnes, whose mother was showered with insults by
the Jewish press, was the devoted protector of Eugène Miintz, of whom we
we were talking about earlier; he helped him continue his work and the day before
of his death, he took, by a touching foresight, the dispositions

the men who make it. They only understand the writer
in the form of a well-informed, well-dressed, intri-
"Killing, stirring, agitating. M. de la Rochefoucauld, Duke of
Bisaccia, receives Rothschild and Mayer, he does not invite Her-
Villy at a party where one of his plays is being performed. The episode
is still significant and the letter, full of brilliance, written at this
subject by the author of La Belle Saïnara to one of his friends,
worth reproducing.

Chailly-en-Bière (Seine-et-Marne).

I'm in a very bad way in the corner from where I'm writing these lines.
I have: enlarged liver, jaundice; I am yellow with gum guttate, and
moreover my weakness is extreme. I get up very little and cannot
walk. It's been going on for a month now. I wouldn't want to
to die without having told how this famous great lady
which has been talked about so much, and which is called French Politeness, is
died three times rather than enter my house, and that about
this Sainara whose leaves call me "the happy author."

Imagine that, for this famous Japanese festival, we came
ask me for opening verses. I did them, they were the
poor. I was not even acknowledged for this work of-
summoned. And we didn't even send an invitation to the author
for the party. It's steep

necessary to ensure the publication of the volume entitled
The Renaissance; in Italy and France in the 5th century, during the reign of Charles VIII.

Mr. Miintz, moreover, paid a just tribute to the Duke of Chaulnes.
and it is a pleasure to see appear, in a few pages of his
introduction, this benevolent figure of a curious great lord
of everything, interested in everything, coming with crutches, after having
was seriously injured in Goulmiers, take his law exams in
Poitiers, studying workers' issues, publishing a remarkable
work on the sculptures known as the Saints of Solesmes.

The Montesquieu family also helped the famous doctor a lot.
Worms in its early days, but no great lord, again,
would not do for a Christian what he does for a Jew who knows Tentor-
liller, take it.

I must tell you, of course, that I would not have been at the
dukes. But the dukes and vidâmes owed me an invitation,
if only for the collection I make of these illustrated boxes.

Moreover, having noted the death of French politeness
in the noble suburb, I thought that it was the third time that
This happened to me, in the name of the poor, with the same Saïiiiara. Here
the anecdote:

The first time, the Duchess of Magenta asked me to give
for the poor, at the Odéon, the first of Saïnara. Lady! it-
It was hard! After three years of waiting, sacrificing my first! I
nevertheless, for the poor.

The good old lady having learned that I was at the Rappel,

even deigned not to come and see the piece she had asked me for.
She did better: she threatened to reach the middle. Which was a
fall for me.

She didn't come at all (thank God!), but nobody
didn't thank me. One!

The second time, it was Ms. de Metternich who asked me to
to give – by giving up my rights – Saïnara to Vienna,
on the Court stage, with her as an actress, for the benefit of the
flooded with Szegedin. I gave up the rights. I wrote a letter
of French people happy to see their verses being useful to Hungarians!
We played. Great success. A lot of money for Szegedin. Not a single
word of thanks. Two! I

With the La Rochefoucaulds, just politeness.

Three! 1 1

I believe that these notes are not necessary for the history of a
race that is going away are lost. So I bequeath them to you. It is good
that these things will be said one day or another.

To you,
E. d'hervilly.
June 26, 1883.

No, my dear colleague, these notes must not
for the history of a race to be lost, that is why I
reprint the letter here.

The Duke of Bisaccia nevertheless remains a strong man.
devoted to his cause, very ^^enerous even on occasion, but

obviously he got lost in bad company,
in the company of Jews, this flower of delicacy
and courtesy which once characterized the French nobility
English; he no longer knows how to make the appropriate distinction between
a poet, an artist who is a being of selflessness
and work and a vulgar financier who gets his hands dirty
in the handling of gold.

One day, Papillon de La Ferté, the steward of the Menus,
reported to Marie-Antoinette a quarrel he had
had with Sedaine, he always repeated: "Sedaine has me
said, I said to Sedaine... »

–When the king or I, interrupted the queen, speak
of a writer, we always say Mr. Sedaine.

The Duke of Bisaccia no longer has a sense of these nuances, he would certainly say Sedaine and Monsieur de Rothschild as big as your arm.

If I speak at some length of the noble duke it is that he is, as I have already said, what the English call- ment: "A representative character.)) He is instructive and It is painful to see in what society a man lives who naively believes himself, and who is really, for the crowd silly, the incarnation of the high aristocracy, the represent- both ideas of chivalry, honor and faith (1).

(1) In the month of April 1885, we see the poor man, still co-marked by Meyer, attend the ball given by the Municipal Council at the City Hall. The leader of the right, as they say, parades nearby of the baroune of Ange, to which a municipal councilor has opened before the hour the doors of the living room where we dine; he exchanges poi- handshakes with all those advisors who chased the Sisters away hospitals, tore down the cross from cemeteries, persecuted in the most dirty and in the most ignominious way everything that honest people bother respect. Frankly, was this the place of the Duke of La Rochefoucauld- cauld-Bisaccia?

Everything is false, moreover, in this window character.

Meyer admires the Duke and the Duke loves the trade of Meyer (l). Meyer's name is among the elite assistance who crowded into the ball on April 48, 1884, in the midst of beau- Hirsch coup, some of which are called Maurice and others other Theodore. Deeply struck, no doubt, to see himself There, Mayer declares that this ball is one of the biggest events- ments of the century. It is to Le Figaro, however, that the palm of enthusiasm. A staircase especially delights him because We are in the century of stairs. This one, it seems^ “defies description.”

Made of rock fragments, bordered on both sides by blocks of granite covered with moss, on which water gushes from a invisible source falls eternally in fresh cascades, it is like a rising forest where, in a gentle warmth, flourishes, all the flora of enchanted countries, where the palm trees which seem The masters of each anfiactuosity project towards the sky, to verti- ginious heights, their long spears of dark green, among the

Cliambre, he calls July 14th "the feast of the assassination" and this day-

there he illuminates the Jockey Club, of which he is president. If it is the
Assassination Day, why are you lighting it up? If it's a national holiday
oale, why do you call it "assassination day?"

(1) To understand what is significant about such an association,
From the point of view of the morals of an era, one must read the Druid, a
roman à clef, by the Countess of Martel, which introduces us to what is happening
passes into the interior of the Gaul. There is everything in there, the ten-
attempted assassination through vitriol, pimping, blackmail.
We learn there that it is a girl, a former actress at the Variétés,
who writes the social mail and teaches the women of the suburb
Saint-Germain, how should one behave in church? This is where it is
a certain aristocracy has arrived, the aristocracy of pleasure.

As a complement to the Druid, one can also read the dis-
lecture given by Meyer, in August 1883, at the Evian regattas*
Meyer always calls Prince Brancovan "my dear friend,"
and he calls Bartholony to witness his words: "Isn't it, my
Dear Bartholony? " To say that I left the countryside, by a sea-
bright summer day, expressly to vote for this Protestant, friend
de Meyer, who claimed to be a conservative

I

clear reflections of the lights sown in the foliage. It turns,
turns, the staircase, and, in its grandiose evolution, finally ends at
the greenhouse – the ecloa of this fantastic decor – which, by its situa-
tion and its Babylonian proportions, brings to mind the gardens su-
hanged men of Semiramis. A radiant illumination gives the illu-
tropical sun, and the lush vegetation that spreads out there
that of transoceanic Eldorados. And it is a miracle to see, in
the narrow paths with flowery borders, which cross and intersect
cross, ecstatic groups circulate, shoulders shine
naked, pearls and diamonds sparkle, silk blends with flo-
green reasons, and all these sparkles merge into
a kind of vaporous kaleidoscope where there are no more women, nor
flowers, no satin, no greenery, nothing but the great symphony
colors and the bitter intoxication of perfumes!

Le Figaro is right: “Let’s flee this disturbing paradise!”
let us tear ourselves away from this opium dream!” to take refuge
in the chapel. There is a chapel, in fact, and one re-
would regret that she was not there; she recalls a certain
religion that is fashionable. The La Rochefoucaulds go there
moan about persecution, before entering the ball, when
The Hirschs have not yet arrived. Their God does not exclude
not the pleasures of dancing, even in the time of Diocle-
tiea; it is somewhat related to that of Béranger.

We are admitted into his empire
Under the crown of martyrdom
And under the crown of flowers.

Confessors of the faith and martyrs, many great
lords are ((among those privileged people who, from ten o'clock
from evening to four in the morning danced, chatted, had supper,
then danced again, talked again, had another meal and who, valiant in their pleasure,
only surrendered with the dawn." They hope to do well
one day in the stained glass windows, only the instruments of sup-
accomplice that the saints carry on their hand in the naive

images of Gothic Tart, will be replaced this time by a
party favor accessory.

If you want to see how much the destiny of a journalist
Christian is different from that of a Jewish journalist, re-
keep the men surrounding Meyer. Go to the Gaul,
you will find, next to the pale Meyer, a handsome rider,
a gentleman from Béarn who looked a bit like Henri IV.
Brave, not only in a duel, but in the street, he Ta
proven during the demonstration in Place Vendôme, Mr. de
Pêne remained, despite his incessant production, a writer-
vain of race; among the thousands of articles that he has improv-
targeted there is not a single one that does not have a feature, a sentence
where the artist who knows how to hold a pen well is revealed. What
Did it help him? He is now erased behind the
little circumcised boy whom he chaperoned in the world; he has not
was able to keep a journal of his own.

Take, if you still want, Gornély. He was called
€ a perverted choirboy." I don't think the word
be fair, but I am inclined to believe that he suffered a little, at
moment of success, this unhealthy vertigo, this pesti-
lens that emerges from the boulevard and which is terrible, sur-
everything for those who lived in the provinces. I knew him poor-
vere, worthy of all sympathy, in this truly interior-
charming story of a young father who feeds the
his own work. I can speak about it with complete independence,
for I have never had anything to complain about or to praise. 11
certainly knew that I would have enjoyed defending my
I had ideas at his house, he never offered it to me; he confined himself
a little too much then, in my opinion at least, and from the point of view of
the work he directed, in a somewhat restricted environment and
boulevard.

Despite everything, he still managed to create, to make
read, to keep alive an avant-garde newspaper which made im-
menses services to the Conservative Party. After losing
two thousand subscribers at once, by rallying to the Count of
In Paris, the Clairon had no fewer than 5,375 subscribers;
at the time of his disappearance he had a daily circulation
of 11,000 copies.

The slightest help would have kept this newspaper afloat. Gornély did
ask the Count of Paris for this help. He did not want to
not even receive the person the young man sent him
writer who, after all, fought for his cause with
bravery, with enthusiasm, even with success.

Don't you find the abandonment of this being distressing?
of initiative, activity, goodwill by people who
have more than a hundred million of their own?

I do not have to discuss whether the princes of Orleans were
well or badly inspired in demanding, after the war, their
confiscated goods; I would rather know this money in their
hands than to see it wasted by the Republicans. It is not
no less certain that these goods do not have the narrow character-
personal possession of a property bequeathed to his children by
someone who became rich in the wool trade and
oils; these are appanage goods formerly granted to the
family often in to support its rank, maintain a
princely train, enhancing the splendor of royalty. The princes
of Orleans do not have, in conscience, the right to enjoy exclusi-
of this fortune, they have a moral obligation to take it
to devote it to the service of France, to devote it to the propa-
great monarchical.

No one, probably, dared to say this to the Count of
Paris, teach this prince, who is not only a
honest man, but a good Christian, whom love exceeds-

capital is a cardinal sin. Defending the interests
religious in France therefore finds itself having as its organ,
less in a certain public, the diary of a Jew and a
Meyer(l)..

The conscientious journalist, in love with his art, is the ob-
jet of the same hatred as the writer. The Press, too,
has almost completely transformed in recent years
years; to understand the new conditions in?
in which it is placed, it is first necessary to

separate journalism from the journalist, the work done by
the one who does it.

Nothing is more absolutely honest, more completely
disinterested that the journalist of French and Christian origin-
yours, and this, without regard for opinion. He has a
formidable means of action, it hurts or caresses at will
the vanity of each, at a time when this feeling has taken hold
almost morbid proportions and the temptation never
touches him to derive any benefit from the praise
that he grants,

In this respect, there is no doubt, never even one
n*had the impertinence to promise a gift to a critic
drama, to a book critic or to an art critic
to speak favorably of a piece, a work, a
table. Are they therefore absolutely impartial? No.
Unfortunately, attaching only secondary importance to
to what they write, they are accessible to the camara-
derision, flattery, personal approach made near

(1) In Hungary, moreover, some calligraphic newspapers, such as
the 'religious week and the CaUwlicus Galad^ are also directed
not Jews.

of them, they award the epithet of "eminent" or "sym-
pathetic,)) as if it were a simple cross of the
Agricultural merit. Such as would indignantly reject a
sum of money, will not resist a woman's smile,
to a gracious word, to the very insistence of a stranger who
seems to attach exceptional importance to what people say about him.
The party spirit, moreover, almost takes away from the journalist
the right to have an opinion. If conservatives don't remember
hold only rather weakly, everything that comes from a rep-
The American is admirable for his own people.

We no longer even influence journalists through dinners.
as under the Restoration. The paintings that the writers
Germans have traced literary mores are painters-
backward ideas that have no relation to reality
present. It is no longer only abroad, or at the bottom of the pro-
the most remote vinces, that we still imagine that the
journalists spend their evenings behind the scenes drinking
champagne with the actresses. Circles, protected by
the police and sponsored by Jews, were founded to
to attract writers, deprave them and take away from them, through play,
their small savings, but they are hardly frequented
than by a special world which has no relation to the

serious journalism.

Only the editors of news newspapers,
boulevard newspapers, as they say, are, in some way
manner, obliged by the very nature of their work to a
some disjointed in existence. Others live with
perfect regularity, the further from the center they are
can, only mingling from a distance into the noisy existence
from Paris. Most are married and faithful; many
also, I must admit, are cohabiting; they have
met a woman who loves them, who doesn't bother them

their papers and they attached themselves to her without taking the
difficulty in regularizing their situation; they practice
all the virtues of marriage without the benefits.

It is precisely these virtues that diminish independence-
dance of the journalist, who incline to concessions a
natively straight character, which make a press decon-
Derée has, as editors, worthy men personally-
ment of any consideration.

If the editorial staff of newspapers, in fact, is composed
of healthy elements, management, ownership, to be more
exact, is too often in the hands of absolutely me-
worthy, crooked financiers, unscrupulous shareholders-
pulous who see in a newspaper, not a means of
to spread just and fruitful theories, but to support
shady combinations, to obtain concessions that
ministers, objects of universal disgust, grant without
bargain with those who have the sad courage to rent them.

Gambetta's conception of the press
was an exclusively Jewish conception. A horde of
cosmopolitan scholarship holders met one morning, heard
with the Genoese and came to chase the French from a newspaper
who had actually created it, founded it, accredited it in the pu-
public through their intelligence and their work.

One day, a Belgian financier, Werbrouck, intimate
the order to the editors of the Gaulois to have to change
convictions in twenty-four hours. A few months later,
He is a Russian Jew, Elie de Gyon, forced to come down from his
chair, in St. Petersburg, by the indignant students and
decorated by the French government, which comes at the head of
This newspaper teaches us what policy we must
follow.

Another union is trying to take over France

the same way. In June 1882, Waldeck-Rous-
bucket, worthy disciple of his master, has brutally expelled-
ment, without even warning them the day before, all the editors
of the Reformation who sign a collective protest against
the crudeness of this process.

I still remember talking with Escoffier at the mo-
where Gambetta's gang had set its sights on the
Little Journal.

The opinions of the Petit Journal nQ are not mine,
but it is impossible not to recognize moderation,
the honesty, the spirit of morality with which Escoffier di-
erect this sheet which, by its enormous circulation, could
undoubtedly do a lot of harm.

Gambetta appreciated skill, application to his
task of the writer who had raised the print run so quickly
of the Petit Journal^ considerably reduced following the
condemnation of the Jew Millaud. He had brought him, and he
had offered a very brilliant situation if he wanted to take-
to lead the management of the Little Republic.

Our colleague had accepted, but, informed of the system
on which Gambetta relied to maintain his popularity
faltering, he had, although anti-clerical himself, for-
formally declared that he would not associate himself with a cam-
loincloth of defamation and slander against our priests and
our Brothers of the Christian Schools.

The vindictive Italian had promised himself to remove his
modest situation to the man who refused to make his own
caudatary and he almost succeeded.

Faced with this shameless intervention of dirty money
in questions of doctrine, the writer feels his heart
leaps with indignation, he wants to resign, but he
is often married, I said, father of a family; he is seized by

the fear of seeing misery suddenly enter this
happy, peaceful, almost coquettish interior with its
books, his old plates, his drawings of friends on the wall, his

flowers in summer; he reflects and almost always, in such a

In this case, we know that to think is to bend.

This explains why the Jews very easily put to the
chain of men who are absolutely superior to them
and who, if they had come together, would easily have been right
two.

For the Jew, the newspaper is nothing more than a tool for blackmail.
The most scrupulous agree and are naively surprised
of the joy you experience in chiseling, for a mo-
dique, an article that you feel, which is in your convi-
tion. — Why don't you write the opposite? you say-
they often feel with a sincere feeling of benevolence,
that would earn you double!

The famous Hugelmann was Jewish. Fiorentino, the only cri-
tick of a French newspaper that was convicted of blackmail,
was Jewish (1). His brother or cousin translated into Hebrew,
1853, first poem by Eliezer and Nephtalide Florian. David,
the financial journalist, was convicted of blackmail before
to be sentenced to ten years in prison, naturally
in absentia, for having removed a certain number
millions to unfortunate shareholders. Zabban was
prosecuted for blackmail, but I must add that he was
acquitted.

Mr. Albert Christophe, Governor of Crédit Foncier, has

/ (1) He was the one who wrote at the time of the debut of an actress
poor man, who had asked him to wait a little for the payment of the
grant: "Mr. X.. promises a lot, we lock it if it

revealed, in full Chamber (l), the way in which the Jew Eugene
Mayer had raised funds to found the Lantern.
Mayer had started by trying to intimidate with
articles in the Financial Reform, but these articles have not-
had not produced the expected result.

What do we do, says Mr. Albert Christophe, we bring these articles together in
a volume; this volume is put on sale in bookstore windows.
A fairly legitimate, fairly natural emotion takes hold of those who
had the management of this establishment.

So this happens: the edition is bought, the price is set;
a sum of 30,000 francs is paid to the author of the book.

The sale, made by payment, was carried out at the same time
time by the total delivery of copies. The entire edition

was delivered, then it was destroyed by those to whom it was
sold, and there probably remains nothing of this book
another copy than the one I have.

A member on the right: "He has value."

Mr. Hamille: "We must put it in lottery 1"

Albert Christophe: Now, gentlemen, what were the
authors of this publication? Who were the makers of this
booklet, those who put it on sale, those who made the
shameful traffic that I denounce to you? Gentlemen, these are the ones
same as we find in the current debate; these are the ones-
the very ones who received the money and who stipulated this sale,

(1) Official Journal of July 2, 1879.

Mayer claimed to have received only twenty-five thousand francs, which
would have been given to him, out of a sum of two million intended for
be distributed to the press of all shades, to support the inte-
Egyptian interests.

A jury of honor assembled affirmed that this unflattering allegation,
moreover, for the press, was false. Here is his statement: "He
results from the facts that the twenty-five thousand francs that Mr. Mayer recognizes-
born having received were paid, not by a financial syndicate and
for advertising costs in Egyptian affairs, but for a
cause for which Mr. Mayer could not give any satisfactory explanation-
making. » ^

^<^ -^Z^- ^iv-<_^:î2- ^

These are the same people who then used this money to
to invigorate and make the newspaper La Lanterne 1 prosper

This is the fact that I leave for your appreciation without adding to it-
no comment. This is the fact that I can, without excess of language,
call it an act of financial blackmail.

A man in Mr. Christophe's situation could not
obviously affirm such a serious act of blackmail to the tri-
bune without having ten times the proof.

The fact is therefore not doubtful, but what is a thousand
times more interesting, from the point of view of our study than the
made himself, it is the terror that this man inspires. H
It was enough for Mayer to treat the most honest magistrate as

forger and thief so that the unfortunate man was imme-»
immediately sacrificed by Martin-Feuillée, the docile executioner
of the orders of the Lantern. In December 1883,
Mr. Denormandie reproached the Keeper of the
seals who found nothing to answer.

For the court of Angers, said Mr. Denormandie, the Lantern of the
August 21 reported a magistrate named Maury as in front)
to be revoked. And he was a few days later.

On August 29, the same newspaper contained these words: "Come on, quickly
a sweep; » on October 6, the three magistrates reported
were swept away.

For Mont-de-Marsan, it is still the newspaper La Lanterne which
denounces the president of this court, Mr. Tourné, as a forger*
and unworthy to preside any longer.

Naturally, his dismissal was not long in coming.

But this is not enough for the newspaper which, in a new article, de-
declared that all the judges of this court were forgers, and
that they had to be made to come down from seats from which they were not
worthy. He published their names with comments of a
extreme violence: and a few days later, they were dismissed.

Mr. Denormandie continues his quotes by speaking of this

which happened for the court of Pau, for the tribunal of
Vannes and Dax.

"Come on," insisted the newspaper I quoted, "come on, mon-
Mr. Keeper of the Seals, you must come to Clermont and
give the sweep you gave to Mont-de-
Marsan and Pau I »

Mr. Denormandie could have added that in drawing up these lists
of proscription, Mayer avenged personal insults
nelles, because he and his family had had a little to do with the
judiciary of all countries. He had particularly on
the heart the judgment of the court of Valenciennes, of 20
August 1879, which had severely qualified the means by which
Mayer had used it in one of his newspapers, La Réforme
financial, to launch a shady business: the Company
Northern ceramics. The court had noted that the
Financial Reform had claimed that the factory was free of
all charges, debts and mortgages, while its price
had not even been paid, and declared "that the pre-
The resulting damage results not from the facts themselves, but from the

publicity given to them for an interested purpose
and guilty; " he had finally established that the maneuvers
guilty had been committed "by Mayer, publicist
and banker in Paris, in a newspaper, the Financial Reform-
cider.))

In the affair of New France, there was no hesitation
to pursue Mr. Sumien, who was only a simple journalist-
list inserting announcements or notices, but it would have been chi-
America to think that Loew, or any magistrate
new layers, continued Mayer who had organized
the same dishonest company. Nevertheless, this blames everything
platonic still displeased him and he took the opportunity to get rid of it
revenge.

2C2 JEWISH FRANCE

Our French officers themselves are all little boys.
in front of this Jew.

On the occasion of July 14, 1883, the Lanterne public I do not
know what infamy against M. de Vaulgrenand, colonel of the
22nd Artillery Regiment, at Versailles. The next day the
The newspaper office is full of officers, the colonel of the
Valette and Morlière, the first to arrive, meet there
with a squad of officers from the 22nd Artillery Regiment.
What are all these gentlemen doing here? Asking for a
reparation to Mayer? That would be a very chi-
America. They are coming, the newspaper tells you in italics,
to bear witness in favor of their colonel.

Isn't this still valuable for psychological history?

/ gic of this time, these heroes, these beautiful soldiers of the great

battles, these French people bothering to come and plead the

^. because of their colonel in front of a filthy Jew from Cologne,

half singer, half spy?

These are the aberrations, the weaknesses, the
moral gallicisms that are almost impossible to make
understand an Englishman or a German. The officers
Germans, these disciples of IL^gel in uniform, who want
explain everything by philosophical theories, you embar-
particularly irritate with their endless questions
view.

— Finally, your officers are very brave, we have them
seen in the fire, they are superb; how do they leave themselves

treat like this?

The absence of any intellectual courage is always the
only explanation that can be given. We can only do
reread to foreigners, to demonstrate this absence of everything
spring to resist, the execution of the thirty-seven gendarmes
and guards of Paris, as hostages of the Commune. These

men in the prime of life, of intrepid in-
questionable, they proved it by their death, allowed themselves
led to the slaughterhouse by an escort of thirty-five men-
my who only asked to let them escape. All the
along the route, the population, which was in favor, the en-
courageous to leave. At the top of the street *de la Ro-
quette, a woman shouted to them again: "Run away then b
They went to the end, calmly, marking time,
said Maxime du Camp, as if they were going to Tinstruc^
lion. "

Basically, the events that have taken place over the past ten years in
are the proof, there is hardly more brain activity,
of decision-making power in a colonel than in a guard
municipal.

This activity, this decision, this intellectual courage,
Eugène Mayer owns them.

Look again with me at this Jewish CV.
Study man in his own, in his moral formation,
in its development and you will be amazed at what
that a Jewish family, taken somewhat at random, can
to stir things up, to disturb people^ to free up mo-
tively around her.

One of Mayer's uncles, protected by the Wolff stewards
and Gaffriot, was in charge of military supplies in Crimea
and in Mexico he gained an enormous fortune which he lost
in speculations, was put at the head of the agency of the Mem-
phis el Paso, started a bacon business and ended up
by leaving the United States to take refuge in Brussels.

Another of his uncles was, from 1860 to 1862, director of the
Cologne pawnshop, committed countless de-
torments and came to seek asylum first in France,
then to England. He was sentenced to forced labor at

life imprisonment and married, in London, a famous pimp-
built in a Piccadilly shop and now ins-
carved in Paris.

It was at the home of a cousin of Mayer, Mrs. P., that su-
suddenly a marshal of the Second Empire.

As for Mayer's father, he was locked up for a few days in
Mazas, under the Empire, and released thanks to the protection
of the marshal; involved again in another affair,
a few years ago, and seeing himself lost, he hanged himself in
his property in Jouy en Josas.

Our Mayer, Benjamin-Eugène, had another role in
the tragic Rappaport affair.

The Rappaport case deserves a separate mention. This Rap-
paport or Rapoport (1) is a true modern Jew, a figure
as today's Paris has thousands of them, he lives on the street
from Piichelieu a luxurious apartment, he frequents the res-
fashionable taurants, he plays and always wins. Although he
would have had Wilna as his homeland, if he had stood for election
municipal, anywhere, in competition with a brave
Christian whose family would have been, for two or three
centuries, the Providence of the district, he would have been, not elected
but acclaimed like a Camille Dreyfus. All the Jews
and all Freemasons would indeed have mar-
went to the polls as one man, shouting: "Name-
Mons Rappaport I » while honest people would be
stayed at home moaning about themselves.

How exactly did the drama in which he was involved take place?

(1) A Salomon Rappaport, born in Lamberg in 1790, was one of the
most renowned rabbis of Germany, he translated into Hebrew
Esther de Racine. On June 9, 1860, German Jews celebrated in
great pomp on the 70th anniversary of his birth.

I

disappeared on December 12, 1882? This is what remained pro-
blematic. Let us first cite the story of the Lantern,
admirably placed to be well informed, but also-
also interested in concealing the truth.

The material facts of the crime are known. In the morning, a
window suddenly opened, on the fourth floor, and a young

girl appeared, screaming desperately; then she disappeared-
rut, violently pulled back, and the window closed. A
A moment later, the sound of a detonation was heard. Guards
peace were required, and the door of the apartment was opened
question.

This apartment was where a diamond broker lived,
Mr. Georges Rapaport. He had stabbed his daughter and then
brainwashed.

These are the brutal facts, in their simple and bloody horror.

But no newspaper has exactly explained the causes of the crime.
known. The murder was believed to be the desperate act of a
father washing away his daughter's dishonor in blood. Nothing is less
true. The truth is this:

Mr. Georges Rapaport, born in Poland, diamond broker in
Paris, had married, in 1864, Ms. L. Davis. Two children born-
from this marriage: a girl, - yesterday's victim, and a boy,
fifteen years old today.

But disagreement soon broke out between the spouses.
Rich in vices and poor in moral sense, Mr. Rapaport wanted
find in his wife a fortune, and his attempts to traffic-
to get her, to sell her to rich friends forced the honest
woman first to take refuge in her family, then to ask
and obtain a legal separation, which was pronounced in 1876.

The judgment decided that the two children, then in boarding school,
would go out to their father and mother in turn.

However, the girl grew up and became beautiful. The father
unworthy, as he had wanted to sell the beauty of his wife, his-
was speculating on his daughter's beauty. He pushed her towards the
theater and got her into the Conservatory as soon as she left boarding school,
in 1880. Ms. Rapaport was then 16 years old.

II 12

The mother protested indignantly and summoned her husband to ob-
to have her daughter reinstated in her boarding school. Unfortunate-
ment, in her summons, she treated the Conservatory as a bad
will take place. The need to protest against this qualification,
risky, was imposed on the court. The judges therefore declared that the
Conservatory was something like a temple of morality,
and that, consequently, it was very legitimate that U, Rapaport y
brought his daughter in.

With this judgment, he kept the child with him and began to
walk everywhere, to the theater, to the woods, to the shady parties and
always in sensational toilets. The desperate mother does not
could do nothing: The judgment was there.

The child, however—for she was still a child—did not
didn't want to be sold, defended herself.

Some time ago, Mr. Rapaport, not despairing of
finally overcoming his resistance, had the idea of installing it sumptuous-
ment to make it more fashionable. He therefore rented it to her, at her
name, avenue d'Antin, 29, an apartment of 8,000 francs per year,
and he had it very richly furnished. He was to move in with her
the 15th of this month.

The young girl only persisted more in her resistance,
which the wretch called "ingratitude."

Last Sunday, Mr. Rapaport sent his son the letter
that we are going to read. From that moment, seeing his hon- dreams collapse
drastically golden, he had resolved to kill the one who did not want
enrich it.

Here is the letter;

Sunday, December 10, 1882,

My beloved son,

Your ungrateful sister pushed me to the limit. She insulted me
"last degree, - on all sides I am unhappy. Your
My sister is cursed by me, — death is preferable, — I
"I'm sorry I can't say goodbye. I wish you all the best."
all possible happiness.

“I kiss you for the last time.

“Your father who loves you.”

Let us add that the poor child, to whom this letter was addressed,
did not receive it. He still knows nothing about this whole tragedy and
\ he is in the infirmary of his pension, quite seriously ill, by
following the terrible emotions that had caused him, during his last-
last outing to his father, a terrible scene between him
and his sister, a scene which followed a hundred others of the same kind.
The wretch found his plans so natural that he did not hide them
not even in front of this child.

Some newspapers said that Ms. Rapaport had a lover and

that this lover, a rich Spaniard, had barely left for some-
a few minutes when she was hit.

This is a slander, and it appears from the medical examination that his
father stabbed her while she slept.

For several days, she had been pursued by sinister ap-
grips and locked himself in, but his father, at his
unbeknownst to him, he had a duplicate key made to the room.

Other newspapers present the drama from one angle
completely different.

Rapaport, say the Paris News on the date of December 14-
December, was originally from Russian Poland, an Israelite by religion...
In 1862, a mutual friend introduced him to a lovely young woman
■daughter, Jewish like him... related to several musicians... na-
too artistic and too delicate for this half-savage... he-
married and had two children. But one day, his wife, ^^^-^^^
tired of his prosaism, abandoned him to follow a young man...
whom she left for another... so that she finds herself, today-
today, the close friend of one of our colleagues, and that, recently at /
rOdéon, she — much against her will, moreover — played a role in ''^ ^ -
' \ scene of violence which interrupted the premiere of The Marriage '/^ y_
André. "^

The most common opinion in the neighborhood was that ^^
Rappaport had been murdered by a semi-autype individual ((/t^.^
tick, which had been seen fleeing precipitately, a few t/,^)/
moments after the crime, and that the girl had been .
hit while trying to defend her father. Yes, like the ^^

claims the Lantern^ she would have been stabbed during her
sleep, one would not understand that she had pushed, at the
window, the cries which, the Lantern itself recognizes,
gave the alarm. Besides, according to the neighbors, M^^^ Rap-
paport was dressed when she appeared for a minute at the
window, which would tend to demonstrate that it was not
her throat cut in her bed.

According to the general conviction, the active intervention of a
Jewish magistrate would have stopped the investigation at the moment when it
was going to result. What is certain is that the autopsy will
ment demanded by everyone, was not done; a rebate-
bin came to take the body of Rappaport who, victim or
guilty, went without any procession to the Israelite cemetery.
This counterpart of the Rue Morgue Affair has not yet
found Edgar Poë to tell it, nor Dupin to

explain it.

Imagine a Christian dragging all these souvenirs behind him-
nirs, mixed up in all these dramas, splashed with all this blood,
his life will be completely darkened; he will be prey to an insur-
mountable melancholy, he will try not to put himself
in evidence. The Jew is in there like a fish in
the water, he wriggles, he is happy; this atmosphere of trouble
perpetual is its natural element; it attacks pref-
reference to the institutions which would seem to inspire him
a salutary fear; he calls our officers “clerica-
makeup, church Pierrots, sacristy Punchinellos (1).

Actually, this man is very brave, make no mistake.
not, despite his insurmountable aversion to games of
the sword. In a time when we live only by the brain, he has
the audacity that is needed, the boldness of the brain. Examine carefully

(1) Lantern^ issues of May 1883, passim.

this little Cologne urchin. He has everything against him, he wears a
dishonored name, he has no literary talent; he turns around
even on the pavement of Paris, he finds a way, with
the funds raised as you know, to organize a
big business like the Lantern, to stir up opinion.
Now look at some of our Catholics: their
family has been in France for centuries, they own two
one hundred thousand pounds of income, they have neither galley slaves nor hanged men
among their own and, even with good will, they are
helpless, annihilated. "Certainly, it would be necessary to do
something, but what? What an era we live in, my
good sir!

How do you expect that with guys of that caliber
de Mayer, always working on a case, a combination-
his, of a scandal to agitate the others, which country remains to
live the good life of old? Let them free again
twenty years and they will blow up Paris, France, Europe.

If only we could stick to those who are in the
house! Alas! there are several million on earth who
arrive successively hungrier, more restless, more
ardent than those who are already half-fed.

To see where French democracy is and even
cosmopolitan democracy, from the point of view of dignity and
of the moral sense, to take its measure, it is equally appropriate-
It is important to look at Mayer's position in the party.
republican. The Lockroys, the Bradlaughs, the Aurelio Saffis

choose this man's house to come and hold
speech on the virtues of democracy. As you must
laugh, my old Lockroy, laugh and also despise you, when
you put your sentences in such a place î To say that the poor
people believe all this!

In the 1885 elections, Mayer was the big elector.
II 1-2.

210 LA. franhp: Jewish

The leader of Paris. It is the Lanterne that triumphs.
At the banquet given by Mayer to celebrate this victory,
so urgent deputies: Lockroy, Bourneville, Delattre,
Dreyfus, Farcy, Forest, Yves Guyot, de Heredia, Hude,
1 afont, from Lanessan, Pichon, Roque de Filhol, Benjamin
l'aspail, deputies of Paris; Beard, Colfavru, of Jouvencel,
de Mortillet, Remoiville, Vergoin, deputies of Seine-et-
Oise; Letellier, deputy of Algiers; Brousse, deputy of Py-
Renée-Orientales; Jullien, deputy of Loirret-Cher.

Do you know what Lockroy calls that con-
defeated by blackmail in the House? Eminent director-
author of the Lantern, my colleague and friend (1).

This is the moral level of the first elected official of Paris and he is born-
It is necessary that all this be brought up so that we can explain ourselves
later how France rolled so quickly into the
finge (2).

Everyone is there. You know Anatole de la Forge.

(1) Lantern of October 27, 1883.

(2) This so-called reformer of Humanity, seems, moreover,
RToir always lived hand in hand with all that there is
f aspect in Paris. It seems, it is Wolff himself who tells us the
made in the Figaro of October 31, 1885, that the pseudonym of Méphis-
Topheles was once a pseudonym common to the first Chosen One of Paris
and to the Prussian Jew. "It was Lockroy," said Wolff, "in his language
always distinguished, who operated under this pseudonym in collaboration
with me." Wolff doesn't want to be ungrateful to anyone
((who operated with him. Guess who he compares little Bobèche bou-
levardier? To the nephew of the great Emperor, to the heir of the name of
Napoleon. "A special name was found for him,
as was once done to designate Louis Napoleon, who was not
a simple President of the Republic; he was called the Prince-Pre-
" All these details, which go unnoticed by the rude
today's public, will have flavor later, to put back
the men of the day at their point, to see by whom we have been

guavemés.

He is "a gallant lioname." All the newspapers say so and
Ignotus repeats it (1). What is a gallant man to
our time? There are thus, at the end of this century, words
wandering, phantom words, floating in the air without settling
nowhere, like those posthumous people that the
English, vague forms of a vanished organization, calques
gazeiforms of beings that have lived.

Is it enough, to be a gallant man, to be part of
all fencing societies, like Anatole de la Forge,
to be strong in arms and to be able, according to the expression of
Dumas père, take a fairly fine counter of quarte for
to pass through a young girl's ring? Certainly not.
This expression seems to imply a particular delicacy-
a particular level of awareness, a refinement in feelings,
a kind of superfluity in honor. Isn't it
mock the world than to allow oneself to be awarded, in all
occasion, this title of "gallant man" and to call public-
only my old friend, a blackmailer (2)? Isn't he

(1) In an article of November 26, 1884, Ignotus compared Ana-
sheet of the Forge, the servile member of a complacent majority, to
Charette! This is where a writer of undeniable value can
arrive when he leaves, as Montaigne says: "Mortgage the
freedom of his mind, "when he does not want to break with convention-
tion, when he deals with the judgment of the boulevard instead of thinking
resolutely by himself. I believe that deep down the true model of Ana-
sheet of the Forge, it's Captain Bravida. You know, this captain
who constantly twitched his formidable moustaches and who cried out
in a thunderous voice: “I am Bravida, captain of clothing!”

(2) On October 24, 1884, Anatole de la Forge wrote to
Eugene Mayer:

“My dear Mayer,
K Your two articles in yesterday's Lantern, about the distri-
prizes of the first regional shooting competition, make the most
great honor to your character. They do not surprise me, panse

no shame when you get appointed, for a short time
It is true, president of the League of Patriots, to congratulate
a Jew from Cologne who pours on officers every day
French the vile insults of which I gave a sample-

tillon?

We are far from this Titgenhund {Association of the
virtue), where the Steins, the Scharnhorsts, the Bluchers, the
Arndt, the young stoves and the old generals are preparing-
would free Germany from the yoke of Napoleon.

One cannot take a step in this rotten society,
without impostures and lies starting to appear
run under your feet like those rats that scamper past
you when you walk through the scenery store
of some old theater. Everything is false. You think you have
before you a temple, a palace, a cottage, it is a
frame painted with a broom. You think you are in the presence
of a man representing an idea, actually having the
character attributed to him, scrutinize not only
private life, but public acts and you discover that
he is only a clown who plays a role, who has only one
desire, to be re-elected deputy and who will dishonor himself a thousand times over
to achieve this result.

I know that you are a firm republican and an ardent patriot.
“To you from the heart,

“Your old friend,
to Anatole de la Forge. »

This gentleman, moreover, appears to be completely affiliated with the gang.
Jewish. We see him protesting against the sending of V Anti-Semitic,
that his duty was to read as a deputy, to get up to speed-
of one of the most important questions of the time. In the month,
of October 1884, when he reports on his mandate to his electors
tors, in the Grand Orient, he has two Jews as assessors, Bloch and
airsch.

The most astonishing, however, of all journalists
singers, it's Simia. Simia, frankly speaking, is a phe-
special nomenon at the time. No century has produced a type
of low corruption comparable to that, no century
will ever happen. The modern Jew is embodied entirely
in this hybrid and singular being.

One day the Queen of Romania asked Blowitz, who
had inaugurated the lightning train, to which country it belonged.
<(My God, Your Majesty, replied the Jew, I don't know anything about it, I
I was born in Bohemia and I live in France where I write in English.
(he could have added for the pleasure of Prussia).
As a cosmopolitan, WolfT is even more complete; he has

no homeland, he has no religion, he doesn't even have
gender. This neutral, again, is a unique product
which does not fit into any existing classification.

Baslien-Lepage painted this mixture of amphibian and an-
tropopithecus and the portrait appeared to be a likeness. Each,
indeed, one day or another on the boulevard, glimpsed this
strange creature that reminds us of those fat people that
we see in some houses with bonnets
flowers on misshapen heads, breasts dangling in ca-
dirty misoles and a truly comic solemnity in
the accomplishment of their mission. Of these foreign matrons-
ges, Simia has the engaging and sinister smile, he has them
also the prudish way of speaking of good te-
naked from the house of letters discussing the questions
dirty things that attract him preferably.

We must do with the pen what Bastien-Lepage has
done with the brush. This work, indeed, would not be
not complete if Wolff were not included. We have^ for
guide, moreover, one of the most characteristic productions-
ques of this time, the monument erected by a young Jew

literary to this Jew who arrived: Albert Wolff, story of a
Parisian chronicler, by Gustave Toudouze.

Like many of his fellow press members, Wolii
was born in Cologne and it was not until 1857 that this Uhlan of the
journalism deigned to come and eat our bread by preparing
our invasion. Kugelmann brought him in ^wFigaro^W^ shone
quickly What we call "the Parisian spirit, X) I have it
already explained, is something artificially created by the
Jews and it is natural that those who coin this slang are
those who speak it best.

At that time WolIT was not expensive. For five louis
lentSjil overwhelmed you with a thousand compliments, it is true that
when it came to giving back he would cover you with invectives.

A poor man, named Guinou, who lacked phi-
losophy in the face of insults, brought his case before the tribu-
naux. Gambetta, who pleaded for his co-religionist, at-
tested the all-powerful gods that had never been understood
so that Wolff the dignity of the press.

The judges who, in those backward days, still had
prejudices, were not of this opinion and on Friday 29 de-
December 1865 the criminal police court rendered this
stop which is one of the beautiful jewels of this existence that

Wolff readily calls it "a lifetime of honor and
probity.))

Whereas the newspaper Le Figaro published, in its issue
of last Thursday, November 22, an article entitled: A tra-
towards Paris^ beginning with these words: "The world of letters" ei
ending with these: "gave me thirty-five gold armchairs-
chest, » signed Albert Wolff;

Whereas the first six paragraphs of the article in question-
tion contain the most insulting expressions and impu-
most defamatory statements against the complainant; that he is
especially funny, miserable, Vereutoan businessman,

of vaudeville swindler, joining to the trickery of the usurer the bas-
the servant's presence, bearing on his face the traces of all these
shames, giving himself up in the evening, after having reaped on his way the
disgust that it inspires, to the study of the penal code to know exactly
what he can do without falling into the police net; not having
of friends that two or three resorts who sometimes agree to sit
sit at his table, but who say to themselves when leaving: "Can we go-
to be a scoundrel like we just did?" as it is reported there, in
furthermore, as making the business of buying receivables on
unfortunate writers, to acquire at a low price the vaudevilles of
young people dying of hunger, yet daring to come and sit at the
among the writers he strips;

Finally, whereas the fact recognized as constant against WolfF
is all the more inexcusable since, a few weeks before, the 2
November, he was on almost friendly terms with Guinon, whom he
treated him as dear sir in several letters ending with these
words: "Compliments or a thousand compliments," letters in the-
that he was requesting a new extension for the payment of a debt of
one hundred francs, the recovery of which was entrusted to Guinon, engaged-
keeping his word that everything would be settled before October 22
and that it is obvious that Wolff, in writing and publishing the arti-
the above-analyzed key, gave in to a feeling of personal revenge
caused by the seizure of his property on October 25,
at the playwrights' cash register and at the newspaper cash register
Figaro;

Sentences Wolff to six days in prison and Wolff and Jouvin (I)
jointly and severally liable to a fine of three hundred francs.

For me, I find it very valuable, for the study of life
modern French, these details which show us well re-
evolution of the foreign character among us.

Go to Germany, try to borrow a hundred francs there.

and find work there and you will tell me about it.
I spent, like any traveler, my fifty francs

(1) It is unnecessary to point out that Mr. Jouvin, who is a writer very honorable, only appears there as manager.

per day in Cologne without people having parted with a
cold politeness. In England, we close the carriage doors-
res when it rains to prevent passers-by from taking shelter there-
ter. The Jew of Cologne finds here all the facilities for
live and his first concern is to insult the native, to him
to lavish unpleasant epithets and names of me-
swimming (1).

Do we dare to do to this insulter what he did to the
others, he raises his arms to the sky and declares that those who dare
attacking him are infamous and slanderers.

You have heard of Mr. Marchai de Bussy and these
unfortunate French heads are so incapable of having
a personal idea, they accept judgements so easily-all made up of Jewish press
material , which you may be watching
to be this man as a scoundrel. In reality, there is no
a word should be said in all that has been written on this matter of
Inflexible.

I

(1) This is the sign of the Jew. Our workers literally suffer
hunger; there is not a day when you are not accosted by a man,
whose physiognomy is honest despite the rags that cover him;
He says to you, holding out his hand: "I give you my word that
This is the first time this has happened to me, look at my booklet, I
please, and you will see that I have always worked.
The Jews of Paris have persuaded us, through their lamentations, to do
still a place in this ruined home to the Israelites of Rus-
sie. Do you know what these foreigners spend their first money on?
GTgné by them in France? To applaud the assassination of a Frenchman!
These people, on whom the Rothschilds wanted to soften us by
claiming that they had been subjected to violence, are not in-
core sitting that they warmly approve the most criminal of
violence. We have all been able to read, in the Cry of the People of February 16-
February 1886, this significant mention:

The society of Russian-Israeli workers, residing in Paris, sends,
with his contribution, V expression of his deep sympathy to the avengers of

^^^^^{Decazeville and the strikers of Saint Quentin.

JEWISH PARIS AND FRENCH SOCIETY 21 7

This book is full of promises and projects, I
say every moment: "Later, I will do this, I will do
this," mentally adding, what I always added
Victor Hugo when he spoke of the future: Deo volente.
risk of repeating myself, I must write e^icore: "More
Later, I will write a brochure on Marchai de Bussy.
for sure, it will be moving and piquant, it will make you cry,
If I don't lack talent, all those who have a
soul.

We put back on the lapis, about the prince of Polignac,
the question of bastards. In which man does the fatality of bastard-
Does tardiness appear more tragic than in this son of Philippe?
Dupin? When he came into the world, Dupuytren, the friend of the
family, pulled out the poor child's brains in pieces and,
Throughout his life he remained unbalanced, incomplete. A hostile fairy
seemed to have cursed him from birth and with the gifts
the rarest, a stunning mind, an exquisite distinction
when he wanted, a generous heart, he ended miserably
an existence that was almost continually troubled.

Without doubt, in this agitated existence, there were de-
failures, however superior Ikissy was in everything
Albert Wolff, but the unfortunate man's great misfortune is
of having belonged from afar to the conservative party, of having written
books against the Jews, notably a Life of Judas,
which has some very vibrant pages, to have taken the defense
of the Church. Like those soldiers who go to collect under the
bullets the bodies of their comrades, the revolutionaries de-
split the corpses of their own, whoever they may be. The preserve-
vators don't just not defend, they trample
and they spit on those who have fallen.

It is impossible to imagine what it is like, in such conditions,
the struggle of a single man against an entire nation. See
II 13

^\S JEWISH FRANCE

V Anti-Semitic. The Hachette bookstore, which has a monopoly
stations, refuses to take charge of its numbers; the^joste
misplaces his/ copies; he rents an office in Paris, 1, rue
from Provence, a German Jew, a large tenant, gives him
leave; he deposits his collections with a dealer, we
makes the merchant sell by authority of justice and, in contempt
by all rights, we understand, in the sale, collections

of the newspaper which are there simply for storage.

At a given moment, the unfortunate man thus hunted does not know
no longer distinguish his friends from his enemies; he insults the former,
he trusts in others. Then the disease that we call
The persecution delusion is naturally grafted onto
the very lucid, very exact, very reasonable notion of a
very real persecution suffered. The Jewish and Frankish doctor-
mason, who is at the right point, confuses everything and defames the
dying, claiming that he had lost his mind because
that he was drinking. /<cc^^^^/S^^ r^ ■^i-^^'^A^^ "yt^y^^

Sometimes even, without the Jew getting involved, a sensitized person,
brother of the one you met earlier, acts
alone.

— Ah! What a bandit this Marchai is! When you think
what a man he had the audacity to insult

— This man was weak, no doubt, a peacemaker,
he had respected everyone; poorly organized for the fight,
he was no match for himself.

— Yes, sir, that's right.

—And what is the name of this moaning turtledove without
strength against the talons of a hideous vulture?

— Mr. Henri Rochefort!

In both sensitized people, imbecility is an infirmity
physiological; they experience, in the emotional apparatus, the
disorder that others experience in the musculoskeletal system.

The first, instead of being moved by the ruined French
on the Stock Exchange by the Rothschilds, speaks, on the contrary, with
a grotesque admiration, of the owners of this immense
fortune. The second, instead of pitying the writer, who has
started an unequal fight against an opponent a thousand times
better armed than him, is even indignant that someone dared to attack
to the terrible pamphleteer, who spent his life attacking
the others, who overthrew, by sarcasm, an Emperor
and a Dictator.

Both are depraved in feeling, accentuating
still the dominant note of the time: a flattening of
lackeys before anything that has the appearance of strength. Again
today, very young people, who don't know a word
of the question, come to dirty insult a poor person

man of letters who died in hospital after writing a hundred
volumes, some of which are not without value. The
Clairon, where Armand Yvel reigned, hiding there, for the edifi-
cation of the Catholic clientele, the name too significant
of Armand Levy, vomited on this dead man, some time
before disappearing himself. That the Bugle, who held
close to the boulevard did not dare to rent Marchai, this is
understands; but why not keep silent? What
harm, I pray you, has done to the cause that Cornély defends
the man who wrote: Why I was a republican and
why I am not anymore, theRegicideSj Marie-Mag-
deleine 9 What souls have been corrupted by reading the
Philosophers in the pillory; courtesans become saints,
V History of His Holiness PielX, Let's Save the Pope!

Little by little a legend is formed under the influence of the
Jews who play the role of scribes in certain societies
primitives, who alone write history and who write it
in their own way. The death of Mr. Marchai de Bussy, in April-

1870, did not prevent a newspaper from including it in the
massacre of the Roquette hostages.

Although the whole press, as was to be expected,
had taken the side of the German Jew against the French, the
Vlnflexihle's campaign was not a good one for WolfT. The
Court, given the legislation on defamation,
could not be insensitive to his complaints, but when he
knew some edifying peculiarity of the habits of this
a singular man of letters, he allocated him only this
that it was not possible to refuse him: Twenty sous. It-
was a lot; and even today, although the price of
everything has increased, I hardly see a court,
even if it were composed exclusively of Jews and Freemasons,
who would venture to estimate Wolff's honor beyond
of a small crown.

Threatened with expulsion following so many scandals, Wolff
had proudly replied: (L If anyone dared to touch me,
I would return at the head of three hundred thousand men.
three hundred thousand men came and some others too
with, but Wolff, who has always professed holy horror
fighting, was not with them. — He appeared when all
was finished.

It is in the panegyric of Toudouze that we must read the
story of this return. Everything is pretty in there. There is the episode
Bourgoing, which is a pearl. During the war, Wolff
was in Vienna where Mr. Bontoux, the enemy of the Jews, as

we know, he obligingly gave him, to write a volume on
Tyrol, ten thousand francs which he would certainly have refused
to a Christian. If you had been part of the embassy of
France, you would have obviously said to yourself: "Here is a
Prussian to whom I will avoid entrusting the affairs of my

country." WolfT himself seems to have understood it this way.

So he went through the city, says the biographer, fleeing the
French, almost ashamed, when he unexpectedly met with
Mr. de Bourgoing, First Secretary of the French Embassy.
He immediately came to the journalist and asked him why,
since he was in Vienna, he did not come like the year
previous, to visit his friends at the embassy.

The chronicler, very moved, replied that, in the circumstances
current, fearing a painful reception, he had not dared.

— Come then, replied M. de Bourgoing graciously, you
are a friend to us and our feelings towards you are not
changed in nothing.

The editor of Le Figaro then went to the embassy where he was
welcomed with open arms and where he could now come every day
to inquire about the progress of the war—

After the spectacle of this embassy secretary going
himself to look for a Prussian Jew who does not ask him
nothing, to tell him our affairs, it would seem that it would be necessary
pull the ladder, let's be careful. It's the return to
Paris which is curious to see.

It is undeniable that the Prussians had a service
admirably organized espionage, almost as well
organized than that which functioned under Napoleon I,
time when there was still a France. The men, who
had thus informed them, must have been intimately
mixed up in French life, having had access everywhere. It seemed
so it is quite natural to do to the real Prussians, to the Prussians
his own proven, to those who had fought us frankly-
ment, the chivalrous and gallant welcome that we had
did the Russians after Aima, the Austrians after Solfe-
rino, and at the same time to challenge those who
had shown an equivocal friendship.

) The French of decadence did the exact opposite. They

were ill-mannered, grumpy, full of bad humor
in deplorable taste in front of the Germans who had them
defeated as they themselves had once conquered Europe;
They rolled at the feet of those who had betrayed them.

Good Schnerb, as a Jew, was the first,
Mr. Toudouze always teaches us, to declare that Wolff
was the model of the patriots; all followed this example.
The interview between Gondinet and Wolff is a scene from
boulevard customs which clearly indicates the level of in-
current intelligence. Wolff, here again, seems to have had more
of delicacy than the French; the first time he came
dinner at Brébant's he didn't dare show himself. He was there,
dining alone, in secret, in his study, when one
knocked on the door, "The boy came to inform him that a pas-
sant, whom he did not know, having learned that Mr. Albert
Wolff was back and having dinner there, asking to see him.

<(The door opened, and, arms outstretched, eyes moist,
The newcomer walked towards Wolff. "Gondinet!"

Isn't this kneeling before Wolff complete,
in the still distant hope of an advertisement, of a man
who, after Dumas and Sardou, is at present one of the
triumphant on the French scene?

I am wrong to blacken so many pages to write history.
psychological of my time, this story could be written
in five words: This century is frighteningly cowardly.

It is a perpetual lie that is resorted to for
to conceal this universal cowardice. There is not a word of
what is written that is not an offense to the truth. Among these
writers, who speak at every moment of patriotism, not
not one person had the idea of doing what I did, of going to the
Ministry of Justice to ensure whether this Prussian, whom they receive-

are worth in the midst of them, in front of which they conversed
openly about everything, had kept his word, if he had
naturalized vaincic.

Or never WolffiCa was naturalized French; jamaig
he did not ask to be. By a decree of May 7, 1872,
"Mr. Wolff (Abraham, known as Albert) was authorized to e-
establish his domicile in France. " This authorization places him,
it is true, under a regime of tolerance; he can make
civil acts, that is to say grocery or food businesses
beautiful letters without being exposed to being expelled, but, I
repeat, he was never naturalized French, - which

allows him to have one foot in France and the other in Prussia.

And it is this Prussian who treats our gentlemen with contempt
when a scandal occurs, who speaks in the name of art
national, which reprimands masters who, for fear of Figaro,
don't dare put this man in his place!

Thanks to Le Figaro, WolfT works in the artistic world
the terror that Eugène Mayer exerts in the political world-
that. The improbable Turquet cites this Prussian as
an authority in a solemn speech. I have seen paint-
tres, valiant artists whose legs trembled
literally be them when this hideous puppet passed by
in front of their paintings in the days preceding the opening-
ture of the SyJon.

The writers, who welcomed among them, at Le Figaro, this
blackmailer, are they like him? Are they
therefore able to cover with invectives in their articles a
man guilty only of demanding a hundred francs from them?
Certainly not. Francis Magnard is a skeptic but a
fine scholar, very helpful. Saint-Genest was a brave soldier
before being a journalist, who has courage, rarer than one
does not believe, to repeat the same thing a hundred times to try to

to engrave it in the frivolous minds of its readers. Saint-Albin
is an accomplished gentleman who has only one weakness, that is
of not wanting us to talk about serious things in the
Sport: "It would sadden our subscribers," he said. The baron
de Platel, Léon Lavedan, Racot, are men of a
perfect respectability; they suffer Wolff because this
miserable is imposed on them by the Jews.

If an unfortunate Christian had done a quarter of what
If this Jew did, Christians would not have enough anathemas
against him; the Jews, on the contrary, support and defend
their coreligionist.

For Israel, Wolff's literature is a pre-solvent
heavens.

There are treasures in this literature. Against a background
remained Teutonic and onlookers burst out rockets of Jewish pride
naive in his cynicism. What a vision Wolff, a replacement
alone the former court of the Marshals, judges
of honor in delicate matters I The great circles have it
consulted on the case of Mr. de la Panouze, unfortunate husband
of the Jewish Heilbronn, and he weighs his verdict at length.
"Is there a crime? Yes and no. Young man, rehabilitate-

you going to sell diamonds at the Gap with your esti-
"My dear father-in-law!"

Everything that a man of good company ordinarily avoids-
mentary touch is a pretext for Wolff to spread-
long. The coffin has not yet been nailed shut
Gabrielle Gautier, let him tell you in depth about this false household,
that he tells us roughly what no one asks him-
said and that he tells us that this dead woman was the mistress
of a Jew who was half a slideshow maker and half a playwright
name of Ernest Blum. This Blum, who takes advantage of the opportunity
to have an announcement made on the corpse of his com-

loincloth, rises up with indignation, in the Reminder^ against the
weaknesses of a Henri IV or a Louis XIV.

But it is Sarah Bernhardt who inspires WolfT the most
happily. The Figaro columnist blesses the child,
â blesses the husband, he blesses the mother, he compares her "to an angel
which has spread its wings over art, and it spares us nothing
on the inside of the Damala household. He opens the night table,
he spreads the sheets at the window with a wink
both distressing and lewd, which Gérôme lent to one of
his characters. When you read this abroad, in three
front page columns, among peoples who already
share our spoils, nausea rises in your stomach
lips. How men, like those we
Let's speak louder, don't they protest against this filth?
How do they not think that their newspaper is almost
the only one that we consult outside and that one can see all this
shame falls on themselves?

There are, moreover, five or six of them in Paris, five or six puf-
fists, always the same, which constitute real
plagues of Egypt. They even take away its poetry from the universal
sadness, which is everywhere at the moment, they prevent this
world, which feels itself disappearing, to return to itself to
finish decently. They are always on the move, incessantly-
ment on the poster, continually occupying Paris with their
noisy and vain personality; they attract each other and
serve as echoes to each other. Sarah Bernhardt cannot
take a step without Wolff blowing the trumpet; Arthur
Meyer immediately gets involved; Marie Colombier intervenes
and it's such a racket that you can't hear yourself anymore. When you think you're
calm, Deroulède shows himself and, shortly after, Ms. Adam
turns the city upside down to organize some party.

II la.

Jewish neurosis, of course, has a large part to play in this
trepidation, it is not natural, in fact, that one cannot
to rest and leave the others there. For these enthusiasts
of advertising, even sleep seems not to exist, they
think they are dead when they no longer hear any noise around them
two.

On these particular states of mind, which reveal a disorder
indisputable in the nervous system, one will consult util-
Legrand du Saulle who, in his book Vllystériey
has seen and described well the sick side of these demonstrations-
tions. The learned doctor explains very clearly how
the virtues themselves have become, for these theatrical beings,
an opportunity to appear, to be on stage. Charity
is no longer this movement of the heart which pushes us to take-
dream about our excess, sometimes about our necessity, to
discreetly place an offering in the hand of the one
who suffers; it is a charlatan act that one accomplishes
with a large orchestra, calling the crowd with bass drums
cash register so that she comes to look at you, it's a triumph
of this ostentation that Bcssuet calls the plague of
good works.

Among those who push this monomania of publicity far-
quoted, M^^Adam comes immediately after Sarah Bernhardt.
I know the care that we must take with sex and I would not have
beware of missing out. It seems to me necessary, however, to
to include in this book this curious individuality without
to be very original at heart, which held a certain place
in recent years.

Is she Jewish? I don't know. The last name is not
There is no specific indication here. Lambert, the husband
of a Piotlischild, is Jewish, General Lambert also.

but there are the Lamberts who are not Jewish. Edmond
Adam, in any case, was one of the successful eclipses of the
Jewish politician and financier, from the Jewish Jew of Jui-
verie, emancipator of people and maker of millions.
When she spoke about it in the Jewish newspapers, Mrs. Adam
willingly called her husband "the chivalrous Edmond
Adam. » How was he chivalrous? He is still a
of these problems that we will not take care of re-
to solder.

In our old chroniclers, as in Homer of the

However, certain epithets, once attached to a name, do not
leave more; they serve to recognize and to paint
a character. For Villehardoin, Conon de Béthune is
always Conon mult bien seize^ Dandolo, the doge aveu-
gle, is always the old man who tastes does not see. 11 in
is thus in certain Parisian circles. Likewise
that Anatole de la Forge is still such a gallant man,
even when he approves of stealing a poor man's bread
80-year-old priest Déroulède is still "the patriotic
Déroulède, "Delpit" our friendly colleague. Adam
was "the chivalrous Adam."

Involved in the affairs of the Discount Counter, this man
chivalrous hardly proved his chivalry except by acquiring-
making an enormous fortune, thanks to the Mexican expedition.
How could such a pure republican be involved in
what we called "imperial shames?" It would be necessary not to
not know the party to think of being surprised by it. It is for
fatten the Jews that our soldiers succumb to, under the Re-
public, typhoid fever in Tunisia or cholera in
Tonkin; under the Empire, they succumbed to vomito negro
in Mexico - that's the whole difference. The mass is
trained for that, moreover. A man of self-denial, a

rescuer, a devoted servant of the disinherited would have pre-
sent to the elections against Edmond Adam, that the workers
would not have wanted it. The people are always fooled by the
Democratic Jew who deceives him with fine words and who
enriches himself at her expense; he loves her, it's his madness, France
dies, it is our misfortune.

Adam entered Sheol, his widow, who had put a
a kind of halo around this clever nothingness only
for her own interests, thought of haloing herself. Robert
de Bonnières showed her to us making incantations to
Gambella and announcing to him that all the clubs were out,
which is, as we know, a sign of money. It is through this that she
took all these atheists, superstitious at heart as
Cafres; she was like a sort of younger Cailhava and
posed in the party telling people's fortunes
who had no destiny.

She was really beautiful then, she had a way of
living room, which delighted all these bohemians who had never
been only at the tavern. She appeared to all this Jewry
triumphant, with the air of the Queen of Sheba. If she had not
not, like Flaubert's charmer, "a bro- dress
card divided regularly by frills of pearls,
jet and sapphires, enhanced with color applications that

represented the twelve signs of the Zodiac," she wore
very well dressed. For a moment she hoped to marry Salo-
my then in all its glory; but Gambetta did not testify
that a mediocre eagerness and she did not want, and she
was right, of this big Jeroboam Spuller.

This happy time seems to have passed. When the opportuni-
nism was on the decline, M'"^ Adam tried in vain to go
give performances abroad. This Parisian puffism-
his, these boyish looks are not objects of ex-

portation. In Russia, the tsar and tsarina refused, with
an energy that is understandable, to receive the widow of the Jew
revolutionary^ who had contributed to throwing his adopted homeland-
tion in disorder and anarchy. During his trip to
Vienna, in the month of March 4884, M"™® Adam found all
the doors closed; of all the Austrian aristocracy,
that she imagined herself, no doubt, quite ready to open her doors to him
arms, she could only see the Rothschilds where she
dined. The French embassy, which had opened all
large in Wolff, in 1870, was hospitable to the traveler.
M""6 Adam sat at Foucher de Careil's table, "alone
candidate decorated by the hand of the Emperor" who, before the
war, went from newspaper to newspaper bringing us news
small advertisements for his conferences on Boulevard des Capu-
cinemas. This memory stayed with me, because at Liberty, it was mine,
as a newcomer, who was reserved the duty of receiving
this annoying periodic, which returned with regularity
of an epidemic, and that the boys knew about it
not.

The reception seemed thin to the director of the New
Arthur Meyer's Revue and Gaul showed just that
crumpled; he would have liked "banquets of three hundred
covered, torchlit walks through the
illuminated streets, people marching with banners
head, enthusiastic ovations. " What do you want! Bis-
Marck and M""' Adam are at their worst, no one is unaware of it^ and
Germany had threatened to send three hundred thousand hom-
*mes at the border if Vienna abandoned itself to demons-
too strong reactions. Austria obeyed "the order of
Berlin. » She organized around Ms. Adam — the enemy-
Bismarck's death - the conspiracy of silence. We have
well kept from speaking of the author of Greek and Pagan

for fear of displeasing the vindictive Chancellor ï> {\),

We don't invent these things, but it is permissible to do so.
pick like tasty fruits grown in greenhouses
hot from advertising, to set them like pearls
which will remind our nephews how much we were able to move-
quer of us.

Faced with the indifference of peoples and cabinets,
M™6 Adam withdrew into herself. The blue stocking prevailed over
the queen, but the blue stocking at Mrs. Adam's has never been anything but
cotton. It's neither Corinne, nor Sapho, nor Lélia, it's not
even Olympe Audouard. This Muse, in reality, is indeed
departmental; there is at Turcarette, which painted
Barbey d'Aurevilly, like a memory of Hermance
Lesguillon, the woman of letters of 1830 wearing socks
and an umbrella to strike the barbarians who remain-
would turn cold in front of his prose.

Api ^3 having dreamed of governing Europe, the director
d UiXî ilfuteg, which we read as little as possible, is reduced to
to >5try the effect of his manuscripts on a small circle of in-
vities, false novelists, false poets, false scholars, that the
satisfactions of the stomach have prepared for the indulgences of
the spirit; she has, for them, a town house for the winter and
country house for the summer. Blanche of Castile founded
the abbey of Vaux-de-Cernay so that Mrs. Nathaniel de
Rothschild could buy it with our money and live there as-
moderately. I don't know which other sovereign built the abbey
from Gif, where M™® Adam, as a cheerful baker, makes people dance
the Mexican Loan coins. What is certain is that
that we are very well there. We take guests into our homes, we

(1) Gaulish of April 9, 1884.

transport them by mail coach, we water them and we
fed; in the evening we bring them back after recording
their full names, in order to include them in the
the next day's newspapers. The column even says that
departure we give, to those that Pagan has moved, the round coin
to go to Mélissandre's.

What will the ending be? I admit it worries me a little.
There is a mark, not tragic, but bad-
happy, on this woman towards whom Fortune
seems to have exhausted his smiles and I have been unable to re-
taken to defend myself from this painful impression. Perhaps
will we see M"^^ Adam, on some fifth floor of the
rue Goquenard, still playing the big game and offering
to the Abeille de Lonjumeau some novel of which this journal

will not want...

We understand the melancholic feeling in front of these spectacles
word of de Leuven.

—It's very boring to die, he said, but I
almost consoles me, thinking that I will not hear again
speak neither of Sarah Bernhavdt, nor of the great Frenchman!

How is it that Mr. de Lesseps does not understand
not that it dishonors a life that was beautiful and hard-working,
all in all, by this unbridled sycophancy? For-
why bother getting your children involved in all these financial claims?
cières, constantly exhibiting these poor little ones, as in
Pelez's painting, have each person describe their nursery
moment?

How would the Corps of Engineers welcome someone?
who would bring him a volume of verses? In what capacity Mr. de
Lesseps presents himself to the French Academy, by the unique
reason he dug a canal?

At Mr. de Lesseps' age everything is excusable; but that

think of Mr. Pailleron who pays his welcome to the Academy
by helping him? There was something that imposed
still esteem in this little corner of France, reserved
to letters, where politics sometimes penetrated, but where the
money matters were unknown, where good deeds
were only those that were reported for the price of
virtue. Under the pretext that his Panamas would ride up when
we would see on the broadcast announcements: Mr. de Lesseps,
"member of the French Academy," Mr. Pailleron did not
had no rest until he had mixed up in stock market operations
noble institution of the past. Here is Mr. de Lesseps admitted,
tomorrow it will be Mr. de Soubeyran or Mr. Lebaudy; a
value will fall or rise depending on whether the director
of the company will be received or rejected at the Mazarin Palace.
When we are embarrassed in the discussion of the famous
dictionary, we will ask Pingard to go to
Mazas to seek the advice of some member in town-
giature in this prison for distribution of dividends
fictitious.

What a magnificent role the Academy could have played, however:
represent in this general shipwreck the respect of all that
which had constituted old France, to encourage with his ap-
probation, to increase by his suffrage those who had remained
faithful to a generous ideal, and, to put it simply,

to be French!

She's pretty, the French girl! She's going to take the hand
accomplice of Offenbach, the Jew who, after having obeyed his
race in disguise, to the bursts of laughter of the crowd, the pure
^ creations of the Aryan genius of Greece, worked conscientiously-
devotedly for Prussia by teaching soldiers to
I insult their generals, mocking the panache of the leader who
/<p>L once floated above the frays like a sign of

rallying, the saber of the fathers which, brandished in the charges
heroic, has so many times saved the Fatherland (1).

The demoralizing work, I admit, is successful and truly
Jewish. The man who wrote it was aware and knew of
what it was all about. The words of 4867 seem as many

(1) A great Christian who, after having been an intrepid soldier,
became a first-rate speaker, told us the impression that he
had experienced when hearing the memory of General Boum mentioned
suddenly in 1870 in the retreat of Saint-Avold on Metz. We were walking
at night, in the sadness of present defeat, with apprehension
of the disaster that was felt to be coming. The heads of the columns of the regiments
merged with the generals' staff. Suddenly, an old
colonel, who had been furious since the beginning of the cam-
loincloth, began to talk about the Jews, Halévy, Offenbach, the Great
Duchess, to curse the histrions and mockers who had learned
to France to despise the flag. What response to the choice of
the Academy that this conversation on the road to Metz!

This march, moreover, deeply struck all those who
were there. It is mentioned in the journal of the siege of Metz, that the
painter Protais wrote and that he does not want to publish yet. The short
fragment, which the author was kind enough to communicate to us, is true-
strikingly:

“We are leaving. The night is gray. Large clouds are running over
a pale sky. The moon is completely veiled. At times it falls
a light, cold rain. We follow in step, silently,
hooded in our coats, the road to Metz, lined with
large poplars, which outline their long black silhouette on the
sky. No other noise than the dull sound of our horseshoes on
the wet ground. To our left, in the distance, the pale glow of the fires
of bivouacs. Not a word, not a gesture; from time to time a
horse that stumbles. We walk like this, each one absorbed in his
own thoughts. I don't know who my neighbor is. It's really
sinister We pass through a village; the horses' hooves resound-
on the pavement. A few windows light up, open, and a

or two worried figures watch this dark line of
riders. We pass and here we are again on the road. The
fires are nothing more than vague whiteness far away. I
deeply saddened, I think of those of us who may-
to be dying. This night seems never to end. The day seems
finally, sunless, gray, gloomy, freezing, but it's day! We're getting back-

forecasts for 1870. General Boum, who declares that
the art of war consists of "cutting and enveloping, y> ra-
tell us in advance our misfortunes and it is indeed our poor ar-
which goes "by three paths to a single point
where she should focus."

Undoubtedly, the Variety audience is hardly ac-
transferable to very high feelings and yet, to the re-
taken, when we heard the clown, who represented the general
Boom, shout: "Who is the enemy? 2) there was everything
Suddenly there was a great silence. For a minute, in this room
full of these gummies, these scholarship holders, these actors,
which make up what is called the Whole of Paris, stood the
specter of invasion and the painful ghost of defeat.
We see our generals questioning the horizon of this France again.
whose paths they did not know, our regiments
always surprised and our unfortunate soldiers falling by
thousands under the bullets without knowing where they came from.

If we had asked one of the girls in plaster casts who were there
what she thought of this work which seemed destined to
to extinguish in advance every valiant flame in hearts,
she would have cried out: "She is vile! y> Camille Roussel, the
learned historian, Alexandre Dumas, the author of the beautiful
Letters from Junius Sardou, the author of the moving drama of
Patrie jOni says: “This work is beautiful and rewards us-
We are the author by granting him an honor that has not been obtained

nime; we're getting a little closer to each other. The rain has stopped.
We light cigars and cigarettes, and talk in low voices as if
we feared to disturb the peace of this sick country. Before us
the silent generals march. The news is bad. Far away
to be victorious, Marshal Mac-Mahon would be in complete disarray,
but we don't know anything positive.

neither Balzac, nor Veillot, nor Gautier, nor Proudhon, nor Paul de
Saint-Victor (1).

At the time when Germany was raising with great pomp on
the summit of Niederwald the proud statue of Germania,
The Academy wanted to sing the Pean in its own way; it has-
summoned to mingle with the trio of Boum, Puck and the Prince
Paul and in a slightly shaky voice she intoned:

He will be defeated,
He will be beaten.
His artillery,
His cavalry,
His infantry,
All this will be,
I can already see it,
Crushed, brushed,

Broken, scattered

And in the paths,
And in the ravines,
He will leave some,
He will forget some;
We will pursue him,
We will hunt him down.
And the enemies
From our country,
They will enter cheerfully
And will spread

(1) The dramatic authors have at least the excuse that they
voted for one of their own, but what about a man of the va-
their and the character of the Duke of Broglie, who was master of reelection?
He was left free, out of deference, to choose who would be in charge
to praise his brother-in-law, Count d'Haussonville, and this
A sincere Christian, this eminent writer dismissed candidates like
Mr. Oscar de Vallée; he insisted that this funeral oration be pro-
announced by a low-level buffoon, who had turned into a ridicule
everything that makes a nation honor.

They will burn everything,

Will plunder everywhere

It will be well done 1
From the choice she made
This will be the effect!
And we, rejoicing,
Seeing this mess,
We, unable to take it anymore,

We will all three laugh like hunchbacks.

The point that must always be clearly seen is hypocrisy,
the lie, the convention which are the stamp, the stigma-
mate of the time. The academics, in fact, are not
honestly and frankly playful, they speak solemnly-
ment, they declare that talent is not enough to enter
to the Academy, that good use must still be made of this
talent.

They are told:

"It is therefore making good use of one's talent to ra-
tell, with all sorts of juicy details, the story
—still very Jewish, by the way—of a mother who sells her
offspring, like M™e Cardinal, of a father who lives in
comfort at the expense of her daughter's lover? So this is it
literature that you offer as an example to young people
people?))

They imitate the venerable old men who are just surprised
coming out of the wrong place and who, a little out of breath by
the exercise they have just undertaken, are waiting for some-
a few moments before having resumed, with their breath, the atti-
study of big official days or family gatherings.

Then they decide to whisper: "Yes, sir, the Aca-
demie is a big body, we like te^iiie, we de-
let us commission works which excite patriotism, which elevate
hearts: Sursum corda! »

As an example of Sursum corda! we must remember this
which happened at the time of Victor Hugo's funeral.
Nothing better shows the degradation in which the Acade-
crumb fell. It was Mr. Maxime du Camp who, as
of acting director, was to be in charge of the speech
of use and it should be said that, very determined not to recov-
1st, he immediately prepared his speech by saying that he
would pronounce it with two revolvers in his pocket. The dis-
course, let us add, was a complete eulogy of the poet that
Mr. Maxime du Camp admires more than anyone.

The Academy, the first literary body of France, is aff-
fola in front of the threats of a few cabbage leaves spread-
late and, deviating from all customs, she withdrew from Mr. Maxime
of the Camp the right to speak on its behalf.

It was Mr. Emile Augier who was designated; there was no need to
fear with him to displease the plebs. Former Pirasite

of Prince Napoleon, enemy of Victor Hugo when he was
outlawed, insulter of Veuillot when he no longer had
newspaper to answer him, he consoled himself that he did not have to
ask, like the senators of ancient Rome, the
placing among the gods of a Tiberius or a Caracalla in
suffocating, under praises that sounded false, the poor man
great genius whom the love of popularity had brought down
from so high (1).

(1) We find there the eternal race of freedmen, idlers
Opportunity against the poor, against those they believe to be weak, against
those who refuse to bend the knee before idols and always
ready to intone the litanies for the divine Emperor or the divine
Marat.

“Claude Auguste, you are the model of brothers, fathers,
friends, senators and princes (eighty times); Claude Au-
guste, deliver us from Auréolus (five times); Glnude Auguste, deli-

This is why, while Morny's plagiarists are
in the government, his servants enter the Academy.

The truth is that no one wants to be embarrassed, no one
does not want to sacrifice his immediate advantage or his fancy to
a general interest, no one wants to do their duty. Cha-
each betrays to the extent of his strength and in the sphere
of its attributions. The Academy cannot deliver our arsenals
since she does not have supervision over it, she delivers it to the Jews
the deposit of honor in her custody, she capitulates
as the Senate capitulated; it grants to a financier or
to an operetta maker who is persona grata of the Roths-
child, what she refused to Jules Lacroix, this great old man
who was convinced of art, who wrote Oedipus the King
Caesar's Testament, Valeria, the Youth of Louis XI,
V Infamous Year, which brought King Lear and Hamlet to the stage,
translated Horace and Juvenal.

Once again, people who shamelessly miss

tell us about Zenobia and Victoria (seven times); Claude Auguste, that
Tetricus be nothing (seven times).

To these litanies to Claudius the Gothic, which Trebellius PoUion has given us
preserved, respond the litanies in honor of Marat; "Marat,
the friend of the people, — Marat, the consolation of the afflicted, —— Marat, the
Father of the unfortunate, — Have pity on us!

It is Anatole de La Forge who is dishonourable, by his exaggeration in adulation, our dear and glorious Victor Hugo, and that a republican, less servile than the others, ciugle in the face of this contemptuous word: “No overbidding!”

It is Renan, writing some time before: o Let us imagine a man about as sensible as Victor Hugo's heroes, a Mardi Gras character, a mixture of madman, Jocrisse and ac- tor," and suddenly declaring, to please the crowd, that "Victor Hugo was created by a nominative decree of Providence, slum that other men were created only by a collective decree. This word, moreover, is invaluable; it is a lapidary word, a word late, a true senatorial word from the time of imperial Rome.

and consciously to the mandate of literary justice, which impli- that the functions with which they are invested, look at each other as the elite of the nation and they always have on their lips good advice for workers.

Halévy, moreover, will not stop there, he will be secretary perpetual The place is important. In reality, it is the secretary who calls the shots in the commis- sions, which guides the choices. Little by little, the Jew will eliminate all works that have a Christian and French accent and, without noise, without anyone noticing, imperceptibly, the Jewry will be the mistress at the Academy as everywhere (1).

A general hamming seems to have spread from the theatre to the society. Society, to put it better, has become an im- mense theater where everyone tries to draw attention to him by featuring himself on the poster in gigantic letters- tesques.

The theatre itself has taken on an abnormal importance, almost monstrous, which is explained by the sole fact that the Most of the famous directors and artists are Jewish. The profession of actor was to tempt the Jews; he reports much, indeed, it satisfied a certain subordinate vanity and it doesn't require any genius; they rushed on this career with real fury.

All the theaters in Paris are in the hands of the Jews, either

(1) The election of Eugène Manuel, who was running at the same time that Halévy, is only deferred. After him will come William Busnach, who put on the V Assommoir and AV theatre; "a. Eugène Manuel, inspector General of the University, has written nothing, at least, to mock our army or corrupt our country. This explains why we have

favorite Ilalévy. He is the grandson of Israôl I.ovy who was haznn at the synagogue on rue de la Viciuii e and which, it is said, had a voice pleasant; he was born in the euvirous of Daritzick.

by directors like Carvalho, Koning, Simon, Mayer,
Maurice Bernhardt, Samuel, either by sponsors
and associates like Godchau, long-time cheerleader,
as well as the late David Cerf, of the Opera; either by secretaries-
like Mendel, Derenbourg, Emile
Abraham. The best-selling authors, the Halévys, the Millauds,
the Hector Crémieux, the Decourcelles, the Dreyfus, the
Blum, the Wolffs, are Jewish as was Mortier, a Hol-
Landes native called Mortjer, who was the creator of the
Parisian evening.

Jews also promote concerts and tours.
artistic, the famous impressarii, the Colonne, the Mau-
Rice Strakosch, the Bernard Ulmanns, the Mayers of London,
Schurmann, mahout of Madame Judic in Spain (1). It was
a Jew still than this curious character who, without being
nothing in appearance, was the law in the world of theaters.
Darling, his name is Joseph Abraham.

The rather regrettable Vaucorbeil, whose wife was
Jewish, and who had a Jewish brother-in-law, Mr. David, as-
socialized with our pastoral Myrtil Hecht and populated the Academy of
music of Jewish employees. The choirmaster is called
Cohen, the singing leader Hector Salomon, the general manager-
ral is a Mayer — another one!

Thanks to the radicals in the House, our unfortunate
peasants bleed themselves dry so that a band

(1) This SchurtnaDn was not successful in his expedition and his
grievances were echoed in all the newspapers. The mayors who, despite
the Jewish invasion in the big cities, still have real blood
of Spaniard in the veins, put him almost in prison, nothing
than on his face, and it was necessary for the ambassador of Fraoce to intervene
to deliver him, to which, you can well imagine, he set about
with UQ unparalleled zeal.

of Jews have each year one hundred thousand francs to distribute-
to pay tribute. In Vienna, in Berlin, at the Pergola in Florence, at
At La Scala in Milan, fifteen to twenty operas are put on every day
year, we barely put one up at the Academy of Music,

we share the grant as a family, or rather as a tribe,
and our Republicans think that's excellent.

11 happened there, moreover, what happens everywhere
where the Jews appear; they sow disorder and ruin
on their way. The Opera which, since Abbé Perrin (1671)
and LuUi, had always been about, abruptly stopped
to walk as soon as the Jews got involved. It was
same question of renting the room three times a week to a
Italian impressario. We hear nothing but lamentations; he
There is a cat in the throat of the coryphaeus, a toad in the
ophicleides and a hair in the paper clips. We discovered-
green a deficit of four hundred thousand francs in the cash register
retirements, and seventy-year-old choristers continue
to represent Sylphs, only because we are
unable to pay their pension.

Most prominent artists are of Jewish origin; in
otherwise, finding only hostility in the
press, they would have achieved nothing and they would have been
reduced to running around the provinces. The famous singers of
our time have been famous above all because they come out-
were from Jacob's family. The Stolz, the Patti, the Sass,
Fidès Devriès, Rosine Bloch, Heilbronn, M^^^ Isaac were
Jewish. Judic, named after her husband, Ms. Israel, Reichem-
berg, M'i® Milly Meyer also belong to the Jewish world.
We only hear about Solomon and Melchizedek
as singers. Worms is the son of a butcher from the
rue Vieille-du-Temple, which sold “kosher” meat.
Is Van Zandt Jewish? In any case, she wasn't bap-

11

14

Worn out, that's why the Rothschilds received it.
at home, covered her with their protection, imposed on her
found in Paris (1). She has, moreover, like Ms. Nevada,
like Krauss^ the advantage of being foreign at one time
where every French woman is severely ostracized. I
still recalls the melancholy with which a young girl,
that family setbacks had forced her to enter the
theater, answered me one day that I spoke to him about his
future: “Oh! I won’t achieve anything, I’m French.”

Naturally, as long as Van Zandt was having dinner at
the Rothschilds, she could not have anything comparable

to the Lucindes of love, to the sweet Isabelles of yesteryear with
which laughter was allowed. It was a creature in
some kind of supernatural. Miss Fauvette, M^^® Bengali.
His venerable mother was not forgotten in the papers
printed, we were shown her sitting to the right of the ba-
ron and we seemed to be told: "You don't have any
mothers like that in France, we have to bring them from the e-
foreigner (2). »

(1) As a ''contrast to the ridiculously prudish airs that
towards the French men and women, Parisian society which
opens wide in front of women who started in the
ditches of Mainz or Gracovie, I have already noted (book!««■) the cordial
welcome given by the Jews who arrived to the artistic bohemia of their race.
Nothing significant like the ceremonial meal that was given, at the
from February 1885, Alfred de Rothschild, of London, to Mayer the imprint-
sario, to M""' Hading and to Koning. You can see little Koning from here,
the King of Diogenes and Castellano, Bibi the Jew, sitting next to him
of a colonel of the outer guards, who fits admirably into the decor,
Mr. Damala, adds the Figaro correspondent, could not miss
at the party; he was sitting between Sir Richard Wilson and Captain Finch.

(2) A regular at Princess Riancovan's salon told me
that when Van Zandt was there, the guests were embarrassed, observing each other
were going and did not dare to say in front of this lily of candor what was au-
would say in front of women of their world. Some meaning

\

The surprise was therefore violent when, at the premiere of the
Barbier, M"^ Van Zandt revealed himself to the assembled crowd
in a completely unexpected light.

My readers already know me well enough to know that
I am too French to share the pose gro-
tesque of this All of Paris which speaks of the theater as a
church, which makes solemnity about trestles. Had the
boulevard accuse me of lacking moral sense, I admit
frankly, that an actress, who drank a glass of
Too much champagne and who presents himself with his hairstyle a
little crooked, nothing that shocks me unduly.
M"e Laguerre greatly amused an audience, which was not uni-
exclusively composed of rastasquouères like today,
when instead of playing Vlphigénie en Tauride, she played,
according to Sophie Arnould, Vlphigénie en Cham-
loincloth. Tdiurdiishienwanted to be there when Frederick, in front of
a whole screaming room, advanced in front of the blowhole-

flower, removed her wig with a royal and grave gesture
blew his nose in it...

It seems, however, that that evening Miss Van's plume
Zandt was tall and truly excessive for a
subsidized scene. This bon vivant from Gouzien, commis-
government minister near the theaters, had never had any
contemplated a more considerable one since the day when one
had to lower the curtain on a member of the Comédie-
French - that other sanctuary whose newspapers do not
speak only by crossing themselves out of respect.

whatever it is, this detail clearly shows the gullible side of this society.
that the Jews are fooled, as the provincials were once fooled,
making them believe that they had to wear white gloves to paint
4 the lady who ran the Café des Mille Colonnes.

What is delightful is to see with what skill we
operated the rescue. Since Rouvier, nothing had ever been
so completely successful. From dawn, Arthur Meyer, Blo-
witz, the Jewish doctor Lov^^e hold council on rue Christophe-
Columbus. Heilbronn protests. Carvalho, an expert in these
questions, because he is considered professed in the order of the Coteaux,
declares that nothing turns you grey like orange blossom water.
Lowe claims that it was the phosphorus that thus ignited the
unhappy.

A few months later, the divination reappeared again-
calf in front of the public. In the past, these returns took place
kindly, in a good-natured way. Without falling into exaggeration-
current rations, it was admitted that certain considerations were
due to spectators. As is still practiced in
province, the actor or actress at fault was obliged to do
excuses. Usually, Frederick still found there
the opportunity to indulge in some enormous fantasy. Sometimes
the tumult began again; then everything ended with a
thunderous applause before some beautiful gesture
in which our great French public of the time had re-
known a master of art. Others, like Déjazet, com-
began, said: "Ladies and Gentlemen," and did not
didn't end... At the first smile of the Parisian woman, at the
first accents of this voice so melodious and so frail,' the
The public had found Frétillon and sent him their forgiveness
in hand clapping.

It couldn't happen like this for a protégé.
of Mr. de Rothschild. It was the public who had to make
excuses. He made some: Carvalho took the liberty of forbidding the crowd

access to a theater that lived only on subsidies from
the State, that is, everyone's money. All the Ameri-
The caines of Paris invaded the room with their pooping noise.

toes, their complexion in the colors of an equivocal pink^ their
presumptuous pretension to impose their will.

In fact, these precautions were not necessary.
Cowardly as always, all of Paris was ready to obey the
slogan of the Jews and to celebrate the actress who had insulted him.

The street got involved. This anonymous being, who is so mistaken
often, had, this time again, more heart than the elite and
came straight to whistle in the square. This government without
name which, without making an effort, had allowed to be outraged in
his chair the successor of Cousin, the eloquent philosopher,
the respected writer, made for a ham who had shamed himself-
what he had not done for Caro. We saw
there are three police commissioners on duty: Santucci, Evrard
and Clement, the Clement of decrees, whose place was
marked in such a matter. Clement who was the most vile,
because he alone dared to put the tricolor scarf around his
flanks to stop those who did not approve of the little
bacchante.

This noise of the people, despite everything, has the privilege of espousing-
always boasting about Rothschild; he gave the order to the director'
to stop the performances.

These amplifications about actresses, which contributed
to irritate public opinion against Van Zandt, have passed into ha-
stupidity.

As soon as the daughters of Zion were mentioned, the terms
previously used for those who had graced the stage
national authorities were no longer sufficient. I have already indicated on many occasions
cases this special habit of the Jewish race to enlarge
everything she touches, or rather everything that touches her,
to see everything, in some way, through a mirage, of accu- *
to mulate the exaggerated epithets familiar to the peoples of
rOrient. For them, Israel's last ham has become
n 14.

V-

a fantastic being, half angel and half woman; she has
the ten sephirolh and we should thank her on our knees for
to make themselves heard by us, for a fee.

The apotheosis began with Rachel who was, says Tour-
Gueneff, "the strength and the flower of this Jewry which has
already seized pockets all over the world and which is seizing-
will soon be reappeared, for whoever has the pocket has the woman, and whoever has the
to the woman to the man." The true portrait of this
strange creature was drawn by Philaretes Chastes, and it is*
so finely touched that I cannot resist the pleasure of it
reproduce.

This little Bohemian tiger, lascivious Jewess, vast forehead planted on
hyena shoulders and on a charming Menade torso, su-
blime of intelligence and closer, by the soul, to the carnivores
than men, seduced all her contemporaries worthy of her and
that his great quality, ferocity, has intoxicated. Veron the fat one has
\ doted on her. Ricord would have hanged himself for her. The archbishops
"^ blessed. France mourned her. Once, a little slut in a shirt
who, bowl in hand, picked up pennies in the mud of the
taverns, all broken down for ten years into three-six, into plan-
w ches, with fat lamps, loving the stew of vice but more en-
■ 4 core the stew of money, she represented the savagery of the
V Pariahs, that of the Jews, that of the Bohemians summarized, concentrated
\j and refined by the wildness of the streets of Paris.

^ Needless to say, the Jews did not stop there,

^ they did not rest until they had made us accept

^c a Rachel of fantasy in whom everything was pure, noble and

beautiful (1).

1

i,

V-.

^ , {\) A. read, on this subject, a very piquant study, published first
\ vvrS in the Revue politique et lilttiraire, and then published in volume
ii at Hetzel, the Autographs of Crémieux. Rachel did not have the

3 With the slightest knowledge of spelling, it was Crémieux who served as his

V.

JEWISH PARTS AND FRENCH SOCIETY 2^7 ^

When it comes to a Jew or a Jewess, in fact, 18 \
ordinary conditions of morality are changed. You
saw Wolff beat the cash register on the body of a poor girl
actress of the Variétés; Meyer does not want to let herself be
distance. Rachel had bastards: it is a question of it, in ^
1883, in a lawsuit brought by Ms. Lia and Dinah Felix.
to Sarah's heirs. These are excusable weaknesses ^
in the life of an artist and similar, after all, to those >^
that the debates in the courts reveal every day. The
Gaul does not hear it that way; he shows you,
in three columns, that these bastards are loves of b-
late, bastards like they don't make anymore, bastards
as had never been done before Rachel, and thereafter
obligatory apotheosis of the incomparable race.

Although I have already touched on this point more than once in
the course of this study, I do not fear to return to it, because it
is essential. The Christian is always blushing
of someone or to deny something, to tell his
embarrassed brother: "Nescio vos." The Jew is absolutely
closed to any stupid feeling of ridicule or falsehood
modesty, he deeply despises opinion, perhaps because
that he knows how it is created.

secretary. Rachel sent Crémieux a rough draft, written
in the style of a cook, and he sent him a little masterpiece
of grace and spirit that Rachel only had to copy. Isn't it
nice this lawyer who is tirelessly busy, whose office is overcrowded
from morning until evening and who finds the time to render a
diligently a service, subordinate in appearance, but which has, in
her games, the advantage of growing up a co-religionist? Quote me then
a Catholic who would do the same? On the other hand, Rachel would have
learned, in the bed of a prince or a statesman, a new
interesting for European politics, that it would have imme-
immediately warned Crémieux. This is how the Jews are always
Admirably informed; they help each other.

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Take an example in another order. This is, I
declares it, of a perfectly respectable woman; she
was called Agathina and she was a milliner. Suppose a
Christian man with a wife who works as a mo-
diste and bearing the name of Agathina, he will not boast about it.
Our colleague Alexandre Weill does not share this opinion, he

publishes a poem entitled: Agathina, my wife; and he de-
clear that nothing has been so spiritual, so seductive, so
modest as this milliner.

Oh! my Agathina! I invoke you on my knees!

Rise up in your grave and, standing up, tell us,

You who were chaste and pure and whose slightest word

Was always so loyal and sometimes so superb;

Tell us what you were like from the age of twenty?

Virtue combined with incessant labor.

You wear a nimbus, a halo on your forehead.

Whose charm worked even in your words;

The first at work, the last at rest,

Eager to instruct him and deaf to low talk;

Prompt and nimble in duties, slow in worldly pleasures.

For all the unfortunate with deep pity.

Idol of your mother and all your relatives.

In all houses admitted to the front rows

Dignified with the hunt, affable to the worker,

You were nowhere haughty or proud;

Everyone who spoke to you became your friends,

Even to your devoted and submissive servants.

Faithful to their customs, the Jews have therefore constantly
organized a shameless advertisement for theirs. They told us
presented as an inimitable artist this poor Sarah
who stammers, who no longer has a correct gesture and is in agreement with
what she says^^ which would not be worthy of untying the buskin

of this great and dramatic Rousseil in which seems pal-
pit the heroic soul of tragedy.

Not a single protest is raised. This so-called high-life,
This selected society, as they say, has less initiative and
independence in his judgments than the little clerk of
prosecutor who for 15 cents would whistle Attila. The pieces
praised today would not go to the third
scene with the terrible parterre of yesteryear. For the mon-
dains, there is only one criterion: a. Does it please the Jews?
In this case, everything is fine.

What more striking proof of this fact than V Ami Fritz?
We know what a disgusting task the
Erckmann-Ghatrian, the "Homers of the workplace." Raised in
among the Jews of Phalsboui g, they took the soul hai-
nous and sordid. Their work deserved to be called:
The Villainy of Fear.

When Friend Fritz was announced, Mr. de Saint-Genest rap-
peeled, in the Figaro, that these men to whom we went
opening Molière's house had covered our
heroic army of Metz. More degraded than the Jews, who
came to strip the corpses, these future collaborators
of the Flag of Déroulède had stripped our dead of
their shroud of glory; they had cast the epithet of capitulation-
larders and cowards to these officers who, in the front rank under
bullets and shells, had defended this cemetery from
Saint-Privat where the Prussian guard had been decimated, near
from which a path still bears the name of “Ghemin de
death of the guard." M. de Saint-Genest was not satisfied
of affirmations; in six issues, he put before the eyes of
its readers the most significant extracts, the passages
the most anti-French and the most dishonorable.

The first one arrived. In this French room there was

had widows, sisters, mistresses also offi-
fallen under the walls of Metz. Not one protested,
not a single Frenchwoman had the courage, in the face of pusil-
the animosity of men, to stand up and hiss at these insults-
tors of death. All these beautiful people were waiting impatiently
that Rothschild would deign to give his opinion. When Rabbi David
appeared, there was unanimous applause. All the Jews
radiated. Just think, a rabbi appearing for the
first time on the French scene and appearing natural there-
ly as the model of all virtues I

Long in advance the Israelite Archives had
drummed the good news: "The Théâtre-Français of
Paris, the world's first stage, they said, will see

probably a real dramatic solemnity. There
will give in the first days of December Friend Fritz,
of Messrs. Erckmann-Chatrian, about whom so much has been said
advance. One of the least attractions of this piece will not be
not the presence of a rabbi on the scene. One of the principal-
One of the characters is Reb David, a real type that the writers
vain have undoubtedly idealized and whose original is none other,
it is said that the predecessor of the great Rabbi Isidor himself
Phalsbourg.))

Encouraged by the immense success they received in the press
Jewish, the Erckmann-Chatrians imagined blackmailing
•in charge, at the beginning of the Rantzau, the Kyrie
eleison. How touching is this supplicating and sweet appeal that one
repeats with a sort of plaintive insistence, at the beginning of the
Mass, as if to draw God's attention to the
faithful gathered! Chateaubriand, hearing him sing
in a monastery on Mount Athos, was moved to the
tears and Brizeux said the poetry he took in the
small churches of Brittany.

The women gently sent for reply
At the Greek Eleison, the Breton hymns.

When the notes of this Eleison were sung, there was
transports of joy in this Tuesday audience, you know,
this famous Tuesday public which serves as a meeting for the aristo-
cracy and which seems to conservative newspapers like the
resurrection of old France. They were there beating
hands to please the Jews who were watching.

How much more I esteem the Jews of Breslau!
In 1876, a parody of the
Lecho dodi, the beautiful melody that we sing the night before
Yom Kippur (1). They came every evening, showed their fists
and said to the artists: Try!

It is appropriate, I know, to recognize that on the pre-
tense great ladies who appear constantly in the book
gold of the society newspapers, the number of those who

(1) The Lecho dodi was composed by Jehuda ben Halévy, the famous
Rabbi of Toledo. Read on this subject the exquisite little poem*, at the same time
tender and mocking, that Henry Heine wrote - on this subject and where he
evokes the figure of some Jewish poets of the Middle Ages in connection with
Love lessons:

"The beros we sing of, Jehuda ben Halévy, had doL>,

also a lady of his thoughts, but this one was of a particular kind-
lier.

"It was not a Laura whose eyes, mortal stars, had
lit on Good Friday, in the Dome, an illustrious fire;

"It was not a baleen woman who, in the dazzling finery of the
youth, presided over tournaments and awarded the crown of lau-
laugh;

"She was not a casuist of the jurisprudence of kisses, nor
a doctrinaire who, in a Court of love, professed sententious-
seeding;

“The one the rabbi loved was a poor little beloved,
sad and painful image of ruins, and it was called Jerusalem 1 r

belong to the old French race is relatively
very limited.

Americanism has invaded Paris almost as much as the
Semitism. *& j^-:;»^ J^^ .^^^i^^^^-v^ ^e^/^^^ .

What spicy stories to tell, if we do not want to-
lions remain faithful to our principle of philosophizing alone-
ment on what is in the common domain! The great
lord, dreaming of making an opulent marriage, was, in the
In most cases, the most candid of dupes. Some fa-
thousands of Yankees, originally from Germany and
having left their Jewry in the crossing of the Atlantic,
embark one fine day for Paris with a small for-
tune, two or three hundred thousand francs, that girls spend
bravely in one year with a deafening noise. The chro-
nickers blow the trumpet, the leaves well informed-
They embroider stories of mines as best they can
fabulous, colossal trading houses. You
see from here the novel that is built in the head of the Aryan,
Isn't industry the queen of the modern world?
Long live industry! With these countless millions I will rebuild
my castle, I will have the most brilliant carriages in Paris,
I will do good... »

The wedding is taking place... Here is the little Yankee duchess,
Marquise, Countess. The hour strikes when the happy husband
judges that it would be time to cash in some nuggets of
these inexhaustible mines, to have some ar-
people from these banking or commercial houses.

Alas! the mines were flooded, the bank house

is bankrupt. The father who often had no child
given a trousseau, but who had promised an annuity
huge, has gone mad. The awakening is hard for some-
ones. This one takes his side, sells his castle where

Louis XIV had received hospitality, sends to auction the
old furniture and even his grandmother's screen
to satisfy the whims of a spoiled child. This one,
ahattu by such a blow, disappears from circulation, puts himself
in bed, without being sick, and now lives lying down. This other
give up everything, go to America, work there bravely-
ment, discovers real mines and returns a millionaire and
republican.

Sometimes the adventure gets complicated. He comes from extra-
vagants of even more extravagant aunts, not possessing
neither penny nor mail, but having a passion for whisky
that an actress's mother shared with her daughter; the poor thing
The husband is obliged to clothe, feed and water all of this.

You will tell me that the victims are not very inter-
santes. I grant you; what must be noted is the impos-
almost absolute inability for the true Frenchman to draw any
benefit from his compromises with conscience; he is not
organized for this. The straight line of duty would have al-
days were more advantageous for him, even materially,
than so-called skills where he invariably ends up
the role of Jocrisse.

Whether it is the stock market game, the marriage game,
of the game of politics, of financial business launchers,
of American husbands, from center-right Machiavellians to
the Assembly of Versailles, the law we are talking about is verified
always.

Apart from a few exceptions that everyone knows, these
American women are, as a rule, very unpleasant creatures.
tures: boisterous, excessively spendthrift, loud-talking, laughing
loudly, always first for eccentricities
in bad taste and, what is prodigious, also foolishly
infatuated with their fresh nobility, as impertinent as
II 15

The true great ladies of the past were simple, indulgent-
gentes and Lonnes... EUesont contributed to give society
Parisian the incoherent and bizarre physiognomy that she has

taken a few years ago.

The sore point again is the way in which we reward-
think of the hospitality we give to everyone, the rebuffs
from which we pay our advances.

The professors of the School of Fine Arts, in contempt,
moreover, from their most elementary duty, welcome
preference for American students; the Salon jury grants
to the Yankees medals that he refuses to old artists for
which would be a joy, a recommendation also to-
near today's imbecile public. Everything that the painters-
Very Americans know, they learned it from us, from us.
The first care of Congress is to vote a right so
exorbitant on the entry of works of art that it is equivalent to
absolute prohibition.

What an episode again, the statue of Bartholdi: The
Liberty Enlightening the World! For years, the Committee
repeated in all tones: <c Our dear sister America
adores us; his ambassadors, in all the capitals,
proved it to us well, during the war of 1870, in bu-
vant to the success of Prussia and the lowering of the
France (i); we subscribe to erect an impe-
laughable of the love that unites us.

(1) It is appropriate to recognize the noble altilude of Vicfor Hfi?ro,
who sometimes remembered, despite the promiscuities to which he was
lent, that he was the son of a soldier. He had been told of the visit of
Granl, the president-gambler whose language, or so we know, is touibéo
rotten, no doubt from all the insults he had vomited against
us in 1870: "Let Mr. Mac-Mahon receive him, if he wants to," said
one day the poet before us, if he appears here, I will have him thrown into the

When the statue was finally finished, after appeals from
incessant funds, the Americans declare that they do not want them-
slow at any price, that they will not give fifty cent-
times for the pedestal. Congress refuses to vote on the
lesser amount. In a country where a million people are raised
dollars in a few hours for any sub-
description, individuals shrug their shoulders when we
offers them to subscribe.

Doesn't the heart sink when we think that it is enough
of a few agitators to reduce our France to this role of
poor dog who runs to give his caresses to everyone,
and everyone kicks it away? ^

Without the Gambettas, the Waddingtons, the Spullers, without
all the foreigners who got us into complications
where we are intrigued, as their journalists have put us
in the subscriptions where one fiddles, that it would have been magnifi-
that once again the role of our dear Homeland.! To have
emancipated America, freed Italy, com-
fought everywhere for what seemed to us justice and-
to die peacefully in the contemplation of the vanquished î Au
after ten years of this proud rest, one would have come humble-
ask us to give our opinion in the councils
from Europe...

With such an audience, the Jews and Jewesses of the theater
do not hesitate, they behave in conquered country; cha-
any of their fantasies becomes an event. Paris, at

door! » Who does not remember, in V Année terrible, the piece entitled
Bancrofty and especially Grant's Message;

... Ah! Be cursed, you unfortunate one who mixed
'On the proud flag that a wind from the heavens shakes

To the drops of light a hoe stain!

month of February 1884, spoke for fifteen days of M"^^ Fidès-
Devriès. Of all the Hebrew actresses, this one, from
remains, is the most annoying. She was at the Opera when, a
beautiful evening, she was bored when she realized perhaps that she
bored; she married a Jewish dentist and left the theater.
Good riddance to us! You don't know the Jews;
They always have to disturb the next one. One evening, the
Jewish baronesses mysteriously announced the return of
their coreligionist: "Do you know the great news? The
all beautiful, all charming, all divine Devriès goes
come back to us!” What an honor for us! said the du-
chessmen to court the baronesses. The newspapers
stylish announced the return, then denied it, then
announced it again.

After a short stint at the Opera, where only Jews
applauded her, Ms. Fidès-Devriès decided to go and sing
at the Italian Theatre; she consented, out of pure disinterest,
to pocket 68,000 francs for twelve performances, then
suddenly the husband had himself surreptitiously handed over, "to
name of his wife, a check that she had no right to
touch." Here, it is the director, Mr. Maurel, who speaks and
I am only repeating what he wrote in the newspapers.
In short, here is the singer who will join the Jew Jules Cohen

who is waiting for him at the Gare de Lyon to take him to Monte-
Carlo, while the impressario is tearing his hair out, and
Another Jew, Hartmann, writes astonishing letters
to the newspapers.

Notice the change that has taken place even
in the customs of the theater. Without doubt the wings have not
never been the sanctuary of Virtue, but the good heart,
affection for comrades redeemed many things.
Déjazet would have played dying so as not to lose a

forty-cent fee to an extra. This Jewess who comes
to receive a fabulous sum for a few notes per-
times quite false, which, at the second representation of CHéro-
diade, put the knife to his director's throat to
get a little more gold, don't ask for a minute
if his sudden departure will not be a ruin for the theater,
if he doesn't put all these little artists out on the streets
subordinates, employees, pledgers for whom the closure
is a disaster.

These considerations are completely foreign to any
individual of Semitic race who counts the other abso-
luently for nothing. Why would he bother, again
times? Once upon a time, an artist who would have allowed herself such a thing
escapade would have been met with blows of cooked apples, if
she had decided to reappear before a Parisian audience.
Nowadays, Jewry only had to make a gesture to this
so-called "arrestocratic assistance of the Opera"
so that when she returned to school the following January, Ms. Fidès-
Devriès was covered with applause (1).

As soon as the Jews held the first rank there, the theater
himself has transformed. As long as the actors were
simple Christians, the profession of actor remained a little
considered by itself, but that the greatness of the talent, the
The artist's personal attire was relevant on the occasion. It is necessary

(1) A newspaper had reported, in preparation for this return to school, that
Lisbon, M^^ Fidès-Devriès had been recalled a hundred and twelve times in
a single evening, which, according to our colleagues, would have represented,
just for the journey from the wings to the stage, a six-minute walk
kilometers. This is what the Jewish Barnums are making this "Paris which
had once such a quick and fine perception of everything that was
ridiculous and rude!

to have lost, in fact, all moral sense and all common sense for
admitted that, in the social hierarchy, the jester, whose
profession is to receive kicks in the butt-
behind to amuse the assembled crowd, be the equal of a soldier
who risks his life for his country, of a sailor who faces
the storm, of a doctor who braves epidemics. Without
doubt histrionics has reigned in all civilizations
corrupt. Enslaved Athens gave Polus a talent
per day, ^sopus and Roscius were gorged with gold. Two
mimes, Pylades and Bathyles filled the
Rome of the late Empire. Paris, which Caligula had beaten
rods for having hesitated to declare that the Emperor chan-
was better than Jupiter, had a bit of the appearance of a soci-
of the current Comédie-Française.

Even in its shame, the Roman people nevertheless kept
a certain respect for human dignity; he put his love
pleasure above all, he testified that he wanted to get-
to amuse himself at all costs and that he forgot everything to achieve this
but he never declared that a man of joy was
the equal of a man of duty and sacrifice. Seneca, who
was a voluptuary, Petronius, who was a debauchee, would have
broke their stylus rather than write the pompous tirades
that the journalists of the Jewish press devote each
day to "honesty, to the nobility of the profession of his-
trion.))

If the Empire, thanks to Fould, gave for the first time
the cross to an actor, Isidore Samson, because he was
of Jewish origin, he did so again with formal reservations;
he decorated the professor of the Conservatory and the playwright-
tick on the express condition that the actor would not reappear
more on the boards.

With their bias to debase the army, the Republicans of-

would change all that. You have to read in the newspapers of
the era of Delaunay's decoration scene. It is a
a true picture of decadence, but of a special decadence,
declamatory and burlesque.

As happens on the eve of all major events-
strange rumors had been circulating. Delaunay had
'put the market in hand to France; he had announced
i3cs last performances. You understand the worry-
study that reigned in the House. England had just
to drive us out of Egypt, which had seemed like a small thing;
The news that Delaunay was retiring was much more serious.

To add insult to injury, Delaunay tells us the Gau-
laws, had spoken sinister words. "He had been
heard whispers: I was told on January 1 that it was necessary
wait for Easter, at Easter only the prize distribution
was not far away.

In these oscillating and perplexed hours when the decision will be made
destiny of the world, the strongest feel restless. Febvre,
however, was very calm; "he stood motionless in
his office; Déroulède, more nervous, went from the room to the
hearth and from the hearth to the room.

Seeing his shadow come and go on the canvas,
The dogs, who still believed in this star,
Accused Fate of lèse-majesté.

Suddenly Ferry arrives with General Pittié, head of
the military house of the President of the Republic, and it
read to Delaunay: c(I decorate you on the battlefield. »
You can see the battlefield from here: pots of red
't of white, a hare's paw, hairpieces, per-
ukes, and that special smell of actors' dressing rooms "made of
l) perfumes, rancid, of pharmaceutical mixtures, of powder

of rice and oppoponax. You see this old makeup
diluting his rouge by crying over Ferry's sideburns, and
General Pittié in the middle of this scene, saying: "It is
equal, what a lesson for Mr. de Moltke!”

"Of course, in the room, Mr. Bischoffsheim spoke-
born from having, as an astronomer who loves Progress, discovered
the star of the brave on the chest of a member of the
Comédie-Française.

In the upper classes, histrionics have a character-
completely Roman territory.

At the Molier circus, elegant young people, dressed in
clowns, give two performances each year: one
for the women of the world, one for the women of all
the world. Invitations are eagerly sought, and
French women are there, looking at their sons or brothers
performing recoveries on the high bar, dancing on
the rope, passing through the hoops. These actors dressed
of soft colored jerseys, covered in sequins, loaded
of tinsel, grimacing, frolicking, walking on the
hands, are called the Count of Nyon, the Count of Pully,
Count Bernard de Gontaut, Count de Maulle, de Beaure-
gard, of Quélen (l). Count Hubert de la Rochefoucauld,

dressed in a blue silk tunic, with a tasseled scarf
gold, shouts: miousicf to the orchestra, with the intonation of
clowns. ; ;^ ^.,.^^^^^,.l.é~^^c c. :::ir-^-^.^^:^^v^ .^

There is a real pathological case, I repeat, in
this need to degrade oneself, to dishonor oneself, but
This doesn't shock anyone. The newspapers, which defend the
society, seriously insert the program between a tirade

(1) Figaro, May 6, 1883.

against the vices of the people and the announcement of a sermon, insist-
"tent" on the numbers, explain at length the genea-
family theory (1).

The strongest in this genre is the representation of the Circle
of the rue Royale, where the Duke of Morny appeared dressed in
woman and danced a step from Excelsior's ballet. It was a
rapture. The newspapers discussed it for a whole
week to find out if the Duke had done the right thing in cutting his
mustaches. The Gaul was very affirmative: "He was right-
his, he said, is very bold! » Le Figaro, more reserved,
said there were pros and cons.

No more than at the Théâtre-Français, not an old man represents-
feeling of old honor, not a woman having any
feeling of dignity in his heart, did not have the idea of getting up, of
to protest, to whistle at the sight of this man
disguised as a woman and dancing with double-sided gestures
tent. All of Paris did not have the modesty of Athens which
allowed only slaves to dance the obscene dance:
the Motlion.

Isn't it curious, in this perpetual recommencement-
of history, in the incessant wriggling of this
snake biting its tail, to note that the deca-
dence is always translated in identical forms, from

(1) Let us not forget a nice trait of morals. In a newspaper which
belongs, Voltaire, Mr. Albert Ménier had charged one of the editors-
to brand these great lords who dishonored their ancestors
he dressed up in clown finery. A few months later, he founded
himself a circus in Neuilly, the Clique Alberti, and invited everyone
Paris to come and watch him perform acrobatics. This trait of Bourgeois-Gen-
modern man, from Republican Bourgeois-Gentilhomme, is he not
exquisite jjas? Doesn't it prove once again what useful examples
could have given the last survivors of rareloc>aiie, if they
had liked something other than hamming it up, gambling and girls?

I 15.

SGS^ THE JEWISH FRINGE

see that after so many centuries have passed, the decomposition
social, like physical decomposition, is absolutely
the same in its manifestations? The duke, dressed in a ball-
rine, eti'Héliogabale in Syrian dress, with enlarged eyes
with henna, with blushed cheeks, do they not seem to be
one and the same being? Are these titled clowns not
not a new incarnation of the degenerate patricians of
Juvenal, from Damasippus who declaims on stage the Spectre
of Catullus, of Lentulus who hires himself to play the role of
Laureolus, or of the unworthy Gracchus who descends into
the arena, carrying

The r^

A memory of vanished civilizations haunts you
every moment in this colossal Paris.

In 4867, when the Empire, already doomed, had Tair
of a bacchanal mounted to its paroxysm, in the middle of
this Babel of the Universal Exhibition where we heard
resound in all languages what Bossuet calls super-
bement c(the neighing of lust, " two passers-by
met in this promenade where the people seemed
to have arranged to meet for a cosmopolitan orgy. One
was Henri Lasserre, the other Ernest Hello, a man of
genius, who will have crossed this century without this century having
preview.

—One thing surprises me, said the author of the man in the future
author of Our Lady of Lourdes, I just watched
on the Tuileries side, they are not yet burning

We experience a similar feeling and wonder
how does this society still hold together, where selfishness and vanity
foolishness, the love of pleasure, the absence of any feeling of

JEWISH PARIS AND FRENCH SOCIETY 2C3

devotion, of all thought of sacrifice, of all instinct
even conservation are at the top, where hatred and envy
are down.

The printing identity stops there. Paris has no aspect
joyful, the air of confidence, the bewitching power that he

had at the end of the Empire. Despite the effort he made to
to move, it exudes a cadaverous odor. The heart is-
as if invaded by an insurmountable sadness and more than one
would ratify what an Englishman, Mr. George Sims,
wrote some time ago about this Paris which was ours
dear loves.

I have known and loved Paris all my life, says the author of /?i the
ranks, and I never spent a dull hour there, except
today. Two years ago, I was having coffee on the boulevard,
seeing the ebb and flow of Parisian life pass by. At this
At that time, a change was already noticeable: Paris was going down
slope whose base he reached today. Here he is on the ground,
in a heap, calling in vain for the man who will lift him up to bring him back-
to the top. "Petropublic, your name is bankrupt!"
shouts a well-known journalist, and although I am not quite sure that
it is precisely the fault of the Republic, I must note
that there are a lot of bankruptcies. The best houses of
businesses are closed or in liquidation; theaters, with few ex-
receptions near, make bad business; the asphalt sidewalks
are in worse condition than in London, thanks to our adminis-
parish transfer.

All classes are under the influence of a malaise. The only ones
suitably dressed people are the English and the Ameri-
caines. Paris is in extremis. I close my eyes, to wake up
in me the image of times gone by, of the splendid displays of
shops, daylight streets, elegant women,
magnificent crews, "brilliant uniforms, the noise and the move-
movement of a city in continual Sunday clothes. I reopen the
eyes, and I find a population miserably dressed, exhi-
poor provisions of old-fashioned articles in London, and above all

that, under a gray sky, we read the word: "Ichaboë" (island of the coast
West Africa, famous for its i^uano).

The city, where life was once so overflowing, where the cobblestones
themselves laughed at the passers-by, gives a louse the sensation-
^tion of Munich. In the melancholic and icy Munich, he
lack of glory, of movement to fill this setting
of palaces, of temples erected to absent great men,
of magnificent avenues. Paris had this glory, it is full
of memories of heroism and grace, of immortal legends-
such, illustrious ghosts, but all this seems to belong-
hold on to a past that has been forever abolished. Some regions remain
seem like Pompeii and one wonders what catastrophe
made them suddenly silent and desolate. Elsewhere,
the activity is feverish, but with a sort of somber disquietude

bre which persists despite everything.

The hotels of the Faubourg Saint-Germain keep their

shutters closed for ten months of the year. Almost all

the beautiful hotels in the Champs Elysées and

Monceaux district are for Jews; sometimes, through the windows

open, we hear in the solitude the echoes of something

concert, it's some random Jew who is treating his neurosis.

The book so French, the book that makes you think, the book that

) which held so much space in the 17th century no longer exists; it is the mu-

"sique, all-sensitive art, art of the softened and the sickly, which holds

/7 the first rank. After the crocodile, the Jew is the most me-

^ lover of all animals. All Jews are musicians

or instinctive actors. Camondo plays the cello

r^ M"^^ Saly-Stern sings the operetta as Judic. Herman

t^ ->^Bemberg composes. We see, in satin programs,

The bust with the disturbing nose of the author of Djinns, stands-

^. Bant in the middle of laurel branches above band.

rolls where the names of Haydn, Gluck,
Mozart and Beethoven. Ms. Goldschmidt also gives
superb concerts “in rooms that are in a row.”
Between two pieces, Bemberg, that Haydn's fame
prevents you from sleeping, asks M™e Isaac to sing a little
romance. The Bugle, when he lived, was willing to give us
learn that the program this time is printed <* on
a sheet of orange vellum eaten away by a volcano! yy
"What a beautiful decoration, what masterpieces!" exclaims
Meyer always delighted. ((Entering under the peristyle, the
Houdon's masterful statue, the Apollo, takes you
look." I imagine the master of the house must have taken us
once something else to give such beautiful parties...
The Ellissens are also very cheerful and find that life
is beautiful. The misfortune of our poor rag-pickers con-

damned to die of hunger has particularly put them in
gaiety, and they made it the subject of a play which inaugurated
their hotel on Boulevard Haussmann built on the site
cement of the gardens of Princess Mathilde. When we
drove into the vault and you could see straight away
a large poster written as follows:

Folly-Ellissen

Free performance on May 14, 1885

RACK-REVIEW

A spectacular play, banned by the Censorship, and performed
by special authorization of the Municipal Council, with the assistance
of the capital's leading artists.

A crowned head will honor this unique event with his presence
representation.

Electric light, Bengal lights, firecrackers, Apotheosis.
MILITARY MUSIC

In this conquered Paris, we even meet Jews
Indians, the Sassoons, a family with fabulous adventures
who owns half of Bombay. They come to give
evenings at our house. Ms. Gubbay, daughter of this Sassoon, arrives
suddenly, invites people she has never met
seen, and to which she was never presented and each
iccourt. And there are naive people who claim that high
Parisian society is opening up with difficulty!

Despite everything, this Jewish world is hardly interesting, in
despite the noise he made. Mr. Robert de Bonnières had started
in mind to paint him in the Monach, and he went everywhere
repeating: “I will strangle them with a silk cord.”
[1 lacked stomach, as they say, and he did not
had the necessary intrepidity. Without doubt, he saw clearly
the lowering of our aristocracy before the enriched Jew
by dishonest operations; but the energy made him
fault to paint what he had before his eyes; he
indicated only the bad education of the German baron
recalling at every turn the price of everything he has at home,
entering a church with his hat on his head to mark it
change the rood screen; he only half highlighted it, in Lia,
this cunning, selfish and hard side that Jewish women hide in
languid attitudes enhanced by a cabo- originality
tine; he did not dig, like the author of Daniel Deronda,
he remained on the surface.

To this deliberately insufficient and feeble touch,
I thought I saw a man who is afraid of burning his
vessels, to close the door of what is called
"Society," which trembles at never having around again
from him this little noise of Semitic and upheaval press-
which he takes for fame. The author wrote to me that he
did not have this character and what I was told about his situation

personal • confirmed me in this idea. We must see there
only a lack of determinism, an impossibility
to conclude contrasting with a firm and precise style which
seems to have been sharpened by constant reading of La Bruyère.

Mr. Paul Bourget may have better grasped another
aspect of this society. The author frequents the Ephrussi
and the Gahen where the women of the dealers, charmed to be
taken for real great ladies, sympathize with a
exchange of concessions to a slightly melancholic
affected, with a dandyism that smacks a bit of the study master
dressed in tailoring, has With their alternating cares-
healthy light and shivering melancholy," the books of the
novelist reflect well what is false, artificial,
of unreal in all this Parisian Jerusalem.

We wonder where we are in these novels which have neither
the poetry of works of imagination, nor the powerful attraction and
healthy works of sincere and true life. We are in the
Jewish world, in this improvised and very old world, born
of yesterday, but born decadent, anemic and faded. Tears,
there are no longer the noble tears which relieve the human being-
hand and strengthen it, by its very tenderness, comra(3
the rain from heaven soaks and fertilizes the earth; they are
nervous effects and only come as a result of emo-
theatre scenes; the laughter is always shrill and jerky.
We never hear a fair and frank word, a word at the Sé-
vinified or even Montespan, Ghampfort or even
à la Dupin. The writer is only appreciated for what he
wins, the painting is only valued for what it costs.

As soon as we talk about a painting, the instinct of the broker or the
bazaar holder finds himself at the gentleman's house who seems
say: "Let's keep our eyes open! Here's the deal!" All these aesthetic
Keals-like, these nonchalant, morbid beings

and refined reverie, straighten up at a word, at a new

new that can be used, eager for gain, lucid and awake
for their interests.

Just now, the apartment full of flowers at the par-
heady fumes seemed like a tomb that these deta-
The lives of those who had prepared to die there in a
harmonious ecstasy; but the Judische, the Hebrew patois-
German, in which we discuss the profit to be made, quickly
silences the piano where the plaintive melody of Schû- dies
mann; the voice that, a minute before, was a
caress, a murmur of Aeolian harp, resumes like
by magic the guttural whistle.

In natures that observe themselves the most, this instinct is
almost irresistible. Old Baroness James was a
superior woman who contributed a lot through her tact to
to ensure the Rothschilds the social situation they have
today. One day, it was at the Duchess of Galliera's,
I believe she was in the middle of an elite assembly;
the conversation had turned to the most elevated subjects and
the baroness had held her place there. We came by chance to
talking about diamonds. Suddenly the Jewess from Frankfurt reappears.
"You don't understand anything!" she cries, and there she is
comes alive, reviewing the diamonds of all Paris,
indicates the weight, the brilliance, the number of carats, the value
venal. It was only in the face of the silence that fell that she
comes into possession of itself and remains for a few
minutes as shameful of this return to the primitive profession.

The most remarkable work in this genre remains the
Baron Vampire by Mr. Guy de Charnacé (1). If the author

(1) One word will suffice to characterize the difference which seizes the Baro?i
Vampire of the Monach. Oueiidorff had written a novel in Charnacé

had widened his frame a little, he would have come very close
of Balzac. How alive this Rebb SchmouU is. The little col-
Bohemian porter who earns a few million in bad-
own speculations and which, suddenly, presents itself, under
the name of Baron Rakonitz, in Paris, where the high nobility
welcomes him with open arms! What a trait of Parisian morals
that this alliance of the baron and the Jewish actress Sophie
Fuch! The baron throws the actress to use her as a
instrument to take revenge on a man of the world, the
Viscount of La Landelle, whose disdain he endured, and
when this girl prostituted herself to all of Paris, the Viscount
solemnly marries her. Thanks to the Duchess of Ermenon-
city, the baron in turn ends up marrying the heiress of a

great name, M"« de Solignac, and the whole of the Saint-
Germain attends the wedding.

The portraits are strikingly true. Each one names Ra-
Konitz, seller of non-firing guns, launcher of
mines which contain no more gold than those of Uru-
Guay, creator of fantastic railways, restorer-
finance minister of the Gulistan Empire. Here are some per-

and had undertaken to publish it within a very short time; he made
however, sent his manuscript to the author of Baron Vampire, telling him
that a rabbi to whom he had submitted the work had declared it
publication impossible. When the Monachs appeared, Charnacé was-
thundered that OUendortr edited a volume on a similar subject, after
having refused the Vampire Baron: a Oh! it's not the same thing!
The rabbi to whom I showed the Monach told me that this book
was very flattering to the Jews."

I do not, of course, blame Ollendorff for having addressed himself to a
priest of his religion. I myself consulted clergymen on
my book, to see if it did not contain any heological errors.
If one had slipped in by chance, I pray the members of the clergy
to be kind enough to point it out to me.

well-known names in high life: Schavten, "the
little Jew collector of earthenware, enamels, appraiser
sought after trinket which, slipping first under this pre-
text in the salons, now sits there insolently;))
Mrs. ^, Stein, » wife of a Swiss broker, pretty, intelligent-
gente, who knew how to be accepted by the young clan
duchesses, who dine at her house when her husband travels
for the house." Let us greet again, or rather let us not greet
not, Mrs. Langman, a Polish Jewess, who is one of the
dowagers of gallantry, Lise Adler, a German Jew-
Mande who was a nanny in Warsaw.

((All this rubbing shoulders with the sons and nephews of valiant men who
made the rance by the blood shed, by the sacrifice of their
well, by their value, their diplomatic intelligence to ti^a-
to Europe! What a sight!”

Ah! Yes! What a sight! And how we understand in front of
these ignominious promiscuities the indignations of an artist
with a straight heart, the anger of a true gentleman like
Charnaceous.

In the neighborhoods that the Jews chose for their
hotels, we can at least collect ourselves without being disgusted by

the spectacle that the street presents. The street is now at
pimps and girls, they shamelessly stick it in there, they
insult passers-by and make honest women blush
with filthy words.

This is Macé's book, the Security Service by its
old clief, which must be read from one end to the other if one wants
to have an idea of what the Republicans did to Paris
in a few years. In its administrative brutality, in
its dry and cold language of minutes, the work exceeds
everything that has been written about contemporary Paris; it reveals

wounds more cruelly than feathers would
more eloquent. Naturalism has never given us a
most appalling human document.

The chapter on pimps is truly sinister.
The author successively parades before us the supports-
ners of the high society, of the bourgeoisie, of the demi-monde,
the worker pimps, the pimps of the to-houses -
lérance, the low-level married pimps, the pimps
pederasts, the pimps prowling the barriers.

Growing immorality, materialistic doctrines or-
harshly preached, poverty, the scarcity of work have
created categories previously unknown in Paris.
married men live in great numbers in dishonor
of their wives, themselves monitor their debauchery.

The married woman does her business anywhere, but al-
days away from home. During the day, she solicits at train stations
of railways, in public gardens, in the Bois de Boulogne,
and prostitutes herself in the cabarets or hotels in the neighborhood.

The husband follows her from a distance, either to warn her of the presence
agents, whom he seeks to know, either to protect her against
some customers who have difficulty paying. In this der-
In the last case, he intervenes as a husband, makes a scene with his wife
and to the individual he calls his accomplice; to avoid any scan-
dale, this one sometimes gives much more money than if he
had paid the woman the price agreed in advance.

Children aged 12 to 15, corrupted by example, of-
come apprentice pimps.

Some girls bring young children with them
who witness the most ignoble scenes. There is in the
chapter entitled: Children in the possession of women
debauchery of details that it is impossible for me to reproduce.

The army of criminals is recruited from among the pimps.

Every day a new gang forms. We rob
houses in the suburbs and surrounding areas of Paris; Passy,
Auteuil and Boulogne are constantly visited by the
criminals.

They shoot the commissioners and peace officers, all of them
in the evenings the rare peacekeepers who do not make a pact
with the criminals are forced to fight. We have-
sassine in broad daylight, in the middle of Paris, on the bridges, in
the Tuileries Garden; in the Bois de Vincennes an old man
is strangled a few steps from the shooting competition; on the
Boulevard des Capucines, in front of the Hils restaurant, we throw
a lasso around a man's neck to rob him.
stops cars in the streets like they used to on the big ones
paths. In January 1885, a lady returning from
Bordeaux takes a cab at Orléans station at eleven o'clock
evening; rue Contrescarpe, three criminals jump to
the horse's bridle and the lady is obliged to give everything
that she owns.

Passengers are killed in the carriage, girls in their beds,
the wine merchants at their counters (1). The police

(1) Here, according to the newspapers, is the balance sheet for a week in January-
February 1880:

Paris: Assassination of Ms. Laplaigne, wine merchant, rue Beau-
town; assassination of Mr. Barrême, prefect of Eure; assassination of Ma-
Aguétan village, Caumartin Street; attempted crime, 103, Poteau Street,
where the man named Victor Bocqueteau was seriously injured with a cane
his wife and his mother-in-law; in Glichy, Victor Arynlhe hits his aunt
with two stab wounds, then commits suicide by swallowing acid
sulfuric.

Departments: In Viry-sur-Mont (Somme), Mr. Jacques-Fran-
I kill you, with a billhook. Ms. Piedocq, widow, and her daughter; in Horgny
(Somme), Basset (Alexandre), laborer, aged fifty-eight,
is cut at the place called Cavée-d'Horgny; in Gusey (Haute-Marne), a
basket maker is stabbed by his worker; in Garnerans (Ain), Ms. widow

folds his arms in front of all these crimes, absolutely powerless-
health (1). The murderer of a girl from Monsieur-le- Street

Prince, whose name and description are known, can
leisurely strolling through Paris covered in blood and
go and ask for a place at an employment office
without anyone thinking of stopping him.

Women's breweries are at once brothels,
gambling dens, cabarets. Once entered there, every son of an honest man
family is lost; we intoxicate him, we make him play, we de-
in a thousand ways. Perhaps never human nature-
Maine was not further degraded than in these unfortunate-
his women whose profession is to drink, who are drunk
for a living; who are called lazy when their esto
Mac refuses work. Some absorb up to 40
and 50 beers a day! Read this and reread after the tirades
pompous about the regeneration of humanity through demo-
cracy (2).

Ferrand was strangled in her home in Deboste; in Beaune, La-
Mothe, a winegrower, on his way to Dijon, was struck by a bolt of fire.
sil; in Le Havre, Mr. Laplante strangles his mistress, the Belle Nan-
silence; in Villeneuve-sur-Lot, the man named Fiasse, detained at home
central, after throwing vitriol in the face of the goalkeeper Bonnassie,
deals him several blows with a cleaver; near Saint-Valbert (Eure),
Mr. Charles Nardin, forest ranger, is knocked down by an individual who
stabbed him several times in the head.

In total, nine murders and five attempted murders in six
days.

(1) The police cost sixteen million more than in 1869. Under the Em-
worse, it was content with 9,332 agents; today it employs
sixteen thousand.

(2) These brasseries now have a dedicated newspaper, Paris noc-
turne, which claims to have a circulation of six thousand copies and
declares ready to prove it. He gives the health certificate every week,
the price, the specific details of the staff of each establishment-
ment. We read, for example, that at the Brasserie du Square "Jeanne

Pimping has spread to all classes of society.
owner who rents accommodation to a prostitute for triple the price
price it is worth; the landlord who accommodates it in the same way as the pro-
owner; the wine merchant who attracts him to his home to attract him
at the same time the customers, and which, if necessary, protects it against
agents; the coal merchant who sells him the fuel at false weights;
the grocer, the fruit seller, the merchant at the toilet, the seamstress who
make him pay more for the goods than another, until
the laundress who overcharged him for his ironing (expected,

she said, that the prostitute has no trouble earning her money).
all these industrialists, in different capacities, are in reality as many
pimps who push them to debauchery because debauchery attracts them
reports.

is still charming, but wanders excessively. Bullier is under ball
of predilection; she often goes there with her friend Félicie, a good girl
of Brabant, which is now completely recovered." Bachel makes the
delights of the Brasserie du Bar. "With her languid gaze she
invites you to come to her tables. Like her friend Valentine, she
is an enemy of drunkenness." The newspaper announces that it will do
admit into the main balls of Paris a new polka of
Henri Cohen: Paris Nocturne.

Albert Delpit published an interesting study on these breweries
which gives a good idea of what Freemasonry means by
réducalioQ:

(The whole Latin Quarter, he said, is infested with breweries of
women. The middle school students go there, abandoning the class or the exam,
escaping, to run after these low-class prostitutes. And
I was talking about poor mothers who believe their child
watched! Their child who is threatened with ignominy, when he cannot
still defend themselves, and that the unconscious curiosity of early life
delivers to entrepreneurs of debauchery. I entered successively-
ment in half a dozen of these breweries and everywhere I saw
the same disgusting spectacle. Women priming and caressing
middle school students aged fifteen to eighteen, pale, withered beings and already
old people! »

— Ah! If we succeed in founding the Republic..., said one
Eugène Pellelan in Pontmartin, who recounted this conversation,
you will see... you will see!... his first care, his first biûû-
fact, will be to moraUser France!

Mr. Macé sends reports upon reports, requests upon
requests to the police prefect to be authorized to clean
Paris; he comes up against a formal refusal and he gives us one
the reason (1).

The majority of the City Council agrees with the
exploiters of vice.

In some elections it is the supporters and the
repeat offenders who provide the necessary additional votes.
Mr. Macé's testimony is very serious on this point. <tThe
Most of the supporters are voters and vote; with their
map they penetrate everywhere. Many have, however, suffered

various convictions, which does not prevent them from
make use of their status as citizens. Very recently,
individuals arrested and with criminal records,
were found with their voter cards cut up at
one of the angles, a sure sign that they had used it.

(1) The police, who hunted down and forced to disappear all these excen-
innocent sticks, all these fakers, all these street musicians
which gave Paris color and picturesqueness, does not touch
not to the pimps; she declares herself powerless against them,
to avoid admitting that she is an accomplice.

Let us recall the scenes that took place in the Latin Quarter
in April 1883? A few students, less degenerate than their
comrades, wanted to accomplish themselves the task whose self-
rity refused to take charge. In one evening, they had cleared the
district of the aquatic population that infested it. What did the com-
Police Commissioner Scbnerb, the German Jew, the pornographer's brother
Schnerb, who was then director of the Sûreté? he put his head
of a gang of pimps and agents and rushed at the students
who, beaten, bloodied, knocked out with blows from a head,
had to retreat. In other times, people would have been indignant at the
cynicism of this police, making common cause with the men
nameless people who ransom prostitutes. The moral meaning is so com-
completely obliterated, that we were content to laugh, and offer to Cames-
breaks a sheet metal breaker of honor which greatly amused the prefect and the
shameful entourage in which he lived.

The cilioses happened in the same way during the
first Revolution where the ex-convicts were masters
sovereigns in the sections.

These owners of infamous establishments are pure betrayals
the pure, from a republican point of view; they serve the good
cause in their own way by rotting the younger generations,
by destroying in the masses any honest feeling which
could help the country emerge from the mire. We note-
We will further, moreover, discuss the close connivance of the heads of
democracy with poisonous wine merchants.

The law on repeat offenders, proposed by the Franks -
Masons, is not a solution, it is an instrument of
proscription against all French people without distinction, that's it
everything. We can close down the places of prostitution and put the
girls at Saint-Lazare, as before, without making a law which
allows to send an unfortunate person, who has stolen a loaf of bread,
or, in a political brawl, hit an agent, die at the
Guyana, where the ordinary temperature is twenty-seven

degrees, where, by the unanimous admission of all doctors, a
European cannot live more than three years.

The representatives of the right have, once again, allowed themselves to
take from common places (1). None among them, outside
of the Count of Mun, who pronounced some generous
words, did not have enough breath to consider the question

(1) Without understanding and without indicating that this law will become a
real expatriation law for all those who displease, Mr. Buffet,
however, by his sole instinct as an old lawyer, showed, in the
session of the Sub-national Assembly of February 8, 1885, what was baroque and abnormal-
bad a project which neither fixes a place for relegation, nor a deadline,
nor a specific condition:

a The legislator, he said, must define exactly the penalty or penalties

from above, to draw an exact and vigorous picture of the
current decomposition, to shake up the republican ministers-
Americans on their bench , to tell them:

"Well! This is what your Republic has produced,
who accused previous regimes of corruption? You
are calling for the mass proscription of French cou-
liable to have no pensions, you demand measures
which all the governments that preceded you have
passed to maintain order!”

If most of those threatened by this law are few
worthy of sympathy, the law is no less monstrous-
truer. Solvere pœnam, pay your sentence, said the
former. Once he has paid his debt to society, the
The condemned person is free. No one has the right to graft onto a
condemnation a new punishment, a punishment that
formerly regarded as the most terrible of all: the pri-
perpetual vation of the soil of the homeland (1).

penalties he intends to inflict. Now, do you dispute that relegation has
life imprisonment is a punishment, and do you think that this punishment will be se-
seriously defined if, in the commission system, the Govern-
nement may, ad libitum, apply this penalty of these two, ma-
nières: or send repeat offenders to harrow the wheat of Beauce, to weed
beets from Soissonnais or digging canals at the
Gujane in the middle of the pestilential marshes of this colony?

"Or could," he added, "by sticking to the wording of the com-
mission, to summarize the bill as follows: repeat offenders will be,

the expiration of their sentence, returned to the disposal of the Government, who will send them wherever he sees fit and subject them to discretion- ment to the regime he deems most suitable.

(1) “At the risk of being accused of sentimentality by the Minister of 'interior,' Mr. Buffet said again, 'I do not hesitate to declare that, In the sacred interest of its defense against the worst criminals, the society has no right to violate the rights of these degraded beings rules of justice.

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The law, which everyone declared unenforceable, was voted, despite everything, because the Jews wanted it. French people of yesterday, The Hamburger Reinach(l) finds it very easy to hunt from the ground, to exterminate, according to Racine's expression, men whose ancestors have been on the land for centuries of France. For what crime does this newcomer ban former French land and water? For vagrancy! that is to say for a completely relative offense, for the fact of being poor, to have had parents too honest to get rich- chir, to have slept in a wood, on a walking bench- nade, instead of sleeping in a bed, having spent the night in the beautiful star.

On this account Homer, Camoëns and Nerval would have been vagrants.

Never the invasion, first gentle, then brutal The Jew's character has not been more striking.

The house is mine! It's up to you to get out.

The rights of man and of the citizen, proclaimed with so much of fracas, are translated into application by real laws-

(1) Consult the Recidivists, by Joseph Reinach, dedicated to the Franc- Mason Quentin. See also the petition of the Freemasons of the lodge of Work and Persevering Friendship of Paris. "We ask- gifts, say the petitioners, that any man or woman convicted for the third time, including previous convictions, for the offense of vagrancy or theft, or expatriated for life to a overseas agricultural penal colony." We know what that means this word colony. Like the men of the Directory, the horamcr^ Today's tools don't kill, they make people die. We can guess what tool murderer will be such a law in the hands of the judiciary current sink all those who will hinder the Freemasons and the Jews.

ment very human. The scale of punishments, which Beccaria and
the school of the 13th century wanted to lower, now rises
to the proportions of Jacob's ladder.

The Catholic deputies did not consider these things
as it should have been; they did not think about defending rights
imprescriptible and sacred even in these beings perverted by
the current government, systematically deprived of the en-
religious teaching that could have helped them get back on their feet
after a first fall.

For the Christians of old, the poor man was Jesus-
Christ himself, and the rule of Saint Benedict recommends
formally to receive the one who presents himself to request-
to eat a piece of bread, as if he were the Savior himself.
same. At the threshold of the refectory of the Benedictines of Solesmes,
we found the Most Reverend Abbot (at the time I came there,
It was Dom Guéranger, laden with years and illustrious among
all by his knowledge), who presented the ewer to the host and
washed his hands. Countless stories from the Middle Ages are
the staging of this idea. A wretch in rags
sits under the porch of a church, and reaches out to the other-
monk; suddenly the humble clothes shine^ and one
realizes that it was Christ who was there.

In such a case, today's Catholics, Mr. de
Mackau in the lead, would they go find the Freemason Caubetet
would they say to him: "This man is poor, he has no
home, he offends our sight, send him to die at home
French Guiana (1). »

(1) In its issue of August 19, 1883, the Jewish Lantern announced,
with triumphal fanfares, that a Franciscan monk" arrested at
Briare, had just been sentenced to three months in prison by the court
of Gieu. If this monk, as he must do to hear Qdèle from his

Only four Catholics voted against this law.
iniquitous that equates begging with a crime worthy of
dead, they are: M^^i' Freppel, M. Paul de Cassagnac,
Mr. Daynaud and Mr. de Mun.

For many, after all, agony in a foreign land-
management would perhaps be a deliverance. The proletarians are
increasingly pushed between death by hunger and

social revolution. "When men lose sight of the
moral necessities, said the powerful thinker whom we
we have already mentioned, God brings out the light of necessities
of another order. If the Faith is no longer taught by the ear
she will be taught by hunger (1)!”

The social revolution has an almost fatal character. Perhaps
must be seen, in the conviction that he has of this situation,
one of the causes of the Count of Paris's hesitation. He is, one
knows, one of the three or four men in Europe who con-
the workers' question is born in depth; it does not have, in the
principle that it represents, the faith that would be necessary to enter-
take a social restoration which alone would save the
France, and at the same time, he sees, with more clarity-
clairvoyance than the politicians of his party, the intensity of the
crisis that is brewing.

Work, already slowed down everywhere, will soon almost stop

vow, continue to beg for the poor, he will be condemned to
new and it can be sent to Guyana. Is this what they have
wanted the Catholics of the House? Certainly we. Only
they have, for the most part, no personal ideas; they have seen the
boulevard newspapers were indignant because the girls cost more
expensive when they had to feed pimps, and they
formed an opinion on it.
Cl) B. Saint-Bonnet: The French Restoration.

completely, thanks to the competition that the Eu-
rope and America.

The Parisian worker has lost the supremacy he had
formerly and neighboring peoples tend more and more to
to move on from our products. This is the lamentable admission that
"escapes from all investigations and all reports (1).

The fabrics, the flowers, the gauzes, what was called arti-
cle Paris, all this, in a few years, will be exclusive-
directly manufactured abroad.

According to the presidents of the trade union chambers, the export-
tation of Paris articles (tablets, trinkets, lor-
gnettes, brushes, fans, buttons), which reached, in
1875, the figure of 168,411,000 francs, had fallen, in
1884, to 91,930,000. From 42,189,000 (1875 figure), the ex-
The use of artificial flowers and fashions was reduced,
1884, to 27,602,000. The situation worsened further in
1885.

Most of the furniture today comes from Germany.
magne and Mr. Marins Vachon, in his report to Mr. Tur-
quet, gave us frightening information for
us on the progress made by certain peoples. The
Russia, for example, which seemed to be forever
our tributary for everything related to elegance and
fashion, has managed to do almost completely without
us. "Furniture, which was one of the most flo-
thanks to our trade with St. Petersburg and
Moscow has almost completely disappeared from the Russian market.

(1) See V Survey on the situation of workers and art industries,
Mr. Marius's Report on Museums and Schools of Industrial Art
Vachon, and a volume by the same writer: The Industrial Crisis and
artistic in France and Europe.

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In the Survey of the Art Industries, Mr. Beîvaleite
states that the export of cars has fallen by ten
million to four million. Mr. Pagny- notes that the indus-
lace sorting, which employed 30,000 workers in the
Calvados, is it in the most complete doldrums. » M, Gar-
]>oiit!f^r, president of the chamber of gilders, admits that
our workers no longer want to work except for grace and
that they are incapable of carrying out what the Germans are doing
and the Italians much better and cheaper.
Mr. Hamel is obliged to recognize that the sculpture on
wood is in full decline.

Here again Jewish theories have borne their logical fruit.
ques. Even though he derives all the benefit from it, the Jew despises
manual work, workshop and field work; it
exclusively admires the broker, the matchmaker or even
the actor who is also a sort of intermediary (1). The
Christian civilization had guaranteed, ennobled, poeticized the
labor, Jewish civilization exploits it by the capitalist Jew
and defames him by the revolutionary Jew; the capitalist makes
of the worker a serf, the revolutionary, in his books and
his newspapers call him a convict.

Compare the atmosphere of ideas in which the
proletarians of the past and the atmosphere in which they live
those of the present, and you will explain to yourself that, by ana-
I;! consequently, the coarseness of the feelings has en-
gendered vulgarity in productions.

(1) "When the Church," says Blanc de Saint-Bonnet, "put us on guard against the Jews, against usury, finally against the abuse of the com-Merce, we didn't want to listen to him. Results: famine in the useful things, abundance in superfluous things, scarcity of masses and ruin, that is to say pauperism.

If YOU had once entered some interior as a worker, you would have found these corporate images there engraved by the care of the trustees and the serving jurors and who represented the patron saints of each body of state. While more or less numerous drawings recalled the main episodes of the saint's life, the details of his martyrdom, others represented the tools individuals of the profession.

These engravings, which were distributed to all members of a brotherhood, constituted a rallying sign common in the same prayers and in the same faith. We hung them in the workshop and the saint, with his halo bright, in his clothes sometimes painted with colors garish, looked at the master and the companion, worker who had already made his masterpiece and still apprenticed it novice work their best.

What would you see today in the same place? caricature worlds that depict drunken priests, women with their backs turned up, scenes of sordid debauchery.

The Church gave the workers the saints of heaven for ca-marades, the Freemason and Jewish press assimilates them to galley slaves.

By a mysterious operation of the mind, this state of mind different is reflected in material creations. The work, carried out without enthusiasm by a man whose imagi-nation is sullied by ugly readings, saddened by the conviction that his fate does not differ much from that of the for-cat, no longer has the delicacy of yesteryear. The hand has become heavy as the thought became low and the fat pornographic and atheist movement of recent years-born, by taking away from our artisans all ideal, took away from them at the same time all their taste.

To these causes of inferiority we must add competition disloyal who gives herself full rein, thanks to contempt

foreign governments for our own. We counterfeit
our trademarks and we put them on products
which have nothing French about them.

What authority do you want them to have to complain?
representatives like those who invaded our diploma-
m'atie? In Vienna, you have Foucher de Gareil, former can-
official didat of the Empire, turned servile opportunist, who
once stripped a poor private scholar of his work
twenty years on Leibnitz, to put on the work of other-
his trademark. We send, as consul
general in Panama, to help him recover at the expense of the
shareholders of the canal, the deputy Lavieille, who has just been
branded by the courts for his financial improprieties.
In Egypt you had Barrère, elsewhere an ambassador
whose niece was sentenced to six months in prison, in Mar-
seille, for having committed countless scams in
posing as the Archduchess of Austria; in Rome,
You have Gerard.

After the war, when Empress Augusta asked
'a French reader, he was told that it would be impossible
to find a Frenchman vile enough to go and fill such a
job in Berlin. Gerard offered himself, and half valet, half
reader, punished when he was a quarter of an hour late,
he accepted this horrible job of smiling at all the sar-
cassims that were launched against his mutilated Homeland in this palace
which resounded, from morning to night, with noisy cries of joy
victors. Gambetta, always in search of men
so lacking in dignity that one could ask them everything-
der, took Gerard into the domesticity of a German sovereign-
order to make him a servant of the Republic.

i

JEWISH PARIS AND FRENCH SOCIETY 28o

While our workers are crammed into our cities at the
search for work which is becoming increasingly rare (1),
agriculture is abandoned. In some regions there is no
wants to take a farm at any price; the land has lost almost
three-quarters of its value. The report of the Society of
Farmers of France on the situation in the department of
The Aisne contains some distressing confessions on this point.

In the session of February 24, 1884, Mr. de Saint-Vallier
noted that in the department of Aisne, formerly
still in full agricultural prosperity, the land was depreciated
in proportions such as 840 farms or markets of
land did not find buyers even for the amount of

tax and only in the district of Laon,
7,040 hectares, including 1,250 of smallholdings, remain-
would be abandoned and fallow. According to the former ambassador
from France to Berlin, half of the region's agriculture
would have succumbed five years ago and more than half of this
who remains standing would be at all ends.

In the investigation, which Méline refused to make public,
Mr. Gentilliez demonstrated that the situation was as disas-
in the constituency of the Marie committee than in
the constituency of the Laon comitia; he gave a total of
17 farms, representing 2,270 hectares, abandoned by the
operators and that the owners are forced to exploit
themselves, of 116 farms, representing 5,563 hectares,

(1) Eq 1861, following the anoexis of suburban municipalities,
In Paris there were 36,713 households providing 90,287 destitute people.

In 1877, there was an increase of 3,153 households
more.

Today the number of unfortunate people reduced to having recourse
to public charity is 180,000.

abandoned during the lease due to the ruin of the former
operator and 1,603 hectares (plus 8 land markets of a
unknown capacity) currently lying fallow (1).

What do you think Méline replied? He offered Mr. Gen-
You should decorate him with the Agricultural Merit!

In this Republic where everything dies, art, literature,
industry, the wine merchants' trade is prosperous
alone. The figures provided by the statistics that we called
Somewhere this "art of fact-checking" is terrifying.

The annual list of drinking establishments
by the administration of indirect taxes, accuses
an unprecedented speed in the increase in the number of
cabarets.

The figure in 1869 was 366,507

– in 1882 of 376,520

– in 1883 of 402,534

– in 1884 of 415,327

This total does not include timber dealers.
sounds of Paris, the number of which is estimated at 35,000.

(1) The ruin is general. Most of the blast furnaces are
extinct. The canuts of Lyon, once so joyful, so active at work,
lament before their motionless looms. A long cry of distress
arrives from Saint-Etienne, Montluçon, Besançon.

In February 1885, an official investigation, carried out by the
Commissioner of Maritime Registration and Ports
of Marseille, notes that there are, in the ports of this city, 43 navi-
disarmed due to lack of employment, including 30 steamers and 13 sailing ships!

The immobilization of the equipment is estimated at forty million. Thirteen
One hundred and fifty individuals were disembarked, most of them sailors and
drivers.

In just one week, two thousand workers had to be laid off.
industrial establishments.

Here, according to the tax return, are the proportions
consumption of has increased in recent years
alcohol in Paris only:

1877. . .

. 107,481 hectoliters

1878. . ,

. 123,111 –

1879. .

. 125,211 –

1880. . .

. 132,138

1881. . .

. 145,867 –

1882. . .

. 148,111 —

1883. . .

. 145,467

1884. . .

. 147,935

1885. . .

. 141429 — (1)

The Parisian worker in particular has truly
need to drink excessively. Races decline, sons
The most robust of the provinces are quickly worn out in this Paris
which corrupts and exhausts. Parisians are born old,
are only supported by a nervous force which must incessantly-
to re-soak in alcohol.

We put certain drinks into our bodies, like
we would half-sink a dagger into our skin, to
to have a sharp tickle, a harsh, violent sensation
that stirs, stimulates and shakes. Women, the weak, the
sick people inject their arms with morphine, workers
prick their noses with alcohol and both really experience-
a temporary sense of well-being, an acceleration of movement,
a relaxation at the same time.

The brain craves these tonics more urgently.

(l) Since 1883, we no longer understand, in the introductions of al-
cool pure, the quantities of alcohol found in alcoholic wines titrated
from 15 to 21 degrees.

even though the stomach. Bacchus, who has borne so many names
in antiquity, was called Liber as often as Dyoni-
sios, he liberates, indeed, he delivers the disinherited from chains
of reality, it unties hearts. In a rest stop at
cabaret, the worker organizes the world in his own way between two
tours; he sees this dream of a chimerical happiness fulfilled
which always eludes him, he is in possession of the only ideal
that was left to him. Like the Centaur in the Louvre, to which
the Genie of drunkenness tied the hands behind the back, the people
is the prisoner of alcoholism.

The terrible thing is that it is neither wine nor

the brandy that is sold to the proletariat is a mixture
nameless, a verilabje poison.

Masonry seems to have perfected or at least
modernized some of its processes. Previously, it used
^ was a lot of Vaqua tofana which made disappear so much
* of men hostile to the revolutionaries.

The pharmacy, writes the author of Jews and Franks on this subject.
Masons^ knows a poison, which she calls aqua tofana, the
composition is attributed to a famous Italian poisoner of the
name of Tofana who, because of her crimes, was strangled in 1730.
This poison is extremely subtle and leaves no trace.
O of the Freemasons, which they also call aqua tofana or tophana^
and with a slight change in spelling, is much more dangerous
and much more formidable.

This tonic, in the composition of which, it seems,
opium and cantharid flies, is as clear as water
clearer and has no taste. It attacks the noble parts of the
body and, depending on the dose absorbed, it produces various effects, either the
instant death, or death at more or less intervals
distant; it produces a disease of languor or idiocy or
still well without colic, pain or particular symptoms,
it leads to a state of weakness and consumption such that
science is powerless and death inevitable. It would be, it is said, a

Freemason, pharmacist in Napîes, who is said to have invented this poison,
probably by perfecting the already known Vaqua tofana. It
would have worked only for the sect and probably under orders
of its leaders; also the composition of this infernal tonic, which does not
is made only in Naples, has remained their secret.

I guess the affiliated doctors found something better.
in any case, food poisoning, paj
liquids, is a great instrument of the designs of li
Masonry. "Do the people," said Campanella, "know what
What poison is the potion he is made to drink? The murderers
very, more and more numerous, the madhouses full,
The ever-increasing suicides attest to the frightening
ravages produced by these beverages in which, apart from
Water, does not enter any element that is not harmful to health (4).

(1) The number of suicides has more than tripled in fifty years.

The figure was on average, from 1826 to 1830, 1,739; it has
raised, in 1883, to 7,213! The increase, which had been only 1
or 2 percent year-on-year, suddenly rose to 7

our hundred.

This total includes a number of children aged
fifteen years old, fourteen years old, thirteen years old, twelve years old, and 1 having barely twelve years old!

In 1884, the number of suicides in Paris was 542; it was
of 642 in 1885, which is an increase of one hundred for one
only year.

"Madness is increasing," writes Mr. Legoyt in the Scientific Review; "it
is growing everywhere and faster than the population. The growth-
ment of those admitted, for the first time, to asylums, was, of
1871 to 1880, 55 percent, a truly enormous proportion
especially compared to the population, which has not increased by
more than 4 percent.

The number of insane people treated in asylums was 10,549 in
1833, and 48,813 in 182.

In January 1801, the department of the Seine provided 946
alienated.

The 17th

Faced with this lethal alcoholism, one begins to think of
the time when the Wine Criers were at the same time
Grievers of the dead and went away, dressed in a dalmatic
strewn with intertwined bones, announce the name everywhere
of the dead. It is their own death that the merchants
today could announce in advance to those to whom
They pour the absinthe and the three-six.

The Christian kings had made this question the subject of
their most constant solicitude. Listen to Louis Blanc, himself-
even, whose testimony will not be challenged.

Mixed with religion, he writes, the corporations of the Middle Ages
had drawn the love of religious things, but to protect the
weak was one of the most dear concerns of the legislator
Christian. He recommends probity to the measurers: he forbids
tavern keeper to never raise the price of high-quality wine, as a drink of the
people; he wants the goods to be shown in the open market;

As of December 31, 1883, there were 8,907, an additional 7,961.

Thus, in 83 years, the population of the insane has increased sixfold in
proportions which represent an average annual increase of 95

people, while during the same period the number of
inhabitants of the Seine has barely tripled.

In the Vosges, the department represented by the Ferry brothers e\
by Méline, where Freemasonry, naturally all-powerful,
everything can be done and everything is allowed, madness has made such pros
although, in the session of August 1884, the General Council, consider-
rant the large number of cases of mental alienation that occur
in the country, expresses the wish: "that the Government severely represses-
the frauds that are committed daily on alcohol, and
presents a law amending the one which allows retailers of
drinks to open their establishments.

"Crime," says Voltaire, great administrator of the Republic,
spreads more and more, like a rising tide, and whose
often the waves are red. Eu 187:ii, the total number of crimes
and crimes tried in France amounted to 20,000; ten years later, in 1882,
it exceeded 81,000! And it is Paris, of course, which provides the most
strong contingents to the army of evil.

i

that they may be good and loyal, and that the poor may
to have his life at the best price, the merchants will only have after all
the other inhabitants of the city permission to buy food(1).

If you consult any Passy or
official economist, he would tell you solemn nonsense-
nades on the mechanism of exchanges. The truth, like
you can realize this with the help of your only
reason, is that Saint Louis was very economical
policy by directly linking the producer
and the consumer; he placed, face to face, the two represent-
feelings of work by relegating the inter-
mediator, the parasite.

The current organization being Jewish is naturally the
counterpart of the Christian organization of Saint Louis.
In the wine trade, as elsewhere, we have made disappear-
to see all these little houses whose sign sometimes
centuries-old, a guarantee of good reputation and tradition
probity, was a kind of coat of arms. The Jewish system destroyed
both the guarantee of the individual honor of the trader-
cient and the collective guarantee of the corporation to substi-
kill all this with the vagueness of an anonymous company.

The number of crimes committed by young people aged sixteen to

twenty-one years has risen, in fifty years, from 5,933 to 20,480, and
the number committed by girls of the same age increased from 1,046 to 2,839.

(1) All past regulations reveal these concerns
of humanity, of vigilance for the little ones. The ordinance of the Book of
Trades on Saracen carpets takes care to guarantee, with a
delicate foresight, the health of the poor woman, of which our civili-
modern sation has made a beast of burden.

"Remember that no woman should work in the profession for
periz that they are; because when a woman is fat and the profession des-
pieced she could bechier in such a way that her eufadl sendt
perish and for many other perishes which are there and stink, future, for
what they looked at because they should not open it.

Today the liquid trade belongs to some-
some big sponsors, more bankers than merchants
of wine, which they hold in their hands, in a vassalage
absolute, second-rate establishments. The merchant
in retail is little more than an employee, a front man; he manages
what is called a management; he cannot address himself elsewhere
when it is served badly, because, usually, the rent is paid directly-
by the store's suppliers. A debit can
have five or six successive bosses, you will find there al-
days the same liquids taken from the same manufacturers.

The wine trade has therefore become a trade of
chemicals where all the inventions are tested
tions, where gallization, petiotization, alu- are practiced
swimming, salting, sugaring, plastering, where we combine the
coloring matters of all kinds, the ingredients of all
nature.

We can guess what disastrous influence this chemistry has
exerts on public health. Natural wines, in fact, have
principles of assimilation and the excesses themselves with them
have only minor drawbacks (1). You have seen in
Burgundy, for example, winegrowers whose face is
rubicund, whose face has taken on the colors of the vine
autumn; they are always cheerful, healthy, lively
very old. Beverages made with essences,
on the contrary, do not assimilate, they have the action of real
poisons, they cause attacks of delirium tremens,
fits of frenzy, refinements of ferocity of which
man is hardly responsible.

(1) See on this subject the excellent report by Doctor Lancereau on
alcoholism, read at the Academy of Medicine, at the session of November 17-

Take, if you wish, the sweeteners, to which they are
particularly dedicated two zealous democrats from Hérault.
Sugaring, as we know, is done by glucose. Now, we are told
the report on the work of the Municipal Laboratory for
in the year 1882, "the fermentation of starch sugar gives
birth to a certain proportion of amyl acid of which
the harmfulness is greater than that of wine alcohol. From there
faster drunkenness, immediate discomfort, shaking-
nervous system that regularly follow daily use
wines treated using the Gall and Petiot method.

It would have seemed logical that the democrats, those who de-
the friends of the people declare on every occasion, exaggerate
even severity against traders who, to enrich themselves-
chir, poisoned the working classes (4). Isn't it
not doubly precious this health of the worker for
which the least illness is ruin, shame for the
his own, the hospital? Who would not feel moved by seeing the stories
of all the frauds of which the unfortunate people are victims-
which shameless merchants, maddened by the love of gain^
give fake goods in exchange for money
who is true? Is there an honest man who is not
the opinion of Alphonse Karr who, starting from this just principle that
money is the equivalent of merchandise, demand

(1) The Israelites, to preserve themselves, take
very wise precautions; they only drink wine whose purity is
certified by a rabbi. We read at every moment in the Archives
announcements like this:

Jules Simon
Special brand
Under the supervision and with the authorization of Mr. Kahn, Rabbi of
Nîmes, successor of M. Aron.

Why don't Catholics ask the local priest
ability to guarantee the wines we send them?

that we punish the one who makes faax wine of the same
penalty than the one who would make counterfeit money?

Freemasons don't think like that. Dumbing down
through adulterated alcohol is one of their main means of acc-

tion, they do not want to give it up. Nothing is symptoma-
tique, in this respect, like the attacks of which the Labora-
municipal building was the subject.

The Municipal Laboratory is headed by an emi-
nent who has, what was called in the 18th century, "the passion of
public good.)) Incorruptible, which makes it an originality to
our time, Mr. Girard has further arranged to
even put out of a position to condescend to requests,
to recommendations, to unfair demands whose accoun-
Republican city councilors. He is admir-
reliably supported by a man as active as himself,
Mr. Dupré, and by a legion of young scholars to whom the
modest emoluments from their position as inspectors allow-
are trying to complete their medical studies.

In a few years this Laboratory has obtained important
results; it shed terrible light on the perils that threaten-
the workers; he even stopped completely,
some falsifications more deadly than others.

Here is the number of analyses since 1881:

In 1881. . 6,517

In 1882 10,929

In 1883 14,686

In 1884 16,504

In 1885 16,184 (1)

(1) Of this total, only 6,962 ecijcUJUiluiKs were declared good
or fair, 9,222 were recognized as poor. These figures are not enough-

The general proportion was, at the beginning,
50 percent bad on milk, 59 percent on
wines. Thanks to careful monitoring, she had dimi-
clouded by almost half. Since the success of the Municipal Council,
who succeeded in preventing the publication of the results of the
analyses, the proportion has returned to what it was at
beginning and, presumably, will increase further.

Instead of encouraging these beneficial operations of increa-
to ment the attributions of this real Committee of Saiut
public, the deputies of the left feared to see the return
to reason the brains of the unfortunate proletarians that they

deceive with treacherous promises. They took open-
ly, brutally, shamelessly, the party of poisoning-
They organized a kind of union to guarantee
to the wine merchant his dishonest profits, a ma-
Fraud Insurance Fund against Punishment.

For the first time, Gambetta chaired a meeting
who frankly set himself this contemptible goal. After the
death of the leader of opportunism, Edouard Lockroy resumed
the deal that seemed good to him and, in the meeting that took place
place in the month of March 1883, at the Cirque-d'Hiver, he was surrounded
of all politicians belonging to the Freemasons-
nerie.

On the platform, we noticed next to him:

Raieul they do not have to prove what active surveillance the ccmirierce
current must be the olijet?

The Laboratory transmitted 4,530 cases of
falsifications, 2,207 of which resulted in convictions.

1,500 cases were closed without further legal action.

I assume that my readers know French and that they understand
take what this last sentence means: "The authors (of
falsifications, which belonged to Masonry or which were
influential voters" escaped the punishments they deserved."

MM. Brelay, Spuller, Barodet, Frébault, Anatole de la
Forge, Cadet, Greppo, Gantagre], Farcy, deHeredia, Lafont,
Tony Révillon, Beauquier, Pelletan, Peytral, Gourmaux,
Mud, Rousselle, Colonel Martin, Amouroux, de Ménorval,
Delabrousse, Robinet, Dreyfus, Hamel, Marsoulan, Guré,
JobbéjDuval, Deligny, Hovelacque, Ranc, Erjiest Lefebvre,
Germain Casse, etc.

From the point of view of the note to be taken, this quiet
impudence is perhaps one of the most characteristic symptoms
characteristics of the baseness of soul of these republican deputies.
What generous words a man could have spoken
truly worthy of this beautiful title of friend of the people! What
noble accents, he could have found to say to this audience
popular: "Do not degrade yourself by drunkenness! Think of
everything that is swallowed up in the slaughterhouses, to the woman,
to children waiting for their weekly wages.

Among the flatterers of the people who appear in this list,

none, I admit, would have been capable of holding this lan-
pledge that the poorest servants of our
campaigns. At least these favorites of the multitude
could have said: "People, since you want to drink, we
we will make sure that we do not poison you, that we do not
does not earn a scandalous fortune in a few years
at the expense of your health.

From all these mouths came only a cry of encouragement-
ment to the falsifiers and distillers of poison, a
cry of disapproval against the institution whose aim was to
preserve the worker's life.

The shameless way in which some speakers, like the Jew
Lyon-Allemand, publicly outrage the truth in these
meetings is unimaginable. It is stated, for example, that the
Laboratory hinders trade by demanding

an average of 10 degrees of alcohol and 20 grams of ex-
dry line.

— Champagne wine does not reach this average,
we add triumphantly.

However, these arguments are absolutely false. When
the wine examined is declared natural by the seller, we com-
compare the sample taken from the wine of the same vintage and, if it is
found similar, we perfectly admit that it has only 8
and even 7 degrees. When the depositary does not want to indi-
to determine the composition of so-called blended wines, we apply it to it
that the habits of Parisian commerce, that we are well
forced to tolerate by force of circumstances, some repre-
however sensible they may be, and which consist of wetting with a
fifth.

Let us also note that apart from harmful products,
The Laboratory does not prevent anything from being sold; it only says
to the wine merchants: Do not deceive, announce
wine with added water, wine made with starch
potato, cognac decorated with a bouquet of ether. In
Whoever wants to drink will drink.))

It is this call to the most basic loyalty that revolts
the Republicans who organized these meetings. They have
won the case, in any case, and since the month of
July 1883, the Laboratory is forbidden to officially employ
cially the bad and harmful mentions. In 1884,
Lyon-Allemand, responsible for the report to the Municipal Council,
even voted for the attachment to the Prefecture of the

Seine, but this deliberation was overturned (1).

(1) The City Council is so at heart with the falsifica-
tors that, in the session of March 9, 1885, he expressed a wish for
the repeal of paragraph t4 of article 15 of the decree of February 2
II 17.

Isn't all this very Freemasonry? Men
who refuse to the poor dying person, in a hospital, the cor-
dial of some good word from the priest which comforts him
and encourages it, are they not logical with themselves in
refusing the workers the cordial of a glass of real wine
who will give him a little relief from his fatigue? "Woe to the poor-
"Vre!" said the opulent Lockroy. Only the rich will be entitled to
to have a little ideal in the soul, a little warmth in the es-
tomac, a little hope for up there, a little cheerfulness
healthy here below." If we could put the air we breathe in
exploitation, these crooks would form a union to
prevent the poor from profiting from it.

In the absence of air, our brave republicans had the idea
to exploit the debris thrown at the terminal. Who would have imagined
that a so-called democratic government could have only-
the thought of prohibiting the disinherited from collecting
to support their miserable existence, the rejects of the
beautiful city, to pick up the crumbs of the party? This
implacable harshness is hardly even conceivable.
men of the day did not shrink from the odium of this
measure.

The deal was good. According to the most moderate calculations-

1852, which deprives public poisoners of their electoral rights.
In a meeting organized on March 20, 1885, at the Cirque-d'Hiver,
under the presidency of Mr. Tony-Révillon, the deputies present were-
committed to bringing this matter before the House. In the session
of the General Council of July 6, 1885, Mesureur, the re-baptizer of
streets, took up the cause of those who baptize wine, and Qt vote
a proposal to relieve them of their convictions.

This was not enough for this master of the time, who was called
King Mastroquet. In the 1885 elections, there was a candidate from the
wine merchants and millers, Auguste Hude, and thanks to Franc-
Masonry he was named I

Here, the number of rag-pickers can rise to
Paris, fifty thousand. Chacim earns, on average, three
francs per day, or rather per night; but, by putting the
things at the lowest, by fixing the average at two francs,
we find that fifty thousand times two francs makes one hundred
a thousand francs a night. One hundred thousand francs a night is three
million per month and thirty-six million per year.

Thirty-six million was a pretty penny for people
who think that money has no smell. At first glance
it was claimed that an English company had offered
to benefit from these thirty-six million which made
live forty thousand human beings. The government
indignantly rushed to have the Havas agency declare,
that there was not one company, but several
companies.

On the main case, the small case of the re-
containers. A house on rue du 4 Septembre, whose
company name hid two Prussian Jews, flooded Paris with
leaflet to announce to the townspeople that those
who would buy from her would now be safe from
reports that were going to rain down on the simple mort-
such. Faced with the protests that arose, they pretended
to open an investigation but I will not surprise you by
telling you that it brought no results. The thing was
yet clear... The circular said:

Any owner who can prove the purchase of a me- box
light to black house om swccwr,s'a/e will be exempt from contraven-
:ion.

Any owner, on the contrary, who cannot give this
justification, will incur the consequences of the prefectural order-
toraledes tomorrow.

Either the newspapers had published a false piece or the

merchants had made, without right, a promise which cons-
carried out a fraudulent maneuver, or high-ranking employees
of the city had allowed themselves to be corrupted. In all three cases it
had to continue.

We stopped because we would have been forced to blame Al-
pliand, a Jew of origin still (Alphanderry, Halphen)
for which the Municipal Council has affections that we
includes (1).

The left, moreover, filled with admiration for this Pou-
beautiful that a vote count remained famous had to
immortalize later, did not have a word of pity for
the unfortunate rag-pickers. It was the Duke of La Rochefoucauld-
cauld-Bisaccia who honored himself infinitely by taking in hand
the cause of the unfortunate people who were condemned to die of hunger
and defending it in front of satiated republicans who, sup-
predicting in advance the part they would be given in the affair,
laughed out loud as he spoke.

The young people resisted as best they could. The old people

(1) See the contrast of these Jewish natures. This man, who has his
largely to an extent that is a real assassination, is full
of heart for his family. The thought that a tree could bother his daughter
drives him mad. The Intransigeant has now recounted this trait which is
characteristic :

“At the corner of Place de la République and Rue de Bondy,
on the sidewalk where the Hive was located, a tree ended the line which
starts at Boulevard Saint-Martin.

“Mrs. Kahn, daughter of Mr. Alphand, lives at number 24 rue de Bondy.
As the tree obscured the view of the square, this lady did not find
nothing better than to ask his father, Mr. Alphand, to have it removed.

"The order was given on a Saturday, and on Sunday morning this order
was executed.

“Place de la République has one less tree; its regu-
larity is compromised; but Mr. Aiphand's daughter has satisfied his
caprice.

“Citizens, bow down and pay the bill.”

slept in their huts and waited for death.
Father Laplace, who had not eaten for forty hours,
which, whatever Poubelle may think, is hard for a
74-year-old man, went out like a candle on the-
what we blow, at a meeting in the Grafl'ard room (1). The
Father Gouri, driven from his hovel in the city of Bleuets, ven,-
said his rags to pay his debts and went to hang himself in
a garnish on the boulevard de Belleville. An old woman
wrote to a radical newspaper asking Poubelle "to
to have her shot down.

This hatred of the poor, of the worker, which is without example-
ple in history, takes all forms. The republics-

Cains in power seem to have only one concern:
to push the proletarian onto the Jew so that the latter makes
his prey more easily. Everything is good for the Jew, in fact; in de-
plundering France on a large scale with loans and so-
financial companies, he did not abandon sordid usury

(1) The burial of the old lover of shadows, victim of the rapa-
city of the republicans, had a particularly touching character. A
The poet, Mr. More, read a piece of na- verse at the tomb.
naturally incorrect, but some passages of which were moving-
Here are some of these verses, as a curiosity:

•This man died in the midst of your sorrows;
While gathered, honest workers,
You were trying to dry up the source of your tears,-

The blood ran cold in his veins.
He was an old wrestler; like you, he lived
Under the black sky, in the midst of the cold and dark nights;
Like all of you, he was an old lover of shadows

That labor, alas! vanishes (?)
Hail to this old man who falls head over heels!
His death casts a mournful shudder through your hearts.
May she stop the terrible storm

Who rises to the sky on the horizon!

of old, pawnbroking. Such a banker, member of a
aristocratic circle, is associated with the lower-class Gobsec
who ransom the poor devils with advances on
the recognitions of the Mont de Piété.

A German Jew, named Neuburger, had, some time ago-
a few years, given a very considerable extension to this
trade; he had created several branches in Paris
that Timothy Trimm called the Neuhurgiennes. Unfortunately-
Fortunately for Neuburger, it still existed at that time.
a shadow of justice, we looked in his books and he was
immediately granted a sentence of 2 months in prison.

Today the Neuhurgiennes are thriving.
rity. A socialist newspaper, La Bataille, in its issue of
January 28, 1884, gave some precise details on the
operation of these agencies; they are linked between
they too, by a sort of union.

The association has offices in each neighborhood; offices

having an agency character, with these signs in gold letters
on the balconies: Sale and purchase of recognitions from the Mont de Piété.
Elsewhere, there are filthy shops, dens of fences.
to the shady stalls; second-hand shops of Jewish-style second-hand dealers.

The example cited by La Bataille is like the specimen of
the way of operating which varies little.

A victimized citizen came to complain yesterday. Penniless,
he enters an agency located around rue Lafayette. The street does not
does nothing to the thing, theft is the same in any neighborhood-
third. He is given two francs on a reconnaissance. Then a
small yellow bulletin, which we have available to anyone-
who might find it of interest to consult it. This bulletin is called:
purchase invoice. The loan is disguised. After a month, this citizen
returns, he pays the new fees. The interest is 20 percent,
which makes 210 percent for the year. We are far from the rate
legal which is six. When, fifteen days later, he wants to withdraw-

to gain his recognition, after having made him come back seven times, he
declares that she is lost.

Armed with his little yellow piece of paper, the citizen calls the lender
before a commissioner. The lender then gets his hands on his
heart, and claims to have bought recognition. As proof, he
shows the word: Pmjé, applied on the receipt and this notice printed on the
Prerequisite: In order to avoid any misunderstanding, I remind the seller
that the above transaction stipulates a sale and not a loan. Thanks to
This treacherous line, pawnbrokers can fool people
of all their customers.

The deal is still excellent. One could not imagine
how much the poor hold on to certain objects, witnesses
eloquent and silent of the mourning and joys of domestic life-
tick, rattle or child's cup purchased in
more prosperous days, the wedding ring. Some
agree to pay double interest on condition that
will give them a certain period of time to withdraw the recognition-
session.

Elegant bankers provide the capital that is
necessary and come, from time to time, to realize
of what they produced.

It is not uncommon to see cut-throats stop in front of them where
so deal – from Turk to Moor – with these sorts of affairs, the crew
of some important personage. It is the financier ve-
settling his accounts. He has, in Paris, a certain number of en-
rights where individuals at his command watch for the needy who

have nothing more to commit than the official bulletins of their commitments-
gements.

When the day has been full of tears for others,
that is to say full of gold for him, the banker, arrives all
cheerful in some salon, and when the baron is announced
of Haceldama, all the Christian women begin to mince

and to smile: "The amiable baron, how kind of you to have come,
and our very dear baroness, how is she (1)?

Asked by some naive deputies on the issue of
to know if the administration could not carry out itself
even these loans on recognitions, André Cochut, the friend

(1) Credit auction houses, which sell each item on
double or triple its value, are one of the forms of usury
Jewish. In the Cry of the People of October 13, 1884, we will find some-
some interesting information about the Schwariz house and the
House of the Good Genius, directed by Gabriel Lévy, assisted by his cou-
sins Isaac and Albert Lévy. For the acts of blackmail, exercised on the
unfortunate employees of the security agents, we send back
to the Laplacette affair (book Life), which is the model of the genre.

Radical newspapers, when by chance they are not in
hands of the Jews, can say many things that would not dare
not to say and that, moreover, the Catholic newspapers do not know,
who remain too far outside of real life.

One will read with interest, in the Cry to the People of March 2, 1885, a
study on the Jew Manasseh, whose specialty is exploiting the eb-
nists who have no advances:

"You need 1,000 francs, you bring furniture
at Manasseh, representing a value of more than double, and
Manasseh gives you 1,000 francs – less forty or so
fifty francs retained for interest.

“Then one of three things happens: You are lucky; your
furniture is for sale – cheap – please go to the checkout
to receive the balance due to you; your furniture is not
sold, but you found 1,000 francs to repay the loan
that Manasseh did to you, and you come to take them back, provisionally-
ment; finally, your furniture is not sold, you have not found
1,000 francs. Good evening, furniture! Manasseh is in it, by sales contract
with a right of redemption, the legitimate owner.

The current organization, we cannot emphasize this point enough,

is, in all, purely and simply the opposite of Christian society-
yours. Formerly, the Church condemned usury, in theory, and the arm
secularism struck the usurers. Today, the Academies, which are
types of secular churches, declare that the credit thus practiced
is the most beautiful institution in the world, and the police and legal force
is put at the service of the usurer. As soon as those who,
even in our dishonored judiciary, are still the representatives

of Bischoffsheim, replied that this was impossible in any case
impossibility. How do the Jews do it then?

How will it end? We don't know. I mean
that we do not know in what circumstances exactly this occurs
will lead to a debacle that is inevitable. The people are waiting and
is organized. It is no longer in the narrow alleys, in the
dirty suburbs of yesteryear, that one must go and study the
Revolution. She lives in the beautiful, modern-looking neighborhoods,
these areas around rue Monge, for example, where poverty
seems colder and more terrible still in the midst of this
brand new building decor, where nothing speaks of the past.

The links that bound the man of old to this
church where he was baptized, where the last prayers
had been said about his own, to the boss who had been the friend
from his father, to the good Brothers who had raised him, are broken
for a long time. The being who is there is a modern, a
nihilist, he holds to nothing; he is hardly more patriotic than
the three hundred thousand foreigners, that the blindness of our
rulers have allowed to pile up in this Paris of which they will be
the masters when they want; he will not revolt
like ancestors under the influence of some passing excitement-
manages, under an atmospheric influence in some way
which heats up heads and causes instant barricades to appear-
ment. Any monarch to whom one would have to
to reproach half of the infamies, the prevarications, the
countless shames accumulated by the current regime, would have

unconscious of a different state of affairs, the Jew will have re-
constituted a serfdom of a particular order; he will rant with impunity
RécoDomie by the financial company, the best part of the salary
daily by the wine merchant, the sale - to credit4, the purchase dc5
recognitions.

heard for a long time the ement roaring at the gates of his
palace. In reality all this leaves the mass deeply

indifferent: completely absorbed in her fixed idea, she ruminates silently-
his project of social revolution and waits for the moment
to rush towards Paris by these great avenues which seem-
able to carry rivers of people.

In a society given over to all kinds of covetousness, where the
feeling of right and wrong has almost entirely
gone, where those who suffer are trampled underfoot without
pity by those who enjoy, the final catastrophe, I re-
farts, is only a matter of time. He is not a
being who thinks, who does not foresee the outcome. Chat with
some religious person who follows from afar this sinking ship and
then read some very boulevard columnist, well
frivolous, very atheist and they will tell you the same thing.

A day that is perhaps not far away, writes Aurélien Scholl, the
boiler will burst. Large credit houses will burst like
overheated balloons; there will be nothing but ruins around
us: Paris will be Ischia after the earthquake î It will not be
not yet the end of the world, but at least it will be the end of this
world there.

I won't be one of those who regret it.

Me neither.

No doubt we must pray for these improvident people, these cor-
broken and these fools. And yet, if we are supplicants
transformed into judges, if we were told: "In the sin-
truth of your conscience, pronounce on these men for
which you have just implored this God whose name is
Mercy!” What would we answer? Shouldn’t we
not to say^ under penalty of rendering a bad judgment: "This
world deserved to perish, it is punished justly, that its
destiny be fulfilled!”

BOOK SIX

THE JIIIYE PERSECUTION

You conclude that it was wrong to shoot Im
poor scumbags in 1871. We are of the opinion
on the contrary. We even believe that use has been made of
too much consideration towards them. They did not
not stolen.

Eugene Mayeb {Lantern).

I

THE FMIÎÎCS-IIÂÇONS

The war against Catholics. — The rights of free thought. —
Special Character of the Present Persecution. — Jewish Origin of
Freemasonry. — A transparent allegory. — The Temple
of Solomon. — Freemasonry by adoption. — Verses
folichons. — Judith. — The Widow's Sons. — A financier per-
security guard. — Cousin, president of the Supreme Council. — The man
Rothschild straw. — Culpable weakness of certain Catholics
liques. — How Freemasonry is recruited. — The sign of de-
braided. — Tirard and conversion.— The lightness of a Lowton.—
The Gold Mines of Uruguay. — A First-Class Tiler. —
Urf Masonic burial. — Guillot or the Sage of Greece. —
A blow from the Venerable's gavel. — The virtues of the mayor of Brest
— A pleasant minister of commerce. — Masonry in the^
prisons. — A sun worshipper.

THE FEANCS-MASONS

WHAT are the instigators, instruments and com-
accomplices in the persecution that began with the expuls-
sion of religious saints, which then attacked the soul
of the child, who finally took away from the unfortunate dying man
in a hospital his last consolation and his supreme es-
hope, who tried, had a word, by all means
to debase and degrade France? How does this campaign
has it been undertaken and pursued? This is the study that
we propose in this sixth book.

Free thought itself is not at issue here.
of charming hours we spent with brilliant
minds closed to these beliefs which are enchantment and
the joy of our life! How long have we been
ourselves, admiring the social role of Christianity,
not to admit the divine side of its dogmas, to live in
outside the Church? It pleased God, in his mercy
infinite, to call the poor writer by his name, to exercise
on him this irresistible and gentle pressure to which one cannot
don't resist, to tap him friendly on the shoulder, dare-
I could say without fear of being disrespectful, because this Christ,
who is the master of heaven and earth, is in reality the most
sure and most faithful of friends. It is up to us to thank and
bless but without attacking those who, while not sharing
not our opinions, do not infringe on our rights as citizens,
of men and French people.

That great intelligences have remained closed to a
such light, it surpasses imagination, it is however-
dant. Peer of England, handsome, rich, laden with the greatest gifts
rarer, Byron blasphemes the God who granted him all
these benefits. Tireless worker, honest in his life,
pure in his morals, Proudhon does not want to believe that a
another existence will reward him for these virtues up there, and
It is to Satan that he addresses a hymn of love. Delacroix,
the admirable author of so many religious paintings, de-
turns on his deathbed so as not to hear the sound of
bells; he prefers to sink into the dark than to go
look at how many figures, which he has made half visible
by his brush, are even more beautiful than his genius has
could not conceive them.

Before being touched by grace, how many years
Littré, so honest, so upright, however, did he not struggle
against the evidence? Who does not remember this pretty scene: the
old man fell asleep on his task, his wife passed it to him
around his neck an image of the Virgin, he wakes up, sees the
medal and returns it to his companion with a smile.

Take Jules Soury among contemporary philosophers.
In his Breviary of Materialism, which is a masterpiece,
of work of criticism and erudition, he brought, in my opinion,
the best arguments for Religion by noting that
for five thousand years philosophy has always been the same
notch, that she always repeats the same thing, that she turns
in the same circle, that she could not explain anything; he de-
showed that Darwin had only taken up the theories of
the adaptation to Anaximander who himself copied Anaxa-
gore, which plagiarized Empedocles. The author is no more
Christian for this. This man, who is a valiant worker,
he too, willingly admits, with Schopenhauer, that life

is a bad trick that the great Unconscious has played on us.

Again, we have neither to judge hearts, nor to
search the reins. Stirrers of words, builders of
systems, geniuses lost by irony or obscured by or-
Gueil, free thinkers of all shades have nothing to
see with the wretches who throw an old man out of his
home because he doesn't think like them, or who steal
the bread of a poor priest. Littré, even before his conver-
Zion, Vacherot, protested with disgust against these infamies;
Ask Jules Soury how he judges men
like the Gonstans and the Cazot, and you will see what
will answer you.

In reality, the fight against the beliefs of the majority
of the French was not a claim of free thought,
but the persecution of three religions wanting to oppress them
another. If the Jews, confused with the Freemasons,
distinguished themselves by a special hatred against the One they
had crucified, if they were at the head of the movement, if,
through their newspapers, they spread the news to psoljfâH E
the most ignoble slander, they were powerfully condemned
by the Protestants who, also, by a singular illogic-
bind, resented Christ because they felt coun-
liable to him.

Mr. Eugène Lamy, who is, I believe, the author of a bro-
very remarkable and very noted church, the Republic
in iH83, has perfectly discerned what is special about the
Freemasonic persecution.

It was soon recognized, he wrote, that Freemasonry is a
religious order in revolt, when this revenge took place or
appeared at once the cruelty of confessional struggles, the calm
relentless priestly hatred and corruption of the mind
monasticism turned into a science of persecution.

It is therefore necessary for us to stop for a while
on Masonry. We do not, however, intend-
tion to study it in detail; others have done so before us.
At least we will try to highlight the character-
all Semitic territory of the institution and to specify the form
particular that it has taken nowadays.

The Jewish origin of Masonry is manifest, and the
Jews cannot even be accused of much dissimilarity.
mulation in this circumstance. Never a clearer goal, in
in fact, was not indicated under a more transparent allegory.
It took all the ingenuity of the Aryans not to com-
take that by inviting them to unite to overthrow the old
society and rebuild the Temple of Solomon, we con-
was to ensure the triumph of Israel.

Open any ritual, and everything tells you about the
Judea. Kadosch, the highest grade, means holy in
Hebrew. The seven-branched candlestick, the ark of the covenant,
the acacia wood table, nothing is missing from this reconstruction-
figurative tution of the Temple. The Masonic year is almost
closely regulated on the Jewish year; the Israelite almanac bears
5446*^ year of creation, the Masonic almanac 5884'
year. The Masonic months are the Jewish months: Adar,
veadar, nissan^iyar^ sivan, tammouZj a?^, eloul,tischri.

heschvmi, kislev, teheth, shehat.

We only have to open the Directory of the four obe-
French traditions with Masonic ephemerides of the
F.∗. Pierre Malvezin, to see that F.'. Hebrard, director-
The author of Le Temps, was born on January 1, 1834, in the 11th month
Masonic, that is to say in the month of ^ebef/i; the F.∗.
Gompayré came after him, on the 3rd of that same month.
F.∗. Jules Glaretie was born on the 3rd of the month of Kislev which cor-
I respond to December 3.

JEWISH PERSECUTION 3!3

December 3rd is the anniversary of the Battle of Hohen-
linden, but for the Freemasons, among whom everything
patriotism is extinguished, the birth or death of a Brother has
another importance than the most consi-
the derables of history. May 19, the day of the Battle of
Rocroy, they celebrate the death of Brother Delord, editor of the
Century, and the 20th of the same month, the day of the death of Christo-
phe Colomb, they celebrate the birth of Brother Rochelant,
lawyer at the court of Paris.

Isn't it shameful for a man like Jules Claretie,
who is a worker, who has a talent, not brilliant
no doubt, but seriously, to join, to have some
more advertisements, to this evil gang which is spreading everywhere
traps for our poor priests?

You will tell me that this, after having been useful in the days-
nals to the F.∗. Claretie, and having made him a director of the
Théâtre-Français, will not prevent him from being a member of the Academy,
on the contrary. Catholics will vote for the former editor-
tor of Time instead of giving their voices to some brave
man, who will have tried to defend the faith of the ancestors.
No matter! In Claretie's place, I would blush to find myself
on such ephemerides in the company of F.-. Lyon-
German, born on the 7th of August, and Brother Cazot, born on
11th of the month of Shebat.

The famous phrase that the initiates exchange between them, and
which Mr. Andrieux ridiculed: "the acacia is for me
known, » also relates to the most distant traditions
Jewish. Acacia, a Freemason answers to a question
posed in V Intermediate, is the golden branch of the initia-

(1) Intermediate, June 10, 1885.

modern tion; it is for this and by this that one is a Mason, when one has penetrated its secret. According to Holy Scripture, this tree often referred to as shittah (or rather riel shittim) was considered sacred among the Hebrews; at the command of Moses, the tabernacle, the ark of alliance and all the religious utensils were composed of this wood, and the prophet Isaiah recommended, in turn, to the Israelites, upon their return from captivity, to take care of to plant in the desert cedars and acacias {shittim) whose usefulness and pleasure must be incontestable to them

Look, if you will, at the engravings of an ancient ritual of high grades (1), you will recognize all the symbols of the old Law. You will see Moses and Elijah there emerging from a cloud of fire, while on a banner we read: Set the captives free. Passwords are Judas and Benjamin- It is only about Adonai, from the fountain of Siloam, from Zerubbabel, who comes to ask also that the captives be set free, and that they be allow them to go and rebuild the Temple of their God.

Study the admissions ceremony, and you will believe yourself- ground in Jerusalem.

D. — Very respectable Brother, First Warden, are you Grand Architect?

A. — Mighty Master, I have seen the great light of the third apartment.

D. — Where were you received as Grand Architect?

A. — In the upper room and the middle room

D. — Why do you call it that?

(1) The secret pillages of the high grades of Masonry revealed or the true Rosicrucian, in Jerusalem..

A. — Because it was the place where Solomon worked at plan of the Temple with the Superintendent of Works.

D. — What do you do in the rank of Grand-Ar- what is it worth?

A. — To build the last building or the third body which makes the roof of the building, to erect Tabernacles, to furnish them of precious and consecrated ornaments.

D. — What are these ornaments?

A. — The Ark of the Covenant, supported by two Cherubim who cover with their wings the bronze table of holocausts, that of the Loaves, and the seven-branched Candlestick

D. — What does the Ark of the Covenant contain?

A. — The Stekonna_, who fixed himself between the Cherubim who cover her with their wings in the Holy of Holies, on the day of the Dedication, where he delivered his oracles.

D. — What was the main law given by the Stekonna?

A. — The one given on Mount Sinai, kept ever since in the Ark, which is the first written law.

D. — Give me the sign of this law.

A. — It is given by placing both hands on the head, the open fingers, which marks the symbol of the ten commandments-ments.

D. — In what form is the Stekonna represented?

A. — In the form of a quiet lamb, lying down, resting on the Book of Seven Seals.

D. — What wood was the Ark made of?

A. — Of Sethin, incorruptible wood, studded with gold plates.

In the adoption Masonry you also unravel Jewish influence. Adopted Masonry, as we know, is Women's Masonry (1). The receptions are real

(1) César Moreau, in VUnivers Maçonnicjye, tells in particular the reception of a lady Huet, who is a complete frolic. The reu-nion is opened in the climate garden of Asia, by the very clier brother de Belliucourt, Venerable, and by the charming Sister Delamolle Berlin, a great mistress, enlightened on the climate of Africa and Ame-

festivals of the Good Goddess; canti-ques or songs which, to use an expression

borrowed by Octave Feuillet from the Gpncourt, would make
blush a monkey. Let us cite, as an innocent sample,
these simply cheerful verses.

EVA CANTIQUE

Air: When oxen go two by two
Plowing is better.

We are told of England

That all his vocabulary

In Goddam was enclosed (pronounced Goddem);

But in Masonry,

One word has more magic.

Who wouldn't love this word?

Eva, Eva, Eva, Eva! (repeat)

A true Mason will not be

Never snorted at that word!

rique by the very kind and very interesting Gotolandi sisters and
Bordeaux, great inspector and depository.

The tall lady, dressed in her ornaments, explains to the app-
The mason learns the meaning of the emblems and sings:

She instructed him in our laws.

Of our rites, of our mysteries;

She told him that all the Brothers,

Always docile to the voice

Of a kind sex and made to please,

Did their homework five times.

At the same time each Brother

Believed he had certainly noticed

That this work and this duty,

That these five knocks were hardly surprising

The young recipient,

Who thought that, for beauty,

It was the least, in truth,

What every good Freemason should do.

THE JEWISH PERSON 317

Happy is the faithful Mason
Who can devote his zeal
To the beauty he cherishes!
But much happier still
When, from a sister he adores^
The tender look told him:
Eva! etc.

Ignorant of our language;,
Mondor, in his declining years,
Marry a younger sister.
The poor little woman,
Who believes him to be a Mason in the "amo,
Even if you say it with fervor:
Eva, Eva, Eva, Eva! (repeat).
Old profane is and will be
Still deaf to that word (I).

Here it is Judith who plays the main role:

— The recipient, her head covered with a black sheet sau-
powdered with ashes, arrives at the door of the Temple. She is
stopped by a guard who notified the second guard.
He goes to her and says:

D. — What do you want?

A. — I want to speak to the High Priest and the principals of the
people.
D. — Who are you?
A. — Judith.
D. — From what nation?
A. — A Jewish woman, of the tribe of Simeon.

(1) Complete Manual of Adoption Masonry or Masonry
ladies, by SM Ragon, former Venerable, founder of the three
Triuosophes workshops, in Paris, author of the Interpretive Course of

Initiation<!.

II 18.

He introduces it between the two columns. The brothers and the sisters remain seated, having their right hand on their heart, left on the forehead and head down to simulate dou- great consternation that was felt in Bethulia before Judith's exit.

The high priest said to the recipient:

D. — What are you asking?

A. — That you open the city gates for me during this night, and let all the people pray for me for five days. Then I will bring you safe news from Bethulia. I beg you not to surrender the city before this time.

The High Priest: “Go in peace, and may the Lord bless you.” YOU! "

She goes out and goes back into the preparation room. EV.e takes off her black sheet, washes herself and puts on her ornaments. She takes a saber in his right hand, and a head of a painted death, which had been deposited while she was in the lodge.

{It is then that we must change the green hanging into red.)

On her return to the dressing room, she shouts at the door: Victoire, Vic- The guard informed the second supervisor who said to the first; he informs the high priest that someone has shouted twice Victory/ at the door of the lodge.

The High Priest: Show who cried out like that.

A. — It's Judith.

The High Priest: Bring her in; my brothers and sisters^ let's stand up.

Judith is introduced, Praised be the Great Architect of the Universe, which has not abandoned those who hope in it, which has fulfilled through his servant the mercy he promised to the

nation of Israel, and who this night killed, by my hand, the enemy of her people" [She shows the skull] (I).

The painful image of defeated Jerusalem thus appears in the foreground in Masonic work. It is the Widow whose scattered sons recognize each other at the ends of the earth shouting: “The Widow’s sons are mine!”

The day Jerusalem saw its former grandeur crumble is an unforgettable memory that the lodges take care of to remind constantly.

In the ceremony for the rank of Rose-Croix at this question: "what time is it?" we answered:

It is the first hour of the day, the moment when the veil of the Temple was torn apart, where darkness and dismay spread over the surface of the earth, where the light darkens, where the tools of Masonry broke, where the blazing star disappeared, where the cubic stone was broken, where the word was lost.

Barruel has very well discerned the true meaning of these words:

The follower, he writes (2), who followed in Masonry the progress of his discoveries, does not need new lessons to understand the meaning of these words. He sees that the day when the word Jehovah was lost, was precisely the one where Jesus Christ, this Bis of God, dying for the salvation of men, consumed the great mystery of the Christian religion, and destroyed all other religion, whether Judaic, natural or philosophical. Plus a Mason is attached to the word, that is to say to the doctrine of his

(1) Manual of Adoption Masonry, already cited.

(2) Memoirs to serve the history of Jacobinism.

so-called natural religion, the more he will learn to hate the other and the consumer of revealed religion; also this word which he has already found in the higher grades is no longer the object of his research in this one; his hatred needs something something more. He needs a word which, in his mouth and in that of his co-followers, usually recalls the blasphemy of the contempt and horror against the God of Christianity. And this word, he finds it in the very inscription affixed to the cross.

We know that these letters, forming the name 7nri, are only the

initials of the inscription Jesus of Nazareth, King of the Jews.
The Rosicrucian adept learns to substitute the following interpretation:
boasts: Jew of Nazareth led by Raphael in Judea^ inter-
pretension which makes Jesus Christ nothing more than an ordinary Jew,
taken by the Jew Raphael to Jerusalem to be punished for his
crimes.

As soon as the aspirant's answers have proven that he knows the
Masonic meaning of the inscription Inri, the Venerable One exclaims: My
brothers, speech is found again; and all applaud this trait
of light by which the Brother teaches them that the one whose
death is the great mystery of the Christian religion was only a
simple Jew, crucified for his crimes. For fear that this explanation-
tion is erased from their memory, for fear that all the hatred with which
it animates them against Christ does not die out in their hearts, it
They will have to keep it constantly in mind. The Mason
Rosicrucian will repeat it when he meets a Brother of his rank.
It is by this word Inri that they will recognize themselves, it is the word of the watch
which distinguishes this grade.

Sympathy and tenderness for Jerusalem and its representatives-
tants; hatred for Christ and Christians: all Masonry-
The shop is here.

So it doesn't take much insight to re-
know that Freemasonry is good, as it says
Abbot David "of entirely Jewish origin; that the Jews,
whose hand is found in all Christian sects-
nes, do not cease to appear to us as the first and

the most indomitable leaders of Freemasonry (4). »

From the institution founded by them, the Jews were able to draw a
considerable party. Totally powerless to constitute,
like the Aryans, a hierarchy based on nobles
aspirations of human beings, on patriotic virtues and
family, on the feeling of honor and devotion-
ment, the Semites excel in dissolving politics:
whether financial companies or secret societies
They know how to give an appearance of order and seriousness to
appetites, with bad instincts combined.

The Masonic association was a framework in which are
entered many categories of men who recognized themselves-
naked there to a kind of common evil mediocrity:
the gullible, the vain, the perverted, too fearful to act
all alone and that a spirit of personal guarantee brought to
only venture wisely (2).

(1) Bossuet, Port-Royal and Masonry.

See also on this subject: Jewish Masons and The Future or the
Modern tolerance.

(2) If we want to understand the means available to the
Freemasons, 11 you have to consult the last report, which dates
of 1880. At that date there existed, throughout the universe, 138,063 lodges,
who had collected, in a single year, four billion contributions
voluntary contributions.

The Freemasons were divided as follows:

United States 2673,296

South American States and Brazil. . 4,517,425

Cuba and Puerto Rico 58,516

Asia and Oceania 594,211

Africa, including Egypt 83,320

Europe 6,854,415

Total 14,781,183

Number of women in the lodges. 2,379 ^iGO

Total number of people in the

Freemasonry 17,160,643

Ruled by invisible masters and whom no one suspects-
conne, Freemasonry was a kind of Judaism or-
green, a kind of bachelor's apartment, office,
agency, where Jews fraternized with people they
would not have wanted to receive at home. Sheltered behind
this war machine which hid him, the Jew was able to accomplish-
to do evil, without being responsible, by testifying to Abraham
that he was a supporter of tolerance.

After having taken the precaution of first putting at his head
personalities whose ambition was exploited and who gave-
change the opinion, Freemasonry, once
assured of success, she looked for instruments that belonged to her
absolutely hold by choosing them among the beings who,

by their intellectual and moral nullity, do not offer enough
of relief so that we can attack them.

Take Cousin who was president of the Supreme Council
until the convent of October 1885. He was, in appearance,
the most powerful man in France; in reality, he is a
thin character, very humble servant and man of
Rothschild straw. Administrator of Panama (1), ins-

(1) Freemasonry naturally plays a major role in the
launch of this problematic Panama affair, that the days-
Conservatives never tire of recommending to Catholics
liques, repeating in all tones: "the great Frenchman here, the
great Frenchman over there."

According to a letter published in the Matin newspaper on August 28, 1883, the lodge
Amenity even seems to find that the Guarantor of Austria's friendship
Hungary really pushes things a bit far:

R.-. L.-. of Amenity
(Founded in 1774)

Or.-, from Le Havre, July 17, 1885.
TT.-. ce.-. F.-.
In his tenancy of obedience, dated July 15, 1855, the resp.-. lodge of the Amé-
The unit has decided to send this circular to the lodges of the Obéd.-.

delegated inspector of the Northern railway, responsible for the ser-
central vice of exploitation, rich of one hundred and fifty thousand
books of income, married to a woman who has a fortune in
less equal, interested in the Rothschilds in all
beautiful business of this time, it is nonetheless one of œ<
subordinate figures in contemporary life that Paris,
yet so curious, hardly knows.

He is both a shy man and a maniac of vanity who will end up,
in all probability, by complete insanity. Little
employee, he was already making a red scarf overflow from the
pocket of his frock coat to make people believe that he was decorated,
he regrets, without a doubt, not being wild to
plant feathers on the skull. Once he got home,
he no longer leaves the great Masonic cord, the tabUer,
emblems, jewels. Apart from his title of presi-
tooth, he adorns himself, in the Masonic calendar, with the sobri-

to inform them that Mr. V.., claiming to be a member of a lodge of
i'Or.'. of Paris, requests subscriptions from all the Francs-Miisons

for the sale of two hundred cavities entitled: Panorama of the canal of Panama and Suez, printed in chromo-lithography.

We believe we must advise all the Brothers of our LL.-. SS.-. to be presented, before subscribing, with a copy of the said cards, which was not done for us, at the Or.*, of Le Havre, but which can, regularly, be required, the drawing being made, since Most of the subscribers in Le Havre are delivered today.

The means used to achieve this seem to be to procure, by the table of lodges, the addresses of the Masons and to vibrate near them, during a personal visit, the French patiiolic fiber- çaise, by means of the name of MF de Lesseps, skillfully produced in the conversation, in order to create a training of some by ie^ others and arrive at a subscription registration.

Please accept, etc.

See also the Archives Israélites of October 22, 1885, on the Jewish colony in Panama, and the community that bears the name of Scheeriih Israel.

1

baroque quet of: Guarantor of friendship of the Grand Orient of Hungary, 0.'. of Buda-Pesth.

Fearful and insolent at the same time, he crawls before the Rothschild, and imposes an iron yoke on his employees who cordially hate him. "Ah! sir! what a blow of rifle!" one of them told me, giving me these details, and I quote the word, not to approve it, but to show the feelings inspired by this so-called hard philanthropist for the little ones. I saw him in the station with his face pale, her eyes worried, she is the complete incarnation of sinister bureaucrat. With that he has qualities, he is classi- skilled paperworker. The Rothschilds understood the advantage that could be taken of it and put this cor- around his neck moiré gift that he loved so much.

The whole movement of Freemasonry: intrigues, denunciations- actions against honest Christians, steps to deprive a good man of his place, child abductions, prosecutions using false testimony against ecclesiastics siastics, what we don't know, what we only say to each other very reliable followers - all this came over long periods years leading to the Northern Railway.

Cousin classifies everything with an imperturbable method, he
puts the parts in a folder, then the folder in a car-
your and the cardboard in a secretary fitted with a lock
safety. It is the Crime in lustrine sleeves, the Holy-
V^ehme sitting on a leather circle, it is Cagliostro in
the false collar of Joseph Prud'homme and in the Levite of
Wolf-Fart. It is evil loved for its own sake.
What interest, I ask you, can this man have?
ten times millionaire to destroy these beliefs that help
the disinherited to endure life?

The choice was intelligent, moreover, let's admit it. LaFranc-

Masonry and the Catholicism of the people of the world get along-
tooth quite well in a common aversion to hum-
ilies. Suppose that an unfortunate captain, spending his life in
ibnd of mines, a poor wretch of a mechanic or
Liiirde-frein, always black with coal or soiled with grease,
I let myself appear in a public meeting,
to figure in a movement aimed at transforming
read company (1). Conservative shareholders will find
It is only natural that he be expelled, that his bread be taken away,
that a sign be placed on his booklet to make it recognizable
born everywhere this rebel. None of them will follow the
advice that comes up so frequently in V Imitation:
“Be interior!”); No one will question and say:
“If I were this man, wouldn’t I think like him?”
Cousin was the head of an association that Our Saint-

(l; The prohibition on the agents of the Companies to accept
no official function is formal. We remember the circulars
published on this subject in July 1884, by Mr. JMaiiiioii, director
(I the Lyon-Mediterranean Company, and by Mr. Noblemuire, diree-
Their from the Orleans Company

Mr. Mauliou's circular reads as follows:

"Following various accidents, I was led to decide, from a
generally, that it was appropriate to invite our agents to no longer
accept elective office and to immediately resign from those
that they would have accepted. I urge you to take the necessary measures
necessary to ensure compliance with these instructions,
July 16th.

“The director of the Company:
M Signed: Mantion. »

This, of course, is only for the weak. If Mr. Noblemaire

had he been a man of uprightness and honesty, he would have, before
publish his circular, started by revoking the republican cumulator-
cain Emile Roger, general consfillt of the canton of Mont:gnac, deputy
of the first constituency of Sarlat and head of the county of
the Orléan Company. Here is another one who must have felt dis-
during the flight of convents

Father the Pope reported it “as execrable and dangerous;
It was in the lodges, of which he was the supreme leader, that there were
deliberated and decided all revolutionary measures
who overthrew, in this country, everything that still held
standing. The members of the board of directors of the che-
North iron ore (1), the influential shareholders had not
while only smiles and cordial handshakes
hand for their farm manager. For these Christians of
junk, the word of the Vicar of Jesus Christ does not exist;
she is mere verbiage.

The reason for this difference in processes is simple.

Cousin is a gentleman, he earns in an hour what
the proletarian, who is punished for not being happy, does not
touch that in a year; it is sacred. No one would have dared to say to
Mr. de Rothschild, in the living room: “Ah, my dear,
you who affect to remain neutral in the religious question-

(1) Here, moreover, is the list of members of the board of directors-
lion of the northern iron ore. Although the Jews are largely there
presented, there must be some Catholics among them
who vaulted at the Church, ?after having overwhelmed with politeness the head of the
Frauc-Maçonnie. "We don't know," they probably say to themselves, "what
which can happen. We might distribute dividends up there."

Board of Directors: Baron Alphonse de Rothschild.

— Baron de Saint-Didier. — Leon Say. — Gaston Griolet. — Andrew
by Warn. — Valley. —Joseph Hottiuguer. — Alex. Adam. —Baron
Alfred de Rothschild. — Baron iNatluniel de Uolhschild. —Baron
Gustave de Rothschild. — Viscount of Saint-Pierre. — Baron of
Soubeyraa. —Gitbiiel Dehayniu. — Duke of Monchy. —Burlon.

— Count A. de Germlnj. — Count Pillet Wiil. — Frédéric
Moreau. — Baudelot.— Adolphe Veines. — Aj^ache. —Baron Arthur
by Rolhscliild. — Marcolle Pinguet.

Let us note that Cousin made no secret of his vile occupations.

It is at the Company's headquarters that the President of the Supreme
Council, which hardly went to Cadeique Street, the second and fourth
Tuesday of the first month, gave his audiences; it was there that the employee
• the Grand Orient brought the report every morning; that's where oD
ïic'ûuil tous» ieo di[jlômeo poui lC6 ouvc; LiUJs and the Leuues of lOoCS.

gieuse, why do you keep someone at home?
who presides over the relentless war being waged against us? Would you have
you have the same qualms towards an editor of VAnti-
Semitic?

We saw this through the example of Cousin, the Freemason.
non-Jewish, the instrumental Freemason personifies a
particular type; it corresponds to a spec- nature of mind.
social, it seems that we are born like that. It is neither the insurgent, nor
the fierce leveler who dreams of founding on ruins a
better society; it is not the socialist pursuing
seductive and dangerous utopias. No, it's a bour-
geois, but a particularly vile and low bourgeois.

Never has one seen an imposture like the so-called phi-
the anthropology that the Freemasons affect. They could not
found a serious charitable work and the Masonic World-
icique himself admits:

Whenever we want to enter the domain of
creation of charitable and relief establishments, we
We fail miserably.

The General Masonic Orphanage provides us with proof of this.
more. If our adversaries, the clerics, could measure the futility
of our efforts in the way of practical benevolence, they find-
would be a beautiful theme to cover us with ridicule.

Comparing the situation of the only establishment created by us,
counting at the moment twenty-two years of existence, at the
host of institutions by means of which the Church distributes to a
people of clients of aid of all kinds, our enemies for-
would truly take pity on us.

We hope that the report of the sub-commission-
Finance Commission, of which Bro. Leven is president, does not fall to them
not under the eyes. It is important for the honor of Free Thought that
Freemasonry is not a laughing matter.

What precisely characterizes Masonry is a
a feeling unknown to her, a truly

diabolical: hatred of the poor. In every poor person, thus
as we have already said, the Church orders us to see
Our Lord Jesus Christ himself. It seems that the
Masonry is in the opinion of the Church and that it hates in
poor Christ whom she pursues everywhere with such hatred
Jurieuse: "Never enter Tordie," said the F.-.
Beurnouville, only men who can introduce you
hand and not extend it to you." For Brother Ragon, the pau-
verité "it is the hideous leprosy of Freemasonry in France."
For Brother Bazot, the poor man, the Mason who stretches out his hand,
is an evil genius who obsesses you everywhere and at all times
place. "Nothing can save you from his importunity,
and his insolence knows no bounds or obstacles. He is at
your getting up, at the time of your business, at your meal, at
your exit. Better to meet his armed hand
of a dagger; you could at least oppose the cou-
rage at the assassin's sword.

The Freemason has the cult and love of force as
the Jew, he is always with what succeeds. Napoleon P>' has not
had no stronger allies than them for a long time, and
It is certainly the German Freemasons, who tra-
hoisted their homeland for him, that he owed a part of his
amazing successes. Under Napoleon III, the Freemasons,
after having offered Prince Napoleon the Grand Mastery
that the Emperor did not allow his cousin to accept,
had Murât and Magnan as grandmasters.

The Masons, those eternal followers of fortune, have set out
naturally in tow of Prince Bismarck. Bis-
Marck had an interest in destroying this ideal of faith in us.
which makes death despised, makes nations invincible;
Freemasonry offered to accomplish this task,
and accomplishes it almost for nothing, out of need to strive, out of!

her natural inclination which leads her to everything which responds to a
a kind of hateful domesticity that is his doing.

This perpetual adoration for what is strong and rich
applies to iouL Enter a Masonic lodge, at the
"Clémente Amitié" which includes the Rothschilds and
which belonged to Mayrargues, among the Imitators of Osi-
laughs, or in the lodge of Jerusalem of the Egyptian Valleys-
yours, among the Hospitallers of Palestine, or at the
Scottish Jerusalem, you will never hear anyone
demand that the Jewish billions be touched. If someone
allowed himself such an impropriety, the brothers, terrified

of such audacity, would be capable of confounding
Scliiboleth.qm is the password, with Jakin being the word
sacred.

The enemy these valiant men are attacking is the Brother
Christian schools or the Little Sister of the Poor, the
weak in a word. Against them they are terrible, they write
planks against them, they tile, they scratch themselves frantically-
exclusively in hand, they exhaust the repertoire of their
obscene touching.

This is Ranc, an Imitator of Osiris – in what way does Osiris have
could have given such bad examples? – who, on July 17

1879, exhibited in his lodge a sort of map of the establishments-
religious institutions to plunder. It was Constans who, on August 17

1880, after the first execution of the decrees, received a
palm of "Perfect Harmony" which would have done better
to ask for some information about this unfortunate man
Puig y Puyg so cruelly stripped by the former minister
from the inside (1).

(1) It is always good to remember that Freemasonry de-
clear, on all occasions, that it does not attack Religion and that it

We still see this Constans, who would have so much reason-
sounds of hiding, showing off at a party
adoption given on June 27, 1885 in a restaurant in
Bois de Boulogne.

This time, a sickening spectacle even for the least difficult-
ciles, children are involved in these odious pranks.
poor little actors condemned to appear in these satur-
nales have their faces covered with a veil of white muslin-
che bearing a different inscription in yellow letters.
On one we read the word fanaticism, on the other: ignorance,
on a third: misery. After endless speeches
these veils are solemnly removed.

Constans, responding to Mr. Laguerre, declared loudly
that it was Freemasonry that had imposed the expulsion of the
religious in government.

My colleague, he said, congratulated me just now on the policy
that I followed when I was part of the firm, but, I must
to say, these congratulations must be addressed as much to you as to me,
because it is in Freemasonry, which I entered thirty-

two years ago, I first heard that the clergy-
calism was the common enemy.

I am one of those who were not afraid to compromise themselves for the
fight openly, but what would have been the point, if, as

remains foreign to politics. The second article of the constitution
is precise on this point:

"In the high sphere in which it places itself, Masonry respects the
religious faith and the political sympathies of each of its members-
bres. Also, in its meetings, any discussion on this subject is
strictly prohibited."

Is it not a case of quoting once again the verses of La-
prade:

Molière would have given up, if he had been able to see you,
For a Tartuffe red to his black Tartuffe.

This is seen today, the expelled black dresses can impu-
How can they return to their original places?
Turning to Mr. Laguerre, the speaker added:

But I hope that younger people than me will expel them.

once and for all!

The great strength of Masonry lies in competition
that mediocre, intelligent and easy people bring to him;
of conscience that she has managed to place in recent years
in all important positions. Severe for the man con-
damned (I), Masonry loves the crooked man, the agent
businessman, the shady financier, the down-and-out who needs
of her and which, consequently, is for her an instrument
docile. Cowards like Ferry or Tirard, for
example, are the great Freemasonic men. They
are supported, protected, rescued.

Take the list of all the prominent men who are followers of the
Freemasonry and you will see all the names there
of men involved in dubious affairs, in
suspicious transfers, condemned by their own party, the Cons-
tans, the Cazot, the Bouteillier, the Paul Bert, the Baïhaut.

Freemasonry, in fact, does not abandon its own
only as a last resort. See, for example, Tirard. He

is responsible, as Minister of Finance, for this operation
of the conversion which required, above all, discretion-
tion. This was the case where ever, for the old manufacturer of(3
doubled, to resemble Lamech who, the first, had the art

(1) Some lodges, moreover, are more difficult than others.
Union and Reverence lodge refused to receive Eugène Mayer, from the
Lantern, which the Ecole Mutuelle lodge was happy to welcome.

to put the metals into work, and to dress like him
"of gold and azure (1). " It was the case to sing:

Samson barely has his mistress

Had told his secret
That he felt from his weakness

The fatal e/iet.
Delilah could not have sold it,
But she would have found Samson
More discreet and just as tender
If he had been a Freemason [2).

Instead of acting in this way, Tirard cynically made a move, he
ostentatiously received Mr. Dugué of Falconry and the self-
laughed to declare that the operation would not take place, while he
knew that she had already decided. So we rallied a quin-
a dozen millions.

In the session of April 26, 1883, Mr. Oscar de Vallée
goes up to the Senate tribune, condemns these prevarications. The
rigid magistrate finds the accent of the old days, his
finger points to the culprit sitting on the ministers' bench. This
The word of an honest man produces a deep emotion.
Even if they are composed mainly of people for whom the
virtue is only a word, the Assemblies taken en masse are
accessible to certain currents.

(1) Q. — Have you seen your master today?
A. — Yes, Very V.-.

D. — How is he dressed?

A. — Or and azure.

D. — What do these two months mean?

U. — That a M.∗, must preserve wisdom within the pfrandeiirs
with which it can be clothed. {Masonic Necessary, by EJ.-C. M"
regt.-.)

(2) collection of Freemason songs, verses, speeches, regulations,
nuggets of several pieces that have not yet appeared. The music
put on the Italian key with the ùnsse.

A shudder passes through the room when, addressing the guard
seals who lowers his head, the speaker says to him: "You
you are the master of public action; why not put it
you not moving? There are culprits, look for them
them and punish them!”

It is unlikely, of course, that Martin-Feuil-
Lée, who probably had his share of the cake, begins a
instruction against himself (1); but the crowds, I
repeats, are always quick to impressions, and all
]e world wondered if Tirard would not have the fate of
Test.

The Venerable of Lodge V Mutual School was pale
like a dead man, he probably made the sign of distress in
raising both crossed hands above his head. Sou-
dain, from the benches of the left come vociferations,
confused shouts, deafening interruptions. We want
prevent at all costs Mr. Oscar de Vallée from continuing his
courageous harangue. The Masons descend to the bottom of the
stands to better insult the one who reveals the scandals
of one of their own. Among the most exalted, we can distinguish Des-
Chanel and Laurent Pichat beyond Clémente Friendship, the Jew
Millaud of the Progressive Fraternity, Testelin of V Etoile
from the North who believes that we are speaking a foreign language when-

(1) In the trial of a poor devil of a clerk, named
Lebas, prosecuted in January 1885 for violation of secrecy
professional, Mr. Falateuf read countless letters and dispatches which
prove that the wealthy scholarship holder Mary Raynaud was kept informed
of the smallest phases of the investigation started against him, by
Mr. Leuoël, Republican senator; the Keeper of the Seals had it carried
[the documents at the accused's place so that he could prepare his response in advance
to embarrassing questions. It is possible, I might be told,
be, that this Keeper of the Seals is not Mr. Martin Feuillée. Mr. Fala-
teuf rectivemcnt said: Mr. Martin Feu... and he stopped.
II lU.

that we talk about probilia, Tolain of Foresight, always
ready when it comes to being noted for infamy.

The clamour drowns out the voice of the honest man who
is reduced to silence. Martin-Feuillée wipes his forehead. The
f.*. Tirard is saved once again.

He's the Benjamin of the lodges, by the way, a real Lowton,
than this old fake jeweler. It seems he is the same
to the children we had trouble raising and whom we love
more for the harm he has done.

He always throws himself into adventures that are not
clean and, once in bad case, he tries to get out
business with childish denials. He had associated with
some friends wanting to take a few million from the
unfortunate Frenchman, and his name had been put to a pros-
pectus which was, by Jove, very tempting:

The peace and tranquility long enjoyed by the Repu-
Uruguayan government, and the guaranteed support of the President and the principal
members of the government of this Republic, are for
our Company guarantees certain security.

Communications between the Santa-Ernestina mine and Monte-
video are easy, the climate is temperate and healthy^ the workforce
cheap. All these circumstances, combined with the exceptional wealth-
well-established tradition of gold-bearing quartz to be exploited, we have
allowed us to find, in our relationships and among our friends, a figure
already significant number of subscriptions.

The German banker Isaac Kolisch, who had taken charge
of the issue, addressed to shareholders the most
pressing and, by a refinement of skill which is ra-
In fact, it made it clear that it was necessary to subscribe
without noise, if one wanted to be admitted into what he called
"a small circle of initiates."

JEWISH PERSECUTION 335

COMMERCIAL BANKING AND COMMISSION
I. KOLISCH

1, rue du Quatre-Septembre

Confidential.

Paris, May 23, 1879.

ft Sir,

“After reading the attached note, you will have acquired the conviction that this is a truly exceptional case, and you will easily understand why it was impossible for me to give details in my house circular.

"His Excellency Mr. TiRARD, Minister of Agriculture and Commerce, having accepted the presidency of the Society, and several others such high-ranking people being interested in it, the whole affair was processed and concluded, without any publicity, as it con- comes to really good deals, reserved for a small circle D'.NrriÉs.

“I. KOLISCH.”

At least this time it was the true tradition of the Mason- nerie who likes to hum:

Far from any severe censors.
To the sweet sound of our cannons,
Let us celebrate in our mysteries
The happiness of the Freemasons.
Let us always hide from the common people
The goods we enjoy;
Know how to enjoy and be silent
This is the law of good Masons (1).

(1) Collection of Songs of the Mucon-Fiancs.

In an indignant response to the French who had reproduced this circular, Tirard protested with indignation and declared that he was completely foreign to this case and that he had never heard of it.

Newspapers of all shades shared the indignation. of Tirard, and approved in advance the measures that he was going to take on the financiers daring enough to use thus the name, not only of a man, of a deputy, but of a minister of the Republic. It is incontestable, in effect, that the laws would not be severe enough to I, if I were to allow myself to state on a dis- prospectus distributed in thousands of copies, whether Mr. Brisson or Mr. Clemenceau are presidents of companies, whose title even they are unknown,

Strangely enough, Tirard didn't move any more than if he
had been petrified. It was beginning to be found that this soul
of Excellence was really too excellent, when the pot
to the roses discovered exhaled a perfume which did not resemble
not precisely to those of Arabia.

When the banker had lifted his foot, taking away what
remaining of the social fund, the shareholders learned with
amazement that the mine had never contained a par-
the golden one. An engineer, sent to investigate,
had very frankly noted this absolute absence of
any ore. Instead of honestly announcing this result,
the administrators, as the Parlemeiit relates,^
had hidden the report and increased the share capital to
15 million by issuing ten thousand new shares.

Did Tirard believe that by acting in this way he was also imitating Osi-
laugh, making holes in the moon? Did he claim to avenge the
Hiram's death? We don't know. The fact remains that when-
that the summer solstice festival was celebrated, it was not enough,

this time, to scratch in the hand, we brought the
hands together to applaud the Venerable, the in-
great minister "who had seen the great light of the 3rd ap-
department. »

"He should be called luileur," said a Freemason.
famous for having affirmed in an awards distribution
that Brutus had been victorious at Philippi. "Never since
Honduras, shareholders have not received a single tile pa-
"

The support given by Freemasonry to its members,
in critical circumstances, therefore explains suf-
ment, without it being necessary to look for a mystical element there-
serious, the number of recruits it makes.

In the provinces, certain men, bankers, notaries, offi-
ministerial officials, who, without Freemasonry, would have been
in the penal colony from the beginning of their career, supported each other
until death, have ended even, if not surrounded by esteem
public, at least officially honored. There is in this
kind of truly curious existences.

The story of the f.∗. Guillot is epic and can be given
as a specimen.

This Guillot, notary, mayor of Trévoux, knight of the
Legion of Honor, member of the General Council, president

of the departmental commission, high dignitary of the
Masonry, was the great elector of the department. When
he died in May 1883, there was general mourning
among the Republicans.

Alongside the prefect of Ain, Stehelin, the sub-prefect of
Trévoux, Daval, the sub-prefect of Beliey, Brun, we saw der-
behind the coffin all the obligatory and secular personnel, the
members of the municipal council of Trévoux, the commission-
sion of hospices, the mutual aid society, the

fire company, secular school, many
mayors and municipal councilors of neighboring municipalities,
officials from various administrations; Messrs. Cha-
then, administrator; Monnier^ head of operations; Clauzel,
engineer, and many employees of the Company
of the Rhone railways, etc., etc.

Speeches worthy of a
man who would have saved La Ritrie. Daval, the sub-prefect,
was incredibly lyrical and it would be a shame to
not to quote some fragments of this speech which
gives a good idea of republican literature:

Gentlemen,

It is in the name of the Prefect of Ain and myself that I take
the word at the edge of this grave, where a common sorrow unites us
mune. I was invited to accept this painful honor, to address-
to serve as our supreme witness to the eminent citizen and devoted friend-
and our last farewell, because I am, of all the members
of the administration, his oldest collaborator.

The man we accompany to the place where Von sleeps was
of those who have public pain as their retinue. The city of
Trévoux mourns François Guillot as an administrator beyond
peer; the General Council of Ain, one of its most
active and most eminent; the Republic, one of its most
devoted supporters.

We say of a soldier killed in front of the enemy: dead on the field of honor-
of the one in this tomb we can say:
death to pain. It is that in truth this life so well filled
sums it up in two words: work, charity. What a void he leaves
among us! What a loss we have just suffered! What is the
(.(blind reaper" who thus lays hands on the mast of the
ours? Where can we find such devotion to the interests of the
democracy ?

And yet what selflessness in the accomplishment of
this task! What nobility in motives! To fulfill one's duty

was his only and constant concern. That is why I
does not hesitate to proclaim it: François Guillot always made it happen
public affairs before personal interest. How many people he has obli-
aged! How many services he rendered! The poor, the humble, all
those who were suffering, all those who needed advice
or sought support never knocked in vain on his
door. He only aspired to the esteem of his fellow citizens, this
esteem would have been his only reward, if he had not obtained this cross
of the Legion of the Lion that I see shining on his coffin

Let me, in this connection, tell you a fact which is personal to me-
nel: It was in 1878. I had been at the head of this district for a year-
dissement, when the Prefect of Ain asked me to
to designate the most worthy to receive the star of honor. I had the
good fortune to cast eyes on Guillot, when no one,
until today, had not had the idea, without doubt because of his
modesty. When I learned that the decree naming him a knight of
the Legion of Honor was signed, I brought him this good news-
Seized with great emotion, he said to me in a voice between-
cut off by sobs; "Have I deserved the cross?" And he
hugged her crying. The memory of this scene, I
needless to say, gentlemen, will remain deeply engraved in
my memory and in my heart. Ah! yes, for five years. I have
maintained commerce with this excellent man, and, during this
period of five years, not the slightest dissent arose
disturb the charm of our relationship. So it's up to me, up to me
above all, who lived in his intimacy, that he was given to appre-
to see how great was the nobility of his soul and how
great the goodness of his heart.

As for you. Gentlemen, who surround this tomb, you who
came from the ends of the department to bring your
last token of sympathy to the one you had in so
high esteem, you are right to shed tears. Long-
time you will not have to mourn such a good man: for, if
If François Guillot had lived in antiquity, Greece would have put him
among its Sages.

Farewell, dear friend! Farewell. Guillot!

Mr. Ducher, general councilor, delivered the funeral oration
almost as eloquent:

Gentlemen,

It seemed to me that we could not let the earth close-
sea on the good man whom we accompany today to
threshold of nothingness, without a voice being heard on his grave
name of the General Council of Ain, where Mr. François Guiliot held
such a worthy and wide place.

Allow me, gentlemen, I, the most humble among
all, to tell the grieving population of this city that if the
The loss she is experiencing today is immense and difficult.
I was almost going to say impossible to repair, you are not, far
from there, alone to feel it.

In the most remote places of the district of Tré-
you, and I can say throughout the department, the news of the
Guiliot's death had a painful impact. Ah! it's
that our colleague, our friend, Mr. Guiliot, was not only
an enlightened, upright and devoted citizen; he was not only a
father of a family, well-loved and respected by his family; he was not only
simply the first magistrate of a city which preciously preserves-
remember the benefits of his administration.

Mr. Guiliot, and I am happy to remind you, was the advisor,
IG protector, Y friend of all, of the small as well as the great, of the poor
like the rich; his benevolent and generous action knows no-
knows no bounds; it extended not only over his city
of adoption, on his canton, on the district of Trévoux all
whole, but also on those who, from all points of the department-
ment, came to him, sure of finding a warm welcome there.
watching, selfless support.

I cannot end these few words better, Gentlemen,
that by recalling the well-deserved praise given to him by the Prefect one day
that we watched him sadly withdraw, panting, exhausted
by fatigue and illness, in the middle of a session which was supposed to
to be, the last for him:

"If the soldier who is going to die on the battlefield said
Mr. Stehelin, is worthy of admiration, we must not less

admire the courage of Guillot, who also wanted to die on
the breach.

Farewell, Guillot, our excellent and much-missed colleague, farewell!

As for Bollet, first deputy, he was brief, but firm;
he cried out with conviction:

It has more, this administrator integrates as much qiChabile in
in which our country placed its most complete confidence, its dearest
hopes: because, if Guillot did not die in the prime of life,
the less he succumbed in the full exercise of his great faculties.

He is no more, this fair man who had the rare merit of
to silence one's enemies, to force them into admiration by
The excess of its benefits.

He is no more, this devoted friend, tireless in serving the interests
of others, little concerned, moreover, with what concerned him per-
sonally.

But, gentlemen, if nothing remains of this vigorous nature
who fought until his last breath for the cause of justice,
The memory of this kind-hearted man is imperishable. He will remain for
we are the model of all civic virtues.

Gentlemen, let us unite our tears to those of the family of this
servant of humanity: perhaps it will be a softening to the
grief of his children lost in pain!

There is no eternal pain. The inhabitants of the country
wiped away their tears and came to ask for news-
of their funds that such a good man had to make profitable
Mason.

Alas! the Masonic mallet struck them with a blow
club and they did not want to push the triple
houzé which is the cry of enthusiasm of the Sons of the Widow.
The prefect was right. The loss was considerable,
more considerable than one thought. The Venerable was
a common forger, a simple swindler; he had devoured
to the last penny, without noise, in the dark debauchery-

1

of provincial life, the money that had been
entrusted.
This is what the Salut public of Lyon wrote on this subject:

There are countless fakes. The way to proceed is
Guillot was, in fact, very simple. A moneylender brought to the study
his money, intended for a mortgage investment; Guillot em-
pocketed the capital, manufactured a fake bond signed with the name
of a false borrower, and paid exactly the interest using
capital that new dupes brought to the study. Nothing
simpler, you see. It is understood that I will

indicates the most commonly used process; but Guillot,
depending on the circumstances, knew how to vary his repertoire and make
to pass money from someone else's pocket into one's own on air
new.

What, in my opinion, is most noteworthy in this matter,
is that Guillot has been able to proceed in this way for many years,
without being disturbed or discovered. This fact proves, on the part of his
clientele, a blind trust, which attached itself to a man
filled with honors by the Republic. We must not forget, in
indeed, that there are still many for whom republican honors-
Cains mean something. It's silly, but that's how it is!

A Lyon newspaper, in an article published some time ago,
would have, it seems, fixed the figure of the liabilities. This figure cannot be
that fanciful, the liabilities cannot currently be known. For
To get to know him, you must first separate the obligations
true from false. But it is neither quick, nor easy, nor yet
accomplished. All that can be said today is that the obli-
false statements are more numerous than true ones, and that the
liabilities, which is considerable, constitutes a real crash for the
canton of Trévoux: lost and dissipated capital, numerous lawsuits
and expensive. ('I)

(l) See an excellent brochure on this adventure, full of
•verve and piquant revelations about provincial existence: A
Freemason and right-thinking notary by the union of his victims.

What is unheard of, in fact, is the impunity enjoyed by
Guillot, the constant support he found, thanks to the Mason-
nerie, in the official world perfectly aware of its
situation.

Guillot, however, was just a child compared to Bella-
my. Protestant and Freemason, leader of the opportunist party
in Finistère, general councilor, mayor of Brest, che-
A member of the Legion of Honor, Bellamy is a com-
complete, almost a figure. Gambetta, who went to the dishonest
as iron goes to the magnet, made him his friend and, for
For many years, Bellamy was, like Guillot, the great
elector of the department.

Even when it was impossible to conceal his detours-
nements, the republican deputies protected him for a long time
against all prosecutions.

The number of Bellamy's breaches of trust and thefts
is incredible, and the admitted figure of embezzlement,

800,000 francs, is, clearly, below the truth.
Bellamy seemed to have a preference for flying
poor Sy which is a republican specialty. An old
sailor, Ganu, had amassed a small nest egg which was a
fortune for him: 11,000 francs; Bellamy steals this money
and declares that he has lost it. A charitable congregation,
Perpetual Adoration has the idea, singular moreover, of
entrust his interests to Bellamy, he steals 13,000 francs from him;
Graville miners, he is content to take 7,000 francs.
A lady Lefranc had left to her coachman, named Mear,
a life annuity of 800 francs that Bellamy was responsible for
to serve. To this end, the Lefranc heirs had filed
at his home 32 registered bonds. When the coachman died, his
daughter, loyal and honest, immediately sent the death certificate;
but the republican notary took care not to warn the

family and, for four years, faithfully served himself the income
to himself.

Bellamy was nonetheless acquitted by the jury. Is it
so I blame this institution which makes such strange people
verdicts? Certainly not. One of the great faults of the
Conservative Party was not to rally to the principle of
the elective judiciary. With a jury you can, at the
rigor, to come across some honest men, with the
Freemason and Jewish magistrates, you are sure not to
find none (1).

A conviction even, when the case is not too
serious, does not prevent the Freemasons from achieving anything.
The Duke of Broglie was reportedly asked to admit, in the
cabinet of which he was a member, vm Catholic condemned to
six months in prison for assault and battery, which he allegedly
refused with indignation. Brisson, Speaker of the Great
Central Lodge, do not hesitate to entrust Dautresme with the porter-
Trade sheet.

The only title of this Dautresme, to become the holder of
this ministerial department, was to be of a trade
unpleasant and to have written the music for some me-
opera songs. In 4867, he had half knocked out

1) What conservatives should do is monitor these
lists where the Republicans include pell-mell the brothers and friends who
have had misfortunes 11 things happen there without name which attest
once again, the terrible mess that reigns everywhere. The appeal of
Pel, as we know, was admitted by the Court of Cassation because one of the
jurors, former tanner in Fresnes, near the Croix de Bernis, was a

bankrupt not liable, this individual had sat in ten cases.
At the opening of the next session it was discovered that one of the jurors had
written on the list was a foreigner and had been convicted of theft. On
the list of the 2nd session of July 1885, it was noted that one of the jurors
had been convicted of begging; it was only discovered on the ma-
end of the hearing I

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JEWISH PERSONALITY 34-'>

the director of the Théâtre Lyrique blows his umbrella
who hesitated to play Cadillac's Swear Words. Indulgent and
good-natured according to his habits, Napoleon III had allowed himself
to listen to the supplications of the musician who, with the bas-
sesse of his peers, literally rolled at his feet,
and had given him full and complete pardon for the six months of pri-
his which he had so justly deserved (1).

In prison, when by chance they go there, the Franc-Ma-
lessons are certain to find some protection again.
When all the important functions have been distributed,
junior Masons rushed into jobs
of directors and inspectors of penitentiary establishments-
tiaries. The inspector of the house for young detainees of the
Douhaires, near Gaillon, is a former insurance broker
named Fleury, of the R.*. L.-. of the united Pliilanithropes and
we can be sure that the moral upliftment of small pri-
sonniers is in good hands.

No more God, no more churches; now, there will be neither priests nor
religion; no more kings, no more rulers, and there will be no more
unnecessary burdens, but an equal distribution of wealth so-
cials (2).

(1) To be compared with the kindness of the sovereign towards this brutal dan.s
which he only wanted to see an artist embittered by failure and man-
that of talent, the cruelty deployed by the current government con-
to be this poor Desprez, instigator of Around a tramp who, condemns^
for an unlawful offense, had, although dying, to undergo his punishment with
the escarpments and the thieves. The unfortunate intimate could not resist
this regime and died a few months later. In the left one whose
Most members owe it to the press to be the little that they are,
not a voice was raised against this barbaric treatment. Kmu of the su-
frances de Desprez, Daudet had written a piety of the heart i
Uamescasse. The joker didn't even answer the writer.

(2) Reason and religion, by A. Fleury, from the 11th... L.*. of the Philan-
United Europe, Or. .*. of Paris».

"It is society, moreover, which is guilty of everything,
declares this perfect nihilist; this is the society that we need
to lock up.

Ignorance and misery combined, that is the only crime we have to commit.
reproach the worker; here are the disinherited of fate, the vanquished of
life, who see days without bread and nights without sleep;
they have empty stomachs and empty brains; they tremble with fever and
spit out the disease, and you, society, you make them a crime of
breathe the same air as you? Because, finally, to all these misfortunes-
you deny them the right to the sun, you prevent them from savoring
the only hope left to them is to drink the force and the
happiness contained in a ray of sunshine.

Yes, to the rich, to the fortunate, air and space, play and
dance, joy and babble; to the poor, the workshop or prison, the
bed or hospital, sadness or pain! Where then to find,
for the proletarian, the right to live, if he does not have the right to
sun? Because the sun is the principle of all life, it is the generator
which moves the whole universe; it is the creator, the propellant of
all things, the comforter of all eternity, and who refuses it to
others commit a crime against humanity (1).

I wouldn't want to be unpleasant to a protégé of
Mr. Margue, but isn't it strange to see a man,
who seems to profess for the sun the ardent worship of the ancients
Guebres, precisely accept the direction of one of these
outdated establishments where people are put in Vomhre?

Many are thus half-learned in Masonry,
half-speakers, they hate society with a hatred that is not
not the courageous revolt of Spartacus, the bitter anger of
Vindex, but like a poisonous envy that smells of anti-

(1) Social demands, conferences given by Br.-.FIeury.

We understand with such a staff that "the revolts eclaleul
in all the[)ri?ons, in Riom, in Beaulieu, in Embrun, in RociislVirl^
in Belle-Ihle, in Thouars.

room and office; they do not intend to completely destroy-
the social edifice because they hope to make a living there
small place by more or less correct procedures, but
They attack the Church because it can only give them

noble teachings, advice of respect and
dedication they don't want.

For the moment, they are the masters and RP Dela-
door was able to write very rightly: "The work is so
"advanced that humanly speaking its definitive success is
"as close as certain. Where is the human strength that can-
"would fight against Freemasonry, mistress of the govern-
these ments, of the press and, by the Jews who serve it
((condition of imposing itself on it, finance, that is to say
"of the entire industrial and commercial life of nations."

These few views on Masonry, moreover, have not
no other pretension than to be a sketch, an essay, like
we used to express ourselves. We don't have, is it necessary
to repeat it? claimed to study this institution in depth
complex and variable in its forms that we have ren-
already visited several times on our route; because,
similar to those underground canals that wind under the
a visible city, it constantly moves forward under the great history.
We refer once again to the truly mo-
numental of Father Deschamps completed by Mr. Claudio Jannet.
Our readers will find a fairly complete list here.
men of the day who are Freemasons. The excellent
work by Abbot Chabauty: Jews and Freemasons,
whose importance we have already noted, is also
an inexhaustible source of valuable information (1).

(1) See also the Cry of the People, of October 23, 1881, on the role
played by the !•> .-. Caubet daijs the Masonry which, by its origin

What we are doing is helping
minds attentive to properly decompose this movement,'
to grasp exactly how these institutions work
tions set in motion by all the hatreds, served by
all the bad instincts, and attacking Catholics,
that is to say, to people infinitely better organized for
to do good only to resist evil, living in an order
of ideas quite different from that in which the men who live them
attack, having no distinct vision even of the character-
mother of their enemies.

was predestined to become a branch on Jerusalem Street.
This Fr .-. Gaubet is, as we know, Venerable of the Rose of the Perfect
i ilance:

to The Perfect Silence! See the irony of the words! Formerly, it is true,

The Venerable Caubet wrote small treatises that many pro-
fans have ju read, and in which he solemnly recommended
"to the very dear brothers" never to violate Masonic secrecy.
Since then, Mr. Caubet has become head of the municipal police and
he seems to have lost some of his rigidity. It is he now-
which pushes for the disclosure of the Masonic secret and which makes
to snitch on his brothers in the Grand Orient.

"At the police headquarters, he truly fulfills the role of ser-
recruiting people, and he has the habit of having the most Masons crowned
as many roussins as he can in his staff.

"Another "Venerable" lends him a hand for this singular
work, and we have before our eyes the list of members of a
lodge, — we can name it, it is the VAtelier lodge, — where nocs
Let's see a nice collection of spies."

II

THE PllOTESTAiJTS

The austere Protestant is not austere. — The false martyrs. — Goli-
tjDy. — This so-called apostle of tolerance is the most implacable
of the lorlioQiiaires. — He tries to deliver Calais to the English. —
Saint-Barlhéleaiy. — The modern Protestant is the accomplice of the
Jew. — Prolestant propaganda. — The kidnappings. — A
touching letter. — Daudet's Elise Ebsen. — The Prussian
S4,eeg and its manual. — The Monods. — The Sisters of the Rue der
the Moon and the exploits of Winckam. — The variations of our avo-
cats. — Persecution in death. — The Proleslauls of the South,

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THE PROTESTANTS

In the war waged against God, the Protestant element played,
he too, a considerable role and of which it is impos-
possible not to take into account in this overall picture
of religious persecution.

This role has been above all hypocritical and cautious. We have
reported above this mania which consists of dressing up cer-
characters of an epithet that ends up becoming a body
with them; the epithet of austere generally accompanies the

Protestant word. Why? We never knew for sure.
Pàen, on the contrary, is no less austere than the Protestant.

Without teaching anything new to those who have lived
England and who know the nameless infamies that
these Englishmen and women who slyly commit
always have the word shocking! in their mouths, the revelations
of the Pall Mail Gazette have well highlighted the character
of the Protestant, buying to defile the little girls of
six years old and then going to sing heretical psalms.

In political life, the austere Protestant is, par excellence-
lence, the man of deceit and lies.

Freycinet feline, smooth, caressing and deceiving everyone
world, hardly gives the idea of one of these rigid figures
who are averse to compromise and reject all cowardice
moral.

No one has ever been less austere than this Jauréguiberry.
who, concerned only with ensuring his own an advan-

scandalous circle, was the docile plaything of the radicals. This
The so-called sea wolf was par excellence a private admiral.
A Creole Bohemian, who had become a representative because
that he entertained Gambetta by imitating the sound of the wind in
the coconut trees, amused himself every day by coming to find the admiral
to his bench and make the gesture of splitting his ear at some-
than one. The other laughed with his big round eyes, his great
mouth open foolishly, he did not feel his honor
military to be indignant by being part of the same ministry
than a Cazot and a Constans and was not troubled in his
conscience of old Genevan mômier when we threw in
the garbage dumper the image of this Christ to which he
pretended to believe; he accepted everything and he would have
accepted many other things to remain a minister if
his head had never displeased: displiciiit nasits tuus...

Always ready, like all Protestants, to sacrifice
his party to his sect, the admiral, instead of taking the defense
French interests in Madagascar, had made the ministry
of the navy a branch of the Protestant missions
English; he had made himself the chaperone of these pastors
ingenious and practical which combine the trade of
bibles and that of colonial goods.

Baron de Cambourg, with moderation perhaps
excessive, gave interesting details, in the Evil One,
on this strange conduct of a French admiral. (1)

The auliral Jauréguiberry seems to have been under the influence
of a Protestant pastor from Marseille, Mr. Monod (2).

(1) Morning, January 1 and February 2, 1883.

(2) The repetition of Monod, without having taken the proportion of
that of the Mayer, was one of the plagues of Egypt which had the most pain-
It is still relevant today.

M' Monod, known as M. de Cambourg, translated with alacrity
The Anli-Franrnis libels of the Methodist missionaries of Mada-
gascar, who direct the hostility of the Ilowas against France; he is
displayed at Exeter Hall, the anti-French propaganda office and
anti-Catholic of the "IV Missionary Society" where we turn our backs
religious works, mixed with politics and commerce.

This pastor has the merit at least of being sincere and of not
hide that all his sympathies are for the English against the
French. In the preface that he put at the head of the translation
from a work by Mr. James Subrel, architect of evangelical churches
in Tananarive, he writes clearly: "We are happy
to recognize that he is happy for the true good of Madagascar
that English influence prevailed in this island over that of the
France, and evangelical Christianity on that of Rome.

We are not better patriots.

Going back in history we find elsewhere
that the attitude of today's Protestants was that of the
Protestants of old. Protestants are less greedy.
than the Jews; they are still as Bran-
tôme: * restless, wriggling and fond of pecking.
Less shrill also than the sons of Israel, they are gei-
gnards. Their great man, Coligny, is the false martyr
par excellence. History, which is now only proceeding to
with the help of authentic documents, has shown us that
This alleged victim had been the most implacable of the bour-
reals.

No doubt, to fairly judge the hero of the pro-
Testantism, it was necessary to take into account the morals of the time.
The Guise allied themselves with Spain, Coligny sold himself to An-
England, but he did so with a particular cynicism. He offered
to deliver, for a fee, to our old enemy, this
town of Calais that the Duke of Guise had had so much trouble finding
to reconquer.

1 1 20.

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The treaty concluded at Hamp-
toncourt, September 20, 1562, and which linked the cause of
England to that of the Huguenots. By this treaty, Elisa-
Beth, in exchange for one hundred thousand gold crowns payable to Franc-
fort or in Strasbourg, received Le Havre, at the expense, by
she, to return it as soon as she was in possession of
Calais.

The treaty was concluded in the name of the Prince of Condé, of
Jean de Rohan, de l'Amiral, de Mouy, de Moustier and de
Bouchart.

"This," said Dupleix, "is how the religionists dispose-
were cities of the kingdom in favor of the foreigner and
even of the former enemy of France.

In a century where blood was shed easily, where as-
assassination of an enemy seemed to be the most natural act
of the world^ no one pushed contempt further than the Admiral
of human life.

When the affairs of the Protestants seemed lost,
After the Battle of Dreux, Goligny found it quite simple to en-
to courage Poltrot de Méré to strike the Duke of Guise, and he
gave him a hundred crowns to help him escape after the murder.

There is little doubt about the Admiral's complicity.

Having communicated with Coligny, said Estienne Pasquier, and the
After taking advice between them, Poltrot came to find M. le duc in front of Orléans
of Guise and having made a deep bow to him, told him that badly
advised he had followed Mr. the prince; but that moved by a just
repentance, he came to surrender to him with a firm purpose of
to do a good service to the king. Mr. de Guise, considering that this
word came from the bottom of the heart, received it with a favorable eye and
Raesme gave him such access to his house that many times
he ate and drank at his table. It is said that good nature
of this prince had so much power over him that, for this first

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Suddenly, he lost his heart and went straight back to the admiral,
much less resolved than before, even in deliberation
forget the return, had it not been that it was corrected by a minister
full of understanding and persuasion.

Poltrot de Méré, arrested, recognized that it was Goligny and
Theodore Beza who had incited him to assassination.

"The one who gave the blow to Monsieur de Guyse, writes
Chantonay to his friend Josse de Gourteville, confesses fran-
ically than the fact, and similarly that Admiral Ghas-
Tillon and Théodore de Eèze persuaded him to do so and
gave a hundred crowns for it.

Galvin's first act, once quiet in a
free land, had been to burn, with bundles of wood
green, his friend Servetus because he did not think absolutely
like him on some points of metaphysics and that he
persisted in saying: Son of eternal God instead of Son
eternal of God.

Goligny was of this school. Defeated, he demanded freedom
to think. Victorious, this so-called apostle of tolerance
was as implacable as the Baron des Adrets. In Angou-
even he had renewed the living torches of Nero, and he
tied the religious, who fell into his hands, to
beams, coated with sulfur, to which he had the
fire. One of these unfortunates, says Mézeray, before ex-
worsen in torture, had predicted to the Admiral of France the
fate that awaited her. “Remember Jezebel, murderer
of the Prophets I You will be thrown out of a window and dragged to the
gallows, and you will suffer, dead or alive, all the indignities and
all the cruelties you now practice on the
servants of God.

No one was surprised that the son of Guise avenged the death

of his father on the one who had him murdered. "Fallen,
he satisfied, said Tavannes, the eyes of the son whose son he had killed
the father.

The outrages which the murderers committed against him,
appeared a simple application of the law of retaliation, a
reparation for the torture he had inflicted on others.

Public opinion spoke out strongly in this
meaning. The epitaph of Coligny, preserved at the Record office,
is the expression of this popular feeling.

Passerby, you will learn by the death of that one!)
That in France we can call Olofernes today,

(1) See on this subject, in addition to the magnificent work of Mr. Baron Kervyn de LettenMove, The Last Days of Coligny, by M. Charles Buet. Bishop Freppel, who truly has this rare intellectual courage today, wrote to the author about this book:

"How can we forget that, to satisfy his hatred and satisfy his Rimbilion, this strange Frenchman, invested with a military charge of more important, was not afraid to call the stranger to the heart of the Fatherland; which, as a result of an infamous pact, he delivered to England Dieppe, Le Havre and Rouen, in return for what she promised him help in men, money and ships, against the cause of king and nation; that he flooded France with his German reiters bribed for looting and murder?

"Let us follow Coligny throughout the course of his military life: he is constantly busy making deals with foreigners in order to to have his homeland invaded by the troops of Elizabeth of England, Prince of Orange, the Duke of Deox-I^onts and the German princes.

"In the absence of patriotism, is there at least in this man, whose military career includes as many defeats as battles, something of that moral grandeur which makes one forgive well (the faults? But who does not know that the complicity in the murder of the heroic Duke of Guise by Pollrot de Méré, one of the familiars of Coligny, weighs on the memory of the Admiral like a burden that nothing could destroy? Apart from the confessions of the murderer who, until the steps of the scaffold, imputed to him the order of the assassination, you quote the testimonies of contemporaries, each more damning than the last than the others.

Than he who lives wickedly and detestably,
Common flax is similar in its habits;
For the same torments he laughed about
The faithful Christians himself endured.
Some he threw alive into the flame
Or in a pistol made their souls blow;
He was hit by a cannonball;
Like the monks he also tested cut
We cut his, and in it the river
As he drowned, he was dragged away recently
With a rope. Some had their eyes gouged out,

Cut off the nose, the ear

The same thing was done to him. As he was hanged.

We see him similarly stretched out on the gallows,

Tied by the feet where he feeds the crows.

As he dug up the dead from the tombs,

So he was deprived of the honor of burial,

Long buried streets in filth.

He plundered the revered temples of the saints;

He plundered the decorated palaces of kings:

There is nothing left but the worm that eats him,

Into which his body rots into large pieces.

Never, we will agree, will gallows game be better
better to be hanging on to Montfaucon.

This is the man, however, to whom the Protestants propose-
felt like erecting a statue. The English, who had had the
same idea, had, by examining the facts, an awakening of the
moral sense; they felt that he was a bad example
for a great nation to glorify treason, even when-
that it was meant to serve you, and that to honor a friend-
ral of France who had wanted to sell Calais to the English,
it was perhaps encouraging an English admiral to sell
Dover to the French.

As for Saint-Barlhélemv, it is still a legend.

revolutionary who we must mourn like so many others
others. Baron Kervyn de Leltenhove, who patiently
thoroughly researched, for his admirable work: The Huguenots
and the Beggars, a study of twenty-five years of the 16th century,
all the archives of France, England, Belgium and
of Spain, who does not advance an assertion without giving one
through proof, has shed complete light on this point.

Catherine de Medici, grappling with inextricable
difficulties, found only one way out of the embarrassment,
is to have Coligny assassinated as he had assassinated-
siner Henri de Guise. Maurevel, it has been said, and more proba-
probably an Italian swordsman, Pierre-Paul Tosinghi, ambus-
that in a nasty little house" on the street of
Fossés-Saint-Germain-l'Auxerrois, fired on the Admiral, who
came out of the Louvre, four arquebus shots which did not
than to hurt him. The failure of this attempt decided the Saint-

Bartholomew. "If one of the four bullets had hit the
heart, say the Venetian ambassadors, the Saint-Barthélemy-
Lemy would not have taken place.

The Huguenots, exasperated, put themselves in a state of insurrection-
tion and openly prepared to march on the Louvre
and to dethrone Charles IX.

The legend shows us poor sleeping doves-
based on the faith of treaties. The doves were soldiers
trained in war gear, armed to the teeth,
who rode all day through the streets of Paris,
who accompanied Coligny to the Louvre, and who, proud of
their number, constantly defied Tavannes and the others
Catholics, and came to insult the king at his table.
The Huguenots were the masters of Paris; they had razed
seemed to have all their forces; they had eight hundred between them
gentlemen and eight thousand perfectly disciplined men-

folded. Montgomery had been ordered to gather four
a thousand men in the Faubourg Saint-Germain; the Beggars of
)Flanders, many of whom perished during the massacre,
cluttered the city; from all the provinces, moreover,
reinforcements were rushing to avenge the Admiral's murder.
The Council of Six met permanently and organized
the attack; during the night of August 24-25, he had
stopped the last resolutions.

Catherine de Medici, who showed in all this affair
a very virile energy, was kept informed by the rev-
lations of Bouchavannes and Gramont; she was not unaware
that her and her were lost without a determination
fast.

The situation, in a word, was exactly the same as
on the night of August 10, 1792. We feel reigning over these nights
the same revolutionary atmosphere. If Louis XVI was taken
the offensive, instead of waiting in his palace for the
sections, which were preparing noisily, came to attack
quer, would he have been accused of ambush? There was no
more ambushes from Charles IX; he attacked
the first, that's all. He had probably been very sincere
by expressing his anger at the attempted assassination of
the Admiral; when he was given the proof of the plot
before his eyes, he felt the danger so imminent that he
rang the bell of Saint-Germain-l'Auxerrois two
hours earlier than agreed.

The former Provost of the merchants, Marcel, warned by the

Court, had only to make a sign, and the Parisian population,
deeply Catholic and who hated the Huguenots,
ippuya the soldiers of the king and the duke of Guise, infinitely
fewer in number than the Protestants. The first victims-
my were precisely the gentilshornnics who had

introduced to the Louvre to open the door to their friends.
Despite everything, this date remains one of the darkest of
human history. It will always sadden hearts
magnanimous who would like to see the sons of the same mother
live among themselves like brothers; but she has no
report, as horror, with the September massacres.
This surprise army of men, who slept with their
sword under the head, cannot be compared to the crime
inexpiable of 1792; overflowing with unfortunate prison-
niers.

From the beginning of the Republic, the Protestant-
French ism made an alliance with Jewry, including Waddington
went, as we have seen, to support the interests of
Berlin Congress. It was in order. Twenty were noted
times the close connection which exists between the Jew and the Protes-
so much. ((A Protestant, said Heine, is a Catholic who
leaves Trinitarian idolatry to walk towards the mono-
Jewish theism.

Undoubtedly, the Jews did not spare much disdain for
their allies, but they nevertheless agreed to march with
them; they fraternized in certain societies like the
Saint-Simon Circle including Meyrargues, who bore the first name
Florianesque of Naphtali, was the first treasurer, while
that Monod was its president. In the Revue des Deux
3J waves, the Swiss Protestant Cherbuliez, hidden under the
]»seudonym of Valbert, overwhelmed the Jews with disgusting
adulations. The Revue hisloriquey edited by Alkan Lévy,
was also an opportunity for them to spread venom on
Catholics.

As a reward for their help, the Protestants were given the right to
to engage without fear in an apostolate that does not shrink from

no way. They organized villages here and there
biblical, like the one described by Daudet, in VEvan-
gelist, they sequestered young girls and renounced
their distant propaganda to operate internally. They could-
would dare anything, impunity was assured to them and silence

of the Jewish press was guaranteed to them.

Suppose that a Catholic woman had been guilty of the
facts recounted by Daudet, you can hear the warbling from here
republican newspapers. Daudet, in fact, affirms the au-
authenticity of the smallest details. We all chatted at
him with the mother of Eline Ebsen, who is the teacher of al-
his son's letter. The press talked about the book and kept on
the acts themselves an absolute silence, everyone has
was in the opinion of the police commissioner to whom M™® L. was
came to ask for protection.

— It's odious, madam, I'm a father myself. I
promise to do everything possible to make you ren-
justice, what is the name of the wretch who committed
this attack?

— Mrs. J. M

—Oh, madam, said the commissioner, changing su-
disdain of tone, as soon as he heard the name of the
wife of a famous banker, there is nothing to be done. It is
absolutely as if you wanted to attack the Roths-
child

This conversation is strictly authentic. Com-
can hardly be surprised when we see what is happening to,
this unfortunate Anna Ferai, who has been held captive since^
six years by Protestants, without his family even being able to.
to have news of her or know where she is hidden?
Here there was a sensational trial, anèts of
courts ordering that this child be returned to her

parents. The Minister of Justice, boldly putting himself at-
above the law, making himself the accomplice of those he should
to punish, prohibits the execution of orders.

The mother died of grief; the grandfather, with this
tenacity particular to old people, persists in fighting, despite
his poverty, against the Protestant bankers whose fund
is well stocked.

No literary composition will ever equal in elo-
quence the letters of this unfortunate man, which made Mai- laugh
t^n-Feuillée, after having made Cazot laugh, and having laughed
the grave Freemason Humbert. The last one, dated
March 12, 1884, is heartbreaking in its simplicity.

Négrepelisse (Tarn-et-Garonne), March 4-2.

Mr. Minister,

I come, for the third time, to report to you an unpunished crime,
I will not stop until justice is done.

For six years now, despite two rulings by the Toulouse Court,
My granddaughter, Anna Ferai, is being held captive. Where? I don't know.

His mother died of grief and despair at the hospice in
Montauhan, three years ago.

The Court of Toulouse ordered that my granddaughter be given to me
returned, since I am his legal guardian, and they are not returning it to me.
more than to his mother.

And yet, his father, his grandfather and his mother are dead.

Who has parental authority over Anna Ferai today?
Me alone.

And despite the stops, I am refused.

I have addressed the public prosecutors in vain, the ministers of
even to the President of the Republic.

The press, public opinion and the judiciary alone support-
my right. And you, Mr. Minister, Minister of
Republic, which must be the reign of law, will you allow that
This crime remains unpunished?

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The perpetrators of the kidnapping have been dead for four years,
and their accomplices continue this iniquitous work.

A Protestant pastor and some sectarians from Monta uban pay
Anna Ferai's boarding school. They are
so in revolt against the law.

But if a Catholic priest had committed this crime, there is
long as justice would be done.

And, under the vain pretext of a religious question, the
judgments, the law and humanity!

And would you be insensitive to this attack? No.

The religious issue was brought to the fore by the criminals;
It's an infamy, because I only ever thought of my granddaughter,
alone in the world, cloistered I don't know where, never to her beliefs.

Should Protestant fanaticism raise the nation?
in the times of the Inquisition?

What becomes of the violated paternal authority in me, the
law disregarded, iniquity triumphing over justice? What does it mean
this religious question, in the presence of a child who has been sequestered since
the age of 4 to 5 years?

Whether my daughter is Protestant, Jewish or Mohammedan, I don't care.
to take care of it, nor anyone else.

It is my blood, my property, the only being that remains to me
world, and no one has the right to take it away from me, not even the
head of state.

I come to beg you, Mr. Minister, to give
orders for this scandal to cease, in the name of the dignity of the
government.

I have been patient for four years since I lost my daughter, that these
sectarians killed her.

I try to remain calm; but if, in defiance of my rights
raped, from my enslavement, my wounded heart ends up bursting-
and whatever misfortune occurs, the responsibility will not fall
not on me, poor abandoned old man, who has only this poor
granddaughter who is being held captive and whom I want to see before I die!

and all this because a Drotesting urethra wants it! and imposes it

to justice.

I call God to witness that I am being pushed to the last ex-
junctions.

You alone, Mr. Minister, can finally put an end to
to these atrocities, by ordering that the culprits be prosecuted,
and also ordering that my granddaughter be transferred to a
educational institution in Montauban, where at least I will be able to see her,
since my age and position do not allow me to keep it
last with me.

It is in the name of the violated law, of outraged justice, of the
public conscience and the unknown nature that I impor-
cry for the last time.

Please accept, Mr. Minister, the homage of my deepest
respect,

Barboteau,
Grandfather and guardian of Anna Ferai.

While dealing with proselytism, the Protestants, without
go as far as the Jews who were more courageous and
bolder than them, set about vigorously disgracing
to persecute and persecute the religion of the majority of French
English-.

Their agent, in the campaign undertaken to destroy
in the soul of the new generations every feeling
raised, all respect for the great traditions of the ancestors, was a
named Steeg, pastor, fiery insulter of Catholics,
elected deputy of Bordeaux with the support of the Franc-
Masonry and author of one of the condemned manuals. This one-
there he worked conscientiously, born German like Spuller (1),

(1) Vaprreau, always so measured and so prudent, confirms this fact.
Son of an Ardsan, a Prussian subject, he said, in June 1877, he re-j
claimed before the tribunal of Versailles, without forcing it, without judgment
declaring his status as French; he claimed to have fulfilled, in 1857
'in Strasbourg, the necessary formalities, including the bombar-
dement (the 1870 would have destroyed the traces.'

The Courrier de Versailles gave an account of this Prussian, who became the insti-
tutor of French youth, some very precise indications.

Mr. Jules Steeg was at Versailles on February 21, 1836; his father Jean

he was never naturalized and is doing his real service
homeland by corrupting French youth. There was in
This choice begins to spice up this left, in which
all patriotic feeling is dead, and who loves the foreigner
of the hatred she bears for everything that is French; also,
in February 1886, this Prussian was appointed, by
Acclamation, President of the Union of the Left group.

Some Protestants, whose hearts heaved with disgust
in front of this spectacle, were content to exercise a regret-
pressure on parents to force them to put
into the hands of children the Gompayré manual which was,
he too, condemned by the court of Rome.

Prefect Mono! stood out among them (1), he empoi-

Steeg, a Prussian subject, combined the job of caretaker with the pro-
shoemaker's profession.

In 1877, Pastor Steeg, whom everyone considered to be
foreigner, brought proceedings before the Versailles court
so that, by a judgment, the status of French citizen would be
recognized. In support of his request, Mr. Sleeg argued a declaration-
tion of nationality which he had made, he said, in Strasbourg, in 1837,

The court requested an extract from the municipal register on which
This statement should have been recorded.

This register, replied I. Steeg, was burned during the siege of
Strasbourg. A reporting judge was then appointed.

Unfortunately, for Mr. Steeg, the reporting judge had been other-
times attached to the Strasbourg public prosecutor's office and he had carried out his dut
during the siege. It was therefore better than anyone who was able to
to know what happened in Strasbourg in 1870.

It seemed that what he knew did not fit with the claims
of Mr. Steeg. The fact is that the pastor's request was rejected.

The judgment therefore contains an implicit proclamation of the na-
Prussian lionality of Mr. Pastor Steeg, deputy of the Gironde.

Unless, therefore, he has found, since 1877, a more ac-
convenient than that of Versailles, Mr. Steeg, has not ceased to be^
Prussian,

(1) It was this Monod who tolerated, if he did not encourage them, the dis-
dresses which took place in 1884, in Caen, on Passion Sunday.

literally rang the department of Calvados with
Gompayré manuals that he sent to the municipalities with
his business card. He did more; he dared, he, a Protestant, to support
to Catholics that a manual, misa Vindex, did not violate
not school neutrality. Following a ridiculous letter
published by Monod, on this subject, a Norman newspaper noted
this misplaced zeal in terms which, although a little sharp, were
certainly deserved; he recalled at the same time the scans-
dales that were performing in Paris, thanks to the support given
to falsifiers by Freemasonry.

If we want, he said, to allow ourselves a vul-
Mr. Monod appears to us here as one of these poisoners
public, who are euphemistically called merchants of
wines. A scientific analysis proves that a mastroquet
any wine gives you only a mixture of dro-
ignoble gues, which has no name in any language, and you
said: Don't drink that, it's poison. But the mastroquet

Monod rebels and "demonstrates to you," according to his expression, that
It's perfectly harmless. He'd almost argue that it's
from the purest Château-Margaux from 1811, the year of the Comet!

My destiny, moreover, is to meet Monods,
whenever I'm busy writing history.

I once recounted this improbable adventure of the
Saint-Simon papers sequestered for more than a century
cle, at the Ministry of Foreign Affairs, and that the director

A wretch holding a copy of La Lanterne entered
in the church of Saint-Pierre and insulted Father Delorme, a Dominican who
was in the pulpit. The thugs waiting in the square tried
to break down the door of the church and heaped insults on the faithful who
were leaving the office. They then spread out through the city and went
shouting and pushing death threats under the windows of the inhabitants-
Catholics. The authorities did not move all evening.

JEWISH PERSECUTION TB"

of the Archives, Mr. Faugère, absolutely prevented con-
sulter under the pretext that he intended to publish them one day.

Mr. de Freycinet was very good in this circumstance.
request from one of my good and dear friends, Henri Lapsserre,
I had spoken very kindly of his book, The War in
provi}ice, while still obscure and unsure of himself,
he peddled his volume from newspaper to newspaper. Remembered-
What is the purpose of this article? Does it simply follow a movement of
sound reason? What is certain is that he authorized the
return to the public domain of these manuscripts, the au-
The tor had been dead for 125 years.

I started working on this work that interested me and I was going to publish
my first volume at Quantin when I was asked
if it would not be possible for me to get along with the house
Hatchet.

Hachette is certainly one of the bookstores with
which relationships are the most pleasant. She knows how to be
magnificent on the occasion and did not hesitate to pay a hundred thousand
francs, to General de Saint-Simon, the manuscript of the
Memoirs... I had nothing but praise for her in all cir-
constancy and I even count among its directors one of
my best school friends.

However, it was impossible for me to accept since I was
engaged with Quantin. I say it. Immediately all the do»
assets were taken from me. One of Gambetta's freedmen,

one of those complacent mediocrities that he dragged around after him,
Girard de Rialle, with that glance that one cannot refuse
for these things to the opportunists, had undoubtedly seen there
a move to make. He supported this singular theory that a cou- \
archive and library server had the right to exercise-
to obtain a right of pre-release on the deposit he was responsible for
to keep and that the man outside, the public who pays, does not

came only after the employee paid by him. This was also hon-
It is more than a matter of arguing that a forest conservator would have
the right to cut the most beautiful trees [for his benefit]
staff, that a mining director would be authorized to
exploit the richest mines.

That the exclusive right to publish the unpublished works of
Saint-Simon represents in the future ten thousand francs or
one hundred thousand francs, it was perfectly scandalous to
grant no one a monopoly; it should be said: "These
papers belong to everyone, that all the literate con-
read them freely and publish them at their own risk
just as everyone freely reproduces, by the processes
which suit him, the Wedding at Cana or the Assumption
of the Louvre.

The republican newspapers themselves had this opinion-
nion, but, naturally, did not share it with their readers-
tors. Girard who, I believe, was not even from Rialle, if one
would have hindered him in his operations, would have broken sugar, like
they say in that world; far from being upset, he believed in
dignity and consideration, he iii (ju.olqne time after nominated
Knight of the Legion of Honor - which, at least,
changed his knighthood.

Alone in the press, Monod, who was part of the com-
mission of the Archives, had the crazy idea of defending this
bizarre doctrine which attributed a privilege to any director
on the treasures of which he is simply in charge. For this reason,
he was the object of much ridicule, the memory of which is not
not yet deleted.

Mr. ; let us leave this speech and return to the part taken by
Protestants in religious porsûuutlou.

One man stood out above all for his odious brutality,
which is not completely forgotten, although, after having

Having been through so much shame, we must have been a little jaded.
I named Winckam who violated the home of the poor
nuns.

Rarely, perhaps, has justice been more brazenly ou-
tragedy. The law here was formal, indisputable. The house
located at number 14 rue de la Lune had been given, in
1693, by M'"^ Louvet, widow of Robert Louvet, salpélrier
ordinary of the King, at the institute of the Daughters of Charity, alias
to hold a school there, on the condition that those which served
the school would fulfill certain commitments, would say,
morning and evening, certain prayers. To these prayers, M'"*^ Louvet,
in his will, had asked that the De be added
profundis.

It was therefore a true bilateral contract. The ac-
fulfillment of the conditions was closely linked to the
ownership of the building. It was necessary to either accept and complete
commitments or give up the house. Imagine,
in fact, the Academy seizing Mr. de Mon-'s money
thyon and not distributing the prizes to which it has allocated
this money?

Herold himself, who was not frightened by anything bad,
had backed down in the face of the blatant illegality.

In its meeting of June 16, 1879, the advisory committee of
the prefecture of the Seine, composed of Messrs. Cléry, Ché-
goin, Dombey, Beaupré, Durier, Fournier, Lacan, Le
Berquier, Rigaud, Templier, Beaumé, Maurice Picard and
Ardiot, secretary, based on the fact that the obligation imposed
to the Sisters to have certain prayers recited to their poor-
"very small schools" was incompatible with secularism-
II. 21.

sation of the school, declared secularization illegal and dangerous-
reuse (1).
He said:

Considering, furthermore, and superabundantly, that the execution of
the aforementioned clause, very regular and very easy in an establishment-
ment led by Sisters, would be absolutely incompatible with
the system of a municipal school, open to all children of a
same neighborhood, regardless of their financial situation and
their religious beliefs.

Floquet came, and a little money was probably distributed.
and, sad to say, the same men, with few exceptions-
tions near, which had declared the measure unjust on June 16

1879, declared it just three years later. On March 13, 1885,
the advisory committee composed of Messrs. Templier, Corbelet,
Bétolaud, Carré, Cléry, de Chégoin, Beaupré, du Buit,
Durier, Fournier, Le Berquier, Liouville, Rigaud, Beau-
mé, Maurice Picard and Le Coaren, with rapporteur
Mr. Du Buit, for president Mr. Templier, for secretary
The Coaren issued a favorable opinion on the prefect's claims.

This prostitution of this sacred thing, which is called the
right, is one of the most painful spectacles of the present.
It seems that those who were once called "the priests of the
right" should still stand, when all around
of them rolled in the mud. The soul suffers to see rep-
members of this French bar, which has had such beautiful pages,
which has counted so many proud figures, to lend itself complaisance-
lie to such infamies.

Read a brochure by Le Berquier, which appears there as
Two-faced lawyer: The Lawyers' Table (1). You believe-

{\) Gazette of the Courts of October 7, 1882; page 970.
(1) BdUtout and Quebtroy printing works.

truly laugh that this order resembles this senate
Roman in which the ambassador of Pyrrhus believed he saw
an assembly of gods and demigods. There is no question
in it than to protest against injustice, "to protect
freedom, wealth, the lives of citizens, wherever they come from
the attack, whether it occurs in peaceful societies or
troubled, under despotism or under the rule of law."
We recall the words of Target which, moreover, was little
brilliant during the trial of Louis XVI: "It is by honor
that honor is maintained, everything that offends delicacy
is a crime in our eyes; what is permitted to others
orders of citizens must be forbidden to him.

Even browse what was written on the occasion of the eleva-
tion of Le Berquier to the bar. It seems that this man
is the very personification of independence and
virtue. We think of that great chancellor, Thomas More, who,
captive in the Tower, one day saw his wife and children arrive.
— Sign this retraction and you are free! The prisoner
thought for a minute. He thought about what waking up would be like
the next day if he refused, at that moment when it would be necessary to ask
his white head on the block of badly squared wood, on the ugly
oak log that is still shown at the Tower. Then he
asked his wife how much she thought he still had
long to live. — But... ten years, fifteen years, maybe-

to be. — Well, must we sacrifice Eternity for the pleasure of
spend these few years with mine?

Thus those who in the 18th century were already called elogists,
people who rent without even knowing why, multiplied
dithyrambs and accumulated epithets about the
new president.

It is certain, however, that nothing resembled less a
such a portrait as Le Berquier. A lawyer, capable of being a baton-

deny, must know what to expect from the legality of an act and
not to say black the next day when he said white the day before.
This supposed paragon of firmness was a simple juggler.
Since it was precisely the will of a widow
and an orphanage, it was now or never to show up-
to be faithful to his oath "to defend the widow and the orphan-
flax.)) He absolutely failed in the duties of his profession
for personal reasons and that our readers without
no doubt will guess.

For me I will never lose the opportunity to put well
highlight this gap between reality and fiction, this per-
petty convention which is the most worrying sign of a
time when the need for truth no longer exists, when one can
repeat what Tacitus said of the Romans of his time:?ios
vera rerum vocahula amisimus.

It remained to carry out this strange decision. The mayor
of the arrondissement, Mr. Garcenac, resigned for
not to be complicit in such a misdeed. Winckam
offered himself for the task that was repugnant to everyone. On September 27-
September 1882, accompanied by the very famous Dulac, he crocheted
the doors which resisted for five quarters of an hour and,
despite the angry protests of Mr. Lefebure, he
forced his way into the building and drove the Sisters out of the
school that belonged to them.

The whole street rioted and booed the wretch who, now cra-
moldy, sometimes pale, seemed, despite his cynicism, to have
ashamed of himself; the freethinkers themselves je-
were insults to the face. It was the first time indeed
that force was used against Sisters of Charity, the first
first time also that a citizen voluntarily took charge
of a task that the police officers did not perform

that with reluctance and apologizing aloud on the
orders received.

So the astonishment was profound when at the meeting
for the consistorial elections, in February 1883,
Winckam dared to come and boast of his bad deed, recounted
his exploits in hernia trussing and was named
member of the consistory in the company of Messrs. Mirabaud and
Steiner DoUfus.

This election was severely judged by the Protestants
foreigners. No doubt, one understands the desire for revenge
which animates certain bitter beings in minorities who have
were once oppressed; but isn't it cowardly to attack them-
to women, to nuns of Saint-Vincent-de-
Paul who have only ever done good wherever they go
have passed? That a party uses men like Winc-
kam, even if it means giving them some funds afterwards for al-
to hide their shame from abroad, that is understandable; but
that a door-picker be brought into a consis-
story, that surpasses the imagination and gives the idea
of the degree to which French Protestantism has fallen.

Everywhere the Protestants abused the force that their
gave their alliance with the Jews.to outrage the Catholics-
lics in their most cherished beliefs. In Mornac, pe-
small commune of Charente, one of them dared in 4882 to
that we had not yet dared; he persecuted in death
those who did not think like him; he had the sad honor-
to precede those who, a few months later, de-
were going to break the crosses in the cemeteries.

This episode is worth telling at length, cai
it shows what, deep down, are the feelings of these men
who cry out so loudly that their fathers were persecuted in the past. If these

If their fathers had been the strongest, they would certainly have been
more cruel oppressors than the Catholics.

Here is the statement of facts according to a document of the time
which lacks neither drama nor color in its
voluntary sobriety.

iMornac has two cemeteries: the Catholic cemetery, which
is, by virtue of authentic acts, the particular property of the
factory, and the Protestant cemetery, which is the communal property-
Both were separated only by a hedge and a ditch.
located on the Catholic cemetery, of which they were consequently
the property.

Things had been this way since 1807, and no difficulty had arisen.
had never presented herself. But the mayor of Mornac wanted
change all this and, on June 9, 1882, relying on a new law-
He issued a decree declaring the two united
cemeteries; at the same time he declared that burials would not be
would do more than one after the other, "except ce-
during, the decree said, of those who had held concessions-
sions. »

This seemed like a good recognition of the right, for Catholics-
small concession owners, to be buried in their
cemetery? Well, no! Despite the terms of his decree, the
mayor first prevented the burial of a child in the cemetery-
Catholic country, where the parents had a concession; the door
of the cemetery remained closed when the priest who accompanied the
coffin presented itself.

There stood the mayor, assisted by the rural policeman, who de-
declared that under his decree, no one would enter. Nevertheless,
Faced with the crowd's outcries, the mayor had to give in: he issued a fine
against the priest, but the burial took place without further incident.

However, a few days later, things were not to be
happen so quietly. On September 10, another child
died in the commune of L'Eguille. The father had lost his
woman a few months before; she was buried in the cemetery-
Catholic church in Mornac, and a place had been reserved next to it
of her. On the 11th, the father obtained, and the concession of the factory of

Mornac, and the burial permit from the mayor of l'Eguille. At the same time
time, a dispatch from the Marennes sub-prefecture authorized
the transport of the body from L'Eguille to Mornac.

The mayor of Mornac refused to let the body into the
Catholic cemetery and ordered the filling of the grave that had been
prepared by the father's care. The latter, assisted by two of his
friends, then re-dug the pit, despite the mayor's orders, and made
ask the priest to come and bury the child. Whereupon the said mayor
sent a requisition order to the lieutenant of customs, made to
combed the grave again, and waited at the entrance to the cemetery,
wearing his sash, assisted by his assistant, the rural guard
and customs officers with bayonets fixed on their rifles, the arrival
of the procession.

The priest of Mornac soon appeared with the body, and followed by
the entire Catholic population. The mayor advanced towards him,
saying: "Mr. Priest, you will not enter!" and, joining the
gesture to word, he put his hands on the priest's chest to

push back.

The crowd, fearing to see their priest brutalized, had a movement-
forward. The customs officers wanted to oppose it by crossing
the guns, and there a scene of disorder and scandal occurred.
The cross was thrown to the ground, the coffin was thrown underfoot
assistants, and the poor father fell over, wanting to
protect; the overexcited crowd knocked down one of the customs officers. Then the
The priest was pushed into the cemetery, where he carried out the burial,
after the pit had been dug again by the child's father-
child, before the eyes of the entire population.

Following this scandal, we had the audacity to pursue
the unfortunate people guilty of having wanted to bury
their child. A sixteen-year-old boy was included in the
pursuit I

Before the Marennes court, the prosecutor of the Re-
public, Mr. Vivien, who wanted above all to obtain a
condemnation to which the Freemasonry of Paris
held a lot, had a bright idea: he threatened the

witnesses to have them arrested if they testified in favor of the
accused.

Despite a talented lawyer, Mr. Querenet, the accused,
the material offense being proven, were sentenced to
sentences ranging from fifteen to ten days in prison.

Have you read Chambrun's Tears of Pineton? This
book, admired excessively by Michelet, is moving and more
of a passage made us cry once upon a time over the fate of the Pro-
French testants. If Pineton had been the master, he would have
probably acted like the mayor of Mornac and thrown into the
mud the coffin of those who were not of his community-
nion.

In the South, particularly, the Protestants were
unworthy. In Montauban, they had the majority in
the municipal council although they do not represent in the
city that only a sixth of the population; they took advantage of it
to go and crochet the Villebourbon school which belonged
to the Brothers; they removed crucifixes from schools everywhere.

In Nîmes, they began by banning the processes-
sions, then, in July 1882, they tore down the cru-
cifix placed in a room of the recently inaugurated hospice-
A touching scene took place. All the sick, who could-

were going to stand wanted to accompany the crucifix
that the weeping Sisters carried in procession
in a small chapel, while the administrators
sneered and blasphemed. The sick refused
unanimously to sleep in the new room.

When the day of punishment comes for the mino-
rity which allows itself such acts, you will hear these
men, so coarse in success, so flat when the
luck has turned, start bleating their speeches again on the
tolerance.

Isn't it interesting, in any case, sadly interes-
healthy, it would be true, to see the Protestants, who began
by hating the Church, will come to hate Christ, to overthrow
his image everywhere, to forbid anyone from learning his name
to children?

However painful this development may seem to us,
is no less logical. The current era has, at least,
this advantage of dispelling all ambiguities, of making
to bring forth all that is in germ at the bottom of things.
Protestantism goes where it was meant to go, it finds the goal it
had to find by following the path he took; he seals
his alliance with the Jew in this denial of the cross,
in this spit thrown in the face of the Divine Master, who was
the act of initiation into Templar Freemasonry,
ancestor and source of today's Freemasonry.

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THE JEWS

The hatred of the child. — The bloody sacrifice. — The testimonies of
history. — Chaucer and the Canterbury Tales.— Raphael Levy.

— The assassination of Father Thomas. — The kidnappings of eufauto in
Orient. — A book by a converted rabbi. — The cult of Moloch. —
Lack of independence among French scholars. — The Jews in
The Academy of Inscriptions. — Heredity. — Outrages of the Jews
against the Catholic cult. — The Jewish republicans. — lîendlé. —
Isaiah Levaillant. — Jewish witnesses before the courts. —
Moses, Lisbon and Camille Dreyfus. — Hérold. — Edouard Loc-
kroy. — Yesterday and today. — Robespierre's snotty spy.

— Paul Bert and his lies. — The Jewish publishers of the Manuals.

— Little Jews. — Michel Bréul. — Camille Sée and the law on ren-

education of girls. — The Jew and the school. — The denunciations of
Charles Laurent. — Mr. and Mrs. Neuburger. — Ghallemel-
Lacour. — The Jews and pornography. — The publications obs-
scenes. — What we saw in the street. — Léo Taxil and the Jews. —
The longanimity of Catholics. — The infamies of the Lantern. —
The Talmud of the Brook. — Legal Persecution. — The Agents
Jews. — The Clovis Hugues affair. — A court hearing
in 1885. -- The apology for assassination. — The new police. —
Custodes ipsos guis custodiet? — The Paris of Ignotus.— The innocents
before the courts. — The Freemasonic judiciary and
Jewish. — Some types of magistrates. — Beyne. — Loves
of a section president at the Council of State. — The hunt for the priest.

— The death of Father Frairot. — The Israeli Archives and Msf Ho-
ward.,— Our poor Brothers.— The Saint Elme affair— Two deput-
convicted of bribery. — Have you finished? — The suffering of
humble. — A masterpiece to be made. — The outrages from below. —
A confessor of the faith under the Terror. — Freycinet. — The per-.'
acutioa in the hospital. — Lay nurses. — Quen-
tin. — Doctor Després. — The Sisters of Charity and the cho-
Lera. — Sick people who escape. — A municipal councilor)
who is afraid of the Prussians, but who does not back down before the Sisters.

— Gojiclusiou,

m

THE JEWS

HYPOCRITE among Freemasons and Protestants and
exaggerated above all by this servility which pushes cer-
some men to always side with the strongest, the
religious persecution takes on a character with the Jews
of particular harshness. Nothing would have changed for them;
they hate Christ in 4886, as they hated him from
time of Tiherius Augustus, they cover him with the same outrages- /7{\^
ges. Whipping the crucifix on Good Friday, desecrating the , / ,
hosts, to defile the holy images, such is the great joy
of the Jew in the Middle Ages; such is his great joy today.

Formerly, it attacked the bodies of children; today, it is

to their soul that he wants with the atheistic teaching; he knows-
once it poisons, now it poisons: which is better?

Noting the persistence of these feelings of hatred
among the Jews it is impossible not to speak a little
at length of this bloody sacrifice, this thousand accusation ^^
times proven and against which they always defend themselves with;
the aplomb that characterizes them.

Did this custom really exist? Renan, on the subject of
the Tiszla Elziar case, issued the Jews a certificate of
good conduct, this Among the slanders engendered by the
hatred and fanaticism, he said, there is certainly no greater
absurd that which asserts that the Jews shed blood 0
on the occasion of their religious festivals. To believe such stories-
tories is nothing less than a monstrous madness (1). »>

(1) Review of Jewish Studies, No. 5.

'Unfortunately, countless facts contradict the testimony-
1 very suspicious lineage of Renan.

In 1071, in Blois, a child was crucified by the Jews
"7 and then thrown into the river; in 1114, at Norwich, in England-
"On earth, a twelve-year-old child is lured into a house
^ Jewish and suffered terrible tortures; in 1179, a child, whom
the Church venerates under the name of Saint Richard and of whom it celebrates-
'brela celebrates on March 25, is assassinated on Easter Day; in
1181, another child, Radbert, is killed by the Jews, also-
* ment at the time of Easter; in 1236, near Ha-
Guenau, three seven-year-old children are sacrificed by the Jews;
In 1244, a Christian child was martyred; in 1255, a
^ Lincoln's child, Hugh, is sequestered until the days
' of the Passover, and the Jews, who came from all corners of England-
earth, put him on the cross; in 1257, in 1261, same atten-
' states in London and Wellsenburg; in 1261, in Pforztzheim,
^ near Baden, a seven-year-old girl is strangled; in
f 1283, in Mainz, a child is sold by his wet nurse to the ';
Jews who kill him; in 1285, in Munich, a child is sa-
gné; in 1286, a fourteen-year-old child, named Uther-
nher, was martyred for three days; in 1287, in Bern,
A little boy, Rudolph, was killed for Easter; in 1292,
\ 293,1295, same facts in Colmar, in Grems, in Berne; in 1303,
a little schoolboy, Conrad, son of a soldier, was slaughtered; in 1345, .
and blessed. Henry was also slaughtered; in 1401, at Dùs-
Senlofen, in Württemberg, a four-year-old child even
fate; in 1407, the Jews were expelled from the country, following
'similar facts; in 1429, in Rovensbourg, Louis Von
Bruck is sacrificed by the Jews he served at table during
Easter; in 1454, in Castile, a child was torn to pieces
and his heart is cooked; in 1462, a child, the well-
blessed Andrew, is sacrificed; in 1475, martyrdom of the blessed-

young Simon, in Trent; in 1480, the same crimes in
Treviso and Veneto; in 1486, in Regensburg, six children

are victims of the Jews; in 1503, a child is handed over to the Jews through his own father; in 1520, in Biring, two children are bled; in 1541, a four-year-old child, Micliel, is tortured for three days; in 1547, in Rave, the son of a tailor is crucified by two Jews; in 1569, a child is slaughtered by the Jew Jacques de Leozyka; in 1574, in Punia, In Lithuania, a seven-year-old girl is murdered by the Jew Joachim Smieilavicz; in 1597, near Siyalow, Jews slit the throat of a child to sprinkle his blood on the new synagogue; in 1550, in Ladaen, a child of five years^Mattheus Jillech, is assassinated; in 1670, the Jew Raphael Levy was burned alive for bleeding a child (1).

Similar events are happening all the time in the East.

All these crimes are attested by countless histo • nothings whose testimonies would lengthen this disproportionately work. Mr. Rupert, in his History of the Synagogue^ cited some of the most striking stories.

There is not a writer of the Middle Ages who does not speak of these facts as an ordinary thing.

The Saxon Chronicler, who mentions everything that happens around him and don't forget to note the weather, recounted the murder of the Norwich child.

"At that time," he said, "the Jews of Norwich bought a Christian child before Easter and tortured him with all-

(i) The author of the book Pro Judœis^ reflections and published documents in 1884, in Turin, at the Roux and Favale bookstore, does not respond to any of these facts. The work, moreover, as the title indicates, is not than a flat apology for the Jews of all countries and of all time.

hM

you the same tortures with which Our Lord had been en- surrounded, and on Good Friday they hung him from a rope in hatred of Our Lord and then burned him. He does wonderful miracles and he is called Saint William.

But it is Chaucer perhaps who is most interesting to consult on this point. The 15th century poet, who rests at Westminster and on whose tomb some pretty verses of the Flower and the Leaf, was the exact painter

of the customs of his time.. The Tales of Ca^iterhury (The
Canterhury pillowcases) are a kind of Decameron to which
serves as a pretext and framework for the pilgrimage, this pilgrimage
to the relics of Saint Thomas Becket, who played such a great role
role in the English life of yesteryear and which attracted, each
year, towards the famous sanctuary, hundreds of thousands
of travelers not only from England, but from
more distant countries (1).

Brought together by chance, pilgrims from all walks of life:
a lawyer, a country lord, a captain of
ship, a rich merchant, a doctor, a gossip
Balh, ((widow of five husbands without more, " a superior
convent, suitable for charming the boredom of the journey

(1) See for Chaucer the work of Tuine and especially the Volume of the
English literature at.Q Filon. Filon became attached to this country where he had
was the tutor or rather the companion in exile and the friend of a young man
heroic prince; he lives like a sage with his memories and his
books in his cottage in Margate, and it was there that he wrote about the
English writers this volume full of fine insights and observations
penetrating.

Let us add that Chaucer, who is a mocker in the manner of Rabelais,
did not spare the monks. This Story of the Prioress therefore has no
fanatical character; it only confirms a certainty which was
in everyone's minds about the murders of children committed by the
Jews.

to tell a story in turn. Nothing is more tum-
song than the Story of the Priory. It is truly charming
so deep in its feminine mysticism that we translate it-
sounds almost entirely while striving to respect,
as much as possible, the naivety of the original.

THE PRIORY'S REGIMEN

.... In a great city of Asia there was, in the middle
of the Christian people, a Jewry, protected by a lord
of the country, "for foui usury and lucre of felony," odious
to Christ and his company. And one could go to
through this district on horseback and on foot, because he was free and
open at both ends.

Now, at one end there was a small school of Chre-
where there were children, a large number of children
children of Christian blood, who learned in this
school, year by year, the lessons used in that country,

that is, to sing and read, as all little ones do
children in their infancy.

Among the children was a widow's son, a nice little one
seven-year-old cleric, who came to school every day,
and whenever he saw an image of the Mother of
Christ, he had in use, as he had been taught, to a-
kneel down and say "Ave Maria" as he passed by.
path.

So the widow had taught her grandson to honor

our blessed Lady, dear Mother of Christ, and he does not

never forgot it; for good children simply learn

this very quickly; and really every time I think about it,

Saint Nicholas comes to mind, he who, so young,
II 2^2

to Christ made reverence. ((For /le so young io Crîst dede
I reference. >)

This little boy, still very busy with his ABC book,
expected other children to sing the Alma Redemptoris
that they learned in their antiphonary and he was quite
bold to approach closer and closer, listening cons-
especially the words and the notes, until he knew the pre-
) to learn the verse completely by heart.

But he didn't understand anything of this Latin, he was so
young wait for age. "For he so young and tender ivas
of age. »

He asked his friend to explain this song to him in
his language, and to tell him why this song was in use.
So he prayed, and very often on his naked knees,
to explain and clarify it to him.

His companion, a little older than him, replied thus:
€ This song, I was told, was made in honor of our
blessed Lady to greet her, and also to pray to her
to be our help and assistance when we die-
I cannot tell you more on this matter;
because I am learning to sing, but I know very little of it.
grammar.

And this song was made in honor of the Mother of Christ?

said this innocent. Yes! Certainly, I will make great dili-
agency to know everything before Christmas.
I should be disgraced for my ABCs, and beaten three times
in an hour, I want to know it, / wol it connCy our lady
for to honor. »

His comrade told him this in particular, when they
came home, and that every day, until
that he knew it by heart.

There he sang it well and boldly,
Word for word, in agreement with the song.

Twice a day it passed through his throat, when
he went to school and when he came home; and all
his intention was placed in the Mother of Christ.

As I said, this little child going away and going away-
nant by Jewry, sang and shouted full of joy:
0 Aima Redemptoris. The sweetness of the Mother of Christ
had so pierced her heart, that, to pray to her better, he
couldn't stop singing along the way.

Our first enemy, "the serpent Sathanas," who has
in the heart of the Jews his wasp's nest.

That hath in Jewes hert his waspis nest,

swelled with rage and said: "O Hebrew people! Alas! is it
there for you an honest thing that such a kid is
walks around as he pleases, much to your annoyance, and sings such a
song that is against respecting your laws?))

From then on, the Jews conspired to drive out this innocent man
of this world; they hired a murderer who had a domi-
he withdrew into an alley; this cursed Jew seized him, held him
firm, cut his throat and threw him into a pit.

I say that he threw him into a filthy cesspool, where these
Jews "purge lier entrail." O cursed people! all
nephews of Herod, what good will your evil des-
breast? The murder will be known, certainly it will not fail
not... and the voice of blood will cover your cries with its cries
cursed action.

O martyr confirmed in virginity, you can sing to pre-
feel and continually follow the heavenly lamb whose
grarîd Evangelist Saint John wrote to Patmos that the

virgins walk before him, singing a canticle tou-
new days.

And the poor widow waited all night for her little darling,
and he did not come. So as soon as it was day, his face very pale
out of fear and anxious thoughts, she went to look for him
at school and elsewhere, until finally she discovered
research force, that it was in the Jewish quarter
that we had seen him last.

Her heart filled with maternal pity, she leaves,
half outside herself, from place to place, wherever she
could assume to find his grandchild. And constantly
she cried out to the sweet and benign Mother of Christ, and she
finally went straight to seek him out among the cursed Jews.

She prayed, and piteously begged all the Jews she
met to tell him if by chance his son had been there.
They said, No; but Jesus, by his grace, put him in pen-
felt to shout to his son at the very spot where
had thrown him into the pit.

O great God, who draws your praise from the mouths of the innocent-
hundred, such is your power! This pearl of chastity,
this emerald, even more this brilliant ruby of martyrdom,
lay there with his throat cut, and he began to sing Aima
Redemptoris mater so loudly that the whole square resounds with it.

The Christian people, who were passing in the street, entered to
admire this prodigy, and in all haste they sent for the
provost. He arrived immediately and without delay, and praised Christ who
is the king of Heaven, and then his Mother, honor of humanity,
then he had the Jews bound.

With deep lamentations, the child was taken out,
always sang his song; and, with honor and great
procession, he was carried to the nearby abbey. His mother
lay unconscious near the bier; and hardly anyone

who were there were able to pull out this new Rachel.

The provost had each of these Jews killed with torture and
shameful death, and that on the spot. And he could not help-
dear to curse them saying: This one will have the punishment
who deserve punishment. So he had them dragged by a horse
fiery, then suspended by law.

And our innocent lay on his bier before the altar,
while mass was being said. Then the abbot and his convent
urged the good people to have him buried immediately.
And when the holy water was thrown over him, the child, sprinkled with this
holy water, spoke again and sang Aima Redemp-
toris mater f

This abbot, who was a holy man (as are the
monks, or at least should be), began to conjure the
young child and said: this 0 dear child, I implore you in virtue
of the Holy Trinity, tell me what reason you have for
sing, since your throat is cut, it seems to me."

"My throat is cut to the bone of my neck," said this
child, and by nature I should have died ago
long time. But Jesus Christ, as you find him in
books, wants his glory to remain and remain great in
the spirits, and for the honor of his dear Mother, I can
sing Aima again, loud and clear.

This fountain of moLci, of Christ sweet Mother, I have it
always loved. And on the point of dying I saw her come to
me; and she ordered me to sing this antiphon for
my death, as you heard it. And when I had
sang it seemed to me that she was placing a grain on my
language.

This is why I sing and I will of course sing in

honor of this blessed and all-good Virgin, Until

The pawn removes the grain from my tongue. Then she also says to me:
. II. 2-2.

0 My little child, alars I will come for you, when
the gin will have been removed from your tongue. Don't be afraid, I won't
I won't abandon you."

This holy monk, this abbot, I mean, stuck out his tongue
little one and took out the grain; and the child gave up the ghost all
gently. And when the abbot saw this marvel, his
bitter tears flowed like rain, and he fell
stretched out on the ground, and he stayed there for a long time,
as if he were attached to it.

The whole convent also prostrated itself on the ground, weeping and
praising the dear Mother of Christ. And after getting up and
having advanced, they took the martyr out of his coffin, and in

a tomb of shining marble they enclosed his dear
small body. “Enclose them his little hody swect. »

God grant us to join him where he is now!

And you, young Hugh of Lincoln! Killed also by the Jews
cursed (the thing is notorious, because it is very recent),
pray also for us, a sinful and unstable people,
so that in his pity the merciful God may multiply
upon us the treasures of his mercy, out of reverence for his
Mother Mary.

0 yongë Hughe of Lincoln, slayn also
With cursed Jews, (as it is notable,
For it nys but a litei while ago)
Pray eek for us, we synful folk unstable
That of his mercy God so wonderful,
Or us his grete mercy multiple,
For reverence of his modir iMary.

Let us do as the Prioress did, and pray to the martyred children.
of yesteryear, Hugues, Guillaume, Henry and our little Paris-
his, Saint Richard, to intercede for their comrades
today's victims of Jewish Freemasonry. They

also would not ask for anything better than to join their
innocent hands and sing Alma Redemptons
mater, they too are thrown by their executioners into
a filthy cesspool where, according to Ghaucer's expression,
the Jews have emptied the depths of their entrails: the teaching-
secular ment. Let us pity them and pray for them!

We could, I repeat, multiply the evidence to
infinity.

La Civitta catliolica, in the issue of April 1, 4882,
reproduced all the documents relating to the trial of Trent,
in 1475, and kept in the Vatican archives.

Nothing is stranger than the details of this trial which are
of undeniable authenticity, nothing as striking as
the confessions of the accused themselves. A whole side of life^p^
from the past suddenly appears to us. A Jew charged {
years, Moses the Elder, aged 80, used blood */ ''
Christian all his life. There are merchants, of blood
Dirétian, like Isaac of Cologne and Richard of Brescia,
which provide for all demands. Saxon Bear is the
traveling salesman, the sales representative of these
horrible industrialists: he goes from city to city, from ghetto to

ghetto, offering his terrible merchandise, and equipped with a ticket
of his rabbi, Spring, Another of the accused, Vitale (ana-
Levita's gram) was initiated by his uncle Solomon,
who lived in Monza, near Milan. The blood of ordinary
was mixed with a triangular-shaped cake, which without
probably gave the idea of the Freemasonic triangle.

In modern times, the trial of Raphaël Lévy,
judged in Metz in 1670, is also of an extraordinary
interest. We cannot argue here about the distance, the supers-
tions of backward times; the thing happened in France,
at the end of the 17th century. All documents are available

situation of criticism. There are all the elements which constitute-
kill a moving drama, and if the Jews did not suffocate
stubbornly everything that displeases them, if it was a
Catholic, this famous cause would have been told a thousand times
times, and it would have been published in illustrated issues.

We have an excellent guide for this trial, the relation
of a very conscientious historian, Amelot de la Houssaye,
which is entitled: Summary of the trial of the Jews of Metz.
An Oratorian, Richard Simon, timidly tried to soften
the facts in a factum which he later reproduced in the
first volume of his Critical Library, but we know
the taste for paradox that the religious man who signed the
notice about himself, which was found in Dieppe in 1863:
R. Schimeon ben Joachim.

In any case, Richard Simon's reservations do not detract from-
nothing to the reality of the meticulously circumstantial fails-
that we will summarize as quickly as possible.

On Wednesday, September 25, 1669, at about one o'clock
• in the afternoon, the named Mangeotte Willemin, wife of
Gilles le Moine, wheelwright from the village of Glatigni, in the country
Messin, went to a fountain two hundred paces away from the
village to wash some clothes; she was followed by
her three-year-old son, who was covered with a hat
red and who had blond, curly hair. At twenty-five
step of the fountain, the child fell, the mother
returned to pick him up, but the child having said that he
would get up on her own, she continued on her way and went to wash
her laundry convinced that he was following her.

About half a quarter of an hour later, Amelot continues,
Houssaye, this mother not seeing her child return, e'.le
ran to where she had left him and not having found him
she thought he had returned home where she went immediately

ask her husband and again her father-in-law and her step-
mother, who all answered him that they had not seen him
some and others, began to fear that this child would
was lost, and in this apprehension sought him in the vi-
lage, then return to the fountain with the mayor of the place,
search in the bushes nearby, call the child by
the name Didier which he had received at baptism, cry out and turn-
lie, but without finding it.

The mother, accompanied by her stepfather and another woman,
having decided to go on the main road to Metz, far from the
fountain of about two hundred paces, found there the remains of the feet
of her child, whom she followed until having lost them among
the trace of cart wheels and horses' feet, she remembers it
came back to tell her husband, who at that moment ran to the same
path and shortly after having seen coming towards him, from the Metz side, a
rider of the company of the Count of Vaudemont, named
Daniel Payer, he asked him if he had not found a child,
to which the rider ingenuously replied that he had found a Jew
who rode on a white horse, who had a long beard
black, who was going towards Metz, who was carrying a child in front of him
who may be three or four years old, and that when he meets him
had moved away from the main road out of range of a pistol shot.

This poor father, who recognized by the circumstance of age that
the Jew had taken his child away from him, runs after him, asks the
port of the city called Germans, if we had seen it
pass. A man named Thibault Regnault, turner, who lives
near the same door, told him that he had seen him enter; but this
was not enough, because he did not tell him where this Jew had gone, nor
where he had carried the child.

However, the father having learned, almost at the same time,
from a resident of the village of Hez, that this Jew was Raphaël Lévy of
Boulay, whom this inhabitant had met the same day on the
highway, carrying in front of him something which he covered with
his coat, and that, when he came to Metz, he stayed with the
named Boy, Jew, his relative, he was at that very hour at this
Jew asks for his child. He is told that no one knows what it is.
and the master of the house was not there, he decided to wait for him
and having seen a woman near the door, he said to her again that he

was looking for her child, and soon after a Jewish girl who was returning from
the city and who knew that this man was asking for his child, said,
speaking to the woman in German, that nothing should be said.

What the father, who speaks German, having heard, returned and
no longer doubting the loss of his son, he thought from then on of pro-
follow the revenge against Raphaël Lévy.

This Raphael Levy was a man of fifty-six years old,
medium height, black curly hair, beard
black and very thick. A very zealous Jewish agent, he had traveled
the Levant, Italy, Germany, Holland in charge of the in-
interests of his religion. He was born in the village of Xelain-
short, located in the Metz region and had settled there since
a few years in the town of Boulay.

The trial was what all trials of Jews are.
in which we find in all latitudes the
same processes that are reproduced with exactness
surprising.

All the Jews in the region began to move,
bribed the witnesses, established a correspondence with
the accused. These seized letters were later used as evidence of
more against him. In one of them he wrote to the leaders of the
Metz synagogue:

Ghers directors, the servant of the master of the prison told me that
The Jew who brought me food told him that the child had been tied up.
Ah! write to me how my affairs are concerning my witnesses,
write to me in one way or another, to this end that I may have
once some consolation, send me some paper! Haman (1)

(1) Raphaël Lévy gives this name of IIaman (Aman) to the prosecutor
general in memory of Haman, who remained in execration among the
Jews.

Haman, the wicked Haman, the race of Amalekites.

was in jail today, said he would break everything that the
justice has been done; for this purpose, have regard to Parliament. I pray that
I am helped to get out of this misery, and if I were surprised and
that I cannot speak with my dear wife and child and that I
cannot count in Metz with the controller, that my dear
good woman and my children can have a piece of peace.
I will suffer death as a true son of Israel and sanctify the
in God's name; I only ask that my daughter be married
Blimelé who is engaged and will not abandon my wife and children
children. I put myself in this misery for the community.
great God will assist me; I desire Jewish burial, other-
I don't forgive.

Another post is curious for the details it provides
on Jewish morals. The accused is sent a small straw of
straw that he had to put under his tongue at the time of the in-
interrogations, to make the judges favorable to him. He
also recommends pronouncing as an incantation five
Hebrew words. A ticket is designed as follows:

If in case (God forbid) we want to ask you the question, you
you will say all this three times: Me Jew Jew me, long live Jew, Jew
vlve^ dead Jew, dead Jew.

The Jews, who held continual secret meetings at a
of their most zealous coreligionists Gédéon Levy, had re-
course to a strategy similar to the one they employed
in the Tisza-Elzîar affair; they renewed the history of the
children of Jacob who, after selling their brother, came
tell their father that a ferocious Lete had devastated him: Will make pes-
sima comedit um. They announced that the child they
was looking for had been devoured by wolves.

They decided, says Amelot des Houssayes, to display the clothes
and the rest of this child to which he still had part of the neck and
of the coasts^ in a wood a quarter of a league from the village of

Glatigni, and so that he could be discovered more easily, they extended
his shirt on a bush three feet high. Then
They addressed several people, both from the city and the cam-
loincloth, to force them to go and look in the woods, telling them
that if they could find some remains of this child, they would re-ï
would know of considerable sums.

A woman from the village of Ratonsai, who is not very distant
gné of that of Glatigni, deposited in the information made to the Par
only three Jews from Metz, whom she did not know by
their names, addressed themselves to her to know what was said about
the kidnapped child. And on this she replied to them that if it were true
that this child had been eaten by animals, they would have had to make a dear-
dear in the woods, that we would still find some small remains there
of his bards: one of the Jews added that one could also do so
find the head.

Indeed, a few days later, namely the twenty-sixth of September
1669, four swineherds, who guarded their flocks in the
same wood, found the head of a child with the collar and part
ribs, two little dresses one inside the other, a woolen stocking,
a red cap, and a little shirt spread over a bush,
all without being torn or bloody.

On the advice they gave to the child's father and to him

Attorney General, Parliament committed to their indictment, a
advisor who went to the scene and drew up a procedure
verbal of Will of the place where the child had been lost, and of that
where a child's head and clothes were found, which ha-
bits the father recognized, in the presence of the counselor, for those whose
her child was dressed the day he was taken away. With regard to the child-
child, he could not be recognized by the appearance of this head, because the,
face was disfigured, although the flesh appeared quite
fresh and bloody, depending on whether it is worn by the same person
minutes which contain the lifting thereof.

At the same time the swineherds were heard, who testified]
to have found things exposed in the way they were
said above, and one of them added that it was not possible
that this child would have been devoured by beasts: because, besides the
clothes were not torn or bloody, he had noticed
that when wild beasts stole some sheep or other things

domestic animal, they always ate the head first-
first.

This maneuver, which could succeed and which succeeded in
a country like Austria where the Jews are all-powerful,
had little chance of success in a country like the
France of the 17th century, where the Parliaments, enjoying a
absolute independence, judged in the serenity of their
consciousness and without obeying external influences (i).

The neighbors testified that they had seen Gideon Levy in-
to go into the woods and come out with a basket on your back, which-
how long before the clothes and head of
the child. Another witness testified that this Gideon had
told him to go and get these remains and had shown him the place
from the woods where he would find them.

Parliament imprisoned Gideon Levy and prosecuted
the trial instruction.

The crime was obvious. Overwhelmed by testimonies
overwhelming, Raphaël Levy was condemned to be burned alive and the
sentence was carried out on January 47, 4670.

The death of this man was truly superb. He made
his farewells to some of his coreligionists who Te-

(Ij Mr. Emmanuel Michel, advisor to the Royal Court of Metz, au-
The author of the excellent book by UQ, a member of the Metz Parliament, notes
that if the Lorraine magistrates felt general contempt then

for the Jews, they did not depart from their
duty of impartiality. "In 1660," he wrote, "a Jew was killed by
a soldier. It was at the instance of the court that the culprit was
pursued. He had been arrested, but the commander of the place and the
colonel of the regiment had placed guard posts in front of the
prison so that the soldier could not be disposed of. The king, by letter
of seal given in Vincennes on July 29, 1660, sent to the Parliament-
that he had just given orders for the guardhouses
were lifted and that the course of justice was not interrupted."
II '23

had come to see, recommended his wife and children to them-
children and, not content with their promise, he forced them to
pledge by oath. He refused to drink the wine that was offered to him-
carried it because it was not kosher, pushed the candle away
that we wanted to put in his hand, gave a vigorous
nudged the Capuchin who was exhorting him with patience
worthy of a better fate, crying out that he was a Jew and that he
wanted to die a Jew. "His soul," says a German relation,
rushed one Saturday with holiness and purity towards the bosom of
God. "

For his own who could not have a second
of illusion about the material fact of the assassination, but which
saw the accomplishment of a ritual act, who venerated
the man who, as he himself said, had sacrificed himself
For the community, Raphael Levy was a martyr. What-
that he was illiterate, he was named honorary rabbi after his
death, he was awarded the Chover, the epithet of honor; when
his name is pronounced, he is called Kadosch, the saint and
Chasid,\e pious. The Israelite Archives proposed, there is
a few years, to erect a statue to him, they contained
also some verses from M™® GP Merlieux, née Polack,
in honor of the martyr.

Shadow of Raphael, why your plaintive voice
Does she come to trouble me with your sad accents?
Why, leaving the heavens, your fugitive soul,
Wandering, does she come to show herself to my gaze?
In vain my weak voice of your sublime virtue,
Seeks to repeat here the noble devotion.
You died a hero, and your magnanimous heart
Bless with fervor the name of the Almighty.

Gédéon Lévy got away with banishment. The investigation
The fact about this crime once again brought to light

The constant habit among the Jews of outraging the faith of
others, to parody the ceremonies of our religion. The*
On Good Friday of each year, the Jews gathered
at Maieur Schaub to counterfeit the Passion of Christ
and whip the crucifix. We witness every year
similar scenes, only, the Jews being the masters,
they happen in broad daylight.

After the Raphaël Lévy affair, which leaves no
room for doubt, the most topical fact of ritual assassination is
the assassination of Father Thomas in Damascus in 1840, whose '/^
the slightest peculiarities are known, of which it is impossible ^
to deny the obvious since the event occurred in full
19th century. At the time of the Tisza Elzlar affair, the newspaper
V Union of Alsace-Lorraine summed up with infinite
clarity of this famous trial.

Father Thomas, of the Capuchin order, was loved by
all in Damascus, he practiced medicine at the same time as he
devoted himself to the apostolate, he healed souls and cared for the
body.

Christians, Turks and Jews were unanimous in praising his talent and
his unalterable charity: everyone called him the holy missionary. 11
had gained the confidence of all classes of society; but,
It was especially to the Jews that he showed himself to be good and benevolent,
because of the great desire which urged him to win their souls for God.
One day he was threatened with death by a bad Christian whom he
refused to bless an illicit marriage, he stretched out his neck to her, saying:
I am ready to die, but not to fail in my duty. — Pen-
While the plague was ravaging Damascus, he shut himself up with the plague victims
and lavished his care on them. No pain, no sacrifice
cost, when it was a question of the good of his fellow men. Also Sche-
Rif Pasha, the Turkish governor, himself honored him with an aiTeclion
very special. He had ordered his servants to
allow free access to his home at all times.

However, there were some miserable fanatics who
to massacre this holy man. As he was passing by one evening, the
February 5, 1840, in front of the house of an Israelite, named
David Harari, the latter asked him to come into his home. Father Tho-
But he accepted this invitation without hesitation. David Harari
was considered, in fact, the most pious Jew of
Damascus.

No sooner had the door closed on the Father than
David Harari, his two brothers, his uncle and two others
Jews rushed upon the poor monk, knocked him down-

rent, gagged him and bound him securely.

There also lived a rabbi or Chakam, and the Jewish barber Soliman was called. The latter received the order to cut the victim's neck and, as he did not have the courage, David Harari, the good and pious friend of the Father, seized the knife himself 1 — But his hand was trembling, and the dismal task was not progressing, when his brother Aaron came to his aid, while Suleiman held by the beard the Father's head strongly stretched.

The blood, collected and bottled, was sent to the grand-rabbi. The body was stripped of its clothes, which were burned, then disarticulated and cut into small pieces. The bones were even ground in a mortar and all these shapeless remains were thrown away in a cesspool.

The unfortunate people believed that they would thus make the trace disappear forever. of their crime.

When night came, Ibrahim Amoran, the Christian servant of the Father, worried about not seeing him return and knowing he was in the Jewish quarter, went there to look for him. There he found the same fate as his master. Like him, he was seized and murdered-sine by the Jews, who had gathered, called the V Union of Al-sace-Lorraine, "to have Christian blood to put in the sweet bread for the feast of Purim.

But these disappearances were soon reported: we had

suspicions. The French consul took the matter to heart and prompted an investigation. It was known that Soliman, the Larbicr Jewish, had been called that same night to the house of David Harari. He was arrested, interrogated, and through his confessions found the remains of the Father, and they laid hands on the others-perpetrators of both crimes.

Of the sixteen people arrested, two died during the ins-instruction; four were pardoned, among others this Suleiman, because of their revelations; the other ten were condemned to death.

The Jewish race gave there a new example of its admiration-A strong spirit of solidarity, it set all of Europe in motion. Gremieux and Montefiore went to Damascus; However, they could not prevent a conviction which was inevitable since the facts were proven, demonstrated, indisputable, but they tore from the viceroy, weighing on him with all the weight of cosmopolitan Jewish finance, grace of the condemned. The guilty were neither justified nor excused, a justly deserved sentence was simply lifted (1).

The Moniteur de Rome, in its issue of June 15, 1883,
cited facts of this kind at a very recent date.

A few years ago, in Smyrna, his correspondent wrote to him-
dant of Constantinople, a small child belonging to one of the
first Greek families of the city were robbed on the approaches to
the Jewish Passover. Four days later, on the banks of the
the sea, her corpse pierced by a thousand pinpricks. The mother,
mad with grief, loudly accused the Jews of this murder: the
Christian population rose up en masse and ran to the neighborhood

(l) To consult on this subject a very curious book, but unfortunately-
almost impossible to find today, Historical account of the
Syrian affairs from 1840 to 1842, by Achille I.aurent.

Jewish, where a terrible massacre took place: more than six hundred Jews
perished.

Last year, in Balata, the ghetto of Constantinople, a child
He was lured into a Jewish house where more than twenty witnesses saw him.
enter. The next day, his body was found in the Golden Horn:
The consequence was yet another riot.

In Galata, the same thing happened. Mr. Serouïos, the lawyer
the most renowned of the Greek community, sent a request
to all representatives of the Christian powers in Constanti-
nople, to seek justice and to obtain revenge. But the
Jews bribed the Turkish police who made the interrogators disappear.
gatories and witness statements. The Ecumenical Patriarchate,
obeying orders from above, had declared, by me-
paid doctors, that the mother was suffering from mental illness.
The matter was hushed up, whatever M* Serouïos might do, and the Jews
deposited a sum of money with the Ecumenical Patriarchate, for
pay alimony to the mother of the stolen child.

At the beginning of 1883, two children, belonging to
Maltese families, were kidnapped by a Jew. The
Istanbul, on the information provided by the father of a
stolen children, Mr. Caruana, called for the arrest of the
police on this kidnapping and energetically demanded the punishment of the
guilty. The case had a huge impact in
the city and set the entire population in revolution.

The chief of police of Pera, HE Bahri Pasha, and the
Galata police commissioner, responsible for investigating the
quest, convinced by hard and fast reasons-

tes, refrained from questioning the father, mother and godmother
of the child, as well as a Turkish butcher, who had snatched
the poor little one from the hands of the kidnapper.

The Stamboul refused to deny the fact although he was told
offered a subsidy of a thousand francs per month. What did they do
the Jews? For six thousand pounds (one hundred) hashish

about thirty-seven thousand francs), they obtained the suppression-
sion of the newspaper and the alTaire was suppressed (1).

Without being able to deny the facts of this order, the Jews have still-
days claimed that they were acts of individual ferocity
dual and not the fulfillment of a liturgical precept.
Here again, German science, infinitely more independent-
Dante than ours, convinced them of lying. The doc-
Toer Justus, in a brochure published in Paderbonne,
Judens Spiegel writes:

"The theological books of the Jews are divided into two
categories, namely Peshath and Kabala. In the first
class belong the Talmud and the Schulchan. Now, according to
the Schulchan Aruch, it is not a sin if a Jew reads
a Christian. (Law 50 and 81.) In the Talmud published in
Amsterdam in 1646, Jews were ordered to exter-
undermine the disciples of the Nazarene. (Sanhedrin Pireck X,
Gheleck and Aboda, Sarah Pireck L)

“A few pages further on we read:

"It is astonishing that the blood of the Klipoth, that is to say of the
non-Jewish girls, however, be a sacrifice so agreeable to the

(l) Even in Europe, facts of this kind are still relatively-
frequently.

The newspapers, moreover, never speak in such cases of anything other than
acquittals; they kept silent about a crime of this kind
appointed at the end of 1881, in Lutcza, a small village in the district of R .e.-zov,
Jans Austrian Gallicia, about a young girl named Francesca
>Inich. The three accused, Moi^e Ritter, his wife Gitlel and Stoch-
inski, were sentenced to death on December 21, 1882 by the jury of .
E^zeszov. The High Court of Justice quashed the judgment for defect
of form and referred the three Jews to the Krakow court,
who, on October 10, 1883, renewed the triple death sentence.

Heavens. It's to the point that shedding the blood of a young girl
non-Jewish is a sacrifice as holy as that of the most
precious perfumes, at the same time as a means of
to reconcile with God and attract his blessings.

The question, moreover, has been completely clarified in
a very curious book: Refutation of the Religion of the Jews
and their rites by demonstration of the old and the new-
Testament. The author is a Jew, born in the last century-
denier, and from rabbi, became monk.

Nothing is more singular than the destiny of this book,
even for those who know with what care the Israeli-
lites make disappear everything that can enlighten the opinion on
their account. First published in 1803, in the Moldavian language,
It was translated into modern Greek by Jean de Giorgio, and into
Arabic by the Orientals who, secular victims of the Jews,
are interested in the Semitic question much more than
we don't suppose so. Reprinted many times in
Romania, in Constantinople and in several cities of O-
laugh, he is still missing. A resident of Damiata writes-
was on this subject: o One can call rich with a great treasure
the one who owns a copy, and very rich, who pos-
sedes a printed copy. The cause of this fact is gold
Jew who tried to make the memory of the world disappear
of this work.

'A new edition, printed in Greek, appeared in 1834.
to patriarchal typography. This is from a copy
of this edition, which has itself become very rare, that an illus-
A learned man from Italy had the idea of translating the cha-
clown specially dedicated to the rite of blood.

In 1883, the work appeared under the title: Il sangue
cristiano nei riti ctracci delia modern sinagogua
revelation of neofito ex rahhino monaco greco per la

prima voîta puhlicate in italia versione dal greek del
NFS professor (1).

Reading this work, we understand the zeal that the Jews
began to annihilate even the trace and the cries of fury
that the Israelites pushed during its reim-
pressure, three years ago (2).

The underside of medieval life appears here in the most
striking way. We realize a thousand obs-
hearts, of the impenetrable secret with which the Jews surrounded themselves,

of the persistent distrust of which they were the object and that a |
new crime came to rekindle at the moment when she began-
to fade away, incomprehensible details of some
witchcraft trials. Once again the legend fades away
foolishness that they want us to accept, the eternal mystifica-
tion of very wicked men dressed as Inquisitors per-
following a Jew who is the model of all virtues. , "^
We enter into Tantre of the alchemist indulging in (
strange mixtures, requiring blood for his opera- •**
hold on to those who address him under the pretext of dis-
discover the philosopher's stone, Vanima mundi and, in reality,
to perform a monstrous rite, echo of the abominable
mysteries of Astoret.

What we worship in the ghetto is not the god of
Moses is the horrible Phoenician Moloch to whom it is necessary, *
as human victims, children and virgins.

(1) Prato, lipograpliia Giachetli, fîglio et sie.

(2) The book had appeared with the periolssion of the ecclesiastical authority-
li(jue; the Israelite Archives, had the audacity to claim that it
had been disavowed by the Moniteur de Rome, the Vatican organ; the
Moniteu) claimed that he had not disavowed anything at all, at the cost-
milk, and the Archives had to retract.

H 23.

The existence of ancient Israel, moreover, was it different
thing that a perpetual struggle between Molocliism and the
Jeliovism? Moloch, whose symbol is the bronze bull
of Cartilage, which is made to redden in the fire on certain days and
which is stuffed with human flesh, is the Semitic divinity
par excellence. It is towards him and towards Baal, whose symbol
is a donkey, that the Jews are constantly attracted by the attraction-
tion of the race. It is him that Mariasse and the other kings
prevaricators install in the desecrated Temple; it is to
to him that terrible sacrifices are offered on high places.
It is against him that the Prophets tirelessly rise up
with an energy in indignation, a violence in the
language that still resonates through the centuries. They
brave death to fight idolatry, they announce
the coming punishments, they go, in their intrepid zeal,
to overthrow false gods, shameless and barbaric images.
There is not a page of the Bible that does not bear witness to these
efforts to defend the idea of the true God against superstitions-
corrupting actions of neighboring peoples.

The Pentateuch itself warns the Hebrews
against the habit of failing hot blood either to cowardice or
in front of the altar.

Only be firm, do not bend; resist the inclination of
eat blood; — no, you must not eat it; I want
you pour it on the ground like water.

The regulations relating to meat, still observed
by modern Israelites, seem a memory of these
precautions against this voluptuousness of blood specific to the family
seinitic and which the Aryans did not know.

German writers have perfectly clarified all these
points. Frédéric Daumer (The Cult of Moloch cite the He-

hreiixde antiquity, critical and historical research) ei
TWGhillany {Human Sacrifices among the Jebreans
\of antiquity) have arrived at the same conclusion without
.know since their work was published the same
year (1). Daumer uses many precautions, he
, is true, and states that it does not make the Israelite people
responsible for the acts of "a few fanatics who cele-
bray here and there a Molochist party; " he does not show any
no less the close connection which exists between the morals
of Israel at certain times and the bloody holocausts of
Middle Ages (2) .

By a kind of regression phenomenon, the Jew of the
The Middle Ages, having fallen into degradation, returned to their

(1) Gustave Tridon's book, Jewish Molochism, clearly shows
relief equaled that struggle supported by the Prophets against the
cult of Moloch personified either by the bull or by the calf
of gold.

(2) With its stone table for sacrifice, the old engraving of
3adler depicting the murder of six children from Ralisbon gives
quite the impression of a blood cult ceremony in Car-
tiling. Here is the text that accompanies this engraving:

c Following a search by the governor of Ralisbon,
found the mutilated corpses of six missing children. The sacrificers
had established, in the middle of this strange sanctuary, a stone
enormous, more than a cubit in width, which had the shape of a
chalice, mounted on a foot. It was the altar on which the
victims. At the bottom of this lair, a laboratory was also discovered
, where the manufacture of counterfeit money was carried out without scruple.

"

Another engraving by Sadler depicts the torture of a child
Munich, whose death caused the massacre of the Jews in 1285.

((The child, the text says, was found on the instructions of the
provider of the priests; the victim had been tied on a table-
She was taken from the synagogue and pierced with stilettos, her eyes were gouged out.
The blood had been collected by children. The excited people committed
the most serious excesses against the Jews of the city, and it was necessary to

primitive errors, yielded to the first impulse of the
race, returned to human sacrifice.

To these reminiscences of Phoenician depravities are added-
adds a strange and explicable feeling, however.
Jew is involuntarily disturbed by this atmosphere of
ardent faith which reigned around him in the first centuries of the
Christianity, he is struck by the miracles that
feels the saints; he may stiffen against the Truth, he has
moments of terrible anxiety, he is moved by the clear sense of
certain prophecies and he imagines that, if Christ is truly-
ment the Messiah, the droplet of blood of a baptized person
absorbed by a circumcised person, will be enough to ensure his salvation.

The echo of these things reaches outside and those who watch-
slow on society are simply limited to defending the tra-
man's life against usury, child's life against
ritual murder; - which today earns them the ana-
themes of Freemasonry weeping over the fate of the good
Jewish.

The French historical school, once again, has moved on to
side of all this without seeing it, despite the new methods-
new investigations that she claims to have invented. She
stopped foolishly in front of dungeons which, according to
VioUet-le-Duc himself, were latrines, in front of
in pace which were cellars, she did not enter this
mysterious sacrificarium, in this bloodier cabinet
than that of Bluebeard, where the bloodless and the

the bishop's authority to calm the popular excitement and stop-
to stop the massacre.

These two curious engravings have been reproduced in the beautiful
scientific publication entitled Cosmos (issue of March 30)
1885).

dried up veins the childish victims of se- superstition.
milic.

Perhaps one of our young scientists will undertake some-
What day will he do some work in this direction? Perhaps he will try to
to research the origin, to reconstruct the existence of Celts
terrible sect that the Civitta Catholica believes to be the one
Kasadim or Kabalists? Perhaps he will tell us-
Are the transformations of this association analogous to that
of the Assassins of the Old Man of the Mountain, of the Skopsis of
Russia, the Tliugs of India, who, after having been all-powerful-
health in the Middle Ages, no longer seems to be represented in
modern Judaism, only in love at the present time
of luxury and well-being, only by a few iso-
The author of such a work would need, in addition to independence-
material dance, the moral independence so rare in our time-
that, the detachment from publicity that the Jews have
alone, the renunciation of these ribbons, of these well-received places-
tributaries, to these seats of academics after which each
runs so fast that he forgets his conscience along the way.

What happened in 1883 at the Academy of Inscriptions
and Belles-Lettres, for the biennial prize of twenty thousand francs,
is hardly designed to encourage studious youth.
On the pretext that Oppert, who had won the prize first
times, was Jewish, Renan took advantage of the fact that the assembly was not
not enough to vote for Paul Mayer - again
one! - son of a German Jew. After him, they had written
on the list the Jew Darmesteter and Maspero, an Italian whose
The mother's motto was mai spero.

Hearing these exotically ending names, one
old scholar, one of those old white men, as they said
Chenier, who live half in their memories, had a
melancholic and touching word: (c Our young scientists

of French origin, therefore no longer work, he asked
so that we are only presented with descendants of foreigners
gers?" A huge sneer rose up, mocking the naivety
patriotic of the old man, and all the members rush-
go outside to have the honor of announcing the first
first to the son of the German that he had the great recom-
think that would have brought joy to so many French workers,
honest, modest and poor.

No one in this assembly where there are a few ca-

tholics, did not have the idea of preferring to this Mayer our dear and
great Léon Gautier, scholar-poet who loves Christian France-
of such enthusiastic and young love, which communi-
suddenly fucks everything he touches among these old women
things of the past freshness, color and life. Who knows
What did Mayer write? A few rhapsodies on a song
of the Albigensian Crusade which he dealt with because the
Jews were involved in this and to which he had nothing to do
taken, if we are to believe Mr. Génac-Moncaux. Who does not know,
on the contrary, the French Epics and this admirable book:
Chivalry, which the author carried for twenty years in his
brain, or rather in his heart, and of which I heard
Mr. de Mun speaking with tender delight (1)?

(1) One could cite countless facts of this order. One of the
brilliant students of the Ecole des Chartes, which is at the same time
a firm Christian, Mr. Lecoy de La Marche, publishes a remarkable
work on Saint Martin. The AcaJémie commission proposes
Suint Martin for a price. Gaston Paris, always ready to serve the
hatred of the Jews against the Church, protests against this act of justice,
because the author, the citinl Sulpice Sévère, recalled the miracles
of Saint Martin. This is the pure doctrine of the School of Charters, of a-
near which one must rely especially on contemporary testimonies-
Porrains. Renan, always cautious, acts below the surface. In short, what is.
I believe, without precedent, the Academy overturns the decision of its commission-

While waiting for French scientists to dare to take care of
these questions, we refer our readers to this brochure
of the Greek monk, which is of thrilling interest; they find there-
will in the long run the various uses of human blood for cerebr- ?hk
different monies, circumcision, marriage, funerals-
railles, Purim and Passover.

There is still a great deal of light shed on this oral tradition.
which is passed down from father to son and which made the Jews so strong
by the habit of carrying in common a terrible secret, on
this unknown Judaism of which no book speaks and which che-
mine through the ages without any profane gaze perceiving it-
receive.

To receive the confidence of the secret of Israel, the father
chooses among his sons the one who seems to him most worthy of
confidence, at a time when Jews were accustomed to moving on
the heads of their children what they call the Crown of ^_^
courage; they initiate him and make him swear in the most /

solemn never to reveal anything to the brothers, nor to the ^
sisters, nor to the mother, nor to any living person and especially to other-
a woman.

My son, said the father of the Greek monk who transmitted these de-
details, may the earth refuse burial to your body, may it re-
grows from her bosom after your death, if ever, in some perse-
terrible cution that you can find yourself, you reveal what I

sion. I must add that Mr. Lecoy de la Marche was very weak
supported by the Catholics who, there as elsewhere, instead of holding
head to men like Renan, and to overwhelm them with contempt, coward-
right from the beginning of the discussion.

You will see that when this Gaston Paris presents himself, as he
'expressed his intention to the French Academy, to which he did not
no title, Catholics will still vote for the man who tra-
than Christian writers.

tells you; keep quiet about it, even if you became a Christian for
your interest or for any reason.

Outside of remote countries, are our modern Jews
still faithful to these practices? I don't think so, without
be far from believing that certain isolated cases occur
from time to time and come to swell the number of these
unknown crimes, of these enigmatic disappearances on the-
which we do not want to shed light on.

The bloody sacrifice, we repeat, if it proceeds from
the Jew's aversion to the goy, if he was encouraged by some-
some books of Kabbalah, perhaps even by some steps-
sages of the Talmud, has nothing in common with the Mosaic law;
it represents a crisis, a phase in the life of this strange
people who changed direction so often, who had the
warlike and patriotic phase in its defense against the
Romans, the conspiratorial phase in the 13th and 14th centuries
with the Templars, the dark and bloody phase after
the failure of these attempts, the phase of recollection pen-
during the 16th and 17th centuries, the Freemasonic phase
in the 18th century, the socialist, financial, cosmopolitan phase
in the 19th century.

In any case, hatred of Christ, of the Christian, of the crucifix,
of religion has remained as alive as ever.

The physiological study would be hardly less interesting
that the historical study, which we were talking about earlier, if

scientists, for good reasons, did not persist in avoiding-
to answer all these questions and to introduce ourselves, in the past
as in the present, a conventional Jew who has no-
no connection with the real Jew.

The analysis of these feelings of hatred against objects
inanimate beings themselves which represent Christian ideas,

enters into the category of these phenomena which are both moral
and physiological that Mr. Rihot studied in his book on
V Heredity; we can say about them what Montaigne says:
"What a monster is this drop of seed from which
we are produced and which carries within itself the impressions,'
not of bodily form only, but of expenses
and inclinations of our fathers (i)?))

However, I have not seen this point addressed in this book.
of V Physiological Heredity, which is not without value,
although the general design lacks elevation; I have not
met only a dithyramb from Mr. Candoles, who believes that a
A Jewish state would be the realization of the ideal Salento. This mon-
lord now has in present-day France the State of his
dreams. That's neat!

In any case, this hereditary hatred makes it clear
what is happening before our eyes and which would be absolutely
otherwise incomprehensible. The unleashing of invec-
tives, of rudeness, of violence against Christ, the
Virgin, the Church, the Clergy, does not actually respond to any
real feeling of the population; it is absolutely artificial,
It is organized by the Jews with the skill they put into
organize around a financial matter, thanks to their days-
naux, a current of false public opinion. We have seen
the operation is done before our eyes. Ten years ago, even
After the Commune, twenty thousand men followed the procession
funeral of Brother Philippe and the workers, the least reli-
gieux, spoke with affection and respect of the good Brothers
who had raised them and made them honest people.

(1) In support of this almost inexorable character of Thérédité,
let us recall the curious observations of a doctor from Frankfurt who
had noticed that many Jews were born circumcised.

I add that, if it were the sincere expression of the state
(the general spirit, such an explosion of hatred would be a fact which

>e would occur for the first time in history, in
such conditions. The people, even if they have become indifferent,
hold to the religion of their ancestors by the bonds of
memory. Long after the coming of Christ, the Romans
still remained attached to their Penates, to their god
Term, to the Genius of the place which had been associated with the exis-
tence of the family. Baptism, First Communion,
Church weddings are dates that are still dear to the im-
majority of Parisians themselves, of those whose
faith is the most lukewarm.

Some ancient abbeys, with their vast estates
and their rich incomes, could excite envy. The con
gregations at present are all poor; which
enough to support thousands of human beings is nothing
next to what one of our greats has for himself
Jewish bankers today.

Is this the fate of the poor country servant, of the
The priest himself who justifies these angers? Sitting in the confessional
for long hours, or standing at the altar in a
often freezing church, always ready to go and console those
who call him and who sometimes live two or three leagues away
from the presbytery, he sets off whatever the weather;
neither the sun in summer nor the snow in winter can stop it. For this reason
he sometimes receives eight hundred francs, twelve or fifteen
a hundred francs at most. What little Jewish money changer would accept
such a task for such a salary?

Basically, the vast majority of the nation is sympathetic-
than to these brave people whom the Jews alone truly hate-
ment.

Among illiterate Jews this hatred of Christians is expressed

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IN the form of brutal movement, it is irrepressible impidsion-
sistible that the alienists speak of. Every day the facts
various sources provide us with proof of this state of mind
manifesting itself in the form of a violent attack. The
February 2, 1881, it was a Jew who came to disturb a ceremony-
^funeral monk.

An incident, deplorable from every point of view, has occurred,
©the day before yesterday, at the Saint-Eustache church.

The two poor little girls who died in the in-
fire on Rue des Deux-Ecus: Jeanne and Marie Verpillat. A
A very large crowd attended this painful ceremony, uniting-
heartfelt sympathy for the parents' pain, when suddenly

shouts rang out; a drunken individual had just entered and found
great fun to scream at the top of your lungs.

The Swiss approached this man to make him come out and put
end to this scandalous scene, but the drunkard resisted and began to
shout even louder. At the same time, some curious people entered
his entourage, and who found the thing funny, surrounded the Swiss and
wanted to prevent him from doing his duty.

Fortunately, officers arrived and restored order by
driving the drunkard to the Halles police station.

He is a Mr. Eugène David, aged twenty-eight, a man of
penalty (1).

(1) Our beautiful funeral ceremonies where everything speaks of hope, where the
The death curtain seems to be just a simple curtain that leaves us
guessing the presence of the missing being has the gift of exasperating the or-
organizers of civil burials.

Is she not of a truly diabolical character and worthy of the
brush of some painter in love with the fantastic scene which has
passed in Brest, on Shrove Tuesday, February 29, 1884;

"Around three o'clock on Tuesday, the funeral procession of a little girl
followed the rue Saint-Yves; arrived in front of the majïasin Cailloux, the cor-
The thugs disguised as monks, who were leading
great uproar in the square.

"These wretches, without regard for the pain of the father, who followed

On October 24, 1882, a more serious incident occurred in Lyon.

This morning, said the Gaul, an individual of about forty years-
born entered, hat on head, into the church of Saint-Bona-
venture. It was six o'clock in the morning, the priest was saying his mass.

The stranger came forward to the altar. He slapped the priest; then,
seizing the chalice, he threw it to the ground and poured the hosts over|
the ground. While committing these sacrileges, he cried out: "That's enough!"
All these comedies must end.)•>

All this had been done as usual. When the faithful,
returned from their stupor, would have stopped the stranger, the latter did not oppose
no resistance.

Taken to the station, the individual declared that he was an Israelite.

In December 1885, France recounts the exploits
of another Jew, named Weber, who, at the time of the
high mass, enter the church of Clamart with the hat
on the head, the cigar in the mouth and comes to camp at the
foot of the high altar, taunting the faithful.

It took the intervention of the gendarmes to expel this
unbeliever.

On March 21, 1882, the day of mid-Lent, the Jews organized-
were in Roubaix an impious masquerade.

Incredibly, says the local newspaper, no prosecutions
were not exercised against sinister pranksters who, on the day of the
mid-Lent, organized an outrageous masquerade for the
Catholics. On a chariot, in a confessional surmounted by a
in the middle of the fort, an individual, dressed in ecclesiastical garb, received

weeping over the frail coffin of his daughter, began to chant the
From Pt'ofundis and to give their blessing to the clergy.

Will such a scandal go unpunished? already declared the newspaper which
recounted these ignoble facts. You had to be very naive to ask
even this qu-^stiou.

The Israeli Archives Islands Directory also includes Tuesday-
Fat among the Christian holidays between Christmas and Easter.

the confidences of amusing girls, in costumes resembling those of
nuns, who came to kneel in turn before him,
give him a coin and, after kissing him, withdraw
would simulate the sign of the cross.

The public, indignant and disgusted by this ignoble spectacle, wanted
prevent it, but two agents protected the tank against any
^hostile demonstration.

There are few days when some scandal does not occur
in a church with the tacit support of authority. I saw the
Christmas Day, in Saint-Pierre du Gros Caillou, during the
Midnight Mass, individuals of the Semitic type indulge
to crude jokes in the church, in the presence of the
peacekeepers who did not move.

Note that for centuries no attack of this
genre has not come from the Catholic side. There is no
examples that one of us insulted a rabbi,
entered a synagogue to disturb the ceremonies,

disrespected the things others worship.

In the generous and broad soul of the Aryan, tolerance
is a natural virtue and it must be stimulated for a long time
to persuade him to exercise his right to self-defense.

But this is only a very small side of the persecution
Jewish, the good, the true one, is the one which is exercised by the
Jews who have authority and opinion, the common people-
nine, scholars, ministers, senators, deputies, journa-
lists. Everywhere you come across one of these every time
that it is about doing harm.

It was an Austrian Jew, Hendlé, who became prefect of
Saône-et-Loire which, as we have already seen, is in agreement with a
Jew named Schnerb, director of General Security, and
formerly editor-in-chief of a pornographic newspaper,
to organize the destruction of the crosses in Montceau-les-

Mines, have some of our workers convicted
French and thus allow the introduction into France of a
greater number of his foreign coreligionists (4).

Hendlé received promotion, as was fitting, and
went to continue the course of his exploits in the Seine-Infé-
superior. In Dieppe, he was embarrassed for a moment. He existed there
a school run by nuns who enjoyed
the esteem and affection of the entire population, The
municipality was resolutely opposed to the hunting of the
Sisters.

Rather than consent to this infamy, Mr. Levert and his
deputies resigned and were immediately-
unanimously re-elected by the municipal council. Hendlé
could not use the famous argument: "the voice of the
people, the general will;" he then remembers the arti-
keys that he published in the Israeli Archives on
Jews in Poland, it is said that one can imitate the Russians
and allow himself everything in conquered countries; he locks the doors
from the school and throws the nuns into the street (2).

(1) MB' Freppel, who had known so well how to unmask Naquet in the
queslioa of divorce, was less perceptive when, in the com-
amnesty mission, he said to Mr. Rochefort, who claimed to
new this fact: "What interest would the prefecture have had in
that ? "

The great bishop does not know what hereditary hatreds are.
silencers, racial fatalities and a whole side of the current movement

still escapes him.

(2) This Hendlé seems to have had the specialty of taking care of3
Polish Jews; in 1863 he published in the Jewish Archives a di-
thyramb on them; on November 4, 1865, he lost his temper at the police cor-
judicial action against the Attorney General, Mr. Dupré Lasalle, who, in a
trial in which Polish Israelites accused of fraud were brought to trial,
said: "It is difficult for me to believe the story of the pre-
come, they are Jews and I do not know that the Jews have com-
fought alongside their brothers and shed their blood on the fields of
Battle of Pologae.

Elated by this triumph, he becomes furious when he re-
finds in front of him this crucifix that he hates so much. One day, however-
However, he comes up against a resolute man like there are
unfortunately has too little in our time. To re-
place a removed crucifix, Mr. Auge, mayor of Hermanville,
comes himself to buy in Dieppe, a magnificent Christ,
and, on October 7, 1882, had it placed with the following inscription-
boasts:

This Christ was placed at the communal school of Hermanville at the
following a subscription made by the mayor, the municipal council and
the entire population unanimously.

Hendlé and his agents are foaming at the mouth, they are threatening to do
close the school, the mayor looks these miseries in the face-
and said to them coldly: This Christ is in our school
and it will remain there, it is the will of my administrators. If you
Touch it, I'll ring the alarm, and then watch out! x

It was not necessary to do more, one can guess, to give to
Jews a terrible panic, and Prefect Hendlé left
to vent his rage by blaspheming in the city's cafes
of not having been able to touch Christ.

What surpasses, what gives the idea of the degree to which the
characters have come down, it is to see a woman, who has
royal blood in her veins, the Duchess of Chartres,
to visit the woman before leaving Rouen
of a Hendlé, of the representative of the government who comes
to chase her husband out of the army, go and present her hom-
Magi to this fairy Carabosse who has for Christ more than
hatred even more than the Republican prefect himself!

Isaïe Levaillant, former student rabbi, formerly associated with
Cyprien Girerd, to report the false little piece of paper found

in a train car, is another type of Jew. This one doesn't like
not the persecutions... for his own. In an article in
Israelite Archives (year 4866), he reproaches Mr. Swchab
of not being indignant enough when he tells of the persecutions
suffered by the Jews in Spain and their mass expulsion
of the territory. "It would have been necessary," he cries, "instead of a
abbreviated, which smells a bit like a report, a few words
moved and eloquent.

Until he can mass expel all the
Christians, this Jew, so sentimental when it came to Israel,
charming judge to starve our priests to death. Prefect
from Haute-Savoie, he wanted to prevent Ms. Isoard from doing
his duty as bishop, and, unable to reach him, struck without
pity on the servants who were sublime in their self-denial
and preferred to give up their bread than to fail
their duty.

Isaiah Levaillant took revenge for this resistance on a
poor nun. To tell the truth, Sister Blandine, such is the
name of the victim of this wicked Jew, was not without
reproaches; she had committed a great crime. In this country
little fortunate, where the servants of God sometimes remember
that they are daughters of the people, the peasant woman sometimes returns
under the teacher, and my faith this one, to save a
laundry, rolled up his sleeves and, one Thursday, washed in the school.
It is even added that she took advantage of the opportunity to give
a lesson to some little girls who were standing there and
learn to make themselves useful in their poor families.
. It unfortunately happened that in Isaiah Levaillant the ata-
Jewish vism occurs in a very particular way; it is
remained, under the prefect's guise, the "sordid and bleary Jew"
of which Saint-Victor speaks, and which Rembrandt drew so
often in the picturesqueness of its filthy rags. The

President of the General Council of the department, which he left
for Annecy, said of him in the middle of the session: "We cannot
to get an idea of the state of uncleanliness and stench
in which Prefect Levaillant left our prefecture(i). »
The poor Sister, guilty of loving cleanliness in a
department where the prefect was dirty by goul, was struck by
dismissal. If I remember correctly, a few brave
women who had wanted to demonstrate in his favor were
even punished with prison (2).

In the courtroom we find the Jew faithful to his hatred for
Christ. We once saw him trying to get rid of

of the More Judaico oath, to protest that he wanted to be
distinguished by nothing from his brothers the French, whom he held
to enter the community; as soon as he is there it is to do
scandal.

A Jew, named Moses (3), refuses for the first time to
swear an oath before Christ. Another Jew, former con-

(1) It is absolutely true from the physical point of view as well as from the
moral point of view the law that Maxime Du Camp formulated in these
terms in the journal of the Two Worlds, of April 1, 1861:

"We could, without fear of being wrong, formulate this axiom:
"The closer men come to Judaism in their religion,
the dirtier they are; the further they get away from it, the cleaner they are.

The stench, the infection of the streets of the capital since
Paris became a Jewish city are striking proofs of this
truth.

(2) Isaiah Levaillant received a promotion, he was appointed director-
Director of General Security, an important position from the point of view of
spying, and which the Jews are keen to see occupied by one of their own.
Schnerb, as we have seen, had preceded Lôaïe Levaillant.

(3) It is at this Moyse, general councilor of the Seine and who was
candidate for the Senate, where Louise Michel lives. The Jews are keen to
to have on hand those who can play a role in a revo-
solution.

The 24

Lisbon (1), the damned city of the Commune, imitates this example.
You have to see how polite the president is, he takes the recal-
citing by the sweetness: this Let us see, Mr. Lisbon,
Be indulgent therefore for our Christ, he is good to us
It's hard to make this painting disappear for you. y>

With Camille Dreyfus, same production. Everyone knows
what is this Camille Dreyfus, and on what dung
pushed this poisonous ghetto flower; condemned for
having insulted a priest, as he boasted in a
circular to the voters of Gros Caillou, this Dreyfus has none
no less received from Wilson a cross which he dishonors.

The impression of repulsion that he inspires, by coming to insult
before this court the religion of the majority, enchants it far away
to humiliate him. As long as there is noise around his

name, the Jew hardly cares whether this noise is
an applause or a boo; it confuses fame
unhealthy with beautiful glory, he even prefers fame,
she reports, indeed: when someone has a bad-
I'm going to propose, he knows where to go.

(1) This Lisbon, tower of their comedian, businessman and colonel
of the Coromane, is still a very interesting type for studies.
After trying to open an establishment, where consumers
would have been served by nuns, he founded a cafe, where the
boys, dressed as academics, wear Tbabil with green palms and
the sword; he also founded the Auberge des Reines where the service girls
have the costume of sovereigns famous in history by their
beauty or their misfortunes. We find there this imperative need,
among the Jew to defile, to debase, to make ridiculous everything that
was great in the past. He has a real monomania for
genus stercoraire Bur which he enters into a commercial operation
advantageous.

Basically, Lisbon is Ludovic Halevy, communard, like
Ludovic Halévy is academic Lisbon. Both of them have
oriented their lives in a different way, but in reality the work is
the same.

Look at it from a physiological point of view, like the Drey-
was squared in front of the court; he was panade, La Fon would say-
taine, he is prancing, Saint-Simon would write, he is very proud to be
on stage. We say: this is Dreyfus, you know Dreyfus well,
Wilson's straw man for the pretty negotiations-
tions that you know, Dreyfus the agent of the Compa-
gas genius." Dreyfus is happy, he smiles, neurosis
vain of this race, born for hamming it up, flourishes
in freedom.

These facts, moreover, clearly highlight what we
could call the constitutional boorishness of the Jew. A
Christian would be incapable of a manifestation of this kind (1).
Take a great lord, a peasant, a worker of pen-
that truly French, you will find in everyone, in
various conditions, this distinction of feelings,
this innate gift of sociability which characterized the Aryan, this
concern to be respected but not to shock
his neighbor. Nothing like this in the Jew; as soon as he
can, he spreads out, he draws attention to himself, he bothers others.

What should also be noted is the importance
that these scruples take hold as soon as it concerns the Jew (2), The

(1) In Prussia, however, where people are less enduring than us, we
refuses to take the oath before the Jewish magistrates. This is a predi-
a man of great merit and high virtue, Mr. Hapke, who took this
initiative.

In Esseg, in the County of Agram, a courageous citizen, named
Bartholovic followed this example in July 1883. Struck with a
fine of 100 florins, he appealed; Tarrèt was overturned and he was
decided that the oath would take place before a Catholic judge.

If the French acted in the same way, the Moyses and the Dreyfuses would renounce-
would quickly return to their finals.

(2) Any officer suspected of clericalism is mercilessly de-
announced by the Jewish newspapers, while the Minister of War
carefully watches, thanks to the intervention of the Alliance, what

Court of Cassation deliberates, we change the law that displeases.
"To attack freedom of conscience, sir, think about it-
you?)) I always wondered what could be
be the freedom of conscience of the Jew, which is the object of so much
of solicitude. Is it then in spotless emerald, in
diamond? What is certain is that it is of another
species than ours. Catholics and religious people have suffered
otherwise cruel attacks on their conscience, they have not
never even got to a court, they were arrested
on the way and the Court of Cassation has never ruled on their
case. They are goym, once again, beings a little beyond-
above the dog in that they pay more tax than him.
Look in the history of the conquered peoples for a race
that we have put so completely outside the common law-
and I challenge you to name one.

Wherever the attack on religion takes on a charac-
particularly repulsive and odious earth, you encounter
the German Jew. Hérold, by standing as a candidate in 1869,
in Ardèche, protested in vain against public opinion-
that affirmed his Jewish origin. His face belied
energetically his speech. No doubt he belonged to
the class of shady Jews who do not practice any
religion, but it is enough to examine the type to know the

leave be granted to soldiers during Jewish holidays
the religion that is under the x-flags. This is what we call
the equality.

Mr. Baudry d'Asson had the idea of raising the average of the traile-

meuU of the pnsleurs of the different cults, it is instructive:
Average salary of the calliolic clergy. Fr. 922

— Muslim muftis. .* 1,600

— Protestant pastors 2,111

— Israeli rabbis 2,522

truth, to reconstruct the evolution which was common to this
sectarian and many others.

Hérold is, in this respect, an excellent specimen to ob-
server. The grandfather, a little German music teacher,
arrives in Paris, sets foot there modestly; the son starts there
poses comic operas. Jewish Freemasonry which
knows, from oral tradition, that the composer is from the
company, declares that nothing so re-
remarkable as this music, but ostensibly the au-
Zampa's owner conforms to the customs of the country and when
he died and was religiously buried in Saint-Louis-d'Antin.

The grandson first declares himself Protestant although he does not
never converted, as far as I know, to Protestantism.
Then the environment is favorable, the seed of Jewish hatred
develops; the son of the amiable musician becomes the fre-
netics you know, insulting the Sisters, piling up the
crucifixes in the carts, surrounding himself with Jews, pre-
having as chief of staff a Jew, named Lyon, who tre-
was shivering with joy at every infamy, finally he dies in inspiration-
causing disgust to even those whose lowest he flattered
instincts.

This phenomenon of atavism (4) which, according to ordinary law,
skips two, and sometimes three generations, is physical

(1) Atavism is not the entirely correct term here, the right word
is the return to type.

Uatavism is the tendency of modified descendants and
crossed by interbreeding, that is to say by crossing species belonging to
belonging to the same breed, to take one or more characteristics of the
primitive strain.

Reversion to type is the tendency of modified descendants
and crossed by hybridization, that is to say by the crossing of two
distinct races, to return in their entirety to one of the parent races.

II ■ u.

as much as moral; it is even translated by the features of the face.

Zampa's autfiur appears in his portraits a little melancholic, but not mean.

With his gold glasses and the lower part of his face, which is viperous like that of the son, the prefect, he has the air of a Frankfurt gold changer, but a dreamlike impression suffering and sadness tempers the whole and lends even a veiled charm to those cunning eyes. One feels par- particularly this feeling in front of the beautiful lithograph by L. Dupré (L. Dupré to his friend Hérold), who represents the musician surrounded by his scores and placing his hand right on the keys of a harpsichord. Gœcilie Brand has parti- particularly accused the German side.

Who does not know the repulsive figure of Hérold, with his bleary eyes streaked with bloody filaments, his jaw bones - enormous lairs, his mouth contracted in a royal rictus- ble? After the easy and graceful melodist that the atmosphere Parisian had further softened and humanized nature suddenly brings to life, from the depths of Germany, a Jew of old, one of those Jews like those we see in the old images, always worried, always trembling to be caught and hung between two dogs, always searching some small child to be slaughtered in a sacred ceremony- light.

If the careful and close examination of these types is often painful, for us writers, we must consider it as a kind of ransom paid for intellectual joys- so high and pure that we experience at such a high degree by penetrating through analysis into the intimacy of es- elite units like the Yauvenargue, the Joubert. the Ghé-

deny, the Maurice de Guérin, living in commerce of so many tender and proud souls almost unknown to the crowd.

This great problem of the heredity of evil is, moreover, of the most exciting. There are obviously beings who, apart from the sin of our first parents who is common to all, bear the weight of one of these de-

ancestral deadlines that Bourdaloue called: this. A
second original sin (1). »

In some individuals, such as Lockroy, an element
of Jewry is grafted onto a bloody Jacobin heritage of
93 and constitutes a very singular mixture.

Son of an Italian Jew, Simon, who was an actor for a long time
under the name of Lockroy, and who, according to Vapereau, was born
in Turin, the deputy of the Seine, the enemy of the Brothers of the
Christian doctrine (2), descends from Julian of Drôme

(1) It is very regrettable that the School of Social Peace has not
carried his investigations to this side. I would have liked, for example, to see
Guérin, to whom we owe the excellent monograph of a family
of shoemaker of Malakoff or Messrs. Ed. Demolins and F, Bocquet, au-
authors of the monograph of a rag-picker from Paris, apply the me-
Mr. Le Play's method to a monograph of a current ruler. He
There is a masterpiece to be made with a typical family slipping into
France, winning with the small traffic of national goods, with the
price of denunciations under the Terror, enough to give a little
education for children, drawing from the Empire all that it can give-
and summed up in one of our statesmen who are both rotten
and sectarians, strangers to any conviction and fanatics of intolerance.

(2) Lockroy did, however, receive some notions of catechism.
A brave woman who, under the name of Elise Moreau, had had some
fame as a poet before marrying Gagne, the arch Gagne,
the author of Uniteide, felt sorry for the moral misery of this misfortune-
who, at twelve years old, did not know the fundamental truths of
Keligion that what one can know about it between two bearings of*
behind the scenes. She led the little savage to a respectable ecciesias-

who played such a sad role during the Revolution. He has
published by Galmann Lévy, under the title: Journal
of a bourgeois woman during the Revolution, the impressions
of his grandmother, of whom he had the modesty, moreover, not to
give only the initials. He was right about this because we don't
I can imagine nothing more odious than this Journal.

This Plii- is a real guillotine licker
bourgeois laminte. We can guess a soul swollen with resentment
and envy, at the way this shrew applauds every
crimes, the massacre of old people in prisons, the executions
popular cuts. Ugly no doubt and ill-bred, she hates
with a servant's hatred this queen who was the triumphant
of Versailles by elegance and charm more than by the
rank. She is closed to any generous feeling; she pre-

play with Hébert's ignominies; she insults this mother who
is at the Temple, this sublime Christian who, ready to mon-
to the scaffold, spent his last moments in the
dungeon of the Conciergerie, to recommend forgiveness to the
hers; she calls her Medici, she claims that in front of her
guards she made her son recite verses which ended-
were born thus:

And of a rebellious people abhorring darkness,

You must, my son, learn to pierce his heart (1).

tick, which we have already spoken about in connection with the Commune, Tabbé
Ravailbe. The worthy priest tried to teach the child at least
to know and bless the name of his Creator. The ground, alas!
was ungrateful, and Lockroy profited little from this teaching which would have
could save him from all the deviations.

(i) Journal of the year of the Parisian Revolution during the Revolution (page
281).

"May my son never forget his father's last words that I
repeat to him: that he never seeks to avenge our death." [Testament
of Marie-Antoinette.)

She knows she's lying, what does it matter to her! It's with these
lies that make heads roll. Good nature
wants to enjoy the agony of his victim to the end;
hyena at least wants to smell blood since she can't
drink it.

One October morning an artist settles down, a pen and some
paper in hand, at a window on rue Saint-Honoré. A
woman is at his side, laughing, flirting, displaying her graces
horrible; suddenly a flash of joy passes through the eyes of
This woman, a rumor has spread among the plebs who are waiting
its prey, a cart appears, it carries to the scaffold the one
who was the queen of France. The Fury, however, cannot dis-
simulate a movement of spite. Marie-Antoinette is more
majestic still than at Versailles. Broken that day by
one of those ailments that destroy women,
under the burden of pains that seem beyond courage
human, the unfortunate still finds the strength to be calm
until the hour, fortunately near, when, touching the
At the end of her long agony, she will cry to the executioner: "hurry-
at your place! "

The artist was David (1), the woman was M^'^ Jullien.

The father, terrified by this graceful companion, voted for the death of Louis XVI, assuring that he had always hated the king and that "his enlightened humanity having listened to the voice of justice ordered him to pronounce death.

The son hunted by race. Whether one imagines Gilles or Aba-

(1)This drawing is part of the Hennin collection at the Library national. Above we read this note in Mr. Hennin's hand: “Portrait of Marie-Antoinette, Queen of France, taken to the sup- accomplice, drawn in pen by David, spectator of the convoy and placed at a window with citizen Jullien, wife of representative Jul- link. Copied from existing Tcriginal in the Soulavie collection, »

die invested with the authority of a proconsul and we will have Tilôo of what JuUien fils was: "Nothing, says the Biographical Dictionary- phiches of the outstanding men of the end of the 13th century, cannot render his fanatical exaltation, his taste for tortures and his idolatry for the guillotine which he called It is the purgative of the royalists." He was sent at 19 years old as a replacement- cer in Bordeaux Tallien and Ysabeau who were found too lukewarm and this ferocious kid justified the hopes of the Committee of Sa- public. He was heard one day, Prudhomme recounts, exclaim in the Popular Society that "if milk were the food of the old, the blood was that of the children of freedom that rests on a bed of corpses” (1).

The letters that this bloodthirsty ephebe, who was called Robespierre's snotty spy wrote to his master appear in the Papers seized from Robespierre.

Some are masterpieces of early perfi- die. This tiger was also a sheep. He feels an irresistible need to denounce; he denounces Bordeaux, which he names "It's a hotbed of business and selfishness," he denounces. Ysabeau "who eats white bread while the people feeds on beans; » he even denounces Carrier « who lives in a seraglio surrounded by insolent sultanas and epaulettes- third parties who serve as his eunuchs.

(1) M Charles Vatel, in his book Charlotte de Corday elles Gi- rondine, tells us that this amiable young Ijomme launched butcher's clients on the outlaws and hunted them down like Lûtes wild animals.

: The Bordeaux poet Joseph Despaze recalled this detail in the

Four Satires or the end of the 19th century,
i One of the three Julien, prescriber of viripts years,

Revives the panting butchers in Bordeaux;
Murders are his games and heads are his games.
This cruel child takes the place of a child.

JEWISH PERSECUTION AS\

With this he was frisky. He asked for subsidies.
for the Bordeaux theatre, he wanted to regenerate the nation
by the ballets: (c As I saw the incalculable effects of
this kind of celebration, he said, I thought it would be beneficial to offer it, to the
less on stage, to all of France and I composed
a little patriotic entertainment; the Commitments of
citizens.

It is this playful side that makes Lockroy run in the family.
After having crossed the small newspapers following Wolff,
he passed through the Déjazet theater, before going up to the
theater of politics. He is the vaudevillian persecutor.
Saint-Simon said of Pussort that he had "a face of
angry cat." Lockroy, when he managed to get attention
on him, has the look of a happy cat, of a cat doing its
garbage in embers. The eye is signal, like that
three-card players; there is concern about the came-
Lot, who gathers the crowd without ceasing to be on the lookout, in
this little physiognomy, alert, sly and wicked.

He's smart. He proved it under the Commune. He was strong.
embarrassed by his attitude in Paris. Approving the acts
of the insurrectionary government, but fearing prudem-
to associate himself with a movement that he knew he had to
fail, he found a more satisfactory outcome to this situation.
clever than the Zouave's is below. He took advantage of the cir-
constances potir go for a country walk and
to see if the lilacs grew near Clamart; friends
obliging people had it removed by a patrol and handed over
free when the Commune was over."

The good people remained convinced that this pure one would be dead
for him, and since that time looks at him as a good one, this
who is called a number one Republican.

In the last elections this Paillasse found a way to

registered on all lists. Today he is Minister of
Trade !

Lockroy's great title, with the Freemasonry-
rie, was to introduce himself into the family of Victor Hugo,
and to stand guard there to prevent the one who had
been such a great religious poet does not return to Christ. The af-
The operation was carried out admirably. The grandfather was taken by
the love he had for his grandchildren. What pain
it must have been for the poet to see this ugly sparrow installed
so in the eagle's nest 1 Who could express the inten-
sity of the look full of a dull hostility that the old man,
of such magnificent good nature towards everyone, sometimes launched
on Lockroy imperturbably seated in his role of
foster father, motionless in one posture at a time
arrogant and very low? All the horror of this life com-
mune could be read in that look.

What happened at his deathbed? We will never know.
exactly. The last hours of this sovereign of the in-
intelligence were surrounded by as much mystery as those
of a sovereign by divine right.

The famous will, published before the funeral, does not
does not appear to be from the hand of Victor Hugo.

Louis XIV had as his secretary the pre-
President of the Court of Auditors, Toussaint Rose. Rose, who
was a member of the Academy as a replacement for the silent one
Conrart, had the same handwriting as the king and he wrote the
letters which, according to the label, must have been autographed.
Pecsonne is not unaware in the literary world that Mr. Richard
Lesclide fulfilled the same functions near Victor
Hugo and that the authentic autographs of the master are
excessively rare for the last period of his life.
Victor Hugo, obviously, would not have been enough for his overwhelming

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labor, if he had to write fifty letters a day
to announce to people that “they had the Word in them,”
and that he "cordially pressed their loyal hands."

This Lesclide, posted in the house by Lockroy, was
a Jew from Bordeaux, a Jew of the gay kind who drank
vigorously at dinner, but which was not unpleasant.

Surrounded in this way, Victor Hugo no longer had much means
to express a free opinion. It is morally certain
for me he asked for a priest and many testimonies

materials would tend to confirm this conviction. We have
heard Vulpian affirm this fact positively in a
salon. Vulpian, no doubt, denied in writing what he
had said orally, but his letter reeks of lies and
fear. It is demonstrated, in any case, that Lockroy intercepted
the letter filled with such evangelical charity from the archbishop-
than from Paris, and that it was not given to the patient.

What you always have to look at is the tone that
these people in these matters. I will never dream of
I am surprised that an Israelite would ask a rabbi for
console him in his last moments; I even add that, if he
begged me, I would go and get it myself and pay
the cab if necessary. Do you want to know how Germain
See qualifies the very possibility of such an act? "My
dear friend, he wrote to his accomplice Lockj-oy, if you have read the
World of yesterday, you will find a monstrosity on the
desire that the Master would have shown to confide in a
priest."

I ask you in what way it would be monstrous for a man
who owed his finest inspirations to the Christian religion,
who celebrated Jesus, the Church, prayer in immortal verses
had the desire, before leaving the earth, to talk with the
minister of a God who was his own.

II 25

Lockroy is even more insolent. The editors of the
World, wanting to hope anyway that the soul of the poet
was saved, had asked simply and very conven-
possibly if Victor Hugo had not wanted to see a priest.
"The funny ones, who write a religious newspaper called
the World,); this is the tone in which Lockroy begins his
answer.

Lockroy is sure of what he is doing by writing this. He is
those who have received the most corrections in their life and who
received them most patiently. He had done it very young
learning the humiliations sending his father, means-
lighting a few modest fires, engaging in antics or
stretch out your back to entertain the crowd at the theater. 11 juslilie therefore
what Montaigne says, in his figurative language, of the
power of habit: "This one seems to me to have very
well conceived the strength of custom, which first forged
this tale that a village woman having learned to caress
and to carry a calf in his arms from the hour of its birth-
ance and still continuing to do so, gained this by the ac-
custom that, big ox as he was, she carried him

Again. "

With the Catholic journalists, Lockroy takes his
revenge. There are officers there, former pontifical Zouaves-
caux, who were heroic on the battlefields and
the sight of which alone would hide Lockroy under the label; rete-
naked by the defenses of the Church, they leave this unfortunate
insult them without sending him any witnesses.

Lockroy's comrades naturally draw from there,
absolutely false consequences. I will quote Louis-
Slanislas Meunier. I have read articles by him which resonated
pailois, through the blasphemies, a vibrant and ori-
original, where we found a sincere depiction of our miseries

social that France owes to the Revolution. See, however-
dant, what he writes on this subject:

What a behind, my friends, that of clericalism! As
This fleshy roundness seems admirably intended for
kicks! See how well the foot sinks in! This is done:
plop! A pleasure, really. It's greasy, oily, unhealthy. And for
bouquet, the letter from Mr. Lockroy: "The jokers who write a
religious newspaper called Le Monde... » Have you had enough, say.
Ask, get served! Do you want slaps?

Mr. Meunier is not unaware, however, that at the first gesture
of those he attacks, Lockroy would flee as he did
fled in a panic, in July 1885, from the hall of con-
certain of the rue de Lyon, when some voters, less
naive as the others, covered him with jeers while treating his
speech of "bluster." More concerned with the truth, the
editor of the Cry of the People, while using the compa-
reason that he seems to like, could, on the contrary, have
point of view of his anti-religious ideas, draw a
seemingly specious argument against the foresight of the
master of the universe, so that a man, like Loc-
kroy, which was intended to receive a number of blows
foot and truly exceptional slaps, had in
born with only two buttocks and two cheeks like the common man
mortals reserved for less violent emotions (1).

(1) If Mr. Mennior wants to see men like me together"
who heard him {pile to be found far away in their homes;^ found-
worm of the workers:? chréliejis, treat of the Tiirlupiiis couiine Lockroy,
who have among their own only butts and ass<ssiiis, he has
what to read, diuii? Le Monde of January 10, the article itilitiilé lioOf'che. This
It's not the best literary thing I've ever read, because it's one of those

articles that are written with the foot rather than the hand, but eufiD,
to me (leave the ball in the room in dispute, it is not possible
U'èirc plus p.'i.

With his legendary rapacity, his obscure turns to
Ministry of Public Education, Paul Bert is from the
same category; he is, without doubt, the first grand master
of rUiiiversity that we have seen mixed up in these questions of money
and in this he proves his race. If Bert, as he observes
Mr. Lorédan Larcher, is a name of Germanic origin,
the first names of the grandfathers of the church insulter
Isidore Bert and Simon Boyer are Jewish first names.

Simon Boyer, as we know, was a teacher at the college of
Jacobins h. i\uxerre. Accustomed to seeing the human species through the
On the ugly side, he was not frightened by sans-culoUism.

It was him, says the Administrative, Historical and Statistical Almanac-
Yonne tick (year 1861), which was responsible for applying to
certain place, which decency forbids us to name, punishes them-
corporal punishments inflicted on the students, and there were some among them
from the age of twenty. Each correction brought in twelve cents to the
Mr. Boyer, who also went to town to exercise his touching functions-
tions. The income from this job was, without doubt, of a
good report, since he was able to acquire a building as well
important than that of the Jacobins. I remember seeing
Mr. Roux, a surgeon in Auxerre, brings his son to the class of
Mr. Amé, to have the aforementioned correction inflicted on him, and, before
from there on his knees, put a twelve-sou coin in his hand
(duodecimal system) that, all weeping and still kneeling,
The corrected student in turn gave the official quiz. This student
became the famous surgeon L^oux, member of the Academy of
sciences.

As the author of this note points out, the
considerable sums disbursed to the B evolution by this
zealot of discipline, who loved youth in his own way,
if we are to believe the proverb "those who love well chastise well,"
would suggest that the number of spankings was
considerable to Ajjx.erre. This would perhaps be an indi-

inaccurate ticrn; everything was strange in those troubled times.
even saw some communities, threatened with being stripped-
lees, entrust to men, whose protests of de-
vowed to have deceived them, the funds necessary for
buy back the building put up for sale, and these men, abusing

of the trust shown in them, to use the money to
buy the building for themselves and energetically
the deposit (1).

Bert, moreover, seems to have broken with the Synagogue,
he willingly poses for the pontiff of atheism, but there
he is still a plagiarist, a plagiarist of Jews naturally.
1848, in the Frankfurt Parliament, a German Jew, named
Oppenheim, asked that a Pope of Va-
theism, ein Papft der atheistcihen. Paul Bert stole
He is not proud of this idea.

I caught the man in the act of lying, the hand
in the bag.

In the second edition of his Manual, I read this
sentence, page 156, lines 14 and following: “I am lieutenant-
born of God, said Louis XIV in his Testament, I
possess the life and fortune of my people in all pro-
prayer. When I make a resolution, God sends me
his mind.

The sentence surprised me a little, it was given however
as absolutely authentic since it was written not
only in italics, but placed in quotation marks. With
the signature of any other, we would not even have had the idea

(1) One will read with interest on this question a full volume of hn-
black and colored: Grippant, story of a monk's property, by the
RP Clair.

See also the Review of the Revolution, June 5, 1884.

to go see, mnis Bort is one of those that we don't believe pgs on
word. I am revising the Testament of Louis XIV. Paul Bei-t
had simply invented the phrase, it was a simple
false (1).

Please note that this Testament is a document known to
all, a written historical monument; the fij^uré copy, of which
the rating is, I believe, K. 137, n" 1.6", was made on rori-
ginal by the President of Parliament, who scrupulously respected
the arrangement of lines and pages. This Testament-
ment has been printed about twenty times and it turns out
in Grimoard's Works of Louis XIV; I rep-
published in the Journal des Anthoine, including Victorien Sardou
had kindly lent me the manuscript.

Isn't it true that it's very low, that it paints well
an era and a man, this minister of education-
public information falsifying a text like that, lying
to children to try to dishonor the memory of a
great king? God be praised, no humble brothers,
that this slanderer insults every day, would not be capable
of such vileness.

The general spirit of the Testament, we add, is in de-
agreement with this sentence which is, moreover, not in the
style of the time. From the beginning, Louis XIV expressed regret
of the evils that war has caused to its peoples: <(As
by the infinite mercy of God, he said, the war, which has,
for several years, agitated our kingdom, with
different events, which have caused justifiable concerns,
is fortunately over; we currently have

(1) Despite his ap'orob Paul Bert was forced to withdraw this lie
of the following items. Needless to say, I hold the volume to the
available to anyone who would like to consult it.

more at heart than to provide our people with sustenance
sadly, so many wars have not allowed us to
give them, and put them in a state to enjoy for a long time
fruits of peace, and to remove anything that might find-
to give them peace of mind."

c(We had no other view, in all the others
provisions of our will, said Louis XIV again, in
concluding, that the good of our State and our subjects;
we pray God to bless our posterity and to
grant us the grace to make good use of the rest
of our life, to erase our sins and obtain his mercy-
rope. y>

Who does not remember the grandiose scene of Louis XIV at
his deathbed, confessing, before a child, glorious-
his mistakes in his life and the noble words that M'"® de
Ventadour had this inscribed near the cradle of the young Louis XV?

These are the lying books that parents are forced to read.
put in the hands of youth!

This slanderous manual is an absolutely
Jewish. The publishers Picard Bernheim (1) are Jews and
put to launch the affair the double bitterness which inspires the es-
for money to be made and the prospect of harm to be done.

All books approved by the Ministry and intended for
destroying religious feeling in young minds are
published by Jews.

He is a Jew, the Israelite Archives tell us,
that this Giedroye who makes this singular book, the Gerhe of
VEcolier, of whom the republican press itself has made

(1) Le Figaro of February 23, 1883 announces the marriage at the temple
Israelite from the street of HuffaulL, from ÎVU'e Beiheiiu, the daughter of the expert,
with Mr. Gustave UodniJUes.

gorgfis cliaucles and in which the name of God is suppressed
of all the passages of classical authors in which he
fi<4urait.

■o'

Little fish will become big
May God grant him life.

Thus speaks La Fontaine.

Little fish will become big
As long as he is spared his life.

This is how Giedroye expresses himself, who also obeys instinct.
of his race by dishonoring and mutilating the masterpieces
that France produced when the Jews, thank God,
did not have access to our home.

This hatred of God reaches monomania. In the month of
February 1885, we see the reappearance of Camille Dreyfus who
raises a grotesque debate in the City Council. He wants
ban Victor Hugo from school because the name of God
is found in the poet's works, that one speaks of the
prayer, that we find verses like these:

Give, you who are rich, almsgiving is the sister of prayer...
Give, so that God who endows families...

City Council approves this Jew and an investigation
severe is prescribed.

It was the German Jew Lyon who, in March 1885,
denounces a professor from Chaptal to the Municipal Council,

Mr. PeUissier, who enjoyed the esteem of all. What was the crime of this scientist? He was not accused of having raped the neutrality of the school, of having communicated its ideas to its students. He had simply exercised his individual right, the freedom of thought in its most sacred form, in pu-

published under this title: The Lessons of Christian Antiquity, a book full of noble teachings and eloquent insights eus who received a Monthyon prize from the French Academy. In this book, the writer allowed himself to note the indifference moralizing and fertile of Christianity. Lyon-Allemand was outraged by this audacity and the unfortunate professor was abruptly dismissed after 25 years of service.

He is a German Jew, OllendorfT, whose family is originally from Rawicz (Duchy of Posen) who, secretary of Ferry, excited against Jesus Christ this man who nevertheless-dant does not need encouragement for evil (1).

Quilly, the defrocked priest, the damned soul of Paul Bert, who uses the little theological science he possesses to provide this wrongdoer with arguments to insult the Church, is an instrument of the Jews, he married a German Jewess named Salomé Brandt.

All higher education will be within a few years in the hands of the Jews. We find nothing but at school Higher Studies: Philology: Deputy Director, Mr. Henri Weil; comparative grammar, director of studies: Mr. Mi-chel Bréal; Zende language, assistant director, Mr. James Dar-mesteter; Semitic language: director of studies, Mr. Jo-seph Derenburg; Arabic language, Mr. Hartwig DercMibourg; Ethiopian and Himyarite language, Mr. Joseph Halevy; Philo-Assyrian science and antiquities, Mr. Jules Oppert.

Among the leaders of the work of destruction undertaken against everything that recalls the Fatherland of yesteryear, a place for

(1) As soon as he arrived at the ministry, Lockroy hastened to call this Jew to him and he appointed him chief of staff of the minister and director of the staff.

part must be reserved for the German Jew Michel Bréal. Ce-

he took charge of pursuing old France in these
belles lettres, these humanities, humauiores litteræ, which ren-
tooth man more human, more civilized. He was the instrument
of this need that the Jew has to lower everything, to level everything
which we have spoken of so often in this book.

Thanks to German teaching methods, Michel
Bréal wire adopted in France, the poor brains of our
children, confused by a thousand confused notions, became in-
capable of any serious effort. The level of classical studies-
siques declined rapidly and candidates for the baccalaureate
came to the point where they no longer knew how to spell.

The Faculties are unanimous in their reports to
complain about this lamentable decadence. One of the men
who know the most about teaching issues,
Mr. Albert Duruy has published a very remarkable work on this subject.
que (1) where he admirably highlights the effort accom-
fold to deform the French soul, giving our game-
an education contrary to the national genius.

In this debate, he says very well, it is not a simple ques-
tion of pedagogy which is agitated, it is not only the eternal
literary quarrel between the ancients and the moderns which has been rekindled:
what is at stake is the clear French genius that we are in the process of
to obscure; it is a whole generation, already sad, raised in the
pain and tears, to the sound of defeat, without opening
on the heaven that was taken from him and on the glory that is no more; these are
our children who are getting on our nerves and depressing us; it's our country
dejected, mutilated, that one would like, still trembling, to bend
under the yoke of foreign methods and culture. This is the
big, the real danger of the new programs. To all their

(1) Review of the Two Worlds of February 15, 1884.

other faults they add that of being antipathetic to our race;
they were not born in Gallic land, in holy land; they were
designed Ifi-bas. They came to us from TLst, with the invasion; they
completed it and they continue it.

Everywhere you find the Jew trying to destroy directly-
directly or indirectly our religion. Divorce is
of Jewish inspiration, the Jew Naquet puts divorce into
our laws. Our beautiful funeral ceremonies irritate the Jew,
It is an engineer named Salomon who takes the lead
of a company for cremation that he would like to make obli-
gatory.

It was a Jew, C4amille Sée, who organized the high schools of
young girls, so as to exclude any religious teaching from them.
gieux.

Some French people, even those who are not very zealous in their faith, say to this
man: "Come on, you're going to give these young girls
a refined culture, an education far superior to their
position in the world, teach them music,
arts of pleasure, you know how much difficulty we have in
live by running the stamp. Placed between dishonor and
poverty which will seem harsher to them than to natures
less cultured, these children of employees, of old soldiers,
bourgeois will have many temptations. Why not
to put at their heart one of these beliefs which support
in life, an ideal which elevates, which consoles, which prevents
the failures? » •

The other smiled with that impertinent and fat air which ended by
disgust even the voters of Saint-Denis, After drinking,
he confesses his secret thoughts. To these bankers, to these enriched people
of yesterday, to these Jews brushed against civilization, did he not say
left-hand companions who can distract them,
Klipolh (non-Jewish girls), who are able to rock

ce.'^ liypocondres, as David soothed with his harp the
Saul's madness?

Tax meat, pleasure meat, ca:ion meat, isn't it?

'the destiny of the Christian, of his daughter, of his sisters? There you have it

I

1 why we can boldly write Girls' School on the
pediment of these high schools, from which so many unfortunate too will come out
little religious so that an honest home opens in front of
they, too educated to be satisfied with the miserable
condition of women in our disorganized society-
nized

In the newspaper of the Jew Valentin Simon, V Echo de Paris,
a former soldier of the Commune, Mr. Edmond Lepelletier,
noting that fifty thousand young girls, "have three
only a thousand had been received, had presented themselves in
a year of teacher exams, traced existence
of these unfortunate Klipoth an instructive picture despite
its brutally realistic form.

And they rush, he wrote, the unfortunate ones, to the assault of the

promised places. Last year, three thousand were distributed. That's
a lot, you might say.' Alas! the requests amounted to five
a hundred thousand. What will they do, what are they doing now, not to mention
those who failed the exam, these forty-seven thousand institu-
unemployed women, with no hope of finding one? Where will we find them?
We?

We already know that it is useless to look in the workshop or the
store. They cannot deviate from this point. Yes, by looking
Well, we will find them, these refractory outcasts, among
their fellow lyric poets without courage, journalists
without newspapers, lawyers who do not plead, defrocked officers-
and deserting priests. It is in the smoke of the breweries
that we see their ironic and mocking silhouette; in
the noise of the clinking of bocks and the beating of absinthes, we
we hear them ranting against society; we will see them pero-
rer, having a coffee room for pulpit and alcoholic girls

for customers, these useless products from higher education colleges
young girls. Paris is already poisoned by them.
[Nihilists of love and family, we meet them at every
not, the bohemians in petticoats, wearing the short bun, the fanx-co'.
masculine, and having as rallying sign h pince-nez profession-
nel. They teach, they consult, they decide. A court is
around them. We see them correcting requests for money or writing
love letters from their ignorant colleagues, cowgirls promoted to
girls from the suburbs who, in running away from school, have only passed through the Scho
military. They have a clientele. The liquidators ad-
put and make assault of erudition with them. Moreover, to defi-
but their superiority, they have extreme refinements and contrib-
contributed to the development of this cult of Lesbos, whose altars
flesh see so many kneeling today.

We will also find them elsewhere, in these establishments
special ones, which Scholl has named Duval broths of love.
When they are well mounted, they always count among their
boarders a qualified lady, and to the consumer who
made the request, we serve today "the teacher," - as
formerly the black woman or the bearded woman. That is progress (I).

(1) Echo de Paris of August 1, 1884.

The funny thing is that a religious newspaper from Auvergne,
Family Sunday, having in turn noted these distressing
evidence, the Lardeme, which did not suppose that a Jewish newspaper had
could have one day, by hairard, the idea of telling the truth, accused of the
sheet ca'.huliqut' of slander and naturally denounced it to the judges
Freemasons of whom she is sure. These are the polite terms in which she

expressed herself, without realizing that she was addressing herself directly not to a conservative, but to a proven republican like Mr. Edmond Lepelletier.

î The abominable scoundrel who thus defames an entire honorable body gives his lying inferences more odious conclusions Again.

"These are the naughty things that we dare to publish in a so-saying nun.

"The cowardly bandit who commits these pretty things hides under a fancy signature; but there is a bookseller-publisher, a printer-death. Will we let these infamies pass without inflicting on this Basile au-Vergnat the correction he deserves 1 »

Perverting the younger generations, that is, moreover, the point. essential, the one on which all the effort is focused. He is a Jew, Benoit Levy, who publishes with a Jewish publisher, Léopold Cerf, the Jiratical Manual of School Law; he finds it very pleasant, he explains its beauties with complacency-ance, he threatens those who hesitate to obey. All this which concerns religious emblems delights him particularly-ment, he insists on this subject.

Public schools, he writes, being, by our law, absolutely-secularly, it follows that no religious emblem should appear in the collection. It would be inconsistent to pro-to claim secularity and to leave the religious emblem there, that would be con-to milk all the ideas that prevailed in the discussion the principle of secularism.

The anti-Christian law, once again, is their work of predilection. They run as soon as it is threatened.

The Lavaur school board, one of the rare countries where citizens have courageously done their duty and worn out of all their rights, excuse a father who had re-was forced to send his child to school because it was given teaching with the Compayré manual.

Immediately Ferdinand Dreyfus, one of the members of this tribe that swarms over France, like the tribe of Maycr, rushes into the corridors and into the committees; he drags after him a moaning, weeping, lamenting shadow-table, it is Compayré who sighs, Compayré who despairs-Father: "They don't want my manual anymore, what do I do?" will become? I will be forced to write reli-gieux." In short, the Dreyfus gives birth to an amendment in

which contains this paragraph:

"School boards may not, under any circumstances,

interfere in the assessment of materials and methods
of teaching.

A school board that does not deal with teaching-
nement, it's the height of irony, as they say in this slang of
l) Oulevards that the Jews made fashionable, but what are they?
what can it do to Dreyfus, as soon as it comes to molesting
Christians?

This episode, in any case, highlights the Goltin side well.
who is involved in these persecutions with a naughty side, fury
of the pedant against those who persist in not admiring his
literature. "What the Almanac of the Muses, said Cha-
Teaubriand, provided agents to the Terror is incredible. The
vanity of suffering mediocrities produced so many
revolutionaries than the wounded pride of the assholes and
abortions: analogous revolt of the infirmities of the mind and
of those of the body.

In this respect, Gompayré may have surpassed Pai 1
Bert, by his stubbornness in imposing his m'""-inK to pose
on the ministers by threatening them with his vote so that this
manual, which everyone rejected, was made compulsory.
In 1883, still under pressure from Compayré, the pre-
fet of the M.mche revoked, not a secular teacher,
but a nun who could not, we will agree, accept-
to publish a work condemned by the Pope, M"^*^ Fontaine. o[,
religion Sister Thérèse, of the Carmel of Avranches. Some
some time before, the impudent Ferry declared that "there is no
There were no textbooks allowed in schools (1).

(1) It is this Oonipayré, cnh'bram in his inarmels the siiffcai^e niii-
versel, who, (iauà mie reunion [Mihlique for the élfolion? «1»; 1885,
threw a bowl of t'oiu to the 61ecleutï> who were against the opposing candidate-
pnrluni.-te.

— You are wrong, Mr. Argumentative, said a peasant to him,
deprive yourself of tomorrow's duties.

Everywhere, I repeat, you meet the Jew to lead
and poison religious debates.

Take this episode of the second expulsion of the Benedictines
of Solesmes, which had a particularly revolutionary character.
so much.

These poor people, thrown out the first time, are
gradually returned home. They have no fortune, in
In fact, they cannot live outside the monastery where they
settled their lives, where their library remained, where they
have these work habits which are, each of us
knows, so important for the learned.

Among the radicals, even violent ones, many knowing
this, would have kept silent by distancing themselves that the representa-
sentients of this order, which saved civilization in the Middle
A-ge, who collected in the cloisters the masterpieces of
The human spirit, are a bit like our colleagues.

The Jew Charles Laurent (1), informed by the police
Jewish, goes to find its director, the Semite Veil>Picard, and
said to him: "Good news! There is harm to be done." He de-
nuncio these old men, he provides details of their stay
the most detailed and this Pilate of Freycinet disgraces himself-
nore by expelling men of whom he was the host, the pro-
tégé, the obliged.

I am not like the Pharisee who prayed standing up and
who boasted before God that he was righteous. The bad ones
acquaintances could have made me a seemingly-
l)le to those of whom I speak, to these men who, says the Scripture,
(have the right hand full of iniquities and the left hand

(1) On June 1, 1883, we see Ms. Marie Laurent presenting the
daughter of Mr. Cobleulz in Tiniliaiiou rellgieuî^e, at the 100th of the rue de
to Victory.

full of presents. There are, however, some things that I do not have
would never have accomplished. If I had known that pro-rabbis
crits were meeting to coo (1), I would not have them
certainly not denounced. Laurent has no such qualms.

Here again, we must stop to examine the psycho-
logic. Born into a milieu of hams, like Lockroy,
The editor-in-chief of Paris is obviously closed to cer-
certain feelings of delicacy and honor than others
breathe in some way from the cradle; it is excusable
perhaps, in this respect, up to a certain point. The fact
of this young man, of this writer who becomes an informer

to please a Jewish banker, is no less
strange. I am told that he wears, in some circumstances,
the officer's costume, I cannot believe it and cannot imagine,
in France, a body of officers quite singularly com-
placed so that a confessed informer could take his place there.

As he is, he is curious. He not only has the men-
your hairless actor, it's all white. What does he eat?
so to be like this? Like his peers, he was one of the
freed from Gambetta and, from the garter of an Egeria

(1) Mijnuder is to gather together to study Talmudic doctrine,
the Kulacca. According to the Talmad, trailed Sirassin, third God,
after leaving the Temple, reserved for himself in heaven a ceMaiiiiiieu
four cubits tall where he saw a part of the body.

In Yeschuot, treatise of Abodu Zara (Cult of the pagans), cliap. ler^
we read: The day has twelve hours, during the three preinicies God
myaude, during the second quarter God is besieged the flood
whole, but seeing that the whole world is coufiahle, he rises from
his seat of justice and sits on his seat of mercy. During
the third quarter of the day, God sits and feeds the child
whole, from rhinoceroses to fleas; during the fourth
God sits and plays with the Levialhan, as it is said
in the Psalms: "This Levialhan that you created to play with
him. "

red, was made one evening, laughing, a decoration which confirmed
Marcère, the austere minister, who could only respond with
tears at certain accusations.

If you want to see the soul of an opportunist, read a
volume of this Laurent, Mr. and Mrs. Neuhurger.
Was the Neuburger in question related to the ingenious
inventor of the Ncuburgiennes? I don't know. Still,
that after having been condemned for usury, and before
found the Bank of Paris and Brittany, which rallied so much
small savings, he had created as a pass
time a financial institution under the title of Credit
rental.

Laurent, young and candid then, it seems, because it is
this time, I believe, which dates from his nickname of Comme la
Moon, was seduced by the appearance of the fences and by the good
appearance of the offices. He brought his money there so that
made it profitable, and was treated by Neuburger as a
sinnple goij. He lost everything, pleaded and, although defended by
Joseph Reinach, he came up against the law very wisely, whatever in

thinks Naquet, who did not yet recognize the bets and
stock market games.

Not satisfied, as we understand, Laurent devoted a. vo-
whole lume to drag Neuburger through the mud. Nothing is
It's strange to see someone who claims to be a writer,
spend two hundred pages telling you that one day he
bought Pamplona, another day Otto Bonds-
manes, that he raised Romans, that he liquidated Suez.
to question, regarding dry setbacks, Ms. Neuburger
which seems quite foreign to all this. The book has never been
reduced to this task.

Despite everything, IUonsieifr and Mrs. Neuburger are not
a document to be completely disdained for the future - it is very

interesting to see that a man who was already condemned, ob-
a stream of complaints from a man who has seen him (his Government)
like Laurent, was able to quietly found a
new bank without the police, absolutely convincing-
that the money we would deposit there would be lost, inter-
come in any way.

This transmission by hereditary religious hatreds
or anti-social instincts is one of the shows that
have struck most in the course of this work. Without ac-
to attach to heredity the fatal character that the
modern science, it must be admitted that it plays a con-
amazing in the constitution of beings. There are real
diabolical predestinations. In 179D, the Marquis de Roche-
strong, lord of Coulanges-la-Vineuse, ruined gentleman
became a supporter of the Revolution, planted in the courtyard
from his castle the first tree of Liberty that one had seen
in Burgundy. The tree is blessed by Father Pyat. The gen-
Tilhomme was the grandfather of Henri Rochefort. As for the
priest Pyat, he fell in love with a nun and had two children from her-
children, the eldest of whom was Félix Pyat. Isn't it strange to re-
find these two names in the Commune?

Can a convict's son be a saint? Yes, says the Church.
But the sociologist, in accepting this assertion, is
forced to recognize that, in order to stay on the path of
virtue, he would need more effort than others. If he received
of education, the man born in these conditions will avoid all
what clashes head-on with the law, he will shelter his evil action
behind phrases, words of progress, of war
clericalism, it will rely on a community like
Freemasonry, but deep down he will remain the son of
convict. He was a stronger psychologist than Bourget, than

the one who said: "Parents have children who look like-
hurt deep in their hearts."

Look at Challemel-Lacour. We might not have
published ourselves the documents relating to his ancestors,
but they are in the public domain; everyone has them
has read and reread; it is therefore permitted to the philosopher and to the
thinker to draw the conclusions that seem to him
righteous (1).

If he had received no instructions, the former head of the
French Foreign Office probably looted Cal'uire

(1) Here are these pieces which, from Zola's point of view,
in his History of a Family, constitute a human document
of considerable importance. According to a letter addressed to France
On February 23, 1882, the death certificate of the father of the former mid-
Minister of Foreign Affairs, died at the maritime hospital in Bresl,
that is to say, in the penal colony, registered in the civil registry of Brest and that of
Fert4-Macé, the place of residence of the convict, as well as to the town halls and the
registries of the courts of Brest and Domfront. It also appears that
that there was a relative guillotined under Louis-Plulippe.

The father

We read in the Journal de Granville of May 12, 1838:

BANKRUPTCY

"By judgment of the civil court of Granville (Manche), dated 11
May 18:?8, the name ARMANn-FinÈLR Constant CHALl.EMKL-LA-
COUR, grocer in Avrnnche^i, was declared bankrupt.

"Mr. Théroulde was appointed as commissioner, elLefiançois, huis-
sier in Avrinches, trustee of the said bankruptcy.

"The judgment further orders that the person of Armand-
Fidèle-Constant Challemel-Lacour will be kept in custody by Legros,
bailiff in Avranches.

Grandfather and Great-Uncle

We]]i in ^e Journfd d' A 'ençon (hi May 14, 1815:
"Judgment given by the conr W assizes of the department of Orne, sitting
in Alençon, during the session of the first quarter of 1815:
“April 20th and 21st. — Alexandre-Foutuné-Ahmand CH\LLEMEL-

himself; a distinguished graduate of the École Normale Supérieure, a skilled rhetorician, to have it looted and gets away with damages-
interest he does not pay. Born into the ranks of the people, he

ROCOUX, formerly bailiff, residing in Joué-du-Dois, district-
ment of Alençon; FiuNÇOis CHALLIÎMEL, linen merchant, residing-
rantà la I<'erié-Macé, district of Donifiorit;

“Convicted of complicity in forgery of commercial documents,

“The following were sentenced:

"The first at twenty years, and the second at six years of
forced labor, to the withering of the mark of the letters TF and soli-
definitely at the expense.

The great-grandfather
Indictment of the lawyer of the liai to the Bailiwick of Falaise

The lawyer of the Uoi at the bailiwick of Falaise, who had communication
of the complaint presented by Mr. R... of Al-^siiil, ptoi>rlélaire, de-
dying in Joué-du Bois, against Mr. “Challemel-Lacour,” no-
to the village of Ferlé-Macé, set of all the pieces of the
trial, requires that Mr. "Ghallemel," accused (>by the said iu-
lorniatioa "of having been armed," on September 5th,
"accompanied by his two sons Rocoux and Mesnilcourt," by his fer-
first, named Levannier and Bobot, from another individual, Michel
Chollet, and two unknown men, all armed in their own way, some
axes, tnsils, others hunting knives, "sticks
"shod, and, in this war apparatus, to have transported themselves on
the property of said Mr. R... du Mesnil, to have, said Mr. Challe-
"mel, chaired and worked himself at the receipt of a bailier,
"to the demolition of a nmr serving to close and share the inheritances-
"ges du |»l lio^iaul," to have cut down two walnut trees planted on the
same neriiai;e's.

Particularly warned of having continued these excesses of all kinds and
of which we did not know "of the xen"^ile, although the complainant" tuui ma-
lade that he was, himself, transported to the scene and had
interjected cljmeurde haro to ignore.

Warned again "of having left|"secured, at ten o'clock in the evening,
always accompanied by his two sons, » named Chollet and
some unknown people "armed with guns and swords, in the garden of the
complainant, of having devastated and torn down palisades serving as a fence,
finally from >èa'ii carried to all possible devastations, despite the
repeated defenses in a clamour of haro, w

Requests Mr. Lacour

"Be it decreed, as well as his two sons, Rocoux and Mesûilcourl," the

would have said to Mr. de Carayon Laloiir: "I'm going to kill you!" Polite
and the lilted, without this garlic varnish being able to disappear over time-
Originally perverse, he writes: "Make me
all these people!" Culture for him was only a means
to do more harm to others and to make more of a connection to
himself (1).

named I.evannier, Bobot and Cliollel "to appear personally-
moves (raising Mr. the lieutenant criminal » and in the tlt-lais of the or-
donation, to lend interrogation on the facts reported in the
complaint and resulting from the interrogation, "to be subsequently required cost-
between them and named what belonged to him.

This August 28, 1790. Signed: Brujnet.

The son
Dijon Court of Appeal.
Hearing of January 24, 1879. — Judgment.
The Court,

Whereas the above facts constitute real attacks
against persons and property, and give incot1leslab[^'meDt
opening to an action for damages against their authors,
for the benefit of those who were victims; that it is a question of
to examine the extent to which the various appellant parties are
responsible and what is the value of the conclusions, taken by them*
before the Court.

Whereas, in this case, the facts on which the de-
requests constitute NOT sr.LM.KMiiNT quasi-offences, but drs de-
beds even CHIMES; that it is, moreover, a question of alleirttos carried
to individual liberty and to property, both of which are
placed under the protection of judicial authority by the principles
fundamentals of our constitutional law.

Jointly and severally condemns Glial'emel-Lacour, Vassel, etc., etc.

(1) Almost all the politicians of lag.iuihe have thus in
their end of the previous places which made them remain in suspicion-
cion by the nunuèif's people liu country and. threw them torps and, souls
in It^s bius de lu Fi'aiic-Mdii^<>nuune which u'csl not ddiicilc in the

To all these war machines, to all these means
attack against Jesus Christ and his Church, the Jew joined
anti-religious propaganda by the scandal sheet, the
obscene publication, pornography (1). In all that*]^
ladle at Toidureje Jew is a past master, he has the genius por- *
cin. Toussenel did not go too far when he wrote: "The
pig is the emblem of the Jew who is not ashamed to wallow
in baseness, in ignominy, in usury to increase-
to lie to his capital, which does not find infamous speculation
as soon as there is profit to be made.

Here again heredity appears with a character in some-
that kind of imperious. This ci-ass.; of the ghetto, this filth
proverbial, in which the Jew lived for centuries,
seem to have permeated him forever. The horror of Isaiah
Levaillant for cleanliness is not an exception; there is
obviously a form of neurosis, a beginning
of pica and malaxie in the incredible torrent of immon-
printed or drawn dices that the Jews have made to flow
across France for several years. They have truly-
restored in this France which was Christian the cult
ancient Phallophories, without the artistic side which is
mixed in Rome and Athens with these public exhibitions

choice of his recruits. The president of Gnmol, the minister of agriculture,
was clever enough to elude the rigor of the laws, but he was the object
of demoralizing conflicts. All the newspapers have published the judge-
rendered, on August 13, 1847, in a case of fraudulent subtraction-
due to the bankruptcy, a case in which he was involved
Gomol (MarliiiGilbert).

(1) From the Tiliuud, it is a wonderful presa<;e to dream
of excreiiiêiils. I*tesque all the » publications sadiijL es arel éilité
by the Jiiif.s A Jewish bookseller, a bookseller today, started
I wanted JusOne.

of shameless images and cynically paraded attributes
by the city.

This rue du Crois- is a real Jewish landmark.
sant, this halls pornographic newspapers where the stalls-
The Israelites, pressed against each other, fight
between them to see who will have the most debauched imaginations-
ideas. The historian of the future who will draw up the catalog of this

that we have put horrors into circulation for six years, with the
complicity of the government, will not be able to believe his eyes.

Scenes of sordid debauchery, monks driving around drunk
with girls, priest whipping a naked woman, like
in the poster of The Debauchery of a Confessor, groups
shameless, everything is there. Formerly, the fathers of families, the
common men would have given the prefect a bad deal
police force that tolerates and encourages these turpitudes;
Today, we see in the populous districts
entire families, fathers, young girls, children watching
and commenting at length on these Priapeas. That's where it went
France (i).

Ignotus, with his gift of seeing and making the spectacle

(1) This fury to defile the child's ass has the proportions of a
true nioiiomania (I characterize conlagious. The (laws of the Court
of the Assizes of Ir-et-Loire (March 1881) contains a professor
of the lyco<% M. VuUet, holding to the young people entrusted to your care
the most filthy and offensive remarks, providing the di-
rector of a fairground called the Reimblican Minerva or
Sanctiimmagmin, a canvas where religion is far*born into ridicule, and
forcing his students to go see her, calling out to him the passengers
on the public highway to force them to enter.

In Marseille, in April 1884, a MT.., inspector division-
child labor in theniauufacluros, fii visiting a workshop-
young islanders from the Rouet district, suddenly undresses
86 moutre completely naked to these eiifauU.

from the street, painted a striking picture of this secret museum
became public, of this scatology spread out in broad daylight.

In these working-class neighborhoods, most women are in
hair. There are a large number of small children. In front of each de-
picture shop, there are groups of men, women, pe-
little girls. Everyone laughs-except maybe the little girls,
who look serious and at first as if startled. I heard
and noted the reflections of this audience.

"Hey, look at this bishop" This is the caricature of
Mr. Freppel. Certainly, I admit the caricature of an bishop who has
wanted to face all the dangers of the Forum. But, here, the attributes
the most sacred aspects of religion are ridiculed. A kid
said to his youngest companion: "Look, kid, his chalice where
there is a mutt that spits..." Apart from four or five exceptions,

I did not hear, during my walk, any expression too
insulting. The public simply detailed the vision aloud
who was in front of him, as he does, when he attends a spec-
tackle in a fairground booth. < Look... a priest who is doing the
home search. He is received by a woman in a shirt... This
gentleman with horns, who looks at them through a hole, it is the
husband of the bourgeois woman... »

Ah! Ah! This priest whipping a little girl... and this bishop
who was next to him with his miter... »

The biggest success was for a lithograph, very large,
whose violently clashing colors caught the attention of passers-by.

It represents a kind of chain of convicts. The convicts are
dressed as priests, — as the people say. Each of the convicts has
below his tonsure, on his back, a large sign. It reads
in very clear characters these various inscriptions: Convicted for
rape of a young girl. — Convicted of two hundred and twenty at-
keep quiet about children...

I am not mentioning other grounds for conviction which do not
can be written here - and which are nevertheless spread out there, in front of the
little boys, little girls... This image has the biggest
success of curiosity. Four times, — that is to say, two men, one
Gavroche's wife and sister, with a silvery voice, launched
II "iO

4t)8 THE Jewish fiance

cooi monta obscene ircs which made suddenly stagger, like
under a gust of wind, the group of women and children...

Apart from these news, — the Mydén's of a bishopric, the
Qaêle at home, the New Christian Martyrs, are the des-
sins published in previous weeks.

This pornographic war "seizes every opportunity,
uses all means.

By the execution, the Tickets of the Holy Farce of Leo
Taxil, very carefully drawn, almost come close to
art; collectors, later, will be happy to
find as a testimony of what could be done
with impunity in our time/On each side, nuns
and priests are represented in an ignoble altitude;
above is a holy Pontiff, a sovereign prisoner,
but with which France has not yet broken completely
diplomatic report; he is wearing a galley slave's cap
on which we read the number 13. The work bears the signature
of Ernest Renan, Collector of the annalhemes and these words:

Yii for control: Léo Taxil.

How we fall! we think, seeing the name of the an-
former student of Saint-Sulpice printed on this filth that he
never dared to disavow! What punishment would this dis-
perpetually renewed taste that will take researchers
futures by digging through all these shames to finally write
this definitive story that we are only sketching today-
today.

Superior in character to Renan, Léo Tnx he, at least,
knew how to tear himself away from this mire. He was ashamed of being the man
Jews and he braved their anger by separating himself from them.
They are the Jews and the Franks, he recognizes it.
himself, who had led him to the path he was on, this
It was the Jews who supported him, preserving him from all risk-

that, guaranteed him that he could dare anything without danger.
It was the Jew Sirauss who was the first publisher of Leo
Taxil, this is the name that we find at the bottom of the first
edition of Down with the Skullcap. It is Mayer who gives a bonus
the Confessors' Manual, which protests when the hon-
Some indignant people tear down the posters from the walls
filthy announcing the secret loves of Pius IX. It is
Benoit Lévy, who defends Léo Taxil, is being prosecuted regarding
these Tickets of the Holy Farce^ not for contempt of the
public modesty, not for having provided the means of com-
put countless scams, but for c(simple
fine for filing the second copy.

The Jews have a great strength going for them: the rhonnôleté of
their opponents, which prevents them from using reprisals.
Suppose, indeed, that I have the idea of writing some incon-
coming to M''« de Rothschild. Imagine the welcome
what would religious people who want to do with my project have in store
I would like to honor myself with some friendship, my Catholic friends,
the humblest of the faithful: d Do not do this, let
apart from insults what is pure, what is chaste, what
who is weak.

The Jews of the Lantern have no such scruples; they
tell you calmly, with many supporting details,
that a nun, Sister Saint-Charles, gave birth to
a child on the Aix train. They got away with it for some-
hundreds of francs in fines and damages.
Even damages are strongly contested
by the public prosecutor, representative of morality. He
would be unfortunate not to give the name of this magistrate
which responds to the name of Morin. Taste the raisonne-

ment of this astonishing man: "It is useless," he said, "to ac-
award damages; there was defamation without

doubt, but Sister Saint-Charles is a res-
observable and well known; however, the damage caused is all the more
less than the person who suffers from it is more respected
and more esteemed (1).))

According to this singular doctrine, whoever would discuss the
Tropmann's morality would be more culpable than the one who
would drag Saint Vincent de Paul through the mud. I am wrong-
would be very sorry if "the acacia was not known" to this magistrate
paradoxical and if he did not have a Masonic apron under his
prosecutor's robe.

What I say about Sister Saint-Charles may, moreover-
theirs, apply to all the scandals mounted by the Jews.

Suppose that Camondo or any Jew had been
unhappy in his marriage. Feeling he is dying, he takes away from the
woman who cheated on him for custody of his son, he prays to the old woman
mother whom he worships to raise this child honestly. A
rabbi comes to console this man, to bring some hope
of a higher life in this cruelly stricken family.

Do you think that a Catholic newspaper would have gotten involved in this?
intimate drama^ would have attacked this grandmother, insulted this
rabbi? Certainly not. See, on the contrary, what the
Jewish press, Paris, Veil-Picard, Lanterne,
Mayer, Voltaire, Lafitte and Strauss, have drawn from

(1) Grenoble Criminal Court, presided over by Mr. Piat
Dervial, December 1882.

If we take Morin's point of view, it would therefore be necessary to ad-
put that the court paid little attention to the reputation of Ms. Hu-
gues, since he granted him 2,000 francs of dointnages-iulérêls and
that he did not pay the La/<ier;2(? that he one hundred and fifty francs of damage-
interests towards the Sister Saint-Charles. I hasten to say
that this would be a forced conclusion, we must not see in the dispro-
portion of the two bilfs that further proof of the servility of the
judiciary euveri the deputies of the left.

this Chauhies affair, in hatred of this noblewoman
Duchess of Glievreuse, guilty of wearing one of the most

beautiful names of France (i).

In this respect, the novel by Alexis Bouvier, published in

(1) All this campaign, declamations on \n motherhood, ap'loie-
menlson the mother i)rivée of her children, naturally leads to pro-
to cure a Jewess of a matter. Whenever you see the
Parisian press suddenly at war over a disaster
trophy or scandal, say to yourself: "There is a brave Israelite who
wants to earn a few louis." The Delpits are getting restless, the Jews the
move.

It is Mrs. Gersl who is chosen to wear the diamonds of the du-
Cliaulnes's check at the Mont de Piété, and it is possible to think that she
received some remuneration for his efforts. La Lanterne of March 9, 1883
gave us the portrait of this devoted woman:

"M'"* Gerst is mirchatide at U toilette and lives Chaussée-d'Au-
tin, next to the French Republic. She has a large shop there
where we see piled up the most diverse objects, from the dentures
such as grand privy, from silverware to bibs-
the most unusual, the most unexpected lots. This is how, next to
of a silver soup tureen that Mr. Garabetta almost bought, and which is co-
worth ten thousand francs, we see hanging a beautiful hunting horn all
dented, which is worth seventy-five cents, and in which is
past a Chantilly wheel, the end of which floats on an inkwell
of gilded zinc worth one franc fifty.

"The mistress of the house is a small woman of the Israelite type
very accented, with a pronounced Alsatian accent, and universally con-
naked in the Chaussée d'Antin district, where everyone
refers to it as the Jewess.

It goes without saying that Mrs. Gerst protests that she only acted out of love.
,for rhuuiaiiilé. "The duchess," she said, "had a lot of friendship
for me and often said to me: Gerst, you are going to do such and such
thing. I did it and didn't tell anyone about it, although
often came to tell me: You know Chaulnes, tell us about it
therefore of his projects.

What a lesson in the spectacle of this woman refusing to sell out
the advice of religious saints who would have helped her save her body
and his soul and arriving to run aground in a bric-a-brac shop in
brac, between a dented hunting horn and an old soup tureen, for
to hear oneself called /in Chaulnes, by a saleswoman in the toilet
Follow! That's the rumor that should have been made...

u i6.

The Lantern, under the title of The Two Duchesses, is still
a document to consult. The names themselves are barely
modified; the abbey of Solesmes became Tabbaye de
Solente, she is the theater, is it necessary to say it, of
the most disgusting orgies. The rr:oine Gadouiii devotes
his days of talking dirty and chasing after
dishwashers. In Solanges de Vroix Saint-Luc,
Albert Delpit, this Alexis Bouvier of the salons, took over the
same theme but with some form. The Jew^
Ollendorff printed the work, the Jew Meycr praised it
in his diary and the Jew Koning promised to play the
piece.

I confess that, in this respect, I clearly separate myself from the
Catholics. I cannot explain why they did not com-
sent to some pornographer a novel The Two Ba-
Ronnes, whose title would have been spread on the walls next to
The Two Duchesses poster. Jewish shawls indicated
so as not to be mistaken, two Israeli baronesses at
barely veiled by transparent initials giving themselves over to
most reprehensible acts, a synagogue interior
soiled by debauchery, a rabbi playing an aqua-
tick... You see the plot from here.

The mistake of Catholics is to place their feelings
of men of the world, of well-born men, of gentlemen
above the responsibility they have to watch over the
poor, on the simple, on the naive who are misled with
such publications.

— You are guilty and very guilty, I said to one
of them, not to use all means to com-
beat evil. Among the hundred and fifty thousand readers of the
Lantern, ten thousand, relatively honest, undergo
the influence of printed paper and are absolutely convinced

that the monks of Solcsmes spend their lives perpetuating
all crimes. At the next revolution, they will believe very
do well by shooting the religious who fall to them
on hand.

I am perfectly convinced, for my part, that if we
founded an anti-Jewish bookstore on the bookstore plan
anti-clerical, we would manage, after a year, to suppress
completely not the very violent discussion of
religious questions, perfectly legitimate discussion,
but the outrage to priests, to the Sisters of Charity, to
ceremonies of worship.

Similia similibus Jews love mud, give it to them
them, and they will leave you alone.

What laughter rose from the benches of the left
when Mr. de Lanjuinais came to complain to the tribune of
shameful exhibitions of the Republican Museum which promotes
from town to town, torture scenes featuring
monks? Wouldn't he have done better to raise some funds?
and to organize a show where Fasfeassinatdu would have been seen
little child of Metz by Raphaël Lévy, the martyrdom of Fr.
Thomas in Damascus or redo Tizla Elzar. The Jews would have
shouted, Mr. de Rothschild would have shown his teeth, Naquet and
David Raynal would have become agitated and Waldeck, who jeered
so pleasantly Mr. de Lanjuinais, would have gone up to the tribune
to declare that everything that was respectable should be
respected, and that harmony between citizens had always
seemed the most enviable of possessions for a government
sincerely republican.

I do not intend, of course, to stir up all
the filth of Jewish journalism, to recall all the
insults, all the ignominies that they poured on the

Christians. Any pretext is good to strike at what they
call Vensoutané. The most beautiful, the most touching
ceremonies of our worship, those which have been going on for a long time,
even from the point of view of the eyes, the joy of old France,
are occasions for blasphemy and vulgarity.
processions are tightrope exercises, mas-
carades, comedies, fardes, promenades of
religious tinsmithing. The Blessed Sacrament is called the
^f. the priest's pendulum.

These are the kind actions of people who, under the Empire,
as I have related, were indignant that the name was given
from Jew to a usurer in a medieval play; of people
which, a few years ago, had fifteen people sentenced
days in prison a young man who, robbed by the
Jews, had published in the Furet, of Montpellier, a satire
in verse entitled: The Jew.

How do you find them? Are they ticklish enough,
before? Are they insolent enough, intolerant enough after the
triumph?

What is astonishing about all this is the total absence of
all originality.

Take the Jewish newspapers and you will not find a single one there
new idea, not an unprecedented infamy. It's the Talmud
poured into the stream, it is the Hebrew blasphemy translated
in slang. Here again the poverty of imagination of the
Jewish.

For the Jewish press as for the Talmud, the preaching-
tion is a bark Nabuab, the saints are libertines
Kedeschim, the saints of the courtesans Kedeschot, the church-
these are bad places or latrines Bet moschah or
Bel kyce, the crosses an abomination Toeba, the holy water of
dirty water Maijim temeim, blessing a curse

Kelalay the Eucharist an impure sacrifice Zahut tarnished (4).

You all know the scandalous story that the Dreyfus
They Lockroy tell from time to time about the ap-
appearance of the Immaculate Virgin to Bernadette in the grotto
of Lourdes, an apparition attested by countless miracles,
confirmed by the Church, after a careful investigation which
lasted for many years. According to them, it was a woman
of Lourdes, which they first referred to in veiled terms
but that they now clearly name this gnome
hideous Goblet dared to insult Celle from the Senate tribune
who has protected France for so long. Surprise with a
captain of cuirassiers by a young peasant girl, she would have
deceived the child by telling him that she was the Virgin. This is
abject no doubt, but it is nothing new. The misfortunes-
who dishonor this journalism, which has had
men like Carrel, Chateaubriand, Genoude, Veuillot,
Marrast simply plundered the Tnlmnd. For the Jew, in
In fact, the Holy Virgin is the object of as much horror as her
divine Son; they call her a hairdresser and a coupler
of women, and claim that she committed an adultery
with a soldier named Pandai'a.

In YeschuotjtrSiiié Sanhedrin, chapter ArbaMilot, he
is said:

(1) In addition to the Talmud, many Jewish books verse
the outrage on Christ and his Church. The story of Our Lord
Jesus Christ was written in Hebrew, under this title: 2Vto-
ledot-Ieschati, History of Jesus Christ. Unable to deny miracles
of the Savior, the author attributes them to magical operations and to the
virtue of the ineffable name that he would have had the skill to steal in the
Holy of Holies.

"This book," says Mr. Drasch in his Letter from a Converted Rabbi, "does not exist

among the Jews than in manuscript.

This is what they did to Saladin's son, whom they hanged the day before
of the Passover. "Ask: The son of Satada! Is it not rather
Pandara's son? Rab replies: The husband's name was Satada,
the lover Pandara." Objection: but no, the husband's name was Pappos,
son of Judah?" Answer: "So his mother's name was
Satada. » Asks: “But no, the mother’s name was Miriam
(Mary), a beautiful and pious woman.? » Answer:
"That's true, but if we give him the name Satada, it's after
the use of the city of Pumbadita and it is said: this one has moved away
(in Chaldean: Sata tada) by committing adultery. The gloss says
thereupon: “The son of Sata tada is Jesus Noceri {of Nazareth),
This is found in the same terms, in Moè'd, treatise of the Sab-
beats^ chapter Ila-Bone, at the end (1).

To all these forms of attack we must add perse-
terrible, elusive, indefinable shock which is exerted
up and down the social ladder now that we've driven out
honest people of all functions.

Where does this persecution end, where does this persecution end? It is almost

(1) Let us purify from these Jewish miasmas, which I ask of you
Sorry to make you breathe, let's remember the adorable episode of life
of Blessed Giles, who was the third compipruon of Saint Fran-
Is of Assisi and of whom the Seraphic said: "He is one of the paladins of
my Round Table." A religious day, I will doraiiiiraiii, doctor eo theo-
ology, tortured for a long time by a doubt about the virginity of the
Mother of God, came to find Thumble's brother. Gilles was warned half-
raculous; he goes to meet her, without giving her time
to depart, he said to him, striking the ground with his staff: "Brother pre-
chorus, Married is a virgin before she gives birth." And a beautiful lily sprang-
land tit at the right moment. Striking the laleiro again, he continued:
“Brother preacher, Mary is a virgin in her childbirth.” A second
lily rose from the ground. Finally giving a third blow of the stick in
earth: "Brother |>rogue," he cries, "Mary is a virgin after her
childbirth, n El a third lily of dazzling whiteness
as the first two stood before them. And the religious do-
Ouinicain, no less struck by the authority of]a[)aiole than by the tri[de
"minister of the lilies, will relive carrying in its own this divine peace
which he had until then sought in vain

I

impossible to say. She is of every day, of every
moments; it occurs in a thousand ways through countless-
agents affiliated with the Freemasonic and Jewish police and
sometimes not even clearly realizing it
that they do; she denounces, she slanders, she smears, she tends
traps, she organizes scandals, she dishonors those
against which she cannot gather enough false witnesses-
gnages; it leads some to madness, others to the following
cide and, as soon as you want to hug it, it slips between the
hands, she challenges you to name her.

The agent of this dreadful work is called Legion; he
was born on the rot of the new layers, dear to
Gambetta; he takes on all disguises, he dons all
the shapes, he takes five or six grinds from his bag.

When a priest displeased Masonry in a village,
the agent comes to the cabarets to collect what he needs to build
an accusation of indecent assault or murder that the
Jewish press is responsible for propagating; if at the same time
he notices that an inn, a little isolated, is run by a
old man, he becomes a political informer, a criminal informer-
nel, he gives the elements of a case to the prowlers of
Paris that he knows. What hold do we have against him? If we
surprises huddled in a church where fingerprints were taken
locks, he declares that he is on the trail of a big
crime committed by a priest, and the magistracy of today-
today is too well trained to imitate the action of a
enemy of clericalism. Fifteen days united we pillage the school
church, but the police, who took care not to discover the.
criminals who had robbed the Treasury of the basilica of
Saint-Denis has too much wit to look for the real culprit.
Our man, moreover, is not content with simply monitoring
the evils of clericalism in the churches, he follows his ma-

works, he enters the barracks, he visits the forls under
pretext of von- if we have not reserved a place for the alms-
niers and, in memory of the KuUurcampf, no doubt, ne-
does not neglect to let Germany benefit from its observations
military.

Wherever he is arrested, he is sure of impunity.
stands, in clTet. Agent Tricoche and Cacolet have a great
chief who is the police prefect. Formerly, it is said, at dawn,
when the gambling den valets and brothel boys com-
began to sweep the rooms and let in some air
in these dives where cork vapors floated everywhere-
ruption, a morning emissary came to deliver to Fouché the

roll of louis that he took from the products of the de-
bauche. Today Fouché is no longer alone in feeling the pain, he
shares the profits of the shady agencies with everyone
of Republicans. He is like the honorary president-
raire, I want to be the honorary president of a huge
gambling den; the Tricoche and Cacolet house was declared an estab-
public utility company; it does everything concerning its
state: she spies on the priests, she spies on everything that could
compromise them; it provides excellent information-
slow on freight forwarders like
the Bloch brothers who fled in 1883 after stealing
six hundred thousand francs to Parisian merchants; she pro-
stifles Vice and persecutes Virtue.

Sometimes there is a misunderstanding. We accidentally attack each other.
to the wife of a radical MP, then we hear a nice va-
Carmelite. Like the freedom of conscience of a Dieyfus, the hon-
The leader of a republican is, it seems, of a particular
cular, it is a rare piece; it takes care of it and the newspapers
conservatives, who would not defend their own, do uu

infernal tapnge around this precious honor. It is not
not bad, by the way: the stirred mud stinks more than
when it remains stagnant, and the social chemist can in-
to study the composition of mephytic vapors
that it releases. We must lidler for example: barely, by
the beauty opening, did we see the cesspool which is above-
below our republican Paris, that everyone
shouts: "(Put the plate back!"

God forbid I disrespect a mother of
slandered family; I do not believe that one can* find in
This violent book contains an allusion that can even be brushed aside.
the honor of an honest woman. It is permitted, however, to
watch and judge the spectacular piece that we have
mounted on the occasion of the Hugues affair.

What a room, more suited to inspiring Republicans
than that of January 8, 1885! Terrified in advance at the idea
to be the target of attacks from the radical press, the
President Bérard des Glajeux relinquished his responsibilities, with a
unheroic prudence, of the right to maintain good order,
he delegated all his powers to Lunel, the head of the guards
of the Palace.

Is this Lunel related to the Jewish stockbroker of this
name? I don't know. In any case, after being fired, he
was reinstated in his job, thanks to the energetic support
of the Lantern and the Vlnlransigeant. Entrance gates

are to the highest bidders, they are auctioned off to the envi-
rons of the Palace of Justice, and the kids chase the
passers-by of their offers.

Pimps and prostitutes invaded the courtroom;
This vile world mixes with the juries, drives the lawyers out
their benches. A public girl, half from Oshabiiljo,
watch, the horn opened and the min" lur^N- • •

clief (Jii jury and the attorney general Bernnrd. A magistrate, in
n^guarding his neighbor, recognizes a thief he has condemned
\e 42 May previous. The president, pressed between
barrier prowlers and former galley slaves, hardly dare
make a move so as not to disturb his assistants.

Evening comes. All this excited and nervous com-
begins to exchange bawdy remarks. The women lend themselves-
tempt to touch, empty (Champagne oats,
loudly give appointments in the hotels of the
neighborhood, then, tired of waiting, not daring to leave their
places, publicly sacrifice to nature on the floor
that they defile (1).

It is before this audience worthy of them that the
defenders of outraged virtue.

Mr. Henri Rochefort was responsible for the prologue in his
newspaper. Who does not remember with what ferocious spirit he
relentless on the poor Ilorlense queen, to whom M™« de
Rémusat cUe-mcnie, who is not tender, gave an elo-
quent liommago, he repeated a hundred times that she had been the
mistress of Admiral Werhuel; he called the Empress
In the most outrageous way, he claimed that the prince
imperial was a bastard; he renewed on the unfortunate
Marie-Anloincltc the attack that the executioner committed, it is said,
on Mary Stuart, he picked up the slanders of Hébert,
to accuse this queen of nameless and slapped morals
this severed head that the executioner had not dared to take

(!) See, on tîntes these icons insroynbtos rjne nous atténuoas, the
ioiirumxdG l'<'|io<|i!(', (le|Miis the F/z/'oo until the Just>ce and a ta-
bleau lies viv. ineiii. Iiros-c «le celle orgie eu p't'iiie s.ille d'audience
in the place {/''m'uite. It's o^l \a qn'û fan<Jia |»ni>er to go
account of this which was the justice in France in 1885,

by the horses to show it to the people. Now he
declares that a woman's honor is sacred and that
Those who dare to touch it are vile.

But Analole de la Forge has just entered the scene. 11 a
probably congratulated Mayer, "his old friend," when he
accused a Sister of Charity of giving birth in a train car,
Here he is, AiKsi, singing his great aria on honor
women (1). Don't try to make this che-
I believe that slander against a woman is also infamous
at Mayer's as at Morin's, this gallant man answers you-
cynically: "Morin was not useful to my candidacy-
nature, and Mayer is infinitely so; if Morin had had a
Republican newspaper I would have called him: "my old friend. 3"

The one who is most indignant is Mr. Gatineau,
which relieved the army so much that he was struck since with apo-
plexi as he left Yvon's workshop, where he had gone to see the
portrait of General Forgemol. Jamaica more cllronté diffa-

(1) Anatole <Ie îla Forge, we remember, indulged in a heat-
reuse apologift for the assassination.

The president, despite his weakness, had a movement of protest-
tion; he covered what was corrupting for a country this fact of a
representative of the nation coming alone to assert the right of
kill; he tried to bring the witness back to modesty.

De la Forge, under this well-deserved literacy, seemed to experience a
swell movement, then in front of the eyes "all the stones-
reuses who were there, old Beau straightened up: "It's my feeling-
ment," he said.

Neither the Uoiiipiiri nor the Pasha of the Icehouse have gone that far; they
did not excuse the assassination, they pleaded the circumstances
uuanles, drunkenness... To be well informed about Telal d*e-|)rit ge-
general, obset vez the f.çoii of which the conservative newspapers speak of
I incite him. Of Pcni', u!) ii^mitic tie righteousness «U of heart, dare not blame
this Robert M.icaiie re'[>ub icuinc^u'eu euvelo^j^aul sou Mâme in the^
most lau&es epitheles.

amateur has dishonored the French bar, which counts
however, beautiful specimens in this genre.

Wait until he has finished being indignant and you will see it.
to shake hands with the hat raised
M<^ Cléry who, in the Marais trial, accused, without
A shadow of proof, an actress to have given the

killed his companion by throwing a bucket of iced water on her
in a critical moment.

A little further on, he will greet Mr. Cresson, a former
police prefect, a member of the council of the order.
This one, in the lawsuit brought against M™<^ Edmond Adam by
his brother-in-law, was not content to take what,
in the life of the woman of letters, may seem ridiculous-
cule: books, embassies, receptions; it was
look in the diabetic night pot and it has
told the court what he had seen; he spoke of "the delirium
of adulterous Venus to her tied prey (1); » he has public-
solemnly and solemnly affirmed against Mrs. Adam of the facts
as slanderous probably as those articulated against
Mrs. Hugues (2).
The filthy beast, for all these democrats, is the

(1) This is what Mr. Le Berqnier, in his speech at the conference
of the .-l.iijiaiies liii 1"" December 1884, apiie'.le "pleading the causes the
more'< ciiflauMii»''es, EtQs exceed the line which separates the line from the line-
cence, the necessary diocusàiuu of the aggressions l)leosaulcs fl sterile.»
"The prince," he adds, "is courteous and it is an honor to protect
at the right altitude of men divided in opinion, and
8'e.xpln|nfnil on everything with a moderation that does not harm anything
the siiM'ériié, nor even to the liveliness of their convictions, »

The Minister himself did not hesitate to defame Alphonse.
Djii ict en doimaiit a misleading meaning to h llr^'s all perâOU-v
Ueili'.- éf.iiu»» with the laioscr-ui'er of life lilléra re.

(ij CdZiule i^ii^ iiibuntiux uu IG iiovcutljie t8bl.

poor, dirty wretch, who goes away, for forty sous,
look for arguments that bring in ten thousand francs
lawyers when they present them to the judges by giving them
a gravity that they would not have in the Ladle of a
Morin (1).

Public opinion in France has lost so much per-

(1) The republican newspapers, so respectful of the honor of
women, yes found a way to love "not an unhappy woman who
had no legs and who lived on the charity of the pastors! You
have all known this sad summit of human miseries which is
was born on the Boulevard des Capucines and that Charles Yriarle forgot
in his Celebrities of In street. Assuredly, you will stria atieudu
that the press never attacks this unfortunate woman. You do not

know [“as the pid”! red cists; they said that this woman
was a former prostitute who, pursued by acrenis of the
morals, had broken both legs jumping from a window to
their eclipse. But this woman had never been registered on the re-
records of the [)rostitution; it had never been sought by the
morality officers and she had never had legs.

"This unfortunate woman," says Mr. Macé in his book: The Service of
safety by S071 former chief, e&i an honest mother. Ma-
laughed, thirty years ago, to a Mr. L.., baker worker, she had
eighteen children, three of whom are still living, live in Paris and work there.
an honorable profession and enjoy an excellent reputation.

"This widow, incapable of any other work, has always earned her
life by imploring public support. The regulars of the boulevard con-
had been navigating for a long time and came to his aid.

"But since she was slandered in the only box she
possessed — her honor — everyone looks at her with tne[)ris and
no hand opens for her anymore. She was able once, with gifts
charilab es, raise a large family; she can no longer today-
today suffice for its own existence.

Admit that this victim is much more interesting than Ms. Hu-
gues who is young, beautiful, spiritual, who makes busts and who has
to defy a husband who reads admirably and who has already killed a
man in a duel. Alas! this ass-de-jatle does not seem sufficiently distin-
ford to Mr. Anatole del Forge. We must take into account the hatred of the
poor which is special to Republicans-Masons (See chapter-
three i*' of this same book VI).

perception of the just and the unjust that she is incapable of
account for all this; for her everything is reduced to
stage plays: she applauds when it is well played and it is
All.

Superior to everything, the Republicans can dare anything. If
a Christian woman exasperated by persecution had allowed herself
to resort to the revolver, the newspapers friendly to Mr. Hugues
would have denounced it together and the law would have exhausted
its rigors on her. You have seen, on the contrary, the atti-
Study of Judge Athalin before M^"^ Hugues, suddenly trans-
formed from the goddess of Liberty into the furious Eumenides;
he overwhelms her with politeness, he kisses the hem of her dress
asking for his protection; he refuses to confront
the accused with the corpse of her victim, which is a for-
compulsory mality, and this under the pretext of saving a
emotion to a woman who can have all the qualities,
but which certainly does not resemble a sensitive, if it

one must judge by the composure with which she adjusted her
enemy.

We are here, moreover, in the pure Jacobean tradition.
well. Death alone seems capable of expiating the slightest
offense against the august person of the Jacobin or the Jaco-
bine. Léonard Bourdon, the villainous proconsul of whom Taine
told us about the exploits, was insulted one evening in Orleans in
coming out of a bad place and receiving some blows in
a drunken brawl. Do you know how many human beings-
hands were sacrificed for this fact? Nine. One of these evil-
Happy had nineteen children, four of whom served in the
armies (1). The [^armors of these unfortunates came to supply,

(Ij Wallon, Hall of the Revolutionary Tribunal.

not crying, the Convention to give grace; the Convention
remained impassive and the condemned were led to the sup-
accomplice in red shirt.

A twenty-year-old girl, Cécile Renault, introduces herself
to Robespierre's concierge with two small knives
in his pocket. We kill his father, his brother, his sister, his
ring and fifty-six people are involved in the trial.
being guillotined, always in their shirts. It was so
handsome as Fouquier-Tinville, to go and see the cor-
tege, delayed his dinner that day"

Republican writers, who find this admirable and
who shouted with joy at the assassination of Moriu,
all declare themselves in favor of the abolition of the death penalty
death (1). What Pasquins! •

(1) Clovis Lingues would not be a complete Jacobin if he lacked
that drowns l)y|»o(;riie, that affection decloialoue of only ones
liars. The inuiine who shouted to his wife after the crime: "You
Well done, my Jeannette!" and who found it simple that we kill someone
starving for "doorbells," Jadia regretted.
in the Days tie conihat not to be the good God to compt
the sun to rise on the day when some misery is carried out which has
cut his mother into pieces or strangled his old father;

When the crowd waits for them to stand up

The day delivers a living assassin to the executioner,

This good one, he made even more infamous,

I pity him and I pity his mother, poor woman

Who gave him his lay (and who still loves him.

I tell myself that hearts are deaf to sacred calls.

That societies should be better;

A century of pain, condensed into six leagues.

Is experienced by all those who are thrown into the ecb,if,iu<l;

That one has no right to the grave, and that one must

Eire just and luerenlin the guillotine.

All the human beings res|)ire in my chest,

All the saug that you poured boils in my vein here;

What can be done about this persecution? Nothing. It is perse-
improved cut that Desmoulins foresaw when he
wrote: "It is the clumsy despots who help themselves
of the Layonnettes, The end of tyranny is to do the same
thing with judges."

The authoritarian regime, this all-powerful centralization-
health, already so heavy when the government machine-
tale was ruled by men who had a frag-
ment of conscience which, at least, were connected
to French traditions, has become a terrifying instru-
ment of oppression in the hands of yesterday's vagahonds,
of newly naturalized foreigners, vindictive Jews and
hateful. Magistrates, commissioners, agents, all of this is
united by the original community. All have done roughly
the same jobs in the past, lived between two fears
of the little suspect industries. If you had to complain-
dream of some kind of power, I don't think you
found great protection with Cartier, the former
Crémieux's trusted man, who declares, in a
election meeting, that "God, family and property
are swings.

As for the commissioners, there is no day when
following some too dazzling adventure, one of them died
his office for a cell in Mazas. One, a magistrate and
wine merchant at the same time, is prosecuted for fraud.
The other, a man named Rougeau, he operated in Saint-Denis,

And I, who do not believe, would like to be God,
For when I see that the executioner is getting ready
To beg someone, to cut off a head,
A correction of evil by an excess of evil,
I prevented the day from doubling the sigual!

demands 10 francs instead of 10 francs from one of his
administered; he is only saved, says the Clarion,
through the intervention of Lœwe and Camille Sée (1). The com-
The Viviers commissioner fires a revolver shot at a resident
so peaceful of his commune and is arrested at the moment when he
rushed at him, probably to snatch his mon-
three. In December 1883, the police commissioner
d'Orbec, Hebert, is sentenced by the Assize Court of Cal-
vados to three years in prison for indecent assault (5;).
Cardinal, the police commissioner of Vitré, is more
still astonishing; it is responsible for providing nights of love
to his friends and he randomly chooses among the women the
most irreproachable in the city. One evening, his companion
orgy, Leroy, editor-in-chief of the Radical of Rennes,
shows him the desire to sacrifice to Venus. Cardinal does not hesitate
no, he opens in the name of the law the house of an hon-
woman, Ms. Porée, whose husband worked at the station
was absent, throws the fiery republican into the arms of
this lady woke up with a start and seized with terror, and
withdraws. The woman screams, defends herself, beats the drunkard

(1) In the session of January 21, 18^4, Mr. Delaltre recounted before
the House about fifteen thefts, abuse of power, deli-
menls accomplished by this character; Mr. Margue replied that it was
very well and the left was of his opinion.

(2) Among the peacekeepers prosecuted in August 1884,
for having struck an unfortunate old man named Miguoguet,
who died as a result of this violence, we see nn ygent-
by the name of Miyer (again), previously convicted [)Our blows
and injuries. Sentenced to a fine of 200 francs, he was released
acquitted on appeal. Another guard binds the [»aix Jew, Cyrille Jacob,
knocked out, on September 14, 1885, the caretaker of the house he was li-
milk, rue Obeikainpf, 47, and was sentenced to two months in prison and
five francs fine.

who wants to take her by force. Finally the affair gets out
and, in December 1885, the Court of Appeal of Rennes?,
ruling under the chairmanship of Mr. de Kerberlin, condemned;
Cardinal to six months and Leroy to one month in prison.

Broussier, first police commissioner in Guines, where
he had committed countless thefts, had been sent by
the minister in Vendôme with advancement. There he found
It's easy to go to the station, rip open a bag of
dispatches and to take away the loaded letters. The jury of
Loir-et-Cher sentenced him to five months in prison
from February 1886. “I am still police commissioner,
he said to the president, the ministry accepted me for the colo-
nies. y> He will return to his post at the end of his sentence.
and probably before.

It would be a shame to omit Joyeux, the commissioner of
police of the Folie-Méricourt district. This Lapla-
this, which all the newspapers echoed in the month of May
1884, is one of the most moving, one of those which mon-
best understand how hard our society is on the little ones.
This Laplacette, entrepreneur of credit sales, two or
three times millionaire, had simply restored, for
its employees, the chain of ancient slavery, but in the
making it even heavier.

To prevent his brokers from abandoning him, this
Republican boss, since we were about to decorate him,
had found an ingenious way. As soon as a slight error
occurred in the account of his employees, as soon as he
they were missing two or three francs worth of stamps, he charged them-
knows of breach of trust and frightened them with the mandates of
blank appearance given to him by his accomplice and his
partner, Commissioner Joyeux. The unfortunates were
brought into a room, which was called Za cage, in which

kept the commissioner's secretary permanently ready to
verbalize in case the employee responded with a word
rude to the insults with which Laplacolte overwhelmed him. There, panicked
by the idea of prison, terrified by this device, they signed
a statement in which they admitted having stolen
their boss.

The signatories were now at the discretion of Lapla-
this. Six months, a year or two years later, when the business
were going badly or that the need to strike the mind of the per-
sonnel was felt, we took at random one of these
unfortunate, as one took a slave for the moray eels,

and he was handed over to the courts which condemned him on his
own admission. We put the name on a board, which we
called the progress table, so that this example
terrorized others.

Eighty poor devils were thus executed.
Eighty human lives were soiled, withered,
broken forever! And the others! Those who had without
stop this sword of Damocles over your head, do you imagine?
what they had to suffer.

Joyeux was not prosecuted, he was not even dismissed;
he was allowed by Gamescasse to assert his rights to a
honorable retirement

All these geijs, once again, are taking care of each other
them, because they know about each other's histories-
tories to send everyone to the galleys.

Custodes ipsos quis cuslodiet? says the honorable man
distraught when he saw the public security guards a-
to tie to former communards to plunder the poor
world. In February 1884, Provendier, an officer of
peace of the ninth arrondissement, sadly compromised
in the break-in of the Capuchins' home and already prosecuted

for embezzling funds intended for placed agents
under his orders, appeared before the Assize Court of the
Seine; he is sentenced to two years in prison for forgery
committed in complicity with one of his friends, Mr. Gilson.
Mr. Gilson had played a considerable part in the pill-
lage of the Saint-Ambroise church under the Commune.

Another peace officer, Goût, was arrested in October
bre 1884, and sentenced to one year in prison for extorting-
that large sums of money were paid to the directors of the Circles,
using the name of Puybaraud, the head of the cabinet of the
police prefect.

Rougeau, Dulac's secretary, had taken an active part
to the execution of the decrees. As for Hébert, the Bugler of the 17th
October 1883 tells us that while in Bayeux, "he had
made with the Jewish sub-prefect Strauss, decorated for this
exploit, and the secretary of the sub-prefect, assault of brutality
to break down the gates of Tabbaye and to drive out the
RR. PP. Premonstratensians. » Unable to keep it any longer,
had sent it to Orbec.

Gotton d'Englesqueville, who had shown so much tenacity-

ment in the expulsion of the Dominicans, went mad. Suc-
formerly imperial prosecutor in Ajaccio, judge at the court
of Pau and advisor to the court of Caen, he had to leave
the judiciary and, after having exercised various professions.
he was lastly a horse broker; that's where we
went to get him to make him a police commissioner.
Pursued by remoid, he believed himself to be the target of attacks
of invisible criminals and had claimed that an individual,
remained unknown, had planted a bomb in his apartment-
ment; a few hours before his death, he sent to the prefect-
a dispatch which carried these words: “Mazas in debris;
Louise Michel and the Capuchins blew up Paris.

A. Margarof, the mayor of Nîmes, one of the thirty-three
members of the Supreme Council, who, allied with the Protestants,
had shown real frenzy in all the acts of
religious persecution, committed suicide in April 1885, in
the continuation of nasty money deals.

There would be very interesting things to say about the
punishment of the lockpickers. Almost all those who were
mixed with these scenes end in disasters.

The locksmith from Lille, who had agreed, despite everyone's refusal
his comrades, to lend his help to the prefect, makes a
infernal machine and then kills himself.

In February 1885, a man named Astruc, who had
figured in the first rank during the execution of the decrees to
Montpellier, is sentenced by the Assize Court to three years
from prison for complicity in theft.

Everyone who has been to pick the Bomb Trap
at the Plant died within the year in very difficult conditions
sad (1).

(1) Who does not remember the dilhyrambs sung by a certain
alleged press (-ousiervalrice, about this Darrème, dis[)aru
in one of those obscure dramas which abound in our so-called epoch-
what pul)licity where we have never seen so many mysteries, for excellence
slow reason that one could not squint at anything of this "little approach
the government without throwing away mountains of rubbish?
Banème that was offered to us as "the nicdele of public virtues-
"private and private" had played a role in the execution of the decrees
all the more odious since, as long as he had believed in the success of the Monarchs,
chistes, he had aflithé islands exaggerated religious feelings.

A correspondent from the newspaper La Croix gave some details

on the crochetage, operated by Barrème, from the njouatlère of Beauchèue,
near Bressuire.

The devoutly Catholic population of this Vendée region
had come forward to protest against this infamous act. During
that the prefect excited by his presence and his words the worker in charge
to make the Ocsignol play, a Vendée beer approaches him

Without doubt, the facts are explained quite naturally.
human point of view. It is not in the elite of the popu-
lation that the power was able to find auxiliaries and all
the hangmen are not hanged, they always end up, in
continuing the course of their exploits.-, by hitting too violent-
the law so that we can hush up the affair. It is, I
believe, Joseph de Maistre who said that there were more co-
quins running after punishments than punishments cou-
ranting after the rascals.)) Despite everything, both sides
sometimes meet.

The Ballerich brothers rushing, Tépée and the revolver
in the fist, in a newspaper office, don't they seem
the personification of the Police itself, panicked, distraught,
perverted by impunity, what am I saying, by reward
of men like Dulac and Clément who accomplished, without
have been continued, acts that the Code punishes!
precisely from the penal colony (1)? Everything is linked. In terms of ef-
fraction:

and sends him, in a certain place, his foot armed with a solid
hoof. The crowd was threatening; the prefect had |)eur and did not turn around
even (the [)ow to know <^ni had just been kept silent from him.-" this ^riititicaliou.

"He took the blow without saying anything, and the good woman took her sahol,
which was aclitdé ei ()réceeu=emeut preserved under glCe, on a «;lie-
mined of saUui

u For nii>i, in the death of Barrème, I recognize the hand of
DitHi a.ipesautie d'uue manière terrible contre un persecuteur excom
equipped.

"What I fear most for this poor man is that since
his good exploit, he would not have been able to lift the excommunicate
cation.

(1) Compare Rocbefort's article, Les Policiersfissnssin, with the article
de llocht^fott going with two friends, in IStJS, to hit him with a
printer, and, before having, attracting on the b.Hile-
vard .Montparnasse that the workers came out. It was the [irendère

times that such garlic occurred. To a single republican [lonvut ve-'

We begin with the convents,
It's with the newspapers that we end up.

We can imagine the scruples that people like
I Officials of people who have so much to be forgiven.
A police commissioner from Angers, Poilu, is responsible, at
November 1881, of an investigation against a priest.
Most witnesses testify in favor of the accused and
are quite surprised when their statements are read back to them
court to see that they had been made to say absolutely everything
the opposite of what they thought. The ingenious Poilu
had simply called to his office and, under a pre-
any text, had them sign a blank sheet.
The Indictments Chamber, seized of the case,
dismissed the fraudulent intent by noting only that
the magistrate had systematically omitted to report the
testimonies favorable to the accused!

We understand what can happen in a country
organized like ours^the force j^u^..^ae entrusted to such
men.

to nix the idea of attacking an irresponsible agent, a being wholly ins-
instrumental like the printer. I do not excuse the a^Messioii that a
of the Bal'ericii brothers paid with his life, but it is incorrigible that
Rochefort has the same cliose as them in coudilious which are
brought it closer to an ambush.

If I point this out to you, it is especially because it in-
once again says [the deep ignorance of all these people who,
as soon as his self is at stake, absolutely forget about the beautiful things
which he trades. Without doubt the examination of conscience to which
obliges the frequentation of the Sacraments does not preserve our pau-
true nature so afraid of falling back into evil, but it prevents
this state of complete demoralization where the soul no longer has the
feeling of what is allowed and what is not, m La cuafes-
sion, a dilénergiijuemenl. Lamennais, was established to prevent-
dear the sin of rotting in the heart of man.

On this point the future Islander would do well to consult
The Chronicles of Ignotus.

It is in a special volume, devoted to the movement

literary of our time, that I will study this writing in depth-
vain who is one of the few who learned their name at the
crowd since 1870. Many don't like it; others
exaggerate its value; I find, for my part, that it is im-
possible to deny him a very real gift of expressing himself in
a personal language of sometimes very original thoughts and
very high. We can apply the definition of the artist to it
by Varnhayen: “An artist is one whose ideas are formed
images. »

I admit I'm not always enthusiastic about portraits. I
don't talk about the portrait of Rothschild, it is not worthy
of the writer and the author seems to have blushed since he has not
gave no publicity to the volume in which it appeared.
Alphonse, it seems, was himself disgusted by it. "Here, my
dear, he is said to have said to the baroness, showing a newspaper
Jewish in which Catholics were dragged through the mud,
this is how we whip them..... and this is how they
lick us," he added, throwing the article to the ground.
dlgnotus.

Never has adulation for the Jew been pushed so far.
this century, rich in incredible adventures, which saw a son of
Fortune to be crowned at Notre-Dame eleven years after the execution
cution of a descendant of Saint Louis, where the empires and
thrones roll carried away by sudden storms
like tree leaves in the autumn wind, Ignotus
claims without laughing that the founder of the dynasty of
Rothschild insured his house "even against the future."
The beautiful promissory note that the bankers and the pretty girl have there
prophecy that the first captain will falsify tomorrow

not very brave, the first insurgent leader of frank temperament-
who, instead of stupidly attacking convents,
will come, cigarette in hand, quietly put in
arrest of the entire Celtic brood of barons

To be less flat the other portraits are not
not always more faithful.

In my opinion, Ignotus, as a portraitist, did not
enough love for this drawing that Ingres called "the pro-
bitity of art." He does not care enough about sincerity
of the contours and the truth of the lines, it is fun and
interesting without always worrying about being accurate.

The reason for this relative inadequacy is simple. This
writer, who has such beautiful parts of artist and poet, is
onlooker in some ways. If he is sometimes the tender son

of this Ocean which inspires such original comparisons,
he often remains the inhabitant of Loire-Inférieure on the move-
cement in Paris. The onlooker, who is in him, paralyzes and de-
arms the observer when it comes to looking into the
white of the eyes of these contemporaries who almost lie
always, who take on artificial attitudes in disagreement
with decoy, acts; it serves him, on the contrary, when it is a question of
look at the street that can only be understood by sharing
a little bit of his way of feeling.

What will remain of this modern painter who, unlike
as he perhaps imagines himself, knows better how to see the
men than a man, the community than individuality, this
are his social studies, his paintings of this new Paris,
monstrous, improbable, his dramatic analyses of
this upside down world where good people are now
at the mercy of criminals from all countries.

Collect these fragmentary works into one volume,
add the book by Maxime Du Camp, add the

present book which says what these men, concerned with
not to make enemies, do not dare to say. Complete the
everything by the book that someone, without a doubt, is
to prepare in a corner and which will contain what I
did not want to say: the intimate details, that everyone
whispers in the ear, the revelations about the gambling dens se-
secret, on private life, on the shameful underside of this
government. And, if the capital disappears in a for-
midable cataclysm, you will have sufficient materials
to rebuild the giant city that yesterday was called the city-
queen and which, tomorrow, will be the beggarly city, the city discovered-
ripped, dishonored, desperate.

Du Camp gives you in his book cold as the
stones, in this book of a completely edilitarian literature, the
admirable and pompous decor, the monumental and grand setting-
Diocese of the imperial city, but, in this work,
almost exclusively with official documents, the
movement and life do not exist. In Ignotus, you
you will find painted in the natural state, ad vivum, the bizarre world that
installed himself impudently in this brand new ruin
of a collapsed world as the bohemians settle down two
or three times a year in the Tuileries Gardens, during their
rags to the statues of the consulars, patching their shoes-
sure Irouée at the feet of the marble goddesses, lighting the
stoves of their nauseating kitchen under the trees
august that our kings had planted to pour the fresh-
warmth and shade for passers-by.

A regular at the palace and a lawyer himself, although he only has little pleaded, Ignotus breaks down very well the way in which functions judicial persecution. He explains very lucidly how the innocent is condemned in advance, even with a a sort of appearance of justice as soon as the magistrate Franc-

Mason agrees with those who organized a business, either in an electoral inferentiality, or for the purpose of blackmail. Studies on closed doors, secrecy, attacks on modesty are of a thinker and a legalist.

The child, the writer says very well, is not very clearly aware of the reality of things. Just as a newborn baby stretches out its arm to touch the most distant objects – even the child gradually distinguishes the materiality of acts. He confuses them, present or past. He does not make a big difference between this what he saw or heard. Sometimes he thinks he heard what he saw –and saw what he heard.

A criminal lawyer, Mr. Forster, told me that in London he had, in front of several medical witnesses, gradually persuaded to a little girl that she had eaten a candy an hour before, when she had only drunk a glass of red water.

Now, this child is the witness who is usually regarded as the most believable and the most raw. There is this criminal adage: “The smaller the witness, the more it weighs!”

This is what the Freemasons are counting on, excellent in these preparations for trials of attacks on the modesty. We make the child believe in the reality of certain facts that never existed, he is made to learn a lesson that he repeats out of vanity so as not to appear to be lack memory. In this respect, the organizers are incredibly skillful in their choice of subjects. In a village where I lived the Brothers were adored, the same teachers had been there for twenty years, they had raised the whole country. A young Brother arrives, a scandal arises produced and it turns out that the father of the child, who claims to be tended victim, had been sentenced formerly to twenty years of forced labor for indecent assault. Obviously there had, on this occasion, either corruption by the father, or pre-

hereditary morbid disposition in children to carry their imagination on certain ideas.

Among countless such cases, the story of which
would extend indefinitely, this book I take at random the af-
to make Abbé Mulot.

Abbé Mulot, parish priest of Saint-Leu, in Amiens, was a vener-
71-year-old priest who had gone through life doing the
well. During the cholera of 1866, he had braved the
died while caring for the sick and the locals
from the suburb of Hem had pooled their resources to offer him a
golden crown as a souvenir.

When a witness was asked, Mr. Hocquet, mayor of
the commune of Templeux-le-Guérard, where Abbot Mulot
had been a priest, what was his reputation then, he replied
simply: "If I had wanted to bring four hundred here
people from Templeux to testify in favor of
Mr. Abbé Mulot, they would have come en masse."

Abbot Mulot had to defend the rights of the Church con-
between the city of Amiens. Dauphin, the protector and friend of Er-
langer, and Goblet, who is worth even less than him, had been
indignant at such audacity. It was resolved that the
poor priest, "whom one would set up" to employ
the expression of one of the witnesses. A teacher who, before
to belong to teaching, had been part of a circus
ambulant, came to tell that children had received
priest what they called “naturalist lessons.”

The trial took place in June 1882. Robinet de
Clery, in charge of the defense of the accused, was magnificent, but
had it not been so, the cause of truth would have triumphed
anyway. The president of the court was an honest
man and a man of wit. After two or three ques-
tions; he knew what to expect from the innocence of children

they had in fact already appeared two or three times in
cases of indecent assault. It was a specialty at
them; Freemasonry moved them from department to department
in the department. The judgment was very explicit on this point;

With regard to public indecency:

Whereas, if they had existed, the indecent gestures, objects of
this second charge, because of their seriousness, does not
would not have missed, from the first day, to be revealed by the
children, at least two of whom had previously been involved
as victims or as witnesses, in moral issues;

Whereas, however, during the investigation by Mr. Inspector
Camus, there was no question of these acts in any way, and that
It was the next day, in front of the police commissioner, that two
children started talking about it;

Whereas the defense, to refute this testimony, has just-
ment noted the numerous contradictions that exist between the
statements of the various little girls, not only on the
gestures in question, but also on other circumstances acces-
evenings of the scene, contradictions all the more inexplicable as
the facts would have taken place before their eyes, in a space
relatively very restricted;

Whereas the investigation and the debates have, moreover, revealed the
pressure exerted by a person (the secular teacher Mette) on
children, and whose animosity against the accused cannot be
doubt;

Whereas the unassailable morality of Abbé Mulot and all
his past protests against this new head of prevention;

For these reasons:

The court dismisses Abbé Mulot from the prosecution, without
costs.

An enthusiastic ovation was given at the end of the hearing.
to the unfortunate old man who, very strong in the face of persecution,
almost fainted with joy at seeing how much he was loved. A
of our colleagues, Mr. Nicolas Boussu. opened in his newspaper

the Courrier de la Somme, a subscription which was press-
which was immediately covered and used to purchase a chalice
gold(l).

The teacher branded by the court received nahirellely
the advancement she deserved; she was called to a posi-
tion in Paris.

I confess that I do not have the courage to reproach too severely-
to the unfortunate woman her unworthy conduct. How difficult it is-
sometimes to a poor girl, without principles of morality
very solid, to resist the pressure coming from above!
The inspector, a large, decorated man, speaking loudly,
exerts a real terror on these weak beings; placed
between infamy and the fear of losing their place, they succ-
how much while suffering perhaps more cruelly than one
believes it.

We have spent some time on this trial.
because it can be considered as the typical trial of the
Freemasonry.

The date explains the acquittal as the acquittal-
ment explains the law on the judiciary. Today

(1)Year mn'ndc jnin 1883 the return of Father Fyten, after his acqnlt-
teiiiciit i»ar the Douai Assize Court. was also a real Iriopli.
Uiiofoiilo iiniueiise had rushed to meet the roxccllenl priest
shouting: "Long live Rabbi Fyteu! Down with the Francis-Masons and the slanderers-
niateurs!)) read sail strewn with flowers all<M)dail the abbot who took there
place next to the dove; sails of nautical vessels, vehicles of
all soiled, swathes of peasants followed to the (island. The abbot
Fyteu had or the cbauce of being brought before the jury; if he had
appeared due to the inagi&lrals Fian('s Mùçmus, it » ûi probable-
ment lin i ses jours in uue i-risou. How many pities iimùceuU
yes peri uiufi 1

Abbé Mulot would certainly be sentenced to five years of
prison (1).

Ignotiis was right when he wrote:

What will become of everyone's security when the judiciary
will belong to declassed beings? We will arrive at the hours
the darkest moments of Roman decadence. The new magistrate
^e^a the instrument of revenge or particular appetites. The
Coule will be mistress of the courtroom. You have already seen a priest, who-
(Lepôis was acquitted - arrested preventively and taken to prison
between two gendarmes... on foot, one Sunday, at the exit
of the high mass. Was there no pressure from the crowd on
secondary magistrates?

What happens to the priests today will happen tomorrow or
the day after tomorrow to the laity.

Now the jury is chosen by two different degrees of examination-
minators: 1® the assembly of mayors; 2* the assembly composed
general councilors and chaired by the president of the court
civil. What will it be like when this president is a magistrate of last-
last category?

What will it be like - when the prosecution is composed of me-
prized? when the excessive right to preemptively arrest a
citizen will be in venal hands? when the accused can
be held incommunicado, according to the whim of some investigating judge-

(l) The well-inspired Frinrs-Miçons waited for the new law on
limagisiraturc to pursue Me"" Plllou. This poor fellow was in
at the same time a source of initiative and movement; he had created, one
knows it, the Vollaic Pantograpliie which, in application of the rule of the
goldsmith's works, i)eruiet to give to very good luarclie of
objects which once were very precious and thus puts the works of art at the
reach of all. Order to him, the village "the circuit, where misery once
was general, had become a small Saleute: lodgers for the
workers, houses (school, retirement homes, hospital, everything had been
improvised by MK' Pillon. The Jewish goldsmiths had
vowed naluteiUrneul an imidacable hatred to this priest [dein of heart
and devotion; they appointed a man whom MK' Pil-
We had previously been accused of scalding and managed to cost
damn this buffoon of an entire village.

tion, to whom today would you not entrust your purse?
when the judgment will take place behind closed doors, without the control of the opinion-
public nion?

At that time, accusations of indecent exposure will be
more numerous than ever. Women will be the most formi-
dable instruments of the social Revolution - as well as
other women are today its most formidable adversaries.
saries. You know that woman is the best human being,
or the worst human being. Their mind is like hi-
swift washer that can fly highest in the sky - and the
lower towards the mud!!!

What will it be like when the scales of Justice become a ba-
grocer's spear, where dishonor will be sold for money,
like salt and pepper?

God is replaced by the attorney general vis-à-vis the crowds.
What will it be like when the Attorney General is the elected official and the instrument
of the lowest passions?

It should not be believed that at that time ordinary citizens
will be able to emerge from political struggles. It would be madness to
believe it. No one will be able to watch from their window what is happening
in the street - like on a Mardi Gras day. The streams
from the street will go up into the houses I

We can understand the determination that the Freemason put into
Jewish society to behead the judiciary. The old magis-
treaties were for the Jews, even of a relatively
superior, a perpetual subject of astonishment; they had
in front of this voluntary poverty the same impression of

dull anger only before the poverty of the monk; they suffocate-
stood before these men who rendered justice for
nothing, in the impartiality of their conscience, when they
could have gained so much by selling it.

Isaac Pereire often recounted, as one of the surprises
of his life. the vi.-ile that he had made to a first |resident
that he laughed obliged to see for a trial of an importance

considerable. The financial richness had been harnessed, he had
returned to the magistrate.

— Mr. X?

— On the fifth floor, the door on the right.
Deeply surprised, absolutely breathless, Pereire

had climbed the five floors and he had found, in the mahogany the
more banal, an eminent man who had also shown himself to the
current that his visitor of financial matters.

Pereire, who, as a Portuguese Jew, was accessi-
ble to certain high feelings that German Jews
will never have, was left struck by the simple gran-
the love of this poor man who, devoted to the highest
social functions, besides that of priest, lived on the fifth floor,
while deciding on lawsuits involving millions.
lord of Armainvilliers, the happy plutocrat had
felt that day that there was something above
money.

It is obvious that a magistrate of this caliber would not have
never consented, like Ilumbert, to make the success of the
operations of the Cosmopolitan Jewish Bank, to be stopped
the directors of the General Union the day before the meeting
of a shareholders' meeting that could save everything.

The Jews used all means to achieve
to get rid of these magistrates who were bothering them.

At the time of the vote on the law in the Senate, there were
unheard of facts. The Freemasons went to steal ballots
in the desks of their colleagues, and placed them in
their name. At the meeting of Monday, July 30, 1883, Mr. Bar-
Thélémy Saint-Hilaire comes to declare that he had no
Mr. Martel gave the mandate to vote against Article 15, and that a
The Senate allowed itself to put a confounded figure in the ballot box.
Mr. iie Koidi'ol iuil the meinc dccl;iral.iou for Mr. Diciidé-

Defly. There is, as Mr. BufTef notes, a fake in
public writing. What does it matter! The Freemasons of Foixtun
sign to Humber|; of the Union Chain^ which presided over this
day there, and this one, who sniggers when you speak in front of him
of conscience or honesty, cynically asserts that the
vote is regular. The Roman Senate of the last times
hardly offers a more abject spectacle (1).

(l) It was the Jew Millaud, as we know, who evaded the vote by stealing
for the Jew Nai[net who, has not yet given his resignation from
deputy, could not validly take part in a vote in the National Assembly.
Millaud hoped, thanks to this trick of Scapin, to be notified from the outset
first president at the court of L>on in place of the upright president
Millevoye, but at the last moment Marlin-Fcuillée the 11th felt
his heart failed him and he shrank from such a choice.

Note that the indelicacy of this Jew who files a fraudulent theft
in such an important matter is Llânice by none of the
men of his own. The incorruptible Brisson liii-uiè:no does not seem
to find this bad. What could be more instructive than this passage from
minutes at the time when the President of the House announces
Naquet's resignation.

ÛJ. Jolibois. — It's only today, if you accept the
resignation of Mr. Naquet, that Mr. Naquet will have ceased to be a deputy.
So I'm going to claim that there is a so-called senator who stole
in the Senate, not having the right to do so. (Applause from the right.
— Noise)L

Mr. President. — In any case, the House — and the presi-
tooth only [icul speak about what happens in the House — is seized
regularity of the resignation of Mr. Nucpiet.

Isn't this (/in all your thoughts) fabulous?

The Bepublic, moreover, has introduced into parliamentary customs-
to silence the habits of the carpet-francs. We steal the ballots, we make
false, we counterfeit the.^ ocntnres, without the pre.-iiienl, <pje it is
Brisson, Flo(piet or Le Uoyer thought of intervening. Mr. Lagiicrre, in
the session of 29 December 1888, which describes as "legal fraud" the vote of
Mr. Fiaiiconia; Mr. Baoul Daval declares that certain flights are couatiluent
"forgeries in writing [public passiblos of the court li'as-ises;" the
Count of the Eagle notes that the Chamber is "a cavern of br-
gands. » Poor France J

Thanks to the Semitic leaders Millaud and Naqucf, the oven was
played, the Christian magistrates were replaced by
Jews like the Béer, the Alphanderry, the Eliacin Naquet,
the Léons, the Blochs, the Katzs, the Pontremols, the Rossiifelds,
the Anspachs, the Sommers, the Dalmberts, the Durands,
etc., etc.

Imagine a Christian arriving in front of one of these
Jews! What satisfaction this man will feel in being able
apply his code to him! What evil smile will illuminate
his face when he can ruin an unfortunate goy, in
practicing the piecepts given by Rahbi Ishmael in the
Talmud to the tractate Baba-Kamina, chapter 11 Gozel (the
thief) :

“If a Christian and an Israelite come before you to
a dispute, if you can make the Israelite win his case
according to the Jewish law, do it, and say to the Christian: This is
our legislation; or Link, following the law of the Christian, make
win the Israelite and say to the Christian: Such is your legisla-
tion. If, on the contrary, you cannot make Israel win-
lite in one way or another, we will use against the
Christian of tricks and frauds (1). »

(1) The Review of Jewish Studies which reproduces these quotes from the Tal-
mud recognizes itself that the translation of these fragments of the
Ghemara^G Bahyloae '(is exact, precise, very scientific and the
sense of p:issage in general well understood.

Abbot Clnl)aiily (reads on this subject that now that the magistracy
has become Jewish, "Catholics will have to be careful to
have no lawsuit with the Jews or with their proselytes,
Freemasons." That's advice worth its weight in gold.

Some facts demonstrate the hatred that animates these magi-
Jewish treaties against Christ and those who worship him. In August 1885,
A young man breaks a cross. In front of the Corbeil court, the
unfortunate man answers "boldly," it is the Lantern who speaks,

What this judiciary is, daily scandals arise
are responsible for teaching us. The magistrates live with it
the accused, they have the same mistresses, they drink with them
those they will have to pursue or judge. We hear in
the courts of dialogues like this one which is genuine-
exquisitely and which many newspapers have reproduced. The
The scene takes place in June 1884, in front of the as-
located in Aude, where the accused, Mr. Guibal, was sentenced
to death for the murder of a girl, Marie Coquillière. The

The president asks the accused how he spends his time.

I arrived in Perpignan on September 1st.

I went to see my niece, who was the mistress of the substitute teacher.
public prosecutor.

I had dinner with her, one of her friends, -- who was none other than
Marie Cerbère, — Mr. Substitute and Mr. Public Prosecutor
blique.

Afterwards, we all went together to watch the races.
of bulls.

I wanted to leave, but these gentlemen insisted on making me
stay, and we were at the Alcazar.

Mr. President Roussel. — You have a very honorable family-
beast!

One of your nieces lives with the public prosecutor, a
other with the Perpignan substitute.

— Yes, sir, the accused replied proudly.

that he did this because he does not like crosses. Substitute Cahen
takes charge of his defense: "If it were," he says verbatim, "an object
of art, a valuable painting, I would demand a severe condemnation,
but a cross!.. » The president, Mr. Birague d'Apreniout, who over-
lived, I am how, to the purification, recalls, in some words
indignant, this Jew with modesty; the substitute, sure to be happy; by his
leaders, TL^plies insolently and denounces the president to the. Lan ter ne, who
covers the magistrate with insults and Cuheu with Ûeurs,

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The (lehafs of the Gard Assize Court, in May
1885, we have revealed the crimes of Dr. Vij^ouroux, the Fai-
angel sister of Laugogne, an alleged victim of the 2
December, who had been appointed justice of the peace for this fact:
This old satyr defiles his niece Pliilomene, in the presence of
his wife, and every year he puts a little child's corpse
from his works in a suitcase. Then, equipped with his di-
doctor's degree and arguing his functions as a judge of
peace, he will make the declaration at any town hall in
hiding behind professional secrecy and claiming-
as he found the body in the wagon. One last line
of audacity loses him, he calmly brings a new pe-
small corpse at a town hall where he had already made a statement
analogous, he is arrested; he dies in prison and the niece alone

is continued.

The Guillot affair showed us what provincial theft is.
in our Republic. The Vigouroux affair, like a
window suddenly opened onto a brothel which would be in
at the same time a cemetery, shows us what de-
provincial bauche whose followers are all protected by
the Freemasonic secret (1).

As First President of the Court of Appeal, we have

(1) A jiigpmont returned to Saône-et-Loire, in August 1884,
show how much all the antotilés are in collusion for the
bad. The sub-prefect of Ghâleau-Cliiuon, Mr. Desvoisins, Mr. du Re-
fuse, tax collector, and Mr. Paris, land collector,
had fired shots at a private chapel; the door
had been riddled with bullets. To get to the party, these three
well-matched officials were sentenced to one franc of damages
moges-inléréts.

It will be hard to believe what I am saying, nothing could be more accurate. This
case, the result of which is mentioned in the Flyaro of August 29, 1884,
is recounted throughout by the newspaper i'Autunois.

H 28.

Mr. Périvier, who spends his life with the Dreyfus of guano
whose trial he is called upon to judge and who says in full
Audience: "In our time, what has not posed a
rabbit ?))

As advisors, also at the Court of Appeal, we
we have Margue. I think the need is not felt
to connect me on this side.

On a cleaner, but still cheerful note, Mr. An-
Drieux told the story of a cousin of Mr. Martin-
Feuillée, Mr. Martin-Sarzeaud who, appointed judge at the tri-
bunal de la Seine, had the idea to increase these
profits from running a brasserie in the evenings on rue Royale (1). He
got confused in his duties, he shouted: "five years
from prison!" to someone who demanded a moos, and after
the substitute's conclusions, he shouted: "a bock to the ace!
without a false collar!

The brewery not having succeeded, Martin-Feuillée made a name-
his relative, advisor to the court of Alexandria, to the app-
points of 48,000 francs.

A whole volume would not suffice to enumerate the facts
of this nature. True to my system, I take these
because they belong to the common domain, that it is
impossible to dispute them. Who among us would not have to cite
even more revolting and surprising stories?
In a department of Brittany, which would be easy for me to
designate a notary who had stolen the funds deposited in
his eluded and ruined countless unfortunates, was named
justice of the peace for electoral services. He had the audacity to
return to the midst of his victims and the representative of

(1) La Lifjne, 10 June 1883.

the RCPIILiCnine justice could only escape by fleeing
those who wanted to lynch him.

This is yet another very curious magistrate figure that
the one that Figaro (1) presents to us in the person of
Mr. Glerget-Allemand, President of the Civil Court of Màcon
and particularly protected by Mr. Martin-Feuillée.

His appearance was rough, his manner surly; his language all-
hard days had given him the picturesque nickname of "Gueule-
of Steel," He did not take a softer tone towards his subordinates-
Qés that by inviting himself to dinner at their house - what he called modest-
to graze.

This amiable man died in July 1885 and
a judge of the new layers, named Martin, in the
speech he delivered on this tomb, offered the deceased in
example to the populations as the model for all
civic virtues. Alas! as for Guillot the pain does not
soon turned into general astonishment.

It was then learned, in fact, that this magistrate had exploited the country
on the largest scale. Devoid of any resources other than
his salary, which he usually had paid in advance, he had
put to contribution and as in a regulated cut number of people and
in particular the ministerial officers who were under his control
dance. Notaries, attorneys, bailiffs, and children were victims of his
maneuvers and its subtractions.

This is how he proceeded. He went to a notary, and, after
having spoken of its properties ravaged by phylloxera - pro-
properties that existed only in his imagination - he alleged
a temporary financial embarrassment and asked to borrow
3,000 fr. (>"was the rate for notaries. The notary, fearing

who had to fall out with the president of the court, he did so willingly,

(1) Figaro, August 1886.

Fifteen days later, Mr. Clerget knocked on the door of another
study, started his spiel again and ended with the request
invariable of 3,000 fr. The notary, happy to oblige the president,
and believing to be the only one to be “honored” by this trust, will-
was holding the three thousand dollar bills.

Six notaries from Màcon were thus taken. One of them even received
twice the president's visit. At 3,000 fr. per visit, cost: 6,000 fr.
These so-called loans were made by notes with interest, but
the honest president was no more concerned with interests than with the
remains. One of the notaries, a victim of this borrower, wrote him a
day to claim payment of interest. He did not receive any
answer. Only, some time later, he learned that he was
committed by the president to a liquidation on which he does not comprehend
was not: "Ah! there are my interests!" he cried.

It is fair to say that President Clerget was very broad
in terms of taxes. He used to say that you had to take
money where there was some. — The notaries of Màcon took it
well seen.

The attorneys and bailiffs were no more spared.
to suppliers, they will wait a long time for payment of
their notes. A wine merchant from Màcon is mentioned to whom
Mr. Clerget - German owes 800 francs of supplies and 100 francs of ar-
lent people. — This merchant had a rather joking remark: "That
surprised me, he said, he always found my wine excellent. » Par-
blue! at that price!

Beyne, public prosecutor in Mont-de-Marsan,
forced a young girl, Noémie Pesquidoux, to give herself up
him, in promising him impunity for a minor offense of which
she is accused, threatening her with all the severity of
the law if she refuses his dishonest proposals. The young woman
daughter, who became pregnant through the works of this virtuous magistrate,
is obliged to summon him to obtain maintenance for
his child. Beyne has the bailiff Souques prosecuted, who
took the liberty of summoning him. Finally, the affair excites a
such a scandal that we decide to revoke this strange cha-

moral pawn who was acquitted before the Court of Appeal

of Pau, for a fine of one thousand francs
for slanderous denunciation.

All of Paris resounded with the scandalous quarrels of
Mr. Edouard Laferrière with one of his former mistresses-
braids. The State Councilor (1) had seduced a young girl,
then abandoned her to marry richly. These are
there the morals of his peers and one should not be surprised
this. Usually, however, the most debauched themselves-
themselves liquidate these situations properly. This Franc-
Mason, zealous member of the Masonic Revival lodge of
Boulogne-sur-Mer, found nothing simpler than to
strip the one he had just left and the filigree sequestrations-
to prevent him from protesting.

The victim, Ms. Niemowska, herself recounted these
facts in the complaint she sent to the prosecutor of the
Public.

Mr. Prosecutor,

Thursday, October 9, seven o'clock in the morning, the house where I live
was surrounded by the police.

Repeated punches on my door and knocks from
violent, uninterrupted stamps forced my maid to
to ask, at such an early hour, who was there.

— We come from the concierge.

— The concierge does not send a messenger.

— Open up, we want to speak to your mistress.

— She's not there.

— The concierge told us he saw her come home last night,

— Madam is not receiving. Who are you? Your name?

(l)Mr. Laferrière has since been appointed Vice-President of the Council
of State.

— Durand.

— Don't know Durand and don't open. If you take the clerk-
police officer, push in. Madam has no business with the commissioner-
sary.

From there, repeated punches on my door and knocks with a bell
to break it.
I got up because I was sick and went to bed.

—Who dares to make such a racket in my house?

— Open up, we have to talk to you.

— I don't receive this morning.

— I am the police commissioner.

— I don't open, and nothing proves to me that you are sir
the police commissioner.

The hullabaloo continues. A discussion at the door between the so-
saying police commissioner and the concierge.

Words of the said commissioner, in a low voice, to the concierge:

— Call the maid, say it's you, the coucierge, that
rous ôles f.cul^ that she opens.

Voice of the concierge:

— Anioinette, open up, I'm alone, I want to speak to your
mistress. Is she stubborn in not wanting to open, her mistress
is afraid.

Complete silence from me and my maid.
Resumption of punching the door and ringing the bell
to break it.

Commissioner's voice:

— This lady is stubborn, I am more so than she is, I will wait,
Should I stay until five o'clock in the evening? Too bad if I do
soandalc, it's not my fault, and he starts it again
tumultuous hullabaloo.

A neighboring midwife, living on the same landing, of-
ask what was happening:

— It's the police commissioner who wants to be opened, re-
the concierge lays, and madame doesn't want to.

— Take her by starvation, she will be forced to open for
send for food. A chair was placed on the said commis-
saire, who replied that, in his profession, he was used to
stand.

A novivcau, f3c punches redoubled (5s, stamp blows and this,
until eleven thirty.

— Decidedly, it won't be for today. (Pa-
textual roles of Mr. Commissioner.)

Two individuals with royal faces were standing on the sidewalk op-
posed at my house and pointed at my windows with their hands.

The whole street was in a frenzy; the shopkeepers, merchants of
wines, laundresses, upholsterers stayed all day in ob-
servation, aiming at my windows. All tenants
of my house were at their door: the scandal was public.

These two individuals remained on guard until four o'clock.
and a half, as well as a uniformed officer, and throughout the
daytime.

The man who took a false name and called himself
Durand, was Clément, whom we find at every step
in black story and who answers: present! every time he
there is a home to violate, a safe allegation to commit-
three, an ilicgalile to accomplish.

Admit that our poor expellees can have something
joy when they contemplate the infamous assembly that for-
the three men who were most actively involved
involved in the execution of the decrees. Cazot, the man of the law,
is being sued by shareholders after the bankruptcy of the
Alais-au-Uhône Company, and forced to resign
of President of the Court of Cassation. Laferricre, the repre-
sensing jurisprudence, breaks down the doors of his
former companion to regain possession of letters
compromised. Clement, the judicial magistrate, half
Lebel and half Lecoq, wear the tricolor scarf to go
liquidate the loves of Iùat's advisers.

Under such conditions, we understand ^ deter-
desperate mission of this priest of Seine-et-Marne who,
pursued by the Jewish band, is seized with terror and

kills. You must read the story of this agony in the Lantente
(number of dinnanche 18 November 1883). Nothing is
more tragic. The story has also been brought together more
late in the brochure. The unfortunate man, returned home peacefully and con-
tent at his presbytery after a day of good

works, finds a newspaper in a letter, he opens it, he reads
the slander that has been printed against him and he cries out:
"I am lost (1) I"

The storm then bursts under the skull of the priest of
village, he traces on paper a last protest
of innocence: I am innocent, I die a victim! y> writes-
he; then he slows down to suffocate, he lights a small stove
of charcoal, but death does not come; so he wants
protest again and the brain already filled with mor- vapors
such, he scribbles some incomprehensible words on this
paper that was found the next day, says the Lantern^
"stained, soiled, blackened *^onime if one had tried to draw on it
characters with the aid of a finger dipped in ashes.
He has the strength to drag himself to the attic and in the morning we

(1) It is useless, I believe, to demonstrate at length the innocence
of the poor priest who never made anyone doubt then^uà
At the time of the crime, he was six kilometers from W.

The Jews have given only two proofs of this cnlpahilile. Here is the
first: Limit of Thursday, November 22, 1SS3, .S frinary year 90,
third column: This day/at mêtne, at Ferreux, the curt^ vtnl-ii, according to
rusog'f,dii e /es]irièressur the cvrpy of Duban? N< n... Even uiiméio,
fourth column. The vehicles of Duban arrived on the 5th, placed in the
evening, at Cfifinipcf'wtz, coiurnnne from where de'pehd the cliàtrau of Ferreux
To add insult to injury and horror, next to the obedient Piu/fîl, curc of
C/iarnpceneiz of/icinit... le cwé Frtiirot. Uosyassin Oiuil come due î
the prayers <U: i Eyl<s€ on the body of SU vicinne!

Quainl 1 "priest does not say it is projive who is conpal.l^". quanA
tt officiates it'- .-t one more i-rinnj. Kionii"zv..u< therefore Mi,';in [ikmc^jd”;
caaipa;^iie tr.iqi.é I ct'lli- faijx. ui is.- .ki

find something hanging. We believe first, says the
Jewish newspaper, that it is an old cassock, but soon we
notices that in this old cassock there is a corpse-
vre (1).

Suicide is undoubtedly the crime of crimes since
it is the only one that cannot be repented of; it is the crime
of Judas. But, as one can guess, from the human point of view,
the panic that takes hold of these humble people when they feel that
The pack is upon them! Who can they turn to? There was a party
in Ferrières that week; can you imagine the poor man
priest asking for assistance against the Jews of La Lanterne
some guest rushing joyfully to the hunting rendezvous?
“The Jews, my dear abbot, but they are delightful people,

read the newspapers, the baroness has velvet eyes; as for

(1) You should also look at the November 25 issue of the
Illustrated font published weekly by Lanterne^ la Semaine
comic by Coll Toc with this subtitle: The Assassin Priest or Virtue
rewarded. We see the priest sitting in front of a well-served table in
face of a woman in a cheerful attitude, then God the father, at-
pulling the priest towards him; a larger drawing represents the priest hanged and
sticking out his tongue; at the dead man's feet dragging on the floor, there is
a copy of the Lantern, It is indeed very comical. I have
two copies of this sheet, which does honor to Eugène Mayer;
I have one at the disposal of Bedarrides and other impudent people who
often emancipate themselves by speaking of “poor Israel, so good, so tolerant.”

Let us also note, among the ignoble imaginations which characterize,
indeed a time, the cavalcade organized in the village of Sainlines,
in March 1884, with the authorization of Mr. de Selves, prefect of
the Oise. On floats decorated with foliage, tillers were installed.
Other tanks served as advertising cars for a serial novel
of the French Republic. In a cart closed by a curtain
that we would read for two cents we had placed a goat and a
female dog who were supposed to represent the unfortunate priest and the
woman whom slander attributed to him as his mistress. All that
The villages in the suburbs of Paris contain disreputable people
followed on horseback or on foot, drunk from the morning, shouting refrains
which would have terrified the Marquis de Sade.

the baron has magnificent woods... This good friend I
I will blame him all my life for having made him wait for a
let it run.

The guests must have been happy. There was certainly.
double fanfare, one for deer hunting, one for
manhunt. Our elegant sportswomen, our pretty
Christian women from the suburb, smiling with enamored eyes at the
somewhat heavy graces and highly episodic jokes-
The handsome Maurice Ephrussi, the son of the merchant of
Odessa apples, have hardly thought, I am sure, about the
old cassock that hung there in a presbytery of
village and who was swinging on the stiffened limbs of a priest
of Jesus Christ.

One cannot imagine the impudence of the slanderers
inventions that the Jews pile up on everything that touches
the Church.

Who does not know Ms. Howard, one of the most imposing
figures of the English Catholic episcopate?

Here is what the Israeli Archives imagined about him
'official journal of French Judaism, usually more
circumspect than the Lantern, less noisy in its hatred^

According to them, Mr. Howard is a Jew from Prague.

Mr. Howard, they claim, was not born into the Catholic Church.
lique; it is not the holy water poured on his forehead which
wiped immortality to his soul, but these are the waters of the sea
Red through which his ancestors passed, it is the knife of
Mohel (peritomist). This operation was performed a quarter of a year ago.
forty years, on the body of the future Monsignor, in the city
of Prague, and when the father addressed, during the ceremony of the
circumcision, the prayers in use, he hardly suspected the
future greatness of his son! Let us add, to be honest, that the
old Austerlitz – this is the real name of the Archbishop of Saint-

Peter - had not at all wished for this kind of elevation for
his son, because he was sincerely attached to the religion of his fathers,
and the tiara itself would not have made him a perjurer of his faith. The Monsi-
Gnor, his son, was brought up in the sound traditions of religion
Jewish, and it is more than likely that before the age of fifteen he
had never set foot in a church.

The dispositions of the young Auslerlitz would have attracted on
him the attention of a rabbi from Prague, Mr. Teweles, who
would have started his education and given him- some-
some notions of music. On the death of his father, the young
man was forced to give lessons in how to live and well-
Early on he entered the Prague theatre as a violinist.

It was there, the Archives continue, that the
grace in the form of a young... English lady on whom beauty
exceptional performance of the young virtuoso had produced a profound im-
pressure. Howard moved from the theater to the wealthy Englishwoman's hotel and
The next day, he was able to announce to the parents of his students that
now he no longer needed to run for the stamp. In 1852, he received
an invitation to come to England and accepted.

We have no authentic details of his stay in
this country; we only know that the doors of the salons
more aristocratic people of London and Dublin were largely
opened and that it was in England that he converted to Christia-
nism to devote himself to an ecclesiastical career. He changed at this
occasion his name of Austerlitz against that of Howard. The arch-
Bishop Manning honored him with his special favor and he became

very popular with the female aristocracy. At first-
In the year 1860, he was presented to the Pope as a member
of an English Catholic deputation. Pius IX, at whose house the
sense of beauty is very developed, retained the young priest and
immediately granted him the title of "Cameriere délia sua san-
tita, » distinction which at the same time earned Ini the title of Monsi-
gnor. In order to ensure the Pope's new chamberlain an income
suitable, the ladies of the English aritocracy clubbed together for
a sum of 30,000 pounds sterling which they gave him as a gift.

In Rome, as in London and Dublin, the most aristocratic salons
cratiques eagerly open their doors to the new
cameriere, who enjoys the special favor of the princely families-
Barberini and Borghè, the richest and most influential
of Rome. Even today, Howard has lost none of his
kindness, but he no longer needs to resort to it; the prelate
finds himself in a position where he can do without a protector.
The red hat seems assured to him: we do not know if His Emi-
nence still thinks about the sad days she spent in the Ghetto
Prague, near the old Rabbi Teweles, who believed he was making a
torch in Israel, and if he were not happier than today
despite all its greatness (1).

There is not a single word that is exact, it is necessary to say,
in this whole story. No Englishman is unaware of the origins of
M^*" Howard, who is a cousin of the Duke of Norfolk and whose
place of birth is mentioned in the list of prelates
of the Roman Court.

Edoardo Howard, nato in Hainton, diocese of Nottingham, 13
febbraio 1829, délia sm di Pio IX creato and pubblicato addi
12 March 1877, of the title of the SS. Giovanni and Paolo, Arciprete
délia Patriarchal Basilica Vaticana, Prefetto délia S. Gongregazione
délia R. Fabbrica di IS. Pietro.

Educated at the Catholic college in Oscott, young Howard
entered the army as an officer in the guards and, in this
quality, he led a platoon at Welling's funeral-
your in September 1852. Highly appreciated in the high
English society, he obeys an irresistible vocation and he
went, in 4853, to receive orders in Rome.

Pius IX had given the purple to Me Howard; Leo XIII
seems to have obeyed one of those noble thoughts, which are

(1) Archives israélites, volume 36 (number of August 1875).

familiar, choosing him as the cardinal in
the canonization process of Joan of Arc, as if, de-
sent by an Englishman who had been a soldier, the honors
granted to the heroine should have had a character
of repair.

What does it matter to the Jews! The effect is always produced and
the story of a violinist, who converts out of interest and
maintained by English women, will be taken up in some-
some years and told to the tribune by some Paul Bert.

Seeing the holder of an already important cure, as
Frairot, don't even try to fight, we can guess what
must weigh our congregational insulators, entangled in
their dress, ill at Taise to respond to accusations
that very often they do not understand. Even before
appear in court, they have mud up to
chin.

I have never encountered anything so complete in
this kind of insults lavished on a certain proud
Numasius, who was acquitted almost without debate by the jury
of course, because the accusations against him do not
were based on absolutely nothing. Brother Halp, Brother
Bazilien and Brother Meillier were also acquitted.
also literally covered in opprobrium. The Freemason-
Jewish society finds a certain profit there; as soon as it wants
establish a secular school in a country where the brothers are
loved, she sends the order to her magistrates to mount the af-
to do. If the innocent is condemned it is all profit; if
manages to get out of this bad situation, he has nonetheless
been insulted, vilified, outraged for six weeks, and
You are free to announce the result in one line
in the newspaper that defamed in three columns.

Sometimes the incident gets serious. Two Jews fight on the
body of a priest and blame each other for
to have stolen a slander from a big report. In the month
of February 1884, the Jew Eugène Mayer accuses the Jew
Paul Strauss for having unduly appropriated his literature
to take it to the Toulouse Dispatch. — It is not
literature, replies Strauss, besides, I work
for a good cause, for a good cause everything is permitted.

Along the way, we learn that this Paul Strauss, oppor-
overzealous Tunisian, and currently a municipal councilor, has
was sentenced, in 1879, to three years of public works for

desertion and other peccadilloes. This is a useful note to take in passing, but it must be said that the revelation is not surprising no one in this world.

How could the men who govern have any scruple towards Catholics, whom they pursue with a implacable hatred, when they do not hesitate to assassinate those who, sharing some of their doctrines, have preserved a background of honesty and find their morals bad and their reprehensible methods?

The death of the unfortunate Saint-Elme is certainly one of the most incredible pages in the history of this time. The unfortunate man belonged to an opinion which is not the mine and I will not be accused of obeying party spirit speaking of him; but this execution of a writer by henchmen, in the middle of the 19th century, is made to excite the indi-» gnation of all.

Reducer of an advanced log, the Sampiero, Sâini-Elme had fought with infinite discouragement opportunism which, in Corsica, had ended up establishing itself by relying on these greedy and corrupt beings that always contain a

population even fundamentally honest and loyal like that of Corsica. He had spoken out against the conduct of the prefect Trémontels who, according to his expression: "had made pre-function a brothel and a branch of the Bondy forest.

Emmanuel Arène saw his candidacy lost and tried to take on the attitude of a captain ready to cross from Paris the mountains and the plains to punish the insolent who allowed to walk in his shadow; he declared as Cyrano de Bergerac's castle, what he was going to do hang the four elements and send to defend the genre human to be alive in three days."

Saint Elmo, who had been an officer, answered calmly to this braggart that he was willing to do half the che-min and that he would come to Marseille.

Afraid, he threw himself into Veil Picard's arms and do Waldeck-Rousseau. The secret funds were put to con-tribute and a few days later an assassination attempt took place on the dreaded writer, the assassins were police officers disguised as bourgeois. Saint-Elme, as soon as he recovered from his injuries, tried to ask for an explanation-tion to the prefect (1) who held his meetings at the Café Solferino and

(1) This prefect, who pompously called himself de Trémontels,
was simply called André. Before being prefect of Corsica,
he had been prefect of Aveyron and it seems that in this position he had-
allegedly committed numerous embezzlements using fictitious mandates.
At least that is what the official who succeeded him in
Aveyron, Mr. Démangeât, in a letter addressed to the New
Pressed and published by her on November 12, 1884: “I refused many times.
repeated, says M-Demanj^eat, and despite numerous letters of report-
pel of Mr. Leguay, (I 3cler of departmental affairs, who con-
the case was born, to justify unjustifiable accounts."

It is true that in the discussion of an interpellation which took place

had set up his office there. The prefect had him knocked out
blows with an iron bar by the prefecture caretaker with help
by the recovery master. To be sure that the attack
would succeed, the public prosecutor had defended this
man threatened from all sides for having weapons on him
and, whenever he knew he was going to be attacked he did so-
knows how to search and disarm so that he cannot defend himself.
I The journalist's trial, long delayed by his condition
of illness, was deeply moving. He was transported
in court on a stretcher, dying. Near him stood
the poor pregnant woman who had wanted to accompany
her husband and who was wiping the sweat with a handkerchief already
icy water running from his forehead.

So we saw this thing that we had never seen before
France, while the assassins, sure of impunity,
strutting around the room was a horrible scoundrel, the lawyer general-
ral Bissaud insulting, mocking, this man who was grumbling
already, affirming that the assassins had acted well and that
Saint-Elme ((played the comedy.))

From the crowd came an indignant protest as
Bissaud sat down, sniggering. Saint-Elme made an effort
to answer this infamous, he could not succeed. Some
hours later he was dead.

in the House, on November 10, 1884, concerning the revocation of the
same Mr. Démangeât as prison inspector, Mr. Asmodée
JLaroze, Undersecretary of State for the Interior, cast doubt on
the probity of the latter, who was reinstated in the administration under
Brisson ministry.

WaUleck-Rousseau had solemnly declared to the House that he

had ordered Mr. de Trémontels to bring a case before the

jury to clear his name completely. Tremontels feared revelations.

overwhelming and the matter remained there.

These monstrous facts are in everyone's memory.
discussion in the House of the interpellation of the extreme
left on Corsican affairs threw on our public morals-
ques a blinding light. Assassination by bravi
paid by the prefect (1), electoral fraud, corruption of
all kinds of relief distributed for the loss of livestock which
had never existed, everything was there. Mr. de Douville-Maillefeu,
seeing this tide of rising towards the government
mud, seems to have experienced that admiration that one feels
before certain unleashings of the sea and cried out with a
kind of transport: that Let's say everything! Let the shame flow
to the brim!”

The House did not even have a platonic censure for
the Trémontels and the Bissauds and voted for the pure agenda and
simple.

Nothing was as singular as the attitude of Brisson the incor-
breakable. Whenever one tries to denounce to the tri-
some of these prevarications of ministers or
of public men who are obvious without being able to
prove materially, he cries: "Give proof 1"
This time there was irrefutable testimony from the concus-

(1) We do not have the island, Mr. deMultedo, general councilor, told me,
of what opportunism has done to Corsica in a few years. Where
has returned to the wild and the law no longer exists for those who
do not belong to the dominant band. On January 25, 1885, a
worker, Dominique Antoine Urbain, was struck five times
knife in the heart area. The one who hit him, a man named
Franchini, who has already played a role in the Saint-Étienne affair, is
acquitted by the Ajaccio court, and it is the victim who is con-
damned to the costs. Everyone takes justice into their own hands; the number of
murderers who took refuge in the maquis, which had fallen to "60 at the end
of Troipire, is now over 1,200.

sions of the representatives of Corsica, Emmanuel Arène (1), and Peraldi. The president abruptly changed his rifle shoulder and declared to all those who wanted to treat this question "that the interpellations from colleague to colleague were defended."

However, there was no doubt. The former head of the accounting of the Morelli company, Mr. Semeri goes, had claimed that Messrs. Arène and Peraldi received a subsidy monthly for the benefits they had obtained at the Company, thanks to their position as deputies. According to him, the sheet one hundred and five of the copy of letters from the Company con- held a letter thus conceived.

Folio 105. xMarseille, August 24, 1883.

Mr. Peraldi,
deputy of Corsica,

rue de Monsigny, in Paris,

We have the honor to send you herewith, in a re- ordered, the sum of 750 fr. in seven banknotes of 100 francs and one of 50 francs, the amount of your monthly salary of August.

Please, etc. Signed: Semeriva (2).

Mr. Semeriva further maintained that the books of the Company bore, on the date of December 14, 1884, the following mention:

Indemnity to Peraldi, month of November 1933, seven hundred

Ci) This Emmanuel Arène, who willingly passes himself off as a des- descendant of Arena, is the son of a Jewish hardware merchant from Marseille who came to settle in Ajaccio.

(2) See on this subject, outside the Official Journal of June 6 and 8 1884, the Corsican Question, by Mr. Ernest Judet, and the reprint of the newspaper Samviei o of which Saint-Elme was the editor-in-chief.

fifty francs. Compensation at Arène, month of November 1883, one thousand francs.

Peraldi defended himself weakly and as an excuse contented himself with saying that he was a notary, which struck one with astonishment- ment people who could not understand what the

signs came to do there As for Arène, he violently denied-
ment. If he were honest he had, to be exonerated immediately-
immediately, than to ask a court of honor to
to check whether the sheets bore the note in question.

He took care not to do so and the Republican Union group
continued to warm up this young concussionist in his
breast. Mr. Ranc who, at the time of the Bolland affair, had
fought hard, under the pretext that the friends of
Gambetta could not be suspected, did not give
sign of life. He too was very simple, however
to go and leaf through the Company's books.

Freemasonry is not satisfied yet and it
dream of perfecting the mechanism of persecution.
As Mr. Guillot has demonstrated in a work whose
sincerity does honor to this investigating judge (1), the new
The new code of criminal procedure removes any recourse to
citizen victim of arbitrariness.

There is here, once again, a real system, a form
of government that will remain in history. Instead of
rely on people of violence and force, as did
Terror, the current regime relies exclusively on the
people of cunning, deceit and indelicacy; he groups them into one
in the manner of a union, it gives them a certain credit on the

(1) Principles of the new code of criminal procedure, by
M. Guillotjjudge of iusLruclion.

law and holds them by the threat of closing this credit; he concedes
a kind of impunity subject to certain conditions
of devotion, he grants two or three crimes to commit
as you choose, like you would a tobacconist's.

Which neither Ignotus, nor Mr. Guillot, nor anyone else have indicated
those who dealt with the persecution carried out by the
Freemasonic magistracy, it is the psychological state
of all these persecuted people, great and small, who renders their tor-
tures a thousand times more atrocious than they would be for
us and at the same time almost puts them out of action
defend. There is again a kind of confirmation of the
accuracy of Taine's words, which seem so simple: "the Pievo-
lution is a return to the state of nature. » The misfortune of
these honest persecuted people is to remain civilized, to believe
that we still live under the regime of laws, that the magistrates
are real magistrates, that the police, the administration, the
justice systems operate regularly. The accusation of which they

if the object takes on for them the importance that it would have in
a normal situation.

I always remember a nice story that I was told
told by Alexandre Dumas.

One day he meets a woman in a living room who, after
having roasted the broom for twenty years, had ended up sneaking into the
real world or something like it.

This woman treats Dumas and his work from top to bottom,
she reproaches him for having only ever described environments
unhealthy, of never having staged an honest
women.

Dumas listened. No doubt if this reproach had been made to him
addressed by some innocent young girl, he would have smiled
this way of judging his work and would not have responded. If
the one who spoke to him would have succumbed to the pull of the heart,

if she had been the victim of one of these deep passions
before which the being is so weak, the author of Demi-Monde
would certainly have been silent again, because if the spirit is hard at
he, the heart has tendernesses that the common people do not know.
This was not the case here. The one who spoke thus had
been a prostitute, she had received money to deliver herself;
It was prostitution that paid for the hotel in which she
lived, the horses that carried her to the Bois, the paintings
master who furnished his home, the finery which adorned
its elegant decrepitude.

She continued to talk about virtue, to brand the girls
corrupt and corrupting writers.

Suddenly, Dumas fixed his sharp blue gaze on her, then
hitting him vigorously on the stomach.

—Are you finished? he said simply.

A flood of tears came to the creature's eyes...

Are you finished? is a useful word. The most shameless among
our Republican fiddling, our dishonored magistrates,
Our administrators, familiar with all the crimes, hesitate
sometimes to directly attack a regular Parisian
to only bother with what is honest; they fear this
Are you finished? mocking, contemptuous, vengeful, who would remind
to these impudent people all their past infamies.

The priests, the good people, the old people accustomed to
respect social conventions, do not know how to say: .4s-
Are you finished? Malesherbes didn't tell Fouquier-Tinville and
It is one of the most horribly comic spectacles that
can imagine that that of all these great Speakers-
comments, of all these austere and venerable characters
stooping to giving reasons to the miserable cutlery
of blood that then filled the courtrooms.

Fallen into some trap, struck to the heart by

some campaign organized against them, the victims of the
Freemasons go to brood over their misfortune in
a corner; the husband sometimes looks at his old companion,
and both understood each other, they think of the same thing,
to the misfortune of having lived too long, to the broken career, to the name
that they naively imagine themselves dishonored (1).

What book to write about these intimate sufferings, about these
dramas that happen in every city and almost in
every village! This book, only one of us could have
write it poignant, heartbreaking, sincere, as it should be in
a word; it's Alphonse Daudet; he might write it.

What book more tempting for a generous soul? There is
simple and humble people who are very moving to re-
keep up with this formidable governing machine-
mental set in motion by wicked mechanics.
What could be more impressive than the story of this poor man?
organist of the cathedral of Uzès, that all the newspapers
have told (2)? It is a sort of advisor Krespel, one of
these half-fantastic chapel masters like in a
Hoffmann paints, he lives outside the real world in a
musical dream, he smiles while walking to divine melodies
that he hears singing within him. The lessons he has in town and
in a convent provide the necessary for this sweet chimera-
that which lives on little. Christmas is approaching and he counts that day
to play a piece that will be worthy of the masters
immortals of Paesiello and Palestrina. "You will listen
this," he said, and his good face lit up and radiated.

(1) See the death of Mr. Maîlrejean, an old magistrate, struck by
Marlin-Feuillée, seized by a black melancholy and who committed suicide
month of February 1883.

(2) February 1883.

The Freemasons of the city, who meet in a
small establishment like the one Concourt described in
the girl Elisa, have sworn to lose this naive and ingenuous man. The
investigating judge already sees himself as Keeper of the Seals if he can
to convict this innocent man. The musician is arrested under
a heinous accusation.

We achieve a first success. The superior of the state-
Saint-Maur building falls dead when we come to him
tell what is being prepared. How can such things be-
Could they have happened? There is a material impossibility.
A Sister is always present at music lessons
attended by parents.

The prisoner nevertheless remains in solitary confinement for three
months, struggling in vain against this horrible accusation.
Three times the investigation is closed for lack of any basis-
than to the imputations; three times Freemasonry does it
resume. Finally the Assize Court acquits the unfortunate man
musician against whom there is not a shred of evidence.
"It doesn't matter," said one of the leaders of the affair, "we have it
still prevented from playing his music on the ca-
theatrical.

"The humble still hold on; we take them by the
famine. At the bottom of the eleventh arrondissement, rue des
Trois-Bornes, a poor family laments around the
bed where one of his children is dying. There is no bread for the
parents, nor medication for the child; we wait anxiously-
sow the response to a request addressed to the office of
charity... The answer is coming... The parents declared
once they sent their eldest son to the Brothers' school,
sends them a receipt of this declaration for any assistance
ration.

Isn't this atrocious joke very Freemason-

that? Don't you feel the sneering and harshness there?
cold of the masters of the day, adventurers from all countries
who share the money that some imbecile Catholics
continue to pay to our charity offices?

What these offices are, a worker said in a-
public meeting where he named one of the
commissioners as being himself registered on the list of
public assistance. Ignotus, recalling that out of two
one hundred and forty administrators, one hundred and ninety had

been chased^ noted that, among the replacements appointed,
there were "wine merchants, launderers
some of whom have their families registered with the office
even paid for the cleaning with alms money (1).

The example we cited above is not isolated.
cynical joviality, the noisy joy of evil accomplished is a
features of the current persecution. The great happiness
of an inspector of public education, when he has before him
him a nun, that is to say when he can be insolent
with impunity, is to soil what is pure, to imagine a
ambiguous question, to risk a word with double meaning
which makes the brothers and friends scattered throughout the
room.

— What is a libertine? asks an inspector
a Sister.

— I don't have to answer this question that you don't
address me only because of the clothes I wear.

(1) Figaro May 14, 1883.

There are always people who want to go too far. Guvillier, merchant
of seeds in La Cliapelle, was one of this number; he paid his employees
and even his tailor with vouchers from the welfare office; the
scandal seemed to exceed the measure and in January 1886 it was
sentenced by the 11th Chamber to eight months in prison.

The one who thus put this learned evil in its place had to
cold blood; how many nuns, already trembling to be
thus in spectacle, would have been dismantled î

In a speech to the Gers General Council, Mr. Paul
de Cassagnac recounted some of the exploits of the ins-
inspector Carbasse who encouraged teachers to insult the
Sisters.

A nun comes to the exam, her heart beats
very strong, she is all frightened in front of this crowd, she
feels that the words will stick in his throat. You who have
a little soul you guess this state from here, I am sure.
It is in God alone that the poor girl hopes, he will give her
the necessary strength, she kneels in a corner of the
room, she joins her hands and whispers a little prayer.

A teacher saw this movement.

—Hey Sister! he shouts in that special voice of
people of his kind, do you want me to give you Tabso-
lulion? I'm Carme...

This joker from the stream was called Carme.

Carbasse, striking his knees with his hand, laughs at the
tears when I saw the poor Sister turn pale, completely terrified, in front of
those eyes fixed on her.

What acts of courage one would find among the people,
in the provinces and even in Paris! The first to resist
the atheist law, which independent, well-off people accept
servilely, is a carpenter from Lavaur who, defended
by Mr. Bellomayre, won his case before the commission
school. In another corner of France, in Jarzé, a mo-
the dear telegraph postman, Baillou, who is suffering from an illness
incurable, father of five children, refuses to send his daughters
to the secular school. The awful Jabouille, the prefect of the department-
ment, threatens to revoke it; the honest man stands firm

and gives up his livelihood rather than allow corruption-
to his children.

All these, however, fade before this valiant
plebeian from Montaure (Eure), this mother of seven children
children sentenced to twenty-two days in prison, under pre-
text of violation of the law, arrested by the police,
in October 1883 and taken to Lou- prison
viers (1).

This sentence was absolutely arbitrary. The young man
boy of this unfortunate woman having, in the month of April
1883, reached the age of thirteen, one could not, without com-
commit an illegal act, prosecute and convict the mother
for not having sent his child during May
at school.

The Louviers Public Prosecutor's Office was forced to recognize this
evidence and the public prosecutor, seized with shame

(1) See this case, which proves the extent to which it is arbitrary.
arrived in the province, the issue of the Patriote de Normandie bearing
the date of October 20, 1881, and the Religious Week of Evreux of the 3
November 1883. "We will not fail in our duty," said in term-
mining the Religious Week, and we publish, so that they are
3praised in the pillory of public conscience, the names of the members
of the Montaure school board and the justice of the peace of Pout-

of the Ark.

“The members of the school board are the citizens: ;

“I. Boutry Césaire, mayor of Montaure and owner.

“2. Alépée Basile, former owner, former butcher, currently-
ment weaver.

“3. Richard (Jean-Baptiste), son, weaver.

a 4. Martin (François), former assistant, owner and weaver,

"S. Deriberprey (Julien), deputy mayor, owner and weaver-
rand, all domiciled in Montaure.

"Let us now remember the name of the justice of the peace of Pont-de
the Ark that pronounced the condemnation.

c His name is Dussaux.

a little late, gave the order to release this
poor woman. She was nevertheless past eleven
days in prison among people without confession, treated as
a criminal.

The Justice of the Peace of Pont-de-l'Arche, who had committed
a real forfeiture, did not even receive a reprimand; he
was on the contrary congratulated by the Keeper of the Seals, at least
if we are to believe this wretch who loudly affirmed that
This act of good pleasure would earn him advancement.
case it is still in operation.

If you want to see what equality before the law is,
Go to the Legislative Body. No one has bothered
of this peasant woman who carried seven children in her womb
and who was thrown into a dungeon in defiance of all rights.

She is now a Prussian woman, the wife of a Belgian.
convicted of theft, publicly practicing prostitution
and giving his appointments in a furnished room run by the mother
of her husband (1).

The representatives of France are taking care of this inte-
reassuring creature for an entire session. Delattre withers
to the podium the officers who dared to arrest this woman
when she was picking up passersby. The whole gaucho
naturally supports the speaker. A prostitute, a
Prussian, a Belgian ex-convict, there is indeed in this

stew all the ingredients that please these cos- palates
mopolites. This mud clearly gives off this aroma that
the Spullers, the Steegs, the Lockroys smell with delight.

(1) See on this subject the book by Mr. Macé, the Security Service,
from which we have already borrowed more than once. The former head of the
safety to have all the parts at the disposal of those who
would like to be informed about Mr. Delatlre's client and Mr. De-
lattre himself.

024 JEWISH FRENCHNESS

Down with the French woman, who wants to raise her children honestly
children! honor to TAUemande who gives himself up to passers-by 1

Here is another moving victim: Lenoir, a coachman.
You may have met him in Paris and, if you were
In a hurry, the meeting was not conducive to you. The poor-
A man, half mad, no longer remembered the address that
gave them to travelers and sometimes left them on the way.
The Freemasons had stolen his child, the mother
had died of grief and he forgot to earn a living for
come ten times a day to ask for news of his son
to Mr. Lacointa (1). The former Advocate General at the Court of
cassation, who so nobly resigned at the time
decrees, had been touched by this great pain; he
had become the counselor, the consoler, almost the friend of
this proletarian. While the unfortunate man found, as
all those who suffer, some relief in telling his story
eternal story, the magistrate sent his maid to guard
the cab to avoid the coachman getting a fine.

The matter was very simple. The child, sent by the way
of iron, from Paris to Toulouse where he was to enter a state-
religious education institution, had been addressed and circum-
agreed, in the Narbonne station, by a Freemason,
named Richard, who had put him in his wagon and
had placed him in apprenticeship in Cette, with a confectioner of the
name of Lavaille. There they had tried to corrupt this
young intelligence by reading to the child every evening the im-
world publications produced by the anti-cirical bookstore.

(1) See the eloquent and simple account of Mr. Lacoiuta, in the Corres-
laying on 23 February 1884. Under this title: Child Thieves,
Mr. Léon Lavedan also published, in Le Figaro, a very
detailed account of this kidnapping.

JEWISH PERSECUTION 2^

No doubt, one could not hope that justice would dare
pursue a Freemason, but as soon as the facts had
were reported to the public prosecutor by a man who had occupied the
Mr. Lacointa's situation, could one refuse to render
immediately to his family the victim of an attack if
odious? Nothing was done about it. The head of the prosecution service was one of
these men recruited by the Republic in the slums
social and who know that by putting themselves at the service of
Jewish Freemasonry, they can get away with anything im-
punctually. The first representative who presented himself with
a letter from the father was insulted and the torn letter was thrown at him
in the face. The second representative was threatened with blows
iron bar. We knew the poor father and we speculated there
above. A good soul provides him with the means to do the
travel and bring back his child.

Lenoir brought a suit against Citizen Richard for embezzlement-
miner's life. It was then that we saw as always
the Jew appears behind the Freemason. Lisbon, the year
former deputy, constituted himself Richard's protector and pleaded
for him.

Mr. Lacointa, while he was director at the Ministry of
justice, had repeatedly forced this Jew, but the other con-
the delicacy of honest people was born too well to think-
to show the letters he had written to ask-
der or to thank; so he did not hesitate to in-
to sult the honest magistrate and accuse him of having interfered in this
affair with a political ulterior motive.

Needless to say, Lisbon finds it perfectly legitimate
the act of taking a child from his parents by proselytism
anti-religious. In this the Jew reveals himself once again
in all its brutal cynicism, in its absolute absence of
principles. Freedom of conscience, the right of fathers to

family are for him only scenic effects; he is
the first to laugh about it when he's no longer on stage.

About little Mortara, the Jews had stirred up all
Europe, disturbed all the chancelleries, caused
floods of ink; when it comes to the son of a French plebeian,
The Jew Lisbon declares that it is permissible to kidnap a child
to his father (1).

The Montpellier court ordered the appearance of
Lenoir and his son, but we had been careful to refuse
legal aid to this destitute man. He was able to,

however, thanks to new help, make the journey and
to be treated like a criminal by the president of the
court. Is it necessary to add that his appeal was dismissed?
complaint?

The men have not yet thought of collecting the names
of all these brave people who resist everything to defend
their faith, in a volume which would be the golden book of the little ones;
but God long ago wrote them in the book of his
justice. They are more than courageous indeed, they are he-
kings. No support supports them. The rich Christians
have fun, dance, bet on the races, invent
petticoat figures; they hardly think of those who suffer-
frent for their convictions.

In the interesting work of Mr. "Wallon, the Tribunal
revolutionary j one chapter is entitled the Second-hand Dealer
Mauclaire, confessor of the fled. Nothing is more curious.

(1) Eq 1859, the Jews had set all of Paris in motion and made
even the Emperor because two young prisoners were
David and Isaac Solomon, damned for theft, had been the object of ten-
conversion rates.

This g-agne-pelit is neither a royalist nor an aristocrat, he is
Christian above all; he is arrested for saying that those who
had destroyed the Catholic cult were beggars. Under
the locks he wants to affirm his faith and he writes two beautiful
letters which were the only charges brought against
him.

Pierre Mauclaire, captive, Chamber of Pikes, No. 15. From Luxembourg
town, this 15th of May, the year of grace 1794 and the year iv^ of the persecu-
tion of Christians.

It is with justice and truth that I have used this
term, on November 24th, by writing a letter of six
pages to the villain Ghaumette and his accomplices from the municipality
of this unfortunate capital...

It is with greater certainty that I use this
same term today, and with the same firmness that I
write as a free man speaking to slaves who imprisoned me
for telling the truth. Am I not right in saying that we
have been in open persecution for four years, in com-
beginning with the ministers of the Catholic faith and by an infinity
of Christians who have perished and who perish every day?... How many
of innocent victims who moan in the prisons of this

unhappy France, and who await the end of their ills, sure
of their conscience. They cry out tearfully to their
God for whom they suffer. Do you believe, scoundrels for the most part,
that God will always be deaf to their cries? Oh no! time
revenge is ready to break out against the executioners...

God and people are tired of your tyrannies. Never the old
regime has not provided so many crimes.

Elsewhere he adds, in the style of a prophet and with a
surge of faith which makes this illiterate man profoundly eloquent:

In that great day of revelation, there will be guilty ones!
How different will be the judgments of God from those of men!
The innocent people they killed will judge them in turn.

God, what evils you are going to send on this unfortunate woman!
apostate and profane France, to punish it for all these impie-
your!...

Convert us, Lord, to return to you and do penance-
tence of so many crimes... Give us, by your mercy,
a very Christian king, to change the pitiful state of France;
raise up with zeal your temples, your altars and the relics of your
saints, who have been desecrated with such fury. Give us,
Lord, holy ministers - to preach the true religion,
to offer to the thrice holy God the only victim capable of appeasing
serve your anger...

This obscure victim of the
tremendous storm. Before going to the scaffold, Mau-
Claire takes leave of her fellow prisoners in dignified language
of a confessor of the first centuries.

If, by chance, there were among you all some who
have to complain about me for some faults that are mine
escaped in spite of myself, I beg them to forgive me
bottom of their hearts, in response to the love I will have for them
always, and even beyond after my death which is very pro-
chain, in punishment for my support of worship and religion
Catholics, and that I firmly and courageously reproached the ab-
countless crimes that have been committed over the past few years
month.

But I, strong in my conscience, I wait for them with a step

firm and calm; I will show them, if it pleases God, that I

I will be freer than them If it only serves to irritate them,

the less I will have the consolation of dying for the justice that makes my
dearest delights. How glorious it is to die on a scaffold
to support religion!

I have often thought of this man. The revolutionaries
erect statues to Danton or provide pensions for our
expenses to the false victims of December 2, never the
Christians of the Restoration did not bother to know

if some martyrs, like Mauclaire, had not
left a family. Isn't it great, despite everything, this
craftsman who dies voluntarily for his religion, no
not in full battle, like the Vendeans, but in
this Paris always more indifferent and more skeptical than the
countryside? Isn't this soul beautiful that has remained
faithful and believing in the triviality of a profession which does not elevate
point ?

It is on the poor, almost exclusively, that it has
weighed down above all this persecution which, directed, demanded,
paid for by the Jews, will bear in history the name inscribed
at the head of this last book: Jewish Persecution.

A radical newspaper, in a day of frankness, reco-
this fact was born himself.

The bishop, having sometimes considerable resources,
the priest of the big city were not reached. We struck
with particular rigor on the server and on the
monk. Among the religious orders themselves, these are the most
the poor who suffered the most. All those weak people who
lived, thanks to the association, were literally con-
damned to die of hunger.

I saw, on his deathbed, one of the victims of the decrees
and the memory of it has remained indelible to me.

If you don't know the Hermitage, go visit it.
Nothing in Switzerland beats this strange, picturesque and
charming.

The Hermitage is the name of an ancient convent hidden by
ancient fir trees, which rise to the top of a high
mountain overlooking Noirétable. From the top of a dolmen
there, I don't know how, in the early ages of the world, we
sees, on clear days, the summit of Mont Blanc, but

the gaze hardly thinks of going so far; it
rests amazed and delighted on an incomparable panorama:
on the right, the thick masses of the Bois-Noirs, on the left, the
mountains of VoUor, in front of you, the plain with its
multicolored checkerboard, its golden wheat, its green meadows, its
oats, its rye. Above all, this impression of the
sky that you think you can touch by raising your hand and which
lends this landscape, seen from so high up, a particular aspect.

This is where, about twenty years ago,
some Fathers of the Blessed Sacrament than the population of the country
surrounded with veneration. They were not very dangerous, because
at the time of the decrees, there were three of them in all. How
How exactly did things happen? We have never been able to
know exactly. The mayor of Noirétable, a doctor,
belonged to a Bonapartist family as long as the Empire
had been able to distribute places, which had become ardently rep-
blicaine as soon as the wind had turned. It was moreover
a fairly good man who seems to have wanted to put everything right
for the better without having succeeded.

On the morning of November 4, 1880, the sub-prefect of Mont-
Brison, who answered to the name of Mauras, came to expel-
to be the good religious and he sketched a grimace when he
saw the ascent to be accomplished. Cliemin doing so, he had re-
gathered some unpleasant information about the dis-
positions of the peasants, hearts of gold, but very capable of
fire a shot at the criminals who go to pickpocket
the doors of harmless religious people who had only done
good to all. In short, cowardly like all his peers, he had
a fear of the devil.

Seeing the character's hesitations, Mr. Bertrand
said: "Let's have lunch first!" Convinced - and this opinion
does honor to his intelligence - that the happiness of the

France did not depend on the expulsion of three religious figures
who did not go down to the village once a month, the
The mayor perhaps hoped that the sub-prefect would forget
table the nasty task that brought it and that everything would remain
as is.

We had lunch as we do in Forez; and, at the
nightfall, after the Champagne, the administrator re-
publican was very drunk - this is the expression used in the
country. He was sent as best he could to his residence and

the local people, who have strong heads, went to chat
in Aesop of the moral superiority of civil servants
democracy over the minions of tyranny.

Unfortunately this time, Raton, the sub-prefect had
outsmarted Bertrand, the mayor. Between two shots,
without anyone knowing when, he had ordered
to a gendarme, named Tarbouriech, to carry out this
that he did not dare to undertake himself and to go and throw the
religious people outside their homes while he continued to
to celebrate the divine bottle and to praise freedom.

Tarbouriech left flanked by a companion and did not have
the tender hand. Of the three religious, one remained to guard
the building, another headed towards the castle of Mr. de
Barante where a retreat had been prepared for him; the third
headed towards Verrines, a village below the mountain
tagne where he was also to find asylum

This one was called Father Gorentin. He was seventy.
years; for nearly forty years he had preached the E-
gospel to the American Indians, then exhausted, suffering
cruelly from the chest, he had come there to rest.
It was a bad idea.

In November, snow already covers the Hermitage. Thanks
In the last light of day the poor monk goes away;3a

at first quite well, but soon everything took around hii a
fantastic relief. The paths crisscross, the sil-
gigantic owls from the trees under the reverberation of
the snow took on deceptive shapes; the cold made
make the blood rush to the traveler's temples. Seized by delirium,
he probably imagined that he still had Tarbouriech at
after him, he hurried his run and fell into the sen-
thirds barely passable in broad daylight. At dawn, a log-
Ron found him lying there, thought he was dead, noticed that he was breathing-
would still be there and managed to bring him back to life.

The poor man was no less lost. He returned to
The Hermitage to end an existence whose days
were now counted. It would have been necessary, to prevent
this old man to return home, to establish on these heights a
fixed gendarmerie post. The necessary funds would have been requested-
necessary in the House, that the left, always liberal,
would have found this proposal admirable and worthy of her; one
didn't think about it.

This was the story we were told in the village one morning.

that we leave in a caravan to accomplish this excursion-
sion at the Hermitage which we never miss
whenever the desired vacation brings us back to
Forez, which has become our adopted country.

When we have traveled about a league we stop for a few
minutes to a hamlet called Les Baraques.

— Do you know the news? we are told when we
let's arrive.

- No.

— This poor Father Corentin is dead, he has finished
die sooner! He was prepared for the rest; yesterday Sunday, he
said goodbye to us. "I will still have the strength to say my
Mass today, and I will pray for those who have

loved ones and also for those who persecuted us, then I

I will go away" He said his mass and left for an hour

After

The thought of the brave man who had died saddened us, but
soon the charm of the road distracted from this feeling.

Nothing is as wonderful as this climb in July.
Lilies of the valley, daffodils, and spring gentians
have already disappeared, it is true, but there remain the wild carnations-
ges, pansies and violets that line the path. We
climbs through enormous ferns that form a
green pedestal with large oaks, tou- birches
agitated and trembling days, to the leafy beeches which prepare
to the dark fir trees at the summit.

Sometimes a regular murmur astonishes the ear, it is a
stream that flows in silver foam from some rock
covered with moss and which must be crossed on a trunk
of tree. Like the Oberon of legends who jumped over-
over torrents without wetting its bells, the French children-
jump over the obstacle. My little niece, Anaïs, who
said so kindly that she wanted to learn to write for
making copies for his uncle, excelled at this game and it is
in vain - that my other niece Marie, already more serious,
gave wise advice.

When we reach the end we let out a cry of admiration.
in fact leads to a green velvet carpet which makes

forget the old convent buildings in front of the magic of
this eternally young nalui'e. i

Despite everything, the proximity of death gave this landscape
a melancholy he doesn't usually have. The sinister cry
of the owl which resounded obstinately in this solitary-
study said that there was a corpse there. At a window
distinguished an almost imperceptible glow which made a
II to O.

strange contrast with the radiant clarity of this day of
July.

This light came from the funeral chamber. What
room! Something more destitute than a cell,
a large tiled room open to all winds, at the back a bed
of a child and in this bed, on a broken straw mattress, under a
blanket that was worth twenty sous, a little old man
stretched out with clasped hands. A night light was finishing
consume in a glass and near the bed a beer cut to the
hastily in an unplaned, rough fir tree, waited... (1).

I cannot express to you the emotion that the
sight of this little old man and the disgust that took hold of you for these
Republicans full of everything, traffickers in everything, stockbrokers
out and thinking of coming to look for this solitary and humble
to throw it in the snow at night.

For all the furniture in this room a broken chair;
on a white wooden shelf some leaflets of ou-

(1) The sub-prefect pursued his victim to death; the
religious had asked to be buried in his beloved Hermitage;
The acclaim was brutally rejected.

The same thing happened almost everywhere. Here is what
which the venerable abbot of So- wrote to V Univers in April 1884
Lesmes, Dom Couturier.

“One of our old brothers, driven like us from the abbey, there is
four years old, has just died in a neighboring department. I mou-
rant, he had asked for the grace of being buried in the cemetery of the
parish of Solesmos, whose name reminded him of so many dear ones
memories. This file seemed easy and had nothing that could comp-
promise public interest. The request was therefore made in the name of
the family of the deceased. But after 24 hours of hesitation and
negotiations probably with the ministry, the piefel responded by
ee singular telegram:

“The death of the deceased is not So/e^wes, there is no reason
"to grant the permission you request to transport daug
"this commune the body of the deceased."

religious works, a brochure: Social Salvation by VEu-
Sharia and the Providential Vocation of the J^èlerinagesei
a completely curled up volume, probably left there since the
17th century: Treatise on Christian perfection by the
P. Rodriguez of the Society of Jesus, translated by Régnier
Desmarais, of the French Academy. The unfortunate man had not
not even enough to buy devotional books.

This whole house with its stone stairs to the mar-
rickety houses, its crumbling walls, offered the image of
misery. In the kitchens, you know those kitchens of
monks where Jewish writers have succulent meals prepared
slow and worthy of the head of Rothschild, there was for all
stock up on a bushel of sprouted potatoes.

I came back again to say a Our Father and an Ave near the
bunk of the old man who seemed to be sleeping
childish and involuntarily I thought of Freycinet. 11 y
had more than one point of resemblance between this little old man
and the senator that we see with his mouse head, his
smart face gliding through the Senate groups. I'm-
jays that he too would lie down one day in a
beer, a little more careful no doubt, and in memory of me
the words that Saint Marianus said to the proconsul returned
who attended his last meal in prison: "Pte-
long for me to recognize me at the Last Judgment

deny

Why think of Freycinet rather than another?
you will say; if he signed the decrees, which we tend to forget
too much, if he presented them to the House, he withdrew to
last moment. My God, if I thought of Freycinet, it's
simply because he is not a thief. The Republicans
tell you, and this frankness honors them, - we recognize-
let us be born that our statesmen are all embezzlers-

naries and crooks, but there is one exception: Freycinet.

It is precisely this private integrity that makes Frey-
cinet a representative character, too, and as
the embodiment of a certain common state of mind in
France at the moment. With Constans and Cazot, for example-
ple, everything is clear: "At what time and how many?" Ferry,
he does not act himself' and says: "Ask the price at the
Good, see my brother at the Franco-Egyptian bank.
Freycinet's motive is different. What dominates in him
it is intellectual and moral cowardice, it is this lowering-
character who put everything that was honorable in
in France at the mercy of a small band of Franks-
Masons and Jews (1).

Enter this hotel on rue de la Faisanderie, you
you will find Philemon and Baucis there. The man and the woman are

(1) I will cite to you in this order a fact of little importance,
blood doubt, but topical. I have it from Camille Doré, a brave lieu-
ship's owner turned journalist, and who certainly swore
sometimes, although a good Christian, he never lied in his life. What-
A few months before the decrees, he met Bethmont with whom he had
been raised. —How is your son? he asks. —Oh! admirable-
ment! I am delighted with his progress now that I have him in
the Jesuits.

Bethmont nevertheless voted for the Devès agenda requesting
the expulsion of the congregation. — What a scoundrel you are! Doré told him
some time later.— Bah! my dear, interest above all!

Is not such an act characteristic of a man whose
the father was raised for free by religious people, on behalf of a
man especially whom hunger does not grip?

Note that the world, which will be severe for a woman who will surrender
to eat, or for a hungry person who steals a loaf of bread, will only have
smiles for this man who absolutely sold himself by consenting,
for a position as president of the Court of Auditors, to prohibit
religious whom he considered irreproachable since he entrusted his en-
child.

once went together to convert to Solesmes and
the husband, not forgetting in his catechumenal zeal that he
was a candidate for the general council in Montauban, even
asked the Father Abbot for a recommendation for the bishop
of the diocese. — I imagine that these two old men, while talking
by the fireside, they remember to each other the circum-
stances of their journey of yesteryear.

— Do you remember that religious man who was so kind to us?
welcome and whom you thanked so warmly, what is it
became ?

— My goodness! I don't know; he must be wandering on a road
any, because I just put the police station after
him.

It is against the poor again, against the poor only-
ment, that the school law is enacted. The rich will al-
days the way to raise your children Christian-
ment, the poor cannot; for him atheism is
obligatory. We called small secular Mortaras,
these children who are violently torn from the religion of their
fathers. The word is only half right. We don't give them
not even one religion in place of another. The misfortunes-
rous, for whom life will be the hardest, who would have the most
need of faith, hope, an ideal, are deprived of
any religious teaching.

Raised without God, living without God, they will die without
God.

The proletarian is at the end of his race; on the grave
the Romans inscribed the cursus honorum, it is the
cursus dolorum that should be registered, if they register
tions did not cost so much, on this tomb that we are going
dig in the common grave for this outcast and this vanquished.

3

He worked to enrich the Jews, he was poisoned by
the Jewish fortune-telling merchants, dear to Lockroy, he is at his wit's end.
Formerly, this disinherited man found near his bedside a being of
shame, mother, sister and wife at the same time who showed him
.little blue sky.

The Sister didn't need to say much to
to assert that there was beyond this cruel and miserable world-
a world where all was justice and light; his pre-
The sense near this bed proclaimed the promises loudly enough
eternal. Charming, intelligent, often rich, she
had sacrificed everything and she was there in this atmosphere
plagued, attentive to the suffering of all, caring with
a smiling devotion to sometimes disgusting wounds, pre-
referring to all this title of servant of the poor, that is to say
children of God.

From now on, the unfortunate person no longer even has the right to es-
to perish in a heavenly homeland. Unfortunate dog who,
in his life, never found a good bone, it will be buried like
the beasts, perinde ac jumenla.

This persecution of the dying, this secularization, against
which 76 out of 80 doctors protested, is perhaps the
crime of crimes among so many abominable acts. If any-
that a scientist had discovered a consoling drink, would not
would we not hurry to buy the precious vials which contain-
would be of hope and oblivion? What villainy would not
is it not necessary to tear away from these unfortunate people who, for so long
long hours, melancholically replaying the phases
painful of their difficult existence, this religious feeling-
gieux which is the best and sweetest of all bau-
my ?

In such conditions, the hospital, this already luxurious stay
which one passes only with trembling, has become a

A true hell on the door of which one can read: lasciate
ogni speranza.

Long ago our fathers had exhausted the treasures of their charity
in the organization of these hospitals which, placed near the
monasteries or churches, were like an annex of
the house of the Lord. Viollet-le-Duc himself affirmed
the superiority that the hospitals had
then on our modern establishments.

In the few medieval hospital establishments that we know of
have remained, he writes, we find a spirit of charity well understood-
and delicate. The buildings have a monumental appearance without being
rich; the sick have space, air, light. They are
often separated from each other, their individuality is respected
and certainly, if there is something that is repugnant to the unfortunate who find
a refuge in these establishments, despite the enlightened care that one
gives them abundantly today, it is the community in
large rooms. Often then the suffering of each patient
increases by the sight of the suffering of the neighbor. Without pretending that
the cellular system frequently applied in hospitals of the
Middle Ages was materially preferable to the adopted system of
our time, -it is certain that from the moral point of view it presented
an advantage. We would like to point out that it came from a sentiment-
very noble charity among the many founders and cons-
destroyers of our houses - God of the Middle Ages

Today in these hospitals, which cost millions
to taxpayers, Jewish Freemasonry finds the

way of making the underprivileged understand that money,
which they have been running after all their lives without grasping, is
still the only thing that has any value. To the Sisters if
compassionate, so disinterested, so eager have succeeded
Harpies who charge for the lightest office, who tend
the hand to the sick, not to help them, but to receive
as soon as they request the slightest service.

We can guess, in fact, in what circles, there again, a
A man like Quentin could recruit his staff.
The court hearings have enlightened us on this point.
The Frenchman, of March 30, 1883, published as a table
of these singular customs.

Yesterday Friday, the 9th correctional chamber of the court of the
Seine had to judge a scene of pugilism and debauchery, in the-
which a lay nurse was involved in. During the au-
dience where she had been called as a witness, the president
addressed the following apostrophe: "You are a lay nurse at
Saint-Louis Hospital, and you spend your nights with the merchants
of wines." The public joined in with their murmurs at the right indi-
President's appointment.

Ladies and gentlemen, lay nurses, hold on,
apparently, to constantly occupy the newspapers of their honorable
and friendly people.

Well! Fine, we will talk about them since they want to, and
will faithfully report their exploits for the greatest edifica-
tion of those who will read them.

The day before yesterday we told the story of this young girl, from
name of Thuvenat, who, after having spent five of his most beautiful
years in a reformatory, had become a nurse
of the Government, then, after being chased from the hospital
Tenon, where she had been called to replace the Sisters, had
launched into a life of pleasures and parties among the soldiers of the
4® line, and finally reinstated by Mr. Quentin in his
functions of comforter of the sick, appeared before the tri-
Paris correctional court for having treated them too well.

Today, the venerable lady in question is accused by
the president of the '9th' chamber to spend his nights at the mar-
candles of wine, instead of spending them at the hospital where she is a nurse-
first.

We can therefore say that, before the Paris criminal court,
Lay nurses follow one another and look alike.

What a lovely world, Mr. Quentin's world! What a world it is!
quite suitable for the task given to him! What careful attention must-

to receive poor sick women who spend their
nights at the wine merchants!

These facts, which multiply day by day and which show us-
thirty what disorder reigns in hospitals, we oppose them
to supporters of secularization.

In April 1884, nurse Nermel de Lariboisière
is sentenced to two months in prison by the eleventh
room for having half knocked out a sick person who wanted to-
milk to prevent him from stealing wine.

The Cry of the People (1) overlooks the Bicôtre asylum, where
Bourneville, the frenetic atheist, the hoarder, reigns supreme
never satisfied, who is both a deputy and editor-in-chief
from a newspaper and chief physician of Bicêtre, details which
are truly horrifying. The rooms, which are not swept
that during official visits, are in a state of disproportion-
repulsive loan. The nurses make a game of hitting
the unfortunate madmen with punches or blows with keys;
when they are in a good mood, they tie up the unfortunate person
which falls into their hands and deliver it to the bather who
plunges him into a cold bath "keeping his head under
Water until the patient's face has turned purple.

The manager encourages his employees and laughs until he twists, when
The victims manifest their suffering through terrible grimaces.
maces; doctors are content to sign the patients' notebooks
and to receive the emoluments granted by this good Assistance;
The interns are having a party, the ward boys are imitating them.

Recently, a general paralytic was delivered to the bather;
bather was making a cent of pique, so, furious, he growled: "At-
"Hold on, you old scoundrel, I'll teach you how to bother me!" and he

{l) Cry of the People, November 5, 1884.

threw the wretch into a bathtub filled with almost boiling water-
lante. When the ward nurse, Pariset, came back to get his
paralytic, he noticed with amazement that this one was completely

scalded: "the skin of his body peeled off in long
tapes," an eyewitness tells us. Today – two months
after this boiling bath - the burns are not yet healed!

This is just one case among a thousand.

The same procedure is used for the elderly; one of them was
hung by his feet, and remained upside down, for more than a
minute, because he had soiled his bed...

In January 4885, a paralytic who occupied the
bed no. 19, in the Saint-François room, at Beaujon hospital,
"torn from his bed by a drunken nurse and thrown into the
coal cellar where he expires a few minutes later.

The trial of this nurse named Bourré, who was
left for six months in prison, revealed incredible details-
wounds on the negligence of Quentin and Peyron.

This man had been chased away two or three times from all the
Paris hospitals for drunkenness and violence towards the sick-
and he returned quietly a few months later in
the hospitals from which he had been discharged; he went around and he
had been successively to Cochin, to Lariboisière, to Cha-
rity, at Saint-Antoine, at the Pitié, at the Hôtel-Dieu, at Bichat,
in Beaujon!

The sick are exposed to all kinds of negligence when
they are not victims of all the mistreatment
mercenaries (1). On June 26, 1882, an unfortunate

(1) Read the touching petition addressed, in January 1884, to the
President Grévy by twelve hundred patients from the Incura hospice-
bles of Ivry-sur-Seine, which recall what they suffered elsewhere from
the part of lay nurses and who beg that they not be deprived
not the care given to them by the nuns.

"Most of us," these poor people say, "have done a

crazy woman Georges is burned alive, literally cooked
rather in her bathtub where Marie Contausse, the maid,
locked her up and forgot about her. At Tenon Hospital, the young lady
Devillers expires in excruciating pain after a wash-
that the Prugnand woman and the Thibault woman told him
administered by putting thirty grams of pure acid instead
of forty centigrams of carbolic acid; a child
was burned alive in June 1883 at the same hospital.

At Laënnec Hospital, two lay nurses are talking
the death of a two-month-old child, the daughter of a lady
Lepron, by delivering potassium chlorate to the mother
lime phosphate place.

On March 19, the court acquitted the defendants, noting-
as long as the terrible disorder which has crept into the
hospitals make employees irresponsible.

Whereas, he said, the defective organization of the service of
usual medicines, at the Laënnec hospital, could easily bring-

stay more raw less loog in secularized hospitals. That is to say,
Mr. President, that we have experienced it ourselves-
concern of secularization, and that all, without distinction of opinion,
We know, without a doubt, that by losing the Sisters, we lose
at the same time rest, order and, it must be admitted, alas!
care that is so necessary to us and the consideration that is due to us.
In support of our statement, we can cite a fact: the pensioners-
res of La Rochefoucauld and Petits-Ménages, secularized for three
years, have already petitioned twice to request reinstatement
of the Sisters.

In the session of January 28, 1885, the Municipal Council, seized of the
question, naturally declared himself in favor of secularization, despite a
eloquent speech by Dr. Després. A well-known advisor, Me-
norval, wanted to intervene in the discussion by reading an ignorant letter-
ble against the Sisters, which disgusted even this not very difficult assembly.
"Mr. Marius Martin and Mr. Després," says Le Figaro, "force their col-
bequeaths to give the name of the signatory of this ignominy, and it ends
to confess that he is an Israelite named David.

to cause confusion; that the care of the dosage of these medicines,
usually prepared in large quantities at a time, was abusive-
left to service girls who do not always offer guarantees
sufficient age, experience or knowledge; that, moreover, the
packages thus prepared in advance, or at least some
of them, bore neither label nor indications relating to the
nature of the substance they contained.

Isn't it terrible the thought of this hospital where the poi-
sounds and harmless substances are jumbled together, where one
takes at random, "at random," as they say, without
even be guided by a label? What shame must
test the old doctors by noting what Quentin
made these hospitals which were once a model for
Europe.

In July 1885, two patients from the Saint-
Louis, placed in the Gazenave room, Charles Vandeleyem
and Charles Lecouteux, died in a sudden manner.
We notice that instead of spoonfuls of German brandy-
order, they had been made to take a few spoonfuls of
strychnine. These facts are so common in hospitals
current that no one thinks of being surprised by it.

In Le Gaulois (February 26, 1884), a doctor recounts
the astonishment experienced by a hospital department head in
noting that its prescriptions are carried out absolutely
conversely, to a sick person to whom he ordered wine, one gave-
born from milk. To a request for explanation, the director re-
laid by a prayer to please reduce by half
or at least a third of the quantity of wine prescribed in all-
using the financial situation of the Assistance as an excuse.
This is where Quentin had arrived with a budget of thirty-
four million! Where is this happening? Theft is everywhere.
realizes one fine morning that quinine no longer cures and

a trial reveals that the administration of the Assistance .puÎ3li-
"that patriotically deals with an Italian factory
merged with a German company, which replaces
quinine sulfate with cinchonine (1).

There is no longer any discipline or control. The National is
forced to admit that Quentin "distributes meats
rotten to the sick." Justice admits "that the disorder
and negligence reign in the hospitals of
the Seine (2). >; Let us add that the staff of our hospitals,

(1) We understand the horror that people now feel for hospitals-
to the people of Paris who once had equal confidence in
your knowledge of the masters and. in the dedication of the staff. During
cholera, the unfortunate, believing that everything had been secularized, did not dare
not admit that they were sick for fear of being handed over to the
staff chosen by Quentin and asked the doctors for mercy
not to betray them. Rue de Nevers, a nurse who, supported by
agents, came to seize a sick person, was half knocked out by the
neighbors.

I know of nothing so heartbreaking as the desperate flight of two evil-
happy with my neighborhood. The doctor who treated them must have
reveal to Commissioner Bugnottet that the woman was infected
of cholera-. So the poor woman, warned that she was going to be
abducted by force, begged her husband to save her from this torture,
and here are these two beings, the dying woman, the mad man of
pain, left in the middle of the night across the immense Paris, wandering like

the beast that looks for a corner to die in. The police, who never stop
never the wrongdoers, discovers the sick. The couple was taken back to
the White House the next day and the woman, who had dreamed of finishing
peacefully at home, was dragged to a hospital where she succumbed pres-
that immediately.

Under the pretext that there might be a crucifix in a house,
prevent people from dying at home, near those they love,
no tyranny had ever dared to do this!... Let us add that in the face of the im-
possibility of being obeyed, Garaescasse ends up declaring that one
had the right to die in relative peace.

(2) A confidential circular from Quentin, which all the newspapers
published in April 1884, proclaims, more energetically than
we could not do it, the scandalous waste that reigns in
these secularized hospitals where, half drunk from the morning, the women who

I was so devoted, so human, sometimes under appearances
rough, has changed completely in recent years
by the invasion of foreign students to whom are reserved-
granted all the favors and who indulge in the sick
all fantasies, all experiences in anima vili
imaginable.

At a time when, following student protests
French, Le Matin dealt with this question, I published
an article on this subject and received from doctors, recently released
hospitals, letters containing horrific details.
does not have the idea of tortures except for the purpose of vain curiosity-
sity, often even just for fun, we do
undergo to certain patients. "I saw," the doctor wrote to me,
Ghalvan, on December 22, 1884, foreigners
pass the probe twenty times in a row into the canal of a mal-
happy French people and they laugh, among themselves, at these good
French people from whom we learn so well. I can even say
that many died as a result of these in-
sensible. y>

When Peyron, the brother of Ferry's accomplice in Tex-
Tonkin expedition, and which had to this circumstance
to be appointed to the management of Public Assistance to the
place of Quentin, chased away by general contempt, pre-

the nuns were replaced, are unable to distinguish a me-
medicine of another. It follows from this piece that in round figures
formerly 4,000 liters of brandy were used per year, since the
cisation we drink 16,000 liters; formerly we consumed 5,000 li-
tres of rum, now 32,000 liters; formerly 144,000 kilograms-

of sugar, now 200,000 pounds; formerly 1,893,000 liters of
wine, now 2,646,000 liters; formerly 56,000 liters of wine
Banyuls, now 128,000 liters; formerly 1,130,000 liters of milk,
today 2,675,000 liters.

I

senta before the students, on December 27, 1884, for
announce the names of hospital interns and externs
for 1885, an unspeakable scandal occurred. The vocifer-
rations, whistles, insults covered the voice of the
opportunistic civil servant who was shouted at from all sides
points from the room: “Shut up, bacillus!”

The uproar redoubled when it was announced to these young people
French that, by a scandalous special treatment, the first
The intern appointed was a Cuban, Mr. Albarran.

In January 1886, for the distribution of prizes and
medals for internal and external students of hospitals,
the scene took on the proportions of a riot. As soon as Peyron
an immense clamour arose; everyone began
to sing:

Spit on Peyron [bis].
Boo!

Unable to utter a word, completely distraught,
The City Council's executioner flees
by a stolen loss. After his departure the tables were
overturned, the books thrown on the floor, the chandelier broken.

The boarding school, moreover, this very respected institution where
formerly trained the masters of science in work, is not
more than a shadow of what it once was since the Jews
have entered it. All the traditions of professional honor-
ional tend to disappear there again. In October
1885, the Jewish doctor Goiigenbeim delivers to his intern
Kahn the subject of the competition. Recriminations erupt from
all sides and we are forced to cancel the competition.

The key witness of this investigation, which we will resume
perhaps someday to punish the real culprits,
those who speculated on suffering to enrich themselves, it is

a free-thinker, a republican, even a godson of Ar-
mand Carrel, Doctor Després who, in a century of
universal failure, really appears as a figure
loyal and friendly. There is no day when, in the name of
science, common sense, humanity, he did not put Quentin
face to face with the crimes he committed.

The letter he addressed to the newspapers on February 22, 1883,
in response to some lies from Bourneville who had
tried to deceive public opinion, is like the summary of the
question.

February 22, 1883.
Dear Editor,

Every bad case is deniable, Mr. Bourneville defends himself as
he can, and, it must be said, painfully. But I cannot let
pass the audacious apology for the alleged services that Mr. Bour-
Neville would have returned to the hospitals, with the help of his colleagues. He
These are probably his colleagues on the City Council.

Here, moreover, is the truth about these services and their results:

1o The nurses, to whom the wine was delivered in greater quantities
quantity, sell it to the sick;

2° The nurses, whose wages have been increased, generally return-
usually drunk on their day out. One of them, last year,
on returning, beat a patient in one of my rooms at the hospital
of Charity;

3^ The lay supervisors and nurses substituted for the nuns-
gieuses, have already, in eighteen months, four deaths through carelessness
in their charge; a sick person suffocated in a bath; three poisonings-
carbolic acid enemas: one at Tenon Hospital,
one at Laënnec hospital, the same week, and one last year, at
Cochin Hospital. This is the fact to which Mr. Quentin, director
ie Public Assistance, referred to before the Municipal Council
these days. But Mr. Quentin has misled the City Council, by telling him
suggesting that it was an act attributable to the nuns.
I repeat, it was a patient from the Cochin Maternity Hospital,

isolated building, served exclusively by lay people, and where the
nuns are not allowed to enter.

The harm that has been done to hospitals is even greater than I
I didn't say it. Order, deportment and morality are banned from hospitals-
secularized rates. The disorder of the linen, at the Saint-Antoine hospital and at
Tenon Hospital, was such that inspectors had to be sent,

women for the day to clean up the mess. On Mardi Gras
last, the lay staff of the Samt-Ântoine hospital, hospital
secularized, men and women, changed their costume, and did not
even refrained from appearing in the halls in this disguise.

Here, sir, is the staff coming out of nursing school.
lay schools of Mr. Bourneville, a school which, according to the latter, would have
was founded for the greater good of Public Assistance.

All these facts are common knowledge in hospitals, I
I won't say any more. Only, I make the public the judge, and I will
I will recall this word from the good La Fontaine:

At work we know the craftsman.

Please accept, Mr. Editor, the assurance of my con-
distinguished amazement.

A. Després (1).

(1) In February, regarding the secularization of hospitals in
the city, a doctor from Lyon, Doctor Augagnem, republican and
free-thinker, addressed three very remarkable letters to the Courrier de Lyon-
quables which concluded absolutely in the same sense.

"Of the 600 Sisters in the hospitals," he said, "405 are employed in the
rooms, are in direct contact with the patients. I actually put, and
no doctor will contradict me, that it is impossible to find
not only in Lyon, but perhaps in all of France, 400
women able to do this service immediately. We see
every day, in town, nurses and we are fixed on
the average value of the members of the coiporutiou...

"Between the religious and the laiiiups, there will always be a difference-
original rence of extreme importance. The nuns do not embrace-
I don't feel like living in a hospital just to find the means
of existence; the causes of their choice are of a higher order
II 31.

The scandalous scenes of Mardi Gras, to which the
D"" Després makes a discreet allusion, are one of the facts
even more characteristic of our time. Can it be
conceive vision more horrible than the orgy in the hospital, infirm-
half-drunk nurses and nurses looking for each other in the
rooms, the Pleasure which screams crushing in its frolics the Dou-
their rattling, the Evohés mingling with the cries of agony, the
sick, suddenly awakened, sitting up
to look at these men dressed as women and these wom-

dressed as men and wondering if they are not
the dupes of some horrible nightmare? There really is
in these games of Love and Death I don't know what
fantastic and macabre (1).

What's missing is Quentin, that big satyr overflowing with
health, looking at these things after a supper with some
municipal councilors and telling his acolytes between two
hiccups: "Huh! My children, how beautiful is Progress?
The rooms didn't have that playful feel with the Sisters."
I say: it is missing; it is a figure of speech, because ser-
probably he was there; such objects are made for him
to please.

They are content with 40 francs a year and think they will save themselves. And
How much will the laity value the compensation as equivalent to salvation?
Acting for an idea, even if it is false, will always be superior to doing something.
to act for money. In the army, volunteers have always
were preferred to the replacements, to those who were called the sellouts.
(1) For the exact analysis of this state of age where the human being,
suddenly seized with convulsive laughter, desecrates the corpses and defiles them
in a kind of diabolical vertigo, curious minds will
good to read Michelet's admirable chapter on the moral crisis
that France went through in the 15th century during the horrors of the
Hundred Years' War. It was then that the repre-
Performances of the Danse Macabre, in the Cemetery of the Innocents, where
In the evening the crazy girls did their job on the graves.

In almost all secularized hospitals, analogous scenes
The changes to those mentioned by Dr. Després are taking place now.
h' Echo delà Brne^ reproduced by Figaro of November 13
4884, tells us what happened at the hospice in Meaux
following the death of a poor old woman of seventy-four
years old whose thinness had cheered up the staff.

Following custom, the nurses prepared, after the death, to
remove the body of the deceased, when a feeling of indescribable
curiosity pushed them to feast on the sight of this poor corpse
in all its misery. They discovered it completely, without being
stopped by the emotional protests, the supplications, the cries of in-
dignity even of some sick women and of a young child
eleven-year-olds who witnessed this desecration.

A fat, plump, twenty-year-old nurse who as-
stood for the thing, served as a point of comparison for the nurses"
amidst the sneers, mockeries and most inconvenient-
Nantes reflections.

Instead of wrapping the poor woman up with decency, as well as
the Sisters did, before placing her on the funeral bier
which is used to transport the dead to a special room, the nurses
The first took the corpse and threw it across this stretcher
with a sinister noise that was heard in the neighboring rooms.

Now do we want to know the outcome? Here it is:

Attracted by the noise, a supervisor arrived and simply
silence... the sick; then, as soon as the dead woman had been placed
in the stretcher, the fat nurse, paralyzed by laughter, was
seized, lying over the dead woman, the lid was closed, and the
all taken away in the midst of laughter, cries of joy, in a word of a
indescribable tumult (I).

(1) In a few years, under the influence of official materialism,
in France we have seen feelings disappear, such as respect for
death, which seemed innate in the human heart. In cer-
In some hospitals, the dead are now being thrown into the mêlée
coffin.

A young woman living in Saint-Denis, impasse des Gémeaux,

Isn't that exactly the feeling Michelet is expressing?
when he writes: "The human skeleton, in its forms
angular and awkward at first glance, recalls
as we know life in a thousand ridiculous ways, but the af-
Rook grin takes on an ironic air... less
strange still by the form as by the oddity of the poses,
it is the man and it is not the man. Or, if it is he, he
seems, this horrible minstrel, to display with atrocious cynicism
the supreme nudity which had to remain clothed in the earth.

These fits of unhealthy gaiety, this need to see suffer-
fry or die for laughs tend to become widespread among our
students who are no longer just skeptical and good
children like their predecessors, but who have arrived
to the persecutory and hateful materialism of the Lanessan and
of the Bournevilles. In October 1885, the inter-
nat in Bullier was the occasion for unspeakable scenes.
women were beaten, martyred, subjected to the most
ignoble treatment; some of these unfortunate women
were seized by terrible nervous attacks which only served
redouble the hilarity (1). This is what by destroying all

Mrs. jvi.,.^ entered Thûpilal from Saint-Denis, October 12, 1885, met-
milk into the world, that same evening, a child, who died a few leagues

later. The body, kept for four days, was deposited on the 16th
October, in the coffin of a person who died the day before, and it is the
doctor who wanted to examine the little corpse who discovered this
monstrous act. A similar act had already been observed on October 13-
last October, for the child of a lady L...

To more securely conceal this fraud, we did not even have
declared the child dead. You see the guarantees that a sem-
blable administration offers to families.

The Gaul, November 7, and the Cry of the People, November 9
1885, recounted all these facts at length.

(1) The People's Cry of October 10 and 13 contains on these Sa-
cruel twists and turns of sailing details.

belief in souls, the republican government has
made of young people probably born with instincts
honest and generous, he corrupted even the Bullier ball!
Quentin must be proud of the result produced by his passage
to Public Assistance.

Quentin, in fact, is the complete Freemason (1); he does not
sees in life only appetites to be satisfied and he satisfies them-
done widely. A former friend of Delescluze, he abandoned
the hour of danger a man who was thin and who said:
((This is the time to die well! " to reconnect
to Gambetta who was fat and who said: "Now is the moment
to live well!" Since then he has only prospered
at the expense of the sick and we are even surprised that the
proofs of disgust that the princes gave him every day

(1) He is a Lowlon, too, we believe. We see from 1837
a Charles QuenlÏQ flooding with his verses the Masonic and ge- Universe
to look at the death of Hiram.

Hiram is no more! Only the Widow's sons.

They endure such a hard ordeal with strength!
Let us receive stoic lessons from the hero;
From the heavens he watches over the salvation of the Masons
Jehovah alone knows the fate of the Hiraraitps:
Who can set limits to his power?

A single fact is enough to prove how much Freemasonry is
shamelessly when she claims that in these persecutions on the
sick people in hospitals, he agrees with the feeling of the popu-
workers' movement; it was again Dr. Després who pointed it out,

about the Foundlings, in the session of December 1st of the Con-
General Seine,

"The management of the hospice," he said, "on the invitation of Mr. Quentin,
asked for a year the mothers who carried or sent
their children to the hospice, if they wanted their child to be baptized-
tized. After a year, we stopped asking this question, ^have you
Why? Because in 1882, for 2,000 children presented, one
mother, only one, asked that he not be baptized."

of science have finally been able to decide to withdraw (1).
After all, perhaps he is less contemptible than
men like Mr. Paul de Rémusat, for example, who,
raised in a Clerical atmosphere, placed at a cer-
some height of intelligence, do not dare to take the defense
poor people and do nothing to at least try to prevent-
dear, by a vote, the infamies that one commits (2). The
The Roman Senate had its pedarii who never spoke.
and who were waiting to vote until someone gave them a sign; they
transported en masse to the side where it was needed; this is called-
milk pediî^ws in sententiam ire. It is on their knees and
not on their feet that our senators of today will
to the ballot.

The Sisters protested, in their own way, against secularism.

(1) The unfortunate patients almost got even worse. In the month
of August 1884, all the newspapers, we remember, announced the
appointment of Strauss as director of Public Assistance.
With this one the poor Christian who would have been surprised making a
sign of the cross would have been sure of his case. Peyron, it is true, does not
is hardly better, but at least he has not been convicted
infamous.

(2) Here are those who abstained, that is to say, who did not
did not have the courage of their opinion in the discussion that took place at
Senate during the abolition of chaplains in hospitals.

These are :

MM. Barthe (Marcel), Blanc (Xavier), Galmon, Cherpin, Cuviuot,
Deffis (general), Donnot, Dumesnil, Dupré, Eymard-Duvernay, Fré-
bault (general), Galloni d'islria, Gilbert-Boucher, Grévy (Albert),
Guicot, Hébrard (Adrien), Jaurès (admiral), Lacomme, Lasteyrie (Ju-
the of), Lemoinne (John), Le Royer, Luro, Milhet, Fontarabie, Pélis-
sier (general), Pons, Rémusat (Paul de), Rigal, Roussel (Théophile)
Rozière (de;, Scherer, Teisserenc de Bort, ïenaille Saligny, Wurlz.

The servility which the Senate has shown on every occasion has not
failed; after having been treated as we know, he only waits
the next day, hopefully, when it will be swept away for good.

sation, they redoubled their heroism at the time of the
cholera; they had been chased away, they were called back when it
It was necessary to brave death and they came back
saying as usual: At the will of the good Lord!
They fought valiantly everywhere. In Paris, it was necessary,
so that the hospice for the elderly on Avenue de Breteuil,
founded by the Little Sisters of the Poor, was decimated, that the
Municipal Council helped the plague and that it caused the deaths
old people from hunger.

— What are you saying? cries a shameful republican.
to be, this time you are exaggerating.

— No! A newspaper less hypocritical than the others,
V Intransigeant, admits the fact in its issue of 12 no-
November 1884.

All the residents of this house are old people.
poor, whose physical constitution, already so weak, is rendered
even more debilitated by the bad food they are given.

We know that Public Assistance distributes to all
asylums and hospitals the remains collected in the refectories-
colleges. This is how the old people's home of the ave-
The nude of Brerteuil formerly received, every day, a certain
quantity of food coming from Chaptal College. But, there is
two years, on the proposal made to the Municipal Council by the co-
lonel Martin, former lieutenant colonel of the Imperial Dragoons
trice, this food supplement was removed from the hospice and
has not been replaced. So that currently these poor old-
lards have absolutely nothing to live on but their regulation ration,
which is one of the thinnest. So it is not surprising that the
scourge makes many victims among them.

Colonel Martin, in a war where so many mistakes
were committed, but where the courage of the officers and
soldiers was not contested by anyone, is the only one who was
convicted of cowardice in the face of the enemy. General Lebrun

recounted the fact at length in his book Bazeillcs-
Sedan (pages 68, 69 and 70).

On August 29, at Mouzon, at the time when the 5th corps was
crushed, General de Failly saw some cavalry among
General Granchamp's troops; he immediately dispatches
towards the regiments of General de Béville, one of his aides
camp commander Haillot, with the mission of inviting the
officers who ordered them to carry out a charge on
the left flank of his army corps, to clear this flank
who was at that moment very engaged with the enemy. The pre-
first of the regiments that Commander Haillot reached
was the 6th Cuirassier Regiment.

The colonel of this regiment, who was our Martin, instead
to get ready to charge, found the opportunity opportun-
tune to ride... on the principles of hi-
archie and protested that he had orders to receive only from
his direct superiors.

"No doubt," said the brave General Lebrun bluntly.
who, one feels, cannot defend himself from a sort of pity
for this coward, no doubt in repulse as he
had made it at the request of General de Failly, the colonel of
6<^ of cuirassiers could argue that he obeyed the letter
strict adherence to our regulations which required that he not receive gold
dream that of his direct client, General de Béville; but he
It is not uncommon in war for an officer to suddenly see himself
forced to forget the rules a little; it is when-
that it is for him a great act of devotion to accomplish-
plead and that he lacks time to obtain authorization
of his immediate superior. In the case in question, the com-
Mandant Haillot had gone to the most urgent matter by addressing the
colonel that he had in front of him; he had not thought of looking-
first of all, the general who commanded the cavalry. He did not

was concerned only with the critical situation in which
the 5th Army Corps was located.

While the officers of the 6th regiment, desperate to
inaction, turned away with contempt from their colonel,
Pale with fear, Commander Haillot continued on his way
and arrived in front of the 5th regiment. This time, he found-
before him a Frenchman, a soldier, a gentleman. The colonel
deContenson did not answer a single word, he bowed and made-
putting the saber in hand to his squadrons, "carried them to the
gallop towards the point that General de Failly's aide-de-camp
had indicated to him and he ordered: Charge! It must be
the supreme cry of farewell that he addressed to his cuirassiers. A
A moment later, he fell from his horse, fatally struck by
a German bullet.

This officer, who refuses to charge the Prussians and who
takes the Little Sisters of the Poor by famine is, one
understands it, the idol of the Municipal Council. The Alsace lodge-
Lorraine, of which this zealous Freemason is a part, does not pos-
I don't get overjoyed when he comes here to deliver his patriotic tirades.
ticks.

It is on the line of this Municipal Council removing
■food scraps to unfortunate old people that we
we will stop. We would not find anything as beautiful.

Democratic pity, republican fraternity, philanthropy
Freemasonic, I greet you once again, with the e-
square and compass!

1 At the end of this history book, what do you see? I don't see
only one figure and it is the only one that I wanted to show you:
the figure of Christ insulted, covered in opprobrium, torn apart
by thorns, crucified. Nothing has changed in eighteen

a hundred years. It's the same lie, the same hatred, the
same people.

Saint Peter, fleeing persecution, suddenly saw,
on the Appian Way, his divine Master who was heading towards
Rome carrying its cross.

—Where are you going, Lord? the apostle asked him.

— I'm going to get crucified again.
Saint Peter understood and returned to Rome.

On our boulevards which resemble each other so much, with their mo-
incessantly and the spectacle of luxury spread everywhere,
this Appian Way, which was crisscrossed by purple litters
courtesans and the gilded chariots of the patricians, it is not
not a day goes by that I do not encounter the painful image
of the Savior. He is everywhere, hanging in popular shop windows,
exposed to the jeers of the suburbs, outraged by the caricature
and by the pen in this Paris full of such stubborn Jews
in deicide as in the time of Caiaphas; he is the same
that formerly, consoling and gentle, performing mira-
cles, walking with us through the tumultuous streets-
killers.

For many, I know, this conception does not seem
quite high. Perhaps to apologize for their inaction, they
do not want to imagine a Christ who suffers every

day, who bleeds from the wounds inflicted on him, who cries of the sacrileges committed against him; they do not admit not that we can be, according to the strong expression of the early Christians, the colleagues of the Passion of Christ (1). They stick to a kind of cloudy abstraction that we is excusable for not defending.

(1) Quid gloriosius quam coUegam Passionis cvm Chvisto factum flee? Letter from the confessors of Home to Saint Gyprian.

JEWISH PERSECUTION

How much better I like the thought of these primitive artists which show us Jesus associated with the familiar life of the city, appearing in the very setting of the hometown of the painter, as if to demonstrate, by this apparent error which is only the observation of a moral truth, that the God made Man is always and everywhere present among us! I remember a beautiful painting by Fra Philippe Lippi who was, I believe, at the Beurnonville sale: the Christ converses with his disciples in the Temple courtyard and the whole city unfolds before him and before the spec- tator; passers-by approach each other, greet each other, women hurry back from the market, the boats glide on a river. Nothing is forgotten and the detail more naively naturalistic has its place in this work which mixes the divine element with the human element.

As Christ was in Jerusalem, so he is in Paris. Passion for him is constantly reproduced. Who has not dreamed, in reading the story of this terrible agony, of having found himself on the passing of the One who was going to die for us, of him to spare some suffering, to staunch some of the blood that flowed on this forehead torn by the derisory crown, of a- to at least give the Holy Victim a look that console? Every day the Righteous One goes up to Calvary in front our eyes and most of them watch him pass by indifferently, think about their pleasures, their business. Some would have inclinations to protest; they do not dare, they fear- want to stand out, they say to themselves: "I am calm, if I confess to being a Christian, all the French rabble- Masonic and Jewish will be after me.

Happy is he who has overcome this first movement of weakness- hurt! I imagine what his joy will be on the day of Justice when, before the luminous face of Christ, he will remember

the slight effort he will have made to defend this Almighty
which the heavens obey. What a minute that will be
uncovered the immense and complex swarm of
all human thoughts, where everything that hides appears-
will arise, quidquid latet apparehit, where the world will see this
that we do not see: the secret of souls, the motives of
actions, unknown crimes, concealed infamies,
beneath barely suspected, the greatness of the slandered,
the abjection of those who have walked through life surrounded by
the esteem of all 1

Happy then is he who, crushed under the weight of his
faults, will be able to rise up and say: "Lord, I am not
not worthy to enter your house, but, on such a day, when
you passed through the midst of insults and that so many men
were silent, I, powerless and puny, tried to lighten
your burden and help you carry your cross!”

Happy is he who can repeat in dying what he said
Veuillot:

I hope in Jesus, on earth,
I did not blush at his law;
On the last day, before his Father,
He will not be ashamed of me.

United with Christ, participating in his sufferings to participate-
later to his glory, you will be more directly also,
from a human point of view, in communion with the soul of your
fathers.

My readers, I am convinced, are not fooled.
red Pharisees who pity the auto-da-fés
praising the wretches who, in September 1792, cut the throats of
were gathered by the thousands, in the name of humanity and pro-
sandstone, prisoners, old people, sick people, mad people.

who made them climb onto scaffolds dripping with blood
children, 15-year-old girls, 90-year-old women
years old, cripples who didn't even know what they were
accused.

Despite everything, it is difficult to completely escape-
ment to the influence of what we hear from morning to night, to
the impression of the artificial intellectual atmosphere created by
the Jewish press and the best sometimes suffer, despite
them, what we have already called: the prejudices of the
modernism.

Enlightened by the present work, which he can complete by
his personal observations, everyone will understand better
now takes into account the reality of things.

No, the men who made France so great
and the Spain of the past were neither scoundrels nor
fools; the measures they took were not
fantasies of delirious tyrants, but they have cor-
responded to obvious necessities, to dangers which
were manifested before everyone's eyes. The Christian does not have
wanted Christ to be thrown, as today, to the
gemonies; the Aryan did not want to undergo the oppression of the Se-
mite, be condemned to work to enrich it. A race
that is, a gathering of like-minded individuals, a
set representing a number of feelings,
of beliefs, aspirations, skills, traditions, has
defended against a race that represented feelings,
beliefs, aspirations, skills, traditions
absolutely opposite...

1 Doubtless such a demonstration seems to have no longer
hardly any doctrinal interest in the result achieved.
The examination of these questions will ensure, at least I* hope so-
hates, believing him in his faith by showing him that everything is

is in this order and that the love of the Fatherland and the love
of God are one. The true story will destroy some
objections raised against the Church by the creators of his-
false story, it will dispel certain scruples which come
sometimes to tender souls who know little about enemies
which our ancestors had to deal with.

The complete Truth, however, will only be revealed at the
horrible clarity of the latest catastrophes. It is when he
wanders in the rain, in the light of lightning, in the moor
inhospitable that King Lear dreams, for the first time,
to the little ones and the underprivileged and that he cries out: "Poor
You naked paupers, with unsheltered heads and stomachs
unsatisfied, how under your torn rags, you defend-
do you dare against such times? Ah! I have taken too little
worry about all that!" It is in the roar of the temp-
that the privileged, the carefree of the ruling classes-
giants will dream, under the spur of their own anguish,
to the souls they could have saved.

My book, I fear, will only be properly understood when
will have come this great sound\ of which the mysteriously speak
secret societies led by Jews, this great evening which
must envelop shadows of death and plunge into the

silence of solitude the ruins of what will have been the
France.

So today's pleasure-seekers will go and drag the gran-|
roads with worn shoes like the emigrants from elsewhere
sometimes.

How telling is this popular engraving which represents-
feel like a family of emigrants! The father is there, haggard, bent over,
gripped to the heart by the misfortune of his own; the mother holds by
a little one who can barely support himself. On the threshold of a
German cottage, sitting on a shaded bench in

greenery, a peasant watches these vagabonds pass by and on the
face of the outlaws we read this feeling: "This man
How happy he is! He has a home, a hearth, a roof.
f If the conservative newspapers were not, for the most part-
part, in the hands of the Jews, it is this lamentable story of
the emigration that they should tell their readers about
instead of talking to them about balls and toilets.

How dearly this society of the 13th century paid for its vices.
key as improvident and as frivolous as ours!
It is abroad that we really get the feeling of what
must have been this existence of exile. Some cities, cer-
Some hotels envelop the soul in I don't know what cold
particular.

I can still see myself in this Stork Hotel in Baie,
which was a meeting place for emigrants, having coffee in a
small gloomy garden face to face with the stork, alive
sign of the place, which keeps you company. The walls
of the old house, the silence of the city at the gates
solemn and always closed carriages, the very sight of this
The Rhine flowing silently fills the soul with melancholy.
If one is sad here, one thinks, when one comes here in tou-
sad, with money in his pockets, what would it be like if one
Was there poor, exiled? What job to do? Where to go?
Nowhere in these closed cities can one find welcome
affable and warm of this Paris where the cobblestones themselves laugh
abroad, where the best place is for him...

There were heartbreaking poems of pain in these
rooms with red tiles, faded curtains, three
horsehair chairs that the Memoirs describe to us^ and where
women like Ms. d'Argouges or Ms. de Talmont
sometimes arrived in clogs, without clothes. Often even
had no room. The Princess of Condé, wandering,

slept on the floor and ate potatoes
land to water.

One of the triumphant women of Versailles sells her last
dress to pay for her husband's funeral and remains alone
with her two children. M^^^ ^q Montmorency becomes a carrier
bread to feed his mother; others soap, go to
day. The Count of Secillon established himself as a dancing master and
one day he thinks he recognizes one of his friends, the Baron de
Pontgibaud carrying the peddler's ball. — this I do not app-
shovel more Pontgibaud, answers this one; my name is
Labrosse. » And he remained Labrosse until the Restoration.

In London, M'"<^ de Gontaud makes small objects of
wool at the rate of two sous per hour. Chateaubriand is
forced to put his table on his pallet as a cover-
to avoid dying of cold; after staying two
days without eating he fainted, and was about to expire from inani-
tion when the journalist Pelletier came to visit him
by chance and took him to stuff himself with roast beef.

It is when they will be faced with exile and poverty
than the pleasure companions of the Rothschilds and the Ephrussi
will understand the price of this Homeland that they will have nothing
made to defend. Only then do they recapitulate-
will do everything possible to resist, to
prevent this society from perishing.

The test, indeed, will be harsh for these effeminate and these
idle. They will have neither good humor nor indestructibility
health, nor the inexhaustible spirit of the great lords of other-
times; they will not have the strength of temperament of these
Poles whom I saw accepting the most modest jobs,
sometimes living with nothing, staying in bed all day
when bread was scarce and be content with a cup of tea.

Saint Paul said it: "We must hope against all hope-

rance. » Let us still hope that, despite so many con-
milkers, this destiny will be spared to those who will have it
deserved! Perhaps, at the last moment, courage asleep
Will he wake up in some of them? Maybe one of these
officers, who were seen, with waxed mustaches, smelling tran-
quitting their murderous absinthe after having, in the morning,
helped to expel some old priests, will one day feel the
red rising to his face and pushing his glass halfway away

full, will cry out: "Better death than such shame!"
The word of the one who speaks first will be completed,
can doubt it, in a tremendous acclamation. All
France will follow the leader who will be a vigilante and who, instead
to strike at the unfortunate French workers, like
the men of 1871, will strike at the Jews sewn with gold and
will tell the poor gathered around this Pactolus escaping-
pani of the disjointed Semite: "If you need, pick it up!"
For me, I repeat, I did not claim to undertake
that a work of good will, show by what oblique
and cautious enemy France had been invaded, corrupted-
stinks, stupidity, I don't want to break everything with my own hands

which had once made her powerful, respected and happy. Have I

_'

wrote our will? Have I prepared our rebirth?

I don't know. I have done my duty, in any case, in response-
by insults to insults without number that the
Jewish press lavish on Christians. By proclaiming the Truth,
I obeyed the imperative call of my conscience, liberavi
animam meam

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CORRECTIVE NOTES

11 inevitably had to include some inaccuracies
in a book of such considerable scope as the
Jewish France. To speak frankly, I only feel remorse
quite light and I'm laughing my head off in bed sitting-
as much to the virtuous anger of people who have piled up
veritable mountains of slander against our priests,
our religious and our Sisters of Charity and who are indignant
that I was wrong about some details in a
1200-page work.

However, I owe it to the cause I serve, I owe myself to
myself, to reestablish the truth whenever it is necessary for me
will be shown that I received inaccurate information.
I will undertake this work of impartial revision for
a definitive edition of Jewish France, but it is for me
impossible to think about it at the moment. Let those who
have legitimate complaints to address to me, wait
so with patience until then, and let them call themselves Christians-
tenently or philosophically, if they prefer:
“We have done many more!”

However, I would like to rectify this now in fc
new draw, some points that were brought to my attention.

Mr. Edmond Adam was not Jewish. I confused him.

with a namesake that was mixed up a few years ago
to the affairs of a financial company.

Mr. Yalentin Simond, director of Radical, and
Mr. Blûdhorn, son-in-law of Mr. Viscount de Bresson, and
currently secretary of the Austria-Hungarian Legion
in Copenhagen, are also foreign to religion
of Moses.

I also pray to Mr. Charles Laurent, whom I was able to
appreciate bravery in a fair encounter, of you-
Please accept my regrets for the liveliness of language.
which will disappear from the book in the final edition and which ex-
blame the general tone of an era where religious persecution
gieuse has divided the French into two camps who should
love and support each other in front of the stranger. That Mr. Charles

Laurent returns to himself, and he will recognize that the
Catholics would be cowards if they did not fight
energetically pro aris and focis^ for their rights of
Christians and citizens

to Sir,

((Edmond Adam had no title in the place that
you make him take it in Jewish France; he is,
like me, born of Catholic ancestors. His fortune has not
never been huge and it did not feed on
the Mexican loan, since it is about this
loan that he gave his resignation to the Comptoir
discount.

I have, sir, the honor of bearing an intact name.

"Juliette Adam."

CORRECTIVE NOTES lU

“To Mr. Edouard Drumont.

“Paris, April 22, 1886.
"Sir,

'^cc At the bottom of page 375 of the first volume of your book
Jewish France, you publish a note in which
You say that my son-in-law, Mr. Blûhdorn, is Jewish.

“You have been misled: my son-in-law,
Mr. Blûhdorn, currently Secretary of the Legation
of Austria-Hungary in Copenhagen, belongs to the reli-
Catholic region.

"I beg you to kindly rectify this inaccuracy-
study in the next edition of your work.

“Please accept, Sir, the assurance of my perfect
consideration.

"Viscount of Bresson,

"Minister Plenipotentiary."

“To Mr. Edouard Drumont.

“Paris, April 23, 1886.
this gentleman,

"I read with astonishment in your book France
Jewish that you classify me among the Jewish masters of
the Press.

"Since I am not Jewish and I belong to
a family that never was, which I regret, because
I would be a millionaire, please correct your mistake
in new editions of your book.

While waiting for your reply, please accept. Sir,
the assurance of my best feelings.

"VALENTINE SLMOND."

PARIS. — MARPON AND FLAMMARION PRINTING HOUSE
26, rue Racine, 26

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AUGUSTE CHIRAC

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| KINGS OF THE REPUBLIC

HISTORY OF JEWISH COUNTRIES

HISTORICAL SYNTHESIS & MONOGRAPHS

I call, like the people, by that name
mistaking a Jew for any cash trafficker,
any unproductive parasite living in the
substance and the work of others... He does not de-
it is not the writer's fault to alter the value
of an expression consecrated by usage...

The Jew reigns and governs in France.

A. TOUSSENEL.
History of financial feudalism

VOLUME ONE

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1883

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THE

KINGS OF THE REPUBLIC

HISTORY OF THE JUVERTIES.

NECESSARY EXPLANATION

A German's prediction. — The kings of the Republic. —
Press law. — Probity. — Religions. — The
persecutors.

In 1845, a German wrote the following sentence:
sells:

It has been fifteen years since the reign of Louis-Philippe
"serves as a revolutionary lightning rod for these mar-
"those rich people who govern in France..."
"Well then! Let all these fools hear-"
"geois gorged with gold that they would only earn
"half a percent to exchange their king constitu-
"tional against a president of the Republic,
"The exchange would take place tomorrow."

This sentence is quoted by Toussenel, in his
immortal history of financial feudalism, plus
commonly known by its other title: the Jews

kings of the time, and, after transcribing it, he
he added:

"That German knew France well,"

How right he was!

Wasn't it financial feudalism that devoured
the constitutional monarchy, and, believing + ga-
Ener, did he replace it with the republic?

Being disappointed, isn't she the one who throws away the empire?
on the republic and crush it?

The crushing blow succeeds: she reigns! And it lasts.
eighteen years old!

She rejoices so well that she is considering expanding the territory.
a laughter that she devours with gusto.

[She loves French wines, she dreams of the wines of the
Rhine!

But, equally thirsty, Prussia is there which
œuette. During this imperial feast, she succeeded
to Prussianize Germany.

Suddenly she enters the scene, greedy and wild, and
it so happens that it is the German of 1870 who ju-
brilliantly refutes the opinion of the German of 1845!

The republic is proclaimed again: what-
door! We know very well that it is ineffective: it is
firmly bound by German financial feudalism
Mandarin and Jewish!

Yes! It is thanks to Prussia that the "bourgeoisie"
"Rich in gold" understood that they would win

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EXPLANATION NECESSARY. 5

“half a percent” and more, to exchange a
monarchy versus a presidency

To be more certain of their triumph, they have
popular discontent was nurtured and cultivated, so well
that today this fate befalls those who reign and who tra-
They are at the mercy of the Republic, and France,
instead of groaning under a single sovereign, sees himself
delivered into the hands of a voracious appetite for a host of financiers,
almost all foreigners, almost all Jews, and who

are, truly:

The Kings of the Republic.

All of Toussenel's prophecies have come true.

reads,

I too am terrified by the enormous development
of the all-powerful gold, since the time when
my country had to pay five billion for the glory of
his defeats, – thus inclineing his patriotism of-
before the strength of the traffickers, throwing, on his fields
of bloodied battles, a thick sheet of gold
worth five billion, – myself, I say, in 1876.
I raised a red flag and recounted, in the
High banking and revolutions, how the trali-
quantities of gold have caused and extinguished all the
revolutions, building, each time, new for-
tunes on the ruins of all.

|,

6 THE KINGS OF THE REPUBLIC.

In my turn, sadly prophetic, I have seen, since
seven years, repeating all the maneuvers that
I had revealed them; I saw, more than ever, Fa's hand
muddy of the tralicants corrupt all the
vivid memories of my country.

But, to enlighten public opinion, this was not enough
than writing a story,

No matter how boldly one quotes from
Proper names, the reader hesitates to conclude that the
appalling things that are told to him are
the direct work of the designated men.

And then, these designated men are surrounded
of the prestige of gold; they are sacred from the outset, and of
From a distance, they are imposing.

To understand them, you have to see them up close:
In order for public opinion to judge, it must be presented with...
all these actors' eyes after breaking their
mask.

Creating this work seven years ago was almost
impossible; Ja Îoi contained a terrible weapon
against the flourishing of any unpleasant truth
to the kings of gold.

I had to limit myself to presenting my case to the Senate, in a
petition, among other serious revelations, this
the impotence of truth, and the Senate gave me
unanimously agreed in March 1877,

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EXPLANATION NECESSARY. {{

Unfortunately, between Senate approval
and the law that could allow the truth to emerge
to lean freely, five years had to pass
Again,

It was only in 1882 that the new press law,
recognizing that the truths of general interest of-
worth circulating, proud and haughty, without a
The bandit can stifle them, having the Code in hand
as a gag, allowed the writer to go
to get to the heart of the matter and to expose the wounds.

I welcome this freedom and I make use of it immediately.

[a courageous newspaper had undertaken to de-
to show, through personal stories, all that
which hides behind heinous abuses beneath gilded prestige
surrounding each of the members of the feudal system
financial,

But, to these isolated sketches drawn during the day the
day, it was necessary to add the force of the volume; it was necessary
Even more: it was necessary, within the volume itself,
to join them together and squeeze tightly, as in
a bundle, individual studies, to do
highlight the general teaching which com-
wear.

This is the aim of this introduction.
historical.

It's good to know where they come from and where they go.
the new powers that are turning everything upside down

our political history, astonishing and corresponding, to the
times, our current generation.

It is good that we see, by reading the monographs,
as when reading the summary, where is the source located
of so much immorality, dishonesty, and shame.

Yes, all these kings of For are harmful to the na-

tions: rare, alas! very rare indeed, are those who do not offer
do not provide grounds for the most dreadful indictments
tables,

But also, what a wonderful role is reserved for
those, if they understand their duty and Paccom-
they pleat valiantly.

They can clean up the Republic. They can raise the
nation and save France from a terrifying catastrophe
remarkable, because they alone have the ability to make
in truth this fact which now belongs to
Utopia: namely, that even in the art of distribution
to manage and channel public wealth, one can
to combine personal integrity with general utility and with

patriot! 1st.

To arrive at this demonstration, I am obliged
to take a high-level and distant view of things.

To explain how the
powers that seem to have a monopoly on
the right to direct, as they see fit, the destinies of the

ee

“The ee al RE Me cet TE
2nd RTE Fonte “ulée, A
as A

AE TEL"

EXPLANATION NECESSARY. q

human mass, I will be forced to wear my inves-
tisations on all the questions called "relig-
eggy",

But I want it to be clearly understood, from the outset.
first pages of this book, which I do not have for:
but to tarnish or oppose the professed beliefs
in good faith.

[There are family traditions that are respected]
tables, because they emanate much less from the in-

quisitions of an enlightened science than of a movement
spontaneous movement of the heart.

That a feeling of kindness might lead some
to empirically solve the great unknown algebra-
brick, which has been made into a deity; that, in the
metaphysics of thought, we want to explain
the mysteries (that is, the ignorance), by the
marvelous (that is to say, incomprehensible), I
I see it as nothing more than a minor scientific drawback.

But from the moment when, in the name of a metaphy-
In cases of questionable music, laws are enacted, the effect of which is
to reduce the majority of humans to the state
of ordinary prey for a predatory minority and
invasive, I must set aside all feeling-
mentality. all superstition, and attack frankly-
the practical results of any theory that.
to avoid the discussion. hides behind the
divinity.

10 THE KINGS OF THE REPUBLIC.

To clarify my point, I will take
the example of the honors paid to the memory of a
great citizen, honors which, ordinarily,
physically translate through the erection of a
statue.

As long as this statue remains, purely and simply-
exposed to view, like a manifesto-
a statement of opinion, in the same way as a work of
In spirit, I have no objection to formulate.

But if, around this statue, men...
groups, organize themselves into coalitions and seek to
to impose their sovereignty in the name of this statue.
for his worship and to make a living from it, so I am astonished,
I am looking for the real motives, and, without having
no hostile intent towards the model of the statue
I am obliged to discuss her and her titles with her.
glory and the use that is made of it.

This, precisely, is the spirit in which they will
all the criticisms of this historical synthesis were conceived...
toric.

This is therefore not a work of denigration,
It is a work of conscientious study which, mar-
singing, proudly before her, in search of the

truth, does not want to stop, nor even hesitate,
in the face of no obstruction, whatever its nature-
ture.

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EXPLANATION NECESSARY. 11

But it will not be enough for me to have for-
mule the criticisms: it will still be necessary after having
demonstrated the evil, I can make known the
ways to destroy it.

By nature, I am an enemy of violent revolutions.
slow and bloody endings; also you-
Should I say that this century, which marches on like its predecessors,
towards terrifying explosions, similar to those
which abounds in the history of the past, gave a
formal denial of the traditions of brute force.

I would like it to happen peacefully, through study and
through the possession of truth, Pharmonie could
to establish a balance between all national interests.

To that end, I will give, as a conclusion to
Kings of the Republic, a summary of the reforms to
to complete, and I will then send my work
entirely to those who are the only ones to possess, to the
times, the right, the duty and the power to realize his
indications, that is to say to the members of both parties
French elements.

And then this work needs a sanction and a

protection.

1 2 THE KINGS OF THE REPUBLIC.

Contrary to most of those who are considered...

Lilie of "revolutionaries," and who do not believe they can
to make their ideas triumph only by attacking, succeeding
Specifically, all those responsible for administering
the country, and then, by an extension which is not
without logic, all those who, under the name
inaccurate ruling class, these administrators argue
nistrators, | attack, me, those who make this
administration impossible, by occult power
which they have at their disposal and which, in large numbers
more limited, are much more formidable than
all the rulers.

The French spirit, eminently rebellious and a
somewhat skeptical, rewarded easily, by a sort
of flattering popularity, all those who take to
part of the governments.

Their reprisals even serve them,
of apotheosis,

And then, in such an instance, any conversion
a secret cannot be hidden for long; the reward-
think, like the opposition itself, end up
always by appearing in full light.

[This is not the case when one attacks the
Hidden kings, holders of all riches.
These persecutors operate in the shadows, and find the
a way to sully even the most disinterested
generous and the most obvious.

With them, if the attack is perilous, the retreat
is golden.

That's the whole secret of their power, and who...
misunderstanding and whoever confronts it is at the same time the most honorable
clear and the most useful of reformers.

THIS

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KINGS OF THE REPUBLIC

HISTORY OF JEWISH COUNTRIES

HISTORICAL SYNTHESIS

THE NIGHT OF TIME. — THE SCAM. — HOW

MAN CREATED GOD. — JEWISHNESS, FORMULA OF
MOSES. — THE JEWISH COUNTRY, JESUS' FORMULA. — DEV-
LOOPING OF THE JEWISH HOUSES. — NEW JEWISH HOUSES:
THE PROTESTANTS, THE JESUITS. — TRANSFORMATIONS,
INVASIONS. — INDIVIDUAL HOUSEHOLD HOUSEHOLD, THE HOMO-=
MES. — J, EXAMPLE FROM ENGLAND.

The dawn of time.

Fierce beasts, — Animal customs. — Human customs.
Theft. — j, fraud.

Until now, it has not been possible for man to
to account for the phenomena that presided over the
complete separation between plant life and life
animal.

But, if science has not yet surprised the Island
The secret of this transformation lies in the philosophy of de-
its distinctive character, which resides, entirely-
rament, in the act involving both the struggle and
the conquest.

The entire animal order is based on selfish struggle.
that the English, those masters of selfishness, have re-
summed up by these words: the struggle for life.

The idea, thus summarized, contains no other
something that the painting of animal habits in the state
primitive or wild.

The ferocious beast seizes and kills its prey to...

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feed; a larger and more similar individual appears
strong; this one has no other concern than to pro-
liter of the work done, — capture and killing of the
prey, — and to seize the object necessary to
its diet.

In reality, the ferocious bee only has one gender
of struggle: it is the hunt for the weakest among them.

But here is the man: the struggle is different, Na-
Naturally, it does not need, in order to feed itself,
to feed on the flesh of his fellow man;
On the contrary, his self-interest compels him to partner with him.
to help him and to accept his help.

This developed instinct is what has been called the
civilization, a social state that, after so many centuries,
whose island we have not yet been able to calculate
number, we declare, today, to have reached its
apogee,

That being said, how did we end up in this situation?
returns to enplover the special processes for animals
ferocious?

(How is it that our civilization is
composed of a pile of slaughtered prey, only
Beings, calling themselves human, are constantly tearing themselves apart
between them?

[nv has no reason to hide it from himself, what one ap-
Shovel today "the fight for life" is not.

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something other than the act of the stronger, ferocious beast,
taking its prey from the weaker, ferocious beast.

Only the names and the processes have changed: the
The lion hunts and the man steals.

In flight itself, the centuries have introduced
improvements:

The domesticated cat steals from the good, fat dog
his colleague, the bone that had just been thrown to him, and the
good big dog, generally, lets you do as you please
A paternal air, and that says it all.

In humans, even domesticated ones, the
their hearts are less sweet:

The violent hoarding, which they called theft, has
changed in form and process: civilization
They call it a scam.

However, by examining history, one quickly realizes-
last of this transformation, and, in a mo-
Nozraphie of the centuries, the nineteenth should be ap-
peeling back the century of fraud,

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The scam.

Incitement to laziness. — Legal theft, — [the mysteries, —
Heavenly promise. — The priests. — The financiers. — The
clergy,

Laziness, on the one hand, and cowardice, on the other, have
powerfully contributed to replacing fraud
on the fly.

Fraud is therefore an extremely sophisticated art form.
laughed, to spare himself the natural work, allowing him to
Man needs to fertilize the earth in order to live. And to
to seize, by trickery, the work done by others
or its results,

I am aware that this definition is not

consistent, in many respects, with that formulated by
the Code and enshrined in case law; but the
The Code, and especially case law, being the work
They are full of parasites, riddled with misconceptions,
to such an extent that pure morality had to make a dis-

distinction between court rulings and rulings of
fairness.

It is, in fact, a widely held opinion that one
can be both wrong in law and right in fact.

I will certainly surprise my readers, by...
asserting that fraud draws on the laws for everything
his arsenal of fake keys, all his weapons
more triumphant,

This is all the more daunting because all this
He who defies the law is endowed with force, so that
simple fraud, being legalized, becomes a
a real robbery.

But. from the moment I pronounce the word
“[01], I am obliged to analyze its origin,

This origin was initially very simple: the law was
the expression of the will of a higher power.

Men, never having been able to agree-
cord to transform the Code into a collection of
Truly social conventions, laws, even mo-
lasted, have never ceased to contain the trace
of a power above humans.

This power, generally tyrannical, was
all its strength lies in its undeniable assertions,
which were given the name myxteria

Submission to these mysteries, a remarkable thing-
ble, always had one objective: OBTAINING A
A present benefit in exchange for a future benefit.

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II. — THE SCAM. 23

In fact, the most sophisticated scam has
there is no other way to proceed.

— Give me a penny and I'll buy you heaven.

— Give me a hundred sous and I'll make you win a
million,

These are promises, equally fallacious, cons-
titling, very directly, what I called the swindler-
querie.

Only the wenres differ,

Heavenly well-being, the promise of bliss
eternal, are based on what is called theory
religious: quintessential mysteries.

Everything went well while the majority of the few:
Ples, languishing in ignorance, did not
wise to try to find out if, in reality, she re-

. would one day reveal the immaterial happiness promised in
Exchange of the very material taxes that were levied

based on his credulity,
But a time came when ignorance was less

… Thick, where the old, quintessential mysteries per-

they spoke of their power.

The parasites immediately felt the need to rem-

… to place the mysteries, truly unfathomable, by
… other mysteries, seemingly easy to unravel.

[They grouped together, then, in a bundle, I don't know what

statistics of human interests, which they made a
arduous science and which they christened with the bizarre name

to stop the progress of science.

political, social, and financial economy, and which
suitably bristling with mysterious formulas
laughing, produced on the ignorant crowd the same
The effect of the former religious mysteries.

The result was that ignorance became an A
relativity and that it is, simply, for the swindler
modern quest, to proportion the cunning to the dose

of experience acquired by humanity.

However, a distinction must be made:

It took real science to unmask
The impostures of religious theories, 1l is enough,
Today, information to unmask the
economic frauds.

The priests had seized control of the teaching

The financiers have seized control of all the
means of communication, roads and newspapers
to hinder the rise of injunction.

They did more: they created ANONYMITY, under
all its forms.

As we can see, the processes are the same.
It is still the systematic hoarding that has,
as the main lever, power through imposition
Truth and imposture through power. S

People are therefore currently in the grip of
two ruthless clergy in their actions:

II. —— FRAUD. D)

one that revolves around an invisible deity and
that only death can reveal; the other that turns
around a palpable prestige and that life alone
may manifest.

Both of these clerics are crooks, and they have no shame.
in no way and most often s2 coalition.

This presentation would be incomplete if I did not point out
how parasitism formed and how
The two clergy were constituted, having, for their part,
quest, the oldest: God, the most modern: Gold.
the latter being, moreover, only a perfectionist-
the first one.

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How man created God.

The first question. — The father of the family, — The rituals. —

Knowledge of the times. — The great shining eye. — The
| Clericalism, — Idealisms, — Brokers.

[It is absolutely childish to claim that the pre-
the first desire of being, arriving at conscious life,
or to wonder where it comes from.

On the contrary, he immediately concerned himself with
to know where he is going and, far from probing the horizon,
better, to look for some unknown person, his
The first concern is how it
will overcome the obstacle that separates it from the necessary object
sare to His life,

This observation, despite the penetration of
The religious idea results from daily experience.
dienne, makes any spontaneity improbable
in the beliefs that impose worship on man
of a god.

The mystery god is a creation of impotence

In senile dementia, it stems entirely from need
tried, by the infirm old man, to make do
others what his infirmities do not allow him
more than doing: that is to say, preserving, by a
subterfuge, the authority that his formerly gave him
muscular strength and the services that she had.
permit to return.

At the origin of human societies, the first
The tribe gathered around the father of the family: he
it turned out that the first accepted authority, I
I would even say "endured" by the family was that of the
father.

The father creates beings who are at his mercy
From all points of view.

He defends them, cares for them, and corrects them when they are weak:
Hence the habit of submission which continues,
when the child became a man, and when the-
The authority of muscular strength transforms into self-
authority of acquired experience, expressed by
advice.

Strong, he invites them to "unite forces" against
the natural obstacles to overcome in order to provide for
life's necessities: but also, sometimes, over-
Disunity or struggle arises when passions
The son's views contradict those of the father.

How to overcome this revolt? Because instinct

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the father's role is always to perpetuate his power, on

his children, even beyond the conditions set
by nature.

This is where rites are born, this is where
Religion seems to be the answer; now is the time to invent.
God !

In early societies, man, in struggle
with nature, he focused above all on overcoming the
obstacles, by simplifying his effort as much as possible
muscular and thus reducing its cor- fatigue
Porelle,

The old man, having long and frequent-
through numerous experiments, the one whose intelligence
had observed, studied and concluded, remembering
simply because of his mistakes or his lack of foresight,
had, certainly, a superiority first, over
the youngest, then their equals.

The first superiority was that which proceeded from
the "knowledge of the times".

We know, in this respect, what foresight gives to
sailor, forced to study the Ocean where he ventures, the ha-
habit and observation.

The first observer was therefore able to give his
similar opinions regarding what appears to them
the most interesting thing was: the "back to school"
coltes. »

At first, people were incredulous; the event justified-

3. |

fully linking the old man's prescience, Pin-
credulity was overcome, |

"He was consulted": he, as a salary, did not demand
firstly, the work necessary for the proper administration
management of one's own harvests.

His experience had already earned him a muscular effort.
area of less.

So when, amazed by his knowledge, the
young or those less experienced told him-

salt:

— But, father! How do you do it?

Then he, solemn, like any old man, was silent
like someone who doesn't want to reveal a
secretive "prolitable", proud and arrogant in its
With foresight, she rose, and, with her trembling finger,
pointed to the sky.

The sun was out!

The large, bright eye, already the subject of so much
comments and containing so many enigmas, in its
periodic rays, naturally became the
the gaze of a mysterious being, if not this being himself-
same, immense and all-powerful, with which he,
The old man was in invisible communication.

God was created: the inevitable mystery followed him
And the old man, the priest, was quite ready to live off it.

As for the father, head of the family, chief of the tribe, he
there was a means of government placed at-

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above the resistances and protecting its crumbling
study!

But as families dispersed, and the same phenomenon...
nomen reproducing on the oldest and the
The more intelligent ones, the more they guessed each other.

Far from fighting each other, they understood, on the
field, which they had an interest in supporting each other,

They gathered, following a mysterious ceremony-

rieux, distancing himself from the uninitiated and choosing
among all with care.

Now, "religion" literally means "to choose," and
"Profanes" means those to whom one does not speak
shows that from a distance.

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Clericalism was done! It became fornudable-

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powerful ment.

He dominated all empires, and it was in recount-
both a coalition due to material force and
the poet was able to summarize a historical period in
the splendid verse in which he recognizes:

These two halves of a god: the Pope and the Emperor!

This is how the clergy were formed, and
that's how it is, whatever the religious fable and
whatever name is given to the Almighty [n-
known for which they appointed themselves ministers.

Every clergy is therefore a coalition of men
seeking to seize by trickery the work done
by others or from its results.

It has always been this way: from time immemorial
those who discovered a mysterious way to acc-
to control the fortune of others have recognized each other, re-
nis, allies.

To dominate for their exclusive benefit, they have in-
praised idealism: thus there is Catholic idealism-
lic, Protestant, Israelite, as: there is an idea-
political, economic and financial lism.

The habit of idealism has become so widespread
rale that those who wrote the history of human-
nity – The very islands that exploit it, moreover –
have consistently truncated the nature of the facts which
They formed themselves into the popularizers.

[It follows that the history of humanity is
everything to be re-examined, no longer by interpreting the acts
by imposed ideas, but, on the contrary, by de-
drawing on the ideas of the actions performed.

In short, he will prove that the only his-
The true story is the one that will completely trace
the brutal struggle of interests will reveal, behind
each of the major humanitarian theories, the
direct cause of the act committed under pretext
of humanity.

Regarding the divine theory, the pretext

LEA

III. – HOW MAN CREATED GOD. 99

Humanitarianism is the relief of suffering;
In reality, it's the need to impose resignation.
to exploited men, by making them believe
that, in another existence, they will enjoy a
happiness all the more complete if they have been
more unhappy in their current existence.

The worst part is that the brokers of this sea-
The nightlights are a sham, paid for by the poor.
devils whom they abuse, as well as by the acc-
fortune builders whose fortunes they consolidate perpetually
potentially the power.

Regarding social theory where ec9no-
The humanitarian pretext consists of mimicry.
to curb the hope of universal well-being; in real-
lity, it is the need to provoke general laziness,
by making each person believe that they are being provided with a
free access to wealth accumulation, without
work and in a short amount of time.

The worst part is that the brokers of this scam-
perie attract, precisely, all the wealth to themselves
that they claim to distribute and circulate.

The identity of the trends is indisputable and
written history, as I just explained
above, it constantly provides proof of this.
and the example.

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The Jewish community. — Formula of Moses.

Denial of the Jewish community. — Regulation of interests. —
The credit granted. — Hebrew social liquidation. —
Leviticus. — Deuteronomy, — Usury. — Nationality
Jewish. — The longhouse. — Eastern Question,

The act of consuming without producing, that is to say

to live at the expense of others, constitutes the para-
silisman.

The same fact, established as a system and to practice-
cant by means of the Appropriation of signs ser
The exchange of wealth constitutes the }fiverie.

Cunning and deception, applied to the exercise
of the Jewish community, constitute the eseroquerte.

It is therefore obvious that, regardless of
all religious superstition, Judaism exists
in a completely separate way.

It hardly remains to explain why the
The people of Israel, or Jewish people, served as a prototype
to the point of having given its name to the entire set of
maneuvers that I have just described.

36 HISTORICAL SYNTHESIS.

It is believed that the word "Jewishness" is not taken in
its stigmatizing meaning than on the old
continent.

This is because the old continent was
fertile in religious struggles, that these struggles have
displaced, without, however, leaving a certain circle
They thus spread the existence of the first laws
written, codified, so to speak, in the Ancient-
Will.

Christianity played its part in this propagation
gation since he accepted, among his holy books,
all those that make up the Old Testament of
Jews, simply adding the Gospels
constituting the New Testament.

These collections contain the codification of moral laws
offers nothing particularly original: besides, we
found traced in roughly the same way in almost
all the peoples of the globe.

The only part that is original is the one that
regulates the struggle of personal interests, in a way
to place out of reach the parasitism of a certain
class which, ordinarily, makes up the clergy.

The Jewish race, a nomadic race long enslaved
and valet by instinct, is the first to have etc

equipped with a code that deals, in particular, with
the distribution of wealth, for the greater
profit of a privileged class.

IV. — THE JEWISH COUNTRY, MOSES' FORMULA. 37

His laws served as a model and his name is [name missing].
meuré uneétiquette,

Also, by examining the Bible and the Gospel, one
Two formulas can easily be extracted from it: that of
Moses and that of Jesus.

Moses' formula is that of a pro- master
leaving the theory known today as
of credit granted.

The master is God: everything belongs to him, no-
especially tangible assets,

Leviticus says (Ch. 25, v. 23): “The earth does not

will not be sold at all, because the land is
'To me: And you are foreigners and itinerant people in
" ME.

Thereupon, Moses built a number of
prescriptions that the Jewish people were required to observe,
under the most terrible punishments, consisting, gen-
Generally, in all kinds of diseases, destructive-
union of harvests, houses and cities.

What emerges most clearly from all the
Mosaic legislation, that's the spirit of tralic
The practice of plundering was so complex and developed,
that it was necessary to repress its abuses internally and
to prevent the Jews from devouring each other
same: in compensation, Moses gave them
to devour foreign peoples.

But, above the foreigners, the people of Es-

HAS

38 HISTORICAL SYNTHESIS.

Raël and the fairground peoples dominated the representatives
master's scents

God – put power to
the removal of all the solutions,

I just stated that the land belonged to
God, Leviticus formulates the consequences thus
based on this principle:

& (Ch. xxv, v. 24). That is why, throughout the
"country of your possession, you will give the right
"A ransom for the land."

This right of redemption was exercised every fifty
years ago, it was a kind of social gentrification which
It was called the Jubilee.

Leviticus says:

& (Ch. xxv, v. 10) And you shall sanctify the five-
"Quantity and you will publish liberty in the country"
"To all its inhabitants: this will be the year of the
“Jubilee, and you will each return to your own possessions”
"session and each with their own family,"

It's wonderful to see the meticulous attention to detail
Moses explains how to determine the
purchase and selling prices, how not to
to devour each other as Jews by practicing usury:
Moreover, usury is only permitted towards the
foreigners. Here's the proof:

“(Deuteronomy, ch. 20, v. 20). You will lend
"Wealthy property abroad, but you will not lend
“Do not pay usury to your brother, so that the Lord, your

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"God, bless you in everything you undertake."
hand in the country you are going to enter for the
possess. "
The Lord is not afraid to repeat himself; he came

to say, in the preceding verse, by listing all

types of wear and tear:

“You shall not lend at interest to your brother, be
usury of money, or usury of food, or
wear and tear of anything else that one
"Ready to wear out."

How can we be surprised, after that, that devotion
Judaism has been perpetuated through the centuries! To be
blessed by the Lord by uniting among Jews to
Devouring foreigners, what a boon!

But that is precisely what is still happening and
(nowadays,

So this is parasitism, regulated and
Heni, the Jewish community being able to wsure at its ease, which-
conch, apart from his brother.

So this is the Jewish community, the clergy of the universe; but,
within itself it possesses another devo- clergy
rant, carefully arranged by the Eternal, before
Moïsæ for speaker.

I just said, in fact, that the seller ren-

trait in his property every fifty years; but
There are serious exceptions in favor of the Levites.

These people own entire cities; the right

The buyback period is limited to one year for the common
mortals: for the Levites the right of redemption is
perpetual Peviticus, Ch xxv/1V199/a 52;

Leviticus goes even further; it admits to
verse 433) the spontaneous return, into the hands of
Levites, properties that they would have sold.

All Jewish concerns are exclusive.
material things; their spirit of tralic is without
boundaries; Deuteronomy (eh. 24, v. 17), rule-
The pawnbroker is obliged to say:

"You shall not mistake clothing for age"
of the widow.

Habits are so ingrained that the
Leviticus (ch. xix, v. 36) and Deuteronomy
(ch. xxv, v. 195), insist, repeatedly, on
prohibit the use of false weights and counterfeit
scales.

In short, the entire history of this people abounds in es-
scams, prostitution and theft, and this has been going on since
from the origin to the final dispersal of the race.
as a nation.

The connections are made naturally: moreover-
theirs, modern Jewry, which covers itself in worship
Israelite, presents exactly the same tendencies
than those recounted in the Bible.

The processes have changed form, the substance is
identical: however, it is necessary to point out the existence

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of an entirely new aim which tends to re-
to constitute a Jewish rationality,

The Jews still aspire to possession
of a "land of Canaan" which would be their kingdom
and where they can raise armies, they fear
a new reaction against them: they want to be
European POWER and consolidate their aAaccCapare-
ments,

Anyone who studies the history of the principalities
Danubian, for about sixty years, and which-
conque will reflect on the triumph of the Jews in
Hungary will not be able to ignore the existence of a
Jewish national movement.

Before they had won their citizenship rights, they did not
They do not maneuver because of Catholicism.
hunting, but only because they want to create
a center to their empire.

They want to be masters of the world; and, this
What is even more serious is that Christendom in
“Generally, and Catholicism in particular, are becoming
their accomplices and their servants and that it is with
them and through their participation that politics has created,
for sixty years, this eternal source of
war, which is called the Eastern Question!…

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49 HISTORICAL SYNTHESIS.

But this is not so strange, for we will
see, soon, that all religions have carefully-
sanctified and deified the most
Jewish Mosaic Law.

Here is the proof.

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and] Fr;

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The Jewish community. — A formula of Jesus.

Earth and sky. — Israelite Jewry, — Christian Jewry. —
Financial Theories of the Gospel — The Publicans.
Parasitism. — False translations. — Jesus and taxation. —
Arcent fishing. — Authorized flights, — Jesus and Guizot.

If Moses' formula admirably summarizes
the appropriation for the benefit of the Israelites by establishing-
health, within, only one compensation: the
fiftieth anniversary liquidation, if, in short, it seems-
ble say:

"Eat yourself at your leisure for forty-
"Nine years, but every fifty years, I hear
"restoring balance:"

Jesus' formula promotes, in another way,
the same monopolization; it is, moreover, much
More skillful: she seems to overwhelm with curses.
the rich and powerful, but she tells the poor-
true and weak:

"Bah! Just let it happen: you'll have the sky:"

juxtaposed with the Israelite washhouse.
| P

44 HISTORICAL SYNTHESIS.

“You will have a second life: the last ones will be
"The first and the last shall be"
"niers."
The difference between the two formulas is significant.
For Moses, this is the promised land... a Cha:
any old naan.
But the possession of land being a thing
The hardware was a bit too controllable. He had added
the Messiah, a kind of potentate yet to come, on the wing
clouds, amidst thunder and lightning.
When Jesus appeared, he thought it appropriate to
to end the Israeli expectation by dedicating themselves to this
Messiah.

With Jui, it's no longer about iron, but about nothing/
promised.
He had, in one fell swoop, condensed all the do-
his unknown sons that Moses had produced in two
blows: the promised land and the Messiah.
Unfortunately, it lacked thunder.
and the lightning bolts to be accepted by Israel, so well
that a certain number remained incredulous: lhu-
Manity only gained from possessing two Jewish women.
ries instead of one: and Christian Jewry has

I am even convinced that if each cult
if there was no living clergy from the altar, there would have been

had, for a long time, a fusion between the two Jjui-
verles,

I must acknowledge, however, that the Jewish community
Christian with its dual theory of resignation and
second life absolutely serves the rapacity of the
Israelite Jewry.

In support of the above, it is extremely
It is interesting to examine economic theories
from the Gospel,

At the time Jesus spoke, the Romans, those who
three pagan Jews, whose history lies outside the
within the framework of the current synthesis, they were doing harshly
to feel their yoke on the various peoples they had
SUBMITTED.

Their Jewishness was therefore deeply troubling.
that of the [sraclites.

Moreover, generally speaking, taxes, even
taken by David, was odious to the latter, to
all the more so that taken by the Ro-
hands,

Renan, following Montesquieu, observes that at the time-
that of Jesus “Fargent of the public coffers not-
"Sues for stolen money."

But what do we find at every step in the
Gospels? Jesus constantly insulting the collections
tax collectors, that is to say the publicans.

I could multiply the quotes: because all

the times Jesus places a curse on someone,
he does not fail to describe him as "pagan and
public.

"Nil doesn't want to listen to you," we read in
“Matthew chapter 18, verse 17, may it be as you are
"A palen and like a publheéain."

After that, one might expect to find these
Despite the last furious attacks against Jesus, nothing could be further from the truth: a
On the contrary, Luc observes that the "toll collectors and people
"People of ill repute frequented him readily" and
Mr. de Ligny, Jesuit, author of a life of Jesus,
notes that "the tax collectors always had some
"Well worn down at its base."

The Romans, moreover, did not see Jesus
viewed with suspicion, because, with its second-order theories
life and resignation, 11 could only facilitate the
tax season.

Thus we see Pilate with very little concern for
to contribute to his torment.

For his part, Jesus was careful not to put himself
trouble with the tax authorities: he only had it in for the Jewish clergy and
His entire concern consisted of...
to be considered a seditious person, wanting to be king
Jews, despite Roman domination.

Ultimately, Jesus' financial theories are
arranged in such a way as to give a new shape
to the parasitism instituted by Moses.

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V. — THE JEWISH COUNTRY, JESLS' FORMULA, 47

The fundamental principle he teaches his
The apostles' way of life consists of living at the expense of others.

Mathieu and Mare explain it explicitly:

“Do not store up gold or silver, or…”
"Money in your belts, nor bags for the

travel, and, in whatever city or town that
"You go in, find out who is the richest
and stay at his house until you leave
“from there. » (Matthew, ch. x, v. 11.)

Before going any further, I must point out the sin-
oulier subterluge dont traducteurs et commente-
The authors used it to hide the pre-indication.
the idea of "choosing a wealthy house."

The French and Latin translators say:

"Find out who is worthy there and stay at home"
June, »

Protestant Bibles add in italics a
explanation and the sentence becomes this: "[nfor-

"You are the one who is worthy to house you."

The Vulgate simply says:

Interrogate quis in ea dignus SIC. »

The Greek text contains the following sentence:

“ÉÉETATATE Tis Ey aÛTÿ AELOs Ed.”

Or “&£tos” has much less of a meaning of merit
personal rather than numerical value.

It is in this sense that Homer, Plutarch, Xeno-
Peacock and Herodotus used this word.

[It falls, moreover, under the meaning that the apostle, in
In his search for accommodation, he chose the most beautiful house.
without first checking if the owner in
was more or less virtuous.

Having established this first point, here is the attitude that P adopts
Jesus facing tax questions.

Besides the famous "Render unto Caesar what is Caesar's"
Caesar, » which has been so often commented on, we find.
in the Gospels, a few other rarer cases-
cited, among others this one:

There was a tax called the two-tax
drachmas, intended for the upkeep of the temple, and on
which the Romans had set their sights on.

Mathieu recounts that one day, someone came to ask
to Peter if his master paid the tax of both
drachmas. Just in case, Pierre replies: "Yes".
then run to find Jesus.

However, this one, who paid no more of this tax than he
ne pavalt sa nourriture, sa entretien et sa lowe-
ment, he also gave him the following beautiful theory, strong
approaching the church of Moses, placing the Levites
above common law:

Jesus said to Simon Peter:

What do you think? Whose kings of the earth
"Do they collect tribute and taxes? Is it
"Their children or foreigners?"

— Foreigners, replied Pierre,

— Children are therefore exempt, replies
Jesus (Matthew, ch. xvrt1, v. 26).

Clearly, the children of the temple must not
paying the tax of the woman: that is indeed the struggle of
Jesus against the Israelite clergy. And that is, at the same time
time, the principle of tax exemption for
the Christian clergy.

But Jesus thought about it:

This tax for the temple was levied by the Romans.
who levy it; but we must not offend the
tax collectors, and Jesus adds:

"However, so as not to scandalize your people-
"There, go to the sea, throw the hook, take the
"First fish that comes up, you will find a
"Stater (a coin of one-four drachmas), take it and"
"Give it to them for me and for you."

As fish are not accustomed to having;
for a muzzle, a purse and like, moreover-
theirs, if Jesus had been able to enrich them with this
in the way all the fish in the sea, it would have been beautiful-
It was easier for him to put his hand on his
pocket, with the certainty of finding the money, he is
It is impossible not to discover the reality of the council
given by him to Simon.

This fishing, with a hook, of one or more sta-
tèeres is simply equivalent to a piece of advice from
begging and, perhaps, something worse.

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The parabolic shape that provided material for so much
interpretations was, in essence, a kind of lan-
agreed age, a slang term, if you will, which allowed
Jesus spoke publicly without being understood by his
enemies. He wouldn't compromise himself with that bottle.
No, in fact, he says so himself. Mare, ch. 1v,
VOA

“I speak in parables, that is to say, through allegorical allusions,”

by comparison or by resemblance, so that
Those who see do not steal, and those who
"They hear, they don't hear."

Now, nothing is more suited to explaining the necessity
from this conventional language that the adventure of
the tax of two drachmas,

However one wants, apart from the middle-
raculous, to explain the fishing with a stater, it emerges
This is always the same: this is what Jesus said to Peter: I
I don't have any money, try to find some.

Coin fishing has, throughout history,
summer was a source of processes for the poor devils
INnSCNICUX.

The hook and the bait usually form one
the base.

Even in our time, it continues to be used in
the language of the money hunters:

"Throw the hook," Alphonse said to the beautiful girl.

that he protects.

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V. — THE JEWISH COUNTRY. JESUS' FORMULA. 1

"Let's cast the line," said the banker, writing
a leaflet.

— (Guigne le pante, said the grumbler to his slack.

And as for the reason given by Jesus for submitting
to the temple tax "so as not to seandalize these
"Those," it should also be noted that we have strange-
twisted the word "&væ#rd420or" to make him ex-
to prioritize the purely religious idea, which is intertwined with
sin or bad example. In Greek, Tadr da) or »,
means "a trap where you get caught by your feet"

Therefore, Jesus, by minting coins for
to pay taxes, was simply looking for
to avoid getting on the wrong side of the financiers, who
could have trapped him.

It is worth noting this financial concern.
constant in Jesus, for we will find it again strongly
developed, subsequently, in each of the claims
Christian and Catholic clergy, who draw
in the Gospel all their inspirations, sometimes
taking the letter, sometimes taking the spirit of the language
"sacred," depending on which one or the other serves better
their material interests,

This, then, is Christian parasitism: preaching the
word, promising a heavenly kingdom, and for this
The motive was to be fed by the assistants, and between-
controlled by financiers.

To the rich, Jesus said: Give alms —
and he took advantage of it.

To the poor, 1] he said: Let it be, your turn
will come to the heavenly city; neither revolt nor sedition
— and the rich applauded.

Ur, Iles persecutions only began ben-
later, that is, when the Romans
They realized that the new clergy was threatening Pan-
cien by taking his faithful followers, that is to say his
providers, those who feed him,

As for the means indicated by Jesus for
To recruit his supporters, one must not read the Gospel.
to ignore the extent to which morality is lax there
with regard to financial matters.

Moses permits usury towards foreigners, Tesus
approves of the corruption of public officials.

Lue tells the story of a steward who, having been driven out
for various malpractices, summoned the debtors
his master's men, and, in order to make friends of them
relieved them of most of their
debts, to the detriment of his boss.

Upon learning of this, he praised his servant.
unfaithful for his skill, and, Tesus concludes:

"I'm telling you too, make friends with
"unjust riches, as when you come-
You won't want to miss them; they welcome you into their restaurants.

barnacles. (Literally: "in their dwelling.")

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V. — JEWISHNESS, A FORMULA OF JESUS. 53

The most audacious commentators are
somewhat taken aback by this conclusion.
[They fall back, as does Mr. de Ligny, a Jesuit,
on "the lesson of charity it contains."

In fact, all the scams of our century
are authorized by this gospel:

Fly, make friends with the product of
Your flights are an act of charity!

He is not a civil servant deceiving the state.
not a single MP selling his conscience, not a single ban-
quier buying journalists, who cannot find, by
Jesus, a shining justification.

Moreover, money needs to be put to good use; it needs to
Putting your money in the bank: respect for money.
Listen to Jesus.

Luc is still the cheerful reporter of the story

next, called: Parahole of the ten marks.

We will see that this parabola is a circle
Vicious.

A king goes on a journey; he summons ten of his
servants, and to each one, he gives a pool of silver
with an order to assert it.

Upon his return, he gathered them together and verified their g-
tion.

One of them, with one mark, had won ten.

"Good servant," said the king, "I give you ten
cities.

LL]

The other one, with one mark, had won five:

"Good servant," said the king; "I give you five
cities.

A third simply returned the
silver mark, carefully enclosed in a
linen, saying:

— My law, | I was afraid. You are severe, because you
Take what you did not put in, and reap what
that you did not sow.

The king's anger.

— Why didn't you put my money in the
Bank (èmi tir Todmebar), on my return, I would have it
withdrawn with interest?

— Let this brandy be taken from him and given to
the one who won ten.

Jesus concluded:

"So I tell you that to each one who has 1 liter will be
"given, and to him who has nothing, that very thing, him
"And will be Oté."

(Luke, ch. 19, v. 23 and following,

Mr. Guizot was therefore nothing more than a Jesus in disguise
foot when he uttered his famous € enrich-
YOU, "

This dubious morality is astonishing, and com-
complete, wonderfully, that of the steward who
He makes friends with stolen money.

The Jewish counts that the pope creates in receipt-

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V. — JEWISHNESS, A FORMULA OF JESUS. 9

displaying their money "earned" in a strange way,
are the product of evangelical morality, of which I

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F: Everything, in the religious Code, called the New

Testament, is favorable to accumulators of ri-
Chess: everything is designed to constitute the
respect for Your fortune and Your resistance to poverty

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true.
However, these doctrines allowed Christ to live in a
Uninterrupted material well-being. His life was a

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a succession of weddings and feasts at all the rich people's homes
that he met, amidst the most beautiful courts
sanes, under a sparkling sky and among the most
lush nature.

His growing credit caused serious concern

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the Israelite Jewry that he fought against, and it was she

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who demanded his execution,

But the theory was not lost, and we
we find ourselves closely linked to that of Moses, to
throughout Christian history, up to our
days when it intensified and disastrously

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VI
Development of Jewish communities.

The Masses of Clovis and Henry IV. — The Stock Exchange Coup of
The year 1600, — Pious wills, — Emancipation
of the sworn, — The kings preaching on vases. — Jewish quarter of
The Jews. — The Jews in France. — The Popes and the Jews. —
l.imprimerie, — Discovery of America, — The Jewish community
of Venice. — The counterfeiting kings. — The Fla-

rentins.

[I do not fall within the scope of this introduction-
tion to follow, among the various peoples, the history
detailed account of the actions to which I have retained
name of Jewish community.

It must not be forgotten, in fact, that I have
mission to introduce the reader to the gallery of
kings of the Republic, that it is the Republic

French, and that, consequently, I must concentrate-

to focus all his attention on France.

I am taking France at the moment when the monarch-
Clovis's dog has seriously formed, The

5$S HISTORICAL SUMMARY.
Christian ideas dominate, and it is absolutely
certain that, well before Henry IV, he had understood
what a mass could earn him.

The historians most faithful to Your tradition

mystics do not hesitate to acknowledge that the con-

Clovis's version rallied all the forces of
clergy,

Undertaking a complete history of the consequences
consequences of this policy, would absorb ve-
lumes.

[ ] it will suffice for me to recall that the popes and the
bishops became the main supporters of the
royal power, which they offered to him the peoples
dominated by religious superstition, in exchange
temporary goods that the brutal power of
kings consolidated power in their hands.

In the year 1000, Israelite Judaism was absolute-
defeated; on the other hand, Catholic Jewry
was all-powerful.

Her sovereignty was such that she could act with impunity—
how to pull off the most gigantic scam
known, by spreading and lending credence to the rumor that
The end of the world was coming.

Printing had not yet been invented: reading
was a rare science; but Catholic Jewry
had something better than newspapers: she had a tri—

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VAR DEVELOPMENT OF JEWISH COUNTRIES, 9

bune in every church, and it is not a village
that was not created around a bell tower.

I would readily call it a scam,
based on the end of the world: "The stock market crash
from Fan 1000,

Strangely exploiting ignorance and
credulity of the clergy, which then constituted
the true Catholic Jewry. promised I salute
eternal in exchange for earthly riches.

At that time, there were thousands of donors
testamentary in form, but perfect-
irrevocable, in case of life, basically,
labeled as follows:

© The end of the world being near, me. for
the remedy for my soul and so as not to be put down
among the mud... I give such soil, such may-
"His, such and such property to such and such convent."

Catholic Jewry did indeed take possession of
sion of the lands. The end of the world did not come, and,
Incredibly, not a single one of
these poor (able) people capable of telling themselves that, the end
of the world naturally implying destruction
property, the donation that the church was seeking
was at least strange,

Soon the progress of humanity will be revealed,
by the very force of circumstances, the Catholic Jewish community
Lique had to take these advances into account.

She had been particularly involved in the crusades:
She had put her hand on the corporations of the merchants
third, all the arts were in motion for
the luxury of the Church, and, secondarily, for that
kings: therefore, since there were pledges,
The Israelite Jewish community may have sought to stir up trouble and to
to be raised in France.

But the Catholic Jewish community had been keeping an eye on her: too
did she apply herself, above all, to infiltrating the Islands
laws; the Inquisition was one of its best means
to defeat and dispossess Israelite Jewry
of its riches,

For their part, the bishops had established a ju-
monstrous ridicule.

Their officers, being almost the only ones who knew
reading and writing, had gotten their hands on all the
affairs, in Christian states.

Fous, the wills were their responsibility.
because they were supposed to contain a bequest to the Church.

However, any testator who had forgotten to make one of
These "pious ones" were declared consecrated, that is to say...

to speak without religion

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VI. — DEVELOPMENT OF JEWISH COMPARTMENTS. 61

Consequently, he was denied burial, we
broke his will; the Church made one for
him, and appropriated for herself what the dead man had...
should have given it to him.

It will therefore come as no surprise, after what pre-
gives in, and after the great Fan 1000 scam,
to note, with Mr. Garnier, that in 1789, the pro-
landed properties of the clergy occupied two-thirds
from France.

In reality, I find, in these actions, the
Moses' formula, declaring that the earth was not
not the property of man, but that of God.

In the name of this same God, the clergy and the no-
wounded, hand in hand, they monopolized everything.

Roman customs had, moreover, propagated
the means of minting money through emancipation
serfs, the Church encouraged etc. emancipation
ly, not out of generosity, but out of calculation:
for this is the rotation that was instituted:

The nobleman, possessing brute force, had the right
of life and death over the serfs.

When he needed money, he cut some of it.
He knows some of them, for a fee.

The servant, having become master of himself, worked, eco-

named, and, finally, possessed.
But as he was quite ignorant of his own nature.

)

and submissive, out of habit, he easily takes pleasure in
Ecclesiastical laws relating to wills.

Thus, Catholic Jewry was able to enrich itself at
at the expense of nobles and commoners.

As for emancipation for a fee.
i! is undeniable: history has preserved many names of them.
Numerous formulas: here is one dating from TT8:

Freed from Your hand and mouth, I de-
"Book of Customs of the Salic Law, John Pi-
"Tuna from Vice, that is to say from this village, in the-
"tin "de vICO", my man, and his His ITégitimes.
“I restore them to their senses: so
"that his daughters may inherit, and I constitute the-
"said John and his sons, my free and honest men.
"And, for this honesty, I received IS good
"Viennese books,"

As the Jewish community develops.
The use of money is becoming more widespread.

It is, above all, from the time of Louis X and the emancipation of
the growth of the municipalities that the currency com-
begins to occupy a large place in all the
transactions.

Age-related lending, especially practiced by

Israelites, rising to the throne,

Louis lends 20,000 écus to Marguerite of Anjou.
Queen of England, she pledged the
city of Calais.

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VI. — DEVELOPMENT OF JEWISH COMPANIES. 63

The same lends, again, to Jean IT of Aragon 700
men-at-arms, against the pledging of
-, : L
counties of Cerdagne and Roussillon.
Finally, the same one, again, buys back moving
7 r.
100,000, the towns of the Somme that Char-
The VITs had been ceded to the Duke of Burgundy,

On the other hand, the Jews, who have long been
had grown rich from Spain's laziness, ten-
were forced to flee this country and ended up entering
France, by way of a long detour through Italy,

If the history of the Jews in Spain entered
within the framework of this book, it would be easy to de-
to show that the Jesuits were their successors
and that after having, in turn, plundered the Peninsula,
They left her in a state of stupor which
She had great difficulty getting out.

However, in France, being Jewish was not
an enviable position, The establishments of
Saint Louis had stated that the furniture
Jews belonged to the barons.

Furthermore, they were serfs; every nobleman had his

Jewish, that is to say, his supplier of money; and he

It was no more permissible, said Voltaire, to remove a

The Jew to his baron rather than take his commoners
where his horses.

There is something even better, the clergy, when it does not
could not burn the Jew 'the baron' + opponent.
sought to convert him so that, in his will-
In fact, the pious bequest was obligatory. But the sei-
oath-makers, who were willing to use the clergy to
to exercise their power in the name of God. and who find-
It was sufficient for them to comply, too, in this case
If necessary, to the pious bequest, they gave precedence, as a
general law, that any Jew who converted to
Christianity would, at the same time, lose all its
goods, which would remain the property of the sei-
œur.

So we were able to organize a rotation of swindlers

inquiry: Jews hunted down or intimidated by the in-
The inquisitions were pretending to convert; the baron

preserved their properties and, naturally, the more E-

The more conversions she received, the more she made.

lihéralités.

The Jew was certainly not likeable.
and he too was a plunderer who had been
forced to forbid lending on "san-" clothes
"oil-like or wet," an obvious way of preventing
the taking as collateral of the clothes of a murdered man
siné, and, consequently, to reduce assassinations for

flight.

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VI. — DEVELOPMENT OF JEWISH COMPANIES. 65

Moses, who, as we have seen, had
forbidden to accept as a pledge "the orphan's clothing"
or of the widow," he had therefore not foreseen everything,
and the Catholic clergy, in turn, had to make ren-
to issue an edict forbidding them from lending on
church ornaments.

But the ignominy of some does not excuse the...
family of others.

Let us note, in passing, that this is precisely the system-
the system of extortion to which the Jews were subjected
which inspired them to create the bill of exchange,
an ingenious way of removing their wealth from
any inquisition.

In any case, as early as 1394, they had been en-
completely expelled from France. In Paris, they had
occupied the Halles and seven or eight streets in-
thirds,

They were only left with synagogues at
and Bordeaux, because these two cities do not belong-
They were not then entitled to the crown. For example, they
continually consider Avignon, which was
a papal land, and it is not without interest to re-
to mark that the only city in Europe, one of which does not
They never chased them away, it's Rome!

The popes have always had a soft spot for Jewish women.
rie, taken in its exclusively Hinan- expression

wrought iron; it is, moreover, an imitation of the excellent wrought iron
6.

cord in which Jesus lived with the public-
eains.

Finally, do I need to point out with what
The popes eagerly ennobled the Jews who
Do they pay them a lot of money?

The Jewish community had therefore taken refuge, either in Hol-
moorland, whether in England, the North, in [Italy and in
Hungary in the South.

It was in this situation that Char-
the Quint, and I do not hesitate to say that this monarch-
which in fact contributed powerfully to the restoration
the ration of Jewish life in France, particularly
Lierement.

Printing was discovered in 1450; in
In 1470, during the reign of Louis XI, it was com-
began to be printed in Paris; finally, in 1492, the Amé-
The risk had just been discovered.

The empire of Charles V greatly facilitated
the mixing of nations; gold suddenly became
more abundant than it had ever been: the Jewish community
Venice's influence spread throughout all the capitals, and

soon the man who had been an exception in
finance, the skilled goldsmith who, borrowing from the Jews

a part of their processes, improved them by the app-
the application he made to the largest transactions
commercial, Jacques-Cœur, in short, could have
numerous imitators.

With Francis I, we enter an era of
commerce and industry, art and fine arts.

In his time, the sons of Charles V, royally
endowed with an appanage of 12,000 livres of annual income,
would have been mere petty bourgeois, La falsi.
coinage, so often practiced by
the kings of France, will become more difficult, and
aucrin successor (the Frenchman [°° will not dare to repro-
to implement the ordinance of Philippe-de-Valois, enjoin-
allowing the mint officers to arrange
bottle so that the merchants "don't notice"
"Not that there has been a significant change" and their
making them swear on the Gospel to keep the secret.

all the numismatic science of the Jews did not
had no other motive than the need to distinguish the
Title of the coins: their greatest skill has
consisted of substituting for metallic currency 'which,
Once recognized as being of poor quality, it can no longer
(to be improved only by overhauling) a currency-
paper, which is worth or not, depending solely on the
the will of its creator

With Francis [°° Italian customs will do-
miner; the merchants of Florence, with the Medi-

cis, and the Jews with Zameti, will soon have the
ways to establish a presence in France. 2

Politics will change its face, everything will, more
than ever, to be made by money. The clergy and the
The gold-laden nobility are triumphant; but their Ji
luxury and their corruption will soon cause a
a reaction that will provide Europe with two new
Jewish quarters: that of the Protestant Jews and that of the Je-

suites.

Luther 1517, [nigo de Lovola 1521. |

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VII

New Jewish quarters.
The Protestants. — The Jesuits.

Luther and Loyola. — Protestant Jewry. — Plundering of the ab-
bayes. — Venality of offices. — The finances of the ran-
cois 1. — Ienri IV boursilleur. — Grouping of interests.
— The militias. — Jesuits in France. — The 32 million
of the League, — Pledges to the Protestants, — The Jesuits at
Paraguay, — Jesuitism and Judaism. — Massacre of the Vau-

must. — The barometer of the popes.

I am obliged to summarize the following in broad strokes
march of the centuries.

So two major facts emerged at
fifteenth and sixteenth: the popularization of gold,
through the discovery of America, and the reaction
against luxury, through the reform of Martin Luther.

These two facts are, moreover, complementary
silences.

We were surrounded by luxury: kings, nobles, and monks.
overflowing with riches. The Pope was selling ir-

Dugences to supplement the product of the capture
wills.

Martin Luther, with or without personal interest,
attacked the scandals, debauchery and luxury of
clergy.

He founded a school of thought and, no doubt, to win over the
material force of kings he issued, not without habit-
a doctrine according to which princes who,
Until then, they had been kneeling before the church.
had the right to confiscate his temporary property
porels.

It was a terrible blow to the Jewish community.
Catholic and many princes became pro-
testators in order to be able to seize, in the name of ÎJa
new doctrine, treasures and domains of
the Church.

Their example aroused popular greed and the
The people began to plunder the abbeys.

Moreover, printing had been invented, and this
a way of popularizing thought had contributed
already, powerfully, to shake the former prestige of
theocracy.

On the other hand, since the extinction of the government
feudalism, metallic currency in gold and in
money had started to become the best

means of fighting. (This was the era of armies)
mercenaries, a great specialty of the Swiss,

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The governing administration imitating the organization-
the sation of ecclesiastical benefices, as well as,
that of the offices, in the corporations, had taken
based on the venality of offices, the realization of which
The most complete sation flourishes in what one
called the parliaments.

The tax system was rudimentary and,
Most often, arbitrary.

For example, Louis XII could not pay his trou-
Swiss troops; they immediately besieged Dijon to
to get paid.

But the king had no money; he had to make do with it.
to cure. Now, it will not be to pay, but to
resist. Consequently, the first president, Du-
Prat puts twenty councilor positions up for auction at
Parliament, that's the taxman.

Another example: Francois | needs funds
for his expedition to Italy; his chests are
empty: 1l takes the silver grille, of which Louis XI
had adorned the church of St-Martin of Tours, as well as
the ornaments of the treasury and assign the payment
on royal estates. It's a forced loan.

Protest of the clergy, remonstrances of the Parliament
and, finally, the king's order, transmitted by Island
Captain Frédéric, who triumphs over resistance.

This is the era when Israelite Jewry, coming from
and from Italy, begins to naturalize in

France, trains of all kinds, and a prelude to
The financial organization of modern times.
At the accession of Henry IV, venality had become

general nuisance. The Parliaments were a hotbed

improbable. 1
Henry readily admitted it, [when he came |
to that of Paris, to obtain from him, through flattery, k
that he recorded the Edict of Nantes. 1
The king spoke in these terms: .
"I love my Parliament in Paris, it's the only one:"
"a place where justice is served, it is not corrupted |
"by money. In most others, justice- Ë

"Tice is sold there, and whoever gives 0,000 crowns wins |
"On the one who gives less."

And 1l adds:

"I know this because I once helped to bour--
"to silvigate; but this served me for certain purposes"
"Individuals."

We are, truly, disarmed in the presence of a pa
a language that is both cynical and naive.

Moreover, nothing could better support this

royal observation that this other observation of
Sully stated that in 1596 150 million was raised:
on the French people to bring in, approximately.
30 in the Roval treasury.

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VII. — NEW JUIVERKIES. 15

This situation, however intolerable it may seem.
has not been modified by modern progress
CT 11 will, in a way, be easy for me to demonstrate

that only the figures have changed.

Since the feudal power was defeated in
breach, since the power of the Church is dis-
cuté, 1Esemble que chaque catéegorte dinterérets cher-
to form a troop to defend themselves
against other categories.

The merchants have their provost and the Church com-
ence to lose some of its power on the cor-
pores.

The monks, secluded in their cloisters, admitted
already given the example of parasitic coalitions, mid-
its under the direct protection of Your divinity, and un-
linked under the papacy.

However, this compact Jewish community, which oppressed the
popular mass, divides into sections, and each
The h'onçon is agitated, like a cutting snake
in PIECES.

The struggle is becoming widespread: the creation of a mihhiee.
half civil, half religious, inspired by the
The first ambition that came to mind is, certainly, in

the movement of the era.

74 HISTORICAL SYNTHESIS.

The Spaniard Lovyola created this piece: she
does not delay in taking a development
Extraordinary, Spain and the Jesuits will...
now weigh on France.

Do I need to remind you what role FEspa- played?
Entering the league? With what incredible boldness!
Did the Jesuits want to take over France?

Henry IV had to defeat all the coalitions
religious associations, that is to say all the Jewish communities.

All religious orders carried the musket

and fought against him. We are far from that
time, and, today, that they no longer have hope-
rancid to absorb the direct government, priests
and religious people want to avoid military service
ture: soldiers against the nation, yes! for [a na-
tion, no!

As for the Pope (Gregory XIV), he was already quite

rich for CH\OXCr troops to the aid of Ja
hiuue and supply the factious people of Paris with 15,000 li-
lives pal MONTH.

For his part, Henry IV continued to gamble
As I myself said: he bought, at a good price
ringing coins, the principal leaders of the rent.
just as, today, P England buys
Indian rajahs and Egyptian pashas: just like
Our financiers buy off civil servants and

Journalists,

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VII. — NEW JEWISH STORIES. 49

Sully recounts that the conscience of the leaguers
cost the king 32 million.

I will not attempt to recount his mini-
tere, which would lead to too much detail; moreover-
I have deliberately neglected certain facts, such as the
Saint Bartholomew, who would have offered too much of a field
favorable to my thesis; indeed, this massacre,
under Charles IX, like the league, under Henry IV,

sheltered, under religious theories, the plunderers
the most shameless tions,

It will suffice for me to note, quickly, the existence-
maintenance of material interests dominated by the Jewish-
laughs, and, whatever the idealistic pretexts,
providing for all coalitions.

Just as the Jews had synagogues
in Metz and Bordeaux, and citizenship in Avignon,
Similarly, the religious idea of the Huguenots is tra-
suisit by the possession of safe places, such
that Montauban and La Rochelle, by admission
to all jobs and by the wages of their pre-
very,

As for the Jesuits, although recalled to France-
this by the same Henry IV, whom they assassinated, they
began to turn their gaze towards the islands
foreign pavs and soon went to exercise their jui-
verie in the form of a mission; we find them

in Paraguay where they founded, in 1610, a verit-

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a kingdom from which they drew powerful ri-
chesses, |

The Bishop of Mexico wrote to Pope Inno-
hundred \ :

"I found in the hands of the Jesuits almost
"All the riches of these provinces. Two of their

colleges own 300,000 sheep, 6 large
"sweets, some of which are worth nearly a
"nullion of crowns: they have very large silver mines"
"rich; their mines are so considerable that they-
"they would suffice for a prince who did not recognize
"And no sovereign above the Jews."

It is certain that these riches have not
lost, and when the Jesuits could no longer, di-
To exercise their sovereignty, they arrange things.
rent, as is their custom, so as to have
front men,

The exploitation of Paraguay certainly yielded
The idea of the first East India Company. More
Later, their actions were still being observed in the middle of...
Law's speculations,

It should therefore not be surprising if, even today
Today, they have a hand in all the coalitions.
financial, commercial and industrial and eon-
they contribute powerfully, alongside the Jews, and even
with them, complicating all discussions
economic,

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VII. — NEWS FROM JEWITH STORIES, 11

They have, moreover, carefully preserved the
ecclesiastical custom of having wills made
in their favor.

Finally, things reached the point where
morality: Jesniticism has become synonymous with ÿ#-
daique.

Those who wrote history did honor-
neur to the Jesuits of the Paraguar civilization.

Nothing could better demonstrate the drawback
That he should write history by judging actions,
not by their motive, but by their result.

Thus, we arrive at the theory of necessary evil.
sari and to the legitimization of all infamies,
under the pretext that their consequences reveal
social improvements,

We don't consider that, through this reasoning, we

lowers the level of Your public morality, and we
prepares reactions that constantly paralyze
the definitive reforms.

I will give one last example, taken from
rewne of Francois I, |

It relates to the unspeakable massacre of a
peaceful colony, inhabiting certain valleys of Pro-
Vence and the Dauphiné, I want to talk about

Voodoos.

All historians agree that

These people were hardworking, just, and frugal.

d

regularly paying their dues, but not recognizing-
nascent point, for about 200 years, the pre-
dominance of the Catholic clergy.

That was enough; they were burned, they were shot with arquebuses.
They were stripped with the utmost cruelty.

All moralists condemn this infamy.
but, the same people are careful not to say that lin-
The interest of the sky was quite secondary and that these Vau-
I must, having no priest and not enriching myself
the Church, were to be subdued by force and
fire.

This matter was discussed in the Parliament of Paris:
The Pope feared the light so much that he intervened.
through the intermediary of the vice-legate of Avignon, re-
demanding that no one should have to judge "murders"
committed in papal lands.

Parliament disregarded this, ordering some
executions; unnecessary stops; most of the cuts-
bles was spared punishment by the credit of the
Cruise's house.

I must emphasize this fact of Fintervention di-
recte of the popes, every time that Jes goods or the
fortune of their associates, priests, monks or

Others are threatened by governments.

They readily adapt to all the Jews.
veries, provided that Ja leur is not touched. Au-
today. As I write these lines,

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VII. — NEW JEWISH STORIES. 79
in 1853, if the reforms did not reduce the
resources of the churches and clergy, 11 there would not be
No dispute: the Pope would not complain.

and on June 11, it would matter little whether one practices
or if one does not practice.

The popes, moreover, have an infallible barometer-
blue, imitated from that of Mazarin.

Mazarin said: The people sing, therefore he
will pay.

The Pope can say: Lèé clerzé palpe, therefore we
practical.

After that, the money can come from wherever he wants:
Money is everything. Royalty is a title: money,
That's power.

The Catholic Aeolus is the first organization
the world's financial center, because it encompasses all the islands

Jewish quarters,

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Transformations. — Invasions.

Accomplices and victims, — Concentration of wealth, — Li-
The suppression of the Church. — The liquidation of feudalism. — The
hourgeoisie, — [Foreign traders. — Richelieu. —

Land grabbing under Louis XIV. — Commercial instinct in
Parliaments. — Offices up for auction. — Power of
S9 and the Code. — The chambers of justice. — Ligotage
official, — The tax farmers. — Foreign invasions

oeores,

I believe I have sufficiently demonstrated, by what
preceding, that Christianity and its derivatives, far
to be in opposition to the Jewish organization of
material interests, they borrowed all his
prescriptions by perfecting them.

Furthermore, with less initiative and more re-
In its sign, Catholicism is, inevitably, doomed to
to be, at the same time, the accomplice and the victim of the vora-
Jewish city.

If there has been war and if there has been antagonism
between the two clergy, it's more out of jealousy of

profession that is based on respect for principles.

Thus the Jewish community is constituted for the sake of the domi.
To ner the Catholic Jew: and if the latter wakes up, what
Sometimes in a feverish movement, it is for
sometimes asking for charity and sometimes for fraud.
rather than haughty reforms, the revenge of
his defeats.

Having said that, I won't push it any further.
far from my demonstrations. I don't have to rewrite in-
üierement the history of France; but, upon arriving
In the time of Louis XI and Louis XIV, I must
especially to condense the actions of all the
parasitic coalitions that constitute what I have ap-
Pele Ja Juiverie,

Furthermore, company liquidations will follow one another.
yield at closer intervals, dega-
thus spontaneous application, to all history
theory of the economic system, to which Moses referred
given the name "Jubilee,"

[It is undeniable that, through various methods-

towards, the wealth of nations becomes concentrated in
a small number of hands, and when the dispro-
portion reached its final Jimites, a reaction
violent action takes place, which, for a certain time, restores
bht the balance. Now, if it is unstable, it is because it

Jewishness alone destroys it.

We have seen, with Ilenri [V], the beginning of Ia

Hiçuidation of the Church's wealth, thanks to the

has

the greed of another Elise, following in the footsteps of
Luther,

Between these two coalitions, Ta feudalism (we Pa-
vons vu ésualement,, déjà fort baisée, vend ce
which remains of resistance to him, provided he has some
30 million.

We will now see that this same
feudalism seeks to regain power under
Louis XITI, and that, in order to silence her, he
nothing less than the axe wielded by
Richelieu.

At that moment, we witnessed a double spectacle:
On the one hand, royal power absorbing all the
feudal apologists, and exercised by ministers
allubles de Ja soutane rouve.

On the other hand, the bourgeoisie, rising gradually-
lying and recruiting its main leaders from among the
Italian or cosmopolitan dealers who are starting
to flood France,

These are called, first of all, Concini and Galigaï,
quite worthy of getting along with the Medici.
are soon replaced by Albert de Luynes,
which is limited, with an almost aristocratic name, to
to imitate his predecessors,

However, when Richelieu became all-powerful, he
Milk, a clean slate; Calvinist republics are

crushed; he dies, after having favored their ten-

R{ HISTORICAL SYNTHESIS.

dances in Germany 'as if to move Pagi-
tation by pushing it out of France, and is found
having facilitated the conclusion for the Italian Giulio Mazarini-
sion of the Treaty of Westphalia.

This treaty consolidates power in the hands of the princes
Lutherans, the possession of ecclesiastical property,
and grants Protestantism the right of citizenship
in Europe,

History, which periodically reproduces the
same situations. Will soon find himself in the presence of
of a liquidation similar to that which was enshrined
the Treaty of Westphalia,

The day is near when the nation, in revolt, ob:
It will also link to a treatise on Hquidation, no longer to
| Outside, this time. But inside.

Indeed, 11v will have taken possession
violent destruction of property of all kinds, secular and religious.
hisieux, accumulated from Louis XIIE until
Louis XVI; these properties will be called national:
a law will consecrate ownership in the hands
of their new owners, while a
another law will enshrine human rights, such as
the Treaty of Westphalia had enshrined the rights
Protestants,

Thus everything expands; all interests descend-

tooth from ten to one.

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It took approximately one hundred and fifty years to ac-
} to complete this evolution.

1 But, in the meantime, Jewry will have taken

In all its forms: it will have always remained alive
and still greedy.

As soon as the individual emerges from the coalitions, she
will become attached to him, sweet and deceitful, and he
making people believe that the anonymous association has nothing
It will absorb what it has in common with the corporation.
She will swindle him, and rebuild, from his ruins,
a new feudalism, whose appalling
actions will make another liquidation inevitable
social donation,

But that's where we're headed.

The despotism of Louis XIV was the main

organizer of all future land grabs;
It was during his reign that the pretexts of taxation,
taking on the most multiple and most
extravagant, further enrich the collections
authors.

It was at this time that a crowd was imagined
unpopular taxes, and, among others, the one on the
houses built in the suburbs; then they created

annuities, repayable, and they wanted to force the
citizens to buy 15,000 pounds worth of news
annuities,

Now, with the bourgeoisie in parliament, the parliament-
ment had become extraordinarily financial
for his own account.

And then, the bourgeoisie was jealous of the no-
wounded and we only had a hold on her through the means of
aristocratic trinkets, titles and distinctions.

It was the parliament that was the center where...
recruited all the people dedicating themselves today
to what is called "[justice].

It is in the parliamentary spirit that all the
Officials drew on commercial instinct.

applied to functions.

How could it be otherwise?

[there is not a single one, even now, who
does not find, in his family history, the so-
to come from some position paid for with good money
coiptants.

People paid to be advisors in parliament.
The right to judge, a royal right and duty, can be bought!

All the magistrates of the kingdom were required, from nine
every nine years, paying a tax called
the right of Paulette; this payment ensured the pos-
session of the burden within the family.

We paid (and at auction, please), to be

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advisor to the king, to be controller of timber
heating, to be a sworn wine auctioneer, to be
sworn hay seller, for ctre stockbroker, for
our receivers of the quaternary finances. I am not speaking
Not prosecutors and bailiffs; the prosecutors
are now called notaries and solicitors, and the
Bailiffs have not changed their name.

It was the bourgeoisie that funded these expenses:
It was therefore put under strict control; in turn,
she was putting the popular, her
song.

On the other hand, in addition to special taxes, the
The monarchy collected general taxes.

With the theory of the venality of all the
charges, 1l it was impossible that we wouldn't reach that point
to the official institution of the tax farmers.

Had the Jews not existed in the world, that
system they would have invented.

From that time onward, their power grew
it was no longer supposed to stop, Today, the old
organization still exists in fact; also, more than ever-
But the spirit of Tralie dominates everything.

S9 did, however, go through it! Then, the Napoleonic Code-
Leon! The judge, it is true, no longer pays his salary;
but everything that surrounds and encloses it
paid !

This abnormal situation, combined with traditions,

Even unconscious, from the past, makes people
justice, a prey ripe for the machinations of all
the Jewish quarters; also, the magistrates would need a
an exceptional dose of self-sacrifice, and the philosopher
one might wonder whether, in the social organization,
as it exists, this exceptional selflessness-
nelle is favoured (1.

The immorality that developed under the reign of
Louis XIV had become such under his succession-
sister, queen 1716 one had to re-establish, especially
against the financiers, a chamber of justice.

The state owed 900 million in arrears:
The king's revenues did not amount to 69 million.

The court of justice had to discover the fortune

(1) The idea that the right to administer justice constitutes not
a mandate but a property acquired by the husbands, is so
so deeply ingrained in their minds that, even when they want
to demonstrate independence, they let this preoccupation show through.
cupation,

A counselor at the Court of Amiens has just written to the warden
seals, following the vote on the law on judicial reform-
ciaire, the following lines:

“I cannot accept or submit to the downfall of the magist-
& trature.

“However, I insist on setting the time myself at the-
which I will resign the office which is my property, in
"by virtue of a contract, as the rank is the property of the officer-
"cier. Also, this is to clearly and publicly characterize-

|

"My situation, my feelings, and my independence are being questioned,"

"I ask you to accept this protest."

of 4,410 people: they were taxed: they wanted to
to force them to pay 219,400,000 pounds.

He only brought in 70 million.

From then on, efforts were made to perceive, indirectly,
through a series of frauds, which could not
To collect directly. Official speculation was born.

It is at this moment that Jean Law appears, whose
the bold designs made, provisionally, a
savior for royal finances.

The Jews had long since monopolized the
currency, and, at first glance, the "system",
as it was called before, resulting in degradation
the money, in exchange for the paper, could be accepted
as being a serious weapon of war against them.

Ultimately, it was childish to believe that the
The inventors of the bill of exchange would not know,
in turn, skillfully maneuvering with the paper
by Jean Law.

An ordinance of May 30, 1718, relating to the
currency reform, had decided that the mark
That would be worth 60.
those who would take the old ones to the Mint

of silver, which was worth 40 pounds

government promises or state-backed carnations, with
a certain amount of money, at 40 pounds nu-
raires le marc, would receive the total payment of
their money and their cash notes at 60

books.

From June 20th onwards, parliament resisted: it

forbids obeying the king: the regent overturns the decree and
ignore it.

It is important to clearly specify the Advent of the
new method according to which we will extract, hence-
but, the money from the pockets of those who contribute
buables, inais do not yet bear this name.

An intermediary was placed between the king and his subject.
Diary: the corporation of general farms.

The ideal of the tax farmers is, for me
to use a vulgar expression, "to skin I
"public without making them shout."

The entire system can therefore be summarized as follows: en-
to pocket a lot of money without anyone noticing
('OIVE, |

The scam proceeds in no other way; lagio-
Speculation has no other purpose: but speculation does not
will only triumph completely when he is anonymous
nyme in all its operations.

The scam will not be carried out without difficulty.
legalized: there will be bankruptcies, riots,
blood,

Between the time when the tax farmers,
masters of France in their capacity as agents
officials in power will have exercised all the powers
relationships, and the moment when other farmers generally

raux, also masters of France, in the capacity

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of shadowy intermediaries, dominating power,
will have been able to continue absorbing all the wealth
of the country, they had to go through the courts
revolutionaries and by the Scaffold,

However, if history, recounting the same concerns-
wealth transfers, observes, in the present era,
the same consequences of oppression and ruin,
she could not refuse to predict the repeat-
the same reprisals, and she must say so
very high, in order to fulfill its role, which includes

both information and a warning.

I will therefore not dwell on the history of the
legend, to the history of Louis XVI, to the history of
the Revolution.

The era of synthesis is over; it's time for study-
to control the invading units that are rising.

Men are, moreover, beginning to take
a huge place in the events because the
Powerful individuals are multiplying against the
king to absorb the monarchy; against the people,
to cut it to their heart's content.

And then, the catastrophes of 1793 are imminent.

nents:; if I were to tell them, I would be obliged to re-

to produce, in this place, everything I have written in
High finance and the FRevolutions.

I will simply note that the era of Jean
Law attracted a lot of traffickers to France
all nations: on one side, the Jews, perfection-
born in contact with England, on the other hand, the cal-
winemakers from Germany and Switzerland, not to mention the
contingent sent by Holland, Spain and
Italy, not to mention the Jesuit coalition-
tic, who claimed, on the ruins of the unbeliever-
the state of the century, to rebuild religious power
by rallying to its side the gentry that the beyond-
the arrogance of the financial bourgeoisie had exas-
perée.

We will soon see that this alien invasion
the work took on new proportions in 1815, which it
It was perfected in 1855 and 1872; that today-
Today, finally, the whole of France is in the hands
of foreign Jewry, with the accomplice
national Jewry.

Individual hoarding. — Men.

Jacques Cœur. — Agnès Sorel. — Zaméti. — Gabrielle

d'Estrécs. — francois d'O. —Sully. — Fouquet. —Colbert.

— Samuel Bernard. — The Farming Companies. — Tem-

Pier. — Jlénaul. — Boulogne. — Jean Law. — The Condés. —

The Paris brothers. — The Marquise de Prie. — Carlier. —

Popelinière, — Dupin. — Bourret. — Poisson, — Bertin, —

The Jews of Metz and Alsace. — Abbé Terray and the

4 Du Barry. — A union. — The Jewish farmers. —

Arrest of the tax farmers. — Robespierre. — The
k kings dominated by the Jews. — Henry V.

The new Jewry possesses an army which

all soldiers are generals.

; I must therefore, to facilitate the transition between the
| synthesis and monographs, take enough
above the indications relating to men, mê-
HN Jlant, chronologically, the good and the bad.
The first one who comes up to me, with ti-
| more than sufficient to be included in my list,
| belongs to the fifteenth century.

Jacques Cieur (1480-1161) was a goldsmith and

a skilled refiner: with him, the State became a merchant:
cant. [He had correspondents abroad, and
lit to make his services available by lending to Charles VII
200,000 gold crowns to help him in the conquest of
Normandy,

[He was very well protected by Aunes Sorel; then, des-
alleged to have defaced the coins.

He was sentenced to return 400,000 écus.
of gold, and he is banished. He immediately becomes a for-
nisseur, lends money to Pope Callixtus LIT for
fight the Durcss, tethmeuri'anCypre Len
the AGM.

Jacques Cœur had owned land and
selgneuries having more than ten figs of circumference, between
other Ja land of Saint-Farseau,

— About a hundred years later, the banker appears
Italian Zamnetti (TaS0-16 1%), a former shoemaker of
Lucques, who came to France with the Medici, This ban-
Quier became wealthy, above all, through the salt farm or the
œabelle; he was the financial provider for Henry II
and his entourage; later, he subsidized the
Livue. His hotel on Cherry Orchard Street was a
Florentine palace, he lent money to Henry IV
for the game and for his mistresses, for the hu-
monkeys and for the looters. He was accused of having
poisoned (Rabrielle d'Estrées, I married Henri IV)
with Marie de Medici. His fortune was immense, and

This earned him the title of Baron of Murat and Billy.
that his heirs wore.

— As long as the Italian shoemakers of-
They became barons by becoming bankers, 1l ny
there was no reason for the gentlemen
They don't concern themselves with finances. Among them, I...
I will quote the French superintendent, Marquis d'O, sei-
Lord of Fresnes, a Norman (1575-1594), player
risky and very expensive, in the meantime Catholic-
a convinced and very devoted follower of Flenri [IF; one to him
owes the first lotteries and life annuities.

— 'out different was Maximilien de Béthune, duke
of Sully (590-1610), Huguenot, enemy of luxury and
Superintendent of Finance, IT trades in
horses; he inaugurated the system of requisitions
violent. He amasses wealth, he becomes considerably richer-
He deserves the epithet of miserly; but he is
needs a little order in the finances and some
examples of integrity.

About forty years later, I find Wico-
Las Fouquet (1652-1661). He belonged to a race

parliamentarian; his father was Count of Vaux, his
mother, a Maupeou. He borrowed a lot, thanks
to Mazarin, to the Jews of Genoa, Florence and
Venice. Very debauched, having aroused the jealousy of
King Sun, he spent 30 million to adorn his castle
water of Vaux, the accusation was brought against him

of speculation and accumulation. Its main processes
consist of the use of lotteries and annuities
viaseres ef des tontines.

— Here, now, is Jean-Baptiste Colbert 1661-
1689. This one, whom some claim to be the son of an
cloth merchant from Reims, and others
they descend from a noble Scottish family, made
his first experience was as a bank clerk-
Florentine quiers Cenarni and Maserani. Colbert, nah-
less, hated the tax collectors; he had contributed to
accuse Fouquet; his usual methods were the
confiscations of offices and the elimination of
rent quarters: 1l operated the chamber of
Justice against the financiers. But he's a man.
orderly and a skilled administrator, we owe him the
First idea of consumption taxes; 1l
fostered the creation of several ac- companies
tionaires, among others, those of India, of the
Mexico, Senegal and Canada.

— I come to Samuel Bernard, engraver (1685-1730.
He is a Jewish discounter, a supplier to the armies;
He quickly became rich enough to lend money
thirty million on farm notes and twenty-five
millions on a single banknote from the king. His apologists
admit that he acted in a way "to make himself completely
"days master of prices and rates of each
"Something, and he was definitely playing that game." Is this...

famous for its monopolization of all the wines of Es-
loincloth. Great bon vivant, great debaucher, Jew of
Louis XIV and Louis XV he owes, to so many qua-
titles, letters of nobility, and buys counties
and marquisates. His eldest son was called count
de Rieux, the younger, Count of Coubert: his daughter married
President Molé; the Boulainvilliers and the Cosse-

Brissac have the blood of this Jew in their veins:
It is no wonder, then, that we see, under the regency,
The gentry, Judaizing to excess! Party of
nothing, Samuel died with over sixty thousand
lions of fortune.

— Vojei the beginning of the iron companies-
taxes. More than ever the bourgeoisie
The nobility escaped through millions.

— In 1677 Tempier and Co. had, for thirty-seven
nillions, the aids and domains, the salt tax and the
five large farms. Among the co-farmers, we find
first, the ancestors of many magistrates ac-
tuels and a large number of financiers. He + to
D'erthelot, rue de la Cerisaie, .Blin, rue Saint-Roch,
Homanet, rue Kainte-Croix-de-la-Bretonnerie, Îles
L'Huillier brothers, summer. /

10. HISTORICAL SYNTHESIS,

— In 1704, a new lease: forty-one thousand
lions and three million pins, passed on in the name of
Charles-Feruand and Co. Among the co-farmers we
We find Arnauld, rue d'Anjou, in the Marais (of the
lamille of Arnauld-d Andilly-Pompone; Hénault, street
du Bouloi, (he's the millionaire president sung about)
by Voltaire: Legendre, Place des Victoires, fannile
still financial; Grandeal, a group of bankers,
who owned almost all of the NKeuve-des- street
Small Fields.

— In 1715 it was the Verville Company that-
The farmer came for seventy-six million.

There one finds the Messrs. de Boulogne, perpetually
financiers, and also the Jontiqny; then, Messrs. de
Montimerque, who became magistrates; then the Pairs
Who, later, wrote to each other from Azy and called themselves
also Benoist.

All these partners sublet their farms
with benefits and risk cancellation. Treaties
passed from hand to hand, until the big bour-
oeeois who lent money to the Company of
[lermes au denier 2, |

We shudder at the thought of what it must have cost
to the people, the millions advanced by the farmers.

Here, now, is the king of gamers, Jean Law:
He is the one who replaced the tax farmers. His

bank gives ?02 0/0 of Benelices, the shares

They then rose from 500 pounds to 10,550 pounds,
then at 20,000 in 1719, but they fall in-
following o books (December 31, 1720). Parliament
orders his arrest; the regent
milk escape,

As we can see, modern methods have not
Nothing innovates.

After this bankruptcy, Law traveled around Europe
He was regarded and adored by all the princes: he died at
Venice in 1729.

The Condé family owes him the greatest
part of his fortune and the current Lau- family
Riston belongs to his descendants.

Law had foreseen the Bank of France and the Credit
Land; His system perished through exaggeration of
fictitious capital.

Who would dare say that in our time the mass of

Our institutions will not perish in the same way?

Money is increasingly becoming the symbol of
royalty; princes play like servants:
In turn, the servants play like princes.
Soon we won't be able to tell them apart anymore.

The nobles spend lavishly: the servants
accumulate, and, from [734 to 1745, these are the sons

from an innkeeper in the Dauphiné who will run the
Scepter of Your Finance: the Paris brothers.

These individuals leased the general farms that

Law had taken them away for some time.
But, after his downfall, the regent recalled them. The four
brothers worked extensively with the Marchioness of
Pray, businesswoman, as Voltaire said,
Hille, a contractor, Mr. de Pléneuf, a friend of the agio-
Bourbon, to whom Law had made sixty
millions to which we owe Chantilly), and,
Finally, the last asset with all the financiers of
the era.

When Cardinal Kleurv was minister, he em-
Bastilla, without ceremony, one of the Paris brothers. This cardinal-
nal had, moreover, adopted the system which consisted of
was trying to extort money from financiers, which is, like
I, Pat, demonstrated the application, in reverse, of the jubilee.
of Moses, for it is the forced jubilee. The descendants
The people of Paris called themselves Count de la Blache and mar-
quis de Brunois, It is good to take these into account
racial mixing: they explain the baseness
of our aristocracies.

The number of obscure commoners, who put the
hand to the general farms, raise their fortune
to the detriment of the general public, believes by day
In Daylight.

— The ball of 1728 was granted to Pierre Carlier and

Louis Bourgeois, for seventy-six thousand
lions.

'Among the farmers of that era, I must mention
a few names.

First, Alexander Joseph the Rich of Popeli-
nière (1720-1760), a bon vivant and a Don Juan, famous-
marked by its scandals and its squandering, which
which, moreover, earned him the removal of his position.

I must then mention Claude Dupin, a former ca-
captain, and his wife Madame Dupin, a great friend
by Jean-Jacques Rousseau.

Then, another bon vivant, from the Live d'Epinay (T30-
1760), deposed in the same way as Popeli-
nière and for the same reasons, a great friend of man-
Lady of Pompadour.

— I'm moving on to a financier who, in his spare time
Remorse, produced some beautiful pages: it is
Helvétius, belonging to a family of doctors.
He had the sincerity to write that: "The actions of
"Man's desires are determined by pleasure and by
"Selfishness," it was confessing his entire existence
whole.

I must also mention the Grimod family of the
Reynière, those of Cazes, that of Joly, including the
names are still known today.

— The lease of 1740 was held by Bourret and
for a figure of eighty-five million. Bourret is

J.

rich enough to offer to Louis XV, in the forest of
Sénard, a lunch that cost him 300,000 Hvres.
Around Jui, we find the de Beauimort, Inagis-
The Laborde family, financiers of Spanish origin,
the Hague family, and finally the Masade family.

— With the lease of 1763, given to /ean-Joseph
Prerét, for ninety million, one
Here appear the Bordas, the d'Agincourts, the d'Ar-
Lincourt. The Boismont family. The La [lante] family, the Haudry family
the SOUL, the Sainte-Amaranthe, the Sénae and the
Lronchin.

Among the bankers and suppliers of the time.
I must also mention Aarignu, the lady's brother.
of Pompadour. We know that Pompadour and Marienx
Their father was the general supplier Poisson,
whose name has been perpetuated, in finance, until
our days,

— Besides the tax farmers, he was dealing with the con-
general financial troleurs.

Among them, we must mention Jean Berlin, who, for the
first laws, since the Middle Ages, officially negotiated-
Heavenly and in the name of the treasury, several loans
with the Jewish community of Metz and A
sace, These, for their first Blow, lent to
State ten million at 24% compound interest, by
year, taking, as a guarantee, the income of

two provinces, these loans did not arouse any

anger, but Jean Bertin resorted to taxation and
The parliaments became angry,

The disorder of the finances and the ruin of the country
were the direct result of the actions of all these
Financials. To keep them in check, one needs a
a Jew more Jewish than they are: and it is to a clergyman,
Laboé Terray, supposedly an enemy of the Jesuits, that
[70

1374. Naturally the system he employs con-

we agree with the general control of finances!
insists on reducing annuities. on canceling the effects of
treasure in circulation, which ruined many
settlers and bankers, but what does not prevent-
cha not to bring it to one hundred and eighty million the
lease of general farms,

This was, as we can see, the direct application of
the ecclesiastical reaction, that is to say, the Jewish community
stripping the Jewish community.

I can summarize this abbot's theory in one word:
Someone was complaining to Jui that, with his
system, he would soon come to take the money
in the pockets.

— Or where on earth do you want me to take it? re-
laid the words of Abbot Terray.

He was, in fact, very rich personally.
surrounded by women, — among others Madame du
Barry, — and deeply implicated in a flurry of spe-

culations.

It's near Terray that we begin to see
to flourish the financial school of Geneva. Already, in
the royal almanac of 1764, one could see, under the ru-
brick: bankers for drafts and place remittances
in place, MM. Thélusson, Necker et Cie, rue Michel-
le-Comte.

I will not attempt to recount either Necker or
[alonne; I will only say that with them the games
Stock market transactions take on an almost legal character.

A triumvirate that caused quite a stir and that
reminds us of our current unions, which were composed of
('lavière, Genevan banker, of Canon Sahu-
quet d'Espagnac and Abbot Charles-Maurice de Tal-
The yrua ncl- P,. rigord ,

We are approaching the final liquidation
1790-1792), We resort to assignats, the svs-
The practice of confiscations is becoming widespread.

The National Convention sees three rise up
bitter enemies of the tax farmers:; Pun was
the chemist Æourcroy; the other, a former cornetie
named de Montaut and finally .fnfoine Dupin, ex-
farm worker.

The last lease had an unknown Jewish label.
testable, 11 had been passed in the name of Darid, Sa-
Lazar and Mager.

The great fortunes, discovered among the iron-

The first generals had terrified the Convention.

David, Salazar and Mager were closely watched, res-
titled ?%5 million; they thus confessed their
abuses.

[They would have paid even more, either osten-
possibly, as if by transaction, either in secret,
to buy their impunity, if Robespierre hadn't
took over the management of the social liquidation
which was necessary,

Thirty-five tax farmers were arrested and
I note, among their names, those of Messrs. Clément

Delaage, Jacques Paule, Jean Vento, Albert Santot,
Papillon de Hauteroche, Gibert Neuilly, François
Borgeot; Laleuse de (rrille, Balthazar Danger-Ba-
aneux, J.-B. Boulogne, Marie de la Haute, Noël De-
tisine, Didelot, Duvancel, eLC., they were judged... on
knows the rest.

In 179, a remarkable event occurred.
Hit a procedure to rehabilitate the farmers ge-
orders executed, and it was Dupin himself who
came to present to the tribune the counterpoint of his
accusations.

Dupin was rehabilitated, they wanted to accuse him; a
Amnesty saved him; he kept his fortune. What is it?
What became of him? There are so many Dupins in France that
I dare not look for him.

As for the motive that drove Dupin de la Con-
intervention to destroy, within one year, all

We can conjecture what he had done, but no
to prove it,

I simply note that Robespierre is not
no longer there, and France is moving forward, by leaps and bounds.
around the time when new Jewish coalitions
will dominate the island governments. I note
also that the rehabilitation of the farmers exé-
eutés had, to a large extent, a plato- character
nic; the government could not restore mi Îles
neither the goods sold nor the confiscated sums of money
about the Company.

Two traffickers had bought the hotel of
general farms; one, a Prussian, a spy
named Sigismund Ehrenreich, Count of Kedern:
the other, the famous Saint-Simon, future head of the
Saint-Simonian Jewish community.

Having reached this point in my summary, I will limit myself
to indicate the invasion of foreign traffickers.
sers pris, «les alors, des proportions énormément.

The first empire died from it, and royalty from it.
VOGUE,

From now on, regardless of the form of government-

ment; the kingship is in the hands of the men of arms

went and they will choose, successively, as their leader
apparent, any man who, according to the expression
from the German I quoted at the beginning of this syn-
their thesis will seem capable of making them win
only one percent.

This apparent leader will also be called
Louis XVI or Charles X, that Louis-Philippe or
Napoleon [and he almost ended up being called Henri] 1873:
or it will be a great honor for the latter of
Bourbons, that they had not listened to the proposals
Jewish issues.

[had understood that the coalitions that the ground-
hicitaient were the expression of a vast speculation-
tion, and despairing of making them accept, in
their purity, the true or false principles that
He professed in good faith, he abstained.

(As for France, it neither won nor lost in
her abstention; she is currently struggling with
amidst the less avowable desires, and, this,
for this reason alone, that the true strength
being the arcent, and the silver being in the Jewish possession, he
it is impossible to enforce any principle
of economic interest.

The example of England.

|, Augletcrre, Jewish ionarchy. - Bismarck's error. -
(Concentration of wealth in England, - List of
fortunes, - Financial internationalism. - Amortization-
They died by death, - English ministers in France. - The
Jewishness and the newspapers. - Slavery of the press, - The
Science and information. - The auxiliaries of the Jewish community,

- The savage Jufte,

One last word:

Nothing demonstrates, more forcefully, where can

to arrive at a people among whom Judaism
uWiomphe, that the role of England, especially
since the time when its history had to be recorded
the actions of this violent judiciary who had
ho: Cromwell,

England is a Jewish monarchy by ex-
excellence. Consequently, she has everything moanayé,
time itself. Money serves as his patriotism.
sie and army.

His queen is a ghost that the fords make move-
to see as they please.

His people are a corpse that would live and who
He who believes himself free, yet is a slave, dies; who
believes he earns money through work and who
nourished by its Ways,

England is far more our enemy than
Prussia; she plunders and poisons us with-
then one hundred and fifty years: moreover, upon closer inspection-
der things, she was behind her in [S70.

Prussia made a mistake. It consists of
to have been duped by England.

If the Iron Chancellor, whose
penetration, had an accurate understanding of the interests
of his own country, not {ant for the pre-
sense, which is childish, that for the future,
which should be a most serious concern
Like a true statesman, he would have taken COM
that the place should be to ask the Jews, who had de-
voré Alsace and Lorraine, a territory whose
possession ne Jui is worth no more than Ja
France's anger. He had to turn his gaze away.
flowers and to blame the executioner rather than the
victim.

No way! English Jewry was quite strong.

Fear blinded even the Prussian chancellor!

X. — THE EXAMPLE OF ENGLAND. island

Why be surprised?

The hoarding of wealth is at its peak.
In England: peasants are dying from it and the
workers do not live off it

A recent statistic from an-
Ulaise, explain that on the ISS, there are 35 million souls.
inhabitants of England are dominated by one hundred thousand
millionaires, who own everything.

In turn, the 100,000 millionaires have a
a general staff of 10,909 high-ranking lords, who,
in securities or land, hold the largest
part of the concentrated wealth.

Fortunes are divided into two categories
Landed wealth and movable wealth:
often they are held together in the same hand.

The British Isles have, as their surface area,
31 million hectares; 2,238 people have, at
They alone cover 16 million hectares!

We know that in England, the owners of
soils are, like the rites of the Bible, inexpressive-
prayers: nothing, moreover, resembles the yubile
Jewish, like the islands, practiced emphyteutic leases.

in this country.

112 HISTORICAL SYNTHESIS.
Here is a list of the main English leutes:

Assessment

We, the Superticians, possess 'real fortunes'
in millions of francs.
Due from Norfolk... [N.000 295
Marquis of Bute.. 11,000 19:
Due de Buccleugh. LS. O0) LT
Due to Northum-

DOTLAN EME SN 19, 00H 145
Sir .H.-\W\, Ramsden, 2,000 Bed

Due to Devonshire. 15,000 to 114
Count of Derbv., 265,000 147
Duke of Bedford.... 35,000 [IR
Due de ffamilton.. 53, OUU [1%
Due from Portland... Ga, 000 110
County Fitz-William. 16,000 113
Ducede Sutherland. ASS. 000 [OS
Lord Tredegar,..., 16, O0) 1 (4
Count of Dudlev, 10,000 104
Lord Calthorpe..., 3,000 10°
Lordeailtlon 1222 1.000 91
Marquis of Anglesey 10,010 90

Fofaura 1,197,000 dE)

Thus, {7 people hold more than a million
d'hedares worth ? 1/4 billion.

Here now, according to the successions or-
green for the past 10 years, the movable fortunes which
have changed hands.

[It goes without saying that the accused figure is.
certainly, less than the truth, because the most

The holy duty of the Jewish people is to escape from

the tax.
Assessment
Our movable assets
in millions of francs.
Baron L:'N.:.de Rothschild. . . .… . . 63.0
MPPaAmDer ton HeVATOO 2nd UN 176)
PACKAGE This DNA ALMA EEMRNANT AA OR E2:0
LÉ Pr AA CEA 0 0 ER ES AE 4
Due from Portland 31.0
MM Year. ME)
M: Th'Wivgley.. SAN)
Mr. Crawshay. 30
MI. HR. Mills 30
Mr. Laneworthyw. . Al)
Mr. James Baird. . 30)
1 GA 8 ta 0 Ka RE BÈ4 -Q 1 o) P RE LITE
Baron Wolverton (Gr. Glyn). 25
NM JOSedNiEOVe Lee AT
NMJONRIPeNNIU TS TEE ENS 27

NP PNOLHTON.e: Ne OCT 25

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N. EF. Mackenzie.

I have to stop there, fortunes of 12 million
|/2 abound and we would reach fifty-
billions of wools.

And then, let's not forget, the fortunes
real movable assets escape control: if lad-
The English government may know a part
of movable possessions, she has no means
to list the fortunes made abroad.

Financial internationalism, a kind of free

10.

HISTORICAL SYNTHESIS.

exchange of the sticker paper, transformation na-
the turelle and absolutely Jewish nature of the bill of exchange,
has no other aim than to conceal, from
Looks, the enormity of the wealth amassed.

How many foreigners own property in France?
real estate and securities:

However, it is precisely this internationalism that...
destroys all national policies.

At the top, as at the bottom of the ladder, the intern-
Nationalism is a theory that is fatal to the people.
For France, in particular, the game is not
equal point: I say this quite plainly to those who declare
Having no homeland, they unwittingly become the
a game of all the Jewish factions

Indeed, and especially in England, lef-
The egregious inequity of wealth distribution
reduced to a state of vassalage, the popular masses:
of the Iors, no personal independence ei
no possible struggle

If a few rare daring ones manage to hold on
The blow, we pay them to silence the Islands. In An-
œleterre, that is what victory consists of in
the "struggle for life."

But the Jewish community knows perfectly well what it's doing when it pays
Thus: it dampens resistances, but this damping-
The weaving is calculated in such a way that it is well

certain that I would never fully recoup my investment.

X. — THE EXAMPLE OF ENGLAND. 115

Death is the collaborator in his calculations:
for a depreciation paid, it x to 10,000 depre-
Weavings executed by nature. This rolling
prolongs the duration of depreciation and, during
During this time, land grabs are expanding.

As a result, the English press is subservient.
to the dominant Jewish community, as well as all the ser-
public vices and all functions.

Well! That's where we'll end up in France.
if we let the financiers have their way.

They have made giant strides since 1743, ep-
that to which, driven mad by a thirst for freedom, the theorists
emancipate those who gave their name to the
Jewish quarter.

Napoleon Bonaparte was the only one to understand
the danger it posed to France, too,
Never before had England developed more hatred and
no more energy to overthrow a sovereign.

Except for Napoleon and Chambord, all the princes
Exiles were pampered and fed by England,
until the time of their advent.

Since [S195, French policy has been absolute-
English ment, and its finance ministers are
English. I could name names and tell stories.
what it is like, precisely, when they are not

English, or those who hesitate to be so, that our ministers

diplomatic relations are being stolen, and tensions are rising immediately.
directly with this country.

At the very moment I am writing these lines, that the
observers of good faith would be kind enough to study
the situation on the other side of the English Channel. they ver-
will only see the semblance of severity of which, currently-
The Jewish community is the subject of discussion in France, coincides,
wonderfully, with the sudden aggravation of the
minor diplomatic incident between the two
Country.

[It has been almost impossible to find a
journal where I could have written the previous pages.

The French press is not free, no,
certainly, due to the Government, but also due to the
made Jews alone.

From time to time. Nevertheless, the newspapers
take a position on certain financial issues
cieres, under the pretext of the general interest,

Now, I would surprise my readers if I told them
I explained that, in most cases, the interest
ægenal is for form and that, in substance. it
There is an interest in July.

I will give an example

I drew from a magazine, affiliated with the Journal
Debates, organ of English interests in France.
the figures I gave above on the for-

English tunes.

Now, do we want to know what the opportunity is to
this publication, by Anglophiles who know,
as well as me, what a dreadful conclusion
Can this be used against England itself?

Here it is

Some financiers have created a Mortgage Credit
English: the figures in question demonstrate elai-
rement than the words "Land Credit", so well known
In France, they are merely an illusion, being applied
quarries to England; this serves a small-scale interest,
(juant to enlighten the French people, by signing them-
and the resulting land grabs, for sure
The newspaper I'm referring to didn't consider that.

I would say a lot if I wanted to study the atti-
various studies, taken from the press, on the questions
conversions, borrowings, pathways of
iron, gas lighting, which fascinated the public
public union.

For railways, for example, such as
As for gas, some have found a way to
to appear to fight the monopoly and its abuses, by
having it subsidized by him.

This sad observation is, unfortunately, explainable:

The writer and the politician are, generally speaking...
The poor: to start a newspaper, you need
Money, who provides it? The Jew: but he lays his
conditions, Naturally, it is a matter of doing the si-

incensed by all the abuses that interest him; and
This silence is all the more necessary for men
money, which it is impossible for them to earn—I don't
Don't say inherit — ten million in six years or one
billion in sixty, without them having done any hard work
addicted to delicacy and morality.

Deep down, very disdainful of science. The Juls
understood that newspapers, telegraphs, and railways
of iron, linking men and nations, were,
For them, it's a supplement to religious pulpits.
and that information was, from now on, the real means
to dominate.

Also, like religious sects of old
had monopolized and poisoned the "/enre, they ac-
Capent and poisoned islands, sources of lrfor-
nation.

After the information, they need action.

Here again, they have civil force, by means of
which they equalize their hoardings,

The bailiff, the notary, the solicitor, the stockbroker.
who borrow to pay their bills, find
always Jews, eternal lenders, and natural-
They are, in fact, under their control.

Finally, the magistrate, generally ill-equipped,
sovereignty is encountered in a thousand circumstances
Jewish people on her path, either in her family, or in

the little he possesses.

X. — THE EXAMPLE OF ENGLAND. 119

[It is not even the industrialist, that one believes-
rait BHbre that one, who, by the way, is not
slave of the Jews. Count, then, the Jews who
Are they on the board of the Bank of France?

Thus, the entire civil organization is subject to
the Jewish community, which has concentrated all its power
by having modern religions published by Iles
The voice of Christ, this appalling formula:

"TO EACH WHO HAS, 1L WILL BE GIVEN, AND TO HIM
(He who has nothing, even that will be taken from him: 2

This is not a formula for peace, it is a
declaration of war,

Honest work does not guarantee life and does not
It does not protect against ruin.

It's about taking without being taken. It's a struggle.
Wild. One is the food of the other. {It is
Weaker: too bad for him!

That said, let's see what the current situation is.
the predatory men (who oppress this country, el
Let us mention, in passing, those whose past allows
to believe that they would join in the necessary reforms
ways to avert the catastrophes towards which

We are rushing both France and Europe.

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MONOGRAPHS

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To Mr. Charles Ducher:

My dear colleague.

I don't want to forget that it's only in
your newspaper which it was not permitted to say almost
all my thoughts on the men of finance and on
the conspiracies of the Jews.

It is therefore quite natural that at the head of these mono-
nooraphies your former colleague returns

the justice that is owed to you.

PLUTARCH' (L.

dl) The newspaper Don Fabrice Au Ft fevrier ISS4 con-
Leniut's next opinion:

We will begin publishing tomorrow: The Kings of the
public license.

The author, seeing that he had to study the priests of
Plulus, resolved to sit PLUTARCH:

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SUPERPERSONALITIES

The monographs that follow were written
day by day, and under the influence of events-
daily comments.

No classification has been established, although
all were designed according to the same plan;
The author was, above all, guided by the importance of
people and by the ease of gathering information about them,
the most sincere information such as the ju-
the fairest elements,

However, when it came time to group them in this
In the first volume, he experienced some hesitation.
by comparing [the way they were written]
with the spirit that inspired the historical synthesis, their
serving as an introduction,

But he soon understood that he had to let go of
these monographs, their character, which is somewhat
of the controversy, because it was a way of
to make more vivid and animated, consequently, more
striking, the application of the principles developed

in the synthetic part.

dns RATER

12 A WORD ABOUT THE PERSONALITIES,

Moreover, it is impossible today, to
to recount, separately, the theories and the men
who profess or apply them.

The maneuvers belonging to what is called
Politics is so complicated that...
more often than not, the most respectable principles
are defended precisely by the people
more outlandish and, on the contrary, the most
dangerous acts are tolerated by the most...
estimable.

In both cases, there is an error; the only
The way to precisely clear Ja is to go
every right to man, to study his character,
to judge his actions, in order to unmask the error and
to determine whether it is intentional or involuntary,

In our time, history is no longer possible.
if we disregard personalities; in times
past experiences, it's from having practiced this abstract-
tion, that we have ended up truncating most of the
historical events and to give, as a result
tat, a meaning contrary to the truth.

But it's time to break with the routine.

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KINGS OF THE REPUBLIC

HISTORY OF THE JEWELS

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MONOGRAPHS

ROTHSCHILD. —:LEON SAV: — DUCLERC.: — MOREAU:
MALLET. — CAMONDO. — HIRSCH. — BAMBERGER.
STERN. — CAHEN DANVERS. — RISCHOFFSHEIM.

LÉVY-CRÉMIEU. — ERLANGER. — JOUBERT AND SAUTTER.

— PEREIRE. — DONON. — DURRIEU. — LERAUDY.
SOUBEYRAN. —— WILSON.

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Rothschild.

We're so used to seeing the sparkle
ten letters of this Germanic name, which we give them
gives, to each, a decimal value representing
Indeed, the unit followed by nine Zeros (which
(it's just a billion), and imagine the
Mr. Billionaire, like a
a kind of fantastic, imposing, enormous being, even
Hajestueux |!

What a mistake, though!

The provincial, prowling between four and five o'clock-
res, on the asphalt of our boulevards, is exposed to
to meet and even rub shoulders with this extraordinary being
naire—for him, drooling like a mere mor-
such and lorenant, with some insolence, the people
who pass by him.

Yet no one has anything that attracts the re-

var.

jien, which aims for gentleness, from the outside

12N MONOGRAPHS,

and in ways, € poor ingot has the pain of
to have never succeeded: this last word remaining.
Moreover, clinging to his entire person.

All he could do was look an-
Œlais: and, in the way he wears his white beard--
It's strange, it seems he's taken it upon himself to put
on his neck an upside-down image of Moses' head: also
he tucked his sideburns neatly under his jowls,
just as the prophet launched, from the summit of his
front, the two biblical rays.

Stiff, by intention. Composed, by habit, he
is known to be proud, especially for his coachman, when-
that he throws his "sulvez-mn0a" at her, as if his
the mouth was an insufficient universe to contain the
a single word from his vast personality.

Ordinarily he listens to himself speak: he expresses himself slowly
tement and cause little... out of caution.

Just think! He still has Ia ba- in his throat
atavistic lance, i.e., trebuchet with the ragged louis, and
His word is golden: he knows it and spares him.

This savings is, moreover, the only one he pro-
care for his fellow citizens: 1] takes all the others
with trapezoidal agility.

This billionaire, however, has two sorrows: he
his name is Alphonse and he lives in a lodge on Laflite Street, which
has nothing in common, alas! with the suburb
Saint-(rermain).

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Oh! the Faubourg Saint-Germain! that eternal dream-
the best of all the Rothschilds!

Outrageous disappointment! To have so much power
by the millions and to say to oneself: something is going to happen
that I cannot have,

To be a baron in a Republic and not be able to
to be counted only in a balance sheet and thanks to the sup-
pressure of a letter prostituting the word!

[There was a time when in this family we had]
The Duchess aspired to a stool at court
d'Angoulême responded with a "fie!" so
accentuated, that the Rothschilds ceased to be le-
optimists and turned to the Orléans family.

The initial efforts were in vain. The duke never
d'Orléans refused to receive the Rothschilds at
Chantilliv.

[The same was not true of the Duke of Nemours.
With the Duke of Orléans dead, the ice was broken.

How distant those times seem! Today Al-
phonse can rub shoulders with everyone with impunity
princes, thinking they would thus acquire something
their dignity, and, surprisingly, 1l n'ar-
river than to erode this dignity with less pro-
Hit as if it were a simple tournament pound.

And besides, the Rothschilds are easily deluded.
and often learn very harsh lessons from the
part of the princes, who are somewhat rigid,

ee

150 MONOGRAPHS,

even when they are not of good quality. Thus,
Few people know the cause of their
long period of sulking against the Empire.

The event took place in Ferrières, where AT-'s father
phonse often received Prince Louis Napoleon
Léon, then President of the Republic.

[There had been a break between Louis and the general]
Changarnier, but the old baron, who knew very well
although politics was one of his best
elements of fortune, had dreamed of bringing together the
two statesmen.

T

Louis thus met Changarnier by chance.
to the erricres.

The old baron was walking them in the park, fort
embarrassed to start [a conversation, when-
They did so in the following ingenious way:

— Well then! he exclaimed, let's be a little foolish*,
otr'est-ce vue cest oue cette œuerelle & Allemand !.….
Let's tear ourselves away, by Jove! Let's tear ourselves away!

However little prince Louis was, this fine and delicate-
his opening remarks offended him: 11 he raised his
shoulders and turned his back on the baron.

He was stung to the quick: he first made a
strong opposition to the new regime, very cer-
tainement, if he had not been the Austrian consul,
Napoleon had sent him to Mazas to reflect on the in-

conveniences of conducting financial diplomacy,

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ROTHSCHILD. sl

The father's traditions became those of the son, and if
I am well informed, a similar mishap occurred.
happened to Alphonse from a prince of
popular association and which was called Gambetta,

At the beginning of the grand ministry, Alphonse, esti-
stating that Gambetta was a power with the-
which one should count, he hastened to run over
in the presence of the tribune,

He fled and made an antechamber available; then finally,
When his turn came, he received it: and Torque the financier
Gambetta had explained the purpose of his visit, with this
Orosse's voice and that accent we knew, se con-
tried to answer him:

Sir Baron, you will come here when I
I'll call you!

Alphonse left; but, a few months later,
the Grand Ministry did the same, for the Grand Ministry
nistere was not disposed to act, as, thirty
Louis-Napoleon would have acted years earlier.

Alphonse therefore maintains his father's policy.
and, even now, it is the linchpin of all the
Orleanist developments: one only wonders
why he never sought the office of de-
whore.

1:52 MONOGRAPHS.

[It is true that in Ferrieres the Rothschilds are
considered clerical; in Paris, on rue Vivienne, one
declares that Alphonse is the most intelligent of the
family.

Moreover, his father was very witty,

This spirit was so original, in fact, that one
He had been given a proper name: he was called
Henri Hein.

Well, there you have it! Flenri Heine is no more. It's true.
that Alphonse often scratched his forehead while he-
weant to {bert Woljÿ, and has long meditated on
this algebraic equation:

Bert Wolf is-1l to Henri Fleine What Mphonse

Is it James's? Or, if you prefer:
LATE to PRAONES ME

Unfortunately, the equation above com-
Two unknown people were inside, and Alphonse's eyes gaped open.
in front of his question mark.

[It is necessary, moreover, to give this due credit to public opinion]
The public aspect is that, until now, it has not
managed to baptize Alphonse's spirit: it is
true anonymity, and it's even the only one
a lesson that the financier personally practices
the Companies Act of 1867.

For a long time, the Rothschilds resided in France
as foreigners.

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LOTHSCHILD. 1.55

Alphonse is the first Frenchman of this breed.

and it was under the Republic of 18348 that he requested
the role of a citizen.

This singular honor bestowed upon the Republic
had multiple causes.

The riot was rumbling, it was even burning some
castles; the old baron, understanding well that his
A leak would be the signal of an inevitable contusion
stroked the popular ogre: 11 subscribed for
20,000 francs for the wounded and the workers
without work {at the same time, he was getting naturalized
his son Alphonse, |

And this same baron who, one day when Henry
"She wasn't there," the painter exclaimed.
calling him: "Hey, Mr. Decorated Worker"
he made himself small and trembling before the great
moustaches, the wand saber and red scarf of
Caussidiére, then prefect of police.

We may not know that Caussidiere, well
The devil, deep down, later became a wine merchant.
“Alphonse’s father’s lineage, here is the story:

One day, Marc Caussidiére showed up on the street
Lailitte, and the banker is panicking:

— Let’s go! no weakness, citoven Rothschild

|C, answer for yourself.

L) Comine today for the victims of Ischia,

.

154 MONOGRAPHS.

The old baron dreamed all night, mediocre-
lying confidently in the promises of a police officer
revolutionary.

However, as he soon realized that his
hotel on rue Laffitte, as well as its properties
those from Suresnes and Ferrieres were guarded and put
Safe from attack, he understood that, truly, he
had found a protector.

The first, he was grateful and a few months later
later, when Caussidière, in turn, was outlawed,
arrived in London penniless, he received from

Paris, the following letter:

\ounsicur.

Allow me to make available to you a
a sum of 30,000 francs. This small amount of capital will help you
to undertake some industry on the hard ground
from exile. You will return it to me in ten years, in
Twenty years old, whenever you want. It's a weakness
a token of appreciation for the great servants
vices that you have brought back to the country.

I am completely yours.

ROTHSCHILD.
Caussidière created a wine warehouse, which prospered

and returned the money received very quickly.

The baron was congratulated on this act of gratitude.

ROTHSCHIELD. | 199

but fled, as if he were ashamed of what he
had done so, replied:

— [;e tiable is never weak! Who knows!
We will perhaps delay it.

Findique this precedent to the police prefects who
would aspire to become wine merchants.

But what about the baron's reply? If we
remembers that the same person called a brave man an idiot
coachman Jui bringing back a porefeuille, stuffed with
banknotes, which he had forgotten in a carriage
a rainy day and good fortune, in him
However, by throwing in a 500-franc note, one has the
right to believe that by receiving from Caussidiére the

Repayment of the 30,000 francs, he conceived a
mediocre opinion of the exiled republican.

Such is the man, such is the race that exercises
in republican France a true power-
Royally!

Skeptical about loyalty, the Roths-
children poison all the authorities, inter-
come into play in all transactions, not at all
in the general interest, but in an ex- interest
strictly personal.

Doubly Jewish, moreover, if you will.
remember that, in the Jewish race, a financier
Israelite to himself: indicated two different castes
annuities

German Jews and Portuguese Jews.

The first group, disdainful of industry and not
approaching him only to exhaust him, without a homeland, without
generosity; the latter, undoubtedly eager for gain,
but adopting a nation and letting it be beneficent,
to some extent, conceptions of their
Industrial winemaking.

The Rothschilds are German and, when there is
Forty years old, Fun of them had otter-
dance of exclaiming:

"The war will not be fought because the house

Tothschild doesn't want it: »

He was certainly not inspired by inte-
I'm from France and I will prove it.

We have just seen that from a human point of view. Island
Rothschild's gold bar does not inspire much sympathy:
It's quite pious when one studies the Jewish instrument.
lonetionnant,

lei, Findividu disappears leaving in his place a
A wonderfully arranged, gloriously arranged pump
to vacuum up the eggs.

[v, a, moreover, in the Rothschild house a
a system which is a tradition: it consists of developing
nir depositaire, under one pretext or another,

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ROTHSCHILD. 137

using other people's money, making them work for it, in such a way
so that the risk is for others and the profit for
the house,

The process isn't exactly new, but there is a
a way to implement it, and that's the old father
Aanselme-Maver Rothschild, good July from Frankfurt,
who accomplished it with marvelous dexterity.

The strangest thing is that, while committing a
a true abuse of deposit, as I will demonize him.
to ter, Maver-Anselme Rothschild found the way
to pass for a very honest man.

Here's the fact:

It was the end of 1793; the Convention was throwing

an army of 300,000 men on Europe.

The little German princes fled in terror.
most often without taking the time to do their
trunk and to save their treasure.

One of them, a little prince, the more astute land-
Orave of Hesse-Cassel, did not wait for the troops
French women, and, packing her diamonds, with two
where three million thalers, he took the road to
Frankfurt,

He was a small Jewish moneylender, a great numismatist.
and regular supplier of medals of the land-
vrave in question.

— Mayer, he said, handing him the cassette,
I believe you are honest and conscientious. Here is all that

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that I possess, accept the deposit, you return it to me
dras in better times.

The Jew prostrated himself before the trust he
was the object; nevertheless, he said to the prince:

— Do you forget that the Republican army will be
Perhaps within our walls before eight days?

— You think so? Mayer!

— At the rate these madmen are going, each
expects to see them descend upon us: and, added the
Jewish man looking at his interlocutor with some
malice, you understand, my lord, it will be the
Looting!

— Well, Mayer, God forbid! I won't tell you
request for receipt point

Before the end of the week, Frankfurt had...
due to the French troops: the house of
Mayer: hence complete ruin,

Then the French evacuated: calm was restored.
blit. So, without exciting, in any way, leton-
In the meantime, Mayer reopened his shop and resumed his painting
tit commerce.

[He began by crying out in misery and begging]
Many people wrote it. Little by little, however, his
prosperity became apparent, so much so that it was...
was already considered, in 1902?, the richest banker
quier of Germany.

We can guess what happened: the cassette of

landgrave had been buried deep within the
cellars.

No receipt, therefore no entry to the books:
so that all the apparent money had to be par-
crushed milk.

Once the danger had passed, what should the
The conduct of the Jew?

Those who follow the straight line will say, all of
next, that he should advise the prince of the good savior-
ment of its deposit.

Mayer found it much simpler to use it-
to see for his own business. [It is not a question of knowing
if success has proven him right 'in every hypo-
thesis, he had committed a breach of deposit, he
On the contrary, the question is whether, having saved a
fortune, far greater than ever had
It was his own, he was not to report it to the prince
who, most certainly, would not have refused to do so
sponsor.

Mayer did nothing of the sort, having become powerful
He was so rich, he didn't even try to warn the
poor devil of a prince, and that was the only need
who brought the latter to the Jew.

So, towards the end of 1802, the landgrave, having become,
by the will of Napoleon, Elector of Lem-
worse Germanic, obtained permission to return
in his states,

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140 MONOGRAPHS,

The newspapers of the time had reported in
details the looting of Mayer Roth's house-
schild, whose ruin had been notorious: nothing-
less, passing through Franclort, the prince stopped
at his home:

"Hello, Mayer," he said to him, "finally we have Ja
Peace, my old friend. Plague! It costs us dearly;
you see an unfortunate prince as poor as
Job.

— You? Poor man, my lord!

— Well! No doubt, since those damned sans-
Your underpants stole my coins along with yours. I'll...
I will ask, however, if it doesn't bother you too much, to
to give me a small advance on the compensation which
m is waiting in Cassel.

The story I am transcribing does not manifest itself in the
Prince, no hesitation.

Having no receipt, he does not request a refund.
institution, but a "small advance"; moreover, he "
A good guarantee: his compensation. Now, he knows very well
that a Jew, even if ruined, can always find money
to lend on a good pledge.

As for Mayer, he was pensive, he was meditating, by
a bold move, to transform his prince into a
diplomatic broker, able to get him
the choir of all the princes of Germany. fl

dreamed, as they say in financial jargon, of

to make an impressive advertisement by "amazing" its
song.

We will see that he succeeds completely.

[E said to the prince:]

— There is no need to resort to borrowing, mon-
Lord. I have here, perfectly intact, the deposit that
Your Highness confided in me.

— Hey! So you weren't robbed?

-- Forgive me, the French have done everything to me
taken, and I was careful not to anger them by my resistance
tance; they would have conducted more rigorous searches
reuses in my cellars where I had hidden your dia-
Mants and your gold.

— Is that possible!

— For nine years, sir, to de-
I am distressed by the loss of my own money.
I took the liberty of bringing yours to the forefront, all of them.
My banking transactions have been successful, and I
then, without hesitation, return the sum to you in-
hicre aree les intérêts & 9 percent.

The prince wept with joy, and cried out:

— Mi Mayer! You are the most honest Jew that
I know! Keep my money, keep it
You can assert your claim, lose it even, if you so choose.
I don't want a receipt for it for the next twenty years, and
I undertake to only take interest at ? percent.

Reading the account of this assault on one's parents is like a dream.

Energy that moves between and ? percent. This
An "honest" Jew, because he is not a thief.
is still a marvel!

However, it is not five percent and the capital that
owed the Jew, but all that he had was going to
[œné. 11] is careful not to offer it, he is thirsty for <e
tariler.

As for the prince, he is somewhat Jewish, and also fled: he
to immediately become the banker's partner, as
Maver had foreseen it, he immediately made his
broker; 1 liter peddles this in all the living rooms
The astonishing thing is that a Jew, able to keep the ar-
gent, a oflert de le rendre!

In short, he did so well that in 1814, at the conferences
from Vienna, it was by telling the assembled sovereigns-
nis the story of the cassette, which he procured for the house-
his Rothschild clientele of the Sainte-Allance,
that is to say, a monopoly on all loans
luturs.

It was an immense fortune.

Old Maver left five sons, who created
a financial pentarchy, and divided five
capitals of Europe.

One of the sons, Anselm, sat in Frankfurt:
Solomon, in Vienna; Nathan, in Manchester, then in
London; Charles, in Naples, and James, in Paris.

P,

The latter is Alphonse's father.

The two houses in London and Paris remember each other.
Nathan and his biographers mutually agreed
portray them as completely unscrupulous,
He was a man of big moves. He was the one who...
finding in Brussels on the day of the Battle of Wa-
Terloo immediately jumps onto a horse, runs
at full gallop towards the sea, crossed the strait on
a boat, and, arriving twenty-four hours later
as soon as the new official one, buys on the market

all the income he can find, which allows him to-
puts it into practice, without trouble or remorse, /reute-
ciny nalions in a single sweep!

Meanwhile, his brothers were also winning,
one hundred million!

And that is why, Frenchmen, the annuity that was at
"3 francs the day before Waterloo, was 66 francs"

a few days later, and then in ST francs.

I showed old Maver, the Roths- family's ancestor
child, casually disposing of a sugary stash; I have
Nathan, one of the sons, was shown prostrating himself with a de-
sastre to play the stock market; here is now
James established himself as a moneylender in Paris.

I have, in another work, extensively recounted,
With figures in hand, the investiture of this financier

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in all French affairs: I must therefore
I will limit myself here to summarizing his role, in broad strokes.
adding some typical details.

Everyone knows that in 1815, the English demanded.
with their usual rapacity, which we compensate
down to the last cent, all their compatriots
whose properties in France had been cont-
quaestred by the revolutionary laws.

The settlement of these compensations was carried out first
in Paris and ended in London. The government-
The French ment had allocated, for these payments,
6.5 million in perpetual annuities 500:

The recipient of the compensation was to receive it.
not in cash, but in annuities, and, during
for the entire duration of the liquidation, these
annuities were to remain deposited, their arrears

were to be used in the purchase of annuities: if
although a compensation claimant who might, for example,
He waited three years for the settlement of his compensation.
was to receive, not only his capital, at the rate
fixed by the conventions, but also the interests

accumulated and compounded assets represented by annuities
additional purchases, semi-annually, since
[816 until the day of payment.
James, representing his countryman in London, and
acting also on his own behalf, he took advantage of

the long wait imposed on claimants for

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buy their liquidation certificates at rock-bottom prices
donation.

When we multiply the numbers under the eyes, we can
easily realize that the Jew was able to realize-
to generate profits of 60 and 80 O0.

But this would still be nothing: it was pi-
English rats against Englishmen; the worst part is
that, by this method, James and Nathan
facilitated the most serious violations committed
to the detriment of the French treasury.

Special agreements with England, in
stipulating six and a half million in rents, had
expressly stated that, if this figure was insufficient
By reading, France would close the deficit; but
that, if there was a surplus, he would refund
France with compound interest and accus-
mules.

The two Rothschilds, financial intermediaries
In this operation, they conspired like thieves.
Loire,

In 1821, the English claimed that he had
a deficit, and they demanded new funds. However,
There was no deficit; the Rothschilds had,
in deposit, one million unused annuities; and
This is so true that, at the official closing of
this liquidation, in July 1826, an account, ap-
proven by the House of Commons, and published

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in IS31 alone, it still amounted to 700,000 francs

of perpetual annuities for our employees.

The Rothschilds knew very well that he was in-

prohibited, by treaties, the negotiation of depositary annuities
sces in their hands, for the benefit of the compensation-
res; 11s also knew, very well, that this is not
not with that money that was meant to be used for building or decorating
Buckingham Palace, paying for the coronation
and the mistresses of George IV, to provide assistance
to the distressed workers of Lancashire, and, during-
that they have made themselves Intermediate Islands of new
complaints, they knew perfectly well that it was
an attempted extortion; that the accounts were
false and that France, far from being indebted, was
creditor,

They said nothing: they accomplished enormous be-
nelices on the funds seized from the French people.
and, consequently, deserve no trust when-
that it is a matter of having them manage international interests
nationals.

Moreover, during this time, with this same ar-
went, they had lent Prussia 1295 million
(1825), and, thanks to the Holy Alliance, they had
negotiated for eight billion in various loans,
within a space of thirty years (1846.

I will not recount the history of all drainage systems.
which James engaged in to the detriment of their

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ROTHSCHILD. 147

French. I will only say that his role as a Jew
international had ended up causing such a great scandal
press of the time, that at a certain point, to be
His friend was reason enough to fail.
at the elections. That is, precisely, what happened to
Jacques Lefebvre, Regent of the Bank of France

before 1848, and a candidate for the Petits-Pères,

Times have changed a lot since then, and Alphonse
became one of the regents of the Bank of
France!

In 1845 James astonished Paris by deigning to con-
to contribute to the construction of a railway, the railway
Northern iron.

Under the guise of a French company,
it was Ja, again, a purely inter- conception
national, because it was, above all, a link with
England and Belgium.

One would never suspect, at present, that at
At that time, in July 1843, the Journal des Débats
dared to write about the concession of the road to
First of the North to the Rothschild house.

[It is obvious, to all sensible senses, that
"Mr. de Rothschild requests the privilege of..."
"To ruin."

While Le Journal des Débats was writing these
lines, Rothschild and his cronies speculated on
the share promises and collected, by means of

of the game, on the shareholders' side, all the
sums they would have to pay for the supply
the rails and equipment.

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At that time, we saw all the re-emergence of
scandals of the rue Quincampoix; only Law
His name was Rothschild.

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The majority of the press was bought, like,
Also, Parliament.

A news item was paid five shares; one
Twenty shares in the margin; Ze Constitutionnel had
one hundred and sixty shares; we are not counting those which
were given to the Journal des Débats.

[not even Mr. Sax, instrument manufacturer-
copper components and which, in this capacity, said a

columnist, could make a lot of noise, who
one day he found two shares under his control
that he was having lunch at James's house.

Needless to say, all the small players fu-
they were ruined and the Jews divided themselves among themselves near É
five hundred million.

Hence it follows that the Northern Railway,
which was supposed to ruin the Rothschilds, did not, in fact, help them.
milking, not a penny spent; that, concessionaires
From this railway line they have, as was their custom,
took everyone's money without risking their own.
which in no way prevents them, today, from

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ROTHSCHILD. 149

to demand considerable sums of money from France
to transfer that same railway back to him.

I am aware that one can argue, as
One merit, the Rothschilds' perseverance in being
shareholders of the Northern Railway. And so.
we will want to invoke the various crises across-
served by railway lines.

Yes, the Jews of rue Laffitte did, in fact, mo-
changed their habits, with regard to the path
of northern iron. Ordinarily, these gentlemen do not
never keep paper; their system is the
perpetual change. If, today, they are still
shareholders, first of all, are playing on the
velvet, and then that they want to have the di-
supreme command of international transport
who go to London or Brussels; one would have to be
a Bastiat to dissect the actions of these
Jews, and to show what we don't see, next to
from what we can see.

What happened regarding the railway of the
North and many other lines, 1l is nearly
forty years old, looks remarkably like anything
what is happening nowadays.

Where Rothschild gold lies, independence
principles prostrate themselves before theories that are not-
wise,

Michel Chevalier had, in a newspaper, maintained

with a rare eloquence, which only the State should be
entrusted with the execution of all major public works
public.

A few years later, he enters the /frolicking and he
This is the northern TER line. It's over, he forgets.
his entire past and, with astonishing fervor, Island
This is what is determined to vigorously demonstrate
the absolute impotence of the State in matters of EPAUAUT
publish.

Furthermore, it would seem that, from the path
of the North iron, Michel Chevalier became an-
Œlais; you shouldn't have to wait very long for

to find it, under the Empire, enriching your company
North Korea, by becoming an apostle of the free exchange
with England.

It is the Jews of rue Laflitte who must be blamed.
to bring about the ruin, by England, of a great number
of our industries for the benefit of a few others,
in which, of course, they have a hand, di-
directly or indirectly.

I won't go into how, a few years
barely after the railway raid
North, Rothschild, concessionaire of a loan
French, refused outright to exe-
euter near the republican government, under
The pretext that the stock market had fallen: I I1C will tell

not the speculation that characterized Fempire and which,

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ROTHSCHILD. 1

ruining some or others, they never benefited
than to the Rothschilds.

I can't wait to get to 1870 and the Sinis- eras
very where it is at Rothschild's, in Ferrières, that
Jules Favre can find Mr. de Bismarvk.

[There are many peculiarities in tranquility]
perpetual Jewish community of Laflitte Street throughout

These events!

Have you ever heard that, during the
municipality, this municipality which, nevertheless, is invading
the Bank of France, and ended up burning our pa-
national laws: this commune, under which one
Mr. Thiers' house was looted, we have never, ever-
no longer worrying, for a second, the billions
Laflitte Street? Never! Never any peace and quiet
no fat plus larger and none of the trances of IS84S
did not occur there in 1870 and TS7T.

(When the enemy comes to France, he stays with the
Rothschilds. The Rothschilds themselves can impose-
to serve, to Bismarck, their will, when it comes to
Frankfurt, their birthplace. Is Font proven in obtaining-
nant the delivery of a requisition to the Franclortois.

But when it comes to France, there is no such thing
more so: a large war loan, far from them
Impoverishing them can only enrich them. They will be
Discounters will lend at high interest rates, because

They will have a "little hidden gem": Your France; good

L rs

Better still, they immediately take their rightful place in the Prus- finances
his, and A/phonse ligure, since 1877, as «d-
minister of the Prussian Central Land Credit.

Despite this, we must be careful not to touch
them, their friends, or their interests.

A German newspaper, reproduced by a newspaper
French Anti-Semnitics. insert the following lines
Yours are, truly, astounding:

"Rothschild sent a dispatch to the minister"
"Hungary's finances, ordering him to do
"_doing everything possible for the Hungarian government"
"Chut the Tisza-Eslar affair." And the banker
adds: "if the government does not take into account na
"As a formal notice, I will do everything in my power to ruin the
"on credit from the Fonadrie."

Without taking sides in the matter
in question, which may, in the end, not be
that the explosion of very legitimate hatreds, excited
by the Jews, hatreds which may have misled public opinion
Pulaire, I do not retain, from the quote, borrowed from
the Neue Deutsche Volks-Zoituna, that the phrase where
Rothschild is simply doing "me-
"conditional births."

If the news report is true, this is pure blackmail!
Moreover, the method is highly plausible:
He was employed by the Rothschilds in 1840: 1l a
was employed during the occupation of Frankfurt: 1]

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was used in France during the first ten-
tative of the repurchase of the railways under the great
ministry, everywhere and always it's the same re-
brake:

— If you don't do what I want, I'll...
ruin.

And, to the great scandal of public morality,
This threat is possible, indeed, it is real-
legible thanks to the weakness, thanks, perhaps, to the
corruption.

We also witnessed what has been called the Crash,
that is to say, the deliberate and prepared collapse of the
public funds market,

The most surprising collusions have been revealed,
in the hands of these men and their like,
the most serious interests.

When, seemingly yielding to the current of opinion-
public union, Léon Say created the at 0/0 amortiss-
ble, allocated to the repurchase of the railways, this emblem
Prunt, almost entirely, was absorbed by the
Rothschilds. Masters of this state fund, they have
could have been the arbiters of the rise and fall and,
Thanks to this omnipotence, they were able to paralyze
all the decisions that the French government

wanted to act in the public interest.

Besides, what do they care about the public interest?
Parasites of the people? The Rothschilds have become...

154 MONOGRAPHS.

titues clergy in the midst of the nations and they escape
up to the inheritance tax, because they do not inherit

Never.

They eventually formed a civil society and
their congregation marches, in the middle of Europe,
constantly accumulating, always accumulating.

And that's how, in eighty-seven years, these
Greedy Jews, starting from a warehouse robbery, have seized
a fortune that surpasses that of one and a half worthless people, and,
this, among all the ruins, all the catastrophes
pheas and all the shames of the French nation

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He
Léon Say.

This Jew is Protestant. Moreover, he calls himself
economist. The civil registry was kind enough to...
prepare an inexhaustible source to which he
draws all the flattery he addresses to his
self-esteem:

His name is Léon, like Gambetta and Say,
like J.-B. |

This J.-B. was a pedestal for him. — The
The mausoleums of some ancestors are the arches of
triumph of little children. -- But I'm afraid so.
that history will only consider this J.-B. as a
a simple pillory where Léon will remain hanging like
Absalom was once like that.

This is not, in fact, such a great title of
Loire than to descend materially and morally
element of the man who wrote this horrifying sentence
vantable:

"Strictly speaking, society should not
"nothing to any of its members,"

Egoism, thus exalted and formulated as a
The axiom of public law is, in reality, the character
distinctive from what I have called Jewishness,

I must, in short, say this once and for all.
that by adopting this term, I certainly have not...
claim to attribute certain beliefs to crime
religious women, everyone is free to organize as they see fit.
He works on his opinions about human origins: he
I am completely indifferent to what I call
NX. may be called by others: God, Jehovah or
Brahma; but from the moment men touch

to humanity and civil society through theories
who are the source of this, I group those who think
Likewise, and, returning their labels, I...
calls “Jews

Since Judaism is separate from religion, I have the
the right to quote a proverb well known to the people of
finance and who declares that a "Genevan is worth
July 6.

Between them, moreover, there are 11 of them, a whole ladder of
proportions, and the inhabitants of Geneva say vo-
less than those of Neufchâtel are worth six Ge-
nevois.

Now, Horace, father of Leo and son of John the Baptist

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LÉON SAY. 157

tiste, studied in Geneva; also, morally,
Does Léon summarize his father's theories and, for
to acquire what (not being from Neulchâtel: him
He lacked something in the Jewish quarter; he found nothing more.
It is simpler than to become subservient to the Rothschilds.

On May 16th, Léon was just fifty years old again.
volus; 1l is therefore, more or less, the same age as
his boss, the King of the Jews.

But 11 is not a boulevardier like him and
No more wit than looks.

He is said to be somewhat Gallic; he uses this

Rauloiserie, trying to put on a "good guy" air.

o
His speech is honeyed, when he laughs, [1] look

facing his friends: Never his adversaries when he
speak to them,

His person is thickset. If one forgets his mous-
stain and if we notice that her hair is falling out
in loops at the nape of the neck, one can
easily mistaken for an abbot.

Beneath the ecclesiastical garb, I imagine him-
willingly became a village priest, a joyful table companion
from the neighboring castle, cheering up the marquise with
sallies, even those who were courting a little, and sa-
imperturbably wanting the voluptuous dimers
of the marquis.

At heart, he is a man of the drawing room who, in the long run...
Time is spent in the antechamber, in the political palaces.

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15% MONOGRAPHS.

He is often seen pacing the corridors.
It's become a habit. The Rothschild family
He said of him, "He is a good servant."

his father was a non-resident member of the Academy of
Moral sciences: the son is also, freedom in
less; in short, he's from the Institute. It's not, at
Strictly speaking, a man of character, and,
if it is true that the preferences of some houi-
My, for some, distractions reveal the core
Regarding their character, I would say that Léon is skeptical.
that grand sentiments do not impress him
point, that everything, for fled, is song, that in one
word, dramatic art, for which he has more
The preferred one is the one displayed at the Opéra-Comi-
That. He has his own box there and he's often seen there.

It is on the heights of the Trocadero that this financing
ceir houses the twenty or thirty million to which one
His fortune is estimated. He owns a hotel there. The exterior-
Laughter is commonplace. Inside, it's like
at the Opéra-Comique: 11 goes from splendors which recall-
pelent the freight forwarder of
London, who later became President of the Senate
from France.

Comic opera, I tell you! Where one sees the se-

A mischievous bandit from the forest marries, in the final act.
The prince's daughter. The prince's daughter, for Léon,
It existed. It is not, as one might think,
believe, in the sense of the dowry that I am highlighting the ma-
(Léon Say's princely marriage, he was already rich), but
from the point of view of real political influence
principal, which he acquired the day he married
Miss Édouard Bertin, daughter and niece of the founders
from the Journal des Débats.

On that note, a brief aside: in some
In biographies, the Bertins are referred to as: Bertin of
Vaux. I do not disagree that "de Vaux" does not
either extremely financial – these words are reminiscent
the dazzling splendors of Fouquet, especially-
He was also involved in finance. But then, why
Joussenel, who was very involved with the Journal des
Debates, Aressant, the list of its founders. Registered-
He was thus one of the Bertins:

Armand Bertin, an illiterate owner!

Whatever the case may be regarding this particularity, when.
Through marriage, Léon would have gained a foothold at the Journal des
In debates, he could claim anything.

A marriage is, certainly, a literary merit.
to be like any other; but, in my humble opinion,
It is not sufficient.

Ultimately, thanks to its inspirers, the Journal
des Dcbats is nothing more than a nursery

financial, commercial or in-
industrials, which, on the day of their accession to the po-
litigants are ordered to support the interests of
those who created them.

I don't want to create any personalities ac-
tuelles: but I will be permitted to say that
The Journal of Debates, from the Republican period,
carefully preserves the traditions of the Journal
Debates of the monarchical period of 1830,

It was well known, around IS40, that the Court of
the Court of Cassation, the Court of Auditors, the embassies and
the consulates were populated by former editors of the
Journal of Debates, and I could, if I wanted to,

I would like to give a fairly complete list. But I
I will be content, to prove my point, with ex-
to extract from a book, published in 1547, the following sentence
boasts: "In a few years, France
will have ministers plenipotentiary and consuls
who will be called Alloury, Jules Morel, John Le-
monk, Bénazet or Berger de Xivray.

Without the Empire, the prediction would have come true.
the appointed hour; however, one must not forget
NM. Prévost-Paradol.

It was in April [858] that Leon Kay entered the
active period of his “contribution to the interests of
Rothschild: 1l replaced, at that time, in the con-
Northern Railway Administration, a

English, Mr. Jameson. His titles then consisted of
to have been attached to important functions
— according to the vice-president's statements —
to the Lyon and Bourbonnais railways.
The same report added that the new colleague
It was also recommended by an experience
premature, especially in matters of comp-
stability,

Once inside the inner circle, Léon, sweeter and
more honeyed than ever, he pushed himself behind the king
of finance.

Politically, he remained obscure until 1869.
at the time when he failed in the elections against
Messrs. Rendu and Lefèvre-Pontalis, it is only
after the INS70 disasters he found
voters. But, from that moment on, his elevation-
The process was rapid. In June 1871, he was prefect of the
Seine, replacing Mr. Ferry: a few months
Later, he was Minister of Finance. Also he
hastened, in 1873, to conclude with the Roths-
child an agreement intended to guarantee the pay-
the amount of the war ransom imposed by Prussia.

This financier therefore manipulated Ja's credit
France, specifically at the time when the people of the
rue Lalfitte left their powerful mark on the island
orand-livre de la dette publique.

From then on, he was gripped by a kind of vertigo:

14.

He read the story, and he saw that, during the first LE
In the invasion, three men, in particular, had dominated F
the finances, and that these men were called A1-:
Chelieu, Corvetto and Louis.

Unable, beside Mr. Thiers, — who is not there
point reached himself, — claiming the role of
Richelieu, 11, did not think any more of imitating the
Mr. Corvetto's rigidity. Léon Say's ideal —
A really strange thing! — This is the third one: a
Abbot! Abbot Louis, who was made a baron because he
It appears that the barony complements any financier, — and
who is the author of an aphorism that Leon invokes
on every subject, even in his financial diatribe of
Last November:

"Give me good politics, and I'll give you..."
I will do good finance.

Unfortunately, the opposite is true.

But since politics is the art of leading the masses,
that is to say, to impose submission to them
maneuvers of the major monopolists, the theory
the work of Abbot Louis and Léon Say consists, in fact,
to favor a few friends, chosen from the masses,
and not to worry about the rest; that's what he ap-
shovel: to do good politics.

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It is also a direct application of the axiom of

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His grandfather's view on social egoism is the explanation.
of his hatred of any kind of relief, and

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LÉON SAY. 163

This is, above all, the cause of his disdain for control.
disdain that he expressed in favor of feudalism

financial, in the middle of Parliament, on May 19, 1876.

That day, he dared to exclaim in defense of the most
one of the wrong causes, that of the old management
from Crédit Foncier de France:

I no longer have private or public credit; there is
"of possible serious matters, if Parliament

thus creates commissions of inquiry to examine

to undermine [the situation of companies], »

It would take a Bossuet to recount the varia-
theoretical ions of this Protestant who found the
a way to be both Jewish and Christian, papal and
freethinker, French, Swiss and English, Orléans-
Nist and republican. Orleanist, because he can
to become a baron, a republican, because he is not one.

His true party is called: financial domination
cièere. When he participates in this domination, he
supports the Republic: when he is not participating in it
plus, 1 liter protects the Orleans.

But one thing strikes me: the resemblance
absolute speculation under Louis-Philippe with
speculation under the 1875 Constitution voted and

served by Léon Say.

The 1830 revival is therefore his dream, and Islands
Those who embody him are his friends; their sacrifice-
Fiera Bonaparte and Chambord.

His actions clearly demonstrate this.

As an Orleanist, he voted for the repeal of the laws
of exile and also the validation of the election of princes.
If later [1] it becomes necessary to exile them? Jérôme Bonaparte,
Yes; the others, no! [He disappears on [May 6th, because

It was Chambord, and he would prefer to be in the same place as in the
Presidency of the Republic.

Moreover, the man with the flowers from Ivs is worrying-
would be Lafhtte Street, However audacious some may be-
some of its inhabitants, these did not dare
to take familiarity to the point of calling Chambord
"My dear Ienri," as they might have ventured.
to say "my dear D'Aumale".

As a Protestant, Leo may not be
He was very opposed to divorce, but he voted in the Assembly.
national wheat, for the temporal power of the pope.

Like the English, if his boss gives that impression,
He practices his inclinations: 11 eats at the an-
Œlaise; he hastened to accept the invitation
of the Lord Mayor, in 1871, in his capacity as Prefect of the
Seine: and if he accepts an ambassadorship, it's still
that of London, because 1] Ss will be dealing with treaties there
of trade, free trade and Rothschild.

After everything I've just said, it's good

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LÉON SAY. 165

It is difficult to summarize, in a single word, the special usefulness of
Léon Say. Vapereau calls him "administrator
French.” Ad is perhaps too much, minister suffi-
knows; as for me, since he models himself on the abbot
Louis, I can certainly apply to get a man who,
more variable in theory than in practice, passes
his time to leave and re-enter the portfolios-
them, what the biographers of 1830 said about
Abbot Louis, when they called him "the catcher"
ministry, »

In its pursuit, 1l never gives up,
although, as a minister, he experienced certain
pains which, as was his custom, he expressed
in comic opera phrases in his last pam-
Financial phlete, This pain, which called under
His pen contained witticisms borrowed from elsewhere.
without emission, is due to the existence and actions-
ments of a political sub-secretariat at the department-
finance department,

It is also wonderful to see how 1l scans-
Dalise of certain acts of favoritism and as he
daube on them, thus arrogating to themselves, with some 1m-
prudence, the right to cast the first stones.
No matter, he picks them up, he even chooses them, to
to include them in his sentences, among the witty remarks
of Maurepas and Henri Heine 'still Henri
one!)

For example, 1l cites Maurepas writing to Lau-
ZUn: 3

"I couldn't do anything for your protégé, he didn't-"
It was only for him that the king and I were involved; that's what it was.
to slum it, »

Then he quotes Heinrich Heine, saying: FS
“Men lock up some of their:

"similar to houses, which are called

dr uit madhouses, to make people believe that those who
At njs | , 3
+ "Those who remain free are reasonable people." 4

with a spirit of which the Journal des Economistes and IC
The poor undersecretary of state must have felt the full force of it.
weight declares that: F

!
And our writer, transforming this joke
has
N

“If the political undersecretaries of state agree—”

:
"still waiting for us to make some observations."
"It's to make people believe that those against whom Bi
"We don't issue tickets to those who are not fraudsters." F

The allusion may be a bit far-fetched; but it
seemed fair enough to warrant all
the wrath of the Lantern, which, as one
knows, honors the undersecretary with his protection-
dolphin.

Finally, and to give Mr. Léon Say his due,
I'll tell him straight up that if he voted for certain

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He wants us to believe that these are "selective" expulsions.
in turn that those whom he does not expel are not
Orleanists.

This attitude is perfectly acceptable, especially when
We remember that this Léon has been dreaming since the death
on the other hand, to reach the presidency of the Republic-
blique.

Jehovah! Does he really think France is a

simple valley of Andorra?

(1) Since this monograph was written, Mr. Say has
suffered some mishaps that Le Figaro itself dared to

tell.

In essence, he said nothing more serious than all that pre-
it yields, nor anything that destroys it, Only it results, from its
story, which Léon Say compromised for a morally sound claim
due by Jui as administrator of credit unions,
whereas his well-understood wisdom should have inspired him
The thought of paying without discussion. The electronic advertisement-
the moral he had formed, on the occasion of these functions, was worth
For him, certainly much more than was asked of him.

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III
Duclerc.

A financier, chairman of the council of ministers
and Minister of Foreign Affairs!

This is certainly a sign of the times!

It is indeed true that finance constitutes the veri-
political table; that everything, in external relations
both internal and external relationships, is
dominated by the question of money: that finally, the in-
Silver terets are precisely those that create
the most formidable coalitions against the gu-
governments and against the people!

If, however, one wished to refute my thesis, I
I would point the finger at this ministry which has just fallen-
ber and the ministry that had fallen before him; I
in this way I could go very far up in the
past or going far into the future in regard-
within the new ministry.

But I have the good fortune to find myself in front of
a no and before an existence favorable to my

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these, and I can show that, Duclerc, man
private, as well as Duclere man publishes, has been
constantly pursued by the resentment of the high
bank.

Duclere was born in Bagneres-de-Bigorre

just three years before the first invasion of {8[,

This triumph of the Jews! His family was poor; this-
Meanwhile, she sent him to Paris to finish his studies.
Since the father's pension was insufficient, the student-
Diant was reduced to working, and became a proofreader.
printing.

Who would have guessed, seeing this shy
young man, who, moreover, remained a {-
mid-old man, that one day, some sixty years
later, the French people would find in him x
President of the Council of Ministers?

And who would have guessed, in the editor of the
Common Sense and the National MV, the administrator of so-
financial companies, sometimes in France, sometimes in the e-
foreigner?

To these improbable comparisons, I...
I would add something even more improbable:

After sixty years of an active life-
intertwined with journalism, politics, and social issues
financial companies; in power: by the ministry
of finance, by the Ministry of Foreign Affairs
ueres, by the Senate, by the presidency of the council

15

ministers, - here is a Rome to which his de-
tractors do not bestow a greater fortune
has three million, and his friends say he has
only one hundred thousand francs of income!

I am quite willing to bow down to what
I can call it "poverty" in an era where
so many pedants find at the end of their ignorance
billions by the dozen, manufactured, 1 liter is true
with the debris of all the scruples of Ta cons-
human science.

This man has therefore remained himself; young, he
He was gentle: a grown man, he became affable, From
the modesty of his early days, he retained a timidity
an insurmountable challenge. Never, at the podium, was he able to
to pronounce two words in succession; he is barely there
that he becomes confused and muddled. Besides, he has a
a very keen sense of his dignity. This feeling was young.
led him to work: old man, the same feeling
He was inclined somewhat towards authoritarian ideas.
Two means of independence for an honest person
man !

Both physically and mentally, Duclere is a
Patriarch. He is very gray, almost white.
her hair is cut very short: 1l carries all her
beard, naturally trimmed to a point; his physio-
The economy is reminiscent of Zeydeau's.

His greatest happiness is living in the countryside:

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DUCLERC. THE

He's a rabid planter; you should see him around here.
from Bayonne and beside his worthy wife, took care of-

per of his fields.

Moreover, if we were to consult the latter,
whose simple devotion rests from the clamor of
certain political elegances, alas! that is not
Neither in Paris, nor in the ministry, does happiness reside.
It's at "Bramepan". This strange name is that
from the country house where Duclerc gardens;
also, when he accepted the chairmanship of the council
ministers, his wife, did she write to him all the same?
Simply, but not without a subtle hint of irony:

"I'm so sorry you accepted the

Council chairman: you're going to be ma-

lade; fortunately, I have hope... it is
The Chamber.

It is certain that when one is sick, 11 is worth
better to keep the room; but when one is at-
complexion of this double disease which is called "I-
"Nistere" means the Chamber that doesn't keep you.

For the peace of mind of Mrs. Duclerce, the fall
was late, and everyone knows that, for a long time-
At the time, the health of the president of the council was...
Ridiculously attacked. The latest news is
good, fortunately, and the esteemed senator will
to be able to retire peacefully to his office,
to put back on his Scottish skullcap and grey jacket,

Pre MONOGRAPHS.

and suppose, with a slight effort of imagination,
that Boulevard Faussmann is ten minutes from
"Bramepan."

Such is the man whose modesty is being considered.
either from his looks or his fortune, some po-
litigious speculators, veritable daredevils, have
He said, in a professorial tone, "he's useless," no doubt.
because after sixty years, he only has one
A most ordinary fortune!

This naturally leads me to examine the
two portions of his life devoted to finance,
either as a private individual, or as a man
audience.

At the moment when the fire was raging in a burning manner
Duclerc was a major railway issue.
Editor at the Vational. Our current generation
He may not know that he was not in IS43,
throughout Paris, only three newspapers to com-
defeat the railway concession project
North at the Rothschild house, these three newspapers
They were called the 1st Vational, the Phalanx and the Lesisla-
ture. Now, it was precisely Duclere who was negotiating,
in the Vational, railway issues.
All the other newspapers, comprising the press,
nastic. were beholden to the Rothschilds; I
I will cite Les Débats, Le Globe, La Presse, Le Siècle and the

Constitutional.

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DUCLERC. 173

La Presse was advocating a kind of compromise
between the State and the bankers while publishing
hostile articles. However, a compromise by bringing
another, the author of these Lostiles articles, was indeed-

tot bombed commissioner general of the railways of

Iron

[It is quite certain that the Rothschild family has
I harbored some resentment towards the editor of the journal.
Therefore, it is not with the ministries where Duclere
would have a serious role that this house could have
to come to an agreement,

In February, the Kothschild house found itself...
was a bidder for a loan of 250 million
in annuities 3 0/0, taken by her at 72 fr. 48 cent.
In February, approximately 85 million had been paid out.
and the bidder was free from any commitment-
until July 6th. But, from that
date, 1 was to pay, on the 7th of each month, to
Treasury, 10 million until full payment, Gold,
It is certain that the Rothschild family could have

to place one's loan with a beneficiary of 7 to 8%,
However, she did not hesitate to invoke the case
force majeure when the annuity fell and she
categorically refused to make the payments.
exteriors.

However, we need to be clear:

When a banker submitting a loan application

15.

was able, materially, to place his loan with a
profit of 7 to 8%, if, through greed or incapacity,
He has postponed his operations, does he have the right not to
to meet its deadlines?

The Jewish banker, not very sympathetic to ideas
revolutionaries, did not go there by four ways
mins.

[] broke his contract and he declared it quite plainly to
NI. Goudchaux in terms that I can trace-
drive in the following way

—“My good sir, when, in November
"In 1847, I bid on the loan of 250 million-
"Lions, I was hoping to win 100 million; I have
"I misjudged my measurements, and now I am"
"At risk of losing 60! You can feel that
"That cannot suit me: by doing so, you
"You and your em- can go for a walk
"Borrowed; I'm not paying anymore!"

This poor little discounter from Goudchaux...
tried to resist: 1} recalled, even, timidly-
ment, to the baron, that he Ru had ordered,
Relatively, on [March 1848, the service of the em-
Greek prunt for the portion guaranteed by France.
Nothing is happening, and Goudchaux, the finance minister,
had to end his interview with: "Sir,
"Baron, I am your most humble servant!"

Goudchaux was succeeded by (Garnier-Pages, with

RME LE EU
A Re rs POUU ÂdE. matures TE: Te je In 12th

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MAR UU LA

EE 1

DUCLERC 179
Duclere as Undersecretary of State. News
Attempt, another failure. Finally, it's Duclere himself-
Even the one who is the finance minister; you feel
well the impossibility of the baron going to bow down
to stand before the former editor of Le National, who
had had the audacity to find it wrong that one
had granted the railway to this banker
North,

As for Duclere, I am quite certain that he has
He had some sad thoughts and he said to himself, at that
era :

"I would be curious to know if the baron, before
œagné, on its loan, 150 million instead of
(00, would have come to tell the government: "My
"My dear, I've earned more than I expected, here's some

Half!

Finally, Duclerc himself left the finance department:
His budget had been described as fanciful: he did not
relied solely on the 150 million loan made to
the Bank of France. However, Duclerce had
insisted on the abolition of the salt monopoly and
combined rights; moreover, his ministry is-
was busy drawing up a table of certain re-
demands, not only on the civil list,
but also on foreign nations, all of which,
were, to varying degrees, indebted to the

France.

176 MONOGRAPHS.

Among these nations was England, to whom we
could have claimed several hundred million.

The Rothschild family knew this well, they who had
had in its coffers, long after the cou-
The English government had claimed to have finished sex
accounts with France, one million annuities from-
unemployed women. I have already explained his role
in this whole affair.

These annuities were the property of the French Treasury.
Spanish, and, according to the treaties, they formed a porch
tion of what the chessboard was supposed to give back to France.

The strangest thing is that instead of receiving them
We continue to pay them!

Everything I'm saying here is historical truth.
Every five or six years or so, a few naive people
'They call these fantastic accounts.

But, oh well! What can they do? Whereas Duclerc
As a minister, he couldn't do anything. There are so many responsibilities...
sabilities involved in this case, so many for-
tunes have been built on this French money, that
The most daring trembled at the moment of
to sift through this mysterious filth! Finally
we have had so many English ministers at our
finances, which, diplomatically, they never
They took care of it, they're not the ones paying.
It's the taxpayer, so it's a trifle!

After the dissolution of the Constituent Assembly, Duclerc

returned to private life and, at the coup d'état, he...
found, like most men of the Republic-
republic, forced to offer services to private industry
vices that he had previously devoted to the gov-
government of the country.

In 1852, a Society was created in Spain for
the Ebro pipeline, with a capital of 126 thousand
lions of reales. In 1856, the Spanish Mobilier Credit-
onol was founded with a capital of 456 million
real; Duclere actively took care of these two
companies, and it is obviously to its spatial relations
oenoles that he had to participate in, for a time, in
this other castle in Spain, which we knew
under the name “Gallions of Vigo”. This demon
of the satire called Rochefort, the Fui has well
quite a reproach.

For me, when I consider man barely
twice a millionaire, when his life found
included between proofreading and ad-
Ministry of the Bank of Paris and the Countries
Low, with frequent gaps in the highest
within your governmental spheres, I remain con-
defeated than the history of the Galleons of Vigo was
for him, only a curious and perhaps costly ex-
experience.

Finally, I must not forget the essential project.
patriotic element of the Bordeaux to Cette canal,

1 {this Me MONCGRAPHIES.

of which 11 attended with unparalleled zeal.

This canal would have been an inland, French Suez, and
If it existed, there certainly would never have been
of the Egyptian question.

But we need the Esvpte at the high bank! We
We saw it clearly, alas!

In any case, modern political life of
Duclere is well known and it is generally made-
does justice to its financial sobriety.

His patriotism is beyond question.
He had risked his life on May 15, 1848, for peace.
to unite the parties. In 1871, he disapproved of the revolution
lution; but, after Kreischollen, he entered the island
movement, nothing less could be expected
this patriot who loathes everything German
and even to harmony when it is signed
| Ï aqner.

Here he is now, restored to relative rest.
of civil life and, 11, should not be hidden from anyone,
the coalition that caused his senatorial downfall carries.
today, the same name as the one she wore
(was in 18959 when he wrote to Common Sense), because
In both periods, its aim was to prevent
the execution by the State of the road works
iron, by invoking absolutely the same arguments
comments than those recently developed by
Mr. Léon Say and his friend Mr. Ribot.

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laughed at his An dtant ä hnz hide in ms [À Ps:
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DUCLERC. 179

Michel Chevalier, editor at Les Débats, had,
In 1839, the state-run system of execution was supported:
suddenly he changed his pace, and, without going back
his discussions of principles, 11 ended a final
article by these words:

"The State is demanding three billion! And where is that coming from?"
"Find three billion?"

This was the burial of the ministerial project and Ja
The coalition triumphed in 1843 against the Wational.
as she hopes to triumph in FSS3!(l

We will find this coalition again in
[SS?, causing the crash and killing the great minis-

tère; there it is still called "Your question of the che-
"mins of iron," poorly concealed by the serutin of
list. Finally, at the beginning of ISS3, it's still her
which destroys the ministry under the label of "liber-
'ALISM'.

Labéralism, railways, Orleanism, under these
Various names, I always find the feudal system Jinan-
a company that only allows puppets to govern
of which she holds the strings.

But Duclere was incapable of being one of those
puppets; also his independence, his spirit of
justice, far from serving him, has created enemies for him.
powerful people who almost played a trick on him abo-
pathetic.

(1) These lines were written on March 6, 188,

I might not have spoken about this matter.
But Le Figaro has just given me an opportunity
It was too beautiful for me to let it slip away.

On Jisait, 11 some time ago, in his
columns, and under this title: The Justice of Yesteryear, the
the following reflections supported by a document

undisputed,

One of our friends shared with us the curious
a piece we're going to read. Perhaps more than one minister of
Could the Republic have, in the last ten years, renewed
this document.

This letter was sent by Mr. Duclerc, deputy
Secretary of State for Finance in 1848. to one of the rece-
specific aspects of his administration.

Paris; April 22, 1848
Sir,

Since the establishment of the Republic, you have
Request for advancement twice, in your claims-
tions, you assert [the consistency of your opinions

policies. the aversion you felt towards a government
of fraud and deception, and finally the deliberate forgetting where you
were left behind by the fallen government because of
your background, your relationships, and your unalterable
patriotism.

You add: "I'm not coming here, Mr. Minis- Island
"To be, to dispel your good faith, by showing off"
a matter of my patriotism: My file will establish this in this regard
"Your opinion on my account."

In accordance with your wishes, sir, I have made myself
I presented your file and here's what I found:

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DUCLERC. Ia

Appointed in IS50 to the special recipe of Bressuire.
which is worth 19,090 francs, you were sent, in 1837, to
Cliff, with advancement;

In 1810, you were summoned to the tax office in Péronne,

which yields 16,099 francs:

In IS44, you requested, to see suitability
particular, the recipe of… although of a product
slightly less, and you obtained this favor.

In 1816, you were appointed a member of the Legion
of honor.

Finally, sir, you have constantly requested
All ministers in a better position.

That's not all yet. In a letter that you
you addressed, on November 30th last, to Mr. Nouton, then
As the personnel director, I read:

"Penetrated, as I am, sir, to find in

You, the ever-just man, I come to appeal to this

interested in what you promised me, and to tell you that
"You can currently achieve all the species-
"resources of a father burdened with a large family, who
"has compromised itself in the last elections, by des-
"devotion to the government he serves and whose
"Efforts, alas! too evident and without success. have thrown
"a disregard upon him that I cannot bear"
"For longer."

The juxtaposition of all these facts, sir, m im-
He set a duty: I fulfilled it. By a decree dated
From this day forward, I have pronounced your dismissal.

I have the honor, sir, to greet you.

For the Member of the Provisional Government,
Minister of Finance,
The Undersecretary of Elal.
E. DUCLERGC.
1ü

I will spare the civil servant thus mistreated, the
ashamed to be named in full,

I will only say that L. de V, having become, more
Later, one of the regents of the Bank of France, e!
being there on May 16th, next to Aiphonse de Rothschild,

had found a most peculiar way to
to punish the Island undersecretary of state of 1848, for being
remained the enemy of petitioners and monopolies
their.

Here's the fact:

Duclere has a very well-developed family instinct:
someone from their family having suffered great losses
and being under the island's jurisdiction, subject to a claim
urgent to satisfy. was obliged to turn to Jui.

This involved providing a guarantee to the Bank
from France, a certain banker, creditor of
relative of Duclerc.

He did not hesitate and gave his signature
and endorsed 200,000 francs.

Mius 1l was stipulated with the Bank of France.
that the sum, thus guaranteed, could not be
payable "before August 1878."

On these interlacings, the banker who guaranteed the guarantee $se
gave death and, almost at the same time, the blow
the state decree of May 16, 1877, brought to the Bank of
France, Duclere's political opponents.

They immediately saw that, thanks to death

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from the banker who guaranteed it, they could put the island
republican of 1848 under the threat of a refund -
immediate ordination, without any regard for
the deadline set for the following year.

They did it and they were hoping for a bankruptcy
resounding would rid them of a polite man
tick whose moral influence they feared.

What a stroke of luck and what a revenge!

Duclere had friends, and among them, a
former official of the Bank of Paris and of
Netherlands, a young and energetic man before,
For him, it was one of those acts of devotion, like one is
happy to encounter them, sometimes, in this ter-
a strange world where what is called "The" is in motion
"affaires."

This young man had uncovered the trap; by a
vigorous shoulder charge 11 completely unseated-
the conspirators who, astride the Bank
of France, had launched themselves against the old republican
blicain.

Duclere paid within forty-eight hours, to Ta

Everyone was stunned: the old athlete was standing taller

Warnd and stronger than ever, so that, five
Years later, he became chairman of the council
ministers.

One day, perhaps, I will reveal all the names

actors from the drama, as well as to make

RE! MONOGRAPHS.

Justice to the devoted man who, by saving Duclerc.

rendered France an immense service, which for

Mastering those who were not afraid to use
underhanded methods to ruin an honest citizen,
guilty of being hostile, out of conviction, to their
Jewish affairs,

This little story, which certainly is not
isolated point, can cast an instructive light on
the way some financiers go about it
to weigh, in certain circumstances, on the conscience
politicians.

These people exploit everything. A gen-
For them, a service rendered, a good deed, everything, in
a word, provided that it translates into a signa-
ture, on a piece of paper, becomes, between
Their hands, a terrible weapon.

Who will ever be able to scrutinize the turmoil that stirs
the soul of a brave citizen that one places, all-
Suddenly, between the threat of a dishonorable ruin and
the casting of a vote, which may take on an appearance
theoretical and devoid of any personal interest”

[1 You have to be Duclerc to support such things]
blows without flinching and without any crack

RE Re

come to crack the old convictions of yesteryear?

France is, alas! in the hands of a bunch of
millionaires who, even without resorting to this
strange thing, to which the ignoble name has been given
"Bribes" can be used to pressure people with impunity.
consciences and preparing well in advance, of
armed in the same way as the one I just mentioned
Give an example.

Unfortunately, these odious weapons do not become blunt.
doesn't always feel like it's on chests covered in...
tripleæ of the poet,

And Duclercs are very rare!

IV
Moreau.

It is not possible in Paris to call oneself "Mo-
"reau" without immediately being told:

— Trustee? Son, brother, cousin, relative?

Because Moreau and syndic are two words so
accustomed to being placed side by side, it is not nearly
that it is not possible to separate them in opinion pu-
blique.

And then, you see, this trustee who is called
Ferdinand, too, is a great figure, and if
a few genius idiots had the audacity to
dance of calling himself Moreau, and, under that name, of he-
to polish the arts in all their manifestations.
Believe me, this is a pure trifle, of which 1:
France should not care.

For France, for Europe, for the world,
There is only one Moreau, a true king, that one, under
All regimes, more king than Rothschild, more king

Say, because he is the power, he is

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MR TER

MOREAU. [87

the action, it is the fact: in a word, it is the express-
sion of the occult wills of His Majesty gold.

Man and function, it would be very difficult to
to determine which of the two has distorted the other more
Is it the man? Is it the function?

To solve this problem, we need to study the
'them.

Vovors the man:

Ferdinand Moreau is the youngest of three brothers.

The eldest, Frédérie, a wholesale timber merchant,
possessing huge construction sites on the boulevard
Beaumarchais was president of the chamber of
trade and regent of the Bank of France.

The youngest, Adolphe, is not yet known
that for having married the lady of Doctor Né-
laton.

Ferdinand, for his part, inherited his father's position,
was a stockbroker.

So that, since 1824, the date of Jan no-
the father's mination, there is an agent in Paris of
change named Moreau. As for His, 1 is syn-
the death of the aforementioned agents for twenty-two years.

So we don't know exactly what, in reality,

came into the world on the day of his birth;
As for me, I wonder with uncertainty-
study whether it is a man, a function or a

chi {tre

1S# MOGNOGRAPHIES.

As a young man, Moreau was pale blond: he wore...
However, his beard, which would blend into the red hair: today

It is light grey, speckled on one reddish side.

slightly bulging at the sides. But, all in all, In-

sjonitiante.

[l aims quite a bit to make people say about Jui, he's a big

Delighted: 1L afflicted with rounded shapes. EL eye

shines without producing a vile look. The mouth is

thick-lipped without being water-loving.

Driven by this general sentiment among financiers who
pushes them to display a certain taste for
the arts — because they are all dominated — and crushed |
+, Dar the memory of Jacques-Cœur — Moreau Ë
is a trinket dealer: he pays a high price for rare books: he
it even extends to the statue and the masterpiece painting.
You see, Moreau is a lord of the manor, and this
The loyalist of the King of the Jews was a courtier even in
its seigniorial acquisition,

Didn't he acquire and restore the castle?
From Anet? Happy to be able to mix the FM
from her name to the intertwined numerals of Diana
Poitiers and his Roval lover.

I was even told that our trustee, sub-

coming, amidst its 30 or 40 million for-
Moon, which he once made his tragedy into verse, loves
still to rhyme and that one day, put in beautiful hu-

dies by some brilliant exploits of the coast of-

icielle, 1} had wanted to have three engraved
verses on a marble plaque, at the entrance to the chàa-
(water.

The verses were by Victor Ilugo who had
D, placed in the mouth of Saint-Vallier, the specter of
The king was having fun, but they were dressed up in Moreau-style costumes.
"in the following way:

Do you believe that a baron, a Jew, a financier,
Be less decapitated, repudiate, 0 eosotte!

As for the Place of Honor, is it missing the rating?

On reflection, however, 1] renounced his
island; they never wanted to tell me why. But

Lacking poetic flair, Moreau spent

| Anct more than four million.

FI sometimes hunts, although he has no e-
crew. He did, however, give some hunts to
race, but then he borrowed the crews of
His friends.

In summer, 1 goes twice a week to Anet: a
(once a week in winter, however, 1} possesses
A lovely villa in Cannes.

He aspired to a political life. He managed to remain silent.
appointed deputy in 1871, but later failed
in Dreux and in Ancet; in Dreux, against Mr. Ga-
Hineau, in Anet, against a simple locksmith from

EU

In Anet, however, Moreau apparently opens quite
largely his hand full of gold and [Isaac Pereire who.
In 1879, he had become the biographer of the syndic, in him
pouring forth, twelve columns long, a deluge of

syrupy phrases — a way, probably-

ment, to launch an assault on the official rating
recounts humorously | that the said locksmith having
found beneath the financier's shower of gold, without ou-
"I don't want any kind of umbrella," he declared.
confused at having been preferred to Dianc's successor
from Poitiers.

To complete Moreau's silhouette, I re-
I will verify that he is clerical, without being religious, and
I will finish painting it by saying that, morally
as in the physical 1} donned Ja frock coat of
Mr. Havin, the director of Le Siècle, of which he owns and
lives in Paris in the former hotel located on rue de Londres.

I'm done, alas! with the funny or silly sides
tics of this financial physiognomy, because I am addressing
Now the official, or Ja function touches
to the drama through the most serious aspects of our
political-financial organization.

I will not give a complete list of
rights and duties attached to the position of trustee.
Everyone knows that the union is a brotherhood then-
Health, a formidable coalition of interests, at times
disciplinary chamber and central administration,

AT PL ALT
Ant CHR nr) Leu

It throws us back into the Middle Ages, by its sta-
tuts; it is, in reality, the "mastery" of mai-
trises and the "guild" of guilds.

Before the Empire, the stockbrokers' union,
acia strongly constituted, concentrated, among its
sixty members, orders coming from all
points from [France and transmitted by the treasurers]
o'ÉNÉTAUX.

Benoit Fould imagined, one fine morning, that the e-
a scattering of these orders, among sixty islands
agents, was a serious obstacle for a government
needing to give to the fluctuations of
The Paris Stock Exchange has a diplomatic air about it.

[It is certain that large financial market
which can be delivered at the discretion of a few big
cosmopolitan capitalists, a cautious government
must be concerned with ways to defend itself,
himself, against certain ju- combinations
daiques.

Benoît Fould was therefore not too badly advised to
to consolidate all orders from the treasurers general
by creating, in 1562, the treasury service
general. If this service had existed in 1552, during the
Bineau conversion, which almost failed so miserably
Clearly, high finance could not have, as
She did not impose her laws on the government.

But for Fould's dream goal to be serious-

Once the goal is reached, there should not be a
any possibility of this centralization
could proliter, fortuitously or otherwise, to those
whose maneuvers it is tasked with paralyzing,

This is what the tre- service consists of.
general sorting:

"The stockbrokers' trustee is responsible for
to receive and execute alone, on a daily basis, the
cash orders collected across the territory
French ritory by all financial agents of the
Treasure. "

One can easily imagine what power-
sance disposes the man who knows, the first and only one,
For how many orders and for what amount?
purchases where cash sales will be executed

in a session.

We can also easily understand which re-
dubious forward transactions can be grafted on
based on this knowledge, especially today,
race to the telegraph network, we can do nai:
from all corners of France and abroad,
as if they came from there spontaneously, or-
dresses whose design truly stems from a
a unique center located in Paris.

Upon hearing of Fould's innovation, the
sixty stockbrokers threw down the high

Cries.

MOREAU. 195

It was abominable! These poor people were being robbed.
They were being robbed of their clientele! Moreau
He was tasked with calming them down, and he did indeed calm them down.
Here's how:

“My dear fellows,” he told them, “we love
a union, and no matter what you do, the minister
will always have the right to give to its agents
the order to choose such and such an outlet among us. Now, the
Wolves must not devour each other; and I
As a lion, since I am your trustee, I want
even less likely to devour you. There's a moven sim-
I'll sort everything out: as a trustee, I'll work for
all of you, and the product of this work will be peaceful
a portion paid into our common fund.

A triple hurrah greeted this solution: "the
the treasury department” was installed

Is it any wonder, then, that in 1866, at the time
Sadowa, the trade union chamber spent
14 million to save thirty agents exposed to the
bankruptcy. Are you surprised that in 1871, in 1872,
in 1875, the same trade union chamber proceeded
to similar rescues. Be amazed, finally.
than in 1882, and at the time of the crash, this same
trade union chamber has managed to protect then-
savant its agents against the public, even in
taking on a debt of 80 million!

If you ask me now where gt

194 MONOGRAPHS.

the danger of union concentration among the major
state financial secrets, I will tell you only-
the following anecdote:

On Wednesday, February 26, 1879, upon hearing a noise
conversion, the French Annuity 50/0, which had made
114 francs on January 31st, fell to 109.72 francs.

It had been said that the budget committee was
favorable to conversion. On February 1st, inter-
challenged at this point by a member of parliament, Mr. Léon Say,
minister, had replied:

— I would be careful not to offer an opinion-
I have no opinion on this matter, because if I had one, it would be a
secret; but, I have no secret, for this excel-
The slow reason is that I have no opinions.

Fifteen days later, on February 27th, at three o'clock
In the afternoon, the same minister declared to the
Budget committee:

Given the economic situation, in-
industrial and commercial sector of the country, the Government
"He wasn't even considering converting the annuity."

What had happened between the 11th and the 27th of 196-
NrIer?

Simply this: a persistent noise had
accredited daily, and for fifteen days,
on the stock exchange and in the newspapers:

"That the conversion had taken place, that the conver-

The decision was made.

MOREAU. 195

However, on Thursday, February 27, at 11:15 a.m.
In the morning, the finance minister had announced
to the union that he was going to express before the commission-

budget sion an opinion contrary to the conversion
ZION,

By noon, this news was known in London.

A little over a half, she was not yet afflicted
ched at the Paris Stock Exchange.

This event has been widely commented on at the time.
the time it happened, and we couldn't find out anything,
One other thing:

Moreau had lunch that day at Rothschild's.

I said earlier that Moreau was king, that he
was even immune to any decline; for the
To prove it, I will only add one word:

Say is no longer a minister, Rothschild is still
banker

and Morcau is still a syndic and officer

of the Legion of Honour (1)!

(1) This monograph was written in May 1883; on juii-
Mr. Moreau resigned from his position and sold

his responsibility.

Mallet.

Necker, from Geneva, established a
race of financiers that we are used to referring to
by the words "Protestant bank", without
doubt, as opposed to the Jewish bank.

However, a little before Necker, France
had already seen some Protestants return, another-
times driven out by Pédit de Nantes: among them, Thé-
Lusson and then Mallet.

These men, generally austere, made cer-
training their first weapons in operations
rations of the general farms which had the import-
tance of a finance ministry.

We know that, among the farmers, some...
were witty and had the right to be, among
others, Felvétius: so I am not surprised by
to be found in Voltaire's correspondence,
In 1772, several letters of praise were addressed
to a liberal spirit, which is, probably, one of the

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first Mallet having marked their place in
France.

Mallet was then traveling and frequenting,
like many eighteenth-century philosophers
century, the German sovereigns

By a strange coincidence, the prince he is talking about
Voltaire, in addressing Mallet, was none other than
the Landgrave of Hesse-Cassel, whose legacy,
employed with great dexterity, it enriches more
late the old Mayer-Anselme Rothschild.

However, the pontiff of philosophy celebrated pri-
his correspondent barely knew what he "professed"
"the noble contempt for impostures and imposters,"
And, if I'm correctly informed, we can
to be addressed to the Mallet family, today,
as in the past, the compliment that was given
Voltaire.

I am therefore fortunate enough to find myself, by
with the exception of a race of bankers,
who has been able, slowly and extensively, to develop its
fortune, which includes at least a hundred years of
French nationality and in which one finds
very little reminiscent of either the upstart, or
the speculator.

Under Necker's ministry, the "Mallet" house
"Father and Son" was located on Rue Montmartre. At that time
At the time, this district was to Paris what main-

Located in Passy or Neuilly. Immaculate gardens
extended towards the Monimartre suburb, and
when we reached the level of the street of
Martyrs, we were almost in the middle of the countryside.

This is where the founder of the Mallet house
participated in the minister's main operations
who was declared to be the head of the Bank
œenevoise, and who played, under the reign of Louis XVH,
roughly the role the island is trying to play, with less
of considerable scope and many more flaws, the sena-
author Léon Say.

The Mallet family fortune was already substantial at
that era; the events that followed
did not shake him, and, in the indictments
raised against financiers, and which lead to
sired such a large number at Léchalaud, one does not
I can't find any trace of their name.

In 1794, we still see, among others, the
prominent bankers, "Bontems-Mallet brothers, rue
Richelieu, 91, and) also Mallet père and {ls Fue
Montmartre.

It was only under Robespierre that these
houses seem to be elongated, without however attracting
no colcre.

All the crises of the Convention left
to operate, with the utmost composure, the

Geneva bank, two are mentioned at that time

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main houses: the Mallet house and the mai-
his Delessert, because of their attitude both
Correct and courageous

Moreover, as one historian said: "The school

Swiss and Protestant seems to have made this

indifferent and impassive reason that does not concern itself
"of the spirit, of government trends and
"of the company that to the extent of the negotiations

and the things that can be combined there and there
" realize. "

This caution was, moreover, indispensable.
in a time when any accusation led to
condemnation; indeed, if one strayed too far from the
Negotiations with Île Pouvoir, we were suspected
as lukewarm; and if, on the contrary, one threw oneself into
speculation and island supplies with too much
With his quick wit, he was immediately suspected of bribery
and theft.

The true financier must be only one
cog in the grand economic machine of a country,
and it would seem that this definition of principles
or more specifically applicable to the Mallet family.

. At the creation of the public debt ledger-
In the Republic of Geneva, the bank took a new i1m-
importance; similarly during the sale of natural property
nationals, she must have been one of the first to four-
to allocate resources to the government.

However, under the Directory, the Mallet firm remained-
he did the same, and did not mingle with either the Barillons or the
Childish, great courtiers of Barras, Later,
again, she did not imitate the Ouvrard family in any way
and the Social Security system.

She does not engage in politics. Under the Convention-
ion, its manifestations were limited to exhibiting the
Patriotic donations: one of the daughters is quoted in this regard
of Ta maison Mallet, which became, through marriage, the ci-
tovenne Nessant, and displaying dou-
dozens of low-priced shirts, for voluntary donations

Letters "to our brothers in the armies" commanded
in Pan If, by the Convention.

When the Mallets take care of the affairs of
the State, it is to contribute to the foundation of the
Bank of France. In the first council of this
national establishment, we see the eldest of
\allet, next to Récamier and Perresaux.

Around this time, the Mallet company was the pre-
Miére, with the Perrier company, to make loans in
Current accounts on mortgages; it was, as
we see, from afar, the prelude to the operations ac-
mortgage loan offices and the sub-office of
entrepreneurs,

The same company also created the purchasing and
the green ones with right of redemption.

Under the Empire, Mallet continued his operations

with the same caution and the same French tendency-
caise; it was at this time that, along with several others,
very, he became one of the major creditors of what
called it "the rear".

The main financial family system
what I was dealing with consisted of generating income
territorial, with a portion of its profits,
while maintaining the most available resources
load-bearing, for the course of business.

The wars of the Empire, which ended
the catastrophes of 1815 did not shake
the credit of the Mallet family, but they had, for con-
sequence, a sort of lowering of what had
eventually came to be called "French finance".

Indeed, the foreign invasion brought about, in the same way
Suddenly, the supremacy of the Hope and Baring families, and,

later, that of the Rothschilds,

However, the Mallets rallied to the Restau-
ration; they were part of the General Staff of the

national war; they had gathered around the
Corite d'Artois, and it was at this time that their
The chief was created a baron.

The Mallet salon was already well known at that time.
for its austerity; a writer thus describes its
character: "It was preaching through robes"

"White and flowers in her hair," he said.

reporting on the high society parties under
The Monarchy.

But, alas: soon Minister Villèle arrived and
With him comes the abandonment of serious finance:
Rothschild had monopolized all the royal bonds
and the full favor of the Gascon minister.

It was a mistake: she repeated it again, in
1850, under Charles X, and one could see, from then on,
this surprising spectacle of a social revolution
fomented with the help of all the people of
finance. Like all French banks, the
Mallet had even gone so far as to wish for a revolution
of July.

It took place, but the reign of the Jews was
founded; and when it came to creating the path to
Northern iron, it is next to the Rothschilds that the Mallet
had to sit on the board of directors.

Despite this erasure imposed on them by the ban-
Quier Jew, the Mallets had a really
French during the Revolution of 1848.

They weathered the storm, honorable and respected,
and it wasn't them who would ever have needed
to implore the protection of Caussidière.

Under the Second Empire, they allowed unrest to erupt.
the Pereire and the Mirés, without their house of
the bank found itself embroiled in the fantastical events
tics of which the Stock Exchange was the stage.

It is with a certain satisfaction that I have
I have drawn up the preceding table. [It rarely happens to me-
how to meet a family of financiers as well
old and also reserved

Almost everywhere, I am forced to acknowledge
mysterious origins to the money handlers who
they reign, in this country, with a rare outward appearance
dance.

The Mallet family gives me a bit of a break from this clamor of
of poor quality; therefore I hardly have the courage to...
criticize their presence in certain societies
known for building their operations on the ma-
speculative works, organized by syndicates
cats, such as, for example, the Ottoman Bank, —
or, in societies where the monopoly does not offer
point of the characteristics of real utility, such as that
of the Match Company.

However, I notice that they are trying to sic-
cer, almost everywhere, alongside the Rothschilds and this
makes me hope that their control will, perhaps,
of some effectiveness.

Finally, they are bangiers, and there are, at
them, a kind of professional self-esteem D
not to be absent from certain "major"
"business."

I have outlined the entire story in a single summary.

the Mallet family, without distinction of person, because

They are all united and have passed on their knowledge intact.
traditions of their family.

Currently, there are seven of them: he will
Baron Alphonse, Knight of the Legion of Honour
neur; 11 y to Charles, also a knight; there is
Arthur, Henri, Edmond, Edouard and Louis.

Together, they are spread across twenty-six soils.
citated, mainly in all companies
insurance companies, some industrial operations,
among others the P.-L.-M. railways and the

Noon, and finally, they are at the Bank of France and
at Crédit Foncier.

If, in Paris, they are bankers and administrators
In Seine-et-Oise, they are lords and farmers.
farmers.

It can be said, without exaggeration, that the entire
the Bievre valley belongs to them, since Ieny
as far as Buc. They own four castles there.
linked together by specific routes; 1ls pos-
sedent the castle of Montcel, the castle of Ville-
green, the castle of Côtes-en-Josas and, finally, the castle-
teau of Jouy-en-Josas. That is their main state-
bliss.

It is hardly necessary to mention here,
their former alliances with Oberkampif, the great
industrialist, who, so to speak, gave life to
Jouy-en-Josas. You can't take a step in

this country without encountering a historical memory
fixed by a date carved in white stone.

When going to the newly built train station,
fresh and elegant building belonging to
outer ring railway, we can see, a little
on the left, rising above the houses,
a triangular pediment that seems to announce a
tempie; a few more columns, forming gale-
laughter, and you'd think you were seeing the Paris Stock Exchange. It's the
castle,

Nothing flashy on the outside. Inside,
A tasteful luxury. In the country, a concert of
praise for the good deeds of the lords of the manor.

Why must a discordant note come
Join this concert?

How is it that alongside unknown benefits
testable, and horacing their character, one can
to reproach them for an unbearable arrogance tending
revealed a complete lack of education and ur-
Banned?

Is it, decidedly, the neighborhood of For se-
would, to such an extent, be fatal to the wonders of nature that it

manages to give them an almost strange appearance
geTC?

I understand that the Mallets are proud to have
In fact, the Bièvre valley is a marvelous Eden.
them; I understand, even, why they put a

5

a kind of self-esteem that leaves no room for
the acquisition of a single piece of land, by others than
by them; but they should remember that the urban-
nity is the only magnitude to which aspiration-
rer Millionaire Islands, that this quality is a
duty to them, because they have to be forgiven.
to possess so much, so to speak! while
Others have so little!

The flaw I have just highlighted is,
Moreover, quite common in Protestant banking.
Even in its worship, the Reformed religion has introduced
lit a sort of roughness.

In any case, these financiers are making their
fortune, an honorable job.

This fortune is estimated at 200 million, they say
Some say 300 million, others say.

I have just almost demonstrated that,
by virtue of its antiquity, the Mallet family can
having accumulated it through work and integrity.

Indeed, she has resided in France for a hundred years.

But if I suppose that, for a hundred years, she had
placed, at the beginning of each year, 100,000
francs with compound interest at 9%, I find that at
At the end of the period she will have amassed a capital of
214,052,041 francs, €90 (two hundred and seventy-four
millions).

[It is quite acceptable that a family of ban-

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quiers, succeeding one another from father to son, managed to ac-
to accumulate, each year, a benefice of 100,000 francs,
without it being possible to believe that it was necessary
to employ unhealthy and harmful practices.

[Alas! I would have too much to say on this subject; I
I will therefore limit myself to concluding:

What an example and what a lesson!

Whatever the origins of the financiers that
I have just studied, and whatever appreciation it arouses
their actions, they occupy, generally, and for a long time-
time, a French role, having definitively established
In France, the headquarters of their interests, as well as their
center of action.

Here are some of the cosmopolitans who,
For the most part, they came to move to France
the millions acquired abroad, and especially in China,

for fifteen or twenty years.

\|
Camondo.

This Italian name, which has Portuguese overtones
œaises, however, is that of a Jew from Constantine-
nople.

[1 embodies, moreover, a type belonging to a
nationality, a hybrid one, as its name suggests,
and which is usually referred to by the word
"Levantine".

It is a separate Jewish community, which is not to be confused
point with German Jewry, with Jewry
Swiss, with the Portuguese Jewish community.

The "Levantine" is a mixture of Greek, of a-
rabe and ture. He came into the world, indifrem-
ment, in Asia Minor, in Egypt or in Greece.
However, what dominates in him is tempera-
Hellenic type, I mean by that the type
stemming from a "restricted, modernized" Greece, from a
Greece, finally, where the "Lesbos" of the poets does not appear

shovel more than "Metelin", which does not prevent it

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point of producing Sapphos that lack
only Pindar.

Before appearing in the financier clan-
The Levantines had become Manilestic, in
France, in the form of lozenge-shaped négociants
of the harem. They did not hesitate, then, to exhibit
their costume and we don't know exactly if they're fake
the necklaces displayed in their showcases did not
were not, also, at the bottom of their
breaks, to be used for certain mysterious transactions-

laughing.

Moreover, if they donned the tailcoat or dressed up-
wearing the French frock coat, they could not-
they do not need to conceal their nationality.

For fifteen years, they have taken the ha-
habit of disguise, and, if it weren't for their
Livation, the outfit could create an illusion,

This is the race to which man belongs
which seems to promise France a dynasty of
Camondo.

Count de Camondo! That might remind you of...
Count of Aguado, who was, yes, Marquis of Las Ma-
rismas and one of whose titles of glory — if that
is a — consisted, towards the end of the Restoration,
to have had the idea of scattering a shower of gold among
those poor devils of journalists with only one thread of
to make them write with impunity, if necessary, that there

18.

there was water in the Mançanarès, so much had he been able to
To make them declare brazenly, when he was
wine merchant, that there was no water in
its Aerated.

But Camondo would like to say that he is
full of wit and Parisian, although ture: e is dif:
ficile! Abraham, Isaac and Jacob... (sorry!), Nis-
Sim, are names not well documented in the chronicle.

We do indeed have in Paris, somewhere, towards
the heights of Monceau, Count Abraham of
Camondo and Count Nissim de Camondo,

But further down, on Lafayette Street, everything changes:
There lies the bank house; neither title nor particle
neither on the sign nor in the phone book; one reads only-
ment: Camondo {[saac) et Cie, bankers.

This Camondian trilogy represents, af-
It is estimated that several hundred million.

It was around 1S6S that this family came to
Paris, to make the sequins earned in

Constantinople by means of very audacious special measures:
culations on land,

The friction of Eastern speculators with
French Jews date from 1854, the time when
a first borrowing ture was commonly the object

negotiations on the Paris market.

Since that time, they have become countless.
(the loans) and it's truly wonderful that

a |

CAMONDO. one 110:

to note the enthusiasm with which our financiers
rushed to seize the Ottoman treasure.

The Orient, being the land of capitulations of
conscience, not counterbalanced by the police
correctional, was expected to appeal to many financiers
Clers.

And, indeed, among an organized people of a fa-
such a bizarre concept that the sovereign, at the same time
Pope and king, spends his time stripping his subjects of their rights.
jets, how can we be surprised if, in turn, these
spend their lives trying to recapture, through cunning, this
that the power did not come to them by force?

Everything there is fodder for tralic. The government-
lying himself, speculating on the cariosity of
travelers, delivers for eight hundred piastres
firmans to visit mosques. By this de-
tail, well known, we can judge what results pu-
rent be produced by the coupling of fa finance
[French with native greed,

The Orient was therefore the object of a veritable cru-
financial scheme organized by Ja high bank.
But the East defended itself in its own way, in such a way
so that all losses were suffered in challenge-
nitive by the direct lenders, that is to say the pu-
bhc; the borrower took his revenge by not paying
point; only intermediaries and speculators
have amassed incalculable wealth!

One fine day, these latter, enticed by their
contact with the Paris financial sector led them to conclude that...
In any case, it was more advantageous to be
among the intermediaries of the praetors that under
the ferule'/a little too much Sans1wêne in the em-
lender.

This is especially true since the crash of ia Tur-
quie that the Levantines flooded Ja France in
establishing close correspondences between the
pharmacies located along the Bosphorus and the high
reaux installed on the banks of the Seine.

And that's how the Camondos found op-
partun to develop in Paris.

These three Jews have different appearances: 11 y
one is something we see everywhere, the other something we don't
sees nowhere, and another, finally, who shows himself
sometimes.

The one we see everywhere is Count Nissim.
[He is well known at the Stock Exchange. Tall. Dark-haired. Skull-shaped.]
Lying down, it's a kind of thersvte: it has the profile
of a young Arab. He is, it is said, in business.
holds the house flag.

[Lestcomte in the manner of all those who ask]
to Italy, and very often to the Pope, a patent of no-
wounds in exchange for fine, ringing coins. These kinds
patents, moreover, constitute an emission which

It's as good as any other: large paper money,

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CAMONDO. 213

small change of nobility: the antithesis is rejoicing-
health. With a name like Nissim, "sidi, pasha or
"Bey" would have been too natural! Count, that's good
Even funnier! And it's devilishly Levantine, because, at
In Cairo, the Camondos would have been fellahs, so much their
Its origins are modest.

Nissim's dream is elegance. To be mistaken for:
A Parisian is a joy for him. He does
All his efforts, in short, he looks it if not he has the spirit.

[There is a well-known English table]
She's at the back, towards the right: Nissim is showing himself there
very often with Stern, Broleman or Bamberger.
For some time now, he has been frequenting the cafe more often.
from Paris. I've been told this is especially true since the
English cafe became a limited company, according to
the law of 1867, which, from an aristocratic point of view-
üque, it seems, has corrupted him a bit. And then, at
Parisian cafés have traditions! So much so that during-
Nissim thinks he's more of a count than when he has lunch there.
Never.

The most original side of this Parisian
Byzantium is, unquestionably, the double preface

matrimonial woman who opened the book of her wa-
lanteries.

[He is divorced once before. And as the
In Pera, divorce is still called repudiation, when-

that he would remarry, Nissim, out of habit, wanted to re-

He was caught. French law does not:

does not include Muslim convenience.

[1 therefore simply substituted his will for the law: ?
equality, and Paris could bid farewell to the splendid festivities
which had been given by the Countess of Ca:

mondo.

Since then, he has been free

in the South, and Nissim swims in the open sea

{ortunes!

Perhaps we should subtract 8 from these two words

The first one is more expensive, because it's the second one that plays the most

major role. A certain lady is mentioned in particular,

counting among the most fanciful things in the Ba

a world of millions, and which has been the subject of a struggle

Countess Voyasrk

MONOGRAPHS,. È

resembling, unmistakably, a game of bac-

cara. It should be added that Nissim is a great player:
but € is a loser in good looks, and, when it
has had to "pass the torch," it is claimed that he has
shown to be extremely “Gallic”. and the lady

Also.

Unfortunately, his romantic adventures did not
I've never been able to cross a certain circle... At the Jockev-
Club, we mock his eternal grey hat, and we
claims that the nine pearls of his crown com-
tales are simply made of felt. But, for him, 1 liter
avenges by eclipsing certain jockeys with his attacks

truly remarkable sizes. Finally, to conclude

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CAMOND&, 215

and man and unmask some of his aspir-
“ti ns, I will say that, unable to invite, nor Or-
neither Chambord nor its hunting grounds, like Roths-
child, he had the bizarre idea of inviting Leon there

(Gambetta.

The Camondo that we don't see anywhere, except at
through a wire mesh — the one on his cash register — it's
[saac.

He's said to be the strong-willed one of the tribe. That's quite right.
Impossible, because nothing grows like mystery. You don't
I will not disturb its grandeur and I will leave it
peacefully weigh the piastres that Nissim spends.

Finally, the one that sometimes manifests itself is
Count Abraham. He certainly fits the type of his
name. He is a little fat, which makes him look
small. His complexion is ruddy, his scalp a little bald,
the oriental beard. What he misses in Paris is
the absence of slave seraglios, also takes-if its re-
Vanche on the Hbres seraglios. Even he is a little
jealous of Nissim's successes. Why on earth would he-
shovel-t-1l Abraham:

He is the administrator of the Bank of
Paris and the Netherlands.

And it is even to this Society that two of the Ca-
world owes its title of Legion officer
of honor. For they are not only knights

Those counts of Wille and Nuits!

2106 MONO:RAPTIIES.

Title-signing machines, while |

NM. Duclerc was president of the council, they dedicate-
aenerent the perception that the famous Isoard, of

the General Union, he did not disdain, but they

pushed Fusure to the point of aspiring to the cross at

of an officer.

Now Ibrahim (Abraham) had been named: the student

glove Nissim protested, “as we couldn’t |

to overload a decree... » a second one was made for
Nissim!

These are their service records.

A similar process had already opened the door for them
inner circle of the Bank of Paris.

Abraham is, in Elvish,” an administrator, less
by the free choice of his colleagues rather than by a
a kind of "union breach",

It serves the Bank of Paris and the
The Netherlands! A trade union shouldn't be there, damn it!
can always be a conclusive reason. However, the Ca-
The unions are monolithic, so it is not
not so much in societies ostensibly constituted
tips that we find them in, that in these associations
mysterious, not foreseen by the code, and which are
the instruments of artificial increases or decreases
dizzying heights that sometimes astonish the world from there
Sotck exchange.

And even if these capital reservoirs contribute

CAMONDUO. TT

would be for truly useful businesses! But no!
They are mostly directed against the Islands
French interests and they act, in all [eur
strength, in favor of a true black international.
whose triumph we witnessed during the PUnion crash
general,

When you think that the laws claim to be powerless-
Faced with such coalitions, one cannot
Preventing oneself from looking, with a certain tris-
esse, the energy that these same laws discover,
suddenly, against poor heretics, to whom

"Jutte for life," as the English say.
inspires certain associations, too forgetful of
the French homeland.

If anything can be said in their defense,
It's because this French homeland is letting them die
of hunger, while she quintuples and honors her

millions of Camondos!

VIII
Baron Hirsch

I suppose a novelist has to summarize,
in a single word, the character and attributes of a
fantastic devil, cruel and cynical, more terrible
than that of Aeust, and seeks a name for it belonging
place of talking weapons: he would first study the
the physiognomy of the letters with which it would be composed and
he would soon discover that the letter IH, so similar
a la gouillotine, with its two uprights and its
a knife-arrow suspended halfway through its stroke
wonderfully embodies the threat.

He would then discover that the vowel | is indeed
made to express the victim's hissing sigh
who trembles, cries and moans.

Finally, if he wants to express a mysterious tone
the friction produced by the falling knife
who kills, he will borrow from the sound of the saw a
portion of its grinding; then it will group
together the three consonants that roll, that

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They whistle and cut, then he will reproduce the letter

from the beginning, to end as it began, and

He will have obtained this dreadful word:
HIRSCH

Well! By chance, in naming the financier thus...
The person I'm working on acted like the novelist.

But a needy sovereign collaborating with
He, however, preceded the name with the title of baron.

[It is truly remarkable to note the
touching solicitude with which the kings accord-
granting Jewish traffickers letters of nobility
the boldest ones. It is true that in exchange for the rattle
the nobility they bestow, the kings accept reli-
secretly the Jews' coins; if I dared, I would search-
Cherais, where the largest dose of
Cynicism... but I don't dare!

Hirsch is not just a Jew made a baron by
by decree, he is also the universal concessionaire of the
Lurque, through its plenipotentiary ministers,
(Why so many gallows in this word?) it is
also inhabitants of the whole world, and finally he
is a compatriot of M, of Bismarck.

For, however cosmopolitan it may be, there was a time,
where, having no deliberative voice, with regard to things
In his life, Hirsch was forced to be born something

Part: Mannheim, it is claimed, played Europe on

It was a bad trick to use it as a cradle: Vienna

ct Frankfurt contributed to serve as his

colic.

In any case, the father's shop, where...
Hirsch's early years were spent in Germany.
Nothing is more humble and obscure than beginnings
The development of his fortune coincides with that of his father.
like that of the Rothschild fortune. with the
the inauspicious date of 1815 — that dark era of waters
troubles so favorable to fishing for millions.

But it is likely that Hirsch did not have
the good fortune of dealing as an equal with some
Mareraves, in such a way that wealth was not.
at home, only a way to express his hatred and his
a desire for everything that, near or far, reminds him of
milk his former masters.

This state of mind almost naturally explains
really the strange way of operating adopted by this
international financier.

[He has carved out a kind of specialty in the
Diplomatic relations and it is, generally, towards
the officials of this order whom he points out
millions.

The iron discipline established in Prussia had as its
The forced consequence is the servility of the characters, but

In chemistry, iron displaces gold from its compounds.

BARON HIRSCH. 22331]

human ingenuity (which spends its time violating)
Slowing nature created diplomacy, and this...
Contrary to chemistry, it uses gold to hunt
iron.

This is the scientific falsehood that has
Inspired by Hirsch to set up his diabolical grid
both on the Ottoman railways and
"ur ie tre de baron.

The point is estimated at around ten million
the beginning of this man's fortune, and it is estimated
at approximately 400 million, its final destination:
these two sums before evolved in the res- space
a complexion of about twenty years — all one's life
of an honest worker who dies poor:

(the number of grim tragedies in the-
Which, rightly or wrongly, has the name of Hirsch been associated with?
found mixed up, But if, one day, we discover in
Austria, Serbia, Bulgaria or Furquia.
memoirs of deceased diplomats, 1st probably-
It is possible that the most astonishing revelations for-
Ronl Jeter (111 new days on some phenomena-
unexplained events, among others, regarding the
genuine causes of the perpetual incompleteness of the
Ottoman railway network.

[It is impossible not to see the calculation]
appalling that emerges from the various attitudes
of our Prussian sparrowhawk.

19).

2929 MONOGRAPHS.

In it, one can only conceal the

means of communication, railways or {ele-
œraphes, have not profoundly modified the processes
government officials, both domestically and internationally
interior of nations.

However, if we consider the interests, so many PAur-
It's undeniable that Turkey is cheating, that's what the island is about.
connection of Ottoman roads with the che-
Serbian mins and Austrian paths are essential
in the name of the general interest.

This connection did not take place, only
by the will of Firseh which, to the general astonishment-
general, was able, single-handedly, to hold all the
European diplomacy!

It's truly shameful to be a diplomat, and
I confess I don't understand the forbearance with which
Europe is showing so much insolence in the face of so much
dance.

Nevertheless, light is gradually emerging, each
day, on the actions of this corrupting master.

Indeed, there is currently circulating in Munich a
a very curious brochure, in which one reproduces-
duit Httéralement des lettres adresse par Irseh
to Davoud-Pacha, his partner.

The first two are dated May 26 and
[July 0, 1870; they attest to the offers and the en-

I see considerable sums of money, which does not prevent

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Hirsch, on July 26th, wrote to the same
Davoud! forced to deny the rumor that the pots
He had been given wines: "I never..."

would be permitted to offer some sum of money to your

Your Excellency,

Financial morality permits these counter-
audacious truths, unworthy comedies played at
the face of governments!

Hirsch is one of the major black marks of the ques-
Hon of the Orient: it is the main obstacle to the rem-
fund for Turkey's creditors; it is ca-
pable to suggest in the shadows, to certain am-
Hassades, attitudes that can be resolved in de-
Initive, by gunfire; that is to say that a-
after having ruined the people, to whom he gave a
dubious paper in exchange for honest money.
He still exposes these same people, or their sons or
their brothers, killing each other for his greater good
avantav'e.

I won't bother recounting all the details here.
Hirsch's lagorries and Turkish lots; I do not rc-

I will not look any further into the methods by which 1l
obtains that the revenue from the Ottoman roads does not
benefits only him, on the basis of ten million per
year; I won't even bother questioning the
real causes of certain unexplained movements

the Turkish Rent; I will not search, no

2924 MONOGRAPHS.

Moreover, the secret of the Tuttes could not have existed between
Fhirsch, the Austrian Roads and the Union ge-
general.

I will only bring together three facts that have
marked the year FRS?

At the beginning of this year, Peffondre-
General Union: in the course of Ja
same year, an explosion of Findigna- is revealed
public information, regarding Turkish claims:
This explosion is resulting in numerous com-
mental in Islands newspapers of France and of
abroad, and we're talking about the Ottoman roads!

Then we realize that Hirsch has arrived, at
move in Austro-Hungarian diplomacy, to be done
insert a special article into the Treaty of Berlin
asserting his alleged rights, from which
It follows that any railway in Bulgaria or
in Serbia, where even in Austria-Fungary it is doomed,
in advance, to the Hirseh operation.

This financier did more: he managed to escape the
ctoman jurisdiction, it Ÿ substituted a court
arbitral, and he transformed his various companies
enies by transporting them to Brussels, Paris and to
Jenne.

However, when this desertion of Constantinople
irritates even the Turkish powers; when Ja

Germany's hand appears through the con-

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BARON HIRSCH. 29F

— =” !

Hirsch's inventions, thus suddenly, the
the slightest Eastern diplomatic issue: at the moment-
where, from all sides, and even in France, one
They believe an immediate solution is needed, in short, to...
In that same year ISS?, what happens -1l?
the high-profile suicide of a diplomat who, in
a posthumous letter, throws to public opinion a

a veritable indictment against his Mephistopheles.

In 1853, it is said, things will have a resolution-
Lies, but Hirsch is, in a way, a refugee
In France, [He is well aware that he has accumulated [problems] against him
formidable rages.

Moreover, this man, whose name in German
Zionist deer, always expected to be forced
to flee precipitously. In it, he found Island
Moven lavoir constantly, Hquide and available.
and in a slim volume, the enormous sum of
20 million, not in bank notes, not
even in treaties on foreign soil, but in diamonds
and in rubies.

ua calculated that in diamonds and with "a
at an average of 00 francs per carat, it could enclose

2,000 francs, in the weight of one gram. And for very little

2926 MONOGRAPHS.

that he mixes in rubies at 12,009 francs per carat, his k
20 nullions will weigh less than twelve kilos and Ê
half.

The precaution is crucial.

Besides that, he deigned to own in France:
I am the country in the world where [property is most res- É
protected) some beautiful hotels, including the one k
of the rue de l'Elysée and, in the department of R
Seine-et-Oise, a gigantic estate, the castle |
de Beauregard. He has hunts as big as at
countries, which he has guarded ruthlessly, to ee
point, that the dogs of the garrison officers |
of Versailles, are sometimes treated by its B
They treat them like mere game. I will quote for E
memory of his countless lawsuits with the city of
Versailles, because this man doesn't want us to be any more than B
traffic circulates around Beauregard only on the paths |
of fittings.

[he often dreamed of being called the Count of
Beauregard: but, presumably, the Republic
that, being devoid of any ba-fs manufacturing
Ronnian or comital, will refuse him this satisfaction |
action.

Can one imagine this greying, stooped man,
with a red, apoplectic complexion, and a clean-shaven chin.
beneath excessively mustachioed lips, has grey eyes-

flashing blue and ominous — the habit of accumulating Bi

to mule metallic undertones in the
movement of his eyelids — and calling himself the
Count of Beauregard!
This lie is unacceptable, FHirscH is a
A name that describes him best: let him keep it!
Moreover, 11 has two compensations: it is beautiful-
First of Bamberger and Grand Officer of the Legion

of honor!

NII]

Henri Bamberger.

It is, already, a sufficiently dangerous animal.

than a Prussian Jew.

It's much worse when, through an ex- Jesuitical approach
extraordinary, he managed to get under the skin
of a "good Belve,

It is the synthesis of Henri Bamberger.

Moreover, it would seem that this king of our Re-
The French public is possessed by a mania for
Naturalization. It is the most singular cosmopolitan
who in the world; he wants to be at home everywhere.
without it being possible to say anywhere that it is soli-
daire; that is why, a little before the war
Franco-German, he had taken the topical precaution of
to become a naturalized citizen: that's why, a little
Everywhere, 11 seeks to naturalize his fortune: 1l es!
even somewhat managed to naturalize his character

gruff: mius, unfortunately, 1 V to three things

which he was never able to naturalize, these are
his honors, his pleasures, and his luck.

But let's not anticipate,

[lenr: Bamberger was born in Prussia in the late
no longer observing the social hierarchy, but this is France
which he chose as the scene of his exploits.

He's lived there and tinkered with it for a long time; of-
Then, for a long time, like a bold fisherman, he cast his nets.
in the golden lakes, and 1} succeeded, one fine day, in
to bring back, attached to their stitches, a cross of
The Legion of Honour, that was back in the days of the great
troubled waters of France, where it flourished, in
in all its splendor, what we have agreed to call
the "gigantic financial operation" having
earned Mr. Thiers the title of liberator of the territory
tower,

What he had most advantageously was "li-
"Béré" in all this affair, it's the big ones
"annuity cuts" 0/0, and poor Thiers, for
the sterile glory of being able to say that his loan
had been covered an uncountable number of times.
has only succeeded in making things easier for Bamberger and others

Rothschild, the takeover of E-'s new fund
tat 5 0/0 nominal, but 6 0/0 real by the rate
resignation.

Thanks to this process, it's hardly so popular
was able to subscribe directly, and it only became true-

En Ts SRE RE Te me Pr dede tu — à

2531) MONOGRAPHS.

only when it has agreed to
foreign and French vultures to cede it to him trans-
formed in » 0/0 real with a benefice of 20 to
2» Irances on Capital Island.

Without this intervention of COSM0)hO- finance
Lite, the detractors of the Republic would not have!
no one could use this all-too-easy argument con-
between the conversion, namely "that we knew seriously-
"ment the interests of the current fund holders"
"of State created in our days of misfortune and in

a patriotic goal

That's the way the world is! It's up to the repairmen of
mistakes made that they want to make the island bear the brunt of
weight, and yet principal author of these faults
is crowned founder in a sort of apo-
Theose: as for his accomplices, they bear pride-
happily tore the stars from their buttonholes
to the formation of French honor.

Bamberger amassed his fortune during this period.
The millions he had already collected and that he had
neutralized by making them Belgian, they seized greedily-
providing an opportunity to multiply through contact with
French disasters.

Moreover, 1} was well placed to give to his
operations had a utilitarian appearance, because it was:
then briefly an administrator of the Bank of Paris and

of the Netherlands, and the services rendered by this state-

blissement in foreign exchange operations have not
not much contributed to concealing the sides from view
after his particular intervention.

So, for about ten years, Bamberger
lives in France on the memory of his liberated competition
failure, and he readily has it said of him, by his
newspapers, that he has only ever done good to humankind
mantis,

[He certainly alludes to this humanity]
naive woman to whom he slipped the annuities at 100 francs
that he had at S0, and which currently supports
in its place the consequences of Fa conversion.

he is counting heavily on this phase of his existence-
lence administratises, because it's the only one he can
to confess, thanks to those among whom he was found,
œrace, above all, due to public ignorance in this area
of financial economics.

Bamberger's main concern is to
to declare themselves friends of France. He and his brother, de-
put in the German Parliament, even a socialist one, and,
Perhaps, internationally, they do not let pass
an opportunity to show off one's love of gallons.

Those kinds of friendships terrify me.

PBamberger's German connections are
notorious, and Jews are worth the reputation of being exceptional
technically well-informed about matters of the

domestic and foreign policy.

At the time of the demonstrations on the esplanade
of the Invalides, one of his friends said mysterious-
ment: "When you want to know what degree
security matters are reserved for political affairs.
France, look for where Bambercer is.

I had heard this phrase which was not at all
addressed, and, quite intrigued, I asked the next day-
hand in the most naive way possible:

— Where is Bamberger?

— He left for two months.

Since the internal turmoil had no further consequences,
Bambercer has returned.

But here is the conversion accomplished, here it is.
Crises and discontent are predicted.

What are the Bamberger newspapers saying? Here it is:

Mr. Bamberger is believed to intend to
"To retire."

Bamberger is currently fifty years old:
Like Hirsch, he was born in Mannheim, at the castle
de Platern, it is said, not in the castle, but on the
lands that depend on it; there is something there
which is reminiscent of the soil, as Hirsch recalls
the serf; this similarity of origins caused a
alance: Mrs. Bamberger is a young lady
[irsch.

More than this alliance, a great resemblance

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HENRI BAMBERGER. 233

of refined tastes, in finance and in pleasures, had
Moreover, these two men had already grown closer.
The East had lit up their gaze and, naturally-
both of them put their hands forward, very far ahead.
in Ottoman matters, particularly in
the occasion of the deplorable Turkish Lots affair.

But Bamberger is prudence itself, for he

did not venture to be, like Hirsch, so much
only railway administrator:
the only mandate he accepted was that of administrator
trader of the Bank of Paris and the Netherlands:
However, certainly! There is not only this bank which
we can occupy ourselves safely.

It is inexplicable that with its power of
30 million and his personal relationships, flenri
Bamberger is so little known in the councils
administration of financial companies. On
this would amount to outright ostracism: this ostracism does not
continues not only in the area of finance; the
Circles joined in. I was even
recounted that, in vain, he sought the favor of being
admitted to the Imperial Circle and that he has always
found enough negative balls to shut him down
access.

There is certainly something strange about this.
Indeed, I know that Bamberger's position at the
Banque de Paris et des Pays-Bas was able to resist the

20.

A terrible blow had been dealt to him by the {890,000 Lots
Turks, with whom he had found a way to reward her, and
who had brought her to the brink of ruin: but
It must also be said that Bamberger, when he was
director of the Bank of the Netherlands, was one
'the authors of its merger with the Bank of Paris and
This circumstance played a significant role in it.
solidity of its administrative situation.

In any case, he has not yet been told-
given the Turkish Lots affair and in the bank
whose name I mentioned, the austere and French element
offers vigorous resistance to the July element
and speculator of whom Bamberger and Camondo are the
main representatives.

To recount all the attempts by this fake Belgian to
to make people forget his Prussian identity would be truly
to begin a litany of more or less
Machiavellian. This big bag of thalers and
Florins, lovers, without limits, from all islands
Material pleasures, went so far as to try to
to do some good deeds.

He who easily spends 109,000 francs in a
a day to satisfy a whim... of any kind,
imposed upon him the heavy burden of dedicating 30,000 francs.
per year to maintain ten scholarships in schools
of commerce.

There's no way to say no! He's the one who...

HENRI BAMBERGER. 239

gave the impetus to the work of the stock exchanges
ciales which have already produced more than fifty
distinguished professors,

Sacrifice being periodic, it does not bring him any benefit.
not, immediately, the moral satisfaction that he
hoped for, and even less so for one of those satisfactions
physical attributes, which he is so fond of, must seem to him
very difficult to accomplish.

Because, however lavishly endowed it may be, Bamberger counts
and 1] counts so well that when it comes time to shoot
in the splendid hunting grounds he owns with
Hirsch, he calmly has his game brought to
Market halls to sell it.

The Jews have this in common with the Russian Islands
that in Îles, if you scratch the surface a little, you always find Île
(/osaque.

[It would be truly scandalous if Fortune Islands
immense, gathered in a short time and without
their origin clearly accompanies a series of
work having, at least, a social utility, parent
certain men possess the attributes of a true glory
table. That's quite enough, already, that they give them
so much power over the destinies of nations.

1) Elsewhere, the prestive would be very poorly placed in
Bamberger; he is the piurvenu incarnate. Delivered to his
By its very nature, it is incredibly brutal towards

his inferiors; however, it seems, since what-

That time, he managed to overcome himself, it's 1 to a
naturalizations in which 1l was able to succeed:
He should be congratulated for that; nevertheless, no matter what he does; 1l
He may be intelligent, but he prides himself on his nose.
fox, which he calls his "flair": 1 liter may give
has her blue eyes an impertinence that wants to be of
The fascination. The vulgarity stands out against the background of
its nature, like an oil stain on a coin
of cloth.

Moreover, German though he is, he speaks
He speaks French well, but so quickly that he stammers.
The words burst from her mouth, furious
like a squadron of elfin horses: its power-
Healthy moustaches are an insufficient hedge, the
spittle jumps over, and it's under a pa-
It's clear that we need to listen to him speak. That's good.
to be embarrassed by the enchanting sex, of which he is
a fervent worshipper. In love, he is eclectic:
For a moment, 11 would be statuary. The beautiful torsos and
The beautiful breasts put him in ecstasy at the Salon.
He pleasantly blends Cupid with Mercury, that is to say-
He speaks of love and accounting. He always has to
near the place where he works a small temple
artistic where he feels the need to rest his
spirit of serious discussions.

[It is not uncommon to see him, all of a sudden, in-
to interrupt a deliberation, to disappear ten

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HENRI BAMBERGER. eo

minutes, to return more talkative than ever. I]
has just finished his prayers.

In his spare time, he makes ornaments
social aspects: sometimes he stirs up a wealthy marriage
Prussian, sometimes 1 liter provides Spanish grandeur
to one of his little protégés.

Like the ancient Roman knights, 1l has a
a bunch of friends he maintains hoping to have
through them, access to the "gentry".

Assuming that the diplomatic caste represents
To feel the first floor of the social edifice, one can
to say that Bamberger is a Firsch operating at
third floor.

Despite so much care, poor Fenri has a
The sorrow is having so many material advantages.
Alongside such a small but glorious chance!

If he dies one day, it will certainly be from a
excess of inwardly drawn veins.

Is it known that this Turkish Lottery boss won
three times the jackpot of 100,000 francs in the draw
obligations of the city of Paris? However, each time
His winning is a source of intense pain for him.
one day he opened up to several of his friends, to-
which he said:

“I really have a soft spot for the city of

Paris and the big prizes: there I am, wawning it, this

times, and the gossips will have their say.
GAME. "

[It is incredible to realize that this poor Henri
confuses the lottery, where chance is left to Jui-
even, with the game where skill corrects it.

Would he imagine, by any chance, that one on the island believes ca-
pable to substitute a vuleare number for a nu-
winning mero in the wallet of the Bank of
Paris? That would be a strange and true weakness.
unworthy of a Jew.

As for me, I believe that's what makes it
to jump for joy when he wins a big prize. It's pure-

simply and merely the memory of the Turkish lots.

In this case, it serves Fur right.

[It is impossible to observe, calmly,
the evolution of this man's wealth and the in-
influence he exerts; whatever the automobiles
islands, whatever the largesse of this ri-
Chesse gives him the means to practice, he is
impossible to admit that they are inspired by
a true love of humanity and devoid of
of any ulterior motive.

How many of these millionaires I've seen, throwing away with
ostentation: a thousand-franc note to a funny girl

in a high-life and repulsive restaurant, im-

and nt rad

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HENRI BAMBERGER, 239
pitifully, if she is ugly, the poor girl who,
Hungry, ashamed, and tiny, she fled, extending her hand in
a secluded street!

No, to upset the interests of a nation, to-
investing millions, violating the laws of the economy
social enrichment through sudden and unpaid work
such an individual, by ruining, directly or indirectly-
ment, thousands of others, is not a work
healthy.

We are no longer in the time of Louis XI
did not excite astonishment when, meditating a
Inauvais Coup Où Fexpiant, 1 fait ses dévotions
Ja bonnet, "Our Lady" sewn onto her bonnet,

Modern morality must not accept that
may alms repair or excuse the harm done.

through excess or the audacity of certain speculations.

Jacques Stern

In German, Stern wants to "read 'star,'"

Jacques and his family are contained in that single word.

In Germany, one is called Stern, just like in
France Martin or Durand. The Paris Directory
accuses seventeen Sterns, relatives or not; but He v
has some in London, Frankfurt, Berlin, Vienna
in Brussels and they all stand together.

For Jacques, the word "star" has a significant meaning.
tion particularly artistic, making syno-
the nymphs "constellation" and "consternation"; I
Say these words because, in each of them, there is
" star ".

Jacques is a handsome forty-two-year-old man
about; he is tall, dark-haired, admirably de-
coupled, and, seeing him pass by, one would not suspect
Not the finance man. He is gloomy, often
unpleasant: n1 good, nor generous, he seems to have

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ER RULES for the THINKING ROUTE

JACQUES STERN. 241

concentrated all his aspirations in a feeling-
mysterious thing that absorbs him entirely.

He's the Parisian of the family; he's the one who says-
most closely resembles, at first glance, Jewishness
Frankfurt, from which he originates.

The Stern clan is immensely wealthy: the en-
seems to represent 150 million, of origin
Oriental, Egyptian, Turkish, everywhere in short,
in major international deals, fishing
reaching millions was possible.

Old Father Stern is alive; thanks to him, there
still has a certain cohesion in fortune
like in the family.

It was he who made each of its members,
a delegate tasked with learning the secrets of the com-
financial companies, by pushing them into the con-
administrative seats.

They are therefore distributed among sixteen companies.
verses. In Berlin, they sit on the Bank of the Em-
worse than Rothschild.

In Frankfurt, they are attached to the Mortgage Bank.
Cairo and the Union Bank; in Vienna, they are at the
Bank of Brussels and Belgian Gas; in Italy,
at the Italian Credit Bank; finally, in Paris, they are distributed
between the coal mines of Haute-Loire and those of
Montieux-Saint-Etienne; the linen company of
Pont-Rémy; the Tobacco Monopoly interested; the

2i

General Water Company; the Union of Ports
and Colin Ja, Bank of Paris and the Netherlands,

In all these societies, the five letters of their
names are, modestly, recorded next to a
a small initial, rarely part of a whole first name

Moreover, company directors have the
great concern to give the impression of
public, so that they do not notice a
This accumulation is far too scandalous.

I could cite a number of them, including the
names, composed of several words, allow

a multitude of variations.

In any case, in Paris and other capital cities
In the surrounding area, the Sterns are simply called Sterns.
Without a title or particle, everything changes in Romania:
we also see spreading among the members of the
Board of Directors of the Romanian Bank.
Mr. Baron Hermann de Stern.

Nothing is funnier than that "de Stern" at the end
of a title, and you really have to be Romanian to
to take such nobility seriously.

At the Bank of Paris and the Netherlands, Jacques
Stern is part of the most Jewish element
launched in boudoirs or behind the scenes, because,
I must say it, on Rue d'Antin, we are
extremely "regency",

This does not surprise me at all, and I note, quite

Generally, alongside the great thirst for gold
appetites… of the heart.

But Stern is a terrible eater. He almost was
because of a revolution, so that, to prevent-
dear Passaut that we wanted to give to the bank
in its entirety, we almost had to resort to a faction-
the sign that would have been placed at the door leading to the
street, with this instruction against all
approach of being skirted:

— Cross... bayonets:

Jacques Stern is also very witty, only-
He hides his true intentions; he hates puns.
He describes witty remarks as
"Bastardizations of the mind." Everything that is anoa-
The name horrifies him, except in finance.

He was once asked, about something or other, I don't remember
which show whose promoter they were looking for,
was an abominable joke with these words:
"Father unknown." He didn't laugh!

All this does not prevent Jacques from being strong
œntleman: he is one of the ornaments of the Circle im-
perial, and 1l votes fiercely for Bam-

shepherd every time he appears there.

Despite his Prussian leanings, Jacques did not
research no less than French alliances. IT has
given one of her relatives, endowed with a rich

dot, to Fun of our officers of Alsatian origin and

nephew of the Abbot of Ratisbonne, the famous convert
from Strasbourg.

Jacques also provided care to a few patients
financial rations of the Bank of Paris and the
The Netherlands.

If we haven't been very grateful to him for having
He encouraged the Turkish IoT affair, he knew how to
forget this imprudence by approving warm-
fortunately the conversion of the endowment fund of
the Legion of Honour.

This opinion of the cap earned him even the cross.
very French cross; elsewhere, he already had the
diminutive, for the same reason that makes musette
the diminutive of muse.

In any case, it is clear that the
governmental cooperation was expected to manifest itself,
for the Bank of Paris and the Netherlands, under the
for the form of any decoration.

The administrators were already decorated.
except for Jacques Stern: his buttonhole had no
She took a vow to remain a vestal virgin, so there was
lit the fire with a red ribbon.

And that's how Jacques could sign "the che-
Valier Stern » which, by Jove! wouldn't be too bad.

From a financial and economic point of view, the
The Stern fortune has a cosmopolitan role that it is

monitoring is necessary.

The "Stern" bank in Paris, affects
she has a puritanical air; in fact, she is very prim and proper.
for small matters; not that she disdains
the small benefits; but, at the risk of compromising oneself-
to put it, she wants to oppose, as a counterpoint, the
risks receiving a large profit, therefore she
in search of great combinations; she
the Rothschilds, with often
hostile, or at least rivals: this surveillance
is never useless to him. He belongs to all the unions!

She is adept at diplomacy; if necessary, she
would employ Hirsch's seductive methods.

In short, the wealth of this financial clan functions-
nent as a vacuum pump for the foreigner and
are far from being a metallic reservoir where Findus-
French sorting should be able to draw an element
teaching. Thus France nurtures at home the
agents of its financial disorganization, and she
is sometimes astonished, with genuine naivety, by the catas-
trophies for which she bears responsibility while
Cosmopolitan Jews are the true guardians of this.

authors.

21.

“
Cahen d'Anvers

The walker who, on November 30, 1832,
would be wise to travel the streets of Antwerp,
could have been accused of some recklessness. That day-
there, and the following, a hail of machine-gun fire and bullets
lets, although specifically directed against the cita-
delle, scattered, despite the precautions, and ar-
pink, concurrently with the waters of the sky, the
houses and the streets of the city.

All the Can, Kahn, Cahen (that is to say all
the plausible ways of writing Gain) had
bravely took flight from the French army
French, commanded by the old General Gérard.

But the citadel was taken; he who commanded it

General Chassé – a predestined name – was in charge
– returned his sword to Gerard, who, although
promoted to the rank of Marshal, he continued, after his fine
an achievement, simply being called Gérard, like

before and without a particle.

This was not the case for all the "Cahen"
because one of them, no doubt to perpetuate the memory-
nir of his valiant escape from the bombardment,
had the strange idea of bombing himself
of a pseudo-particle, calling himself "Ca-
"hen of Antwerp."

In Paris, there are something like forty-
nine “Cahen”, having a gable or sign on
street, which implies about a hundred practicing
the most diverse professions, which we are used to
to summarize in the name of merchants of
"pons lorniettes".

But there are only three "Cahen" that are
from Antwerp.

The head of the dynasty, the founder of its no-
wounds, the one they called "the old man" and who
was called "Mordecai", has been dead for a long time-
time; was a former broker of the house
Bischoffsheim. He became much talked about during
the Empire, and he was on very good terms with some
men and some women; there are even, at this
In this regard, a famous song which has often been re-
tempted the echoes of Marbeuf Avenue.

But what did the echoes matter to old Mordecai?
And the songs? For two years now, at this time –
that is to say in {862 – this excellent Mr. Fould
having conceived a conversion project, he had

provided the opportunity to harvest a large quantity of millet
lions.

He was young then, and, hidden somewhere, at-

around the alcove of a "great and honest lady",
as Brantôme would have said, 1l could have known
certain financial secrets, which an imperious Jupiter-
Rlal had whispered in his lady's ear,
as a shower of gold.

Not content with accumulating wealth, the old man
A Jew aspired to the nobility. From Antwerp, not
That wasn't enough for him — because they had the audacity to write
Sometimes: from Envers,—he wanted to be a count. Na-
Naturally, he addressed the Pope who, in the same
hand, with the peculiar habit of signing patents
Catholic cardinals, like those of counts
Jews, and, for a large sum, Mordecai
could call himself Count Cahen of Antwerp.

To complete the illusion, he lived in the suburb
Saint-Germain.

His penchant for gentlemanly behavior attracted even to
mockery from his fellow believers. Everyone
knows how one of the "Oppenheim" (of
Cologne) knew how to give, in Cahen's vanity, a
a stroke of the pen that strongly resembled a kick.

Old Mordecai had finally eliminated
completely changed his father's name and signed very vo-
lontiers: C, from Antwerp. This circumstance suggested

a charming little letter to Oppenheim which he so-
œna: ©. of Cologne.

The thing caused a lot of laughter at the time; but
Mordecai did not flinch and continued, impertur-
probably, to load millions onto its securities and its
particles.

Representatives of the name and the house
There are four financial institutions, three of which are financial institutions.
only are known. Those-e1 have a little de-
stripped the Jewish bark from a physical point of view?
of course; some even have pre-
Christian names: the eldest is named Edward, the second-
Captain Raphael, and the third Louis.

Edouard has retired from business. He has, in what way-
that sort of thing, petrified in the costume he wore
at the receptions of the imperial court, and which characterize

thwarts the family's ambitions: the suit of
Knight of Malta. He will become a fossil, and,
Besides, how many financiers are in that situation! Bla-
based on the realities of gold, they are perpetual-
lying on the lookout for the fictional country house.

The heads of the banking house are currently-
Raphael and Louis, the first is, in ou-
three, knight of the Legion of Honour, which en-
Once upon a time, Maltese chivalry was beautifully displayed!

Both are of a thin, small appearance,
and, constantly, in motion. They married the

two daughters of a Levantine Jew named Morpurgo.

Their luxury is well known in Paris, and they alfec-
try to blindly observe the customs and traditions of
what is called "high society" in Paris, They
don't miss a Tuesday at the Comédie-Française
In France, they have impeccable tailors, att-
carefully chosen pages; their interior, perhaps-
to be a little heavily ornamented — because the real
Good taste is a matter of lineage, not borrowing.

is, however, worthy of mention. A pleiad of ar-
tistic frequents it, in the midst of it shines Fran-
Coppée, It is said that the little-known Cahen is ap-
Albert shovels and composes music!

The true stage for the family's splendors
is the Château des Bergeries, near the forest
of Sénart.

We will be showcasing oriental luxury and, it is added,
the architects have exceeded the
original estimate; this is where the major events take place
summer heads and it is there, too, that one rests from
dizzying pace of financial operations
candles.

To conclude, with the physiological study of
Cahen, and before moving on to their financial role, I
I must say that, in their family, we don't look for
point to exert political influence.

We might feel a little embarrassed in a similar situation.

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CAHEN D'ANVERS. 251

matter; we have too many Bonapartist ties, of-
then the captain of the guides, who was made the manager
from the Château des Bergeries, to Prince Joachim
Murat, who is closely linked to Louis, Count Cahen,
and who, in the company of the countess, did, in
Italy, a trip for three, where luxury and comfort are paramount.
tortable were not the least of their charms.

While Raphaël has a particular fondness for literature,
Louis marks his prerogatives for Îla musique;
We see him constantly at the Opera and I couldn't help but-
to explain why his friends nicknamed him "Ja
Guinea fowl. Nevertheless, on ballet days,
In particular, he is seen assiduous in his golden armchair-
chest and, during the intermissions, strolling, arms
above, arm in arm, with one or two friends, when-
wandering here and there, without, however, leaving the reserve
and the good manners befitting the brother of a she-
valet of Malta, descendant of the citadel of An-
towards.

The Cahen family are not very common among financiers.
in credit societies, and if, somehow, Ra-
Phael, stepping outside his usual domain, deigned
To contribute to the establishment of a case, I must
to acknowledge that he did not do it in a way that would merit-
ter des éioges, We owe him the creation of a certain
"Canadian Land Credit," which he misrepresented as "Island"
true goal.

2592 MONOGRAPHS.

In a country where mortgage legislation is
In its rudimentary form, creating a mortgage lending institution is...
it was especially important to want to impress the French subscribers
French, generally ignorant, by the label "Cre-
said land", having some prestige in France.

I could describe the
Raphael's role in all this, because he
was not content with merely helping to initiate the pu-
public by its presence and by the company's title,
but, again, it killed the original plan (which was a
land development) for the sole pleasure of
to build up a contribution, which he had not directly
ly, and to graft a profit onto the issue
any kind of umpire.

In reality, the Cahens have a specialization in finance.
Purpose: they are international arbitrators.

The arbitration practiced by them is, primarily-
ment, de change; he gives, in all his purity,
the expression of the Jewish system, which, at all times
that, which is what made them strong in financial matters, this
industry requires a very high ease of cal-
ass, a huge amount of information and a
in-depth knowledge of market credit and
individuals,

Therefore, it is not surprising, provided that
one parks at the telegraph office of the
Stock Exchange, to hear pronounced, five or six times by

CAHEN D'ANVERS. THE

minute, the name of the Cahens, senders or recipients-
They are recipients of dispatches, because they have correspondents.
everywhere.

[They are therefore the true Jewish synthesis: they-
maintain excellent relations with all their
coreligionists - even with those who are tearing each other apart
They are having a good time among themselves - because they are in a state
to render them very great services.

I do not intend to give a lecture here on
arbitrage operations, whether on the stock exchange or
change: but I think it's useful to explain the ease,
sometimes dangerous, like the financial islands of
wenre des Cahen provide for the disappearance of

capital.

I suppose, for example, that I am a prince and,
Moreover, he was subject to a decree of exile. Now, I possess-
sede in France five or six hundred million. I them
realizes, but, obviously I can't mess with them
I won't even carry any metallic cash with me.
in banknotes, because I can be robbed.

My goal, moreover, is to emigrate to a-
isolated right, without any connection to the France I want
to flee forever.

Under these circumstances, I went to Cahen's house.
where at other Cahen's place, because Rothschild and a bunch
The people of Brunswick do this trade, and I buy from them
papicr on New York, for example, if my in-

1 EL

There

The intention is to go and reside in a city in the States.
United, without direct dealings with Europe,

Upon arriving in New York, I would obviously find
paper about the city I chose as
asylum.

This is a matter of arbitration, and, depending on how

it will have been combined by the choice of papers at long- |

In the short term, I may be able to restrict
the cost of my negotiation, to reduce the differences
these exchanges, while leaving the banker a be-
Nelice is important.

Such is the ease offered: but it is necessary to recognize-
to be born that it is also accessible to the prince
who emigrates or to the thief who carries off and that, in
In certain circumstances, it can promote dis-
capital distribution and, if necessary, triggering a

international financial crisis.

Under the First Empire, these were the arbitrationists
(and the banker Laflitte was one of them) who, despite Île
blockades have facilitated the circulation of goods in France.
English capital, via Ia Hol-
moor.

[As a result, all political measures, the
more serious, can be paralyzed by the arbi-
tragic, especially today, that money is the
the final word on all governance processes
ly,

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CAHEN D'ANVERS. 255

I will not speak about arbitration, which consists of

BP trades securities listed on the Stock Exchange, in the

the sole aim of profiting from the differences arising
of the various methods of listing on all markets

of Europe; this is a pure and simple speculation that does not
compensates for a service rendered to commerce.
by facilitating its transactions,

Felle is the Cahen family's specialty. We will agree
that if one does not find there the elements of an im-
direct and public involvement in politics, on
could discover there the secret of certain rare-
capital investments, capable, at a given moment,

to seriously harm the interests of a country.

However, it was reserved for Jews to write letters
changing is a double-edged sword, that is to say
both useful and detrimental to trade, by organizing itself
health as a truly international force, and by
always ready, at the slightest awakening, to do
disappear the wealth accumulated by their
rapacity.

This is so true, with regard to the Cahen d'Anvers, that,
although they live like spendthrift people,
annually, nearly half a million, outside,
of course, no movement of their affairs, no
they do not venture to quantify their fortune.

These works are [a mobilization embodied, the mobilization-

2356 MONOGRAPHS,

lisation being the only way to escape the
control,

Escaping control is wonderfully beneficial
all the corruptions and capitulations of
conscience: for what Horace said about misers,
I can say this for Financial Islands: € Money doesn't have
no color.

Therefore, one always finds this same thing among them.
a mixture of more or less material pleasures
morals and social ambitions, more or less
fonc'ics, without ever, to the gold that weighs on the
characters and the milk descend, one can oppose
the ominous feelings that emanate from them and the

raise.

XI
Bischoffsheim

The father's name was Louis-Raphaël; the son's name is
Raphaël-Louis: this inversion summarizes the pre-
First time, all the son's tendencies.

And, in her, Faphaël IT, whom I will call stmple-
Raphael's comment is so remarkable that,
To recount his fame, it would suffice to recom-
to begin the father's biography.

However, since the great weapon-wielding lords
They live as sovereigns in our republic.
I must mention the one who continues
the dynasty founded by the late Louis Bischoffsheim.

'Aris has the honor of possessing only three representatives
sentients of this illustrious race,

On Rue des Mathurins is the Douai Palace
behind; on Taithout Street is the bank building
of Raphael and, finally, to the Avenue des Champs-
Elysées lives Ferdinand, qualifies, fashions

tement, owner.

t_
LC]

CEA

Old Father Louis was, quite simply, a
good Jew of Mainz: he was born in the most
humble shops. Xe able to live in his
native country, 1! traveled the world a little and ended
by settling in Amsterdam.

It was in this city that he was born, in IS23, it is.
that is to say, barely three years after the father's installation.
Raphael, head of the current house.

Fortune was very quickly in his favor
the child from Mainz: it is true that. to prepare himself-
to prepare for future arbitrations, which his house was expected to,
One day, to undertake the perpetration in France,
He had called on the Island suits for help
plus INCENNICUSES: emails, as they would not have
points were acceptable in a country with the code
Civil, 1l went to apply them in Türkiye.

That was back when, even more so than today.
the coins circulating in the Ottoman Empire
affected extremely varied types.

A numismatist full of concern for the interests
of his country, the vizier, in charge of finances, had
the habit of collecting taxes by designating!
in what currency should the payment be made?
Naturally he chose the most
current and further on.

The good Jew from Maverick sensed a scheme there-
his; he periodically monopolized certain mon-

naies, and, in agreement with the vizier, once the monopolization
rally accomplished, it was always found that the
currency designated by the minister, for the payment-
the tax system, was precisely the one that,
Reduced in traffic, it had piled up
in the vaults of Bischoffsheim., Fuck the world
ran to ask him for it: so it was, not only-
the mandatory exchange, but also, lar-
bitrage force

Shovel is the main source of the fortune from which
Raphael enjoys this fortune today.
S has increased considerably, especially since
[S20, the time when old Louis, settling in
In Paris, he became involved with various financial companies,
among others: at the Discount Counter and at the
Société Générale,

I won't dwell on the details here.
artistic aspects of the life of the one whom the “stars”
they called it "my old doe.

Louis, patron of the arts, was a whole poem in himself.
at a certain point in 1866, the Conservatory

Not being satisfied with the official system, he had the idea of
to create the Athenaeum, a conference and concert hall,
whose proceeds were to belong to the poor.

[He hoped to become the little blue coat]
French artists and, like so many of his core-
religious figures, he firmly believed, he would cleanse his

Turkish piastres by rubbing them against the works of
charity.

[There are even biographers who have recorded
the fact, by pompously decorating Louis Bischoit-
sheim of the sound title of "banker and philan-
thrope. I find that "philanthropist" is a
not very exclusive.

They wanted to break with traditions
of the father; judging that the arts were compromised-
tants. pa en de certains sides, il tourne vers les Îles
SCIENCE.

In fact, Raphaël already had ambitions.
political and was preparing to be a member of parliament for the Alps-
Naritimes.

But as if, inevitably, the stars had to
to dominate this family's philanthropy is
astronomy, which attracted all the favors of
Raphael.

The father had his Athenaeum, the son had his
Observatory,

I'm not entirely sure that the father didn't
beautifully enriched or adorned with diamonds, some
priestesses of dance and song, but he is
I'm sure the son gave some magnificent devices
astronomy at the various observatories.

This deviation from paternal traditions has
point prevents the large 16 of the English Café from sheltering

My stepson: only, she restricted her

budget in pitiful conditions.

Raphael's relationships are placed in a
a world of speculation that has, somewhat, isolated him.
serious matters: he even received a
serious lesson, on the occasion of Honduras, — this em-
Homeric prunt where the whole world won, except
the borrowing state and the gullible lender.

But, having become the son-in-law of the Baron d'Erlanger, one
understands that it was difficult for me to refrain from
any participation in bold ventures
the strange financier who wears to his crown the
jewels of Bingham.

I wouldn't even be surprised at all to app-
to assume that Raphael's political ambition was
the first product of her marriage.

This idea is all the more natural, given that...
Raphaël was born into a very Bonapartist family.
made a Republican candidate,

This is actually quite recent, dating back to 1880.
only by invoking the services rendered by
He, in the sciences, was able to obtain his letters of
naturalization work.

The following year, he was elected deputy for Nice.

Thus, according to Eastern customs, a
German by origin, Dutch by birth, came

in France to enjoy its riches, and who,

One fine day, he finds that, to polish his name
of family, it wouldn't be bad if he were
deputy.

And he succeeds, thanks to a few million
skillfully employed!

As for having a French soul? That's another matter.
thing !

We are German or Dutch: we find
suitable to enroll his son in the school cen-

in Paris: as long as one could be assured
When in military service, one remains a foreigner.
but the day when, as a millionaire financier, one dreams
the honors, we reward with a few "pons lor-
"Niettes" - some observation establishments
astronomical and we start from there to obtain the
quality of French citizenship.

The Roman Empire did not destroy itself by other means.
very processes, and our decadence is undeniable.

The financier, about whom I am making these
reflections, does not believe in a bias that is his
personal: he can, scientifically and astronomically
how, to be more or less remarkable: it
can, financially, employ his fortune in a
The way in which it is appropriate for me to wear a
harsh judgment, and, after all, it can be done
that he himself unconsciously thirsts.

It is certainly not his fault if he is not

BISCHOFFSHEIM.)63

born in France and if the paternal millions
have an eastern source; the mone- maneuvers
uires are not, moreover, the monopoly of his
family and we have seen, very recently, the de-
rolling before the courts a story of mis-
dailles starting from Switzerland and
Turkey as the point of arrival, but whose transit
in France was not considered a fact
sufficient to legitimize the intervention of the justice system
Irançalise,

[Therefore, there is nothing really new in the
metallic combinations of both sides,
I do what impresses me and what I point out
as a danger, is precisely the reproduction-
tion of these combinations, constantly tending to
to create, in France, foreign fortunes that
move to the detriment of the general interest and which
have, either directly or indirectly, voices of-
liberating in the sovereign assemblies of the

Days.

NEITHER]

The financial powers that I brought in.
up to this point in this gallery, are specially re-
marked by the effective hostility they have
devoted to the republican principle, while appearing
to bow before him.

except for those among them who have exercised the power
to see, under very different conditions, the au-
They acted, purely and simply, out of their
metal torso. Finally, several have a history.
story, where ancestors, where even more theories
less justice,

But with Marcus Lévy-Crénieu, I find myself
in the presence of a new model financier, invo-
as for the Republic and sheltering under its wing.

There are no traditions here. In fact, there are no
Father Lévy-Crémieu: Marcus is the first of his
race. He is one of those who, having suffered from the organ-

monarchical nisation, take their revenge in

serving the opposite organization, but no great
idea; everything, for him, boils down to the accumulated-
The enjoyment of life: he's a speculator:
Too bad for the others if that's what he finds the way
to exploit their lack and ruin them.

It came to him all by itself, just as it came to
cobbler of the fabulist Tatin the ambition to be me-
doctor.

In short, one fine morning, Marcus exchanged, without
shouting "Watch out!", his merchant's counter against a
financier's egg cup.

(Don't accuse me of a crime for bringing people closer together)
the cobbler's merchant and the bank doctor-
quier; it would be difficult, currently, to do
a big difference between the first two
professions — ask the mu- laboratory
national — and, as for the two seconds — of-
summons to the criminal courts — they

have drugs as their common ground
live.

So Lévy-Crémieu is not just a par-
He came, he is a transiormeé. We must be grateful to him.
to some extent, for not having gone too far
the metamorphosis of his person by adorning himself with a
particle or of a noble title; not content
Instead of being Lévy, by himself, he wanted to be Crémieu.
by his wife, which is expressed, moreover, very well.

29

the hyphen that joins the two parts of k

SOIL HOT),

In Marseille, where this financier was very well known as
simple shopkeeper, with the sign of the "Devil of the ar-
"æent", we have the delightful habit of lengthening the
names using a preposition that takes on all of
following the appearance of a particle.

For example, I suppose that a shopkeeper would-
Pellant "Galuchet" has no other heir than a
Lille. A good lad named Chégalut.
He marries the daughter and succeeds the stepfather. Immediate-
They paint a beautiful sign where they display
in gold lettering [the following words]

“Chégalut, S’ de Galuchet. »

Comine on Île voit, the word "successor" is re-
due to two small letters, which soon after
disappear in pronunciation, — because the merits-
dionaux have an incredible power of elision — et,
One fine day, the excellent shopkeeper advertised himself...
quietly, he called out a resounding: "Chevalut, de
Galuchet.,.." and so, he is now a gentleman!

In the South of France, and especially in Marseille, the kind-
Men of this making are countless.
I could name some of the most prestigious ones in the
the Phocaean bourgeoisie; but I do not want
upset your good people by revealing their little

Lablesse, really quite harmless.

LÉVY-CRÉMIEU. 267

Done, by the customs and traditions of the Canne-
beer, Marcus could perfectly well have been called
Lévy de Crémieu. He didn't do it. That's good!
However, the "silver devil" was on his mind.
In his brain, he needed the bank!

The figure is estimated at around forty million
Marcus's current fortune, and it is said that, on this
In total, fourteen million fled as a result of the crash.
the General Union.

This greed for millions leaves me dreaming.
Why, remaining a commoner, did Mareus have-1} to-
Chastened by great fortune? He has not yet
entered into the feudalism of the great companies
financial; at most he skirts the edges
as an administrator of the Franco- Bank
Egvptienne and Commissioner of the Docks and Entre-
pots from Marseille. [E was a runner in 18994. [a
He was heavily involved in Mexican affairs with the island.
Discount Bank: it has been in all the
unions and, in particular, within the union of
Panama.

And as for his political aims, they characterize him-
they perform poorly if we note that, on the one hand
In hand, he is interested in the Journal des Débats and of
the other to the French Republic.

Moreover, 1 liter is all contrast: 5 has a castle

In Epinay, and, for crew milk, 1 liter is sufficient

268 MONOGRAPHS.

of a coupé rented from the Compagnie des Petites Voi-
tures: he readily offers a place to his friends,
all the more readily since the horses are not
point to Jui.

[in her family, parents holding the top
at the end of high life and, in his outfit, who would want
resembling that of an aged dinlomate under Island

harness, you can always find the leather merchant
lorniette.

Maieus's ambition, it seems, is absolutely
artistic. In such a medium, it is protection-
rabid nationalist:; he would almost organize at
four corners of Paris, museums of paintings
whose custody he would entrust, not to one of these
brave invalids who would find a pension there
retirement, but rather to young widows of "their
capital, » which these museums would replace
tobacco outlets.

I wouldn't even say that Marcus, very
Actil, despite his sixty-two years, has not installed
Actually, four or five of these museums. This
man is therefore a true "benefactor", and I
I understand. If the fact is true, that he has great be-
care of a few million in revenue.

Works of art are not given away, their en-
Maintenance costs an arm and a leg, and it is absolutely...

It is entirely legitimate for the Stock Exchange, with its unions,

provides certain men with all the facilities available to them.
capable of accumulating millions in a short time
without much work or effort, for
quintessentially their pleasures and prevent the arts from
to atrophy in the attics of seamstresses and
in the lodges of the concicraees.

However, this love of the arts has some regrettable aspects.
No more thorns: public opinion is so bad
language, which our pseudo-tax farmers are
often forced to take it into account.

It's hard to say, and I'm really
Victor Hugo was quite upset, in one of his
pieces, had given, to a certain Podesta precisely the
a name that would have put me at ease if he had given it to me
linked to Tisbe, his lover.

I was told that one evening the Tisbé that I want
saying this made a heroic sacrifice to his Podesta.

She, for whom her diamonds were, and are,

core, a sign and an advertisement, agreed to it
to strip — for one evening — if the Podesta
gave, in exchange for this temporary deprivation,
a beautiful painting worth approximately 100,000 ducats.

The Podesta's whim was bizarre, one might say.
and not very economical; 11 nevertheless had its reasons
to be.

At the Padua Stock Exchange there had been some
waterfalls: the inquisitors of Venice declared

1) “to
Half to

270 MONGGRAPHIES.

that the Podestà of Padua had some interest in
to conceal his wealth, Now, at that same moment, the
Tisbé was to appear on the stage, adorned with all
His diamonds, munificence of the Podestà! If the Tisbé
spread out its rivers, what would the Inquisition say about
Stock market fluctuations?

It was essential that the rivers return to their starting point.
in their velvet bed: it is to obtain this re-
the result was that the unfortunate sovereign had to approach
to view at some museum in Florence.

The sacrifice was difficult to make, but it suggested
to the same Podesta the revenge that will follow.

Fa Tisbé's pension amounted to five thousand
ducats per month, One day, she entered the cabin-
clear of his protector, and glimpsed a charming
canvas that a needy chance had led there
for the modest sum of one hundred ducats.

Tisbé, a great biblical-lover, was seduced by the pretty
canvas, and prayed, without further ado, to his protector of
to give it to him.

Exclamation of the Podestà: a masterpiece of
First order! She had just come from Jui, at the bottom
Word, 20,000 ducats. It was an enormous sacrilege.

Tisbe had an inspiration: she proposed a
market: the internet, in exchange for three months of his pension.
The beloved was therefore no longer in the presence of anyone but…

a sacrifice of 5,000 ducats, a trifle!

LÉVY-CRÉMIEU. 271

The gallantry of the beloved waned. The Tisbe
had the painting, and, of the 100,000 ducats paid
As for the diamond strike, my darling couldn't care less.
Trapped 14,900.

I don't know if Marcus belongs to the descent-
dance or to the family of the principality from which I come
to narrate the story: I only note that there
there are great similarities between the two ma-
nice to count.

He himself felt that he needed to don-
to give some appearance of theory to his practice
stock market fluctuations, 1l imagined, very recently,
to formulate a project for the conversion of the 3 0/0.

Was he aiming for Mr. Tirard's doorbell?

It is certain that the "merchant" Firard for-
could be a precedent for the "shopkeeper" Lévy-
Crémieu. Basically, this project was a cousin-
certain aspects of the above-narrated conversion, from Îla
monthly payment of 5,000 ducats for a canvas of 100!

I doubt that all this junk can
to be taken seriously, and Marcus, for a long time
again, will continue to look through the big end
from one of its "pons lornicttes", the ribbon
of which 1l would like to democratically bloody his

buttonhole.

AIT

Erlanger

Erlanger is a German Jew, born in Frankfurt;
He renounced the religion of his fathers, to please
to the chief corporal of the generals of Berlin, He
It has been introduced into France for about twenty years
years: he acquired an immense fortune there, a
deplorable reputation: consequently: Prussia,

Having stripped away the grime of his commoner status, he did it. Baron, then Count, and France, upholding its honor, made her an officer

of his national order!

The preceding synthesis is truly topsy-
health.

The man who thinks and seeks secrets
humanity remains confused upon realizing
that gold, combined with intrigue, produces the supreme

power and eternal impunity.

ERLANGER. 73

This, however, is the only possible explanation.
of the leading role played by Erlanger in
several major political or financial questions
French candles.

There are few Erlangers in Paris; we count
only nine, and even then, within those nine, the
The financial manager I'm dealing with, by himself, is three
different places.

The phone book is indeed accusing

Erlanger (baron, O. #, and baroness Émile d'\, rue
Made to stand,

Erlanger and Co. (Emile, O, %, banker rue
Faitbout.

Erlanger 'baron Emile d'}, O0. #, consul general
of Greece, Taitbhout Street.

As for the other Erlanger books, they are, generally-
merchants of feathers or lamps.

The financier, baron and count, the only one I have to
to study, his name is "Émile": he has a brother who
His name is Louis, and he married, despite
her family, a charming actress before making the
The golden age of the Italian Theatre; it has, finally,
several parents in financial companies
Prussian.

Old Father Erlanger held a shop in Franclort
bric-a-brac shop, and was Jewish throughout the country.

The strength of the term: Emile received only a cursory education.

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and, early on, he began to chase the
fortune.

Two marriages served as a springboard for his rescues.
golden teries.

[He had found a way to marry, first,
Miles Odette Laflfitte, who later became
Madame Cordier; Émile being Prussian, the wife
depending on her husband's nationality, and the divorce
being in force in Prussia, he took advantage of it to
to conquer his freedom on the day when it was useful to him.

Indeed, this proved very useful, for he remarried.
a second time, and I will explain how below.

Émile is, moreover, a former Don Juan: alas!
A long time ago! Today, he wavers between
fifty-five and sixty years old; his head tilts at
œauche, like a poppy on its withered stem, finally,
far from heading towards the majesty of old age,
It penetrates only through decrepitude and vulgarity.

Around 1860, Emile was a small-time banker from
tenth order, in whose offices one arrived
via a service staircase.

But five or six years had not yet passed,
that he had become an extremely wealthy millionaire.

The story is quite intriguing and deserves to be
narrated.

We know that one day, almost suddenly, the
Free America saw stirring within its heart a

ERLANGER. 279

a real social question, regarding abolition

of slavery.

On that point, a split had occurred between
North and South.

The northerners or federalists no longer wanted it
of slaves, the Southerners or Confederates, on the contrary,
wanted the status quo. Several fights had
took place, and the Confederate Islands, lacking money,
attempted to obtain a loan in France.

At that time, Émile had a certain degree of intimacy
with Morny;: this speculator-merchant-serger was not
not difficult in choosing his companions; in short, this
[ut ia petite maison Erlanger qui était chargé de
the Confederate loan amounting to 7% » million
[rancs.

I don't know what strange reason this loan came about, in
in favor of slavery, obünt, in France, a great
success. It is said that he was covered forty
times.

After all, the frenzied passion for stock market gambling
explains a lot. America was far away;
the frequent battles with varying outcomes provoked
They were receiving contradictory news. What a mess.
for the players!

I therefore believe that it was not very difficult to
Prussian financier to take advantage of the movements of
Stock exchange to pick up the company's shares at bargain prices

Confederate prunt, so as to find oneself a beautiful
Day, sole holder with 80 0/0 profit.

Meanwhile, the Confederates needed
with their money, they sent two delegates to Paris:
MINT. Mason and Slidell.

Erlanger did not hesitate: first, he challenged their
powers, contributed to making them worry during
their stay in Paris: finally, he delayed so much
and so much so that the delegated government was
disappeared before the discussions had even begun.
mined.

However, the delegates demonstrated the intention-

tion to attack Emile in court, no
no longer as an agent of the Confederates, but
like individuals before giving a mandate to a
banker and coming to excise the account of his management.

Erlanger's new loophole: the dispute was
American and could not be a judge in France!

Basically, asking a representative of the con-
delegated to go and stand trial in America, a
country where Lincoln and, after him, Andrew Johnson,
swallow except for amnesty "the persons
"having left the country to provide assistance to the
"rebellion, as well as individuals whose for-
"tune exceeded twenty thousand dollars and which, voluntarily-
"They had silently participated in the rebellion."
It was, truly, a bitter mockery:

ERLANGER. DAT

This is so true that the matter ended in a
In an unexpected turn of events: the former delegates of the Confederates
gave a discharge to the good Jew and... Mile Slidell de-
Mrs. Érlancer came.

Thus, a loan was solemnly issued
could have remained the property of an intermediary,
without anyone, neither subscriber nor holder, having
could not raise the slightest complaint.

It is quite obvious that such an adventure has
This must have earned Emile many enemies; also
not feeling sufficiently protected by his
Prussian nationality, he sought, like Roth-
Schild, after the Laybak congress, to cover himself with
diplomatic inviolability. Rothschild became
Erlanger became the Austrian consul general.
consul general of (Greece, without even appearing)
suspect the epigram contained, for him, in
the name of the country of which he became the representative.

In any case, his first success encouraged him-
rasea: 1l soon mingled, behind a certain Vi-
boux, of a case known as Comp-
Loir d'Alsace, which was not long in coming, like the rain-
part of the companies in which Emile participates,
to provoke endless lawsuits.

On this occasion, there was yet another attempt
Self-absorbed, stuffed with gold as he was, he thought

that justice had to bow before him. Emile

F
4

is among those who, judging according to GUX: believe that

Consciences are a similar commodity
at the COCOn.

The dispute that interested him was judged at Siras-
town. The trial court lavai
Convicted, the case was going to appeal in Metz. Erlan-
er, upon learning that the president, Mr. d'Almeras-
Latour was going to adopt the unfavorable conclusions
at the first judgment, suddenly obtained the no-
nomination of this magistrate as advisor to the
Court of Cassation, with an order to enter into
functions within forty-eight hours.

It was done. But I must say, to eternal honor
of the judiciary, that the successor of the president
de Metz adopted identical conclusions and con-
damna Erlanger.

After these two exploits, should I tell
that Emile was rewarded by Prussia, as
[Supplier to the armies during the war?]

Do I need to say how, of the LK72s, 11 was preparing.
through his interventions in Tunisian finance,
The necessity of the protectorate, which cost and which
still costs France so much money.

[For Erlanger, it was then a matter of re-
to know one's debt by Le bev, — *% mulons 1/2

Newspapers printed that, neither arriving

No, Lrlanger invoked Mr. de Bismarck, who

wrote to his consul general to inform the bey
that if, within twenty-four hours, the # mii-
lions 1/? were not paved, Germany de-
would declare war.

And the newspapers added:

"The next day, the 4.5 million were de-
placed between the hands of Mr. Tulin, consul general-
German ral in Tunisia, »

It is not surprising that knowledge of
these various ways of acting inspired, in no-
November 1876, at the municipality of Madrid, Pidée
to withdraw from the Erlangwer house the service of his
loan of 1568.

However, France is less daring than Spain,
and 1] is such a counselor at the Court of Cassation who
one could affirm, today, that around the time
of the intervention of the Prussian chancellor in Tunis,
In Paris, the prosecutor's office, upon seeing a letter from the same
personnoge, had to stop certain prosecutions (1).

(However, lawsuits abound surrounding this)
appointed.

I will only mention those he had with
the Republic of Costa Rica, on behalf of

(1) Since these lines were written, new
Correctional trials have been reported, but it is impossible to predict
that their outcome differs, significantly, from other outcomes
previous ones.

which he had borrowed 65 million and didn't
had paid only five! This trial was judged at
London,

I will also mention his involvement in the
Bank of New Caledonia: its responsibility
lite in the phosphates of Sombrero Island, its
Stock market fluctuations in the electrical cable business
sticks, each break of which served as his chicken
to the golden eggs; and the Auteuil palace, and the Ffippo-
Drôme, and its conduct in the Crédit Mobilier, and
his intrigues in the French Crédit Oéncral, and

its influence in the Rhine coal mines: and
his speculations in the plaster quarries of Paris, and, finally,
his extraordinary attitude in the Mines invrai-
similar to the Bingham.

This last case has, for a long time, filled the
newspaper columns; all jurisdictions of
The judiciary was aware of it.

How many times have the newspapers announced
that Mr. Macé, or Mr. Lambquin, or Lechartier
were tasked with providing instruments in the affairs
where Emile was located, and, in particular, in the
Binoham?

It was all in vain! Erianger dealt with the shareholders

of fools" and persuaded them that, if Bin-
œham was called Lexington, and if, consequently,
they exchanged their Bingham papers for a

Lexington paper, they would find all their
areent.

Thus it was done, and the great Emile sleeps in peace.
safely, I hope, from all responsibility, thanks
at the Stock Exchange.

However, the stock market is not enough for him: this
universal man also plays like a simple
Lebaudy, on all kinds of merchandise.

Unfortunately, in this series of operations,
Responsibilities are more difficult to grasp, and
Although an official rating exists, it does not give
point, by an admission, the notoriety that the syn-
Die Moreau gave to the Bingham titles, in
leading to sanctions by the agents' union
of exchange. Stock market fluctuations on the merchants
Dises usually have a bloody ending: the
The law, paralyzed, can never unmask the
true author.

(When we summarize all the actions of this financier-
cer, when we observe that not a single one of the
affairs in which he found himself involved did not
escaped catastrophes and ruins, from
trials involving scandals, without ever any

that they had a character of general interest, we
asks by what phenomenon it can happen that
such and such a French financier, for a single disaster
or a single offence, has incurred and suffered the

24.

the rigors of justice, while this Prussian
triumphantly, if I wanted to quote some
names, the list would be long, from Mires to

Bontoux.

+ Li

Erlanger is a German Jew, born in Frankfurt:
He renounced the religion of his fathers to please them.
to the chief corporal of the Berlin generals. IT has
introduced in France some twenty years ago: it
He acquired an immense fortune and a reputation there.
detestable; consequently: Prussia, scrubbing
His commoner status made him a baron, then a count, and France,
extolling his honor, he made him an officer of his

national order!

+ ï # “ # ' '

Apart from the cosmopolitan Jewish community I come from
to give some tips, there is a financial cooperative
EDR RES RUE, at | r RUN RAA;
cers, of entirely modern origin (most dating from the
second Empire), which moves, more particularly.
in the political world. "To varying degrees, cl
uses certain methods, in some circumstances.
\ ss to “ :
escape criticism, but which, in most cases
In such cases, they constitute a public danger.

Here are a few examples:

|
there
|
[has

XIV

Joubert and Sautter

When the people of Ta rue Laffite combine
one of their blows, they hasten to deliver a re-
eardrum scrutinizing the people on rue d'Antin.

There, indeed, is a meeting of financiers
'whose association has enough power to influence
of great importance in their concerns.

And then, this Society has a head and a
arms that intrigue them, because, if the head is made of bronze,
The arm is made of cast steel.

In short, the Jews of rue Plaffitte are very upset.
veiled from noting that they can be of the last
well with the large spring of the official coast.
while they would not dare to worry the head of
bronze nor familiarly pull the sleeve at the arm
of steel, which I just mentioned.

Given the absolute power of the descendants
of Mayer Rothschild, their attitude in the presence of

this head and arm is quite singular for
attract attention.

The bronze head belongs to Mr. Joubert, the
The steel arm belongs to Mr. Sautter.

They complement and intertwine with each other in such a way that
the fact that one cannot speak of the moon without
to take care of the other.

[It is certain that politicians who use-
would skillfully read the capabilities of these two
Hinanciers will be able to paralvser Islands

most formidable Jewish conspiracies.

Joubert is one of those men who did not
They've generated a lot of buzz, which is already an in-
dice favourable to the modesty of his character.

Vapereau says nothing about it. The little ones rarely
œazettes, composing the orchestra of certain operas
Financial experts have printed his name: also, great
was my perplexity when it came to drawing up a por-
exact trait of this administrator.

Joubert is a bourgeois name; the civil registry does not reflect it.
inflicted no kind of barony.

The Bottin almanac contains no less than

thirty-one Joubert, In the number, two are

decorated, but the two are one. The rubri-
The issues are different because it concerns the home.
deprived of the administrator and the official residence
cielle of the vice-president of Ta Banque de Paris and
of the Netherlands. For the latter only, we
took care to clearly indicate the grade of the member
the Legion of Honour, This is not a
A man's weakness, it's a small advertisement for the
Bank,

According to those close to Joubert, he would be
impossible to guess under the appearance of daylight, under
the appearance of Knight Mondor which sums up his
personality, powerful intelligence, and affability
of character residing under this temperament that
one would think he was apoplectic,

Moreover, he is a financier worthy of the Re-
cence; 1l has artistic alliances and friendships.
Was it attraction that led him to choose Voisine?
to install his summer residence in a magnificent
castle ?

[He has namesakes in the Senate and the House]
members of parliament, but he was content with having filled
the functions of a member of the municipal council

Paris.

Directly, and officially, Joubert
therefore did not collaborate in the general administration

of the country's finances; the same is not true if

his role as administrator is considered, fl
he focused on a few specialties from which he emerged
to his credit,

It is fashionable these days for all advice
administration, by each of its members.
ramifications in the councils of other so-
companies, If I wanted to give examples, 11 me se-
it would be easy to establish that the board of directors
of the Paris-Lyon-Mediterranean railway, holds.
by its members, to sixty-seven companies: that
that of the Northern Railway is forty-
three companies, and that it is not uncommon to discover
that a single administrator manages in the same
twenty-four different companies at that time.

As he only has twenty-four hours in
One day, these people, obviously, don't sleep!
no, and if they sleep, even for just six hours,
ljs do not fulfill their integral mandate-
element.

Joubert only accepted five or six mandates,
in addition to the vice-presidency of Ta Banque de Paris and the
Netherlands, and, among them, that of administrator-
founder of the Banque Fvpothécaire,

This last one is in Hquidation in cir-
constants that everyone knows and I have almost
not having the courage to criticize Joubert for the competition

that he gave to this foundation, dominated as I am

—

through the memory of his collaboration, which was very remarkable
quable, at the control institute in Egypt,
when, as a colleague of Mr. Goeschen, he went to support
against the Khedive the interests of the creditors
rancaus.

We remember the commotion that arose around the
convention known as Gæeschen-Jou-
Bert. We know with what duplicity Ismail welcomed-
read all the negotiators, the reputation of this sou-
Verain is, moreover, well established and we often
said of him that he was the greatest corrupter of
SO era.

out what has happened since that convention,
all the Egyptian difficulties, all the conflicts
raised about the Consuls, among others THE AIR of
Rine and Bhenicres attest to the seriousness of the
vested interests and indicate the true terrain

dc the struggle between English claims (| the

French complaints,

I don't want to see the results.
Certainly, this could give rise to a number of names
numerous revelations which would be
mixed Rothschild and Soubevran families.

But, once again, I only want to see the
results: however, the main one of them was, at
Ultimately, the repair of the Cr'uve Hnpru-

dence committed when one engages the Crédit foncier

of France in all the perils of Egyptian finances
yours.

At the time of Joubert's mission, the struggle
was so wide open, between the Khedive and the negotiators
citors, that the newspapers recorded the information
The following information:

Messrs. Goeschen and Joubert did not accept any of the at-

the usual tensions of the Khedive, neither a ceremonial barge, nor
special train, nor the Care Palace, and north stayed that
twenty-four hours in Alexandria.

“
#

We know the rest, and, under penalty of making history
Of all the conflicts in Egypt, I cannot speak
more on this topic

'Among the administrative acts of Mr. Joubert, I
I will point out, once again, an interesting peculiarity.

At a time when all societies were
gripped by the vertigo of doubling their capital
social, the Bank of Paris and the Netherlands, at
On the contrary, it reduced its capital, by the simple sup-
pressure to call for payments; I would add
even the accounting system, followed by
the administration with which he collaborates, offers unc
clarity rarely found in financial statements
from other companies,

After that, I do not want to establish that everything,
in the trends of the institution and the administration

The contractor I just dealt with achieves the ideal

financial operations. I
One could criticize the Bank of Paris for being,
above all, of the Netherlands; in short, to be the representative
feeling the presence of a foreign element in France.

In everything, however, there is a question of
a measure that must not be exceeded; 1l y a
especially knowing when to use practice and
in-depth knowledge of foreign finance
works to defend French interests. However, it is
that's precisely what I think I've found in a
part of Joubert's acts; also, in their favor,
I can certainly not nitpick.

[1 it is rare to find, in the circles of Ia fi-

nance, men capable of preserving their
sane-froid under the storm of millions or of
to guard their austerity amidst bursts of laughter
tall waterfalls of tinkling gold.

There is a heroism here that recalls the military spirit.
ture.

When Joubert speaks of his collaborator
More devoted, that's pretty much what he says about Charles
to jump.

Charles Sautter looks like an artillery officer
in service activity.

Fur
25

290 MONOGRA PHIES

Tall, strong, square-shouldered and square-bodied
tere, the grey moustache, trimmed into a brush, the che-
I want whitening products, pushed back, with a pale complexion
and matte, with piercing eyes and a confident gaze, he de-
giving his whole person an impression of the-
to see accomplished.

Sautter was born in Marseille to a French father,
Although of Swiss origin, his family is that of ho-
worthy merchants: I even believe that one of
its members ran the consulate of the Republic
Swiss.

Nevertheless, Charles keeps politics out of the picture.
reur; in religion, he is Lutheran; he was born in
around 1830, and, after having studied
serious, either from a scientific point of view, or from the
From a commercial point of view, 11 had about thirty to
thirty-five years old when he was brought in to take care of
finances, by participating, in 1863, in the foundation
and to the administration of Crédit Ivonnais.

The prudence inherent in his character, did not
he was quick to advise him to isolate his responsibility-
hité, when this establishment, leaving the form
of a limited liability company, se Jança towards
the freest anonymity, according to the gospel of 1867.

We find him again later, in 1870, translated-

sant by his actions his name of Sautter which, in Greek,

Zionii [the "savior"]

JOUBERT AND SAUTTER. 291

Alone, at the time of the Paris Commune, in
In Place Vendôme, he became the guardian and the
defender of several hundred million
securities that had remained deposited in the cash registers
of the Crédit Mobilier. It is hardly necessary to add
that in 1870 and 1871, the Place Vendôme was
at this point, by far, the safest place in
Paris, To
Finally, in 1872, he accepted the position of di-
Rector of the Bank of Paris and the Netherlands.

Sautter, family man, homemaker and
office, moves about with ease in this administered environment
administrative whose homogeneity is not its characteristic
dominant, without paying attention to the bushes of his
road, which contains both roses and thorns.

Austerity is not incompatible with
tolerance; but I confess that this charms me.
because I'm so used to weddings
Venus with Plutus, that the exceptions, in pa-
These materials, like an oasis in the middle of nowhere, give me the impression of...
Sahara.

Another oasis: Jumping to the horror of games
Stock exchange, and I was seriously assured that he didn't
never made a forward transaction on his own behalf
personal. As strange as it may seem, I rap-
door. I even think he's pushing the horror of

I gamble to the point of avoiding lotteries, and I'm not well

299 MONOGRAPHS.

certain that lot bonds do not
no point in grinding my teeth, even in memory.

In short, winning a big prize must seem to him
abnormal.

He also shares this point of view with
Joubert, for whom he professes a veritable cult.

You have to hear KSautter narrate the story of
Liquidation vouchers from the City of Paris:

— There's no question about it: no, sir, at this
At that time, in 1572, the city's credit was shaken.
Mr. Joubert was then a municipal councillor: it
He's the one who led this whole affair! F6, good! Never!
We couldn't get him to accept the slightest participation
tion in this operation: "I don't want to, me
and he often said that my mandate as a councilor
"either involved in my role as a director, and the
"Two mandates should not benefit each other"
"so much so,"

Sautter is inexhaustible when you put him on this
chapter; 1. The same applies if he is made to tell
the conversion of the Legion's endowment fund
of honor:

— There were six million annuities there, 30/0.
Nothing was more useful, to all interests, as
Converting that 3-0 to 5-0 was patriotic.
Sir! € was contributing to the ranking of the

new fund: it was, moreover, to increase the Island

income from the injury to honor, or, at the very least,
to provide him with a cash payment capable of facilitating major-
the reconstruction of his destroyed palace.
Joubert understood that perfectly, go and our
The bank carried out this transaction upon arrival.
to tie the two ends together.

Poor Sautter! It would have been preferable if after
having managed the conversion at the bank, he could have
to go and manage the accounting at the Legion of Honour
neur.

[It is likely that the Court of Auditors would have]
experienced less difficulty in untangling the differences
rents memories that she had so much trouble making
to put back.

[There might have been, perhaps, fewer ceilings]

painted and less luxurious in some apartments.
But there would certainly have been more furniture.
in others.

That, I must say, is an old story.
which does not affect the current chancellery in any way.

In any case, Sautter, who is today
Knight of the Legion of Honour, was not
decorated on this occasion. Another had taken his place;
His cross dates from 1876. Moreover, this financier is
modest: 11 understands that, like Joubert his
boss, we give ourselves talking weapons, symbo-
hsant the character; and, indeed, when he hears

A1 TS

to discuss the man for whom he professes so much es-
time, 1l pleasantly reminds us that this one has taken
for arms “a tortoise” with this motto: “I have
"Good back."

As for him personally, we wouldn't suspect it.
Oucre seeing him so simple in taste, so rounded
affable in manner, that he has a strong brother in Switzerland
busy colonizing Kétifen, Algeria, and which is called
Count Sautter de Beauregard.

Is Charles Sautter hiding his title, or is this
brother found a Beau- estate in Switzerland
look like Hirsch found one in Seine-et-
Oise?

I would add to my list of astonishments
And among my satisfactions, the discovery of a financier
who is neither a count nor a baron, or who does not want to
Being, which amounts to the same thing.

After what I just said, 1 liter is a good amount.
to point out that Sautter's kinship could have been.
for a long time, allowing it to feed pro-
ambitious projects: it is, in fact, both a cousin of
Léon Say and Raoul Duval. I won't push it.
the indiscretion to the point of conjecturing that the alliance of
families could have generated some kind of servitude
economic or political theories. Eisto-
Nothing, I must say; but, if I may

To interpret, I would readily be inclined to believe in a

a certain independence, and I find an indication of it
in the often rebellious attitudes of the bank
whose administration he heads.

However, it could do more; it could serve-
counterweight to the combinations of loligar-
Jewish financial shit; it would be, even to the point
From an international perspective, an extremely fa--
voracious to French interests and to his own.

It's Ja, I know, a delicate undertaking.
that a company, equipped with a board of directors
tration, composed of Jewish and Christian elements, ne
would realize that thanks to a particular energy of
its most prominent leaders,

But finally, the thing is possible and deserves that we
I'm thinking about it.

To the large metal tanks hostile to Ta
France, 11, it is necessary to know how to oppose the major reservoirs
friendly metallic eyes, and, if one wants to prevent the
a social revolution ready to use brute force,
This revolution must be carried out by force.

peaceful.

AV

Peereire

(THE HEIRS).

Science, that great insolent thing, has pushed the ir-
reverence for his findings until establishing, by
statistics show that constitutional diseases-
such or cerebral perfections do not reproduce
occur in families (when they reproduce
they are, by skipping a generation.

Without wanting to compare human movement
from the transmission of races to the confession movement
The art of the baccarat game, I would venture to say, however,

that nature cultivates intermittency.

By virtue of these scientific theorems, I have the es-
so that the five Péreires, currently registered at
Bottin in the Faubourg Saint-Honoré, is contributing
will give birth to some offspring ca-
possible to illustrate their name again or, at all

at least, to uphold the reputation, in my opinion

a little overrated, of the two financiers who led
So much noise during the Second Empire,

In the meantime, to replace the large flax-
wots, Emile and Isaac Péreire, we have a me-
Numismatic currency, composed of five coins:

Eugène, Émile If, Isaac II, Gustave and Henri:

Only two, out of the five, aspire to the
supremacy; Fun is more specifically devoted to
French affairs; the other is more particular-
delivered in a Spanish style.

To more clearly symbolize the trends,
I would say that one embodies the General Company
transatlantic, and the other the Crédit Mobilier es-
pagnok.

One cannot work to appreciate the financial personality
current Péreire candle by Pétude d'une création
any emanating from their initiative

To judge them, it is inevitably necessary to recall
the strange environment in which they were raised,

The former Péreires, bankers before being
bankers had taken part in everything that was recounted
the ceremonies of religion were born of the grotesque
Saint-Simonian. They even preserved, from this
chief, a great love of advertising, and, by Je-
hovah! we can remember that the first Émile
He did not fail to do so. It was Eugene, son
of Isaac, who perpetuates the tradition.

Dominated by their love of advertising, the an-
The ancient Pereires had invented a marvelous
formula to legitimize their unbridled speculation.

Because these speculations had earned them, regarding the
Crédit mobilier, a vigorous apostrophe of
the eloquent Berrvyer, calling this establishment "a
Europe's largest casino.

Therefore, the theory of the ancient Pereire consisted of
in this respect: that "all means are good, provided
that we arrive at a result, »

Children of the Empire, coming after the ca-
In the stanzas of 1848, they needed to tell the
people :

We handle billions, that's true! We are
the masters of the rise and fall, it's still
True! We earn hundreds of millions, that's strong.
Possible! But, in the end, look closely, you'll find
Protites. We're giving you railways in France.
in Spain, in Switzerland, in Austria; we give you
canals, ships, shops, ports,
New neighborhoods: we teach you how to enjoy the riches
Octomaniacs! What does it matter? After that, let him have senses.
who, having bought all our securities at the highest price.
have lost a lot of money by reselling them! 300 billion
Millions? What does it matter? Don't you have the roads, the ma-
Oases, canals, houses? All of that remains with you.
There is nothing in common, you see, between our ways
to operate and that of the Rothschilds. It presupposes a liquidation-
tion of the operations of these German Jews, you do not find-
'You don't have, under all their piles of papers, an inch

the fertile land, and nothing will remain for you, for they will have-
will have taken everything.

To this dazzling exposition of principles, the few-

Ple was unable to answer one very simple question:

Under the pretext of creation, you are shifting fortunes and
You forget that "moving is not creating"; you
Forget, above all, that when it comes time to restore the balance
that you have disturbed {which will inevitably happen:,
The liquidation will be social and revolutionary: because, even
assuming that we seek peacefully to stop the
abuse of your monopolies, you have made it so expensive-
reuse the possibility of concluding peace agreements
that, it is not certain that the final explosion
can be avoided.

You are proud of your railway lines, of your neighborhoods
brand new!

Your railways? But your air force has so-
majorities that, when the public interest requires their
The repurchase, this same public indiscretion, shudders with terror in
adding up what your markups allow you to
to demand it from him.

You are proud of your new neighborhoods! of your May-
sounds! But it has become impossible to satisfy the
your lovers' ecstasies, and you have increased so much
the grounds, which sensible minds wonder if the
mortgage lenders, believing they were lending half of Îa
real value, have not actually lent the entirety of
this value: so much so that a crisis in incomes im-
furniture, which could lead to the forced execution of
œawes, the mortgage lender is no longer certain of
to recover even one's capital.

Since no one gave that answer, the theory

The Pereire family remained triumphant, and she
To sum it up in two words: Monopoly and agio.

The agio! The Péreire heirs practice it in
all its ugliness on the Spanish Mobilier Credit.
whose stock market fluctuations alone amortize
capital and maintain income.

What one loses, the other gains: Move-
fundraising, financial parasitism,

The monopoly! The Péreire heirs perpetuate it
the cult in the venerable Transatlantic Company-
that, which has no other reason for being than the for:

chasing subsidies,

The former Péreire family also practiced the
Theory of Accumulation, in its heyday
In fact, the first Emile alone directed ten-
Nine companies and 3.7 billion: at this same
At the time, Isaac was administrator of twelve counties.
companies, Eugene was cutting his teeth: He
was then nine times an administrator.

Today the five divi- coins
The sionaries named Péreire have scattered.
In all, in nine or ten companies, and Eugène did not
gives more care than four or five people.

I certainly don't blame him! Although he,
must be singularly diminished next to
his uncle.

At least if we could say that in rest:-

PÉREIRE (THE HEIRS). 510

Given the number of his mandates, he was able to grant
to those he kept a larger sum
surveillance!

But, alas! if one studies in detail
the administrative history of the Compagnie transat-
antiquity, for example in Saint-Nazaire, 11 ÿ to
In a few years, it will be easy to see that-
certain most regrettable shortcomings,

If we conduct the same study in Paris and on the bi-
inans, we will search in vain for a resu-
lirie and normal depreciation of ships.
while this depreciation is a prerequisite -
moral security of material and administrative
tive of any shipping company.

And as for the role played by state subsidies
in the balance sheet equilibrium, it is so important-
as long as one understands, without difficulty, the susceptibility
Eugene in the presence of everything that can lead
its removal.

If I continue to search for the traditions of fa-
a thousand in the current Pereire, I confess that I am
moderately reassured about the strategic processes
what they can use in matters of assessment.-

venereal wheat.

Indeed, I cannot help but remember-
to say that it is to the great Emile, in person, that is
Then came the following series of misadventures:

26

WHERE? MONOGRAPHS.

This was the general assembly or was supposed to
to merge the ports of Marseille.

On October 19th, the list of ac-
tionnaires having filed their securities and we had
stopped at number 22. That same day, an action-
naire, named Mr. I, that his relationship with Mires
probably made him a formidable opponent to the Péreire family.
also wanted to deposit its securities.
Under the pretext that the deadlines had expired, we did not
refused to receive them. Thereupon, referred to the pre-
the presiding judge, who ordered, on October 23,
that Mr. If. will be included in the list of actions
naires; but, to his great astonishment, the map
that is issued to him bears the number 335; of such
so that between the closing at 32? and the reopening
by order of the court at 335, there had been twelve
Interleaved numbers!

That's not all; the day of the assembly...
This man distinguished himself, above all others, by his enthusiasm-
A siasm in favor of Emile Péreire. A shareholder
eventually noticed it.

"Links," he said to himself, "X...? He has shares? I don't know."
Don't believe my eyes! But, whatever, it's a
What a great opportunity!

And, in her, it was a good opportunity; the action-

the national in question being the holder, against the enthusiasm-

PÉREIRE (THE HEIRS). 3083

Siaste X..., of an enforceable judgment, but until-
Alas! Unworkable.

Our shareholder runs to his bailiff and does
immediately practice opposition on the
actions filed by X..

Two other oppositions took the same path-
min. And, that same evening, do you know who raised the
Objections? Do you know what receipt the bailiff was
forced to bellow, three times, and for a total
principal amount of 3,800 francs? This one: "Received from Ia
Mr. Emile Péreire's share of the sum of... »

The lawyer who recounted these events before the court-
nal, M°Grandmanche de Beaulieu, adds as
In conclusion:

"(Generally, the one who pays the amount of
Opposition is the island's owner of the shares.

Such is the moral tradition of the family, and,
HOW LONG HAVE THEN, HERE IS WHAT THE HEIRS HAVE
distanced:

Everyone knows that the two brothers, that we are con-
had come to call the great ones, had amassed a for-
tune of 100 million; that, to put this fortune
tune protected from eventualities, and also to avoid
the transfer or inheritance taxes, they had
formed a civil society for the management of this
heritage.

However, upon Isaac's death, Eugene did not want to-

to die in this kind of joint ownership and he demanded
his share. This decision, it seems, produced a cer-
a cooling of relations among the heirs.

In any case, financially speaking,
Eugene does not lead the high life like the
most of his colleagues, whose lexis I have outlined-
tence.

Is it out of taste and principle? Or out of-
Drerie? As his enemies claim; he
It is nonetheless true that at an age, still relatively young
advanced, because it floats between forty-five and one-
For as many years, he lived a modest and very remote life.
one of the easy pleasures for which most
financiers find it so appealing.

I conclude that, if he piles it up, in order to increase
the T5s or 20 million that fell to him in part-
tage, it is, in the absence of Jewishness, by a feeling
ambition.

Unfortunately, nothing justifies it, and he does not tra-

It may only be worth it for his descendants!

XVI
Armand Donon

Take a veteran of the First Empire, having
cut off his favorites; take the voluntary deafness of
Raspail, lock it all in a vest
this Staub, and, with this improbable assembly,
you will have created the strange financier that everyone
Paris knows him, and his name is Armand Donon.

If, approximately sixty years before the memorabilia era-
rable, to which, thanks to the plan of Mr. de Freyei-
net, the State was able to buy back certain railway lines
de feret pay Donon around forty million:
Yes, I say, sixty years before that time, the two
syllables of this name did not appear on Îles
civil registry records, I would readily believe
that they simply constitute a Latin motto,
chosen by this financier, that a student in rhetoric-
rique would translate it simply with these words: Do
"No, I don't give €," but who, financially,
translates much better as these-c1: I keep.

Case
Pa db

306 MONOGRAPHS.

And, indeed, the entire financial system of Donon
consists of holding deposits, by paying, well
Understood, a minimal interest, for the laudable purpose
to anonymously withdraw products from it
rables: in short, 11 immobilizes Pargentet makes the
accounts, a system for the realization of which it has
created a company whose title clearly expresses the
Operation: The Deposit and Accounts Company

COUTANLS.

Donon's flourishing occurred under
the Second Empire, three or four years before the Expo-
sition of 1807.

At that time, it was already part of a trilogy
social: Ja bank Donon-Aubrvy-
Grautier; he was Consul General of Furquie and he
felt the need, thanks to his impe-
riales, to embark on major operations.

[L was feeling cramped in his banking association;
direct responsibility, imposed by reason
social, often stops the conclusion of certain
business. Anonymity suddenly puts you at ease.
Therefore, deposits and current accounts could
to address clearly all matters that had not
The three partners were not taking on the daring task of acting in their own name.
collective.

In the following, Armand Donon preserved

again this process; he created, around the Accounts

currents, several other anonymities having for
the main goal of doing, precisely, what the mai-
His mother had been removed from her position. Hence the
Paris financial society, the central bank
popular work and savings and several
others.

Moreover, Armand claims to be a
A man of ideas; he readily proclaims himself a socialist.
list. He interprets the word singularly. He has
aeroupe, in its various societies, all the detritus
political parties. He has the momentum of the Bonapartists,
that of the Levitimists, the Orleanists, the Oppor-
Tunisians and even radicals. It's a real
tontine intended to insure him against the chances of
changes of government.

This eclecticism stems from his origins.
married Ja, daughter of Staub, a tailor famous for his
Carnations in 1830, it was an alliance, but he had
ærancd care to give his daughter to a gentleman.
It is a peculiar thing that every worker, who

becomes a financier, researches what is called Ja
nobility. That's how the banker Ouvrard
had found a way to make his daughter a co-
Countess of Rochechouart, and Mirés, of her own, a
Princess of Polignac.

We must also tell the whole story: since 1789, finance
stripped the nobility, and the latter finds it natural to

to reclaim, through marriages, what politics
He took it away from him, trafficking like any other, but trafficking nonetheless.

Under the Empire, Donon was linked to this Law at
little foot whose name was Morny. He was guardian of his
children; he organized, for them, I don't know what
Garwotière farm on the lands of Deauville,
which were for a long time the undivided property of the successor
cession. Then 11 turned to politics.

Armand Donon's political impulses may
to be studied, in a fairly certain way, in
the way in which various societies behave
pivoting around the parent company,

Currently, Bonapartism is in decline:
or, in Donon's consortium, Bonapartism
is represented by the Paris Financial Company.
The master's favor is noticeably diminished as a result.
to move on elsewhere.

We can recall that Donon addressed, for
so to speak publicly, the press in a huge
a newspaper called the Globe; it was the commentary:
cement of his opportunism; the bad
Some say it cost him dearly.

Donon continued his relations with the press
by means of the Little French Republic. Its
attitude, in the railway question, is
Deserving of attention. A supporter of the buyout so much
that he has lines to sell, 11 soon feels the hesit-

His attitude
The current situation is mysterious, but so are his theories.

are primarily commercial, browsing through one's convictions
It's about going through his wallet, only, well
He would be clever indeed who, among the millions piled up,
under this heading, in its financial statements, could
to discover the truth.

When questioned on this point, Donon is
deafer than ever; however, I have
it has been said that, for some time now, all the
the sensitivities of his eardrum are reserved for the voice
of a single man: the city councillor
Villard,

Villard is a creation of Armand Donon who
triumphed at Batignolles against Maret and
Martin Villard is Bixio's brother-in-law; he is a
a talented engineer, very close to a Portuguese Jew
named Ruiz and with the Creole Hérédia.

Villard became Donon's guardian. Grand
That devil of a man, very loud-mouthed, he uses
on Donon the methods of intimidation, such
so that poor Armand trembles and makes, in
Villard's will was final.

The Central Labor and Savings Fund has not
no other origin. We wanted to show that the
The Republic was doing something for the people;

great care is also taken to insert the word "popu-

"Laire" on the prospectuses and in the statutes:
But, alas! I fear that everything will end there.
and that financial operations do not have, with the
people, with very distant relationships.

Donon is therefore a political financier and, as
As such, he certainly has his place in this gallery, because his
influence, since it is controllable by cer-
tunes individualities who, hiding behind Judaism,
bear no responsibility whatsoever for the combinations
the sounds they suggest to him, can become extreme
dangerous situation to the general interests.

It is always with great concern that
I note the alliance between financiers and the
politicians.

What is called the democratization of credit to
mainly resulted in a confrontation between the
hands of about ten public limited companies Islands
the most direct material interests of the nation
[French.

In turn, the ten public limited companies re-
suent in some men, whose number
is often very limited due to the cumulative effect, if
although, ultimately, at the top of all the in-
In the general area, there is a small church which
all aspirations are directed towards those who
hold material power.

But if, in turn, this church accepts a direction-

hidden detail, it is certain that the goal pursued is,
First, the interest of the church, then very secondarily-
public interest. But like these two impos-
The nets never manage to work, okay, since
It is from the public masses that the church levies its taxes.
its profits, —— 1l it follows that any catastrophe
that can be attributed by financiers to the scheme
In politics, it is the financiers who, in reality,
they hold this regime in their hands.

On the other hand, political bombs have a
profound terror of addressing the questions from the podium
financial conditions.

We live in such an extraordinary time
and so corrupt that suspicion immediately attaches itself to
directly, to the attitude, whatever it may be, of a
politician supporting an economic thesis.

Inevitably, it is said, he has a personal interest-
nel. So we end up using a process
bizarre, consisting of dissolving with the greatest
care, under grand, meaningless words, under
deliberately obscure theories, any question which,
In practice, this should translate into increased costs.
the sowing of life and the elevation of contributions
direct or indirect licals.

So, everything is done through subtext: Ja finance
He takes advantage and the nation loses.

That's why men like Armand

55 to &7 MONOGRAPHS.

Donon seems formidable to me, and that's why-
It's good that we know about them and their pros.
ceded and their existence.

Moreover, one could see, upon browsing
the names of those I have already studied, that
the mass of financiers is divided into two categories
well-defined theories: one contains all those
who accumulate wealth, driven by a passion for
enjoyments of life, as well as to satisfy the stu-
pide vanité, characterizing the French nation and se
revealing through the love of the braid; for if the braid
It's the game warden, happy to offend a
few of his peers speak out against them.
It is also the financier who, with the same gold, is
happy to dominate truffles and girls,

The other category contains all those for whom
material pleasures are not a goal
unique and who want to satisfy their pride and
their passion for domination. These are the ones who buy with
the same look and the girls and their consciences,
and they find, in the category of simple
Players, wonderful helpers when,
In one big move, they want to ruin an entire
Country.
Donon belongs to this second class, and
This is explained by his dual status as French

and former Consul General of Türkiye; for, alas,

ARMAND DONON. 019

When you touch the Orient, there is always some left.
something !

Meanwhile, Armand is covered in deeo-
rations, 11 wears the Legion officer's cross
As a matter of honor, he disguises himself as a Basque when he is at
his castle near Alençon, no doubt for
Not taken for a slab, and 1 liter continues
to govern peacefully the hundreds of millions
recorded in the ledger of the many $s0-

companies that he grouped around his house of
bank. He is courted by all the politicians, at
Whatever opinion they may hold, which, by
wealth, want to rebuild or support
the political order favorable to their interests.

I cannot help but borrow from Montes-
which led to the conclusion of this study and of Iui don-
He is very right when he says:

"The tyranny of a prince does not put a wtat more
"near its ruin, indifference to the common good"
"mun ny met a republic. The advantage of a State
"Freedom means that incomes are better managed there."

But when that is not the case, and instead of friends and
"the prince's parents, it is necessary to make the fortune of the pa-
"rents and friends of all those who have a part in the sister-
"Government. All is lost!"

(The Republic should take heed!)

=
……]

XVII
H. Durrieu.

Il Durrieu possesses 20 million, and Balzac would have
loved his name).

These two figures sum up the man.

In reality, some names have a sound-
ritual that demands such typographic clothing, all
like the islands, people have such an attitude that demands
a certain cut of clothing,

This name: /{. Durrieu, with a pure- physiognomy
particular; it would certainly disappear, st lon
wrote, in full, the first name "Fenri" or
if we were to add either a particle or a
tre.

But "Durrieu" is resistant to any dislocation
of letters: if we translated it, we would arrive at the e-
equivalent of "hard stream", which throws us-

would suddenly be the complete opposite of the general character
Railing acknowledged the financier who is the subject of
no comments.

H. DURRIEU. 915

Once, noble, he is not; neither D'Hozier, nor
Bottin does not accuse him of it: he did, however, have
parents who were counts and barons, by virtue of the
the emperor's factory {the first, which posed
willingly his right to pass on his crown
imperial, but which ruthlessly refused to
its ennobled members the right to transmit their nine per-
the comitals or their baronial tortil.

That said, enough is enough that Durrieu has some
imperial affinities, which does not prevent him from da-
to see Orleanist alliances,—having married the pro-
daughter of a minister of Louis-Philippe, and having
Republican friends, — I don't know why.

[He is therefore not young. He has been for ten years
past half a century.

The burden does not weigh on his shoulders,
as one might believe upon seeing them light-
vaulted; it is likely that a habit
charming helped round them off: 1 liter goes down
and looks very often at the ground, not at all, as
the Jew picking up a pin or looking for a
Louis lost, but to smile at his dog, a John
sheepdog, half-shaven, who never leaves him
and who attends, gravely, in the office of the
financial, to all business or discussions
chilires.

This dog needs to know how to play in the fields.

316 MONOGRAPHS.

A man who loves his dog is usually
a good man; and, when he is a financier, he me-
a ritual where we forget half of what this profession-
Zion contains harsh and metallic elements. And then, I
I've heard that, whoever president he may be,
At Crédit Industriel et Commercial, Durrieu is, at
at the same time, jovial, good-natured, and that, if he has the hair

I want white people, it's out of horror of black, which is
a color of mourning.

Does he have poor eyesight? Or is this for diplomatic reasons?
financial, that he's wearing a pair of glasses screwed onto his nose?
I would be tempted to believe it, because his nose is the only
Jewish side of his entire being. However, this
The man is charming. But, by Venus! Why
So, is he really so ugly? He is, it seems, the faun.
more attractive than one could see circulating in the
virgin forests of the Opera. For this is a corner of
its nature: numbers and music absorb its
leisure. As a financial institution, 1 liter is one of the main
sponsors of the Opera; as a musician, he
is a cellist, I therefore do not have the courage to
It's too much to criticize him for his 20 million.

Opera being drama in music, to love the O-
To pera is to flee skepticism. Durrieu is not
He's skeptical; besides, he loves his dog. Also
It's nice to see him enjoying the music, isn't it?
point in the chair of which he is the holder at PO-

H. DURRIEU. lt

Pera, but well — and this reveals the administrator
next to the music lover, — in the very box of the di-
rector.

He is not a politician in the strict sense of the word.
How to speak, but 1 liter is a bit like a general farmer.

Isn't he the son of the Receiver General? Doesn't he have
Was he the Receiver General himself? I would compare him
willingly to Alexandre de la Popelinière, farmer
general under the Regent, and whose greatest
happiness consisted of listening, in its charming
Passy house, ÆRameau touching on the organ
his opera preludes. But I won't go any further.
far from the comparison, because it is certain that one does not
I can't tell you what was said about Durrieu.
formerly concerning Ia Popeliniére,

This financier protects art and artists
The author had become infatuated with Dancourt's daughter
dramatic.

Mi Dancourt, raised in the grand ma-
nières, possessed such distinction that she could
— which was the custom of the time — te-

to officially become the general farmer's salon.

Now, this abominable braggart who was called
Richelieu (the one from du Barry), had sworn to play
a dirty trick on the financier, as soon as Mile
Dancourt would have become Mrs. de la Popeliniere.
This was done, thanks to Cardinal Fleury, who had not

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5 to Ke MONOGRAPHS.

agreed to renew a farm lease to the financier-
cier, than if the marriage had taken place.

And it was then that Richelieu had it built, for
his appointments, the famous rotating fireplace,
the scandal of which was made public and which provoked a
separation.

Durrieu, young, may have been a bit /rehelian, but
He was never Popelinière; if, in his declining years, he
became clerical, perhaps it was to have
a reason to go and hear the music in Rome, —
and 11 y Va.

Originally from the Landes region on his father's side and from Alsace
through his mother, it would seem that Durrieu, who, in
1848, was Receiver General of Indre, had, by
a predilection for Alsace, wish to live in
Strasbourg.

[He lived there for eighteen years: he had adopted, for
his favorite walk, the Kehl bridge which he traversed
was quiet, often, after lunch, going thus, moved by
I don't know what prophetic instinct, from Alsace to
Germany and from Germany to Alsace.

It was around the time of Sadowa that we
came to snatch him away from Strasbourg, to invite him to

to come and fight, himself, against another

Sadow'a financier, where Credit was swallowed up
furniture and the real estate company.

I do not know exactly what his victory was:
but Péreire voted him thanks, Désor-
but Durrieu had renounced government finances
nationals, and he had entered the domain of
Souiétes anonvmes.

He is credited with raising the roads of
Portuguese iron, thanks to a payment of 14 million
done, with some boldness, to the bondholders
coupon sellers,

On Jui also attributes a large part in the
French cable affairs, In short, 1l succeeded, a
day, to a financier of some renown, Mr. d'Au-
diffret, at the presidency of Crédit industrial and commercial
commercial.

[1 Durrieu does not practice accumulation too much: he
accepted, at any one time, only seven man-
administrator dates.

In terms of numbers, and not counting eastern Algeria,
There are two banking companies operating in France.
and four companies whose greatest interests
are in the colonies, in Mexico or in Indo-
China. Moreover, at Crédit Industriel et Commerciale-
Durrieu himself is fond of business dealings.
loniales, and it is very likely that the theories

sugar mills belonging to his stepfather, M. Lacave-Laplagne,

financial factors play a significant role in his financial preferences
ceres.

After these details, it is quite curious to note-
that, although, for a long time, a member
of the Legion of Honour, this financier received the cross
as commander, not as administrator
of public or private funds, but as pre-
tooth of an electric lighting company!

In fact, he did render some services; we don't
he is not involved in the usual Jewish affairs; he is,
Perhaps a little stingy, but that's not all.
does harm: the player, the eagle-eyed are always
prodigals: who will ever tell the harm they caused?
through excessive ease in distribution
Gold!

In any case, here is a face that
seems likeable. As a financier, Durrieu has
had the foresight to isolate himself, in time, from the long procrastination
reversals that accompanied the attempts to re-
formation of the Crédit mobilier.

While he helped to found the Mortgage Bank,
It's less a matter of preference than of training.
in the whirlwind of the great union of the seven ins-
credit institutions.

Moreover, under his presidency, the Crédit Indus-
triel and commercial has not ventured too far into
placements of ultra-major securities,

I am not, however, pleading innocence.
complete, but, in fact, there is so much of an increase
of sinners that Paris would need to be de-paved for their
throw the stones they deserve.

As a man, he also knows how to practice isolation-
Lies. His life is sliced into pieces.

Don't talk to him about business when he has closed the
door to his office.

He would be very unhappy if we did it halfway.
Minister of Commerce or Finance; the colonies
might please him; because I don't know
too much if we have it in line with the question of
sugars.

I know very well how he would cut it; but
he would certainly be scandalized if, in treating this
question with a newspaper manager, we re-
was laying out what we replied to a friend of his
stepfather, who was questioning a manager of the regime
from 1530:

"I'm sorry, sir, that I'm unable to plead my case."

the: cause that you explain to me, but we have
sold yesterday, our question about sugars: one day-
An honest journalist has only his word.

Those times are, thankfully, long gone, and this-
Meanwhile, who knows if, in 1653, a similar response
Wouldn't that be done at IE. Durrieu?

Unfortunately, I am told that he teaches for

322 MONOGRAPHS.

advertising, a certain... indifference; that he has
even inspired disdain at Crédit Industriel, the-
who, it seems, doesn't indulge in pretty little
advertisements well known to brokers,

That's a good score for the man, like
for the institution: what if it were a little less
"foreign" and a little more "parked" by the "de-
"pots and current accounts," she would achieve the ideal
financial !

N\VIII
Lebaudy.

In 1818, there was a trading house
before gaining some importance in the industry
sugar. The revolutionary events, which
confounded speculation as well as the
work. brought her to the brink of ruin: it was
the Lebaudy father house.

Having established this, the starting point of the two
Current Lchaudy figures may not amount to
half a million; they now own more
one hundred and fifty million.

Really! It's a beautiful social organization.
than the one that allows two men to take,
in the public movement, one hundred and fifty million
in thirty years:

The proportion, if I'm not mistaken, exceeds five
millions per year; it's not surprising if I
take into account the information I was given
as positive and according to which, at a certain moment,

"has

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924 MONOGRAPHS

a notary was tasked with investing seven hundred thousand
francs, every month, on behalf of the Lebaudy family.

The Lebaudy family consists of two members: Gustave, who is a member of parliament,
Jules, who is not.

They are both ugly on the outside and, indeed, on the inside
Inside too.

Gustave is decorated. Jules is not. Why?
Gustave's decoration was enough for Jules, like him
His parliamentary immunity is also sufficient.

Moreover, these two brothers are complementary.
arithmetic: what one has more in "hon-
"neurs" the other has it in "silver".

Jules constantly has stomach pain, which exacerbates-
still exhibits his grumpy and disheartened character
oeæreable.

— Why don't you give me an order?
"Today?" a porter was saying to him.

— (What orders do you want me to give you?)
My stomach hurts, leave me alone!

Crustave must be upset by his brother's stomach.
because he's just as quintessentially quintessential as him.

Furthermore, both of them seem to have
received no education.

When Jules, who owns the Vaude-
city and more than forty houses in Paris:
who is ruthless at the slightest delay in his

tenants: who have, moreover, thousands of
?

LÉEBAUDY, 02

trial; when, I say, Jules enters his
He confessed, lightly touching it with his fingertip.
brim of his hat, which he does not move from one
line, and, on the contrary, on the summit of which
He gives it a little tap, as if to fix it.
More on his head, that's his way of greeting.

Lebaudys are rare — but they cost
Dear

In Paris, apart from one bookseller, perhaps one builder-
mechanical dough mixers — and again, it would be
to know if Jules, manufacturer of financial schemes,
doesn't inspire its namesake a little —— all the
others are united by kinship.

[There is, in the phone book: Lebaudy brothers, decorated and
notable merchants, shipowners.

And also: Lebaudy brothers, undecorated and not
notable merchants, but also smugglers.

(What does this mystery mean?)

In any case, Jules and Gustave are out of
Jar.

These two silver firefighters are, perhaps,
Christians and probably men; but they
have found a way to be the exaggeration of everything
the Jewish quarter.

One should not believe that the businessman
skillful or intelligent speculator is necessarily
A man of wit. There is an antagonism between wit and

+0

920 MONOGRAPHS

the matter, and the larger the matter, the more
The mind is small. That's the case with Jules, for example.

of Gustave; hence their insolence and their rudeness-
They are truly pitiable!

Jules is a kind of bird of prey, all the more so
more dangerous than he exercises his industrial rapacity-
legally, commercially and financially.

Industrially, it engages in the hunt for raf-
liners. [He exterminates them, not by
violent means, but through the cunning of traps
that he offers them; glue plays a large role in it, he offers them
milk of avarice, opens their accounts, he does not
does not disdain to collect all their paperwork com-
commercial, and, when the time comes, he strangles them.

In the publication, his process is summarized as follows:

"Lebaudy, very strong! Much stronger than Pamard."

Commercially, it plays on everything: if re-
hundreds of catastrophes had not sufficiently
illuminated the hidden agendas of certain variables
tions, which one suddenly notices on mar-
everyday items, I could explain one of the
operations familiar to both Jules and Gustave,

It is fortunate that modern laws, a little
Civilized peoples, perhaps, have fallen into disuse
the crime of hoarding, because, without it, I experience-
I would see serious concerns for speculators

of the Lebaudv type.

LEBAUDY. 921

The two brothers, moreover, possess a mer- skill
A nightlight to escape responsibilities, On
They do not see them working in established societies,
exercising an ostensible mandate, and Jules, by sur-
believes, seems to have aspired to and obtained, for his
brother, parliamentary immunity, much less so in
by virtue of political convictions rather than by virtue of a
a theory that I would dare to compare to that of
insurance,

'Financially, it's telling too much of a story
vulgar as to recall the disastrous intervention of
Jules, caught up in the rampant speculation into which he has sunk
the General Union, which caused the crash; it
He was afraid and ashamed of his profits, so that,

Not daring to confront the Stock Exchange, he gave his orders,
hidden in a car, on the street corner
Vivienne,

Its role in stock market games, influencing
under the titles of the Suez Canal the movements
more absurd, is also well known.

Jules apparently owns 20,000 Canal shares
of Suez, not counting the delegations, the shares
civil and founder shares.

A man who can absorb, all by himself, a
such a quantity of securities is the negation of the divi-
capital allocation, which served as the basis for the

Formation of public limited companies.

D26 MONOGRAPHS.

In the general interest, one can substitute one's whim.
in particular; this whim can be destructive of
the honor of a nation, and when he obeys
speculative passions, 1] can ruin and ruins eflec-
tively the small capitalists who, for their part, in pla-
They can't afford their money, they haven't done anything like gambling.
but simply a man of foresight. These last-
They can't even defend themselves, they are.
In spite of themselves, they are complicit with the hoarder.

It's mandatory parasitism!

This is the height of immorality and the law is im-
powerful.

On other occasions, I have been able to indicate by what
strange methods, some financiers have arrived
to betray public trust.

Regarding the breathtaking leaps executed by
the courses of the Suez Canal, it was said that Jules
had had it inserted in the Times, for a fee
million, the famous story in which 11 was
the question of digging a second Suez Canal, next to
of the first,

The fact was hotly debated: contested by the
Some, affirmed by others. Absolutely ignores
The truth; but I have the right to express an opinion.

personal by saying that, given the whole
financial processes of the one I compared to

a sparrowhawk, I believe it perfectly capable of having

The idea was conceived, but it was not executed; this is not
It shouldn't be his fault.

One man could have dominated and contained the
predatory instincts of this financier, and perhaps the
use for public interest.

That man was Gambetta.

He had already started using them with
some success with some special strategy-
c'ale, against the coalition of large companies
of railways.

Unfortunately, too little or poorly informed about
matters of finance, the famous tribune left
to divert the animal which, driven by its instincts, struggles-
tit odiously in the General Union, st well
that he would collect, through the crash, approximately 60 million.

unfortunately again for France,
The tribune is dead, and, better than ever, the Le-
Baudy can give a career to their ferocity fi-
financial.

Every morning the two brothers have a concilia-
bubble; they lock themselves in and become invisible.

Together, they generate figures and combine
their blows. But, incapable or lazy, having
sometimes columns of figures to torture, they
entrust this task to skilled calculators: seu-
element. these never have the proportions
true. And when they give the results to the pa-

truncates, these, by moving a comma,
They restore reality. It's a kind of alphabet.
A secret whose key changes every day.

The two brothers are stingy: Jules especially.
exerts a harmful influence on his entourage.
he made one of his sisters, once generous
and a jovial bon vivant, a veritable Harpagon, a swindler
in the art bric-a-brac, buying at a discount
and taking advantage of general and specific crashes.

When they want to flee the scandals. The two
brothers go to the fields: Jules to Bougival and
(iustave at Rosny. Both have in Seine-et-
Oise, magnificent hunting grounds.

One of them was once the object of a mysticism-
extravagant tion: one of his neighbors owned,
Apparently, there's a secret to attracting people outside of hunting grounds.
Where he had no access, the game that we keep-
was done at great expense. The process used had pro-
It produced a splendid result, so much so that the guards
The Lebaudy in question were elf-like.

Intrigued, the millionaire went to visit his neighbor
sn, in turn invites him to come to his home, and, finally-
ly, the countess.

Great joy for Lebaudvy, who had not, from that moment on,
ment, no other thought than to organize, vis-à-vis
I'm not even like someone else's cunning.
of course the idea didn't come to him

extend exploitation to all hunting grounds
France.

This is indeed the first impulse of modern man,
all calculation, and, instinctively becoming insensitive!

I fear that the exaggeration of what is said to be...
Ja shovel speculation, having distorted almost all
citizens, do not make this definitive and fatal for this country.
the lowering of French character and dignity
CHISCS,

I noticed the gentleman's spontaneous movement –
into which chance has just slipped a coin
counterfeit money, and who has no other concern

than to pass it immediately to his neighbor –
no longer generally translates into actions
of civilian life.

An author who has been heavily involved in financial history-
Cière, wrote one day:

“Medieval Jewry tends to recons-
to kill, and that is why the chivalric spirit has
"He took refuge in the army."

Yes, we have this consolation: the officer and
the soldier maintained respect for certain traditions
honorary principles that the majority of civilians do not have
plus treatment.

Unfortunately, the onslaught of speculation
in its most terrible form: the "paper-

"Counterfeit money" could have caused such devastation,

that, when one leaves the ranks of the active army
to examine the frameworks of the administration,
This one is no longer even defended against the soup-

con, by the glorious uniform that covers her,

Well! These are men like Lebaudx
who, by their example, have managed to shake the
old principles of our national chivalry and to

tarnish the French prestige!

NEX

Souhevran.
y

False gentleman, false financier, false man
of the world; in this man: the name, the birth,
Money, politics, talent: it's all fake!

Even the diamond he touches turns to rhinestones.

Before the king of speculators — and this de-
sufficiently sine Louis-Philippe d'Orléans —
would have deigned to highlight the gentleness of
Soubeyran, they were simply called Gi-
rard. It was therefore to the monarchy of 1830 that Jean-
Marie Georges Girard owes it to having inherited the title
of Baron de Soubeyran, given to a prefect of AI-
Oerie, who was his father.

Girard, for a financier, was, it must be said, Pavoucr,
a rather meager name, and when one wants to be what-

that one, we don't have the same name as everyone else.

Also, for the twenty-three years since he joined
In high finance, don't we know Jean-
Marie-Georges Girard, known as Baron
of Soubevyran.

Girard was born in IS29: he is, therefore, currently.
fifty-four years old, well into his life, His portraits and
His charges depict him with a hairless Ligurian woman.
pale and possessing a shifty gaze,

He is said to be stiff and reserved; polite
cold; in short, it carries one of these figures
solemnly bourgeois, to which one
feels the need to immediately offer a sieve,
murmuring:

— Please take the trouble to sit down,
Beneath his impassive exterior, Jean-Marie
It hides a fiery temperament. It's a concentrated force.
In front of strangers, superiors and even
of equals, he observes: but woe to you if

You are his inferior.

It is said that a visitor who insisted on being
received, heard it, one day, through a door
to outrageously mistreat one's servant: the
the least aristocratic terms escaped

from a mouth that no longer had anything of the baronial about it.
It wasn't (Georges or even Jean-Marie, it was
Jean, completely raw, shouting, swearing and raging.

Suddenly the door opens, and the Baron,

Dignified and calm, he receives his visitor, the man, all
The whole, is in these transformations.

Morally he's a mixed-race person: he's an amalgam of
Christian and Jewish; this amalgamation gave its
financial career of importance and physio-
truly unique economies.

Minister Fould Tui established his Jewish community.
At the age of twenty, Girard was already a chief of staff.
net of this imperial minister, and at thirty-one years
He was being bombarded by the same deputy governor.
of Crédit Foncier de France.

Girard's Jewish tendencies burst forth in
his fondness for Eastern countries, in his
love of the most eccentric arbitrations, in
his cult for circulating paper this, final-
lying, in his immense passion for millions
easily acquired.

His Christian leanings consist of having
meditated on Jesus' parable entitled "the intention-

L |

"dant" and for practiced its moral conclusion (!):
"Make friends for yourselves, acquire unjust wealth, so that
"that, when you happen to run out, they will
"receive in their tabernacle."

[Mbu of this evangelical principle, Soubeyran has
He was lavish with his metallic favors. Also
when 1l ES£ came to HR} having left the Cre-

said land, the seven major establishments ano=

nymes [ut spontaneously opened "their taber-
Nacie, »

As well as most Jews and upstarts,
Jean-Marie-Georges has only one dream: to be taken at
Serious as a gentleman!

This first became apparent in her marriage; in 1864,
He married a Peaupoil from Saint-Aulaire, which Pa
immediately made brother-in-law of the Duke of Castries
and, – by extension, – admitted it into the “alen-
tours » of the relatives of Mme de Mac-Mahon.

Immediately, Jean-Marie devoted himself to the so-called pleasures
aristocratic, the races: he is the partner of
the duke's stable, he races, he gambles, he spends
crazy sums, all the gold in Egypt would be enough to
struggling to satisfy his passion for horses,

Furthermore, he wants to be taken for a scholar, a
archaeologist... 161 the Jew reappears, Hasn't he
managed to get himself appointed as a member of the commission-
historical monuments management – probably
as a mortgage lender!

Finally, he's a bon vivant, a hedonist, and a gambler.
his outraged.

Strange thing! It is said to be to his liking for
the aristocracy, for horses, for the arts and...
As for the rest, France owes these actions
appalling financial matters.

Soubeyran, the financier, fled despite everything! What a shock!

SOUBEYRAN. SE fl

However, if this were true, it would explain rage.
with which he trades stocks; it seems he is
genuinely furious at being forced to resort
to the ice age to satisfy its many
passions.

But this led him very far, so far that he
skirted the edges of the code and grazed the anti-
Mazas rooms.

But we shouldn't anticipate, Pari said he had
was appointed deputy governor of Crédit Foncier
from France.

[soon absorbed all authority and]
to relegate the governor, Mr. Frémy, to second place,
who, as we know, already had many other "cat-
your "to whip".

Not content with that, he managed to slip into
all the companies, so that, at some point
given, he was found to be the administrator of about ten
of companies.

Nine was too many for his brain, although
I recognize that this financier possesses a true scientific knowledge.
of the counter. H calculates, in fact, with a speed
Unheard of; he would have made an excellent croupier in Monaco
or in Baden.

But, apart from that, his financial and economic background
nomic is pure tinsel, and its lightness has not de-
his horror of legality, his conduct

AA

As Crédit Foncier eloquently demonstrates, everything
the world knows with what nonchalance 11 dealt the
statutes of this national institution. The result
His management has long occupied the judiciary:
he had lent considerable sums of money to the viceroy.
at a rate that has nothing in common with the rate
legal and even less so with the statutory loan rate
silences. O7, this operation led to the ruin of the
Crédit Agricole, a company whose true purpose would have
had been expressed much more clearly, if we had
called: "Society to transpose the statutes of the
Mortgage loan and transfer its funds
credits.

Around the end of 1878, the justice system was actively engaged in...
Girard's management; the prosecutors, for their part
memes, were concerned and if, thanks to someone
that I know very well, a no. Heu intervened at the cry-
minel, it is nonetheless true that it was 6v0-
qué comine sous-œouverneur ef, cornme adminis-
trader, declared responsible, of 15 million on

[6 missing.]

These two failures struck him to the core.

First, he rebelled: he wanted to create an altar
against the altar; he indulged in an orgy of societies,
among other things he created the Discount Bank and the
Mortgage bank: then, a pile of 'real estate,' of

carryover funds and real estate companies

SOUBEYRAN. 534

his sturdy hand, 1l shook the purse like I jar-
Diner shakes a plum tree, All Island world of
speculators, both small and large, were at his re-
morque.

He wanted to kill Crédit Foncier! because he
had gone out! He didn't realize the danger of
Crédit foncier was inside when he was there;
Outside, the institution became a place again.
strong, able to laugh at his attacks, and, if necessary,
to start again against him, what he had done there, him-
same, with Crédit Agricole,

Any cool-headed observer could have foreseen this.
the outcome of this duel; from the very first hour it was
It was evident that the giant of [8352] would one day open,
its wide mouth, to devour the dwarf of 1879.

So it was done, and the dwarf, barely three years old
years ago, it was absorbed by the giant.

The major trials that resonated for several years
several years, and ended with judges-
deeply unfavorable views towards Girard, him
have, no doubt, inspired the thinking of Hiquider tou-
your companies,

However, this resolution was not taken without
that, by a letter which has remained famous, and dated from
April, ISST, 16 great man! The famous
Jean-Marie has revealed himself to be more Farina than ever.

was not the other,

The flour that he tried to force-feed his
readers consisted of demonstrating "that prosperity
"of Crédit foncier, evident since he no longer says so"

It was no longer a problem, it was solely due to the warranty
"of the 16 million he claimed to have paid,"

Because Jean-Marie forgot how much he had
was resistant to this guarantee, to what extent this guarantee-
his tie was the result of his mistakes, he could have pushed-
to take his reasoning further and declare, with the
same logic as if Crédit Foncier were pro-
Father, currently, it's because he had put
was two steps away from its demise; conversely, 1 liter would have
could conclude, just as powerfully, that if the Bank
mortgage had been forced to disappear, that is
because she had not ceased to be in such a-
brilliant performance.

Girard did not dare to finish the job.
Moreover, solitude surrounded him. One
One of her most dedicated collaborators left her.
Its halls are necropolises. He resorted to...
Prussian and Jewish employees. There are three of them at the
Discount bank, some named Mayer,
with more or fewer variations.

Finally, for some time now, he has dreamed only of
stick the card capuchins together
which he had pompously called: his Societies

Anonymous!

SOUBEYRAN. 341

Also, after having been the Ruggieri of profusion,
It becomes the realm of mergers and transformations,
absorptions and, above all, innovations; all its
The current movement is indeed a fire of fire: on
will also see that the grand finale will leave the
same traces as the hundreds of rockets that
blossom in the air, and fall back down in the form
of emptied cartridges, corpses which, in finance,
They are simply called ruins.

If Jean-Marie-Georses Girard were content

to be a pseudo-gentleman and a Jew tinged with
Christian, driving more or less correctly
One could pity its shareholders for being ruined.
to and disregard, knowing full well that he has as his con-
Solation the thirty or forty million fortune
that is attributed to him.

But no: he wants to be a fraction of the sou-
national truth, #{ is a deputy!

Certainly, he cherishes his seat as much as his stables,
— much more than his seat tempts him.

He has occupied it since 1860. The Empire had made of
His district is a veritable rotten town.
is the master of it. However, in the last elections
the number of votes he usually received-
ment has diminished to the point that the validity of
His election was highly controversial.

It is certain that the scandals that have surrounded

)Q

Jean-Marie, for the past few years, has had to wear
their fruit.

However powerful parliamentary immunity may be,
She could not defend herself against the judgments
severe public morals, certain ways
to act which the law does not punish, not having them
planned.

We certainly remember the stu- revelations
The pleadings that were brought to the tribune in 1879
parliamentary, during a debate on the pre-
Police reading. We learned that reports
of money, difficult to explain, had existed between
the director of Ja Lanterne and the deputy governor
of Crédit Foncier at the time when the latter saw
the terrifying results of his
deplorable administration.

An honorary jury had been appointed. It was
issue of "overprinted receipts and money paid"
"For mysterious reasons."

Called before this jury, Girard carefully guarded himself
to go there; he let them talk at their leisure and
without control, the Jew he had so generously
subsidized and with which, long after, he
still maintained the most friendly relations.

It is said, however, that for the past year in-
viron, thanks to certain incidents, too long to ra-

To tell, Soubevran understood his fault and we add

even that he withdrew his favor from the aforementioned Jew, who
it bears the weight heavily.

In any case, Jean-Marie must be very hu-
Militant, he did not steal this lesson, and, for the honor-
As a champion of humanity, I hope that similar se-
will be inflicted on all financiers who are insolent enough
to believe that no probity could withstand
lured by their worthlessness.

People who, like Soubeyran, buy the
silences or words and practice all the theo-
ries of Érlanger, unfortunately encountered
so many capitulations that they are stunned when
chance throws, in their path, an ordinary granite-
that, rock or pebbles, against which they stumble;
they have, moreover, compromised directly or indirectly-
directly, so many people, that no one has the neck-
it is impossible to judge the actions he accepted
the benefits. Therefore, I am convinced that I would have
found, with great difficulty, — not to say more
— a newspaper capable of printing the pre- lines
previous.

Almost everywhere, I would have met Soubeyran
shareholder or subsidizer.

This is the grand Jewish theory expounded in the
Historical summary: 11 people need Pargent to make
a newspaper, Soubeyran gives some, and we avoid ourselves-

unwillingness to be unpleasant to him,

(After that, what does it matter what the balance sheets of his
Whether these societies are more or less fantastic, that is,
promotes prosperity where disasters are 1m-
minae.

It was established, in principle, that the writing of the journal-
The list is like Pavocat's word, a plea
that we pay.

We simply forget that, before the law, 1l y
two lawyers speaking in opposite directions, and re-
appearing before the same court.

In the eyes of the public, there is never any
useful discussion, and I challenge anyone to counter-
to say, in the same newspaper and before the same
readers, the economic infamies that the Jewry
It prints there every day. Girard knows all this. He does
He uses it and he abuses it, in every respect.

I will conclude the study of his personality by don-
briefly naming the extent of his frankness and
its usefulness.

One day, regarding conversion, he dared to say
in the middle of the podium that & the minister lacked
sincerity, »

No one has noticed this audacity, and yet
He could easily have been silenced.

But this is how he practices sincerity:

At the time when he had to make the guarantee in silver-
the 16 million penalty imposed on him, 1l de-

Clara formally confirmed that she had made her payment.
IN SILVER.

This was not the opinion of Crédit Foncier, [it was necessary]
all of Mr. Josseau's eloquence to explain
that Soubevran had indeed written a check, and that
the baron would have had the right to say, as he did
He said: "A check is money.") , only,
in case a cover, belonging to, had
exists, (one there was no cover, and Sou-

Beyran had drawn his check on a mortgage-
Thematic! Ah |

That's the eternal theory of this inter.
and I can say that most of his actions
societies have such a hypothetical representation
than that of his check. When he creates a
company, 11, is much less concerned with the product: future
its operation is such that it can be realized on the stock exchange.
significant price increases.

That's the whole secret of his business.

As for the usefulness of this financier, it is still
more questionable than his sincerity. In Parliament,
due to the reputation for competence he has usurped
pée, through its advertising combinations,
He muddles all the questions, whether it's about

paths of entry, conversion or convention

(1) Plea by Me Josscau, page 15 (Téqui, edlit., 1881).

monetary, and even treaties of coinmeice, for
the greatest damage to French interests.

Essentially, it's a manufacturer of sticker paper.
— checks, without cover, — which astonishes the Islands
nails, due to the abundance of its production.

He is not a politician, a student
finance, he's a financier juggling with politics
tick.

We shall see; and soon perhaps, we will be able to re-
sumer throughout his existence, by modifying lexere-
the classic Latin phrase:

€ Paper! paper! prætereaque nikil\ »

False gentleman, false financier, false man
of the world; in this man: the name, [his birth,
Money, politics, talent: it's all fake!

SC,

Even the diamond he touches turns to rhinestones.

N / A
Daniel Wilson.

The most terrifying danger one could face:
A nation consists of submitting to the preponderance of this
which I will call {political Jew.

Politics is, already, in itself, suflisam-
a fertile ground for infamies, supposedly covered up
by reason of state, let us judge what it can
to become, when implemented by the pro-
Jews ceded!

It is indeed the case to repeat here that the Jewish community
is parasitism elevated to a systemic state, which the
deceit and lies applied to Jewish compo-
It smells like a scam.

Gold,
the heart of politics, and this involving the blood-

cunning and lies being precisely the

that, the scam that it engenders must take
the name of abuse of trust.
If these reflections seem harsh, I would add

that they are not suggested to me, only, by

046 MONOGRAPHS.

a man, but also through a series of actions
ments and, even, by a psychological state
spreading with formidable persistence,

I have often noted this during the course of the monographs
previous examples, the spirit of trafficking, which should not be
not to be confused with the exchange of social utilities,
dominates so much those thirsting for pleasure, my:
sterile, that they carry it in everything, even in

the function, — this investiture which should be the
Iron of public trust.

Our current generation does not understand as-
know that, in order to fulfill a function, — in what we
calls the government, and that's nothing else
that the responsibility of balancing the general interests of a
countries — it is impossible to improvise
homines.

Government service requires preparation
ration and it is pure folly to admit it, of the
the next day, the troublemaker, the reveler, and

especially foreigners.

Daniel Wilson was an English Protestant who became
French.
It was in the gas companies that he was trained

his inheritance. His family was wealthy, his sister had

married a learned chemist, Mr. Pelouze; as for
He, born in 1540, came of age in full
empire and he retained nothing from the gilded youth that he
lréfresta, that this kind of fashionable eynism-
blue, popularized by Mr. de Morny, who was
convinced that his hand remained untainted
because he wore gloves to stir the im-
financial worlds.

Morny's silhouette remained in dreams.
Daniel's ideal is Morny; but, obscure rotu-
He laughs, he is clumsy in imitating men.
and he only manages to parody them, if not to pros-
tituer, much more than Île did Morny.

At eighteen, Daniel, lacking great senses-
moments, had some of Ja's illusions
In his youth, born into abundance, he was ignorant of va-
their money. This honor made him a
good boy, jovial and helpful, but lacking in
any serious idea. In short, he squandered it so well that one
was forced to ban it for a certain period
time.

The judiciary, which shook a judge over its head—
the ban, returned to France, it is necessary
To admit it, a very poor service, perhaps...
She notices it today!

Daniel, defeated by the law, had a concentrated anger.
trée, one of those cold and ferocious rages of Angiais.

30

39) MONOGRAPHS.

and, soon, it transformed into an ardent desire
of revenge.

Naturally, it's decided by universal suffrage.
that he addressed in order to become, in turn, a
fraction of sovereign, that is to say a legislator.
that is to say, again, one of those who make these laws
that the magistrates apply.

The final days of Pempire were particularly favorable to-
Specifically, the emergence of young politicians:
Moreover, Daniel was rich, his sister was a property owner
the secret of Chenonceaux, royal residence and, as
Anet, full of memories of Diane de Poitiers.

He was therefore able to triumph in the election in 1869.
against Messrs. Duval and Mame; naturally in-
core, he sat in the moderate opposition; little to
small, 11 approached the center left, on September 4th
In September, he took part in a poorly disposed secret meeting.
for the Tours delegation, which was composed
of Mr. Cochery, who became a minister, and of Mr. Guyot-
Montpayroux gone mad, by Mr. Tassin, who remained
deputy, Mr. Grévy, who became president of the Re-
public, and finally of Jui himself, Wilson, who became
Mr. Son-in-Law.

The different fate of the five members of this group may
cornered, which was even accused of conspiring
against the delegation from Tours, is particularly

JC UUIC,

DANIEL WILSON. 939 |

As for Daniel, personally, his presence
This opposition explains his ulte- attitude
laughing at Gambetta,

She also explains her intimacy with her
future father-in-law, who was, at that time, one
regular guests of Chenonceaux.

Soon [Gambetta's popularity excited his
desire. Meanwhile, the National Assembly had just
to meet in Bordeaux and choose Grévy for
its president.

It was, for Daniel, a godsend! Full of him-
meme, linked by its English style, mimicking
with care on the photographs of the Prince of Wales,
he pretended to mock Gam-'s robust attitude
Betla and his methods of popular tribune.

It was during this period that his ambition knew no bounds.
no more limits. that he devised his plans for
wanderers and, in the solitudes of Chenonceaux he
many times, upon seeing near him the
MP yesterday, president today, lying down moel-
happily on the green lawn, dreaming of entering,
in turn, triumphantly "in the üce.

1873 dealt him a fatal blow; it is certain that
it was under the presidency of Marshal MacMa-

honor that the former centre-left MP passed

quickly through all the nuances that led him

to its current color.

,n9 MONOGRAPHS

Between 1873 and 1870, Daniel, like so many politicians
Livia, disappointed in their ambition, threw themselves into the
financial affairs.

I remember, even very well, that, without being
an apparent interested party, he had a great in-
influence in the first National Bank which,
long before Genty, had worked instead

Vendome.

The soil of power should not be long in coming to him
to forge multiple alliances with the
speculators and profiteers of all kinds,

Admittedly, 1 liter is not believable, given his love of
Lucre was caused by the need for money. Ka
Fortune kept him from such a suspicion.

But all of Morny's traditions were running through his head.
in the brain, he felt that money is the ve-
a veritable instrument of domination, which it serves to corrupt
to break and that, when it is necessary to corrupt on a
large scale, 1 liter is needed a lot, always and
everywhere.

However wealthy he was, he was less so than Rothschild
And, moreover, it would have been just as much so. Its English nature

The portal. To take. Preferably, in the pockets

from others, the millions needed for his revenge
of the old prohibition, From then on, he organized a whole
system for recruiting supporters,

Representing nothing by itself, not being
a personality, he attracted to him through interest, through
speculation and, through mercenary tactics, all the downtrodden
As poor in money as in conscience.

For five years, he thus occupied finance
politics ;: 11 became involved in banking affairs,
pushing to the right, pushing to the left, but without
succeeding in highlighting a true merit per-
sonnel,

However, from 1879 onwards, and after having succeeded in
to have him appointed for a while as a member of
the budget committee, 1l had managed to make
create Undersecretary of State for the Department of
finances.

In this position, it was not the section of
The higher studies he had chosen were the di-
supreme personnel command.

sniin, in October ISSl a wedding put the
fulfilling his ambition by giving him the title of

the President of the Republic's office.

By this marriage, Dantel cut himself off from any retirement
towards the financial powers of reaction.

Also, as ji} knows very well that he cannot, at
no degree, rely on their help, 1 liter to them

SU,

declared war by seeking to train, by all
the means, a financial and speculative power
outside of the Orleanist Jewish community.

This attitude, which is imposed on him by necessity...
the circumstances of his situation, misled the republicans
clerics, so much so that some of them, and some
more radical, consider it the pillar of
the Republic.

[I am far from sharing this]
opinion and I consider, on the contrary, Daniel as
the most dangerous instrument of Fa disorganized-
tion of republican France.

Indeed, he installed it in the palace itself.
of the State, a kind of vast corruption agency
ion. We see them, twice a week, all
the Tricorche and Cacolet of politics, the Roberts
Macaire of finance, the Gibovers and the under-
They come begging, prey of journalism:
Some want impunity, some honors, some money!
It is the Loire of consciences, and, in all its history
deur, the true hidden government!

There's even more, all the ministers who don't do
not an act of domesticity, are at the mercy of this va-
size!

Nevertheless, during this repugnant need-
Oene, he indulged in such promiscuity that we ended up
by telling them publicly, and Daniel is at that

skeptical point that, even, the care of his dignity

ne iul a pas inspired Île souci devain les accusation-
stations that are swarming around him from all sides.

It's as if, like most pe-
FEopire's broken beds, the malevolence Iut appears
a natural thing, given how much he jostled her, fre-
Quentec and accepted,

Terrible confessions are attributed to him; for example
this one: 1l was seeking, one day, to satisfy one of
his supporters by asking the chief of staff
certain ministry, such an exorbitant favor-
aunt, such an extraordinary privilege as this one,
"Revolted by the beggar's insistence," he cried out:

— But that's a load of nonsense you're telling me.
Order it!

"But I know that perfectly well!" she replied, quite naturally.
Daniel,

This replica paints the man: it denotes a
elasticity, if not an absence of consciousness, which
suggest a poor opinion of the character
of the one who uttered it,

The fact that I just reported is well-known.
in Touraine, was published by many
newspapers and, never, did Daniel protest.

For him, therefore, political functions should not
wind serves no other purpose than to make triumph
the claims of a number of individuals

that

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to the detriment of the masses, and he is very capable, re-
turning the famous phrase attributed to a magistrate,
to say: "the Court provides services and not
stops.

Also, barely settled into his general practice...
Did Dr. behave with such unconscious nonchalance?

of the schoolboy who steals feathers from the steward of
his Jycaea; he, for his personal service-
nel, the small number 3 stamp, the presidential stamp
dence and prerogative of the supreme magistrate of the

tepublic entitled to postal exemption.

Daniel used it casually for his business.
personal, to launch his newspapers and for a
a lot of intimate uses.

Le Figaro has discovered the sending of a strange
autographed circular, containing a general response
general to the beggars who approach Daniel.

It says, in essence, that Wilson makes the
steps desired by the applicant and, in post-
seriptum, 11 is added there:

"Mr. Wilson will have the Pelile France sent to you and you
& SEA grateful to recommend it to your friends.

Some time later, a quit- is presented
subscription fee to the poor devil honored by
the sending of the newspaper and, as is generally the case, "the

"steps have not yet been successful," we pay the a-

simply for fear that the protector might for-
malaise.

How, in proper French, can one express this ma-
new work? For me, I hardly see anything but in the
American vocabulary words that can be used to
its proper qualification.

In all cases, its use reveals an ab-
complete sense of morality.

When the example starts from such a high point, that is-
to say when one finds it placed very close to the ma-
supreme leader of the country, how can anyone be surprised?
that electoral customs limit with eagerness-
sowing.

Have we not seen, just recently, the naive-
cynical vet with which a candidate, brother of

The Minister of War stated, quite frankly, that
as such 11 © enjoys an undeniable reputation" and
that he is "called upon every day to exercise it in favor of
of some fellow countryman, military or civilian.

After which the same candidate dares to hope that
voters, concerned about the interests of their country
"and those of their families" will be willing to en-
to be courageous through their vote "and to prove it to him through their
sympathy, those who are worthy of His kindness
LANTES PROPOSITIONS. »

Make no mistake, this is not a

isolated naivety; it's a sign of the times, and it

MONOGRAPHS,

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in.

continuation that Wilson's theory, consisting of
to put public functions at the service of the in-
special interests, increasingly tends to be
neraliser.

Daniel brings the same to everything without
ACE:

One day, the Paris Valley prints what son-in-law

the president of the Republic was accused, by a

newspaper, having stated that it held written proof of the

The disposal of unbelievers. Renting apartments
in the national palaces. Neither Petite France nor

Daniel did not correct it; only I find in a

provincial newspaper, that "through the intermediary of a

"Editor of Ia Lanterne, a Jewish merchant of
€ bric-a-brac obtained from Wilson a dwelling in the
"Palace of the Institute and that, this same Jew, having
"wanted to ask for another favor, refused, this

"time-unbelievable!-took his revenge in

has,

spreading the rumor that instead of being a tenant gra-
during the noise that instead of being a tenant:

"And two 1-liter tenants were paying tenants."

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Es

The question, thus posed, is now simply a matter of
To know what currency the lover was paid in, because he
is not really necessary, given the accusation made,
to indicate the type of funds used. Pay in
Money or paying in services, that's, it seems to me, 11.
quite a lot, but the editor of Ja Lanterne did well

œardé to shed light on this matter.

DANIEL WILSON. 94

It is even added that the more Wilson sees his pro-
ceded, disclosed, the more he rejoices, because, he says-
He said, "It attracts customers."

Alas! What a sad clientele!

If Jon believes everything CC
that we publish and everything that we reveal.

One of Daniel's two best friends was a certain

bankrupt, M... now on the run and having
exercised his talents at the bank known as the Chaussée-
d'Antin.

Naturally, there were lawsuits; but, at
In the course of these, we produced correspondences
dances; or, here are some excerpts verbatim.
which were read in Paudience:

Dear aniseed (says the banker), I received your
Liters. I'll fiddle with it as best I can. I received
{ AUss!, YOUR bottles of couwnac. Of the deinain inon grand
"I will tell them where they came from and I will tell him their origin. At this

Dl'OpOs, you know he has a chance for Ctre mi-

NiStre, »

This craftsman's language has a certain clarity.
But that's not all, here's another excerpt:

It's the same person who wrote:

"I went to pay my respects at the Élysée Palace yesterday and
"The day before yesterday, I wore 1£S CLTeNNeS.

OUUQ carried away Cul échœnye the Dr'onmCssC to activate and en-
"to lift the concession of Beaucaire,"

What a world! Jehovah Jehovah! And what to think when...

THE

_-_
The Mi to the F1

369 MONOGRAPHS.

Consider that the author of these edifying letters
ral cté invited, with a certain lady, very COITUe at
Asnicres-les-Eaux, at the wedding ceremony of
Daniel, CI full chapel of the Elysée!

Everything I just recounted has been published.
printed, and Wilson never protested: As for
to the unfortunate banker of Ta Chaussée-d'Antin, he
lives, it seems, abroad in a calm pro-
in the background, in the company of "a certain lady" who,
From time to time, he procures safe passage for him.

This banker is not the only one who, a close friend
Daniel, could have defied the magistracy; I
I could cite, in Paris, financiers and directors
newspaper editors who owe him impunity
more perfect, despite numerous misdeeds.

Two or three Jews of the day are cited, in particular.
nationalism and finance having obtained certain
non-places and we even add that by a beautiful
morning, pursuers Ct pursued had lunch ex-
seems, at Daniel's, to be at the Elysée.

Need we add that after this dentist's party,
The pursued was no longer pursued, and the pursuer
ærimpa in an apothecosis.

Anyone in Paris who is rich or about to become so
future: banker, speculator, architect, entrepreneur
taker, lemonade seller..... or others, is immediate-
targeted by the Elvsée's secret cabinet. It's from

a banker of action to harm, for politically engaged companies
industrial, or from the seed of sponsor,
for newspapers that spread, like a
a huge oil slick, from Paris to the provinces,

For money, everyone has their promise: to one
the cross, to the other a candidacy, to this one a
Plenary indulgence. All of this is listed: the
The office is open! Come in!

Ministers, good children! Don't forget that these
Things are happening behind your back; don't forget that
You are SOLELY responsible before Parliament.
lying and in front of the country!

Ministers of good faith, BE WATCHFUL!

As for Daniel, the irresponsible son-in-law, former vi-
A demoted lord, this must be no small satisfaction.
taction than hovering as a protector, in particular,

on the magisterial corporation which had once told him-
tribut of the blows.

However, what he does in Paris, quite easily and by
using processes that leave few traces, he does it
also in the provinces, and, particularly, in the de-
department of Indre-et-Loire, where the small stamp
Number 3 is well known.

Not to mention a certain civil servant from Loches,
provided, thanks to Daniel, with a management position in Tours,
and who had to resign to avoid the re-
imminent vocation that his immorality had

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THE:

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Intrigued, I will specify a few cases, demonstrating
to what extent Wilson scoffs at justice, to the benefit of
a group of bad guys from whom he made his
agents.

At the beginning of 1883, in Tours,
or in the surrounding area, a counter manager
financial, called ED

We know that people in finance are, the most
Often, honest, delicate, and... martyrs, in Tours
as at the Chaussée-d'Antin.

However, this poor D. was the subject of several lawsuits.
and numerous complaints. It involved...
sums of money given to buy shares
of a metallurgical company in formation, of syn-
dictatorships and handsome benefices; now, the sums were
Payments were made, but the securities did not come.

All complaints were dismissed.
solely on the restitution of the sums claimed,
despite the official reports filed, and thanks to
the intervention of the small stamp no. 3.

Another time, an office boy at the post office
is arrested for stealing a bag of dispatches, and, in-
next, involved in a jewelry theft. The first time,
He is suspended the second time, he is dismissed:
but no legal action, because this brave
A boy, named A., owned a
amulet. Among the papers seized from him were

found, in fact, an intimate letter from Daniel Wil-
its, arrived in franchise with the small stamp no. 3.

Finally, I will give another example from a different era.
June 17 FSS3: because, since I am analyzing the way
whose public federation exercises its power
Roval, I must not resort to formulas
vague, but based on extremely precise facts.

In Tours, on a Sunday, the seventeenth day of
June, two good Gaullards, true rbauds of Tou-
Raine, having fun, get into a car,
they take walks, but, judging it quite pointless to pay
The coachman leaves him on duty and slips away.
without warning.

Naturally furious, the automedon begins to
pursuing his clients, and eventually discovering them
sitting at a table in a cafe.

All his complaints were met with a
With profound disdain, he insists; the customers do not find
Nothing could be simpler than beating him up, beaten, and not
paid, 1] runs to get the guard; she arrives, under
the form of two police officers; these are
also severely beaten by the characters
in question, which are not done for lack of announcement
cer, loudly, that they are going to complain to their friend
Vilson.

Nevertheless, the scandal had been made public, and one
had to stop the fanatics, absolutely inca-

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pables to understand that postal franchise.
usurped by their friend, could not, under any circumstances,
to extend until they, in turn, obtain the /ranchise
horse-drawn carriage transport.

[A certain lady, belonging to the community-
nativity, intervened warmly in favor of these ai-
remarkable characters—the worst part is that Wil-
his little one did indeed intervene
stamp, and, if he could not prevent a condemnation from them-
fined around one hundred francs, he gave them
at least avoided prison, which was "assault"
"against law enforcement officers" their au-
would be attracted everywhere else.

Such is the noble use that Daniel makes of flax-
influence attached, rightly or wrongly, to his position
son-in-law,

However, he has no intention of stopping, because, since
Some time ago, it was announced that, seeing each other a little
Having been too exposed in Tours, he set his sights on
Dijon. Already, a kind of special edition of the
Petite France N is circulating. Already, there are announcements of mou-
changes in the civil service personnel, and
Ambitions are running high!

It's enough to make you tremble, when you think that this
protector of anyone who is in trouble with
the parquet floors. will operate in a city that is so
neighboring our borders!

If one objects that Daniel is good, and that it is
through weakness that he protects from unsympathetic beings
that, I will answer that the frequency of these facts
wounds revealed among the supporters of the polite man-
a deplorable and shameful moral level, in
In all cases, a representative of the country.

Unfortunately, Daniel does not limit himself to ar-
rescue a number of criminals from justice
teurs, 1l also exercises it on finances and on the
the country's policy, a harmful influence.

It has often been said at what pressure 1l

had procured for a house in Beauvais the client-
tele prints from the administration of finance.
There is even a famous circular on this subject.

Here is another fact verbatim recounted by the
Ja Touraine newspapers, This is a function-
dependent, this time, on the Ministry of Transport
public assets,

"One day we went to the official's house..."
"question, and this is what was said to him:"

“Sir, you entrust your printing work to…”
"So, Mr. X. If you don't bring them to us,
"I'm warning you, Mr. Wilson is going to have you put
"In disgrace."

— “But, sir, I have only myself to praise…”

— “That’s good. Mr. Wilson will be notified tomorrow.”

"And the unfortunate official was obliged, for
"to avoid the predicted disgrace, to command inconti-
"He prints his documents at MM. Arrault and Co."

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366 MOXOGRAPHIES.

At the time the fact became known. Little France
claimed that Wilson had relinquished his stake
in the Arrault printing house, where all the tax collectors
had been urgently invited to the fair
their printed materials.

Immediately, Île Journal d'Indre-et-Loire de:
to say that it is "a cynical lie"

10th story, about a certain factory
of linens, owned in Loches by Mr. Wilson. This
the factory had been equipped with numerous com-
orders from the Ministry of War, and one could find
that it was a "delicate" situation for Wil (T4)
his, chairman of the Budget Commission.

As with printing, it was stated that it:

His father would have sold his factory: but the same newspaper
from Indre-et-Loire immediately responded that "there is no

no factory sale, but only 10-
«cation

These mixtures of interests are profoundly
regrettable: they coincide. Moreover, with
numerous plants from all corners
from the French press.

One day, these complaints were deeply...
agitated the Chamber of Deputies, during a session, at
the end of which Paul de Cassagnac saw himself applied-
to challenge censorship, with temporary exclusion.

On that day, the issues at hand were those of Tonkin.

DANIEL WILSON. 367

Unfortunately, the accusations made by the
Bonapartist deputy were formulated with a
certain perlidia against the entire ministry,
and I have trouble understanding why, having to say this
which he printed the next day in his newspaper, he
stubbornly remained silent in the face of the objur-
wations to the President of the Council, That is, in fact,
what he allegedly said completely exonerated the
(government, and, on the contrary, serious accusations-
Wilson.

So, the day after this session, the country re-

producing /e Clairon, printed the following:

We talked about unions similar to the unions
"Tunisians. We were right, the unions do exist, indeed"
"that they are not where we thought we saw them... One
"A so-called Golden Sands Society was founded in Paris"
"Cambodians, born under the inspiration of the governor-
President of Cochinchina, with the support of Mr. Wilson,

"With money from Baron Seitlliere, financier."

The claim of the traveler Dupuis, a claim re-
known and enforceable, has no other connection with the

Tonkin affairs, that the proposal, qr'on lui à
done, to give him mining concessions in
silver place.

It is in this line of thought that we have been able to say,
with some justification, by highlighting the attitudes di-
Wilson's verses, as chairman of the commission:

There

is

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budget allocation, which he did not initially obey,
to the sense of France's dignity, and that
the true causes of the Ifanoi disaster, before
brought about the death of Commander Riviere. remont-
tempted at a time when the attacked ministry was not
not in operation.

It was then that the explorer Dupuis was able to write

in turn, as reported by "{ntransigeant ,

"I will say, when the time comes, which way they came from."

"The proposals of interest:"

We know that the first time, the expedition was
abandoned after being sufficiently damaged to
endangering the safety of our troops.

However, Wilson, chairman of the budget committee-
get, personally contributed to the credit refusal
which paralyzed the expedition, he + has a little more
of a year, and this allows us to conclude that
the gold sands of Cambodia had nothing left

to win the expedition requested by Dupuis.

It is strange that these explanations have not
were given before the House, and it is much more

It's still strange to notice that /a Lantern €

The Intransigent ones maintained, on all these matters, a silence
complete.

We understand, up to a certain point, the mu-
Lantern's ism, devoted to Wilson, for a
a multitude of reasons, because the Jew who leads it could not
to be cited as a model of independence.

But Rochefort? This relentless pursuer of
all the dishonesty, Rochefort, of which one can
to discuss the theories, but which, I believe, we do not
would not have the right to suspect independence,
especially when it comes to money matters.

How is it then that all the actions-
Wilson's comments may have escaped him, he who has
searched the Bokhos file, he who discovers and de-
Vince, sometimes, all of Ja's hidden agendas
political finance? How is it that his
the newspaper never contained the slightest criticism
At Wilson's address?

Would she really be the dupe of republicanism?
I. (Son-in-law? And, even in that case, how not to
Doesn't he understand that this is detrimental to the republic?
to remain silent about the misdeeds of those, whoever they may be, who
shelters under his name

He who, in the Chamber, and behind every dis-
financial impact, sees a stock market crash, com-
ment never mentioned the large agiota-

the things attributed to Daniel, both regarding the

conversion of the annuity, as in the matter of the vote of

agreements with railway companies

iron?

What would he say if we told him the same story as we told me?
"that a certain Mr., a general councillor, reaction-
naire, a friend of Wilson, had previously carried out or-
considerable resources, at the time of the conversion,
with various agents, who settled it via money order
white, among other things, for a sum of 720,000
francs, handed the warrant to Wilson who acquitted him
and affected towards the end of June.

And what would he say if he then observed in the
Figaro of July 11, 1883, that Daniel Wilson, around
around the same time, on June 30th, "bought for the
sum of 979,357 francs. 99 euros, plus charges, "a
"land at the corner of Avenue d'Iéna, of the
“ru Magleboure and rue Fresnel? »

How many things would one not see in this coin-
Obviously!

What does it matter? After all this, how few rare apo-
Logistics staff praise Daniel to the point of saying that "during-
When he speaks, all the ladies become interested in him.
financial issues, »

In fact, this praise is treachery, because we know

DANIEL WILSON. o(]

how can ladies be interested in
to address the issues of money, and the former squandering-
The author is quite enough to make one tremble when one thinks
that he presided over state finances,

It doesn't matter if one admires the infernal skill
with which he did, to (Gambetta and his friends.
a knife war, using a vast organization
nisation “of the press, paying almost no one,
but it's interesting for everyone to have operations

{financial?

Ultimately, what does it matter whether one [lends an existence-

active tenacity, tireless laboriousness and busyness
without respite!

Hey! Good heavens! I was told the same thing about
Jewish man from Lallitte Street and I think it's mer-
on the verge of wanting to excuse the hoarding or the
corruptions, under the pretext that it is necessary to give well-
a difficult task to accomplish

But, if there is one, the bandit who is watching the
traveler at the edge of the forests, the Arab pillager of ca-
Ravanes and the Strangler Indian have an existence in-
extremely harsh and very laborious, indeed! with this difference

difference that they risk their lives, while the

(HI

S MONOGRAPHS.

Alphonse and the Daniels only risk that of
others.

[It is time for common sense to awaken and that
popular equity puts everything back in its
place.

Daniel has already lost the presidency of the commission.
budget management, he deserves to lose his seat
deputy, and it will perhaps cost his father-in-law the
presidential chair

After which, France will be entitled to a reaction
JEWISH, to which he will rally.

Beware, this man is a

da nel

CONCLUSION

Of the twenty-one personalities that I have just
to study, five, barely, can be cited as
having escaped, to varying degrees, the dissolving action
boasts of millions acquired too easily.

But 4l is far from that proportion of five on
twenty-one can be taken as a basis for assessment;
Moreover, I will only be able to solve this problem after
having finished the traraur in order to provide the material
from the second volume of this work.

For the moment, I must point out that all
those I dealt with were not involved, equally
ment, & the direct manipulation of jinance. There is,
In particular, there are differences between Duclerc and Mallet
practices that it is hardly necessary to emphasize.

Duclerc is a rigid theorist; Mallet, a specialist-
austere list. On another note, I can in
The same can be said of Joubert and Sautter, and even of Durrieu.

3 2

As for the others, Jews, Protestants, etc.
Catholics, these are instruments of ruin.

Rothschild hoards billions; Leon Kay is
“OTè spokesperson in the assemblies of the State Pa
Moreau "gives citizenship to the strangest"
values opened the official market to them.

What advantage does France have in feeding the
Camondo, {es Bamberger, les Stern, les Levy-
Crémieu? What serious work have they undertaken?
Can they, in fact, claim that they give
The example of an austere and useful life. These are...
syndicated prey networks.

How do the Cahen-d'Anvers serve our
economic situation? In what ways has Bischoffsheim-1/
Deserves a seat in Parliament!

What authority should be granted to Liebaudy, to
Soubeyran and Wilson, who laugh at the laws,
by a singular irony, have our legislators become?

What presumption do we have of making Péreire,
These subsidy-hungry Donon types who became the ELLE AE on
I'm going to be a financial genius of our republican youth!

Enjin, how do we tolerate the Hirsch and Les

Erlanger, These shadowy agents of all the COnSpira-
German or Oriental lions. A kind of Mephistopheles
of the judiciary and diplomacy!

All these people are gold internationalists.

– # ë “ F. nr L
They deserve the harshest judgments, because they

CONCLUSION. 911)
exert an enormous influence and set an example
deplorable

They destroyed the prestige of work. They all have
accumulated incalculable wealth in less than a quarter
of the century, and it would be impossible for them to admit, year
per year, by what extraordinary means they have
they got their millions.

International trafficking plays a significant role
in their methods: with gold extracted from abroad, they

come to France continue their land grabs.

A famous parliamentary document (1) explained

that for a single loan, that of Honduras, on
APPROXIMATELY TWENTY-FIVE MILLION, THE INTERMEDIARIES
HAD ABSORBED MORE TWENTY-THREE MILLION: at
Total: disappearance of EIGHTY-SEVEN MILLION
AND A HALF.

On the other hand, Mr. FRouland, governor of the Ban-
France, in particular, had a table drawn up detailing the losses suffered.
within the space of thirteen years, that is to say between TS? and
[S0, not only on the purchase of foreign securities,
in France, but also, on the money exported to their
OCCASION.

This results in the inclusion of a charge on the purchase price.
LOSS OF ONE THOUSAND FIVE HUNDRED AND SEVENTY-THREE MILLION

composed of four hundred and two million. (arrested by the)

(1) Report by Mr. Develle, Member of Parliament.

READ
ju

founders or issuers and of eleven hundred evening and eleven
millions exported.

Since that time, the ruins have accumulated even further.
nullified: from a report drawn up in 1880 by the "committee
"Foreign security holders," I would like to draw this statement
accompanied by very detailed figures, © WHAT A LOSS
"The value of twelve stocks amounted to nine billion."

However, with the exceptions I have mentioned, the majority-
part of the financiers I just dealt with were
the agents of these losses; meanwhile, |
Their fortune was built with frightening speed.

I have only recorded the losses resulting from the
foreign values. It is necessary to add, to obtain a
final total, all those from the cases
issued in France, especially in the last ten years.

I will draw up this table, and, when I have studied the existence-
tence of all the leaders of the Jewish community that reigns in France,
I will place, next to each name, the list of matters
in which everyone took part, between the time
where they began their financial careers and
the moment they became cliff-climbing powers
by tens of millions.

We must understand that these KINGS, in a
REPUBLIC, constitute, nth at point of view of lin-
France's territorial integrity, a terrible danger.

It's in the millions accumulated in their hands

from the international press, suddenly blowing away the
war, sometimes with England, sometimes with Ale-
nagrance.

What is needed for that? That one of these handlers of
millions, with their finger in every newspaper, inspire
to some scribbler, often unconscious, but always
Awarded, a thesis which, beneath a patriotic appearance
tick, is made to sway opinions, to stir up
imaginations, warming up minds and then launching the
Peoples against each other!

It doesn't matter that France fled from revolutions.
against royalty if it has only succeeded in multiplying the
many of His kings!

Alas! He who, about three hundred years ago.
wrote his admirable speech on servitude
volunteer, which he called the contract one, would have, today
today, to formulate the same indictment, not against
One against ten, against a hundred, against a thousand!

Moreover, he himself already sensed the dreaded
multiplication of kings, having power without ATOr
the title.

Here is what he wrote:

"However, it is true, they are always
four or five who maintain the tyrant, four
where five who hold the country entirely in servitude.
It has always been that five or six have had the au-
The tyrant's reille, and S'v are approaching them-

“dc
]

CP A

memes, where they were called by him, for
to be complicit in his cruelties, the compai-
eænons of her pleasures, pimps of her voluptuousness
and common to the spoils of his plunder,

These six have six hundred, which proliferate under them
and make of their six hundred that the six make at
tyrant. These six hundred hold six thousand under their control.
that they have raised up, to whom they have made
To give OI the government of the provinces. ON the mA

the money. to the linen that they hold Your hand to
their avarice and cruelty, and that they carry it out.
when the time comes, and do so much harm to the garlic-
theirs, that they can only last under their
shade, to be exempted from it, except by their means, from
laws and punishment. Great is the sequel that comes
After that.

What more can be said to this eloquent statement, frankly?
cerile in the French DTATNE of Montaigne, by that
who was a magistrate in Parliament and whose name was Etienne
by Ja Boétie.

Everything that was said three hundred years ago still applies.
severely, to the infamies of our time.

Only royalty is suitable for a people of servants.

France believed itself free because it had guillotined a
rot and she didn't arrive, by mating with the Jewish community,

than to give oneself dozens of them, all the more formidable

that they work in the shadows and evade the res-
responsibilities.

The Jewish people will be our downfall through their slavery and
through his tyranny.

La Boëtie sensed this too, because 1 stigmatized
the instinct of servitude by designating itself "THOSE
"OF ISRAEL, WHICH WITHOUT CONSTRAINT OR ANY BE-
{ CARE, S£@ FEIR A TYRAN:

And al adds;

"WHICH PEOPLE IE NX LIS IAMAIS L, HISTORY.

MAY I NOT HAVE TOO GREAT DESPAIR. QUASI

I UNTIL I BECAME INHUMAN, TO RESIOUIR

(OF SO MANY EVILS THAT BECAME UPON THEM.

What profound sadness overwhelmed the thinker,

when he realizes that, three hundred years later,
after so many civil wars and so much bloodshed, 1
You have to give 7. This sells the same ones to see the ISSUE.
MENTS! |

AUGUSTE CHIRAC.

Paris, September 4, 1853,

DOCUMENTS

Jewish methods.

Agiotage, — Names. — Philippart. — soubeyran.
Bontoux. — Mary Raynaud.

Besides the results achieved by the Jewish community, it is good
to outline the processes it uses to execute
the big moves that so often leave the public amazed.

These processes are sometimes explained in full
court of assizes and reproduced in the Gazette des libunaux,
sometimes they result from complaints made or simply
of stories told in newspapers and on which
Those involved have been careful to avoid facing the evidence.
in court.

Here, borrowed from various sources, is the story of what-
The maneuvers of speculative Jewish society.

The great concern of [Jewishness] is to act in
the mystery: hence the constant use of front men.

So she hides to carry out her schemes. The main point is...
For her, the issue is the origin of her stock market orders.
or completely ignored, even by the agents:

The Gazelle of the Courts reporting on a famous

* —
a me to —

trial, – the Carpentier trial, – recorded, on the grand
The public was stunned by this observation:

Guérin, an office boy at the Northern Railway,
1,200 francs salary, 280 francs rent at La Cha:
shovel, did, under his real name and at his real address, for
43 million (we say forty-three million) of opera-
tions in ten months with his stockbroker.

It is understandable that with such a way of acting he
It is quite difficult to know the truth, as for the
causes that bring, onto the public funds market,
requests or offers,

[Another concern of the Jewish community is to-
To outmaneuver his opponents,

Here are some examples:

In IS39, there was, as we know, a crash, which we
called the Philippart crash. The plan was to crush this
eneur, because he was a nuisance to the allied Jewish community.

Evlanser and his associates discovered, upon purchasing, at
Gold price, Philippart's trusted man, that this
the latter was a buyer of 335,040 shares of Crédit Mobi-
to bind. Immediately, a watchword was issued among all the Jews
of the Stock Exchange; Shares of Crédit Mobilier fell
of 40 0/0, and Philippart could neither sell nor raise the
titles, nor even finding any money in the report. It was a
strangulation, and disaster island, in short, weighed definitively-
vement sur l'audience.

On another occasion, the same Jewish community had an interest in 4 counter-
to cover the operations of a daring speculator who
was none other than Soubeyran.

He had engaged in an epic struggle, sometimes with Roths-
child, sometimes with Péreire.

The same methods had been used, and we were told!
having managed to know, very precisely, the stock market position
of the former deputy governor of Crédit Foncier.

It is said that the Rothschilds stopped because of the
market turmoil, which had not yet recovered
of the recent Philippart disaster.

But Péreire would not have stopped if a
A power stronger than Rothschild's. He hadn't put himself in a position to...
The part: Pereire died, and his death saved Soubevran,

It is almost necessary to recall how, since
IS39 especially. Partial crashes followed one another.

[It is not even the Suez Canal titles which, by
the will of a speculator, have not accomplished. In short
delay, variations from 7 to N00 francs. What there is of
What is more peculiar is that the operation ended, not
not only by a stock market profit, but also
Ten genuine industrial acc Aapareneont.

This is the story as told in the newspapers.
At the beginning of ISS?

Two friends meet. One is tall and sweet, the other more
pelit: one very millionaire, the other less so! The big million-
Naire said to his friend: buy some Suez, there's a coup
One to do, the other part. An hour later, a month for
Innocent words, the fat millionaire is worried, catches a fly
on the Suez. Charity begins at home.
The millionaire's sales fall on a poorly prepared market.
Prices are falling: A drop in francs on the
Suez. So the sugar producer will cry famine at the great su-

shout, his neighbor. "Good heavens!" said the other, "what a misfortune! Have you-
What difference do you have? 24

ä - No,

ki Comment no ''

“- Not Dargeul.

"- But your factories?"

"- Ah! My factories, yes."

"-Well! I'll buy them from you to get you out of 1,"
According to rumors circulating on the Stock Exchange, the "colossal" sugar bowl
Mr. Lebaudy and the "good-natured" sugar bowl, Mr. Pamard.
(He would have been led to make Falñluire in question to
bears of 3,109 and 5,900 francs by Mr. Lebaudy, who would have

AL the rate of 4,000 francs, i.e. a profit of 5 to 6 million

lions.

To the god of this, he finds himself in the presence of the course of
2,200 francs, representing a loss of around ten million, with the
prospect of seeing a slightly lower price in the equation,
that is to say, a greater loss.

This is the story that has never been denied. HI
It is a question of an unspeakable maneuver, but which
escapes the law entirely.

This speculation is, moreover, linked to the very important...
aunt to whom the General Union gave its name.

Here again, the same maneuvers and the same methods
awwravés of legal proceedings against which, it is said, the
Jewish bank has a strong push, and who really like it
as extraordinary as those which brought, under the ems
Worse still, the arrest of Mires: it's not just Bontoux and

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leather would be beyond reproach, but at the moment
where the law would have noticed the excesses of the asiotage,
she should not limit herself to pursuing these two
men, while she left so many others unpunished in
less guilty than them.

In any case, the crushing defeat was complete, the conli-
tion was general: the positions had been spied on
taken, the watchword had resonated throughout the Jewish community.
verie, the ordinary reservoirs of funds employed in
reports [werent taris, in order and suddenly — Ia dé-
Baccia ensued

This series of executions does not seem to discourage the
wrestlers, and there are always some who seek to
raincre les conlits juives sur le terrain de ln Bourse.

Around the middle of last year: a stranger from-
Suddenly came the market gate. The Druit strained his...
it was reported that this speculator had just taken a re-
revenge on the leaders of the last crash. This auda-
Heavens was called Mary Raynaud.

Immediately the entire Jewish community was mobilized. The fight resumed.
It begins, we simply observe that it has lasted since
longer than the others, without a de- result
A final judgment was obtained against him.

Here's how the different phases of
that struggle.

After employing countermines, the orders of
Conversely, speculation in the opposite direction reveals that the en-
Mi avoids the traps and stays on her feet.

So we resort to the old methods: betrayal.

The authorized representative is bypassed. He is given a
golden bridge and we thus learn that Mary Raynaud is
buyer of some securities and seller of others
others.

Almost simultaneously, the Gaul launches himself into
train against this isolated speculator and publishes an article
of exhaustion, although, it is claimed, the same newspaper
had particular reasons for not being disagreeable
to the banker who was attacked.

The blow was harsh, because Mary Raynaud had de-
pots in current account; we were hoping to create a pa-
screw. To provoke the withdrawal of all these funds, and we
believed that, like most bankers, thus taken
Unexpectedly, it would go bankrupt in
abuse of deposit and abuse of deposit in the assize court.

DOCUMENTS. 39)

Mary Raynaud resisted; he repaid all his debts.
open-top taps, and smelling the treachery, resolved
to be. himself, his notebook keeper: in short. he li-
He questioned his position, and soon reappeared armed on foot.
CAD

It was then that another newspaper, Jon the Sheriff, believed
duty to fry In return for the Gaul by publishing,
among others, the following Hunes:

Mary Raynaud, who is returning to the stage today, details
He is already the man of the moment in Paris. In the financial world, he is
remained the man of the day pendaut Cn an.

For the past six months, it has been rising, threatened by the increase.
Daus 11 declined and stagnated, he retaliated blow for blow
and played his game so well that at each liquidation he cashed out
new differences.

We knew it was falling, and we were removing the annuity prices
of ? franes: but as a prudent speculator, muui of double of
bonuses, 1l found himself earning, through purchases, more than he would otherwise have ea
dait pur ses vente; el lors ju'on le croire à imniliG Vaincu, SC
returning from all sides, striving to borrow what was needed to silence
Faced with his losses, he had calmly gone to the baths "the
sea, calmly approaching, near that other ocean which ra-
He even took those he swallowed, the balance he had at all-
Dear.

Buyer here, seller there, constantly stirring, operating in
thirty different houses, always ready to think or to
return. He thwarted all predictions and completely overwhelmed you.
all the tricks.

And when in July, the augurs pronounced that it was Gtail
They were mistaken about him, that he was a forborn, yet another law.
and one could see, all reports lails, the tireless and elegant lu-
their, ready to resume the campaign in August.

The stock market world never tired of inquiries
on this strange sweeper, course-breaker, obstacle to
dan-er in circle without which every stock market move became im-
possible, so harsh was the hand of this adversary, so much, by
With a spirit of opposition and lactic acid, Mary Raynaud liked to
to precisely countermaneuver the high Bank
was trying,

So who is he? This nuisance, this speculator who always aims,
Still no luck! Is that Mary Raynaud you're calling her? That name
He doesn't smell of finance... what! Isn't he a bit of a baron?
At least? It's not possible that we would allow a simple
Mary Raynaud, shaking up the system like that... Doesn't he have some
Solid support, any serious recommendation? Isn't it the
The first name of a major financier? Isn't he Jewish? Doesn't he have anything
For him? Isn't he a little bit German?

__ Make yourself comfortable. It is known on the Stock Exchange under the name of the Au-

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cergal. His only flaw, as a financial one, is that he was born in
Saint-Flour.

In fact, he was born in Saint-Flour. See how this life im-

poses little, besides the heraldic advent of a German baron
mand': He's doing excellent studies on these memes: baccalaureate or sor:
The father was a fellow student of the Bishop of Saint-Flour: he wants to-
to shoot at Saint-Cvr; but too frail in health at that time, he
He renounces it and a few years later embarks on a re-
ælinent of hussars.
As a non-commissioned officer, he takes on a replacement, who soon proves ineffective agai
lile, For war has just broken out, He serves as captain at
the army of the Loire. In IS71, he joined the Stock Exchange as a sim-
known pile in the backstage house of Jullienne de Turme-
islands,

Finally! He has found his path. Very subtle, calculating ra-
fast, 11 to quickly designed all types of operations, the com-
the most multiple combinations, the most complex arbitrations
([ues. Started from nothing. He will Sclever quickly GE. LILOLI milk]. by
Speculation alone.

DUT] COUP de miutre may have been his famous refereeing decision:
sale of French Annuity against purchase of Bank shares
of France. He gained on both sides: The rent fell.
Bank rose by 2,000 [ranes.

His fortune is rising rapidly, reportedly to 20 million.
lions.

He bought the castle of Sailhans in Auvergne, and its population
S's rity increases with all the benefits of teeth; it fulfills its companions.
trioles that the struggle for life throws on the pavement of the capital.

But at the same time, and on the other hand, in Paris, the cabal was...
imele, it is not enough that he is targeted by the big players, by
the cosmopolitan group that has not yet found the flaw of

the breastplate; the press gets involved: a newspaper lends its life
past a ridiculous profession, if it is one, at least. of ridiculous mis-
third party.

The opponents' blows redoubled. (Some protested:
tent. C6 are backstage operators who are wondering if one can on-
forget that in the January S? crash, more than twenty couturier-
smooth at 1 Bourse We remained due to Marv aynaucd near
3 million, which is thanks to his discretion. To his venosilé
that most of these houses have been rebuilt and are enjoying
of great credit.

It is said that Mary Raynaud wants to continue the fight:
Is he right, is he wrong?

If one could believe that he would succeed in giving to the Jews
a green lesson, it would be comforting to see them, a
laws by chance, beaten by a Christian with their pro-
arms

Means of defense.

Separation of the markets of stockbrokers, — PGtition,.
Railway regulations, —- Military zones. — Buyout.

After outlining the main processes used
by the Jewish community and in financial matters, it is good to indicate
that also some of the means proposed for the
paralyze.

There are two main ways, really the
more effective: it is, first of all, a matter of regulating the species-
lalion. then, to buy back the railways.

REGULATION OF SPECULATION

The author of this book presented, in February 1882, to the
Chamber of Deputies, a petition aimed at provoking
a law regulating the creation and regulation of values
financici'es.

The main provisions of the proposed bill
tended to divide all values into two categories:
one grouping all fixed-capital securities and
Variable income or stocks: the other, including all islands
fixed capital and fixed income liters where bonds.

The same project existed that every value had two representatives
sensations comprising only one nth title: the first,
equipped with coupons negotiable only for cash: the
second, bearing no coupon and negotiable on its own-
eventually.

(the two representations of the same title being tou-
days delivered together to the subscriber at the issue

that can be sold separately and exchanged on an equal basis
between them: securities without coupons. special-
led. able to validly pay for any liquidation
forward transaction.

Finally, the same project declared commercial acts
all forward transactions, eliminated charges
of stockbrokers, and completely seized the market
cash transactions in the trading market
Lions eventually, through the creation of two separate premises and
of two official committees for the rating resulting from the
mass of transactions carried out.

These main provisions were preceded by
The following statement of reasons:

Statement from the peltionary.

The abuses of speculation have just been demonstrated, by
terrible conditions, the need to proceed with radical solutions
wedges in the legislation governing financial transactions
and public credit.

It is indisputable that all evil stems from the passion of
game, which increasingly tends to replace the love of
work.

However, the purpose of a law cannot be to eliminate a
Passion.

It is not possible, in fact, for the leviser to change the
nature of the human species; but it can enact measures
aiming to cancel the effects of a series of practices
fatal to the public interest, and to imitate the sensible farmer, who,
unable to delete a periodic torrent, the endizue and the
submits to watering his field, instead of letting him freely

to clear his crops.

'Such is the aspect of the law proposed by the peltionary.

The situation that is being addressed to French capital is such, that nowhere can they hope to find safety.

The hardworking and prudent man — the only likeable one — who knew how to read a reserve by capitalizing on part of his work, and who then seeks to make it generate income remunerative, no longer finds: income, even by sacrificing all with a guarantee of the capital paid in.

In a word, the action, the capital of which is likely to be completely lost, it most often capitalizes in such a way, that its dividend, even when it is considerable, while remaining possible, eventually leads to being chilled below the in-lerel gage par une obligation mortgage.

As for the bond itself, its fixed interest rate decreases

continuously, and its capitalization will eventually make it impossible to-all depreciation methods are possible.

It follows from this dual situation that, no longer being able to hoping for a profitable return on ventured capital, the-public procurement, placed between the risks of a single important-launches, is real on the asio and looks in the variations of the eaprtal himself the benefice that he no longer finds elsewhere.

Therefore, differences in playing style serve as a dividend. and of interest: therefore, transactions become deceitful rères; therefore, the shareholder has no interest in ensuring them to-sister to the general assemblies; these become ficlives; the most heinous abuses are committed there, with impunity, by passers-by who only vote for a dividend to have a pre-text to speculate.

This leads to unjustifiable price increases. and the pos-possibility of representing, in practice, ten times the real value of the object it is supposed to represent.

But, inevitably, as we have just seen, at the first shock a collapse occurs, and, like the mass of the public is unable to recognize the verifiable causes, 1l happens that public confidence is shaken, and that credit of the State. itself, can sadly feel the effects.

From the moment when, through agiotaswe, it can happen that a
man, having never played, saw it melt in his thigh and
disappear, without him having anything to reproach himself for, the savings
that he had linked to a fiduciary title, it is impossible to es-
to hope that the public can maintain its confidence and transition,
Again, in securities. The fruit of his savings.

So, in what we call credit, there are two elements
absolutely irreconcilable.

The pallery and lagiotace.

Since it is impossible to eliminate speculation, it is necessary to
limited to protecting the complicity against him.

We must go further: we must expose this speculation.
to consolidate the investment and to serve the public interest.

This goal will certainly be achieved by establishing a line
of unbreakable deinarc:tion between negotiations at the
covaptant and the negotiations at lerme.

This is how the peltionist sought to isolate the title of
placement of the speculative security, of such a series that the security
speculation can vary infinitely and satisfy the passion.
players, without the placement title experiencing the
plus lewer préjuuice.

This is the reason for the creation of coupon-free securities.
tiles with coupons, to represent a single and the same
value. The first ones being nezociable only in the long term, the $e-
conditions being negotiable only in cash, but able to all-
days can be exchanged au pair.

It would be a mistake to believe that this innovation could
to be a disruption of received habits.

33.

Not at all; the proposed modification does not disrupt anything; it
it is limited to averting public dangers.

In Ellet, what happens when speculation is short-term?
milk rose to 2,500 francs, a value which originally required
A simple payment of 300 {r. ?

Simply this: we pay 2,500 francs for the right to be

co-owner of an asset that is never equal to its value
colee, which may be less than its value reserved, which may
descend to zero, and which can only increase by
Capitalized reserves, but not distributed, and still
adventurous.

Even better: if the dividend has reached 50 francs per share
Uon, it is {0 0/0 on the even at 300, but it only becomes
2 U/0 on the arbitrarily obtained price of 2,500 fr.

Obviously, it's not the lure of income that's driving the request.
the buyer at 2,500 francs. That's the game: that's the hope of re-
sell for 3,000 francs.

He is therefore indifferent to the asioteur (whether his carle has or has not
No coupons. They matter so little!

However, {as long as the spot market and the market
term will not be (these will not be reduced, any upward movement
or a decline will affect the stock price, even when, during this
In time, he will have remained safely locked in a crate,
without any question of it being the subject of a delivery
reflective,

If, from upward reasoning, the petitioner moves to
By lowering the reasoning, the argument becomes even more elo-
quickly, because 10S pearls are always ultimately suffered. by
the innocent capitalist who didn't play.

A union, with a lot of advertising, had slipped it to him.
a bond freed from 500 francs by making him pay 2,900 francs?

The Syndicate is liquidating. The share price falls to 1,000 francs, and that's it.
1,900 francs vanished before the horrified eyes of the poor buyer
in good faith.

Does it make sense? Is it honest?

Such is the infamy that the petitioner renders impossible in
separating the two markets, loul by leaving the possibility-
fNlé to deliver books, since the title without coupons is
always exchangeable at par for the title bearing the neck-
Pons, SIT, some are available!

Nevertheless, cries of "the obstruction" will inevitably be leveled.
"Related to the freedom of transactions."

The prisoner protests against this accusation.

From the moment speculation is free to be quoted as
She will want the title without coupons, still exchangeable.
against the filter with coupons and au pair, she cannot

to say that his freedom is hindered.

However, the petitioner will obtain this: that the action-
A serious professional will take care of defending social interests.
because, as a cash purchaser of an even-numbered security, he will be

{always certain of getting his money back if he needs it, and,
Meanwhile, they are earning substantial income.

The petitioner therefore rejects all negotiations arising from
the asio, to leave possible only those born of nature
and the management of the case itself. The nature of a case
is not up for discussion here, but its management should be better monitored
will be an additional guarantee for its vitality.

Enlin, the majority of increases or decreases being
made by heated enthusiasms or | panics provoked-
ruled out as a result of speculation, the petitioner dismisses the ra-
retés or the ficlires abundances born of the agio, which tantol
offers and sometimes asks a thousand or ten thousand times
more titles than actually exist.

However, according to the proposed law, the liquid-
dalion pour antetre légalsalisfaites par la fradilion
coupon-free securities, the market for these same securities with
cash coupons retain their placidity, and consequently their
security,

Besides the security that this organization would bring to the pla-
cements, the petitioner must indicate the benefit that the State
would find it advantageous to promote, to the extent explained, the opera-
Lions of the Game in the long run.

Speculation at (term) provides stockbrokers
100 million annual brokerage transactions.

This presupposes a capital, committed in the form, cle 60 mil-
liards of francs annually at the game.

In reality, brokerage fees are only levied on
the differences, although they are calculated on capital, 1
It is obvious that if we raise the brokerage, we will only raise
the differences.

That being said, if the State wants to strike at the operations to the point of
of a 5% tax, he will be able to withdraw on this account, and without pro-
to cause no economic disruption, an income of ? billions
400 million.

Let him leave the 100 million to the couriers and keep
For him, the billions, and he will be able to usefully reduce and
annually the most critical taxes, or to make Islands tra -
public assets without loans.

This is how speculation would lead to a
public benefit instead of causing ruin and killing the
trust.

The petitioner does not believe he needs to elaborate
more his thinking.

All that remains is for me to comment on articles 7 and 13.

Article 7 allows the creation of securities of 10 {r, 50 fr., 100 fr.,
summer., but entirely free,.

This doesn't bother anyone: instead of issuing shares of
500 francs released from 125, we will first issue a series of ac-
tions of 125 fr., then a second, then a third, etc.

Meanwhile, speculation, with no-cost securities

Negotiable prices only in the long term, may discount or
interpreting the probabilities of future emissions, but there is no
will have more fundraising calls with its uncertainties and its
dancers,

As for Article 13, which abolishes exchange fees, i
It is obvious that it is the freedom and sincerity of transactions
protected from coalitions of speculators.

The petitioner concludes by expressing the wish that his pilgrimage
EITHER eExamince with particular care, and he declares that he
remains at the disposal of the commission that would be appointed
to conduct this examination, in order to give it to him verbally
all 16 clarifications and all the details that the im-
weight of the interests at stake.

The petitioner was not summoned, and as of the date of
b June ISS?, the Official Journal contained the report of the
commission, by Mr. Florent Lefèvre, Member of Parliament.

This report concludes with the agenda items for the following reasons:
following:

Commission decisions.

what strikes you at first glance in the proposed system,
What is shocking, to put it more accurately, is that the legislator orya-
nerialtle rules and conditions for exercising a pission
that his duty would prescribe him to repress, is that he would have to
formulate the provisions by which the agiolage could
to pursue a career. That the legislator tolerates gambling on the
financial values, which he even manages to recognize as
bonds and the resulting debts, this can
Justify yourself if necessary, but let him analyze the operations
whose moral character is very cost-stable. which can
To often only have the appearance of loyalty is not
To discuss a necessary evil is to elevate it to the level of a
To place a social institution on a dangerous footing is to put it on a dangerous footing.
honest transactions and those that might not
the being.

On the other hand, upon examining the proposition in detail, it is
It is impossible to believe that speculation could get bogged down in
a title that has no original value and cannot produce
No income or dividends. Future growth is unknown.
The randomness of income is the obligatory starting point, the pre-
a more or less serious text of speculation: it is the
reason for being.

It is no worse to then say that, during the collapse
of an inflated value, the serious portion of this value pe-
Risse with the fictitious increase: it often survives and perpetuates it
she only suffers momentarily, unless she has been

to belong to a company whose founders or the niter of
operations should not offer him all the guarantees of-
desirable.

The fourth committee therefore proposes to proceed to order
of the day on this proposal, as well as on that of the establishment
The introduction of a 3% tax on forward transactions.
refers to the commission that will be appointed to decide on the
Proposal from our colleague Mr. Menard-Dorian. (Order of
"JOUI". }

The author of this report is among those who voted in
thanks to new agreements with companies
of railways, and this observation will serve us as

A natural transition to say a word about the latter
question, one of the most serious for France.

THE RAILWAY QUESTION

To effectively resist Jewry, it would not suffice
not to have disarmed unhealthy speculation. It would be necessary
to still wrest from the hands of financial feudalism its
the most formidable instrument of government,
because he's involved in everything: the MONOPOLY OF THE CIFEMINS
OF IRON.

To arrive at this result, the author of this book has elaborated
I developed a project which was communicated to several people.
suggested to them the idea of having it distributed — a little
late — in the Chamber of Deputies.

This document contains the following considerations:

It follows from a careful examination of the conventions submitted
Submissions to the Chambers:

That, under the guise of maintaining intact the right to
State buyout. They actually add difficulties
significant new developments regarding the exercise of this right: in
Furthermore, they strengthen the power of financial coalitions.
companies, interested in enriching themselves at the expense of the interests
political and economic policies of the nation, which has for
e!fet d'augmenter evalement la puissance d'une sorte de

A corporation inclined to resist, Sins ceases. To all the
improvements and capable of exerting its resistance (such as

(This has already been seen) by compromising the safety of the o-

T |
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government, and if necessary by seeking to change it]

shape.

The main argument of those opposed to the takeover is
less its financial impossibility, currently, than the
dangers of direct exploitation by the State, which de-
They are much less influenced by the trends of the State itself,
that of the French temperament too easily affected by
the disease of bureaucratism.

However, a buyout is currently possible: the means
Financial matters are easier than we pretend to believe.
All that remains is to reconcile: On the one hand, the direction
policy which legitimately belongs to the State, with the
the need to eliminate the dangers of bureaucracy.

On the other hand, the complete completion of the networks has
budgetary necessities.

This is the aim of the bill, the provisions of which are as follows:
sitifs

Railway regulations in France.

General provisions. — 1. The State exercises its right of redemption
which is reserved for it by the conventions, currently in vi-
heart, concerning the railway system.

2. The agreements are cancelled. The various existing networks
the tenants are merged and 'OnIposeront, from now on, a single re-
national bucket.

a. The supreme direction of the national ESCAU is contiguous +! li
Ministry of Roads 81 communications, specially created at
this effect.

4. The national network is subdivided into 18 districts
Administrative or geographical areas coinciding with the
(Military sections.)

The Ministry of Roads and Communications is substituted
'the towering companies, which will have, under their direction-
ion and their responsibility, all material exploitation com-
taking Ja traction. maintenance, selection, equipment and the
staff. They will number IS and will be
as 1! will be stated below,

6. The Minister of Roads and Communications will centralize
all the income and expenses of each
IS Regional Companies.

It will be made into a mass of all the recipes, as well as all
Expenses: a unit kilometer will be calculated and the re-
divisions will be made, between the Companies, in proportion to the name-
bre kilometers comprising the zone managed by each of el-
the, and according to proportions which will be indicated below,

reouIes

HN 1!

Lies Cornpaynies gestionnaires., — K, Any treaty of management
will have a minimum duration of int years: any renewal
cannot exceed fifteen years.

J. The managing companies will be qualified. vis-à-vis the State,
conune of the civil agents. towards the Liecrs, Comine des
people businesses.

Consequently, they will be responsible to the State of
their internal management and their dealings with third parties. of their clothing
exterior,

In this latter case, knowledge of the litters will belong
to the ordinary jurisdiction.

I. Loute, the managing company, will have to

1° To pay into the hands of the State, as a guarantee-
a sum of 29,000 francs per kilometer included in
the area for which the company will have obtained management. This guarantee
will generate an annual interest rate of 3%.

2. Acquire, according to the estimate, its share of the rolling stock
moncral, el Ce au pro rata du nombre de kilometres Component
If ZOTIE",

3" To pay annually to the State a kilometer- fee
which number 16 will be determined below.

11, the managing company will receive
mi] per! kilometer of gross revenue from the oneral tralie:
A management allowance calculated based on mileage:

Jo da parl kilométrique de tout ce qui plus sera le recette
brute that will have been mistaken for ctalon.

Setting the standard and allocations. — 12. The recipes:
your brutes from all existing companies at the time ar
buyback, deducted from the average of the previous five years,
and, likewise, for the future, will be used to calculate the revenue
crude-Clulon, necessary to determine the conditions of the treatments
the of gorance.

l3, The standard-burner recipe stopped at 1% January 1883 is the
the basis of the new organization; it is, and remains fixed to the
a sound of 1.2 billion per year.

14. The distribution of this gross revenue will be made according to the
sweating proportions:

\°
I

our fresh ex-

TO THE COMPANIES \ exploitation..... 357 0/0 That is GS4 million.
ocrantes / For indemnities

'Management: 2.60/0 — ÿ

PAU LE EH Ed AA RO EU a IE 31010 = 144

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Totals... 10000 goit 1200 huillions.

These proportions will be revisable every CIN([4ns:
but, during each five-year period, everything that-
will exceed the 1.26 million gross revenue benchmark, will have restarted

=
D PR nn

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396 THE KINGS OF THE REPUBLIC.

Kilometrically, between the IS Compagn'es sérantes and at the pro-
rata of the number of kilometers included in each of the

ZONCS

ln, As a consequence of the above, the annual fee
that the Companies will have to guarantee to the State, for five
years, mileage-wise and at the mileage rate of
zones, will have to reach a total of 414 million.

_17. It will be drawn up, to serve as a commentary on the distributions-
Kilometric units, an exact statement of the number of kilometers
exictan at Pr date of January 1st ISS35, as well for the exploit-
national tation (prepared for regional exploitation,

Lrrifs. — $1. Prices will be drawn up exclusively,
calculated and promulgated by the Ministry of Roads and Communications
nicttions.

19. IIS will target each of the following categories of traffic, passengers,
goods, sranidle and slow speed: they have to hase kilo-
decreasing metric and calculated in a straight line and as the crow flies-
BELL.

0. Whatever the figures of the divisional tariffs, it
will be calculated at an average annual kilometer unit, and
that multi-unit by the number of kilometers comprising
The total of 8 in the French national network, in operation, will have to
always reproduce the benchmark figure of gross annual revenues
nuclei for the previous five years.

21. 11 a distinction may be made between regional tariffs
national tariffs, national tariffs, and international tariffs. in €
but to create, as soon as possible, and for each case
[terrio of objects transported, a single regional, national tariff]
and jaterna'ional, regardless of the distance.

2) Any applicable uniform tariff shall be deemed a national tariff.
to transport originating in the same region or constituency
administrative information and destination at any point in the
same region.

Any applicable uniform tariff will be considered a national tariff.
has trausyorls born in a region and destined for a
any point of an ass within a region.

will be deemed an international tariff, any uniform tariff applied
ble to transport originating abroad and to des'ination either of
one of these regions, either from abroad, The international tariff
will be divided into na2xX/es tariffs, when the destination point
will be in France, and from Fransil, when the destination point
will be abroad.

Increase in iron rails, — 15. Any creation of
The new line will be decided by the Ministry of Roads and Transport.

communications and execution at the expense of the State.

1. The works will be put into adjudication according to the for-
my usual ones.

25. The managing companies, which will propose to the State either
to carry out the work, or to advance him the sums
necessary, will be levied at the same price as all others.

26. In both cases, the managing companies that will have
increased their railway lines, will be entitled to an extension
of their management agreement, and the gross revenue standard, having
served as the basis for setting their fee, will remain,
during this extension, as stipulated in the treaty
existing at the time of the auction; moreover, the share that belongs to them
returns, on the surplus of the gross-kilometer-standard receipt.
will be calculated, not only according to the old standard, existing
at the time of the adjudication, but also pro rata to the
number of kilometers added in their region, such
In short, any managing company increasing
its railway lines, or be exempt from any potential increase
of the royalty, and, on the contrary, benefits more from the most-
values of the general tralic.

27. The managing companies may issue bonds
tions intended to carry out the above-mentioned works.
These obligations will be guaranteed by the State.

Liquidation of the buyout. — It's due to a barrage of lies.
that we managed to scare the public with a figure of
11 and a half billion

This total can be subdivided as follows:

Capital borrowed from bondholders..... Are I IDIHATOSl/2
Capital to be repaid to shareholders (ma:
ICPICL rOHIANT COMPTIS) Een e to mets 4 billion

EE

Total:22.,.:.,. 11 billion-1/"2

Nothing prevents the State from replacing the Companies
for the servicing and amortization of the bond capital. This

will cost him approximately 212 million per year, a price lower than royalties from the managing companies which, according to the system exposes, pay 444 million per year to the State.

Moreover, we can unify the obligations, extend their amortization and reduction of the annual charge set at 242 million.

In any case, the bond service being re-
Having served, the State still has more than 200 million available per year.

A loan at 5% interest, 99 years, for a capital of 4 million liards, would flow, as an annuity, 1,610,000 francs, interest and depreciation eorapris,.

In 3000, 99 years, and on par, with 191 million per year, we can fully service a 6 billion loan.

But he doesn't have 4 billion to pay to shareholders, on-
all if we consider that, according to the system described, the State does not have to purchase the rolling stock, which is acquired immediately directly by the mass of the managing companies.

All that remains is to repay the shares. If the

L

mom

Mr. Allain-Targé's statement is correct; it concerns less than 2 billion,

This is the case here to recall a law on caulionne-
comments, the initiative for which was suggested by a petition filed to the House. (1!) |

By means of this law, one would have, without borrowing, without issuing-
Sion, at par and costing 300 net, resources considered rables.

It can be designed as follows:

1° Any sum that constitutes a guarantee
will be mandatorily deposited with the Caisse des Dépôts and Con-
Signatures, which will serve the holder with the annual interest of 3,970.

2. These are considered as guarantees:

The sums deposited in advance with the Gas Companies and
water keys and the rent semesters, paid in advance, but im-
putables only on the last six months of the leases of a
duration exceeding two years.

The deposited security deposits are being assessed.
to the water and gas companies,
as well as the rent payments for the six months in question, deposited
in advance and chargeable in advance on Islands

'last six months of the lease (noting that a

Paris only, this last resource
can amount to around 900 million),
for all of France @ more than being", 2,000,000,000 [r.

We only phone the security deposits
requested from the gecrane companies, to
at a rate of 20,000 francs per kilometer, and WHEEL
20.199 kilometers (0 fie el of July 1st, 18853,

P. 369?)- s'élé A LS LE 529.100.000 fr.

If we take these different means into account, it seems im-
It is possible that, from a financial point of view, we are raising objectives
serious objections against the possibility of the buyout.

The spirit that guided the development of the previous project
essentially consists of uniting all the companies.
managers, so that each one works for all
and all for each, competition be replaced by
emulation.

From the moment the diversion tariff system is
having become irrelevant, and where, consequently, it will be indifferent to
the sender to contact this or that company, he/she-
will also come into play regardless of whether, in order to go from one point to another
otherwise, the expeditions will follow this or that route. The result will be
that the high-speed rail lines will be cleared of
slow-speed transits, and that, consequently, accidents will
made almost impossible

Furthermore, this system allows us to conceive of a kind of

(1) The signatory of this petition is the author of this work.

ñ
FA

continuous service on secondary lines, serving
a multitude of localities that would not exist otherwise and ar-

thus aiming to avoid overcrowding at train stations by staying

goods awaiting departure.

It is also conceivable that this circulation will excite
Traffic at numerous points is currently almost entirely inactive.
which will have the effect of considerably increasing the re-
these annuals.

Finally, it is possible to glimpse the moment when we will be able to
to establish uniform rates, as with the postal service, which will have,
particularly for certain goods and for certain
passenger transport, the same effect as that which has been
produced by mail, that is to say: matching each
lowering of the larif to an increase in revenue.

END OF THE FIRST VOLUME

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[EL MONOGRAPHS]

A word about the personalities PA TE NET Eee LPS DOS EE PL
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“Justum et tenacem propositioni virum,
“Non civium ardor prava jubentium,
“Non vultus instantis tyranni

“Mente quatit solida. . . . . ©

«,, e ° e °

« Si tractus illabatur CEbIs |
“Impavidum would ruin! »

Am I ready to translate them into action?

Auguste Chirac.
Paris, October 1885.

(1) Houace, ode 1x, book Ill.

THE

KINGS OF THE REPUBLIC

HISTORY OF JEWISH COUNTRIES

I
ETHOLOGICAL SYNTHESIS

GENESIS OF SOVEREIGNTY. — SOVEREIGN FUNCTIONS. — THE
AUXILIARY FUNCTIONS. — LAWMAKERS. — AUXI-
LIATRES FOR THE LAWS. — REFORMS. — THE DEPOSITIES OF THE
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THE HOLDERERS OF FORCE. — AUXILIARIES FOR FORCE.
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ir. | | |

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Genesis of Sovereignty.

Outside of metal there is no salvation. — Theocratic parasitism. — The

owners. — Right to live. — The act and the idea. — The em-
Phytotherapy. — France sold to foreign interests. — Balance of
subsistence. — Voters, taxpayers, rentiers. — One thousand

Hoarders. — Cataclysm.

I hope I have demonstrated, in the first part-
light of this work, that "the religions" coalition
against the human mass have embodied their hypo-
deistic thesis in the omnipotence of gold.

Therefore, whatever the doctrines, whatever
Whatever the altars, whatever the priests, all
agreed to impose on nations a
a kind of universal "Eucharist" having as its essence
coins, or for host THE GOLD COIN.

Woe to him who does not receive communion!

He is a heretic; he is damned! "Out of the metal,
No salvation.

The heretic of religions, now condensed
In economic theory, he's THE POOR!

4. ETHOLOGY SYNTHESIS

Lepers in modern societies are a hundred times more likely to-
more modest than those of the Middle Ages ever were,
the poor are always and everywhere systematic-
were sacrificed.

Social inevitability? No; ferocity! Because of poverty
is not, like illness or death, an in-
firmness inseparable from human nature; it is,
on the contrary, an artificial distortion of the equi-
free social, vigorously desired by the organization
based on parasitism.

The condemnation of the poor is, moreover, pro-
announced by the God of the Catholic Gospels, in
the following terms:

“To each who has, more will be given, and to him who does not have
"Nothing, not even that, will be taken from him."

This appalling formula is repeated
up to five times in the New Testament
(Matthew, chap. xur, verse 12 and chap. xxv,
verse 29; — Mark, chap. iv, verse 25; — Luke,
chapter 11, verse 18 and chapter 19, verse 26), and the
The meaning cannot be disputed in good faith, I
I established it in the first volume (1).

Well, it's on this formula that all the
laws were established; it is from this formula that the
economists were able to draw inspiration from it to the point that one

(1) Pages 52 to 55.

Of them, J.-B. Say dared to say cynically: "that he
"There is no place for the poor at the banquet of the
"Life. That which has rigorously spoken, society must not
"Nothing to its members."

Others, equally clear-sighted, such as Malthus and Mill, have demonstrated-
the danger of population growth
exceeding that of the means of subsistence, and, for
All remedies have highlighted the need to "Love"
the number of births.

Finally, they all united to preach the a-
the mortification of the people through poverty, which is
the collaborator born of the disease and leads more
quickly, through the suppression of being, to the diminution
mouths.

Therefore, it is understandable that the masters had {enu
the hand to any compression and that their preoccupation-
tion consisted solely of consolidating what
I will call it "their theocratic parasitism".

Whether he expresses himself through almsgiving, as well as
the founder of Christianity wanted it (pictorially
(obeyed, moreover, by all religious orders), or to
means of establishing a perpetual property
the actual coming of God, as Moses arranged it in
benefit of the Zevites® who have preserved this tradition
parasitism persists even in modern society.

The theocratic system ultimately resolves itself into a do-
imprescriptible and sovereign manial.

6. ETHOLOGICAL SYNTHESIS

And, indeed, voluntary donation or taking possession
Violent sessions are equal causes of ownership.

Social brutalities initially placed the so-
truth in the possession of the land; then, when,
The metal was extracted from the very bowels of the earth.
property that is both manageable and mobile, capable of, by
Thus, to represent all the others, sovereignty
It was embodied in the most precious of all: Gold.

So, in essence, there was only a substitution.
Utilities, instead of being realized through the exchange of
land parcels or their products, have
made using the metal embodied within it-
even the value of the ground, the subsoil and the surface
face.

All the laws, moreover, have enshrined the pro-
prie and endowed it with sovereign domain rights;
Our current social foundations are the family and the
property, and the only tyrant that our democracies tolerate-
Rent is the owner.

But like perpetual property, that is to say the
Land ownership, as it is always understood, has a
of purely theocratic origin; like the theocracy
is based on the deistic hypothesis; like God, a thing
invisible, intangible and inert, cannot, in any way
in a way, to serve as the foundation for a social structure (being good,
at most, to make it shine on minds horrified by the
death, a kind of mirage, reflecting, in the distance-

taints of the horizon, the blue that fades at their re-
(gards), the property is a simple hypothesis, devoid of
By all logical reason, PROPERTY DOES NOT EXIST.

A claim imposed by force, it is even
contrary to the physical order.

In nature, indeed, everything is transformation.
Everything is exchange.

Between the plant and the soil there is a per- exchange
petuel. What the plant takes in as food, it
it is returned as detritus and fertilization is reciprocal.
Does this mean, therefore, that between the plant and its soil
This link exists, perpetually indissoluble, that
Would man call his right to property?
No way. Carried to another soil, the plant
and the new soil will continue their exchanges ct
They will fertilize each other.

Between the cloud and the earth, the exchange is the same
without an indissoluble link ever having been the
consequence.

But what about the climate? one might say, the climate that sustains life
the polar bear where the elephant would die; the climate did not matter
Doesn't it explain an appropriation between being and
the ground?

Well, what? The climate? It's the homeland! It's the
homeland that the internationalists of exchange have finished
by denying; for that is strange! the same ones who sing
The owner mocks the patriot.

8. ETHOLOGICAL SYNTHESIS

_ It is the climate that created the races and it is the
languages, this climate of ideas, which created nations.
In the name of his right to life, man is therefore
justified in saying: I want to speak this language and to-
to die under this sun, because elsewhere I die-
Yes! His right to live being sacred, to the force that
He has a duty to oppose the attack with the defense.

There is nothing comparable between the owner and the land, because,
In any case, his right to live is preserved.

In fact, property is not a principle, it is
An illusion!

His very instinct is artificial: he is the result
of the ingrained theocratic prejudice, in which our
the brain was shaped in a certain way during
an accumulation of centuries; so that, at
At first glance, the denial of its legitimacy is apparent-
street as an unprecedented act of daring, if not as a
An apology for theft! However, upon closer examination,
It soon becomes apparent that, as an instinct,
Property stems solely from a selfish vice.

and a kind of ferociousness quite specific to beings
animated, vice and ferocity all the more refined as one
rises higher in the hierarchy of beings.

Sexual attraction, love, if you will,
immediately expresses himself like an owner
selfish: the beloved woman is property; wrong-
Lucky for those who touch it! The first kiss is always

A hellish takeover! A pitiful eternity!
which is measured in years, months, and days and
which disappears soon, without leaving a trace.
than a wave in the ocean.

Theocracy violated nature by creating the
indissoluble marriage; that was, again, a form
of sovereign property.

Like the plant and the soil, like the earth and the
Naked, man and woman exchange their fertility;
But, however tender their mutual desires may be,
They are nonetheless powerless to create a
perpetual property right of the woman over the man
or of the man over the woman. I hasten to add
that sworn faith and respect for promises are, here,
exonerated and that life imprisonment itself has
more than a relative sense, because it is necessarily ren-
confined within the limits of human life.

Everything, therefore, in the scale of beings, from the
plant, even down to man, is the negative of property,
source of all sovereignty.

Man has only one possession: the thing
arranged and created by his direct work; that only one
Right: the right to live; he has only one way
to exercise one's right: that is to exchange one's work
vail.

So, after centuries of experience, having de-
demonstrated the futility of the principle of property and the

Despite the ferocity of its manifestations, social progress has not
for a formula that is EXCHANGE.

Instead of continuing to interpret the law of
to live out of the necessity of possessing, as he did
Jesus, in teaching his disciples the principle of
parasitism sanctioned by this threat: "to each
"To him who has, more will be given, and to him who has nothing, even more."
"Even he will be taken away," it would be better to apply
Moses' economic theories, by removing,
However, the caste of Levites for whose benefit he
had enacted them.

Having made this removal, we would find ourselves in pre-
sence of jubelias, a series of social liquidations, peaceful
technically organized and which, fundamentally, were born from
the need to erase, periodically, the inequalities that
the multiplicity of diseases and infirmities, continued
the lack of hygiene and the accumulation of all
the ignorance that had been created among the Hebrew people,
thus threatening the fortunes of the Levites in their ele-
essential elements.

Once this jubilee is implemented in current society,
the next generation will be able to organize very well
its social existence, without property;
He will simply need to exchange utilities and amortize
the wear and tear on beings, so that those, reaching the period
disability, have their right to live assured without
to be a burden on others.

GENESIS OF SOVEREIGNTY

This means that the first thing to do is...
to eliminate the odious and shocking contradiction
laws punishing with death those who attempt life
weaving crowns for those who suppress the
means of subsistence.

And if the elimination of this injustice cannot
to be obtained through the peaceful means of the jubilee
Mosaic, then, in the name of the undisputed right to live
by those who hinder it, the mass of
oppressed people have a duty to use violence.

Now we need to come to an agreement.

The right to life is paramount and indissoluble.
attached to being; it therefore constitutes, in reality,
a property, a perpetual right, a sovereignty

that the father passes on to the son.

But this transmission, whether we like it or not
note, does not realize the transfer of a right, she
creates a fact: the exchange between the sexes has produced a
To be, that's all; this being does not receive the right to
to live, he has it 2p50 facto.

There is no perpetual jus in perpetuum of the father over the
sons: there is solidarity in their right to live. Therefore the
Man's sovereignty does not originate from himself.
it only acts upon itself, and it is only in
adding to that the social consequences it can generate
the general law.

Now all that remains is to draft the law.

19 ETHOLOGICAL SYNTHESIS

so that the right to live is written there.

Every cube of human flesh requires, in order to maintain
his life, another cube of nitrogenous matter.

Science provides pre-formulas in this regard
cises. Life sustained in the cube of flesh
human activity manifests itself through muscular effects and
intellectuals. That is to say, the electrical reaction-
chemical, which modern science has not yet
penetrated the mystery, but whose result she observes
that we call life, manifests itself through movements
two kinds of movements: the act and the idea.

The idea tends to perfect the act; because the act
is a concretion, while the idea is an expan-
sion; from which it follows that the act has only a personal effect
whereas the idea has a collective influence.

The nourishment necessary for the act can be measured by
cube of nitrogenous matter, that necessary for the idea
Its only measure is the idea itself.

Hence two elements of the right to live: one fixed and
calculable by mathematical formulas, the other
essentially variable, but that the conventions
social factors can be measured by their usefulness.

Therefore, to use common terms, the law
Life includes both necessities and pleasures. But
Both exist only through exchange, and when I

say that the means of subsistence are due to being by the
society, I understand that, in fact, the exchange is inter-

came; in reality, therefore, the right to live is the
right. to exchange.

But there is no exchange between the owner
sovereign in perpetuum and the one from whom he demands a
perpetual royalty, by virtue of its alleged
sovereign right.

On the contrary, there is an exchange when, for a
For a specific use, the tool and the work are associated.

So I would understand the ground very well
French divided into long-term leases for livestock
simple (sharing of winnings and pearls), but without
individual properties; ownership is called-
right: right of use; the sovereign would be the nation
in its entirety, considered as de facto owner
on behalf of the community and would receive, in that capacity,
as a contribution to common expenses (tax),
a minimal part of what the owner demands
current, constantly increasing the value of its
funds.

Upon expiry of the emphyteutic lease, the improvements
would therefore not benefit a family, as in
England, but to their mass, the nation.

This organization allows for very regularization
exactly the exchange of utilities; it ensures the ah-
the difference between the act and the idea, the latter involving
both personal reserves and depreciation
general; that is to say, diversifying the necessary and

the pleasant currently monopolized by classes
of citizens.

It's hard to believe how significant the reform that
I've just summarized what would simplify civil relations.
and would purge the laws of the injustices they enshrine.

With it, the equitable distribution of the tax of-

would become possible and all agrarian problems would be solved.
would be resolved.

Those who study it in good faith will realize
that, being accomplished by a law, it does not entail at-
a violent dispossession; it only carries out a
progressive liquidation ct pacific.

It's simply a matter of defining what we call
Today, property. Article 544 of the Civil Code...
defined: "the right to enjoy and dispose of things, of
"the most absolute way... by conforming"
"To the laws."

All you need to do is write:

"Property ownership is the right to enjoy French soil"
"and to dispose of movable or fungible things"
"By complying with the laws."

Every current owner of the land would receive, in
exchange of his old property contracts, a
emphyteutic title establishing his right to enjoy and
his duty to pay to the community (the State) a
contribution. This title would be transferable, by donation.
or by exchange, just like the old property;

emphyteusis has no other purpose than to limit
the periods, as for the number of contributions
(former tax).

Except for the illusion of the word absolute property and per-
petuelle of the soil, that, in the present state, death or
The creditors take it upon themselves to brutally destroy,
the proposed reform would not change anything regarding the enjoyment of
sessions, it would only eliminate abuses.

Do we know how far abuses can go?
Here is an example, logically deduced from the principle
even of absolute property; it constitutes, it is
True, a reductio ad absurdum argument, but, as it
is, that is more than enough to condemn the principle.

Understand that, through mortgages and purchases,
stories, supported by the entire series of combinations
financial, two or three Rothschilds ended up
They will have
Having paid for their property, they will therefore be the masters of it.

to dispose of Ja in the most absolute manner (art. 544 of the
Civil Code); in short, they will be all-powerful kings.

As long as they choose to sell everything they
France therefore belongs to Mr. de
Bismarck, for example, I'd really like to know where
an obstacle to this trans- will be found in the law
Property mission?

I announced a reductio ad absurdum argument; is-
The hypothesis is so absurd that it

RE 4

46 ETHOLOGY SYNTHESIS

Does it seem so? — Is it really so impossible? Who knows?
to what extent the Jews of Alsace were able to facilitate
to Germany the annexation of this part of the
France? And, in this time of anonymous speculation, who
So who knows what's going on? England doesn't-
Didn't she acquire a large share of the Suez Canal?
Is this an isolated incident? Do we know where they are located?
all the securities of our railway companies
which, through their tariffs, so surprisingly favor all
Foreign businesses?

Let us beware!

In the face of a principle that applies logically
and, which, in fact, can lead to such a result
Strange, all French people are truly honest and sincere.
A patriotic man should not hesitate. — Peril at
Outside, peril within, such are the consequences of
the economic and legislative routine.

The popular masses and true science applauded
they would say to the reform of property ownership.

It is true that the entire army of attrition: the pre-
Mortgage lenders and hereditary parasites
would raise a huge outcry, but, precisely, they are
those who provoke the cataclysm and are frightened
then to see him arrive.

Let them stop being hypocritical: it is not
Not the revolution that will assassinate them, it is they themselves.
who will commit suicide.

Meanwhile, the observation of pauperism has
raised concerns among the ruling classes
and it is not uncommon to see their speakers or their
Writers invoke the following hypothesis:

“Place,” they say, “ten families in a conti-
"They will be deserted; they will divide the land between them and at the end
"In a hundred years there will be rich and poor, and..."
"Landowners and proletarians."

When they are told that they are rewriting history
the ignorance of humanity, subjected to the para-
they add, "theocratic ism and devoured by it."
right away :

“We assume the ten families sent, ac-
"so much so, in virgin land, equipped with
"all modern progress, and founding, in a word,
"a colony under the protection of the mother country.
"Well, we maintain that laziness alone..."
"and vices will generate classifications in
"Rich and poor."

The error remains; because the hypothesis admitted that
the ten families took the laws and the
social constitution that had poisoned their
cradle; moreover, that one assumed a continent
desert where travel will allow, during
centuries, dispersals of a nature to delay
the time at which the land grabs will take place
to feel.

But it's not about knowing how we will little-
to plant a deserted land; but how, on our
closed continent, on our French soil surrounded by
borders, we will reform the social order to ensure
the right to live, the disregard of which leads to pe-
periodically bloody upheavals, pro-
It evokes wars and engenders cataclysms. It
It is not a question of bringing about the destruction of beings
in the principles of governments, but, at
On the contrary, to multiply at the same time the forces that pro-
duisent and the mouths that consume, by removing
to the hoarders the means that the law gives them

reduce subsistence, or, what amounts to
same, the means of obtaining them, at pro-
portions incompatible with the needs of the population
Jation.

As we can see, this is precisely the opposite of the
Malthus's formula, which is today the
official basis of economic education.

Malthus had said: "Considering the present state
"of the globe in general... the human species crofi-
"trait like the numbers 1, 2, 4, 8, 16, 32, 64,
"428, 256 (that is, by doubling every
"25 years), while subsistence would increase
"like this: 4, 2, 3, 4, 5, 7, 8, 9. At the end of
"Two centuries, the population would be able to afford to..."
"Subsistence, like 256, is at 9."

That is to say, according to Malthus, development-
the condition of the human race and that of subsistence
have a walk such that, taking as point
of departure { for subsistence and 1 for the popu-
lation, after two centuries, approximately 28 beings
would have to fight over the unit of subsistence.

Mill draws this conclusion from the preceding principles-
sion: "that at some point wages will be
"so reduced that a portion of the population
"will regularly die of hunger."

To avert such a disaster, economists
posed this dilemma: or to make the resources work
subsistence as quickly as the population or li-
to regularly count the number of births.

Let's examine this second point first:

England, despite the reported debauchery, and
Germany, despite the same problem, are more pro-
which is not the case for France.

Here's how they apply the theory:
Malthus: limiting the number of births to their
appeared to decrease, at the same time, the number of beings
within their valid period; then, to maintain the e-
balance of subsistence, they favored the destruction-
tion of beings, by using up their strength more quickly,
so that the able-bodied who have passed away are replaced by
the able-bodied newborns.

France simply applied both systems

themes; its social constitution encourages a reduction in the
number of births, and its social functioning
to reduce the number of forces more quickly
active.

Aspirations for property and inheritance pro-
produce the first effect; the concentration of the for-
tunes in a small number of hands produces the
second.

Contrary to previous findings,
objects that in France property, far from being con-
centered, is, on the contrary, extremely divided.

If this division actually existed, such as one
She asserts that it would support my thesis, by
explaining that the trends in ownership at the
sovereignty can only favor the restoration-
the nature of a monarchical government: moreover
the sovereignty of metal is, in itself, 'a mo-
narchy.

However, to prove the division of the pro-
prie, they cite the increase in the number of
Land values: there were 40,900,000 of them in 1835.
and there were 14,300,000 of them in 1881. This increase-
"ment" means absolutely nothing: it expresses the
number of listed parcels, but not the number
of their owners; the same owner pays to
Various locations for various properties, that's all.
The best proof I can give is the

The following comparison: in 4835, while one

had 10,900,000 land records, we did not note

that barely 6 million personal mobile ratings

However, it is clear that the personal rating mo-

Billière contains more people who own property than

Land values; have they changed since 1835?
No, because here are the figures from 1881.

Number of land ratings 41%, 300,000
Number of personal securities quotations: 8,300,000

There's more: by comparing the increases-
ments, we will be able to observe a decrease in
The division of property. Here is the proof:

NUMBER NUMBER
fundamental dimensions, peripheral dimensions

Population. (sound cières-)

furniture

MILLIONS MILLIONS MILLIONS
1884 . . . . . 31.6 14.3 8.3
1890. 4 or at 33.5 10.9 6.0
increase: 4.1 3.4 2.3

The differences I just obtained show
although the population has grown faster than the coasts
real estate, which has grown faster than stock prices
personal movable property; that the increase of these
the latter represents, roughly, half of the ac-
population growth, and this within a space
46 years old.

In the same time period, the surplus of
The ratio of births to deaths is approximately 2 million.
for a total increase of 4 million 1/10, such
so that the increase in personal ratings-
movable assets only balance that of births;
From this we can deduce that, in the increase of
The French population, the foreign element between
about half. But foreigners pay, like
owners and as people, the ratings are based on
tangible, personal and movable property. Therefore, there are
high probability that the increase in these
the odds are due more to foreigners than to the local population

indigenous tradition.

Consequently, we would be in 1881 in the presence of
of a significant number of French taxpayers
equal to that of 1835.

Pushing the investigations further and comparing
both the number of voters, the number of
taxpayers for the personal property tax and
the number of annuity registrations, between 1864 and
In 1881, I obtained the following figures:

MILLIONS
AND,
Number Number
of voters, of taxpayers, of registered voters
registered bles(coteper- tions of
sonnelle- mo- rentes
bile.)
1864 (average) 10.0 1.1 1.2

ESST 412 * 10.6 8.3 3.8

The number of registered voters does not vary.
possibly; but its increase is just the
half of that of personal odds (600,000 for
(some, 1,200,000 for others); and still, it is necessary
note that the services cover more than
3 million men, and that statistics reveal
that two-thirds are reduced to payments in kind. During
At that time, annuity registrations had more than
tripled, and it's impossible to believe that the carriers
of these registrations are not voters, otherwise he
We must conclude that they are mostly foreigners, this
which is by no means implausible.

Furthermore, we have as a point of reference the
number of registered names, which exceeds
barely 4 million.

It is understood that this refers not to the units
of rents, but of the number of entries recorded
on the ledger, their total assuming, moreover,
an average of approximately 195 francs of annuity per
registration.

Unfortunately, the existence of bearer securities
prevents an accurate count.

Nevertheless, by drawing a parallel between
the previous figures and the total amount of the suc-
taxed transfers at the same times; noting
that mutations due to death, which totaled by
1.5 billion in 1835, 3 billion in 1865 and 5 million

liards in 1881, have increased by a proportion of
plus dutriple (that is, 333 0/0) while, in
During the same period, the number of deaths did not increase.
that from 5 0/0, we will arrive at the conclusion that, what
whatever the capital gain from inheritances, 1l
It is undeniable that the figures obtained reveal a
considerable concentration of public wealth.

Thus, in 1881, he died, in round numbers,
871,000 people, and the changes due to death in-
they mention a value of 5 billion.

Of the 5 billion, half is in real estate:
So there is a trace to be found in the movement-
land valuations. In addition, it is necessary to take into account
account of the indigent, married women whose
husband survives, stillborn children, children
unrecognized natural elements; a distinction must also be made between
urban deaths and rural deaths, between deaths
from Paris and those from the provinces, and, that done, we
we will find that, out of 5 billion inheritances
open:

3,500 represent on average 1 million

each . . . . . that is 3.5 billion
100,000 represents 10,000 francs each. That is, 1 —
106,500 vary from 3 to 5,000 francs each. That is, 0.5
200,000 inheritances representing . . . . . 5 billion,

This result, which is obviously at its maximum, is...

among the successions, brings to light
the blatant inequality in the distribution of wealth
and leads to this other result, which is what France actually does,
despite its 10 million voters, is absolutely
under the control of a million capitalists or pro-
proprietors, at the head of whom are Miss Acca-
the latter representing, by their fortune
territorial and movable property, perhaps ten times more
that the total annual number of changes by
death.

These are the ones who hold sovereignty.
These are the ones I called the KINGS OF THE
REPUBLIC, these are the ones who are soaring high
high over all acting powers.

These are the ones who, under the pretext of feeding the
France, have seized all external trade
laughing, having reserved for themselves, through credit, the means of
starve her at will; these are the ones who push her,
through the fragmentation of land, and the mobilization of
ground, towards the system that lost the old empire
Roman; for the transformation of all of Italy into
pleasure gardens, had made her dependent on all
the peoples.

From the day France, disgusted with work, me-
valuing austerity, seduced and softened by the pro-
masses of the traders, will think only of living by
speculation at the expense of foreigners, from that day forward

she will walk with frightening speed towards the
decadence which, for nearly eighteen centuries,
had erased Italy from the map of Europe.

That is why I denounce the sovereignty of
THEOCRACIAL PARASITES and that's why I want the
to follow and unmask her in all her functions
from the highest to the darkest.

He

The Sovereign Functions.

Triumph of the Jews. — Trinity, unity. — The deified calf. —
Laws and customs. — Civil code. — Traffic. — Justice and the
Pope. — Strength. — Nobles and mercenaries. — Mo- Heruism
last. — Public opinion. — The struggle. — Brutality.

The sovereignty of metal grew slowly
until the discovery of America.

But, since that moment, I have recounted it in the
The first volume, the Jewish quarters, which are the expression
of theocratic parasitism in its instruments
the most odious, marched in triumph
triumph.

Despotically governed France had already
I have long heard the cry "war on
"iyran" pushed by Étienne de la Boëtie, in his
famous Discourse on Voluntary Servitude plus
_known as Against One.

The tyrant held all the power; he reigned:
his whim was the law; he ruled: his good

pleasure made justice; it compelled: its good
Pleasure guided strength.

As for the people? It mattered little what they thought.
He knew; he was forbidden to say so. But precisely
This defense enlightened him.

One of the ways to soothe suffering is to...
see her say it.

The imposed silence having increased the burden of the yoke, the
peoples sought to shake him off.

The kings then understood that to reign, to dominate, and
to compel, vicious trinity in one person,
had to take on a new form.

Since enjoying oneself had become impossible,
since "against one" had served as a rallying cry,
One had to change his skin.

Faced with the people's anger, he put on a mask and
It tripled. He generously relinquished the title of

king, but of royal power he made three mor-
those which he kept.

It was then that modern society saw three shine.
separate powers, but graduated and grouped under the
Synthetic words: laws, justice, force.

However, behind these words lies an army of
Lyrans organized themselves into bureaucratic kings: parasites
of theocracy.

On the surface, the people were being charged with governing themselves.
himself; the function was sovereign, not

Man. Prestige, authority, and the royalty of the masses
had accumulated on the individual, but for the time being
of the function only.

Dream, in a mirage!

Theocratic parasitism in the form of
God has retained sovereignty and the tyrant is
remained truly ONE.

In any case, the three powers are subdivided
They were themselves and were embodied in the functions.

The positions were entrusted to men.

The army of civil servants thus appears to be...
in view of the royal insignia; she acts in the name of the
people and recruits from within its ranks.

Only this "breast" of the people is strangely
constituted; the castes flourish there as other-
times; the new rulers no longer have, it is
True, the Marquis's silk ribbons, but they have the
metallic embroidery on the uniform.

Do they inspire respect for their social mission?
at least ?

Alas, neither dignity nor prestige! They appeared, at
On the contrary, as if dressed in livery and, far from affirming
sea, by their attitude, that they are the delegates
of a humanity where the independence of the individual
exists only to safeguard the interests of the masses,
they put on a display of despicable vagrancy

washing, with the dews of his brow, the steps

2:

from some temple or other where a deified calf sits enthroned.

The foregoing is sufficient to indicate that the memories
Social groups had to divide themselves into divisions.

First, there are the lots.

To them, it seems, is devolved the true
royalty; it is, in fact, the specialty of the form
governmental called “republic” of not pro-
to claim any supreme power other than that of the law.

Each generation, upon reaching civilian life, has
found in the presence of a cluster of provisions
dictated by the previous generation; also, for
To establish the starting point, should we go back in order?
centuries; and that's when we arrive, infallibly-
ment, to the original decrees which are none other than
the expression, supposedly revealed, of a divine will.

I have already indicated how paralysis has
inspired in man what is called the idea or the cult
of a God{1); it is therefore hardly necessary to
to note here that the codified laws have not been
something other than the organization of parasitism. This
The organization took on various forms, following
the times and according to the places; in France the will
the master relied on the clergy and engendered the
custom.

The whole set of customs, which one dared to call

(1) The Kings of the Republic, first volume, pages 17 to 68.

“Customary law” was nothing other than the enun-
cure of the vicious habits of servility and
proof of their penetration.

This penetration was such that the reformers,

Kings or peoples have always encountered resistance
incredible taunts.

Nothing less than the great explosion was required.
revolutionary from 1789 to 1793, so that one day the
The French nation could believe it was finally endowed with a
a veritable collection of social conventions, under the
Civil Code name.

This Code was an immense step forward for its time.
the object of universal praise and, without considering
that almost a century has passed since its creation-
ration, it is claimed that he still has the last word on
the organization of social progress.

This is a fatal mistake.

Codified laws and new laws, far from being
freed from theocratic parasitism, they impose it
in all their provisions.

However, struggles have been attempted since the
beginning of this century, which saw, for the pre-
For the first time, the people appointed delegates having
its function is to legislate; but, alas! one cannot
not to say that a spirit of progress, truly liberating
chi of parasitic domination, has won a real
triumph.

The making of laws, instead of being the exercise
of an investiture stemming from the general interests,
It has become a cult; it is this trafficking that I am
obliged to qualify as a "sovereign function" and to study-
dier, in that capacity.

After establishing the laws, it was necessary to entrust to
men were entrusted with the task of applying them, hence the great
corporation of those who dedicate themselves to the 7useice.

In theory, it was about recruiting a certain
many very honest people, having no passions,
no personal interest, being well acquainted with all the texts
and capable of applying them fairly to those
who came before them to express their grievances against each other
proques.

In times of absolute power, acts of justice
These were a manifestation of the Divinity.

The king, God's representative, had as his prerogative
gative the right to administer justice; by delegation
of the king: the marquis, the count and the baron.

Above kings: the emperor; above
The emperor: the pope. He judged the disputes
kings, appointed them, or deposed them, because the
The Pope was like the arm of God, in flesh and blood.

The progressive elevation of the modern spirit has
destroys this privilege.

Among themselves, the kings shook off the yoke of God,
But they preserved it against the people; also, despite

the revolutions, has the justice system...
perpetuated in clerical routine; if the popes,
Having become servants of kings, they enslave the people to them.
the magistrates, servants of the sovereign, collaborate
with him.

Hence, a double hypocrisy: justice, remaining
theocratic, affects independent tendencies;
But, servile beneath her impertinence, she does not adorn herself
of a majestic device that is meant to make one believe in
a loyal suppression of interests or passions,
before the divine investiture from which it originates,

The guardians of justice therefore come immediately
directly after the lawmakers and compose
the second section of sovereign functions that
I will have to study.

When the legislator made the law, when the
the guardian of justice applied it and when, all
two, acting in the name of theocratic parasitism,
want to force the people to obey him piously,
They resort to violence; hence a third
section of sovereign functions, in which I
will include all those who wield power.

The use of force has always been the final word
of the brutal struggle, the existence of which I have observed,
in the first volume of this work, at the cha-
a comedy entitled "The Night of Time."

Nations, considered as individuals, have always

needed to organize their defense against the
appetites of their neighbors; but defense implies
also the attack: but these two acts of brutality were
exercised, in turn, by the same nations.
However, the necessities of food, that is to say...
that is to say, the care to be given to agriculture, have not
delayed in bringing about the birth of a special-
a way of fighting; hence the profession of
weapons.

Without going too far back in the history of
peoples, we find, in the Middle Ages, unc orga-
complete training of men-at-arms, in the service
large landowners.

It was natural for the masters to defend their
serfs, that is to say their wealth.

The entire French gentry drew first
his nobility in the exercise of this specialty.

In the eyes of the poor devils, who, attached to
the soil, they toiled to preserve their lives, the
master, who did not hesitate to expose himself to death
swift and bloody, he appeared like a hero;
He was so high up that the serf could not
to appreciate in a healthy way how narrow the solidarity was
existing ritual, for his master, between random death
on the battlefield or in ruin by devastation
tation of its properties.

For the people, therefore, the prince's greed...

seemed completely overwhelmed by the valor of his
attitude.

Later, this same people would imitate its leaders.
will give rise to mercenary troops, and
will show valor at the price. But the modern era
only, and especially the republican era, will make known
true heroism, that of the obscure soldier who,
without interest and without personal fortune, he will throw himself
in the thick of it when danger strikes and will risk

generously gave his life for the salvation of the homeland
commune.

Besides the army, for defense against external threats, it
There's the army, maintaining order inside.

Here, those who hold power are divided:
Special forces are created and if their heroism is
Although less frequent in battle, it is no less abundant.
to danger.

On these two orders from those in power
I will study the influence of theocratic parasitism
and I will investigate to what extent the kings of the
republic find there blind worshippers of
their god.

The times, justice and strength, have long
was enough to govern the human masses; but, since
the great dazzling effect produced by the philosophical spirit
phique, in the eighteenth century, since the
The French people have risen up, on several occasions, to

to acquire one's free will and defend one's freedom,
since, in short, sovereignty was denied to
divine absolutism, to royal autocracy, to the
the dictatorship of a coalition, was restored, in principle
a guide at least, to the entire nation, a qua-
The third power has risen, judge, without appeal, of the
acts of the other three.

This power is called, today, public opinion.
blique.

It can be said that France invented it and that
It was from France that it took off to expand its reach.
to focus on Europe and the world.

From this emerged a fourth function, souve-
raine and I group those who practice it under the name
from: directors of public opinion.

It is on this new function that the para-
Theocraticism rushed headlong with the most
of relentless struggle. Here the fight is great, it matters
victims and heroes, and his study will be thrilling-
aunt.

*
* +

This is the organization of the four branches of
sovereignties whose actions are staggered and coordinated
aimed to supplant the preponderance of the
bratality; unfortunately, theocratic parasitism
erodes this organization, tends to destroy its equilibrium

free and threatens to re-establish, definitively, the brutal-
lit in all the hideousness of its savagery.

The study of the functions themselves will demonstrate
this truth. But, as these functions borrow
secondary competitions, made necessary by the
number of citizens and extent of jurisdictions, I
Before going any further, I must say a few words about
what I call auxiliary functions, which, they
They are also, in reality, "sovereign".

ti. 3

II]
Auxiliary Functions.

The irresponsible. — The magistrates and the legal profession. — The subordinates.
dull. — Army and police. — Money changers and newspapers.

The larger the scope of sovereignty,
plus those who exercise it are obliged to resort to
to auxiliaries.

Therefore, everywhere, the staff is countless.

Strange thing! However, it's due to manufacturing
laws that employees miss the most.

Indeed, when the list of leaders of
File: Ministers, MPs and senators, we discover
that the preparation of laws is, most often,
the work of some department head summarizing the
Ministry staff.

I will therefore have to worry about this category.
of auxiliaries, more important by strength than by the
quantity.

Alas! Why must we add, immediately, that the ve-

Their real effective power is in their hands, well
more than in those of the minister, the member of parliament or the
senator, that most often the attempts to re-
In form, the most intelligent ones only fail
faced with the hidden agenda of a junior official-
dull, from an auxiliary without public responsibility,
of a simple office manager?

has
* 7

Unlike lawmakers, the custodians
the justice system has countless staff.
Lè, after listing the presidents, the judges
And the prosecutors, we'll get straight to the
orderlies, clerks, bailiffs,
arbitrators and experts, liquidators, trustees,
to notaries, to solicitors and finally to lawyers.

It is not without intention that at the head of the memories
I placed the auxiliary rains, the servant, then
that I closed the list through the lawyer.

The boy is the irresponsible direct intermediary.
and obscure between the leaders and the subordinates, and I have
noted that, in functions of this kind, more
The smaller the role, the greater the power.

I will also have to explain that, in criminal matters...
In general, as in civil matters, it depends absolutely-
the ability of a simple waiter to weigh, effectively

cement, on interesting solutions and fortune
and the lives of citizens.

As for force, the order of phenomena is all
different; the major divisions of power, according to
whether these concern the exterior or the interior,
summarized in the general and the prefect; they have all
responsibility and all the honors; they deserve them-
They often try, but they usually absorb more
What a reasonable outcome, the result of good deeds which
The accomplishment belongs to the officer, to the soldier.
to the commissioner or the officer.

The influence of theocratic parasitism on these
different auxiliary functions are among the most curious to study
and the priest-kings of the god Gold direct their
the most cynical attacks.

*
* #

However, this will be nothing yet, and when I arrive-
I will see to the assistants of the opinion directors,
when, after examining the journalist and the ora-
As a lawyer, I will research how landlords are recruited.
their funds from written propaganda and pro-
Pagans spoken, I will have to report the trafficking

the most terrifying, the most
shameless and the most savage banditry.

And then we will understand how it can happen
that laws, justice and force, distorted in their essence
meaning, diverted from their natural purpose, regimented,
fatally, under mysterious orders
of the Moloch-Baal of the Jews, constantly upsetting
all the healthiest aspirations of
The honest man who works, throws despair
in his soul and foment the revolutions which
devour humanity.

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IV

The Lawmakers.

Desires. — Moses and Justinian. — The popes sanctifying the
Perpetual annuities. — Pawnshops. — Falsehood of law, —
Doctors. — Financiers. — Hypnotism. — News

Mortgage. — Imprisonment for debt. — Divorce. — Redemption of
Railways. — Transactions. — Anonymity. — Morality
modern.

The Deputy. — Provincial and Parisian. — Solicitor. — Old
monk. — Man and the idea. — Palinodics. — Financial scandals
cers.

THE SENATOR. — Invalid. — Academician. — Reactionary. —

Cabinet rescuer. — A blank report. — compromise-
financial issues.
The minister. — Enrichment. — Laughingstock of the offices. — Serf of
The upper echelon. — The guardian of the seraglio.

These are the legislative functions; they consist of
both to monitor the old laws and to
to provoke new developments, either from the point of view of
general principles, or from the point of view of the facts
individuals.

Therefore, two duties are imposed on these functions-

naires: vigilance to improve and solicitude to
create.

Alas! if I examine both the quantity and the quality-
the nature of the changes introduced into the legislation
Since the beginning of this century, here I am
discovers only a frightening persistence in
maintain the theocratic principles of the codes
past and a dangerous eagerness to promote, by
new provisions, all the covetousness of
individual interests.

Nowhere do I see a revealing clue-
among legislators, a notion of transformations
social interactions.

The old Roman law still dominates the legislation
lation and, remarkably, the only exceptions
that were introduced there were either borrowed
to the Israelite Bibles, or to the Catholic Bibles.

I will first give an example taken from the subject matter
purely financial, that is to say in what appears
to be furthest removed from the precepts of pious morality
which is believed to be the specialty of religious dogmas.
Here it is:

In Roman law, lending at interest was permitted; the
_ the Law of the Twelve Tables had fixed the rate at 12 0/0.
The subject of numerous complaints, interest was prohibited.
reinstated, modified by successive laws.

Jusünien had the singular idea of setting rates

various, according to the quality of the people: the people
illustrious figures could borrow at 40/0, the merchants
cants at 8 0/0 and all other citizens
at 6 0/0.

I'm drawing attention to this bizarre system because

I'll come back to that later.
_ Now, at the time when France was under the complete
domination of the Church and where the Jews were not
In favor of this, lending at interest was prohibited by ordinance.
royal finances and in particular by the declaration of
Philip the Fair at Poissy, in 1302, then by the ordinance-
Nancy of Blois.

Hence, great commotion among the Catholic capitalists
liques, because, according to the Gospel, lending at interest was
to commit a sin.

But this good Mr. Tartuffe, who, for not having
not yet sung by Molière, did not exist
less in all its splendor, suggested the ingenious
Next idea:

You shouldn't lend it out, you should sell 1 liter.

"He is in league with the heavens."

First and foremost, let's get rid of sin!

Let the borrower become the seller and declare
that he sells 5 francs of perpetual annuities to a certain
The price is negotiable; but, of course, with rights
of redemption, at any time (the right of redemption is
(The Jewish Jubilee, see Volume One, page 38). From

3.

At that point, it was no longer the prefecture defended by the Church.
It was a sale with right of redemption.

"Who wants a 5-franc annuity?" said the borrower.
fake seller.

— Me, replied a pseudo-buyer lender.
I'll buy it from you for 50 francs.

And the deal was done.

And the gentleman, who gave 50 francs from an annuity of
5 francs was not a 10% lender! Oh no! Great!
Jehovah! He was the buyer of an established annuity.
with the option to repurchase. That's all!
It must be believed that the pious people who had
borrowed at 10%, they had, afterwards, a scruple
of conscience, for good priests wondered
if the matter "was lawful." The Pope was consulted and, at
32 years later, Pope Martin V, by his bull of
1423, and subsequently, Pope Callixtus II, by his bull of
1455, ahead of Loyola, reassured the lenders
bold and timid borrowers, by declaring
perfectly safe, the annuity schemes that
I have just described; thus they became of use
general. And that's how the Catholic popes have
fostered the emergence of PERPETUAL ANNUITIES, including
Modern governments make such good use of it.

On this point, the Catholic code had triumphed.
struggling with subtlety in relation to the Israelite code; this one
soon took his revenge in concert with the old man

Roman law and, in 1789, lending at interest, until then
outlawed, he was reinstated, so that he then penetrated,
under number 1905, in the Civil Code today
in force.

They went even further: just like the emperor
Justinian, our legislators created a rate for
traders and a rate for individuals;
They did not, it is true, dare to favor a rate
especially the "illustrious people", but everyone
knows that in fact our high and illustrious bank
Get money very cheaply, to lend it out
then very dearly. As for the poor, the mountains-
They lend their piety at 10 and 15 0/0.

So I was right to assert that our codes
had drawn inspiration from all the Bibles and had
distilled all the Jewish secrets, to put them under the scr-
vice of theocratic parasitism. Also the Escobar-
Deries met there so often that the
the science of law, which has itself become a true
religion, had its priests qualified as legal experts, and
its schisms, including a kind of council, called the Court
the Court of Cassation, infallible like the Pope, seeks
constantly erasing disparities, by manufacturing
a body of doctrines qualified as jurisprudence.

However, this case law is nothing else.
than a mask adjusted, after the fact, to the deformities
many of all our laws: fitting together with

deformities, the mask itself became deformed;
so much so that one cannot imagine how much
inequities, misconceptions, and
implausibilities and foolishness.

*
* +

It therefore seems that, in order to improve our legislation-
lation, it is necessary to choose the representations
many in the country, not only among the most enlightened,
but, again, among the most independent, that is to say-
to say, among those who, having seen up close all the
errors and all deformities, they never wanted
to bow down before them and accept them as dogma.

That's not the case at all, and it's purely by chance.
the intrigue that brings the names of the elected officials out of the ballot box.

I am well aware that, very often, voters have
They thought they were doing the right thing by choosing solicitors, lawyers,
notaries; but precisely these men, living off
right and having established their budget on vices and the
deformities in the legislation, have no desire to
to eliminate the causes of their benefits
nuels.

They would need a dose of generosity and a
nobility of spirit that the profession quickly stifles
in them.

I will explain further below, when I deal with the

auxiliaries, how the intelligence of the lawyers
is invincibly depressed and the rectitude of their
inevitably flawed judgment.

Apart from the legion of legal professionals, the legislators
The staff are still recruited from among former magistrates
traits tainted by the same defects; among
officials, steeped in administrative routine
administrative, they do not want to leave because
This routine is the reason for their functions.
tions.

Legislators are also recruited from among the big
owners, those are judged; then among the
merchants and industrialists; there would be a
a breeding ground for useful innovations or reforms; by
Unfortunately, those that are waved around almost never have one
general character and the struggles they engender
have, as their original brand, combinations of
shop.

Here and there, one finds a few professors, what-
priests of different faiths; finally, we find
a fairly large number of doctors.

Those who study nature, which is reality, have the
more straightforward than those studying religion, which is
the fictional; a kind of expert on the human body, renowned
psychologists and, certainly, dissectors, they seem-
at first glance, they therefore appeared to need to possess the
the most serious skills in diagnosing

social wounds, caused or neglected by the legislation-
lation.

Some, it is true, have not deceived this
Waiting, but why are there so few?

The method of election favored the rise of
illustrations of the bell tower; however, it is unfortunate-
It is quite true that scientific depth and broad-
The number of views decreases in direct proportion to
the distance from the place where the government is located; of
There are shortcomings and exaggerations, the point of which is
the starting point was, almost always, found between the
presbytery and town hall.

Hovering over these various categories teeming
the legislative candidates, small in number, ter-
Riddled by its strength, the sect of financiers appears.

These people are almost always profoundly ignorant.
and of immeasurable vanity, embody the avi-
injustice, greed, and corruption.

The most foolish among them buy, brutally-
their college; those who want to appear learned
They call themselves economists.

Under this name they pretend to speak
a bizarre jargon, deliberately obscure, incomprehensible-
Understandable in fact, but very loud in its words:
all the more audible because there is always, at the bottom of
their words, the clinking of a gold coin.

The few speakers in this group are from

true sleep-inducers; skilled acrobats at juggling
With the numbers, they overwhelm their audience and
When he no longer understands, he calls himself naive-
vement: "Ga, it's in the public interest!"

Then, in his half-sleep, he thinks he glimpses,
at the celebrant's fingertip, the yellow host of
Moloch-Baal, the mystery of the gold coin; sleep
With that help, the room sparkles like a diamond and,
Hypnotism arrives. Suddenly, a jolt
shakes the sleeper; it is the end of the speech and the

The vote begins. — Triumph of Moloch-
Baal! |

This victory is commonplace for the financial speaker;
she always broadened the gaze of the mass of
listeners.

To be a financier! To get involved in a financial business!
to sign attendance tokens in many places!
to be in the know about major stock market deals!
What a dream!

Immediately, very quietly, confessors, lawyers,
notaries, former judges, former prefects, profes-
nuns, priests of any kind, and even doctors,
It's all bubbling over.

All this is causing a fever and all this is being said only at
Alongside the billions of the state, there are the millions of
public limited companies.

And then, go and talk to them about the big ones.

social reforms, go tell them that not everything is
not for the best, in the best of pos- codes
Aible, you'll see how you're received!

Ah! If it's a question of creating a bank and if, by
by chance, the existing laws made the mistake
to conceal an obstacle? We'll reform quickly; the old
mortgage procedures, perfect and solemn yesterday,
Are they preventing a dance of millions? Immediately...
He observes them to be rotten and ridiculous. In the name of
Progress, down with routine!

And quickly the old code is rejuvenated!

A long-standing abuse, imprisonment for debt, which
had withstood centuries of complaints, he threatens.
to populate Clichy with all the government's pimps
government in office (I have sufficiently designated
the Empire)? Quickly, in the name of humanity, we reform
The Code and the abuse disappear like a dream.

I would never finish if I wanted to list the
modifications dictated by hidden interests,
who, nevertheless, put an end, by chance! to
abuses and injustices.

I'll skip over the divorce, which, responding to a
public need, no serious difficulties were found
as regards the division of property between
husband.

Because, let's face it, sexually, everyone
admitted to the divorce.

But, from a financial point of view, corn with regard to the
change that divorce brings to Ja real-
the sation of "expectations," a pretty word concealing the
Greed to inherit, all interests were on high alert.

The scrupulous, the devout, those who had the hy-
the hypocrisy of invoking dogma, even in not practicing
when not, had not, in the end, I hold it to
certain, other terror than that of losing a
coveted inheritance.

As a husband, one throws the wife out, but,
As a father, one reserves one's rights to the fortunes.
Coming soon.

However, financially, divorce alone deprives
the spouses, not the separation: |

Let us leave these ignoble calculations to the hypocrites who,
marriage traffickers, have prepared in advance the
scandals within their own ranks.

Let us hasten to traverse history, neglecting
the petty acts of pettiness, to arrive at the big one
infamy of that era, the one we knew best
to cover with the mask of general interests, by envi-
ronnant of all the Jesuitical PAR sE of the
economic jargon:

THE RAILWAY REGIME.

For a time, the republican chambers
Caines had unanimously and loudly proclaimed that he
It was necessary to put an end to the despotism of the Companies.

that it was necessary to proceed energetically with the repurchase and
to restore to the State, that is to say to the nation, rights
that a coalition of hoarders, led by the Empire,
had odiously confiscated.

For months, the echoes of our palaces subdued
Verains had resounded with the most
convincing, the clearest and best studied in
in favor of the buyout; members of parliament and even senators
had gone to war!

What! It was staring us in the face!

The iron-grooved roads where you can go faster,
like roads with simple stone paving where the
The course is tougher, just like the canals, these
automated roads, like paved streets,
macadamized or wooded, were a property
essentially national!

In writing this last word, I must say, all of
next, to the Jesuits of the law, who will contest my
expression of national ownership, that the street managed
by the municipality, the road or the canal, subject to
department, are classified only by delegate-
national tion: that in short, an autonomous nation,
as France is, has its own means of communication
communication, directly or through intermediaries,
but always fully, and that the names
administrative changes make absolutely nothing
By the way.

Therefore, the French nation owns all
its ways.

One day, we conceived the strange idea of choosing the
better, to perfect them through the railway system,
and to say to a coalition of men: You will reign
On these paths, no one will escape your power,
all of France will pay you the tithe and, by this
medium, you will concentrate all the
public wealth.

A simple comparison:

What would become of the mayor of the humblest com-
mune, if it gave, to a society, the right of high and of
low perception in the public square and on the

main street, under the pretext that the said company has
planted trees, placed benches and bordered the
Sidewalks?

Obviously, initially he was booed excessively, he would
shamefully expelled from his municipality, otherwise recognized-
Produced with blows from sticks!

Well, something a mayor would never have dared to do,
Two sovereigns were found to accomplish it!

Some twenty-five years later, a republic
She wakes up; she observes the spoliation and declares...
high, through its agents, that it will
to put an end to it.

So, a strange phenomenon! Discussions arose...
wind; speakers and writers, economists at

at full tilt, without shame in contradicting themselves at short notice
valley, they suddenly discover a pile of rubble
impossibilities and tear from the dust case
the old economic principles of the large
science.

Have the bandits confiscated the nation's property?
It would be immoral to take it back from them; and as, given
in that milieu, immorality was not yet an ar-
This is a fairly topical argument, the economists added,
Suddenly, how ruinous that would be for the country!

Many senators were already crying over
The economic disorganization of France!

But all the MPs had promised a way
railways to their constituents; no railway, no
of re-election; that was the main argument in favor
of the takeover, because the companies were not showing
points willing to build the mass of the small
electoral pathways.

The most serious thing is that, in reality, accomplishing the
buyout without paralyzing the financial feudalism re-
gnante, it was exposing the country to a terrifying crisis-
table. And to take all paths without carrying out the buyout
also led to imminent ruin.

Ultimately, what did the crisis and the ruin matter?

What if there were a re-election?

Through an extraordinary phenomenon, our elected officials...
Verains arrived, curtailing their pretension

2

LAWMAKERS 57

First, to get the companies to accept it fairly
railways to save face,
And so, we witnessed the great rout of the
principles, to the great campaign against opportunism
from the acquisition to the most unprecedented consolidation of Ja
financial feudalism, and all of this in the form,
simple, seemingly, new conventions with
the companies.

The deputies, for a small fee, have
obtained a travel pass; the senators have
applauded and the Republican parliament, just like

The Empire had done it, and sold France to the priests.
of Moloch-Baal.

*
x *

How was this possible?

The thing is quite simple: a prescription and a
laws, purportedly in the public interest, had everything pre-
ready, from the very beginning.

The decree was authored by: the king of speculation
which, in 1831, created the anonymity of the bearer title.

The law is owed to the Empire and its legislators who,
In 1867, they added anonymity to the anonymity of the title
of the association.

All the demoralizations of our time de-
flow from these two anonymities.

People who would have thought they were falling from grace simply by being

seen behind a financial counter, threw themselves at
body lost in all the tinkering.

The old nobles and the new ones, the upstarts
those of yesterday and those of today communed under the
same species, at the altar of Moloch-Baal; under pre-
credit text, they seized all the
the nation's vital forces and, under scientific- formulas
In their technical ways, they organized labor servitude at their expense.
exclusive profit.

From then on, a whole world of abusers and pimps emerged.
recruited, powerfully combining anonymous flights
names with nameless fortunes; and I shall be reduced to it
to explain, further on, why it is necessary to attribute to the
law of 1867, on public limited companies, defaults
growing spears that have fallen even on
the sacred phalanx of guardians of justice.

In fact, modern morality rests entirely
based on this strange principle: anything goes, provided
that we don't know.

For a time, the case law had
added: damn what the law does not defend is pernus.

But, little by little, the legislators have let
passing the passes through the defenses, and the
case law, imitating and aggravating this error,
in turn favored the most
extraordinary.

I am obliged to limit my observations here, because,

before verifying them through the study of the depositories of
Justice, I must go through the list of the highest
functions that revolve around the manufacturing of
laws.

THE MP.

Is there a citizen in France who, by putting himself forward for election

voters, had the sole aim of improving the situation
of the country?

I would not want to explicitly endorse the negative-
live, not having been aware of the intentions; but what
I can affirm, having knowledge of the facts, that the
a patriotic member of parliament, solely inspired by the desire to reform
All social ills are still in the realm of myth.

Generally, the provincial deputy arrives in Paris with
the firm intention of obtaining, for his constituency, all
the possible advantages; to obey, if possible, all the clauses
of his program; to land a portfolio, if he feels
the necessary composure; or, at the very least, to maneuver
so that it perpetuates itself in its seat in a series of
re-elections.

From the neighboring constituency, from the neighboring department, from the
the entire country, he is careful not to worry about it in advance; that
will come. In due course.

Once inside the legislative palace, he forms relationships; he
takes on, as they say, the air of the office; then, when it has sufficed-
had learned the art of being appropriate in the corridors, at the
Whether at the refreshment stand or in his seat, he feels around the commissions and surro
the ministers.

Then begins the siege of demands; the ministers,
knowing that the provinces make up the numbers, grant them, ge-
Generally, more favors; also, apart from the elected officials who have

a label far too hostile to the established government, the
Is the majority recruited from among those who, of undecided political leaning,
can be described as unofficial without too much scandal.

This is how the vast majority of voters are formed.
people generally silent, but assiduous in voting for the mid-
minister who has listened or will listen favorably to their requests
elections.

When the minister agreed, he said he could no longer agree.
Moreover, it is worn out. At the first opportunity, and regarding
of a question, a bit broad in its wording, but whose
Voters never know the substance of the matter, they will vote against him
and the public will witness, with astonishment, a so-called "mid-
nislerial.

New ministry, new assault, because of the requests

are incessant and the needs always unmet.

New ministerial wear and tear, new random question
containing jarring words; new reversal,
New crisis, and so on.

And that's how, over the past four years, we've used up seven mini-
tères, the one that lasted longer having lasted eighteen months,
From this we can conclude that this ministry, which fell in March 1885,
likely had to grant the most favors.

Indeed, this is what emerges from certain reported facts.
and noted, in particular, on the complaint of the deputies from Paris.

The deputy from Paris is a unique individual; it is not specified-
It is necessary that his electoral college be in Paris; it suffices
that, through his relationships and frequent stays, he acquired this
which is called "the Parisian foot".

Moreover, the Parisian deputy readily presents himself in
all the colleges in France; it's still the Parisian deputy
who most often takes the floor (the big talkers,
even those elected in the provinces, belong to the Parisian type);
He is the one who organizes the oppositions and who, ordinarily,
shifts the majorities

He is extreme in every way:

Either skeptical and pleasure-seeking, or austere and convinced.

This last category is rare, often ridiculed, and it happens,
Indeed, conviction and austerity are worthwhile to those who dare
to practice them, the epithets of pontiffs or old monks.

When, by chance, a conviction develops at the tri-
bune, in opposition to the ideas of a certain majority,
The generator can only be guaranteed in advance once it has been lowered. It will be
welcomed, in the corridors or at the refreshment stand, by this ques-
tion:

— But what's gotten into you? What the hell is bothering you?
So, why are you doing this?

If the MP thus questioned is jaded, he will respond tran-
keeling:

— Ah! my dear fellow, I spoke for my constituents.

Faced with such an argument, everyone bows down, because
To be re-elected, that's all.

If, on the other hand, the MP is a believer, he will seek to
accentuate his attitude and, then: if he is young, we will call him
dreamer or utopian; if his age and appearance inspire respect,
People will whisper, in hushed tones: He's ambitious.

It does not occur to him that, without a personal motive, a
the country's representative goes to some lengths to sup-
reward abuses and push for progress.

With such an arrangement, it is, so to speak, impossible-
It is possible to see a meeting of MPs become passionate about a
idea.

A high-ranking socialist deserves to give me RSA one day, to my great delight.
Confusion, I admit:

— Don't be fooled, the yeahs are passionate about a
man, never for an idea.

Crowd or assembly seems to me to be one and the same, and the story quo-
Tidiane of the Chamber of Deputies justifies, singularly,
this strange opinion.

But, if this is so, and if it can never be otherwise-
This is yet another clear sign of the depression of the

LL 4

Brain in denial, warped for centuries by habit
of religious worship.

To be passionate about a man, a statue in the flesh, resembles
strong in the idolatry of a marble statue; idolatry is a
worship; every worship implies a clergy, every clergy presupposes a
caste or a selection or a coalition.

It is still theocracy, and consequently, parasitism.

Does this mean that one cannot find, in France, a
Excitement for an idea? Must the idea, then, be embodied?
nating in a man, creates a clientele of which he will be the
servant?

But this leads us straight to the monarchy, and that is the

Denial of the republic!

In any case, this appalling theory, whose application-
tion is observed, explains, abundantly the votes con-
milking majorities applauding, in this case, the same
acts that they have condemned in others. This is for the man
they vote for the current situation and not for the proposed idea.

*
ss +

I don't intend to focus on personalities here, but I
I cannot help but point out the strange disturbance of the
moral sense of a certain member of parliament who spoke, during
several years, on the budgetary situation and which, depending on that
The ministers in office were either friends of his or not, he found.
in turn, the wonderful budgetary situation in 1879 and
1880; deplorable in 1881 and 1882, excellent in 1883, deplo-
reliable in 1884 and very reassuring in 1885.

This shameful about-face is all the more astonishing given that the
The MP in question has always been a member of the Commission
of the budget and always knew that annually the situation becomes
It is becoming increasingly serious.

==

* ss

When, for one reason or another, the MP is
tired of going through election periods, or afraid of
If he is not re-elected, he transforms his ambition and seeks to de-
to become a senator

In the Senate, we're quite peaceful, we're less exposed to
voter solicitations and we run the chance of being added
to a ministry that needs to have a foot in both
rooms.

Faced with these aspirations, the MP becomes moderate.
affects the airs of a conscripted father and, often, it is to him
having arrived, while still in the chamber, to defend the
budgetary prerogatives sought by the Senate.

For other MPs, the alternatives are more turbulent.

Either they feel the electrified ground tremble beneath their feet
total, or that their personal fortune seems insufficient to them
health to satisfy their appetites, or, finally, that the same
Because it hinders their ambition, they aspire to another kind of
senate and throw themselves headlong into financial affairs.

How many have I seen in the last fifteen years, climbing the peaks?
steep and disappearing into an abyss |

For, from time to time, a chasm is opened by the ma-
gistrature, and it must be acknowledged that these are not always
Neither the most reckless nor the most criminal are thrown
Down.

Generally, it's the small fry that get caught; the more da-
The few remain glued to their seats and it seems that the few
The scandals made public have the sole purpose of creating illusions.
that those who are unattacked are truly unattackable.

Alas! I could say so much more about this chapter if I wanted to quote
Names!

But why bother?

The problem lies primarily in the social organization that ensures the

triumph of theocratic parasitism. This is Moloch-Baal.
that must be crushed, because deleting the idol is much simpler and
more practical than decimating his worshippers.

THE SENATOR.

In theory, the Senate should be nothing more than a
a sort of council of elders, an assembly of seasoned people
to the practice of public affairs and having no other party
taken as their own, based on their old experience.

The idea of irremovability, generous in a sense, had a
disadvantage stemming from humanity's fatal march; it me-
the plan was to transform the Senate palace into a home for the disabled.

It had become necessary to infuse new blood into the
old institution and, for this purpose, several modifications have
were introduced, but not without some trial and error.

Currently, the aspiring senator is well aware that the
The Senate is not the final rest, unless it is accompanied by...
a retirement pension, and this circumstance gave to his
aspirations a more adventurous character.

Between the dangers of decrepitude and those of the spirit of adventure
In practice, a middle ground could not be found; so that, by
its very constitution dictates that the senator is destined to disappear.

This will not happen without difficulty and struggle.

The senator is, ordinarily, a worn-out statesman, a
elderly general, an award-winning magistrate, a large landowner
lovers of the past and mad about conservatism; more rarely
a great scholar, and even more rarely a great illustrator-
tion of letters; in short, the defectors from universal suffrage,
that is to say, all those who exile themselves from the progressive movement,
easily vie for a seat in the Senate.

The senator, who did not first go through the Chamber
of the deputies, he makes little noise about himself and he himself speaks little;

seat, however, by affecting a certain pretension to I do not
I know what superiority is more or less justified.

Full of prejudices, steeped in clerical traditions, he has
all the trouble in the world not to constantly break down
visor in the Chamber of Deputies.

The senator, in his seat, has only three passions: his pre-
financial responsibilities, respect for the Concordat and traditions
of government.

If he has any energy left, it's to save the ministries; in
that he is seeking revenge for not being able to overthrow them.
— The rest matters little to him.

He is, in fact, completely indifferent to the interests of the citizens.
that he is not afraid to resort to shameful deceptions
to escape the severe blame that would be inflicted upon him if one
managed to realize the enormity of his indifference.

Here is the proof:

A bill, passed by the Chamber of Deputies, had
regulated the relations of the railway companies with their
Commissioned agents. All that was missing was the sanction.

of the Senate.

In 1882 a senator from the Oise department had been
tasked with writing the report. For three years, he kept it in
wallet.

However, on June 26, 1885, the Official Journal finally announced
the submission of this famous report and, although it was a little late,
It was hoped that a solution would be found before the end
of the session. Pure illusion!

The days go by and the session ends without any
result. So we worry, we search, and we discover that the
The rapporteur had handed the President of the Senate a simple sheet of paper
of white paper.

Thus all those concerned – and there are many – se-
Senate members and the Official Journal itself have been
deceived by the sham deposit made by this strange sena-
teur. This Jesuit had to contend with the overcrowding of the popes-

4.

he made it seem as if he had done his job;
but if, at the first moment, he was able to mislead just-
As for the President, what can be said of his silence? – In
In all cases, the duration of his error implies negligence.
guilty; and if I say negligence, it is simply because I have
not to write the word complicity.

The example I just gave may seem strange, to
At first glance; deep down, there's nothing surprising about it.

The bill submitted to the Senate was very unpleasant
to the companies. The rapporteur was at the same time a sena-
engineer and engineer; it is important to know that the corps of engineers
is divided into two camps, one devoted and the other hostile to
companies.

It goes without saying that the senator, whose story I have just told
the great feat, was not hostile, otherwise the sheet of
The paper handed to the President was not blank.

However, the considerable leisure time that the Senate allows its members,
allow them to delve deeper into the advantages that they offer to
idle the boards of directors of public limited companies.
Despite the ridicule heaped upon the council of elders, he
is certain that:

Being a senator doesn't make one any less of a man.

So man uses his freedom and, in the meantime, he begins to
sponsoring large and small financial companies; in the
large, he incurs, in a way, the obligation to defend
to the Senate, all the encroachments of feudalism (we come
to see how) and he boasts about it; in the small ones, he covers
His name has given rise to a host of more or less avowable speculations
and he compromises himself shamelessly.

Indeed, just like the deputy, the senator had some-
Sometimes, if I were to be subjected to legal intervention, I could...
even, give quite a few examples.

However, much less than the deputy, he finds himself involved in

minor scandals of Parisian life; he reigns less in Paris
than in the provinces; it goes from the Senate to the Institute and from the Institute to
board of directors.

In short, there is more pomp than action in him; little-
to be more meritorious than useful and, ultimately, less repugnant
republic rather than monarchy.

For those who are subject to election and whose mandate is
renewable, the election campaign is extremely easy; the
The college of delegates, few in number, has the kindness to
move; the program is generally simple: the base
The main point is, almost always, the assertion, that is, the
denial of the very existence of the Senate.

Less inclined to petition ministers than a member of parliament,
The senator confines himself to a few postscripts; that is why the
ministers are almost always assured of being supported by
the senate.

I would add, in closing, that I will not, here, make any personal-
ality, for the same reason I expressed with regard to the
deputies.

THE MINISTER.

This one is, almost always, either an open-minded or ambitious person.

an ambitious but closed-off person.

Essentially, it is the expression of the majority and tou-
days his slave.

Exposed to making many enemies, he has, in some
In a way, the obligation to prepare oneself, for the day of one's fall, a
fortified asylum in which he could defend himself against ran-
cunes, under the all-powerful protection of gold.

The minister is usually rich when he takes power.
see; more generally, it is very rich when it
It comes out.

High-ranking officials in power are rare, very rare.

who, during their tenure, saw their fortunes diminish;
Those who have entered, poor and almost impossible to find, and
The poor have come out.

From the perspective of lawmaking, the minister does not
does almost nothing by himself; he has, for this task, a
legion of office managers, whose only concern
rather than misleading him.

Placed, overnight, at the head of administrations
complex, of which it is impossible for him to know all the
within the system, he is forced to rely on subordinates.
data.

He rarely takes the initiative for general legislative reforms.
complaints, except those related to the budget and its
department.

We count those who, having come to power, took advantage of it to
to implement a social reform plan; some
gave substance to and sanctioned some innovations
special, but they soon saw, even when successful,
in what a peculiar way their work has been mistreated.

In the presence of the deliberative bodies, I have already said this under a
In other words, it is not an idea that triumphs, or that is
combatue, it is a man who is supported or overthrown, followed
before the cases.

Most often, and this is a strange phenomenon, the ministers
Those in power are induced to do precisely the opposite of this
that they had announced, being either members of parliament or senators.

Where does this phenomenon originate?

There is a big difference between the elected representative and the
the same elected official who became a minister.

In his new job, he is put in possession of a cer-
a number of secrets, the existence of which he had not suspected
tence, at least in terms of their severity or their power
immediate.

A ministry's primary concern has always been
to secure the support of the major banks.

The French economic system is so stupid that if
a ministry is praised for a large decrease in public funds
in the country's main markets, it is, so to speak,
Discredited from day one.

The big bank, which can do what it wants, in such a way
matter, never fails to give what it calls for: a
warning, to those about whom it is not certain. That is how it is
that she killed the ministry which was designated by the name of
great; that is how she proceeded, on many occasions,
to provoke crises that have become social and,
then, revolutionaries.

Whether it involves long-distance expeditions or commercial exchanges
commercial, industrial work and even religious issues
gieuses, every ministry with its eye fixed on the Stock Exchange.

The French people are so ignorant that, in the
During moments of ministerial crisis, he questions the movement
state funds to determine if the solution to the crisis is
good or bad,

The gang of theocratic parasites knows this, they know it
abuses it excessively, and that's why the ministries that are
Those responsible for events they did not cause tremble
incessantly before Moloch-Baal, who devours them without mercy
despite their submission, because its voracity is immense
and that he will not be satisfied until he has devoured the entire people

entire.

A sad sovereign function indeed! Isn't it? That of these

slaves, whom the drums salute and to whom the faction-
They are carrying weapons!

Poor lawmakers! Poor gatekeepers!

V

Auxiliaries for the laws.

Bureaucrats. — Grumpy servants. — Exchange of kennels.
The pelute. — The bourgeois.

Each minister who, either through the initiative of the speaker-
commentary, either through government initiative, or,
Finally, on his own initiative, he is tasked with the e-
amendment or control of a bill, recourse
to the staff of his ministry.

Taken as a whole, this staff can be divided into
two main categories: archivists and
editors.

Regardless of the name we thought
duty to perform its functions, this staff has to
the mission of summarizing the files, that is to say
gather all relevant legislative documents
to the proposed law, and to prepare, either the drafts,
i.e., text modifications.

The editors have, so to speak, a job

modest; but the archivists look down on him
towards all new developments and with all their authors
and, if the former readily mock the re-
of the actions that are transmitted to them, the latter do not
They don't hesitate to call everyone ignorant.
who are not them.

The worst part is, they're not always wrong.

The staff of all ministries, like that
from all state administrations, is recruited, computer-
pairing, among young people to whom one imposes
to demonstrate their ability, or at the very least,

of working time spent studying. The most e-
the commentary on these proofs equals or even surpasses
those that the nation completely neglects to demand
to those whom it makes its legislators.

As a result, these auxiliaries, after having passed
a few years in offices, added to their
entrance diploma, taken only as a certificate
studies, a dose of experience that practice
only one can give.

On the other hand, as the salaries are
always weak, the advance very slow and absolute-
limited to a subordinate service – for he is without
for example, that a simple civilian employee is never de-
He came to be a minister, through hierarchical channels – he arrives
that the needs of existence take precedence
extreme sensitivity in their entire attitude, so much so that

Their undeniable science takes on an envious air.
and servile, which ultimately makes them domes-
grumpy ticks.

For the leaders, who are called directors, and for
all those they represent, such as a minister, such as a member of parliament, or
such a senator is nothing more than a gentleman
completely ignorant of where one can find the back-
sier 3824 and unable to discover the Z box, series
12, 30° radius.

And that's it! They're ignorant, and if they
find a way, without being "caught", to do
to make a blunder in front of the minister during parliament
Lies, rest assured they will never leave any
miss the opportunity.

This opportunity presented itself often, not only-
for about fifteen years, but still,
under the previous ministries; nevertheless, as,
under the pretext of political opinion (and, in reality, to
because of the need felt by the newly elected officials
(to house their clientele), there has been, since that same
fifteen-year period, many changes
within government departments, these have, more than
never, made their tyranny felt by putting in
their work is incredibly slow, leaving
dangerous gaps remain in the files

reuses,
After which we saw these peculiar French people

LAWMAKERS 13

rubbing their hands together joyfully at the thought that they have
their leader was a bit "stuck in there," without them having
took care that at the same time they had "stuffed in"
in their own country.

Yes, there are bills that have been sitting idle for some time.
years and even entire legislatures in the
boxes belonging to a simple office manager; there are others
which came out of the same boxes so strangely
dressed up, they couldn't bear the discussion
public.

The same spirit of teasing, which I point out
offices for legislators, exists from ministry to mid-
Ministry.

Leaders exchange information for months.
communications having no other purpose than reciprocity
of "niches".

How many have I seen sending a file back to a
colleague, without frankly pointing out a shortcoming
(often intentional itself) and laughing, in
their beards, when the office boy left with
the wallet, adding:

— “Too bad for him! He’ll look for it.”

He will search! And, meanwhile, a widow who
Claiming his pension will see his children die from farming.

He will search! And in the meantime, a treaty of
The most urgent trade will suffer months of re-

It will be late and will ruin twenty or thirty industries.
he

714 ETHOLOGY SYNTHESIS

He will search! And, meanwhile, a column
of 2,000 or 3,000 men, in a dangerous march

against the enemy, will have neither convoy nor ammunition.

And when, later, history seeks to...
in turn, behind the minister having covered up similar
acts, the name of the Almighty who has, thus, suspended
She will find nothing in the government of a country.

I found your name, I, the servant who plays the "king",
You're nothing but a wretch!

So far, I have not dealt with any baseness.
even bigger.

The need to move forward and increase appointments
ments, had been enough to engender the spirit of service-
lism, going so far, I attest, Balzac! to the point of sullying the
marital home.

The skepticism that I observed in the functions
legislative elections, he added the spirit of trafficking; also, the
Have staff changes affected the old
domesticity of a new corruption.

The senior employee, threatened, like a simple
minister, of losing his portfolio, and not having,
Behind him, only a retirement pension, often
random, seeks, as they say, to "do his
"Peel".

LAWMAKERS 15
Let us judge what a pa- can produce
reille disposition, in front of thousands of projects
of laws of particular interest that are being developed, annually-
lying, not to mention the mass of those who are
included under the general heading of Laws
budgetary.

This is where maneuvers are best practiced.
underground dwellings of the priests of Moloch-Baal; it is there
that the parasites of the gold theocracy, of which I have
I have drawn and will draw the monographs, they manifest
their omnipotence.

Examples abound, and an entire volume would not suffice.
would not be enough to exhaust the story (1).

But, alas! what can become of them in such a
middle class, the sons of bourgeois families who, in their families,
have already seen adulterated wine or counterfeit weights round off
their sister's dowry and pay for their own exams;

who, moreover, upon attending law school, have
learned how a conventional justice system has super-
planted eternal equity; which, at last, see triumph
constantly around them and above them the
the most cynical audacity?

(1) Yes, indeed! for I have deliberately omitted the "pelits atta-
"chés", a new kind of ministerial parasite, who en-
they undermine the hierarchy and block the path of the elders
civil servants.

VI

Reforms.

The budget. — The electorate. — Schools. — Age limits.

It is too easy to see that the first
come, illustrious scholar or immense ignoramus, from
From the lawyer to the concierge, they are all capable of making a
deputy, a senator and, consequently, a minister.

Also, how many of them have a clear understanding?
of what is called the government, that is to say
the art of putting the synthesis of interests into practice
generals?

If we look at the facts, the answer will be disheartening.

In the early days of popular emancipation,
rarer and more vividly withered were those who
abused their political mandate for the benefit of
their personal enrichment.

From 1830 to 1870, scandals were cute
despite the infinite care that the parties took to
to conceal the failings of their members.

Today, we've lost count of the falls and we
cannot open a newspaper without encountering
formidable accusations.

The left accuses the right; the right accuses the

left; and the center, accused from both sides, defends itself
as he can by insulting all his opponents.

It's the story of loans and concessions
mines, railways, lighting, paving,
military and civilian supplies is, really,
lamentable and that, simultaneously, lamentable to
The same degree of indifference is shown by legislators to
with regard to the general interests.

Here is an example chosen from the concerns
budgetary ones, those which, precisely, seem
to dominate minds more vividly:

We know that despite all the accounting tricks-
The revenues are insufficient to cover the
annual expenses. We also know that outside
The Treasury has funds available for taxes.
borrows from depositors without their authorization, and
that he is obliged to return them to their first
request.

These indirect loans, along with other public-
. ly regulated, make up what is called the
floating debt, which amounts to one and a half billion.

Repaying this debt is also a wish
universal as it is platonic; yet, in case

political unrest, it contains a danger
threatening.

Thus, for many years, the balance of
The budget worries everyone; for four years
Above all, this balance serves as a platform for all
attacks against the Republic,

Some deny it, others affirm the lack
of money; in fact, it is claimed that the
monopolies that, for lack of having had enough money to
delete them and, while saying that, we have
borrowed, in the shadows, under onerous conditions.

However, apart from taxes and borrowing,
there is a metallic reservoir of a wealth
unprecedented and fueled solely by a series of abuses:
First, it is the despotic greed of the property owners
buildings which, as we know, guard, pen-

throughout the lease, the rent semesters deposited by
the merchants and collect, in advance, the quarterly payments
very small tenants by treating the latter
with all the more ferocity because their furniture is
less luxurious; it is, then, the greed of all the
monopolistic administrations which, like the com-
gas and water companies are being paid sums of money.
operations; it is the dishonesty of those who, under
color of sureties, steal the honest man-
bent over to which they always promise fortune
through his work.

In all these cases, the enormous, abusive sums-
if harvested improperly, they are of no productive interest.

From April 1883 onwards, using only the means
that is available to ordinary citizens, the
Following a petition, a bill was drafted and
submitted to the Chamber of Deputies.

This project was designed as follows:

Art. 4%. — “Any sum whose deposit will
"with the aim of guaranteeing the performance of an obligation"
"Verbal or written guarantee."

Article 2. — “Any guarantee shall have no value
"legal only if the sum representing it has been
"deposited, with special allocation, at the Caisse des
"deposits and consignments who will pay the interest on it"
"Holder at a rate of 30/0 per year.

Article 3. — “The following shall be required to be deposited at the
"Deposit and Consignment Office:"

"4° Any rent paid in advance and chargeable to
"the final term of a rental agreement or lease."

"2° Any sum paid in advance to the compa-
"gas and water engineering and attributable to the last-
"Final deadline for a subscription."

"3° Any sum paid to an employer,
"by an employee, as a guarantee of its management."

Article 4. "Any act, lease, promise, commitment,
"acknowledgment which, signaling an advance deposit,
"will not mention the payment to the Caisse des

"The consignment will be null and void, and all its signatories will be affected."
"will be liable to a fine of 50 to 300 francs.

Article 5. "For the six months following the
"Upon promulgation of this law, any person
"Holding a surety bond will be required to operate it"
"the deposit as stated in articles 2 and 4.

"Additional provision."

"The resources created by this law will be
"applied:"

"4° To extinguish the existing floating debt at
moment of its promulgation.

"2° To balance the budget.

“Any available balance must be used for degrading degrees”
"clothing."

The adoption of this bill was intended to provide
1.8 billion at the pair costing, as interest,
that 54 million per year, while, in their
Together, the 1.4 billion of the floating debt
cost 84 million; therefore, the repayment could be made
floating debt, having 400 million in liquid assets and savings
to invest 30 million in annuities.

Despite all the efforts, despite the intervention-
Despite very favorable press coverage, this project has been dormant
for more than two years; it was only in May
It was in 1885 that a petitions committee welcomed him
while making, however, some restrictions in favor
owners.

Everything stopped there; neither the finance minister nor
that of justice, seized at the same time by the
commission, did not take care of carrying out this
an absolutely moral and readily available resource, moreover-
their, to undergo parliamentary review in its form
of the bill.

Nevertheless, a loan of 300 million was approved.
lions! which was very pleasing to the high bank;
And what about the taxpayer? Who really thinks about him?

The proposed reform had one flaw: it was offensive-
know the big owners and many companies
anonymous; that was enough for the session to be the
the legislature itself ended in a
Complete silence.

+

I could add a whole host of examples to this one.
others, so much so that parliamentary indifference towards
the general interest rather than his culpable complacency
regarding the control of finances. – But it exists
already a kind of nomenclature of these abuses, including
The author is a former State Councillor, Mr. Treasury
de la Roque; I therefore refer the reader to his book
Title: The Finances of the Republic, which
would deserve some praise if it didn't reveal a
biased in choosing, among the moral depressions,

5.

than those that could be used to slander the principle
republican.

It is certain, in any case, that reforms
are necessary; unfortunately, this is precisely the case.
to correct those who alone have the initiative of the cor-
reactions; the difficulty is therefore great, especially at
cause of the profound ignorance in which is
maintained the mass of voters.

Hoping that, all of a sudden, it will absorb
sound doctrines capable of defending its true
interests, would undoubtedly be risky.

Therefore, we must appeal to the conscience of elected officials.
begging them to enact it themselves, in a
A moment of generous momentum, the laws intended to hold
restricting their own training.

Can we seriously discuss whether a self-

nome as France is should not grant the
the right to vote only to those who can prove a
Is basic education sufficient? I don't think so.

Objections of form or opposition will be raised against me.
portunity, but the bottom will remain standing.

All the more so, therefore, for elected officials; all should have
has proven that they have studied the function in detail.

operation of all interests in their industries
and in their external relations.

In short, they should demonstrate a high frequency
tation, first summarized by a written thesis, then
publicly supported, to something like
the school of administration that the republic of 1848
had instituted and which would be constantly held to
level of improvements born from experience.

All of this, of course, free of charge so that the
The question of money does not favor, at the threshold of
political mandate, the works of theo- parasitism
cracy.

It would be wrong to claim that the assemblies
Freemasonry periodicals are sufficient to
to test the worth of men.

Freemasonry opposed to Freemasonry
The Jesuit system had its merits: it degenerated into a corporation.
secret, understanding mutualism only as
While it facilitates trafficking, it becomes a danger.

As it functions, masonry is a
a syndicate of interests concealing its true activities
under humanitarian pretexts.

The MPs she helps to win in the election
arrive at the room imbued with the idea of returning
to their t.∗. c.-. f.". services for services. Co n'est
That's not the role of a French MP, and it's a statistic.
would be terrible.

Nothing, therefore, is worth the free, unconditional test and
public, of capacity which I have just noted sum-
the design.

With this reform, the voter would be certain of
choose from among "capabilities" and, then, he would not have
more to consult than his personal sympathies.

Currently, nothing like it exists and the
The chamber serves as a school for the deputies; as a result,
taxpayers pay, very dearly, and their
their ignorance and inexperience.

However, if indeed, among the legislators, there is any
finds who, acknowledging in good faith, at the end of
their mandate, the gravity of the mistakes committed by
They are once again seeking the voters' support.
It is usually too late, because these
dissatisfied, they do not re-elect them and choose to...
very schoolchildren who will also cost them dearly.

This is the vicious cycle that would end
the creation of a solemn event opening to
citizen the doors of eligibility.

To summarize the other reforms:
1° A good law on incompatible job combinations, put in place
in practice by the voters even before she
be voted on; 2° some changes in the electorate
and eligibility.

I will say nothing about the infamies of accumulating wealth.
place, because that is the thesis of my entire work;

But I will add a word about electoral reforms:

Eligibility before age 35 is absurd.
that the French citizen be deemed fit to govern
his country when, and rightly so, he is not judged
capable of choosing his wife on his own.

No voters before 30 years old or after 70.

It must be admitted that education, more or less
elementary, only acquires its real value through
experience; or choosing an agent is more
Choosing a woman is difficult.

Military service takes citizens at 21 years old, the
Marriage took him at 25. After these two ordeals,
His judgment must be formed, otherwise there's madness. I
I must point out here that the statistics reveal a
strange increase in common crimes
up to the age of thirty; after that age the proportion-
tion decreases significantly; therefore there is a period
of moral disturbance.

As for the extreme limit of seventy years
common to both the voter and the eligible candidate, it borrows
Its reason for being stems from two different considerations.

First, statistics prove that this age provides
the largest number of abstentions in the election;
Next, it is demonstrated that in the decline of life the es-
pris is weary and, consequently, hostile to all progress.

Old age is hungry for supremacy and
parasitism. I have established elsewhere that the first

The old man was both the first priest and the pre-
first king (1).

Finally, it is always by moving towards death that
The frightened man clings to mysticism, hence the
frequent occurrences of conversions that contradict this
the acts of manhood.

No doubt, after 70 years, one can find
old men still spry, strong in mind and spirit
Ham hock; so much the better! Those will devote themselves to
works, whose functions do not always leave
days of leisure for men who are in strength
of age.

But the social organization will gain in validity and
In clairvoyance, what she will lose in gray hair,
and progress will not be slowed down.

However, one should not believe that this plan of
reform significantly alters the number of elect-
authors.

Here, in support of this assertion, is the figure of
voters at different times:

Proclamation of the Empire in 1852. . . . 8,140,660 voters.
Legislative elections of 1857.. . . . . (6,136,664 –
Plebiscite of 4870. . . . . 9,044,703 –
Elections of 4817. 8,000,000

However, the number of French citizens aged 30 to

(4) Volume 1, page 21.

70 years amounts to 8,500,000; if we want to add the
young people aged 25 to 30 will obtain 40,000,000.
figure closer to registered voters than to
voters voting. Finally, if we remember that there is no
a point of voters among the soldiers under arms,
we will see that the proposed modification, while
increasing the guarantees of wisdom, does not diminish
not the majesty of numbers.

Through this reform, one can even conce-
to see a social state in which honor would have its con-
solemn statement, no longer in the form of so many pros-
adorned with an enameled gold star, no longer under the
a commercial form of a priced reward, a kind of
shameful redemption of a devotion sold in exchange for re-
knowledge, but only in the form worthy of
the man is worthy of the honor.

Indeed, extending the electorate and eligibility period -
five or ten years after the extreme limit, not scra-
this step does not eloquently testify in favor of a vice
wise, balanced, honorable, truly fulfilled
What about human honor?

Rewarding the man in his full role
His manly service is to buy his conscience and cm-
poisoning one's free will.

has ,

On the contrary, to observe, when the day comes, the austerity

of a life without blemish, and this at an age when, until-
that here and according to the established disorder, the decrepitude
takes it upon herself to sign an authentic certificate
a tic of debauchery and dishonesty, that's the example;
So this is justice, this is the law, this is honor.
neur |

VII

The Guardians of Justice.

The infallibles. — Tonsure and moustaches. — Personalism. —
Wigs. — Repeat offenders. — Cult of the rich. — Juries.
— Contradictions of the law. — Breaches of trust. — Deviation
The morality of justice. — Examples. — Anonymity. — Strange
Case law. — Forgery no longer exists. — Solicitations.
— 1860 and 1867. — Zeal of the young, lukewarmness of the old. — The
Background. — Advancement. — Speculative magistrates. —
The complaints. — The legal scam. — 23 million against zero.
— Finance and the Court of Cassation. — Discipline.

The PROSECUTOR. — Skepticism. — Staged.

The 6th. — On commerce. — On civil matters. — Independence and generality.
redness.

THE PRESIDENT. — Supervisor. — The escapades. — Characters. —
Various examples.— Jews and Christians. — Chance and the advances-
cements.

The magistrates are veritable priests; they
have the black robe and austere duty; if one has the
One takes a vow, the other an oath; for the rest they...
They are equally valuable and get along wonderfully.

How could we expect that, as custodians of justice...
These solemn officiants do not appear

a little bit to the priests, sacred custodians of power
divine, whose justice is itself a pretense
emanation?

For them, the comparison is so close that they do not hesitate to
They shouldn't think they're infallible!

Indeed, while the Pope is ex cathedra, the judge is not
it is no less ex sede; and it is commonly said,
with that schoolboy rage to fuck, in slang
Judicial, as in religious slang, I don't know
what a distortion of Juvenal's language (who in
would pale, if he heard it): «Res judicata pro veri-
tate habetur. »

Is this not to boldly proclaim the infallible-
lability? |

Moreover, everything: pretensions, ceremony, ornamentation-
In matters, everything is reminiscent of worship, and consequently of the clergy,
Consequently, the coalition is against the interests of the masses.

Even outside of his seat, they wanted the
The magistrate retained a distinctive appearance; Island
The priest had a tonsure; the magistrate had to cut off
his mustache and beard; at most allowed-
We have the favorites.

In 1859 the man who kept the seals published
three circulars. By the first, he ordered the
magistrates to no longer wear neck-
neither their black tie; the tailcoat, the black trousers and
A white tie was the required attire.

Secondly, he urged them to refrain from smoking
in public. By the third, finally, 1l imposed on them
to justify the legality of their name, even
that they would have neither title nor particle.

These various prescriptions, tyrannical in the
form, clerical in their spirit, were, in
some of their parts, an act of wisdom.

All those whose certain effect was to be u-
to standardize the appearance of a functioning court, to em-
sin that justice, rendered by him, appeared as
the embodiment of MX.. or MY.., president
or judge, instead of being, merely, the expression of the
all these rights arising from the facts examined
prescriptions obtained a high mo- result
reality.

But those who, even on public roads, pre-
tended to imprint on man the stamp of function

tion, thus perpetuating an absolutely
These prescriptions are contrary to the democratic spirit.
were bad and deserved to fall into
disuse.

I know very well that they also had another purpose:
they were used to restrain the magistrate in a cer-
self-respect and to facilitate surveillance
launched by the supreme leader or his delegates.
Oh no! The respectability of the judiciary has
This surveillance system always loses more than it gains.

and, thanks to the principles of irremovability and advancement-
hierarchical structure, which are absolutely unconsciously
liable, the hallmark of the function, perpetuated in the
civil life, above all, contributed to the corruption of the cons-
sciences and the political servility of those who do not
should never distinguish between the parties.

The government in place since 1870 gave
magistrates were given greater latitude; but until-
However, he fell into the opposite extreme and we
we have witnessed, since then, despite the alleged
judicial reform, towards a personalism
outraged, intended to highlight a particular judge rather than
such another, which the uprightness of the 1HASpENeCe
suffered deeply.

In France, people made fun of wigs.
solemn robes that were worn under Louis XIV and
that is still worn in England, in the
world of functions. Beneath this uniform wig,
all the heads appear the same and, deep down,
Nothing is more conducive to the prestige of a court,
because, by completely erasing the personality of

man, only the prestige of the is highlighted
_ function. In France, wearing a wig is no longer possible,
Fine, but then let's look for something else!

*
x +

That said, I won't go back to the origins.
of the judiciary; I believe I have quite clearly
indicated that before 1789 she was rightly accused
of all venals, having herself had the ha-
habit of buying, with a good deal of cash, the right
royal prerogative that Louis IX exercised at the foot of his oak tree
legendary, and which she proudly displays in a
room sufficiently decorated with woodwork and benches
. quettes.

Therefore, I will only concern myself with the judiciary.
organized at the same time as the Civil Code, dominated
by him, and which she must apply without it
having collaborated; hence she feels I don't know what
foolish jealousy against those whose responsibility it is to care
to amend or augment the laws.

On many occasions, moreover, she gave herself the
malicious pleasure in highlighting inexperience or
the inconsistencies of a number of provisions
new situations.

I could cite numerous cases; but I
I would be afraid of imposing too great a burden on the reader
fatigue; therefore I will limit myself to fairly simple facts
present in everyone's memory, so that the
The conclusions I intend to draw are as follows,

without resorting to dry compilations of texts.

We know that a recent law on repeat offenders has

replaced the surveillance of the high police by
the prohibition, imposed on convicts, from appearing in
certain places must be designated to them by the
executive power, under a regulation provided
within the law itself.
* Difficulties of a material nature were the
because the designation of the locations has not been
brought to the attention of
convicts.

These, whose very situation reveals them as
being endowed with mediocre refinement, also have-
early on took advantage of the loophole, to escape the over-
vigilance, that is to say, to break their ban.

The courts have been notified.

However, three courts were found to rule that,
According to the law, the offense of breaking the banishment does not exist.
was more; only one had enough common sense to
acknowledge that surveillance would not be permanent
ment removed, that the day the ad- regulation
The public ministry would have been promulgated.

This solution was so natural and so in line with
fairness that any divergence of opinion regarding him
is astounding.

A law is never anything other than a protection
public interest; police surveillance is

essential protection and the same public interest
commands its maintenance as long as what replaces it
will not have been applied.

But here's the thing! The law on repeat offenders has raised the
disapproval from a certain party of which she was not
not the work.

Ridicule its author and those who voted for it
For him, it was a "political" act; therefore, forget it.
The public interest! Repeat offenders are suddenly
people who had become sympathetic to them; people who would not have
They didn't extend a hand, they opened their arms to them, with
the arms, the case law; conclusion: the mass
citizens, disturbed in their security, see, no
Unsurprisingly, the judiciary ruled in favor of
ex-convicts

In fact, the law contains no deletions, but
only the substitution of one punishment for another.

But, have we ever heard it said, when the President-
tooth of the Republic common in forced labor a
capital punishment, that is to say, substitutes, by
thanks, one punishment to another, that between the moment
where the commutation is pronounced and the one where it
is notified, then ratified, the condemned man must be
free?

No one, surely, would dare to articulate such a thing.
enormity.

However, we dare to do so in the case of repeat offenders.

=

since some astute magistrates claim, without
concern for common sense, that between the promulgation of the
law abolishing the monitoring and the meaning of
Regulations designating relegation, there is a suspension
full payment of any penalty.

What can be said after that about the delay in the signi-
Fiction of this regulation?

Surely, he must have gotten lost in some file
used in its preparation.

In any case, it is impossible to do better
to catch in the act of collaborating with indifference
.professed by the auxiliaries of the laws, with the false-
set of judgment (not to say more) which they
Proof: those in charge of justice.

*
*

I will not address the attitude of the judiciary in
with regard to decrees on religious congregations.

In this case, the theocratic origins of
our codes have combined wonderfully with the con-
fraternity of the judiciary and the clergy.

I want to get straight to the ferocity with
which the guardians of justice apply
famous Gospel maxim:

“To each who has, more will be given, and to him who does not have
"Nothing, not even that, will be taken from him."

If ever an evangelical precept has dominated the cer-
"Velles magistrales," that's the one I just...
report.

The cult of the rich and the presumption of righteousness
that wealth monopolizes her is one of the prejudices
inherent to the judicial profession; she leaves it
burst forth in all his actions and in all his inst-
tutions; it is not even in his manner of assisting the
indigent people, to facilitate their access to the court, which
not to be, at once, a bitter irony and a horror-
Table of hypocrisy.

I will have the opportunity to explain myself in this regard at
chapter of the Auzxihiaires, when I deal with
Legal aid.

For the moment, it will suffice for me to note that
The entire justice system is based on
Payments are subject to fixed rates and are meticulously regulated.
The unfortunate thing is that the intervention of money is
passed from the state of defective design in the
theory in practice becomes legal prejudice;
that consequently it is necessary to write on the pediment of its
palace:

No justice for the poor!

In criminal as in civil matters, this formula is a
axiom; in civil matters, it eliminates the exercise of any
right; in criminal matters it creates a presumption of guilt.

voracious for the accused.
It 6

For a long time, it was believed that juries would be found
a welcome obstacle to judges' training.
That was a mistake.

The poorly chosen jurors, sitting in insufficient numbers
fisant, and unable, to any degree, to represent
public opinion, "the sovereign judge of the great
"crimes," the jurors, I say, allow themselves to be drawn in
increasingly by the prejudice of social caste and
especially through the novel of the antecedents.

Ten times out of fifteen, they admit it more easily
the murder committed to steal 400 francs (often
less) than the forgery or breach of trust committed
to steal a million.

However, in the logical order of probabilities,
The assassination is a thousand times more likely than the fake
of being discovered and, moreover, it reveals a harsh
part: one hundred francs or one thousand francs against the guillotine-
These are the stakes of desperate people.

Poverty can sometimes explain the assassination
sinat, but the thirst for millionaire pleasures is
as admitted by the great forgers or the great
breach of trust.

In any case, here's how jurors and magistrates-
These traits testify that their conviction is formed and
This is how they measure guilt.

In August 1885, the jury of Seine-et-Marne, reve-
based on a death sentence pronounced by

The Seine jury convicted a watchmaker named
Pel, to hard labor for life for having murdered
siné his servant, Elise Bæhmer.

No evidence, no body, disappearance
From Elise, that's all.

That being said, the public prosecutor's office, represented by
Mr. Quesnay de Beaurepaire, had to, according to his
habitually, use the antecedents system. Those-
They were, I confess, not very likeable; not that
The watchmaker had a criminal record! – He never had
was condemned; – but his appearance was repugnant,
her life was closed off, and gossip had proliferated;
he had committed the crime of adorning himself with titles, or of
diplomas, or decorations to which he was not entitled
to carry; his mother having died, he had said: "that's it
"It is!" He was a widower, remarried, separated from his second wife.
woman; finally the servant, supposedly killed, had
I think it was lent for 1,800 francs.

So, lawyer Quesnay indulged himself wholeheartedly,
that is to say, he gossiped so much that it made others pale with envy.
all the doormen of the capital.

For him, there was no doubt: Elise Bœhmer was dead.
And it was Pel who killed her. – Forced labor at per-
pettiness.

Now this is where the beauty of the magic shines through.
translation.

Mr. Quesnay de Beaurepaire, Advocate General in

The assize court may also be called upon to conclude
in a civil trial.

Now, imagine that Elise Bæhmer's heirs...
present themselves before the civil court to be "en-
sent into possession of his estate and listen to the
same lawyer Quesnay:

— “Do the heirs produce the death certificate?”
"No, gentlemen! We lack this proof. From the outset"
"So, do I know if the succession is open?"
"Do I even know if Elise Bæhmer is dead? Don't re-
"Will it not appear tomorrow, in a year? In such a way
"In cases where the law allows the appointment of an administrator-
"teur, but not the opening of the succession;
"For me, the death of the deceased is not established.
“I conclude that the application should be dismissed and that the con-
"Damnation at the expense of the court."

Thus, with the same voice and the same gesture, the lawyer
Quesnay will be able to declare to the jurors that he is certain
that Elise is dead, and, to the heirs, that he knows nothing about it
Absolutely nothing.

And this unfortunate creature, quite dead to
to result in a man being sentenced to punishment
capital, then, as a precaution, to the works
forced, is no longer sufficient when his heirs want-
slow to enjoy his possessions.

Logically, Pel should have been condemned to
the monitoring, for the period fixed by law, of

to declare the absence of a missing person except, at
to decide, after this deadline has expired.

In any case, the aforementioned murder would have had
for mobile the cancellation of a debt that can
amounting to approximately 1,800 francs — or a sort

of theft.

Let's now see how the jurors punish
flights not accompanied by alleged murders or
observed.

Towards the end of July 1885, the Assize Court of
Alpes-Maritimes issued two rulings, two days apart.
interval.

The first ruling sentenced him to 60 years in prison
an individual guilty of stealing three sausages and
a cheese.

The second ruling acquitted an individual who, having been invested
the functions of mayor and borough councillor-
ment, was accused of embezzling 88,000 francs.

In both cases, there is no doubt, the accused having
confessed.

Here is another example:

A stockbroker, having ruined several fa-
thousands, through diversions amounting to nearly
400,000 francs, had been sentenced, by the same
Assize court, to four years in prison.

He appealed to the Court of Cassation and the case returned to the lower court.
the Var Assize Court. This one, two days ago-

6.

Ravant had sentenced two individuals to imprisonment
guilty of issuing twenty francs of counterfeit currency
naie.

But the stockbroker, who had stolen 400,000 francs.
in a neighboring department, it seemed probable to him-
lying, less guilty or "more deserving of consideration",
because the four-year prison sentence was re-
duite at eighteen months.

I could multiply the examples; the observations-
the tions would be the same and would lead to this
Conclusion: that petty theft is severely punished and
that the great theft calls for all indulgences.

However, this immorality is increasing, especially since
that financial trials, ceasing to absorb the tri-
civil or correctional courts, addressed the
court of assizes.

This move is almost a new phenomenon.

For a long time, the jurisdiction of the assizes
had only ever experienced brutal or com-
involved in assassinations. The embezzlement and abuse of
trust, entrusted by the high lords of the
bourgeoisie, aspiring to financial feudalism,
were either rare or easily stifled.

Where does their current frequency come from? Is that to say
that the public prosecutors are more aware of their duty?
or that the cries of the plaintiffs are more resounding-
sants?

A difficult problem to solve! But, given
the results of these trials, it would perhaps be better,
their suffocation, that sickening example of impunity
or of indulgence which they provide an opportunity.

The departmental juries take revenge or par-
give with equal excess; they are lacking, in
In all cases, the judge must possess the necessary composure; and he
It is not uncommon to learn that prosecutors generally
Raux are requesting the postponement of certain trials to a
another court, due to legitimate suspicion. It is
what the Attorney General of Aix did in October 1882
in a counterfeit money case, having had some
impact; 1l gave as his reason that the accused
possessed, in Marseille, a high influence of
relatives and friends and that the local press had not-
swayed public opinion,

It's a sad sight to see depression
The morality of finance is invading even the most vulnerable
localities and even go so far as to dishonor independence
dance of the juries.

The evil comes from afar and from above; the example has been
given by the judiciary, even when it functions
functions alone, that is to say, when it judges without a jury
and applies the punishment at the same time as it
establishes legitimacy.

The origin of this moral deviation is, quite simply,
entire, in the necessity in which the magistracy has

found to interpret and apply the law on the
public limited companies.

Anonymity brought her such surprises, she
found names so resonant at the bottom of the seats
health-conscious and, until then, so respected, that she was appalled
losing, at the same time, the notion of good and of
just, which she had devoutly grown accustomed to taking
the measure on the quality of people (1).

Without going back to the scandals of the Directory, of the
Restoration, of the monarchy of 1830 and even of the
Second Empire, didn't we see idols of
the aristocracy brazenly meddle in affairs
plunderers and lawbreakers? Don't we have

(1) It is still the same: here is an example dating from October 6th
October 1885:

Several newspapers, including L'Intransigeant and La Ligue
(dated October 8 and 7, 1885) announced the arrest
from a financier, apparently highly regarded, who, thanks to his connections
tions, had been able to defraud large sums of money from
numerous victims: the latest was a simple cashier.

Here's how these newspapers, reproducing identically the
The same text, of official origin, undoubtedly ends
their brief article:

"Despite all his efforts, he (the cashier) could not be
"Paid. After personally returning the money to the
"The cashier filed a complaint."

“A VERY HIGH-RANKING person who also formulated
Another complaint, THE PROSECUTOR'S OFFICE HAS DECIDED TO ACT (!) »

As we can see, it's pure cynicism; and it's unconscious, too.
to the point where my pen falls from my hands |

seen from the princes of Broglie in the General Union and,

more recently, Clermont-Tonnerre
in the shameful affair of the Reinsurance Company
general rancidity, created by the cynical Erlanger?

However, it seems that this last case,
still fresh from the humiliating court decisions
of commerce, had the gift of bringing together all the
high-ranking complicity.

Among those condemned in July 1885, we find here:
a former Attorney General, Mr. Clément Simon, a
former State Councillor Mr. Alfred Blanche, one year-
former prefect, former member of parliament, former state councillor,
Mr. Léon Chevreau, and finally a former solicitor,
Mr. Petit Bergonz; all KNIGHTS OR OFFICERS OF
THE LEGION OF HONOR!

And these people were ignorant of the law! And they admitted-
founded or established a void company, because the ac-
subscribers' fees were either insolvent or
Imaginary beings! – and the capital was 35 million
lions!

Some have claimed that this insurance company
The rances were, in essence, hiding political propaganda;
Politics would therefore have mitigated, in the eyes of the administrators,
Administrators, the inappropriateness of the methods employed?

106 ETIOLOGICAL SYNTHESIS
It was, moreover, a matter of imperial policy; but,
Honestly, that excuse is pathetic.

In any case, their civil liability has been
initiated by a judgment issued by the court of
trade.

Unfortunately, in most cases, the
liability recognized by civil courts,
lack of sanctions, and dishonest speculators
Nets escape it very easily. That's when
that the need for criminal jurisdiction becomes apparent.

Now, I'm going to show how this one works.
his intervention:

It is understood that, in a public limited company,
Capital alone is responsible, but the administrations
traitors are culpable within the limits of their
management.

The theory accepted by law is therefore that, gains
or losses, are charged to the fictitious social entity.
except when assessing the actions of the administration.

But this happens: the social being is ruined, but the
Administrators are getting rich.

In the event of a claim, these agents take it

comfortable with their constituents and content with
to resign, "deploring the inevitability"
circumstances." However, they lost the
capital, "they have squandered money, goods,
"etc., to the detriment of their owners, who do not

"they had handed them over only to make use of
"Determined." Article 408 of the Penal Code may well
To call it breach of trust is very rare.
the magistrates agree with the Penal Code.

Stock market practices, agent practices
of exchange, the Jewish trafficking, the rise and the
decline, all of this comes between the spolia-
tion and the plunderers.

Examples abound; I will limit myself to choosing
the most recent one; the events having taken place
before the correctional appeals chamber of the
Court of Paris in June 1885.

I will specify the circumstances to avoid the
There's a wide range of interpretations, but I'll put some
arbitrary first names so as not to mislead the attention-
tion:

A certain Pierre was, at the same time, president
of the Comptoir industriel de France and principal owner-
silence of a company called Transports. The Counter.
French industrialist had bonds in his portfolio
gations of the Cochinchina River Shipping Company;
the transport company had in its portfolio
shares of the Comptoir industriel de France.

Or Pierre, as president and administrator
delegate of the Comptoir industriel de France, is
to deliver, by an employee, 3,200 bonds
river transport companies, under the pretext of paying a

a certain Jacques, advertising salesman; the discount
Titles were recorded in the books.

The same day, Pierre, this time as principal
owner of the transport company, registered
on his books a purchase made to Jacques for 3,200
obligations of the Messageries Fluviales, in exchange for

800,000 francs; on the same day, again, the Society of
Transports, in turn, sold 4600 shares to Jacques.
from the Comptoir industriel de France 'for the price of
800,000 francs.

All this tinkering boils down to this:

The administrator of the Comptoir industriel de France
takes, from the till, 800,000 francs worth of securities, i.e.
saying to pay a social debt; the individual who
is supposed to have received these 800,000 francs worth of securities is
also supposed to exchange them for 800,000 francs
of shares in the Comptoir industriel de France, possessed-
designs by the Transport Company; as a result,
The court ruling states that this double opera-
tion and these mendacious writings impose on the
Comptoir industriel de France reports a loss of 500,000
francs while the Transport Company was earning
the same amount; that is to say, the same person-
swimming was enriched by what it caused the other to lose
company he managed.

The investigating judge had seen in this operation
a scam; the criminal court of pre-

The first instance court had seen it as a breach of trust; but
had declared himself incompetent, this crime belonging to
The Assize Court. Well, the Court of Appeal, judging
In the correctional court, they saw neither two skulls nor any crime in that.

However, the rulings of the Court of Appeal serve to form
the case law subsequently enshrined by the Court of
cassation. Therefore, it rules by adding to its
general considerations.

This is what was done on June 24, 1885, under the pre-

Mr. Boucher-Cadart's residence; but basically this
The president innovated nothing, he simply applied the
current case law, which, once again,
will manifest itself in all the splendor of its
moral depression.

The ruling will argue about the meaning of the word trust;
he will find that the titles have not been entrusted to
the administrator, to make special use of it
indicated and that, consequently, there is no abuse of con-
fiancée in the sense of article 408.

He will simply forget that if, materially, he
no qualifications were awarded for a particular job.
to link, a mandate was entrusted to manage the matter
common and that breach of trust is, here, an abuse
of the mandate entrusted, that is to say, exactly the same
thing; he also forgets that, according to art. 1992 of the
Under the Civil Code, the agent is liable for fraud.
that he commits and that this same article refers to, for

It 7

fraud, specifically the breach of trust detailed in
Article 408 of the Penal Code.

Thus, absolute truth, inspired by morality;
even that conventional truth written in the
short numbered paragraphs, which make up the
code, are in complete agreement here.

All of this did not prevent the Court of Appeal from
to declare that the preceding act, "so indelicate and so
"Reprehensible as it may be, do not fall under
"The application of no article!"

We strongly believe that the judges did not...
tempted to formulate impunity; they are forced,
Moreover, to justify their decision; and here are the
specific reasons they cited:

"The specified maneuvers did not have to
"effect of determining the delivery of values, because
"The employee delivered them without difficulty to the ad-
"Minister who had the authority to obtain them"
"against discharge."

One would think one was dreaming, reading such a statement;
the administrator, the employee's supreme leader, did not
didn't say and didn't have to tell him what the operation was.
the ration he combined; the mere fact of using his qua-
The ability to receive the titles is sufficient to qualify
the maneuver; consequently, the very statement of the court
is enough to refute his conclusions:

Let's continue:

"The false writings have rather had the effect of..."
"but to prepare further justifications that
"To obtain the delivery of the values."

Preparing justifications for later is a pure
Masterpiece! But to invoke such a consideration-
ration to mitigate the maneuver, while at
On the contrary, it reveals the most absolute premeditation.
read of fraud, spoliation and deception towards
Society is about transcending the limits of the implausible.
white.

However, the two preceding considerations have had
with the aim of ruling out the offense of fraud.

That's not all; the court adds:

"The values were available to the administrator:"
"Delegate manager in said capacity, but they
"were never handed over to him, to make him a
"predetermined employment, within the meaning of art.
"Article 408 of the Penal Code."

I apologize to the court, but the administration-
A traitor relying on his own values, that is
absolutely the company handing them over to its agent
to make use of it, essentially determined, which
consists of not dissipating them to one's own detriment; el,
Far from ruling out breach of trust, this same statement
It fully justifies it.

Here is the bouquet. The court also says:

"Finally, the transfers, recorded in the accounting records,

"Having existed in a certain way, there is no falsehood."

Thus, writing in a journal, produced in
justice, a transfer found to be false does not constitute
It's not a fake!

I am well aware that sound legal precedent requires,
generally, a counterfeit or alteration of material-
rielle, to characterize the forgery; but article 147
He nevertheless declares that the "manufacture of con-
"ventions, provisions, obligations or discharges,
"in commercial or banking records" coxs-
THEY ARE FAKE.

However, registering imaginary transfers and operations
fictional rations in a book intended to give them
a characteristic of truth is, essentially, /shel-
that of agreements, obligations, etc., otherwise, it is necessary
to say that the French language, as used in the Code,
is simply Tonkinese.

The case I have just dealt with contains, in
Furthermore, the same actions as those noted
in the famous trial of the General Union and who have
earned their perpetrators the maximum fine and
five years in prison.

How is it that they only ended up here?
to a reduced fine?

There's something better: the administrators of Crédit Général-
French politicians did, absolutely, what we have
reproached to those of the General Union and to those

from the Industrial Counter, and they were acquitted!

It is true that, since then, it has been noted against what-
Some of them: Messrs. d'Erlanger and Berthier,
exactly the same offenses as those having en-
dragged out the conviction, in the first instance
administrators of the Comptoir industriel de France,
with the same formidable reserve of a qualified fact
crime and involving, not the correctional court
but the assize court.

It is true that the commercial court has put at
Erlanger's account, particularly in the case of the
General reinsurance company, facts of
fictitious subscriptions, even going so far as to draw up lists

of shareholders who never existed, even in the
Bottin, and implying the nullity of a company at
Capital of 35 million!

But all of that is secondary. The condemned-
Civilian tones don't frighten people who know what they're doing.
disappear everything they possess that is visible
France, and, provided that the court of appeal corrects-
tional generalizes, to their benefit, the considerations
of mitigating circumstances or innocence that she applied,
June 24, 1885, to certain deputies and financiers
from the Comptoir industriel de France, all the Erlanger
People in the world can sleep soundly on their two ears.
They will not be imprisoned, nor, for that matter, will they be.
their victims will not be compensated.

414 ETHOLOGY SYNTHESIS

Thus would be verified the prediction that I had made.
mule when I took special care of Er-
diaper (1).

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* +

These disparities, these strangenesses, these di- justices
Would verses therefore constitute a general rule of which
Will the future never set us free?

Are all magistrates therefore demoralized?

All of them? No, thankfully.

There are still loyal hearts in France,
upright natures which, even through prejudices of
tradition, feel their indignation erupt.

What's there? Here it is:

There is, in fact, hidden pressure on the courts.
powerful, serving, for them, as the influences of
families that fascinate the jurors.

There are constant requests.

I'm not the one saying it. I'm not venturing a
bold statement or, merely, a slight one.

He is a member of the judiciary, a president
tooth: Mr. Ruben de Couder, who is speaking:

In the middle of the hearing, this honest man wore
the following formidable accusation, in a trial
relating to a man named Lepelletier, described as "former"
advice from Crédit de France.

(1) Volume I, page 279, note.

"The court," he said, "regrets that action was taken."
"influences and recommendations"
"actions which, far from being useful to the defendants, do not
"could only harm them, because they seem to be too
"An indirect admission of guilt."

What to think when you realize that this meme
magistrate is the one whose court of appeals correction-
nels has just destroyed, three-quarters of it, the judge-
ment in the Comptoir industriel case, at
based on the considerations I have outlined above,
The surprising economy?

Faced with these diverse principles and these subtleties
interpretive frameworks, with the help of which we operate,
between guilty parties of the same order, truly
selections, the moralist is appalled and feels unwell
comfortable enough to draw his conclusions.

I refuse to believe in an es- degeneration
essential to human consciousness, affecting, specifically
Specifically, those responsible for administering justice.

But there is, obviously, a psycho- phenomenon
logic.

Before 1989 and the subsequent social liquidation,
Arbitrariness was an established habit and the cult of
Moloch-Baal wasn't even trying to disguise his
brutality.

Since then, there has been a desire to reorganize, and above all,
sought to erase all traces of everything that

has

reminiscent of the regime of free rein. But the para-
Theocraticism was watching and, from then on, it imprinted
I don't know what hypocritical character to all the
regulations, to give them the appearance
of a great scientific concern for the general interests.

Also the theorists of political economy
Are they officially true Jesuits whose
supremacy gradually asserted itself during the
first half of the nineteenth century and triumphed
definitively in 1860 and in 1867.

In 1860, through the famous economic reform of
Second Empire; in 1867, by the addition of
This reform: the law on public limited companies.

As for those responsible for administering justice, they are
remained awestruck by these innovations; instinctive-
They searched for their way; unable to
recognize amidst diverse interests new-
created, they naturally referred back to their
old evangelical compass of which I have, so many
Once again, the maxim is repeated: woe to me!
to the poor! But the reverse is striking:
Happiness to the rich!

From there to looking with admiration, then with envy,
The orgy of millions was about to unfold; there was a step there;
was crossed: to earn a lot of gold without it
know, it was a terrible cleft!

The magistrates succumbed to it; the prosecutors

generals or first presidents, like the others;
the trial of stockbroker Barraïa, held in Nice,
at the beginning of August 1885, gives one
New evidence; the testimonies gathered have
overwhelming evidence on this particular point; but these revelations-
The actions horrified the magistrates.

Hence the alternatives of anger and indulgence.
for men in finance and, instinctively,
a great veneration for success, whatever it may be
those elements had been.

Because, it's a fact: at times it seems that the
The judiciary is getting angry at the financiers.

However, if you look at it closely:

If the one condemned by morality is also a loser
definitive of the god OR, his case is clear and the severity-
The wit will be unheard of. But, if the condemned by morality
remained of the last good with Moloch-Baal,
Then, the indulgence will be maternal.

However, sometimes, young magistrates,
Full of life and devout, they attack a colossus
depending on the degree of appropriation. This one, for a moment
Surprised, he looks, says nothing and bows with a smile.
In this case, the solutions are never serious.

For his part, the young magistrate moves forward, then he
He grows old; then, he enters into the masterful unity
and embodies all the prejudices of the corporation; well
Better yet: when he gets out of it, somehow,

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he will himself join the public limited companies and
will give its name:

Thus: Mr. Cazeaux, a former magistrate, is an administrator-
tratcur of the Société des Immeubles de France.

Mr. Clément Simon, former Attorney General, has
administered by the General Reinsurance Company.

Mr. Numa Baragnon, former magistrate, admitted
Minister of Credit de France.

After what I've just written, would anyone suspect...?
today, only high-ranking lords like Roths-
Child, Biesta, Decaze, Cibiel, etc., were convicted
to compensate certain people harmed by their
How to manage the Decazeville forges?

Would anyone suspect that a substitute would be sent to their address?
a man named Vaney dared to utter the following words
sales:

"I acknowledge the best intentions of the
"part of the defendants (Rothschild, Decaze, etc.), but

"What I will never admit is that, under the
"covered by a public limited company, an essential company-
"capital element, it is possible for a council
"administrative tasks to be carried out, without responsibility"
"none, the acts and expedients that the law
"absolutely forbidden to all debtors, and who
"expose them to attacks and in their persons
"and in their possessions."

The acts and expedients attributed to Rothschild

and others by the deputy Vaney, consisted of
to have created a circulation of paper, to have cu
recourse to indirect loans, thus jeopardizing
the fortune of others in the vagaries of a business
a capture to which they sacrificed nothing, because they
They were fully aware of the dangers. – They were
condemned; only – there is only – the
Those compensated were not, as one might think
to believe, mere titleholders; they were
BANKERS! So that the judiciary
had deigned to protect bankers against others
bankers.

The eloquence of Deputy Vaney therefore loses, however,
his worth, and his meaningful prose, which I
I just tried to do better, and in short, I only manage to do better.
to bring out the fierce prejudice with which a Vaney,
Having become president, he presided over the proceedings of a case
famous, known as the Neuilly drama
tried by the Seine Assize Court in February 1871.

This concerned a debtor named (Godefroy,
accused of having killed his creditor with a gunshot
cier named Courtefois.

No witnesses were present at the scene; the accused
claimed that his alleged victim had committed suicide.

Here are the beginnings of the interrogation conducted by the
President Vaney:

“On September 8,” he told the accused, “an honest

"Man with key killed, in your living room, with this"
pistol, »

The magistrate has no doubt; for him, the accused is
guilty; also, like, a little later, this last-
nier, constantly mistreated, believed he could pro-
Test it by saying, "I am a man of honor!"
Vaney interrupted him twice, telling him
saying, "No!" and as the protesting defender
tait, in turn, arguing that his client was not
Although one of the accused, the astonishing Vaney, replied:

“— I say and I repeat, with all the authority of
"My character, that the accused is not a man"
"Of honor."

Is it necessary to add, after that, that Gode-
Froy was judged far less on the fact of the murder, at
which no one could have attended, except on the pro-
skills that were drawn from his background.

Among these precedents, there is one so
extraordinary, that the mere fact of having formulated it
This led to an explosion of indignation in the press.

President Vaney, searching during the hearing,
the life of the accused, dared to reproach him for having been the
product of an adulterous affair committed by his mother.

The entire genesis of the antecedents is there; Godefroy
He was a proletarian upstart, a wheeler-dealer,
not very likeable, if you will; and his private life...
knows certain debaucheries; but none of this matters-

explained the ferocity of an assassination which, deep down,
was useless, because it did not relieve him of any debt.

Physical evidence was lacking, however-
The sentence was reduced to ten years' worth of work.
forced.

I reported this criminal law episode because
that the moral transformations of the substitute Vaney
as president of the same name, it seems to me of a certain nature
to give an accurate notion of the morbid state to the-
which is afflicting the magistracy. — This state has two
distinct phases: one that develops at the point
The starting point of the career is the ataxia of advancement.

one; the other, which makes itself felt at the point of arrival,
that is, when the progress is so close to the
retirement, to the point where he almost merges with her; it is the as-
thenia of ambition.

This final phase opens the era of the imperti-
nences, containing, much more than one could know the
to believe, the sum total of small disappointments and minor
humiliations suffered during the ascendant period.

But the thirst for advancement is not only
the work of an acceptable ambition, it is also the
resulting from the pressing needs of material life.

Here the dangers of military fascination become apparent.
lioness.

It is certain, in all cases, that, single
or married, the magistrate has the absolute will to possess-

to amass enough fortune to be forever at
sheltered from hazards and, above all, never to be at
grappling with the difficulties he faces daily,
knowing himself that no one knows what he is worth
the measure of his justice.

No one escapes this financial necessity; also
The magistrate was recruited from among the wealthy.
than the rarer one recruited from among the wealthy
diocre; the reason is simple: the movement
the speculator had the direct result of increasing the price
of all things, from bread to shelter; and
such a magistrate, who was considered wealthy thirty years ago,
if he has honestly remained conservative in his
returned, is, today, in a relative state of difficulty; if he
He has daughters, he is poor.

From then on, a feeling of greed was born within him.
the appearance of these players who, in 48 hours, know
to earn several million on the stock market. From then on, invin-
targeted and even unconscious respect
takes root in his mind: respect for the speculative
happy teur; a cult is necessary: the cult of the mi-
omnipotent billionaire, who, materially at
less, can never again sink to mediocrity.

Therefore, and as a perfectly logical consequence,
he feels a deep contempt for the speculator who

succumbs, hateful contempt, because fear is mixed in with it.

I said earlier that the magistrates had,

Like other gullible people, taken in by the bait of the big
anonymous profits, strained, by the makers, to
public greed.

But when a writer dies, his books are seized.
reveal names; and one cannot believe how many
the lists of priests and magistrates are endless
trats having been seduced by the promise of be-
profits at 30 0/0.

There is, even now, at Mazas a speculative
the author was punished as justly as many others should be.
thousands of others having escaped justice, and
which had a specialty in attracting capital from
magistrates and priests.

I had, moreover, designated him in the docu-
commentary on the first volume, as a summary,
quite perfectly, the ideal of speculatory processes
whose practice needed to be eliminated.

He had chosen the Jewish bank as his adversary or
For a victim, that very fact had earned him a good
part of its clientele.

However, upon witnessing his downfall, I cannot help but
to bring it closer to that of the General Union; that-
this was described as a Catholic bank and fought against
the Jewish bank; now the Jewish bank counted, among
its most powerful members, the financier Erlan-
Ger; strange things! Justice has been turning for some time.
years around the latter, as if she

didn't dare touch him, while, in a flash
But she crushed all her former opponents!

Where does this come from?

Why do prosecutors hand over such a defendant to

correctional courts renowned for their severity
And what about those known for their leniency?

Why, finally, is this other accused person excluded from
The public hearing is reserved for confidential investigations.
Who exonerates her?

Because, we must know, the citizen wants
to use the right of direct quotation to speak in the public eye
public education – (and he generally resigns himself,
to take this path, only after having experienced inertia
parquet floors and their disposition not to give
(following the complaints brought before them), – this citizen,
I say, is still obliged to have his assigna-
tion by the public prosecutor's office which, alone, can designate him
otherwise the room, at least during the day.

Therefore, at the threshold of any correctional debate, we
meets the prosecutor's office, which represents, as one
public action is known.

Also, apart from indulgences or acquittals
scandalous acts, judged in public, it is up to the parliament
that the responsibility for impunity lies
granted to thousands of thieves.

I'm willing to admit that, placed opposite
countless complaints, many of which do not
are not serious, the substitutes experience some
fatigue and give in to some negligence.

However, every time a well-known financier,
is the subject of a complaint, the prosecutor's office is on alert;
We can be certain that these kinds of complaints are
read carefully and that, if it is not given
The next step is that there is a pre-existing opinion.
a kind of prejudice, which is never the conse-
consequence of a contradictory discussion.

Woe to the plaintiff who dares, after that, to try
of the direct summons! The public prosecutor will be
or hostile or indifferent, and as, in both
In this case, he will not have had the opportunity to bring any
evidence that the public prosecutor can
obtaining it alone will not be able to assert its rights.

It's even worse when it involves a crime;
there, the citizen can do absolutely nothing without the con-

court of the prosecutor's office; only the prosecutor has the right to put
the assize court is in motion.

It therefore depends entirely on the prosecutor's office, power
hidden and not controlled by the citizen or by public opinion
nion, to remove from the public eye the discussion
publicizes the most fraudulent financial activities
them and the most dangerous to the public interest.

Furthermore, the courts have a habit: they con-

insists on decriminalizing the acts that serve as the basis for the
complaint.

90 times out of 100, when, by chance, the plaintiff
was fortunate enough to be called up, he understands
to say: "Apply to the civil courts."

However, for those familiar with civil procedure, the
inconvenience, delays, bureaucratic hurdles and obstacles
of all kinds with which it surrounds the production of
evidence that it will allow to be offered for examination by
court, the prosecutor's response amounts to a
denial of justice.

Indeed, scams and breaches of trust are...
falsehoods, committed in financial matters, cannot be
prove, in most cases, that by means
of a seizure, carried out unexpectedly, of social books.

However, the mere fact of being notified by a bailiff's writ-
sier, gives the guilty party all the time necessary
to destroy the evidence of his wrongdoing.

Much better: thanks to the slowness of the civil justice system,
The thief can disappear with the money with impunity.
stolen, even while taking his time and defying his
victims!

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What I have left to say is appalling. Subtleties,
selections, carelessness of those entrusted with justice
Tice, all that is nothing! They do more: in the name of

They dare to inscribe, alongside the law, case law...
twisted dences which allow, more or less, to
legally commit all the offenses that the legislators-
The perpetrators had wanted to reach and punish.

Here is a doctrine professed by the chamber of
correctional appeals, presided over, on June 24, 1885, by
Mr. Boucher-Cadart - (the Comptoir in dus- affair
triel of France).

This doctrine skillfully condenses all the
doses of indulgence that the guardians of justice
will be able to hold reserves to save the financiers
which would be "recommended" to them.

These are still public limited companies and, all
particularly, strangely easy to constitute
a share capital without spending a penny.

In other words, the lawful method will consist of
not to pay metal to acquire securities
and to keep these only for as long as necessary to
to excite the Stock Exchange, in order to resell them at a profit;
it's the game of chance in all the beauty of its pa-
racism.

The famous law of 1867 requires, as we know, the payment-
actual amount of a quarter of the subscribed capital.

According to the case law I am citing, here is how-
Therefore, from now on, it will be possible to establish the capital of a
public limited company:

I want to build up a capital of 4 million, of which

a million paid. To this end, I agree with
eight or ten people and, together, we subscribe-
We have all the shares; then we draw from
installments, at three months, for example, to obtain, by
the discount, the sum of 4 million; it is this million
that we submit to the notary and,
at the founding meeting, we can
declare that the quarter was paid in cash.

This is the moment to remember that the ano- society
nyme is, essentially, a capital company,

as Deputy Vaney said, and that this capital is
solely responsible.

But this responsibility is only real if the
Capital is free and liquid.

Now, by the method I have just described, the
_ capital paid in is fully deducted, even before
the company functioned.

It will be objected that the founders are not
still the social being; masters Jacques, they only have
the cook's apron, and will only put on after the
coachman's jacket.

It will also be said that the subscriber is committed
for four-quarters; that, consequently, the first
A million may be owed and lost, it matters little.
because there are still three million to pay; I
I will reply that the capital to be paid is a simple
hypothesis; that in this case, I only have to start again,

for a second million, my retirement program, Alin
to be able to say that my shares are half freed
are in bearer form and, consequently, in order to trade them in
Sotck exchange.

Therefore, using known processes, I create
what we call a market, and I manage to sell
in public, with a bonus of 50 or 60 francs,
shares on which no payment has been made.

So, eight or ten of us carried out a charity-
a fee of 60 francs per share, or 480,000 francs, and this
The profit didn't cost us a penny; we rem-
Let's buy the tickets and that's at most if our
480,000 francs are reduced by discount fees.

At first glance, the moralist would find that there is
This is a gigantic scam; it's nothing of the sort.
because the correctional appeals chamber said, the
June 24, 1885: "It matters little that the payment of
"a quarter is absorbed in advance by the payment of
"drawn drafts prior to the constitution of
"society; the law only wanted to require the existence"
"of a payment, without worrying about its use
"Later."

There is something even better; again, thanks to jurisprudence-
caution, I can absolutely do without
pay the drafts drawn: |

All I need to do is slow their circulation
for two years and one month, provided that I had the
precaution to create, from day one, actions
half released and issued to bearer.

The first drafts drawn to constitute the
companies are reimbursed using a second
a series of drafts drawn, this time, by insolvent individuals,
but bearing the backing of society.

We need to know, in fact, that in Paris, there is everything
an army of people without any fortune, including the
The only social position consists of making tickets to
order with renewable circulation and to play the role
of shareholders on the day of the general meeting. That is
what I would call title truckers and
promissory notes.

They are given a salary, they are warned of the mo-
where those concerned will no longer repay; to this
at the moment they moved, separated from their possessions with
their wives, who went to Tonkin, etc...

But, at that moment, it is the moral being: society,
who became responsible because of her endorsement.

Also, when the installments are not paid,
She is the one who will be prosecuted. But for two years
and for a month, under the pretext of various matters, he will have
It has been possible to support circulation.

Let's clarify and push the figures further, to reveal
the enormity of the profits.

We are ten members. That's enough for
the law; capital: 40 million, of which 20 million was paid up.
thanks to drafts drawn before the constitution ct
replaced, subsequently, by other drafts having the
social signature, but created by insolvent people.

For two years and one month, the discount fees
and traffic costs will have cost us 2,400,000 francs.
But, when the time came, our title truckers
sold on our behalf on the Stock Exchange all our
shares for the amount paid, plus 100 francs
bonus, i.e. 350 francs; so that, two years
and one month after the general meeting, having both
formed the company and issued the bearer shares, we
We no longer own a single share. We
We therefore received 28 million. At the time when the
The last series of installments is coming due, we do not
we are no longer shareholders or directors;
a new layer has replaced us; on our
28 million, we were able to withdraw 2 million for
to cope, for two years, with the overhead costs and
to appear as cash in the balance sheets. These 2 million
lions and the 2,400,000 francs discount, that is, at
Total, 4,400,000 francs, plus the truck drivers' wages
neurs, or finally, 5 million, we make it the
sacrifice.

Then disaster strikes, the company stops paying, it
is declared bankrupt, the trustee calls the second

half; that makes absolutely no difference to us: the Court of
The appeal to the Court of Cassation absolves us of all responsibility. There
The share has been in bearer form for more than two years.

As for us, we received 28 million.
minus 5 million, i.e. net 23 million, i.e., per per-
it amounts to 2,300,000 francs, which is the product of ZERO
franc paid at the origin; we can enjoy it
quietly, without anyone being able to claim them
to label.

Deus nobis hæc otia fecit!

This god, or rather these gods, are the courts of appeal.
and of cassation.

The latter, on June 29, 1885, had indeed just
to decide in its infallible sovereignty: "that
"The essence of a bearer security is to establish no
"link between successive bearers; the transmission"
"which is done with it simply has the effect of making
"the new holder member of the public limited company"
"and to oblige him towards her; the rights that he con-

"The quality of his partner is inseparable from
"the obligation it imposes on him; but from the moment
"where, by a new cessiou, he himself trans-
"He cannot, by bestowing this quality of associate upon another,
"no more to be sought by the transferor than by the
"the company itself due to obligations which have
"ended with the holding of the securities; it follows that
"the transferor, in the event that he is obliged to release

"his shares transferred by him (which no longer exists)"
"after two years of being issued in bearer form), there is no recourse
"that against the current holder on whom it relates, in
"Right, the final responsibility for payment."

And that's how ten skilled, sheltered people
under the credit of a company, supposedly formed in
capital of 40 million, can, with impunity, pre-
raising, in the public's pocket, 23 million net, by
"two years, without work and without expenses, by the sole
abuse of a fictitious loan.

After that, people will still say that the Court of Cassation
is the safeguarding of public morality!

The Court of Cassation is uninterested in the matter; its
intervention is effective sometimes, often even
if you will, in matters of civil procedure, but,
In matters of criminal law, it is, quite simply,
like a fifth wheel on a carriage.

I certainly won't insult him by believing
whether she sees or does not see the violations of the
"form" in criminal trials, depending on whether it
finds the jury's verdict more or less correct;
but, as it rules by way of provisions
general, to establish the interpretation of the laws, while
leaving it to the judge to assess the "intentions",
In short, she only manages to entangle prodigious-
the civil courts within the jurisdictions
criminal and vice versa.

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In the area of financial law, which is real-
a separate right, to be completely remade and created
The Court of Cassation is floundering with all of this.
the most perfect good faith, but also with the most
complete ignorance.

Respect for parasitism, which dominated it by a
in a latent way, it invades him ostentatiously and brutally-
ment; the ruling I just reported above in
is clear proof; I could multiply the
examples if I were not afraid of transforming this
An ethological synthesis in a law course; I believe,
Moreover, having said enough to highlight
the flaws in the judicial system.

I will only say a word about the Court of Cassation
taken as a disciplinary chamber for the judiciary.

In this role, she brings a certain indulgence
fatal to the moral interests of this country. She obeys, I
I know, it's about the desire not to create more scandals.
in order to infringe as little as possible on the respect due to
those who administer justice.

But this goal is best achieved through indulgence.
or abstention, which leaves the facts to stand, of which
Public opinion takes hold, with varying degrees of
competence, which through a series of capable severities
to reassure this same opinion, deeply moved
rightly or wrongly, as soon as she becomes aware of part-
scandalous practices or maneuvers?

Finally, isn't there, on the rare occasions when
we see the action of the court manifesting itself, more than
Political theory versus practical discipline?

What becomes of morality in the midst of all this?
How can the people, whether more or less enlightened,
to rise to the cult of honor, when he sees the crime
impunity and probity are sacrifices, in a crowd of
judgments issued by the civil and penal courts
Nales? When he finally sees, in matters, at the bottom
of which looms the sinister shadow of the guillotine,
a childish form, demolishing an entire procedure
lasts, while, in those where it concerns the
means of subsistence for his family, the fruits of his

work, fraud and theft, having had the skill to
resorting neither to the knife nor to poison, triumph
of his honesty, without that honesty being able to
benefiting from the supreme court, thanks to the barriers
without number, which are accumulated between her and him.

Don't I have the right to say, after that, that the
justice, in the hands of its custodians, far away
to ensure social equilibrium, foments its disorganization
station?

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After studying the community, in its jurisprudence-
prudence and his mind, it is necessary to traverse
quickly the main incarnations of his so-

active veraineté, that is to say, the Prosecutor, the
Judge and the President.

THE PROSECUTOR

Head of the prosecutor's office at the first or second level, he is on-
all the uncontrolled appraisers of "facts and intentions."
continues or does not continue. His mistakes, more or less unconscious-
These events can completely paralyze the application of laws.

One becomes a public prosecutor just as one becomes
lawyer or judge, that is to say, by entering law school
of all the precepts of theocratic parasitism, tending to
to create justice from the debris of equity.

The future prosecutor enters the prosecutor's office in the form of a
young, fun-loving, and skeptical student: the modern bourgeois,
imitating the ancient lord, he quite willingly distributed his gar-
lessons between the bank or the Church, the justice system or the army.

These novices are testing their ignorance on the parquet floor.
the most important ones; citizens of small countries pay
Therefore, the costs of their education.

The deputy prosecutor's dream is to plead in a major court.
The few workers are, at first, filled with great zeal; they

They seek to distinguish themselves against some colossus. Having done so, they
are almost certain to move forward and receive their fees
of prosecutor. Once there, their zeal waned; in a
In large cities, however, they are more alert; in Paris, their
Triumph is a political trial. That is what decides the advance.
cement. This advancement has two outcomes: one becomes president
chamber or attorney general.

The higher a civil servant climbs, the more power he has; the more he has
The less power there is, the less fervor one has. When, by chance, one de-
When the Attorney General at the Court of Cassation arrives, it's all over.

It is, above all, in the functions of the public prosecutor's office that the insufficienc

the issue of salaries and the dangers of advancement
make the most sense.

This organization is a reversal of logic. Putting
at the very threshold of the application of the law, the youngest and the
more inexperienced, instead of placing the most enlightened there by
Study and experience both prepare us for injustices.
and the scandals; consequently, it shakes the social balance.

The major problem plaguing the judiciary is, precisely, the
personalism, the dangers of which I have already pointed out above.

This is obvious to the audience. The prosecution is
constantly on stage; he is no longer a man who has elected-
He's playing a part; he's an actor fulfilling a role.

It is not uncommon these days to learn that a
The young magistrate stood and exhibited himself for the first time at
eyes of the woman he wants to marry, in the exercise of a beautiful
indictment.

Ridicule truly is eternal, and if Molière were alive,
he would repeat on the judiciary what he did on the
medicine, by showing us a substitute Thomas Diafoirus,
graciously inviting his fiancée to come and see, "to
to entertain", the dissection of a crime “on which he must rai-
SOo:Iner.

There's no need to say "no," our young priests of action.
The public perform graces with their lorgnettes and their long
sleeves, and one shudders to see them blossom above the tears,
ruins and dishonor, or the silence of their smiles
or the ironies of their eloquence.

One shudders even more when one considers that it is
from among these smooth talkers who will one day be chosen as judges.

THE JUDGE

The judges' staircase has several steps; first there is the e-
first the substitute judges; then it's the stepladder of the regular judges;
Finally, it's the chair of the judge assigned to the investigation.

— At the commercial court, the judges are full of timidity
boldness on legal issues and full of audacity in the
factual questions; in general terms, they respect better
equity; but, as they often offend the law, the judges
Civilians often say of them: "They don't understand anything about it."

Although not without some shortcomings, the college
consular judges have given evidence of common sense to
regarding many financial questions. In this matter, the
Civil judges rarely overturn their decisions; if he manifests himself
A disagreement arises, rather, when the same actions occur
financial matters are subject, separately, to the jurisdiction of the courts.
lionnels and to the commercial courts.

The consular judge generally has a commercial fortune.
independent commercial; its ambition moves between the Chamber,
The Senate or the decoration; he has rather broad ideas; no
exempt, however, from the theocratic parasitism of which they
rather accuse the Jewish nuance. Its great weakness, as
I will explain this later, and it manifests itself through the auxiliaries that it
employment.

— The civil judge has little initiative; whether he works or
No, he is absorbed by the president's personality.

Moreover, he is chosen from among those who have the least gift
of speech.

However, since the reform of the judiciary, the judge
seems to aspire to importance; in court he takes on
Notes, he speaks in the president's ear, he leans on his elbow or squares
with intentions in the pose, to listen to the substitute or
the lawyer; in short, he's doing what he can to attract attention.

— One of his good fortunes is being seconded to the ins-
instruction, because there he will be able to find some means-
rather than simply making oneself known and hoping for a seat,

Immediately upon his appointment, this judge, formerly silent and nodding,
a hat adorned with the president's kind words suddenly becomes a
petty despot; willingly, 1l mel in their wrong, and the parchment which
and the police headquarters.

An extraordinary thing: out of 100 cases, burglary,
assassination, political crime, he refers 90 of them to the chamber of
accusations.

But, out of 100 cases: financial crimes or offenses, having
their source in the interpretation of the law on social security
anonymous, it's barely 145 or 20 that are retained for
to reach a hearing.

Despite this, the investigating judge provides great services;
but, like the commercial judge, he suffers from an infirm-
moth-eaten; he almost always uses poorly chosen auxiliary verbs,
and he places excessive trust in them.

— In general terms, and despite his desire to distinguish himself,
The civil judge is a serf bound to the letter of the Code.

Justice of the peace, judge of first instance or appeal, he does not
He will never happen to underline, through ingenuity, benevolence-
It is harmful to the poor, and highlights the many flaws in the law it applies.
He reserves the sweets for the financial criminals; for their
he deigns to torture the texts.

In politics, his independence may not be entirely...
equals that of the German judges (those of the time when
reigned the prince, a friend of Voltaire); but, in jurisprudence, his
generosity appears to be less than that of the English judge.

I don't know if a miller from Sans-Souci would find, at-
Today in France, there are judges capable of protecting him against
the demands of an owner named Grévy;
But, for sure, it would be difficult for me to cite a judgment
as spiritually leval as that of an English judge whose
I will report the case:

English law permits usury, at all rates, even at
the one of 130 percent, which a certain lender had chosen for
Calculate the annual interest of 20 pounds sterling. Cited before
The judge, his debtor, was asking for time; the latter was

So destitute he was reduced to begging. There was no doubt about its legitimacy.
of the debt, the evidence being undeniable. Hand over this poor man
The devil to his creditor was, in the short term, to condemn him.
to die of starvation; however excessive the interest, the sentence
could not be avoided; the judge had only one discretion: it was
to dedicate time.

He used it: he condemned the debtor to pay six pence per
months up to the amount of the principal and interest. At this
He took into account that he granted a period of approximately seventy years.
for interest and fees.

Ultimately, this judge left it to the vagaries of life to decide.
reduce to normal proportions the depreciation and the in-
interest on the loaned capital.

But what would a French judge have done in such a situation?
He would have condemned the debtor without worrying about the extra or
less ferocity in his decision, eLil would have fallen asleep tran-
'keel, in the placidity of duty fulfilled.

Deputy prosecutor, public prosecutor, civil, correctional or investigating judge
Lion, he passed through a small number of cities and a large
number of cases; finally, he's president!

In the first instance, only one is actually president:
all civil and criminal courts are required
by vice-presidents; likewise in the courts of appeal and
In the Court of Cassation, there is a first president and presidents of
rooms.

As for the assize courts, they are presided over by a con-

a judge at the Court of Appeal, specially appointed for this purpose, and
therefore a candidate for a higher rank.

The presidents of civil courts and the first presiding judges
Course materials are therefore, purely and simply, master-
high-ranking officers, effectively performing the functions of commissioners-
reporters on the conduct and qualifications of their inferiors.

Similarly, the vice-presidents, having the leadership of a
chamber, are delegated by the holder and, with regard to their
assessors, they fulfill pretty much the same role as

censors.

I will primarily be responsible for this function insofar as
concerns the direction of debates in public hearings.

It is especially there that it takes on a personal, mer-
vigilantly served, moreover, by the discretionary power-
the number that the law assigns to him.

In court, the president is an absolute sovereign; everything is his
is permitted and, if I were to cite the numerous transgressions
presidential elections, I would have to reproduce, in this place, everything
the volume entitled: The dossier of the judiciary, to which my
The very witty colleague Aurélien Scholl added a preface.
in the dazzling style for which he is known.

I will simply point out this particularity of
Human nature, by virtue of which all defects and
Human flaws suddenly manifest themselves, as if despite
He, every time he feels in control, that is to say, in possession-
sion of absolute sovereignty.

The deputy and the judge manage to maintain themselves fairly well
in a fairly uniform tone.

The president almost never succeeds at this; that's why
Accused, witnesses, or litigants may have known presidents
rogues, good children, jokers, ironic, impetuous, be
the whole range of characters which, ordinarily, do not develop
pent than within the family and between the four walls of private life.

In civil matters, their verbose activity is evident
less; moreover, the dialogue is limited to people of

dress: some more or less dry observations on the duration
pleas; discounts granted or refused, not without
some mischief; a particular way of saying:

— “The case is closed; in two weeks, for the judge-
"Lying."

And that's all.

Things change for both petty and serious criminals; there the
the president questions and is in direct contact with the
ordinary citizen.

I have already had the opportunity to show a prejudiced president,

by his words, the guilt of the accused; I will add only one
the only example because it indicates the existing antagonism, more
than ever before, among magistrates, since the so-called reform
accomplished in recent times.

The event took place in Corbeil towards the end of
July 1885.

An investigating judge, Mr. Birague d'Apremont, presided over the
Correctional chamber. The only inspection of that name
recalling this Birague, cardinal (an Italian), who, said
Voltaire, strongly inciting minds to the massacre of the
Saint-Barthélemy, predisposes one to discover, in the person who...
currently carries, a deeply rooted clerical figure.

On the other hand, the magistrate representing the ministry
The public had a name of "Cahen", accusing, without mincing words, an origin-
Israelite gine.

He was a fourteen-year-old child accused of having demolished
a Cross.

The public prosecutor's office itself called for indulgence.
agency in these terms:

— Ah! If it were a work of art, a valuable painting, I
I would demand a sentence accordingly.

Then the president interrupted him, saying:

— Yes, if it were an object of art, like the one that is at-
above your head, isn't it?

Above the speaker's head was the bust of

the Republic; Cahen was not disconcerted and replied:

— It is not my habit, Mr. President, to do
to degenerate my indictments into dialogues.

After which he gave his conclusions.

It is likely that it is on the back of the young accused that
the storm, thus rumbling, was about to burst.

I admit that the public prosecutor's office may not have
was not very happy with his choice of comparisons; by
the art object, the Jewish bric-a-brac had shown a little too much

tip of the ear; he could have invoked other considerations
tions; youthful carelessness or poor education
who hardly choose between an art object and a bollard-
fountain.

But what about the president's allusion and his opposition?
tion of the cross to the official emblems?

There is, in this short dialogue, a narrow-mindedness that is not
made to give a high idea of the current level of our
judiciary.

In any case, the example I just cited confirms
my previous observations, and I would readily bet that
the president of the Corbeil criminal court will not arrive
not quick to be advised.

It would have been better for him to have to judge a beautiful contra-
intervention in the 1867 law on public limited companies. It is in
such a matter that one can point out; not that there exists a
a definite course of action; but, with a little flair, one
unexpected results can occur.

Therefore, I will conclude this study of presidents by recording-
simply stating the facts that follow:

A former public prosecutor in Toulouse, author of a draft law
amendments to the Code of Criminal Procedure were, well, a beautiful
one day, sent to Paris and appointed president of a chamber
correctional. His name destined him for the study of crimes: he was appointed-
Bagnéris was peeling; as we can see, the prison is in this word.

He had barely settled in when he found an opportunity to make his presence known.

loudly; for it was he who, in December 1882, had to con-
damn the two wrongdoers from the General Union.

Less than a year and a half later, another uproar; the same
Bagnéris signed a judgment proclaiming the innocence of the
directors of Crédit Général Français and, among others,
by Messrs. d'Erlanger and Berthier. A year passed and the roul-
The report on the judiciary, published in August 1885, reveals that the
Even Bagnéris, already promoted to councilor, is currently doing
part of the indictment chamber.

No other president has experienced anything like this.
whom I have already mentioned: Mr. Ruben de Couder.

In January 1884, this magistrate condemned, in certain circumstances...
solemn constants, some financiers of Crédit de France
very well regarded, it seems, in the Republican party; not content
In addition to this, in September 1884, he was still condemning administrators
Zodiac architects, among whom were
elected representatives as Republicans. However, the same rotation of
The magistracy, published in August 1885, informs us that this
The magistrate remains vice-president of the court of first instance.
instance, but passes to the eleventh correctional chamber
to the third civil chamber.

Thus, finance does not bring happiness to everyone equally.
world, and I wonder what the reflections might be
magistrates who, with a personal interest, much more
attentiveness and investigative spirit that I bring to this
work, witness advances or delays which,
even if attributable to chance, they are no less extraordinary

dinars.

VIII
Auxiliaries for justice.

The waiter. — The clerk, — The bailiff. — The referees.
— Liquidators. — Trustees. — Civil and legal experts.
Criminal. — Notaries. — The solicitor. — Legal aid.
— A gunshot. — The auctions. — The lawyers. —
Money matters. — Council of the Order. — Tolerance. —
Various scandals. — Ambitions.

Here is the endless sequel of the auxiliary em-
bent by the sovereigns of justice:

— The most powerful of all and the most irresponsible
Sand, as I announced, is the waiter;
Ultimately, it depends on him, without appeal and without
cassation, the opening or closing of the door
behind which is the substitute or the prosecutor
the person you need; the president or the
judge whose files he carries.

Anyone: solicitor, bailiff, lawyer, expert,
trustee or commissioner, everything passes through his hands.

It depends on him whether a file is forgotten by
A careless mistake on Monsieur's desk; that a letter

It 9

either delivered exactly, too early, or too late;
that a citizen, in pursuit of his right, may or
cannot reach the official who, often,
His life and honor depend on it.

Go ahead, to a boy who says to you: "Mr.
The public prosecutor has left, » reply:
"You're lying, he's in his office."

The president himself, who had charged his son with
transport the files he is going to examine or that he
will examine; this leader who lives amidst chaos,
What can he reply to this subordinate, when few
calm, himself, in perfect order of his
documents, he questions him under the circumstances
following:

— You didn't touch anything on my desk?

— No, Mr. President.

— But I asked you to take this bundle to
such a place.

— It's done, Mr. President.

— You haven't lost anything, at least?

— Oh! (with a smile) Mr. President
I know that word is true, I never lose anything.

And yet an important piece has disappeared; and
It is the honor or fortune of a family that is
in play |

Do you believe that this magistrate will resign himself to con-
spanking for negligence, whether he is the author or

No, he's still responsible, isn't he? But, for
To get to the bottom of such an accident, it would be necessary

scrutinize his lifestyle, dissect the visits
that he receives, and the waiter knows so much
things!

Well, it's dreadful to have to declare that,
in many cases, on the "skillful" advice of a

intermediate, important parts are, or dis-
published, or found too late.

Generally, the service boys are hon-
netes: but, in an era where public conscience
is so deeply troubled by the actions of
finance; at a time when old servants,
Having grown old in the harness, they disappear one after another.
the management of all positions of trust; at one time,
Finally, where the choice of civil servants is almost
entirely at the mercy of chance and intrigue, which
therefore would dare to consider with a calm eye the mys-
formidable threats that can be hidden behind the
Negligence on the part of an office boy?

And then, who will dare to tell these other mysteries?
still buried between the bailiff and the same
boy, when it comes to this routine operation:
The fee tax? Who will tell how, thanks to
certain indulgences, the poor debtors
Are they paying fees they don't owe?

Who can say how the delays in au-

Discipline, pleadings, and judgment? How?
a matter, coming in a useful order, will be found
Suddenly relegated to the back row? How?
year after year, a trial, after having suffered
all delays by the bailiff, the solicitor or of
The lawyer may still face significant delays.
capable of making it last four or five years
Again? — Let's move on.

— Above His Majesty, the waiter
The clerk sits on the throne.

A very important, highly educated person; always tough
to the petitioner, still protected by the president,
to which he owes the frequent subsidiary functions
estate liquidator and other work
lucrative.

The clerk is, above all, haughty in attitude when
He is in court; in his office, he is...
mant. It is subdivided, moreover, into numerous fragments
The offices and the registry offices are almost like ministries.
Generally, the clerk offers little leverage to the
critical; a few cases have occurred of disposi-
hairs, truncated in the decrees or judgments, but
are quite rare, fortunately, and, most often,
we manage to keep them out of the public eye
audience.

— Here is the Aiusster; it comprises three classes:
the court clerk, the member of the trade union and

the simple bailiff. Those of the first two classes
have a very great circumspection; at most
if, in exceptional cases, they seek
"Advantages" for the tax on their expenses. However-
at the very least, they have a particular respect for their profession.
sion, the nature of which is often very unpleasant.

The vulqum pecus contains: the brutal bailiff,
the bailiff-banker and the bailiff-business agent.
It is among these latter that we find the least
scrupulous; these never stop in front of a
procedural trickery increasing their profits; the
An ignorant public is incapable of warding them off.
effects, which are, almost always, the loss of a
trial; these bailiffs, the disciplinary chamber
knows well.

All of them, whatever class they belong to, have
bought their charge; in Paris, the price is very
pupil.

Despite the oversight of the chancery, which
more than once, demanded reductions, the bailiff
seller and the future 'buyer' bailiff agree
between them to conceal the true figure, at
means of long-term secret treaties; from
then, their profession becomes a form of trafficking, like a
other whose profits they are forced to exploit.

These facts were discussed ten years ago, when
The bailiffs sent a petition to the Assembly

national, to obtain an increase in their
prices.

That said, it must be acknowledged that there are certain-
in Paris and even in the provinces, bailiffs
austere yet benevolent; who, far from treating
with ferocity the people they deal with, their
are often gentle, and even helpful.

Bailiffs are not recognized as
public officials; that, at least, is what
results from a ruling of the Court of Cassation of
July 47, 1885; according to this ruling, they are neither
"depositaries or agents of public authority nor
"those responsible for a public service or mandate,
"even when they act at the request of the party-
"Question." |

This legal precedent, which arose during a trial
where proof of the defamatory allegations was offered
toires, is difficult to justify; in fact: is fonc-
public official "any man whose function is
imposed by law and subject to oath.

However, it is well known that no procedural act has
an official character if it has not been served by a bailiff.
The Court of Cassation undoubtedly wanted to...
to treat the bailiffs at the jury's judgments, and to
She preferred to paralyze the defamation, because she knew
It is very good that direct action by an individual, against
a bailiff, for actions related to his duties, is

admissible not only before the chamber of
discipline of the corporation, but, again, before the
criminal courts.

Its jurisprudence is nonetheless very da-
manager.

This is yet another example of the cases where this council of
interpretations alter the substance while maintaining the appearance
to respect the form.

It would have been much more honest to declare that the

defamation against the bailiff would not be brought
before the jury; lacking this candor, she posed
in principle a falsehood, which can be misused
to violate, once again, the defamation law
as amended by the press law.
If this case law only concerned the
bailiffs in Paris, perhaps it would be tolerable;
but as it also applies to the huis-
siers spread across the entire surface of the country, she
leads to appalling results.

A very large number of municipalities have for
The mayor, a bailiff. The voters have likely-
wanted to honor this civil servant (badly-
(according to case law), and perhaps also, to have some
rights to his good graces.

However, in small towns, the bailiff is
A power and a scarecrow. Just imagine.
the bailiff-mayor acting in his dual capacity,

and you will see how abuses of power are added-
teront to the abuses.

So, go to a court and ask
to prove wrongdoing committed by
The mayor-bailiff? In most cases, the
The mayor will cover for the bailiff, and the bailiff will defend the
mayor; it will be very difficult to separate the two pou-
SEE.

It is unheard of that moral authority, attached to
the municipal function, was not deemed incompatible
tible with the ministry of the seizing bailiff and
selling a debtor.

A large number of municipalities are thus suffering
An intolerable tyranny. (In the chapter on the Holders)
of the force, I will tell how, in a small
town in Calvados, the mayor's son was able to
to award a citizen's factory, after having taken it from him,
previously, his wife and having him expelled
as a foreigner.

The intellectual level of the bailiff
Large cities, with Paris at the forefront, have a relatively high rate of [taxable income]
that of the provincial bailiff is just as low, established
bli in small towns.

Facing the ignorant peasant, the bailiff is like
a light "in the dark den of justice." He has
replaced the medieval clerk, so that this name
remained with his employees; in short, he sums up the whole

legal background, but, having less education, he exaggerates it
distortions and Jewishness.

And now, where is it recruited from? Everywhere! — We
requires no diploma from him, as is done for

- court clerks. Bailiffs don't even have

You don't need to have a high school diploma.

All the dried fruits of intelligent work can
Therefore, they aspire to acquire an education; it is enough for them,
being twenty-five years old, having satisfied the
laws on military recruitment; having worked,
at a minimum, i.e., two years with a notary, a
a solicitor or a bailiff, or three years at the registry of a
court of first instance; after which, on a
certificate of good character, issued by the trade union chamber
They pay a deposit and take an oath.

— Between the bailiffs and the other officers
nisteria, the choice of which is left to the litigants.
position themselves, as auxiliaries of justice,
arbitrators, experts, liquidators and trustees.

These various parasites are imposed by the judges.
As for their recruitment, it is implausible to
negligence. Anyone can apply and
obtain one of the four titles I just listed-
to mérer. |

These people are, however, among the most formidable.
because, officially or unofficially, the judges

place absolute trust in them.
9.

I know very well that there are lawyers among them.
failures and ruined lawyers, especially in the category-
category of arbitrators and trustees, but it is not
There's a guarantee there.

In any case, they prepare almost all the
The work of the commercial courts: how?
They alone know, and also the unfortunate justice-
ciables.

— The referees tax themselves and do not work-
slow passant while they do not have their provision. This pro-
vision is presented by one or the other of the adversaries,
They don't care; the payment decides the summons.
assembly of the parties in their chambers; then they draw-
feels a relationship of which it is extremely rare that
The commercial court does not accept the conclusions.
siions. We can judge the abuses that are the conse-
consequence of this organization, especially for the poor
The devil who cannot pay the provision; there is no
Not even legal aid is possible here.
as before civil courts: the unfortunate
who, after having been able to spend 7 or 8 francs, for
pay the bailiff needed for the summons, then
2 or 3 francs deposited with the clerk's office, in the hope
to personally handle his case and defend it,
in order to avoid the fees of approval, there is, all of a
suddenly, thrown off balance when, eight times out of ten, and despite
Despite his protests, he was sent back before an arbitrator.

He is even often given the advice to acc-
accept this path to go faster; for, in the
Otherwise, he will be at risk of losing four hours.
every two weeks, for at least six months,
before arriving at the hearing in a timely manner. If
accepts the referee, he is suddenly in the presence
of a required payment and, if he cannot meet it,
His claim will remain dormant for years. Jus7ee
that he found the money.

Let's apply this case to a poor, destitute complainant
more than the justice of the peace can judge, by
Example: 500 francs.

Imagine that he is counting on the sum to eat
that we owe him, and you will see by what terrible means

Anxiety will force him to go through it! Only one way
What remains for him is to voluntarily reduce his
request for one hundred francs, because then the judge of
peace will be able to give him, within a period of approximately
40 days, a final and enforceable judgment. This
Jewishness is, as we can see, perfectly suited by
our codes.

— Let's move on to the trustees. Here, it's a completely different story.
This is a case! Their existence as a corporation is an abuse.
incomprehensible; they have no reason to exist
legal; however, they are and act as
little kings, sharp, cutting and, exceptionally,
paying the creditors. Covered by the judge consu-

The one who appointed them, they do what they want and
That would be a very bad trick to play on the judges.
of commerce than to seek, one day, their res-
Written responsibility in the law, to redress abuses
committed by these strange parasites.

In the legislator's mind, the trustee should
to be one of the creditors charged with acting for the good
common; it is only through tolerance that the
courts in some major cities have admitted
professional trustees to whom they entrust,
Usually, it's about managing bankruptcies. Nothing is
more harmful to the interests of debtors and
creditors. The mere fact of seeing a same trustee
Managing multiple bankruptcies should open one's eyes
justice regarding the countless dangers to which
This accumulation of information exposes public integrity.

— Remove the bankruptcy, and the trustee is called admin-
administrator or court-appointed liquidator. In both cases
In this case, their story is full of horrors. Suicides
Judicial proceedings involving citizens are frequent.
newspapers from July 14885 recounted one, vera-
Absolutely heartbreaking! Yet, this is just one case
ordinary.

— Let's move on to the experts.

These are specialists.

A doctor, an accountant, a linguist, make a
demand; if they have support and are actively scheming-

ment: after some time, they will see each other
registered on the list of sworn and certified experts.
The expert does not charge a fee, 1 liter is paid by the court;
This represents, at a minimum, 500 francs for him.
per month, whether he works or not.

They came out of nowhere, they're still belching from the day before.
the next day; kings poorly paid, it is true, and, by the
Human morality, all the more infallible. It is
the expert chemist who finds poison where there is none
He doesn't have it and can't find it where there is some. He's the expert.
doctor who criminalizes or decriminalizes
acts.

It is the handwriting expert who pontificates on the
jambs and imperturbably attributes to Pierre this
that Paul wrote, or vice versa. He's the expert.
accountant who sees or doesn't see the tricks of
accounting.

I would gladly add to this list
the expert-charlatan, as Rochefort would say, if all do not
did not seem to fill this wonderfully
last job.

The most serious issue is that the entire criminal justice system,
and often civil justice is in the hands of
those people.

Prosecutor's office, investigating judge and even jurors of
Assize court, hasten to accept their conclusions-
sions; they seemed happy to unload their

responsibility for irresponsible people, because the expert
is irresponsible and unassailable.

Justice covers him with its majesty; the fact mate-
riel being admitted and judged by him, the Court of Cassation,
As a formalist, he will have to limit himself to investigating whether he has not,
by chance, swore an oath with the right hand or the
Left hand. If it's the left hand, everything is...
Start over. This is really ridiculous!

As for the unfortunate ruined, as for the incarcerated

Those wrongly convicted or guillotined by mistake, so be it.
For them! The expert, earning 500 francs a month, gave
orders were given and justice bowed down.

— I will move very quickly through the subject of notaries,
legendary provincial magistrates and dandies
high places in Paris; their corporation has seen
multiply the number of disasters, at the same time
that the number of public limited companies was multiplying.

The notary's long-standing integrity has become more
even rarer, and I attest to this in the Gazette des Tribu-
In the same way, the delicacy of the notary profession has declined.
at a time when rents were rising.

Notary fees are very expensive and,
Normally, their clientele has decreased as
that finance has become more popular.

However, at a time when income is increasing
Its sole purpose is to motivate an exaggerated inflation of power.
of capital, the real income, is the series of

°

Sales based on increases in this capital. — A study

Was it worth 50,000 francs thirty years ago? It is listed

150,000 today; therefore, it must produce

Three times more. From then on, charging became an industry.

with as much monopoly as that of the railways

iron and less control, again, if that's possible.
The conclusion is easy to draw.

Here now is the lawyer.

He, like the notary, pays a very high price.
its burden; its monopoly is even more direct,
because, in civil court, the role of the solicitor
is mandatory.

The true merit of a lawyer is to be reliable.

He must know, perfectly, the thousands of shoe-
traps, ruses, and snares, including those set by the Jews who have
Inspired by the Code, they have sown the seeds of civil procedure.

As, strictly speaking, all the ma-

The lawyer's duties are written in the law; he practices them.
tick with absolute security; be a scoundrel with
The law is about being honest. To deceive, with the Code in hand,
it's putting the opponent in the most legal way possible
of the world!

Some lawyers say, good-naturedly, when
the exposition of "their skillful tactics" makes a high-

le-corps to an honest customer: – “What do you want?
"It may be a bit roguish, but it's
"Absolutely regular." They then proceed to...
The dazzled eyes of the customer, the thousand methods that the advers-
saaire employs or will employ; he explains how
it will paralyze one maneuver, thwart another;
will warn this one, provoke that one, and he shows
Finally, how the opponent will get himself into trouble.

The lawyer is a fencing master who practices swordsmanship.
crime with a roll of paper. Unfortunately, this
The roll sometimes unhooks the sword of justice
whose point, made of good steel, is very capable of killing
"in the form of a trial".

Consequently, the lawyer has no other concern-
tion than to bias by deceiving one's opponent. He
He thus acquires the habit of duplicity; he brings
in all matters a spirit of petty-mindedness which, for
a man of honor, in the highest and most generous sense
the word's treachery borders so closely on dishonesty that it has
it's hard not to confuse them.

There are, however, lawyers of a rigidity and
of impeccable delicacy; I'm not talking about
The professional delicacy which, for them, consists of
to practice all the dishonest acts of
the procedure, but with absolute delicacy, that
which I will call: generous and chivalrous.

I know some of those; they are, generally,

their father's successors; in their inheritance they
found their study all set up and often...
Respectable traditions. These are the ones that the
Modern jobs disgust the most; they are the ones
still others who confided in me.

With a few honorable exceptions, the lawyer
modern is, in fact, very different from what it used to be
thirty or forty years ago. He, too, is turning to
finance; he has become ambitious; he dreams of the mandate
municipal or parliamentary; it's expensive; too
He is fierce when it comes to fees.

I said his ministry was mandatory. One
the only way to break free from it, or at least to
not having to pay for it means asking for assistance.
legal proceedings.

A committee was created under this name, composed of a
registration officer, prefectural agent,
and three other people chosen from among former
magistrates, and among lawyers, solicitors or notaries,
practicing or no longer practicing their profession. The
The choice is made by the civil court to the jurisdiction
to which the dispute will be submitted.

Unfortunately, the cases where
this assistance managed not to shirk its duty; for sc
Stealing is his constant preoccupation!

In criminal matters, she agrees quite easily-
lying; moreover, she could not abstain, because

one of the parties involved is always the ministry
public, that is to say one of the members of the corporation
tion, which must act in the very interest of its
progress.

But, in civil matters, she is reluctant to accept the post-
possible. It is restricted, almost exclusively, to
essential aspects of social law, such as:
separation, divorce, alimony
disavowals of paternity; in short, it is limited
to personal actions, in which poverty
the individual offers no hope to the appetite

fees.

But if, unfortunately, it is a citizen
ruined, precisely because he is not paid what he deserves
He owes it to him, and is powerless to obtain justice, because he
cannot afford to pay for it, all sorts of difficulties
difficulties are raised.

Legal aid is empowered to reach an agreement
or to refuse. She is not required to provide a reason.
her decisions. Ordinarily, she prejudges the case
whose files she was given; she decides
thus, without hearing anyone, the unfortunate
The claimant will either win or lose their case. In such a way
so that, for the indigent, there is no discussion nor
contradiction, neither judgment nor justice.

“To him who has, more will be given; and to him who does not have
"Nothing, not even that, will be taken from him."

To compile a list of the countless acts of plunder thus
favoring is almost impossible.

However, a portion of the
The magnitude of evil will be revealed when we know that, in the
committee making the sovereign decision on refusal or approval
Dance, the opposing counsel is present. He has the right
to discuss poverty; however, 99 times out of 100 he proves
that the claimant is a millionaire disguised as
poor, otherwise a furious and malicious litigant
faith; for, know this, to the reader who has affirmed your
fortune by buying my book, we do not fill the
conditions required to receive assistance only by proving
that one is not subject to taxes on movable property.
_ So you pay 2,000 francs in rent; a mise-
Your landlord steals from you and ruins you;
not having reached its term, it pursues you and will
You sell yourself. You request assistance to obtain
what is owed to you and also to delay the sale of
your furniture.

It's a lost cause! The tax collector will claim that you
You are taxed, so you will be sold immediately.

But as soon as that's done, when you have been
expelled, when you have become a mere vaga-
Bond, not imposed, and for good reason! Oh! So, you
will fulfill all the conditions and if your debtor

does not have overly powerful influences, CAN-
BE able to obtain assistance in order to plead your case

against him. This could last two, three, four,
five years, during which you will have the right
to die of hunger, and him, the ease of hiding his
fortune under the name of a third party, if he prefers
flee abroad. Such an organization must have
to provoke a lot of anger.

In fact, the persecutory methods of some
Their confessions brought reprisals upon them.

We will see, particularly through the following example, that
their devious nature adding to the difficulties of which the
The code of procedure surrounds the rectification of er-
errors committed in civil matters have, sometimes,
pushed the victims of these errors to commit a
a crime solely to gain the favor of judges.

The case was sensational and unfolded
before the Seine Assize Court in June 1884.

Here's the fact: a man, the victim of a mistake
judicial authorities had been exasperated by the actions
of a lawyer and had ended up shooting him
gun.

At the hearing, there was no ambiguity about the mistake made;
Everything is going smoothly regarding the attempted murder.

The prosecuting attorney did not
no other way to incriminate the accused than to pre-
to be seen as "exploiting, in order to enrich himself, the error
"committed by the justice system against him."

The man is ruined by an erroneous judgment; he

proves the error; the accused counters with "res judicata";
He has a title, he uses it.

In fairness, the error is irrelevant; for
The lawyer, on the contrary, counts twice.

The man is a family man; robbed, he panics;
For him, there was only one way to have judges: com-
He commits a crime. He does it.

This is the man whom the public prosecutor calls a
exploiter; he depicts him, according to the theory of
upstart bourgeois, like an individual who has done
all the trades "without prospering in any of them", and
He ends by hurling the epithet "de-" at him.
class ".

Having failed and, moreover, having been robbed,
These are the first two crimes of this man;
Therefore, his attempted murder constitutes a repeat offense and
He deserved the full severity of the law.

But the jury was composed of defendants who had,
presumably, knowledge of what the weight of the
civil procedure; he took pity on the accused and
delivered a verdict of acquittal in his favor.

The case I just mentioned was known to
public under the name of the drama of Rue de la Paix;
The accused's name was Pagot and the public prosecutor was
Mr. Quesnay de Beaurepaire.

If I have recalled this lawyer's criminal theory,
Firstly, it's because he himself holds a high position.

in the minds of legal professionals, and that, consequently,
it represents the psychological state quite faithfully
of the majority of our magistrates.

If, instead of addressing subordinate judges
to a jury, his indictment had been addressed to
judges responsible for sentencing and enforcing the sentence
(which is the case for the correctional court),
It is certain that Pagot would have been convicted.

So far, I have only examined the solicitor acting in
view of a trial; but his ministry extends well
beyond the audience.

In consultation with the notary, he has, in a way,
monopolized real estate sales and we can say
that these auxiliaries of the law are truly the
Real estate brokers. Also,
Like their counterparts in the Stock Exchange, can they,

easily, to create average courses.

Apart from sales negotiated by private agreement and which
are the least numerous, every time he
the aim is to construct a building, to satisfy a
for a debt or for the division of an inheritance, it is necessary
to hire a lawyer.

The law itself prohibits any agreement by
which a creditor would reserve the right to do
selling his debtor's properties, without fulfilling
The formalities of real estate seizure. Produced in
In the eyes of the law, such an agreement would be declared null and void.

"So everything takes place under the watchful eye of the court and by
Attorney's office.

I will not go into detail about the thousand tricks, made possible by
the law, regarding real estate sales; I would say,
only that the prosecuting attorney sets the stake at
price, drafts the specifications and that, failing
of bidders, he remains the successful bidder.

The treaties that comment on this part of the
procedures even have the cynicism to record the
The following thought:

To the question posed by the professor:

— What if no bidder comes forward?
What do we do? The treaty answers:

— The plaintiff will be declared the successful bidder for
the starting price specified in the terms of reference; which
IT IS OF NO INCONVENIENCE TO HIM, BECAUSE, IF HE DOES NOT
DOESN'T WANT THE GOOD THINGS OF THE SEIZED ITEM, HE CAN SET SUCH A PRICE
THAT HE SHOULD NOT FEAR THAT IT WILL BE LEFT TO HIM.

I would like to know what sign an honest person has
A man can recognize the price capable of not giving it
Inspire no fear? Obviously not
a high price or just exceeding the total
_of his claim. Because, then, the creditor would have to
a payment. — So it's a very low price and,
generally, well below the amount that one
* He owes it. That's the price that gives him complete security.
However, one only needs to consider the Jewish community of this circle-

consistency, to anticipate the maneuvers which
one can, in order to avoid competition, engage in
auction day; one also shudders at the thought of
abuses that could occur, if only with regard to
the operations of Crédit Foncier.

Real estate sales are one of the big profits
lawyers; they are, so to speak, sewn to
their monopoly and, if the law has imposed some
responsibilities, in exchange she granted them
so many privileges, for the recovery of their
costs, that this responsibility rarely finds the opportunity
chance of being exposed.

And finally: the lawyer is very often elected
MP, how can we hope to obtain through him
either useful procedural reforms, or
Egalitarian laws on real estate ownership?

Let's move on to the lawyers.

L
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The lawyer in his robe is one of the most sovereigns
important members of the judicial system.

In fact, it is he who inspires judgments and,
provided that it remains within certain limits
as provided by the regulations, he enjoys, in court,
of complete immunity.

The legal profession is free. Every citizen

French citizen who, enjoying his civil rights, justifies
possession of a law degree,
can be registered on the list after three years
internship.

Despite this apparent liberalism, one must not
to believe that in Paris, for example, every law graduate
to be able to practice law. It happened

sometimes, outside of the cases provided for by the
organic regulations, certain prohibitions have
blocked the path for licensed players.

In any case, for the lawyer, there is no charge.
to buy – (except in two cases which I will deal with)
(perai later), no license fee to pay; a
simple right, very minimal, during the provision of the
An oath, and that's all; by law, therefore, it is the
a liberal profession par excellence.

Thanks to two sentimental expressions where one
took pleasure in bringing together "the widow and the orphan", the pro-
The profession of lawyer has always been considered as
having a particular character of nobility and of
generosity. Also the offspring of the old aristocracy-
cracy, invoking in hushed tones the "ceding arms"
"Togae," took the robe without degrading themselves; for the
offspring of the bourgeoisie, the toque was an elev-
tion; for the sons of merchants, industrialists and
For farmers, it was a dream come true!

The history of lawyers justifies this prestige, because

it's 10

She is rich in traits of loyalty and generosity.
and of grandeur.

Unfortunately, what are called the "progress of the
"Modern society" is clearly tending to transform
History in legend.

Our lawyers may try to cloak themselves in obscurity today,
in the solemnity of their guild; they may well,
perpetuating a name borrowed from the ancients
states general, wanting to be an order in the na-
tion; they may well be proud, and rightly so, it
is true, of the austerity of their governing board,
the dreaded contact of the money question is
risen up to them and threatens their ancient prestige.

I will not attempt to write a com-
complete of the corporation; I will be content with si-
to gnaler that it is, above all, in the aftermath of the major
speculative fevers, like moral depressions
invade the most respected classes.

This was the case after the orgies of the Directory.
after the plundering by the Allies in 1818, and that is what
which explains the strict requirements of the decree
of 1810 regulating the legal profession and
those of the 1822 ordinance which left sub-
sister almost all the provisions.

The most relevant of these provisions are the
following:

"We expressly forbid lawyers."

"to make treaties for their fees or to
"Forcing the parties to acknowledge their care before
"The pleadings."

“We want them to refrain from any support-
"position in fact, of any surprise in the
"Quotes and other misguided paths..."

“We want the lawyers to tax themselves—”
"the same, their fees with the discretion that one
"must wait for their ministry. In the event that the
"taxation would exceed the bounds of a just moderation-
"ration, the disciplinary board will reduce it"
"given the importance of the cause and the nature
"of work; he will even order restitution if he
"There is a need. In the event of a complaint against the decision"
"From the disciplinary board, we will refer the matter to the tri-
"Bunal."

It is clear that this regulation has been made
necessitated by recently observed practices.

There are few examples cited of lawsuits brought by
lawyers to their clients; nevertheless, in February 1860,
a case of this nature, brought before the court
the appeal from Paris made some impression in the
world of the palace and in the world of the press.

A lawyer from the Troyes bar had defended,
In the Assize Court, a young man accused of rape
and assassination; he had done it in the interest of this
defense, a trip to Paris to consult a me-

forensic pathologist. The accused was sentenced to hard labor
forced.

The lawyer had received from the father of the latter a
sum of 500 francs; he asked, as a supplement-
fee and travel expenses, another

_ sum of 2,500 francs, based on a correspondence-

prior weighting before the debates, to demonstrate that
The fees had been agreed at 3,000 francs.

The Court of Appeal unanimously declared that
Such trials were regrettable and expressed the
wish that they will not happen again in the future;
that, if, in Troyes, the first judges had believed
having to accept the lawyer's claims, these
claims were contrary to bar- customs
Parisian reau. That said, and, as it was necessary to resolve
Having posed the question, the court rendered the following judgment
based on the concurring conclusions of the Advocate General:

"Considering that the agreement articulated by
"X... is outside the honorable customs of the bar-
"reau, and that it is not established; that in fact it is
"It is well acknowledged that he proposed it, but that, far from it
"It is true that it has been accepted, the opposite
"results from the letter sent by one of the sons of
"defendant to X... at a later date;

"Considering that, in this situation and in
"the circumstances surrounding the case"
"which is the payment made by the defendant"

"to X... and accepted by him was sufficiently
"remunerative; dismisses X's claims and
"He is ordered to pay costs."

The court didn't even need to search
Whether or not the agreement was established, it was sufficient that
the lawyer wanted to "force the party to acknowledge its
"care before the pleadings," and that the council of
discipline, which was within its rights, issued the opinion that
The additional demand was excessive.

The previous example is, if I am correctly informed,
almost unique, and our French lawyers are demonstrating,
generally, a great deal of loyalty and selflessness
ressement.

The regulations of December 10, 1810 and of
November 20, 1822, regulating the profession
lawyers declare it incompatible with all the
functions of the judicial order, with the exception of that
of the deputy; with the functions of prefect, sub-
prefect and secretary general of the prefecture; with
those of notary clerk or solicitor; with the jobs
to hire and those of accounting officer; and finally, with
all kinds of trade. They pronounce even
exclusion with respect to any person exercising the
profession of business agent.

These regulations, however honorably severe, have
to be the object of the concern of the council of the order.

Unfortunately, the financial blow that struck

on France and which, from 1815 to the present day,
never stopped its invasions, caused,
especially since the war, and especially also since the
the great speculative vertigo of recent years, of
disorder and even scandals within the order
lawyers.

To the great detriment of professional dignity and
in violation of incompatibilities, at least moral ones,
that the profession entails, we have witnessed this astonishment
a spectacular lawyer who stepped out of the painting to
to address politics and being, not secretary
general, sub-prefect or prefect, but deputy president-
in a deliberative assembly, to get down from one's
seat to plead, before the civil judiciary and
in solemn circumstances, a simple trial
commercial, rolling, it is true, on many
millions.

The pleadings concluded and, presumably,
fees related to the case having been
Having received the receipts, this lawyer resumed his presidential seat.

His name was Jules Grévy.

Certainly, I do not intend to incriminate, here, the
loyalty of the man, who has since the first ma-
Gistrat of France, but I note that, for him,
decrees and ordinances remained "letters
dead.

This example, coming from above, may not have

contributed little to relaxing the discipline of the order, and,
as we go down the scale of fame,
The more comfortable the actions are in their
Obscurity, we eventually discovered that the arms trafficking
These fees had been added to the existing ones.
in a number of financial trials.

The facts I am referring to are still entirely
recent and have caused some emotion.

Lawyers, having noticed the number of more
in addition to the growing number of shareholders defrauded by the
financiers thought that there was, for them, a
fertile field to cultivate; so they decided to
to carry out preventive conciliation, after having syn-
diqué with the help of "business agents", a certain
number of shareholders and having been intimidated by a ter-
a drastic procedure, the responsible administrators
targeted companies.

Already, a fairly well-known lawyer who has been practicing since
for a long time, had managed to reach, by this means, from
very large compensation payments, without pleading.

Enticed by the success of a former lawyer, a young lawyer
who, having been born into finance, dared to go further
and, not content with the official compensation he receives-
vait, he took a third of what he had obtained
for its clients.

The disciplinary board had to take action; he was coming,
Moreover, to discover what he was not looking for,

because he was then, only, on the trail of a
a kind of lawyers' union, whose purpose is to acc-

to counter the defense of certain notorious criminals. A
The entire organization was functioning; subordinates
were its agents, and were advertising, no
disinterested, certainly, towards criminals, in
favored by certain lawyers.

These various maneuvers in which finance had always-
days, for their part, also tended towards another goal;
lawyers with electoral standing hoped
to find, in a famous case, a kind of platform-
form in which they would be better displayed to the attention of pu-
republic, thus giving to the works of justice, a
the character of staging and theatrical performance, which I have
already mentioned in relation to substitutes.

Of course, I'm not putting forward anything that isn't already proven.
literally accurate, and for those who want details
Those with more detailed information only need to read certain newspapers.
not suspected of anarchism or hatred towards the
magistracy: Le Figaro, June 5, 1885.

This need for publicity, this sort of histrionics,
However, much more honorable means
possible ways to be satisfied.

We know that the judiciary, in court, requires a
great respect, while leaving the lawyers entirely
latitude, with regard to the case that is the subject of their plea.

Rarely, in civil or even criminal matters

Nelles, he sometimes got seriously angry.

But, in political matters, he doesn't always have it
It has been like that.

Under the Empire, a sensational affair stirred
public opinion.

It was in 1860: Mr. Émile Ollivier, who was not
again the shipwrecked man we know, and who, on the contrary,
He was then holding the republican flag very high, had
dared to say it. In defending Vacherot, author of the famous
the work Democracy, which the imperial lawyer had
delivered an indictment containing parts
irritating, an appeal to passions, and that this was
"BAD".

The president immediately interrupted him by
these words: —

— “You just said something inappropriate, re-
Pull it.

When questioned, the lawyer declared that, not believing
Having said nothing inappropriate, he had nothing to re-
to tow.

Reading today's endless debates
which took place in the Court of Appeal regarding
this matter, mentioned solely for the purpose of
punish Émile Ollivier for daring to qualify the language
From the imperial lawyer, one is astonished to see that
this same magistracy, so delicate, fifteen days
Previously, regarding a lawyer's fees, and

The professional dignity of the bar is lost, all at
Suddenly, his composure whenever a question arises
political and now only offers the spectacle of a
remarkable obsequiousness towards the established power.

Émile Ollivier was suspended for three months.

of the exercise of his profession.

Here are some of the reasons for the shutdown of

the court:

"Considering... that in no capacity could he
to allow lawyers to act as judges of
the conduct of the public prosecutor's office and of
arrogating to itself the right to censor either its actions, or
his words, or, above all, his intentions for their
to inflict a public censure.

"That it is judicially established that, speaking
of an appeal made, he said, by the public prosecutor's office,
in his indictment, to the most

irritating, Mr. Ollivier added that this was bad-

I am going; that such an expression contains, obviously-
ment, a reproach addressed to the organ of the minis-
public order; that, by this, Mr. Ollivier has deviated
of the respect due to the judiciary and failed to
duties of his profession.

The conviction follows,

Today, a stop of this kind, where the imperti-

nence and puerility vie for dominance, is happy-

sedition has become impossible; but can we assert
that the servility of which it is the indicator has totally
disappeared ?

The political subservience of the judiciary has not
never succeeded in anything but diminishing his own authority and
to destroy that of governments.

This was also the case for the Empire during the trial
Baudin, who made Gambetta's electoral fortune;
This was the case during the seven-year term, when the ma-
gistrats of the coalition of May 16 condemned the
even Gambetta and 3,249 of his colleagues, that is to say at the
prison, or a fine for the famous dilemma:
submission, resignation, presented to the face of the country, to
loyal soldier who, a mediocre statesman, held
then the reins of government.

Since the constitution of 1875 came into effect,
Political trials, which have become somewhat rare, have not had
this characteristic that gives the lawyer the air of a leader
party.

This stems from the fact that the established power has a little
condemned the defiant attitude of the judiciary
affected towards him.

As for the lawyers, they have managed to worry
much less to save their customers or even to af-
to establish a political line, rather than to parade
their eloquence in a courtroom overrun by the crowd

and amidst a resounding noise.

Despite this, it is surprising that the character of
nobility, imposed, by its statutes, on the order of
lawyers, did not give rise to the emergence within their ranks
of a reformer who is both convinced and experienced.

Alas! Neither reform nor conviction, when the expé-
Nothing serves only to create skepticism.

Between youth and senility, the generation
The current one can no longer find its way: it seems dead
Virility!

On the one hand, the lawyer with a large clientele-
breuse, rarely agrees to abandon it for
exchange his earnings for the meager reward
allocated to members of parliament.

On the other hand, if he takes this side, it is, most importantly,
wind, because he is nearing retirement and, in this
In this case, he can no longer devote himself to legislative work.
factors that a decreased activity.

The electoral mandate is therefore, above all, sought by
young people, that is to say, by those whose clientele
is not yet made, whose fortune is yet to be built.
whose experience is yet to come.

Fresh out of school, imbued with all the flaws of our
codes and fueled by all prejudices, they are inca-
capable of breaking free from parasitic traditions,
whose penetration is frighteningly universal.

Elected as members of parliament, they plead for their constituents.
the same way they would have argued for a client

to fees; and since, therefore, the slightest em-
prunt, the slightest railway lifts, around
of them, the anonymous financial criminals, they
end up absorbing into "business" an aptitude-
study at work and an intelligence that reforms
social services would have been wonderfully used.

#
» +

To put an end to the use of court auxiliaries,
I only have a few words to say about the approved and
the lawyer at the Court of Cassation.

— A certified lawyer is a lawyer who is, at the same time,
special advocate at the commercial courts where the in-
intervention of this last official is not
OBLIGATORY.

The ministry of the accredited, itself, is not, in
theory; but it became so, in fact, because the
Numerous delays in the hearing are tiring and discouraging.
certainly the litigants; now a man who, by pro-
fession, attends, every day, all the sessions
being occupied himself with several matters,
greater practical and material facilities than
the common run of martyrs.

Their fixed fees are minimal, being calculated
abutted in isolation, but, as all matters are
called at least fifteen or twenty times before

To achieve the desired result, this is the number by which you must multiply.
their paid services. That said, I would add that they
have, at the same time, all the qualities and all the defects
solicitors and lawyers.

— A lawyer at the Court of Cassation is also a lawyer at the
Council of State; he handles legal proceedings there as a solicitor.
and 1l speaks there as a lawyer.

This is the highest judicial or administrative court.
transaction; their mandate, generally free from all
a kind of suspicion, exercised with little loyalty
common. They have no choice but to know the Islands
the intricacies of the procedure, in all their secrets,
but, since they only study them in one direction
of reform, they always end up being the enemies
put the most convinced of all abuses.

It is among these officials that one could
to draw widely on enlightened collaborators, the
the day when we want to reform our codes.

IX

Reforms.

Examples of honor. — Comparisons. — Uniform treatment.
— Age limits. — Patent and election.

My reviews are finished. Here I am now-
not at all comfortable declaring that, despite their
numerous flaws, the guardians of justice and
their auxiliaries in France undoubtedly deserve-
to be placed at the forefront of all those who,
In Europe, they hold the same positions.

As long as the ideal of absolute justice does not dominate
plus my comparisons, as long as I measure
humans among themselves, I experience great joy in
to assert that the greatest sum of probity, of
Jewel, independence, and honor are found
among the French who serve justice.

Great acts of devotion have heroes among them.
magistrates; professional delicacy is involved.
numerous, and I could cite many more, which

like Mr. Saillard, advisor to the Court of Cassation
tion, have given evidence of tact and delicacy
tesse, which I will report briefly.

As Advocate General at the Court of Appeal of Orléans,
Mr. Saillard had spoken in a famous
lawsuit brought by Mr. Parent for illegal arrest
gale, and had concluded against the latter.

Having lost his case, Mr. Parent appealed to the Court of Cassation.
In the meantime, Mr. Saillard had been promoted
Supreme Court advisor.

But he was part of the chamber in front of which
The appeal arrived. After reading the report and
the lawyer's explanations, which, as we know, have
taking place in public session, the court withdrew to the
The deliberation room. Mr. Saillant remained on his

he sat down and did not accompany his colleagues; he abstained-
This gives rise to the desire to take part in the decision, because he
had previously expressed his opinion in a
lower praetorium.

This attitude was noticed and earned him praise.
press reports.

From the top to the bottom of the ladder
magistrates, it would be easy for me to find some
similar examples. I would also find some among
Auxiliaries of all categories.

As for lawyers, not only their disinterestedness
resentment is notorious in France, but also, in

their large number, one does not encounter these
weaknesses such as those reported abroad; by
for example, that of this English lawyer who, reduced to the
In his extreme poverty, he resorted to stealing and
for sale a precious book belonging to the
library of the order; this Englishman was, for this
In fact, he was sentenced in April 1873 to six months in prison.
It is also unprecedented in France that,
Taking advantage of his immunities, a lawyer apparently...
to steal several million from thieves for
which he had pleaded and which had indicated to him
their hiding place; but that's what an Italian lawyer did.
arrested in Rome in June 1885.

Solicitors and bailiffs refusing to certify
"Skilled" wools, experts pushing back against
Offers of corruption, all of that exists, but this
It also proves, by the mere fact that gu'2/ it must be pointed out,
that honor is not universal and that an evil
Secrecy is eating away at the organization as a whole.

Can it be reformed?

Certainly, I would not go so far as to say, like Mr. Grévy,
that the best reform consists of eliminating the
judiciary.

But, assuming we agree on the
the need to overhaul the codes, and to revise the
legislation; it being admitted, also, that Moloch-Baal is
truly the all-powerful destroyer of the

probity, it would require that all judges and all
prosecutors, regardless of rank, receive
identically the same treatment, and this since
from the justice of the peace to the President of the Court of
appeal.

That would eliminate progress in all of this.
that it is disruptive.

Are certain high-ranking officials bound, by their
residence, and certain representation expenses?
it would be very simple to attach a limited credit, to
residence, not dignity; no sum
would be paid to the holder on this account, but the latter
. would target, purely and simply, the invoices for
to be paid by the Treasury, up to the amount of
open credit.

Regarding the setting of common fees for
all the magistrates, an easy calculation based on the
the necessities of life would likely lead to
to a sum of approximately 15,000 francs per year.

As proof of ability, the school I already attended
indicated in the chapter on lawmakers.

No function of the judiciary could
to be exercised before the age of 45 or after the age
of 60. We can see, immediately, that by setting it at 45 years
the duration of the duties and the age limit of 60,
one can, through a damping system, ensure
retirement pensions and even, taking into account

from the current state of the financial economy, to create, at
after a certain time, a fund from which would emerge
automatically the total of the treatments of the ma
registration, thus reducing the annual budget accordingly.

As for recruitment: the election; as for eligibility-
Literacy: the proof of capability I've already mentioned.

This set of reforms would bring the magistracy closer to
tralure of the ideal to which the moralist should aspire;
It even has the advantage of not being irreconcilable
with the entire existing social organization
whose fundamental bases, however, must
to be changed.

As for the rest, and so as not to overload davan-
In this chapter, I will summarize the reforms in what-
a few words:

Justice must be free; therefore, it is necessary
eliminate bailiffs, solicitors, notaries, etc.:
In short, all the expenses that can be bought.

The loaded letter would replace the feat: and a
only one class of civil servants would give a date cer-
taine to actions.

What I could say, in addition to what is already stated...
cedes, directly concerns the reform of the procedure
hard and that of the laws; to detail it would require a vo-
light; or the broad outlines that I have drawn to
The preceding chapters are quite sufficient for my
current summary.

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X

Those Who Hold the Power.

Weaknesses. — Military duty. — Brutality. — Sailors.
GENERALS AND PREFECTS. — Regions and departments. — Ambitions
Miscellaneous. — Money matters. — Women. — Scandal
from 1875. — Wasted cartridges. — A limited company. —
Legislators' carelessness. — Prefectural transfers.

These very active rulers have no initiative
tive; they are absolutely passive; without their majesty
I could have categorized them as auxiliary items.

Their only merit lies in carrying out orders;
Also, in the series of functions, they are rather a
an expression that is a principle.

I will not speak of the wars; of those of the ex-

no more exterior than those of the interior; I
I will limit myself to summarizing very briefly the weaknesses of
the force.

The national army, too often reorganized, has
11.

certainly suffered from indecision and trial and error
legislators' actions; as it is, it
seems to have lost in momentum all that she gained
in numbers and suffer, in this form, the backlash
the flaws that I pointed out while studying the two
previous functions.

It is unfortunately true that, if the feeling
rights have become more vibrant than ever, in contact
social injustices, on the other hand, it seems that the
The feeling of the devorrs is dead.

Military duty, to which we are bound
trained by the attitude of the nations that surround us
nent, appears unbearable to the French citizen.
Rightly so, he was deprived of the means to free himself from it.
surgery for a fee, but, simultaneously, we have
given to this same money such supremacy in
all the facts of civil life, that the comparison
comes naturally to the soldier's mind and inspires him
the hatred of this exceptional obligation
placed outside the power of the God of the Jews.

However, once enlisted, the soldier is always
other; emulation takes hold of him, the old French blood
He reasserts his rights and, should danger arise, he will be brave!

On the other hand, if the scientific processes of
Modern warfare has shortened the hours of danger,
- while aggravating them, they have, on the other hand, singularly-
The frustrations of waiting were considerably prolonged. In

This agitation makes the soldier look less composed.
than when facing the enemy, and it is then that discipline
suffers from the comparisons suggested by memory
habits of civil life.

We must dare to say it: the new recruitment method-
The military believed it could put fraternity where the
social distinctions persist in seeing only the pro-
miscuity; hence, two contrary extremes, according to the
Respective positions of the officer and the soldier:
their militarization.

Never before had we seen, as in our time,
populations have the opportunity to express their outrage over
acts of brutality committed by an officer against a soldier, such as
than those whose newspapers have printed several
reefs.

Could there be, then, between the officer and the soldier, more
More antagonism and less camaraderie?

How is it that despite discipline
much more severe, the captain's reports to
Sailors have almost never caused scandals
Similar to those of the army? The answer
is simple; it is not, as one might say
to believe, in the devout submission that one attributes so
free of charge to the sailor, but firmly within the identity and
the continuity of the dangers faced in common by the
commander and soldier.

The navy, moreover, continues to be a car-

behind, while this is no longer the case for the army. There
perhaps we should look for the cause of certain de-
courage.

Some highly respectable theorists, to be sure,
wish and preach the abolition of permanent armies
nentes; the current soldier listened to them and, in his
Heart, cherish this beautiful dream.

As a voter, he gradually gets used to going to
the army, like our senatorial candidates, will go to
senate, that is to say, by promising to vote for
its suppression; and this suppression is the nation
The army in times of danger!

Alas! I fear that, in order to find
the heroism of the soldiers of the Convention, he did not
we must traverse, in symmetrical eras, the
bloody preambles that marked the great

revolution.

GENERALS AND PREFECTS.

Military force and civilian force have two kinds of
leaders: the generals and the prefects. But, while the leaders
The military are divided into 18 regions, the civilian leaders are re-
departed from 87 departments.

This inequality in numbers has moral consequences;
conflicts sometimes arise – the most recent being that which
occurred in Tunisia in connection with a court decision.
In France there are also examples, but they are hidden from
public opinion.

This is what generals and prefects do with the direction and the

justice; one has courts-martial, the other councils of
prefecture.

Although the responsibilities are clearly separated, the meaning
the authority that emanates from it dominates all their actions
respective power.

From a technical point of view, the general has a superiority: he
has progressed through the lower ranks, often the most subordinate.
and his training has proven its worth.

The prefect is appointed somewhat randomly. LS teuebon théo-
Risk is usually good, practice almost nil.

The general is unable to approach the electrified corps.
to prepare an application to the ministry. The pre-
fet, on the contrary, has this single concern.

Both have battles to fight. The general has more
of peril and less hope.

Moloch-Baal watches over them both; almost always
Despised by the general, he is often adored by the prefect; the
The Jewish plague is a serious problem for the prefectural body.

The army, however, is not immune to its contagions;
But then we must acknowledge that the general, personally,
is rarely achieved.

The military administration also has officers; the intend-
Dance has multiple functions. That's where the coat comes in.
the trafficker rubs up, more intimately, against the uniform of the
soldier.

The history of the administration in 1870 is appalling. The markets
Military personnel from Lyon, the national defense investigation have
revealed appalling facts.

The traffickers use all means, even the inter-
median of the woman.

Who doesn't remember the great scandal that erupted in 1880?
around the Ministry of War and concerning a former mi-
minister. It was less about supplies than about state secrets,

surprised by a woman who was dealing in it. A whole scheme-
A wave of accusations has arisen against the underworld, including
Attendance was permitted at this ministry. Many
The trials took place before the criminal court. But
as, while acknowledging the fact, I do not want to stray from it
in the stories, whether founded or not, that have been produced, I find myself...
I will attempt to transcribe in this place a few pro-
stated by a lawyer pleading in October 1880 and
winning his case:

“I would like to remind you,” he said, “that in 1875 a certain lady…”
"abused his relationship with a French Minister of War"
"She managed to gain the trust of the senior official."
"to the point of stealing his most important secrets"
"that she was selling to the German authorities."

"In 1875, she had an influence at the Ministry of War."
"Enormous, deplorable... She has money, lots of ar-
"Gentle! It's not love that brings in so much; gene-"
"French people don't have the means to throw money away"
"Windows. Where did it come from?"

But the lawyer who spoke in this way is now a senator, and
His name is Mr. Allou; as for his words, they are enough to re-
to reveal the existence of a painful situation, more or less
general.

It doesn't matter after that whether I give a list, more or less
shorter, other scandals, or other accusations or
other trials.

Ten years have passed ; is it finally over? The claws
Have the Jewish monster's strengths been blunted by contact with rigi-
military authority?

Alas! I'm very afraid not.

Indeed, for about a year now, a story has been circulating about
damaged cartridges and millions wasted, of a character
Strange. Parliament, newspapers, pamphlets, everyone's talking about it.
are busy.

How is it, wrote a de-
Mr. de Janzé, that, from 1874 to 1834, that is to say during
For ten years, the war administration failed to notice
that the cartridges, supplied to her by monopolists, were a-
They laughed with frightening speed? How is it that
only after ten years and only after having gas-
looted of hundreds of millions, it was discovered that the brass of
These cartridges oxidized, causing the powder to lose a
a good part of its expansive force?

They even mentioned a foreign war where these cartridges
employees had brought about an absolute inferiority in shooting.
terrifying when you consider that the French army could have been
exposed to experiencing its effects. And, moreover, can we be certain that
Has nothing like this ever happened?

You don't need to be a graduate of Polytechnique or a chemist.
to know that even silver, sulfides or oxidizes in the presence of...
tact of certain vapors or certain salts; now brass, /e
more hydridable of the alloys, is in contact with the powder, me-
a mixture of diverse elements not combined with each other and preserved
thus highlighting their particular properties; per 100 grams
of powder, there are 75 grams of niter; half the weight of the
Nitrate represents oxygen; everything that, in order to oxidize, the
Brass will absorb oxygen from the nitre, the powder will lose it in
Strength! It's elementary!

And it took us ten years to discover the effects of this principle
extremely well-known. And during the experiments, an officer de-
asked a metallurgist what he meant by red copper.
And as early as 1869, an artillery captain had published "that with
"metal cartridges, supplies were
"impossible, because chemical actions act to
"Destroy the envelope."

And the supplier of the brass thus used, reduced to expeditions
dients at the time he obtained the supplies, is current-

He's an arch-millionaire!

In 1881 he established a limited company of metals at

capital of 25 million, including 24 million in contributions, and borrowing also-
as soon as 20 million in bonds, – it is true that since 1884
his company's profits suddenly fell from 3 to {, and he
cited the fall in metal prices! Strange coincidence, we com-
threatened to uncover the flaws in brass! Only we had
already spent 350 million francs on redoing our supply
viewing.

When anonymity is added to a thriving industry,
We can be sure that it serves to conceal past manipulations.
or to prepare ways to shift losses onto others
in perspective.

The brass supplier began its supplies in
1874, spreading his debts over eight years among his creditors
four years later, in 1878, the creditors were paid.
and he devoted 8,250,000 francs to acquiring or expanding
factories.

Why then, one year before the expiry of the eight years,
So, in 1881, did he need to create a public limited company?
that is to say, ostensibly, to share one's earnings with
shareholders?

And why 24 million in contributions, or 12,000 shares of
500 francs each, released without any payment? Admits-
tones that, by impossibility, officials attached to
military supplies received from these actions and that they
They inquire about their origin; they have the answer ready: I
I bought them on the stock exchange. And, indeed, they could have...
buy and resell them. The stockbroker is required to keep
secrecy surrounding the operations to which he lends his ministry
and, if one checks his books, one would find no trace of-
before demonstrating that the sellers of the shares did not have any,
originally paid for the property,

Such are the strange trafficking that creation can foster.
and the circulation of anonymous securities; also admit an en-
quest tasked with discovering: 1° why we continued pen-
eight years of receiving cartridges, all the more often

renewables that they deteriorated faster; 2° how one
was able to pay for brass at a price that increased the values by a third
current practices in the metals trade? And it will turn out that the
investigators, the Minister of War, generals or prefects do not-
will cover absolutely nothing.

As for the legislators' indifference, their impassivity
the budget committee, they are truly implausible-
blables,

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ss +

The demoralizing work of finance that torments the
generals also train prefects.

These departmental chiefs, who centralize all the powers
They, too, have been the subject of numerous accusations.

But they were caused much more by the needs of
the personal politics of the MPs and their electoral interests
toraux, than by the desire to save state resources
or to paralyze certain expensive markets.

Prefects have been reported to be experiencing financial difficulties.
easy transfers; we even witnessed this surprising spectacle-
nant of a prefect, placed on leave, in circumstances
such as one might have been justified in believing, up to a certain point,
that he was being punished for having revealed irregularities to his superiors
I must say that since
The truth has come out.

The psychological situation, highlighted by this detail, me
avoids the need to use other examples.

However, I must add that if the light has been shed, this
is not to do justice to the unsung civil servant, but
because of brutalities committed in another department-
ment, under the responsibility of the said predecessor, raised
public discussions about his background.

This leads me directly to talk about the prefect, head of the
public force, that whose sole purpose is to ensure the or-
Dr. and peace among the citizens.

XI
Auxiliaries for the force.

Officers and commissars. — A heartbreaking story. — The soldier of order. -- The mania for rank insignia. — Instructions. — Acts of probité. — The policeman. .

The prefect can call in the army in case of unrest.

Most of the time, he is content with his army. special which he directs, as he sees fit, as prefect of police.

In Paris, prefectoral power is divided; in the departments it is gathered in a single hand.

What the general is to the officer, the prefect is to the police commissioner. In turn, what the officer The police commissioner is to the soldier, the police commissioner is to the officer. Only the commissioner, like the prefect, has multiple functions where administrative matters and justice come alongside the direct employment of the strength.

This union of the two powers brings about some-

sometimes appalling abuses; even with forms Legal acts of plunder are carried out. in broad daylight, thus renewing, in the nineteenth century, the lettres de cachet which flourished so well two centuries ago.

I will not speak of the eternal question of the insane. arbitrarily sequestered; this story is so computer- so well known that it is even superfluous to mention.

But here is a fact where it is neither a found nor a criminal; it all boils down to a clever maneuver influential people who, wanting to take, at the same time, the woman and a citizen's factory, succeeded there with the competition from the minister, and therefore from the prefect, then of the police commissioner.

What I am about to reproduce is the result of a report made by Mr. Leconte, deputy, to a committee parliamentarian seized of a citizen's petition named Gillebert; now this deputy, assisted by one of his colleagues, conducted an investigation which explains the validity of the

facts articulated by the petitioner are fully
output:

- The story is heartbreaking:

“€ Pursuant to an order from the Minister of the Interior,
On July 1883, Mr. Gillebert was expelled
as a foreigner, for these reasons: that he lived in
idleness, indulged in drinking, and by the me-

the threats of death and fire that he uttered, was a
a source of terror for the inhabitants of Carentan.
While he was in Belgium, as a result of this
illegal expulsion, the Caen court, which had
declared French, authorized his wife to sell to those
which had caused his expulsion, to the son of
mayor of Carentan and his associate, lover of
Mrs. Gillebert, her ceramics factory. Now,
Gillebert, as the courts have recognized, the
the French minister who expelled him, Mr. Constans, and
the Belgian Minister of Foreign Affairs,
was French, born in France to a French father and
having enjoyed his rights as a citizen. One could not
so expel him as a foreigner.

"The numerous statements collected in Caren-
tan, by the two MPs who conducted the investigation
On site, Messrs. Leconte and Lagrange observed
that the reasons given in support of the ex- order
These accusations are slanderous. According to these depositions,
Gillebert was not idle, since he had taken up and
brought the factory he had bought to full prosperity
dilapidated; far from being a drunkard, he had left to
Carentan, the very affirmative memories of a man
Extremely understated. Far from being a subject of terror,
He was naturally very calm, even in front of the
incessant provocations he received from his enemies
mis. A police commissioner further states.

"that he was offered five hundred francs to do a
"False report" on Gillebert. None of these
certificates are not legalized, says the rapporteur, and
This is understandable since Mr. Gauville is the mayor of
Carentan, that he was notoriously Mr. Gil-'s enemy

Lebert, and that it was his son who became the buyer
from the factory.

"According to the report, Gillebert, made to the prosecutor's office
from the Paris court, two complaints that were unsuccessful
to no avail; when he addressed the warden of
seals, no one answered him, and when he wore his
cause to the Council of State, requesting assistance
In court, he was told that there was no need to
to rule on his request.

“Gillebert died at the Pitié hospital, on
On May 3rd, before the petitions committee...
tions would have finished his work, but as he leaves
a thirteen-year-old girl, interested in seeing the washing machine
his father's memory of false accusations
the accusations leveled against him, which led to his downfall,
The commission did not believe it had been divested of its authority by death.
of the petitioner.

"She therefore refers the matter to the Minister of the Interior."
Gillebert's petition demands fair compensation
for the losses he suffered as a result of the expulsion order
sion, asking him to give her the sanction she
merit.

This unbelievable story, which was nevertheless officially reported...
heavenly recognized as true, contains within itself everything
a lesson.

A police commissioner was offered 500 francs.
to make a false report about the victim
of the most despicable plot; the report does not say
that they were accepted, but he notes the expulsion;
Moreover, a ministerial order covered the subor-
given.

He could know that the order was unjust;
but he had to carry it out, disobeying being the loss of
its function.

And yet, when one considers that in doing his
duty, this official was committing an injustice, one
feels a sense of legitimate indignation!

There are therefore cases where the selflessness of the soldier
The order is exposed to appalling alternatives.

Well, the same is true of his courage.

Indeed, maintaining order within has its
dangers, just like repelling the attack outside.

In fact, it is established that courage and pro-
bitis are common among the humblest civil servants
police officers and that, in their case, the cases of
Venality is extremely rare.

Why are the popular masses
in almost permanent hostility with what the
Prefects call it "their army of order"?

Why this antagonism?

When it comes to examining this problem,
I need to remind everyone that the permanent insurrection-
Citizen opposition to the officer is a fact that is not widely accepted.
special attention to France.

The Frenchman finds a way to rival the love of
his own authority to the hatred of the authority of
others; he has a mania for braid.

The braid has many names:

It's the red ribbon, it's the toque, the ermine,
The embroidered collar, the gilded trim; it's the barrette
of the cardinal, like the purple cord of the bishop.

Let no one think that this list ends

to the wealthy classes, or the bourgeoisie; the mania of
The braid is all the greater the more the man is
smaller or more modest in function. It exceeds
the limits of plausibility: it exists in the in-
firm and it exists in the infamous.
Have you ever overheard a conversation between two
of these unfortunate people begging daily for mercy
Public? One is a legless man, the other has one arm.
However, in the beggars' brotherhood, the braid is
to the cripple, because he possesses a far superior means-
laughing at that of the penguin, to soften the heart of
passerby.

In crime, there is even vanity; whoever has been
enabled to hear, without being seen, the conversations

what do criminals exchange at the depot recently
arrested, or in the courtyards, the prisoners after
their conviction gives the impression that
The bigger the crime, the more the fellow inmates have
out of respect for its author.

In the penal colony, of course, the rank insignia is rightfully one's own.
to the one who was the victim of a triple assassination, carried out by him alone,
would have been sent to the scaffold, were it not for the clemency of the chief
of the State.

Everywhere, then: in the horrible, in the sad,
in the joyful and the ordinary, in the small and
In the big leagues, the Frenchman is chasing after the stripes.

How many times does an ordinary citizen, without any official position,
as if without a mandate, but driven by the heat
Didn't he threaten his opponent with a quarrel?
to "get it wrapped up"!

The funny thing is that, in many cases, yes, by.
By chance, the wish-threat is fulfilled, it's on
the executioner, who shouts the "haro" (uproar), and the Frenchman,
like Sganarelle's wife, readily declares
that he "enjoys being beaten" by anyone "except
by the police."

Well, that's the whole story; there's no quarrel.
in reality, only between the agent's material rank and
the moral standing of the citizen.

However, most uniformed officers, the only
that I want to deal with here, the only ones that

are in official contact with citizens in
their public civil life, have, generally, done
part of the army. They acquired the habit there of
obedience and respect for instructions; limited
In their ambition, they are merely changing
service, without hardly changing their fatigue. Dressed
For the fight, they are ordered to be peaceful. By
against, in his moments of exaltation, the popular
is combative.

In a multitude of circumstances, the agent, who is
the embodiment of the law in action in the form of
instructions, is in immediate contact with the author
of an offense; his intervention passes quickly
from tongue to hand; it is, therefore, what the
the pawn is at the schoolboy's; the crowd being always eco-
literate and essentially childlike: that's the antagon-
nism.

More instruction and education among some
as with others, they would round off the edges;
more attention from those giving the instructions
would reduce conflicts.

In any case, I cannot help but have
a high regard for the peacekeepers
republic, at all levels, because in their country, well
more than anywhere else, statistics have shown me
revealed the existence of robust probity.

How many examples do we have of officers arresting

: 12

millionaire criminals and being seduced by
their offers of money?

Do you believe that this high-ranking official was arrested there?
a few years in the Champs-Élysées, at
In the midst of his lewd exploits, he didn't try everything.
to escape the agent whose hand he could feel
his collar?

They number in the hundreds, even financiers of
high lineage who, having been arrested, offered bundles of
banknotes to law enforcement officers!
How many of them accepted?

Only the great chiefs, or the high-ranking officials,
verains who are capable of helping Bazaine escape;
They are the only ones who know how to give uselessly
the order to seize a lord to appease.

We sang about the policeman; come on then, to the last-
to deny one of them, to offer a thousand francs note for
that he turns a blind eye even to a simple offense of
hunt, the discovery of which may bring him some benefit
One hundred sous!

Finally, ask the Bank of France where it
recruiting his recipe boys?

Alas! How many bankers and agents are there?
of currency exchange, notaries, senior civil servants and
Even MPs capable of bribery and theft?
And how many of these modest agents can be found who,
satchel at his side or arrest warrant in hand, have

experienced a failure upon contact with gold? addi-
Calculate the value and percentage, and you will find { per 1,000
_ in the humble and 20 per 1,000 in the great.

And after all that, they expect me to be ruthless?
For brutality, or a mistake, or a stupidity! Oh!
No, not at all!

In this vile era where dishonesty is commonplace
rale, we must respectfully salute honesty
A man who does his duty.

XII
Reforms.

Military education. — Pitfalls for decorated soldiers. — The career. —
Active army. — Reserves. — Permutations.

We must conclude.

Regarding those who wield force, their actions
Corrupters only act reflexively.

The humblest subordinates are the purest;
Going back up the ranks, we find more
of hesitation.

So reforms are needed: but, in addressing this
On this subject, I will no longer concern myself with the prefect who, by his
instruction belongs to the classes already studied.

Militarism alone and the frequency of its shipwrecks
frages as soon as discipline loosens the absorb
my attention.

It is well known that army leaders punish

severely punish indiscretions; notwithstanding,
How many examples do we have of sergeant majors who have,

as they say, "ate the frog", but having
They were able to reimburse her, which they do not retain from this episode
of their military life, only a playful memory remains, like
It would be that of a fleeting romance!

In the old army, as long as he was under the uni-
In this form, the soldier "joked" with the money and didn't take it.
Not seriously.

Once he was out, and especially when he was retired
of a rank or the cross, the financial administrations
The humble dev-
were boys from the recipe office or supervisors; simple
Sergeants became bankers and continued to
"Eat the frog."

As for the higher ranks, they were offered fau-
seats in the boards of directors.

There are many sounding names in the army;
to this sound is added a command title
whether a member or an officer of the Legion of Honour, the clan of
financiers surround them, seduce them, and turn them into an en-
sign.

Weighed down by fatigue, often stitched with
wounds, old brave men suddenly find themselves,
opposite a service consisting of sitting on the council
once a week or once a month, in
in exchange for such remuneration that, never, they
They could not have dreamed of a thousandth part of it, even in
risking their lives in an assault on a fortress.

12,

Judge for yourselves! Aside from the attendance fees
ranging from 10 to 20 francs per session and representing
the modest sum of approximately 1,000 francs per year,
an administrator receives a share of the profits so-
commercials. Generally, there are ten per company; one
A self-respecting company always has a million a year

of profits to be distributed; 10 percent out of a million
they barely amount to 100,000 francs, and, by administration-
teur, 10,000 francs.

Five companies and five trading days per month
They therefore bring in 50,000 francs per year: how could they not
Wouldn't we be tempted!

Besides, being good children, not harboring any malice,
ignorant as carp when it comes to legislation-
financial tion; not suspecting the wrongdoing, or,
even suspecting him, having retained from the regiment
the tolerance of "gobelotage", they sleep thus
a few years; then, one day, they are quite bewildered
to be asked to sit on the police benches
correctional. Yet that is what happens and their
Decoration has only served to emblazon frauds.

And that's how the business launchers...
They sing on the chests of brave soldiers the five-pointed star
branches that they print on their leaflets.

If the old army was preparing proics in this way
doomed in advance to the caverns of Moloch-Baal,
let us judge what she, whose soldier, can prepare

is burning to get out; where he has been associating with the "disgusted"
and the cynics," where he hopes for no career, where
He sees, finally, only a hateful form of servitude, a kind of
an unwelcome interruption, likely, at best, to hinder
his future plans!

Make no mistake, the "replacement"
had its good points; its only fault was relying on a
It's a question of money.

But it's easy to find something else, especially
in a country where free education is the
dominant concern; but it is seriously important-
security for its first army named
breuse has no other occupation than to develop-
without ulterior motive, his science and his strength.
peacetime, public works and agriculture
they would find there what they so desperately need: arms
disciplined, educated workers, whom they paid-
would largely resume without interrupting the military profession
silence, which would in turn find an interview
of its strength and validity.

Nothing would then prevent a second army
to be recruited for short periods in order to-
Going online in times of great danger. Nothing.
would not prevent the existence of a third
army, and the division already agreed upon would continue
in the active army, equipped with a reserve, and in
territorial army with other reserves.

11. There has never been a serious objection to a
such a military organization if not that
drawn from the fear of the praetorian cohorts too
linked to the person of a head of state.

The Republic, which abolished personality
from the leader, also eliminates the dangers of what one
In Spain, this is called pronunciamientos. But it's
on the condition that she does not give herself up, as she
the fact, bound hand and foot, to the idolaters of gold,
anonymous tyrants to whom I have given the name of
Kings.

XNIII,
Opinion Directors.

The forum. — Public opinion. — The power of the newspaper. — Statistics
tick. -- Girardin. — Moloch-Baal. — Four lies for
A truth. — Subsidies. — How public opinion is deceived.
— Various testimonies. — The Kaulla affair. — The repti- press
lienne in 1866. — The Havas agency. — The hand of Germany,
— Internationalism. — Finance and the press. — Genesis
of a newspaper. — Editors and farmers. — Figaro. — Gil Blas.
— Debates. — Leroy-Beaulieu. — Édouard Hervé. — The Messenger.
— The Lantern. — The Review. — Financial press budget:
— Venal habits. — A union. — National bank. —
Le Petit Journal. — Testimonies.

Absolutely new power, — although the
Rome of the Caesars was worried about the forum and Rome
Popes invoked the vox populi, — the opinion that could-
The republic only truly became sovereign once
since the day when people's communications to
people, from province to province, from city to city and of
citizen-to-citizen exchanges were able to take place in the most
small unit of time; therefore, fifty years ago

penalty.

But, alas! this power which had believed it had found at the
both the instrument and the consecration of his sovereignty
clarity in the means of rapidly circulating the
printed word, was not long in coming under attack
serious. |

I don't mean to imply, therefore, that the opinion is
a dethroned queen or the newspaper a weakened power;
I just want to say that between the opinion that believes
to express oneself through the newspaper and the newspaper that claims
To control public opinion, a terrible monster has crept in.

The power of the newspaper is undeniable; the book, since
Printing has existed for 400 years, but it only began to...
it only became widespread in the eighteenth century and it took him
all this time to "barely" shake the prestige
of the 36,000 orators in cassocks who, from their pulpits
parish church, had owned for fourteen centuries
all the ears of the town and even the most
small hamlet.
The newspaper alone had the possibility of
to retrace, in fifty years, the path that had taken
four centuries to the book and, as it is equipped to-
Today, he can obtain it with ten lines and in qua-
forty-eight hours, the effect that the book will achieve
perhaps after ten years of incessant pro-
pagation.

Like the book, the newspaper was subject to all sorts of vetoes.
all coalitions of obscurantism and theo-

cracy: Is he free now? He certainly is
numerous; as for its independence, I will speak of that
earlier. In any case, nowadays, the
The whole world reads newspapers.

A statistic tells us that it exists in
the universe of 35,000 periodical publications.

France occupies the second position which it shares

with England, Germany holding the first
rank.

The total number of periodical publications is
of 4,092, including 1,586 in Paris and 2,506 in the provinces.
Of this total 1 liter, there are 360 daily leaves. In other words-
By taking an average between all the draws, we can
to say that, per week, at least 4 million copies
Pleasers are thrown into the public, or a little more
one copy per inhabitant.

By only considering the daily sheets, we
can state that, daily, 18 million copies
Pleasers are launched into circulation, either 1 for
2 inhabitants; but, relying only on the number
voters, we find that everyone can read all
two different sheets of paper each day.

It is clear that the communication thus established
between the writer and the reader, has an unknowable influence
testable, and the Tartuffe who went by the name of Émile
de Girardin knew this well when he published his pali-
Noses on the impotence of the press.

In a country with universal suffrage, public opinion, by
The voter holds supreme power. Therefore, before her,
the old trinity: law, justice and force, did it have to
to bow down first; only, a very courtesan
Accustomed to royal prostitution, she quickly
he had built his plan.

I said, at the beginning of this summary, how the
The trinity of powers had been rebuilt and condensed.
in metal; supporter of the trinity, Moloch-Baal
could certainly not tolerate the appearance of a
sovereign, unconventional, who came, so extraordinary-
ment, to disturb the ancient symmetry of frinus et unus.

He made it perfectly clear to him, and the struggle was short; he...
soon dragged himself into his infernal laboratory and,
When she came out, it was over! The sovereign's opi-
Nion had become a slave. She had taken communion!

Reader of goodwill who sees shining in your
views all the colors of the prism in the form
newspapers, so please be so kind as to fix
focus your attention on three or four of them, and

please look there to find out how, on the same day, at the
At the same time, the journalist found the LOS in
color the same fact.

Whether it is, for example, a session of the

Chamber of Deputies where Messrs. Paul and Pierre took
speech.

The first newspaper prints this:

"In a concise and eloquent speech"
"Mr. Paul has completely elucidated the great question-
"The agenda was then put forward; after him, Mr. Pierre..."
"imposed on the platform to spout his nonsense-"
"usual dews, in dull and flat language"
"whose secret he holds."

Now, open another newspaper of a different color.
Their difference, you will read the following there:

"Mr. Paul's ridiculous speech, delivered on a
"Your bland and monotonous tone cannot be counted in the
"debate; it is impossible to display one's ignorance any better-
"the stinginess of the big question put on the agenda of the
"day; also Mr. Pierre, in an eloquent improv-
"visation, had no trouble reducing to push-
"To dismiss the pitiful argument of his opponent."

And yet, Peter and Paul were what they
have been, and the newspaper is powerless to change anything.
By the way.

But, it will be said, these are interpretations, and the
Interpretations are open.

Fine! Let's take another case: here's a short article:

"The minister of... has just launched the strange circum-
"The following cular (text follows)."

Another newspaper immediately replied:

he 13

“We are authorized to deny, absolutely,
"the sending of the circular that our colleague attributes-
"drank to the minister of..."

A third newspaper appears:

"Both of our colleagues are right and wrong at the same time:"
"The circular in question was indeed prepared, but
"It hasn't been sent yet."

Then, a fourth newspaper solemnly takes
speech:

"That kind of talk is absurd gossip, it doesn't exist"
No circulars!

For those unfamiliar with the secrets of the shop,
Admit that upon reading these four pieces of information, he
It's enough to drive you crazy.

Well, I will probably greatly surprise the
reader by teaching him that, very often, : the
four pieces of information above report, by various
resources, large sums to each of the newspapers;
that, in some cases, they originated from the
same hand, paid for by her, and that's what we call it:
"To do politics."

Misleading public opinion is a principle, and I can, at
In this regard, recording such a poorly disclosed testimony
cutable as unexpected:

A famous trial had called for action in France, towards the
At the end of July 1885, an Italian statesman who is
at the same time a distinguished lawyer: Mr. Crispi.

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It was a delicate matter. A building
covered by postal immunity, and belonging to
an Italian company, had been seized by a
creditor. In a state of agitation, maintained by the
Italian and French press, between the two countries
the affair quickly degenerated into a quarrel
international. Moreover, we enjoyed representing-
to perceive Mr. Crispi as a rabid Gallophobe, no
not only in the current circumstances, but
for many years now.

However, when questioned about the more or less provisions
less aggressive than his future plea, Mr. Crispi
protested vehemently against the reputation he was given
had done and explained it in the following terms:
fronts: |

“In 1877, at the time when, in France, the start of the academic year…”
"in the power of the party of 'moral order', sem-
"He was a threat to Italy's interests, I
"had to make almost official trips to Germany"
"Magne, in Switzerland, in England, etc. I received,
"among other things, in Berlin, a reception that was both solemn
"and cordial, which the European press took notice of."
"I was portrayed as a bitter enemy of
" France. "

"Upon my return to Paris, I bitterly complained-
“lying, to my friend É. de Girardin, about the hateful role”
"that I was being lent."

“—Let it be!” he told me, “we have
"I need to treat you like this, to warm the
"elections."

"— But I object to that, it's a falsehood!"

“—I know that damn well! But, one more thing
"Finally, let them talk, it's a necessary maneuver."

The testimony of Mr. Crispi, appearing in
at the time when, for a trial, he needed the
sympathies of France, could be suspected;
Therefore, I will leave out intimate feelings.
of the statesman, to retain only the ma-
work attributed to Girardin; and again, would I have
I might have hesitated to admit its reality if I hadn't
found in newspapers from 1880, written and signed by
the wife of a French MP, a very
net of the attacks that they could have committed, against
public opinion, not only the same Girardin,
but also a part of the French press.

We remember that the Prussian specter was strong
agitated in 1877 and 1878; that Mr. de Girardin and,
With him, a number of journalists had taken
In this regard, a peculiar attitude.

Imagine their astonishment when, at the oc-

casus of a scandalous trial to which I have already contributed
(alluding to the previous chapter, we learned that a)
Prussian espionage was organized in Paris by...
women; that a certain Baroness K... had over-

taken state secrets from a brave French general,
to sell them to Prussia; that Mr. de Girardin should give him
it even encouraged the creation of cosmopolitan salons
of which the said Baroness K... was the ornament.

These disclosed facts led the lady to question
tion to bring a lawsuit against several newspapers
Defamation. Strange thing! The newspaper that took
his most determined defense was /a France,
then headed by Mr. de Girardin; the latter entirely-
times claimed not to know the aforementioned baroness.

The events were taking on such a serious character.
that a parliamentary inquiry had been decided upon:

Witnesses were summoned, and among them,
figured Madame Georges Graux, wife of the deputy
of that name. I don't know how his deposition is
became public. In any case, I have it under
the eyes; it bears the date November 22, 1880 and
I extract the following sentences, which concern
a lady from B... a friend of Mr. de Girardin like the.
Baroness K... already mentioned.

"She (Madame de B...), said the deposit. voya-
"was acting on behalf of Mr. de Girardin. At this
"At that very moment – April 1879 – she arrived from
“Berlin. She had spent a week there and had
"saw Mr. Bismarck several times, to whom she had
"handed over, on behalf of Mr. de Girardin, a statement
"Confidential information regarding the state of our army." She added

"even if the reorganization of the army is to be-
"followed too actively, Mr. Bismarck would know
"To prevent it effectively: there are 100,000 men ready to
"cross the border."

"In April, May and June 1879, you will find
"in France, articles by Mr. de Girardin"

"on the probable occupation of our borders of
"the East by 100,000 Germans, and perhaps well
"also in the Zélégraphe sold in secret, to this
"At that time, 40,000 francs for three months at
"Mr. Portalis."

Such were the revelations; as we see,
the maneuver attributed by Mr. Crispi to Mr. de Gi-
Garden is very likely, and she reconciles herself,
Moreover, it goes very well with the one my mother is talking about.
Dame Graux.

These same revelations also give a ca-
extremely serious character to those of an ana-
longer, although less precise, carried out in 1867, by
A member of parliament, Mr. de Kerveguen, at the podium of the Corps
legislative. This deputy made known a letter
coming from Berlin; the author noted there a rapprochement-
strangely enough between the sudden increase in
Prussian secret funds and the Prussian attitude
from a large number of French newspapers during
the war of 1866, between Austria and Prussia;

the newspapers were named in full and the
figures cited.

A criminal trial in which the MP was acquitted
and a jury of honor proclaiming the innocence of
newspapers, have not managed to make a complete
light, and the doubt weighs all the more heavily because we were able to
read in 1884, seventeen years later, in the work of
Victor Tissot: The Prussian Secret Police, of
details extremely consistent with the allegations-
tions of Mr. de Kerveguen.

Tissot recounts, among other things, how
the Havas Agency which, for a fee, carried
The Khedive, who was ecstatic, had sent one of
his translators, Mr. Wollheim (who was, in 1870,
in Reims, during the occupation, journalist at the
balance of Germany) in order to solicit subscriptions
comments to Mr. de Bismarck; these subscriptions
were taken and paid for, the author says, by Mr. Bamberg.
Tissot, great dispenser of the reptilian manna.
He also recounts, in the same work, that
Mr. Bismarck had notified his parliament of "the
"the need to give the press a direction"
"Foreign." And this was done on many occasions,

mainly in December 1870, a time when
which Bismarck himself said in his own words
to Dr. Busch, his agent, that it would be good to in-
to suggest that "the government's loan of the De-.

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"National defense may well not be recognized"
"by the government with which we would do the
"Peace." This was the operation best known for
later under the assumed name Morgan, and against the-
which I remember very well having read about attacks
very vivid.

++

This latest maneuver by the Prussian chancellor
This naturally leads me to study the role of the
finance in the press, from the dual point of view of
theories and practices.

It is sometimes difficult for French newspapers
to outright support political ideas capable
to offend patriotic sentiment. But by means of
'of political economy, waving the flag of
internationalism and the brotherhood of peoples,
the same newspapers can spread with impunity
theories most likely to lead to dismemberment
the development of our country.

If, under the pretext of developing theorems
Scientists, journalism gets subsidized
Largely, he at least has the decency not to
to admit it; but in the form of financial matters
Everything is changing; the subsidy system is undergoing a transformation.
general application; modesty is no longer necessary

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The paid advertising, publicity, and announcements are acknowledged.
publicly.

"Now, let it be clearly understood, every financial matter,

"Even the most innocuous-looking can conceal
"a work that is both an attack on independence-

"national dance and destructive of freedom"
civic.
Having written this, I shudder to realize that
No newspaper can be created without having provided itself with
of a properly formed treaty with contractors
financial advertising.

Here the vicious cycle appears in all its force.
which is killing the integrity of journalism.

The more widely the newspaper is distributed, the higher the rents.
financial claims are richly paid; and, reciprocally,
Indeed, the less well-known the newspaper is, the less its
fcrmage, reports him if, even, he finds one,
so that the advertisements of the financial Jewish community
These companies have the best-accredited bodies.

The entire ambition of newspapers not endowed by the
Finance is making enough noise, no matter what.
to be able to claim the blessed manna;
and if, by chance, one of them wants to lock himself in
Its rigidity allows it to rely on approximately 700 to 800
readers, while his colleagues count them
hundreds of thousands.

This, then, is the genesis of a newspaper:

LS

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926 ETHOLOGY SYNTHESIS

Some sort of dealer wants to have an organ
to boost sales of its merchandise – the most
often a sticker paper of dubious value.
– He knows that this will cost him, first of all, in pure
A loss of 200,000 or 300,000 francs. He carries this sum
in the books of his office under the account Profits and
Losses, advertising costs, because, for the moment, it
considers it lost.

He then converses with writers; general-
those whose name is known through works
previous.

These almost all possess an instinctive horror and
the trafficker's absolute contempt; so they hasten

to establish a deep demarcation between the part
political and literary section and the announcements section and
advertisements. The trafficker agrees. The editor in
The chief exclusively directs the newspaper's policy;
As for the trafficker, he manages his advertising or
puts it under control.

But the political leadership also includes,
the major economic issues and, by virtue of this
In principle, the editor in charge of financial matters
Cières publishes a daily stock market bulletin
and a weekly financial review. That's
in the person of this editor who will manifest himself
the first conflict. In his periodic studies he
is subject to the editor-in-chief's control, but

as his articles also contain appreci-
tions on the practical results of the economy
financial, that is to say, on bearer securities and
the companies that issued them, it is also found
under the authority of the administrator in charge of the
advertisement.

He, in fact, promised, for a fee,
to recommend certain financial values to the public
ceres; therefore, there must be absolute agreement
between the advice and the assessments of the bulletin
financial.

In this conflict, the political editor-in-chief
It always ends up giving in, sometimes because, for lack of
In his study, he does not attach importance to the questions
financial, sometimes because it is pointed out to him that,
Subject to agreement, we will relieve its budget of
drafting the payroll of the bulletin writer.

This continues until the day when, about
of a question of peace or war, or of the law
budgetary, the handler will take it from a position of superiority, will give
orders to the editor, who will either submit or
will resign.

Or do we want to know the great interest that this arouses?
Conflict? It's that the newsletter and the weekly magazine-
Madaire can provide the newspaper with an income
annual revenue of several hundred thousand francs.

Thus, for example, Le Figaro alienated its editorial staff-

financial information, stock market bulletin and review, versus
a fixed annuity of 175,000 francs paid to him by
a public limited company, which, as we think
well, is obliged to have this editorial staff produce
at least double the annual payment, i.e. 350,000 francs.

Gil Blas receives an annuity in the same way.
an annual salary of 105,000 francs paid to him by a
named B.....… who only used anonymity in
signing Don Caprice. We think that this negotiation-
The finance manager does not give 105,000 francs per
an to please G1{ Blas; therefore, he buys in
large-scale advertising which he resells in retail.

I could cite many other newspapers which,
all, regardless of the announcement sheet-
card, or admitted claims, not only do not pay
plus the writers of the financial section, but,
Again, they get paid by them.

I cited these two newspapers because, thanks to
Their lighthearted style and their hazy politics, they
have been able to leave to finance, which pays them so dearly-
more relaxed, in a freer manner.

However, one should not believe that
than reputable, serious newspapers, such as Les Débats,
Time and the French Republic do not exploit
not their financial writing.

The Journal des Débats, in particular, is the embodiment
of finance; everything in this newspaper is designed to serve-

looking at the interests of his bosses, who are none other
than the high bank itself.

Leroy-Beaulieu, editor-in-chief of Écono-
miste français, an indigestible mix of finance and
saving money, doing the campaigns himself if necessary
high-profit chains, also displays its heavy prose
in columns of the Journal des Débats.

Other political newspapers, affecting a certain air

Puritans, are coupled with an absolutely exulory
financial, where the bosses, under a different title,
execute all the traffic which, if necessary, they de-
denounce immorality in the blatantly published leaflet
led by them.

For example, everyone knows Mr. Edward
Hervé, the friendly editor-in-chief of Le Soleil;
We know he is an Orleanist; the frankness of his opinions
has earned respect for both the man and the writer; in short,
He's a puritan.

But there is another Édouard Hervé that few
People know; there's Édouard Hervé who has
very close ties with the Paris Messenger
Financial newspaper only. That's where things can happen.
all the successful campaigns of which Mr. Hervé
would be ashamed to pocket the profits through the So/eil, but
which, according to the Messenger, are entirely natural.

From the top to the bottom of the daily scale-
In the future, we could discover the same phenomena.

That an Orleanist might have a weakness for speculation,
This is understandable and is the very essence of those
who dream of a return to the regime of 1830.

But only Republicans or people who call themselves
They engage in the same practices, that's what we
It's hard to imagine. Yet that's what it is.

Thus the Lantern, which from time to time displays
vigorous indignation against certain tripo-
stages, the Lantern has a lining dedicated to spec-
lation, and this is called Financial Reform.

In Girardin's time, France had for
outlet the Financial Week; corn, since the intro-
The arrest of trafficker Charles Lalou, a dislocation
occurred; part of the former staff of
La Semaine left him in a blaze of glory and founded La Revue.

Shall I now mention the countless
Weekly or bi-weekly sheets excluded
tively devoted to speculation and whose subscription-
How does it vary between 4 francs and 4 francs per year? How-
We assume that a 16-page newspaper contains,
For 4 francs, 52 issues per year, and thus achieves,

an annual loss of 4 cents per subscription,
the newspaper being counted as nothing, because the postage-
that alone costs £1.04?

It is certain that the owners of these leaves
they don't print them just for the pleasure of
spend their money. Where do they get their profits?

if not outright exploitation of their clientele
and the subsidies they attach to financiers?

In Paris, as I mentioned earlier, there are 360 sheets of paper...
daily newspapers to which I add 100 financial newspapers
ciers. On average, each of these newspapers receives
50,000 francs per year from finance; a simple
Multiplication leads me to a fantastic sum
23 million!

This is, at a minimum, the maintenance budget that
all the kings of the Republic dedicated to
journalism.

The figure I just wrote is the minimum, right?
said. The state budget takes care of showing us-
to what dizzying sum can they amount
the secret funds used to maintain the press
French, with the sole aim of "making successful"
national loans.

- Thus, I find in Mr. Trésor's work
de la Rocque, that Mr. Thiers, for the sole expenses
of issue, was able to distribute, without being subject to the
audit by the Court of Auditors, 253 million to
the occasion of the two ransom loans, including the
The total amounted to 5 billion.
And that is the case every time a loan
is issued; and when some newspapers cannot find
not having enough money, they are "wearing them down"
the operation that did not satisfy their greed.

And so the naive reader wonders by what phenomenon-
He names his newspaper so furious? And he com-
takes less and less of the entanglement of the
politics and finance.

These venal habits did not arise spontaneously
she contracted them in the press
at the same time as the imperial regime, continuing the
traditions of previous governments, he had
imposed the obligation of a guarantee, that is to say
the supreme arbitrariness of the capitalist.

Once freed from this tax obstacle and even
from the stamp, she continued, for, having drunk from the cup
poisoned by subsidies, she wanted to drink from it
Again.

Furthermore, publishing a newspaper implies
essential expenses; nor the paper merchant,
neither printer nor can give for free
their work; a daily sheet somewhat like-
The complete package costs 100,000 francs per month. As we have seen...
You see, the printed word is the most expensive of means
to communicate thought, and one can say that
The absolute independence of the journalist will not exist
that the day when the capital hoarders will have
ceased to confiscate for their benefit the symbol of
the exchange. |

The reader, it is true, could speed up this
emancipation, by focusing, preferably, on the or-

Gane, the most frank, the most honest, and the most accurate.
By sheer numbers, the individual offering can suffice.
contribution to the prosperity of a newspaper.
But by what sign will he recognize the triple quality
That I just mentioned? Who will reveal it to him?
As you can see, there is another circle here.
vicious, from which it is very difficult to escape.

*
+

From time to time, however, truths emerge.
Cruel accusations against financiers are emerging in the press.
but it is particularly with a view to something
personal combination, and never for defense
impartial in the general interests.

In order to give a sense of the truths published, I

I would say that the reactionary newspapers are revealing
exclusively republican malfeasance, and,
Conversely, the republican newspapers, exclusively-
vement, too, the malfeasance of their enemies
policies: in such a way that, in order to have knowledge-
the infamy, whatever its origin
Nancy, you need to be able to read almost everything assiduously
the newspapers and yet, despite this, some kings
they easily manage to impose silence everywhere.
Among those who have best achieved this muteness
The Prussian Erlanger is among them.

234 ETHOLOGY SYNTHESIS

When Le Figaro feels the need to make itself
to be worth or to obtain the forgetting of some of his dealings
He alone is responsible, he deigns to explain to his readers
the functioning of financial agencies; 1l se
He believes, moreover, that he is perfectly independent because
instead of drawing an annual sum
variable from his financial page, he receives a
fixed sum.

When the trafficker Gibiat died, he was condemned
for his actions regarding the railways of
the Vendée, and author of numerous ruins, the
Figaro was seized by a fine zeal and under the title of
"Fragments of Financial History" he printed the
following lines:

"With Mr. Gibiat, the last survivor disappears"
"of the famous triumvirate: Girardin-Jenty-Gibiat, who
"for several years and until 1879 exercised
"A real power in financial matters."

The newspaper I am quoting then lists the days-
unionized by the triumvirate; these were: the
Financial week, France, the Constitutional Council and
the Country; the Little Journal, the Universal Correspondence
saddle, having a financial statement inserted in
200 provincial newspapers, and Belgian Independence;
Then he added:

"They would have liked to strengthen the group by ad-
"Joining of Figaro, Le Temps and Le Moniteur"

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"Universal: Messrs. de Villemessant, Adrien Hébrard,
"and Paul Dalloz were, on several occasions, the subject"
"of requests, but turned a deaf ear.

"They then conceived the project of founding a
"a bank with a capital of 30 million, which would have for
"based on the exploitation of the advertising tool"
"which in their hands became a source of wealth."
"That is how the National Bank was founded."

So, that's clear; financiers, already
gorged with gold, they dared to ask the public for 30,000
lions to better continue their job of depre-
daters.

The National Bank soon passed into the hands
of a man named Lalou, a charcoal burner, it is said, by his
first profession and Auvergnat by its last ortho-
graph. For this manipulator, it was a way to have
the newspapers and fishing among the millions.

As President of the Bank, he too dreamed, like
Girardin, to collect the leaves; Lalou after
Girardin! That was strange! They were both quite nice.
men of great skill, but Girardin had at
minus the feather.

What more can I say?

I would have to tell the whole story of the
Little Journal and what a story! A struggle for salvation...
Waves! Why this greed?

Ah! Well, Le Petit Journal! That's 800,000 readers!

Testimonies! Do you know? For a trafficker, what a field
And what a harvest!

It was with great difficulty that, after having been raped-
wrested from the sole survivor of its foundations
authors, Alphonse Millaud (an Israelite who had
forgot to be Jewish, otherwise we would never have
dispossessed); it is with great difficulty, I say, that this
the ever-growing leaf was able to escape definition-
fortunately for
its whiteness.

What more can I say?

Shall I recount how and why certain im-
the firstfruits gave one hundred thousand francs, without batting an eye and
without imposing any conditions on the writers
who, out of disgust, left the newspaper La France,
were going to found the New Press?

If he were still alive, what would Camille Farcy, former
Editor-in-chief of France?

What did Mr. Judet say in a letter that has remained unpublished?
famous, and which Mr. Ch.-L. Limousin also said in a
letter to Mr. Gustave Rivet, dated June 20, 1884?

What's the point of insisting?

They all cry out against the venality of the Jews, absolute masters.
journalism, and their complaints became
banal from being repeated so often!

*
* +

The feudalism of gold, which I said, in 14865, by a circum-
signed cular: Couche, engineer, and addressed to
supervisory commissioners, responsible for identifying
The causes of railway accidents:

"You will only inform the justice system after being
"They came to take my orders."

The feudalism of gold, which, in 1885, told the journalists...
lists:

“You will only inform the public through my-
"orders and for my interests; you will lie following-
"before my will and you will insert, because I
"You pay, the same lying short article to the same"
"hour and, simultaneously, throughout the country, for
"To deceive public opinion."

Jewish feudalism! Voracious Moloch-Baal! Paying the
orators who write and writers who speak,
paying the priest, the rabbi, the senator, the member of parliament,
The minister, buying and paying for everything, who then will have
The power to punish your crimes?

XIV

Reforms.

He

MONOGRAPHS

FERDINAND DE LESSEPS. — BOCHER. —— ALBERT CHRISTOPBLE. —

HENRI GERMAIN. — SEILLIÈRE. — BEOUNT. — EPHAUSSI. —
HOTTINGUER, — BAPST. — BERTHIER. — BUSSIERRE. — CAMUS.
— DAVILLIER, — DEHAYNIN. — DENIÈRE, — OF EICHTAL. —
DELESSERT. — DREYFUS. — GERMINY. — HACHETTE. —
HALPHEN. — HEIN. — HENTSCH. — MAGNIN. — OPPENHEIM. —

PILLET-WILL. — VEIL-PICARD. —WADDINGTON.

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Ferdinand de Lesseps.

This great international player, who is wrongly called,
"Great Frenchman" is, above all, a humanitarian.

French? He would be in a strange way, because he has
threw his country into all the Euro- complications
Europeans by executing Suez and by patronizing Pa-
nama. |

International? It is, both by nature and by
his former diplomatic functions; although
Knowing nothing about economics, he...
However, one day he was discovered to be a free trader.
and 1la made free trade like Mr. Jourdain
was speaking prose.

Humanitarian? It certainly is, to a very large extent.
high degree; I appeal to all sailors who,
Thanks to him, they can avoid the cape, so strangely
named "of Good Hope".

His humanitarian work, which earns him all my

1:14

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praise, "is crowned by a supreme virtue: her
complete ignorance of the intricacies of finance.

This man, who has stirred hundreds of thousands of
lions, like Rothschild, and heaps of ideas,
like Pereire, is truly the most
strange thing about this century; I can say it now:
even though all his detractors would have
charged with the most abominable financial crimes
and the most established, Ferdinand de Lesseps, to my
eyes, would still be an Arislid, by comparison
with the Rothschilds, the Cahens, the Sterns, the Ca-
Mondo and other Jews of the agio. The reason is
Simply put: all the millions set in motion by
will have endowed its future with a usefulness; while the
The birds I just mentioned will leave, after them, uu
immense iron through which French gold will have flowed
And what about French dignity in place of what? They will have
pile of sticker paper, where the portrait of
The flight is called credit.

Say what you will: behind Lesseps,
future generations will find dangers
avoided, closer distances, fertility
exchanged.

Despite what one might say: there are certain-
somewhere on the globe, a place by
which a ship passes from the Mediterranean to the
Red Sea; whatever one does, between Gibraltar and the

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In India, we no longer have to reckon with the threat from the Cape.
Storms: finally, most likely, in a
In the near future, the two oceans will mingle their
waters through Panama.

I am not examining the political consequences here.
geographical works of Ferdinand de Les-
seps. A judgment in this regard would entail me
to criticize all the governments of the globe; and if,

as I will demonstrate in the conclusions of
This book argues that free trade is a continuous threat.
The war effort is the fault of the leaders.
more than to those under their control. I therefore call upon Ferdinand to
Lesseps not the great Frenchman, but the great
humanitarian, because in all conceptions
whose execution he adopts, there are savings of
human lives, more or less dearly bought,
It is true, like everything that we discover in nature,
But we must not forget that America also has
its storm cape, which is called Cape Horn.

How did the little boy who was born one day, to
Versailles, in the year XIV of the Republic and the
28 Brumaire, did he become a piercer of isthmuses, sim-
overseas transport planner, promoter
Geographical, international agitator?

Nothing in his paternal family foreshadowed
the adventurer. There is, however, something of Egypt in
his father; Mathieu Lesseps is qualified, in the act

Ferdinand's birthplace, Commissioner General of
foreign relations in Egypt and member of the
Legion of Honour; he was on leave in Versailles and
lived on Rue des Réservoirs when he had to invite
at the baptism of his son, one of his friends, a tax collector
General, named Ferdinand D... This receiver general,
who gave his name to the child, is all that there is
a financier in Lesseps.

From the age of twenty, the young man ran the
world; his father had thrown him into the career of
consulates. From 1825 to 1835, he moved between Lisbon,
Paris, Tunis, Algiers, Cairo and Alexandria. In 1836
His humanitarian temperament earned him the cross of
the Legion of Honour on the occasion of his courage
during the plague. When the plague ended, he became diplomatic again.
mate and facihte the relations between Mehemet-Ali and
the sultan; he leaves Egypt, he goes to Rotterdam, to
Malaga, in Barcelona. There, in 1842, his instinct
humanitarian makes his mark again: he saves the city
the horrors of a bombing; he is made an officer
of the Legion of Honour.

From 1842 to 1848, it was in Spain: Barcelona
and Madrid.

Meanwhile, in Paris, Enfantin, the leader
famous from the Saint-Simonian school, who, in 1846
and for twenty years, had studied all the ancients
projects related to the tunneling of the Isthmus of Suez,

had just succeeded in creating a company composed of
three groups: Germans, English and French; the
On April 30, 1847, a brigade of engineers was established...
knows in Tineh Bay, to make the first
studies. One of the French engineers was called
Paulin Talabot, and it is he himself who recounts these
facts in the Revue des Deux Mondes of May 1855.

The 1848 revolution destroyed all the beautiful
Enfantin and Talabot's projects; as for Lesseps,
replaced in Madrid by Napoleon-Joseph Bonaparte,
In 1849, he had just been appointed to Bern, when
Shortly before the siege of Rome, the Assembly
The constituent assembly sent him there as chargé d'affaires.

Strange thing! Ferdinand de Lesseps had not
He took sides with the Pope and he was less key-
rical than the republican government.

It was at this time that, for the first time,
he had to reflect on the role of finance in
the affairs of politics and omnipotence
Jews.

The stubborn old man named Pius IX, although having
given that his power was restored by the republican army
French, was flirting to return to
In Rome, he was short of money. Where could he get some?

I glean from the work of a clerical historian the
answer to this question, answer which is, moreover,

a true gem:
14,

"The Emperor of Russia," the historian says, "offered Pius IX..."
"to lend him a considerable sum; this offer, emanating
"The head of a different faith was not accepted. The cardinal"

“Antonelli preferred to take out a loan from Mr. de Rothschild, at
"Onerous conditions."

Ferdinand, who knew all the details of this
singular borrowing, must have caused some astonishment
It was difficult to see the Pope accept money from a Jew.
that he refused to accept from a monarch whose cult had,
However, it bears much more resemblance to the
his own.

I don't know if the future isthmus piercer became one of them.
even less clerical, but, for sure, I find
in choosing its financial resources, when it
takes care of the Egyptian Bosphorus, with profound disdain
of the Jewish financier. It is certain, however, that the
even Rothschild, who was quick to lend to the
papacy, that leech of Catholic money, would have
refused, with such eagerness, to lend to
Lesseps, even if it cost a million to pierce the isthmus of
Suez.

In any case, Ferdinand demanded his release.
availability; but, frowned upon by the government,
whose politics he had not served, he disappeared
suddenly removed from the diplomatic scene.

Extremely careless, a big spender, and not counting
never, he went through, at that time, a rather long

awkward period; I don't hold it against him;
On the contrary, I find that his lack of wealth,
after the high positions he had held in the
diplomacy, is entirely to his great credit.

Meanwhile, France had given itself a master and
The Saint-Simonians, who were not highly regarded by the Empire, and
Moreover, being scattered, they could no longer be of much use-
how to deal with the great Egyptian affair; in
In any case, I don't believe the idea came from there.
to Pereire. The same was not true of Talabot, who
he once said to Ferdinand de Lesseps:

— You who know the viceroy and who have nothing to
You have better things to do right now, you should dedicate yourself to them.
to the success of this great idea.

Ferdinand jumped for joy.

"And above all," added Talabot, "don't go and do like..."
Félicien David, who, for any geological study,
went to compose {The Desert at the end of the Orient.

This took place at the beginning of 1854. Napoleon
Leon II had recently married Eugénie
de Montijo, Countess of Teba, cousin of Lesseps.
It was an asset in the latter's game.

He was therefore able, with some authority, to pay a visit
to the Viceroy of Egypt and to act usefully with regard to
him.

He succeeded. Certainly, neither Enfantin nor Talabot
could not have done what Ferdinand did. Some

Critics claim that upon returning, equipped with the
concession, after a thousand hardships, not exempt from
dangers, especially after crossing on horseback
entrenchments of the viceroy's camp, despite the guard
who was blocking his path, he had stripped his an-
his fellow believers by having it placed in his name
the concession agreement for the Suez Canal; I don't want it
Believe nothing. The concession was indeed given to Ferdi-
de Lesseps himself; but I know that his an-
Former collaborators did not for a moment consider leaving.
to complain, to such an extent that Talabot, in his
the author of the Revue des Deux Mondes, speaks entirely of nature
rel. of the concession made to "Mr. de Lesseps by
Mohammed-Saïd-Pacha.

I will not follow Lesseps to the end of his car-
behind: she is, moreover, too well-known to have been-
Careful commenting.

I will simply note that the high bank-
that Jewish, domestic servant born of the English octopus, was,
From the outset, hostile to the canal, and that Ferdinand,
a simple diplomat, not at all an engineer, and barely
lawyer, by the sheer force of his conviction, energized the
the force of his will and his warmer speech
eloquent, spirited, and without the help of financiers,
200 million subscriptions to start the
work; I also note that he never has
triggered speculation on securities created in the

following, and that after Suez was completed he had not acquired
a substantial fortune.

Now he has triumphed in Egypt, and he wants to conquer
in America.

Was Panama for him an aspiration?
not only to a new glory, but also to a
fortune capable of adequately endowing the nom-
The beautiful generation that Mademoiselle gave him
Autard de Bragard, the charming Creole woman he has
married in Ismailia in 1869?

That's quite possible! Given the current state of our customs.
For French people, it would even be natural.

Unfortunately, the issuance of Panamanian securities has
was poisoned, at its origin, by this single fact
that she had to invoke the support of the major bank.
She abused her power: the entire army of the tri-
poteurs descended upon these titles, and Ferdinand,
after having discussed, as equals, with most
European ministers suffered the humiliation of having
to kick out one of these scanning entrepreneurs
Dales, who sell their silence to unsound societies
fortunately adopted by speculation.

There's something even better; public scribes who...
economists claim to have undertaken, against Lesseps
and his Panama, a lynx-wolf campaign.
The hypocrisy they display under the pretext of
Saving public savings revolts me to such an extent

that, willing to be somewhat severe with regard to
some details regarding the handling of the Panama affair,
I'm diverting my criticisms to focus them on
the speculators whose veracious aims I know very well-
table.

The campaign organized by Leroy-Beaulieu
and other Jewish scribblers, has no other purpose
than to lower Panamanian stocks in order to
to allow Lebaudy to supplant Lesseps at the
chairman of the board of directors.

Lebaudy! Great Jehovah! This devourer of raffia-
neurs, that shadowy agent of the 1882 crash, whose

I've already had the unpleasant experience of being occupied in the
the first volume of this work, would dare still
To continue his series of exploits in Panama?
Leroy-Beaulieu dares to claim that he wants to save
public savings, when it is meant to be given to
devoured by the ogres of Rosny and Bougival?

Enough of the speculators, enough of the Jews! And even then
that Ferdinand would have become, later in life, something
I'm not financially inclined, but I prefer him a hundred times over to those who are bri-
watch his succession.

Lesseps is not a parasite; there is in his life
the struggle and the work; his green old age runs
still the universe; at the age when others, for a long time-
time, savoring the pleasures of luxury and the
Laziness, he schemes and fights.

We think he's in Paris, but he's in Cairo; one evening, at
six o'clock, we meet a gentleman on the boulevard-
A man from the Madeleine district hailing a cab; he is wearing a coat.
grey on the arm, a top hat on the
head and a small travel kit in hand; that's
A Parisian going to sleep in Saint-Cloud? No;
It's Ferdinand: he's leaving for Egypt!

This active lifestyle reflects a deep conviction;
If the man made a mistake, it will be in good faith.

Suez was able to give substance to the eternal conflicts
Easterners; Panama could change the face of our
relations with America; what does it matter! if wisdom
rulers do not sacrifice commercial interests
France's businesses with the sole aim of enriching
foreign countries through deplorable trade treaties-
organized; Suez and Panama will retain their
humanitarian use, and if ever their trafficking were to
not to feed the capital employed, that will not be
It's not Lesseps' fault, but the players'.
eternal ones who fiddle with the titles and remove
any proportion to the distribution of profits.

To bring these incorrigibles to their senses, one does not
It will take nothing less than a social liquidation!

He

Bocher.

The phone book says:

Bocher, O., administrator of the family's assets
d'Orléans; senator.

This man dared to insult France by
place the valet's livery higher than the embroidered coat
from the senator!

Loyal manager, scrupulous accountant, perfect hon-
A clean man, according to the law, Bocher is still a
of these unconscious parasites to whom it will be
It is impossible to ever persuade anyone that they are neither
neither French citizens nor workers.

Indeed! This dual-purpose civil servant of the
reigning national sovereignty and sovereignty-
A fallen family man is not ignorant. I don't
I wouldn't even accuse him of a crime for distorting
his brain.

Bocher is the son of a stockbroker; Corvetto, mid-
Minister of Finance, admitted Bocher, the father, at the same time

time as Demachy in the famous corporation.

The young Henri-Édouard Bocher was then five
or barely six years, since he was born in 1811. He made his
classes at Henri IV brilliantly, it is said, and went on to complete
to corrupt one's moral sense by doing one's studies
by right.

I] was, therefore, to make an auditor at
Council of State, held various prefectural positions
torales, thanks to which he found a good marriage
in finance, adorned with a particle, and married,
when he was a simple sub-prefect of Étampes, the daughter
of Count Alexandre de La Borde, deputy of the same
place.

By his origins, Edward belongs to the func-
tionaries of the Restoration; through his career, he
belongs to the ruling world of 4830.

I will not follow him under the reign of Louis-Philippe, and I don't need a long examination for guess how he became steward of the estates of the family of Orléans.

Steward, that's her real career; it's a good one. apparently, because he prefers it to all others, by adding, however, the benefits of the situation administrator of the Railway Company Southern iron.

Apart from that, he has been seen refusing many times. ministerial portfolios, for health reasons,

1 15

he said; basically, you only have to look at the list of incompatibilities and we will realize that, in order to be Minister, Edward would have been forced to renounce his steward's functions. This is the standard by which one can measure his selflessness and modesty.

He almost always got on the right side of the government-established institutions, while loudly protesting, against the decree of 1852, by which Napoleon III confiscated the property of the Orléans family.

The enormous fortune of this family of speculators was, I admit, placed in safe hands and I understand very well that d'Aumale and all his family they expressed their deep gratitude to him.

As early as March 4870, Edward, who felt the end of the Empire, was lying in wait to take advantage of the first incident capable of either restoring, in in fact, only to compensate his employers.

The method he usually uses in such cases, consists of writing letters and waving the ghost Orleanist. That's what he was doing in March 1870 with a view to of the plebiscite.

Events abruptly cut him off from the word, and fairness compels me to say that, pen- During the war, members of his family behaved They sired valiantly.

In France, we have the unfortunate habit of not to balance the assessments and, from what Bocher and

His people have shown themselves to be patriotic, we want to conclude
that they possess all virtues.

The virtues of bourgeois embodiment are accommodated
much of the chauvinism, but, with regard to the
genuine French interests, these same virtues turn-
lead to foolishness.

It took, indeed, quite a bit of nerve for Edward
Bocher, while Prussia was demanding 5 billion,
to dare to ask the French nation for the restoration
conservation of the property of the Orléans family and of the in-
compensation.

The National Assembly had the cynicism to vote
this alleged restitution. It has been argued that, by means of-
covering this expense, we bought the help of the or- .
Leanists to the Republic.

Nice acquisition |

The Jewish Orléans, the Jewish Bocher, the Roths-
Jewish children were holding hands, and
when, after the vote on the famous constitution
In 1875, Édouard was a senatorial candidate in the
In Calvados, he dared to tell his constituents that it was necessary-
to have confidence in the Republic, which
returned to the country "under another name and under a
"new form, the essential guarantees of the
"Parliamentary government."

Another name for Orleanism is opportunism:
The essential guarantees: these are the valuable assets.

paid to the Orléans family; and as for the government
Parliamentarian, it's a fine series of corruptions and
scandals which, for fifteen years, have been ruining our
country.

The Orleanists, big eaters, especially
for adversaries the Bonapartists, no less man-
geurs; but both readily vote against the
Republic.

Well, I ask you, what do we have to do?
in the government councils, of this defense-
sister of property ownership in its most extreme form
directly sovereign: the monarchy speaks-
Comment?

This man is a danger because he has no control over his actions.
ceases its attacks against the Republic.

One foot in the army through his brothers and allies,
Bocher, with both feet firmly planted in finance on his own
one of his parents is still a representative in France
the Northern Telegraph Company.

This company, we need to be clear about this, is
a Danish company with an entire network in China
through which all dispatches have passed which, since
three or four years, panic the nation by a
a series of strange contradictions. Nowadays, we
He knows that the telegraph is the golden key that unlocks the
Stock Exchange locks.

What wouldn't we discover if speculation were to...

Does he know he's anonymous? Bocher would never associate himself with anyone.
to this extent.

So, what need do we have for this so-called
reformer, this interested critic of our spending
public?

What is the purpose of Édouard Bocher, tax collector, eternally?
of the Orleanist tithe, having himself become strong
rich and providing resources for journalists who work-
slow for its bosses the same windfall
that the Busch and Bamberg families distribute for
Mr. Bismarck?

Corruptor of consciences; not employing his pre-
presence in Parliament than to obtain, under color
of general interest, legal amendments that may
to increase the fortune of his employers; hypo- defender
criticism of small landowners, eaten by the big ones;
Let this parasite leave us alone and...
devotes, in the shadows, which suit him better, to the
management entrusted to him, until the day when the
Future reforms will make him unavailable.

This is what I wish for the happiness of France!

III

Albert Christophle.

At first glance, and without the two letters that,
In French, they replace the Greek +, one would think one had
business with the silver and cutlery manufacturer
silvered, let's cut to the chase: to the manufacturer of ruolz;
However, this is not the case. In Paris, Albert Christophle
is alone by his name, as, in Tessé, he is alone
lord of Gné-aux-Biches.

But, on second glance, one realizes that the pre-
Mier was the right one: lord of the manor, politician,
legal and financial expert, which dominates in Chris-
tophle is still from ruolz; however 1 is very
suitably silvered and even gold-plated, especially
since he joined Crédit Foncier.

Before resorting to electroplating, Albert-
Silas-Médéric-Charles Christophle was destined to
high destinies; to begin with, the high Nor-
Mandie saw him born in Domfront, but he went to do
his right in the lower part, that is to say in Caen. This

The change of level contains its entire story.

Silas thus learned about legal wrangling in the worst of countries.
I have often said how the study of law perverts-
knows the reason: that the result be judged, in a
middle of Lower Normandy! Albert distinguished himself, even
among the strongest; he was a laureate of the faculty of
- Caen and at twenty-two he was a doctor.

Were the ordinary struggles of the bar
Insufficient for his self-esteem? I couldn't say.
to say. In any case, in 1856 he bought a
office of lawyer at the Council of State and the Court of
appeal.

But there's little talk in this role, and Médéric
sought expansion; so he searched and found a
journal in which he was able to compensate, by writing, the

silences imposed on him by the solemnities of the court;
From 1858 to 1859 he can be found collaborating with /a Presse;
He saw Girardin's end there, and the beginning of the Jewish Polydore.
Millaud, and he seems to have left her a little before
the time when a correct police judgment-
tional led the same Millaud to put his
Newspaper for sale.

The spectacle of speculation must have left its mark.
in Médéric's mind; I'd even bet that his
brief stint in journalism, at the time of the
great speculative whirlwind of 1857-60, a, slow-
ment, prepared its latest financial incarnation,

a kind of fall, for someone who, soaring at
the pinnacle of the law, will soon find itself in the midst of
struggle beneath her.

To finish with Christophle the writer, I mer-
I will use his Treatise on Public Works (two large
volumes) and his collaboration with the Revue pratique and
Critique of jurisprudence (1862).

The natures that studies have twisted and that
Experience has corrected them, they hardly desert the
Court of Cassation, if not to run towards destinies
higher or to situations in which
the instinct for reform, developed through contact with
-imbecilities of the practical procedure, can be exercised
with more freedom.

Now Albert had obtained all the honors:
From 1865 to 1869, he was a member of the council of the order;
Nothing, therefore, forced him to abandon his practice.
of a lawyer, to surrender to the vagaries of the prefects-
tures. Was it the war that derailed his career?
Nevertheless, I find him to be the prefect of Orne.
that is to say, the chief of his own department-
original date, September 6, 1870.

Charles, obviously, had sucked on the principles
reactionaries, in his family, in his studies, and
in his functions under the Empire. But, in accordance-
This relates to the old proverb: No one is a prophet in their own land.
in our country, in Domfront we hadn't taken it in

Seriously. To be a prefect and to preside over the prefecture, to pose as master of Alençon in Domfront, what a stroke of luck!

The proclamation of the Republic is shaking things up. his ambitions have been waned. The lawyer at the Court of Cassation still shows a little bit of its ear when, anticipating a future law, he takes the initiative to submit the nomination of mayors to the council municipal. But who will say if it's the patriot, the ambi- tieux or the future financier, who inspired the prefect the idea of obtaining a loan from the general council 2.4 million to equip four battalions of Mobile units and three legions mobilized?

In December 1870 he resigned, when the republican government would have dissolved the con- general councils and charged the prefects with constituting departmental commissions. It was beautiful and This is clearly an act of hostility towards the Republic. Obviously- Charles did not have the repulsive temperament blicain.

Moreover, under the Empire, almost all lawyers at the Court of Cassation were making opposition; but the Court itself was governmental in devil. When you know the judicial organization well- ciaire, we are not surprised to encounter this anta- agonism between the judge and the defendant. But there was two kinds of opposition: that of the salons and that cafes. The latter was a republican, not

15.

_d

he didn't mince his words and sometimes he went down in the street.

The one in the salons, perfumed, formal, was taking readily the Orleanist color; even she It would require a little legitimacy.

The winner from Lower Normandy was too fond of gloves. yellows to protest in cafes; he preferred that of the salons; in which he aimed at two

ends: he satisfied his instincts as a lawyer and
"kneaded" with what is called "the good
Company ",

When he saw that the Republic was definitive-
established, loyal to Royer-Collard, it became center
left; then, soon understanding that, as it
This Marianne was a streetwalker, a real-life Dauphine.
he surmised that the good girl must like a little
too much the gentlemen el that, if he knew how to overturn the
roles, he would obtain all her favors; he
therefore publicly rallied to her cause, a little more than
Bocher, a little less than Ribot.

Appointed deputy for Domfront, he quickly became
President of the center-left; Dufaure, in 1876, in
one of his grunts, the minister of works
public; and there's my lawyer pouring out a new
of reforms and flooding all the engineers
service heads.

From then on, her ambition grew, but she took

an increasingly practical look; it gives
wages; he resigned on May 16; he is among the
363: the only way to be re-elected.

That was too much! Grateful Marianne, the bom-
bard governor of the Crédit foncier de France
(February 13, 1878); and Silas accepts. He doesn't care-
will now be subject to the vagaries of the election; it is becoming more consol-
he would even gladly have failed in the Senate in 1882
and to the Chamber in 1885, provided that he retains the
rich inheritance with which he was endowed.

Until now, civil servant or politician,
Christophle is utterly useless; at the Crédit fond-
I only quoted him, I told him, because he doesn't suspect it.
No, he will have the opportunity to be a great man.

But I don't want to anticipate anything.

It's not exactly a series of hours of
joys that have rung for him, since the day of his
installation at the large pawnshop of the property
French.

The imperial official, whom Silas was chasing defiantly...

initiating from his seat, he should not take
easily his party.

I will not deal with this predecessor here.
having sufficiently qualified his career in the
previous volume. Now Christophle realized everything
following Jean-Marie-Georges Girard de Soubeyran
was a formidable enemy. His astonishment appeared

when he noticed the sudden about-face of the few
newspapers which, like La Zuberté, La Lanterne and
Land reform had, in the past, greatly
struck over the management of his dismissed predecessor.

These same newspapers began, against him,
'a knife war, advocating the new
Girard's companies and exhausting the slightest act
of Christophle.

Crédit foncier being incorporated as a company
anonymous, the battleground was located principally-
element in general meetings.

Girard, who knows the art of composing perfectly
a shareholders' meeting, had taken its measures
to cause a scandal.

So, there you have it, my poor, bewildered Silas! com-
He's lying, the former minister! The former reformer!
to the Court of Cassation! directly confronted,
with the petty villainies he so often had to
To study procedural manifestations! What
Downfall! And now the Lantern is accusing him!
formally of having created shareholders,
To be sure of their vote? The funniest thing is
which Girard's henchmen attributed to Médéric,
precisely what their leader had done.

I will not descend into the consciousness of the an-
former minister or former lawyer; I don't want
to know to what extent the need to defend

a just cause, especially compared with the
claims of the dismissed official, did not

It is advisable to oppose maneuver to maneuver. What
In any case, the civil court, called upon to rule, has
with the common sense to render, under the presidency of
The honorable Aubépin, a judgment of incompetence,
perhaps a little weak from a legal point of view
strict, but fundamentally very fair, because it
paralyzed the vicious attack by a ousted employee,
tending to whitewash his faults by blackening the g-
tion of his replacement.

Things escalated to the point where a complaint was filed.
a defamation lawsuit was filed by Christophle against the
Lantern and Evening.

I have never heard that this complaint has
was followed, no more against the Lantern than against
Girard de Soubeyran; this is not the first time,
Moreover, I would like to point out some shortcomings in equality.
of justice; however, the trials between the two
Rivals occupied the civil hearings.

But Soubeyran, very well regarded by the upper echelons of banking
Jewish, had managed to create a sort of void around
of Crédit Foncier and its governor.

I explained in the summary that, even if one were the
Crédit foncier, we are unable to get them to take out a loan.
public the rag with stickers, at a high price, than in
making him believe, first of all, that this same

The rag was in frantic demand by a large
number of people. The small capitalist is so
loyal and so sheepish, that a financial value doesn't matter to him
appears "habitable" only when another has "es-
"Swept the slate clean."

That is why the shrewd Jews immediately
invented trade unions. Read the financial newspapers.
cers; it is unprecedented that the most
Ridicule has not been covered fifty times!

But the cronies who serve to maintain the
illusions of the public, are none other than seven or
eight credit institutions, considered the most
powerful.

Those people, not with their own funds, hear me
good, but with the money deposited in cover accounts

ranis and belonging to thousands of naive, sub-
They write the shows they want to make successful.

As for the public, initially wary when
Seeing this "great success," he said to himself quietly:

— How stupid of me! Everyone has under-
Everyone else, except me! I missed out on a great deal!

Also when, some time later, the establishments-
Credit agents tell him:

— I was prescient on your behalf, dear
customer, and only because it's you, only
Because you have money at my place, I want
I will gladly cede this value to you, settling for a

small profit of fifteen to twenty francs per share.

The gullible man falls into the trap; he absorbs 1 liter immediately.
the values, which credit institutions do not have
never wanted to take on as subscribers con-
defeated and serious, but simply because they
knew full well that by using subterfuge and feigning
By taking everything, they would wrest from savings a
money that she would never have given spontaneously
nement.

I am certain that Christophle, a lawyer, having to
breaking a financier's lawsuit against a gullible person would have
discovered that in fairness the unions were per-
petuellement depending on breach of trust; and he
would have cursed the jurisprudence, which, at the Court of
cassation, would have left him no hope of
success.

Yet, it was in the midst of this chaos that he
is agitated, having become governor of the Crédit fond-
steel!

How many times has he not felt the impossibility
to effectively seize the criminal justice system! It is up to
to the point that if his friend Andrieux, attacked in turn
by the Lantern, and the people of Soubeyran, not him
had not provided the opportunity to vent his spleen and
to drag through the mud those whom he had not
could obtain the punishment {which he did in fact in
full chamber of deputies, in July 1879),

We would never have known by what despicable means
Finance manages to deceive public opinion.

Who would believe after that that the attacks having
continued, and an exasperated Christophle obtained from his friend
Boucher-Cadart an arrest, perhaps just at
Fundamentally, but arbitrarily in form, motivated by
"Attacks or threats"!

Finally, who would believe that Crédit Foncier was involved?
reduced to saving his former villain from shipwreck
genius, by collecting the wreckage of the Hypo- Bank
library, whereby, henceforth, the great
the union of credit institutions would sponsor
the issuance of its bonds?

This is what finance does to the law, to justice.
and its interpreters!

From now on, Silas will feel dizzy; he will borrow,
He will lend; the hundreds of millions will follow.
to the hundreds of millions. Oh! he won't lend to
Khedive, like Girard de Soubeyran, but he
will lend to the French treasury; which, to be less
blameworthy, but not statutory.

Dare I admit it? I'm counting on everyone
the disgust that Christophle will have suffered by feeling,
every time, what is just, true, fair, even
ill-equipped by case law, to evade under
his steps, to awaken the reformist instinct of
the lawyer for the Court of Cassation, and, when the time came, suggest to him-

managing the idea of letting Crédit Foncier accomplish
its role as a major instrument of liquidation
social imperative.

I will say, later, in the conclusions of this
second volume, how will this liquidation be carried out?
donation and the mission that will belong to the Credit
land.

In the meantime, what I'm writing here is going to seem enormous.

to Christophle. How, he will say, I, Albert-
Silas-Médéric-Charles, facilitating a liquidation s0-
commercial and revolutionary?

— And why not, my dear sir?

Anything can happen! And when you've been an absolute conservative,
then relatively conservative, with an Orleanist tinge
then rallied to the Republic and was one of the 363, one can
Well, to save his own skin, try a little to save
his country.

IV

Henri Germain.

Invasive! Invasive! Invasive!

His name is all we see in the newspapers, on-
all during budget discussions.

However, he professes, in matters of the press, to
financial, Girardin's opinion on the press
politics; — perhaps with the same conviction.

11 declares her powerless: he is wrong; he despises her
Self-serving attacks: he's right. But why
Doesn't the devil reconcile his theories and his
actions? Why is a journalist like
Kergall, to make his teeth chatter? Well, where from?
It is because he owes a rep-
a position of competence, as undisputed as it is few
Justified?

These are strange contradictions.

Deep down, Germain knows neither more nor less than
the first money changer who came along or the last grocer of

Ja rue des Lombards. Good bourgeois, completely in-
aware of his financial misdeeds, strongly scan-
Dalí would be a fool if we ever proved to him that we could be a
Erlanger, without having on his back: Bingham, Char-
Rhineland bonds or other cotton loans, I
I believe—his intentions are so honest!—everything

ready to convert if proven wrong.

But here's the thing! We'll never manage to...
prove it to him.

Germain is simply a small-time banker
who, having first of all, as he himself says,
founded a Crédit Lyonnais "in his room" on the corner of
the rue de Choiseul, experiences a stunned silence
having managed to reign, under the same name, at the boule-
The Italians' villa, in a stone palace! And he
He stares, and he squares himself and he is like an old man.
having only one daughter through whose eyes he
sees the entire universe.

His beloved daughter is Crédit Lyonnais; and he re-
keeps France out of the window of his office.

Is the annual inventory fraught with profit?
France is happy and the Republic is beautiful: The;
Are profits diminishing? Are deposits becoming-
Are they rarer? All is lost! Fie! That wicked Marianne!
Alas! Poor France!

His eyes would open wide if I told him
that the more prosperous his Crédit Lyonnais is, the more the

France is unhappy! Yet, if he wants to ins-
Truire, on this point, he only has to read the present
work.

Let's take a closer look at this physiognomy.

Six years after starting to do
finance, he sought political office; natural-
how, as it was in 1869 and as business
They weren't going to do it, so he formed an opposition group. That's why
He was elected deputy for Ain.

Nothing exceptional about his family; his name is
Germain, like everyone else; there are 60 of them in Paris;
The largest are cloth merchants; but there
He also has a member of parliament from Haute-Garonne, a lawyer,

a pawnshop manager, an actor, a

a bunch of wine merchants, caterers, and finally a factory
Chinese lacquerware, decorated, just like
Mr. Crédit Lyonnais.

Mr. Crédit Lyonnais's real name is "Antoine-
Henri-Marie. The city of Fourvières and Brotteaux
He was born in 4824; he was therefore forty-five years old.
when political ambition seized him. He had
moreover, a castle in the Aïn, and he was the son-in-law
from a high-ranking imperial official: Mr. Vuitry.
He is estimated to have a fortune of fifteen to twenty million; he is
a good family man, he frequents electoral dinners
He speaks willingly and pontificates there, especially at
Trévoux. |

THE" to

I don't know if the famous Jesuit journal
left the air of the country with an "Escobarian" scent
However well analyzed by Pascal, the fact remains that it is
most often from there that palinodies originate,
The newspapers address this in the following terms:

"The political world and the financial world are
"are moved by the words spoken by Mr. Henri
"Germain, etc."

But what do these words contain? At eight years old
From a distance, I was curious to bring them closer together.

In 1877, Germain had submitted a project for the
repurchase of the railways. At that time, he mar-
He had a meeting with Wilson; only, besides the buyout, he
had placed exclusive exploitation by the large
companies. It was truly worthy of Trévoux!

But in 1885 everything changed: the state network was
It is dangerous, it costs taxpayers more, and
_ adds the newspaper from which I borrow these lines, the
Mr. Germain's remarkable speech is very
applauded. If I wanted to bring all the variants together-
tions of this bizarre economist and this astonishing
Financially, I would need a volume.

It will suffice for me to condense his actions and...
draw conclusions.

The great fortune of Crédit Lyonnais dates back to
the loan of three billion in 1872. We know that
this loan included staggered payments

very minimal; one could free oneself in twenty terms
3 francs 50 centimes each; discounting of payments
was 3.84 0/0 and the public had the right to
release in advance; but a payment of ga-
A rent of 44 francs 50 centimes was demanded. Now, for 44 francs 50 centimes,
we were subscribers to S$ francs of annuities, except
to be released at the prescribed times. In such a way
that by paying approximately 57 million, one would secure the
the entire subscription. Crédit Lyonnais was a
of the largest subscribers; therefore, not only-
through market speculation, and through the
commissions that the prodigal Thiers spread to
abundance, but also by provoking payments
anticipated, while he delayed the longest-
As much time as possible for his own liberation, he made it rarefied.
liter and benefited from the funds for a time
considerable.

We will be able to see the pro- benefits
bables, remembering that, during the subscription
herself, the loan issued at 84.50, made, course
Extremes: 85.80 and 85.15. In 1874 it had reached
100 francs.

The profits thus realized amount to hundreds
tens of millions, and they are taken from the purest
the country's productive forces.

In short, and all things considered, in order to be able to
France had to pay 3 billion to Prussia.

nearly five billion, not counting of course
the loan of 1871.

Of these five billion, two billion are entirely
These were lost revenues for taxpayers and have enriched them.
& or 500,000 people, including the elite
bank, and among them Crédit Lyonnais. I estimate
at around fifty million, the gain of the latter

establishment.

Germain, very proud of his success, had already com-
began to infiltrate a multitude of financial companies
It is found, simultaneously, in the Che-
Austrian mins, in those of northern Spain
in marine insurance, the coal mines of
Montrambert, the Châtillon Forges, the Gas and
Blast furnaces of Marseille, the Omnium of Lyon,
that is to say adding 200,000 or 300,000 francs to his income.
per year, as a share of profits allocated to
administrators. He belongs to all the unions; he had
a little bit of a hand in the General Union. At the fall
Madame Germain de Bontoux said to her friends:

— Finally, my husband will be able to sleep!

Germain added the agio on paper
on the land; Foncière Lyonnaise has not
brought good luck; and as for Crédit Lyonnais itself-

Indeed, how can it pay interest on its deposits, when
The entire industry is suffering; when papers,
worthless, stuffed safes; when

One sudden drop is all it takes to turn things into losses
The profits recorded on January 1st were enormous.
Is Ja watching until December 31st? After that, Henri Ger-
Maine calls himself a utilitarian republican when he is alone-
parasitic of metal, parasite of paper, parasite
of the stone, parasite of the soil and parasite of its rep-
tation!

He aspires to be Minister of Finance. All his
discontent draws its bitterness from its
perpetual disappointments.

One of his friends, when questioned by me, replied:

"Minister? Him? Never! His political opinions-"
"These questions are too elusive for any party to..."
"that he can have confidence in him; he is both
"everyman's man and no one's man,"
"And everything depends on his latest performance."

Public ignorance makes reputation dangerous.
This financier's overrated lion. Let the voters...
dreamenti

A still hesitant center-leftist, destined to lend the
hand to the first suitor who came along, who, lying in ambush at
Henri Germain, at the corner of the Stock Exchange, will be watching for power.
would be much better off liquidating Crédit Lyonnais, in
the two or three years that separate him from the cataclysm,
and to retire peacefully to the midst of his estates.
while France floundered in convulsions
famine symptoms. If he does not follow this advice, I

He encourages him to consult the Trévoux newspapers; there
will find, I warn him, the shadow of Blaise Pascal
who will recite these two maxi-
Escobar and Lessius's:

"Those who do not have enough wealth to sub-
"sister honestly, and, all together, to pay
"their debts, can lawfully put one
"partly under cover by declaring bankruptcy to their
"Creditors."

And also this other one by the great Vasquez, cited by
Castro Palao, namely that, "when we see a vo-
"their resolute and ready to rob a poor person,
"one can, in order to divert him from it, assign him something
"person 72che, in particular, to steal it from
"The place of the other."

I am bringing this last point to Germain's attention in particular.
precept of the journalists of Trévoux, so that if,
By chance, some determined criminal was preparing to
to jump on Crédit Lyonnais, he can quietly...
to whisper in the ear in the name of the great Vas-
question:

— “Excuse me, my good friend, but you would do well
"You'd be better off going to Rue Laffitte!"

It's 16

V

Seillière.

In the good old days when kings, having suffered misfortunes,
always found, at one of their colleagues in
in place, a kind of retirement pension in the form
of duchy or county, with high and low rights
pillaging their unfortunate inhabitants, the duchies of
Lorraine and Bar were given to a poor devil
dethroned and appointed Stanislas Leczinski, former King of Polo-
gne and better known as the father-in-law of Capet who,
Numbered fifteenth, Louis, then exercised the pro-
fession of king of France.

Stanislas, the chronicles say, brought happiness to
his little people; I cannot appreciate to what extent
The chronicles were right. But it is certain that,
very low pierced at that time, this king was not re-
came from Poland, without being accompanied by any
good Jews. So, as soon as they arrived, they searched-
They explored the country and soon made contact with

a cloth manufacturer who had settled in Pierrepont,
just a stone's throw from the Luxembourg border. This
The region, heavily wooded, was then almost deserted; also
the idea of choosing it to create a factory
was at least strange.

As for the weaver in question, his name was
Seillière.

Naturally, there was understanding between a merchant and a Jew
was quick; so much so that, thanks to the protection of this
lastly, at the side of the father-in-law of the King of France, the
draper obtained supplies for the regiments of Alsace
and Lorraine. It was the beginning of a for-
tune.

Supplies have always been the most
quick to reach a million.

The Seillière family understood this well, and their gene-
ration devoted itself to it. Their very methods did not
They don't vary much: and we will find them again, at
Some one hundred years apart, linked by Jews
to Mr. Son-in-Law, to obtain as before
by the Jews of Mr. Stepfather, the supplies
of the army.

But let's not get ahead of ourselves.

The Seillière of the King of Poland quickly made
very good deals with the regiments of the time;
Naturally, having sampled the supplies, 1 liter was taken
the vertigo of hoarding and wanted to manufacture

also weapons; that is why, at the end of the reign
of Louis XV and at the beginning of the following reign
Previously, he was at the head of a cannon foundry.
for the navy.

If it weren't for the detestable reputation which, historically
rarity, focuses on suppliers, this point of
The departure of the Scillière workers would be a sign of nobility.
which would be as good as any other.

Unfortunately, in the world of trafficking, moral sense is...
perverted, and I will be saddened to note that
their offspring quickly turned into a parasite
ism: the first step from work to traffic was
crossed by the supplies; the second step of the
The barony crossed the threshold of honors.

Indeed, we will soon find Napoleon I.
who, not without some irony and so as not to prodi-
to fight the cross he had reserved for his brave old men,
readily bestowed titles of nobility upon his tax collectors
as an honor, granting to one of the Seillière
the title of baron.

Meanwhile, the cannon foundry had prospered;
one of the Seillière family, named Nicolas, had
even founded a banking house in 1807, at
Paris, to help its industries, because the factory
de Pierrepont was not abandoned.

In 1814, another Seillière, named Florentin,
reigned supreme in high finance and, with it, cares-

He knows the Restoration after having licked the Empire.

The Restoration had, moreover, welcomed the
With eyes closed, the claims of the infamous arrears
supplies; to add insult to injury,
She confirmed to Florentin his baronial swagger.

Later, another Seillière, named Alexandre,
bought, thanks to the works of the black band, the beautiful
Mello castle.

Finally, in 1829, François Seillière, head of the
bank house, charter of sailing boats in
View of the Algiers expedition.

As we can see, the Seillière family had walked
with giant strides; everything that concerned the army stirred up
their desires and they absolutely obtained this
that they wanted.

A few years later, that is to say in 1836,
François partnered with an ironmaster named
Schneider, who later became president of the Corps
legislative, under the Second Empire; with him, he
acquired Creuzot for 2 million
lions 1/2, thus subtracting this large foundry
in the hands of Fould and Aguado who, under the Res-
tauration, had been the owners.

From this arose the relationship between the Seillière family and...
Schneider; also when in December 1875 this last-
If Nier died at Le Creuzot, were the Seillière family seen?
in the front row, on the day of the funeral.

16.

So far these suppliers have managed to increase
their fortune, under the benevolent eye of the monarchs,
without ever having a scandal that was too resounding
could have reached the public's ears.

It must be believed, however, that too long
A string of successes broadens awareness and encourages
to imprudence. That's what happened.

In 1860, we find a Seillière in a
association of Jews, admittedly dodging the legal-
correctional court proceedings, but being sentenced,
However, by the second chamber of the court
civil of the Seine, to reimburse the subscribers of
Nassau Railway shares, to have
initiated by means of leaflets tainted with
fraud and having received shares without authorization
having paid the amount.

Here we find Seillière coupled with Po-
Lydore-Moïse Millaud, who directed the newspaper /a
Press, and, if we remember that roughly at the
At the same time, the lawyer Christophle frequented this
journal, we will understand how these two high
Money dignitaries were able to establish relationships.

It is also worth noting this intervention by
Seillière, manufacturer in Pierrepont, border of
Luxembourg, in the trafficking of roads
Nassau iron.

Approximately nine years later, another scandal

rises; this time it's more serious; there is still
Jews were involved in the case, including one named
Louis-Isaac Cahen, known as Lyon. It was naturally-
supply of materials for the army and also of the
Pierrepont factory.

Seillière had been declared the successful bidder in 1868.
the supply of sheets and other fabrics access-
evenings necessary for the clothing of the gendarmerie
of the Paris guard.

Numerous cases of fraud have been uncovered,
legal proceedings had to begin as soon as the pre-
First month of 4869. In 1870, an investigating judge
instrumental. The war interrupted his work.
then, subsequently, the municipality and, also, circumstance
Extraordinary and sad for the memory of the baron
successful bidder, the file and the documents & evidence
related to the pursuit, were consumed in the incen-
day of the Palace of Justice during the week of blood-
glante.

Justice, however, did not believe it should or-
forget the abuses that had caused the State a
considerable damage and, on July 22, 1873, she them
mentioned before the criminal court of the
Seine, in the 7th chamber presided over by Mr. Gérin.

However, during the investigation, which lasted from-
Then in 1872, Baron Seillière had died.

From then on, the matter was of only one importance

secondary and I will not dwell on recounting the
details of the hearings and pleadings.

Besides, guilt matters little to me, this
What I wanted to point out is the existence of fraud.
passed, so to speak, into habit, in a
a multitude of markets with the State.

There are four current Seillières;
Only one is described as a baron in the directory; the others
are referred to by their first name.

In accordance with the habits of financiers
millionaires, almost all the girls in the house
Seillière were given to sons of titled families.

One married a Marquis d'Hautpoul, another
married a Count of Boisgelin, yet another one has
married a prince of Sagan. Finally, what explains-
would do many things, the Galliffets themselves would-
would have been allied with the Seillière family!

Meanwhile, Baron Seillière continues to occupy himself...
per of supplies; not that he needs to com-
Mercer is immensely rich; but he has the trade
in the blood and he obeys invincibly his
atavism.

To succeed, he allied himself with the one known as
the "heir apparent of the Republic"; regarding this
character I mentioned in the first volume, the
Seillière's participation in a sand company
gold miners of Cambodia, as well as those who had, moreover,

their story, as told by Le Clairon and Le Pays. Since then,
Many other cases were cited: notably a fight
supplies against oo which, it is said, conceals
Erlanger.

It's very good to fight against Erlanger; it's
very good, even, to be, probably, one of the
causes of the very apparent awakening of justice with regard to
of this great evildoer; but, then, one must give
the example of all perfections, it is necessary that the

supplies are impeccable and our ice
never have anything to complain about.

Is that the case?

As for the moral means that the Seillière
current methods are employed to win at auctions,
Who will ever be able to tell them?

Who will ever say why, one fine morning, cer-
Some newspapers launch a campaign against such and such
such a minister of war who, yesterday, was praised
By them?

Who then will be strong enough to know and pure enough?
for drawing?

How sad! A family of producers who
had distinguished herself through her work with fabrics,
as in metallurgy, which could have made
so many services and to acquire such beautiful glory, to have

involved in finance, having associated with Jewish circles, having
mired in trafficking, and deserving that until
His intentions are suspected based on his alliances!

Indeed, alongside French names, more or less
Illustrious people, why the Prussian name Sagan?
What has this alliance achieved? What example has it set?
Seillière and Sagan give us their employment of
Their immense fortune? Why this pursuit of me
I know what unhealthy celebrity, by means of parties
bizarre, organized by a single woman and placed
in sumptuous palaces whose living leader is
absent

What a disgrace for this country! When you travel
the list of the world's so-called selected frequenting
The salons of Princess Sagan! What was that
Animal festival where Seillière dressed as Buffon —
as Jester — enthroned paternally?

Read the accounts of this orgy,
even in "distinguished" newspapers like
Le Figaro; you will see there that the beautiful people — and
What a fine crowd! The whole Jewish community! — se com-
It pleased him, as a supreme distinction, to make shouts

of animals and speaking the slang of the gates! These
Do those people really think that we're making a living room out of something?
short, because the bottle from which the cork pops
Is it labeled Moët or Clicquot?

And yet, beneath this mask, in these pre-

tense celebrations, it is said that all the ambassadors were recognized
Sadists and a bunch of princes!

As for me, I cannot believe in the unconscious-
science of so much futility or so much sloppiness. In-
I deliberately recall the sinister stories
which have horrified the patriotism of this country, and
Involuntarily, too, I wonder if, behind
These masks and these orgies do not hide
international meetings from which might emerge
Will France one day be destroyed?

VI

Blount

This English surname, compounded by an equally impressive first name.
English – Edward – recovers the personality of the
chairman of the board of directors of a large
French railway company, which, just-
He lays out the rails of his network on a good
part of the French coast facing the British coast-
fuck.

In August 1884, Le Figaro expressed itself thus with regard to
from this financier:

"We are pleased to learn of the appointment"
"by Mr. Ed. Blount, Chairman of the Board of Directors"
"Interministerialization of Western Railways, at the rank
"of Commander of the Legion of Honour."

"Mr. Blount is very well-liked in the world of
"business, where he has held positions for over half a year"
"century, an exceptional situation. Interested in
"the largest of commercial enterprises, 1l

"is one of the founders of the railway industry"
"of French iron, and it is, in large part, to its
"initiative and its persistent efforts that we
"we owe the remarkable improvements made
"for some years now in the exploitation of
"French lines.

"Mr. Blount was a member of the Legion of Honour-
"Neur for over forty years. The distinction,
"of which he has just been the subject, seems to us a just
"reward for exceptional services he has not
"ceased to return to the commerce and industry of the
"country. Regardless of its high position at
"The Western Company, Mr. Blount is also
"vice-president of the board of directors of
"Paris to Lyon and Mediterranean railways"
"ranée."

Such is the dithyramb! It is, however, a little
incomplete, and Le Figaro was quite moderate in the
number of functions he assigns to Blount. No
only he is president of the company of
Western Railways and Vice President of the
P.-L.-M. railway company, but,
Furthermore, he receives benefits from Société Générale.
to promote the development of trade and
industry in France, to the railways of the South of
Austria, to those of Madrid-Zaragoza-Alicante, to

the Royal Portuguese Railway Company, at the
nl 17

General Company for Railway Operations
iron from European Turkey, to the Société Générale
of steam-powered maritime transport, to the Company
general waters, at the Acclima- Zoological Garden
lation.

I'm probably forgetting some, but it's certain that this
The pretty accumulator has the foot, the hand and, above all, the
pocket, in ten companies, whose capital so-
combined, these make up the modest sum of one
one billion three hundred and two million! And that's outside
shares that he might own, that poor devil
cashes in as a share of the profit, for the good
the care he gives to these ten administrations, approximately

130,000 francs per year!

The calculation is easy: the average dividends,
established on the even, varies from 8 to 10 0/0 (and I am
moderate); at 10 0/0 the 1302 million represent
130 million in dividends; generally the
Directors take 1/10 of the net profits.
which constitutes a profit share for them
43 million; however, on average, there are ten administrations
members per company, which makes one hundred directors
for the ten companies, i.e. 130,000 francs for Blount,
earned, as we can see, "by the sweat of his
front”.

Apart from that, Blountest is legally obligated
to own one hundred shares of each of the companies including

He is a director; therefore, he owns a thousand shares of 500 each.
francs each, totaling 500,000 francs committed, of which
The dividends contribute 50,000 francs, to the 130,000
francs already mentioned, which makes 180,000 francs! Add-
tones to this figure the president's salary, and
We will certainly exceed 200,000 francs.

Here, then, is a man who, on his own, benefits from not
to do nothing, – for it will be granted to me that, if he con-
coronation at the Western Company, he has nothing left
It's high time to take care of the other nine companies.
– twenty times what the most intelligent worker-
gent, barely manages to earn a living ten
hours per day.

And that's not all! I haven't even mentioned
Blount's personal fortune; he owns a
splendid hotel on rue de Courcelles; it also has-
lying in England, in the county of Sussex, at
Imberhorn, a vast property where he was a cons-
to build, in 1880, a church for the Catholics of the country.

The worst part is that this man isn't even
French !

There is indeed, it is true, a Henry Blount, known ct
meme loudly complimented, for having orga-
organized a charity raffle to benefit the hos-
work-related disability; for having also been part of a
urban ambulance committee, tt Henry would be
naturalized French citizen.

Did Edward do the same? It is claimed that he did, but he
It was impossible for me to verify this physically.
In any case, at the beginning of his financial exploits,
when with Laffitte, Rothschild and Hottinguer, the
On September 9, 1845, he obtained the concession of
Northern Railway, neither Louis-Philippe, nor his
ministers, did not for a moment consider searching,
if Rothschild and Blount were French. But they were not
They weren't; James always remained German
and Austrian consul, and I have recounted elsewhere that Al-
Phonse was naturalized in 1848, thanks to the terrors
from his father.

This is the man whose services Figaro sings about!

This is the man who was made commander of the
Legion of Honour!

The minister, who thus honored Edward Blount,
wanted to make sure that his protégé had never
Having been transferred to the correctional police, he was right;
Indeed, despite all my research, I have not discovered
no scandalous trials, either civil or otherwise
criminal, where the name of Blount has resounded.

With my usual impartiality, I will add that
This is an excellent score; for among the handlers
of money, for which roguery is called spe-
culation, and parasitism is called work, 1l y a
a kind of unconscious dishonesty, which qualifies
only by a court ruling.

At the Blount's, there's a charity parade;
gives 500 francs for the poor and, as a result, the
millions of speculation become the sacrosanct product
saint of useful labor!

However, honest Blount! you had, there's no
not long, a great opportunity to show off
of your honor: you know, as well as I do, that one
discovered, at the Ministry of War, 30 malions
overpayments, by the railway companies
iron, for transport on behalf of the State; you know

that the companies' trustee acknowledged the error, in
adding, however, that he accepted the verification
FOR THE FUTURE, But would never agree to give back
sums unduly received in the past.

He added to this enormity a theory of errors,
From which it follows that with regard to the State, ERROR MADE ACCOUNT.

This trustee spoke for all the companies, and
You did not protest, O Blount, commander of
The Legion of Honour!

It really is mind-boggling, and makes you want to...
to lose all sense of what is right! Yet I have not
not everything said and if, from the president I went down to the
company, to the scandal of preferential rates, to everything
which, in her case, takes care of English interests in the pre-
Judgment of French interests, I would still have to fill
volumes.

No, sir, no! To find it good that we keep

unduly 30 million belonging to the State, ruining
French commerce to enrich commerce
English, give 500 francs to the poor after their
having taken millions, building churches for the
Imberhornians, put in restaurants and gas
in your carriages, sometimes crushing the passengers
and, to please the Jews, prohibit the sale
of my Kings of the Republic, in your stations, all
This may well be worth the Legion of Honour, but,
Certainly not the one of honor!

VII

Ephrussi.

Imagine a square room; on the panels
telephone devices and
telegraphic devices.

In the middle: a table; seated near it and a griffin-
nant, a kind of gnome with shining eyes.

The devices chime: it's to the right, it's to

Left is in the middle; the little monster gets up,
He runs to the devices; he speaks, he listens, he answers;
Then he returns to his table, scribbles down some numbers.
He looks at the time and whispers softly: the boss is going
arrive !

Almost at the same instant the door opens: what-
that one between, that at first glance one would take for
a man; he is dressed like you and me and he
speaks French.

Silently, he approaches the table, takes
the paper that his employee hands him; it is the summary
of all the dispatches from around the globe.

As she reads, her face lights up; her eyes shine.
of a strange brilliance; a sneer escapes from his
mouth and here is what he said:

– Good! Fine! No harvest, France is going to be
forced to turn to a foreign country.

Then he does some numbers, places the paper on
the table and, pointing to lines that its
The employee listened attentively, he said:

– Buy there, there, and there, all the wheat, all the
cargoes, departing ships: if France
She wants money, she'll pay dearly for it!

Then, after a short silence, he added:

– The oils, now!

He runs his fingers over the paper again, murmuring
as before, "good" "well", shows to
his employee gives numbers, names, and repeats:

– Buy here, here, and here; if France wants
She'll pay dearly for that oil!

Having done this, he rejects the papers, assures his cha-
skin on his head, and turning one last time
to the employee, he said in a curt tone:

– And quickly!

Then he disappears.

This man, to add a few dozen

millions to the hundreds he already owns, comes
Perhaps to starve a country!

In a less Judaized nation, such a man
would already have been brought before the Assize Court! But
modern political economy, in the name of freedom,
dubbed hoarding "speculation"; therefore,
There's nothing more to say, the hoarder is a being
honorable, to which the rulers grant "the
honors," to punish the morality of refusing them
"Honor."

The operation I just staged, more
high, in a fantastic form, is that to which
Jews from Odessa, known in
France under the names Michel and Maurice
Ephrussi.

Their sole job (?) is to load arbi-
artificially lowering the price of things by creating artificial-
their rarity.

This is Jewish trafficking in all its glory and,
Therefore, it's parasitism in all of this
that which is most hideous and demoralizing about it.

But what use are the millions they amass?
Is that how it feels?

The answer to this question will not be found
in the list of public utility works
large agricultural or industrial operations,

nor in anything that represents work
17.

useful; but if the reader carefully scans the
List of holidays, sports chronicles
or theatrical evenings, he will encounter, at each

line, in the name of the Ephrussi.

This is, in fact, agreed upon by the columnists.
they overuse epithets and hyperbole so much that
I am ashamed to note that in 1885 the ideal of
French elegance is called: "Ephrussi".

It's only about their toilets
"ladies" and the carriages of their "gentlemen",
of their festivals, their raffles, where the love of
bric-a-brac is given the pompous name of "cult"
of the arts.

However, what the public doesn't know and must
Learning is that he is not one of those diamonds, not
one of those prize horses, not one of those cars
of state or of those splendid houses, which are not
the product of vile speculation, where mixed
Oil, wheat, and sometimes blood! Do we remember?
of the strange suicide of the man named Biedermann?
Well, Michel Ephrussi took his place and continued-
revealing its operations.

In Paris, there are many Ephrussis; one
found associated with a lot of other Jews; excellent
a way to quickly form trade unions,
to expand their landholdings.

This is how, among other things, there exists a house

Ephrussi and Porges. As for the Ephrussi, they-
They are themselves constituted as a limited partnership,
having Michel as manager with full powers, by
renewed deed of Persil, notary, dated
May 9-10, 1883.

Michel married Kænigswarter's niece, a widow
Merton, the financier who died tragically, there
several years, completely ruined, during
that his wife kept her fourteen million dowry;
The Ephrussi family definitely have the successions.
disasters.

Michel, moreover, is the same one who, in Trouville,
On August 17, 1872, he tried to provoke a small
riot against France, where he received asylum. I don't-
Nothing for sale; one only has to read Le Figaro from that date
and everyone knows that this newspaper is not

a sworn enemy of the slave traders and the Jews. I
note, only in passing, that an Ephrussi has
They've found a way to scandalize even Le Figaro!

Too cautious to get involved, personally,
to the boards of directors of financial companies
However, they almost compromised themselves with
Erlanger, Oppenheim, Lebaudy, a certain Coronio,
– a little-known Levantine Jew, – Eugène Pereire and
Léon Errera, in trying to establish a mobile credit-
Belgian company, with a capital of 40 million.

This beautiful project, absolutely based, like the Mobi-

linking French and Spanish and so many others, on the agio-
The tage, does not appear to have succeeded.

Ultimately, the theory of Jews of the Ephrussi species
consists of not exposing oneself to the risk of the commercial function.
ciale, that part of their fortune; they follow
Thus, the example of Rothschild, who dominates them all.

These, in fact, by an act dated October 44th-
October 1880, which took place between Alphonse, Gustave and
Edmond, extended their association until the
September 30, 1905; however, the social fund, provided by
third, amounts to only 50 million.

The newspapers that mentioned this fact have
swooning with admiration at the cost of the recording
The amount of the said deed: 62,500 francs

They didn't consider that, with these 62,500
Frankly, the three voracious men made sure of everything quite simply-
granting an UNLIMITED right of appropriation over the nation
French, in the name of their social responsibility recognized in law-
tice, but by LIMITING THEIR RISKS |

For, let us note this particularity: if Rothschild
and company lost 100 million, too bad for
the creditors. Rothschild and company only have
50 million! As for Alphonse, Gustave, and Edmond,
They owe nothing to anyone!

Thus, when their company issues a bond,
For Egypt, for example, the public imagines
to have the Rothschild billion as collateral;

A grave error! Even morally, the guarantee of these
Bankers is an illusion; they didn't hold back.
to suspend payment of the Egyptian coupon,
_6 placed at their counters, without worrying if those
those who had subscribed had, or had not, counted on
their solvency. I explained, moreover, in the
first volume, in the Rothschild chapter, by a
an example taken in 1848, that these good people did not hold-
They only fulfill their commitments when it suits them
Please.

The Rothschilds' possessive temperament and
The Ephrussi family was supposed to end in an alliance; it had
taking place in the form of a wedding.

One would have thought that all the Rothschild girls
would become princesses or duchesses, like
Simple Seillière? Another mistake! It was even a
disappointment; the Rothschilds probably wanted
try a proletarian demonstration in accept-
so much so that the very rooster Maurice Ephrussi. He is one of them.
as a result, at the wedding of Miss
Beatrix, in June 1883, many days-
They talked about the wife and very little about the husband.

Grand display, moreover, traffic prohibited on the street
of Victory; thanks to the onlookers and the police, the
the Jewish tribe of Paris was able to indulge in the illusion of a ma-
princely marriage, minus the prince; in St. Petersburg the
the honeymoon was less than brilliant: the empress

having refused to be introduced to Mademoiselle de
Rothschild “only in passing”.

But what does it matter in Mauritius? It's no less important.
of the family; and he has one more way to expand the
Michel's unions to combine deals with
Porges. e

Even better, an Ephrussi was able to afford the luxury of
to protect Alphonse and to support the candidacy of
this one at the Academy of Fine Arts.

The sponsorship was not successful, and I congratulate them for it.

the Academy and especially the great artist Meissonnier
who, valiantly and loyally, has shown that art
true had nothing in common with science
bric-a-brac.

Finally, to complete the illustration of the family, he
There is an Ephrussi who is a commander of the Legion of Honour.

Is this cross due to his great merits or
Did he pay for it in full, with good cash? I don't know
I couldn't say; only I find in the supplement-
comment from Le Figaro dated February 11, 1885, under the
Gazette of the Courts section, Eighth Chamber,
the following small mention, which underlines, once
Furthermore, the silence of this newspaper regarding the husband,
at the famous wedding.

The eighth chamber had to assess a traffic
of decorations attributed to the Buret agency, Sou-
dry and Co.: or the editor of Le Figaro, rendering

In the account of the audience, he wrote the following lines:

"Mr. Millerand, Buret's lawyer, informs
"that negotiations have begun with
"Mr. Ephrussi, the well-known banker: for
"100,000 francs, we were supposed to get him the cross of
"Commander of the Legion of Honour! Mr. Mille-
"Rand adds that Mr. Ephrussi was indeed
"Appointed commander."

Coincidence! Pure coincidence! If it weren't for...
the honor of Ephrussi, let it be at least for
that of the government!

VIII

Hottinguer.

The Hottinguer family belongs to the Geneva school;
They are comparable to the Mallet, although less an-
ciens than them. Indeed, the royal almanac of 1764 con-
it bears the name of the Mallet family, bankers on rue Quincampoix
(which was also written rue Quinquempois, — d quinque
campanis, because of the five parishes to which the

street belonged at the same time), while nowhere,
At the same time, no trace of the Hottinguer family can be found.

These men, like the Mallets, have a reputation-
a sense of integrity; I can even say that, if they have done
They probably don't have any problems with this country.
no awareness.

However, just like the Mallets, they have
a little too susceptible to the bank's speculations
Ottoman; finally, as if to emphasize the resemblance-
white at the extremes, 1 liter turns out that they have
were simultaneously made baronies by the Restoration
ration.

Ennobling financiers had become almost a
a custom since Louis XV; indeed, this king wishing
to console the Paris mint, at
which he had just given Lyon a competitor,
decided that the nobility, "in the first place", would be de-
surrounded, not personally, but as a privilege
accompanying the rank, to the first president of the
court of coins and other high-ranking positions.

The Hottinguers, moreover, would not have done
bad appearance at this court, because they agree with their
to recognize "gentlemanliness", at least
for the quantity compatible with the profession of
financial.

Even under Louis XVI, people spoke of "rigidity"
"that the Genevan threw in the middle of the rounds and
"dances, like a muted sound on the instruments"
"ments," when he gave the parties to which his
His position compelled him to do so.

At the same time, the same was said of Mallet
And, apparently, to find entertainment, one had to go to
Greffulhe or Rougemont, who received the court, the
Count of Artois and the Duke of Berry.

These two princes, as I have said elsewhere, died out
thrown into speculation, and Hotiinguer was not then
than to the cold and measured speculation of his
school; we even called it #mide, so much so that a little
Later I find him letting himself be abducted by Rothschild

a state loan; hence a sulking against the Jew
German and also against the Villèle ministry. This
the sulking intensified to the point that, among the
financial backers of a newspaper created by Saint-Simon
and Augustin Thierry, the Industrialist, I read in all
letters the name of the Hottinguer in good company
Besides.

Clearly, the financiers of Geneva were moving on to
the enemy. A circumstance awakened them. The newspaper
Saint-Simonian had just published a bold manifesto-
heavens, it was said there among other truths: "that the
"emperors, kings, princes, priests,
"Even the owners could disappear"
"without society being particularly affected, while
"that the death of an industrialist, a chemist, would be
"a public calamity because he was a
"Capacity." Immediately, Hottinguer and his colleagues,
not without some cowardice, they began to declare well
at the top, "that they had only subscribed to the sheet at
"a title of relief and announcement, without hearing or
"Neither support her nor patronize her."

This small retreat did some favor to the
Hottinguer tribe.

Moreover, reversals characterize politics
from the house; about twenty-five years later,
after having weathered the crisis of 1848, more bravely
than Rothschild, but with some unease nonetheless,

Rodolphe, reconciled with the Jew, not only
together with Blount, he founded the Northern Railway,
but, again, publicly associated himself with works
of imperial and Catholic charity, whose initi-
The early move was official! It was listed in the "Moniteur".

However, the National Assembly, on February 16, 1857,
mentioned Hottinguer's name among the founders
authors of the work of Notre-Dame d'Orient — (it is
We begin with Notre-Dame and with Constant-
(Tinople, let's finish!) — insert in the next column
this minor news item, which today is becoming a
A true gem. I'm transcribing it exactly as it is:

"The Northern Railway Company comes
"to decide that all third-class cars
"Classrooms will, in the future, be closed off by glass partitions."
instead of simple curtains.

Thus the philanthropists Rothschild, Hottinguer and
Blount, who sometimes gave to the poor,
had started by driving taxpayers
French, a little less well than today they
They do not transport foreign livestock!

The financial function of the Hottinguer family consists of
to be, through currency exchange and paper, intermediaries
trade between France and other countries, in particular
North America, where they have many
correspondents.

They are getting involved in major international purchases

national, for example cereals, and that is,
even, thanks to this specialized aspect of their role,
that after having considered liquidating, in March 1848, they
were completely reassured in September and
resumed all their activities.

Today the Hottinguer form a tribe; the
chief, Baron Rodolphe is a knight of the
Legion of Honour and Regent of the Bank of France.

The directory lists a total of six Hottinguer; in
Furthermore, they are very widespread in financial societies.
cières, they are found in insurance companies
Frances: the National Fire Brigade and the National Life Brigade; at
the Ottoman Imperial Bank, at the Crédit foncier
from Austria, to the General Match Company
chemical, water, and water commissions
the vetting of the five colonial banks, to the coal-
railways and railway of Épinac, to the railways
from the North, to the Austrian railways, and to the
Paris-Lyon-Mediterranean railways.

That makes twelve companies, including the Bank of
France; Rudolph alone has nine for his share;
So he's a job-hopper.

The Hottinguer family are immensely wealthy; they
occupy several splendid hotels; the small
Posters give us an idea of the value of

some of the buildings owned by them
and also, an overview of their alliances.

Some time before the wedding of one of them
Henri-François Hottinguer sold them to the New-
velle-Union a plot of land located in the 15th arrondissement
sement, having an area of 24,796 square meters, medium-
nant la soñme de 1,983,726 francs.

This land belonged to the former convent of
Minimes of Passy and that of Nigeon, known as
"Good men."

We also learn, on the occasion of this
sale, that the Hottinguers are allied by the
women at Henri-Samuel-André-Philippe Conquéré
de Monbrison, former cavalry officer, knight
of the Legion of Honour; that Jean-Henri Hottin-
Guer, now deceased, had married a de-
Miss Stéphanie-Madeleine-Caroline Delessert;
finally, that Miss Anne-Caroline-Madeleine
Delessert married Henri, Baron Bartholdi.

The alliances which, thanks to our civil code, have
of paramount importance in the actions of
financial matters should be the constant study of all
those who seek to explain how the con-
high-level banking perceptions are resolved in a
perpetual hoarding of public wealth.

In summary, the Hottinguer family, with the exception of a few pale-
nodies towards established powers, which is such-
financial element that I wouldn't know how to give them one
crime, and except, also, their oriental speculation,

are, despite their flourishing parasitism in their
A fortune of 150 or 200 million, worthy of being put away
among those whose direct actions would lend themselves
less open to criticism.

However, I have a serious criticism to make of them.
and, at the same time, to the Mallets, even more
guilty as they are. These financiers, whom I have declared
relatively honest, they joined forces, in their

quality of administrators of the Compagnie des allu-
puts, to an unqualifiable irregularity: is or
AVOIDED FROM PROVIDING THEIR MANAGEMENT ACCOUNTS, FOR
EXERCISE 1884 (THE LAST OF THE MONOPOLY), LEAVING
THUS PLUNGE A REGRETTABLE DARKNESS OVER MORE THAN
FIVE MILLION OWED BY THEM TO THE STATE, SINCE 14875. On,
THEY DID THIS AT THE VERY MOMENT THE STATE HAD JUST...
TAKE MORE THAN TEN FROM TAXPAYERS' MONEY
MILLIONS, TO BUY BACK THEIR EQUIPMENT AND STOCK
AND WHERE THEY DISTRIBUTED PROFITS TO THEIR SHAREHOLDERS
EXCEPTIONALLY HIGH FIXES |

This shamelessness and, perhaps, this complicity, where I
I no longer find the old rigidity of yesteryear, they make me
fear that in times of social catastrophe, these
financiers do not seek to fight, through
Unspeakable means, the renovation towards which the
The French nation marches invincibly.

HOTTINGUER 311

The further I progress in my monographic work, the more the res-
Similarities accumulate and less and less detail becomes necessary.
to the men.

I showed Putilitaire, occupying both worlds, more or
Less fortunate, more or less controversial: Lesseps.

I showed the bourgeois, having made a kind of domesticity of his servants
of nobility and placing the livery above the uniform: Bocher.

I showed the jurist, initially inclined to reform, then
falling into the promiscuity of finance: Christophle.

I showed the financier of the new school, constantly floating
between conservatism and reformation, swollen with pride and
Incapable: Germain.

I showed the supplier, perpetuating himself in the intrigues,
flattering all powers without offering the guarantee required by a service
vice of state; associating with Jews and not afraid of compromising
to put one's patriotism into contact with internal mysteries:
Scillière.

I like to show English, more than German, the traditional enemy
of France, having control over most of our industries,
and mainly on railways: Blount.

I like to show the hoarder-speculator, a foreigner in France, and, moreover-
their, without a homeland, devouring everywhere and happy as long as he

devours: Ephrussi.

I have shown the finance sector, which is reputed to be austere, sometimes even timid. weak often, without any social conviction other than that favoring the methodical operation of the exchange between paper and gold: Hottinguer.

In the first volume I had already grouped together the political financiers ticks, cosmopolitans, orientals, Germans and others, the corrupt officials

And I haven't told you everything!

319 MONOGRAPHS

Among the hundreds of names still lined up before me, So I have to choose. They are legion: I must disregard the decurions and only concern themselves with the centurions.

Even among these, some could have been added to the individuals dualities of the first volume and the others could be confused with those I just dealt with.

Because everywhere I encounter morals that are more or less lax, awareness of varying degrees, examples of varying degrees scandalous.

The least bad are the unconscious or the distorted by atavism; and, moreover, it must be said of them, like shipwrecked survivors From Virgil: "Apparently rare in Nantes".

So I'm going to take the most well-known ones and group them randomly. of their alphabetical letter.

IX

Bapst. — Berthier. — Bussierre. — Camus.

Bapsr. — The diamond kings. Germain is administrator of Cape Town diamonds and interested in Journal of Debates. Their tribe is numerous in Paris; their immense fortune is stirring in several syndicates cals and their person in diplomatic jobs questions; in short: great occult and anti- influence social. |

Bertuier. — There are 56 in the directory, among

of whom two countesses and a count; the one of whom I
I am taking great care to put in writing,
Charles-Louis Berthier, for fear of being confused
with the Berthier brothers, worthy companions of Er-
Langer and, like him, threatened by the justice system.
Charles-Lours was a judge at the commercial court;
currently he is president of the Compagnie géné-
omnibus rale; corn he accumulates; it is found at
France, insurance company, at the Counter
discount; he was at the Commercial Circle; at

ll 18

Eastern railways; to the Bank of Paris and the
The Netherlands.

In short, he is an honest bourgeois, who does not
will never understand that a monopoly, applied to a
public service, cannot, under any circumstances, be assi-
suitable for a commercial or industrial enterprise
ordinary triella; he will be a useful man the day he
will suggest to the municipality the idea of monopolizing
officially the general omnibus service, at
means of a company, neither owner nor tenant farmer,
but MANAGER, operator at cost price, that is to say-
saying not adding to the operating costs themselves
said, that the management fees; for only
randomness: a reward, proportional to the development
recipe calculation, based on a revisable standard
every two years.

Bussierre. — Another baron; we can only count-
four Bussierre in Paris; they are widespread
in some financial companies: Bor- gas
deaux, to the Orleans to Chdlons railway, to the
financial company of Paris, now in liquidation
donation. Unfortunately, they can also be found at the Credit.
Algerian with the Jew Léopold Sée, behind whom
still hiding the Prussian Erlanger; Gustav and
Edmond de Bussierre, who were administrators of
the Gas and Water Company, since its formation,
submitted their resignations in 1885; they have, perhaps-

to be, to act wisely; the two barons of Bussierre

held public office; one is a high-ranking official.
one an officer and the other a commander of the Legion of Honour
landlords. They are large landowners multiplying and
accumulating, through finance, the royalties they
they take a cut from the workers' production.

Camus. — It's the Paris Gas Company
made man. Is he descended from one of the six great in-
dustriels ennobled by Henri IV? or the lawyer at
Parliament which, in 1785, resided on rue Guénégaud?
I don't know.

Whatever it is, currently, his entire family is
in the gas industry. One, the company director and in-
One of the engineers is named Émile; the other is a machinist at
gas and answers to the name Jules. Apart from these
Two gasmen, the Camus family abounds, without however
to form a single family; the phone book records them
63; the dominant professions among them are
those of baker and wine merchant.

Émile is a power, because the Company
Gas is another; never an anonymous community
no longer had any ramifications in republican politics
blicaine.

Camus is convinced that Paris was founded uni-
simply to enrich its shareholders, and that the
Parisians were brought into the world, first and foremost, to be
subject to arbitrary taxation and forced labor by him and his council

and, secondarily, to be lit and heated by
gas.

During his tenure he had to learn what
is worth precisely the measure of human consciences, and
His reptile enclosure is well aware that there is a way
to attack its monopoly, which it appreciated
market value!

The gas company and its director profess,
like the trustee of the railway companies
iron, the doctrine that with regard to a municipality
"Mistakes count."

Through culpable negligence, it was failed to con-
starter, when the time came, at what number
reduced the cost price of gas, as a result of the

improvements introduced in manufacturing;
Thanks to this serious mistake, the Parisians are in grave danger.
Their interests were harmed. The procedure, a slave
of legality, but taking it at ease with fairness,
has sided with the monopoly against the public interest.
This monopoly must therefore be radically eliminated;
If this is not done by agreement, it will be the work
of a company liquidation.

X

Davillier. —Dehaynin. — Last. — From Eichtal.
— Delessert. — Dreyfus.

Davizcrer. — The baron, Jean-Charles, is careful
It is good to have Mr. Vapereau say that he is a financier;
This modesty is commendable. Mr. Vapereau tells us

He recounts that Jean-Charles, Baron Davillier, is
-French art lover and historian; that he was born in
Rouen in 1823; that he is the grandson of a peer of
France; which he studied at Stanislas and Saint-Louis;
Because he was very rich, he made many trips
having as its aim art and curiosity; that it has been
“member of special exhibition committees
universals of 1867 and 1878; that finally it is com-
Commander of the Order of Charles III of Spain; only-
Vapereau is silent regarding the Legion of Honour
French speaker, and he carefully avoids recounting,
that in days gone by, a Davillier, a banker, after
having protected with Hottinguer, Delessert and Casi-

Mir Périer, the famous journal of Saint-Simon:
| 18,

The industrialist publicly disavowed him, as did the
other cronies, in the circumstances I have already
narratives.

That said, the art historian, who has done work
remarkable, inspires in me a great indulgence for
those of his family who had invested in finance;
These are: at the Bank of France, at the Society
French and Belgian Banking and Discounting; at the Inter-

national (insurance company), at the National-
fire, at the National Life; at the railways of
to the East, at the Sambre-Orse junction canal, to
the Société de la Sambre française canalisée, to
Docks and Warehouses of Le Havre and, finally, at the Saltworks of
Noon. These ten companies are distributed as follows: one
Davillier has nine and another has one.

These individuals holding multiple positions of power are all the more powerful.
formidable, that the literary and artistic side of
Baron Jean-Charles absorbs attention and misleads the
investigations.

Why on earth doesn't the baron travel?
with his entire family, taking with him at the same time
The ten companies listed? That would be much better.
for us |

Dexaynin. — Yet another industrial tribe and,
especially, charcoal burner. You can find them in Paris.
four, which, associated in several ways, four-
They are listed in the phone book at eight different addresses.

an industrial side and a speculative side; like
Industrialists produce agglomerated coal; like
speculators, they do, with coal what
Lebaudy focused on sugar and Ephrussi on oils.
Félix is a member of the chamber of commerce.
Gabriel is a banker and Le Figaro handles his business dealings.
investments; they are found as administrators at
Industrial and commercial credit, to the railways
from the North, to the Loire mines, to Belgian gas, to
the former Cail and Company company, at the Warehouses
and general stores of Paris, to the railways
Portuguese, and finally to the insurance company the
Mid; one of them is, moreover, a contractor of tra-
public assets. The Dehaynin family has an immense fortune.
and, as can be seen, an enormous power
of hoarding, which constitutes a monopoly for them
Done. Felix and Gabriel are members of the Legion.
of honor.

LAST. — A financial industrialist, commander
of the Legion of Honour. He is a former president of the
Chamber of Commerce, on Boulevard Malesherbes,
but bronze merchant on rue Vivienne and manufacturer
bronze on rue Charlot. The Denières can be found at
board of directors of the following companies: to

Société Générale to promote, etc... and also to
the Algerian General Society and also that of
Steam-powered maritime transport, then at the Crédit Fond-

colonial cter, to the magnetic iron ores of
Mokta-el-Hadid, with its blast furnaces, forges and steelworks
naval and railway companies, at the establishment-
Vichy thermal baths, at the Urban Fire Station, at
Urban Life and, finally, the Bank of France. Ten
companies, a factory, a store, and the good life
Parisian; what a disruptive combination!

D'Eicaraz. — One of the twelve apostles of Mr. En-
Fantin; a fanatical Saint-Simonian, who put many-
He softened his stance, but he was a very civilized Jew.
and of a fairly liberal persuasion.

Although reformists, the Saint-Simonians were
Positive people; Enfantin himself was a secretary
of the board of directors of the railway
Lyon, and his apostle of Eichtal had a brother named
deputy under the July Monarchy, in his men
of a happy speculator on the Stock Exchange!

Vapereau says that Gustave d'Eichtal spent all
his fortune for his ideas; that he went to Greece
after the dispersal of the Saint-Simonian sect,
and published several works there; that in 1848 he col-
worked at the newspaper /e Crédit, and finally in 1861 he
was tasked by the Acclimatization Society with ex-
to mourn, with Mr. Menier, Siberia and the province of
Love.

If Gustave spent his entire fortune, then it is necessary
to acknowledge that he rebuilt it quickly; current-

he owns property on Boulevard Haussmann;
Alongside him are two others from Eichtal: Georges who
is an engineer and Adolphe is a financier and com-
Commander of the Legion of Honour.

He is the family's master of multiple roles; he founded
with the Pereire family, the Maritime Society, with the dream

to revive the East India Company: |

The dream was shattered; by 1859, there was only
Ruins... for the shareholders. In compensation-
At the sation, Adolphe became vice-president of the council
at Crédit Mobilier, which he later left; he was
also administrator at the Sub-Accounting Department for Roads
of the railway, to the Eastern Railway, to the old canal
. of the Ebro, to the Paris real estate company.

The societies in which it is currently found-
the fire brigade, the life brigade, the fire brigade
Southern railways, Austrian railways, the
The acclimatization zoo and finally the salt marshes
from the South.

It is unnecessary to mention here the enormous grasses.
which resulted from Crédit mobilier and Compa-
movable property company. ;

Through so many misfortunes, the d'Eichtal family have had
The wisdom of preserving their wealth. Definitely.
Saint-Simonianism has its merits!

Dezesserr. — In 1785, de Lessert and company
listed in the Royal Almanac as bankers

for the bills of exchange, rue Mauconseil. The particle dis-
appeared during the Revolution and the First Empire,
but fortune increases, so much so, that we re-
we find, around the Count of Artois, the following
of the evacuation of the territory, the Delessert brothers disengaging
a baronial title. This title, probably, was not
not hereditary, since today we don't see it
not to appear next to their name.

Despite their nobility and because of their profession
Financially, they form what is called the liberal opposition; they
even preparing for 1830 with Casimir Périer, give
more sophisticated and luxurious parties than
those of the Mallet family, but having the same color of
Geneva protest, strange thing: as and when
As Rothschild's fortunes rise, the opposition of the De-
Lessert grows, she reaches the point where they too
patronize the Industrialist of Saint-Simon, even if it means...
to disavow as soon as it is in their interest to do so. — What they
make.

Soon they will be found in the industry, without
that they had abandoned the bank. In 1832 they don-
They are undermining the issue of sugars, but they have rallied to the cause.
completely in power, because they helped its rise-
ment.

In 1837, François Delessert established himself as a banker
Philanthropist, that was the tone of the time; in con-
Sequence 1l pushes for the large movement of the crates

savings; corn, having shown its tendencies too much
monopolists, it soon arouses the distrust of its
voters; also the same ones who had appointed him,
in the sixth arrondissement of Paris, they take away from him
their trust. And so, François fell
in the reaction.

Delessert, who had been appointed prefect in 1836
police, to be largely responsible for the returns
authoritarians of the family. In 1844 an amendment
which remained famous and was presented by a Delessert, had for
the effect of ruining the entire small sugar industry in
profiting from the great one – theirs – thus comforted,
They arrived in 1848 and crossed roughly as
Mallet and Hottinguer at the critical moment.

Under the Empire their somewhat diminished role left them
the leisure to silently increase their wealth;
They are not lacking in this regard; one of them, Edward-Alexander-
Henry, officer of the Legion of Honour and of several-
gentlemen foreign orders, imitates, in 1862, Bussierre and
d'Eichtal, in writing travel accounts,
works on archaeology or geography, aspir-
thus hiding finance behind literature.

The phone book reveals that currently in Paris
There are two Delesserts: a painter-artist and a
financial.

The financier is a jack-of-all-trades: he can be found at the
once at the Bank of Indochina, at the Franco- Bank

Egyptian, to the Western Railways, to those
from northern Spain, to the general company of

cars in Paris, at the Messageries Maritimes, at the Equa-
teur (marine insurance company), at Houil-
lères and railway of Épinac, at Crédit mobilier
Spanish, finally, he is vice-president of the Bank
national of Haiti. This parasite, which no longer has anything to do with
the rigidity of his fathers, which affects a certain
disheveled, now regrets the absence of the par-
ticule and the title of baron; also, he willingly
tells people in the west that he comes from a
noble family, having suffered misfortunes because of
the Edict of Nantes; if this innocent mania could
Distracting him from financial grabbing would mean:
all to France's advantage; I nevertheless believe
that he can be satisfied with the mention and the ortho-
graphs that I found in the 1785 almanac:
Blount can't show as much.

Dreyrus. — It is very difficult to study the
Dreyfus, because hundreds of Jews bear this name;
The directory lists 67 of them: bankers, lawyers,
deputy, grain merchants, municipal councillor;
a newspaper owner-director (sic), then a
a bunch of commission agents, hosiers, butchers,
bailiffs, lamp merchants, ribbon merchants and
silk and especially "credit sales", finally a
"rabbi",

Those about whom I intend to say a few words,
are famous for ongoing trials and which
have suffered every imaginable hardship. He.
This concerns Peru and the quanos. In 1877, Dreyfus
brothers managed to get their case heard in court,
the president of the Chamber of Deputies himself,
Mr. Grévy; there was talk of the Peruvian loan.
The Gazette of the Courts of February 21, 1883
another trial of the Dreyfus, having Waldeck-
Rousseau for lawyer, against the Finan- Company
Pacific shipping and commercial, having for
Lawyer: Slow.

Finally, on November 18, 1884, the lawyer Barboux
he still pleaded against the Dreyfus family before the court
of commerce of the Seine, in the interest of the Company
general; it is, as always, about the guanos of Peru,
as the report states, dozens of
millions!

I couldn't do better than to reproduce it here.

a fragment of lawyer Barboux's plea;
the words he spoke within the tribal hall-
nal, beneath the robe and the ermine, having a character-
official title to which I, a humble writer, will not have
not the audacity to claim.

During his plea, lawyer Barboux had to
recall a passage from an old plea by

Mr. Grévy, speaking for Mr. Dreyfus, added:
19

“…The person whose words I am quoting here is a lawyer.”
"consumed, a friend of Mr. Dreyfus, the confidant of all
"His thoughts, the partner in all his designs."

"It is the same man who, guided by his old friendship, consented
"to step down from his seat as Speaker of the House, to
"to cover Mr. Dreyfus, in the dock, with the authority of his word and
"the prestige of his name."

"He was the one who, if we were to believe the promises, assured-
"lying lies, from a correspondence that I find repugnant to
"to deliver to the public eye, would continue to give its
"COOPERATION with Mr. Dreyfus's businesses and would take charge"
"to designate for him, for outside, advice that the correspondent-
"Weight calls for appearances..."

After having so finely and so clearly ex-
Awarded for his thinking, the skillful lawyer turns financier,
Next portrait:

“I do not consider Mr. Dreyfus to be an ordinary man. He
"possesses to a prodigious degree that audacity which seduces the
"fortune and that stubborn perseverance which holds her back and which
"He chains him."

"Add to that an uncommon strength of temperament,
"a violence, which sometimes goes as far as insult, a perfect
"Disdain for the 'timidities of conscience,' and you will have"
"the main traits of this original and powerful man.

"In the sixteenth century, he is said to have conquered and exploited Peru"
"in the manner of François Pizarro, by sending the Indians"
"To die by the thousands in the mines."

"In the nineteenth century, he proceeded in a different way:
"He understood what gold could be extracted from this soil"
"a society that deceptive prosperity had corrupted, and that
"may perhaps overcome the harsh punishment she has just received.

“My opponent was talking, a few days ago, about the omission of the omi-

"Mr. Dreyfus's gallows. He was right. And, far from it..."
"At this moment I offend him, I know him well enough to know that
"I tickle the proud weakness of his heart, by rapping-
"publicly recounting the great adventures of his life."

"Under Pierola and Gous Balta, he was, in a way, the
"Master of the Peruvian Republic. Then his power"
"has fallen, as always happens, through its very excess.
“But, believe me, gentlemen, one does not cross impu-
"Naturally such an existence! One did not know how to do it with impunity."
"The price of all consciences! We bring back a taste of
"insatiable domination and a contempt for men which
"translated by formulas like the ones I found, there
"For fifteen days, on the lips of my honorable adversary-
"author:

"The government can do anything, even obstruct the actions of the people"
"See judicial. |

"I understand that my opponent was thinking about Lima."

"But his client believes that he is in Paris as he is in Lima.

"Well! You can tell him that we are not afraid"
"his actions, because we are sure of his impartiality"
"Judges, because we are pleading before their successors"
"of those consular judges, who, in the past, did not hesitate to con-
"To damn, first of all, other princes of finance who
"They, too, were friends of those in power!"

I will add nothing to the wonderful tirade of
lawyer Barboux; he was both incisive and courteous;
He showed the judges baskets of flowers.
the abyss of venality and corruption.

His outburst of sincerity as a lawyer inspires me.
only, the regret of remembering that with Ja
With the same eloquence, the same Barboux defended the

Soubeyran's financial misdeeds, and that, except
Peru and the name of Dreyfus, the portrait that he
has just drawn applies exactly to this large
corrupter of the financial press.

The legal profession inevitably creates skepticism.
Cism, and skepticism is far more anarchic
than all revolutionary doctrines.

XI

Germiny. — Hachette. —Halphen. — Heine. —
Hentsch. |

GErmixy. — Financiers essentially monarch-
chiciques; one of the Germinys had collaborated with the
Finance Minister Villèle; another married
a young lady Human — yet another fusion of the
nobility with finance.

The Germinys held high positions under
almost all governments. One of them was
governor of the Crédit foncier, and, subsequently, of the
Bank of France.

Adrien, Count of Germiny, is administrator of the
Northern Railway, Western Railways,
of the United States mortgage bank and the
Ottoman Imperial Bank.

Very wealthy landowners, they form a group in Paris
closed clan. The Avenue d'Antin, the Rue de Vigny and the
Boulevard Saint-Germain contains, in three
hotels, the six family members. Generally

Considered, they are parasites by atavism; if the
Clericalism had not narrowed their minds, perhaps.
Would they, out of simple honesty, submit to
social reforms.

HacaerrTe. — This bookseller-publisher has become “king”,

in my eyes, from the day I noticed in my
expenses that he had the power to annul a law
of the State restoring freedom to the bookstore, to the im-
fruit and vegetable sales and peddling.

As a simple publisher, its monopolistic tendencies...
perhaps felt surprised; unfortunately, in the
Hachette, there is the depressing influence of finance
Therefore, with the help of atavism, everything is explainable.

In the midst of the republic, Louis Hachette the father was
one of the founders of the Discount Bank, that
who was a national and not a foreigner, like the one
which we enjoy today.

I consider it unnecessary to recount certain struggles which
have left their mark on the existence of Hachette.

The one who currently reigns, Jean-Georges, is
the courtier of all millions and the flatterer of
all powers.

His smuggling instinct never leaves him;
Even in Vapereau, I find that he indulged himself in
beautiful classifieds pages, with a distinctive character
barely disguised advertising; he was not afraid to add-
ter his father’s motto: “Sic quoque docebo”

to a sort of inventory of its goods in
store, to teach the public the way to its
House.

Non erat hic locus, and Georges had at his disposal
enough newspapers would tremble at his presence
to be unpleasant for not having needed to in-
to fliger, to this poor Vapereau, three columns, des-
which it appears that all of Georges' glory lies
limited to being his father's son: everyone, he is
True, the same cannot be said in a century where, more
Marriage is more than ever a business.

Jean-Georges Hachette holds a law degree, this
which further explains the perversion of his judgment;
He was a judge at the commercial court, and was decorated.
in 4874, on the occasion of the Vienna exhibition.

The Bottin lists twelve Hachette stores; by a sort
of strange coincidence a number of them

They work with paper; one makes crates out of
pleated paper for the kitchen, the other of the patterns
in paper, and finally another one makes "napkins"
hygienic.” Not being Rabelais, I will not enter
in more detail.

However, I will not finish this short notice.
without doing justice to the excellent organization of the
Hachette publishing house, with its considerable services
returned to public education, by formulating
the hope that it will make even more considerable ones by-

core when its leader shows a little less
servility.

HazpHen. — One of the most formidable Jewish tribes,
by its monopolizing power, and by the number of
tentacles at her disposal, in her capacity as
octopus, stretching them out in all directions
to aspire gold in all its forms.

There are 21 of them in Paris. One of them, Germain, was
judge at the commercial court. I find him equally-
ment in financial companies: at the Société géné-
Algerian rale, at the Franco-Egyptian Bank, at the
General Maritime Insurance Company, at the
Confidence-fire, at the Compagnie générale fran-
French tramway company, at the Union and the Spanish Phoenix,
at the Belgian coal mines, finally he was administered
owner of the French-Italian Bank before its merger
In addition to the Discount Bank, he is a knight.
of the Legion of Honour.

One Halphen (Eugène) is a lawyer; another
(Julien) is a sworn broker. The widow of a
another (Charles) has a cutlery shop a/fenide;
two others are diamond dealers; then there
commission agents, printers and lithographers,
"clothing and garments", institutions
Israelites, rentiers, and landowners. The
major alliances of the tribe place the hand of its
leaders in all the speculation that is ruining France.

Thus Salomon Halphen, who was already the nephew of

Charles de Camondo married Mademoiselle Alice
Pereire, daughter of Eugène; Georges Halphen, officer
of the Legion of Honour, owner, former member
from the chamber of commerce, had married a
Miss Stern.

In the large tribe, a few, more
obscure, perhaps distant relatives, were less
happy; I find that in November 1875 a Hal-
Phen was condemned, along with other Jews,
to one year imprisonment and a fine of 1000 francs
fine, for violations of company law
anonymous, on the occasion of the transformation of
the worker's omnibus in General Credit, following
the law of 1867.

This minor misfortune seems to be the only one that has tarnished
the brilliance of the diamond-like name of Halphen, for I do not
Don't count Al/fassa's last jump, son-in-law do
Camondo.

Under the Empire, the parties given by Madame
Joseph, wife of the diamond merchant, occupied
The press was very vocal; it was said that the hotel on the street
Lepelletier was a veritable museum of art objects...
High-smooth carpet folding and May paintings
very.

Finally, so as not to neglect all branches

commercial, Georges, former student of the Central School-
| 19.

trale, dealt with refiners, and maintains, affirms-
t on, the head of this industry.

There is no need to elaborate further; the Halphen
they practice, energetically, the Jewish theory which
marched to conquer the world.

Hein. — This name, made famous by Hein Heine, who died
poor man, after having lent a little wit to Roths-
child (who never returned it), does not shine with brilliance
gold, thanks to the two brothers Armand and Michel.
They managed the house of
Fould bank and took over from it; they have tried to-
a victory won in the supplies of the expedition of

Crimea. Their millions, as well as their accomplices...
official statements provided them with the opportunity to con-
to forge alliances which will certainly end up
erase the remaining traces of Jewishness that still survive in their
family. Even existing Heine families do not incur
serious accusations, apart, of course, from the
parasitism, entirely unconscious, of their function
financial operation; I would even compare them,
quite willingly, to the Mallet and Hottinguer families,
were it not for their unfortunate idea of attaching themselves to the
Cahen d'Anvers for the broadcast of the famous pseudo-
Hungarian Land Credit.

A Miss Heine married a Duke of Riche-
place; this name is a bit jarring next to those of
Furtado and de Fould, who also married

Heine sisters; other sisters have
called Ney d'Elchingen and Murat; finally, the widow
General Ney, who died so mysteriously, married
the Duke of Rivoli.

There have been good deeds in this family and
Adoptions worthy of praise. If, financial-
They are lying, and outside of their bank, they are in
They choose companies with caution.
since the case I mentioned; currently we don't
finds them mixed up only with the insurance company on
life, the Sun, and the Copper and Lead Mines
Silver-bearing deposits from Padern and Montgaillard. These are
metal monopolizers, and also owners
fine wines. The Château de Beychevelle in Saint-
Julien-Médoc belonged to Armand, who died there.
some time ago; Armand had bought it from the son
from Baron Guestier, Peer of France, in exchange for
1,660,000 francs, and spent more than two million there.
How did this castle, in a pure Louis XV style and
princely residence, had it fallen into the hands of
By Guestier, a very commoner despite his barony?
the same cause, no doubt, that caused him to fall into the
Laffitte's hands, the Château de Louveciennes; this
castle, acquired in 1794 by a wigmaker who lived there
ruina, was then resold to a fur peddler
of rabbits and ribbon of thread; now, it is by this way
that he happened in Laffitte, - then, to a very lady

launched. The Heines, although involved in some major
speculations, practiced more than their coreligion-
naires, and, with less ostentation, alms and
good works.

In a balanced social order, almsgiving does not
should not exist; it is indeed the most inso-
slow expression of parasitic sovereignty, and
It is most often used to compensate for the eyes of the
public, the odious aspects of certain land grabs.
The Heines, not having to be forgiven by
scandalous financial ruins, therefore obey
a natural goodness, which belies their origin. It is
especially through their wives that they practice charity;
Moreover, it often happens that the Jewish woman
is better than man.

It is usually said that wherever the
Ladies Heine, the suffering is alleviated. In the
Gironde as in Seine-et-Oise,| in Saint-Julien-
Médoc as in Roquencourt, recognition
The public is favorable to them. Their clericalism
milestone in the construction of temples, entirely feminine form
nine and more poetic than philosophical to se
prostrate yourself before a god. Here is something on this subject
A detail that I do not want to let go unnoticed:
Just recently, newspapers announced that a
Israelite temple built under the care of the Heine-Fur-
Tado and Baron de Hirsch had been inaugurated by

Oppenheim in Versailles, on the occasion of the festivities of
I sincerely apologize.

The very next day, the newspapers inserted a
correction; the Heines insisted on this point that he
this temple should not be confused with the one they
had not collaborated with the one they had just
to raise and which, rather, had the character of a bad-
sole; they added, moreover, that later
They would offer it to the Israelite faith.

I am not displeased to see a [system] being established in this way.
slight demarcation between the Heine on one side, the
Hirsch and the Oppenheims on the other.

Therefore, not everything is absolutely bad in the

I am Jewish and I eagerly seize this opportunity
to clarify that I am not waging a religious war,
but an economic war.

Henrscu. — This name, undoubtedly of origin
foreign, is, at the same time, that of a house of
bank, under the corporate name: Hentsch-Lutscher and
That, and that of the president of the council of Adininistra-
tion of the Discount Counter. |

Paris contains four Hentschs; Edward is the
better known; he is a Knight of the Legion of Honour;
In addition to the Discount Bank, he presides over the bank
of Indochina; he also manages the Crédit Foncier
colonial, the Algerian General Society, the bank of
Paris and the Netherlands, the Fire Union, the Life Union,

the General Railway Operating Company
iron ores from European Turkey
The magnetic mines of Mokta-el-Hadid
Soumah and Tafna. Two of his people are still holding out:
to the Geneva Gas Industry Company, to the
Geneva Commerce Bank, and to the association
Geneva financial center.

There is a real danger in letting foreigners in,
who do not have, at least, two generations of natura-
lisation, thus, to get hold of establishments
credit statements, which we are under the illusion of believing
French !

XII

Magnin. —Oppenheim. — Pillet-Will. —
Veil-Picard. — Waddington.

Macnix. — Diminutive of Magne, say the wicked-
great languages; great territorial wealth in
Côte-d'Or, according to the land registry. Despite its origins
monarchists, Magnin did some opposition
under the Empire; he was applauded on August 11, 1870 in
requesting that the loan be increased to one billion
500 million previously voted by the Legislative Body
Latif. President of the General Council of Côte-d'Or
In 1873, he refused to allow the prefect to speak, before

even reading the report, wanted to protest against
the resolution concerning the appointment of mayors. It seems
well seen by all parties; however, 1l had some
complacency, which earned him a dissimilar mention
agreeable in the trial of the stockbroker Barraïa,
in Nice, in August 1885; it was Mr. Gendre who...
It was worth it, and he will remember it. Minister of

finance, 1l authorized the advisors to the court of
accounts for wearing moustaches; he himself is
richly endowed in this respect and, moreover, 1l carries a
superb pair of sideburns; hence his sympathy for
Bethmont, who was recently appointed president of the
court, spoke of sacrificing his function for his hair.

This circumstance, a reform plan aimed at
centralize all services through the Bank of France
treasury defects, entrusted to the general receivers;
his status as a member of the supervisory board of
the newspaper Le Siècle, and, above all, the excellent-
The leisurely dinners he knows how to host have earned him the governorship.
the Bank of France's management, and the applause-
sations, on the day of his appointment.

Magnin is an honest civil servant with
some bourgeois prejudices, but likely to
to perfect; he will have rendered a very great service to
his country, the day he abolishes shareholders
of the Bank of France and contributed to making this
establishment, a credit regulator operating 4
cost price.

OPPENHEIM. — A tribe as powerful as that of the
Halphen; they enclose, like them, a very large
a number of professions, where, of course, the dominant ones are...
bric-a-brac, diamonds, and the bank. In 1856
there was a Fould-Oppenheim and Co. house, which
caused quite a stir, on the occasion of a fake

committed to his detriment. These Jews are, moreover
classified in the high-life scene. Their parties and
Their movements. They have a multitude of associations.
financial figures in name, and are also involved in the com-
Anonymous companies.

In name, they are with the Pintos, with the Alberts: ;
these latter, Florentine Jews, for a very long time
established in France; they are also with a Farcy,
who certainly doesn't look like an Israelite to me.

The Oppenheim company itself is composed of
posed, according to the Petites-Affiches of January 1883, of
Henry Oppenheim, of London, Martin Alberti, of
Paris, David Oppenheim, and Antoinette Chabert
widow Hermann Oppenheim, also in Paris. It is the in-
Individual ternationalism.

The public limited companies where they distributed themselves
Some roles include: in France: Gaz de Bordeaux, the
General gas lighting. — In Belgium:
Belgian Gas, the Brussels bank, the inter- bank
national of Luxembourg. Finally, in Germany, eight
or ten Prussian companies, whose names were barbarous
would frighten the reader, but which accuse no less
their collective internationalism.

Great octopuses according to Moses, the Oppenheims
are very attached to their faith; Judaizing Jews
at the highest level, they solemnly officiate in their
temple, on the day of the great pardon, as they have

made in 1885 in Versailles in the new construction
tion of Hirsch.

One of them, Alexandre, is an honorary consul of
Belgium, which explains how the idea could have taken root in their
to have just founded, with the Greek consul Erlanger,
Belgian furniture.

The phone book lists eighteen Oppenheims and not one
The Legion of Honour cross, that's very strange!

Purer-Wizr. — Another foreigner, half
Swiss, half English, whose immense fortune is
made with our commercial ruins, and whose
comital nobility, not aggravated by the Legion
of honor, is the prize of the most
Outraged. The old Canals and the famous Shares
their enjoyment has rounded off the millions already possessed;
then the Orléans to Corbeil railways, with
State guarantee, they added millions more.
Meanwhile, he is the owner of Château-Margaux,

one of the great wines of France; we own some
hotels, forests, castles, among others, that one
d'Offémont. Sometimes a Paris hotel is sold
to a happy trafficker, for example in 1874, to this
singular manufacturer of brass cartridges, named
Secrétan, whom I've already mentioned.

We are at the Bank of France, at National Life and
fire, at the Northern Railway Company
chemical matches, and finally to the bank

Ottoman. Millions upon millions are piled on top of each other, we play
to the tax farmer, old regime: we adore Rossini,
one has one's last mass performed at home; one
throne, we covet, we do nothing, we monopolize, we
believes it to be very useful, in fact, we are quite scandalized, when
a moralist of the social economy severely qualifies-
What a parasitic situation!

Veic-Picarn. — These financiers, Jews from Besan-
immensely rich today, and pierced bottoms
yesterday, they embody the new breed of politico- bankers
tics, created by the Orleanist republic of which we
Enjoying it since 1875.

The Veil-Picard family, owners of the castle of
Saint-Ferjeux, near Besançon, have exercised their father
in sons the function of lenders, not to weak
interest, one can assume. In this game they had
acquired an enormous fortune, which the father never ceased
to round off, but the sons were burning to devour it
beautiful teeth.

I don't know if the neighborhood of Mont-sous-Vaudrey
inspired in them some ambition, or if the laurels
Kohn and Reinach prevented them from
They slept, but in any case, they became very Parisian.
They went so far as to buy the newspaper.
"Le Paris" in March 1884.

They had "political" needs. In 4879,
we learn from a judgment of the commercial court

merce, dated January 9, 1882, they had taken a

participation in Crédit foncier Lyonnais, which became
later Crédit foncier de l'Est; then they took care of-
actively participate in the Algerian Land Credit; with
two other people: Mr. Oudet, who looks quite right to me
to be the senator, and a Mr. de Andreïx, they obtained
12,500 shares of the latter company, that is to say
a subscription that may result in a payment
six and a half million! It seems that the participation-
tion did not work on its own and that the court
the trade was forced to deal with its liquidation
donation. If we now make a connection
between the interference of Besançon financiers in the
handling of credit papers and this clause
introduced into the act of purchasing the newspaper /e Paris:
"Messrs. Veil-Picard reserve ownership of the bul-
"financial Latin of the newspaper; however, for remuneration-
"to manage the work and the participation of ML, these
"Gentlemen agree to hand over ten for
"one hundred percent of the gross profits of said bulletin," on
will find, caught in the act of practice, the process
advertising, which I discussed in the chapter dealing with
opinion leaders.

I don't know if fortune has crowned the efforts of
neo-financiers from Besançon, I only know that they
were granted entry into the Legion of Honour. "And
"Now, let's learn!"

WADDINGTON 345

WappixGrox. — Large person, senator, plenary-
nipotentiary to the Congress of Berlin, Minister of Information
public education, then foreign affairs, that's
So, a staunchly patriotic Frenchman? Oh, what a joke!
No, not! He's a naturalized Englishman, he only recently became one.
of years and to whom France, always a good girl, has
lavished all his favors.

That's how it is! When the foreigner doesn't impose on us
its grains, its cloth, its products of every kind,
He sends us his citizens; we take them,
We pamper them, and we make ministers of them.
plenipotentiaries, which allows us to assume that
The other sons of Ja France are idiots.

Meanwhile, other strangers are informing us-
tooth, without any apparent claim to govern us;
only those who devour us when they don't
They don't betray.

There are two Waddingtons in Paris. One, Richard,
of his first name – and his fortune – major industrialist
from Rouen (opposite London), and decorated for having
defeated against the Prussians during the war of 1870.
If we had decorated all the French people who... but
Let's move on. He proclaimed himself a republican and fought against the
railway buyout project presented by
Germain in 1877! That is to say, he supported the com-
companies that so effectively promote English trade
to the detriment of French commerce.

The other Waddington, brother of this one, de-
William is named. Hellenist, numismatist, educated
half in Cambridge and half in Saint-Rémy sur
l'Avre (where he was born to English parents), then in Paris,
where he studied; he opted for French nationality.

Immensely wealthy, Protestant, that is to say more
Although clerical, he was the most zealous Israelite, and he entered
the Academy in 1865 and to the Chamber in 1871.

He immediately began to extend favors to the Republic,
vote for the strange constitution of 1875 and, two years
Then, there he was, a minister.

We will never know how he understood, in
In reality, neither French interests in Egypt, nor its veri-
table but in its claims for Serbia and the
Romania and Greece. In any case, after
Having refused the ambassadorship to London in 1879, he
accepted since, and currently, 2 there is, there is
gives parties attended by the Rothschilds, 1l
continues to take care of our affairs in Egypt, more
obscure as ever; but for example, if he accepted
Senatorial and ambassadorial fees:
if all the ribbons from Belgium, Austria, Greece,
of Portugal cross on his English chest, in
However, Vapercau expressly states that he has not
did not receive the Legion of Honour cross.

Don't tell me that if he only had it.
If she had been desired, we wouldn't have rushed to give it to her.

to give! This gap makes me thoughtful, and, involuntarily-

Silently, it reminds me of an Eastern custom,
which consists of "not using salt when eating"
at an enemy's house!

I'm stopping.

Will it be necessary, one day, to continue this sad nomen-
Closure? I don't know.

Parasites multiply, functions proliferate. Finance
invades everything; where the official almanac in 1764 and in 1785 does not count
tait in Paris qug 70 « bankers for market drafts in
"Place" in the 1885 "Bottin" almanac lists more than 800!

With a population that quadruples, funding increases tenfold!

And everything else follows suit!

I will therefore skip over the Gunsbourg series, the Reinach series, and the...
Kohn, I'm even forgetting Demachy, so closely linked to Seillière; I'm forgetting some
nouns ending in -er, -off, -ef, a host of French endings...

Finally, we must conclude!

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hit Remmmeeneres «= Re en bn

He

CONCLUSIONS

LIQUIDATION. — CATASTROPHE FORMULA. — REFORMS
GENERAL

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Liquidation.

The psychological hour. — Hoarding. — Needs. — Diff-
difficulty of living. — Land capital of France. — The devo-
rants. — Wheat. — Jewish theory. — Legitimizing theft. —
Mortgage loan. — Execution. — Movable capital. — Surcharges.

— Financial values. — Fictitious profits. — Means of control.

— Monetary circulation. — Land and buildings. — Other
Fiction. — Vital necessities. — Property tax and the budget. —
45 billion in trade. — Foreign securities. — Invasion,

Submersion — How many are there? — The burning chamber.

Our social constitution and the men who, at the
times, they dominate and destroy it, leading the
France, that much is certain, is heading towards a catastrophe.
froyable.

Its due date is not far off; an en-
seems to be a collection of social facts, a set of economic facts
mics, and the psychological state, which will result from the
the combination of these two sets determines it-
rings.

In the nation's psychological state, it is pro-
that the centenary of '89 will give to the suff-

Frances displayed spontaneity in their demonstration; the
The corollary will be a revolution.

Four years separate us from the phenomenon
moral; I still need to study under what conditions
The physical effects will erupt, and if 93 will also
its centenary.

It is no longer a question of taking into account
of moral evolution as the predominant fact; this
These are the material results that need to be studied; however, from the
The moment it comes to matter, the whole problem lies.
in a question of measurement, therefore in a question-
tion of figures.

From all that has been said above, I have demonstrated that the pro-
privacy, understood in the sense that it confers upon man
a right of perpetual sovereignty over the land, has been
the starting point of all the land grabs committed
to the detriment of the mass of the nation.

Between France in 1789 and France in 1884 there is no
not, as territorial area, a difference

considerable:

Millions of hectares.
Area of France in 1789..... 52 5/10
— 168 ua 52 8/10

The increase in area is therefore barely
300,000 hectares.

The territorial properties it contains have
not, either, increased in area: because a large

number of roads, streets, continuation of the works
towns and the fragmentation of the countryside have under-
relates to individual property a quantity of hectares
flaws roughly equivalent to the increase that
I just indicated.

This was not the case for the population; here is
evidence :

Millions of units
PAT sde nine uen 24 8/10
At D 0 M He The RS 37 6/10

As we can see, the increase is
12,800,000 units.

As in all eras of humanity, 1l
man needs a given quantity of matter
nitrogenous, to maintain its strength, and like the
wheat can be taken as a standard for raw materials
tritives, 1 liter will suffice for me to note that all the
Statistics reveal a minimum average of 142
kilograms of wheat per year per person; that being said,
the increasing needs of the French population
can be calculated by increasing its
wheat consumption, which, in turn,
will serve as a basis for calculating the proportion of
other needs.

The population of 1789 required 3,521,600,000 kg of wheat.
The one from 1884 requires ..... 5,339,200,000 =

Increase....,..... 4,517,600,000 kg of wheat
20.

However one goes about it, to con-
to convert these kilograms of wheat into money, he
is certain that, for a sensitive territorial area-
With the needs of the population remaining equal, they have
increased by about a third.

Let's see, for the same period of time, how-
the capital value attributed to the has increased
property :

Between 1789 and 1826, a period in which the re-
censuses, and statistics were not, as
They have since become so, the object of particular care.
to link, we find that if the land possessions
property ownership has not changed significantly in over-
However, this was not the case with their value.

The law of November 23, 1790 had fixed the value
total territorial revenue amounted to 41.2 million, and,
as in those days calculations were made to the twentieth or to
5 0/0, the taxable material can be valued at 24 million
Jiards; however, this income was subject to the deduction of the
quarter, representing overhead or maintenance costs,
Consequently, the actual sum must be definitively fixed.
30 billion.

Having accepted this starting point, we will see that,
while the needs of the population were growing
of a third or, if you prefer, 33%, the capi-
the property's value, during the same period, rose
in infinitely greater proportions:

Increased needs..... 34.04 0/0
Increase in the capital of the owners
LOS sh nine cesiaueee 73.26 0/0

It is almost elementary to conclude, in pre-
In light of these figures, the fee demanded by the

Ownership, for the service of its capital, has
high, like capital itself, that is to say of
more than double the increase in needs;
so that they are forced to give themselves two
times more effort to achieve the same result.

To make this demonstration tangible, I
I feel I must summarize it using simplified figures.
trusted.

Given that the land royalty required by
the owner, as tribute paid to his sovereignty,
is one of the obstacles, if not the main one, placed between the
need and its satisfaction, I say that the need has grown
by 1/3 while the obstacle increased by 3/4.
To compare them more easily, I reduce these fractions to
same denominator, and I find myself, then, in pre-
presence of 4/12 for needs, and of 9/12 for the
obstacles; hence it follows that the difficulty of living has
high, for the mass of the population, from 4 to 9.

We must not believe that capital increases
tales of the property are drawn from figures taken
arbitrarily. The statistics published by the
The Ministry of Finsuces provides a statement, very detailed.

pruned, annual changes in ownership by
following a death.

It is therefore easy to compare annually the
number of deaths with the capital value of pro-
properties that they displace; and as it is not possible-
It is possible that the annual deaths are more related to
the rich population versus the poor population
(I would even say that the balance could, rather, lean-
dear to the poor classes and that the
insurance tables take into account very precisely
(given this condition), I can affirm that the figures
The figures I am going to give are more like minimums than maximums.

The question of capitalization remains; it is such,
of course, the tax officials accepted it;
and as there is always a struggle between the zeal of the agents
and the interests of the heirs, we can consider
that the compensation has been established and that the capital
registered as the basis for inheritance rights is indeed
that which results from the practice of transactions.

The appalling increase that the rapacity of
owners have subjected their capital to this
caught red-handed; and, without further ado
to ask them, more than I have done, by virtue of
What logical principle determines the value of 52 million?
The area of hectares comprising France has increased by more
From 73 0/0 in 94 years, I will place before your eyes the
the development itself of this land capital such

that I extracted it from the succession tables of ori-
official gine, and beginning in 1826.
Here is the table:

Years | Billions Millions

1790. Land capital of France 30,000.0

1826 ER 35 495.6
1840 = = 40,630.0
1831 = a 48,708.0
1870 ee a 65 801.0
1882 > - 119,452.0

In the first period (from 1790 to 1826),
The 5 billion increase took 36 years; in
the second (from 1826 to 1840) the same increase
only asked for 14 years; in the third (1840
(by 1851) a more considerable increase has
asked that 11 years; in the fourth (1851
(by 1870) an increase exceeding three times
carried out over 19 years; finally, for the last period
(1870 to 1882) in twelve years the capital itself, and
no more growth, it has almost doubled.

The arithmetic progression that results from the development
The development of this capital obviously recalls the
Malthus's theory; he seems indeed to accept it,
as a normal fact, the fictitious increase in
capital, charging for its product, since it offers,
not without ferocity, to compensate for the decrease in
subsistence, through the actual suppression of the number

mouths; but then, and if it is necessary to use the
ferocity in economic matters, I will ask
why would we choose as a field of application
The proletariat rather than the property class?

Moreover, why the ferocity? The capital found-
the cier is not a human being; reduce his pretensions-
tions does not have the savagery that reduction entails
existences. Why then the Kings of the Republic-
Wouldn't they understand that they're walking?
they themselves towards suicide because, not being the
In number, they are the devourers.

To assert that the development of value
attributed to land capital is a sign of the pros-
Public perity is one of the most hypocritical forms of hypocrisy.
odious acts of which the economists are guilty
modern mists.

I understand, up to a point, that a
circulating value carries within itself the increase
of his unspent interest; I understand equally-
the fact that at some point this value asserts itself
through its realization in exchange.

But let us admit, in thought, a single pro-
owner of French land capital, and that we are looking for-
how and by what means he could ever
see his capital represented realized through the exchange
through the ground?

It will be found that the exchange in such a case cannot

to take place man to man, but from hoarder to
foreign people.

Without this assumption, what can the pro-
sole owner that I have just assumed, if, after
having absorbed all the living forces that make
To produce the soil, he finds himself all alone, in turn.
having grown old and helpless in the face of his immense
fortune ?

Capital, taken as accumulated labor, cannot
to exist only on the condition of circulating; buried, it is
nothing.

However great the scientific improvements may be
üfiques, it would be absurd to believe that the pro-
the conductivity of the soil has no limits. That, by the
Through mechanics and chemistry, fertility is enhanced.
That's one possibility; but there are two things that
Human science cannot dominate, that is to say,
To manipulate at will is time and space.
there are only a certain number of days in the year and only one
number of hectares in France; these two elements
the elements of work are interdependent and, if one can
Expanding the territory through conquest is not possible
to lengthen the year, or to change the seasons.

So, how many hectares of arable land are needed?
to produce annually the 5,339,200,000 kilo-
grams of wheat or (to facilitate comparisons)
reasons, assuming 75 kilograms per hectolitre),

the 71,189,000 hectoliters needed to feed the
French population?

Statistics taken from 1815 to 1873 show
as an average yield, for the good
years, 14 hectoliters per hectare; therefore, it is necessary
5,100,000 hectares of land to supply wheat
necessary.

French wheat, the only kind I want
to take care of me, sells on average for 25 francs per hecto-
liter, so that, for this reason, the yield in
The money from the higher-value hectares amounts to
4 billion 780 million. The owners have the ha-
habit of capitalizing this income at 10%, which
gives the cultivated hectares a value of
17 billion 800 million.

But what, in fact, is this same owner asking for?
to his farmer to allow him to work on
his 501? What, consequently, does the nation ask of him?
Ownership?

He is asking for 30/0, not including charges, this
which is sufficient to establish a royalty of 534 million
francs which are actually 32% of the product
raw.

When wheat became bread, the mass of

the nation is therefore obliged to spend, at a rate of
0.35 francs per kilogram, 1,858,720,000 francs, then
that, without the pre-emption of the domain, it would not have

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paycf that 1.324 million, at a rate of 25 cents per
kilogram.

This is the triple tithe that the owner demands
of each consumer.

But this is also true for everything else, for bread
is not the sole source of food, nor
even human needs; however, it can
to serve as a benchmark and confirm this conclusion that
"not all human needs are met"
"that by means of a threefold effort of their utility
"Real."

Effort must equal utility, and this...
could not be distorted without seriously weakening the au-
the effort, that is to say without shortening the duration
of human life; from which it follows that, thanks to the order
In today's social context, the life of a Frenchman is three times more
shorter than it should be.

So it's quite clear, the Malthusian principle is
Applied: we live less and we notice it through the
very noticeable slowdown in the increases-
periodic changes in the population.

But why this arbitrary increase in the
Land value? Why this obsession with discounting?
the future, which for man is a hypothesis and
An illusion?

Ah! It's because the Jewish theory of vente has

blow to the property owners.
21

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He doesn't just watch them grow up and
to increase the production of his fields; it's too much
It takes years to enjoy it; the per-

petty and enjoy it in the present moment! then he
capitalizes its annual product and receives in exchange
an equivalent value in metal; with this metal, it
will tamper again, buy, inflate, resell, and,
"A rock that always rolls," it will gather moss
that the adage denies to the proletarian stone.

What's the point of resorting to work when one can
live and get rich without effort, by reselling very
Is it expensive what we bought cheaply?

Unfortunately, this operation, logical in the
supplier who distributes his profits across the mass of
supplies, once applied to the ground, are no longer part of the
Honest business, but theft.

So it became necessary to legitimize the theft. Then appeared
the grand theory of capital mobilization;
through a confusion that was both skillful and inept, the
The kingship of the land was called capital because one
had given it a monetary representation.

The capitalist landowner sells the land, but he
he takes it back by means of the mortgage, and all the more so
more surely than, by its demands, it makes life
increasingly difficult.

The aim was to moralize the usurious practices of
lenders; apparently that's why we have

founded the Crédit Foncier. But how could one
believing that by appealing to capitalist lenders
to form a society, they would be forced, under this
a new form, to change their despicable practices?

This was all the more ridiculous given that the new
The supposedly moralized lenders were the same.
that the old ones were using a false name, that's all.

The most curious thing is that, by asserting the
ease of realizing securities
(stocks or bonds), we ended up enlisting, without
As they suspected, a crowd of citizens in the
clan of usurers; such are the bondholders
tions of Crédit foncier.

The tempters, moreover, proceeded with the ef-
naive frontier that their confidence inspired in them

in the seductions of Jewish parasitism.

You are mortgage lenders, they said-
they to the bondholders; that is to say, the owners of a
piece of the ground and, to sell or buy your
property, you don't have to go through any of the
formalities which the law foolishly surrounds the trans-
mission of the ground itself. You touch your
It's back and nobody knows anything about it!

That's the spiel.

I have no complaints about how it works
of Crédit Foncier; I even wish it would increase tenfold
his loans; I wish he had already lent to the whole

6

French property, because I see it as
being the most powerful and most peaceful instrument
fique of the social liquidation. Perfectly inu-
tile to national work, he can aspire, however, to
a particular use; thanks to it, we will perhaps be able to-
to avoid bloodshed in the revolution.

Indeed, let the ultimate crisis erupt, on the day
where, having lent to all the owners, he
will have transformed its loans into circulating paper.
and it will be easy for resolute and intelligent men,
to reduce the annuity to a third or even a quarter, no,
but the capital of the annuity, since this capital will
entirely in the hands of Crédit Foncier and that the
The swings of speculation will be charged
themselves to produce his degradation.

But if this hypothesis were to prove true, we would see
to burst forth, in all its splendor, the folly of the pro-
priétariat; indeed, author and victim of abuses of
his own speculation, he would bow his head: "Iltrou-
would see that as natural.

The State, owner of the bonds and holder
of the pledge, would dispossess and expel him in the name of
the law; for this law was made by the owner:
Dura lex! It's possible, sed lex, and it's too easy
to add “patere legem quam fecistil”

Well, this same owner, whom I just...
to appear docile and resigned, would scream in pain and

rage if, today, through a legal reform, that
I indicated at the beginning of this volume, we
deprived him of the right to dispose of the land, did not leave him-
that of having the products. This re-
In this form, he would call it spoliation; he will prefer to put
the country in flames and bloodshed rather than competing in
a gradual improvement.

Is reform therefore impossible?

— The philosopher, a spectator of so many contradictions-
sayings, but truly in love with humanity,
can rest assured.

That our sovereigns should rebel against a reform
proposed or that they continue their speculation, one of
These two attitudes will be sufficient to reduce the fictitious value.
which they attributed to the various circulation documents.

The reform will therefore still happen; it's a
It's a matter of days and hours, and the country will be saved.
if sincere reformers are watching closely
and seize the opportune moment with vigor.

Furthermore, to those who would believe my predictions
marked by exaggeration regarding the price increases
securities or negotiable instruments,
I will counter with figures.

For these kinds of values, as for pro-
Land ownership, I followed the same procedure, and here is
how, since 1826, they have progressed (1):

(1) See page 370 for the formula used.

Years Billions Millions
1826. Movable capital of France 18,427.4
1840 — — 24,756.0
1851 — — 33,413.0
1870 — — 59,939.0

1882 — — 106,388.0

The movable capital that I have just indicated con-
holds financial values mixed with other
values that inheritance statistics do not reveal
They don't cut them; but the tools are obviously there.
of any kind.

In 58 years, therefore, while land ownership
has roughly tripled in value, movable property has
more than five times.

Is it necessary to point out that these
successive increases come mainly
sales, constantly depleting products
futures; that they do not represent only
accumulated savings, that is to say, the undistributed effort
thought; also the enormous increase in royalties
that they demand carries a profound disturbance in
the organization of work, thus adding a burden
new to that imposed by ownership.

*
++

And now, I'm going to free up some mobile capital.
to link, which particularly concerns the values

financial funds of all kinds, French state funds
and foreign, French and foreign industrial companies
gères, owned by French people, according to statistics
inheritance issues.

Fiuan values - Other values Total
Furniture years
Billions Billions Billions
1851.... 3, 8710 29, 543 33, 413
1870.... 6, 343 49, 596 55, 939
1882,.,. 35, 572 70, 4 106, 388

This table allows us to distinguish between capitals
so-called spared, which includes
The tools have obviously been improved since the
steam engine has penetrated applications
industrial.

I certainly admit that movable capital
have increased through the creation of new machines; the
The unfortunate thing is that, in the capital evaluation, one does not
does not sufficiently take into account the loss by
usage. A machine that has been used fifteen or twenty
years is less valuable because it has lost some of its
productive force. Now, all industrial societies
and financial resources are careful not to reduce efficiency.
their assets are subject to losses due to "wear and tear", because
that, by doing so, they would be forced to confess
that the profits distributed by them are fictitious, from the outset
or, they would no longer be able to sell their shares to

higher rates, or, like the railways,
they could not have demanded, for the buyout, a
The price was such that the operation seemed impossible.

However, as these profits were distributed when
Indeed, they must have been taken from somewhere.
and that somewhere is simply "the portion
subsistence necessary for the maintenance of life
general.

By examining separately the two kinds of
securities, we realize that in the same
period 1851 to 1882, that is to say in 30 years, the values
Securities, other than financial ones, have a little
more than doubled, while financial values
alone have increased tenfold, thus absorbing half of the capital
furniture (35 billion financial assets, 70 million
(liards securities). |

I'm told it's savings, fine; but then I have
the right to examine where it was taken, in order to de-
to determine if it is actually the PPS of LOPORSULE
worker's voluntary contribution.

Here again, examining the figures leads to con-
terrifying exclusions.

Taken as representing savings, the values
financial institutions were, in 1851, about the tenth
part of the total movable capital; currently they
are the irons (1851 3/33; 1882 35/106).

Once again, we see emerging

calculations, the reversed proportion of 4 to 3 as
ascending scale of capital requirements and 3
A as in descending scale of means of
to subsist.

How were the supposedly 35 billion obtained?
spared?

Thirty billion have been collected over twelve years,
from 1870 to 1882, and this figure is equal to the amount
of the twelve annual budgets added together
others.

Who will ever believe that savings
from a country that has just paid a 5 billion ransom
of war could, in twelve years, have achieved such things
proportions?

It is also possible to search for savings
by calculating the minimum number of exchanges which
are done annually in France.

There are two ways to do this:

One involves establishing the amount of metal
monetary in circulation at the beginning of
the year we study and to triple it (1).

The other option is to take, at the end of the year
The total amount of the inheritance capital, if left undisclosed,
to bring them closer to the number of deaths that occurred in
the year, and, by a proportion which has, for third

(4) See page 371 for the reason for this way of operating.
21.

In the long term, the population living at the end of the year, we
obtains (with a large approximation) a sum
equivalent to the capital of the transactions or exchanges
of all kinds that took place in the same
period, and which are net products representing
one-fifth of the nominal capital itself; we shall see
pages 403 and 404 explain this proportion and

its usefulness as a standard.

Expressing monetary circulation by N, by
S represents inheritance capital, M represents deaths, P
the living population; by expressing the pro-
net proceeds from the capital obtained and calling, finally,
B. This exchanged product, we have the following formulas:

PxSs
NX EE

In normal times, that is to say in
those where the exchanged utilities do not relate to
in fictions, this formula is verified with an exact-
mathematical titude.

Two circumstances can nevertheless trouble her-
bler; these are: an excess of indigent deaths or a
abuse of stock market speculation. These two causes
always walk together and they translate,
compared to monetary circulation, of two
different ways.

Calculating based on successions, we find

that the exchanges obtained and divided by 3, are
lower than circulation when individual deaths
gents dominate; that on the contrary they are superior to him
laughter when stock market values have no purpose
based on speculation.

The relationship between monetary circulation and the
One-third of the needs exchanged can logically be explained,
when we closely examine the acts that constitute
the exchange; one quickly realizes, in fact, that,
For every two exchanged utilities, there is never more than one
payment, that is to say a single performance in
money. It is therefore understandable that, if the currency
the amount in circulation is less than a third of the needs
exchanged, that is* that there were fictitious exchanges; and
that, if, on the contrary, 1l is superior to it, it is
that there have been fixed assets by means of a
concentration of public wealth in a small
number of hands. |

Applying the previous formula, we find
that it is verified by tangible equivalences,
particularly in 1829, 1841, 1847 and 1867, and by

the greatest disproportions in the entire series
1876-1884.

Of course, this does not imply any more prosperity-
neither of the two was harmed, nor was misfortunefallfallfallfallfall either of them.
periods; this simply means that there have been,
at these times, a time of general work;

but it would be a gross mistake to think so
to conclude that there is a more real equality in the distribution
wealth; the work of concentration is accomplished
constantly through what is called credit and if, in
absolute theory, the necessity of this is tales-
table; its very rare and very minimal usefulness appears in
This fact was largely offset by its appalling abuses.

That said, and in order to discover the following mode
from which 35 billion were collected over twelve years
of financial values that I mentioned above
For 1882, I will take from these twelve years
the first one that ushered in an era of material calm,
that is to say 1872.

I then compared it to the year 1882, after
which makes it easy to draw the consequences.

CONCLUSIONS

PRODUCTS or REVENUES (1) BILLION
As of December 31: 1872 1882
Product of buildings..... 3,912 5,574
Land revenue..... 2,608 2,389
TOUL nes dre 6,520 7,963
Furniture products..... 29,455 37,205
Total trade..... 35,915 45,168
Of which one-third.....,.... .. 14,992 15,056
Monetary circulation..... 12,250 413,949

Differences...,.....

(1) The products of the buildings and the land are calculated according to

taxes included in the budgets.

Total exchanges or products are established at 20 0/0 or 1/5

40,258 — 1,107

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The year 1872 revealed a surplus in the circulation-
monetary tion (4); looking at the immobi-
liers (buildings and land), which, as we know, are
exchanges, of which currency is the only means (because
The rents and lease payments are always stipulated.
payable in cash and not otherwise), one realizes-
see that they represent almost exactly half
of the metal in circulation. It therefore remained, for the
29 billion in securities transactions, only the other
half. It is clear that a large part of these
exchanges have been subject to markups, regardless of
the quantity of foreign currency that we had,
Moreover, to note the presence. As for the dis-
The proportion that exists between the income from buildings and
the income from the land, she doesn't need to com-
comments.

By examining the year 1882, we notice that the
monetary circulation is well below a third
exchanges; proof that these have resulted in the following
A lot of fictitious transactions: this is not surprising
when we remember what happened in 1881;
I must even point out that the years 1880, 1883,

of capital assessed according to inheritances (Stat. of the Min. of
finances).

Monetary flows are taken from published tables.
by the Yearbook of Longitudes.

(4) See page 393 for an explanation of how this surplus results from borrowing.
ransom.

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1884 are the only ones, since 4795, where the minting of
The currency exchange has been suspended. It cannot be found
a more obvious sign of the absence of any trans-

Real action. Everything happens through paper exchanges.

The 35 billion in financial assets
that I mentioned a few pages earlier (see
page 367, table), compared to 70 billion
other securities are not something else
that the fictitious portion of total labor income in-
industrial

To clarify:

Billions

In 1882, total securities by capital value..... 106,388
For the same year, total furniture products or

RÉVODUS LS nine niet sous v nee 31,205
Capital of securities not having a character-

10,816 tons of paper in circulation

Capital amount of financial securities..... 35,512

It is evident that the true industrial product and
commercial activity is represented by 37 billion 2/10,
because this figure is approximately 33% of the total
of movable capital and approximately 50% of the capital
industrial, non-circulating, i.e. 70 million 8/10.

However, if we subtract the 2 million from the 37 billion 2/10
approximately half a billion that the State pays concurrently
with the Bank of France, the Crédit Foncier and the
railway companies, to the bondholders,
the remainder, up to approximately 6 billion

can represent the true exchange of movable property, because
It should not be forgotten that the income from buildings
amounted, in 1882, to a sum equivalent to the de-
traffic tax, which it has also absorbed
more than half (1).

- So I was perfectly within my rights to assert that the major-
the rations had been scandalous and had not
the aim being to conceal the beneficiary fictions
in order to provoke the unhealthy works of the agio-
stage; I was also right to say that the 'distribu-

dividend payments had been made on the necessary
vital sites for the mass of citizens, accentuating, by
there, the state of crisis, aggravating misery and provo-
as for the crimes.

But how much has been sacrificed to the necessities of
citizen? We have taken precisely what is indis-
conceivable for living expenses, that is to say, a representative sum
felt by the difference between the total of the products
from 1882 and the capital of financial securities:

(1) Indeed, according to the table on page 372:
Ea 1882, total real estate product (buildings and land). 7,963

In 1872, — = ji 6, 520

DIHETONCE ns rames tnimihs dites 1, 443
Deficit between one-third of the exchanges and the polishing.... 4,4107
Circulation-from 1882: isnmsssurss siemens 13. 949

Royalty paid in metal to the owner..... 1,963

Billions

Total products for 1882,.....,,.... 45,163
Capital value of circulating papers.... 35,572
Differences very sr 9.596

This sum is approximately 2/3 of what the
10 million registered voters, considered as
having only 3.50 francs for themselves and their families
per day (i.e., the bare minimum of bread, meat and
wine) are obliged to spend, because this is necessary
absolutely requires 12 billion 600 million.

The annual deficit was therefore approximately 3 billion
for 12 years.

I also note that this same deficit is
equal, at the same time, to the taxable property income
and to the total state expenditure; consequently
I say it doubles in power because, in defi-
nitive, the tax burden still falls on workers and
Not on parasites.

These last considerations lead me to determine-
to undermine, on the one hand, the progressive march of
budgetary expenses, in their relation to taxation
paid by the owner, and then to be cleared
reducing the number of parasites as much as possible.

*
++

Ownership, I said, whether capitalist or

land, is always reimbursed by the proletarians
the tax that the State demands of him; also when
ordinary budget expenditures equal the figure
actual taxable income, we can say with a
It is highly accurate that there is an additional charge
exceeding the forces of labor and that, consequently,
the country's economic organization is on the eve
of a calamity.

I will give, in a table starting with
1856 (four years before the inauguration of the free-
exchange), and extending until 1884, the report for
one hundred that exists between the total of the three contributions
(real estate, doors and windows, personal property)
and the total of the ordinary budget; I will add to it, in
a special column, the actual/taxable income
land, and finally, in a last column, the total
of the ordinary budget. I take the ordinary budget,
alone, firstly because, for the contributions di-
rectes,ilsserve d’standard au budget special, secondly because
that what remains (budget for special resources) is
taken, as for revenue, from licenses, taxes
consumption, and loans, which constitute
other disruptive levies overwhelming the
products of labor.

Furthermore, what is true for the ordinary budget
is even more true for the other one, and, as I
only studies proportions calculated on their

standard, the final result cannot be changed.

Report of the three Total Land Income

{actual contributions subject to budget

Total years budgeted - ordinary tax
silence (Billions) (Billions)
1856..... 15.23 0/0 3, 333.1 4, 473.1
1868..... 13.91 0/0 3, 932.1 4, 784.1
1876..... 10.86 0/0 3,945.5 2,573.0
1884.,.... 9.22 0/0 3, 624.4 8, 103.7

I would like to point out, first of all, that the report of
three contributions to the total budget confines of
close to the ordinary amount of agricultural income
(40 0/0) and that this state of affairs has lasted for eight years.

Well, when the ordinary budget total
will have reached the figure of the actual property income, subject
In terms of taxation, the social crisis will already be intense;
When it surpasses it, there will be an explosion, because
that, then, the royalties from the property owners, capital-
both socialists and earthlings will have grown in such pro-
portions that the proletarian mass will no longer have
no means of subsistence.

The trend revealed by the decline of
ratio between the three, contributions and the total of
The budget shows that taxation is increasingly
requested for the exchange of movable property, and less so in
less so on land.

We believe we can achieve this by creating a tax
on securities; we are mistaken, we are not al-

The effect is that the traffic on the increased and mobilized capital
which is supposed to represent the value of the land; on pro-
therefore evokes a new increase, which does not
could only be a fiction, and a violation of the e-
equality of exchanges.

It follows that recreational lands, parks
For leisure, the palaces of the cities are multiplying.
leading to this consequence: that the population of
rural populations migrate to the cities; it also follows that
that the fertile soil is increasingly neglected and
We console ourselves for this move by saying:

— Bah! It's the devil himself if, with our 45,000
annual exchanges in billions we cannot
buy wheat from abroad.

We're mistaken again.

— The international movement has been going on for a long time
national has begun; under the pretext of providing our
manufactured products for the whole world, we have
asked the whole world to contribute to our
food.

Economic internationalism is the worst of
dangers, because it places the exchange system
outside the power of the nation that supports the in-
inferiority. It also facilitates the concentration of
capital and, consequently, the suction power
parasites.

I will demonstrate below that France possesses

in arable land, enough to more than suffice for its consumption.
summons; in the meantime, I note that the movement-
the importer dominates; that it has made its appearance
at the same time as foreign bankers during
the invasion of 1815; that it slowly worsened;
that from 1816 to 1855 wheat was in demand abroad
amounted to approximately 83 million kilograms
per year, that from 1856 to 1875, it rose annually-
amounting to 254 million kilograms and that in 1879
It reached 290 million kilograms.

The financial corollary was not long in coming;
The influx of foreign documents was immediate;
Succession statistics allow us to calculate
their value in relation to the total movable capital:
In 1870, this proportion was 37%, but in 1882,
It rose to 60%. More and more, therefore, the
holders of French capital immobilize them at
the foreigner.

It will be said that, if these revenues are deducted from
economic functioning in France, they are not there
come back no less; so be it, but that's not for
to promote agricultural production, but only
to attract more capital, multiply the land
unproductive and give speculation an impetus

new.

We will have made significant progress when, following a
(almost famous expression) France will have become

"The caravanserai of Europe" or of the world!
Converted into rental properties, receiving a
rent on Le Monde, landlady in furnished rooms, she will be at the
Thank you for the slightest political panic or passion.
nelle and epidemics which, in an instant, denuded-
smells of gardens and palaces, which eliminates their
income, for this sole reason that the house of
The traveler does not carry within himself, like the
earth, an inexhaustible power of reproduction.

As for attracting foreigners to settle permanently?
How can we forget that a so-called sovereign nation
Raine must first live her own life before doing
Live for others!

An armed invasion dispossesses and destroys the
natives; a peaceful invasion produces exactly-
the same result. However, if we must arrive at the
same destruction, if, in short, we must choose the
As far as death goes, I definitely prefer invasion.
army, which, at least, I have the right to resist
by force, to peaceful invasion, a kind of tide
rising, slow submersion and slow agony to slumber-
undermining by engulfment.

Make no mistake, this system of invasions
foreign intervention is put into practice; the process
Capitalist privatization is pushing for it with all its might.

Certainly the prey is beautiful, and one can understand that it
_excites desires! Judge for yourselves, stirring up thousands-

liards on the heads of a people, who know neither how to
neither pity nor resist, when, through sophistry
odious and vile lies, one persuades at his
naive ignorance that he is mistaken when he believes
suffer !

Let's recap the immense burdens that

weigh on his head and let's see into whose hands the
national wealth has been concentrated:

I presented several charts during this
chapter, it is useful to combine them into one, the
here is :

BILLIONS

EE
YEARS Capital Capital Capital Capital Exchanges

financial, movable, and real estate total annual
1790. 3 » 30.00 » »
1826... » 18.43 39.49 53.92 10.78
1840. » 24.175 40.63 65.38 13.08
1851 .. 3.81 29.54 48.71 82.00 16.40
1870... 6.34 49.59 65.80 121.74 24.35

1882.. 35.91 70.81 119.45 225.84 45.17

The progression of capital gains is
frightening, and she went, as Malthus would have said,
much faster than the population, much faster too
than his work.

Malthus said that the means of subsistence
would grow more slowly than the needs of
nations; here it's the opposite, and yet it's the
same thing; man's needs do not

ceased to grow, like men themselves, and
On the contrary, these are the obstacles opposed to the
satisfaction of their needs, which have grown much more
faster and much more powerfully.

And now, who did this? How many are there?
these sovereigns, as in the first chapter of this ou-
vrage I claimed to be barely one in number
million ?

I will not revisit the considerations already
developed on the occasion of this figure; I bore-
I would only say that it contains, at the same time, criminals and

victims, the great hoarders of wealth
public movable property and also small owners.

Do the math! If the 419.5 billion of
real estate capital was equally divided between the
The million I mentioned, that wouldn't be 120,000 francs per
head. Concentration, as I've already said, is much more
strong.

The owner who lives in his house and lives in
Renting half is to be pitied.

He who cultivates his field, in order to live off it, is
almost comparable to the proletarian, so much is done to him
to pay dearly for what he cannot produce himself.

All of them are to be pitied, for they are accomplices
unaware of the large landowners, they contribute
to maintain their illegitimate prestige. Far from their
To harm them, a liquidation would benefit them.

In the million large capital-
lists I therefore count those who, through metal, the
credit, mortgages, and usury are contained within their
hands all the vital forces of France.

This million is itself divisible into three orders,
as they say: the nobility, the clergy, and the third
state, capital concentration of varying degrees.

Most certainly, the proportion of the number of
Borrowers at Crédit Foncier can lead us to
discover one of the stages of this concentration.

If I compare, in fact, the number of loans, and their
value, distinguishing between urban loans and loans
rural people, I discover that the million is made up of a
a general staff of 300,000 property owners at the head of the-
of which 3,000 are found. It is from this latter number
that the true perpetrators of
the collapse that threatens us. These 3,000 have
150 billion in the hands (at a rate of 50 million
lions per capita), out of the 225 billion that make up
France's movable and immovable assets,
according to the table I summarized above. What about it?
a-1] improbable? Are the individualities at
a number of about 40, which I dealt with in
these two volumes do not represent on their own

"More than ten billion"?

What, then, is so strange about declaring?
that 3,000 people hold two-thirds of the fortune

from France? Besides, we can count them;
But it is not for me to do it, and I do not
I wouldn't want to turn my book into an index for
a burning chamber.

— A burning chamber!

Are we therefore still under the old monarchy?
How dare anyone utter such a word?

I don't know if, noble or plebeian, a vigilante...
will rise; but what I do know is that the cat-
The clysm is approaching.

What I do know is that, without resorting to or
Neither spiritualists nor hypnotists can be used to calculate the
day and almost the hour at which it will burst.

Because everything is numbers, in this century of numbers, and
Algebra itself takes care of giving us a
A recipe for disaster!

II

[HAS

©

He
Formula for disasters.

The Fatalists — Coded Logic — Formula for Life — Be-
France's care. — Cosmopolitanism. — Free trade and
The war. — Quadruple effort and deficit. — Revolutions. — Tra-
Reduction in figures. — Balance of trade. — Credit. —
Formula for catastrophes. — Composition of terms. — Fixa-
tion and origin of the numbers. — Verification of the formula in
The past. — The monarchy, the Empire, the Republic. — Application-

future formula development. – Predictions. – Means of...
to modify.

There is no shortage of fatalists who believe in the official economy.
never try to act tough when they
declares that the established social order is absolutely the
contrary to logic and common sense.

If the revolutionary need is staring them in the face,
They cry out against perversity, they push for destruction
tion of a certain number of beings and "order reigns
"In Warsaw!" That's their triumph. Then, when, at
at the end of a more or less long period, the
The same needs are appearing again with the
with the same intensity, they are stunned; they accuse the

popular monster and do not notice or do not
do not want to admit that they themselves have...
meticulously prepared the final explosion.

When questioned scientifically, they
respond with an army of beautiful numbers
aligned and claim, however, that a division or
A multiplication is neither an exact reason nor
precise, but simple explanations of leaving
to do and freedom.

These number-obsessed individuals need to be given some
figures: to these fatalists of revolutions we must
give a formula by means of which, three or
Having made four official observations, they
will be able to determine the day and time themselves
which society will collapse under the pressure of
their lies.

First of all, let them allow me to...
to indicate that there is such a clear formula for life
and as precise as the ones in mechanics are the for-
Gravity mules.

Human life consists of four needs
main ones that summarize all the others. In order
The important ones are:

4. Food, including absolute deprivation
leads to death in a short time:

2° Shelter, the absolute deprivation of which leads to
died by a longer route;

3° Clothing and its accessories, including privacy-
absolute tion shortens life more slowly than the
two other elements;

4° The refurbishment, in which the rest is grouped
and distraction, the useful and the pleasant.

All these needs make up life; and if I give
to the latter A as an algebraic expression,
I can write:

A=1+2+3+4— 10.

By calling death 0, I can write:
A—(+2+3+4)—=0

From this it follows that life is defended against death,
that is, A — 0 — 10.

Whatever value it may have in civilization
or in its original state, this number is given 10,
the relativity that exists between its components does not
will not be disturbed.

But 1 liter is not enough to defend life against the
dead; it is still necessary to ensure the reproduction of
beings; nature gives us, in this respect, a lesson
and a piece of advice, and the farmer knows very well that, the
a grain of wheat producing 5 grains, he only has to put

in reserve 4/5 of its harvest for sowing
The next ones renew its consumption.

I must therefore add to 10, a symbolic number
of existence, 1/5, for reserves; this will give
412
0:

(tx it)
10 10 10

Therefore, human work or effort
must always exceed by two tenths the be-
vital care, which will in turn need to be in
the following proportions in relation to life:

Food... e.%90.....0...0.. 4.8

ADR ne era es 3,6

Comfort and clothing..... 2.4

_ Rest and recreation, ..,..... 1,2
EXCLUDING 12.0, i.e. 2

But if the goal is 10, the effort is no less 12;
Therefore, its product must be equivalent to it.
the final proportion becomes 12/12 again, which we
reduces to a percentage or to 100 0/0 (1).

Once that's established, we need to find a unit of
nitrogenous matter equivalent to the diet of a
to be human for a year. Here the statistics and the

(1) We can also introduce the RESERVES into the formula;
It would then be: 4 + 2 + 3 + 4 + 5 — 15. This changes nothing.
to theory and practice would be more accurate, but the deci- fraction
male seemed easier to introduce into the reasoning.

22.

chemistry agrees to equal the satisfaction of
nutritional needs for the consumption of 150 kilos
grams of wheat per year. So, without worrying about-
to cup of any kind of money, and, taking this

12,
Total per unit of food, I say that the 10 d

make up the needs of existence and reproduction
the reduction will be represented by 450 kilograms of
150 x 10 2)

n T8 + 5 —450

So the man who produces 450 kilograms of wheat or
their equivalent, can exchange the portion that exceeds
its diet against all other species
products.

Leaving aside the individual and focusing on the nation
whole as a living being, I must search if
its territory can produce enough wheat for
represent 450 kilograms per head.

A very simple calculation tells us that, for the
entire population and to satisfy all needs

wheat (

42
included in T0' wheat production must be

annual production of 16.252 million kilograms, or
to speak in hectolitres, at 226,037,000 hectolitres.

If all needs were called /roment and if the
The division of labor did not exist; I would say that in
devoting itself solely to wheat cultivation, the

CATASTROPHE FORMULA _ 391
France has enough arable land for FATHER this
quantity.

142 120 48
But in — 10 °Ÿ 100 of total needs, 100 are

72 |
100 are of a different nature;
These have caused other branches of
work, and brought about exchanges.

solely for feeding and

48
100
226,037,000 X48

100
— 4108,497,800 hectoliters, that is to say, in figures
round 109 million hectoliters, to obtain the food
land of the entire nation, reserve of seeds
understood.

This figure has been achieved in practice; and we
found varying from 1857 to 1872 between 407 million
and 121 million: if the surpluses had been put into
additional reserve to balance production
annual calculations, we would never have resorted to
the foreigner.

Seven million hectares sown and six million
of workers (men and women), — that is to say
the seventh of the territory and the sixth of the population
lation — were sufficient for the production of the year 1872
(1872 census, general statistics). But what does not obtain-

So all I need to do is ask the French soil

higher-numbered hectoliters (

399 CONCLUSIONS

Wouldn't that be better by popularizing agricultural machinery?
It must be said here, a reform that would impose this
popularization, while eliminating the abuses of pro-
The prietariat would definitively save the country.

It is for having disregarded these principles and de-
left the agricultural work that France had to do in 1879
requesting 290 million hectoliters from abroad,

12
that is to say more than the theoretical total of 10 representatives

so much the sum of life's necessities.

Speculation, cosmopolitanism, Jews of Odessa, Jews
Jews from America, Jews from France, they all came to an agreement.
with our railway companies, also ten-
dres to foreign transport than to ve- consciences
nationals, and it is to the sound of the songs of economism
official ceremony, which was suddenly followed by the tolling of the death knell
from 1884-82.

An orgy of millions, seemingly! The bread is good
A market, in appearance! In reality: paper! Hence
life is three times more expensive than what is normally included
man's strength.

The demonstration is easy to do; I will cal-
to increase at three different times the increase that im-
placement per kilogram of wheat, taken as the unit of
_ of existence, the value attributed to exchanges
carried out during the same periods: I calculate the exchanges,

as I have already said, on the capital of succession-
raux; I add, to fully clarify my de-
demonstration, their capital amount, their reduction
at 4/3 (to be able to compare them to traffic
monetary alone) and finally the figure of this circulation-
tionelle-même. |

1841 1879 1889
1 kg of wheat (nominal value). 0.917 2.214 2.471
- (monn. value 1/3) 0.305 0.738 0.823
Amount of trade generated - billions billions billion
FALSE Lie sis coute seit 14,128 35,975 45,168
One third 4,709 11,992 15,056
Monetary circulation 4,108 12,250 13,949

We realize, by reading this table, that the third
nominal exchanges are remarkably equal
to monetary circulation in 1841; it was indeed
a year of work; in 1872, he became in/é-
laughing. However, it was also a year of work,
but a metallic concentration was taking place at
because of the war ransom; finally in 1882 the in-
The inferiority lies with the metal, and the exchanges with it-
pass; it's the fiction of credit values; we
increased them by everything that came out of France, in
metal, to go abroad, and no counter-
tie could not take place, because the manual production
The billing company no longer found the same outlets.
This is the effect of poorly combined trade agreements.

and poorly designed, that's the disastrous effect of taxes
of excise duties, which hinder domestic trade, and
encourage foreign trade; this is the effect of
free-trade practices, which are entirely
powerless to influence the mode of production of
foreigners, unless they resort to war and defeat
to wrest commercial advantages from the vanquished
ciaux.

Free trade is therefore a perpetual threat.
of international war.

That said, let's see, in the same table, what
monetary value emerges in the three periods for the
450 kg of wheat representing what a man
exchange annually to satisfy its right to

to live and reproduce (x æ), a simple multi-

10
This plication is sufficient to give us the following figures:

For 1841 (per year and per person) 87.25 francs in metal
For 1872 — 332 10 —
For 1882 — 310 35 —

Thus, the same effect of living, which cost 87.25 francs.
in 1841, cost 370 francs. 35 in 1882, that is, more than a quarter-
double. Is the metallic circulation therefore qua-
Double in 1882? Not at all! It's barely triple.
From which it follows that the human machine wears out four times

more to get 2 less as a means
exchange.

These are findings that are impossible to refute.
and everything the official school will say to cover it up,
In the eyes of the people, the deficit of life will not serve
rather than further accusing him of hypocrisy.

What do I care about the low price of bread, if I pay
Double my accommodation? It is not possible to mo-
Modify a single term of the formula 14+2+3+4 — 10
without disturbing life more or less profoundly;

or, if we take from 4 and transfer it to 3, and if
3 itself absorbs everything else, leaving no more
With neither rest nor clothing for the individual, what becomes of the
A phantasmagoria of cheap bread?

I prefer to pay double the price for my bread, if
this prize, fitting into the harmony of the formula of
needs, do not change any of them, and if my effort is to
both proportionate to its usefulness and to the means of
exchange it.

All of this is childish in its simplicity, too.
Don't economists have any other concerns?
than to muddy the waters, by diverting attention-
tion of everything that demonstrates the balance of life
dictated by the very laws of nature and invoking
every time, the fatalism of the inequality of men.

The social organization thus maintained by the

economists, moreover, have done their part wonderfully.
artwork.

Let's take a look at the range covered
through trade only since 1829, on the eve
from 1830, this bourgeois masquerade which had no
it seems to be a movement designed to better deceive the
people.

Because 1830 was a small 89, and I may surprise you-
be strong, my readers, by pointing out to them that
my current work is a very demonstration
clear from this fact: that in reality the immortal principles
are purely and simply the product of an evolution
the revelation of the Jewish ogre, who dressed himself as "the people",
in order to devour it more easily; which the monarchy could not
to last in France for so many centuries, that because
that the kings dared to express from time to time
the golden oil by crushing the Jew; that in 89 it was over,
I am a Jew who was emancipated.

That for a moment unsettled by 93 the Jew facilitated
Brumaire, then employed the Empire and the Restoration
to heal his bruises, so much so that in 1830, he
triumphed fully; that finally 1848 was a movement-
symmetrical to 93; that he aborted by the Jew, and
that the latter, having rebuilt the Empire, lived off it and the
He killed; it must be added that today he acts the same way

towards the Republic, he devours it, and he will kill it if
We let him do it.

CATASTROPHE FORMULA sn

Everything I just said is written in this
brutal and sharp language, which is special to
figures; indeed, here, grouped in a table, are the
exploits of the Jewish community from 1829 to 1882, in selected-
particularly the years preceding and following
before political movements:

EXCHANGES
YEARS Movable Real Estate Total Their Capital
(Billions) (Billions) (Billions) (Billions)
1829..... … 3,930 7,283 11,213 56,067
READ D PRE 3,693 6,715 410,468 52,341
RE CPE: 6,538 10,599 17,137 86,685
1851...oc... 6,672 9,128 16,400 82,003
LIN {1 SRE 14,574 17,463 32,034 160,173
A DER 16,390 19,625 35,975 179,878
1881. 21,920 22,196 44,116 223,564
To: Fe PAPERS 21,278 23,899 45,168 225,804

The biggest movement took place during the period
marked by 4851; a partial liquidation was carried out there.
done, but, after the popular suppression, the march
The upward trend was able to begin again.

However, if the nominal increase in trade is
When considering this, it is especially important to monitor Îcur pro-
portion between the movable element and the immovable element
billier.

Every time the mass of real estate transactions

billiers is moving further and further away from the prapori-
ee La ' . . Ü L
tion that I established above, i.e. Ti)
11 23

prouuits

398 CONCLUSIONS

real estate and 22 for other exchanges, total

The problem becomes apparent and a liquidation must be carried out.
to carry out. However, since the aim here is to measure the efforts
between them and no longer the ve, I must resume the
percentage which, moreover, facilitates comparisons
sounds.

The formula therefore gives: 70 0/0 for exchanges
real estate, 30 0/0 for movable property exchanges;
but here is how the facts violated this proportion
natural tion:

PROPORTIONS
D
YEARS EXCHANGES Resulting Resulting
facts of the formula
1847 Furniture ...,..... 38 0/0 30 0/0
"°°° { Real Estate... .... 62 07/0 10 0/0
Furniture ..... ne 40 0/0 30 0/0
1851... To Real Estate. 60 0/0 50 0/0
1869 Furniture 45 0/0 30 07/0
**** { Real Estate... ..…., 55 0/0 70 0/0
yg1 Furniture ..... + 46 0/0 30 0/0
**°* { Real Estate... ...., 54 0/0 70 0/0
igsi Furniture .....,..e 49 07/0 30 0/0
**** { Real Estate... .... 51 0/0 70 0/0
1889 Furniture ....,...., 41 0/0 30 0/0
**** ? Real Estate... 53 0/0 70 0/0

The meaning of this development stems from the facts.
is quite clear: on the one hand, the satisfaction of needs,
food and housing, represented by 70 U/0, is

constantly in deficit, a circumstance which causes
crimes and offenses; and on the other hand, exchanges
furniture, heavily inflated, has no representation
in cash, because real estate exchanges
billiers, who demand their payment in metal and not in-
Tremendously, absorb traffic. :

We need to understand this clearly: traffic
monetary is always sufficient, and whatever its mon-
so much so, in relation to the volume of real trade within a country, but

it becomes insufficient due to the inequality of its re-
interior partitions.

I must repeat: taxes, income, and rent
are required in cash by privilege.

But if, through their excess, they absorb three-quarters
of the traffic, only a quarter remains for
to meet wages and all other needs
vital.

It is claimed that credit compensates for this insufficiency.
session.

This is a heinous lie: credit, at the con-
Milking is a new way to monopolize the last
a quarter of the available circulation. Through credit, one
creates a currency whose value changes as
that it circulates; it's twenty francs in paper money at its
starting point and often 30 francs at its point of arrival
riveted or vice versa.

[I] This is not the case with currency.

Transmitted in exchange for estimated utility
No matter how much the 20-franc gold coin circulates, it
will have, at its point of arrival, no more value than at
its starting point.

What I say about cash applies to banknotes
from the Bank of France; but this note must not
to be taken as a supplement to the metal; its usefulness
must be limited to facilitating transport or circulation
tion of large sums; and, except in cases of force
major, it must be, in relation to the metal, only its
equal representation in numbers.

Whatever anyone says, the bill of exchange is an abuse
because of its successive increases, and the Jews
Those who invented it knew very well that it would
the most powerful tool of their land grabs.

Thus, credit is added to taxes, to rent, to the
rent, to deprive the worker of all his resources
of exchange; so he pays with his work, with his life
He pays tithes to the capitalist, and he thinks he's in a republic
because, instead of one king, he feeds a million.

What do we talk about after that, freedoms and emotions?
Such principles! The only immortal principle consists of
to be eaten with Jewish sauce rather than with sauce
Christian; oumeme, as today, in the style of
concentrated Jewish-Catholic, and this 2n perpetuum,
That's all! An unforeseeable fate? some will say.
No way! Here's a formula that announces in advance

CATASTROPHE FORMULA 40?

the danger and leaves everything to honest men
Time to ward it off.

The accumulations and disproportions of
exchanges have a rational formula.

As long as the Civil Code and the official economy re-
gncront,ils générat deux progressions arithmé-
ticks growing in the opposite direction and leading us
to a shock; as for the explosion, it is the governments-
the elements themselves which determine the timing.

These two progressions tend towards establishing equality,
then the reversal of the two terms ns and a

Also, when we observe: real estate transactions
50 0/0 and 50 0/0 securities exchanges, the crisis erupts.

At that point, a budgeted increase would suffice.
silence to determine the reversal.

Example, 1846:

Real estate transactions amounted to 7 billion.

Trade in movable goods ....,.....0... 5 billion 6
Budget of 1847,.....ossseee 1 — 6
Total follow 1 billion 2

Two years later, the 1848 revolution broke out.

402 CONCLUSIONS

Another example, 4869:
Real estate transactions amounted to 17 billion.

Trade in movable goods... 14 billion 5
The 1870 budget was added 3 — 58
Total. 18 billion

Real estate transactions are outdated, the proportion
tion was reversed and we arrived at 1871.

These are conclusive results.

All that remains for me is to give the general formula-
rale which, applied to any year of this
century, will mark the era with rare precision
of upheaval to which, in one way or another
On the other hand, a violent intervention is attached.

To be more certain of the accuracy of the figures
Statistics, it is necessary to operate only on
census years, for example 1834,
1841, 1851, etc.

Let us study the causes of the upheaval of
1848-51 and to look for clues in the figures
compared from 1831 to 1841.

I call P the population in 1841, C its force
productive, that is to say its calculated capital. according to
Pxs

M
(as indicated above). I call P' the population of 1831 and

the successions of 1841 (c = formula plus

Its capital is calculated based on the inheritances of the
same year.
By writing:

F expresses the increase in productive force
in capital between the two periods. (F will be the reason
(of the first progression.)

On the other hand, I call B the consumption of
the productive force, that is to say, in other words,
the net product of national capital expressed above
by GC; finally, I call D the budgetary expenditures

planned and voted on for the following year.

When writing: |

?

A expresses the progression of obstacles which
are opposed, from 1831 to 1841, to the balance of life.
(Bet D belonging to the year 1841, B'et D' appar-
referring to the year 1831, A ser has the reason for the se-
conde progression.)

This balance, it must be reiterated once again,
consists of the fact that the effort equals 42 (which contains
life equaling 40, plus the reproductive reserve
equaling 2), must obtain a result equal to 13, that is-
that is to say, equal to the effort itself; or, in other words

in terms, because one cannot be too precise in sem-
Regarding the matter at hand, 1/ the effect must be proportional
to the cause so that both progressions work
by equal reasons and balance each other infinitely.

The productive force, we must not open it either.
blier, is what makes one grain of
wheat; this grain is the capital, the 5 grains are
income (consumption and reserves), so
that, in the normal state, if one wants to measure the
the value of capital relative to its output — the
capital being zero if it does not produce; just like
A non-acting force is zero, that is to say, inertia.
or neutral in mechanics, we must say that the
capital is worth 5 times its income; by writing algebraic-
brickly:

G = 5 B or, which is the same thing, = = B.

However, it is clear that if these two terms increase-
sent annually in the same way (F — A), if in
I can write and obtain a word, for a given time x:

c{: +5) = sB(: Fe D)

æ will be infinity; everything will be for the best; the work

will be active, the general ease, because the increase-
the concentration of productive force will be proportional to

CATASTROPHE FORMULA. ed

that of consumption and reserves, and that
year after year and perpetually.
Unfortunately, in fact, 1 liter is not like that and
our current social organization is constantly growing-
ment, to the reversal of this proportion, that is to say-
The formulas for jet are as follows:

C 3B

52? -2=2B;
and finally |

CC

Or, to put it simply:

C—11/2B; C—10B; C—:5LC; C—20B;

which means that annually the capital force
absorbs, gradually, all the products and that it
It no longer takes 1 grain of wheat to produce 5,
but 7 1/2, then 15, then 20 to get the same
Quantity of 5. As you can see, it's exhaustion.
and death.

Well, this result is due to the fic- bounds
tives with which capital was charged and to the increases
inverse elements of F and A, the first going
incomparably slower than the second one, then
that they should go hand in hand; for if 1 grain in
5 products; 2 must produce 40; 3 must produce

23.

produce 45, etc.; apart from the bargains during the
good harvests and, also, deficits during the bad-
vaises; although these two hazards cancel each other out

ordinarily when one has taken care to create
extraordinary reserves.

And now why do F and A have this
reverse and threatening march? Because the legislation-
tion promotes unnecessary withdrawals and that the eco-
both nomie preach parasitic speculation
leading to the monopolization of productive forces
to the detriment of consumption.

Change the legislation, correct the doctrines
economics, and everything returns to normal; then, at
place of the continuous deficits created and imposed by
For man, only the vagaries of chance remain.
nature; but those are known and studied, they
are, moreover, as if marked out and spaced out; consequently,
they can be nullified in their effects; in one
In short, the fight against them is possible; it's even a
It is a scientific duty to combat the varia-
natural tions.

This is not the case when it comes to hoarding.
artificial elements combined by man; here all
Jutte is impossible: it is a crime, it provokes
the established powers and suddenly, laws, justice, force,
gather to crush the innovator called revo-
Autionaryl

But let's be clear, it's not about
here are human passions; these, free in their
expansion, should only be limited to
their effects.

Torrents if you will, but torrents that are contained.

They are to societies what bad
harvests belong to agriculture; therefore we can comp-
to beat and mitigate them. Moreover, passion is a
spontaneous damping core that the organization-
social order can accept without resorting to ferocity
Malthus's theories; for, in reality, passion is not
that a slow suicide and man is, in soram, responsible
_ sand of what he does.

Let's go back to the formula.

Three crises of different kinds occur

when the solution is obtained because we will have
daring:
: 3B

TZ or 2B or 3B;

that is to say when, annually, the capital force
will absorb one-third, one-half, or two-thirds of the
needs.

Of course, they are in ascending order; the
the most acute being that in which the greatest loss of
needs are absorbed,

4GS CONCLUSIONS

This series of crises belongs particularly
during periods of international peace; they are united-
quickly generated by the functioning of the laws
emanating from the Civil Code, through social organization
that they imply and the economic theories that
the result.

Left to their own devices, these crises are not stopped.
than through internal upheavals.

Nevertheless, it sometimes happens that, despite these upheavals-
and because of their repression, the charges and
needs continue, conversely, their march
upwards. Then we observe that the productive force-
the annual tive becomes insufficient by a third, of the
half, or even more, that is to say, in other
terms, which the annual needs require, to
to satisfy, sometimes a third more than the pro- force
total ductile force, sometimes double that same force,
sometimes finally 2 4/2 and even 3 times that same force.

So, 4. International war is necessary, because the
The people, who no longer have enough to sustain themselves, tend to become alienated.
to lie to the detriment of other nations.

And, indeed, left to the mercy of progression.
inverses F and A, the normal formula in which
C—5B quickly becomes C — B; then it indicates-
that annihilation and we arrive at C — B — zero.

In this case, all the needs and all the con-
summations being absorbed annually by the

Capital force, there are no more reserves, no more scattering
no more reproduction.
Here is the equation in this form:

AT 1\z
c(1+) —B (: +3)
By continuing to allow the progressions F' and A to take effect,

we arrive at the reverse order in a very short time and
we obtain:

In this case, whatever the capital lacks, it is necessary
to take him out of the nation, that is to say by the
war of conquest.

And now I'm going to apply the formula to
different eras and see how it justifies itself
in the past.

*
++

I imagine I am living in 1841 and I ask x
In how long, thanks to economic management
under the current regulations, the country's needs will absorb
half of its productive capacity, which will lead to
acute crisis, riots, etc. |

Here is the calculation (1):

(1) The reader who wishes to verify this calculation will find it on page
433 the complete development.

50,639 The
= x (14 0.28409)x 14.128 x (1 4—0.33717)7

The formula tells me: in 7 years (x - 7) ct, in
"Indeed, if I add 7 to 1841, I get 1848, period
of the fall of the July Monarchy.

We were then heading towards the great cataclysm, the
The formula reveals that 2/3 of the capital would be

absorbed by needs after 9 years (— B

hence z — 9), that is to say in 1850.

Two more years and the formula for destruction will be in place.
national (C — B) was applicable; at that time,
it was necessary to liquidate; instead of liquidating the capital,
The men were liquidated; after the epidemics and the
famine, the gunshots took charge of balancing
To meet the needs. It was a 93 in reverse. The man
December therefore saved the property, scule cou-
guilty of all the evil, and a new period of accusation
mulations put s'ouvrir.

The figures from 1851 to 1861 lead to
more serious findings.

For this period, the formula is as follows:
sells:

14A—14+0.20538; 14+F—1+0.12935; C—96.9; B—19.4.

In 1851, the total destruction (B —C) was to for-

to arrive in four years (x - 4). This leads-
knows the Empire in 1855.

Instead of changing the laws and the organization
social, we simply reduced a part of the
annuities through conversion, to traffic in the
recoinage, and, as all this was
Insufficient, men were consumed by war
from the East and through fighting in Africa.

Thanks to this method of operation, in 4855, it was possible
hoping to develop trade. Unfortunately and
Nevertheless, at that point it was necessary to add to the

productive force 1/3 more to satisfy the

needs (8 = C + ;) and under these conditions we

could reach 1860; the formula's answer
is 5 (x – 5) which, added to 1855, makes 1860.

The economic reform was carried out; but to pay for this
that we bought abroad, 1 liter had to be plundered by someone
part. The Italian War was waged, the consequence of which
was the annexation of Savoy, then of Nice; they went
also to plunder, in China, the Summer Palace; they consumed
men; but where land and
metal.

If questioned regarding 1860, the formula would have said that,
In 5 years, annual needs would exceed the
'double the productive force (B = 2C; x = 5). In
In 1865, it became necessary, in fact, to create an internal production.

rieure; major public works were undertaken, one
held the world's fair; nevertheless, we were going to
fighting in Mexico. Peace, which has become a political necessity
The tick, had also become economic death.

The formula questioned in 1865 answers that, in
In six years, the annual needs will absorb two
one and a half times the total productive force of the country
(B –2 1/2 X CG; zx – 6); if I add six to 1865,
I get 1871.

War, essential in essence, to governments
French Nantes, appeared to be, hypocritically, a war
defensive; it had a twofold result: it di-
undermined the population by the loss of Alsace-Lorraine,
and by the battles – on a much larger scale
more considerable than by the reduction of the territory-
toire – and she required a ransom in money;
Moreover, the civil war eliminated a large
number of mouths, so that, all things considered,
the official economy, steeped in Malthus' theories,
could rub their hands together and hope from the year
next, start again with fresh ingredients to devour
human lives.

We have now arrived in 1872.

Everyone remembers the fierce struggle which
was surrounded by the drafting of the 1875 constitution.
Clearly, the question was whether the Jewish community
Christian or Israeli Jewry would have the upper hand.

The latter won; therefore, we should expect
to a frightening progression.

The lessons of the past will have been for nothing.

The Jewish community will want, at the same time, the political means
Louis XIV and those of Louis-Philippe [°"; she will want
a formless mixture of commercial freedoms and
Financial concentrations; at a certain point,
Not daring a continental war, she will dream of the
colonies.

It's always the same system: looting
outside to compensate for the looting inside;
a double means of stopping the increases. of the
population.

However, as early as 1872, the financial organization had to
inevitably negate the effects of the splendid harvest
which marked that same year.

By considering only the period from 1872 to 1876, we
could already predict 1881. The figures given by
These two periods are as follows:

(C—204.082; B—40 216.4; 44 F—140 09351; 4+ A—1+ 0.14033),
If I ask the formula how long

C
one third of the productive forces (3) will be absorbed by

Regarding the annual needs, she replied: 3.17, that is to say
in 3 years and 8 months after 1876, which tells us-
due to 1879-1880. Indeed, at that time took place

the largest import of cereals: 290 million
of hectoliters, as I have already said.

The same formula was used when questioned about the time period in which
half of the productive forces (©) will be absorbed
based on annual needs, meets the requirements in 6 years (x - 6),
which gives us 1882: intense crisis, financial crash
cement, partial liquidation, theory of expeditions
These three circumstances, though distant, combined have...
the completion of the for-
mule of final catastrophes (C — B) that the figures-
fres of 1876 indicated for 1886-87 (x — 10.7).

I will now consider the two extreme periods:
1872 to 1881; the figures given by these two
The following are the periods:

(C—223.584; B—44.116; (14F—1 +0.1928; 1+ A1 +0.2266).
I ask them how long it will take for half to arrive.

: C
productive forces 3) will be absorbed by the

annual needs.

They will reply in 7 years (æ—1);7 years added
1881 gives 1888, very close, as we see
sees, from the centenary of 1789; on that date, let us repeat,
the social organization, based on the Civil Code, on our
economic theories, based on our financial theories,
will have generated this situation that annually the

needs will require, in order to be met, half of the
capital which represents the productive force of the country.

I'm still questioning the formula: on what date?
Will two-thirds of the productive force be absorbed?
By needs? In 9 years, the formula replies

3
Another centenary: that of the forced circulation of assignats.
Finally, I ask for the same formula in
how long does the total productive force not
Will it no longer be enough to meet the country's needs? And she told me...
The answer is: in twelve years!

(B – The T = 9) 1881 plus 9 gives me 1890,

1881 +419– 41893]

No reliable data exists from 1882.
particularly for the population, but, approximately-
vement, it is possible that epidemics and crashes
financiers extend the first stage by one year: 1888;
Unfortunately, budgetary charges will compensate
presumably the liquidation of lives and of-
tunes, so that the extreme date will always remain
threatening and terrible days.

*
- *

And now, who should I turn to? Who should I have
What recourse is there to prevent the calamity?

416 CONCLUSIONS

It is certainly possible! Legislators and government officials
hold the salvation of France in their hands.

Some have the power to change the laws,
Others have the option of obtaining modern speculators,
without resorting to the barbaric methods used by
The kings of France, a gradual liquidation,
but radical.

But, alas! our legislators, our magistrates, our
journalists, all are guilty of negligence and em-
marked by skepticism.

Moreover, hovering above them are those that
I called them: the Kings of the Republic.

Also, when I talk about cataclysm, it's in the context of...
mainly that I am addressing myself, it is to them that I
say :

Be careful, your parasitism weighs on the
mass requirements; your absorption capacity increases
much faster than the productive force can grow
tion.

Be wary, from now on, of the figures, of a
frightening impassivity, they tell you the time at
almost exactly where your oppression will cause the
more pressing demands.

So you still have three years ahead of you, to
understand your mistakes and stop resisting
to the reforms.

And, as for the administrators of this country, I

CATASTROPIES FORMULA 417

I told them straight up, if they let this last one through
period without vigorously resorting to means
the most radical ways to counter the evil, the catastrophe
will become threatening.

The early signs are already intensifying; the revolt of the
Suffering manifests itself from the bottom to the top of society.

All those whose social distortions have per-
green nature and which, consequently, have undergone a
repression, they bear witness in their own way, that is to say

through recidivism, that punishment is not a remedy.
Others, not affected by justice, but affected
driven by necessity, they have exaggerated both the ferocity of
the propertied classes and the fraud perpetrated by the oppressed, hence the
major crimes, long hidden and now erupting
AT A BLOW.

Never before, as much as in our time, have the great
murders, major robberies and major abuses of
Trust has not been so widespread.

Food counterfeiting is rampant.

When the court is called upon to rule
She betrays the criminality of some and others.
in turn, a profound disturbance; indulgent
For the adults, she is ruthless for the
small; and when, by chance, the most fraudulent
vulgar people were punished, they still find in
political ambitions, a ready-made protection
to exonerate them.

418 CONCLUSIONS

Wasn't there talk of granting amnesty to all the
offenses committed by wine merchants for
due to falsification, in order to inflate the number of
influential voters?

Fortunately, among the oppressed, among the
suffering, among the proletariat, a whole legion
of honest and devoted men managed to understand-
to silencing his revolts, to silence his anger in
the hope that, peacefully and legally,
Reforms will be achieved. This legion is growing.
constantly revolving around a core group of reformers,
Having the law on her side, she has the strength; to the refusal of
Right, she can use it.

Over a three-year period, his organization
revolutionary work can be completed; consider
So, O Kings of the Republic, let this deadline
will coincide with the anniversary of 1793.

IT]

General reforms.

The god of honor. — Economic reforms. — Social reforms.
— Political reforms. — Summary by article.

We can still avoid the catastrophe and put back
France in the care of the Honorer, the only royalty
respectable, the only god if one is needed.

Therefore, I do not want to conclude this work without
indicate the most urgent remedies for ailments
which he had to reveal.

I won't elaborate; I want to summarize thoroughly.
the possible conciseness of what two other volumes
would barely suffice to expose.

It will suffice for me to recall that by studying simply
official figures, that is to say the budgets, the
monetary flows, annual successions
and the populations surveyed, I have drawn up a law
general law that governs the productive forces and the
consuming forces of a country.

This law, which results from the facts, and that the facts
absolutely verify, as in chemistry, in physics
And in mechanics, the laws of gravity are justified.
I condensed the movement and the affinities.
in a formula whose two terms are:

+} « +}

We have seen that by applying this formula to all
the crises, since 1831, have constantly given
the precise date of the upheavals up to 1881-
82; thus verified in the past, there is no doubt
that, if its elements continue not to be mo-
modified, if, in short, we do not perfect the eco-
current social economy and its political means, the
catastrophes that she predicts will occur in the near future.
will in turn verify.

Well, since I have demonstrated that the disorganization-
social tion which manifests itself, periodically, at
over the fifty years I have been able to study,
with controllable elements, is the excluded work-
sive, annual and desired of a functioning system
like a pump of exhaustion and royalty of
certain men acting like a machine
compression, since all the trouble comes from this,
Incessantly, the balance between forces is destroyed
productive forces and consuming forces, that is to say,

everything that is essential to life and reproduction
In this regard, it is clear that any reform must have
with the aim of restoring balance, of destroying the system
theorem and to paralyze those who put it into practice.

I have demonstrated that a force that does not act is
equal to zero; that the official economic had arbitrarily
treatment added 4 to the left of zero and had said:
Now zero is worth ten and it is called force; by
Therefore, whether she acts or not,
she will produce, that is to say we will pay her 2 and that
It was still a life sentence.

Once this fiction was imagined, it was called law
of the rentier-owner-capitalist.

The reform is therefore entirely appropriate: it is necessary to s-
to prioritize the fictitious value assigned to the neutral position

forces that do not act, and which, on the contrary,
absorb at the licu to produce.

I have demonstrated that the greater part of the numer-
the raire was annually absorbed by the rent, the
rent and tax, because the state and the owner require it.
their payment in cash and not otherwise; that he
This resulted in a huge deficit in resources.
to carry out all the exchanges necessary for life.

The reform will therefore aim to equalize the
exchanges by removing the privileges of the capitals-
lists, the fictions of speculators and by limiting the

maximum tax.
4

422 CONCLUSIONS

I have demonstrated that the productive and fecund-
Dante of the earth was abandoned because it demands
a job that parasites abhor.

The reform will aim to make mandatory
land development by distributing equally
the products between collaborators.

Finally, I demonstrated that, when the system ap-
He suddenly found himself facing a rupture
of fact and undeniable vital balance between the
productive forces and consuming forces, it
contented itself with reducing the latter by means of
bloody destruction, both internal and external.

The short-term equilibrium that followed the mas-
the consecration, served to create the illusion of a supposed
increase in productive forces.

The reform will consist of reversing the current situation.

In peace, she will apply the theory of Mal-
Thus, by concentrating its depreciation on the
passionate parasites, whose sphere of action scar
circumscribed by laws; in the struggle, it per-
will see, through parallel destructions, the annihilation-
system integration, which will not have been possible
to obtain the modification, through peaceful discussions
fiques.

These are the results aimed for by the reforms which

Here is the summary:

SUMMARY OF THE REFORMS

1. Abolish the right to dispose of the land and everything which follows in the Civil Code: defining the pro-land ownership, right to enjoy the land; qualify Furniture, everything that is not the floor.

2. Rewrite the laws on exchange.

Eliminate perpetual interest, give it a lifelong and temporary nature.

3. Making laws about saving: worthless cannot be anonymous: all negotiations must be done publicly, to the complant and to the peer.

Prohibit the public sale of foreign securities.

& Removal of anonymity for companies: personal responsibility of the individual.

5. Elimination of heredity as it transmits a right of ownership over the land. — Nullity of any testamentary provision having this character.

6. Redo the land registry in order to classify the land according to their nature and fertility.

7. Facilitate the cultivation of plots that can be grouping for work, while respecting the old property rights under their new denomination; to promote a shared culture and, in this plan, equip each agricultural region with a

sufficient number of machines and all the necessary tools scientific necessary.

8. The tax must be emphyteutic and bear on itself, its amortization with regard to expenses other than maintenance. It should never exceed 1/20 of the exchanges calculated on the circul-annual monetary value, based on an average taken from the previous five years.

9. Invariability of ordinary tax during twenty-five years, except for its annual progression by

population growth.

10. Eliminate the grants, defer them to the
border.

11. Equality of trade, the basis of any treaty of
trade; neither protection nor free trade.

42. Eliminate all monopolies granted to
individuals.

13. Allocate all public services to the State,
with the right for the latter to employ managers
responsible, placed under his direct authority and
revocable by him.

14. Elimination of court fees and all
judicial offices.

15. Freedom and regulation of the game. Imposing it
of a third of its capital; to concentrate on its para-
Passionate sites, depreciation and discounts
of Malthus.

CRT

GENERAL LEVORMES on

16. Taxing foreigners at double the rate of self-
Chtones. The protegers as well, except with regard to the
political rights, which alone confer the use
from the ground.

17. Universal suffrage based on education; elect-
torat, eligibility by patent; jobs, judiciary,
etc., by patent and suffrage, but with age limits;
equal treatment for the judiciary without consideration
demotion; making military duty a
career survival, with replacement by substitution
between the activity and the various reserves, without compensation
no kind of uniformity.

48. A chamber and a president.

A president elected by the chamber without conditions
of time, but with age limits (50 and 60 years) and
revocable, in case of conflict, by the municipalities
gathered in assembly and deliberating at the cantonal level.

Alas! When will we cease to sit down?
Miller, voluntarily, like a brute?

When will we understand that, posing in
The principle of the "struggle for life" is to imitate the
cruelty of wild beasts? that, to establish as dogma the "vena-
the principle of doing good," rewarding or punishing, that is
To govern the human by the methods of the tamer?

Let's stop learning like dogs,
to "show off", for the piece of sugar or
for the lash that man calls God!

Come now! Humans! We differ from the brute
by a single point: reason:

From reason arises the feeling of rights and of
Solidarity duties, and that's called: The HoxxeuR!

Well then! Here is your god, people; from this one the
A citizen can be a priest, the nation: clergy and the
France: church!

March! Trample the fables underfoot, crush the
Impostures, have only one goal: HONOR!

This is the true "salvation"!

*
++
This book is a cry of alarm.
May it be heard!
In the meantime, whatever happens, the author will have done
his duty.
Auguste Crrac,

DOCCONS

I

The elected officials of October.

In response to what the author said in the chapter on /shelter-

Cants of the laws, here is how the professions are broken down
elected members of parliament:

LAWYERS laughter waves osetalests 135
Landlords. .....sessssssssoose 100
Industrialists and traders.....s 10
Journalists. sss.ssssessssssscessesécseuces 40

Doctors..... State dedosate uses tive | OR
People of justice... .....sossssosseooeee 30
Magistrates soso sossescmsensssessiess se. 28
Farmers..s.ssssesedescnees Sasatesose. – 20
UDIVERSHÉS will be sentesenauenecs 20

PIMOO ds ss deuteiis esse Siren.. 20
OUVHETS ns dossiers a sets 9
Finance people... .....ss.sossossssosecose 8
Diplomats.....:..... Mi ideas 8
Priests of different faiths... .....oese 3
VéLÉFINAIPOSs isa denis week 2
Economists .....ssooossocses Sweden 2
DiINVOLS ses sd raisin er aise 8

The first three professions have the majority; only it
It should be noted that many judges and lawyers are also
owners.

Where will the agreement be found, both for economic reforms?
what about the norms that apply to political theories?

128 DOCUMENTS

He

Servility in positions of power.
(AN EXAMPLE)

We know that in France the monarchy is abolished in fact and in law:
consequently, it is not permitted to take qualifications
royal, without excusing themselves from committing a seditious act and a
usurpation of title. Offenses defined and punished by the Penal Code.

During October 18th, Mr. Waldemar Oldenburg,
known as Sonderbourg and Glurksbourg, of Luthfrienne religion.

In Denmark, the profession of prince, married Miss Marie
Capet, also known as Bourhon and Orléans, of the Catholic religion, residing in
France, without a profession.

The future spouses appeared before the mayor of the 8th arrondissement.
rounding,' so that the celebration of their
marriage.

Mr. Kæchlin-Schwartz, mayor and government official
republican, qualified and allowed to be qualified, in the civil status document,
The future French bride: royal joy.

Srane caused a stir in the republican press and angry complaints

ics!

Le Figaro, groveling more than ever, declares that Mr. Wal-
Demar Oldenburg, Prince of Denmark, pushed the conquest-
dance until she deigned to marry at the town hall, at the urging of the
father of his future wife; he adds, moreover, that a qrince is not
not like other men!

The mayor provided explanations which revealed that
The Danish minister insisted that the King and Queen of Denmark
Newak also insisted that the title of highness
royal was mentioned in the civil status document; the queen of
Denmark apparently took great care to ensure that this was clearly established
that his son was marrying a princess of royal blood.

The mayor felt obliged to make a courtesy call; but this court-
Toisie, whose real name is courtisanerie, completely made him
forgetting that he could observe the royal blood without using words
royal rejoicing, and simply inserting into the document that:
Mademoiselle Marie was the granddaughter of Philippe d'Orléans, during his lifetime
King of France.

Those who are procedural experts will undoubtedly add that the
mention of a false quality, since it does not exist in France,
vitiates the civil status document and could become a cause for annulment.
of the wedding.

What can be said, now, about the singular ambition displayed by
the Queen of Denmark to have it recorded in an authentic document
the royal blood of his future daughter-in-law?

2

Royal blood? Alas! Neither from a national point of view, nor from a point of view
From the perspective of racial atavism, it's not an enviable thing!
The ruling parasites marry each other, just like the
Jews, and nothing is less French than the series of kings of France.

As for their morals? Alas! History is still there, even that
written by the courtiers of kings.

Let us simply read the following extract from the Memoirs of Saiut-
Simon (1), I is Frederic IV, king of Dancmark.

“Frédéric, a longtime lover of Lille, from the com’e of
“Rewenclaw, Chancellor of Daucwark, from whom he had received a
"Bastard, in 1709, gave in 1712 the title of Duchess of Schleswig
"to this mistress and was not ashamed to declare her marriage"
"with her on April 4th, that is to say eighteen days after the death of
"the queen his wife, and married him in public in Copenhagen"
"Hague on the same day (2). The 7th of the same month, that is to say three
"Days later, the prince and princess, their wives, withdrew to
"Jaurespries in Jutland.'Fcls are the funcest effects of love"
"Kings; would to God they were the greatest!"

Saint-Simon also recounts the following about the same subject:

"Having a strained relationship with his wife and mother, he had taken to traveling... 1]
"stopped for quite some time in Montpellier, coming from Italy, and did
"The lover of a lady whom Broglio also loved. He (Broglio)"
"commanded in Languedoc by the credit of Bâville, traitor of his
"Woman. He decided to find it wrong that the royal prince turned
"around her and that she would receive it well. Her jealousy got the better of her until-
"to disrespect the prince, even to the point of threatening him." His
"The government, in turn, threatened to have him thrown out by the
"windows... The king suspended Broglio from all commands and..."
"ordered Bäville to take him to ask for forgiveness in person"
““terms to the prince (3).”

Broglio's fate may have intimidated the target of the Ville arrondissement-
a statement that dared not disrespect the prince; as for
Mr. Grévy, he is quite capable of doing as Louis XIV did by not
not dismissing such a "respectful" official.

This is what history says about the royal saug of Denmark.

As for the French one, it is much more verbose and much more
complete.

In any case, it is not the one who bears the name of which is
This book is signed, and who could ignore the value of royal blood?
of the Orient.

The same story, either in Fénelon's correspondence, or
in Montesquieu's commentaries, seen in the gossip

of Saint-Simin or in the racoutars of Voltuire and, later,
In Capefice's accounts, he often places the name borne side by side.
by the author of this book and the name borne by the Orléans; now, this

(1) Memoirs of Saint-Simon, volume XI, page 385.

(2) Luckily this prince wasn't a florist and didn't know
colchicine.

(3) Saint-Simon, volume IV, page 279.

is never to the advantage of the latter; and while these
only the cynical up-and-down (the regent) represents there, the other there
represents regenerative science, universally recognized and
respected

Should we ignore atavism? No, if we are considering communities.
Personally, we often have an interest in denying it and
to admit it. The Orléans can deny atavism because of the
RES and a large number of other characters from their
family.

Those who count illustrious scholars among their students have,
On the contrary, it's in our interest to admit it. But we must admit it wholesale.
Or not. And then the one writing these lines begins to tremble.
that the writer who, some forty years ago, narrated in a
Journal d'Auvergne, the history of the Brabançons, did not tell the truth in ra-
containing that, under Philip Augustus, a certain Bertrand had
abducted and married an illegitimate daughter of Richard the Lionheart.

But this Bertrand had the author's surname.

It's sad, but one thing can console him: that
Lord Bertrand, fighting near Limoges and defending the castle
This Chalus, against Richard, had the good fortune to kill him
in 1199.

Bertrand definitely didn't like the English.

III
Regarding property seizures.

All the newspapers told the story of a woman who sold herself
giant of a business agent in the middle of the auction house.

It was a sale following a property seizure, which apparently ruined,
an entire family.

Le Figaro, ever so kind, hastened to add that the
a woman like so many others who had been acquitted. He thought obviously-
dementia in the Pagot case.

According to the Lantern, the woman, questioned about the cause of her
"Attack," replied the business agent.

"He had my husband's house seized for 6,000 francs and he
"had 15,000 francs on hand to settle the debts"
"Ciers." (Lantern of October 25, 1885.)

On the other hand, Le Figaro reports that the business agent had
attended this hearing to oversee the sale of a

small house worth 3,000 francs belonging to the perpetrator of the attack.
Figaro, October 23, 1885.)

Finally, the Lantern speaks again and recounts the explanations.
of the business agent.

Gelai-ci admits that he had been in a relationship for five or six years
with the defendant's husband, who was then a boy; who made her re-

read a mortgage loan; that he was not involved in the sale of
the building and that if he happened to be at the auction hearing, it was
simply to know the result,

Finally, the business agent adds:

"She's a woman who's lost her mind, I think she's crazy. Besides
"This matter is of no concern to her, as she has been separated for some time."
"a few months from her husband and can't touch anything from the product"
"of this sale." (Lantern of October 25, 1885.)

*
ss #

The business agent's explanations are extremely obscure, and if
He was actually a stranger to the sale; what interest did he have in it?
to attend?

Moreover, the way of speaking contains all the reservations of
legal professionals and his eagerness to declare insane the one who cruelly...

slightly injured can be interpreted in such a way that it would not be
It is surprising to learn from the debates that under this procedure of
A real estate seizure conceals a very real and fitting drama, from the
remaining, regarding the actions described in the chapter on Auxiliaries
For justice.

IV

Rents and deposits.

Report of the Fourteenth Committee on Petitions,
Mr. Alicor, rapporteur.

Petition No. 1246. (Filed on April 9, 1883, by Mr. Louis)
Guillot, Member of Parliament for Isère.)

Mr. Anguste Chwac, a publicist in Paris, submits to the Chamber a
a set of measures aimed at making mandatory
deposit with the Caisse des Consignations, of all guarantees
serving as a guarantee for the performance of the obligations of any na-
whatever their condition may be.

Reasons for the commission. — The author of the petition proposes to as-
siniler to the guarantee and to summit to the deposit, the sums
paid by the tenants or fernticr: in the hands of the owner-
silence, at the moment of entry into enjoyment, that is to say the scmes-
three Lovers who, according to the üusaus, are focused on ivance to be
imputed to the last pericia of the Jocation.

These sums, which the owner has free disposal of from
that they were paid to him, would be deposited at the Caisse des Consi-

cuations ct could only be issued to the owner at
the expiration of the bad, that is to say when the owner would have
We fulfill our obligations towards the tenant.

Mr. Chirac also proposes to reinstate the mandatory deposit for
all sums paved in advance by gas companies and
caux ct'impulables sur la eruieie eenénuce d'un abonnement, Il
would also like us to import the Wime Otlicgation for all Jes
payments made into the hands of a j'atios by an employee in
guarantee of its management

By means of these Jeoales prescriptions worded in the form

of a bill, the author of the judgment seeks to achieve a
double gross:

40 Ensure taoralite .lca coutrates by preventing cau-
functions are distributed by c:4x which receive them before
CeUx-et aient reLipit tous lecrs er gasgciuvuls;

20 Provided to FEtsl of considerable financial resources in
“hettant at the disposal of the treasure of the sums which, according to the
Mr. Chic's calculations, which should be valued at {809 million billion-
lions, with the responsibility, under the authority, of paying the owner of the cau-
currently a rate of 2 0/0 per year.

The Commission did not think it was possible to submit by
a dispositios .egaie, the owner of a given building to
bail, at the obhwätion ce deposit at the Caisse des consisnatious les se-
mostres annuities paid in advance to the tenant. The principle
of the freedom of convents Ini appeared incomplete with a
also restrictive provision of the right of co-contractors; corn, in
Regarding the actual maintenance, she has
thought there might be advantages to protecting the deposit-
protections against the insolvency or bad faith of individuals or
Companies that attract depositors and abuse the system too much
often of their confidence.

The commission did not examine the serious question of
would there be any drawbacks to making it available?
from the treasury these new resources coming from the dev- deposits
mandatory nus, for Island property owners and the com-

water and gas companies. She also did not verify the figures-

results produced by Mr. Chirac in support of his assessments, but she

believes that the petition deserves to be brought to the attention of several parties.
the government's attention, and consequently it proposes to the
The Chamber orders the referral to the Minister of Justice and to
Mr. Minister of Finance.

The fourteenth committee decided to refer the matter back to the ministers.
justice and finance.

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V

Formula for disasters
(calculations).

Here is the breakdown of the calculations listed on page 97.

The following calculations are those whose elements were taken
in the period 1831 to 1841. It goes without saying that all of them
Other calculations are performed in the same way; only the data
changing, depending on whether different periods are examined,
for example 1851, 1860, 1881, etc.

DEVELOPMENT OF THE CALCULATIONS ON PAGE 97.
(Period 1831-41.)

How soon will the needs absorb half of the
Capital? In 7 years.

Abbreviations.

P', population counted in 1831. C', total capital of France in 1834.
P, »opulation id. 4844. C, id. 1844.

M, death of 1831. B, product of capital or exchange-
M, id. of 18414. gs 1831.

S, estates of 1831. B, id. 1841.

S, ibid. of 1841. F, increase in pro- force
D', budgetary expenditures (1832). | ductive between the two periods.
D, id. (1842). A, increased needs

between the two eras.
Statistical data.

1831. P— 32,569,223 hab. (Annuaire des longitudes 1885, p. 500).
1841. P — 34,530,178 inhabitants. (id.).
1831. M' — 800,430 deaths (Comparative Statistics, Maurice Block, 4th vol.,

59)
sh. M'=— 794,908 deaths these
1831. S' — 1,286,371,015 fr. (Statistical Bulletin of the Ministry of Finance,
May 1884, page 548).
1841. S — 1,640,409,974 fr (id.).
41831. Of — 1,174,350,197 fr. (Comparative statistics M. Block, 1st vol., p.397).
1841. D. — 1,440,974,148 fr. (id.).
In addition to statistical data, the following must be obtained through calculation:
C,C; B',B; F and A in order to solve the final equation.
Let's find C' and C:
It is clear that, for 1831 as for 1841, the same ratio
exists between the number of living people and the total capillary than between

S 25

434 DOCUMENT 13

that of the deceased and the total of inheritances. Therefore, we can write:

For 183: M:S'::P':r And nour 1841: M:S::P:2
This c J'où SXP
hence ag vonC'omparls jp ZT where Con by lo-
garithmee lou S' + log P'+ log [carithmes log S + 1og P Dormouse M
M'--loc C'. = log. C. i
Here's the calendar: Here's the calendar!
beS—9,499.36 log S—9,913:972:9
HlocP'= 7,512.89537 + log P=— 7.53%,10969
+HlogM' = 4.096.67660 log M=— 1.099.68310
loo C—10.71S$.S5021 whose n. log C—10.819.0%159 of which nel.
e. is 52,321,986,000 fr. c. is 70,659,145,000 fr.

As for Pet B, the income for a year being one-fifth or
20 07, from the eastern, an easy calculation gives us B'= 10,468,597,990 fr.
and B — 14,127,829,600 fr.

C x P'
For EF, the formula ESP F actually gives us the unit

of productive force plus the reduction it has undergone between the
two eras, therefore (4 + PF).
Using logarithms, this formula becomes:

(log C+log P)—(log C'+log P)—tog(F +1;

log (= 10,849,04559 log C'—10,718,$%021
+logl'= 7.512.90137 +logP = 7.55:.10:09
log (CXP)—=18,361.85196 log(C' XP) =18,253.25930

—log (C'XP;—18,253,25930
log (F+1)—0.105.59266 of which nc—1.284052.
All that remains is to investigate the increase that the
B+
needs, either A or (14 + A) whose formula, pp = 1 + A,

becomes in logarithmic form: log (B + D') — {log BR ,
= log (1 + A). Here is the calculation: 8(B+D')— (log B + D)

B—14,127,829,600 fr.
+D— 1,440,975,148

15,563,803,748 whose log is: 10,192,25510

B'—10,468, 397,20)
HD 1,174,350,197

41,632,747,397, where the log is: 10,066,05419
Log A or 1 + A = — 0.126.20091, of which the n. ©

is 1.331214.

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We can now solve the main formula which is

1x 1x
Cti1+—) —=B[1+—
G+5)=0(+)
but, since it is a question of knowing how long the
annual needs will absorb half of the capital, instead of C.
You must write =,
The logarithmic formula will therefore be:
logC + log2 + lozP
log A + log (1+F)+log F + log (1 + A)
Here is the final calculation:

log GC —10,849,04459
+log 2—— 9,698,97000
Hlog B— 9,819,92488

0.397.93947 (dividend of the equation)

log A —9,527,90560

+log(1+F)—0.108.59266

_+log F = 0.546.60.200
Hlog(1+ A)=9,873,19,909

0.056.89.935 (divisor of the equation)

39793749 | 5689935

56543370 SR ane;
23300880 %—0 aus 99, or T years

2130135

So in seven years the annual hesoins will absorb half
of the total capital

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VI

Codification of reforms

The general summary (page 423) contains dis-
all transitional positions in paragraphs 17 and 18.

Here, in the form of draft laws, with their
Statement of reasons, the three major reforms that it
the goal is to achieve.

The first draft indicates how it would be carried out
The transformation of the property ownership system.

The second indicates how the assessment would be carried out.
of the tax or common contribution towards the col-
activity, by establishing the liquidation budget.

Finally, the third indicates how mo-
dified the main books of the Civil Code, as
that they regulate the relations between citizens and
organize the exchange of their utilities.

I warn that these laws are interdependent, that they apply
In isolation, they would be more harmful.
qu'uliles.

I also warn those who will study them
that they must, above all, completely detach themselves
old habits imposed on them by their bodies
in force.

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$ I. — PROPERTY REGIME

AMENDMENT TO ARTICLE 54 OF THE CIVIL CODE

EXPOSED

The relentless increase in the price of everything has been a concern

all the reformers, without, until now, any of them
has found a practical way to remedy it, unless
resorting to a violent liquidation, similar to that of 1793,
which believed it had found its way in the dispossession of property owners:
old ways in favor of a legion of new owners,
and discover a formula in the prescriptions relating to
maximum.
_ For many years, what we call capital has
ceased to be a means of measuring the source of products which
serve periodically to satisfy the individual's needs.
On the contrary, the product is artificially forced to moe
to exaggerate the capital value. As for living off a
Periodic income is currently an insufficient method and
Outdated. They prefer to inflate capital, manipulate it, and obtain...
through speculation, variable resources that serve as
income.

But, through these actions, it came to pass that the means
food and shelter, these two essential needs
of life, are absolutely disproportionate to each other, and that
While the price of food may seem moderate on the surface, this
Moderation is largely offset by the exorbitant price of
accommodation.

However, these two needs have an impact on the preservation of human life.
maine, a considerable influence, and, however, our inst-
Civil protections have placed the individual in this alternative or
to reduce his food intake to pay for his housing, or to

deprived of housing, if he wants to eat to his heart's content: free,
Moreover, by not eating or limiting one's food intake, he
becomes a slave devoted to the maximum, as soon as he occupies the lo-
gement or that he works on the land provided by the owner-
to be silent. On this point, he is never in a position to reduce his con-
summons or his fee in proportion to his means. There
It is therefore absolutely urgent to restore the balance between these two
situations.

No one can deny that land prices throughout the
France has not experienced continuous price increases for the past 90 years.
His real estate assets, which were valued at 30 billion, cn 4790,
based on the capital of taxed inheritances in 1889,
to 119 billion 4/2. The rule governing this series of increases
the mentation is such that these must progress infinitely;
so the moment is near when it will be impossible to satisfy
to the income required by real estate capital, whether it is represented
per hectare of built-up land or per hectare of unbuilt land. The capacity
the royalty rate per agricultural hectare has limits that have already been exceeded
and, as for the tenant's strengths, they are already well above-
below are the means of obtaining the enjoyment of one hectare of built land.

A careful observation of the past clearly demonstrates that
the development of real estate capital is parallel to that of
revenue budget. It is, so to speak, mathematically-
proportionally. If, for example, we take as a point
starting in 1826, the period at which, according to the inheritance records
Taxed, France's real estate capital amounted to 35 million
4/2 liards; if we take the ordinary receipts of another
any year (for example, 4840), by decreasing them sim-
supplementing the annuities created in the interim and which make up the
Consolidated debt, we will obtain, by a simple rule of three,
the value of real estate capital in 4840; however, the figure thus
the one obtained will represent almost identically the one we will have
calculated based on inheritances taxed for the same year,
that is to say, by means of completely different data; in
operating over the period from 1870 to 1882, a period during which the-

what the real estate capital, calculated on inheritances, has
having gone from 66 billion to 4149 billion 4/2, we find, by the
same system, that is to say by comparing budgets,
the same increase and the same agreement between the values of the
real estate capital obtained through completely different calculations
rents. At first glance, it seems impossible to stop this
a series of unlimited increases, because it has as its author
each seller who is reimbursed by the buyer

taxes previously paid; so that the buyer of
4882 pays the land at the cadastral price of 4790, plus all the islands
taxes that this land has borne in the meantime, even more so
profit for the last seller. This profit alone,
would further exaggerate the increases already observed, without the
judicial sales that provide a kind of counterbalance; but
This counterpart, increasing budget revenues, loses
a portion of its strength and leaves the simple proportion
which was indicated above.

We need not look elsewhere for the causes of our crises, the
causes that have paralyzed agriculture, the causes of the exaggeration-
housing price adjustment; therefore, the economic organization
Once the problem is known, it becomes possible to find a remedy.

It is certain that the French nation has been reduced to this
alternative: or to declare bankruptcy and undergo liquidation
by violence and perhaps by blood and fire; or by demanding-
to estimate the value of its real estate assets, as if it were
a simple public limited company, forced to reduce its capital
social in order to be able to continue its operations and to withdraw from it
sufficient means of subsistence.

The excesses of real estate capital have, moreover, another
A serious drawback is that each new buyer, in
awaiting resale, it demands a higher royalty on its capital
raised, in order to legitimize the price he will demand; hence it follows.
that the country's metal circulation has become insufficient to
to satisfy the exchanges of each citizen; the reason for this is
Simply put: every property owner demands their rent in

metal and nothing else; for its part, the State (abstraction aside)
services, which are insignificant compared to the budget
total) requires the tax in metal and not otherwise. In both
In this case, no credit intervention is possible. In 1882, by
For example, the royalty paid in metal to the tax and capital
real estate has amounted to more than ten billion: however, the total of
coins minted and in circulation at the end of 4832, did not reach
not 44 billion. The mass of the nation therefore had before it
less than £ billion, to satisfy the demands of securities trading
annuals, which, for 1882, were calculated at over 37
billions. The deficit is therefore enormous, because the exchange capacity
The unit of currency is like 4 is to 3, hence it follows that,
To cope with 37 billion exchanges, free circulation was necessary.
a figure of approximately 42 billion.

The crises, which are worsening every day, demonstrate that
The cash is accumulated in a small number of hands,

that it is rare for a large number of individuals and lacks
absolutely to a number of others.

Liquidation is therefore necessary, and if we want to avoid it...
if it is to be done by violence, it must be done by peaceful means.
facts available to legislators.

Since the problem stems from the constant price increases and the
The frantic mobilization that was carried out on the ground, it is necessary
to immobilize it in the current hands, to eliminate har-
they maintain the right to dispose of it, by modifying it in this way
Article 544 of the Civil Code.

Here, placed side by side, is the old editorial staff
of Article 544 of the Civil Code and the proposed wording:

Drafting of the Civil Code { Proposed drafting
Art. 544. — Property is
the right to enjoy and dispose of | the right to enjoy French soil;
things in the easiest way to enjoy and dispose of
absolute, provided that one does not make of it movable or fungible things, in
not a use prohibited by law|in accordance with the law.
or by regulations.

We can see immediately, from the difference between the two texts, that
The former division into buildings and personal property will be modified;
the land alone will be immovable; that the buildings will become
furniture and finally that land ownership will simply be a
usufruct, to which all means of transfer will be retained and
transmission, without the ground being counted as a value
capital.

This devaluation of France's real estate capital,
being common to every citizen and to every landed property,
will not disrupt established situations in any way, for this reason
that lowering a level over an entire surface does not destroy
the balance of this surface. We will enjoy the soil through its natural fruits.
natural or artificial; the constructions being considered as
Artificial fruits will be freely available, just as in the past.
fruit being a mobile and fungible thing, as is all work
by the hands of man. The mortgage system will undergo, it is
True, a few modifications, but, as it is entirely
based on periodic royalties and like production
will be favored by the new system, the mortgage creditor-
Cairo will only receive its interests and its
amortization.

It now remains to guarantee French citizens the enjoyment of
land use. For this purpose, the old property titles
will be exchanged for long-term leases issued by
the nation, conventionally considered as sovereign col-
reading of French soil. The duration of each emphyteutic lease
would be twenty-five years; this duration having no other purpose than
to assure the usufructuary that, during this period, the tax
that he will have to pay annually cannot be increased, at all
by being liable to be reduced. Moreover, the long-term lease-
The theotic will be transferable and transmissible by all means
ordinary.

As for the tax, it would be established as follows: the
The land registry of French territory would be revised, the lands would be-
would be divided into two main categories: 4° land

u 25.

built; 20 unbuilt plots. Each of these categories.
The geodesic would be divided into different series, according to the nature of the land.
and the cube of constructions, number #4 marking the most
High productivity and number 40 the weak pile; in the
productive capacities will be taken into account, as will population density
and this is done by department and by municipality.

On these grounds, assuming that, after deduction of all the
public roads and all property without particular owners
of the land, France comprises 49,389,570 hectares which could exceed
to bear the tax; if, for example, it is recognized that the expenses
budgets cannot be less than 2.250 million per
In a year, this sum would be distributed over the number of hectares for-
before bearing the tax, which would give, for each hectare,
an average fee of approximately 37 francs per year; but it
The categories and series above would be taken into account
indicated; the ten series of each category would pave by
hectare following a decreasing proportion from 40 to 4. As for
to the categories, they would bear the tax in the following way-
Sale: 6/15 for developed land and 9/15 for undeveloped land
unbuilt, finally the series of each category would be established
by department, and by municipality, taking as a basis the
population density, with number 4 corresponding to the den-
the highest density and number 40 the lowest density.

It is hardly necessary to emphasize how much this organization
sation would promote the development of municipalities and en-
would encourage agricultural work, since everything would be based, hence-
but, regarding the development of the land, and that such owner who
wanting to leave it unproductive would be forced to pay

exactly the tax, as if he were working or giving up his
Make way for another.

These various observations are summarized and applied in
the following provisions:

DRAFT DK LAW

Article 4 — Article 44 of the Civil Code is amended as follows
next: : |

"Property is the right to enjoy French soil; to enjoy
and to dispose of movable or fungible things, by conforming to
"Subject to the laws."

Article 2. — The land alone shall be classified as real property; shall be classified
Furniture, everything that is not the floor.
Article 3. — The existing land titles

at the time of promulgation of this law will be exchanged
against emphyteutic leases of a duration of 25 years and re-
newables.

Article 4. — Possession of an emphyteutic lease entails,
for the holder, a guarantee from the State of the enjoyment of the land
mentioned therein subject to the annual payment of Pimpôt y
attached.

Article 5. — The tax stipulated by each long-term lease
cannot be increased for its entire duration. But it
may be reduced every five years.

Article 6. — A special law will determine the categories and the
series according to which the lands will be subdivided and the quo-
the tax burden they will have to bear.

Article 7 — Leases shall be assignable and transferable by
all legal avenues; all capital value attributed to the land
is prohibited; any transfer or transmission that mentions it
would be null and void by operation of law, and would entail forfeiture
of the lease with respect to both contracting parties.

Article 8. — All provisions of the Code are hereby repealed
civil, all laws and regulations that would be con-
to treat under this law.

Article 9.— The Council of State is charged with revising the following:
verses prescriptions of the existing legislation and in particular
Book 1 of the Civil Code, to bring them into harmony with the
this law.

$ II. — TAX BASE AND BUDGET CLEARANCE

EXPOSED

There seems to be general agreement on the necessity
absolute abolition of indirect taxes, to establish a more equitable
e.g., and consequently, more equitably, the basis of contributions
goals annually necessary for the nation's expenses;
to eliminate all monopolistic concentrations for the benefit of-
the identity of individuals or particular companies by attributing to
the state monopolies which exclusively concern services
of public interest.

The elimination of existing monopolies, resulting in the removal of...
session, can be carried out, depending on the case, either by a liquid-
violent dation, either through economic liquidation. This
The latter type of liquidation is, obviously, the most desirous.
manageable, and it is possible if one wants to enter frankly into the
the path of major reforms.

Among the monopolies concentrating public wealth in
in the hands of certain individuals, there is one whose majora-
The amounts are so excessive that direct repurchase is impractical.
cable; this refers to the monopoly which consists of the Code
Civil law refers to: property or the owner's right. All
Financial and social improvement is impossible, as long as we
will not have put an end to the automatic and per- increase
petuel of the value attributed to the land. This increase is the
primary cause of all the concentrations that prevent
equality of exchanges between citizens of the same country, hence-
organize the normal circulation of wealth, and increase
budgets.

Therefore, the property system must certainly be modified.
but, for the sake of peace, it is necessary to avoid dispossessing the pro-

current owners, and to disrupt the transfer of their property,
This result is achieved by now immobilizing the ground, at
means of limiting the rights attached to its possession.

In the proposed system, the land alone would be considered real property; all
The other assets would be movable property. A right of enjoyment or
of usufruct, transferable and transmissible, would be attached to the land and
One could only dispose of other goods classified as movable property.
The full explanation of this amendment to Article 844 of the Code
Civil matters are the subject of a separate bill; but it was necessary-
It is important to clarify, at the beginning of the current work, that the capital
France's social fabric was weakened by the suppression of all
market value with regard exclusively to the land.

Therefore, it remains to establish an applicable revenue system.
to a period of twenty-five years, for example, and by means of the-
which, while spending three billion annually, if it is
If necessary, it will have been possible to repay, through annuities of a value
at least equal to that of the expenses, a total capital of more
of 80 billion; however, larger islands of capital at
to be repaid are: the consolidated debt: 25 billion, and the
Railways: less than 45 billion. That's quite enough.
that the liquidation budget must be calculated in such a way as to
to reach 6 billion £ annually, and this by having sup-
awarded all exemption taxes, the four contributions
direct taxes, all other indirect taxes, while retaining only-
some of the recipes recorded in the old
budgets. |

The proposed liquidation budget would essentially include
two types of recipes: one, fixed at a maximum and
for a period of twenty-five years, which would represent a per-
a certain annual reception; the other, composed of variable elements
riables, which will be listed below, would serve not only-
to fully reimburse all the monopolies taken over
individuals, but still to be relieved, by five-year periods
nale, the annual revenues set at their maximum, as well as
has been said above.

The first type of revenue would be called a contribution
on the lands regulated by emphyteutic contracts of twenty-
five aces.

The second type of recipe would include the product of
public services placed under state control and various taxes
which will be discussed.

LAND TAX. — The idea of distributing
on the usable surface area of France the total contributions ne-
necessary for the expenses of the national community is not
new; however, it had not been seriously studied,
mainly due to the difficulty of communication between the
regions or cities.

This is no longer the case today; the cadastral revision is
an extremely easy operation, and we shall see that, even in
adopting the figures from the terrier book, published in the bulletin
from the statistics of the Ministry of Finance, we arrive at results-
statements as simple as they are logical.

According to this book, the total area |
taxable in France, amounts to... 49,389,570 hectares
Including: undeveloped land..... 49,444,677
Laid surfaces..... bone... 244,893 —

The aim is to distribute proportionally between these two
last areas the total of the annual fixed contribution
for twenty-five years, but which can be reduced every
five years, with the option to renew it during the five years
following without being able to exceed the set limit.

We acknowledge that the maximum annual contribution
for the whole of France, i.e. 2.25 million.

Here is what the distribution method would be:

According to a formula that would be too lengthy to explain.
here (4), the total of Ja's life needs being designated by 45/45.
shelter, that is to say the enjoyment of any construction, to

(1) See page 388.

various points of view of tools and housing, occupies
a proportion of 6/15. Therefore, assuming that the population
France must find satisfaction throughout its entire territory
of all its needs, it is evident that the contribution to demand-
The last part must be fixed according to the same proportion. Therefore, 6/15
9/15 of the total annual payment will be allocated to the developed land.

will be distributed across undeveloped land; thus we find the

The following figures:

Number of hectares. Contributions in francs.

Developed land .. 244,893,900,000.0 0
Undeveloped land. 49,144,677 4,350,000,000
Totals..... 49,389,570 2.:50,000,000

This provides a general average for all of France
of 27 francs #7 for the undeveloped hectare and of 3,655 francs for
the built-up hectare.

To give an idea of the average share that would amount to
each house measuring 40 meters by 40 meters, or one are, note
that each hectare supporting 3,675 francs would contain one hundred
houses, or 36.75 francs per house; likewise the average share
the price of an undeveloped area would be 27.5 centimes.

Each of the major divisions into built-up and unbuilt land
would give rise to ten classes or series, to proportion
the distributions, according to the nature of things and the density of
populations.

For built-up land, the ten classes would be established in
taking as the basis for each of them the population density-
communal tion and the cube of the construction.

For undeveloped land, the ten classes would be established.
based on the density of the municipal population,
the nature and state of cultivation of the land.

It is good to give an example of the disbursements.
mental from which one can derive an idea of the distributions com-
municipal which would have been too meticulous to introduce into the
present presentation:

EXAMPLE OF ALLOCATION FOR EACH DEPARTMENT

NAMES TAXED BY AREA
A's
DEPARTMENTS BUILT UNBUILT
fr. oc. fr. c.

AIN sua 24,93.40 0,24.930

AISNO sise ss era ensu 31.10.50 0.29.444
PVC D ee 32.51.65 0.22.043
Alps (Basses-)...,..... 34.04.30 0.07.3:53
Alps (Hautes-)..... 36.36.60 0.08.4K«49
Alpes-Maritimes.....,..... 62.89.60 0.23.540
Ardèche: esse 49.44.90 0.49.300
Ardennes... bone... 47.99.00 0.24.723
AFIOGO Shen moon 37.25.06 0.18.928
Dawn..... RE ee 24,39.54 0.46.630
AU: 58 cn 87.59.84 0,20.0:0
Aveyron ..... series k4,78.20 0,48.1445
Bouches-du-Rhône .,..... 80,81.48 0,48.435
Calvados uses esse: 56.21.90 0.30.910
Cantal .....,..... 39,37.70 0,45.827
Charente. ..... ess geese 21,39,64 0,24,048
Charente-Inférieure..... 19.85.70 0.26.414
Dear... Re 35.97.70 0.18.930
Corrèze...: its 42,77.40 0,20.,857
Corsica (no land register) Hess » »
Côte-d'Or ..... és. 29.28.23 0.47.005
Côtes-du-Nord. .....,.... 7" 40.26.50 0.35.238
Creuse..... see 44,74.40 0,19.308
Dordogne .....,..... 27.10.92 0.20.896
DOUDS ssséanenssssansess. . 48.88.20 0.22.837
Drome: samir 51.82.70 0.48.523
FUrO:: in sae ut 256.55.82 0.24.032
Eure-et-Loir ..... AND 24,14.51 0,18.588
Ro e coin endows 37.88.19 0.39.151
Gard... ideas 61,84.40 0,27.444
Garonne (Haute- .. sise . 32.09.90 0.28.697
EE 44.76.90 0.47.496

Gironde. ses use . 27.23.25 0.29.900

DOCUMENTS

NAMES
of the
DEPARTMENTS

Héraulls ss: ts
Ille-et-Vilaine..... Se
LAS TS LE A
Indre-et-Loire.....
LOTO: prhiosunieuus
SKIRT Think mis two
Landes.ssise sus a
Loir-et-Cher..... =

Essen boxes.
Loire (Haute)
Loire-Inférieure .....
Lotrélaihsesscesss

Marne (Haute-).....
Mayenne.

ee 0%. teste. 0 tn €

Meurthe-et-Moselle (no ca-.

dastre)..... RE

Puy-de-Dôme.....
Pyrenees (Lower Pyrenees)..... |
Pyrenees (Hautes-).... ..
Pyrénées-Orientales ..... of
Rhone secrets

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TAX PER AREA

BUILT

fr. c.
85.76.40
34.34.80
28.61.60
25,45,35
32.93.50
36,47.00

19.74.30

27,33.80
68.56.90
57.97.70
40,40,30
29.58.40
29.94.90

34.43 00

46.30.00

23.37.00
2444.00
35.38.00
31,64.33
23,28.45

»
43.45.80
35,86.43
37.75.72
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NAMES
of the
DEPARTMENTS

Saône (Haute-)
Saône-et-Loire .....,...
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Savoy (no land registry)...
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TAX PER AREA

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UNBUILT

EXAMPLE OF DISTRIBUTION BY CLASSES AND CATEGORIES
FOR THE DEPARTMENT OF COTE-L OR

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ee 20 22000
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EXAMPLE OF DISTRIBUTION BY CLASSES AND CATEGORIES
FOR THE 20TH ARRONDISSEMENT OF PARIS

{Ménilmontant)
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industrial habit
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dre class... ..... _ 343.42 288.15
2nd class... ,.,..... no. 248.50 167.00
3rd class. 187.87 125.25
4th is enough. ..,..,..... 125.9: 83.50
5th class...,..... 62.62 41.75

Overall average for the
20th arrondissement... .... | 456.56

Note, — For buildings, taxes are obtained according to the
height of buildings, that is to say proportionally to the
number of floors it contains.

We can see from the preceding tables that the department
the Seine bears the heaviest burden; but, if one
wants to calculate all indirect taxes, all the
excise taxes that the new system eliminates, we discover-

will prove that, far from constituting an increase in expenses, it
produces a significant tax relief.

Moreover, the distribution of the land contribution between
The built-up and unbuilt land is established in such a way
that, the more one builds, the more the proportion of the built-up area will decrease
without, however, resulting in a significant increase
for the undeveloped area. In fact, the more buildings there are, the more...
The more it grows, the more the number of owners will also increase.
directly enjoying their dwelling; therefore, ceasing to be
tenants, they will be relieved of the annual payment representing their
rental (depreciation and management fees), as we
will see the draft law relating to exchange agreements between
private individuals.

Another result of the new system will be to reduce the frequency of
increasingly the type of construction where the inhabitants are
superimposed; hence a general sanitation and conditions
hygiene that is more conducive to life.

These considerations, applicable to the Seine department,
This will also apply to the whole of France. The departments, however different-
Population growth will tend to balance out, which will lead to
a more equal distribution of departmental responsibilities.

Furthermore, the much-pursued goal of tax equalization
would be achieved, because the new system that introduces density
of the population in the calculations, corrects the provisions cho-
quantities and unjustified ones that are noted when examining the contingent
of each department. Finally, the owner of the largest
land area, built upon or unbuilt upon, of in proportion
of his fortune, much more truly than by means of God vs
on income mixed with personal taxes.

VARIABLE PRODUCTS

Customs proceeds..... 400,000,000 fr.

In the proposed system, the grants would actually
reported at the border, the equality of trade would be applied

trade agreements and customs duties on entry
would be higher. However, we are maintaining the forecasts
budgets of 1886 which confine 400 million.

Tobacco and powders....,.... 400,000,000 fr.

This is roughly the figure projected in the 1886 budget.
Post and telegraph. .... 465,000,000 fr.

These are the budget forecasts for 4886.
Estates and forests..... 40,000,000 fr.

This is roughly the total projected for 4886 minus the revenues
Nudes removed by the new system.

Miscellaneous budget items. 80,000,000 francs.

These are the forecasts from the 1886 budget with some
additions and deletions resulting from a difference in the
grouping of chapters.

Gas or other lighting
other processes..... 400,000,000 fr.

The new system allows the repurchase of all concessions
gas lighting systems, because they use the piping-
underground construction or the use of public roads themselves and
constitute a public service.

The total lighting revenue for France has been assessed.
entire on the basis of ten times the average net profit of the Com-
Parisian gas company. This figure will certainly increase.
The exercise of this state-owned monopoly would be organized,
Moreover, through managing and responsible companies
of their staff; the same would apply to all monopolies
of public services that would be bought back, as it will be
explained in a separate project concerning railways,

Railways, canals, etc. 44,000,000 francs.

This figure represents 37% of the gross product of the mass
of the French railways, 63% are left to the companies
managing companies for operating expenses and indemnities of
management. A special bill will determine the organization
railways.

Bank of France..... "40,000,000 fr.

This figure is lower than the dividends distributed; the Bank
of France attached to the State would be responsible for all services
cash flow,

Insurance rights.....,. 40,000,000 fr.

These ten million are the product of ten million odds at
one irance per rating, mandatorily paid by the adults of
24 years until the age of 45. These payments constitute a
compulsory insurance fund, which will be managed by the Bank of
France in order to ensure, by adding other levies
across the entire budget, either the validity of minors, or
the disability of adults according to an organization which will be the subject
of a special bill.

Gaming tax,..... 4,600,000,000 fr.

The games would be subject to state oversight; the
forward transactions carried out on the stock exchange, that is to say any operation-
tion that would not end immediately with a payment
or by a formal obligation, such as knowledge or
a ticket will be classified as a stock market game.

The brokerage fees collected annually by the agents of
exchange rates on forward transactions alone amount to 400 million
lions; they are the product of a tax of 425 millimes per 400
francs of nominal capital committed to the game. A simple proportion-
. tion indicates that the sum of the stakes amounts annually to
80 billion; by taxing this sum at 2%.
Net, we get 4.6 billion. A special project will organize the
collection of this tax and stock market legislation. It is

It is worth noting, however, that the yield from this tax
will only operate fully during the liquidation period.
that is to say, 25 years; after that time he will be noticeably
modified; it is essentially a transitional tax.

Tax on foreigners.... 225,000,000 francs.

This figure is the result of distributing it across 500,000 odds.
of foreigners from the land contribution reduced to the unit of
taxpayer and multiplied by? That's the consequence, elsewhere
developed, from the absolute right of the State to demand, from the foreigner
coming to reside in France, a tax double that of
indigenous peoples, without, however, this tax giving them
no right to become holders of an emphyteutic lease, right
absolutely reserved for citizens of French nationality.

In conclusion, let's say that the expenditure budget will be...
dually reduced, not only by the reimbursement of

debts, but also through the simplification of services. It
It will even be necessary to replace the budget for religious affairs with the
medical budget, that is to say, shifting the burden onto doctors
organized as a public service, the sums currently paid
to the clergy.

BILL

TITLE I

GENECAL PROVISIONS

Article 1, — All direct and indirect taxes, all the
excise taxes, but excluding customs duties or taxes,
are abolished.

Article 2. — The annual revenues of the budget of the French nation
The French will now consist of two income classes,
know :

4. A fixed contribution, calculated on the land, including the Island
A maximum figure will be established for a period of twenty-five years.

with the possibility of reduction over a period of five years and following
before the distinctions that will be established below;

2. Variable products, derived from qualified taxes
of national interest and the functioning of public services
according to the distinctions that will be explained below.

Article 3. — Each year, the expenditure budget will be drawn up.
and arranged to use the surplus revenue to rem-
to settle all debts, in accordance with the regulations which
will be established lower down.

Art. &. — Once the debts are repaid, all excesses
annual income from variable products will be used to re-
to conduct, for periods of five years, or, if applicable, for periods of
twenty-five years, the contribution provided for in Article 2, $1, without
However, that the liar of this one can never descend
below 500 million. In case this latter figure would be
reached, the price of public services, included in Article 2, $2,
would also be proportionally lowered.

Art. &. — To ensure the collection of the contribution
as provided for in Article 2, paragraph 1, an amendment will be made to
Article 544 of the Civil Code, with the aim of regulating rights
of property, henceforth referring to buildings, with the exception
of all other property, built or unbuilt land, and movable property
all other owned objects, including the buildings built
fixed to the ground. A special bill will determine the terms
of this modification (project g 1).

Article 6. — The collection of variable income included in
Article 2, Z 2, will be regulated by special laws, as will
to be said under the title HI.

TITLE II

LAND CONTRIBUTION

Article 4, — The land register of France shall be revised and amended
Completed.

Art. 2. — A law shall determine the taxable area in
distinguishing between built-up land and unbuilt land.

Article 3. — The fixed and indispensable contribution to be ensured
annually the operation of national services will

calculated to a maximum figure and for a period of twenty-
five years, as stated in Title I, Article 2, paragraph 2, point 4,

Art. #. — In the event that the variable products, after having
allowed the planned five-year reduction, would cease to
authorize the maintenance of this tax relief, the amount of the five
previous years can be applied again, without
however, never exceed the established maximum of twenty-five
years.

Article 5. — The total fixed contribution will be borne in
the proportion of six-fifteenths for built-up land and of
nine-fifteenths for undeveloped land, and this by department-
by municipality.

Article 6. — To distribute the total of
The fixed contribution will be taken into account based on the number of hectares.
taxable income and population density; after which one
will divide the resulting quota between the built-up areas and

undeveloped land, at a rate of six-fifteenths for the pre=
first and nine-fifteenths for the second.

Article 7. — The distribution among the municipalities will be made of a-
following almost the same rules,

Article 8. — The built-up land will be subdivided into ten classes,
the first five including residential premises, the five
others including so-called "work" premises. The contingent
communal will be distributed proportionally to the cube of the cons-
instructions, so that the tax on residential premises
is equal to one and a half times that of the "work" premises.

Article 9. — Undeveloped land shall also be subdivided
in ten classes: the first four comprising the land
of large-scale agriculture, the three seconds containing the forests and the
medium-sized farmland, the last three including the
uncultivated land. The municipal quota will be distributed pro-
portionally between these three series of ten classes, in a way
to ensure that the tax per hectare decreases in the pro-
portions of 3, 2 and 4.

TITLE III

VARIABLE PRODUCTS

Article 4 — To ensure the collection of variable products
he 26

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as provided for in Article 2, paragraph 2, the drafting of laws will proceed
The following special cases:

4. Law regulating foreign trade and setting taxes
customs, classified as matters of national interest, based on
equality of trade,

2 Laws granting the following monosols to the State:

A. Transport by rail, canals, etc.

B. Air and ground communications, telephones, etc.

C. Lighting by gas, or by electricity, or by any other
means discovered or to be discovered, and water service.

D. Responsibilities and operation of the French Baïque.

Art. %. — The following burger products are maintained:

49 Tobacco and powders.

20 Posts and telegraphs.

3° Products from forests and estates.

&o The products currently listed under the pro- category
various products reduced by all revenues eliminated by the ar-
Article 4 of this law.

Article 3. — A tax will be created on stock market gambling and
others, which will be placed under the direct supervision of
the State. A special law will determine the amount and method of
collection of this tax, which is classified as being of national interest.

Article 4. — A tax on foreigners shall be created: a law
special will determine the quantum and mode of perception of
this tax is described as being of national interest.

Article 5. — An insurance tax will be levied for 25 years.
annually, on all French adults aged 21 to 45;
It is and remains fixed at one franc per person. A special law
will determine the use of the sums thus collected, their management
by the Bank of France and will determine the following proportions
before which the disabilities of children will be insured
nurses and old people.

TITLE 1V

PROVISIONAL ESTABLISHMENT OF THE LIQUIDATION BUDGET.
RECIPES

Article 1, — Until the cadastral information is corrected

The current matrices will serve as the basis for calculating the
contribution on land.

Art. %. — Budgetary estimates calculated for 4886
are maintained for the chapters listed above, except
the reductions motivated by the new legislation and which will
Further details will be provided later.

Article 3. — Consequently, budgetary revenues are
assessed as follows: 40 Fixed contribution, maximum
established for twenty-five years: 2,250,000,000 francs; 2° Pro-
Variable products valued at 3,774,000,000 francs; a total of 6 million
24 million liards, according to the table below:

Contributions on undeveloped land..... 4,350,000,000

_ = built... 500,000,000 | 2,250,000,000
Products of the wanes (Estimate of 4836)....., 400,000,000
Railways, canals, etc.....,..... growth 444,000,000
Gas or electric lighting and CAUX service.,,+,° 400,000,000
Bank of Franteeus. assist lasts 10,000,000
Tobacco and powders.....,..... Sierre TT ë 400,000,000
Posts and telegraphs (1886 budget), telephone (memorandum)... 165,000,000
Revenue from forests and estates (budget of 4886)... 40,000,000
Miscellaneous products (1886 budget).....,..... or. 80,000,000

Tax of 2 O/U on stock market games, etc. 4,600,000,000
Tax on foreigners (500,000 shares).....,,:....0...,e 225,000,000
Insurance rating (10,000,000 odds).....,...,...,.0.., 10,000,000

Toaliisuisee 000.00. 6.02%. 00. UUO

Article 4. — Throughout the liquidation process, the budget
Expenditure may not exceed a maximum of three thousand.
liards annually; the annuities available as a result of the
Extinguished capital will be added to the surplus of revenues,
in order to be able to repay, i.e. forty billion in twelve
years and a half, or eighty billion in twenty-five years, con-
formed according to the statements that will be drawn up based on the indications
following:

Article 5. — The debts to be repaid are: 4° All the
annuities or rents recorded in the general ledger, except for annuities
life annuities and pensions; 2 the sums representing the redemption
of all monopolies granted to the State under this
law.

Article 6. — A special law will determine the capital amount
debts to be repaid will be collected and repaid.

The selections will be made annually by random draw.
Interest will be paid until the date of repayment.

Article 7. — The distribution of the maximum contribution plus high figure at % billion 250 million, on 244,893 hectares of developed land and 49,484,677 hectares of undeveloped land, gives the following averages for the whole of France:

For one are of built-up land... ....ssoscccs.s 36 fr. 75
For one are of undeveloped land...,..... Its 0 fr. 2747

Article 8. — Algeria and the colonies shall be governed by laws special.

Article 9. — The following are repealed: All laws, all decrees and all regulations contrary to the requirements of the pre-sente loi.

S IT. — ORGANIZATION OF APPROPRIATION AND EXCHANGE AGREEMENTS BETWEEN THE PRIVATE INDIVIDUALS.

EXPOSED

The Civil Code, entirely based on the principle of pro-
The state-owned property only provided for the cooperative association between the capitalist sovereigns; the mass of the proletariat is doomed to salaried employment.

As long as this organization exists, the levies parasites and disruptors, the capitalist prelibation rebuilt-will incessantly bring about the hoarding and accumulation that ruin the individual and jeopardize the lives of nations.

French citizens are now considered no longer as sovereign owner, but also as a shared user,
It has become essential to define rationally the principal contracts which are the subject of Books I and II of the Code civil.

The law, the text of which follows, focuses on the fundamental principles mental and completely outline the plan according to which they will all ancillary provisions may be modified.

It regulates: 4° perpetual use; 2° temporary use; 3° the individual work; 4° random operations.

Wherever the state acts like an individual, it is subject to provisions of the said law, which are combined in such a way that they are consistent with the forecasts of the liquidation budget-tion above exposed.

BILL

TITLE I.

GENERAL PROVISIONS

Art. 4. – Appropriation is the right to enjoy French soil. Spanish, to enjoy and dispose of movable or fungible things and in complying with the laws.

Art. 2. – The right to enjoy the land classified as real property the exclusion of everything else belongs only to the French citizens; it is established by a long-term deed issued by the national administration.

Article 3. – The act by which one or more citizens tend Balancing their social utilities is an exchange.

Article 4. – The means of exchange is metallic currency. imposed by the State; the stipulated quantity is called the tax.

Article 5. – Exchange contracts or agreements are instruments stipulating and fixing the obligations of the contracting parties; they have the force of law in everything that is not prohibited by the general laws.

Article 6. – The French nation does not grant recognition, sanction and legal protection only for exchange contracts having for the purpose of:

40. To regulate the perpetual use of a movable thing or the ac-acquisition of a fungible item;

20 To regulate the temporary use of a movable thing;

3. To regulate the temporary cooperation of individual work individually or collectively.

Article 7. – Coinage minted by the State is neither a thing

al 26.

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movable property, nor fungible goods, therefore it cannot be
the main purpose of none of the contracts listed above;
Its unique role is to serve as a means of exchange.

TITLE IT

OF PERPETUAL USE.

Article 1, – The contract that governs perpetual use
of a movable thing or the possession of a fungible thing is
a sale; the sale includes the free disposal of the property
stipulated.

Article 2. – The sale is only perfected when the contracts
They agree on the nature and price of the thing
sold.

Article 3. – Any movable object, any fungible thing may
to be the dog of a sale.

Art. #. – Land, the only legally valid real estate, cannot be sold
due; however, the emphyteutic title that governs the usufruct
is treated like movable property, but its possession is
inseparable from real and personal enjoyment, barely
nullity; it is therefore forbidden to temporarily transfer, that is to say-
to say to lease a long-term lease.

Article 5. – The sale of a long-term lease entails
The tenant has full right to substitute themselves for the tenant in the burdens, expenses
advantages of the transferor. The price will be calculated based on the number of
annuities of the land contribution previously paid to
the State, counted from the first year of the emphyteutic lease
without, however, ever being able to exceed seven times the amount of the
annual contribution

Article 6. – The sale of a building will always entail
the transfer of the leasehold title relating to the land which
supports.

Art. 7. – Transfers of possession may be
made as an inheritance or free gift.

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TITLE IT

FOR TEMPORARY USE:

Article 4. — The contract that governs the temporary use of a
Movable property is called rental.

Article 2. — The law expressly prohibits the rental of a
movable property for an indefinite or perpetual period and
that of things that are fungible in any capacity whatsoever.

Article 3. — The lease agreement obliges the lessee to return
the thing rented at the expiration of the time for which custom has
has been conferred. The user is only liable to the lessor for
damages classified as abusive by law.

Article 4. — The price of renting a building, whatever-
conch shell: house, factory, hangar, workshop, arranged or equipped tooling
any other movable and non-fungible object comprises two elements
comments:

40 An annual sum representing the repayment of
cost of creating the rented item;

20 An annual sum representing the cost of maintenance,
the management or administration fees for the rented item,

ART. 5. — When it concerns a building, dwelling,
etc., the annual usage price will be calculated in such a way as to amortize
the original cost over a period of 25 years at a rate of 4% per annum
(annuity 6.4042 0/0;.

Article 6. — Maintenance expenses remain the responsibility of
of the lessor; the land contribution established by law on the
built-up areas will be distributed among all users of a
construction, in proportion to the rental price paid by each
of them.

Article 7. — Any lessor who, by means of annuities plus
as stipulated above, will have received reimbursement for the cost of Ja cons-
rented construction, will no longer be able to receive for its administration fees
administration, management, etc., that 30% of the original cost and this by
year. | |

Article 8. — Every user shall always have the right to stipulate
that after twenty-five years of regular use and payment:

to bind, possession of the leased building will remain with him
acquired. In this case, he will be ipso facto subrogated to the rights and
The landlord's responsibilities will be covered, and the long-term lease will be transferr
The contract thus stipulated is transferable by inheritance in
the direct line, but cannot be transferred without consent
from the landlord.

Article 9. — The rights reserved to the user by the preceding article
tooth are only applicable when he uses all of the
rented buildings; in no case will the tenant of a fraction
will be able to become the owner of the leased portion after twenty-
five years. However, if there is an agreement between all users of a
under the same construction, a collective act can be drawn up and the
the community will be able to exercise the same rights as if the lease
had been granted to a single user for the entirety of the cons-
In this case, the contract relating to the fraction will be trans-
miscible by inheritance in the direct line, but not
may be transferred without the landlord's consent.

Article 40. — In all the cases mentioned above, the right
acquisition is inseparable from real and personal enjoyment.
neat and this under penalty of nullity.

Article 44. — When, as a result of collective intervention
as above, the ownership of a building will have changed
of the holder, the community will automatically become responsible
towards the State of the emphyteutic contribution stipulated by the
law, without the transferring holder ever being able to be sought
both with regard to the contribution and with regard to the costs.

Article 42. — The lessor has no lien on the furniture
of its user based on their annual claim. However, the usu.
ger who will have missed more than one of the stipulated deadlines
in the lease agreement without paying the stipulated sum, will be forfeited
of his rights and may be summarily expelled by the courts.
Under no circumstances may the expelled person be executed for a
sum exceeding the value of two installments, regardless of
the duration of the rental.

Article 43. — When the lease agreement relates to
movable property other than buildings, excluding by
As a consequence of any long-term lease, the rental price
The annual report must include the depreciation of the leased item in three parts.
years at least and five years at most, at a rate of 2 4/2 0/0 of its

original value (1). In this case, the depreciation is complete
will automatically grant the user possession of the rented item
by him. However, he is forbidden from transferring his sister
without the landlord's permission.

Art. 44. — To establish the creation value of the ebiete
furniture that could be the subject of a usage agreement,
a certificate of origin will be drawn up establishing their cost price;
this certified act, under the civil and criminal responsibility of
The holder will be verified and stamped free of charge by the chamber.
trade union of the competent and integrated professional body within the con-
lease agreement under penalty of nullity.

Article 45. — Movable objects whose use is authorized by law
Rental properties include: buildings of all kinds, houses,
factories, hangars, workshops, machines, tools, trolleys, cars,
boats, musical instruments, furniture, books, motive power
natural, strength derived from domestic animals, and gene-
Generally, any object whose use can last more than five years
Without necessarily leading to its automatic destruction.

TITLE IV.

INDIVIDUAL WORK

Article 4 — The act of contributing, through personal work, to
the realization of a social utility constitutes an exchange ct
gives rise to a cooperation agreement.

Article 2. — All cooperation gives, to the one who provides it,
the right to demand in return a minimum price representing
its proportional share in the totality of the means of exchange
existing at the beginning of the year in which it
contract. This proportional share has the day as its unit.
The legal workday contains 7 hours; each additional hour
contributes to forming 4/7 of an additional day; the month
contains 256 working days and 300 working days per year.

Article 3. — To establish the proportional shares, one subtracts
chera of the census population, miners and the elderly

(4) Annuity: 3 years; 35 fr. 01372 0/0.
» 5 years; 21 fr. 52469 0/0,

whose disabilities are the responsibility of the social community and
Furthermore, minors not yet subject to compulsory labor; the
The number thus obtained will serve as the divisor of the total expressing the
quantity of money minted and in circulation at the beginning
of the year; the quotient will express the minimum average of e-
chance to obtain by the worker in compensation for his
annual work. This annual minimum divided by 300 will give the
daily price.

(For example, if the population counted as described above
the top gives a useful balance of 45 million and if the total of
Pre-market currencies amount to 45 billion, the minimum of
The annual means of exchange will be one thousand francs per person, or
3.33 francs per day).

Art. &. - The holder of an agricultural emphyteusis who will
Those who use someone else's labor must always pay the minimum
as stated above; he will add the expense of this item and its
other expenses in the figure representing annually the contribution-
Earth's contribution. The total thus obtained will represent its contribution.
From the gross product generated annually, he will deduct all
first the advances represented by his contribution, then a share
equal to one third of the net products: the remainder, i.e., two-thirds, will be
distributed equally among all cooperative members in proportion to
their working days.

Article 5. - The holder of an industrial emphyteutic lease or his
the tenant will, as has just been said, make a large portion of his contribution
annual calculation, its industrial costs and the minimum reserved
to the Co-operators to obtain their annual contribution. After which
from the gross product, also annual, he will deduct the amount of
this contribution: plus an amount representing a quarter of the product
net; the remaining 3/4 will be equally distributed among the cooper-
raters in proportion to their working days.

Article 6. - The state, acting as manager or having managed the
monopolies granted to it by law, will be subject to
same regulations regarding the minimum price and the
profit sharing; however, as he does not pay himself-
Even if he made no contribution, he will still be no less bound by it.
to include in its annual contribution a figure equivalent to
half of the contribution that would be imposed on individuals and
to calculate as mentioned above.

Article 7. — When businesses, works, operations,
etc. of whatever nature they may be, will require a supply
prior arrangement of means of exchange or currencies in
proportions deemed to exceed the strength of a single individual, he
It will be lawful to provide for this supply by creating a
Company.

Article 8. — Under no circumstances shall the metal supply
thus combined will not constitute the company that owns the exclusive rights to the
profits; consequently, the distributions between the cooperatives
Noi-societal tors will be made in accordance with the articles
&, 5 and 6 of this title and according to the distinctions there
indicated.

Article 9. — Companies may create securities worth
representation of money collected for a social purpose;
These securities will be registered, transferable and transmissible by
simple endorsement and strictly at par with the sum therein
expressed, barely, for offenders, of legal proceedings
Rectional. |

Article 40. — The titles just mentioned in Article
9 are considered by law neither as movable property nor
as fungible goods; their negotiation is only lawful in
accounting, without the price reproducing the marked value,
As has just been said, it includes neither amortization nor rights
of use. Their possession only confirms the right of the titu-
current area to participate in beneficiary distributions,

OF THE GAME

Article 4. — Any negotiation that does not have as its object the-
change of a movable thing or fungi or transmission
The enjoyment of an emphyteutic lease is qualified as a game.

Any trading in securities or instruments created under the
Articles 7 and following of Title IV, and which will not end at
at the moment, either by a payment in cash or by an obligation
The formal agreement signed with the seller by the buyer is qua-
Lified game.

468 DOCUMENTS

Any means of distributing money among individuals
originating from combinations due to chance is qua-
Lified game.

French → English

Full text of " Historical banditry; Speculation under the Third Republic 1870-1887 "

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The AGI0T4GE

under THE THIRD REPUBLIC

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1870–1887

VOLUME ONE

"In a monograph
"centuries, the 19th century" should
"to call itself the century of the es-
"Croquiierie."

Kings bind the Republic.
Volume 1, page 19.

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(BONE/

NOTICE
TO THE IGNORANT OF THE OFFICIAL WORLD

We'd need a dictionary! I'll elaborate.
a few types.

To those ignorant of the genre:

Paul Leroy-Beaulieu, Jules Simon, Léon
Say, Ribot, Jules Ferry, Edouard Hervé, Frep-
pel, BuiFet, Chesnelong, JolinLemoinne, Passy,

And so many others whose names I have scattered to
through this work...

All, or sub-dervishes of Moloch-Baal, or
assistant veterinarians of the golden calf.

I recommend meditating on this book.

"When it came time to give the go-ahead for printing this opinion, I was
points to an article in Le Figaro, entitled "Israel's Money".

It says: "The banker is Jewish, but the bank is
French (!!)» It also says: «I don't believe that one
"may be an enemy of the Jews passionate enough to pont-
to see you assert, against all evidence, that the power of
"Capital mobilized since the re-emancipation of the Israelites has been

"ANTI-NATIONAL!"

And this is signed Henri Fouquier!!!

Oh! Fouquier, is that really you?

Would the shock of the present moment have therefore made you...
titled the strange psychological state in which I have
found in Marseille, "at the prefecture, in 1871, when, at the mo-
where I was going to return to Paris and wanting to take charge of a
commission, you had to confess to me that "you had
"I've even forgotten your apartment number."

NOTICE

Yes, indeed, the great freedom of my adjectives
appalling these esteemed gentlemen, inspired in them the
thought of declaring me "ill-mannered"^ by pre-
saille, I warn them to please not
to rush.

Placed in Falternative to denounce them,
or a vice or an infirmity, I leaned towards
intimacy; but otherwise, and if they insisted on

that I accuse them of science, then, where I wrote
"Ignorant"—I would be forced to write "deceitful!"

Some, reading these lines, will not fail
not to be alarmed by what they will call my
"Arrogance".

"What!" they will exclaim, "Do you really think so?"
to have a monopoly on science?

We need to come to an agreement.

Of all social wealth, the only one that he
It is impossible to monopolize, that's Science!

So, have you currently forgotten to the same degree?
the history of your country?

Now listen: I've written a good part of it.
In this century, I am no one's enemy and I do not
of racial war; well, I assure you in the name of the ev-
dence, that “the Israelite capital, for more than a hundred years,
has never been anything but anti-national and anti-French.

I now understand your care to avoid all my
books. I don't believe you intend to be...
unpleasant (and why would you like it?), but it must be done
that the Jews have terribly subjugated you to you
to have inspired both your article of June 3rd, and the perpetual forgetting
historical evidence that I have provided in response to
your thesis.

m

Every man, energetically selfless,
Whoever wants to seek and know will acquire certain knowledge.
He will reveal the truth; having it, he will divulge it.

So no monopoly is possible!

But the search for truth is arduous and the
dangerous propagation; these are things
that individual selfishness always discourages.

That is why the pontiffs, the leaders,
The privileged members of society are unaware.

That's why, when they see a
In truth, they cynically stifle (and I know).

something).

And that's why, while pointing them out
I deny them the right to contradict my book.
if, previously, they did not, like me,
com/pté the 'posts of the long and arduous road'
at the end of which I, myself, found the truth.

Certainly not! I don't claim a monopoly.
of science; but I want to state loudly
my prophecy of not wanting to domesticate his
Observations; therefore, far from trying to direct it /]Q
On the contrary, he humbly declares to me his
obedient servant!

His domination, that is the only Caesarism, the
the only dictatorship I accept; and if it supports me-
So, it's that, alone, she gives me the
the notion of why and how; it's because
that it formulates laws that have never been used

IV NOTICE

care^to be inevitable, nor to be acclaimed,
nor to suffer the insult of a parliamentary vote.

Finally, it is because the whole of nature and
The entire universe obeyed, without the con-
course of the lowest policeman, for example, at:
f = '7ri/jL, synthesis of pendulum oscillations,
well before this summary was translated
thus by "the mere vibration of the diaphragms"
"from this reservoir of ethereal electricity that we
"It calls for the brain of a scientist."

However, I also know that I am from a
material subject to deterioration; it is therefore
It's possible that a hardware failure, a
"loss to the land," had the opportunity to pro-
to conduct "into the interplay of guiding threads which,
"From my brain, they go to my pen."

That is why, if another brain, having
past where I've passed, points out a missing post
in my counts; an operation, a
erroneous formulas, capable of destroying my con-
clusions, oh! then, but only then, I
I will bow down, because it will still be the
SCIENCE itself will order me to do so.

That said, I bring to the people of the official world the
I challenge anyone to contradict me and I remain at their disposal
Position, pen in hand, words on the lips!

The Author.

TO BENOIT MALON

To you, my dear friend, comes the idea pre-
the beginning of this book, which was initially the sequel to
your striking account of the pillaging committed
from 1715 to 1870, and which has, today, become very
developed through your fault...!

Indeed, while, in the Revue socio-
list, you had abandoned me across the immon-
dices after 1870, while, on the way made-
health, I found all those I had elsewhere
monographs, and suddenly, the chain-
The unfolding of events has made my
eyes the solidarity of actions and that the syntheses
shortened versions of my other works have made me

TO BENOIT MALON

to glimpse the possibility of "detailing" this
historically, what I had only
summary.

From this emerged a plan encompassing fourteen
centuries, that my life may prove insufficient
to execute, and which, prudently, I begin by
the end, that is to say by the contemporary period
raine ^ .

However, in writing this book, something happened...
something strange to me: an im- disgust
A profound, invincible power invaded me; and I
finds decidedly that anyone with a sense of
honor must escape from this mi-
place of leaders^ where some are crystallized
in their race and the others in their vice.

Whether a hardened brute or an aspiring brute, all the
Modern leadership is contained in those two words.

I don't know how the Darwinists managed-
will manage my case; I don't know which

I'm selecting the product, but it's certain
that I deny all my origins.

Some people are already claiming that I am Jewish;
Why? You'll laugh! Because there are
Persia, a city called Shiraz

To which I will simply reply that I am
Aryan and very Aryan; that there are in Lozère and in

• See pugcs 18 and 19.

TO BENOIT MALON

Corrèze, two small towns bearing my name; that
the cradle of my family was the ancient Rouergue;
that Chirac means in Greek 7nai7i of rescue
(Xelpa/.o;); that, if I am to believe an archivist of
I don't know what rank, but who wrote a novel
historical title: The Brabcinqons, one of the
mine would have killed Richard the Lionheart at
seat of Chalus; that Saint-Simon, five hundred
Years later, another described him as a great scholar
of my family who lived in the intimacy of Féne-
lon, de Montesquieu and Philippe d'Orléans;
that just yesterday all my people were stuffed,
who in the Church, who in the magistracy,
who hold civil service positions or work in consulates
and that all of this should have made me a reactionary
tionary, a cleric, an inveterate capitalist,
while I am a "socialist".

The strangest thing is that I apparently was.
long before I knew it, astonished, alone-
"lying, in my contempt for the golden belts"
that I was constantly offered^ to hear
to call me "imbecile" because I refused them!

Rref, you're the former shepherd who became the
learned writer who have decidedly fixed me
then, assuring me that I was real-
ment ((a socialist).

For me, the name doesn't change the thing and it

TO BENOIT MALON

It is nonetheless true that I find it despicable
this society where, to become infamous, it suffices,
not to be, but to aspire to be undiri-
giant and that rare, infinitely rare, are those
who, venturing into this environment, escape from
contagion.

I have demonstrated this in this new book;
He will also be attacked, that is to say, stifled.
perhaps even more so than his elders.

I'm placing him in your care; defend him.
Just a little, please.

Yours sincerely.

Auguste Chirac.

June 1888.

SECULAR SOLIDARITIES

CENTURIES-OLD SOLIDARITY

1. – The historical routine.

Summary. – Stock trading. – A thesis. – The scientific mind
Science. – Conservation. – What is governing?
– The finger of God. – A hero. – Art! – Life
Normal. – Brutal and cruel.

Make no mistake: although, by its title,
This work may seem special, doctrinaire or
Although choral, it is nonetheless a story, in the sense
the highest of the word.

I intend, in fact, to analyze everything historically.
a diet and if, instead of writing, as on the computer-
naire, at the beginning of my book: History of the Third
Republic, I wanted to highlight the word
Speculation, because this word characterizes all
the era of which I will be studying one of the periods.

i) Moreover, as I will show in chapter

THE AGROTION

Next, each evolution of humanity has a ca-
characteristic, that is to say a particular formula,
according to which the great system of para-
sitisms.

However, although over the centuries this system has
created a sense of solidarity, I don't believe that, so far, we
realized to what extent the series of events denounced
the link between actions.

From this arose a false notion of historical work.
toric. We compile, we chat, we get lost in
useless digressions and, imitating the ridiculous litigant-
cooked by Racine:

We say very calmly things that we don't care about.
And the big gallop runs when one is at one's best.

So that after having devoted one hundred pages
to narrate the minute details of a battle, one gives
two lines to the study of its true causes and its
true results, unless (which happens more often)
(dinary) one cannot absolutely avoid them
to research.

With this approach, we can easily com-
to present a story, memoirs, or tales
tars, but not a story following the true
meaning of the word and the serious scope of the idea.

If history is a narrative, as Voltaire said, it
is necessarily something other than a simple nomenclature-
the nature of the facts, which would be chronology.

Now, a story implies a picture; but, as soon as it
There's a size, there's a point of view, and as soon as there's
From a point of view, there is a perspective, a goal.
a will, a thesis.

That is why, simply by reading a history book

story, we can describe its author, discover it
royalist, republican, religious, secular, etc., and we
can thus follow the entire range of poli- systems
ticks, like all the nuances of beliefs
theological without ever being wrong.

As for choosing observations as guides
scientists, which have this immense advantage
not to vary with political or religious sects
gieuses, nobody thought of it.

Also, even assuming perfect probity of
historical processes, even admitting, as
being practiced, Cicero's precept that "the historian
"I dare not speak a falsehood, nor hide a truth," I
argues that, without the help of science, we cannot
will produce only incomplete stories, therefore
which are false and therefore incapable of illuminating the
new generations.

But what good is writing history if it doesn't have to
not to be a teaching /

What would be the point of preserving the sou-
to come from human ugliness or beauty, if these
beauties, like these uglinesses, should not serve-
warning message?

We must, that's certain, have all our discussions
social issues, all our internal squabbles, and selfishness,
to the partisan spirit that has dominated historians.

We do not have a true understanding of the past.
The same fact, materially accurate, was invoked, poof!
to support the most opposing doctrines.

Blaise Pascal owes his scientific mind to
having struggled against the invasion of dogma purely
religious: he had ancient stories, a me-
fiancée, whose thought he let out:

THE AGROTION

“Any story that is not contemporary is
"Suspicious."

Alas! What would he say, if he were living today, in this
century of telegraphic and telephone electricity, in
finding himself powerless to acquire, at the last minute
of a day, the absolute certainty of a fact that
would have passed by first thing in the morning?

The fact, insofar as it consists of attributing an act
To a man, it is insignificant. What matters is
the result.

There are results that cannot be hidden. Ra-
Whether told or not, published or not, they exist; they are:
because, at the same time, without a slogan, without
prior agreement, a mass of people to which he
it would have been physically impossible to blow simultaneously
consistently the same inspiration, the feelings, the cons-
tate in each of its units.

That is the starting point of historical truth.

It follows from the above that the historian must
to have a criterion constantly present in one's mind.

While reviewing the sequence of events, he must
to be concerned with continually extracting the link
apparent and invisible link and, to achieve this, it
He only needs to draw inspiration from the following dilemma:

"Is the goal of conscious man to disappear?"
"as quickly as possible in the Universe by giving way to the
"Unconscious animal nature"! Or, on the contrary,
((to ensure its reproduction and perpetuation, by em-
and using its scientific faculties to balance, between
"them, the natural forces and the human forces"
"Who are united in solidarity in the universe?"

• My socialist analysis. 'Socialist Rï.yiE of July
1887 (page 6.)

under THE THIRD REPUBLIC

The answer is not in doubt: man is con-
servant of his life; therefore, the total number of humans,
that is to say, humanity is conservative of its existence-
tence.

From then on, everything that, in successive facts-
recorded, appears linked to partial destruction
specific or general, is contrary to the goal of humanity
nity and the cause of these destructions, being careful-
The researched and highlighted ceremony must be
signaled to the horror and revulsion of generations
futures.

What I say about humanity in the universe is true
by narrowing the frames; I can lower the
range of spaces, examine successively:
Europe, a nation, a province, a city, a
family, an individual and, step by step, related-
singing about the links, denouncing the solidarities, going back up,

of the major, undeniable material fact: the destruction,
to the thinnest of the elements from which they were composed
its causes.

History, written under the light of this criterion,
leads to unexpected conclusions. It doesn't take long
not to discover that most of the stories are well known
were written as if by savages; that all
That which has tended to destroy humanity has been exalted there.
while everything that, on the contrary, tended towards the
to perpetuate, while improving it, has been either hidden or denied-
killed or vilified.

Constantly forgetful or even ignorant of
this truth: that “governing a nation is, sim-
Simply, organize the solidarities of man and
"of nature, within a given number of hectares,
"for the benefit of a given number of beings," the historians

nothing has gone to great lengths to deify assassins, to ho-
to arrest the thieves, while the robbed and killed
were condemned.

Let's take France as an example:

In how many different ways have we not
dressed the material fact of the Saint Bartholomew's Day Massacre, the
the material fact of the Revocation of the Edict of Nantes,
the material facts of the 1993 massacres, the facts ma-
Materials from December 1851 and May 1871?

Religious fanaticism, political fanaticism, the
Vordre fanaticism, those are some sonorous names
These acts of ferocity have been celebrated!

With the criterion of human conservation,
Everything changes:

The Saint-Barthélémy festival becomes a liquidation.
social^ Y ruined state and half the population
exhausted, they sought to create resources through the
murder and pillage, and, after reducing the number
consumers believed in the existence of more
of supplies!

The Revocation of the Edict of Nantes? Even reduction-
consumption figures; not to mention the deaths,
200,000 men, some say; 500,000, say the

Others left France on this occasion; however,
Shortly afterwards, as the workload decreased, so did you, the
Provisions were insufficient; hence the wars which
more killings followed!

The massacres of 2003? Another suppression
of consumers; wealth had become concentrated
In the treasuries, famine was among the people; liquidation by
the destruction of property and land grabbing
of their property: a social catastrophe.

1851 and 1871? Same procedure: in the name of order,

under THE THIRD REPUBLIC.

of religion, family, and property!
Same causes: same effects.

And I can continue like this, reviewing all
the eras: national or international, the
Liquidations will be called revolution or war.
and the further I progress, the more the documents are becoming...
tains, plus the scientific processes of parasitism
will spread out clearly, eventually even being able to
to be measured with mathematical precision;
but then the finger of God, or Eternal Providence
^dence, the usual clichés of historians, appear
what they are in reality, that is to say, an ima- fable
ginée by a few thousand bandits who had found
the means of living off human flesh, thanks to the igno-
rancid in which they systematically hold
Peoples and individuals plunged into it!

So far, I've had to generalize my examples by
summarizing vast periods.

However, like the lies of history
are less impressive in their recounting of great events
general than by that of small particular facts, I
I want to show how they often manage to do
from a vulgar criminal to a magnanimous hero.

The process here is elementary; it consists of narrating
acts of bravery, to be called spoils of
war, a series of pillages without excuse, and to be silenced,
carefully, the peaceful flights, skillfully pra-
targeted by the same hero.

Thus, taking France as an example, only after
Clocis, it would be easy for me to demonstrate that his pre-

These significant advances in civilization have, primarily,
consisted of transforming the brutal flight on the large
routes of skillful scams in the cities.

1.

10. Speculation

I could even take the big ones one by one
kings, great captains, and great lords,
tear off the mask that all have put on them
a horde of sycophantic historians and thus exhibit,
to the reader's astonished eyes, a whole series of ban-
said, murderers, thieves and forgers, some of whom-
Some are venerated in churches, where, as saints,
They have a statue.

I cannot resist the desire to give an example
particular :

Around the middle of the sixteenth century, at the time when
Luther exposed religious greed, the masters
France, gorged with plunder, smelled the soil
trembled beneath their feet. Fear made them, no
repentant, but more cautious, these brutes, for
to soften, they had the idea of civilizing crime.
a means of hypocrisy.

Indeed, as much as the lords had stolen open-
compared to previous centuries, they experienced as much as they did,
Suddenly, the need to hide their looting.

Among these converts, I must mention a famous hero,
or, at least, presented as such by historians:
Constable Anne de Montmorency. This honest man-
sonnage, endowed with a royal fortune, and possessing,
among other properties, the famous Château d'Ecouen,
built on his orders, had employed all means
to increase his wealth. Now, I'm going to quote one
of these means, that a public prosecutor
today would describe it as: theft preceded by blackmail.

A governor of Brittany, the Count of Chateau-
Briand had been tasked with directing the employment of
funds from an extraordinary tax,
stolen by the province, to carry out work

designed to widen the Vilaine, so that the ships
could go all the way back to Rennes. That was a
considerable and highly useful work; what does it do?
The count? He collects the funds and uses them for his own purposes.
profit and, for twelve years, he supplemented his income
area instead of widening the river.

The first president of the Parliament of Brittany,
named La Pommeraye, became aware of this
inlamie. Immediately, like a worthy magistrate, he went to de-
to announce, not to parliament, but to the constable
Anne de Montmorency: no to demanding justice
and punishment, but to explain to the constable
how, with a little skill, he could, sui-
before the columnist's expression, to withdraw one
"Huge profit."

The great warrior understands without a word being spoken; he
gave the king the mission to control the acts
provincial governors, while, from his
On the other hand, the president will intimidate with threats
Governor-thief Count of Chateaubriand. On
imagine the terror of the latter upon Mont-
Morency. The groundwork was therefore well laid; the
province awaits further expansion of the Vilaine,
but Montmorency was established, by authentic act-
Tick, the governor's sole heir. History does not say
not if the latter lived a long time*.

'Anne de Montmorency, this heroic-handicapped man, must have his
statue in Chantilly, thanks to the Duke of Aumale who did not dare
revoking his order due to exile. But isn't he
striking to see the beneficiary of the "espresso key"
Saint-Leu » choose, for their favorite hero, this master trickster
and spend a large sum in his honor (1), —
Which is typical for someone from Orléans. — What a connection!
strut 1

l'a l.'AGIOTAf.K

I took this story from Eugène Bonne's beautiful book-
mother: V History of the by/without, and it would be necessary that, for
the whole series of French pseudo-heroes, we could re-
likewise seek the true causes of facts
either through ignorance or complacency.

We understand how much history is written in this way
was able to mislead imaginations and distort
the judgments.

Well! Almost all our books are designed to
in this way, and we would have to go back to Montesquieu
to Tacitus to find serious exceptions.

What will I say if, from the scribblers of the historical chronicle...
Toric, I move on to the writers of the brush, of the ci-
bucket, lyre, whether sung or spoken, all admitted
Are the historians of Fable any good?

How great is their responsibility! How much
Haven't the poet, the painter, and the musician committed crimes?
Not deified? How many lies haven't they told?
accredited, making them penetrate, by a vibration
delicious, in the most intimate depths of
The conscious being?

Art! Art! Art! And with this exclamation, with
This pretext, with this seduction, we have noiixi des
light and whitened from darkness.

Art, that something through which man feels
truly distinct from the beast, was invoked especially
by the most foolish, wanting to make people believe that they
were the most men.

Then, through malicious hypocrisy, where freedom
of the artist, that is to say his right to innovate in
the way of painting", was mixed with the freedom of the
citizen, that is to say, the right to live that this one
must possess, we have managed to unite these two

ideas, which, socially, have nothing in common between
They: the art and freedom!

And then it was enough to realize that a great artist
shone under such a regime, to cleanse that regime of
all his infamies.

Thus the century of Louis XIV, thus the century
of Augustus, thus the Renaissance, thus the Middle Ages.

And swooning over Corneille or Ben-
venuto, before Michelangelo or before Raphael, the
great brilliance of the work putting a felt vibration-
mental space above cold reflection and the
Overwhelming, we forgot all the destruction, all
the thefts, all the murders, all the infamies
committed during the time when the artist was thickening
the shadows by centralizing the light within himself.

Are art and freedom interdependent? But the art of
Pharaohs were made of slavery, but the art of Aesop
And Phaedrus's life was made of servitude! But the
freedmen of Augustus and those ennobled by Louis XIV
are of the same servitude, gilded by the majesty of the
sovereign god or man!

Horace and Virgil? Two courtiers.

Didn't Racine die from a smile forgotten by
Louis XIV? And isn't Boileau simply a sub-
title of King's Prosecutor?

However, two men stand out: Molière,
Victor Hugo.

What made Molière was the century of Louis XIV;
Does this mean the perpetrator of the massacres must be exonerated?
The Cévennes? What made Victor Hugo... was the
The end of Voltaire and the beginning of Napoleon III:
Should we canonize the century because of him?

There is more:

14. Speculation

_ _ -i

All modern palinodes are condensed
in his work!

With the Legend of the Ages, with the Punishments,
vibrates, for the first time, within him, the need for as-
to highlight historical traditions. His major moves
have shaken some legends, but how many have not
Didn't they create others?

No! Art is not an excuse; splendor
The existence of art does not imply the existence of social freedom, and,
whatever one might say about songs that are more or less ob-
Described as biblical poems, whatever one writes
on the architectural wonders of the pointed arches and the
steeples of ancient cathedrals, I will not forgive
never, to the churches, these banks of the past, to
holy books, these financial reports of the churches,
the lies and the slavery, the destruction and
the flights they deified.

Art, a means of grasping minds, has not
no other superiority than that of having discovered the

secret of the vibration common to a mass
of men; but from the fact that a vibration is com-
mune, it does not follow that it expresses the truth.

The sublime is an ardent caress of lovers;
but it was with ardent caresses that they were made,
First, they were glorified as heroes; then, most wars were portrayed as such.
civilians.

A life of passion is not a normal life:
Let us therefore no longer make the exception the rule and not
let us not transport, in the cold calculation of the in-
common interests, the selfish passions of the beast
human.

But that's what almost everyone has done so far.
who wanted to recount things from the past.

It is in this state of historical routine that
I dare to undertake to recount a contemporary period
period comprising 17 years (from 1870 to 1887) and
to write what I call, in reality: a History of
the Third Republic.

If we compare my book to those entitled
Contemporary history^ are executed according to the
using ordinary methods, my function will be challenged
of a historian.

Some will call me a "pamphleteer," others
They will accuse me of having supported a thesis. Others
Finally, not finding, in my work, a
a complete list of the facts usually cited
historians will accuse me of ignorance or of
bias.

I will turn the accusation back on them, I am certain, moreover,
that nothing that should serve to enlighten the nation
on the cause of his ailments and the means of remedying them,
will not have escaped my investigations.

Let others stray into uselessness, and pa-
see their sentences; I, on the other hand, will be brutal, cruel
Maybe, but I will definitely be truthful.

Without worship and without idols, denying the reason for being
of what we call politics, which I consider-
dère as the epitome of parasitism and the
A summary of all the ignominies, I will follow everything

my scientific line, assured that, alone, she
leads me to the truth!

2. — The characteristics.

Contents. — Parasitism. — War. — Banditry
lic. — Feudal. — Mercantile. — Speculator. — The speculators
tages. — Jewish science. — Proudhon. — Oscar de Vallée.
— An unknown island. — The chalets. — The machines. —
They're devouring each other! — The archaeologist, the monkey, and the per-
dog.

Each evolution of humanity, I have said more
high, has a characteristic.

Given the general system according to which,
from the beginning of time to the present day,
have evolved the incessantly organized struggles between
Regarding men, it can be noted that, if these struggles
were perpetual, there were, nevertheless, mo-
modifications in their form and their instruments
materials.

In other words: the destruction was cons-
aunts, but their tools varied.

In reality, therefore, the eternal evil of humanity
has not changed in nature; it still is and has always-
days have been parasitism.

Some historians, more or less superficial, having
noted the existence of this same parasitism in
all of nature, having seen that since the infusoria
from the blade of grass to the elephant

giant cedar, a whole series of "devouring" de-
showed that "the smallest was always absorbed"
by the largest," they concluded, referring to naturalness, then
to the legitimacy of these acquisitions, and, finally,
did not hesitate to invoke this legitimacy to
to apply it to human organization.

But these observers didn't notice.
Strange! That animal parasitism is unconscious,
that its function, entirely mechanical, consists of ensuring

to reproduce, reconstruct, or trans-
formation and, consequently, the perpetuation of beings,
while, transported into human nature
conscious, this same parasitism tends incessantly-
leading to the destruction and disappearance of
humanity.

They saw no more than the more civilized
The more the sation (?) expands, the more the peoples who are part of it
"Affected" become devouring, and that, in their case,
the art of war, benefiting from the discoveries of the
science, reaches this point: that it will soon be pos-
It is possible to wipe out an entire nation in space.
of a day/

Parasitism is therefore exercised primarily through the des-
truction, that is to say, by the banditry carried out by
A few against the masses.

However, one only needs to reread the nomenclature of
historical facts to realize that all the
national catastrophes were due to the triumph
of a minority.

So that, since Clovis, for example, that is to say-
to say since the time to which they go back, with
more clarity or more certainty, qualitative narratives
Based on historical records, we find that pest control has

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taking the following four forms which are ca-
characteristics of each period.

First form: Salic banditry.

The entire period from Glovis to Charlemagne, that is-
that is to say from the fifth to the ninth century, is dominated
through the anarchy of conquests by armed force!

It is a question of who will take the land so that it may be allo-
diale, becomes salic and thus places its poss-
sister above the vulgar by allowing him "to
"to answer only to God and his sword, without having to
"No tribute or homage owed to anyone."

This violent parasitism led to parasitism
gentler; the owners of allodial lands yielded to be-
profit, that is to say royalty, a part of their
lands, then little by little heredity getting involved, the gold-

The organization moved towards a concentration that re-
presents the second form.

Second form: Feudal brigandage.

There, everything becomes a duty: so many lords,
as many kings. The battle, less individual, in-
son-in-law, the profession of warrior and product
the armed companies.

This period includes the end of the ninth century
and culminates at the beginning of the fourteenth century.

Feudal anarchy tends to destroy its own system.
the system and the people with it. A concentration of...
A beginning based on the bourgeoisie; history calls
This refers to the modern era or the era of the States General.
But, in reality, it is the merchant who rises; also
we see the third form appear.

Third form: Mercantile banditry.

This system developed during the fifteenth and
the sixteenth century.

England has gone online. The printing press has
makes its appearance; America popularizes gold and the
Florentine merchants reign in France with the
Medici.

Little by little, everything is mobilized: land, houses, tra-
industrial or artistic work, positions and professions,
Everything is bought and sold, traded and blended together.
theory of value and, consequently, of surplus-
value, is established and prepares the incarnation of the qua-
triem form.

Fourth form: Speculatory brigandage.

The entire seventeenth century, with Louis de Ri-
Chelieu, along with Golbert's, will live by speculation and
He will die the same way.

The eighteenth century will analyze evil, the acc-
will be scourged for his curses, but will worship him with
Philippe d'Orléans, with Louis de la Dubarry and
that of Marie Antoinette, with all the farmers gé-
nerals... and will die with them.

The nineteenth century, very educated by the past,
will also declare that speculation is a crime,
But, since this crime is agreeable to some leaders, it
will kneel before him. Speculation will feed on
all the wars of the Directory and the Empire, of
all the royal cowardice, all the servility
republican, of all imperialist cynicisms,
to flourish in the blood of France and of
Germany and tarnish the peace that will follow this last-
new massacre.

The king, the emperor, the God: it's GOLD! The reli-
The theory of gold must be a science; it must be formulated.
First, says the 19th century, and it does: there is science
of speculation.

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From then on, it was over! The century was poisoned with
love and, in the most learned manner possible, he
will die...

So, for three centuries, speculation has reigned in
France.

Boldly exercised by kings, kings in
are dead.

Cynically practiced by the subjects, the subjects
are executed.

Currently, the bourgeoisie has formed itself into
feudalism of metal; also it works, like the
feudalism of the land, towards its destruction.

In summary, modern banditry can be sub-
divided into three periods, roughly spanning centuries:

Royal speculation.

Bourgeois speculation.

Financial speculation.

I only have to deal with the latter, that's why
I need to dedicate a specific analysis to it.

One of the Mamluks of high finance, not of the
less fanatical, answering to the gentle name of Courtois
(which would be better company if he weren't

rubbed with financial companies), noted
in his book entitled: "Elementary Treatise on
stock market and foreign exchange operations, » the following sentence-
sale concerning speculation:

"To speculate," he said, "and to add have a family resemblance."
"which has perhaps not sufficiently struck the lexicographers-
"graphs, especially remembering qnagio comes from
"Italian, where it is written aggio, and what more can be added, in the
{(same language, written: aggiungere. »

That's right! To speculate is to add a value, either

to a measurable thing, or to a thing that is not
not.

Examples:

— I buy wheat or gold, which I then resell
immediately one hundred francs more; I added a value of
one hundred francs at the original value and I realize this
an increase for the sole reason that wheat or metal have
passed through my hands '• I speculated.

— I am becoming a dealer for a company
under conditions that leave me with a profit of
one hundred thousand francs; I surrender my deed of concession
upon payment of two hundred thousand francs:
I speculated.

— I buy or sell, for cash or on credit,
for 5 million shares, which I resell or buy back,
on credit or cash, with a bonus of one thousand
lion: — y'ai agioté.

— The costs of the first acquisition of an item
represent five francs; this object changes hands
in hand and reaches the consumer at the price of
Twenty francs. — That's speculation.

So far, I have admitted the existence of a first
a measure serving as a starting point; but there are
numerous cases where this measure does not exist.

Examples:

— We are going to create an industrial or financial company-
candle; almost immediately, on the Stock Exchange, there is a dispute
promises of action, that is to say "hope

to be a shareholder”; one sells or buys, reci-
Indeed, this hope in exchange for money: —
speculation.

An event is expected; if it happens, we believe
on an increase; otherwise, on a decrease; I sell or I-

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The risk of this event in exchange for payment of ar-
gent: — I speculated.

The examples I have just given are such-
common things that, certainly, the reader will
open your eyes wide and exclaim:

That's speculation! Speculation? Never! That's just speculation.

And speculating is not the same as speculating!

Pure hypocrisy of language, my dear sir, pure
legitimizing parasitism, as is easy to
to prove it.

You add: We have condemned speculation, but we have not
Speculation is not tarnished!

I beg your pardon: the name has been tarnished
of speculation, much speculation; indeed,
As Courtois repeats: "Until the First
“Empire, the subject of speculation in determinism-
"The reprehensible character is born" "... was agio-
"tage)): any transaction, whether cash or cash
/(that eventually, on commercial paper, malières
"Gold or silver, foodstuffs... "the little one
"many of those who defied public opinion"
"or the fury of the populace, only indulged in it"
"Lured by the prospect of a considerable profit."

Let's not forget: the one whose work I'm quoting is
a friend of those whom I still call today-
today's speculators, whom he calls financiers
and who are, in reality, kings of France!

Ho! the fury of the populace! ho! the danger! ho!
Public opinion 1 But where are the snows of Autant
as Clément Marot would say!

The populace? They are on their knees, begging before
The Stock Exchange. Public opinion? It's mapped out, at the

through newspapers. And as for the dangers? Those-

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These are now replaced by an apotheosis!

Moreover, as I said, this century has formulated
Science. And so, speculation has become beautiful.
Noble, great, fruitful! Listen to Courtois:

“We find,” he said, “in an Israelite author-
(k lite of the last century, an appreciation of the specu-
"a manufacturer that is too close to ours for that
"We did not reproduce it here": "A merchant-
This dealer is a man who trades in speculative goods.
"lation... its operations: ... trade in merchandise-
"Paper sales and trade are not base at all,"
"nothing mechanical: on the contrary, everything about it carries
"V imprint of grandeur, like that of the ge-
"No! ... he must know all nations, know
"the moment when the course of events leads there
"Variations, to take advantage of them;... anticipate the
"Political revolutions, in order to be ready to..."
"to take advantage of them the moment they arrive..."
"Large-scale trade therefore requires large
"lights. He who does it with distinction therefore has
"right to the greatest consideration; for the
“To refuse him, we must not be of our

"CENTURY AND STILL CLINGING TO PREJUDICES BARELY"
"Forgivable in centuries of barbarity."

What do you think, reader? Is it comprehensive enough?
The author of this fine program – an Israelite,
as Courtois said, – wrote to Amsterdam
in 1781; his name was Samuel Ricard.

However, Courtois and his friends celebrated in a fitting manner,
In 1881, the centenary of this Jewish system; result:
The crash of the Union Générale! Are you surprised, after

'Basic trailer for stock market and foreign exchange operations;
p. 152.

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that, to see him defend speculation, even the speculation-
the incriminating act, which he defines as follows:

"So we will call, along with everyone else:
"Speculation, forward transactions made with the m-
"Attention to liquidate them only by a difference,
"whether or not we are in a position to settle them"
((otherwise. "

After that, everything is fine! And the author I quote
demonstrates in many pages, heavily
written:

1° That speculation is irreproachable to the point of
economic view;

2° That speculation is irreproachable to the point of
from a moral standpoint, except for the potential abuses that could be made of it
to the detriment of minor children.

A charming philosophical thought! False, moreover.
because here the crime is not of agiot'T but "of a-
"To exploit the weaknesses of the miners"; Courtois forgets
that the governed peoples are in reality mi-
nurses unable to defend themselves, against the march
ascending taxes, a direct result of the works
It's all about speculation!

In any case, the breathtaking hymn composed
by Samuel Ricard, the inflated praises that he
Address to the man afflicted with specious leprosy,
in reality constitute the best enumeration of
combinations constantly pondered by the bandits
that I have elsewhere in monographs.

And when I have demonstrated, in my turn, that...
parasites can live on human flesh, in full
France, and in the heart of the 19th century, we will look at, etfaré,
this book on the Stock Exchange where Courtois explained Juda-
systematically all the methods of theft and fraud.

We saw that Samuel Ricard spoke about grandeur,
of genius and science, in speculation; this evil-
The happy Jew believed that by decorating evildoers in this way...
He would convert his sances into virtues.

It's just like awarding a prize.
Monthyon to an assassin, under the pretext that, out
number 1 at the École Polytechnique, he committed his
crime by applying the Thomas Simpson formula

or De Moivre's theorem.

In this regard, I must add that the worst thing is to see
"Well-intentioned" people themselves fall into
a similar error.

Proudhon and Georges Duchêne, his collaborator,
Did they not think to write, in the Manual of
As a stock market speculator, the following outrageous statements:

Above, they say, labor, capital, and
((trade or exchange, and their innom-
"Brittle varieties, there is still speculation... it is
"the intellectual design of the different processes,
through which labor, credit, transport,
((exchange, can intervene in the produc-
"tion."

I will pause my quote here to point out
that of this "intellectual conception" the true name
is "science"; that the initiative of the works which in
the result is a "social duty" stimulated by the
increasingly growing needs
refined, as, perfected by science,
Man rises in the hierarchy of beings. I repeat
My quote:

“By its very nature,” our authors add, “specu-
"The aflation is therefore essentially random."

Yes, I would add, like lifespan or the

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maintenance of human health; but this is insufficient
which is necessary to justify the rationale for parasitism.
The randomness here is "natura rerum" and not a system-
theme "order or ratione."

However, our authors add further on:

"Thus, speculation is, properly speaking
“Speaking, the genius of discovery, it is the faculty
"essential to the economy!..."

"Its action is universal..."

Politics itself is a variety of

"speculation and, as such, a variety of the
" production!

"It was a grand and beautiful 'speculation' that
"the one who had the rice of Macedonia named gene-
((ralissimos de' of Greece against Persia... and pre-
"Through the paths to Christianity!"

It's unbelievable!

It is only when we realize that this document
trine, as false as it is dangerous, has been popularized
under the name of Proudhon, with the assistance of the ta-
slow and undeniable knowledge of Georges Duchène,
that we can understand why parasitism
has, even today, powerful allies,
even among those who outright reject him
ment.

The only restriction that the manual deigned to include
doing this involves distinguishing between legitimate speculation
time and abusive speculation, f

And then, but only then, he falls with a
rare energy on stock market games, strictly speaking
and on the complications of scams, classified
or not, which result from it.
* Speculator's Handbook, page 8.

At least Proudhon, by signing his book and in
Does he have an excuse for appointing his collaborator?

Yes! Maybe? It depends: if there is an excuse
valid, when one is the author of the initial masterpiece-
Tule: "What is property?" However,
Here is a "mitigating circumstance": I find it
in the preface to the third edition, under the date
of December 1856 and it consists of this: that Prou-
dhon states that he worked on The Order of
MM. Garnier brothers; "repugnant and arduous work,"
he admits; after which he draws a few elin- pages
celantes where he stigmatizes with his usual vigor
V. Exploitation of labor by capital.

But that's all! And the apology for the parasitic-
ism nevertheless remains written in the rest
of the book; so that having signed a work
that same is equivalent to having glued to the pediment of the "temp-

"Palace of Mercury" this misleading sign: "Palace of
The Truth.

Proudhon's signature and his preface had
nevertheless, a result; they provoked a sa-
It's a very literary and academic style, but very in-
sufficient, against money handlers, due to the
pen of a magistrate Oscar de Vallée.

Nourished by legal conventions, having meditated
Servan's speeches, having absorbed the famous
In Daguesseau's memoir, this writer was concerned...
cut off especially from the immoral consequences of the agio-
stage.

For him, work was solitary, slow, arduous, and useful.
must bring wealth.

The great wealth accumulated in a family
a thousand through heredity appear to him not only

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devoid of any economic danger, but
yet another necessity for the prosperity of
nations.

He doesn't see the strange resemblance between
to have only the trouble of being born in order to possess ipso
de facto an estate worth 30 or 40 million, and not having
than an order to be placed on the stock exchange, to carry out "a
"A coup" also yielding 30 or 40 million!

Chance, however, lies at the root of both for-
tunes.

Despite this, Oscar de Vallée is scandalized, in-
dignified, he is carried away by the whirlwind of speculation.
unhealthy practice: creating fortunes "over the course"
immense.

I do not doubt the sincerity of this indignation.
tion: I am even convinced of the honesty of his
intentions; but this man is a magistrate, a
civil servant; he noted the inferiority of the law of-
before the works of speculation...

Relating Law's venality, converting to
Catholicism to be appointed comptroller general,
(an essential condition at the time), and, recalling that the

Law himself had wanted to abolish the irremovability of
the judiciary, he highlights in italics the
Next sentence:

"This Scotsman already knew France quite well"

TO KNOW that the guilty are hardly ever punished there
WHO HAVE HELD PROMINENT POSITIONS.

That was Oscar's main concern.
Valley. He stigmatized the excesses of capitalism.
anarchic; and of anarchy? Good God! when
Was socialism rumbling? When Proudhon frightened it
by putting bourgeois society on trial? No, he

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he wanted to defend this society "that he loved," he said.
he, and save her through wise warnings.

He was well aware that the Empire, of which he was the defender-
sister, would succumb if the law remained trembling
etinnppliquéedevani la omnipuissance de l'agglomateur.

The collapse of the regime, that was his terror!

Almost at the beginning of his book he writes
that speculation "constantly provoking revolutions"
This is what prevents them from succeeding and is of no use.
"Basic rather than disorder."

Further on, he says:

"That's how the allure of a fortune, more
"Easier to do than to imagine, because, in the most
(noble part of the State, a revolution of feelings)
"which is often, not only the present, but the
((source of an eccentric revolution that changes
((the face of an entire kingdom and who decide the fate
(of an entire nation.)

This sentence is by Daguesseau and Oscar de 'Vallée'
the quote, noting sadly that "Proudhon said
The same thing happened to the bourgeoisie in 1857.

As for the rest, he defines speculation roughly
like Proudhon. For him, everything lies in excess.
otherwise, it would involve fraud.

Now it's my turn to define speculation.

In my opinion, based on scientific findings, the agio-
tage is "an arbitrary system of bounds"
((incessant, distorting the relative value of work,
((organizing its fictitious value and leading the
"peoples to their destruction, either by abbreviation"
((of life, whether through internal wars)
"than external."

2.

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To be more precise, I will give an example-
ple which will target, at the same time, the conditions of the speculation-
Proudhon's productive function and those of speculation
legitimized by Courtois.

On an island unknown to geographers, ten thousand
primitive men lived there; and natural-
united with each other.

No roads, no rapid transport; like
Dwellings: huts.

Medium of exchange: gold-bearing sand from the river
main.

One day, a speculator "invented" the island. I
"I will," he said, "give these good people some housing."
comfortable accommodations in exchange for the gold they find
in their river.

There he is, having arrived, he first builds his own
house. We are dazzled; everyone wants to enjoy
this comfortable stranger; the whole island begins to
at the capitalist's disposal.

— How many measures of gold do you extract per
"An?" he asked.

"Well," said the inhabitants, "about
what to replace the ones that are lost; our ENT
circulates between us; we trade very little with
the outside; we have, in reserve, at the end of
each year, about one hundred measures each to start again;
cer the following year, and, that, proportionally!
to our individual work.

— Well, said the speculator, each of you

can have a home like mine; that-
If this costs me 50 measures of gold, I won't tell you!

I would ask for 5 measures of gold per year as a prize
depending on how you use it.

"Accepted!" they cried in unison, "but it is necessary..."
to count; we are grouped by family, that will make
approximately 4 inhabitants per house.

"I'll count," said the speculator.

We set to work; the speculator had landed-
that a strong supply of iron cottages and
made of wood; the crew members were themselves
assemblers and fitters; in six months, 2,500 chalets
were ready to receive the 10,000 inhabitants. This
This therefore amounted to 20 measures of gold for the speculator.
at a rate of 4 inhabitants; each of the chalets
costing, as he had announced, 200 measures of gold.

It was enchanting during the first and
the second year.

The third, some old men from Fîle pensè-
wisely assume that, at a rate of 20 measures per year,
In 10 years we would have paid back the builder;
that therefore it might be better to give
Immediately take the 200 measurements and then nothing more.
pay afterwards.

Indeed, it had become apparent that it had been necessary to re-
laughter at more gold sand washing, because, before
In the chalets, we didn't spend anything on sleeping;
for the island it was a new consumption of
50,000 measurements; therefore, they also had to be extracted.
as if we had lost them; that being the case, and then-
Since we were at work, it was better to extract, from a
Suddenly, everything you need.

In short, all we had to do was find 160 me-
sure by house; it was possible.

The capitalist was consulted:

"I cannot accept," he said.

— What? You draw a winner every year
tenth of your initial expense!

"That's possible," replied the speculator, "but
I took on the maintenance myself; if my capital is
Placed at 10%, it is subjected to 4% of the load; let's calculate,
Please, at 6 0/0.

We calculated: 20 measurements at 6 0/0 made a
capital of 333 gold measures per house.

We sighed; it was as if he had climbed again
paying the rent for over 16 years and we had
It was only over 8 years! Nevertheless, we resigned ourselves to it.

As for the speculator, he had spent 500,000
measures and, after having received two years of
rent, or 100,000 measures, he was still receiving some
832,500, so a total of 932,500 gold measures; he had
almost doubled its capital!

On the island, people worked hard; but each
adding to his expenses the new housing costs,
Trade increased and, where it was thought ex-
to extract enough gold with three times the work, he
It turned out that seven times more work was required.

We were becoming exhausted, we were dying more often, because the ma-
There were many ladies.

Moved by this situation, the speculator addressed
back to the islanders.

"You are exhausting yourselves," he told them, "let me..."
help. Here are about ten machines for extracting and...
to wash; they are each worth fifty workers.
I rent them to you; you will give me a quarter of that
that they will return, and you will still have a profit.

It was accepted; the ten machines worked.

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Firstly, since each of them was worth
fifty workers, the exhausted among them
They found it pleasant to rest.

In fact, with two men per machine, it was sufficient

twenty men to do the work of five
cents.

So four hundred and eighty rested pro-
putting, moreover, the task of relaying the other twenty.

But, in the meantime, it was still necessary
to provide for the lives of those who were unemployed. We read it.
It was fair; nevertheless, it was a new expense.
new, in addition to the rent of 1/4 of the product
that had to be paid to the capitalist. It wasn't long before...
to find that this quarter would have been more than enough to de-
fila yer les quatre cent quatre huiters en va-
cancer. Much better: it was discovered that, despite the
machine competition^ we produced less.

Before their introduction into the construction site, five
One hundred workers produced 15,000 measures
per month and, all expenses paid, 7,500 remained
for the community. But, since the introduction
machines, it was necessary to take, from the raw product
of 15,000 measures, a quarter for capital, i.e.
3,500 measurements; therefore, 11,500 measurements remained.
On the other hand, the old pay system had been maintained.
to the five hundred workers , otherwise the machines
would not have brought any improvement. Therefore, he
of the remaining 11,000 measures, it was necessary to pre-
levy 7,500 (five hundred workers at a rate of
15 measurements per month), but then we realized
all of a sudden the community, which was receiving men-
only for the general needs of the island, 7,500
measures (a large part of which was absorbed by

the fee relating to new houses), not of
received more than 4,000!

It was a revelation; we had initially thought
to increase the number of machines, but we
had soon understood that it would be turning in
a vicious circle; the capitalist would not take it
less for him almost all the difference that for-
control the deficit, and, unless the compensation is cut,
no payment was made to workers who were resting; one does not
might be enough for everything.

However, there was no room for hesitation; it was necessary.
to uphold the commitments made to the capital-
list; in short, we resigned ourselves to halving the share

reserved for the five hundred workers.

Meanwhile, the high cost of necess-
risks to life had increased; indeed, the means
trade volumes had not grown in proportion to the be-
care; the work of the machines resulted in a
deficit for the community and, moreover, facing
of the same needs, five hundred workers had
half as many resources.

Disorder, brawls, and diseases accumulated
They were. Five years later, the population had been reduced by
Half, half of the houses were uninhabited.
The machines were still working, but the sand
was running out; it was necessary to dig mines, crush some
quartz; consequently, new tools were needed
sare.

We turned to the speculator

"How simple you are!" he told them, "you are-"
metal content? I'll give you some values.
lands on your lands; you will exchange them between
you, while waiting for the mines to produce.

under THE THIRD REPUBLIC

Gela was done.

So, on the island, as everywhere and always, the
The fever of gambling seized the men.

We played, we bet, we overbet!

It was raining: price rises! It was snowing: price falls!

11 even happened, in another form, which
happened in Europe under the First Empire and which was
narrated by J.-B. Say.

"At stock market time, a distant storm had
"Some thunderclaps were heard. People thought..."
"that it was the cannon that announced the winning of a
"At war, the funds immediately rose." We know
the rest.

Well, on the island whose story I'm summarizing, the
The sound of thunder was also mistaken for that of a cannon.
not announcing a victory, but simply,

the arrival of several richly laden ships and
publicly expected by the speculator.

The entire population rushed to the stock exchange and bought
cash.

But the speculator was selling! He had been ready
for the first storm, scientifically predicted.

Madness! Debacle! Ruin!

When things calmed down, we looked for the speculator.

11 had disappeared, taking with him, quite legally
Moreover, 3 million gold measures, that is to say
ten years of work, and even then, if the mines weren't
Not exhausted?

Thus, ten years after the island had received the benefits
facts of speculative capital, she was dead, ruined
born in metal and reduced to a quarter of its population
First!

36. Speculation

Then began a terrible anarchy;
attempted armed incursions onto a neighboring island in order to
to seize the gold-bearing sands that were lacking
from then on... Gela lasted for years, at the end of the-
which the people, in the rage of hunger and exas-
the operation of the ruin, killed each other and devoured each other.

As for the speculator, the man of genius, the
Great man! He lived luxuriously in P...eking
with 3 million measures of gold, that is to say a%'ec
30 million francs in capital!

"Et nunc erudimini."

Fifty years later, the island was once again
discovery; but, this time, by an archaeologist.

This scholar walked through it; it was almost deserted.
One day, however, they were trapped, twisted in a forest
deep, some dwellings of a civilized appearance-
The sights struck him with astonishment; he explored
Carefully.

Nature, however, had not slowed down for a moment.

her work. Alone or with the man, she had con-
summoned, produced, reproduced, fertile mother and eter-
nelle.

The impassive, verdant trees, bursting with
sap, had lengthened their leafy branches, entwining-
gently but powerfully eroding the walls
of planks and iron columns; under this embrace
Jente, douce, enormous, the doorframes had
cracked; inside the parquet floor had split under the
a surge, at first timid, then indomitable, of

humble green stem launched by a neighboring oak;
now this stem had the appearance of a mother
branch; after the prosecutor's office, she had raised a
table which once adorned the middle of the room;
this tilted table and miraculously remained-
naked, here against a chair, there against another
branch, had thus been, for years, turning to
its four feet, like outstretched arms
towards a hoped-for visitor.

A monkey was nibbling while sitting on the edge of a window;
a parrot, installed in a room painted in
red, its cries pricked the sleeping echoes; and,
Here and there, a rustling of wings, blowing in the void
then suddenly falling silent in the dark, betraying what-
that shy bird nestled in a dark corner-
No one was frightened by the archaeologist's sudden appearance.
On the contrary, the bird, the monkey and the parrot
they greeted him as a friend; and what happened was that
something reminiscent of the verse where Victor Hugo tells us
learns that:
"The wretched pig and God looked at each other."
Only here the pig was in the guise of
the archaeologist, and God was the trinity: bird,
monkey and parrot 1

"What a find!" thought the member of
the institute.

So he examined, calculated, searched, and surmised,
then the notes lined up, small and close together, on the
pages from a notebook with silver corners, which he had
pulled from his pocket.

One year later, the academy of registrations and the

synagogue applauded the learned report of a
coreligionist, who demonstrated peremptorily
that the hellish wooden constructions were already
known as Ramses II

May the reader forgive me this fan-like conclusion
taciturn and economic tapologist, which I have done
to precede. It seemed to me that this simple form, a
not very cheerful and quick was better suited to seizing his
be careful not to tire her out too much.

Moreover, beneath this final irony, as in
a very simplified picture of economic hardship
that I attributed to an imaginary island, there are all
the heartbreaking and terrible truths that I am about to follow
development in France over a long period
a period of seventeen years.

3. — Incubation of the Third Republic*

Summary, — Clearing. — Fruit market. — 1869.
— Regrets of the propertied class! — Imperial system. — Ter-
A remarkable discovery! — 1870. — Results. — A tour
of Europe. — Between the Black Sea and the Caspian Sea. —
Prussia. — Other nations. — A measure of appetites. —
England! — The Vacoufs. —Hirsch. — International auction
national.

The Empire of 1852 was born of violent indignation.
slow center the parasitism of the monarchy of
1830.

She, in fact, had gone to extremes as if for pleasure
Speculative passion; and so it had crumbled, stifled.
under such a mountain of garbage that clearing it
had to absorb four years, that is to say the whole of the
a period of hesitation that history has dubbed the second
republic*.

However, the cleaning had been more apparent
that it was real; large numbers had been shot or deported
both accusers and victims; so that-
one had to, simply, take to silence for
cleanliness.

* See, in this regard, my book "Za Haute banque <» t les Révo-
solutions,

40. Speculation

This is so true that the speculator Moloch, who remained
bloated in the capital, feeling revived by the blood
popular, suddenly rushed onto the throne and went
to sit next to Louis-Napoleon.

From then on, the dance of millions began again.
By 1856, things had already reached the point where they
financial scandals occurred in 1837 and 1866.
stifled with great difficulty, they were bound to accuse their sym-
sorted with those of 1847.

More cynical, if that's possible, than had been
the monarchy, the Empire had poisoned all the
social classes; the monarchy had its ban-
Quiers and the sponsorship system; the Empire
encompassed everything within legalized anonymity; consequently, the
slips of paper with stickers, where the scam
is called credit, and abounded on all sides.

To give an idea of the degree of generalization
to whom the passion for speculation had led, I
picked up the following fact from a newspaper in 1856:

Kon, content with his ordinary job, an individual
named R..., believing himself to be of high financial ability
celebrants, received funds and valuables
by various people and then negotiated them more
or less equitably on the market. Natural-
Complaints soon arose, and so...
My financier was brought before the criminal police.

I don't care about the theft or the crime; what I want
The key point to remember is the observation that, among the
witnesses, among the plaintiffs and even among the in-
Guilty, speculation had reached an unconscious state.

The witnesses are called; the first is an ebe-
niste.

The president. — Do you also go to the Stock Exchange?

V éhèniste [diVec bonhomie]. – But yes, I'm going.

The president. – Everyone's going, it seems.
seems.

The cabinetmaker. – Everyone goes there, yes, sir.

Another witness is called; this one is a char-
butcher.

The president. – Say what you know.

The butcher. – Mr. bought me some docks,
He performed my operations.

The President. – So you do business at
The Stock Exchange?

The butcher. – Yes, sir, certainly;
I have repeatedly begged Mr. [Name] to sell or buy
In my opinion.

The president. – So R... is a shady broker?

The butcher. – Oh no! He's doing it out of courtesy.

The president. – What is his condition?

The butcher. – HE'S A FRUIT MERCHANT!

There's no need to go any further. The other witnesses
they all say the same thing; R... was considered very clever
and, except for the plaintiffs, all the witnesses, who were
Also, some of the defendant's clients did not seem to
having lost their confidence in financial science
the latter's candle, while seeing him sitting on the
correctional police bench.

For them, this "incident" was persecution.
of power.

Hey! What? Couldn't we just leave them alone?
How could they make their fortune as they pleased?

"It's all about desire and competition!"
((Stockbrokers are keen to maintain their privilege; that's it)
"Everything! They were the ones who demanded prosecutions."
"Against the honest fruit grower."

42. Speculation

How can we make these people understand that the
Stock market trading is the most usurious and the most demo-
Director? What, this fruit tree that's playing the downside game?
or on the rise, which sells or buys, for its clients,
values like rudders - Fervor, the
X radiators, the white, green, red docks,
by depositing shares or bonds of che-
With a lack of iron, how will this fruit tree survive?
to sell underweight and adulterate foodstuffs?
because "that's still Vagio, that's for sure!"

And it's so convenient! You buy it for
10 francs and we sell for 100 francs^ without
Hardship, without work; one lives well! But it is to the de-
If you think of others, you're a parasite!

It is clear that speculation could not thus
to triumph without arousing either regrets or passion
former supporters of the Orleanist regime.

Unable to bear it any longer, some rallied more
or less overtly; it was so natural that the
Even the patriarchs of the party were lenient.

"We rallied together, that's true; but deep down, it was
"in order to penetrate the imperial stronghold and
"To be able to better then betray the garrison."

This was clearly evident in 1870.

In short, parasitism had developed so strongly
that by the end of 1869, the official finances had been
squandered and all sources of production dried up.

At that time, administering France was costly
as follows:

Approximately 38 million inhabitants live in a
a little over 54 million hectares*, wanted to have

1 Exactly: 38,067,004 inhabitants and 54,300,141 hectares
arcs.

the ability to produce and consume, each
according to his free abilities and material needs;
they also demanded that their collective security be
assured against any possible incursion by nations

surroundings.

For people who might have been inspired by an honesty
Clear geometry, all of that was easy.

But, for politicians, incessantly preoccupied-
cut to feed a coalition of appetites and
Laziness, it was odiously complicated.

For them, however, the odious was nothing; it was
the complication that was everything.

At that same time (late 1869) the capital of the
nation, that is to say the sum of all means
to produce: land, buildings, tools, va-
their subscriptions, etc., counted towards a sum
162 billion francs, in round figures.

But those 162 billion were entirely owned

(by a tiny fraction of the population: 23 0/0 ^: of

[so that the entire burden fell upon them]

to maintain the remaining 77%, that is to say the livestock

Human, by making him work for them. In 1869,

îela demanded 4,250 francs per year per hundred hectares

"French soil defects."

So they looked back. It used to be
Lighter! At the end of 1851, the same capital

1 Real estate capital 88 billion 213 million

— furniture 64 — Soo —

financial 8 — 754 —

Total at the end of 1869: 161 billion 822 million

2 The usual proportion is 1/4 or 25%. One can assume
to ensure, through the examination of the final budgets, that annually
800,000 deaths only lead to an average of 200,000 successes.
sions.

44. Speculation

were only estimated at 82 billion. France, it
It is true, it was smaller in area; but
No matter! The cost of maintaining the proletariat (the be-
(tail Iiumain that I was saying earlier) did not rise
then and annually at 2.290 francs per hundred
hectares of French soil.

It is also true that the driving forces, like the
mechanical forces had increased; but the necess-
Capital projects had moved much faster!
Proof: the budgets!

How on earth had they managed to increase the...
roughly double the 82 billion of 1851 and the
leading to the 162 billion of 1869?

So, it was no longer possible to speculate without risk?
It was truly disheartening!

There was something else too: in 1851 one was
more people contributing among themselves.
had just inflicted a heavy burden on the proletariat:
Fewer consumers and more millionaires;
That went without saying!

But there was no point in saying no; no matter what one was
richer, individually; it was hard, all of it.
even, to be alone in bearing the burden of maintaining the
France!

And we continued to reminisce about the years gone by...
lées:

At the time of the last popular uprising
(1818-1850), there were only 18% property owners.

Fortunately, Bonaparte had, with rifle shots

i Real estate capital 48 billion 637 million

— furniture 29 — 501 —

— Liner 3 — ?G5 —

Total at the end of 1851: 82 billion,003 million

I

and joint committees, increased this proportion to
22 0/0; then soon, with the Eastern War, aided
then by cholera, not only had he also
liquidated men, which had made it possible to reduce
the capital from 91 billion (1853) to 72 billion (1854),
but he had also increased the number of property owners
At 29 0/0; we were ecstatic!

Unfortunately, it didn't last! We had
Speculated again, excessively; among the wealthy,
In fact, we had plundered each other relentlessly.

Nevertheless, both capital and the proletariat had grown,
some in value, some in number, and this translated
by a figure of 107 billion in 1858.

But here is the Kabylie expedition, the China expedition
and the famous Italian war. We're going to kill men-
my and steal territory. Also, we will be able to ask-
to increase the capital and reduce it to 91 billion; consequently,
The number of property owners has reached 30%.
is saved!

It's a waste of time! Speculation corrupts everything. It's a
mad rage. In 1862, capital had risen to 124
billions; fortunately Mexico was tempering-
to quell these enthusiasms and brought the figures back down to 121 million
liards (1863); nothing worked! The following year the
capital had once again been distributed to 132 million
liards and the number of property owners reduced to 24 0/0;
without the continuation of Mexico, without some
"Beneficial" epidemics, we would have been in the worst possible situation;
thanks to these and a few Jînancier jubilees, at
At the beginning of 18G6, the figures had returned to
proportions from four years ago: 124 mil-
billions for capital, 26% for possessions
teeth.

3.

46. Speculation

Could we at least maintain the status quo?
No, alas! For peace was essential!

But, with peace being imposed, it was a complete surrender
of the entire economic system that the Empire had
lived so far and that it is easy to condense into what-
a few lines:

The driving regime had been this;

Increase industrial production, impose,
even by force of arms, from trade treaties to
foreign nations; make them pay the costs of
armaments, Guon was supposed to have advanced, and, in-
Finally, to obtain territorial compensation, no
to expand the agricultural estate, but to rem-
to place men by the heads of taxpayers
of weapons that the battles had absorbed.

Meanwhile, Orleanism kept watch through the eyes of the
little Thiers. He even spoke through his mouth; one does not
He didn't listen, no one dared listen to him. Too many women
My women, decidedly, were dressed in black!

And one had to, while speculating, as a way of con-
solation, watching Austria and Prussia fight,
hoping that this one, victorious, would pay off
Napoleon III's inaction, by allowing him to
"To annex Belgium."

Now, while the Emperor waited "under
the elm » the promised Belgium, the deficits were rising;
Indeed, nothing caused liquidations anymore.
of men, the cannon no longer crushed the flesh pro-
letarian, then the bourgeoisie had to devour each other.

She participated in the Universal Exhibition of 1867.

She sang of the greatness of peace, but in agony-
always and putting surcharges on surcharges-
lions; that is why, at the end of 1869, we were at

the height of insane values and misery with 162
billions, as I said at the beginning of
this quick sketch.

At that same moment, while the distress and
The taxes were rising, as was the number of property owners.
was decreasing.

A terrifying discovery!

From 30%, the proportion of property owners in 1859-60, we
had fallen back to 23 0/0, and the 77 0/0 needed to be fed.
remaining, I, the proletariat, hungrier and more threatened-
more than ever.

Gela now cost annually, as I
As I said, 4,250 francs per 100 hectares, and France
It covered more than 54 million hectares!

Nothing had worked:

Although births had decreased and
Deaths are increasing, foreigners have come in large numbers.
had replaced the deceased and filled the gaps left by the newborns
sants, costing, moreover, their maintenance and exports
both their profits without any national compensation-
nale.

On the other hand, the suicides, which had been believed to
36% from 1851 to 1869, and which struck very frequently
The wealthy landowners, in their own way, were indicating...
a profound demoralization.

This could not continue.

The Malthusian Jewish community had to repeat that, decided-
demented, there were still too many outlets, in proportion-
tion of the quantity of sustenance that his gods
agreed to give up in order to keep their
own fortune.

In this state, from the first months of 1870, it was necessary to-
milk absolutely or spontaneously reduce exi-

agencies of the propertied classes – which would have been honest and,
therefore impossible, – or to conquer the land
inhabited by sacrificing a few hundred thousand
men; or, finally, if nothing else, find a pretext for
to shoot the people inside.

The pretext was prepared by means of the plebiscite.

And we tried our luck with the Franco-German war.
order.

Of course, I won't bother to
to summarize here all the lofty scholarly reasons,
Judaically invoked for or against this policy
tick!

I will only say that the most denied unreason
and, consequently, the most likely one, resides
in certain projects for the annexation of Belgium, stu-

quickly admitted by TERapereur and treacherously
encouraged by the Prussian chancellor.

Everything that will be said politically outside of
This will be either simple ignorance or double hypocrisy!

In short, war was declared.

Even less will I recount this war. The

Heroes, moreover, have no shortage of poets.

As for the others, I prefer to forget them.

I will only present the results.

After 1870, PVance had only 53 million left.
lions of hectares and 36 million inhabitants \ and, as for
to capital, they were reduced to the sum of
113 billion

* Exacloment 5-3,857,304 hectares and 36,030,865 inhabitants.
2 Real estate capital 61 billion 317 million

- furniture 46 - 216 -

- Liner 5 - 911 -

Total at the end of 1870: 13 billion 44 million

Imperial parasitism can therefore be summarized as follows:

1° 1,450,000 hectares of land lost;

2° 2,030,000 forces eliminated, both in terms of clothing-
conquered as well as men read. The economy re-
gnante simply recorded this double result in
reducing the capital res- by 48.5 billion
so many, and immediately organized the means to run to
other adventures.

The mere fact of the war had already reduced the cost
proletarians; where, before 1870, it was necessary to dedicate-
To create 4,250 francs, it would now only take 3,130 francs.
something like an average between 1851 and
1869. Indeed, the largest number of those killed had
naturally focused on the poor wretches without
to have .

As for the few deceased property owners, their dis-
parition had simply opened up successions and,
Thus, some fortunes were liquidated; in short, instead
From 23% of property owners in 1869, the number rose to 27%.
at the end of 1870, deducting, from now on, the
territorial losses and destruction of the
war.

I make this conclusion more significant by expressing it-
using the three graphs below which
They also distinguish, among the non-possessors, the
Wage labor and poverty.

The year 1861 served as the starting point for the com-
comparisons; the difference existing between the two
concentric circles of 1870 express the decrease
of the territory compared to the years 1861 and 1869.

Here are these graphs (plate I): yellow expresses
the proportion of property owners; red, that of
employees; the black^ that of the destitute.

Thus, the first result of the war had been to
to set France back ten years.

To go further would be to encroach upon the history of the
new regime; however, this synthesis prepares-
the ratory would obviously be incomplete if, from main-
Now, and to better clarify what will follow, I
I didn't give any insight into the vibrations of interest.
existing in each of the European nations,
among which France occupied a position
particular.

In other words, I must, by applying the
scientific investigation processes at the beginning
cement of 1870, to establish a balance sheet of Europe, balance sheet
that historians have never been able to compile, because
that, for them, events are products
mystical and not the results of combinations
ferocious sounds of the prevailing parasitisms.

First, I note a clue:

At the beginning of 1870, an event had occurred in Paris,
to which no one has attached the importance it deserved.

Suddenly, in the first days of March,
the imperial finance minister had given
the order to the stock exchange commissioner to seize
all circulars relating to the issuance of bonds
grants to lots of Turkish railways, and even,
all the notebooks of speculators who would make
operations on this issue.

No one asked what the Empire, which
had so largely lived off financial plunder,
later in life, he became so severe or so worried.

Did he acknowledge his past mistakes?

Or was it simply an attempt to
pressure, more or less openly admitted, from his administration

Management of financiers involved in business
Turkish?

None of that; it was, in fact, the first
"Phrase" of the car declaration of war.

To make this assertion acceptable, I must rap-
peeler that France and England had all
both opened their financial markets to operations
Oriental rations of wear and tear.

Especially in France, where cosmopolitan bankers
had drawn from them, they had ended up contracting the habit-
study of relying on the stock market as on a reserve-
see inexhaustible.

And then, suddenly, they were forbidden from doing so.
Access!

Had the Turkish railways affair therefore
of such considerable importance?

Now comes the rapid study of appetites
parasites, found in every nation, will allow me
to extract the logic from the facts.
— We should start with England:
This nation, cramped on an island, insufficient to
to satisfy the appetites of its capitalists, and not to-
before increasing, territorially, because of its positiv-
geographical tion, managed to live at the expense of
globe by seizing the production of others

country, and by increasing it through speculation; it plays
thus in the universe, quite precisely the role of the
speculator whose exploits I have recounted above.

Although, for centuries, it has been obliged to comp-
to prescribe the revolt of Ireland, its phi- hypocrisy
The human-like nature of this has not yet given him the audacity to
to destroy, brutally, this small nation; but by-
everywhere else: in India, in America, in Australia

ralie, in every corner where it plants its pavilion-
lon' it corrupts, absorbs, poisons and destroys
without delay, that is to say, she speculates.

In 1870, despite the emigration of its proletarians
and the dispersal of its speculators, the metro-
"England-Scotland-Ireland pole" had to feed
102 letes per hundred hectares of land, instead of 89,
figure observed twenty years earlier.

It is true, its colonial domains and especially its
the Indian empire provided him with resources
more than enough to reconcile the appetites of its
parasites with their obligation to provide for the costs
of the maintenance of the proletariat, without the work of which
would destroy their wealth; but in 1870 the expenses
budgetary measures had moved too quickly; while
the human growth rate had been 14%, that
Expenditure had been 47%, the balance was not
no longer possible.

— At the other end of Europe is Russia;
This serves geographically as the border of the import
Asian continent; politically; she che-
vauche l'Europe et l'Asie.

Its popular interests would therefore seem to require
to abstract it from European competitions; it will be done in a different way.
would thus be without the corruption of diplomacy which
at the behest of cosmopolitan finance, draws up cons-
tamment aulou o the autocrat a wall of men-
dreams.

Indeed, European by birth, Asian
Through his expansions, the Tsar would have nothing to worry about.
neither Austria to the southwest, nor Turkey to the
south, if England hadn't come to confront him in
Asia.

Butted against the West, leaning on the East, the
The misfortune of this colossus is to have his head in the...
ice cream and feet in the fire, which earns him, according to
the seasons, Germanic congestions in the heart.

Having to maintain only 13 heads in Europe per
one hundred hectares, a figure from 1870, its charges should
little could vary, because twenty years earlier, he had no reason to-
see that at 11 heads per hundred hectares.

11 is not the case, and Europe, England in particular,
force it to use very costly scientific armaments
so that, alongside human growth
From barely 17 0/0, he sees an increase-
budgetary amount exceeding 77 0/0.

— In the heart of Europe, two coalition leaders
Parasitic elements vie for precedence:

The King of Prussia, dreaming of the absorption of the con-
Germanic federation;

The Emperor of Austria, swinging his crown
imperial at the end of his royal sceptre of Hungary.

It is necessary to examine the small one in particular
Kingdom of Prussia.

Fighting against the obligation to maintain 61 head of cattle
squares by one hundred hectares of barren land, he cons-
was feeling, despite the emigrations, that in 1870 he had
69 positions to be filled; in twenty years, it was a pro-
14-0/0 margin of victory.

Far from enriching its parasites, this ruined them.
because the budgets, during the same period, had grown
of 88 0/0.

This was, moreover, the logical result of the re-
forms of 1811, which had replaced serfdom
by the proletariat, thanks to a modification of the re-
regime of state property.

54. Speculation

Inevitably, therefore, the parasitic rulers had to,

or live as proletarians, or seek to monopolize
violent incidents, they preferred to modernize the
ways of the burgraves; hence the dreams of hegemony,
hence the colonial tendencies, hence finally a system-
organized theme of speculation on nationalities.

Through its emigrants, Prussia already had, for
so to speak, populated the United States; by its classes
average, going to work in Russia, Austria,
In France and Italy, it permeated the habits of
its neighbors, while constituting a reserve which, the
if necessary, would swell the ranks of the rest of the proletariat
sedentary and permanently militarized.

Also in 1870, already greatly enlarged by its an-
Emboldened by Sadowa, she had no other
the concern of monitoring the causes of con-
flits that England constantly stirred up, in order to
to his advantage.

Austria, further south than Prussia, but
resembling him somewhat by the race of his governors
Nantes, still bleeding from the great shock of
Sadowa, in 1870, continued to let itself be devoured
through Jewish usury.

11. She thus had a source of des-
Automatic instructions which, with the help of
unfortunate battles, almost arrived against-
to balance the development of its population.

In a space of twenty years, one hundred hectares
of his lands, which initially had 55 head of cattle
to feed, had received only 3 more (58 head)
in 1870), it was a human increase of 50/0.
But the budgetary burdens were enormous and
their increase, for the same period, had

summer of 102 0/0; this resulted in a pressurization of the
capital that ultimately became a hindrance to the capitalists
themselves.

Reduced for the benefit of Italy and for the benefit of
Prussia, inconvenienced by its Austro- dualism
Hungarian, she naturally directed her gaze
towards the Balkan Peninsula.

— I will quickly move on to the other nations
whose appetites were not proportionate to

their strengths, which placed them in the wake of the
large coalitions that I just mentioned; in this
number, temporarily excluding Italy and the
Belgium, I will only mention Sweden, Nor-
wege, Holland and Denmark, all quite sp-
specifically monitored by an enlarged Prussia.

— Italy, recently provided, thanks to the con-
France's course was still in a period
relatively calm: one hundred hectares of his land
supported 72 heads around 1850 and 90 heads in 1870.

Only its budgetary expenses had grown more
quickly, and made her more eager for the Pontic territory.
fiscal.

— Belgium, heavily burdened, nevertheless kept
a certain balance, thanks to its damping
industrialists; one hundred hectares of his land contained
149 heads in 1850 and 171 in 1870; but, on the other hand-
che, although its budgets had grown by 50% in-
approximately in twenty years, the figure was still higher
portable to the leaders of the reigning parasitism, who
had begun to become more cosmopolitan.

— It is hardly necessary to mention VEs-
Panagia and Portugal, ordinarily kept out
European competitions.

56. Speculation

Portugal, deeply influenced by the systems of the ancients,
English, had maintained his balanced position because of his pos-
Maritime sessions. One hundred hectares of its lands above-
in 1870 they carried 48 heads, and twenty years before 12 heads.

Tied to Spain, like Spain to France,
through a gigantic seam of mountains, it has
Not enough gaps in the railway lines seen yet.
to have continental concerns.

— Spain, like Portugal, owes to its co-
Lonies maintains a certain balance between his parasites and his
human charges. One hundred hectares of its land above-
had 33 heads in 1870, and 29 heads twenty years later
previously.

It is through Gibraltar that this country is of interest to England.
land and through Morocco, which is of interest to France, in
outside, of course, of colonial expansions

in the other hemisphere.

— I'm arriving in France.

His human resources responsibilities, over twenty years, had increased from 68 head to 71 head per 100 hectares, which represents an increase of 5 0/0.

But its budgets had been much faster, their development, for the same period, having reached 38 0/0.

It is true that she had colonial possessions niales, but what's the point? Since it's far from benefiting him, These only caused him expenses!

In short, in 1870, as I said earlier, the The parasitic coalition needed to run the avenues- tures, and, without going back over the comments already developed, I will limit myself to placing here the fifths- "numerical meaning" of the situation of the two peoples who were going to rush at each other.

Within the same time frame:

Prussia's human burden had increased of U 0/0.

France's score was 5 0/0.

Likewise :

Prussia's budgetary burden had increased of 88 0/0.

France's score was 38 0/0.

To get a clear idea, you need to compare between they are the progressions specific to each nation; We will then find that, if the appetites of parasitism The French were measured by 7 1/2, those of the para- Prussianism was measured only by 6 1/2 *.

The figures thus corroborate this opinion, generally rabidly admitted, that France offered to Prussia a war that she couldn't have asked for better than to accept.

However, I must add that, on the one hand, the
research, on the other hand, the acceptance of the conflict must-
these can only be attributed to para- coalitions
dominant sites in both countries. The war is not
never fatal, never obligatory, never forced;
it is only an economic system at
means by which the owning portion of a nation
decreases its overhead costs and, consequently, increases
the profits from its annual balance sheet.

Having thus identified the original causes of the con-

"It's good to specify the figures."

Increases Increases Ratio between

1852-70 human budget increases

France 37.59 0/0 4.99 0/0 7.52

Prussia 87.28 0/0 13.46 0/0 6.48

Ait, I can now move on to its occasional causes-
sional.

It is important to recall first of all that the inau-
The construction of the Suez Canal had just been carried out.
cisément in 1869. That being said, one only needs to look
a world map to realize that, the empire
of the Indies belonging to England, the latter, under
it would be difficult to lose a huge portion of his
international trade and, consequently, of
to go from the state of a billionaire parasite to the state
of needy proletarian, must, at all costs^ hand-
to maintain free navigation through Gibraltar, through Suez
by Aden.

You also just need to look at the same map
to note that if, by land, the traffic
manages to concentrate towards Persia, between the sea
Caspian and Black Seas, to then reach Cons-
tanlinopia and, via Constantinople, the peninsula of
The Balkans and Russia on one side, and Europe on the other.
central and also that of the far west will be
able to benefit from all the advantages that
England could lose.

Therefore, it is clear that the main powers-

sessions: Russia, Austria, Germany, France, and
Italy and Turkey also have an interest
equal to making the dirt road faster by applying to it-
regarding the railway system.

If, instead of being subjugated by para- coalitions
sites of the kings of capital, these different peoples
managed their jointly and at cost price
international tooling, for a long time would
achieved humanitarian and utilitarian improvement
consisting of bringing the distances closer together in order to better

exchange the different products that only they create
the different climates.

Unfortunately, that's not the case:

Under the influence of capital, the railways
were a way to pile up men and to cent-
to control transport, while he was going to the con-
milk, decentralize transport and disperse the
men, so that greater benefit might come from a
largest inhabited, frequented and furnished area.

However, England's system consists precisely of...
to centralize things in order to have them available,
then, for his own sole benefit.

With this aim in mind, better than anyone she has com-
assumed that, since the ruling coalitions exercise
their sovereignty through agents, buying those-
that would achieve universal domination, because
that it would be like holding on, anonymously but truly,
all the ruling coalitions themselves.

That is why England is trafficking at the court of
Constantinople, and, as a logical consequence,
in all the chancelleries of Europe.

In 1867, Sultan Abdul-Aziz came to visit
the World's Fair. There, in a deplorable
through his association with kings, it had been demonstrated to him that
the gloved corruption of Western palaces was
far superior to the naive corruption of the harems
Orientals.

The demonstration was not in vain.

Indeed, Turkey, since 1857, had largely
drawn from the metal reservoirs of France
and England, without these ever having
were upset at receiving only refunds
intermittent ments.

Their financiers, moreover, having taken the metal
in the public's pocket, thereby realizing everything
their profit, only wanted to continue
lend, provided that the Sultan supplies them with the
pretext.

Oren Türkiye, until now, the "dogs of Christians"
and also the "Jewish dogs," could not possess
Settle the land. The property of mosques (such as
(formerly those of the Church in France), were sacred and
inalienable; these were called the Va- è/ens
Kufs. In 1867, the Sultan declared that in his eyes, he
there was no distinction between Muslims
and the Christians, and consequently, that the foreigners-
Gers were allowed to acquire in Türkiye
land properties.

At the same time, all European competitions
pagan laws had just been decreed.

But, in this regard, it should be noted that Abdul-
Aziz had only spoken about Christians, without suffering-
The word of the Jews, who alone, however, were going to benefit
benefit from the reform.

Meanwhile, all the honor went to the Angle-
earth. She alone had brought about the triumph of Christendom,
In the name of freedom of conscience!

This is what sonorous and deceitful words were used to describe it.
universally praised, a measure which was, in essence,
a simple Jewish wear and tear.

The very devout Belgium was not the last to
to appreciate the religious and monetary interest of the inno-
Eastern elevation.

She had already been nursing at her breast for several years...
several years, a financial adventurer who emerged
watched over the world through the audacity of its prosperity.

This man's name was Langrand-Dumonceau. I
I don't have to take care of him in detail, I'll do it myself.
How to sum up your story in two sentences, and then I
I will now address the consequences of his actions.

Here is the first sentence:

A major Belgian newspaper dated...
January 4, 1865:

"Mr. Langrand-Dumonceau, after having handed over
"Gentlemen, visitors to the poor of the Léo-
this polder, his offering for the benefit of the unfortunate, has
"also sent a 500 franc note to the treasury"
"charity committee's statement ^))

Here is the second one:

A newspaper dated July 11, 1872* reported:

"We remember the Langrand-Dumon affair-
((that, which almost led to a ministerial crisis in
((Belgium a few months ago; the court cor-
"The Belgian federal government has just issued a
"default judgment that condemns Mr." Lan-
((grand, Anatole Langrand, etc.. , at three years of
((prison, for complicity in a bankruptcy)
"Fraudulent."

Let's move on.

So, the capital adventurer, named Langrand
Dumonceau enjoyed prosperity in 1868
Unheard of. Abdul-Aziz, having recently gone to Vienna,
to shake hands amicably with the Emperor of Austria,
and Langrand-Dumonceau being very well regarded at this
imperial court, where he operated in the stock exchange and in industry-
financial sorting, straddling the markets of Brussels
and from Paris, the result was a hot recommendation

^ Belgian Indi^pemîance, January 4, 1SG5,
2 The Pelil Universal Monitor.

mandate aimed at obtaining the
financing the concession of Turkish railways,
"this great idea that was meant to unite by force"

((Vienna and Constantinople, already so united by the
" heart. "

Langrand claimed to have lost a lot
money to develop Austria-Hungary and
We can read in a letter, written by the Count of
Beust, Chancellor of the Austrian Empire, at the advent
Belgian killer and produced during the trials of which
He was later overwhelmed that this concession of
Turkish railways "was a way to compensate"
((the financier of the losses he claimed to have suffered.)

How was this letter produced? Can-
will we be able to, in the course of this story,
ask a qualified Jew, Baron de Hirsch.

Meanwhile, it is certain that in 1868, Langrand-
Dumonceau held the railway concession
Turks.

This concession had barely had time to de-
to become official and to start motivating a
broadcast which, some historians* say, "the fate
((fell upon this modern knight of happiness).

And who succeeded him? The Jew already mentioned.
at the time, the baron described as Hirsch, whom I have ail-
'studied them closely'.

Knowing the methods of this parasite, I do not
there is no doubt that he is the author of the debacle su-
the site of Langrand and that Hirsch is the real name of the
"fate that befell" him.

'Paul Dehn, Municipal Council 1883; Germany and the roads of
oriental iron.
2 See my Kings of the Secular Republic.

We will see later that this man had not become
concessionaire only so as not to build the roads
of Turkish iron, so much so that they were unfinished in 1887.

For him, the company had two options: to have
it looked like doing something - because it was a pretext for
broadcast - and then, not to do - because
This served England's interests - and, since
For twenty years, he had the talent to maintain unpunished-
This dual attitude.

Now, Hirsch is Prussian; moreover, he boasted to
Bleischrœder, who repeated it to Bismarck, "to hold
"(in his hand, Austrian diplomacy." In
In addition, he had, as a broker, Ralph Earle, secretary-
'Lord Beaconsfield's private silence'.

Finally, he held in his hand, Davoud-Pacha^ mid-
Minister of Abdul-Aziz. We have also read, moreover, some time ago
a few years in the Cologne Gazette, three
letters dated from Vienna, Spa and Paris, of
May 26 to July 26, 1870, which leave no
doubt about the minister's venality and the power of the cor-
financial disruptor ^

'Paul Dehn, Munich. Loco citato.

- These letters were reproduced by the author of the l>ro--
German church that I have already cited; I believe I should irse-
rer here:

"Vienna, May 26, 1870."

"To His Excellency Davoud Pasha, Minister of Public Works"
"publics. Istanbul.

"Your Excellency,
"I had instructed Mr. de Laveleye to deliver the spell to you."
"2,000,000 francs, to settle various contributions from the
"(to the?) union, which you were responsible for handing over to the
"interested parties from the union in Constantinople, to whom I had
"Directly transferred shares. You have just declared to me"

64. Speculation

Well, this is Hirsch's paper and that of his brother-
Brother Bamberger, whom the impe- Finance Minister
riales had just seized on the stock exchange in the pre-
First days of March 1870,

Let's compare the facts; let's remember
Russia's inaction, Austria's indifference,
England's cynicism (I'm not talking about, well-
tense, due to Turkey's impotence) at the moment
disasters that struck France in 1870;

"that, out of this sum, Mr. de Laveleye has not given you
"that 2,100,000 francs, the sum you have just returned to me-
"tiluer. I come to declare to you, for the sake of good practice, that
"I received this refund and you are, by conso-
"Quent, decliari;é of the sum of 2,100,000 francs. As for

If the balance is less than 500,000 francs, I reserve the right to request more.
"The count goes directly to Mr. de Laveleye."
"I beg Your Excellency, etc."

"Signed: Mr. De Hirscu."

Your Excellency,

"I have the honor of sending you, enclosed, a letter of
"MJ Springer to your address and

"Read 27,896 as of October 8 on Anglobank s/London.

"Mr. Springer, on the other hand, is demanding restitution of the amount paid."
"From the letter of August 19, 1869, from the Anglobank. By this
"letter, Vki\g\oha.xïk you are abandoning a participation of
"ten percent in the Railway Operating Company
^^ Ottoman, and the aforementioned delivery of Lire 27,896, the part-
Kcipation of 10 0/0 has been bought back at a fixed price. Please, etc.

"Signed: IVL De Hirsch."

“Spa, July 10, 1870.

"To His Excellency Davoud Pasha, etc. Istanbul."

• Paris, July 26, 1870.
"Your Excellency,
"In response to the explanations you gave me—"
a dées about certain malicious rumors that one

Let us recall the European congress project,
decided in the Council of Ministers the day before
day when, against all expectations, our official documents
adopted a provocative attitude; that one might recall-
shovels the venality of some, the treachery of others, and
especially the financial certainty that the defeated people
Whatever it might be, it would require enormous loans.
before, during and after the war.

Let us consider the role that roads have played

"seeks to spread in Constantinople, I hasten to
"I hereby declare to Your Excellency that I attach
"It is of great importance that you take energetic measures"
"Against these maneuvers. To this end, I will depart from the
((in the most formal way, which I would never have allowed myself
"to offer any sum whatsoever to Your Excellency at a

"any title whatsoever and that, consequently (!), neither direcle-
"neither directly nor indirectly has Your Excellency received the
"a smaller sum."

"I make this declaration authorizing you to..."
"make whatever use you deem appropriate, and I repeat"
"that, for my own consideration, I attach great importance"
"Importance to see people prosecuted
"who believed they could launch such insinuations with impunity"
"nuances. Please, etc."

"Signed - Mr. De Hirsch."

"To His Excellency Davoud Pasha, etc."

The author adds:

“Davoud Pasha never took advantage of the opportunity that presented itself to him”
((was willing to undo and rehabilitate his honor by means of
"The false testimony of Baron de Hirsch. He was, later,
“on several occasions, invited by the Turkish government to
"to come to Constantinople and have the condition of his
"business; but he carefully avoided responding to this invitation-
"tion and died abroad. Through the intermediary of the Aïujlo-
"Hank, almost all the major newspapers in Vienna have been
"Acquired and paid for."

66 Speculation

Turkish iron in the Treaty of Berlin in 1878, origin,
himself involved in all the Bulgarian entanglements, in all
the Anglo-Egyptian, Greek, complications
Tunisian, Italian, of all kinds of speculation
on the Suez and, consequently, on the Panama Canal;

And then we can appreciate how speculation
international national parasitism, was the only
the cause of all the damage, as well as all the
massacres which, placed at the threshold of the Third Republic-
republic, subsequently engendered the immoralities of which
She is dying as I write this.

II

ANARGHIC PROGRESSIONS

i

THIRD REPUBLIC

I am now entering the very heart of History
contemporary, whose scientific analysis I have undertaken-
factual; I will strive to bring to my work all
the cold precision that I admire in the chemist or
the surgeon, but I will not give up, however-
less, to employ more or less vivid forms,
by means of which the writer seeks to do better
to understand the impressions he himself received,
from his own observations.

In no case, moreover, will this story be
I am not making any apology for a man or a policy;
I don't want to be specifically the historian of
property owners, as all the his-
Torians, than that of the proletarians; it is true, here, the
The route is less traveled; but choosing one, which-
conch, of these two divisions of the nation, entail-
That would give the appearance of bias, and I have none.
nor do I want to be suspected of it.

I am and want to remain the historian of the beast hu-
Maine, with this precise goal: to prove to man that he
It is possible for him not only to cease being

silly, but still, to climb higher in the order
human.

Having said that, I will now turn to the Triosiema.
Republic, the history of the progression of poverty:
I would describe these progressions as "anarchic".
because they are the uncontrolled and deliberate work
of a bestial parasitism.

II
ANARCHIC PROGRESSIONS

1. — Wrestling over corpses.

PERIOD 1870-1871-1872

Summary. 1870. – The Plebiscite. – Eternal Parasitism.

– France gutted. – Peace. – The Speculation of
Seat.

1871. – Assembly of Bordeaux. – Gambetta. – Thiers.

– Paris is burned. – All is saved! – The Maggots.
Dedication of capital. – Railways.

The plebiscite of May 1870 had, it was believed, con-
solidified the Empire by granting it more than 7 million
of yes (7,358,886) out of more than 8.5 million votes
tants (8,653,200), with more than 10.5 million e-
registered voters (10,535,000).

However, at that time, French fortunes were found-
focused in the hands of the 23 0/0 of his
population (as I have already explained), it is
It was easy to calculate that the affirmative votes had
recruitment had to take place in the following way:

Voters owning 4,420,000

– non-owners... 2,939,000

Total yes votes: 7,359,000

But we can also calculate that, if all the

non-property owners had voted (and there were more of them)
(Graillions registered), the negative votes would have
imported, which might have peacefully ter-
undermined the imperial period.

Nothing of the sort happened, as we know, and France came-
Having been mired in mud and blood, she had to witness the advent-
from another ruling coalition.

At the first disaster, the Orleanist property owners
had launched their campaign; moreover, they hastened
to associate with the people and skillfully flatter his
fury against the vanquished, whose comrades they had been
accomplices; then, while awaiting a very discreet monarchy
they had dreamed of, they gave him an oligarchy that one could-
would, strictly speaking, call it a Republic; this one, therefore,

Qualifying third, it clearly comes to us as
a result of imperial speculation.

The empire was born in monarchical filth;
In turn, the Republic was emerging from an immense cataclysm.
perialist.

Solidarity is all the more logical given that, in all
these successions, parasitism had never
counted one hour of vacation.

In any case, when the rulers of
On September 4, 1870, they had to negotiate peace, and, in-
Following this, they were able to convene the voters, the
The wealthy had seen their power grow; indeed,
I mentioned earlier that, already at the end of 1870, their
the proportion had reached 27 0/0.

Therefore, in the February 1871 election, the reactionary majority
tionary could be all the greater as death
had mowed down many proletarians.

It is true that the [status] have never been officially noted.
overall results of this election; but, in the character-

monarchist land of the assembly that emerged from it, we
can measure the perfect accuracy of the proportion
that I have just revealed.

However, everyone was then dominated by
one single concern: peace, that's what it was about
to ratify.

Others, the historians, will say who signed
this peace and how it was stipulated

For me, this detail would be of no other importance.
than to link the intrigues of a political party
tick, which I have no concern about.

That some property owners were supporters of the war
to excess, in an attempt to build their influence on
a hoped-for victory; or that others might possess-
dants were supporters of immediate peace in order to
to establish their dominance by wielding them
even the official instrument; (the latter component
(moreover, the majority that had overthrown the empire);
what difference could that make to the evildoing?

The effect of parasitism?

Nothing, certainly; all, from then on, are to me
equals, whether their name is Jules Favre, Thiers or
Gambetta.

Therefore, I only retain this:

We were at peace and we said we were in a Republic-
blique.

The people, who are always satisfied with words, believed,
him, sincerely, that having scratched, on the monu-
the imperial coat of arms, to replace it with the
The motto was: "Liberty - Equality - Fraternity."
everything and that, from now on, he would be able to work
and live!

He had already forgotten how many, during the siege, we

had speculated on his blood', the magistracy, however-
dant, was supposed to remind him of that some time later...
(1873), establishing that, among other bandits,
a banker, named Huguet, had taxed as
((his best year, 1870-1871, because
"that he had made a profit of 800,000 francs"
"Net."

Why haven't we similarly investigated the operations of
other financiers?

The people had also forgotten that, during this same
In the seat, no less speculation had taken place about his stomach; now,
He had known this so well, in an hour of exas-
operation, he had rushed to the markets where the provisions
emerged from the ground all by themselves, long before the
doors were reopened to supplies.

But hey! Why look at it in years!

We were at peace, the past was already far away? What?
The cannon no longer thundered, and the bread was white! Hey!
Okay, then?

0 nature of peoples! nature of the mother who, per-
petulically forgetful of the pains of her fertility

bleeding^ smiled, the next day, resuming, obeyed-
healthy and resigned, her eternal function.

Speculating on this goodness, happy to have "done"
their assembly, relying mainly on the epa-
newing backs bellies, the people from the Orleans school-

'In this regard, it is worth noting the variations tui-
Practices on the stock exchange in 1870:

Higher, more lias, difference

3 0/0 French 74 fr.SO 50 fr.80 2 i fr.

Turkish....! 370 » 2;i0 » liO

Egyptian \ i 4 » 332 » 1 12

Tunisian 230 » 120 » 110

under IA TUOISIEJIE RÉPUDLIQL'É, tO

Theists could believe that they had definitively held the
France is in their hands.

For their part, those from the Bordeaux assembly,
staggering in their newfound sovereignty, had the
naivety (others say skill) in not dissip-
to bolster their hopes for a monarchical restoration.

Some wanted to write about the palace of the agio-
The official tag is the name of Ghambord, others that
of Orléans, others still dared to dream of Napoleon
Leo III. It was a feeding frenzy of vultures, or white ones,
or blue, or green.

There was still a little bit of red, but that
circulated only in the veins of the people of
Paris — too fast, people said. Nevertheless, no
A throne is possible, as long as this red continues to circulate.

For the people: the king, the emperor, or the prince,
it was, more than any other word, the embodiment of
parasitism, which he had just settled with his life,
long and triumphant pillaging.

It was therefore truly necessary to have this specific goal
to exasperate him, so as not to immediately make the hy-
pocrite constitution of 1875.

Far from it: the white flag was waved.

Paris rose up. A "commune" was organized.

The people had risen up en masse, convinced that he
defended a sacred cause; it was not me who
Say, it was Marshal MacMahon who recognized him.
himself, before the commission of inquiry:

"There are some," he said, "who, with their red flag at the
"They were killed on the barricades; they pa-
"they would have believed they were defending a cause"
"Sacred: the independence of Paris."

* Inquiry into the matter, session of August 28, 1871.

As we can see, the insurrection had not been instigated;
she had left alone in the face of the a-'s bravado
seemed.

As for those who have taken the lead in the movement,
They were full of good intentions and I don't see
I don't know why they were accused of the same crime.
acts for which other governments have been praised
ments, - which succeeded; - however, their initiative
had the serious drawback of acting alongside the occupation
foreign pan.

To succeed in such a situation, it would have been necessary,
both power in decision-making and unity
in the views; but that is precisely what has been
Completely flawed!

How could it have been otherwise?

Even the most influential leaders were also
ignorant of the true causes of social ills and of
means of eliminating it, which they were bravely
convinced of the need to resort to ba-
size.

Fight? It was about time! That was in 1869.
that, prepared, the bearers of the starving proletariat
should have rallied their troops, Oz'ganized them and
marching to seize power.

But what? Did we even know which way to go?
To understand the organization's functions?

Alas! so little was known about it that, master of Paris,
We wasted precious time chatting about
useless things and that the main concern seems to have been
to preserve all the temples of the agio, their
safes and their archives, in order to return them
intact to those of whom, without daring to admit it, we predict-
saw the victory.

Neither the people nor the leaders knew each other;
nothing was ready, nothing was prepared', so that
the Paris Commune was, truly, a movement
stillborn child.

A man seemed to have understood this; he was told
has, moreover, been criticized quite a bit. Blaming Gambetta or the
Renting is not my business. My business is to cons-
tater.

What does his intention matter anyway? I take here
man as the result and the expression
of the sentiment of a majority; he had already con-
crest this feeling upon leaving Paris through
the air to cross the Prussian lines and
to try to organize the defense of the territory; he will-
creta again by moving away from the movement com-
communist.

Should we regret it? I don't think so.

If Gambetta had been able to make the commune a success,
certainly the "opportunistic" system would have been cons-
appointed a few years earlier; but nothing proves
that this system would have been better in order to have less
delayed in birth.

Meanwhile, Thiers, the former minister of Louis-
Philippe, the same one who had built the fortifications
from Paris, burning with the desire to give to the Prussians
a lesson in siege warfare.

Moreover, finance, that is to say the heads of institutions,
questionable practices of the wealthy, he had clearly
declared that she would not provide a single cent for
pay Prussia, if Paris were not reduced to
silence.

* See in this regard the very remarkable courage of Clu-
seret, entitled: Memoirs. — Second Siege of Paris.

ThierS;, official emanation of the possessive masses-
Dante, therefore, had only to bow down; to be his liberator-
The author flattered his ambition all the more because he had,
As I said, I dreamed of taking Paris by force.
Prussians who, for their part, had not taken it?

So, here is my civilian general beating the fortifications-
cations and swearing he was going to take them. – He doesn't
he only managed to surprise them, which was enough for him.

After that, obeying finance to the very end,
He shot, imprisoned, and deported without shame, without
Pity him, the parasite he was.

Then, on the capital, blackened by fire and reddened
by blood, triumphant he set foot; but i!
did not dare to take another step, and neither he nor the assembly
They did not sit in the volcano, which may have been poorly extinct.
they thought, having, after the intoxication, suddenly experienced
the terror of victory.

It so happened that the insurrectionary initiative ob-
two negative results, unfortunately.

One: to prevent the immediate development of a
white parasitic constitution.

The other: to prepare for the success of a constitution
blue parasite.

It is in this last result, and only in this last result, that
revealed the intervention of the Gambettist community.

There is nothing strange about that, because those who had taken
pay t – I'm not examining how – to the suppliers
tures, financial operations and other "business"
regarding national defense, were natural-
doors open to rallying to a system that harks back-
milk again the famous "get rich".

And then it was in context, because of the defeat of
"The insurrection" had provided the propertied classes with the opportunity

chance of starting over, in the name of economic dogma -
miqua of the capital god, another * Revocation of
[rp]dit de Nantes », by systematically removing-
the "protesting" workers.

Through their shooting, they fertilized the soil with
corpses - funereal fertilizer, but sweet to Moloch-
Baal; - through courts-martial, they deported
some of the living on the other side of the world
and, through terror, they scattered the rest to the four
corners of the universe.

This was the action of King Louis XIV.

But all of this can be quantified:

I would like to remind you that the war had increased the number
of the owners by increasing it from 23 0/0 (end of 18G9),
at 27 0/0 (end of 1870). The internal gunfire, at its
turn, pushed it by 27 0/0 (end of 1870), by 30 0/0
(end of 1871).

Everything was saved!

All the more saved as capital, imitating the
Possessed Jants, had regained (!?) 29 billion ' to
the end of 1871.

So, the infernal march had begun again...
She was going to continue.

Isn't it true that, in the presence of such observations...
events, the things that are usually dealt with
The story appears small and petty?

* Jlilliards^

Late 1870 Late 1871 In addition

Real estate assets... 613/10 75 4/10 14 1/10

- furniture 46 2/10 59 5/10 13 3/10

- financial 5 9/10 7 1/10 12/10

Totals.... 113 4/10 142 0/10 28 6/10

What weight does ambition or tra-

The story of a Bazaine? What does madness or stupidity weigh?
The oath of a Napoleon? What do the tears of a
Jules Favre, the ferocity of a Bismarck, of a Gal-
Liffet, from a Thiers?

Are all the parasites and pimps of
Parasitism is not called indifferently Ba-
Zaine, Napoleon, Jules Favre, Bismarck, Galliffel
And Thiers?

Faced with a destroyed humanity, what are these
Pygmies?

What even is Gambetta?

Nothing! Their glory? A gust of wind; their strength?
a machine.

And time, the merciless equalizer, always ends
by mingling, underground, the executioners with the victims
times, same prey destined for the same maggots.

— Parasites of nature, will we say of these?
Certainly! But, unlike heroes, they are at
less than life-reconstructors!

Historians have written that in October of
In the year 1871, France began to breathe again.
calm.

No sooner had they won than the parasitic rulers,
after immediately repealing the laws of exile
against the Orléans family (June 8), they showed themselves
honest payers and were thinking of settling, in
all its details, the ransom of war; they were saying
even to shorten the foreign occupation. He was fleeing
so that the working anthill could re-
to put to work and produce, so that one could
pay.

The Stock Exchange, naturally reopened and triumphant-

phanle, was the breast where everyone hoped to find-
to the restorative milk.

The government having passed a loan of
2 billion (June 21-28, 1871), of which the advances were
do, under the guise of public subscription, speak
Credit institutions. Discount bank.

Crédit Lyonnais, Deposits and Current Accounts, Company
general, Crédit foncier), and especially by the Bank
of France, that the government of the Commune
had returned it intact, and they immediately took care of
to search the pockets of the public.

However, he had returned to "order", violently
It's true, but profoundly.

The financial sector, satisfied, was therefore just waiting for this
moment to resume its function as a suction pump-
rent.

As a creditor of the state, it would dictate more strictly
its conditions; moreover, it will suffice to browse the
list of the boards of directors of its various establishments
changes to determine what weight they carried,
in the following, the names and persons of those who
they were composed of.

In any case, it must be noted here that, at the oc-
case of this loan, Thiers distributed by /aoear,
and to build strong support, 118 million,
both to bankers and journalists.

Some historians, in this regard, have dared to praise the
dedication to finance; speaking of the Bank of
France, forgetting that it is simply a reserve-
to see where the entire nation's money is deposited, they
did not hesitate to praise him for his cooperation
ration, which was really just a restitution',
and, to add insult to injury, to report the whole thing

5.

M l'âCIOTAGE 1S7I

Glory to one of the regents: Alphonse de Rothschild,
that Thiers made a commander of the Legion of Honour
for this occasion!

The truth is that finance held its market;
she paid the head of the executive branch for the bloody he-
the massacres of May 1871, and thus secured the means
to resume his speculations on the mass of
other property owners freed by her from occupation
foreign, what she would point out to him and also him
would make them pay dearly.

Indeed, we immediately set about increasing

all existing taxes and to create new ones;
For example: the tax on receipt stamps,
then on to the matches (first step taken towards a
general farm); then on the path tickets of
iron, and it was announced everywhere that business would resume-
were born.

But, at that moment, a peculiarity arose
highlighting the financiers' dedication: one notices-
knew that the currency had disappeared.

So what had the bankers and the chan-
gers?

What they had done was quite simple:

Here's what the newspapers of the time reported:

"The Small Car Company, they said-
((they, who necessarily make their daily recipe-
"It produces money, profits from it by reselling it"
"advantaging foreign bankers. That's his right."
“Certainly,” the editor humbly declares; –
"Then he continues:"

"– She recently sold twenty-
"Five thousand francs to the Ilirsch house. An industrial-
"triel, who had been aware of the fact, pre-

"sent to this banker and asked, in turn,
"to buy some money."

a – Impossible, they replied, we have a
"Treaty with Belgium and we owe it to him-
((see this money.

"So," the editor continues, "it is useless"
"that the Bank speaks of issuing cash,
"since it is immediately absorbed for the benefit of
"foreign spillways".

And he adds in conclusion:

"The government can strike all it wants"
"millions, billions of small change,"
"if speculation can continue shamelessly its
"unusual drainage operations. The small
"commercial transactions are becoming increasingly
((more difficult, and we had yesterday, at Les Halles

"power plants, understood to pose the problem thus:"
"How to buy? How to sell?"

"Selling and buying, if speculation is finally
"Repressed, will naturally also be impossible"
"Either one nor the other."

This was the situation in November 18TL

The "dedication" of bankers, money changers, etc.
Having thus stated, it is superfluous to say that at the
Stock market, we had started up again with renewed vigor. [Tou]
was rising, loul: except, however, for the French annuity'*

Why this exception?

* Here are the course prices from 1871:

Higher Lower Difference

3 0/0 Franriis 38 tr. 50 fr. 8 fr.

Egyptian... 452,332,130

Turo 345 230 95

TuQisian 192 120 72

Italian 69 42 27

simply, because, in order to pay the ransom
From the Prussian war, there were still loans
of state in perspective, and that, the more the rent remains-
It would be more lucrative in the lower courts, the more usurious it would be.
the interest at which the high bank lends its money.

Indeed, buying 3 francs of annuity for one
A payment of 50 francs is, exactly^ to invest
60% equity. That was the aim of parasitism
financial.

Before concluding with the year 1871, I must record-
Record two facts:

The Mont-Cenis tunnel had barely been inaugurated
(September 17) that people began to talk about the
the piercing of the Saint Gotthard, that is to say of a
a way to promote German and Italian interests
to the detriment of French traffic.

I will have occasion later to point out the importance of this
f) articularity, but I must say, from now on, that
the interests, supposedly national, that are being put forward,
are, above all, those of financial companies or
of railways, and that if, in this, something
something is capable of affecting the majority not possessing
The country's unique feature is the possibility of adventures.
in which it can be launched by its di-
leaders, always ready to use her, to de-
to first divide, then increase, their wealth,
or to put it better, \e\iv force of appropriation.

Summary. 1872. — Repairs are underway. — Swelling on the masses-
cres. — The Liberator! — Newspaper bonuses. — The gold of
whole world. — Colonial Prologue. — The Orléans. —
The Magistrates.— 'The wealthy are growing.' — Summary
of the period.

By firing on Paris, Thiers had obviously aimed
the chair of the President of the Republic, all
like William of Prussia, by machine-gunning the
France had aimed for the imperial crown. — Now,
separated by a few months, they had both
successful. In August 1871, Thiers had therefore become the
official leader of the French parasites.

Once the initial appetites were satisfied, we had
considered repairing the material damage caused by the
war.

From the beginning of 1872, preparations were underway to
distribute 100 million allocated to the departments
invaded; in the other departments, the work
things were starting to pick up again, but in Paris, they were in
delay, because the more moderate ones recognized that
At least 50,000 workers were absent and
On the other hand, it was noted that many May-
Rich sounds were uninhabited.

Gradually, however, the sales of buildings
appeared, then multiplied; almost immediately

the work of demolition and reconstruction mon-
tra of the activity.

At a short interval the high priests of the agio

had moved back in; the chamber of solicitors had
again presided over the traffic of built-up land or
no, and the stockbrokers' union had inau-
figured a clearing house that the newspapers
claimed to be an imitation of the Clearing-
English house.

The tools of the speculators have now been handed over
At nine, I will not surprise my readers by their
learning that at the end of 1872, the overall value of
French capital had recorded an increase
of more than 38 billion*.

But what is the
What's more interesting to note is that the capital
real estate had, on their own, and in twelve
month, benefited from 22.5 billion:

Thus they had already regained 14 billion
1871 and here, the following year, they increased
another 22.5 billion: a total of 36.5 billion.

Eraser, as we can verify a few pages later
up, the war had only depreciated them by 27 million
liards; therefore, of all the massacres, capital had
to remove a bloat of nearly 10 billion!

Let no one deny its fertility!

Obviously, these values were artificial at the

1

Billions of

fran

^

Real estate capital...

— furniture

— financiers

Late 1871

75 4 10
59 5 10
7 1 10

End of 1872

98 0/10

73 9/10

S 3/10

Differ.ce

+ 22 6/10
4-14 i/lO
+ 1 2/10

Totals

142 U, 10

180 2/10

+ 38 2/10

under THE THIRD REPUBLIC 87

from the point of view of their realization in cash; but
from the point of view of the taxes that would weigh uni-
Regarding work, they were very real.
because every time real estate capital increases
They lie, and we immediately observe a worsening of the
budgetary charges.

Naturally, these were bound to grow, since,
In July, a loan of three billion was approved;
but, like the biggest landowners, that is to say
The bankers were certain that they would, first of all, be obligated
They were careful not to make any advances, so they took
their precautions so that, without having Vair d'aug-
by changing the interest rate, they could just as easily
wear down the working mass.

Indeed, it is elementary to calculate that .3 0/0,
on a capital of 1,000 francs, only produces
30 francs, but that same 80/0, on a capital
10,000 francs, produces 300 francs of income.

However, we know that with each change of ownership, the seller...
having the buyer reimburse the costs and taxes,
It sometimes happens that the more an item is sold, the more, by this
The only fact is, he believes in value.

Therefore, by overloading by twenty-two

billions the mass of real estate capital, the
financiers were simply looking to increase
their resources of approximately 700 million, that is to say
Specifically, the cost of the loan and a quarter
of its normal interest.

In fact, finance has certainly provided these
advances; I find proof of this in the following: that at the end of
In that same year, inheritances only showed a decrease of one
meager development of purely financial values
candles, contrary to what always happens

L'AGIOTAGE 1872

when the liters were actually placed in the
mass of menus possessing.

Because, it must be noted: finance is the
feudalism of the propertied class. It is on this
that it first carries out its raids in capital; but
it is always on the proletariat that she perceives the
periodic income.

The 3 billion loan was, nevertheless, like
half a kick given to the speculative passion of
entire country.

This can be judged by noting that the simple ver-
A deposit of 14 francs 50 centimes ensured the possession of 5 francs
of annuities, provided, however, that the
other installments, divided into twenty monthly payments
suels. Gequi means that, for 14 francs 50 centimes, one
was certain of possessing, as of July]872, 5 francs
of annuity, the registration of which would not be entirely
released only in April 1874.

But the issue price was 84 francs 50 centimes. Well,
For nearly two years, the lowest price was
85 fr. 25 c, in 1872, and the highest: 95 fr. 10 c.
in 1874'.

It is understandable that such a margin being thus left-
Thanks to the game, financiers were able to double their strength
tune just with this operation'-'.

* The 5 0/0, during the Si fr. îiO c, gave a real income
of 5.90 0/0.

Meanwhile, the 3 0/0, priced between 52 and 56 francs, did not
rcprosenlait qu’un revenu irel de 5.50 0/0.

All other stocks were up sharply;
French funds alone remained crushed until the moment
of the show.

^ Enlr'autros, Crédit Lyonnais. See my Kings of the
republic, 2nd vol., page 274.

This will be even better understood when I-
Rai specified that with a payment of 570 million,
we secured the entire loan.

Regarding this operation, what crowns
"Were they not woven into the liberator's name, a name which was
given to Mr. Thiers, even by Gambetta, who did not
I have never been more Genoese than in this circumstance.
— And yet the thing was truly not worth it
No need!

It will perhaps be said that the newspapers, all the
Newspapers celebrated Mr. Thiers in unison!

What a great deal! They were all getting paid.

Listen to the adorable bourgeois who signs himself "Fidus,"
in Le Figaro, and in his books:

"We're starting to talk a lot," he said.
"in the 3 billion loan that Mr. Thiers would

"To pay the Prussians, it would be at such

"conditions that he would have in his favor the majority of the
"nation; at a low rate, which would allow
"Large benefits; giving generous bonuses"

"TO JOURNALISTS OF ALL COLORS (AS MUCH

"AS possible" (sic).

And Fidus finds this perfectly natural, the honest man.
man !

Listen now to a former State Councillor*:

"I have proof today," he said, "that, under
((under the pretext of publicity, Mr. Thiers lavished his
((largesse to the supporters of his policy) (page 179).

"Mr. Thiers was therefore able to distribute to the bankers"

"quiers, to the Press, the total sums ins-
"criticisms under the heading commissions, the largest

'The Treasury of the League: The finances of the Republic.

00 i/speculation

1872

"portion of those carried s'^i^ the mention indemnity-
"Your various expenses and costs, etc. (135 million); and he was able to
"to do it without him or his ministers being
"exposed to giving an account ^ (page 184).

This is how Thiers obtained that
the newspapers, the bank and the assembly awarded him-
one day he will be called "liberator of the territory*"!

Such ways of acting are truly monstrous
trueuses!

Especially since in 1870 the newspapers had,
without any shame, thanks to the subsidies of
Mr. Bismarck, a^zmé the Morgan loan which, if he
was too thin to pay off consciences, had
However, all things considered, as many uses as there are uses
more than that of 1872

Now all that remains for me is to give one last
blow to the legend claiming to make people believe in a
national subscription success, fueled by enthusiasm,
to evidence of the distribution of wealth.

I have already indicated that by paying 570 million, we
secured the total of the subscriptions of 3 billion.

So, by paying 5 billion 7/10, we ensured
ten times this subscription, or 30 billion.

Well, across France, out of the 4 million
approximately the number of owners I mentioned above, he
only 934,276 subscribers were found, of which
107,615 foreigners.

And do we want to know in what proportion?

'See, in m^TIaute Banque et les Révolutions ^ how
Ricluse operated in 1818.

– See TissoT: Prussian secret police.

Here are the figures:

826.6G1 French people offered... 17 billion 7/10
and 107,013 foreigners offered. 26 — »

Total bids: 43 billion 7/10'

Regarding the 17 billion offered by French
However, I must point out that at the end of 1872 and
throughout France, the total number of coins minted
peses and in force did not reach 13 billion;
and regarding the 43 billion offered by the masses
subscribers, that this figure far exceeds-
This disrupts the circulation (of gold and silver) worldwide.
which, according to Ad. Sœtbeer, is approximately 26 mil-
31 billion liards and, according to Ottomar Haupt, 31 billion
(Including China, India and Japan) •.

In any case, the foreigners certainly wanted-
nement, to have their account on the general ledger,
An excellent way, especially a Jewish way, to hold the
France held tightly in their hands.

Among these foreigners was the entire Jewish community.
rie whose exploits I have recounted elsewhere: the Nirsch,
the Boimhergers, the Cahens, the Sterns, the Rothschilds,
the Carnondos, the Erlangers, who, for the most part,
exchanged their offer for Legion of Honour crosses
of honor!

They did, in fact, receive the Legion of Honour! And they
they pocketed nearly a billion on the two loans.

∗ Public debt, by SM Gorges, Deputy Director at
Ministry of Finance (page 271).

2 SœTBEER: Materials for Erlauterung and Beurteilunn
der ivirtschaflUchen Eddmetallverhaltnisse und dcr Wahrungs-
Frage (2nd edition 1886). — And Statistical Bulletin of the Ministry
Ministry of Finance, December 1SS7.

3 The Piois of the Republic.

i)i2 speculation iai-i

This is what both the big business and
the great triumph of 1872!

It was indeed, as one might expect, a takeover
cosmopolitan finance on the government
French, and this in the person of the comedian, he said
patriot, who answered in the name of Adolphe Thiers!

I want, however, to mention the excuse that*. a
found in his conduct:

He was reportedly tasked with leading an entire island peatland.
greedy landowners, whom he could not truly in-
To invoke neither honor nor probity, what did you want?
What did he do? If not speak to them in the golden language, the only
that they could understand.

The argument is specious, I admit; however,
I can simply answer this: that being placed
facing such criminals and having already shot
An entire city, Thiers only had to start again,
against these bandits, what he had done against the Com-
Paris municipality; or else, submit one's resignation.
explaining why!

My answer is obviously too simple... by-
Blue! It's in a straight line, and the policy is done.
of curves and broken lines. Let's move on.

Besides speculation on land or buildings
which, as they developed, promised ruins
for the future; alongside the speculation that borrowing
had just boosted the stock market more than ever, the com-
Retail businesses were bustling, as were restaurants and cafes
They were always full.

On the other hand, large-scale trade seemed to be preparing itself
Prepare. The supply industry was on high alert in
view of the military law which was before the Assembly'
and that she discussed in July.

It was, in fact, about a speculation on the
rubber that the noise of the Tama- bombing
tave spread in April 1872; and it seems that, there,
may have been the beginning of all future bad business

latches.

It was said that a merchant from Bourbon, having
having acquired a very large quantity of rubber, it became apparent-
It was known, after paying, that the goods delivered
was defective and contained, among other things, "nia-
"Foreign third parties increasing its weight."

The seller was none other than the Queen of Mada-
Gascar, to whom all the harvested rubber belongs,
It was to the queen's steward that the merchant owed
adi-esser ses plaintes.

Apparently, he was poorly received and appealed to the vice-consul of
France in Tamatave. In short, things seemed to get complicated.
to scramble and demanded the dispatch of two ships from
war.

The incident did not escalate further, and it was announced,
Some time later, that satisfaction had been given
born to the representative of France.

I reported this incident because, placed at the de-
The goal of the new regime I'm describing is that it has a
particular significance, especially in the presence of
financial interests that developed later
in the colonial sense and where they found themselves mixed
credit institutions of a certain size
rebuke.

In any case, the loan was made, the military law-
The vote was in, and the year was about to end.

Encouraged by the billions that had been raised
around her and eager to demonstrate her service
Royal against the conservative Republic, the As-

seemed to have decided to vote for the restitution of the property of
the Orleans lamille.

The effect was appalling, but the millions
they were nonetheless received.

This propertied bourgeoisie was truly stu-
wary of exhibiting her need in this way, at every opportunity.
of a royalty.

Moreover, I find his state of mind mer-

carefully expressed by the same Fidus, that
I have already mentioned, and who is indeed the perfect example of the
prud'homme "having more income than literature-
erasure. » I will also often consult his “Ten
years of the Republic,” a title he gave to one of the
his works.

So, Fidus himself points out the stupidity to us.
his caste, by telling us his impressions
of a visit to the National Assembly; – it was about
princes:

"The Duke of Aumale and the Prince of Joinville,
"He writes, they are sitting next to each other."
"You had to know that they were princes (!); we
"would never have suspected it, seeing the Duke of Au-
"Mayor shaking hands with her neighbors"
"sins, who bowed no more than before"
"The first person who came along (!), treating all the members of parliament"
"t(as equals (!), etc., etc."

This piece is already quite nice; but here's something better.
Again: this is about the mindset of the judiciary.
We had seen, in March and April, the trials more or
scandalous inoins of Janvier de la Motte and of the gé-
General Troc.hu, and, to demonstrate (which was inu-
(He also denies that the judiciary was Bonapartist,)
Fidus recounts the following small incident:

“Yesterday, an officer questioned as a witness re-
(t pondu: – “Such a man, a major in the service of the emperor-
"reur..." The Court didn't breathe a sigh of relief (!); presi-
"The tooth, the advisors, they're all imperialists (!)."

Finally, the same, demonstrating, unintentionally, the
perpetual subservience of power to finance,
tell this further:

The government seems determined to act vigorously
"fortunately against the Empire... He eliminated the
"Gauls and the Future; the Fatherland had to be also
"suppressed; it only escaped thanks to Vinter-
((vention of Mr. de Soubeyran, who has an interest in it,
"near Mr. Pouyer-Quertier, with whom he is
" related. "

It's complete, isn't it? Well, the state of es-
taken from the wealthy Parisians or provincials, is

entirely in Fidus's book.

As for the rest of the people, for whom one had
only prepared a law aimed at reducing the pri-
the owner's property in case of bankruptcy (so much so that
(thinking of him!), he simply watched silently
predicting the future, seeking to guess what might happen
might well emerge from these multicolored appetites, at
in the middle of which, from time to time and for appearances' sake,
A white flag was being waved.

Nevertheless, with the influx of millions, the speculation
Having expanded its scope, the concentration of ri-
Chesses had already followed a rapid march.

It is clear that, during the year 1871, the banks
had mainly dealt with the first em-
war loan; but, from 1872, the press made
the sticker paper had begun to f-
function. In short, in two years, the State had

borrowed more than 6 billion they Companies byLi:u-
approximately 500 million lines.

It is understood that these movements had not
not carried out without profit for the owners, no
not so much by increasing their number, but by concentrating
further increasing their wealth.

At the end of 1871, I had indicated a proportion
of 30 property owners per hundred inhabitants. At the
By the end of 1872, this proportion had been reduced to
21, but these 24 0/0s nonetheless had
all the capital, which had reached, as I
I said it, 180 billion.

However, it must be taken into account that the year had
had been fruitful in births and that deaths had not
not too drastically reduced the number of new
newcomers to life ^.

However, since the end of the war, especially
Since the end of the commune, a swarm of foreigners
had descended upon France to live there as
French people, but by evading the charges
national; that is what the census of

* Here are the details of the issues in 1871 and 1872:

Mirions
1871 1872

State and city loans 2,508 8/10 3,500

Cretlil establishments (jn=; c/jn 280 /lO

Railways and industrial companies »"^ o/i" 193 1/10

Totals 2.6714/10 3.97J 6/10

CG'iS Millioni Set

8 In 1872:

Births: 966,000

Death 7'.i3 . 1 '6 V

Increase 17:2, 'JoG

1872, which reported 733,000; this number, we
will see, will increase steadily.

However, this already resulted in inequalities and difficulties.
as a result, discontent intensified and
that, even among the wealthy, people were beginning to...
quarrel. Also, next year will see, born-
incessantly, or reduce capital, or reduce the
consumers.

For the moment, we must summarize as follows:
this first three-year period:

Under the threat of war, systematically
sought by them, all the property owners had found themselves
They agreed to send the masses into battle
proletariann(3.

Having been defeated, they had also tacitly acted
roped together to subdue the anger of the people.

As soon as the question of who would govern was raised
would, that is to say, who would collect the tithe on the
national work, the pretexts, that is to say the for-
various mules of parasitism, began to re-
calf in competition.

The king's pretext had two faces, but the pretext-

empire divided them: Thiers, provisional leader of the pos-
sedentary people took the opportunity to propose a trial of the meadow -
Republic text; but a new Tartuffe, having used
of his mandate to subsidize a kind of
1 hierism, all those who had held out their satchels to him pen-
while the millions had lasted, they protested at
first payment delay and started again the
struggle.

It is precisely this struggle that we will
to assist in the coming period.

e

In the meantime, here's how the situation had evolved.
respective classification of owners, employees and
destitute:

Percentage

SalariZô owners, destitute

End of 1S69 23 54 23

1870 27 63 10

1871 30 67 3

1872 24 70 6

I make these various proportions more noticeable
using graphs in which I can, in
Furthermore, introduce the "development of requirements
of capital, monopolized by the owners; such is
the meaning of the "triangles" contained in the
upper part (yellow). (Plate IL)

2. — Multicolored Vultures.

PERIOD 1873-1874-1870

Summary. 1873. — How many landowners? — The vacu-
towers. — Bad luck! — Financial groups. — Chambord.
— Guarantees! — Two names. — The Seven-Year Term. — Other
Colonial preface. — Seillière the fraudster. — The banker

Huguet. — The wealthy are growing. — Beulé-le-
Cynical.

180 billion were, as I said, at
hands of 24% of the inhabitants of France, and the
7G 0/0 remaining, proletarians, workers, livestock,
beasts of steel, fire, and blood, docile, asked nothing
than to live on the crumbs of these billions.

They were peaceful among themselves, too peaceful.
even; they marched to the flattening, to the noise of the
monarchical fanfares that were played for them in a
large number of departments.

The gang of vultures, meanwhile, was in a frenzy.
The Legitimist, Orleanist, or Imperialist propertied classes
lists, looked askance at the "new cou-

"ches", those from which the neo-possessed had emerged
teeth, which either cannot or will not
recommend none of the old castes,
they had, quite simply, adorned themselves with the cockade
republican.

These people were gradually gathering around Gam-
betta, for the reason that every owner needs a
chief — It's their rage 1 — Napoleon III, being
that of the imperialists; Ghambord, that of the legi-
Timists; d'Aumale, for Philippe, that of the Orlean-
nists; Thiers, that of the Thierists, the true party
of Harlequins; wouldn't there also be gam-
Bettors?

We got them and, in front of the ministry where the
budget, all appetites began to howl.

Nothing is more entertaining than reminiscing.
the combinations, the dream pairings between these
various bands.

One day it was the imperialist-legitimist fusion,
then the Orlean-Legitimist one, then the Orlean-
imperialist.

Gambetta's index, Thiers' index; that, even
sometimes unites them, and from this union came the opposite.
Tunisianism.

Meanwhile, they had invented a way to get the
imperial prince by the Count of Chambord; then one
had been looking for a daughter from a royal family for
Give it to him and replace it in this way, or at least make it easier.
the desired adoption.

Suddenly, misfortune befell the impe-
Nationalists: Napoleon died at the beginning of January
1873.

He heard moans and cries:

The emperor is no more! The emperor is dead!
some seriously believed they had started again the
famous: "Madame is dying! Madame is dead!"

Consequently, the imperialist property owners were
appalled. Possessing is good, but hoarding, who
is better, requires prestige, a cover-
veraine mitigating the odiousness of "taking too much". The
With the sovereign dead, prestige vanished. Although
hidden in the railways, in the insti-
official and unofficial credit guarantees, they had
need for the favors of those in power.

For their part, the Orleanist and Legitimist propertied classes
The mists also had their citadels: their financiers
ciers were installed in the insurance companies
rancid, already numerous, in some paths
iron and some banks, but the most powerful
were masters in their own house, that is to say, bankers
under their own name.

Between these two factions, a mixed staff float-
was; this staff was distributed among the
various houses that I mentioned: administrators
Commissioners here, commissioners there, authorized representatives
elsewhere. In this class were the corpora-
tion of stockbrokers and the allu- company
mettes, which has become a general farm for some
months and where, alongside the old names of the bank
monarchist, the newcomers appeared
of bourgeois finance.

Both loans had found reserves.
well-funded. The ransom loan, in 5%, con
came admirably to insurance companies
This is due to the high rate of his income. Maio

the other companies had difficulty retaining it

6.

10. Speculation 1873

long held in their portfolios and they needed the rise
to sink it, with a bonus, into the hands of
audience.

Finally, there was something else:

The newly wealthy were restless; unable to-
core to settling in financial companies, they
dreamed of businesses; they had noticed the
foreign or colonial tendencies of certain ins-
Institutions: of the Discount Bank, of the Credit
industrial and commercial, of Société Générale,
of the Bank of Paris and the Netherlands, of the Credit
colonial land, even from the Crédit foncier de France;
The latter had, in fact, operations underway.
with Egypt. I'll talk about that later.

But everyone was scrambling to get the pre-
session, that is to say, the assured success of his speculations.

Well, the secret of the 1872-1873 competitions
is conleim entirely in the situation I just described
to reveal.

Public opinion? The people's interest? The pros-
France's peril? Nonsense! And we'll see about that soon enough.

Meanwhile, Thiers, for whom the fair try is called-
milk increasingly the Tliérism, judged that death
Napoleon's would allow him to more easily discard the
Imperialist finance out of its positions and to house
in his place all those he could, or separate beyond
Orlean-Legilimist fusion, or attracting them to him in their
providing them with what they lacked, namely a refuge
financial in exchange for their docility in voting.

Meanwhile, the Count's manifesto
Chambord (February 8, 1873) came to set things in motion
to the monarchical financiers of both schools; those-
They immediately resolved not to leave Thiers the

time to turn around and, while helping him to hit

The imperialists, they prepared a trap by-
commentary, by means of a staff that functioned
since the end of 1872 and which was politically called:
the Commission of Thirty.

The ultimatum had been given to Thiers, since
Some time ago, the Rothschilds, in
December 1872, had succeeded in pushing for financial
their factotum Léon Say.

Shortly before the payment of the fourth billion
of the ransom, Alphonse (who, no doubt, was already
administrator of the Prussian Central Land Credit),
had come to offer to take charge of this operation
under less onerous conditions than those of
foreign bankers who carried out the previous
payments.

Thiers had agreed, but Alphonse added:

— 11 we need a guarantee.

"Which one?" asked Thisrs.

— 11. It is important, for our operation, that we
let us be assured of a fairly long period of security;
we ask that, for a few months, you
govern with the right wing.

— Oh! Not for that! was Thiers' reply.
and the matter was not concluded',

It is worth repeating here that all these intrigues
of money, who dominated power and the assembly,
these things only happened between the wealthy and for their own benefit.
exclusive interest, that is to say, for the interests of
210/0 of the entire population.

The 76% non-owners watched peacefully.

• Memories of an Imperialist. A Ten-Year Diary.

blement, not without some contempt however, when
the election of a member of parliament provides them with the opportunity to ma-
to express their opinion.

The assembly had abolished the central town hall of
Lyon, after a stormy discussion which, by pa-
renthèse, illuminating Grévy, then president of the association-

the apparent, inspired him with the cunning to give his resignation
Sion (April 1873). Now, the holder of this mayoral office was
a schoolteacher named Barodet.

Gambetta took this schoolteacher under his protection.
and, despite the attempts made in Paris in favor of
Rémusat, a friend of Thiers, Barodet was elected to a
vast majority.

What a wonderful pretext! Thiers himself was dis-
bordered by radicalism; it had to end!

Broglie, drowning in debt, was burning to reach the
power; Decazes, in the same case, had a thousand
combinations in international affairs.

Note these two names clearly: Decazes,
in particular, a long-time financial manipulator, con-
damned along with Rothschild, under the empire, for having
The Decazeville forges were poorly managed, and involved in a...
dubious mining affair in Spain, administra-
owner of the Spanish Crédit Mobilier, very far ahead in
Eastern affairs and a supporter of all capitals
Egyptian or conscience-based practices. Decazes will
playing for many years, under several
ministries, a truly extraordinary role.

In short, the parliamentary comedy had its denouement-
Thiers submitted his resignation, which was accepted.
and Mac-Mahon was elected in his place.

The government requested by Rothschild to
Thiers, some time before, was going to operate.

The people were stunned, but there was nothing to
to do; he remembered Mac-Mahon's entry all too well
in Paris in May 1871.

The imperialist property owners were more constern-
born never.

The new rulers immediately began
the prologue to a monarchical restoration, that is-
that is to say, a religious restoration.

Under the guise of devout pilgrimages, they wanted-
They were counting themselves and there was much talk about the crowds.
from Paray-le-Monial (June 29), then songs from
Sacred Heart (July).

Meanwhile, they were surrounding Ghambord.

"A man who knows how to do something quickly becomes a master."
"of the budget," they told him, to soften the blow.
lementarism and we added: "Whoever has the budget, it's-
"That is to say, money is the master and mocks the
“Parliament”.

But alongside that, "the Duke of Audiffret-Pasquier,
"For the Orleanists, 40 prefectures were asking him for..."
"Money for some needy people, etc..."

If only this man had a shred of sense
Morally and honorably, he should have been disgusted; he was.
and demonstrated it, moreover, with a sharp, sudden movement,
once again, his flag and by sending, by
Thus, the proposals of the speculators to join their
hopes (October 27, 1873).

Some were put in a difficult position; for example, the sub-
Governor of Crédit Foncier de France, Soubeyran
which was on the rise and committed for several million
lions ^

< Ten-year journal, page 234.
2 Ten-year journal, page 229.

The province also suffered; in Lyon, the syndic of
Stockbrokers disappeared, for a time
afterwards, leaving a huge deficit. The stock market had
recorded considerable discrepancies and, yet another
At times, one part of the wealthy had dispossessed the other.

The ruling appetites did not give up, for
This, to all hope and while awaiting others
combinations, they conferred a power of seven
years to Mac-Mahon. This was called the seven-year term (19 no-
November 1873).

The year had been, in any case, deplorable: it
There had been serious cases of cholera; the re-
Colte had been bad; we had to allow
the entry of duty-free cereals (September). From-
On the other hand, all the essential items
had increased their bids, because of the increases in im-
jars on sugar, on coffee, on chicory, on
spirits, beers, wines and ciders.

Clearly, it was time to prepare some operas.
colonial activities. Dupuis had left for Sang-Haï,
Delaporte for Cambodia; Lieutenant Fi-ancis
Garnier had gone to support them when he unfortunately-
fortunately assassinated (December 21, 1873).

This is all in its embryonic stage, but the future will tell.
amplify the consequences.

We had speculated excessively throughout the year, in
taking advantage of every opportunity: April, May, October
'Bre, November, everything had served as a pretext'.

'The 5 0/0 match alone presented the following discrepancies:

Higher Lower

April 90.35 87.80

May 89.90 85.75

October 93.00 91.43

November 93.15 89.00

Or, he had, nevertheless, created companies,
issues for the year 1873 amounted to 84 million
lions. This is just the beginning.

Finally, we will be able to judge how much the stock market games
have been fruitful in differences, by taking only
the "guiding" values (so called because
that their rise or fall leads to that of
other values of the same origin), and by referring thereto
d(?d discrepancies of 11 francs, as on the Italian and of
5? francs, like on the Turkish one ^

Numerous defeats also occurred;
officials had also speculated; a sub-prefect
de Saint-Mamers was convicted of bankruptcy
fraudulent; a general councillor, mayor, no-
silence, etc., of the department of Vaucluse, condemned
in the correctional police, then went to court
of the assizes; a considerable theft was committed at
Discount Counter.

Apart from these vulgar trials marking
only the moral level, it is necessary to indicate what
I will call them executions, that is to say, inter-

justice decisions dictated less by sentiment

'In 1S73:

State and city loans: 6 million 8/10

Credit institutions 10 — 6/10

Industrial Societies 66 — 4/10

Total 83 million 8/10

2 Here are some lectures from 1873:

Higher Lower

3 0/0 59.10 53T25

5 0/0 ,... 93.60 86.40

Egyptian 487.00 452.00

Italian 68.00 57.00

Turkish. 367.00 315.00

of duty that by the necessities of politics do-
damaging. This, moreover, in no way lessens the ind-
notorious gentry of the defendants.

First, there was Seillière, a high-ranking baron of
the Empire, a fraudster in the contracts it passed
with the State.

Seillière committed suicide in 1872. The facts concerning him
the accusations dated back to 1869; information had
It had begun, but the war had interrupted it.
and "in 1871 the pieces of evidence had been..."
Trout in the fire at the Palace of Justice. In
1873 (July), the magistrates no longer had before
They were just supporting players. But we hoped, during
during the trial, some of the government's misdeeds were uncovered.
previous nement. A certain flavor was attached
at this trial, especially at a time when the Assembly
National had just discussed at length an en-
search in the military markets of Lyon; there again
it was hoped that some polite adversaries would be found to have a fault-
tics. Otherwise, if the sense of honor had do-

They would have investigated these parasites as well.
on the wrongdoers...and the corruptions to which
had given rise to the two liberal loans
teurs-
Another example: it was only in 1873 that the
Justice dealt with the banker Huguet. Why?
People from his own party say it clearly: he was a
Bonapartist; he had had in November 1871 some entre-
Views with Thiers. Two years later, everything had changed:
He was bankrupt for two million. One
misery !

His story can be summed up in four lines:

Former head teacher at the college in Châteauroux,

He had founded a banking house and, later,
bought a newspaper: V Avenir libéral. He was getting de-
to issue titles without a guaranteed number and to
was then used for playing the stock market. Having been
Secretary to Prince Napoleon, he had created for himself...
certain relationships and, in 1809, the 1,000 franc note
that he had brought back from Châteauroux had multiplied
folded, so that in four years, he had achieved in
Net profits 553,000 francs.

This unfortunate landowner had, as we can see, the
unfortunate hand and if he had plunder at least
around thirty million, he wouldn't have been willing to...
followed, would have been decorated and perhaps would have become
Minister of the Republic!

Finally, amidst all this meddling, everything
nature, and, thanks to unacknowledged subsidies, the
ones sparingly measured by the princes
returned in millions confiscated under the Empire,
the others lavished by Thiers eager to
to form a party, the property owners were in addition
large number.

From 24%, the proportion at the end of 1872, they were
reached 28% by the end of 1873, and on their own ap-
the 165 billion were leaving, which at the time
the value of the nation's capital.

Between the two years, there is a reduction in
15 billion.

Billions of francs

End of 1872 End of 1873 Difference

Real estate capital 98 0/10 88 3/10 — 9 7/10

— furniture 73 9/10 58 i/10 — 15 5/10

— financial... 8 3/10 18 8/10 + 10 5/10

Totals 180 2/10 165 5/10 — 14 7/10

7

110 speculation 1S73

This reduction was fatal, meaning that it
things had to be done, and faced with these realizations-
their excesses had fallen away.

Indeed, in 1873 there were many sales and
of building executions, many sales of ob-
jets and securities, but all of this benefited
to finance, which, through speculation, has seen the value of
its capital will grow by 10 billion.

The leaders she had inspired had not
Besides, she has no more conscience than she does.

Beulé, who was a minister, himself summarized the
tendency of his caste:

“We will stifle the imperialists,” he said.
"We will strangle the radicals, we will let
((trade will lead to misery, and then we will be-
"We will elect the government we want."

However, it seems that nature intended to support these
cynical dispositions: alongside political crises
incessant, she brought cholera and the bad
harvest.

But finance thrives on what kills others. Also
Has its metallic concentration improved significantly?
successful was the famous conjunction of the centers.

And that's why we will soon see the birth of
and to increase the triumph of the most honest parasitism
teux, the one I have called Jewry, and, through him,
gave rise to the beautiful Constitution of 1875.

Summary. 1874. — Thoughts are being made regarding the proletariat. — Suppress-
"My voters!" — Spies and bribes. — Chas-
sepot and f'.isil Gras. — Crows at Rotlischiki's. —
Spain. — Egypt. — Turkish Roads. — France
vassal of Prussia. — Venality. — Honduras. — Dreyfus
and guano. — Erlanger. — New concentration.

To shame the financial feudal system,
some jiao-possessors, usually referred to
under the name of radicals, had "done something
"thing" in favor of the proletariat. Of their own
deniers, Tolain, Edouard Portails, Cantagrel, Cré-
better (I'm quoting the most striking ones), had paid the
expenses of a large delegation of workers who
were going to visit the Vienna Exhibition.

These delegates, upon their return—ironically, re-
knowledge or ignorance? — drew up a report
port which contained, among other means of sheep farming:
mutual credit and savings, that is to say everything that
X^juiverie rejoices more.

Savings alone, widespread among the non-
the possessions, would be enough to kill an entire country, because,
the day when everyone would have "put aside" and "capita-
"Having read his reserve," it would inevitably happen that
To live, we would first have to resume
with one hand his saved capital, in order to see it again-
to serve, on the other hand, as an interest, and then to resume en-
core all or part of this interest to satisfy the
basic needs of existence.

M 9 L AGIOTING 1874

However, like financial parasites
charged with organizing periodic jubilees, he ad-
It follows that saving has no other result than to ensure-
to enrich the wealthy and kill the proletariat.

In any case, the radicals' initiative, after
to have inspired a few "ha!"s from the owners of
power declaring that this "maneuver was a
"a means of corrupting universal suffrage," he said.
finally at the ministry the idea of reacting immediately con-
to the latter.

Indeed, Broglie soon appeared at the podium with
an electoral bill that eliminated at once
3.5 million voters (May 15). If we're willing to accept that
refer to the figures that begin the cha-

"Pitre I", we will see that the aim was, in this way, to erase from
electoral frameworks a good portion of the non-
teeth.

However, the imperialists, who always dreamed of a
appeal to the people (their prince approaching his ma-
jority), and who, moreover, were annoyed by their
Having suffered previous setbacks, they voted, this time, with
the lefts and tumbled the imprudent Broglie.
But they were not good merchants, for the
the following ministry, presided over by de Gissey and do-
undermined by the Orleanists, he inaugurated against them the
more intense persecutions (inquiry into the election of
the Nièvre).

They subsequently sought revenge, either by
exacerbating the controversies surrounding the in-
tempted by the supplier Ferrand, mandated by Gam-
hetta, to supply Paris, or, later, in
pushing towards the discovery of the particularities pushing
before giving a measure of the strange corruption of

official world under this so-called government ((of gold-
moral dr.

We thus learned that the Ministry of War
was openly frequented by a number of spies
and spies; that a woman having the foot, the hand
and the heart in all worlds, had managed to captivate
the head of the ministry and to remove from him, for the Vend-
documents of interest to Germany
national defense security.

Then they talked about bribes.

Some were scandalized and outraged.
In 1874, as today, these indignations were
hypocrites. The wealthy find venality su-
blime when it serves their interests, infamous when
It harms them.

The mindset of the ruling class is, moreover,
clearly described by Fidus; a little before the vote
of the Wallon amendment (February 24, 1875), he ra-
contained the following:

"Someone told me, scandalized:

“—Do you know that we dared to make offers

"to talk to a general about ranks, titles, and..."
"millions?"

“– Alas!” I replied, “I am very sorry about that;
"It wasn't a general who should have been treated like that."
"Offers, but at twenty, not today,"
"But for the last four years!"

My interlocutor, somewhat surprised, replied:

"The fact is that this can be arranged in this way."
"Whenever we want to."

After this admission, anything is possible; pots-

* Imperialist DHM Memories, Volume One, pages 309-
310.

Direct bribes and indirect bribes are all the same.
The latter should, in fact, often be preferred.
because the beneficiary can imagine, then,
to be nothing but a speculator!

That being said, I have no difficulty seeing clearly in
the intrigues that surrounded the abandonment in 1874
of the Ghassepot rifle and the adoption of the Gras rifle.

Who knows, perhaps these intrigues weren't for
something in the resounding suicide of the ban-
Quier Larivière (March 1874), founder of a so-
the company known as Union métallurgique, which was hunted down at
The prosecutor's office, which is hunting him down in the commercial court, and
facing bankruptcy?

In any case, and according to what we have known about-
Then, it is certain that, from the fall of Thiers, of the
With Barrail being Minister of War, we had passed
huge markets, with a young metallurgist
almost ignored, named Secrétan, assisted by a deputy
better known, named Gévelot, both being, at
surplus, guaranteed by the Rothschild family.

For Secrétan, it was a matter of delivering strong
quantities of yellow copper and, for Gévelot, of con-
to manufacture metal cartridges^

However, these metal cartridges, already offered to
Thiers and Gissey, who had refused, were

suddenly adopted as soon as the first one fell and
implicitly accepted under the ministry of the second
(1874), so that, far from admitting their de-
deterioration on gunpowder (known effects)
(the 1870s and subsequently scientifically demonstrated), on
preferred to abandon the Chassepot rifles, having cost

< See my Kings of the Republic, second volume, page
194 and following.

198 million, and spend 200 million po^-:? cons-
to destroy another model (the Gras rifle).

Thus, as one specialist put it: "Instead of thinking about rsL-
((tionnelleraent to make a cartridge for
"Our rifle, our ministry had made, in 1874,
"the Gras rifle for using the brass cartridge^",
which caused the powder to lose a large part of
the source of its explosive force, but enriched the speculators
authors.

Could it be, by any chance, for this metal operation-
lique that Rothschild, the king of all metals (gold,
silver, copper, nickel, mercury, etc.) had come
ask Thiers "to govern for what-
"What months on the right?"

Am I not entitled to believe it, given that I observe
that all of this happened under a right-wing ministry
and with Rothschild's guarantee, properly and duly
noted during a trial between Secrétan and his
associated with Laveissière in 1879?

Finally, should we assume that this was as a result
serious confidences that Le Figaro, not daring to speak
openly, in April 1874, inserted the following parable
sells:

"Everyone who passes through Lafayette Street could
If you notice that the garden of the Rothschild hotel
"is haunted by crows, which have their nest in
"the branches of the tall trees..., the most curious
((The thing is that, in none of the gardens of
In Paris, you will not notice the presence of this

A kind of bird. — Can we know why? said

a gentleman with long hair, whom Ton mistook for
"an ornithologist."

'The Waste of the War Budget,' by Albert Hubner

“— Yes! yes,” said the onlookers.

“They have money at Rothschild and they
"They are monitoring their capital."

Sinister, isn't it?

Well, during that same year 1874, the me-
wars with Germany persisted in a
strange way.

And please note, reader, that each time
that the weaponry is being repaired, that is to say, cha-
that once the trade is exerted on metals, these
The same threats are recurring — real or
false.

In short, not content with ruining the Treasury and the contribution
vulnerable to fraudulent supplies, the odious
Speculation shook the Stock Exchange in order to extract some
millions more in the pockets of small property owners.

It was on the Spanish side that, it is said, the
black spot, and they were speculating on Spanish funds.

Amédée had abdicated (November 11, 1873), a
A coup d'état followed (the Pavia coup d'état, January 2nd).
(1874), leading to the dictatorship of Serrano, and everything
This was happening in the midst of the Carlist War.
At some point, the discussion turns to the
recognition of a Spanish Republic.

Two Latin republics? That was too much! And we an-
announced, in August, the dispatch, by Prussia, of a squadron
dre on the coasts of Spain, a kind of intervention
recalling, in reverse, the Hohenzouern candidacy,
which had muddied the waters in 1870.

Alongside the Camondos, the Oppenheims, the Comp-
discount house of the Bank of Paris and the Pays-
Bas, it was Pereire who led the grand game of the
sotck exchange.

Pereire had old Spanish connections; he
had, in the past, lent money to Marshal Prim;
threatened by the justice system because of certain operations
dubious actions, he had been protected and saved by
Napoleon III; the latter had remembered this fact
and, in 1870, he had charged him with going to offer Prim
15 million to abandon the Hohenzol candidacy
the latter maintained, having apparently received,
10 million Bismarcks.

Pereire was therefore in a position to be well informed;
also a Spanish imbroglio and a complication
French culture was a double boon for him.

Spanish funds then registered a gap
considerable: from 29 francs, the exchange rate of the previous year-
tooth, they fell to 16 francs in 1874, then they
went back up.

We will return to the consequences of this later.
this speculative gamble, but in the meantime, the newspapers
in the pay of various financial interests claimed
and each in turn denied sending the infamous
Prussian squadron on the Spanish coast, this
of which, as always, the public paid all the costs.

It even seems that, throughout this entire year, he
there may have been a bias towards attracting public attention
on foreign matters, to divert it
as much as possible of the inner turmoil, because one
was brewing, on one side: a definitive constitution, of
The other: a monarchical coup d'état.

In July, regarding the foreign affairs budget-
The assembly discussed the capitulations.
the serious issue was judicial reform
Caire in Egypt.

'Memories of an Imperialist, first volume, page 43.

7.

118 i,'speculation

1S74

Egypt, already targeted by Soubeyran, who had
sensed all the international importance that he

added the Suez Canal, which was beginning to be so as well
by the Rothschilds, whose concerns were English.
are no mystery to anyone

To these, Decazes was loui ipvoué yo.w ôtr
Minister, he had left the post of ambassador.
London, where he had been able to learn about combinations
English.

Moreover, the plans for hegemony ju.'v s'accevi
killed as France advanced
from the day when, definitively, the monarchy would no longer exist
could be restored.

In England, Disraeli, the man with the meaningful name-
ficatif, had come to power (February 20, 1874); the
The Eastern Question will soon become more volatile.
For the moment, the focus was on establishing a presence in Egypt.
through judicial reform, a way to prioritize
Financiers take precedence over all other creditors.
Gela was directed against France and was supposed to take advantage
at Rothschild, only in a few years;
But in such a matter, one must act in time.
and take advantage of the time when a friend is in position
to act.

That is why the National Assembly was concerned
surrenders.

Alongside Rothschild, Baron Hirsch, who
had not wasted his time, he arranged his bat-
ries.

Turkish Railways' lot bonds,
more commonly known as Turkish lots, prohibited
at the beginning of the war, were quietly appearing
streets, since 1872, according to the official rating; for the last three years,

r

they carried out raids on the stock exchange
blique*.

The stockbrokers' union acknowledged
thus the services that Hirsch, Bam- had rendered him
shepherd and the Bank of Paris had the Netherlands at
the time of war loans.

However, the Turkish lots were a form of piracy that Hirsch had allowed itself to launch on all markets of Central Europe in the 1870s; 1871 and 1872; he had thus borrowed, in the name of the Turquie, approximately 400 million to execute check-iron mins; he did not execute them, bought some functionnaires and, thanks to them, was able to pass on to Turkey itself bears some responsibility which was his sole responsibility. Turkey did not pay. Neither did Hirsch, but he won (?) as a result, approximately 200 million.

To what extent could Turkey have been so easily deceived by This Jew? To understand him, one must resort to an anecdote.

After the Franco-Prussian War of 1870, Mr. de Vogué had been sent as ambassador to Constantinople.

At his first hearing, he remarked, with a touch of irony, taken, that the sultan received him seated and him (Vogué) standing like someone who doesn't matter; finally, Seeing that he was not offered a seat, he took a armchair and sat down.

Fury of the sultan, who consults his dragoman...

* Here are the prices for Turkish lots -.

Higher Lower

1872 100.25 151, TO

i.S73 • 184.50 1(19.30

187i 135.00 96.00

telegraphy... and finally learns "that France exists-she was still silent and that she was by no means a vassal of Prussia.

This is how, in 1870, the friends and the slaves sold to Hirsch had explained to the sultan, ignoranting like an old Turk, the result of the war Franco-German*.

This is how Hirsch deceived the rulers;
Now we want to know how he deceived the
audience ?

Listen to the author of the German pamphlet that
I have already had the opportunity to quote:

"The Financial Review, which is here, has," he said,
"statement, offering to prove it in law-
te tice, that the Anglo-Bank, when it issued cel
"Turkish buccaneering, had, to bring
"Public opinion, in line with these values, paid for silence"
"or the recommendations of seventy-three days-
"Anals of Vienna. Thus, in the Tagsblatt, 32,000 ûorins;
"at both presses (the Neue frei Presse and the Alte
"Press"), each receiving 25,000 florins; to the Gazette
"From the suburb, 16,000 florins; to the Monday receipt
"and to the Gazette des étrangers, to each
((12,000 florins; at the Tages press, 10,000 florins.
"Even the German Gazette had to content itself with..."
"ter of 800 florins (Wuttke: The newspapers alle-
“mands, Leipzig 1875, page 376.)”

Having provided this information, the author, who
wrote in 1883, adds:

"Even now, the aforementioned leaves"
"including the \N iener-Algenieine- Zeitung, of crea-
((more recent tion, can be purchased medium-
• Memories of an Imperialist, volume 1, pages 311-342.

"Nant finances, wholesale and retail, for all
"a kind of aim and euniploi; with this single exception-
"tion, which they now treat at a better price"
"I know that's the case then. If anyone doubts it, let them..."
"Try it out properly."

These last lines are extremely instructive.
and should inspire great caution in the reader
whenever, especially in international matters,
the newspapers publish a sensational new story about-
before leading to war.

Meanwhile, other speculations related to foreign affairs
sometimes ended in scandal, sometimes
were preparing for complications.

Towards the end of the empire, the American republics

Caines had attracted French capitalists.

In 1869, two Jews, Dreyfus and Scheyer, had
tasked with issuing bonds at 225 francs, including
the funds were intended to be used to build a road
of transoceanic iron. The payments made, it
There was no railway and there was no more
money. As we can see, the processes in the manner
Hirsch's methods hardly vary.

Prior to 1873, the titles had been
listed at 300 francs; in 1873, they had fallen to
20 francs; in 1874 they were registered at 40 francs.
then to 16. Finally they reached zero.

This case has brought together the most astonishing complicity.
Nantes; not all of them arrived in broad daylight
the audience, but the interminable trials, which were
started in 1875 and lasted until May 20th
1881, sufficiently shed light on the actions

'Germany and the Railways of the Orient.' Paul Dehn,
Munich 1883.

so that the reader can measure the abyss of irapro-
bitédans into which French finance rushed.
The loans contracted by Honduras had
raised to 159 million. Of this figure:

The works that served as the pretext for this have
employed only 18 million

Commissions, advertising, bank transfers
that, etc., have absorbed 70 —

And it is impossible to find a replacement for it. 71 —

Total 150 million

As for the transoceanic railway that was supposed to
to be executed, the thin section that existed was not
neither exploited nor maintained; it has even entirely
disappeared.

We had borrowed money using bonds.
guarantees by mortgage on forests and estates
of the Honduran government!

The lawsuits were unfavorable to the bondholders.

until 1878 and even until 1880. It is only-
in 1881 that the Court of Appeal ruled and
condemned the issuing bankers, Dreyfus and
Scheyer. Furthermore, there were others involved in this affair,
more or less directly, a plenio- minister
tenant of Honduras, Mr. Herran, a consul
Mr. Pelletier, a banker, Mr. Bischoffs/ieim.

A long and arduous investigation demonstrated
The following facts:

In collusion with the bankers, a certain
Lefèore was responsible for negotiating the non-securities
placed. Huge commissions were promised.
we even made a commitment that a certain name-
bonds, to be placed in the clientele of

intermécliaii-cs, would be drawn and we pro-
gave in to fraudulent printing.

For three years, the interested financiers
the placement of the loans maintained prices
artificial, both through controlled insertions and
paid for by them in the press, than by the creation
from a fictitious market to the Paris stock exchanges and
London.

One of the main agents of these investments
was a man named Neymark, a banker and director
from the newspaper Le Rentier.

In short, the newspaper Le Droit, from which I borrow these
The sickening details, summarized by the following, are part of the device.
of the court's ruling, even on television, of the complete judgment
that he publishes:

"He who makes people buy, at a simulated price, the
"stock market values, for the purpose of obtaining prices"
"Fake, is responsible for the losses experienced"
"those who buy outside of any market"
"public based on these courses."

"It is inadmissible, both legally and morally."
"that such practices are inherent to
"financial affairs: these are fraudulent acts"

dueux.

From this summary, we can see what the system might have been.
theme of the accused. They claimed that everything
was permitted in ra^ilxèvQ àe finances, that finance
was entitled to a separate code, which was neither con-
form in accordance with the law, nor in conformity with morality; and it was necessary
that the court dot the i's and cross the t's in order to arrive
to characterize the fraud.

Do we now understand how a title does
•300 francs could drop to 16 francs, then to zero?

iiSli

The court, albeit belatedly, has done its duty;
But have the missing millions been returned?

I do not hesitate to say no; and, at the moment
where I am writing these lines, there are certainly people
who enjoy these millions, peacefully, as
of a legitimately acquired fortune.

The bondholders won their case; the bankers
Quiers were convicted; what a fine thing! Let's
Therefore, ask the Franco-Egyptian Company^
who, for a time, was in charge of
financial service {\) of these loans, which is
what happened to the reimbursements made, thanks to the
decisions of the court, and let it say (for it must
(knowledge) how many millions have been returned on
The 159 million obtained from the public?

Another Dreyfus was the hero of another affair,
American too, but not yet qualified as
Your summer was in Honduras.

This is about Peru and guano. This opera-
tion, born in 1870 shortly before the war, has been incubating
almost in the shadows until 1874, its main
The visible political effect was to provide France with a
president, businessman, and then to have, for
one part, caused the downfall of the same. I will have to there
to come back.

Regarding the year 1874, only the
preface to future plots. In March, the newspapers,

Le Figaro, in particular, devoted columns to studies
dier the guanos of Peru, including the Dreyfus brothers
were concessionaires; at the end of that same year,
Le Temps recorded on page three a protest-
signed statement: "Dreyfus brothers, financial agents of the
government of Peru" against information

having announced "that the Peruvian government
"recently sold liters of his
"last loan to meet the payment of the
"next service on its external debts"
(December 11, 1874). Six months after this protest-
lion, the Peruvian government, after having, it is?
True, one last time, paid the coupon of July 1875,
permanently suspended its payments.

Amidst these external things, only one
colonial affairs seemed to have been settled: that of Ton-
kin.

After the assassination of Francis Garnier, we had
gave the order to immediately withdraw the troops
and to evacuate the country (January 1874); then, to
In form, a treaty had been concluded (Saigon, March 15).
After that, the main explorers had
resumed their journey to France, where their grievances
did not take long to awaken covetousness among the
gold nugget enthusiasts, as well as I will have to
Tell us about it later.

In short, the year 1874 had stirred up passions
financial; many companies had been founded
ideas, especially small railway companies
iron'; small companies had also been formed
gas companies, coal mines, insurance companies
rances: this created opportunities for neo- politicians
property owners blacklisted by the old financial system.

It was also during this period that one of the most

* Lille to Valenciennes, Mézidon to Dives; Nan- roads
Tais, Saint-Étienne to Saint-Bonnet-le-Cliâleau, Bondy to
Aulnay-lès-Bondy; which were added to Picardy and
Flanders, Orléans-Rouen, Frévent-Gamaches, etc., all
of recent existence.

cynical instruments of speculation, the General Credit
French, was formed by the Prussian Baron Erlan-
ger, who, moreover, like all his cronies,
had already dabbled in the liberating loans.

In short, the total emissions for the year could amount to
to 228 million'.

It is therefore not surprising to have to point out a
increase in the valuation of national capital
nals, alongside a sharp reduction in the number
of the property owners; at the end of 1874, instead of 28%,
there are only 25 of them left; but they are par-
tagent the property of 175 billion ^

Also, those who, during this year, have
They traveled throughout France, and rightly so, could have concluded...
to feel more comfortable among the wealthy bourgeoisie.

"(I've come," said one of these travelers (an imperial-
"list), to take a trip to the provinces; the bour-
"C/eoisie is rich, at least comfortable, but soft and,
"Therefore, selfish, asking only for
"not to be disturbed in her tranquility."

It is the proletarian who will pay for the comforts of
this tranquility; taxes will rise like the

< State and city emoluments 5 million 5/10

Establishments I credit 4 — 3/10

Industrial Societies 218 — 2/10

Total "228 million 0/10

Billions

End of 1873 End of 1874 Difference

Real estate capital 8S 3/10 92 5/10 + 4 2/l(t

— nioliiliers 58 4/10 63 5/10 —+—5 1 '10

— Iinancieis 18 8/10 19 4/10 —f 0 G/li)

Totals 1G5 5/10 175 4/10 —{—9 9/10

“Souveuirs d'un i))ipéria'.istc, first volume, page 29'i.

income from real estate capital; at 30%, these
amount to 2 billion 7/10: this will also be the
figure of budgetary expenditures, and these weigh-
r-ont more heavily than ever on the 75 0/0 no
landowners who vegetate on the land of France.

Summary. 1875. — The Jewish Party. — Spirit of the Constitution-
tion. — Fears of war. — The capitulations. — Crash
Turkish. — Disraeli buys Suez shares. — Role of
Rothschild. — Jules Simon, matchmaker. — Role of
Decazes. — The horrible amnesty! — Haitian loan. —
Philippart. — The wealthy always concentrate their resources.

Rksimé of the period: Life and death. — Wealth. —
Misery. — Republic!?

So far I have only had to distinguish three groups
of the propertied classes, describing themselves as: some as legitimists,
the other Orleanists, the other imperialists, sui-
before the political pretext chosen by each of them.

However, I had indicated that it was in progress.
of training, a fourth group having taken, for
any qualifier, the very title of the governing form
the general rule that was supposed to be applied. To those people,
who called themselves republicans and even republicans
Conservatives, Thiers first, then Gambetta,
served as a derailment point.

Torn in various directions, sometimes dislocated then re-
This group, once formed, had often displaced the majority-
Assembly order.

When it becomes impossible to obtain a monarch
was demonstrated by the facts, a fifth group
constituted; until then it had been scattered throughout the
ranks of the other four, but in 1875, judging that

The situation was ripe for him; he resolutely adopted-
the republicans and even provided them with the armament
someone they had always missed.

However, this fifth group, which is already a nation in the
nation, had long aspired to become a state
'In the State, it is the Israelite party, that is to say
a terrifying embodiment of parasitism, knowing
to exceed skill to the point of wearing down wear itself
even.

Under the monarchy of 1830, this party was already
powerful; he had brought about, then devoured the Republic
of 1848, because he had been unable to seize it; but,
Then, impatient for the empire of 4852, he had known
first, to bribe him, around 1860, by pushing him to
economic reform, then to complete it, after 1867, in
infiltrating him with the parliamentary virus.

From September 1870 onwards, he had taken advantage of the anarchy
to create, in Algeria, a coreligionist electorate
naires (Grémieux decree on native Jews);
Finally, with the war over, he had pushed himself into all the
meaning and always seducing, always usurping, was
having risen, through intrigue and corruption, to
to have real influence.

Also in 1875, feeling more powerful, he sounded
was trying to create an anonymous monarchy with a
charter qualified as a republican constitution, under the
patronage of which, regularly instituted, it does not
would be more afraid of letting himself be guessed.

He will, it is true, cry out against the label "Jew",
which has a derogatory, popular meaning; but it will be
for the sake of appearances, and it will still work; but its
acts will cause the transformation of the various
monarchist groups in a very Catholic party

compact and very clear (the old historical parasitism)
absolutely determined to regain the upper hand.

Then he, impassive, will slip into Yov-
Poitou-Tunism, which he will flood without uttering a word; then
he will raise Gambetta without the latter being aware of it-
science, but it will break it at its first resistance.

While awaiting the development of this struggle, he
For the moment, the focus was on manufacturing

immediate deployment of the instrument of combat.

But this instrument was a parliamentary regime
very JNDaized, a kind of seesaw system by means of
of which one could demonstrate to the layers end^-
first geological strata, then, if necessary, to the po-
popular, which, under the name of changing minis-
each of them could, in turn, "taste-
"verner," that is, to plunder the country; but
Judah himself reserved the right to plunder later on
all the dOuohQ?, governesses.

Moreover, I could not better summarize the spirit of
this constitution, which by relating here an amendment
rejected without discussion, it was so contrary
in the immoral sense of the deliberative majority; this,
The amendment was worded as follows:

a The following cannot be elected as members of parliament: {" individuals
"responsible for a supply, concession or undertaking
"for the government, with the exception of those who
"They obtained them through public tender;

"2" Directors, administrators or agents, to
"any title of industrial companies or
((financial, when they enjoy a privilege,
"of a guarantee or a subsidy from the State.

“Any decision which, during its term of office, incurs
((one of the incapacities stipulated above, will be re-

"resigned and declared as such by the Chamber"
"Members of Parliament."

“Any contract entered into by the government with
"a member of parliament, within six months of the expi-
"The term of his mandate is null and void by operation of law."

These measures, proposed by Hervé de Saisy,
were perfectly honest. "Reading them is enough,
"A newspaper said, 'to make them grow back.'"

So, indeed, four-fifths of the Ace-
it seemed they had become ineligible!

However, the people, who watched all this without
He understood it too well, and was, on the other hand, frightened of
threats of war which, from time to time, emerge
newspapers were being geeked.

They pointed out to him that, since
the month of February (immediately after the vote on the amendment)
(Wallon dement), the Germans and the Jews were
returned to Alsace in droves.

Furthermore, and specifically since the end of the year
Previously, they also told him, every morning, the
incidents of the trial that Bismarck had brought to
of Arnim.

It's an old habit of the Prussian chancellor to im-
to be prioritized, in the form of judicial reports
the "stories" that he would not know, "according to the rules
of art", to introduce into a diplomatic protocol-
tick.

The masses thus learned that d'Arnim was "put
to the bag "for having been, or too conciliatory with the
French powers, or not soMp/e enough with the pou-
Prussian views.

All of this kept minds in a sort of
of nerve irritation.

Furthermore, since December 1874, the Republic-
The Spanish republic had ended; Alfonso XII was
mounted on the throne; more or less it was said that the in-
German influence had not been foreign to this
restoration; this gave rise to inter- articles
pathetic on Alphonse and on d'Arnim.

These two "copy topics" charmed the agio-
tenants: with Alphonse, they were shaking up the es-
Pagnols; with d'Arnim and the belli- commentaries
"They were stirring up the French funds."

It was in the midst of this chaos that the Assembly had
was called upon to draft constitutional laws.

From the very beginning of the discussions, that is to say-
to say on January 30, 1875, the amendment of the professor
Wallon definitively established the label republican
bl-
tre 352), but the label mattered little to the Jewish community;
It was the organization that concerned her; however, this
the organization was supposed to last until December.

Thus, all year round, she was a long merchant-
dage, an unnamed and unacknowledged trafficking of con-
sciences, interests, positions, to such an extent that a great
The number of life senators did not owe their election to
tion than to his docile votes.

Here, chronology is a torch; it is for-
What needs to be noted is the sequence of events:

January having "named" the "Republic",
The organization of the Senate took place in February.
recruitment of this body, initially entrusted to suffrage

< Here are the extreme courses

Further down

Spanish Explorer 2', 00 1S, (K1

5 0/0 French 106.40 99.00

under THE THIRD REPUBLIC 133

universal, by a "first vote, was removed from him
by a second, on the orders of Mac-Mahon himself
recommended by Broglie.

In May, the electoral law (district ballot-
(ment) was adopted, then in July the law on the
reports from public authorities.

After which we voted to create several
railway lines, decided their allocation to the companies
railway engineering (among others the line of
great belt), then adopted a host of laws fis-
wedges, established the definitive monopoly on matches,
Finally, we had organized a regime of dessîtc/^es, this
eternal preoccupation of property parasites
agricultural; I'm leaving some out, no doubt, and not the least
interesting, to arrive at the most relevant vote
— taken away at the last minute, in the very middle of the
senatorial election, the supreme act of the constituents —
and which concerned judicial reform in Egypt.

I have already said a few words on this question; he
It is important to complete them here by summarizing the situation.
international tion.

From March onwards, Léon Say, the man of
Jews (along with Decazes) had infiltrated the Ministry of
finances, despite Buffett's visible reluctance and
of Dufaure who feared in him the influence of the Roths-
child.

Almost immediately, in May, the Times had teased
French patriotism, by revealing the machinations of
Germany, but in such a grave tone that it was dangerous
seemed real; all the more so since the Ministry of War
continued to be surrounded by spies, both male and female.
copper and cartridge merchants, of whom I have
signaled the danger.

8

However, Russia was paying close attention to the intrigues.
English and it seems to result from documents emanating
from various sources, that she intervened with the
Prusseel prevented any aggression against France.

Public opinion, barely calmed on this point, was once again...
A moved calf: the Eastern Question had just been reborn.
in the form of a double insurrection in Herzegovina
Govine and in Bosnia.

Almost immediately, Turkey cut in half
the payment of the arrears of his debt; this hurt
a lot of interest and the effect produced on the Stock Exchange
was considerable'.

The very day before the liquidation that the Bour-
siers make, every two weeks, on Turkish funds
(September 30), the Marquis de Plœuc, sub-governor-
head of the Bank of France, but also administrator
trader of the Ottoman Bank and, in addition, member of parliament,
member of the tenure committee, request
it was necessary to question the government about "the false
news " :

“I believe,” he said, “that fake news does not
"are not sent by the military belligerents,
"but rather by the stock market belligerents, that is to say-"
"To say, by speculators. i>

Four days later, bankruptcy was a certainty.
sky!

However, the Ottoman Bank, a financial institution
Anglo-French, whose profits are almost ex-
Here are the prices in 1870:

Plus liaut Plus lins

6 0/0 Turkish (bonds) 350.00 130.00

5 0/0 Debt (noral 44.75 22.70

Lots tiiiTS 13;), 00 5S,00

Egyptian 1100.00 380.00

comprised exclusively of Turkish bankruptcies, is
always in communication with London and Gons-
tanlinople.

As a result, a multitude of small landowners were ruined.
for having believed the tall tales of the newspapers sold
to financiers and reassuring statements from
Marquis of Plœuc, came to considerably expand-
the number of the non-property owners; double dan-
because these outcasts still form the majority
more venal than the people.

However, the English, who collaborated with the
cosmopolitan finance (Hirsch among others), had
brought about the cataclysm, managed to give themselves the
appearances of having saved Turkey and, consequently,
defended "savings"!

On this occasion, they put into practice a veri-
Jewish jubilee table.

“A distinguished member of the British Parliament-
"nice," the newspapers said, Mr. Hamond, con-
considering that a temporary reduction in service of
Turkish debt had the flaw of allowing to persist
an "illusory hope of being paid one day",
proposed quite plainly to Turkey to make definitive
its reduction. "The Gate," said Hamond, "has not
actually received all the money she owed,
"The issue price of the securities has rarely reached the-
"Above 40 to 42% of the borrowed capital."

As a result of this reasoning, Hamond calculated
a commission of 10% and permanently limited
at 52 1/2 0/0 the capital charge of which Turkey at-

would have to pay the arrears, which, consequently-
ment, too, would be reduced in the same proportion
tion.

1875

But what Hamond didn't say was that the
The difference, thus cancelled, had been paid by the pu-
public and had remained in the hands of financiers, as
of benefit; Hamond himself established that these
the sums amounted to over 44 million pounds
sterling, that is to say more than one billion francs!
In short, the arrangements were made.

I must add here that it is precisely in the
conventions imposed on Turkey on this occasion,
that Hirsch subsequently drew his main resources
to evade the execution of his own.

As if to encourage him in this direction, a ca-
astragus (to which I do not believe he is unrelated),
suddenly erupted in Russia. A financier named
Strousberg, who ran a bank in Moscow
ready for trade, but having large interests
engaged in the construction of Russian railways,
towards the Balkans, was bankrupt, then imprisoned
for delte=^. This financial catastrophe shook the
propertied classes of Russia and Germany, but
served Hirsch's purposes wonderfully and
those from England.

However, she hastened to take advantage of these disturbances-
almost simultaneous and perhaps deliberate actions, for
to pull off a major coup against Egypt, that is to say
on the Suez Canal, its most direct route towards
his Indian empire.

Indeed, France was soon learning, with a
profound astonishment, that Minister Disraeli had
acquired, for the English government, him-
mcme, all Suez Canal shares including the
The viceroy had, it is true, alienated the coupons (dele-
gations), but which represented no less its

share of sovereignty in the administration of the
company.

To fully understand this, it is important to remember that
the annual tribute paid to Turkey by Egypt
had been assigned to guarantee one of the Otto- debts
manes subject to reduction by half.

Now, it just so happened that the Egyptian Treasury-
Yours was dry and the Suez shares were in the hands
The viceroy's resources were not available to him, because
that they did not generate interest, a circumstance
which hindered their alienation through computer processes
naires.

Thus England was able to argue at the Khe-
dive that she was doing him a real service by
giving money in exchange for his paper, but, in
At the same time, she would be able to boast, to
of the sultan, for having "improved the credit of his tribu-
"Silence." Therefore, how could His Highness...
resist "these excellent friends" when, through the inter-
Hirsch's mediator, they will prefer that the rac-
The construction of the Ottoman roads will never take place!

This Jewish-backed move on Suez shares was com-
weeded since the previous year and the disasters
financial factors, which favored him, were so op-
ports that one cannot help but denounce
the concert.

Well, Decazes was fully aware of all this. He
had even invited Lesseps to reduce transport fares
sit, as the Gate desired, which, of the same
This, in turn, provided savings to English trade.
and could cause the canal's shares to fall; double
a means of bargaining with the viceroy and acquiring
to laugh at other stocks at low prices.

Decazes also knew that Société Générale and
Even Soubeyran from Crédit Foncier was looking for
to get ahead of the share purchase pursued by the An-
gleterre; and Decazes had said nothing.

However, by a coincidence that was probably just as significant...
tuite that the Turkish bankruptcy, and the bankruptcy of
Russian financier, and suddenly, Peru was going to
suspend his payments. What does he have to do with this?
"The erou?" one might say. It's quite simple: the Society

general, with a man named Premsel and a man named
Dreyfus was heavily involved in Peruvian finances.
Vienna, for which she was in charge
from the sale of guano.

But this very service had triggered a
quarrel between these various participants and this circle
consistency, tightening its availability, dismissed its
competition. As for Soubeyran, already deeply entangled
with Egypt, he did not seem to be a threat.
until further notice.

Do we understand, now, how all these
Promiscuities of interests may have contributed to the triumph-
What about English land grabs? Do we understand that
these land grabs, souring relations between the few-
ples and capable of pushing them into battle, established-
feels the undeniable solidarity of speculation and
massacres?

well-connected, Decazes knew everything and he read it;
!) resuming the shady attitude he had previously displayed
in July of the previous year, when,

'Here are the courses:'

Pliif liaut broadcast further down

Peruvian empninls 82 1/2 îi 77 1/2 32 1/2 2V »

citing pending negotiations, he declared he
to be able to speak freely about the reform
judicial.

First, he was questioned unofficially, then,
on the occasion of his ministry's budget, we had
insisted against any change in the capitula-
existing tions.

Decazes had once again been biased, had conveniently
entrenched in "diplomatic silence"; during
At that time, the English, Rothschild and Hirsch acted-
knew.

By December 1875, it was all over: there was no more
than to deliver the final blow in favor of the foreigner,
against French interests. Decazes gave it.
That is why, in the final days of the assembly,
he proposed a final agreement for his vote

elaborately.

As in 1874, he isolated the international question
nationally, he spoke of diplomatic niceties and,
He timidly requested a five-year trial.
the agreement, he said, is revocable and it is "without
hazard " .

Indeed, Rothschild needed less than five years.
And we will see this clearly later in my stories.

So, this is clear: although at first glance
This Suez affair seemed to concern only the
her only property owners, on the contrary, were intimate-
linked to the interests of the entire nation.

On the one hand, the more the wealthy divested themselves of their assets
The more their appetites grew between them, and
Therefore, the heavier the burdens became on
non-possessors; on the other hand, in a question
Internationally, there is always the threat of a struggle

army; but the propertyless are almost the only ones
to pay the costs, not only with their labor
vail, but still with their lives.

That is why, faced with this double danger, I had to
to severely criticize the attitude of Minister Decazes.

In any case, the discussion opened in the
first days of December; the mass of the assembly
The wheat was so unwilling to follow the minister, that-
driven by a speech from Pascal Duprat, which,
After Rouvier, she fought against the convention, she
adjourned its decision until the second deliberation.

In the meantime, the election of the 75 senators ina-
with changes expected to take place, all desires are being sought.
were in turmoil.

Here appears one of the leaders of the Jewish party: Jules
Switzerland, said Simon. He was the one who became the broker.
consciences and the great elector of the 75.

One historian wrote: "thanks to skillful negotiators
"According to Jules Simon's recommendations, an agreement was reached."
"with the far right; the Orleanist candidates"
"were ousted and 60 seats went to the republicans"

"Cains." How simple that seems!
a political rivalry!

But the writer I am quoting undoubtedly gives to
Orleanist and Republican words have a meaning
special, because all you have to do is browse the list of elected officials,
to discover such a mix of names, that in
Apart from the qualification of Jewish detachment, one does not find
no acceptable distinction.

Regrettable incidents also occurred,
the voting operations;

It was so indisputable that the votes resulted
• Berthezéne, History of the Third Republic.

of a deal concluded, which, in the open court, on December 15th-
December, two days before the second Uberaiion
Mr. [Name], judicial reform in Egypt, a member of parliament:
Peris had to complain of intimidation and espionage.
swimming exercises:

“Yes,” he said, “at the bailiffs’ bench, there was
"MPs who were checking to see if their colleagues,
"who had received lists in envelopes, put them-
"Talent in the ballot box."

And finally, as the cancellation of the was being requested
ballot, Gambella, intervening personally,
obtained its validation.

In short, when, on December 17, the second deliberation-
The ration was on the agenda, the seat of the assembly
was done; few words were spoken, none of the
The opposing speakers did not return to the attack, and Tirard
having said: "The assembly can vote on the convention
"If not with enthusiasm, then at least without regret."
The vote was won by 445 votes against 144.

So, we had just prepared all the difficulties
Anglo-Egyptian cults that were expected to clutter
the following years, while having saved "the Re-
public." We had saved her, yes! But like certain-
Some cashiers "save" the till.

Without the combinations of the English and the two
Rothschild of London and Paris, it is believed to be true-
ment" that the usefulness (debatable, moreover) of a jurisdiction
a more convenient diction for foreign traffickers in

Egypt (that was the pretext), would ever have inspired
Decazes, the compromising tenacity he brought
to obtain the vote of the assembly?

For many years, the capitulations have existed
were with their flaws and qualities; how

was it that, only from the day when the interests of
Rothschild and the English were involved, we are told
occupied with them?

I was quite right to say earlier that Decazes
was to play an extraordinary role, and it is true-
inexplicably, given his dubious past
like his own, and actions that certainly did not
This should not have escaped everyone's notice, the press
venal, possessed by the Jewish community, could have been continual-
how to praise him, adore him, even overdo it, without a
A courageous writer who signs his articles, a
only once unmasked!

Alas! How can we expect the non-pos- class to
sedative, kept far from the mysteries of government,
could ever understand the strange way in which one
manages his life and his work?

She is deceived in every circumstance; if something
rare bill seems likely to grant him
a shadow of satisfaction, the press shows him this
shadow as reality; it was thus with the dis-
discussions on teaching and on the treatment of
primary school teachers - general electorate-
poor man (July). This was also the case with the report,
remained platonic, from the deputy Talion, on "the state
"intellectual and moral of the working classes" (de-
December).

Yet the property owners, even when they are
rejected by the government, they always get what-
at least moral compensation.

Thus, the imperialists, badly battered by the de-

* I must, however, mention the Corsair of 1876, which led,
On this subject, a serious and reasoned campaign.

Pulé Savary – who became famous for it – had seen
acquit one of their leaders, Paul de Gassagnac,
prosecuted for a press offense; later they had
the satisfaction of seeing restored, on the Ven- column
dome, torn down by the Paris Commune, the sta-
Napoleon's death.

Everything changes when it comes to the non-possessing.
– the people – here is an example:

At the end of the session, Alfred Naquet, deputy, had
initial draft of an amnesty proposal (de-
cembrej, precisely in favor of the men of the
Commune. He had just learned that real
He denounced torture that was being carried out on Yîle Nou.
and further argued that the families of the deceased
porters were dying of hunger in France; to which the pou-
to see, brazenly lying (we found out later),
responded by denying the reported torture and the Assem-
whole wheat, howling and wild, crushing with its
Disregarding the proposal and its author, he voted on the question.
prior.

No one was mistaken about the true objective being pursued.
by the deputy; they had shouted to him directly
terms that "it was an electoral maneuver 9 (the
general elections were about to take place); and those,
who voiced such a reproach, did not even seem
not realizing that the mere act of formulating it accus-
knows their hatred against the landless masses
calling only for a law of appeasement.

There was something even better: a member of parliament named Lepère,
declared cynically, having himself signed with
Naquet, two years earlier, a proposal that seemed to-
blabable, he would have been willing to support it further, if that-
this had not separated from its co-signatories, in

acting alone.' So these are the deportees punished for
the indiscipline of a member of parliament-'

This is how, in the year 1875, those who
represented less than a quarter of the population,
managed the interests of the other three-quarters, to-

which they had imposed upon themselves by iron and blood.

Having thus "worked", the Assembly adjourned
after lifting the state of siege (December 31, 1875),
because of the election period.

As one might expect, these twelve months, difficult to
people, but gentle to parasites, had benefited from
the latter.

The Constitution and the Convention relating to E-
Egypt had caused enough variation in the values listed in
Scholarship so that they would have been spared from resorting to
to the shows, which always ask
some preparation; also, the figure of these last
did not reach 82 million throughout the year;
However, if the quantity was small, on the other hand,
Let's see what the quality was:

It is now, in fact, that the General Credit
French is truly entering the fray; this year,
its shares jumped from 000 francs to 1,100 francs;
twice its capital.

But do we want to know why this increase?

Because at that moment he launched a hated loan-
he is completely safe; at least, he shouts it, he affirms it.
firm; even Auguste Vitu signs a two-part article
columns in Le Figaro of June 26, 1875, where he dô-

* State and city loans 7 niillious 3/1(1

Credit institutions. 17 - 5/10

Industrial Societies 56 - 7/10

Total 81 raillions 5/10

declares that "financial operations include
"higher insights than the simple notion of
"pecuniary profits and that the Haili loan is
"not only a very high-value investment,
"but, again, it offers a complete example of a contract"
"between a foreign government and the parliamentarians-
"links. y"

Six months later, the famous bond issued at 426.50,
at 476.25, it was struggling amid difficulties

inextricable and, the following year, it fell to

54 francs!

The outlaws of the French General Credit Bank did not
were no less audacious, especially since the
The real operators were hiding, then, in the
behind the scenes; they have hardly appeared in the public eye.
that, later, in correctional trials.

Meanwhile, they had guessed how much the
The new Jewish regime was going to be favorable to them; pen-
For nearly ten years, all the scams targeting them
will be permitted; they will even be able to do so with impunity.
"hiring front men and disappearing at the time of
"(pay their debts.)"

And while they, the property owners, are doing this, the
parquet floor, "careful" not to see them, will discover
easily some unfortunate Auvergnats, some pro-
letaries, wanting, like their masters, to enter by
breaking into the classroom which we greet and which, however-
dant, will have done only on a much smaller scale what
the "à'iQix'^ QncoYQ unknown to.\i General French Credit-
"They will have done it on a very large scale."

The (Breakers of Auvergne), such was the desi-
gnation of a sort of black band), rented bou-
"ticks, to lend credence to their maneuvers,

"and, at the moment when the seller was demanding payment of the price of
"his merchandise, he found himself facing an acquired-
(.(. new reur who had taken the place of the first
"buyer, on whom it was now taxable"
"To lay hands on..."

Those who had committed this crime were, one of them: mu-
one: a technician, the other: a launderer^ the other: a carpenter^ etc.

Well! But! The people from the French General Credit-
The Americans had done nothing else, in full view of the
prosecutor's office, which did not prosecute them!

Why this difference?

This example saves me the trouble of looking for others.

And I would have said enough by briefly mentioning,
the fall of Swiss mortgage lenders (yet another eiablis-
serenity of complete rest, pledged on land), then the
The first great achievements of a Belgian named Pkilippart,
who, waving a Franco-Dutch bank, was burning
to walk in the footsteps of Langrand-Dumon-
ceau.

Given how eventful the year had been, I am not surprised-

^ Paris; Criminal Court presided over by Mr. Lancelin.
December 14, 1875. (Indictment of the Public Prosecutor of the Republic)
blique.)

- Here is a summary of the main differences in the bear between-
Registered at the official price during the year 1873:

Higher Lower

Honduras 30 11

Swiss mortgage loan 223 francs — 17.4 francs

Franco-L. Bank (old) 723,363

Dutch (news 893,286)

"... (old 190 73

Furniture credit | ^^„^.^,j^^ ^^^ ^^

Spanish furniture credit 1,530 .'ioO

Transatlantic company 417 210

100 denarii of Aiizin.... 12,750 8,200

IWveyron Coal Mines 710 G80

I will not bind the reader by teaching him that the number
the property had decreased further, but that the
Their fortunes had increased.

From 25%, the figure from 1874, their number had fallen
at 23% at the end of 1875; but, instead of 175 million
liards, as before, they had to par-
tager 185 billion'.

All categories had won: the owner-

the owner had once again increased the value of his buildings, the in-
The industrialist has his tools, the financier his portfolio.

11 is true, we had proliferated a lot during
lately; but the wealthy had
done anonymously, because marriages had dimi-
clouded; for them, the sacred act of fatherhood was not
that a supplement to the hiccups of the orgy; moreover,
death having destroyed more, thus balanced the
A reckoning with the debauchery.

But that's not all; the propertyless have
Increased, alas! From 75 0/0 they are now 77 0/0, and
The coming Jewish fever will make them even bigger.

It will thus kill work and the worker, that is
It's possible, but capital will survive; that's enough!

SUMMARY OF THE PERIOD.

And now we need to measure all the
Five years have passed.
Speculation, I said, decimates the population.

End of 1874 End of 18:5 Difference

Capitanx real estate 92 5/10 96 6/10 -f- /!■ 1/10

— furniture 63 s/lO 65 9/10 + 2 4/10

— financial 19 4/10 22 9/10 - 3 5/10

Totals 175 4/10 ' 185 4/10 + 10 0/10

1S73

I can prove it:

The following table contains the successive figures.
of the annual population, deaths, and births
and their ratios reduced to one hundred.

Report,

Report

Years

Population

Death

per 100
(1)

Births

per 100
(1)

Late 1870

38,332,029

1,139,472

2.96 0/0

1,013,102

2.63 0/0

— 1871....

36,030,865

1,271,010

3.31 0/0

826,121

2.15 0/0

— 1872....

36,203,801

793,064

2.20 0/0

966,000

2.68 0/0

— 1873....

36,379,277

815,425

2.25 0/0

990.901

2.74 0/0

— 1874....

36,555,604

819,377

2.25 0/0

995,704

2.74 0/0

— 1875....

36,732,785

823,349

2.25 0/0

1,000,530

2.74 0/0

This table clearly shows that the increase
The population has remained stable for three years.
born.

I also said that speculation diminished the
number of property owners and increased that of the pro-
letaires.

Here is the proof:

The following table contains figures, including the
brutality leaves no room for denial: '

Late 1870.

— 1871.

— 1872.

— 1873.

— 1874.

— 1875.

Population

38,332,620
36,030,865
36,203,801
36,379,277
36,555,004
36,732,785

Chiles
absolutes

10,350,000

10,809,000

8,689,000

10,186,000

9,139,000

8,082,000

Rapp'
p. 100

Its owners
ChilTres Rapp
P

27 0/0 27,983,000
30 0/0 2.5,222,000
24 0/0 27,515,000

28 0/0
25 0/0
22 0/0

26,193,000
27,416,000
28,652,000

100

73 0/0
70 0/0
76 0/0
72 0/0
75 0/0
78 0/0

The percentage ratios are taken from the population
from the beginning of the year, because it is on this one
that the variations occurred, while the population
in one year is only the result of these variations.

under THE THIRD REPUBLIC

140

As we can see, the proletariat n^ ■ in norabre as
suffering.

Finally, here is the concentration walk
of fortune:

The following table highlights this:

End of 1S70

— 1R71,

— 187>,

— 1873

— 1874,

— 187:;.

Average

Capitaus

Xorahra

by

(Iraocs)

of owners

possessing

113,440,300,000

10,650,000

10,961 fr.

142.0o2.:i00,000

10,809,000

13,142 fr.

180,376, ;100,000

8,689,000

20,759 Ir.

1G5.092, 500,000

10,186,000

16,257 fr.

175,400,000,000

9,139,000

19,193 fr.

185,451,600,000

8,081,000

22.9 i5 fr.

It is clear that the stated average is unique.
designed to allow the eye to follow the
Progression: in fact, the concentration of wealth,
in 1875, for example, yielded 12,000 arch-mill-
Lions, possessing a combined 95 billion; the
menus possessing the 90 mil- dividing among themselves
of the remaining liards, this last figure can provide a
scale ranging from 10,000 francs, for some to 1,000
or even 100 francs, for the others.

As for the proletarian, he has nothing and, not only-
He lacks all reserves at the end of the year, but
Yet, he was unable to satisfy all his needs.

Here, moreover, is the progression of the three categories:

Proportion for rent

Po

ssiiJants

Salaries

Doiu)

1870

27

63

10

1871

30

67

3

1872

24

70

6

1873

28

67

5

1874

24

70

6

1875

2G

71

7

150 speculation

This process will be easier to follow by studying
the following graph:

Black represents the proportion of the destitute;
The red one is that of the employees;
Yellow, finally, the color of the wealthy:
(Plate III.)

The upper triangles attest to V increase
capital and its requirements.

As we can see, capitalist feudalism expropriates its
peers, the wealthy, who are falling more and more
or in wage labor or in destitution. This last-
To deny, however, is a relatively slow process.

Besides, what would the people have to complain about? Is it
that the owners did not give him:

The Republic?

3. — Evohé! Jehovah!

Period 1876-1877-1878.

SUMMARY. 1876. — The elections. — What was being said
in the drawing rooms. — Electoral corruption! — The
Socialist “DEBATES.” — Republican votes. — Pani-
questions. — The Jubilee and the Academy of Moral Sciences.

— India. — Order reigns “in the Balkans”! —Almost
Dupe! — Land registry. — Parliamentary milieu. — In
Egypt. —Tunisian Dawn.— Song from the “Gazette”.

— The notary profession. — Finances for New Caledonia. — Philip-
part and the railways. — Good ideas from Wilson. —
Workers' Congress. — Flood of wealth. — The foreigners.

Finally, the people were going to give their opinion on the
famous national assembly, which he had "elected in
one day—of misfortune,” according to the general expression—
element adopted by the newspapers.

A few weeks apart, the res- suffrage
treint, exclusively reserved for the wealthy, was going
to complete the Senate (January 30) and the unified suffrage-

universal, the prerogative of the people, would choose deputies
tés (February 20).

The Jewish constitution would therefore be able to function
tionner .

During the preparatory period, the psychological situation
The chronology of the propertied classes is interesting
to be studied.

The monarchical salons groaned over the "ma-
"Rechal;" they said things like these there:

"It is absolutely led by three ambitious people"
"skillful ones who want to continue to dominate under his
a name: Mr. the Duke Decazcs, Mr. the Marquis d'Har-
a court and Mr. Léon Renault, Prefect of Police; the latter,
"Not only is he skilled, but he knows a lot of
"things and dazzled the marshal by the disclosure"
"of police secrets which also show him to be indis-
"Thinkable that vigilant. As for the marshal, he does not

"He has no idea of his own worthlessness."

The salons were more right than they thought.
because these three men, not only ambitious,
but also speculators, then got their hands on the
worst "financial affairs."

Elsewhere, people were shedding tears over the monarchist party.

It was observed that "everything that was not legitimate-
miste PUR had moved to Orléans*. »

But, curiously enough, one could also distinguish, between
these latter, as if among the bundles of sticks: "the governor-
"parliamentary nement," it was written, "being the gov-
"government of mediocrity, everything that is me-
"diocre and hopes to arrive through parliamentarism"
"is an Orleanist."

"Memories of an Imperialist, Volume 2, page 2."

And that was indeed it; the propertied bourgeois, those
that the par^iy^f/ had seduced, that is to say the class
where ignorance was sharpened by appetites,
had set out on the path to power.

As always, and especially in electoral matters,
Money will play the main role. To be elected, the
The owner will flatter and deceive the people.

As for money, we won't hide it.
Not even.

Moreover, the bourgeois finds this legitimate; the
the greatest crime he committed against Guizol (who nevertheless-
dant had big ones on what served as his con-
Science is not about having more than anyone else,
France was demoralized; no! It was having a Jih
to which the emperor had lent 77,500 francs! There you have it.
something that would never be forgiven!

The Orleanists themselves felt so well the
the strength of this accusation, which they denied;
to which they were told: Here are the receipts! And for-
What is this terror? Because, having borrowed
77,500 francs to the emperor necessarily implied,
For these servant souls, a recognition is being worked
leading by a change of political conviction (?)
tick.

Come on! First of all, it would have been necessary to lend some con-
Vicsions to Guizot! Only there would have been the true
generosity.

In any case, all of this boils down to a
Accusation of venality, I could draw this conclusion from it-
conclusion that at least, for the property owners of Orléans-
nists, venality had something criminal about it;
Unfortunately, I immediately found the proof.
that they themselves did not hesitate to practice it.

9.

The author of the Ten-Year-Old's Journal wrote what
followed shortly after the elections:

"Count P... has become a deputy for the department-
te tement of ***, where he has large properties. Now,
"To get appointed, he understood that the best
"The process was the American process, the frank and
"Universal corruption. He was followed in
his rounds by servants laden with bags
((money, and it was distributed to all the voters)
"5 francs, 10 francs, 15 francs, depending on the value"
"of man. Every peasant who presented himself at his
"The castle received a hundred-sou coin. For the
"people who could not be paid off in this way, there were
((table open, every day. He fought like this)
"of magnificence with Mr. Wilson, the great elect-
"the leader of Touraine who, during his last election
"tion, provided a meal to more than 1,800 people.

"There were protests, and he..."

"It was only a matter of time before he (Mr. de P...) was invalidated; the
electoral corruption was blatant and easy to detect.
((prove. He was saved by the Duke of Bisaccia,
"who is on fairly good terms with Ganxbetta, and him

"made it clear that it would be political to ad-

"to put a few more or less insignificant deputies in charge...;
"He convinced Gambetta, and Mr. de P... sits on the
"Room, ready, like all the men of his
"Party, to allow everything to the Republicans, rather
"t(than to let the empire return."

However, the American methods were not spec-

special to Mr. de P...; in Corsica, a Bonapartist,

1 Memories of an Imperialist, Volume 2, pages 35-30, under
The date: June 1876,

named Valéry, head of a shipping company,
and sponsor of a due diligence company,
"had arranged for the transport and feeding, free of charge, of the
"delegates on one of his ships, from where they had
"returned, under escort, to the ballot; seats at the
"On the contrary, diligence had been refused to
hostile voters*.

And that's how many hostile landowners
had the popular interests succeeded? in making themselves
the representatives.

While some were thus usurping the su-
In truth, the others, those of the Jewish party, threw
smoke and mirrors for the masses.

The day after the Senate election, the Journal
of the Debais, a proven organ of financial feudalism,
being certain, now, of having at his devotion a
legion of satisfied people, had inserted without blaming him (which
scandalized Le Figaro) a manifesto described as socialist.

This was a minimum list of reforms extracted
of the ancient doctrines, to which have been attributed,
since then, the name of garantiesme.

All one had to do was read through this manifesto and the pro-
gram attached to guess following which
The calculations the Jewish party highlighted, and also,
what advantages he promised himself he would gain from it.

The Jabin Well disaster (February 4th) had just...
to cause 200 victims in Saint-Étienne, and perhaps
as many widows and three times as many orphans. Suddenly,
This posed a question for minds and hearts.
that is to say, in the most eloquent way, the famous
and a formidable social question. It was impossible to

'Official Journal of March 24, 1876, cited by André Daniel:'
The political year 1S76, page 87.

capital to feign indifference to this "inevitability"
work.

Subscriptions, heartfelt phrases, nothing was missing.
And to top it all off, precisely
Two days after the disaster, the following was added:
publication of the manifesto.

It is instructive to note some of its formulas,
because the Jewish community will know how to use it, not for the
people, but against him, and solely for her-
even.

Here is the first one:

Freedom of association, workers' retirement:
Indeed, the Jewish community will invoke them to multiply the
companies a;?o»?/mes; to lend to corpora-
tives, in order to encourage their savings, and then manage it;
to prevent the takeover of the railways: for
buying votes, because soon there will be almost
no more industrial or even financial companies that do not
had decided to create (illusory) pensions
(moreover), in favor of its employees, workers, etc.

I still find:

Disappearance of unemployment; decrease in strikes:

Here the program only required the study of
resources, which the propertied classes had never
rejected since their inception; only the studies
were never finished, and the reforms never opposed
tunes Meanwhile, the proletarians mou-
However, let us note, it must have appeared

good for the Jewish community to show that some socialists
were capable of renouncing the use of force
and to the sycophancy of the strikes.

I then note:

Vocational, higher, and primary education.

under THE THIRD REPUBLIC (lî)?

So many words that Jewish culture will know wonderfully-

He was able to play. Vocational training provided him with...
nira skilled workers she does not ask

better; as for the rest, she will forge excellent ones.
weapons of war.

Under the guise of higher education, she sought-
will try to get rid of its Catholic co-parasites
liques which, by law of the olfi-e and of demand,
were his competitors.

And, under the guise of primary education, she
will subsidize the proletarian schoolteacher, that she
will believe that, in this way, they can transform into a docile voter.

Finally, we added:

Income and capital tax.

The program called for experimentation here.
partial, which was given to him: (tax on the cou-
pons); but I must say that the Jewish community will not see
never any objection to the generalization of this system-
theme, because it implies the recognition of
property and consolidates, by increasing it, its power
See hoarder and hoarder. Only, the
Catholic property owners, those who personally enjoy
nelally of their domains, those which are uniquely-
ment j7roprfé?'« landowners and, not speculators or
Speculators reject it because they alone experience it.
would see the reducing effects, unless they
resign themselves to selling their buildings, which is the
secret purpose of the Jewish community.

As for the rest, there is no cause for concern because
that, through speculation, she is certain to escape
all taxes.

I would point out, in this regard, that the struggle on this
Tax reform has always been a parliamentary matter and has,

above all, it revealed to the Jewish party that there were still too many
of rural landowners in the Chamber of Deputies.

Rural people will, in fact, return to the language
politics, and we will see this adjective used again.
rallying word.

The authors of this program were undoubtedly

in good faith; their peaceful nature and their soul
They were carrying them, perhaps too generously.
to believe that the law could triumph by the only
prestige of his justice; if they were deceived, it is not
not their fault; but today, history has
However, they will have to acknowledge that the publication of
their manifesto, which must have filled them with joy at the time,
has only really benefited the deceitful and those who...
They must not have long sentences lined up by them
to maintain that the following one, because it is still
true:

“It is undeniable,” the manifesto stated, “that the
"Misery is now the lot of most of the
"French; not only does she reign within the
a proletariat of the cities, but its empire extends
"also on these rural populations, including
"We usually praise good fortune, under the guise of..."
"text that they are nominally the owners of"
"at least, most of the na-
"national."

Hey, good people! All the parasites knew
that, as well as you; but, if there were no more
of the poor, could votes be bought?
and to govern anonymously, that is to say, irresponsibly
Sahlement, by the will of the people

This is the psychological environment in which one
mania "the electoral material".

In Paris, in the provinces, the people were taken away from
means of anti-clericalism ^ under the mask of which
Hidden within it was capital, that is to say, parasitism.

It was an easy task, because the people see and count.
what the Church takes from him to baptize him, to marry him
and 1 bury, but he does not count, nor see what
the octroi and other indirect taxes take from him
on his daily ration.

On the other hand, the small landowner was equally duped
ly; for, if he can easily put on his bill
the tax or the excise duty, being able to acknowledge the payment of it
ment, how would he go about justifying the ins-
Description of religious expenses?

All of this was skillfully exploited; and, as the
The word "republic" was its summary for the masses

voters aware of the general malaise,
These people, being numerous, voted for whoever
He claimed to be a republican.

This is how and why the elections of fe-
February and those of March (supplementary election),
gave a qualified Republican majority.

But, I must make this very clear here: even
The republican label would have completely failed.
if previous speculation had not increased
the number of proletarians.

Indeed, the masses are not fooled by the
phrase-mongers, only when she feels unhappy with life,
and I will establish, with figures, that the majority
acquired in 1876 was a majority of non-
teeth.

That this majority was duped, that it appointed
They are traitors, without a doubt, since,
Only the wealthy could cope with the challenges.

electoral thoughts; but what is important to establish,
that is because the votes went by a large majority
to the word: RéjMbllque, which embodies in the eyes of the people
Hope for the better and reform for the worse.

Unfortunately, it is not possible to com-
to compare the votes of 1876 with those of 1871; I have already
said, that the official documents relating to this last-
last year do not exist anywhere.

But it is possible to focus the examination on
the plebiscite of 1870; it is possible,
also, to simply divide the results of
1876, by both Republican and non-Republican votes,
which will correspond to the yes and no votes of the plebiscite-
quoted.

However, this work, done and compared with the various sta-
tistiques that I have sown throughout my comments
In previous cases, I obtained the following findings:
that I had to bring back to a common unit, for
to facilitate comparisons.

Here is the table:

1S70 1876

Sui

■IfiOO voters i
SulîVaqes.

registered:

820

759

Abslcatior

i.OOO voters:
MajoriLc

s

180

9.41

Total

l.dUO

l.fiOO

On

850

Sia

L LiO

40 5

Tolai

1^000 majority:

Posodonts

I didn't own it! Ld

Total

...l.OO;)

1.01)0

On

600
400

200

800

... 1,000

1.0110

I

under THE THIRD REPUBLIC 161

I can express more vividly in view of the
scope of these figures.

The following figures (Plate IV) reproduce
All L3 details are indicated in the previous table:

The two circles, of equal radius, symbolize the
Electoral France; a smaller circle is framed
in the largest; the white band that separates them
represents the ahstensions. A black line divides
the area of the inner circle or two unequal parts:
majority, minority. The colored sections above
and below express the proportion of property owners
(yellow) and the non-owners (red). Compare:
In 1876, the forces were almost equal! See how-
Well, in the intention of the people, the propertied classes,
who, in 1870, were in the majority within the majority,
were repelled! Nevertheless, there is still,
in the minority, a number of non-José-
c?a??^s or ignorant or fanatical or hired servants.

In any case, the examination of the figures and the
figures allow us to establish:

1» That in 1876 Electoral thesis was more
larger than in 1870, which resulted in a more
high proportion of abstentions.

2'' That in 1876 the majority was less compact
than in 1870, which resulted in a spirit of
revolt more powerful among minorities.

3° Finally, that in 1876 the non-possessing had com-
posed the majority of Republican voters, following
a proportion that is precisely the inverse of that
recorded in 1870, a consequence of the displacement of
wealth generated by speculation and eloquent commentary
moment of the triumph of the Jewish party.

Now, if I'm talking about voters, I'll move on to elected officials.

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I discover there are 98% owners, that is to say, a
almost unanimity of diametrical personal interests
fundamentally opposed to the aspirations of those whose
candidates captured the votes.

That is why, in assemblies (such as,
(Moreover, I will often have the opportunity to prove it),
Everything is about competition, rivalries, to the point that the
The votes themselves are merely acts of comedy.
to entertain the public and deceive the country.

Nevertheless, the former parties defeated at these
Sieclions were truly dismayed; even
Those who had helped the defeat became frightened; "the
"The rich are leaving Paris," they said.

Naturally, at the Stock Exchange, they took advantage of the opportunity-
sion to rake in a few million in a coup
'K' switch

The people, however, were truly joyful; they believed
really that "it was going to work better".

From abroad, the Jewish party sent him messages
compliments along these lines:

“Sunday’s elections were an act of
"Popular wisdom that should be of value to France"
<i the esteem and congratulations of all peoples
"civilized. The French nation wants peace in
"1876, as she wanted it in 1871; but in
"In 1871, the Republic meant war, while
"that today it is the monarchy which would be the

> Memories of an imperialist, 2nd volume, pages 13-14.
2. Here are the public lectures from February 17th to 29th.

February 17th lesson (See below)

3 0/0 67.75 65.00

50/0 103.20 101.80

under THE THIRD REPUBLIC 16.]

"War. Now, the Republic is peace."
"It ensured both externally and internally."

And who was speaking like that? The Berlin Post, the same one
newspaper that had breathed life into the war a few months
previously... and which will begin again.

Le Temps ' inserted all of this gravely, in pre-
first column, for the edification of its readers
ultra-wealthy bourgeois.

On the same day, the official sheet printed the
minutes of a session of the Academy of Sciences
these moral and political meetings, held the day before the
elections (February 19th), and where the "scholars" had
indirectly echoes certain concerns
financial.

Since the previous year, there had been a lot of talk
bankruptcy procedures as a
a means of settling state debts; the following was cited
halving of Turkish funds, "arran-
"aged" by England; people were talking about Spain, they
spoke of the Republic of Haiti, of Peru, of
Egypt: some even claimed that it was
This is an excellent application for the Mosaic Jubilee.

The Jewish party was worried; it was willing, without
To speak of myself, to rejoice in others; but not to be rejoiced in.
himself.

But it was about time; a professor from the faculty of
Douai law had sent a memorandum "devoted
<i to define and study the consequences of the legislation-
"mosaic structure with regard to land ownership"
"A steel, the laws, slavery."

Gela could go further; the people were

'Issue of February 25, 1876.

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1876

"unleashed"; it was therefore necessary, with authority, to demolish at
minus the dogmatic majesty.

This is what MA Franck was tasked with.

After noting that the author of the memorandum had
taking as its starting point the work of Moses Mai-
monide, the academician pointed out that this author
The Jew had not made a historical critique, but of
the theory, and that in reality the jubilee only had one
utopian character; "it was never a question,
"added Mr. Frank, to hand over the documents and to do
"returning alienated lands to their original state"
"of the family or tribe...; after captivity,
"If there were some attempts made, they did not succeed"
"not... Joseph speaks of the jubilee and the sabba-
"tic... as a kind of archaeological curiosity-
" logic. "

I do not need to correct the corrections of here.
My dear Franck, but I must point out: the
On February 19th, he engaged in "opportunistic" science.

Meanwhile, on March 4, a Dufaure- ministry
With Ricard-Marcére having taken office, the Cham-
Bres were able, a few days later, to open their
session, under the blessing of Jehovah!

This is no joke: the chief rabbi
had announced to all of France "public prayers"
solemn and religious services are held in all synagogues.
"to call down the blessings of heaven upon the Republic-
"French republic, on our dear and beloved
"peerage"; but he had added: "Israelites and
a Frenchman (the distinction deserves to be noted)
"You will associate with... etc..."

'See the newspaper Le Temps, issue of March 11, 1876, 1'
page, News of the day. — Catholic prayers were,

Under such auspices, he could not escape
Versailles, what grand and beautiful things!!

Meanwhile, the prayers were not rather
say that devastating floods were coming
ruin the populations of the Seine basin and
the Marne; later, at several points of the

In France, similar disasters were reported and
This allowed "public subscriptions" to
to parade the benefactors.

Apart from these ills, which affected far more
the proletarians rather than the propertied classes, TinLérieur was
calm, but the outside world held many surprises.

Disraeli, the minister for the Jews, had just demas-
that its batteries; we were finally going to understand why-
what the Prince of Wales had been wandering in Asia since the year-
born last; a bill had just been deposited in London,
tending to have Queen Victoria declared imperial-
Princess of India! (March 10).

Like William gathering the Empire in front
the ruined walls of Paris, Victoria wanted to belt-
to place the imperial crown before the financial ruins
world leaders, to become the equal of the Tsar, to
eyes of the Indians, as this naively put it
Jewish upstart: Disraeli, who was to be, for this reason, created
Earl of Beasconfield * /

That being said, is it necessary to say that the in-
Eastern intrigues were going to, more than ever, be com-
To complicate matters and lead to further killings?

Despite singing of republican peace;
old, ferocious methods should not cease for

also announced, but in two lines, on page 2, at the end
of the supplementary report of the Chamln-e.

* Political year 1876^ page 137.

îSTr,

That's it; we'll dress them in the "fashion of the day," that's all.
Everything. We'll even put rosettes on the protocols.
and it is in the name of liberal reforms that we have-
will murder people.

Already a lot of publicity has been given to a circu-
Rashid Pasha's diplomatic circle had marked
the step towards "pacifying" Herzegovina and Bosnia
(February 13): This circular announced a whole plan
reforms that, decidedly, France could not

Not to disapprove, judge for yourself:

<■<■ Full and complete religious freedom » (this for the
Jews, of course): "abolition of farm leases" (in order to
to facilitate the purchase of land for Jews); "improved-
agricultural tion of the farmers)) (this is for the public
ignorant, but, for waters that know, swindle
certain).

How can a Republican minister be blamed?
Such a program? It wouldn't be Decazes, that's for sure.
on: besides, he was too busy with Egypt and with
the unification of its debt (May 7), too often ques-
animated by "curious" people, as we shall see
soon, to discuss "principles".

In the meantime, here's how pacification was achieved in
the Balkans, to the great delight of speculators who,
on each new piece of news (known in advance by them),
were raising vast sums of money on the stock market:

At the beginning of May, we learned everything about
blow, from Thessaloniki (city of 100,000 inhabitants, including
20,000 Jews), that two consuls had just been as-
assassinated; one was the German consul, the other
that of France, specifically the representatives of
two powers that it was a matter of ostensibly training-
blement in a general melee about the

Balkans. As for the English consul, no one had
thought about touching it.

A few days later, the first announcement was made
suicide, then the assassination of Abdul-Aziz, and people were saying:
It's his fault! Why hadn't he, since February?
"The promised reforms haven't been implemented yet?"
He also read in the newspapers: "The fall of Ab-
dul-Aziz produced the best effect in Gonstanti-
nople, etc.

In short, in June and July, the situation was tense;
In Serbia and Bulgaria, there is looting, theft, and murder.
It's on fire.

England, asked to cooperate in the pacification
from the insurgent provinces, responds "that she assists"
and that it "only reserves its own interests".

In August, a new sultan, Murad V, was pro-

claimed; filed the same month, it is replaced by
Abdul-Iiamid; then and until the end of the year,
We fight, we debate, we muddy the waters...
tions, and one remains bewildered amidst the uncertainties
the most intense with regard to general peace.

Such is the outcome of the imperial coronation of
Victoria; her worthy minister, Disraeli, still had
added to his glory a thick sheet of Turco- blood
Slavic, to drown the corpses of starving Indians there
which Great Britain had relied upon.

While these things were happening, everything!
between the Adriatic and the Black Sea, France sat-
related to certain bourgeois developments of the most in-
interesting.

The Jewish community was up to its old tricks.

We know that all human parties have, ordinarily-
rement, a duped ally and a terrible child.

But the Jewish party, being only almost human
hand, was only entitled to an almost terrible child^
It was Alfred Naquet, and an almost gullible ally,
It was Gambetta.

The latter was beginning to frighten the pos-
sedentary people of varying sizes; one could read in their
newspapers "that we could very well get along with
Mr. Gambetta.

What? Didn't this one have a very... program?
similar, moreover, to that of Rashid Pasha,
of which Abdul-Aziz had died: "Secular education,
autonomy, income tax, etc., which re-
brought to mind the famous "socialist" manifesto
"List," published in February by the Journal des Débats,
and whose Jewish party was beginning to play an agreeable role-
ly. Here's what we read in the newspapers on
April 15:

“A good example to follow:”

((A year ago, Mademoiselle de Rothschild obtained-
She received her teaching diploma three days ago.
It was Miss Oppenheim, the banker's daughter.
of that name.

"This fact cannot be praised enough."

“These two young girls, who nevertheless received
or who will receive from their parents a dowry that is not
These two young girls are not small, they are colossal-
the wealthy, did not back down from the
WORK required for the rank of schoolteacher; they
They were not afraid to take an exam. That's where
a noble example they set for young girls
of the bourgeois class. Will this example be
imitated*?... "

< L'Opinion, April 1, 1876.

The only thing missing from this spiel is the address of the ins-
secular institution (perhaps Israeli), where the demoi-
bourgeois saddles will be able to imitate young ladies
de Rothschild and Oppenheim.

"What admirable directors!" as
Drumont would say.

And Gambetta, increasingly captivated, fell asleep
on his hobbyhorse, stammered between two glasses of Châ-
teau-Laffitte or de Moôt: "Clericalism, that's it
the enemy!

If the child from Cahors, adopted by the Jewish community,
on the other hand, the bourgeoisie accepted the en-
Naquet, the son of Avignon, stirred up terror, even
among his own people, at least outwardly.

Naquet had a sniffed it out (and it was no longer difficult to do so).
(at the moment), the conflicting interests of Rothschild
and of Soubeyran, with regard to Egypt.
Rothschild wanted to get the portfolio cheaply
Egyptian Land Credit \ Soubeyran wanted the
sell it for a high price, or, failing that, keep it and take action.
for his own account.

Furthermore, for having lent too much to the viceroy and
in order to conceal this anti-status operation
to keep quiet, Crédit foncier had inaugurated, for a long time-
time, to no longer make, in cash, his mortgage loans
French librarians, or at least he levied a surcharge
usury in %, taking the following steps:

He lent bonds at par, whatever the
the price of these securities; but, like these bonds

were not a common currency, it was necessary, or
to make them out of metal, or, if they were given as payment
ment, add a balancing payment equal to the difference between
the quoted price and the par price.

10

Thus, in exchange for his mortgage, a borrower
For example, the lender received 100,000 francs in
obligations on par, but it turned out, immediately, that
those 100,000 francs were only worth 75,000 francs.
Crédit Foncier then bought them from him and, alongside the
the counter from which the 100,000 francs in pa-
pier, the public found another where, against this
On the same paper, he was paid 75,000 francs.

These processes had two results:

On the one hand, Crédit foncier could put on
his books, which he had lent out for 10 million, I suppose,
when he had actually only paid 7 million l/2.

On the other hand, the borrower, who only received
3/4 while owing 4/4, paying, moreover, on these
4/4 interest, amortization and commission, of-
will try to make up for his loss.

However, like a borrower at Crédit foncier e5[,
necessarily, a property owner, like property owners,
They alone have the monopoly on providing accommodation, in exchange for payment.
the non-possessing mass, it is on this last
what was the ultimate burden of the wear and tear on mortgage loans?
because the owner always gets reimbursed-
ser i^es frais par le /oca^afre; d'où augmentation des
rents; that if the borrowing owner could not
to hold out, so it was seized, sold, ruined and al-
milk will increase the number of the non-possessed.

All of this provided a great theme to develop.
before the parliamentary public.

As for Soubeyran, he knew he was threatened and
was aware that, if duty alone had inspired
the judiciary, he would have been long ago
translated before her, if only to explain to her
how, lending to the viceroy at a rate of 18 to

24 0/0.' His books only recorded a rate of
7 to 8 0/0.

It was in these circumstances that Naquet, apparently-
speaking from the podium on May 19, he requested the nomination
of a commission of inquiry to examine the si-
Mortgage Credit's operation.

Léon Say, the finance minister, was targeted
directly. How! His control was not enough
So not? The governor and deputy governor of
Weren't Crédit Foncier under his control? What
Did we want more?

And this new Baron Louis, carried away in his
"Jewish instinct," he added.

"There is no more private or public credit, there is no more
More serious matters are possible if Parliament
thus creates commissions of inquiry to examine
to undermine the situation of companies.

And from various parts of the Chamber, cries arose:

— That's obvious!

Then, as Léon Say invoked "inspection
“and government oversight,” Gambetta
who was watching him, too, called out to him: under the responsibility-
the ability of the minister, who made the man retreat
convinced and suggested he let slip a
Possible recall of current governors.

Rothschild did not want the ruin of Crédit Fond-
cement — he would have lost there — he only wanted that
his rival in Egypt, his colleague on the council of ad-
Northern Railway Ministry, Soubeyran,
was threatened enough to enter into composition.

There is a name, in French, for this kind of ma-

< Official Journal^ session of May 19, 187G (Chamber).
2 Same Official Journal.

nœuvre; but Soubeyran had the appetites and the
robust shoulders; he also had a lot of pe-
little papers of the governing world; also, during
For a long time, he offered strong resistance to the acc-

Rothschild's facings, as we will see-
rons.

Meanwhile, Léon Say had stated "that there is no
"had no values that were better guaranteed"
"that the obligations of Crédit Foncier and obtained
"the referral of the Naquet proposal to the commission-
parliamentary initiative. It was a sort of
of burial.

The bourgeois public, naturally corrupt at
morally, he unleashed his fury against Naquet, immediately
suspected of "attempting" to profit.

Soubeyran, curious or worried, had asked
an interview with his colleague (because he was also a member of parliament).
But "faced with the insinuations of the newspapers etc."
"Speculators said that Soubeyran wanted
"buy Naquet*", he had to refuse all en-
Trevue and made his refusal public by means of a
letter inserted in the Corsair. Gela does not mean
It's not much in the end, but it paints a unique picture.
moral level of the "milieu" and the "surroundings of the
parliamentary world.

During his defense, Léon Say had, however
pronounced the following words:

"I am now able to tell you
"that a liquidation of the portfolio's assets is
"company, which could harm I don't know
"which third parties, but which does not monopolize in any way
"The interests of Crédit Foncier."

'Le Corsaire of May 24, 1876, 2nd page, 5th column.

This wallet was precisely the wallet
Egyptian, on whom Rothschild needed
to get hold of, and as for the "third party bearer" it was
Crédit Agricole^

The Egyptian portfolio being thus more or less
A journalist, directly indicated by the minister, came
to dot the i's and cross the t's. According to this organ of the
Duke Decazes, as another newspaper called him ^,
"Only Prussian agents were capable, in
"attacking Crédit Foncier, ((to hinder the reor-
"Organization of Egypt's finances."

They were targeting one of the special sheets of
more relentless against Soubeyran, the bound/elm fi-
financial institution, whose director was indeed born in Cologne,
was frequently given the epithet Prussian;
— it was quite useless; but, by this means, “the attention-
tion was found to be "diverted from Soubeyran" and carried
about Duke Decazes.

He, in particular, was responsible for designating one
members of the Egyptian debt commission
yours, which was to operate near Ishmael, and his
The choice had fallen on a former prefect: Mr. de Bli-
gniéres, which I will have to talk about later.

Naquet took advantage of this opportunity to demonstrate
that he had never ceased to defend the interests
who had suggested his first intervention
alongside Léon Say.

He wrote Decazes a letter announcing
that his aim was to obtain from him the declaration
that this "commissioner would have no character of

'See Josseau's Plea, at Tequi's, bookseller, iSS'Ês-

2 The Universal Monitor.

•^ The Corsair.

10.

ist;

('. official, in order to avoid the responsibility of the
"France was involved and the Egyptian operation..."
K became a repeat of the Mexican operation.

Nothing could have pleased Decazes more and
to the Rothschilds that the goal pursued by Naquet.

It was indeed feared that a commissioner
official did not have to answer to the minister and
that, if this minister were no longer Decazes... (the times
were so uncertain), one was led to know of
things that we wanted to hide.

However, it was necessary that this same clerk-

the saire had enough prestige to speak to the viceroy
with authority; and this goal was sufficiently achieved
by ministerial choice.

I feel no embarrassment in unmasking here the
A comedy that France fell for, because
all the resulting revelations have been, from-
then, solemnly confirmed by facts that he
It is impossible to deny.

It was therefore in a perfectly amiable manner (as well as
as noted in the newspapers of the time, that Decazes
came to deliver the desired statement.

"The government," he said, "is not sending any officials"
"French official in Egypt; therefore, he has no
"mission to be entrusted to him... he confines himself, conforming-
"lies in the desire expressed by the government"
"Egyptian, to designate him, I swear to be placed, with
"other foreign commissioners, at the head of the
"Newly organized cash register, a man offering"
"All guarantees of competence and integrity. That is
"the khedive who appoints him; the responsibility of the
"The French government is therefore not committed to au-
"One degree." (Very good.)

So, as you can see, it's clear, we will be able to
to plunder all titleholders, small landowners
In France, the government will not have to intervene.

The English, on the other hand, did the exact opposite; they
defended their nationals; thus they became
the masters of Egypt; and it is not I who
reveals England's attitude; it is Decazes himself who
Even so; listen to him:

"Mr. Gave's report," he said, "notes that the
"The English government has assumed its responsibility-
"bility."

Then the minister concluded with a few places
diplomatic relations and "the incident was closed".

However, the minister had let slip a sentence
((next to)) and therefore imprudent.

In order to better demonstrate the efficiency of the clerks-
international missions “without an official mandate”, he
had said:

"Foreign capital invested in Tunisia"
"were, ten years ago, very compromised. They have
"were saved by a commission chaired by a
a French commissioner appointed by the bey, on the
"Presentation of the French government."

The allusion was truly unfortunate, because, at
at the moment Decazes spoke like that, the noises
the most troublesome ones began to run on Khe-
Redine, the Bey's prime minister, and the debt generated
The Tunisian market lost a third of its listed value.
In the shadows, indeed, the famous
an operation that was supposed to lead us to the protectorate

* Analytical report of the session of May 29, 1876.
(Chamber of Deputies).
2 Same report.

Did Decazes know something? Even if it was malice?
Is this irony or a threat to unsuspecting adversaries?

In any case, in the two weeks that followed
his easy triumph, people started talking again about a
another question regarding Egyptian affairs and
Ottomans. This time, the names of Thiers were mentioned.
and Pascal Duprat.

Gela had driven Lockroy crazy; at all
Price, we must keep Decazes! Is Pascal Du-
Prat might be targeting the ministry by any chance? From there, an ar-
senseless article in Le Rappel, declaring that Decazes him
was quite equal, but, worried about what would
He preferred to keep Decazes as his successor.

The "politicking" simply stemmed from
to dictate nonsense to a witty man.

The Corsair, astonished, wondered why.
Instead of explaining himself, Lockroy sent his witnesses...
The matter had no further consequences, nor, moreover, that
The arrest was announced, but Lockroy lost there.
A perfect opportunity to remain silent.

I reported this incident because it still gives

measuring the psychological state of parliament.

As soon as we touched on a slightly sensitive issue
In finance, all sensitivities were at play.
awakening...

Were there not, in times past, wives of Caesars who
prostituted themselves in public squares, and then,
"They didn't want to be suspected?" Well,
since the triumph of the Jewish party, everyone
wanted to have married Caesar.

If the truth in financial matters were
The speakers, on the other hand, trembled every time
that a proposal, based on perfectly p/cx- advances

Whether invigorating or useless, it presented itself to them, they welcomed it-
milk with open arms, because it filled
hours at the podium, columns in the days-
naux.

Naquet, as we recall, had concluded with a
"Firework" on the amnesty of the previous session; the
The firecracker was taken up again from the very beginning of the new (May); the
The Chamber even adopted a form of amnesty, which
The Senate clearly could not swallow what had
place.

However, something more po- was attempted
sitif; a cessation of proceedings was demanded for
facts relating to the communal insurrection of 1871.
Yes, after five years we were still continuing!
All that came out of it were quibbles and narrow-mindedness; the
The House once again adopted a bill (no-
(vembre), ordering the cessation while authorizing
the continuation... in short, a special Chinese-style thing-
composed specifically for the use of the Senate, and which, this-
Meanwhile, he did not find favor with his intellect-
agency of bourgeois owners (December).

Result: a ministerial crisis; we had avoided it.
for Eastern affairs, because the public is ignorant-
would reveal the hidden agendas; but the fact of the potential-
The sequels were too obvious, hence: no cover-up.
possible.

In light of this outcome, one might believe
that it had been preceded by equally heated discussions
that they had been abundant. No; as soon as he

It wasn't about finance, we were laughing, throwing jokes at each other.
epigrams. It was like being back in the Fronde, with
one more or one less Mazarin, depending on the way
Dufaure will be judged

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The serious Gazette de France published things?
like these, which Le Figaro hastened to re-
produce :

I

"Marcère. — Ah, it's a difficult job,

"Christophle. — To be radically moderate;

“Marcere. — To charm the fields and the town,

"Christophle. — The schoolteacher and the priest I

“Marceres. — Twenty Christophles and twenty Marceres.”

"Christophle. — That would hardly suffice."

"Marcere. — Ah! How sweet he is..."

"Christophle. — ... to be in business.

"Together. — But what torment it causes."

II

“Marcere. — To establish a republic

“C/i? istophle. — Without republican principles,

“Marcere. — Yet, to prove that one is logical,

"Christophle. — Fighting with dummies."

“Marcere. — To tell the Communard: you are a brother,

"Christophle. — By putting him on trial."

"Marcere. — Ah! How sweet he is

"Christophle. — ... to be in charge,

"Together. — But what torment it causes."

III

“Marcère. — Still stamping his feet,

"Christophle. — To exclaim: Long live progress!"

“Marcere. — Say: Hope! to the populace,

"Christophle. — To reassure the old interests."

“Marcere. — To entertain a thousand chimeras;

"Christophle. — Anticipate a sad outcome.

"Marcere. — Ah! How handsome he is..."

"Christophle. — ... To be in business.

< Both. — But what torment it causes.

It was quite gallant, as you can see.

It is nonetheless true that this contributed to
to overthrow Dufaure and Marcére who, oh triumph of
Jehovah! gave way to Jules Simon, Decazes
and Say remaining in place, of course! (December 15).

However, while making this connection, I
I would not swear that the true cause of the reversal-
Dufaure's actions should not rather be attributed
to his circular of October, in which, moved by
frequent disasters which the notary profession had been reporting since
For a year the show, he had, as a guard of the
seals, ordered the attorneys general to "re-
"to monitor and stimulate the severity of the chambers of
"Discipline of notaries."

Indeed, this is because the great Jewish movement of
public limited companies had started from the
implementation of the constitution adopted in 1875;
if, during this last year, the emissions
had not exceeded 82 million in 1876
had reached nearly half a billion!

But that was only the beginning; the orgy of
millions would grow; the notaries knew it
better than anyone, and, before this rising tide-
Aunt of gold, their probity had... slipped... slipped
like the virtue of a young girl. That was what had
This makes Dufaure groan, who, moreover, in the middle of
his bourgeois flaws, he showed, in a mood
of a mastiff, I don't know what vague instinct, not
both fairness and social cleanliness.

< In 1876:

State and city loans: 224 million 7/10

Credit institutions 45 – 4/10

Industrial companies 220 – 8/10

Total 490 million 9/10

The financial dealings were not elsewhere
not designed to reassure him.

He had seen the Otto-style meddling behind the scenes
mans and gypsies; he saw Spain ready to re-
reduce its external debt service by a third
(may).

He noted the suspensions of payments from
governments of Haiti and Peru. The latter
even, on the occasion of the guano and Dreyfus affairs,
gave rise to scandalous pieces, the presi-
Grévy, the den of the Chamber of Deputies, was and con-
continued to be, publicly, the lawyer and the advisor.

He also saw Le Figaro lending its advertising to
the Parisian bank for the Scanda- issue
use of a Bank of New Caledonia (created
in 1874) and of which Erlanger was a major shareholder;
the issuer, after publishing a long study on
the collective situation of colonial banks, after
having detailed the composition of their council of over-
watch (official functions), dared to add:

"This is not a show that we make;
a, it's a favor, a privilege, that we grant
"to those who will be the first to send their members"
“sion*”.

It was about New Caledonia and it was only
as well as the feudalism of the landowners, which was thinking of
replace the missing amnesty!

On the other hand, Philippart, riding his
Franco-Dutch bank, and already flirting with
the Crédit Mobilier where he sometimes met Pereire,
Erlanger was sometimes the subject of much discussion;
He had, during the year, filled the newspapers

• Figaro of December 10 and 24, 1S7G (Supj)léments).

of his railway projects; even, in
In December, the parliamentary committee, which was...
cupait de la ligne des Charenies, must have heard
"The great financier."

Where did this admiration come from?

Simon Philippart had devised a crucial plan-
Jewish in nature, because it consisted less in creating than in
buy, mark up and resell.

To speculate in order to establish small lines, more or
less artificially constructed, but existing
enough to be a threat to the major
companies; to dangle before the eyes of these latter-
nières a large new network, made with
scattered sections, and then sold to the highest bidder,
Such was the conception of the financial showman who,
coal mines in Hainaut, had jumped at the Bank
Franco-Dutch.

Quite skillfully, moreover, Philippart cares-
He knows the republican passions, declaring that he
organized the battle against the major companies
railway engineering.

This feudal system, which had had a hand in the cons-
The constitution of 1875 was, for its part, determined to
struggle, delighted that she was taking to the field
financial, because, while attributing the catastrophe-
a trophy to come to the agents of the established regime, she
could once again take a levy on the nation
that she wanted to save (!), all the millions necessary
then to overcome it through misery.

Therefore, it is not surprising to note that in no-
In November, the parliamentary brains had almost

adopted the idea of a seventh network, composed of the pe-
small lines granted or to be granted and that a

u

commission of twenty-two members, appointed on
Daniel Wilson's initiative was preparing to re-
to push two draft agreements proposed by
the Minister of Public Works (Gristophle), for
entrusting the Northern and Orléans Companies
construction and operation of the Clia- lines
rerdes and Vendée.

In the meantime, we had discussed the budget, strongly
seriously for everything that was crushing the people;
very cheerfully for everything that was a little reform-
amateur.

And, first of all, Léon Sar/a\ah showed a perfect de-
dear to the tax plans presented by Gambella,
which he, moreover, had mocked by his newspapers.
Therefore, this tax plan remained in the shadows.

Andrieux (who was then just a former Lyon player)
nais), helped Naquet to support a law that would require-
would cause the courts to no longer apply the exception
of play in terms of stock market operations.

Wilson, whom I just showed organizing the
struggle against the railway companies, had
generous ideas:

Through an amendment, he requested that the soldiers
could send 12 letters per year free of charge (!);
In another, he urged the government to reduce
the number of civil servants and employees housed
in state buildings (!), *

All of this becomes exquisite when one considers that the
even "Wilson, who became Vice President of the Republic-
blique^ sent thousands of letters free of charge
and provided, not free of charge, accommodation in the
[lalais of the State!

While these amiable leaders deliberated-

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would also wisely, justice continued to pale-
nodier; for example, an offense against the army, was it
supposedly relieved, she condemned when it was the
Human rights, acquitted when it was the Fi-
garo.

I won't go into detail about ordinary trials again.
previously mentioned, because they are still abundant
and would unnecessarily lengthen this chapter.

In short, seeing so much incompetence, indifference, or
Bad faith, the people were beginning to be astonished.

At first, he had believed in a change; his he-
The illusion had been short-lived. So he sought to use the
little of the freedom he had acquired. First, he organized
nisa a delegation of workers to the exhibition of
Philadelphia (May). The City Council and the Cham-
They had voted for a subsidy; but Albert Giècy
having wanted to make the choice" - the delegates by the mid-
minister by entrusting him with the use of the subsidy
tion, which, said the Constitutionnel, was a sur
means "preventing the ferment of politics"
"and the poison of socialism comes to spoil the de-
"The legation," the workers refused and announced
that they were going to resort to a public subscription.

In the provinces, discomfort appeared and, with it, the
strikes; the most significant were those of
Toulouse, Tours and Rive-de-Giers; this last-
The workers were sentenced to the
Prison. That was social progress!

It certainly gave one pause for thought. The most
active non-possessing thinkers summoned
a workers' congress in Paris.

This congress, which we would have liked, but which we did not dare
not to prohibit, functioned in the first quin-

484 Speculation 1876

week of October, with a dignity and a calm "that
"Greatly surprised the wealthy."

However, I must point out that the Republic
French, announcing the said congress, had recounted

that the railway companies, when approached
to allow, for the occasion, the workers to benefit
of a 50% discount on the fare, all had
refused, except for the one in the North and despite the v\stances
de Grémieux.

The name of the newspaper and the
company name; we will find them all
both when the feudalism of the railways will have
defeated all his opponents.

In the meantime, it is important to point out the significance of the
workers' congress.

"For the first time," said a journalist, "the
"The proletariat had been making its voice heard since the
"days of May 1871; and yet, the first
"The delegates' words, their first act, were
"again, to separate and distinguish themselves from everyone"
"existing political parties, excluding all this
"who was not a manual laborer."

This attitude will not surprise me. De-
Then the first page of this story, I keep
to recount the persistent antagonism of the classes
property owners and non-property owners, and the betrayals
odious things of which these are perpetually the victims
times.

The year 1876 was one of the most fruitful in
betrayals; therefore I will once again note
an increase in the number of non-
and a decrease in that of the wealthy

* Jules Guesde, The Rights of Man, October 13, 1876.

The non-property owners were in a proportion
of 78% the previous year; they are, at the end of 1876,
in a proportion of 80 0/0.

As for the property owners, who numbered 22% per annum-
Having passed away, they are now reduced to 20 0/0. But, as
always their individual fortune is increased;
22% had to share 185 billion; the 20%
from 1876 have to share more than 209 billion'.

Would you believe this figure? The increase in
buildings are valued at 18 billion; that of the year

the previous figure having been 4 billion, it was, in twenty-
four months, a capital gain of 22 billion, that's-
that is to say [calculating at 2.75% per annum], a new
a burden of approximately 600 million that the proletariat
had to deduct from his annual earnings.

But that's how it turned out: If you want proof,
Here it is:

Final budget of 1876 (revenue): 3 billion 187 million
— from 1874 (id.) 2 — 608 —

Increase 0 billion 579 million

And what could be argued in favor of these ma-
frightening jowls?

It's very simple! We had talked about conceding some
lines, to carry out expropriations and to give
compensation; in addition, pledges had been executed,

Billions

"^ End of 1875 End of 1876 Deferred

Real estate capital,... 96 6/10 115 0/10 +18 4/10

— furniture 65 9/10 68 4/10 + 2 5/10

— financial 22 9/10 26 3/10 + 3 4/10

Totals 185 4/10 209 7/10 + 24 3/10

2 Statistical Bulletin of the Ministry of Finance, Vol. XXI,
page 24 (January 1887).

that is to say, sold buildings and those who own them
had bought wanted to profit from their acquisition
tion and finally that we remember the circu-
Dufaure's area of expertise in the notary profession!

Securities had risen only slightly,
but the financial values had gained (?) 3 mil-
approximately 1/2 liards.

Is it surprising when we remember the blows
perpetual national and international speculation and
sudden differences reported by the Stock Exchange*?

The twelve months thus ended with the
complete triumph of Jewry over the entire mass
of the non-possessing and on that of the small possessors-
teeth; no doubt, to celebrate this triumph, a
The congress was held at the Grand-Hôtel on December 5th.
Jews from all four corners of the world. — It was
the counterpart to the Workers' Congress.

Moreover, the statistics showed more than
suicides, more crimes, and the census of
That same year, it reported the presence of 801,000
foreigners living in France as if they were
'Citizens.

∗ Here are some courses:

iLmission Higher Lower

3 0/0 French...., ,.... » 73.00 G5.00

Franco's mortgage loan » 920.00 C20.00

i.iyptian Bonds 500 4i0.00 190.00

60/OTurc 500 150.00 60.00

Ottoman Kùûérale debt 100 23.20 9.70

Turkish Lots 400 135.00 26.75

Honduras 3i)0 5.00 »

Haiti, iiOi) 2i0,rt» 5'., 00

Franco-Dutch Bank 500,475.00 290.00

Furniture credit 51)0 87.50 55.00

Exterior cspaguolo 100 22.00 14.00

All of this can be summed up in two lines:

Proportion for c^nt
Owners, Wage Earners

lS7r 22 71 7

1870 20 71 9

Wage labor has remained the same and that's pos-
session that brought out the destitute!

Summary. 1377. — Revolutionary Comparison. — The
Eastern Christians. — They are fighting. — Moscow and Rome. —
The Egyptian portfolio. — A Rothschild stronghold. — Sad
fate of Pereire. — The Philippart plan. — Guanos and
Grévy. — Coup d'état! — MacMahon's epic. —
Le Petit Journal. — The workers are being cared for. — Broglie.
Saviors of Israel. — The forced mill. — Widowhood of the
France. — The ballots. — Submission.

There was, in this end of the year, a kind of sense-
revolutionary moment, inspiring to all those, including
the ruling coalition had oppressed existence, the
a very clear need for change, whatever that change might be
nature.

This was almost the state revealed by the figures...
tested in 1844 under the monarchy; but it was not
not yet sufficient for there to have been, on the one hand or
On the other hand, there is a recourse to violence, either internally,
as in 1848-1851, either outside, as
in 1870.

To better illuminate this historical parallel, it
it is good to gather in the same table the pros-
portions relating to each of the four years including
I have just spoken; here is the table: (Plate V.)

At the beginning of the years
18H 1S51 1S70 1877

Owners

19

72

9

18
66
16

23
54
23

20

Employees

71

Stripped bare

9

Total equals

100

100

100

100

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In this table, the year 1877 even appears, a
slightly more favourable to the propertied classes than 1844 was;
If we only study salaried workers and the destitute, we
finds that 1877 presented itself much less
harsher than in 1851 and 1870; also, despite the actions
tations of all kinds, despite the provocations
The more brazen they are, the masses will not budge; everything will
will, moreover, pass between the wealthy, some dreaming
of dictatorship, the others terrified by parliamentarianism,
but all of them were ready, in any case, to deceive
certainly, and to shoot, perhaps, the pro-
Létarienne, if it resonated too loudly
his demands.

The last weeks of 1876 had passed,
I said, amidst the uncertainties of the East.

However, from the very first days of 1877, the di-
Plomatie tried to reassure public opinion;
newspapers also had to comment on television-
grams more or less clear about "the confé-
"the influence of Constantinople" and they did not deprive themselves of it
not, to the great advantage of speculative banditry*.

However, when you look closely at the
famous dispatches and when one considers the outcome-
the ment of what was so pompously called, the
Conference of Constantinople (to which all the
powers "took part" (with the exception of Turkey),

One wonders if European diplomacy has
not, quite simply, made an accomplice of the financiers
ciers, with the specific aim of beveling cards that
These were thrown onto the green carpet of the Stock Exchange.

< The Turkish funds were quoted successively at 13 francs 115 centimes and
7 francs 75 centimes cash; a. term, the differences were much
more concariaH'''^.

11.

1877

Indeed, at the very moment when peace was being discussed, a
the newspaper, not usually illustrated, circulated-
tion a placard depicting Turkish prisoners
mutilated by the Bulgarians, but not (which was
(also true) the Bulgarian prisoners mutilated by the
Turks (January 26). Another newspaper demonstrated that
if the Romanians did not want the constitution
Turkish, on the other hand, they did not persecute the
Israelites. What were the Israelites doing there? Then-
that the war was undertaken "to protect the
"Eastern Christians."

There's no denying it; that was the official pretext.
sky; the protocol communicated to Turkey
(March 31), stated clearly: "the powers... affirm-
"Lying, once again, together, the common interest
"that they contribute to improving the lot of
"Christian populations of Turkey and the ve-
"shapes..., etc."

However, these reforms were the ones I had already
mentioned the Jewish usefulness, regarding the circu-
Turkish military decree of February 13, 1876; the foreign powers
their people reminded them of it once again, and declared
"To take note of this."

All of this was signed by the representatives of
Russia, Germany, England, Austria,
France and Italy.

To which Turkey's response was essentially: "that
((Christian populations were not persecuted-
"tagged by their own government and that the
"disorders having disturbed the peace of the provinces,

"were due to external stimuli."

This last assertion, perhaps more true,
that the Gate itself did not suppose, is found

corroborated by the maneuvers of a certain oli-
a group of Jewish financiers who had always been in control
in the brutal acts which, like the massacre of
consuls in Thessaloniki, provoked the interventions
diplomatic.

In any case, the cards were back.
scrambled. In London, in the House of Lords, on
a coordinated appeal, the minister declared
that "England had offered its mediation" but
that "when a power (Turkey) refused
any conciliation, any mediation became impossible.
possible.

After this hypocritical response, the floor was given to
cannon.

The Tsar took the initiative; he announced it loudly.
that he was going to "rescue the Christian populations"
(April 12), Turkey merely repeated "that it de-
"denied Russia the right to take sew^e in hand
"The cause of Eastern Christians." Lq Forcing Office
He couldn't have said it better!

But what is most curious about this exchange;^
The argument is that, in reality, the two can-
The sessions were right; the entire misunderstanding lay
in this: that neither dared to say, loudly-
ly, against whom they wanted to defend the Christians
Look; Russia knew who the real oppressors were.
were the Jewish financiers, of whom Turkey could not-
was going to get rid of it; and England was asserting to the Eu-
rope that the oppressors were the Turk and the Russian.

It is important to clarify this: while the para-
Jewish Islam had invaded Europe, two nations
Only Russia and Turkey had resisted him;
In both of these countries, indeed, if the Jew is tolerated, he

is nonetheless reviled and despised; however, as the
Jewish influence over diplomacy through undisclosed subsidies.
bles, what's so strange about this one, in order to obtain the
"Reforms" that should increase wealth and wealth
to demand respect for his pimps^ constant breath-
war, by invoking no less constantly-
to deceive, the love of
Peace and the worship of humanity?

The consequence of this was that, throughout the
for the rest of the year (April to December), the peninsula of
The Balkans was bloodied by the killings and the massacres
swear words, which, on the one hand, provided newspapers with
extraordinary reporting opportunities, thanks
to dispatches emanating from the theater of war, but
manufactured in the basement of their printing works, and,
on the other hand, it offered stock market speculators a
A series of rises and falls that ruined, to whom
Better yet, the foolish, uninitiated little possessor
to the secrets of Jehovah!

While the Pope of Moscow and the Pope of Constantinople
Tantinople was destroying, thus, Christians for the
to defend against the Jews, the Pope of Rome did not-
He didn't die inactive; he spoke, the only way to communicate.
to beat, which, to his great regret, allows him ideas
modern.

The Roman pontiff had viewed with terror the party
The Jew triumphed in France; therefore, he seconded him in every way.
his power the ultramontane agitations which
demonstrated: it was, once again, the struggle of a para-
one ideology against another; but the Pope had, at least,
the merit of publicly asserting his claims,
which mitigated the danger, while denouncing the
Jewish peril.

Indeed, as Eugène rightly pointed out
Liébert, in the 19th Century^ at every moment, in
In papal speeches, these words would burst forth:
propter meiumjudeorum: (because of the fear of
Jews /)

At the same time, the Catholic party, already mentioned,
and which was indeed, decidedly, composed of monarchs
pure Christians and imperialists, feverish and

dreamed of a coup d'état under the first pretext that came along.

Before getting to this episode, I must quickly
to expose the situation of capitalist struggles.

Léon Say had continued to pursue the conquest
of the Egyptian portfolio coveted by Rothschild and
defended by Soubeyran.

For this portfolio to be "acquired," it is not
He shouldn't have been allowed to fall into the hands of Crédit Agricole and
even less so the coffers of the latter, in the hands of
"some rudimentary liquidator;" it was necessary, at
On the contrary, paste the two credits together, then
to choose a new, well-intentioned governor,
which would save the first mortgage lending institution
librarian, by finding a buyer for the door-
Wreckage leaf!

That's what was done. Léon Say used it against
Soubeyran a series of intimidations * having for
the aim of getting him to agree to a guarantee of
15 million, necessary to operate a/itôion between the
Crédit foncier and Crédit agricole, the only means of ar-
to rescue the latter from bankruptcy, which would have been dangerous-
reuse, especially because it would have revealed the schemes
premeditated sounds.

* As I write this, I have the signed letters in front of me.

Soubeyran had to give in, but not without having insisted on
that, if the liquidation of the famous Egyptian portfolio-
yours yielded a profit (and Rothschild counted on it).
(well), the guarantee was returned to him. Léon Say vou-
milk, on the contrary, that this should only apply
at Crédit Agricole^ otherwise, that is to say if the
wallet, the object of so many clever struggles, was
subjected to an "accountability" there was no longer any
A potentially lucrative combination.

These two swindlers knew each other well; in short, the
The minister retained power, without, however, the
The delicate point was quite clearly resolved for
to avoid a further trial; but, in the meantime, Sou-
Beyran was retained as sub-governor, even
after January 28, at which time a decree
had dismissed his colleague Frémy,

Meanwhile, complaints were arriving from Egypt,

against the courts established by the famous
judicial reform. Bankruptcies were more common.
more than ever; payments were being recorded
extraordinary things that "intrigued" everyone.
Moreover, since the end of last year, there hasn't been any...
He wasn't going to hold back, on the banks of the Nile, and the
palace intrigues – for example, the imprisonment of
summary of a finance minister – if
produced them as if they were ordinary acts.

Given this situation, Rothschild could
to congratulate: while inside everything was going well
Outside, he hoped to make some progress.
made events in the East, specifically concerning Egypt,
either on the Austrian side.

Léon Say, which were later produced in court, [Plea-
Josseau's home.)

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As for Russia, he was determined to hinder its
finances as much as he could, in order to play the game
from Turkey, that is to say, from England.

Thus, in March, Ignatieff having gone to
Vienna to take out a loan, Alphonse there
rushed over under the pretext of attending the birth of his
daughter; some time later, we learned that the em-
The Russian attempt had failed; it was to divert
the public's attention was drawn to this coincidence
loudly informed of the birth of a boy,
on which occasion "a year's worth of
treatment of household servants, without
doubt including the newspapers. If the cash registers of
Rothschild were closed to Petersburg, in
However, they were wide open for Buda-
Pesth; Hungary being a fiefdom of all those in Paris,
London, Vienna and Frankfurt, they did not hesitate
not to lend it to him; that's what happened in March, for
the tidy sum of 200 million. The broadcast was done
also in Paris (October).

In Paris, moreover, as everywhere, the Rothschilds
were full of dignity; the whole family of Figu-
would be in four art commissions appointed by
Krantz in preparation for the upcoming World's Fair
from 1878.

The fate of Pereire was quite different; he...
found himself under threat of a serious judgment for

his honor; so he paid court, as
he could, by lambasting Minister Say, in the
Liberty, that poor devil Soubeyran, whom he accused-
knows he is solely responsible for the ruin of the Company
real estate gnie. Pereire himself did indeed have a
contributed little to this ruin; but, nevertheless, he was

1% speculation

187,

It is accurate to say that Crédit foncier, aided by Haus-
Mann and the emperor had created competition for him.
disloyal.

Soubeyran sent his witnesses to Pereire; but
the Court nevertheless dropped on the ex-
friend of the emperor, the former matchmaker to the
Marshal Prim, as I said earlier, a
The ruling, the substance of which is as follows:

"Considering that it is established by the documents
"of the cause that, through the publication of reports
"inaccurate, facts at the general meetings of disaction-
X 7iaires<, through the distribution of fictitious dividends y
K taken from the share capital, through a series of actions
K and maneuvers contrary to the truth and good
a /oj, Emile Pereire, Isaac Pereire and Salvador,
"have deceived, all at once, the shareholders, the bonds"
"guardians and third parties, on the poor situation of
"the real estate company of which they were the
"Administrators."

This consideration shows that the maneuvers
which I have so often pointed out and which are, moreover,
of general use in finance, were solemn-
facts established in court. However, this is not
That's the main point I want to remember.

I didn't need a court order to
to know that finance operates through fraud. This
What I want to emphasize will draw the reader's attention is
the time when Justice deigned to discover
and to investigate the frauds committed.

The ruling I'm referring to is dated February 9th.
1877; but, do we know at what time Pereire and others
were robbing the public? In 1804, 1865, 1866 and
18G7!

I'm not the one saying it, it's the ruling that
He admits it; it must be quoted verbatim. Here is the para-
graph that follows the first one considering that I have
reproduced above:

"Considering that the error, which they (Emile Pereire,
“Isaac Pereire and Salvador) thus provoked
"and maintained, lasted from May 19, 1864 until"
“April 30, 1867, the time when the truth could be
"Finally known."

So it's perfectly clear! The truth has been revealed.
in 1867; but it was under the Empire, and that's the only-
lying ten years after the justice system, bearing the label
Republican, has deigned to shed light on the matter. And, again,
it would be a matter of understanding how and why justice
The 1877 law did what justice should have done
from 1867. It would also be necessary to know if those
to which the 1877 ruling granted more than 200,000
francs in damages, do not represent
only a tiny fraction of those that
criminal maneuvers were able to plunder; for finally
the ruling, the main parts of which I am transcribing, made
It is important to understand that the harm is of a general nature.
ral. Here, indeed, is the paragraph that completes the
two considerations reproduced above:

"Considering that the third parties who, during this
"period, and under the influence of the common illusion,
"were thus determined to buy shares of
"the said company and which, later, were returned
"due to a decline with a considerable loss, are
((as admissible as they are entitled to prosecute, against
"the respondents, compensation for the damage they
"They have suffered."

This is still quite clear; the double game of raising

1877

and decline and the illusions maintained by the
financial crimes, which in criminal law are called
Purely and simply: scams, have not, assured

recently, not harming the only ones who pleaded before the
Court.

Therefore, I can say that its cessation is
purely platonic and that he cared little about
condemned Pereire and others to be less honorable
rables, as long as, out of the hundreds of thousands
lions stolen by them, they barely returned 200,000
francs.

I have the right to conclude that Justice, even
when she appears to be doing her duty, is absolutely
useless: that its existence never prevents anything;
that its repressions always come too late;
that his compensation does not compensate for anything;
that, in short, even if she were above suspicion and
of absolutely indisputable integrity, its effi-
Its effectiveness is also absolutely zero!

However, this is not enough and we need to go further.
far :

This belated "justice" falling on Pereire
after ten years of impunity, but not falling
on a bunch of other financiers who, at the same time,
so many, who committed the same crimes, must be
linked to another fact, a work of politics
current economic situation:

The Parliamentary Railway Committee
had just rejected a ministerial convention ten-
and to be granted or incorporated into the Company
several secondary lines from Orléans; then she
had invited the minister to establish them into networks
independents, or, failing that, to settle their acquisition by

the State, with exploitation given to companies
farm women.

This decision was a targeted attack, less
in an economic spirit, as in a spirit of
political struggle against the Bonapartist propertied class
who were established in the administrative councils
Railway administration.

Pereire, along with others, was at the Company of
Midday and, if the innovative trends of a certain clan
of deputies were not hindered, the feudalism of

railways ran the risk of being serious-
its omnipotence is threatened.

To make the justice system complicit, by forcing it to
ruling on the old Y real estate lawsuit was, cer-
training, entered into the design of some
financiers, new owners, having bought securities
with the express aim of acting like shareholders
injured.

We will see, moreover, some ana- maneuvers
blogs will soon develop, no longer among those
of the Jewish party, but also among those in the Catholic party
lique.

In any case, we must already consider, among the
Bigwigs in finance, two disgruntled individuals: Sou-
Heyran and Pereire, and one satisfied one: Rothschild.

The previous year, there had been a lot of talk about
Philippart and his projects on the second lines
daires. Philippart is a nuisance to Rothschild, as is also
For large companies, bankruptcy did not affect
to fall to her; it came to her from Belgium, under the double
form of the coalfields of Hainaut and the
Franco-Dutch bank.

Immediately, the newspapers say, Messrs. Chris-

tophle, Wilson and Waddmgion, members of the committee
railway mission, had left for the
Belgium and the Netherlands, in order to try to save the
financial.

Another Jew was arguing before the court; it was
The man from the Peruvian guano, Dreyfus. That one
pleaded against the unfortunate subscribers of
loans, about which I have already said a few words, that it is
Please complete this section here.

the small state of Peru, which contains the population of
Paris, unevenly distributed across a double territory
of that of France, had found a way to em-
Prunter, in two installments, both in London and Paris
(1809-1872), 1.168 million nominal (representing
900 million real) on its guano deposits re-
Inexhaustible pools of money. Once the loans are devoured,
either by the country's officials, or by the ser-
due to the lack of arrears, for five years, the State ceased

to pay them.

Dreyfus was the government's financial agent
and also, with Société Générale, the consignee of
Guano for sale.

What happened? Why were the Dreyfus
Are ultra-millionaires and Peru ruined? Com-
What about the scandals and even suicides?
came to obscure all the questions surrounding this
A matter? Time will tell; but it is certain-
that the Civil Court of the Seine, presided over by
Mr. Aubépin (who has never left since), after
having, on January 10, heard Mr. Jules' plea
Grévy – who had been renamed the day before, President-
tooth of the Chamber of Deputies – and, as such,
should have abstained if he had had the slightest scruple

under the Third Republic: 50!

professional, – did not find the situation
clear enough to avoid appointing a judge.
Mr. Manau – (who soon became President) –
to settle Dreyfus's accounts with the Society
general.

And yet Grévy had stated that his clients
had made no profit'; to dare to say, in
in full court, which Jewish financiers had put forward
money without making any profit, it was necessary
to have a singular self-assurance!

In any case, that was the case, as far as the ancients were concerned
possessing various nuances, the situation of
operations undertaken in the first quarter
from 1877.

Beside them, a few newly wealthy people swarmed around
milks around certain city loans.

I will cite the loan from the city of Marseille,
accepted by Crédit Foncier and on the occasion of which
it was demonstrated that this establishment, continuing the
traditions of Soubeyran, deemed it useful to "reserve
"exclusively to the municipal council, two thousand
"irreducible obligations," which was fraud
evidently the public broadcast and gave in
at the same time a singular idea of independence
of the municipal body.

Moreover, on all sides, the madness of the broadcasts

offered to satisfy appetites for bonuses, brokerage fees, and
subsidies, places or attendance fees
in the new boards of the new companies.

At the end of the previous year, I had reported a
half a billion dollars requested from the public; at the end of 1877,

Gazette des Tribunaux, no. 15,474, January 15 and 16, 1877.
See also The Kings of the Republic, Volume II, page 326.

it will be something else entirely, and the figures reached will...
will end up with two billion!

These billions of francs, these millions of deals
were all ways to strengthen the Jewish party
by attracting to itself all appetites in search of satisfaction
faction.

Seeing all this, the Catholic party was furious.
His opponents, moreover, did not spare him.
The kicks. Weren't the prefects interfering?
to dissolve Catholic committees? Is it a
The court had not just condemned Cassagnac.
(April 6). Hadn't they dared to say that "the embassy-
"Germany's leader had asked for explanations-"
"lions in Decazes at Catholic demonstrations"
"Lique?"

Gela was unbearable: it had to end!

But do we want to know which financial combinations
Then the candles were fermenting in their brains!
Here is one:

There was talk of opening a large "subscription to
"a public loan of 400 or 500 million intended
"to buy back Lorraine," to give it to Cliam-
"border, which would bring it to France, under condition-
"tion, of course, of amortization and repayment"
((sevaQXii by the people-! a

This was the psychological state of those who
were calling for a coup! - Because that's what it was all about.
has!

Millions of francs

1. State or city loans: 100 million 9/10

Credit institutions 2S-2 — 6/10

Industrial companies 1,433 — 3/10

Total 1.170 million S/10

2 Le Figaro, April 11, 1877.

Meanwhile, what were the non-possessed people doing?
Sedentary? He suffered, remained silent, and, as always,
gaping before the golden cascades of some and others-
blessed by others, he waited.

In Lyon, 30,000 workers were dying of hunger.
amidst an unprecedented crisis and unemployment
(February); and if there had only been Lyon! But, in
Despite the whirlwind of speculation, everywhere the worker was saying:
"Will it never end?"

However, he had recently seen the astonishing Léon
Say submit a loan application for 100,000 francs
to rescue the populations of English Vinde,
threatened by famine; and, almost at the same time,
he had noted that his friend Leroy-Beaulièu, argu-
lying about the Lyon crisis, he was content with the
to call it "mere misfortune", and didn't budge
mie.

It was in this psychological environment that he had to
to break what was called the May 10th coup.

Bismarck had requested an extended leave of absence;
Decazes had delivered an ultra-pacifist speech,
affirming the absolute neutrality and abstention of the
France in the face of the war in the East (May);
the Chamber had just slightly broadened the freedom of the
press when, on May 16, the marshal wrote to
Jules Simon's letter of reproach that led to the
his resignation, followed by a ministerial crisis,
a Catholic, monarchical and imperial ministry-
list, and, finally, the elections of October 1-1.

To the aspirations for reform, the Marshal
opposed this:

I don't want to change anything in the present nor facilitate-
I'm reading about change in the future. I have my own policy!

His Broglie-Fourlou ministry had only succeeded in
to applaud, by Gambetta, Thiers the liberator and to
to unite the clients of these two men under the
name 363, an easy label for propaganda; also
He rejected the Marshal's only option of dissolving the Chamber.
on the advice of the Senate, which hastened to give it
(May 25).

Then began an incredible epic.

Broglie had persuaded the marshal that he would not
than to show up in order to win all the votes. The
The marshal went on a tour of France.

On the other hand, the same Paris that had complained
during the election of the permanent officials "who are spied on-
"The votes were born," having become a minister, organized by
circular on denunciation and intimidation on the
railway employees who would be responsible for
political and would threaten to vote against the ideas
of the marshal'.

The stockbrokers' trustee (a friend of the Roths-
child) had, for his part, just organized a sub-
description for the Conservative committee (that was the name
that Catholics gave themselves); but someone
having argued that the Company was not exercising its
ministry that by virtue of a privilege, which could
to be taken from her; that she had never been restrained,
neither under the Empire, nor under the Republic, nor under the
Common (I can't think of a more scathing reproach)
(addressed to this government), trustee and syn-
those who were informed found that their duty was to abstain
hold.

Soon afterwards, Rothschild had the an-

'Ministerial circular of July 9, 1877.

denounced that he had subscribed 500,000 francs in favor of
conservative committees.

However, the marshal was still travelling.

For his part, Fourtou continued his intimidation tactics.
from Paris, and Caillaux showered them with his promises,

the canals and rivers, in order to attract the
agricultural populations.

Finally came the turn of the war on the press.

One day, we noticed this enormous thing:
The Constitutional Council violently attacked men
May 16th.

Where did this come from? Here it is:

Gibiat, Genty and Girardin, owners of the Cons-
institutional and of Le Petit Journal, sensing a failure,
embroiled in the machinations of the Vendée lines,
placed under sequestration specifically on June 9th, and finally,
or compromises, or perhaps compromising by
Their demands had been met with a refusal of their cooperation.

So, we came up with a plan. Having bought
many actions of the Little /ournaZ (it was the one
(which we were aiming for more), we wanted to obtain the stake
under sequestration by the editorial staff (August 5) arguing
of the "danger it posed to the property of
newspaper." It was absurd; we didn't dare go so far-
than at the hearing, and they limited themselves to the correct trials-
tionals.

It was not through these methods that the people of
May 16th could have destroyed the power of newspapers.
but rather through phrases like this one,
that I note in \eMot d'ordre (August 12), despite
of the fetishism to which Republicans have always been devoted
in the United States.

"In America," it read, "although everything could be done

12

206 speculation istt

"to say, paying neither stamp nor deposit"
"having no authorization to request to come
"In the world, the press only says what it allows it to say."
"Capital."

And that came from an American correspondent!

How did capital, which kept the Word alive, work?
of order, could he have let such a de-
An announcement? Obviously, it must have had some purpose;
He did have one, indeed; at the time, they were issuing, for the

United States, a one billion dollar loan, and the "finan-
(cier)) of the newspaper had not received any publicity!

However, it was necessary to act on the people; for this
The Parisian worker had been "treated"; several
The work that had begun had been activated; thus: the
new Hôtel-Dieu; and, this one scarcely finished, one
had delivered the old one to the demolition crews; then we pressed-
we know about the reconstruction of the Town Hall; finally, we
was hiring for the work on the future exhibition
universal.

But, alongside that, the old ruling leaven
reappeared very quickly:

They refused to admit to the same exhibition a
workers' commission to do collective work;
And they, opening their eyes again, remembered the
famous official delegation from Philadelphia, of which we
awaited the reports, while the free delegation
had published his own a long time ago.

Meanwhile, the psychological state of the wealthy
bosses revealed themselves, in Le Figaro, through letters
like this one:

"Sir, I have twenty workers who live off
my income, from my business, from my work; when
An election is coming, and these may depend on it.

income, they vote contrary to my interests
nets.

The owner was completely unaware that it was him.
On the contrary, it lived off the labor of its workers.
and that he, without them, would have been more unhappy,
What? Without him!

At the same time, the judiciary, embodying the im-
stupid leadership, spouting outrageous things, eloquent
evidence of his mental dulling.

This was the time of the famous widow's trial
Fat.

The public prosecutor's office, studying the future in the
regarding the accused's past, she did not hesitate to say:

"A street child, she dreamed of well-being!"
She sold gingerbread at fairs, which
"foreshadowed the young girl's future." (!)

But, magistrate! when a Broglie was discovered
in the financial scandals of V Union Générale,
Has one of your people been found to say:

“He had worked at the Seize-Mai; it had been
"To foresee the speculative future of this man!"

No, isn't it? However, you and yours
go even further; hasn't one of you re-
accused of being the product of adultery?

Well, but, taking your Broglie again and
his ancestor Broglio, of whom Saint-Simon recounts
"that he was being supported by women," no-
Wouldn't I have the right to conclude, like you, that
the fatal degradation of his generation?

But no! Your property is sacred, and their
crimes are weaknesses that you mitigate all-
days. If I say all this about Broglie, it's
that the same person drew up an extravagant report on

Crime according to professions, and, naturally-
hostile to the proletariat, whereas at the con-
The true figures are overwhelming for the
owners.

For his part, Gambetta was travelling around France and,
despite the numerous lawsuits that were launched against
He, in turn, spread his famous dilemma: to submit
or resign.

Among the striking phrases in his diary, the
French Republic, he emphasized, I re-
raise this one:

"The pact of the 363 is made of a popular metal"
steeped in bourgeois freedom.

Poorly tempered, I would add, because it was bound to break
on the backs of the proletariat.

Another opponent was in London: Léon Say;
there, at a banquet, near Forster (of the
Ottoman Bank), Lord Hartington expressed to him

the hope of a resumption of negotiations soon re-
provisions relating to the Franco-English trade treaty. And Leon
smiled at the common hope! (August).

Struggling with skill, the Catholics also spoke
A great deal. Cardinal Donnet said to Mac-Mahon:
“You are of the race of those through whom the Lord
can and wants to save Israel.

Prophecy! For the marshal so well saved Israel
that he ensured his triumph.

Meanwhile, the politically correct newspapers were-
milked the sixteen and a half million of
gifts that the Pope had received for his jubilee^,

'What a resemblance between 1877 and 1888! Here and there, jubilee'
Papftl, exhibition preparations, Catholic unrest,

Finally, to better win over the people and get rid of-
to reassure voters without property, the good days-
naux [\a Patrie) sang of the sweetness of the
New Caledonia, where there was a bank — we
remembers! — and where the Ministry of the Navy is
was responsible for shipping, free of charge (even in the lo-
giant and feeding them upon their arrival there), the
families of the deportees. A way to bury the a-
nistie.

In the midst of all this, we were approaching the fa-
Meuse date: October 14th.

Catholics who have traveled through countries where,
as in Gastellane (Basses-Alpes), since 16.39,
a mill owner had the privilege of
force all the inhabitants of the locality to grind
their wheat at home*, returned already singing vic-
toir; but they were counting without chance, which
tasked with giving their propaganda a stinging edge
gigantic leg, focusing attention on
the 363, through the death of one of them, the most well-known:
Thiers (September 3). Never have the opponents of
Sixteen-May could not have dreamed of a better publicity
quoted.

I wouldn't go so far as to say, for example, that this
death and the posthumous program that followed their
brought voters. Not; I would even say,
On the contrary, that she took away their possessive voices

But she made the voters who did not possess-
dants things they wouldn't have read otherwise
and which encouraged them to abstain less.

Presidential trips, dissolution and elections in perspective-
tive!
* Right recognized by a ruling of the Court of Appeal of Aix, 1877.

he.

The iDOsthume manifesto was, in fact, the most in-
voluntary, but also the most virulent satire of
the hypocrisy of the assemblies^ and Le Figaro, in a
of those crushing blows that Saint-Genest calls-
milk of the "apotheoses", printed this:

“All French citizens must pay ho-
magician... to the one who, to save society, did not
fears sending 40,000 demagogues onto the bridges
tons, to fill Nouméa with deportees, to pour
in the streets of Paris more blood than ever before
Neither Bonaparte, nor Orléans, nor Bourbon did so.
to flow. "

Yes, that's a summary of this man's life, in-
living embodiment of the propertied class, skeptical, bour-
Reau, cynical; in short: a bandit!

Despite everything, his funeral, a grand expression
These minor regrets were a curiosity, not a loss.

They were cheered up, moreover, by the phrases
pragmatic arguments that erupted in the newspapers;
some declaring, without any concern for an allusion
incestuous, "that France was widowed of one of its
"most glorious children"; the others noting, without
fearing that a coffin might become a guillotine,
that all 363 were beheaded/

It was amidst this uproar that the voters
went to the polls; hence a majority, not of
363, but from 322, emerged triumphant.

As we can see, there was a loss and not
gain.

By comparing this election with that of 1876, we

indeed, it turns out that the majority of voters of

even opinion7i was less compact this time; the

property owners had increased in number k

the minority and abstentions had been less cons-
staggering.

I have summarized all of this in a summary table-
latif:

1876 1877

Out of f,000 registered voters ■■

Votes cast: 759,813

Abstentions: 241,187

Totals 1,000 1,000

Out of 1,000 voters;

Majority 545,540

Minority 455 4G0

Totals 1,000 l,00a

Out of 1,000 majority ••

Owners 200 97

Non-owners 800,903

Totals 1,000 1,000

(See plate VI)

These results are not strange; they are
the logical outcome of the year's actions.

At the end of 1877 (October and November)
(to be taken as the final period), there were more
of the wealthy, thanks to speculation and subsidies,
to electoral corruption. Here is the comparison
between 1876 and 1877.

Out of 100 inhabitants

'^ 1876 1877

Owners • 20 21

iEmployees 70) T 71 employees

Non-owners^ . . .^l 80 79v ^ , ,

^ 'Destitute 10 ^ (8 destitute

Totals lÛO" 100

212 Speculation 1877

Moreover, there had been verifiable liquida-
lions and capital movements between the
Two powerful parties in conflict. The alternatives
scholarship recipients had been numerous, and numerous
also the fluctuations in prices'.

I must even record a serious assertion here.
which corroborates all of mine, less so, perhaps,
by the nature of the facts revealed than by the compé-
tence and the situation of the newspaper that became its publisher:

The Journal des Débats of December 3rd printed
the following:

•.< A stock market transaction was carried out, in two
"times, by the Treasury on October 14 (first round of
"ballot) and November 7 — consisting of a
((purchase of annuities, on a certain day, with resale a
"Another day."

The newspaper then explained that these operations
were not normal; in fact, it was speculation
Pure and simple.

By this means, they had intended to deceive the nation.
whose stupidity usually measures its prosperity
to the prices quoted on the stock exchange; then, we had wanted
to generate uncontrollable funds, in order to be able to
to pay an attack on the projected state.

However, the most curious aspect of this episode was that
The Journal des Débats knew nothing about this.
what had happened. Newspaper eraser, he had always
fought the men of May 16th; but, as

* Here are the prices of the main stocks:

Plus liaut Lower

3 0/0 74.20 66.70

"0/0 108.40 102.15

Italian 74.60 62.50

He was a confidant of his friends in the Jewish party, he knew
that in the two aforementioned periods, the latter had
also wanted to play the odds; the two thieves
had met! Now, this circumstance, which the
Trésor was their counterpart, which must have bothered them, because
The newspaper's note suggests a profit for
the Treasury, therefore a loss for others.

Despite these blows from players, which were not
The financial capitals were unique and had varied little.
The biggest losses had been on the capital-
real estate rates, these had been the subject of rea-
numerous readings or executions.

In summary, the 21% of 1877, instead of having to
to share 209 billion, as in the previous year
dent, had only 196 billion left ^.

Given that things were this way, it was easy to predict
that the new chamber would be fraught with conflict.

No sooner had she settled in than she wanted to conduct an investigation
about the men of May 16th, then she refused to enter
in connection with Rochebouët's ministry.

Then the coup plotters panicked;
They summoned the marshal to help them, and he...
offered his resignation...

This period was dreadful; measures had
were taken; we had worked on some of the leaders of
the army; things were about to get worse when the pro-

• Here are the details:

1876 1877 difference

Real estate capital 115 0/10 105 9/10 —9 1/10

— furniture 68 4/10 65 1/10 —3 3/10

— financial 26 3/10 25 1/10 —12/10

Totals 209 7/10 196 1/10 —13 6/10

violent intervention by an officer (Labordère), made com-
to take to the conspirators that the soldiers do not follow
perhaps they didn't truly believe their leaders, which disconcerted them
the latter.

Mac-Mahon reiterated his resignation and submitted to
sion by choosing a Dufaure ministry (13 de-
December).

But the end of the year was no less tragic.

The economic crisis was more intense than ever.
but; the famous shows, which I mentioned above
reported cases had, for the most part, remained in
portfolio, without even having covered their expenses
advertisement.

The Senate's pretense of investigating was in vain.
on the crisis; he had only managed to extract from the government
bank governor (Rouland) this commonplace:
"Exports have declined," and the year
ended amidst complaints, barely a mo-
distracted by a decisive victory where the Russians
in the Orient

I

Summary. 1878. — The tough Ismail. — Soubeyran held hostage.

— Calm by fire! — Rothschild victorious.
The Congress of Berlin. — Hirsch's Tariffs. — The
people of Nuremberg. — Cyprus. — Waddington, king of the
Jews. — The London grocer. — Outpourings of Gam-
Betta. — The Man with Curves. — Pope Say. — Com-
Northern Company. — Everything has gone up. — Strikes and Congress.

— Blessed circular. — The Kanaks. — A gif Island. —
An orgy of billions.

However, this had not had a clear enough impact.
to divert attention from public grievances, in
had enough to set the
financiers who coveted Egypt.

But they had to act quickly, because the powers
They were going to discuss Turkey, which was too busy.
now, to have the leisure to watch over the Nile.

That is why the Rothschilds hastened to strike-
blow after blow and to tie Ismail between the
hands of England.

The task was not easy; Ishmael was an ac-
a tough competitor, who always found support
among those who were fighting around him.

Soubeyran, who had lent him hundreds of
millions, was not without having retained agents
in the country.

1878

His influence there was well-known; they printed cou-
ramment that "all the agitation of the creditors of
Egypt, the protests of the chambers of commerce
merce, were his personal work”; the name
of a French agent, Sienke^yicz, who had appeared in
Egypt, in official documents, also appeared, at
Paris, on the prospectuses of financial companies
founded by Soubeyran.

Léon Say and the men of Rue Laffitte were there.
to take drastic measures.

What Léon Say had not done in May 1876
In the name of public integrity, he decided to do it.
in January 1878, in the interest of the Jews, his employers.
11 appointed a commission to audit the books
from Crédit Foncie?^ and conduct an investigation

Soubeyran, very clever, knowing full well that one
simply wanted to benefit from the operas in his place
Egyptian traditions; that if they had been branded with the name
"of serious errors", it was for the occasion;
that finally, if one believed in something weighty in

all of this was in the "bag" that Rothschild hoped for-
would furnish his cash register – the fault not existing for
He, not an employee of Crédit Foncier. – Knowing
All this, Soubeyran, forced to hand over the 15 million
to which his responsibility had been quantified, had
the villainy of paying them in a check which, on the one hand
At one moment to the next, there could be no cover at all.
like a simple bill of exchange that is refused; – this
who was very Jewish, it must be acknowledged – hence
Léon Say's fury and his fit of con-
trôle.

To be more certain of his case, he came
to be appointed governor (February 13), a former

Lawyer at the Court of Cassation: Albert Christophle,
which I have dealt with elsewhere'.

However, Soubeyran was still being held in the
place – like a hostage, it was claimed...

The struggle was no easier and, almost as-
Soon, amazing things began to be seen; the
Discord arose within the Council of Ad-
Ministry of Crédit Foncier de France, the paper
It began to rain heavily, like hail, between
censors, administrators and governors and all
The courts were seized of the matter:

Trial against Frémy, Soubeyran and Leviez, at
the occasion of their anti-statutory operation con-
surrounding Egypt.

Trial against Christophle to force him to pay
a dividend voted on by the shareholders' meeting.

Here is the secret to comedy:

The aim was to debase the share prices of the Cré-
said Landlord, in order to acquire the largest number of them,
to hold a majority in the general assemblies,
and more safely direct the liquidation of the door-
Egyptian leaf.

To achieve this goal, it was necessary, first and foremost,
that a dividend was not distributed.

In April the general assembly had been
held; the governor – Christophle – had not pro-

no distribution was imposed, but the censors and the as-
seemingly deciding otherwise, a dividend of 11 francs.
was voted on. The governor vetoed the distribution
bution, hence: lawsuit before the Commercial Court
which condemned Crédit Foncier to pay the dividend

∗ See the Kings of the Republic, in the Soubeyran chapters,
1" volume and Christophle, 2' volume.

voted. An appeal was brought before the Court; it was then
to everyone's surprise, the minister intervened.
Finance Minister Léon Say, to support the veto of
governor and claim, in the name of the governor-
The senior management of the state institution.
The court ruled in his favor and the dividend was not dis-
tributary.

Thus, this same Léon Say, who two years earlier-
ant had proclaimed, in the middle of Parliament, the security
absolute obligations of Crédit Foncier, trou-
two years later, and on the occasion of the same ojpè-
rfl!i!fo/?s, that the situation was quite compromised for
that prudence required the postponement of the dividend.

Shareholders, large or small – uninitiated –
They must have found it strange; but what did it matter
Do the lords/vassals have a say in the matter?
Also, in that same year, we saw variations
completely unusual∗. It was truly believed that
Crédit Foncier was in peril.

That being said, everyone wanted to save him, from the
the simplest way, that is to say by knowing-
screaming to get that unfortunate wallet
Egyptian, the cause of all evil.

Judge for yourselves! I'm taking this from an official report.
of Crédit Foncier and as it was published, the
list of proposals that were made;

One of the first came from Isidore Dreyfus,

∗ Here are some courses:

Course
Aclios of the Crédit Foncier Plus baut Plus bat

1876 920 620

1877 760 550

i878 890 615

in June 1878; this good man offered to buy the
166.5 million versus 103.5 million.

The second, formulated in August, came from Sou-
Beyran; he offered 135 million payable by means of
of 50 annual installments. The third, dating from September,
emanated from a union formed by Crédit Mobilier
where Erlanger was hiding; price offered: 109 million.

Around the same time, another union solicited-
the acquisition was made for 108 and a half million.

Finally, in November, Soubeyran was still doing a
offer aimed at removing from Crédit Foncier all the
risks to his portfolio.

All these proposals had been rejected and,
Let us note, the only one which, one day, was destined to lead to more
or less directly, that of Rothschild, was not
Not mentioned.

All of this had happened amidst the loudest noises
contradictory; sometimes furious attacks by-
were writing in the press against Léon Say and his amor-
woven (which I will discuss later); sometimes it was
against Ismail and his administration; the latter was accused
for having helped the Sultan, his overlord, to fight the
Russia, and he was threatened with the wrath of the count-
Berlin exchange to which has very documents
complete ones would be sent," not counting those
already sent to Léon Renault, the lawyer, former prefect
of the police and to another lawyer residing in London!

Even the Universal Monitor doesn't
found it appropriate to treat learnedly of modification-
tions to be introduced in the order of succession to the throne
of Egypt, thus hanging the sword of
Lamoclés, who was called Prince Halim, his uncle
resident of Vienna.

Except for this last threat, which was the only
serious and preoccupied him for some time, Ismail
he mocked everyone, including the baron of the
rue Laffitte, and continued to pile up the piastres of
his subjects.

The mixed courts continually condemned him
a certain magistrate was fueling the unrest by
declaring that the European colony was not com-
posed only by deranged people; there had been disorder.
shattered; but, suddenly, everything seemed to return to normal
calm, towards the end of August "after a fire which
ft devastated the French consulate in Cairo and con-
"I have a lawyer's paperwork."

And, indeed, in the first days of September
People began to talk peacefully about "reforms".
parliamentary" projects by Ismail.

In Paris, around the same time (September)
Soubeyran had definitively left Crédit
land. He was going to establish several financial companies.
celebrates and continue the fight; but, for some
At the time, he was hampered by a judicial investigation.
directed against him and several of his colleagues at
Board of Directors of Crédit Foncier.

That was the final blow.

The Journal des Débats had, moreover, treacherously-
It was announced, not the prosecution, but the revocation
de Soubeyran; only the Public Prosecutor's Office was seeping through-
towards the sentence where the newspaper insinuated that, "Léon Say
having dismissed, in the same batch, Grivnrt, from
Plœuc, Soubeijran and Leviez, you had to see at
"The first two dismissals were for political reasons."
and for the other two, "administrative" reasons.

From now on, Rothschild would have a free hand

and the year will not end without him himself having to
in turn lent to Ismail (Egyptian loan, no-
(Wednesday).

As for existing loans, they had, pen-
In these intrigues, he performed enough carp leaps.
so that the financiers of both sides had
often the opportunity to extensively strip the pu-
blic.

Let's now see what had become of the war
from the East.

Narrating it in detail would be comparable to ra-
to recount a dream, given the historical improbabilities-
risks had become mixed with specious filth
in an inextricable mess.

The Russians and Turks had barely entered
in talks (January) that the Queen of the Jews —
Victoria — thought of asking for subsidies from “her
parliament”, in anticipation of the “im-
planned. » •-

Almost at the same time and as if, sorry for the
Peace, but Moloch-Baal sought to reignite the war.

∗ Prices of Egyptian funds from 1875 to 1878:

Egyptian Funds

7 0/0 1866

7 0/0 1868

7 0/0 iS70

7 0/0 1873

7 0/0 1876 (unified debt).

6 0/0 1876 id

5 1/2 0/0 (path of
iron and port of Alexan-
drie.)

1875

18

6

18

7

1!

78

More

More

More

More

More

More

More

More

high

down

high

down

high

down

high

down

500

380

440

190

360

275

422

3(K)

87

64

73

37

54

42

»

))

430

285

350

170

235

150

410

201

411

270

XM

173

264

200

290

249

»

II

273

180

257

181

»

»

»

•

192

177

202

136

290

130

»

»

347

325

322

225

387

210

500
100
500

5(H)
500
500

500

invisible agents were muddying the waters of the negotiations.
tions; so that, unable to trust any di-
plomate, "the fat sultan obliged to write directly
to the Tsar that he accepted his conditions (February).

This brought English irritation to a head, and he did not
It took nothing less than a speech from Bismarck to
that the Treaty of San Stefano, signed on March 3, between
the belligerents, was considered to have existed.

From then on, all the diplomats' efforts were concentrated on
towards holding a congress, the only way to undo
the Treaty of San Stefano.

However, this treaty had tripled Montenegro's size, enlarging it
Serbia and Romania recognized as independent,
created a vast principality of Bulgaria^ added to
Russia, some Asian possessions, and stipulated
compensation of 1.2 billion.

Of all these arrangements, the most worrying to
Jews was the one relating to Greater Bulgaria, theater
supreme struggle of Hirsch against railway lines
Ottoman territories that he had pledged not to consecrate
to plow.

Austria wanted to settle the matter alone, with Turkey,
the Bulgarian question and, in the meantime, concluded a
loan from \q. Banque de Paris and the Crédic
land cr^la/rrc/ie/Disraeli-Beasconfield claimed
that the Treaty of San Stefano "created a Bulgaria
"which was not inhabited by Bulgarians" (April 8)
and hinted that he would want compensation;
Romania complained about not having been called
to the treaty; and, on top of everything, the press sold to
Hirsch accused Russia of having massacred
Polish Israelites in the Balkans.

From all this, it resulted that the Turkish ministry having

worked on the much-criticized treaty, was replaced and that the
The Congress of Berlin began to function.

Others will tell what ostensibly happened there-
ly; as for me, I will simply state that
Greater Bulgaria and the war indemnity were
primarily the subject of discussion.

Bulgaria was cut in two; the part that split
The territorial principality was established as a tributary principality and the
The southern part was established as a Turkish province.
tonome under the name of Eastern Rumelia.

As for the war indemnity, it did not become
payable only when the Gate has paid off
all his other creditors!

These two stipulations clearly bore the mark
from the factory of Jewish moneylenders.

They alone were to be privileged; Russia,
victorious, she will wait for her money and as, according to
The words, it seemed, had been dealt with in a vulgar way.
■Security holders, it will suffice for financiers to chi-
to can in their name to perpetuate the debate and make
The treaty clause is illusory.

Hirsch, moreover, could accomplish this all by himself.
this task. He was the one who had dominated people
of Congress; it was he who had wanted, despite the
Russia, a Rumelia interposed between Gonstanti-
Naples and Sofia, a new way to postpone the rac-
cordage of Ottoman roads; this connection
demanded by the Porte, Russia and Austria, useful
to Germany and France, but unpleasant to
England and Hirsch, should no more be done
that Russia should not be paid; this would lead
certain new complications between
all states and, consequently, harvests of men

Money for the Jewish vultures! That was what he
They needed it!

It's incredible, but that's how it is!

The perpetual unrest in the Balkans enriches-
They shunned the Jews. The sections of railway,

deliberately scattered by Hirsch, they are more read by him-
cralits in wartime; he had enlisted, by
Article 14 of its specifications, to be transported
half price soldiers and their baggage, thus
than all military equipment.

However, Hirsch transported everything at low speed.
and charged half the high-speed rail fare.
which half was almost always equal to the
total low speed tax*.

By this means, in the sole journey of Gonstan-
From Tinople to Adrianople, a wagon of munitions was
burdened [by a difference of more than 1,000 piastres]
or2.

Well, as long as the connection wasn't
In fact, Hirsch would benefit from the proceeds of the operation.
tion!

If commercial exploitation slowed down on
the sections that served the sea, a war
occurred and intensified, within, the traffic of the future
corpses and future loot.

I say future spoils; but these spoils were still
for Hirsch. I'll prove it:

"Shortly after the treaty, Russian troops
n of the occupation returned to their homes and the

* Circular from the Railway Directorate, dated
Ju 22 May 1876, thus taxing cannons, soldiers, etc.

■■' Germany and the Railways of the Orient, Paul Dehn
(Munich.)

"The garrison of the Dedeagadsch fort, too,"
"was preparing to leave. At the last moment, the
"Staff Colonel Barmin, acting as
((Transport Commissioner, saw his attention
"drawn to a huge pile of materials intended
"to the superstructure of the track, which, apparently-
"acting on the construction, under direct management, of the Bel- section
"Lowar-Sofia, had been imported from Europe by the
"Turkish government and stored in Dedeagadsch,
These materials could be worth approximately 800,000
"marks.

"The Russian colonel saw this as an opportunity for a nice haul."
"of war, but he had to give up on repatriating him,
((because he couldn't drag these materials to his re-
"morque. In the face of this embarrassment of the en-
"enemy of the Turks, emerges as a savior intermediary-
"I want the happy tenant free of charge of the roads of
"Turkish iron, Baron Hirsch, with his company. He
"offered the colonel a paltry price in exchange
"of the good of the Turkish government, indeed became ac-
"He sought out all these materials and hastened to collect them"
"to make them disappear by using them for maintenance of
"The track, on the lines he operated."

The author, from whom I borrow this story*, adds in
way of thinking:

"It is not only in Constantinople that
"Such transactions have caused astonishment-
"unspeakable lie; everywhere else, according to the law"
"of peace or the customs of war, we would have,
"Quite simply, put a rope around the neck of such a person"
"A man of iron. The Turks would have done it too."

“Paul Dehn, already mentioned.”

13.

22G speculation 1878

((very willingly; but, in this respect, they
"They maintain, like the people of Nuremberg, that he does not
No one should be hanged, unless they have it between them.
"The hands."

But it was this man who got everything from the congress.
from Berlin!

At the express request of the representatives of
Austria-Hungary, extraordinarily forgetful
obstacles put in place in 1872 by the same Hirsch
in concert with England, at the joining of
Turkish lines with Austrian networks, the
Congress of Berlin, in its sessions of the 26th and
June 28, resolved, not to force Baron Hirseh
to the late execution of its obligations, but to the
to understand, and with it his society and its privileges-
leges, for the benefit of the peace treaty. Consequently, the
Bulgaria, like Serbia, were substituted for
their share of the commitments that the Porte had made
pulled, both towards Austria-Hungary and towards the
Company operating the railways of the

Türkiye of Europe, in relation to V completion and to
connection, as well as operation of the lines
railways located on their territoriesK

To draw up the necessary agreements to be settled
the agreement, the direction, the construction and the connections-
dements, a commission was established by the same
treaty, with Vienna as the meeting place and com-
posed by representatives of Austria-Hungary, of
the Porte, of Serbia and Bulgaria; it was the
famous four-way conference, including the newspapers
occupied themselves and who dragged out their deliberations during
nearly two years.
“Treaty of Berlin, Articles 10 and 38.

I am forced to suspend the history of
this conference; but, to establish the ideas, I
I must, from now on , mention two specific facts:
In 1882, one of the Austro-Hungarian diplomats
committed suicide, and in 1887 the connection of the roads
Turks were still to be made!

Nevertheless, the Congress of Berlin was to end-
to be met with a stunning new development.

It was suddenly learned that, by a treaty which had remained
Secretly, England had been given over by Turkey
City of Cyprus, that is to say a new station,
triple surveillance post towards Asia Minor, the
Palestine and the entrance to the Suez Canal! (July.)

The Tsar's response was immediate; he said
he deployed his armies towards Afghanistan and, throughout
the rest of the year, they fought in Asia, during
that, in Bosnia and Bulgaria, there were repeated disturbances
threatened.

Clearly, the Congress of Berlin had been a
Jewish triumph.

I'm not the one saying this; here are the praises...
officially addressed to the French representative Wad-
Dington, who, although aware of the English projects
on Cyprus, had said nothing about it, but who, seeing the
congress completely forget ['improvement of fate']
Christian populations, the sole cause of the
WAR, reminded him of his duty, as was customary in ju-
will be managed by the following things noted in the

newspapers:

— “Mr. Waddington, our plenipotentiary to
"The Berlin congress has just obtained a new
a success (?). He was the only one to present the proposal
"concerning religious freedom and civil equality"

"of all the inhabitants of Eastern Rumelia and
"of Bulgaria. He was the one who drafted all the ar-
"articles of this major reform, adopted unanimously"
"Middled up by the congress... If, therefore, peace is restored to
<(Europe... we owe it... to France... to its in-
"a completely disinterested flow, highlighted by
"Mr. Waddington K"

— “Mr. Waddington has just received in Berlin,
"From Mr. Crémieux, Senator, a telegram of
"1 congratulations which ends like this:"

"The Israelites of the East, brought to the level of all
"their fellow citizens, it's a new glory for
"France and for Mr. Waddington in history"
"of the 19th century, "^n

— ((Thirteenth General Assembly of the Alliance)
((Universal Israelite... On the platform one notices-
“Quait MM. Derenburg, Narcisse Leven, secret
"General silence, Lehman, Allegri, Isidor, great
“Rabbi, Mayer, Baron Hirsch, Bamberger, etc.

((Mr. Crémieux profusely thanked France)
"current republican for having shown itself, at the con-
“Berlin sandstone, the worthy successor of France
"of 1789 (?), and he paid homage to the devoted-
"The enlightened manner with which Mr. Waddington, mid-
"Minister of Foreign Affairs, Senator of
“St-Vallier and Councillor Desprez, have
"fulfilled the noble mission they had undertaken"
"Positioned ^."

'La Lanterne, June 30, 1878.
2 ia Lanterne., July 5, 1878.
<• La Lanterne, August 15, 1878.

— “Telegraphs are being sent from Constantinople to Stan-

"dart:"

“A French company, familiar with a
((a large number of Israelites, obtained a concession-
"sion for the extraction of bitumen from the sea"
"Dead."

As we can see, the enthusiasm of the Jews had
she could hardly contain herself; and I must add here that none
For my part, I did not discover any congratulations emanating from or from the
pope or archbishop, or even a simple
Catholic.

It's about time France understood how much
what the Jews mean by "the immortal princes"
"Cipes of 1789" has nothing to do with the cult
Progress or the pursuit of one's own interests!

Meanwhile, Waddington being blessed by the al-
alliance where Baron Hirsch held a seat, Bismarck was,
in turn, through the safe where Rothschild lived
and he was able to contract with him, through Bleischrœder, a
loan of 60 million marks (August).

Amidst these events, the uni- exhibition
Versailles had opened, the usual pretext for travel
princely and diplomatic flirtations.

England, who had won Cyprus in the small
The game of the Orient, it seems, felt the need to gild the
France's pill. Its Prince of Wales, who came to
Paris, invited Gambetta to lunch [aonl]. There, it seems-
did he, between two bottles of Champagne, the son of
The grocer from Cahors was seduced by the grocer's son
from London who called him: great man.

Like most children of the people, Gam-
Betta had been dazzled by this false prestige which

* La Lanterne, August 12, 1878.

We surround the kings and who is, only, a privilege-
a privilege of impunity, scandalously granted to their
depravities caused by universal cowardice.

Also, some time later, well-informed people
més, to whom people were talking about English Cyprus wine,
blinked their eyes and, discreetly, added: Oh!
We have compensation, we will

"To pour out" in Tunisia and Tripolitania ^ They di-
still know: Here is Gambetta's opinion on the
Treaty of Berlin: "The mere fact that peace is guaranteed"
"Rantie makes me overlook all her faults."

Meanwhile, the tribune's entourage...
tightened and furnished itself with finance.

In March, Jules Ferry's brother, Charles, the one
who was to distinguish himself in the Franco-Egyptian bank
yours and take an interest in Tunisian debt, had
married M"" AUain-Targè.

That's not all; the Berlin congress had put
The question is the delimitation of Greek borders.

Also, shortly afterwards, the newspapers announced that at
London, holders of Greek bonds ve-
were about to accept an agreement. We shall see
soon to emerge from this side of the ■ marvelous operations-
uses.

Do we now understand that this poor Gam-
Betta said the following foolish things in Romans:

What is wealth? It is the product of
"Work. What is the Republic? It is the
"Workers' government! (Thunder of ap-
"pleasures." — This is the credit of France
"which made it possible to begin the major works"
"public, railways, canals, favoring this
'La Ixinterne, July 23, 1878.

"which is essential, the rapprochement of the few-
"Magpies, thanks to the freedom of trade."

So it's clear, we're going to get closer to Greece
and Tunisia. For Tunisia there is already a pre-
Text: The looting of a building by Kroumirs.
What will be the case for Greece, whose consul general
His name is Baron d'Erlanger?

In all cases, action will be taken through credit.
that is to say, through Jewish influence! through speculation!

But credit! Loans! That was already everything!
system of rulers within.

There had been shouting in every possible way, in the press and

to parliament that a large ac-
activity to all branches of national industry;
The World's Fair was good, but it wasn't
Not enough: excessive gambling and speculation
above all, they wanted pretexts to shake up the mar-
public funds.

Foreign policy had already provided them with some.
an ample supply; but inside, it was necessary
predicting unemployment, labor crises? and the
strikes. And so, with great enthusiasm, people lived
the famous public works plan to emerge, to which
Mr. de Freycinet gave his name to the project.

However, it was written that this overly clever man would pass-
would spend his time stirring up prey whose only shadow
would be prosecuted.

I said, in recounting the year 1877, to what dismay
had brought together the crowd of small interest companies
local loan, thanks to the fierce works of finance and
major railway companies.

That being said, a man who would have liked to take
j.orps to body the solution of the economic problem

national transport, would simply have
market on the monopolies that the empire had fortified
of iron and gold, would have resolutely gutted them and,
to create a national network, would have directly offered
Parliament has proposed a buyback plan.

It was too simple and too clear; the engineer Frey-
Cinet, a man of curves and ellipses, did not dare
directly attack the great lords of the
railway, he dealt with them indirectly and presented, all of a-
on the edge, a classification plan into lines of general interest-
general and in lines of local interest.

Strange thing! right at the beginning of his report,
Freycinet is forced to confess that "the economics-
The engineers and the scientists searched in vain for "their"
a formula" therefore, he declares that it is necessary to do
studies to arrive at a classification and, as there are
no regulations, it's arbitrary (he said arbitr-
trage) of a series of commissions which will have to remove-
to please.

Finally, the lines had to be grouped beforehand.

qualified and to compose, from scratch, a network
national.

This network will later be called: the paths of
Vétai iron will be open to all kinds of criticism.
without putting an end to the abuses of large companies;
But, meanwhile, what feverish commotion!
will reign on the Stock Exchange, over the shares of companies to be ra-
buy, on the securities to be issued for new
works and on the existing liters of the various com-
railway companies!

Just imagine! 3 and even 4 billion to borrow!

The Freycinet plan was adopted in the Chamber of
deputies by 357 votes to 94. This was the signal of

the great stock market explosion. More than ever we
will see companies of all kinds being founded:
construction companies, industrial companies
triels to provide entrepreneurs, financiers
to supply manufacturers, depots to facilitate
the use of circulating funds among entrepreneurs,
industrialists, financiers, and bankers;
issuing companies to represent the funds
Finally, companies have been asked to provide reporting services to receive the...
securities created to represent the funds deposited herein
culants or employees.

And besides, wasn't that the case for pushing into
the public the half-baked shows of the previous year
previous (1.8 million), adding to it however
for 1878 another sum of 1.200 million'?

That is what was done.

Never before has such abuse of the association been so blatant.
Such extreme wear and tear had never been seen before!
The more powerful octopus could not recover, by the hypo-
credit crisis, all the money at a given moment under
higher wages, but returned, almost
immediately, the workers added,
as an interest, the loss of their health and their lives.

The whole year passed in this way amidst the agitation-
the most fictitious of theories. Judge for yourselves! The rulers
They were doing social economics! There was no need to
Say no! We were taking care of the people! We were going to finish-
to close the local roads! we were going to multiply the

1. State or city loans: 617 million 6/10

Credit institutions 35 — 1/10

Industrial companies 570 — 2/10

Total 1.222 million 9/10

IS'S

local railways! And Prudhomme said se-
eminently:

"You'll see, sir! The Companies haven't
"If we behave ourselves, we will have a national network-
nal. »

Poor Prudhomme! He hadn't counted on the two of them.
Rothschild and Léon Say lynxes, without the cha-
Soubeyran and without Bontoux, the crow wanting
to imitate the eagle.

In short, what had we done?

We had, with taxpayers' money, without
no general organizational plan, and "by pure
"benevolence," as the bill stated,
saved from bankruptcy a series of small major lines-
excessively repetitive.

Sadi-Garnot, the budget rapporteur, found ad-
admirable this ineptitude; Wilson, Allain-Targé the de-
They declared it divine! Gambet nodded his head; that
Did we want more?

Ah! It's a whole clan of newly rich people
was going, by this means, to get out of trouble and, better
Finally, to climb to the heights of the farms.
guaranteed by the State!

We didn't admit it, of course! We defended ourselves.
even to entrust the exploitation of the few
acquired companies; no! we would manage on a temporary basis-
It's all about the lie.

The reason is that, behind this unfavorable operation, the
The feudalism of the old railways could be seen emerging
major reform: tariffs in the hands of the State and
their unification.

The most authoritative economists had shuddered

faced with this clumsy, articulated, and confidently by
Léon Say:

"If the state operates, it will lower the rates. If you
"Lower the tariffs, it's the taxman who will pay the difference"
'(reference. If you transform the path rates
"From iron to taxes, there will no longer be finances in

((FILANCE. »

A valuable admission to remember for those who, like
I know what a fatal and deadly yoke it is, for
a hoiinous nation, the reign of finance.

But Léon Say was speaking in a double sense.

If he envisioned the State regulating tariffs, that is to say-
that is to say, removing them from the arbitrary control of companies
(this idea could have occurred to the State, even without a
combination of buyouts, and that's what Say com-
was beating}, however, his listeners did not think
than the budget; they must have thought it lost, and yet
no one, neither among the deputies nor among the senators,
He didn't even think to answer him:

"Come now! You joker! Is tobacco, the
posts, gunpowder, maps, salt, etc. do not supply
They don't carry tariffs/taxes? And does the budget suffer as a result?
something "?

Finally, we voted on the defacement buyouts and we
left the question of pricing in the shadows.

There were, here and there, a few diversions.

Wilson, for example, who dreamed of war against
former companies — murky waters in which
he hoped to sin — insisted on redemption and ex-
exploitation by the State; this was, in fact, an opportunity
to play a trick on Gambetta.

He had been elected president and he, Wilson, had...

founder of a commission tasked with examining a

draft agreement with the Northern Company
for the operation of a purchased line. Gambetta
supported the convention; Wilson opposed it.

Gambetta was defeated in the commission, "because
"that the convention implied the abandonment of the system-
the term of the buyout by the State and the operation by
"Farming companies."

Isn't this the right time to recall what I was saying?
in 1876, regarding the price reductions granted,
only by the Northern Company, to the workers
who were attending the congress, following the benevolent
remark published by the newspaper La République fran-
Caise?

"It is necessary to note down carefully," I said, "and the name of the
"newspaper and company name; we re-
"we will both find when the feudalism of the
"The railways will have crushed their opponents."

The reduction granted to the workers was the first-
First step; Gambetta's attitude, in favor of the
convention, was the second.

Despite this minor setback, Rothschild did not take place
to complain.

Freycinet's major works had been a
This was an opportunity for Léon Say to create a new fund:
the 3 0/0 amortizable.

This fund was not offered through a public offering;
It was negotiated under the cloak of the fireplace, by
packages to both sides, especially to Roths-
child.

It was like a variable-rate currency, of which
the people paid \a strike, Icfrat, V interest, \exchange;
In short, a fourfold increase in wear and tear.

"Pace 184.

Confident in the placement of his paper, Léon Say had

disdained to subsidize the press; hence the cla-
motors and criticisms that, from time to time, Sou-
Beyran was doing his best to revive the situation.

While the old and new owners
They thus waged war on the backs of the people,
he continued to await the pro- reforms
bets.

In parliament, it was enough to talk about interests
workers to clear the space in the hemi-
cycles:

((When Mr. Talandier raised his voice in favor
"Workers," a newspaper said, "he found none in
"The assembly received no response; but it was about-"
"Today's cavalry remount day and the prize"
"to which the government must buy the horses"
"of war, and the orators besieged the tribune."

And it was always like that!

However, despite or because of the exposure, the
The problem lay with salaried employment. "Everything has gone up!"
exclaimed Henry Maret in the Marseillaise.

There were, in fact, many strikes;
blacksmiths in Le Havre, miners in Decazeville, to
Monceau-les-Mines, in Anzin; the bakers in Be-
Sançon, then in Bordeaux; the tulle dressers at
Tarare, the coachmen in Paris, the dyers in Saint-
Chamond, the spinners at Le Vigan, and many others
very much still, were trying to balance their salaries
with their need to live.

They were met with a well-deserved leave of absence.
when, in the name of freedom of labor, they are not
wouldn't put him in prison, like in Monceau-les-
ûlines, in Decazeville and in Anzin.

Is it understood that in Anzin, where reigned, between
other administrators, the Duke of Audifîret-Pasquier
and Casimir Périer and where the capital value of the denier
had spent, in five years, 300,000 francs (1870)
at 1,250,000 francs (1875), we were still at mar-
to change the wages of workers who have never-
had shared in the extraordinary profits an-
completed?

Is it understood that in Decazeville, where reigned, between
Other administrators, Léon Say and Raoul Duval,
bayonets were sent to miners who
protested against a wage cut, then
that, if justice had deigned to look at the books
social issues, she reportedly discovered serious causes of
these reductions were suddenly enacted.

Is it understood that in Monceau-les-Mines, a Chagot,
ruthless cleric, had the right to impose his
harassment of workers and the power of their
to obtain a few months in prison in exchange
of their grievances?

Isn't all of this ferocious?

And when the same workers seek to...
tend to find a remedy for their ills, when
They meet in congress, what is the attitude of
public authorities?

Here it is:

At the beginning of 1878, they had quietly left
to hold a workers' congress in Lyon (January). In
In March, another congress had been convened in Paris;
The unofficial newspapers declared that he did not
would not be allowed. Why yes in Lyon and no in
Paris? In August, the police were actually preventing the
holding this congress; but, alongside it, she left a

group of Catholic workers to stand quietly
its foundations. Why? Ah! It's because the other one was
composed of socialist workers

Not content with having prevented the meeting of this
Lastly, they were prosecuting its organizers and they
condemned for having created an association of more
of 20 people (October).

From which I conclude, or that V Catholic association
contained only 19 members, or else, that the justice-
This was once again the case:

{(A dark servant at the command of the strongest,}

as Victor Hugo would say.

It was only in this way, moreover, that this "more"
"strong" – the weak Mac-Mahon, who was not the
president of the Jews, as, later, Grévy will harm
especially – manifested, from time to time, his
presence in power.

In the future, we will be just as ruthless in
socialists, but Catholics will be less protected-
liques.

Sensing this future, they did not limit themselves
not to enlist workers. Full of provisions
They had also resolved to fight against speculation.
against the Jews on their own ground.

A certain Bontoux, a candidate of the moral order,
elected in the October 1877 elections, had been invalidated.

In this adventure, he lost a position of
80,000 francs per year for having declared to the tri-
bune that "for twenty years he had defended the interests
"French in Austria."

Bontoux was, in fact, director of the railways of

iron from southern Austria, that is to say, an employee of
Rothschild.

He was heavily criticized, it is said, for having displayed his attitude
French iudefrançaise of Austrian employee, but in reality
having displeased Rothschild who, as we recall, had
He did not value moral order; he had to resign.

But he wasted no time, and three or four
months later (March-April), he put the
astonishing prospectuses of a bank, with a capital of
25 million, where the following note could be read:

“Our revered Holy Father has kindly agreed to give
has a special blessing and autograph at the fund-
"Date holders of the Société L'Union générale."

The famous bank had just been born.

From her very first steps, she had declared war
on Rue Laffitte. Indeed, one of the offers concerns-
managing the Egyptian portfolio of Crédit Foncier, and
which I mentioned above, originated from Bontoux,
as president of the General Union trade union;

on the other hand, the same had obtained from Austria
a secret agreement granting him the construction-
railway development in Serbia. As we have seen
sees, the struggle between Jewish finance and Catholic finance
The plan was being prepared as early as 1878.

Around October, a vague concern
began to manifest itself in the country.

The socialists had just been condemned, among whom...
had banned the congress; it had just been learned that
The Kanaks had revolted and massacred
inhabitants of New Caledonia. To what pro-
What about this uprising? Many pages have been written about it.
subject; I will limit myself to pointing out that before the
Creation of the Bank of New Caledonia, the

The Kanaks had shown no hostility, and that
there, as elsewhere on a larger scale,
that is to say in Türkiye and the Balkans, the
financial actions have, quite simply, caused
massacres and uprisings.

It is certain, however, that there was a prevailing emotion.
in France. Rumors were circulating. The marshal,
He simply could not tolerate what was happening.

The Sun, wanting to reassure people, reproduced-
knows an article from Le Figaro, signed this Mystery”, and
mentioning the country's "nervousness".

“We see ghosts everywhere,” Mys- said
"Terre,... we are waiting for something without knowing
"What? That's the origin of all this nonsense."
"to which the return of Parliament gives a
"A semblance of a body. It's pure fantasy."
"Under which, I repeat, there is nothing, nothing, nothing!"

Nevertheless, as soon as Parliament reconvened, the bra-
The defeats of May 16th began again.

Fourtou, arguing against his own invalidation
(November), said: "If I had done all my duty,
"You probably wouldn't be here, gentlemen."

This suited the mindset of some
supporters of coups d'état.

Fidus had been told, as he himself put it-
even in his memoirs, that "General Ducrot,
"anticipated by the imperialists, had hesitated and
"even refused;" and Fidus to mention his opi-
nion:

"I replied," he wrote; "it's because we did it wrong."
"Took. It's not by groping and proposing"
"to act at a given moment when one can decide a
"General. You have to go to him and tell him: "In a

"At this hour, the Imperial Prince will be in Paris; here is your
"patent signed by Marshal of France, another of
"duke, and two million." A man caught in the act of...
"even lies, and thus summoned to act, receives a blow
(c to the head and the heart, and is trained to carry it
"Another one with his hand."

Here Fidus is not clear, and one would hesitate to know
if the blow "to be delivered with the hand" were not,
by chance, a slap to the author of a similar
proposal ?

But no, for Fidus, this is a "competition purchase"
is a natural thing, even a honorable one, since it
It's about protecting the wealthy!

Reading this, it's incomprehensible that judges
were found to condemn the commander
Sabiani (March), who, director of the Cherche- prison
At midday, he was content to ransom his prisoners.
It is true that once convicted, one waited nine
months to remove his decoration.

The propertied bourgeoisie had offered, on the other hand
part, during the year 1878, enough evidence of its
Deep decay. Filthy scandals.
had taken place in Auch (aoul), and in Bordeaux
(December), attesting to the baseness of evil passions
Thusiennes/

Justice, for its part, whether in finance or in
morally, he had continued his recantations; it seems
even that these inspired the Chamber of
deposed, where they ended up devouring each other amongst themselves -
blicains.

"The decree removing him from the Legion of Honour has not yet been published."
at VOfpciel (in January 1879,

For example, Duportal was vilified for having
requested thanks to Napoleon in 1852! and Bonnet-
Duverdier, for having kept it a little too long
a sum intended for public use, while
respectfully treated a senior official
customs, exempting the girl from all duties
of a Rothschild who, having recently married a
The Earl of Rosebery was arriving in London with his
husband, his silverware, his furniture, and his house
Ascent!

I will refrain from citing the astonishing variations of
leaders; moreover, I must briefly summarize
this end of the year, which is already morally deplorable,
It was also materially so.

The black spots seemed to have concentrated in
England; although triumphant, it abounded
bankrupt and, while its mercenaries rem-
were carrying a victory to Kabul, an attack was
committed in London against Queen Victoria.

In France, concern had increased; it was with
a moderate training that we prepared ourselves for the future
senatorial elections, intended to rejuvenate the Senate
and to destroy its majority, which had always remained favorable
suitable, if necessary, for a new dissolution of
the Chamber of Deputies.

In short, in 1878 as in 1877, as before-
Before, we had speculated, speculated, and speculated some more!

Agioté on everything:

On corpses, on ideas, on things,
about men!

On the Stock Exchange, apart from the stocks I had to
to study in particular, the events had been
exploited and had caused great variations

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lions'; capital movements were
results and, added to the results of the other combinations
births, had changed the proportions that I had
recorded at the end of 1877.

Out of one hundred inhabitants, twenty owned property, having to
to distribute 209 billion; so we had returned, to a little
near, to the figures of 1876. ^

The increase in real estate capital amounted to
to a few billion; but the strongest belonged,
without a doubt, financial capital triumphed
Authors of the year!

Alongside this orgy of billions, let's see how-
how the non-owning class was treated.

Here is a comparison table:

Per 100 inhabitants

1S77 1878

Possessing 'il 20

v -jt \ Employees.. 71/ ..., on ^ Employees 71

Non-possessing jj3.^^.^^_ 8i_^ _^) Devoid. ... 9

Totals 100 iUO

'Here are the prices of the main stocks:'

1878 Plusliaut Lower

3 0/0 77.70 70.35

5 0/0 H5.03 107.55

Italian 78.10 69.30

Turkish 17.00 7.15

2 Here are the details:

Billions
1877 1878 Difference

Cipilanx real estate 105 9/10 110 2/10 + 4 3/10

— mohiliKrs 65 1/10 67 9/10 + —2 8/10

— Onanciers 25 1/10 317/10 + 6 6/10

Totals 196 1/10 209 8/10 + 13 7/10

These figures, in turn, tell their own story in their own language.
The year's results are stark and brutal.

We had made no progress; the workload had not increased.
Only misery had risen; speculation, in fact,
had been able to reject from among the propertied class some
victims who, ashamed or incapable of salaried work,
had gone on to increase the misery.

14.

4. — Delilah's Scissors

PERIOD 1S79-1880-18S1

Summary. 1879. — Grévy, President. — Events in Tunis.

— Bone in Guelma. — Troubles in Algeria; — How
Egypt prevented the conversion of the 5%. — Rothschild
no longer pays. — A dismissal. — The whys? — The ar-
Article 7. — The displaced persons. — Judicial reversals. — The
Dying Russia. — Greece. — Beneficial platform!

— The Grévy Congress. — Poverty is rising.

The restricted suffrage, that of the propertied classes, was going
to be consulted.

Naturally, the effort of the Jewish party, already triumphant-
phant, moreover, in the conduct of his affairs,
both internal and external factors, had to be considered
focus on winning over a Senate docile to his
interests and hostile to any further dissolution, may
to be dreamed of, if not by Mac-Mahon, at least by
his Catholic advisors, eternal conspirators.

On January 5, 1879, it was done; henceforth
the Senate contained a greater number of these
politicians calling themselves republicans and, consequently,
being able to lend themselves, more easily, to
semblance of promised reforms.

Indeed, the social unrest was such that, even
to the undemanding voters of the Senate,
it had been necessary to promise "changes" in
the "way of being" of the moment.

For the Jewish party, these "changes" were
very simple. Under the pretext of modifying the old
Thiers' formula: "The Republic without the republicans"
clerics, "he wanted to purge the bureaucracy and
to finally create the republic of republicans.

This was, in fact, the refrain that, the following day
of the elections, all the party newspapers had
sung in unison.

That being said, and to begin with the functions
the most threatening, precisely because they
had further threatened the success of the elections
From 1877 onwards, the renewal of the major
military commands.

That's where they were waiting for the marshal, and he didn't
He did not deceive the expectation; he resisted, he stubbed his toe and finally-
ly, despite the exhortations of a certain cardinal *■
A politician with a knapsack on his back and a rope around his neck, he gave
his resignation on January 30th.

Within a few hours, his estate was opened and
closed; the congress, meeting in Versailles, elected for
so to speak without discussion Jules Grévy, the lawyer of
guanos and the Jew Dreyfus, of whom I have already said what-
What words.

As early as 1877, the Jewish party had acclaimed his name at the
election time, a time when he believed
to the immediate retirement of Mac-Mahon; Grévy,
Moreover, somehow, he enjoyed a re-

• Cardinal de Donnechose, Archbishop of Rouen.

reputation for austerity that none of his actions as a lawyer
or of a citizen who did not legitimize it.

As a bourgeois, he had all the flaws of which
The "stiff-necked" salons are used to it, ridiculous
Moreover, to make a great deal of it; he was separated from his
woman, after having taken her in the "lower layers"
"the inner workings of society," to use the expression-
sion employed in the aforementioned salons.

Lawyer's eraser, he had broken the rules
of his order, pleading while he was already, and
was going to be, once again, president of the House of
deputies (1877); as a politician, he was going to accept
a mandate against the necessity of which he had voted,
when he had no hope of obtaining it
never, and by virtue of this mandate he was going to be
tasked with defending a constitution that had never existed
voted.

Besides the fact that all the palinodies were thus reunited-
He was completely unaware of it in his person,
even this kind of chivalry with which they adorn themselves, quite
willingly, the soldiers who had reached the highest ranks
students !

The bourgeoisie, that is to say, possessive Judaism-
dant, had therefore just chosen a representative who,
endowed with all his atavistic flaws, but lacking
none of its borrowed qualities were even
not worthy of its traditional indignity.

Despite, or perhaps because of, this, things moved quickly
sloppy.

From the first week of February, we had a
ministry Waddington, Léon Say, Freycinet, a
a message with no more color than necessary and a
President of the Chamber of Deputies: Gambetta,

which his friends were already quietly calling: "the dictator-
"tor" and who, poor Samson, was, from that
day, truly in the hands of the courtesan who de-
was going to hand him over to the Philistines.

From the very beginning of the year, the question
with the feudalism of the East seemingly dormant, the possessions of the
sedentary, that is to say cosmopolitan financiers,

had almost required a small military expedition.

Indeed, one could read in all the newspapers where
Havas Agency whispered this insinuation:

"Yesterday morning, Wednesday, at eleven o'clock, expired
"the forty-eight hour deadline granted to the bey
"from Tunis to give his response to the ultimatum"
of the French government.

"If this answer, as is believed, is evasive,
((The French consul had to bring his flag,
"leave the consulate and retire aboard
“Vlnfernet*.”

All this noise had one apparent cause:
dispute relating to a land concession
free rope to the Count of Sancy, one of the
members of the financial committee operating
near the bey.

As we can see, Gomme was still for the appetites.
capitalists of a few whom they wanted to expose
the lives of our soldiers.

This time, however, the expedition was not, it seemed...
Is it ripe, not ripe, or at least those who wanted to
Those leading it did not yet feel in control.
of power; thus the result of the ultimatum was
declared satisfactory.

Anticipating this outcome, a newspaper had written:

< La Lanlerne, January 10, 1879.

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"In the East, discussions of this kind are
"frequent exchanges between governments and consu-
"European countries and the situation is becoming tense, sometimes, at the
"to the point where a break seems imminent; but at
"At the very last moment, the weakest finally gives in."

The same newspaper also recalled an analogous case.
log dating back to 1872, which it is useful to point out
here, because what really needed to happen in the
The sequel was implicitly contained therein.

The Jewish banker Erlanger, of Prussian nationality
his own, had usury on the bey of Tunis, conform-
ment to the financial traditions that I have already exp-
sées.

Now, just like his overlord the sultan, the bey of
Tunis was happy to receive visitors but not very fond of reciprocating.
all the more so since, between receipt and delivery, there is an interpos-
always know a host of gluttonous appetites.

Also in 1872, Erlanger had demanded the recognition
birth and registration of his claim, amounting to
4 million francs, by the international commission
national which operated next to the bey; circumstance
to which Decazes had alluded in 1876
tribune, when he was dealing with Egypt ~.

Having experienced some difficulties, Erlanger
addressed Bismarck and received an ultimatum from him
gave him complete satisfaction.

Since that time, in addition to Erlanger, Lévy-Gré-
better, the Franco-Egyptian Bank, had made
advances to the bey; a French company being in
Previously, there was no longer any need to go to Berlin to

Petit Moniteur universel, January 9, 1879.
'See chapter III, page 176.

to make diplomatic threats and put pressure on the
Tunisian sovereign.

Berlin, moreover, had shown little willingness to
a Tunisian occupation; Bismarck found, in truth-
similarly, that this was an ill-
Bile: What? So close to Italy! So far from the sea
Baltic! And then: a huge tour by the sea of the
North, the English Channel, the Ocean, the Mediterranean, with
obligation to parade in front of Gibraltar and not far
of Suez!

For sure, the game wouldn't be worth the marks at
spend!

For France? Excellent! He was skillful.
to encourage its speculatory owners to "rub" and
perhaps to "skin" those of London and
Rome. It was all profit; and then the Saint Gotthard Pass.

would soon be pierced; wouldn't Trieste be worth
Nothing better than Tunis?

And that is why, as early as 1878, when Gambetta
had lunch with the Prince of Wales, one might think
to Tunisian compensation*.

That, too, is why we had silently bought
the securities of the unified debt ^ and the various claims

'See above, chapter III, p^e 230.
2. The prices of the single debt, the only one listed, were the
following:

Higher, more bns

1872 228.73 162.00

1873 • 223.75 199.50

1874 285.00 206.00

1875 290.00 252.00

1876 295.00 200.00

1877, 235.00 157.00

1878 234.00 160.00

1879 242.00 203.00

which it had increased; the official rating had
reproduced, in its own way, these various financial maneuvers
offices where one could discern the hands of the board of directors
administration of the railway company of.
Bône in Guelma and those of the Franco-Egyptian Bank
yours.

However, in the company from Bône to Guelma, fleu-
a veritable bouquet of newly wealthy people, at the head
of which Géry was found as president and
Siegfried as vice-president, then F. Barrot,
S. Gouin, etc. *.

At the Franco-Egyptian Bank, they counted what-
former owners: E. Delessert, Rey de
Foresta. Albert Rostand; then Jews such as
Aug. Lippmann, G. Halphen, Marc-Lévy-Cré-
better.

As censors, two sons-in-law of Allain-Targé:
Léon Delaporte and Charles Ferry, brother of Jules
Ferry 2.

Recently, an attempt at a merger had been
outlined between Crédit Mobilier, where Erlanger was,
and the Franco-Egyptian Bank; but Erlanger
had preferred to take over the French General Credit
by purchasing 17,376 shares in a block; however,
This did not prevent participation; also the
Franco-Egyptian Bank, with a view to its operations

* The council also included the following names:
Buisson, W. Chabrol, T. Conlin, Desgranges, Gobron, T.
Knight, Lagrange, Maire, de Naléche, Salles; Peytet, cent-
sister.

2 II There were also: V. DcîàlqnG^ president; Fred. Grenin-
Ger, Eug. Roy, Morel Kahn.

multiple external lions, also in Egypt
that in Réunion and elsewhere, suddenly doubled its
capital as of October 30, 1879, by bringing it
from 25 to 50 million.

However, it should be noted that, precisely, the newspapers of the
October 30 of the same year reported to the alter-
public tion “an interview and a long conversation
"of Rouslan, consul, with Gambetta regarding the
"Tunis affairs."

A period of calm in Vuliimatum de Roustan
had succeeded; even on April 17, Roustan and Géry
had solemnly inaugurated the first part
of the railway from Tunis to the French border.

Meanwhile, members of parliament had gone en masse
to vilify Algeria, where Albert Grévy was installed
as governor (April-June).

And, taking advantage of this opportunity, they also wanted to
investigate the cause of the disturbances in Aurès (south

from the province of Constantine), including the newspapers
had made some noise.

However, at the beginning of October (the date of their rap-
(port deposited in the Chamber), they had discovered
that the unrest stemmed from a "holy war"
directed, decidedly, against the Arab Bureaux and
constituted a further argument in favor of the
civil regime.

It was to indicate "by analogy" what one would pro-
posed the problem of doing so in Tunis. However, I must point out
Herein lies the singular audacity of certain newspapers.
which, while bringing the Aurès insurrection closer
to that of 1871 were careful not to notice

Lantern^ October 30, 1879.

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y

254 speculation

that before 1871 there had not been a sufficiently
Civil to grant Jews the rights of citizens,
while they were being refused to the musicians, — nou-
This is further proof of the boastfulness of these diplomats who
have slaughtered thousands of men in the East,
under the pretext of enshrining civic equality of religions
gions.

Let's now allow the affairs of Tunis to mature.
for the following year and let's see what happened
from Egypt where Rothschild was doing, on a grander scale, this
that the people of the Franco-Egyptian were preparing
in a smaller size.

In Egypt, not everything was yet running smoothly
the barons of London and Paris; it was necessary to decide-
a war waged with millions, these in front
to be caught not in the vaults of rue Laffitte,
but in the pocket of the foolish public who frequent
the stock market.

On the other hand, as Gambetta, a member of parliament, had once
spoke against the conversion of the 5-0/0, his opponents,
some of whom were ministers, wanted
to put Gambetta, president-dictator, in order

to make a decision.

These are the hidden aspects of what we have learned.
Pelé, the conversion incident, which moved us deeply
keenly during the month of February; is it useful
to add that the political issues had not
were employed without the profits from the financial underpinnings-
cers.

To fully understand what follows, it is necessary to,
First, to understand exactly the effects
of what is called a conversion; one will conceive,
At the same time, what interest did those who

as Pei^eir-e, the previous year, had already
sought to create the illusion of the opera's imminence-
tion.

The audience is told: you hold in your hands a
acquired value, generally speaking, above
110 francs. The government reserved the right
to repay the capital, but only at par
of the type of annuity that gives it its name; thus,
To have an annual income of 5 francs, you have
paid 110 francs; the armed government of its
right, can tell you: "Give me back my schedule of
"5 francs of income and I will give you 100 francs,"
"because the chosen type is called 5 0/0,"

However, like the State, to reimburse 100 francs to
shock carrier, would be forced to borrow from others
and, as, when he seeks a conversion, it is,
Ordinarily, to reduce his expenses, he modifies
his language in the following way:

"I will refund your 100 francs less
"that you do not agree to receive 4.50 francs per year"
instead of 5 francs.

We can immediately see that there is a reduction here of
10 0/0, which is a real advantage for Elat,
since he would only have to pay 90 million
lions, for example, instead of 100 million per year.

Gela being, we make it shine in the public's eyes
that the one who buys 3 francs of annuity of the type
3 0/0, is obliged, by the will of the Stock Exchange,
to devote such a sum to it that in reality its
income is 4.0/0, while, by the same

will, the one who buys 5 francs of annuity, of the type
5 '0/0, is obliged to devote such a sum to it
that in reality his income is only 4 1/2 0/0.

1879

But from the moment a law abolishes the type
5 0/0, the rentier will have no choice but to fall back on the
other types; then the masters of the fund market
Public opinion influences stock prices, by focusing on
singing, preferably, to the type of annuity that replaced-
cera the old one. That is how if the State has resolved to
to make type 3 0/0 the instrument of conversion
(because it's with rents created according to this
type that he will exchange on the 5th, 0/0, of which he wants the con-
(version), speculation will immediately take hold of both
values.

After this explanation, I must add that, since
For a long time, Rothschild's ulterior motive was to
to pull off a major coup, by combining a kind of
triple arbitration between the 5 0/0 to be converted, the 3 0/0
perpetual and the 3% amortizable; which amounts to
to say that he felt the desire to extort from the public
a few hundred million.

To that end, he did not hesitate to take up a cause
common with his former employee: Pereire; des
then, certain of Léon Say's complicity, the trio
which I have just designated, facilitated the organization of a
campaign in favor of the 50/0 conversion. In
In fact, the rumor gained so much credence that at the com-
At the beginning of February, the operation seemed to be...
cidée.

A member of parliament named Sourigues, who himself,
He was very involved in financial matters and felt obliged to in-
to question the minister on February 11th. The latter replied to him
pondit:

“As for conversion, I could not have a
"Opinion on the form before having one on the
"Based on, that is to say, on opportunity. Now, I guard-

"I would like to offer an opinion on this subject here,"
a car if I had one it would be a secret; but I
"I have no secrets for this excellent reason"
"That I have no opinion on that matter."

We are no more Jesuitical than we were in this
circumstance: the Jewish-Protestant who serves as the speaker
parliamentarian to the monarchs of rue Laffitte.

Following these words, the noise of the conver-
The sion took on even more substance.

"It's a question of opportunity!" they exclaimed.
Chorus: If it were otherwise, the minister would have replied
flatly "No!" as he has done on many occasions
constants; he could not say "yes" without
to have a prepared plan in hand; it would have been fa-
To avoid speculation! This Léon Say is definitely a
good man!

On top of that, holders of 5 0/0 at 114 francs...
they put so many up for sale that in five days, he
There was a decrease of 5 francs.

"Useless, isn't it?" said the small investors.
to keep 114 francs which will then be worth only
100 francs in no time!

Things were organized this way, when the
February 18, telegrams from Cairo an-
announced an insurrection of the officers, and the invasion
elevation of the Ministry of Finance; at the same time
such a clamor arose against the English
that nothing less than the revocation of
Rivers-Wilson and de Blignières. In parallel, at
In Paris, rumors were beginning to spread that the mai-
His Rothschild, given the circumstances, would refuse to
pay the coupon on his Egyptian loan. Then the
February 20, questioned again about the conversion.

Léon Say suddenly declared: "that the operation
"would be unpopular domestically, even more so than internationally"
"an industrial and political crisis would make it no less
"impossible; that the possibility had to be considered"
"of a refusal to exchange old securities for
"new, which would then have to be reimbursed,
"by borrowing from the Bank of France, from which we
"would exhaust all the metal reserves, which would con-

"would lead to the establishment of the forced course; that finally there is au-
"would pose a certain danger in seeing the capitals
"French interest rates on foreign loans."

Note this last sentence; foreign borrowings
The gers were mainly the Egyptian and the Turk; the ca-
pitiiux bearing down on them, it is the supre-
eager to meet the offer and, following the savage economy
On the stock market, this is an obstacle for Rothschild to do
low prices on foreign funds
the gers he covets, and especially the Egyptian one.

Opinions are formed vilely when one is
Rothschildian! In sixteen days, "the absence of opinions"
Léon Say's doctrine gives way to a very clear one, and
This time, clearly formulated.

Late declaration, shady behavior, all of that
is nothing compared to the circumstances that led to them
companies:

On the very morning of the day that Leon had resolved to
to refute the conversion and, to give the time
Exactly, at noon, Moreau, the stockbrokers' representative,
receives the announcement of this directly from the ministerial authorities.
decision; immediately this official will (he has re-
conim and avoué), confer with Rothschild then vi-
cite Pereire and arrives, only, at 12:40 PM
at the Stock Exchange to announce what was going to be said at the

budget committee; nevertheless, from noon onwards
The news was already known in London!

I don't need to describe the upheaval.
which was produced in the world of finance and, no-
tampere, among the small shareholders so often ran-
connés by the high bank by means of the same
5 0/0.

As for the budget committee, it seemed
stunned, she didn't utter a word, although she was notoriously
erily favorable to conversion. But that n*ap-
Wouldn't I take it! if I were allowed to discover
all the hidden agendas.

In any case, we will never know the number
of the harvest of millions that was thus reaped by
the Jewish bank.

As for the Egyptian military uprising, it
was serious; moreover, she had a semi-
undeniable truths, but in form (as they say)
(at the palace) she was "prepared".

In any case, the newspapers were putting to the service
vice of their self-serving attitude, the account of these mid-
Seres, to make people believe that Egypt, decidedly,
could not do without the Europeans.

So the story went that "a native, pursued
"by tax officials regarding a royalty"
(c of 8 piastres and 10 paras (2 fr. 14 c.) had already
"incurred 300 francs in expenses"; and they added: "I don't
"Don't know that contemporary history offers a
"same thing done".

And to stumble upon Ismail, the sole cause, etc.

as if, in France, the same abuse were a thing
So extraordinary!

* See Les Bois de la République, chapters Moreau and Say.

But what was wanted, what Rothschild, by-
Above all, he wanted to stir up public opinion against
Ismail and manage to get him to file any complaint.
ment.

On the other hand, the same Ismail had declared by
The Times:

That the difficulties stemmed from the fact that "the
"assets ceded by him were, primarily, des-
"intended to settle the floating debt, but which, without
((take his warnings into account, instead of
((conceding the land to the creditors, we had nc-
((negotiated a loan, refused to pay the arrears, subsid-
c(title of the Europeans to the Egyptians and eliminated
"the indigenous element."

The loan in question was the Rothschild loan, of which
I spoke about it earlier, and the areas were
precisely those on which Rothschild wanted
to have the upper hand and the first mortgage.

The Journal des Débats, a well-known publication of Léon
Say, was campaigning against the creditors of
Egypt and published, some time later, the lines

following^:

"The most complete agreement has been reached between

"the French and English governments"

"Two firms have just sent Gonstan-
"Linople a dispatch by which they proved-
they take note of the offer that the sublime Gate has given them
"done at the first moment of depositing the Khé-
"Dive..."

A very clear conditional threat which, in terms of

'The Times, April 18.

2 Journal of Debates, April 28.

ordinary, would surely have led its authors to Maza?
This only led England to Egypt.

Meanwhile, the mixed courts dismissed the case.
continually the creditors who demanded the
priority over Rothschild (April): but Ismail does not seem-
He didn't want to be upset about it.

So, the same Rothschild took a major step
of which, once again, delicacy is not the side
distinctive.

Some time earlier, he had threatened the
Khedive to simply eliminate the
service of the interest on the loan of which he had been
the issuer; he fulfilled his promise {\\x\n] .

And too bad for the subscribers! Isn't that right?

In short, at the end of the same month, Israel abdicated.
was a fait accompli and Tewjick succeeded him.

A few days later (July), the new government-
Egyptian government submitted to the approval of the authorities
sessions that participated in the creation of the courts
mixed (Judicial Reform) a draft decree, the-
which declared "the lands ceded to
(c the State, by the Khedive's family, with the exception
"of those that were subject to mortgages or
a of seizures having priority over the Rolhs mortgage-
a child.

This sort of drama ended in November, by
a formal treaty between the new
Khedive and his lord Rothschild. We shall see
Soon what was bound to happen will happen!

But before going any further, I must say here that
All these events had created blows of
scholarship which, as I have explained many times, or

ruined some or enriched others, by
increasing public misery*.

As I move through the years, the
The reader can see that, especially since 1878, the
four cardinal points of public affairs have
always been: the Freycinet plan, V amortizable ^ the
Egyptian affairs and the Land Credit.

On this side, however, the war was nearing its end.

Soubeyran had traveled to Italy to create
fondiaina and to establish contact with the mi-
nistres d'Humbert l"".

However, a lingering resentment drove him to har-
to sometimes conceal his successor, he subsidized
the newspapers that declared the dividends fictitious
distributed by him and he put funds into
certain opportunistic deals, which earned him in
April, "the equivalent of a dismissal order",
as she wrote, in dubious language, the
Gazette des Tribunaux; this order was
rendered on the report of expert Magnin, future
Commissioner-censor of the French General Credit Bank,
by Attorney General Dauphin, former lawyer
of Amiens, shareholder of Crédit Général Français,

* Here are some lectures taken between January and March 1879:

Higher Lower

5 0/0 115.15 January 109.72 March

5 0 0 Ualien 77.35 March 73, SO January

Turkish 12.05 March 11.20 January

Egyptian 203.75 January 230.00 March

In jum rKgyptienne uniliée fell to iOQ francs; in no-
vembre oHp rr-montait a 268.75.

It should be noted that, as I Tai indicated regarding
the conversion, ()ondanl that the French '6 0/0' was falling, thus
that the Egyptian, the Ilan and the Turk were going up.

linked with Erlanger, and one of the first products of
the infamous "personnel purge", which the party
The Jew was beginning to accomplish.

However, all of this was punctuated by minor struggles of
bell tower: Soubeyran, indeed, although already at the
landholdings or fondiaria, born next to the
The discount bank still dreamed of opposing a
Competition at Crédit Foncier: the mortgage bank
librarian.

4 On this occasion, if the public had had some
basic notions of financial mechanisms, it
could have learned some lessons.

For example, he would have understood how and why-
Germer Baillère, municipal councillor, reports
author of a draft agreement intended to reimburse
The Crédit Foncier, on the contrary, eventually arrived.
to conclude, for the city, a new loan
with the same Crédit Foncier; how and why-
what the newspaper La Lanterne and its appendix the
Financial reform had deemed it necessary to take place if
warmly, the defense of the interests of the City of
Paris, which the loan hoped for by Christophle would have
It might have been missed if the police chief hadn't
He seized the Lantern; how and why
Christophle imagined he could legitimize this seizure by
telling parliament that a Bonapartist money
extracted by "a happy blackmail" had served to
the foundation of the Lantern, how and why
a jury, called an "honorary" jury (I don't really know
(not in what context), was content to discover that the
director of the Lantern and Financial Reform
Cière had received it for a cause not sufficiently
explained”, 25,000 francs from Mr. de Soubeyran,

claiming (the said director) that it was for recognition
to be born "the competition of its publicity in business
"Egyptian and defend French interests against
"Egypt –^ (!j ; how and why, finally, Ghris-
Tophle, triumphant at having unmasked his detractor
and condemned his agents, and was in great haste to...
imitate both of them by having union members sign-
silencers, journalists and others, a commitment in
by virtue of which and subject to certain financial advantages-
ciers, they contracted the obligation to "support pen-
giving you a year of Crédit Foncier, its values,
((and to praise his governor.))

And to think that these "scumbags" held public opinion in their grip!
wakefulness for almost the entire year, only
because a venal but prominently featured leaflet had attacked
What about the police headquarters?

Hey! Good heavens! Everyone knew perfectly well that this insti-
tution, bourgeois by nature, had no other concern
than to conceal the infamies of the wealthy and of
to highlight the weariness of the destitute, in order to
"to preserve the prestige of the ruling classes," this
which led him to be bestial in his methods. Gela
Since this is no longer in doubt, an honest critique would have
said something else.

She would have said, for example, that the prefecture of
police was just one of the brutal forms of para-
ruling sedition, but that the day when, by a
a bold, loyal and scientific reform, we would remove
to parasites the means to live at the expense of others
trui, the day when work alone creates content-
would meet everyone's needs and, consequently, those of
for everyone, there would no longer be any governing authority, no more
of CM^^e of Vauiorité, more opportunities to win

a revolutionary, by satisfying him, laughed, as we have
told, specifically, with regard to the pr police prefect
who had challenged Crédit foncier before the
Rooms.

These women, moreover, would have had better things to do.
that wasting their time on such nonsense, were veri-
tablement commensurate with the role that Andrieux and

Gristophle had made them play.

As early as February, they had resumed the project to am-
nistia, bones that they readily gave to gnaw on
people to postpone serious reforms.

This time, however, things went further than
the submission of a proposal; there was a vote and by both
chambers! then vote, again, on a major issue:
the return of Parliament to Paris, that is to say a
Another amnesty!

This vote was accompanied by the news, finally
revealed, of the death of Napoleon III's young son
(June 20) who, having taken up service in the army
Englishwoman, had gone to fight among the Zulus; I
say "news finally revealed", because the noise
death had been a factor since May 11th.

The entire September, October and no-
November was occupied by the return of those who had been amnestied;
Then we got to work and it was decided that, henceforth-
but, the members of the congregation would no longer be able to teach-
To nurture youth. — Beginning of a long and sterile
hustle.

It was Jules Ferry who, in turn, gave a bone to
to gnaw at the people.

— Big deal! A pointless persecution of garlic-
theirs, because it's not changing the teaching
It's parasitic to shorten the skirt panels

or the collar of the frock coat of those who donate it
nent.

Alas! We shall see at the end of this story
It's lamentable that the famous Article 7 will not have...
a revolution was not spared.

Meanwhile, the MPs had many other things to do.
things in mind: they wanted to have seats
lucrative, therefore dismissing the old staff, and
to create new administrations.

Also the fight against the monopoly of the railways
The iron was becoming more pronounced day by day.

But he had supporters in the newspapers
and was already fomenting complaints against Vexploita-
iion, said to be provisional, of the State lines by making
to denounce the game of "occult influences."

However, a large commission, known as the thir-
the sixth network was formed; we had had the sin-
the common idea of having it chaired by the financier
Lehaudij, flanked by Daniel Wilson; also, towards the
At the end of the year, we began to notice certain
questionable attitudes towards the most important issue
serious: that of the tariffs.

On the other hand, ministers were placing and reassigning
They were saying; even Léon Say and Wilson were beginning to
to hinder each other. Léon Say, who had received, at
beginning of the year, 5th order of the crown of
Prussia, probably for "exceptional services-
"nels," he spoke of patriotism and was offended by
ways of his colleague in the House, at the commission-
budget management and elsewhere... he'll complain about it.
day...

For his part, the Minister of Justice was manipulating
the magistrates; from March onwards, the Palace of

justice was enriched by Cotelle, Lefebvre de Vief-
town, Pradines, Horteloup, Bounicau-Gesmond,
Quesnay de Beaurepaire.

But where did the displaced people go without compensation?
tion? In the boards of directors of companies
financial! Some in the old haunts,
others in the new ones, like Choppin d'Ar-
new town in the Little Cars^ and there they don't delay-
will not expose their demoralization
atavistic, because, in finance, the results
some actions are more tangible than others
never those of the palinodes of the juris - impru-
density.

But these movements soon proved insufficient;
we wanted to challenge the irremovability of civil servants; that's why we
He had his reasons, we will see that all too well.

But how? The discussion would be tedious!
Fortunately, in December, a final event occurred.
denying the fact, deemed more scandalous than others:

A substitute prosecutor, at the start of the new court session, had
delivers a republican speech

He was booed; the newspapers cried out: this
ignited the powder keg and an agenda was imposed on
Devés, the Minister of Justice, "to clear jobs"
hostile public officials” (December).

Ultimately, the current judiciary will not have
She stole her expulsion from the seat. She was foolish, ill-
right, rarely independent, and moderately in-
The one who succeeds him will probably not be worth it.
no better: only, perhaps she will do com-
to take only what really needs to be changed, that is not

'Chudeau Affair; Angers Courier^ December 1879.

It is not men, but institutions, in de-
thwarting their base: parasitism!

Nothing, moreover, is stranger than certain judges-
comments made during the year.

Philippart had reappeared; having paid
his Belgian creditors, he appeared before the
judges of Paris, who had sentenced him to correction-
Primarily for embezzlement, etc. The judges,
This time, they acquitted him; not that the facts...
appeared to be fabricated, but because, on the plea-
Léon Renault's lawyer's house, they had ended up
to discover that intention, the sole condition of the offense,
did not exist in Philippart (July).

He, therefore, resumed his mercenary dance (August).
The European Bank is making fantastic leaps
ticks.

Once again, we had been talking about struggles on the
railway values, combinations with
Erlanger, with Romania, with Plirsch and the
Ottoman roads; it was then said that Philip-
part had been defeated by Rothschild in a gigan-
financial duel test.

It was quite possible! But the public wasn't paying for it.
no less than the costs.

Philippart's intentions were pure, those
Rothschild too, that's understood!

Philippart, like later Erlanger, would have
wanted ONLY ^a^/zier" of Vargent by C agiotage.
That was the intention, it was not debatable.

But then, what was the cause of this misfortune?
several employees, convicted in December, also for
Diversions?

He was head of department at the Ministry of Agriculture

ture: he didn't deny anything, but he explained his
actions: "I have only done," he said, "to conform to
"constant practice... preparation and di-
"The management of fat animal competitions entails"
"for the ministry staff responsible for this,
"many hidden costs that they could not recover"
"To perish differently."

So, here is the fact; the witnesses come forward to testify

that the surcharges are customary instead of

to include the bonuses as expenses, we increased
other articles; "it was the custom!" And who par-
Milk like that? The accused's superior officer, ifé/Hom
not convicted, while the unfortunate employee
was sentenced to eight years imprisonment!

With our Gode, unbelievably iniqu, the
The system of intentions is arbitrariness in the hands of
judges. The Lantern's intention in attacking
the police headquarters and denouncing the î^értYcs was-
So, is she guilty?

Yes, replied the magistrate, because it was upsetting the
ministry.

This is where, logically, justice must arrive.
playing with facts and juggling intentions.

I am well aware that the Code prescribes certain /afons
to commit an offense and that, for lack of a comma, he
There is or there is not a crime. But what does it matter to eternity?
What fairness does a notary have over a spelling mistake?

In this vein, there are primarily the offenses
against morals. What is the intention in pa-
What was the case? What were the intentions of all these people?

priests, parading throughout the year and along the
columns of the anti-clerical press? What were
those of these bourgeois of Lyon, arrested as the a-

were previously the filthy ones of Auch and
Bordeaux (October)?

If the judiciary had any sense of justice,
she would find intentions precisely where she
I don't see any!

What intentions, for example, did he have, during
throughout 1879, this part of the press which
regularly devoted long columns to ex-
To cite Europe against Russia?

Never before had he made such a
a fiercer campaign; "terror in Russia," nihi-
Israel, attacks, assassinations; and the fires?
Fires in Orenburg (May), Irkutsk and Nizhny Novgorod
Novogorod, at the Kremlin (July-August). Russia
was ruined, lost, the English armies were going
Finish it! (November.)

"Just stock market fluctuations!" some will say, and rightly so! But
After this exciting year, we finally ended up in
facing a real assassination attempt against the Tsar. (Explosion of
(the railway, December 5, 1879.)

Previously, Russophobic newspapers had
had to comment on the Eastern War where, constantly,
there was talk of "the massacre of the Jews" during
that Christians were being killed!

Nevertheless, true or false, the news
were then in a situation; but, during 1879, one
had noted the dormancy of the Eastern Question and
Everything, on the surface, seemed limited to the execution of the treaty.
from Berlin.

That being said, why this insistence on hitting
Russia declared to be dying • ?

'La Lanterne published at least one hundred articles hostile to
Russia during the year 1879.

Was it to fan the flames of war and motivate the case?
If necessary, an isolation of France as in
1870?

Was it to let it all come to a quiet conclusion?
in Vomhre the Austro-Prussian alliance treaty?
(October 7), which I will discuss when dealing with the year-
born 1880.

There would have been an intention here; did you look for it?
Judges?

Whatever the case may be, the Eastern Question does not sleep-
half-dried milk; she had temporarily donned a
new form: the delimitation of the borders hel-
Lenic, following the treaty of Berlin, which had led
hostilities between Turkey and Greece (May), a
At that moment we had said that "the French battleships
"were expected in Piraeus" (June). Did they come? He
It is certain, however, that in November there was discussion
still on the delimitation (tenth session of the
conference) .

However, six months earlier, there had been in France
a Greek loan of 60 million francs
(May 6). The Discount Bank had taken care of it.

I will have to come back to this, because it's not over yet.

But what were the intentions behind this loan?
And what about those ships that were announced? Have you looked for them?
magistrates? Yet, there was then a circle
tain Erlanger who was the Greek consul!

If you have not sought these inter- intentions
national, there are others, however, which do not
They haven't escaped your notice; even when you don't
You didn't damn them, you found them damn-
nables.

Indeed, the propertyless suffered in 1879.

as always; in March, the Lyon workers
They were asking for "work or assistance."

The strikes began in April:

Weavers' strike in Lyon (April), in Vienna (May),
serious miners in Lourches and Douchy, tis-

sisters in Roubaix, masons in Lyon, spinners in
Saint-Quentin (May), carpenters in Paris and
carpenters in Valence (October), and finally miners
in Quaregnon (December).

Were we only concerned with unemployment and
their causes? Do we have, as with the properties of
the Rhône valley ravaged by hail, demanded,
A tax exemption for strikers (August)?
Nothing! Sometimes prison, always the blame "of the
"The workers' bad attitude!"

These twelve months, moreover, ended in a
A dreadful winter. The misery was terrible. At Pa-
Indeed, subscriptions were being organized,
that is to say, of those vain displays to which the
Misfortune serves as a platform! In short: we started again
what we had done, a few months earlier, for the
flooded from Paris-Murcia-Hopgrle.

Bourgeois charity wants the stage; when
She doesn't have one, she quibbles; thus, in April, she
had negotiated a loan of 100,000 francs for
to rescue those granted amnesty returning to Paris.

But what a noise! What arguments! On the other hand,
a proposal had been submitted (in July) to allocate
more than 3 million at the Bank of France "in repair-
ration of the harm caused to him by the "Com-
mune,)) which did not outrage anyone.

Alongside the reversals of charity, there is
those of anger:

Thus, in March, the following were indicted
"Ministers of May 16th." Big deal! Lean re-
Result: a vote of platonic condemnation! To some
Bourgeois insurgents, a stroke of the pen! But to
Proletarians of 1871, gunshots!

And, meanwhile, what had the proletarians done?
Silent figures of 1879, these perpetual scorned? Eraser
They had always waited.

Yes, while, having taken the trestle of
the amnesty, a journalist having been accused of having,
in a public meeting, "spoke against Vinfàrne"
capital » was indignant, made amends

and provoked congratulations from the reactionary leaves-
naires - they, the patients, were convening a congress
in Marseille (October), where, peacefully, they searched for
They are uncovering the true causes of social ills!

Fortunately, President Grévy had not stayed
The economic situation appeared to him to be untenable.
tense, with poverty more rampant than usual,
He too wanted to enlighten himself; he did so, and the newspapers
will tell us how, towards the end of November,
He also had his congress; indeed, these announced-
seriously note that "the President had made it apparent-
to the first Messrs. de Rothschild to consult them on the
"(Unfortunate state of affairs ^."

Yes, the situation was really bad.

First, the speculation had, as always,

'The Lantern (responding to France)^ January 17 and 18
1879.

2 The Pairie^ commissioned by Soubeyran.

• La Défense, November 16

unbalanced labor and resources and the Stock Exchange
had been constantly agitated*.

We had also added sticker papers to
those that had been created the previous year. The
emissions, which had amounted to 1.2 billion -
in 1878, exceeded 3 billion in 1879", of which more
two billion requested by the institutions
credit; movement contrary to that of the year
previous, and, moreover, planned because, the public
not directly taking industrial values into account,
This way, we reserved the option of slipping them under him.
the form of bank shares.

Also, at the end of 1879, I must register a
new increase in capital assessments.

In twelve months, this increase reached 12 million
liards, mainly registered on buildings and
financial values.

Furthermore, a considerable number had been created
Insurance companies, some enticed by

the low prices of French government bonds, the others
being mere pretexts for agio, that is to say, for

■• Here are the prices of the main stocks:

Higher Lower Difference

3 0/0 8i,70 76,35 8,35

5 0/0 11S,S0 109,72 9,08

UalieQ 82.30 73.80 8.70

Turkish 12.95 9.60 3.35

Government or private loans 7 million 2/10

Kcredit institutions 2,168 — S/10

Industrial companies 884 — 1.10

Total 3.0C0 million 1/10

to buy, in order to resell, pieces of pa-
pier 1.

Taxes had followed the same progression
than real estate capital.

These, amounting to 115 billion 3/10, required,
at 30/0, an income of 3 billion 4/10; it was
exactly the figure from the final budget of 1879.

More taxes, less work: accidents,
concentrations of wealth; that is the summary of
this year; therefore, it will not be surprising to see
to increase misery and reduce the number of pos-
sedentary; these now number only 19%, but
They hold 12 billion more than the previous year.
previous. Here, moreover, is the table I provide
usually:

1878 1879

Owners 20 19

iEmployees 71i (70 employees)

Non-possessors^. ^[80 Slf

∗ 'Destitute. 9^

He was destitute.

Totals 100 lOû

The Malthusian bourgeoisie will soon find
that men must be killed, because she believes that she
has too many to feed.

Here is the breakdown of the capital:

Billions

1878 1879 Difference

Real estate capital HO 2/10 113 3/10 4- 5 1/10

— furniture 67 9/10 68 1/10 + 0 2/10

— financial 317/10 37 7/10 + 6 0/10

Tolanx 209 8/10 2:211/10 -J- 11 3/10

SoM.MARRE. 1880. — Voter factory. — The congrega-
tions. — Senatorial Marcliandiigo. — The pursuit of
functions. — Poland was drunk! — First scandal
Grévy. — Blind and deaf. — Espionage and the lady
Kaulla. — Preface by d'Andlau. — Accusations against
Waddington. — The Austro-German treaty. — Disasters
in Russia. — Nihilism and socialism. — DL-jeunur, deco-
Greek ratio and borrowing. — Rogue theories. — The
colonies. — Rothschild option. — Soubeyran and Italy.
— Erlanger is agitated. — The strikes. — Prostitution
"They brushed." — The ambassadors.

It is not always easy to induce a people to
to decimate his children.

If, in a cesarean section, the master's will does-
mine, in a parasitic regime known as "opinion," which
If it is law, it is a lie; therefore, it suffices for the di-

rigorous in persuading the nation that it itself has
wanted the "glorious massacres" and all the experiments
War editions are obtained and explained.

Knowing this, and having further noted that, by
education, fanatical Catholic congregations-
knew their clientele, Jules Ferry had dreamed of subs-
to link his influence to theirs and to lead, in turn,
the masses by means of a lay clergy of institute-
voters, electoral college, voter factory.

This, in short, is the political genesis of

great determination of which the leaders of 1880 in-
surrounded the famous Article 7 of the law on education-
higher assembly, which, already stolen by the Chamber
of the deputies, was subject to the deliberations of the Senate
in the first few days of the year.

This article was designed as follows:

“No one is allowed to manage an educational establishment-
"public or private education, of any kind"
"that he may be, nor to give teaching there, if he ap-
"spoke to a religious congregation, not self-
"Laughed at."

Twice, the Senate rejected this article; it-
the reversal of the Ferry plan, the defeat of the
Jewish party; also never parliamentary revolt
was more lively!

Freycinet, head of the ministry, who, in January,
had been pale and vulgar in his presentation of principles
cipes and who, being himself a Protestant cleric,
was being cold towards the article?, had to, however, let-
to see in the Senate the threatening attitude of his colleagues.
Indeed, what the Senate had not wanted to introduce
in a new law, the government was resolved
to accomplish it through administrative measures: he will use
he would abolish old laws and expel the congressmen
unauthorized gations (April).

Never a reform, directed against parasitism
financial, aiming, for example, not at the 400
unauthorized congregations, but the 800 societies
anonymous, perfectly positioned to ruin the
France would not have obtained such energy from a

Ministry of the wealthy!

But nothing, in my opinion, demonstrates more eloquently-
how much it was a struggle for influence

16

having, as its ultimate but unstated goal, a dictatorship
ture formidably armed in favor of the possessions
teeth.

Still naive, the people applauded; for him
it was simply a matter of capping the cap which,
According to legend, he was incarnated in Torquemada.
The skullcap itself justified this opinion by per-
farting its inquisitions by means of the unbearable
confessional.

That was all it took to stir up the rai-
popular pipers; moreover, members of religious orders or
No, the clergy had lived far too much at the expense
of the invisible and all-powerful celestial master.

They were reaping the wrath that their parasitism had
sown; they were going to suffer a deserved punishment, this
which in no way prevents me from declaring that the
those in charge of "the execution" were committing a
bad deed. They saw it clearly, moreover,
at the moment when, moving from theory to action, he
It was necessary, under the gaze of the street, to chase away one by one the
old men from their cell (July).

The Senate, as narrow-minded as the Chamber, took its revenge
by clashing with the full amnesty.

It was dangerous for the Jewish party, the people
who might find the expulsion of the monks insufficient,
if its corollary was the maintenance of the laws
exceptional measures taken in 1871 against its defenders.

Freycinet, whom I have already called the man of
curves and ellipses, regarding its plane on
the railways, again biased in this
circumstance.

In a low voice, he promised to suspend the execution.
cut of the decrees, if the Senate voted for amnesty. The

The Senate accepted this opening, but it introduced
in the law a mitigating factor that, despite his anger,
The Chamber had to adopt a resolution to end it (July 10).

Meanwhile, the congregations were fighting on the
The judicial field. The judiciary, out of sympathy
"In their robes," the rulers let loose; resignations followed.
produced; it was necessary to establish and even compose a
court of conflicts, but, these are renewed
constantly, the best thing to do was, decidedly, to squint at
The irremovability of the magistracy; that is what had
the place and the last months of the year were full
through the preparatory discussions for this measure.

As we can see, it was an escalation of functions at the be-
benefit of new owners of all sizes.

The press, considered reputable, had posed this esca-
lade in principle; in January, John Lemoinne
wrote in the Journal des Débats:

The Republic has only truly existed since

"One year, but if it is well-founded, it is not

"organized

“Every new government, empire or monarchy,
"begins with a necessary operation: that of
"choosing instruments, agents, functions-
"names that, at the very least, do not betray him."

This operation cannot be efficiently

((accomplished only by men free from all
"Links with the past."

So, it was clear: onward with the newbies! in ar-
Laugh at those tied to the past! And that's how we took the positions
the vanquished, the deposed, the dismissed, the de-
missionaries, changing places, but not suppressing-
not the opposition.

The government, moreover, had armed itself in view of

of the struggle. A decree of December 29, 1879 had

exceptionally broadened the powers of a
the undersecretariat of state, that of finance, of which the
The starter was Daniel Wilson, with Magnin as
minister in place of Léon Say. The rest of the
the ministerial troop consisted of Cazot for the
justice, Lepère for the interior, Farre for the
war, Ferry for public education, Cocherif
For the postal service, Tirard for commerce; Jauré-
fp.dherrij for the navy and Varroy for agriculture-
technology and public works.

As for the undersecretaries of state, besides Wilson,
As already mentioned, there was Gonstans (interior); Martin-
jpfeaf/^ée (justice); Girerd (commerce); Sadi-Carnot
(public works); Turquet (fine arts), all aff-
men of gold or braid, ignorant in matters of organization
social nization, and astonished only to hear
to file complaints "while they were in power"
see!", thus applying, with perfect unknow-
science, the famous:

"When Augustus had been drinking, Poland was drunk!"

With this new staff, public morality
will, however, gain something.

Through an exchange of underhanded tactics, she
will see a good part of the
infamies committed by those who held the power
to see, and, conversely, the expelled, knowing at
The marvel "The Detours of the Seraglio" will not be
failing to expose the wrongdoings of
new leaders, in order to demonstrate victory-
sement (which was not debatable), that the new-

new diapers were no better than the an-
ciennes.

The first scandal fell to the Grévy family
(March).

Imbued with bourgeois nepotism, the president...
was in a hurry to appoint his brother governor general
from Algeria. In this country, already given over to the Jews and
where, under the pretext of colonizing and building
railways, we had, to the four winds of the con-
assignments, throwing away interest guaranteed by contributions
Albert Grévy distinguished himself in the metropolis.
right away.

There was a company, already richly endowed
and known as V East-Algerian; this one,
like any financial company, was willing to accept-
to maximize profits, but cared very little about being
a service useful to the public, the only pretext she had
invoked, however, to obtain both concessions and
guarantees.

However, a direct line was urgently requested.
by two cities obliged, for their trade, to
undergo an expensive process; unfortunately, the creation
this line would reduce network traffic
already existing. Nevertheless, refusing to build would have
It was dangerous; it had to be accepted; but the compa-
gnie increased the spending plans, in such a way
that the guaranteed interest should allow for
to offset the planned reduction.

Meanwhile, an unfortunate third party thought

The Board of Directors of this company is composed of...
then knew of Messrs. Durrieu, Loret, Léger, (General Liéhert,
J. de Reinach, iliélier. — Commissioners .- Ducrey and Cha-
Bert.

1%.

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to do good by proposing to build, at best
account, the projected line. He addressed the secretary
General, Mr. Journault, and he had barely
to authorize him to make studies, that order was given to him
to reread his authorization. Journault resists, in-
dignified and finally resigns in compliance
accompanied by a letter that had a certain impact-
ment (March).

This was a boon for the opposition; it had
beware of letting it slip away. Deputy Bonapar-
tiste, Godelle, filed a request for an interpellation;
Rumors in Parliament and the submission of a re-interpellation
to one month.

One month later (April 22), the discussion began
in the Chamber under the presidency of Gambella.

What a session! Albert Grévy was full of words;
but on the delicate point, the elimination of all
Given the contradictory offer, Irouva had no other response than this.

which I reproduce verbatim:

When the concession company with
"which one we dealt with has committed to doing the che-
"min of iron at the price that will be set by the State, the au-
authorization to conduct competing studies has not
"truly no longer has a reason to exist."

And no one was found, even among the
interpellators, to say to Albert Grévy.

"When the State is represented by people who
They give cause to doubt them, so who can
to assert that the price he set will truly be
"A minimum price?"

"Isn't it, on the contrary, to improve the state?"
"out of suspicion that the adjudicators have instilled"
"Public cations and sealed envelopes? In such a way

"occurrence," "daring to declare to Parliament that
"Competing studies are useless and not
"to announce immediately that an adjudication will take place"
((public declaration is admitting that one has a party)
"Given as a favor, if not for a hidden agenda."

It was quite simple, and yet no one
said this, neither Godelle, nor Cassagnac, both more
more concerned with criticizing their opponent than with ensuring
to the inevils of the country.

Godelle only insisted on the inadequacy of the
explanations and thus formulated his opinion:

“I persist in demanding, because, like the
"On the first day, he casts insulting suspicions on
"The front of the brother of the President of the Republic."

I will refrain from describing the turmoil that followed these
words.

Albert Grévy had absolutely no right to-
tified its altitude in relation to the railway; in
Furthermore, he had completely failed to explain himself.
on a host of accusations and, notably, on
scandalous land concessions, made to
officials who, thanks to their position, bought
9,000 francs, which they were certain to resell.

200,000 francs to the State!

The truth was not revealed; Gambella was odious-
biased oath; he dared to claim that the words of
Godelle constituted an attack on the person of
President of the Republic and had the cent-
sure against the interpellator; after which an order of the
The day of confidence in Grévy was voted by a strong
majority !...

As I write these lines, there is no longer any
to emphasize the strange psychological state of the assembly

rro

wheat of 1880; it will suffice for the reader to raise the
shoulders and turn the sheet.

Having begun in scandal, the year continued...
through other shames.

We had already noted, regarding the nomina-
appointment of Senator Ronjat to the position of Advocate General
near the Court of Cassation (January), that the new
elected officials also climbed the ranks of paid positions and
accumulated like their predecessors to whom they
had committed a crime.

Soon after, another kind of accumulation attracted
the attention of the Ministry of War; documents
had, it was said, disappeared (September); trials
followed.

It was on this occasion that the various attitudes
de Girardin towards Lady Kaulla, and that the gra-
statements from the wife of a general councillor
ral "^ informed the astonished public that there was real-
a system of espionage, organized around
from the French Ministry of War, and that women-
my played a leading role there ^.

Moreover, espionage was so widespread,
that at the end of the year we were printing quietly
The following, without receiving any denial:

"Is it true that one day General d'Aumale, cau-
((sant with the police prefect Luon Renmlt, racon-

(( ) was told to him about the learned precautions taken by
"his general staff, to hide from everyone"

* Affair Yung-Westyne (October); Rochefort affair-
Laisanl-Cissey (November).
^ Madame Graux.

3 I recounted these events in the second volume of my Kings of
the Republic.

"generally and to the Prussians in particular, the plans
((of the eastern fortifications, of which he had high command)
" direction.

“- Bast!” replied the police prefect, Léon.
"Renault, I will have your plans, my dear general,"
"Whenever I want to."

"-And how is that?" said the general.

“-Good heavens, in Berlin.”

“-Impossible,” replied the general, “I wear a
"A challenge to your skill."

“-I accept the challenge!” exclaimed Mr. [name], smiling.
"Prefect of Police; grant me only eight
" days.

"Is it true that, eight days later, the prefect
((police had received from his agents in Berlin, the
"copies of all the plans he presented to the
"Great astonishment of His Royal Highness the Duke"
"d'Aumale, general of the Republic?*"

Around the same time, a scandalous trial,
whose noise was, no doubt, stifled "under a word
of a metallic nature,” made it possible to foresee all of this
that one could expect from the senator appointed count
d'AndIau.

Since 1876, this man has been trading on his influence,
the ruins, the suicides piled up around
He; he alone had not been touched. He had reached the
no point in paying his debts with the banknotes he left behind
He knew how to protest and he then dared to have his
Creditors for breach of trust. Triumphant
For more than four years, however, he had a
failure in 1880 and the Chamber of Deputies appeals for correction

nels (December), rectified an injustice by dismissing

• La Lanterne, December 12, 1880.

d'Andlau and Norris, his straw man, qualified
((war munitions broker)>.

Since this legal misadventure, probably-
due to the republican zeal of the new magistrates
Trats, d'Andlau, adopted by the Elysée, obtained all
impunity.

Another scandal, which might not be strange-
to the personality of the aforementioned count,
led to the dismissal of Rivet, head of the cabinet of
Turquet, Minister of Fine Arts (October), this fund-
tionary who dared to denounce the existence of certain
gifts "intended to campaign for the awarding of the
((ribbon of the Legion of Honour). We got along well
prevented from conducting an investigation; no more, for that matter, than
on all the allegations made about the past of
Deputy Constans, then Under-Secretary of State and
future minister.

I cannot provide a complete list of here.
all traces of demoralization noted in 1880;
I have to make a choice and, naturally, indicate
especially those that are more closely linked to
major collective interests.

In this line of thought, I must not omit to
report a serious accusation made by a de-
Bavarian prostitute named Von Bühler, friend and, he said-
on, confidant of M. de Bismarck.

This MP publicly stated that "Mr. Wad-
"dington, when he was president of the Council and
"the foreign minister, had delivered to the
"Chancellor of the German Empire, a proposal"
"of an offensive alliance made by Russia to the
“France”.

Of course, by a letter published on September 18th

In the newspaper Le Temps, Waddington has
formally protested against such an accusation
tion, which accused him of nothing less than a crime of
high treason; but as, after this letter, to-
no additional light has been shed, nor
As requested, I have a duty to address this point.
investigations into the events that have occurred since,
will give it a decisive character.

As a historian and results calculator, I have no
to bow to a denial without proof. Jecons-
simply state that Waddington supported the con-
Berlin sandstone, all the unpleasant measures to
Russia, particularly the emancipation of the Jews from
Romania and the rectification of Greece's borders,
a way to rekindle all the Balkan conflagrations
niques to which, by the Treaty of San Stefano, the
Russia had wanted to put an end to it.

I note that Russia has never been attacked.
in the French press, as much as under the mini-
Waddington.

Finally, I note that, on October 7, 1879, Prussia
had concluded a treaty of alliance with Austria
defensive measures directed against Russia, which does not
was to be made public only in a case of ur-
agency.

The French public only became aware of this treaty in February.
February 1888; I don't know if, for the past year and a half,
our diplomacy knew him to the same extent as
the Russian chancellery, but what I am saying is
that the profession of Waddington, Minister of Foreign Affairs
Foreigners wanted to know what was happening in 1879.
between Prussia and Austria (during the alleged
the dormancy of the Eastern Question, during the catastrophes

trophies that abounded in Russia), instead of doing
publicly the game of Prussia.

And now, whether Waddington had taken it or not
the trouble of telling Bismarck:

"Sir, I received the following proposal yesterday."
of a secret treaty with the Tsar.

What could that possibly add to his
an absurdity which, given its function, becomes a real

crime ?

Waddington, adored by the Jews, public acclaim-
lying by them, could not have failed to have seen the
Austro-Prussian rapprochement, so favorable to
Jews, enemies of Russia.

But not having seen it was like having closed your eyes.
and close your eyes or remain silent in such a situation
In that case, it was to have betrayed France to the same degree as
to have actually delivered a draft treaty.

All of this is even more striking given that the days-
The October 1879 issues had published the short note
next:

“London, October 23. – The Vienna Dispatch,
"published this morning by the Standard, giving the
"Summary of the offensive and defensive alliance treaty"
"concluded between Austria and Germany, a major event
((sensation.)

((It is also confirmed that this treaty actually has
"was signed by the two emperors William and
"Franz Joseph."

However, since the treaty was only defensive, it was sufficient
to have the newspapers say:

"It is inaccurate to say that an offensive alliance treaty
"A defensive agreement had been concluded between Prussia and Austria-

<■(cheat », to divert attention from this
serious peculiarity.

In fact, attention was diverted; that's so true.
that, in the enunciation developed, the 15th of December-
December 1879, by the deputy Louis Legrand, not one
Not a word had been spoken on the subject, and even at the
late 1880, in another interpellation addressed
by P. Delafosse to Barthélémy Saint-Hilaire, who
had succeeded Waddington, the most complete silence-
completeness reigned with regard to this same treaty.

I am aware that the parliamentary platform is
reluctantly ready to delve into the details deli-
cats that international relations entail;
I take this nuance into account and I note, after
having read the debates with the utmost attention,

that deep down, the speakers' thoughts there was
not the feeling of a fait accompli between Prussia and
Austria.

However, it was not difficult to analyze the na-
The chancellor's speculations; Bismarck
easily loses interest in cosmopolitan speculation.
when they pursue their careers outside of Europe; but
On the contrary, he carefully monitors all those who
place their sphere of action around his domain
continental.

Through this mechanism, the Afghan and even Chinese wars-
noises matter little to him, while the
slightest movement in Asia Minor and in the
The Balkans, awakens his attention; from this altitude, the
The reason is simple; it lies entirely in the for-
next mule:

Doing anything that might paralyze action
Russian in the West.

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Knowing, moreover, better than anyone, that the
The Treaty of Berlin (1878) was a simple truce; it did not
did not view the delays brought to
its execution; but, from one moment to the next, the Gzar,
who had abandoned several of the advantages obtained-
naked in San Stefano, could be offended and, that same
treated by hand, that is to say in a solid posture, of-
to ask for explanations.

However, with an absolute sovereign who, less than any
another of his colleagues in Europe, needs to
to be concerned about the opinion of his subjects, this could
to be serious.

A chance occurrence—perhaps orchestrated—took place
to paralyze the northern colossus. Throughout Celtic
the year 1880, even more so than in 1879, of calamities
of all kinds overwhelmed Russia; regarding them,
the so-called republican newspapers and among them
The Jewish newspapers displayed their relentless attacks. That's
as well as La Lanterne, a newspaper which aimed to acc-

tualité, devoted no less than 200 columns,
in large print, to articles entitled: The ter-
rebels in Russia; the nihilists; the fires; then
that with regard to other nations, England, by-
in particular, similar events did not inspire him
just a few lines of information.

This is not a trivial remark. I have already
had the opportunity to point out some of these cam-
miscellaneous loincloths, during my investigations
tions, — for example: regarding the Slogan and
of the United States, in 1877 ^

The sheets that led these campaigns invo-
readily expressed their hatred of kings in general and
• Passes 205 and 206.

of Czarism in particular; however, they pleu-
would be more inclined to focus on Poland than on the Ir-
moor?

Why? Was there more profit in this?
What about that?

Unfortunately, this hatred itself seemed to be
intermittent.

Was it the visit of the King of Greece or the
Prince of Wales? Not a single hurtful allusion.
suggested a short article.

But was it the Empress of Russia? Here's the answer.
what was written (January):

a The Empress of Russia being still in France,
"The French administration continues its traditions"
"Base sycophancy."

Why in February and March, the Empress of Austria
cheating, then Queen Victoria, didn't they inspire
in the same newspapers as the account of the polite exchanges
Precious members of the administrative staff?

It is about nihilists that Russophobes
The French were more susceptible. Certainly,
Far be it from me to think of refusing asylum to these vain-
the state of social order; on the contrary, I am convinced
that a less hateful attitude would have armed the gu-
rulers with more authority to repel a de-

extradition request and would have spared them from having to resort to
miserable expedients'^.

That said, I want to draw attention to the noise
especially made in France around the nihilists.

These revolutionaries are often confused with

La Lanterne, January 29, 1880. Telegram from Nice.
^The Alissof affair, the Hartman affair, etc.

the socialists; we are making a mistake; every socialist
A list may be nihilistic, but not every nihilist is
socialist.

The truth is that something is being prepared in Russia which
was prepared in France around 1789; that Tsarism,
like the old monarchy, is a harsh oppression
to all, harder on the Jews, and let them enter
in the movement because, for them, it is a
A means of emancipation, that's all.

But woe to the people if, after a revolution,
he allows a bour- to take root, as in France
terrestrial geosis, because he will have only changed from
Serfdom!

In any case, the particular sympathy which
Jewish newspapers, even the least socialist ones, ho-
would, in France, the Russian nihilists, of whom they
readily recounted the conspiracies, would explain
so easily.

In 1880, these plots were particularly
terrible. The attack took place as early as February 17th.
Winter Palace, followed by others of lesser importance.
Then disasters followed one after another without respite.

For just one month, a Russian newspaper summarizes them
in the following way:

"In June, there were 3,110 in the empire"
<(fires. 450 are attributed to arsonists,
"931 to recklessness, 136 to lightning, the 1,503 to-
"very much due to unknown causes"

Gela resembled a permanent war.

Such being, for almost two years, the

Russia's internal concerns, we com-
assumes that Prussia had ample opportunity to deal

'Official Messenger of Saint-Pärsburg, July 20.

with Austria and that, meanwhile, the question
The East could slumber; so too the financiers
cosmopolitans who speculated on the Balkans were hastily
They are trying to take advantage of this situation.

Indoctrinated by speculators, trained, flattered, ca-
stressed by them, the only man who could have put
loyally its strength in the service of popular interests
laires, instead of crumbling it in the palinodies par-
elementary, Gambetta, in short, played more than
never the role of Samson at Delilah's feet.

In May, he paraded as a witness in a
A high-society wedding — and what a high-society wedding it was!
M"° de Galliffet married Franck Seilliéro; in the month
In June, the King of Greece, Erlanger's friend and ally,
came to Paris, had lunch with Gambetta and, after
to drink, would go with him to visit Freycinet, mid-
Minister of Foreign Affairs; in August, the
even Gambetta received from his Greek guest the
Cross of the Order of the Savior!

Savior? Why? What had happened from June to
august ?

In June^ on the occasion of the rectification of front-
tières, the rumor had spread that French officers
were sent to Greece to carry out the re-
organization of the Hellenic army.

Greece, under the pretext of rectifying its borders
tières, claimed to double the extent of its territory
and was preparing to attack Turkey; there were, from
Then, a Greek question; in July there was talk
much of the Thomassin mission and the departure
of a squadron to the coasts of Greece. The mission did not
Since it could be denied, it was claimed that it was neutral.
and technical.

Finance had orchestrated this affair; Greece
owed money to France; helping Greece was

Protect the French, the bondholders!!!

To get an accurate understanding of the theories
scoundrels of the leaders in such matters, he con-
has just brought two facts together.

Here is the first one:

The sad bearers of sad Honduras, having been
Having been rejected by all jurisdictions, they resigned themselves to their fate.
one day, to exercise the right of petition.

After a long wait, the Minister of Foreign Affairs
foreigners replied to them, towards the end of the year
1880, and here is the verbatim reproduction of his
words.

"People who invest their capital in
((Foreign loans operate at their own risk
"and perils; it is up to them to weigh the guarantees"
"offered: the possibilities to which they expose themselves"
"sent cannot, in principle, create, for their own benefit,
"a right to diplomatic intervention. This jurisprudence-
<(caution is all the more justified, since, according to
"The law of May 25, 1872, the issuance of loans"
"Foreigners are free in France, which implies that"
"the government must leave responsibility to
"subscribers take care of safeguarding their
"Interests as they see fit."

It was as clear as it was dishonest, because the governor-
nement, possessing the key to the official coast, there was
introduced Honduras alongside the French Rent.

Here is the second fact:

In 1879, I said, Greece had borrowed 2000
lions; at that time she already owed 345 million

* See page 271.

in capital, of which she had almost never paid the
annual interest'.

Despite, or perhaps because of, this backlog, she proposes to
knows how to take out another loan of 120 million in
1881 and, in the meantime, here is the tone in which the economics
Official journalists were talking about this country:

First, the Journal des Débais declared, in ae
long columns, that Greece "suffered from a
"Poor delimitation of its borders."

That could be true, but no one other than
Waddington had not considered commenting on that
suffering before loans, before lunch
king with Gambetta, before the Hossin mission.

On the other hand, V, the French economist of the legend-
Daire Leroy-Beaulieu, published lengthy studies
on "modern Greece"; in one of these studies,
It was stated that Greece was "a factor in-
essential to the Eastern Question, that it was necessary to "de-
to shed prejudices and finally the action of the race
"Greek was, all things considered, the best hope"
"of a higher civilization that shines for the
"countries with which its very name remains historically linked"
"How closely associated."

'This was the exact situation regarding the loans'
Greeks in 18.9 seconds:

Unpaid interest on the 1824 and 1825 loans placed in England

and in France (Drachmas) HERE, 69i), 000

Plus the capital of these loans 64,G7G,000

Plus in interest paid on his behalf by VAngle-
land, France and Russia guarantors of the loan

Rothschild of 1832 55,033,031

Plus the capital of this loan ev.OOO.iHK)

Plus compensation for late payment interest of 4,111,368

Total (drachmas): 343,513,422

The drachma was worth 0 fr. 97 1/3 c.

Behind this beautiful phrase of historical philosophy-
risk (which the author could have used outside of
any connection with Greek loans and that the
leaders of the surrounding nations could have introduced
in peaceful, non-poisonous protocols
(through money matters), were unfortunately hiding-

fortunately a host of unspeakable appetites, for example-
ple, those of the Rothschilds, the Hirschs, the Camondos,
Hentsch, Gunzbourg; and many others, not to mention...
less odious.

But what emerged most clearly was that the public
was encouraged "to shed his prejudices" – and to
his money – in favor of the Greek race, “fac-
(civilizationalist), that is to say, to subscribe with
enthusiasm for the various loans it has taken out.
would need.

Now, you hear me clearly, readers: get people to subscribe
borrowing was serving the appetites of the bankers
quiers issuers; likewise, demand payment of
arrears interest, when the securities that represent them
tents were picked up cheaply by some Erlan-
Ger or some Camondo, it was, also, a thing
sacred, and for that, the armies were all ready!
But when those making the demands are poor people
Unfortunate, dispossessed porters? Away with the theory!
The minister's is the only true one: she is, moreover, the
exact reproduction of a resolution of the Society
of political economy to which the over-
taking Leroy-Beaulieu.

Meanwhile, the Porte resisted the cessions of-
ordered, declaring them non-compliant with the treaty
Berlin, and she took advantage of the situation to re-
delay the execution of a particular clause, concerning

nant Montenegro and the small town of Dulcigno.

We know that, on this occasion, Europe sent
20 battleships, supposedly without guns, to force
Dulcigno to surrender; it is also known that, during
For nearly six months, this naval majifestat ion occupied
ridiculously the European press; and I must add
that Freycinet was only quick to cooperate
because it set an easily reprehensible precedent
usable in support of Greek aspirations.

Thus, the system of the ruling Jewish party was
clearly favorable to outside interference; and
if, at the risk of serious danger, he took
Orient a Greek attitude (without ceasing, for that reason,
to aid English interests against Russia and against
Turkey), it was because he was still feeding other
combinations, some in Africa, others in Asia.

Already, since the beginning of the year, we
had launched articles on Tonkin, on Saigon;
One day, letters from the explorer Du- were published.
Then, the next day they were suffocated; in February, they
was making secret preparations; finally, in May,
A credit was officially requested for Tonkin.

The newspaper La Liberté had particularly
advocated this expedition; it is worth noting that
Liberty was in Pereire's hands, that the Pe-
reire, in turn, had in their hand the Com-
Transatlantic company, very affected, very embarrassed and
than transport, initially military, then commercial
commercial, were desirable to restore the balance
free from its financial statements.

In August, Tunisian disagreements regarding the
Goulette railway and company
Rubatlino began to become acute; the pos-

Italian settlers accentuated an antagonistic appearance
to the interests of French property owners and I will have,
I will be taking care of it more completely soon.

In the meantime, I would like to point out that the ballots
financiers of political newspapers were beginning to
Insert sentences like this one:

<(As a result of recent events in
"Tunisia, Tunisian bonds have reached the
"A course of 300 francs. The future of the Regency is
"presents itself in a cheerful aspect; it is full of pro-
"masses. The i1/a?'sei7/ais will help in their realization*."

Thus, alongside all the fine patriotic pretexts-
quaint and chivalrous, I find, incessantly,
financial maneuvers, which we are trying to disseminate
to mule shamefully personal motives.

Thus: railway affairs in Algeria,
in Tunisia, Bulgaria, Serbia, where it was noted
already V General Union, which I will have to talk about soon.

Thus: Algerian and Tunisian land loans,
^Franco-Canadian \ thus: the Tonkinese mines;

Thus: Greek loans; and certainly this
The list is not complete.

On the other hand, the stock exchange had, as if on its computer-
naire, which has seen rises and falls, including the
privileged, those placed at the source of intelligence
ments, had benefited'^.

• La Lanterne, August 31, 1880.

2

3 0/0..,

5 0/0..
Italian.

TlUT. . . ,

Egyptian.

Higher

Further down

87.23

81. /.0

120.83

115.80

88.70

79.60

13.15

9.30

357.50

274.00

This year saw the Topéralion come to a close in-
Rothschild's takeover of the Egyptian portfolio

of Crédit foncier de France, of which I have narrated all
the phases.

Towards the end of 1S80, this financier was indeed taking,
possession of 100,000 bonds transferred to him by
Crédit Joncier.

I indicated previously, by not taking care of this
establishment, that the Rothschild combination, the
the only one that was supposed to succeed, had not been revealed by the
Governor GhrisLophle'.

The Jew had taken the 100,000 bonds at 0[)tion;
I will not go into the technical definition of here.
This contract is familiar to those who are greedy for financial gain. It...
It will suffice to say that, in the case of the Egyptian portfolio-
Well, Rothschild was reserving all the chances of
gain and was not liable for anything in case of loss.

Why did Gristophle undergo this operation?
of his powerful partner, he who, no more than
Soubeyran, does he not disdain millions?

Here it is:

I said that the expelled Crédit Foncier had attacked
to oppose it with competition, under the
Mortgage Bank name, as a result of
which is why he produced shows with a large orchestra.

As early as January 1880, Christophle had
sent stamped paper to his rival to "make" him
"prohibition against issuing bonds in the form
stated in the instructions accompanying the cupboard
"Of emission."

The rival immediately responded with a demand
counterclaim; hence: lawsuit.

* See page 219.

It should be noted that Christophle was placed in a position of...
rent by the main cr- establishments
said those who refused to help with the placement of his bonds
gations; I don't know if Rothschild, nmni of his
option, disdained to come to his aid in this occurrence-
Nevertheless, Soubeyran not being
a stranger to the conspiracy, the stamped paper fat
tasked with resolving the conflict.

It was only towards the end of May that the tribes-
They pronounced judgments; they pleaded before the court
consular and, as we recall, this one had already
was unfavorable to Christophle, during the veto he had
opposed to the distribution of a dividend. The judges
the predictions of 1880 did not disprove themselves: they sent back the
two parties back to back, with costs being offset;
by defending, it is true, at the Bank hi/pothecary
to challenge Crédit foncier in its an-
nunces, but noting that this challenge
had been "provoked" by the actions of the
Crédit foncier and its governor; that consequently-
quence the litigants had mutual wrongs.

This judgment cast a chill and must have calmed the cer-
the rivalry of the two competitors; we will also witness well-
early on, to an unexpected outcome: absorption, that is-
that is to say, the rescue of the Mortgage Bank by
Mortgage Credit!

In the meantime, and to complete the story of
the rivalry between Rothschild and Soubeyran, I would say
a few words about their battle concerning opera-
Italian tion, operation cjui, decided in November,
was completed in 1881.

The aim was to abolish compulsory currency in Italy;
To achieve this, it was necessary to take out a loan of

644 million in 5-0. Soubeyran had aimed
this affair; but Rothschild, seconded by the ran-
Isaac Pereire's defeat against Soubeyran almost crushed
to list his former Egyptian rival on the stock exchange; happy-
In fact, for the latter, Isaac died quite early
to prevent him from taking the plunge, too late to stop-
dear to his defeat; thus the newspapers were able to announce-
cer the victory of Rothschild.

The downfall of one and the triumph of the other
These creeps leave me cold. I want to be alone.
How to address this circumstance:

According to a report by Mr. Magliani, on 5 0/0 ita-
a link that existed in 1880 on foreign markets,
amounted to over 61.5 million, of which 11 million
9/10 in various locations across Europe and 49 million
G/10 in Paris only.

Given these figures, we can conjecture that
what was the speculator from rue Laffîtte going to do in the
the goal of depriving the public of the sum necessary to
Italy, while itself remaining a creditor of
the same amount.

11 did it; it is, moreover, still a ma-
new way of acting familiar to the High Bank;
But, since I'm on the subject of this kind of operation,
I'll take a moment to give an example.
topical.

Around the beginning of March of the year in which
I am writing history, a movement of speculation at the
the rise had manifested itself in the channel's stocks
Suez—they were increased from 700 to 1,300 francs; this lasted
from March to November. Nothing justified such a move-
ly, not even the motives which are, ordinarily,
alleged in such an instance; in any event,

this increase of 600 francs on 400,000 shares
just gave 240 million.

But no sooner had the rise been completed than a
the announcement of the issuance of 295 million shares
of the Panama Canal Company. Only, as
by paying 73,075,000 francs, the subscription-
tion was covered (at a rate of 125 francs per title), it
It was sufficient, in order to obtain this sum, that the maneuver-
The increase affected approximately a quarter of the shares
of Suez; indeed, it was able to act on 125,000 shares
floating, and there's nothing extraordinary about it. Now,
an increase of 600 francs, on 125,000 shares,
giving 75 million, we had more than the sum
necessary to cover the subscription of Pa-
nama.

I certainly did not confess the union members-
silent subscribers of this loan (not having
(the habit of compromising myself in such company),
but, when, in the newspapers of the beginning
In November, I read the composition of the union
In charge of the broadcast, the light dawned on me
spirit. Here is the published list:

Companies: Fvanco-égjjptienne; Deposits and accounts-
currents; Bank of Paris; Financial company, Cré-
said Lyonnais, Discount Office. Furniture credit
Spanish; General Society; General Union; Credit

Land; Industrial and commercial credit; Banking
discount; French furniture credit; Bank Na-
National; Parisian Bank; Winler- Bank
thir; Bank of Alsace-Lorraine; Galine, in Lyon;
Tacoh Landan and Bleichrœder, in Berlin; Pe-
reire; Souheyran, Christophle, Donon, Bamberger,
Ephrussi, Camondo, Lehaudy, Heine, Léoy-Créniieu

Werhrouck, Erlanger, Girod, Alherti, Denière,
SéUgmann, Emile de Girardin.

Faced with this list, how can one not
accept the explanation of the sudden price increase
Higher up? Rothschild is missing from the list, I'll speak for myself.
I will go further; but, except for his personality, all the
others represent the most brazen speculation.

Furthermore, Girardin's presence implies, am-
Furthermore, the press had been largely subsidized
tioned.

However, one should not believe that this
broadcast having aired without the mi-
The Minister of Finance was not questioned by anyone
vigilant member of parliament.

Sourigues asked the following two questions:

1. Does the minister intend to refuse admission to the
official valuation, especially in the long term, of fund shares
owners and shares of the Panama Canal?

2'^ Does he intend to oppose the public negotiation
of these securities, in the long term, outside the official market?

The minister had written his response under the pretext
that: "a word slipped out unexpectedly could
to cause an increase or a decrease. However,
This answer was evasive; on the first question,
the minister merely stated "that, when the
"The trade union chamber would have ruled, then only
"it would be seized; but no title was admissible"
"By right to the official listing."

On the second question, he alleged "that he had not
"No way to operate outside the official market."

Through this commendable circumspection, one senses,

However, to pierce a coldness bordering on hostility;
As for me, I simply note that there has been

18S0

notoriously scandalous broadcasts, admitted
without delay to the official listing, and that, almost ja-
But no member of parliament was found to question him.
the minister on his attitude towards them.

If I wanted to count the values whose quota-
The official policy only served to promote genuine
flights, I would almost need a volume; yet I
would mention a name and I would have said everything by pointing to the
French General Credit.

I now return to the Italian loan.

I pointed out that in the list relating to
the Panama issue, the Rothschild name does not
It was not included. This king, in fact, disdains trade unions.
He likes to act alone; he was alone for Italy; at
Moreover, the abolition of forced currency affected the
matters of currency, "the clipping of coins", and
atavism drove the Jew towards this beloved trafficking of
his fathers.

Therefore, Italy's task was to compensate for the
lack of metal circulation.

That said, listen, you naive French people.

During the year 1880, the cash balance of the
The Bank of France declined considerably, and
This continued until the beginning of 1881.

The gold reserves, in particular, suffered a reduction
tion which reached approximately 350 million. The econo-
Mists recorded these variations in a doctoral fashion.
when one day someone told the following anecdote-
sells:

"A bank teller approached the cashier"
"from the Ministry of Finance to propose an exchange"
"to trade a few rolls of old louis for some
<(new louis. The Treasury cashier is agitated, sniffs

"some dark deed and, without putting more fa-
rt çon, made the said boy apprehend the body of
"Bank. He claims to be on behalf of his boss; the
"The boss comes to see the police commissioner and"
This gives him the following explanation:

((— I do business with foreign countries: there are
0 countries where French gold coins are received for
"their value; in this case, all louis are good.
“In other countries, on the contrary, these pieces do not
"are received only for their weight^ and, naturally,
"Those that are paved are less valuable than
'(The new Louis d'or coins. So I'll exchange them, as much as
"that I can, my old louis against louis"
"new, which I export, and which are immediately
"Re-examined in the countries to which I ship them."

The explanation resulted in a release of tension.
the bank boy. Was the trafficking therefore irre-
graspable?

It is certain, however, that if, as time goes on
that the currency mints new louis, a citizen
anyone would exchange them for old people for the
to immediately recast in Chatou or Villejuif, it
would immediately be prosecuted for having demonetized
species in circulation.

It seems that, guilty in Chatou, one is innocent
in Italy or Belgium.

That's very strange.

Stupidity? It's possible! They say she's in
the law — in which case it is not the only one.

Now, consider this speculation in relation to the
gold coinage and Italian needs; note that the
banker, giving preference to gold louis
new ones, because of their weight, could be more natural-

How can I buy so much gold in bars with a thousand louis?
new and, consequently, to carry out its shipments abroad
where, according to his statement, the new louis were
returned to the crucible, and seek to understand why-
what this trafficker chose the currency of choice?

pee, which had the sole result of making
to waste France's spending unnecessarily
manufacturing.

All of this is extraordinary, isn't it? the cons-
anti-French conspiracy, organized by financiers,
Does it stand out quite clearly? Well, pull the con-
sequences!

In any case, the monetary question was raised
on the carpet, and, towards the end of the year, we saw the resentment-
nine Soubeyran tried, without much success, to
embarrass the parliamentary gallery.

Meanwhile, speculation had not been limited to
foods that I just described. He had also
shot down on railway stocks.

Since the beginning of the year, we had re-
He spoke of a total takeover by the PJtat. The question of...
it was all the more important to ask this question since the Ministry of
Finance was no longer in the hands of Léon Say.

The first attack appeared in the form of a
project for the complete takeover of the Orléans network. The
The press, deeply divided and subsidized, argued the
for and against; however, the subservient newspapers
the companies were the most numerous; those-
They had, moreover, organized demonstrations
among the Chambers and commercial courts.
Also, throughout the year, the public could see a
a monotonous parade of endless reports and de-
reasoned decisions generally concluding that blame is warranted

the state buyout, but indicating the need for
reform the tariffs.

Later, when I have to talk about the scandals-
their conventions, I will perhaps find, in the
the oddity of certain prices, the explanation for this
enthusiastic movement in support of the companies.

In the meantime, I still have to talk about the financial vibrio-
cier, known as Erlanger.

Hidden behind the Crédit Général Français, this
"Dentist" kept launching his remarks at the audience.
poisoned advertisements.

In 1880, in the frightening number of emissions
news, having exceeded one and a half billion', to him
alone, he certainly had a hand in more than
800 million, not including foreign loans.

His cynicism, his puffery, and above all the evil
that he did to France, undoubtedly earned him-
ment, Prussian recognition; he had it, as
We'll see.

I already said that this vulture was at the bottom of the
Greek loanwords; it is also found in the
Cape Diamonds and the Insurance Company
Emergency services (accidents) on the Alès railway
to the Rhône, (which was to cost Cazot and the
public], in the quarries and plaster works of Paris;
On the other hand, he had gotten his hands on the ^^ence //«-
go, and through that he obtained the information; he had put
the hand on the Godillot Company (military supplies)

Issues from 1880:

State and City loans: 9 million? 9/10

Credit institution 880 — 4/10

Railways and Industrial Societies. 6S7 — 9/10

Total 1.578 million 2/10

silenced him and, by doing so, could traffic, if not do
no longer at the Ministry of War.

Finally, he had been involved in a scandalous scheme.
of a merger between the Omnibus and Tramways: and I
It will surprise no one to say that, in this regard,
During a full session of the City Council, it was necessary to reveal
that two-fifths of the company's capital, for
the proposed merger, were simply markups
estimated at 40 million, which, moreover, were being prepared
to double them, so that 80 million fictitious
would unnecessarily burden a public service.

Well! That was when he was piling everything up
these acts of piracy by the man from the Auteuil palace^
of V Cotton Loan, the roads of Alabama, of the
Tunisian loans, the transatlantic cable, the
Bingham mines, from baron he was, was made an earl
by Emperor William, on account of the services

exceptional (?) gifts rendered by him to Germany and to
its finances'.

While V honor {\) thus received his reward-
Let's think, let's see what the fate of... had been in France.
dishonored because of poverty.

It will suffice to consult the series of strikes, to
to see that the orgy of the wealthy had, necessarily,
influenced the fate of the propertyless.

The year had begun with the paving workers' strike,
in Paris (January); she continued with that of the carpenters-
spinners, in Reims (April), spinners, in Sanges (Hé-
rault, calico printers, in Rouen, spinners, so-
weavers, tapestry makers and weavers, in Tourcoing;
molders, foundry workers, weavers, in Lille; of the m.enui-

'See my Kings of the Republic, Volume 1', Chapter Er-
Langer, and volume II, page 113.

siers, carpenters and roofers, in St-Omer;
Earthmovers, in Béziers; masons, in Lyon.
(All these strikes in May.)

Then came the strikes: carpenters, in Bor-
waters; marbles in Marseille: sculptors-
Cabinetmaking, in Paris (June), coppersmiths, in Lille
(July; embroiderers, in St-Quentin and weavers,
in Fiers (August); cabinetmakers, in Paris (September);
Cabinetmakers in Bordeaux; miners in Denain,
in Yalenciennes and Vieux-Condé (October);
cigar makers in Lyon and coopers in Moissac
(November, finally, typographers, in Grenoble)
(December).

Of these strikes, two resulted in
serious incidents; there were cavalry charges
troop dispatches to Roubaix and Armenlières
in Denain and Yalenciennes.

In Roubaix, employers had reduced wages
during the previous winter (1879-1880; some,
Moreover, that its exceptional rigor would impose
silence to all complaints, which is what happened; but
when the beautiful season returned and, with it, a
more active work, they did not want to resume the
old prices. However, it appears from specific documents that
The strikers were complaining, quite rightly, about tra-

working sixteen hours a day, to earn only
some 13 francs, others 16 francs, the best
paid, finally, 24 francs per week consisting of six
days; from minimum to maximum, we find ourselves
therefore in the presence of 52 francs and 96 francs per mold
The rent already absorbs 15 to 16 francs also per
month, only 80 francs remained for the best paid.
for the food and clothing of a single person

The bell rang; but there was a child! It was famine!

That being said, to send troops against these
martyrs of the selfishness of capital, this was invoked
Crime: They were involved in smuggling!

Yes, these starving strikers were crossing the border
third in number from 1 to 5,000, sometimes more, and
were trying to benefit from the rights instead of
the State, by devoting their meager resources to
Purchases of Belgian goods. — The customs officers
unable to fight against such masses, one
sent cavalry.

In the mines, we also knew that, the wages
had decreased. I have before me a report of
Varroy, noting that, from 1876 to 1878, the decline-
the rate had been 10 percent per year, and that
continued!...

After what I've just described, it's barely
It is unbelievable to have to address the following words, that
Freycineta's words spoken in a speech at Mon-
Tauban (August):

"You see. Gentlemen, the situation is
"Good inside and out; outside, it is
to peace, deep peace, peace without boasting,
"as if without weakness; within, there is calm,
"Security, work; that's Jinan's prosperity-
"unprecedented (!) it is a commercial activity-
"civil and industrial which exceeds all expectations"
0 siones, it is a material order that nothing disturbs
"and which rests not only on the firmness of the
"Government, firmness which no one doubts,
"but, what is even better, on wisdom"
"G of the populations."

A few days after saying this, Freycinet
he resigned rather than be associated with
expulsion decrees, he said; basically, to escape
per to the responsibility for the scandals he saw
appear on the horizon.

Meanwhile, too, and as in previous years
In previous years, workers' congresses were held in Marc-
Seille (July), then Le Havre (November). In this
Lastly, a regrettable split occurred over a
serious question of principle.

In the absence of science, which, obviously, their
had missed the mark, the dissidents, described as moderates,
should have admitted their mistake simply by...
to feel the compliments they received from the
part of certain Jewish newspapers calling themselves republican
caines.

In fact, I believe that, here too, the venom of the ambi-
tions had crept in; some leading figures of the revolutions-
former officials having "been satisfied", as
had been the police prefect originally from
Lyon '.

It was written, moreover, that the year of which I
I would be busy going through the whole range of demos-
lisations.

The demoralization of the bourgeoisie was once again on display.
in Bordeaux by filth similar to
previous (November), and, in Paris, by prostitutes-
carefully brushed tions; these appeared
on the occasion of the Marie Bière tragedy (November).

'The Proletarian trials, where the names of
Barberet, Quentin and Paulard, revealed details
informative.

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Bourgeois enrobé, Lefebvre de Viefville, supporting
the prosecution, piled up at the hearing all the vul-
moral failings of the world, qualifying palinode
the gentleman who paid "a little"
near" the merchandise of love that had been delivered to him
the one he had taken without restrictions and that he
abandoned without reason.

The unfortunate woman, now a mother, had lost her temper.

and had shot her lover; conclusion of the prosecution-
one was a gentleman for having paid
And the other was a prostitute for having received it! Now,
Having received it, she shouldn't have fired!

The jury did justice by acquitting the accused.
apologia.

But I'm concerned about how the same
Lefebvre would judge the case where the gentleman receives and the
woman gives, which happens, inevitably, when,
For the purposes of a political career, one marries,
eyes closed, a wallet stuffed with millet
lions!

Finally, that same year also brought to light, com-
In the depths of vice, the
cynicism so greatly admired, moreover, among the pos-
sedentary: the Abadie-Kirail-Knoblock affair was, in
Indeed, one of the rare examples of crime in
both precocious and experienced.

Now, let's look at the results.

As if to shame the pure seed that
fertilizes nature's fertilizer, it is in the middle of the
moral dung that the wealth of men increases
knows more quickly.

Indeed, the 19% of property owners who, at the end of

In 1879, they shared 221.5 billion, held
11.5 billion more at the end of 1880.

The proportion had not changed, but the quantity
had increased; the buildings, mainly,
were facing an increase exceeding 8 billion:
At 30%, it was 240 million more than the contributors
buables had paid:

We can indeed be sure that the delinquent hutlgot of 187'J

had been 3 billion 390 million

Adding 0 — 240 —

We get 3 billion 630 million

which is, more or less, the budget figure

from 1880.

However, if the wealth of the propertied classes had increased, the
The poverty of the propertyless had also increased;
The strikes listed above have sufficiently confirmed this.

To corroborate their claim, here is the table
Comparison of the last two years:

1879 ISSO

Owners 19 19

(70 employees) (1 G9 employees)

Non-possessors {, , > 81 81 .„ ,.

(deprived. \i\ (12 deprived

Totals lUO 100

And yet the people, still believing in the strength

He was using words, imagining he was in a Republic!

* Here are the details:

Billions
1879 1S80 Difféteiic^

Real estate capital H5.3/10 123.2/10 -|- 7.9/10

— furniture 68.1/10 72.9/10 4-4 3/10

— financial 37.7/10 36.5/10 — 1.2/10

Total 7! 221.1 232.6/10 + 11 6/10

18

il4

THE AGROTION

Judge for yourselves! From the very first days of the year; we
had decided that instead of taking the title of ambassador-
French diplomats would take de-
now that of ambassadors of the Republic
French

Summary. 1881. — Awakening of Catholic property owners. —
Anti-Semitism in Prussia. — What the Jews say about
France. — Stock market crash. — Ferry, gunpowder merchant.

— Torrent of amortizable assets. — Monetary crisis. — Sou-
Beyran saves Christophle! — The elections. — Again.
Egypt! — The Kroumirs of 1863. — Tunisian gossip.

— The General Union. — Hirsch and the diplomats. — Ab-
Absorption or destruction. — The great ministry. — The
Issues of 1881. — The strikes. — Capital Jubilee.

— The magistrates. — Wilson's marriage.

Summary of the period: Dead and living. — Depopulation. —
Individual wealth. — The destitute. ~ Disorganized-
tion.

Meanwhile, the Catholic landowners had
found that, decidedly, the Jewish property owners abused
know of their triumph.

Having been excluded from the majority, they could not
no longer fighting on the political field; but, as
As I said, they had taken refuge in the congregations-
financial matters and there they had, for a long time,
plotted to strike a major blow to the heart
even from their rivals, that is to say, in their chest-
strong.

The duel was remarkable; but most of those
Those who attended saw it as nothing more than a simple game of

the vagaries of speculation and, for their part, historians
routine-bound, always perceptive, don't even
glimpsed that this battle between the wealthy had
attached to the year 1881 the function of a jubilee, that is-
that is to say, a partial liquidation.

Since the creation of the General Union, the forces
Semitic and Catholic forces were under the
weapons; but a chance (which I call a fault)
to have in hand the material proof of a pre-
ditation), came to provide a relatively immediate addition
carrying, to the battalion of Israelites of France.

By the end of 1880, the newspapers had led
some noise surrounding an arrest brought to the
Tribune of the Prussian parliament, by Deputy Hœnel,
regarding an anti-Semitic movement that has manifested itself
in Germany for several months.

The Protestant pastor Stoecker, chaplain of the
Court and deputy, openly preached the crusade
against the Semites. Pamphlets were circulating against
these; one of them had appeared with the following heading-
before: "Arminius is thrown down from his monument of
"the Teutoburg Forest and, in its place,
"Holding a bag of coins, sits an armed figure enthroned"
((of an umbrella.)

It was a clear allusion to power
of the Rothschild-Bleichrœder and a rapprochement
insulting between William and Louis-Philippe.

At the same time (September 1880), one could read
In newspapers, phrases like this one appear:

"The war against the Jews in Germany is taking place
"of such proportions that these, despairing
"to achieve nothing, after having exhausted all means"
"to put an end to it, they have just delegated, to

"of the emperor, Baron de Rothschild, who had to
"to explain, on their part, to the sovereign that if the
If things continued in this way, they would be forced
"to leave the German homeland and, of course,
"With their millions."

Indeed, there had been disturbances, collisions,
duels; nevertheless, the Prussian parliament heard-
The speakers remained very peaceful in November.
for and against; Richter, a progressive, defended the
Jews; Stoecker, a pastor, attacked them by declaring
"that it wasn't their fortune, but the way
"which they had acquired, which provoked his
"Indignation."

At the same time, a French newspaper printed...
Master this:

“Are Jews accused of being bad citizens?”
"of not paying taxes exactly, of refusing-"
"to enforce military service, to incite disobedience-"
"Scandals and laws?... to be adversaries of order"

"social, enemies of the family or of the pro-
"Priesthood, propagators of dangerous doctrines-
"reuses?"

"Not in the least!... They were intelligent-
"People, active, hardworking and thrifty, and they have
"eniichis; their financial and commercial skills-
((ciale=!, their diligence at work, that's their crime. -n

Further on, to clearly emphasize that the monopolize-
Jewish people were not looked down upon by the poor.
The same newspaper added:

"Are they the disinherited of fortune crying out?"
"against prosperity, whether increasing or not,
Mr. of the Israelites? Is this German democracy?...

18.

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"No... this movement is exclusively Catholic"
"and clerical."

Hence, naturally, the republicans had to
to conclude that "the persecutions were an act of
"An aristocratic reaction."

Bismarck was not particularly fond of the defense of
iuifs, were hardly moved by their threat to "leave
"with their millions" and limited himself to a few pa-
"Diplomatic" roles.

Besides, he would have cared little about emigration
additional to financial internationalism
would have rendered it illusory.

Do I even know if, following Richelieu's example, who
formerly, by crushing the Calvi- Republics in France
nists, had reinforced those of Germany, he did not ca-
did not feel the secret desire to repress in our
country, already well prepared to receive it, the overflow
of the Semitic solvent about which the
ruling classes of his empire?

In any case, it is certain that the census
December 1881 saw a new outbreak
foreigners; that of 801,000, a figure from 1876, their
The number reached over a million, and that, in this
Last figure, the Germans counted for

82,000 heads, which, since the war, had not been seen
Never seen anything like it.

Given this situation, the first stock market move
of the year had a more specifically _;"«- character
classical.

V Havas Agency, recently formed as a so-
anonymous company by Erlanger and dominated by him;
The Ilacas Agency, which, under treaties party-

< The Lantern of. November 30 IS^^O.

culiers, communicated to Erlanger, Rothschild,
Eohrussi, Lebaudy, Hirsch and a few others,
some time before delivering them to the newspapers,
all the telegraphic dispatches from his department';
VAgence Ilavas had the strange inspiration to
to be published, around January 14th and as the latest news,
three circulars from Barthélémy Saint-Hilaire, mid-
Minister of Foreign Affairs, dated the 24th and 28th
December 1880 and January 7, 1881, which, although
intended to be included in the Yellow Book, were
completely unknown to the French public.

Their tone, like the strangeness of their reasons-
statements, phrases, where people were talking about "war"
"which will extend across the entire continent," of pre-
grim sayings "that are bound to come true all too soon,"
all while borrowing from the Romans, regarding the
Greece, their "Caveant consuls," caused a lively
impression on public opinion and brought about a panic-.

An arrest of Antonin Proust (February 3)
7th proved in no way that the French rulers
did not encourage Greece to attack Turkey.
But things got much worse when, some time later,
a newspaper decided to publish dispatches in which it
the question was about the promise made by the minister
of the French war to deliver 30,000 rifles to the
Greece.

These letters were roughly contemporaneous with

'See my lecture. Venalism in journalism.'

- Course

As of the 31st of RCNI

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320 the Iski speculation

the "Thomassin mission" (August 1880), but the li-
arms sales made by the government
had not taken place, "so as not to excite suspense-
sensitivities.)) However, there was talk of an inter-
Diary, benevolent (Heilbronner) who, buying at
France would resell to Greece.

Following this, a new arrest warrant was filed by...
friend, MP Devés.

Jules Ferry replied as follows:
“Neither the Minister of War nor the governor-
"French nationals, never promised Greece"
c< to supply him with 30,000 rifles.

“The Greek government approached them at the same time
('time he was asking the French government,
"towards the end of last June, to make available to him-
-'•■ six general officers to proceed with the
"Reorganization of the Greek army."

"The Minister of War has indicated that, if the
If the government wanted it, it would hand over the weapons
"requested. But, due to interpretations"
"to which this delivery could give rise,

"The council of ministers opposed its implementation."
"These are the facts; if there had been a delivery
"the use of weapons through intermediaries, that's not
"not an appeal that should be made, but
((an indictment.)

"I should add that about two weeks ago,
"The government learned that weapons had
"They were bought from several arsenals. Immediately he
"broke these contracts, and, obeying legitimate
"scruple, impervious rifles to leave France."

This response did not dispute the purchase of the weapons,
but dismissed the Minister of War.

Unfortunately, the man who spoke thus was
of those who place lying among the
means of government, and it is highly probable
that, without] surveillance, not of parliament, but of
According to public opinion, the arms shipments were carried out
publicly.

In all cases, the newspapers noted that a
a number of cartridges and weapons, placed
officially out of the model, bought by parties
individuals to the oversight committees operating
near the different artillery directions, had
were arrested as they were about to be boarded for the
Piraeus.

The questioning did not concern the "mission"
Tliomassin"; nevertheless, Gambetta, accused of
a secret government, » felt compelled to take the
speech, not to deny the mission, but to declare-
to find that he was completely unfamiliar with his organization
salion.

As a historian, I have no business pleading either innocence or cul-
accountability; I must simply declare that, based on facts
The above results, for history, in this certainty
that the specious Jewish community, whether through maneuvers,
either through borrowing operations, or through tra-
weapons files, had seriously engaged the responsibility-
the competence of those in power.

But that wasn't all yet:

Having stopped deliveries of rifles, dire^ies or
No, now the government was selling indirectly-

The powder that was going to Piraeus.

322 speculation is

Interrogation (March 5), this time by Clemenceau
and, once again, answered by Jules Ferry.

He admitted to having sold 100,000 kilograms of
powder at the Rhode house in Vienna; "But,
"He added, we don't have to look for who
"We sell."

The reversal was blatant.

Rhode of Vienna was a person of mixed standing.
for the powder, as Heilbronner had been for
rifles; now, regarding the latter, Jules Ferry
had had the audacity to say that "if there had been an intervention
"A person's position, it would have been for the middle-
"Minister, a case for indictment!..." as
When this precedent was pointed out to him, his fury knew no bounds.
no more limits and led him to confess:

“Yes,” he said, “we broke the deal with
"Heilbronn, for the 300,000 rifles, is that he
"He was happy to do it."

"As for our shipment of powder, we know
"that this powder, sold in Vienna, is for the
"Greeks, but that doesn't concern us."

These diverse attitudes were well suited to
to astound.

We can conclude, however, that since the
The deal was broken; the rifles had been delivered by a
unknown process and that the powder had gone to the re-
to join; but all this traffic: selling, buying^
buying back, reselling, isn't it, absolutely, the
a hallmark of a Jewish government-
Speculators?

It is worth noting here that Jules Ferry had
succeeded Freycinet, since September of the year
previous and that it in no way detracts from the rest

under THE THIRD REPUBLIC

Ju cabinet under whose responsibility came

to occur, either the panics served by VAgerice
Ilavas. That is, the sales that were processed, denied, then admitted.
of guns and gunpowder.

Here is the position of this ministry:

Jules Ferry, president [public education and
&eaî«?-ar^s),Barthélemy-St-Hilaire {foreign affairs-
manages), Sadi-Carnot [public works), Tirard {com-
[merce] Magnin [finance], Admiral Cloué [navy],
Gonslans {justice and religious affairs], Cochery {postal services and television-
graphs].

It was this troop that was to prepare the way for the
grand master, already a hidden dictator; it was she
who was supposed to praise Samson to the skies and slit his fingers
eyes then.

Throughout all these variations, where morality had
nothing to do with it, we had prepared the reopening of the
amortizable tap from which, in March, a
billion was supposed to flow onto the blessed people
French.

I have already pointed out that the year had begun
by a stock market coup; speculation had organized a
rocking motion on the shock absorber, in the
rejecting from 87.30 to 85, to give the advantage to the
new series which would be issued at 83.25. As always-
Days later, the operation was hailed as a success. This time
Magnin had claimed to be making a public broadcast
and announced that she had been covered fifteen times;
this was clear evidence that establishments
financiers had absorbed it and that the owner
The bourgeois had, once again, been robbed by his feudal lord.
ity; the public is never allowed to benefit from the weak
price of a broadcast; also just as he had

L'AGIOTAGE 1881

He created the decline beforehand, and we easily created the rise for him.
afterwards. Starting in April, in fact, the newspapers, if
Pessimists a month earlier, all found themselves agreeing
cord to publish that the King of Greece finally accepted,
the delimitation of borders, and things turned
so peacefully that in June the Discount Bank
could issue, pompously, the new loan
Greek of 120 million and that, shortly afterwards, we
began to talk about piercing the isthmus of
Corinth.

The entire first part of the year that I'm talking about
It was therefore a jumble of trafficking and speculation.
It seems that the leaders wanted to procure-
to work with metal in preparation for the upcoming elections
legislative elections that were to take place at the end of August.

This circumstance forces me to exhaust the series of
big business; these, moreover, all have a
a preparatory role in the difficulties that will soon follow
not to be raised.

I have already said that Soubeyran had, for some time
time, turned its activity towards Italy; at the end of
by the end of the year, he will have almost completely given up
Egypt, but, as was always necessary a little
From the East to his Jewish atavism, we find him-
will soon be seen in Tunisia, behind certain comments
consular complications.

Meanwhile, he was aiming for the suppression operation
of the forced course in Italy, where, once again, he was to
to be ousted by Rothschild; but, this time, without it
to lose a lot, because of the people on Laffilte Street.
having Egypt in their pocket, had less
bitterness on their stock market notebook.

I also said how Ja had manifested herself

anti-French conspiracy of bankers, at the mo-
where the Ilian operation was being prepared; this
The conspiracy continued.

From the first months of 188], the metal- reserve
the Bank of France had accused of
new reductions; the year 1881 is, in fact, that
where this reserve was the weakest. In four years, from
From 1877 to 1881, half a billion had been withdrawn: the stock
in gold, in particular, had suffered the consequences
sequences.

In such cases, the ignorance or bad faith of
Economists propagate the following fallacy:

"When, they say, the money is no longer in circulation..."
((Bank of France, that is, certainly, it
"is involved in French transactions, at least
"By discount."

This is a heinous lie; to put it
Naked, one only has to observe the movements of the
portfolio, during the same period, and we realize-
cevra que stock monétaire et stock papier de circulu-
lation, simultaneously reduced to their simplest form
expression, were as low as in 1847 and even
than in 1870.

This will change the following year, particularly in
with regard to paper, but we will then be in the midst of a crisis
capitalist. The Bank of France, it is true, rea-
will read its highest profits; the bourgeoisie
will clap his hands while complaining about the difficulty
culture of the times (in which it will have been, like all-
days, hypocrite); but the people must know
although, in the current organism, the more the benefits
the higher the profits of the Bank of France, the more the pro-
The general dies of hunger and that, inevitably, afterwards, he

There comes a time when the capitalist octopus can no longer
even more to make large profits, while
The proletarian dies nonetheless.

Jewish economists claim that this moment
is inevitably the preface to "a future revival"
"business"; it's a mistake or a lie; the
Given the twofold crisis, this is the crucial moment when
will erupt the anger of the starving people.

In any case, in 1881, the monetary crisis suggested
He managed, only, at the parliamentary podium, what-
observations made by those who
were the collaborators, and ultimately gave rise to
at the meeting of a conference which took
part Barthélémy Saint-Hilaire, as Minister of
foreign affairs, and Magnin, as governor-
from the Bank of France.

I will not enter into the discussions on the
bimetallism including Leroy-Beaulieu and Yves Guyot
bored their readers.

These two slaves of mercantilism supporting
that the metal coined and minted by the State is a
merchandise subject to variation as with all

others are Jewish bourgeois; it is clear, in fact,
that without this variation which they call "agio", it
There is no longer any currency exchange or usurious trafficking; however, the
science, which rejects interest as being an agent
of disruption and ruin, has no need to search-
Dear, how could we have given in to the arbitrary nature of
Pricing is the apparent form of an economic law.
I also announced that the harassment
long agitating the Crédit foncier of
France, and aggravated since the founding of the
The JiypoUiécaire bank was about to reach its end.

under THE THIRD REPUBLIC 3-7

The leaders in office had, in fact, too much
services to request from the large establishment
national wear and tear so as not to devote their efforts
to calm worrying rivalries.

The task was difficult, and it was necessary to make an effort-
that so much trouble to calm Ghris's resentment-
Tophle, only to save Soubeyran from ruin
next.

In any case, we got to work:

The finance people started talking again
of a possible merger between the two establishments
rivals. In February, MP Janvier de la Motte,
Soubeyran's good friend risked being arrested
lation where the Crédit foncier was called "a house
of stock trading" which greatly frightened the conscience
Purely from the deputy!

His arrest was poorly received, but, in
However, the official odds registered a movement
a decline preceding, by one month, a movement
an increase of 400 francs per liter.

Note that, a few days before the session, the
The "Calabrian" of the mortgage bank had
"Paid" for the luxury of having the newspapers tell the story,
that he had reviewed proposals for a merger of ema-
born from the Lower Normandy of the Crédit foncier.

However, he was in the process of obtaining the auto-
the aim of increasing its capital, in order, no doubt,
to be able to better crush his rival. The Council
The State felt compelled to refuse this authorization by pla-^
presenting his refusal under the guise of a simple postponement
birth.

A big deal, though: judge for yourselves! The Council
The state had spoken!

1881

Let the reader rest assured; the capitalists
they always end up kissing, even when
They look more like they're devouring each other; soon, in
In 1882, there will be a general agreement in the House, at
Council of State and among the financial sector; Léon Say don-
nera, publicly, by letter, a good point to
Gristophle, and the Mortgage Bank in dire straits
will proudly declare that she deigned to save the
CrécZiï/onc/er, but by marrying her, which, legally-
ment, forced him to lose his name.

Finally, still in the first half of this
an extraordinary year, the first echoes burst forth
Tunisian combinations.

In accordance with his system of duplicity, Jules
Ferry was quite willing to take control of Tunisia, as
of an annex to Algeria, but he did not want
admit it, let alone ask for permission
to the House because, the public being in the con-
evidence, there was too much competition around the
financial combinations to be made.

Ferry therefore concentrated his efforts on obtaining a re-
The result, achieved with the least possible fanfare.

It is certain that the bey's attitude was, since
two months, Italian enough that, if interests
The financiers had not demanded any discretion.
the mere revelation of this attitude would have been enough to obtain-
nir of the Chamber, fundamentally bourgeois, all
the subsidies that we were forced to request from him,
later, under unfortunate circumstances.

Given that things were this way, Ferry preferred to deceive-
by the Chamber on all points, or financial
or military, and thought to prepare his impunity by
displaying a protectorate treaty (May 12).

I will have to return to this subject at the time when, even under the disapproval of his bourgeois peers parasites and property owners, Jules Ferry will have to give his resignation.

For the moment, it will suffice for me to present some interests Remains in the presence, to recall the common aspects which united the staff of the companies of Bône to Guelma, of Crédit Industriel, of the Franco- Bank Egyptian, and to note that the financial actions- the Jews of Algeria, exasperating the Arabs, had provoked a serious insurrection in the southern Oran.

Ferry had taken advantage of this insurrection to ac- credit the legend of the Tunisian Kroumirs, on the misdeeds on which he had based a dispatch of 'troops,' he said, 'being forced to guarantee the "security- "Tunisian border rule." Only the Kroumirs were "supposedly" to the east, while the insurrection was developing in the southwest; which did not embarrass the geographers of the Chamber to declare that Bou-Amena was likely- the leader of the Kroumirs.

It is in the midst of the psychological state created by the parliamentary discussions and the controversy surrounding the press reports that voters were called to the polls.

What emerged from the ballot box was a majority more compact in appearance, more divided into rea- litigious, because, under the republican guise, the the wealthy had conquered a more important place aunt.

This fact will become apparent upon examining the following table (Plate VII):

L AGIOTAGE ir^j

Sd/' LbOO idSC) :iS :

Volan's S 1 ;s TOo

Abstainers 1^8^ 293

InsciHs Î.OOO 1,000

Sa;- 1,000 voters.

Majority: ■•"

Simon te 4GC ^.'^l'i

Voters. ..... 1..M:' 1,000

Sdf LOOO inajoritc:

Possessing ...,...,,... 97 :î90

Not possessing. , ...o. o 903 GIO

Majority, 1,000 1,000

Therefore: increasing abstentions, fictitious majority
stronger, but, in this majority, four times
more dispossessing!

But these people had not equipped themselves with programs
republicans so that they could better violate them;
also e- ti, from now on, beyond any doubt that the rac/i;/
approved routes will be "definitely impossible".

Moreover, the history of subsequent periods does not
will prove that too much to what extent suffrage, cor-
Broken by generosity and deceived by men-
dreams, had prepared a disastrous legislature.

However, a new development had marked < es
elections: the dictator had not been re-elected
Belleville,

In Paris, popular opinion had guessed that, from
Increasingly, her former idol was being outmaneuvered,
not yet fully hired, continue him, maybe-
to be, but singularly cooled. This son of the

the people had, decidedly, become too entangled with parasites
ti me; what am I saying? he had been bogged down by mil-
lion-like creatures, then by kings, and he had finished, gracefully,
to a marquis, by lunch with Rothschild (June,
He was therefore ripe for supreme power; also
They were going to force him to accept this power; but,
This was done, in a short time, by the Kings of the Republic

They were determined to have worn it out, twisted it, withered it.

The elections had barely ended when
external events began again to cap-
to attract public attention.

From the very beginning of Tannée, a revolt
had broken out in Cairo (February). 4,000 men from the
garrison, commanded by Arabi-Bey, had en-
toured the Palace and demanded the removal of the members
from the Riaz-Pacha firm.

Gela had dragged things out for several months, without
Too much noise, but, in September, it was a
intervention of the powers.

What had happened?

The insurrection was simply the consequence
financial transactions, that is to say, taking
of possession of Egypt by English agents.

Two camps had formed among the Euro-
Egyptians: one supporting the English,
the other for the French; summarizing their disagreements
two officials were in conflict:
Ring and Blignières.

De Ring apparently supported French interests
much more than those of Rothschild; while
that, unlike Blignières, he readily betrayed
his French homework to better serve the
intéi'êts des juifs de London et de Paris; en appa-

33"2 the speculation is

There was a lot of talk about the rivalry between nations.
English and French. Poor nations, how many
Things are being put on your back!

As I write these lines, I have before me a
a voluminous brochure entitled: Documents and
extracts from journals relating to the affairs of the Geographical Society,
which contains the most serious allegations against the
Rothschild house, against Léon Say, against Bli-
gniéres, and have never been denied.

Going into detail would lead me to name too many names.
Numerous explanations, however I can affirm
that treason against France in favor of the An-

England, is written there in full; that of Ring
had against him all English interests and that,
However, the availability of this function-
the letter was signed by the same hand that had signed
the frantic circular I mentioned '6n 2om_mençant
the year: I named Barthélémy Saint-Hilaire.

This remarkable diplomat was, moreover, very
variable and, at times, it happened that he did not
listen to Mr. Gabriel Charmes (correspondent of the
Journal des Débats - that is to say, Rothschild's -
for the control of Blignières and Minister Ring^, and
This stunned the journalist. A joar, leaving
from one of his conferences with the minister, Charmes
had a ravishing word-

“-What do you want?” he said to someone who
"questioned him about Barthélémy's arrangements"
;(Saint-Hilaire, I used to make him walk exi
telling him that Mr. Thiers, in his place, would have acted
"tei'-s façor.. Today he's the one telling me that

'Paris. Georges Chamcrot Printing House, 19, rue des Sainls-
Fathers.

"If he had been in Mr. Thiers' place, he would have done
"This or that!"

Should we conclude that Thiers did not revoke
of Ring?

In any case, a considerable number of
petitions, originating from Egypt, ardently demanded
the retention of this official. These pelidons had
were sent to the ministry through hierarchical channels
regulatory; there a serious incident occurred; it seems
that the regulatory route was not safe; this
results from a published letter. Despite the observation
Strict adherence to all formalities, the ministry returned
petitions citing "a procedural defect".

Now, here was the procedural flaw: a note
The message addressed to the Consul sheds some light on the mystery:

"You were wrong," the ministerial note said.
((to accept petitions from the colony, in so doing,
"You seem to be taking sides in a debate about-
"The consul must remain completely foreign."

If the petitions had not gone through the con-
sulat, one would have said: the petitions are null and void as
"having failed to observe the regulatory procedures."
— Now get out of the dilemma!

That's how we made the silence; that's how-
how they delivered, not only Egypt, but the
French people who worked there, with the appetites of
Rothschild.

I do not examine complaints, and even if they
without foundation, which is not proven, this fact
This would in no way excuse the denial of justice.

In any case, I note that things have
came to the point that the Eastern Question was still
awakened by this cold, and that two battleships, one

19.

English, the other French, were sent to Alexan-
drie (October).

Thus, the betrayals of officials that I do not
ceases to report since the early years of
This story not only harmed interests
:{Yes, once created, had the right to demand help and
protection, but also led to mani-
armed demonstrations that could degenerate into con-
flits and in bloody destructions.

This was in parallel with this new horizon of
Eastern things from which crises developed
Tunisian and Algerian.

When Jules Ferry was forced to send
troops in Tunisia, he had invoked, not
the desire to exert pressure on the bey, but the
need to repress the crimes of the Kroumirs.

Pretexts, because our soldiers found in this
The expedition dealt less to the Kroumirs than to epidemics.
of which they were decimated.

To demonstrate how inadequate the history was-
To learn about the Kroumirs, I only have to go back a little
in the past.

There have been exchanges of almost all times

bad practices between the tribes living on the
Tunisia's border with Algeria. There are twenty-five
or thirty years, it was not uncommon to read, in the
daily press, mentions like this one.
which I note in the Journal of Debates of September 17th
September 1863:

Algerian dispatch: Our villages come
to be raided by the Tunisians.

I am not aware that anyone has looked into this matter.
something other than inflicting punishment on the tribes

pillagers: generally^ this correction was exercised-
Published as a reprisal between the tribes; these are
there are the customs typical of African tribes.

It is, however, quite curious to note that the
oldest financial reports between France
and Tunisia date precisely from 1863.

However, the raids did not prevent the borrowing of
1863, issued in France, then another in 1865, then
several others followed one another until 1869,
at the time when the arrears had not been
having been paid exactly, it was proceeded, at the request of the
French diplomacy, to the unification of all the
debts.

This unification was not actually achieved until 1872.
They then created vouchers representing the arrears
unpaid, a simple acknowledgment of debt, and of which
The situation would be resolved later.

As we can see, the financial intervention in
Tun'sie is contemporaneous with the other interventions
Oriental, Turkish, Egyptian, Greek.

In Tunisia, as everywhere else, the representatives
constituents of various nations, driven by interests
financiers competed for influence.

There, as in Turkey and as in Egypt, the An-
England aimed for the top spot, and had succeeded in
to obtain it in 1873, at the time of the English protectorate
was official.

Later, when it proved useful to certain intrigues
to sow discord between France and Italy, that-

this, very close to Tunisia, the natural choice-
ly to manifest his first malicious acts there
lances, this f-:i, also, the moment of the Italian troubles
in Marseille.

1881

The financial movement that intensified in France,
after 1871, a part of the Jewish community had grown
to Algeria, where she was certain to find
numerous auxiliaries, thanks to the Crémieux decree
who had emancipated the native Jews.

Finance had therefore descended upon the banks.
railway companies, and, so close to the O-
They laughed at the Tusian laughter, she was careful not to lengthen
towards him, its octopus-like tentacles.

From that moment on, it was easy to predict and more
of uprisings in Algeria and more difficulties with
Tunisia; this is what inevitably happened.
to induce.

I've already talked about the Bône company in
Guelma and its extensions; greatly favored by the
guaranteed by the State, this company aspired, in
Furthermore, to realize his pretext of a strategic line-
gic.

Given that Gela was involved, the first raid was bound to give rise to
to the legend of the Kroumirs and provoke complaints
capable of making themselves heard differently than those
from a simple Algerian tribe, somewhat plundered by its
neighbor.

On the other hand, a company from Arseille had
acquired a large estate known as
VEnfida. Land law and legal proceedings are com-
logical complements; the native courts had
the bad taste of viewing with a displeased eye a
foreign enthronement, hence a conflict of legal-
tion represented by lawyer M^ P'ioquet, as another-
M° Emile Ollivier was the one who made the capitulations
Egyptian and, more recently, Mr. Grévy, the one
Guanos from Peru.

On the other hand, debt and interest bonds being
as little settled as the Turkish debt – which
is very oriental and is factored into the calculations of the lenders
Jewish men, – bank clerks, whom I have
as already indicated, had collected these papers from different
annuities hands.

It was not until Soubeyran and his com-
ordinary parses who were not trying to obtain, in
Tunisia, I don't know which mortgage or agricultural credit-
Cole, whose lawyer, former police prefect, Léon
Renault took it upon itself to go to Bardo to develop
the plan.

When I have placed in the middle of these activities
various, the names of the G'« Rubattino (road of
iron from Tunis to La Goulette), those of Roustan, of
Billing, Maccio, Oscar Gay, Elias Mussali and Boc-
kos, those of the Crédit Industriel et Com- company
commercial, having Gery and Siegfried, as representatives
so many, finally the G*^ from Bône to Guelma, itself
represented by the same Siegfried and Gery, we
will have an overview of the various financial interests of pou-
before imposing their demands on their governments
respective comments.

The classic operation consisted, first of all, of
to become the owner of the securities of the unified debt and of
unpaid vouchers.

Then, as these securities were depreciated, we waited-
would cause the increase that would inevitably occur,
when the French government would have reorganized
the payments by killing a few thousand
soldiers.

However, as I have already indicated, the expedition tu-
nisienne was, since 1879, in the combinations;

from the same period, the rise in securities
had taken shape.

We can easily follow that of the unified annuity,
but, with difficulty, that of the good ones, these not having
never appeared in the official price guide. Their importance
was in block size of approximately 14 million and the profit

what was achieved must have reached 10 million.

As for the debt itself, it must be taken into account that one holder of 100,000 shares (out of 250,000 existing) having acquired them in 1877 at 160 francs each, would have paid 16 million, and then reselling them for 400 francs, He could have made 40 million, hence a net profit of 24 million.

This profit, and that of the woods, combined, give a a total of 34 million.

I will not go into the history of the operations military and diplomatic matters, nor the details of Italian intrigues and Turkish protests; I I will only say that the protectorate treaty, signed in May, led, almost immediately, to an occupation full passion.

The protectorate form is a budget-driven find to remain silent; it exempts it from submitting to the control of the Parliament, the directorate of expenditure and revenue, even to the limited degree that characterizes management of the Algerian budget and those of colonial expenditures.

We can see, only from the 1883 budget, that the occupation cost 25 million, taken without authorization

* I am completing the table given above on page 231 here.

Unique Tunisian Delta Higher Lower

1879 242 203 »

18S0 360 218 75

1881 4Si) 33j .

special sale, by means of credit transfers previous; in 1884, 20 million were allocated in the budget ordinary, then here and there legal expenses and interest guarantee to railway companies iron, but we don't see at all what comes into play. these.

However, nothing of value is coming in; therefore the ex- The Tunisian petition appears to have been made solely to procure concessions and 34 million in-

profit margins, to certain financial groups;
I also believe that, in doing so much as paying, he should have
It would have made much more sense to throw peacefully at
these Jews, alms of a few million; that
would have saved the lives of thousands of soldiers who
They went to get themselves killed - for them.

And please note, my opinion would not change.
even if the protectorate produced a surplus of
budgetary revenues for the benefit of the metropolis; I
I would then find, by weighing the military corpses
and social demoralization, that the loss would be per-
resistant.

A little light was shed only by the revelations
tions of V Intransigeant (September), and by an in-
terpellation (November) during which Jules
Iron , defending himself against accusations of having started a war
without the consent of Parliament, dared to say: "Never
"No war was waged against the bey, since his troops
"They marched with our people."

As if the war were not only and united-
spending millions and ex-
to put the lives of soldiers at risk, for or against anything
Who !

However, while the neo-political activists of the Jewish party...

were arguing about their respective responsibilities,

V Union générale had climbed the peaks of the coast
and began to cause a kind of astonishment.

From January to June, it had achieved an increase
300 francs was nothing; in the six months that
followed, she reached amidst fantastic leaps-
ticks, costing 1,500 francs and 2,000 francs each, the
The price of 3,000 francs was six times the initial investment.
primitive foundation.

How and why such enthusiasm?
What power was hidden behind the name of

V. Union Générale? That's what I'm going to undertake.
to tell the story, because here I am, having reached the climax
of the year, the one where all the
speculative forces which, until now, had re-
parts on different sides.

For many years, Austria, entirely in-
tière or nearly so, was a Jewish fiefdom, having as its main
lord, enthroned far above the emperor himself-
even the Rothschild gang.

In Austria, the most sordid usury reigns, then-
practiced safely and officially, thanks to
means of exchange used in this country, under the
name of gold florin and paper florin.

With this system, all the nebulous theories
The double standard are secondary. In reality, the
Austria's monetary system is based on a single standard:
theft.

From time to time, when the Jewish community cannot find
no longer shearing the inhabitants, when the necess-
production figures far exceed what
finance deigns to grant to consumption, it
causes or allows large-scale massacres to occur.

in order to have fewer mouths to feed and to enjoy ourselves,
more fundamentally, the interest on loans from
war ,

That is why, in 1866, everywhere Jews
had a firm grip on journalism, public opinion
The public was misled about Sadowa's campaign.
which cost Austria so dearly and benefited so greatly from
all the Rothschilds,

It was in this milieu that Bontoux, whom I have re-
"Centmentally spoken," having lived a long time, had forged
numerous relationships.

To successfully create his bank, he
had surrounded himself with all the malcontents of the calholi-
cism, from the army, in the judiciary and from the old
property owners; he had even provided himself with indulgences
papal • :eci en. v'is> to attract the economies of the
Catholic plebeians, and especially those of the priests.

In October 1881, he had already centralized a large
number of Austrian affairs "^; several of them
They were composed of princely wrecks, I
more or less advantageous debris from other companies
crushed by the Rothschilds and their bank; and in the

By creating it, Bontoux had applied, completely, the
system of mergers and the most significant increases '-îu-
dacieuses; if I were to go into detail, by exerir.} 1

See page 239.

- The Bank of the Austrian Countries (Laendcrhark\ la Bancpir
ics Hungarian country, the 3rd general bank of depCs (AUgemeine
depositen bankj, the Vienna Banking Society { Wiener banl:
gesellschafft,' . the northeastern path of Nongrois, the Society: %inièie ?t
metallurgical of the Austrian Alps (Alpine), the ••lines of
Trifail. The Bohemian Mining Company (Prince of Furstemberg),
Iol Viennese Construction Company.

for the Alpines and the two Austrian banks
and Hungarian, I would astound the reader.

In short, at the time of the big rise, he went!
for the purposes of its combinations, increase the
capital of V Union générale.

What were these combinations? By a single
In short, we'll see that they were serious.

Bontoux was the concession holder for the roads of
fer Serbs.

I have already explained what financial interests are at stake
were due to all the international complications
in the Balkans.

I also presented the Treaty of Berlin of 1878, which
had pretended to close them and I let things
at the time of the four-way conference meeting,
as stipulated in the treaty, was expected.

The wait lasted twenty-one months and the first
The session took place only in 1881 in Vienna, on the
proposal from the representatives of Austria-Hon-

In this first meeting, we had agreed to
cord on the question of the junction of the Turkish lines
Serhes in the direction of Constantinople, but on
had made this agreement conditional on the prior construction of
accessible, via Turkey, from the Bellovar railway line
on the Bulgarian border, in the direction of Sofia.

It was a purely platonic decision, because
Hirsch took it upon himself, single-handedly, to prevent the Tur-

quie to keep this commitment.

In this regard, I will simply, for the moment,
to point out that it was precisely in 1881 that
Battemberg, Prince of Bulgaria, deemed it useful to af-
to overturn, through a coup d'état, the public control of

under THE THIRD REPUBLIC 343

its administrative acts and that, precisely, also,
at that same time, the affairs of the railway
Roulschouk-Warna and those of the connection to
Constantinople and Thessaloniki set in motion
all the speculators of the principality, mere pan-
tins behind which Hirsch's hand was hidden:
One of them, for example, a "former farmhand,
"completely illiterate," named Hagienoff, had ab-
Batlemberg was completely taken over and, in a short time,
had become so influential that, speaking of the deputies, he
could get away with saying "my Bul-
stations” and that, in a telegram officially
exchanged between ministers, one could read this phrase
astonishing: "Do everything you can to ensure that the
Prince Hylkoff does not enter the ministry; "Hagie-
noff doesn't want it.

That said, I'll continue:

Hirsch, apart from the sticks he reserved for himself
to throw into Bulgaria, into Türkiye's path,
had prepared other difficulties, thanks to the compli-
city of Austro-Hungarian diplomacy.

He had changed the attachment point of the li-
Serbian lines towards Thessaloniki and, instead of Pristina,
point indicated in his treaties with the Porte, he had
made it possible to put: Ueskub or Vranja, which differed the
total connection and, consequently, extended, at its
profit, the free enjoyment of traffic on the sections
existing.

Having explained Gela, I must say that, even before
the conclusion of the Treaty of Berlin, the Aulriche-Hon-
Egypt had made a preliminary agreement with Serbia

< Five years of reign in Bulgaria, by A.-G. Drandar.

344 speculation.jssi

Loire of an agreement, to execute the connection-
ment of the Austro-Serbian lines.

This agreement, concluded in April 1880,
obliged Serbia to execute, within the time limit of
three years, the Belgrade-Nisch-Pirot lines (first
not towards Bulgaria, that is to say towards Sofia], and
Nirscb-Vranja (first step towards
Thessaloniki (via Ueskub).

"Under the protection of this convention, he was hiding, well
"that he was actually the author, Mr. Bontoux, himself-
"Meme, the concessionaire of Serbian railways"
"the favorite and government advisor, the man
"who boasted of always having, even in Austria,
"Promoting French interests, the worthy partner and"
a friend of Baron Hirsch.

"It was in his interest to prevent, from
((in whatever way it was, towards Pristina, the pro-
"along the Turkish-Serbian lines in the direction-
"The Salonika tion, in order to be able to evade the
"obligations contracted by its treaty with the
“Türkiye.”

"In his strange benevolence with regard to
“Hirsch and de Bontoux, the Austrian representation-
"Hungarian authorized the transfer of the connection
a from Pristina to F?'a«/a, without considering that she was altering,
"Thus, one of the clauses of the Berlin Peace Treaty,
"who had declared that all treaties concluded by the
"Türkiye, with regard to railways, would be
"executed by Serbia and Bulgaria."

When I add that this conference of four,
who was thus tearing up an international treaty, was only-
composed of representatives from Serbia,
∗ Paul Dehn. Germany and the Eastern Railways.

Bulgaria, Turkey, and Austria-Hungary; when
I would have recalled how Hirsch knew how to hold
the Turkish diplomats; when I have finally said that
the representative of Austria-Hungary was Count
of Wimpffen, whose sensational suicide will occupy me
Soon, I think I will have sufficiently indicated the
elements of speculation that surrounded all
Serbian affairs and, by a logical extension,
all operations of V Union générale.

Therein lies the secret of the extraordinary movements.
liters from this company, comparable movements
to those that we had often observed in values
eastern and, indeed, like this one, V Union gen-
rale transported, on the grounds of the Stock Exchange, the
passions and conflicts that had bloodied the
Balkans.

The struggle was fierce; precisely because of the influence
that the Catholic party could derive from its successors
these financial matters, the Jewish party felt obliged or
to absorb or kill the instrument of this influence.

Hence two tactics: absorption or destruction
tion.

The first method, absorption, consisted of tra-
to register on the Stock Exchange in order to monopolize all the securities, so as to
to dominate general assemblies and to impose themselves
to serve on the board of directors; the people of Y Union
generally knew this process because they had used it.
folded, in Austria, to carry out certain mergers.

They therefore put up a fierce resistance; they held out
the high-class pill for the difference-makers; then,
tempted by the game themselves, they wanted to double their
capital by subscribing to it with a portion of the profit-
fice that a rise of 2,500 francs on par

(500 francs) had registered in the official price guide. It was their
pearl.

If the people of the General Union had not
players, they would have retained their titles
nominal quality, would have required a transfer and a
strict controls, so the shares not falling outside the
in the hands of the original subscribers, the maneuver of
The stock market would have failed.

And, indeed, how does the listing of securities, by the
can the game modify the functioning of an institution?
financial protection, when its securities are immobilized
in safe hands?

But alas! Catholic financiers are
Jews like everyone else, they wanted to cash in 1,000
or a bonus of 1,500 francs that was completely unjustified,
that is to say, in short, to receive money without
to have earned it through hard work.

And these parasites dare to complain!

In any case, it is certain that strong attacks
which manifested themselves, at that time (October), against

V General Union; around the middle of December a
The questioning directed against the Laenderhank was
organized in front of the Austrian Chamber, to do
to know that the words are Imperial Bank, Royal Bank,
privileged" did not include any monopoly: pen-
During this time, the Rothschilds took great care to
to have their claims denied by all the Viennese newspapers.
interference, in any way whatsoever, in the speculations of

V. General Union.

This press intervention was like an
funeral bells; the end of December 1881 saw the
last bright days of Austrian hopes-
neon and oriental that the financier had caressed

Bonloux, and, with him, the entire Catholic party
BU bind.

Specifically, this flight amidst the splendors of
V. General Union, which Gambetta had to take power
see.

He resigned himself to it and modestly assembled his troupe.
described as a "major ministry", with the characters
following:

Foreign Affairs: Gambetta, President of the
council, with Spuller, Under-Secretary of State; —
Justice: Gazot, with Martin-Feuillée, undersecretary-
State secretary; — Interior: Waldeck-Rousseau,
with Margue, Under-Secretary of State. — Finance:
Allain-Targé, with Lelièvre, Under-Secretary of State.
War: Campenon, with Blandin, sub-secretary
State. — Navy: Gougeard. — Public instruction
Republic: Paul Bert, with Ghalamel, Undersecretary
d Elal. — Public works: Raynal, with Les-
Guiller, Under-Secretary of State. — Commerce and

Colonies: Rouvier, with Félix Faure, undersecretary-
State office. — Posts and Telegraphs: Cochery.
— Agriculture: Devés, with Ed Gaze, sous-se-
State co-founder. — Arts: Proust.

Contrary to popular belief, from its
From the beginning, this ministry suffered all the attacks and did not-
escaped an immediate fall only thanks to the pe-
period commonly called: "the truce of the lockdowns"
sisters.

The year whose events I have just summarized
They are more significant because of their results,
had also accused a new advance in democracy
public production.

In the midst of the orgy of speculation to which.

348 speculation

As we have seen, there was no shortage of pretexts.
that, the ups and downs had been conse-
particularly succeeded

Not satisfied by the number of existing values
aunts, the speculators had created others and
over two and a quarter billion had been requested
dice to the public ^.

Within that figure, there were approximately 200 million
emissions caused by African appetites and
152 million claimed by speculators in the system-
colonial theme, solely in the form of companies of
navigation.

Apart from this figure, which only includes
French broadcasts, the Argentine Republic,
Austria, Greece, Hungary, Portugal, the

18SI Course
Nt-ais values Plus Uuul Wks bas

3 0/0 87 35 82 03

5 0/0 121-25 110 »

Ilalien 94 oO 87 »

Turkish 18 10 1180

Egyptian 407 30 3;6 »

Tunisian 490 » 3;i3 »

Suez 3,440 » 1,540 »

Gas (Parisian company) 1,762 50 1,433 »

Land credit 1.8'tO « 1.440 »

General Union 3, 030 » 9()3 »

Orleans Railways 1,430 » 1,275 »

Northern Railways 2,290 > 1,703 »

'Here are the details of the emissions for 1S81.

Mirions

State and City Loans 1,031 8/10

Credit institutions (J31 4/10)

Paths of the Far and Inhuman Societies 602 2/10

Total 2.263 4/10

Russia had issued bonds that the high
Jjanque cosmopolitan had, for a good part,
located in France.

These issues coincided with the monetary crisis
observed, work, moreover, of their elders, not
could only worsen the overall situation.

Indeed, the exchange of metal outside for
foreign papers, reduces the stock and imposes
to the worker a reduction of his resources
exchange, consequently, forces him to resort more
to credit, that is to say to the usurious markup.

As for bartering within French documents
against metal, it promotes the substitution of a
a means of exchange with variable value, to a means
fixed-value exchange, which reproduces, under a
Another form of counterfeiting was the falsification of coins that were once re-
close to the kings of France, and leads to the same
movements: disorganization of the price of things

and an increase in the cost of living.

It was mainly from the following year onwards that these
The consequences will be felt.

For the moment, the electoral needs had
provoked a series of "largesse to the people",
so that, in reality, the misery appeared to be less
black.

Here, moreover, is the table of situations:

1880 1881

Owners 19 20

(69 employees)

^'on possessing ,. . ,„ 1 81 80 {

(destitute 12) (11 destitute

Totals 100 100

As we can see, salaried employment had hardly changed;

20

300 speculation 188!

misery seemed to have slightly decreased and the name-
The wealth of the propertied classes had risen...

As far as wage labor is concerned, it is through struggle
the only one he was able to maintain.

Indeed, there had been many strikes.

In April, painters and bodywork workers went on strike in
Lille; in May, a carpenters' strike in Angers,
carpenters in Arcachon, tanners in Marseille;
In June, there was a strike by foundry workers in Marquise, and by tailors.
stone in MonipeWier, bakers in Aix, some
carpenters and tanners in Perpignan, blacksmiths
rons in Gommentry, carpenters in Bayeux and in
Lille, butchers in Vémeri, Paris, char-
penniers at Cette, miners at Pontgibaux; in August,
gxève of miners in Saint-Etienne, of carpenters
In Béziers, bakers in Toulon; in September,
Carpenters' strike in Paris; in October, strike
coopers in Aix, laundresses in Marseille;

Finally, in December, a strike by hatters in Paris, some
miners in Alais and La Grand-Combe; i.e. a total
24 strikes, compared to the 27 I recorded last year
previous.

Regarding poverty, its reduction by half-
The main reason for this was the subsidies.
extraordinary issues stemming from the electoral movement.

Finally, regarding the increase in
For those who own property, it can be attributed to the same causes.
collaborating with the bonuses of speculation.

These various findings will be corroborated by
affected by the movement of deaths:

In 1880, these were recorded at a rate of 226 per
10,000; in 1881, they were counted only at a rate of
220 also for 10,000.

A little less pressure on the prole-
the general should, naturally, coincide with less than
capital gains.

That is, in fact, what happened:

The parasitic nature of compound interest only operates by
direct reason for the decline of domestic production;
However, in 1881, this had been zero, everything having
passed into the realm of speculation; an operation had been carried out
only, changes in distributions;
but it had been necessary to reduce the previous assessments-
teeth; as a result, more property owners
distributed less value.

This is how the nation's capital, quantified
to 232.5 billion at the end of 1880. were des-
cendus at 223 billion, at the end of 1881, realizing
Thus, as I said at the beginning of this year,
a partial liquidation'.

This liquidation was a logical consequence
past speculation; there had been, in 1880 and 1881,
a vertigo, even regarding the buildings, including the
The cost had been greatly inflated, which was expected to produce
a crushing of selling prices; indeed, it was a
real estate jubilee of 9.5 billion; but it was,
also, the certainty of new budget deficits,
that the leaders of 1882 will no longer even be able to

hide.

1 Here is the breakdown of the capital

Billions
Late 1830 Late 18S1

Real estate assets: 123 (2/10), 113 (8/10), 9 (4/10)

— furniture 7:2 9/10 69 3/10—- 3 4/10

— financial 36 3/10 40 0 10+ 3 5/10

Totals 232 6/10 223 3/10 - 10 3/10

352 speculation ijjsi

In the system of bourgeois parasitism, the
real estate capital being reduced by 9 million
half a billion, that was (at 3.600/0, average rate of the year)
a budget shortfall of 312 million, all the more
that the rulers, always ignorant of economics
social, calculated their expenses based on the most-
previous values, without regard for jubilees
of which these capital gains were the cause.

Having ignored the jubilee of 1881, they erected their
budget of 1882 based on past errors, without,
However, it is impossible to deny a deficit of 47 million. This
The figure was greatly reduced; in reality, it reached the
342 million, as I calculated earlier, okay?
in this regard with a special work on the finances of
the Republic', due to a State Councillor, accountant
conscientious, no doubt, but not having, himself,
no idea about the scientific reasons for things
that he observes.

In any case, real estate capital from-
would have to bear, almost single-handedly, the weight of the
Liquidation: indeed, while the capital mobilized
liers had declined slightly (3.5 billion)
purely financial values had grown precisely
in the same proportion; this was the result of the
transformation of a large amount of capital per-
sonnels in financial values, by means of the
Formation of public limited companies.

This explains the figure of 36.5 billion
obtained in 1880 and that of 40 billion reached at the
end of 1881.

Despite the quietness of the street and the height of the

* The Treasury of La Rocque: The finances of the Republic,
page 319.

However, the owning company was in-
quest.

For some time now, the magistrates have been putting
a certain zeal for studying financial affairs
who arrived at their bar. On the occasion of the mines
de Collo, a president ', eager to distinguish himself, did not
refused to admit that /the contributions shares could-
felt to be completely freed. The court of com-
Merce protested in his own way, by writing a judgment
of contradiction in a separate case, where the
The same company was involved. Discord was brewing.
in case law.

Meanwhile, high-profile trials demas-
were the leaders' manipulations?

For its part, parliament, which I have several times
pointed out the strange indulgence towards groping
that was revealed to him, either in Algeria or in Tunisia,
either in Greece or in Egypt, continued his man-
sustenance; after having finished, more or less coiri-
completely, the investigation into the actions of the general
de Gissey, he simply put this one in dis-
availability.

I'm not talking about morals; each year brought
periodically its ironmondice born in a point
any part of France.

Such was the psychological state in the midst of which
Gambetta had just gone up to the Capitole, without
take care, however, that, not far from him, a

'Mr. Manau.

2 Rocliefort-Roustan trial; Candas and Yvert trial,
continuation of the Cissey case.

20.

35^

THE AGROTION

another man — a dangerous one — an enemy (and he
knew it), was also climbing the first steps of a
throne.

In October, Daniel Wilson had married
Ms. Alice Grévy,

SUMMARY OF THE PERIOD

For not having had the character of the bloody struggles
glantes who had reported the period 1870-1875, where
This included both external and internal fighting.
the period 1876-1881 is far from presenting a
hardware improvement.

Deaths have increased rapidly since 1877,
remained at the same rate until 1880 and
births,
They continued to decline and, in 1881, their
this proportion is the lowest of the six-year period
that I just told.

This can be seen by browsing the
The following table:

I87:i.

Population

Death

Report
per 100

Births

1,1'00,.530

Report

punr 100

Reminder of

.iG, 732, 785

823,349

2.25 0/0

2.74 0/0

END

187f..

36,905,788

827,339

2.25 0/0

1.001 1.3 '12

2.72 0/0

—

1877.

37,059,0 iO

838,718

2.27 0/0

991.97(1

2.69 0/0

—

1878.

37,212,928

842,201

2.27 0/0

9ilij.(i89

2.69 0/0

_

187'J.

37,367,455

8i5,69S

2.27 0/0

1,000,225

2,(J9 0/0

.-

1880.

37,522,623

849,210

2.27 0/(1

1.00 1.378

2.69 0/0

_

1881.

37,672,048

828,828

2.21 0/0

978,253

2.61 tl/0

If I now compare only the averages
overall figures for the two periods 1870-1875 and 1876-1881,

I will find that in fact, and in relation to the destruc-
of the information contained in the first, the deaths have
decreased by only 28/10,000, while the births-
sessions only increased by 7/10, 00(); in such a way
that social wealth, which is, above all, the popu-
lation, not only has a development force
extremely limited, but still places us at
last among the nations surrounding us.

Here is the comparison of the averages:

rérioJcs

lIo^cnne 1S70-75 36,705,827
— 1876-81 37,289,982

Population

Death

943,616

838,666

Report
per 100

2.54 0/0

Xaissanccs

965,393

2.26 0/0 995.209

rt ppart

niuir 100

2.61 0/0

2.68 0/0

In short, the normal increase which, mèiTie
calculated based on the already low birth rate of 1875, would have
It should have been 49/10,000. It was actually only 42/10,000;
Finally, if I take the single year 1881, the figures are not...
more than 35/10,000.

Beware, this is depopulation!

There might not be any need to despair if, parallel-
In addition to this slow growth, I could point out
any progress whatsoever in the comfort of the greatest
number of living people.

Unfortunately, the figures here are disheartening and
Speculation, which causes depopulation, also causes mid-
sere of the masses.

Here is how the populations are distributed

306

THE AGROTION

IS reminder:.-..

Late 1876...

— 1877.

— 187S.,

— 1S79.

— 1880.

— 1881.

Populat'on

Posséilan'3

Report.

p. ûon

Numbers
absolutes

36,732,780
30,005,788
37,059,0–10
37,212, ti8
37,367,455
37,522,623
37,672,048

8,082,000
7.381.0(j0
7,782,000
7,443,000
7,100,000
7,129,000
7,534,000

22 0/0
20 0/0

No, it's not possible.

ChiîrrM"
absolutes

28,G".i2,000i
29,524,000 i
21 0/0jV9.277,0U0|
20 0/0 29,770,000i
19 0/0 30.26".'. 000 i

– 30,393,000

30,138,000

19 0/0

20 0/0

"App.

p.]W.

78 0/0

80 0/0

79 0/0

80 0/0

81 0/0

81 0/0
80 0.0

Since 1875, the number of property owners has decreased
and that of the non-property owners increased — three years-
born in 187G, 1878 and ISSl have a striking resemblance to
plant.

As for the non-owners, their least [year]
1877 was bad.

Comparison by period gives the results
following:

Periods

IIo\fnne 1870-75
— 1876-81.

Pos^edanl?

PopulationQ

Numbers
absolutes

36,705,827 9,603,000
37,289,982 7,395,000

Piapp.
p. 100

26 0/0
20 0/0

Non-owners

Chillres
al)soliis

27,102,000
29,895,000

Report.

p. lue

74 0/0
80 0/0

In terms of numbers, the property owners have decreased by 60/0 and, in terms of numbers as well, the non-owners have increased accordingly.

'But if the number of property owners has decreased, ii This is no longer the case when we consider the value of capital they hold and we can ensure, by the following table, that, compared to 1875, the ri- The wealth of each owner increased by 33%. One m iment (late 1880s and early 1831), this proportion had reached 49 0/0.

Here is the table:

Capital
(francs)

Number
dispossessing

Average
by owners

H.appel of 1875...
Late 1876...

— 1877...

— 1878...

— 1879...

— 1880...

— 1881...

185,451,600,000
209,736,300,000
196,103,500,000
209,812,800,000
221,092,700,000
232,664,100,000
223,361,500,000

8,082,000
7,381,000
7,782,C0J
7,443,000
7,100,000
7,129,000
7,534,000

22,940
28,416
25,200
28,189
31,140
32,636
29,647

The period averages, in turn, give
The following differences:

Average 1870-75.
— 1876-81.

Capital
(francs)

160,386,400,000

215,461,800,000

Average Number

dispossessers by possessors

9,603,000
7,395,000

17,044

29,604

Hence it follows that compared to that of the period
1870-1875, the average wealth of each owner
increased by 74 0/0.

With the wealth of the propertied classes, there naturally grew-
element, the burdens of the non-property owners, since they
only create and pay the income from capital that
holds the smallest portion of the population.

However, these capitals themselves having increased in
a proportion of 34 0/0, I can conclude this summary by
stating that, in the last period 1876-1881,
the proletariat had to endure an increase
royalties equal to the increase in capital
themselves. Thus, the misery worsened at
as the wealthy became more

>o8 speculation

richSj, that is to say, more demanding: (Plate VIII.

Percentage proportions

Owners, Wage Earners

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End 187G 20 71 9

— 1877 22 70 8

— 1878 20 70 10

— 1879 19 70 11

— 1880 19 00 12

— ISSt rO o9 11

The official economists, sworn priests of the
Ludique parasitism?, they claim that the development
Poverty is inevitable — They're lying.

Studies? And figures that precede them emerge
\h obvious proof.

I, DP, cannot stress this enough to those who claim
to govern:

To govern, or rather, to administer a country, "is
"to organize solidarity between man and nature,"
"in a given number of hectares, for the benefit of a
"A given number of beings."

But what did they do?

THEY ARE DISORGANIZING THE SOLIDARITY OF THE WHOLEMAN
AND OF NATURE AND SACRIFICED TO THE LEAST OF THE LESS-
BRE, THE GLAND NUMBER OF THEIR CONFIDANTS
TOYENS.

END OF VOLUME ONE

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Venality in Journalism (brochure) in - » » 95

In preparation: |
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Divisions of the work:
I. — SALIC PERIOD.
IT. — FEUDAL PERIOD.
III. — MERCANTILE PERIOD. |
IV. — AGIOTIC PERIOD.

This final period includes the following subdivisions:

Speculation under the Bourpons (4610-1774).
_ under the REvozurion (1774-1804).
_ under Bonaparte and the Restoration (1804-1830).
— under the Orléans (1830-1852).
— under the Second Expire (4852-1870).
_ under the Third Republic (1870-1887).

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SOCIALIST ANALYSIS (Elementary Lectures).

SAINT-DENIS. — LÉON MOTTE PRINTING HOUSE, 20 BIS, RUE DE PARIS

HISTORICAL BRIGADES

AUGUSTE CHIRAC

has

FINANCING

BELOW

THE THIRD: REPUBLIC
1870-1887

VOLUME SECOND

"In a monograph
"centuries, the 19th century should
"to call itself the century of the es-
"Eroquerie."

The Kings of the Republic

Volume 1, page 19.

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ANARCHIC PROGRESSIONS

(Following)

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Trumpets of Jericho.

PERIOD 1882-1883-1884

SUMMARY. 1882. — Occult Dictatorship. — The Little Catos.
Flood of financiers. — The pickpocket. — The ca-
gnotte. — The crash. — Bismarck's boots. — Where
They are the naive ones. — Austrian plan. — Modest bourgeois.
— Touching His Lordship?! — Léon Say, minister again.
— Poor stockbrokers! — The headquarters of Le Petit Journal.
— Moralistic Peace! — Palinodies of the French Republic-
French. — Egyptian Comedy. — Where is civilization?
— Tunisian intrigue. — Malagasy clairvoyance. — Syn-
Professional dictates. — Horrible class war. —
The lawyer from Amiens. — The strikers sold out to the English.
— The police. — Poverty is rising. — Anti-Jewish ideas.
— Wimpffen's indictment.

I've reached the final epics.

From 1882 onwards, events will take place, with a rapid-
dizzying heightened sensitivity, all the consequences of the mistakes,
ignorance or ferocity that has been accumulated
linked during the four previous periods, and which
have finally officially installed corruption
in the palace of the head of state.

VOLUME II

2. Speculation 1882

There, indeed, now lives a man who
will easily realize the hidden dictatorship that we had
Gambetta was so often criticized for; however, this man,
Having to safeguard neither a personal consideration-
new, neither a partisan attitude, nor, like the tribune
from Cahors, a resounding past, will be much more to
ease in choosing the means and, naturally,
He will preferably use those he remembers.
dra of having lived as a parasite during his youth
depraved and cynical; also the lackeys of the Republic
will call "our dolphin" the one which boys
and the girls from the English Café had called
“Mr. Daniel,” and the magistrates who had inter-
said: "Mr. Wilson".

Through financial brokerage, he will take the entre-
. matchmakers and go-betweens; through impunity,
he will raise an army of criminals and, by means of-

With drinks more or less disguised, it will appeal to most
coachmen of the state chariot, commonly called
deputies.

Alas! what I write in sad prose, Clovis
Hugh said it in splendid verse, in the /ntransi-
giant, in the middle of May, showing, by this means, that
the stale stench of shady practices had, to such an extent,
invaded the atmosphere, which had driven out the par-
smoke of the first violets.

In stanzas entitled: The Deputies of af-
To do, the poet expressed himself thus:

As long as they needed to, in order to rig the votes,
To play the little Catos,

And to make the doctrine of the wise resound
In the hollow wood of their kazoos;

° e. . e . . . .

UNDER THE THIRD REPUBLIC 3

CR
se

Of course, we believed they would go down in history.

Without betrayal, without an attack; /
That they would refuse to sell their glory

On the old state counter;

But, oh mockery! as soon as these puppets
They found themselves sitting on us,

They strained their backs to search our pockets
And steal our pennies;

ee e- The 2nd The e L - C2

Good heavens! We become members of parliament to supplement our income.
Gentlemen, money always smells good,

And the Greek Pactolus, today, originates from
To the corridors of the Palais-Bourbon!

Shame! Just when, saved from the abyss,
The people, the eternal pilots

He thought he saw some sublime star rising,
Between the waves and the sky;

We saw rising in the triumphant dawn,
At the bottom of the deep, gentle sky,

The small, mysterious, pale roundness
From a pile of pennies!

This energetic and splendid satire was well-
ity, alas! by the Chamber elected in the midst of the truth-
1881 stock market speculator's rod.

I have already stated what kind of pursuit they were subjected to
positions and jobs, especially the cushy sinecures-
paid by the State; those who had not been able to, or
daring, the livery, had thrown themselves into financial societies
ceremonies; a whole legion of newly wealthy people was
entry into the boards of directors of the new
new companies.

The Senate, at the end of 1882, had no fewer than
of 52 administrators or known stakeholders

various companies, even outside of the stock market...
silently and carefully dissir-
lées.

Here is the list of senators notoriously linked to
boards of directors, either through functions or by
operations that have become public:

Andlau (count d”): Orne railways.

Arbel: Financial insurance. — Central Labor Bank and
Savings. — Industrial and Commercial Society of

Melaux.

Baragnon: Credit of France.

Bardoux: Industrial and commercial credit.

Barrot: The Land Company. — Algerian Company. — Roads to iron from Bône to Guelma.

Barthélemy-Saint-Hilaire: Tharsis Mines.

Bernard: Large insurance company.

Bocher: Spanish furniture credit. — Southern Railways.

Bondy (de): Shipyards and workshops of the Gironde.

Bonnet: Maritime band. — Crédit foncier de France.

Bozérian: Central gas (Lebon).

Broglie (Duke of): General Union.

Brunet: Centrale-vie. — Linen industry trading post.

Cazot: Alais on the Rhône.

Chabaud-Latour (General Baron de): Western Railways. — Docks and warehouses of Le Havre. — Mokta- Mines el-Hadid. — Forges and foundries of Santander and Quiros.

Claude des Vosges: Central Bank of Labor and Savings.

Cordier: Financial insurance. — Discount bank. — Docks and warehouses in Rouen.

Dauphin: Fire eagle, — French General Credit.

Denormandie: National fire. — Nickel.

Duclerc: Bank of Paris and the Netherlands. — Land credit Franco-Canadian. — Andalusian Railways.

Dupuy-de-Lôme: Forges and shipyards of the Mediterranean. Marilimes messaging services.

Dutilleul: Bank of Paris and the Netherlands. — Land credit.

Duval: Major Insurance Company. — Betting Company his gas.

Fay (du): Financial insurance.

Feray: Linen industry trading post.

Fezrouillat: Crédit Lyonnais. — Montrambert coal mines.
Mines of Mokta-el-Hadid.

* Flers (de): General Family Fund. — Grand Mines —
Combe.

Fournier: Commercial and Industrial Bank. — Company
Franco-Algerian. — Mines of Malfidano.

Gouin: Bank of France. — Bank of Paris and the Netherlands.
— Urban and Seine (insurance). — Gas for the
France and abroad.

Guiffrey: French Land Company. — Land Credit and
Algerian agricultural credit. — French land credit.

Haussonville (d'): Paris-Lyon-Mediterranean railways.

lonnoré: Bank of Algeria.

Humbert: French General Tramway Company. — Mines
of Campagnac.

Labiche: North-fire. — Central Bank of Labor and
savings.

Lareinty (de): Colonial land credit.

Legay (Baron): Crédit foncier de France. — Financial company
from Paris.

Magnin: Bank of France.

Martenot: General Family Fund. — Land Rent. —
Forges de Châtillon-Commentry.

Masson (of Mortfontaine): World-accidents. — Counter of es-
account. — Crédit Lyonnais. — Foncière Lyonnaïse.

Montaignac (de): Caisse mutuelle des Reports.

Oudet: Crédit foncier et agricole d'Algérie.

Palotte: Union mobilière. — Bank for loans to industry.

Parent: Central Bank of Commerce.

Pélissier (general): Lyon to Croix-Rousse railway.

Pouyer-Quertier: Telegraph from Paris to New York.

Roussel: Ahun Coal Mines

Roy de Loulay: France-fire.

Say (Leon): Madrid-Zaragoza-Alicante Railways.
Coal mines and foundries of Aveyron.

Scherer: The Real Estate Company.

Scheurer-Kcstner: Colouring materials from Saint-Denis.

Tesserenc de Bort: Paris-Lyon-Mediterranean Railways
ranée.— Madrid-Zaragoza-Alicante Railways.
— Mines of Mokta-el-Hadid.

6. Speculation 1882

In the Chamber of Deputies, it was much worse;
nearly one hundred deputies were beholden to finance
speculator, in the same way as the senators.

Here is the list of names, compiled according to the same system-
Theme:

Achard: Foncière-vie.

Arnoult: Acclimatization Garden.

Audiffred: General Family Fund.

Baïhaut (Charles): French Fisheries Society.

Bert (Paul): Central bank for labor and savings.

Bischoffsheim: Banker.

Bontoux: Financial company of Paris.

Bouchet (Brutus): Popular savings. — Zodiac [insurance].

Bourgeois: National Progress (insurance). — Commercial Bank
Commercial and industrial. — Franco-Algerian Company. —
Malfidano Mines.

Bouthier: Crédit Lyonnais.

Brame: Forges of Châtillon-Commentry,

Bravet: Egyptian financial broker.

Brelay: National progress (insurance).

Brice (René): General Family Bank. — Mortgage Credit and Agricultural credit of Algeria. — Land credit of France. — Credit French-Canadian land. — Western Railways.

Cazeaux: Crédit mobilier. — Immeubles de France.

Christophle: Land credit. — Briouse at La Ferté-Macé.

Cibiel: Coal mines and foundries of Aveyron.

Constans: Former industrialist in Spain.

Couturier: Colonial land credit.

Danelle-Bernardin: Wassy in Saint-Dizier.

Delaporte: Franco-Egyptian Bank.

Desprez: Providence-accidents.

Develle: Commercial and Industrial Bank. — Compagnic French-Algerian.

Dufour (baron): Franco-Algerian company.

Durand: The Metropolis.

Durieux: Dyle and Bacalan Construction Company.

Etienne: Central bank for labor and savings.

Faure: Union-life.

Ferry (Charles): Fire confidence. — Franco-Egyptian Bank yours.

Gaillard: Bank of France.

Gautier: Orleans Railway.

Gavini: Transatlantic Bank. — Transatlantic Company.

Gérard (Baron): Western Railways. — Company of
Waters. — Coal mines of the Haute-Loire.

Germain (Henri): Crédit Lyonnais — Foncière Lyonnaise. —
Austrian roads. — Northern Spain. — Gas of
Marseille. — Châtillon-Commentry Forges. — Houil-
Montrambert valleys.

Gévelot: Melallurgy and supplies.

Giraud: Bank of Algeria.

Girerd: Central Bank of Commerce.

Guichard: Maritime Shipping.

Hérédia: Central bank for labor and savings.

Hovius: Maritime Bank.

Janzé (de): World-accidents.

Jolibois: Transatlantic bank.

Kergorlay: The Real Estate Company. — Real Estate of France. — Park of

Passy.
Leaving: National progress (insurance). — Financial insurance
candle.
Lalanne: Bank of French Guiana. — General Company of
omnibus.

Laroche-Joubert: Industrialist.

Lavieille: National Union.

Lebaudy: Speculator, banker.

Lecomte: Forges and foundries of Santander and Quiros.

Lelièvre: Havre-Paris-Lyon Shipping Company

Lepère: Central bank for labor and savings.

Levavasseur: Maritime sphere.

Lévêque: Crédit foncier de France.

Levert: World-fire.

Martin: New Union.

Mauger: Commercial and Industrial Bank. — Company
Franco-Algerian. — Mines of Malfidano.

Mauguin: Hérault Railways.

Mercier: Fire safety.

Mir: Crédit foncier de France.

Nadaud: Central bank of labor and savings.

8. Speculation 1882

Osmoy (Count of): Pierrelatte Canal.

Pagès: Mines of Bully-Grenay.

Passy: Central bank for labor and savings. — Confidence-
Fire. — Colonial land credit. — Industrial credit
and commercial.

Pellet (Marcelin): Central Bank of Commerce.

Pénicaud: Bank of France.

Perier (Casimir): Docks and warehouses of Le Havre.

Plichon: Mines of Bully-Grenay.

Chicken (Marius): The Zodiac.

Reille (Baron): Eastern Railways. — Company of
Waters. — Waters of the suburbs of Paris. — Forges and foundries
deries d'Alais.

Renault (Leon): The two unions of the French General Credit Bank
(400 shares). — State Railways.

Rey: Time-life. — Marseilles Credit Society.

Richard: From Bône to Guelma.

Riotteau: Maritime Bank.

River: Central-life. — Crédit foncier de France. — Sub-

entrepreneurs' counter.

Robert: Union-fire.

Roche: Omnibus boats.

Rochette (de la): Commentry-Fourchambaul. — Coal Mines
from Saint-Etienne.

_ Rousseau: Gas from Mulhouse.

Rouvier: Auxiliary railway company.

Royer: Rive-de-Gier coal mines.

Roys (Marquis of): Fives-Lille Company

Savary (Charles): Bank of Lyon and the Loire.

Silhol: Railways from Alais to the Rhône. — Railways me-
French customs.

Soubeyran (de): The Real Estate Company. — Discount Bank. — Im-
Furniture from France. — Austrian Land Credit. — Che-
iron mines of Asluria-Galicia-Leon.

Sourigues: Financier; former administrator of Paris cars
and of the Transatlantic Company.

Tallon: French company for reporting and deposits.

Tézenas: New Union. — Naval forges and steelworks and
railways.

Thomas: Discount counter.

Tirard: Mines of Uruguay.

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Trowel: France-fire. — Linen industry trading post.

Valon (de): French Telegraph Company from Paris to New-
York.

Villain: Western Algeria.

Wilson: Company of Fives-Lille.

That being said, will it be understood that the Chamber and the Senate, after having allowed all the pali-judicial authorities, have finally thrown themselves into the arms of the old financial feudalism, trained that they were towards it by their common sym-pathy for the double parasitism of usury and Speculation?

In the first few days of the year, everyone The official was jubilant; it was the eve of a A huge financial panic, and nobody saw it coming. except, perhaps, the clan of Eastern Jews, who knew in advance that, under the name of the national party- In Egypt, a comedy was about to be performed in Cairo on January 3rd.

It should be noted that, almost every year, in the first quarter, the financiers, the true Kroumirs of savings, find a way to do a raZzia.

This year, the General Union was supposed to provide them Poccasion.

I said that nobody foresaw a catastrophe financial; here is the proof:

Clément Juglar had doctorally predicted, around October 1881, that "in a year or eighteen months", a financial crisis would inevitably erupt candle.

So for the moment, we could be reassured.

L.

10. Speculation 1882

For his part, Master Leroy -Beaulieu was listing the the finest pearls of his capitalist dialectic. The man from the Institute demonstrated in the Economist French and in its rambling patois, that all was good; that the civilized world saved annually- 10 to 12 billion; that in France alone, we were setting aside two billion, not counting one one and a half billion repayments by draws; that he also saw with satisfaction the proliferation of the in-

industries incorporated as public limited companies, declaring without
laughter, that the capital called for by these companies was
"submitted..., for the most part, as
"compensation for sale or transfer price, to
the individual industrialist who left the company; and
He added, still without laughing: "There is not a
absorption, but simply a displacement of
capital.

To which I will simply reply that this
These are the arguments of scoundrels, and that the pick-
pocket which, on the omnibus, silently flows its
hand in my pocket to pass my wallet
currency in his own, can, to the same degree, de-
to declare seriously, "that there is no absorption here-
Lion, but a move!

To echo Leroy-Beaulieu, the Economist
From London exclaimed at the same time: CII there is no
collapse is to be feared; "the capital that one
believers absorbed simply act like the soldier of the
circus... »

And the Englishman ended with the same refrain: "He
This is simply a transfer of capital.

The most serious thing is that, as he himself notes-
even a specialist in the service of finance: "These

bistissa hs Google

opinions, formulated in the first days of January
four, found many members!

Meanwhile, the rulers continued the dis-
allocation of places: de Courcel went to Berlin, . de
Chaudordy in St. Petersburg, and, despite the cries,
J.-J. Weiss became a civil servant in the Affairs
foreign.

It is true that there was a risk of a worried glance from the side of
Challemel-Lacour, ambassador to London; but
Well! We had to cross the Channel.

On the other hand, Roustan, the Tunisian plenipotentiary,
emerged somewhat bruised from his legal discussion with
Rochefort was hurrying back to Tunis... Bah! there

Again, they had to cross the sea, and that's curious.
Like salt water washes away reputations!

Hovering above these things, Gambetta, forced
to take a step forward, he thought of this folly: rea-
Read the program: issuance, conversion, repurchase.

But he wanted, first of all, to revise the laws
constitutional and to install for this purpose, very pro-
chainement, the grand national congress in Versailles.
But the legislative session was due to open on January 10th.

Moreover, everything was fine; in the senatorial elections
In the rials, the Republicans had just won 25 seats.
The Prefect of the Seine, Hérold, had just died
just in time for his succession to fall to
Charles Floquet.

As for the people, always good and stupid, if they
'was thinking about the legacy of his dead, it wasn't for
To live by it, but only to die by it, and, precisely as
they had just gathered to celebrate the anniversary
Following Blanqui's death, he was going to offer his
shoulders to a few sabrades all the more sinister

12. Speculation 1882

that they were distributed in the field of
rest.

It was amidst these discords that it resonated
Suddenly the double funeral bell of the stock exchange and the
ministry.

Indeed, the first panics of the OAICE date back to
from January 15th to 17th and, on the 26th of the same month, under
under the guise of a political pretext, the Gam- cabinet
Bella spilled milk.

To make the infernal maneuver perfectly clear
who had just succeeded, I must specify a few
points.

The financial program of the Gambetta ministry
had as its object, according to Al-'s own words
ain-Targé, "to ensure democratic politics and
"Progressive, with an unshakeable financial foundation."

To that end, we wanted to proceed with a broadcast
public to obtain the necessary funds

major works and, in particular, those which were to
to be used for the repurchase, at least partial, of the roads
iron; at the same time, by converting 5%, we
wanted to achieve an interest rate reduction in order to make
less expensive | registration of new annuities,
natural consequence of the projected emission.

In fact, it was, as always, a matter of asking
to the public money to reimburse the public;
or, better still: to change the distribution of
monetary stocks, taking from some to give
to others.

It was creating the same back-and-forth motion as the one which
the coffers of the circles grow. However, in organi-
In this capitalist system, the kitty is called: La Iaute
Bank.

However, she was not well-regarded at court;
Furthermore, we had talked about a public broadcast, that is to say
direct appeal to savings, outside of intermediaries
Official diary of financiers. — That was unacceptable!

It is important to know, in fact, that when the State does not
He doesn't take them for accomplices, he's dealing with financiers
disastrous competition. — And, precisely, he
had airs! He claimed to keep everything for
him!

You can well imagine that capital could not tolerate
such audacity, especially since usu-
laughter at transport and vampire of commerce, he
was not in the mood to have his farm taken from him
general, called: Monopoly of the railways
iron.

Therefore, and knowing full well that the mass is
crazy enough to study politics in the rating of
the Stock Exchange, he sought to create a stock market panic
siere.

But how to do it? The Havas Agency had exhausted,
without appreciable success, all the false news
news items relating to Germany. It was therefore necessary to find
something else.

Here's what we found:

Some vultures, those that Lebaudy, Erlanger,
Camondo and Soubeyran had known how to "surround"
the area around Gambetta; he let them do it;
Not seduced, perhaps, but lulled to sleep by a
dinner, sometimes by a more or less hunting party
well herded, which gave her the illusion of playing
to the Prince of Wales.

Lebaudy, in particular, who had undertaken
a campaign to raise prices on Suez shares

44 # BITTERNESS 1889

had managed to make him believe that he was holding this
to give the English a good thrashing and that, at the same time,
Rothschild (whose Anglo-Egyptian policy was
(well-known) was very upset. In short, Lebaudy
was doing patriotic finance! You had to be Gam-
Betla, to give in to such a sign!

He was probably unaware that Suez's shares
lend themselves more easily to intrigue than others
of the increase. because, periodically, the compa-
gnie publishes progressive recipes and that, finally-
In fact, profits are always increasing. This
That's not a reason, I've explained it at length.
to continually increase the value of the liter; but
The habit is formed, thanks to the ignorance of a
A deluded public; and so illogical, so odious, even,
Whatever the case may be, this habit has become ingrained.

On the other hand, following the example of the General Union,
and to compete with Crédit Lyonnais, the
MP Charles Savary, well regarded by the government
had created, as early as 1880, a Bank of Lyon and of the
Loire with a capital of 25 million, soon to be increased to 50 million.
He had chosen the capital of the
Rhône. |

The political nature of the General Union
did not allow it to offer its services to
large ministry, but it was a different story for a
institutions such as the Banque de Lyon et de la Loire,
led by a "politically correct" person.

There was almost immediate struggle between the two states
blissements; first they both climbed with
incredible speed, the high peaks of the coast
official; then soon they met on the
Austrian ground; and while one was coming

to obtain the so-called privileged Landerbank,
the other was also going to obtain the privilege of a bank
maritime.

I don't know what to think about the role played by the
Austrian ministers in this affair (the suicide)
of Mr. de Wimpffen, which I recount at the end of
the year will give me the opportunity to dig a little deeper
this question); the fact remains that the privileges themselves-
saying they were agreed upon, but which were not, were
contested, that consents then refusals
followed, and the same blow already dealt to the Union
general without much success, was directed against the
The Bank of Lyon and the Loire, which could not resist.

The panic in Lyon was terrifying; shortly afterwards,
It spread to Paris; then the famous
day of January 17th.

Well! Faced with this hurricane, the point of
The departure is in Austria and the devastating shock is
Made in France, I can't help but make
bringing things closer and reminding me that, as
As I've already explained, the true "emperor" of Au-
The cheat is called Rothschild.

In Austria, and in matters of society, the word
privilege does not express the idea of a monopoly; a
Prioulège is a "decree", a "diploma". A
Imperial, royal, privileged bank is exposed to
competition from another equally privileged bank
legislated, royal, etc. The "privileged" Landerbank,
She, too, is proof of that. Charles Savary ran
one more adventure: having obtained the concession
He was suddenly refused a loan from a maritime bank.
Approval of the statutes.

So what was it? What was this?

Maritime bank availability of such extraordinary value? I
I will explain it in a few words.

Since 1872, work had been actively carried out on

The Gotthard Tunnel was opened on December 31, 1881.
The work was completed on January 1, 1882.
The operation was about to begin. The great transit
was going to be diverted from French lines; Marseille
Italy was about to be stripped of its territory by Genoa; Italy, in strong
good relations with Germany, would benefit from it.
That being said, the same financial patriotism, which had
inspired Bontoux with the idea of concentrating the communities
Eastern nations by Austria, suggested to Savary
to oppose Trieste to Genoa. It was clear that the
The breakthrough of the Saint-Gotthard Pass could, to the same degree,
favoring Italian lines as well as those of the north
and southern Austria; it was also clear that
the idea of providing these latter with a maritime station
time, used to develop their business, basically
of the Adriatic, constituted a capital combination-
smart list. For a long time, in fact, the
Southern Railway Company of the Au-
cheating (vulgarly called Zombards) worked
to improve the port of Trieste; therefore a bank
maritime, coming there to add its contribution
millions, certainly allowed for the establishment of a base
of the most sustainable operations.

Unfortunately for Savary, as for Bontoux,
there were on the Board of Directors
Southern Austrian railways a fort esca-
dron of Jews and, among them, four Rothschilds, nor
Nothing more, nothing less.

These biblical robbers certainly weren't going to
allowing an "unbeliever" to panic with his

millions the balance of their intimate combinations.

If, one day, some power were to crush
Genes in favor of Trieste, it is to them that they reserve-
were responsible for designating, choosing, and above all
to help this power.

But they needed Prussia.

Indeed, if Austria-Hungary is a Roths- fiefdom
child; if Rothschild reigns by right in London, at
Paris and Vienna are not the same as Berlin.
where anti-Semitism had just reawakened.

In Berlin, Rothschild is forced to hide under

the name of Bleichræder, and furthermore, to obtain the approval-
Bismarck's comment. This one, you see, has...
boots and when he takes the fancy to lift them
at a certain height, it is only through
Bleichræder that he makes them "touch" pro-love
Rothschild's father.

This is enough for the latter, who finds his dignity healthy
and saves, provided it is rubbed with "a
"pon crosse brofite", marvelous ointment for semi-
yours!
Is it any wonder, now, that we see "dis-
"Solder" Savary and crush Bontoux?

It is true that in pure moral terms it is justice. What-
What were they doing in that mess? Why this
rage to tread on the hegemonic territory
Jehovah's Witnesses?

Pirates, they attacked privateers; the cor-
The saires have defeated them; what does that matter to the
The moral of the story? Pirates they are, pirates they
remain; as the others are and remain cor-
sares.

Only this individual battle led to

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disasters and, as often happens after wars
between states, it is the taxpayer, that is to say the
people who bear all the consequences.

However, the public had paid 25 million to the Bank
from Lyon and the Loire to form the famous
maritime bank: as soon as he learned of the refusal of homo-
lodging, he ran to claim his money; it was the
final blow.

On January 17, 1882, the Bank of Lyon and of the
Loire closed its ticket offices: on January 19, the pa-
the nique, which began in Lyon, reached its peak in
Paris.

That is to say, then, 6 public probity! we live
A CROWD OF PEOPLE, HONEST PEOPLE, THEY SAY, WELL
CONVINCED THAT THE PAPER SCRAPES, WHICH THEY
THEY HAD STUFMED THEIR POCKETS, THE THREE WERE LOSING
QUARTERS OR THEIR ENTIRE VALUE, ARE SPECIFIED-
PITER AT THE STOCK EXCHANGE LOOKING, QUICKLY AND QUICKLY, FOR THE

SLIDE TO OTHERS, SO THAT THEY LOSE TO
THEIR PLACE.

This is the honest trade that Jews and Christians have conducted.
Look: the priests of the General Union, like the
deacons of the Bank of Lyon and the Loire.

We didn't feel much pity for the latter, but
The first ones were presented as martyrs.

Let us examine the management staff; I see there some a-
on board the Marquis de Plœuc, a former sub-governor
member of the Bank of France and administrator of
the Ottoman Bank; he was the most astute of all,
because he resigned almost at the beginning.

I can still see Mr. Léon Riant there, belonging, di-
He senses his flatterers, among the Parisian upper class,
and a former member of parliament; however, his family's fortune is

almost entirely derived from speculation on
grounds to which the scandalous
Docks-Napoleon affairs, land of the
Saint-Lazare station, where the Pereires, the
Cuzin-Legendre and so many others, which gave rise
to sensational trials during which a te-
I made the following deposition:

— to the commission of 78,000 francs that I have
"Touched by Mr. Riant for the sale of his land,
"was not intended for me alone: it was assigned
"to many intermediaries, to journalists
€ in large quantities.

This demonstrates, at the very least, that in the fa-
A thousand laughing people know how to speculate and subsidize the
leaders of public opinion.

I also find, among the founders-administrators-
bankers, bankers who know perfectly well what
the official rating and the banking market.

I also find shopkeepers or former residents there
Merchants from Lyon and Marseille. Among them,
a former glass merchant, long licensed
on the quayside in Marseille, and known as the
Rozan's name.

This Rozan frequented Mirès, he married the daughter of
she who had become the widow of the Prince of Polignac; but
as it would have been hard for a princess, by con-
trat, to then simply call himself "Rozan", the
A devout merchant addressed the Pope in order to obtain
from him, in exchange for money, that the Jew's daughter could carry
the title of Roman countess – to which the pope
willingly agreed. – Later, this same Rozan
became administrator, alongside Soubeyran, at the
Foncière company.

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I still see among the founders of the Union,
Rostand, member of the Chamber of Commerce of
Marseille; he was no naive person either, that one-
there whose family and whose name appeared in
boards of directors of several companies
financial institutions and, among others, industrial credit and
commercial of the Franco-Egyptian Bank, and of
Docks of Marseille.

He was no naive person, either, not in politics.
nor in finance, than the Prince of Broglie; to this double
From this point of view, we should be able to make fire speak
Duke Decazes and the all-too-lively Baron Hirsch.

A naive fellow! Viscount Emmanuel d'Harcourt, if
Well placed to hear everything at the time of May 16th?
The journalists Mayol de Lupé and Eugène were naive.
Veuillot?

I don't want to lengthen this list, but
by studying very closely the composition of the entire
board of directors of the General Union, I do not
finds absolutely no one whose naiveté is...
nisse the stuff of a martyr.

Bontoux was also credited with a patriotic plan.
tick.

We have seen in this man's work a reactionary
anti-Semitic tion, while the truth finds sim-
simply a war between Jews, wanting to seize
public wealth. The famous patriotic plan of
Bontoux has since been taken over by establishments
financiers, who are anything but Catholic; now, do we know
who succeeded Bontoux in that part of this plan
the most formidable for internal peace, I
I mean the one concerning the Bal- peninsula

Kans?

First, there was Bleichræder, the banker from Bis-
Mark, and then the Ottoman Bank group
Anglo-German Jewish-Judaizing group where I find
of Plœuc, the resigning president.

Bontoux's plan was perfectly reported to
Bismarck's attention, in the German brochure
published in Munich in 1883, and which I have already quoted.

The author of this booklet recounts the entire history of
Eastern railways – and, on that subject, I must
to say that never, in any French newspaper, I
I have never seen Baron Hirsch treated so severely, and
just as accurately, moreover, as the writer does
mand.

Here is how this writer summarizes the plan of
Bontoux:

"The director of the General Union was considering or-
"greenly for a long time to gather in his
"main all means of communication by che-
"mins of iron between Western or Central Europe and
"the East, and this in order to understand the intentions of a
"Austrian policy of revenge."

As we can see, there was patriotism there-
trickster, but I don't quite understand where the pa-
French triolism.

It will perhaps be said that serving Austrian policy
female dog against Germany, that was doing, in 1881, this
that should have been done in 1866. Unfortunately, in 1881,
too specifically to serve Austrian interests
it was resurrecting the Austro-Russian antagonism in
its most dangerous aspect: the Balkans and the Cons-
Tantinople.

I also know that Bontoux intended
to work for the Russian railways, that was

said and written; but whoever looks at the map of

Eastern Railways will realize that all interest
of Austrian origin, wanting to dedicate himself to cons-
to destroy railways belonging to the Russians,
must be immediately suspected and, consequently, re-
pushed by Russia.

So, if indeed Bontoux intended to
to promote an Austro-French alliance, difficult, in
In any case, since the Austro-German alliance was
In fact, his intention, at the same time, was detrimental.
to any idea of a Russian alliance and reduced France to
choose between England or Germany. However, as
public opinion, in Germany as well as in
France is not yet sufficiently purified to com-
What reservoir of strength, and consequently of peace, should be taken?
would contain the conjunction of the German centers and
French, Bontoux's work threw France into
the arms of England, that is to say, of its worst
enemy.

The main argument of the Union's defenders
general consists of invoking the distribution of 70 0/0
announced by the trustee of its bankruptcy; on that point, Isi
triumph and exclaim: "See if any of the
"Erlanger's companies gave the slightest distribution"
"tion!"

Alas! It is not because the affairs of 'Er-
diapers were less good than they were, they had nothing
left; it is because, by not stopping their creation-
the author, we gave him time to do everything
disappear; therefore, we only have the right to say
that Erlanger should have been arrested the way he was arrested
Bontoux; there, and there alone, lies the truth.

It might be said that Bontoux, left at liberty,

would have sorted out his own affairs. I reply: no; these
business was so inflated that it would
died all alone, because there is a proportion
defined between the melallis supply that we
We call it capital, and the product that this supply-
Business can allow you to create. Business, like
Men have stomachs prone to plethora.
or anemia. For any public limited company, a capital-
If there is no increased tal, it's indigestion, and if there isn't
Evacuation is fatal.

Well, if not all Bontoux cases are
deaths, it's because bankruptcy or arrest have
produces the evacuation; this is so true that those who
They collected them and immediately took care of them.
to reduce. The whole remedy was there, even according to
the logic of bourgeois financial processes.

Now, what I say about the General Union, I can...
Also, regarding the Bank of Lyon and the Loire.

Thus, after having dissected both,
I remain, quite simply, facing one of
these speculative ventures which, periodically, con-
concentrate capital in the hands of a few and
ruin the mass of the public; but we will see, in the
numerical summaries of the current year, that the Crash
from 1882 resulted in the displacement of 5 billion,
just like the Prussian invasion of 1870:

{ In the meantime, here is, raised to the beginning and to the
At the end of January 1882, the prices of the main traded stocks
companies operating in the public funds market:

'Higher Values Lower Values Me
RODLE 8 0/0 error 86.05 82.00 2.05
Annuity 5 0/0.....,..,...., 414.90 118.95 1.65

Bank of France.....,.... .… B,985,00 65,025,00 960,00

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Faced with such a debacle, the high bank
exulted! Go ahead and do a public broadcast
and buy back the railways! she said, on rail-
lant. What remains now of the trilogy?
Issuance, conversion, repurchase?

Gambetta and Allain-Targé watched this carnage
with a bewildered look. Asked to involve the justice-
They had refused. A lingering unease remained.
High finance: were Bontoux and Savary
Were they really dead? Wouldn't their shareholders be...
How to toughen up against bad luck? And respond with a few
blows of aggression? Yet, assemblies were con-
summoned, it was necessary to avoid even an attempt at
recovery.

I have barely concealed the slight interest that I
professes for the "unfortunate" of the General Union.
I have not hidden the contempt that I have
inspired the methods of their adversaries; this-
health, I had placed myself solely from the point of view of the
morality, which has nothing in common with the point
From a political point of view. But, if I enter, in my turn,
In this last line of thought, I cannot disagree-
muler that if the head of the major ministry — who
had once denied the existence of a social question
— had been less ignorant of capital organizations
lists and, above all, less surrounded by ravenous appetites
He could have made some useful pronouncements about the great kings.
of capital, a blow from the terrible club that he
took charge of the General Union affair.

Mortgage loan ....., ... 4,770.00 14,520.00 250.00
SUEZ collect 3,512.50 4,910.00 1,602.50
General Union..... 3,030.00 000.00 2,530.00

Bank of Lyon and the Loire 4,850.00, 4,850.00

Fat
'

Indeed, he could then make use of Semitism
Catholic to seriously wound Jewish Semiticism
daïque; then striking them one after the other, one against
The other one, 1 liter, could have wiped them both out.

It was simple! A minister who knew a little bit about
finance would not have taken four months to execute this
temporary sanitation work, easily sustained
likely to become definitive by the simple introduction-
tion, to the Bank of France and to Crédit Foncier, of
some modifications, even limited to the per-
administrative sounding board of these institutions.

Furthermore, and since our French laws, which have
codified the arbitrary nature of the actions, making it possible to arrest Bontoux,
as we had arrested Mirés, a great minister
one could have thought that there were just as many reasons for
arrest Rothschild, Erlanger, Hirsch, Camondo
Bamberger, Ephrussi, Lebaudy, Gunz:bourg, and
many others, if only to seize this opportunity-

the idea of searching their homes, even if it means...
then release while waiting for something better. Alas! if we
If that had been done, how many strange things would have happened?
discoveries?

But go to the bourgeoisie, like the
are all our leaders, advising such a person
audacity, without their atavistic tendency as decorated lackeys
does not wake up, blinding and terrifying them:
"Touching His Lordship!" Ho! And His Lordship,
You know, it's anyone who is full of a lot
gold, even when it's Rothschild or someone
sinister vultures, about which I wrote earlier
names.

Bourgeois, I tell you, and consequently lackeys, these
republicans themselves who, in order to make the

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change on their degradation, some joke-
times the exaggerated respect the English had for their queen.

In truth, I would really like to know what is more
odiously ridiculous, or to bellow "God save the
Queen, » or to ensure, on every occasion, « that the law
"It hurts the people, but saves Rothschild."

The powerful ministry wanted neither to see nor to know.
Allain-Targé, a modest bourgeois, blushing at the
In view of the infamous and specious acts, he hid his face in
his hands; but, through his spread fingers, he
silently followed the unfolding plot, of which,
Drumont wrote the
Anecdotal section in his book: France
Jewish in the eyes of public opinion.

While the internal difficulties were growing, the external
The riveur was not exempt. The negotiations rela-
tives to a new trade treaty between the
France and England were industrious; at their
In this regard, the Times had cast its bittersweet note, in
involving Egypt and the possibility of an intervention
Anglo-French.

It was in the midst of this uproar that the cabinet
Gambeita staked everything on the famous question
of the list ballot.

He was defeated and resigned.

From now on we will see the results of the
underground work that had been done with a view to making
impossible, if necessary, a vote in favor of
railway buyout.

From now on, the siege is being placed around the
consciences: the state of the finances provides a pretext
admirable.

How to emphasize loan projects and

Conversion? In the face of the Crash! — such is the name
that the high bank attributed to his triumph.

Moreover, to add insult to injury, she apologized
toyailt:

"It's a great misfortune," she said, "which he
We must resign ourselves to it, alas!

However, we will soon learn that, by means of
120 francs per year, the deputies and senators will
acquire (?) the right to travel on all networks
of France, according to their whims; the companies,
lovers of universal suffrage and, even, de-
Democrats, known for their views, want elected officials to be able to
more easily visit their constituents, while,
through list voting, Gambetta wanted to remove them from
gner: proh pudor/!

And, having thus bought the vote of the two assemblies-
Even if they are struggling, the companies will still find the audacity
to stigmatize them in the reports
that they will send to their shareholders!

Meanwhile, starting January 26th, the major minis-
The father was dead; on the 30th, a new cabinet was
formed, and on February 1st Bontoux was arrested.

The new cabinet which, through this arrest
chosen, she displayed her Jewish livery, exhibited it more brazenly
further evidenced by entrusting the finances to the man
Léon Say, rue Laffitte.

To make this scandal go away, they had given the

chairman of the board and the business portfolio
foreign to the engineer Freycinet, man of
major works. To add insult to injury, the rest of the
The group included Jules Ferry, Varroy, Goblet,
Humbert, Tirard, Billot, Jaurégquiberry, de Mahy
and Cochery.

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As for the program, it is Léon Say who will...
formulate and 1l the fact in the following way: nt emitted-
Sion, neither conversion nor buyback.

However, all was not lost on Gam-
Betta. He had sensed the betrayal; his downfall and what he
aoait or around, had been a revelation and a
lesson; overturned, he immediately had the fixed idea of recommending-
to begin his old ways, with this goad
New: the hope of revenge.

That's why high finance wasn't entirely at
reassured; only the death of the tribune—funeral
opportunism/ would be likely to allow him a
A final triumph. — Strangely enough, death...
will obey as the Crash obeyed him.

Meanwhile, barely in power, Leon
Say hastened to act, that is, to hunt down his enemies.
enemies, to favor his good friends, to come to the aid of his
supporting characters more or less affected by the game and, finally,
to buy off his opponents.

The first fact was revealed by its unprecedented speed.
with whom, contrary to all her usual habits,
Justice was used against the enemies of the clan
Jewish, dissolving, nullifying, stopping, crushing
everything related to the General Union or the
Bank of Lyon and the Loire.

The second fact manifested itself in the borrowing of
80 million in favor of the agents' union
exchange.

These poor and unfortunate agents had, themselves
also, — forced by their monopoly — bought, sold,
etc... the papers of the unbelievers.

Once the infidels have fallen, their papers
were losing; but if the public could, and even more so

Losing was only fair! But the agents of
Never change! They were sacred! You see—
For you, scandals were breaking out in Paris as well as in Lyon;
Multiple, complex trials arose from
all spoke; we didn't know where it might be
stop.

There was no money involved when it came to that.
to buy back the railways; but as soon as it comes to
to lend 80 million to the stockbrokers, there was
Money, and lots of it, and fast?

Where did it come from? Certainly from where the Crash had it
centralized. To see this, one only needs to summarize the
loan conditions: it was issued by means of
160 vouchers worth 500,000 CHAGUN FRANCS and, naturally,
covered immediately.

Is that clear enough? Léon Say, Chief of Finance
and, consequently, Grand Master of the court, facilita,
protected and recommended this operation, which was crucial,
all at once, all the agents, at the whim of a few
top bankers.

I draw attention to this spontaneous assistance
granted to an entire financial corporation, very little
appealing in itself, because it will serve wonderfully
fortunately serves as a foil to capitalist cynicism, which
will soon erupt during the crises of Bessèges and
Monceau-les-Mines.

I would like, however, to clarify that the 80 million
lions advanced by high finance have, in fact, been
paid for by the public-taxpayer, in a thousand forms
various, but, above all, in the form of an increase in the
real estate capital. I remind you here that, during
In 1882, real estate capital grew by
more than 6 billion.

t°

In short, the loan has been finalized and the legal process has begun,
Moloch-Baal triumphed, and then, if Léon Say, the

If necessary, he left the ministry, everything would be safe;
Moreover, he would only be able to traffic in it more freely.
the corridors; that is, in fact, what happened to him; but,
before detailing this period of the year that
I'm studying, I have to take several other things into account
circumstances.

The scholarly press, that of the Economist which, little
some time ago, he had reassured the population,
his language changed abruptly.

I will not risk numerous quotes; I
I will simply point out the new theme developed-
lopped by the extraordinary Paul Leroy-Beaulieu.

I showed it some time ago, as the reader will remember,
thriving to see so many ano- companies being created
nymes and to follow, with a delighted eye, the movement
capital, in full and even a hundredfold.
paid to the industrialists who were selling their
affair.

Well, this official palinodist meme, as soon as its
My friend Léon Say came to power and began to write:

"What the great companies used to be"
"€ of adventurers and brigands who extorted the
€ merchants and looted them, the joint-stock companies
"They are today; not all of them, no doubt,
"Many of them emailed me."

Obviously, as you might expect, it wasn't about
neither the railway companies, nor the com-
company of stockbrokers, n' of Crédit foncier,
nor many others, but only com-
newly created companies. The

However, it was among these latter that Gambetta had

sought support; it was with them that he had pre-
tense to beat the old bank, while, in passing-
'Sant, he threw some bones to his camarilla with teeth
long!

As it was, above all, dominated by the "politician-
nerie, » having retained, in fact, finance or economics-
nomie, as Helvétius said: "the actions of
"Man's desires are determined by pleasure, by

"selfishness," he sought to provoke, around
He did a lot of actions while giving them pleasure.
and by trading selfishness for their money.

Furthermore, undoubtedly also dominated by this sub-
to come: that the great fortune of the same Helvétius
had emerged from successful innovations in the area of
He had surrounded himself with quinine and ipecacuanha.
a bunch of financial doctors, and sincerely believed,
Thus, to heal France. And that was good.
That's right! The proof is that, when he wanted to testify-
to express his contempt for those of his former subordinates
having been determined to abandon it, by the pleasure
and the selfishness of certain rising stocks, he
he disdainfully called them "sub-veterinarians."
-_ Fallen from official power in his former dic-
occult construction, he sought other means of in-
fluence. |

On the one hand, he needed a more widely circulated newspaper.
than the French Republic; on the other hand, 11
He needed some large financial institution, from
old date, well-equipped and less risky in
its methods were not those of the Discount Bank,
the real estate companies and the mortgage bank with their
Soubeyran; nevertheless, he did not want to abandon-
this one who, in the year 1882, played another

a fairly important role, a natural consequence, moreover, of the
struggles that I have previously narrated.

However, in terms of the press, Gambetta had chosen the
Petit Journal and its group; in fact, an institution
financially, he wanted to have the Compa-
Parisian gas company.

As for Le Petit Journal, the operation
The projected plan was as follows:

In Paris, there was a bank called: Banque na-
national, issuing house, equipped with 400 correspondents
weights in provincial newspapers, having
possessed for a moment the Universal Echo, having passed
then into the hands of Girardin and Genty, who
had added a large number to his portfolio
of actions of the newspaper /a France and of Le Petit Journal.
However, this institution was scheduled to hold a meeting on April 12, 1882.
a general assembly; if we managed to be in

If there were a majority in this assembly, the an-
The former Board of Directors and, in its place, we have
would elect a new one who, inspired by the ideas of
Gambetta would exert, in his favor, the influence at-
due to the possession of a large number of shares
from Le Petit Journal, from the newspaper La France, etc.

It was, as we can see, a similar attempt
to the one I mentioned when recounting the year 1877!

A union had been created for the acquisition of
shares; at its head was Veil-Picard, a banker
Jewish from Besançon, then administrators were appointed
members of the Crédit foncier et agricole d'Algérie and of
The Franco-Egyptian Bank.

However, it proved impossible to combine the shares.

Why and how? The newspaper La Lanterne will

{ See volume E, page 205.

tell us, because it seems to be particularly good
informed:

"The Gambettist gang," this newspaper said, "was not
"having managed to seize the securities of the Bank na-
"national than through reports with the complicity"
"of stockbrokers who, completely forgetting the
"charter under which they live, they are not used to"
"than to see the advantages."

"The ministry was alarmed by these manipulations and has
"summoned the stockbrokers' union to report them-
"To peel (the agents) to their duty."

The ministry was, in reality, the Élysée Palace, which had
threw fire and flame into his unofficial newspaper, La
Peace, and who acted through the person of Daniel
Wilson, former administrator of the National Bank-
nale, currently Under-Secretary of State at the Ministry of the Interior
Ministry of Finance, on which the union of
stockbrokers.

The agents who had let the shares out
had to bring them back in, and the hoped-for majority did not
could manifest itself at the assembly.

This failure of the Gambettists provoked a series
of epigrams in the /Zntransigeant, the National
Truth, the Century, which all, then, were doing, without
doubt, the game of the Elysian vibrio, in hatred of the "dic-
"tator"; but the assessment which, read from a distance,
seems, today, the most Pensane, is that of
Peace:

"The maneuver failed," said this welfare recipient. "We'll see about that."
We are satisfied, both for the press, including the
Respectability is important to us, FOR MORA-
"POLITICAL STATE OF THE COUNTRY!"

The irony was complete!

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But if Gambetta was justly punished for having
Judaized and imitated his own detractors even in
Even their dishonesty, it is no less true
that the son-in-law's covert intervention was already very
listened to, when he was only a few months old
of “kinship”.

The other campaign led by Gambetta,
was also pitiful:

This was the Gas Company, in the
personnel from which Gambettism counted
many friends and also supporters.

The Paris City Council had undertaken to
force the said company to lower the price of gas,
what this one not only could, but had to:
to do, without imposing any conditions. But, feudalism
powerful, she disdained complaints and mo-
audience satisfaction.

Now, which newspaper was more supportive of the claims-
company actions? The same one who advocated, in
the takeover, the end of the monopoly of the Company of
railways and which, by a strange contradiction,
defended that of the Gas Company, in appro-
arguing in favor of it, the same argument he
found it detestable in favor of others. But on that day-
nal was:, a French Republic.

This questionable attitude earned him, moreover, some
from Alphonse Humbert, the following sentence, vé-

a real blow:

"I admit I wouldn't mind knowing"
"How is it possible that the Gas Company
"defends its monopoly by reproducing the argument-
"Avoid those who claim to attack him!"

1 Intransigeant, May 12, 1882.

At the time these things were happening, the comedy
Egyptian, which I announced at the beginning, elalt
driven to tragedy by its organizers.

Egypt had never seen more troubled days.
that since the famous judicial reform carried out at
profit from finance. Let us read its history: ja-
but, even since Abbas Pasha (1849), there had been no
had to deal with Egyptian troubles; not that
The Khedives were models of virtue; but
the people, accustomed to oriental ways, did not say
Nothing. Everything had changed with the opening of the canal.
Suez.

In this regard, I have already analyzed the British aims-
ques; or what was going to happen was entirely the
international result of designs and corruptions
English tions.

England had resolved to take public-
possession of Egypt, but alone and, this
times, by getting rid of French control.

To achieve this goal, it was necessary to speculate on the oj1-
French union, which had a marked aversion to
anything that resembled a warlike expedition;
or, as English influence dominated the governments
French citizens, the planned cooperation had a full
success.

Suddenly, the existence of Egypt was invented
what was called a national party. It was exact-
the maneuver with which cosmo- Jewry
politeness had, for years, bloodied the peninsula
Balkan.

The aim there was to uproot, by massacring them, the
Christian populations under the hated yoke of Turkey
quiet; but in Egypt, while also employing the

D ne he dt tre
massacres!, we ended up invoking /a suzerain
of the Porte, so that, if France intervenes-
As soon as she was born, it was immediately declared that she was awakening the
Eastern question.

Our diplomats joined the plot, at
instead of unmasking him, thus continuing the attitude
shady dealings initiated by Decazes for the benefit of Roths-
child since 18795*.

Soon the English fleet bombarded Alexandria
(July 11), but at the first cannon shot, the fleet
French woman, who had accompanied her, to make a
peaceful demonstration, had withdrawn; therefore after
the massacres of Europeans attributed to the na-
nationally, there was a bombardment of the establishments
European operations carried out by the English fleet, the
everything to protect European populations Ins-
planted in Egypt!

The hero of the national comedy was called Arab.
He had, with unprecedented audacity and success, ac-
Caparé the government of Egypt; only, at
English cannonballs, which carried, he replied with
Egyptian cannonballs, which politely sank into
the ground, a few meters from the cannon.

We must reread, today, the curses uttered
created by the English and French press "against this
"Arabi scoundrel," to measure how much we have
could make fun of public opinion.

And, indeed, this same Arabi, after having OCCupé
the Suez Canal, thus giving the English the opportunity-
if they were to do the same, after having simulated a leak,

1 The Alexandria massacres, June 11, 1882.
2 See volume I, page 137.

and after having been solemnly condemned to death,
was pardoned, then pompously installed in Ceylon by
the English, who pay him a substantial pension.

Thus, since 1882, there has been an army in Egypt
of English occupation; since that time the financiers
English merchants are the masters there and, since the same
At the time, discussions still revolved around
The neutralization of the Suez Canal!

And why all this traffic?

Because the English parasites have an empire
of India and the French parasites an Indo-
Chinese, of which Suez is one of the gateways.

So, it's only for the appetites of these two
parasitic minorities that the mass of children of
people regimented in the army, are exposed to
every moment to shed his blood and to double, triple,
perhaps, the number of widows and orphans that
the Moloch-Baal of capitalism devours ordinary-
every year!

Yes, of course, the Suez Canal was a humane idea-
native, but, as always, parasitism bour-
Geois had transformed it into a weapon of destruction.
of ruin and death.

What he had seen, in this remarkable work,
it was only "a pretext, patriotic or chauvinistic"
"wine, to levy a tithe on the English navy"
"which would benefit French capitalists, while
"Facilitating the traffic of the French navy."

Will I find it strange that the parasitism of
English capital tends to evade the tithe?

No way! The brutal savagery of capital,
their struggle for what they call the Life, is too
in their essence to excite my astonishment.

VOLUME 3!

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"Huh." I

RON LE

38 Speculation 1882

However, I cannot without melancholy think that
our civilization is so embryonic that
we spend our lives arguing over corners of
land which is of general use and to us massa-
create, instead of using it, together, at cost
common!

However, while waiting for Europe to be a little
civilized, I will limit myself to pointing out to the
France, the danger of foreign policy
would no longer exist for her if she had decapitalized.
Consequently, it socialized its internal organization.

Therefore, by invoking only his right to
legitimate self-defense, based on his right to live in inconspicuously
testable, it could have, externally, such an atti-
study that this would inspire in him.

Placed in a collective setting amidst the other collections
activities, it would acquire such power that, not
not only would peace be assured, but also that
His example would influence other nations, because
that they would see the wonderful effects of a
internal socialization which, while paralyzing the
appetites of the individual brute, always soiled-
to address and defend the needs of national labor.

It might be said that this would be to belittle Roths-
child for the benefit of Jacques Bonhomme?

What does it matter! If it is, at the same time, raising
honor and killing theft.

In any case, the Freycinet firm, after
having been saved, once before, by a flight of
The confidence shown to Sadi Carnot (May-June) was definitively...
the vote was overturned (July 29th), following a refusal of funding.
Desunés to protect the Suez Canal. A cabinet
Duclerc succeeded him.

Moreover, there had been something to watch out for on all sides.
intrigues, unrest or encroachments.

In Tunisia, there was always unrest; Consul Rous-
tan had arrested (January), then released (April),
Taïeb, brother of the Bey; then, although the protectorate
had already been organized the previous year, it was necessary to-
to reorganize it, to proceed with the takeover, so long denied just-
that, of the Tunisian debt (July 10), and finally,
Naturally, to vote on appropriations.

In Algeria, what was called pacification
was not finished; the southern Oran region was still in turmoil;
the esparto grass workers, employed by a financial company
French cariate, having been massacred the previous year-
dent, it was necessary to compensate the company and also the government
Spanish government, because the workers alfu-
third were Spaniards (June).

In Dalmatia, Bosnia, and Herzegovina, the in-
uprisings, which had ended in 1878, had never
stopped and started again with even greater intensity (February).

Serbia, a principality reorganized by the treaty
of Berlin and ruined by the General Union, was preparing
its future wars, by transforming itself into a kingdom
(March).

In Tonkin, the expedition begun the previous year-
The battle led to the capture of Hanoi and paved the way
thus future complications (April).

Meanwhile, the Duclere cabinet was formed,
of which Léon Say was not a part, had displeased
England; also, as was its custom, this one
did she seek to sharpen all the [attacks] against France?
colonial complications.

Madagascar provided the opportunity. I reported, in 1872,
a detailed account of existing commercial relationships; the

English teasing, from 1882, consisted of re-
to question the French protectorate (August-December
December).

This protectorate, established in 1842, had been restored
in 1862, by Napoleon III, "to procure certain
"advantages to a French colonization company"
"Senegalese!" Indeed, these were the colonial banks.
niales, reorganized at that time, precisely at
the day after the famous treaties of 1860, which had
sacrificed French interests to those of England.

By virtue of treaties concluded by the Empire, the Fran-
The Spanish had the right to buy, sell, and lease
and to exploit land throughout the territory of the Island.

Madagascar is larger than France.
but capitalist abuse must have naturally enlightened-
the Malagasy; so they had rendered a
law, "punishing with ten years in irons any individual
"Who would sell land to a European?"

The French consul made some observations, then
withdrew, and the matter entered the diplomatic domain.
tick.

Immediately, the English press, with the same pen
who helped in the extermination of the Irish Fenians,
threw fire and flames against the "cynical" plans of
these Frenchmen, who dared to seize the lands of
Malagasy people!

These people, duped, went to London to solicit the
protection of these pure philanthropists, and the Foreign-
The Office reportedly took advantage of this to demand abstention.
French with regard to Egypt.

It is believed that all these events had
was exploited by speculation.

t André Daniel: L'année politique, 1882, page 322.

In 1882, as before, there were...
disorderly movements, this allowed the pre-
those who had saved the corporation of agents
change, to reimburse oneself a first time, on the
public stock exchange, pending its being so, a second
sometimes, by the debtors themselves.

It is clear that the crash and the price increases of
the year did not present a favorable environment for
The creation of new companies. Also the issues-

did the 1882 ions barely reach a quarter of
those of 1881, while remaining above those
from 1876.

The financiers demanded no less from the
public confidence 630 million including businesses
colonial, naturally, and some foreign affairs-
managers molived a large part.

{ Here are the officially listed and rated courses on the
key values:

Year 1882: Higher Lower
D DOS in se 84.50 79.05
1 0 LP ASS ER RE 118.47 413.95
Ita. sir desire 91.02 84.20
ŒUPÉ datent nes 14.75 10.00
EgyDliens sshatiimes divine 365.00 240.00
OEUDISION Essen ne se dede 455.00 305.00
SUBL axle 3,912.50 4,940.00
Parisian gas company,... 4,690.00 4,510.00
Mortgage loan ....., ... 4,792.50 4,300.00
General Union....., ... 3,030.00 325.00
Bank of France..... 5,985.00 4,825.00
Crédit Lyonnais ....., ... 897.50 545.00
Orleans Railway..... 4,365.00 1,190.00
Northern Railway ....., 2,430.00 1,885.00
2 Issues from 1882: |

State or city loans... 6 million 4/10

Credit institutions ..... 202 — 6/10

Railways and industrial companies ..... 421 — 3/10

Total,..... . 630 million 3/40

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For example, I find, among the new creations-
tions, the Pacific Shipping Company (6 million
lions); (and, in this regard, I would like to point out the passing of a law
modifying the maritime mortgage to facilitate the
speculation), the Corinth Canal (30 million), the
Egyptian Mortgage Credit (11 million), the Company
general transatlantic (5 million), the Construc-
naval vessels (5 million), the Panama Canal

(100 million), the Transcaucasian Railway
(150 million), the Ottoman Bank (20 million);
this one was eager to cash in on the profits of a con-
recently signed agreement with Turkey.

Amidst the speculation of financiers and speculators
sterile parliamentary pronouncements, the notion of reforms
Social issues had occupied people's minds less than ever.

However, a well-intentioned member of parliament had en-
attempted to legislate on professional unions.
Thinking they had discovered a way to balance the
reciprocal claims of employers and workers,
This deputy, raised in bourgeois doctrines, did not
saw no other method than the struggle for orga-
to manage life and, having noticed the inferiority of the sa-
opposed to the capitalists, had striven to em-
to brigade the forces and to settle the conditions of the
battle.

The House had passed the law to give itself,
In the eyes of the public, a liberal, trans-
Moreover, regarding the future, because the Senate,
For sure, it would amend it, and it's certainly not
for a workers' issue that he would start again
the energetic conflict that had arisen from the ar-
Article 7 and the decrees.

The Senate upheld all the predictions; it rejected the

the only article, Article 5, which was the very spirit of the
law (August). To obtain cerejel, Senator Bérenger
had raised the specter of revolutionary demonstrations
recent years, where "these odious things" had been pronounced
"Words: the only true, the only war, is the
"War is class war." (Strike)
(from Bessèges, February.)

I don't know if I, myself, write "odicu- things"
his, » but it seems to me that since the first
Throughout these years of this story, I haven't done anything else.
than to witness the savage war that the class
The possessing class does this to the non-possessing class.

The year 1882, as much as, if not more than, its predecessors,
had provided very clear examples of the situation
injustice done to the poor.

Numerous strikes had broken out; some-
very serious ones.

In Roanne, for example, the bosses had
wanted to impose a reduction on their workers
15% of their salary: they changed their tool-
At their age, they changed their production, and it gave them
had appeared crazy simple to change theirs too
overhead costs, without worrying about whether the
prices of the foodstuffs necessary for the life of their ou-
vriers was thus modified at the same time.

No matter! Eleven establishments were closed,
4,000 workers were dismissed (February), and 11 in
resulted from the disorder.

Another strike had broken out in La Grand'Combe,
then, soon after, in the mines and foundries of
Bessèges (Gard) (February-March); at La Grand'Combe,
Gambetta had sent troops, but to no avail.
Moreover, because the bosses had taken arra-

[AA L'AGIOTAGE 1882

movements. But in Bessèges things had gone wrong
turned; indeed; as at Grand'Combe, we-
was in a hurry - but a little too much - to send a:
an unusual quantity of infantry and cavalry.

The miners' demands were legitimate;
They demanded payment every two weeks, modifications-
tions and even deletions in the function-
the establishment of the company's general stores, and,
Finally, they claimed to benefit from the new law on
the unions to support their interests. - At-
So many crimes!

The deployment of armed forces, the intervention -
clearly dictated by electoral needs - of
some deputies, such as de Lanessan, flanked by
Desmons and de Truelle {the latter administrator of
France-Incendie and the Comptoir de l'industrie
linen), only served to incite the strikers.
These people, moreover, are reeling from the revelations.
astonishing events that accompanied the fall of the Union
In general, they had noted with anger that all
the rulers, including Gambetta, had not
no concern about improving their lot, and they con-
clued, not without some logic that only they themselves
They had to relinquish the care of their interests.

Moreover, that's what they were being led to believe by a
a recently formed socialist committee which had
held a workers' congress, the proceedings of which I have already reported.
periodicals and which represented an organization
already powerful and growing ever larger.

All of this was a direct consequence of the
facts that I have narrated and the antagonistic state of which I have
compiled the figures and drew the graphs.

The reader should refer to chapter

*

of 1881, in which I placed the electrical calculations
raux, etil verra que les majeurs non fonciers
never succeed in being represented by their
peers, but only by the propertied classes, their ad-
classes – because there is no other
word,

The semi-official existence of the law on unions
cats (not yet voted on by the Senate) and gravity
events suggested to the opposition an in-
platonic interpellation (March 9).

Goblet, the lawyer from Amiens, the targeted minister, and the minister in charge
to respond, resorted to allegations con-
found.

He claimed that the strikers led by Four-
nière, were going to attack the fans and put in
200 workers still working in danger of death
the mines.

The fact had been declared false eight days before the in-
'terpellation'. Needless to say, this Chamber,
which included so many reactionary property owners, including
nearly one hundred financiers adopted an agenda of
.Trust.

When we reread today the audacious assertions
statements made in support of the claims
from the Bessèges company and that we note that,
Six years later, this same company will be convinced
for having squandered the relief and pension funds
One is seized with indignation towards his workers, especially against
the negligence of some versus the cynicism of others.

Certainly, I know that the mines and coal mines have
went through a crisis due to railway tariffs
and to bad trade treaties; but I know

4 See the Lantern of March 1st.
| 3.

also that the shareholders, having received twenty times their
capital, in the form of dividends, was expected to yield
their profit instead of exploiting their workers.

A strange state of mind among the wealthy:

During the strike, Four-
to be in the pay of the English, who were flooding
from their coals the Gard and the Midi.

And no one thought of accusing the companies of
railways, undoubtedly paid for by the
English, those ones, since they were carrying their
coal, from Calais in the Gard basin, to
conditions such as those French products undergo-
know a higher price to go from one end to
the other from the same department as for crossing the
France from the northeast to the southwest.

The events in Bessèges and the arrest
- those who had followed them were like a trumpet blast
sounding the alarm for social demands.

In August and October, a new warning, and this
times in Monceau-les-Mines, where the capital tyrannies
lists were associated with religious tyrannies.

Only the set of facts alleged by the
justice, even the ultimate verdict rendered by the jury
In December, finally the dynamite we had foolishly-
added to this affair, they did not lard him
to give the appearance of a simple, polite provocation
ciére, a system that I will now have to point out
often.

In an extra-parliamentary investigation undertaken
by the far-left MPs, the former mayor
du Creuzot, Dumay, manifested an analogous suspicion
log.

He also gave some interesting details, among other things

others, this one which I reproduce because it com-
the election results of 1881 which I have already
mentioned above:

"The large number of abstentions observed during
"From the last elections," said Dumay, "comes from
"what the workers, seeing that the deputies have not
"To date, nothing has been done to improve their
"They no longer want to vote. At some point,
"If this state of affairs continued, the elders would-
"These monarchists would certainly have some
"a chance to get their candidate elected."

Dumay was right; especially when one considers
that a considerable majority of elected candidates
had made formal commitments, more than one
A year later, none of them were filled, one wonders
how the enormous mass of the non-possessing,
Thus oppressed, deceived and robbed, still has the
Patience is required!

Besides the main strikes I just mentioned
to speak, there were others of lesser importance;
I will simply list them:

In February, a strike by crystal painters in
Paris, strike of the Seine carpenters, of the mid-
neurs in Molières (Gard) and decorative painters
sculptors in Paris, in March, strike of sculptors
Paris, weavers and spinners in Belfort, some:
weavers in Moirans (Isère), knitters in Bar-
le-Duc, tinsmiths and plumbers in Nantes, and
Miners in Saint-Etienne; in April, a strike of
metallurgists in Saint-Étienne, Firminy, Mar-
quise, strike of the terriers in Alais, of the shoemakers

1. Electoral Notebooks of 1881. Published by Martin. — See
also the Political Year 1882, by André Daniel.

has
has

In Lyon, there were fabric printers in Saint-Denis.
painters in cars in Paris, goatherds, ma-
leather dressers and tanners in Lyon, well diggers in
the Seine department, box makers and packers
and piano and organ makers in Paris; in June,
Strike by refinery workers in Saint-Ouen and La Villette,
truck drivers of the P.-L.-M. company in Paris,
and female workers on broomsticks in Paris; finally, in October,
Furniture workers' strike in Paris.

To comment on this series, I still need to indicate-
regarding the new movements of the increases
capitalists. These had not been forced in
comparison with previous years; of 223 million
liards, a figure at the end of 1881, we had arrived alone-
amounting to 227 billion at the end of 1882:.

Financial stocks alone had suffered a
partial liquidation; they had lost a little
over 4 billion, almost the entire markup
fictional from 1881.

This had not happened without upheaval, the wage system
had remained stationary, but misery had
augmented by all the ruined property owners; here is the
Summary table of these various movements:

4881 1882
Owners,... Re 20 19
Employees... 69 80 el 69 employees
Stripped bare.... 11} 77°" | 12 stripped bare
Totals..... 100 100
Billions
SR RE
End of 1881 End of 1882 Difference
Real estate assets ..... 413 8/10 420 0/10 + 6 2/10
— furniture..... 69 5/10 71 0/10 + 4 5/10
— financial.,..... 40 07/40 35 0/10 — #4 2/10

Totals... 223 3/10 226 8/10 + 3 5/10

These social fluctuations had been accompanied
from a series of private scandals that had just

to add to the official disorder.

The filth of prostitution had reached everyone
the bourgeois world; particularly in Paris and Lyon,
In Nice, society continued to rot.

From Italy came the echoes of a trial
scandalous matter concerning the succession of the former
Pope Pius IX; from Belgium, those of the drama of
Peltzer brothers; in France, the Lapanouse and the
Castries resorted to usury and then pleaded-
were against her! the Chaulnes-Chevreuse were
in all its nakedness the intimate wound of their fools
prejudices; some time later, the public re-
was suffering from marital discord which had
led the Fenayrou couple to murder and to court
of the assizes”

Since the Crash, there was, moreover, a leaven
anti-Semitic sentiment was in the air; this manifested itself in...
public violence between Mayer-Déroulède, and
pitiful discussions between Dumas and the Pos
Jacquet, regarding the Jew of Baghdad.

For its part, the justice system in robes continued its
She had uncovered the scams; she had reversed her position.
colonizers of Port-Breton, but ignored
those of Tonkin; she condemned Bontoux, but
left Erlanger at liberty.

A sinister noise, however, came to stun
a moment and the judges and accusers of the Union
General: ;

Count Wimpffen, the Austro-Hon- diplomat
The man I've mentioned several times had committed suicide.
on the public highway; almost at the same time that

whom his friends called: "the bugle of France"
Gambetta died in Ville-d'Avray.

An investigation into the death is not yet possible.
of the latter; but that of the diplomat is illuminated by
a posthumous letter, terrible for the molesters
cosmopolitans, of which Hirsch is the finest ornament.

I am giving this letter in full, as the pu-
They forgot the German newspapers; the reader will

seized by its perfect concordance with all the facts
which I have previously narrated:

"Mr. Baron,

"When you receive this letter, you will open it with
hesitation, because you will well suspect what she
It contains. Don't worry that I'll reproach you.
When I gradually allowed myself to be captivated by your ama-
Honestly, I didn't think you were pursuing a hateful goal.
It was imperceptibly that, taking advantage of my weakness
character, you have led me down the slope of dishonor-
My country would judge me less harshly if it knew
With what skill you played your part. You have
misled and dazzled, with your gold, as you have
misled DAYOUD and MAHMOUD, NELHIM-PACHA, the count
de BEUST, Count ZICHY, Mr. SCHLEGEL, and many others
Again. You have made us all TRAITORS TO THE FATHERLAND,
SOLELY FOR THE PURPOSE OF ADDING MORE MILLIONS TO THOSE THAT
YOU TAKEN FROM THE POCKETS OF TICKET OWNERS
FROM THE TURKISH LOTTERY.

“My death will reveal what I am guilty of,”
This will be my atonement. The mere fact that the ambassador
The Emperor of Austria-Hungary committed suicide and left a letter
addressed to Baron Hirsch, will suffice to sway public opinion
on the trail of truth. You may try to defend your
interests in the Parisian press and the Viennese newspapers,
My death, however, will make your gold pale, in Paris and Vienna.
I'm not talking about Berlin, because you've never been there.
taken seriously. Berlin is now the center of poli-

Oriental culture. Not so long ago, people were still referring to it-
brought to us, in Berlin, as far as the question was concerned
oriental; it was because it was unknown that the ambassadors of Au-
The cheaters in Constantinople and Paris were merely brokers of
Mr. Hirsch. It was a very close call that you didn't
successfully completed the famous transaction with Bleichræder.
Now, Radowitz will ensure, I am certain, that
Germany act independently in Constantine
Tinople, and to ensure that she takes a stand against your demands
senseless. I sent, at the last minute, to Count Kal-
noky a general report on this whole affair, which we
we have always considered it yours, although it was
OUR.

"If I were an Austrian merchant, I would have done so a long time ago"
I would have accused Austro-Hungarian diplomacy of letting itself
influenced by you for twelve years, although you do-
Do everything in your power to prevent an arrangement
relationship between Turkish railways and Austro-
Hungarian. May my death have the effect of inspiring a little
of goodwill towards the German government, with regard to
My unfortunate country. There are serious reasons in Berlin.
to blame us, because we were on the verge of abusing
in your interest, the trust and influence enjoyed
Germany in Constantinople.

"I will die, to satisfy my conscience,"
The Austro-Hungarian ambassador will kill himself on the road...
public, in order to confess his sin in the eyes of all.

"It is certain that you have always ignored the requirements"
of honor and conscience, no doubt because you
commented on your Talmud as Tartuffe. But the revenge di-
Vine will even reach those princes of finance who,
Like you, they are completely devoid of principles. Before
Soon, you won't have anything left of the 200 million you have.
su you procure by means of the Turkish railways, el you
You will have to answer for your actions before the law.

"Paris, Christmas Eve 1882."

Signed: "WIMPFFEN."

Such was the indictment of the suicide victim.

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betta. — Social antagonisms. — The expulsion of Roths-
'child, — Late confessions of Léon Say. — Anarchists at
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Worsening misery.

It was a close call that, on the occasion of the death of
tribune of Cahors the monarchist property owners
regain some hope.

Two men could, up to a certain
point, speaking on behalf of an interest group:
Jérôme Bonaparte and Henri de Bourbon.

One of them, talkative but disparaged, spoke a lot, wrote
Furthermore, he displayed criticism of the government's management.
government, quite right in several respects
points, and managed to get himself incarcerated by the minis-
tère, which inspired the magistracy with the malice of
to "release" it almost immediately, and produced a
another explosion of laughter from which some died.
actively pursued his ambitions.

The other, who became less and less of a letter writer
since 1873, having, moreover, always been silent
heavens, did not give his supporters time to
I attribute to Frohsdorf a speech from Cahors
no particular one, and died in August.

The republic of parasites, for a moment horrified
through the death of the lord of Ville-d'Avray, understood
soon how favorable the odds were for him,
he who, "in the shadows", had done to Gam-
Betta, a real knife fight: Daniel
Wilson was able to find that his path was, finally, serious-
cleared.

I don't much like looking for small, unnecessary details;
However, Gambetta's death came so soon after
Wilson's point; since his death, the intrigues
his gossipy friends accused themselves so brazenly
and so messily that I cannot help but
I wonder if, in the Ville-d'Avray tragedy,
in the 'contradictory accounts concerning the
causes, progression and outcome of the disease, there is no
wouldn't have had some kind of black combination
whose veils no one has dared to lift until now.

All I will allow myself to say is that
Gambetta had compromising habits
for his health, absolutely like some industrial-
triels had compromising "honor" appetites
so much for their purse; moreover, I will add that he
is it possible for mere cynics to obtain the dis-
appearance of certain people without, for that reason,
resorting to what the law calls the dirty word as-
assassination.

Here, in this regard, are some key points I am making.
for a future investigation:

54 BITTERNESS 4853

Gambetta died peacefully, not in the
fatigue from political life.

The authors of the autopsy stated, without motivating
serious (in the scientific sense of the word), that the subject
was doomed to an imminent end; moreover, they have no choice but-
The blow was applied too forcefully to the healed wound.

This injury had a passionate cause.
nelle, that is to say, provoked jealousy, which had
erupted, first in anger; then, once the damage was done,
in pain!

Perhaps no man is above a
A similar adventure.

But Gambetta, more than anyone else, was me-
pearly white |

But at the very moment he was plotting his revenge, others,
who had calculated the value of a marriage, should
also knowing how to rivet the rings
iron from the past!

L 2 L2 e L2 e [2 ee [2 L2 L2 L2 e e. e [2nd

The documents and, as I said, the en-
quests are what I need to progress further on this.
subject; in writing this, I am obeying, I confess, a
a series of moral deductions and by no means to a
Material certainty; but having had, several times,
the opportunity to verify the accuracy of my predictions
sions (for example, when, four years in advance,
I calculated and announced that Grévy's downfall
would be the work of his son-in-law) 1, I could not re-
sister to record an impression that, alone, a pou-
seeing revolutionary seems to me capable or of
to deny or to justify.

'The Kings of the Republic, Vol. 1, p. 372,

Regarding the past, there is no doubt:

As early as September 4, 1870, Grévy, Wilson, Cochery,
Tassin and Guyot-Montpayroux already formed a con-
Ciliabule hostile to the Tours delegation:! and
particularly in Gambetta.

In any ministry where Gambetia's friends
were dominating, Wilson had been eliminated - that's what
had just happened to him when, through his marriage, he
had become vice-president; - the newspapers which attacked
The tribune who were more concerned were not those
that Wilson publicly sponsored, like the Pe-
tite France (of Tours), but those of whom he was the in-
hacker, discreetly hidden behind certain displays
dice; for example: the Lantern, the Event, the
France.

I am deliberately omitting the intransigent one, because at
In my opinion, the editor-in-chief of this newspaper, more
An artist rather than a scholar, perhaps a circumstantial one, no doubt.
but not reduced absolutely into servitude.

In the struggle in which the National Bank had been
the object (and which I narrated previously), Wilson
had finally managed to "fish" for a com-
taking several hundred newspapers, the one that
became the famous republican correspondence of the
Bergère street and the administrative center of the pots-de-
wine exorcised to the suitors of the red ribbon.

If I group these various circumstances together, it is in order to
to expose the strings of political speculation and
not at all to defend Gambetta after the fact
against the attacks, too often deserved, which
directed against him.

I've said it enough, I have no idol; but I have the

1 The Kings of the Republic, Vol. 1, p. 350,

right to conjecture that at some point, Gam-
Betta, enlightened by experience, built upon the insnffi-
awareness of political means, having felt the need
to learn the sciences he was ignorant of, would have been natural-

he launched a few kicks through his surroundings
rage, to return to the people their cradle, where
only he could find a few males
accents, and organize, with him, the conquest of the interior
comprehensive and simultaneous social reforms, even if at
the price of a violent revolution.

That's why I wanted to analyze ja: rapid des-
construction of this social instrument, so well tailored for
the reforms, so poorly integrated into the government
ment.

A power of renewal? Gambetta could have...
become.

Unfortunately, to formulate this hope,
I am reduced to guessing the size of the funeral-
rails and not the depth of the results.

That said, too bad for those to whom these concur-
The facts would appear as an indictment.

The agitation of the propertied classes, awakened in their
appetites, immediately translated into debates,
as interminable as they were sterile, in both
Rooms; I won't waste my time analyzing them.
lyser; I will only retain this from it, that after some
numerous delays, the case of the alleged
Dants brought in a ministry headed by Jules Ferry
(February 21), which promised to "monitor" the
princes,

The people, for their part, having serious reasons to mis-
contentment, did not remain indifferent to the effer-
barely calmed vexations from his masters.

Especially since the end of the previous year, he
saw how little he could count on the pro-
masses from his representatives, who had given him
No, it wasn't a failure, but just the comedy of the discussions.
reformist ions, sometimes concerning the right of association
ciation, sometimes regarding the responsibility of the patients
trunks in terms of accidents, seasoning everything
of reflections or projects, some more baroque than others.

To appreciate the effect that these discussions can-
were going to produce, it is good to recall in what
material and moral conditions had begun

the year I'm in charge of.

At the end of the previous chapter, I produced some
figures indicating an increase in poverty:
(11 0/0 at the end of 1881, 12 0/0 at the end of 1882),
the immobility of salaried employment (69% in both periods),
and finally, the reduction in the number of property owners
(20 0/0 end of 1881, 19 0/0 end of 1882).

However, a careful examination of the proportions is all that is needed.
to see that the non-owners, although immo-
biles in bulk, had increased in their portion
destitute and that the number of those who had fallen
from possession, either to wage labor or to poverty,
could encourage an attempted riot or insurrection
reaction.

A little before Jerome's manifesto and as for
preparing the sensible parts, Le Figaro, under the title
of "The World of Millions," and the signing of
Philippe de Grandlieu had published an indictment
against finance*.

Despite its moderate tone, this article had a

'Under the date of January 13, 1883.

Serious importance. Initially, 1 liter was an exception.
in this newspaper which had always served finance
high or low, who had praised to the skies as well
the works of Crédit foncier than those of Crédit
French general ', even long before his
principal editors or managers spoke of
unions of the latter establishment *.

Shortly afterwards, and on the occasion of the manifesto
Jeromeist, another newspaper, of radical nuance, the
Justice, also formulated an indictment and
demanded "the expulsion of the big financiers, the bankers"
"Jewish families, notably Messrs. de Rothschild-
"lying, whose immense fortune violated the principles
"of a healthy democracy."

As we can see, the excitations started equally-
the most opposing sides.

As for the governmental world, it also had

received his whipping:

Léon Say, in the Journal des économistes de no –
In November 14882, he had published an insolent diatribe
against actions that he himself had,
carried out on his behalf every time he
had been in power. – He was no longer there: hence his

4 See volume I, page 145 regarding Haitian loans.

2 Among the union members for the two increases of
capital of the French General Credit Bank, journalists were among them
following: Fernand de Rodays, 600 shares (in two installments);
Albert Wolff, 100 shares, both belonging to Le Figaro.
We also find: Arthur Meyer, director of Le Gaulois, 300 ac-
tions (in two parts); then again: E. Merson, journalist
legitimist in Nantes, 1,000 shares; de Blowitz, correspondent
dant of the Times, 200 shares; Léonce Detroyat, 200 shares;
Ernest Daudet, 100 shares; Lebey (Havas Agency), 600 shares.

3 Justice, cited in the Political Year 1885, page 19.

anger. To this anger, we must, nevertheless,
Confessions and revelations:

The confessions reveal – somewhat belatedly – that
"For several years we had created too many a-
"unproductive activities, too many banks in particular, and"
"wasted public savings"... which had pro-
duit “like a new ransom of several thousand
"Prices paid to speculation, like a ransom"
"The 1871 payment had been made to the Germans!"

For once, I agree with Léon Say;
but what a shame that the sincerity of his observations
Late reports deserve suspicion!

As for the revelations, they were even less
sincere, but materially – we've seen it clearly
Since then – they had been telling the truth. Léon Say signed-
milk the dangerous actions of the undersecretary
State representative at the Ministry of Finance, that is to say
Daniel Wilson; he listed the upheavals,
carried out by him within the staff (processes
to which further accusations were subsequently added.

singular regarding guarantees); finally he
spoke of the countless favors granted, notably
ment, to those who, having been convicted of fraud
commercial matters demanded the remission of fines
pronounced.

In three years, said Léon Say, from 1876 to 1879,
the traffic violation reports had already
decreased, on average, by 9% per year; but by
From 1880 to 1881, he added, they decreased by 22.5%.
also on average.

This almost official denunciation of corruption

4 Journal des Économistes, November 1882, p. 159.

administrative bodies installed in the government,
It horrified parliament and provided a weapon to the parties
opponents.

To top it all off, the Lyon court,
abusing a law made in 1875 against the Interna-
the national workers' union, had just resurrected the
Opinion crime. Without having to judge any facts.
material attributable to the accused (the perpetrators of the
acts which are nothing other than agents provocateurs
disappeared), he dared to incriminate the act of "provoking
the suspension of work" – which was the strike
legal – “the abolition of the fatherland” – that was it
that he interpreted the removal of borders as
view of fraternity in work, against the
war – “the abolition of property, of the family
and religion,” –thus recalling old clichés
bourgeois whom one would rather expect to see followed by
the papal formula: "anathema sit," which of
famous "for these reasons" used in the legal patois-
disc.

If anarchic terror, organized by the police,
had inspired yet another injustice in the magistrates of
From Lyon to those in Paris, the echoes of the same
terror seemed to have inspired a feeling of con-
milking.

Indeed, in the last days of January, the
The assize court had to judge a worker who, from a
a revolver shot, had {a stiff shot of its owner;

the circumstances had been narrated, explained,
verified; the worker had acted out of exasperation
legitimate, but he had killed! And, in any other circum-
consistent, the prosecution would not have failed to request a
exemplary punishment. Nothing of the sort happened this time, ct.

the public prosecutor himself, having demanded a
The sentence was reduced, and the jury pronounced an acquittal!

Meanwhile, there was talk of Orleanist plots,
of organized insurgent committees, of a cons-
aspiration attributed to General Charette; on the contrary
the agitation of a revisionist league was on full display.
organized by Clemenceau and his party.

All these factors contributed to an attempt at
revolution; all that was missing was an opportunity to
to put the people forward; she did not delay.

The people were already suffering from the evil of poverty, aggravated
due to recent flooding in Paris and the
surroundings; in addition, several industrialists, apparently
attached, above all, to the building industry, which was
long affected by a crisis due to
speculative markups, having closed their construction sites,
There really were "workers without work,"
naturally inclined to attend meetings
public meetings and rallies.

There were meetings, there were gatherings.

Louise Michel, this religious-secular woman (I tell her
apologizes for not finding another word
to paint it completely for those who misunderstand it
are born), Louise Michel, who feels obliged to
to respond to any summons whose purpose is a
demand of the people, of which it is one of the best
their spokespeople were asked to come to the meeting
announced for March 9th at the Esplanade des In-
valid.

Without paying attention to the strange benevolence that
The most prominent newspapers bore witness to this movement
hostile to the popular, such as Le Figaro, Le Clairon,

{ Brossard-Desportes case, 29-31 January 1881.

She went to Gaulors; with her a mass of starving people
and, along with them, a huge crowd of curious onlookers.

There were stampedes, arrests, and
Broken windows, "insults towards officers."
he even threatened the Élysée Palace and, via an omnibus,
as Paul de Cassagnac humorously recounted
at the podium of the Chamber; but everything stopped there;
This was also the case on March 11th in the town square of
the Town Hall and, only, a few "bankers" from
social reforms received, in a closed setting, some
bruises, regrettable indeed, because it is not
It is not possible to approve the introduction of boxing
in a theoretical discussion.

All these disturbances were rootless and did not
could lead to a revolution.

Certainly, discontent was widespread; it
was popular, he was, even, largely bour-
geois; but, for a demonstration to turn into an ac-
For a serious investigation, two conditions are necessary: First, a
a simple idea accepted by all, used to give a
disinterested form to personal grievances
nels and to launch them in the same movement;

Next, a certain intensity of the anlago- is required.
economic isms growing on the same plane of
claims from both social extremes: wealth
and misery; then, from both ends, the third
The most powerful element, salaried employment, is being trained,
The great mass moves and the revolution is made.

However, in March 1883, there was no agreement on
the word. In truth, "revision" expressed an idea
simple, but it raised, to the same degree, the mc-
fiance of the three forces I have listed; better

'Session of March 10, 1883, Chamber of Deputies'

again: it divided the property owners among themselves
same.

However, even if this drawback had not existed,
that the intensity of the antagonisms is insufficient
economic factors deprived the movement of its support
deep masses.

To realize this last point, it suffices-
It is useful to compare, for example, 1848 and 1883.

In 1848, the simple words were "reforms",
"Universal suffrage," that is to say, roughly one
revision equivalent!

But the economic antagonism differed in its
proportions and intensity. Here is the proof:

Average of 8 years.	Owners.	Employees.	Homeless.
1843-1847.....	19	71	10
1878-1882.....	20:69		11

So, no more misery in 1883, but no more pos-
More sedentary and fewer employees; that's the difference.
proportions.

Here is the difference in intensities:

One can be more or less miserable, more or
less wealthy, more or less salaried; now this more or
less depends solely on the existing proportion
between means of exchange (metal, banknotes)
and budgetary requirements (taxes).

Therefore, by comparing the two extreme years
1848 and 1883, taken at their beginning, I find that, by
In relation to the resources, the requirements were, in 1848,
32/100 and, in 1883, 25/100.

And that's why the same movements are repeated.
riels did not accompany, in both periods, the
same moral dispositions.

For clarity, I symbolize this difference
in the following two figures: (See PLATEIX).

The purple bite that appears on the right
The value of each circle expresses the degree of absorption, by

taxes, means of exchange (metal and paper)
existing in both eras.

By comparison, we realize that the crisis had more
of acuity in 1847-1848, because more so than in 1882-
By 1883, the means of exchange had been absorbed by
the budget.

To complete this demonstration, I condense
in a single geometric figure all the
antagonisms that I have just listed and I am building
what I can call: A revolution rectangle
naire. '

However, since it is only a matter of com-
To compare two eras, I take, as a unit, the situation-
tion of 1847-1848 and, according to the same method of
Calculation shows that I compare it to that of 1882-1883.

I thus have two hypotenuses of different dimensions
annuities (SEE PLATE X), expressing the relationship
between the acuteness of the totalized antagonisms in the two
eras!

From this situation, the leaders felt
rather than the concept; the proof is that,
First, the ministry entrenched itself in its energy and
he claimed credit for a pacification in which he was not
for nothing; then, that's when we started to see
scroll through the series of economic-political panaceas.

'The reader who would like to check the calculations used
to draw these different figures will find all the for-
mules at {at the end of this work, in the section entitled:
THE RESULTS: Scientific control,

Plate IX
ANTAGONISMS

1847-18#8 .

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Page 64

Board

REVOLUTIONARY RECTANGLE
1847-1848 1882-1883,
_… ……. End of 1847

A B-9.536. A B'- 8.608.

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UNDER THE THIRD REPUBLIC 65

There was talk of voting a subsidy of two million to
workers of Paris; but he was an opponent (Baudry)
d'Asson) and the ministry declared "successfully," said one
historian, that he was studying the same question"; by
Consequently, he asked the House to reject the mo-
tion. After which Jules Ferry set to work, in
effect; "he placed large orders for furniture
"school while, for its part, the City of Pa-
"ris admitted associations to its auctions
"female workers by modifying the clauses of her notebooks"
"charges f."

On the other hand, financiers were talking about demolishing
the fortifications, to build housing at a good price
checked on their location and within the military zone;
._ then the Crédit foncier, recognizing the services
that I have narrated above, he too began to
government provision to build
workers' housing estates.

All these apparent acts of generosity concealed, however-
less, as much ignorance as agglomerative appetites
authors.

Meanwhile, on the only point where one could have punctured-
coming: mining legislation, Raynal, prelude to
"capitulations" of the railway regime, had
had the House declare "that the State had not
"qualification to interfere in the performance of a contract"
"For hire of labor."

As if the legislator who had endowed the Civil Code
the chapter entitled "lease agreement" did not have
even the sovereign right to modify it, as he had
had the power to enact it.

Amidst these "diversities" we had to deal with

'André Daniel, The Political Year 1883, page 114.
4.

to fill the admitted budget deficit this time,
because it was impossible to conceal.

We were "on the threshold" of the conventions, but in
As a sort of preface, the conversion of the
5 0-0 in 4 1/2 0-0. This could be done without
fear; for six months the financial sector knew it was inevitable-
table, and she had established her account by playing shamelessly-
tément, since the beginning of the year, to pro-
no to all the princely questions.

Never, even on the worst days of panic
Internationally, we had never seen so many movements
and also significant discrepancies*.

The January decline occurred on the 23rd, that is to say-
to say, it is claimed, at the moment when Justice demanded
Rothschild's expulsion. He must not have...
to complain about this sudden shift.

The February increases belong to the end of
that same month, when it was necessary to carry out, that is to say-
to say, to resell at a high price what one had acquired at a low price;
I must point out, however, that the 5 0/0, which
was going to be converted, had almost never been more
lower than 110 francs, even during the organized panic
nated in January, and that, during the month of the demonstrations
Popular festivities, finance also remained
impassive; from which it followed that the government
saying to the rentiers: "Do you want me to pay you back-
"a stock market at 100 francs for a stock that is listed at 110

Here are the comparative prices for the first quarter of 1883:

January February March

TT Plus Plus Plus — Tps Plus Pins

low base high base high base low base
D OO ass 79.75 76.6.75 81.75 71.90 82.35 80.20
3 0/0 damping| 80.75 77.175 81.50 79.00 83.00 81. 65
5 0/0..... 415.25 113.95 | 415.75 113.95 | 115.90 414.30

"francs? Or would you prefer to accept the reduction-"
"tion at 4.50 francs of the 5 francs of interest that I give you
"What are you currently serving?" was essentially what they were being asked to do.
not to change much in their situation; in fact-
fet, having paid 110 francs to obtain 5 francs
of annuity, it is exactly putting one's money into
4.55 0/0.

Thanks to this lion, the budget deficit was
reduced by about 35 million; but more than triple
of this sum had been added to the millions of
high and mid-range banking.

I've already explained how conversions work!
I will therefore not return to it; nevertheless, as in
In 1883, speculation took on a particular form.
I must give some explanations.

The blow (to use an expression from the ar-
(got bourse) had actually been done in January.
under the idiotic pretext I mentioned: the ar-
Article on Justice.

From that moment on, the government had decided to
resorting to conversion and his friends knew that he
was going to propose it to the Chambers.

In particular, Daniel Wilson knew
the dates on which his stepfather would sign the de-
crets; in such a way that he (as well as several
(others, for that matter), could predict the movements
capable of stirring up the market.

And indeed, during the discussion which was held before-
ceding the vote "the uninitiated public was smiled at"
uncertainties”; several systems had been considered:
would we, for example, convert to 4 1/2 0/0

1 See volume I, pages 254-255.

_ or 3-0? So many hesitations, so many blows
stock market.

We have no idea of the relentless pursuit that was unleashed.
focused on this single question: will we convert
In 4 1/2 or 3 0/0? There were newspapers
newspapers for, newspapers against.

It was only two years later that the cause of
This relentless pursuit could have been obvious to an observer.
server.

At that time, and for a purpose that I will seek
Later, a newspaper! suddenly published a
a series of revelations drawn from an ongoing trial
of pleadings before the Queen's bench in London.
It was stated there that in 1880 (the time when Wil-
his was at the undersecretariat of finance), an inter-
an international mediator, named Cartier, had con-
conferred with French figures, with the minister
Magnin's finance department; then, he had been received by the
President of the Republic and, claiming to be the author
of a 30/0 conversion plan of the 6 billion
French annuities 50/0, had created a union,
from which he had obtained very large sums of money,
promising that the conversion would certainly take place
in 1881 in the first quarter.

I will simply reiterate, in this regard, how much suffering
wind, I noticed some conversion noises almost
always launched by the Times.

In short, when the union members and certain associates
(one of them, named Boare, was supposed to be cross-eyed near
4 million, and another, Martin, 15 million
benefits), saw that all hope was taken from them by

'Le Figaro of March 27 and April 4, 1885.

The vote in the House caused them to become angry and devour each other.

rent between them in court.

It is very likely that the stock market crashes of January
vier, aided by certain timely confidences, to-
will have calmed the anger of the English plaintiffs against the
French people who had compromised themselves more
with them; indeed, they had, first of all, denounced
immense wine-pollinators and, when it came time to specify, the
Silence fell suddenly.

Was Wilson involved in this affair?

Certain circumstances that I am going to recount per-
they put it into conjecture.

__ 11 It should be noted, first of all, that the first decree rel-
The treaty for conversion was signed on April 27, 1883.

However, in the first eight days of July, the com-
The stockbrokers were openly talking amongst themselves.
In the stock market, the following small fact: |

A man named Mesquite, at the time of the conversion,
had Couturier executed at the Dollfus agents' place
and Fessard, considerable orders. The clerks
They suspected him of being a straw man. But
Whose?

It was by chance that they became aware of it: we know that the
agents pay in blank money orders, which their
They return two months after payment: therefore:
April-June.

However, during the liquidation of the conversion (end of June), a
warrant of 720,000 francs given to Mesquite by
Couturier had returned to his office,
but with Wilson's acquittal; Mesquite had it
endorsed it on behalf of Wilson, who had himself
acquitted and touched, thus leaving, without realizing it,

Traces of his operation were also found at Couturier's.
even though it's at the Bank of France!

A few days later (July 17), Le Figaro picked
The following entry appeared in the Petites Affiches:

“Mr. Daniel Wilson, Member of the House of

"deputies, residing in Paris, at the Élysée Palace,
"and electing domicile at 220 rue de Rivoli,
"in the office of Mr. Maza, solicitor at the Court of
"The Seine, just bought, on June 30th, for
"the sum of six hundred and seventy-nine thousand
"three hundred fifty-seven francs thirty five centi-
“my (679,357 fr. 35 c.), in addition to the charges, a ter-
"rain of 2.156 meters 69 centimeters, making the an-
"corner of Avenue d'Iéna, Rue Magdebourg and
"From Fresnel Street."

What clarity in this convergence of circumstances!
rebukes!

While official and unofficial people agio-
were at the expense of the people, to whom a
savings of 35 million (!) we were also thinking
much to his moral interests.

First, we dealt with repeat offenders and among
them (which is inconceivable!), of those who, not having

Here are the courses for April and May:

April May
nn I Sec CC — a are
Higher Pius, lower Pius. Higher Pius, lower Pius.

3 0'0....… (the 25th) 80.75l0e 21) 78.50l(the 24th) 80.25l(Ie 43) 79.60
41/20/0 a.|ile 3) 410.60{(the 21st) 109.00|(the 29th) 440.70! (the 45) 110.00
5 0/0..... (the 2) 444.60 {(ie 30) 410.00 . ;
4#1/20/0 n. > > (the Acr) 109.50 !(the 45) 109.45

2 I recounted these events in a letter published by the In-
compromising in its issue of October 30, 1887, and none
of those whom I had thus publicly designated did not
denials,

4

e

homeless, being vagrants, they disobeyed

to the law by continuing to be miserable and, by
Consequently, "they were repeat offenders in the crime of vagrancy-
bondage"; truly incorrigible! (April 21).

Then, we thought about abandoned children.
(May 1st); but, as a counterpart, we command-

said this factory of orphans and widows called

Tonkin, for which funds were allocated.
(May 15) : at

Having done this, they resumed their mistreatment of the magis-
trature, that is to say, to create holidays for pou-
see them filled immediately {May 24, June 5).

Finally, we arrived at the famous law on trade unions.
professionals, already distorted by the Senate (June 12).
The discussion surrounding this last law, says one historian,
"gave rise to a very fine contest between Messrs. de
"Mun, Lockroy and Frédéric Passy!"

Beautiful or not, it is certain that the struggle has been
"played" at the people's expense, and that the only concern-
The dominant aspiration was "the interest of those in power".

Thus de Mun fought against "laissez-faire and
"Jaisser-passer" des Passy et autres « économistes" ;
but it was to replace it with the direction of a
Catholic monarchy. Consequently, he invoked the
socialist theories, because they fought against,
Like him, the "laissez-faire" approach, but he hastened to
condemn their scientific bases because they
were not clerical.

"If I question socialism," said de Mun, "I
"finds in its programs a clear idea, a
"This is the unwavering faith: the suppression of private capital"
"and sharing (?) of the instruments and products of the

* André Daniel. The political year 1883, page 168.

work... Mr. Benoît Malon has made it very clear
developed and inscribed on every page of its
writings." Then he added: "I have the right to

"To say that this is the worst of chimeras, we will-
"Poundering towards the worst forms of despotism."

Lockroy and Passy fought de Mun as
de Mun fought Malon, that is to say, by arguments
statements and empirical claims; in short, never
"A good fight has revealed no more ignorance on our sides."
"Rance and bias."

The result was a flawed, poorly designed law, more
poorly applied; useless, in short, for the purpose it
claimed to achieve.

Another hypocrisy took root regarding
savings banks and floating debt.

For a long time, those in power have drawn on
funds belonging to depositors, at risk, at
cases where there are too many refunds
would have occurred simultaneously, not to be able to-
to satisfy it.

Paul de Cassagnac, continuing, under this new-
In this form, the groaned agitations of the Jero- manifesto
mist and meetings, suddenly fell in love with the depots
sants, of an interest that he should have felt each
year, for several legislative terms and, sowing the
In a panic, he sought to provoke requests for
mass refunds, which, spontaneously-
They were not happening.

All this only results in a precautionary measure.
tion which, if it were likely to reassure the
depositors, did not in any way reduce the burden on the depositors
tributaries so that the danger remained all
entire.

s RA

This unfortunate year was decidedly doomed
to economic discussions. It is true that we
had raised many questions without ever having
to solve, but finally one presented itself which,
despite its crucial and capitalist importance, was going
to be accomplished in a very short time; I am referring to the
agreements with railway companies
(July).

The budget was in deficit.

There wasn't enough money to continue the major projects.
works organized according to the Freycinet plan.

Nevertheless, the time had come to make a decision.
question of the repurchase of the railways, that is to say,

to pay or not to pay the Companies sums due
_considerable.

These were the obstacles.

For their part, the MPs had promised their
voters a mass of small railways. The
The Freycinet plan was lenient towards them in this respect; but,
faced with the financial impossibility of continuing to vote
work that would not be done, to propose
rigged which, if they were of interest to individual influence
MPs had no chance of obtaining a
majority – because the sum of individual interests
did not represent a sum of advantages in any way
collectives – a means of reconciliation was sought,
And this was found:

To balance the budget, the Companies of
railways would repay in advance the
sums they owed to the State; to continue
the work started and to carry out the others, pre-
slightly reduced to smaller proportions, they
will provide the necessary funds themselves.

VOLUME IL ÿ

4. TS AGBITATION

Finally, to satisfy the opportunistic bureaucracy-
niste, the main driver of the general buyback plans,
we would round off the state network, by means of
some transfers made by one of the Companies
(that of Orléans) and thus, definitively, we would constitute-
ly, the seventh network, or, if you prefer, the
Seventh Company.

If the financial feudalism of the railways dai-
He would condescend to "humble prayers" thus
formulated by the rulers, they leave it-
would enjoy its general trading farm and
industry, that is to say, would leave it in control

transport fares, under the illusory control of
the approval, and, by this means, would deliver him, feet
and with their fists tied, the entire national effort, exac-
just as the Empire had done in 1852.

Financial feudalism made things difficult; Raynal, the ex-
fierce enemy of the railway monopoly and of
"Gambling" companies, converted, declared
having sweated blood and tears to obtain consent-
ment of these / thus renewing, parliamentarian-
rement, the farcical stage play where a doctor of
Molière gave a voice to a girl who was not
muelte. In any case, the Companies imposed
this condition that they would be guaranteed a minimum
dividend calculated on the average of the last five-
previous exercises.

Thus, it is understood that this applies when it comes to non-
property owners – workers for example – Raynal
does not understand why the State intervenes, "in a
"Contract for services,"? to equalize
Unforeseen events; but what about the wealthy? Not so.

1 See volume II, page 65.

of risks! of GUARANTEES paid for by taxes, that is to say-
to say, by the non-possessing alone.

I say "by the non-possessors alone" because,
as evidenced each year by the budgets
final, out of an average of 800,000 deaths, it does not
only 200,000 inheritances are opened; therefore (except for the
annual variations) Ja France does not understand, in
on average, that one quarter of property owners and three-quarters
of the non-owners. However, if the owning quarter receives
income, it's certainly not him who is generating it
pays himself; therefore, three-quarters of them are not
owners.

These revenues obviously include the total of
taxes, which the wealthy pay upfront, but
which they are reimbursed for by the non-possessors;
It is clear, in fact, that those who pay the full amount,
pay a fortiori the fraction.

Therefore, the heavier the taxes,
The higher the royalties levied, the more direct
directly or indirectly, on the non-possessors.

That's what needed to be demonstrated.

Naturally, in the Chamber, fertile in appe-
Tits, rare in science, nobody has said these things.
The discussions were, therefore, what they produced.
were expected to be, given the financial composition
the parliament building, which I detailed while dealing with
from the previous year.

There were, however, scandalous incidents and
formal accusations of bribery.

"Passions were even so overexcited-
"They were, at one point, told that a Republican deputy,
"Mr. Laisant," he dared to insinuate in his newspaper,
"A Radical, that bribes had been distributed-

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"buzz to several members of the majority who voted"
"Conventions!"

Bribe is a blunt expression that expresses
the idea of handing over money is too much
hand. That's not how things work,
thanks to the progress of modern hypocrisy. All
the world would not dare to reach out, as was done to
Deutz, the money of betrayal, at the end of its tether.

With the theories of mercantilism and agio-
Combined stages, it is easy to achieve, from one
Money order trafficking, a simple operation...
commercial. "Mr. Jourdain, who knew about sheets,
"was doing his friends a favor by giving them
"For money." Daniel Wilson admitted
the merit by working to have decorated the one who
had helped advertise his newspapers. During the
conventions involved finding a place for a brother or cousin; one helped
a marriage, a dowry was facilitated, there were op-
lions on stocks, on bonds, who knows?...
And, since the interests of the budget demanded it, why
Not to serve him, by serving oneself?

It is true, vigilant ministers would not have
signed the agreements.

Something would certainly have struck them if they
had only thought of examining the
complexes. |

This something, here it is:

Never, and especially since 1866, have the recipes
had not reached such a high figure as that of-
clarified for the 1882 fiscal year, which was included in the calculation
guaranteed dividend.

{ André Daniel. The political year 1883, page 255 (note).

Here is the proof; I give, below, a ta-
Summary sheet of gross kilometer products
carried out by the six companies; the kilometer-
trique has the double advantage of taking into account the lon-
exploited resources and facilitate comparisons,
by reducing the revenues to a common unit
total payments.

Here is the table:

Gross revenue of the SsiX COMPANIES, excluding the State network
since its creation.

In 1866..... 45,240 francs per kilometer
In 1810, 46,190 — —
In 1878..... 40,210 — _—
En-1B82us seu 49,520 — _—
In 188%..,.5:5:.6 0. 46,280 — —
In 188, factory 34,130 — Æ

Thus, according to the companies, in 1882, the following day-
in the midst of the crash, when the crisis was already intense,
that people everywhere were complaining about the slowdown of
business activity exceeded that of 1875 and 1866!

A recent document from the commission
permanent customs values! and indicating the
tonnage transported on the networks, comes again
to emphasize the strangeness of the large revenue figure ac-
excused for 1882.

The result is that the largest number of tonnes
kilometers was transported in 1883 and not in
1882; that the weight of our special trade in ex-
Portation was higher in 1881 and 1883 than in

1882: that finally, by recording the receipts of the trans-
port of goods on the railway network

1 Statistics from the Ministry of Finance, January 1888, page 26.

iron, the sums of 1883 are higher than those
from 1882. However, according to CORPABAISS, in 1883, the
Revenues have decreased!

It is therefore certain that a minister, who would not have
had not had his eyes pleasantly closed, would have seen
that at the time when the takeover was a threat, there
had some interest in controlling the elements in front
to be used for price setting.

None of this happened, and even admitting-
Given the incapacity, I say that, in matters of interest,
the inability has limits that the Jews have ha-
habituated to never see them cross.

Jewish parasitism, that is to say, opportunism,
he therefore threw himself headlong into the conventions;
The deputies took to the gallop and the haste of
Their decision made them seem like schoolchildren hurrying to
lick their toast before the master arrives.

Unfortunately, the master, Gambetta, was dead.
Well dead; while he was alive, conventions never had-
would have been signed |

It is good to know the financial staff who
venalt, thus, to triumph insolently against the
interests of the entire nation. Here it is:

COMPAGNIE DU NORrD.

Composition of the board of directors:

President: ALPHONSE RoTHscxiLp, Jewish banker;
Besides the Northern Company, this financier is also
regent of the Bank of France, administrator at
the General Marine Insurance Company, at the
General fire insurance company,
to the General Life Insurance Company,

THERE

to the Eastern Railways, to the Railways of the
southern Austria, at the Central Prus- Land Credit
his own, at the Jardin d'Acclimatation. *

Vice-President: BARON DE SAINT-DIDIER who is ap-
AMÉ shovel as a customs officer but
who became Baron of Saint-Didier as administrator
traitor, so as not to reveal that the two
are the same person; this is, moreover, a
Bourgeois hypocrisy is very common. — Amé se
also found at the Compagnie générale des omnibus.

LÉON Say, exercising, as long as he can, the profession-

sion of finance minister and, in the meantime, of am-

bassadeur in London. He can also be found at the Com-
Madrid to Zaragoza Railway Company
and in Alicante, and also at the Coal Company
foundries and foundries of Aveyron (Decazeville). Sena-
their at the time of the conventions.

BARON DE SOUBEYRAN': deputy at the time of the
agreements. Also found at Foncières, Vie,
Fire and Transport, at the Discount Bank, at
Austrian land credit, to the railways of

- Asturias-Galicia-León, at the Mortgage Bank,

to the buildings of France.

G. DEHAYNIN?, coal speculator, admi-
industrial and commercial credit manager, to
Loire mines, formerly owned by the Cail company, at
Warehouses and general stores of Paris, at the che-
Portuguese iron ore mins, to the Insurance Company

the South.

1 Behold, moreover, my Kings of the Republic.

See my Kings of the Republic,

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BARON GUSTAVE DE ROTHSCHILD, same Jewish tribe
that Alphonse; administrator at the National-T'ie and
Fire on the Paris-Lyon-Médi- railway
to those of southern Austria, to those of
Madrid-Zaragoza-Alicante.

Duke of Moucuy, remnant of the Empire, sinecure-maker
without great renown; administrator of the General Gas Company
ral of Paris.

BuURTOX, a lesser-known millionaire; administra-
manufacturer at the Salins du Midi saltworks, at the Pontgibaud Mines,
to the Foundries and Forges of Alais.

Core Pillet-Wilhelm, Protestant banker, regent
of the Bank of France, administrator at the Na-
tionale-goie et incendie, à la Compagnie des allumettes,
at the Ottoman Bank.

COUNT ADRIEN DE GERMINY!, old Catholic finance-
lique; regent of the Bank of France, administrator
to the Western Railways, to the Mortgage Bank
Cairo of the United States, at the Ottoman Bank.

ALFRED DE ROTHSCHILD, same Jewish tribe. (See
(above).

J. HoTTINGUER', Protestant banker, regent of the
Bank of France, administrator at the Nationale-
Life and Fire, at the Ottoman Bank, at the Credit
Austrian land, belonging to the Match Company
to the Water Company, to the five colonial banks
niales, at the Epinac coal mines and railway,
to the Austrian roads and those of Paris-Lyon-

Mediterranean.

4 See my Kings of the Republic.

FRÉDÉRIC MOREAU!, regent of the Bank of
France, administrator at the National Life and Insurance Company
fire, to the company L'Abeille-incendie and L'Abeille-
hail.

ANDRÉ DE WARU, administrator at the National-
Life and Fire, at Lloyd's of France and at Chemins
of iron from Orleans.

'BAUDELOT, judge at the commercial court, admi-
manager at the Discount Counter, at the Sub-counter
tour of entrepreneurs and to the Atlas company,

NATHANIEL DE ROTHSCHILD, of the same Jewish tribe,
which I mentioned earlier.

AD. VERNES, administrator at Union-vie and in-
fire, at the Compagnie lyonnaise des magasins gé-
nerals and to the Match Company.

BARON ARTHUR DE ROTHSCHILD, of the same tribe

Jewish woman already mentioned.
In addition to these well-known figures, there were also:
ALEXANDRE ADAM, millionaire, better known for his
homonyms; VISCOUNT OF SAINT-PIERRE, administrator
tractor only at the Jardin d'Acclimatation; Grio-
LET, not widely distributed, but very millionaire; A. Val-
LON, which is reminiscent of the father of the Jewish constitution;
E. AGACHE and MARIOLLE PINGUET, newcomers
in the Rothschild stronghold.

PARIS-LYON-MEDITERRANEAN RAILWAYS

Composition of the Board of Directors
Honorary President: VuiTry, former Minister of

{ See my Kings of the Republic.
b.

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the Empire, administrator at the National-Life and
Fire at the Forges of Châtillon and Commentry.

President: Ch. Mazet', Protestant banker,
administrator at Union-Life and Fire, at
Austrian Paths, at the Marseille Docks, at
Austrian Land Credit, at the Mortgage Bank
from the United States, to the Bank of Romania, and to the
Crystal Manufacturing Company.

Vice-President: BLOUNT!, President of the Com-
Western Railway Company, administrative
teur at Société Générale, at the Railways of
southern Austria, to those of Madrid-Zaragoza-
Alicante, to the Portuguese Railways, to the Che-
Ottoman iron mines, to maritime transport
steam, to the General Water Company, at the Jar-
acclimation period.

CAILLAUX, Vice-President; former Minister of
May 16, former senator.

C. DE WITT, Vice-President; Director at
Southern Austrian Railways, to the Mines
d'Ansin and the Grand'Combe Mines.

ALFRED ANDRE, banker, administrator at the
Bank of France, at the National Life and Fire Insurance,
to the Pontgibaud Mines, to the Ottoman Bank and
at the Azow-Don Bank of Commerce.

CAMBEFORT, administrator at the Lyon- Company
marine insurance company, in the South of France (insurance),
to the steelworks and forges of Firminy, to the mines of
Roche-la-Molière and Firminy, at the Mokta- Mines
el-Hadid.

'See my Kings of the Republic.

MARQUIS DE CHATEAU-RENARD, administrators
Austrian roads.

DEMaAcuy, banker, linked with the Seillière family, administrators
manager: at the Bank of France, at the National-
Life and Fire, International (insurance), to
Creusot Forges, at the Match Company
and of the Ottoman Bank.

DENORMANDIE, Rothschild's solicitor, SENATOR at
at the time of the conventions, administrator at the Natio-
Life and Fire, on Austrian Roads, and
to the company Le Nickel.

BARON GIROD DE L'AIN, administrator at the Che-
iron mines of western Switzerland, at the Forges du
Creusot, at the Eastern Saltworks.

HÉLYy D'OisseL, administrator at the coal mines and
foundries of Aveyron, to the Saint-Gobain Glassworks.

BARON HOTTINGUER, already mentioned, to the Company of
North.

LE BRUN DE SESSEVALLE, administrator at
Central credit office, at the Forges of Commen-
try-Fourchambault.

BARON DE NERVO, former tax collector,
Bonapartist; administrator at the Pont- mines
gtbaud et aux mines de Mokta-el-Hadid.

F. NouETTE-DELORME; one of her homonyms is
financial publicist.

VISCOUNT OF RAINEVILLE, administrator at the Pro-
oidence (insurance).

BARON G. DE ROTHSCHILD, already cited, to the compa-
Northern grion.

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TEISSERENC DE BORT, senator at the time of the
conventions, administrator at the railways of
Madrid-Zaragoza-Alicante and the Mokta mines
el-Hadid.

TRUBERT, administrator at the Forges de Commen-
try-Fourchambault, to insurance companies
general maritime, Life and Fire, at the Docks and
Warehouses in Le Havre.

Other administrators are less likely to hold multiple positions;
For example: Cornudet, who could be one of
Cornudet, ashamed; and Count d'Haussonoille, all
two millionaire owners; Jagerschmidt and
Laugel, two newcomers, Count of Saloandy,
a millionaire.

WESTERN RAILWAYS
Composition of the Board of Directors.

President: Eb. BlounT, already mentioned.

Vice-President: DELARBRE; he can be found at the com-
mission of the five colonial banks, administrator
to the Alais Foundries and Forges and to the Crédit Foncier
and agricultural in Algeria.

L. AM; here: AMÉ for short; see above, Baron
of Saint-Didier. |

Count BENOIST D'Azy, administrator at the forges
and the Alais Foundries, belonging to the Orleans Railways,
at the Forges of Commentry-Fourchambault, at
Grand'Combe Mines.

Bonnardel, administrator at the Compagnie géné-

navigation channel, at the Forges de Terre-Noire, the

Voulte and Bessèges, at Gaz de Lyon, at the Comptoir
discount store in Lyon.

RENÉ BRICE, administrator at the General Fund
families, at the Crédit Foncier et Agricole d'Algérie,
at Crédit foncier de France, at Crédit foncier franco-
Canadian. — The entry of this administrator into the
financial companies is subsequent to the year 1877.
He was a Member of Parliament at the time of the conventions.

GENERAL BARON DE CHABAUD-LATOUR, administrator-
manager at the Soumak and Tafna Mines, at the Mines
from Anzin, to the Docks and Warehouses of Le Havre, to
Mines of Mokta-el-Hadid, at the Forges and Fonde-
Santander and Quiros, Senators at the time
CONVENTIONS.

En. DELESSERT ', banker, administrator at the
Bank of Indochina, at the Franco-Egyptian Bank
yours, in Ecuador (insurance), at the Roads of
iron from Northern Spain, to the Carriages of Paris,
to the Messageries Maritimes, to the coal mines and che-
iron mines of Épinac, at the Spanish Crédit Mobilier.

BARON GÉRARD, administrator at the Coal Mines of
Haute-Loire, at the Jardin d'Acclimatation and also
(untitled) to the Water Company. — MEMBER OF PARLIAMENT
AT THE TIME OF THE AGREEMENTS.

FR. HOTTINGUER, from the family of pro- banking professionals
testators who are spread across several companies.
See above, at the Compagnie du Nord.

EpMonp JouBERrT ', administrator at the Bank of
Paris and the Netherlands, at the Austrian Land Credit,

1 See my Kings of the Republic.

to the Spanish Mortgage Bank, to the Bank
of Italian Credit.

Here are the less common administrators, but
equally millionaires:

Duke of Ayen, Chaplin and Alfred d'Ailly, owners
silences; Desbrières, a former administrator from the North;
Alexis Gervais, a veteran; finally, Marquis de la
Valette, a political exile.

EASTERN RAILWAY COMPANY.

Composition of the Board of Directors:

President: BARON BAUDE, administrator at the .
Mines of Roche-La-Molière and Firminy.

Vice-President: VAN BLARENBERGHE, a foreigner.

BARON DE BARANTE, administrator at the Salins du
Noon, at the US Mines in Providence
(insurance).

DAGuI!, former judge at the Commercial Court,
administrator at the Discount Counter, at the
France-vie, at the Forges de Chatillon-Commentry,
at the Linen Industry Counter, at Crédit Lyon-
born, at the Discount Bank.

DAvillier, banker; he can be found at the Bank
from France, to the French and Belgian Banking Company
and discount, at the National Life and Fire Insurance, at the Inter-
national, at the Salins du Midi, at the Docks and
Warehouses of Le Havre, at the Junction Canal of the
Sambre to the Oise, to the French Sambre canalized

{ See my Kings of the Republic.

A. GROS (there is a Gros-Davullier association),
Director at Société Générale.

Viscount REILLE, a financial family widespread in
several companies; they are found to be directors at the
Compagnie des Eaux, aux Chemins de fer d'Orléans,
to the Foundries and Forges of Alès. — THE BARON
REILLE WAS A MEMBER OF PARLIAMENT AT THE TIME OF THE CONVENTIONS.

'ALPH. DE ROTHSCHILD, already named.
Baron Ep. DE RoTuscuiLp, already named.

MORRISON, administrator at the Pontgi- Mines
baud.

Some others, such as:

From Boischevalier, Count Foy, Gallois, Guibal,
L. Lefebvre and Renaudin are newcomers;
others, such as: Berthier, Baron Renouard de
Bussières, Dollfus-Mieg and Werlé [wines of Cham-
(pagna), are veterans who dedicate themselves primarily
palement to the Eastern Company.

RAILWAYS OF THE SOUTH.
Composition of the Board of Directors:

President: D ErcaTaL!, of the Saint-Simo family
nienne; it can be found at the Union-life and fire department, at the
Austrian Paths, at the Jardin d'Acclimatation,

at the Salins du Midi.

Vice-President: COUNT ALFRED DE LA ROCHEFOU-
CAULT. té

Épouard BocHer!, steward of the Orléans family
{ See my Kings of the Republic.

of millionaires; they can be found at the Crédit Mobilier

Spanish, to the Great Telegraph Company
of the North.— SENATOR AT THE TIME OF THE CONVENTIONS.

DAMAS JUNIOR; could this be one from Damascus, shameful
to slum it?

VISCOUNT OF LA POEZE, administrator at the Che-
iron mines in Northern Spain.

CH. DE LA SALLE, a name quite common in there
finances, but with variations; I will limit myself to
to indicate this person, administrator of Providence
(insurance). ;

AL. LÉON; there is also Mr. Léon, administrator
to the Northern Spanish Railways; and
In 1877, there was a Léon Cunin-Gridaine.

E. MaALLET, from the family already designated.

ÉMILE PEREIRE and H. PEREIRE, representatives ac-
the financial interests of the Empire's family; we see them
found at the Northern Spanish Railways,
to the Spanish Furniture Credit Bank, to the Railways
Austrians, to the Transatlantic Company, to the Gas
from Madrid, to the Montieux-Saint-
Etienne, to France Incendie, to the Compagnie des
omnibus, to the Transatlantic Bank, to the Company-
Parisian gas company.

EuG. PuErari, administrator at the Company
Belmesz coal and metallurgical mine, at the Compa-
Fives-Lille gnie, at the Salins du Midi, at the Com-
General market company (entered since 1877).

4 See my Kings of the Republic.

SURELL, administrator at Austrian Railways,
at the Carmaux Mines.

We also find: G. Samazeuille, owner
and G. Thurneyssen, allied with the Pereires, two veterans
rans; then some new ones, such as: L. Aucoc,
vice-president; Bellaigue, a man of independent means; Darcel, an engineer
engineer, administrator at the General Fund of the fa-
miles.

ORLEANS RAILWAYS
Composition of the board of directors:

President: ANDRAL, a newcomer since 1877
replacing Didion and Solacroup.

Vice-President: COUNT OF SAINT-AIGNAN, a ve-
teran.

Vice-President: LacRorX SAINT-PIERRE; on the
found at the Algerian General Society (in liquidation-
tion) and to the Messageries Maritimes.

Vice-President: DE VILLERS, of the Commission
monitoring of the five colonial banks.

DENON pu PIN, administrator at the General Society
rale, to the Messageries Maritimes, to the Mines of the
Loire, at the Forges and shipyards of the Mediterranean
ranée, at the Ottoman Bank.

DE FourTou, former minister of May 16, was
already administrator at 187%.

LEMERCIER, there are Lemerciers with and without titles
nobles. With the title of count, they are found
at Crédit Industriel et Commercial and at the Comptoir
central credit.

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Marquis de Talhouet-Roy; a mar- is found
quis de Talhouët (simple) aux Mines d'Anzin.

A. BARTHOLONI and F. BARTHOLONKI, financiers of
the empire, are widespread in several societies;
were, in 1877, in the Paris-Lyon company
Mediterranean Sea, from where they have since come; we
then finds at Providence (insurance), at
Lloyd Français, at the Forges and shipyards of the Mé-
Mediterranean, at the General Market Company.

COUNT OF PEYRONNET.

BARON REILLE, of the family already mentioned.

THOINNET DE LA TURMELIÈRE, ex-MP.
VicoMTE BENoIsT-D'Azy, of the family already mentioned.

BARDOUXx, former minister, refugee in finance
after 1877, administrator of Crédit industriel and
commercial, SENATOR AT THE TIME OF THE CONVENTIONS
TIONS.

CHABRIÈRE-ARLÈS, administrator at the Compa-
Lyon-based company of general stores, at Crédit
Lyonnais and the Compagnie Lyonnaise d'Assurances
maritime.

J. DE Waru, of the family already mentioned.

Then some new ones: Count du Martroy,
owner; Lalande, administrator of G1-
round insurance, and Vernes, already reported to the Com-
Northern Company.

Thus, 113 administrators were managing nearly
300 diverse companies, which encompassed the entire in-
French industry and represented approximately 25 million

hiards, that is to say more than a third of the value that
the annual inheritances agreed, in 1882, to
movable capital only.

But, apart from that, each of them possessed

a considerable fortune and, to be generous,
I can say that, out of the 226 billion in capital
national assessments at the end of 1882, 100 million
at least 113 per-
sounds |

And now, place opposite this stream-
billions of dollars, the ministers and members of parliament who
signed a "peace treaty" with the companies,
as Raynal has already stated.

Place before these kings, first of all, this same Raynal,
Jewish broker, humble commission agent from Bordeaux
then Léon Renault, a financial lawyer, then Baïhaut.
then Rouvier, and say if the fight was pos-
possible!

Here are the stages of this struggle:

January 1882, fall of Gambetta.

March 6, consideration of the proposal
Papon (general buyout); March 9, subscriptions
reduced; December, death of Gambetta; July 1883,
Surrender!

A relevant detail: at the time of the vote, Le Figaro
(July 21) published under the title "The Plutocra-
your" precisely the thesis contrary to the one he had
supported six months earlier under the title: "The
"A world of millions!"

After that, 1 liter is hardly necessary to add that the
discussion of the conventions was accompanied by agio-
disordered tages on most values, y

including, of course, the actions of the six major
companies!

The irritation caused by the conventions diverted
a little attention to the bad turn that
were taking charge of foreign affairs, in the East, in the West
casation of Bulgaria and Tonkin, thanks to the po-
colonial policy, decidedly adopted by the cabinet
Ferry; I will have to deal with something else soon-
addressing these two questions and, to avoid...
To reiterate, I will move immediately to the interesting event.
laughter which, once again, almost caused trouble.

Daniel Wilson, defeated, but probably not
without profit, in his campaign against the compa-
railway companies, were very upset by
not to have absolute control over the ministry; also
was he looking for an opportunity to put this one to
actions with the House, in order to provoke a
crisis and, consequently, a change in per-
sonnel.

Just as he had acted in the public interest, to
to support the thesis of the purchase of the railway lines – (this
which, for him, was primarily a means of having
to distribute places and, therefore, to create
a large party of civil servants) – similarly he had
determined to stir up French chauvinism, no

5 Here are the courses:
Lower, higher

Eastern Railway.... (January) 687.50 748.75 (August)
of P.-L.-M. (December) 1,230.00 1,622.50 (March)
from the South.... (January) 41,000.00 1,195.00 (May)
North... (December) 4,690.00 1,935.00 (May)
d'Orléans.. (January) 4,187.50 1,325.00 (August)
of the West. (April) 765.00 805.00 (March)

on the side of the Tonkinese conquests, but on the side of
Germany.

Tonkin, which he once targeted, being taken over
Ferry had made him odious.

Also, in collusion with General Thibaudin,
that he had managed to place at the Ministry of War,
he had managed to prevent a new shipment of trou-
pes, but it wasn't enough.

An event, planned in fact, the passage of the king
Alphonse XII in Paris, soon provided him with the opportunity
desired chauvinistic sion.

Alfonso XII was returning from Germany, where Bismarck
had conferred upon him an honorary command of a
regiment of uhlans – a type of politeness used between
royal bands, not meaning much at all-

theirs, if not for the bourgeois hypocrisy that suits them
his grimaces depending on the place; that the "Order,
"You are at home here" from the gentleman who
"receives" becomes: "Order, here is your
regiment of the lord who "welcomes", which
that does not change the fact that, if we take the formula seriously,
the “receipt” “ordered” and |” “welcomed” “com-
"Mandated," both would immediately be treated as
"mere louts."

In any case, for the Parisian bourgeois,
Alfonso XII had nonetheless become king
Uhlan! This epithet was whispered to him; immediately and
as if the traveler wasn't sufficiently reminded, and
by his royal smithy and by his borrowed rank,
The said bourgeois resolved to shout to his face: "Down with him!"
"The uhlan! Down with the uhlan!"

The good radicals saw this as a trick to play on
ministry; Wilson saw a fine speculation in real-

to read, the republican newspapers a good circulation; by-
From there, everyone gets carried away, each trying to outdo the other.

Having reached this point in my story, I want, for the
The rest is to give the floor to someone else; first, in order to
to show how a political historian has "narrated"
the events,” then because this writer has
preceded his narrative with a reflection justifying
too well the methods I adopted, in the pre-
sent work, so that I do not give myself satisfaction
faction to record it.

The author I am quoting expressed himself thus:

"The only attitude that suited France at
€ moment when she was about to receive the King of Spain
"was a calm mixed with coldness... Going further
"Far away, patriotism was prostituted from the point of view
"From Germany... but we live in the reception
. "official that was preparing... a means of com-
"Defeat Mr. Jules Ferry and that's enough."

[Here the author places the following note:]

"For the first time... we see each other
"Forced to depart from the rule, that we
"We were forced to never judge people

"other than for their public conduct. The
"the gravity of the events of September 29, to the point
"from the point of view of the functioning of the constitutional regime-
"Fictional and parliamentary, forces us to act."
"violation of this rule. May we not have
"Never again!"

I hardly need to point out how much
This wish was only partially fulfilled later on: in
In all cases, I insist on this point: that at some point
given a writer, accustomed to following the historical routine-
risk, judged that he could no longer avoid looking at

beneath the surface of public actions. If he had looked earlier,
How many facts, in his eyes, remained unexplained,
would have been brought to light?

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BAR ARRARMRME SR

I continue the quote: |
"The signal came from who knows where... The intran-
The judges were unfortunately not the only ones
to inflame popular passions: the example
came from higher up, or from lower down, as one
will want.

“In October 1881, the President of the
Republic gave her daughter to Mr. Wilson, then
Under-Secretary of State for Finance, but well-
early overthrow of power with the cabinet to which
Gambetta succeeded him. Since then, we have often
accused Mr. Wilson of taking advantage of his situation
at the Élysée Palace to serve his personal interests;
accused him of interfering in a way that was too open-
actively, to intrigues aimed at
overthrow this or that ministry, and from it in sub-
to bury another. Never, however, had audacity

was so great that in September 1883; never,
Most importantly, Mr. Wilson had not put forward the name
rightly (!) respected by Mr. Jules Grévy; he judged
the opportune moment to resort to a process if
dishonorable.

"Mr. Jules Grévy was then in the countryside at
Mont-sous-Vaudrey and was not supposed to return to Paris
that the day before the day set for the king's arrival
From Spain. From its special correspondent in
Mont-sous-Vaudrey, the Little France of Tours,
organ, officially owned and belonging to Mr. Wilson, received
dispatches immediately reproduced in Paris by
other unofficial Elysée Palace leaflets, such as

France, the Event, etc. (Little France)
also received communication of administrative acts
notices sent for Mr. Jules' signature
Grévy, before the Official Journal published them-
bliât). These dispatches aimed at nothing less
than to reveal to the public alleged dissent-
relations between Mr. Jules Grévy and his ministry
responsible; Mr. Jules Grévy, according to these
information, did not want to receive Al-
phonsus XII, and if, yielding at the last moment to
Mr. Jules Ferry, who threatened him with a ministerial crisis-
internal and external complications, if he admits-
the principle was stated, the President of the Republic
refused, at least, to submit to the training
Labels required in such circumstances.
That was not the case, as one might well imagine; Mr.
The President of the Republic "submitted" to everything
what was "demanded" of him, but the important
was to generally make people believe that the responsibility
Mr. Jules Ferry's competence would be all the more
heavy, all the more exclusive, in what for-
could occur later, and that's what we
worked. These insinuations, these assertions

"even, because it was presented as certain,
"produced all the effect that could be expected"

Mr. Wilson and the hardliners.

“Alphonse XII arrived in Paris on September 29,
in the afternoon. Mr. Jules Grévy, accompanied
ministers had gone to meet him at the
station; only one minister was missing. that one
of the war, General Thibaudin, who used as a pretext
an indisposition. Upon leaving the station, a
lined with whistles, mixed with shouts of im-

"worlds," welcomed the car of Alfonso XIT; the
"that evening, when the King of Spain went to visit Mr. Jules"
“Grévy at the Élysée, same demonstrations outside-
a tiles » 1,

All of this had brought together 10,000 or 15,000 curious onlookers.

Jules Grévy apologized and the incident
there were no further consequences with regard to the exterior
laughing.

Inside, there were heated discussions;
He spoke of a ministerial crisis, of a near-altercation.
between Grévy and Ferry. The latter went so far as to
request the removal of Daniel Wilson; he does not ob-
only two things mattered: the (apparent) renunciation
from this one to the management of Petite Franre and the
General Thibaudin's retirement; as for Wilson, he
remained at the Elysée Palace.

In light of these various incidents, the state of
social decay that undermined the underbelly of the
The nation was, however, able to emerge into the open.
There was, in the ministerial newspapers, as well
that in the reactionary press, a campaign
furious with Wilson, so much so that he was at
half abandoned by some radical newspapers;
However, while stepping back a little, the latter
they further alleged that through the son-in-law they wanted
to reach the sacrosanct president, who "was unaware"
"absolutely the abuse that Wilson, his son-in-law, was committing,
"of his situation at the Élysée Palace and took for
"mere slander, the accusations that we had
"I was able to steal it from his attention."

"The proof," they added, "is that the President has
"Given orders: 1° that no document

'André Daniel, The Political Year 1885, pages 318 to 320.

was distracted from the files and entrusted to Mr. Wilson;
2° so that the service of double tele- dispatches
The charts were handed to him personally.
Mr. Grévy; 3° so that the presidential stamp which
allowed Mr. Wilson to free his correspondence
The pond was entrusted to a reliable person!

And these precautions were so well taken that, four
Years later, the same actions were still occurring.
observed.

Here, on the other hand, is how old newspapers-
courtiers changed their manner:

For example, the Lantern, after having saluted gra-
esteemed the nomination of Daniel Wilson to the deputy
finance secretariat?, after having helped him with
unofficial notes like this one: |

“a We know the good intentions of.
"Mr. Wilson, but seeing his inability to..."
"to provide accurate information... elc *".

The same newspaper, I say, inserted on October 17
1883, this thread of a bittersweet tone:

"Yesterday, a new publication appeared in Dijon..."
"Mr. Wilson: LITTLE FRANCE OF THE EAST. The
“Little France of the Centre, which is published in Tours,
"retains the monopoly on indiscretions; The Little
"Eastern France must contain articles of dis-
"percussion intended to make the populations aware"
"Mr. Wiison's personal politics. We doubt-
"we hope that this new organ will obtain a large
"success; in France, we are not in favor of the

THIS

{ The National quoted by Le Paris on October 10, 1883.
La Lanterne, January 1, 1880.
3 La Lanterne, July 29, 1880.

"personal politics, whether it comes from Mr. Ferryou
"from Mr. Wilson."

This did not prevent the same newspaper from publishing
then, in about fifteen issues, an apo-
General Thibaudin's book under the title: "History"
"From a minister."

However, after reading this story, if we compare
Two facts: 1° the ministry's ill will towards
d'Erlanger (manifested by a beginning of
prosecutions); 2° Thibaudin's preference for the
negotiated contracts for semi-finished supplies
litanies (stated in full view of the tribune, in a form
(skillful, by the way), we will understand why the days-
German officials, friends of Erlanger, pretended to be at-
to give Thibaudin, the Minister of War, a hard time;
Indeed, it was hoped that these attacks would consolidate the
minister by making him popular, thanks to the chauvinist
Overexcited nism, thus, lengthening the duration of its
functions and having the time to conclude advantageously-
sow a number of markets.

From this group, a fairly clear distinction emerges-
Daniel Wilson's interest in retaining Thi-
Baudin at the Ministry of War.

Was all of this known or guessed?

Reading the newspapers does not allow us to establish this.
clearly.

However, for the past few months, we had, more
openly than before, and with more precision
sion that Léon Say, reported the corrupt actions
'those of the son-in-law of the Elysée Palace', for example: employment
abusive use of the presidential stamp which involved the

1 See my Kings of the Republic in the chapter Wäson,

postal franchise and gave, to the letters, a ca-
particularly official character.

Scandalous favors were still being reported;

accommodations provided, free of charge or not, in the
national palaces to friends of Wilson; trafficking
in military supplies, so dear to Erlanger,
which, only at that time, incurred the pre-
the first threats from the justice system, which is paralyzed, moreover
later, as I will explain.

Wilson's own friends accused him of...
publicly displaying their corruption.

Thus, a circular concerning the election to the Con-
general seil in the canton of Moulins-Engilbert,
where General Thibaudin's brother filled the
mayoral duties and presented himself as a candidate
republican, contained the following sentence:

“In the past, our adversaries were powerful;
"Today they have no credit with the government-
"mention. As the brother of the Minister of War,
"The mayor of Moulins-Engilbert enjoys a rep-
"undeniable position; therefore, he is called upon to exercise it"
"every day in support of some fellow citizen"
"Military or civilian;"

"He therefore dares to hope that the voters... are concerned"
"the interests of their country and those of their family"
"A thousand will be willing to prove it to him, by their sym-
"pathy, that they are worthy of her benevolent
"provisions"... etc.

Signed: Auguste THIBAUDIN.

This fragment of commercial literature reveals
the entire course of action adopted by Wilson.

1 Le Figaro, August 8, 1883.

Unable to flirt with high finance, of which he
had declared himself the enemy, consequently reduced to
isolated speculations; only able to make contact with
those who resisted the Code, like Erlanger, or the”
prey for repeat offenders like Marlier; doomed, therefore,
to shady dealings; nevertheless having
numerous newspapers to support, actions to
"to issue", but without hope of placing them through the

through his usual methods, he was bound to resort to monetization.
the influence of his stepfather, that is to say, to traffic
decorations, tobacco outlets, impunity,
positions, favors of all kinds, under penalty
to remain unarmed in the face of the double enmity of the
financial feudalism and rioting reactionaries
against him.

But these people having monopolized all the means of
Corruption forgotten by the law, eternal courtesan
the wealthy left Wilson with little more than
processes stitched "at the edge of the Code"; and
Wilson persisted, risking tearing the sheet.
force to pull at the edge.

In the heat of the conventions or of Tonkin, Chamber
and the government did not feel pure enough
to place the struggle on its true playing field; between
The Élysée Palace and the Palais Bourbon were at war.
of appetites where morality had no place.

Moreover, there were revelations in the air.
even on the gers of the majority.

Since May, Senator Palotte had been the subject of a
request for authorization of prosecution regarding the
Union Mobilière affairs; since June, a his-
bribe: 3-bribes, received by two deputies, treat-
born in, {eg newspapers; it was 16,000 francs,

6.

of a Belgian case and the French financial company
candle maker (which went bankrupt shortly afterwards); a
infernal noise surrounding the name Boland; time
lost! The accusation was never solved; it
served only to divert public attention
other, much more serious acts, which have remained
ignored; I'm talking about the shady dealings that
surrounded the project for a second Suez Canal;
refusal (August), then of the concession (December), to a
English company, of a telegraph cable between
_ of Cochinchina and Tonkin.

We will see later what role this was to play
cable.

Meanwhile, this latest concession, which is being discussed

with relentless effort in the House, and which takes a
singular color being brought closer to existence
(not yet revealed), from the English tinkering that I have
reported when speaking of the conversion! coincided with
a softening of the hostile attitude that the Times and
the German newspapers had affected in these
last few months.

As can be seen, this year 1883 was in
Grand and extraordinary party. Immoral in Parliament.
ment, in the palace of the head of state and in that
of justice, it also abounded in cheating in
The circles, in private scandals? ; some,
even, were stained with blood. So it is with the su-
resounding and unexplained cide of a hoarder
of oils named Biedermann (April 14), on the occasion
from which the astonished public learned about the Jews
arrange things amongst themselves to raise or lower

4 See, volume II, page 68.
1 For example, the Frémy-Tual case; May 25, 1883.

Extract the oils and take a portion from consumption
in general, an absolutely arbitrary tithe of plu-
tens of millions.

Despite the sugar crisis, despite the bankruptcy or the
liquidation of financial companies, — disasters
larger in capital than in numbers — the
the issuers had not been discouraged; in 1883 they
found a way to ask the scholarship recipients for...
republic more than a billion.

It is true that she only responded weakly.
to the requests; but, certainly, there were still
the means-possessing captured by the trebuchet of the
finance.

Nevertheless, the agiotagen had succeeded
to make up for the reductions of late 1881, because the pa-
piers à vignettes, despite the "jolts", had
"Added" 6 billion! It is true that the others
capital had hardly varied?, buildings and furniture
The workers were a little idle.

In any case, the wealthy could say to themselves
that by the end of the year their fortune had grown by more than

nine billion.

{ Issues from 1883:

State or City Loans..... 0 million 0/10
Credit institution..... 401 — 5/10
Railways and Industrial Societies. ... (604 — 4/10
!
Total, £1.005 million 9/40
Billions
D RSS
| End of 1883 End of 1883 Difference
Real estate taxes..... 420.0/10 121.3/10 + 1.3/10
— furniture..... . 74.0/10 72.9/10 + 1.9/40
DANCIEFS, eos. 35.8/10 41.8/10 + 6.0/10

Totals.....,..... 225.8/10 236.0/10 + 9 2/10

4104 Speculation 1883

Their number had remained stationary: 19 0/0
as in 1882, but only these 19% had to
distribute the new increase.

The propertyless, too, had no cr
nor diminished in their overall proportion; the strikes
had persisted, less numerous perhaps, but
more acute: there had been talk of unrest in Roubaix and
in Marseille. There had also been several disasters
phes; among other things, a firedamp explosion at the mines of
Lalle, still poorly maintained and poorly monitored
linked by the Bessèges Society.

In short, the misery had risen from 12 0/0 to 13 0/0.

Here is a summary table of these various movements
comments:

1882 1883
Owners..... 19 49
Employees..... (69 7 | 68 employees
Destitute..... :. 12 13 destitute
Totals..... 1400 100

It is certain that the elements of a catastrophe

Social groups are forming and preparing. I said more
How can the March demonstrations not be held?
were going to succeed, for lack of broad support from the masses;
I say the same about the excitement of September and
of October, more specifically bourgeois than a-
The others were worth it.

Warnings! Threats! Trumpets of Jericho!
But the walls haven't collapsed yet!

SUMMARY. 1884. — Sated and deaf. — Deathly silence. —
Bankruptcies. — The economies. — Ferry says: there are no
Crisis! — He also said: there is no such thing as illegitimate profit! —
2, 2 make 4. — Tirard's success! — The millions of
Companies. — Raynal again. — Grévy's audience. —
German coal. — Foville's testimony. — The
Ragpickers. — Sugars. — Way of colonizing. — The
Tunisian woman. — Lang-Son's lie. — Scapin.
— The Saint-Elme affair. — Lalou and Veil-Picard. — Four-
Military personnel. — Matches. — Following the example of
Hirsch. — Choleric agiotage. — Divorce agiotage.
— Egyptian speculation. — Influences at the Palace of Justice.
— We're talking about guano. — A lawyer executed. — War
of races!

Sated, the rulers were deaf; the corruption-
It tires even the corrupt. Yet it was necessary.
to act, because the 1885 elections were going to provoke-
quer of investigations into the actions of elected officials
1881.

To give the appearance of taking action, they busied themselves; they beat the water,
but in the same place and like a swimmer who
drown.

To characterize these twelve months, a historian
He could only find this to say, and in a satisfied tone,
Alas! To the reader's dismay:

For a year, we kept the same office;
"This is the first time since Mr. Jules' election"
"Grévy!!"

{ André Daniel; The Political Year 1884.

Indeed, that was all that the legislative year could

to accomplish something even more salient.

We were full, I tell you; for when we re-
If a ministry is involved, is it for something else?
so that he can better feed in his place?

Moreover, the rulers had all the
chances: they were able, making the war collaborate
With cholera, eating a little human flesh.

Yes, there were 17,683 deaths that year.
more than the previous year, alongside 196 births
less; also, more abundance was counted and
of silence, because death does not consume and
Speak even less!

It's painful to say, but the misery is acute
during the winter of 1883-1884, it will decrease; at the end
of the year, she will have lost 1 0/0; the owners
will see their wealth increase accordingly, but their wealth will also increase.
The number of people will have decreased; on the contrary, wage labor will be
remained stationary; but less paid he will be less
patient and the strikes that will occur will be
more serious.

I am giving, right now, the proportions that
I usually register at the end of the year, because the
concerns whose history I have to trace have
filled the entire first quarter of 1884.

Here is the breakdown of those who own and those who do not
owners:

End of 1883 End of 1884

Owners..... 49 20
Employees....,....,..... 68 and “0 68 employees
Destitute....,..,..... 13 12 destitute

Totals.....,. 100 100

It is certain, moreover, that 1884 was a jubilee;
Bankruptcies confirm this through their higher numbers.
than in 1883; voluntary liquidations, the re-
capital reductions and, consequently, the decrease-

tion of the requirements of the greatest number of financial or industrial companies come, at their turn, corroborate this observation.

And indeed, between the two years, the capital nationals will have decreased by nearly 12 billion.

Approximately 4 billion will represent the depreciation of the real estate sector (land and houses); the The building crisis was, moreover, generally observed.

Financial capital will have lost 4 million about half liards; because of bankruptcies and reductions capital actions carried out by the companies.

It is easy for me to provide proof: here is, grouped in a table, a certain number of e- missions, carried out in 1881, with their value listed at the end of 1884:

Issues of 41,881 million francs
From RE
— Their value
Payments listed at the end of 1884 Loss

Algerian Credit..... 16,800 11,760 5,040
Mortgage bank..... 35,225 35,000 0,225
3 0/0 amortizable French.. 1,000,060 975,375 24,626
Crédit Lyonnais 153,000 104,000 46,000
Union mobilière 8.960 0.600 8.360
Provincial credit..... 11,750 0,000 11,750
Ferfay Mines 4,000 2,900 1,100
Pierrelatte Canal..... 5.750 0.850 4.900

16,966 bankruptcies in 1883 and 7,719 in 1884; increase of 753 in a single year.

BITTERING /

108,188%

Issues of 1881 million francs

born

errates cold fn 88e Loss
Beira Railways

Ales esse 6.128 2.875 3.253
Free docks and warehouses. Mar-

SeIllB seems 1.150 0.104 1.046
The Lacemaker,..... 2,500 0,000 2,500
French steam transport

CAÏS side eee ssau 11,000 6,000 5,000
French cements..... 5,250 2,000 3,250
Corbeil Mills. 24,000 5,120 18,880
Upper Rhône Cements ... 15,000 6,000 9,000
Grévin Museum..... yes 1,000 0,500 0,500
General Dairy Company. 7,875 3,075 4,800
Time-life (insurance)..... 3.418 0.548 2.870
French General Credit Bank..... 66,000 13,200 52,800
Bank of the Hungarian States. 60,000 31,000 29,000
Lyon real estate company. 8,250 7,000 1,250
Algerian company..... 5,750 4,650 1,100
Credit of France...,..... 54.000 0.090 53.910
Greek loan 5 0/0 ..... 89.520 81.300 8.220
Franco-Algerian Company..... b.000 1.450 3.550
Parisian bank..... 108,000 61,000 47,060
Popular savings plan ....,..... 10,000 0.000 10,000
Baia de Arama Mines 11,250 0,750 10,500
Gold mines of Uruguay.... ÿ.000 0.090 4.910
Madrid-Ca- Railways

Ceres-Portugal..... 22,781 20,625 2,156
Auxiliary Company of the

railways .....,... 23.550 3.300 20.2°0
Alais au Rhône..... 6.221 1.851 4.370
Eastern Algerian..... 72.191 67.256 D. 495
General Magazine of France and Al-

DODGE years 30,000 21,600 8,400
Municipal Casino of Nice... 6,586 0,000 6,586
General Society of Suppliers

military works..... : 18,000 4,200 413,800
French bitumen and asphalt

Summer cash registers 6.800 0.009 6.500
Eden-Théitre..... 6,000 0.720 5.2S0

RS

Issues from 1881

Millions of francs
RE EE SNS

Their value Loss
paid, listed at the end of 4884

Printemps stores 30,958 18,265 12,693
Breton beaches 6,175 0,000 6,175
Paternal Accidents..... 5,750 0,950 4,800
Agricultural insurance fund

COlGN sn seau 13.800 1.820 11.980
Cie fonçière de France and

from Algeria .....: 100,000 19,000 21,000
Crédit Maritime de France. 0.000 22.250
Obl. city of Bordeaux... 15,000 14,400 0,600
Banque Lyon et Loire..... 12,500 6,250 6,250
IRP Bank Austria. 123,000 91,750 31,250
Inland railways

Marseilles..... ; 4,500 0,000 4,500
Paris- Navigation Company

Le Havre-Lyon..... 10,300 2,800 7,500
French shoe polishes..... 3.450 2.610 0.840

2,272,948 1,531,259 741,689

Thus, in four years, out of ? billion 1/4 paid by
For him, the public will have lost nearly 750 million, that is-
That is to say, three-quarters of a billion! So, finally, a
proportion of 30 francs loss out of 100 francs.
requested!

That's another one-third discount!

Furthermore, it must be considered that this table contains
only a small portion of financial assets
* listed.

The least affected will be movable capital.
losing roughly 3 billion: this kind of capital
focuses specifically on non-negotiable debts

on the stock market, arrangements and gold

Or November 1884,

some unemployed, others in amortization 1.

All of this will certainly result in less
concealments and forced savings.

Indeed, that is what will happen and we will see, at
final budget of 1884, which was the least spent
(177 million) corresponds precisely to the interest of
the reduction suffered by the real estate sector, cal-
set at 40/0, average rate for the year (4 billion 2/10
at 40/0 – 168 million). :

I have already had occasion to point out this fact; there is
Here, the law of compound interest is applied by capital.
which amortizes, that is to say, is reimbursed by
the proletariat, the taxes it pays in advance; but it does not
advances them as much as he can get them replaced
to stockbroker.

In support of the foregoing and which follows from
only scientific investigations, I have only the
choice of quotations, in newspapers or in the
parliamentary debates, everyone having felt this
that no one has explained.

One man only, the head of the cabinet: Jules Ferry
dare to say:

“Crises? There are none; far from it (1); the
"Foreign trade figures, the yield of
"taxes for the end of 1883, indicate a recovery
"General affairs?"

Here is the summary:

Billions
|
1883 1884 Difference
Real estate assets ..... 121 3/10 117 4/10 — 4 2/20
— furniture ..... 72 9/10 70 0/10 — 2 9/10
= financial... dde 41 8/10 37 2/10 — 4 6/10
Bitumen and aslotanx A 236 0/10 224 3/10 — 11 7/10
CAiS..... no. 4884, page 16.

Eden-Théiter..

UNDER THE THIRD REPUBLIC 411

This man was speaking in January
(sessions from January 24 to February 2), while nothing
of what was supposed to happen to "kill" the complaints
had not yet occurred; while all the islands day-
nationals, without distinction of PRE, were proclaiming the crisis
in the same tone:

But Ferry said, "We're after the cabinet!"

And, in the name of this political ineptitude, so be it.
For the truth! So much the worse for the nation!

However, Paris!, a friend of the cabinet, citing the
American economists wanted to prove that "the
wages were not solely governed by the
high cost of living. — (I believe it, we forget
always the rent, which inexorably absorbs the
purest of work).

“Yes!” said the Lantern, “we are crossing a
“one of the most serious economic crises, an in-
"industrial and commercial which necessarily weighs
"with all its weight on the workers... Yes, there is
"in France, in this fertile country... workers
"by the hundreds of thousands, who cannot find
"Use their arms!"

Le Figaro, for its part, acknowledged the existence
of the crisis, but, always practical, found, in
At the same time, the means of organizing, through a long
series of special articles, the perception of a dime
advertising, about those whose "troubles" he recounts.

It was MP Langlois who attached serious-
the bell in the Chamber by calling out the
cabinet on its economic policy.

As always, according to historians, "the debate

1 Le Paris, January 21; La Lanterne, January 18, 1884.

"It was magnificent!" Langlois, an eloquent and wise man,
was "heard a lot", but even more so Ferry, –
naturally.

Or Ferry said the following beautiful things:

"For me, there are no illegitimate benefits."
"Eliminating the risk element in profits"
"of capital... would be a beneficial reform... I
"I would be ready to do it... and if someone showed me
"that, in the current organization of society, it
"There is an obstacle to its realization,"
"This obstacle, I would join you in the
" overcome. "

So it's clear: Capital? No risks! All
The risks to the labor that feeds capital!
and finally, there are "no illegitimate profits"!

These are the theories of the "beautiful debate".

Nobody said:

– Sorry! Ferry, 2 and 2 make 4.

– No, not, Ferry would have replied, ? and ? make 22.

– Well!

– The first one? is the capital; the second one? 2 is
the work. You can see that I take the
two.

– Not at all, you're devouring one!

– Not at all, I said 2 and 2.

– Yes, but your first 2? is worth ten times the
second.

– It's capital! What? Would you like by
By chance, put the second one in place of the first?

So, to make a revolution? "To put this on top of it"
"Who was underneath," as Danton used to say?

— Calm down, Ferry, and listen: the first
2. Capital would not exist without the second, 2. Labor;

But what about the second? Would the work exist without the first?
capital; why is the one that is worth the least worth the
more ?

— Because it's capital!

— And the other one?

— Because it's work!

And a facetious one, having slept very "attentively",
but, awakened by the silence of the end, would have exclaimed:

"Two and two? Not very clever! The two hens!"

There you have it, stripped of parliamentary frills,
the skeleton of what Ferry replied to what
Langlois "could have said," instinctively appropriating
the quia est in eo oirtus dormitioa" of the doctor
by Molière.

However, as the Ferry meme has textual-
added: "There are no social reforms"
"deeper than those that begin with the
"Reform of ideas and morals," I...
will allow me to point out to him that the ideas and the
Customs are the result of social organization.
His words only concealed this foolishness: FOR
"CHANGE THE OUTCOME, DON'T TOUCH"
TO THE CAUSES | »

In short, the comedy ended with a semblance
investigation and the absence of any reform.

However, Jules Ferry's optimism had to
to be insulted in what affected him deeply
more than popular interest: I want to talk about
the loan issued by Tirard on February 12th.

Very convinced of the public's discomfort, whatever the
said the President of the Council, the Minister of
finance did not want to expose itself to failure

public; instead of encouraging the fragmentation of

payments, that is to say, instead of contacting the
small savings, 1l gave preference to the under-
his writings were completely free. It was an admission that he
relied solely on the big capitalists; and even then,
among these, he also knew he had
point to hoping for the assistance of anyone who might have
connections with major railway companies
iron.

It was in these circumstances that the tap of the
3 0/0 amortizable, having reopened, let 350 flow
millions of papers, against which no payment was made
directly about 90 million, the rest
having been so through the establishments of
credit which, more or less "interested" in business
of the government, lent him their support; he
This number must include Crédit Foncier, the
Discount counter, Crédit Lyonnais, Crédit
industrial and commercial, the Franco- Bank
Egyptian and various other holding establishments
to Algeria; the first, because he was under the
The minister's legal dependence; the others, because
that they were incessant solicitors of favors or
concessions.

In total, there were 92,320 people in France
who subscribed, by paying in full the
the amount requested and 20,421 who paid only
a portion; in total 115,741 subscribers; we
we are now far from the 934,276 subscribers
to the loan of 1872!

In any case, we can measure by comparing
these numbers, at 6 or 7 million personal ratings-
new movable assets, what was, in reality, the state of
concentration of national wealth.

This did not prevent historians from declaring,
following their usual routine, that "this result
"accused of the existence in France of reserves
"Considerable sums of money, left available"
€ due to the stagnation of business.

Then, still "blind," they added: (without
"Without the bankers' support, the loan would have failed."
Because it was too expensive!

However, in fact, this 3 0/0 was, by its rate (76.60),
of 3.91 0/0.

At the same time as this deficit loan, the
railway companies were also opening
their ticket windows; we remember, in fact, that "under
"the state guarantee," they borrowed to
to carry out the work that the government
had openly renounced it.

Noting this fact, the same historians have
writing :

"Open-window bond issues"
"in the railway companies had a
"The success that, not knowing what to do with the money
"Having fallen into their hands, the companies had to..."
"Place it in a current account at 1 and at 1 1/20;/0?"

No one understood how much this circums-
tance affirmed, once again, the concentration of
fortunes in the hands of high finance, nor
above all, how absurd it was to admit that the
State credit was less directly appreciated
that being hidden behind a guaranteed intermediary
by him!

Official economists have nonetheless

! The political year 1884, page 40.

2 The political year 1884, page 40 (note).

continued to assert that the fortune was very divided
in France, and that the masses preferred the initiative
private companies protected from state interference!

Moreover, all of this is corroborated by the
total emissions figure, more than one billion, in
of which private initiative accounts for approximately
nine tenths!

The insolence of financial feudalism, encouraged

by the servility of the rulers, wasted no time in
to assert itself again.

On March 8, a member of parliament from the North developed a
Questioning regarding a very important strike
recently reported in the Anain Mines.

Raynal replied to him in substance "that the gou-
"The government could do nothing about it; it was not for him."
"It is not possible to interfere in a contract of
"hiring of services; that, moreover, the profits
"of the company had greatly diminished; that in-
"Ultimately, this resulted from a series of eco- phenomena
:"nomicals out of the reach and of the government
"and the company."

On that note, a trusting agenda!

Thus rejected by the Chamber, the complaints of
Minors addressed the head of state; a hearing
Having been assigned, the delegates said the following:

"Is it fair that mine workers, after
"twenty or thirty, or even forty years, be
"Driven from their jobs? That's what this scan- referral is about."

'Here are the broadcasts from 1884:'

Loans from the State or cities. ..... 480 million 5 10
Credit institutions ..... 955 — 0/10
Railways and Industrial Societies 682 — 7/10

Total issinsssssssussse 4.118 million 2/10

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"Worried servants in the service of the commanders"
"companies which is the primary cause of the strike.

And not only have we revoked the old tra-
"Vailleurs, but also other well-known workers"
"through their efforts to organize trade unions"
€ of mine workers.

We recall that a law known as the "union law"
professionals had been voted on by both
rooms.

The delegates added:

"Regarding the issue of wages and abuses
"the cries we are suffering... we are char-
"They are eager to demand a sincere investigation... that's..."
"That is to say, made by the workers."

Finally, as a sanction, the same delegates from-
they were calling for a law SETTING A MINIMUM WAGE.

Nothing could have been easier than voting for such a
law regarding mining concessions, these
being governed by specific legislation which
sufficiently armed the government.

Or Grévy argued, like Raynal: "respect
"contracts, laws, foreign coal, the
"Necessary savings!"

It really wasn't worth it to have agreed
An audience to Judaize in this way!

The truth was that, in order to satisfy the workers,
It would have been necessary to target the high-ranking officials... and /a
The Republic didn't dare!

Anzin is, in fact, nothing more than a fiefdom
royal maintained in France since 1717 and protected at
through all the revolutions; its first feudal lords
were the Prince of Croy, the Marquis of Cernay,
However, they have become depraved, for reasons of "profits".

g

with the commoners Desandrouin, Taffin and Cordier.

I already said that the Anzin penny had reached a
fantastic value, that the profiles created had
numbering in the tens of millions; I would add
that the steering committee, in office at the time of
the strike included members of parliament and
"not the least influential."

Ordinary, honest people would have noticed the
facts and would have rendered justice to the claims
female workers; nobody had thought of that.

However, writers not beholden to socialism
lism, far from it! revealed the situation
true from the Anzin company:

"As things stand (said the Capitalist)*, the government
"d'Anzin extends its monopoly over nearly 30,000 hectares"
"defects; it owns eight large concessions and
"does not exploit one-twentieth of its im-
"Menses riches."

In another issue, the same newspaper had
noted that on more than eight different occasions, the
the Anzin management had not granted any increases
tions that were constrained and forced by the strikes.

Thus the strikes of 1833, 1836 and 1837 had
each time, they snatched an increase of 11 0/0
on the wages of workers; that of 1846: 15 0/0;
that of 1847: 10 0/0; that of 1866: 90/0; those
of 1872 and 1873, each 8%; in total from 1833 to
1873, 83% increase in wages; however,
it is after these hard-won increases
force that, in 1875, the dividend of the denier was

See volume I, page 238.

2? See the Capitaiste of April 2 and May 7, 1884.

40,000 francs and the price of the same ONE MILLION TWO
ONE HUNDRED AND FIFTY THOUSAND FRANCS, clear proof that
the strikes and the wage increases had not
never ruined the company.

"
(4

“For ten years (the same newspaper added), the
wage fluctuations have not been significant
modified the figure from 1873.

Indicating the causes of the 1884 strike, the same

he still expressed himself thus:

"

"This is the first time that a strike, which reaches
15,000 workers clustered together, and consequently,
more than 60,000 individuals, extends into pa-
These conditions... despite the poverty...

"Who is responsible for this strike?"
and why did the company, in its remarks, make such comments?
released, raised these serious salary issues
and job security, on the eve of the discussions
parliamentary sessions on pension funds
and on the responsibility of employers in this regard
accidents?

OC. + + + + + . . + + +
"The Anzin management company, threatened in its old pros-
perished, could no longer fight against the competition
rence of the coal mines of Pas-de-Calais, of which she
had managed to delay the operation for more
half a century; she was also im-
powerful in combating German coal prices
orders on the Eastern markets. Not wanting
to reduce its profits, it needed to reduce the price
of return, that is to say, to cut back on the hand-
of work. The management team in Anzin imagined

4. Capitalist of March 5, 1881.

420 Speculation 4884

"to inaugurate its recent advent with a rem-
"denial of old working methods leading to
"a decrease in the number of workers.

Nearly 600 workers employed at
"the maintenance of the galleries and it was put in charge of
"miners proper, not only
"the coal mining, but all the work
"accessories, making them, moreover, solely responsible-
"sands from these works and accidents which occur-
"would come within a radius of one hundred meters of
" construction site.
ARR

"That's the
€ + . + . + . .
"The dismissal of these two groups of workers constituted-
killed a net saving for the company of
600,000 francs per year.

This is how a special financial body
The capitalist explained the causes of the strike. And this-
Meanwhile, the House remained unmoved.

Now, do we want to know in the middle of which
What "economic system" did the Anzin management operate?

This is yet another opponent of socialism who
will see for themselves; the figures I am about to give have
were published by Mr. Alfred de Foville, in his Séa-
reasoned and comparative analysis of France eco-
economic!

French consumption, this author says, has
raised in 1884 to 30,941,000 tonnes of coal; the
French production, at 20,024,000 tonnes. The deficit
production on consumption was therefore
10,917,000 tonnes.

'Armand Colin, publisher, 1887.

the real reason for the strike.

R TO

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So it wasn't demand that was lacking.
but rather the production alone; consequently Anain,
like others, only had to extend, and not to
restrict their exploitation.

This is where the railways come in, which prefer,
by a large margin, transporting German coal,
English, Belgians, etc., than to transport coal
French.

Therefore, imports exceeded
the consumption deficit, in the proportions
the following, as recounted by Mr. de Foville (page 181):

Coal imported from Belgium.... 5,733,000 tonnes
— from England... 4,260,000 —
— from Germany... 1,618,000 —
— other countries... 7,000 —
Total..... 11,678,000 tonnes

However, for foreign coal, as for
many other goods, the companies of
Railways grant favorable treaties
which they refuse to allow for French products!

Foville himself states that the average price of
the ton at the place of production, was, in 1884,
12 francs 33 centimes, and at the place of consumption, of
21 francs 17 centimes. From then on, it suffices to read the accounts-
annual reports of most companies
French coal mines in the center to observe that
foreign coals come to compete with them there-
reference at 12 francs and sometimes even at 9 francs
ton, transport included!

However, France can be self-sufficient, if it
wants to exploit all its deposits and put an end to
the protection of foreigners, a practice that is constantly being carried out

by the French railway companies ga-
state-backed pensions |

And even French consumption...
would exceed its production capacity, I would add that,
whatever the price at which France would buy at
The foreigner, what she would miss, she would still have
a considerable benefit: that of making more people live
of 100,000 families that wither away and perish.

It's true, the upper class would be less wealthy! 1l
It is true that in order to balance all interests, for
ensuring the life of everyone, even the elderly
parasites, it would be necessary to address them simultaneously
almost all laws, especially those which
govern property; is it therefore impossible?

To say out, one would have to dare to assert that the feu-
The quality of gold could not live without devouring annual-
lying 100,000 families; yet, no one dares to admit this,
We wrap ourselves in hypocrisy and "amuse" ourselves by mis-

mix the oil from the work with the water from the ca-
pital; if, by "whipping them a little fori" one manages
usually to make a temporary "ointment",
A little rest soon restores the separation-
tion; also, it is only at the cost of threshing
repeated that the masters hope to maintain the amal-
game!

And that is why, on April 8, a member of parliament questioned-
milk the government on the intervention of the force
army in the Anzin strike.

As if to encourage this "concise" attitude
"Liante" of the ruling class, Le Figaro' published
omitted articles entitled "the secret of the strikes",
where it was simply stated that Germany

'Figaro of April 16, 1884.

had to subsidize the 60,000 dying families
of hunger, so that their unemployment would facilitate the entry of
German coal!!!

Le Figaro was mistaken: the subsidized ones were,
not the families of the workers, but the administrators
French railways, knowing that the price
The average price per ton in Germany was 5 francs 75 centimes.
found greater profit in transporting coal
German, thus making them pay their dividends by
the 60,000 starving families of Anzin.

Who knows, even, if Anzin didn't buy char-
Good German for speculating like the others? This
This type of international operation is familiar to
Financial parasitism; profit is of little importance to him.
Direct or indirect, as long as there's a profit? And then:
"There is no such thing as illegitimate profit," he had said.
FERRY!

This is also what the Jew Camondo thought, when-
that he used speculation to monopolize the Portuguese roads;
This affair, moreover, was quite noisy;
brought together French and Portuguese partners,
and the newspapers, the most "uptight" ones, have there-
amassed some rich subsidies — a windfall of-
rare occurrence in 1884:

In any case, the resistance of those in power
and public passivity were disheartening to
workers; these could, in fact, recall
what a fuss there had been about the famous
garbage bins designed by Prefect Poubelle.

They could compare attitudes and the press
and millionaires, because they had been able to read, the
January 24, in the same Figaro that accused them
to play into Germany's hands:

"Given the difficult situation faced by
"ragpickers, much sympathy goes out to these
"disinherited; that is how, yesterday, the Baroness"
"de Rothschild had distributed to these unfortunate people, by
"His steward, a sum of 4,000 francs!!!"

But is that really it? Wouldn't it be more accurate to say...
4,000 francs for advertising, charged to overhead
of a sponsorship granted to the manufacturers of
Are garbage cans now mandatory?

- Why not?

— While interests were being sacrificed in this way
more respectable, those of the miners of Anzin, in
in particular, and those of the non-property owners in general,
that is to say, the interests of 80% of the population,
the same ones who found it impossible to legislate in
favor of the proletariat found it very possible to e-
to promote favoring the wealthy.

Thus: the credits for the Séné railway-
gal; thus: the financial agreement with the bey of
Tunis; thus: the law on judicial sales of im-
furniture (March).

Thus: the law on sugars, the credits for Mada-
Gascar (July) and for Tonkin (August), not to mention
all the "accessions" to the different chapters of the
budget. |

Of the two laws, one concerns judicial sales
one on buildings and the other on sugars — modifications
agreeable to the propertied classes — the last only tra-
towards some discussions; all the owners
buildings have a common interest against the mass,
but the same cannot be said of farmers, bet-

tera viers, refiners and sugar producers.

I will not go into the details of these laws, which

Cm

The burden still weighs on the people; I will only say-
the fact that this discussion highlighted the appeals
children of the Say, Soubeyran, Lebaudy, and pre-
Wilson received some small profits, which he found
the instrument in the Fives-Lille Company, where
He became an administrator.

Apart from these two laws, all the others,
as we have seen, were related to the design
general, known as: "Colonial Policy."

To fully understand how parasitism
opportunist understood the colonial system, one must
referring to one of his attempts, that one having failed,
She was so extraordinary!

At the end of the previous year, the Algerian deputies
nothing had been found to be better, so that the
The African colony finally benefited the metropolis, that
to claim from it 50 million intended for expro-
to ask the natives to build villages, etc.

It was impossible to demonstrate better that all
the Jewish community established there with great support from con-
various cessions, such as the Franco-Algerian, the
Crédit foncier el agricole d'Algérie, the Bank of
Algeria, among others, far from being useful to the country,
had completely ruined him.

The MPs, banned from the Chamber, are demonstrating
They expressed their outrage in a letter made public
in January 1884, and things remained there.

However, Ferry requested these fifty million
would certainly have supported if, having embarked
in the "damned galley" of Tonkin, he had not
constantly needed to start over, alongside the
Parliament-Argante, all the tricks of Scapin.

It was understood that France was not doing the

war; in this regard, I recall the theory of the expé-
Tunisian edition: sending armed troops there, this
it wasn't waging war, because the soldiers, at
Instead of fighting against, they fought with the Bey.

So no conquest, because conquest would have
imposed on France all the responsibilities of
finances of the Regency, which did not exist with the
simple protectorate.

But then, suddenly, in May, Tirard declares
having "concluded, with a bankers' union, a
"arrangement under which the Tunisian debt
"was converted into bonds issued in the name of the
"Bey and by the bankers!!"

Was it legal? Yes.

A law of April 11th had made France the GUARANTEE
of a loan intended to repay or convert
the consolidated debt, amounting to 120 million and the
floating debt, up to a maximum of 17,550,000
francs!

This legal operation, carried out without publicity,
nor competition, greatly indignant Soubeyran, who had no
was not; he explained himself before the Chamber;
She, alas! remained indifferent and collaborated,
Once again, at the apotheosis of the bankers (between
others, those of the Discount Bank and the Credit
industrial and commercial), allowing them everything,
even to achieve the Union of professional trade unions-
nels, so dreaded, when it comes to French workers
This country, so applauded, is particularly popular when it comes to protectors.
Tunisians.

In any case, the convoluted system used at
to lead the Tunis expedition, the financial annexes

{ Political year 1884, page 81.

the secrets that gradually emerged there should have
to enlighten the House on the subject of Tonkin.

Full stop. She got carried away. Only a clap of thunder.
will one day shake off its torpor.

In the meantime, she voted for all the appropriations to the
single file. We invented special expressions for him-
ciales to distort the truth; in China, by
For example, we fought against it, but it wasn't
"War" was "the state of reprisal"! and
France's money was still flowing, often
reddened by the blood of his soldiers!

Meanwhile, in Cahors – like Gambetta –
Ferry had made his own apology and declared,
April 14, that "the Tunisian protectorate was conso-
"idea" (which was true for the debt), but that
"The Tonkin expedition was almost finished."
which was false.

A friendly newspaper, Le Paris, had, shortly
previously, published at the last minute, to better
To impress, the following communication:

“In recent days, we have stated that the
"the government would merely demand an in-
"China's compensation, when we had occupied
"Hong-Hoa."

The New York-Herald publishes a telegram
"from Hong Kong, according to which France is considering-
- "would occupy Lang-Son, etc... , we affirm
"again, the telegram in question is from
"pure fantasy, and we repeat that the operations
"can be considered as completed in
"four or five days, that is to say after taking
"Hong-Hoa."

'Paris, April 5, 1884.

However, on June 12, the same newspaper stirred up
further fueled desires by publishing a long article
on the mineral wealth of this magnificent country,
when, all of a sudden, "the disaster of
“Bac-Lé” ….. “a detachment of the experimental corps-
"The director had been tasked with going to occupy Lang-
"Sound!!"

The reader should note the "contra-

"diction" relating to Zang-Son and especially the faci-
the kind of language with which one spoke of "telegrams of
" fantasy ".

In any case, given these contradictory pieces of news,
Well-informed investors had nothing to lose, and
Throughout the year, there were more fluctuations
or less important?

However, this was under the influence of Bac-Lé's failure
that, on August 14, the House had to vote on a credit of
88 million, deposited since May and that a
Agenda of confidence, signed Antonin Proust
and Sadi-Carnot, was granted to the ministry.

We can see the scene from here; it was written by
Molière:

Argante has just witnessed the dreadful threats of the
The swordsman Syloestre, having left, Sapin said to
Arganle:

'The political year 1884, page 141.
Here are some courses:

Higher Lower
D 'ODisissmsemons serves 79.22 75.40
3 0/0 amortizable 82.00 76.27
& 1/2 0/0 new 109.15 105.25
UTC RSR D of 9.95 7.50.
TA TIGn EE A ne ur neo 99.45 91.00
ERYDUCR Series kills 348.00 285.00

TURISIED, esse. 530.00 474.50

"Scapin. — Well, you see how many
"People killed for two hundred pistoles? Now then,
"I wish you good fortune..."

Argante. — Scapin!…

Scapin. — What?

Argante. — I resolve to give both
hundred pistoles |

Someone backstage had, quite unintentionally,
Moreover, he contributed to this excellent result.
Daniel Wilson; he had not given up; of
The Élysée Palace occasionally received blows
that Ferry appeared as best he could.

In June, regarding Corsica, an inter-
The appeal had been brought to the podium. A journalist-
list: Saint-Elme, had been imprisoned, then was
death in unusual circumstances;
magistrates had been involved in the affair; favors,
Biases and preferential treatment had been revealed.
in newspapers and during debates, no more nor
less odious than those kept hidden in France, well
that they were also frequent there. Respect for the law,
the love of fairness, the cult of probity, had not
It had nothing to do with the arrest; it was a simple
a scheme hatched by the loser of the demonstration
anti-Alphonsist.

Ranc, in Voltaire (reproduced by Paris,
June 10th}, had described the session:

"The far left," he wrote, "applauded
"with enthusiasm, Mr. Andrieux emptied his pocket"
"In a fit of anger; Mr. Goblet was fidgeting on his bench. A
"Every slander, every insult, every ou-
+ rage launched against the ministers, Mr. Wilson,
"son-in-law of the President of the Republic," he said

A signal for applause... Mr. Wilson, moreover,
understood, but too late, the mistake he had made-
"The attempt to uncover oneself; on the third day it is not
"He didn't come; he stayed in the background."

All that history has gained from this honest debate
The key is to be able to observe that Wilsonians,
Ferry supporters, Choiseul supporters were no better
some more than others; that, under their administration,
the same "squandering of state funds" and
the same "judicial leniency"
had been practiced.

But the Chamber, confronted with these individuals
reciprocal kindnesses, no longer lives, in his ministry,
that a victim has been odiously mistreated…

And that's why the proletariat has on its back
A few tens of millions more to pay!

Daniel Wilson's political-financial stock trading
had, on the other hand, a preamble outside of
the Chamber.

By judgment dated March 29, 1884, the Ban-
that national, with a capital of 30 million, had been
declared bankrupt. This same bank, we're talking about...
he remembers, had been the target of an attempted takeover-
rment from Gambetta's friends in 1882!

During the 1883 inventory, it was noticed that, pre-
since that time, the newspaper's actions
France and the operating shares of Le Petit Journal
had disappeared from the portfolio; since 1883, the
Financial Week (special newspaper) and the Correspondent
universal dance had also emerged from it.

It was also recognized that, although this "cor-
respondance would have been constituted as a separate company

{ See volume IF, pages 32-33,

with a capital of one million francs, in September 1883,
(a time when the intrigues of the Élysée Palace had prevailed)
their full capacity), the National Bank seemed to have
resumed the management on February 20, 1884, because in a
In a circular, she announced that she was reorganizing her
financial statements dependent on the Correspondence
uniorsself.

However, the president of the bankrupt bank was a
named Lalou, who was also the newspaper's director
France, and also involved in the affairs of the Bank
loans to industry.

The situation of this last bank had pro-
invoked the intervention of the justice system, caused a-
request for authorization to prosecute the sena-
Professor Palotte (whom I have already mentioned) and, finally
led to his resignation, announced in
good place, by Paris, in its issue of

April 5.

A little while before, a campaign had begun.
by France against the ministry, on the occasion of the
Corsican affairs; but, suddenly, on June 10th, at
the moment when Ranc was presenting the game in Voltaire
France cut short its coalition
controversy.

Immediately, the entire editorial staff left this
The newspaper and the Zintransigeant of June 12th printed this
which follows:

"The following letter has just been sent by
"Mr. Ernest Judet to Mr. Charles Lalou, director"
"French policy:

1 All these details are taken from the special newspaper the
Capitalist, issue of April 16, 1884.

" Sir,

"The campaign undertaken in France with your full support
approval, along with that of the editorial board, on the
Corsican affairs were suddenly halted by you, when
the debate that had been ongoing for two months was brought before the
Chambre, after having captivated the entire French press.

"I don't have to assess purely moral reasons"
private individuals who impose this silence on you and show solidarity with a
in such an unforeseen way the cause of France with that of the mid-
Ministry.

"The public will decide between the director sacrificing a
politics, preoccupied with his personal affairs, and journalism-
an independent list that refuses to break its pen or to
sell it.

This letter, written in a very dignified tone, moreover, says
already a long time for those who know how to read between the lines; but
a controversy arose between France and Paris
came to add some clarity.

Around June 15th, says France (which Paris has not

(not denied on this detail), Veil-Picard had ac-
accepted the talks with Lalou; the latter was buying
Paris, merged it with France, but wanted
to retain political control. There, it seems, was the
stumbling block.

Veil-Picard, by agreeing to sell his newspaper,
. requested that his entire draft be included in the
new combination, but he didn't want the
Lalou's direction. At the heart of the disagreement, there is
Wilson certainly had it, who would have been obliged to
renounce the support of the merged newspaper, at the moment
where it would have fallen into the hands of his adversaries
saries. :

Val-Picard kept his journal, Lalou his;
Unpleasant words were exchanged; a duel
followed and, finally, on June 26, Paris launched this
final blow:

"It is on August 5th that he will come, in front of the 11th
"correctional chamber, one of the trials which await-
"Mr. Lalou's tooth. We hope that, this time, this
"will be without discount".

Things, however, never turned out
tragic, because Lalou was still, in 1888, the director
from the newspaper La France, but, at least, it did not ob-
The decorations were perfect!

The Wilson agiotages, the Lalou agiotages, the
Veil-Picard agiotages, the Palotte agiotages, that’s it
the "behind-the-scenes" of the votes that prolonged the madness
Tonkinese women, resulted in aggravations
taxes, and led the people to demoralization
stations and the abject miseries that I will have to witness
in the following years.

I can't think of a stronger argument against the
theory of those who want to govern men
instead of simply administering things, for
the greatest general utility.

How can one not see that between things and
their usefulness we maintain an obstacle called
Individual capitalism?

Eliminate this affront to reason, which disguises

human rights as legal fiction, and all the
Speculatory immoralities will disappear in the same way
cut.

So we won't see any more arrests on the
Corsica; then we won't have to worry about the ovens anymore
military information and "conditions of awarding"

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tions”, as took place in the House on the 28th
and February 29th, and we will no longer have to search for whether Qun
Jewish banker from Besançon was, whether out or not, gone-
"Extremely favored."

Then we will no longer have to raise hypo- debates
criticisms, as were those of May and June, where,
while pretending to fight the monopoly of
matches, we were preparing its consolidation.

Indeed, after a farcical two-bid auction
public spaces where no one showed up, a system which,
to be the opposite of that of the four supplied
their military personnel heard together to offer a
'same price', is no less unfair in its
As a result, the minister had to deal with it again.
the former monopoly, that is to say with the Mallet family,
Hottinguer and other honest millionaires, who
had been forgetting for nine years to pay (to the treasury of
less), © millions of royalties belonging to
the year 1875; an oversight which, moreover, the governments
Nants had never alluded to it!

Then we won't have to ask ourselves why anymore.
after raising a serious claim of
several million owed to the Treasury by the companies
of railways, for overpayment received on the occasion of the
military transports carried out in 1810-1871, and
after appointing a rapporteur, who had reported
scandalous facts, in his 1883 report
(year of the conventions), silence fell completely
blow; so much so that the only crime of which the Chamber of
1884 almost caused concern (October), was the one attributed
by Raspail to the said companies, to prevent
their agents to accept municipal positions!

1 See Paris of January 26, 1884.

However, these honorable military men had
did exactly what Hirsch had done against the
Türkiye, and which I have already described; they had,
Taking advantage of the general confusion, collected the entire fee
where half price, where only half and quarter
were applicable!

And these people, whom we should shoot, we gou-
vernent|

Anyone who approaches them is rotten; they sweat
Speculation! They imitated Hirsch and they made Raynal.
Their example is, moreover, disastrous! What? The
Did the high barons speculate on the war? Perhaps.
From then on, they speculated about cholera! And so it was done: the
scourge that struck the South so cruelly and provoked
ministerial trips, nonetheless raised
a matter of sanitation work and, at the heart of
In this case, I will soon find some shady dealings, some
Venalties, extortion?

Speculation, again, all the discussions on the
divorce!

This reform, however, appeared to everyone
like a law of social hygiene, it did not hide it
less so, beneath its philosophical arguments, psy-
chological and especially philopedic, rapacious
combinations that we didn't dare and that no one has
dared to denounce.

The Lombard report contained extraordinary details;
for example, a shipment of potting soil, worth
86 francs, from Calais to Poissy, had paid for transport
719 francs 85. — Rifles were being sent from Nevers to Clamecy,
80 kilometers, and the Ministry of War paid a par-
80-league course! etc.

The case of the health vouchers in Marseille, which I am handling...
Cupera in 1886.

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Divorce, like death, dissolves associations.
tions; that of marriage, a formidable civil society-
privileged status, was dear to the propertied classes; deliver
to sexual passions the breaking of a contract, golden
most often, to return to a woman the gold that one has
Received to perform the act of legal prostitution!
This was difficult for a crowd of brides, dowries on-
All !

Well! That was the real cause of the hesitation.

legislative, because, ultimately, respect for the contract
Morally, marital fidelity was the least of our concerns
Opponents! Ask Jules Simon!
_ So, first of all, this method was found
a wonderful term: the judge's arbitrary power, which could
at her discretion, refusing the divorce while granting the
separation; but this leaves the husband in the hands of the
close monitoring of wealth, even dowry, and on
knew full well that, when it came to large sums of money,
things would happen, exactly, as for
Big business! — Only in the long run,
we will create a three-year period, sufficient time for
that the owner of the property had the means to
to return; as for the moral concern of thus constituting,
a period of trial, nobody, right? didn't take it
seriously |

Do you want another example? This one is a
international speculation.

English rule was not a happy one in
Egypt; a prophet: the Mahdi, a negotiator
mysterious: Gordon, had singularly em-
muddied the waters. A conference had been convened.
summoned; at this conference, Waddington and de Bli-
The delegates were gnières; and this thing was seen

Surprisingly, two old political courtiers
English to resist, fiercely, the plans
financiers of the English plenipotentiaries.

The fall of the Gladston cabinet: which will happen
The following year, he will explain this whole charade,
if we remember that Gladstone had
replaced Disraeli, the minister for the Jews. France
this time, there was no material damage to

to fear; but the Ferry cabinet, which had triumphed
"by its firm stance against England"(?) in
received a new affront.

What will I say now, if, as I do
Each year, I study the attitude of the magistra-
ture?

There, too, the servility of intentions had become glaringly obvious.
a thousand ways, under the pressure of con- influences
traditional ties between the ministry and the Élysée Palace.

Thus: A magistrate, during a criminal trial-
rectional, directed against the Crédit de France and a
named Lepelletier (the latter well regarded in a
a certain party), had been forced to make the declaration-
following tion:

"The court regrets that action was taken with regard to..."
"From him came influences and recommendations which,
"far from being useful to the defendants, they will not be able to-
"would only harm them, because they seem to be a
"An indirect admission of guilt!"

Shall I cite examples? Shall I speak of the trials of
Zodiac, in which two MPs were involved: Ma-
Rius Poulet and Brutus Bouchet, as were
Lalou and Palotte in those of the Loan Bank at

Le Figaro, January 17, 1884.

Industry, as Blanchard was in the Great
insurance company.

I am setting aside the Erlanger trials, which were genuine
novels, containing, in themselves, all the rivalries
governmental matters, which I will be dealing with at the time
of their outcome.

Sometimes an investigating judge would issue a warrant:
to bring, and, this mandate remaining a dead letter, a
the president had him executed in open court.

Such was the adventure of the speculator Mary Raynaud;
judged by the same president who had denounced the
steps taken regarding Crédit de France, he
was sentenced to prison, no matter! One day we

will learn that, having been pardoned, 1l was able to buy the abbreviation
of his sorrow.

Threatened that same year, Savary, the man of
the Bank of Lyon and the Loire, to, nevertheless, the
time to disappear after unfortunate trials.

Finally, and this is strange! the ancient trials of Au-
Auguste Dreyfus, friend of Grévy and the guanos, who
had always been favored by the "silence of the
press", emerge into the open, only in
1884; indeed, Le Figaro, which had been largely silent until then, could-
bliait, in November a piece of pleading where
the persistent influence exerted by the former lawyer
des quanos, who became President of the Republic, was
skillfully but clearly denounced!

Was this then to enlighten public morality?
Not at all! It was revenge for the arrest.
about Corsica!

But all this disgusted public opinion; so this last-

See my Kings of the Republic, Volume 2, page 325, and
Figaro, November 18, 1851.

to express one's feelings about the mistakes
or the failings of the sitting judicial staff,
standing, swaying in the solicitor's office, the no-
silence or the bailiff, had seized the opportunity of a
trial in the assize court.

An unfortunate man, victim of a miscarriage of justice,
not contested by the prosecution, but of which he had not
never able to obtain legal recognition, exas-
moreover, he was frustrated by his inability to paralyze the
unjustly directed prosecutions, nonetheless.
against him, by a lawyer, had fired two shots at him
revolver shots.

Despite a harsh indictment, the jury delivered
His acquittal!

Meanwhile, another movement of opinion had
began to manifest itself.

All around France, anti-Semitism had

gradually accentuated; in Hungary, the bodies
established groups had worsened their attitude by refusing
to pass a law authorizing mixed marriages,
that is to say, between Jews and Christians.

In France, for the first time since All-
senel, a special newspaper had conducted a campaign
anti-Semitic. The Jews had felt the need to
to defend themselves; a work entitled "The Mission of
"Jews" had been loudly applauded by several
newspapers, criticized by others.

Unfortunately, instead of understanding that the
anti-Semitic sentiment has its cause in the hor-
inspired by parasitic vice, more odious-
Catholicism, practiced by the Semitic Israelites,
cism, in France as in Hungary, did not seek there

* Pagot-Benoît-Lucy case, June 15, 1884.

that a means of sharpening, to his own advantage, an antagonist
racialism. It was to bestialize the feeling of
Honor!

Yet something emerged from it: a
a symmetrical reaction to the enthusiasm of 1875 com-
threatened to rise up against the Jewish constitution born in
this era and, although this reaction was not
declared at the August congress, which voted for the revision
meticulously limited, I will soon realize-
to stifle its progress, because, better than all the dis-
course, actions and results will begin to
to open the eyes of the people.

VI

The Tarpeiah Rock

1885 — 1886 — 1887

SUMMARY 1885. — Royal villainy. — Factory of silence.
— Wilson's revenge. — The fake telegrams. —
Ferry succumbs. — The two cables. — Secret language.
— An English Wilson. — The Beijing station. — The coup

of the stock market. — We die of overabundance. — Prussian imitation
His own. — Military unemployment. — Universal peace. —
Interior design agencies. — Justice in the South of France. —
Barraïa and Wilson. — Contrasts. — Baker in Tunis. —
Gaudissarism. — Lighting? By gas. — Coal
of Tonkin. — Airs of a grand lord. — End of a
Class. — The Jews. — In Saône-et-Loire. — Victor Hugo.
— Strikes. — Elections. — A threatening error. —
Grévy extended.

The story of the three years that will follow —
supreme years, moreover! — will turn around
of three men!

Two of them have been struggling for a long time:
Jules Ferry and Daniel Wilson; behind them Jules
Grévy looks on, having only the three worries of this
Royal villainy: pile up, pile up, pile up!

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However ugly, absurd, and sickening it may have been,
in her widowhood, devoid of any plumed helmet, Celtic
a caricature of royalty, it further fueled the con-
voisises, and the two champions of French shame-
The people I mentioned earlier, were not trampling
the people only to defeat each other.

Despite everything, but perhaps too late. for the
France, each of them will find their Tarpeian Rock
and the final blows of their battle will not come
than to throw out of the Capitol the one who was sitting there.

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The end of 1884 had been calm; there was less talk
of the crisis; I have already explained that the heca-
triple graves of war, cholera and the
misery had created silence and attenuated, for
at one point, the needs of consumption.

I will therefore not dwell on commenting here on the
parliamentary discussions which, from January to the end
March, fill, with words, the void of the con-
concepts.

First, we wasted a lot of time on
electoral issues; then, the study of some
serious discussions that could have taken place
would condemn us to repetition, whether it be the
workers' work (Révillon interpellation, February 5)
February), or it is the budget (February-March).
either it concerns certain laws; for example,
that of the futures markets and that relating to tariffs
customs officers; I will, moreover, have a few words to say,
not the discussions, but their results
when, noting the new progress of the spolia-

speculative speculations, I will have to nail them down with a few
numbers.

I want to get to the big spec- right away
culation of Wilson: the fall of Jules Ferry.

It was enough to keep certain facts in mind.
from 1883 and 1884, to remember that Daniel Wil-
His son had a score to settle.

Seeing, very clearly, that Ferry hoped to obtain
in Tonkin enough laurels to dazzle the bour-
geois, at the time when he would have to renew
the powers of the President of the Republic, he was
determined to do anything to sink it before the general elections
general elections, which were supposed to take place in October.

In addition, he needed 1 liter to have a blow
his own scholarship, entirely his own, during the period when
These are the most fruitful, that is to say in
the first quarter. As usual, in view
elections of all kinds, at the Élysée Palace,
need other people's money.

Moreover, since it was the pre- armchair
residential, the son-in-law was, more than ever, assured
of an absolutely dedicated competition.

On February 13, the French troops had
occupied Lang-Son, which, as we recall, France
had no intention whatsoever of occupying *; the Chamber, do-
Cile, had voted for everything Ferry had wanted: the
Millions followed millions! And the great unleash-
The colonial power would soon repay, high
hand, all the advances that we would have made for
open it.

There were hardly any soldiers killed that one could not
did not replace, because France was marching to the

1 See volume If, page 127.

depopulation, and THAT'S WHY he needed
colonies!

In short, Ferry, his ministry and his majority were
certain of success, because all the news received
were announcing victories. It was frankly, de-
Now, open war; we didn't give each other
no longer need to use the pseudonym: "state
of reprisals," so much so that the em-
bargo on rice supplies to destina-
tion of Chinese ports.

Suddenly, on March 25, the government received
a first telegram dated March 24, confessing
a failure; immediately mitigated by another, dated the 26th;
The emotion had subsided when, on the evening of the 29th, the
newspapers published a telegram, dated March 28th,
which contained these words:

"I announce to you, with sorrow, that the general
"De Négrier, seriously wounded, was forced to e-
"Oacuer Lang-Son; the Chinese, emerging by
"Large masses attacked... Colonel Her-
"binger having exhausted his ammunition, informs me"
"that he is forced to demote."

"The enemy is growing... whatever happens, I hope"
to be able to defend the entire Delta.

"I am asking the government to send me, the
"As soon as possible, new reinforcements."

It was difficult to combine more writing
alarming.

This is not how military telegrams-
areas are usually designed, and if this one
had not been invested with the general's siynature
Brière de l'Isle, I would have gladly sworn that he had
It was manufactured by Erlanger.

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UNDER THE THIRD REPUBLIC 445

Financially, it did not fail to have its effect:
Between March 29th and 30th, there were:

3.25 francs discount on the 3 0/0.
3.00 francs discount on the amortizable.
And a 2.00 franc discount on the 4 1/2 0/0.

Furthermore, I must point out here that the
"Sensational" financial telegrams are pro-
They almost always take place either from the 12th to the 14th, or from the 27th
on the 29th, because the Stock Exchange has two liquidations per
one on the 15th and the other on the 30th of the month.

Before getting to the explanations, let me summarize
In short, the facts:

On March 31, Ferry requested a loan of
200 million, we voted for 50 million and we overthrew him.

On April 1st, new information emerged:
The telegram of the 23rd is getting increasingly strange;
April 4, the preliminary peace talks with China, in
drafted since March 22, were signed in Paris;
On April 6th, the Brisson cabinet was formed, and on the 7th,
150 million in new credits were approved, supplementing
of the 200 million requested on the 31st by Jules
Ferry. Why bother? It was over! And this
was, or at least, events did not require
no longer the same sacrifices.

No one ever knew; the new mid-
ministers, themselves questioned in this regard, replied
they said "that they didn't know, that they hadn't
"I didn't have the time to become aware of it"
"Diplomatic or military dispatches arrive-
"naked in Paris, but that this demonstration of the
"Parliament's firm commitment to continue the execution"
"Complete version of the Treaty of Tianjin, of the

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"On May 11, 1884, it was indispensable to the success of the
"French politics!"

And the House and the Senate voted in pa-
Reilles conditions!

Now, let's seek the truth:

The government was only expecting dispatches
peaceful, since, since March 22, the par-
Peace talks were underway.

It is unacceptable that, even for one blow
Ferry, the stock market, had imagined the alarming dispatch.
of March 29, all the more so because of his distress, his
Please vote on the appropriations without voting on the motion of confidence.
It was clear that he had taken this dispatch at
serious.

So this one was quite unexpected; moreover,
in a completely unusual style; finally, from April 1st,
The same Brière de l'Isle telegraphed:

"The evacuation of Lang-Son appears to have been a
"A little rushed... we can't explain it either."
"The rapid evacuation of Dong-Son. In summary, the
"The situation is better than what was expected from sup-
"to ask the exaggerated questions that were given to me"
"Arrived four days ago."

This telegram was dated from Hanoi.

Where did the events take place? In Lang-Son.

What were the means of communication of
Lang-Son to Hanoi and from Hanoi to Paris?

From Lang-Son to Hanoi, communications...
could only be "flying" and depended, cer-
training, of the occupying army; once in Hanoi,
It was towards the sea, that is to say towards Haiphong, that he
We had to turn around. A branch of

1 André Daniel; l'Année politique 1885, page 85.

the Bank of Indochina, run by staff
friend of the Ferry ministry', which proves that the administration
The French administration was organized enough to support...
see, effectively control communications
telegraphs.

But, from Hai-Phong onwards, we fell from all
sides in foreign hands.

On July 11, 1883, the Minister of the Navy, Ch.
Brun had traveled with an English company:
The Eastern Extension Company, a convention for
the laying of a submarine telegraph cable between
Cape Saint-Jacques (nearest landing point)
of Saigon) and Haiphong (the most
neighbor of ÆJanoi).

Subject to the approval of the House, in its
At the meeting of August 1st, this convention had been established.
she was criticized, especially because she confided in
French communications in foreign hands.

To fully understand the explanations given to
From the grandstand, one must imagine the appearance of the gulf.
from Tonkin.

Imagine a semicircle, carved into the earth-
Asian rite and whose convexity faces the
northwest; towards the center of the semicircle is a
Island: Jai-nan; yes, from this island to the mouth of the river
Red, a line was drawn on a planisphere

'The directors of the Bank of Indochina were
So: Hentsch (also administrator of the Discount Bank),
Durieu, vice-president (also president of Crédit Industriel)
and commercial), Allard and F. Aubry (of the Société de dépôts et
current accounts), Ed. Delessert (also administrator of the
Franco-Egyptian Bank), G. Gillet, G. Girod, A. Prévost,
Cb. Sautter.

to the right in the northwest direction, this line intersects
would include Tibet, the Caspian Sea, and Asian Turkey,
the Balkans, would pass near Venice, and, extended,
would get lost in France, at the tip of Finistère.

However, Haiphong, located almost in the middle of the
curve, look at Hainan Island, where the English and the
Germans founded establishments considered
rables. |

At the northeast end of the curve is a port
Chinese, Pa-Koi, and, higher up, outside of the
curve, which closes at this point with a very sharp bend
advanced towards Jai-nan, lies Hong Kong part-
nant to the English.

At the opposite end of the curve, that is to say
In the southwest, the land configuration presents
a convex relief; there one encounters Hue, then, beautiful-
A lower blow, Saigon watching Singapore, period.
terminus of the Gulf of Siam.

Hong Kong is linked by telegraph to the EU-
rope by a series of cables belonging to the Tele-
Northern graphs, a Danish company whose representative
The person in France is called G. Bocher.

These cables connect Jong-Kong to Amoy, Amoy to
Shanghai, Shanghai to Nangasalki (Japan), and finally
Nangasaki in Vladimirstock (Russia). It is from there that,
via Denmark, the telegrams arrive in
France.

Now, what was the Eastern Company's plan in
dealing with the Minister of the Navy? This plan, explained-
which was addressed from the podium during the same session on August 1st
1883, was as follows:

Already possessing a cable linking Hong Kong to
Singapoor, that is to say, acting as a rope at

semicircle which is the Gulf of Tonkin, and tan-
gentle with Annamite convexity, it had, in 1881,
established a link between Singapore and Cape Saint-
Jacques, landing in Saigon; so that,
The Eastern Company, via Hong Kong, connected China
to British India, the latter being, moreover, connected
both to Australia and to the British metropolis, by
Constantinople, Vienna and the Pas-de-Calais.

With things being this way, the Eastern Company, taken
of a "deep concern for French interests",
proposed to directly link Saigon and Haiphong

(which amounted to rendering, so to speak, useless)
its existing cable from Singapore to Cape St.
Jacques); to connect Haiphong to Hong Kong, by a
part of Pa-Koi (the Chinese port) and Hainan (the island)
Anglo-German) on the other.

Obviously, being able to telegraph from Haiphong to
Hong Kong, the main hub of the Grand Telegraph Line
From the North, it offered more security than telegraphy.
to Singapore via Saint-Jacques, but on the condition
that the Haiphong-Hong Kong line was fran-
domestic or, at the very least, effectively monitored.

The Chamber of August 1883 appeared to include the im-
the weight of this condition, and, by a vote, refused
to approve the convention of July 11, 1883.

But, six months later, everything had changed, and the
two Chambers approved the concession made to
the English Company, as I have previously indicated-
previously! [December 1883]. I pointed out,
also, that this vote coincided with a period of calm.
of the hostile attitude shown in the last

{ See volume II, page 102.

month of 1883, by the Times and the German newspapers
mands.

This presentation, somewhat technical but necessary,
As we will see, I want, first of all, to
Two points to highlight:

Before the vote, it was quite difficult and certain-
quite slow, to have a double means of communication
communicating with Europe, the most direct route being
the one that depended on the Danish network. After this vote,
We had two equal sources of telegrams -
fast-moving, one using the Danish network,
the other the English network; one passing through Rus-
one, the other passing through Austria.

By December 1884, the new cable was already in place.
functions, with Eustern Company stating that "the
"The cable could be laid in forty days."

It now remains for me to establish that, two

existing telegraphic means from Tonkin to France
there was a danger, either of indiscretion, or of fal-
sification.

This danger had also been communicated to the
In the chamber, the following fact was cited:

About two years ago, when Goujard was
Minister of the Navy and Colonies, dispatches
extremely serious administrative issues were exchanged
negotiated with the government.

One of them, "excessively serious, actually figure-
"free, and yet, when she passed through Singa-
"Poor, it was read, it was spread, a word to me,"
"Letter by letter."

The MP who presented these facts added:

"I made it known to the ministers a long time ago-
"ter of the navy that its cipher was known by

e

"The English telegraph. Even an official."
"I was still being told yesterday that an in-
"dividu had introduced himself, flattering himself that he could read all
"A kind of coded dispatch, and he had done it!"

That's all for the indiscretions.
favorable to stock market manipulation!

Now, let's talk about falsifications.
and the mixed indiscretions:

In July 1884, a trial of a certain seriousness
was being argued in London at the Court of Queen's Bench;
Two television companies were involved:
The Central News accused the Eastern Company and
the Exchange Company for having copied and used a
dispatch addressed to him.

"The jury decided that Mr. Charles Wilson, whose
"The dispatch had been copied by the defendants,"
"had partly employed the PÉBIeRNe of the plai-
« gnants.p »

The Wilson in question here was taken for
the son-in-law of the President of France regarding other matters which I
I'll deal with it later; but it has been asserted since
that this was a mistake and that Charles and Daniel
had nothing in common.

In any case, it is very curious to see, in
In such a circumstance, the name of the one resounds
who, in France, had such a great interest in what
Jules Ferry, his opponent, was put out of commission.
bat before the elections!

I can't help but group the facts together.

Ferry knew very well that he had in Wilson a
A formidable enemy; three days before the debacle of the

1 Official Journal of August 2, 1883, parliamentary debates
(Chamber), page 2,052.

ministry, that is to say under the date of March 27, the
Figaro had just drawn inspiration, again from England and
still in a trial, the elements of an accusation
formal eclipses relating to the conversion of
5 0/0, which I've already described and which fell perfectly into place
on the head of Daniel Wilson. For sure, without
the emotion of what has been called the Ton- disaster
kin, public attention would have fallen on this
fiddling.

But too many accomplices had an interest in remaining silent
And besides, the stock market crashes of March, a repeat
exact of those of the conversion, brought a
a new way to "prune" the discussions.

And now I have to calculate how the gene-
General Brière de l'Isle may have been frightened himself, at the
Should we send the telegram we know about?
I wonder if Colonel Herbinger was, or a
Seduced, or an alcoholic, or a reckless person? Should I
search if Erlanger, stuck in all the
cable business, mixed with railways
Sweden by his house in Frankfurt, which had just come from there
obtaining a concession (November 1884), influential
in England, where he had launched many
affairs, protected by Prussia, of which it was the.
look, didn't also have his hand carefully

hidden deep within some union in the Eas-
tern-Companyet if, thanks to this situation, he had not
did not collaborate in the manufacture of the means of era-
What benefit did the Elysée Palace receive?

Am I finally supposed to see some kind of link between this
triumph of the two men from the Elysée and that
d'Erlanger, soon to be snatched from the clutches of the
justice ?

I don't think I need to push my cons-
tatations and to tighten a more emphatic indictment
giant alone from the whole set of facts.

The role of the Great Telegraph Company
Northern pheasants in the conclusion of peace with the
China was decisive, that's something we cannot revolt.
who doubts it, after having followed the events and read
in the annual report of this company that
"The station, which opened on August 22, 1884, in Beijing, had
"contributed to the successful end of hostilities"
"Between France and China."

That complicity was forged in England-
earth, that cannot be doubted either, when
We have read the unanswered questions that,
After Wilson's triumph, Le Figaro of July 6
addressed to those of his friends who, at the time,
were in power:

"Is it true that the government, in order to wait
"the major loan which will not be discussed by the new-
"The old room will be open after the January holidays,
"would try to find money from financiers"
"English censers? Is it true that this affair was
"led by an individual of foreign nationality
"who left for London these past few days and whose
"The hotel stay was paid for by two of our
"Ministers?"

These were Treasury bonds that were being traded.
thus in silence, at the risk of over-charging
the figure of the already so heavy floating debt!

May the stock market crash of March 30th not come
from the Jewish clan, which includes Rothschild, Hirsch,
Camondo and a few others who, apart from their

1 Report to the general assembly held in April 1885.

9.

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personal information, have with the Havas Agency
Special treaties? That's still possible.
because, if it had been otherwise, some of them-
three of them will not have had to register a crash
like that of Alfassa (which occurred on that occasion),
Camondo's son-in-law and attorney.

Finally, the military actions in Lang-Son
contain a "mystery" about which silence has
Was it imposed? This undoubtedly stems from this.
that Colonel Herbinger, who came to France, was
sent back to Tonkin to be tried; that he did not
It hasn't been that he has always appeared so self-assured.
as have all of Wilson's friends since:
that everything concerning him was suppressed, while
Ferry was no longer in power and that finally, later,
in December only, General Brière de l'Isle
delivered these statements before the commission of inquiry
serious words: "that he could not explain the dismissal of the case"
"rendered in favor of Herbinger only by
"political motives that he wanted to ignore, and that, if
"A welcome bullet had struck the colonel, at
“In the place of Négrier, the disaster would not be on-
"came,"

Thus, thousands of men had been killed and
millions of francs weighed on the work of the few-
ple, and all this because this bourgeois owner:
Jules Ferry had wanted to win over his peers by...
whipping off its colonial laurels, and that this other
a bourgeois of no less wealth: Daniel Wilson
had wanted to keep his general farm of honor
French !

'See the depositions before the commission of inquiry,'
' in Le Figaro of December 1, 1885.

UNDER THE THIRD REPUBLIC 155

In the Chamber, an accomplice of these two killers
of men, of these two harbingers of ruin, of these

two bandits, we had the urge to discuss a
Indictment, against one person only:

Ferry!

It would have been too much or too little; however, even re-
reduced to unity, the indictment would have been so gè-
Nantes, after a few eye rolls and what-
With their boastful airs, the Chamber, cautiously,
he sheathed the sword of his justice.

From May to October, parliament and the street had no
just one thought:

The elections.

Therefore, one cannot form an idea of the useless
lists which were lengthily and comprehensively
discussed in both assemblies, and the innom-
difficult financial concessions, construction work
iron mines, city loans, etc..., which were
voted silently.

At the end of this year, capital recorded
will, en masse, the fictitious capital gains arising from the es-
perceptions thus heightened and, all at once, they acc-
will grow by more than 21 billion.

The increase in customs tariffs on cereals
and on livestock, he claimed more than 9 billion
capital gains on real estate; the law
on the recognition of futures markets was in-
interpreted as giving new security to
credit securities and financial capital swell up
They are worth more than 5 billion; finally, the tools
and unlisted debt, would increase their
activity, thanks to the work, thanks to the projects of ex-
universal position, which had already haunted the cer-

new government policies; hence a surplus value of-
Spending 6 billion!

Naturally, all these absurd markups
will weigh on the future; what can be done about it?

Yet speculation had found the year bad-
vaise; the stock market coup was good, but the issues-
ifions is even better, because these of-

require less preparation, less embarrassment
and, moreover, because they sow seeds in the newspapers
the windfall of subsidies that speculative ventures
tion, whether rising or falling, through their comedy
Unforeseen events cannot be motivating.

So, very few new papers had been created.
with stickers; we were even far from the billion of the year-
born the previous year! We had barely reached a third of the way through:
300 million!

It was truly pathetic! The financial newspapers...
the entrepreneurs declared, seriously, that the spirit of entrepreneurship
The capture was dead; the capitalists claimed they would not
knew what to do with their money! — Luckily
that Rothschild, in July, issued a new em-

1 | Billions
End of 1884 End of 1885 Difference
Real estate capital..... 417 1/00 426 5/17 + 94/10 .,
_ furniture....,...., 70 0/10 76 4/10 + 6 4/10
'= financial... . 3792/10 43 8/10 + 5 6/10

Totals... 224 3/40 945 7/10 1 4/10
+ Issues from 1885.
Millions

State or City Loans.....,...,.., 440 5/10
Credit institutions. ...,..... : 0 0/40
Railways and Industrial Companies. Your 200 6/10

TOtAE Siemens 311 1/10

Egyptian loan of 225 million guaranteed by Europe
including France! of course; — nevertheless,
For that one, it was over! People were dying of overpopulation there.

The aim of these speeches was to push the government-
He was encouraged to take out a loan; they put it in his eyes
that he owed depositors more than one and a half billion
savings banks said it was "very dangerous"
(simply repeating what Cassagnac and Leroy-Beaulieu have said)
in the first weeks of 1886, he declared, in
In effect, France was heading towards bankruptcy.

No one, in all this capitalist pathos, had considered
to measure the misery; yet the speculations of the
stock exchanges had, above all, resulted in concentration
to divide the fortune between fewer hands.

As we saw earlier, there had been
considerable differences in prices and not only-
Focusing on annuities, but what about other assets?

All of this had moved fortunes, he added.
ques têtes soit à la salataire, soit à la déponance ; as-
Surely the general malaise had increased; despite
We have just seen how, in its jargon, the
capitalism judged this situation |

1 See the broadcast notice in the Zanterne of July 30
1885.

2 Here are some courses:
Course
PR. OS
Higher Lower

O0 dre ia 82.30 76.50

8 0/0 amortizable 83.95 78.85
PAC Dr RL ERP 410.40 407.95
A PR EC PE D Te 99.45 92.10
Turkish (converted) ..... eue ss 18.60 43.60
Egyptian..... soso 347.00 807.50

Tunisian Des otonepneageosnéene bi” 600, 00 475,50

Furthermore, I will now give the
figures that I usually place at the end of the year-
born, because, for their part, they will illuminate the
election results; these, in fact, will have
taking place at a time fairly close to December for
that economism has almost entirely accomplished
his work of destruction:

Here is the comparative table:

End of 1884 End of 1885

Owners..... 20 18:

Employees ....,... 68 and 69 employees

Destitute....., 12,143 destitute
Total.....,. 100 100

The owners will have lost 2 0/0, but in re-
Vanche, the remaining 18 0/0 will count themselves richer.
21 billion!

However, let them beware! upon them
pesela maintenance charge for the 820/0 non-owners;
within that number, there is already 13% poverty; it
It requires work, it requires product, otherwise they won't
They will be able to extract nothing from the people; who, then, will pay?
Tax?

Vainly, shamefully, and clumsily, imitators of
Chancellor of Prussia, will they want to draft a law
large military contingents; they will never be able to
They will, however, vote on a law in June.
on the three-year service, a democratic illusion, and
an overwhelming burden on the taxpayer, either as
personal service, or financial service.

Bismarck, waving incessantly, in the eyes of his

bourgeois, the threat of French aggression
or Russian, has no other aim than to force them to inter-
to maintain, under military control, a proletariat that
days growing under the double pressure of proliferation
natural attachment to race and appropriation
inherent to capitalism, knowing full well that they do not
They wouldn't maintain it otherwise. It's true, the emi-
Gratation, more than deaths, sometimes moderates
the Prussian charges, but the emigration itself-
meme became insufficient; from this arose the
colonial ideas, attempts in the Carolinas and
the Italian trends of the Saint Gotthard and
Trieste.

However, France would never accept militarism.
Prussian; that is why those who, at the same time,
advocate a policy of peace at the borders, a
colonial expansion and material growth,
ruin the country three times over.

Bourgeois chauvinism wants the big army
that "national honor demands it!" but 1l does not
He doesn't want to pay it; if he did, it would still be...
a ruin, because the army, through personal service and
through the tax it demands, HARAS" weighs on the
people.

He, panicked by the tie, is willing to serve.
on the sole condition that there are no exceptions,
of favors and exemptions, convinced, moreover
(but wrongly), that, despite the ignoble ca-
as a hospital resident, he will return after an interruption of
three years, a career capable of meeting his needs
care.

Another cause of national ruin, because the birth rate,
that is to say, the vital force of the country, is stationary,

and cannot tolerate useless things, even provisional ones.
evenings.

However, the large army, defensive and never offensive,
Socialism alone can provide it, because it ba-
will be its organization based on the division of labor,
having removed it from him, by prior removal
Capitalist parasitism poses the full danger of unemployment.
called: "military service."

It is true, he will provide it reluctantly, because
Combative ferocity is not in his principles.
but he will provide it, all the same, to this constrained party
the attitude of his neighbors.

Only these, one day, solemnly
assured that the chauvinistic bourgeoisie of the con-
quest no longer exists in France, seeing, even, a
A wave of strong sympathy is emerging among their people.
to this hardworking, courageous but PACI- people
FIQUE, they may imitate him, they will return to the truth
social work, with this goal: the equalization of
international exchanges; this will then be the first

step of progress surely leading to peace
Verselle.

Neither in the Chamber, nor in the Senate, nor in the assemblies
popular beliefs, this language was not used. Far from
There, passions and anger have always been stirred up.
Meanwhile, disgust was added to the mix. Scans-
Dales were bursting here and there in all the layers
social. |

It was in 1885 that, for the first time, the traffic
decorations were brought before the courts: In
the first two weeks of February, the court cor-
rectionnel learned, with a certain astonishment,
that members of parliament and civil servants received from

the money to provide the decorations. An agency
had been set up, it was functioning administratively-
ment under the name: Agence Buret, Soudry and
Chesnel.

When revisited in the present day, the debates of 1885 have
a completely new aspect:

So, people were "outraged" to see Buret defending himself
with extraordinary audacity; he was detained;
He was the Ratazzi of that era, more mute, however;
during the debates and upon hearing the names of
decorated or aspiring, the deputy Jacomy had
suddenly addressed to Buret:

Give examples of people in positions of power.

"I'm not childish enough," replied Buret,
to give you names of people in positions of power; I don't have
no receipt from them; if you brought them here, they
They would deny it with indignation!

Immediately, Mr. Millerand had recounted that...
talks had begun with the banker

Phrussi: for 100,000 francs, he was to be ob-
to hold the cross of Commander of the Legion of Honour
neur, — he had indeed been appointed commander-
der.

Then President Mercier, who undoubtedly "had
"Let's conduct an investigation," he exclaimed.

— But it's not due to the influence of the defendants!

"I will speak when I have proof," he repeated.
Buret.

The deputy insisted:

— I challenge you to name a single member of parliament
or a corrupt official appointed by you. Name-
These corrupt individuals, WE WILL NAME THEM HERE.

"What's the point?" Buret always said, "they would deny it!"

What Buret refused to do, Millerand did;
He did mention names, it's true, but not Wilson's.
The prosecutor's office at the time was not at all concerned, and besides,
had no desire to do so. The defendants were con-
damned: Buret at two years old, Soudry at eight months old and
Chesnel was sentenced to six months in prison. It was never known if they
had served their sentence.

The considerations of the judgment excel in ba-
neatnesses; they spoke of imaginary credit which, ve-
verified, it would be extortion; but they ended-
However, they returned through a naivety that denounced the
the inveterate bourgeoisie of this magistracy
less and less envied by Europe.

"If," the judgment stated, "the defendants had said-
"decorated, even with foreign decorations (!), THEY HAD-
(& SENT STARTED BY GETTING THEMSELVES DECORATED-
(€ MEMES. »

Around the same time, at the other end of France,
a certain knight of Albert and of in-
industry, also a decorations merchant, invo-
including people in positions of power, members of parliament. After
eight months of pre-trial detention and a lengthy investigation
tion, indicating some hesitation on the part of the Public Prosecutor's Office —
no doubt the terror of stepping on a scanner-
embarrassing dale, — the said knight, to whom his
Italian names and his profession as a magnetizer have
appeared to cause some harm, and was sentenced to
eight months in prison.

Another trial, this one in the Assize Court, took place
the names of civil servants still resounded, in

more topical circumstances than the previous ones.

In order to better highlight the equality of justice,
I need to bring together a few decisions here:

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In Paris, the courts had just sentenced, to
six months in prison, a postal worker, guilty
for having embezzled 2 francs 15 in postage stamps.

In Draguignan, they had sentenced him to three years
to prison an individual guilty of stealing a
sausage and three cheeses.

In the same place, they had acquitted a mayor,
Borough councillor, accused of embezzlement
88,000 francs.

In the same place, they had reduced to ten-
eight months, the four-year prison sentence pronounced
sued a stockbroker who had misappropriated
400,000 francs.

Finally, in the same place, they had condemned to
imprisonment for an individual guilty of having issued
20 francs of counterfeit money.

However, in these various trials, where one could see the
The big guys were spared and the little guys crushed, no name
had not been uttered the phrase "high parage" – if this
is behind the scenes – but it was not to be
even in the following trial:

A stockbroker from Nice named Barraïa,
being prosecuted for forgery, embezzlement, etc.,
had the imprudent naivety to mix into his defense
letters like this one:

“Barraïa to Borriglione:

"In one of your letters, you told me that
"Wilson had made a commitment to grant you
"The prosecutor's office will act as soon as the three new charges are filed."
"would have been created. As for me and my two

4. The Pécoud Affair.

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“Other colleagues, we are determined to put
"at your disposal all the sums that you
"You will deem necessary to facilitate your procedures..."

“Borriglione to Barraïa:

"I met with Ministers Tirard and Magnin, to
"The case of the Public Prosecutor's Office; I've also found my man"
"in the director of fund movement. I
"And then walk within the limits, right?"

Furthermore, the same Borriglione, mayor of Nice,
deputy, "testifying as a witness at the hearing, re-
"Veil that 'first presidents' and 'pro-
“General curators” had also speculated among
Barraiïia. |

The outcome is predictable: the judges pronounced
the ten-year prison sentence, not against
Borriglione, but against Barraïa, who fainted in
hearing the ruling.

All of this took place in August; shortly before, the
The Court of Cassation, ruling on disciplinary matters, had
dudu pronouncing the removal of a tribal president-
civil court for indecent handling in the mania-
[unclear] of the court's funds.

Then it was an endless parade of shames, 'of
embezzlement and trafficking in official functions
in individual professions: judges, defendants,
Officials, citizens, all fell, at the
file, in public contempt.

Acles of revolting immorality brought
the dismissal of the governor of Réunion (May),

June 8, 1885, Lajanacci case, president of the court of
Saint-Marcelin (Isère).

contrasts with the mysterious indulgence with which one
surrounded Colonel Herbinger's conduct.

Reunion Island was quite far away for the
reported facts could deeply move the
non-shareholder public of the various banks used
rant the colony! but it was not the same in Tunis.

An incident, ridiculous in essence, set in motion
all the press, and, however thin he may have seemed to be,
in its origin, it was nonetheless bound to produce
some complications, perhaps not permanent-
Men! Calmed.

French officers from the Tunis garrison and
dandies from the Italian colony were courting
the same actresses from Tunisian theatre.

Bouquets were thrown onto the stage,
actresses had preferably picked up those of
Italian origin; hence: altercation, brawl and
everything that follows, including a proper trial
tional.

According to what I narrated previously, regarding
From Tunisia, one can surmise influences, transformations
driven by interests, they had to engage in continuous
battles.

Furthermore, I showed two currents of
government, one emanating from Wilson, the other from
Ferry; the same dual current existed in Tunis,
as elsewhere, in Algeria, in Tonkin, in
Senegal, but even more brazen if possible.

The magistracy to which the brawl was submitted
Among the Don Juans, there is only childishness
reciprocal and, measuring the offense only by the fact
malériel, assault and battery, condemned the Italian to
a light sentence.

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Here bourgeois chauvinism appears, embodied
in the person of General Boulanger; the latter
considered this a great opportunity to acquire
a dual popularity, both military and civilian, and, in a

agenda, indirectly condemning the judgment
From the tribunal, he ordered "every military officer in uniform-
"a way of using one's weapons every time"
"that, without provocation (?) on his part, he will have been
"assailed or struck by an individual of some
"Whatever nationality it may be."

From a careful examination of the facts, it appears that the
The phrase "without provocation" simply means that
The French officer was not supposed to "strike" first.
But, as we know, one can also strike with
the word only with the gesture. By its agenda, the
general was therefore actually giving to his officers
the right to insult and impertinence, which under the
Tunisian sun, coupled with "French gallantry",
This necessarily meant multiplying the antagonisms.
and the conflicts.

In Paris, there was a heated debate about the judgment.
and on the agenda.

At that time (things have changed since) the
Wilsonians supported Boulanger; it was in
to speculate on chauvinism, to start again, under
another form, the anti-Alphonsist demonstration
from 1883.

On the contrary, the Ferrysles supported Pontois,
president of the Civil Court, that is to say, for the
cultural. |

But chauvinism, on the one hand, as neutrality,
On the other hand, there were only false noses put on
to the financial operations undertaken in the

protectorate, under the multiple guises of: Waters
of Tunis, Bank of Tunisia, Beylical Bank,
Railways, etc.

What resulted from the conflict was a pure marvel:
The president was moved, and, as for the general, I...
I will soon find myself Minister of War where he
will further fuel chauvinism.

Ah, chauvinism! What good has it ever been?
common with enlightened patriotism, that is to say-
to express the feeling of national well-being, inspiring,
if necessary, fierce, heroic resistance to

An invasion of the worst? On the contrary, it's a kind of
of stupid susceptibility, of an absolutely boorish nature
geoise, including Gaudissart, this traveling salesman
masterfully painted by Balzac, is the perfect type.

Ultimately, being chauvinistic means having "a mood of
"Dog." Whether by mistake or malice, "one must not,
"Sir, step on his foot!"

As for knowing s1, the fault lies with the foot above.
or at the foot below; as for noting that,
in three-quarters of cases, if we hadn't
If you had put your foot forward, there would have been no encounter?
Who's thinking about it? Gaudissarism |

We still want to be respected, and all the more so.
The more respectable one is, the less one is.

— I prefer to be Prussian than French, my-
"Sir!" he said.

"Sir, you are insulting France!" he shouted.
The other one and 1 liter, ready to go!!!

Unfortunately, respect cannot be imposed, but this one mo-
toé imposes itself on its own.

We don't think about that enough!

In any case, it wasn't the spectacle of his

inner demoralization that could raise the
France's external prestige and, as for diplomacy-
matter, whose compromises I have already recounted, its
The decay was becoming public; even some
of its members fell into the vulgar scam-
gaire; a serving minister plenipotentiary was
caught in Rome, cheating at cards, like a simple
the rastaquouëre he had always been.

He wasn't French, but what did it matter? sila
His nationality was safe, but his function was not.
less dirty!

In France, moreover, the game also stirred up
numerous scandals; there was even a circular
specifically intended to repress, some say:
to regulate, others finally to "farm" their

abuse *.

This simple speculation is no different from that of the
Stock market and, even less so, the bizarre designs of
those who had elevated fraud to the level of a
system.

It was in July that a candidate conceived the idea of running for office.
to prepare voters, as Wilson was preparing for
supporters, by asking the government for amnesty-
to link the wine merchants convicted of adulterating
cations. It is possible, even certain, that judges-
unjust statements were pronounced; but, in the
the circumstance I am citing, there was not a revi-
sion, but a legitimization of fraud, principle
unacceptable, even as a means of resisting
] unfairness of taxes.

He was an American diplomat: he was dismissed almost immediately.
Immediately. (Intransigeant, June 23, 1885.)

3 Levaillant Circular; July 1885.

This ambiguity was not the only one.

Newspapers were still hounding the old woman
campaign against the Gas Company, of which I have
already mentioned; but, while appearing to defend the in-
public interest, some were subsidized by the
The company itself!

The City Council had finally pushed the
prefect to issue an order obliging the Company to
lower to 25 cents the price of the gas it sells
paid 30 centimes to individuals; the Company
had attacked this decree (which, later, was to be
reformed) and, in the meantime, it proposed to acc-
to deliberately reduce the price if, in
In exchange, we were extending its monopoly.

This proposal was truly unacceptable and
The Company was abusing an unlawful position thanks to
to the negligence, and perhaps the complicity, of the local officials
of 1870; what needed to be pursued was the rev-
sion of the contract entered into at that latter time, de-
to demonstrate its invalidity, due to "serious misconduct"
resulting from the failure to establish, in a timely manner,
progress made in manufacturing processes

tion, these having then reached the proportions
'intended to motivate a price reduction of
sale; but, if the 1870 contract were left standing,
It was pointless to plead and the case was lost.
in advance.

Were those who advised him unaware of this? I
I want to believe it; otherwise, the trial and campaign will not
would be more than just a vile form of blackmail; and there you have it.
why those who were pushing the Council to accept

{ See the discussions between La Lanterne (July 13) and the In-
transigeant (July 17) 1885.

the price reduction, in exchange for an extension of
monopoly, betrayed the public interest for the benefit of
the Company, which paid them.

How, amidst these reversals, can one not
finding all accusations of enrichment natural-
statements made regarding certain people
involved in state affairs, either through their functions
tions, either by their kinship?

How can we be surprised by the connections being made?
between the mining concessions in Tonkin, granted
to Bavier-Chauffour, and the cousinship of the latter
with Jules Ferry?

Was this cousin, at least, an industrial notable?
trielle, as ordinarily required by the bour- code
geois?

Not at all, he was a former director in 1882, of
the Paris branch of a trading house
of Lyon, with offices in London, Yokohama, and
collapsed in March 1883.

Frightened by the noise made by Rochefort, Ferry dared not
to go further and the concession, transported, by the
said cousin, to Marmottan, former deputy mayor of Passy,
waited for better days which, moreover, ended
by arriving'.

How to take seriously the denials about
stamped paper, opposed by Charles Ferry, brother of

Jules, when Rochefort shoved an extract in his face
Small posters proving that he, himself, had ex-
humble worker, who became an administrator of the

'Read, in this regard, the Lanterne of August 26, 1884 and the
Identical notes published by: Le Petit Marseillais on August 9th
1885, Le Soleil and Le Figaro of August 16, 1885.

Franco-Egyptian bank, bought a house
costing 540,000 francs on September 13, 1884? However,
Charles Ferry denied owning any property.
. furniture; but he denied this in 1885, because,
After six months of ownership, a bidding war...
had won the bid! Had he had any less
How can one spend 540,000 francs? Well, that's it.
only that which contrasted with his former situation-
tion, and that he was being reproached for!

The most extraordinary thing is the date of purchase
and the nationality of the seller by pure force, do not have
attracted attention.

However, this purchase came precisely very little
some time after the purchase of Tunisian debt
(May 1884)*, the seller's name was: Ahmed-Bey-
Ben-Aïad. And I'm not talking about the 75,000 francs, the price
of a silver service purchased from Odiot, nor of the
the airs of a grand lord attributed to the buyer
This occasion. Ao / the airs of a grand lord!
Such was, indeed, the dream of the neo-post- bourgeoisie
sedentary woman who had invaded power!

Pull off a great heist (in great secrecy by
(example!), then, to be publicly enthroned in a hotel
luxurious, among all the servants, with or without
delivered, that's the rage of the neo-bourgeoisie, DROISHARSE
yesterday !

Such, exactly, had been the rage of this valet of
room which held the master's place and open table to
Compiègne where he mingled with the "notables of the

1. A candidate for the Senate, he resigned; report to the as-
general meeting of the Franco-Egyptian Bank, held on
April 14, 1888 (page 11).

2 See volume II, page 126.

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country,” whereas in Paris, at night, 1 liter was simply
'thief and murderer'.

And while the newly wealthy were displaying
thus their ugly nudity, on the contrary those called
legendary great lords fell in one
barrier rut in this other Elysée-Montmartre
called Hotel Sagan.

Indeed, in May, all the gold securities and all the securities
The gilded splendor had deafened Paris with the noise of the orgies.
and the abasements in which they had become so accustomed to
Very much at the invitation of /a princess!?

The Lantern was right to observe; in a
Article titled: "The End of a Class," Decadence
social class of the "former high society." Here's what we
it read: (May 13, 1885).

"The noble suburb is becoming more humane; China of
“Paris is opening up… with a few
"millions, you can become a naturalized citizen there... Mesde-
"You financial ladies, go for it, if you..."
"It suits you to be duchesses."

"But it is the noble girls who do not have
"Lucky! Now that the marquesses are marrying
"At Israel's or at Mondor's, there is no longer any left
"No one to marry the poor heiresses"
"whose only dowry is a great name!"

In Le Figaro, Gaston Jollivet had noted the
same thing; putting under his pen all the good
meaning that his bourgeois brain could contain,
he said to be wary of the stock market where, "as long as one
"When you win, you're a financier" or "when you lose"

Marchandon was tried, convicted and executed in 1885.

2 See my Kings of the Republic, vol. II, page 286.

UNDER THE THIRD REPUBLIC 173

"We're a player;" he mocked those at the club who
were the friends of Ephraim or Zebulun, and who
"Chamillards of the Louis XIV of high finance,
They hoped for everything from their Sun Kings.

Finally, he concluded by offering learned advice to his
"Dear contemporaries" of "touching quietly
their coupons, their annuities, their rents due
fixed and to let loans, securities, values knead
national and international, by the hands of which
"It's the job," without realizing he was advising them,
Consequently, to these same "dear contemporaries", of
to allow themselves to be quietly ruined by the Chamber,
by the Senate and by the Jews.

This last epithet, never forgotten by the people,
However, it seemed to give rise to new comments there.
comments and revive memories of hatred
antique.

More than ever, the anti-Semitic movement,
Already lively on the outside, it seemed to be organizing itself. In Hon-
Grie, after having rejected mixed marriages, on
had excluded the Jews from the chamber of magnates;
In Russia, the quarrel was constant; in Prussia,
In Austria, it continued its development.
France was a novelty; however there was
a very clear and very lively Jewish question, this
looked at newspaper articles and books
numerous publications for and against, throughout
the year? There were even anti-Semitic disturbances
in Algeria.

{ Le Figaro of March 18, 1885.

2 Jewish Life, by Léon Cahun; The King of the Jews, by Mario
Stuart; The Jewish Question, Statistics on the Jews: Supplement to the
Figaro, May 13, 1885.

10.

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Speculation, speculation, the "I'll take" by
all means, was embodied in the word Jewishness.

Among the titled landowners, the Jewish community trembled.
The divorce proceedings revolved around the separation.
and speculated about the children.

The most honest, being ruined, were going to commit suicide.
last on the landing of their judicial liquidator*.

Finally, still in the middle of this year, where...
were preparing for the October elections, and now, without
doubt to console France's profound demo-
Upon realization, the newspapers unanimously threw in
fodder for public lewdness, the scandals of
London, which could just as easily have been called-
1st of Paris, Vienna, Brussels, or of
Berlin!

And, meanwhile, the propertyless honor-
Those who did not resort to speculation, nor to
venality, nor prostitution, nor even men-
dicity, a crime whose recidivism led to releg-
gation, those people, could they at least, failing
Bread, to nourish oneself on hopes?

The facts will answer that:

The miners of Saône-et-Loire, whom I have already had
The opportunity to speak had not been seen to improve.
their situation, even less so in Montceau-les-Mines
than elsewhere; also, socialist aspirations there
were they constantly being developed? For the
To stop it through intimidation, an opportunity was needed.
to crack down; that is why a plot had been organized
arrested by police officers, who had bought the

{ Trédern case.

2 The League, February 28, and also July 13; Le Figaro,
July 23, 1885.

collaboration of a few unfortunate people and, by this means,
obtained the support of the naively convinced of the au-
_very.

The facts could not be sustained in court; the hand
The artificiality was even clearly denounced there, so well
that the majority of the defendants were released.

On May 24, this outcome was not yet
known and the non-possessing were under the impression-
irritating sion of the traps set for their suffering.

We saw in the previous accounts that, each
year at the same time, the veterans of
the town used to go to
mass at Père-Lachaise cemetery to honor
their deaths.

This cult of the dead is, perhaps, a little bit 1do-
latrine, difficult, moreover, among the anti- ideas
clericals who now dominate the masses;
but these have little more than this "imitation of
bourgeois ways” as a way of counting oneself
and to reminisce together about their memories of their com-
a shared despair.

Moreover, they had a recent death: Cournet.
to lead to the tomb (May 25); for its part, the
The official world was preparing for a grand celebration.
the funeral of Victor Hugo, that is to say
almost the funeral of the century.

The popular masses therefore had an incentive
new to taking their annual walk.

However, the bourgeoisie was worried; having
Aware of her shame, she dreaded the crowd.

Being in a similar psychological state, the
bull, the government was quick to enter into
fury at the sight of a red flag, and a colli-

L

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A bloody massacre occurred on the 24th; what would happen?
the 25th and, above all, the day of the funeral "at
poet?

Fortunately, the ministers who were questioned had
imagined a trick by declaring that, if the
The red flag was legally prohibited, it was not
Not so with the red banner! Now, this one being
Once it was authorized, there was a lull.

Meanwhile, in Lyon, where the industrial crisis was worsening...
engraved each year, a new strike broke out;
this time, in addition to the usual claims of the "born-
"necessary to live," there was, at the bottom, the bad-
employers' bad mood against the recent law on

professional unions.

The workers obtained no improvement
material; but a judgment from the court of Lyon,
which caused astonishment for Le Figaro, gave them
The following "holy water of the court":

"The new law on trade unions," said the judge-
"gement, leaves the workers perfectly free to
"to consult with one another to prepare for a strike; the amen-"
"of the prohibitions, exclusions pronounced by
"the strikers against the comrades who would like
“Working is no longer a crime… their
"Elected committees can announce, by posters"
"or through publications in newspapers, the implementation of
"The index of such and such an establishment!"

It's perfect: only the judges forgot to a-
to add "to these recognized rights" that of accession
to the necessary capital, which is monopolized by
property owners, confiscated from the workers and without the-

'Le Figaro, July 22, 1885.

However, any partial strike, to a very
With rare exceptions, it is inevitably doomed to
capitulation.

To avoid repetition, I will not list-
I will not be responsible for all the strikes; I will limit myself to
to indicate that these were increasingly nom-
breux and that the ministers last, by a circu-
clear, invite the prefects to report them to them immediately
that they were occurring (July).

It is in this strangely troubled environment that
moral and physical, and where, the closer one got to the
As elections progressed, the number of denunciations increased.
against the MPs tainted by finance, that the
the people were called upon to choose new mandates
silences.

As always, programs abounded in

beautiful promises, conscious lies in the
most of the candidates, and the non-owning masses
(in greater numbers than ever before), majority unknown-
testable, still naive, with little concern for discernment
the blue-colored improvements of those colored
lines of red, provided that in spelling them she believes in them
to discover the hope of some kind of change,
will be fooled once again.
'I will give the final results; but,
as these results are the last I will have to
To study in this book, I believe it is necessary to group
together the four electoral consultations of the
Republic, recalling, to enlighten them, the plenary-
biscite of 1870.

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1870 1876 1877 1881 1885

ment At cmemmmmnenmmvmmnmmm | cmmonmemms | mme | tires

Voters..... 820 759 813 705 771
Abstainers 180 211 187 295 229
Totals..... 1,000! 1,000! 1,000! 1,000! 1,000

Out of 1,000 shuttlecocks:
Majority, ... 850 545 540 714 546
Minority. 150,455,460,286,454

Totals ....1 41,000! 1,000! 1,000! 1,000! 1,000

eee Pme À cemetmmmmmmmenme | smmencemmemmmmnme mm | me emmnstene

Out of 1,000 majorilé:
Owners.....|+ 6001+ 200!+ 97|+ 390|— 40
Non-owners.|+ 400/+ 800 + 9031+ 610|+1,040

enter | ms To cm To cmmusammammmmmemx | emmmmmemremms

Totals ....[1,000] 1,000] 1,000! 41,000! 1,000

As we can see, the voters were more numerous-

abstentions were more frequent and fewer in number; but
what change in the proportions between the
majority and minority /

What difference, above all, in the composition of
the majority! The non-property owners were in 1885 in such a state
large number that, not only, they are all
majority, but also, a certain number of
They, undoubtedly the most easily fooled, that is to say, the most
ignorant of the others, went to provide a
support for the minority. This is the result of perse-
religious cult, NOT COUNTERBALANCED by a
economic pacification!

To help people better understand the meaning of the numbers,
I resort, once again, to the figurative form, more
striking to the eye; in the following graphs
In front, I reproduce the proportions of the last three
ballots mentioned in the numerical table.
(See PLATE XI.)

The 1885 election bears many similarities.

1881
Abstentions

with that of 1877, except in two points: the first
that's what the wealthy people who left in 1877 did to the
minority to prevent the purchase of the roads
iron, returned there in 1885; the second is that,
if the non-property owners, having in 1885 provided their ap-
the minority had remained in the majority
this one would have acquired a power to which it
could not have claimed in 1877, because, at that
at the time, the property owners, included in the majority
were roughly equal to those included in
the minority.

Let the people consider this! during the 1889 elections,
the slightest mistake that would push him to steal with and

For property owners, this would have no other result than to
to bring two equal forces into contact, that is to say
to make the black line become exactly
the diameter of the circle, which would be a vote of im-
power and conflict.

However, the conflict would be all the more formidable because
the non-possessing, having the perpetual naivety of
to choose their representatives from among the property owners
who are THEIR OPPONENTS, would attend a new-
a blatant betrayal of their interests. From then on, and, the anta-
economic gonism having reached a sufficient degree
In terms of acuity, the revolutionary state would express itself through the
civil war, that is to say, through extermination in-
later, unless, in the meantime, an epidemic
or an international massacre have not changed all
the proportions, the latter being able, moreover,
annihilated the country!

As early as 1885, threats of war had been circulating.

The situation in Egypt, which has become definitively
English, was always fraught with conflict, on occasion-

sion: either financial control or neutrality
of the Suez Canal.

Minister Gladstone, the target of a coalition that
I already indicated that in 1884, he had resigned
and, at the same time, as Turkey hastened to
to proceed with the connections of its railways
(May-July), it was necessary for England and its agent
Hirsch, a means of diversion.

A timely reappearance in
Roumélie (first site of the works, September),
Then war broke out between Serbia and Bulgaria
(November), will satisfy England and reopen
again the Eastern Question, as I ex-
I'll explain later.

Finally, to close this unfortunate period that I
I've just browsed through it, and I'll point out that Grévy, after
having spread the rumor that he "was ill" and
that, "most certainly, if we renewed his
With the presidency expiring in January 1886, it would not happen
not at the end of a new term," was re-elected for
Seven years, almost without discussion.

And this despite the numerous scandals that had plagued them.
around the Elysée Palace and around himself.

Indeed, very recently, to the ruin of Peru and
among the bondholders, a suicide had also occurred.
darkening, therefore, the already so dark work of
the guano trial, which he had argued for his friend
Dreyfus? This suicide caused quite a stir.
in words, but the newspapers were careful not to
to study it as they had studied the death of the prefect
from the Eure!

See above, page 137.
2 Suicide of Premsel, November 29.

In short, the father-in-law and son-in-law were despised, but,
as we lived off the favoritism of one and the vena-
If you're not on the other side, we'll be quiet!

As an excuse, the politicians said that in
presence of elections, where, even, the word "Republic-
"The republic" had lost ground, the Republicans
they should have feared splitting up.

And so, as a remedy, the cause was perpetuated.
Even evil: corruption!

This one was more powerful than ever; if one
were fewer in number in wealth, I said earlier
high, on the other hand a smaller number held
more wealth; that's why the means of cor-
ruption had acquired greater strength.

Thus, on one side, the monarchist property owners;
On the other hand, the already wealthy or aspiring financiers-
rant to being (these, moreover, adorned with colors
Republicans) having invaded the House, none
the majority of social reforms were not possible there and
This will only be for the benefit of those with vested interests,
From time to time, a coalition will form.

And as for the few proletarians who became members of parliament
because it had pleased list-makers to deceive
By exploiting their name, what could they do?
being 5 or 6 against 500!

'Among these MPs, however, I must point out the activity
and the energy of Basly, Antides Boyer, Camélinat, Planteau.

Volume II, It

SUMMARY. 1886. — The two austere ones. — Net candidates-
Toys. — Tragedy in Decazeville. — The cash register is hit.
— Dufaure, broker. — Swindles. — Rivers to-
pits. — The mine belongs to the miners. — Separatism. — Crisis
general. — Bonus for foreigners. — In Vierzon. — On
Borrowing. — Funeral displays. — Weddings. —
Guano in the Court of Appeal. — Lotteries. — Protec-
The principle of saving. — The morality of the state. — Rags of
bank. — The Braganza Union. — Boulangism. — In-
Seillière prohibition. — A bouquet of trafficking. — The Jewish-
Verie is overflowing. — Partial Jubilee. — Erlanger's friend.

The re-election of Jules Grévy to the presidency of the
The Republic had preceded the resignation by 24 hours
of Jules Brisson and his cabinet.

The two austere ones — for in the second Jules one had
also given this qualifier (better applied, it is necessary
(hoping for it) — were hindering each other, no doubt, mutually,

However, it was not an easy thing to find
a collection of men likely to get along
with a Chamber lacking direction and cohesion,
like the one whose birth I narrated.

The negotiations lasted eight days, after the-
which we saw emerge, finally, a ministry of circums-
tance, made of curves and ellipses, and naturally
chaired by Freycinet (January 7).

Re ET re te

This former collaborator of Gambetta admitted as
"New elements": Baïhaut (public works),
Develle (agriculture), Granet (postal services), ZLockroy
(commerce), Aube (marine), and finally Boulanger
(war): This is the general I mentioned earlier.
from Tunis.

Freycinet retained, on the other hand, Sadi-Carnot
(finance), Demôle (justice), Goblet (punishment)
(public and fine arts) and Sarrien (interior).

From this cabinet, as powerless, as divided as
It was the Chamber itself, having no other preoccupations
cupation than to "leather goods" for as long as possible
as far as possible, there was no need to wait for even the slightest hint of a
reform.

The ministers merely declared "that they
thought they would have to liquidate existing businesses
rather than giving it up"; this did not mean absolutely-
"Nothing, but nothing" was what needed to be said to the
deputies.

The first sessions, after having crossed the being-
new amnesty proposal, had to "clean up"
the elected candidates, still all "fragrant" of
electoral fraud by means of which they had
removed the votes.

However, there had been fraud on all sides, but,
Apparently, people on the right had more particular-
Relieving fears!

Also, after the most Jesuitical of bargains
reciprocal, this is what happened:

All the fraudulent MPs were granted amnesty, but we
did not grant amnesty to political prisoners, under pre-

1 André Daniel. The Political Year 1886, page 15.

The text stated that, among them, there were anarchists and
Monarchists!

However, the last months of 1885 had ac-
The misery was concentrated; as I have shown, there was
had a 10/0 increase among the destitute, this
which represented approximately 380,000 hungry mouths
more than in December 1884; also the deputies
had to at least give the appearance of doing
something.

Furthermore, on January 26, in Decazeville where, more

particularly than elsewhere, if possible, the history-
The history of work is a martyrology, an impossibly bad strike.
The pregnancy had just been declared. It was a warning.
ment.

It resulted that, on January 28, the Chamber voted
a law extending to trade union associations the right to...
benefit of that of June 21, 1865; essentially, it was a
a way of encouraging bourgeois initiative to combine
financially some business and, on occasion, to
"To allocate" work to salaried workers.

An excerpt from the work of Yves Guyot, rapporteur
said bill will spare me any further explanation-
additional. Recalling that the proposed measure,
had already been so in 1877, Yves Guyot concluded
Thus :

"If the law had succeeded," he said, "work
"such as the completion of Boulevard Haussmann,
"the clearing of the Palais-Royal, the completion of the
"Hell Boulevard, would certainly have been
"Accomplished in Paris in recent years."

From work in Paris, to speculation in the capitals

5 La Lanterne, January 21, 1886.

lists, all of this was insufficient to improve the situation-
general tion and, even more so, to relieve the pains
strikers from Decazeville.

There, however, things had become
serious: the workers' exasperation had turned
Tragically, blood had been shed, one of the leaders of
The farm had been killed.

And meanwhile, in the Senate, they were working on
primary education (January 28). then we say-
putait was referring to a controversial article published in
the moors and where the recent assassination was being discussed
from the prefect of Eure (January 30).

In the Chamber, precious time was wasted on
discuss a change of garrison (February 1st)
Friday), on an investigation about Tonkin and on
monetary circulation (February 8), when, the

February 11, the events that took place in Deca-
Zeville, appeared in the form of an interpella-
tion.

It goes without saying that, from the discussions,
Neither light nor even a hint that the speaker-
was aware of his responsibility.

On March 11 and 15, April 3, and May 29, three in-
Interpellations on the Decazeville strike and a
another on October 18th regarding a strike that occurred in
Vierzon, revealed only, among the rulers,
the same hypocrisy of language, the same selfishness and
the same evidence of ignorance that I've already seen so
often an opportunity to point out.

In the interval, for example, an incident
had passionately and beautifully; for this time he
these were their lords, the princes; but, before
To write a few words about it, it is necessary that I

has

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briefly retraces the social state in the midst of which
The opposing reactions were going to evolve.

Tax revenue was not being collected; already in 1885
accused of a deficit of 37 million, based on assessments,
and 5 million, based on the corresponding revenues
of 1884, Now, here are the first two months of 1886
reported a new deficit of 23.5 million
Regarding the assessments, 5 million regarding the
symmetrical designs from 1885.

The cash register being so visibly depleted, the
Government torpor was shaken.

Although determined not to borrow anything from
social sciences, the government was looking for
However, there are means of collection.

It was in Germany that he believed he had discovered them.
greens. A "French" professor, Alglave, having
greatly admired the alcohol monopoly, born in the
Bismarck's brain resolved to Frenchify the same
system.

Bismarck left manufacturing in the hands of
private industry, but it was purifying, transforming
and sold alone to retailers, setting a price
official.

However, in France, there were precedents, by
For example, the tobacco monopoly and Alglave promised
one billion of that of alcohol.

However, this professor hadn't considered that the
High finance would find this innovation highly advantageous.
bad taste, because it was going to pave the way for others
state monopolies, such as those of the railways, by
for example, also having precedents: the positions and
telegraphs.

However, in a country where, even by creating the mono-

matchsticks, we had resorted to a
farming company, how can we hope that, for
alcohol, we could do without the interposition of a
Financial company? It is true that then all the
difficulties resurfaced, as did accusations of agio-
stages became formidable, from which he would follow ne-
necessarily that the alcohol monopoly would
defeated, as indeed he was destined to be in Germany
Magne.

Indeed, it would have been necessary to expropriate the industrialists,
Compensating the capitalists, that alone killed the
reform.

As for expropriating free of charge in order to establish a settlement
then the special public alcohol service, that was,
Ultimately, it's impossible without injustice.

In terms of socialization, it's all or nothing.
is essential; simple logic dictates that everyone should be useful
to all and not to the detriment of a few.

Meanwhile, we were amused by the thought of "the State
liquor merchant and they were jokingly exhuming a
an astonishing circular signed by Dufaure which was being made
in May 1876, the broker of the company ee allu-
Put it on!

Here is the circular:

MINISTRY Versailles, May 24, 1876
OF JUSTICE

Circular

"Mr. Attorney General,

"The Minister of Finance informs me that on the occasion-
sion of the establishment, in France, of the match monopoly
chemical company has just concluded, with
Mr. Willette, representative of a number of factories

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Furthermore, those with vision problems might have been able to de-
to cover, in this "naive" attitude of a guard of
sceuux, the sign of all-powerful influence
exercised, then as now, by the financiers
ciders of the company in question.”

In competition with the alcohol monopoly, some
wanted to introduce income tax, new
evidence of either ignorance or perfidy, because,
However you go about it, "so much
"that the capital will recoup its costs on the
"The work of the proletarian, he alone will pay"
"Taxation." Therefore, taxing income is equivalent to
to impose the salary, at least, on legal paper.
This one would be clearly exempt from tax.

During the arrests prompted by the
events in Decazeville, Parliament had
excellent opportunities to thoroughly address the
"Social question." He did nothing about it.

It was nevertheless deigned to be noticed that the
railway tariffs showed anomalies;
Baihaut pushed his devotion to the point of obtaining "of

Swedish, a treaty under the terms of which he undertakes to import
from Sweden a considerable amount (700 million).

“To facilitate the placement of these products, the company
general would like to obtain the support of the pnbli- administrations

questions. The Minister of Finance has complied with this request by addressing-
giving special instructions to the various services under his
orders, and by asking his colleagues to send instructions
similar actions with regard to their respective departments.

“I therefore ask you, Mr. Attorney General,
to invite your substitutes to use these matches, which,
Being of the amorphous type, they have the advantage of not being able to...
to ignite on their own, and to prevent fires.

"Receive, etc..."

"The Keeper of the Seals, Minister of Justice"
and the abutments,

“J. DUFAURE”

"The Orléans Company, a decrease in
"transport tariffs applied to products of
"Decazeville, so that the company
"The mining company was able to sell its coal more easily."

This was yet another trick by the "con-
conventional methods,” and the workers were not to withdraw from them.
no profit.

To demonstrate this, I will simply need to transcribe to
this place the arguments published by the newspapers
paid by the railway companies.

"People complain," said the Lantern, "that the line
"From Dieppe to Paris, for example, there are fares"
reduced for coal.

"Are you in favor of improving the Seine?"
Or do you want to fill it?

"You don't want to fill her with joy? You want to-"
"As navigable as possible? Yes. What
"What will be the result? Bringing coal from Car-
"diff or Newcastle at the lowest possible rates-
"sibles.

"What is the railway company doing? Having
"This competition, the Seine, it reduces its rates
"to transport, in turn, the coal to the most

"low price."

"Who benefits? The Parisian consumer."

"He benefits from it as a consumer, but he also..."
"benefits, at the same time, as a taxpayer.

"If the Western company does well
"By using these rates, she takes a ga-
"lower interest payments and the taxpayer has
"less to give him."

"We will take as an example the company
from the West because it is topical; she (sic) could
11.

ES

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"to be completely indifferent regarding price"
"and not trying to develop its traffic,
"since it is she who makes the most use of the
"Interest guarantee."

This is the argument of those who receive subsidies.

So, in order not to fill the Seine and to reduce-
To guarantee the interest, it was necessary that 100,000 coal-
Their Frenchmen were exposed to dying of hunger!

As for assuming that the companies could
as well as taking the coal from Decazeville and in
the other deposits in the Centre or the North than "to
Newcastle and Cardiff? As for assuming that the State
could also have avoided paying guarantees of in-
teret? That didn't even occur to the journalist;
For him, balancing production and consumption
The development of a country is called filling in the rivers.
— the rivers with monthly nuggets, obviously — and
he does not “perceive that in writing this it is him, at
On the contrary, which "fulfills" common sense!

Still on the subject of the Decazeville strike, the
The poor brains of those who govern, incessantly
dominated by "respect for property rights"
"which must not be harmed" (very well,
"Very well, LEFT (!)*," he continued on March 15th.
to seek a remedy in a modification of the

mining legislation dating from 1810.

What came of it was worthless, and as a bill
not stolen but deposited, and as an individual design-
dual. Indeed, the famous "the
"Miners' mine," as interpreted by MP Laur.

'The Lantern of March 24, 1886.

Parliamentary debates of March 11 and 15, 1886.

whose good intentions I do not deny, but
whose social myopia I deplore,

Unionizing workers for exploitation
any, this remaining in competition with
similar capitalist exploitations, is still a
the concept of bourgeois hypocrisy.

I] one must not know the methods of competition
employees even among property owners, for sup-
pause for a moment so we can socialize a piece
of a country, a city, a village, a field.

Regarding mining operations
In isolation, the reason is simple:

Since union members have no advance reserves,
that is to say, no capital, would be forced to
to build one, little by little, by means of levies.

In the current system, in fact, capital is
only an initial reserve allowing time to wait
I'm fed up with the exchanges, which then ceased to exist.
than to repay the advances made.

However, an initial reserve is essential to
How to create an annual reserve: how do union members
Could they interfere with the order of these creations?
They could only do so if, beforehand, they had
markets that have been in place for a long series of years,
which would precisely be to take the result for
the cause; a vicious circle that consists of wanting to re-
solve the problem with another problem.

No, the abuses are collective; therefore, they are collective.

The reforms must be as well.

I'll go further: if, in capitalist France
currently, a department, supposedly entirely so-
specialist and surrounded by natural borders (mon-
tagnes and rivers) wanted to socialize its means of

production, he would be forced to part ways with the rest of
the nation, to constitute itself as an autonomous state, to have
defense tariffs with an army to make them
to respect, that is to say, to maintain equality of
his exchanges, otherwise he would die quickly
of hunger.

This issue of tariffs was also raised at the
Chamber, following the discussions on Decazeville,
because, when, by only one side, in touch with the pro-
problems, social problems, all parts of these problems
they come in a line, "like drafts of air by
"Open doors."

So we were talking about penetration fees that benefited
foreign products at the expense of domestic production
French. This, in turn, brought back to the forefront the hor-
"Ribles & Conventions," and the government had to pro-
to "continue its negotiations with the
"companies, to establish the ta- commission"
"rifs of interest to the customs regime and to charge
"This commission is to propose legislative measures"
"specific methods to strengthen the rights of the State in
“Railway matters” (March 27).

“Verba!” Verba! prætcreaque nihil! »

The government was thus admitting its weakness;
Furthermore: given the widespread corruption observed, it
created the new danger of a particular commission-
heavily exposed to the allure of gold from the
feudalism of the railways.

In any case, it is certain that the year has passed.
without "measures designed to formalize the rights"
"of the State" no more than to modify the rates of che-
iron ore mins, have been proposed.

And yet, the feeling of misery, the sense-

The sation of the general crisis, vibrated in the days-
naux.

Louis Ulbach, in Le Figaro!, proposed a con-
sandstone "without any school of thought." He quoted Émile de
Laveleye, "the learned professor from Liège," who, at
the occasion of the unrest in Belgium, he had recalled
the crises of 1820 to 1828, which Sismondi had described
and where "farms were looted and crops burned."

De Laveleye added that this disturbance at the time
was, like that of 1886, "brought about by the same
"causes: increased production, decreased-
"a decrease in the means of exchange, hence an abnormal decline"
"prices and ruin of agriculture and industry"
"sorting".

But this conclusion contradicted itself;
if, instead of writing diminution, de Laveleye had
written about the hoarding of the means of exchange, it would have been
closer to the truth.

It is certain, in fact, that if production grows
faster than the means of exchange, with less
With resources, we need to have more production, because,
Normally, the average fetal weight, whatever it may be, should
always pay for the final products.

But it is clear, on the contrary, that the means
have grown, for their part, in absolute numbers and that in
In 1886 they were found to be much more substantial.
than in 1826; in France, at that time, the total of
minted and legal tender coins, compared to the
population, gave an exchange capacity of 89 francs.
per head; in 1886: 36% francs per head.

However, in 1826, budget expenditures
absorbed approximately 35% of the monetary resources,

{ Le Figaro, April 21, 1886.

which was much more than in 1886, when the calculation

gives approximately 26 0/0.

The comparison therefore lacks basis and the re-
the method advocated by the economist, that is to say, the use
non-exclusive of gold in international trade
nals, appears only as a conception
of a particularly cloudy order.

Moreover, every time they are afraid of a
a clearly socialist observation, the economists
orthodox people take refuge in the most
fanciful. In 1886, this was the case with the legendary
Leroy-Beaulieu.

In September, just as we had been cons-
to test the deficit in the cereal harvest, where the
first known results of the census
They blame an increase in immigration
foreign, where a slowdown was noted in the
birth rate, that is to say a slow depopulation of the
France, where, finally, they continued to proclaim the crisis
From all sides, he, Leroy-Beaulieu, found, for
To remedy the problems, the following ingenious methods are used:

“We should,” he wrote in the Journal des Débats,
"Giving bonuses to immigrants; it is they"
"who will establish themselves, among us, as prolific families"
“fiques…; and open wide the doors of the
"France is for workers who want to come here."

That's quite clear! And this bourgeois, chauvinistic...
his hours, pushed towards brutal destruction for
to prevent the invasion of national soil, proposed everything
simply to encourage this invasion which, moreover-
their, is already happening continuously and is aggravating the
social suffering.

For the wealthy, anything goes, rather than a re-

fair form! They even invented the theory
of sterility, a sign of superior races, confound-
dant, perhaps deliberately, the relaxation by the
morals with cerebral tension; but morals
and, consequently, the brain, being influenced by the bru-
the nature of capitalism, that we eliminate this brutality-
and we will see the French birth rate rise dramatically.
Çaise.

As a consequence of these theories, the rulers
did nothing for the strikers in Decazeville, not
more than for those from Vierzon. I'm mistaken: they
imprisoned their defenders!, and sent some
troops to directors and administrators*.

The Paris City Council alone passed the legislation.
not without difficulty, some subsidies for the workers
to which devoted friends added their contributions
personal tion 5.

The administrators of Decazeville had not
no excuse: although a limited company, they
refused to publish their financial statements, because these
had revealed profits they preferred to conceal
They had therefore provoked the strike purely out of spite; they had therefore provoked th
speculation.

The outcome was far from favorable to the ou-

{ Duke of Quercy and Ernest Roche.
2. The board of directors is composed as follows:

Léon Say, president; Raoul Duval, vice-president; Gastam-
Bide, secretary; Petitjean, managing director; Deseil-
Ligny, idem; E.-J. de Bammeville, A.-J. de Bammeville,
Cibiel, Marmottan, Hély d'Oissel, Schneider, de Lamber-
teric.

3 Cayrade, mayor of Capdenac, helped the strikers in 1886,
as he had already done in 1878.

vriers, mails the Company benefited from the reduction-
tariff adjustment wrested from the Compagnie d'Orléans,
for: - and that's the height of impudence! -
to facilitate agreement with the workers!

In Vierzon, the results were also not very promising.
geux. The strike caused, as in Decazeville, by
capitalist speculation, which "wanted to do double
"production with a reduced staff of both"
"Tier 4," and reduced wages at the same time
of about half, dragged himself into a painful struggle,
but energetic. The workers retained, after having
seen rejecting their offer to only work six

hours, so that their classmates could have a little
black bread, they declared their solidarity with them and the
Unemployment was widespread.

The rulers sent battalions to
directors. These, moreover, were also few in number.
Are those from Decazeville really that nice?

The President of the Council had been indirectly involved.
ment to the Zanque of loans to industry with Pa-
Lotte, which I've already mentioned in connection with the Bank
national, of the Union mobilière and of Lalou. In short,
There was a whole bunch of speculators there.

Dedicated friends helped the strikers of
Vierzon as they had helped those from Decazeville;
But one day, life had to be lived!.... you can guess the rest |

In any case, if these strikes have not improved anything-
They improved the situation of the workers, however

* Furthermore, see my articles in the Socialist Review
of February 1886 and in the Ralliement of May 7 and 12, 1886.

1 The Vicrzon Agricultural Equipment Company had been founded,
in 1879, by Lucien Arbel, Jacques Palotte, senators, Au-
Auguste Barthe, P. Richard, deputies, and Louis Gallicher.

served to stir up questions in Parliament that did not
would not have been without them. Only then, could
the usefulness of the small group of MPs representing
feeling like the non-owning class.

But we are still confused when,
after having thus gone through the series of problems
Submitted to the Chambers, it is discovered that, for all
As for a financial solution, they found only the em-
prunt (May 10) and, for any workers' solution,
that the vote on the bill concerning a
Universal Exhibition to open in 1889 (April-
June).

The loan, however, sparked disputes; one
he said to the rulers:

— But you are breaking all your promises!

"Sorry," they replied, "we borrowed"
without borrowing.

— How? You're not borrowing 1.466 million?
lions?

— No! We are consolidating!

Indeed, only 900 million were created
30% annuities, including 400 million for depositors
Savings banks and the pension fund for
old age; so that no one truly offered
to the public that 500 million should be used for the budget
of the war, in particular, and to face the demands of the war.
agencies of floating debt.

The conversion of the 466 million was postponed.
Treasury bonds, and we will see in 1887 what...
nice tampering, this conversion had to be accomplished
accompanied. Meanwhile, the ministry's sycophants
declared again that the loan was a

+

success!; and the speculators had yet another opportunity
to “pluck” the public hen*.

Wilson, for his part, was lying in wait in his correspondence
Republican ponderance, launched in all the newspapers
The following circular is issued from the provinces:

CORRESPONDENCE Paris, April 28, 1886.
REPUBLICAN

48, rue Bergère, 18

Director's Office

"Sir and dear colleague,

"We have the honor of sending you herewith"
two articles concerning borrowing.

"Please reproduce them"
in your next issue, that is to say before
Sunday, May 2nd.

"For this reproduction, the Correspondence repu-
The clerical authority will allocate you either ten francs for the two
articles, or five francs for one of them.

"As you will notice, these articles are
absolutely in line with the note in your esteemed newspaper;
This is patriotic and republican propaganda.

There were 248,407 subscribers in total; this number is
lower than that which I have observed for other loans.

2? Courses for the year:
Course

has --
- Higher Lower

0/0 issues (December) 83.77 80.20 (March)
3 0/0 amortizable .. (December) 86.47 82.05 (December)
4 4/2 0/0 new .. (July) 110.75 408.30 (May)
Treasury bond. (June) 527.50 506.00 (March)

"Please accept, I beg you, the assurance of my best wishes"
and all devoted sentiments.

"The Director of Republican Correspondence,
“Alph. BERTRAND,”

“We ask you to send us, without delay, two
copies of the legal issue, in return for which the
The amount of the insertion will be sent to you immediately.
Please inform us, by return mail, of the day of
integration.

If, on the one hand, the loan, a "success" burdening
new taxpayers, was at least one indication

budgetary constraints, on the other hand, the vo-
This was a very clear admission of the fears that the future
inspired those in power.

Exhibitions are, in fact, the great resource
governments in dire straits. This is not to
to report on the progress of science, the arts and
of the industry, that it is used every ten or twelve
years ago, it was because of the capitalist system
is identical to the operation of compound interest,
which, at the usual rate of 50/0, doubles the capital every
Fourteen years old.

However, depending on whether the land grabbing was more or less
rushed and that the rates have been more or less usu-
inevitably, at the end of each
Over a period of 10 or 12 years, we see dangerous growth-
the impossibility of balancing needs and
means of subsistence. So, we stimulate activity and
a fictitious movement; the autoch- consumer
tone no longer having the means to consume suf-
Primarily to serve capital, we seek to at-
to shoot foreigners. That's why the exhibitions
are international.

9200 L'AGIOTAGE 1886

Simultaneously, displacements are triggered at
inland by attracting residents to a
Same point, because it provokes exchanges. Bad-
Fortunately, these feverish exchanges have the character-
the fever; they stop at the same time as
the circumstance from which they were born; and our organi-
economic stability is such that, after this activity
The people are a little more ruined, the majora-
tions are a little more excessive; only feudalism
Capitalism has become rich because it has monopolized all the
net products.

Let's take a look at the past and...
Bringing situations closer together! What was the role of the ex-
The universal position of 1855? Did it prevent the
Economic crisis? Where did things stand in 1864 and what
were the effects of the Universal Exhibition of 1867,
twelve years after 1855?

The economic crisis, exacerbated by the social crisis,
Has she become less intense? Here the assertions-
The tions are sinister: they are called Sedan; they
They're called Paris!

In 1877, we were in the same situation; the ten
or twelve years were about to be fulfilled; but, as the ac-
capitalist oppression had been more ferocious, the pe-
The accumulation period had been shorter; eleven years
had been sufficient since 1867. But the international fever
of 1877-78 did not prevent the crash of 1882.

In 1886, the same thing happened; the government...
takes three years in advance, but, if indeed that
so that the 1889 exhibition could open - which is
doubtful, - we will see the same ag-
engravings that I have reported in the past and which
will make the final crisis even more terrible.

Three years later, in 1867, disasters occurred.
1870-1871.

Three years after 1878, we saw the Crash of 1881-
1882. |
Three years after 1889, we are exposed to
see a 1892-1893!

It was amidst these various occupations that e-
Suddenly, a noise made sinister by its pro-
paging. |

Amélie d'Orléans was going to marry the Duke of Bra-
elegance; much more: in "formal receptions",
"We had found," said Le Figaro, "all the elements"
of a royal court! (May 26.)

And immediately the assertion of "a conspiracy" was added.
royalist ration!

A simple marriage had put France in a position of power.
boiling.

I'm not superstitious, but I agree
that we should not too disdain the influence of ma-
marriages; thanks to them, we often have the key to certain-
certain complications or certain combinations
difficult to explain without them.

And indeed, as long as the corrupt morality of the code
French will maintain, under the large number of the
Title V, the 194 paragraphs regulating the ignoble traffic
which he calls a Marriage Contract, we will be allowed

to seek destructive speculation where nature
only wanted to use a human multiplication.

For example, will we ever know what it cost?
to France the marriage of Ms. Alice Grévy with
Daniel Wilson?

Will we know more about what prepared, accomplished...
accompanied and attended the wedding of M! Périvier, daughter of

. first president of the Court of Appeal, with the arch-
Millionaire Sarlin?

Only the association of ideas leads me to speak
the Périviers when I just mentioned the Grévys;
The witnesses at the Sarlin wedding are the cause:
Their names were Messrs. Jules Grévy and Daniel
Wilson.

But Sarlin was once a friend of the Élysée Palace.
litigant before the Court of Appeal, almost at the same time
while Dreyfus, another friend of the Elysée, and also:
litigant before the same court.

The reader will remember, I explained to him the
broad outlines of a huge trial that has been taking place since
several years, incurring the risk to Auguste Dreyfus of
considerable risks.

It is true, one of his main opponents,
Premsel had just committed suicide towards the end of 1885.
but he left behind heirs who were claiming
a few tens of millions.

However, this trial, which had been going on for more than ten years,
suddenly, it ends; Périvier being first
President, the court delivers five judgments on the same day.
April 22, 1886.

On June 1st, thirty-eight days later – the time it took to
lifting the big ones (when the clerk puts a little effort into it)
goodwill) – a wedding was being celebrated where plai-
Friends and associates of the litigants were listed in the first
rank.

Perhaps it's just a coincidence! The same coincidence will
Wilson will probably protect Dreyfus from
the registration administration; Dreyfus therefore

Was he convicted?

Yes and no! The ruling is admirable! Dreyfus pays.

a quarter of the costs, because he succumbs to
certain points; that's what we see.

But there is arbitration on the major chapters of
25 million, and what we don't see is the outcome-
ment.

Moreover, Dreyfus had been clever; to stop
the complaints of the holders of Peruvian securities, he
had made arrangements with them in England
(December 1885); he therefore presented himself in fine form
The posture of a generous man.

But admit it, it would be curious to have to
to note that the suicide victim alone paid the costs of
The English arrangement and the French arbitration!

If the first president is offended by these
Regarding the connections, I will limit myself to answering him completely.
_ net: that there are trials that one does not preside over, when
we have certain worldly, social or
policies with certain litigants or their powerful associates
friends; in such a case, one is absent, one asks
even, or, for the case, referral to another jurisdiction
diction, or, for oneself, a change of
residence.

In short, spontaneous recusal, inscribed in
the law, of which there are only a few examples, has
no other objective than to defend the ra
against possible suspicions; and, alas! these do not
They were never more so than under the Grévy presidency!

Here's another wedding: the millions are there again-
transformed, and, around these millions, speculation.
Huge ones have been reported.

I've already talked about the Panama Canal and Lebaudy!

'See the year 1880, volume I, page 302 and also my Kings'
of the Republic.

»

This one, aimed at replacing Ferdinand of
Lesseps, as president of the Society, sought to
to monopolize a large number of titles; and, in order to ar-
river, he maintained, against the company, a cam-
loincloth prices are falling.

"It will take more money than we think we will have"
"Never finished on schedule!" they said.
newspapers in his pay.

In fact, Lesseps had had to change his business-
neurs; one of them was named Hersent; the termination
The details of his contract were a complete mystery, in which I
I don't want to go in; Lesseps was wrong to agree
the assistance of this man; but, having accepted it, he
he should have explained his breakup better than he did
with him. Whatever the case may be, the company had one
one more enemy.

Lebaudy seized upon all these circumstances!
The newspapers filled with contradictory accounts
toires.

There was even an official report addressed
In the government? And why all the fuss? Because
that Lesseps was requesting permission to broadcast
Lottery bonds. That's what was causing the commotion.

Seized by a sudden moral imperative, the government
did not authorize the issuance of the batches.

Yes, there are days when he's like that! He self-
rise all sorts of funisian, colonial lotteries

{ Panama stock price:

Course
–
Higher Lower

| (April) 476.50 385 (September)
Report by Rousseau, May 1886

or French, some even having liquida-
difficult lions; but morality opposed the emission-
lot allocation for Panama.

I am not a friend of capitalist enterprises.
— Do I need to say it? — But the hypocrisy of
government officials, financiers, and journalists are,
Truly, it's far too sickening for me not to...
don't expose them; besides, this question of the lots,
same on the occasion of Panama, reproducing itself pe-
Periodically, I want to empty it once and for all.

What criticism is being leveled at Panama?

This one: to draw heavily on savings
public for a company whose product is not
not insured in proportion to the capital invested; or, if
we want to take metal from France to pay
work in America, without, in exchange, the
France is certain to receive an equivalent service
slow.

This criticism is valid. But then, besides the fact that it
could be addressed to all foreign broadcasts
in management, he applied himself, above all, to the design of Paf-
to make interoceanic; therefore, it is at the beginning that it
Lesseps should have been prevented from resorting to savings
French, and even prevent the creation of the
Panama Company.

— And what about free trade? some will say; the emissions-
The sions are perfectly free; the State can do nothing
prevent |

That's still very accurate; and that's where the
batch system.

Competition between the various genres of titles
created by financial piracy, produced the struggle
rates.

It's a competition to see who can promise more income in exchange for less payment.

For example: 25 francs of income is promised from a nominal sum of 500 francs (which is 5 0/0); but they only ask for 450 francs and, sometimes, 400 francs (which is then 6 1/4 0/0).

This struggle is in the public domain, and when there is no There are no serious rivalries, the wolves, I mean The broadcasters don't eat each other too much. They were allied, moreover, to devour the public.

But, as soon as a major rivalry is involved, Everything changes and the unfortunate issuer, put in a position of rantaine, is forced to adopt rates at 7, 8 and meme 9 0/0, that is to say, to offer a potential income 25 francs against a payment of 250 or 300 francs. °

It is clear, isn't it, that the resources thus the ones obtained are half as useful, because, there where some, promising 25 francs, obtain 450 francs, the others promising the same amount, they only receive 250 francs.

But if, in addition to purely industrial risk, exposed to ail- their discussions, more or less fair, the em- The seller can cite another, uncontroversial risk. having only one advantageous side: the perception of a a prize awarded by lot, that is to say a lot, this The emotteur will be able to respond to his opponents:

— The matter is subject to unforeseen circumstances, that is True; which one does not suffer from it? But, for this one, You always have a lucky break; all the world, it is true, cannot go to Corinth, but You can be among those who go.

Hearing this, the subscribers, greedy fools, bour-

possessive and parasitic geois, moreover, do not deserve no pity, they are seduced by the lof and the subscription- tion is covered, with the circumstance that, for With 25 francs in revenue, the refiner can expect to receive see 450 francs and sometimes 500 francs of res- usable sources.

However, while the issuance of securities without lots is unrestricted, that securities with lots are not. In order to favor-
to prioritize one's own interests or those of one's friends, or even, even, to extort money from the financial sector, the State has reserved the ability to defend or permit emissions provided with lots.

This is how certain loans from cities and cer-
Certain Crédit Foncier securities come with bonuses. distributed by a random draw.

At Crédit Foncier, notably, the ability to self-
The risation was, in the hands of Léon Say, a. a terrible weapon; to judge for oneself, the reader need only... Refer to my previous comments!

Well, if morality has anything to do with it finance, I declare that it is also immoral to self-
increase lottery loans in favor of cities and of Crédit Foncier, which was in favor of Panama.

Indeed, the loans of the cities and the Credit land are the main elements of the majora-
capital flows, which, in turn, crush the people through rent and taxes, in proportion to their increase; to favor them in a way which-
conch shell is therefore equivalent to organizing ruin and half-
national seras.

However, let there be no mistake: this is not

{ See the years 1877 and following, in particular, Volume I, pages 193 and 216.

not, specifically, by lot permissions that one favors these ruins, it is by the mere fact of having ins-
written into the law the freedom of borrowing by issuing public sion.

But this freedom existing, being maintained, the The lottery favor becomes a mitigation of its role harmful.

What I am about to write here is true, even to the point from the bourgeois point of view of the middle class.

Let me give you an example:

A city needs five million for tra-
road maintenance costs; to obtain these five million
in terms of numbers, he will need to borrow siæ mil-
lions two hundred and fifty thousand francs; with prizes,
five million two hundred and sixty-five thousand francs {.

Therefore, less markup, consequently less ag-
tax increase.

The same applies to Panama:

Without the loans, he will borrow freely more often.
and, to have, for example, 500 million it will be
forced to ask for 700 or 800 of them, which, being
lost, would certainly be more expensive than 550
or 600 million lots; there is more: if a
Refusal would have led to the downfall of the company itself.
This would have caused, at the same time, the loss of the milliara
previously paid.

As we can see, the government's concern towards
Saving is pure hypocrisy.

The truth is that they wanted to force the actions-
naires to pay the balance of the capital they had

4 I only count the differences in these two figures.
differences between issue rates, interest calculation and
remaining amortization outside.

mms — mn © = 2 +

L

promised, which was in accordance with fairness; but this
equity itself was invoked solely because
that it was hoped, through a fundraising appeal, to provoke
Numerous sales, consequently, a decline, which
would make it easier to acquire shares.
That's what happened between 1885 and 1886, but not
quite completely, it seems, since the struggle has
continued since.

Furthermore, the mass of credit institutions

being full of papers, towards which the public
had been somewhat cold, had an interest in this
that the title Panama was not endowed with the appeal
lottery, which would have given his rags some competition
formidable.

Therefore, all governmental morality lies in
This observation: that lotteries — simple games
— do not compete with the establishments of
credit, but that the loferies with placement their
are much more sensitive!

Well, it's by speculating on these various circumstances that...
constants that Lebaudy and a few other vultures
of the Jewish community led their campaign against Les-
seps.

That said, I will simply point out that at the end of
In January 1886, the upcoming marriage of
Me Hersent, daughter of the ex-entrepreneur from Panama,
with Paul Lebaudy, son of the multimillionaire speculator-
naire. |

So far, the marriages I have reported and to-

'The same maneuver continued in 1888 and we will not know
never by what "Sacrilices" will Lesseps have obtained the
famous authorization.

2 Figaro of January 30, 1856.

HAS

to which I can add, without further comment, that
from M1 of Marcère with G. Christophle, relative of
Those in charge at Crédit Foncier are only denouncing...
combinations between possessing groups, but not
are only a fraction of the total threats facing
the nation. Only the Wilson marriage had this character.
to encompass the dual individual and collective peril.

Alas! The same must be said of the Braganza marriage.
a rapprochement that will perhaps make the bour-
geois of the arrival at Jena, which will only prove
that it is not difficult.

You might imagine that I'm going to talk about the
Orleanist peril?

No. The Braganza union had something good about it.
more unexpected. This Union has contributed to the popularity of the
General Boulanger.

Yes! The astonishment of the ruling bourgeoisie, at the
news of an alleged royalist plot, after
having brought about the pointless discussions about the expulsion
princes, then the vote for this expulsion, gave
the spectacle of the strange servility of those who tremble-
They dared to touch the lords and suddenly raised,
General Boulanger, who, in turn,
had dared to qualify the duke's impertinent attitude
d'Aumale |

But, you propertied bourgeois, know this: it is not
It's impossible that, on that day, you simply...
with the debris of your royalist lands, manufactured
The stuff of a dictator!

See the supply chain: From this moment on, Baker,
who is ambitious and chauvinistic, two vices, when one
bearing a sword and plume, began his propaganda campaign...
sonnelle. All the processes followed: color images

anecdotes, biographical notes, incognito visits in
the barracks and in the arsenals, familiar taps on
the shoulder of the bewildered sentry for having refused the door
to his supreme leader, severity towards the officers and caresses
to the subordinates; a little more well-being for the
secondly, a few skillfully timed "stops"
to the first ones; in short, the whole series of advertisements tra-
customary.

The troupe, neglected and mistreated, having been until now
more specifically a mine for military supplies
taires for Erlanger, Godillot, Seillière, Veil-
Picard, Gévelot, Secretan and others less well-known,
breathed, felt better, and joined the army
First, a Boulangist party arose which was not to
It won't be long before things spill over onto the chauvinists.

"We will fight! Things will get better 'afterwards!' That's it."
that the bourgeois was saying in a low voice. — And then what?

Does Boulanger even suspect what he needs to
to remedy the social ill that has survived
all the wars, to all the Napoleons, to all the

dictators?

Will he be anything other than a Malthusian butcher?
or will he want to be the man feigning strength and:
putting it at the service of so- regeneration
internal culture, by imposing respect on appetites
exteriors?

This formidable mystery is the least of our worries.
of the people; he shouts: "Long live Boulanger!" he sings it
Even... Come what may!

The cumbersome general stunned the ministry. Wil-
Son and Grévy looked at each other in horror.

What was this restless creature that, at first,
had accepted all the smiles, returned all the

handshakes, write a graceful word on
thousands of cards, listened to all the proposals
of supplies, decorations, and which, all of a sudden,
was evading?

Because he was so evasive that he had closed his door
to Wilson's meddling, hence his personal downfall
one which, next year, will be intentionally included,
in a ministerial crisis.

I am well aware that in untangling, at this hour
troubled, Boulanger's actions compared to those of
Wilson, I give myself the appearance of "holding it for
"The general." That's a mistake! The Wil- dispute
His baker was recounted to me by an ocu- witness
eye and little finger, and I don't want to "hide" it,
because my constant preoccupation is to shoot
true conclusions from all the facts of which I
I am seized. Moreover, for the moment, the act vrsi
would only testify, in its author, to a
a clear perception of the scandals that were brewing,
or a rivalry for influence with the Élysée!

On the other hand, it would seem natural that a man,
eager to secure the army's serious allegiance,
sought to cut short the supply of fre-
late in use for so long. In these con-
publishing a break with all of Wilson's protégés
or Ferry became inevitable.

This reflection gives it a very particular scope
This is a peculiarity of a fact revealed in March!

Baron Seillière, a general partner of the
Demachy R.-F. Seillière bank, came
to be provided with judicial counsel; even a note

'The Devil of March 23, 18K6.

inserted in the newspapers, accused the baron of having
12 million wasted in ten years.

Moreover, we knew that, thanks to the intimacy of the
said the baron with Daniel Wilson, his banking house
had obtained numerous contracts with the State.
Wouldn't the ban change the situation?
termination of the contracting parties and bringing about a termination
treaties passed? This was being asked publicly.
question to General Boulanger.

Later, we will see this prohibition of Seillière
to turn tragic, through a kidnapping where
Pélysée and the Princess of Sagan will play a role
strange |

It was again in 1886 that concern was raised about a
new gunpowder for shells and a new rifle, the
Lebel rifle; hence Boulanger's demands,
claiming an extraordinary 300 million for
the army; hence also the no less extraordinary attitude
dinner by Daniel Wilson, general rapporteur of the
budget, insisting, this time, on savings,
and allocating only 105 million for the war |
And yet, regarding arms supplies, the
abuses I mentioned, when dealing with the Gras rifle and
damaged cartridges, although reported, constantly
lied as early as 1884 and 1885 by a metals dealer
Albert Hubner, named, had continued. By
Unfortunately, this informer of the Laveissière family and
Secrétan was a litigant; he had a lawsuit with
Secrétan; one could therefore suspect him or of
resentment or rivalry; all of this mitigated a
little importance to his revelations.

However, when one has the courage to read the prose:
bogged down, with which he has, in turn, burdened Jules

Ferry, Spuller, Jean-Casimir Périer, Camperon,
Borel, Billot, Thibaudin, Farre and even Clemenceau
And in Andrieux, one eventually discovers some truths.
frightening, on which political motives
Only financiers were able to succeed in silencing them.

How else can we conclude when we see
all public affairs are linked to profits
personal?

Were they referring to the sugars for which there were demands?
The extension of the surtax established in 1884? There
had, at heart, a trafficker's interest; Wilson and
Siegfried, for example, were administrators of
the Fives-Lille Company; or we know it in the
Report from 1884-85! The following sentence:

“We feared the sale… the new-
"This new tax legislation has allowed one of the
"sugar factories to pay us part of the
"Interests that she owed us."

The report of November 27th also stated
1886:

"The overall results of the exercise would leave
"to be desired if the profit from our sweets were not
"came to compensate for the reductions, thanks, above all,
to the new tax legislation.

And these reports were signed Wilson, Sieg-
fried, etc.

Were these sanitation works to be carried out at
Marseille, to paralyze, as I have already said, the
Cholera contagion? Quickly Wilson, Fives-Lille and
The Batignolles Society is in motion and sa-
Do you know how this ends? With a trial.
scandalous in the Assize Court where, for having hesitated

1 General Assembly of November 20, 1885.

to denounce a bribe, a deputy mayor is

condemned to civic degradation; the corrupter
was still Wilson; this was clearly stated to the au-
dience and had the unfortunate accomplice executed,
all the more harshly because we wanted to avoid pro-
to fade the austere name of the President of the Republic-
that :.

Regarding the salicylation of beers, the wetting of
less, of the metro, of the telephones, of the Boulevard
Haussmann, the wooden paving, the Hôtel des
Posts, like those around cartridges, sheets,
Rifles, mess kits, decorations, everywhere:
Traffic! Traffic! Traffic!

The Jewish community is overflowing. This was observed in a restrained manner.
weaving in a work supported by two duels*;
threatened in the person of Rothschild, that the
humble justice sought to defend against the
socialism, and that the jury condemned by acquitting
the accused * she shakes herself desperately, in
further fueling anger against her.

But all sorts of Jewish groups were right.
to be furious, because, during the year, they
avaricious wanted to issue another billion
values, and everything had remained in their hands { ;

4 Case of the Health Vouchers, Court of Absences of the Bouches-
du-Rhône, hearing from November 20 to 30, 1886.

2 Drumont. Jewish France.

3. The Cri du Peuple Affair. Jules Guesde, Lafargue, etc.
Trial: see Le Figaro of September 26, 1886.

4 Issues from 1886:

State and city borrowers. ..... 507 million 8/40
Credit institutions..... 96 — 7/10
Railways and industrial companies... 514 — 2/10

TOlAl scene 1.118 million 7/40

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even one of their own, the stockbroker Vuaflart,
having been executed, he committed suicide (December).

With finance complaining, it will come as no surprise.
to be included in the inventory of national capital
At the end of 1886, there were reductions on buildings!
and on furniture; financial assets only
have increased, precisely, by the value of the issues
unplaced ions.

In short, the total reduction was 7 billion?

This partial jubilee, this capitalist devaluation,
had had unemployment and the collaborators
dead.

The number of deaths had been higher: (836,897
in 1885; 860,222 in 1886). Therefore: less than
living misery; also it had been observed, towards the end
of the year, which tax revenues, without equaling
The forecasts were improving slightly.

The wealth of property owners had not increased; the
Wage labor had increased slightly. (The dead no longer
in competition.

Here, moreover, is a summary table of the situation:

'The Crédit Foncier executed during this year
162 expropriations on its borrowers; but its pledges to him
at the end of 1886, 296 buildings were listed.
core to its balance sheet.

1 Billion
D
1883 1886 Difference
Real estate capital ..... 426 5/10 122 4/10 – 4 4/40
– furniture ..... 76 4/10 72 5/10 – 3 9/40
– financial..... 42 8/10 43 8/10 + 1 0/10

Totals..... 245 7/10 238 7/10 – 7 0/10

End of 1885 End of 1886

Owners..... 18 18

Employees ..... 69 g 70 employees

Destitute..... 13 12 destitute
Total..... 100 100

But, clearly, social dysfunctions
preparations are underway; noisy demonstrations have taken place.
multiplied throughout the year; the blows of
pistols, or political exaltation, or irritation
individual, are more numerous; the trials of
morals, intimate scandals, thefts, everything
multiplies.

Crises, government breakdowns,
corruption, administrative favoritism and by-
Elements are gradually revealed, and begin
to scandalize the petty bourgeoisie's labor court.

Also a friend of General Boulanger, finding that
The opportunity was ripe, he dared, in his journal La
French military (December), ask outright
the general's dictatorship, to which, even more astonishingly
again, without protesting, but under various
forms, there was an echo in a number of
newspapers.

But in the meantime, Wilson was triumphant; a new
The ministry had just been installed on December 10th and,
in this ministry, there was a minister of
finances, a magistrate, Dauphin, the friend of Crédit
French general and Baron d'Erlanger.

SUMMARY. 1887. — The periodic stock market crash. — Assu-
France against an accident. — Havas Agency. — Massacres
glorious! — To stigmatize, not to punish. — First acquittal-
Erlanger's comment. — Coincidences. — At the Hippodrome.
— The savior's order. — Er-'s second acquittal
Langer. — The spoliations. — Parliamentary gossip.
— Financial insurance and Dauphin. — Two hypotheses.
— Baker excluded. — Bulgarian combinations. — Suf-
Free information! — False documents. — Factual milestones. —
Hirsch is doing his accounts.— Financial battalion. — France
hardworking and paying. — Coburg, Orleans and Co. — The
mixed race. — Census. — Agrarian Europe. — Invasion
Peaceful. — Workers' Congress. — The fiftieth anniversary. —
An unswallowed bribe. — Engineer Chevallier, opti-

cien. — The cables. — The hoarding of copper. — Rocket
of scandals. — Words from Épinal. — A grain of sand.
— Seillière's sequestration. — Minor speculation. — The
Decorations. — Collusion. — Very clear dates. — Crisis
serious. — Sadi-Carnot, — Supreme antagonisms.

The periodic stock market maneuver to which speculators
subscribed for the first quarter of each year, a
acquired a particular character in 1887.

Indeed, one of the main speculators, one of the
more dangerous, Erlanger, was running a perilous risk-
first.

From the very first days of January, the Court of
Correctional appeals was supposed to deal with him; the
The mill of his victims was on his trail and did not pre-
He didn't want to let go. It's true, some spec-

The perpetrators had infiltrated his victims (the baron
having had the imprudence (?) to satisfy some of them-
ones), and the result was that: just claims
on the one hand and threatening greed on the other had
concluded a kind of pact, making it more dangerous,
not so much the dishonor of the eventual revelations
tuelles — the baron had seen many others | —
that the size of the sums that can be claimed.

It was therefore essential, at all costs, to obtain impunity and
to then stifle isolated complaints; that was the af-
to make a few million "smart" people take
in the public purse.

Almost at the same time, Jules Ferry had
combined with political speculation:

BY CHANCE, during the day's visits
That year, he had met Freycinet at Grévy's.

By chance, the three of them had been talking about the
General Boulanger; by chance, they had issued
common ideas.

For his part, General Boulanger was very concerned
of his personal plans, he was chasing popularity
and ended up creating the impression of belligerent intentions
queses.

The ground was admirably prepared for a
stock market hit, and even for two.

With its Prussian specialty, Erlangerle included 3

Having transformed the Havas Agency into a public limited company,
having maintained close relations with the leaders
from this agency', it was easy for him to "suggest"

'One of them goes every morning to look for Tait- Street
the baron's secretary, M. de Wailly, and takes him away-
Junior at Peters or Brébant. (See my lecture
(On La penœne in journalism.)

2920 L'AGIOTAGE | A887

a sensational new development, which, naturally, would have
related to a threat of Franco-German war.

In fact, it was also playing into Ferry's hands.
than Wilson's, both fearing the "mou-
"ascending flight" of the Minister of War;
Therefore, it was doing a service to both
rival powers, taking out some kind of insurance
against a "judicial accident," whatever the
ministry in office.

With things thus prepared, the Havas Agency
suddenly published, on January 25th, as being the
translation of an article from the Daily News, the note
next:

"The Daily News claims that Germany is at
"the day before asking France, in a form
"Somewhat peremptory, EXPLANATIONS on the
"movements of French troops at the border"
"From the East."

On the stock market, the effect of this rating was all the more
it was devastating that the speculators had overworked the
walk.

To clarify, I'll say that a salesperson of
3 0/0 at 82 fr. 50 end of current, which would have operated on
3 million in annuities could deliver securities ra-
bought at 79.50 francs and thus win, at once, 3 million
Lions Net in just one month!

'The main variations from January to February were
the following:
January February
Re. SR CS

Higher Lower Higher Lower

80/0..... 82.55 79.50 79.80 76.40
4 1/20/0..... “bones. 410.95 408.00 408.00 106.00
Italian ....., 102.40 94.90 96.00 90.50

SU dssistosiouces 2082, 50 1965, 00 1980, 00 1895, 00

However, the translation by the Havas Agency was intended
technically alarming: instead of the words: "The
Daily News CLAIMS THAT GERMANY IS AT THE
WAKE-UP... » It should have been written:

"No one who is aware of the facts will be surprised"
"If, in a very short time... Germany,
"etc... 15"

Anyone with a bit of brains could not
to misunderstand the true origin of this aston-
several translations; it was enough to know that Erlanger
had the hand, the gaze and creatures in a
a multitude of offices and, even more so, at the Havas Agency;
This one, whatever its status as a public limited company, has
arranged in such a way as not to be accountable to its
shareholders, on the sole condition that they do not
ask for money.

However, as she can, elsewhere than at home,
to find whatever he wants to harvest, anonymity
For her, it is nothing more than a means to
to remove its directors from eventual responsibilities
tuels. Indeed, if the company wins, nobody
can control how and how much; if she loses,
The anonymous individual alone, and not men, will be liable
of bankruptcy; too bad, then, for the creditors if
ACUF is insufficient!

You don't need to be a "cleric" to recognize-
to be born, in these statutes, the hand of the one who had

combined those of Bingham and organized the unions
of the French General Credit Bank.

Some newspapers, lacking brains,

'The English text contained, in fact, the following words:

“But no one who is acquainted with the facts, will be surprised
if im a very short time", etc...

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some "information" almost pointed him out
Clearly, in hindsight, though.

"We believe we know," it was printed, "that the article
"which has produced such a strong emotion in the world"
"The stock market item was ordered and paid for"
"very expensive by a well-known speculator and of origin-
"Foreign gin!"

But that wasn't all. Loyalty had been accused.
of the Havas translation; it was necessary to soften the bad-
The effect produced was that it had been such that Time,
himself, (not in confidence, no doubt),
had expressed outrage at the administration's "carelessness"
Havas. |

The Post Office, from Berlin, is a regular occurrence (we remember).
threatening communications, ? was tasked with
check the Daily-News prediction.

With the title: "Under the Knife's Edge",
she launched an article pointing out that "the language of
"The French press made it possible to recognize that
"the situation of the Minister of War had become
"unassailable," that the efforts directed against him
had “completely failed,” and finally that, more
master of the situation, unlike Thiers or
Gambetta, "General Boulanger was in a state of
"unleash war" 5.

Wilsonians and Ferrystes were clearly in agreement.
cord to conduct this sickening campaign, which
yet it went against its purpose; for, far from mitigating,
It boosted the general's popularity; popularity
unhealthy, moreover, being based on the hope of

'La Lanterne, January 28, 1887.
3 See, volume 1, page 163.
3 See the newspapers of February 3, 1887.

to see the massacres and killings organized at-
what foolish tradition attaches to an idea of
Glory!

Meanwhile, Erlanger had snatched up a few thousand
lions, and, equipped with much more powerful ammunition
that all the powders and all the rifles, he could
to face the situation.

I said earlier that the first for-
sequels had affected him in 1883.

In June, he was pleading a case in the correctional police court.
Lævw was, at that time, the public prosecutor, Falci-
Maigne was his substitute. An expert named Barré,
elected deputy for Seine-et-Oise, had been charged
to produce a conclusive report against that of the expert
Flory.

None of these illustrious figures discovered
any kind of guilt: they found that, indeed.
and there, a few tramplings of flowerbeds, but, ja-
but, in their opinion, Erlanger had not advanced the
foot beyond the limit, "undecided" (Fal- admitted
(Cimaigne), which separates the bad administration
of the fraudulent act.

"The accused must be condemned, but they must be ren-
"To see the end of the complaint," concluded the deputy prosecutor.
who knew well those he was dealing with.

However, on June 19, 1883, the Public Prosecutor's Office, concerned,
It seems that, on the big day of the hearing, he was dispossessed.
the Court by announcing information and the Tri-
Bunal had to concede by handing the matter over to the first
day.

As a simple ephemeris, allow me to
It should be recalled here that, on July 11, 1883, the Minister of
Marine was granting the Tonkin cable concession to Eastern

company, at the bottom of which I denounced the hand
d'Erlanger.

That, on August 1st, the Chamber refused to approve
this convention, but only in December of the same
that year, changing her mind, she had authorized this
which she had disapproved of six months earlier!

That said, I'll continue:

In August 1884, Erlanger and the two Berthiers,
having satisfied certain claimants who "te-
were born "too strong," they demanded the removal of their
a matter; but not a simple dismissal,
which was not enough for them; instead of the legal formula
and constant in such cases: "The Court orders
"the removal of the case from the record," (a formula which left the
opening the door to further prosecutions), they want-
which was written: "The Tribunal refers d'Er-
"langer, Berthier, etc... for the purposes of the complaint."

We know, don't we, how rigidly judges and
Clerks receive the requests of the unfortunate
litigants; we know that, rather than changing a
syllable in the old legal jargon, the magistra-
ture would be guillotined!

Well, Erlanger and his friends got the insert-
tion of a "referral of the complaint's purpose" in the
the mechanism of the judgment, that is to say, an absolution
relating to facts which the court had not been
know?

Thanks to this subterfuge, – there is no other
word – Erlanger escaped article 419 punishing
its fictitious dividends are absolutely undeniable.

{ See volume II, pages 102 and 147.
2. Bigault de Granrut's plea. Stenographic record.
graph by Léon Sarradin.

However, we still had the resource of the ar-
Article 405 punishing fraud; it was on this point
that the pursuers launched new attacks
battles, which culminated, on August 4, 1886, in a pre-
My judgment.

Allow the reader to insert this-
Additional ephemerides:

In April 1886, Loew, who had long been
Having previously served as Attorney General, he became President of
chamber at the Court of Cassation and Bouchez, who
had succeeded as public prosecutor,
became attorney general; finally, at the moment when
The judgment of August 1886 was handed down; Bernard was
public prosecutor.

The judgment of August 4, 1886 was rendered by the
8th chamber, presided over by Judge Vanier; this judge-
"He declared: that the acts described as fraud-
"ries, according to article 405, being the same as
"those deemed to be in violation of Article 419, there were
"The matter has been settled with regard to them."

He did, it is true, point out some new offenses.
against the Berthiers, punished them with a fine of 3,000 francs.
mende and six months in prison, but he acquitted Erlan-
to deal with this platonic blame:

"No document in the case has emerged"
"€ that Erlanger participated in the preparation of financial statements"
€ fraudulent... whatever the culprit may have been
"conduct. The specific offense of distributing
"a fictitious dividend cannot be retained at its
"In this regard."

The eighth chamber was truly putting some effort into it.
complacency, because, since she accepted the thing
judged, what use was this strange "white-

"chiment" otherwise to justify Falcimai-'s word
gne:

"They should be stigmatized, not punished."

This theory, moreover, clearly denounces its
inspiring, and she displayed it publicly in 1888,
on these same benches of the correctional police,
being argued for Wilson by his lawyer Lenté.

Here we find yet another coincidence: the audience figures.
the outcome of which was particularly favorable to Erlan-
ger were held precisely at the times when the in-
Wilson's influence was predominant... at the Élysée Palace.
Thus, in June 1883, before the Alphonsist skirmish;
in August 1886, after the fall of Ferry.

In any case, the acquittal in August having been,
On the surface, preceded by a debate, the public, which does not
Not reading, one could believe that this poor baron had been
strangely persecuted.

What? Him, a crook? A man with such
Great relations! Was it the very day before the judge-
In August, he hadn't been seen in his box at the Hip-
Podrome, Clemenceau himself? No! It wasn't
Not possible!

The truth is that Clemenceau had been linked since
He spent a long time with the Berthiers, and he used to dine at their house.
pretty much every Friday. But these are
common accidents; who can even be held responsible for
his best friend? Clemenceau was saddened by the mis-
his family's misfortune; therefore, he did not spread it:
and his newspaper laconically inserted the following note-
sells:

"The eighth chamber of the Seine court"
"delivered its judgment yesterday in the Crédit Agricole case"
"French general. Mr. Erlanger was dismissed from the

"End of the complaint, the other defendants detained"
"for violations of the law of 1867."

"The offenses of fraud and breach of trust"
"They were dismissed!"

I am not confusing Clemenceau and
the financiers whose odyssey I have just recounted. I
I know that the leader of the far left is personal-
quite correct; I also know that he was
so convinced of the benignity of the actions of
Berthier, that he did not risk any action in their
favor. He believed they were sacrificed to Er-'s unpopularity
Changing diapers, that's all.

But I find it harder to understand his leniency towards
the latter, especially reminding me of the severity of his

newspaper demanding, in 1883, the expulsion of the Roths-
child *?. |

Alas! I fear that there are still the
requirements of this harmful policy, which, during
for so long, Justice and the Intransigent had been attached to
giant on the chariot of the Elysian son-in-law!

Despite everything, however, Erlanger felt the be-
care to present himself to the people in good company; this
The financial merchant apparently believed that
with the same elbow, which he had greased on the mahogany of the
French General Credit, he could rub some gen-
Chairs, deputies, kings! {strange association}
(of ideas!) that would throw enough dust in people's eyes
to hide the damage done to what he used
of honor!

That is why, in 1886, having invited the
king and queen of Greece, he had wanted his very

© La Justice du au août 1886.
2 See volume II, page 58.

estimable woman went with the queen to visit solemn-
nelmentally the orphanage of Abbé Roussel; sin- choice
gulier! because this establishment was already under the
of the scandal which, a few months later, was to unravel
to tie in the court of assizes 4, almost at the same time
that he himself, Erlanger, would triumph again
criminal court.

Indeed, in January 1287, as I said, on
the plaintiffs' appeal, the Erlanger and Ber- case
Thier was registered on the roll.

Almost at the moment when the de-
bats, the newspapers announced that the minister of
King of Greece, Delyannis, "charged with handing over to
“President of the Republic” the grand cordon of
Was the "Order of the Savior" going to be received at the Élysée Palace?
Was the Savior's command a "parable"? There
it was indeed necessary to save once again the
Consul of the Greeks!

Yet he was in good hands;
could count on the Court's guidance; his

President Bresselle was a "customer" in the business
financial matters; a simple investigating judge, he had in
time relaxed extraordinarily Soubeyran*,
Dauphin being his Attorney General; this not having
It hasn't hindered his progress, so why not relax?
"Wasn't it Erlanger?" The circumstances were the same.
except that Dauphin, instead of being a Prosecutor
General, was the Minister of Finance!

The debates lasted from January to March. They were
eventful; imprudent actions nearly prevented

{ Annette Harchoux case, January-February 1887.
2 La Liberté, January 13, 1887.
3 It was Bresselle again who acquitted Wilson in 1888.

indulgence; a forgotten slip earned Erlanger
the accusation of having bribed witnesses; he was
Incapable! Nothing worked. The damning decision,
but without penalty, was in the minds of the court.

At one point, the magistrates had believed themselves
the toy of a bad dream: from all corners of
their relationship, people were worried about the solution
Erlanger. In some dark room or other, they had
stripped their file, counted their relationships, their
alliances, their interests, the functions that envy them
ronnalent.

In short, despite the firm and loyal conclusions of
the Advocate General Roullié, whose attitude rests on a
Little in all this mess of compromises, the court
ruled as follows:

"Considering that it is undisputed, in law, that of
"mere false allegations of some kind"
"However folded they may have been, they could not, par-
"the same, constituting fraudulent schemes at
"meaning of article 405 of the penal code;

"Regarding fraud:"

"Considering that, if the thorough examination of the
"The facts of the case reveal, among the defendants,
"unscrupulous speculative habits and, more
"Especially one of them! A greedy mindset"
"skilled at arranging all things for his own benefit"

"personal interest, by leaving the burden on others"
"corporate responsibility which he actually has,
"designed and directed*, it is constant that the offense

'Erlanger. Originally, his name was mentioned, but he has
was then replaced by the designation "one of the two."

2 Jl does not result from any document in the case, they said

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"-fraud can only exist on the condition that
"remittances were obtained with the help of
"of blatant maneuvers; that it follows from this
"which precedes the facts invoked by the parties
"civil, or are not established, or do not
"do not present the character of delicate maneuvers"
"killers; therefore, the offense cannot be upheld."

After these fine considerations, the same Court of-
declared that the squandering of social funds
were not a misappropriation, having been done WITHOUT
FRAUDULENT INTENT!!!

Consequently, she acquitted Cal-
Erlanger's ment, and, going further, acquitted the
Two Berthiers!

It was sold out!

But, when we compare these two rulings
those who severely punished so many other financiers
ciers, for identical facts, it is impossible to
not to surrender oneself, in a movement of co-
An indignant era, a far more damning ruling
against these judges, who further demoralize the
people, that they are allowed to speak to him more
up! |

the judges of August 1886, that Erlanger had participated in the confec-
tion of fraudulent balance sheets. (See volume II, page 58.)

4 I believe I should give here a table of the spoliations
accomplished by the financier I work with:

Regarding the liberating loans.....,.. 60 million
On the crash of the Union Générale ..... 40 —_—
On the decline caused by the Daily News ..... 25 —
On various stock market transactions. .....ee 30 —

Sar of the affairs which I detail below 374 —

Gossip SS CS 52 million

UNDER THE THIRD REPUBLIC 231
Inventory of the 574 million:

Southern Loan (cotton)....., 75,000,000
General military supply company saw 9,525,000
Agonco Havas issu tone aee 4,250,000
Bingham Mines..... 47,000,000
Personal property credit... .....,.....ss.ss.sscccscs es 30,000, 000
Paris Hippodrome 5,000,000
Autégil Palace .:.:4:2.244 02nd issues 12,500,000
Bank of New Caledonia..... 3,500,000
French Steelworks 5,000,000
Land Credit of England. 8,000,000
French General Credit..... 52,500,000
Rhine Coal Mines..... 4,125,000
Northern Coal Mines..... with 2,250,000
Villaguttierez (shares) 255,000
_ (bonds). . ...,..... 3,192,000
Alforville Steelworks ....., 4,550,000 years
Jemmeppes-Auvelais ....., 3,525,000
Bourne Canal ....., 900,000
Haitian Loan..... RE 99,265,000
Forges de la Seine..... located at: 811,000
Tramways of the Nord department sas Ses s 5,040,000
Bourges to Gien (shares). ..... sea .. _12,500,000
— — (obligations)..... Pseuse 2,102,500
Rhenish Coal Mines..... sé iTi anses 380,000
Foncière-incandie. .....e..ssesvossossse 8,387,500
Little Lyonnais..... RS dress 4,605,000
Horse market. .....sssos 2,000,000
Alais au Rhône (obligations)..... Gas ee 5,709,000
Alais au Rhône (shares) .....,.....s.ssssose 41,000,000
General reinsurance. .....4.....sss.se. 45,510,000
Sun-hail..... Re es 3,537: 000
Plaster quarries of Paris ..... Sie . 14,880,000
Plaster quarries of the Paris Basin. Rae ennens 8,748,000
Accident Rescue .....seossoseseseee 2,640,000
Bordeaux Navigation Company..... 1,720,000
Brarrilz Establishment..... year 2,905,000

Life-time.....ss.sesesoreressossssseee 4,264,000
Shipping company Havro-r aris Lyon. 3,150,000
General French and Continuous Lighting Company. 5,232,500
Corbeil Mills..... shape 7,020,000
Trams of Saint-Étienne 150,000
Bressuire-Poitiers (Railway;..... to Memory
Algerian cables. .....,,.....ee Memory
Sombrero Island Phrosphates SR Memory
Total ssseunes out. 373,626,500

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This trial also revealed a very in-
worrying about moral anarchy. How then to end-
Would she be this year, which DR of similar
way ?

Meanwhile, the Senate and
had resumed their eternal supper, their
pointless quarrels, their ignorant schemes
around the budgetary sphinx. Outside the budget
They had discussed the freedom of funeral arrangements.
the divorce regime, the lot concerning the mentally ill, the relief-
rights on cereals. Here and there, we inter-
called the ministry on a representation of Tar-
tufe or on the repatriation of troops from Tonkin,
and, as always, the "thing" ended with
a simple, if not pure, agenda.

Around mid-March, an incident between the general-
Ral Boulanger and de Mahy again reported the
a silent struggle that focused on the ministry of
the war.

But, behind these incidental sources, there are
incessantly concealed speculation, an ag1o-
stage.

The increase in duties on cereals, for example-
ple, was a marvel of impudence; one had very
discussed its effects; free traders and protec-
The Ionians had engaged in their usual battle,
had exchanged question marks, especially
more insoluble than, on both sides, it was claimed
Respect the obstacle: capital!

Weary of the conflict, it was decided that the surcharge would be
adopted but that, if it produced the high cost of
bread, it would be suspended by a simple decree!

When we remember into whose hands we re-

%

thus put the power to modify in twenty-four
hours, a whole customs regime; when one calculates
What a party, the vile speculation of people like the
Lebaudy or the Ephrussi could draw from this
circumstance, one is indignant either at the ignorance or at the
The cynicism of those who voted for such a measure!

On the other hand, and pending the vote or rejection of
his budget, Dauphin, Wilson's crony, indulged
to the most fantastic combinations:

He had tasked the director of an establishment
financial, more full of misfortunes than capital-
rate, to negotiate 117 million six-year bonds;
Financial Insurance, that was the name of this establishment
blissement, set itself the mission of reconstituting
the capital; and they claimed to be applying this system
to Treasury bonds!!!

In other words, the hope was to offset the needs of
The State with the needs of the State!

What was this operation hiding — which was ultimately aborted —
theirs — but rescued, it is said, by the Jew Cahen
From Antwerp?

It was amidst these bizarre designs
that a Franco-Prussian incident broke out, immediately-
presented as a German provocation
(April 21).

The historical elements of the arrest of the com-
no more than a French envoy on Prussian territory,
. moreover, those relating to gunshots
Raon-la-Plaine (September 24), do not seem to me
They are well established. They need to be completed.

Far from believing it to be a German provocation,

'The director of Financial Insurance, named Ronan,
committed suicide in 1888 (March).

I believe that Bismarck, having obtained the vote of
seven-year military term, harbored no ambitions
of war, especially during the last days of
his old emperor!

Much better, if I consider the results of the aforementioned
incidents, I only find this: or a ma-
a new work directed, internally, against a personality
an invading military operation or, on the contrary, an attempt to
organized event, by this same personality, for
to impose his collaboration.

I am not choosing between the two hypotheses because
that the contradictory facts there are so far too
numerous; I note, however, that there are certain-
two speculations undertaken, one without,
the other with the general's assistance.

I don't need to elaborate on the first one,
simple reissue of the already well-known "I'm here, I'm staying";

1 These lines were written in January 1888; the recent
Note from the North German Gazette, dated May 29
1888, absolutely corroborates my point of view; it explains-
that, even, in the way I had anticipated, the precautions
taken in Alsace-Lorraine.

Here is an excerpt from this note:

“We do not desire war at all; we desire
"only to maintain less close relations with France"
"narrow and, as we are linked to the neighboring state by
“a common border, we can only border each other”
"to show more restraint in our relations with the
“France, to further restrict these relations on the border-
"a place where they are employed to incite the population of Alsace-
"Lorraine."

What I wrote in January was simply the result of my
economic deductions; again, these deductions
receive confirmation of the facts. (The reader will find some
(The presentation is on page 291.)

\

That one, moreover, is less dangerous than écœu -

rente and she will destroy herself in her own
shame.

The second point remains; the important point of this one
is that, certainly, it involves intervention
Capital! We don't make all this noise, all
this propaganda of printed materials and newspapers without
to have, like Erlanger mounting the assault on his
Impunity, a metal supply. Well,
This is enough to condemn the hero; if capital
The argument is that capital wants to use him, and
If capital uses itself, it's over; it will be in a
another series of massacres, or Cavaignac, or Thiers,
or Bonaparte the Decembrist, or Galliffet the bou-
dear; he will be everything, in short, except a benefactor.

Pending further testimony on this last point
Let's look at the facts and see how those in power react to them.
were taken to get rid of their bulky waste
colleague.

On May 17th, they were still arguing about the budget;
On similar occasions, many times, disagreements arose
the previous day had turned into embraces of
the next day; but, this time, "one could vaguely feel
that there was something else at stake besides the budget of
1888! ; » also, under the guise of a divergence
fiscal matters, the project was referred back to the commission and
Goblet seized the opportunity to give his...
assignment.

The crisis lasted 15 days, during which the ques-
The main question was: Will Boulanger do it, yes or no?
part of the new ministry?

1 André Danicl, the political year 1887, page 113.

It was getting annoying in the end!

Chauvinism had intimidated even the most intelligent people.
ambitious; we didn't dare dismiss the een
French "patriotism"!

However, a few courageous men decided-
and, after flirting with the wealthy mo-
narchists, who were burning with the desire to play a little
By a majority vote, they accepted the ministry without

Baker.

These valiant men deserve to be named; they were:

Rouvier (finance and president of the Council), Ma-
zeau {(justice), Flourens {foreign affairs), Fal-
lières (interior), General Ferron (war), Barbey
marine and colonies), Spuller (public education and
fine arts), Hérédia public works), Dautresme
(commerce and industry), Barbe (agriculture).

"German Ministry!" cried Rochefort; mid-
the Élysée Palace ministry, I would say, and especially the ministry of
powerlessness.

The wealthy, who describe themselves as right-wing, welcome-
They readily read the new leather books. They had
solemnly declared "that they would do no
systematic opposition, which they would support
"all conservative and liberal measures;
"that they would maintain the: no borrowing, no
"New taxes, savings, already formulated,"
"but that they would fight any anti-religious measure"
"Gentle or anti-social."

The last half of this sentence requires a
Explanation: what the wealthy call anti-
social, it's not themselves, anti- capitalists
social and destructive par excellence, but which-
conch does not recognize their superiority and their

the right to govern France, that is to say whoever
is social.

This avatar of the former minority had rami-
external factors which I now need to...
I'm busy:

Since 1885, I have relegated to the background (who then
suited him), the history of the Balkan Peninsula.
I only mentioned that a revolution, very
opportune for Hirsch, had erupted in the Rou-
Melia, and that, shortly afterwards, Serbia and Bulgaria had
declared war.

Against all odds, Serbia had experienced a
defeat (whose true cause was absolutely strange-
"The fate of arms" could be explained

(by certain safe), and Battemberg, Ha-'s friend
Giénoff, the devoted servant of Hirsch and the English,
Battenberg the victorious! had such an air about it that,
to calm them down, the Tsar, acting as a true
Asian sovereign, had him abducted at night (21
August 1886).

The English, immediately alerted, flooded
Europe of direct or indirect claims,
works from secret funds – newspapers and diplomats
being bribed – and this singular spec-
tackle of the triumphant return, then of the abdication
pitiful of the Prince of Bulgaria.

To comply with the Berlin Treaty, it was necessary that the
Sobranié chose another master.

Sobranié equivocated, temporized, although several
once formal notice was given; finally, towards the end
In December 1886, people began to talk
of the possible candidacy of a Prince Coburg-
of Orléans called Ferdinand.

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Until now the Balkans had not set in motion the
Orleanist monarchists than in the form of finance
ceremonial, of the General Union, no less dangerous.

But the princes had been expelled since July 1886.
French people from this house could no longer intrigue
Inside, they were hastening to scheme outside,

From a financial point of view, Bulgaria is not perhaps
It wasn't a bad thing at all. Hardly was it
born as a principality, which its statesmen
(mostly former students who had given head in Paris,
with the poison of Roman law, the good principles
(of the specious Jewish community), had set their minds on organizing
to manage Bulgarian finances.

In October 1880, Karaveloff, Minister of
finances, was preparing a national bank in Paris
Bulgarian, with the apparent assistance of the Jewish Guns-
Bourg, a banker, and Poljakoff, a railway entrepreneur
iron ore; financial organizations had
continued through all the incidents I've already
recounted and the Bulgarian shenanigans, on the occasion of the
Varna-Routschouk railway, construction
tion of a palace for Baitemberg, and a crowd of

minor concessions, had been able to compete with those
from other countries.

At the beginning of 1887, delegates from Bul-
stations crisscrossed Europe; in London, they went
toast the Lord Mayor; in Paris, before
When visiting Flourens, they confided their anxieties to
The Lantern.

When questioned, Grékoff stated that Bulgaria "was
"a true democracy, possessing suffrage"
"universal"; "whatever its constitution may be"
"This constitution is also narchic," he added.

"
"
"

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liberal than any republican organization-
rabbinical… the assembly is sovereign and the country
must always have the last word.

Alongside this panegyric, it is good to place Island

A Bulgarian man's account explaining how the
universal suffrage in Bulgaria. This Bulgarian recounts-
milk thus the elections of June 26, 1881:

Dm
SN

"To terrorize civil servants," he wrote, "?
They were not afraid of inciting the peasants against them.
without enough inclination, everywhere, to see enemies in
State agents. In Tern, civil servants
saved themselves in Serbia to escape an uprising
The villagers' reaction. The same scenes repeated
landed in Nicopoli, where the employees were forced
to put the Danube between them and the peasant revolt
who was pursuing them.

"In order to better win over the peasants, we..."
assured that, if he prevailed, the prince...
would be an example of taxes for seven years. They do not-

They did not forget those imprudent words. Later he
In several places, it was necessary to resort to
military executions to force the
taxes.

“In Rumelia, this sister principality, the op-
public union had gradually been raised by
the spectacle of arbitrary rule and persecution
who were wreaking havoc on the other side of the border.
meetings of indignation were organized in Phi-
Lippopoli and other cities, telegrams from
protests sent to Prince Alexander, He

'La Lanterne of January 10, 1887.
2 A.-L. Drandar: {lexundre dé Battenberg (Dentu, 1884).

"he paid no more attention to it than to the complaints that he
"arrived from different parts of Bulgaria.

"We arrived at June 26th, which was the big day of
"vote. In all the towns where there were ballot boxes"
"In the elections, we saw herds of peasants arrive-
"Without being both bewildered and threatening. Most don't
"They didn't know why the police had come"
"We searched for them in their village. We gathered them together."
"in the public square and the following request their
"was addressed to:

— “Are you for the Prince or for Kara-
"_ véloff? |

— “For the Prince!” they replied energetically—
"lying."

— “Hurrah!” a voice began.

"Hurrah!" the peasants repeated. Bubble-
"vote slips bearing the names of the favourable deputies"
"Their meals were handed out; the wine circulated and they
"were going to vote together."

"Generally the vote was unanimous. The elect-
"those who, by chance, were showing ballots"
"Doubtful items were immediately reported to the carriers."
"with clubs that expelled them from the room."
"In Sophia and other cities, miracles are happening."
"produced. The ballots found in the ballot boxes"

"The number of voters was twice that of the voters."

This painting is enlightening, isn't it? Also
a country so well prepared to freely demonstrate its
will, naturally, was bound to tempt the Hirsch and
the Orléans.

That's what had happened; that's why the en-
entrepreneurs of the Orléans-Coburg bid
had been able to announce, on July 7, 1887, that ja

Sobranié, meeting in Tirnovo, had "freely
"Prince Ferdinand, lieutenant in acclaimed"
"The Hungarian army."

Russia now had before it, no longer
The Battenbergs, but the Orleans.

Formal notice to rule on the validity
of this election, held contrary to the treaty of
Berlin, that is to say, without its prior consent,
Europe did as the Bulgarian leaders had done: it temporized
risa.

Meanwhile, the newspapers, and especially Le Soleil,
were filled with Bulgarian things more than ever.

This is where the incident of the forged diplomatic documents comes in.
matics.

I will not dwell on discussions; few
I only care about diplomatic documents from
nature to cause discord between the Tsar and the Emperor of Germany
whether they existed or not, with or without collaboration
Prince Ferdinand; it is enough for me that there was a need
to declare them false in order to establish in my eyes the
powerful interest of the Orléans to conceal their schemes;
even Bocher's letter, rejecting, in the name of
his masters, any complicity in the affairs of
Ferdinand is still a valuable clue to me; a
political denial worth whatever one wants it to be
vaille,

I prefer to use a series of milestones as guideposts.
The undeniable facts are as follows:

In July, Count Zichy married Mademoiselle
of Wimpffen, whose father had been, as I have

narrated, a victim of Hirsch.

{ Le Soleil, December 2, 1887.

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In July, the Sobrante elected Prince Ferdinand;
In August, the Alliance Israélie sent to Vienna
coins minted in Paris specially
for the "Jewish communities of Palestine" (?); in
At the same time, it was announced that a union, formed
under the presidency of a French financier, came
to secure a loan of 25 million for the prince
Ferdinand!

In November, Hirsch, the duke's ex-bad genius
Decazes (who lost his only son in March)
threw handfuls of gold into southern Russia
and in the Balkans; it gave, at once, 50
millions, said Le Temps; 100 million, claims
Alexandre Weill in his "Paris-lie",
to the poor and to the schools of Russia! In December,
The financial newspapers announced that the loan
Bulgarian 25 million would be guaranteed by the principal-
Clementine ceases, the funds being provided by the
houses Bischoffsheim, Philppson and Montefiore,
Flowers of the Jewish quarter.

This exceptional movement of financiers towards
Bulgaria, their names and nationalities
clearly indicate a determined struggle.

So we will soon see Hirsch
to begin new talks with Turkey;
Indeed, the European Coast announced soon that...?
“Baron Hirsch was in Constantinople to
"Settling accounts with the Porte. The two
"Parties," the newspaper added, "claim
"Mulally a large figure of millions; a

1 L'Intransigeant, August 17, 1887.
3 European rating of January 30, 1888.

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"The transaction is likely and, subject to a

"Hirsch will receive a discharge for a certain sum."

The newspaper continues:

"With a view to this solution, an agreement would have
"was signed between the Connections Company, the
"Ottoman Bank Group, the Paths"
Austrians, the Discount Bank and the Lan-
"Derbank, to merge the interests of the Company"
"of the operation of Turkish railways.

"An Ottoman company would be created with the capital of
"180 million: 100 to be provided by Hirsch, under
"formed contributions (materials and concession rights),"
"and 80 million by the connections company,"
"in conjunction with the other participating companies.

"This new company would be formed immediately"
"that Hirsch would have obtained his discharge."

Finally, the newspaper I am quoting concluded with this
melancholic reflection:

"Nothing is allocated to the Turkish lots!"

As we can see, a large part of the upper echelons of organized crime
financial activity was underway around Bulgaria;
As for his intentions, the enumeration of the top
Staff will be enough to denounce them:

At the Ottoman Bank, one could find (for the
France), Mallet, the Orleanist banker; de Germiny,
the monarchist; then the Hottinguer, Pillet-Will,
of Plœuc, etc.

On the Austrian roads, it was Count Æichy,
(the newlywed I mentioned earlier), and
Mallet, Hottinguer, etc., and in addition,
Henri Germain.

At the Discount Counter, (which already had
interests in Serbia and Greece), that was the element

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Ferry; his friends Hentsch, Baudelot, Girod, etc., there

were included, and not among the least important.

At ZLanderbank, it was the clearly
Austrian, amalgamated, nevertheless, with some
remnants of the General Union.

Finally, at the Connections Company, it was
Hirsch, Hentsch, etc.

Here is the main battalion, but alongside these,
Secondary societies were proliferating.

The absolute power of these people is undeniable.
in the East, which already explains the domesticity of
Battenberg; what shall I say of the Greek kings and the
Serbian or Romanian princes? In Greece, Erlanger
and the Discount Bank can do anything; we
Do you remember the loans whose origins I described?
These loans continued; 1887 had seen them
a new one will emerge, thanks to the Discount Counter,
And do we want to know how he explained his
French role? Let's read the confidences made by
to his shareholders!

“By delegation from a group of establishments of
“Bankers’ credit,” he told them, “we have
"led the negotiations relating to the loan of
"135 million 40/0 Hellenic. Part of this
"child loan intended to provide the funds"
"necessary for the payment of orders for materials"
"naval and artillery equipment made for industry"
"French, amounting to a total of 26 million"
"of francs, 1 it was our duty to facilitate
"The introduction of the securities on the French market."

So it was clear! France was supplying, first

{ Report on the 1887 financial year, page 13.

his work and then his money to pay his
work!

That wasn't enough; it also supplied the gas
and the money to Romania, where the Jewish community had built up the
Next move:

The Gas and Water Company! had targeted the Rou-

mania, like the GENERAL UNION Serbia and the
Bulgaria, which is why she wanted to found a
Bucharest Gas Company:

"In the heart of Romania! Infidels?" he exclaimed.
"Camondo is unbearable!"

Soon after, this happened: the king refused to app-
prove the concession.

"New studies were needed," it seems, but
These were not long because, soon, the king
he was going back on his decision.

Is the gas and water company satisfied? (will say)
No, not at all! Gas and water had to relinquish its shares.
to another company, also French, and named
gas for France and abroad; this was the last-
the company that benefited from the concession; however, its administration
The administrators were named Camondo, Stern, Brole-
mann, etc!

I believe this information will suffice.
to show that the financial struggle of 1881 was trans-
carried in the Balkans and that the company name
Ferdinand, Coburg, Orléans and Co., gave him
more than ever, a threatening meaning for
the peace of Europe and the security of France.

Indeed, Russia is worried, one might wonder what

{ French public limited company, founded in 1881, with
monarchist elements; among others: the de Bussière and
the Foulon family of Vaulx.

14.

The new Jewish community is preparing to fight against it, and
while Germany, on good terms with the Au-
cheating can only lead to gains at the connection stage.
Ironclad, England, seeking to "manipulate,"
As always, Turkish diplomacy will favor,
"In the absence of new guarantees," the operations
of Ferdirand and his backers!

While the future of the East was thus being prepared,

what was the new ministry doing, and what was becoming of the
French worker?

The Rouvier ministry had a right-wing majority
tière, who voted on the spur of the moment for all sorts of nonsense
financial or otherwise.

The radicals, who are to the bourgeoisie what the
mixed race is to the black man, they had invented reworkings-
tax increases, large in appearance, useless in the

Since the end of 1887, several facts have corroborated
borcr my assessments.

First, it's the diplomatic noise made by the future
Battenberg's marriage to a little girl from Victoria
of England; which proves, once again, that the Great
Brittany never abandons its "Arabi," whether they are
Egyptians or Bulgarians!

Next, there is the recently published financial prospectus.
(May 1888), under the title of the General Union, its life, its death,
by Bontoux.

This publication clearly shows that the tron-
The fools of the snake cut by the Jews seek to reunite
dre. Now, look over there in Romania and Bulgaria, lec-
tors... and you will understand.

Moreover, Bontoux, in his half-confessions, does not
that confirms everything I said about his financial company, of
Hirsch and Gambetta; then he explains, as best he can, his
capitalism and seeks, without success, to mitigate its "ju-
Daïism.

In short, after reading his book, I have nothing to say.

background. But such was the general routine that the
The mere word of change was enough to postpone the re-
shape.

This was the seventeenth time in seventeen years,
that the MPs were repeating the same retreat!
Soon the eternal discussions returned: the
sugars, pensions, three-year service, and the
On July 23, the Chambers concluded their Feonlon

ordinary.

In the last two months of this session,
Two facts alone had answered the concerns-
passions, contradictory moreover, of the proletariat and
of the wealthy.

One (the last) was the law on a trial of mobile
partial closure (July 18-20) which, through a series
d2 improbable ricochets, were supposed to overturn the
President Grévy, as I will soon have the opportunity
to explain it; the other was simply the deposit of a
proposal concerning the establishment of a tax on
the foreigner.

Given the profound ignorance that prevails
governing brains, it was obviously by
this large side that they had to see a
corner of the social question.
subtract from everything I have written in this present work,
on the subject that is dear to his heart, I therefore persist in not
accepting his claims of "ignorance regarding comp-
stability, and inexperience in banking and
scholarships”, all the less admissible since, for long
years, 'he had worked in finance and numbers.' at
Rothschild!

As for the rest, as for the magistrate's odious attitude
Lœæœw, before Bontoux, I had vigorously condemned it,

But, in truth, the vileness of one could not in any degree
implicate the innocence of the other!

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The last census revealed that 1,115,214
foreigners were settled in France, and in this
Jews were in large numbers.

How, moreover, could France not have
attracted the preferences of the surrounding peoples?
Everywhere else but at home, the agrarian question
had taken on a particular sharpness.

In America, surprisingly, they had to in-
prohibit the acquisition of land by foreign companies
manages; in Ireland, Gladstone had just combined a
a way to make tenants owners of the land,
in exchange for calculated depreciation; in Russia,

The Tsar had just, by ukase, forbidden foreigners
to acquire land there; finally, in Germany,
Bismarck had proposed expropriation, in exchange for in-
compensation, a number of large landowners
Polish people, to divide their land into sufficient plots-
health to ensure the existence of a family, then of
granting them, in exchange for payment of a fixed annuity
perpetual candle, to German peasants of origin.

Thus, while the major nations felt
the need to decentralize ownership, France,
not only did he do everything to concentrate her and the
to increase, but she also sent her own en-
children killed in colonial expeditions; of
so that, those absent, 1,115,000 foreigners ve-
were quietly settling into their places!

'The invasion had been constant since 1861; here are the
numbers :

AS ie sims 499,000 foreigners
ADI iase unes East 733,000 _—
1870 sdiinsenunesu ideas 801,000 —
ASS ns conne tiens 4,001,000 —

In this peril of peaceful invasion, the gu-
The rulers saw nothing; one of them deposited platonically
his tax proposal that we will discuss one day when
there will no longer be ministerial ambitions to satisfy-
to do — and it will be a long process! — The other, no less
platonically, made one take into consideration a
proposal proclaiming the "right to work for
"every able-bodied citizen; the right to assistance for
"Any sick or infirm person!"

What a great deal! The right to work. That is to say
the right to say to the capital king: eat me.

The right to assistance? That is to say, the right to
tell the capital king: "Buy me!"

These people, I tell you, dream of assisting everyone
proletariat electors, hoping that in return this
will obediently pour into the urn the long-standing election
life, which parasitism thirsts for!

'How many were more serious and more learned
the deliberations of the people, which astonished Paris at
August courses |

The workers' congress was holding its annual meetings;
There, at least, he put his finger on the wound. His
The discussions were, moreover, being followed attentively.
By the entire press?

It was declared there that the workers, the employees,
the proletarians should expect nothing from anyone but themselves
themselves and only recruit through their mandates.
official silences.

Alas! If this foresight were widespread, I

1 May 28, proposal by Martin Nadaud; Chamber of De-
whores.

2 The Journal des Débats, Le Temps, etc., devoted themselves to them
numerous columns.

would not have to fear the terrible conflicts that I
See it rising on the horizon!

For indeed, the ferocity of the wealthy will drive,
as if by design, the people are starving.

Do we want to pick up one of these confessions along the way?
terrible things sometimes escaping the financiers who di-
industrial companies are rising and occupying
legions of workers?

Here's one:

Almost at the moment when Martin Nadaud filed
the Platonic proposition I just quoted, the
directors of the Commen- Corporation
try-Fourchambault, that is to say, the barons of the
Rochette, of the Viscount Benoist d'Azy, of the du Breuil
of St-Germain, of Maurice de Mieulle, of
Sessevalle, Paignon, Trubert, Aubert
and finally a /van Flachat (a descendant of Stéphane)
perhaps?), dared to record, without protesting, this
observation of a shareholder disapproving of the long-
unanimous support from the council to retain workers when

work was decreasing and declaring that: philanthropy-
"The council's decision should not have gone so far as to..."
€ PROMISE THE COMPANY'S INTERESTS FOR
((MAKE ONE'S WORKERS LIVE. ? }

The savagery of this phrase will become quite apparent.
even more so when we realize that it

* Allemane, Joffrin, Lavy, the main speakers, clearly-
concluded that the complete emancipation of the proletariat does not
would only be achieved through "the revolutionary path". (André
Danicl, The Political Year 1887, page 195, note.)

2 Report of the Board of Directors of the Company' ano-
Commentry-Fourchambault, April 5, 1887, page 19,
line 16.

responded to the following observation, officially
Made by the board of directors:

“Our establishments,” he said, “have been
"preserved from the unhealthy agitations that have so
painfully affected by other industrial lands
"Trielles. You will congratulate yourself with us on this
"proof of the wisdom of our working-class populations,
"whose suffering is great, despite all the
"sacrifices that we have imposed upon ourselves, in order to
"to keep some work for them, alas! insufficient-
"Health for them as well as for us."

As we can see, the workers' patience was such
that it imposed a kind of circumspection on capital
which is evident in the previous sentence.

Nevertheless, however, the voice of the savage ac-
The tionary will be listened to; capital, for too long
hampered in satisfying his appetites, he will demand the
'Dismissal of its workers. Commentry-Fourchambault
will declare unemployment at her home. For those who know how to read
Between the lines, this decision shines through.
kind words from the Council.

Other industrial companies, in the same situation,
They will imitate him; civil wars are not yet a reality.
something other than these isolated cases of unemployment which, multi-
folded, they become collective.

As for capital, it will still have the resource of
Speculation?

1 Same report, page 8, line 7.

2? The report to the general assembly of April 16, 1888 gives
This prediction is entirely correct. The old forge is going to be
closed and the capitalists declare that they will have "the sa-
"the willingness to give up wearing oneself out in a sterile struggle," in order to

to preserve their strength "for other, more fruitful uses:"
(Page 7, line 12, of the report.)

HAS

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Speculation, moreover, was still thriving.
amidst external concerns and pseudo-
indoor occupations.

During the year 1887, 1l did not have a single day of unemployment
only for a moment, on the contrary, while he was blowing
the revolutionary wind that I observed, the finance-
The creditors were still demanding 900 million from their gullible customers.
usual 1,

This figure must include the Greek loan.
of 135 million, which I mentioned, and an Indo-
Chinese of 50 million (June).

Alongside the broadcasts that were launched, there were the broadcasts-
prepared sessions and, naturally, preceded or
followed by all the usual vileness.

Under the pretext of providing work for the workers
From Paris, speculators had resurrected the
metropolitan railway project, in preparation-
ration for over ten years, large, moreover, of
capitalist and expropriation movements, fishing
in troubled waters if ever there was one, and certainly
increased taxes on the people of
Paris.

A scandal on the side has, perhaps, if not prevented
definitively, or at least delayed, this "affair":

A Jew had dreamed of preceding the Exposition

universal preparatory and special exhibition
railways.

Claiming to celebrate the fiftieth anniversary of the aforementioned,

4 Issues from 1887:

State and City Loans. .... 246 million 5/10
Credit institutions.....,...., se 23 — 0/10
Railways, and industrial companies, ... 648 — 7/10

Folalsssnsesunaseses 888 million 2/10

This Jew had obtained from the City Council the right to
to have a large space in the woods of
Vincennes, and the Municipal Council had granted
his consent with regrettable nonchalance.

But what? The rapporteur was the youngest of the
radicalism and meme of communal autonomy.
As the youngest, he had a soft spot for the tribe
de Lévy — it was a family affliction — moreover,
All the newspapers had received the manna from heaven
which the Hebrews are always provided with, even in
the desert; they had been shown this exhibition
like a good trick to play on the companies
railways are lagging behind in their equipment;
Lockroy, Boulanger, all the other ministers,
had written encouraging letters; finally, Lévy
had, like a mere Soubeyran, exhibited a
check without coverage in the form of a guarantee;
but, on the other hand, there had been a "cover-up" and
even "cover put" for a check of 10,000 francs.
that the victorious rapporteur received after his
triumph, shortly before the famous exhibition,
whose railways were mainly ab-
sent, did not fall into complete disarray.

However, this Jewish quarter was discovered almost at
at a time when, strangely enough, a municipal election...
cipal, made in the ninth arrondissement, had
took on the appearance of an anti- demonstration
Semitic.

The offices of the failed exhibition being located

in the very neighborhood of the newly elected official, the Council
found it rialurel to entrust him with the examination and the report
of the Fiftieth Anniversary.

To everyone's astonishment, a sort of outcome ensued.

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of the prosecution's case where the facts were clearly for-
mules.

Great excitement! The youngest child was stunned; he called
appalled by the justice system, the ordinary launderer of the civil servants
Officials implicated. Justice, as always,
found nothing reprehensible in the established fact
of a payment of 10,000 francs, because nothing
only demonstrated that these 10,000 francs, paid by
Lévy, at his wit's end, in the hands of his
ex- rapporteur, had any connection whatsoever with the ob-
such as the report and the functions of its au-
author.

That's how it is! At the Paris courthouse, the neighbor-
swimming of the engineer Chevallier, optician, diverts
probably the sunbeams from the dark lair of
justice. But that's not the case in Marseille where
The sun is falling straight down.

Over there, the deputy mayor, whom I spoke to at
regarding the health voucher affair, had received
a paper bribe, had hesitated to keep it,
had returned it without having drunk it, let alone touched it.
claiming, to explain his hesitation, that he
had "wanted to see what his colleagues would do."
Nothing worked; he was condemned to degradation.
civic. That'll teach him: another time he will exi-
will manage a good check where nothing will be written con-
defining the case and which will be easily convertible
made of metal.

A far wiser general councillor was one whose
The affair noisily occupied the newspapers of
Marseille in November 1887.

This county councillor had promised to do his part

4 See, volume IT, pages 214-215.

to obtain, from Dufour, trustee of a house of
commerce (Roux de Fraissinet), who complained
of having suffered damage during the looting of
Tamatave, compensation payable by the Treasury
audience.

— You will give me 30% of what you receive-
"vrez," the general councillor had said.

He did more than just talk: he demanded action.
passed before a notary, and a notary happened to be who
instrumentala under these conditions!

Obviously, what the claimant was paying was 30%.
This was not a businessman's competition.
vulgar, it was the influence of the general councillor
well-connected at the Élysée Palace. Such was, moreover,
Pierre Baragnon (he's the hero of 1 adventure), ega-
editor-in-chief of the Courrier du Soir at
Paris.

In short, his efforts were crowned with a
success estimated at 1,200,000 francs.

He was already extending his hand when a tooth...
produced...

Shocked by the revelations of the trial. Caffarel-
Limouzin, Wilson, the "protector of Baragnon,"
had just stumbled on his pedestal; of the same
Suddenly, in Marseille, there was a lot of noise about the enormity of
the aforementioned commission of 30%. The creditors of
The merchants joined in, discussed the
contract and took legal action.

The courts could do nothing:

"It was not for actions related to his duties"
"as a general councillor, as Baragnon had stipulated"
"A commission."

And indeed, colonial indemnities are not

not at all within the competence of the general councils.

So legal morality was preserved, but the
morality that is not legal, that is to say, that which
is true, he hurled his anathema!

Outcome :

On November 29, 1887, the Petit Marseillais an-
announced the resignation of the General Councillor, and the
On November 30, 1887, Le Cri du Peuple printed that
"The meme" had reduced its claims to 200,000
It was clear: between function and money, the man
had not hesitated!

The Marseille echoes of this political and political drama
Commercial sounds only reach the ears in a very muted form.
of the Parisian public.

But the scandals of the fiftieth anniversary of the railways
of iron caused an infernal noise.

I don't know if the Marseille resignation
will risk re-election, but it is certain that the
The Parisian slate risked one and was re-plastered by
his constituents to whom he exposed the "terrible per-
security" of which he was the object; and the Council saw it
to return from there, to calmly receive insults,
another type of bearer check, which the cashier mu-
municipal transforms, at the end of each month, into
good, hard cash.

All the preceding accounts already attest,
of a common demoralization; I even wanted to give them
to maintain a cheerful appearance because it corresponds
faithfully to the serenity with which the friends of
sons-in-law of the Elysée Palace have always committed their misdeeds;
It must be acknowledged that, depending on the circumstances,
rescued or denounced sugar fraudsters such as
Lebaudy, Halphen and Fiévet, the one who will soon be

caught red-handed with the decorations bag, had
like all great men rubbed off on his
era.

I will refrain from compiling a complete list of all
the filthy people who signaled this disastrous year

and which ended in an explosion of scandal. I
I will briefly mention the attempts to monopolize
replacement of French telegraph cables by the
Americans (Jay Gould and Mackay), attempts that
shed a unique light on Pouyer's conduct-
Quertier, president of the Telegraph Company
From Paris to New York.

I will also mention, in a word, the tragedies.
sinister events that erupted in one of Er-'s creations
Langer, the Steelworks of France!

I'm looking forward to getting to the oddities and the agio-
stages of all kinds which surrounded the refutation
tion of our armaments and, in particular, the manufacture-
tion of the Lebel rifle.

I pointed out, during the previous chapters...
clowns that, precisely, every time for-
considerable metallic nitrides could be
necessary for the Ministry of War, he manifested himself
feted a speculation resulting in an increase
the costs *?.

These speculations reached significant proportions in 1887.
extraordinary, revealing no less extraordinary-
serious repercussions.

We know that telephone cables and wires or
telegraphs, all electrical and electronic equipment

A mysterious death, reported in the newspapers, has
It has never been clarified by an investigation.
2 See vol. 1, pages 114-115.

Finally, most of the parts needed for the
marine and military weapons use copper
as raw material.

However, in November 1887, it was learned that Rothschild,
Secrétan, André Girod and Co* had formed a
a monopolizing consortium, whose aim is to take over
the price of copper; indeed, from 107.50, price
On October 21, 1887, they raised it to 214.95.
Lecture of December 23, 1887. That is the brutal fact
expressed in two words.

However, this combination was not executed in
One day, it was necessary to prepare it; it was necessary to spend some time
markets in America, create, with enormous capital-
rates, a series of monopolies, by means of treaties
farms.

This is, in fact, what one of the cou-
pables, the Commercial and Industrial Society of
metals (former Laveissière and Se- establishments)
crétan) who, even, does Secrétan honor with this
good operation, and describes it in his administrative report
Official announcement to shareholders! Also the
Does the 1887 balance sheet record a net profit exceeding...?
sant 16 million, perhaps a twentieth part of
general profits from the latest speculation, whereas, pre-
Previously, it was with great difficulty that the company
of metals, reached 2 or 3 million.

Well, when you consider that, for years,
these same names, Secrétan and Rothschild, are found
winds mixed with almost all past markets with
the State; when one considers that Rothschild almost dis-
to credit Clemenceau, thanks to his connections
ciavec Cornelius Hertz etavec Deprez; when one

'Report to the general assembly of March 19, 1888.

recalls that Cornelius Hertz obtained, in a short
delay, the highest ranks of the Legion of Honour
— which at the very least demonstrated a great
favor with |' Élysée-Grévy; ; — that the same
had been appointed engineer for life of the Society of
Telephones that need to deal with the state — which re-
at least, it brought great favor with the mini-
tère; when one remembers that the Secrétan of the car-
damaged keys (which made his fortune) is the
even though the Secrétan still had the monopoly on
Nickel silver cases needed for the Lebel1 rifle, on
wonders, with dread, if public conscience
is decidedly nothing more than a woman put on a map
through finance!

Around the smallest details of the na- weaponry
Nationally, it's a continuous string of shames!

Sometimes it's a sealed wagon that, transporting
Lebel rifles, found to be unsealed en route? ; more

Late, it's a complete betrayal, coldly combined-
lied by a French soldier in correspondence with
Prussia*; meanwhile, it's an indiscretion of
reporter, obtaining, by extraordinary means-
naires, the partial mobilization plans {.

On all sides, as in the days of the Mo-
ral, men are accused of espionage, of
Women, newspapers | A Belgian newspaper reports
that Prussians write in several sheets
from Paris (January 1887).

1 Le Matin, March 13, 1888.

2 Intransigeant of September 26, 1887.

3 Case of Sergeant Châtelain; Evening, December 26, 1887.
4 Aubanel Affair; Lanterne, September 24, 1887.

5 The Brussels Journal.

More than ever, money is corrupting the press: this
the same year, following the trial of a murderer!
Sixteen journalists are accused of being a Don Juan and a thief.
blackmail (August).

Then comes a chaotic mess of villainy; lawsuits
The most ordinary people suddenly emerge from scandals.
Unexpected: here is the downfall of a powerful milliner
known, at the bottom of which one finds mixed a func-
high-ranking official of the Ministry of the Interior*; it is a
removal-speculation * ; almost at the same time
We see this extraordinary thing: a Rothschild
performing respectful acts, marrying despite his
family, and demanding — therein lay the true crux of the
'question — the payment of a respectable amount
millions, these belonging to him personally. And
Who knows if this strong metallic bleed has not its
Part of the copper speculation scheme?

In the judiciary, in the army, in the
clergy, among the upper, lower, and middle classes,
_ in official functions, in the palace of the head of state:
Scandals were erupting everywhere like rockets!

Public outrage was rising. It was already manifesting itself
She expressed her discontent at every opportunity.

It also needed an explosion.

In troubled times, all means of protest-
The reports seem good. General Boulanger, very
Cocardier, had organized his fall into apotheosis;
To applaud him was to boo the rulers; hence, at the
Gare de Lyon, a huge demonstration at the time

' Pranzini. Marie Regnault affair.
2. Angèle Renard Trial; Soleil, July 22, 1887.
3. Campos Affair; Intransigcant, June 18, 1887.

of his departure for Clermont-Ferrand, where he had
appointed head of the 13th corps (July 8).

Meanwhile, Jules Ferry also wanted to protest,
he, criticized, against the astonishing popularity of the ex-
Minister of War. In a vivid speech to the
in the Epinal style (where he was speaking, by the way), he called
Boulanger, a "St-Arnaud café-concert". 11 a
people who have no right to stigmatize anyone,
to whom silence becomes, whose epigrams
turn against themselves; Ferry being of
Those, only succeeded in exalting the popularity he
wanted to lower.

Other means were sought.

Who knows if, in the indiscretions relating to the
mobilization plan, we wouldn't find a
Boulanger's imprudence, who, during his mini-
tère, had received so many shady people and wrote to
So many people?

We searched; we found one of his
creatures, a chief of staff, poor devil
riddled with debt and seeking loans, anyone
comment. |

A search was conducted; nothing was found against Boulan-
ger, except for a basic card, but on the other hand we
found the trace of the works of the Elysian son-in-law |!

It had begun with the vulgar complaint of a
bourgeois who, having paid to obtain "the star of
"honor," and not having received it, had become angry; that
was bound to end with the downfall of the chief magistrate of the

France.

Interior design agencies? The police had some
He had seen many others and hadn't even breathed a sigh of relief. How
Was the bell attached this time?

15.

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History is a vicious cycle that repeats itself: in
The Wilson case, there's a comparable grain of sand
To the one who killed Cromwell! This grain of sand
his name was Canivet, the editorial secretary of the
19th Century.

The 19th century was in the hands of Portalis, a
restless, a vibrio, without social aims, without
depth, but always happy to say and to
contradict,

Canivet, for his part, was a former colonist from Buenos-
Ayres; on the banks of the Chaco, he had found himself
buddy and companion with Goron.

However, Goron had become deputy chief at the Sûreté
general and Canivet an indiscreet person by profession.
One told the other the events which became
the Caffarel-Limousin affair; the other transmitted them to
Portalis, who, licking his lips at the thought of the noise,
launched the firecracker?

With the press seized and public opinion informed, it became
It was impossible to stifle the scandal; he screamed!

Several mysteries had already surrounded the
Elysian duumvirate; around May, Seillière, a
Daniel's close friend had been subjected to a kidnapping.
which occurred the very next day after a visit he had
carried out at the Élysée Palace; this sequestration, which was happening at the
following the ban, which I dealt with

1 “Cromwell was going to ravage all of Christendom; the family
royal power was lost, and his own was forever powerful, without
a tiny grain of sand that got lodged in his ureter.

“Blaise Pascal (Thoughts).”

3 I found this story in L'Indépendant, which is published in
Buenos-Ayres (issue of January 4, 1888).

the previous year!, and which was complicated by ques-
financial conditions, while military markets
had been at stake, aroused astonishment but was or
little or not at all explained.

Moreover, since Boulanger's fall, a hos-
Utility had been raised against Wilson.

Several newspapers had begun to mistreat-
To deal with the son-in-law, especially the uncompromising one. Sometimes
It involved stock market speculation and bi-
The denials from the Stockbrokers' Union,
named Hart. Sometimes they recalled the "old history-
"Toire" of the presidential claw; then it was reported that
new threatening recommendations having
with the aim of providing printing companies set up or
unionized by Wilson, the administrative clientele.

But all of this seemed benign; the favoritism and
since speculation is common among people
no one dared to speak out against the government or parliament.
gner, for fear of exposing himself to epigrams.

This was not the case with the decorations trade,
set up and organized as a commercial agency.

This was an operation less accessible to
vulgar rulers, because, in order to succeed the big
In those blows, you had to be close to the ultimate signature!

Daniel had relied too heavily on the servility of his
creatures, had faced impunity too often.
for the anti-Alphonse demonstration of 1883, he
had, for this trafficking, used the name of his step-
Father. He had closed his eyes.

Two accusatory letters were discovered.
In vain did Grévy himself make them disappear from

1 See t. IT, pages 212 and 213,

files, all the coincidences piled up to de-
to conceal the collusion between the two men.

The outrage was widespread! And yet, this
What we were learning was only a part – the most
innocent – works by the speculating couple.
This can be judged by comparing the revelations made
before the courts and before the commission of en-
quest, with the stories – moreover necessarily incom -
complete, themselves, – which I have sown throughout history
story of previous years.

I will not attempt to go into detail.
the incidents that followed; nor the relentless persecution
The president's fool for clinging to power.
in order to delay the legal proceedings quimens-
They concealed his accomplice, nor the very marked hesitations
from the ministry which – admirably! – contributed
to delay the presidential resignation, as for
to have time to get the austere man to sign the de-
'cret converting the 4 1/2 and the 4 0/0!

The dates here are very clear:

October 7, general placed on inactive duty
Caffarel;

October 25, submission of the conversion project;

Same day, urgent parliamentary inquiry
relating to the decorations case;

November 3rd, vote on the conversion in the chamber;

November 7, same vote in the Senate;

The decree was promulgated on the same day.

November 9 and 10, incident in the Chamber at pro-
regarding the Wilson case;

November 14, execution of the conversion;

November 17, new parliamentary incident on
Wilson;

November 19, resignation of the Rouvier cabinet;

November 24th, unofficial announcement of the resignation
Grévoy and withdrawal of the resignation from the cabinet;

December 1st, Grévy refuses to withdraw;

On the same day, a formal notice was issued by the Chambers;

December 2nd, Grévy's official resignation.

Two months of indignation had been compounded by a
A fortnight of anxiety!

All of France was breathless; Paris, the avant-
Paris, which saw and knew, was in turmoil. One
A revolutionary wind was blowing. All the committees
were constantly; demonstrations impos-
health services had organized themselves.

The vigilance of the Paris City Council, pro-
invoked, moreover, by certain military precautions
silences, letting a hidden agenda show through
power was seized, not by Boulanger, but by
Ferry rose to the occasion.

Wilson downstairs was Ferry upstairs.

That was the conclusion drawn, at least by this
last, who, belatedly but boldly, had
led the anti-Wilsonian campaign by his
Paris newspaper.

On December 3rd, Congress was convened.

Jules Ferry fully intended to see his name emerge from
the ballot box.

But the calm and firm attitude of the people had
produces a beneficial effect; in short, the congress
could ignite civil war; he was horrified:

The people in Paris, Boulanger in the army?

Two threats? That was too much!

What to do? Who to choose?

A decidedly bourgeois vote finally emerged from the brains terrified of the rulers.

It had been mentioned, incidentally, that Sadi-Carnot, The finance minister had refused to give the hand to a tax loophole in favor of Dreyfus, Grévy's friend, and this despite the requests of Wilson.

That was enough! Sadi-Carnot thus compared, was the paragon of honor.

He was elected.

A peculiar effect of bourgeois perspective!

In Carnot, they were called:

The one who, in 1880, was working in public works, had chosen the upright Raynal as undersecretary of the state.

The one who, in 1882, had rescued Ferry, during his about-face on the central town hall.

The one who, in 1885, had encouraged borrowing through short-term obligations and had, thus, burdened of 320 million the floating debt.

The one who, in 1886, had shown a rare incapacity-city, even from a bourgeois point of view, in the con-budget preparation.

In short, an accomplice of Ferry, of the conven-tions and Tonkin!

Is it over?

No, February 1548 was called December 1887. That's all!

But 1848 had the June Days!

But the revolutionary state persists in its part decisive: economic antagonisms.

From this point of view, 1887 is an exact reproduction from 1847-1848.

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Plate XII

1847

REVOLUTIONARY RECTANGLE
Fn 1847...

1882 1887

AB = 9.536.

AB = 9.531. A B': 8.608.

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UNDER THE THIRD REPUBLIC 9267

It is the precise notion of this similarity that has predicted, four years in advance, and the fall of Grévy, and its causes, and the period in which it would produce 1.

I have shown, with regard to the year 1883, how the antagonisms erupted under the pressure of the budgetary requirements.

To complete the comparison, it will suffice for me to condense the results of the three years, 1847-1882 and 1887, taken at the end, in a single rec-tangle. (See PLATE XII).

As we can see, 1847 and 1887 are identical.

It should be noted that the scandals Teste, Despans-Cubière, etc..., had been going on since 1840; they only produced their effect in 1847-1848.

Similarly, the Wilson-Grévy scandals, etc... had been going on since 1880; they have not produced their effect than in 1887.

Why? Not the best rating in 1887

What about in 1880? Were we better in 1847 than in 1840?

Not at all.

The sense of honor is no more developed
loppé in 1887 than he was in 1880; likewise
the horror of the July Monarchy's machinations
was no more lively in 1847 than in 1840.

In 1840 as in 1880, people were familiar with the
accumulations of improbabilities that dishonored the
governments.

But, however deep the eco- discontent may be
the economic discontent of a population

{ See my Kings of the Republic, Volume 1, p. 372,

Volume 2, page 414. And also, in the Sociological Review of
June 1887, "The Law of Social Crises".

affects so many diverse nuances that it is above all
the expression of INDIVIDUAL anger: also not
It does not contain a unique password.

But, if at that moment, a governmental act of
scandalous genre, even if already known, is put back into
light, he suddenly finds himself endowed with the fa-
culture of synthesizing the general discontent, because
Each particular selfishness is only too happy to
to be able to "enhance" his anger by sheltering it under
the flag of national honor.

That's why Grévy was chased out, that's why
We took Carnot.

And now let us beware! The antagonisms
They will always be growing.

The government has reformed nothing.

After promising to establish the Republic,
that is to say, to manage in the public interest,
They merely imposed the rule of public figures.
that is to say, of those we have seen, it is worth-
finding, like girls, in these large houses
that the tolerance of the bourgeois baplish: minis-

lands!

Ministries of gold, yes! Offices of capital; bou-
cherries where both flesh and con- are sold
science of men!

Alas! When, instead of seeing the GODS of
Capital to kill men, shall I see, finally, men
Kill the GODS of capitalism?

To preserve the human species!

SUMMARY OF THE PERIOD.

From 1882 to 1887, the national decadence, under the
the so-called republican regime has deplorably
accentuated.

The slow destruction of the population has
aggravated, mortality resumed an upward trend-
dante since 1882; but the most threatening prognosis-
quant is blamed for the increasingly slowdown
marked by births.

Here are the figures:

Population | Deaths Arts Births D ORP200

Recall of 1881.137.672.048/828.828/2.21 0 0/978.263|2.64 0/0
in 1882.137.769.075|838.539|2.22 0/0[935.566[2.48 0/0
- 1883.137.865.918/821.401|2.22 0/0/937.944/2.48 0/0
1884.137.944.892|858.784/2.26 0/01937.758[2.47 0/0
1885. 138.032.553/836.897|2.20 0/0[924.558|2.43 0/0
1886. |38.249.563|860.222/2.26 0/0[912.782/2.40 0/0
18871138.329.887| ? ? ? ?

[He

If I now compare the overall averages
From the last two periods, I will discover that, by
compared to the destruction of 1876-1881, those of
1882-1885 decreased by only 3/10,000, that is-
meaning that vitality has been more threatened since 1882.

We will be able to judge it better by comparing the two
proportions:

Decline in deaths for the period 1876-1881... 38/10,000
5 = _ 1882-1846... 3/10,000

1 The figures for 1887 are obtained only from the donations
These are provisional results, as the final results are not yet available.
published; nevertheless, any discrepancies could not have
important enough to alter the proportions involved
in my calculations.

If the conservative life movement is in
full degrowth, the refective movement of the
life, that is to say the birth rate, is frankly in
deficit.

Indeed, the period 1876-1881 recorded in-
core an average increase of 7/10,000 in the
births.

The period 1882-1886 shows a decline
average of 23/10,000.

Here, moreover, is the summary table: *

Average of | Report Report
the period Population Deaths per 100 Births per 100

1876-1881. 37,289,982 838,666 2.26 0/0 995,209 2.68 0/0
1882-1886. 37,972,400 847,169 2.23 0/0 929,721 2.45 0/0

This is outright depopulation; and this is of a-
all the more dangerous because the comfort of those who already exist is,
She herself was seriously ill.

Here are the figures:

Possessing Non-possessing
TT nn EE"
Numbers Mt Numbers a 1

Year-end: | Population | absolutes 00 | absolutes

Reminder RS 97.673.068/7.534.000/20 | 00/30,138,000!/80 0/0
End 2,137,769,075|7,136,1400!19 0/0130,593,000!81 0/0
— 1883. 37,865,918,171,950,000|19 0/0]30,671,000/81 0/0
— 1884.137.944.892|7.589.000120 0/0130.356.000180 0/0
— 1885.138:032.55316.846.000/18 0/0131.187.000/82 0/0
— 1886.138.249.56316.K85.000118 0/0131.365.000182 0/0:
— 8 0/0131.430.000182 0/0

_18871138.329.887]6.899.000/1

Thus, wealth became concentrated, so to speak.
regularly and, by a parallel movement, has
increased the number of the propertyless.

{ See the previous note.

Page 271

1886. 1847

1885

1882 1883 188%

1881

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UNDER THE THIRD REPUBLIC 271

At least they find, as best they can,
It's hard to sustain their lives.

The following table will provide the answer:

Here are the figures:

Owners, Wage Earners

Reminder of 1881..... .. 20 69 11
End of 18 sine 19 69 12
— 1883 bucket 49 68 13
— PR 20 68 12
— 1888: 18 69 13
— 1886: 18 70 12
— IT esse 18 69 143

Thus misery increases; it is at the limits of
Revolutionary proportions?

The same figures highlighted by the lines
and the colors (Plate XIII) reveal, on the other hand,
the enrichment of the wealthy.

See the previous note.

2 It is very likely that in 1888 poverty will increase by-
core, but this time, by recruiting more from among the
small landowners.

I already mentioned above (volume 11, page 216) how much
the number of expropriations carried out was growing rapidly
speaks of land credit.

The situation worsened in 1887: again, 162 expro-
prayers were carried out; so that in two years, he
There were 324 expropriations.

As of December 31, 1887, the buildings completed and remaining at
The number of Crédit Foncier charges amounted to 395.

In 1867, their number had reached only two; in 1873,
It stood at 54 and, after some fluctuations, at 61 in
1883; then came the big numbers.

I said somewhere that Crédit Foncier will be the best
instrument of social liquidation. All the prodromes con-
confirm this prediction.

Not only do they have everything, but this everything has

Grown in value, in number, in billions!

The people, forced to maintain them, are dying at the

penalty !

The following figures eloquently comment
the value of the triangles, menacing guillotines above-
hanging on the wage system.

At the end of the year, capital (francs) is positive.
Reminder of 1881 233,361,500,000 7:534,000 29,647 fr.
End of 1882 226,941,000,000 7,176,000 31,620 fr.
— 41x83 236,114,000,000 7,195,000 . 32,950 francs.
— 1881 224,384,000,000 7,589,000 29,560 fr.
— 1885 215,714,000,060 6,846,000 36,000 fr.
— 1886 238,742,000,000 6,885,800 34,700 fr.
— 1887! 240,265,000,000 6,899,000 34,826 fr.

The year 1885 was the peak. Since then, a slight
A slowdown has occurred; salaried employment has nothing to do with it.
They waited, but the wealthy masses were somewhat embarrassed.
compared to the past (you get used to luxury quickly!), will be
more willing to lend a hand to a Caesarism
no matter what!

Thus, as always, same causes, same
effects!

Those who had the duty to organize the sol-
National authorities have, on the contrary, observed
The disorganization was outrageous!

They should beware!

They exploited popular appeals, but the
Overly tight springs have terrifying rebounds |

They should beware!

{ See the previous note.

III

THE RESULTS

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III

THE RESULTS

I. — Scientific Control

SUMMARY. — A massacre is a fact. — Psychology and men-
Tality. — Armored. — Palpable, shouted, observed. — A picture.

— Purple valleys. — Parallels? — Unit of measurement.
— Capital. — Products. — Formulas. — XY

We don't argue against the facts.

A massacre is a fact.

A number is a fact.

If the massacre comments on the number and if the number
The massacre, in concrete terms, consists of two related events, their
The total is another fact.

We don't argue against the facts.

That's why I've constantly sought to place
The fact of action alongside the fact of numbers.

And that's why the phrase-makers in schools are
the mortal enemies of the numbers game!

It's so convenient to play with words, to
sew together, with blue thread, or white, or
red, a pile of syllables, forgetting to stuff
Ideas in the middle!

It is so easy to take refuge behind metaphysics
music to motivate the obscurities of language or

Excuse the poverty of the designs! It is easy

to quibble over yesterday's actions, by opposing him
the action of the day before yesterday and, that of the day before yesterday, in
clashing it with that of the previous century!

The bad faith of clerical and para- mysticism
the site always ends up in the background of the discus-
siions where psychology (some say the men-
(lality) plays the role of basis, guide or canvas of
bottom!

And then, to discuss the figures, you need...
Work! We prefer to be witty! It's more
Easy! In France, wit runs rampant in the streets and the street
chasing after Pesprit. . RP CT will not go

And a burst of laughter is enough to exhaust the question
social |

It takes a certain amount of nerve to throw at these
(laughs) A little bit of arithmetic; you have to be bulletproof to
add algebraic formulas!

I'm loaded!

+
THE

A formula is a generalization of causes.
demonstrating the generalization of the results.

If we modify the terms that make up
the causes, we inevitably end up modifying
those that make up the results.

From this it follows that, if the social order can be con-
dense with formulas, all the social reforms
fall within the exclusively scientific domain
and have nothing in common with phrase-mongers and
The liars of politics.

However, everything that can be measured: the femps, space,
the soil; everything that can be counted: births,

deaths, populations; everything that can be measured
to nayer: capital, profits, taxes; in one
word, all the divisional instruments of a function
general operation, contributing to production and
to consumption, that is to say to what constitutes
the life of a country, all of this, expressed in figures, for
to be subjected to comparisons whose
elements and the periodic returns, damn it, of the
general situations and their results—the events
social elements — a much more precise notion than
cannot provide the hypotheses drawn from
psychological studies, whether specific or general
those of philosophical systems or of
oral, historical legends, more or less
proven, and other processes of pure metaphy-
music where imagination plays the main role.

Lacking the necessary tools, that is to say, lacking
controllable and controlled statistical documents, on
has wandered off into perpetual misunderstandings and we have
eventually established a way of believing and thinking
which can even paralyze the physical senses, if
although we no longer touch the tangible, although we no longer-
The shouting is more strained than the observed, and
that truth itself appears only as

something hypothetical, undulating like the
"vague and rippling the ocean of ignorance."

This, precisely, is the state of mind of those
who are seeking inspiration for social reforms in
I don't know what divine empiricism or, more simply-
ly, to their passionate conceptions!

Among the opponents of social change,
There are a number of loyal people. Well,
the day they come into contact with a

science and no longer of a party, that is to say of a
truth and not of an appetite, the revolutionary shock
*_ lionnaire will be singularly attenuated |

It is for them that I am writing this last part
of my current work.

They would be kind enough to take a look at the painting
of strange appearance, where I condensed the whole history-
France, since FANORIE Sen years:
(PLATE XIV)

Not a single line in this table that isn't the
the result of a number, and not a number that is not the
result of an official finding.

So nothing arbitrary.

Well, look:

Here are three regimes: the monarchy (1830); the re-
public, (1848); the empire (1852).

All three claimed to improve the
fate of the French nation; all three have succeeded
to the killings!

Three different regimes by men, three
identical regimes in terms of results.

So, changing men is pointless!

Having established this, what remains to be done?

The same table specifies this.

Look at this central flow, the red flow, which,
wide at first, it narrows as it moves forward and designates
the calastrophes:

This is the largest segment of the population; they are
the propertyless, the wage earners, the proletarians.

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[THE]
14

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85. . . . 90. . . .95

UNDER THE THIRD REPUBLIC 979

The two lines that separate them from the mountains yellow (the possession), and purple valleys (the destitution), have peaks or more distant or closer together.

If we connect the vertices with two straight lines from the most distant to the closest between them, and if we extend these two lines to their mutual encounter, we will have built several triangles.

This will give us the triangle for the period 1834-1852.

1854 (ef m; n; p.); that of the period 1854-1870-
1871 (În 0); and finally those of the period 1870-1871-
1889 (?) (tui”;rsi;hvi}h

However, in the past, each summit denounced a
massive massacre, following several smaller massacres
strong; thus 1848-1852, thus 1870-1871.

Follow along:

Below the violet valleys of destitution
are the black abysses of destruction. Men
And things are there jumbled together: the shootings of 1834
and the famines and epidemics of 1846 are found there
indicated; the massacres of 1848-1849, 1851-1852
have only lessened the misery; but look at the
wars! Look at this dark-brown bite that tra-
It exacerbates poverty and encroaches on wage labor. These are
the wars of 1354-1855, then those of 1858-1859;
The destruction of 1870-1871 struck at the heart of
misery |

Now, examine the yellow mountains,
the treasures of the wealthy; these are capital; they
are also lost in the fog outside.

Look at those from the period 1830-1843; it's the strange-
ger who lives in France.

The empire succeeds; he, on the contrary, eats
on foreign countries. Also, the peaks rise to
unknown heights; but, everywhere, higher they
are, the thinner the salaried workforce, the deeper the
misery.

The Republic of 1870 restarted the system
from 1830; it too is being devoured by the foreigner who
had begun, moreover, with a formidable stroke of
jaw!

All of this is clear!

*
+

But is all of this inevitable?

No. All of this is modifiable, as is modi-
reliable each of the proportions that gave rise to
session at each of the lines.

Therefore, simply wanting to is enough for that
where the vertices determine the triangles, two
parallel lines extend to infinity!

So that those who wish to can control my
calculations, I give here the elements and composition of my
formulas,

Here are the elements first!

*
* x

A nation comprises a fixed number of individuals,
living in a precisely defined territory; the statistics
Official reports publicize the Global movements;

{ See my presentation on SOocioMETRY Socialist Review, oc-
(October 1887); I will publish a complete treatise at a later date
on this subject.

The aim is to establish the relationship: 1° Between individual consumptions
individual and general consumption; 2° between the producers
individual actions and overall production; therefore of
to measure, as accurately as possible, the mutual action
consumption and production.

The components of production include,
Certainly, an effort and a means; the first being applied
Secondly, their mutuality can be summed up in one word: the
work.

As a means, we find, first of all, the territory
even of the nation, that is to say all the lands, all
The buildings, all the tools, instruments and objects
any.

As an effort, we immediately find the popula-

tion itself, which puts into use or activity, the whole
things listed above.

Now, this set of things has been given a name; the economics
The mists called them capitals.

As for what is generated by labor, it is designated
under the product name.

In reality, then, it is a matter of first measuring capital,
then the products.

k
x *

UNIT OF MEASUREMENT. — To count the population, to measure the
land area, volume of buildings, number of
tools, layouts, etc., all of this would certainly give,
an overview of the importance of capital, but it would be
It is absurd to calculate a single overall figure, because it is not
It is not possible to add units of different types.

Adding a number of men to the extent of a surface,
to the volume of a building and to a quantity of tools, not
would not provide any intelligible numerical summary.

Therefore, an agreement was established to represent
the quantity of utilities exchanged between individuals; by
This convention determined the shape, the weight and the
the name of a piece of metal — silver — and it was called:
franc.

16.

282. _.. BITTERNESS

From then on, the franc became the name of a measure of currency.
common to all the exchanged utilities.

A piece of land represents so many francs;
A building block represents so many francs;
A tool, an instrument represent a fant of franes; etc.

I must point out here that I deliberately do not use
not the word value.

For the moment, I don't really care about the representation of an exchanged utility, whether theoretical or scientific-logical, sincere, accurate; I observe, purely and Simply, what actually exists.

Now, capital and products having thus been reduced to a common unit, the establishment of their overall total and the Comparison of: these totals have become easy.

MEASUREMENT OF CAPITAL. — Each year, the Ministry of Finance publishes a large volume entitled: Final Account of Revenue: This is the actual, controlled budget.

This volume contains, notably, the justification of capital that has changed ownership due to death; to a of these capitals is the amount of tax collected by the State.

The capital is valued in a contradictory manner, that is to say-to say after discussion between opposing interests; one can therefore consider them as faithfully responding to the average of the values accepted during the past year.

As for the tax, it is clearly stated.

Having thus been in possession of the overall total representing, in francs, the inheritance capital of one year, it suffices to bringing them closer to the number of deaths that gave rise to their assessment.

However, it is clear that annually there is a sensitive ratio-constant difference between the total number of deaths and the total amount of inheritance capital,

Therefore, if I call;

M, the number of deaths:

P, the population figure;

S, the key figure for taxed inheritances;

C, capital measuring the value of the nation's wealth entire.

I can write:
M:P::8:0C
Or by solving to search for C:
PS... c
M

For example, in 1881, 828,828 people died and
This total number of deaths resulted in a tax of 4,914,227,477 francs in suc-

transfers.
The recorded population being 37,672,048; we have:

37,672,048 x 4,917,227,477

828,828
That is 223 billion 4/19.

— 223,361,500,000 francs.

It will be understood, in fact, that it is sufficient to limit the com-
comparisons to the highest order units and that few
will matter, even if it is of 10 or even 100 milliseconds
lions.

By operating in an absolutely identical way on the an-
born in 1872, we will find that the capital of this year
were: 180 billion 4/10.

So that between 1872 and 1881, that is to say in a
over a 9-year period, the representation of French capital
It increased by 43 billion

It is no less evident that a series of comparisons
annual can thus be established and that, provided that it is
obtained by always using the same method,
it will give an accurate idea of the printed progress
to capitalist valuations.

*
xx

MEASURING PRODUCTS. — Now we need to measure
the net product or normal reserve created annually by these

capital, or if you prefer: to establish the total figure of balance of real exchanges to which these capitals have given place.

This can be achieved by using statistics on means of exchange.
These are of two kinds:

1° Metallic currency;
2° Banknotes from the Bank of France.

I must not include the circulation paper here, created by individuals or credit institutions, because that this paper is not a means of exchange, but an exchange itself, that is to say, a business; indeed, it resolves Ultimately, it always comes down to a payment, which is made in cash. or in banknotes or part of both.

So, if I can put a figure on the total number of currencies in circulation at the end of 1881, for example, and if I increase it by the sum of circulating government notes, but only for the portion that exceeds the metal casing (in order to avoid a (double employment) I will have a total number expressing all the means of exchange existing at the end of the year studied.

Before going any further, it is necessary to establish here com-ment:

THE UNIT OF CURRENCY IS SUFFICIENT TO SATISFY THE TRIPLE EXCHANGE

That is to say, how does 1 franc satisfy 3 francs of e-changes.

Let's, for the moment, disregard money and
Let's consider two people exchanging, for example, a tool and a bushel of wheat (assuming equal deax values). I set the representation of each at 6 francs object; is it not true that there are, in reality, two wilities in presence, one the tool; the other the bushel of wheat, both worth 12 francs together?

That is, 6 + 6 — 12.

This is where money comes in: the one who offers the tool may not
Not knowing if his most current need will be a bushel
of wheat or any other object; consequently, instead of a pre- object

If he is cis, he would prefer to receive the means to acquire anything at all.
according to his needs.

However, this "whatever foolishness" is implicitly contained in
the state currency, whose inscriptions can be traced
conducted in the following manner, as explained quite rightly-
as an American economist (Peshine Smith):

"Render services to the bearer in exchange for this gift"
"equivalent to those he returned to society, and which have
"were measured by the amount of pure silver contained in
"This room."

The utility of money thus facilitates the exchange of the two
other utilities-products; in this case 6 francs of mon-
Naie put together a 12 franc exchange; therefore, by
in relation to the three active utilities, totaled by 18
I can say that:

6 francs satisfied 48 francs, and 18 being triple 6,
I note that the monetary unit satisfies three times the requirements of e-
changes.

All commercial accounting is based on
on the duality of utilities and the trinity of exchanges.

Therefore, I call:

R, this net product;

O, the total amount of currency in circulation at the end of the year.

N, the total number of banknotes in circulation at the end
of the year.

E, the total of the metallic cash of the same bank in
end of the year.

And, by applying the triple WAX that I have just determined-
Miner, I write:

D

If I want to have the value of R with respect to capital

obtained using formula S « > I will write:

PxSsS
MX[(3(0+NE)]

By translating this algebraic expression into language
In ordinary terms, we obtain the following comment:

R —

The quantum of the net annual product of capital is the quo-
consists of a division having:

For dividends:

Inheritance capital multiplied by population
recorded;

And for divisor:

The total of the currencies in circulation, increased by the difference-
exchange between the circulation of banknotes and the metal cash balance
lique, said total tripled as a block, then multiplied by the number
deaths.

Finally, if R is to have the meaning of a percentage, I
I will designate it by A (R with a line through it), and it will suffice to write:

__100X M[3(0+NE)]

at PXxS

*
x

PROPORTION OF OWNERS. — The same report
final revenue figures which include success statistics
ions allows us to establish a connection between the number
deaths and the number of opened estates.

The calculations carried out over a period of thirty years have
provided an average proportion of twenty-five successions
out of one hundred deaths.

To demonstrate that this proportion should be considered
As exact, I will take a period of three years,
specifically chosen from among those where public wealth is
reputed to have been the most divided.

According to the final report from the Minister of Finance
During the years 1882, 1883 and 1884, it was taxed in
round figures, 676,000 inheritances, which have been or-
green by 2,545,000 deaths.

Through a simple calculation, these figures establish that
100 deaths opened 26 and a half estates.

Therefore, it is certain that by taking the average at a quarter,
We make no mistakes.

Moreover, if we consider that the number of odds per-
movable assets amount to approximately 8.5 million, and if we
By comparing this figure to that of the adult population, we

will also find that the proportion of one quarter is justified,
So to speak, rigorously.

* e
* x

ESTABLISHING THE FORMULAS. — This being explained, it
All that remains for me is to provide the formulas that were used to
establish the numerical tables and graphs contained in
this work.

I call Ex the capital obtained from the data

from the official statistics for each year (populations,
inheritances, deaths);

LL

I call gr °u, by abbreviation K, the capital obtained-

naked only according to the data from the first year
of a period under study.

Therefore, K remains unchanged during the period and an

M
varies each year.
All the lines that meander from B to B' (sa- needs
_satisfied) (plate XIV) and which I call B, are obtained by:

3 (0 -HN-E)XMX 100 _,,
PxsS En

All the lineages that meander from D to D (deficits of
consumption) and which I call D are obtained by:

(: (O ee) D

As for the lines that meander from A to 4' (plate XIV)
and which I call A, and those which meander from G to G' and
which I call G, they are complementary to B and D and

reported out of a total of 100, which is expressed by the height of the
square.

So that:
z A + AB + BD + DG + Gy— 100

Finally, the width of the square is arbitrarily taken at rai-
a sound of 2.5 millimeters for a year.

Nora. — People who would like to study in detail
PLATE XIV, greatly reduced due to the necessities of the for-
mat, will be able to obtain the large original plate, measured-
measuring 40 centimeters by 50 centimeters. To this end, they
will need to register for the publication of this plate. [Note]
(from the publisher.)

2. — Forecasts:

Summary. — Danger of death. — Kings' staff. —
Human population growth. — Tax increase. —
National appetites. — German peace.

In the space of eighteen years, France has seen its
force of reproduction decrease by 23/10,000, which
means that in the aftermath of the Franco-German war
In the mande, 10,000 beings still possessed a faculty
an increase of 45 per year and that at the end of 1887,

I feel I should mention here the letter I sent,
November 18, 1885, to the President of the Chamber of
deputies.

"Mr. President,

"As a French citizen and as a voter, I have the
"I have a duty to make the following communication to you, which
"results from a thorough study of the material situation
"of our country."

“If the economic, legal and social constitution of the
France is not modified without delay based on
the principle of equality of exchanges both internally and externally
Outside, it will work, whatever the conditions, by the way.
the political expedients employed, towards a series of
disasters that will occur in the following order:

"4° In 1888, the country's consumer forces absorbed-
will reduce half of its production capacity, which will bring back
exactly the situation from which the crises emerged
"from 1848."

"

It's barely possible to hope for 10,000 beings
will increase by 22 per year.
This result is due to the parasitism of capital.

- Without this parasitism, France in 1888 would not have...
would not be born into poverty; she would be rich by 3,000
more inhabitants and wouldn't have to feed
one million foreigners; | |

She could have socialized and, consequently, balanced out.
its production and consumption; |
Finally, she could not be threatened because
that it would be able to put online, in case of danger,

“2 In 1890, consumer forces will absorb the
"two-thirds of the productive forces, which will bring back exactly-
"the situation that characterized the year 1850, and, in
"Furthermore, it will usher in the era of paper money, the centenary of"
"assignats of 1790:"

"3. In 1893, consumer forces will absorb the
' "totality of the forces of production, which will generate this
"a situation in which there will be neither savings, nor work, nor
"reserves, no money, and therefore the starving masses"
"will imperatively require a liquidation similar to that
"from 1793."

"All these figures are based on official data."
"grouped into a verifiable, but irrefutable formula and
"that I am sending you."

In June 1887, I also wrote in the Socialist Review:

"The form of the struggles, like the pretext invoked, are

usually summarized by a simple sentence, or even
by a man's name; also the circumstances or the

Appearances may vary, but the fundamental causes -

Tales remain the same...

“…Well, I don’t think I’ll venture into that territory.”

"note that the situation in July 1887 was threatening"

_"that which she predicts, for the next twelve months, and
"Therefore, for 1887-1888, an extreme situation-
"A serious lie."

(Socialist Review, June 1887, pp. 556-561)

a million more soldiers than she can do
currently, and this, without the national work
garlic to the point of suffering.

On the contrary, thanks to capitalist parasitism, the
France is in danger. But where does this danger come from?

From the outside or the inside? €

From within; that's where the plots are hatched.
to cause a massacre, in order to be able to start again
My cannibal feast of 1870, which doubled the
wealth of the wealthy and created, among them, a state-
Major of kings!

The German threat is purely artificial.
Of all the peoples surrounding us, the German
is one of those who, in the very name of their interests
The bourgeoisie have the least need for war.

THE FRENCH PEOPLE MUST KNOW THAT, IF
WAR BREAKS OUT BETWEEN FRANCE AND GERMANY
MAGNE, THESE WILL BE ITS OWN LEADERS CAPITA-
LISTS OF THOSE WHO WOULD HAVE WANTED AND PREPARED THIS WAR |

I don't just make claims; I prove them.

Any nation that lives under the capitalist system (and
(All of Europe is like this), has no external appetites
that insofar as a strong dis-
proportion between its human growth and its
tax increases.

However, this disproportion can be further defined.

For example, when the tax increase is

five times the human increase, there are certainly-
depletion of reserves! ; therefore, for
To restore the balance, we need: either a reduction in
consumers, or an increase in products.

'On the theory of reserves, see The Kings of the Republic-
blique, t. II, p. 388 ct following.

Either of these results can be achieved
through an internal revolution or through a war
exterior.

But, almost always, the peoples subjected to
the yoke of capital are launched, by it, into the
foreign war, because the profit is more
Certainly. Indeed, capital finds there, in all the
In this case, a removal of consumers; but, thanks
In addition to a victory, he can obtain an increase
management of its reserves or production,
either through cash compensation, or...
conquered lands.

Do I need to add that the budget sums everything up?
revenues and all exchanges, thanks to his rap-
mathematical port with capitals and with the
currencies.

And that, for its part, human growth re-
sume all the forces of production and consumption
information. |

Well, by measuring, by periods of eighteen or
twenty years, the relationship between the two species of acc-
growths, in each of the nations of the Eu-
rope, we can clearly specify which one is the
who, in order not to WANT OR not be able to de-
through the royalty of its capitalists, will be conducted
to a throat-slitting.

I measured the antagonisms in 1870! And I have
denounced the reciprocal attitudes in Frussia and in
France.

I am now going to train a complete Fee
appetites, that is to say, deficient needs,

1 See the chapter entitled: Incubatson of the Third
Republic (Volume I, page 57).

caused by the disproportionate march of consumers
mations and productions, and this for the principals-
pale European nations.

I will place, alongside the appetites of 1870, those
from 1887 and we will see that the changes that occurred
for eighteen years have absolutely changed the
causes of possible war between nations
that we push them even more against each other.

Here, first, is the table of increases
human and fiscal resources of each nation, taken from
two periods, 1870 and 1887:

1870-1887
Increase Increase
human tax human tax
iiémanne ones 13.46 0/0! 87.28 0/0127.53 0/0 se e
France.....,.... 499 0/0] 37.59 0/0! 2.81 0/0! 7 0/0
Austria-Hungary.. i 82 0/01101, 80 0/0! 3,45 0/0 . 09 0/0
Russia..... St 16, 42 0/01 77 "50 0/0130,77 0/0! 78, :32 0/0
England..... 13 "66 0/0| 47, 33 0/0 17, 64 0/0! 37 87 0/0
Hal6.s.ss 5:12, 43 0/0 _ » 16.66 07/0 15.66 0/0

If we study these paintings carefully, we will see...
will see that from 1870 to 1887, Germany, England
and Zialia saw their forces grow faster
production (human growth), that their strengths
consumption [tax increase].

On the contrary, France and Austria have seen growth
much faster their consumption forces {ac-
fiscal growth) than their production forces
(human growth). Now, these two nations are

1 I must point out that human growth
are established on one hundred hectares or one square kilometer, and that in
Consequently, territorial variations are included in
ivs calculated proportions.

specifically dedicated to war by their kings ca-
pitalists.

I will refine my comparisons further by
condensing this warlike appetite into a single figure
of the capital ogre, that is to say by reducing it to unity
the relationship between tax increases and human-
hands; the operation performed, we obtain the following table,
where I place side by side the two periods 1870 and
1887:

NATIONAL APPETITES OR UNDEMPTIONED NEEDS
(Reported per unit).

1870-1887
Germany .....,.... 6.48 4.74
Francoise 7.52 27.46
Austria-Hungary 21.10 13.94
RUSSIA... suursste re 4.72 2.54
England 3.46 2.15
ae, ns diese. » 0.91

What these figures reveal is very clear:

Four nations: Germany, Russia, England
land and Italy have lower appetites than pro-
a fivefold portion which signals the need for war;
Germany, however, is the one that comes closest to it.
I'm more.

But France and Austria are in their formative years.
of an external explosion which, nevertheless, for-
would avert a national revolution.

The same table allows us to realize the
changes brought about in Europe by the events
from 1870.

It is certain, for example, that Germany has
seen its appetites diminish; that Russia, in Asia,

England, pretty much everywhere, obtained satisfactions
factions; not even Austria-Hungary which

had not found in the Balkans some weak com-
compensation for her losses of 1859 and 1866; but she
is so consumed by Jewry, so torn apart by the
Romanian and Bulgarian intrigues, eternal causes
Anglo-Russian discord targeting Constantinople
that war is, for her, a permanent threat

nente. |

Alone among all these nations, France only had
setbacks; devoured by its capitalists who, being
cosmopolitans have relentlessly thrown her to the wolves.

to the needs of all of Europe, it dies, to the
times, of wealth and of misery.

To accurately measure the international situation
occupied by France in light of the threats
In the context of war, it is necessary to summarize the appetites of the five

leading nations of continental policy and
bring them back to the same unit.

This is the aim of the following table.
in which European appetites are represented
per 100, each nation occupies a proportion per-
ticuliére.

PRE
HAS
:

Here is the table:

4870. 1887

Germany..... 14.97 9.32
FRANCO sisi css isssanssus 17.38 54.02
Austria: .ssshesatocsous 48.75 27.43
RUSSIO sr ce comes 40.91 5.00
England.....,..... 7.99 4.23
us same nennd

Totals. 0.0. 100.00 | 100.00 E: |

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As we can see: between Europe in 1870 and that of
1888, the difference is great.

Whereas, 18 years ago, four nations out
five had the most considerable appetites,
currently only two nations concentrate
the biggest figures of these appetites.

Will these two nations, through al-
Liances, a general melee?

Let's examine:

What predisposes people to alliances is, at the same time,
the physical distance of borders and inequality
appetites:

In 1888 {?): France, Russia.

What determines the shocks is, on the contrary, the
proximity to borders:

In 1870: France, Germany.

In 1888 (?): Russia, Austria.

But, in 1870, Germany had just crushed the Au-
cheating, already wounded by the French empire (war
of Italy) and this was in exchange for its neutrality in 1870
that she favored Austrian policy in the
Balkans: Congress of Berlin, 1878!

But if, in 1888, Germany had to take action, this
will be further to complete the Austro-Balkan work-
nic and further reduce austro- needs
Hungarian. That is why the Russian antagonism; that is
Why the Italian alliance, the latter not having
no other purpose than to occupy the French "fever".
Of course, Trieste, the Arlberg and the Gotthard are the
triple base: commercial, industrial and financial
Compensation to come!

In summary, France, Austria-Hungary, that's it.

two peoples that the kings of capital need
bound by a Malthusian hecatomb!

Men! Must we play into the hands of these ferocious beasts?

What! Because she was devoured by a stranger?
For eighteen years, France has had no other
The alternative to rushing at him in turn?

What? Is there no other remedy for devouring?
What about devouring?

Social science affirms to humanity the con-
"Milk!" and she said to him:

It was not the people who acted, it was the
Kings of capital !

WITH THEIR KINGDOM OVERCOME, PEACE WOULD BE UNITED
VERSELLE!!!

{At the time I was writing these lines, it was not yet
question of the TiszA incident:(May 28).

However, I am convinced that this minister spoke with a heavy hand.
lying in form, without any idea of provocation to
fundamentally, while rightly fearing that the welfare state is
very troubled in France in 1889; but what is evident,
that is, the Austrian newspapers whose vena- I have marked
lité (volume I, page 120), all, moreover, in the hands of
Jews have unduly exacerbated an incident without any
serious implications.

What's even sadder is that the so-called "Bou-" newspapers
"Langists" eagerly echoed the Jewish community which
radiating from Laffitte Street to Buda-Pesth!

In any case, we need to realize this: the
anti-French and anti-republican reaction rallies its forces
in the Balkans.

The Serbian and Bulgarian studies contained in the book
de Bontoux (which I mentioned earlier), the recent inauguration
of the Salonika line (see the newspapers of the 20th and 21st)
May), and, most importantly, the names of those attending this ceremony,
are three sets of facts which, when seriously analyzed, per-
put in place to count in advance the elements of the future
coalitions for future battles.

17,

8. — Conclusion.

CONTENTS. — Men and things. — Use. — Utility. —
Work.

What needs to be done?

We must paralyze those who organize and foment
wars and, before they succeeded, change
immediately the social organization.

We must no longer govern men.

Things need to be managed.

Therefore, we no longer need a government;

But a national administration is needed.

We need no more monopolistic capitalism
the individual, collective production;

But the resources must be socialized nationally.
to produce, so that consumption absorbs the
full production.

We must finally remove from the laws everything that is capital- -
talization and interests, everything that falsifies values
monetary, anything that authorizes the sale of land, and
leaving standing only the measured use 8 on the utility and
justified BY WORK |

All of this is merely the work of science and in no way
party-sponsored work.

Because that is the entire teaching contained in
this last link in the chain of age-old solidarities which has
was called:

The Third Republic.

OBSERVATION. — I feel I must remind you that I have codified,
in detail, all the scientific reforms which are here
question; I am not reproducing this work, so as not to over-
load the present work; but the reader can refer to-
ter, that is, to my work, High Banking and Revolutions

(page 240), that is, in the second volume of The Kings of the Republic-
blique (page 419); or, finally, to my little book entitled: The
next Revolution. In these three works, he will find the
Statements of reasons and laws all prepared.

For the same reason, I did not think it necessary to elaborate further.
develop here the technical concordance of the given formulas

above (p. 287), with that: { 1 +7) = n (1 + +)"
9

explained in particular in The Kings of the Republic (volume IT,
pages 404, 420).
'I will say, however, that it is this last formula which
led to the predictions mentioned in my letter to the president
tooth of the Chamber of Deputies (pages 290, above, in
note). |

This statement and the careful study of plate XIV
These are enough to highlight the similarity of the methods. To go further
would be engaging in algebraic discussion which, unnecessary here, will
better suited to its place in a special treatise on sociometry.

POSTSCRIPTUM

THE FIRST MONTHS OF 1888

SUMMARY. — Months are like weeks. — Your cheeky tone.
— Espionage. — Wilson's acquittal. — Reel of
Rumkorff. — The general is threatening. — Panic, — Cham-
poisonous pinion. — Jewry. — Science. — The
gone. — To Épinal. — At the Café Riche. — All barons
Louis. — The German invasion. — They're lying. — One
night of August 4th.

I had stopped writing my stories in the last days of 1887.
but by the time these two volumes are published, the year
1888 will have completed approximately half of its journey.

But, as things are going, the months are
For weeks, I must, in a few words, note
the most current state of events.

Naturally, I will no longer bother to detail the
petty infamies. These, moreover, are condensed

in some large ones whose excess has struck the
masses.

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*k *

In the first week of January, the official world
savored his bourgeois jubilation.

What? Wasn't there a new president at the Élysée Palace?
sée, recruiting new staff, receiving new-
assurances of devotion and new praises
decorated with traditional sweets?

Soon, however, it became necessary to deal with the gossip.
parliamentarians.

The newspapers of January 10th indicated the return of the
Senate and House.

However, the disabled members of the national representation an-
They proclaimed a fine zeal; they demonstrated it appropriately
of the eternal question of sugars and the eternal hypo-
crisis of some agricultural or financial credit which,
presumably, he was supposed to save the people!

Some attacked the functioning of the
The Bank of France threatened a kind of revocation
the rotten institution that has been fueling, for years,
bourgeois and capitalist gluttony to the detriment of
the mass.

The financial federation was largely unmoved by this and, on the contrary,
You should see the brazen tone Paul Leroy-Beaulieu uses.
He rebuked the State, promising it a feudal reprisal!

Meanwhile, it seemed that, on all sides, thanks to
a mysterious influence, they sought to irritate all
the causes of conflict that could arise on the Italian side
and on the Prussian side.

With regard to Italy, there was much speculation about the treaties of
trade and the slightest consular incident, they wanted
to see the war break out.

With regard to Prussia, there was a great deal of noise about the thefts
The Lebel rifle, espionage, and to top it all off

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through the noisy publication of the Austro-Prussian treaty
(February 5), which I previously dealt with.

Focusing on Europe, there were also the complications-
Balkan traditions: Bulgaria and its Ferdinand, the
Romania and its Jewish moneylenders.

Naturally, to all of this was added the Russian threat.

These various disturbances were slowly taking effect,
but they were burdened by the concern of
to see the trials and investigations into the actions stifled
comments of the son-in-law to whom President Carnot owed his
advent.

When the newspapers of March 3rd announced the con-
Wilson's condemnation by judges of first instance
There was a huge sigh of relief.

It was truly believed that justice was emerging from its long
sleep. oo

It was still an illusion, because the judges of the second
to a certain extent, after having delayed, they believed they could acquit
the one whom public opinion had condemned.

Where had they found such audacity?

However complacent one may be, one still needs to dare
a challenge to fairness, hoping that another noise will drown this out
A challenge, like silence itself!

That was it!

Eight days after the acquittal in the first instance,
Indeed, serious news had shaken Europe (10
March): William I, King of Prussia and Emperor of Germany
Magne, beneficiary of the Sadowa and Sadowa butcher shops
Sedan had just been forced, by death, to return to the
nature the nitrogenous substances which, after some time
through cerebral electricity, had made the world tremble,

to the eternal shame of men and peoples.

His successor, Frederick II, was a sick man who
awareness of his impending death, a circumstance which alone,
could temporarily neutralize the "Rum- coil"
korff," which William had abused, and which, vulgar-

ment, is known as the Prince of Bis-
Mark. |

This death and this accession set in motion the ex-
plowmen of public misery and everywhere cries of
patriotic awakening of France.

The one who beat the reveille at that dawn was a ga-
lonné: General Boulanger.

The noise became infernal, so much so that it was believed to be definitively-
The Wilson question was effectively buried.

However, the people from the ministry and the lyricist from Epinal
suddenly realized that the general was becoming a
threat, especially since the former defenders of
Wilson (whom they were now abandoning), rallied
around the general, drawing to them all those who, deep down
in their hearts, had preserved the cult of a panache
December 2nd.

On March 17, the newspapers announced the revocation of the
General Boulanger.

Fair, from the point of view of military discipline;
foolish, from the point of view of the actual motives, disproportionate,
In any case, given the circumstances, this revocation
This outraged everyone.

Also on March 25th, almost at both ends of the
In France, the name Boulanger became a cry of anger.
While the conservative minds of the Aisne
annexed the title of deputy; those more far-sighted
from the south they pronounced it: Félix Pyat (Bouches-du-
Rhône).

Please note: this double mani-
The celebration sets the true tone: it shows, on the horizon,
Perhaps too soon, the bloody glare of war
civil!

The ministry panicked.

An inquiry board had been established, chosen, they say
Some... it doesn't matter! It was made up of generals;

before this council, the general, who had committed a fault
serious breach of discipline, had appeared.

Meanwhile, the judiciary had
prepared a new judgment concerning Wilson.

But then this happened; on the same day (March 27th) the public
He was stunned to learn that Wilson's works were not
not reprehensible, but Boulanger's indiscipline
deserved to lose his rank.

I give up on depicting the popular bewilderment.

Three days later, the honorable gentlemen, Tirard,
Fallières, Flourens, Sarrien, Logerot, de Mahy, Faye,
Loubet, Dautresme and Viette were forced to surrender
their wallets.

For what ?

For Wilson's acquittal; for the conviction
Baker, certainly | but, in appearance, for
having refused to accept the revision of the Constitution.

From that moment on, the revision which, since several-
for several years, it served as a platform for Clemenceau and for
his party will become that of Boulanger and the Bculan-
gisme, a poisonous fungus, that grows spontaneously on the
parliamentary garbage, is definitively created as
political party.

The new ministry, which was taking power in these
Given the circumstances, it will inevitably be riddled with incidents.
embarrassing.

Here is its composition:

President of the council
and interior..... Mr. Floquet, Member of Parliament.

Foreign Affairs. . _ Goblet, Member of Parliament.

GUERTE, SOS from Freycinet, senator.
Navy..... Krantz, vice-admiral.
Justice and religions..., Ferrouillat, senator.
Finances .....,..... Peytral, Member of Parliament.

Public education
and fine arts... Lockroy, Member of Parliament.

Public works..... Deluns-Montaud, Member of Parliament.
Agriculture..... 7 Viette, Member of Parliament.
Commerce....., _-. Legrand (Pierre), Member of Parliament.

Despite a recent rapprochement between the ambassador
of Russia and the author of the famous cry: "Long live Poland!"
"Sir!", the head of this ministry and his companions
were well designed to frighten the old landowners.

It is true, they generally satisfied the
a rabble of newly wealthy people, but they did not do any of the
the whole affair of the future Bonaparte-Boulan property owners
gites.

A prompt holiday put them, first of all, at
shelter from premeditated attacks.

As for the general who was stripped of his rank and whom I will call
From now on: Georges Boulanger, he had started again,
openly this time, his electoral machinations.

He was very well advised by politicians and he had ambitions
to be elected by a very populous, very
worker; having noticed the strong majority that the good-
Partyist Brame had obtained in the department of
North, the seat of this deputy being vacant, he resolved to do so
. to seek votes.

He obtained them easily.

But, clearly, there's too much money involved.
Georges Boulanger; it is now clear that he is
the object of a sponsorship, that it is the instrument of a
speculation.

Little by little, the Jewish community openly surrounded him!

When a man offers to heal a sick country, he

'In 1883, in explaining how Wilson would cause the
the fall of his stepfather (see The Kings of the Republic,
(Volume I), I added: (page 372). "After which, he (Wilson)
will earn France a Jewish reaction. — One can de-
ask at this time whether this reaction will be Boulangist or
Ferryman?

is required to declare the remedy he intends to apply,
so that, not the man, but the remedy, is the object
discussions; so that, if the prevailing ignorance does not
does not understand the remedy, this one only has to be attributed to
she herself will have wished to suffer the very ills she herself desired.

Man is nothing, the remedy is everything.

So, what remedy do bakers offer?

A request for a revision of the constitution,

In what direction? Nobody knows.

Yes, there is talk of abolishing the Senate and even
the presidency.

What does this mean?

One less man and a few senatorial conflicts
Excluded? Big deal! If the single chamber deliberates-
Rante reproduces the crimes of the National Assembly of
1872 or those of all the Chambers of Deputies which
have succeeded one another since then. What would have changed?

However, the future single chamber will present the same
dangers than all the previous ones; it will be composed
almost exclusively property owners because the
Elections are expensive; however, as long as property owners...
They will, by and large, liberate and legislate, believe me.
You powerless people! It will always be to devour you!

Therefore, dissolution and revision simply mean that one
wants to devour you in the Bonapartist-Boulangist style or in the
Ferryste sauce, or else Orleanist sauce in which,
However, you're still seething.

Believe me! Those who are currently in Luxembourg-

in the town and at the Palais-Bourbon, those are your hostages;
all of them, moreover, are similar to those you name-
Merais for a single room, you've got them.

It is to these people that you must impose a night of
& August! shouting these two words at them: No more capital-
Ethicalism! No more wage labor!

If they don't listen to you, well, mind your own business.

. even and don't enlist behind any man, whatever
that it may be.

A man always embodies appetites, and that is
Why do you see so-called opinions grouping together?
in the form of political parties.

Even those who are closest to the scientific truth-
social fact, those who are the most representative
authorized members of the non-possessing class believed themselves
forced to engage in politics, instead of acting alone?
The science of lies!

Instead of simply calling themselves "workers",
They adopted the name "Workers' Party"; however, a party does not
She lives only through politics, and politics poisons.
It poisoned all the ruling classes! How
Wouldn't it poison the ruling classes?

Social truth will not be any more triumphant than
triumph of the workers' party than triumph of the panri
Boulanger, what a triumph for the Ferry family, because this
triumph will always imply predominance and by
next, the parasitism of one class over all the others.

However, with parasitism restored, even under a
in another form, the whole lamentable epic that I have just
narrating will have to be done again!

It is deeply humiliating for France to have
It should be noted that currently, three men dominate
its destinies:

One is called Philippe (d'Orléans); the other Jules
(from Épinal); the other one is Georges (from Clermont).

The first one is well known for its worthlessness;
puppet, he exists only through the appetites he embodies;

These are lukewarm, because they have been more satiated since
eighteen years old.

In response to Boulanger on June 4th, Clemenceau had
the unconsciousness of "to use Gambetta's words: one does not
"Govern only with one party!" GOVERN!!! What rage!
Why should a bourgeois woman always play at being royalty? Instead of doing...
Simply, administration!

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The second one, his story is in this book. To all
the nonsense he spouted, which I recorded, he
has just added one last one, which is as follows:

On April 16th, in Épinal, he said, with feigned naiveté
which, moreover, revealed his profound ignorance,
following sentences:

“.....]] there would be no point in hiding it: the
"The Republican government is going through a serious crisis,"
"all the more serious as it seems more UNEXPECTED (!)."
"We are suddenly seeing the symptoms reappear
"that one might have thought would be forever stifled in the
"Shames of the past. Good citizens attend with
"surprise, with anguish, at a violent return of the es-
It was a Caesarean and plebiscitary victory. All the disappointments,
all the discontent that the House has provoked
for the past two years have been turning into accusations against the
parliamentary system. It is not only to
Members of Parliament, it is the institutions themselves that we
"attacks him."

Now, after having spoken thus, the same man, without realizing-
seeing the bellows he was applying, he added:

"Is past experience therefore only useful for..."
"those who directly suffered the bloody consequences"
"Lesson 1?"

Really! Are the lessons, bloody or not,
which are called Tonkin, Tunisia, the strikes, the
riots, capitalist takeovers, ruins and
The Kracks do not exist in the past and are mute.
For Jules?

And when he complains about seeing the "institutions" attacked
tions, » how can he not notice that they alone
have not changed, but on the contrary, that for a hundred

years, THE SAME were served by five governments
different aspects?

How, finally, does he declare himself with a light heart?

RARRA£ARA

1 Speech reproduced by the Justice of April 16, 1888.

blind, and above all shortsighted, since the crisis...
seems UNEXPECTED to him, when all that was needed was a study
serious, done in good faith, in order to be able to, several
years in advance, specifying down to the exact date.

The last of the three characters I have designated is
the noisy banqueter from the Café Riche.

He, like Jules Ferry, is ignorant of social history.

In his speeches, when he is confronted with
What does he say about this social ill, which he asks to be cured?

In Anzin, he said the following:

"As long as I am in the House, I take the commitment-
"formal agreement to work energetically towards the solution-
"action of social problems, on which the improvement depends"
"improvement of the lot of all the working classes, and
"which is, in short, only the solution to the problems
"Politicians!"

To dare to say that the solution to social problems is
that the solution to political problems is genuine-
worthy of Ferry.

Ferry and Boulanger therefore have the same system and,
like the dreadful Baron Louis, so often plagiarized by
Léon Say, they all repeat this nonsense in unison:

"Give me good politics and I'll give you good politics."
"Good finances."

Now, Abbot Baron Louis was addressing his good friends the
capitalists, and to them, he was quite right to
say :

Be political, that is to say, deceitful, and we will skin-
Let's care for the popular hen together without making her squeal.

4: Speech reproduced by L'Intransigeant on May 15, 1888.

That, in fact, is his entire concept, but it's
also that of Ferry and Clemenceau; party politics
For these ignorant people, everything is right there. However, all one needs to do is stuc
bizarre speech, read by Boulanger, on June 4th, in the Chamber,
to realize that he, like everyone around him, is unaware
What exactly are the real causes of "material evil"?
and moral "from which France suffers.

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Abbot Baron Louis! Abbot Baron Say! Abbot Baron Ferry!
Abbot Baron Boulanger, they are all the same pawns of the
same capitalist chessboard.

And their cries, in times of popular misery,
their "flour-covered" complaints skillfully showing "this
harm to one that could well benefit the other
as the neighboring bourgeois benefits from the sale by car-
justice for his neighbor's furniture, these complaints
I say, are a faithful echo of this ferocity of the beast
human beings, to whom this street vendor on the boulevard is addressing himself
who, in the evening, bellows to the echoes:

"All books at twenty cents! Ask for the mas-"
"The sanctity of books! The ruin of booksellers!"

Not content with the ambiguous speeches he makes,
Georges Boulanger sought the laurels of the historian.

He signed a book, which he reportedly bought.

I won't waste my time criticizing the previews.
childish things with which this book begins.

I will simply note that the mere act of choosing
V'HEURE ACTUELLE to popularize these words: "The Ixvasion
GERMAN, » denounces the system of battle- destruction
the use on which he is counting to impose himself on this country.

This comes after the chauvinistic provocations in Tunis,
after the noisy phrase repeated a hundred times:

"If I were seeking war, I would be a madman, but if I
"If I hadn't prepared myself for it, I would have been a wretch;" that

coming after the minister's questionable behavior during
the Schænebelé incident; after the particular discussions-
particularly acrimonious remarks against Italy!, developed especially
through the newspapers, his friends, all of that, I say, creates me
this deep conviction that the only system of pretense-:
dant consists of reducing, through death, the proletariat that the
Capital no longer wants to feed the population.

So far, the provocations have not succeeded in creating
the state of war, solely because, as I have

(And against Austria (Tisza incident).

As demonstrated, Germany does not have the same appetite for it.
only in 1870; proof of this is that in 1870, it was necessary,
to unleash hostilities, far fewer incidents
serious, in fact, than those of Pagny and Raon-sur-
Plain.

But it will not always be this way: like France,
Germany will reach a point of popular misery which
creates psychological training; however, I have de-
As shown above, France could not suffer at-
a massacre, even a victorious one, without further ruining oneself.

Let the reader, therefore, not be mistaken: it is false
that the French people want war.

What is called his patriotic awakening is simply
the cry of his suffering, which is not called awakening
warrior than by capitalist coalitions speaking to
through their newspapers.

Whatever they are, these newspapers, they lie like
were lying, those of 1870: L'Univers, L'Opinion nationale,
Le Gaulois, Le Figaro, Le Journal de Paris, Le Correspond-
dant, la Liberté, la Presse, l'Union, le National, la Gaselte
of France, Le Siècle, Le Soir, Le Monde, Le Journal des
Debates, the Revue des Deux Mondes, all cited by Jules
Delafosse in a recent article, if they still attribute,
in 1888, a warlike appetite among the masses which
emanates only from a handful of leaders in Paris
lists!

The people give their suffering all the names of which one
impresses his brain and that one imposes on his ignorance
France, but he never seeks destruction inter-

national, of which he suffers all the dangers without ever
to be able to control one's own destiny.

No more words! No more trickery!

People! Those who are conscripting you for the ion and
deceptions, whatever they may be?!

'Le Matin, Tuesday, May 13, 1888,
2 In fact, those on Rue de Sèzse, like those on Rue

Once again, remember the night of August 4, 14789.

Here is a summary of the events of that night, as told by a historian.
who was certainly not a socialist:

"The National Assembly," he wrote, "met during the night"
"of August 1789, a session forever famous. There, by
"a training spirit of which there was no
"An example in history: the deputies of the nobility,"
"those of the clergy, and, after them, those of the communes,
"They took turns, and to the sound of acclamations, abandoning"
"The donation of all their rights and privileges. It was decreed
"with enthusiasm the abolition of the title of serf and those of the
"seigneurial jurisdictions of the privileges of the nobility,
"of the provinces and cities, the redemption of the tithe, the equal-
"tax equality, the admission of all French people to
"civilian and military jobs and the destruction of all this"
"which could remind, directly or indirectly,
"The feudal system or the absolute monarchy!"

Well, if you stand up, people, this training can
to renew.

But listen to this: the Constituent Assembly was dominated by the
Jewish community. Under the bourgeois and commoner names of capital
and of salaried employment, it reinstated all the abolished privileges.

Cadets are cliques of Harlequins wishing to replace themselves
to that other coterie of Harlequins who govern us (!), here
everything. But, being made of ambiguities and promiscuity, they
could not deserve public trust; the only role
to which they are dedicated is that of revolutionary agents,
a role that will be all the more effective if he has an accomplice
popular ignorance.

Products of an environment in which they evolve, without the
They stand out from the rest, fulfilling a natural function.
arälogue to that of maggots in corpses; all this
will end in a peasant revolt, as I predicted a while ago
four years; and unfortunately it will perhaps only be
after having gone through this peasant revolt and a reaction already
France, which is threatening, will be ripe for reforms.
scientists who make up socialism.

History of France, by Amédée Gabourd,

AND INDEED: THERE ARE STILL NOBILITY TITLES WHICH
THEY BUY THEMSELVES; THERE ARE RICHLY ENDOSTEMED BISHOPS; THE SERF IS
EMPLOYEES UNDER THE SIGNORY JURISDICTION? IT IS THE JURISDICTION
CAPITALIST; THE PRIVILEGES OF THE NOBILITY | THESE ARE THE PRIVI-
LEGIONS OF CAPITAL; THE PRIVILEGES OF PROVINCES AND CITIES?
THESE ARE THE DEPARTMENTAL AND MUNICIPAL BUDGETS, AND THE TOLL CHARGES;
LOANS; THE TITHE®? IT'S THE CAPITALIST LIABILITY,
As for equal taxation, where is it? And as for
THE ADMISSION OF ALL FRENCH CITIZENS TO CIVILIAN AND MILITARY JOBS
SILENCE? THIS ADMISSION HAS BECOME A BURDEN FOR EVERYONE
WORLD, A PRIVILEGE FOR A FEW.

This is where we are after a hundred years!

People, may the history of the past serve you!

Be generous first!

Order your rulers to imitate their fathers
of 89;

If they refuse? Demand, impose, take |

And above all, having obtained it, whether willingly or by force, be vigilant!

WATCH OUT FOR TOMORROW'S HYPOCRITES, SO THAT, LIKE
THE JEWISH COMPLEX OF YESTERYEAR, THAT OF AUSOURD? HUI DOES NOT DESTROY IT
VICTORY | |

…

END OF VOLUME TWO Ji

At the time this work was published; the death of Frederick II

is official.

His successor, Guillaume If, is considered to be entirely devoted to the ideas of the Chancellor.

But this circumstance alone would not be sufficient to change the economic antagonisms that I have pointed out in Europe.

Therefore, and contrary to some opinions, there is neither no more or less uncertainty than before Frédéric's death.

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form in a foreign language. Besides, we don't think
that the Jewish cause finds some advantage in what one
would like to discuss the accuracy or authenticity of this or that detail

HAS.

YI | WARNING.

for several years, because of the claims of
Jews, even in these latter times, do not date
not the Mortara affair; we will see that they had had,
Previously, several renowned apologists
who had taken it upon themselves to plead their case with a
a certain brilliance, and one can also see that it has not
was without any success.

We gladly agreed to cooperate in .
this publication and to take it even under our
responsibility, because we found there a
a new opportunity to avenge the Church for these repro-
signs of intolerance and excessive severity which we
we have had to exonerate her several times through
the periodical press. This is just a new de-
development brought to our task, so to speak
daily: to show that the Church is still as-
guided by the Holy Spirit, spirit of charity and of
wisdom as well as a spirit of truth, and that she
is no less irreproachable in his past than ad-
admirable in the present, and worthy of serving as a mo-
faithful and guiding to any society for the future.

But today the Jews seem to have become

in particular; the more difficulties of this kind one would like to raise in
his favor in this cause, the more your investigations would be called

scholars on past events; however, it is from our experience, to-
Since we began this work, all research
Conscientious attention to past events can only multiply the
testimonies against the Jews.

WARNING. VII

less hostile to our faith and our worship, today
from today that skepticism, indifference and doubt
serious individuals entered the Synagogue and
had shaken his temple enough to make him fear
Was it worth seeing it soon fall into ruin?
It's better to let silence finally settle over all of this.
new attacks, as has happened on so many others
very who preceded them? Isn't that stopping the
a movement taking place among the Jews that distances them
from the Synagogue, to bring back to the Church all
Those who don't want atheism? That's the
a question that is quite natural to ask when
we are only considering a certain order of events, and we
would not have helped to rescue the documents from oblivion
that we are publishing today, if we had truly-
there is no reason to believe that Judaism will die out
gradually, within the indifferentism of this century,
without doing anything that would remind people of his activity. and his pre-
tensions of the past. But when we notice what
Its industrial and financial power allowed it to conquer
at a time when the fate of empires depends more than
never to questions of money, when you know with
what care he seeks to take hold of journalism and
to what extent he has succeeded in several states
Eastern and central Europe; when, on the other
On the other hand, we see Christians who are prominent by virtue of their rank.
and their reputation, much more than by their es-

seen WARNING.

religious, to become advocates for Judaism
in the midst of today's society and demand for him
other means of influence than those he already knew
turn to his advantage; when finally we hear some
rumors suggesting new attempts
to put an end to the dispersion of Israel, to restore to it
a homeland and to give some rebuttal to the famous
Regarding the Savior's prophecy, it is quite permissible to think
that Judaism will not die out without trying to
react against the elements of dissolution which
mined and took some away from him every day

of its members. It is therefore not irrelevant,
in the face of this reaction which is preparing and which has already
began, to show that the Church has always had
reasons to be wary of the designs
and the machinations of the Synagogue, and that she never
could not allow the Christian society to entrust
indifferently its direction, its defense and its security
either to those who worship or to those who blaspheme
Christ.
Moreover, we will discuss the Jews here...
same observation that we had to make on the garlic-
their comments on heretics, or rather here-
siarchs and heretics. The measures of
severity and repression have never been, from the
part of the Church, that because of the aggressive nature
of the error, of the peril of subversion that it constitutes

killed in the midst of society, and the degree of evil-
true faith and willful obstinacy that it was necessary
to recognize in the enemies of the doctrine and of the
peace of the Church. By justifying it therefore in all this
that she did to defend and protect her faith as well
that the freedom of his children, we do not ask
not at all what his wisdom does not inspire in him
everything, the application of the same measures to the external forum
laughing and the same appeal to the secular arm either against
the heretics, that is, against the Jews of today.
We say it loud and clear, because the spirit of lying
shows us every day that no protest at
This regard cannot be made explicit or clear enough.
aunt. The greatest enemies of the Church, those
which are most deserving of repression, do not
are more the heretics and the Jews: they are the
men who belong indifferently to all
religion and whose language cannot be approved
by none. It is against these men that one must
to warn any society that wants to live.

PREFACE

For some years now, among the new-
calamities of all kinds and political revolutions
and religious issues that have so often stirred Europe, we

saw, in the midst of the Christian nations, such an en-
enthusiasm in favor of the Synagogue, more than ever
nothing like it had ever been encountered in the space of
eighteen previous centuries. Not only all of this
which was practiced by this people abandoned by God,
but also all the actual or alleged conduct
The attitude of Christians towards Jews has become difficult-
Various occasions, the favorite theme of philosophy,
politics and journalism. Everyone is talking about
this nation, everyone's eyes are turned towards it,
and seeks to awaken feelings in people's minds
of pity towards him. We went so far.
on this path of humanity and sympathy, that
we have come to deplore and blame without reservation the
wise regulations of the Church regarding the Jews, and
to consider these regulations as unfair, bar-
bare and unworthy of the Christian name.

PREFACE.

This enthusiasm is very strong among some
men, as much as it is incomprehensible for a
spirit elevated and nurtured within the ancients and
healthy traditions. While, on the one hand, we
book of so many declamations against discipline an-
On the other hand, there is a perfect
agreement of feelings and language in everything that
touches on the civil and religious status of Jews.
It would seem that this is no longer the deicide people and
The people with their hard understanding are condemned; it is not
plus the nation obstinate in its blindness; this
it is no longer the Synagogue of Satan; it is no longer this
which, in common parlance, is known as the
name of Hebrews, Jews, traitors, enemies of
the cross, as the Savior and his
Church after him; a new one has now been adopted.
what a list of honorable and pompous titles,
such as the Israelite congregation, the people of Israel, na-
illustrious tion, privileged race, worthy of praise and of
praise, without any distinction of era or of
circumstances; and everywhere it is recognized as perfect-
worthy of all the prerogatives enjoyed by the
Christian society, up to the point where it can sit
in the councils of loyal princes and take
part of the management of public interests (1).

(1) St. Justin, martyr, at the end of his Dialogue with the Jew Try-

Phon demonstrates that the true people of Israel are the Christians.

and not the Jews.

Also, realizing how much effort and
of care that is being provided today in favor of
From the synagogue, I could only feel saddened and
troubled at the sight of this zeal and ardor for
the Jews, among men who only show in-
A stark difference and a coldness that was more than glacial.
for the religion of Christ, for the unity of his
Church and for its adorable mysteries. I have
I asked myself this question: Why these
have these same men so consistently pursued
a goal that seems dear to them, that of destroying
so many prejudices which, according to them, have dominated in
past ages, under the influence of fanaticism, of
intolerance and superstition? And what they ap-
Thus they are called, these are the published canon laws
in the different ages of the Church and wisely por-
statements made by her regarding the condition of the Jews in the mid-
Christian place.

It is unfortunately undeniable that the
authors of such an undertaking have done so far
great progress among the Christian nations
yours, by parading feelings of humanity
and philanthropy to win over supporters
people who are still inexperienced and encourage them to shout
with them, or against the barbarity of past centuries
with regard to the Jews, that is, against any distinction which
still strikes them today and prevents them from

to enjoy all the same advantages as others
citizens.

It didn't take me long to think about it.
to be led to say to me: If that is the case, our ancestors
are therefore deceived; therefore the Church has erred in the me-
sure that she took against the maxims and the acts
of the old Synagogue; therefore the Church and the ma-
Christian gistrat who acted in accordance with the laws
canonical authorities have committed tangible injustices.
by suppressing and punishing the tendencies of the

Synagogue. In the tumult of these thoughts that have...
my mind wandered, I clung to the feelings of
the Catholic faith and I say to myself: No, no, the Church
did not fall into error; no, never did she
has not been invaded by prejudice, selfishness and hatred.
Thus, I added, let us reduce the accusations to nothing.
and the unjust invectives that one dares to formulate against
The ecclesiastical constitutions. Let us show the world
the whole that reason was on the side of the Church and
no, it was not from the Synagogue that all the wrongs came
of the perfidy of the Jews, and that if they had to suffer
They should not have suffered many humiliations in times past.
wind to blame only themselves and not the
Christianity.

In this century, which we call the century of progress,
of civilization and tolerance, we are only doing
declaim, in public papers and in the

parliamentary assemblies, on freedom of thought
and on the respect due to all opinions. Arguing from this
freedom granted to all, I present myself before the
public with the acquired certainty of not meeting
no other obstacle than public opinion. But I don't tell myself-
Don't pretend that I'm going to run into many
and powerful opponents. I will have to fight and
against the Jews and against the modern spirit of re-
form and progress. Moreover, that Europe phi-
The anthropomorphic raises a cry of disapproval against me
And my words, it doesn't matter; that's not what
must stop me.

The main goal of my work is therefore the de-
defense of the Church, its canons, its conduct in the
protection of the Jews, conduct motivated by their maxims
and by the events that followed. Wouldn't there be
a subject of reproach and blame against the Church,
a fatal stain on his authority, on his character
divine, and to the honor of our ancestors, if their party-
participation in unjust acts against the Jewish nation
was it once accepted without contradiction? The Church
would therefore have, both by herself and by her children, supported
subjected to his laws, caused serious harm to the Jews
in the eras that preceded us; it would have
persecuted this nation against all rights and justice-
tice! Such, however, are the consequences which
clearly emerge from the continuous declamations

nuisances that we hear in favor of the Jews and
against Christianity, especially in the Middle Ages.

Prejudices and prejudices, with all their
consequences, may well be the result of a few
individual Christians; but the Church does not
could not be tainted by it. Guardian and dispenser-
chief of the repository of truth, incorruptible judge to-
As a wise person, she is not subject to illusion or passion.
of no kind. I will be less attached to what is
of today's Jews as well as those
of the past; it is these that I wish to concern myself with.
especially; it is about them that I will have most
to fight my opponents, since it is in the
times past, when we thought we had found reasons for
justification in favor of the Jews, and accusation
against Christians.

By leaving to the judgment of posterity the ap-
appraisal of new paths in which seem-
It is possible today to walk to the Synagogue, I am absent-
I will hold, all the more so, any investigation
on its future destinies.

However, I also do not want to deny what the
Jews suffered at the hands of Christians in the
centuries past; I will confess it sincerely, as
I also want to tell the story with equal sincerity.
evils, injustices and outrages that the Church of
Jesus Christ and his children had to endure some

part of the Synagogue, and that is what they denied or
The defenders and protectors of the Jews were poorly explained.
I will study it specifically, as is my duty.
From a historian's perspective, the origin and cause of disasters
that the Jewish nation has had to endure in various places, or
To put it more precisely, I will strive to demonstrate which
were, either in the Church or in the Synagogue, the
main perpetrators of the evils that one or the other
They made each other suffer.

Before getting into the details, I have a few things to do.
preliminary observations necessary for development
sectioning of my arguments. I repeat that my des-
The aim is to speak of the Jews, not as they are in the past.
today, but as they were in other times;

because if I had to speak of them as they are or as they are
show of our time, I should put what-
these restrictions on the judgments I make. I
I believe, in fact, that many of the prejudices that prevailed
The Synagogue no longer exists to this day.
the time it is among the Jews, or at least among
those who live in the midst of European nations-
nes. And that's also why I have to protest.
from that moment on against my opponents and against
their false assumptions, since they want to judge
the ancient Synagogue, as it was in the com-
beginning of the vulgar era and later, according to
The Synagogue of today. It cannot be denied,

B.

Indeed, if we want to refer to what we
sees, that the monstrous prejudices of the Jews of the
however, they were not modified by the philosophy of the Mo-
last. But if the Jews of today have something
title in more respect for their more mo-
derelict, for their more peaceful and more
Being tolerant of Christians does not authorize any-
to say that the same was true of the Jews of other
three times.

Secondly, I would urge you to, above-
everything as far as the historical framework that I prefer is concerned
I will send you from the ancient Synagogue in its rap-
ports with Christianity, let it be well observed
and understood as a point of the highest importance
tance, that the acts of hostility and intolerance of
Jews towards Christians, individual acts or
common to a certain number, must be impu-
ties to the Synagogue in general since the first
down to the last of the circumcised, not as an effect
of a particular passion, of a flawed judgment,
of revenge or violent outburst, what
that it may be, but rather as a result of prejudices
rooted in the spirit of the entire Synagogue, or
to put it more precisely as a natural consequence and
rigorous application of the maxims contained in the Talmud,
commented on by the Rabbis and disseminated by them
in the minds of their fellow believers. Madly

accepted as emanating from the Holy Spirit, these maxi-
my distorted the Jew's conscience and led him-
knew how to act with the conviction that he was only doing o-
to be behold the highest authority, and that he was no-
reprehensible act, while committing the acts
more reprehensible in the eyes of Christians. The
The Synagogue thus assumed responsibility for the ac-
individual actions of her followers, since it is she,
as we shall see, who put these things into their minds
maxims opposed to and hostile to Christian principles
to all nations.

Christianity is a completely different matter, and it is necessary
to judge in a completely different way when sometimes the fi-
The deles, giving in to passion, went to some
excesses against the Jews. These are then only the indi-
men who are criminals and responsible, and the Church
universality is not at all in question, since the
maxims of the Gospel and canon law, as applied
in accordance with its spirit, they disapproved of these disorders
They condemned all violence. Adding the
temporal punishments to threats of revenge
divine, of which it was the interpreter, the pro- Church
tested, as much as he was able, against those of his
children who, driven by anger and revenge
or for any other irregular reason, engaged in violence against
Jews to condemnable acts with regard to all
another individual. Moreover, she cut herself off from her breast

by spiritual means those who did not hold
Heeding his warnings, they did not submit.
not to the penalties they had incurred. Finally, she
requested the assistance of secular power to pu-
to control the crime in the offender, and thus the State
and the Church, animated by the same spirit, devoted themselves to
to maintain intact in the midst of Christian nations
the evangelical principle, which is the true basis of
the social and universal order.

Thirdly, as it is very difficult to
to gather here and there, in public papers and in
the other press publications, all the criticisms
articulated by the defenders of the Jews against what they
call for the prejudices and biases of Christians
Well, I simply brought to the public's attention-
that the speech delivered in the British Parliament-
that by Mr. Robert Peel, the pamphlet by Mr. Maxime

d'Azeglio, and the opinions expressed in various passages
wise men from the works of Abbot Vincent Gioberti. They are there
finds a summary of everything that has been said and is being said in-
core in favor of the Synagogue and to the shame of the name
Christian, and one can see there, which I have not be-
care to discuss, the question of the rights to be granted to
Jewish people in our modern societies, according to
these writers.

What matters to me and what I believe is necessary,
it is to raise the accusations in order to reduce them to nothing.

statements made by the men I'm talking about.
to justify their claims in favor of the Jews, they
invoked the annals of times past, and ar-
tipped off the lie by attributing it to Christianity and
to the Catholic episcopate of unworthy wrongs which-
come a disgrace in the eyes of the nations;
as if the Holy Spirit, who perpetually assists
the Church, in the laws it enacted, had sometimes
abandoned to the passions and whims of men
slaves to self-interest, and forgetting the truth
and justice goes so far as to persecute innocent people. These
accusations, which I call calumnies, the Church
She wants to be avenged by her children, and she waits
of themselves that they expose to the eyes of the whole world
reasons for his conduct with regard to Jewish perfidy
daematic. That's what I see for myself as
a religious duty, and I accept it wholeheartedly.
Finally, to bring order and clarity to
In this work, I will limit myself to two things: to give
first, an accurate and concise exposition of the maxims
scattered here and there in the books of the Synagogue and
adopted by her since the time of Our Lord
gneur; to then present a brief account of the events
which are the consequence of these maxims. I hope
that this plan, if I'm not mistaken, will have the a-
the advantage of offering a summary of the issue under its
true aspect and the development that it must na-

naturally have; I especially hope that we will see
to dispel all doubt about so many facts that
Many men of good faith still hesitated to
admit, not having sufficient reasons for

to attribute such crimes to the Synagogue, and not to know-
singing nothing of the prejudices she held in
the blind spirit of a people unfortunately abandoned
God's gift for his infidelity.

This is the plan I have followed; I desire that it
falls before the eyes of some of these Jews
modern ones that seem to me to have other feelings
ments and other religious ideas that the Jews
times gone by. Animated by far less hostility-
kindness, or rather a genuine tolerance towards
those who hold doctrines other than their own, they
have become almost entirely foreign to all these pre-
deemed barbarians who once dominated the SyYnago-
If, with these provisions, they happen to read
this writing, and if, in reading it, they experience something
a feeling of horror at the account of so many crimes which
The truth is too well established to be contested.
I urge them to please stop and give serious consideration to
this point, that if Christianity has sometimes, in the
In past ages, he brought severity towards the Jews
further than justice required, he had nevertheless-
less, on the other hand, the strongest reasons for
to warn against this nation, and to repress by

weapons and revolts incited here and there in various
States. Moreover, they will have to persuade and con-
to overcome that, in most of these struggles constantly
renewed, the initiative came from the Jews, whose
Treason provoked the Christians. Finally, they com-
will take what sound reason demands of them: that they
seriously wonder if indifference is to them
permitted, and if they can continue to live in the
Synagogue, when the rest of its history
shows the Jewish nation obviously abandoned by
God, who had once blessed, protected, and loved her-
wheat from the brands of his favorites.

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CHAPTER ONE

General overview of accepted religious and moral maxims in the Synagogue since his disapproval.

When we consider from what point the mo-
protective figures of the Jewish cause, and what
The steps they took to overcome their challenge...
to seize and awaken public sympathies, it does not e-
ton plus the means taken by them to captivate the
ears and hearts in favor of the Synagogue, and neck-
to bring shame upon the Church's past. They imagined themselves
conceived that with Mosaic law in theory, and with the history-
the argument invoked in support of their assertions, they could-
would have brought this undertaking to a successful conclusion. The plan was not
actually quite well designed, if they had proceeded with sa-
Wisdom and loyalty. But, it must be said to them, they are
are shown to be inaccurate in the use of these two methods

They have strayed too far from the truth. The very foundations
their demonstration rests only on a mass
of errors and inaccuracies, either from the point of view
doctrinal, or from a historical point of view: that is, they
have especially neglected to show, as it was just
to do so, Judaism, since the vulgar era, alongside the
Christianity, and to indicate how much it differs from
Christianity and ancient Mosaic law.

Indeed, one cannot overstate the importance of-
It is necessary, in the examination of a question, to resort to
to the sources, to examine its different parts, the
different sides and everything that paves the way for a de-
fair and true development. It is by forgetting these rules
in the very subject at hand, that we have arrived
to the most erroneous consequences, and which we believed
We see the false where the truth lay, and vice versa.
we therefore have the right to accuse in whole or in part
the writers named above for their negligence
on this point, when it was mainly a question
which, over the course of nearly eighteen centuries, has received
a solution completely contrary to the one they want

to bring.

Sir Robert Peel, among others, believed he was presenting the
question in its true light, when he asserted
without hesitation in the English parliament that he had
examined in the broadest and most comprehensive way. That
Was he doing one, though? Knowing all the others, he was resorting to
to the Gospel to find support and sanction
in favor of his opinion, which he sought to support with

the very maxims taught by Jesus Christ to his disciples
ciples. That is how these men believed they had triumphed
of all opposition, by covering themselves with the sacred veil
of Christian charity. Their opponents, in turn,
have also placed themselves in the shadow of the Gospel and
have built a bulwark for their defense. We will
like them. May, however, the doctrine of Jesus-
Christ will serve us so well as a guide in our journey
grip, so to speak, when we
We will have brought it to its conclusion, only if Christ erred,
We made a mistake too!

But, first and foremost, we need to protest.
against the very false supposition of Sir Robert Peel (4) and
of the other apologists of the Synagogue, namely, what di-
wines, teachings, and the revelations contained in the An-
Old Testament. are received by the Israelites as well
than by Christians; for he should have added that the
Jews also have a host of institutions that are dedicated to them.
their own, that they regard them as so many monuments
items collected through the tradition of their ancestors
that they see so many oracles in these monuments
commented on a thousand times by the Pharisaic sect and pu-
forgotten among them, and that they grant them obedience
a higher value than that which they attribute to precepts
the books of Moses. This is the most serious error.
of our adversaries, as it is the most dangerous
an illusion that makes Jews unaware of the truths

(1) Speech taken from The Times, February 12, 1848.

evangelicals, and makes them persist in their disastrous practices
prejudices, as we shall see later. If one had

claimed to be talking about the Karaites, another sect of Jews who
distinguishes itself from the sect in several key ways
Pharisee, and which still retains a small number
of partisans in the East, we would gladly have been
Okay. Indeed, the Karaites reject the entire system-
traditional theme of the Pharisees, to which always
summer and is still closely attached to the almost total-
the identity of the Jewish nation, dispersed throughout the world,
and that is why the Karaites, like the Sama-
The Jews are hated by other Jews with equal fervor.
violence perpetrated by Christians themselves."
Therefore, we do not need to concern ourselves with these which-
dissidents, and we can move on to the de-
demonstration of our thesis, which is this: The Syna-
gogue, as it is constituted today, is the
proper daughter of the Pharisaic school, and the legitimate heiress-
time of all the doctrines that it propagated
doctrines among the Jews at the time of Our Lord
who gradually invaded all the Jews scattered in
the world. There are no historians, there are no writers
who, after having seriously studied the maxims of ju-
Daism since the vulgar era, not having found them in all
I completely agree with the Pharisaic institutions.
Serrarius reported to us the Jews' own admission, which
In his presence, they declared themselves disciples of the Pha- sect
The Jew Benjamin of Tudela found, in his
travels to the Orient in the Middle Ages, which the Jews of these

regions called themselves Pharisees, and they followed the
lessons from the sect, just as they had adopted them
the name (1).

Antoine Hulsius, in the preface to his Theology
Jewish, after having reviewed the various sects
who divided the Jews at the time of Jesus Christ,
adds: "Such was the situation of the Jewish religion"
"until the second devastation of the temple. From then on"
"At that time, the entire family of Israel was scattered"
"Here and there, and the various sects that composed it..."
"finding themselves separated and dissolved, a new catastrophe-
"The stanza was undoubtedly imminent, if the remedy
"had it not been brought in time by Rabbi Judah Hakka-
"Desch, or the Saint, who lived around the year 130 AD"
"vulgar," This one, to prevent that tantet from so
various national traditions, which so many "constitu-
"Ceremonial and judicial actions relating to the observation"
"advance of Mosaic law, and recommended by-
"above all and with the greatest care by the Pha-

"risians, do not end up fading from the memory of
"his compatriots in the vicissitudes of exile, re-
"searched and collected manuscripts from all sides"
"scattered, and he copied a volume of them which was called
“Mischna or Sepher Mischnajot. »

The text of this book was enriched over the centuries
following, from various comments provided by the aca-
Jewish dems of Palestine and Babylon; these

(1) Nicolai Serarii, lib. 11; cap. xvr. Trihæres.

pond: Von venit regnum Dei cum observatione; It is-
that is to say, the kingdom of God will not be manifested
by extraordinary pomp and by the brilliance of the vic-
toires, which would be an obvious sign for the Jews
of their political restoration and their preeminence
on other nations. Jesus said the opposite:
Ecce enim regnum Dei intra vos est. And, reproaching
to these same Pharisees for failing to recognize his coming
in the name of his Father, he added, as did Saint John
he reports: £'yo vent in nomine Patris mei, et non
accipitis me; si alius venerit in nomine suo, tllum acci-
pietis (1). It was as if he had said to them: “I have come
in the name of my Father, using the authority he has given me
given as being the true Messiah, and you don't tell me
Don't believe it. But if another one comes along on his own
name, who declares himself the Messiah, although he is not
"No, you will receive it." The Savior wanted to show
as they were expecting a Messiah other than him,
A Messiah who would satisfy their desires for a
temporal kingdom, and which would restore their ancient
preeminence over other nations. The attacks of
Several fanatical Jews came all too often
in the following to confirm the truth of the prophecy of
Savior.

We see in the same Evangelist (2) how much
this false idea of a temporal kingdom captivated the
Jewish imaginations. At the sight of the miracles of the Nazarene-

(1) Cap. v, 48.
(2) Chapter vi, 15.

Reen, the crowds are moved and proclaim him king, in
the persuasion that it will bring about the triumph of Israel over
the Roman Empire and other nations. It was also
the opinion of the two disciples whom Jesus accompanied
on their trip to Emmaus. He asks them what
They talk, and why they are sad. They answer
that they talk about Jesus, through whom they had been
predicted that Israel would be delivered from the yoke of the Romans (1).
A multitude of passages from the Gospels and writings
apostolic texts show the existence of similar illustrations
deions. Many disciples of Jesus Christ do not des-
gradually bore away these dreams, to recon-
to be born in the Messiah, the founder of a whole kingdom
spiritual, as he himself openly declared
before Pilate: Regnum meum non est hine (2).

But it was in vain that Jesus Christ fought under
winds the Synagogue's opinion on the character
of the Messiah she awaited; it was in vain that he taught
and protested before the Pharisees and before the governor
the Roman nero that his kingdom was entirely celestial, and that
the Jews should in no way expect to be freed
liberated by him from foreign domination: the Jews, fer-
listening to the words of the Savior, they did nothing but
confirm in the idea that the kingdom of Christ should
to be earthly and eternal, and to extend from one end of the
world to the other. They therefore had to refuse to believe in the
the coming of the Messiah in the person of Jesus; they became

(1) Luke, chapter xxv, 21.
(2) Joan., chap. xvii, 36.

the most bitter enemies of his doctrine and his
works, and cursed him in his person and in that
of his disciples. Indeed, according to the testimony of Saint
Matthew (1), Jesus warning his disciples about what is to come.
what was going to happen to them, he pointed out to them that the Pharisees
gave him the ignominious name of Beel-
zebub, and thus warned them of what they would have to suffer-
To be angry about the stubbornness of the Jews: "If they gave the name
"From Beelzebub to the father of the family, how much more the
"Will they do it for the people of the house!" Saint Jeanrap-.
door (2) that the Pharisees, not knowing how to answer
- the man born blind, whose obviousness they could not dispute
Because of the miracle performed on him, they called Jesus a

sinful man, and cursed the one who had recovered
sight: Maledixerunt ergo and and dixerunt: You disci-
pulus illius sis, nos autem Moysi discipuli sumus. We
knows that they still called the Savior a seducer,
of a madman, a Samaritan, and a demon-possessed person, in order to
to debase his divine character. Finally, after having employed
against him all kinds of slander, they condemned him-
They were born to the torture of the cross.

Thus, they remained obstinate in their expectation of such a different Messiah.
of the one that Our Lord came to manifest to
world, the Pharisees could not be satisfied with the
condemnation of the Savior. They needed to go further.
in their opposition: their antipathy towards Jesus of-
would extend to his disciples, and inspire them against them

(1) Cap. x, 25.
(2) Cap. 1x, 28.

the same hatred, the same slander, and the same
persecutions with which they had pursued the divine Master.
The Gospel narrative reveals in this regard the
actions of the Pharisaic sect. Saint John (1), recounts-
so great was the enthusiasm of the people above at the sight of his
miracles, reports that the Pharisees were astonished and amazed.
they said that the crowd thus applauded the Savior, while
that none of them believed in him: Numquid ex prin-
cipibus aliquis credidit in eum, aut ex Pharisæis?
Sed turba hœcquænon novit legem maledicti sunt. Mau-
said, that is to say, worthy of anathema and punishment
Forbidden by law, worthy of universal execration. That is what
that the Evangelist clearly explains in chapter 1x in
expressing the enthusiasm that was aroused in the few-
ple the miracle performed on the man born blind: Jam enim conspi-
raverant Judæi, ut si quiseum confiteretur esse Christum,
extra synagogam fieret (2). So the Jews drove out
their society those who recognized Christ in the
Jesus' person: this is the situation in which they
were the only thing preventing them from going any further
in the condemnation of their brothers, as they tempted-
They also intend to do it later. Jesus Christ, who
saw into their hearts, and who knew what they were doing?
would later oppose his Church, he warned
his disciples with these words (3): Absque synagogis fa-
cient your ; sed venit hora, utomnis which interferes with your, arbi-

(1) Cap. seen, 48.
(2) Cap. 1x, 22.
(3) Joan., chap. xvi, 2.

tretur obsequium se proestare Deo. The disbelief of the Sy-
Nagogue was therefore announced, along with her
obstinacy in hatred against Jesus and his disciples.
Kill those who would worship Jesus as the redeemer
of Israel, would be regarded as an act pleasing to God;
that would be fighting in defense of the laws of Moses
and national traditions. Saint Stephen was the first-
The first victim of this hatred. The condemnation of
The holy martyr encouraged the Jews, who began to permit
to follow the apostles and their disciples, whoever they were-
Saint Paul, educated in the Pharisaic school, continued-
followed, as we shall see in its proper place, the goal
It was impious to abolish the Christian name. The letters he had
received from the Sanhedrin of Jerusalem, whose authority was
extended to the most distant cities where were found-
had Hebrews and proselytes, contained the
C'herem or anathema of extermination against whoever
invoked the name of Jesus. The Apostle, disillusioned with his
He made a mistake, he ingenuously confessed before the world. We
We will return to this subject later.

Jesus Christ did not only accuse the Synagogue
of infidelity and hatred towards him; he still reproached
to the Pharisees for having adopted an unjust morality, and
for having abandoned the law of Moses to follow the tra-
corrupt editions of their fathers. Saint Matthew tells us
offers a summary of what the Pha-
risians, in the time of Our Lord, with respect to
these traditions. In agreement with the Scribes, they addressed
this question to the Savior: “Why do your disciples

"Do they violate the tradition of the ancients? Why not?"
"Do they not spread their hands when they sit down to eat (1)?
“And Jesus Christ, answering them, said: ‘And you, for-’
"What, are you violating God's Commandment by your
“traditions? God said: Horore your father and your mother;
"and whoever curses his father and mother will incur the
"dead. And you say, 'Whoever says to his
"Father and his mother: What could sustain your life"
_ “is consecrated to God, and will not give them the ne-

"Necessary for living, this one acts well and does not lack"
"Not to the law." I'm telling you that this one, by omitting
"to honor his father and mother, will abandon the Com-
"God's commandment to follow your traditions: /n
“vanum autem,” repeats Saint Mark, “me colunt, docentes
“doctrines et præcepta hominum. Enim Relinquents
“mandate Det tenetis traditiones hominum, baptism-
« mata urceorum et calicum, et alia simalia his facitis
"Mulla."

Elsewhere, in Saint Matthew (2), Jesus addresses again
these reproaches to the Pharisees: “Woe to you, Scrib-
"those hypocritical Pharisees who take tithes of
"mint, dill, and cumin, and despise the
"other more important precepts, justice, the de-
"the ideals of humanity and loyalty to others"
“Very!” In Saint Luke, Jesus rebukes in these terms.
To the Pharisees their avarice: "No one can serve two
"Masters at the same time. That is why he will either hate one and

(1) Matthew, chapter 15, 2, and Mark, chapter 3, 2.
(2) Cap. xxur, 28.

"will love the other, or he will become attached to the one and neglect"
"The other. You cannot serve God and money. In-
"Tending this, the Pharisees, who were greedy,
"They mocked, and the Lord added: You are considered to be
“righteous in the eyes of men, but God knows your
“hearts, and what is esteemed by men is in abo-
"Preaching before God." The doctrine of the Pharisees
is condemned in general by these words
from Jesus to his disciples (1): Visit abundaverit justitia
vestra plus quam Scribarum et Pharisæorum, non in-
trabitis in regnum coelorum. Which amounts to saying:
"If your moral virtues are not superior to that-
“You will not have any of the Scribes and Pharisees.”
"He enters the kingdom of God." That's what we read in...
core in other words in Saint Luke (2): “The Pha-
"The Romans purify everything that is outside the chalice, that is-
"that is to say, outside of themselves, and what is inside"
"is full of plunder and iniquity."

Jesus added to these accusations against the Pharisees the
reproach of pride and hypocrisy, particular characteristics
members of their sect. Note also the opinion that he
gives to his disciples: Audistis quia dictum est: Dili-
ges proximum tuum, et odio habebis inimicum tuum.

These words show what the teaching of
Pharisees in relation to those who had offended them,
as with regard to men foreign to their religion
gion: they refused them any good service, and did not

(1) Matthew, chapter 5, 20.
(2) Cap. x1, 39.

they even believed they were obligated to them to none of the de-
common interests of humanity. We must remember,
Finally, the name given to them is that of snakes and
viper race (1), as being the most
worst of all, superior even to their ancestors in
wickedness, and constantly driven by the desire to harm
and to kill. Saint Paul, raised in the Pharisaic sect,
comes to confirm all that precedes, by confessing
He frankly explained how attached he was to traditions
ancestors: Abundantius æmulator existentens paterna-
rum mearum traditionum. It develops and fights these
traditions in his epistle to the Colossians (2); he
shows the vanity and futility, although the sect attaches to it-
che a sovereign importance: Ve tetigeritis, neque
gustaveritis, neque contraclaveritis, quæ sunt omnia in
interitum ipsorum <ecundum præcepta et doctrinas ho-
minimum; quæ sunt rationem quidem habentia sapientiæ
in superstitione et humulitate, and not ad parcendum cor-
pori, non in honore aliquo ad saturitatem carnis.

These are the main features, taken here and there from the
apostolic writings, which recount the maxims re-
religious and moral principles of the Pharisaic sect, a sect which
included in the following all Jews who rebelled against the calling
of the Savior. The Pharisees continued to amplify
these doctrines; they were commented on, they were arranged on-
everything related to Christianity, if
abhorred by the sect; they were written down, and the result was Island

(1) Matthew, chapter 23, 33.
(2) Cap. n, 20.

This book, which came to be known as the Talmud, was pre-
sent by the great Sanhedrin to the entire Israelite nation,

who received it like a sacred book, and with an en-
enthusiasm and a respect perhaps superior to that
which had received the book of the law written by Moses. The
Egyptian rabbi Moses Maimonides, nicknamed the Egyptian-
tien, in reporting on the compilation of the Tal-
Mud, in fact, wrote: "What brought our holy Master
"The reason for writing it was that he saw the number decreasing
to those who studied the traditions, and to increase
has the labors and the adversities, and that a kingdom mail-
"making (the Christian Church) rise and dominate the
"world; and Israel was transported to the ends of
"The earth."

The authors of the Mishnah, a fundamental part of the
Talmud, in order to confirm the authority of the traditions
which we have just discussed, teach at the beginning
From the treatise Pirkei Avot: “Moses received the law on Sinai,
"(that is, the oral tradition), and he transmitted it to Jo-
“sweated; Joshua passed it on to the elders, who in turn passed it on to the pro-
"phets, and the prophets to the members of the great
"Synagogue. They communicated it to their
"disciples, who had to persevere in meditation"
of this doctrine, to make many disciples and
"to set the limits of tradition, so that no one
"They must not cross them." It was subsequently decreed that
anyone who does not believe in the heavenly origin of the oral law,
He can have a part in the afterlife, and, consequently,
Christians, who deny this origin, will not be able to enjoy

of the blessed life. Moreover, the Talmudists,
in their commentaries on the book of the Mishnah (1),
Bava metzia, affirm that the study of the Talmud takes
focuses on the study of the Bible, and that there is more mis-
a ritual to be performed in the first as in the second. It's from
There remains a vulgar proverb in the Synagogue: "My
"Son, pay attention to the words of the Scribes (doctors)"
"of the law) rather than to the very words of the law. The
"The wise have surpassed the prophets in excellence."
Rabbi Isaac Abuab, in the book entitled Zamida
Golah (from the year 1556) teaches that the foundation of
The Jewish religion is the oral law, or the tradition of
Fathers, and not the law written by Moses: "It is in consideration-
"degradation of the oral law that God made a covenant with the
“Israelites, as it is written: Quia juxta verba
“pango tecum foedus, etc.; and these words are the very
"Come forth from the holy and blessed God." Abrabanel and the mai-
The most esteemed members of the Synagogue supported the
same opinion; they argue that the oral law contained

in the Talmud clarified the difficulties of the law mo-
secular and filled in the gaps. In the book inti-
Tule Æorcoïm, it is established that all those who mock
the masters of the Synagogue, or say something
anything contrary to their teachings will be thrown to the bottom
of hell to be tormented there. The rabbis taught-
They even say, regarding the Talmud, that if it is found
something in this book that deviates from the natural order-

(1) Surenhusius, Mischna, part. 1v., and Slow. De moderna theo-
logia Hebræorum.

something that surpasses our intelligence, we must learn from it.
to take advantage of the weakness of human understanding, because
Upon deep reflection, one notices that the
The Talmud contains only the pure truth.

Following these general observations on the authority of the.
Talmudic doctrine, we ask the reader to
be careful what she teaches about the condition of the Jews
in the midst of other peoples, and especially of the little-
Christian people. In accordance with what we have said
earlier, based on the text of
Gospels, and to the idea we have given of the e-
Pharisaical school in its conduct towards Jesus-
Christ, whom she refuses to see as the true Messiah,
Jews firmly believe that another per-
ringing with the name of Messiah, and under appearances
very different: this Messiah will be a conqueror who
will sit on the throne with supreme authority, which
will exterminate the enemy nations, and destroy all
the dominant religions, especially Christianity, in
employing coercion and violence when necessary. That's it.
the main article of their belief. They renew
each day this act of faith in their prayers, and re-
double their wishes to Heaven by asking God
to send the expected liberator. Here is an example of
these prayers: “Blessed be you, O Lord, who must build-
"Proud Jerusalem. Make the seed sprout again-
“The beginning of David your servant, and it will grow
"to give us the salvation that comes from you; for this
"Hi, we've been waiting for him every day." Every

Hebrews during their lives, and especially at the time
From their death, they repeat the following words: "I believe
"firmly that the Messiah must come, and although he may delay,
"I am waiting for him." The prophets of the Old Testament
which they regard as heralding this event,
always give the Israelites hope that they will be able to
day to take revenge on enemy nations. And indeed, that one
of them who read the ancient Scriptures without pe-
to understand the spiritual and holy meaning, can indulge in the es-
proud hope of a great destiny, when he meets there-
against in so many places the allegories and figures
sublime ones used by the Prophets. Also the
Do the wise men and masters of the Synagogue finish or-
dinner even today, through the thought of this
future triumph, the speeches they give in their
assemblies; they incite their coreligionists to ob-
faithful service to the law, giving them hope that they
will see the coming of the Messiah, and will enjoy all the
goods promised to Israel. Now, one of these goods is the mo-
the desired massacre of Christians and the extinction-
complete exposition of the sect of the Nazarenes. Saint Jerome,
who was thoroughly familiar with Jewish doctrines, inter-
quoting Daniel's words about the little stone
which falls from the mountain and breaks the statue that Na-
Buchodonosor had seen in a dream, wrote: "The Jews,
"Turning this passage to their advantage, they refuse to
"to recognize Christ in this stone, and they are
"convinced that it refers to the people of Israel who, at
"The end of the centuries will be strong enough to overthrow all"

the kingdoms of the earth and build upon their ruins
"His eternal empire." The learned Rabbi Abrabanel,
in his Commentary on chapter xxx of Jeremiah,
It is seen as foretold the reign of the Messiah whom the Hebrews
await, reign during which the external will be accomplished
The union of Christians and Gentiles. This is, moreover,
in this expectation that the rabbis, and among others this
Even Abrabnel decreed that one should not fix
at the time of this advent, and pronounced the anathema
against anyone among the Jews who would dare to determine
a limit to the arrival of the Messiah. They have also de-
clarified that miracles would not be necessary for
To make him recognized: according to them, it will be enough to see him
to arrive like a great conqueror, happy in
his enterprises, destined by God to restore Israel in
its ancient grandeur and to give it the empire of
world. |

Reuchlin, who lived in the fifteenth century, distinguished
the Kabbalistic Hebrews of the Talmudists, of whom we are
"Let's focus here," he said, speaking of the latter, "on what they..."
they are just waiting for the sound of the arsenals, the wars, the ra-
the decline of the provinces, the ruin of the kingdoms and their
triumph over all nations, as in the past
Moses' victories over the Canaanites, to open
thus the path of their glorious return to Jerusalem,
and bring about the restoration of their former splendor.
These ideas fill all the rabbi- comments
these are the stories told about the prophets; they have been tradition-
naturally transmitted and instilled in the minds of

this nation; all the Israelites are thus prepared to
this happy event for the Jewish nation and terrible
for all other nations (1).

While the Jews live in this waiting period...
In their language, they have before their eyes
a sect of men composed of their brothers and of
pagans who followed Jesus, the son of Mary, and have
detached from the Synagogue to form a new
church. Is it any wonder they continue to be against
these men and against their leader the irreconcilable hatred
liable that they showed from the appearance of Christia-
nism? Their intolerance extends even to the last-
They have very limited resources. They don't do anything without cursing.
and insult the holy name of Jesus; they detest his disciples
They are oppressed and persecute them everywhere, damaging their reputation.
in their fortune and in their person. As for-
surrounds Jesus Christ himself, the Jews, incited by the
doctrines that we have made known above and
which we have gathered from the apostolic writings,
have composed, based on the Talmud, a work entitled
Toledoth Jeschu, in which the divine character of the Savior-
The lord is so odiously outraged that we would have hor-
reur of explicitly repeating the ignominies spewed by
the Synagogue on the mysteries of the Incarnation and of the
cross, and on the other sacred dogmas of our religion
gion. Our silence will suffice here, we hope, to

(1) Buxtorf, Synagoga jud., chap. xxxv. Maimonides in Su-
Renhusius, Mishnah, part 1v, p. 164. Abrabanel, in the book initi-
tule (Praeco salulis).

less for Christians, to bring these horrors to justice
blasphemous ribs. We will simply say
that among so many outrageous words lavished against
our adorable Savior by the Synagogue, the most
The common form is the monogram /eschu instead of Jeschua
which is equivalent to saying for the Jews: Deleatur nomen
ejus et memoria ejus, or otherwise: Jesus mendacium
and abominatio.

The calumnies with which the Jews heaped the apostles
and the martyrs are merely the consequence of these senses
perverse thoughts on the fundamental points of Christ-
Tianism. They called the holy women profane,
Pecharistie, a defiled body; for them the cross was
an abominable object, the Christian Church a heretic, the
preaching the Gospel, the revelation of iniquity.
To show their contempt for the priests of
Christ, they called them aeondus and cumarim (priests)
idols); Good Friday was a profane day; the
The most insulting terms are always those they use.
bend to our side; Christians are Galileans
Epicureans, Idumeans, Minims, uncircumcised men
abominable men, etc. This vocabulary of ou-
trages is reproduced in the Talmud treatise
entitled Avodah Zara and in the rabbi's poem
Lipmann (1). Furthermore, Jews are permitted to recite
the following words as they pass near a
Christian church and some place of prayer: "That

(1j Jerome of Holy Faith, book 11, chapter v. Contra jud, De Rossi,
Bibliotheca rabbinica, cod. 120-122.

the Lord destroys the houses of the sewers;” and they
must say, as they pass by the tombs of
faithful: "May your mother be covered in shame, that
"the one who gave birth to you should be repudiated, since
"The end of Christians is nothing but worms and rot."
Rabbi Eliezer says, in Pirkei Abiyomi, chapter 29, that who-
A conch shell eaten with an uncircumcised person must be watched
as if he were eating with a dog; that he who
touching an uncircumcised person is defiled as if he were touching
a dead man; that he who washes with him is as if he
was with a leper. Indeed, the uncircumcised (Christians)
are, during their lives, as if they were dead, and
after their death, like corpses thrown into the street.

Buxtorf had in his hands an old form of
Prayers for use in the Synagogue, printed in 1534.
One of the pages in this volume had a blank space;
When the Hebrews arrive at this place, they recite
from memory and make their children repeat, a mis-
a saying against all those who worship Christ, and, in
At the same time, they spit on the ground, following the example
of their fathers who spat in their faces three times
Saint of Jesus. The same author also notes (4)
that the Synagogue includes, under the old name-
tion of miniim, all those who do not practice his
worship, and especially Christians. Three times a day,
The Jews pronounce curses against these last-
curses; these curses are written in the Temona

(1} Chaldean and Talmudic Lexicon.

Hesreh, which is part of their daily prayers.
Among other words, it reads Zamalsinim velamesuma-
dim, the first of which forms a kind of mono-
gram against the faithful, which can be translated as follows:
a Let him uproot them, let him trample them underfoot
feet, let him destroy them, let him cut them down." Saint Jerome
indicates this formula of imprecation as being in use
even in his time; a century before Buxtorf, the Jews,
out of fear of the Christian magistrates, they cut off
their books these words, and substituted others
which offered them the same meaning, by means of an inter-
agreed-upon service. At the festival of Purim, which commemorates
The elevation of Haman, their enemy, and his defeat, they substitute-
kill the name of Jesus and his worshippers with words
which express the curse of Haman. Thus,
From the time of Theodosius to the present day, they
express their curses against Christians by
using the symbolic names of Haman and his
partisans. There are even old manuscripts of the Jeflah
which explicitly show that Haman and his supporters
represent Jesus and his disciples, by asking
God to bring about the extermination of the latter, as
he procured that of the first ones by the hand of the Jews (1).

Pfefferkorn, a newcomer well-versed in local customs
superstitious people from the Synagogue speak of a kind
of the worship rendered by the Jews to the stars, on which
They direct their gaze as they jump. And after having,

(1) De Rossi, Bibliotheca rabbinica, cod. 52.

practically confident that they cannot reach them,
They say, "May our enemies never harm us."
"Not to reach either!" Then they earnestly prayed the
Lord, to avenge them against the Christians, and they conjure him
to send all the plagues upon the worshippers of Christ
and all the plagues with which he once struck the Egyptians.

Victor de Cobden, in a work on prejudices of
The Synagogue describes the rites followed by Jews for
preparing for the festival of Æippur, on September 7th:
Each man takes a rooster, the women a hen;
They spin the animal around their head while reciting
a few prayers and they kill him; and after putting him in
pieces, they throw him out of their house. On September 9th
In September, they get up early, and, leaving
in their own country, they curse the first Christian they
they meet by reciting these words together: "May
"God, may you become like my rooster!" The women-
my friends do the same for the first Christian woman
that they meet. They sometimes wait for more-
several hours to meet a person against the-
that they might pronounce their curse. When
The deed is done, they return full of joy
in their home.

The same novice claims that when they hear
the sound of the bells calling the faithful to church,
The Jews pronounce curses against the one who
he calls them, wishing him to die suddenly and to e-
to be thrown into the depths of hell. Finally, when a Christian
He meets a Jew and is the first to offer him the greeting of peace.

_with a feeling of true charity, he replies
On the contrary: "May God destroy you!" Such is the tolerance-
the Synagogue's attitude towards Jesus Christ and
his Church; 'such are the sentiments of the followers of the
Talmud.

If we turn to civil relations between Christians-
hold on and the Jews, we shall see that they follow in-
core the same doctrines and the same methods towards
the first: these are the same fatal prejudices and

homicides that we have noted in relation to
Religion. A scholar highly versed in knowledge.
Talmudic doctrines, the Emperor, wrote in his
Illustration from the Mishnah book entitled Bava Kama,
Chapter 1v, paragraph 3: "The Gemara says that God has proscribed
"the property of the Gentiles, who do not observe the principles
"given to the sons of Noah, and gave them the right to do so"
"to the first occupant. Let us therefore examine the reasons on
"on which this allegation is based. We read in the
“Deuteronomy, chap. xxxu1: /Uluxit Deus mount
“Pharan, from which it is concluded in the Gemara that God,
"From the top of Mount Pharan, he confiscated the property of the Gen-
"They were in favor of the Israelites, for he showed them for
"thus speaking of the possessions of the Ishmaelites, for their
"To give ownership of it. But we must take this back from
“higher up. The Jews say that the Lord, before
"to give the law to the people of Israel, he offered to a-
"border to other peoples, that is to say to the Ishmaelites"
"and to the Edomites. This is what Solomon reports."

"Isaac's son, regarding the beginning of chapter 31
2

e La
26 THE CHURCH AND THE SYNAGOGUE.

"From Deuteronomy. According to him, God first proposed
"the law to the sons of Esau, but they rejected it.
"Then he came to Mount Pharan and showed it to the sons"
"Ishmael's daughter, who also rejected her, and he-
"finally addressed the Israelites. Solomon returns more am-
he added to this subject in his commentary on the
“Bava, liv. 1, chap. 1v: Circuit and circumduxit
“legem ad omnes populos, qui eam non susceperunt.
"The Jewish doctors therefore add that God appeared
"to all nations on Mount Pharan, and from there
"11 proscribed all the property of those who refused his
"law. However, the Jews felt that this reason
"was not sufficient, and they resorted to the paro-
“The words of the prophet Habakkuk: Constitut and mensus is
€ terram, vidit et disturbavit gentes. According to the Ge-
“Mara, these words show that God, considering
"that the sons of Noah have not observed for a long time
"plus his law, confiscated their property and awarded it to the sons"
"of Israel." Without dwelling here on highlighting the op-
formal position of this assertion with the law of
Moses established in Deuteronomy, chapter 1, verses 5-6,
we will draw the reader's attention to the observa-
Buxtorf's statement on this subject (1): "The Jews of-

"They ask the Lord in their prayers to destroy"
"the mountain of Esau, understanding under this name
"Christians and their empire. The reason for this des-

(1) Of synagog. judaica, cap. v, and Abrabanel in his Com-
Commentary on Daniel, chapter VI, 8.- Antoine Hulpius, De Messiæ
adventu, p. 125. |

"The terminology applied to Christians derives from their
secret books, which it is difficult to have entered
"hands when one is not one of them, and in which
“It is taught that the soul of Esau passed to Jesus-
“Christ. It follows that Jesus was an ungodly man like
"Esau, and that Christians are no better than
"The Idumeans." This writer notes, in the same
book, with what authorities do the Jews ask
It is up to God to place all riches in their power.
of the Goyim (Christians), by ruining them, and to incite
among them a war of extermination from the East
all the way to the West.

Going even further on these maxims, they established
in the book entitled Sanedrim, "that a Hebrew who
"will have killed a man with the intention of killing a
"animal, or a Hebrew, a brother, believing he is killing a
"A Christian will be absolved." Maimonides, whom the Hebrews
they nicknamed it the Eagle of the Synagogue, and proclaimed
the most beautiful genius to have appeared since Moses, shares
These feelings are expressed without restriction. Indeed, this is what he
said in advice addressed to his coreligionists on
their way of behaving towards Christians:
a Quandles Israélites ont une contention avec un goi (chré-
"Well), she must be judged according to Christian law, because
"This one is to the Israelite's advantage: it invokes us-
"We will then have the constitutions of the goë. But if we
"Let us see some benefit in being judged according to our law,
"We will claim our rights, and we will say that in this way
"That's what our customs demand. And let no one be surprised."

"No. That shouldn't seem any more extraordinary."
"that it may not seem hard and cruel to kill an animal, although
"that he has not sinned, for whoever does not have perfection"
"The union of human virtues should not truly

“to be seen as a man: the end of his es-
"Purpose is to serve the needs of others."
authors of the notes made to interpret the treaty of the
Mishna entitled Avodah Zara also established
that "followers of the doctrine of Jesus must be
"treated in such a way that if they are seen near mou-
"We only shoot them if we find one near a
"Well, we throw it in and cover it with a stone,
"and if there is a ladder in the well, it should be removed,"
"so that he cannot climb back up." We read further
in another place: "1} cannot be permitted to
"to make alliances with idolaters, nor to deal with the
“Peace with them; we must only try to
"To disabuse them of their errors, or to kill them, etc. That
"must be understood as referring to idolaters in general. As for
"to those who are destroying Israel and leading it to its ruin,
"like heretics and blasphemers, it's
"a good deed to destroy them, and to carry them with
"their mother in the depths of the abyss, since they hold
“Israel in anguish, and they distance the people from the
"God's way. Such are Jesus of Nazareth and his disciples"
"_.ciples, whose names are cursed; hence it is necessary to con-
"to conclude that it is forbidden to treat as a doctor the
"worshippers of Jesus, even for a fee-
"tion, unless there is a grave danger in the

“Refusal (4).” As a natural consequence of these
Following the same principles, the rabbis decided that it is
allowed a Jew to make a mistake in his calculations
profit from dealing with a Christian, and that in general,
It is an honest act to remove from a Christian what-
whatever the amount of money, whatever the means,
logs.

Maimonides, in his commentary on the chapter-
tre xc of the Mishnah (2), writes: “It is an obvious thing-
"tooth by itself than when a foreign traveler-
"A convert to Judaism dies without leaving children"
"A proselytes, he must be considered to have no inheritance-
"third party; whoever first takes possession of
"His property will be deemed his rightful owner." The fata-
the consequences of such a doctrine are easy to
to sense. The Emperor, after noting this strange
legislation, compare it thus with Roman law:
“Quod politicam hujus Misnæ constitutionem spectat,
legem parallelam non investigabo in lege Romanorum,
ut tantam injustitiam stabiliverint; quam tamen Judæi
Scripturæ paragrapho male accepto, sanciverunt. »

Rabbi Bechai said, speaking of usury: "It is
"Permission to lend at usury to an apostate Jew. He is
"permitted to take his life; how could it not be
"it is not permissible, let alone to deprive him of his
"Good?" This same consideration led him to write to
Maimonides, in the Æilchat rozeah, chap. xu: “He

(1) See in the Arbak Thurim and in the Choschen Hamisphat.

(2) Surenhusius in AMisna, tract. Bava Kama.

2.

"It is forbidden to give good advice to the go (Christian-
"Here), or to Pimpie. Moreover, it is forbidden to him
"to give advice so that he can accomplish all of this"
"which is prescribed by law, so that it may persist in
to his impiety. This was indeed because Daniel had
"advised Nebuchadnezzar to give alms,
€ that he was punished, as is written in his Li-
"Vre, etc."

Error upon error! The sanctity of the Holy Scriptures
thus becomes the support for the paradoxes of Syna-
Gogue? Let us also mention this decision of the Talmudists
in the Bava Batra: "The possessions of the goim
"(Christians) are, or should be considered as a
"desert, or like the sand of the sea; the first
"The occupant will be its true owner (1)." The rabbi
Salomon Jarchi, in his commentary on the Bava
Kama responds in the same way to two goem who, studying
Jewish institutions could not understand
why the harm done to a Jew by a Gentile must be
repaired, whereas the damage is a different matter
Made by a Jew at a go. He reports to them on the doc-
rabbinical court, saying that justice does not allow it.
their documents should have been understood by them, because their documents
the authors had not informed them of the reason;
This means that the property of the goim is free and considered legitimate.
without a master, and that they be awarded to the first Israelite
who occupies them.

(1) Pfefferkorn, Dissert, philolog., p. 11.

Rabbi Isaiah, son of Elijah, who lived in the thirteenth
century, also wrote in his Commentary on the Avoda
Zara: "The Israelite who devoted himself to a foreign cult-
a ger, must be considered as the min goi, Christian,
"and thrown into the pit. If he falls into a well, and
"that we can skillfully ensure that it does not re-
"Don't go up, let's do it." He adds a little more
far away: "If an Israelite circumcises the penis under the name of
"He can be a proselytizer or a proselytizer, but he is not
"permitted to do it as a medical operation, then-"
"that it is forbidden to practice medicine with regard to the
“Goi, as if to pull him out of the well into which he fell,
"or to deliver him from any danger whatsoever (1)." This
the feelings are always the same: everything must be done
the possible harm to the goi. There is even a very re- prayer
pandue among the Jews, by which they ask
God not to grant forgiveness to the one among
Who will give back to the go? Or who will pay him what the go?
will have lost (2).

The Synagogue thus demonstrates in its principles, for
as regards his religious and civil interests, a
shameless and barbaric selfishness. Moreover, in order to inspire
to their proselytes a greater attachment to Judaism
Daïsm and its maxims, the rabbis promised in
at the same time to those who listen to them all sorts
temporal advantages that must be provided to them
to the detriment of others. Maimonides, whom we have

(1) Cod. vatic. Hebrew. No. 184, p. 63.
(2) Alfonso Spina, lib. III. De bello Judæorum.

already often cited, gives the following teaching to
Chapter X of Pavoda Zara: "When the Israelites
"prevail over the goem, they are forbidden to let-
"To be free, none of them among us, even he
"would only live among us by chance, or that he
"would have simply been moving from one place to another in
"a commercial interest. We must therefore not per-
"to put the passage through our country, that when they
"will first be subject to the seven precepts given"
"To Noah." This is how the hope of overcoming a
The goyim maintain the pride of this nation, which
The members, scattered throughout the universe, are
exiles without a government or leader. The Jews are

convinced that they have it in their genealogical tables
the descendants of these heroes who ruled their an-
ceremonies in the time of the Maccabees, and before the conquest
of Judea by the Romans. In the treatise Sabbatot of
According to the Talmud, they boast of all being sons of kings, so-
say that the goem, as well as all other nations, are
filthy and abominable. Rabbi Samuel does not hesitate
no doubt, speaking of the abject state in which he is
currently plunged the Jewish people: “We are
"Abhorred by everyone, but in our hearts
"pride reigns, which makes us place ourselves at-
"Above others." They add: "Just as
“God is the supreme God, and so is the people of Israel”
"is the supreme nation, because God declared it
"Superior to all nations on earth." In
these thoughts, far from viewing themselves as exiled and

CHAPTER 33

like the slaves of the nations in whose midst
They live there, they consider themselves soldiers in
expedition, encamped in the middle of enemy territory, and at-
giving the signal for combat or assault. We find
this rabbinical formula in their signatures:
"I, Rabbi NN, who am currently based in Hamburg, etc."
a formula very naturally derived from this belief
that they are the rulers of the world, because of their
faith in the Messiah who must subdue all
nations.

Rabbi Salomon Gen Sevet himself notes
frankly, that the Jew complacently caresses his
ideas of pride, and nurtured in his heart a burning
desire for domination; forgetting his present condition
He no longer thinks he is suffering from the ills of the ser-
vicity, and that he is wandering throughout the earth. The day
of the Sabbath, these same men, as observed
ver Buxtorf (1), take pleasure, while they
give themselves up to rest, to be served by the poor and
simple Christians whom they make their servants and their
servants. And then they boast of having them
as slaves and to be served by them. Good conduct
in accordance with the doctrine of the Pharisees, their teachers,
to whom Our Lord reproaches their pride and their vain
hope in a Messiah who will be neither poor nor humble,
but proud and independent (2): £'go vent in nomine Pa-
tris met, and non accipitis me: si alius venerit in nomine

(1) Jewish Synagogue, chapter 1x.

(2) Joan., chap. v, 43.

suo, tllum accipietis. Quomodo vos potestis credere, which
gloriam ab invicem accipitis,and gloriam que à solo Deo
is not quaeritis? To make this more unshakeable
the idea of domination over Christians, they use
these prophetic words of Zechariah: Percutiam
pastorem, et dispersegentur oves gregis, and claim,
as Rabbi Manasseh ben-Israel noted, that
This passage should be understood as referring to the Sovereign Pontiff, not...
Father and Vicar of Jesus Christ, who must be exterminated
with his flock to make way for the Messiah domina-
Author of the universe. The same rabbi (Quest. 1x in
Ezekiel), makes every effort to demonstrate that
Rome is referred to by the name Edom, and that the
Idumeans include the Romans and the Christians. All
what the prophets say about the ruin of the Edomites
must be understood by the Christians themselves. The Jews do not
conceive of no doubt in this regard; for them, the God-
The teronome says nothing different through the following words:
advantages: Fœnerabis gentibus multis, et ipse a nullo acci-
magpies mutuum; dominaberis nationibus plurimis, and tibi
nemo dominabitur.

There is one point that particularly deserves our attention-
tension in the subject at hand. It is a
passage from the Talmud which, in its brevity, produced and
this product still has very serious consequences for the
peoples, or, to put it better, for Christians. We
We find numerous documents in this regard in
a small work by Solomon ben Sevet, which contains
the history of the Jews, and especially of those who inhabit-

milked Spain before being driven out. We could-
One might believe, at first glance, that this work provides
rather than giving our opponents arguments to fight
the ancient discipline of the Church towards the Jews;
But, if we examine these documents carefully, we
recognizes that they provide sincere Christians with
the most accurate portrayal of Jewish perfidy. The author,
The Jew, in fact, wanted to defend his nation against the
Christianity, and he only showed its debasement-
ment, by making known its prejudices and the perversion-
The novel seems to us to be a manifest example of its morality.

sometimes interweaving into the story in this writing, such as
in what we read there of the conference of the year 1353, te-
naked before the Sovereign Pontiff, and in which of
learned rabbis argued with the neophyte of
Holy Faith, whose Hebrew name was Joshua, and whom the
Jews called him a blasphemer, since his conversion,
by making an anagram of his middle name. The history-
Ecclesiastical tradition establishes the period of this controversy
In the year 1412, the eighteenth of the antipope Benedict XII,
who resided in Avignon. The specific object of the discussion-
Zion was the coming of the Messiah and the Talmud. In not us
occupying only the second point, that is to say, the Talmud,
we will acquire new evidence of enthusiasm
extraordinary for the Jews for this book, in which they
place their full trust in him. The novice reproduces
the accusations leveled against the Synagogue; he speaks
barbaric maxims contained in the Talmud, and he
he cites one conceived in few words, but pregnant with

serious consequences. Solomon ben Sevet then
to speak of the Pontiff as if he were questioning the rabbis
Samuel Abrabanel and Solomon Levite. We translate-
SOUNDS:

"Is it true that one reads in your Talmud these paro-
"the: Tov shebagoïm hergh, that is to say, it is a
"Is it a good deed to kill the seaweed?" - They replied-
"rent: That's true, O Supreme Pontiff. We hold from
"our ancestors believed that everything that belongs to the law and to
"The exposition of the sacred letters was written by our mat-
"very, among whom is Rabbi Aschav; that
"The rest was written by commentators to con-
"to solidify the thoughts of the first and inserted later"
"in the text of the Talmud. For us, who have received
"the Talmud in its first redaction, we do
"Little attention was paid to these words." - The Pontiff added:
"In any case, they are written in your Tal-
"mud, and to prove what you admit, namely,
"that they were later inserted into the text, he
"eyewitness accounts or the
"Demonstrate with obvious reasons. You have,
"Moreover, to make me understand the true meaning of these
"words, because, on closer examination, they contain
"a cruel and bloodthirsty sense, so that the Jews
"those who inhabit my states, make themselves worthy of a righteous man"
"punishment."

"The famous Solomon the Levite replied thus: O Pon-

"Supreme figure, the ancients interpreted this passage"
and as they did, from the severe administration of the

"justice as practiced by other nations in the punishment-
"tion of the homicide, and they asserted that it is sim-
"Completely opposed to the overly lenient justice of the Hebrews,
"which often ensured impunity for murderers."
"In effect, before anyone among us is taken to
"For torture, there must be witnesses who had to
"trying to stop the hand of homicide through me-
"naces; moreover, these witnesses must have ob-
"Serving the most minute circumstances, the vestments"
"items, weapons, etc.; otherwise, homicide cannot
"To be punished. The elders assured that the passage which
"This is specifically opposed to this sentiment ma-
"affirmed by some illustrious men, that if we
"had we lived in the era of our judges, no one would have
"could have been sentenced to death for homicide, in the
"fear that, by chance, the victim had preceded-
"sometimes some illness or received some injury"
It was certainly fatal; it should not have been considered
a as if like a dead man; which was to make con-
"to stun the aggressor in turn as if he had not killed"
a healthy man, that is to say, truly a man, but
"Only a dead bond. Now, among us, whoever
"Killing a dying person cannot legally be punished"
"to the ultimate torture."

"The other nations rightly judged that the homici-
"They would gradually multiply if we left it to
"This ease and impunity are a crime. If, indeed, he
"it was necessary to subject the crimes to such rigorous examination"

"manifests and the actions of the guilty, these for-
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"would almost always indulge with impunity in their
"rage and accomplish their sinister designs. It suffices
"Therefore, among other peoples, to have suspicions"
"founded to condemn homicide to death, and to
"To intunate others through his torment. Therefore, one can..."
"to say that there is nothing better among the nations
"that the severe administration of justice and the punishment

"of established death for homicides.

“Moreover, the words that are the subject of this discussion”
"cussion should not be taken in an im-
"imperative, as Pierre (the neophyte) heard them,"
"but in an indeterminate sense, that is to say that they
"mean that killing is an excellent thing among
"The nations or the Christians. There is no com-
"The order to kill, there is only one general formula-
"Rare saying that for the nations it's an excellent
"a thing to kill; so that by examining with at-
"Attention, the passage determined, one will find neither the or-
"The right to kill Christians, nor the harshness and barbarity"
"that one thinks one sees there. On the contrary, one will recognize that
"These words are glorious and honorable for the
"Christians, since they praise their con-
"duct; for they say it is an excellent seam-
"It is forbidden among the nations that those who indulge in
"the study of virtue and justice should be done on Fridays"
"severe punishments for the scoundrels and condemn them to the last-
"To deny torture."

"The Pontiff replied: If the masters in the doc-
"The doctrines of the Talmud agree in not wanting to be '

"To classify as homicide that which the victim could have
“To die beforehand from illness, without a doubt,”
"They all erred and made themselves unworthy of the name of
"wise men. Who doesn't understand that there is an ab- opinion here"
"sour and pernicious, which ensures, for the most
Is impunity for homicide frivolous?

“Here is the answer of Solomon the Levite: The prophet
“Amos, chap. ut, pronounced this oracle: Tantum vos
« cognovi ex omnibus gentibus terræ, idcirco visitabo
“great your iniquitates vestras. The one who escapes
"in the earthly court, and is not punished in this
"The world will certainly not escape the tribunal"
"Heavenly. Our fathers taught us that those who are
"Those punished in this world fully atone for their sins,"
"and that those who avoid earthly justice cannot
"avoid that of heaven, and only fall into
"Greater evils after this life." DS

"The Pontiff replied again: This reasoning has
"some value. However, it is necessary that the
"Human justice may be exercised in this life, so that
"The fear of punishment keeps men from-

“a verse. — Peter then said: Most Holy Father, with
What trick and what deceit are you talking about?
Jews! They boldly substitute falsehood for truth.
Moreover, the following lyrics: The best among
"The butchers are the companions of Amalek, they cannot"
"to be repeated by them in our praise, but rather to
to our shame; as well as the DArOISS indicated:
“Tov shebayoïm herogh, etc. »

We don't need to follow this any further.
long dispute between the good novice Pierre and the
rabbis. Who does not see, in the studied responses of
Jews, subtle evasions with which they seek-
try to escape the accusation that is being leveled against them
The passage that was just mentioned? It is not
difficult for a man of good sense and some knowledge
in the way Jews explain the ancients
writings, to find in this passage a completely different
The meaning that they attached to it with their sophisms
the above-named doctors of the Synagogue, obli-
to resort to another paradox to exonerate the

Text from the Talmud.

The words of the novice Peter are significant and
conclusive. He only entered the Church of Christ a-
after having convinced himself of the falsity of the Synagogue
and its injustices towards Christian society;
Having entered this Church, where everything is truth and sincerity,
would he have wanted, as would the other Jews who converted to
Christianity, accusing one's brothers of such a blatant prejudice-
bare, if in reality the words of the Talmud had not
Did this interpretation deserve it? We will, moreover,
confirm the truth of the accusation by examining, at the
light of Hebrew grammar, the meaning of the words
Tov shebagoim herogh.

The word haragh, meaning to kill, to devastate, is constructed with the
absolute noun; and, when speaking of a person, it re-
most often, the lamed or the beth is added to the name.
It is with this last prefix, the beth, that, in the se-

cond book of Paralipomena, chap. xxxxvl, v. 6, and
In Psalm 78, according to the Hebrew, he offers complete-
the meaning of devastating, of causing carnage among the

men. The meaning of the word haragkh being such, the meaning-
The rigorous interpretation of the Talmudic sentence is: It is
It is a good thing to slaughter the goyim (Christians).
How can one not see in this sentence a conform-
perfect friendship with the prophetic words of Jesus-
Christ in the Gospel: Venit hora, ut omnis qui inter-
ficit vos arbitrator obsequium se præstare Deo (1)?
How can one not see in these words the cherem and
Fanatical calls for extermination pronounced by the Syna-
Gogue against the Christian Church? How could it not be?
to see these vows made every day by the Jews for
The arrival of the day of their glory, which will see the fulfillment of
To perpetuate this extermination of Christians? We quote-
We will look further at examples of the execution of this
sentence, either by reporting what was decided by the
Sanhedrin of Jerusalem against the followers of the Savior
veur, a decision that Saint Paul zealously carried out during-
that it still belonged to the Synagogue, either in
reporting what Barcochébas recommended to
Jews to do about Christians who would not deny
not Christ, etc.; and these examples will confirm am-
simply the accuracy of the interpretation we have just
to give.

Rabbi Solomon Jarchi, in his Commentaries

(1) Joan., cap. xvr, 2.

on the book of Exodus, gives us an explanation
in accordance with what we have said, although in a
In a less broad sense: "The best among the Nazarenes"
"homicides," he said. In another edition, it reads
Miniim instead of Vazaréens. The Miniim or Minée,
as I have noted elsewhere, according to the authority of this
Even Jarchi and Maimonides agree on the Christians.
hold on or disciples of Jesus who have perverted the words
of the living God. Let us say here, once and for all, that
notwithstanding the denials of some modern Jews
and their apparent sincerity, the Jews apply to
Christians, the contemptuous terms miniim, goim,
of epicureans, idolaters, donkeys, and other words of the same kind
types of devices designed to cleverly take shelter
attacks from their opponents (1). The expression goi,
used throughout history to distinguish the people from
breu of other nations, applies more specifically
among their Christian people, who could not and cannot
to be a chosen people for the Synagogue.

Abbot Chiarini, in his studies on the Talmud of
Babylon (2), found that the name miniim indicated,
in the mouths of the Jews, the Manicheans or the here-
ticks, the Sadducees, and the Christians. The latter,
Although of Jewish origin, they denied it, according to the Taliban.
the unity of God and the divinity of the oral law. Speaking
tosephoth, additions made to the Talmud, in which-

(1) Bartolocci, Library. rabbi., part 1, p. 308; leave III,
p.319, 365, 367. Salomon ben Scvet, translated by Genti, p. 226,327.
(2) Chiarini, part.], p. 304.

We read: "Although the Minim (Christians) and the Trat-
“Those (baptized Jews) must be thrown into a well,”
"and that it is not permitted to derive them from it, that is to say-
"extends with the hand of man, and not with the hand of
"God, because we are not used to asking God"
"to punish and destroy them;" Abbot Chiarini re-
This suggests that it's as if the Hebrew author were saying:
We cannot ask God to exterminate the mi-
niim (Christians), but it is permitted for Jews to become
the instruments of this extermination. It is said,
in the Babylonian Talmud (Tractate Berachoth), qw'Elie
Passing by a synagogue one day, he saw an Arab
who prayed without turning his face towards her. Elijah said to him:
a Do you really believe there are two gods, to dare to res-
"Do you want to stand before your Lord like this?" And saying this, he
He killed him. It is for a similar reason that the authors
from the other Talmud, the Jerusalem Talmud, applaud
to the homicide committed by Moses, and they conclude
that we must follow his example every time it comes to
of an idolater or of a man who is not a Jew (1).
All of this increasingly confirms intolerance and
barbaric prejudice which dominates the Synagogue, persuading
telling the Jews that it is permitted and even meritorious,
as Our Lord foretold, to condemn to
death and the massacre of Christians, as forming
a people opposed to them by doctrines, and who
constitutes the biggest obstacle to their claims.

(1) Chiarini, the Babylonian Talmud translated, vol. I, leaves. I,
p. 297.

Christians, according to them, must always be...
derelict like beasts of burden and not like
men; also, we read in the Babylonian Talmud:
“The Lord,” said Simon Ben-Jochai, “the Lord”
"Ezekiel has designated you: You are
“my flock and the flock of my people, that is to say-
"to say, you are men, while the others
“The peoples of the world are not men, but
"animals (1)."

There is a dialogue between the Jew Versorius and Al-
phonsus, king of Spain, which has been transmitted to us by
Solomon ben Sevet, already mentioned, and who still makes
more evident the Jewish perfidy, by clearly showing-
The barbarity of prejudice is a tragedy for a Christian.
of the Hebrew people (2). In this dialogue, the king
Alphonse questions the Jew Versorius about these
words spoken by the Jews in their prayers
solemn: May God destroy the kingdom as soon as possible
proud, and by which they alluded to the
destruction of the Christian empire by their hands. The
The meaning of these words could not be otherwise, Alphonse
They reproach them for this ill will towards Christians
Well, even since he tolerated them in his kingdom.

Versorius naturally looks for an excuse; he ef-
the power to give a different meaning to the alleged words,
And he replies: “O king, by these words: may God destroy
The sooner the proud kingdom, we must hear the

(1) Bartolceci, part. JIE, p. 555.
(2) Historia judaica, a Gentio edita, p. 845.

kingdom of the Amalekites, which was occupied by the He-
breux according to the Lord's command. All this nation
must be exterminated, as it is written in Deutero-
nome, chap. xxv: Delebis memoriam Amalech sub
caelo; cave ne obliviscaris, etc. »

We ask this of every person of good faith:
Is Versorius's answer acceptable? Isn't it
rather one of those rabbinical evasions, of which we
Have we already set such a remarkable example? Who
might not see, in such a childish response,
further proof of this Jewish perfidy which,

while she makes vows to God for the ruin of
Victorious Christianity, tries to make people believe in
Christians, and claims that his prayers are intended to
to demand the ruin of a kingdom destroyed long ago-
time, and whose memory is completely switched off?
Would you believe that the Hebrews are foolish enough to
asking God for the downfall of a nation like that of
Amalekites, whose total ruin dates back nearly
Three thousand years? What! The Jews of Spain and of
other countries, in the Middle Ages, begged God to ren-
to overthrow the proud kingdom of Amalek, which did not exist
was it no longer? In truth, Versorius's answer is not
that a new act of perfidy to escape the ac-
such a just accusation, made by King Alfonso and by the
all of Christendom against the Synagogue, to dear-
to bring about the ruin of Christians by sending vows of con-
tinuels to heaven so that he might deign to hasten their downfall
by the very hands of the Jews.

Hypocrisy is another vice. Pharisaical against the-
Our Lord particularly exalted himself. Saint
Matthew, in chapter 29 of his Gospel, explains the
numerous reasons that the divine Master had for their re-
to bring this vice closer to their relationships with men,
and the kind of zeal with which they cultivated it. The re-
The account of the facts, which we will present shortly, will show to what extent
to the point they were given to hypocrisy, a vice so prejudiced
decimable to society, and how true is this word of
the Gospel: Dicunt enim et non faciunt. Waiting for,
we will present some passages from the Talmu-
dists who approve of hypocrisy, which is perfect-
in accordance with Pharisaic doctrine, in the cases
where some advantage can be found, or when
subject to fearing some damage, some weakness
whatever the reason for this fear, that is to say that the
Talmudists do not hesitate to allow, for a slight
motive for gain, which they consider criminal in other
circumstances. Rabbi Ascher, folio 81, speaking of the
the way of life of the Jews among the Gentiles, called open-
the fact that one can, in view of some gain, neglect the
defenses put forward by the rabbis. Hypocrisy is on-
every employee in the obligatory relationships that the Jews
have with the Christians: thinking only of deceiving them
and to harm them, they do not hesitate to resort even
to flattery to achieve their goal. Therefore, they do not hesitate to
Don't they appreciate the protestations of loyalty, friendship, and
kindness and sympathy, and they are so convinced
that they will thus inspire confidence in Christian righteousness

hold on and will make her fall into their nets, which they have
recommended this diabolical art in their books.
the Marginal Additions to the Talmud, the rabbis
they object and say, "We can still
"we will try our hand at the passage from the Jerusalem Talmud"
"relating to the words of the Mishnah which prohibit the
"Commerce. Indeed, it asks: To whom are they addressing themselves?"
"These words from the Mishnah? And the answer is that they re-
"They keep the goy, which the Jew does not know. From which one
"concludes that it is permissible to trade with a
"pagan that we know, because the Jew can the-flat-
"ter. There is yet another tradition. If a He-
“Breu enters a city and finds there goim in
"Joy, he will share in their joy, because in them"
"Feeling this way, he will gain their favor." The
Rabbi Ascher, quoted above, gives a reason for
reject the precept of the rabbis in order that the le-
gistes call lucrum cessans. "One can still say,
"He writes, that our existence depends on the goëm,
"and that, having to trade with them during
"All year round, we would expose ourselves to their hatred, if
"We parted from them on their holidays."
Davity, for his part, in his general description of
Asia provides clear evidence of this hypocrisy.
which relies on the authority of the rabbis. According to him, it is
a maxim received among the rabbis that it is permitted
for the Jews to feign the profession of Christianity or
of Islam, or of some other religion, when
their interests demand it, provided, however, that

their inner will is to die in the bosom of the
Synagogue.

Among the other doctrines taught in the Syna-
Gogue, one must still admire the belief in magic
and the practice of this occult science. This belief
and these practices, like all others, go back in time.
to the sect of the Pharisees, as Saint [name] remarks
Epiphanius, who makes known, by examining the maxi-
- the members of this sect, how they taught and how they-
where they professed the belief in the influence of
stars. That's why they had imposed on the
stars of Hebrew names corresponding to the different

Names attributed to God by the prophets. The rabbis
say that all the members of the great Sanhedrin of
Jerusalem had been instructed in the art of magic.
According to them, moreover, the patriarch Abraham was
a necromancer who taught his art to the sons of his
concubines. David, like Abraham, was an astrologer
and magician. Abraham Zacut writes about culture
of this art in the Synagogue: "I have been in the kingdom
"of Spain and other Christian kingdoms of-
"Then my works on astrology were published. And
Everyone applauded Abraham Zacut, originally from
“Salamanca. And I am permitted to boast about it,”
"as our scholars of happy memory have said.
"What then is the science by which men of-"
"Do they become famous in the eyes of the people?" they said
"That it is the skill to discern the course of the stars. And"
“I, before the Lord, testify that they praised

“Many thanks to Israel for this study. And all my attention-”
"tion was heading to hear the words of the scholars and
"The comments they wrote on this subject."
Rabbi Akiba says, in the tractate Sabbath:
"The angel of death (who is Azrael) taught again
has some traditions to Moses, as it is written in
“the Torah: Dedit spiritum, etc. – The rabbis in-
"They bleed during Passover so that no one should
"drinking water on the night of the fourth day, nor
"in that of the Sabbath; if anyone drinks of it, let his
"Blood be upon his head." And this, because of the danger
that there is in this action. What is this danger? They re-
They believe it comes from the devil, etc. Here is another one
of their prescriptions: "No one shall drink the water of the
"rivers or ponds. If anyone drinks from them, let his
"Blood be upon his head." The Talmudists say, in
the Bava kama: K When plague reigns in a
"In the city, no one should enter the Synagogue alone-
"gue, in fear of the angel of death who de-
"lays down his arms." They also claim that the
The plaintive howls of dogs announce the arrival of
the angel of death; that the laughter of these animals announces-
one hundred the arrival of Elijah provided, however, that there is no
not a female among them. Rabbi Simeon ben
Jochai said: “When the woman’s head is cut off-
In the green area, evil spirits arrive and take up residence.
"and they ruin everything in their hands"
"Its sound." We read in the Tractate Chelech: "It is permitted
to consult the spirits of the oil and the spirits of:

CR ds un Eco CREME re ee née hd CU CRÉES SE ne tn En — =

“eggs (1); however, one should not consult the de-
"Mons on the Sabbath day." Then comes this gloss
from Rabbi Solomon, that they act in this way when they have
They have lost something, and they should consult the authorities about it.
demons by means of certain artifices: these re-
They lay the eggs by indicating where the lost item is.
Demons were given different names on this occasion.

Rabbi Elias Tesbita (2) asserts that women
Jewish women once asked the elders of the Synagogue-
It was a joke that their little children were dying.
before the eighth day since their circumcision. The an-
The people replied that they had been killed by the witch.
Lilit. It is to avoid this misfortune that women
Jewish women trace names and cabalistic characters
in the corners of their houses and rooms.
Let us note, regarding these names and characters
of Hebrew origin, which, since the time of Origen and
From Saint Augustine to the present day, we see in use
among the Jews certain inscriptions containing
similar characters, expressing the different names
of the Divinity and the angels, and interspersed with signs of the divine.
trological; which agrees with what we have
as mentioned above, of the Pharisees devoted to this study.
They believed that the stars had a certain
influence on the course of nature, and that all this
what happens, good or bad, to human society must
to be attributed to their movements. All the books

(1) Raimondo Martini, in the book Pugio fidei.
(2) Del Rio, lib. HT, quæst. [.

Kabbalistic texts compiled by the Jews at various
periods of their existence contain more or less
traces of these superstitions.

But what should inspire the most astonishment and
of horror, among all these magical operations con-
to deviate from the pure doctrine of the Gospel, that is the in-
the calling of infernal spirits. And the Jews did not

not content with simply calling on them to cooperate with them at
a means of honest acts and innocent sacrifices, this
which would have been a lesser evil; they implemented
barbaric acts, impure, insulting ceremonies
his to God and to reason, and most of the time for
immoral, unjust, and execrable ends (1). This will
established by the monuments that history has bequeathed to us
served, to convince those who might doubt that
We are moving forward.

For the moment, it suffices for us to note that these
invocations also originated from the school
the Pharisees. The accusation they brought against Jesus
The Lord Christ makes this very clear. As they could not-
would deny the obvious miracle that had taken place before their very eyes.
They said it was through the invocation of Beelzebub,
prince of demons, whom Jesus drove out evil spirits
taken from the bodies of the possessed, thus indicating the power-
the knowledge they attributed to the conspiracies made in the name
of the prince of darkness: Hic non ejicit dæmones nisi in
Beelzebub_ principle dæmoniorum (2). These practices

(1) Martin Del Rio, lib. II, quæst. in.
(2) Matthew, chapter x11, 24.

were in use among the Pharisees, despite the prohibition
repeated by God, who had repeated, through the mouth of
Moses, that no kind of evil should be to-
lered among the Hebrews: Maleficos non patieris vivere (1).

We won't go any further, so as not to offend the
The reader's chaste ears. Impurities must be silenced.
the filth and obscenities stirred up among the masters
of the Synagogue and scattered here and there in the Tal-
mud. More often than not, they dare to rely on
the divine Scriptures, by supporting their filthy documents
trines of words or examples of the venerable pa-
triarchs and prophets. Thus opens a wide
field to their own corruption and that of the persons-
those who have the misfortune to associate with them. In order, moreover-
their, to attract more surely to these disorders, they for-
maintain as much as they can this false idea that the
the most perverse thoughts, when they are only
in the will, without acting on it, do not constitute
not a crime before God. Jesus Christ reproached them.
already holds this disastrous opinion: Quia omnis who empties
rit mulierem ad concupiscendam eam, jam mæchatus est

in corde suo(2). But the opinion of the Pharisees spread-
said among their descendants by means of the Talmud.

The same must be said of hatred. Our Lord
introduced us to the strange idea that the Synagogue
love and hate were exchanged, putting their dis-
ciples warn against this false maxim of the pha-

"(1) Exod., cap. xxn, 18.
(2) Math., chap. v, 28.

risiens: Diliges prorimum tuum, et odio habebis inimi-
cum tuum (1). Despite the very just condemnation of this
Maxime, the Pharisaic school continued to hate without
distinguishes his enemies. And this is so true, as the
Facts demonstrate that Rabbi Johanan said, in
The Talmud, in the name of Rabbi Simeon ben Josedesh:
“Any learned disciple who does not seek and do not practice-
"does not seek revenge, and does not keep his
“hatred, like the serpent, cannot be considered a
"Excellent rabbi (2)."

We must also point out, among the injustices
reproached by Our Lord to the Pharisees, their
doctrine on oath. The people, educated in their school,
Jesus had to swear an oath without any qualms of conscience.
warned his disciples against this ease and
this habit of swearing: "Do not swear at all,
he told them (3), not by heaven, because it is the
"the throne of God, nor by the earth, because it is his
"footstool, nor through Jerusalem, because it is the
"city of the sovereign king, etc." He adds in another
Place: "Woe to you, blind drivers who
“Say: Whoever swears by the Temple, it is not
"nothing (that is, will have no effect); but whoever
"will swear by the gold of the Temple, will be bound to fulfill
“His oath.” Jesus strongly disapproves of these interruptions.
the pronouncements of the Pharisees, who thus sought to cover up

(1) Matthew, chapter 5, 43.
(?) Bartolocci, Biblioth. rabbi., part. 1], p. TTA
6 Matt., cap. v, 34; and Cap. XXHI.

to cover their iniquities with a cloak, considering these
oaths as worthless; that is why he
recommends to his disciples not to perform sworn
ly, and to reject this doctrine of the Pharisees, if
contrary to justice. The masters of the Synagogue
persisted in these opinions, which were harmful to society.
Maimonides writes, in chapter 1v of the Shabaoth: “If
"Someone swears by heaven, by the sun, etc., when
"even if his mind could hear beneath these objects
"He who created them did not take an oath."
In the Talmudic book entitled Nedarim, the Jews
They claim that it is permissible to pay by promises.
and oaths from those who collect taxes.

Without dwelling on these vague and subtle in-
Interpretations, it is important to note their firm belief
that God cancels on the day of X?ppur or their
expiation, the oath sworn in favor of someone,
Even so, we wouldn't have accomplished everything we have
I swear. This is proven by the prayer they offer on this day.
there in the presence of the Divinity, and which begins thus:
Omnia vote, pacta, juramenta, etc. You hear
that all vows are nullified by this prayer
all the agreements, all the oaths of loyalty
that they may have violated or failed to accomplish during the year
previous; that they can no longer be attributed to them
to sin, but that they are entirely forgiven without
that there is no compensation to be established for the dom-
the magic that can result. In this belief, at
instead of seeing each other as criminals and par-

They swear, they are convinced of their innocence and their
sincerity. Add to that the fact that the Jew has a formula
particular, accompanied by various external acts
to pronounce an oath: the Christian who is not
Aware of these details, he believes in the oath, while
The Jew swore an unscrupulous oath contrary to the
truth. Maimonides and Rabbi Moses Cozzen pro-
pose a large number of these detours and sub-
uses to deliver their coreligionists from the obligation-
to uphold their oaths. Thus, in the night
preceding the festival of Aeippur, they declare that all
the times that in the following year they will be obliged to
If you make a vow or an oath, it will have to be looked at
as worthless and will not be attributable to pe-
He came to the Synagogue in the presence of their
Rabbis, they hold in their hands the book of the law

and utter these words: “I, Isaac, or David,
"etc., I declare before God and before you that all
"the oaths I will make to someone during the year-
"born soon, and which I will have promised to observe,
"while my will will not consent to them"
"Server, I want them to be null and void, and of no value and
"not attributable to sin, if I do not perform them."
That is why the learned neophyte Pfefferkorn,
examining the doctrine of the Synagogue, within the-
which he was born in, he wrote: "It sometimes happens that a
A debate arises between a Christian and a Jew regarding
"of a pledge, a loan, a fixed period or of
has something else important, so that, in

"In the absence of evidence, the Jew is forced to swear ser-
"He lies according to the rites of his religion. He does not..."
"no difficulty, and he swears, although intimately con-
"defeated, he swears a false oath, and he does not fear
"No God avenges perjury. If by chance he re-
"The urge to take the oath, that does not come from his
"love for justice or for truth, but of the
"fear of being severely punished if one were to do it"
"To convict of false oath. Therefore, the Jews have not..."
"Neither religion nor faith in their oaths."

We don't need to extend this chapter,
speaking of divorce, a point on which the Jews have so
misinterpreting the precepts of the Law of Moses, in order to
to accommodate them to their passions, as well as Jesus-
Christ reproached them for it (1); we will not speak
more of the many customs introduced to them
more for superstitious reasons than for good
reasons. We have said enough to conclude that the
the current doctrine of the Synagogue is not that of
Pentateuch, but that it is a reform made by the
Pharisaical sect, and arranged to satisfy the pas-
We were doing this, to the great detriment of the people. Our Lord
Jesus Christ, as we have noticed, multiplied the
reproaches in this regard. Buxtorf, whom we have pleased-
cited several times, thus concludes his examination of the system
of Jewish legislation (2): “The Christian reader
"will understand, according to what we have said so far-

(1) Matthew, chapter 5.
(2) Synagog. judaic., cap. xxxvI.

It was here that the Jews laid the foundations of their
"belief and their entire religion, not on the
the books of Moses, but on false traditions,
"false and frivolous tales of the rabbis and on the fables of ra-
"Told by these seducers. Christians must not
"so not to say that the Jews are firmly attached to
"The Law of Moses." Rabbi Elias Levita confesses to engineering-
nument that the current system of judicial legislation
Daique is based on the doctrine of the Pharisees.
Pfefferkorn, Victor de Cobden, Jerome de Sainte-Foi,
etc., who, raised up by divine grace, left the
Synagogue to embrace Christianity, and which
were well acquainted with Talmudic doctrines, have con-
it has been statistically affirmed and demonstrated that modern Jews
not only abandoned the law of Moses by
their oral doctrines and their capricious inter-
benefits, but which they have further introduced within
the Synagogue of maxims entirely opposed to
Mosaicism and natural reason. Adrien Fini counts
twelve dogmas of the Pharisees refuted by Our Lady
Lord in the Gospel as contrary to the spirit
the laws of Moses and the law of nations, and he adds that
This doctrine has persisted to this day among
all the Jews scattered throughout the world (1).

Lightfoot writes in the preface to his Zorae hebraicae
and Talmudicæ: "It is by studying the traditional laws-
"news of the Jews, that we learn to what extent they have
"They distorted the law of Moses; how much they added to it!"

(1) Lib. 1X, cap. nr.

"purely human traditions, as well as their re-
“so vividly close to Jesus Christ in several ways”
"Rights of the Gospels." Schickard, Bublé, The Emperor,
and other learned legal scholars, who have seriously
studied the doctrine of the Mishnah and the Talmud, organs
of the Jewish tradition, rejected this doctrine
as opposed to the law of Moses and to natural law (4).

However, to avoid the objections that one might
to do this, we must insist on one point of the law-
legislation of modern Judaism, that is to say on the
way of accomplishing what it prescribes, especially

in matters relating to morality. Indeed, something else is
Talmudic and Pharisaic morality as practiced by the
Jews among themselves, it is different when it is practiced.
between a Jew and a person not belonging to the Synagogue-
Modern philosophers refuse to recognize-
this difference in morality within the doctrine of the
Synagogue, as they refuse to believe that the got
for the Talmudists the same as for the
Christians, and want this word to apply only to
idolaters. And yet, if one pays attention to the con-
such a striking tradition between Christian institutions
and Jewish, to the complete opposition that is found
between the maxims and tendencies of doctrines, fau-
Will he do so many studies to understand the hatred im-
A placeable vow made by the Jew to the Christian? Isn't that it?
the antagonism that exists between Jesus Christ and the pha-
- Risian? Could the Jew be more of an enemy of the idolater?

(1) Surenhus., t. IV in Misna,

of the Muslim, or any other member of another:
Religion, that he is not a Christian? We have already
noted; the facts we will cite make the de-
Complete demonstration. To return to the moral of the story
practiced by Jews towards foreigners, it is
It is certain that the Talmudists do not consider it to be
the same way as morality among Jews. What is
condemned as a fault among Jews, is no longer
that a permissible act, an act of virtue, when it comes to
of a Christian or a man of another religion. The
In this regard, there is no doubt for anyone who
recalls the reproaches addressed to the Pharisees by Jesus
Christ, and these words of Tacitus on the Jews: “£rga
suos misericordia in promptu, adversus alios hostile
odium.

The Mishnah tractate that we have often cited,
Avoda Zara or De cultu peregrino, composed around
the end of the second century of the Christian era, com-
commented on by other rabbis during the course of the qua-
The third and fifth, published in the Talmud with
other similar treaties, and discussed, subsequently,
by the doctors of the Synagogue, ranked among the
goim all nations whose religion is opposed to
Jewish worship, and he specifically mentions the reli-
Christian church as being the most widespread of
all among these goyim. Maimonides, who lived in the com-

beginning of the twelfth century, makes this remark
in his commentary on the Avoda Zara, at the cha-
Chapter 1: “This is the basis of the law relating to

"This leads to idolatry. None of us should worship the
"created things, neither angels, nor planets, nor the
"stars, nor any of the four elements, nor anything
"something else composed of it. And, although that
"Whoever honors these things knows that they are not
“God, and worships them only in the manner of Enos and of
"his contemporaries, however, it must be called
"Idolatry." We know the period in which Maimo-
nide; we know what the situation of the Church was at that time
Christian, and the ardent animosity of Judaism against
Christianity, in this century and in the centuries before,
cedents: that would therefore be a ridiculous assumption and
contrary to common sense, to suppose that the famous
the rabbi did not want to talk about Christianity in
his discussions about the goyim, and in comments
silences that so clearly demonstrate his intolerance to
regarding our religion. Will it even remain the
there is no doubt, if one observes, with Georges
Edgard, in his discussions on the Avoda Zara, that
Maimonides, in other places, formally applied
they referred to the Christians as goyim, saying that they
_they are no less idolatrous than other goim, what-
That they might have different opinions? That was the
common thought of the members of the Synagogue an-
technical and modern.

Those who argued that the morality of the Jews
is the same with regard to others as with regard to each other, they have
based on the word gherim which, according to them, designates the
goyim, Christians, pagans or others; for the gherim,

According to the doctrine of the Synagogue, they must be con-
_stunned and treated exactly like the Jews themselves-
same. We reply that the Tslmudists do not understand-
neither Christians nor followers of the
other religions, but certainly the proselytizers of Judaism,
that is, those who embraced the worship of Israel in
renouncing idolatry, those who must
to be regarded and treated as brothers, according to the
prescriptions of the Law of Moses. The author of the book

Hinnouch writes: "We are forbidden to harm, even
"In words, to the foreigner. The foreigner is
"A pagan who, having become a proselyte, adopted our laws."
Maimonides, in his book De venditione, confirms the
accuracy of this definition. The objection that we
The opposite falls by itself.

Let us listen, moreover, to a dialogue reported in the
book entitled Fortalitium fidei, and attributed to Alphonsus
Spina. We find there the confirmation of everything that
We have said so far. In this dialogue, a Jew ex.
He thus lays out the dogmas of his religion: "I believe that he
"There is only one God in heaven, whom I worship, from whom I await..."
"the good of my soul, and the reward of those who
They belong to the same law and the same faith. I believe
"also that I am permitted to take life, to take away his
"property, his friend, his wife and his parents, to anyone
"has a different faith. I believe, moreover, that I am
"a cursed man if I keep my word to him, if I help him"
"in something, or if I use compassion for his

"In this regard." These principles are so deeply rooted in
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the spirit of the Jews and instilled from the earliest age
fn, that they renounced Christ because they per-
suaded that the intolerance they practiced to
with regard to other peoples, concerning the
religion, would be practiced towards them by these people.
That is why they instituted rules of pre-
clairvoyance applicable to the reports they could
to have with the goyim among whom they live. He
We will simply need to take a few examples from the
Mishna, to the book, Avoda Zara. Here is a prescription
Synagogue teachers: "It is not permitted to
"a Jewish woman to breastfeed the children of idolaters,"
a because it would be feeding them for the worship of
"idols, and that it would be better, in this case, to leave them-
"To die. But it is permitted for a pagan woman
"to breastfeed the children of Jews, provided that it
"do it in the family home, under the watchful eyes of the
"Mother, in order to prevent the wet nurse (pagan) from
"to kill children. We must not allow the
"idolaters of being the doctors of the Jews; it is not necessary, in
"Under no circumstances should you use barbers or hairdressers."
"Goim. However, it could be done in a place
" audience. "

After all these reflections on the legislative system of
the condemned Synagogue, Baronet Sir Robert Peel and
Will those who share his opinion still be able to
to argue that the dactylus of the Israelites did not evaporate
the memory of its first and divine institution since Peach-
the era of Our Lord Jesus Christ? Will they say that she

is none other than that which is contained in the writings
of Moses? And if this doctrine is received and adopted
among Jews with a respect, if not superior, to
less than or equal to that which they have for ancient mosaic art,
what impression must it not make on the mind of
all Jews, raised with these ideas, nourished by these
Maxims taught from their earliest childhood?
by fathers to their children with all the strength of
Religious prestige, do these ideas not form,
They have, so to speak, a second nature? They have all the more
more strength, that they flatter self-esteem, that they
favor the desires of corrupt human nature
by original sin, and especially greed and...
gueil: avarice, because the Jews believe they can
to deceive Christians with impunity; pride, because
that they believe themselves to be God's chosen people and superior
to other nations. Add to that an in-
vindictive and a blind hatred against Jesus and those who
they adore, because it is in the Christians that they
see the biggest obstacle to their ambitious projects
tieux. It is in view of this strange aberration of the
The Synagogue and the Pharisees, the cause of ruin
future of the entire Jewish nation, -may Our Lord
He reproached them for having abandoned the faith of Abraham,
and pronounced against them this terrible sentence, cha-
Their incredulity: Your ex patre diabolo
estis, and desideria patris vestri vultis facere. Ille
homicide erat ab initio, et in veritate non stetit,
quia non est veritas in eo; cum loquitur mendacium,

ex propriis loquitur, quia mendax est et pater ejus (1).
Finally, the most serious of all prejudices
of the Synagogue, and what makes it so under all the rap-
ports so dangerous for Christian society, it is
the general opinion held by the rabbis and that they
instill in the minds of their followers beliefs about hell,

A place destined for the souls of the damned. Based on the
Talmudic traditions about paradise, purga-
Regarding the concept of hell and hell, the Jews do not hesitate to say what
are those who will be punished with eternal fire (2). They-
They are mentioned in the Rosh Hashanah book of the Talmud:
"The miniim, that is to say the Christian pagans, the he-
"Retics, traitors, apostates, and Epicureans,"
"who denied the law and the resurrection of the dead, and have
"abandoned the precepts of the Synagogue, those who
"have sown terror in the land of the living"
"in the midst of Israel, those who have sinned and incited the
"others to sin, like Jeroboam, son of Nebat, and
"His idolatrous companions, all of them will descend
"in hell and will be condemned by all the ge-
"nations, as Isaiah says: £'é egredientur et
“videbunt cadavera eorum, etc. (3).” Apart from pe-
Jews do not recognize the aforementioned [religious authorities].
which deprive them of God's grace and deserve to be
punished by eternal fire. All other sins, whatever-
However serious they may be, they must, according to them, be

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(1) Joan., cap. vin, #4.
(2) Bartolocci, Biblioth. rabbin., t. 11, p. 143, 157, 158.
(3) Cap. cxvr, 24.

expiated in purgatory, and still the time of
Vexpiation must not last more than twelve months.

In the book Sanedrim, the rabbis proclaim that
All Jews will be saved in the afterlife. That's it.
for them an article of faith, a dogma generally
accepted, that the rabbis never cease to preach to their
brothers, and to present to them as a special favor
of God towards them. Resch Lachis supports this with his own...
To the truth of what we say, in the book Chaghiga:
"Hellfire," he said, "does not affect children."
a of Israel who have transgressed, this results from what is
said of the golden altar. Just as the golden altar, what-
that the blades of this metal were no more than one
a gold coin, withstood the fire for so many years,
"Likewise, and all the more so, the children of Israel who
They are full of precepts like the pomegranate of
"The grains will be preserved from the fire." Such is the privilege.
the law which these fools believe they should enjoy, in their
quality of being God's chosen people, while the others
nations, and especially Christians, will be condemned

born, according to them, to suffer in the depths of hell. It is with
these crazy thoughts that rabbis flatter their brothers
and that they strengthen them more and more in their
prejudices. They thus leave, as a consequence
legitimate, the widest field open to all
companies that can harm Christians; nothing
can no longer hold the Jews back: the moral order and
Civil life is in turmoil. The ancient synagogue is no more.
recognizable, the legislation of Moses is annihilated, and

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Our Lord's well-justified sentence: "After
and having closed the kingdom of heaven to men, they
They do not enter themselves, and they do not allow
"Let others enter."

We have briefly outlined the main features
from the Pharisaic and Talmudic school; we have
showed this school in its true light. Who wouldn't
will see, in this scattered nation in accordance with
ancient prophecies, a people gripped by delirium
pride, abandoned by God, blinded by an am-
a slur that can only be satisfied through ruin
of others? Who would not recognize in this obvious proof?
the tooth of evangelical truth and the vanity of
Jewish doctrines? That's what Isaiah had predicted: Excae-
cavit oculos eorum et induravit cor eorum, ut non vi-
deant oculis, and not tntelligant chord, and convertantur and
sanem eos (1). We say it openly: That for-
good things would be expected from such a people, and the Christian cause
yours, and a society of men reputed to be abominable
by the Jews, as much as Jesus Christ and the
Apostles in the eyes of the Pharisees, including the Jews of today
are the legitimate descendants, as they have he-
sharing the same ideas, the same opinions and
Same trends?

But let's get to the facts: they will show, up to
the evidence, the truth of what we say.

(1) Joan., cap. xu, 40; Isa., cap. vi, 10.

CHAPTER II

Hatred, intolerance, persecution, murder, betrayal, fraud,
Theft, sacrilege, bad faith and crimes of all kinds including the
The synagogue is guilty of following the doctrines
Talmudic or traditional, as we have done
to emerge in the previous chapter, and considered under the
dual relationship between religion and politics.

It would be insufficient to have presented the documents so far
Jewish customs as recorded in the
books of the Synagogue, and regarded by it as
sacred and divine, therefore worthy of belief
and respect; it would be insufficient for us to have seen the
Jews could explain these doctrines, if the acts had not re-
laid eggs and did not respond to the words. It is here that,
in accordance with the plan we have set for ourselves-
Having settled in, we will, pen in hand, explore the
splendors of history throughout the centuries since Jesus-
Christ down to us, to ascertain the agreement that has existed
the tension between religious and civic ideas and conduct
Jews in the midst of Christian societies.

But before undertaking this examination, we pray
our readers should remember what our opponents said
res, and in particular, MM. Maxime d'Azeglio and Sir Ro-

Bert Peel. The first, in his pamphlet (1), begins
Thus: "The emancipation of the Israelites, the end of this
"a long and painful series of sufferings, of ou-
"tragedies, insults, injustices they had to suffer"
"for so many centuries, not according to inspiration,
"but on the contrary in clear violation of the principle
"Christian, and as a result of blindness, prejudices,
"of ignorance, too often even by virtue of
"causes even harder to excuse, the emancipation-
“tion, I say, etc.” Further on, the same writer (p. 36),
admitting only with some doubt the guilt of
Jews in certain acts of violence, does not make it difficult-
It is important to add that the blame for these crimes is attributed to
vulnerable to Christians and the persecutions they inflicted
to suffer the Jews.

Sir Robert Peel is even more frank about it and
less reserve. Speaking before a nominal assembly
He concludes his speech here (2): “I want here
"to perform an act which is not, however, imposed on me-
"Yes, like that of forgiving anyone who..."
"They were offended, but it was an equally sacred act in fact of o-

"moral obligation, and one that flatters less hum- pride"
"Hand, that of forgiving those we have
"Offended."

Let us make one more brief observation; namely, that the
sentiments expressed by the two statesmen that
We have just mentioned those that we also find

(1) Civil emancipation of Israel. Florence, 1848.
(2) See the Times of February 12, 1848.

we will see in the book devoted by Gioberti to the apology
of his Modern Jesuit, and of so many other regenerators
members of human society, sentiments that a multitude of
people seduced to the point of fanaticism welcomed with
Unspeakable applause. We will not, however-
and no less calm in our response.

After Judea had heard Jesus' message -
Christ, the fullness of time, when was to appear
world, the messenger of God for the salvation of humankind,
after the prophecies that pointed to him
had been accomplished on Calvary, then began
a new era, a messenger of peace for Israel and
for all the nations of the globe. A prodigious re-
This evolution was taking place in the minds of men through this
event; simultaneously giving rise to this
Church which today exerts its power over the world
whole and will exercise it until the end of time, she will re-
was born in a single body and in the same feeling
religious the Jew and the Gentile, the Greek and the Barbarian; a
The same hope animated all these peoples and
led them to the conquest of eternal salvation.

Unfortunately, an unworthy fanaticism had taken hold.
adorned with a large part of Israel, and had stirred up a
furious opposition against a Restaurateur whose
characters did not correspond to the idea that many
People had made their feelings about it. This opposition, led by
the nation's own leaders, once it had risen up against
He contested and denied his heavenly mission, despite
the most obvious signs brought by himself to

the support of truth. Soon she began to pursue
with fervor he and all those who invoked and
confessed his holy name; and the rigors extended
everywhere, as far away as could be felt
moral and material strength of the opponents.

That's when the perfi-
Pharisaical death; this is the starting point of these crimes
and of those abominations with which the Synagogue has defiled itself
bound to the face of the world, obeying a false zeal, to a
cruel spirit of intolerance against anyone who renounced
to Judaism or idolatry to take refuge under the e-
standard of the cross.

Indeed, only a few days had passed since-
then the death and resurrection of Jesus Christ, which the
fire of persecution lit in Jerusalem by the Syna-
unfaithful gogue, spread with the speed of the e-
clear throughout the world; unjust rumors, the ca-
Holies, torments and death, everything was put in
work, but in vain, to stop the progress of
Christianity. To better understand what happened
In the past, let us remember that the trends of the
Synagogue, as we noted when speaking
elsewhere, his fundamental maxims were directed
geared towards the restoration of his reign under the con-
she was expecting a king at that same time,
and that she still has the madness to wait, to make triumph-
to pher religious and political Judaism in all the
countries of the globe. This hope dominated all the
Jews indiscriminately, that is, those who lived in the

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Palestine, that is, those who were scattered throughout the embassy
worst Roman and even beyond its limits; to their
eyes, it was tantamount to giving it up to not denying the mission
of Jesus Christ, the true Redeemer of Israel.

Filled with this false hope, all the Jews infi-
delinquents of Jesus Christ took part in his condemnation
by their words and their actions, and not only
to his condemnation, but also to the persecution of
his disciples. The death penalty inflicted on the Savior at the
following a seemingly regular and sanctioned trial
by the Sanhedrin of the metropolis, in the presence of a
immense multitude of flabrants and proselytes who came

to Jerusalem from various points of the earth to celebrate
Passover was accepted and approved by all the Jews
scattered throughout the world. Even today,
They renew its memory from father to son, by ratta-
chant to this event the principal cause of their des-
pace in the eyes of nations and especially peoples
Christians. Saint Justin Martyr, in his dialogue with the
Tryphon the Jew (1), knowing full well that the constant goal of the
The Synagogue's role is to spread everywhere and to preserve vi-
vace among the nations and his own the hatred against the
in the name of Christ, slandering him in a thousand ways, Jews
and his disciples, expressed themselves thus: "It is certain that
a other nation is not as animated as
"You harbor unfair feelings towards us, and that is
"They owe their misfortunes rather to you"
“prejudices against the Righteous One and against us who teach him”

(1) Cap. x and xvu.

"Let us go. After having crucified in him the only man
"just, the only innocent one, whose wounds have become the
a remedy for those who, through him, draw near to the Father,
"when you learned that he had risen from the tomb"
"and ascended into heaven as the prophecies had foretold"
"He said, not only have you not repented of
"your crime, but choosing a few men by-"
“You sent them from Jerusalem by
"the whole world, charging them with saying that a sect
"the impious one had appeared in the world under the name of Christian"
"look, and spread all these accusations against us"
"actions that are constantly repeated by those who do not tell us-
"They are not born. So that you become responsible-
"not only for your iniquities, but also for
"those that everyone else commits everywhere against
" WE. "

Elsewhere (1) the same saint renews to the Jews the
same reproach, and adds: "You sent some
"people all over the world to let it be known that a
"This impious and perverse sect had been formed by a certain-
"Jesus of Galilee; that he was an imposter who..."
"I was crucified by you... And you add for us"
"to harm that he taught us criminal things and
"impious people, which you tell to all sorts of individuals"
"due against those who confess that Jesus Christ is
"The master of men and the Son of God."

It is therefore permissible to conclude from this testimony-
that it was not only the Jews of Jerusalem-

(1) Leather cap. v

CHAPTER 13

those who were guilty, but that the Synagogue in-
faithful had his followers everywhere, that, by the sanction
given to the condemnation of the Savior, it associated itself
to the crime of deicide and all its consequences
had for the Christian Church.

Let us now return to the story of Perseus itself.
cution. We know by whom and why it was raised-
cited. Let's take a look at Judea, where it was inau-
For the first time, Christianity; we there
will see the banner of the per-
security. The conduct of Saint Paul and the frankness of
His confessions are enough to explain the true character-
re of the Synagogue from these early days of the era
Christian, when, carried away by immoderate zeal,
breathing only threats and carnage, he goes off to find
the prince of priests and asks him for letters for the
synagogues in Damascus, in order to search for Christians there
and to bring them in chains to Jerusalem after
having expressed elsewhere how much he had shown ar-
determined to uphold his nation's traditions, he adds:
"For my part, I had convinced myself that I owed everything
"to do contrary to the name of Jesus of Nazareth; and
That's what I did. I threw a big
"a number of saints, by virtue of the powers that the
"High priests had given me, and when he..."
"I acted to have them killed, I participated in their condemnation-"
"nation. Often, while visiting the various synagogues,
a I used torture to force blasphemy

"the name of Jesus, and my fury ever increasing"
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against them, I pursued them even into the cities
"the most distant (1)."

If there were any need to confirm this testimony, one

would only have to open the book of Acts of the Apostles, and one
one would see on every page how much the Christian Church has
He had to suffer from the cradle. Woe to Christianity
if the Synagogue had been free everywhere in the exercise of
his political power over his coreligionists, over those
who, having been born Jewish or of Gentile origin, would have
dared to preach that Jesus is Dicu's messenger for the
redemption of mankind! But thanks to the divine Pro-
evidently, the Synagogue was then deprived of u-
wise man of the sword, as the saint so aptly noted
Justin; otherwise she would soon have scattered the dis-
ciples of Christ.

Nevertheless, this lack of power did not leave her
in indifference; ever more ardent in its
hatred against Christians, and having no other means
to harm them, especially outside of Judea and in the middle
She began to slander the pagan nations.
he focused primarily on portraying them as rebels,
like people who conspired against Caesar and
against empire, accusations that could have come at a good time
better on the Jews than on the Christians, as the con-
the senseless conduct of the Synagogue did not delay in doing so
to see in the most obvious way. Let us remember-
Saint Paul preaching the Gospel in the synagogues

(3) Justin. Dial, cum Tryph., chap. 108.

the cities of Thessaloniki and Berea (1). Immediately the
The Jews rose up against him; joining forces with some
men taken from the populace and among the most unfortunate,
They incite a sedition in the city, attack the mai-
Jason's house where Paul and Silas had found the hospital--
and seek them out to take them with them to
amidst the tumult. Not having found them, they became...
relative of Jason and some of the brothers they
they dragged themselves before the city magistrates, shouting:
"These are the men who trouble the world"
"stirring up sedition everywhere. Upon their arrival here, they
"were received by Jason; they speak and act against
"Caesar's decrees proclaiming another king!"
It is through the same accusations, and through the same intrigues
the most odious, which the Jews were trying to do in Caesarea,
to stop the preaching of the great apostle and to per-
dre; the words of Tertullus, spoken before the
Roman prefect on behalf of Ananias and other elders of
people, obviously show it (2): "Thanks to you,

"We enjoy profound peace; many abuses
"have been reformed by your wise and vigilant administration"
"re-
"knowledge that we receive these benefits from
to your kindness, O Felix. But so as not to impor-
"To avoid lengthy speeches, I ask you to please..."
"Well, in your clemency, listen to us for a moment."
“We found this man who brings with him

(1) Acts, chapter XVIII, 13.
(2) Acts of the Apostles, chapter xx1v.

"the plague, which stirs up sedition among all the Jews"
"of the world, and who is the leader of the Naza- sect
"Reens. He even went so far as to want to desecrate the Temple.
“Having seized this man, we wanted to…”
"to judge according to our law; but the tribune Lysias, being
"occurred, violently snatched it from our hands, and has
"ordered the accusers to appear before"
"You. You will therefore be able to inform yourself."
"Legally, he is responsible for everything we accuse him of."
At this point, all the Jews present affirmed and con-
to confirm what had just been said, although there was nothing to
true in the accusations made against Saint Paul,
as the Roman prefect was soon persuaded by
The apostle's response.

These testimonies, which abound in favor of Christ-
tianism and at the same time make manifest the ca-
Jewish treachery and perfidy are strengthened by the
words of Gallio, proconsul of Achaea (1), when the
The Jews brought Saint Paul to his tribunal to do so.
condemn them as rebels against their law. Gallion them
replied: "If it was a matter of some injustice, or of
"some truly evil action, surely, O
“Jews, I would support you. But if you come drunk—”
"to address questions of doctrine, names, and per-
"sounds or things that concern your religion,
"That's your business, and see if you can come to an agreement." And he
He dismissed them.

(1) Acts, Chapter XVII.

It is certain that the hope which the Syna-
faithless fool to see the scepter of Judah rise again
has not yet materialized; on the other hand, the operational split-
created within the Synagogue by the disciples of
Christ, regarded by them as the true restorer, in
which the prophecies have definitively been fulfilled
of the patriarchs, greatly weakened this vain expectation
Jews; therefore, they saw in Jesus Christ a prince-
a source of ruin for them, and that is why, the more they have
seen Christianity making progress in the midst of the
Synagogue and kindness, more has increased in them
the spirit of intolerance, pharisaism, and persecution
with regard to Christian doctrine and its dis-
ciples. It was this spirit of intolerance that seemed
wanting to arrest Emperor Claudius, when, in a
decree dated from the second year of his consulate, and
relating to the Jews scattered throughout the provinces, it com-
begin by reminding them of the benefits they have obtained
naked from his predecessors, especially with regard to
the practice of their religion, then he adds (4): “We
"We also believe it appropriate that the Jews, dispersed
"throughout the entire extent of our empire, preserve
"their institutions without being hindered in any way;
"but at the same time we want to be satisfied"
"They show signs of our goodwill."
"more friends of peace, and that by keeping their laws they
"do not despise the worship of other nations." In

(1) Flavius Josephus, lib. XIX, Judiciary Antiquities, chap. v.

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Finally, he orders that his decree be transcribed by
the prefects of the cities, colonies, and municipalities of
Italy and other countries, in order to give everyone the
ease of learning about it and observing it.

Now, after recalling all these facts related to
the history of slander, insults, vexations, and
tortures that Christians had to endure under
the direct or indirect influence of the phar- principle
secularism, which then dominated the Synagogue, we ask-
We will determine who the authors of all these via-
lences? Who stirred up public opinion against the
Christians. What were the persecutions at that time?
Who were they? Were they Christians or Jews? We pray
The advocates for the Jewish cause tell us.

the name of Christianity and the tolerance they profess-
If they feel it, they will surely answer us: which side?
Where were the wrongs? Was it on the side of the Christians or of the
On the side of the Jews?

Without waiting for that answer, let's continue.
our historical examination, and let us note this, that
despite the Jew's fierce hatred of the Christian name
here, despite the obstacles raised to the preaching of
apostles, Christianity was making progress everywhere in-
ceasing, everywhere showing the Jews that his institution
did not originate from man, but was the work
of God, therefore an indestructible work, as
Gamaliel reasoned very well before the senate of Jerusalem
Salem (4). The sight of this fact, however, does not discourage

(1) Act. of the apostles, chap. v, 38.

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and does not destroy the Synagogue; far from it, it redoubles its efforts.
of effort to overcome it. Too convinced of the inef-
effectiveness of the means it has employed so far,
In her perversity, she invents new ones for
to achieve its goal: it strives to inspire nations
in good faith, and little aware of his perfidy, a
extreme horror and a profound contempt for the practitioners
sacred questions of Christianity and for the morals of
those who follow him: to make the life of Christians odious
"Hey" is a way to shorten the course. They are accused
therefore of immorality and infamous acts in their rites
and in their private conduct. Tacitus, repeated by Sue-
tone, has preserved the memory of these accusations
in his Annals (1), and he lists them before we
to speak of the murder of Christians tortured in Rome under
the emperor Nero; he tells us about all the vices to which
The people believed them to be devoted, and who had made them
so hated by everyone that Nero did not believe
to be able to do better than to blame this sect in-
infamous for the crime of burning Rome. Who else but
the Jews, could have spread such calumnies to the
The burden on Christians? One of the wisest philosophers,
Saint Justin, who, after having allowed himself to be led astray by the opinion-
universal union, had recognized the innocence of the Christians
hold on and had become attached to them, searching for the origin of

She found these slanderous rumors in the Synagogue.
and he reproached Trypho the Jew himself for it,

(1) Annal., book. XV, chap. xLi.

who dared not deny the fact (1). And when we see the
Christians thus vilified in the public mind, the odious and
infamous Nero taking the advice of a Jew admitted to the-
near him, to submit to the domination of the empress
Poppaea, a woman devoted to Judaism and protector of the
Jews, as Josephus testifies (2), shameless woman,
According to Tacitus, she was an adulteress, cruel, proud, and
perfidious, are we not allowed to say that the
The loss of the Christians of Rome was prepared by the Syna-
gogue, conducted according to his advice, and accomplished se-
to his desires?

In the civil condition established at the Synagogue, after
We see her revolt against the emperors chas-
the ruins of his destroyed city, deprived of its Temple, without au-
such, without priesthood; she lives miserably, sadly and un-
prized among nations, but it retains its
stubborn illusions, and still expects to see rise
within it a leader and a Messiah, who will give it the
victory over the peoples who oppress him. In the narrative
that he tells us about the history of Trajan, Dio Cassius
cites the horrific massacres carried out in Egypt, at Cy-
Cyrene, in Cyprus. "In Cyrene," he said, "the Jews, having
"raised up, under the leadership of a fanatic named
"of Andrew, slaughtered without distinction Greeks and Ro-
"hands. And, not content with killing them, they de-"
"devour their flesh; some make themselves a belt of
"Their bloody entrails, others cover themselves

(1) Dialogue, chap. x, xvis, cv,
(2) Book XX, chapter 7, 1x, On Antiquities. — See also his Life.

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"of their skins. Many of these unfortunate vanquished
"are torn to shreds from the middle of the body up-

"only at the head, then are thrown as food to the beasts-
"Roces; those who remain are forced to fight"
"against each other, and that's how more of
"Two hundred thousand men perished by the sword and by
to the fury of the Jews. In Egypt, they engage in a pa-
"A real carnage. The same murders were repeated."
"on the inhabitants of Cyprus, while the Jews..."
"raised up under the leadership of Artemion, and slaughtered-
"They rented approximately two hundred and forty thousand Greeks. That's
"following these appalling scenes which a law se-
"It is strictly forbidden for any Jew to touch the soil of Pile."

Eusebius and Nicephorus (1) add to these facts what-
remarkable circumstances, in which he is
It is easy to see the seditious and hostile dispositions of the
Synagogue against foreign nations, provisions
produced by the mad and vain expectation of the Messiah. None
the writers we have spoken of do not indicate others
causes that could have provided a motive or pretext for
all these atrocities. The three imposters, André, Ar-
Témion and Lucua took the name of Chiefs and Kings,
when they wanted to push their fellow believers to
these massacres, because they were convinced
in advance that the time had come when they were going to do-
to mine on all nations. But of all that we
we have said so far, as with everything we

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(1) Hist. eccl., book. AV, chap. 11.

We will still have more to say, we can already conclude, while expressing our astonishment
bearing so much perfidy, that the Jews accused the
Christians of the crimes that they themselves were ready to
to commit on every occasion, against the nations
The environment in which they lived. Also, the author of the Con-
the so-called apostolic constitutions, makes this observation
Very true, that the spirit of darkness began by
to use the unfaithful Synagogue to stir up in the
world of afflictions, persecutions, and movements
seditious acts, blasphemies, schisms and
heresies (1). It could not be otherwise; the spirit
The prophetic one having completely withdrawn from Israel, it was necessary-
milk supplemented his assistance through inventions men-
daydreams, to which the spirit of
darkness, invoked by the Synagogue in support of its

false hopes and his impieties. Facing pa-
Such cruelties, how could one not see the signs of
this sentence of the cherem, anathema or extermination,
that the Synagogue intended to accomplish on all
the nations that would stand in the way of his triumph, then
that one of her children would rise up in her midst with
the characteristics of his Messiah, in order to reconstruct it
as in the past, and give it precedence over
all the kingdoms of the earth? And what we say
Isn't this further confirmed by the fact of this war?
of extermination that Emperor Hadrian carried out against the Jews?
Were not those who had provoked it themselves?

(1) Constit, apost., book. XI, chap. v, vi ct seen.

even irrefutable evidence of this hatred
persistent and deadly that Judaism had sworn to
The Christian Church?

We will not delve into the political question here.
to know to what extent the Jews had the right to
to free themselves and their country from the domination of
Romans. Without dwelling on it, we will examine everything
immediately certain circumstances which recur
our main goal, which have been recorded by the
Jewish writers as well as historians...
clesiastics, and who present us with the head of this great
insurrection movement—under the name of a new
Messiah awaited by the Synagogue. Barcochebas, thus
that which was called it, means, according to the Chaldean etymology-
that son of the star. The famous Rabbi Akiba recognized-
within this imposter grazed the Messiah, the object of his vows
of Israel, intended to deliver the Jews from the bondage of
Romans and to destroy the religion of Christ. It is by
This last reason is why Barcochébas published an edict
by which he ordered the killing of all Christians without:
No distinction or regard for any of them. A fine subject for
reflections for those who have undertaken to defend the
because of the innocence of the Jews in the eyes of society
Christian. How can one not see it again in the edict
of this impostor, the cherem, or the anathema of extermination-
tion contained in Leviticus (1) and that the Synagogue pre-
tended to apply all kinds of rights to Christians

(1) Last chapter.

hold on and to every other people as it had been other-
times to the Canaanites? And what were the wrongs of the
Christians towards Jews at a time when the Church of
Christ was still so weak, subject to scorn, to
unrest and a wide range of accusations? In
his At pologte (1) Saint Justin, after having reproached the
Jews, their ignorance of the ancient Scriptures, he said of them
speaking to the good people: "That's why they re-
_"keep them as their enemies and adversaries
"Just as well as you; they show it in us"
"slaughtering and oppressing us every time they
"can, as you can easily verify."
"That's how, very recently in the war of
“Jews, Barcochebas, leader of the insurrection, had or-
"given the power to inflict death through the most cruel tortures"
"all Christians who would not want to deny the
"Christ." We know that this imposter, as well as the, said
Saint Jerome (2) put tow in his mouth
set ablaze, to appear as if they were vomiting fire, as a sign
of the mission he had set for himself. If we bring them closer
Barcochebas's actions against the empire and against the
Christians, of what Andrew had done shortly before,
Artemion and Lucuaquis had also pledged to
the redeemers of Israel and who had done such a hor-
a terrible carnage among the populations of the provinces
imperial, foreign to Judea, it must be said with
Baronius that in these various circumstances the Jews

(1) No. 31.
(2) Ji Rufin., lib. XI.

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had been enveloped in the same massacres and the
pagans and Christians who were already widespread in
large numbers in these regions.

Following such excesses committed in the provinces
of the empire, it had been easy for the emperors to a-
to perceive that the spirit of sedition among the Jews held
to their desire to dominate, a desire produced by
the unfortunate and constant idea that they were called

of God to possess the world as an inheritance, to reign over
all nations and to exercise power over them
unlimited or rather a kind of moral violence and re-
religious, as Tacitus and Suetonius tell us
speaking of their revolt under Vespasian. Discerning
soon the particular characteristics that distinguished this
people of all the others and who became for him
a motive for conspiracy and a means of recognition
such as circumcision, Sabbath observance and
the reading of holy books, the emperors carried
various decrees to prevent or at least hinder
the use of these practices. The rabbis themselves
admitted that Titus and Hadrian only tolerated with
These observances were barely observed, and several times it was not possible-
able to escape convictions and sentences
veres than by paying large sums as compensation
sation. According to Modestinus (1), Antoninus Pius did not
allowed the use of circumcision only among the
Jews; any individual of another religion who would have practiced it.

(1) Lib. VI Regularum ad legem Corneliam de sicariis.

Tickled was punished. We see in Julius Paulus that
the death penalty was imposed on doctors, and
Exile with the confiscation of assets against all
Roman citizens who would allow circumcision to be practiced
sion on themselves or on their slaves. And if it happened
to the Jews to circumcise one of their slaves, they were
exiles, or even sometimes beheaded (1). Such had to
The harshness of the laws against this "stubborn people" is a factor.

Returning to the Synagogue's hatred of Christ-
Tianism, we see that Eusebius, in a narrative of the
martyrdom of Saint Polycarp, records the part that it pri-
They eagerly welcomed the Jews. They spread throughout the middle
From the crowd of pagans, they loudly demanded the
death of the saint, and when he was condemned to torture
From the fire, they were seen, true to form, competing
to the consumption of the sacrifice. When afterwards they
were observed that the Christians honored with rest-
Respecting the sacred remains of the holy martyr, they acted with
an appeal to the prefect, so that his body would not be
handed over to none of the faithful (2).

It was especially during this period that so many cre-
these calumnies invented by the empire were spread throughout the empire.
Synagogue, which we have already discussed; finding

among the nations a multitude of coarse minds and
credulous people, the Pharisaic deceit spread everywhere
these calumnies successfully. Saint Justin, whom we have
cited several times: Milito, Athenagoras, Theophilus

(1) Lib. V. Tit. Of seditiosis.
(2) Euseb., Hist. eccl., book. IV, chap. x1v.

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Apollinaire, Miltiaqde, Apollonion, the author of the letter
written by the Christians of Lyon and Vienne to their
brothers from Asia (1), and others have made known to us
what unfortunate precautions had been taken
by the calumnies of the Jews, and how few were
willing to believe in the divine nature of the mission of
Jesus Christ and the moral integrity of his disciples.
The Epicurean Celsus (that impious man against whom Ori-
gene), also an ardent enemy of Jesus Christ and of Christians
hold that faithful interpreter of the Synagogue, recorded
in his writings not only the blasphemies already re-
hanged for so long by the Jews for de-
to recount the birth and life of the Redeemer, but in-
core the accusations made against the practices
followed in the religious assemblies of Christians.
As for the person of the Savior himself,
a letter was then circulating among the public
infamous spread by the Synagogue to stop the
to advance Christianity and make it odious. It is at
amidst all this, Saint Justin, exhorting the
Jews (under the name Tryphon) to convert, their di-
knows: "Here is what I ask of you: Do not blaspheme
"not the Son of God; do not listen so meekly to your
"Pharisees, even to the point of mocking you with ir- laughter"
"fucks of the king of Israel, as you do every
"day after the communal prayers, and as you
"The leaders of your Synagogue have learned of this (2)."

(1) Eusebius, Hist. eccl., book. V, chap. 2.
(2) Dialog. cum Tryphone, cap. cxui.

Regarding these prejudices then widespread by the Sy-
nagogue, prejudices passed into a traditional state and which have
took their place among the doctrines of the Talmud where they have
always fought against the true spirit of the laws of
Moses, it will not be useless to quote here a passage
from a letter attributed to Saint Justin. The saint repro-
He taught the Jews of his time the custom that had prevailed
among them to have several wives; he told them
that in this respect, "they had greatly degenerated from the pres-
interpretations of Mosaic law, choosing at their own discretion
women and sending back the first ones, when it suits them
was suitable." The holy martyr explains elsewhere that the
patriarchs, who had had several wives, and whose
They claim to be following the example, but could not be accused.
of fornication or adultery, and he adds "that he was not
Not permitted in ancient times, nor now,
to take whichever woman one wanted, as one would-
milk, and to have as much as one wanted, as well as the
The Jews of his time were doing this in some region
of the world, whether they were found there or not, or whether they were found there.
voyât (4).

Let's move on to the time of Severus. Elius Spartianus, who
gave us a history of this emperor, in which he made men-
tion of the Jews. Still animated by their wild hopes-
political restoration campaigns, they conspired in Sy-
laughter with the Samaritans against Roman domination.
They only worsened their yoke. Severus, who saw

(1) Epist. ad Diognet., cap. 1v.

circumcision was a sign of rebellion and insubordination.
dinner, imposed very severe penalties against anyone
would become Jewish. Tertullian, witness to the wretched con-
edition where the Synagogue had fallen in its time,
he wrote in his Apology: "But how much the
The Jews have gone astray through their pride, through their vain
"trust, through the lay interpretation they have
"given to their doctrines! They will not admit it, but
"What is happening today is all too evident."
"Scattered, wandering, far from the earth and the sky of their
"Homeland, they wander here and there throughout the world, without a leader,"
"Only God, without a king; they are not even granted
"the right to salute once while passing the land of
"Their ancestors and to cross it as travelers." One
A little later, Origen, comparing the state in which he saw
The Jewish nation with what it had once been in

its civil and religious existence, exclaimed: "And now-
"Now look at the humiliation they have fallen into,
"without temple and without altar, without prophet and without-
"a communication from heaven, scattered throughout the
"earth, leading a wandering life steeped in opprobrium"
"bres." Is it therefore possible today for Christians to
keep free from all prejudice, seeing what was
the Synagogue, according to Tertullian and Origen, and
what she really was, to assign to this wretch
state another cause than worry and discontent-
inspired everywhere the Jews appeared with
their religious pride, and their restless spirit, and their
dreams of universal domination? Will we be able to reason-

likely to blame the intolerance of Christians, who
they themselves had so much to suffer at the hands of the kind,
who encountered so much opposition and hostility, outside
state, therefore, to exert the slightest influence
contrary to the Synagogue, with which they wore
the yoke of oppression?

During the year 256, Valerian and Gallienus
came to power. Eusebius and Nicephorus remarked-
according to the testimony of Dionysius (1), what li-
Permission was then granted to Christian worship; they admire
also how full of gentleness the Church showed itself to be and
of condescension towards those who were attached to her;
so that his followers publicly frequented the
imperial palace, which seemed to have become a meeting of
Christians rather than courtiers. This lasted until
what a false prophet, that is to say an imposter,
the head of the synagogue of Alexandria, had succeeded, by force
of intrigues and artifices of all kinds, to seize
Valerian's spirit, and to change his disposition so much
positions regarding Christians, which made him one of the most
furious enemies and most ardent persecutors of
The Church. If you wish, look for another cause.
to the suffering that Christians then had to endure?
Let them tell us what their faults were, or more-
They were brought to justice for their crimes, only to be subjected to torture?

The beginning of the fourth century seemed
to promise the Church an era of peace and tranquility

(1) Euseb., Hist. eccl., book. VII, chap. 1x. — Niceph., book. VI,
Chapter X.

much more durable. Men exhausted by their
Their holiness, their knowledge, and their zeal consecrated all
their efforts to spread the Gospel, when
The enemy of all good threw on one side the brand of the
discord among the believers, and regaining on the other
the favors of power soon led the emperors to
renew the old decrees to have the
churches and crack down through exile, confiscations, and torture
ments and death against those who confessed the name
of Christ. Although Eusebius does not mention the fugitives as
having contributed to the new proscription measures
against Christians, however, there are all sorts of
reasons to think that they contributed to it through their
ordinary means, that is to say, by publishing
libels subjecting to contempt and infamy the birth and
the life of the Savior, as well as religious practices
gious of his disciples. One of those books, of which we
We have already spoken of it as a work of the Synagogue,
was spread throughout all provinces by virtue of a
imperial order, and the same order stipulated that one would do
introducing this book to children would allow them to understand it.
well their minds, in order to inspire them early
a deep aversion to the Gospel (4). Moreover,
How could the good guys have even thought of it?
as false and as abject as the one they had of
the life of the Redeemer, if the Jews had not given
their hateful deceitfulness took place there, too faithful in this

(1) Surius, Acta SS., die I Februarii.

to the traditions of the Pharisees, their fathers, who
had learned to loathe the name and doctrine of Na-
Zarean? In the middle of this century, Saint Pioricus, martyr,
speaking of the Jews in their presence, he attested that from his
In his early youth he had known what they were saying about the
the person of Jesus Christ to the Gentiles, to distance them
of the truth and incite them to persecute those who practice it
were (1). All this must naturally have had some-
that weight in the minds of Maximin and the other em-
persecutors, who were only looking for pretexts for
oppress the Church.

Finally, after three centuries of hardship, the Church

Christians found in the head of the Roman Empire another
something other than hatred and hostility; she saw in him a dis-
a disciple, a protector, an ardent defender of his eter-
new truth. The Jews, seeing clearly in which path Con-
Stantin was determined to walk, they addressed his mother;
They persuaded her to write to her son to praise him for
the decision he had made to abandon idolatry, but in
at the same time to express his regret that he had...
ended up embracing the religion of the Nazarene, religion
completely new in the world. This did not stop Con-
Stantin, henceforth firmly convinced that Christia-
Islam is the only true religion, seeing a multi-
countless Christians subjected to terrible suffering
accomplices and nonetheless confessing the name of Christ
with admirable and invincible consistency.

(1) Euseb., Hist. eccl., book. IX, chap. mid.

Deceived in their hopes and believing they would find
A more favorable opportunity arose, and the Jews revolted
again; which forced Constantine to resort to
weapons to bring them back into submission. As he
had reason to convince themselves that they had not given up
To their spirit of revolt against authority, he made them
cut off part of the ear so that, scattered
in the empire, they carried everywhere with them the
a sign of their rebellion, and would have had less ease
to evade obedience and disturb the order
public (4). In his zeal for the honor of the name
As a Christian, he forbade Jews to own a slave.
disciple of Christ, because he could not allow,
he said, that those who had slaughtered the prophets and
put to death the Savior himself preserved in
Humiliation and the rigors of servitude are those whom
the Savior has redeemed with his blood. What if a Christian
if he were to be reduced to this condition, he would have to be put
immediately freed, and the Jew severely punished (2).

The emperor, having also become aware of the persecutions
the implacable measures they took against those among them
who took on the livery of Christ, which can be seen
an example in Saint Epiphanius (3), published a new-
a decree in which it was stated: "We want that
"that the Jews and their magistrates be informed that
"if, from the moment this law has been given,

(1) St. John Chrysostom, Sermon II against the Jews.
(2) Euseb., lib. IV, From Vita Constantini.
(3j Epiph., Hæres., xxx, x11 et seq.

"One of them allowed himself (as he is
"having come to our knowledge that they do so), to
"to incite attacks that endanger lives,
"either by throwing stones or through other forms of violence"
"any, against those who abandon this
"perverse sect and convert to the worship of God,"
"He will be condemned to the flames along with his accomplices."
“If anyone from the common people were to become attached to this
"criminal sect and takes part in its secret meetings, he
"will incur the same penalties." Circumcision was
considered at that time by the Roman magistrates,
as it had been for a long time already, no more
as a religious symbol, but rather as a commitment
movement towards revolt against legitimate authority.

But all these measures taken by Constantine did not
could have had their effect as far away as Persia. There, at
report of Sozomen (1), the Jews, in concert with the
The magicians were so adept at deceiving the king and making him
hostile to the Christian religion, they managed to
to destroy all the churches and to incite against the
disciples of the Redeemer a long and violent per-
a sect that killed sixteen thousand. And what could they do?
to be the grievances of the Jews against the Christians in this
infidel country, if not the profession of the Gospel which al-
milk spreading rapidly throughout all provinces?
Evod Assemani and Cassiodorus (2) reporting, according to

(1) Hist. eccl., book. IE, chap. 1x.

(2) Menolog. Græcorum, t. 1, part 1, p. 52. — (Cassiod.,
Hist. tripart., lib. III,

Greek monuments, the acts of the martyrdom of Saint
Simeon, bishop of this country, speaks of complicity and
from the Synagogue's ceaseless activity in spreading
calumnies against the holy bishop, calumnies which the
Jews supported this with unworthy oaths in order to hasten

his torture. Among other lies fabricated against
He was accused of having conspired with the emperor of
Romans to overthrow the throne and the dynasty of kings
of Persia. And, not content with the success of these criminals
machinations, the Jews plotted yet another
plot against the lives of the two sisters of Saint Simeon;
in which they succeeded again, as we shall soon see.

Let us remember that it was during this period that we are talking about...
lons that the Church had the sorrow of seeing arise in
within its own ranks the sect of Arianism; and let us note
immediately that this perverse and subtle sect, which
attacked the divinity of Jesus Christ, found in the
Judaism: constant support and the most
active. The Synagogue couldn't have asked for anything better than
to fan the flames of Arianism, because she saw in it
firstly a certain agreement with his own religious ideas
gious, and because afterwards she hoped that the sci-
The sion carried out within Christianity would help to arrive
itself had its own purpose. The Church of Alexandria had to
suffer particularly from the sect's enterprises, and
It was there, above all, that the Jews were seen making common cause.
common with the Arians. When a part of these here-
Ticks, supporters of Meletius, wanted to get rid of
Catholics, the Jews, greatly aided them by

their calumnies against the holy bishop Macarius, that
The Arians were accused of acts of violence committed
against a priest in the celebration of divine mys-
tères, against the altar itself and against the sacred vessels;
The Jews showed the keenest eagerness to
to support these accusations and to corroborate them by their
oaths (1). Philagrius, prefect of Egypt, having joined
On his side, regarding this conspiracy, it resulted from this con-
a violent persecution against Catholics is underway
and against their churches. Saint Athanasius, to whom we owe-
Having been informed of these facts, he addressed the bishops.
a circular letter in which he reports the at-
sacrilegious attempts committed by pagans, by Jews
and by bad Christians, in the church of the ortho-
doxes; he expresses himself thus: "Soon we saw them enter at-
"daciously in the sacred baptistery, O abominable-
"tion! the deicide Jews, the atheists and the pagans; there
They indulged in the most shameful acts; they
"stripped themselves of all their clothes down to the
"last, and began to utter such words-
"Obscene things that modesty forbids us to mention"
"Report. Some of these unfortunate people, more

"even more impious than the others, recalling the cruelties"
"persecutions, and forcibly dragging them along with them"
"Virgins and virtuous women, they were obliged
"to blaspheme and deny Jesus Christ; on their refusal
"They were overwhelmed with blows and trampled underfoot."

(1) S. Athan., Apol. Arianos countered.

"Then Gregory the Arian arrived; applauding at everything"
"what the pagans, the Jews, and all the pro-
"those who brought these horrible scenes to light, he rewarded them"
"of their zeal by abandoning the church to be plundered.
"They immediately set to work, removing, breaking,
scattering everything that was most precious and
He also revered it, and subjected its mysteries to ridicule.
"August of our holy religion." Elsewhere the same
saint (1), comparing the sentiments of the Jews and the
Arians found them vying with one another in impiety and violence
when it came to fighting Catholics; he
from this he took the opportunity to urge the latter to renounce
to heresy so as not to find themselves enveloped in
the sad prerogatives of the repudiated Synagogue.
While fighting Christianity on one side and in
By striving to destroy it, the Synagogue did not lose
Moreover, only one opportunity to rise up against
the political order, animated as it was always by
same spirit of independence and domination. A
the era when Constantius shared the empire with Gal-
read, that is to say in the year 357, according to the chronicle of
Saint Jerome, the Jews, in revolt in the East, massacred
a Roman garrison; whereupon Gallus, determined to
to bring them back into subordination, had them slaughtered by
thousands, without even respecting the youngest age;
several of their cities, such as Diocesarea, Tibe-
riad and various towns and castles were surrendered

(1) Serm. III, nos. 27, 28, ed. Maur.

to the flames. Who can say how much this misfortune-

The Jewish revolt caused the deaths of innocent and per-
sounds completely unrelated to sedition?

Sovereign power passes to this Julian, whose spirit
of impiety made him an apostate, and of which he made the protector-
author of all those who share his passions and his
hatred against the cross of Jesus Christ. Even though
at the beginning of his reign he affected to
to show moderation of character and tolerance
rancid for all religious doctrines, one was not
It wasn't long before he was seen as the enemy and the persecutor.
Christians, the defender of Jews and pagans.
Given his circumstances, it became easy for him to
Synagogue to seize him; soon he published a
decree by which he forbade giving in the future the
the name of Christians to the disciples of the Gospel; one should
henceforth they will be referred to as Galileans.
as the Jews called them Vazareans,
to better convey the humble condition from which Jesus
had come out; it is also the name used by the philosopher
Sophie Celsus, for the same reason, faithful in this to
lessons he had received from a Jewish teacher. "Among all
"the harm that Julian sought to inflict on the Christian Church"
“Here,” said Saint Gregory of Nazianzus (1), “it is necessary
"finally, count the vexations to which he incited the
"Jews against us; the ever-moving spirit of this
"nation, and the burning hatred it has never ceased to have for us"

(1) Orat. IV contra Julian.

"to carry, served Julien for the accomplishment"
"of his treacherous designs." Socrates also said of his
On the other hand, that at that same time the Jews inspired the *
greater fears to the faithful; treating them with in-
In all their solemnity, they threatened to do
much more harm to Christianity than it did to Christianity.
had done the Romans in the past (1). And Saint Am-
broise, in one of his letters to Emperor Theodosius,
reports in particular on the relentlessness of the
Jews, while aroused and protected by Julian, they were...
They resorted to the latest violence against the faithful, including
They burned the churches, two in Damascus, others in
Gaza, Ashkelon, Berytus, and elsewhere, notably
the rich and famous basilica of Alexandria (2). And, what
The motive, once again, drove the Jews to all these
threats and these hostilities against Christians, otherwise
traditional intolerance among their nation, otherwise

this deep hatred they had conceived for Jesus-
Christ and his worshippers? Who does not finally see in
all these facts the ruling carried again and from age to age
by the Synagogue and still in the process of being carried out, this
fatal cherem, which is, since the coming of the Savior, the a-
Bolition and the extirpation of the Christian name?

Speaking of Magnus, who had made himself the instrument and the
ardent proponent of Arianism, and consequently the persecutor-
Theodoret, a member of the Catholic Church (3), says that he is-

(1) Socrates, Hist. eccl., book. III, chap. xvir.

(2) S. Ambr., Epist. xL, ed. Maur.
(3) Hist. eccl., book. IV, chap. xx.

saya d'amener, par la rigor des torments, dix-nine
priests and deacons to embrace the doctrine of Arius.
But, finding them unshakeable in their faith, he made them
drive to the seaside, where a
a multitude of idolaters and Jews who, according to their customs
students began to shout death cries against the
confessors.

But if we want to know what was important then-
morality, audacity and religious prejudices, or rather
sacrileges among these Jews living in the midst of Christians
that one should consult in this regard the testimony of the authors
contemporaries. Saint Athanasius gives as proverb-
biale the treachery of the Jews, who did not usually sell-
the wine element than by mixing it with water. Saint Am-
broise (1) urges Christians to flee all relationships
with the Jews, whose only conversation is for
man is a source of defilement, and he calls them
anxious, impudent, and reckless people. We see through a
decree of the emperor Arcadius what was their hypo-
crisis, while, prosecuted for debts or for crimes
by the magistrates, they took refuge with the Christians
with grand displays of piety and invoking
the name of Christ. Whereupon the emperor, informed by
experience, argued against their being received among the Christians
hold on before they have satisfied justice; that after
We could verify this if their conversion was genuine.
._ and not illusory.

(1) Serm. XI, In die Circumeis.

Finally, we will recall here with a little more de-
Tails, a particular fact that will give some idea of this
What was this Jewish intolerance that sometimes
pushing the patience of Christians to its limits and could have na-
normally bring about unfortunate, but just re-
sailles. Let us consult the memorandum presented, in 388, by
Saint Ambrose to Emperor Theodosius, who had wished,
under Julia's arson law, obligate
the bishop of Castrum callinicum to rebuild a sy-
nagogue and a temple of idolaters delivered to the flames by
Christians. We will also note their zeal,
what spirit of piety and evangelical freedom animated
Saint Ambrose, and what he thought of the Jewish nation.
According to the report sent to Pempereur by the count
In the East, the bishop was to be regarded as the ver-
table author of the two fires. Saint Ambrose, who
had better discovered the passions at play in
This whole affair, and especially the perfidy of the Jews, in-
sent to the emperor a memorandum in which he so clearly explained the
reasons that had led Christians to act as
They had done so, and the decree was revoked. The saint
The doctor first reminds us what the hatred of Jews is.
against Christian worship; supported and encouraged by
Valentin's supporters, they had already insulted pu-
__ obviously monks who, according to their custom, were
came to the solemnity of the holy Maccabees in process-
sion and singing psalms; they had even
prevented from passing through and attending the ceremony.
Irritated by such insolence and giving in to excess

6.

For their zeal, the Christians took revenge by putting the
Fire at the synagogue and the Valentinian temple.
The Jews then appealed to the count to obtain reparations.
tion, and this one, as we know, had given them
right.

Saint Ambrose did not approve of the actions of the Christians.
but he explains to the emperor the malice of
Jews, and what a scandal it would cause the Church by protecting them!
giant the Synagogue as openly as he did by
his decree. As a result of the hatred that drives them.

against Jesus Christ and against his disciples, they evil him
they said every day in this same enclosure which has
was delivered to the flames, and to their curses they added-
were insults to the religious ceremonies of the E-
church. If he wanted, he said, to reason according to the law of
people, no reparation would be due to the Jews, who, in
In previous years, under Julian the Apostate, they had in-
many Christian basilicas were burned with impunity,
with no other motive than their deep aversion to the
Christian name, and they were not asked for reparation-
tion of all the damage they have caused. "The Church has not
"Not yet avenged," he said, "but the Synagogue will be!"
“Jews were able to set fire to Christian basilicas, and
"They didn't have to pay any compensation; we didn't..."
"Nothing was demanded of them, nothing was asked of them." He
It also shows that the bishop was slandered by the
representing as the instigator of the fire, and that
He was wrongly convicted as such. We have ca-
I also mentioned the Christians when it was said that they had

precious objects were removed from the Synagogue, since
these objects were not actually there, and that, if they
had they existed there, one could not have deceived the jealous woman and
worrying surveillance of Jews to steal from them.
having provided other, highly convincing reasons,
He yields to the ardent zeal inspired in him by Christian truth.
holds and exclaims: "How then will we
"We who fight, rely on the help of Christ"
'“tons for the Jews against Christ?.... What ca-
a lomnies can we not expect from those who have ca-
"Hilmonited Jesus Christ himself and have bribed against
"Him, false witnesses? What lies can't he tell?"
They won't be people who lie even in the
"Divine things? Whom will they not present as
"Authors or accomplices of sedition? Who would not attack—"
"Will they not, men known or unknown, when-
"that they will have to see a quantity of Christians"
"hold them laden with irons, reduced to servitude, thrown into
"the dungeons, struck by the executioner's sword, delivered"
"to the flames or condemned to the mines as to a
An even longer torture? Will you give the Jews,
“6 Emperor, this victory over the Catholic Church, this
"A subject of triumph over the people of Christ? Grant-
a rez-vous celestial satisfaction à la perfidie judaïque, un
Do you give such credence to the pride of the Synagogue? Will you speak?
"Such affliction to the Church?"

Saint Ambrose goes further; he demonstrates that the

Christians who have favored the Synagogue too much have lost
the protection of Jesus Christ. a And do we not know

"
"
"

"

Not, he said, what happened to Maxime, who, shortly after
days before its shipment, published an edict concerning
of a synagogue burned down in Rome, declaring
The protector as a public institution? If so

"although the Christian people cried out: This man has

There's nothing good to expect. He became Jewish by...
acting as an advocate for such an establishment. That's it.
what we heard said about him. And if that's it
that the people thought from the very first moment, that
What will he say about what followed? Maxime was defeated.
immediately by the Franks, by the Saxons, in Sicily, in
other provinces of the empire, everywhere he did
war. What, then, do the re-
Religion and perfidy? We must eliminate them with
the impious to the very embalms of impiety. Com-
How could the Lord not have exercised his severity?
against the restorer of this Synagogue who misunderstands
Where was Christ born? This same Synagogue, rebuilt at
contempt for religion and justice, wasn't she
a testimony to Maximus's impiety, and does not appeal-
Wasn't she carrying out Christ's vengeance? It was indeed the
seat of Jewish perfidy raised by means of the des-
Church lice; and it was found that the patri-
monk acquired by Christians for the service of
Christ was being used by treacherous people. The Jews could have
inscribe these words on the front of their synagogue:
Templum impietatis factum de manubiis christiano-
rum (1).»

(1) S. Amb., Epist. n, C, Epist. xL, ed. Maur.

ERP

Saint John Chrysostom, in his sermons against
the Jews, insists on their immorality, on their deceitfulness
rie and on their spirit of intrigue, agitation and re-
He said that the synagogues were, in his
time, places of debauchery where people went
Shameless women and dissolute men. He speaks.
of their claim to be skilled doctors
cias; but he adds that their medical science was not
imposture, enchantment, amulets and practices
borrowed from magic; that's what they use to deceive
They pay people without getting any real results. He speaks
also their wealth; the product of their contributions
tions between them formed considerable treasures which
their patriarch had the storehouse, and which served to hold-
to curb the enterprises of this bold, impudent nation,
troublesome, reckless, and seditious. It is towards this
the era that the pagan poet Rutilius wrote about, on what he
knew of the extreme avarice of the Jews, who, scattered in
the whole world, found a way to put to con-
tribute to all other peoples, to oblige the Christians-
hold on and the kind ones to serve them and to make them pass insane-
likely all their wealth in their hands; he
wrote: |

Would to God that Judea had never been subjugated
"By the wars of Pompey and the armies of Titus! The
"The plague that we thought we had destroyed is spreading its ravages everywhere"
"The vanquished nation oppresses its conquerors:"

“Atque utinam numquam Judæa subactaFUisset
“Pompeii bellis imperioque Tweety!”

“Latius excisæ pestis: contagia serpunt,
“Victoresque suos natio victa premit. »

Saint Jerome, who saw even more closely the character-
The head of the Synagogue said: "If it is permitted to hate
"Men" don't hate any nation, I
"I deeply hate and detest circumcised men, expecting
"that to this day the Jews persecute Our-
“Lord Jesus Christ in their synagogues of Sa-

"tan." And the Bishop of Hippo adds: "If one must
"to banish heretics because of the errors they pro-
They were acting against the Church, all the more so the
“Jews, who blaspheme in everything and about everything”
"the name of Our Lord, and who maintain that he
"You shouldn't believe anything about him except that he's dead."

In light of all these facts and documents
provided by pagan writers and ca- doctors
Catholics, the new defenders of the Synagogue
can see how difficult their task is becoming. If
However, they have the courage to fight against such
arguments, not everything will have been said yet, because we have not-
We will not finish explaining our reasons to them.

In the year 408, Emperor Theodosius II issued a decree
which shows us the extent of the Jews' animosity
against the name of Jesus. As their aversion could not-
was going to appear publicly, they disguised her as
substituting another name for the one that was the subject of
their hatred; and while heaping curses upon the
the name of Haman, who had once been the mortal enemy
of their nation, they were prone to acts of fury

against the image of the Holy Cross, which they delivered to
flames. "That the provincial governors," it is said
"This decree forbids Jews from burning the image"
of the Holy Cross in the days they dedicate so-
It is reminiscent of the torment of Haman; it is
"This is an act of contempt for the Christian religion, and
This act suggests a sacrilegious intent. That in their
at the assemblies they do not involve the sign of
"To our belief, but let them perform their rites"
"without insulting Christianity; and that they may be well
"convinced that they could only lose the privileges-
"the gains they have made so far, if they continue-
"They were involved in doing illicit things." These practices
impious, which demonstrate the intolerant nature of
Jews, we will still find them practiced in the
following centuries; and various passages from their books of
prayers openly allude to it, as do several
times those among them who converted have
convicted before Christian courts.
The historian Socrates (1) reports that around the year 415
A brawl broke out between the Christians and the Jews of A-
Alexandria on the occasion of a public performance given at
theatre by a dancer on the Sabbath; "expected,
the historian said, that on that day the Jews engaged in

"rest, not to hear the words of the law mo-
"saiic, but to enjoy the spec- more fully
"Tackling and the pleasures of the theatre. The prefect of the city"
"set about calming the tumult; but, in

(1) Hist. eccl., iv. VII, chap. xnr,

"their hatred against the Christian name, the Jews do not expect-
"They said that the moment was ripe to attack the faithful"
"and massacre them. However, an edict had just been issued."
"published within the theater premises, and a certain Hié-
"Rax approached to read it, and a multitude of
"The Jews, upon seeing him, began to shout that he should not see-
"It was born there only to incite the people to rise up."
"this accusation, however slanderous it may have been, the
"The prefect had Hiérax seized and publicly beaten. The e-
"Bishop Cyril, having learned of the matter, summoned to
"He told the leaders among the Jews, and declared to them
"that if they continued to stir up rumors against
"Christians would bear the responsibility."
"These measures only further exasperated people."
"the Jews, so much so that they resolved to set fire to
"Péglise the following night; which they did in the favor
"of darkness. Many Christians, having been warned, are..."
"They rushed to save the sacred building; but
"At the same time the Jews, who were standing ready, fell-
"They descended upon them and massacred all those who were there"
"They were walking in the streets. When the day came and that
"It was generally known among Christians what had happened"
"When it had passed, a large number of people gathered and we
"they attacked the synagogues, they drove out the
"Jews of the city, and the people were allowed to plunder"
"all they had," one might find that the
Christians here overstepped the bounds; but we... asked-
We will see who the real aggressors were and what
Which side was most at fault?

Let us also remember the acts of atrocity
exercises carried out by the Jews against a Christian child, beaten
and crucified in the vicinity of Antioch in Syria, made
generally known, but which we will discuss again later-
theirs. It is about this habitual barbarity of the
Jews, attested as certain and evident, that the em-

Father Theodosius, writing to the prefect Aurelian,
observe, among other things, that every time
He and his predecessors wanted to make themselves agreeable.
to the Jews, they were always rewarded by linen-
gratitude. In this letter, which is entirely about...
Jewish perversity, we see the title of prefect ho-
Norary removed from Gamaliel, the prohibition against circumcising the
Christians of any sect whatsoever, or to have
for slaves, the order to demolish the synagogues if-
killed in places far from dwellings, if you-
However, this could be done without causing any uproar or
of sedition. This order had been provoked by the fact
which we have just mentioned, the remote and deserted places
leaving the Jews much more freedom to engage in
acts of hatred against Christianity.

Baronius published in his Annals, under the date of
M8, a letter from Severus, Bishop of Minorca, a
from the Balearic Islands. This letter reveals the miserable
the situation in which the Christians found themselves in the midst of
Jews who lived on the island in large numbers. Every day
they had to suffer something in their religion or
in their possessions from these enemies of Christ.
One day, a fight was about to break out between the Jews

7

And the Christians, at that very moment a priest arrived, who
was returning from Jerusalem, bringing back the relics of the mar-
Saint Stephen. Here Severus, who recounts the event, vows-
highlighting the celestial protection obtained by the
holy martyr, said that the Christians prepared to
to come to blows with the Jews, invoking the help
of Saint Stephen, with the firm intention of de-
to split their own lives and not to loot from Leucs
adversaries. This is what happened indeed; many Jews
opened their eyes to the light of the Gospel, and in
humbly submitting the rebellious spirit of Judaism
to the holy action of Christianity, they procured for the
a true religion, one of those triumphs that it ambi-
functions above all. Witnesses to this victory, a
a number of Christians, inflamed with a greater zeal
ardent as praiseworthy, they set fire to the synagogue, es-
hoping to determine repentance and conversion
Jews who remained unbelievers, and prevent them from
disturb the peace of the Church in the future, as they have done.
had done previously. This very example was followed
by Christians from other provinces, who promise themselves-

These were also happy results. The emperors
felt compelled to put an end to these abuses, and published-
various decrees were issued that prohibited any act of
violence as being unworthy of the doctrine of Jesus-
Christ, who asks nothing but sacrifices from men
volunteers, and does not force them to believe
despite themselves. If sometimes, due to circumstances
particular and urgent matters, the Christian magistrates were

to the point of completely prohibiting the practice of religion
Jewish, they only ever did it when the Jews,
driven by traditional prejudices, dangerous
also for the sake of political order, they had sought to incite
Here and there, a few uprisings in the provinces, such as
we have seen it in the past, and as history
will continue to show us this in the future.

But what can give an idea of the illusions where
was then the Synagogue and its hopes concerning
the coming of the Messiah and the return of the Jews to Jerusalem,
This is the following fact, where we find at the same time a
a fine example of the charity that Christians practiced
towards the Jews, despite all the efforts they made-
They know how to harm and destroy them. A Jew
Cretan, whom the historian Socrates presents to us as
a fanatic, claiming to be Moses sent from heaven to save-
towards Israel, traversed the entire island in a year and per-
Suada urged all his coreligionists to follow him, in their
promising to lead them across the seas to the con-
quest for Judea. On the appointed day, the Jews who
had believed in his word, abandon all that they
possess, and, taking with them their wives and their
As children, they follow him to a promontory from where he
their order to throw themselves into the sea. The first ones,
Obeying the imposter's order, they rush to...
early on, and a good number of them died,
drowned in the waves or shattered against the reefs. There are some
many more would have perished, if fishermen and
Christian merchants, who were nearby,

had not rushed over and had not saved some from the shipwreck
frage and determined others not to expose themselves,
like the first ones, to a certain peril. Well con-
defeated by the treachery of this imposter,

who took care to evade capture by fleeing, many
of these poor dupes renounced the vain hope-
they embraced the
Christianity.

The author of the Annals of the Kings of Persia, William
Schickard speaks of a revolt that broke out in the 5th century
by the Jews who lived in the kingdom. “A fanatic
"of this nation," he said, presenting himself as favored by
"divine assistance and like the Messiah sent from heaven"
"to save the Hebrew people, he obtained such ascendancy"
"on the spirit of his fellow believers, that they ended
"by refusing all obedience to Firouz, the prince-
"Legitimate. Strengthened by their numbers and their fanaticism,
They held the entire monarchy for some time.
"shits in the turmoil and agitation, seeking to en-
"To drag Your subjects into revolt. But, in the end, the
"The fanatical rebel was defeated, all his supporters..."
"They scattered, and the rest of the nation was subjected to
"A harsh servitude."

What, after all, was the right that could be ar-
to rob the Jews about the kingdom of Persia, where they had
found hospitality and asylum when they were banished from
Judea? How can we see in them anything other than this
perfidy that dominated them and led them to harm all that
who was a stranger to them? Despite the obvious injustice of which

The children of the Synagogue were guilty.
in this insurrection, they preserved and considered
They enshrined the memory in the splendor of their history, and this
it is only with the utmost respect that they speak of
the imposter, like a great prince and a man
Extraordinary, New proof of the seditious spirit
who leads the Synagogue.

Sixth century.

The spirit of hostility against the Christian name and against
the ecclesiastical hierarchy being transmitted from father to
sons within the Synagogue, this resulted here and there,
in the various regions where Jews were located,
always some opportunity that presented itself to them to at-
to attack and insult the Christian religion, and forced
thereby the Church and the princes to keep a close eye on everything
particularly this unfortunate nation. At the com-

beginning of the sixth century, Theodoric granting
his approval of a petition from the Jews of Genoa
who were asking to be able to repair their synagogue,
His response reveals what their pre-
tensions and their designs: "And yet know, their
said (4), that you have not ceased to be subject to
the strictness of the old laws, if you do not abstain
not what is forbidden to you. It is true that we
We grant you what you ask for, but it's a

(1) Cassiod. Epist., lib. IH, ep. xxvu.

It is our duty to condemn the wishes that are made by
lost people. It is not within our power to do
adopt your religion, because no one can be
forced to believe against his will. » We find from
even in the Chronicle of Milan another decree of
Theodoric, who compelled the Jews of this city to distinguish themselves
to deter Christians by their clothing and by certain
outward signs; which proves that there was in their
conduct something suspicious and reprehensible
ble (1).

Baronius, in the year 508, reporting the acts of
Saint Caesarius, Bishop of Arles, gives us an idea of
what Jewish perfidy could allow itself to do
to the detriment of the holy bishop and his episcopal city.
When the Franks and the Burgundians were besieging
In this city occupied by the Goths, it happened that a cleric
had the imprudence to try to leave the city by
sliding down the walls by means of a
rope. The Goths noticed and arrested him. There-
above, the heretics, and especially the Jews, stirred up a
great uproar, shouting that the bishop had sent
secretly this clerk went to the enemy to help them
to seize the city; and without giving the bishop the
Time to clear their names, they are leaving his church and
have them thrown into a dark dungeon to await their
conviction.

While all this was happening and the Jews

(1) Muratori, Antiquity. medii œvi, t. I, p. 894.

were looking for ways to ruin the bishop as
guilty of treason, one of them, placed in sentencing
she attached a letter to a stone on the walls and
he threw it as far away from the city as he could, convinced that it
would reach the enemy camp. In this letter,
making known what his religion was, he advised-
milk to the enemies to appear the following night with
ladders in the same place, the guarding of which was entrusted
to the Jews, setting as conditions for the service he
returned to them, that all the Jews be spared in
their persons and their property the next day ma-
tin, some Goths who had not been afraid to step aside-
inside the city walls, they found the letter, and read it.
and made it known to everyone what the
traitors.

- Around the year 522, the Arab Dhu-Nowas had managed to
to seize the scepter of the Himyarites in Arabia; having made himself
Jewish, and hoping to realize the idea of this primacy to
which constantly drew the Synagogue, animated also
filled with a deadly hatred for Christians, he first
proclaimed himself son of Moses and began to persecute the faithful
those who lived peacefully in the country. Their churches were
looted and destroyed, themselves slaughtered indiscriminately
of age or sex. At the same time, at the head of a nom-
With a large army, he besieged the city of Najran, which he...
It was about to be completely ruined if the inhabitants did not
agreed to take down themselves a cross that was being erected
so as to dominate it. The Christians having taken refuge there-
Ses, the Jew resorted to lies and betrayal: he

he swore an oath that if he were allowed to enter,
he would simply be content to wander around and admire the city and
that he would then withdraw without harming her (1).
The Christians, full of good faith, opened up about this
their doors to their most relentless and most
treacherous; trampling underfoot his oaths and treaties,
He carried out a horrible massacre of all the inhabitants who
remained faithful to Jesus Christ; he destroyed the city
and all religious monuments; and, not content with a-
seeing an overly trusting population exterminated, he excited
the King of Persia once again persecuted the Christians of his
States.

By acting in this way, the imposter was only obeying the
fanaticism of his coreligionists, who said that

We had to treat Christians as Moses had.
to treat the Canaanites, that is to say, to exterminate them in
all places. The decree issued by God himself against the des-
descendants of Ham, was transported by the authority of the
Synagogue on the heads of the disciples of Jesus Christ.
Therefore, Emperor Justin, seeing so many excesses, wrote-
did he live in Elesbaag, king of the Ethiopians, to hire him to
to fight this tyrant, who was indeed defeated and overthrown.
But hardly any time had passed when already the
The Jews of the country had reached an agreement with the pagans to
to harass and molest the Christians of the surrounding regions
neighbors; which determined the successor of Elesbaas
to restart the war; its land armies being

(1) Niceph., Hist. eccl., book. XVII.

supported by an imposing fleet, it was fully-
victorious, and master of disposing of the sovereign
He gave power to a Christian prince.

All that the implacable hatred of the Jews did
suffering in Arabia was being renewed by the Christian Church
at the same time in Palestine. There, the Samaritans,
united with the Jews, had revolted against the empire (1), and
had proclaimed for their king a certain Julian who
He was calling for the Messiah. Under his leadership, they declared-
waged a furious war against the Christians who lived
peacefully the country and the surrounding areas; everything that
their property was looted and burned.
and their lives threatened everywhere. Baronius, in the search-
the things he says about this period, makes us
to know how much the Christians had to suffer at that time
in their persons and in their possessions. The bones
Even holy martyrs were not respected;
he took them from their reliquaries to burn them publicly
with the pious Christians who had been entrusted with its care and
that they horribly mutilated; in short, nothing of this
who could insult in the sacred name of Jesus Christ
was omitted by these furious people.

About twenty years later, these same Jews and
Samaritans whose hatred for Christianity
could be satisfied, they protested again in Cé-
Sarée of Palestine, massacred a large number of
The faithful set fire to the churches and slaughtered the prefect.

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(1) Cedren., year 3 of Justinian, and 530 of 4, C.

imperial himself in the praetorium, after having de-
stripped of all his clothes. But all these atrocities
And these acts of fury did not go unpunished: the widow
The unfortunate prefect wrote to the emperor and informed him
of everything that had happened. An army was sent to
Palestine; Adamantius, who commanded it, did not have
rather became aware of the facts and the violence
exercised by the Jews against the Christians, which he con-
damned some of the guilty to the torture of
crosses; others were beheaded, and still others were
banished and deprived of their property. Towards the end of the same
century, and during the time of Emperor Maurice, the Jews of
Persia, Theophylact Simocatta tells us {1}, having
Those who supported Varame's faction were severely punished.
ment by Mebodès, “Let the Jews,” adds this historian
"nothing, would have powerfully contributed to lusurpa-
"Varame's tion, there is no reason to be surprised, because
"At that time the Jews of Persia were very-
"rich. Having left Judea after the ruin of
"their city and the temple, they had taken with them
"Their riches, and they used them to incite..."
"seditions, to fuel a love among the Persians
"of novelty which drove them to revolt. For this
"The Jewish nation is a corrupt and faithless nation,"
"A friend of turmoil and intrigue, fond of exercising the
"tyranny; ungrateful, jealous, envious, she fosters con-
"Between us, an unspeakable and implacable hatred."

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(1) Historia Mauritii, lib. V, cap. seen.

Among other examples of this constant aversion
that the Synagogue, ever misguided, bore in the Christian name
at that time, we will report a recorded fact
by Evagrius in his Ecclesiastical History, under the
dated 552, an event that occurred in his time in Constantinople

and which was common knowledge.
Jewish child who entered with other Christian children
of the same age in a church, received with them the remains
Eucharistic bread, as was the custom at the time,
distribute it to the children. Back home, he will-
He simply recounted what he had done. Then the father
flew into a rage; unable to bear
the idea that his son had participated in the mysteries of the Christians
He threw it into a furnace prepared for the
glassmaking. The mother, who knew nothing about this
what had happened, and worried about not seeing her en-
fant, was looking for him everywhere, calling by his name.
Finally, after three days, having approached by
By chance, in her husband's shop, she heard the voice of
her son. Suddenly she breaks down the door and sees, to her great
To his surprise, his lively son was in the middle of the flames.
The child, having emerged from there, tells everyone about the miracle of his
conservation, and soon afterwards receives baptism with
his mother. The father, obstinate in the dispositions which he-
had committed such a great crime, was condemned to the sup-
plice de lacroix.

In the year 579, Sigebert reports in his Annals, a
A Jew converted through the teachings of Saint Avitus of Auvergne.
and was baptized on Easter Day. At the time when the

The neorhytus, accompanied by the faithful, entered the city,
Another Jew, angered against him, bore the insolence and the
fury to the point of throwing the foul oil on his head.
The entire population was outraged by this affront; however, they
continit for the moment, thanks to Pintervention and the
the bishop's words. But some time later, the Jews
giving rise to new causes for discontent
to the Christians, who flocked en masse to the synagogue
gogue, which they completely destroyed. The impression
that this event produced on the Jews was such that they
asked the bishop to be baptized, and on the day of the
At Pentecost they were received into the bosom of the Church.

Following these acts of violence perpetrated by the Jews, and of
many other acts committed in contempt of the holy mys-
Church traditions in its most august solemnities and
particularly on Easter Sunday, the bishops would vi-
forced in turn to forbid Jews from...
running through the streets and paths during Holy Week,
that is, from Holy Thursday until Easter Sunday.
including those. The Jews used to in-
to consult, especially on those days, the Christians and their

rites; they had even composed a pamphlet for this purpose
whose reading they accompanied with the most
unworthy and most outrageous for the mysteries of the
Redemption.

The emperors Justin and Justinian, through ex- laws
presses and in accordance with the wishes of the clergy, defended
to the Jews to take Christians into their service, of
circumcise them, and drag them before their courts;

They took away their power to judge Christians, the de-
declared themselves incapable of bearing arms and piercing
See taxes. These measures, dictated by prudence,
as Justinian said, their aim was to distance
the Jews from all sedition and to protect them from
insinuations from those of their brothers who push them there-
know: "So that," said the emperor, "they do not conspire"
against God, and that they should not dare to re-
"to turn against imperial power (1)."

If modern philanthropists would be so kind as to report back-
to all these facts, to which criticism has nothing to oppose
will they still be able to accuse Christianity of a-
to see acted unjustly or excessively harshly towards
Jews? Will they be able to continue saying that the Synago-
There is nothing hostile to Christian society, nothing of
Dangerous for public safety? In all these
Facts, on whose side was the wrongdoing? Where is the intolerance?
France? Where are the provocateurs? Where is not-only-
The harshness, but the barbarity? It seems to us that in
Comparing offenses and punishments, we must find
these are light and in keeping with the spirit of gentleness of
Christianity, despite its rebellious and obstinate character
of the Jewish nation certainly authorized a set
of much stricter legislation.

And yet Pope Saint Gregory the Great, faithful
to this evangelical gentleness as much as to prudence,
He was careful not to oppress the Jews, while taking into account

(1) Codex Justiniani, De Hæreticis et Manichæis, and alibi.

with regard to them the measures ordered by his con-

science and his zeal. He never asked anything of them except one
voluntary sacrifice, striving to smooth things over before them
the paths that could lead them back from their straying;
but at the same time he was mindful of honor and justice-
the transformation of the Church, by showing how much there is in
this nation of perfidy, superstition, and inclination
to do wrong. In a letter to the Bishop of Terracina, he
the blame for the course he took to expel the Jews from a
place where they gathered to carry out their ceremonies-
They denied and to their prayers. In another letter to the bishops
From Arles and Marseille, he disapproves of the project that one
had in each of these dioceses to force the Jews to
to profess Christianity. Likewise, having learned that
in the vicinity of Agrigento, a novice, assisted
by a few individuals as unenlightened as himself, had
converted a synagogue into a Christian church by means of
he commissioned images of the cross and the Virgin
to remove these images and return the synagogue to
Jews.

But also when it came to avenging the honor of
the Church against the pride and superstitions of Judaism
daism, the holy pontiff shows a zeal and a li-
berta which take no account of any apposi-
secular tion, whatever it may be. In a letter to Li-
Bertinus, the prefect of Sicily, first reminds him that
God raised him to this position to defend His cause.
and then he criticizes him for the extreme tolerance he
shows with regard to an impious Jew who, taking pleasure in

confusing Christian rites and Jewish superstitions
secular, had seduced many faithful and had become
Among them were slaves: “And while,” adds the saint, “that
Such crimes should have been severely punished, Justin.
Seduced by avarice, he neglected to avenge the insult done
to God.” Then he urged Libertinus to make sure of the
facts, to prosecute the guilty party and compel him to return
freedom to his Thracian slaves (1). Let us note in
passing the means employed by the Jew to corrupt
Justin, a means which at all times has served so well to cover-
to expose the intrigues and misdeeds of the Synagogue; that is
On this subject, Deacon John expresses himself thus in the
Life of the Pontiff: "And when Jewish perfidy emb-
usually bent the gold to deceive and slow down the
zeal of the Christians, not only did Gregory not accept
He never received anything from them, but he looked at their gifts as if
"worthy of execration."

Writing to Reccared, king of the Visigoths, Gregory praises him
above all that he did for the glory of God,
in particular the laws he introduced against perfi-
the actions of the Jews, and their disinterestedness with the-
which he rejected the offers they made him of
a considerable sum of money in the hope of making
thus bending the uprightness of his judgment. By seeking
to please above all the all-powerful judge, he told him-
He preferred to remain innocent and pure rather than to become rich-
surgeon. The author of the Life of Saint Gregory adds: "These

(1) S. Gregorit Epist., lib. III, ep. 38. Edit. Maure."

traditions of our ancestors have been preserved until
we, and we have the testimony of it before our eyes;
despite all the rich gifts that these men received
persistent people offered, but they were never able to enter
special relations with the sovereign pontiffs,
nor obtain from them any sign of consideration.

Seventh century,

Still clinging to her hopes, still equal-
actively put everything in place to improve his
ancient glory, to rebuild the Jewish nation upon the
ruins of empires and religions, and especially on the
ruins of Christianity, the Synagogue was constantly spying
some favorable opportunity to rebel and to
to satisfy his deep-seated hatred against Christ and his
believers. In 609, say Nicephorus and others anna-
lists, a very serious sedition broke out in Antioch. The Jews
had wanted once again to shake off the yoke of the Christians
Well, and since it was a movement on their part
Having prepared in advance, they initially gained the upper hand, and a
A large number of Christians perished by fire and sword. Between
other distinguished figures were to be deplored.
In this circumstance, the death of Bishop Anastasius.
The Jews put a rope around his feet and dragged him away-
rent through the city until he expired in the middle of the
pain, insults and outrages; then his body
was consigned to the flames. Emperor Phocas severely punished
He condemned these barbarities and expelled the Jews from the city. No one

Historians do not tell us that this fatal sedition was provoked, in whatever way follows, by the Christians.

Another equally deplorable event for the Church and which shows just as much perfidy among the Jews, as we are told in the story of Chosroes, and also attested by Zonare (1), Schickard and Baronius, at the year 614. Chosroes, having invaded, at the head of a a large army, the provinces of Syria, up to Jerusalem, took captive all the Christians who had not taken refuge in Egypt, and they sold to the Jews. They bought like criminals worthy of death those who were sold to them as es- claves, and they slaughtered ninety thousand of them in bathed in the Christian name; then they sacked all the churches, threw into the fire or trampled underfoot sacred vessels. In this carnage of the faithful, in this The destruction of their temples, how could one not see once again the sentence of extermination carried by the Synagogue against the Church of Jesus Christ, as formerly against the Amalekites and the Canaanites?

It is undoubtedly these atrocities committed in the East, through the Jews, to whom must be attributed the rigor of the decree issued by Sisebut in Spain, and obliging all the Jews of the country to receive baptism, under penalty to be harshly criticized, then exiled and deprived of their goods until they show signs of re-

(1) Annales Regum Syria, t. 11, p. 83.

pentir. In France, a roughly similar law was carried by King Dagobert, who was not unaware of the spirit intolerance with which the Jews were animated towards of Christians, a spirit that the rabbis were keen to cultivate- to maintain and to make ever more ardent. However the influence of the Church greatly tempered the execution- tion of these decrees. Thus the fifth council of Paris ordered that they be allowed the freedom to con- science, but forbade anyone from asking them their services such as military service, or that they be entrusted to the- no external authority over Christians. As for Spain, the fourth council of Toledo, composed. of sixty-two bishops, put an end to the coercion

morality imposed on the Jews by the decree of Sisebut:
“As for the Jews,” this council said in the ca-
"No, 51° and following, the holy Synod forbids that at
"In the future, they will be subjected to violence to force them to the
“faith: Cut enim vult Deus miseretur, et quem vult
"tndurat. To proceed justly with regard to them, he
"We need to make sure they enter voluntarily."
"on the path to salvation, and not in spite of them."
"For man has lost himself by obeying the serpent"
"By his own free will, no man is saved"
"by faith that by yielding to the invitation of grace and
"by changing its internal arrangements. That is
"Why we must persuade them to convert"
"the exercise of their free will, and not to force them"
"to yield by force." Nevertheless, the Fathers of the Con-
cile demand that those who had already submitted to

The Church would be obliged, as far as possible, to observe
to uphold the doctrine of the Gospel and to abstain from the practices
questions of the Synagogue. Then recalling the old
* Church discipline regarding the relationships of 'Christians'
with the Jews, the council threatens anathema, comnie
sacrilegious are those who, yielding to gold and gifts from
Jews would second with their help and support
this perfidious nation. In canon 65, at the request
King Ferdinand's council declares that the Jews do not
may be admitted as candidates for the functions
public, because such a claim is merely a
an insult to Christians. That is why the judges of
provinces, in conjunction with the clergy, must
pronounce the suspension against all Jews who
would be admitted by intrusion, and not suffer
that they fulfill public duties. "Anyone
"whoever acts otherwise will be excommunicated as a sacr-
"lege." Similarly, the council decrees that the Jews should not
will be able to be served by Christians, nor will the buyers
to be treated as slaves, "because it is a crime that
"Members of Jesus Christ serve the ministers"
"of the Antichrist (1)."

Let us leave the West for the East where Muhammad, pre-
singing a new doctrine and flattering all the pas-
human missions, unites the force of arms with seduction
to conquer the world. Here again, the Jews hoped
take advantage of these new divisions, as they have

(1) Council. Tolet., \V, an. 633.

hoped for from all the previous ones, and imagining that
the imposter after declaring war on the Church of
Christ will restore the Synagogue to its former state.
their former power, are stirring with as much eagerness
more lies and fanaticism than ever. Marracci reports (1)
that a Jew named Tobba said when speaking of Maho-
puts: "He testifies to him that he will be sent by God"
"Creator of minds. If my life lasts as long as the
“His, I will serve as his advisor, as his son, and I will
"to suffer harsh torments at the hands of the Sharachins (Christians,
“worshippers of the Trinity) and I will give them drink of
"chalice of terror and affliction (2)." Such is
the support that Muhammad encountered in his early days, and that
The Jews granted him permission until they saw him do it.
cheap Mosaic laws, transgressing them, and
wanting to make a mixture of it with ideas and inst-
principles of the Gospel. So they abandoned him, they
became his enemies and laid traps for him.
No sooner had Muhammad become convinced of the perfidy
Caab's Jewish leader, one of their chiefs, that in three
days later he expelled all the Jews from the territory of Medina.
In the fifth year of the Hijra, he undertook to rid himself of
Quraysh Jews; after twenty-five days of resistance
In rebuke, they were forced to surrender to Muhammad, who
he left them to the discretion of Saad, son of Moad,
A Jew like them. This one, to do something agreeable-
blue to the new ectarian, condemned all men

(1) Rebuttal. Corani, p. IV, p. 253.
(2) New application of the Cherem.

to be slaughtered, and the women to be sold as
slaves with their children; as for their possessions, they were
divided among Muhammad's soldiers so that there would be
would have more possible means of revolt in the future. By
Following these events, Muhammad having married a
Jewish woman, she tried to poison him to
to avenge the death and misfortunes of his fellow believers.
Finally, he became certain that a Jew named Jazir dear-
chait to incite the inhabitants of Golfan against him;
From then on, he began to persecute this unfortunate na-
tion with such relentlessness that, according to a historian

nothing (4), soon there were no more Jews left in Arabia. Such
was usually the fate of a nation which, clinging to
to lose a people of saints, constantly called upon his
his own head, the heavenly punishments due to his perfidy.
But this time there was something particular about it, which is that the
Jews did not find in Muhammad the feelings
of humanity that the evangelical spirit had always
inspired by Christians.

Despite the miserable state they were in at the time
Reduced to nothing, they were careful not to let anything slip by.
occasions where they could make people endure something
something to Christians. In 634, as reported
Théophane in his Chronography, they engaged
Omar, caliph of the Muslims, to remove the cross from
Christ of the Mount of Olives and many others
places consecrated by the faithful to the worship of the instrument

(1) Celius, Aug. Curio, Histcria Sarrac, lib. 1.

the key to our salvation. In his Annals of the Dukes of
Brabant, François Harée reports, under the date of
653, that Moawia, a Saracen prince, after having devastated
the island of Rhodes, sold the famous colossus to a Jew
bronze statue representing Apollo; this enormous statue,
long since overturned and broken, was put in
The pieces and debris provided the charge of nine hundred
camels. One can see in this fact the custom where
Jews were thus able to take advantage of wars, of
seditions and public calamities to satisfy
their greed at the expense of other nations, such as
They continued to do so.

Towards the end of the seventh century, the Church and the State had
In Spain, there is much to fear from religious fanaticism.
The Synagogue's politics and philosophy. Always persua-
as soon as they were one day raised above all the
nations and that they would see Christianity defeated by
a self-proclaimed Messiah, descended from the line of David and master
of the land, the Jews who lived in Spain did not doubt-
were by no means certain that it was among them that ap-
to appear as this Messiah, because they looked at each other as
the true descendants of the tribe of Judah and of the race
of Jesse. Their commentaries on the Prophets, which
we will have to examine elsewhere, show how much
This idea was deeply rooted among them. Nurtured in
these illusions, perpetuated by their masters, flattered in their pride

by the hope of one day dominating these unfortunate, no-
they only refused to open their eyes to the light of
The Gospel, but they were still training again

in error those of their coreligionists who, to
at that time, they had been baptized in a fairly large way
number. Many of these, educated in the documentation-
the trine and morality of Christianity, accepted by the con-
descent from power to public offices and
even with the charges of the court, they remained no less
inwardly attached to their old superstitions
tions. Blending the practice of Judaism with that of Christ-
lianism, which they professed to deceive the authorities
ecclesiastical and secular, they retained at heart
and in their secret relationships all the rigor of
the precepts of Moses and the Pharisaic traditions. A
all of this quite naturally combined into a kind of
a profoundly immoral life, contrary to nature, and
entirely capable of dishonoring the Church and the nation
Spanish. This state of affairs could not remain for long-
A time unknown to the sovereign and the episcopate. After
Having ascertained the facts thoroughly, King Aegiza convened a gathering
bler in Toledo, in 693, a council where five-
nine bishops. In a speech he gave during
the first meeting, and where he spoke to the Fathers of the con-
civic with truly Christian eloquence, he
explained what the main objective was that should be pro-
to pose to the assembly: "What matters most," he said
"For the bishops, it is to put an end once and for all to the
"The perfidy of Jews of both sexes; and for this it is necessary"
"that the laws previously enacted by us against
"their perversity and recently renewed have
"a full and complete execution; a sanc-

"New interpretation of these same laws halts the
"Excess of Jewish malice. Thus, it will henceforth be
"It was settled that those Jews who persevere in their
"obstinacy will not be able to appear before the tribu-
"nals to handle any matter whatsoever, nor to have
"No common interest with Christians." After
having listed certain advantages and certain examples
the promises made to those who would sincerely convert,
He adds: "We understand that the entire tribute
"imposed on the Jews of our States, falls back on the charge"

"of those who remain in their unbelief and their
"Attention to traditional prejudices. Among other things"
"points that we have decreed, we want that
"We completely destroy among them the crime ob-
"scene of sodomy, infamous act which defiles and scourges"
"It destroys all honest life and provokes heavenly wrath."
"of the sovereign judge. And as the greater part
"of these treacherous men, not obeying God, but the or-
"Guard, distinguished by an ambition that threatens
"the throne, whichever of them, abusing honor-
"neur and durang he would have obtained at court, conspire-
"would lead to the ruin of the nation and the land of the Goths,"
"or would seek to incite unrest within
"PSpain will be deposed, he and all his descendants, from
"all the duties of the palace; he will be, he and his family,
"reduced to serving for life; his property will be
"Taken away and given to whomever the prince wishes." Then comes-
following, in the acts of the council, the first canon which
expresses roughly the same ideas. But, something

However just and religious the provisions of this
law, and although it was of a nature to happily modify-
the conduct of the Jews towards the Christians and
of the secular authority, it appears however, by a decree
of the following year 694, which she had produced among the
Jews in the country face even more hostility than before.
against the Church and against the throne, more agitation and
of hatred against the name of Jesus. The council convened from
new in Toledo under the protection and patronage
of the same sovereign, acquired the authentic proof
of a conspiracy hatched by the Jews of Spain and
by their coreligionists in Africa against the nation
herself and against the Church. The guilty parties were
condemned to perpetual servitude. After that
At the opening of the council, the king had set forth the reasons for
Following the convocation, the bishops decreed the following:
in the 8th canon, which we will report in its entirety,
so that we might get some idea of what it must have been like
then the Jewish spirit:

"Just as righteousness and fairness among the faithful-
"They must be recognized and rewarded, from
“Even the perversity of the infidels must be prosecuted.”
"with rigor by the sword of justice. 'For he is
"Just that the believers be exalted as much as their
"opponents are killed, so that the first
"always grow in prosperity under the protection
"divine, and that the others fade away more and more"

"before the sovereign dominion of God. Therefore,
"since the unfortunate Jewish people have withered away-

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"even by his sacrilege, which he caused to fall upon his
"Headed the blood of Christ, and has deserved, many times, the
"Name of perjurer by the number of his crimes, he has
"should expect to bear the punishment for the acts he committed"
"Found guilty. Thus we have seen not only
"to seek to disturb the Church, but also to strive,
"with insolent audacity, to attract the last evil-
"hours upon the country and upon the entire nation, that is to say
"that, believing himself to have arrived at the moment of restoration
"With his power, he undertook to exterminate all the
"Catholics. Such criminal and strange illusions"
"had to be dispelled by rigor; and so it is"
"that strict measures have been taken to ensure that everything
"A crime established by law must be punished. Thus in-"
“core, while, gathered in this holy Synod, we
"let us give our full attention to other things,
"We were suddenly informed of a conspiracy-
"a plot hatched by the perfidy of these same men-
"my; not only, in defiance of the promises they
"They had done, they defiled, by the practice of their
"traditional rites, the robe of faith of which the Church
"had clothed them by pouring over them the water of the holy baptism-
"same, but they still dared to form, like us
"Pavons said, a conspiracy to seize the
"throne. It is by their own admissions that our as-
"seemed to have had full and complete knowledge of
"this criminal enterprise; and that is why we
"We have agreed that they must
"to be subject to irrevocable penalties. Consequently-

"quence and by order of our most pious and most religious"
"the noble Prince Égiza (who was inflamed with zeal for the
"Lord, and full of zeal for our holy faith, do not
"doesn't just want to avenge the insult to the cross"
"of Jesus Christ, but also proposes to remove from the
"Guilty by any means they want to do"
"to bring about the ruin of the nation and the country) we decree that:
"stripped of all their possessions, abandoning their ri-
"cheques to the public treasury, and scattered here and there"

"In all the provinces of Spain, they remain-
"will be slaves of all those to whom they are given command"
"to obey. And as long as they persist in their obsti-
"nation, they will not be able, under any circumstances, to be
"restored to liberty, given that they have been fully-
"They were found guilty of a multitude of crimes."

If we want further proof of this criminal
The attempt by the Jews can be found in this passage of
Book II, title v, of the Visigothic code: Quod et tempo-
ribus nostris detectum facimus, manifestis eorum (He-
bræorum) confessionibus retinetur, qui gloriam vestram
conati sunt aut gladio interimere, aut mortifera veneni
potione decipere. Certainly, one would have the right to trou-
The decree we have just issued is excessively severe.
to quote, if there hadn't been reasons that were entirely...
cultural ways of defending religion and the throne against the
Jews. In reality, it was about taking down an enemy who
could not tolerate any foreign government against its
nation, and who hated any religion other than the
his own, and above all Christianity. Finally, he

These various circumstances must be taken into account, that
Jews were very numerous in all the provinces
'those of the monarchy, to which they were strongly attached
to the idea, hereditary among them, that their nation was
destined to exert a great predominance in the
world; that they were rich, and therefore had a
great influence on a large number of people lacking
of fortune and strength of character; that they maintain-
maintained close relations with their coreligions-
countries of Africa and the bordering provinces of
kingdom. The purpose of these relations and this influence
Is it not, moreover, found in the principles and the
lessons that we have presented from the outset, and
to which the nation added a blind faith?

Eighth century.

Exiled from many countries, oppressed in others,
it would seem difficult that the Jews had any in-
influence in the courts. Generally accused of con-
to spire against the thrones, the Synagogue naturally had to-
to watch with fear over his actions and his tendencies
dances. Fallen into ignominy, the object of suspicion
and contempt, she had the greatest interest in reforming

sea its doctrine and morals, so as not to leave to
peoples the slightest reason to believe in his spirit of se-
edition and revolt. But she seemed to have put a
A veil before his eyes, ut videntes non videant. Making
ostentation of probity, of humble submission to the gu-

governments, pretending to render them great services
through their financial operations, the Jews were returning
always imperceptibly regaining credit; and by
Their treasures, used appropriately, they were finishing off
to reconcile the spirit of courtiers and princes.

At the beginning of the eighth century, the throne
Spain was occupied by Witiza, whose dispositions
tions, too little in line with those of its predecessors-
sisters, were immediately appreciated and exploited by
the Jews. Through skill and the resources deployed-
not only did they obtain ample privileges from him, but
vile, but they also had the country recalled
their exiled coreligionists, who soon found themselves quite
well supported to cause significant harm to the
prosperity of the Christian people. Surrendering themselves to all
They trampled all the rules against vices.
Catholics, violated marriage laws, diverted-
the nation was born of obedience to the sovereign Pontiff,
they even persecuted the bishops and insulted them everywhere
their actions in honor of the Gospel and the Church, to
great scandal among the faithful, who were continually shocked by it.
witnesses. In the end, the Spaniards, resolved to no longer
to endure the insolence of this perfidious nation, and
listening only to their zeal for the faith, they dethroned Wi-
tiza, and the protector of the Jews lost his life with the
power.

In 744, the population of Toledo, Spain, was
composed of Arabs, Jews, and Christians. The day

of the Palms, at the time when they were out of
8.

the city and all its members devoted to the ceremonies of their worship,
The Jews, in agreement with the Arabs, hastened to...
sea part of the gates, and, exiting through the others, they

attacked the Christians, who, surprised and defenseless,
- were all indiscriminately massacred. Their possessions-
Then came the prey of their murderers.

A few years later, that is to say in 723, a Jew
fanatic, who sought only to ruin the Christian worship-
tien, promised in the name of heaven to Yezid the possession of the
power over the Arabs for forty years if he ab-
smoothed the Christian churches, as well as the images of
Jesus Christ and the Saints, flattered and seduced by this
With assurance, Yazid hastened to issue a decree conforming
to the assigned goal. The Christians tried to stop it.
execution; but then the Jews brought to the Arabs
the competition of their violence; the holy images dis-
appeared partly under the lime; others were burned
Some were bruised, others were trampled underfoot and broken.

Around the same time, Emperor Leo the Isaurian,
also swayed by the flattery and intrigues of this
unfortunate people, decreed also in all its
States abolish holy images, threatening to
severe penalties for those who would oppose it. Saint Ger-
hand, Nicetas, Theophanes and Baronius, all speak
also the requests that the Jews made to Leo
so that he might extend to the images of Jesus Christ the same
restrictions decreed against images of Saints.

Canisius (1) reports a conversation of Andronicus

(1) T. IV, p. 302.

of Constantinople, with a Jew, in 798, in the-
Two events are recounted, one of which happened in Bérvyte,
and the other in Constantinople. In both
From these cities, the Jews having encountered an image of
Jesus crucified had taken the opportunity to renew,
as much as they could through their actions and through the pa-
the most outrageous roles, everything their fathers
had done against the sacred person of the Redeemer.
But by an act of divine mercy, which wanted
to show the gravity of the offense committed against God, we saw li-
outraged mage shed blood, and the witnesses, struck-
Overwhelmed by this miracle, they abandoned the Synagogue for
to cling to the Gospel.

Ninth century,

In his history of Normandy, Dumoulin reports
that in 802 the Jews, always ready to betray the Christians
those who admit and tolerate them among themselves, li-
surrendered the city of Bourges to the enemy, who, by
The following section was ransacked and burned. The city of Périgueux
suffered the same fate. It was again through betrayal.
similar to how the Danes seized Bordeaux
in 848, and set it on fire. Finally, the same competition
Jews helped the Moors, who were besieging Barcelona
in 852, to take control of the city; she was put
then to the pillaging, and almost all the Christians who
The inhabitants were massacred (1).

(1) Annales Bertiniani e scriptor. rer. gallic., t. VIF, p. 65.

At that time, Agobard, Bishop of Lyon, addressed,
together with several of his colleagues,
representations to the sovereign regarding the seriousness of the scandal
which resulted in religious and moral practices
superstitious beliefs in use among Jews living in the middle
Christians; the prelates also pointed out the infamous
and the odious trafficking that the Jews carried out in the person
even Christians, secretly abducted from their homes
thousands and delivered to the barbarians of Africa; it was known
by men and women who had escaped
the chains of servitude, what they had suffered
to be filled with atrocities and infamies on the part of the Jews.

In his Fastes de la France, Aimoin, recounting the
death of Charles the Bald, said that to cure oneself of the
fever, this prince took a powder that had been sent to him
a Jewish doctor in whom he had great confidence; but
It was a poison for him that ultimately carried him off.
eleven days. This fact is also attested by Mauclerus
and Calvisius; only Basnage believed he could dismiss him
doubting it, without noticing that a century earlier,
A caliph had been killed by this same drug.
Also prescribed by a Jewish doctor.

Tenth century,

The following centuries present us with the Synagogue,
pursuing its same goal, still animated by the same

spirit, always seeking to harm Christianity
in its civil and religious existence. The ec- canons

CHAPTER II. aa

Clesiastics and contemporary history attest to the
the perversity of Jewish practices and customs, the
the gravity of the resulting scandal for the faithful to
in the environments where Jews were allowed to live, the ou-
tragedies done to Christian worship, and the harm caused to the so-
company by usurious contracts, by agreements
unjust, through frauds of all kinds which condemn
evangelical morality, but which find their full
and complete justification in the Talmudic doctrines
ques, as we demonstrated from the outset
cement.

Around the middle of the tenth century, the city of Sparta
being ravaged by a pestilential disease, the ma-
Gistrats begged Saint Nicol to come to the middle of-
instead of them and to ask God for the cessation of the
scourge. The saint promised to go there, and assured at the same time
as long as the evil would disappear as soon as one had
drove the Jews out of the city, and that they would not defile it
plus the land of their abominations and their sa-
crileges. The magistrates followed the saint's advice, and
the expulsion of the Jews actually brought about the cessation of
scourge (1).

Eleventh century.

In the year 1009, following a council held in Arles,

The Jews addressed letters to the reigning prince

in Babylon to persuade him to destroy a high church
in Jerusalem and dedicated to the Redeemer; to support

(1) Edmond Martène, Life of S. Nicon, t. VI, p. 859.

These tips led to slander against the Christians of Palestine.
tine, who was accused of conspiring against the sovereign

rain. Indeed, the church was completely destroyed, and
With that one, yet another church was destroyed.
the region, dedicated to Saint George, martyr. But what-
that some time later the Christians came to discover the
evidence of the Jews' wickedness towards them, and he
They made them suffer the punishment (1). Who here could pity-
to tell the Jews about what they then had to suffer in
their persons and their property?

Five years later, in 1014, during the pontificate of Be-
In the eighth day, the Jews of Rome were guilty.
of unworthy outrages against the august symbol of our
redemption. There again they renewed against a
crucifix all the attacks that their fathers had committed
put into words and deeds against the person of Jesus-
Christ. It was a Jew himself who proclaimed them, and on
the evidence that was acquired against them, the criminals
They were condemned to the ultimate torture (2).

The death of Evrard, Bishop of Trier, which occurred in 4066,
was the result of the revenge of the Jews, who had
resolved his downfall, because the worthy prelate made use
of his power by banishing from the city all those who-
between them who were a cause of moral ruin or ma-
deadly for Christians through unjust acts and
scandalous (3).

(1) Annales Bertiniani è scriptor. rerum gallic., t. VII, p. 68.
(2) Labbe, Glaber, lib. HI, cape vin.
(3) Dionys. Sammarthani, Ga/lia christ., an. 1066.

Saint Gregory VII, afflicted with humiliation where
found the Church of Spain due to the excessive
freedom that King Alfonso granted to the Jews, he wrote
to this prince: "Do not allow that in the lands
"who are subject to you, that Christians may be under the
"domination by the Jews, nor that the latter exercise over
"They have no power. Putting Christians under the do-"
"the mination of the Jews, and to force them to recognize these
"For judges, is this not to oppress the Church of God and
"To exalt the synagogue of Satan? To want to please the
"Ennenis of Christ, isn't that an insult to the person-
"Does it even sound like Christ? Beware then, O my
"Son, to act towards your Lord and Creator as
"You would not allow your service to act with impunity-
"Terror towards you. Remember that it is to the bunté
"and to the mercy of Christ that you owe honor-

"neur and the glory which you enjoy above all the
"Kings of Spain, etc. (1)."

The Annals of the Benedictines, speaking of the perversion-
The city of Count Jean de Soissons tells us that his
mother, driven by ambition and a love of power,
had caused the death of his own brother, aided in this by the
complicity and assistance of a Jew. Facts of this
nature, so often attributed to the Jews, gives rise to
think seriously about anyone who wants to study lhijs-
history of this unfortunate nation.

(1) Baronius, year 1080.

Twelfth century,

In his Chronicle, Jean Brompton reports that, the
Good Friday of the year 4143, the Jews who lived
Syracuse tied a live goat to a cross
to insult the death of the Savior and the practitioners in this way.
questions of the Christian religion. Accused by a woman
named Apis, and convinced of this abominable sacrifice-
legion at the tribunal of Prince Tancred of Sicily, the cou-
pables were condemned to death.

No doubt, moreover, as we have seen up to now-
felt, and as we will see later, that the
Jews did not want to revive always among themselves and to
to pass on to their descendants the memory of the torture
of Jesus Christ. To continue insulting him, they have
seen outraged by the Holy Eucharist, engaging in acts
fury against the crucifix, renewing the passion of
Savior through the sacrifice and immolation of Christians
innocent, or engaging in barbaric and sa-
cries, to the most heinous acts, finally to impre-
cations and blasphemies, always showing at
world of what profound antipathy, what hatred
they are animated against the person of Jesus of Na-
Zareth.

Otto the Frisian says that in 1146 the Jews were persecuted
cut in Germany and France, and that a big name-
Many of them suffered greatly. In truth,
If we examine the facts in detail, we will be able to
to find among these unfortunate people many in-

rightly accused or beaten; but it is also certain
that there was then a multitude to be borne by the Jews
of specific events that had pushed the pa-
attitude of Christians towards this unjust nation
and cruel. This will become evident later.

In the meantime, if we want to get an idea of what
the Jews brought misery and shame upon the
Christians around the middle of the twelfth century, that Pon
takes a look at the letter that Pierre, abbot of
Clugny, wrote to Louis VII, King of France, at the time of
where this prince was preparing for war against the
Saracens. It is in this letter that Peter, with a
Completely evangelical frankness, leads to the foot of the throne
his complaints and legitimate claims against abuse
of the freedom and protection granted to Jews
at that time, and for a long time already, so that they
had succeeded, through sheer persistence, monopolies and
frauds, to concentrate all the treasures in their hands
of France (1): “But what good will it do,” he said, “to com-
"to defeat the enemies of Christian hope in the e-
"foreign and in distant lands, if, near
"we and in our midst, the perverse and blasphemous Jews"
"Phemators, far more criminal than the Saracens,"
"can still freely continue, as
"They have done, by blaspheming, outraged and trampled on
"The feet of Jesus Christ and his most august mysteries?..."
“If we must abhor the Saracens, who

(1) Duchaene, t, IV.

"However, they admit with us that Jesus Christ is
"Born of a virgin, but who separate from us on
"Other points, what remoteness and what horror"
"Should we not have compassion for the Jews, who do not accept—"
"They agree with us in nothing concerning Christ"
"who have none of our beliefs, and who even reject-
"They try, blaspheme, and ridicule motherhood"
"virginal and all the mysteries of our Redemption?"

"I don't mean at all that we should..."
"to put to death; but what I ask is that we
"punish them to a degree proportionate to their

"Perfidy. And what kind of punishment could be more fitting?"
"that which is at once a condemnation of li-
"Iniquity and a satisfaction given to charity? What
"more just than to strip them of everything they
"They accumulated through fraud? They plundered and stole"
"like thieves, and what's more, like thieves"
"Their insured, until this day, have enjoyed impunity. What
What I'm saying is common knowledge. Because it's not by
"the simple tasks of agriculture, nor by the service
"regular in the armed forces, nor by the exercise of function-
"honest and useful actions that they make the cereals abundant"
"them in their shops, the wine in their cellars, the
"money in their purses, gold and silver in
"Their coffers. How much they have amassed throughout this..."
"which they took by trickery from the Christians, by all this
"which they bought furtively and at a very low price from the vo-
"their, who have passed many things through their hands
"Objects that are most precious to us! If a thief comes

"to steal, during the night, censers, crosses,
"consecrated chalices, he escapes the prosecution of the
"Christians by resorting to the Jews; and finding among
"from them a security that is unfortunate for us, not-
"He is preparing for new misdeeds, but
"He delivers to the synagogue of Satan all that he has in-
"The lifting of the sacred in our churches."

"And what these sacred vessels, delivered, do not perceive"
"Jesus Christ senses the insults of the Jews in them."
"For, as I have learned many times from men
"not suspects, the perversity of the Jews makes them em-
"to bend these celestial vessels to uses which are a
"reproach for us and for Jesus Christ himself:"
"a horrible thing to think about and one would never want to-
"But come on! Furthermore, for such a critical business to..."
"minel between the Jews and the thieves could be done in
In complete safety, there existed a law as old as
"diabolical, yet carried by Christian princes"
"Look, by virtue of which if any sacred object-
"that was found in the possession of the Jews, or if
"had concealed some sacrilegious theft, the possessor"
"was not obliged to make restitution, nor even to do
"To know the thief who had sold him the item. We
"leaves a detestable sacrilege unpunished among the Jew"
"that the Christian is made to atone for by horrific torture-
"Rible of the rope."

If we move from Gaul to England, the an<

Nationalists will likewise show us the condition of
Christians also made unhappy by the vexa-

tions of the Jews protected by the princes; and we will see there-
will continue to cause the saddest events to result from this
state of affairs. Walter Hermingford, in his chronicle
from the year 1189, telling us about the coronation of
Richard I, King of England, ceremony at which the
Jews had taken part despite the prohibition against them
was done, he said, and from that moment they began to crack down.
against them, and he adds: "But it is especially in York
that the Jews suffered the most, because there they
had managed to keep all Christians in their
dependency through their usurious loans; all property
Christians, and even sacred objects, had ended up
to fall into the hands of the Jews. And all this thanks to the
special protection of kings who, in their needs, re-
ran to the treasures of the Jews, allowing them to
exchange for engaging in unfair trafficking to the detriment
"Poor and innocent Christians."

William of Newbridge, on the occasion of the same
Richard's coronation, one wonders what the
because of these extreme measures taken against the
Jews. He said he wouldn't have done anything if they weren't motivated.
through fear of certain magical operations at-
which the Jews had then given themselves up to, and also by lap-
the apprehension we had about seeing them always make sure
more royal protection at the expense of
Christians. What is certain is that enjoying
then of this protection as they had received it from-
Then, for a long time, they exercised their monopolies with
unlimited freedom, and found themselves, by a scandal-

their reversal of order, surrounded by more than
consideration and advantages compared to other subjects.
Proud of this position, they lifted the heaviest
tributes on the Christians and lavished on Christ the
more insolent outrages. Trivet adds that their covetous-
This led them to alter and clip coins, a crime
which led to the condemnation of some of them as early as the year
4170, and which dated back to a much earlier time.

Finally, let's listen to Guillaume himself tell us what

were the consequences of the protection that Richard
granted to the Jews: "In Linna," he said, "where lived
"Many of these people, and where, because of their name-
"bre, of their immense riches and of the protection
"which they enjoyed, they had become insolent and
"cruel, a movement formed against them, and
"This is the occasion on which one of their number converted."
Having embraced Christianity, they saw in him nothing more than a de-
"A servant who rebels against the laws of the nation; eager for his
"blood, they were only looking for an opportunity to sate-
"to see their fury upon them; finally one day they armed themselves and
"They threw themselves upon him as he passed by. To
"To escape the danger, the good novice took refuge in
“a nearby church. This was not, however, an obstacle-
"key to the rage of his persecutors; they rushed in
"Furious with the church doors, they made them fly
"into pieces and tore the neophyte from his sanctuary."
"At that moment, a universal cry arose among the faithful."
"who were present and calling for help. This
"A cry was heard in the distance; its source was soon known."

"Because they ran armed and eagerly to the de-
"Deliverance of the persecuted Christian. The inhabitants of
"in this place, fearing the king's wrath, they acted only with
"a certain moderation; but a large number of
"young foreign men, who had come for business"
"in commerce, they put more determination into it and did not
"did not spare the insolent enemies of the
"Christianity, so that they abandoned
"the fight and fled." Which side are the
Wrongs? Where are the provocateurs here now?

But these are not the only evils that this evil-
happy people made to Christian society, towards the same
era. He was still dominated by a spirit of pride.
and of revolt; and under the inspiration of this spirit he
always found some individual more excitable and more
perverse in proclaiming himself among the nations as
the awaited Messiah, destined to raise the Jewish people to-
above all others, to give him domination
without limits, and above all to ruin the empire of Christ-
Christianity. In the year 1137 it appeared in France, among the Jews,
An imposter who took the name of Messiah. King Louis
the Young Man, seeing the multitudes that this imposter
gathered around him the legitimate fears of se-
editions that everyone was experiencing, caused the
synagogues to prevent all gatherings. Soon.
Then we seize the troublemaker and his main

accomplices, and they were condemned to death (1).

The following year, another fanatic, named David

(1) Christophe Wagenseil, Tela ignea Satane, t. E, p. 238.

Almussar incited the Jews of Persia against the authority
by also claiming to be the Messiah; he gathered
even a formidable army with which he dared to march-
expensive against the capital. It was only with great difficulty
that this mass of people could be brought back into the fold of duty
rebels. Subsequently subjected to heavy tributes, they were
in addition, obliged to wear at all times a sign of
their revolt.

In Cordoba, in 4157, another imposter, arrogating to himself
the same title, managed to draw the Jews after him
of Spain. Their audacious claims, which did not-
they were aiming for nothing less than the overthrow of the government, attracted-
These unfortunate people are subjected to harsh and unjust conditions.
deserved. Ten years later they renewed the same
attempts, so much so that the Christians were forced to
resorting to arms to suppress these movements
insurrectionists. This second uprising appears to have
was provoked by another fanatical Jew from Arabia,
who had the secret to doing extraordinary things
by means of which he deceived his coreligionists
res and a fairly large number of Arabs whom he brought to
the rebellion. Armed force was necessary to prevail.
seditious people, and although their leader had subsequently
condemned to death and executed, the superstition of his
some members even went so far as to claim that he was still alive and
that he had been resurrected.

In Persia, in 1174, another Jew, displaying the same
claims forced the king to take up arms to
to compress similar movements. And the century

was not finished before the Jews renewed their en-
undertaken, so as to hold the entire Persian nation
in a rather long period of commotion.

All these facts are not only undisputed

by contemporary writers belonging to the various-
his nations, but in addition they are confirmed by the
even the leaders of the Synagogue, some of whom limit themselves
to deplore the sad end of all these fanatics as well as
the unfortunate outcome of their ventures, while the
others praise their memory and do not mention
Their name is revered. Rabbi Maimonides,
in a letter addressed to the Jews of Marseille, Salo-
My Ben-Sevet and other Rabbis speak at length-
the actions of these fanatics and the specific acts of
each of them. Now, we ask this of the apologists
of the Synagogue: was this an act of justice or of
violence on the part of the authorities, either in France or in
Spain, whether in Persia or Arabia, what a reprimand!
What about the audacious claims of the rebellious Jews?
On what right were all the seditions based?
created by them in the midst of foreign nations? In
countries where they were tolerated only at the expense of the
society and religion, what reason did they have to
seeking to overthrow legitimate power?

It should also be noted that this was not the op-
pressure they would have had to suffer that carried them
to revolt; but it was their blind trust and
obstinate in the Messiah they were waiting for, who armed them
at every moment against the State, whatever the rest

their situation among the people. That is because of their
eyes, it was not only a good and honest thing,
but it is a religious act to rebel following
their Messiah against the power and to overthrow it; for
such was the consequence of this deep-rooted prejudice
in their minds, that they would one day dominate the
the whole world and completely abolish Christ-
Tianism. In all these various insurrections, we have
could see that the success of the Jews, under the leadership of
fanatics who appointed themselves their leaders, had been more
or smaller in inverse proportion to the plus or minus of
vigilance and strength that governments had
against which they rebelled; for many times, and
we saw it clearly throughout the whole part of
the history we have gone through, we knew how to warn
in time the disasters and calamities that threatened
Christian peoples in particular; while others-
three times the preponderance of the Jews, already too well established-
blie previously, was about to deliver everything to them
has sealed the fate of Christians who are already impoverished and oppressed.

On the other hand, let's also pay attention to this, this
is not only among Christian nations and
In Europe, it is still among the Muslims of Asia,
that the Jews were rising up against legitimate authority,
allowing themselves to be drawn in at the first call of some im-
poster; so that the Muslim princes ended
by driving them out of all their provinces. In the
In the eleventh century they were driven out of Babylon;
the following, they were banished from the entire empire of

9.

Saracens. And Victor of Cobden makes a very good observation
that at that time, in the midst of the Saracens, the Jews were, of
by their own admission, reduced to the most miserable condition
and subjected to all contempt; and this because of these steps-
greedy and proud sions that led them to deceive
by those with whom they were dealing and to disturb the order
wherever they were found in sufficient numbers.
to finish disabusing those who support them, we
Let us add that it was obviously not hatred,
the selfishness and intolerance of the Christians who persecuted
were the people of Israel in the Muslim provinces
tanes from Asia and Africa; it was only
because Jewish perfidy everywhere called for execution
public creation about this unfortunate nation.

The thirteenth century offers us, like the previous one
examples of this barbarity with which the Jews
sacrificed Christian children to their hatred against
Jesus Christ and made them serve in their operations
magical. We will address this topic in a chapter to
part, and we will only observe here that if we
Let's not talk about the mistreatment that the Jews have
The fact that he had to suffer during the course of this century is that he
The cause must be attributed to these abominable crimes
of which they had been guilty in various
countries of Europe, as we will demonstrate until-
than obviously.

CHAPTER 155

Thirteenth century,

However, considering from another perspective the an-

nationals of this nation, let us remember the pro-
stated by Mr. Peel in this speech where he reports the
truly barbaric treatment by John I, King of England
land, inflicted on a Jew from Bristol, ordering that he be
he pulled out a molar tooth every day until he
would have paid a sum of ten thousand silver marks. The
The fact is undeniable, as is also undeniable
that this cruel king, led astray by hateful advice, did not
he was not content with persecuting the Jews of his states by
extorting money from them, but he also exercised his
tyranny towards Christians, and in particular con-
among the sacred persons, whom he stripped of their possessions,
that he even had put to torture, and of which several su-
they suffered martyrdom under a prince not very different from
these Roman emperors who in the early centuries
of the Church inflicted so many cruelties on the disciples
of Jesus Christ (4). Furthermore, Sir Robert Peel will not be able to
to disregard everything that was done then
the Jews, even more active and cruel in Pégard des
Christians that John [er] was not; and meanwhile, the history-
The director will demand an explanation here from Mr. Peel for an error which
seems to betray bad faith or ignorance in him

to an uncommon degree; if he actually acted by

(1) Matthew Paris, year 1210.

ignorance, let him resign himself to learning the facts; we
Let's explain them to him.

Around this same time, Philip Augustus, king of
France published strict laws against usury and fraud
which the Jews engaged in in their relations
trade with Christians. But the intentions
Philippe having not sufficiently achieved their goal,
Saint Louis, his successor, published new edicts,
and first ordered that the Jews wear ha- *
commonly and everywhere a distinctive mark that
They were recognized. Then, to ensure execution
With his decrees against usury, he compelled all the great
of his kingdom to swear an oath that they would do them
observe and that they would not allow the violation to be im-
punished. Finally, he subjected the Jews to certain conditions
if they wanted to be tolerated in the kingdom: that-
it was a matter of becoming merchants or artisans, or of earning
their livelihood through some honest profession, such as the
other subjects. These regulations, which Henri Sauval ap-

very wise shovels were so well respected that if what-
that a Jew might make some usurious profit, besides
that he was obliged to return everything he had unduly-
If it was perceived as wrong, it was still rigorously punished.
However, it was not lacking in the king's councils,
of men to represent to him what interest-bearing loan was
the lifeblood of commerce; to eliminate it would be ruinous.
the people, depriving the colonists of the means to cultivate the
lands and to the merchants the means to make their
trade: Saint Louis scorned all these reasons;

For as long as his reign lasted, this disorder, which his predecessors
The authorities had tolerated it out of avarice or habit,
had to stop absolutely. He also took care to
to know to one's children the resulting harms
the company, so that its prescriptions continued
to be in force after his death (1).

We see in German history that in 1222 the
Western Jews rose up over the rumor that an ar-
Persian army, accompanied by their brothers from the East,
was heading towards our region; they were convinced that
For them, it was an army of liberators, and they had
given to the chief who commanded it the title of son of
David.

At the general assembly of its states held in Bar-
In Celone, James I, King of Aragon, published a constitution
tion in which, says Pierre de Marca (2), he claims-
it would be necessary to put a reasonable limit on the wear and tear practiced
by the Jews, by forbidding them to receive more than
twenty percent annual interest; which probably
then seemed a rather modest benefice. From there one
can judge the extent of Jewish avarice. He decreed,
Furthermore, that in the future no faith would be placed in the ser-
items lent by the Jews, (let us recall their documents)
(trines at this point!) He therefore wanted us to
refrained from asking them, and that it not be admitted as
evidence against their debtors that regular titles,

(1) Edmond Martene, Collect. veterum monumentor.,t. I. Henri
Sauval, vol. 11, History of Paris, book X.
(2) Marca Hispanic., lib. IV, year, 1228.

or legal testimonies, or finally pledges and
mortgages. Finally, they were declared ineligible to fill them out.
public functions and they were forbidden to have
Christians at their service. Despite these regulations, the king
was forced, twelve years later, to take new
strict measures against insatiable avarice and
The Jews were tough, and they always found a thousand ways
to extort money and property from the faithful, which de-
For these people, the danger of apostasy often arose.
All of this, however, did not greatly intimidate the Jews.
that the following year one of them failed to deceive
Christian with such skill that he found himself in
difficulties from which it was very hard for him to extricate himself.

If we want to see, on the other hand, what the spirit of
patience and gentleness of the Church in the face of perversity
Jewish, one should consult the canons contained in its
councils. One will notice with what care the Episcopate
was intent on removing all reproach from the Christian name
of cruelty and to instill in the faithful respect and
tolerance for the Jewish nation. We will be content
to mention what the council of 1236 decreed
Towers against those of the crusaders who, at the time of doing
the war against the infidels, attacking property and the
no one from the Jews who, in their eyes, were making a cause
common with the enemies of the Christian name. At the cha-
pitreiv the council said: /Vos autem districtius inhibits
mus (1) ne Cruces 1gnati, vel alii christian, Judæos

(1) Labbæi Concil. Turonense, an. 1236.

occidere, seu verbare, vel bona corum invadere, vel au-
ferre, vel quascumque injurias eisdem inferre prœæsu-
mant, cum Ecclesia cos sustineat, quæ non vult mortem
peccatoris, sed magis ut convertatur et vivat, scituri
quod si contra præsumpserint, ultionem canonum non
evadent. May the Synagogue in turn show us
the cannons and decrees that it then issued against its
children, since they were putting to death
Christians, they set traps for them, betrayed them,
stripped them of their possessions as much as they could-
were, and were finally seeking every means to ruin
and to overthrow the Church.

In his research and observations on the Jews,
Schudt cites a case of collision that occurred in Frankfurt around

Pan 1240; while they lived indiscriminately among
the Christians, one of whom wanted to be baptized, in
was not only dissuaded by his own people, but also
was materially prevented from doing so by his family and by
his relatives; which led to the collision we are talking about-
words between Jews and Christians. Words that
We had initially discussed this, but we soon got down to brass tacks.
and a war was waged in which some Christians perished
well, but where a greater number of Jews lost-
kill either by the sword or by fire, which these
unfortunate people lit up to their own detriment as
to the detriment of Christians, and which destroyed a great
part of the city (1). From this, one can judge what were

(1) Scudtius, De origine el incremento Judæorum, p. 521.

the hatred and intolerance fostered within the Synagogue-
against the name of Christ, since the instinct of the
conservation sometimes gave way, among the Jews, to desire
blind to harming Christianity.

Poggiati, on the authority of Matthieu Pâris, writer
contemporary, recounts the attempts made by
Jews in 1241 to bring down Germany and what-
than other countries under the rule of the Tartars and the Cu-
men, whom they called their brothers as descendants
in those of the two that Alexander the Great transported
in the mountains of Asia: "In a council se-
They believed that they had gathered together, and they stopped at these resolutions.
tions: "Since God allowed us to have
"to suffer under the domination of the Christians, the mo-
"mentest arrived where, freed from servitude by a
"Another judgment from God, this time it's our turn."
"to oppress Christianity. For behold, our brothers
"left their homeland to reduce the entire world
"under their power and ours. As much as our service-
"The struggle has been long and cruel, so too will the struggle be long and cruel."
"Glory awaits us. Let us go to meet them."
"carrying with us wine, weapons and fro-
"lying." To accomplish their plans, the Jews deceive-
they trick the Christians into believing that the Tar-
flaws in their religion meant they drank only that wine
that they had done themselves, and that is how they ob-
insisted that they be allowed to transport this beverage,
which would later prove fatal to the Tartars themselves
because of the poison that had been mixed in. The Christians

Too credulous, they allowed the Jews to circulate freely until...
than on the borders of Germany, where treachery was
discovered by customs officers; in the objects
Weapons of various kinds were found during transport.
that the Jews were going to pass on to their brothers.
The guilty parties were condemned as they deserved:
some confined to a life sentence, others-
many were put to death with their own weapons. Who can-
Are we accusing here? And doesn't the historian have the right to
to exclaim, as he does: "Unheard-of betrayal! And com-
"How then do we tolerate a nation like this in the middle of..."
"Place of us?"

In the history of the archbishops of Trier published
Edmond Martene alludes to this fact and
to the wild hopes awakened among the Jews, which
They believed then, at the moment, that their Messiah was about to arrive,
their reign will be re-established and extended over the ruins of
Christianity. Despite the peril that always threatened it
From such enemies, the Church turned a blind eye
on their infidelity, awaiting their return, and left them
to live in peace among his children.

Now, if we want to get some insight into the
evils caused by Jewish perversity in society
Christian in Germany at the time we are discussing,
, let us take a look at the letter that the Pope
Gregory IX addressed to the bishops of Germany the su-
throw of the humiliation in which Christians lived.
The reason was that Jews were raised to positions of responsibility.
public, and especially that they had at their service

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faithful of your sex over whom they exercised all
a kind of cruelty and infamy, even forcing them to
to be circumcised. On this subject, the Sovereign Pontiff
strongly urged the bishops to seek support from
the secular arm to remove the Church's disgrace from
Jesus Christ. At the same time he was addressing the king of
Hungary through its legate Cardinal Jac-
ques, bishop of Palestrina, and implored him to put a
a check on the insolence of the Jews in his states. Finally, the con-

The city of Vienna in 1267 ordered the faithful to avoid
all usual communication and all kinds of life
common with the Jews, because there was fear
justified in being poisoned by them, to abstain also
of commercial relations with them, because the initiative
abandoning the pursuit of profit could burden the conscience of the Christian
Here, or the Jew's cunning, playing with the good
The faithful man's faith made him his victim. They defended him by
in addition to Jews visiting sick Christians,
to practice medicine on them, in fear
that they do not administer harmful substances to them
under the pretext of medication, or by resorting to
magical operations, they did not train the fa-
wounded in apostasy by the hope of recovering the
health. They were forbidden from staying in the streets when
The holy sacrament of the Eucharist was carried, because
that they were taking the opportunity to blaspheme the saint
in the name of Jesus and to insult the people present (1).

(1) Vid, Canis. sub hoc anno and Bartolocci, Bibliot. rabbi.,
t. IV.

And while history thus offers us in the
facts prove Jewish perversity, and its in-
justices against the Church, in that same century the rabbi
Moses Maimonides, who was then writing his commentaries
silenced on Mosaic laws, he poured out his hatred there
against the society of the faithful, expressing hope
whose ruin he and his family flattered themselves on seeing pro-
chain of Christianity.

If we now refer to the principal motives
principals who expelled the Jews from England to
at the end of this century, we will first see that it was the
barbarity that led them to sacrifice children, a crime
which we will discuss elsewhere and which alone would suffice for
to banish them to the deserts of Libya, and
then the bad faith they put into everything
their relations with Christians, bad faith which
This stems from their own admissions. English historians
they all agree on how much their nation has lost to
this contact. Matthieu Pâris notes, under the date
from 1250, that the Jews having succeeded, through hypo-
crisis and intrigue, to win the prince's favor,
had succeeded in making certain inactions suspect him.
traitors and to have them removed from office. The same author, recounting
the conversion of some Jews in 1259, is expressed

Thus: “The Jew Elijah, baptized with two of his own,
"In this way escapes the devil's snares, and
"as punishment for an act of villainy he had
"Formerly committed. For it was said that it was in his
"house where the poisonous beverage had been prepared-

"sounded who took the lives of a great number of gentle people-
"English men. And this fact was confirmed by his
"confession. But when he acted this way he was only doing one
"Demon; now he has been changed into a Christian."
Many other similar facts will establish a
undeniably what at certain times
Some people thought they could call it into question.

Elsewhere the same author speaks of another Jew who
had a particular horror of the name of the
Most Holy Virgin; he had placed her image in a
filthy place and took pleasure in defiling it with pa-
roles and the most obscene acts. It went so far as to
strangle his wife who, out of a sense of honor-
out of modesty and decency, he had shown more respect for
this image and had wiped away the garbage from which its
Her husband covered for her every day (4). This abominable crime-
blue having been discovered, as well as the patterns which
had made him commit it, the murderer was locked up in
the dungeons of the Tower of London. Wanting then
to escape the torture he so richly deserved, the
The detainee offered to make revelations that prove-
would say that all the Jews in England were
traitors of the worst kind. (Which can very well be admitted-
to put it in perspective, considering what they were tending towards in the middle
of society.) Wanting at all costs to prevent it from being
following up on this accusation, his coreligionists
did everything in their power to have him convicted

(1) Paris. Hist, Anglic., p. 758.

dead. But Count Richard intervened on his behalf.
Then the Jews accused him of other crimes, among others
others for having defaced the currency, and they offered to
counts a sum of one thousand marks to make it con-
damned to death. One might wonder, in passing, what
that an honest judge would think such things today

Intrigues? What opinion should those
who are now acting as protectors and apolo-
gists of Judaism? | |

It was also during this period that Henry III, having
tasked a few trusted men with conducting an investigation
concerning the wealth that was in the hands of the Jews,
He even added a Jew to their case, who then became the accuser.
of his fellow believers, and revealed to the Christians what
Secret perfidy was employed to harm them.
The vigilance of the magistrates only became more severe and
more active; and even though one was very inclined to
to see some exaggeration in the revelations of the Jew,
It had to be acknowledged that there were very few of them, if any at all-
times there were some, when the facts came to bear witness
of the deception of the Synagogue. Matthieu Päris, do-
observing that in his time all Jews had
with a miserable air, adds that none of them are real-
living in misery, because they create means of subsistence for themselves.
tence, he said, by altering the coins, by falsifying the
seals and papers; several times we have them for-
They were prosecuted for these misdeeds, and found guilty.
were sentenced to death. Knightton speaks of the same and
tells us what punishments several of them suffered-

rent during the reign of Edward in 4277. The chronicle
Thomas Wiches's is even more explicit. It reads:
"The English Parliament having had occasion to convince itself"
"cre of the frauds that the Jews had employed to
"the regard for many Christians to deceive them in
"the contracts they entered into with them, obliged the pre-
"first to return all the papers they possessed,
"and all obligations contracted by Christians"
"Those in favor of the Jews were annulled. Six years
and afterwards, as the Jews continued to practice the
"the same kind of wear and tear, a decree came to forbid them
"to lend their money at interest and put them in the ne-
"cessation to seek their means of subsistence in
"trade and the work of their hands. But in-
"although these regulations to which we were subjected
"The Jews, though not without results, however this
"was not enough to curb their avarice;
"Always inclined to deceive, they began to trim and
"to alter the currencies, so that the merchants of
"The continent ceased to frequent the coasts and the
"markets in England, which caused the price to rise"
"their goods in the kingdom above the
"Ordinary course. An order having seized and impri-

"They summoned all the Jews at once, instructing their
"trial, and it turned out that few of them were in-
"Nocents. The most guilty were condemned to
"died with some Christians who had converted"
"their accomplices,"

Finally, in 1289, the royal and ecclesiastical council,

considering the intolerance of the Jewish nation under all
civil or religious relations with persons
those who profess another religion, considering the
blasphemies and outrages that attack the mystery
of the Redemption, considering thefts and frauds
committed to the detriment of the faithful, to the point that well
families were reduced to the most extreme
misery, carries a decree that banished the nation to per-
petty. It should be noted, however, here that in
the execution of this measure, some sailors having stolen
Jews during the crossing, they were severely
punished by the royal court. De Larrey, who is discussing
this question of the expulsion of Jews from England, does not
can't help but admire the wise slowness that the gou-
the government opposed the general impatience of the people
English, and he adds that moreover "Jewish culture had
has the skillful care to always keep sums at the disposal
"the prince's position, while enriching himself through
"illegitimate means that ruined families and ap-
"They were impoverishing the state. Until then, there had been a lot of protests—"
"against them, and, if some had been
"punished under previous reigns, the others had
"had enough skill or credit to evade the ri-
"the fear of laws and the animosity of Parliaments."
"Henry III and his predecessors, Edward I among
"others had received too much aid from the Jews to
"to resign ourselves to banning them."

We will not go into further detail here.
on the acts committed by the Jews during this century

against the mysteries of Christianity, and on the outrageous
activities to which they particularly devoted themselves during
Holy Week, sometimes adding the audacity of in-
to publicly consult the faithful in the midst of the pious
their practices of worship. The canons published by

the councils and decrees issued by the pontiffs in
Time and place are sufficient evidence of this
which was happening. We will only add two facts.
which took place, one in Paris in 1429, and the other in Ro-
tingen in Franconia; both are worthy of being
mentioned.

In Paris, we say, a Christian woman does not find-
before any means of settling the debt to a Jew who
had lent money, pledged, at the urging that
This unfortunate man did this to him, handing him a consecrated host.
created. As soon as he had in his power: "I shall see
"Now," he said, "if this is the body of Jesus Christ,
"As the Christians claim." And immediately
Placing the host on a chest, he struck it several times
stabbings; all of a sudden he sees them coming out of the
blood as if from a body full of life. Astonished, he ap-
he calls out to his wife and children who are in turn te-
less astonished by the marvel. But, instead of ceasing his
outrages, this man takes a nail and pierces
The consecrated host was smashed with a hammer. The blood continued to flow.
to sink. So the wife wants to prevent her husband from
to engage in further acts of this nature, but in
vain, and, as the prodigy continues to manifest itself by
increasingly striking signs, this woman, moved

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And frightened, she retreats to a room so as not to be
witness to her husband's fury.

However, a child of this Jew, who was on the
the door of the house, opening onto the Rue des Jardins, of-
He asked some Christians who were passing by where they were going.
"We are going to church," they said, "to worship God."
"It's useless," the child replied, "my father gave him..."
He hit him so many times that he killed him. Without paying attention to what
what these words could mean, they continued their
way when a woman, whose curiosity had been
Naturally excited by this, she entered the house of
A Jew, under the pretext of asking for a light. She saw the hos-
He took her respectfully in his clothes and carried her
to the priest of Saint-Jean en Grève. The Jew, arrested with
His entire family confessed to everything he had done; on
The bishop exhorted him, his wife, and his children,
to convert; but neither exhortations nor example
of his entire family who went there, could not shake him-
He would go and he persisted in his obstinacy. Then the e-
The bishop abandoned him to the secular arm, which delivered him to the
flames.

In the midst of the torture, he was heard to cry out: "Ah!
If only I had here a book that's at home, the fire
"couldn't do me any harm!" The judge immediately-
He went to fetch this book from the Jew's house; they gave it to him
attached around the neck, and both were equally
consumed. The event had such an impact, he adds
the historian, that it was discussed in the countries
further afield; and Villani, a contemporary author,

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in fact, he mentions it in his history of Florence (1).
In the year 1299, says the priest Sigfrid, a contemporary writer-
Porain, a Jew from the town of Rotingen in Franconia
came to an agreement with the warden of Péglise, who left him
take, during the holy night of Easter, a few
Consecrated plots. These plots were distributed.
to the Jews of the cities and towns outside, to be, among
their hands, the object of the outrages to which the nation
Jewish woman had once surrendered herself against the person of
Savior. The historian adds (2), that in the trial
which ensued against the main culprit, according to
by the Jews' own admission, it was proven that in di-
towards times and various places similar sacrileges
had been committed, which had raised Pindigna-
The Christian people's opposition to the Jews. How
it is therefore surprising to see the animosity that is everywhere erupting
What was the situation against a nation guilty of such crimes?

On the occasion of Part of the magic, which is being discussed
in one of the two facts above and which practiced
then the Jews, by indulging in all sorts of evil-
We will point out that
Henri Sauval cites Rabbi [name omitted] as a famous example of this genre.
Ezekiel; the Jews called him saint, and
Christians, that of a magician, because of the means used in all manner of...
particulars he had to impress scholars and

(t) History of the city of Paris, by the Benedictines of Saint-Maur,
t. I, p. 458. — Dubois, t. 11.— Boniface VIIF, decree of the year 1298
related to this topic.

(2) Sigfridus presbyter, Epitom., lib. 11.

ignorant (4). Left as they were to their prejudices
instinctive and suggestive, influenced by that perverse mind which
is essentially an enemy of all virtue and all
Holiness, the Jews saw nothing more insulting
for the august mysteries of our religion than
mingle with their abominable practices and the cult of
The demon, the desecration of the Holy Eucharist.
facts that we have reported so far and
many others that we could add are one
permanent testimony. Thus, for example, the chronicle
Belgian code for the year 1306, setting forth the various
reasons that led to the banishment of Jews from French soil,
They add to this the outrage they committed against a consecrated host
that they had obtained from a Christian woman by force
of instances, by giving him a sum of money
that she owed to one of them.

Fourteenth century.

As we delve further into the history of this
nation, despite the burdens and humiliations of which one
She sees herself overwhelmed in return for her hostility and her at-
attacks of all kinds against Christianity, we re-
always finds herself ready to become insolent and aggressive again
sive on every occasion and in every place, so much so that it is
dominated by hatred of the Christian name. It was from the beginning
4319, as seen in a decree of Philip the

(1) Henri Sauval, History of Paris, vol. II.

Long, King of France, that the Jews of Lunel, four
only years after being admitted to the country, he-
publicly, on Easter Day, resorted to insults
and sacrilegious mockery of the mystery of our
Redemption, by carrying through the city streets a
cross against which they threw filth, and
striking those among them who wore it and who thereby
even represented to them the person of the Savior (1).
Faced with such affronts, could the faithful then
should they remain indifferent and calm? And the Church should not-
She did not deeply feel the insults thus directed at her.
to the august object of his profound veneration?

But let's move on to another question that is no less important.
of importance and which so far seems to have been

entirely to the advantage of the Jews and to the shame of the
Christians. These are the attempts made by the Jews
in 1321 to get rid of the Christians by em-
poisoning, attempts which are not, it is said, sufficient-
which were observed and which allegedly provoked persecution
unjust treatment against the Jews. The plague that was then raging
in southern and western Europe gave rise to
some to claim that the Jews were perfectly in-
no one is aware of these accusations, and others are left to think
that this plague had only served their purposes and
to cover up their attacks. To guide us in understanding-
a clear picture of what happened, we have before our eyes
a monument taken from the compilers of the Fasti of

(1) Benedict. of Saint-Maur, Hist. du Languedoc, t. IV, p. 161.

Bohemia and published by Marquand Treher. The exposition
The facts are attached to the Pope's letter, De Leprosis.
John XXI. In this letter, which dates from the same year
In 1321, the sovereign Pontiff reproduced a report
which is addressed to him by Philip, Count of Anjou, and which
talks about the various means implemented by the Jews
to harm Christians. "Finally, the next day," he said.
"Philippe, people from our county have stormed in"
among the Jews regarding drinks (tmpofationes)
"which they had composed for the use of Christians."
engaging in active searches in the house of
Jews, in one of the dwellings that belonged to the
“Jew Bananias, in a dark place in the house, in a
"a small chest containing his treasures and secrets,"
"a sheepskin, or parchment, was found, covered-
green writing on both sides. The seal, which was
"of gold and weighing 19 florins, was retained by
"has a red silk cord. On the seal was represented-
"felt the image of the crucifix, before which a Jew..."
"showed himself in such an ignominious and dis-
"Honest, I'm ashamed to describe it. Our people don't have-"
would not have paid attention to the contents of the letter, if
They had suddenly and by chance been struck
of the length and width of this seal. Of
Newly converted Jews translated the letter.
Bananias himself and six other Jews sufficiently
educated people made the same translation, not of themselves-
same, but constrained by fear and by the

force. Separated and then tortured, Bana-

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"Nias and his companions persevered in presenting the
The same translation. Three learned clerks in Ja
"theological science and in the Hebrew language,
"They finally translated the letter into Latin."

The letter was addressed to the Prince of the Saracens, master
of the East and Palestine, the seat of the Jewish nation,
and whose power extended as far as Granada, in Spain
pagne. They requested that a treaty of friendship be concluded.
between the Jews and the Saracens, and, showing hope
to see the two peoples reunited one day in the same
religion, they begged the prince to please restore
To the Jews, the land of their ancestors. It read:

"The Christian nation obeys the son of a woman"
vile and poor of our people, who have unjustly
"Usurped our heritage and that of our fathers. When
we will have forever reduced this nation to
the yoke of our domination, you will hand us over
in possession of our great city of Jerusalem, of
“Jericho and Ai, where the sacred ark rests. And we
we will be able to raise your throne over the kingdom and the
Great city of Paris, if you help us to achieve
to that end. In the meantime, and as you may be able to
to ensure this by your noble Viceroy of Granada, we
we worked on this piece by skillfully throwing
poisonous substances were found in their drinks.
powders composed of bitter and perni- herbs
cieuses, by throwing venomous reptiles into the
waters, in wells, in cisterns, in foundations
"taines and in all watercourses, so that the

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"Christians, one after the other, and each following
"its constitution, perish prematurely under the effect

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corrupt vapors exhaled by these poisons.
We have successfully completed this particular project.
erment by distributing considerable sums to
some poor people of their religion, whom we call
lepers. But these wretches suddenly
turned against us; and, seeing themselves surprised by the
Other Christians accused us and revealed
all of this is true. Nevertheless, there remains this glorious point.
For us, it's that these Christians had...
summoned their brothers, a sure sign of their dis-
strings and their dissolution. Undoubtedly, on Pac-
In accusing these lepers, we have been ignominious-
harshly treated and cruelly imprisoned; but
we patiently endured these mortifications and
we still support them every day from
Christians, because we hope that God
will give us abundant compensation in the
future life. We have no doubt that we would have
were exterminated, if not for the immense treasures
tempted their avarice. Also our gold and our silver and
Yours have bought us back, as you can see.
Inform us through your Viceroy of Granada. Please let us know.
so, to continue passing gold and silver, so that
we can do more, after having left
Some time should pass. These beverages, which have not
They have not yet been able to produce the expected effect, they will produce it
In the future, we hope; we will keep you informed.

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being thoroughly informed of everything; you will be able to
soon, with God's help, you will cross the sea.
return to Granada, and extend to the rest of the Christians
Hold your magnificent sword with a powerful hand
and an invincible arm. And then you will be sitting on
the throne in Paris, and, at the same time, had become again
Free, we will possess the land of our fathers, that
God has promised us, and we will live in harmony.
under one law and one God. There will be no more
Never, from that time on, did I experience either anguish or sorrow.
for Solomon said: He who walks in unity with a
Only God, He has but one will with Him. And
David adds: Oh! How good and sweet he is!
to live together like brothers! Our holy pro-
Thus, Phetius Hosea spoke in advance of the Christians:
Their hearts are divided, and because of this, they will perish.
We are forwarding to Your Majesty
Royal, this letter patent and signed by us, by the
through Zadok, high priest of the Hebrews, and
Leon, the most learned man in the science of
our law, which will explain to you even better
"I'll discuss the whole question verbally."

Henri Sauval (4) mentions two letters written

to the Jews, one by the King of Tunis and the other by the
king of Granada, concerning the poisoning of
waters, and the means to be employed to reach the
but. It contains expressions that are more or less con-

(1) History of Paris, vol. 1, book X, p. 517.

forms to the information provided by the relationship of
Philip of Anjou: all this confirms the story of
The attack on the Jews. Notwithstanding such testimonies
After such a long time, Säuval, stopping at
minor and insignificant variants that we re-
marked in these letters, concludes thus: "That's it
"Many absurdities and errors. I am strong
"surprised that Pierre de Pui, a character ordinarily
"so well guarded against popular opinions and so
"contributed to history, having left in the Treasury of
These two letters, filled with falsehoods, were addressed to the Charters and
"impostures, moreover undated, and of which we do not
"doesn't have the originals. As for proving that they
"were supposed by the enemies of the Jews, this
"is not necessary; this is quite easily seen."
"and by the expressions, and by the circumstances, and
"Based on the evidence I have provided."

Firstly, it does not seem to me that the absence
the original and the date is such a strong argument
against the authenticity of these letters. The letter that I have
reported above contains in itself all the
elements necessary to demonstrate that she was
written by the Jews, and everything in it is
Likely. Anyone who knows a little about it
turns of phrase in Hebrew and its expressions, cannot
to argue that the original of this letter was not written
in Hebrew. This would require assuming that a neo-
at least the phyte commented on it. But all the circum-
constants noted in the report of the Count of Anjou

formally exclude such a supposition.
The rest should be viewed as inventions of
Christians not only the two letters relating
to the poisoning Sauval talks about, but also
the one we mentioned above, in which the
Jews are dealing with the same subject, a letter that offers so much
conformity with the other two, and which shows if
well the sovereign impropriety with which the
Jews are accustomed to speaking of the person of Jesus-
Christ. Now, we cannot suppose that this comes from a
Christian. How then can it seem strange to
It was possible that the Arabs were considering at that time
invade Christian lands, and that they use-
felt to succeed from the perfidy of the Jews, from this little-

a place that recognizes no homeland, and that spreads
in foreign countries to conduct its trafficking, ready
to betray the people who welcome him, if he sees his
profit, which runs everywhere it finds something
to win, which looks at the earth, from one pole to the other,
like his legacy, which rejoices in all the
dissensions, of all wars between nations,
between princes and their subjects, between sects, who
Finally, he casts the fire of sedition among the peoples.
certain of thus improving his own condition, and uh-
heartbroken to see the peace of the Christian Church destroyed,
the object of his most ardent hatred?

Labbe provided strong evidence of the veracity
from the account of the Count of Anjou, quoting the letter
addressed by Pope John XXI to all the faithful for

to urge them to war against the Saracens; the Pope,
Indeed, it reminds them of the attack they are talking about.
relation(1).Paul-Emile, a contemporary writer, tells us-
form that the Jews, upon their return to France, having received
money from the kings and leaders of the Turks and Saracens,
hired the lepers, who lived on alms and er-
would travel from country to country, spreading poison in the
wells. A large number of them were caught off guard,
They were put on trial, and, upon their confession, they were handed over
to the ultimate torture. Consequently, the Jews were put in
prison, and, having been questioned separately, they confessed-
rent the crime. The author of the Bohemian Chronicle,
quoting the lepers' letter, he said: "In this same
"In the year (1321), I traveled through a large part of the
"banks of the Rhine and Gaul, and I saw all the
"The lepers' dwellings were burned, and they had burned
"at the same time all those of these wretches that
"We had been able to find it. The rumor had indeed spread."
"that the lepers, corrupted by the gold of the Jews and
"Saracens had thrown poison into the waters,"
"in the fountains and in the wells. I also saw
"in the various regions of Gaul many
There were closed wells and fountains covered with earth.
"letter from the Pope, in which is contained everything that
"relates to this matter, came to me from the mo-
"Movimond nastery through a person-
"sonne who claimed to have received it from the Curia ro-

(1) Labbæi, vol. XV, p. 149. Venice edition, epist. 2 Joan,
Papaæ XXI, vulgo XXII.

"I wrote it down in my own hand."

Guillaume de Nangis, cited by Spondanus in his
continuation of the Annals of Baronius, mentions, at
that date, of the attack planned by the Jews. Another
writer, under the name of Auctor Memorialis Historia-
rum, said that the poisonous substance consisted of
mainly human blood, urine and three
Various herbs whose names he does not give. In
The Council of Reims is among the cases reserved.
to receive drinks from the hands of the Jews, because
that, in that same year, poisoned drinks
had been fabricated, which led to the expulsion of all the Jews
of the kingdom of France. They were condemned to be burned.
many lepers whom the Jews had used for
to bring these poisonous drinks into the market
born. The chronicle of Saint Evrould and others-
Testimonials confirm the same fact.

It may seem strange that the Jews attempted
to destroy by this means the Christian kingdom of
France to rebuild their own nation. But that is not-
it does not conform to the idea of their cherem, or anathema
that they pronounce against Christians, their principles
ps enemy, as I have already re-
scored? And nothing could be more fitting for such a goal than
to employ the office of the Saracens. In support of what
preceding it, it is found in a Hebrew manuscript, where one
reads the prayers specific to the synagogue of Mainz, a
thought that has the greatest connection with time and the
things we are talking about: "We see that, in Paffliction

to the place where the Ishmaelites live, the God whom we bless
"will call upon the kingdom of the Ishmaelites for help, and
"They will be saved from the hand and power of the
"Idumeans, that is to say Christians (1).

Finally, to avoid any ambiguity, we must not
to confuse this attempted poisoning on the part of
Jews, along with the one that took place in 1346 or 1348,
while a truly devastating plague invades and afflicts
gea almost all of Europe. Schæbpflin (2) observes at this
the subject of the unjust persecution of Jews at that time.

in Alsace and put to death in numbers of two thousand.
But, at the same time, history is careful to point out that
at that time, citizens of all classes were
the debtors of the Jews, as a result of the monopoly and
the usury that they exerted on Christians.
This caused great religious and moral harm.
to Christianity, because of the influence that money
Jews gave them into the society of the faithful.

Albert Krantz recounts, around the year 1323, that the
Jews who lived in the small town of Krakow, having
broke down the doors of a church, seized the holy man here-
drink, and which they tore up, trampled underfoot and scattered

the holy hosts it contained pierced through the streets
may, so that the Christians themselves mar-
They dearly to the divine species without knowing it. The pre-
those who were the first to notice the sacrilege, did not know-
They wanted to know who to blame. The case having

(1) De-Rossi, Bibliothecu rabbinica anti-christiana.
(2) Asatia germanica illustrata, t. II.
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was brought to Gustrow's attention, who suspected
the Jews were accused of being the authors; they were called
before the court; they confessed their crime, and denounced-
their accomplices, who were arrested in the proceedings
vinceset condemned to death (1). At the sight of these pro-
fannings and their multiplicity, who could deny
the diabolical horror and feelings of intolerance of
Jews for the mysteries of our holy religion? He
These feelings must be very powerful, since
Punishments and tortures do not prevent them from
seeking to renew their attacks through words and
through actions. And if the Christian people have sometimes been
Having risen up against these desecrators, where does the provocation come from?

Florien, reporting, on the authority of Sébastien
Franck, the invasion of the Flagellants into the provinces
Germans, in 1346, said that, having arrived in Frankfurt, they
threw down on the houses of the Jews, and many
Israelites perished in the ensuing conflict.
Christian citizens armed themselves against the invaders,
at their own great risk and expense, and they succeeded
finally, to restore peace to the Jews. But these,
convinced that others could not possibly want to do them

that what they themselves would do if they had full freedom
freedom to act, misinterpreted the service that the
Christians had just returned to them and believed that in rea-
They had been told they wanted to harm them. To get revenge, they put
the fire in the house where the councilors met. The

(1) AÏb. Krantz, Historia Wandalie, lib. VUI.

The house burned down, and the fire spread to the buildings.
neighbors. When the Christians learned of the authors of
disaster, they flew into a rage that was easy to understand.
to take; the Jews were pursued, and all were killed
those who had survived the previous massacre (1).

At the same time, the historian Dlugosz deplored the
outrages and insults to Christianity in Po-
logne, after King Casimir had taken as his mistress
a Jewish woman, whose prayers led him to grant to
Jews enjoyed very great privileges; and, the historian adds,
to this day it remains like a fetid smell (2).

Albert of Argentina (Strasbourg), in his Memoirs
on the life of Berthold, bishop of this city, he said, in pro-
posed terrible circumstances in which the Jews
were found around the middle of the fourteenth century:
a We recently held a council meeting in Spain-
They were accused of wrongdoing concerning the Jews; they were found guilty.
"of witchcraft, infanticide, and counterfeiting of banknotes,"
has defaced currency, and many other things
"Offenses insulting to the Divine Majesty." Towards the same
at the time, Louis [*', King of Hungary, knowing that the
the monopoly still exercised by the Jews was very prejudiced
detrimental to Christendom, he expelled them from the country without...
dear in no way to their fortune.

In his History of Spain, which reached the year 1360,
where he recounts the actions of the King of Castile, who gov-
Mariana mentions her people harshly.

(1) Schudt, De origine et incremento Judæorum, p. 480.
(2?) Dlugosz, Hist. polonica, lib. IX.

of a Jew named Samuel, who was put in charge of the fi-
finances by this monarch whose measures he supported
despots. Samuel began to manage the finances
at his own pleasure, and he thus acquired immense wealth.
chesses which were once again the cause of his ruin. Put in
remains to account for all its squandering
tions, he was condemned, and all his property was confiscated.
taxed. Four hundred thousand gold crowns were found at his home.
furniture and clothing of great value, so much
of riches, in short, that it seemed wonderful
that a single Jew could have become so wealthy in our time-
pens. A6 uno disce omnes.

We have spoken more than once about curses
The Jews speak out against Jesus Christ every day.
and their worshippers; we have seen that they have not ceased to per-
to crack down on this ungodly custom, and to inspire their
children the horror they feel for the Christian name
tien. In 1374, King Alfonso, in Spain, their de-
defended under the most severe penalties of reciting pa-
reilles imprecations, although, contrary to
confessions made by several novices, they strive to
to make people believe that these imprecations referred to other things
less than to Christians. Despite this defense, they con-
continued to pronounce them in another form and under
another name, as noted by the
Book 56 of the Tefillah, written in Hebrew characters -
Spanish, and preserved by de Rossi, whom we have
As mentioned above, in 1380, the Jews were expelled from France.
because of the means they used to attract

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CHAPTER 185

all the cash and usury they hoarded
They blamed the Christians who resorted to them.
Christians, exasperated to the point of injustice, rose up
In several places, they killed a great number of them.
They seized their belongings, and especially their documents.
which contained evidence of the debts; documents that
We are far from approving, but who had been
caused, it must be admitted, by avarice
even Jews.

We read, in the Bohemian Chronicle cited by Jean-
Georges Eckard, that in 1388 or 1389, in Prague, the
day when Jews celebrate Passover and remembrance
During the crossing of the Red Sea, a priest happened to pass by
near their neighborhood to bring the Holy Eucharist

to a sick person. At this moment, a crowd of young people
Jews, inflamed by their hatred against Jesus Christ and
led by their fathers who were present, ramas-
They poured stones and mud into the street, and threw them
They are desecrating the Blessed Sacrament. This sacrilege
stirred up the Christians who then attacked the Jews,
they killed a great many of them, and then looted
their houses, which they set on fire (1). Krantz
makes the following observation regarding this event:
“We were living then under an indolent and cowardly king, for
"that there was nothing sacred; the Christians could not-
"to bear the insults of the Jews for longer;
"They all rose up together against them and burned-

(1) Jean-Georges Eckard, t. I, p. 1139, and Krantz, Historia
Wandulie,

"They left their houses." What kind of Christian, anyway?
Filled with love for his faith, he could have contained himself
the sight of such impiety and intolerance
People? Who were the provocateurs?

In 1439, a decree was published in Paris which prohibited
Jews were forbidden to practice medicine, in fear
that they no longer administer potions to the sick
harmful as well as useful to their healing (1). The following year,
Abraham Zacut, author of Juchasin, recalling the
marvelous conversion of two hundred thousand Jews ob-
held by Saint Vincent Ferrer in the provinces of
Catalonia, Aragon, and Castile, recounts that a
Rabbi, named Judah ben Asher, had cruelly put to death
his wife and his mother-in-law, fearing that they
did not embrace the Christian religion. This rabbi
then killed himself (2).

Fifteenth century.

The fifteenth century arrives, and hatred and intolerance-
the Jew's rancidity against the mysteries of our holy
religion, especially against the Eucharist, demonstrate
still just as violent, and it seems that the spirit of evil
this hatred is further inflamed, especially where Christians
are distinguished by a greater faith, where the fruits
the salutary benefits of redemption are shown with the most

(1) Benedictines of Saint-Maur, Hist. of Paris.
(2) Bartolocci, Library. rabbi., t. III, p. 87.

abundant in the piety of the faithful. The chronicles of
Silesia reports indicate that several Jews were condemned
to the fire for having outraged the sacrament of the Eucharist.
In the main church of Glogau, one can see an in-
inscription which attests to the outrage. The event dates from 1401, and in
4404 the Jews renewed the same of: to
Salzburg (1).

Around the same time, according to the historian
Dlugosz, cited above, the freedom enjoyed by the Jews-
knew in Poland during the reign of Casimir, their had
it has amassed immense wealth, the fruit of their usury,
and had led them to the ultimate excesses of insolence.
Their crimes went unpunished, thanks to complicity.
of a power that was hardly concerned with rendering justice
It was a tactic against the people. Divine vengeance was reserved for itself.
punish herself for crimes which the power hu-
hand ensured impunity. On Easter Tuesday, March 27,
Master Rudeck, canon of Wislichi, according to the in-
spirations of a zeal more impetuous than prudent, warns
the people, as they descended from the pulpit, whom he had received
an important letter. He is asked to read it: it in-
formed that, the previous night, the Jews of Krakow
had killed a Christian child and had used his
blood for abominable rites, and that, moreover, they
had thrown stones at a priest who was wearing
Peucharistie to a sick man. This story stirred the people
against the Jews, who had to suffer cruel treatment

(1) Marci Hanaisii, Soc. Jes., Germania sacra, t. 1.

ments, despite the efforts of the magistrate who was trying in
It is pointless to stop such damaging demonstrations.
in their wake to Christians as well as to Jews.

Around the year 1420 (1), the Jews of Asia, continuing to
to show themselves to be just as treacherous towards Christians
and their worship, prompted the Turks to occupy the
David's tomb, under the false pretext that they would find there-

had great hidden treasures, while their intention
The real aim was to destroy a Christian church.
erected in honor of the tomb of Our Sei-
gneur; and, indeed, they obtained what they desired,
to the great detriment of Christians. That is why
Martin V addressed the Queen of Naples, Joanna I, who
imposed a considerable fine on the Jews of Calabria
in compensation for the damages suffered by the
Christians.

It was also around this time that the chronicler Albert
Krantz wrote: "The Jews, a perfidious nation, having been
"convicted of having supplied weapons and money to
"heretics of Bohemia, who were waging war on the
"Catholics, Frederick, Duke of Bavaria, had them put
"in prison throughout the extent of its domains and the
"sentenced to heavy fines. It's really a
"A nation to be kept away from Christian countries, because it does everything
"To insult Christ and destroy his worshippers."

We read, in the Fasti of Austria written by Pez (2),
that, around the year 1421, Jews who had obtained from a

(1) Giannone, Sforia di Napoli (History of Naples).
(2) T. II, p.851. .

'Christian woman, a few fragments of the host, take them
shared among themselves to renew upon them the ou-
tragedies formerly committed to Our Lord during his Passion,
The fact was acknowledged, based on the woman's own admission,
And they were punished. This impious act, committed at the time
of Easter time, indicates that the Jews, having been unable
to have a young Christian child in this circumstance
to sacrifice him out of hatred for Jesus Christ, they had
wanted to satisfy this hatred of the Holy Eucharist.

In the History of Silesia, we find the account of a
a similar sacrilege committed in 1453. Joachim Cu-
Reus, a heretic, calls this fact into doubt, and rises up
against the harsh treatment inflicted on the Jews.
But he finds these strictures too great precisely because
because of the little accounting he did, in his capacity as
Protestant, of the adorable sacrament of the Eucharist and
of the real presence of Jesus Christ under the holy
species; so that he believed that the Jews had
He did not deserve such harsh punishments. But he-
even shows afterwards that we shouldn't have received

the Jews in the kingdom, to expel them after the
to have admitted.

When, around the middle of the same century, the Turks attacked
they sought with such cruelty the Christians of the East, the
The Jews rejoiced and they extolled the fierce con-
seeking, in the hope that he would be their Messiah, that he
would restore the Synagogue, and that he would destroy the Church
Christian (1).

(1) Ugolino, Thesaurus antiquit., t. XXIII, p. 1066.
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It was around this time that Saint Antoninus, bishop, lived.
than Florence. Speaking of the Jews in his treatise De
The supreme pontiff, he recalls the canons of the ancients
centuries of the Church that earnestly recommended
to the Christian magistrates to remove this people from the ad-
Ministry of Public Affairs. Saint Antonin re-
commands also to the bishops and Christian princes
try to turn the Jews away from idleness and pa-
resse, by forcing them to engage in industry or
some trade, so that they do not have to procure
means of subsistence in another way, that is to say-
to say, through usury and other shameful means. This
insistence of the holy bishop, and these prescriptions of
previous centuries that forced Jews to work
they display in all their day the malice of these men
who spent their lives in idleness and laziness,
seeking only to live off the sweat and possessions of
Christians whom they misappropriated for their own use through usury,
through the monopoly they held and through genuine
looting. This disorder engendered a thousand other inconveniences-
provisions for the Church and for the State. Therefore, it seems to us-
Is it that no one today can approve of a
a similar system followed by the Synagogue in the middle of the
“Christian nations. Who, therefore, would dare to bla-
sea the measures taken by the episcopate with regard to this
people ?

Moreover, one only needs to consider the conduct of the Church
towards the Jews, as the saint points out
Bishop of Florence, and to think about the care she

took them in order to pull them out of idleness and all these
ridiculous and barbaric prejudices that they drew from the
Talmud and in the commentaries of their rabbis; it
one only needs to consider the redoubled efforts of the episcopate
Christian, to eradicate so many harmful thoughts from their minds
maxims, and to the unfortunate success of all these attempts
ves, to see clearly that the degradation of the Jews
at that time it was entirely their own work, the
logical consequence of their indolence and their bad-
will of good will, and in no way the effect of intolerance which
Christian magistrates, whether secular or ecclesiastical,
were being treated towards them, since these magistrates were
all their efforts to tear this unfortunate people away
to his ignorance, his mistakes, and his inertia.

The most remarkable fact of the fifteenth century, re-
The discrimination against Jews was their expulsion from Spain under the
Reign of Ferdinand and Isabella, in 4492. This act
The Catholic monarchs provided a pretext for the defenses of
Supporters of the Jewish cause to cry out against the cruelty.
Before judging it that way, wouldn't it be con-
just able to examine the case from its various points
From a religious and political point of view, to make a particular-
be wary of the testimonies of novices, and more
even to those of the rabbis themselves, not to mention
documents that will be provided by Christian historians
about this providential act of which the Jews were the victims?

Alphonse Spina, or whoever the author may be, who is
certainly a Spanish novice, who is doing the same thing.
History of the Jews in Spain, recounts, in the third

book De bello judaico, that, in the village of Tavara,
belonging to Louis d'Almanza, in the kingdom
of Castile, a Jewish blacksmith whose son had been Jewish-
ridiculously condemned to death, the fool feigned, and
began to roam the country shouting af-
rook, so that he was allowed to do it, because one
He excused himself because of his madness. However, it was not
that it was a feint, and the traitor was secretly forging with his
other children iron bars pierced with holes that he
wanted to use it to close and nail during the
night, all the doors of the houses. He had also pre-
adorned with iron spikes which in Spain are called
abrojos, which criminals commonly use
to injure the feet of horses and men who
They pass into the places where they have been placed. One

Once all these machines were ready, he began his
work one night under cover of darkness, and traversing
the locality with all the signs of its ordinary madness, he
encl oua the doors of the houses and soma everywhere ses
iron spikes to injure those who would come to
They were about to leave their homes. That done, help, without
no doubt, from several other Jews who desired
like him, the destruction of all Christians of
In the village, he set fire to the houses and fled. Awakened
through fire and smoke, the inhabitants rose up
in haste; to escape the fire, they run to open their
doors, but unable to overcome them, they perished
in large numbers. Those who were able to get out, met-
rent the iron spikes that injured their feet.

When the king learned what had happened, he ordered that
All the Jews found in the village were killed. Let us remember
here, as confirmation of what we have said and
From what we will discuss later, a monument
A very important historical event, the bull of the antipope Be-
No. XIII, published in 1415 in Spain against the
The Talmud and its doctrines, which they declare intolerant
from a religious and moral standpoint, and contrary to the
natural reason. This bubble clearly shows the
damage caused to Christian society by the tricks
Jewish commercial dealings when they dealt with
Christians, and with what obstinacy this people per-
he persisted in his perfidy, despite the threats he made against him
was the object.

The author we have just quoted tells us
Another fact. During the reign of John II, in Castile,
and during the regency of his mother Catherine, a
A Jewish doctor from Segovia bought a consecrated host at a high price.
consecrated, which he threw into Boiling Skin, in com-
accompanied by several accomplices. Some of these-
horrified by this terrible sacrilege, they resumed
the host and brought it back to the monastery of Saint-
Cross of the Order of Preachers, in order to avoid the
punishment they would have to suffer if the deed were discovered
green. The prior of the convent made the fact known to the-
Bishop of Segovia, John of Oxerdesillas. The re-
gente, who were then in that city, had
knowledge. Active research was conducted, we
found the culprits, and, among them, Don Mair, the

the Jewish doctor we just mentioned, who had
He was physician to King Henry. Subjected to torture, no-
only he confessed to the outrage he had committed against the saint
Damn, but he still declared that he was the cause
of the death of King Henry, and he was condemned to death
with his accomplices. This revelation pushed the event-
than to do even more precise research on
the misdeeds of the Jews. These, fearing to be discovered
green, earned by dint of money the sommelier of the e-
bishop, in order to get rid of this vigilant pontiff by
the poison. The sommelier received Pargent, and, taking advantage
at a time when the cook was absent, he threw the
poison in a vase filled with sauce; then he returned
prepare his master's table. The cook, to re-
in turn, continued his work; but, a few drops of
The poisoned sauce having fallen onto his hands,
he was quite surprised to feel almost immediately an in-
very painful inflammation. He thus recognized that the
The sauce was poisoned, and he warned the bishop of this.
who had just arrived. They searched for the perpetrator of the crime;
Suspicion quickly fell on the sleeper-
to link, who eventually confessed and was sentenced
to death along with some Jews: the other guilty parties took
the leak. "These facts," adds the author we are following,
were told to me by Father Martin of Cordoba, of
Order of the Augustinians, who received them from Brother John of
Canalejas, of the Order of Preachers, and witness
"Observing the entire procedure."

Add to all this some curious confessions made by the

Jewish Solomon ben-Sevet, in a conversation with
King Alfonso on the subject of the immorality of the Syna-
gogue in his dealings with Christians, at the time
the very one we are dealing with. Ben-Sevet, com-
comparing Christians to Jews, in their prayers and
In their customs, it is said that the latter pray more
that Christians (1), and he adds: “Christians,
"To respect their laws, they refrain from plundering,"
has fraud, usury and other things that seem-
"bles. The Jews, on the contrary, are not used to
"To abstain from theft, fraud, and plunder."
And elsewhere: "The Jews, with the subtlety of their minds
and with their address, know better than the
Christians have the means to make a profit, so
a that they acquired great wealth through initiative

has shed their wear and tear. Anyone who would like to insure
"of the truth, would find that a third of the land and of
"other properties of Spain fell between the
"Hands of the Jews, through their excessive usury." Our
The author continues, and he lists the main causes.
calamities that befell the Jews among the Christians
here (2): "1° the gravity of the faults of their fathers;
"2° the limited right they have to goodwill; 3° the
the death of Jesus of Nazareth. It was not in vain
Moses 4 said that if we sacrifice the gods
"abominable Egyptians in their presence, we
"we would be overwhelmed by the stones they throw at us-

(1) Res Judæorum a Georgio Genteo editæ, p. 76, 329, etc.
(2) P. 339.

They would be. The fourth cause relates to love.
"of the law, of women, and of wealth. In this the
a“Jews behave like other peoples.” fl
"It has been a long time since the Jews of Spain have
"led to love young Christian girls, as a result"
"of the excessive familiarity with which they live-
The wind blows with them. And there are some who are not afraid
to assert loudly that it is only a minor mistake
He manages to love Christian women, since he
"Only a light sentence was handed down in this case"
"to lawbreakers, that is to say the penalty of
a stick; they forget the traps that their ten-
"Their rivals' teeth often cost them their lives." Also
"Do the Kabbalists believe that these men will be
"condemned to eternal torment. But what there is
What is most criminal about this is that such a com-
"Commerce increases the number of idolaters (Christians)"
"Well, look." The desire for wealth also drove the Jews
"to carry their scythe into the harvest of business and of
to the Christian industry, from where did evil come?
a very serious series of thefts and robberies to which they belong
"deliver. The sixth cause is the perjury that they
They commit without any restraint. The seventh is
"the pride and ambition that drove some
"some of our own who want to dominate Christians and
"on all peoples, etc."

Such an admission from a Jew is, certainly, valuable.
to collect. May those now who understand
religious principle of Christianity, which loves order,

good morals and their homeland, they say, if the measure
The expulsion of the Jews from Spain is justified. And that
What will they think of this measure if we add that the
Jews claimed to have special rights to dominate
in Spain, because it was a tradition among them
(It is Ben-Sevet himself who acknowledges this) that it exists
in this land of the descendants of the tribes of Judah
and of Benjamin, from one of which the Mes- must be born
what they expect? This traditional belief ren-
said the Synagogue, more ardent in overthrowing the dominion
Christian tradition in this country as in others. They
further confirmed this belief by reading in
the prophet Obadiah the word Sepharad, what their rabbis
they interpreted it as the word Spain, and they imagined
that they would become the masters of Spain under the
conduct of the Messiah.

Simon Tuzzato, one of the masters of the Synagogue,
while blaming Ferdinand's decrees relating to the ex-
the impulse of the Jews, frankly admits that the great
number of Spanish Jews, which he puts at a thousand
lion, easily leads one to believe that he is among
They have many reasons for revolt which explain the soup-
lessons from the King of Spain. If we add to this the fears
which inspired the Moors overseas, with which
The Jews were almost always intelligent.
Pon will better understand the measure taken at their
regard. Finally, the same rabbi admits that a great
a number of murders and robberies had been committed by
the Jews, his brothers, to the detriment of the Christians, which

should not have been of light weight in the determination-
king's tion. Blanca (1) is counted among these excesses
the murder of Pierre Arbuesio, inquisitor of the Holy Roman Empire
Office, a crime plotted by the Jews, who won
two Christians to carry out their horrible
design. This assassination dates from the year 1485. And it is necessary
to which must be added the numerous bows made to the e-
guarding the mysteries of our holy religion, especially at
with regard to the Eucharist, the object of their special hatred
and that they sought to obtain by theft or by force
of money, in order to testify, by their words and by
their actions, 'how they abhorred it.
All these facts are known through the revelations of the neo-

Phyte Alphonse Spina.

We must not, moreover, remain silent
other serious scandals that afflicted the Church of Es-
loincloth by magical operations, curses, the
incantations that the Jews introduced there in fre-
counting the Christians. We see how much these kinds of
practices are disastrous for religion and Christian morality
yours. The reforms brought about by Cardinal Arche-
Bishop of Toledo, with the help of Ferdinand, proved-
The wind showed how far the evil had spread. Jérôme Paolo,
a jurist from Barcelona, wrote at that time to
Paolo Pompilio, by giving him details about the situation-
Barcelona's perspective: "Our city is particularly
"worthy of praise above all others, because

(1) Hieronymus Blanca, Commentat. rerum Aragon.

"that it is not possible for Jews to live there, as
"being a sordid, debauched, shameless, su-
"Perverse and execrable when it is not contained"
"by the brake of slavery, a race given to wear and tear"
"and to all kinds of shameful gain, and trying, by
"as a result of the singular hatred she harbors for Christians"
"Well, to deceive them anyway."

After reporting all these facts, most of which
relying on the testimony of the Jews themselves, it seems to us-
it is clear that the defenders of the Synagogue should per-
to dispel their illusions, since it is in the decree of ex-
an impulse driven by Ferdinand that they find to be the culmination
of the injustice done to the Jews. All
Statesmen, without exception, applauded at
Expulsion of the Moors; why would they disapprove of it?
their expulsion of the Jews, which is based on the same reasons
sounds? Shouldn't everyone see that there were
even more powerful reasons to take action
which the Jews suffered from, since they understood each other
usually with the Moors and whom they seconded
with all their might the enterprises of these peoples con-
between Christians, so great is their hatred against the
The name of Christ and his worshippers? Isn't it proven
Indeed, they have always sought to dishonor this
name and to exterminate those who revere him? Certain-
the Moors, more tolerant in matters of religion
region, less corrupt in matters of morality, deserve-
were trying to be treated with more consideration than the Jews.

nation that had shown itself to be more dangerous than any other-

harmful and fatal for society, and of which the greatest
part, driven out three centuries earlier because of its
misdeeds, taking refuge in Spain thanks to the indulgence of
princes, continually rendered himself unworthy, by his
ingratitude for the hospitality that had been shown to him.
Finally, to understand the treacherous nature of this
nation, a character so in keeping with the spirit of the Pharisees,
whose doctrine the Jews have always followed and
For example, one only needs to read the protests addressed to
Charles V, successor to Ferdinand, by some
Jews who had embraced Christianity to avoid
exile, these Jews, who secretly followed the rites of the
Synagogue, having found a favorable opportunity to
to demonstrate their perfidy, they sent deputies to

* Charles V to remind him "that they had em-

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stirred up the Gospel against their will, adding that they were
"Honestly, their business, which they were the most
"useful and, perhaps, the most faithful subjects of his
a kingdom. They therefore hoped that as a result one
"would leave them the freedom to return to their former
"religion. They also promised to come to the aid
"to the needs of the State, and offered eight hundred thousand
"Gold coins in recognition of this kindness." Note
in passing the impudence of these men who dare to
to be given as the best subjects of the kingdom, after
that their masters themselves confessed to the crimes of
Jews and all the evils they have caused to society and to
the Christian religion. Let us open the Gospel, and we
We shall see how these protests agree marvelously

kindly with their character: Gratias tibi ago, Deus
said the Pharisee in the Temple, quia non sum sicut
cæteri homines, raptores, injusti, adulteri, veluti hic
publicanus. Our Lord Jesus Christ said of them.
with marvelous accuracy: ZLabiis honoring me, cor

autem eorum longe est.a me. Here, on this subject, is the con-
naive confession of a Jew who had met a Christian
during a trip he was making to Castile, and who told him,
As they parted from him: "You know how much we..."
"We have shown signs of goodwill in this
"a journey, where we conducted ourselves like brothers, one another"
has with regard to the other. Know, however, that, whatever
whatever signs of kindness I may have shown you
showed the hatred I harbor in my heart
"was no less great. As a reward for the services-
"The vices you have shown me, I want to give you this advice:
“Never trust a Jew, no matter how friendly”
"that he show you (4).9

This was indeed the system adopted and practiced by
the masters of the Synagogue at that time: knowledge in-
to develop their words and actions of hypocrisy
the most subtle, in order to deceive simple men.
After a careful examination of Abrabnel's writings, that
The Jews regard it as the oracle of the Synagogue,
Bartolocci thus concludes (2): “This was the greatest en-
"enemy of Christians. But what is most abhorrent-

(1) Itinerary of Father Philippe to SS. Trinitate, Liv. VI,
C. VII.
(2) Bibliotheca rabb., t, IUT, p. 875.

"What's wretched about him is that, at the very time when he
"filled his books with curses against teenagers"
to the failures of Jesus Christ, at that very time he
"He flattered the Christian princes. He did not avoid the so-
"community of the faithful, and seemed to take pleasure, in the con-
"to milk, to converse amicably and familiarly with"
"Them. He even sometimes expressed feelings
"which would have led people to believe he was a perfect Christian."
“However, he kept the venom of the
"hatred against Christianity, and he imbued his
"writings, spreading everywhere, and especially in his Com-
"Commentaries on the Scriptures, blasphemies against
Jesus Christ, against his Church, against the Sovereign
to the Pontiff, against the Bishops and the clergy, and against
to all Roman Catholics. It is difficult to ren-
to counter a page of his observations on the pro-
"phètes, which does not contain some of its perni-
"Wonderful ideas." If such were the doctrine and the
actions of one of the most respected masters of the Syna-
Spanish gogue, what should we think of the disciples

who received his lessons?

It seems to us that, in light of all these facts, if
criticisms can be made of the court of the
The Holy Inquisition in Spain, that's certainly not
not for the harsh measures he took against the Syna-
gogue, whose entire purpose was to fight the
dogmas and to overturn the morality of the Gospel. It will-
would not feel the strength of the Christian principle, would not
to be touched by his truth and his holiness, and not

to love social order, so as not to hate it highly
the conduct of the Jews of Spain. But let's continue.
events.

Many Jews expelled from Spain took refuge
in Portugal. King Emmanuel held a council on this subject with
the principal lords of his court (1). It was agreed
above all that the Jews formed a class harmful to the
society and the state, primarily in Christian countries
And so, they deliberated on the best course of action to take.
in this circumstance. The majority rejected the opinion of those
who saw their wealth as an advantage for
The State. "It is not without reason," it was observed, "that this
"people were expelled from France, from several provinces"
"those from Germany, and from the kingdoms of Aragon and of
"Castile. And the princes acted in this way because
"that they underestimated the abundance of the tributes im-
"placed on the Jews that the integrity of the religion, con-
"defeated that the Jews were attacking the belief of
"simple, that they were insulting the most holy name of
“Jesus, and that their speeches maintained a fu-
"These errors in the minds of many and
"led to the ruin of the least educated men."
a It was not prudent, moreover, to confide in these
"Enemies of the Christian name, that no precept of
"Religion could not prevent revealing to Pétranger"
has the secrets they would have discovered, and to work with us
a hir for money. As for the advantages they

(1) Hieronymi Osorii De Rebus Emmanuelis' regis Lusitaniæ
lib. L. ;

"as they can provide, it was certainly better to ren-
"See these people known for their frauds with all
"the property they possess, rather than having to expel them"
and after they had amassed all the wealth
"of the kingdom, since in the current circumstances"
"they could only take with them what they had"
"Acquired in Spain. If they stayed longer
In the kingdom, one should have expected to see them
to enrich themselves at the expense of Christians, thanks to
to the frauds and deceit in which they are
"past masters," Emmanuel, struck by these considerations
derations, published, in 14496, the decree that expelled from
his kingdom all the Jews and the Moors.

After having made known the powerful reasons and
the events that led the kings of Spain and Portugal to
tugal to distance the Israelite nation from their states,
we want to say that we are and that we
will always be far from approving the con-
The rite of Christians or other people who
employed all sorts of cruelties and violence
these to transport the unfortunate out of these countries
born punished by law. These acts of violence and cruelty-
These practices were in no way approved by the princes.
and they are contrary to justice and maximum-
my Christianity. The story of this exile which
brought a fairly large number of Jews to Genoa
recalls that Tanarega, in the Splendors of this city,
reports an old law by which it was forbidden
no Jew may remain there for more than three days, after the-

which he had to leave the city (1). Shouldn't we suppose-
to suggest that some criminal act had prompted the senate
Why did the Genoese make this decree so severe?

We now need to search for the acts of
the Synagogue in other countries during the same
century. Scardeoni writes the following in his work
on the antiquities of Padua: "In 1491, when one
established in this city the Mont-de-Piété to free-
"to free Christians from the usury exerted on them by
"the Jews, who demanded twenty percent of their
"loans, we abolish twenty-two banks that the Jews
"had mounted, and which provided them with a bene-
"annual income of twenty thousand gold crowns. They are me-
a naça at the same time as a very heavy fine, if they
"They continued their operations."

Jean-Matthias Beekr, in his History of Mecklenburg-
bourg, reports, under the date 4492, a fact which in-
Prince Magnus IIT was greatly aroused. The Jews committed-
commits a horrible crime at that time. A priest of
Stenberg, called Pierre Danois, a man of questionable morals
solues, unable to pay a debt he had contracted-
ted towards a Jew named Eleazar, was engaged by
this one to deliver two consecrated hosts in compensation-
sation. The Jew kept these precious objects until the
the day of his daughter's wedding, which other Jews attended
who were aware of the acquisition made by their coreligion-
naire. He contemptuously placed the hosts on the

(1) Tanarega, Storia di Genova (Hist. of Genoa), cited by Mu-
ratori, Annali d'Italia, t. XXIV, p. 5381.

table, on which were placed some torches
lit; then he pierced the hosts. Suddenly one
saw the blood flow. This marvel frightened the guests, and
Eleazar, no less terrified, charged his wife with
to return these consecrated hosts to the priest. He,
no less frightened by the miracle, could not for long re-
sister to her remorse, and he finally reveals his own
sacrilege and that of the Jews. Following the trial which
was informed, twenty-five Jews were condemned to be burned at the stake,
and their other coreligionists were banished from the
town. The priest, after having confessed without hesitation everything
his crime, was degraded and similarly condemned to
dead. The historian adds that the miracle was revoked.
doubted by his time and was the subject of great
number of discussions: "For us," he said, "we think-
sounds that we must stick to contemporary testimonies
rains, because it is not easy to impose oneself in this ma-
tière to so many men who witnessed the event, and who did
all the necessary research to ensure that
the miracle was not the result of fraud and
A hoax. Moreover, no doubt was raised at the
subject of the sacrilegious theft committed by the priest, and of
An abominable pact resulting from the perversity of the Jews.

It is certain that, among crimes of all kinds
committed by Jews in this century, there are many-
blows which were aimed at the august sacrament of
PEcharistie, not to mention those who had pre-
ceded and those we will have occasion to talk about
in the sequel. I know very well that heretics do all

their efforts to dispute the reality of the miracles
who accompanied several of these sacrileges, and they.
thus seek to cast doubt on the facts themselves
on the occasion of which miracles were performed.
We will submit the following reflections to these in-
credulous. The contempt and horror that the Jews felt-
tent for the mysteries of Christianity will always remain
days as if they were indisputable facts, all the same
We would deny that Jesus Christ is truly present under
the Eucharistic species. The multiplicity of facts of
this nature that we read in the history of the Church, facts
accomplished at various times and in various places, excludes
the idea of some invention or falsification
a deliberate choice that could be held against historians.
However, similar acts will always be an offense.
very serious with regard to Christianity; they will always
a clear sign of intolerance—of the Jews toward
of the religion of Jesus Christ, intolerance which pushes-
Christian governments necessarily know
take rigorous measures against profan-
eurs. What would happen, we ask, if, from
Nowadays, a Jew would enter, for example, the church
of St. Paul's in London, and dared to commit there
Outrageous acts against Christian worship?

On the other hand, it seems to us that our adversaries-
res should draw other conclusions from the facts than
we have reported. The miracles performed by the holy
Eucharist, miracles attested by so many testimonies
and by the Jews' own admission, several of whom...

They turned to shame upon seeing them and renounced the Synagogue
to embrace the religion of Jesus Christ; the belief
public and farm of the ancient Church to the presence
The real rage of Jesus in this sacrament; the infernal fury
which incited the Jews to insult and outrage this Sacred-
August ment, shouldn't all this make them re-
Could their mistakes stem from this mystery? If, indeed, the
the true body and the true blood of the Son of God did not exist
not in the Charismatic Renewal, as they claim, com-
How can we explain this hatred inspired by the demon?
the Synagogue, which had become the instrument of his malice,
he never ceased to blaspheme and outrage the adored body-

the soul of our Savior?

12th century.

The sixteenth century is no different from the preceding ones; it
provides us with numerous examples of Jewish perversity
that. In order to better understand how many
justice, civil power, and ecclesiastical power
were working to repress and remove from society
the ills that stemmed from it, I will begin with the
testimony of two Jewish writers who entered
within the Church after renouncing Judaism. The
The first is Victor de Cobden, and the other Pfeffercorn;
the latter, in truth, apostatized later and re-
he reverted to his old prejudices, but this did not weaken
the fact of his testimony. Cobden revealed openly-
He exposes the malice and perversity of the Synagogue. He affirms

firm in an absolute way that there is no nation
more unjust and more obstinate than that of the Jews. Between
other noteworthy things, he shows with what
The Jew knows how to infiltrate the localities where he
is not known, using all available means
He has the ability to charm foreigners. He knows how to flatter skillfully
he shows the inhabitants great respect; he
highlights the usefulness it could have for commerce
because of the money he possesses; he multiplies the pro-
masses, and that is how he first insinuates himself into the
spirits. But that is nothing; what follows is so
extraordinary, one cannot read it without astonishment:
There is another kind of dishonesty, says Cobden,
"which allows these Jewish scoundrels to enrich themselves, and
I will make it known without hesitation, in order to put in
to guard against their treachery, and to show that one should not
They should not be trusted at all. In some places, on
"their sales and payment books and in the ac-
"Those private agreements, they lend money without pra-
wear and tear might be a concern; but one shouldn't rely on these
appearances, because they know perfectly well how to change or
"falsifying seals; they imitate and counterfeit writings"
to the tures of others, they add and subtract, they mo-
a difice what they deem necessary to change; they fabric-
"also new obligations, and finally,
They are deceiving in every way, as has been the case.
has proven itself many times. That's why the lamp-
"Are you Maximilian punishing the guilty parties in several ways?"

the places of his empire, in Austria, in Styria and in
12.

to Carinthia, and that he immediately expelled others
"that he would have been assured of these falsifications. It is easy
"to see from this how much harm the frauds of the Jews cause
"To the prosperity of Christians."

Elsewhere, the same author reveals bar- intolerance
bare which the Jews used towards the Christians, etil
provides several examples: "A respectable Jew
"by his birth and by his wealth," he said to the cha-
“clown xx1, convinced of the falsity of his religion,
"embraced Christianity. His compatriots in con-
"They were so furious that they sought the means
"The most criminal act was to take his life. Unable to
"to accomplish their plan, because he stood on
"his guards and that he avoided their ambushes, they had
"recourse to two bad Christians whom they seduced"
lured by the promise of gold. These men eventually became re-
"to keep them as friends by the novice, and they pro-
"They relied on the trust they inspired in him for the
"to take him to a secluded place, where they put him back in-
at the hands of his enemies, who caused his death
"In a cruel way." Here is another example cited
by Cobden: "A Jewish child who happened to be there
"with children his own age, who were Christians,
"entered with them into a church, and, returning home
He told his parents what he had seen. Those-
"They strongly criticized his conduct, this
"which did not prevent him from visiting several more times"
He goes to the same church as his friends. This behavior
"so irritated his mother, who was full of zeal

"ardent for Judaism, whom she resolved to kill"
has clearly his own child, in fear that he
She eventually embraced Christianity, and she executed
"His dreadful plan."

The portrait of the Jews drawn by Pfeffercorn does not differ
not of the previous one. The Jew, he writes, is always carried
to deceit and fraud; it is always with
intentions to deceive, that he deals with business with the
Christians. He receives without any scruples the fruit of the

sacrilegious thefts of others, and he himself teaches them
Others possess the art of flying. There is undoubtedly something in the world
many heresies and many different beliefs,
but there is no sect more dishonest, more da-
more miserly, more deceptive, more disastrous for the Christian people
hold on to the vile sect of the Jews. Night and day,
These men are only occupied with pondering the means of
to destroy and overthrow the power of the Christians.
And when they can't find any others, they use
wear and tear, they employ all possible kinds of fraud-
They insinuate themselves everywhere with all the apparent signs.
kindness, friendship, and trade
full of charm (1).

Our author goes further, and he notes the zeal that ap-
Jews wear them, as if it were a religious act.
gieux, continually blaspheming the most august-
your mysteries of Christianity, what he recognizes
to be completely opposed to the true doctrine of Moses.

(1) Pfeffercorn, part. 11.

But the Jews despise the precepts of Moses, and follow-
wind more readily the perverse teachings of the
Talmud. They also declared war on the truth and
to justice, as enemies of God and of the
nature. Resist their stubborn malice, employ
Against them, the council, the actions, and the authority, that is
to truly show faithfulness to Jesus Christ, as
it is acting for the greater good of society, that
to move them away from the borders of the Empire, as well as
men harmful to the public good. Such is the por-
The trait that this author traces for us from the Synagogue to
that era.

The facts confirm the veracity of these testimonies.
Let us first open the Byzantine History (1) to the year
4522. Before Sultan Suleiman took the reins of
the empire, a Jewish magician came to him, and predicted
that he would reign. Suleiman having indeed mounted the
throne, asked the magician what the events would be
provisions of his reign. The Jew replied: "As long as
a) The Christians will remain in the cities, they will try
"everything to incite sedition, and they will prevent-
"return to the one who will have placed himself at the head of the revolt.
"Therefore, great sultan, you must drive out and destroy"
"These men before they committed this wrongdoing."

The sultan held council on this matter, and he is said to have made mas-
to consecrate all Christians, if Piri-pacha had not opposed
laid out for such a cruel purpose. Who does not recognize, in this

(1) Chronicon historiæ byzantinæ Ducæ Michaelis Nepotis.

The Jew's advice to Suleiman, the idea of the Cherem, that is to say-
to speak of the destruction of Christians, which never ceases to
Meditating on Jewish piety? Without the opposition of the pa-
cha, we would have seen the scenes of the cinema renewed
of the 10th and 6th centuries.

We read in the Nuremberg Chronicle, under the date
of 1532 (1), that the Jews of Prague and Frankfurt
had found a kind of poison so subtle that it suffic-
It took only a single drop to cause sudden death
a man or a beast of burden. A Jew had made of it
the experiment on a dog. When we learned this, the
The Jew was put in prison, and he confessed to the discovery made
parses brothers with a view to using it against the Christians.
Around this time, Paul Jove said, speaking of the cou-
Muscovite customs (2): "The Muscovites have a
"such horror of the Jewish race, that they shudder at
to the mere thought of this people, and that they do not want
not to receive them in their country, because they
They look at them as perverse and evil men
"a sants."

In 1555, Emperor Charles V condemned to
A fanatical Jew who wanted to pass himself off as
the Messiah. This Jew had seduced a great number of deities
brothers by magical operations; these, the pre-
exciting for the restorer of the kingdom of Israel, exci-
They quelled seditions in several parts of the Empire.

(1) J. Burchardus Menchenius, Rerum germanicarumi, t. He,p. 81.
(2) De legatione Basilii Magni, principis Moscoviæ, ad Cle-
mentem VIT

pa

Was it an act of precaution or an act of justice?

to suppress the revolt of these perverse men?
Famien Strada (1) recounts that a certain Michez,

a restless and ambitious man, who had fled from Es-

' loincloth and had taken refuge in Antwerp, where he passed himself off

for Christian, won the favor of Queen Mary and
of the principal lords of the court. He took advantage of this
favor to abduct a noble damsel with the-
which he went to Venice. From there he went to Cons-
Tantinople, where he married a very wealthy Jewish lady.
He then sees him in Cilicia, where he enters into friendly relations
tied with Selim, son of Solomon, whose every need he satisfied
desires and serves the most shameful passions. When Sé-
Lim succeeded his father, Michez became his advisor
for matters relating to the war. It is thanks to
his influence and his treacherous schemes that the islands more
Cruel calamities then befell the inhabitants.
Venice, the island of Cyprus, and other countries as well. The
The annals of these countries have made it more than once a
bitter mention.

It is appropriate to recall here a passage from a speech bubble
of Saint Pius V, published in 1569. This decree
the expulsion of Jews from some provinces of the States
of the Church. The zealous pontiff knew what harm was being done to the
Christians' daily trade with Jews:
“However,” he said, “their impiety, veiled by all sorts of
using reprehensible artifices, he went so far that he became

(1) From bello belgieo, decas to, lib. v.

"necessary, for the salvation of our people, to oppose a
"a prompt remedy for the violence of such a great evil."
"Indeed, not to mention the various types of wear and tear on
by means of which the Jews plunder everywhere the
to poor Christians of their possessions, we look
"as it has been sufficiently established that they are receivers of stolen goods and
accomplices of all kinds of vels, sacred and profane,
"by concealing products in various ways,
either by making them disappear, or by transporting them
"elsewhere, or by transforming them to make them me-

a knowable. A large number of them, under
under the pretext of dealing with matters relating to
"their trade, frequenting the women's houses"
"honest and incite them to evil by the baits"
"more shameful; and, what is most pernicious,
through charms, curses and various other
"magical superstitions to which they indulge, they
"Seduce weak or reckless minds, and their
"persuade that we can predict the future, find
"Stolen items, discovering treasures and other
hidden things, all things which are forbidden to
"Men to search for. Finally, it is sufficient
"has known with what indignity this perverse race pro-
"nonce the venerable name of Jesus Christ, etc."
Let us also note here that Saint Pius V, at the beginning-
the beginning of his pontificate, brought back to the memory of the rab-
bin Elie Carcassio, president of the Rome synagogue,
the promise he had made to him when he was not
that cardinal, that is to say, he would become a Christian if the

The cardinal became pope. Elijah fulfilled his promise and
converted along with several members of the Synagogue,
who were the most distinguished of the rabbis of this
era. The Sovereign Pontiff did not fail without
doubt of being informed by them concerning the ills and the
scandals that Christianity suffered at the hands of
Jews. History shows us more than once that the
novices competed, directly or indirectly-
ment, to the deliberations of the civil or ecclesiastical authorities
sistic remarks concerning the Jews; they sincerely confessed
the iniquity of the Synagogue, and the inconveniences that it-
This would be for Christians the association of Jews, because
of the severity of Christian morality and of laxity
of the conscience of the Jews in every respect, which
constitutes an irreconcilable antagonism between the
two morals and was the cause of a great scandal for
Unenlightened consciences.
As for magic, Georges Godelmann,
who was writing at that time, reproaches the Synagogue
Pabus, which she made of the divine oracles uttered by the
ancient prophets and the practices of incantation and ma-
giesi offensive to religion and morality, to which
He had pushed through the study of the Aebbalagius. And he exclaimed: "He is
"truly astonishing that, while the Gospel shines
"of such a bright light, there are princes and
"republics that tolerate and protect blasphemy"
"and the magical operations of this people. It is for
"that which Christophe, Duke of Württemberg, rejected

"the advice of those who, under the pretext of a usefulness

"specious," they demanded, "the admission of Jews into
"The State. The conduct of kings cannot be praised too highly."
"from Denmark and Sweden, voters, principals"
"these and the cities of Saxony, which do not admit at
"They are such an impious nation (4)."

Muslims, who profess great respect
Religious followers of Jesus, son of Mary, have borne punishments
serious matters against those who curse him. However, it happened-
dant in 1577, according to Gerlach, attached
at the imperial embassy near the Ottoman Gate,
that a Christian and a Jew having a dispute between.
In Constantinople, the Jew called Jesus Mamzer,
which is tantamount to saying "bastard." The sultan was informed of
Done. He asked the mufti what punishment the one who deserved deserved
had cursed /say be: Mariam, Jesus, son of Mary; on
replied that, according to the opinion of some elders
doctors said he should have been condemned to be burned at the stake, according to
others to life imprisonment, according to others
finally subjected to beatings for forty
days (2).

Luther, who was perfectly aware of the obstinacy of
Jews to preserve their institutions, and the hatred they
They bear the Christian name, he wrote these lines: "They
They would have rather crucified ten Messiahs and God himself,
If only it were possible, with all his angels, and destroyed
"all creatures, that we should suffer

(1) Georg. Godelmann, De Veneficis et Magis, p. 52.
(2) Wilhelmi Schikard, Annals of the Kings of Persia, Proemium,
p. 82.

"the heirs of the true Messiah and the promises of the pa-
"triarchs, we," I say, "whom they never cease to detest and
"to curse. They want to have the Messiah alone, they at-
"tend from him dominion over all the world, and
"Christians must then be their slaves; gold and

The money from the Christians will be given to them, and the Christians
"will have to be subjected to their whims like
"Beasts of burden."

In his History of Geneva, in the year 1582, Spon
reports the discussion that arose on the admission of
Jews in this town. The Sieur de Candole, returning
"from Germany, brought a petition from the Jews who, fear-
afraid of being driven out of this country, they asked to be
admitted to Geneva. They offered to settle there, numbering
eight to ten thousand, towards Saint-Jean or Saint-Victor, and
to surround these neighborhoods with walls. where the republic en-
would maintain the garrison. They also promised to be
the first to arm themselves for the defense of the State, when
we would like to employ them, to pay an annual tribute,
and to submit to the laws that would be imposed upon them,
content to have this place as a refuge, and to be able to-
see doing trade with Valais and Piedmont.
Some councilors were in favor of receiving them, and
they emphasized the great wealth that the Jews brought
would be good soldiers if they remained in the country.
which would cost nothing, which the city would become, thanks
to them, more commercial, that finally no one could-
Geneva could be criticized for admitting them, since they
were tolerated throughout Italy. Other advisors

held a contrary opinion. They represented that the
Protestant states had made a mistake with their tolerance
with regard to the Jews; that, in the current circumstances,
one could not trust this people; that their admission
would lead to a significant increase in food prices, because
that they would seize them through their usual trafficking
raires; that this was why they had been driven out of
France, and that they were considering moving them away from Germany
Magne. This last opinion prevailed, and the request of
Jews were rejected.

Around the same time, Lorenzo Soranzo recounts
how the Jews, in agreement with the Turks, and always
ready to harm the Christians, they attempted to penetrate the
secrets from European cabinets to reveal them to
Ottomans. Among these types of spies, one stood out:
a certain Jean Lopez who, following in the footsteps of
Michez, whom we mentioned earlier, finally succeeded
to penetrate the secret designs of Sixtus V, and the
made it known to Sultan Amurath.

Soranzo himself recounts an event that illustrates better

still their perfidy and cruelty: "Some time
"Before Amurath's death," he said, "the Christians of Con-
“Stantinople ran great risks for their
"life, because they were accused of having set fire to the dif-
"different places in the city. Amurath had consequently-
"consequence ordered the janissaries to massacre all
"Christians, without distinction of person. The agha
"opposed this order from the sultan, showing how much
the large number of Christians would make its execution

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"dangerous action, and the resulting damage"
"because the tribute would be reduced and we would have violated
"People's rights. The result ends up being quite
"contrary to what was expected, because there were a few
"Jewish women who had given this advice to
"Amurath, who were condemned to death." Isn't there
not some connections between this inspired accusation
through hatred of the name of Jesus Christ, and what happened to
Rome during Nero's time? It was also through inspiration
Jews whom Nero considered expelling onto the Christians
The burning of Rome. We see that the Jews are consistent.
to renew their old calumnies against the
Christians. This is what the holy martyr already lamented.
Justin, and what he reproached the Jew Tryphon and Sy-
The entire nagogue, which, unable by itself
to get rid of the Christians, pushed by dint of ca-
lomnies the Roman authorities to persecute and destroy
the nascent Church of Jesus Christ.

We have seen, in previous centuries, how much
it was dangerous for Christians to resort to
to the Jews in their illnesses. Voet provides us with
examples that prove this danger did not exist
less in the sixth century (1).

In 1512, Bayezid, Sultan of the Turks, perished by the
crime committed by his doctor, who was Jewish, and who admitted him
nistra, a drug from which he died instantly.
Joachim, Elector of Brandenburg, experienced the same

(1) Voetius, ex auctoritate episcopi Senensis.

comes from a Jewish doctor. If we recall-
Let us now turn to the words of Abbot Gioberti, who extols the
Synagogue as having rendered great services
In the Middle Ages, through the practice of medicine, we
We will see that this writer has completely forgotten the decrees.
bishops and councils that forbade Christians
Indeed, precisely at this time, to have recourse to
Jews in their illnesses, given the serious matters
for fear that they might use, instead
of beneficial remedies, harmful medications
that experience had taught them. The novice
anonymous, in his book entitled Fortalitium fidei
contra Judæos, etc., represents as a proven thing-
the Jewish doctors boasted in Penvi one
on the other hand, in their solemn meetings, to have held
a larger number of Christians.

Finally, to see how fu-
nests to society in their relations with Christians
Well, we only need to remember what was established in 4527,
in the reform of the Florentine republic. He was
Jews were forbidden to lend at usury to any of the following:
toys; they were also forbidden to remain in
the domains of the republic otherwise than in pas-
sant, and for more than fifteen days. The laws of Al-
sace, from 1532 to 1548, absolutely forbade the
Jews to negotiate no business with the citizens of
Strasbourg. Maximilien IT added to this defense the sentence
of the loss of everything they would have acquired through these
contracts, except for things necessary for life.

Christian charity sought, as we do, to...
We have already said, a remedy for these ills, which we had not
never been able to cure by any means employed until-
than that. The magistrates considered establishing what one
called upon pawnshops, to which they could have re-
courses for citizens who needed money for
to provide for the necessities of life, and so they were put to
shelter from the usury and rapacity of the Jews. An in-
inscription that can be read in the main square of Treviso
attests to the damages that the dupes had caused to be borne
to the inhabitants of this city, especially the poor, with
the monopoly they exercised and their various means
to get rich, when finally the republic, following
Following the example of other cities, decreed the expulsion of this
people, and established a pawnshop to come to the aid of

course for the poor.

Let us say here, once and for all, that, among the ca-
his harms done to Christianity by the Synagogue
throughout history, and especially in the Middle Ages,
We must take into account the idleness and laziness to which the
Jews were particularly prone to it. Fleeing thus
any kind of fatigue, whether in agricultural work
culture, whether in those of industry or some
profession, they spent their lives abandoned to all
vices, and engaged in unfair trade in which
They were only trying to deceive. That's what we can say.
to infer correctly from these prescriptions so often repeated
renewed by the ecclesiastical and civil authorities
to prevent the disastrous consequences for the so-

Christian society, which was brought about by the inertia of this people.
We will conclude our observations on the sixteenth
century, by drawing the reader's attention to the bull of the
Pope Clement VII, dated 14593. Recalling in
this bull, the decrees of his predecessors Gregory IX,
Innocent IV, Clement IV, Honorius IV, John XXII,
Julius II, Paul IV and Gregory XIII, this pope renews
the prohibition against reading the Talmud and other books of the
Synagogue as detestable in every respect:
Perpetud prohibemus quosvis libros et codices talmu-
dicos, impios, sæpè damnatos, vanissimos, cabalisticos,
atque alios nefarios a prœædecessoribusnostriscondemna-
tos, etc. Was such a condemnation not le-
Legitimate? In these books, the dogmas and doctrine of
Christianity is trampled underfoot and vilified; the
Public morality is no less outraged there; all the
Civil and religious disorder naturally ensue from this.
and it would be difficult to find more doctrines elsewhere
dangerous for society and for religion.

Seventeenth century.

The Synagogue persisted in fostering the same hatred
than in previous centuries for the name of Jesus-
Christ and his worshippers; this hatred, sucked with the
milk from childhood, can only be difficult to de-
trout. Always ready at the same time to play with the
In good faith of the Christians, the Jews take care to adapt
their conduct in various circumstances, and to

'show as their interests demand, in ca-
singing their evil designs under hy- appearances
pocrites, which were the distinctive characteristic of their fathers
the Pharisees. In 1648, in Vienna, a Bohemian Jew
who had stolen a silver vase from the Synagogue,
thought of avoiding his brothers' revenge by making himself
Christian (1). He gained the favor of Ferdinand III and he
lived at court. But, after some time, of
in concert with two other Jews, he secretly abducted
The royal treasury held deposits of great value. It was
discovered and sentenced to death. As he was being led-
knowing the torture, he clearly showed that his conversion had not-
It had only been a feint: he threw down the crucifix that one
had placed it in his hands, and pronounced this protest-
public statement: "In truth, it is only oral,
"and not from the heart, that I participated in your shameful
"abominations and to your bread." When the sen-
had the order been executed, the authority retained possession of
honored by an inscription the memory of this infamous man.
Buxtorf, one of the most learned Hebraists of that time,
who had penetrated as far as possible into the es-
took from the Synagogue, and who knew the
maxims and antisocial tendencies professed by
She and collected in his books, Buxtorf says: "By
"continuation of the vain ideas of DUISARCeN and domination"
"to which she attaches herself as to so many pro-
"divine masses, there is no nation in the world
"more bloodthirsty and more thirsty for revenge than

(1) Wagenseil, Tea ignea Satan, t. 1, p. 189.

"That of the Jews. They consider themselves the people of
“God chose to scatter and destroy by iron and
"by fire all the other nations, and this is good-
"He has done the greatest thing they expect from their Messiah."

The Jew Leo of Modena, who lived in Italy at this
at that time, was so animated by this Jewish hatred-
that against Christianity, which he blasphemed...
blatantly against Jesus Christ, by uttering the pa-
roles most insulting to his divine character. Also
the famous Cromwell, so attentive as he was to favoring
trade, the basis of prosperity and opulence

British, when asked about admitting Jews into
England, he observed, was neither Christian nor poet
litigation to allow the introduction of such a race
in the country, and he replied to the Jewish representatives that he
prided himself on worshipping, along with all of England, this-
him whom their fathers crucified, and whom they denied
They themselves were divinity; that, consequently, it does not
wanted to have no connection with the irreconcilable in-
enemies of his religion. And he ordered them to leave
immediately Great Britain.

In 1663, the Turks celebrated in Adrianople, by
celebrations and festivities, the anniversary of the capture of
this city (4); among other things, the people were given
the spectacle of a Christian city under attack; but
there were so many insults in the performance...
the religion of Jesus Christ, which the sultan, disgusted,

(1) C. Nani, Sforia Veneia, lib. IX.
43.

had some Jews beaten who were the perpetrators of this
spectacle. Such is the Jew in the freedom of his profession.
Sion, such is his intolerance towards Christians,
that he even provokes the fury of Muslims by his
audacity and impudence.

Spinoza, that famous seventeenth-century atheist,
He was Jewish by birth, as is well known. The study of
The Talmud inspired him with doubts about the truth of the doctrines
the things contained in this book. He made his doubts known.
to his fellow believers, who were irritated by the difficulties
that he proposed and to which they could not respond
dre, and Spinosa was struck by a dagger blow.
one of them as he was leaving the synagogue. Indignant at a
such a crime, Spinosa completely abandoned ju-
Daism, and then lost himself in unbelief.

In Hamburg, according to Voet's report, a master
of the Synagogue which had believed it recognized the Messiah in
the person of Sabbathai-Sevi, about whom we will speak
Further on, he later converted to Christianity. His zeal
The barbarian among his coreligionists flew into a rage upon seeing
this conversion; they stirred up some against him
men of the dregs of the people, and he was so badly mistreated,
that he died shortly afterwards. The same author
adds that a Jew named Lazarus, having learned that

his son had asked for baptism, had him killed by the
by another Jew. This event is said to have occurred in 1694.
The following event, as recounted by Jean Benoît Carpzov (1),
is even more surprising: "Six years ago," he writes,

(1) Theologia judaica, cap. nr.

"that a Jew of the Karaite sect came from the East"
here in Frankfurt. Not only did our Jews not want-
They did not want to receive him in their synagogue, but in-
"They chased him out of their neighborhood, and great and
"The children chased after him, insulting him, and threw at him..."
"stones and mud, so that the misfortune-
Areux was forced to take refuge with the lord
“Ludolf, who received him kindly and made him leave—
"Shooting from the city while handing him money." When
When we think about this fact, we are truly astonished by the audacity
Jews, who openly admit the hatred they harbor
tent to the Samaritans and Karaites, and who claim
to feel no ill will towards Christians, while di-.
knowing that Jesus Christ was and still is the cause of
all their misfortunes.

The emperor, marching against the Turks who had
seized Buda, found the Jews in agreement with his
enemies, and consequently encountered vigorous resistance
This event rekindled the hatred of the Germans.
against these men who, taking no account of
They hand over the homeland where they were born to the first comer.
provided they see their advantage in it, and especially the
ruin of Christianity.

Schudt writes under the date 4699: “In the pro-
criminal case brought against the notorious brigands of
of the Duchy of Luxembourg, it was noted according to the
unanimous confessions of the guilty parties, that no important theft-
so much had been accomplished without the participation of the Jews,
who had been either the authors or the promoters,

or the advisors, or the executors and the cooperators-
"ers."

But the most remarkable fact of this century is

the story of the Jew Sabbathai Sevi, which will make understand
with what vividness does it persist in the heart of this little-
ple, as the fundamental maxim of his religion,
belief in the coming of a Messiah, whom he awaits for
to shake off the yoke of the nations, to overthrow the thrones
and to trample underfoot the name of Jesus Christ. This was around
the middle of the seventeenth century that Sabbathai conceived
the intention of being the liberator of the Jewish people in
Asia Minor, in the East and throughout the world.
To succeed, this fanatic found a favorable way
in the cabalistic interpretations of a passage
prophecies of Daniel, according to which the Messiah
was due to appear in 4675. Another fanatic who was
agreeing with him, and who presented herself as his predecessor,
maintained that Sabbathai was the Messiah destined to ren-
to overthrow the empire of Constantinople. Many rab-
bins opposed this project, but a few others and
a crowd of ordinary people began to follow
Sabbathai, proclaiming him king of Israel. He set himself in
march towards Constantinople. The Grand Seigneur, in-
Based on these facts, he had him arrested and given [treatment/explanations].
blows with sticks. But this only succeeded in inspiring the
Jews have a greater conviction of the coming of the Messiah.
and greater respect for the person of Saba-
Thai. So the sultan ordered his head to be cut off,
to see if he was invulnerable. Sabathai, frightened by-

He received grace and became a Muslim. However, he was of
again sentenced to death some time later, to
because of the troubles he was still stirring up, and he suffered his
This hardly opened the eyes of all the fa-
natic. Hochepied, consul in Smyrna at that time,
recounts, in a letter dated 1703, that another
A fanatical Jew maintained that Sabbathai was living in hiding
in some underground place, and that he would appear at the end
forty-five years old. And, in the meantime, he was spreading
the noise of several wonders to make people believe more
the prediction he made of the future resurrection
of Sabbathaiï.

Tenth century.

Some Western rabbis, seduced by this fanaticism...
tic and convinced that he was the Messiah, began to ce-
to sing his praises. Later disillusioned, they abandon-
They entered the Synagogue to become Christians (1). It im-

It is worth noting that the fanaticism aroused by this im-
poster, not only in Asia Minor, but
even in Germany, Poland, Bavaria, Italy-
lie, in Transylvania, had reached the proportions of a
even greater enthusiasm in Persia, where ha-
a large number of Jews who had already previously
earlier had made attempts to revolt for other reasons
very reasons. That is why the King of Persia, moreover

(1) Christopher. Græfii, In Notis epistolæ Maimonidis de fulso
Messiah. in

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further convinced of the perfidy of this nation, re-
Niten advises the principal lords of his kingdom,
and it was resolved that a nation which would be removed from the country
had so many wrongdoers and imposters in its
breast, and which proposed no other goal than oppression-
sion of humankind. From then on, the Persians never ceased-
rent to feel the greatest aversion for the Jews;
Even today, the Jews who live in these con-
They are very miserable and despised, as evidenced by
the accounts of modern travelers. What then are the
authors of this miserable situation of the Jews in Per-
Is it Persian authority, or the perversity of the
Synagogue? Can we, in this circumstance, accuse
Christian intolerance? Isn't it obvious that it is
It is to their perversity that the Jews owe these measures that
the necessity imposed on a Muslim government?

Spanheim, a writer of that era, to whom history
had perfectly conveyed the character of this
people, said that its distinctive character is an ex-
extreme avarice and an insatiable greed to accumulate
wealth, and that, for this reason, he engages in usury,
to plunder, to sorcery, wherever he lives, since
the extremities of the East as far as the provinces of A-
Africa. Voet adds that the entire study of the Syna-
Gogue consists of an abominable hypocrisy, and that
all his works, even those that are called his
Good works are nothing but genuine sins.
because the entire system of their faith, their religion
and their piety is merely a mask they use

to cover up their perfidy, as the pha-
risians their masters.

At the beginning of the eighteenth century, Henry-
Jacques Bathuysen recalls the vulgar proverb which
said that a Christian should be careful not to present himself
in court to argue with a Jew, because
the bad faith of this nation, its address and
of his persistence in deceiving his opponent and the judge. He
He further observes that "Jews suck money like
the blood of Christians, and that they congratulate one another
when they succeeded in ruining some Christian, thus
Schudt and Gerson have already sufficiently proven this.

In 1751, writing to the bishops of Poland, the pope
Benedict XIV recommends that they divert the Christians
I hold the service of the Jews, because, besides that,
offensive to Christianity, that's also a thing
hard and arduous, not to mention the serious dangers to-
What are the risks to men and women subjected to this?
to the whims of these masters. The sovereign pontiff did-
at the same time, he knows how to notice the imminent misery of
Christian people, a result of usury and monopolies,
the tricks and deceit of the Jews, who had brought
major upheavals in fortunes. And that's
exactly eleven years earlier, (like Muratori
(as stated in his Annals under the date of 1740), that
the Jews obtained permission to enter Naples with the enjoyment of
the granting of several privileges, promising the State
illusory advantages that their com-
merce, because of the secret influence they had

everywhere in business. The Neapolitan people, who have not-
I hadn't forgotten that the Jews had been expelled in
4540, because they were impoverishing the kingdom so much
through their thefts, their usury and their extortion of everything
type (4), which the irritated citizens had made heard
the people, di-
we are, saw immediately what damage would result
of the admission of the Jews, and united in this circum-
stance to the clergy, who were perfectly capable of just-
what dangers would threaten morality and
religion; the discontent he showed forced
The Jews gradually withdrew.

A German newspaper, dealing with the Jews of this
country, writes the following: "It is proven that there is never
"There has been no race of men more disastrous than the Jews"
"for the fertile provinces which belong to the mai-
"its sound from Austria, and especially since the year 1796, in
"in which they counterfeited banknotes and coins,
"made the currency disappear, and produced this
"appalling and general shortage in which they
"They were the only ones to earn immense sums."

If we go from Germany to France, and
especially in Alsace, here is what the day said-
nal La Quotidienne, at a time not far removed from
the one we just indicated: "It is located
"Everywhere men whose treacherous aid is
"the ruin of those who have the weakness to dis-

(1) Giannone, Sforia di Napoli (History of Naples), lib. XXXIL,
Cap. L

"To order. But nowhere do we know what's going on"
"in Alsace, where part of the population is united-
"quintessentially devoted to money laundering and not seeking-
"It's about laying traps in all sorts of ways"
"to good faith, to credulity, to inexperience…"
"One could hardly believe a large part of the facts"
"which are reported, if we did not have as a guarantee"
"ties the strong demands of the General Councils
"of the two departments that make up this province,
"and the testimony of their representatives. It follows, however-
"fewer of these facts would cause an upheaval"
"general property in Alsace, if all the claims-
"These taxes on the Jews were payable. The Assembly con-
"the constituent assembly itself, despite its liberal fervor, ren-
"said, in less urgent circumstances, a de-
"cred to force the Jews of this country to provide
"evidence and testimonies of their claims, in order to
"that the legislative body could establish the means
"more equitable to liquidate them fairly." A de-
"The decree of Emperor Napoleon, in 1808, annulled a
"part of these debts, and suspended the recovery-
"Lies of others."

There

Nineteenth century,

The insolence of the Jews towards the Christian name has-
Has it diminished in the century we live in?
Has the people renounced their habits and prejudices?
An event that occurred at the beginning of this century, in Reg-

Gio di Modena, along with several others, comes to prove
The opposite. A Jew from that city had seduced a
Christian woman. When he saw that the unfortunate
wanted to baptize the child born to their guilty party
in business, he grabbed the child by the feet and struck him-
The child was violently thrown headfirst against a table.
his skull shattered by the very hand of the one who
had given birth. One of the Jews who served in
the French army during the invasion of Spain, under
Napoleon, having met a priest who was wearing his
In his chest, the image of Jesus crucified immediately
transported by the hatred his nation has shown towards the Re-
dempter, and using the license that the circumstances
authorized, he said to the priest: "Tell your Crucified One that
It was a Jew who fastened him to the cross.

Mr. de Ségur, in his History of Napoleon and of
the Grande Armée in 18192, wrote the following (1): “We
"We do not wish to report here the cruelties exercised-
"created by the Jews against the French who returned from
“Moscow in 1812. They treacherously slaughtered them for
"to steal from them; they invited them into their homes"
"They take them in under the pretext of hospitality, and then they de-
"They littered and threw them all naked out of the windows,
"to let them die of cold on the snow and on
"Ice." That was the recognition ju-
daïque for all that Napoleon had done in favor
Jews in his empire. This is yet another example of
of the Cherem, still living in the heart of the Jew, and who

(1) T, IE, liv.xu, p. 390.

reappears every time the opportunity arises
to show the hatred this people feels towards the
Christ and against his worshippers.

In 1824, the Frankfurt government, horrified
of the decisive influence that the Jews acquired, thanks to
their credit and their wealth, prohibited any participation
their participation in public affairs, and forced them
to shut themselves away in their own affairs and in
the exercise of their professions.

To conclude this long story, we will recall a
article from the Smyrna newspaper, L'Impartial, under the date
of November 1848. The author of this article,
examining the situation in the Moldovan-Vlach provinces,
wrote, among other things: "However, the factories
"brandy absorbs the country's grain; lPal-
"Cool that what they produce is immediately sold to the Jews"
"who speculate in everything and on everything, and who exchange
"this deadly liquor against foodstuffs, clothing-
"The peasants' livestock and animals. In order to prevent
"a large part of the harm caused in the countryside"
"through these brandy factories, the government"
"deprived the Jews of the right to run taverns, because
"They then had at least one in each pro-
"seigneurial prerogative. But there again the law was powerless-"
"health and it was evaded by means of front men"
"that the Jews found. They are a stubborn race,
"who does not easily abandon the prey she has"
"seizure. Besides, this sordid nation has not all-
"days golden enough to close the employees' eyes"

"that the government is tasked with suppressing its frauds"
" of the. "

We currently have before us another
newspaper, the Observer of Trieste, issue of February 16
1849, in which we read the proclamation made by
The Prince of Windischgrætz against the Jews of Pest.
These Jews were helping the rebel refugees
in Debreczin. Notwithstanding the prince's proclamation,

'later an entire shipment of clothing was seized
and military effects sent by them to that city.

In Rome, according to the Gazette de Gênes of the 20th
June 4849, the Jews favored the enterprises of anar-
Christians who rebelled against the Pope. They worked to...
their forces to stop the French troops destined to
To restore the Sovereign Pontiff to his throne. Finding
Moreover, taking advantage of the favorable opportunity, they gathered in their

Ghetto: an enormous mass of objects stolen from churches
and in private homes. All these facts prove-
wind the ingratitude with which they acknowledged the sove-
the clemency that Pius IX had shown them.

Having reached the end of this story that we have
abridged as much as we could, we believe
to have brought to light the true aspect of the doc-
the Synagogue's trine, illuminating it through testimony
facts, and by gathering the depositions of all the
centuries that have followed one another since Jesus Christ until
us. Now we ask: can we say
with Sir Robert Peel and with those who think like
Ini: "As for moral conduct, exercise-

CHAPTER II. 937

"A quick-witted champion of charity, and of proven loyalty,"
"The Israelites deserve to enjoy such a great
"Consideration that no other religious sect, whatever-
"Conch?" Could one agree with him more than in
as he adds elsewhere: "I feel strongly
"that if there was ever a class of our fellow men to the-
"that all European states owe a reparation-
"A ration for centuries of injustice and persecution"
"And of wrongs, it is certainly that of the Israelites?"
Can we applaud, as did the crowd that
Pentourait, to the conclusions he claimed to draw from
his speech? Shouldn't we rather feel pity for
so many errors, so many false assumptions of which he
Did he fill it?

Could it therefore be possible that, since Jesus Christ until-
that to this day, all those who have demonstrated through facts,
Having experienced firsthand the perfidy of the Synagogue,
his antisocial doctrines and prejudices, his incom-
compatibility with Christian governments, the antago-
direct nism of his religious, moral and maxims
political relations with Christianity, would it be possible, di-
We are convinced that all these men were mistaken,
and that their judgments were the result of misfortune-
A false illusion? Is it possible that all historians
and the philosophers of past centuries, that princes,
magistrates of all faiths, pagans, Christians and
Muslims, as well as the entire Catholic clergy, the bishops
and the councils were not only mistaken, but
heard from generation to generation, during the es-

space of eighteen centuries, and met in
the same malicious thought to accuse, to dif-
to fame and to condemn this nation as per-
faithful, when, on the contrary, if we believe Sir Ro-
Bert Peel and the modern philosophers and reformers,
this nation was innocent, irreproachable, useful to the
society, and worthy of general admiration?

Is it possible that, from Saint Paul to the present day,
all converts from Judaism to Christianity who,
Driven by the force of truth, they recognized divinity
of Jesus Christ, and embraced a doctrine that imposes the
probity, sincerity in words and deeds,
had invented so many calumnies against the Jews their
brothers, and, what would be even more astonishing, against
themselves, by indulging in these ignominies and these
Perjurers?

Is it possible that the Jews themselves con-
spanked, to their shame and confusion, for their crimes,
their excesses, their cruelties and their revolts against
authority, with all the fatal consequences that it
have had for the Christians, and that they made them con-
to be born to posterity by recording them in their me-
Moires, if indeed these crimes were not committed?

Is it possible, finally, that Jesus Christ was mistaken?
first of all, by pushing back so highly the per-
Pharisaic fide from a dual religious and
civil, as we see it in the Gospel? Is it
It is possible that he wanted to slander the Synagogue with
his doctors, with the scribes and Pharisees, whose

Jews, now spread throughout the world, are the
descendants and legitimate heirs, with the exception
Karaites? Is it possible that he made a mistake in
- reproaching the Pharisees for so many erroneous maxims
and perverse things they held, as they said, from
the tradition of their fathers, and that their successors
have carefully preserved them, which they have entrusted to the e-
Scripture in its entirety, and that they teach
still to their children and their disciples?

Is it possible that Jesus Christ, against all reason,
his and against all justice, declared that the school of
Pharisees, which is the foundation of the Synagogue ac-

The tutelary source of its doctrines is merely a school
of pride, hypocrisy, avarice, rapacity, and adult-
of impurity, perjury, rebellion, persecutory
cut and all kinds of iniquities? that he should be reproved
felt as if filled with prejudice against the true idea
And against the wisdom of Mosaic law?
Indeed, we saw it, we didn't need, at the beginning-
The point of this discussion is to gather the maxims
of the Jewish tradition found in the books
Jews, to show that they are the same as
those of which Jesus Christ accused the Synagogue of its
time.

However, the fact remains: an attempt was made to rehabilitate
the Synagogue, and it was to be so with the ten-
dances of modern philosophy, which all seek-
they wish to establish equality between the various religions of
the universe, which will do nothing less than bring down

Jesus Christ, of that primacy which he alone possesses,
from this divine throne on which he alone sits, and that
must occupy his Church to the exclusion of other religions
gions. Thus, his doctrine is placed on the same level as all the
others, and he is not accorded any more honor than to
those of Zoroaster, Muhammad, and all the sec-
silences that appeared in the world before or since his
incarnation. At the same time, we strive to show
that all religions have moral principles and
civilians who agree, if not in supernatural dogmas-
reals, at least in the general maxims of life
social. It was therefore necessary to place on the same level
than all the others, the Pharisaic sect, or rather
the Synagogue rejected by God, and to treat it as
in the same way as the others; it was therefore necessary,
remove it from the lowering in which it was immersed-
then so many centuries, of the universal consent of
men who knew his maxims and knew
that they are irreconcilable with other doctrines,
especially with those of Christianity, its adversary
declared. So people started speaking in his favor, at
proclaiming his merits aloud, and we heard
Gioberti called the Jews, without any distinction of e-
at that time, a nation illustrious for its antiquity, for its
character, by virtue of his lineage, by a multitude of privileges
natural phenomena that surpass nature, and which have lived since
fifteen centuries in all parts of the Christian world
yours (1). What did the famous writer mean by

(1) Vincenzo Gioberti, Apology for the Modern Jesuit.

This praise? 11 clearly showed it then that
in his various writings, he sought by all means
to tarnish the reputation of this religious society, which has
so well deserved by the Catholic Church, by the true
Church of Jesus Christ. Did he not realize that he
prepared the blinded peoples to cry out: "Zolle hunc, and
dimitte nobis Barabbam (1), that we crucify Jesus
Christ, and give us Barabbas; drive out Jesus and
the Jesuits, and give us the Jews; give them back to the
life, honor, to Christian society. That one con-
damn the first ones as guilty and scoundrels
rats, but that Barabbas and his imitators, seditious and cri-
Minels, be saved; let them be exalted, let them be declared
innocent, worthy of human society, worthy of
"Universal applause." And that's what we have.
obtained, if not everywhere, at least in more than one country.

Let us now examine the assertions in more detail.
of Sir Robert Peel. He strongly deplores, in the discourse-
The course we mentioned, the horrific massacres
accomplished in the Middle Ages by Christians in various
cities in England, France, Germany and others
country. He said, "We have difficulty explaining ourselves."
"how the remnants of a nation so violently per-
"The seized items were able to reach us. Only one thing
"explains how they escaped a complete
"Extermination is about patience and resignation."
extraordinary things they showed in the midst of the per-
"Sections."

(1) Luke, 20, 18.

We do not claim to contradict the
all of these assertions; we do not wish to deny that it
were there excesses committed by Christians regarding this evil?
happy people; we can only disapprove of them
ver. However, we first have the right to accuse the
noble baronet and those who share his opinions, or
of unforgivable negligence or unjust bias
ity. Indeed, Sir Robert Peel noted all the excesses, all

the cruelties committed by Christians against Jews, without
not even to mention the unspeakable cruelties perpetrated by
the Jews over the Christians for a period of ten or
eleven centuries. During this period, events of which the vera-
This fact is noted by all historians, they show us
the miserable condition of Christians subjected to all the
hatred of the Pharisaic sect, and the horrific massacres
of Christians caused or perpetrated by Jews, only
because their victims were worshippers of Na-
Zarean, whose death they loudly demanded.
from the time of Pontius Pilate.

Among the many examples that could be cited, if
Robert Peel and his supporters had launched a simple attack
a look at the history of Khosrow II, which we have
told in its proper place, shouldn't they have shuddered with horror?
furious upon learning of the massacre of eighty thousand
prisoners, mostly Christians, whom this king of Persia
had sold as slaves to the Jews after his invasion
sion of Palestine, and seeing that the only cause of
Was this massacre the religion of the unfortunate victims?
Certainly all the murders of Jews by Christians:-

They, who were in the Middle Ages, did not, even when gathered together,
Unbelievable, such a large number of victims. This fact alone, without
taking care of so many others like them is enough to make them ren-
within fair limits, the unjust proposals
advanced tactics by our opponents against the conduct
Medieval Christians' attitude towards the Synagogue.
Wouldn't that be enough to show their mistake or
their injustice to all those who make themselves the bosses of
Judaism, and the critics of Christian governments
What about their relationship with the Jews?

Is it even possible that there was no
In the Middle Ages, there was no reason for malevolence.
Christians, nothing at all that had stirred them up against the
Jewish people? Is it possible that, among all these facts
reported by illustrious orators, there is not one
the only one that offers at least some glimpse of a reason for
A Christian uprising against the Jews? Could it be?
It was possible that all the Jews had been innocent, and
Are all Christians guilty? Could it be that the
Christianity inspired a hatred capable of leading to
such excesses, without any provocation on the part of the
Synagogue? It would be hard to believe, but in pre-
In light of the facts, we remain fully convinced,
that there are very few cases in which the

Christians were not provoked by treachery
Jewish, and more specifically by hatred of Jews
against Jesus Christ and his disciples, by their con-
ordinary irreverence in actions and words, in-
towards the venerable mysteries of our holy religion,

and by the barbaric treatment they inflicted on
innocent creatures. The historical sketch that pre-
gives way, and what remains to be said shows it
superabundantly.

It should also be noted that provocation is
coming from the Jews and not the Christians. Jesus Christ has
He was the first to be persecuted, and with him all his disciples.
The Pharisaic school opposed with all its might
the Gospel message, however confirmed by
extraordinary signs, and she sought every means,
she used all the cunning she could to prevent
the progress of the Christian religion, without fear of
resorting even to hell for the success of his conjura-
tion. For three centuries, the name of Jesus was blas-
Pheme, his Church persecuted, without the faithful
had given even the slightest pretext, without them
have in any way provoked, by words or
through actions, the anger of the Synagogue.

As for the time that has passed since Con-
From Stantin to the present day, it should be noted that, in
the conflicts that occurred between Christians and Jews,
although the former were most often excited
through horrific crimes, among which we must count
the murder of children, and that they only carried out
reprisals by attacking life or taking the
The Jews' property was always found in the hands of the magistrates.
Christians, what am I saying? The Church itself in the per-
sounds of the sovereign Pontiffs, bishops and others
wise and zealous priests, who strove to stop the per-

sections, violence and excesses of all kinds to-
which an exasperated multitude indulged in. The sovereigns
Pontiffs even took in Jews per-
seceded, and these, quite convinced of the magnanimity
and the spirit of charity that guided the head of the Church,
addressed their complaints to the successor of Jesus Christ,

in their distress, as history offers us
frequent examples. Here, for instance, is what e-
wrote Saint Bernard, in his 322nd letter, to the bishop, to
clergy and faithful of Speyer: Audimus and gaudemus
ut in vobis ferveat zelus Dei. Sed oportet omnino temp-
peramentum scientiæ non goddess. No sunt persequendi
Judæi, non sunt trucidandi, sed nec effugandi qui-
dem, etc. Peter the Venerable, abbot of Cluny, had not
other feelings, and, to put it all in a word, these
feelings were only those inspired in the Church by the es-
even took from the Gospel.

The Synagogue acted and thought in a completely different way.
different, because she could never tolerate doctrines
contrary to his own; they also acted quite differently
and thought the rabbis and other members of the
Synagogue, constituted judges, leaders and masters of the Jews.
These are the ones we always encounter, like the
promoters and instigators of hatred in the
the hearts of their fellow believers, those whom we see
to rejoice every time something happens
contrary to the person or worship of Christians. Not-
Weren't they the first to conspire, back in the day?

where their fanaticism hoped for the imminent downfall of
484.

Messiah, and to incite their brothers against the Christians
or against other peoples? Were they not looking
as a pious and meritorious act to outrage the Christian
Stianism and the sacred rites of the Church, and to insult the
people devoted to the service of Jesus Christ, pen-
knowing in this doing a work pleasing to God, as
the Savior himself had foreseen it: Sed venit hora, ut
omnis who interferes with you, arbitrator obsequium se præ-
stare Deo (1)? |

Let us add to this that by acting against Christia-
nism and by inciting its followers to revolt against
Christian governments, the Synagogue has never-
but could claim as a pretext that she was oppressed
mother, but she acted the way she did, because
that she is an enemy of Christianity and of everything else
religion, and because it is still waiting for the Messiah,
whose future advent cradles her with illusory hopes-
res. 11 It was enough that a fanatic, that the first im-
The poster who came claimed to be sent by God so that she

made him a Messiah and a leader under whose guidance
She rebelled against the established governments. That's
what we saw particularly in Persia, where the Jews
were very numerous in the Middle Ages, and where they were found-
were in a more prosperous situation than elsewhere.
It was one of their national historians, Benjamin de
Tudela, who attests that they were always more numerous-
there are more in this country than in others, and that explains

(1) Joan., xvi, 2.

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their attempts to overthrow Persian authority.
Their rebellions were therefore properly a continuation of
their prejudices concerning the Messiah they are awaiting, and
not the servile condition in which they lived.

There is an even more important point to make.
in the present question: it will demonstrate the intoler-
rancidity and the cruelty of the Synagogue towards the
Christians, and should, on the contrary, excite admiration
for the gentleness and tolerance of Christians towards
Jews. There is no axiom more consistently ad-
put by jurists as this: Licet vim vi repel-
However, the Cherem is a decree of destruction and
of extermination sanctioned by the Synagogue against
his enemies, that is to say against Jesus Christ and his disciples
Christians could therefore, by virtue of
the axiom we have just quoted, also pronounce
legitimately, and as being in the case of legitimate
defense, the C'herem or the anathema of extermination con-
to be the Jews. Who could deny them this right? We
On this point, we appeal to all humanist writers.
silences of this century.

Nevertheless, let us recognize true humanity, the
true charity of Christians. This is an admitted proof.
remarkable and extraordinary of this evangelical sentiment which
pushes one to risk death for the salvation of others, and
to bring souls back to the true path of life
who go astray. Isn't that, in fact, being driven by a

a true sense of philanthropy to tolerate in the middle-
these same men who, in the place of Christian society,

They meditate on ruin and destruction, waiting
always the right time to crush the religion of Jesus-
Christ and those who profess it, in the same way
that Saint Paul confesses to having desired and done it,
as we read in his life, when, abun-
dantius 'æmulator existentens paternarum traditionum,
he would rush against those who invoked the name of
Jesus and dragged them before the Pharisees magistrates
to have them condemned to death? It is in this context-
The sequence of these ideas and feelings that the Sy-
nagogue, in the prayers of the festival of Purim, celebrated
in memory of Haman's punishment, he asked God
to bring back the days of Esther to commit a massacre
general of nations and especially of Christians,
as they had once done to their enemies under
the reign of Ahasuerus. Albert Fabricius, Wolf, Grotius
and Pufendorf admit that one must be intolerant of
with regard to deists and atheists; are we not more in
the right to be so with regard to the Jews under the double rap-
civil and religious practices, when one considers the maxims
contained in their books and their conduct through
the centuries, maxims and conduct fatal to the Church, to
princes and the existence of society? That is what
justifies, in the eyes of politics, the conduct of the Ro-
hands in the early centuries of the common era, during-
that they had become aware of the Synagogue's schemes,
who, quick to revolt against the Empire, with her voice
from the first fanatic who came along, stirring up terror everywhere-
revolts and disturbed the public peace. The authority

therefore resorted to the means most appropriate for repression
these attempts, by causing death wherever she could,
the race of David, by defending, under severe penalties
res, to practice circumcision outside the race
Israelite, by prohibiting the sending of their collections to
Jerusalem, and keeping the Jews as separate as possible
residing with one another, all measures very well suited to
to remove them, or at least to weaken them,
hopes for a future restoration.

That is also why there is reason to excuse it, otherwise

to approve the harsh laws enacted by the Visigoths
in Spain, and by Dagobert in France, laws which obli-
were urging the Jews to renounce their religious maxims-
his, and to profess the religion of Jesus Christ, or to
to undergo exile. The large number of Jews who lived
Spain, their close relations with the peoples of
Africa, which conspired together to ruin the throne
and of the Church, particularly forced the monarchs-
Spanish authorities to take exceptional measures
in the interest of their kingdom, of life and of the
freedom of their subjects, and of the honor of religion.

In addition to the previous observations, the following may be added
still others, which are no less peremptory
attention to the declamations of moderns against the
severity and harshness of the laws we have just
speaking, laws which they condemn as unjust, inop-
portunes and ineffective, because, according to them, it is not-
It was not in this way that the Jews could be brought back to the salu-
the fundamental principles of religion and morality.

If it were indeed a question of any other people, we
we would show ourselves to be more willing to make concessions.
But, when it comes to the Synagogue, there are exceptions
exceptions to be made, which we believe are all the more important
better founded, than they were made by Our-Sei-
the gneur himself, who wanted to warn us against the
pitfalls of Judaism and primarily against its
bad faith: Atfendite a fermento Pharisæorum, quod
is hypocrisis (1). dicunt enim and non faciunt, etc.
Let us recall here what the famous Rabbi Sa-
Lomon Ben-Sevet before Rai Alphonse, namely, that the
Judaism is an incurable disease. A wise doctor
would add to these words that, in a desperate illness
A desperate remedy is needed. And this answer cannot
to be approved, if one reflects on the nature of the
Synagogue so different, in every way and everywhere, from the character-
different from other sects that have appeared in the world and
who fought against the Church of Jesus Christ.

The Synagogue, among all its other opinions,
among his other pernicious prejudices, he harbored above all
They ardently hope to be revived by the advent of the Mes-
sie; for her, this was the golden age so highly praised in the
fables of the ancients. In this belief, she asks-
every day, and several times a day, the arrival
from that blessed time. And that wasn't enough for him.
no: she still hoped that her restoration would place her

would be above all other peoples, and that she
would exterminate all those who would resist him and

(1) Luke, xn, 1.

to oppose his doctrines. This desire for domination
possessed it to such an extent that, every time something
a favorable sign seemed to appear on the political horizon
that, especially each time, she felt something
freedom or that some favors were granted to her, she
I immediately thought I saw the time for this restoration coming.
ration. Then her courage revived, she excited
her children, and her hopes were still growing
more. The natural effect of these feelings was a
growing hatred for other religions,
and especially for the name of Christ and his adoration
She saw, in the smallest events,
signs of the coming triumph of its institutions and
_of his maxims, and the harbingers of the advent-
the birth of her Messiah. Full of confidence and
Believing herself already victorious, she cried out: Æcce hic est
Christus, ecce 1illic. The entire history of the past centuries-
ses bears witness to these provisions.

But, always focused on her maneuvers, on her practices
ticks and its limits so opposed to the principles of
Christian morality, especially when it saw
the authority to be tolerant towards her, when she
saw his status improve among the nations, and
that she was admitted to participate in civil rights
and political, and thus constituted judge of Christians
themselves, it was then that she felt her hopes growing.
rancid, that she strengthened herself in her expectation, and that she
he already believed he saw the destruction of Jesus Christ and of
her Church: then too she entered into a more

great fury if any of his children strayed
of his maxims and abjured his doctrines.

However, fueled by these high hopes, using
of this trick that no Christian will ever be able to possess-
seder to such a high degree, according to the rabbi himself
Ben-Sevet, and covered in this cloak of hypocrisy

and of bad faith that Our Lord has so much
She was often criticized, but she was gaining access to society.
Christian, she captivated her with her appearances of a-
friendship, she caressed her, she paraded feelings-
fraternal sentiments, love of country, humanity,
of selflessness, and she showed herself to be a friend of the re-
forms with all the more ease as it has always
days found its advantage and that they give him a glimpse
the hope of a prosperous future.

We do not believe we are giving in to particular prejudices
to connect by speaking this way; the reflections we make
These are the fruits of a serious study of maxims.
and the history of the Jewish nation, a study in the-
distinguished men preceded us by
their knowledge and more skilled than us at penetrating
in the depths of Pharisaic perfidy. We
Let us first cite the famous Voet, who loudly asserted-
the fact that what contributed most to confirming the
Jews in their antisocial doctrines, instead of the
to bring back onto the right path of justice (1), “this
"These are: — 1° the privileges and immunities that were granted to them

(t) Voetius, Dissertation. select., t. 1, part. 11, p. 109.

"sometimes conceded to the detriment of Christians;
&« — 2° The excessive freedom that has been left to them to vi-
"true in the midst of the Christians and to take them to their
"service, things that turn into scandal and of-
"defense of religion and Christian morality, at
"subjects on which the faithful cannot be indifferent;
"and we must not think that this is an act of violence"
"to the awareness that repression through laws and
"regulations the seduction of the Jews, and to distance the
"faithful Christian, thus removing from the first the
"means of insulting and dishonoring the name of Jesus-
“Christ, against whom they show so much hatred;
“— 39 their elevation to some dignity in the republic-
"public, such as, for example, at some magistra-
"ture in commercial affairs, in the exercise of
"medicine, at the academic level; —4° the tolerance-
"Rancil among them of theoretical and practical Kabbalah,
"which is so contrary to morality and religion; —
"5° the permission of divorce and polygamy; —"
"60 tolerance of the excessive wear and tear they exert"
"among other peoples, with the permission of
"Christian authorities." These are the concessions that

Voet condemned them as prejudicial to Christianity.
nism and to society, and as offering to the Jews the
ways to persist more stubbornly in their pre-
judged.

Pfetferkorn, whom we have often quoted, speaks of
the skill of the Jews in deceiving the people and the magistrates

{rats; he shows them always trying to attract the
15

benevolence of princes through magnificent
present, and thus prevent accusations, to overturn-
to remove the obstacles that would stand in the way of their unjust comp-
trade with the Christians, from which great
damages to the society of the faithful who were court-
inevitably under the oppression of these enemies of
Christ. After insisting on this point, Pfefferkorn...
addressed to public officials; in order to disabuse them of this misconception
per of the error in which they are that the riches of
Jews are advantageous to the State: "O foolish men
"and blind," he said, "who, by favoring the Jews under the
"under the pretext that their immense wealth is useful to
"the public good, don't think that these rich-
"These are the very possessions of your unfortunate con-
"citizens, property which has been taken from them by the usu-
"and by the monopoly of the Jews. Certainly you
"And you have given more to your subjects than they have given you."
"have returned."

Schudt shared the same opinion as these writers. He al-
milk even further, and he called these Christians Judaizers
hold on, those who granted privileges to the Jews and who
gave them free access to public sector jobs, while-
say that these, always proud and stubborn in
their ideas, abused these favors to oppress
the less fortunate Christians, and were all the more convinced
more in their superstitious doctrines, that they per-
readily suggested that these were all effects of
divine grace in favor of their religion and their in-
institutions, and that God thus declared himself by obliging

Christians to elevate Jews to such high dignities.

Reason, facts, and men's feelings
More enlightened people therefore show that the Synagogue must be
distinguished from all other sects. It contains
within her such elements, that, respected, favored and
exalted more than evangelical charity allows
that, of which Our Lord gave us the rule when-
When he spoke of the Pharisees, she did not renounce any
She kept looking at the goim, reflecting on her mistakes.
Christians like his slaves, and their possessions and their lives
like possessions that she could dispose of as she pleased;
and so she became more and more obstinate in her belief
that she was the object of a very special providence of
God, who by this was announcing to him a coming change
in his condition. Paul Ricci, a converted Jew, noted
in his Opuscules as one of the main causes
who prevented the Jews from recognizing the Messiah in
Jesus Christ, their love of glory and their thirst for
domination. The biggest obstacle to the conversion of
Jews therefore find themselves in this hope of greatness
and the power they have shown to all the epochs
ques.

Thus, when Sir Robert Peel said that the Syna-
gogue called out with his continual prayers and invoked Je-
Rusalem, he was mistaken, in assuming that these vows
stemmed from the persecution she endured: the real
The cause lay in his very doctrines, to which
She doesn't want to give up. All the seditions, the re-
Voltes, the betrayals of the dukes in Asia, in Africa and

in Europe, tended directly or indirectly to
but advocated by the Synagogue. When it came to
her interests, she took no account of the nation
or of the kingdom that had welcomed her; she did not look
other men than as his slaves, expected
that she was destined to rule them one day. Therefore, she did not
Could she ever truly love, or protect, or
to serve a foreign state for her. Proof of this
provisions are still found in the importance that it
attachment to circumcision, for her a sign and pledge of a
indissoluble fraternity, and distinctive mark among the
nations. Circumcision is for her like a sign
by convention, like a watchword; it's a pact
established since the time of Abraham between her and the Sei-
Lord, knowledge, that the posterity of this patriarch, also
numerous as the sand of the sea and the stars of the
heaven, will prosper among all the nations of the earth

and will triumph over them all. Such is the illusion that
blinds the Jews.

Is it any wonder, then, that the Jewish nation is
always remained a distinct nation, a state in
the State, despite its mixing with other peoples?
His opinion concerning the Messiah is entirely con-
to conform to the beliefs of Christians, who worship Jesus-
Christ as such; his morality is incompatible with the
the morality of the Gospel; his politics are incompatible
with the policies of other nations; the principle of
Respect for civil authority is destroyed by its pretensions
tions to universal domination. One could say, however much one might say-

granting Jews the rights of citizens, we had good
to bestow upon them honors, jobs, and dignities,
They nevertheless remained attached to their ideas and to
their maxims; they were nonetheless disposed to
to act in accordance with these ideas and maxims, of which
They are so deeply embedded that they cannot be torn out.
of their minds. Everywhere and always, the doctrines and the
The rules of the Synagogue are the same.

So, finally, the Robert Peels and the Giobertis must...
and the whole troupe of journalists who declaim at every
remarks against the harsh conditions to which the Synagogue has been subjected
the object, we say, is that these men must per-
suadent that it is neither hatred nor persecution of
Christians who degraded the Jewish people in the centuries-
keys past, but on the contrary the barbaric prejudices
that it fosters. Idleness, laziness, intolerance, the
perfidy, conspiracies, Jewish cruelties, the do-
the mination to which they aspire, these are the causes which
precipitated them into this degradation which we want to...
He would unjustifiably accuse Christianity. That is his
perfidy that has degraded the Synagogue in the eyes of the few
Christians and people of all nations, and especially,
and even more particularly among non-peoples
Christians, fostered a united sentiment against her
Versal of aversion. It is difficult to reason more badly.
that the English speaker did not do in this circum-
stance.

It is no less difficult to understand how
The Catholic Church could be accused of persecution.

that the Jews had to suffer in the Middle Ages, when one
knows everything that the ecclesiastical authorities have done
to stop these persecutions, and when we think about
the gentle and merciful way in which the
sovereign pontiffs have conducted themselves in this regard in
their own states. This is a testimony that the Jews
They themselves gave back to the popes; they acknowledged
that nowhere had they lived more peacefully, nor had they
enjoyed greater protection than in the States
Romans. And this stems precisely from this policy.
full of wisdom that inspired firmness in the popes
necessary so that, under their rule, the Jews would not
could not indulge in abuses and excesses which
would have provoked terrible reactions against them. By not
granting them not too much freedom, the popes empe-
They were careful not to abuse it, and they assured them a more comfortable life.
quieter than anywhere else.

We still have one more objection to refute. We will
does so less often, and the foregoing would suffice to de-
destroy; but it may not be useless to dwell on it-
Pause for a moment. We confess to the crimes of which we are accused.
Jews; it is recognized that their doctrines are dangerous-
They are used for Christianity; their avarice is condemned and
all the other disorders that history has recorded
in its pages, but it is added that Christians do not
are hardly any better than the Jews, and that it is not
just to shift all the consequences onto the Jews
consequences of these disorders.

We first acknowledge that there may be among

Christians are immoral and wicked men.
We are all free, and there are many who
abuse their freedom; but it must be noted that the
Jew, by indulging in avarice, cunning, and violence,
driven by pride, etc., acts without any scruple, and believes he
to do nothing contrary to the precepts of his religion.
Christians, when they act in the same way,
know very well that they are violating the precepts of PÉvan-
gile, and that they trample underfoot the teachings of
Church.

Now, this is obvious and accepted by everyone
the world, which is difficult to find outside of Christ-
Tianism, a very honest man, faithful to his promises

his own, loyal in contracts, submissive to the magistrate, fair
in its pretensions, modest and firm in its la-
commitment, tolerant of others' opinions, benevolent
beneficial to all, in short, a perfect citizen. However, the organization-
the Synagogue's teachings, its conduct
prevent him from forming a citizen of this kind: the
Facts have abundantly demonstrated this. Christian morality-
Yours rejects everything that can harm society;
The morality of the Synagogue contains a great name-
a set of principles detrimental to any Christian society,
and we have shown all the unfortunate consequences-
These, all the scandals, all the evils that result
particularly of avarice and greed
Jews in their relations with Christians.

This is something that now seems indisputable to us.
table, which Christian governments have rendered a

great service, from a religious, civil and national point of view
tional, each time they have, in past centuries,
Jews were removed from their states, or repressed. By what means?
than another means, pride, avarice and intolerance of
this people, sworn enemies of Jesus Christ. Indeed, it was
remove from their midst or prevent many scans
many traps were set for the good faith of Christians.
Look, and citizens; it was acting like the good father
of the “family of the Gospel, who removed the tares”
from the field, so that it could not harm the good grain that it
had sown. The Christian governments, by depriving
the Jews of the enjoyment of civil rights, not to their-
moreover, they were not receiving an unjust punishment, as Sir
Robert Peel claims it, but it was indeed a punishment by-
fully deserved, for their doctrines and their practices
that threatened the existence of peoples in the midst of the-
which they lived through. Let us recall here the words of
ancient truths, which are all undeniable truths:
Felix respublica, in qua non est Abraham, Nimrod,
Naaman, id est, in qua non Judæus, tyrannus, lepro-
above; and this other one: |

And damno absque caper nunquam retinetur in horto,
Sic nec Judæus sine damno in plebe fovetur (1).

There is another proverb that is frequently cited
The masters of the Synagogue themselves said: "There is no
no bird more insolent than the rooster, of four

(1) Rabbi Simon ben-Tachis. Bartolocci, t. III, p. 414.

no one more insolent than a dog, nor any nation more in-
"More solemn than that of the Jews." This proverb is confirmed.
and explained by this other: "There is no nation
more abject in adversity nor more insolent in the
prosperity than the Jewish nation." Finally, when one occupies-
cup of distinctive characteristics and particular qualities
Peoples' ranks, we count the Jews, and that is the Sy-
Nagogue herself does it, like men
the most cunning and stubborn in the world (1).

We truly admire the defenders of the Jews.
when they appeal to the words of Jesus Christ, who
It indiscriminately recommends love of one's neighbor.
Charity and fraternity, these are the virtues that Mr. Maxime
d'Azeglio took, as principles, sacred to
theme of his speech, in order to support his entire argument
reasoning. These words, we say in turn,
These are truths, and Jesus Christ has spoken them more than once.
repeated, more than once instilled in the minds of his
disciples, who understood them and taught them to the au-
Very. He himself prayed on the cross for his executioners
and for his enemies. There is no room for contradiction
on that point; but there are still other truths in
the Gospel, and we must not forget them any more than the
first, as Mr. d'Azeglio and his party-
without them, and these gentlemen should have been even less concerned.
forget that they are specifically related to the subject
that they deal with. Now, here is what Jesus Christ said about

(1) Salomon ben-Sevet, er Gentio, p. 486.
45.

Pharisees, whose perfidy and all he knew.
bad doctrines: Cavete a fermento pharisæo-
rum, quod is hypocrisis; cavete a scribis qui volunt
in stolis ambulare et salutari in foro... which devours
domos viduarum sub obtainu prolixæ orationis; estote
ergo prudentes sicut serpentes et simplices sicut co-
lumbæ: cavete autem ab tis hominibus; trade enim your

in conciliis, et in synagogis flayellabunt vos. Attendite
a false prophecy which comes ad your in vestimentis
ovium, intrinsicus autem sunt lupi rapaces. Here it is-
So many truths that express the true character of the
Synagogue in the midst of Christians, and which show
how great must have been, in past centuries, the
prudence of the Christian living with the disciples of
this school.

We will not go any further in this discussion;
We reserve the right to make this clear elsewhere.
I eagerly await the injustice of the accusations made.
against the Middle Ages. Those who thus condemn the sieges
Those who have been in the past must be convinced that they were mistaken.
by accusing Christians of their prejudices, and
that they have slandered the Catholic Church by presenting it
as if driven by a spirit of unfounded hostility,
as unjustly persecuting the Jewish nation.
So, which side are the prejudices on? Is it on the side of the
medieval Christians, or on the side of modern pa-
Prejudices of the Jewish cause? No, these are not prejudices
those who have dominated the spirit of the faithful throughout the ages
and especially from the Middle Ages. They were very wise and

very careful precautions taken against treachery
manifesto, against a stubborn and constant hatred
maintained with regard to the Church of Jesus Christ, against
the perversity of a nation always ready to destroy
the life, fortune and governments of peoples
Christians. The facts are there, there is no reason-
statements that could refute them.

We repeat, therefore, the prejudices are on the side of the
reformers of this century, who threw themselves upon a
question without possessing the elements or the ramifications-
cations, on a factual matter where they neglected to
to consult history, which was an essential condition
tielle, so that the spirit of partisanship blinded them and the
prevented them from seeing the issue in its true light.
And perhaps, even more reprehensibly, they have-
They proposed to deliberately debase the Church by representing it
as unjust, senseless, selfish and cruel in its
conduct towards Jews.

We can only applaud the sentiments of humanity
man who have declared themselves in recent times
in favor of the Synagogue. But we cannot these-
it is necessary to repeat that the maxims of the Synagogue are

in complete opposition to those of the Gospel. The
Jewish morality is very broad, as noted
a novice, saying that he had found the most
a major obstacle to his conversion, while morality
Christian is very severe, because it condemns not only-
the reprehensible acts and words, but
any thought that does not agree with the vo-

divine love. Which is above all the great obstacle, which
separates the Synagogue from Christ as if by an abyss
Tianism, which most firmly strengthens the Jews in their
prejudice is the belief that the rabbis have ef-
forced to instill in the minds of their brothers,
belief no less contrary to reason than to documentation
Moses' triune 'knowledge, that there is no hell for the
Jews, that there are only those for Christians, and that,
At most, a light sentence is reserved in the other
life to the sinful Jew, a punishment which should not be eternal-
nelle. It is not necessary to show what relaxation-
Morality must follow such a belief.
and with what ease the Jew must give in to all-
your kinds of iniquities against Christians, when
He believes he can be certain of impunity in this life
and in the other.

This fundamental difference will always prevent
the alliance of Jesus Christ with the Pharisees, the alliance
of the Church with the Synagogue. For there to be agreement,
One or the other must renounce their maxims.

We could end this work here, but it is,
in the declamations of our opponents, a point
that we are keen to examine, because it attacks
honor of our ancestors, and above all truth and
holiness of the Christian Church. We will therefore con-
continue. |

CHAPTER II]

Christian men and children put to death by hateful Jews
of Jesus Christ.* — Causes of these barbarities. — Prejudices and
confidence in magical operations.

This chapter, which is no less important than any other
of the previous ones, will deal with a question where one finds oneself

winds especially committed to honor, wisdom, the
prudence of the Church, and consequently the respect due
to the decrees she issued at different times con-
between the Synagogue. Therefore, this question has been for
we are the subject of a particular study; all the more so since
For many years we have dealt with this verbally and by
writings about these child murders often attributed to
Jews, and attempts have even been made to demonstrate the fals-
Sete, without ever bothering to enter
a serious examination of the facts and to support their reality
against those who attack them. The silence that has fallen
on the one hand, facing adversaries constantly occupied with
Denouncing the Roman Catholic Church has necessarily left many
doubts in the minds of many Christians, and
Some have gone so far as to deny the alleged crimes.

in this kind at the Synagogue. So we see what it
We must bring good faith and love for the truth here.
rity, if we want to come to know it.

But, above all, we want people to understand
although we are not calling on the current Synagogue
no vengeance, no reprisals, no punishments,
nor reproaches. We rather ask God that his
members convert and live; and for that
We want them to be enlightened. Our sole purpose is
the honor and justification of the attacked Church, as
As we have said, in his wisdom and spirit of gentleness
heart. As much as it depends on us, we'll see in the end
On which side is intolerance and hatred, or on the side of the Church?
or of the Synagogue.

Let us first recall the language of our adversaries
sares, and let us especially note the words of one man,
whose name we have already mentioned, Mr. Maxime
d'Azeglio: "The accusations of cruelty, of murders
"of children, of magic, brought against the Israelites in
"Less civilized times," he said, "are fables that
"can no longer find credence in such an era"
“enlightened as ours is; the sad event that happened to Da-
"but in 4840, whose truth was revealed and justice
"obtained by Sir Moses Montefiore and by the jurist-
"Crémieux's study shows precisely that such
"Extravagances can only have supporters when..."
"in a crude and ignorant society." Mr. d'Aze-
Elio was followed by Sir Robert Peel who, returning by
twice at his same declamations, he lamented the ca-

the accusations leveled against the Jews when they were accused
is known to have caused the barbaric deaths of
Christian children. And yet this is not a ca-
Lomnie; that's true. That was one of the consequences
natural elements of the perfidious hatred with which the nation
The Jewish woman had persecuted her Lord and her God; she
had to come to this in order to better demonstrate to the world
the perversity that had led her to revolt; she de-
would preserve and renew the memory of death
ignominious, the suffering she had caused Jesus Christ,
by continuing to sacrifice some of the innocent
creatures he redeemed with his blood.

And first, in the early days of Christianity-
nism, the Synagogue sacrificed, as we have seen,
a multitude of followers of the hatred she had conceived
against their Master; she persecuted them and caused them to perish
wherever she could do so with impunity, as re-
mark Saint Justin (4) as regards his time;
or else she stirred up contempt, hatred and contempt against them
the persecutions of the Gentiles; and when all these means
They came to be lacking in her, she at least wanted the initi-
mider by secret executions that reminded them
permanently what she had done otherwise-
times on their leader, and what she hoped for, as she
still hopes to do everything with regard to Christianity
entire.

For the sake of clarity, we will strive to follow

(1) Apolog., 1.

gun done eut at mes YO mn Ge rs à

as far as possible the chronological order of events, in
subjecting them to serious criticism, and reserving ourselves
before responding to the objections that one
done or that could be done on the whole. We do not
We will consider in these facts only what is indisputable in them-
ble and generally accepted, without worrying about
certain circumstances reported by some historians
these various circumstances, omitted by others,

these adding nothing ordinary to the meaning of
facts and the strength of the arguments that it is important to consider
to pull.

We hope the reader will reread the story with us.
of this grim event that occurred in a locality ap-
Peleus Inmestar, between the city of Antioch in Syria and
Chalcis, a fact reported by Socrates, by Nicephorus and
by Theophanes, under the date of the year 415 of the Vulgate era
gaire, the seventh of the empire of Theodosius II. "What-
“that some time later,” said Nicephorus (1), “in the month of March”
"(and during Lent of that same year, adds
"Theophanes, who is alluding to a previous event, this-
"him of the Expulsion of the Jews from the city of Alexandria"
"because of their misdeeds), some time later, said-
“I, the Jews, having committed yet another abominable crime-
"natable against Christians, in a place called
“Inmestar, on the Orontes River, between Chalcis and An-
"They paid the price for it, the Syrian children. Surrendering themselves

(1) Niceph., Book. XIV, c. xvr. Socr., book, VIT, chap. xvi. Hist.
eccl, annotated by Valois.

"there, as was their custom, resting and in all sorts of
"Entertainment, they push insolence and or-
"pride, in the midst of their drunkenness, beyond all
"the boundaries, and began to grossly insult the
"Christians and the Savior himself. Mocking of
"those who placed their hope in the 'cross and
"They worshipped in her the instrument of their salvation, they..."
"led to an act of appalling atrocity. Having
"Seized with a Christian child, they attached themselves to a
"cross, then they turned against him to all kinds of
"laughter and jokes, which soon did not leave
"more room than for fury, and so they beat him"
"so cruelly that the poor child expired under
"their blows. Following such an act, he rose between
"Jews and Christians in bloody clashes, where
"Several people died on both sides. The em-
"The informed father ordered his prefects to shoot the Jews"
"A severe revenge." Let us observe in this fact a
The circumstance reported by the historian is that the whole
took place during a Synagogue festival, and, as
It appears from the text that one of the days on which the Jews celebrated
Passover. This will provide us with material a little later.
to reflections of some interest.

It was around the same time that the chronicle of the survey...
that Palladius (1) reports the attack committed against
Father Gaddane. Living in a solitary place near
the Dead Sea, he was attacked one day by some

(1) Historia Lausiaca, ©. cx.

Jews, who wanted to kill him for no other reason than their
hatred against the Christian name. A miracle prevented them-
cha to commit this assassination.

In the year 1171, Robert Dumont reports (as the
Nicolas Trivet also mentions (in his Annals) that Thié-
Bault, Count of Chartres, condemned several to be burned
Jews for having crucified a Christian child during
their Easter celebrations, in hatred of Jesus Christ. After
After his death, they had put his body in a bag and
had thrown him into the Loire. The child was found, and
The Jews convicted of this crime suffered the punishment of
fire, as we have said, with the exception of those
who converted and embraced Christianity.
The same writer, dated 1177, who belongs
at the time he lived, speaks of the death of Saint Guil-
Iaume, who was killed by the Jews on Passover day (1).
On March 25th, according to the Acts of the Martyrs re-
gathered by: the Bollandists, the Church honors the me-
the shrine of Saint Richard, put to death by the Jews at
Pontoise, France. William of Aquitaine, chaplain-
Philip Augustus's father, in the story he gives
events that occurred in the first year of this reign, he wrote
the following: “During these same days (from 4179 to 1180),
Saint Richard was crucified by the Jews; his body re-
pose in the Church of the Holy Innocents, in Paris, in a
a place called Les Petits-Champs; and thanks to his intercession
sion, many marvelous things still happen today-

(1) Robert Dumont, Appendix to the chronography of Sigebert.

"Them." This testimony is supported by that of Rigord,
contemporary writer and doctor from Philippe-Au-
taste. Here is how he expresses himself: "Some
days after the newly crowned king had returned

In Paris, he took charge of implementing a project to-
then it lingered in his mind for a long time, but he had
postponed out of respect for his father's extreme piety.
He had heard it said several times by the princes
raised with him at court, and this had remained deep within him-
insane, engraved in memory, that the Jews of Paris
they made a kind of sacrifice every year in
underground places, killing Christians out of hatred for
the religion of Jesus Christ. This was done in the se-
Maine Sainte, and precisely on the day of their feast
Pascal. Always persevering in this practice dia-
bolique, several times, during his father's lifetime, they
had been recaptured and legally condemned to be burned.
Richard, whose body rests in the church of the Saints-
Innocents des Petits-Champs, in Paris, was thus put to
He died and was crucified by them.

Under the date 1181; Gervais, an English writer con-
contemporary, speaks of a child, named Robert, mar-
killed on Easter Day and buried in the church of
Saint-Edmond, near which he had been put to death,

In the year 11490, King Philip of France, being
near Saint-Germain-en-Laye, heard about the
ignominious death that the Jews had inflicted on
a Christian. He immediately went to the castle, and did
carefully guarded and apprehended by the body

eighty Jews, whom he had burned. Won over by their
present, the countess had left them at their discretion
a Christian whom they falsely accused of theft and
of homicide. Masters of satisfying their hatred, they bound
to this unfortunate man, with his hands behind his back, they cut him-
they snarled with thorns, and, after having walked him by the
village, overwhelming him with blows and insults, they attacked him-
cherish a cross. This fact can be seen reported in
Vincent of Beauvais (1). Rabbi Joseph, who speaks of it
He also adds that Rabbi Jom-Tov had several people killed.
gentlemen of his coreligionists in the persuasion where he
was that they had received baptism (2). Always of
new cruelties.

Albert of Strasbourg, whose chronicle was followed
by Trithemius and Urstitius, reports that on the day of
Easter of 1936, the Jews killed five
children in Fulde Castle. "This year," said one
contemporary, the author of a historical fragment that
one often finds with the manuscripts of the chronicle

that Albert of Strasbourg, the Jews put to death in
a mill at Fulde Castle, some children
Christians to use their blood. The fact having been
When it was discovered, several Jews were massacred by the
People from the castle and others were burned. The bodies
Some of these children, honored as martyrs, were carried
to Emperor Frederick, then in Haguenau, and honorable-
buried them. However, the emperor was able to make some

(1) Lib. III Specu/i historialis, c. Lutr.
(2) Bartolocci, Rabbinic Library, vol. WI, p. 716.

investigations to determine whether the Jews needed
Christian blood in the celebration of their Passover; it
found nothing certain in this regard, and having received from
the Synagogue a rather large sum of money, he calmed
the uproar stirred up on this occasion against the Jews.
Another chronicle adds that Emperor Frederick,
having then summoned the abbot of the Fulde convent,
acknowledged the truth of the matter based on the evidence.
which established the guilt of the Jews, and which he venerated
The children put to death were martyrs. As for the re-
the reply given to the emperor, that there was nothing
certain concerning the use made by Jews of Christian blood
yours in the celebration of their Passover, answer where
Mr. Peel believes he has won his case for his thesis.
We will discuss it a little later, and it proves to us-
We will say the opposite of what was said to Frédéric.

The monk Matthew Paris, in his History of
Henry II, King of England, particularly cites
a horrible crime committed by the Jews in 4255 on a
A Christian child hating the divine Redeemer.
It should be noted beforehand that lhis-
The Torian in question is contemporary with the event, and that he
is generally valued by scholars for its accuracy-
study, for its science and for its fidelity to transmit
to posterity the events of the reign he speaks of,
that finally the publisher had the manuscript in front of him
of Paris. Furthermore, the circumstances surrounding the fact were
accompanied by these elements gives it a very special character
of real importance for the events that will follow.

“At that time,” the historian said, “the Jews de-
They raise an eight-year-old child named Hugh and they
They locked him in a very secret room where they
fed with milk and food appropriate for its age.
In the meantime, they wrote in most of the cities
from England where Jews lived, and they gave
meet with some of them to attend
to Lincoln to a sacrifice that would be made in derision and in
hatred of Jesus. It was for this reason that he was kept hidden.
A child destined to be crucified. A number
having met in Lincoln, a judge was appointed to rem-
to place Pilate; and it was before him that, in the assembly
In general, this poor child was subjected to various torments-
wounded, beaten, covered in sores, crowned with thorns,
subjected to spitting and ridicule. Then, each of the
assistants pushed more or less into his flesh
types of knives called anelatit; he was given water to drink
They poured insults and mockery against him,
In blasphemies, he was called several times with a sort
In a fit of rage: "Jesus, false prophet!" Finally, after having
Tormented in a thousand ways, he was crucified, and he was
pierced the side with a spear. After he had surrendered the
With his last breath, they took him down from the cross, and one
He doesn't know why they tore out his entrails, but
It is said that it is used for magical operations.
(We will address this last point later.)

The mother of this unfortunate creature did during
A few days of all possible research.
neighbors told him that the last time they saw him playing

with Jewish children his own age and that he had entered
in the house of one of them: Having gone immediately
in this house where she was not expected, she
saw the body: which had been thrown into a well. The magistrates-
The people of Laiville, informed by her, had the body removed.
and soon the people, witnessing this spectacle, were captivated by it
of horror, along with tears and sobs
and the mother's despair aroused in her a pro-
found commiseration. Among the magistrates were-
was a man universally known for his wisdom
and his prudence, John of Lexington, who was not afraid
to say: "It has sometimes been suggested that the Jews al-
milks even to the point of committing similar acts for
"insulting Our Lord Jesus Christ crucified."
seized the Jew into whose house the child had gone, as
being more justifiably suspected than all the others, and
This man said to him, "Wretched man! Don't you know..."

that a swift death awaits you? All the gold of the An-
England wouldn't be enough to redeem you. However, I
I will tell you how you can, however unworthy you may be
in itself, save your head from the blow of death, and your mem-
safe from any mutilation. I promise you that you will be
spared if you decide to introduce me, without
nothing disguised, everything you practice in pa-
"Reil case." This Jew, called Copin, expecting to have
Having thus found a way to escape torture, he re-
he said: “Lord John, if you do what you
You told me, "I will reveal amazing things to you."
Increasingly excited by the confidence that Jean knew

: RS ee Go GS. IC À Qu D Sr cn SE de

to inspire him, he added: "What Christians say
It's true. Almost every year the Jews crucify a
child to insult the person and glory of Jesus
sus; but it's not found every year. Everything
done secretly and in the most hidden places. This
a child named Hugh, it was our Jews who believed him-
killed without mercy. When he was dead and they wanted
They were unable to completely cover up his corpse;
Linnocent's body was not found clean for
the augurs, for that is why they had torn him away
his entrails. In the morning, people believed his body
hidden, and the earth rejected it of itself; several times
He emerged from the pit, which spread terror among
the Jews. In the end they threw him into a well and he didn't
She was still able to remain hidden there. The mother, who had put herself
searching for everything that was being said, found the
body and reported everything to the magistrates.
John kept the Jew in prison, and the canons of the
Lincoln Cathedral, having learned of the
thing, they demanded that the body of the en-
fant; they obtained it, displayed it for the veneration of a
an immense multitude of people, and they buried him honorably
reliably in their church, like a martyr whom they
were happy to possess. It is good to say that the
- The Jews had kept this child alive for ten days
where, sustained with milk, he had to suffer all sorts
of torments. But when the king, upon his return from the pro-
northern vinces of England, would have been com-
Fully informed of the fact, he blamed John of Lexington

for having promised such a great criminal that he would not...
would have done no harm, and said that for him he could not
granting impunity to a man who had deserved the
greater tortures. The condemnation was irrevocable.
cable notified to the culprit, and when it was
As he was about to be executed, he said: "Death awaits me and the
Lord John can do nothing more for me.
I will tell you the truth: this child, whom the Jews
are accused of having caused the death, has actually been put
to death with the consent of the other brothers
due in England; and in almost all the cities of
kingdom, one of them was chosen from among them to come, on
the invitation extended to them, to participate in the sacrifice
of this child as to a Paschal victim." After
that he had said that and many other horrible things, he
was tied to a horse's tail and dragged along the sleigh
Faud, where they thought they saw a demon in body and soul.
The other Jews, accomplices in the crime, were, in the name of-
ninety-one, taken to the prisons of
London. And this confirms the revelations of the pre-
The first person tortured was that, the following year, these evils...
happy, seeing themselves condemned, they secretly sent-
how to beg the Franciscan friars to intercede near
from the Court to save them from prison and death,
while admitting that, through their crime, they had ren-
unworthy of any forgiveness.

Despite all this evidence, which establishes a ma3-

the palpable complicity of the Synagogue in this
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horrible crime, Basnage (4) claimed that one does not
could believe everything that has just been reported,
because of the completely improbable circumstance
which Copin is talking about regarding the body of this child that
one could not have evaded the investigations of justice.
We have every right, it seems to us, to reply that
this circumstance is in itself too unimportant
aunt, and, moreover, still quite explainable, for
that she have the entire deposition rejected as false
of this Jew who, by this means, disgraces and condemns himself and
his fellow believers, especially after the confessions made in-
following the example of the Franciscan friars. We appeal to all

Unsuspecting man: simply reading this account makes-
Does she really doubt the truth of the whole thing?
Then, "I don't understand," adds Basnage,
"How could the Jews have fed a child with milk?"
"eight years to make him more sensitive to the turns-
"Mentions of the cross." Here we will reply that nothing
does not allow us to attribute this meaning to the historian. He had com-
began by saying that the Jews, having locked up the child
in a very secret place, they fed him with milk and
other foods appropriate for his age; and then repeat-
In roughly his expressions, he wrote: U£ tot die-
bus pastus lacte tormenta vivus multiformia tolerabat.
These words do not make any sense at all.
they are not suitable for the one Basnage wants to find there; they are not
that a repetition of what has been said, and express that,

(1) History of the Jews, 1. IX.

Having been breastfed for several days, the child had the
forced to endure many torments.

Regarding what Jean de Lexington says about the o-
popular accusation that Jews were similar
barbarities against Christians, the same Matthew
Paris reports that in 1235 the king was brought to West-
Minister seven Jews accused of having circumcised in Norwich
a Christian child, secretly abducted and hidden by
them with the intention of crucifying him at their Passover festivals
Convinced of the facts, they finally confessed everything.
in the presence of the king and were sentenced to prison
perpetual. Five years later, in the report of the same historian-
Torian, the Jews circumcised another Christian child,
they gave him the name Jurninus and kept him for
crucify him out of hatred for Jesus Christ. The father of the en-
fant, solely preoccupied with finding his son, de-
finally revealed that it was being kept secret by the Jews.
This crime having come to the bishop's attention
Guillaume de Rele and the magistrates seized
all the Jews of the city to ensure they could pu-
to focus on the real culprits of the attack committed against the
Christianity and the insult to the name and character
Christian. As the Jews wanted to be judged by
In civil court, the bishop asserted the rights of
for ecclesiastical, given that it was a question-
religious association. Four of the accused were convicted
and convicted, as perpetrators or accomplices of the crime,
to be dragged behind a horse's tail and then hanged.

Thomas de Catimpré speaks of a similar attack

committed in Pforzheim in 1261 by the Jews on a
an eight-year-old child who had been delivered to them by a woman
Christian. This poor child was taken to a place
withdrawn, laid out on some shrouds, and, after one
He had his mouth shut, they pierced him with all their weapons.
culations of the body to remove all the blood and in
soak the cloths on which it was spread. When
He had succumbed to these atrocious barbarities, he was thrown
in the river where he was found, three or four days
later, by fishermen. At the sight of this multitude
minor injuries covered his body, one
suspected the Jews of being the perpetrators of this murder.
Following some research, we seized the
the woman who had given them the child; she was convinced-
charmed by the naive confessions of his little girl, and, by this
Through this process, the perpetrators of the crime were identified.
Two of them took their own lives.
and the others were condemned to the ultimate torture.
These facts, the author says, were recounted to me by two re-
religious men of the Order of Preachers, Rainier and Égi-
dius, who were in Pforzheim three days after
the events and who gave me a detailed account of them.
It should also be noted that the historian was not
only contemporary, but which he acquired at
those who came after him a great reputation
of science and accuracy (1).

(1) Thomas Cantipratanus, De ratione vitæ bene instituende,
lib. IT, cap. xxIx. |

The Church honors the blessed as a martyr
Werner put to death by the Jews in the diocese of
Trier, in the year 1287, and she celebrates her feast on April 49 (1).
The incident is reported with the following circumstances.
Werner, who was just a child, used to help
every year the Jews celebrate the festival
Easter. This was an opportunity for them. They se-
they spoke of him, and their hatred against Christians was exalted-
so much so that it led to fury, as we have seen in
the events that had occurred in Chalcis, they introduced him to a

a lead ball in his mouth to prevent him from
He screamed. Then they bound him and hung him by his head
at the bottom to a wooden column prepared specifically for this purpose;
Then they began to flog him; after which, using
of a knife that one has always carefully preserved
They served him with his body, and made incisions all over him.
so that the blood was flowing from the hands, from the head
and from his neck to his feet, there was no longer any
limb that was not bloodied. The barbarity of
prolonging his torment for three days, the relief-
forward, then suspending it alternately, until this
that he was completely exhausted. But there was, in
the house where it took place, a Christian woman
who saw everything without being noticed; she was finally able to aver-
The magistrate shot him, who went to the scene and was

(1) The inscription placed on his tomb and the support of the faithful
Those who go to implore graces through his intercession are recorded.
in the Acts of the Archbishops of Trier, published by Edmond
Martène, vol. IV, p. 341.

16,

seized with astonishment and horror at the sight of the spectacle
which was before his eyes. However, the Jews managed-
they tried to corrupt him with gifts, and the thing
remained stifled in silence, until the
the child's body was one day discovered under some bushes
sailles, despite all the precautions that had been
measures taken to ensure the crime remained hidden forever.

The trial was immediately followed with the greatest activity.
speed, and all the circumstances seemed to be aligning
in support of the truth, to declare the Jews guilty
of Werner's death; but the gold offered to King Rodol-
phe, up to the weight of twenty thousand marks, determined him
to proclaim the Jews innocent; he even wanted that
the archbishop of Mainz publicly stated that, in
In this whole affair, the Jews had been slandered by
the Christians. Five hundred armed men were standing
ready to pounce on any Christian who dares to
to say the opposite (1).

The metropolitan church of Zaragoza, in Aragon,
venerates, among its martyrs, Saint Dominic
Val, a seven-year-old child, was crucified by the Jews in
1250, in hatred of the name of Jesus Christ and in remembrance

of his torture. Jérôme Blancha, in his History of
kings of Aragon, reports the fact, under the date which we
let us speak, and said that the impious nation of Jews, accustomed-
prone to committing all sorts of iniquities, in
had come to admit and follow this monstrous

(1) Bolland. April 19. — See also Engel's Chronicle-
hustus.

belief, that any man who secretly removed
a Christian child and handed him over to be put to
Upon death, he was, by that very fact, exempt from all forced labor.
and taxes, and discharged from all the debts he
had contracted. As a result of this, a Jew named
of Moses Albayhuzet, imitating the traitor Judas,
seized young Dominique, garroted him and handed him over to
Jews to be crucified. But the crime, scarcely committed,
was soon discovered by the Christians. Moreover, Al-
Bayhuzet himself, filled with horror at his own fault in the
following some astonishing signs that appeared on
the child's body after his death, confessed what he had
He did so, and he received baptism. Joseph Dormero told us
kept at the same time the inscription he had read
on the reliquary that contained the saint's relics. In
Here is the text which indicates the share that the Synagogue has
caught in this murder. “Ossa divi Dominicr infantis filii
Sancti Val et Isabellæ uxoris suæ hujus claræ urbis below
vium; who Cœsaraugustæ Judæorum Synagogæ jubente
uti summo supplicio afficeretur, clavis parieti affirus
leaks, ac demum latere transfixo, 1llustrem martyrii
coronam reportavit, pridie kalendas Augusti 1250.”
In his work entitled Ælvetia sancta, the char-
Henri Murer reports that, under the pontificate
of Honorius 1V, during the reign of Emperor Rodol-
phe [°], the year 1288 of Jesus Christ and the hundredth of-
then the founding of the city of Bern, the Jews, who there
lived there in large numbers, and indulged their hatred.
against the name of Jesus Christ, on the person of a

a Christian child named Rodolphe whom they had
They secretly abducted him. They took him into the house.
of one of the principal men among them, made him descend-
they took him to an underground place, and there they slaughtered him after

to have subjected him to various kinds of torture. But the
The cry of innocent blood spilled demanded vengeance
God. Whatever mystery one might have shrouded him in
The crime was eventually discovered, for the child's body
was found riddled with wounds, which caused a great
unrest among the people. The unanimous voice of the pre-
very and men best known for their wisdom
agreeing to recognize the child's innocence and to
to see in him a true martyr of Jesus Christ, we trans-
he was carried into the main church and buried near
the altar of the Holy Cross which later took the name
altar of Saint Rudolph, because of the large number
of miracles obtained through the intercession of the young martyr.
The story in 3 was reported in detail by the Bol-
landists, and it is supported by documents that do not
leave no doubt as to the fact itself or its au-
eurs. The latter are seized; ju-
judged by the city senate, they suffered death due to
their crime; the other Jews, who had given their
Having consented to the murder, they were driven out of the city.
and a decree from the same authority, motivated by this fact and
for many other prior reasons, it was settled that at the ave-
no Jew would ever again be allowed to live
Bern.

In his history of Frisingue, Meichelbeck, ap-

supported by the authority of several contemporary writers
Rains (4) reports that in 1225 a woman from Munich,
Having allowed himself to be corrupted by Jewish money, he abducted
secretly gave a young child to his neighbor and delivered him to
these sworn enemies of the Christian name. By means of pi-
squares and incisions on various parts of his body
They drained all his blood to use in
criminal practices. After committing this hor-
They determined that this same woman was guilty of a terrible crime.
using the same promises, to remove a second
child. She had already partly succeeded, and she was going to
to deliver a second victim to the Jews, when the father
the child witnessed everything that was happening. Stopped and li-
Having gone to court, this unfortunate woman confessed
everything. The rumor soon spread throughout the
city, and everyone hastening to contribute to the action of
Justice was served, and one hundred and forty Jews were seized who fled
rent condemned to the torture of burning at the stake. History adds
that the place where the crime had been committed was called in
the public Die Grufft, and that subsequently a
church dedicated to the Virgin Mary.

At the end of the 18th book of the history of Bohemia by
Jean Dubraive, we read: "The year 4305, the day when
They were preparing to celebrate Passover, the Jews com-
committed acts of the utmost atrocity against a Christian
that his poverty had reduced him to serving them. Having en-
He was dragged to a secret location, and they stripped him of everything.

(1) TU, p. 94.

they took his clothes and tied him to a cross; then some
some began to beat him with rods, others to slash him-
dear to the face, all to be remembered in one way or another
other than what this cruel nation had made suffer in
thirteen times to Jesus Christ. Such barbarity, which made
It's easy to see the hatred they harbored towards the
Christians, aroused indignation among all the people of
Prague; it was not only the ordinary tortures that were found
were sufficient to atone for the crime of the guilty,
and new, more refined ones were invented for
avenge innocent blood; the spoils of the Jews will be-
then saw to erecting a monument in memory of the
_ new martyr.

We read in the History of the Landgraves of Thuringia
(as confirmed by a contemporary priest, Siegfried,
in his book number of the Aepitome) that a child named
Conrad, the son of a soldier, was put to death by the Jews in
Wizzens before Easter. The culprits having
were discovered, and the enraged people seized all
the Jews, and those who escaped the death penalty were
forced to leave the country.

Denys de Saint-Martin (1) reports that in the year
4391 The Jews were expelled from Annecy by edict of Philip II.
Lippe V for having put to death a young cleric of this
city. :

Jean Vitoduran says in his Chronicle that in 1331
The Jews of Uberlingen committed an act of barbarity

(1) Gallia christiana, t. WE, p. 723.

against a child whom they threw into a well after
that they had killed him. A few days later, the
The body was found; the authorities informed, and as one
saw incisions on his body which were added to
other clues that we already had, we were convinced
that the Jews were the perpetrators of this murder. In
In this very circumstance, the local judges did not wait
not the emperor's consent, which was known to be...
voracious to the Jews, and the executions were carried out immediately
perpetrators of such a revolting crime.

The same historian, in his Anis oe says
that in 1338 a man of noble birth, living in
province of Franconia, victim of the darkest ma-
of the most infamous treachery, was put to death by
the Jews in an ignominious manner. His brother, having
He discovered the crime and called on all his friends to avenge him.
so that the Christians, overcome with indignation
against the Jews, knew no bounds.
moderation and justice led to a veritable massacre
of all these unfortunate people.

The Acts of the Church of Cologne provided the Bol-
Landists recount the story of the martyrdom of a child named
Jean. Seized by the Jews as he was going to school,
and taken to a place where his executioners had not
nothing to fear, this child was riddled with blows from the neck-
He stayed until he breathed his last. One of
these lancet-shaped knives have been preserved in
the church of Saint-Sigebert as a monument to martyrdom
and as evidence against its perpetrators:

In the Annals of Swabia collected by Martin
Crusius, in Book V of Part 3, we see that in
In 1380, some Jews from the village of Hagenbach in-
secretly raised a child. At that very moment
where they made him suffer the horrors of death, they
were surprised; immediately brought to trial, they were...
damned to the torture of fire.

Father Rader, writing the history of the church of Ba-
vière (4), tells us that they honor the martyr there
Blessed Henry, put to death by the Jews in 4348.

In 1410, or according to others in 1413, the marquises
Frédéric and Guillaume de Misnie had a priory placed
seized all the Jews from their lands and confiscated all

their property. These measures, which Al-
Bert Krantz and the Chronicle of Hermann Corner, were
taken because the Jews had bought from a peasant
a Christian child with the intention of having him killed.
As for the seller, he was sentenced to be cut into
pieces, as punishment for his crime.

In 1454, two Jews surprised a Christian child
the lands of Louis d'Almanca, in the kingdom of
Castile; having led him away into the countryside,
They killed him, then cut his body open.
They went to the middle and tore out his heart, then buried him
They hastily removed the corpse and left. Dogs were prowling.
They were attracted by the smell; they scratched at the ground
and removed the child's body, which they began-

(1) Bavaria sacra, vol, 1}, p. 351.

were ready to be devoured; one of them was walking away carrying a
the arm which he had made his prey when he was met
by shepherds, and that is how the
death of this poor child whom his parents were looking for
to no avail for several days.

Meanwhile, the Jews, who had summoned
secretly, their coreligionists, their hearts burned,
and threw the ashes into the wine which they drank
together in their meeting. Such were the facts con-
noted by the investigations, and whose certainty seemed to be confirmed
completely won over to the governor and the bishop. The af-
Having been brought before the royal court, the sums
considerable expenses were then spent by the Jews, as in
ordinary people, to deceive justice, made it last so long
the procedures, which the contemporary author to whom we
We must tell this story, but we could not see the end of the trial (1).

The same author reports another fact from
same kind, and which is accompanied by circumstances
so particular and so precise, that one cannot
to have no doubt about the hateful barbarity of which the
Jews were then animated against Christians.
"Ancona where I was at the Franciscan friary of
“Valesola, a Jew from Genoa named Emmanuel,
"son of a great doctor of this city, came one day
"to find myself in the year of Our Lord 1456; re-
"knowing in a very explicit way the error of
"The Jewish sect," he said humbly, "he wanted to..."

(1) Alphonse Spina, De bello Judæorum, lib. WI, consider. ∗.
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"To be purified by the baptism of Jesus Christ. I in-
"I questioned you on a multitude of points; among others
"things I asked him incidentally, since he re-
"knew his nation's mistakes and admitted the
"the truth of the Catholic faith, to tell me what it is"
"was actually the obligation imposed on the Jews to
"to kill Christian children whom they could seize."
"I asked him if that was certain, if he knew."
"really, and if he had witnessed some event"
"of this kind, so that Christians would have to take
“More precautions.”

"Blocked by his conscience and by sincere love"
he told me about his feelings toward the Christian religion
"two of the most barbaric acts, one of which he knew from his
"parents and by many other Jews, the other that he had
"Seen with his own eyes. Touching the first one, he..."
"said: Many times I have heard from my
"parents and by other people of our nation
"that there was in Italy a Jewish rabbi named Simon
"from Ancona, a doctor, whose profession led
"in many localities and among many large
"lords. [He happened to enter into particular relations-
"Close and intimate with a bad Christian, a man"
"One of the most depraved. This man once kidnapped a
"a four-year-old child to do what they were doing"
"So many men-at-arms. But the child
"being too weak to withstand the fatigues of the she-
"min that they wanted him to do, the friend of the Jew"
"abandoned him, without thinking of the evil designs that

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"This one could have, and only so that the en-
"Fant was at his service. The Jew, overjoyed, accepted
"the child and took him with him to Pavia, where he had his
"Ordinary residence. Arrived at home, as the time..."
"was in favor of carrying out his barbaric plan,
"He seized the child, laid him on a table and..."
"cut off the head; then leaving the head on the table, he
"carried the trunk into another room for

"to complete what he had set out to do. Meanwhile, by
"By divine permission, a large dog entered the
"He threw himself into the room where the head had remained and
"He carried it off by jumping out of a window into the street."
"The Jew, upon returning home, was terrified at the thought that he might-
"was going to be discovered; he immediately left his house, saying-
"tribute of money to the last agents of justice,"
"to remain more easily hidden; then he surrendered"
"secretly at the edge of the sea where there was then a
"the building that transported him to Türkiye, and that's how
"that he escaped all the searches directed against him"
"between him. However, the people of justice had returned-"
"I happened to meet the dog in an alley and it-
"fleeing; noticing that he was carrying something away,
"They terrified him with their shouts and threats,"
it was so good that the dog dropped its head to...
"quiver faster. They recognized with horror
"that it was the child's head, and guided by the tra-
"These blood, they arrived at the Jew's house where they
They saw the results of his barbarity. All I
_“I’m telling you, I learned this from my parents.

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"Then this same Emmanuel told me another
"an act of cruelty, which occurred in Savona, which he had seen from his
"eyes and that he attested several times before and after his
"conversion," adding that he had even drunk blood
"of the sacrificed child. He told me that his father had
"One day, I was taken to the house of a Jew in Savona,
"and that there, gathered with seven other individuals from their na-
"tion, they had mutually pledged themselves by oath-
"lying to never reveal what they were going to do, and to
"Keep their secret until death. After that, we
"brought into their midst a Christian child aged
"two years; they stripped him naked over the vase where
"they used to receive the blood shed in
"The circumcision of their children. Four of them"
"Thus took part in the horrible execution. One held
"extended the right arm of the innocent creature, another
"his left arm, a third held his head under-
raised in such a way as to form a cross, and the fourth
u was putting tow into the mouth of the evil-
"Happy child, to stop him from crying. Taking
"then sharp and fairly long iron instruments,
"We pierced it in every direction, mainly in
"the heart region, so that its blood-
"It flowed from all sides and fell into the vase."
"It was a spectacle for me that I could not bear the
"I saw it and moved away, putting myself aside as much as possible"

"as possible. But my father soon came to me and
"made me swear that I would never speak of all this to
"Nobody. After which I approached the others"

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"and I saw nothing but the child's corpse, which was
"soon after being thrown into the bottom of a toilet in the
"house. That done, the Jews cut into very small pieces"
"various pieces of fruit, pears, nuts,"
"almonds and some others, which they threw into the
"Vase where the blood had been collected. They all tasted of
"This horrible dish; I tasted it myself, which..."
"caused nausea such that that day and the next I
"I could not take any kind of food."

"This is what the Jew Emmanuel recounted before
"I, and in the presence of Father Pierre Vela, guardian"
"from the convent of Villa Valesola. Several times before
"to receive baptism, and after he had received it with the
"In the name of François, he made the same depositions in
"The presence of Ms. Gharsia, Bishop of Lucentina, and
"of several reverend priests and laypeople. The whole thing has
"was drawn up in writing by the office of a notary public-
"public and kept in the same convent of the Brothers
"Miners, in memory of this abominable act. Finally
"The novice added that the crime had been committed-
"put four years before his conversion, that is to say
"In 1452."

As of July 12th, the Bollandists are talking about the
Death of Blessed Andrew, killed by the Jews in 1462.
in the vicinity of Rin, a small village in the county of
Tyrol. Having bought this child for a large
sum of money that they delivered to his godfather, they
led them to a nearby wood where they stripped him
first they removed his clothes and circumcised him, then him

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inflicted a number of injuries all over the body
to drain all his blood. After that they suspended him-
they spoke to a tree and all together began to blas-
to pheme the holy name of Jesus.

However, the mother, saddened by the disappearance of her
son, kept asking the godfather what he was
became. At first he pretended to ignore it; but then,
hoping to distract the mother from her pain, he
took him aside and offered to share the sum for the-
that he had sold it to the Jews.

It is reported in the history of Brescia that in 1477,
A seven-year-old child named Conrad was put to death
by a Jew named Solomon, because this child
had led to the blessed James, commonly
called from the March, a child of the Jew, to do it
to instruct in Christian doctrine. The crime having
The murderer was discovered against all odds; he...
green and received baptism with his other son Joseph (1).

Benedict XIV, in the bull Beatus Andreas, after
Having cited these two facts, he also mentions the martyrdom of
Saint Laurentin (Lorenzino) put to death by the Jews
in the country of Vicenza in 1485, and of Saint Ursula,
young girl also a victim of the barbarity of the
Synagogue. The Catholic Church has included among its
his martyrs the blessed Simoncino of Trent, put
she was cruelly killed by the Jews in 1475, and she in
celebrates the holiday on March 23rd. Even the Jews themselves admit that

(1) Bartolocci, Bibliotheca rabbinica, t. IV, p. 729. Ex auto-
ritate Octaviti Rubii in hisloria Brixiensr.

took part in this murder, a confession which is part of the
procedure followed against them, exposes in all its
day and in a fairly sufficient way the truth of the matter.
On the date we have just indicated, the Bollandists
reports indicate that the perpetrators of the crime were in
a great number; that an old man, more cruel than the
others, first began the torture of the child,
and then each one tore away a piece of his flesh,
while one of the executioners collected the blood of
martyr. In addition, he was pierced with sharp blades, and these acts
of atrocity were accompanied by blasphemous words
cruel and arduous: “As we slaughtered Jesus
"Hors, the God of the Christians, who is only a man of
"Nothing, so may our enemies be forever confounded!"
Jean Marie Tiberinus, physician and man of letters,
writing to the Brescia senate, he informed him of the dis-
The tails of this horrible scene and begins like this: "The

"cruel Jews do not limit themselves to devouring the substance"
"Christians through the infamous practice of usury; but
"Eager for our ruin, they feed on the blood of our
"children whom they torture with horrible tortures and
"that they immolate with the same barbarity that has
"had Jesus Christ sacrificed." In this trial, the
Jews employed every possible means, such as
we saw it in another circumstance, to dero-
to bring infamy upon their coreligionists; but the death-
This was first observed by the vase full of blood that
Pon found in Samuel's house a vase that had been
kept by his wife Brunette, and which has been preserved

to this day in memory of the martyr, then by
the confessions of the guilty parties themselves. The historian does
also note that the Synagogue, wanting to prevent
the punishment for the crime, tried to seduce by dint of ar-
the city prefect and Bishop Inderbach, but
All his attempts failed completely.

Father Rader, in the third volume of his
The work entitled Bavaria sacra reports that in 1486
Six children were found in Regensburg, others say
eight, put to death by the Jews, and whose blood had been
collected for use in magical practices. "The
judges in charge of prosecuting the case, says Phistorien,
found an underground place in the house of a Jew
called Josfol; there were still remains of the children there
The slaughtered bodies, remains of which were transported to the praetorium. There they
saw a cup-shaped stone placed on a
a kind of altar, and it was there that the mem-
The stone bore the marks of these innocent creatures.
traces of blood were still visible; but so that no one would be surprised...
Without realizing it, the stains had been covered with
mud that we only had to remove to find
the all-too-certain signs of Jewish cruelty.
Christophe Ostrofrang, a contemporary writer, opens up
to a rather long dissertation on the subject of this sub-
ground. During the course of the procedure, it was obtained
confession of the guilty parties who declared themselves as such at
number seventeen. Various authors, such as Chris-
tophe Hoffmann, Jean Eck and François Grinwald, we
left a detailed account of the whole affair.

Antoine Bonfinius, a truthful historian, a good philosopher-
philosopher and orator, summoned to Hungary by Wladislas, and

charged by this monarch with writing the history of the kingdom,
he says the following and relates it to the year 1494 (4),
the very year he wrote: "In these last months:
some Jews from Tyrnau having been guilty of
barbarity, they suffered the torture they deserved.
Twelve men and two women had trained with
they had taken a young Christian man; they had taken in a
neighboring house, and after closing his mouth, they
had opened his veins, letting the blood flow
which they carefully collected until the child
breathed his last. They drank some of it
blood and kept the rest for their coreligion-
As for the body, they dismembered it into pieces.
and buried it in the ground. However, the searches of
The parents' efforts to find their child had been in vain.
until finally they knew for certain that the day
Previously, he had been seen in the Jewish quarter and that at
From that moment on, he never reappeared. From then on,
Suspicion naturally fell on the Jews;
law enforcement officers were ordered to
searches of various houses, and
bloodstains were discovered in one of them,
motivated the arrest of the master and his entire family.
a thousand. First, the women were questioned, whom the fear
The tortures soon forced him to confess everything, the crime

1) Fasti Ungarici, lib. IT, Dec. 5.

even with its details; convinced by these confessions, the
Those most guilty were condemned to be burned at the stake by the prefect.
of the city; the others were punished in their possessions and
had to pay a large sum of money.

In the new Bavarian palatinate, a child
named Michel was put to death by the Jews in 1540.
Father Rader, relying on the authority of Jean Eck,
contemporary writer, in fact mentions it in the book
that we have quoted (1). Eck had transported himself entirely
He went to Eystadt specifically to verify the fact, and he has
he wrote the story in a booklet where he highlighted
the odious cruelty of the Jews. He first exposes the...
The father, worried about his child and eager to...
found, learned that he had been seen with Jews in the
Titing village; then how a Jewish child
had given very significant clues by telling
other children his age, after the perpetration of the

crime, that this dog (that's what the Jews called
the Christians), after having continually cried out pen-
For three days, he had stopped screaming. The neighbors, who
had heard something, had been careful to
reveal nothing, and the body had been taken away in a
woods where he had been buried, and where he still wore the
very visible traces of crosses, circumcision and
wounds through which the barbarity of the Jews had
They preferred to torture their victim.

As of April 20, the Bollandists report

(1) Bavaria sacra, vol. NT.

that in 1569, Lawrence of Bobrow, initially yielding to
tortured, he finally confessed freely
which he had sold for two silver marks,
a two-year-old child, named John, to a Jew from Leipzig-
Zig named Jacques. The story of this new mar-
the order of the Synagogue was written by Louis Dycx, ad-
royal minister of Krakow, who was the subject of a
report to the king; he adds that to Bielsz of Podlaquia and elsewhere
their brothers, the Jews, had shed the innocent blood of their children.
Christian children. The memory of this martyrdom has been preserved.
in Vitowicsz, where the child's tomb can still be seen.

At Raw in Poland, six leagues from Warsaw, two
Jews, named Moses and Abraham, secretly abducted
ment, in 1547, the son of a tailor, and made him mou-
The father denounced them to the courts, and, convinced
They were convicted of the crime of which they were accused.
to the torture of fire. All the other Jews were chased away.
forever separated from the locality, so that he is not
none of them were allowed to live there (said a historian,
Habichi (whom we will have occasion to mention again),
as evidenced by the documents from the same year. It is
for similar reasons that no Jew can
to live in Pultow, a town in Mazovia.

In 1598, in the Polish province of Podlaskie,
a child named Albert, returning home alone one day from
fields at the family home, was surprised and arrested
by two Jews. They took him to their home, and hell-
They go to a very secret place to sacrifice her.
the eve of their Passover festival. Their rabbi, Solomon,

had warned them to make sure for that day of the per-
the sound of a Christian who would serve as their victim. A
schismatic Greek woman who served them was char-
aged to look after these poor children, and advice was given
to the other Jews that they had to take part in the hor-
A terrible sacrifice. He carried it out in the following manner.
First, they tightened a rope around the child's neck.
to stop him from screaming. Then they opened his ar-
ters of the feet and hands, and he was pierced in different ways.
rented parts of the body, so as to make flow to the
once all his blood, which the Jews collected in
vases, and that they shared them among themselves. Finally the
The body, thrown into the middle of the reeds of a pond, was found
by a hunter. They observed the wounds he was suffering from.
covered, and it was concluded that the Jews must have been
the perpetrators of this heinous murder. According to some
Based on the clues that had been gathered, Anastasie was arrested, the
the Greek servant we mentioned, as well as a
another person of her condition. Subjected to torture, they
made known everything that had happened. The Jews com-
promised by their confessions, were in turn applied to
the question; separated from one another, they did, in
presence of the elders of the Synagogue, the same de-
statements, confessing their crime with the same de-
tails, giving the same reasons. Convinced by
according to their own confessions, they suffered the ultimate torture which
awaited them. However, the Jews who remained at liberty
had omitted nothing to stop the course of justice;
offers of money, bribery of false witnesses, warnings

comments and threats directed at those who could contribute
It was a sure way to lose the accused; everything had been done.
Even after the death of the three who had been tortured
Despite these actions, the Jews continued to act to evade capture.
them and their brothers, to the effects of universal execration
saddle that was attached to them. The acts of martyrdom and of
the trials were collected the following year by Alexander
Habichi, and deposited at the bishopric of Krakow (1). Of
confessions obtained from the Jews in this circumstance, he res-
something they regarded as a shame for them to do
to bury the corpses of Christians; which thus facilitated
the discovery of several similar crimes.

Dom Calmet, in his Fistoire de la Lorraine, reports
door, according to authentic monuments (2), a

an act of barbarity committed in Metz by Jews in 14669
about a three-year-old child. A mother who had experienced the pain-
the joy of leaving her child alone in the countryside, a
A Jew who was passing by saw him on the road, and took him away with
him in Metz. The father, not seeing his son return,
set out to find him and went to the city. Based on the information-
of the information he received, he was told that a Jew from Boulay had...
Peleus Raphael Levi, who was staying with another Jew,
his relative had brought with him, mounted on a horse
white, a three- to four-year-old child whom he had enve-
He was tucked into his coat. Based on these clues, they arrested the
Jew, and his trial was held. Eighteen witnesses at-
they testified to having seen the Jew Raphael Levi on horseback, having

(1) Bolland. April 20, and Ludov. Roffman.
(2) T. HI, p. 751.

He had a child with him. However, the embarrassment they had
found this Jew and his accomplices had suggested
the idea of transporting the corpse of this poor child
in the woods of Glatigny, not far from the place where he
had been kidnapped, in order to make it look like he had been the
prey of some animal, and thus to avert punishment
the threat to the guilty parties. Upon inspection of the
It was easy to recognize the body, by traces too obvious.
significant, that the child had not been torn apart by
beasts, but that the hand of man had given it
dead. On the other hand, blond hair and a cap
_ red attested that it was the same child as the
Witnesses said they had seen the Jew on the horse.
Furthermore, the city lieutenant, in the active searches-
the acts to which he had subjected himself, had managed to have between
the hands a note addressed by the murderer to the leaders of
the Synagogue of Metz, a note in which he himself gave
evidence of his crime, as well as superstitious fanaticism
the spirit that animated him and his fellow believers. He said
among other things: "I will suffer death like a
child of Israel, and I will sanctify the name of God. I will
I am thrown into the misfortune where I am to render service
vice to the community; the great God will assist me (1).»
This will help many Christians understand that...
Where does the blindness of the Jews lead?

Around the same time, the pieces were made public
of a legal proceeding initiated against the Synagogue of Metz,
as well as three parliamentary resolutions, in which

(1) Frédéric Léonard, see Dom Calmet, oc, cit.

The Jews were found guilty and convicted of
several crimes.

Finally, we get straight to talking about the murder.
of Father Thomas, of Sardinia, a Capuchin friar killed in Damascus in
1840; we must stop there, especially since our
adversaries claimed to find in this fact, as well as
in the previous one, circumstances favorable to their
cause. The details, if we wanted to expose everything, require-
would have a volume. In accordance with our plan and our
However, we will only highlight the main points.
and especially those which present an undeniable analogy-
table with the events that occurred in previous centuries.
Men who seek the truth without prejudice,
will be able to see in the Universe of that same year,
4840, particularly in the May 40th issue, how
Proceedings were taken against the Jews accused in this case.
- and what was the outcome of the trial.

Father Thomas, of the Capuchin order, exercised the
medicine, along with his ministry apost-
tolic. On February 5th, he was seen entering with his do-
mestic in the Jewish quarter. The next day,
6, he was to have dinner at the home of the doctor of the Pasha of Damascus.
Since he didn't arrive, we went to his house to find him.
but it was in vain, although all day
neither the church nor the convent would have been open to per-
The bell rings, either to enter or to exit. The consul of
France, informed of the fact, had Father Tho-'s room opened
mas; everything was found in order; he alone was missing-
quait. According to some data we had obtained

Previously, suspicion fell on the Jews,
but particularly on a barber of that nation,
that the justice system felt compelled to arrest and interrogate, according
the forms in use in the country. After some re-
After giving insignificant answers, this man finally confessed that
After nightfall, a wealthy Jewish merchant named David
Harari had sent his servant to fetch him;
that having gone to the house where he was summoned, one Pa-
had introduced himself into an apartment where he had found

Father Thomas was seated, his hands tied behind his back; that one
had given him the order to slit his throat, which he had
initially refused, but in the end, defeated by the threats
that was being done to him, he had consented to help in the murder.
Harari's servant was consequently put in
arrest; after contradicting himself in his answers,
He made the same confession as the harbier. Various searches-
The observations, made over several days, did not lead to...
no result. Other people were arrested who were
also questioned, and by the different answers
that which was obtained from it, it was possible to know the cuts-
bles, who were seven Jewish merchants, numbering
among whom was Rabbi Moussa; there were in
besides the barber and the servant. Among them, seven juices
now have confessed to their crime; two have persisted
to deny it. The first ones stated that a few days
Previously, Chief Rabbi Jacob had told the princes-
principals of his coreligionists than the Easter holidays
were approaching, and it was necessary to ensure that there was some
Christian blood; that thereupon some of them

they had designated Father Thomas as the man
which would be easiest to seize, and which one had
slaughtered to obtain the blood necessary for confec-
tion of their pacification hosts.

The cruelty and barbarity that presided over the execution-
The details of the murder are no less revolting than the
The motive that led him to commit the act. According to the statements
of the culprits, it seems that the barber was holding Father Tho-
mas by the head; others held his feet. Au-
A basin had been placed beneath his neck for
to collect the blood. David Harari himself carried the pre-
first shot; a moment later, another gave a se-
The blow that accomplishes the murder. When the blood
Once the flow had ceased, the flesh was detached, which was
carried into a nearby sewer; the bones, after having been
broken with a pestle, were thrown into the same
The culprits were taken to this sewer which they
they had indicated, it was explored in their presence, and it was found
Indeed, a quantity of broken human bones, a
part of the heart, a piece of jawbone with the beard,
the brain, the spine, part of the skin of the

head, still bearing the visible mark of the tonsure,
a piece of the black skullcap worn by Father Tho-
mas, and that everyone recognized. All these debris
were carefully collected and first taken to the seraglio,

from there to the French consulate. The identity of Father's body.
Thomas having thus been clearly established either by the de-
statements of the accused, either through easy admission
and certain of each of the recovered debris, we teach it-

velit in the church of the Capuchin Friars, on March 2nd. All
This account is taken from a letter from Damascus dated the 4th of
same month.

A letter dated June 6th, written from Alexandria, Egypt,
made some observations about this murder.
alleges that barbaric means were used
to discover the culprits. But the French consul
asked nothing more of the justice system than the means
necessary to arrive at the truth. The de-
Defenders of the Jews are careful to rely on a
The argument is that it is impossible today to
to believe in the existence of a cult that would require
human blood; such a superstition is no longer permitted.
possible in the nineteenth century. To this, the author of the
The letter replies that in the East, religious fanaticism
seems to grow more exalted as civilization makes it dis-
to appear from Europe. After having presented all the
reasons that should lead us to accept it as possible
that Father Thomas was in turn a victim of
traditions that have always prevailed among the rabbis, he
adds: "For what purpose were sums of money offered?"
money and rich gifts to all members of
French and Austrian consulates? Wasn't it obvious?
"How can they be corrupted?"

We know from a letter of the same date that the Jews
having been unable, despite all their attempts, to succeed
to bribe the French consul, they approached
his agents, and that they offered a sum of two

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one hundred thousand piastres to his chancellor, and another

a sum of five hundred thousand piastres to a lawyer who
They were supposed to support them with the consul. These different

offers were also rejected.

Another letter, dated from Alexandria, the
May 26, 1840, and addressed to the Universe, it expresses itself thus:

"I promised you the official minutes."
of the Damascus affair; but thirty-four pages of writing
ture seemed too miney to me; you do not receive them-
You will see that by the first sailing ship.

a The relentless pursuit by newspapers of-
follow the French consul in Damascus, as well as our
Chancellor, Mr. Beaudin, has grown enormously this
case, and made it one of the most famous cases
that history has ever produced. I've read everything, trials-
court transcripts, supporting documents, certificates of-
delivered by the most zealous consuls today
against that of France! — Well, I swear it on
honor, or Mr. Count de Ratti-Menton, his
Chancellor and Sheriff Pasha are, without any purpose, the
the most thoroughly wicked men there are
in the world, where the crime was committed by Jews
accused. Torture can, it is true, make someone confess to
a criminal, like many others, the crime of which they
accuses; but can she, when they are mad, put to the se-
cret, and questioned separately, to make them agree in
the most minute circumstances? Can she, by
for example, have them all say it separately, when
They were shown a certain collection of knives they had found.
at David Harari's, and that they are asked to recognize-

to be born among the number the one who served to commit the
crime: "He is not there; he was bigger; it was
a butcher's knife.

"The Jews are powerful; they are immensely rich-
ches; they found in the authorities of Damascus, in
the French consul and his chancellor, men-
My upright men, whom no offer could corrupt. Eh
Good! They turned around; they found
more accessible men, and according to the system of
Basil, they said: Let us slander, perhaps it will result-
to be something favorable for us.

“A Frenchman was murdered; the murder was de-
announced by the French consul to the local authority; of
people were suspected of having committed it;
Their trial was conducted according to the laws of the country;

They were found guilty: by what right the
Did the Austrian consul intervene between the bour-
Reau and the criminals?

“At the instigation of the Austrian consul, eight consuls
out of sixteen asked the pasha for a review of the pro-
procedure. This is understandable: France is great in the
Levant, particularly in countries subject to au-
authority of the viceroy. The entire population of Egypt and of
Syria is convinced of the Jews' guilt.
To clear someone by a new trial is to diminish the in-
France's influence is to win a victory.

“Mehemet-Ali, with his characteristic perspicacity,
assessed the full implications of the conduct of the eight signatories,
and refused. Mr. des Meloizes, our first student, con-

The only young man of the greatest merit has left,
20 current, for Damascus, in order to conduct an investigation.
He too will be incorruptible, I guarantee it, for I
I know him; the truth will be laid bare, and everything will be revealed.
veiled (4).

The same newspaper, in its July 8th issue-
let, reports the testimony of the doctors called to
to verify the facts. The Austrian consul in Damascus has
recognized pieces of a black skullcap, which
clearly appeared to be debris from that which
Father Thomas was carrying it. The barber of the deceased religious
he also stated that he had not seen in Damascus
another bonnet similar to that of Father Thomas, either for
the shape, either because of the reddish edge that made it
recognizable. A Genoese merchant, by name and of
the Giustiniani family, who attest that the trial against
the defendants were monitored regularly, he added that the
Jews themselves recognize the regularity of the pro-
procedure.

Finally, we can also see, in the same newspaper,
what keen interest the Jews of Europe took in this matter
to do, and how much they have acted or caused to be acted upon with regard to
various courts to obtain a review of the trial,
thus dragging things out, and thereby
to save their fellow believers from death, and them-
even to universal indignation. That is what
Jews have done this in all eras. In other times
We saw them, through intrigue and by lavishing gold,

(1) Universe, July 1, 1840.

deceive judges, bribe witnesses, prolong
indefinitely the trials begun, and weary the justice-
tice: today, thanks to the power of their pro-
detectors and the influence they have acquired through them
With princes, they can promise each other many things
any further.

Let us remember that at that same time > the
France lost much of its influence in the East, at the
continuation of the great question that arose between Egypt and
the Ottoman Gate. Syria, and with it the city of Da-
mas, having then fallen under the domination of Con-
In Staninople, England argued before the Porte the
services she had rendered him, and adding her in-
stances similar to those of the already powerful Jews in the empire,
she obtained the annulment of the procedure followed in
This affair: that's how everything had to start all over again.
under the influence of Jewish gold.

We will not go any further into the 'narrative of others'
similar cruelties of which past centuries have
left behind undeniable monuments. We believe that he
is more. useful to examine the objections made by our
adversaries. A large number of modern thinkers,
starting with Basnage, who couldn't ask for anything better.
in his History of the Jutfs, than to represent also
the Catholic Church as intolerant, barbaric and
persecutory, raised their voices against what they app-
denounce such an enormous calumny; they have made themselves the de-
defenders of the Jews and presented themselves as their ga-
rants against such accusations.

But, it must be said, the defenders of Judaism,
either Jewish or Christian, like Messrs. Peel and d'Azeglio,
They addressed this topic with too little development.
We would have liked it, and it was an obligation for them,
leaving aside the declamatory phrases against
medieval Christians, phrases that have no...
They have no value in justice; they instruct better the
trial, by seriously discussing the facts, by examining them
minimizing in all their circumstances, in order to assimilate

to be sure of the veracity of those who reported them;
In short, they should have destroyed by evidence
solid evidence, the testimonies they contradict, at
instead of simply conjecturing and inventing
medium terms that cannot prove anything against
obvious. Basnage, for example, reasons like this: "He
"It was not necessary to commit such acts"
"to insult the Passion of Our Lord. One
"an insult that so obviously outrages humanity, and which
"is accompanied by so many perils, must rarely be
"To present to the mind of man. I have difficulty
"To believe that such violent acts could be committed"
"without any vested interest driving it, and when the
"Prudence and humanity are opposed to it. I'm afraid so."
"that these crucifixions of Christian children were not
"only pretexts to stir up popular anger"
"They have airs against the Jews." Modern Jews have
reasoned like Basnage: they accused the Christians-
It's ridiculous that you invented false pretexts to torment
the sons of the Synagogue, adding as proof pe-

repeal in their favor that they are forbidden to re-
shedding human blood, especially at the festival of Passover
that, as: they are also forbidden to engage in the
magic and all other kinds of evil spells.

These reflections, however valid they may be,
Ultimately, can they refute so many testimonies that
Do they attest to the reality of the fact? Can they destroy the
Documents from trials conducted with the utmost care?
Can they finally make the sincere confession of the cou-
pables, to which was sometimes added the conversion of the
murderer himself, and the perfect demonstration of
all the malice that presided over these crimes?

As for the rabbis, when they resort to, for justification-
Proud of the Jews, who adhere to the law of Moses which forbids homicide,
Bloodletting and all the artifices of magic, it is necessary
note that they probably don't all know
the doctrinal books sanctioned by the United Synagogue
Verselle, or rather, that they pretend to ignore them,
or that they contradict them superficially in order to respond
to the objections and thus impress upon those who do not examine
They don't look at things closely: all that would only
to confirm their perfidy. It's too little, it's nothing.
even, we might say, for the Synagogue, to attach
His doctrines differed from the Law of Moses, deviating from the Talmud.
which is the main basis of all prejudices re-

religious and moral values of the Jewish people, as well as those of us Pa-
vons has amply proven; it is evident that the name of
Moses or Mosaic institutions are merely a mask
to cover up the infamies of the Synagogue, to im-

to pose to conscientious Jews, to keep them in their
error, and to deceive the good faith of Christians.
There is nothing more clearly demonstrated than hatred
fueled by Jews against Christians since their
from their earliest childhood until their death: that's what it's there for
to them a religious act; to hate Jesus Christ and his worship-
killing an animal is a most meritorious act. Thus, killing an animal
Christian fan or commit other atrocities of this
this sort of thing would no longer be for the Jews anything more than an act in accordance
their general maxims and differing in no way from this
what did Saint Paul do when he persecuted Christians;
And this act, they tried to accomplish it in every
century, whenever a favorable opportunity arose
Sentenced. We have proven it. Basnage himself admits
that there is found in the rabbinic books a poison and
a deadly hatred for the Christian name, and Basnage
is more inclined to favor than to accuse the Syna-
gogue.

There is one remark that should not be omitted in the
discussion of the murders of children committed by Jews;
that's what we discover there, besides the declared hatred against
the Christian name, and an execrable cruelty exercised on
innocent creatures, we discover there, we say,
that they used human blood and flesh-
these poor children were subjected to magical operations
they attributed to witchcraft and malevolent powers, and to them, virtues.
capable of healing diseases of the body or mind.
Often, to make matters worse, they even propose to

know how to obtain abominable effects from it, convinced

that it was found in this blood and in this flesh, besides
the medicinal properties that they attribute to them
were drinking, a particular virtue, an occult force which
ensured the fulfillment of their desires.

Antoine Bonfinius, whom we quoted above,
seeking the reasons that could drive the Jews to
to commit such crimes, find four principals
pales. The first is that they were convinced, according to
The authority of the elders, that the blood of a Christian, placed
on the foreskin during circumcision, has the virtue of stopping
the blood. The second is that they imagined, by mixing-
this blood to their food, revive and maintain their
mutual affection. The third is that they believed
also that women, by drinking it, could avoid
the inconveniences common to their sex. Finally, and this-
That was the strongest reason, the Jews, by killing a
Christians believed they were fulfilling an ancient decree by
which they were obliged to offer to God, in someone
of the countries they inhabited, of Christian blood in the midst
of their daily sacrifices, Tyrnau's crime had
was committed because fate had designated the Jews of
that city, that year, to execute the decree.

Thomas de Catimpré expresses himself thus (4): “Îlest
"It has been proven that every year, in some provinces, the
“Jews draw lots to decide which city or which
"village inhabited by them must provide Christian blood-
"They care about their coreligionists in other countries... In

(1) De vita instituenda, lib. I], cap. 29, art. 23.

"besides a very learned Jew, recently converted to
“Faith,” he told me, “is what one of his former coreligionists-
"Gionnaires, on the verge of dying, had done this
“Prediction to the Jews: ‘Know that you will not be able to
"to cure you of the shameful disease from which you suffer-
"Frez, that by the use of Christian blood." And these are
"These words that drive Jews to immerse themselves each
"a year in Christian blood to heal from this"
"illness." It is appropriate to recall here the words
from another converted Jew, words which are reported
in the trial brought against the Jews of Trent on the occasion
of the death of Saint Simoncino. This Jew then said that his
brothers were in the habit of committing these murders
Christians to celebrate their Easter. And he recounts-
supported this testimony by what had happened four-
thirty years earlier in Tongres, a city in Germania-
Lower level: there, Jews had suffered the torture of fire
for a similar crime, and the father of that very same person
who recounted the event could not have escaped death except
by fleeing. He added that the Jews were using the

blood of the victim for their unleavened bread in hatred of Jesus
the Lord Christ.

Jean Eck gives yet another reason for this usage
The presence of Christian blood among the Jews is because they are convinced...
as soon as he facilitates childbirth for their wives; also, in
in countries where there were no Christians, did they do ve-
to other countries this dried blood reduced to dust.

Sperlingius, speaking against Wagenseil, asserts (1)

(1) Supplement to Grevius.

that the Jews have defiled their hands with Christian blood
when they were able to have them, and looked at them as a
a glorious thing for them to bear marks of it on
their clothes. Finally, Delrio, leaning on what he
said regarding the murders of children, on the authority of
Sprenger, de Binsfeld and Grillard, assert that
villains used the blood of
Poor children murdered because they believed that
If they ate the hearts of these children, they could
to endure with ease and without pain the torments of
of all kinds, and could not be led to confess
of their crimes (1).

All of this is based on the very statements made
by the Jews in various circumstances, either by those
who have been condemned as guilty, either by
others who, touched by divine grace, have abandoned
They gave the Synagogue and revealed its practices.
What else can one expect from spirits?
who, blinded by hatred of Jesus Christ, close themselves off
in the light of grace, and who, submitting in in-
Sensitive to all the desires of the flesh, they end up...
render incapable of following any impulses other than
Those of the demon who possesses them?

However, Mr. Peel and those who share his ideas
believed that it would be enough for them to bring down all
the accusations leveled against the Jews, of ap-
Puyer on a response made to Emperor Frederick

(1) Martin Delrio, lib, II, quæst. v. Disquisitionum magic-
carum.

when this prince ordered an investigation to discover-
to see if the use of Christian blood constitutes a part
essential to the Jewish Passover. The official response was-
he lied to the emperor that there was nothing proven in this
Subject. That's all we've found to refute it.
all the accusations leveled against the Jews. But
Can such a reason have any value in
presence of the striking facts that we have reported?
Mr. Peel, moreover, was wrong to omit a circumstance
Very important: Frederick received Jews
a considerable sum that saved them; money is a
a means that the Synagogue always knows how to employ to
statements intended to deceive the authorities, and the Talmud does not
Mr. Peel therefore neglected to make it known (4). Mr. Peel therefore man-
which is historical truth, while remaining silent on the
monuments designed to prove the guilt of the Jews.
Should he not have seen, as we have seen-
demonstrated irrefutably that the Synagogue re-
proven has completely deviated from the legislation of
Moses? Shouldn't he therefore have thought that
it was alleging a bad reason in favor of the Jews
than to recall Moses' prohibition against using
human blood during the Passover festivities, then-
that it is certain, and Our Lord himself said so,
that they transgressed the law of Moses to follow the
Traditions of their fathers? But these traditions, collected
in the Talmud, prove that they have completely

(1) Chiarini, Talmud Babylonic., part. II, p. 90.
18.

abandoned Moses' instructions to follow
maxims diametrically opposed to Mosaic law
and condemned by it; it is impossible to dispute
the facts demonstrated by Pinfamie and the cruelty of
their superstitions, and the deadly hatred they harbor
in the name of Jesus and his worshippers.

* But, in order to better understand and observe the ver-
truth of the facts recalled above with regard to the
child murders and the use of flesh and blood
Let's quickly review the history of these unfortunate people.
of the Church regarding this subject. First, it is really ad-

It is remarkable, but not surprising for a Christian, that a
people like that of Israel so it fell into an abject-
moral judgment so humiliating as soon as he had been abandoned
God, because of his unfaithfulness, and deprived of this seat-
special feeling he had experienced during so many sieges
keys; that the children of light have become the
children of darkness, and that children of God may have
were transformed into children of the devil. The Jews, placed
In this condition, they should not and could not act
that in accordance with the instigations of the evil spirit;
They therefore had to demonstrate their thoughts through their actions.
and their tendencies according to the evil spirit that dominates them
born, to show themselves as enemies of the truth, to contest the
apostles their heavenly mission, and invoke the help of
infernal powers to overthrow the nascent Church.
Thus became the Synagogue: its history and its li-
Even the Jews themselves unanimously attest to it. It was
a magician, this Simon, who seduced with his pres-

stems so many people in Samaria and in Ju-
dée, and who claimed, it is said (1), that by appealing to his
aided by humble incantations the soul of an in-
Nocent and dying a violent death, he could obtain
anything he asked for. He was a magician who,
by means of his diabolical schemes, he diverted the
people to accept the Gospel preached by Saint Paul.
These seven sons of the Jew Sceva were magicians.
which is mentioned in the Acts of the Apostles (2). This
Barchochebas (3) who stirred up an uprising against the
Romans, during the reign of Hadrian, and who pushed by
his evil spells, his fellow believers to massacre, islands
Christians, was a Jew and a magician. They were also
Jews and magicians, like this Elseus and this Jesse,
of the Ossenian sect, from whom these two descended
women who were seen during the reign of Emperor Constantine,
practicing medicine, performing spells and se-
to lead the peoples (4). Finally, they were Jews and
magicians, these Gnostics who, after having con-
merged together the laws of Moses and the Gospel of Jesus-
Christ, and troubled the minds of their disciples with the op-
deny the strangest and most impious, adopted
a morality consistent with their doctrines of blasphemy.
Among the infamies practiced in their assemblies
wheat, Saint Epiphanius reports the horrible custom of

(1) Lib. IE, Recognitionum Clementis.

(2) Cap. xx.

(3) Euseb. Hist. eccles., lib. IV, e. vi.

(4) S. Epiphan., Hæres. x1x, n. 1, 2. Edit. Valesii.

to kill and cut into pieces a child born of their
disorder; they pounded his bloody limbs in a
mortar, they seasoned the meat with honey, pepper
wine, aromatics and ointments, to ward off the de-
taste, and they then participated in this abominable meal.
This is how they planned to celebrate their comfortable Easter.
compliance with the Law (1). |
Saint Epiphanius also speaks of certain heretics
called Quintillians and Peputians, to whom Pon attributed
the practice of extracting blood in the same solemn ceremony
of an innocent child, by pricking all parts of
its body with metal needles, and to distribute
between them this blood to use it for sacrifice (2).
Eusebius and Nicephorus, recounting how Valerian
began to persecute the Christian Church, they report,
according to the testimony of Saint Dionysius, who was contemporary
I believe that he was a Jew, head of the Synagogue of A-
Alexandria and versed in the practices of magic, which made
decree the persecution (3). It was this Jew who allegedly initiated
the emperor with the execrable mysteries of the demon within him
advising people to kill children, to cut off their flesh
in pieces, and to draw from their entrails the means
to live happily. If such were the lessons and the
practices of a Synagogue leader, which should have-

(1) S. Epiphanii, De Gnosticis hæres. xxvi, n. 5. etc. Ed. Va-
lesii.

(2?) S. Epiphan., Hæres. xLvint, 14, 15.

(3) Euseb. Hist, eccles., lib. VII, 9. — Nicephor. Hist. eccles.,
Book VI, 10.

Should the Jews come under the guidance of such a master? Also
Saint Epiphanius observes that the Jews of the time of
Constantine was very devoted to this diabolical art (1),
and they practiced it with great care, with the aim of

to disturb the Church and to deceive the weak by amel-
giving in to all kinds of impurities. The same saint
adds to his testimony that of a converted Jew, who
recounted that the Jews practiced these evil spells in
underground caverns, by invoking evil
spirits; the neophyte himself had seen, in these ca-
alders, various instruments lying on the ground in the
dust, and covered in blood and urine.

Rufin speaks only with astonishment mixed with horror
reur (2) of the barbaric customs of these secret societies,
in the assemblies of which people were violently killed
children and virgins were cut into pieces, for
examine the throbbing fibers of these unfortunate women
victims. And, although he particularly accuses the pa-
History does not record the organization of these horrors.
less (3) than a queen of Persia who had fallen ill
At that time, Jewish doctors were summoned to her side.
they advised him to have some killed and cut in half
Christian virgins, sisters of Saint Simeon the bishop;
then we had to suspend the victims' limbs, the
The queen would pass through the middle and she would thus be healed.

(1) S. Epiphan. Hæres. xxx, 12 et seqq.

(2) Hist. eccles., lib. II, cap. xx1v.

(8) Evod. Assemani. Menologium Græcorum, t. 1, part. 1,
p. 52. — Gassiodorus, lib. II Historiæ tripartitæ.

The advice was followed, and these treacherous Jews were able to rejoice.
for having caused the death of two innocent virgins. That is
That is why Saint John Chrysostom said, in his
homilies against the Jews, whom they boasted of being
skilled in medicine, but that all their science
was nothing but a sham, that it consisted entirely of
in spells, amulets, and curses, and
that they were thus deceiving the people without being
of no help.

Saint Augustine and Saint Isidore speak with astonishment
of this art of sorcery so common in their time, and
recall the means that the Jews used to
to deceive those who weren't on their guard. Without
No doubt some bad Christians also practiced this
execrable art, and they used these diabolical artifices-
schemes to corrupt innocence and lead it into

all kinds of corruption; but letters and
Hebrew words that are found on the banknotes that...
held invocations to evil spirits, show
although these incantations and sacrileges drew
their origin from the Synagogue, and that Christians do not
made use of what had been imagined by
others. It was also during this time that com-
The Talmud, the source of all doctrines, was laid down.
verses of Judaism and cause of so many iniquities com-
accusations against Christianity. This pernicious doctrine
and diabolical, which the Jews practiced so well
is insinuated in this book, and in more than one place,
We have already said this. Eliezer, one of the most esteemed-

Mr. de Pantiquité, boasted of having, by means of
of the demon, obtained from the Roman emperor the revolution
cation of a decree issued against the observance of the sab-
bat (1).. Indeed, as one progresses in the
In the centuries of the Middle Ages and beyond, it is noticeable that
These prejudices are more powerful, and they show themselves
especially with more energy towards the nations that
had the most dealings with this treacherous people.
Martin of Arles, in his treatise De superstitione, and
Delrio said the same thing after him, he mentioned
from a book of magic that was very widespread in its time
Spain, and which the Jews and Arabs used
to commit the most despicable acts and
deceive their brothers and Christians. This book, divided
in seven parts, passed from father to son by inheritance and
was kept with the utmost care.

But the book that especially deserves to be highlighted under
This report is a Hebrew book entitled Clavicula Salo-
monis, and that the Jews do not hesitate to attribute to
Solomon himself (2). It is probable that the one whose
What we just spoke about is taken from this one. Whatever it
in itself, in this book, as Godefroi Til-
gner, Schudt and Wulfer, are revealed all the means
secrets that Jews use to achieve their
ends, to obtain, for example, the healing of the ma-
ladies, honors, riches, a splendid life
Dide, etc. This is practical Kabbalah. The authors

(1) Georges Edgard, p. 267.
(2) Bartolocci, Bibliotheca hebraica, t. 1. p. 703.

whose names we have just mentioned, abhor
report all the preparations that were used to carry out
the Jews to their goal, preparations in which meals
Hebrew letters and Hebrew words are raised
which we have just discussed, and in the forms of-
which they believe held hidden mysteries -
ches. Father Jaquer, in the work entitled F/agellum
haereticorum, cites some examples of Christians who,
to satisfy their passions, they resorted to evil-
the Jews' secrets; they promised them these happy things
results, but they first forced them to give up
the Christian religion, to curse the sacred names of
Jesus and Mary, to profane the sacraments and by-
particularly the Holy Eucharist, and to invoke the
aid from the devil. So many famous Jewish names.
in magic presents us with civil and religious history-
Joy of all nations and all times! For
To deny the preceding facts would be to trample underfoot
The authority of the most illustrious writers, or to close entirely-
relment les yeux aux monuments de l'histoire (1).
We could call upon many names here as witnesses
gnage; it will suffice for us to quote Christophe Brouver,
in the Annals of Trier. Thus, in the year 1586, this
The author deplores the progress made by doctrines and the
the practice of magic, to the great detriment of the re-
religion and society; he recounts with horror the ruin
or the death of a large number of people brought

1) Georges Godelmann, De veneficis et magis, p. 62.

by poison or other evil spells, and he Hit con-
to particularly pasture a potion that was prepared
for this. The initiates, under the inspiration of the demon, did-
know how to include several kinds of ingredients in the composition
substances, such as cat brains, en-
Trailers of children stolen from their parents and killed,
poisonous juices from various plants and other things
Dirty and obscene. But, what's even more horrible to say,
it's that they most often mixed these drugs with
infernal gues the sacred host, at the same time as they
blasphemed the name of Jesus. We will not describe
not the assemblies of these men, nor the actions of honor
the vile and disgusting acts that were committed there, nor the
appalling lessons were given there on the art of
to harm other men and to deceive them. John,
Bishop of Trier, managed to uncover these hi-

two meetings, and he managed to prevent them during
some time. Sixteen years later, however, there are some exis-
there were still some remains, and a woman who had
given to the demon, urged on by her accomplices, had the
the cruelty of killing his own son and making him the victim
of his wickedness. Later, pressed by remorse,
She confessed to her crime and the diabolical art to which she
had indulged.

Therefore, compared to so many others that resemble it-
They are concerned with the substance and the circumstances; they are re-
It is obvious that these abominable practices draw
their origin and their improvement from the Syna-
gogue, particularly at that time. Why then?

Are Mr. Robert Peel and his supporters surprised that the
Jews, masters in this art, have so often committed
such cruelties against innocent creatures, and
that they used their blood for reasons
Superstitious, or perhaps out of hatred for the Christian name?

Let's continue, and offer our opponents new...
new evidence of facts that will demonstrate the need
that the Jews had the right to use human blood for
to achieve the end that their prejudices made for them-
follow. This new evidence will provide more
great strength lies in the authenticity of the facts reported in this
which concerns the murder of children. Alphonse Spina,
which we have often quoted, recounts, according to the an-
nationals of France, that a Jew driven by hatred
violent against Christians, she gained the friendship of an officer
justice officer (1). This Jew hired the officer, by means of
a large sum of money, to give him his heart
of a Christian whom he claimed to need for
to obtain a cure for a serious illness. The officer of
justice took away the heart of a Christian who had been con-
damned to death and executed, and he handed it over to his wife.
so that she would pass it on to the Jew. She, who knew that
the Jew was given to the operations of magic, con-
she begged her husband to give, in place of this heart-
hand, a pig's heart. And it was later discovered in
The effect was that the Jew was using these operations to attack
the life of Christians.

The same author recounts a similar event under the

(1) Lib. IN, De bello Judæorum.

Dated 4457. "At Toro, a city in the kingdom of Castile,
he said, two Christian children, aged seven,
they were playing in a part of the city that was deserted.
Two Jews who saw them alone followed them, and ended up
by approaching one. Fearing he wouldn't have enough
While they were busy committing their crime, they cut off one of his teeth.
piece of flesh on the leg; they carried away this piece-
beautiful, and went to hide in the city of Zamora.
I don't know what they did with that piece of flesh, because
that justice neglected to investigate him. This was...
narrated, adds our author, by the Reverend Alphonse
de Vivero, Bishop of Salamanca, who assured me the
the truth of the matter, by naming me the child who was the victim
time of these Jews; this child was the son of a squire
named Benefarses.

The following is found in the Memoirs, dated 1492.
of Pope Innocent VIII, memoirs preserved in the
Vatican Library (1): “Meanwhile, the su-
"jets of affliction and death did not cease in the
"city. Three ten-year-old children, veins from which
a Jewish doctor had drawn blood, under the pretext of
"To cure the Pope, they died almost immediately. This Jew,
"to obtain the quantity of human blood he desired"
"and young blood, he had said he needed it for
"to cure the pontiff, and he had thus obtained from se-
"to give three young boys, to each of whom one
"He gave a ducat. But soon the three children mo-"

(1) Cod. vatic., no. 5522, p. 254

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"They roared, the Jew fled, and the pope was not healed."

Around the year 1503, in Waldkirch, a town in Alsace, a
father entrusted his
one's own four-year-old child, so that one could draw from it
a little blood, after which he would be made healthy again and
Except, the Jews did not fulfill their commitment.
for so much blood was drawn from the unfortunate child, that he

He died (1). The father, brought to trial, confessed his
fault, as well as another individual who had received from the ar-
the Jewish people to carry the blood extracted from Waldkirch
in Algasa. The same writer speaks of another seemingly
blable arrived in Swabia in 1401, in the city of
Dieffenhof, where the Jews agreed on three florins with
a farmer to obtain a certain quantity of
Christian blood. This, discovered at the moment when he
drew blood from a four-year-old child, suffered the sentence
that he had deserved, as well as the Jews who had
driven to this criminal act.

During the reign of Suleiman (2), a Jew lent to a
Christian a certain sum of money on the condition
that on the day fixed for payment, the borrower, at
instead of interests, would give two ounces of his own
flesh. When the time was right, the Christian surrendered
the money that had been lent to him, but he refused to pay
the interests with his own flesh. The Jew had the audacity
to appeal to Suleiman for the decision in this debate. So-
Liman, irritated with the Jew, but without revealing his feelings

(1) Alexandre Habichi, apud Bolland., April 20.
(2) Martin Delrio, Disquisition. magic. in præfat., lib. XIV.

moments, had a razor brought, and allowed him to cut
the two ounces of flesh in the part of the body that he
would like to; but he added that death would be the punishment
of the Jew, if he had the misfortune to cut more or less
that the agreed quantity. The Jew did not dare to attempt the e-
proof, and the Christian was exempted from paying.

After such facts, which it is impossible to deny or
to call into question, unless a denial is issued
formal to history and documents on which to re-
pose accusations of magic and sorcery practiced
demanded by the Synagogue everywhere and at all times, after
of such facts, we say, it seems to us that the murders
Children's lives, by the Jews, cannot be recounted
When one considers that hatred of the Christian name is
as embodied in the hearts of the Jews, and that this
the people indulged themselves with a kind of frenzy in the
magic, we cease to be surprised that he renewed so much
these attacks and barbaric acts are perpetrated, despite the punishments.
the threats and proscriptions that affected
the culprits.

It would also be appropriate to add to
This precedes two other testimonies. One of them
will prove even better how much they acted on the es-
took from the Jews the prejudices that made them see, in
the practice of magic, the means to achieve their goal;
VPautre will make it clear what drove them to com-
to attribute such crimes to the detriment of Christians, and to
to persevere in this path, despite the dangers to-
what they were exposing themselves to. They believed, in fact, that they were doing so.

a work pleasing to God, as Our Lord himself
He had even predicted it to his disciples, when speaking to them about
the Synagogue's machinations against them: Sed venit
hora, ut omnis who interferes with your arbitrator obsequium
Deo stands (4). Rabbi Salomon ben-Sevet ra-
the story goes that the rumor had spread in Spain that a-
A Christian fan had been killed in the house of a Jew, and that
The Jews had taken the heart of the corpse to celebrate
their Passover. "This scheme," said the rabbi, "which, one
He conceives of it, but does not admit the truth of history, this ma-
China brought great misfortunes upon the Jews. Tou-
However, Solomon the Levite, a very wise and very skilled man
in the cabalistic secrets, fortunately knew the
divert. He placed the name under the corpse's tongue
ineffable of God, and thus brought the young man back to life
child, who revealed the true authors of
his death; that is to say, some bad Christians
had sought to shift the blame for the crime onto the Jews
that they themselves had committed." This account from Salo-
my ben-Sevet is of great importance, for whom-
Conque is convinced of the guilt of the Jews in
this matter; for us, the rabbi's excuse pa-
more likely to confirm this guilt than to
It casts doubt, and it provides us with further proof.
of the practice of magic.

The second event takes us back to the murder of a child
committed by a Jew from Metz, a murder of which we have

(4) Joan., xvi, 2.

spoken according to Dom Calmet. This learned religious man re-
marks that the fact is completely proven by a

the very letter that the culprit wrote to his coreligionists-
naires, a letter in which he begs them to make
steps to save him, telling them that he had
committed this action only in the interest of the community
nautéisraélite; which obviously amounts to saying: "I have
committed an act in which you participated through your
desires; my fault is also your fault, for it is only
with your consent and in accordance with your wishes
"I have not been able to commit the murder." The reader can
to remember that such was also the language used in front of a
English court by the Jew of Lincoln, author of a
Similar murder. This man says that all Jews
widespread in England had consented to the murder, and
that deputies from each of the cities of the kingdom
had been invited to witness the sacrifice of the child,
like at a Passover feast.

Finally, always relying on the facts that we
we have reported, especially on those of which all
the circumstances have been cleared, we pray-
we will ask the reader to postpone his thought for a moment
on the murder committed in Damascus in 4840, and of the con-
astound all the particularities highlighted by
the trial that was then brought against the Jews, the perpetrators of the
crime. We would ask him to note, moreover, that
the judges in charge of this trial were unaware
that I only vaguely know or perhaps don't even know-
are completely unaware of the numerous facts that we have

reports which prove the cruel customs of the
Synagogue. And yet, the Damascus trial came to...
to confirm the results of all other proceedings brought in
Similar circumstances. Same confessions from the guilty parties.
the same cause that drove the Jews of Damascus to
murder of Father Thomas, Capuchin, same period, that
Easter, which is the time fixed for centuries
these barbaric sacrifices. We still find there the ac-
The Jewish community was complicit in the murder, the presence
of the rabbi as director of the operation; the cri-
minel is committed in the same way; a basin is
prepared to receive the victim's blood, the rites
followed by the Synagogue in times past are
even in the nineteenth century, and the passion for the Sau-
veur, which the Jews were already renewing in the fifth
century, as we saw in the murder of the en-
fan murdered near Antioch out of hatred for Je-
In the name of Christ, this passion is renewed once again.
in our century, in 4840, and not far from the same

city, in the person of one of the sons of Saint-Fran-
Refuge of Assisi, in hatred of Him in whose name this re-
The religious leader preached the Gospel for the salvation of these people.

Does this very recent event have no significance?
For a man who knows how to think? Doesn't he confirm it?
What about other similar cases? Isn't that proof of
the guilt of the Jews in matters of the same nature
whose memory has been passed down to us through past centuries?
The Damascus affair is explained by those who Pont
preceded, as these are, by this contemporaneous fact-

Ro RE doubts

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rain. Who will now understand that these crimes
if those acts so offensive to humanity fall upon the Synagogue,
who participated in it; by the superstition it inspired in
its members, and through the complicity of its principal
Representatives? Wasn't she the one who inspired thought
that God blessed such horrors and that he owed them
To reward one day? The conscience of the Jews had to
to be indeed stifled by such doctrines; hatred
Jesus' feelings dominated all her emotions; she left
leaving no room for anything but impious instincts, she could not-
should inspire actions in accordance with the spirit of evil
I am going to guide them, as Our Lord said
to the Jews of his time: Vos ex patre diabolo estis, and
desideria patris vestri vultis facere.

Another reason contributed to throwing e-
strange illusions in the minds of the Jews concerning the ex-
those to which they were engaging. They were convinced that
Their gold would be enough to stifle any lawsuits that might be brought against them.
brought to trial for these crimes: This was a motive for them
of unwavering confidence. It is said in the Tal-
mud (1) that Rabban Johanan, son of Zaccai, being ma-
Lade received a visit from his disciples. He had scarcely had he
They noticed, and he began to cry. They asked him the
The subject of his tears: "If it were," he replied, "about my
conducted before a king of this world, who will die at-
today or tomorrow, whose anger cannot be eternal-
...and that I could sway her with words or

(1) Chiarini, The Babylonian Talmud translated into French
çaise, t. I}, p. 90.
419.

To bribe with money... What should I do?
now that it's a matter of appearing before a king that
my words will not waver, nor will my money se-
"To lead?" Such is morality, such is humanity and
the integrity of the Synagogue towards other peoples.
These, Christian judges, are the doctrines of these men that
You can see those called before you; behold, princes
Christians, the meaning of tributes and marks of support
mission that you receive from the Jews.

The novice Pfefferkorn puts this point into his entire
day; he knew the character of his nation intimately, and
knew with what malice the Jew acted in his dealings
with Christians. He also reveals "how the
“Jews employ feigned words and false pro-
"tests to seduce other peoples; how
"They know how to win through great generosity."
"Christians, not only the common people, but
"still the scholars they use to hide and
"to conceal their perverse doctrines and their actions"
"Guilty. If a Jew," he continued, "deserved for
"any fault of being punished by death or of losing his
"He always knows how to find things, either by himself or
"by his own people, some defense and protectors, and
"He manages to get himself absolved despite all
"Sacred and secular laws. It is obvious that this
"It is not justice, but money that produces these re-
"Results. I] There is more: if a con-
"Testament between a Jew and a Christian, it is rare that
"The Christian wins his case, or at least the case."

"is dragged out so much that the Christian fa-
"Tigué gives way, and the Jew thus prevails, thanks to his gold"
"and to the support of his fellow believers." Pfefferkorn
He also said, in another place, that if these means
When they fail, they resort to other, more criminal methods.
nels, and that they do not even always back down from
assassination, when it comes to making someone disappear
anyone whose testimony would contradict them.
Henri-Jacques Bathuysen reports that it was said com-
municipally at the beginning of the eighteenth century,
that a Christian must be careful not to appear in public
before a court in a dispute with a Jew,

because of bad faith, subtlety, and per-
severity that Jews know how to use to deceive
the opponent and the judge.

This tactic of the Synagogue is not an invention.
modern; history tells us that it dates back to
of great antiquity. In the fourth century of the Church,
Saint Ambrose, who had long been a magistrate, and
who had directed public affairs, declares, in part-
among the Jews of his time (1), which they were accustomed to
to act in an artificial way among others
peoples and before the judges themselves: "It is by
a thousand tricks, he said, that the Jews would use to insinuate themselves among the
peoples, and that they enter into houses. They in-
They even bring them into the courtroom, they tire the
the ears of the judges and the public, and they become of the

(1) Serm. 1x, In die circumrisionis Jesu Christi. Ed. Be-
Nedictines.

The more powerful they are, the more shameless and more
bold."

These observations serve as commentary and con-
confirmation of what we have said about the hatred of the
Synagogue versus the Church, and religious prejudices
which drove the Jews to kill creators
Innocent sins. Thus are explained these sins-
regular twists and turns of so many trials that began at
amidst the greatest lights, without one being able to con-
to harbor the slightest doubt about the guilt of the Jews,
and finished amidst the most extraordinary circumstances
attitudes, because they complicate the issues
clearer, and skillfully sow the most
contradictory. They spare neither gold, nor
neither promises nor lies to gain false
witnesses, to silence those who might comment on them
to promise, and to change the judges' decisions;
and all this, with such unity and such perse-
devérance, which judges often, weary of the struggle, de-
declared the innocence of the guilty, or pronounced
that there was insufficient evidence, shamefully
in the name of Jesus Christ and to the great detriment of the so-
Christian society. Also the author of the Fortalitium fidei,
folio 232, of Judæis, he said without hesitation: “Some
"crime committed by the Jews, and some serious
"Whatever it may be, they know how to avoid punishment by means of

"the sums of money they spend on this,
"money which they have, moreover, acquired through the means
"more unjust. It's something I've experienced-

"rence. And if it happens that some of them
"They all agree to be prosecuted, they all attest to"
"To prove the innocence of the accused."

Let us move forward, and examine the pretexts invented by
the Jews and by those who patronize them, for the de-
burdened with the shame of so many cruelties and crimes
have cast a shadow over the Synagogue. They claim that
All these crimes are nothing but fabricated calumnies.
by Christians to justify the vexations, the per-
sections and the spoliations of which the Jews were victims
times. To answer this assertion, is it not enough
not to recall the large number of facts, and the
diversity of times and places where they took place?
Is it possible to view them as pure inventions?
so many facts reported by history during such a long time
A great many centuries? The Jews and their defenders
They do not, moreover, deny the reality of the murders committed
about children; they only assure that the Jews do not
They are not the authors. But, we will ask our
In turn, can we assume that a father, or any other Christian,
he, had violently killed or bled a child, that he had
pierced by a thousand blows, that he had cut them to pieces
the body, for the sole purpose of accusing the Jews of this
crime, and to have a motive for persecuting this
unfortunate nation, that they are engaging in violence against it
massacres multiplied and that she is stripped of her possessions?
If a Christian could have committed such a crime,
Would Christians be found to renew it?
Century after century? If these monsters had met,

Couldn't we have at least discovered one? There are
Therefore, this is an inadmissible hypothesis, and one that collapses of its own accord.
even in the face of the account of the facts that we have reported.

Let us also note that, assuming such hatred
In the Christians against the Jews, it would be necessary to explain
how it is that, in most circumstances
Stanzas of this nature, Christians have waited,
to rise up against their enemies, that the facts

were proven, that the trial were over, and the
Conviction pronounced. The guilty parties will not be prosecuted.
not so. Christians have even shown all-
days, in these circumstances, an extreme moderation-
tion. After the judges had pronounced the guilty-
They asked for nothing more, given the synagogue's privileges.
that the perpetrators of the crime themselves be condemned. They
did not engage in any aggression against the Jews, and
On the contrary, they displayed evangelical charity.
of which the Jews had, however, rendered themselves unworthy by
their crimes and their excesses.

And even if it hadn't been that way, when
even Christians, moved by the thought that such
crimes were being committed in their midst, would have
given over to regrettable outbursts, would there be grounds
to be surprised by them and to condemn them absolutely?
What father, what mother, what woman would not shudder at
the thought that her child could be so cruelly
treated by these bloodthirsty Jews who called down upon them
the blood of Jesus Christ: Sanguis ejus super nos et super
our children? — by those Jews who, in order to maintain all-

days living with the memory of this conviction,
as one preserves the memory of a victory, renew-
they see the Redeemer's passion upon innocent people
little creatures that they treat as they once did
treated Jesus Christ: Ad eum modum, ditPalazio, Chris-
tus in parvulis suis pretio venditur sub œære sacrilego
sanguinem copiosum effudit secundo, Thought does not
Doesn't it raise this idea? Well! Let those who
we fight imagine for a moment that one of
their children, that any child is exposed to
of such cruelties, and that they answer us, that they
continue to declaim, if they have the courage, against
blindness, against prejudice and ignorance,
against injustices, against gratuitous persecution
and unreasonable things from which the Jewish race has had to suffer.
That the Marquis d'Azeglio and Mr. Robert Peel, and
the whole group of modern reformers who
They continue to declaim, if they have the courage,
against the unjust treatment inflicted on Jews for
unfounded motives, as they claim. No
Don't they now see that they need to change their
your tone, and, if they still have any Christian sentiments left,
that they should be ashamed of the dishonor they have brought upon themselves
precisely sought to bring it back to Christia-
nism? Yet these are the fatal consequences for-

which are led by minds filled with prejudice
and above all eager to please the new world by
slandering the former. These are the consequences of an eri-
imperfect tics which is introduced into the study of history

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And er DR EU NE

to tell without resorting to the actual sources where one
finds the truth of the facts on which to base
the reasoning, or who even does not fear al-
to reveal the true nature of things: for the
to serve passions and prejudices of which she
seeks triumph in defiance of ancestors and P'E-
universal church.

We can say, and we readily agree,
that sometimes, and especially during the Crusades,
Christians mistreated Jews unjustly and
excessive; but this does not erase the faults of those
here; never, before any court, will the Jews be able to
to justify the crimes they are accused of. And that's why
that Pope Gregory IX, following the example of his predecessors,
descendants, well aware of the mistreatment and
the vexations that the Christians inflicted upon them
times suffering, forbade the faithful from killing Jews and
ordered them to leave vengeance to the courts
competent: it was the condemnation of the po- tumults
popular figures of whom the Jews were the victims, but this
was not the justification for these. Also, in exa-
meticulously examining the history of those distant times,
It may be found that too much was sometimes used of
rigor, sometimes also too much leniency
with regard to Judaism; but one can never justify-
proud the Jewish nation of the accusations leveled against it
for crimes of which she was actually guilty,
crimes that earned him just punishment.
The facts were there, and those facts were indisputable.

CONCLUSION.

In concluding this long discussion, we invite

once again the modern defenders of the Jews to re-
bend to everything we have said. Let them consider-
to see how consistent this nation has been
in his perfidy and cruelty towards the
Christians, from Jesus Christ to the latter
time; and we are not only talking about these
We are talking about the horrific murders of innocent children.
countless evils brought upon Christians by
the Jews, whenever they found the opportunity-
casion, and as a result of the hatred they bear in the name
Christian. When the Jews displayed such hatred
against innocent creatures, they did not want
to show something other than what they wanted to do
all of Christendom. This is what clearly follows-
the entirety of the facts, even more clearly
of the conduct they displayed each time they
they believed they were seeing the Messiah they had been waiting for so long
out of impatience, as happened under the Emperor Hadrian,
on the occasion of Barchochebas, when so many Christians
They were massacred by them, because they thought
to make themselves pleasing to God through these massacres: Pu-
aunts obsequium se præstare Deo.

When we consider the sequence of these events, it
it is impossible not to view it as an act of
true Christianity, not to say a heroic act,
the patience that allowed such a people to live among the
Christian nations, instead of excluding them from all so-

society, and to relegate it to the uninhabited shores of
Oceania or the deserts of Africa.

Against all these facts, what can in-
vectors and threats? What can the
cries and venal declamations which resound
vaults of certain parliaments, in order to force a vote
favorable to the Synagogue, eager for domination and
of oppression? These provisions of the Synagogue are
known; she showed them. From the moment when
She was abandoned by God, she tried to realize
his desires and against the Roman Empire, and against the
idolatrous nations, and more particularly against
the Church, which, victorious over paganism, had to continue
normally be on guard against companies and
the perfidy of the Jews, without always being able to prevent-
Dear Christians, driven to the brink, to indulge in
Reprehensible acts, no doubt, but perfectly
explained by the circumstances. This struggle of the Church

to maintain the foundations of society and order and
saving Christian principles had to be constant
such as the attacks on the Synagogue.

Finally, we believe we have contributed to the discussion-
if all the reasons capable of convincing the
men who are not blinded by prejudice. Like
Christian and Catholic, we keenly feel the o-
obligation to submit without reservation to
judgments of the Catholic Church, which has made it a duty
to venerate poor children as martyrs
victims of the perfidy and barbarity of the Jews.

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THE JEW

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JUDAISM AND JUDIZATION

CHRISTIAN PEOPLES

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PâA Ll CBBVALIBR

'Goügenot des mousseaux,

Author of the liter Ditu BT Lss dibvx. etc." etc.

PLUTOT MOlltlR QOB KR PAS SKRVIr!

■ The Boode e*t goovrroé per de (ost eelrei perionsegee qoe ne a rioigiaeDt eeax dont rvU oe ploage pee dam lei cooliMei.. This diplomacy of Russia, which is the (error of Western rEan*pe, is organized by the JoiCs, and they are the

principal agents of the powerful Celtic revolution, which, actoelle-

Meot meme, is being prepared and brewed in Germany, where it will be, "In fact," a second, much larger reform than the first, and of which England still knows so little, is developing have entire under the aospkea dn Joif..., etc. • — Disraeli, ex-pre-Osier, minister of the Great Orelagoe, son of an Israelite. See in this Work, cb. x.

The World is governed by different people to what is ioasgined by (bose wbo are not bebind tbe scene... Tba) mysterious Bossiau diploBscy wbicb so elanns western Europe» is...» etc

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Father Voisin, director of the Seminar for Foreign Missions
managers in Paris, former Missionary to China, is one of the theologians
the most versed in secular sciences and one of the religious-
The humblest of people we knew. We have
submitted the manuscript of this work, which we wanted to publish
towards the opening of the Ecumenical Council, and we prayed to him
We will send it back to him with his observations. Here is the letter he...
accompanies it, and that, in the interest of our book, we believe
to deliver to our readers:

"I read with the keenest interest your manuscript entitled The Jew,
Judaism, the Judaization of Christian peoples, and I will return it to you-
a path without criticism. I learn a multitude of things there that
I was unaware of it, and its importance seems extreme to me. Few subjects
are more worthy of study not only by Catholics, but
of all men of good faith, indifferent or hostile to Catholicism
licism. It is time, high time, more than time to open the
eyes on the facts that you have been able to bring to light, and on their
Immediate and imminent consequences! The extraordinary interest
who is committed to reading your chapters is no less than
the one who is attached to your works on magic, and your long
appendix on the two Cabals incidentally casts a very large
day on this last question. Your book, finally, is suitable for
all classes of readers, and I like to foresee for him the great and
I wish him great success.

Neighbor.

October ISGO.

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NOTICE

An objection was sometimes raised against us; it seems to us that-
see the answer, and here it is; Is it that, since the publication of
one of your works entitled God and the Gods {momentarily
exhausted), and rolling over certain idiofithric and Christian antiquities
Well, magnetism and spiritualism didn't count for you.

among their champions? — No, certainly not; no, very square-
ly, and quite the contrary! We only addressed this subject once
to combat its follies and dangers, but while keeping ourselves
It is good to deny some of the great truths that these manifest-
new findings of a long-known illness
to the day. Theology deigned not only to approve these writings,
but she frequently cited them, she gave them honorable em-
prunts; and medical science, represented by some of
his eminent doctors, he did not treat them without some favor.
To agree with the Church, to profess one's faith, to uphold and justify one's
language on scientific questions where fold is pronounced, this
no place in the world today can give oneself a title
not to be taken seriously.

In the interest of our book, we will therefore consider it as a
duty to inform our readers that one of the safest and most
illustrious theologians of the present era, Father Perrone, of the
Romain College has cited our books on magic many times.
in his publication Prœleetiones theologicæ, and which he said in part-
from our friend the Marquis de Mirville and ourselves: Prtreipui
auctores quos uti duetes et antesignanos, ex reeentioribus, secuii su-
mus, et quorum opera profecimus,... etc., p. 158. — Vol. from 1866.
— We will recall that the first and largest review of
In modern times, Civiltà ektolica, said of our four works
on magic; All in all, the author shows the author ahbon-
danza di erudizione, la medesima sicurezza di giudizio, il medesimo

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conratenamento di raziocinii; che .inno le TnE qualità di qucsti leriiti
tanio lodate dall. Km. cardinale arcircscovo di Beaanzone. 374* li-
Vraison, series vi, v. IV, October 21, 1865.

We have seen that the first pages of these books bear enough
powerful recommendations so that we do not have to rou-
to take from this eminently Catholic work, and which we have
supported by the speech at the podium of the Congress of Mechelen (1864).
Finally, we leave these last lines to repeat the epigraph of our
volumes: "The books of Messrs. de Mirville and des Mousseaux on the
The supersensible world of spirits offers an extremely
curious and interesting not only because of the facts, but also
through talent, and, perhaps surprisingly, through the common sense of these
writers." — Medical Gazette, February 25, 1834.

"What we can say without fear of being wrong is that
Messrs. de Mirville and des Mousseaux are at the head, if they are not
the only ones among these writers who unfold a page of Catholic history-
and observe that the strange phenomena of which they are the
Witnesses are not illusions. — French Medical Review H
foreign, May 31, 1861, Paris.

BOOKSTORE NOTICE.

At some bookstores, other than the publisher's, it happens, and on-
Throughout the provinces, the response is: Sold out, upon request
of works that are not. What is the reason for this defeat?
We cannot say for sure, but we certify the fact. — It is
Why, if this book were to run out, would we give one
Public notice. ,Usquo-là, whoever asks for it must have it.

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TALK

Anyone who does us the honor of reading this work
He will probably want to start by looking at the table.
and will do well, because it reveals both the elements, the
riches and the plan of our chapters. From this our hope
is that the reader will deign to engage with us in
a talk that we believe is essential to its
prompt initiation; and, from the first word, we take
the freedom to tell him, pointing at a por-
trait of the Jew:

Whoever you are, here is your master;

He is, was, or must be.

Each of us has read these verses inscribed at the bottom of a
portrait of Love, but what connection can be imagined between
Love and the Jew? None, none at all! These lines
will therefore simply mean that the Jew
He is, or rather, he will soon be our master! Let us hope
Let's think about it, and let's think about it carefully!

Our master, him? Himself, and we will make remark-
that one thing above all else distinguishes the Jew and
more than ever characterizes him: it is a need for domination
nation that fills his heart, and originates in
the pride of his national instincts, which his faith
religious. But what she hopes for, what she wants, what she desires-
the Jew, eager to reach this end, prepares and machines

'See this truth recalled, Archive» israélite» XVI, p. 487; 1869.

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of the desires and tireless expectation of his nation ^ it is
that is what our public is unaware of, in a profound and unexplained way.
Cable ignorance. The most intimate and the most pressing
However, the interests of this public require that they be aware of it.
and that he learns it as soon as possible, because time is of the essence, and,
If he didn't know it a moment ago, he would have a moment later.
He would find out too late*, he would no longer learn it in time
Useful! But, let's be clear, this isn't about the Jew.
In France, this refers to the Jewish nation.

This study, which is becoming more and more indisputable every day-
conceivable, is moreover more attractive than perhaps
We cannot imagine it; and, we can say, it is equivalent to
worth a long journey through regions
unknown and sometimes wild; uncharted regions
because we have stopped knowing them, visiting them, and going there
to cast a curious eye, and that, in order to know what the
He's Jewish, we'll ask him himself, we'll accept
his word like a historical narrative 1 But wild regions-
waves, we add, and how? because, until
Towards these last times, all the laws of civilization
They were raped there! Let those who would imagine themselves con-
to be born a Jew because they frequented Paris, or in
some of the major cities of Europe, honor-
The worthy and highly worthy offspring of Judaism, do not hasten
not to judge us; let them wait, let them decide.
They follow us closely, step by step, ready to push us back.
if they found in us an unfaithful guide.

But, to anyone who would deign to follow us, let us not-
don't ignore that our first step is on the
mountainside, often arid and rocky.
leads us towards ancient traces, which are...
to rise again, towards ruins of which it is essential to
deciphering the plan, if one wants to understand the spec-

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a tackle which the next moment provokes and compensates
the looks. So when our word of decerone, sai-
catching the traveler's ear, holds him on the stage
where Jewish traditions circulate and originate
daecians, where the Pharisee shuffles along with studied steps
Christ addresses the matter, and whose sons are the Orthodox.
of the present synagogue; when we point it out there-
Down with these innkeepers, these butchers, these resellers!
of robes and braid that are also rabbis; when -
We find them there, knocking at the doors of the consistories,
ministers of religion whose authority, sometimes se-
laughing, she yields to the authority of the secular Jew, who, far from being
governed by the priesthood of Judah, the ruler, the mo-
dère, and is often for him merely an object of ridicule,
Some tourist travelers may find the
It takes a while. But it's easy for them to shorten it.
and to take this first step quickly.
She is the one who leads us to the summit of a peak from where
unfold, under a flood of light, perspectives
without end, and, we believe we can affirm, of the sur- ,
sockets without terminals.

The last one, if we are not mistaken, is that '
what will the viewer feel when they look back at
himself, horrified by the carelessness that...
he ignored the world in which he lived, and
whose destinies are now leading his own to
Steam train!

Yes, here is the Jewish world before us.
with its dark and desolate heights, with its flat
country, its putrid marshes, its arid and burning deserts
Serts, homeland of devouring thirst and dreadful passions;
It lies before us with its fresh and smiling valleys.
whose sinuous folds flee before the eye; it

has.

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seduced and captivated by the lure of its prospects,
through the illusion of its mirages, through the horror of its precipices
from which sometimes silent and deadly erupts

fears, and sometimes storm winds; it frightens us-
boasts of the spectacle of sudden abysses into which plunge
paths trodden by the feet of Israel, often more
trained as his eyes, and tireless in following the teme-
rites of their guides. Here then are before us, men
and things, that is this Jewish world, this world where ten-
Eight centuries of immobility suddenly come, and
as if at the signal of an opera stagehand, to give way
to the disorders of a feverish agitation that a thousand bou-
They call with delight the activity of progress!
There it is, rising like a sea pushed by
underground fires; growing, spreading, and igniting
on its waves, new waves as if to engulf
Our kingdoms. This is the world, and this is the Jew.

The Jew? The Jew, dare we say, provoking
Jewish crowds to make a thousand shrill cries resound around
of this name which they repudiate with a kind of fury
sons of Benjamin and Judah, no doubt ashamed of
stains with which he was covered. And yet the respect that
We owe it to history, which commands us to preserve it.
and to reject that of Israel; but in protesting with
energy against any hurtful and hostile intention, sim-
We are fully resolved to leave each
person and to each thing its historical and legi- title
time ' .

* Every Jew is descended from Israel, that is, from Jacob; but the history-
toire, when speaking of the sons of this patriarch who populate the West, not
They were not given the name Israelites, and why? Because history-
The story is true. She named them Jews, from the Latin word Judœi, because
that the patriarch Judah, son of Jacob, was their father, and that they are the
scattered from the kingdom of Judah. But what became of the Israelites?

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CONVERSATION.

XIII

The Jew, however, when a special qualification
will not change our meaning, it will be for us not
any offspring whatsoever of the race of Judah, but
the man of Pharisaic orthodoxy, the faithful of the savi-
vages and unsociable traditions of the Talmud; will be
is he ^ on the contrary, from any other member of the family
Jewish, the name Jew will not designate him in our
pages that when we attach it to his person in

express terms; that when we say, for example,
the Jew of bastard orthodoxy, the reformist Jew, the
A free-thinking Jew. In short, our formal intentions
tions are not to be understood under the name pure and simple
of the Jew who is the pure follower of the Talmud

Even if the structure of our sentence sometimes seems
We beg you to deny us and betray our will.
the reader to want to strongly resist the appa-
references, or to correct ourselves, because our intentions remain
standing. Anyone who looks closely will see, moreover-
theirs which we do not attribute to those whom our word
achieved nothing that they did not attribute to themselves.

that is to say the heterogeneous mixture of the ten tribes and foreigners
from which the kingdom of Israel was formed? A great question, which, both to
Geneva, more than elsewhere, occupies a few staunch Catholics, between
other Mr. the Marquis de •'*. We beg the Jew, however, not to
to see an insult in this name against which his pride is su-
rises, for we speak, preserving it, the language that must forever
to consecrate history.

See the Archives' wild glee over the condemnation of
Mr. de Villemessant, editor-in-chief of Le Figaro, for having given to
The Jewish word, the hurtful meaning it acquired through Talmudic customs.
Arch. Israel., XV, p. 469; 1869. — The Norman or the Gascon au-
Would they, in a similar case, exhibit this clumsy sensitivity?

'We wholeheartedly admit, even in this category of
pure orthodox Christians, such honorable and numerous exceptions
that the reader's reason will allow him to do so. Jewish or not, he is
It is indeed impossible not to be affected by the environment, whose atmosphere...
sphere penetrates us.

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nothing but what they attribute to each other, nothing
beyond what publicists attributed to them who
took responsibility for their pa-
roles; and these, for the most part, are of blood
Jewish. From time to time, it is true, our weapons
inflict significant and sometimes terrible blows.
Yes, undoubtedly, but, as you will surely notice,

these blows are only struck in encounters where
Civilized man must not shrink from the-
a struggle to uphold its principles and benefits
facts against his most skillful and implacable
attackers.

Yet this is precisely what the Jew, who begins to
taking his name as an insult, he will not tolerate
no price; and every day he becomes, somewhere
of the world that you brushed against his person, more ticklish-
them and more arrogant, more domineering and quicker to
challenge. Already, even in the name of this freedom of worship.
which her mouth abuses in such a strange and audacious way
defense against Christians not only to fight against his
claims, but to take care of the sons of Jacob, if this
It is not to offer them gold and frankincense. A true incident-
The incredible thing will show us in this regard what
will become our freedom in the face of the Jew; or rather,
what simple freedom will be like on French soil
the word and of history, if Jewish arrogance does not
encounters some resounding failure.

On June 1, 1869, the Revue des deux mondes published,
under the title: The Paris Theft Clan, an article from the most
of high interest, and which had been signed by Mr. Maxime du Camp.
Did this article suggest an intention to offend the
Jewish? Certainly not, and obviously not; but we wish-
so that the reader can judge things with their own eyes,

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and we submit to him the very text of the Review', the
begging to first go through the most re-
noteworthy details of the letter that the consistory of Nancy wrote
lives on this serious subject at the Central Consistory of France.

"Mr. President, it seemed to us that this
Writing constitutes the offense of inciting hatred and contempt
citizens among themselves, and that in this respect he deserves to be
reported to the Paris prosecutor's office.

"All those of our coreligionists who have read this
articles have been painfully struck, like us, by
the malevolent, even hostile spirit that reigns from one end

to the other in this work, or the word Jew is repeated to
satiety* without any need for style, as if for pleasure,
without supporting evidence.

Such attacks "deeply wound the feelings of"
public Israelite; and, in its name, we have just-
to order that such deviations be referred to the justice system of
country. The Emperor's government*, we in
We are convinced that, if he were affected by this complaint,
would not suffer any more than a writer, whatever
either its value, hiding behind freedom of thought
and to write, throwing outrageous assertions in our faces

* See final note, after the Talk.

^ Six times in thirty-five long pages of the Review I
^ We see in the same Archives israélites, number XV,
<869, that in the eyes of the Jew the Emperor's government is immoral,
that the flag of France is defiled; it is defiled because it has defiled
upheld in its age-old rights, and according to the formal wishes of the im-
the majority of the country's representatives, the head of the religion that
professes the vast majority of French people. What an insult! Let's read:
I would like "that outside, removing support from this immo- government
ral, which is no better than that of the Bourbons, we purify the
France's shameful task of liberating Italy, which
could be France's best friend," etc. P. 164-5. — Ana-
The theme, therefore, is for any government that will not Judaize the drum.
defeating Catholic France I

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lions, and poured out ignoaiinie and lies upon the
followers of a state-recognized cult.

We hope that, "thanks to your intervention at-
close to the authorities, judicial repression will put an end
to abuses that aim at nothing less than maintaining
in populations these odious prejudices of which we
we have suffered so much in the past, and which we must, at all
price, prevent the return in the interest of peace pu-
"Public and of civilization." The members signed
of the Jewish consistory of Nancy'...

Such is the request of Lorraine Judaism, and the rap-
to get close to the text he dares to criticize is to draw from it
justice and vengeance 1 Nothing, certainly, as far as we are concerned,
would revolt our thinking as much as "inciting hatred"
and in contempt of the citizens among themselves”; and, if we
sometimes allow us to handle vigorously the
the historian's and critic's pen regarding the Jew,
this is by no means, as well as his publications demon-
thirty that he allows himself to do so, to attempt "to
public peace and civilization"; it is, in the con-
milking, in order to constitute for ourselves the vigilant and serious
defender. Let us therefore keep our eyes open and hasten-
we open those of France on a fact which tends to
to repeat itself endlessly, and here it is:

Because an honorable man has offended love-
own or Jewish claims, a storm
This arises, a state emerges within the state and rises up
to crush his head: and this man, a citizen of
The only nation will find itself alone; alone in fighting against
adversaries who gather together as a body, and who find themselves
vent to be both French citizens and citizens of

'Israelite ArcWvM*, XIV, p. 430, 431; 4869. .

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the Jewish nation! Alone against all, a people representing-
sent by one of his powerful councils, using the rights
and the forces of two peoples, and weighing upon him with all
its weight from within and outside of France!

This is the sham of equality before the law that
leave the French with the civil and political rights that the
Jew conquered I And, let it be said with the quality of respect that
every citizen owes to the law, good or bad, whatever it may be.
governs: if the vitality of our national customs did not oppose
a certain balance' still to the abuses of law and
the power that the Jewish race dreams of, the organization of
Wouldn't the forces at this race's disposal place...
before the son of Judah every individual of our nation
under the yoke of a reign of terror*?

Already, although in much less critical circumstances-

ticks, certainly, the Roman Republic itself
had known something of that terror! and in
this Rome, where the pride of the laws would never have admitted
that a Jew could rise to the rank of magistrate, and oversee
his feet as a subject of the law, a citizen of the people-king.
Neither public opinion nor the majesty of the people could stop
were the audacity of this formidable tenant sitting at home
of the big city. Certainly, we cannot, we will not
We must not ignore that before the Jew, skilled in everything
time to prepare, to work, to manage the multitude,
the prince of orators felt a shiver run through him
before whom Catiline trembled at the head of the fanatics
conspirators with whom he had filled the city. We could not-
we will ignore that Cicero, on the very seat of his power-

'The entire Jewish religion is founded on the idea of the nation.' Arch.
Israel., p. 333, etc.; 1864; Lévy-fiing.

^ Not to be confused with Judas the traitor, Judah the patriarch, leader
of the tribe of that name.

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session, which Cicero, speaking from the rostrum, was putting to a muted tone
to his word when he had to fear that his word would not-
laughed at the Jew's nervous sensitivity, that powerful

and skillful exciter (quantum valent in concio-

nitnis!).

Well, let's listen, let's listen, for Flaccus is ineri-
undermined. The defender he chose was Cicero, and
For accusers he has the Jews. Leius, who speaks in their
favor, at the address, in order to secure an easy way
to be supported by these enterprising men, to remember-
to get closer to the focus that concentrates them... "Ah! I understand you-
Take it, Leius: That's why this case is being argued.
near the Aurelian degrees! That's why you did
choosing this place, and surrounding yourself with this peat!
You know how many of these Jews there are, how many
their union, their understanding, their know-how and their em-
worse on the crowds of the assemblies. But I will lower the

your so that you will only be heard by the judges; for I do not know-
I would ignore that in their midst stand their me-
ners, always ready to direct them or against my per-
it sounds, or against the elite of citizens; therefore, do not think
not that I lend myself in any way to making things easier for them
this task*.

The fear from which Cicero cannot defend himself before
the Jewish camp, half-entrenched in the heart of the
Roman multitude, the ordeal less vivid today-
today before the legal experts or before the councils

* Hoc nimirum est illud quod non longe a gradibus Aurelianis hsec
causa dicilur; ob hoc criinen, hic locus abs le, Leli, alque ilia turba
quæsila est. Scis quanta sil manus, quanta concordia, quantum valent
in concionibus. Summissa voce agam, tantum ut judices audiantl
Neque enim disunited which istos in me, atque in optimum quemque inci-
tent; quos ego, ut facilius facianl, non adjuvabo. Cicero, Pro Flacco,
§ XXVIII.

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and the associations that represent, in the middle of each
modern nation there and before each of its citizens iso-
the entire Jewish nation? And his word does not speak-
Wouldn't she still have something of her formidable qualities?
repercussions if he smelled of Jewish peat (turbam)
to move, to stir here under the hand of the consistories,
or there at the voice of the leaders of the United Israelite Alliance-
universal, this immense network whose meshes are res-
do they tighten every day to envelop the earth? For, de-
then this prince of orators, accustomed sometimes to raising
storms, sometimes playing with the raging waves of the Fo-
rum, and which, however, lowers with circumspection the
Voices in the face of the Jew's machinations, are we unaware of what is happening
said from one end of our Europe to the other?

Ah! You may not know this, you brave ones here-
Toyen, who, in your simplicity, in your ingenuousness,
Do you think you're up to the task of fighting alone in the closed fields?
justice against the one behind whom stands all
a people. Well, he said to himself, he said to himself that whoever
calls the Jew, or defends his cause against him before the
judge, — if this cause is not insignificant, — is lost

in advance, and lost without recourse 1 He told himself that the
Jew, empowered by the countless resources that his
nation (see chap. x), effortlessly crushes the reckless
who attacks him or resists him, if this reckless man is not
a power. And, since these things were being said, is-
what the Jews did not enter in tight lines
within the ranks of the European judiciary? Is it
that they do not count among their ranks people of righteousness
Ticks of all degrees? Aren't they swarming?
in administrations, in councils, and in the
high-ranking state officials? Finally, if they have retained the
respect for pure orthodoxy; if they still have any

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tenderness for dogmas and adherents of their faith,
Has the Talmud stopped telling them: "When a
If an Israelite and a non-Jew have a lawsuit, you shall rule in favor of them.
"Because of your brother." And, if not, if the matter is impos-
sible, "it is necessary to harass (the non-Jew) with petty squabbles," just-
that the victory in the case should remain with the Israelite.
(Below, p. 180.)

What was said, and what can be said, we believe
not to ignore it too much; but, entirely filled with Israelites
assuming our courts, the magistracy of
Our country inspires in us a healthy and just confidence.
And, something of which it is impossible for us to preserve a
Without a doubt, this is that, on our loyal land of France and
under the safeguard of public honor, the writer se-
Rieux will continue without fear to comply with the demands
of his work, whether the Jew frowns or not
casting his gaze upon him; for, placed as
in the strength of a tower in the midst of his fellow citizens,
he will be able to peacefully defy any power enough
reckless to want to suppress in his heart the cry of
the indignation provoked by enormities of belief '
or morals. No, never any privilege, any artifice,
no art of hiding the collective being under the face of the individual
Vidu, will not give the Jew power to break the pen
of a writer, and to incite the Jewish nation against him
entirely in the name of the principles of mo- legislation
Last. Public conscience, in a word, will want
that every Frenchman should speak as freely about the Jew

'These beliefs are now being established among progressive Jews,
with the principles of eighteenth-century philosophy or of the
Freemasonry, as they are beginning to boast about openly,
at the same time as they themselves establish the reasons for the influence
preponderant and the empire that we attribute to them in the Order
Masonic. See our chapters.

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that it is free for the Jew to speak about the Frenchman or about
the Arab, the Puritan, or the Mormon.

Singular audacity, indeed, is the audacity of the Jew,
who, making them march before him, like the column of
darkness of the desert, we know not what prestige of inti-
midation, raises hand not only against freedom
of the press, but against the very freedom of history,
as soon as he feels sharp points that wound him, and which,
strutting about in all its boastfulness and bad taste
of the upstart, poses as a brazen champion of the license
'wherever, acting in its own self-interest, it undermines, overturns
and upsets the institutions of Christian peoples.
(Read all Jewish journals.)

For, if the goal of the living Christian of the active life is
to Christianize the world, that is to say, to sow the
Christian institutions, the only ones that can maintain
and spread the benefits of
civilization, and to establish a reign of peace on earth,
the goal of the Jew, whose conviction works in the direction of
The opposite of that of the Christian is to Judaize the world
and to destroy this Christian civilization there. Such is
the reason we call the active Jew the mission-

* Example: "The time has come, Prince, to perform an act of legitimate
authority by breaking this odious plot... To pursue without weakness the
newspapers which, for a year now, have been constantly inciting hatred, to
contempt, murder, and the expulsion of Jews; dismiss all these cowards
officials who violently lent a hand to the appalling persecution
tion, etc. Such is the cute little coup d'état that is being sought against the
public freedoms, and for which the intervention of the powers is demanded
foreign affairs in Romania, the honorable Mr. Crémieux, assisted by Sir Mon-
Tefiore, to whom one of the government ministers guilty of defending

his subjects against the Jews responds that, "according to the data of the en-
quest, his coreligionists would unfortunately have caused, otherwise
provoked, the movement in question." Letter to the Prince of July 8;
Areh. Israel., XIX, p. 88Î-3; 4867. — Israelite Universe, VIII, p. 374;
4868.

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'born of evil', however honorable he may otherwise be
can show from a domestic and civil point of view
It is true that our Judaizers are beginning, for the
most, no longer wanting to impose themselves on the world through the
doctrines of the Talmud, which an ardent propaganda...
placed today by the philosophical doctrines of
eighteenth century. That is why, from the height of the year
1869, at the bottom of which the ecumenical council will open
the Church's sham, the ecumenical council of Israel us

'See the note on civilization below, p. 1SS. — Saint John says
(Gospel, 8, U): the bone ex shepherd diabolo. "You are the children

of the devil, and you want to fulfill your father's desires x —

In our writing, the root of the Gospel will be restricted to our understanding,
^less than we express the opposite.

r~ ^ The anti-religious, but especially anti-Christian, efforts that distinguish
the current era has a character of concentration and universality
where one recognizes the seal of the Jew, the supreme patron of the um'^cation
of peoples, because it is the cosmopolitan people par excellence;
because the Jew prepares, through the licenses of free thought, the
times he calls messianic, that is to say, the days of his triumph
^uniwrjel./ll attributes its imminent realization to the principles of re-
hung by the philosophers of the eighteenth century; these men at the
unbelievers and cabalists whose work prepared the Judaization of
this world.

Note the universal character that we point out in
the Universal Israelite Alliance, within the universal association of the
Freemasonry, and in the more recently established auxiliaries entitled
the universal religious alliance, open to those whom the name Israelite
She would still be there, whatever she says:

We extend our hand without insults.

To the Jew, beyond all cults,

To Tatheus, above the gods; *

Finally, in the universal league of education, whose principal aim-
The main issue is the capture of women. For the Revolution, despite the brilliance of its
His success and conquests tell us: Without woman, there is no triumph!
To overcome God, one must seize the woman and possess her.
— Woman is both the angel of the family and the family itself.
Read to learn and understand these things: Free thinkers and
the League of Education; Saint-Albin; Paris, <867; Wattelier; —
The alarms of the episcopate, by Mgr Dupanloup, 4th ed., <868; Paris,
Uouuiol, etc., etc.

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declares that these "modern principles", which have become at the
both the philosophy, politics and religion of the Jew"
progressive, are "the vital conditions of V's existence of the
"Judicity and its highest development," the lever
even of its power! Do we hear it? The com-
Do we take them? Don't we see these doctrines as well?
clearly formulated by the official oi^anes of Al-
universal Israelite alliance than through the organs of the
Freemasonry? And, every time one of these associations-
universal beliefs are expressed, do we not surprise them?
not to repeat, in variations, the language of her sisters?
Here, then, is the anti-Christian philosophy of the eighteenth century.
thirtieth century, the universal Israelite alliance and society
universal of Freemasonry living from a single and
same life, animated by one and the same soul! And the
Freemasonry of the high-ranking adepts, that of the serious initiates,
finally allows us to see through the meaning of its
manifests that it is ultimately just the organization
latent of militant Judaism, as well as the alliance
Universal Israelite is just one of its organizations.
patents.

It will therefore be seen, in all points of this globe where
a Jewish heart beats, let this Jew bear witness to his
the most ardent sympathies to Freemasonry, on the-
which the Church of Christ has unleashed the wrath of its ana-
themes. Because Freemasonry, stemming from the mysterious

doctrines of the cabal, which were cultivated behind the thickness
Within its walls, the nineteenth-century philosopher is not
that the modern and principal form of occultism,
of which the Jew is the prince, because he was in all the
centuries the prince and the grand master of the cabal. The
Therefore, being Jewish is naturally so, and we add that he is
necessarily the soul, the leader, the true grand master of

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XXIV CONVERSATION

Freemasonry, whose known dignitaries are not, the
Most of the time, it's the leaders who are deceitful and the deceived.
of the order*.

Within these high and impenetrable councils of
occultism, whose specific aim is to de-Christianize
the world and to recast in a single mold the
institutions of all human societies, the Jew
Will it therefore have to constitute a majority? Yes, undoubtedly, and
the empire, in these regions of social darkness, is
assured by the number of votes. Thus the constitution dictates...
tuition of the Order; thus the statutes require, and these
The statutes are the ultimate secret of the true adept. That's it.
what we must say, and this is what the world
He doesn't know what the instigators are hiding from him as the most
important to their mysteries; the reason why don-
to provide the public with material evidence of supremacy
Masonic of the Jew, that would be to attempt almost the im-
possible. And we acknowledge it with eagerness-
all the more vivid given the evidence of this domination
The Jewish nation has registered itself within the
facts that are the richness of our pages

Moreover, we are relying on the sum
From our research, we grant, for our part, to
This assertion is called certainty; we are certain-
we, indeed, that it was established in our time by a
an eminently truthful mouth, and it was that of a

Evidence below; we say they are misleading to the public, who
believes in real leaders. Our word, therefore, is not addressed to the leaders.
apparent of the Order.

2 Many lodges are, or rather were, closed to Jews, because
that he was unpopular in Freemasonry as elsewhere. But this
What is true for the common people of the Order is by no means true for its leaders
real ones, who are the friends, the helpers, the liege men of the Jew, and
who always welcomed him as a lord overlord.

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CONVERSATION.

XXV

A religious man, on his deathbed. Dying in peace.
of his faculties, and scrupulous historian, this learned per-
sonnage stated a truth of which he owed the conquest
Oh, his tenacious investigations. But perhaps, and we
we believe, he owed it even more surely to the tor-
the nature of these remorseful thoughts that lead so many and such great
guilty before the tribunal of penance, and who,
by the confessional, the object of the righteous fury of the enemies-
the Church's representatives have saved human societies so many times.
Maines by healing Tâmc of individuals. Because often
it sometimes happens that, content to shelter his name in the shade of a
inviolable mystery, the man whom true repentance has always...
He is determined not to leave this life without atoning for his mistakes.
and that he imposes on the minister of the Church the revelation of
secrets whose knowledge is the salvation of states.

The Jew, finally, never ceases, in the pages of his journals, '
to declare himself an enthusiastic admirer of all the
revolutionaries who disturb and overturn the world, '
but especially those whose hatred is insatiable
threatens 'in the most direct way the existence of
the Church. Faced with his ardent sympathies, faced with his
implacable doctrines, before associations of all
nature intended to make them move from theory into
the acts, one would therefore have to be struck by the strangest
myopia so as not to recognize in the Jew the prepa-'
rater, the machinist, the chief engineer of the revolutionaries- 1
tions. For they alone, by de-Christianizing the world,
they alone, by Judaizing him, by transforming him according to his own,
profit, can lead the Jew to his ends; alone, here below,
Would it be simple enough, when he wants and proposes a
In the end, to push back the means?

But this Jew, whose name keeps coming up under
Our pen is not just any pen of its kind;

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This is not the case, and we wish to state this once and for all.
core, in the most courteous terms, the one who forms
majority in his nation. He is for us the man of
Talmudic faith, he whose zeal and implacable nature
bitter resentments are harbored against Christian civilization;
the active, shrewd and audacious man who devotes himself to
tasked with disciplining and guiding militant Judaism.
This is the one we are fighting, because we...
let us fear; and our pages have said whether or not it is feared.
table! But the legitimate terror we feel at
Is its appearance a reason for us to cover it with
Our contempt? — No, if it doesn't exist to provoke it
an individual and special cause!

Among those with whom the vagaries of this world
We mingle from time to time; frankly, we find ourselves
revolutionaries, ardent auxiliaries of this Jewish ma-
collector of revolutions, and most of them are
without their knowledge. Almost all of these men are lost, but
They are nothing less than wicked. Some of them
They are very friendly to us, and their nature is
excellent; we find nothing detestable in them except
The doctrines. A regrettable environment, an education
flawed, certain intellectual shortcomings, of which nothing to^
The world fails to give them the feeling, they have
facts what they are and what so many others had become-
naked in their place! Therefore, we are careful not to...
to despise or hate them; and, except for any particular reason-
for us, it is enough to pity them, even when we
we find ourselves reduced to fighting them. This same soft-
A movement of fraternal compassion is truly the only
that inspires us in the one we call the Jew; and we
We will never tire of saying it again. So harshly then
that our conscience compels us to attack it, we

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we would reproach him for having directed our attacks against him
that without a sincere intention to serve him, and we him
Let us serve by ruining his plans; for his triumph would be
its ruin through that of the social order, of which we, soldiers, are responsible.
Therefore, we are soldiers of Christ.

Animated, moreover, by a feeling of cold respect that
Every citizen owes a debt to the laws, even if they are far from approving them.
the spirit, but against which his religion and his con-
Science does not command him to rise up, we use
the right to legitimate criticism against those where the Jew has
drawn the audacity that characterizes him, those that make him
our master, by simply declaring him our equal.
We might be heard saying, when pointing them out: Dura
hx, but we will add sed leœ, and we will not go
beyond that! All the less would we be inclined to...
to rebel against these laws, to declare war on them,
It would be a pointless endeavor today; and that, in fact
and the story of their existence we believe we recognize
a special provision of Providence, careful of
to chart a course for events that conforms to expectations
secular of the Church.

We profess for the honorable Jew, for the Jew
honest and peaceful, a sincere spirit of tolerance, and
which extends from his person to his worship; and, in the well-
the concern we feel for this ill man
happy, overflowing with compassion even the most foreign to
the insult. We believe, we maintain that this Jew is
of all countries, but that it is particularly of the
ours, because no one escapes the pressure of the environment
in which he is immersed and where his life unfolds. If only for-
so much so, despite our efforts, that he had escaped our control over him
whatever offensive or dubious statement, we are-
My loan, at first glance, to turn us away from everything

b.

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heart against ourselves, to condemn ourselves, to set straight-
We will mercilessly expose the wrongs of our pen.
Moreover, we believe that any imprudence, any
Injustice, far from serving us, would turn against us.

but would prevent us from bringing back Jews and Christians
in the ways of reason and useful knowledge
(things. As for the one whose beliefs and
Morals are one of the scourges of civilization, if we
sometimes makes his soul bleed, our necessary violence
the saires will be those that humanity commands from chi-
surgeon who, solely in the interest of curing the ailment,
We wield the sword against living flesh. — Society...
will thank him, if he does not forgive us. But, in the acco-
complicating our task, our moderation will throw
no doubt a particularly favorable day would be around her,
( ) that, leaving intact and within our reach heaps of
documents whose use we have forbidden ourselves,
we wanted to borrow our parts only from
publications with historical significance, or not to accept them
than from the hand of the Jew.

Therefore, when we have to deal with someone
these diverse subjects: the Pharisees or the rabbis, the
Talmudic scholars or reformists, the Talmud, the Kabbalah;
or when we utter such harsh words
than these; the hypocrisy of the pure orthodox, the fa-
Judaism, we doubt that we will be super-
take on a cantilevered position, and without our point of ap-
may the very word of the Jew, the Pharisee, be the
rabbi. We are still far from repeating all of this.
that, in their marvelous inconsistency, these per-
The echoes of our drama have taught us; and a thousand
times fewer are the traits we cast on
the field of debate that the weapons in their hands

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offer us help. But let's say better; let's say that
if, in the confusion and disarray that reign within
beliefs and customs of Judaism, we had
Those who answer for our words are the Jews themselves.
who would lend us the support of our most irresistible
documents; they are Jews, they are perhaps
freethinking rabbis who, out of hatred for fanaticism
their own would take it upon themselves, in front of the public, to...
justify ourselves!

However, if from some corner of this Judaism arises

had a cry like the one that still resounds and vibrates
against the sober and witty writer of the Revue des
Two Worlds (MM of the Camp), we would push to
the instant the counter-crie, and the situation would become se-
laughing; for war would be boldly declared
by the Jew, and in the exclusive interest of his despot-
ism, not only to the freedom of discussion,
but to the very freedom of history. Incapable of being-
would any writer struggle, in his isolation-
lying, against a nation that alone possesses the
the vital forces of most nations, and that of the
press on the front line*, it would be necessary, at this very moment
and in the interest of public independence, to oppose
to the overt and latent associations of Judaism
force of an opposing association. It would be necessary, in the con-
permanent councils of its legal experts, to oppose the per-
maintenance of similar advice; it would be necessary, on a daily basis-
nals of Judah, oppose at distances, on the
ground on which we claim to walk with a sure step, one day-
a nal whose specialty would be to look after Judah; he
it would be necessary, and immediately, while awaiting the birth and

* See the five divisions of our Chapter X.

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the success of these sheets, fill them in two or three times
week, of documents and foreign correspondence
the specialized columns of two or three newspapers,
that those closest to them and most
distant echoes of the popular press*. The reservations
of our portfolio*, by lending itself to modifications
and to developments dictated by circumstances
would attend the council, would take their places there in variations with
a success proportional to the uproar surrounding the persecutions
including the Jew's invasive despotism towards the
The non-Jewish press would have stirred up a storm.

If, therefore, the Jewish nation, under the false pretext of
this religious freedom that no one threatens, except
its own organs and its auxiliaries when it is not a
that of the Christian (Ch. VIII below), judged the moment
having just inaugurated the exclusive press in the regions

sive domination of Judah, and to crush under the foot of
his legal experts, any pen bold enough to point out his
trends and its progression, a collective being would be formed
in the blink of an eye, right in the middle of us on one of the planes

'Other echoes would be the sheets that inform the poor spe-
growers and shareholders I

2 The experience of others has told us, in many countries, what a significant
It is imprudent to keep certain writings at home, and all by-
particularly those that might interest secret societies.
It is, and we know it, a thousand audacious acts, a thousand cunning tricks required to se
impossible to predict, without mentioning the fake police, or the
neither smuggling officials, nor special police forces, nor thieves
special. We certainly do not want to suspect the Jew of
lend themselves to these sleights of hand; but, on this point, those who constitute themse
If his assistants and friends had them, they would know how to act spontaneously, however
that they perceived a sectarian interest in it, and they have rarely failed
Their goal. We know of some almost unbelievable examples. Therefore, be warned,
and although we are in times when mysteries seem dear-
Dear day, a word of warning to those who might keep these sheets at home.
intended for advertising, parts other than those whose loss
would be of perfect insignificance

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of which its own organization offers us the model and the
choice. And we, in turn, the United Christian Alliance
Verselle if necessary, living by the same right as the Alliance
universal Israelite ^ and walking alongside him, we
we would demand an accounting for each of the publications of the
Judaism, in each issue of its journals,
attacks so often mendacious and brutal that their
implacable hatred of Christianity stirs up against our
beliefs, against our worship, against our clergy,
against our religious orders and our Sovereign Pontiff,
often even against our judiciary and our functions
tionnaires, when these do not function as expected
sons of Jacob

But, thank God! we spoke too soon; and
The declaration escaped our pen too quickly.
belligerent necessities into which the law would lead us

defense in a country hostile to all despotism, and
where the Jew has still not attained his sufficiency
popularity among those who, out of aversion to
Catholicism, patronizing Jewish interests. Ha-
let us therefore turn back; and, far from raising-
To set the tone, let us congratulate ourselves on having to do justice to the
Honourable members of the Central Consistory of France,
whose tact and sagacity calm our blood and reprimand us
the frightening impatience of the Lorraine Consistory
at the Revue des deux Mondes:

"Gentlemen, the article by Mr. Maxime du Camp, initi-
Tulé the Paris theft clan, which you reported to our
Please note, this has been the subject of an examination by us.
In-depth. We appreciate the legitimate emotion (read again
the excerpt) that this publication has sparked among our

'The publicity surrounding our book might increase subscriptions tenfold'
comments, and we hope so.

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coreligionists; but you must have certainty
that we had already been concerned about it before having
received or even communication'.

"The central consistory has never failed in the first instance"
of his duties, that of defending the honor of the name and
of the Israelite cult when it is seriously attacked.
We do not believe that he is in this circumstance.
present,... and it would be an affront to our dignity that
to even make the assumption. Moreover, the work of
Mr. Maxime du Camp does not contain a single passage
which undeniably offers the legal character
the crime of inciting hatred and contempt for citizens
between them. It is therefore impossible for us to ask
the authorization to bring the author to trial.
Paris, June 20, 1869. Signed by the members of the council
History of the Israelites of France.

The Revue du Progrès and the Archives israélites believed
to have to double the following words this answer
categorical, and we offer them our compliments.
sincere: "To this attack originating from the press, the press-
In our opinion, only she should answer.

"To the writers who now5 are unaware, or who we
unfairly depreciate, it is through discussion and through the

figures that need to be addressed... That has also been the case
the opinion of the Central Consistory... which includes within its ranks
eminent jurists. »Arch. fsroéL, XIII, p. 395-6,
1869.

Such was, and such will remain, our own opinion; and the question-
tion, in this way, will be placed on its true ground.
Otherwise, who will tell us the Archives number, and of

What a menacing vigilance this nation maintains regarding movements
of every man foreign to their race, and what an uproar in the world if
that of the French Catholic amounted to only one percent.

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r Israelite universe, where we would not have the right to
to pursue the offense with which we were allegedly charged by the
Jew against Jew. But, soldiers that we are, we
we are nothing less than informers; denunciation
repugnant to our customs; it is considered cowardice among us.
an ignominy. The son of Israel has the good sense to recognize it.
to be born, and declares by its most honorable organ to want
to stand frankly on the line of honor, which is to
both that of supreme skill. Well, we beat-
tones of the hands, and, without him arming his mouth with the me-
In accordance with the law, we consider him our equal elsewhere.
that before an article of the Code. That if we need this-
during the fight, and however arduous the struggle, we
we will grant it to him eagerly and wholeheartedly,
as to the adversary who inspires in us not the mis-
taken, but the esteem, the chivalrous salute of arms,
and we hope to count him one day among the
ours by leading him to bless his defeat.

As the printing of our
The book, the excellent pamphlet by the abbots, has been published.
Lémann: The question of the Messiah and the Vatican Council,
November 8, 1869; Albanel, Paris; 159 pp. in-8°.

There is no real contradiction between this writing and
ours on the question of the Messiah, where these gentlemen
confine it. When they locate it and we generalize it-
Let us realize, however, that our words may not be...

winds differ from one another without there being any difference between them
We disagree.

Let us add, regarding this brochure, that if we
it happens that certain beliefs are attributed to the Talmudic Jew.

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That being said, we do not claim to establish that this
This belief is explicitly found in the Talmud; we
we simply mean that she lives in the heart and
the spirit of the pure orthodox, of the one who forms, according to the
A word from Father Goschler, born into Judaism, "the in-
"The destructible core of the nation."

The final pages of Messrs. Lémann agree on
the most complete way with the first part of
our work, the one we removed, and where
we were in complete agreement with the
famous Duguet {Rules for Understanding Scriptures}
holy; and: Truth about the Return of the Jews, 377 pages
in-12; a flight. ; Paris, 1716).

Let us observe, and still regarding the same text,
the big difference that often exists between what
believes and says the common people of the Jewish people, and the secret thought
mysterious leaders or chiefs of the Jewish nation.

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NOTE FROM THE TALK.

Lb Clan of the flight in Paris, Revuctles Deux'Mondetf 1*' June 1869, tel.

In a thirty-five-page article in the Revue des

Two Worlds, titled The Flying Clan, and describing all the categories
Of all the imaginable thieves, the Jews are mentioned only six times.
Of these thirty-five pages, seventeen lines, that is to say a little more
about a third of a page, or roughly one-hundredth of the article, form
the portion allocated to them. All other criminals are Fran-
But let us present the text itself before the tribunal of our readers.
passages that concern the Jew.

"The thief who hoards and hoards is an anomaly that we do not
encounter only among certain Jewish receivers of stolen goods." P. 630. — "In old
A Jewish man named Cornu, a former chauffeur, was out for a walk one beautiful day
He spends time on the Champs-Élysées. He is encountered by young thieves.
great admirers of his great deeds, who say to him: Well, father
Cornu, what are you doing now? — Still very drunk,
"My children," he replies good-naturedly... "The great soûlasse, that's..."
"Murder followed by robbery." P. 631. — There are families that seem
devoted to theft from generation to generation; or these are the Jews, principally
palement, who, engaging in humble but incessant misdeeds,
perform these kinds of hereditary functions. They are to be feared,
not by their audacity, for they rarely assassinate, but by their per-
persistence in evil, through the inviolable secret they keep among themselves,
through the patience they display and the resources they find to
hiding among their coreligionists. Jewish thieves are becoming rare-
they are waging open war against society; but they are still in
a state of muted struggle; it seems as if they are taking revenge, as if he ...
are within their rights, and that after all they are only reclaiming their rights, when
the opportunity arises, a possession that their ancestors so often and
They were so violently robbed by others. Sometimes they meet.
in gangs and they steal on a large scale, like one does business; they have
their correspondents, their warehouses, their buyers, their books of
trade. That's how the Nathans, whom I've just mentioned, operated.
They talk about the Kleins, the Blums, the Cerfs, the Lévys. Anything goes for them: the
lead came loose from the gutters, as did handkerchiefs.
from a pocket. The chief usually takes the title of commission agent
in goods, and makes shipments to South America,
Germany and Russia. The Hebrew-Germanic jargon they speak

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CONVERSATION.

The difference between them is incomprehensible and still serves to mislead research.

They are the world's leading receivers of stolen goods and conceal their actions
behind a profession ostensibly practiced. » P. 63i.

a The drivers were called "sweaters," those who make people sweat;
"L'huilej" is suspicion; "Judacer" is to denounce someone by doing
appearing to be his friend. » P. 636.

“Less brutal are the diamond cutters (sneakers), Jews
of almost all origin, and who, humble, polite, elegant children, ev-
tempt to employ excessive means that can lead to irre-
missible punishments. » P. 642. — 11 is a category of thieves who
It specifically targets thieves; they are the /ileurs. A worthy fact
Note: Jewish thieves excel at tailing Christian thieves;
but they never betray each other. » P. 648.

Where, please, does the malveillanco fit into this list of
Thirty-five pages so rich in detail? Where, and especially if we
Let's compare what she teaches us with what the Jews have told us.
Mr. Gerfberr, of Jewish descent? Where then, and if we bring him closer-
the archives of the Jewish people themselves, who recognized, there
For two years, women of ill repute of Jewish blood had been prevailing.
in number compared to those of any other people M As if these women did not
were not included, for the most part, and in all countries of the world, in the
rank of thieves; as if one should not see in them the donkey of the ^
crime and the accomplices of criminals of all kinds?

The French Jew is moving away from the pure Talmud; he no longer follows its mo-
So be it; and already we have done its part, as beautiful as history.
allows us to do so; but for eighteen centuries he professed the <logms
Talmudic texts, which credited him with the merit of stripping Christians of
their affairs. Do such habits exist in the dregs of a people?
They lose it overnight?

All other categories of criminals have French people for
to fill their frames. From the point of view of Lorraine Judaism, Mr. du Camp
Didn't he, by reporting them, insult France? And why is that?
So, don't the Jews of our country feel attacked in these
Other pages in French?

If he had thought that the categories of thieves attributed to the Jew would
composed of Normans, Gascons, and Auvergnats, which they
They recruited mainly from among locksmiths, carpenters, and masons,
who would ever have thought to complain about this outrage in Auvergne, in
Normandy, Gascony, or the Arts and Crafts Corps? Which
man in France, and especially among French Jews, would have put himself in

'See noira chapter V, pp. 124-142, etc., and Archiva itrailiut, XV, p. 71,

1867.

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CONVERSATION.

the head of accusing the writer of "the crime of inciting hatred and contempt"
citizens among themselves? What Jewish redresser of wrongs would have, at
this statement, hatefully "reported to the Paris Public Prosecutor's Office", demanding
loudly proclaiming "Justice for the country against such transgressions," and supporting-
stating that his Christian brothers would be within their rights to see it as an insult
to the faith they profess?...

NOTE FOR CHAPTER XI, p. 458.

The following lines appear to be both the summary and the conQrma-
tion of one of our most important chapters, chapter xi, and of-
They should finish it, but we receive them too late. We borrow them-
tons at the Golos of Saint Petersburg, on the date of October 3 (15), 1869.
We will see there whether the political and preponderant role that they give themselves ar
are resolved to play the Jews is not indicated there as we have
describe.

The Russian colossus tenses, convulses, in a display of insolence.
Jewish; but, whatever the height or dignity of his lan-
In his pledge, the Jew, whose plebeians he tramples underfoot, is already one of his maste
very, and the very text of this article acknowledges in furtive terms that it
He must know how to deal with the princes of Judah. (Read on the cover-
(The title of this book is Disraeli's word on Russia.)

According to the newspapers, Mr. Crémieux, on his way to Saint-Péters-
Bourg will preside over a general assembly of the Alliance in Berlin.
Universal Israelite, which aims to address the unfortunate situation -
the reuse of Jews in western Russia.

"This famous Alliance has strayed considerably from its destiny-
primitive nation, which is concerned exclusively with development
morality of the Jewish race! Placed under the direction of a former republican minister-
as a republican, she dabbled very inappropriately in politics, and Mr. Crémieux
began to seriously play the role of president of the republic
universal Jewish. 11 establishes direct contact with the governments
comments from other countries, just as if he were himself the head of a
government. And, what's even stranger, some governments to
respond as if to a man invested with sovereign power/

"Everyone remembers what a storm Mr. Crémieux stirred up in
regarding the alleged persecution of Jews in the principalities
Danubian. He even dared to address questions to our government-
lying when Jews who had not been expelled from Saint Petersburg

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He had no right to deny it, and he managed to obtain explanations.

DETAILED ON THIS SUBJECT.

"So who exactly is this Mr. Crémieux? A head of state or just a simple..."

particular? It seems to us that treating him as if he were a

An official figure is neither in keeping with our dignity nor with our good
Meaning. There is, as we know, no Jewish state at the moment. There cannot
therefore it is a question of a Jewish government, and even less of a go-
universal government!

His successes in Romania encouraged him to intervene in
the affairs of our Jews in Bucharest, the friendly advice of Napoleon

Leo 111 can be received as orders; but in Saint Petersburg?
— That V. Crémieux remembers what happened to people
much more powerful than him, when they wanted to intervene in
the affairs of our Poles.

Thus speaks the Russian; so be it; but the power of Master Crémieux does not
resides in no way in his person. It is in this united republic-
verselle named by the Golos, and which, among the Jews, bears the name
mysticism of Israelite faith. It is she whom the Golos accuses of prelu-
last to the universal government that Judah proposes to establish on the
ruins of the Jewish-influenced Christian states.

However, let us turn away from the Tsar, and return to the Prince of the
Romania. This prince is paying a visit to Paris, where the barons
Alphonse and Gustave de Rothschild instructed him on the condition of the Jews
subject to his scepter. He is, he told himself, "deeply moved by the picture of the
sufferings to which the Israelites of Romania are subjected
'the share of a fanatical population, and is willing to declare that he will use
with all his authority to prevent the return of such profound events
"I regrettable."

However, it sometimes happens that, a few days later, the same instances are
made to the prince, again in Paris, by the Israelite Bamberger, consul of
Prussia: Come now, "to prove to you that I have no kind of pre-
"Having been judged against the Jews," the prince continued, "I invite myself to your hous
I will have dinner at your house tomorrow.

"Mr. Bamberger blushed to the tips of his ears" and finally said: "De-
Then for several years I was a Protestant; for, as an Israelite, the go-
The Prussian government would never have appointed me consul! — Well!
replied the prince;... why then do the powers demand that
I, in Romania, am more tolerant and more liberal than the

"Head of my family in tolerant Prussia?" Jewish Archives, XXJ,
pp. 643, 646; November 1869.^ Read our chapter xi and refer to it
this note, which nevertheless does not waste a single day here.

In Galicia, as in Romania, "one can say without exaggeration-

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"The reason is that the children of Israel are a real scourge." He said there.
Moreover, organized speculators of this nation who < get married
several times, in different locations, with beautiful young women
Jewish women, to then sell them in the East and Africa," and deliver them
to brothels (Neusande Court.) Then, that a poor-
a Jewish girl, to escape the mistreatment of her parents
denatured, seeks temporary refuge in a Catholic convent, and
The population, incited by the Jews, will force their way into this sanctuary to seize it.
dear young girl 'I

* Hermann Kuhn, Mand*, November 1869, and Correspondence to Alemmule, U. the
white, a very well-chosen pseudonym for seeing and knowing.

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THE JEWS

PART ONE

or PREMISES FROM WHICH WE WILL SEE THE MORALITIES OF THE JEWISH FLOW.
THAT IS TO SAY, THE MORALITY IN ACTION OF JUDAISM.

CHAPTER ONE.

TRADITIONS.

The Jew is the lowest of men. — On the contrary, the Jew is the pre-
First of Men I — Ancient Times; Pharisaical Traditions of
Rabbis; they are the source of the Talmud. — ' are the

beliefs, and consequently what are the customs of the Jews?
The Jewish people, distinct from all other peoples. — The characteristic that defines it

The distinction varies as soon as the decadence of its religious law becomes apparent. — This law was that of Muse. — It was attacked by idolatry.
whose doctrines are those of the primitive Nabob Kabbalah (see at
the Qn of this book), and by the rabbinical traditions from which the
Talmud. — There is therefore a chasm between these Talmudic traditions
and the law of Mof.se, that since Christ, the Jew cannot call his
religious law without lying to history and to one's faith.

O Jew, step back, and quickly! For, a little further, and you risked

to touch us, you, the last of men! What

The Orient, as we traveled through it, showed us,
It's that anyone who respects themselves and meets them spits at you
he touches your face with his stick, or caresses you with the tip
from his foot. However, our words make you smile with dis-
dear, for gold abounds in your coffers, and what is there beyond?
Gold? That's your reasoning; we know it, and, truly-
Merit, you reason wonderfully for a Jew. But go, all
They have only one mouth to say it; the gold you hide and

1

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HEGIA

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the one you are showing off smells of blood or mud;
This is why even the enemy of the Catholic priest, Mr. Mi-
Chelet just shouted it from the rooftops: you are the man
on which everyone spits! Out to sea, Jew, out to sea!
and be careful not to approach us: let your garment not
touch |join ours ' 1

...What are we saying, my God! and what words indic-
Words escape from our lips! Oh no, Jew, come forward, you
the first, the most perfect of men, the chosen one of Heaven;
Come forward, and do not humiliate us by retreating, if we
Let us approach you. Ancient worshipper of the true God,

What blood could be purer and nobler than that of A-'s son?
Braham, whose genealogy is written in the pages of the
The Bible, the most reliable and oldest of histories,
crosses the waters of the flood without getting lost, and ascends, by
a lineage of known ancestors, back to the first man. We
other Christians, adopted sons of Abraham, who have become,
Since Christ, the nobles before God and before men
My people, the masters of the earth and the heirs of heaven, we
Here we fall into the era of our decadence; here we
We will give you the earth and God. Take them quickly, you who know
Take it well, and reclaim your rights. To perfections
superior aspects of your physical constitution and intellectual faculties
"Tules, which will surprise us in a moment," he adds, after
the eruption of turmoil that threatens the world, the perfections that
You miss them. Historical missionary of the city of evil, and
future missionary of the city of good*, allow me, however,
O Jew, our master already, our lord soon, permit
that we draw closer to you to treat you as a brother
elder; don't spit in our faces and don't shout at us:
Back up I

These two words, which claim to sum you up, have made us

* These savage customs disappeared from French Antilles, where our
laws have already repressed them.

* We will explain in a moment what would be enigmatic-
tick in our language.

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"Weighing the pros and cons. Blessed child of the great pa-
triarch^ problem whose unknown is beginning to emerge,
So, what are you, ultimately? What kind of life have you led since the
Christ to this day? What are your brothers? Are they even a little-
distinct and pure alloy? Are they a race that has mixed-
salient, melted, or merging into the mass of the people?
Are they men of a cult that rejects as impure?
and curse every other man and every other cult? Oîi mar-
Where are they? What is their mission? What do they want? Where are they?
door, where the wind pushes them, blowing on these mo- waves
biles that eloquent mouths have called the ocean of
peoples?

Answer: — Despite the enormous difference from the previous day-
linked to centuries that only ended yesterday, the Jews are a
a people quite unlike any other people who lived or who
Their faith, their law, their hearts, refuse any fusion.

They reject it, and all alloys are disgusting to them. However
The Jews are a race of men who are spreading among
of all human races ^ but this apparent mixture,
Beware of calling it a fusion; for no power in-
core cannot combine the Jewish element with the element
human being distinguished by foreign blood, a faith that trans-
They are based on the Talmud. And yet they are called citizens, these
Jews who begin to trample the Talmud underfoot, this
religious code of Judaism; they adorn themselves with eagerness-
the meaning of this title, among the peoples whose genius managed to
to gain citizenship. So we can already begin to
To say it: There are no more Jews; the Jew disappears from the scene.
the Jew leaves

No more Jews? Who would dare say so? No, ja-
But, on the contrary, there were no more Jews, and never again the Jew
He no longer asserted himself so loudly. The Jew is everywhere, he will...
to show us, he will explain to us the enigma of his walk and of
its contradictions... Yes, that an incident might seem for a moment
to announce to him the one he has been waiting for as Messiah, and
Suddenly Europe will see what these national citizens are like.

I.

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lilé double Or else, a war breaks out, aines (jue, se '

By yielding to the demands of their religion, liberal Europe will have
separated into its armies, the Jewish legions of the legions
Christians, and, if the question from one of its aspects is of interest
Israel, set the Jews of the belligerent states against each other.
rants. This test will tell you if the brothers are slaughtering each other;
if the soldier's faith prevails over that of the believer; in a
word, if the descendants of the twelve tribes are citizens of
Christian states or of the Jewish nation.

A single and unchanging belief would therefore unite one with the other.
among all the peoples who made them citizens, these men
souls of the same blood, as well as the same faith joined and united
one against the other, within the bosom of Catholic orthodoxy, of
Men of all nations?... No! Far from it now.
This union in their faith, which was invincible, and whose due-
The reality reached our time, has ceased to exist. And, however, the
the most orthodox and the most dissident in Israel, that is to say
the two extremes, those who firmly believe and those who
no longer believe, faithful to a mission they call di-
vine, of which they are the blind instruments, take their places

under the banner of the same faith, recognize as leaders
the same men, and meet fraternally in
the same temples. The temple floor is for them the floor of the
absent homeland; and that homeland of yesteryear, that homeland after
which they sigh for, this holy land watered with the blood of
Some, sons of Canaan, dream of what she once was; others,
consumed by boundless ambition, they expand it in
their insatiable lust and want her to be for them the
the whole world; for the real Messiah, or the symbolic one, whom they have-
tend, promised them domination of the earth, oppressed them
the sion of the Church of Christ, the suppression of the Christian name,
the next and universal subjugation of peoples:
Who would believe it? But the Jew himself will tell us.
So this is still the Jew's firm expectation! Seated
In his feline patience, he waits; he waits, aided by action
of powerful and secretive societies; irresistible machines of

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destruction, that the Kabbalah and philosophical philosophy, of which he was
and never ceased to be the soul; they organized for his triumph a
across centuries and empires

But this unique people, this people with the
exclusive and cosmopolitan, let us judge it only in the decisive light
of the obvious, and that his own word be that of our
main stops. Let us be bold then, let us delve deeper into
a few moments in the past, that is to say, to go back
a few rungs on the ladder of centuries, in order to do-
undermine the course of events and effortlessly extend our
looks.

First and foremost, however, using a useful precaution of
In this speech, we will turn to the reader and we will...
we will shout: Whoever he may be, man who passes within reach of
Our pen, Jewish or Christian, if you tell us who you haunt,
We will tell you who you are. Nothing is more undisputed than this.
adage, because a secret springs forth, pushing the imitation of your nature;
and those that, preferably, we see you seeking, this
are those toward whom your inclinations lean. The heart
It drags us down, so vile and so far! The false and lordly heart
powerfully our intelligence! But we will also say
completely unknown: If we know what you believe,
We will learn what you do. For man acts according to
His belief; his faith governs and shapes his morals. He believes
b. the excellence of such food, he brings it into his
regime; he believes that such a path leads to such a goal, he commits
His steps on this path if he wants to reach this goal. Therefore, such

will be a man's religious belief, that will be the rule
His morals and character will be reflected in his actions and his life;
This is Ib, as the centuries have proven.

Have we not seen the dogmas and mysteries of
paganism defiles the young girl in her prime, educated b
to believe, and, by the same token, to practice the lessons of a cult
Filthy? Haven't we seen them wither and swallow the

'Our research compels us to see something quite different in the cabal
than what Bergier saw there. See below.

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matron, fill the temples with prostitutes jiu name of
gods of heaven, to introduce and establish, in a thousand forms, the
moral servitude alongside physical slavery and worship
homicide?

The law of Christ, on the contrary, Christian faith has not-
Didn't she make the virgins sprout? Didn't she raise up by
Penance, the fallen virginity of Magdalenes? Didn't she
not humanized the ferocious beasts that howled the idioms
of the North? Hasn't it dissolved, rather than broken, the
Irons of the gastens? And, even in the bloody mud of
amphitheaters, stirring up the rot of the Roman heart,
Didn't she draw out the burning moisture from that manure?
the living pearls of charity, devotion and
martyrdom?

However, what history has said about the idolater and the Christian,
Who among us would dare deny it of the Jew? If, therefore, we return
the order of things, how, to take the Jew of age in
age, to follow the perfumes, the scents of vices or virtues
whose atmosphere he saturates around him -, 'has the Judge of old and
today through his actions, his morals, his irresistible
irritable anger or excessive feelings which of all
Parts burst forth in his wake, how could he ignore what he fled from and what
What becomes of his faith?

His belief, the source and measure of his actions, must have been and was
Indeed, the reason, the source and the measure of his morality.
So much was this faith worth, so much was the Jew worth. Well, what did he believe?
So, what does he believe today? What is his law?

In other words, what is his faith?

You who are listening to him, hats off to him because, if he speaks the truth, this
As a Jew, his faith is the Law of Moses! God traced it with his finger
on the mountain stone, when it had faded from the
stone of the human heart. And it is by embracing the Decalogue
against her chest with demonstrations of love that the
Jew cries out; Here is the immortal code of my belief! (espe-
(This is to mislead the Christian and defy his criticism). A
Moses, therefore, tells us what Israel believes.

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One God, the Creator, will be your God; — You will not kill
point; — You shall not commit fornication; — You shall not
You shall not steal; — You shall not bear false witness;
— You shall not covet your neighbor’s house, nor his
woman, nor her servant, nor her ox, nor her donkey, nor any
Things that belong to him... There, there's faith, there
The law of the Jew. Respect and honor to this worthy believer, and that
the door to the alcoves, that of the most secret safes
remain open before the hand of this man; for, at
a simple statement of the precepts of his religion and the rules of
his morality, who wouldn't believe they see in him the model, the strength and
the joy of humanity?

This is indeed the conclusion to which we are led in
favor of the Jew, the Israelite Bédarride. And what astonishment
either short-term, because if everything sees you in France, everything, at
All the more reason, one must say. Let us therefore learn to lend a
a willing ear to this child of the Jewish race.

"The world," he tells us, "has discovered that it is impossible"
to destroy the Jews... Egyptian pharaohs, Assyrian kings,
Roman emperors, crusaders, Scandinavians, Gothic princes,
holy inquisitors, all of them deployed all their energy to
to achieve this goal.” And yet, “the Jews, after these blows,
are probably even more numerous today than they
They were not in Jerusalem at the time of Solomon's reign.
The consequence to be drawn from these facts is that man cannot
nearly fail when he tries to violate the immutable law
natural tendency is that a superior race should never be destroyed.
or absorbed by an inferior race.

However, "one should not misunderstand the meaning"
of these words: superior race. The Jews are not, do not
do not claim to be, individually, superior to the rest of the
men; but they are the custodians of a law which, going back
at the cradle of the world, is found, when one considers it

1 The same thought is found in Coningsby, by Mr. d'Israëli, a man from Elal bri-
tannic of Jewish origin; it is expressed there more insolently: Do
you thiiik thaï lhe quiet humdrum, etc., p. <83. — Paris, <844.

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in its essence, when examined in its purity,
at the level of the most advanced civilization... That's the pitfall
against which persecutions have been shattered; this is what
which explains the remarkable resistance of the Jews.'

Oh no! That is certainly not the pitfall against which
The persecutions came to an end, for long centuries...
have passed since the religious code of Moses ceased
to be the regulator of the Jewish nation; and moreover, the would-
Furthermore, it would be a brutal insult to reason.
the man whom to compare to the magnificent law, but ter-
rible, which bears the name of Moses, the law of love or of char-
the rite of Christ, the only one, if history is any witness, Adèle,
whose virtue succeeded in civilizing the world of polite activities
and the world of barbarian hordes.

To say that the law of Moses is the law of the Jew, that would be
to deceive those disposed to judge him according to his faith; this
would be to throw into the middle of the social world the most
dangerous because of its consequences, and the most false in resuscitation
ity; however, the tenacity characteristic of Jacob's Als
never tires of reproducing it among the nations
Christians, and it always reproduces there with an astonishing
success; such is, today, the singular and calamitous
ignorance of peoples about the people and things of
Judaism. Thus we see this monstrous and grotesque-
that error turned to the very great and singular advantage of the
Jewish the course of relations between men, the dispositions
the legislator's actions and the plans of the European |K)litique,
while it facilitates the work of philosophers, who, having become
the infallible doctors of humanity, have made themselves the auxi-
the men of the enemies of the Christian faith, —the men of the Jew.

Among the countless authorities whose word has decided

'Page 434. The Jews in France, in Spain, ed., by
Bédarride, lawyer at the Imperial Court of Montpellier, knight of the Lé-
Legion of Honour, former president of the bar association, Paris, 1861. We want no-
One could doubt Mr. Bédarride's honorability, but he is a lawyer, he is
Jew, and we shall see, along the way, with what ink the Jews write
the story...

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CHAPTER ONE.

!

Regarding this question, the illustrious Hebraist Buxlorf has addressed it to us.
language': "The Jews drew the foundations of their
belief, and their entire religion, not in the liters of
Moses, but in monstrous, false, frivolous traditions,
and in fables told by seducers of the Pha- sect
risaïque*. » However, a very honorable exception k this
a prodigious departure from Jewish common sense is presented to us in the
the imperceptible sect of the Caraitcs, whose existence is the cons-
living confirmation of Buxtorf's words. But the name of these
faithful followers of Moses are probably unknown to us.
Let us therefore ask ourselves who these dissident Jews are, and
What is their number?

"Only one sect, the Karaites, recognizes only the
the law of Moses, and rejects the Talmud; but this sect does not
"Don't count on the delk of twelve hundred faithful*."

The Karaites, in fact, reject the entire traditional system
of the Pharisees; and it is this system that was and remains
closely attached almost all of the Jewish members
members of the Jewish nation, scattered across the globe.
Because "the stubbornness towards so-called traditions has passed from
From ancient Pharisees to modern ones. Those of our time...
They therefore maintain that the Jew "who rejects the oral law, — that is to say
— that is to say, the traditional or Pharisaic law, — becomes apo-
stat, and that he deserves death without any form of trial." He

'Professor in Basel, born in 154, died in 1629.

^Stjnag. Judaic., cap. xxxvi.

3,100 out of four million Jews! History of the affairs of
Syria, eic., by Ach buircnt, member of the Oriental Society, 2 vols.
in-8". Paris, 1846, Gaume, vol. 11, p. 353, and other authors... "The

Karaites, says Father Bonaveniure of Maine, have as their author a
Ceriain Anen, who lived in Babylon around the year 720 AD. The
Israelite scholar Samuel David Luzzatto, from Trieste, professor in Padua,
demonstrates with his usual lucidity in scs Prologemeni ud una
graminatica ragionata délia Ungua Hebraica, p. 15, that Triglandius
was mistaken in supporting the supposed antiquity of this sect... »
Congress of Mornings, 2nd session, 1864, M., t. l'", p. 412. — The
Karaites, says Mr. White Atibé, in his excellent Course of History
ecclesiastical, the Karaites, whose origin is no less uncertain,
However, they appear to date back to a century and a half before the Christian era.
T. I", p. 9. 1867.

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Furthermore, it is clear that their hatred knows no bounds.
border "against the Karaites, religiously attached to the text"
of Moses and the word of God.

However, the strangest changes, and of the
more singular speed, have been taking place for some years
within the bosom of immutable Judaism, and we read without
too much astonishment, in the liberal liking of the Judaizers
French, this news, which, less than a century ago,
Any sensible Jew would have refused to believe: "The commun-
Jewish community of Karaites from European Turkey forms a
a figure of approximately ninety families, and all its members
bres have just joined the Alliance israélite univer-
saddle*.

The Synagogue, before the current period of decadence,
had therefore almost universally dared to put Moses in the in-
dex; she had made the sacred books of the Bible her stepladder
of his doctors; and Pfeffercorn, Victor of Cobden, Jerome
of Holy Faith, who became Christians after having learned
lived within the doctrines of the Talmud, that is to say, within obedience-
blind faith in rabbinic traditions demonstrated that the
Modern Jews have not only abandoned the law of
Moses” to indulge in oral doctrines and Capri-
beautiful interpretations, but that in addition "they introduced to

'History of the Jews, to serve as a supplement and continuation to
that of Joseph, Paris, 4710, l. 1, p. 359: cited hereafter. History of
Jews, continued. — Ibid. On the Jews in the nineteenth century, etc.
by Mr. Bail, former inspector, etc., very favorable to the Jews. ed.

Paris, 4816, in-8", p. 59, etc.

^Archives israélites, no. XVI, August 4-5, 1867, pp. 766-7. Another
This chapter will teach us what this universal alliance is. — The
The same Archives had just told us: "Toiilefoi- the Karaftes, sect
very orthodox Jewish, refuses to follow the Talmud beyond the meaning
literal from the Bible; they called the other Jews heretics, because
that, they said, they had committed an offense against the law: You do not increase
You will not lie about him, you will not diminish him. Denli'ronume,
XIII, 4, and IV, 2, Ib. Archives, no.

The doctrine of progress, adopted yesterday in black ju-
daism, make a Judaist very liberal to make him qualify as an ad-
orthodox objectives, the detractors of Talmudic ideas, those
that such a great crime once rendered, and continues to render in such
of countries, worthy of death without trial.

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CHAPTER ONE.

within the Synagogue of maxims entirely opposed to
Mosaicism and natural reason. » Dcj^ even Adrien
Fini counted "twelve Pharisaic dogmas fought by
Our Lord in the Gospel as opposites to the spirit
the laws of Moses and the law of nations; and he added that
This doctrine had persisted to this day among
'all the Jews scattered throughout the world.'

So if we go back to the time when these traditions
The liars had become vulgar; we encounter the
A Jewish scholar who spoke the Talmud even before the Talmud and Christ. He was the e-
the time when Judah began to change his appearance, when his beauty
was fading, where the purity of belief was about to cease to exist
A characteristic trait between the Jew and the Gentile: a calamity that
The legislator had tried to prevent it. For so many rites
meticulous Mosaic law, so many uses and restrictions
ridiculous in the eyes of these superficial observers whose es-
taken cannot stop near a serious subject without
to give course his childish and mocking verve; so many press-
accumulated and painful descriptions, had not had as their object
the main thing is to preserve the Jew from the corruptions of idola-
'trie', by isolating him from the idolater through the obligations of a com-
commerce with divine law whose frequency equaled its intimacy.

From this close and incessant exchange were born the intellect-

wisdom and love of just and holy things, high distinction
tion of a people of the chosen. But the time had only just come
too early, when the seductions of pagan idolatry had taken hold.
Vahi the holy people; where human malice, mingling documents
patriarchal trines, the venom of its doctrines, no longer left
subsisting from religious law as a dead letter; cold cada-
true that sacrilegious hands would not come to stir near
the altar only to provoke heavenly wrath.

Approximately two centuries before Christ (175 years), we see the

∗ Book IX, Chapter III, Church and the Synagogue, by L. Rupert Casler-
man, Paris, 1859, in-18.

® Dü geiitium dœmonia. Ps. xcv, 6. El tels étaient les dieux sa-
Beists of the cabal, that is to say, your gods of the demonic tradition.
See elsewhere in my chapters.

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Greek trade corrupts the Jews, and "children
"Iniquity goes out of Israel." "Come," they say, "and let us do
alliance with the nations around us; for, since
that we withdrew from them, we fell-
"They are involved in a great many evils"... And these Jews of-
They are undoubtedly a source of scandal for their brothers.
And horror? — Oh no! Not at all. Progress in the
decadence, which the nineteenth century commands us to do in the
Modern Jew, a new example, had too widely en-
vahi Judah so that the public outcry might rise against these preva-
mockers; and far from the excess of audacity that brought them together
nations astonished the multitude, it lent itself to these indi-
genitality. Jeshiia, the high priest's brother, dared to recast his
name because it was Hebrew, to transform it in the name of
Jason, and set out at the head of a delegation charged with petitioning
to cite the sanction of Antiochus Epiphanes, the one whom Scripture
names a root of iniquity. This pretender coveted with
ardor, the great sacrifice; he offered the king sums
immense efforts to obtain it, and to engage Autiochus with him
to allow the establishment in Jerusalem of an academy for young
nesse, at the same time as it would make the inhabitants of this
city citizens of Antioch.

Now, "the king granted him what he asked for, and the new-
no sooner had the pontiff obtained the principality than he

to take 'to those of his country' the customs and traditions of

Gentiles. He overturned the legitimate ordinances of his

fellow citizens to establish unjust and corrupt ones; he
had the audacity to establish a place of exercise even under the
fortress, and to expose the most accomplished young men
folds in infamous places. Even the priests did not attack

singing more to the functions of the altar, despising the temple and
neglecting sacrifices, they rushed to the games of wrestling and
at the shows. They no longer paid any attention to what was
honored in their country, and saw nothing more

* Maccabees, Bible, book 1, chapter 1, verses 12 to 16.

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CHAPTER ONE.

ii

It was great to excel in everything that was highly valued by the Greeks,
A dangerous rivalry was stirring up among them, because they
were jealous of the customs of these peasants, and alTeclaient
to be in every way like those who had been mortals in-
"Enemies of their country."

However, among the Jews, religion and law were only one
The same thing! To indulge in abominable morals
Gentiles, tampering with the precepts of the Mosaic books,
to change the customs of which they were the sacred code, that was
to profane and violate the law. Apostasy therefore began, around
the time when we went back up, b becoming a commune^
and, despite the number of true worshippers, despite the saints
and the martyrs who bore witness to their loyalty through the effu-
Because of their bloodshed, everything in the nation became corrupt. Then,
thanks to this shameful decadence of the priesthood and of the few-
ple, thanks to the strange know-how and the masterful hypo-
The crisis of the Pharisees, the traditions and doctrines of these
innovators gradually mingled with the sacred traditions of
patriarchs and prophets.

And yet these doctrines, these constitutions that history-
tradition cannot name traditional without adding and repeating
as soon as they stem from a non-Jewish source
and impure*, the Pharisees claimed to have received them from
hands of their ancestors, and they infected the spirit of

people. But "the Sadducees rejected them, because they
not included in the laws given by Moses,
alone, they supported, that one was obliged to follow.
This dispute gave rise to various sects”; and the
a small number, that is to say "people of good standing, em-
stirred up the party of the Sadducees, while this read of the
"The people sided with the Pharisees" (V)

A boundless zeal for these vain or detestable tra-

'Bible, Maccabees, book. II, di. iv, v. 7, etc. Id. Josephus, HisI.j
Book XII, Chapter VI.

® The (brisl told them: Your ex-shepherd diabolo. St. John, 8, 44.

® Josephus, Uist., book. XIII, cli. xviii.

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(Litions form the characteristic trait of these sectarians. Besides
the law given on Sinai, God, if we were to believe them,
"had verbally entrusted to Moses a great number of rites"
and dogmas that he had passed down to posterity without the
"Write." They named the mouths through which they had con-
served these so-called traditions, to which they attributed
the same authority as the law, and their stubbornness towards them
"has passed from the ancient Pharisees to the moderns," that is to say
to the followers of the rabbinical schools.

That the Mosaic Synagogue, as well as the Church of Christ,
had its legitimate traditions alongside its holy Scriptures,
This is something we are far from denying; on the contrary 1 And these
traditions that are linked to sacred texts, in order to interpret them
and supporting them are those very principles of Catholicism; they do not
Therefore, they are neither the doctrines of the Pharisees nor those of a
some sect or other. Let's listen;

“Besides the written law,” one of the high authorities told us
of the Church, Saint Hilary, Moses taught separately the
the most secret mysteries of the law in the seventies
scholars, ordained in the Synagogue as doctors
specifically tasked with transmitting this knowledge*.
But nothing of the sort, nothing divine in traditional doctrines
the Pharisees' beliefs. On the contrary, adds an elder

doctor of Judaism, contemporary black; and v as in the
rabbis, that is to say the Pharisees, audacious falsifiers
of the true tradition, they exaggerate everything in the most
extravagant, they claim that God revealed Moses not-
not only the entire Old Testament, but also the Mishnah
and the two Gemaras (that is, the Talmud) as they
were subsequently drafted, along with all the objections to
Ilillel, of Shammai and other doctors, indeed everything that
had to pass through the fevered brain of the lowliest rabbi
until the end of the world * 1 »

'History of the Jews, conlin., p. 339. Ib.

* Num demMoyses, quamvis, etc. Tract in. xi Ps., edit. Bened.,p.28.

® Talmud, Treatise Meghilla, fol. 19, v. Id. Medrasch-Yalcut,

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11. There therefore actually exists an abyss — and let us note this well for
the intelligence of our subject, — between the traditions of Moses and
Human or Pharisaical figures, including the Christian flagellate
pride and lies through these words: “O Pharisees!
why do you yourselves violate God's commandment
To follow your tradition? Hypocrites! Isaiah did indeed...
prophecy of you when he said: This people honors me with
her lips are on the tip of her tongue, but her heart is far from me; and it is in
It is in vain that they honor me, teaching maxims and ordinances.
"Human finances!" "Leaving aside God's commandment,

You carefully observe the traditions of men, don't you?

You are not very religious people, to destroy the command-
God's way of observing your tradition?... tradition that
You yourselves established *!

What can be said, after such words, of the traditions of pbarisaï-
ques, who, even before Christ, and during his lifetime, com-
threatened to destroy the Law of Moses? What about the jumble?
of these childish and abominable traditions, increased by those
which the Pharisees added after Christ, and which
their doctors, created to render the law of
Moses taught the Jews to this day under the title
of Talmudic doctrine? What to say in truth? We will know-

We'll understand a little better later, when we learn,
by listening to some of these Talmudic traditions
diques, to what extent the Orthodox Jew since
Christ is the Jew of Mosaic orthodoxy.

This first word was essential to prepare us for
interesting chapters on Talmudic customs and the Ca-
bale, while, from page to page and getting better and better, will
now revealing itself to our eyes this audacious and insi-
a falsehood, constantly repeated by modern rabbis

Part 1, no. 405. Harmony between the Church and the Synagogue, 1. 1, p. 126.
Pans, 4844, Drach.

' S. Malih. Evang., chap. xv, v. 3, 7, 8,9. — Id. S. Marc. Evang.,
chapter seen, verses 6, 7.

∗ Evang. S. Mark, seen, 8, 9, 1 3, Docente doctrinas et præcepta ho-
01 muni, etc.

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to the great benefit of Judaism: that the law of Moses is the
Law of Juir.

And when we know what the Jew believes, what is his
Faith, what is its law, who are its teachers? We shall know
what the Jew should do and what he does; we will know what he
is, and we have every reason to know it!

CHAPTER TWO.

THE ELDER PHARIIAN, FATHER AND FORMER OF THE PHARIIAN MODERN,

Or ancient times, which it is essential to know in order to understand
the present era.

What the Pharisees are. — Devotions, self-mortification, hypocrisy,
popular favor, pride, a prodigy of their power, an example.
Their panegyric in the mouth of the modern rabbi. — Their por-
a hideous trait in the Gospel, which tells us: Do as they say,
And don't do what they do! — Why? — Strange virtue of

The pulpit of truth. — For the Jew, the Gospel is nothing but legend
unhealthy, and it is a glory for the Pharisee to be Hélri in his
pages — The founder of the law of love and brotherhood, after the
Prophets, it's not Jesus, it's Ildlel, and the Pharisees are his
disciples. — Their portrait by themselves. — Pictures of their
blindness. — Since the Pharisee rejects the Gospel, let us
Leaving aside the evangelicals, and questioning only history in his case
profane, -r- Are the Jews truly wretched? — We are
far from generalizing such an assertion. — Conclusion: the reader
is able to pull it.

Orlliodox Jew, Jew of the Talmudic traditions, we come
to tell us, and the rumor is going around, that you are dying. If he goes
quebiiiie truth in this new one, deign to receive our
A sincere compliment, and if there remains a whisper of voice, speak;
Tell us, before we breathe our last, tell us what
What is your age? Let's say what your date is, who is your master?
— I'm quite capable of answering that, curious user-
rogaleur, and my mouth will give more than one answer to your
Survivors 1 Well, the Pharisee is my match, he is my

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CHAPTER TWO.

Father, the Pharisee family dates back to Moses, and we have
we received our traditions from his lips, that is to say, the splendors
Sinaitic traditions of the oral law, of which he made us the custodians and
The interpreters. — Error, error. Pharisee; for, according to
Josephus, a member of your sect, and according to Saint
Jerome, that learned Liebraist who lived in the intimacy of your
Doctors, the origin of Pharisaism does not go back beyond
of Hillel, or of Jonathan, one of the Maccabees; she does not know-
would be a century and a half above the date of
Christ

But from the question of time let us move on to that of the per-
rings. The holy book of Judah, the Talmud, if you let it
Words will teach us that the Pharisaic sect is divided
known as seven orders, recognizable by their practices of de-
voting. "One measured obedience according to profit and the
glory; the other studied not to lift his feet while mar-
singing; the third one was beating his head against the walls, so as
to draw blood from it; a fourth hid it in a hood-
chon, and, from this hollow, lowered his gaze upon the
world as if from the bottom of a mortar; the fifth exclaimed

In a proud voice: What must I do, and I will do it.
What have I already done? The sixth obeyed by
love of virtue and reward; enun the last
he only carried out God's orders out of fear of the
penalty "

These orders, let us observe them carefully, by casting this glance in-
dispensable on ancient times, they only formed the
insignificant nuances of a homogeneous mass; and, simple
in particular, the Pharisees, composed of Levites and men-
members of all the tribes, sometimes counted in their
The high priests, among the ranks, lived without vows, without rules.
determined rules, and seemed to have no other purpose than to attack

'See below on Hillel; but the rabbis "only deviate from
conjectures about the age of this famous defender of traditions. » Hist.
"of the Jews, supplement, vol. I", p. 358. Paris, 1710.
s Ibid. p. 379.

2

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to cultivate a higher virtue in the path of their traditions
tions ' .

Eager for the praise and esteem of the people, the Phari-
their people eagerly embraced the great austere-
They indulged in fasting, vigils, and...
mortification of the senses; but pride was united in them with
demands of boundless hypocrisy. They had the art of
to only let oneself be seen in the outside world under the mask of a face
sloughed off and disfigured by exhaustion. The trumpet announced-
said in the synagogues and in the public squares
solemn distribution of the largesse they left behind
ber in the bosom of the poor. Look, look at these men of
good works and meditation, stopping at street corners
and seem to forget themselves under the admiring gaze of the crowds—they
one would say, annihilated in the ecstasies of prayer!...

But the inner sanctum of their home is revealed to us—the
The door is opened to us, and their bed moves forward to knock
our gaze. This bed is a narrow plank arranged in

in order to prevent a dangerous fall for the sleeper whose
Sleep would have its freedoms. Thorns and pebbles
whose expert hand strews them are a remedy against the
.voluptuousness; and those terrible whips with which the wall displays
serve the flagellations which earn them the flattering name of
tire-^ng; others, it is true, obtain this title by their
walks in the streets with eyes downcast or closed; for they
must experience this contemplation, which may lead to clashes and hurts.
constantly against the walls. Those you see a little
Further on, they advance with heads bowed and backs hunched. The thought
The respect that motivates them is this: their traditions teach-
They say that what they call the feet of God will not rise
than four feet above the ground; they bend down
Therefore, so as not to profane them by touching them. Only if their
Not dragging its feet, it scrapes the cobblestones of the streets; let us remember this ov
their person and their actions have no other purpose than to
to mark for the people the holy and consoling elevation of their

'Ibid., p. 359-380.

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spirit towards heavenly things. The bottom of their robes is
Moreover, armed with thorns, and the edges of their garments, no
less than their sleeves, are adorned with speech bubbles, that is-
that is to say, small strips which cover, in their use and usage
The most beautiful sentences from passersby. But the catalogue of
Their observances are endless; also, even before
God, does their conscience bear eminent witness?
And does she proclaim them superior to the rest of men?... The
The Pharisee will therefore separate himself from the crowd, for what he says, he
He believes it; he will isolate himself from it as if the touch of a person-
His foreignness to his sect was a stain upon him; and if the Son
God becomes a subject of scandal for him, especially during-
that he commits the indignity of allowing himself to be approached and touched
by sinners.

These Pharisees, who perhaps do not appeal to us much, and
who were the first to appropriate the doctoral title of Master,
or rabbi, knew how to mix enough skill with vulgarities
their hypocrisy to seize the spirit of the people and
to wield it as they pleased. Even princes and kings had
ended up trembling before them, and most often the power
the sovereign's was too slight to balance their
credit. Just one example, which we borrow from the past
remote places will spread their light to our time and us
will exempt you from any other obligation.

One day, one of the kings of the Jewish nation, Alexander,
after having braved for some time the hatred and insults of
The people respond to insult with carnage. Civil war
born of this blood. But, after six years of fighting and
The weary prince, weary of massacres, softened; "Let us reconcile-
"We," he said to his opponents, "speak, and what can be done to ob-
To keep your good graces? — To kill you! That was the response.
Answer: "War, war then, and war to the bitter end."
continued Alexander. Now, one day when he had obtained some success-
At that point, he took it into his head to give himself a pastime of a
A taste entirely oriental. Orders were given by his people to gather
for a country feast with his concubines. Obedience was

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promptly, and, from the top of the eminence where these women were
Seated, he directed their gaze towards a space where stood
eight hundred crosses. These instruments of torture were inoperable.
pes; but, the next moment, and at a sign of his hand, a
an equal number of vanquished, that is to say eight hundred Pharisees,
were attached to it. It was already something that this ven-
geance. However, in order to give the terrible agony of
these unfortunate people, a relief that seemed to be lacking there, their
women and their children brought to the foot of these crosses had
They offered their throats to the executioners' iron, and fell with their throats slit.
in front of their husbands'.

Some time later, this same prince lay stretched out on his
deathbed. He is surrounded by his children and his wife.
Alexandra lets her desolation and her
terrors... "Calm down, listen to me; follow my advice,
"And cease to fear," the dying man told him, "who knows his..."
world. In a moment, the place my soldiers are besieging will
fall into their hands. Go on, leave immediately, go home.
Victorious in Jerusalem, flatter and honor the Pharisees, and,
With your hands, place a large part of your
power, for such is the marvel of their dominion over the mind of
people, whether they make them love or hate whoever is the object of
their love or their hate. Whether you hear them m-
Whether speaking or slandering, give no credence to their words; and,
Know this well, pride and self-interest are the sole motive of
their actions. But the multitude understands nothing of these things.

Summon, therefore, the leaders of the sect; and, before my
cooled body, tell them, as if these feelings escape-
Pay from the bottom of your soul: There it is! There it is at last!
Oh happiness! I can deliver him to you, take your revenge! No
burial for this corpse; let it be covered in insults, and that
May your desires be fulfilled. This will be justice, and I will it; I
I also want to take your advice as a guide; I want to not
"To guide me and reign only through your wisdom..."

So it was done; and the Pharisees said to the people:

'Josèplie, llist., book. XIII,' eyelash. xxi-xxii.

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In truth, this prince was a great man, an excellent-
slow king; he was worthy of all our regrets; and no one
none of his predecessors deserved such magnificent funerals
rails!

Alexander's prediction came true point by point, and
His wife won the hearts of the people; but she had no
queen than the name; and the Pharisees, that is to say, always
The leaders and doctors of the sect accumulated power under his
name the profiles and the honors of royalty!

Thus speaks history, written, however, by the hand of a
Pharisee, at the very moment the Savior was born. And
Such was the sect in those distant days, guided by its
doctors, by those whom we today call rab-
bins. .But what will these be according to the testimony of Black Lord?
self-absorbed men, who corrupt the people by
their fabricated traditions and false interpretations
of the law; these saints who are preparing to trample underfoot. Moses
and the prophets, and who will forever consult the le-
The lawmakers and arbitrators of Judah? To Christ alone, in key,
It is up to you to tell us; and, on this historical point,
we will owe the light to his precise, incisive and cha-
This time, it was remarkable for its salutary hardships, but not
by the weaknesses and condescension of a cowardly mode-
ration. Oh! if anyone other than the Savior held this lan-
gage, who wouldn't cry out nowadays against intolerance and hy-
Perbole? But the Gospel speaks, let us listen; for the Jew
Orthodox prides itself today on being the disciple
and the successor of this Pharisee;

“Two men went up to the temple to pray; one
The other was a Pharisee. The Pharisee standing

Standing, he prayed thus to himself: My God, I give you
thanks to the fact that I am not like the rest of men,
who are thieves, unjust, and adulterers—nor even like this
'publican'.

' Josephus, Hist., book. XIII, ch. xxiii-xxiv.

^S. Luke, Evangelist, xviii, 10-11.

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Such is the Pharisee's opinion of himself, such is
his humility, his charity. But when it comes to multi-
the study of which he is the idol, the terms by which he describes it
instantly become less flattering, and the evangelical text-
that they tell us... These doctors have sworn to seize
of the person of Christ, but the people who see him at work
The subject is divided. The archers they have...

Those sent to seize him "then return to the princes"
The priests and Pharisees said to them, “Why not?”
Didn't you bring it? The archers reply: Never
No man has ever spoken like this man. — And the Pharisees
They reply: Are you also seduced?
Is there any of the senators or Pharisees who has
Believed in him? — For this populace, which does only what it says
"Those people are cursed by God!"

“At this, Nicodemus, one of them, and the same who
had come to Jesus at night, and said to them: Our law permits
she condemns no one without having heard them and without
"Having informed themselves of his actions?" To this doctor of their own
school, which is taking it upon itself to point out this outrageous oversight of the law,
Their response will be prompt; "Are you also
Galilean? Read the Scriptures carefully, and learn that he
"No prophet will come out of Galilee!"

People cursed by God! Galileans, so it is found
The people are called! This is how any doctor who...
allows us to defend justice and the law against ho- pride
The murder of the Pharisee. And this implacable malice was indis-
conceivable in their domination over these timid crowds who
venerated. — For “several senators believed in Jesus —”
But, because of the Pharisees, they dared not acknowledge it.
publicly, for fear of being expelled from the synagogue,
the Jews having already resolved that whoever recognized Jesus
to be Christ would be driven out*.

So far, we've pretty much just been blowing on the

< Gospel of St. John, seen, 43 to 53.

∗ S. John, Evang., xii, 42; ix, 22.

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dust of ancient history; we do not allow ourselves
no point yet, however impatient we may be, to move away
our steps from these first milestones, and the marvelous stroke of u-
union that draws between those times and ours the hand of one of
Our modern rabbis will, we hope, make us feel the extent
from our excursion into past centuries. Here then, in
In the year of grace 1867, the words of Mr. Chief Rabbi Trenel,
director of the rabbinical seminary, and whose pen demands
between ancient Pharisaism and modern Pharisaism
glorious solidarity:

“Let’s admit it, these Pharisees we liked, in
fantasy portraits, to depict so violent and so or-
beggars, they had many qualities, many virtues, read
have been much slandered; they were early on
victims of this strange theory so often applied to
Jews, and who attribute to all the faults and wrongs of a
a small minority.

Although for the Jews of the nineteenth century, disciples of
Pharisees, may the Pharisees, executioners of Christ, still be
his victims, and that the Gospels are nothing less than
Let us allow ourselves a glimpse into history, while awaiting further pages.
recent, to oppose 'to their word that of Jesus, ranked by
they, as well as their own historian Josephus, all Pharisees
that he himself was among the slanderous insignia of
their ancestors.

Your prophet Isaiah saw you from afar, and "it is with
the reason he has made of you hypocrites, this prophecy
tie: These people approach me with their mouths and glorify me-
They speak with their lips, but their hearts are far from me∗.
It is in vain that they bless me, because they teach
Human maxims and ordinances. Brood of vipers,
How can they say good things? Because it's from
the fullness of the heart that the mouth speaks

'Israeli Universe. Paris, 1867, p. 454.

Bible, Isa, xxix, 13.

^ Evang. S. Mark, xii, 6 to 9. S. Matthew, Evangelist, xii, 34.

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"They are blind men leading blind men; and if
A blind man leads another; they both fall into
the pit

“Be careful to keep yourselves from the leaven of the Pharisees and the…”
Sadducees; for I tell you that if your righteousness is not
more abundant than that of the Scribes and Pharisees,
you will not enter the kingdom of the two

Ah, those Pharisees, who wallow with delight in
Know the spirit and practices of their sect, therefore.
Finally; for if the word of history and the word of the Gospel
are not so many lies, they bind, they attach
on the shoulders of men burdens so heavy that one cannot
would know how to wear them, while for them they do not want
point to move them with the tip of your finger 1 All their actions, they
They do them to be seen by the rest of men; and the first-
reserved places at feasts, the first chairs in the
synagogues, those are the ones they are looking for, likewise
that they like to be greeted in public places and
to be called masters or doctors (Kabbi, Rabbis).

“Woe to you, scribes and Pharisees, hypocrites, who
Close the kingdom of the two to men; for you do not enter it.
Stop standing up yourselves, and you still oppose those
who wish to enter it. Woe to you. Scribes and Pharisees
hypocrites, because, under the pretext of your long prayers,
You devour widows' houses; that is why your
The sentence will be more severe. Woe to you. Scri-
bes and hypocritical Pharisees, because you walk the
sea and land to make a proselyte, and that, when he is
Having become so, you make him twice as deserving of hell as you are.
Woe to you, blind drivers, who say: When a
A man swears by the temple, but his oath is nothing;
If he swears by the gold of the temple, ah! that word binds him! In-
Sensible, blind, which of the two prevails over the other?
or of gold, or of the temple that sanctifies gold? Woe to you.
Scribes and Pharisees, hypocrites, who pay tithes of

'Evang. S. Matthew, xv, t.3; xvi, 6; v, 20.

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mint, dill, and cumin, but you neglect what
There are more important things in the law: justice and mercy.
and faith. These are the things that must be practiced, without
However, omit the others. Blind guides, who gather
Filter out the gnat and swallow the camel! Woe to the
You, scribes and Pharisees, hypocrites, who cleanse the de-
outside the cup and the dish, while the inside is full
of plunder and filth. Woe to you, Scribes and Pha-
You hypocritical people of Ris, you are like tombs.
bleached, which appear beautiful on the outside in the eyes of
men, but who, inside, are nothing but bones
Death and decay. Thus, from the outside, you seem
righteous in the eyes of men; but inwardly, are you not
What hypocrisy and iniquity! Woe to you! Scribes and Pha-
Hypocritical people of Ris, who erect tombs to the prophets,
and who adorn the monuments of the righteous, saying: If we
Had it been in the time of our fathers, we would not have
"They were united with them to shed the blood of the prophets."

You? You would not have shed the blood of the righteous and the
"Prophets," Christ continued. "Snakes! Brood of vipers!"
How will you escape judgment, the fire of
Hell? For behold, I am going to send you prophets,
wise men, doctors, and you will kill these, you will sacrifice-
You will flog those ones; you will whip the others in your synagogues.
gogues, and you will persecute them from town to town, finishing
thus to fill up the measure of your fathers, so that all the
innocent blood that has been shed on the earth falls back upon
you, from the blood of righteous Abel to the blood of
Zechariah son of Barachiah, whom you killed between the temple
and the altar!

“Jerusalem, Jerusalem, who kills the prophets and stones”
Those who are sent to you, how often have I wished
gather your children like a hen gathers hers
little ones under its wings, and you didn't want it.

∗ S. Matthew, Evangelist, chap. xxiii.

* S. Matthew, Evangelist, chap. xxiii.

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Thus he rallied against these deceitful men, against this plague of
Judah, the sweet and merciful mouth of the Clirist;
But although the Pharisees are the chosen ones of his wrath,
his wrath does not fall exclusively on them alone;
They strike the Scribes every moment, that is to say the
doctors of the nation, whatever their sect of belief,
attachment. And yet it is still Christ who says k the
crowd: "The Scribes and Pharisees are sitting on the
Moses' chair, therefore, observe and do what they tell you
"They say, but don't do what they do."

At the very moment when the attacks against the Pharisaic sect resounded...
What do the thunderous pronouncements of Christ mean?
Therefore, these words, which seem contradictory, and whose
the goal is to open the ears of the people to those whom the Son of
God himself has just struck with his bloodiest ana-
themes?

This enigma, Saint Augustine, the learned bishop, the tra-
pours forth his luminous words and allows us to see them through.
the meaning; "Even the wicked, sitting in the chair of
Moses was compelled to teach good doctrines*.
Infallible when they exercised the legitimate authority of the Church,
which was then called a synagogue, these doctors were not
not at all impeccable; and, outside of this pulpit, they searched-
They sought the interests of their pride; but Ik, their audacity did not
could rise to the point of teaching the doctrine which was to them
own, that is to say, the teaching of error their
became an impossible thing: sua dicerenon audent...

O eternal and all-too-unnoticed miracle! This pulpit which was
that of Moses before it became the chair of Saint Peter, and which
was, therefore, neither that of the Pharisees nor that of the
Scribes, would have done violence to these doctors if they had
revolted against orthodox doctrine. She would have, not
overwhelmed their senses as well as the spirit of the ancient tripod

' S. Matthew, Evangelist, xxiii, 2-3.

* Bona dicere cogebantur. Of doctrine. Christ., iv, 27, S. Au-

Gustin.

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upset the senses of the PjThonisse', but she would have con-
train k to bring forth from their mouths the words of justice and of
truth. Thus Balaam's tongue strives to curse Israel
Was she forced to bless him? For this pulpit, which, in
their e.\act and profound definition, the centuries have named the
pulpit of truth, shut the mouth of lies, and the intellect-
agency, the error. Linked since the most distant patriarchs
until Moses, and from Moses until the consumption of
time, to the teachings and doctrines of Catholicism,
She transmits to us the dictations of the Holy Spirit through language
of the men who occupy it, however divine or impure that
This language happens to exist on its own! But isn't it...
more than a man, more than a mere Pharisee, oh, it's
while we hear Christ speaking the language of the
the most devastating truth, the one that saves peoples in
opening their eyes. That is to say, we then see
Jesus exercised in all the harshness of their rigor the acts
of the great and supreme charity: a misunderstood work and
hated in times of moral decline when triumph
the principles of selfish and calamitous weakness which, under
The hypocritical title of moderation only seeks to evade the issue.
to avoid all perils and to win all votes.

But as we were saying earlier: war for war,
and the language of the Gospel, far from being for the Jew ju()aï.sant
Nowadays, even the word of truth is still only
The lie of the legend. "The question of authenticity"
The history of the life of Jesus, he tells us, should not, k
To tell the truth, being subject to controversy is no more so than the authentic-
the ticity of the myths that Virgil gives us about the origin of
Rome. Every man with even a modicum of education who reads the Gospels
Giles, without bias, acknowledges their legendary status*.
That is why the name of Pharisee, which the pages condemn, is
Evangelicals, this is by no means the name of the Jew

'See our book Magic in the Nineteenth Century, chapter seen: The
oracular vapors, Delphi and other places.

*Arch. Israel., 1867, p. 207, no. V.

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hypocritical devotee, whitewashed Sephardic liar, ambitious deceitful man -
No! It's a liter of honor that should only be placed on
the front of merit and virtue, for the modern Judaizer
is the spiritual son of the Pharisees of Jesus' time; he
He wants to believe in the virtue of his ancestors, he proclaims it with
lavishly and boasts of it.

Also, Rabbi Lazard informs us that Mr. Tre-
nel, the passionate admirer of the leader of the Pharisee doctrine-
secular, energetically rejects "the unjust ruling that the Evangelicals
Giles have spoken out against the Pharisees." This prince of
pbarisaism occupies in his eyes the very place that we
Let us give to Jesus! Yes! Let all ears hear it!
Hillel—that man whose name only the Jew on earth knows
— "is destined to grow in public opinion. Its place is marked-
enshrined in the Pantheon of illustrious men, benefactors
of humanity. It is he, he alone, after the Torah and the pro-
phètes, who revealed to the world the law of love and brotherhood
nity'. »

Do you hear it, people of this world and of this century!
He alone, after the prophets, initiates us into the life of the
heart. It is he, this man of whom it is likely our
The pen teaches you about existence, it is none other, and on-
All this is not Christ, who, far from Ik, the Jews, to-
today, victors over Christian civilization, attach
the eternal shame of having slandered the Pharisees, disciples
of this great revealer of the law of love and brotherhood!

And if such are the Pharisees, it will undoubtedly matter
to pause for a moment on some features of the phari-

I * P. 610, Arch. Israel, XIII, July 1, 1867. Hillel, the Elder, Jewish il-
Muslre of Babylon, head of the Sanhedrin, lived more than a hundred years before
Christ. Josephus calls him Pulhon. He zealously upheld the traditions
oral arguments by the Jews against Shammal, his colleague, who wanted them to...
adhered literally to the text of Scripture. This dispute was, according to Saint
Jerome, the origin of the Scribes and the Pharisees. Hillel is perhaps
the first author of the part of the Talmud which is called the Mishnah.
What homage do the Pharisees, disciples of this, not owe him?
Talmud, to which we will dedicate a chapter! I. The Torah is the law
written.

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modern secularism, that is to say, based on a few samples of
feelings, science, and criticism of the Judaizing Jew
Nowadays. Precious pieces that paint us by their
own brush these men in the physiognomy of which
we would refuse to see anything other than a flat and
a hideous caricature, if the hand that draws them were anything other than a
Jewish hand.

"Two things," the organ of the
Liberal and progressive Judaism distinguishes Mr. Rab-'s book.
binowicz, Doctor of Medicine from the Faculty of Paris. Pre-
Firstly, he rehabilitates the Pharisees who had hitherto always
and for all who are mistreated; secondly, he makes Jesus an action-
purely political tator. - We have read the thesis of
Mr. Rabbinowicz; the greatest good faith is manifested therein
in a very clear way... The Israelite, animated by so many attacks
How wonderfully rotten* ancestors, what respect for their traditions!
It's easy to guess, but the man of truth is getting used to it.
"to feel just as strongly." -j

Indeed, "the tolerance of the Pharisees towards Christians"
"It was perfect," he told us, "and when hostility occurred,
she was always "caused by miracles that the
Israelites (let's say the Pharisees) considered themselves to be super-
"darlings employed to seduce and mislead the people."

'P. H3-H4, Arch. israéliles, 1"' February 1867.

^ Ibid. Archives, p. US, n°VUl; l'Univers israélite, March 1867,
p. 326. We call to witness this plearisal truth, between a
multitude of assassinations, the first two of which were committed by the
Pharisees; the legal assassination of Christ, and that of his first
Martyr, Saint Stephen. Let's now talk about chapter 23 of the Gospel.
of Saint Matthew, and we will arrive, following this path, at the drama
the bloody affair of Father Thomas, the subject of one of our chapters.

3. These bloody hostilities were in the name of tolerance, a tolerance
perfect? Weren't they the fierce expression of the resentment caused
miracles such as the multiplication of the loaves, the resurrection of La-
Zare, the countless wonders that revealed both the divinity of the
Christ and the dreams of the Pharisees? Many wise passages drawn
The Gospels prove that Jesus never wanted to reform Judaism.
nor alter any of the ceremonies practiced by the Pharisees,
adds Mr. Rabbmowicz, and it remains to explain how we arrived at this

to the divinity of Jesus and other dogmas. » 1867, t'b.. Archives
Israelites, p. l ia, n“ viii.

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The author of the article from the Archives israélites that we
Let us quote Mr. Pierre Mazerolle, who is described as a Christian by this
Jewish leaf, and concludes his assessment with the lines
following. "What Mr. Rabbinowicz did, let us repeat, is
courageous, and it was necessary. Like his fellow believers
They imitate him; we have a right to this honor, to this trust
From them... It's particularly beautiful to see the model
religious discussion given by a man
belonging to a race which for so long was not granted
than slander and insult.

For our part, we could not display this auda-
a profound admiration for a science that refutes itself
even, and which discredits itself by the prodigy of its impu-
but we find it commendable that it highlights
the deplorable and egregious weakness of the great doctors of
Judaism, and the incurable feelings of hatred against the
Christianity of their flock and their helpers. We
Let us continue for a moment longer with simple quotations.
who turn them to our advantage and confirm the word of
Christ;

As much in the pages of Messrs. Strauss and Renan, these two-
Those who despise the divinity of Christ, "Jesus is
raised to the height of the nineteenth-century ideal, as much,
The Israelite Graetz tells us that the people opposed to him (the
(Jew) has remained the caricature made of him by his opponents.
pagans and Christians.” But “it is not enough to have read Josephus,
who wrote a Jewish history only for the use of the Romans, nor
to know evangelical writers who lived a
a period much later than that of Jesus, and which have, at
moreover, written in a spirit manifestly hostile to
Jews and Judaism*; nor is it enough to have gleaned
some misunderstood phrases from Talmudic literature
to paint an accurate picture of the feelings and ideas which

'Archives israélites, p. 117, 1 February 1867.

Hostile to the Jews, whom they tried to attract to them, and for whom
Their master was dead?... Hostile to Pharisaism, be it...

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Jewish society was vibrant during the preceding century
the destruction of the temple.” No, and whoever wants to give
His word, with some authority, must "be deeply versed"
in contemporary Talmudic and Agadic literature
of Jesus.

Thus, to be endowed with some science and knowledge ap-
to value Judaism; to give some weight and some
Credit k his word, that's the critical means that we impose-
The Jews, disciples and admirers of the Pharisees, are aware of this:
Turning our backs on the history written by the pagans, by the
Evangelists, and by the Jewish historian Josephus, himself a Pharisee—
even; to boast, to exalt without measure the traditions rahhi-
niques, which Jesus attacks from one end of the Gospels to the other
before the Jewish people, who never cease to acclaim him to the eternity
The Pharisees' confusion; forgetting that Saint Paul, the
the most ardent and implacable persecutor of Christians
before his miraculous conversion, he was a disciple of the scholar
Rabbi Gamaliel; finally forgetting that the learned and profound
rabbis who abandoned the Pharisaic sect to convert
to the truths of Christianity, had paled from their childhood
on this sad literature of the Talmud'I

But wouldn't that really be asking the right person?
What is the meaning of denying oneself? And since the miraculous confession-
The regulation of the Jews is one of the most splendid demonstrations
tions of the truth that history has transmitted to us about the
Given the facts of Christianity, shouldn't we thank the
Pharisees, with their unwavering perseverance, to trace
pages that also bear strong witness against themselves
than those where similar historical absurdities are found
k the latter;

"The appearance of Jesus and his disciples made no mistake"

'Archives Israélites, K, March 1867, no. V, p. 205. Agada means the
popular preaching, the study of the law.

We may be permitted to name, among the most learned, Rabbi Drach,
who did us the honor of including one of our writings in his Harmony
between the Church and the Synagogue, p. 446, vol. II, 1844, and of which we have
so often heard in our conversations.

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noise in Judea and Jeri/Salem; on the contrary, it is res-
unnoticed, ignored, and all these stories that make it an event-
considerable change in the eyes of the upper classes
and of the people, are purified of inventions. However, thanks to
our modern evangelists', we are now forced to dis-
cut into the smallest details of a history of the Jews
Gospel legends*. »/

We are examining these details, and, regarding the bloody act-
glant of Calvary, concerning the historical prodigies which,
in the very instant when Christ expired, they shook the
Holy city, 1 evangelist Saint Luke gives us the answer
from one of the disciples of Emmaus to the traveler whom he did not
recognized and who addresses this question to him; Why then
Are you sad? — Sad? Really, “are you then the
the only foreigner in Jerusalem who did not know what had just happened
"What will happen there in these days?"

But since this Pharisee rejects the Gospel which
If it withers, let us ourselves leave this sacred book aside. The history-
The history of the most secular peoples is enough for us. Is it then
that the life and death of Christ did not revolutionize the
synagogue, Judea, Roman Empire, the Old World
From one end to the other? This world which, persecuting, putting b
the disciples of Jesus died, following the example of the Pharisees, cou-
true to its arenas, before surrendering to Christ, of the blood of
More than ten million martyrs! And this is in the face of the event
the most authentic and considerable of the annals of
1 humanity; it was this fact that changed the face of
world and forced the centuries to break their march, to
to change under the date of a new era, which today stands
then as now, the blind and paradoxical pride of the phari-
Let us therefore beware of grieving if we see
God's justice condemns the Pharisee of ancient times.

'Messrs. Strauss and Renan! whom we refer to the learned doctor
aepp.

'Ib., p. 209, Archives israélites, 1867, n» V.

snnMn ;n.!.“h ■'é'-usalem, et non cognovisti quæ facta

sunt in illa tiisdiebus? Luke, XXIV, 18. di

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ancient k to relive, and to come to paint itself entirely under our
eyes fixed on the prodigious illogic of his words, let us beware
to be surprised if we see him, walking from one attack to the next
attacks against history, displayed against the splendors of the
Celtic truth, audacity which characterizes the modern Pharisee.
The nineteenth century may perhaps forgive us for
to associate with the slanderous language of Chriet, against these mo-
deles of candor and truthfulness that Judaism dares to rehabilitate
to be translated today in these terms: "When one wants
to know these worthy and austere representatives of sentiment and
of Israelite thought, one might wish to refer to others
information that those that were provided by enemies-
unscrupulous men. Impartial history will rehabilitate them.
in the minds of the people. Nowadays, fortunately, it
"There's no longer a statute of limitations for lying..."

There is no longer a statute of limitations for lying, it is for-
what the dial showed us the last hour of the pha-
Risaïsm! That is why his funeral knell, tolled by the
The Jew himself deafens our ears; that is why the Jew
feels compelled to finally break free from Talmudic traditions.
He must get out, he has to get out, or he'll die before our eyes.
covered in ignominy. And while he makes his retreat, I-
For our part, we'll take a look at these monstrous
collections, as soon as, at another glance, we have done
acquaintance with the Pharisee doctor, with the rabbi, this
leader of the synagogue and of contemporary Judaism.

One word, however, before moving on: these are therefore...
What wretched people these Jews are! Oh! We will beware!
It's good to affirm it! That is to say, we will refrain from

'The lie of Christ, of the unscrupulous enemy apostles, and
the calumnies of historians of all peoples, refuted by the truth
became Pharisaical! (See VUnivers Israélite, June 1867, p. 454)
No. X; Mr. Wolfsson. This journal is that of Jewish orthodoxy in
France, a bastard orthodoxy that should not be confused with that of the
Jews from a multitude of other countries, nor even with Jewish orthodoxy
daecular in France at the beginning of this century. For the immutable Juda-
Daism is collapsing; the stones of this edifice are changing shape and
their appearance changes with each movement that displaces them.

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to generalize our words, and to despise these men among
which we will have to recognize more superiorities and
virtues that our prejudices do not allow us to suppose.
For we surpass them only by the merit of our law
religious, and only in cases where the beliefs of Christ-
Tianism truly governs our actions. That's what we...
we cannot repeat too loudly that,
for us, the Jew on whom the inexorable strikes and must strike-
a remarkable turning point in history, this is not just any old thing.
the lineage of Abraham: he is the man of the secular ortho-
doxie based on the Talmud; it is the believer steeped in
Jewish hatreds that the philosophical miasmas of this
century or that the gentle lights of Christianity have not
not yet de-Judaized.

CONCLUSION.

Christ, the Evangelists, converts from Pharisaism,
Josephus, the Pharisee and historian of the Jewish nation, addresses
to the Pharisee and say to him envy: You are nothing but a proud man,
a deceitful man, a hypocrite, the vilest of seducers, and
the most shameless of liars.

The Pharisee, whom nothing in the world disconcerts, re-
Turn to Christ and say to him: The synagogue does not see in you
than a wicked man. The gallows has done you justice, and the sound of your
torture, obscure villain, far from resounding from one end k
the other of the world, could not awaken the attention of men
neither in Jerusalem nor in Judea. Hillel, our revered
founder, is the man of divine charity, and your Gospel-
Lists were merely writers of legends. Your word, repeated-
The testimony of the Apostles was nothing but fable, slander, and blasphemy.

The reader has in this chapter, he will have in the following ones
with the evidence before him; to sit as judge;
k him to absolve the Pharisee and crush Christ, to crush-
to be the infamous one, if the Pharisee's word seems more reliable to him
than that of the Gospel and of history.

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CHAPTER THREE.

FIRST DIVISION. — THE RABBINS, THE GREAT SANHEDRIN, THE CONSISTORIES.

What is a rabbi? Is he a pastor, a priest, or...?
said the Jew today? — He's a doctor, most often made of
of ignorance, and sometimes fulfilling rather peculiar functions
tions. — He does nothing that a layman could not do in his place.
Rabbis practice a wide variety of professions; they can be
butchers, shoemakers, retailers, etc. — Their education. — Elo-
ges <]he give each other the rabbis. — Cruel severity with which
They are judged by the very organs of Judaism. — However
the Jews, in order to give themselves the appearance of a serious cult, and to obtain-
The state's decree that this religion be salaried gives these rabbis the title
of priests, pontiffs, pastors. — And these Jewish priests are
of secular institution; they owe their status as ministers of religion
Jewish to Christian princes. — Phases of the legal authority of
Rabbis in France. — Napoleon I used them for his recruitment.
military and its political police. — In short, the rabbi is nothing but a
doctor; and the Talmud tells us that, since the dispersion, there is no
more doctors in Israel I — Yet, in former times, the Moses of Judaism
Talmudic law decreed death without trial against anyone who denied
the tradition of the rabbis

“The Jews,” Kluber, one of the school’s leading figures, tells us
philosophical publicists whose testimony cannot
To be suspected, the Jews form a politico-religious sect.
placed (in fact) under the rigorous theocratic deepotism of
rabbis. Not only are the Jews closely united and con-
jurors among themselves, from the point of view of certain religious dogmas,
but they constitute a completely closed hereditary society for
as regards ordinary life, usual commerce, and
the education of the people, excluding all progress, and maintaining
carefully cultivated among themselves the spirit of caste and family by
the formal prohibition of any alliance with people
of another religion*.

And in this Jewish society, almost every man, of-
Then Christ, is he a Pharisee, or a Talmudist, that is to say

1. Important note. We cannot recommend highly enough to the reader-
the author refrains from judging any of the assertions contained in our chapters
without bringing it closer to its date, which we, have the greatest care to
give.

* Kluber, A Glimpse of the Diplomatic Deliberations of the Congress of

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follower of the traditions that Jesus condemned and that main-
the rabbis hold. Who then is among this people
The rabbi's role is entirely Pharisaical; what is his character?
— The rabbi, since the time of the dispersion, is what was
formerly the Scribe, who however did not then belong to any
special sect. 11 is the doctor of religious science.
His fellow believers bestowed this title upon him, but there is no
his person nothing of the priest, for the priesthood has disappeared from the
middle of Judah since the dispersion of the people and h. con-
Family fusion. No Jew today knows his
genealogy—no one knows which tribe they belong to, no one is capable
to prove that he descends from Levi, therefore, nothing.
is not entitled to arrogate to himself either the title or the functions of
priest ' ,

Error! Error! And you will hear it argued in Israel that
The Jews still have their pontiffs, their patriarchs, their
Priests! But no—no, please! he cries in the sixteenth
century the bishop of Valtourre, do not go prostituting
such titles and apply them to these impure Jews, to these vile people
These scavengers, these tavern keepers, these traffickers, that no one
Iniquity will never make us retreat*.

We are not offended by these terms, because a
A pen of Jewish origin reproduces them nowadays, but few

Vienna, III, 390. Note that Kluber speaks of the very large majority
the identity of the Jewish nation in a period subsequent to the Sanhedrin of 1807,
and that, since that recent date, a huge religious revolution has taken place
a process that is beginning to take place among Jews, and especially in France.

The priests can only be drawn from the tribe of Levi; and the
Levites, although included in the priestly order, are not priests.
by the sole fact that they are Levites. Bible, Numbers, 3:6-11, etc. Essay
ftisf. on the Jews, vol. II, p. 71, ch. VI, anonymous; Lyon, 1771. “The
The priest's lips are the repositories of knowledge, and it is from his mouth
that one will seek knowledge of the law, because he is the angel of the
Lord of hosts. » Bible, Malachi, 2:7.

∗ Vahl ne, quæso, spurios illosatque olidos blaterones, caupones et
negociatores, omni inicmitate plenos, patriarchas aut sacerdotes dixe-
risl Dies caniculares, Dn. Sim. Maioli Episcop. Vulturariansis, 1615,
Maguntiae, t. III, p. 878. Id. Subst. Treatise on Police, 1. 1'^ p. 279, etc.
Paris, 1705, in-f”. Read id. Baronius, Annales ecclesiasticœ. We
Let us mention these two monumental and very different works of
the other one.

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almost in the same terms (see below)^ and, as for the
priesthood, one of the great preachers of France, the
Father Felix, formerly made the pulpit of Our-
Lady of Paris of the same truth. "Israel," he exclaimed, "is
today "without religion, without a homeland, without priests, without
priesthood, without altar and without sacrifice ' 1 »

So this is the one-spot religion that has become widowed
of the unique temple where his God allowed him the great
ceremonies of worship, and widowed at the same time from her priesthood;
because in the entire crowd of his four million faithful,
Not a single person could be found who could confirm his word
if he dared to say: I am of the unique race from which the
priests; I am one of the descendants of Levi 1
But hadn't one of the sacred books of the Bible told us...
This point was made in this prophetic language: "A long time will be
will pass during which Israel will be without a true God, without
a priest who instructs him, and without law∗. It is therefore quite natural
that the Jewish people, wherever their swarms have descended,
no longer have as a single temple anything but simple places
of gathering and prayer; in place of law, only traditions
foreign, of all divine origin; as priests, that
unofficial consultants, or those accountable to the law of nations

'Archives isro«/itM, VIII, April 15, 1868, p. 353. And one of the organs
Judaism's response was: "In the past, priests trained among us
a separate caste; today the rabbi, or religious leader, enters into
a pastoral career by free choice... > Ibid. X, t5 May 1868,
p. 445. This supposed priest is therefore a figment of the imagination, a human construct,
instituted contrary to the Bible and the Talmud, which we will see
in this chapter.

This religion, said Mr. Chaix d'Estrange, rapporteur, in March 1868
to the Senate, a Jewish petition, "has nothing priestly about it;... the rab-
bins themselves are not priests, but doctors; and, since
dispersion, science replaced the priesthood. » Ibid., V, p. S08-9.
March 4, 1868. "One could not have said it better," add the same Ar-
Jewish Churches, VI, 45 March 1868, p. 251,... on the condition of suppressing-

This error is correct: that science has replaced the priesthood. But
Why this truth from March, that "the rabbi is not a
"Is 'jirêtre' no longer, in May, anything but a discarded truth, rem-
Placed by the opposite assertion? Patience!

* Bible, II Paralip., ch. xv, v. 3.

^ The Talmud. Relinquentes mandateum Dei, tenelis traditionem ho-
minum. St. Mark, see, v. 8-9.

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foreigners of an official title; in short, that 'rabbis,
that is to say that doctors, of whom, except for a few rare
With exceptions, ignorance is prodigious*.

But let us hasten to produce evidence to support our words
the very text of one of the notable members of the consistory
from the city of Paris: "The rabbis are not, as
the priests and pastors of the Christian denominations, the
necessary ministers of our worship. The office of prayers at
The process within our temples is not carried out through their organ. They
are not the conflicting forces of our consciences. Their power-
Seeing can do nothing for the salvation of our souls. Their functions
priestly duties are limited to the celebration of marriage*; and their
attributions, k the pronunciation, in the pulpit, of a very small
number of prayers. They are doctors of the law, and pass
to have a deep knowledge of the Talmud. They are
canonically invested with the power to confer k a lay
"Any rabbinical diploma." But "this diploma"
is compatible with all professions... and we comp-
tons of rabbis among us at the bar, rabbis in
shop, and rabbis who were traveling merchants. They did not possess-
They lack the elements of any useful science, and are ignorant of the
Most of them, up to the use of the national language... Their attack-
fanatical fanatic of absurd practices, including time and
Reason has done justice, which is a title to their consideration
mutual and to the veneration of the Orthodox. Their presumption is
as excessive as their ignorance is profound. If one invokes

'Second letter from a converted rabbi. 1817, Paris, pp. 366-7. Ibid.,
Harmony between the Church and the Synagogue, Examples and exceptions, vol. P'',
p. 30, etc.

* That's an exaggeration, and we'll see that any secular person can celebrate them. Their functions include, for example, performing exorcisms. magical, like the sons of Sceva, Acts of the Apostles, xix, v. 13, etc.; to watch over women in childbirth, to defend them against the Diseases and the evil spells of the demon Lilit, etc., etc. Harmony between Church and Synagogue, vol. II, p. 320; Drach, Paris, 1811; or else to drawing talismans that must be worn or avakr, to cure a ma- lady, to obtain offspring, or to be delivered from demons 'Archives israélites, IV, February 15, 1868, p. 85. And these last their functions are those of our sorcerers, their imitators.

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their insights on religious matters, they contrast the mysteries—if you press them, they cry out irreligion—if you If they insist, they get angry. They have the vanity of power, and the a will to intolerance*.

It would be all too easy, alas, if only the slightest movement were made. the annals of Hebrew worship, to multiply in the place rabbis, the traits where the filthy mingles with the absent; but it suffices for us, as an example, to borrow from 'saint Jerome, who lived in close proximity to the Israelite doctors, one of the examples that depicts the ancient degradation of these sad ministers.

“The Pharisees,” this great doctor of the Church tells us, invented these traditions which they call deuteroses; and of com- They filled them with fables and fantasies! The plu- parts are so infamous that I cannot speak of them without blush; I wish, nevertheless, to report an example, in order to to cover these declared enemies with shame and confusion the religion of Christ. Therefore, know that the main and the The wisest members of the synagogue were obliged, by duty, to their task, horrible job! to taste the blood of a girl or of a woman who had her usual infirmities, in order to to judge by taste, when they could not do so by sight, whether that blood was pure or not.

Some Jewish journals, disagreeing with They themselves hold a completely different view of the rabbi. pledge. The improvement they report among these doctors, If we take it seriously, it is, in any case, of a very specific date. recent; but we readily admit it.

* Consistories in France, by Mr. Singer, member of the Consistory,

p. 32-33, Paris, 1820, Delaunay. Id. Certberr, further; “Homework
rabbis regarding moral preaching in temples, he said
Mr. Halévy, duties prescribed by the great Sanhedrin, are not rem-
folds, or are so in an unfortunate way, because of ri'ncaMctté des
rabbis in general, due to their lack of knowledge and their habit of
preaching in a jargon typical of the Middle Ages. » Summary of the history of the Mo- Jews
dernes, p. 309. — Hallez, Des Juifs en France, p. 266, etc.

' S. Jerome, t. III, ch. xcvii, p. 22t. Letters, trans. Guill. Roussel,
Benedictine order, Paris, 1707.

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in the sense that, in the most civilized states of Europe,
The members of the rabbinate would be honorable men.
sometimes quite learned, and who generally have received
vulgar education. A large number, in the centers of
Christian civilization, therefore, speaks a language 'more or less
Correct, which they only allow themselves at rare intervals
the editors of the journals that recommend them. But the de-
magnification of this character so cruelly judged by the
will his own, confer upon him the priestly character that the press
Judaic has, for some years now, adopted the golden word-
To attribute it to him? And his mouth, to be less barbaric,
Will it become an organ of religious truth? Because nothing
is not exaggerated in the words of the Right Honourable Mr. Singer,
a great admirer of his nation's virtues, and we will have
careful to retain his last word: "My dual quality of
member for the erection of the temple and of the oversight committee
launch and administration of consistorial schools, guarantees
the accuracy of the information I produce

However, nearly thirty years after they were written, these words...
dear to the lips that utter them, received from
from a writer of Jewish descent a confirmation too blatant
aunt so that we might hesitate to repeat ourselves in
offering it to the public's reflections -, our public is so com-
completely foreign to the history of these Jews whose hands
They are shaping and already molding the future of our society!

This is particularly true in the area of their spiritual functions.
such as the fact that the rabbis "are weak and harmful, because their office
does not equal the importance of the holy ministry of priests
Christians. It is not they who make the temples resound.

of hymns and prayers; they do not resound from the top
from the pulpit of sublime truths—they do not go into the
families bring hope and consolation; they do not seek-
They shed no tears for misery to help her, tears for the
dry; they do not heal the wounds of the heart, the sick-

'Ibid., p. 7. 1820.

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dies of the soul, they do not celebrate ineffable mysteries;
They are not the confidants of wounded consciences; they
have not received from Heaven the gift of forgiveness and mercy -,
they are not obliged to blind devotion, nor to the chas-
severe head-, they have not taken a vow of poverty. Now,

we ask this in full awareness and in all truth;
What power can a religion taught by
Such ministers? Certainly, as long as the Israelites have for
interpreters of their religion, their tanners, their peddlers-
their dealers, their discounters, and even their usurers, because
Many practice these noble and liberal professions, never
They will not be up to the task. It is true.
that, "already, we have among the rabbis enlightened men-
true and worthy of their holy mission, but they diminish
"Three or four of us!"

In France, and in some of the most civilized countries
of Europe, the Jewish aristocracy applied itself to com-
to combat the ignorance of his ministers and his coreligionists
res, of which she is rightly ashamed. Also, when her
many efforts are crowned with some success*, is-
It is customary to amplify the noise and entrust its repetition to
resounding mouths of fame. Before open ears-
Your audience, it is also quite simple that the style
official spreads an aspect about people and things
Significantly more beautiful than life. We are therefore far from
to arm ourselves with rigor against the Chief Rabbi of
Paris, Isidore, and to repel the flow of hyperboles that
pours out his praiseful mouth for us. "I count," he exclaims with
This Minister of Judaism emphasized active participation,
loyal and affectionate to my colleagues in the rabbinate, including
the institution is so great and whose zeal is always at the service of
"Religion!"

'The Jews, their history, their authors, pp. 55-6-7, by A. Cerfberr'
de Hedelsheim. Paris, 1847.

^ Example: The rabbinical college of Padua, Italy, tells us Tt7ni-
towards Israelite, September 1867, n» I, p. 14, etc.

3 Archives israélites, VII, April 1, 1867, p. 307.

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But what credit can we give to all the goodwill of the world?
does it allow us to agree with this language, when we hear
one of the major organs of the Jewish nation to resound at
Far from these words of desolation: "Within the assembly at
which is entrusted with the supreme direction of religious affairs
among his Israelites, the chief rabbi is the only one in the choice of
which knowledge and respect for religion are taken into account in what-
that consideration. As for his colleagues..., the so-
social and educational aspects are the only ones considered; but,
as far as <f«any measure of knowledge re-
religious, of a religious nature, of some religious fidelity
grievance manifesting in life, not the slightest scruple
"This is evident in their choice!" The fate of the Israelite religion,
the choice of his ministers is therefore "left to a ma-
a brotherhood of men who do not possess your slightest knowledge
of religion," which perhaps "are among the pre-
First despisers of the Israelite religion and send back the

"A revelation in the realm of myth!" In one
In short, "the culture and maintenance of religious science are lacking"
throughout the vast empire!... ' »

These words, and this date, are they not, if we
Let us fix our gaze upon the kingdoms of the West, a re-
a terrible revelation of the state of beliefs in Israel and of
the general and profound ignorance of its religious leaders?
For, among all the Jews of this world, the Western Jew is
incomparably the least ignorant I

However, these singularly chosen ministers, and the
most of the time so deplorably foreign to science
and to the religious customs of Judaism, the veils, if we in
We believe this organ of the Conservative Party of the Jewish religion,
They have now become not only doctors, but priests.
three, the pontiffs, the priesthood of the nation. For one affects in
Israel, and we will know why, to designate them only by
these sacred terms - for the word is given from all sides of
to repeat this religious qualification at every opportunity, because we

* L'Univers israélite, n° II, October 1866, p. 74-76.

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claims to instill in every volunteer listener that not only-
The Jewish nation follows the law of Moses, but it has its own
clei^é, like ours: the reason why whoever-
that which is not a rabbi is called lay, as we first
Let's go see it. Each in this way contributes as best they can.
and, as naturally as could be, to give the impression of
publishes. Let us therefore follow for a moment with our eyes this maneuver which
executes together across the entire line.

"In our country," one of the zealous members of the ju- will exclaim, for example,
daism, "a secular man, a man completely foreign to the con-
theological births and Israelite life, could be placed
with impunity before the ark of the Lord and make themselves heard

Heretical doctrines! And no one protested! What

Balaara, seeing what is happening in our country, would like
to say again: How beautiful are your tents, O Jacob! And not
Wouldn't he prefer to utter that sublime exclamation, "k l'as-"
respect for Christian assemblies, even the least orthodox.
doxes!

Even this distinction between priest and layperson...
beginning to prevail outside. Example; "While in
In France, Jewish religious education is represented by
a talc within the imperial council of public education-
that, in a German town, k Nackel, the mu-
The national government is rising up against this same abuse and is using this language:
Jewish religious instruction is compulsory - but the chosen one,
being secular, is in no way competent to represent the in-
interests of the Jewish section of the school, and he asks for new-
the government is calling on the rabbinate to join the committee
teaching*.

Alongside these secularists, we no longer need to be surprised if
the rabbi finds himself becoming a clergyman, a priest, and
if the language is not orthodox, but self-serving, of the ju-
Daism reproduces and causes to be reproduced in every way this

'Israelite Universe, journal of the conservative principles of Judaism,
No. 11, October 1867, p. 53.

* Univers israélite, no. VII, March 1867, p. 295.

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THE JEWS.

Disappointing phraseology. This is how, in the kingdom of
Prussia, "a royal decree published in the Staats-
The anzeiger of August 16th, expressed itself in these terms: The authorization-

The hereby gives the right to appoint ecdeiiastiques.
Jews in the duchies of Schleswig-Holstein...' »

But let us listen again, and not be afraid to give
to our quotations something of the insistence of those whose
speech attaches itself to representing us as living a sa-
Cerdoce, which perishes never to be reborn: — In Paris, resumes
The Israelite universe, "we find ourselves in the presence of a
it is done; we hope that our new sovereign
The pontiff will not forget that he is now the spiritual guide
of all French Judaism, and no longer just that
community of Paris, where he was able to tolerate things quite a lot
unacceptable actions among our coreligionists in the departments,
who are hardly as advanced and enlightened as Messrs. Cerf-
Berr and Franck.

The same language comes out, even more so, from the mouths
official; and, during the installation of the chief rabbi of the con-
Central history of France, we hear from Colonel
Cerfberr, president of this consistory, addressed a short
address by this "new pontiff". Faithful to his regrettable
As usual, he allows himself "a very illegitimate invasion of his

part on the field of theology The exhibition of his

catechism, from its theological program, has something
singularly shocking, and those unfamiliar with the Jewish faith-
secularists may "believe that the colonel is giving a lesson"
of the Jewish religion to the first pastor of our faith, to the pro-
professors, to the seminary students, and to the entire rabbinate of
France!

However, Chief Rabbi Isidore, impassive and full
a sense of serenity before these hands that touch the censer,
he peacefully closed the session with these words, in which he posed

• Archives israélites, XIX, I, October <867, p. 908. Read ibid. U-
Nivers israélite, II, October 1866, p. 76.

^ Israelite Universe, December 1866, p. 117.

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as a successor to the high priests of Israel: “My brothers,

I am deeply moved as I take possession of this

Rabbinic law, exemplified by so many noble and pious pastors
whose memory still lives on in all Israeli hearts
your... ' "

And since these rabbis find themselves transformed into eccle-
tiastics who go up into the pulpit and deliver sermons;
as priests, as sovereign pontiffs of kingdoms that perhaps
a supreme pontiff will soon unite under his papal authority,
Do these pastors not harmonize their language?
with the titles they bestow upon one another, when they name
the secular Israelites their sheep,” and that they give to their
Diocesan letters, the name "pastoral letters*"?

However, what these repetitions, which never tire of the
the mouths of Israel have something to tell us, if we know how to understand them.
The thing is, if the Jews didn't have the art of giving
credited this ingenious distinction between laymen and priests^
that is, if they did not create and walk in the midst of
this audacious fiction, this deceptive phantom of the sa-
Cerdoce, they would lose prestige in the eyes of the people
to have a religion, this good, this priceless treasure which
for so many centuries has perished in their hands; they would lose
Furthermore, before the budget, the right to have to present oneself
to collect the fees and expenses of a religious service which, without
a religion and a truly priestly ministry, could not
to be nothing more than a ridiculous and deceitful parody.

Let us remember, therefore, so as not to forget: these pontiffs do not
are nothing less than pontiffs; these priests are not pr-
very much for the sake of appearances, to create an illusion for the people
Christians who pay them; their religious authority is nonexistent;
and this truth, which we had to make tangible, escapes
constantly from the lips of Israel. The intrepid advocate of the cause

'Univers Israélite, VIII, April 1867, p. 344-5.

* Israelite Archives, IX, !•'' May 1867, p. 389. Ib.
p. 435. — XXI, November 1, 1867, p. 963. Israelite Universe, reads,
November 1867, p. 103, etc., etc.

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Jewish, and one of the notables of that nation, Mr. Bédarride
he himself will tell us, therefore, with a simplicity that is too simple-
He lacks wind;

"The rabbis derive no authority from the Law of Moses"
on their coreligionists; this title, known only to-
Then the dispersal, which is merely a mark of deference
given to doctors of the law who distinguish themselves by their
merit. They have no ;u«dtcr«on,- only one addresses to
They did so voluntarily, as if versed in the law.

"That if, in certain states, the laws have given some
force under the jurisdiction of the rabbis, their authority then derives
"Civil law, not religious law!"

In short, only the infidel peoples established the rights of
These pastors of Israel, and the source of the rabbinic priesthood
is a Christian source!

We will acknowledge, however, that in countries where the
the old Talmudic cult has retained its vigor -, that in the
places where, despite the absence of the priesthood and the temple, the re-
Religion fosters a sense of the necessity of sacrifice, the
rabbi exercises his authority even in the most daunting circumstances
tables, and although without legitimate authority, some of the
the priest's duties. He revives around him the idea of
sacrifice—he is the priest—or, if his hand does not direct
The sacred knife, still pointed at the victim's throat,
It is he, at least, who seizes and keeps the vessel where the blood has
sunk; it is he who holds the blood, that part of the victim
that the sacrificers must assimilate through eating.
And, in a moment, we will see even in the last
examples whose authenticity we will submit to the reader,
the khakhams, that is to say the rabbis of Damascus, during
the religious ammunition of Father Thomas and his servant
by the Jews, to seize each time the collected blood, and the
keep carefully until it is mixed with the bread which
it was supposed to be circulated among the faithful:

“Sons of Judah, why then did you kill this religious man?”
'The Jews in France, in Italy, etc., p. 430, 2nd edition 4861, Paris.

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Your friend, 'that man everyone loved?' — For
the blood, because we needed it for the celebration
of our worship. — And why did the blood not remain
in your brother's house? — Because blood must
to stay with the khakhams', that is to say with the rabbis.

However, not only are the rabbis not
of divine institution, but converted into instruments of order
civil and political, these unfaithful successors of the Fathers of
The Talmud, that is to say the Fathers of the Israelite Church, are k
penalty, as we have just stated, of institution
Jewish. Oh, the height of humiliation! Each prince shapes and
limit k more or less k at will their power in each of the
nations that deign to open their hearts or offer asylum to
scattered from Israel!

In the past, the necessity in which several states found themselves
Europe to give the Israelites judges who could
to pronounce in contentious cases where Hebrew laws
were invoked, had given rise to the temporary authority
the rabbis' real. Letters from May 21, 1681 constituted
(in France) this authority. The rabbis became, in ma-
judges of religion, police, and civil law
Israelites. Their sentences, in order to be executed, had not
need only for the sanction of the ordinary judge; however, the
recourse by the parties was optional under this authority.' After
Having fulfilled the functions of notaries, the rabbis tried
to extend their powers; but a decree of May 12, 1754,
and the letters patent of July 10, 1784, suppressed their
claims, and restricted their power; then came the
Revolution, which put an end to this temporal power.

But the grand master of the Revolution, the conqueror who
who fed her, who punished her and bent her to his ends, felt

'Syrian Affairs, pp. 43, 44, 379, etc., A. Laurent. Procedure
complete; read all of volume II. See below under the question of Sacrifices
Jewish.

* Consist.j Singer, member of the consist., p. 31. Repertory of jurisprudence
Prudence, Merlin, art. Rabbis. Cerfberr, the Jews, p. fiS.

* Cerfljerr, ibid.

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He strongly emphasized the need to reconstitute this power. He re-
melted it down from scratch, and adapted it especially to this unsatisfied-
vissable need for men that consumption made him feel-
limitless mation of its battlefields. We take-
drons as an example of his despotism, accepted by
Israel, with gratitude, the settlement of the assembly of
Israelites of May 30, 1806, where it is decreed that the functions
Rabbis are: "1. To teach religion. — 2. To en-
to teach at the same time the doctrine contained in the decisions
ions of the great Sanhedrin. — 3” To recall, in all circumstances
stances, obedience to the laws, in particular and especially
those which are related to the defense of the homeland, but of the
to urge even more specifically, every year, at the time
OF CONSCRIPTION, from the first call of authority,
until the law is fully implemented. — 4° To make con-
to impose military service on the Israelites as a duty
SACRED, and to declare to them that, during the time they
will deliver this service, the law exempts them from the observances which
do not seem to reconcile themselves with him. — S” To preach
in the synagogues, and to recite the prayers that are said there
in common for the Emperor and the imperial family.
6. To celebrate marriages and declare divorces,
without them being able, under any circumstances, to proceed except by the par-
The applicants have not provided them with adequate and duly justified
the civil act of marriage or divorce, etc., etc. *. »

Certainly, these religious injunctions and dispensations ac-
accepted by the Jews from the hand of a Christian power,
This is what strikes us with astonishment, and what paints us in a...
rather vivid colors, the decline of doctrines and
Doctors of the Talmud I This places it in a day when it is
It is impossible not to grasp it, this de-figured specter of the priest-
doce or Judaic doctorate The picture remains incomplete
However, and to complete it we must follow from
the eye, the features traced by a rabbi whose knowledge and his

* Consistories, the Israelite Singer, member of the consistory, i6. ,

p. 1S,

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uprightness, aided by divine grace, reveals the monstrous-
cited (the Talmudic tradition.

“I must,” the illustrious Drach tells us, “rectify this error so
common among people who are not Jewish,
to know that rabbis are the priests of the Jews. These men
only have the direction of the conscience of those who want
It is important to contact them in serious cases; for example,
when misfortune decreed that a spoon intended for the lean
fell into a pot used for cooking fat*, or if, by mistake,
we touched or snuffed the candle on the holy day of the Sab-
bat, etc., etc.'"

"The synagogue service, which consists of intoning the
prayers and hymns, and reading the Pentateuch, the care of
distribute public alms, monitor education
of youth, to assist the dying, to preside over the en-
burials and the ceremonies that accompany them, etc.
are generally reserved for laypeople; and when the rab-
Bins take care of it, it's just like private individuals. As for the
For a marriage, the rabbi only blesses it, something that can be done
and that every Israelite does, and which, moreover, is by no means
essential to contracting this bond!... It is the spouse who pro-
The nunciates the sacramental words, offering the bride a
an object of some value. By accepting it,
Without even uttering a word, she becomes his lawful wife.
The rabbi's presence is so unnecessary that if this ce-
the ceremony took place in the presence of two ordinary Israelites
If so, the marriage would be valid*. Preaching the word of God,
and on matters of simple morality, most rabbis
They have no idea! The sermons they deliver, by the way...
Their very rarely, they are merely Talmudic dissertations.

'Blind drivers, who take care to pass what you drink-
"You, for fear of swallowing a gnat, and who swallow a camel!"
S. Matthew, Evang. , xxiii, 24. Exculantes culicem, camelum autem
glutientes. And what has become in Israel since that time (t8ï5) of the ob-
Sabbath observance?

See Talmud, tractate Kiddushin, fol. t and following, Matmonidesoii
Joseph Karo.

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(liqiies, which most of their listeners don't understand
Nothing. These essays are sometimes interspersed with
scoldings (thohhabhaha) and jokes (halatzot),
of which I will provide samples.'

No, a thousand times no, the rabbi is nothing less than
priest, nothing less than ponlife, and the Jewish nation "does not possess
no longer any kind of priesthood. The priestly caste is there.
unknown since, admirably! the confusion of our
The tribes were represented following the last ordered census.
by Caesar Augustus, and from which results the authentic establishment-
the genealogy of Our Lord*. It is true that
"the rabbis of our day call themselves doctors of the law;
but they should remember that their decisions are not binding
Not at all the conscience of the Jews! A«tre/oia it was not
the same thing, the refusal to submit to teaching
of religious authority carried the death penalty^^ because there
It then had a temple, sacrifices, priests; it existed
a priestly authority and divinely instituted authority! Furthermore,
"The Talmud states explicitly that, since the dispersion, he
there are no more doctors in Israel^ ^ and that the authority of the Sanhedrin-
The drin of Jerusalem ceased forty years before the ruin of the
temple, that is to say precisely the time of the passion of
Our Lord. The Consummatum is pronounced from the liaul of the
The cross by the Arbiter of the world was therefore the decree of the eternal
Dissolution of this famous body®!

No, really, some phantom of doctoral authority that
the first Empire allowed Jews to evoke, "it
there is no authority today in the Jewish nation that
can set the limit, separating what is obligatory
in the Law of Moses and in the traditions, of what has ceased

'Pud., first letter of the rabbi, p. 69. Paris, 1825.

^ Ibid., second letter, p. 292. Paris, 1827.

^ Deuler., xvii, 12. Talmud, tractate Sanhedrin, fol. 26 n », fol.
27 r, etc.

* Talmud, tractate Sanhedrin, fol. 13v, fol. 14r; Gnaboda-Zara,
fol. 8 V", etc. Second letter, p. 292-3.

8 Ibid., p. 293.

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of being with the destruction of the State; an authority whose
the decisions may calm consciences and re-
"To resolve the scruples of timid men."

EnGn, whatever the rabbinate, the synagogue, of which he
It is important to make known the ancient spirit, it had everything
Time strictly prohibited individual explanation of
the word of God," that is to say, Protestantism which
perce and which, for the past few years, has suddenly
manifested among the sons of Jacob. Inflexible in this place,
"The Sanhedrin punished with death any doctor who did not remember-
did not submit to the decisions of the teaching authority"; and
replacing authority with audacity and law with despotism
religious ism / the fanatical and bloodthirsty Maimonides had
wanted the "first of the faithful to come and put to death," and even
in the current state of dispersion, "the Jew who denied tradition
rabbis." 11 For this, he said, "neither witness,
neither prior admonition nor judges—but whoever does this
"The execution has the merit of a good deed; it has removed the scandal."
As swift and formidable as the inquisition of the courts
The occult practices of high-level Freemasonry were therefore the subject of the Inquisiti
Jewish watchful k Tunilé of faith*.

But everything has changed, everything changes, and nothing is more to us than this.
It is easy to follow these revolutions; for behold, placed at
our hand and before the eyes of the public, the Pharisee rabbi,
that is to say, the rabbi, guide and religious leader of the
Jewish nation; here it is, up to the days of the First Empire.
and to the very delk of that era. The quotations from which we
we took care to strengthen our text, which is defying them on its own.
every opponent, and we represent him as he is-
against everywhere the Talmud is your religious law as a Jew. But
the position of this quasi-civil servant with a doctoral degree and
priestly pretensions change at the moment when fortune

'Letter to an advisor to the King of Saxony, by Baron de S. de
S. Paris, 4817, chez de Bure. Ib., second letter, p. 29i.

Veén (sarihh lo guèdùn halria bicycle, daljanim bicycle, etc. Treatise on
rebel doctors, c. iii, p. 52. Ibid. second letter, p. 332.

i.

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Imperial power begins to dominate the peoples of Europe.
Let's take a second look, a closer look.
based on the new form that the hand of the formidable
dominant prints in France to the religious organization
of the Jewish people opening their minds to reforms.

FINAL NOTES.

FIRST NOTE.

"The French rabbinate is not reformist," said the chief rabbi.
Isidore. He has managed to protect himself from these unhealthy temptations to this day.
which have produced disunity, division, and schism elsewhere.
P. 975. "But if the dogma is invariable, the same cannot be said of the
of worship. • Israelite Archives, XXI, p. 976, f" November <867.

Who would have dared to speak before Israel of reference to worship at the commandment of
beginning of this century, without fearing the anger of his listeners...? But,
For some years now, the reform, the Protestantism pushed to its limits
final limits, is everywhere in Israel, and is introduced not only
in the newspaper of progress, the Archives, but even in the newspaper
conservative, the Israelite Universe, which we hear itself groaning
of this destructive evil.

We have often shown our readers the distressing spectacle
that the reformist and schismatic work in Germany. Here again
a new and very sad example, given (by certain rabbis from beyond)
Rhine, from their wanderings and the forgetting of all duties, of all
the conventions... » Israelite Universe, IV, p. <5<, December <866.

Follows I, enumerating the given scandal; then: > It is sad to see
a rabbi, a doctor of the law, a guardian of the commandments di-
wines, leading such a life, setting such examples for the community,
such a scandal would have affected an entire country, and such a confession would have bee

in the court of justice, before Israel and before the nations

And let us not reproduce this old thesis, long since con-
damned by experience, namely that one only wants to bring what-
"These changes in public worship..." because "here is a new..."
proof that this thought, even inspired by the best faith of
world, contains dangerous illusions." This proof follows…
laughing, ibid.

SECOND NOTE.

The government of <830 gave the Synagogue an impetus which
did not stop. One of its first acies, the 8th greyhound <83<, was

to place the rabbis on the same level as the ministers of other

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religious practices, and to assign them a treatment based on public funds. That in-
innovation created a kind of Israelite clergy from a legal point of view;
But, in the eyes of religion, rabbis have never been and will never be allowed to be...
could be ministers of the Old Testament... The rabbis, including
The name means masters, or tutors, who were merely scribes.
or those less versed in the law, or those versed in the Talmud,
who taught commentaries on religion; later, they received-
pay a modest salary from the Synagogue for making decisions
on the dubious cases of Talmudic morality. Such were their attributes
butions, and they had never presented themselves as shepherds or
ministers of their religion <.

"The current institution of rabbis as ministers of their religion does not
dating from the year 1808; it is due to the Jewish deputies, who,
shameful to proclaim in front of France the nullity and uselessness of
Rabbinic functions attributed to the rabbis of that time a certain character
fictitious and contradictory to the formal law of the Old Testament*.

The royal decree of 1831 sanctioned this singular anomaly,
by endowing the Synagogue with an impossible priesthood. But, in fact,
the rabbis, transformed into priests by civil law, and although sala-
Ridiculed by the State, they remained without authority among the Jews, and they saw thems
subjected to the sarcasm of both friends and enemies. We had es-
hoped that the creation of the rabbinate would give some life to the Synagogue
expiring; changes were expected in the ceremonies, mo-
changes in the offices, progress in interpretations; some
They wanted reforms, the others opposed them; all claimed
to govern religious affairs by various means. But the
rabbis, vested with an illusory power, incapable moreover of supporting
to nip the rattle that had been assigned to them, and perfectly content with their
sort, offered only forced inertia in response to the discordant demands
of their coreligionists”

The esteem in which the consistories themselves hold the rabbis is measured by
This fact, that in the composition of the consistorial body they eliminate them
as much as possible

'One can read in the June 1846 issue of the Archives itrailitts an interesting
Note on fraudulent rabbinism.

'Read the Bible, Dark, lit, v. 10.

'The Jewish Question, by Father Balisbonne, converted Israelite, pp. 9, 10, II.
Paria, 1868, 31 pages in-8*.

</W., p. ».

END OF DBS NOTES.

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If THE JEWS.

DEEIIÈHE DIVISION.

The great Jewish assembly of <806, the great Sanhedrin of 4807,
which is a false Sanhedrin. Judaic Concordat, Iaus.«anl has the
times! The law of Moses and the Talmud. — False statement of this as-
seemed. — What the real Sanhedrin was. — A word from Mr. de
Bonald on the Jews.

To subjugate his destructive power, to his creative will,
the often most disparate elements, and force if necessary
nature's tendency to associate them was one of Napoleon's habits.
"Leo I", a genius under whose hand the [unclear] felt tamed
Revolution, his mother. Now, one of his wishes was the i/ni-
the formation of the peoples from which he claimed to compose his empire,
and first the assimilation made to its advantage of the elements
social structures that existed in old France. We therefore saw it.
to stop one fine day wanting the French population
set about assimilating the Jewish population!

To frankly elevate the Jew to the rank of French citizen
to grant him the full enjoyment of civic rights, and
'to thus conclude the work of the National Assembly', that was
to fulfill the most ardent wishes of Israel. May 30, 1806,
a large and toll assembly of all the Jews of the
France and Italy, united for the time being, had therefore
Paris was their headquarters, and its members underwent interrogation.
whose aim was to facilitate the benevolent intentions of
conqueror k the place of the Jews. Qiielques-iinesdesréponses
The results obtained will tell us what the most important questions were.
important questions posed by Messrs. Molé, Portalis fils and Pas-
quier, government commissioners.

"The religion of the Israelites," replied the Jewish delegates, —
and let us remember these terms well, for our pages will make full use of them
soon all the audacity*, — this religion “commands them
to regard the law of the prince as the supreme law in matters
civil and political: Jews are required to watch the

'September 28, November 34, 4794.

7 The word impudence is repugnant to our pen.

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French like their brothers, and their first duty is to exercise
towards your Christians acts of charity; for between Jews and
For Christians, there is no difference in this respect.
relations that your Jewish law permits with Christians are
and the same as those with the Jews - we admit no other
The difference is that of worshipping the Supreme Being, each in their own way.
nière; and, opposite the other, charity makes a duty
to sometimes lend without interest to the one who is in the
need... In this regard, said the Jewish lawyer Rédarride,
The assembly refuted your unjust accusations against the Jews,
He wisely interpreted your law of Moses, which rejects, by
her spirit and by her words, the prejudices of which she was
the object. The Jewish religion was thus vigorously avenged; and
Celtic ancient belief, persecuted as intolerant and
Antisocial behavior, finally revealing its true nature; persecution
thus lost all excuse.'

However, "the members of the assembly had developed-
They had adopted the principles of their religion: but nothing confirmed that
what they had observed was something other than the expression
of their personal convictions. It was necessary to give their opinion
"Nim, a doctrinal force that they lacked." El de celte
necessity arose "the thought of convening a great Sanhedrin-
drin, that is to say, an assembly of doctors of your law, ressus-
citing, in a way, this former power whose rulings
"These supreme acts were regarded in Jerusalem as laws."

Converted into decisions, the responses of the first
the assembly "could be placed next to the Talmud, and
thus acquiring in the eyes of Jews of all countries and of all
"The greatest possible authority for centuries*." The great Sanlié-

* Ih Bëdarride, p. 403-4-6. Let us observe the perpetual need of the Jews
to confuse their religion with the law of Mofse. The rabbis themselves
will teach us all the differences between the two;
and Mr. Rédarride was the first to tell us, pointing it out to us, some
Lines below, the Talmud, which destroys Morse's law, since it differs from it...
essentially, and that which he holds among the Jews has the greatest authority."

^ Authority that is completely insufficient and derisory, since, "since
"The Talmud, there are no more doctors in Israel," and that "the decisions
Rabbis, who call themselves doctors of the law, do not in any way bind the

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the Jews.

driii, this body that fell with the tetnple, will therefore reappear for
to enlighten the people he governed.
Thus speaks the Israelite lawyer Bédarride. May his word
sound gives us a reason to evoke for a moment the spectrum
of the Mosaic Sanhedrin, so that at first glance the
The first person to come along recognizes him and distinguishes him from the Sanhedrin of
ûls of the Talmud, that is to say of the Sanhedrin of modern invention.

One day, bending under the burden, Moses cried out, despite
the valor of his courage: "Lord, I cannot, alone,
to support all these people. — Very well, the Lord replied;
assemble for me seventy men whom you know to be the
The elders and the rulers of the people, you shall lead them to the gate
from the tabernacle of the covenant, and you shall have them remain with you.
I will come down and speak to you; I will take some of the spirit that
is in the law, and I will put it in them, so that they may bear with you the
"This is the burden of the people, and may you not bear it alone."*
The seventy men were assembled; the Lord
descended in the cloud, took some of the spirit that was in Moses and
he gave some to the seventy elders; and, when the spirit had
relying on them, they prophesied. — Such is the biblical account.
that: "The seventy chosen by Moses, in this great
number of magistrates he had appointed according to the council
of Jethro and with the consent of the people, are therefore instituted
killed in a divine manner his collaborators in the government
They lie, and become the perpetual senate of the nation. God
communicates to them by this something about these gifts.
natural beings that he had gathered together in Moses, and which are designated
under the generic name of prophecy*.

Already this august tribunal had lost its luster and de-
conscience; » see above, in this chapter. By what right, finally, a
a sahnhedrin composed of a few rabbis from only two kingdoms where the
Jews are quite rare, and operate under the influence of a prince, a
Christian swordsman, is he called the great Sanhedrin and would he engage-
he" the Jews of the whole world
' Ib. Bédarride, p. 40S to 408.

® Bible. And there is no doubt about your spirit, it is tradamque, etc. Num. xi,
V. 11, etc.

3 Rohrbacher, Hist. de l'Église, t. I, p. 449-450, ed. 1850. Paris.

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He bowed down when King Jehoshaphat took it into his heart to restore him.
It was therefore composed, according to the wishes of the law, of spiritual senators.
rituals and temporal senators; the former were
priests and Levites, the latter were heads of families.
All civil and religious matters were governed by the following rule
of judgment the law of God, interpreted by the Levites and the
priests. It was, in essence, the council of elders and senators-
tors as it existed under Moses. Jehoshaphat, says the text
sacred, "established in Jerusalem Levites, priests and

heads of families Whether it concerns family interests,

questions concerning the law, commandments, and ceremonial-
"Teach your brothers, or precepts, what you have learned," he told them.
which conforms to the law, lest they sin against the
Lord, do not let his wrath fall upon you and your brothers.
Let Ananias, your high priest, preside over matters concerning
God, and Zabadie, head of the house of Judah, in matters
which concern the king. You have among you the Levites who
"They will serve as your doctors and teachers."

The priestly element, therefore, is one of the essential elements
of the Jewish Sanhedrin, this council upon which God spreads
dait, according to his word, his special and supernatural graces.
However, in the composition of the Talmudic Sanhedrin, the priest-
doce has necessarily faded away, since it has disappeared from the breast
of the entire nation; since no one today can-
could tell us with certainty about a single Israelite: This man
is from the tribe of Levi. The rabbi we see depicted there
He has, from head to toe, nothing of the priest about him; and, even better,
while the Talmud tells us that there is no longer any in Israel
French law informs us that, as a licensed doctor, the
The rabbi derives his title solely from a Christian authority; the
The word of this false priest, we know moreover, has no
value that under the roof of good people among whom lasts
the fantasy of submitting their conscience to the poverty of
his science!

k

'Magistros. II Paralip., xix, v. 8-10, etc.

See the authorities above, same chapter.

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A prince who knows he is a stranger by blood, a stranger-
ger of faith, that is to say, a being supremely impure to
In the eyes of the Talmudic scholars, the rabbis are what they are.
And these same rabbis, scornful of the law of Moses if they
These men of the Talmud, the veiled ones who have become orthodox, are orthodox.
the nerve, the virtue, the crown of the modern Sanhedrin, which
will say the custodian of the spirit of Moses '!!!

But let Mr. Bédarride himself tell us what
The Sanhedrin was thus reconstituted — for it was a matter of judging —
core according to Talmudic doctrines, — h the authority of-
which ones claim to equal the decisions of this great council,
— the faithful and the doctors who count quite strongly
on our ignorance of their laws and religious customs
gious so as not to fear giving themselves to the faith as
the men of the Talmud and like the men of the law
mosaic*.

The assembly, led by Napoleon's arm, decided that he
would be sent to all the synagogues of the French Empire,
from the Kingdom of Italy and Europe, a circular announcing
the opening of the great Sanhedrin; "that the rabbis,
members of the assembly (of 1806) would be invited to
to be part of it, that twenty-five deputies of this assembly in
would also be part of it; that orders would be given to
that twenty-nine rabbis, chosen from the synagogues of the Em-

'The following lines were probably written under an influence
rabbiiiiiue, they nonetheless confirm the necessity of the element
doctoral and priestly functions in the Sanhedrin: "All that can be said
The most likely explanation is that, since the Maccabees, he had for-
among the Jews a kind of council or Senate, composed of
high priest, doctors of the law, and notables of the nation, to the-
who reported important matters and who judged them; but
This senate had neither the form nor the authority that the rabbis attribute to it.
They claim that the king could not be there, because he is not per-
ordered to argue against him, and that the high priest not enter
in this council only when his merit led to his election. However, there
It was not apparent that the heads of the Church and the State were there.
"No session, if this tribunal had been real." Pp. 70-71. Bist. des Juifs,
supplement to Josephus, t. Y.

We do not attack the Sanhedrin nor those of the honorable members
which composed it, nor the authority of the laws of the State which were its re-
result!

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worse and from the kingdom and Italy, could go to Paris; that a
A nine-member commission would be formed to prepare
with the government commissioners the matters
to be submitted to the Great Sanhedrin; finally, that the As-
it seemed that it would not separate before the great Sanhedrin
would have closed its sessions"

"The Jews seem to have been thrown into the midst of the nations"
to mark, through their vicissitudes, the progress of reason
human. What immense progress must have been made in
France so that one could see resurrected within its bosom
with all its pomp the most respectable assembly of the year-
Jerusalem, the one whose supreme decrees were
"Regarded as laws!" The Sanhedrin's declaration
"no longer left any pretext for malice"
to suppose that the law of Moses prevented the Jews from enjoying the
benefits of laws. The most imposing assembly for the
Israelites, she who, as she herself declares, had
the only qualification to interpret the law of Moses and establish the con-
The resulting sequences determined which part was the
which of these laws was mandatory, what was that
which had ceased to be so.' And this (religious) assembly
enshrined this principle: "That the Jews owed above all
obedience to the laws of the state. In short, the Sanhedrin observed-
This fact was concealed, that the Israelites, called to become citizens,
had to shrink from none of the duties that this qua-
"This imposed on them*." That is why "the decisions of the

'Hédarride, ibid., p. 409.

Religious sanctions, it must be repeated with our Jewish authorities,
data provided by doctors who have no other right than that which they hold-
The result of a foreign and Christian power! See above.

^ Once again, no, the law of Moses is not the law of the Jews.
Let the Sanh Drin adopt it as law, fine; but then it ceases to be elected
Orthodox, he rejects the Talmud, becomes a Karaite, and is no longer much
that an object of horror for the vast majority of Jews, for the Jews
tatmudisanls or rabbinical.

♦ This would be the place, says the illustrious Itrach, to make known the
intolerant and inhumane maxims that the rabbis profess regarding
converted JMFs, Christians, etc... That is to say, to govern by
formal texts attest to the falsity of the 4th decision of the Sanhedrin of 4807, without

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THE JEWS.

The Sanhedrin were received with respect by all the synagogues
"Gues of France, etc., etc.... '."

But the Emperor was too serious a man to
to pay, beyond what he deemed necessary for his policy,
of these magnificent declarations which, before the lure of a
temporal interest, put the doctors and delegates of the
Jewish people in open war with the ancient doctrines of
their religion. "It was therefore created by the government, — to
the great mortification of the Jews — a regime of exception
contrasting with the legitimate expectations that it was permitted
to conceive following the solemn act that had just taken place
complete...'. But this regrettable act, saysMr. Bédarride, don't
must not weaken the tribute of gratitude that the Jews
owe to the Imperial Government," because the Emperor com-
almost entirely completed the work of their emancipation.
Another decree of March 17, 1808, further organized the
Israelite worship, and created the consistories.

prejudice to what I might have to say regarding his other decisions.
Ibid., second letter, p. 300, <817.

'Bi'darride, Ib., p. 414, etc.

∗ Bédarride, ibid., p. 417.

FINAL NOTE.

A word from Mr. de Bonald, the illustrious author of the Primitive Legislation
The argument, concerning the danger of increasing Jewish influence, must find its answer h
Place: < For quite some time the Jews have been the object of benevolence
philosophers and the attention of governments. In this diverse
feelings include philanthropy, indifference to all
religions, and perhaps also a bit of old hatred against Christianity
nism, for whom the state of the Jews is proof that one would like to do
disappear.

"When I say that the Jews are the object of the benevolence of the philo-
of the philosophers, we must except the head of the eighteenth-century philosophical schoo
thirtieth century. Voltaire, who throughout his life displayed a determined aversion
against this unfortunate people.

• <i Until the time of the Constituent Assembly, the Jews had
enjoyed in France the general faculties of which civilized governments

guarantee men the free exercise of their rights, and which were compatible

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with the religion and customs of a people at open war with the re-
religion and the customs of all peoples.

Jews were protected in France, both personally and in terms of their rights.
their possessions, like the natives, like the foreigners, like the
The Swiss, less foreign to France than the Jews; and, outside of service
military that the Jews were not jealous of sharing, and which, even
For the Swiss, it was rather a condition imposed on the Swiss nation.
I don't see any trick by treaties that a favor granted to individuals is a favor.
not only the Swiss, who were neither magistrates nor administrators in France
trateuia, neither ecclesiastical nor even, in fact, owners, enjoy-
"They have, by virtue of the laws, far more rights than the Jews." (Vol. 11)
p. iS3.

"There is no doubt that if the Jews had been as ambitious in the
In other provinces, as they were in Alsace, the friends of the Jews would not have
had to reproach themselves, like the friends of the blacks, for the haste with
which they called for freedom, which was then domination, a
a people always foreign even where they are established, and who also had to be
to avenge the unforgivable offense of a long proscription. I do not draw a parallel
not the people, but I compare the passions; and greed, which
Attempting to steal from another's property by means of trickery is sister to
ferocity that takes life through violence. The Jews, if they had been
spread throughout France, united among themselves like those who suffer
for the same cause, and in league with foreign Jews, to-
would have used their wealth to acquire great influence in
the popular elections, and would have used their influence to acquire
new riches. » Pp. 148, 249, 151 to 156, De Ronald, Uélanr-
ges, t. II; Paris, 1819, in-8"; etc. XI of the Works.

Mr. de Ronald was reading the future. — And what will happen the day when the
Jews will be more eager to dominate and seize power
Is it more about civil and political enrichment than about enriching oneself? Such power w
In such hands, such a formidable source of wealth! > See more
Down with the CBAP. On the Jews in Romania.

FIN DB LA NOTK.

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THIRD DIVISION. — THE CONSISTOIES.

Artificial organization, ready for radical disorganization. —
Political and police foundations of the consistories and rabbis.
Napoleon I, a new Moses in the eyes of the Jews*, and their intoxication.
Alliolic oiganization of the rabbinai. — The Jews l('galem<'nl r.ousli-
kills in can the distinct by the very law that ortHend the merge.
— Cruel sizing of the cnn isioir. s, made by the hand of the Jmfs. —
This religious institution places the laity, that is to say the flock,
to the direction of the pontiffs or the so-called priesthood of Judah.
Grievances. — Fruit of these grievances; scandals. — “The repertoire of
Judah turned into a club.” — The Christian government of the
France has become the regulator of the worship of Israel. — A minister and a
General denigrating the Synagogue. — Conclusion.

It was therefore ordered, by a decree of 17 Mar 1808,
As mentioned on our last page, a synagogue and a
consistories would be established in each department where the
the Jewish population would reach the number of two thousand individuals
dus-, that a chief rabbi would sit at the head of each synagogue-
consistorial gogue;' that the consistories would ensure k em-
to catch the rabbis from giving no instruction, no
explanation of the law which was not in accordance with the decisions of the
Sanhedrin, — which had been agreed upon with the
laws of the Empire! — that they would have the eye on the administration
synagogues; that they would encourage the Israelites
The practice of useful professions, and would make known those who
would remain without means of subsistence. These consistories
departmental councils were to be under the authority of a central consistory
whose headquarters would be in Paris, and to which it would be responsible for
to propose the nomination of rabbis and to confirm them. These
c< rabbis were responsible for teaching religion and lv doc-
trine of the S.vNHÉDRiN; to recall obedience to the laws, sur-
all to that of conscription, and to have the ser-
Military vice as a duty. They had to swear an oath on the
The Bible teaches us to be faithful to the laws, and to make known all that they
would learn from things contrary to the interests of the sovereign or of
the State.

'Decree of October 19, 1808. Bédarride, tii., p. Jîl. The other ar-
articles of this decree, which tends to make the rabbi a police officer.

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A new Moses kneading with his powerful hand and pl-
behind him, to support him, the assembly he pleases
to decorate with the title of Sanhedrin, the Emperor therefore sinks
with a new Jewish-style approach, this political and police religion
whose statutes must now be at the service of scs
States and armies, the leaders and ministers of this religion such
which, whose population he strives to assimilate to ours.
But who stands to win this religious revolution, this
Jewish concordat? Him alone, or this Israelite people who
seems destined to play such a significant role in the world soon
big?...

With the help of the imperial organization of Jewish worship, that is-
k-say thanks to k the action of these local consistories, thanks k
the direction of this central council, thanks to these rabbis epi-
Scopaux, and, thanks to this patriarchal rabbi of France, in
awaiting a papal rabbi, here, then, is the heart of our
homeland, within this French people to whom God gave the
mission to cover the Church of the
Christ: Gesia Dei per Francos; here are the naturalized Jews
Frenchmen who had become two fugitives on the very earth
of our fathers, where we are but one! Here they are
having become French citizens as much as a Mont-
morency; but, at the same time, and more than ever, the

set his fees, the payment of which, as well as the costs of worship, are
supplied by the Israelites. But later, "the charter of 1830 did not admit
no dominant religion, and removed the word alone, which put: it ob tade
that the State, its arhlt, the Jewish cook, (this barrier lifted, a law was)
promulgated i) which placed the costs of Jewish worship on the State.
Bédarride, ibid., p. 128.

Thus, the Catholic faith, that is to say the former state cult, the
cult of the vast majority of French people, or thirty-seven million
of citizens out of thirty-eight, is not remunerated by the State. He is the
the only one who receives no treatment; because the annuity paid to Audergé ca-
Catholic is the irrefutable compensation for property taken from the Church by the Re-
public, and it was on the condition of this compensation that, by the con-
Cordat, the Church made the abandonment of its rights to return to the possessions
seized.

The Protestant community, composed of citizens of French descent, and the cult
Judaic, composed of citizens of a foreign nation, therefore have the lap-
It is a singular privilege to receive a salary from the State, and to deduct it.
a tribute on Catholics.

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Here

here are recognized Jewish citizens or members of a nation who
is not ours, which branches out and takes root in the
the whole world, which asserts itself through its Talmudic law, deadly
enemy of ours, and which suffers, willingly or unwillingly, under the
under the yoke of his religious orthodoxy, the need to remain
foreign to any nation whose government welcomes him
And the final straw. Ceasing to live the life of the scattered, here
Therefore, the sons of Jacob, by the very law which strives to
to merge them, making them a distinct people, and recognizing them as a body of
Jewish nation. They peacefully enjoy the benefits of a
assimilation that their belief, that their heart, in its re-
Talmudic folds, declares that he can only be pro-
visor and fictitious; and we see them, at the moment when the law
seems to mingle their blood with ours in the veins of the body
social, to get closer, to unite, to strengthen one another with a more solid bond
than ever, prepared and disciplined by the fact of this orga-
new nisation, in view of the policy which is their
their own, and whose events will dictate to them, on the day
day, the advice. So let's not be surprised if these faithful
of Judaism are arranging themselves, in the active patience of their
waiting, to the supreme act in which are summarized, since
for centuries, the imperishable hopes of the Jewish pliari-
secularism guided by the rabbis of the Talmud.

These hopes, which so many circumstances have made la-
guir, but to which other circumstances will give a
New life and renewed passion, what are they?... We
We will certainly have to say it—but let's leave it at that for the moment.
This point of view, and let's try to find out from the mouth itself
of men who belong, and who belonged to the religion
The Israelite region, the merit and value of the consistories. It
For us, it is not about the individuals to whom the election
opens the door to these councils, but to these bodies themselves-
same, charged by the Christian government of France
to safeguard the religious interests of Judaism.

In the year 1820, that is to say, long after the
the workings of the rabbinical organization would have been fully

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leisure to function, one of the most independent members
members of the supervisory and administrative committee of

Consistorial schools held this language in high esteem: "I-
"I am under the watchful eye of the authorities, I call upon the attention of
» friends of order and justice on the question of the orga-
"The establishment of Jewish worship in France. My goal is to..."
» to remove, with my coreligionists, from the dapotùme $tu~

"The system of administration that governs us."

I have all the characteristics that constitute the true in-
Dependency—I'm not asking for any favors—I would refuse them.
if they were offered to me. The abuses I'm going to report, the
vices that I will expose, the depravities of which I have
imposed the obligation to present the painting, will make me
undoubtedly the object of the animosity of the men who
perpetuate it to feed on it... »

And some may cry out... "What's the point,
"Please! Introduce the public to these unpleasant mysteries?... "

"Haven't the Israelites suffered enough humiliations?"
Haven't they been subjected to injustice for long enough?
of nations, to the prejudices of societies? Should it be to them
reserved to see one of their own brothers also bring the
"A tribute to his criticism?"

But I have nothing to fear for the honor of the Israelites.

H Enough titles recommend them k the confidence of their <
fellow citizens of other faiths. Thus I will refrain from denouncing-
"that our rabbis are enlightened," because that is false...;
that they are tolerant, because that is false...; that the
men who preside over the administration of our cult
perform their duties in accordance with the laws and
according to the rules of wisdom, order, and economy...
because that is false; that those who are charged with carrying
to the poor the products of charity fill with
impartiality in this pious ministry, because that is false; that
Our wealthy Israelites devote their care to regeneration.
tion of the lower classes, because that is false; that the
consistories, finally, deserve the recognition of their administrators

6

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nistrés and the government's confidence, because these
"Two points seem to me to be completely false." J

This language has something precise and clear about it; but,
Filled as he is with bitterness, wouldn't he be outrageous?
Answer; Nearly thirty years after that date, a writer ap-
belonging to one of the most illustrious families of the Jewish race
He repeats the word "k" to the audience. Let's listen: "The freedman-
The moral guidance of the Jews must come even more from their ef-
stronger than the government. It must be Ik, above all, the aiïaire
of the solicitude of the consistories; unfortunately, these
themselves need the progress of light! Attendants k the
The herders, they let him... be devoured by leprosy... At
Instead of directing the movement, they seem to ignore it
Marchel «'.Finally, dares Mr. Cerfberr to say the date of 1847,
and we can only leave him with the responsibility for his
words: "Instead of being composed of moral, active men,
enlightened, pious and upright, they do not count in their midst
than rich Jews, who are content to simply be rich*.

Hence this result: that the grievances and complaints
the toughest, the most humiliating for the directors and
ministers of religion, and the most disastrous for the religion-
Jewish community, are formulated by the most ho-
Norables and at the same time the most liberal of the Jewish nation.
"That special care be given," they cry in their petitions.
study, therefore, let them finally be given "the instruction of the rab-
bins; that they be required to communicate frequently
with the faithful; that their preaching, expressed in the
terms of the French language, the only one that is national,
have as their purpose the recommendation of social duties;
that the spirit of the doctrinal decisions of the great Sanhedrin prevails

'Jewish consistories, pp. 3-5. Paris, 1820, by M. Singer,
member of the supervisory committee for consistorial schools.

This complaint, formulated by one of the important figures of the ju-
Daism, is re^ete in striking terms of resemblance by the club
democratic of the faithful. See the Truth, a journal of Israelite interests.
p. 4, April 17, 1848; sheet which merged with another.

* The Jews, their history, their customs, by A. Cerfberr de Medels-
heim. Paris, 1847, p. 58.

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constantly in their speeches ^ that they study themselves to make res-
respect our holy religion, and that they strip it of its exercise-
cice of meticulous and absurd practices due to artifice
of a policy incompatible with the current state of civilization;
that they strive to cherish its spirit and documents

trines, by themselves setting an example of all the
virtues »

Having heard these words, we cross the threshold.
pace which separates the year 1848 from the month of December 1866.
We choose when the elections are called
French Israelites — a consistorial appointment. There is,
exclaimed one of the major organs of Judaism on this occasion,

"There is a current k agenda, it is to operate
reforms in worship; but one is necessary,
imperative, urgent, unspoken: it's the modi- ■
Implementation of our regulations. We still see silence
consistories on their actions. The accounts, that is to say
the builgets are no longer subject to examination by the community
Nature: the community's wishes are not consulted.
for the appointment of rabbis, and prayers are on the
"Not to be upset!..." etc.

"Whatever happens, the elections of our cult will take place."
according to existing legal provisions. In the presence of
deplorable events that occurred in several circumstances
inscriptions, during the last Israelite elections; in pre-
the presence of a central consistory that remains silent on
acts, more or less reprehensible,... we engage the
Israelites of France should abstain, and not take part
at the next elections.

"Sincerity. Gentlemen, from all of you, rabbis or
administrators. When you accept roles
whatever they may be, fill them conscientiously and devotedly

• On Consistories, etc., p. 79, by the Israelite Singer. Excellent!

But, if you abandon the odious and absurd doctrine of rabbinism, he
All you have left is a fantasy religion, which is neither that of Moses
nor that of the Talmud.

'Univers Israélite, n° IV, p. 175. December 1866.

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'ly'; and if you have neither the vocation nor the time to do well
fulfilling these duties, which forces you to solicit or accept
Titles? You can be very good people* without them.
But, when it comes to "men whom the law has charged"

to watch over the religious state of thousands of souls, each one has
the right and the duty to ask what the way is
to live off these men vis-à-vis Judaism, of which they are the
Sayers... What regard do the Pentateuch and the Decalogue have?
do they find in the election of men called to the administration
central superior administration of Israelite religious affairs
France? The mere possibility that a superior central authority
laughter could be entirely composed of desecrators
of the Sabbath and violators of dietary laws would not be-
It is not a frightening symptom of a pathological condition.
illegal, distorted, and render illusory the best intentions
"The principles of the law, and producing contrary ones?"

Unfortunately, 111 from whatever angle we consider the needs
of religion, we find nowhere a point where the
May the scrutinizing gaze rest with satisfaction. The soul
The Jewish religion is religious knowledge, and God has
Israel was chosen to be the torchbearer of humanity. Where then?
What is the religious instruction of our youth? Where is it known?
religious zeal of our elderly men?... » ...« Even in
the high spheres of the nursery of our preachers and our
rabbis, the spirit of superficiality, mediocrity, and lack of
science and inertia, a threat to penetrate. Where are the
students trained under the aegis of the central administration, which, like
Messengers of the God of armies, teach his truth and his con-
birth, announces his will and his law?... Alas! their
his mouth constantly overflows with the exhilaration of the victories that

* Ibid., p. 992. The service is so well done that there are accounts
Mistakes worth sixteen thousand francs!

* Irsaelite Archives, No. XXII, p. 993, November 13, 1866.

The Jews, since Christ, torchbearers of humanity... If they
Their light, where is the darkness? But the Talmud will enlighten us.
We respect the French spoken by Jews as it is, but we emphasize,
Here and elsewhere, words not underlined in the text, and on which we
we want attention to be focused.

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Jews celebrate in this glorious time of political equality and
civil; but they say not a word about the defeats that, in
At the same time, Judaism has suffered and continues to suffer!

"Today's consistory no longer has any of its functions"
civil, political, financial, police and even military
silences of the consistory of 1808 (under Napoleon I). His mission

is purely religious and moral—and yet, it is not
not composed of natural, legitimate, authorized representatives
of religion and morality. Here are twelve strong men
distinguished, highly regarded, several of them even famous
in various respects, but having no competence in
the sacred things, which are the twelve apostles seated in the
Moses' chair, judging the twelve tribes of Israel! On
contests the Church's temporal power, and the Synagogue has
no longer even spiritual power! Alas, Zion weeps for its pont-
"He is a thief, and mourns for his prophets!"

The truth, therefore, compels the honorable blind men of Judaism.
to repeat it with us: The Jews no longer have pontiffs, and
That's an understatement! Because not only the pontiffs according to the
The laws of Moses became impossible in Israel, but the
Here is someone lamenting the choice of this artificial priesthood that
French law allows him to manufacture it — and those he accuses
to impose these semblances of priests on him, these are his own
consistories, that is to say the elected apostolic councils of his
hand and that the law of the State designates to choose them for him... But
the grievances that escape from the lips of this venerable
Will the organ of French Judaism bear fruit? Yes
no doubt, and let our ears be attentive to the words
which allow us to judge it —.

“Dear readers,” exclaims the director of the Israelite Universe,
Mr. Bloch, prepare yourself to learn a strange fact, mons-
Trueux, so incredible that we can hardly believe it

■' Univers Israélite, pp. 70, 71, 72, 73, II, October 1866. These vic-
The three are; a Baptist who marries a beautiful and rich Jewish woman, a poor
baptized girl who becomes the wife of a circus performer...

∗ Israelite Universe, V, p. 203. January 1868.

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we ourselves, we who were not the hero, but the
victim. »^.. « We have sometimes criticized Mr. Cerfberr,
president of the central council, not in his capacity as a man
private, but in that of chief administrator of our cult.
As such, it undoubtedly falls within the judgment of
the Jewish press; but our critics, do we need to
Saying it, they never meant anything offensive to him personally...

Imagine our astonishment when, on December 5th
Lastly, Mr. Cerfberr, encountering us,... walked towards us
his gaze filled with sparks of hatred, and addressed us with i-
vile threats, threats of violence made
in hideous terms, if we were to speak of him again in our
journal... Mr. President of the Central Consistory should re-
to present the gentle and polite customs of Judaism,... he likes
to better represent boxing.

"...Alas! Judah's scepter has become a club!"

And was this anger the result of a sudden emotion?
of a violent and fleeting surprise? No, because "the next day-
The scandal was in question,... the hero of the boulevard of
The Italians exacted a new and shameful revenge upon us.
We'll talk about it another day,' w

However, the fear of this gnarled scepter does not intimidate.
all hearts, and it is from the heart of this rabbinate, from which we
we have just left it to the Jews themselves to deal with us-
To the pitiful and humiliating scene, which strongly...
moved will rise controls doctrinal enormities of the con-
History, a modern source of the power of the rabbis:

No, "the doctrines issued by the President of the con-
central history are not those of historical Judaism and
"Traditional, which the Sanhedrin has recognized." And, he exclaims
one of Israel's doctoral illustrations, Mr. Grand Rabbi-
bin from Colmar, "we will not ask Mr. Colonel

* L'Univers israêlile, a monthly review of Judaism, almost entirely preserved
teur, V, p. 196. January 1867.

*76., VI, p. 279, February 1867.

3 The Sanhedrin did the opposite.

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Cerfberr, president of the central consistory, who gave him
right to declare, in the name of tradition, the superiority of
the doctrine on rites, when it would be difficult for him to find-
ver in the Pentateuch, the prophets and the Talmuds, a
The only word... that authorizes it!... We will not ask him
nor how, after having declared that one cannot all-
dear to dogma, for it is Ik, "the holy ark," he comes,
with a single breath, destroy the dogmas of divine origin and of the im-

mutability of the law!... But, despite all the esteem we have for it
We profess for Mr. Cerfberr..., we cannot understand
How could he, president of the central consistory, forget that
the doctrines of the great Sanhedrin are placed by all the
decrees and organic ordinances of our worship under the sa-
the consistory's representative, was able to go and challenge them in the
"The temple of the Lord, in the midst of a great assembly!"

"In the face of these illegal, strange, unheard-of doctrines,
subversives of Judaism,... we have a duty to fulfill
towards the religion of which we are the minister, in-
to our fellow believers, of whom we are the pastor...
We must declare that in the presence of these doctrines fu-
nests, which are like a threat to our worship in
the mouth of the president of a religious administration who,
successively arrived k to replace k all the com-
Jewish communities of France, holds in its hands everything
the future, all the destinies of French Judaism, exerts
an immense influence on the education of rabbis, delivers them
Us diplomas, and invested with their functions—we must
to declare, — we say, — that in the presence of these doctrines
For French Jews, there is only this alternative:
Or, truly attached to the beliefs of their fathers, they
cannot neglect any legal means to circumvent the
danger that threatens their worship and the freedom of their con-
science; or, supporters of the opinions expressed by the president-
tooth of the central consistory, they will have to do to the government-
This statement is: “The Judaism you have re-
known, and that you would pay, is not the one in which

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we want to live now; and, while preserving the
name for the new religious system which at this time
is developed within the matrix of our philosophy, we re-
"We condemn the practices and we challenge the dogmas..."
These are the words of MS Klein, the Chief Rabbi
of Colmar. And yet, since 1862, the great rab-
Consistory bins are appointed in our departments
"by the central consistory, from a list of three rabbis"
presented by the departmental consistory*. The number of
these chief rabbis is, in France, that of the nine circum-
Israelite scriptures, each of which has a consistory, com-
composed of six members. In addition, the central consistory,

composed of as many lay members as there are consistories
departmental, headquarters in Paris. The election there is the method
recruitment, and their composition includes "the
men who are worthy of the highest consideration∗.
The product of constantly repeated elections, and yet,
the object of cruel and incessant recriminations, how
therefore these high councils, whose authorized pens of the ju-
Daism offers us painting, do they become the sad
a reflection of the religious decay into which we are falling these days
the Jewish nation∗? Shall we ask the exclusive cause of this to
their secular composition, that is to say, the reversal of
all the notions of simple common sense in the composition
From a religious council? No! But what is certain is,
that is, in the consistories, this precious fruit of the great
Jewish Sanhedrin, the rabbis whose previous pages
revealed to us its value — the rabbis, who are neither priests

'Courrier du Bas-Rhin, March 29, 4867; n° IX, Univers israélite,
May 4867, pp. 394-92-93.

∗ Before that date, communities chose their own
pastors, or intervened effectively in the election. Israeli Archives,
p. 483, 4"' June 4867, n“ II.

3 a The members who compose them are renewed by half every
the two years. » Israelite Universe, VII, p. 307, etc., March 4868. Arch.
israel., p. 207, etc., 4"' March 4,868.

∗ Read 76., Univers israél., XII, p. B37 to 544, etc., August 4866; and
a host of other documents.

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nor teachers of the law according to the law of Moses, but who give themselves
and which are given to us as such by the men of
Judaism, find themselves dependent on those who
They are—and they call themselves secularists—it's because they live under
the leadership of these laypeople who direct their education, who
sign their diplomas, and which "eliminate them as much as possible"
possible from within these higher assemblies.” In other words,
the spiritual guides of the French Jew, his pontiffs, his pas-
The speakers, are led and kept in check, and the sheep, and
Let us not forget, these sheep, these secular people, we are told

declares, do not, in their capacity as foreigners to the priesthood-
doce, a lesser right than the rabbis themselves to engage-
'ger the conscience of Israel'!

O confusion of confusions! O prodigy that is to give birth!
So many wonders!

In short, the organization that secularizes in the way
Even stranger is the Jewish religion in the most enlightened country
of Europe, and which transforms a Christian government
as regulator of the worship of Israel, suddenly formed
in the early days of the nineteenth century in the grand
happiness and the inexpressible joy of Israel. This phenomenon
truly incredible, unimaginable, monstrous — but,
Another new and surprising subject! — this phenomenon that no one
What one of us doesn't notice is of such vital importance.
that we let a writer of Jewish descent tell us again,
and gather on one page all the wonders that we must have
cause this chapter:

"In the state of decadence in which Judaism found itself,
Influential Israelites resorted to the government
of July... Thanks to the sympathy they received, they
obtained a constitution which, in the form of an ordinance-
royal finance, was a true civil constitution of the Israelite cult-
liie. This document, dated May 25, 1814, attracted little attention
public. Few people seemed to understand the por-

> See Drach, above4, they Arch. Israel, No. V, p. Î08, elc., 4868.
Id, Le P. Uatisbonne, Question juive, p. 20, 4869.

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immense size of an organization that placed Judaism under
the direct and immediate authority of the Christian minister in charge
from the department of religious affairs in France... You just need to throw a
a quick look at the main provisions of this ordinance
royal finance to acknowledge the profound harm
that she brought to the traditions and hierarchy of the synagogue
gogue. Thus it is established that the religion of the French Israelites
would now have its home in Paris. A central consistory
composed of lay people, and placed, like the holy synod of
Russia, under the control of the government, directs the spiritual
and the temporal aspects of worship; it may be dissolved by an ordinance

nance, and, in this case, the reins of the Synagogue are con-
trusts 'a provisional administration formed by the minister.
Below this supreme consistory are placed con-
departmental histories, which report on their management
to the prefects! » And the same constitution, except for a few changes-
gements, being applied by order of November 9
18i5 to the Israelites of Algeria, it follows that in this
colony, subject to military rule, "the administration of the
Mosaic worship is, in fact, found in the attributes of the
Minister of War I Thus he is an army general
(Christian) which exercises over the Algerian synagogue the su-
premature death, which the high priest exercised in Jerusalem!

And these consistories which "eliminate as much as possible the
rabbis are recruited from among merchants, lawyers,
artists and the wealthy, whoever they may be, all very honorable
no doubt, and we admit that they are versed in the e-
study of the humanities; but, in general, they are com-
completely foreign to theological studies and the offices of the
synagogue!

This organization, so contrary to the spirit and the letter of
the Old Testament, resulted in the secularization of com-
complete of the Jewish religion. Judaism, absorbed into the poli- element
tick, is now governed as a simple branch
of civil administration. But the Israelites, /ascended more and more
more so through the official protection they received,

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they applauded this strange situation, which they called a
progress, and they refused to understand that human support
hand is a very fragile base, especially in a time when the
The entire society is subject to perpetual vicissitudes
studies »

CONCLUSION.

Today, therefore, and under the gaze of modern civilization,
with these rabbis deprived of all legitimate authority and de-
devoid of all prestige; with this false priesthood, where you cber-
cbez in vain the priest \ with this consistorial or apo-
stolic which is composed of lay people, and which was founded some time ago by
Sanbédiïn deprived of one of its essential elements, the element
priestly; in short, with this organization which seems
to be a challenge to the nature of things, a rai-
stunned by all reason, and which bind the Jewish religion under the
dependent on a secular and Christian power, it is necessary that

This religion of Pharisaic traditions is fading away; it is necessary
that she disappears, or else she must engage with har-
goddess, and against all her principles of immobility, in the
paths of progress, as well as the word of the Sanhedrin of Napoleon-
Léon led the French people to believe that she had been there-
pledged.

In other words, to accomplish this miracle and
to remain Jewish, which the rabbinic religion replaces in all
parts by other beliefs and other customs
beliefs and customs that it has established—it is necessary that it
progresses by going back to Moses and the pro-
phètes, which is tantamount to declaring that he must take refuge
in the very vestibule of the Christian religion. And that is
So, and this is where making a movement without hitting the
church door, without bumping into it, without forcing it open
losing himself by transforming into it, he becomes, whatever the
the wonders of his skill, the most impressive feat-
ticable.

'The Jewish Question,' by Father Ratisbonne, a converted Israelite, p. 18
to 10. Paris, 4868.

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But when we talk about the enormities of this ortho-
Jewish doxie, which is almost entirely disappearing from our
France and that the West begins to despise, we cannot-
We would be understood if we did not first make ourselves known and
understanding what the Talmud I i is

CHAPTER FOUR.

THE TALHÜD.

The cause of the hatred and contempt of peoples for the Jew lies in the
Talmud. — The Talmud is the religious code of the Jew. — What is it?
What is this code? — He who does not have the key to the Talmud cannot decipher the
The mystery of Judaism. — Before the Talmud, or the oral and traditional law—
Traditionally, the law of Moses is abolished. — Whoever violates this law,
This pharisaical work of the rabbis deserves death without trial.

— Israel's orthodoxy shaken; revolt against the Talmud. — Jews

who have never Talmudized: discovery: Jew who despises the Talmud-
mud. — A word from Mr. Renan. — The Talmud, condemned and
burned by kings and popes, guardians of civilization. — The
The Talmud studied in itself and revealed by Jewish voices.

— The villainy, cynicism, and depravity of this code so dear to Judah.
His absurdities.' — He places God below the rabbis — Obliged
to remove passages that offend Christians and Jews
leave them blank and teach them to do it. — Disloyalty of these
Orthodox. — They are the indestructible core of the nation.
A duel to the death between Talmudic doctrines and civilization, which does not
will be saved only when the conscience of the Jew is rebuilt on
another plan, because the Talmud is the very expression of the Synagogue;
It contains the Kabbalistic doctrine, which is the dogma of the high
magic.

Those who find the principle of degradation of
Jewish people and the hostile state in which they are towards the United States
other peoples in their religion, at/ounrniui unsociaf>le,
and who consider its flaws, and even its vices,
as the punishment for a great crime and to fulfill it-
of a terrible anathema, these people think that the
correction of defects must precede the change of
the political state; that is, attracts, to speak plainly,

that Jews cannot be, and even, whatever one
They will never be citizens under Christianity.
without becoming Christians” By Bosald.

What then is the sacred book par excellence, the code of
this unsociable religion, a source of degradation and of
vices of the Jewish people, source of hatred and contempt for

'Jews, Miscellany, vol. II, Works, XI, p. 269; Paris, 1819.

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Nations that host it? Could this be the Law of Moses?
For the article seen from the Jewish Creed tells us; "The equal of
"Moses never appeared in Israel!" No; it was not so.
and it cannot be this law whose reign was the glory of
descendants of Jacob; this law which, in the scale of the ci-
villaisation, secured the first rank for the Israelites among the
The first peoples of the ancient world. And we already know
by heart that if the Jew elevates above all men the

no one from Moses, the Mosaic law is in no way for the
The first of the laws is Jewish. Perhaps he will give this name and
this rank to the iradition* which he claims to have received from Moses;
but these traditions, which are the work and the treasure of the Pharisees
of his rabbis, are false. We have just heard the
Cbrist to brand them in the face of the world—and, since the death of
the God-Man, the audacity of the rabbis multiplied them without
measure. It is they who defile and dishonor the work
indigestible Talmud, for which writings seem to us to be-
Then, for centuries, these two famous lines:

Ut turpiter atrum

Desinat in piscem, mulier formosa superne.

Ars poel., v. 3-4.

The Talmud! Therefore, one must not believe that this monster
atrocious, be it without beauty. No, let us say it quickly, and have no more
to say it again: If her body is hideous, if her folds are those
of a foul and disgusting reptile, its head is not without
nobility, his bust is not without charm; he has, but above-
everything for the eye and ear of the Jew, the attractive charms-
the mermaid's irresistible and alluring hair.

The Talmud! This body of religious sciences and precepts...
gieux, colossal absurdities and nameless turpitudes, we
tries again to praise it; but, in the most ci-
when they are debased, we have the spirit to disguise their follies and furies;
we are beginning to outlaw the teaching of its immoral-
finally dare to depart from its fatal doctrines, which have become,
from Christ to the present day^ the only true ortho-

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Jewish doxie. But it is shaken, it is strongly en-
This orthodoxy is a joke! The prodigious immobility of Israel
' has therefore ceased to exist!'

However, whether the Jew walks or stands still, let us say it from the
your tone, from which one thing is certain: the key to Judaism,
It's the Talmud, and who doesn't know what the Taimud is?
is radically incapable of deciphering history, or
to penetrate the mysteries of Judah. What then is this sphinx?

A Janus head whose mouth smiles and tears? But you,
Son of Jacob, what will you tell us?

"Those who wanted to have the Talmud considered as
the second law of the Jews, replies to our apostrophe Mr. Bé-
Darride, could have imagined this fact, which is based on nothing
serious "

Indeed, the Talmud, this rahbinic work on which
The Jewish lawyer Bédarride is misleading us here, and of which he
invalidates orthodox value, is by no means the second law
of the Jews 5 it is in their soul first, the one that do-
'mine and which crushes all other laws'. And what truth is more
trivial in Judaism? The Talmudists teach us,
Indeed, the study of the Talmud, that is to say, of the oral law
and rabbinic traditions prevail over those of the Bible,
and that there is more merit in engaging in the former than in the
second. This truth lingers 'in the state of a vulgar maxim in
The Synagogue: "My son, pay attention to the words of
Scribes (that is, rabbis, or doctors of the
law), rather than the very words of the law, for the wise
have surpassed the prophets in excellence." And the rabbi
Isaac Abnab teaches us, in the book Hamida Golah,
that the foundation of the Jewish religion is the oral law, or the tra-
the teachings of the Fathers, and not the law written by Moses. "It is in consideration of
Degradation of the oral law that God made a covenant with Israel,
as it is written: Abrabanel and the most eminent masters

'Ib., Les Juifs en France, etc., p. 39, 1861.

^ Although the Misclina, the first part of the Talmud, means the se-
conde loi, the deutirose. See below.

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The members of the Synagogue held the same opinion.
Oral law, contained in the Talmud, clarified the difficulties
of Mosaic law, they tell us, and it has fulfilled
the shortcomings. All those who say something contrary
The teachings of the synagogue masters will be discarded.
to the fires of hell. Finally, the rabbis teach that if he
encounters in this book something... that surpasses the in-
intelligence, we must blame the weakness of understanding
human madness; for, by meditating on it deeply, one
note that the Talmud contains only the pure truth.

Consequently, "those who violate the precepts of
Scribes (rabbis) must be punished more severely than

those who violate the law of Moses; the violator of the law of
Moses can be absolved, absolvi potest; but the violator of
The precepts of the rabbis must be punished by death: death
moriatur* .

"The law given by Moses to the Hebrew people is therefore
that, in appearance, today, the law of the Jews. It has disappeared
in the commentaries; and the Talmud, that is to say the book
who has the most authority among this people; consists of the
Mishnah, which is the text, and the Gemara, which is its commentary.
commentary. Their combination forms the complete body of the doctrine
traditional and religious matters. Having said that, how
not to lend an ear to the words of praise that
can even today defend themselves against addressing this book
Are the main champions of the Jewish religion sacred?

"The Talmud is not only the civil code and ecclesias-

' Surenhiisius, Mischna, part iv, and Lent. From moderna theol. Hey-
brceorum. — Rupert, Synag., p. 16, Paris, 4859. — Historical essays. And
Critique on the Jews, vol. I, p. 70; Lyon, 4771, etc.

*EH, t. III, ord. 4, leaflet. 4, dist. 40, p. 297. Lucius Ferrari,
Prompta biblioth.; and see Maimonides, chap. Veén tsarihh lo gue-
dhim, etc., etc.; Second letter from a rabbi. /6., Drach, p. 332; 4827.
The secret tribunals of high-ranking Freemasonry do not prevail.
point in force on those of these rabbis.

^ Laurent, member of the Oriental Society. Historical account
affairs of Syria from 4840 to 4842, etc., in Egypt, in
Syria, etc., vol. II, p. 351; Paris, 1846. — Rohrbacher, Universal History
of the Church, vol. XV, read p. 484, etc., 4854; vol. V, p. 67, 78, etc., 4850.

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lique ()u Judaism, we are told in the very capital of the
France, the organ of current orthodoxy; but it is a
A work of great importance for any scholar... One does not
no one could deny that the authors of the Talmud have truly deserved to
Jews. The moral principles contained in the Talmud
produced such sobriety, such
abundance of feelings of generosity, fervor and
warmth for religion, virtue, and benevolence, that

no impartial observer of Jewish life would be able to
to fail to recognize the importance of this great work, and that all
The philanthropist deeply regrets that he was unjustly denied
"This and the value of this work."

If the boldness of these praises causes us a certain
a shudder of astonishment, let's try turning around for a moment
to Mr. Chief Rabbi Trenel, director of the rabbinical seminary
binique, the one we heard earlier wearing
so high was the virtue of those Pharisees whom the word of
Christ, and whom he calls "the worthy and austere representatives"
"tantrums of Israelite thought and feeling 1"

The Talmud "has always had violent detractors"
and passionate apologists. For two thousand years he has
It was, and still is, an object of veneration for the Israelites,
of which it is the religious code. On the other hand, it has often been used
a text addressed to renegades and other slanderers of our faith,
who drew from this arsenal of weapons to compel us
To fight. The truth, thank God, is beginning to come to light.
and the last whispers of intolerance are drowned out by
the voice of healthy criticism...*. » Nothing, it seems to us,

< Israelite Universe, XII, pp. 568, 570, August 1866.

* Israelite Universe, p. 152, June 1867. Will I be allowed to say, che-
min making it so that the Talmud is the supreme code of the supreme intoler-
France, admirably practiced by his disciples? And that is what Is-
Raël himself will teach us I

The same chief rabbi, director of the rabbinical seminary, told us
said: a The editors of this immense collection did not write history
in the manner of Father Loriquet (Jesuit), who bestowed upon Napoleon the title of
lieutenant general of Louis XVIII's armies and forgets to mention
the French Revolution.” Ibid., p. 453. If this panegyrist of the Pharisees
If he had been a serious man, he would have written history differently; he begins-

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She is absent from this pious tribute, representing the league
contrary to orthodoxy, that is to say the organ of the Protestant
ism in Israel, in turn, holds us to the Talmud, a
language against which his status as a man of progress puts him
himself in frequent and blatant opposition. But we
We will reproduce his words without comment:

"The immense compilation of Ravina and Rav Aschi has
spread among the Jews with almost miraculous speed

culeme; it was accepted, from its very appearance, as the ex-
genuine and sincere pressure from traditional law.
numerous schools, where the Talmud was the subject of study
more respectful, suddenly arose in the East and in
In the West, his casuistic decisions were accepted by all
the communities, and this triple barrier erected by the rabbis
of Palestine and Babylonia around the Torah (law
written) did not encounter a single daredevil who wanted to cross it.
How this transmission took place would be difficult to explain.
to say; but the fact is that the work blossomed on the banks of
the Euphrates was, in an instant, in the hands of the Jews who
They lived along the banks of the Rhine, the Danube, and the Vistula.

K The attachment of the Jews to the Talmud was bound to be natural-
really, to bring this gigantic work to the attention of
their enemies... The Talmud became the scapegoat
charged with all iniquities, it was attributed to his standard-
lying about all the vices and crimes of which they were accused
Israelites; and they spread about the principles it contains
appalling calumnies, often followed by names-
numerous massacres*. Massacres, alas! about which the truth is
The Talmud, which will reveal itself to us page by page, will not explain
that the cause is all too clear!

would do so by reading the alleged anecdotes he criticizes, and would not repeat
of trust, an anti-Jesuit farce that became the confusion of his
authors, and whose lie was so publicly refuted. We re-
let us see, among other things, the volume of Historical Errors and Lies
by M. Ch. Barthélemy, p. 260, etc.; 1863, Paris, Blériot, S5, quai des
Augustins.

'Lazard, rabbi. Archives israélites, XII, p. 514-5, June 15, 1867.

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"Intoxicated by the heady scent of freedom," the rabbi tells us
(pie we quote, those who were called the reformers vou-
milks get rid of all constraints at once;
and the Talmud, which since its appearance had enjoyed a
His undisputed authority was scorned and rejected. A few
Israelites, proud to have, upon leaving the Ghetto, entered
the gilded salons, did not hesitate to return the Talmud
responsible for their suffering.

Here, then, is a movement hostile to the Talmud in Israel;
And suddenly, the same movement manifests itself.

on the points furthest from each other. "In
returning from the municipality of Pcsih, writes a traveler
As an Israelite, I passed by the synagogue in this city.
The emancipation and well-being of the Jews, which grew daily
nelment here as in almost all parts of Europe,
provided them with, both in public functions
that in scientific and social life, an influence which, in
many localities, equivalent to kl\ scpréhatie. Although, as
It is well known that the ancient code of Moses and the strict Talmud
Orthodox Christianity, especially in Western Europe, "e
be more to the liking of its modern members, and that a large
A schism arose between the orthodox and the refractory.
However, the two parties did not fail to reach an agreement.
on certain points, and to provide together liberally
to the necessary funds for the erection of a magnificent temple
to Festh'. »

In other words, ultimately, the law of Moses is no longer
and that the Talmud succumbs, and that is what we owed
observe. What does it matter to us, once we have observed
this phenomenon, with its sumptuous temples and sepulchers
bleached white and covering only nothingness, continue to
to rise under Jewish hands! These hands often dis-
Cordantes unite to reject the Talmud, that's the

* Ibid. 547. Ghetto, a district in certain cities designated for residential use
Jews; see below, chapter IX.

- Archives Israélites, XIII, p. 563, 1866.

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fact; and, with the Talmud rejected, the Jew becomes approachable, his
As supremacy is established, it ceases to inspire fear and horror.
In short, the decline of its Talmudic orthodoxy becomes 7
the cause and the dawn of its social preponderance.

But did not certain corners of the earth preserve,
besides the Karaite Jews we know, some
other descendants of Jacob, kept, it seems, in reserve
to one day protest against the Talmud, and hasten,
under the influence of their Jewish words, the fall of this mons-
A despotic scumbag? Let's listen: Beyond Lake Pathé and
riraouaddy, in the Celestial Empire, an Israelite traveler-
Lite reports the discovery of certain Shiite Jews
nois, and transmits to us some snippets of his conversation-
tion with these unexpected followers of Moses whose mouth
treats the legitimacy of the Tal- in a rather piquant manner

mud:

The Jewish voter, Mr. Stemp/el. "You do not distinguish yourself
not significantly influenced by your beliefs of your brothers of the Occi-
tooth?

The Chinese Jew. You might well be mistaken; and,
First, we do not accept the Talmud as a code
religious.

The traveling Jew. In this case, you are not
Israelites.

The Chinese Jew. And why is that?

The Traveling Jew. Because I visited the Israelites of
France, Poland, Turkey, Africa, and that I don't
I have never seen anyone who did not believe in the religious value of this
A book that you reject.

The Chinese Jew. But there are Israelites you haven't
who could see, and who don't even know this book by name.
Those who inhabited Palestine, from Joshua to Zede-
cias, and who received the lessons directly from Joshua, from
Samuel, Elijah, Elisha, and Isaiah!

The traveling Jew. And how do you know that they do not con-
The Talmud didn't originate there? Because the traditions of which this book is a part

6.

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n'esl only the register "have always been in use in Israel,
since they had already been communicated to Moses on the day of
the revelation. Even Abraham knew them: the Talmud
recounts that this patriarch owned four hundred volumes
which dealt with Abodasarah.

The Chinese Jew. But you can't be serious, that's for sure.
What! You're looking for your proof in the book itself?
whose authority is now being questioned!... Be well
convinced that if your Talmudic traditions had been con-
traces of our Palestinian ancestors would be found

among us, who, so to speak, have arrived from Cha-
naan until now without persecutions ever having mo-
'difused our religious customs'.

This account is undoubtedly unflattering to tradition.
Talmudic; but, from some period and some side
Now that the Talmud has arrived, let us release what no longer fears
today to publish the Jews, friends of progress, the Jews
reformists, and let us ask ourselves how their language differs
from one of his most outspoken critics:

"We know that in the capital of Austria our core-
For forty years, religious leaders have organized splendid-
The worship... The Vienna synagogue passed through all
Europe as a model of dignity, good taste and
progress, towards perfection. Well, all this no less
Not anymore; all of that is considered insufficient, petty.
condemned as backward, as unworthy of the spirit of the
century.

“A Jewish newspaper from this city, the Neuseit, published
recently a series of articles entitled the Reaction in the
community of Vienna, in which one does not limit oneself 'a
criticize the cult, but violently attack Jewish life-
entire lite, the Talmud, the Shulchan Arouch, your tra-
editions... The author delivers not only practical Judaism
and the teachings of the Talmud to the ridicule and contempt of the public

* A. Stempfel, Fourth Letter. Far East, Arch. hraél.,
pp. 24-26, 1.1" January 1868.

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Jewish and Christian, but unfortunately he does more - he in-
sinuously degenerates the moral character of the Israelite family, showing
a visible lack of a sense of honor, an absence
total disregard for anything suspicious
Kidush and Hillul Haschem, in a decadence com-
complete. 11 accuses our religious laws of pushing a number of con-
The staggering number of Israelites in the arms of apostasy... He speaks
"Like the missionaries!"

Here, then, is Judaism finally laid bare by the Jews themselves.
memes, covered in ignominy by his own people if he remains in
the bloody mire of the Talmud; and, moreover, — let us open the
eyes, — here he is receiving this blow from the face of the world
the hand of Mr. Renan, his assistant,* the executioner of the eter-
Christ's new divinity: "Unsociable, a stranger everywhere, without

homeland, with no other interest than that of his sect, the Talmudic Jew,
This anti-Christian publicist tells us that it has often been a scourge
for the countries where fate has taken him ' 1 »

What Judaizer or philosopher would dare to argue with
Mr. Bail, after such admissions, and these are not the best-
their, that "the perversity (of the Jews) is neither in their mo-
"Nor in their law?" And what man endowed with any
meaning will now allow itself to condemn emperors,
kings and popes for having launched the anathema against the
Talmud, for having ignominiously thrown into the flames
this monstrous book of Jewish law*?

Between these sovereigns, Saint Louis orders that the Talmud
will be shouted, "and that the Jews who refuse to obey this
Orders will force them to do so, or be punished according to the

'Israelite Universe, IV, p. 152, December 1866.

2 Archives israélites, XII, p. 534, June 15, 1868.

^ The Jews in the Nineteenth Century, second edition, p. 19; Paris,
1816.

* Justinian, Saint Louis, Clement VIII, Julius III, Paul IV, Pius V, etc.
"The fear that the Talmud inspired was great," and legitimate, he added.
let us. Read this list and the reflections that accompany it.
gnent, Archives israélites, V, p. 218, etc., March 1, 1868; and read the
Encyclopedic Dictionary of Catholic Theology, by learned doctors
of Germany, vol. XII, p. 442, etc., 1861.

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rigor of the laws. This condemnation of the sacred book tears
to the loudest and most lamentable Jews do-
leances; but the protective power of Christian civilization-
yours holds firm against their efforts; and, when the Jews
stipulate their return to France during the reign of Louis the
Hutin, the treaty of June 1315 states "that all books of
the law will be restored to them, with the exception of the Talmud," for this
The book is abominable; and the letters of Popes Honorius IV and
John XXII (1286 and 1320), relating to the villainies of
Jews from England and Aragon paint us in colors
quite vivid the horror that these men inspired in the people

civilized. "We could not learn without allying ourselves from it,"
exclaimed one of these pontiffs, that the Jews, setting aside
the old law that God had given them through his servant
Moses, having adopted another law which they claim to have received from
Lord, that which considers falsehood, and which they call Tal-
Mutz. A fabric of countless indignities, this enormous work
contains, in addition to a multitude of abominations, curses-
horrible pronouncements and imprecations that the perfidious Jews and
ungrateful people towards Christians utter every day against
them in their prayers and devotional exercises.
will therefore seize this impious book*... and worthy of all the an-
themes.

But let us hasten now, after having listened

* Treatise on the Police, 4 vols. folio, vol. F'', pp. 282-181, 1705, work
Delamarre monumental.

^ Read the monumental work of Baronius, Annales ecclesiaslicœ, etc.
In Angliiim Judæi... ul ob graviora scelera... An. 1286, xxiv. These dates
and these numbers make it possible to avoid indicating the volumes of this im-
this work. — Ipsi enim librum quemdam... quem Thalmud vul-
guarantee nuncupanl, abominations, falsitates, infidelitates and abuses
muliimodos continentem...

Singulis quoque diebus, in orationibus, vel potius in execralionibus
am, in curseem Chrislianorum... prorumpunt, alianonullacom-
mittendo nequissima... Ib., 1286, xxiv.

Dolentes qiiippe audivimus et narramus quod Judæi... lege veleri
prætermissa, quam per Moysen suum conlulit maje.-'tas omnium condi-
toris, quamdara legem aliam, seu traditionem, quam Talmutz vocant,

falso iradidisse Dominum conPingunt in cujus amplo volumine

abuses fere innumerable, etc... Curses quoque serious,
ac horrible imprecaliones, quæ ab iisdem Judæis ingratis atque per-

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to these documents and these speeches, and noted the diversity
of their dates, to study in itself this foundation of the
Jewish religion, and let us first draw from a source where our
research has given us the certainty of discovering that
science and truth.

French rabbi and convert, Mr. Drach, whom we had
the frequent opportunity to meet, to receive under our

roof, and to question everything at our ease, had been one of the
brilliant students of eminent doctors, among whom the
famous chief rabbi David Sintzheim, the Naci, that is to say
the head of the Grand Sanhedrin of Napoleon I", of which we have just
to outline the story.' Now this eminent master told us:

“We who, by virtue of our position, have long taught the Talmud”
and explained his doctrine, after having taken a special course on it
for many years under the most Israelite rulers
renowned figures of this century... we will discuss them knowledgeably.
of cause and impartiality-,... we will say what recommends it-
order, and what condemns it... Talmud is a be-
breu-rabbinique meaning doctrine, study. It designates more
particularly the great body of Jewish doctrine, to-
which worked successively, and from different eras
annuities, the most accredited doctors in Israel. It's the
The complete civil and religious code of the Synagogue. Its purpose is
to explain the law of Moses in accordance with the spirit of tradition
verbal tion*. » From time to time he indulges in digressions
on history and science, including scholars, and especially the
archaeologists can take advantage of this.

But if the judicious reader of the Talmud often has reason to
to grieve over the strange aberrations into which the human mind can fall

fidis contra Chrislianos emittunturquotidie in dicta logeseu traditionc
daninabili sunt ascriptæ... Baronius, »6., 13Ï0, xxvi.

'In 1807; first letter, Drach, pp. 31-32, 83; Paris, 1825.

* Ibid. That is to say, consequently, to distort it, since these
Traditions are false.

® Id. Brdarride, The Jews in France, etc., second edition, 1861,
p. 34. Regarding this code, the Archives israélites, journal of the proletarian-
Jewishism, still mislead us with these words; "As for,
In the Talmud, it is difficult to say what we think. What answer-

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hand weaned from the true faith -, if more than once the turpitudes
Rabbinic cynicism compels modesty to veil itself
face; if the Church is outraged by the atrocious and senseless ca-
the homnies that the impious hatred of the Pharisees spreads over all

the objects of his religious veneration, the Christian theologian-
Tien gathers valuable data and traditions there
for the explanation of more than one obscure text of the New
Testament, and to convince his religious opponents of
antiquity as much as the sanctity of Catholic dogma
that'. "

Under the name of Talmud, the rabbis refer to frequent-
the Ghemara alone, whose name means the supplement
and as the commentary of the Misclma, that is to say of the
second law or deuterosis; a study which the rabbis teach us about-
signs that God poured the text into Moses' ear
on Sinai. And, in fact, a written code is necessarily
accompanied by traditions and glosses on the manner of the en-
tender and to explain it; otherwise the bare letter would be too much
An easy toy for whims or passions. Also, throughout history,
Did the Israelite people have, in addition to the law dictated on Sinai,
a kind of second law, the oral or traditional law, which
was passed down orally, and which served so well to
to fix the meaning of the Bible rather than to preserve its precepts from oblivion
divine things not entrusted to writing. For the Synagogue, that is, since

Would you, indeed, if you were asked your opinion on books
French? » Vol. XXV, p. 602, 1864. Such a sentence would hardly be ac-
Acceptable on the banks of the Garonne! In another passage, the same
The review tells us: o 11 is necessary, in order to make ideas favorable to the
Talmud, which I first presented, is one of the reasons that led me to
to admit a priori its superiority” (over the Bible), and “without diminishing the
neither the value of the Bible nor of Moses. >> IL, p. 150.

However, it is for this environmentalist that the Notice on the Congregation
The nuns of Zion said: "The observances of the law are to be..."
in disuse; Talmudic traditions are unknown to the generation
floui-eWe/the administration of Judaism, modeled on that of Protestantism-
ism, is now nothing more than a civil constitution that varies and transforms
at the whim of governments. » Pp. 11-12; Paris, 1862.

Let us add that these words should only be applied to the Jews of
the most populated and liberal centers in Europe, Paris, etc.

'Drach, Harmony between the Church and the Synagogue, vol. I", p. 123-4;
Paris, 4844.

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her disapproval, that is, at the time when "it was still the Church
of God, was never a Protestant;... she never surrendered the
divine word is arbitrary, generally influenced by the

passions, and the whims of individuals' personal judgment.
Such is the tradition entrusted to the care of the elders and of
doctors of the nation, under the authority of the head of religion seated
on the chair of Moses.

“But like the rabbis, that is to say the Pharisees,
audacious falsifiers of the true tradition exaggerate
In the most extravagant way, they claim that
God revealed to Moses not only the entire Old Testament,
but also Miscbna and the two Gbemara∗. <> 11 y a d'ail-
their two Talmuds: the Jerusalem Talmud, and the Baby- Talmud
a compound designed to correct the flaws of the first.
This reformist Talmud nonetheless contains a multi-
study of daydreams, ridiculous extravagances, and indecencies
revolting, and above all horrible blasphemies against what
The Christian religion has something more sacred about it.

X The Babylonian Talmud, executed by Rabbi Asschi and his
collaborator R. Abina, was closed from the very first years
of the sixth century AD, and immediately accepted by all
Israel. It is this body of canon, religious and civil law.
times, WHO REGULATES UNTIL THIS MOMENT THE CONDUCT OF THE JEWS
ATTACHED TO THEIR ERRONEOUS FAITH.

"Everything contained in the Gbemara of Babylon," he said

'Truly papal authority. Ibid. Harmmie, vol. I, p. 125. — Read
Josephus, Antiq., book. III, ch. iv.

∗ Ibid., p. 126.

® Or rather the Gbemara of Jerusalem from the year 279, a compilation due to
R. Ynhhanan.

∗ Precepts of the Talmud contrary to the law of nations and the law of
Moses: Constat vero ex Bernhardo Luzemburgio, in Catal. hœret., lib. II,
Gregorium IX pontificem AC 1230, Juiiæorum libre, et imprimis
omnia talmudica voiuminailammis addixisse, atque idem factum a. c.
1244, imitatum esse Innocentium IV, inductos causa quod ii libri, and
nominatim utrumque Talmud, Hierosolymitanum et Babylonium, no
soluiii contumciias and blaspbemias, infamous mullas and horrendas ad-
versus Jesum C. Salvatorem nostrum, sed et sanctions et præcepta
contra jus geiitium, atque ipsam Jfoïsts legem contineant, 10, 11.
Telaignea Satance, t. I, Altdorf, Novicorum, 1581, 2 vols. in-4°.

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The rabbinic Moses Maimonides — is obligatory for all
Israel. And every city, every region, is forced to con-
to train in the customs established by the doctors of the Ghemara,
to follow their instructions, and to conduct themselves according to their instructions
tutions; because the entire body of the Gbemara has been approved
throughout Israel. The judges who established these institutions, these
decrees, established these customs, pronounced these decisions, taught-
These doctrines, which sometimes formed the universality of doctrines,
Israelis, sometimes the majority. They were the ones who had
received by tradition the foundations of all the law, from gene-
ration in generations, going back to Moses, that peace
"Let it be upon him!"

The Jew who would be naive enough to believe that these traditions
infected go back to the first legislator of the Hebrews,
could therefore, in a certain sense, sincerely affirm this
a gross falsehood, that the law of Moses is the law of his nation!

But, however opposed the Talmud may be to the books
mosaics, it is enough that it happens to be the sacred book of
rabbis so that we have no fear of us
to repeat by establishing, through the vote of modern historians,
the detestable and supreme authority of this religious code to
eyes of every truly Orthodox Jew. Let us therefore leave
Mr. Achille Laurent, one of the members of the Oriental Society-
tales that have been explored most deeply in recent times
Jewish question, confirming the positive claims of
the illustrious Drach, the ancient and learned rabbi;

"The Babylonian Talmud is the only one that is followed. It
forms a collection that has no fewer than twelve volumes
folio. The two Talmuds stifle, as has been strongly felt.
Well said, the Law and the Prophets! That's the Jewish religious code.
modern, quite different from that of the ancient Jews. It is
that which contains all beliefs; and when one has
The courage to peruse this immense collection, one finds

'Preliminary Discourse of the Yad-Hhazaka. Drach, Harmony, l. I*',
p. 16i. See below the distinction between these false traditions and the ve-
ritables; and read in Drach, following, everything concerning the Talmud,
its antiquity, etc.

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the ever-present causes of hatred of peoples against the

scattered remnants of Israel

"This is the book that all those who study and comment on are studying and commenting on.'
who among the Jews claim the title of scholar. According to
With these commentaries, the text of the Bible is no longer a narrative.
historical, a collection of sublime precepts and laws; this
is now nothing more than an allegory that the Ghemara explains from the
in the strangest and most ridiculous way. It is from this
commentary on the chimeras of the Kabbalah,
the dangerous errors of magic, the invocation of good
and evil spirits, a long heap of moral errors, and
a theogony borrowed from Chaldea and Persia. The
According to modern Jews, Ghemara is the fulfillment,
perfection, and that's even what its name means in
Hebrew; but, in reality, this commentary destroys the law
through its ridiculous or absurd interpretations, and through the principles
Aaine's cipes that it contains for all men who do not
not part of what he calls the people of God*.

One of the most learned authors in the history of the Church
he told us:

"Far from opening their eyes to the light, the doctors"
The Jews, the rabbis, applied themselves more than ever to blinding themselves
themselves, and with them their compatriots." They drafted-
therefore rent "in a jargon of various languages" the twelve
folio of their Talmud. Their goal was "to obscure the truth
meaning of the prophecies that showed them Jesus Christ. There
However, it finds favorable admissions regarding Christian truth.
yours." But what one notices most of all is a

* Same thought, from Ronald, Jews, above, in this chapter. — W.
Rohrbacher, History of the Church, vol. XV, p. 483.

* Laurent, Relation des affaires de Syrie, elc., t. II, p. 352-3, Paris,
1846. — Id., the Church and the Synagogue, p. 5-6. — Nicolal Serrarii,
Trihœres., lib. II, chap. xvi. — Lireid. Moréri, although that one is not theirs
that a very mediocre authority, art. Talmud and Talhudists, vol. VI,
Paris, t732.

According to the continuator of the historian Josephus, "there is no
limits to the hatred they have against the Karaites, because these Jews
reject the Talmud, to remain religiously attached to the text of
Moses. » T. pf, p. 359; Paris, 4710, Anonymous.

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multitude of assertions and fables, sernhlabla to celtes of the gnos-
tiqups and payons by extravagance and even by inde-
cence. However, the Jews place the Tulmud- above
the law of Moses. To study the Bible, it says in the
Talinud himself, that's a merit, or it's not a merit;
To attend to the Mishnah is a merit, and we are part of it.
rewarded; but dealing with the Ghemara, there is no
It deserves to grow — It's this collection of traditions
Pharisees, who form the greatest obstacle to conversion
'Jews.'

The Talmud contains "the most obscene fables,"
Even on the patriarchs and prophets, humanity did not
is no less outraged than modesty*; » and not seidly
The rabbis place him above Moses, but at-
above God himself; that is to say, the Talmud
proclaims the superiority of the rabbis over their creator. Con-
Let us confirm our word by an example, for it must seem
more than questionable.

Peter the Venerable, abbot of Cluny, wrote against the
Jews a treatise in five books; and, in the fifth, he them
confuses them by simply turning the fables against them
absurd and impious of the Talmud. In one of them, 'a this
Question: What is God doing in heaven? (pages from the book)
The masterful response is: He does nothing but read.
assiduously study the Talmud, and converse with scholars about it
Jews who composed it. Now, one day, in one of these conferences-
During the discussions, different kinds of leprosy were discussed, and
Someone asked whether such and such a disease was or was not a
leprosy. God had an opinion, and, unfortunately for him,
The rabbis were of a different opinion. Following heated discussions-
sions, the decision of the case was referred by mutual agreement to
Rabbi Nehemiah, that the earth still had the happiness of
to possess. The idea then came to God to send the angel down there

' Rohrbacher, Universal History of the Church, vol. V, p. 78; 1850.
Talmud, tractate Baba-Metzigna, f» 33.

2 Ib., t. XV, p. 483; 1851.

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of the monastery, with the mission of bringing the soul of this wise man to heaven;
But the angel found this rabbi reading the Talmud, and the Talmud

is such a sacred reading that whoever immerses themselves in it cannot
to die. The angel was therefore forced to use cunning; and, according to
He did it at the Lord's command, above the rabbi's house.
such a racket that he looked away for a moment
of the Talmud and could be struck.

Rabbi Nebemias' soul immediately ascended to the
heavenly dwellings; there she found God fully occupied with dis-
to cut the question and to defend it against the holy doctors
of Judaism, and exclaimed at first: No, certainly not, this
Disease is not leprosy! — God blushes at his defeat,
but he dared not rise up against the decision of such a great man
doctor, and soon he was heard to exclaim: Ah! my en-
Fans have defeated me! Na-zahouni beuaï

"Such is one of the rabbinic fables with which the
Talmud. There we see the satanic pride of the Pharisee, who puts
his word above the word of God, his knowledge above-
"Sus of the knowledge of God, himself above God."
and, consequently, himself and his Talmud above
Moses and the Mosaic Law! Some writers, it is true,
claimed to equate these monstrosities with allegorical fables
risks of the ancients; but "it suffices," an ancient tells us.
rabbi, to point out that the rabbis welcome them to the
letter '. "

And if we do not reject one of our authorities

'Bib!. PP., t. XXII, p. 1044.

2 Rohrbacher, Universal History of the Church, vol. XV, p. 481-2; 1851.

3 ürach, first letter, p. 74; 1825.— A note that follows the Gospel
The apocryphal tale of Thomas the Israelite recounts one of the monstrous tales
rabbis. "This anecdote," it is said, "is nothing compared to a
"Fou'e d autres que contenant les écrits des rabbis." Read, for
convince yourself of it, \a. Bibtiotheca rabbinica, Rome, 1675-1693, 4 vols",
folio, by the Dominican Bartolucci, who thoroughly studied these voluminous
writings, and the Bibliothecahitina et hebraica, etc., by Jo. Imbonati, 1694.
“We have gone through this vast directory, and we have found some
tales worthy of the Arabian Nights, and sometimes of extreme inde-
"Cence." P. 170, ibid., absurd fables, Book of Enoch, 343. id. Gospels
Apocrypha, translated from the edition by C. Thilo, by G. Brunet,
Second edition, enlarged; Paris, 1863.

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safer, that of the ancient and learned Rabbi Dracb, whose

speech has multiplied the evidence of the prodigious ignorance of
These doctors, we will know that almost all the guides of Israel
confine their studies to the jumble of this dreadful theology!

However, man acts in all things according to his beliefs.
What he sincerely believes passes, day by day, and so-
wind even unknowingly, in his actions. The faith of a believer
is therefore the reason for his customs, and the source of his morality ^ or
Well, in other words, his morals are an expression of his
faith-, from which we will say, without possibility of error, that, in every
religious people, the average of their faith is also the average of their faith.
average of the faithful! Among the Jews, where for a long-
For centuries faith and law were one
and the same thing; among this people who lived only by their re-
In religion, the Talmud was therefore the ultimate provocateur of morals.
the most antisocial, and the inspirer of the most intense hatred
The ceremony of every Hebraist against every Christian. Veiling the scene-
The clerical nature and turpitudes of its religious precepts, the
to mask, but without suppressing the teaching; in a
to hide them from the curious eyes of the uninitiated, such was the
Consequently, the Jew's concern, as soon as, from the breast
the people who sheltered him, cries of horror and exec-
creation resounded with a formidable ensemble against its
faith. Some texts then disappeared from this monstrous code,
and ceased to be delivered to circulation, but, in the
fearing that the world would have to mourn such a loss, the
Rabbis hastened to entrust the passages to memory.
which would have compromised them, and oral lessons replaced them
the deleted letter.

“It is our duty,” the learned Orientalist had therefore written,
to make con-
to give rise to intolerant, inhumane maxims*, which the rab-
bins profess h with regard to converted Jews, Christians,
pagans and Jews who betray the secrets of the Synagogue-

'Ib., first letter, p. 83; 18t3.

2 And of which he himself was a cruel example in 48X3.

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that is to say, to prove the falsity through formal texts
of the fourth decision of the Sanhedrin of 1807, without prejudice
dice of what I would have to say relative to his other decisions!
But Christian charity forbids me to publish, except
in cases of absolute necessity, the translation of the passages re-
voltants that I could cite in this note. I will limit myself

k to indicate a part k those of my brothers who ignore them-
rent, and who know enough of the Rabbinic language to read them
in the original books... »

Because the Talmud and other works of the rabbis contain
hold a host of horrors and hateful recommendations
tables against Christians and Christianity. But k de-
since knowledge of the Hebrew language has
widespread in Europe, Jewish printers took the
precaution to remove all these passages, leaving la-
They substitute names for them.
those of Minim, Goyim nohhrim (Christians), Meschoum-
Medim, Moumrim (baptized Jews)," and to remedy these
gaps "they teach verbally what they indicate and
correct words that were intentionally changed. Sometimes they also re-
establish k by hand in their copies the deletions
and the political corrections of Jewish authors. This last case
arrived in the copy of the Talmud that I own. Hel-
Vicus recounts in his treatise on paraphrases of the Bibles
Chaldean Jews, p. 10, that he had a Talmud, of which a Jew
had used it before him, and in which all these corrections
were made with a pen.

“On the other hand, extreme scarcity and perhaps loss
irreparable damage to several old books,... quite well known by
their passages favorable to Christianity, gave rise to k
the accusation of bad faith against the rabbis. I regret
to declare that this accusation is founded, and that's one thing
known in our nation that they made disappear (gane-
'zou) books that contradicted their doctrine'.

1 Among these, the Targum, of which these passages are cited by orientalists
Lists of those who read them there: Jehovah told me: You are my son. These two, Father

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It would therefore be quite wrong for the ill-advised lawyers to
The Jewish race, they would tell us; k If one rejects the Israelites
As Jews, they are punished for being born into a religion that is more...
earlier than in another; it is a clear violation of
'all human and positive laws'. No, not at first; because
apply k those who claim to be followers of the law of
Moses' law of retaliation, to place themselves on the ground of their
their own justice and turn their own code against themselves

religious texts, such as the Talmud, would be to treat them according to the
rule that governs them with regard to us. No, again; for we
to propose the adoption of Jews, without worrying whether they persist-
tent or not "in the superstitious practices that the rab-
bins added to the prescriptions of 3Ioise" , » when these su-
Mind-numbing persuasions are homicidal; it would be us
to propose introducing the poisonous plant into wheat
of the father of the family, and to defile the field of civilization.

That is why, some time ago, in an assembly which takes
a task the regeneration of Judaism, an Israelite, struck by
these considerations, the obviousness of which is beginning to be grasped
"Clear-sighted minds," he exclaimed before Mr. Ccrfberr; "It is necessary
to hasten to leave the old temple; — that is to say, to
modern Jews, from the Talmudic temple, — if we do not
we want to soon be buried under its ruins*. » It is still
Why, nowadays, is one of the leading figures of the school of

and Son, are three, in union with a third person, and these three
"They are but one substance, one essence, one God." Psalm 2, etc.
second letter, Drach, 1827, p. 263.

Modern Jews consider themselves the only monotheists, and
They accuse us of worshipping multiple gods because of this dogma of the holy
Trinity. See how, in the Old Law, their fathers worshipped, from the beginning
In the most distant past, this God in three persons. Harmony between
Church and Synagogue, vol. P', pp. 280, 285, 368, 453, etc.

Also, "some rabbis, in discussing the divine Trinity, expressed themselves"
they were taught in such an orthodox manner that they left nothing to be desired in
the most scrupulous theologian on the subject of terminology. » 76., p. 280; Paris, 1844.

* Jews in the Nineteenth Century, p. 16, by M. Bail, former inspector
teur, eli . Second edition, Paris, 1816, in-8°.

^ Bible, Exodus, chapter 21, p. 24, etc.

K Th. Dallez, Des Juifs en France, p. 5-6; Paris, 1845.

* The Jews, their history, etc., p. 12; Paris, 1847.

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Publicist philosophers, Kluber, demand of the Jew, before
to allow civil and political society to confer upon it
Citizenship status, conditions that most of our con-
contemporary people would view the demands as insulting
of an inquisitor, if any Catholic dared to formulate them.

He wants, and we reproduce his words, "abjuration"
free, authentic and irrevocable, the rejection, the hatred of
Talmudism and everything else the government will declare
to be able to reconcile oneself with the common good within Judaism
of a state whose supreme power would not be among the rulers
Jews

And let us note that the Jews are beginning to form
sea, before our eyes, in three distinct categories: the in-
different, the reformers, that is to say the followers of a ve-
legitimate Jewish Protestantism, and the Talmudists; but we
We cannot sufficiently emphasize this point to the public,
that these continue to form the im-
the majority of the people of the dispersion. Now, "the Talmu-
dists, composed of the older generation, people from the
countryside, and those of the lowest class in the cities,
recognize the religious authority of the rabbis and the authority
The Talmudic law; they scrupulously observe not
Not Mosaic law, but rabbinic law—they don't mix.
to Christians only for their own self-interest, and continue
to be the true enemies of the Church. That is the core
'indestructible of the nation that will endure until the end in
his stubbornness.

This period, the end of the UMP, may be quite close to
us, and of very long duration. Let us know, however, that it has
formed for Germany, as early as 1831, an association
of Jews and Christians whose goal is to found civilization-
religious, moral and social teaching of the Israelites; and the report-

> Law of the German Confederation, 4th edition, § 516, note iv.
"Let us allow the former rabbi Drach to say, in this regard, that the work
Mr. Beugnot's work, "The Jews of the West," deserves the most severe criticism.
serious. > Read p. SOS and following, Letters of 1827, p. 278.

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wearing this association's colors, which cannot be suspected, we
offers a passage on which our words are strongly based;

"As long as Jews remain Jews, their emancipation will be
"generally impossible!" For the Talmud, the law which governs...

verne the conscience of the Orthodox Jew, esl the death of civilization
Christianization. The big question therefore boils down to this
to ask when the Talmud will perish, that is, when will
reconstructed on another plane the consciousness of the Jew-
sant, since only then will the insou- disappear
ciable?

However, let the clumsy advocates of the Jewish nation
cease to attribute to an era of universal darkness
Israel's love and admiration for the jumble of its theology.
To speak like that would be to be oneself under the sway of thick
darkness, or that would be pretending to mislead his
century^ because the glorification of the Talmudic code is, from the
part of the Jews, a fact of all ages; for, until our
For days, Talmudic doctrine jealously preserved a
a considerable number of precepts worthy of drawing attention to them
The anger and contempt of every honest man! And the Talmud,
this imperishable code of the Jewish nation, whose pages have
The Talmud contains formidable innuendo, let us repeat without
ceases, is not a theological work that the Syna-
Gogue can reject with impunity, it is the very expression of
the rabbinical synagogue; he crushes Moses—he dominates God
even in heaven ^ it is the supreme law, the civil law and '

religious of the Jew—he was so as soon as the spirit of hatred and of
The lie exposed him. Alas, he has not ceased to be so to this day.
of today, even for no man of Judaism who claims to
the orthodoxy that his fathers followed!

We will take a look at a few points in a moment.
of the morality in action of Judaism; for it is deduced

'German Catholic Encyclopedia, by the most learned professors'
and doctors of theology from Germany, translated by Goschler,
t. XII, p. 45S-i53, Paris, 186t; the preceding quotation, ib.

'Read these essays on justification in B^arride, p. 196, and reread
p. 39.

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(the orthodox doctrine of the Talmud, it is the Talmud k
the work and producing its fruits of death. We will understand
then, the importance of the deletions becomes increasingly clear.
The leaders of Rahhinism prescribed to the printers
dogmatic books that their failing faith begins k re-
to form. Let us, however, conclude our chapter on the Talmud.
by this assertion from one of his greatest admirers

'eurs':

"The Kabbalistic doctrine, which is the dogma of the high
magic, is contained in the Sefer-Jesirah, the Zohar and the
Talmud*. » We must therefore go and look in the te-
shameful and unhealthy darks of magic, the venomous roots
neuses of this Talmudic work k which, since the
Christ, throughout the ages found the heart of the Jew attached;
And from this necessity will be born our chapter on the Kabbalah.

The Lalmudic Jews form "the indestructible core"
of the nation" and the Talmud is the supreme law of the Jew, the
source of his faith, his feelings, the rule of his morals.
That is why, until the day the Talmud is destroyed, the
A Jew will be an unsociable being. In other words, a duel
k dead, and whose outcome cannot be far off, remains
between the Talmudic Jew and Christian society; between the
Judasant and the men of the one and only civilization
that it is possible for the world to produce, if experience and
Reason speaks the truth to us.

* Elipbas Lévi, Dogmes et rituel, p. 93; 1861.

^ History of Magic, p. 28. Elipbas Lévi, (^eminent batist.

NOTE.

"The first editions of the Talmud offer the text of this code in
in its entirety, like those of Krakow, of Venice in 1620;
d'Amstcrdaui, 1600, folio, small format. It is necessary to consult the large
rabbinical table of Venice, in four volumes printed by M. Bom-
berg, to find the hostile passages in the biblical commentaries
directed against Christians.

(Some of the maxims I am going to state are not found

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than in the older editions I just mentioned. Talraud,
treatises Gnaboda-Zara, fol., 4 v", inThocephot; fol. 40 v", ib., fol. 26
v°, Sanhedrin; fol. 57 r®, Horiot, etc., etc. »

Maimonides, treatises On Homicide, ch. iv, § 40; On Idolatry, ch. x, § 4; On Rebel Doctors, ch. iii, § I, etc.; On Kingship, ch. ix, § 2, etc., etc., etc. Drach, Second letter, pp. 300-301; 4827.

In the edition of the Talmud by Frohen, printer of Basel, executed in 4584, the censors Marcus Marinus, Italus Braxensis, Petrus Gavai- Irius, removed the main passages that attack memory of our Savior, where Christians are represented "as devoted to the most ahuman vices, and where it is declared that the precepts of justice, fairness, charity towards one's neighbor, not only to them are not applicable, but are a crime." Some time later These deletions, the Jews felt compelled to reinstate in an edition from Krakow; but these reinstated passages having aroused indignation Christian Hebrew scholars, the Jewish synod, convened in Poland in 4631, he himself prescribed its removal in future editions, And here is the text of his encyclical.
Therefore, we enjoin, under pain of excommunication major, to print nothing in future editions of the Miscellany or of the Ghemara, which relates, for good or ill, to the acts of Jesus of Nazareth. We therefore urge you to leave in White marks the places that relate to Jesus of Nazareth. A circle like This one: O, placed in its place, will warn the rabbis and schoolteachers to teach these passages to young people orally only.
By means of this precaution, the scholars among the Nazarenes (Christians) "They will no longer have any pretext to attack us on this subject." Drach, Harmony, t. I", p. 46'7-168.

END OF NOTE.

NOTICE TO THE READER.

The chapter on the Kabbalah should follow this one; but in order to connect more directly to the Talmud, the pages where Talmudic morality unfolds, we relegate this in- to the end of the volume, in the form of an appendix. interesting question. We ask the reader, however, to accept, under inventory profit, the few lines we need to extract from it to cast a ray of light on the paths we are taking.

The sinister Cabal gave birth to the cult of the stars and their spirits, the Sabaism, astrology, magic. It existed long before it received its name, and before the Jews, who assimilated it by modifying it. Also the Did the Jew become the prince of high heresy, as the Geniuses of the Kabbalah infested with their venom. The unitary doctrines of the Cabal prepared- They are preparing for and leading the unification of peoples.

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"The Kabbalistic doctrine, which is the dogma of high magic, is
contained in the Sefer Jesirah, the Zohar and the Talmud.

“Abraham, leaving Chaldea, had carried away the mystery of the
Cabal. » — «The mystical doctrines and magical practices of
Antiquity is partly preserved in the Kabbalah, whose books
were held in as high esteem by the followers as the books
of Hermes Trismegistus.

"The Kabbalah is the mother of the occult sciences, and the Gnostics are
born of the Kabbalists.” — “The Kabbalah, cultivated by the Jews with an art-
unparalleled, almost single-handedly eclipsed all other sisters.
secret societies.

There is an undeniable truth, "K," which is that he has a high
science, an absolute science, etc." But, "this science is magic,
whose dogma is the Kabbalah.” And “it is certain that the Jews, deposi-
to keep silent about the most sacred secrets of the Cabal, almost always
In magic, the great masters of the Middle Ages. Everything scientific-
tific, grandiose in the religious dreams of all the enlightened,
Swedenborg, etc., etc., is borrowed from the Kabbalah. All the associations-
Masonic lodges owe their secrets and symbols to him.

To create a secret society, from which kings and pontiffs would emerge,
This was "the dream of the dissident sects of Gnostics and Illuminati who
claimed to link the faith to the primitive tradition... This idea of-
A threat to society arose when a wealthy and dissolute order, ini-
bound to the mysterious doctrines of the Kabbalah, he threatened the world with a
A huge revolution. The Templars, whose history is so poorly understood,
These were the terrible conspirators. The occult philosophy of magic
veiled under the name of Cabal, it is indicated in all hieroglyphs
sacred ancient sanctuaries and rites still so little known of the
"Old and modern masonry."

The great Kabbalistic association known in Europe as
of masonry, suddenly appears in the world at the moment when the
Protests against the Church threaten to dismember Christian unity.
leaders of this association "tolerate all beliefs, and do not profess-
They share only one philosophy. They seek only the truth... and want-
"Slowly, gradually bring all minds to Reason."

Some leading figures of Judaism openly profess this philosophy.
Isophy, which corrupts and draws the Christian world closer to them.
Kabbalists call the Jews our fathers in the faith, and their leaders are
the leaders of "the great cabalistic association known in Europe as
the name of masonry.

In the chapter on Kabbalah, we name the authors of these-
tations, which are almost all among the declared enemies of Catholicism
licism.

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PART TWO.

CHAPTER FIVE.

FIRST DIVISION. — THE MORALITY OF THE TALMUD IN ACTION.

The first man and the first woman; dignity of the human race
offspring of these two monsters. — Let us judge the tree by its fruit. — We
let us know the morality which originates in Christian dogmas;
Does the one that departs from Talmudic traditions have any connection to it?

— Saint Chrysostom, Father of the Church, on the customs of the Jew; pain-
prodigious ture. — Same description by the famous Simon Maiol to
the Renaissance period. — Nothing had changed when Delamarre wrote
his monumental Treatise on the Police. — Let us cease for a moment to judge
Jewish doctrine through the customs of the Jew, and let us judge the Talmud
through its text. — God creates Adam, who seeks a companion;
Finding no one suitable, he asks for one that is similar to him.

— Eve is worthy of Adam, and transmits to us the venom of the serpent.
The Talmud being the supreme law and belief of the Orthodox, and
The Talmud makes man regulate his actions according to his beliefs.
Jewish as he is. — An example of the eternal sentiment tamed in France.
and in the nineteenth century, by the Talmud. — Proscription of the pre-
varicator.

Kabbalah is the soul of the Talmud, and the Talmud is the mold
of the conscience of the Orthodox Jew. Both, the Tal-
Mud and the cabal, therefore, will have to present themselves to our eyes, no
no profile, but roughly a front view; and, if every tree
must be judged by its fruits, what tasty and healthy fruits!
will we see them emerge from him whose fruitful branches
let fall to earth and pile up at their feet the believers
under the weight of which the Jew, if he does not wish to cease

At the end of this volume, we reject, and explain why, the
chapter of the Kabbalah.

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to be what his fathers were, must cover and in some
so as to conceal the law of Moses from view?

Alongside these fruits of the Talmud, the reader may wish to...
to place, for a moment, in thought, the fruits of the tree
evangelical morality, in order to know them better. Evangelical morality
gelic, and we know this, originates at the base of the
Christian dogmas. It is said of her, and the unbelievers have not
This point, proclaimed less loudly than the faithful, is this morality
is both the most magnificent and the most complete that ever
had enlightened the world. To invent it, if we are to believe some men-
my such as the famous Jean-Jacques, was above the
human strengths. The intelligence that amazes her restores her
a legitimate tribute, and nature, which it softens and cor-
by taming it, recognizes both its gentleness and its
strength. It is divine, and such are the splendid ones of this liter
radiance of her beauty, which the most sub-
variations, when they seek to make their way to
In the midst of the crowds, they are reduced to making treacherous attacks on him.
prunts', b usurp his name, and b compose himself with her
a resemblance that plays tricks on the eyes; Corruptio optimi
pessima.

But since evangelical morality is a worldly thing
the best known, so let's see if the one that arises from traditions
Rabbinic, or precepts of the Talmud, would or would not
something to do with this rule of Christian morals.
An easy, curious study, and one that few strokes will otherwise render
complete, or at least sufficient. And, first of all, if the greatest
part, though the least sublime, of Catholic morality
Islam has its code in the Bible, and let the Talmud be,
as the rabbis affirm, a commentary on this
Sacred book: how are the fruits of the Bible divine?

'Those, for example, who make Christ the prince of the doctrine of
egalitarians.

“We may be permitted to call the doctrines of the Talmud
or the Pharisaic or rabbinic traditions predating the writing-
tion of the Talmuds, since the Talmuds are the code in which they were formulated
these doctrines.

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among the men of Christ, while those of Rahhinism
would be described as demonic by the Fathers themselves of

The Church?

Demonic AI, we would hardly dare utter that word,
were it not for Saint John Chrysostom; and nothing seems to us-
more interesting than seeing, from the fourth century onwards, a
to what extent has the distorted doctrine of Judaism degenerated?
had, in the name of God, brought down public morality
of Israel. If, therefore, the lessons of history have for us what-
What an attraction! Let us listen to the impassioned words of this powerful doctor.
a keen observer, attentive witness and studious observer of historical customs
women he stigmatizes:

"In the past, Jewish fasts only resulted in..."
trials and disputes; today, they lead to the li-
debauchery and debauchery: we see these men, barefoot,
dancing in public squares; they claim to be fasting, but
Their actions are the actions inspired by drunkenness. Let's listen.
how the prophet wants you to fast: “Sanctify the
Fasting! » Thus fasting turns to your benefit. It does not say
Not: "Make fasting a profane festival." No, but he said:
"Announce the solemn assembly, gather the elders."
And the Jews of today, gathering troops of effe-
mined by numerous bands of wretched courtesans,
attract the entire theater to the synagogue, and the actors of
the scene; for their synagogue differs in no way from these places
public! What am I saying? The synagogue is not just a
theater and a place of prostitution; it is a cavern of
bandits, a den of wild beasts. Your house is de-
came, so to speak, the hyena's den, said the Sei-
gneur'; and not of an ordinary beast, but of a beast
"Impure!"

What, Christians! "when the time for assembly you

'Joel, ch. I, v. 14.

2 Of the infamous: soft; qui alterius fornicationem sustinent, qui in
semetipsis fœminas profiteer. From the Ganges.

3 Jeremiah, chapter 7, verse 11.

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call to the church, you do not awaken the zeal of the indifferent
rents-, but when the demon calls you to this solemnity
Jewish woman of the Trumpets, instead of retaining those charmed by this
by calling them, you let them engage in the place of impiety and
on the slippery slope of impurity! For courtesans, the

Libertines, the entire chorus of dancers, are accustomed to going there
gather. And why speak of the impurities that are committed there?
Tent? Aren't you afraid your wife won't come back from it?
possessed by the demo? Haven't you heard it clearly demonstrated-
He lies, in our first interview, about the souls of the Jews
and the places where they gather serve as dwellings for
Demons? How dare you, when you have taken
take part in a diabolical dance, return to the assembly of

Apostles? What! Are you not seized with terror and

"Horror after such misdeeds!"

Living only for their stomachs; hungry for precious goods
feelings; of an independence, of a greed, of morals in a
words comparable to those of pigs and goats^ the Jews do not know-
wind only one thing: to let go of the reins, of intemperance and

Drunkenness. The last of the taverns is even less

The synagogues are despicable. The Synagogue is not a
A dwelling place of thieves, it is the very dwelling place of demons; and
we could say the same about the souls of the Jews."

The famous bishop of Vultourre, Simon Maiol*, seems
having taken on the task, among so many other historians, of carrying
at the very heart of the Renaissance era, the powerful and
The terrible testimony of which Saint John Chrysostom was
resounded in the fourth century, when his eloquence thundered
born against the morals of the disciples of the Pha- tradition
risky.

On the Perfidy of the Jews, such is the title under which it appeared
with the brilliance of a noisy meteor the treaty in which he

* Saint John Chrysostom, Complete Works, new translation by
Abbé J. Bareille, vol. II, first discourse, p. 349, etc.; second discourse
course, p. 372; Paris, Vivès, <863.

^ A remarkable scholar, but one who, in secular sciences, shared-
he was making a large number of mistakes made by his contemporaries.

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wants Christians to recognize the frauds and im-
postures that these sinister men are plotting. From the height of
his doctoral seriousness, he therefore enjoins them to reject the
baits that the Jew's hand offers them, and not to prostitute themselves
to kill as foolishly as they are inclined to do freedom
which is acquired by them by hereditary right.

"These traitors, the most wicked of all men,
surrender our homeland, our resources, our strength, and to the Turks
We tolerate them, and we feed them! That's fueling the
"Fire in our bosom is like warming the serpent there."*

Be wary, and be wary again! For "experience never ceases"
to demonstrate that, from the first to the last, the Jews for-
follow the Christians with the most implacable hatred, and that
If the opportunity promises them impunity, they band together and
rush upon them in tight battalions, like 'a
troops of harpies who cannot get enough blood
that they suck. Ah! fear even their solicitousness
even to their obsequious submission; for you have
all the more reason to fear them because treachery creeps in beneath
their eagerness', Look at the thousand deceptive forms
whose wear and tear they bear! Driven by them, it lends itself to
unimaginable schemes to devour you; and see in-
core: if thieves, criminals, etc. are encountered
women forced into prostitution, the Jewish house opens
of herself, before their very eyes, and recognizes in them
hosts (prompium proebent hospitium). Let these people ra-
Pine come to offer the Jew the proceeds of a robbery, and he
He buys them immediately at a low price; he encourages these wretches,
It stimulates them and helps them with all the harmful effects. True fruits of
gallows (Jurdferi)^ scourges of all honest people, de-
endowed with the right to all tolerance, the Jews are, in a
word, the instigators and auxiliaries of the son of a family cou-

* Nec libertatem hereditario acquisitam, ità temerè prostitute ve-
lint. Vol. III, p. 7; Moguntiae, 1615.

* Ibid., p. 809, col. 2.

3 Ibid., p. 810, col. 1.

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between his father, the daughter against her mother, and the servant against-
to be his master. And how many minions does magic not have?
not in their ranks!

Thus speaks the Renaissance century. That is enough to say; and
we would not have dared to grant him this apparent license to
speeches, if these words of great, courageous and salutary
These truths, had they not been reflected so precisely, after so much
centuries, the words of one of the Church Fathers, of one of
these doctoral illustrations before which they bowed
to this day, human generations—but language that
would hardly be able to accommodate nervous ears any more than
forms the delicately parliamentary style of an era where
laissez-faire tends to become the sole principle of life
social!

It is up to us now to see if the religious century of
Louis XIV, and the Regent's not-so-religious century, did not
would have recalled the iniquities of the Jew, in one of their
the most remarkable historical monuments, as for the
to rehabilitate by offering us a description of their customs
which destroys our old and legitimate prejudices, and which
allows us to question the fidelity of the punishment
the ture that we owe to the vigorous and terrible brush of
Simon Maiol. Let us therefore open the Treatise on the Police, this great
and monumental work whose author, under the inspiration of
Lamoignon and the Colberts, and under the very patronage of
Regent, in his pages, describes the relationship between the Jew and the Christian
Well. Would the Jew have received the slightest praise there?
it may be possible for us to conclude an amendment in its mo-
Reality? No! And without deigning to say a word to us
what kind of character has the descendant of
Jacob has the date of his quadruple vintage this book

< Ilodie otiam apud Jufiæos, præsertim in Oriente, quid magia fre-
quentius?... Tradunt ipsi Judaici senpiores sepluaginla seniores sues,
seu Sanhedrin, magiam apprimè calluisse, idque, iiiquit R. Semoloh,
ut præstigiatores eo facilius convincereni! Ib., p. 920, col. 2.

2 First volume in 1705, second in 1710, third in 1719, qua-
trième in 1738, folio.

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silence, as if there was nothing new to teach us about
the Jew; as if, within the Kurope, the Jew who remained firm
and immutable in his Talmudic faith, he must have remained immutable.
ble in its morals; and such is indeed the testimony on this point-

the unfolding of history. 11 leaves us, in a word, under the impression-
sion of the motives that dictated the famous letter of 1212
of innocent 111, and which determine in the year 1391 the justice of the
King John:

"Such is the ingratitude of the Jews," exclaimed the pontiff, "that
this nation, sustained by Christian piety with so much
kindness, "only gives thanks to its benefactors."
crimes and insults »

And when a century and a half had passed since that
In the letter, the historian adds: "The twenty-eight years that the king
Jean had allowed them to remain in France in the year 1360.
and the sixteen years of extension that Charles V had given them
granted, were not to expire until the year 1396. But the cri-
my and the abominations they committed every day obligingly
Charles VI managed to anticipate this term. He titled it by letters
patents of September 17, 1394, which banished the Jews to
perpetuity of his states, and forbade them to remain there
"hardly a lifetime."

However, after this fourteenth century, two other centuries followed...
sink, and the cruel Police Treaty returns to Israel
We are told, k the date of the year 1705: “Some Jews of Por-
Tugal and Holland having come to settle in France under
pretext for trade, at the beginning of the last century-
The king was informed, and this gave rise to a declaration.
ration of April 23, 1615, by which His Majesty banished from
his kingdom, all the Jews, and forbade them to remain there
under the penalties imposed by the ordinances of his predecessors, the kings
their sisters.

The leader, the protector, the king of the French nation re-

< P. 824-2. Read the gruesome details in which this letter goes.

2/6., p. 285.

3 T. I, p. 285.

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He therefore finds himself facing the same men of evil
that his predecessors found there; and these Jews, that it is a question
to push them out and remove them at all costs, therefore, have
ceased to be, in the opinion of France, a public scourge.
Let us not, however, consider this severe prohibition
prevents a number of these adventurous men from

to enter and sit in the kingdom; what a barrier to
world, what dam could be impervious to the Jewish race!*
But it signifies what it must have been in the eyes of the vigilante
supreme follower of the Talmud, whom the Attorney General of
In 1717, Regent Philippe d'Orléans called "the monster of
"Civil society!"

After briefly judging Jewish doctrine
Let us now judge by the customs of the Jew in itself.
this adulterated doctrine; let us open the book that contains it,
Let's go back to the early days of the world, let's take a look
an eye on man, as she describes him to us, emerging from
hands of the Creator, and thus let us see, from the very beginning, what
becomes biblical truth, what becomes of the sacred books
the creation of Moses and the very dignity of our nature before the
masterful words from the Talmud.

“The Lord,” says this book of books, “did not want to give-
to be a companion to the father of humankind before he
he himself asked. For, "later it happened that she would in-
God, who committed sin, maintained that Adam was not in
right to reproach him for a disastrous gift. But having taken
this precaution against the one he had made in his image. God
made all creatures pass before this monarch of the earth-
res. Now, the first act of the Talmudic Adam is one of
these outrages against nature that the law of Moses punishes implacably
death penalty*; religious crime, because it is inspired by
the gods, that is to say the evil spirits*, constantly
applied to corrupt, to degrade the dignity of man;

'A passage that we will quote in another chapter.

* Bible, Leviticus, 18th, 23-29; 20th, 15-16, etc.

® Dii gentium dæmonia. Ps. xcv, 5.

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vulgar crime later, and which took its place among the
abominations of these Canaanites, whose sword Israel owed
to purge the earth.

Adam, who is looking for a partner, falls into
prodigious errors; and, far from punishing him, God

deigns, to please this first man of the Talmud, to him
pull a rib out of the body, and he builds an aged Eve from it.
twenty years old*. But will our first grandmother show herself?
superior to this sad husband? Will she have tastes of
Less humiliating deviations? — Answer: Common opinion
The rabbis believe that the mother of men had for the service
pent an affection which this inside animal took advantage of to
to lead her to transgress the divine precept. Also the
Did the monster transmit to him the venom she transmitted?
his posterity'.

Such were, according to the venerable doctors of Tal-
mud, the customs of our first fathers in the heart of the parailis
and in a state of innocence! Adam's penance did not take place
that after his sin, that is, when he had eaten the fruit
defended; and we will cite as proof of its long
duration the rigor of a fast of one hundred and thirty years, during the-
which he refused to drink, to eat, and isolated himself from Eve.
Thus, this excess of imprudent rigor had its dis-
an early reaction; for the day Adam saw Lilit, a female demon

'We provide the Latin text for the continuation of this narrative, but
We do not want to reproduce it in its entirety: Tune compressed
omnes... sed cum nihilominusetTerverc... petivita Deo sociam similem
sibi. Drach, second letter, pp. 340-311; 4817.

* Second letter from the scholar Drach, former rabbi, pp. 340-314, Paris,
4,827; in-8". — Id., De perfidie Judœorum, by Bishop Maiol, p. 809,
col. 2; Moguntiæ, 1643.

* Multities eam... cum sese... injected in eam tabem, Zoufiama, —
qua posteritas mulieris inficitur. These are the own expressions
from the Talmud, tractate Shabbot, fol. 446 r"; tractate Yebamot, fol. 403 v";
treatise Aboda-Zara, fol. 22v®. Drach, Harmony, t. II, p. 321, 4844; —
letter see rnde., Id., p. 343; 4827. Read about these acts, common in
the idolatrous world, Serpentem inter et muliorem; Anthropo-studies
logics, the cult of the Serpent, etc., by Doctor Boudin, physician in
head of the Saint-Martin military hospital, of the army of Italy, etc., etc.;
Paris, 4864, Rozier, 88 pages in-8®.

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Nin, Lilit pleased him, while Eve, abandoned, met her
on the side of the demons who were not of her sex, and that these
seducers appealed to him. Thus was born the fierce and ter- race
'rible of men born from demons'.

Oh, the singular austerities of penance among this people!

whose nature seems to turn around and put itself as
of her own accord, the reverse, as soon as he revolts against his
Creator! Oh, the lamentable aberrations of his doctrinal book!
and doctoral par excellence, which brings us back to the naive
from which the simplest things are said, these harmful things
and calamitous relations between man, the demon and the
bully ' !

Man acts according to his faith; his belief engenders his
actions, when this belief is sincere. That's what we
let us repeat constantly; also the conviction of infallibility
Is the doctrinal teaching of the Talmud so deeply rooted?
in the spirit of the pure orthodox, which it dominates in the father
from family to the most natural feelings, to the
the most indomitable instincts of the heart. The fear of withering
the innocence of his own sons was therefore, until yesterday, in-
sufficient to prevent the Jew from introducing them to these detestable
studies.

Thus, for example, and saying it is easier than believing it,
the Talmud's assertion regarding the first reports
is Adam's relationship with animals "repeated in a com-
commentary that is taught to very young children; and
this comment, the only one taught in schools, ren-
closes a host of similar horrors, which the masters cannot-
vent se dispense ctexpUquer aux élèves. The first part,
which explains Genesis, contains twenty-seven of these passages

* Drach, second letter, p. 316, ibid.

^ Idem, De aliis contra naturam criminibug. Reading in the Church and
Sgrmgogue, pp. 131-136, the remarkable words and the cruel ac-
accusations of K^iza, sanctioned by the eighth canon of the council of
Toledo, in 693, which lists fifty-nine bishops. — On alliances
between man and the demon, read our book The High Phenomena of the
magic, ch. vi; Paris, 1864, Plon.

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that I can remember, but I think the number is more
considerable.” Now, he continues to tell us, in the year 1827,
the learned orientalist Drach whom we have just quoted, a
The Jewish priest of Paris felt compelled to dismiss a schoolteacher.
that he had placed near his children because the latter had

found guilty of an act of rebellion against the holy book
of Judaism. What, then, was the gravity of this act?
Here it is: "This young man had taken the liberty of deleting in
His lessons contain one of those revolting passages! It's blasphemy!
"Our wise doctors," said the father, "believe that..."
Their writings contain pernicious things. And our
The schoolteacher experienced this firsthand; no longer able to find employment...
passion among the Jews of this country, despite his high level of education,
He fell into deep poverty, unable to obtain the
the slightest help from his brothers. Christian charity helped him
to return to Berlin, his hometown.

If the Talmud is, in Judaism, the cause of the
moral corruption, we will have to see if it was not, if it
would not yet be, in the places where it dominates, the source
of a hatred whose flow poured forth, or is pouring forth, from the breast
of Israel over every foreign man of his race. Each of the cha-
The clowns who will appear in our pages will enlighten us.
according to its title, on the strange customs of which these traditions
The Pharisaical views of the rabbis became the principle.

'Drach, second letter of a converted rabbi, p. 311; Paris, 1827.

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CHAPTER FIVE.

DEDXIÊMK DIVISION. — HOR.VLE OF THE TALMUD IN ACTION.

WOMAN IN JEWISH LIFE.

The young girl in the paternal house next to her brothers in the butte
to the explanations of Talmudic turpitudes! — The rabbi and the scholar-
The woman's place among the Jew; beautiful thoughts. — Reply from
History. — Mr. Crémieux speaks like history. — The Talmud
equates women with slaves. — No law, even in marriage,
does not guarantee her even the simplest respect from her husband, for
which she is of butcher's meat... — She must tolerate
his concubine even under the marital roof. — 11 It suffices that
This concubine must not be unfaithful, for then she would not be
than a brute in the eyes of the law. — A bizarre display of judicial modesty.

— Right of manual correction of the woman and right of divorce.

— Before God and in religious gatherings, a woman counts
for nothing. — Teaching him the holy law is as guilty as he is.

learning obscenities. — Portrait of the Jewish woman by a painter of
Jewish blood. — Defects and qualities. — Proportion of two tommes of
A much worse life is lived among Jews than among Christians.
(Jewish confession). — The Jew owes it to the Talmud to provide for the proletariat
its froth. — But the profession of Judaism redeems, in the eyes of the
lalmudisant, all weakness of the woman.

And now, what will they do with their Eve's daughter?
venerable doctors of the Talmud? In what egalitarian or
Will the sacred book place her in a position of inferiority in relation to
The man? And what if, in the father's house, the younger sister
was not separated from her brothers and their tutor by
a wall of brass, from which will be born his chance to escape the
early appetites for corruption that explain the turp-
Talmudic studies will have developed in the heart of the com-
companions or the guardian of his childhood? Who will stand by
morning to night near his ears to protect his
innocence and to protect it against inevitable desecration
including the religious lessons from his brothers' schoolteacher
will be the root cause? Finally, jwiir to keep the intact
The freshness of its purity will inspire profound contempt in him.
that before our very eyes the lammuçant will testify to the woman
and the state of ignorance and abjection in which he con-
damned to rot?

No, no, our Christian friend, replied the Jew, you do not con-
hardly Israel-, far from degrading women, "the Talmud

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remain faithful to the inspirations of Scripture. » Listen, for
to repeat to your family some of his beautiful maxims,
and "perhaps they will silence the critics of
our principles.

"A man must honor his wife, for the blessing of
"God only enters our homes because of women!"
— “The loss of the first wife is also painful
that would be harmed by the destruction of God's sanctuary.” — “Those
Those who do not marry do not know happiness;
Divine blessing will not enter their home, and they
will never experience pure joys.” — “It all depends on
"The woman," says the Midrash Yalkut. — "Even the altar weeps."
on the one who separates from the woman who received his first
oaths. — “One last word, moreover, testifies to

What price is the freedom of women in our eyes? The rab-
bins recommend not marrying girls without the
having consulted them, and without regard to their tastes. That's it.
a recommendation that some might need
"Fathers who are not Israelites!"

Most of these maxims, some of which have the
breathe in biblical fragrances, rest and refresh the soul.
took. Let us not forget, finally, "that Jewish women showed themselves-
they treated in public, on the promenade, in the houses of
prayer, in the schools where they came to collect their sons
or listen to the words of the master," and that they compare-
knew "in the courts where they brought their grievances."

This would refute "one of the most serious criticisms that
the foreigner addresses the Judaizer," and which is formulated in these
terms: "Israelite law makes women inferior beings;
She denies her all her rights; she deprives her of her freedom;
She delivers her defenseless to her masters; finally, she does not
leave.se not even this consolation, which can replace for
all we have lost: participation in the law
religious*.

'Archives Israélites, XXI, p. 938 to 941,)'='■ November 1866.

^ Archives Israélites, XX, p. 897; 1866.

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"To educate herself about her duties, to seek in the
pray for the strength to accomplish them, to instill them in children.
to encourage them to go to schools, to seek the co-
supplement to the instruction she gave them; to put her
A husband capable of studying religion: that's what the Talmud says.
He asks the woman. And then we're told he's excluding her.
of religious law!... Oh! truly, what an outrage! Such
is the language of the wise men of Judah.

The first response in history to the claims of these
Doctors, this must be a piece that we accept from them
hand. It was created by one of the world's most illustrative artists.
Jewish, the highest dignitary of the Scottish Rite of France
Freemasonry; the one who first presided over the important
association of the Universal Israelite Alliance, finally one
the provisional sovereigns of France during the installation
of the Second French Republic.

Mr. Crémieux, since we have just named him, does

his vivid and solemn words resounded in the middle of the sixth
general assembly of this singular association. 11 the en-
he passionately maintains his brethren from the East, among whom
we will need to search more specifically soon for the
Judaizing Jew, this type unchanged for centuries, and
who, nowadays, in the liberal regions of Europe, oh
An unmistakable sign of the times! It stirs, emerges from itself,
transforms, metamorphoses before our very eyes, feels his faith
more unsteady with each step that brings him closer to the right of
He is criticized among the people who welcome him, and is ashamed of his morals.
Talmudic teachings, he rejects them while flattering them with a gentle hand.
reuses the Talmud, and, devoid of all belief, opens with
love, his intelligence and his heart, to the doctrines of liberation-
anti-Christianism whose sinister drone fills
the atmosphere.

"Wherever the complaint comes from!" he exclaimed.
The Jewish orator, our help is coming to him. We are coming,

• Archives Israélites, XXIII, p. 993-i, 1866.

8.

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the box in your hand, proceed with the creation of schools up to-
unknown times. Mogador, Tangier, Constantinople, Salonika-
that, Damascus, Baghdad, our alliance is everywhere, and com-
It begins to regenerate the children. I don't know how quickly.

Instinct drives these children of the Orient, whose progress we
They're astonishing...! Girls' schools take up a lot of our time.
girls become women, women become mothers
res-, it is through mothers that the memories are engraved in the hearts of
children are introduced to the first principles, the first ideas that are
The decision of life. I confess, between us, gentlemen,
that I have always had for women the gentlest, the most
Irresistible inclination. (Laughter.) I understood early on.
that the fate of our children depends above all on them, that is to say-
To tell you the happiness of our life; and, if I must tell you all my
Thoughtfully, I never really understood why people wanted to hold them
in a state of inferiority. I don't want to, above all, the com-
"to take from the Jewish family"

... "During my trip to Egypt..., I realized that
The veil of subjection in which Jewish women were kept.
Wealthy young girls were sent to schools. What
Schools! In underground locations, sheltered from the heat,
casually stretched out on rugs, they passed the
enjoyed indolence. The poor girls had not
meeting place. Inside the houses, the
Women lived in dependence and submission. And
while, gathered in the synagogue, the Jews met me-
they bestowed these great honors, the memory of which cannot be forgotten.
On the face of my soul, women, relegated, offered themselves with difficulty
k my gaze. I had resolved to rise up against these habits-
Are you Muslims, I asked your family?

Do you treat your wives the way they treat their wives? Is that
that the God of Israel did not make woman from our flesh?
Isn't she the mother of our children?... Isn't she
that (our) law has not placed women on the same level as men
in these touching words: Honor your father and your mother? And
how will your son honor his mother, if, in the mai-

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his father, he does not see her honored, she, the wife, has
equal to his father V »

These words, uttered with art, tact, and caution...
tions that the ticklish ones were imperiously demanding
the audience's ears, prepare us for the speech more doc-
toral, and often so piquant, that it was recorded for posterity
one of the most learned men to have come out of Judah
daism, and that we have more than once amicably he-
sheltered under the roof that protects us*. The Talmud tells us in
In 1844, this former rabbi, "the Talmud which assimilates in
"All things, the woman to the slave," declares the husband so
master of the one he marries, even if he profanes the laws
The most inviolable aspects of marriage do not include women.
to complain, and that he has the right to dominate all his resistances
These. It is therefore up to him "to use them willingly or unwillingly,
like meat bought from the butcher, and intended for
to suffer, without complaining, that the one who paid for it "accomp-
fashion according to his taste and whim.

The masters of the Pharisaic tradition, the doctors of
Talmud, the rabbis, who permit and command k the gold-

method so many things, and such singular things, defend-
However, the husband is tempted to ally himself with an unfaithful woman, because the unfa
represents a brute to them; and whoever loves him, loves a

Stupid. But the husband's cohabitation is not frightening at all.

their morals; and the concubine dared to implant with her
adultery under the marital roof, this fact has nothing to erase them from
Red; far from Ik! May this rival of the wife not be
married; that, above all, she not be unfaithful, and by
Even if it is reduced to the level of an animal, everything will henceforth be
for the better, and that's all rabbinic rigorism is about.
demands!

* Archives israélites, I, p. 14-16, January 1, 1867.

® See Harmonie, t. I", p. 73; Paris, 1844, Drach.

5 Harmony between the Church and the Synagogue., ibid., vol. II, pp. 334-5.
Talmud, tractate Sanhedrin, fol. 58v, and tractate Nedarim, fol. 20v, which
explicitly authorizes the husband: naturali omisso... Read more,
ibid. p. 335.

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We will not hesitate to point out that, among
the masters cited in our pages "on the decisions of the San-
hedrin of 1807," and from which it follows that the pro- Jews
They make this convenient doctrine, there is that of Ramban
(Moses Nahmenides), whose authority in the Synagogue is so
Great! Yet this rabbi is astonished that one could "question
If such a thing is permitted. I cannot conceive, he said,
How could anyone doubt it! It's definitely a business.
permissible./» Rabbi David Adubrabam reports these same words
of Ramban' and corroborates them with several sentences of
Maimonides. » According to the meaning that the rabbis give h
These words from Genesis: "Be fruitful and multiply," therefore
no need to submit to the yoke of marriage to achieve the
providential goal of the multiplication of the human species; and,
through the most provocative disregard for the laws of morality, the liber-
Tin and the cowardly seducer do not accomplish with less than
'deserves that virtuous honor is "a divine precept"

As soon as we have learned what the nothingness of woman is
Under the roof of the Orthodox Jew, we will be careful not to
We should be surprised if the man she calls her husband is not in intensive care.
his master's title; if his marital title invests him with
right to criticize, to correct the one whom marriage delivers to him;

and if, according to the Jewish interpretation, the nephew cannot
marry his aunt, while the uncle remains free to marry his
niece, for the reason that, in this first case, the conve-
nances would deprive the nephew of the right to manual correction
if necessary for marital bliss!

But this same woman, without offending public morals,
mudiques, lived all the time under the marital roof of a
Married man, did this woman come to hug him herself?
the knots of marriage, oh! that from then on she takes good care
to be shameless enough to allow the daring eye
of a man to catch a glimpse of just a few strands of his

'P. <<3, col. 3, ed., of Prague.

*Ibid. Drach, Harmony, t. 1, p. 208.

® 76. Harmony, t. II, p. 335.

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hair; for this forgetfulness of oneself would be a crime against
religion ' ^ the husband would find himself at that very moment in the right
to expel him from the marital home and to issue him a
divorce letter'; she allegedly caused a scandal in the
within the chosen people!

Another point: The public prayers of the Synagogue, and
Most religious ceremonies can only be performed
in front of a meeting of ten people, because of this number,
According to the rabbis, it attracts the presence of the Lord. However-
dant, K, if there were nine men and one million women,
There would be no assembly, for the reason that the women would not
are nothing," But let a thirteen-year-old boy just happen
years and a day, everything changes immediately, and "there is an assembly
holy'.

What! The Jewish woman is nothing? That is truly good
Little. Nothing compared to the God she worships! Nothing compared to
the son she bore! Nothing compared to the man who,
under the marital roof, the place between the concubine that he...
She prefers the ever-threatening divorce letter!
counts for so little in the world, "that it is excluded from all the
ceremonies of worship % she cannot even, without sin, take-
to learn the principles of his religion." And "that
who teaches his daughter the holy law, says the Talmud, is also
"Guilty only if he taught her obscenities!"

* Harmony, vol. II, pp. 373-4. — Israelite Archives, IV, p. 184; 1868.
Blind guides, said Christ, who take care to pass what
you drink, so as not to swallow a gnat, and who swallow a cha-
meau! Saint Matthew, Evang., xxiii,

2 Harmony, vol. II, pp. 373-4. The coquettes reconcile the laws of the
modesty and decency in wearing false hair. Ibid.

3 Talmud, tractate Meghilla, fol. 23v»; tractate Sanhedrin, fol. 2r®.

'Harmony, t. II, p. 335-6, ib., 1844. Drach, i6.

® In France itself, even today (1844), despite the fortunate
In light of the failings of the Jewish faith, scrupulous Jews forbid their
women to enter the part of the synagogue where the men are.
They must be held either in a separate room or in the galleries.
upper rooms closed off with grilles and curtains. » Harmony, vol. II,
p. 334; Paris, 1844.

® First letter, ibid., p. 85-6, 1825; — Harmony, vol. II, p. 338;
1844. Talmud, treatise Sotah, fol. 20 r"; id., — Malmonides, treatise Study

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Certainly, we will be candid enough to acknowledge that if ja-
but a religious law tainted by such offensive passages
to the modesty and feelings of a self-respecting person that
the Talmud, could be imposed upon us, our first
Our concern would be to avert our daughters' eyes from it, and
that, according to rabbinic sayings, we would also believe ourselves
guilty of prescribing its study to him rather than teaching him
obscenities. But, oh reversal of the laws of na-
ture, it is not out of a feeling of respect for the
woman, it is out of respect for this vile code of her religion-
gion, may the Talmudic Jew keep his daughter away from him!

A few years after Dracli's doctoral pen...
had revealed these mysteries, and while the sustained wind of the
revolution continuing to destroy, 'to throw pell-mell and one
on the other, all religious beliefs, ended up in-
to tame the hitherto unwavering faith of the Jew, a painter of
customs of Jewish origin revived with a stroke of the brush
grasping the whole of this situation j and its table, if
we were removing the words we just mentioned,

would be less likely to be mistaken for a worthy canvas
galleries of history as well as light and fantastical works
than that of a malicious and mocking artist:

of the law, ch. i, § 13; id. 1. I'"'. p. 59. Under the old law, the woman
was, from the point of view of worship, inferior to man, but the law of-
Redemption has fully rehabilitated her. St. Paul, Gaia, v. 28.

"Every man is obligated to teach his daughter religious law," he said.
the Talmud. Solah, ch. 9; Mishnah; 1, in the name of Ben-Azai, say the
Archives israéliles, XXI, p. 916; 1866. And in the following issue,
They add, regarding Talmudic contradictions: "The Talmud
We record the pros and cons, like the newspapers that report
A record of the proceedings of an assembly; it is a report.
conscientious and impartial about everything that was said. But, when several
Opinions are at stake; it is history that must be consulted to determine its-
see the one that prevailed. » XXII, p. 994; 1866.

It is therefore history that we question, because it teaches us...
takes what is practiced under the rule of the Talmud, and we see there
that the escape route of the XrcAïues is only a false door, because n ne
the question is not what can be registered under this or that title in the
religious code, it is a matter of knowing what is contained in this book as
principle, as a rabbinical teaching, and that is what history
has just told us. The very words of Mr. Crémieux, president of
The Alliance Israélite Universelle reminded us of this. See above.

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"The Jewish woman has earned less than her husband in wealth-
facts brought about by the progress of civilization and the
freedom. Woman was nothing but a slave everywhere and always, and that's
It was on her that the effects of the mood fell for a long time
forced by her husband, she was the instrument of his pleas.
sirs, a scapegoat constantly intended to appease the
the pains and sorrows of misery and persecution!

"Responsible for all domestic care and for perpetuating"
the family, the Jewish woman seemed to have been born for nothing else; her
A monotonous life unfolded amidst all these preoccupations.
tions,... happy again when her selflessness and her de-
His devotion did not attract complaints and bad luck.
treatments. The woman was not counted as anything in the state
social of the Israelites; his birth was not, like that
men, recorded in the community register;
His death was not the subject of any such act; his active life and
suffering swept across the earth like a hurricane. We did not teach-
Jewish girls knew nothing of literature, science, and

of the arts; nothing of trades, nothing of morality or religion
'gion'; they were only accustomed to suffering and silence. The entrance
They were forbidden from entering the temple until their marriage, and one has
It is difficult to comprehend their devotion, even their fanaticism.
when one knows that Judaism has nothing to do with the Jemmes,
that he grants them no place in the social hierarchy
cial;... that he only regards them as indis-
conceivable, barely worthy of any consideration and some
attention! "

Barely married, "the Jewish woman returns to the state of com-
The ordinary filth of her caste. — Unhappy-
A fiery temperament generally characterizes the
Jewish beauties, and this is, for a great many of them,
a pitfall that makes them easily fall and give in to everything

'And the woman, that's family! We see it in France, where, until-
that here, only the catechized woman was able to fight against impious nonsense
the dissolving forces of philosophical liberalism, and saving society by
saving the family.

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the corruption of the time without them being held back by
religious apprehensions, which are fading day by day
in Judaism h as persecution and danger
disappear. » Jewish women are also “in great distress-
They are sought after by artists, who find models in them
finished... »

“The Jewish woman, less than any other, has stripped the
The character of her sex. She is imperious and talkative, weak
And gullible, gossipy, and a busybody... She has habits
very homebodies, deeply despises Christian women and
She speaks ill of her fellow believers... Besides, she is sensitive
and generous; charity is a virtue she practices best
than humility and marital obedience. When the
Jewish women belong to the first families, and when they
have received a careful education, they do the honors of a
salon with rare distinction, grace and spirit
facts*. "

The customs of Judaism are therefore changing; they are becoming
improve: Israel ceases to resemble itself; it

He walks, he moves forward, he progresses, and, for the past few years,
This alteration, this transformation, occurs with a ra-
dizzying speed everywhere the Jew has common sense and good
a desire to emancipate oneself, to break free from the constraints of the Talmud;
but also the Jewish woman, that ardent and so long-
Captive time, emancipates itself and breaks free from the constraints where the
held back a husband who was too often merciless. That is to say, he is
true, that the restraint, which for her replaced morality, was weakening-
blit; that his taste, that his passion for pleasures and luxury
her training, that "her fiery temperament" throws her into
the world's fiery whirlpools; where pride, no less
that coquetry commands her to shine; and the Universe
Israeli does not hesitate at all to teach us himself a

'We know admirable examples of this, and we never let
to miss the opportunity to say them again.

^ The Jews, their history, their customs, by A. Cerfberr, pp. 49-52;
Paris, 1847.

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a fact of which 1108 eyes can now bear witness-
gnage-, is that in the houses that open themselves to the Jew, or
that the Jew opens to the Christian, and "in the season of balls
and evenings, your Israelite women, princesses of the race
of David', are distinguished above all by their richness and
"magnificence of their attire*", that is to say, in good French-
Cais, through the excesses and consequences of unbridled luxury
that devours us.

Like any other woman, the Jewish woman has be-
care not of a tyrannical constraint that reduces her to
the necessity of good morals through the impossibility of
to deliver to the wicked, but he would need a law of wisdom
whose sweetness and divinity penetrated his intelligent soul
and his loving heart—this law that religious education does not
gives little more, alas! to our sons; that she scarcely gives to
our daughters, and how far she is from giving them today
in a solid and comprehensive manner. However, the education of the girl
Israelite distances him even further from this supreme good. Likewise,
the Jew, his brother, it is true, the invigorating atmosphere of the
Christianity, which she curses, the envelope, the press, and the
modifies; but this pressure is all the less sufficient for him because
The Christian atmosphere itself is becoming corrupt. Everywhere
Therefore, where the advantages and resources of his position
social factors do not help him to support his weakness, or to cover it up
Its failures, its fragility are proportional to the mo- value

his own faith; his actions are a free translation, but
the exact translation, of the value of his belief.

This phenomenon is so subtle in our eyes that our gaze
focus on the chapter of Jewish morality; and if,
Despite the anger of some involved parties, we believe
writers of Jewish race, the judicial archives become-

'Truly Jewish boasting, for no one in Israel can re-
know his tribe; and the Jewish women who praise themselves as models
to artists, or those who fill brothels, have just as much clientele,
Alas! to belong to the lineage of David than those whose millions
The Jewish industry has created characters for our world.

* Israeli Universe, VII, p. 295; 4867.

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you

link an irrefutable witness to this truth; hence the conclusion-
natural and intended sion that the followers of the Talmud provided
sends to the civilized world the scum of the proletariat and of the
prostitution. But we cannot take it upon ourselves to
The responsibility for these words lies with the Jews themselves.
who will undertake this task.

"For a quarter of a century, and we cannot choose
At a later date, moralists wonder with
This is why it is found in all major cities of
In Europe, one notices among women of ill repute
More Jewish women than Christian women? Celtic
The question is unfortunately well-founded; because, in Paris, at
London, Berlin, Hamburg, Vienna, Warsaw and
Krakow, in what has come to be known as the half-
world, in public squares, and even in homes
In prostitution, one encounters more Jewish women than Christian women.
yours, taking into account the proportion that exists between
both populations. It is very unfortunate to note a fact
similar; but, however painful it may be, it is true, and so
we did not hesitate to point it out, it's because we
we want us to try to remedy it, as we have already
"Successfully done for other wounds of this nature."

In Judaism, however, one does not show much ri-
a moralist; it suffices to remain an Israelite to
to be entitled to full indulgence, and we will produce one

the only and sufficient example taken from the Religious Review that
we have just quoted. — “A genre actress, born Israeli-
little, and who had always remembered it, Miss JF,

has just died. His funeral was "yes, it was Israelites."

as her soul had never ceased to be so, and if she has
yielded, like so many other women, to the training sessions in-
Returning to a theatrical career, she at least retained a pious spirit.
how the traditions of the domestic home and feelings
of charity*. » Remaining Israelite is and must be, under the empire

'Archives israélites, XV, p. 7H; 1867.

2 Archives israélites, II, p. 513; June 1868.

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of Talmudic law, the pinnacle of morality, whether it be
or not of the woman, this angelic being that withers and denames
Remove the slightest impure and suspicious stain. Any weakness
therefore fades into the background in Israel, or weighs only a fraction of one
a very light weight, even in the balance of the religious publicist
gieuxl and that's what will suffice for the moment
to express, after having described the nothingness of the Jewess of
Talmud.

NOTE ON DIVORCE.

Saint Matthew the Evangelist tells us that Jesus said to the Pharisees-
His people: “Because of the hardness of your heart. Moses allowed you to
Send your wives away, but in the beginning it was not so.
But I tell you that anyone who divorces his wife, except for
because of fornication, and marries another, is an adulterer; and he who
"The wife, the divorced woman, is an adulteress." xix, 8-9. But, since Saint
Matthew, would the Pharisaical heart of the Jew have softened? The answer
is in this chapter about women, and we see the divorce letter.
a genuine bill of exchange, putting the dismissed woman into circulation
in the world I

The French court in Algiers has just adopted a law for the Jews of Algeria
this right to divorce, a victim as it is of the error so fatal to Christians
Look, Morse's law is the law of the Jews. Read an excellent article on this subject.
Slow article by Mr. Coquille; Le Monde, ± June 1865.

"The formality that consecrates the divorce consists, according to custom..."
Jews, in the handing over of property by the husband to the wife, in the presence of the

justice, the divorce letter, by which he renounces his rights, and
allows his wife to remarry as she pleases. — Sarah Bluiu
and David Buksan complete this formality at the court across the Seine,
In Paris, First Chamber, on July 13, 1867. These are foreign Jews.
gers... Read Archives israélites, XVI, p. 726-7; <867.

In the province of Oran, Israelites can divorce, "despite
"Marriage in front of your town hall, and marrying other women." Freedom re-
regrettable, "because this principle encourages divorce, which, unfortunately,
"n'existe quetropt" Archives israélites, p. 83; 868. He also creates
in favor of the Jew an odious privilege, and breaks, in favor of his pas-
Let us, equality before the law.

Following these words from the same Jewish Review: "We marry the girls to
"Twelve years old, and the boys at fourteen," read the picturesque description
of the wedding and details that we cannot reproduce; then:
"On the door and on the wall of the wedding house, the imprint is applied
by hand, using red and green paint. It's a custom, they say.
which protects against the evil eye. » Ibid., p. 84. Read the details on the funerals

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rails and on cabalistic practices relating to talismans

[b., p. 185, n“ IV.

Read also: A Jewish woman in Gibraltar, excerpt from travel notes
of Emperor Maximilian, in 1861; a very interesting painting.
All these features greatly delighted the attendees, among whom
there were cheerful Englishmen and Englishwomen who, "the book to the
hand, followed every movement without interruption, and took note
note with forceful caustic observations. An old lady sitting next to
He told me that, for another eight days, the groom would not be able to
seeing his wife, busy receiving relatives and friends, and sitting at
high on her throne. She added that marriages are just business
of money, and that the woman has the right to leave her husband after a
She assured me that, for the time being, that was what the young woman
she had better things to do, given that she found the future horribly
ugly... a Prayer is followed by lascivious dances... Ibid., Archives is-
Raelites, XXII, p. 1047-8; 1867.

FI.V OE THE NOTE ON DIVORCE.

THIRD DIVISION. — THE MORALITY OF THE TALMUD IN ACTION.

THE NEXT JEWISH DD.

Is there a man without a neighbor? — Yes, the Orthodox Jew.
Apart from the Jew, every other man must be nothing more than a brute in his eyes.
If he kills it, he kills only an animal. — Words of Saint Epiphanius, Father
of the Church, and of Mr. Michelet. — Explanation of this word: Defense
to the Jews and the pigs to enter here. — Weaknesses and passions of the
Jewish beliefs provoked against anyone foreign to their faith by their beliefs.
musical. — Examples. — How far does this hatred of the Jew go, and above-
everything against the Christian. — So robbing and killing the Christian is not
an evil; on the contrary. — A much greater number of wrongdoers
not applicable among Jews as among Christians. — Different countries, different-
examples. — Power and universality of their means of
malevolence. — Their dreadful and murderous greed towards
The French army in the disastrous Russian campaign. — Re-
implicit knowledge of the Jew's moral inferiority, in pu-
Jewish associations. — Their malevolence has been timeless,
since the reign of rabbinic traditions; she has them arranged in
"The dregs of the people" from the reign of Vospasien onwards. — Conclusion.
— Notes. — Their terror of public opinion.

We asked the Talmud earlier what
That's the Talmudic scholar's wife. Perhaps that's the answer.
Will what the facts have shown whet our appetite for

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To know who one's neighbor is! But does the Jew have a neighbor?
Who knows? We will therefore ask ourselves this sin-
Regular question:

Is there a man in this world who can stand up and
to tell us: I am without a neighbor! I have none; and, the
The right, the duty not to have any, I draw from my
Religious law! — Yes, if the terrible law that holds and governs
the conscience of the sons of Jacob must be taken seriously, he
This man exists; but he is unique in the world, and he is the
Jew! Let's explain: he is a man of pure orthodoxy.
Talmudic; that is to say, a being who was created only for himself-
even. Except for his fellow man, except for his brother of the same race and
of faith, therefore, every human creature is foreign to him, loses
to his eyes his species, ceases to be man, and, becoming
brute, falls in his esteem below his own fe-
miss, the one we have just seen him equate with meat
of butchery which he paid for in cash'.

In the mind of the Jewish family, what is it that
The rest of humanity? — Answer. We read in the Talmud:
“Descendants of Abraham, the Lord has chosen you by the
Ezekiel's mouth; you are my flock,... that is to say
You are men, while the other peoples of the world
They are not men, they are beasts*. Bobba-Bar-Abuha
For example, the prophet Elijah was found in a cemetery of
Goyim, — that is, non-Jews, — and said to him; Com-
How did you find yourself in a cemetery? — But Élic from
answer him; And you, have you not learned the law of
Purifications? For she carries that decision; The tombs
The Gentiles do not defile, since the Lord said to
Israel: You are the sheep of my pasture, you have the

'If we use this term, female, it is because, having read of
to include our pages on women in Judaism would be an insult to ortho-
the Talmudic doxie of giving it to the Jewess as an equal, this es-
clave, this debased creature whom one of these draws closer to his person
false marriages whose ghost vanishes before a fantasy of di-
vorce; therefore, we did not dare, without his approval, to allow ourselves to
to call her his partner, or his wife.

® Bartoiocci, part. III, p. 55b.

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quality of men, while the nations of the world have not
that the quality of raw material

Rabbi-Schila stumbles upon a man who takes liberties
assimilations with a non-Jewish woman, and the flogging. This
The man filed a complaint with the authorities, but the flagellant
replies: This wretch has just forgotten himself "with a
donkey*. »

Is she who is not descended from the blood of Abraham
Is she a woman? Isn't she a brute? Now,
how to treat the one who, forgetting himself with her, descends
by that very fact, even to the beast?

The famous Rabbi Menahhem insists, in "several
places in his works, on this principle, that the quality
"of man belongs only to the Jews -," and /the infallible Mai-
'monides establishes, in his Treatise on Homicide, that when a
An Israelite even kills a proselyte-resident, the Jewish court

"He cannot be condemned." The murderer's law strikes.
elTct “he who rises up against his p-ockain; but he-
This is not our neighbor. Therefore, it is superfluous to say that we
cannot condemn an Israelite for killing a non-
'Jew' (Goi).

A Noahide – that is to say, a simple living individual
according to the precepts of the righteous Noah, but a stranger to the race
of Abraham, – if he kills another Noahide and he becomes
A Jewish proselytizer before this act, "is not liable to any
5 years, but did he kill an Israelite, and not make himself pro-
"Sélyte, after that, let him be put to death*." Even stronger
Reason, if he is a Christian, must it be so, because "he is
ordered the Jews to see in Christians only...

' Talmud, treatise Baba-Metssigna, fol. H4 recto, edit. Amsterdam,
1645. – Id., Prompta Biblioth. by L. Ferrari, t. bed, order. iv, tract. 8.
Laurent, Syrian Affairs, vol. II, p. 395; Paris, 1846.

® ïalmud, treatise Barakouth, fol. 88, recto. Laurent, ib., t. II,
p. 37, !.

^ Laurent, t. II, chap. ii, art. 11, p. .374-5. – Liretd., Uohrbacher,
Universal History of the Church, vol. XV, p. 483, etc.; Paris, 1851.

* Talmud, Sanhedrin, fol. 71 verso. Laurent, vol. II, p. 375. – Read
ibid., Church and the Synagogue, pp. 26-50, elc.; Paris, 1859.

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brutes, and to treat them like vile animals.'

In light of the customs that rabbinical traditions, combined
Later in the Talmud, they made the Jew, one of the Fathers
of the Church, Saint Epiphanius, therefore had no reason to fear
to exclaim: "Ah! their nature has become that of the dog that the
rage possesses" And nowadays, Mr. Michelet, the priest-
phobe, will only be the translator of one of the truths of
history will begin when he lets out this cry; "The Jew is
the filthy man who cannot touch either food or woman
without burning it; it is the man of outrage, upon whom
"Everyone's spitting!" Finally, when one of the bosses of
the Jewish race, Mr. Bail, reproduces the famous inscription
in so many cities and the city of Frankfurt
placed at the entrance to his promenade: "Jews are forbidden and
"Let the pigs in here!" he repeats it without the enormity
This odious insult astonishes those who know what he believes
Israel, because one of the doctrinal books of the Jewish nation was-

blit, and everyone knew it in the past, that "all non-Jews are
"Pigs." To echo this sad language, this
Therefore, it was, after all, simply a matter of treating the Jew according to the law.
Mosaic of retaliation! That was to tell him; Crude enemy of
humankind, you want it, well then, since your savage faith
spreads contempt and hatred over all peoples, we-
We will bounce back from your own words. Val, no man is
the Jew's neighbor, and the Orthodox Jew is nothing but a brute,
than a pig!

Far be it from us to applaud this brutal right of
retaliation, and we reject it with horror—but we te-
non k know in what way, to what extent it is exercised

'L. Ferrari, /'rupta ord.4;tract. 8; Laurent, II,

p. 395, Syria.

^ Est enim hæc iiatura canum, postquam rabie tenlati sunt. S. Epi*
phan. Opera; Paris, 1622, in-fol. Adv. hours. t. II, I.iii,p. 1036.— Id„
S. Chrysoslome, t. II, p. 347.

^ In Hallez, Des Juifs en France, p. 37; Paris, 1845; and Michelet,
History of France, vol. III, p. 110; Paris, 1852.

* Bail, Des Juifs, etc., p. 28, 2nd ed.; Paris, 1816.

Yalkut-re-Ubêni, fol. 10, col. 3. Laurent, ih., t. II, p. 374.

9

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the spirit of hatred that the Talmud inspires in the Jew against the
Christian, and we will easily achieve our goal by par-
current of the eye a few rungs of a very different scale-
rent from that of Jacob, which rose from the earth to heaven, and
It became the path of angels. For descending, plunging
in the darkest abysses of iniquity, this mystery-
the laughing ladder seems to offer its cursed rungs only to
infernal spirits of lies and homicide.

Following the acts of plunder involving fraud and usury,
two religiously legitimate and meritorious means, con-

they are referring to the Jew in his relations with the Christian, that is in
Indeed, death, and we say too little, is far beyond that.
It is eternal damnation that one must dream and meditate against
every member of the Church, the true Orthodox Church of Judaism,
the unwavering Talmudic scholar, the one whose vitality and civilizing
the atmosphere of Christianity has not yet penetrated
the heart, in short, the Jew faithful to rabbinic traditions and
who says: Is faith that does not act a sincere faith?

At the time when the doctrine of Christ took off, his
The Pharisees, embittered and irritated, were the first and most deadly enemies.
From his triumphs, they invented new ones in quick succession
traditions, some of which are intended to foment the sen-
fierce sentiments that the Synagogue directed at the tortured man
Calvary. They added to those that Christ had given them
reproached, and the Christians were nothing more than in their eyes
abominable apostates, the worshipers of an infamous one. They
they then declared that it was a work of justice and
High piety than to persecute them to death; and this morality
the new idea was bravely put into practice by the men
of zeal. — Saint Paul, before his miraculous conversion,
He showed in him one of the passionate instruments of this faith,
and the Synagogue inserted into the ordinary of its office the fa-
Meuse imprecation called Birhhat-Hamminhn, where the praying soul
piously begs God to deign to exterminate the me-
creators!

' Maimonides, TVoVe de la jif iére, ch. ii, § 1. Drach, /farmony,

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Later, the Ghemara teemed with passages where virtues
of justice, equity, charity, not only must not
point does not apply to the Christian, but change in nature and
become a crime if he is the object of it; and the Talmudic treatise
Avoda-Zara explicitly forbids saving from
to restore to him his lost property or to have
'pity for his person'. As categorical as the Talmud,
the eagle of the Synagogue, Maimonides, after having listed
"The articles of the Jewish faith!" he cried, cursing the one
who shrinks from the obligation to submit to it: "If what- *
that one is perverse enough to deny even one, he is beyond
the communion of Israel; it is a precept to hate it and
to exterminate it!*

All the passions, all the weaknesses of the sincere ortho-
doxe are therefore called upon to aid his pious hatred.
Thus, in a kind of homage that the Jewish tainting

returns to the stars, do you sometimes see it directed towards the
celestial bodies his gaze leaped; then, when it seemed
having ensured that the elasticity of his hock could not allow him to
To try and reach them, do you hear him exclaim: "May they
Our enemies can never reach us either! But you.
Lord, avenge us against the Christians; pour out upon the teenagers
Missing Christ, the wounds and plagues of which you once
"You struck Egypt." And Buxtorf remarks with what
At these instances, the faithful of the Synagogue implore the Lord
to place all the riches of
ruined Christians, and to incite among themselves, from east to west-
tooth, the most horrific war of extermination*. Shame, shame
So, K, who begot them, these wretches; "that their mother
be covered in ignominy, and be repudiated, for the
The end of Christians is nothing but worms and rot*.

t. I, p. 466, 1844. Id., on these imprecations, Baronius, Annals
eccles., 1S86, no. XXIV; 1320, no. XXVI, etc.

'Fool. 13 v", fol. 20 V". Treatise Baba-Kamma, fol. 29 v“, ib., 466.

2 On the Mishnah, treatise Sanhedrin, ch. x,

* Pfefferkorn, The Church and the Synagogue, p, 23-24-27.

* Ibid., p. 22.

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Indeed, our eyes are too wide open to not
recognize point that under the gentle and penetrating influence
of the Clerical civilization, however flawed we may be
The pain of seeing her, the atrocious demands of the Talmudic faith
which have become considerably more moderate among Jews born
in smart classes and in the most
enlightened Europe. But they would be quite foreign to the realities.
of the things of this world, the man naive enough to imagine himself
ginner than the Talmud, which the empire preserves to this day
such a singular power, no longer found under
the epidermis, or at least beneath the dermis of the immense major-
Jewish community. Too often, in fact, the men of the committee
at the beginning of this century, they were able to see with their own eyes,
as we ourselves have done, the evidence of the
The fidelity of the Judaizing Jew to this odious precept, traced from
the hand of Rabbi Isaiah, in the thirteenth century', and that the ten-
ninth finally sees it fall into disuse in part

of Europe: "The Israelite who has given himself to a foreign cult-
ger must be considered as the Christian and thrown into the
pit; — or, if it falls into a well and one can do
"Skillfully, let him stay there, let's do it*."

Among the most striking examples of this hatred
the Jew's implacable hatred of converts, and we choose them-
sounds between those of the first quarter of this century, is placed in
first line the abduction of the children of the famous oriental-
Talist Dracb, this rabbi whose powerful and stubborn
studies of the sacred scriptures and the Talmud had led,
despite the struggles of his heart and the strongest aversions
of his Jewish instincts, the faith of the ancient synagogue
and of the Church. We will borrow only with a sober hand.
some traits in the touching stories of this cruel father-
tested, because we are not aiming at episodes; but
We can add our word to his if necessary.

'Summary of VAvoda-Zara.

^Cod. Vatican. Hebrew, No. 184, p. 65. Ib., ÏÉglisu et la Syitagogue^
p. 31.

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certain coincidences made us familiar with that era
the characters, the events and some of the places in this
drama'.

It so happened that grace had softened the heart of the loyal
Rabbi, this true descendant of Abraham, felt himself wavering
In him, the Talmudic faith. Every day, his conscientious
and persistent meditations detached him from it more and more
Moreover, and in vain did the bonds seem to bind him there
the most invincible: his old father and his old mother, his
young family and its alliances; resounding successes in the
rabbinical sciences, and the magnificent future, the future ten-
the teacher who smiled at him from the pinnacle of the synagogue, and
sometimes it fascinated him.

He recanted. But scarcely had the unfortunate man declared himself
Christian, that treason took refuge in his home, that his
His relatives cursed him, and a violent conspiracy of
The fury erupting around him would have driven him to despair if
his conscience, if the firmness of his Christian faith had not
kept upright. However, the most sensitive of blows
must have reached his paternal heart: the abduction of his three
young children—and this blow was struck by their mother!

Jews, warned by a minor order, lent themselves to all
parts k this audacious undertaking, and the kidnappers acted
in such perfect harmony and with such precise accuracy
measures, which the most active investigations of the authority have not revealed
They found no trace. They had traveled from Paris to London.
drawn, by the well-traveled road from Calais to Dover, and the eye so
The police, who were following them, had seen nothing.

"For nearly two years, the police were unable to discover
which was the knowledge of the youngest Jewish children,
not only in France, not only in England,
but also in all the countries where the
Jacob's race. In short, the undeniable skill of the
The French police failed against the profound discretion that

'See chapter XVIII of our book Customs and Practices of Demons,
edit, of 4S65; and Harmonie, t. l*', p. 88; Paris, 1844.

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Jews know how to observe towards the Goyim, or non-Jews,
whenever the interests of some matter are at stake-
national'. »

Tired of the agonizing and futile waiting, Drach takes
Finally, the resolution to travel and to put oneself in person
searching for her children. All official reports
The door leads to the conclusion that the fugitives headed towards the
border with Germany, after passing through the city of Metz,
This is the main headquarters of the Israelites in France. Friends
Drach and his team hold council, and decide accordingly that
The city of Mainz will be the focal point of his investigations. Rich
And large, the Jewish community of this city is in
constant trade relations with the Israelites of all
parts of Germany and eastern France. One
A large number of Jewish merchants passing through have also
the habit of stopping there and trading, with their merchants
Goods, all the new ones picked up along the way. The eye
On the lookout, listening intently, Drach occupies his post as observer-
vator; "but what personal dangers does he not face?"
to expose in those lands where he is a foreigner, and where the Jews
Those who persecute him are more powerful and more suspicious.
than in France 1 »

After ten months of stay, nothing has leaked out yet!
His ignorance of the secret he seeks to uncover is the
his perplexity was the same; in vain he used it as
auxiliary to a Jew employed by the Mainz police, and
in vain from another Jew detached from the Parisian police.
"What can the wisest measures of all authorities do?"
countries against the vast and permanent conspiracy of a people
which, a network no less immense than it is solid, spans the entire globe,
focuses its forces wherever an interesting event arises.

'Drach, Harmony between the Church and the Synagogue, vol. I', p. 77; Pa-
ris, 1844. Let us remember the precious role that must play (ie
Such men in the leadership of secret societies! We must understand-
to demonstrate the power and skill of Jewish leaders, accustomed to maneuvering
in the interest of the mystery, and to be handled sovereignly, with as much
Strength as well as finesse, people of their race.

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"The name Israelite is revealed!" How, moreover, if he discovers
Never her children, never to snatch them from the hands of fanatics
who combined their plans with audacity, with a
such great skill, and who executed them with such precision

So rare! But Heaven is with him, no doubt, and from then on

What do the Jews matter! He hopes. One fine day, indeed, a
Dissatisfied, a young Israelite was met with defiant behavior from
his coreligionists have wounded his pride, comes trou-
ver Drach, and reveals the Jewish secret to him. The retreat of his fa-
She is known to a thousand. She resides in London, and never leaves
This city! Its children are alive, and growing up under the wing of
their mother. Oh happiness! He flies to the feet of this woman, and
he rushes there; he uses every means suggested to him by
heart; it awakens the full power of memories, it exhausts
all attempts at paternal and conjugal tenderness,
But the implacable Jewess rejects him. He can barely...
to obtain the grace to embrace his young family; again this
is favor granted to him only in the presence of that
who will never forgive her for the ignominy of having made her
The wife of a brute, a convert, a Christian! All of them
All precautions, and indeed all necessary safeguards, have been taken.
against the husband, against the father... What will he attempt then, and
How can we recover these innocent people? Address-
Will it be a request to the authority, Caria British legislation?
nique recognizes, like ours, the father's right over his
children. But, at the sound of "his first step, the Jews,
masters of his family, umnt of the great resources with which they dis-

They will pose, they will make it disappear forever. Will he seize it?
By surprise? That seems impossible, with people like
The Jews!

Heaven, however, inspires him with this latter course, which appears
impossible to execute, and, God willing, the impossible will be done, was done,
Well done, and promptly done. Our testimony is that

'Read in support of this word, worthy of all our meditations, what
Drach adds to this on the assassins of Father Thomas. (See below our cha-
(Pitre Assassinat.) tb., Drach, Harmonie, t. I'', p. 79; Paris, 1844.

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many of those who affirm it; and the reason is that the
Chance made us one of the unwitting initiates of the end of
This tragedy. Because Drach's children, that is to say, two girls
and a boy were brought back to France and placed in safety
inland; the son's place of retreat was
the old castle, the semi-wild and picturesque castle
of a wolf hunter friend of ours, whose wife and daughters-
came the orphan's family*; and this asylum was one of the
favorite spots on our hunts. It was Ik we knew
the learned and concerned rabbi, who soon became accustomed with
we even come from time to time to take lodging under
our roof!... When the sad events of 1830 took place
reintegrated into Europe, momentarily refreshed by the benefits-
facts of a restorative regime, the burning era of the revolutions
tions, Drach, fearing "new attacks against
his children," he left for abroad, resolved to complete their
education outside of France. As for his wife, after having
resisted the most repeated and tender invitations,
she had declared that she never wanted to "know anything" about
these unfortunate little things; that is to say, in "his aversion
"For Christianity," she had renounced not only her
husband, but his own blood, his own entrails, rather than
to love, rather than merely tolerate beings close to one's heart
fallen humans reduced to the state of brutes, Christians*!

This fact, which we cannot isolate from its date (1823), is taken
randomly among a multitude of similar and more
serious. It is not taken from pages borrowed from the sixth,

'That's what we described elsewhere.

2 One of the letters of invective that this mother had written to Drach
contained a drawing of a dagger. Ibid., p. 76. Read more details,
but not all the details, in Harmony, vol. I, pp. 73-86, hence
We extract these lines without adding our own documents, because
we also met in London the opulent and very honorable family
Thanks to whom the counter-abduction took place. Read the full account of
Dr. Morel, Memor. calh., March 1826. This doctor is a
Israelite convert. His father, Yekl-Mutzig, brought him to Paris at a very young age;
His mother, having become a widow, left that city because of intolerance.
Jews were against her; having remained Jewish, "she was guilty only of having
"a Catholic son." Harmony, vol. P'', p. 231.

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in the ninth, in the twelfth century. No, we pick it up
all alive in the heap of those who constitute the wealth of a
an era which, for France, and for part of Europe,
ends abruptly with that of our youth, 5 and something
Something there reminds us of the more dramatic story we had to tell,
among so many others like it, from the pen of Victor Cobden.

A Jewish child, this Israelite tells us, playing with
young Christians entered a church; and, despite the re-
close friends sent to him, he returned there, as
if there was any charm in this visit for him.
But "this behavior so irritated his mother that she resolved
to kill him secretly, for fear that he might eventually
to embrace Christianity, and that she carried out her wicked
'project'. It could not be encountered, adds this convert, of
a nation more unjust and more obstinate than the Jews; and we
Let's see, his fanatical hatred for him extends to bloodshed.
formerly followed the Christian, that filthy brute who comes
to give him as his next, in 1807, the doctors of the great
Sanhedrin assembled at the voice of Napoleon I".

The Jew, moreover, is by virtue of this education tal-
Mudique, which devotes him to the execration of the people*, the man
He has patience, and, better than anyone else, he knows how to wait; he
knows how to weave together cunning, thoughtfulness, and affection, but hatred
deaf to the most shameful and detestable lies of
heart. Example: a When a Christian enters the home of
Israelite, another rabbi who became a monk tells us, this one
He welcomes him warmly and accompanies him when he leaves.
But, "in this case, the Israelite must repeat this phrase:
May illnesses, afflictions, and bad dreams
intended for me or someone in my family, may re-
fall on the head of this Christian! And "when the Jews
they see a dead Christian being carried to his grave

they shout or say mentally: "Sainm kad gemuhor

^The Church and the Synagogue, sixteenth century, pp. 210-811.

2 Delamarre, Treatise on the police, 4 vols. in-folio, vol. I", p. 279, etc.;
Paris, 1705.

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trü; ccst-à-dire: Today an impious man died, let him
"I'll die two tomorrow."

The fanaticism of hatred therefore only dies out with regret and
scarcely in the heart of the Judaizing Jew; the very benefit
it is destroyed only in exceptional circumstances, and the opposite would be inappropriate
missible, because the implacable Talmud makes him feel these things
These fanatics have a duty of conscience, a virtue. Let us leave to this
the soul of the Talmudic scholar is depicted in one of his
charming ingenuousness:

"You know," a Jew said to one of his companions
Christians, - how many marks have we given ourselves
of kindness on this journey, where we have
treated as brothers to one another. Know, however,
that, whatever the signs of goodwill that I
I showed you, the hatred I harbor in my heart doesn't
was no less great. As a reward for the services you
You've returned me, but I want to give you this advice: Don't trust
never to a Jew, no matter how much friendship he shows you*.

Hate therefore, hatred, ruin and death to the Christian individual;
hatred and destruction to Christian society; and the Jew, if
we must believe Pfefferkorn, a converted Israelite, but
Having reverted to Judaism, he will never do business with the
Christians driven by the desire to deceive them. Not dreaming
against them what treachery, he receives from all hands, and without
scruple, the fruit of the sacrilegious theft committed against them,
and he himself teaches the wrongdoer to improve himself
in his art. We would search in vain, he assures us,
a more dishonest, more dangerous, and more sinister sect.
to the Christian people, that the vile sect of the Jews I Night

< The Ruin of the Hebrew Religion, by a converted rabbi, 3rd edition,
1834. Laurent, ibid., vol. II, pp. 380-7. Despite its three editions, the work
Information about this rabbi is very rare; it is believed that the Jews made him disappear
Thus they use certain works, which they find a way to acquire
to ter, or to ruin, with the help of secret societies, of which there is every reason
to believe that the high and mysterious councils are founded and directed

constantly by some of the most influential men in Judaism
Daism.

* Roam. from Father Philippe to S. Trinüate, book. VI, chap. viu. The Church
and the Symgogue, p. 201.

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And these men are only occupied with meditating on the means
to destroy and overthrow the power of the Christians,... they
employ every possible kind of fraud, and insinuate themselves
everywhere, with all the apparent signs of benevolence,
"Friendship, or a charming business."

However, a
honorable lawyer of the Jewish nation who only studied super-
officially the most important part of his case: "at
Fundamentally, Jewish doctrines contain no dogma.
incompatible with the religion or social institutions of

other nations 11 is false. that they look at the Christians

like their enemies. This folktale is despised by
every educated man... Philanthropy and humanity shape
the basis of their belief. It cannot be repeated enough -

ter, sufficiently prove, that the Jewish dogmas are reconciled
perfectly with those of other nations; that they not separate
to the point, as is claimed, the Hebrews of the rest of mankind
my, but that they imperiously prescribe them, to
to rescue and help them*.

He was more moderate in his praise, and we commend him for that.
is another writer, whom it is too important to associate with him
the pages of those of Mr. Bail so that we do not miss this
homework: "All those who have been k even to study the state of the
Jews in the provinces where their number gives to the observance
developer of the facilities they lack elsewhere; all those, by
For example, those who have been able to get close to Jews in Alsace know
perfectly well that they remained not only foreigners,
but hostile to the mass of the population; that they have con-
served pure and unmixed, their character and their morals,
as well as their physical appearance. In the moral order as

'Pfefferkorn, chap. xi. Church and Synagogue, ib., p. 208-211. The af-
The confirmation of this Jew is important, because we have cited in this ou-
I wrote a passage from Bishop Maiol's *De perfidia Judœorum*, and others
from the famous Treatise on Police by Delamare, and from the Annals of Baronius,

which this Israelite seems to be repeating word for word here.

^ Bail, Des Juifs au diay-neuviéme siècle, p. 62, 63, 69; Paris, 1816.
Read the opposite in this volume, and in a work hardly suspected of
M. Renan, cited in Archives israélites, XII, p. 584; 1868.

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UO THE JEWS.

In the physical order, the Jews (that the Attorney General
The Regent called in 1717 "the monsters of society"
vile,") have remained identical to themselves for some time
thousands of years, and it is easy to recognize them by their
"actions as well as the features of their faces."

“The religious question is the most intimate cost of

this stubborn exclusivity which has always distinguished the Jewish race,
and Sixtus of Siena, a sixteenth-century Jewish convert, indicates
the passages from the Talmud he borrows
following: 1. We command that every Jew curse three
once a day all the Christian people, and pray to God to keep them safe.
to melt it down and exterminate it, along with its kings and princes; but
that the priests especially should say this prayer in the synagogue
gogue, in hatred of Jesus-, 2° God commanded the Jews to
to appropriate the dogs of Christians as many times as they want
may, either by fraud or violence, or by usury or
by flight; 3* All Jews are ordered to look at the
Christians like thieves, and not to treat them otherwise-
4° That the Jews do no
good and no harm to the pagans, but let them strive, by all
the means to kill Christians; 5° If a Hebrew, in vou-
If someone kills a Christian, and accidentally kills a Jew, he deserves...
pardon; 6® If a Jew sees a Christian on the edge of a meadow
"He is obliged to throw him into the precipice immediately."

And if the Jewish religious code grants him a merit of

stealing from the Christian, because this brute could not be his
next, or to remove from him as skillfully as possible his
well, as a chapter that will perhaps show
provoking our gaze under the title "Of Future, Statistics"
that, whose calculations told us earlier that the
prostitutes were proportionally more numerous

'Authority gone astray. See the analogue, Egl. et Synag., p. 232-3, in 1808.

^ Sixt. Senens. Bibliotheca sancta, ord. i, p. 424; Paris, 4610,
Tract., t. I, Distinct. 4. Ibid., ord. iv, tract., 8. Ibid., tract. 4 and 9.

— Rohrbacher, Universal History of the Church, vol. XVI, p. 407; Paris, 4851. — Ferrari, Prompla bibl., in Thalm., ord. 2, leaflet. 4, distinct. 5; ord. 4, leaflet. 8, dist. 2; ord. 1, tract.-dist. 4, in Thalmud, ib.

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considerably more so among the Jews than among any other people, will
no doubt we speak the same language not only k
This concerns the usurer, but it also concerns the simple thief.

And, in fact, Mr. Bail, the naive advocate of the Jewish cause-
that, do not hesitate to love us that "on twelve flights or
eleven fraud cases were tried in the Leipzig courts.
are committed by the Jews" Then, immediately misunderstanding
the effect of belief on actions, that is to say, the action born-
necessary influence exerted on the minds and hearts of the Jews by the pre-
Mr. Bail, subservient to prejudices, adheres to the antisocial precepts of the Talmud.
which stem from his liberal opinions, he adds: k Nothing, this
It seems to me that this does not better contrast the effects of slavery.
vage or emancipation! Free in France, they are honored there-
"Good people*."

Honest? We would be happy to believe so; and, however-
and we must observe that a third of a century later,
In 1847, a writer of Jewish descent, in agreement with all
The traditions of the kingdom combat this assertion with
words whose brilliance was great enough to prevent them from being forgotten
Traces not erased:

((Let the Israelites of France take heed; they will co-
rent perhaps a disastrous reaction which we wish-
We would prevent the effects through our advice and warnings.
They don't realize how much, in their own country, morality
is relaxed, abandoned; how much the sordid ideas, and the
The lure of easy money misleads them by dazzling them.
A simple comparison of statistical calculations will make it clear
"easily reveal the full truth and scope of our thinking."

And from this calculation, which Mr. Cerfberr undertakes, it follows
that the number of those condemned is largely Jews
double what he is among other citizens! But good
According to the same calculator, this double is far from telling us
enough; for, in its sense, what distinguishes the Jews among the

* Bail, The Jews in the Nineteenth Century, p. 2i; Paris, 1816.

* Ibid., p. 24. It was far from the Jew being a slave in France!

® Treatise on the police, 1705, Paris, t. I", p. 278, etc., etc.

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U2

other men, "these are crimes of a more perverse nature."
profound, because they are the result of premeditation.
These crimes include fraud, forgery, usury, and embezzlement.
fraudulent bankruptcy, smuggling, counterfeiting
naie, recruitment fraud, the stellio-
natural, bribery, fraud, deceit, in short, in all its forms
forms and with all the associated aggravations.

And if we add to the consideration of these facts, "com-
well, by their nature, their character, their intelligence and
their mental reticence, which allows them to lend the
a civil oath by which they do not believe they are bound, they are
more cunning than the Christians, one can easily understand-
to say that the number of .luifs who escape the wrath of pu-
blique is perhaps superior to the one that lies below the
locks, and certainly not the most guilty ones!

So it is with France. As for "the German Jew,"
who is the type and prototype of the Jew as he is portrayed
and that we know it in general, will it be better
that the Jew his neighbor? — Answer: “He is cunning, greedy and
rapacious, without faith or law, although fanatically devoted during-
that he finds himself in the lowest ranks of his nation*.

To these few, very precise lines, a German publicist
Mr. Hermann Kuhn, of remarkable sagacity, adds a
In a summary of a few more lines, and he told us in November
1866; "Among the honest industrialists with whom Vienna abounds,
If we are to rely on criminal statistics, the Jews for-
The vast majority of those struck by the justice system, well
that they have a reputation for being the most adept at dodging his
blows. One can imagine how much they must have laughed at the mo-
the official newspaper, and its efforts to revive-
to be the dedication to the public good, to restore the feeling of
Duty and honor!

"This is not a harsher form of distributive justice,

' A. CerfberrdeMedelsIieim, The Jews, their history, their customs, etc.,
pp. 2, 3, 39; Paris, 1847. These studies, reproduced in part in the
periodical review of French people painted by Eu- méfnes, had in Eu-

Rope was a huge success.

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»

As the official body states, it is a justice system based on
All other principles, which became necessary. When,
thanks to a Jewish woman who proscribed all Christian principles, there is no
You no longer have good character or integrity in business dealings.
Such an evil cannot be cured by mere phraseology.
"killer, and a few pious wishes uttered timidly."
"A major Viennese newspaper (La Presse)^ written and directed
by Jews, has as its motto: 'The same right for all'. But,
granting the same right to people who know neither the
Neither morality nor Christian duty is to make these people
vampires of those who are held back by the principles of
Christianity, and who cannot follow the abusive errors of
"The signs of unbridled competition."

"Almost every week, events take place in front of the sorting-
Vienna civil court some monster trial against the
swindlers of the worst kind, mostly Jews; the scan-
Daleux, shameful swindles, sometimes arise from
Huge sums. The illicit loot has been there for a long time.
safe when the perpetrators are apprehended;
and after serving a few years in prison, they can
to enjoy their comfort. The maintenance of accused or condemned Jews
Prosecutions for property crimes cost large sums, and
The robbed, the Christians, enjoy the privilege of contributing to it
in the largest proportion through higher taxes*.
When we have read in the history of the campaign of
Russia by Mr. de Ségur, a page by the historian Rohrbacher
did not consider it unworthy to be included in the Annals of the Church,
the terms thrown at the address of these harsh neighbors we pa-
Will they respond with extreme violence? - Twenty thousand French
had remained in Wilna, sick, injured, exhausted from fatigue.
“In truth,” said General de Ségur, “the Lithuanians, that
we gave up after having compromised them so much, in re-
They gathered and rescued some of them; but the Jews,

• Gleiches Recht fur aile. For misfortune, for moral ruin and
material from Austria, the press there is almost exclusively instrumental
the Jews' lie.

* Hermann Kuhn, Le Monde, S7 ■November 1866.

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read

whom we had protected, repelled the others. They did
much more; the sight of so much suffering irritated their greed.
However, if their infamous avarice, profiting from our miseries,
was content to sell meager aid by weight in gold,
History would disdain to sully its pages with this disgusting detail.
so much; but that they had drawn our unfortunate wounded into
their homes to plunder them, and then, the view
Russians, they threw themselves out of the doors and windows
from their homes these naked and dying victims—that, he,
they left them Mnpiro!/aWejncn< to perish from the cold-, that even
These vile barbarians have earned themselves a reputation in the eyes of the Russians.
to torture them there: such horrific crimes must be denounced
gifts to the present and future centuries. Today that our hands
are powerless, it is possible that our indignation against these
monsters, let that be their only punishment on this earth; but finally
The murderers will one day join the victims, and Ih, no doubt,
"In the justice of Heaven, we will find our vengeance."

We provide the exact dates of these publications.
tions, and these figures tell us how useless it is, when-
that we seek our examples of charity or civilization-
Jewish tradition, to go back to the fourteenth and
fifteenth centuries, where one of the writers who come from sa-
Sir, the pen, to defend the cause of the Jews, traced these
loyal words: "The crimes and abominations they committed-
daily forced Charles VI to outlaw them*.
And what remains clear is that Christian civilization,
where the Jew begins to triumph, but who, in our con-
the healthiest tres, penetrating it from all sides, a neu-
tralized in his soul a part of the poisonous action of the

' Rohrbacher, History of the Church, vol. XXVIII, p. <B5; Paris, t85ï.
From the point of view of accuracy and military assessments, no his-
The story of this dreadful campaign was no equal to that of General Marquis
Georges de Chambray; by the way, Third edition, Paris,
<838. — Id. Egl. and Synag., p. 234; <859.

2 Hallez, Des Juifs, ut supra, p. 64; <845. Id., Traité de la police,
t. I", p. 283; <705. In certain aspects of the world, and even of
Europe, the contemporary Jew still paints a faithful picture of the
Jews in the Middle Ages. That's what we'll see.

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The Talmud is still far from having completed its task and
completed his moralizing work.

And yet, oh supreme inconsistency of the writer that
We quote: "Let the Jews," he adds, "continue to ob-
to serve the rites of the old law—that they persist in these
superstitious practices that the rabbis added to
"Moses' precepts, we don't care!"

It doesn't matter to you! And why? — Because too inclined
'To take man for a machine, you don't think
never enough than his belief, which is equivalent to saying his
education, engenders and governs its actions. But, thanks to
simple comparisons that we have made, do not you
Is it not a given that we can see hatred that is both national and religious?
The Jew's hatred of the Christian, this traditional hatred
that Orthodox rabbinism teaches the Jew, to become the
the rule of its customs, the core of its morality, descending from
generation after generation until around the middle of the century
current, to extend without measure and without limits, to take according to
times and places, all faces and all
manners, to become in a word the soul of the possessed people, to whom
Christ said; "Fos ex pâtre 'diabolo: your father, that is
"the one who was a murderer from the beginning," and the con-
damned to have no future 'I

To us, in a little while, and in one of the chapters that will

Hallez, ibid., p. 5, etc.

* S. John, wine, 44. — Errare humanum est, persenemre Judalcum.

3 Even before the writing of the Pharisaic traditions from which they are derived
They laid down the Talmuds, and from Vespasian onward, the world was already corrupted.
that he is influenced by paganism, and is indignant at the dark malice of these Jews,
whom Tacitus wrongly accused, in anticipation, of having been the refuse and
the contempt of all peoples (Bonnotty, Annals of Philosophy, no. 108)
p. 456; 1868.) Their perversity already reduced this emperor to declaring them
incapable of certain magistracies and public functions
that they were not even afraid to grant to barbaric peoples...
Quippè who, a maiitia, magistratibus aliisque publlcis oSiciis, quæ aliis
cumluribus nationibus, licet barbaris, concessa fuerant, etc... Baro-
nius. Annals, t. I", ch. xxxi, p. 677; 1705, in-fol.

Theodosius the Younger renewed these prohibitions, and, from then on, "their
Their dispersion among all nations was much greater; they were there
universally despised, and were the refuse of all other peoples… »

Police Treatise, vol. l", p. 280; 170b, in-fol. Delamare.

10

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to follow, to take a look that allows us to see, in
letting ourselves drift along the course of this nineteenth century, if, of
Nowadays, as in the past, homicide has not yet...
ronné the hatred that Pharisaic superstitions engendered.

CONCLUSION.

The Talmud makes Jews who conform their lives to its
religious precepts, that is to say, to the Orthodox Franks, a
immense merit of their hateful vices, which do not per-
They put more effort into seeing their neighbor in a man, if the
This man's conscience escapes the imprint of the Talmud.
whose rabbinical corner touched their souls.

NOTE FROM PREVIOUS PAGE.

Among a thousand samples that confirm each other, and of which
The reader will appreciate the greater or lesser value; we quote the
two following; the first, because it is the model of an industry, the
second, because it is taken from a book whose popularity was immense.

The government is forced to take measures regarding the
Jewish propaganda. A discovery was made in the province of Kherson
an association of Israelites who, for a small fee, take on the task of
to provide people without acknowledgments with the necessary documents to justify
of a social position. Thus a vagrant, a repeat offender, a
A deserter, for example, to escape the police, presents himself at the a-
association. This one takes its client to the Ottoman consul, who, on
Witness statements declaring that the individual is an Ottoman subject,
an honorable merchant from such and such a town, having lost his papers,
He immediately issued him a valid passport under a Jewish name. So as not to
To avoid arousing suspicion, the individual in question is forced to live in
among the Jews, frequenting their synagogues, and eventually becoming
a true Jew. (Ibid., Kuhn, January 7, 1866.)

Russia. Berditscheff (Podolia), September 3, 1835; Alexan's Diary
Drine. A non-Catholic Swedish woman, daughter of the Count of Alopeus: "We are
We arrived last night in Berditscheff, a small town populated by Jews. We are

besieged; it is indeed the most infamous race that exists, although intelligent,
and it is through them that all business is done here... » P. 310-311.

"Novogorod, September 4, 1833. "These Jews, an unworthy race of thieves,
At the time of departure, they caused us so many difficulties that we
we sent them packing, and we took the post. » Ibid., Jour-
Alexandrine's final, p. 311.

O Ostrog, September 6, 1833. "We arrived here in four days
hours. Horrible house run by Jews... All the women

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Young people from these regions wear caps embroidered with beads, sometimes
very beautiful. The one belonging to the mistress of this house is also in-
"Rich in diamonds..." Ibid., Journal of Alexandrine, a non-Catholic Swedish woman
Lique, daughter of the Count of Alopeus, pp. 311-312; Tales of a Sister, by
Mme Augustus Craven, fourth edition, in-12, t. I'''; Paris.

FOLLOW-UP NOTE.

The Israelite Universe, a journal of Judaism, less progressive and by
even more orthodox than its rival journal, Archives israélites,
never ceases to highlight the moral inferiority of the Jew, and in his
frequent bouts of bad mood and arrogance, this leaf
It reveals it to us without us understanding the implications of what it states. Let's ler
listening to his words:

"Again in its December 9th issue, Le Droit says: Four Is-
Dutch Raelites, diamond cutters, appear before the jury
of the Seine, etc., etc... It seems that it is finally time for the con-
central history provoked a comment from the Minister of the Interior
press release urging newspapers to no longer reveal the worship of any individual
Vidu brought before the courts. This simple measure would suffice for
to put an end to a revolting abuse, which outrages all French people
Raelites and their religion! » XXth year, September 1864, p. 198.

Name, name, among the criminals, the foreigner whom the arm strikes
of justice, Spanish or English, German, Italian or Danish-
no, and you will see that nowhere is the Israelite disturbed by it, although
To pronounce the name of these peoples is to designate Christians.
Alais, in a Catholic country, to have the audacity to write the name of Jew
on the front of the embezzler, this Jew whose nationality designates
also religion, oh the unforgivable and odious outrage! I Privilege
therefore in favor of the Jewish repeat offender, and suspension of the liberty of
the press towards him, for fear that the Synagogue would smell red
to seep into his face at the decrees that punish the crime; out of fear
that the Christian should not feast his eyes on disadvantage and shame

the simple scales of justice inflict on the Jewish side.

Certainly, as for us Catholics, this noise of advertising, which
The Jew abhors and fears, that would be our joy; and, since the acts of
Man is the natural product of his beliefs, we will say to the
justice, however little it may incline it to flatter us; Courage! and no reti-
ence towards us I No, no, don't hide anything, on the contrary; and
Please establish, with all the clarity of evidence, the exact proportions.
of the crime between the Catholic and the enemy of Catholicism; between the ca-
Catholic faithful to his religious faith, and he who professes the ne-
gliger; between the simple Catholic and the committed Catholic: the priest,
The religious figure, the bishop. And, far from cursing them, we will bless their hands.
who would hasten to display them from one end of the world to the other, in the
crossroads and public squares, this comparative table of morality
in action men of impiety and men of various cults.

However, Judaism—a curious and imposing spectacle and prelude

10.

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of the biggest events! — has suddenly entered the path
transformations. He begins to count by the thousands, in his
within, the indifferent, and Protestants alongside its orthodox... He
It therefore begins to divide, either by losing itself in rationalism,
which is the ruin of all reason, whether by drawing closer to Moses, whose
The word leads to Christ, which allows even the most observant
kindly say, regarding the latter; "The morality of Ju-
Modern Daism, setting aside an ambiguous casuistry, offers to
barely a few points that deviate from the principles of the Old Testament
ly. Just as this wonderful nation constantly
within its ranks a considerable number of noble figures, it has always-
days had a series of elementary manuals and treatises on morality
excellent', where skilled hands have erased all trace of the enormities
tenets of orthodox rabbinic doctrine, that is to say, of that which continues
constitutes the foundation of the Jewish faith, and its doctors drew from the
an inexhaustible reservoir of the Talmud.

' Goschler, i'nc/cl. cat. allcm. Ib,, t. XII, p. 395.

END OF NOTES.

FOURTH: DIVISION. — THE NIDR.AI PASS. TALMUDIC MORALITY.

Kol Nidrai, or perjury in religion. — Sacramental word;
Three Jews, the first to arrive, form a tribunal that can de-
to bind every Jew to his oaths and to his commitments of any kind.
— This fact denied. — This denial destroyed. — All three have the same
authority like that of the tribunal of Moses, but they have it against the law.
Does the Talmud make a moral man a man of contradiction? — No
A social bond of promise or contract cannot therefore bind towards
The Christian, the Jew, with whom the Christian makes a commitment? — A ceremony
nun releases each year, for the future and for the past, all
A Jew forming or about to form a pledge. — Grotesque formula
employed by the Jew who is recovering from his commitments. — Tours and
formulas which, in the mind of the Jew, deprive his pro-
masses and leave his conscience at peace. — These Talmudic customs
explain the hatred of the people, and the rigors of social power
against these mobile and antisocial populations. — An oath of which
The formalities and the text usually seem to strike the Jew of
Superstitious terrors were imposed on Jews in most states.
Christians, and still survives in some. — France. — The
Court of Colmar (February 10, 1809) and this oath. — Reflections.

Perhaps some readers are starting to stand up
defiant against the morality of the Orthodox Jew, and we
However, we are far from having said enough about beliefs

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which are the source of his morality: one of them will perhaps complete-
It is our duty to educate ourselves on this point, and here it is: it is that, by
the simple cessation of a sacramental word that comes from their
mouth, three Jews prevail both on the law of Moses and on
the entire consciousness of humankind. Three of them alone,
and in short, they shift, in effect, the immutable notion of justice.
tice that nature and civilization have placed at the heart of everything
man; they make just what cannot be just; they set free
the link formed by the free speech of a man who claims
to commit; they disengage in a word, validly and reli-
Giorably, any Jew who repents of any obligation whatsoever-
conch contracted from mud or feather with a Christian
There you have it. That's the fact, and it's probably worth being
known.

Lies! And odious lies! will be cried from the depths of
his throat, the Israelite against whom you would reproach this grievance. Indeed,
You hardly know, and you are outrageously slandering.
our Judaism. But please be fair, it will help you.
It will cost little effort; simply read these few lines.

emanating from the liberal and progressive organ of the French Israelites
Say, and judge:

"Judaism is falsely accused when it is said that it
authorizes its followers to violate justice with regard to
all the uncircumcised. We're not being any more accurate when we say
that at each Yom Kippur holiday (the Day of Atonement), the
Israelites recite a prayer that is meant to release them in advance
of all the commitments they will make and of all the services
things they will do during the year. We read the formula of
prayer; but, obviously, no effort was made
to find out what it relates to. We wouldn't do the
the text of an accusation, if we knew that it relates, not to
commitments that we make towards our neighbor or to the servants
statements that will be made before the judges, but to promises
that we make to ourselves, to our vows.

It is therefore in favor of the Israelites that these

< Tur Orach Chaim, ch. dcxix.

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obligations "that the Kol-Nidra formula was composed of.
She must release them, in advance, from unconscionable commitments.
desires that they often pre-inculcate, without worrying if they can
They hold, and many times they don't. From this
In a way, when they fail to keep their promises, because they
were too difficult to accomplish, they will not have committed
of pecbé. We do not have to examine the value of this here.
ceremony; what is important for us to note, for the mo-
The problem is that it doesn't meet any of the commitments made before
to be taken with regard to other men, and the oaths that
we do it to them.

The Kol-Nidra formula does not in any way affect the commitments
Contracted agreements with others. This word is precise. Now here
to which a scholar responded in advance to the Archives
rabbi who was horrified and disgusted by the anti-Soviet doctrine
Talmudic text: — The Talmud tells us: “All three
that are established as a tribunal over Israel have the same authority as the
the tribunal of Moses—and that is not enough to say—for the
the tribunal of Moses, erected by God to give force to justice,
did not feel at all, like the tribunal of the three, the au-
the authority to destroy it; it was the force of right, and not the force
against the law I

We read about a demon in one of Mr. de's books.

Mirville, by reversing the outline of a triangle that symbolized the
Holy Trinity, and reforming it in the opposite direction, he explained
this act by saying; I want to define myself, and I
Do it by this symbol; for I am God in reverse! Is-
what the inspiring spirit of the Talmud, this religious code
of the Orthodox Jew, would only work to make the man
morally similar to what he himself is; what to do with this
Image of God, a work of art that contradicts meaning, a being that is the opposite?
How to revolutionize one's nature? How to make one antisocial at first glance?
A leader, the one whom God created to be sociable by nature?...

In any case, and thanks to the Jewish tribunal of the three,

< Archives israélites, t. XXI, p. 1081-3, December 15, 1866.

2 Rosch-Haschscbana Treatise, fol. 25 r“, Kol Scheloscha ouscbloscha.

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all commitments with a Christian are remitted, and remitted Ga-
France, to the Jew who claims to use the privilege conferred upon him
Kol Nidrai, never, no, never between these two beings
social bond of a promise, a contract, an agreement, not
has formed, does not form and does not tighten, without the Jew,
but the Jew alone, and certainly not the Christian, finds himself
armed with the right to break it and cut it. But, in the
violating, his conscience remains at peace, free from alarms or
of remorse, for she remains pure, Judaically pure, if he
is orthodox.

Yes, "even today (1827), it is before a tribune-
the final of three that the divorce letters give each other, etc. -, and
three ordinary Jews, whom another Jew seated, have
full authority to release him from his oaths and to annul his
promises, his commitments, both for the past and for the future
come'. "

And to ease the conscience of the Jew more, or if one
wants, in order to expose its delicate nature less to attacks
of the tempting breath, "this ceremony, called the annulment-
tion of vows and promises, - Hapharat-nédarim, -
is done for every Jew at least once a year," and pre-
His desires come to him. The custom is to choose for his fulfillment-
"The days of penance, from the day before the day of..."
the year, around September, until the day before the festival
"Expiations."

Before the cantor had begun to sing in the synagogue

the first prayer of this feast, "three men gathered in
court, and placed at the head of the audience, cancel from their
full authority over all vows, commitments, and oaths
from each member of the assembly, both those from the year that has just passed
to pass than those of the year in which one entered. We call
This is Kol Nidra. Some rabbis have tried to argue that
This cancellation is only valid for the future;

< Drach, second letter, pp. 82-3; 1827. The magnificent sermon of
Bourdaloue's False Conscience, which reveals so many false Christians
to themselves, would be quite indispensable to the Jew, if his eyes could
to open oneself up to such a text!

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but the effect would be exactly the same, since this
The ceremony is renewed every year. They have also been
victoriously refuted by other doctors, who prove
that we take advantage of it both for the past and for
the future.

Moreover, there is no necessity for it, and we repeat, it does not exist.
for the contractor to accept the slowness of the return of
the year-, and nowadays (1827) as in the past, "the Jew
who feels his conscience is too burdened with promises and ser-
ments/ait asseoir trois de son frères qui assemble immediately
in court. Before this court, he states that he repents of
all the promises and all the oaths he ever made
aculed, and that he retract them. They are so numerous, he said in ter-
undermining his protest, which I could not specify.
Therefore, let them be in your eyes, O rabbis, as if I were them
had listed in detail 1 >< The tribunal formed of these three
"any Jews," declares, without further ado,
these promises and oaths are harmful, of no effect, and not
avenues ' » In turn, the unbound will unbound those who come from
to break free from his bonds, if they require it. What of
More convenient and simpler?

Parla prayer Omnia vota, pacta, juramenta, made on the day
of Yom Kippur, that is, the day of their atonement, the Jews
therefore understand, as the learned author of
Harmony between the Church and the Synagogue, that "all wishes,
all the agreements, all the oaths of loyalty that they
may have violated or failed to accomplish in the preceding year,

are cancelled, that they can no longer be attributed to them.
and that they are reunited without any compensation at
to establish for the harm that may result. In this
belief, instead of seeing themselves as criminals and
perjurers, they are convinced of their candor and their sin-
"Truth!" Such is the power of perverted doctrines and of the
false consciousness!

'Second letter from a rabbi, etc., pp. 82-83, 304-5; one volume in-8";
Paris, 1827.

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Let us also inform those concerned, of whom it is certain
that most people are unaware that there are among the Jews
turns of phrase and particular formulas, accompanied
of various external acts, which strip or clothe
the oath of its validity. "The Christian who is not at
aware of these details, believes in the oath, while the Jew
he unscrupulously swore something contrary to the truth. What he
The positive aspect is that Maimonides, that is to say the pre-
First among all religious authorities in Judaism,

"and Rabbi Cozzen, propose a large number of these
detours and subtleties to deliver their coreligion-
"They are bound by the obligation to keep their oaths!"

When, for example, those who are keen to disengage '
of the sworn faith enter the synagogue the night before
For the Yom Kippur holiday, they simply have to hold the
book of the law, then to pronounce these words: “I, Isaac
or David, etc., I declare before God and before you that
all the oaths I will make to someone during the year
next, and which I will have promised to observe, while my
will not consent to observe them, I want them
be harmed, worthless, and not attributable to sin if
I do not accomplish them.” This formula changes into action.
legitimate the most blatant violation of promises and
oaths. That's what the rabbis say, that's what the Talmud says.
have succeeded in raising human consciousness!

That is why the learned neophyte Pfefferkorn, examining
the doctrine of the Synagogue into which he was born,
was not afraid to write: "It sometimes happens that a
A debate arises between a Christian and a Jew concerning a pledge.
of a loan,... or something else important, of
so that, in the absence of evidence, the Jew is obliged to
"Take an oath..." You then hear him swear, and saus

'One of the essential conditions for the validity of the absolution,
When a Catholic who goes to confession receives it, that is the compensation.
according to his strength, for whatever harm he has done, and which is called satisfactior
faction.

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difficulty^ knowing that he swears to something false, but that he
must not fear any god who avenges perjury; for the
The Talmud has cleared his conscience, and his religion covers him!
In truth, when the Judaizer does not see in the Christian
that a brute, and refuses to recognize in him his fellow man,
Shouldn't a Christian congratulate himself for not being a fool?
Deserving of a place like his fellow man!

Some Jews have argued that the moral law which governs them-'
Verne is the very one that governs their relations with the Christians.
look; and, to throw us off the scent on this subject, instead
They call us Goyim, they call us Gerim.
But let us not be deceived, the goyim is the non-
Jew, pagan, or Christian; while the gherim is the prose-
lyte who renounces all other worship to embrace the cult
of Israel. Now, in the eyes of the law, these foreign converts, these
They are brothers; they have ceased to be brutes, they acquire
j) their entry into the Synagogue the quality of men;
and, therefore, the laws of natural morality become obligatory
"gatoires h leur regard'."

The lights, the resplendent beacons that rise to the-
projecting above our heads these key points of the Talmud
distant influences on the past of the Jews, and the history-
A room powerfully illuminated by such fires shows itself to be k
we in a light that strips it of its enigmas with regard
those lost in the dispersion. We then understand, while
rising up against the cruel excesses of reaction, of which
The Jews had to constantly suffer from one end to the other of
the earth, the despair and fury of the people, ceaselessly and
mercilessly disappointed and devoured by these men, all the more so
rebellious and hostile to the feelings of human nature
that they entered more scrupulously into the spirit of their
Religious law. We understand and we congratulate the princes.
wise enough, and therefore strong enough, to have known how to protect-
to raise their people against these barbarians... And, in this Es-

' Rupert, The Church and Synagogue, p. 54 to 61; Paris, 1859, in-li.

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The religious loincloth, so miserably slandered by the "allies"
Jews ^ far from lamenting the inhumane decrees of the sub-
We admire the verain who protects his subjects from them.
on the contrary, the King of Aragon, James I, of glorious
memory, when we hear him publish k Barcelona,
in a general assembly of its Estates, the constitution where the u-
sure that Jews receive the rate of 20 percent as a limit
extreme, and which forbids adding the slightest credit to their
oath. Experience and knowledge of their morals,
adds this monarch, have taught what is worth in their
, the sworn oath is broken; therefore, one must refrain from making any claim
of them this verbal sanction and not admit against their de-
"biteurs than regular titles."

This presents an opportunity to recall that oaths
of a very particular nature aimed, in
some countries, to seek and reach the ortho- Jew
doxe at the bottom of this abyss he calls his conscience.
sometimes achieved this by using the Jewish formula
which gave this act the name of oath more ju-
Daico. A friend of the Jewish nation, belonging to the liberal school-
advanced rale, published the one we offer to the reader and
which was extracted from a ruling of the Colmar court, dated the
February 10, 1809. We transcribe this accurately.
curious piece, and without allowing us to correct the
style :

“By consulting the imperial decrees issued on the ma-
tière, and by bringing the provisions closer to those of the Empe-
con- Sigismund and Charles V of August 12, 1530, con-
defining the privileges of the Jews, of the adopted jurisprudence
by the Court of Appeal of Brunswick-Lüneburg, the regulations
from the imperial court of Lower Austria, from those of the Magis-
Treaty of Frankfurt of December 7, 1705, and of the other States

'Measures which, after twelve years, proved insufficient. — Ibid.,
Marca Hispanic., I. IV, p. 157; year 1228. James reigns at the naonnent
where Moses Maimonides, the great doctor of the Talmud, the true
Moses, the Talmudic Jew. We see what kind of person he made of the Jew.

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from Germany, it follows that the Jew to whom he had been
Having taken an oath, he was required to appear accompanied by ten
Jews of his sex, each of whom was at least thirty years old,
k the synagogue, and Ik, his head covered, his forehead and his hand
adorned with the Tephillin Schel Rascli, and the Schel jad', covered
of Tallis', and clothed in his Arba canphor with the zizzis',
to position themselves in front of the Oren »

"At this time, the Kosher Sefer Torah will be..."
extracted and carried with pomp on Almemor*, where one will give
reading of the passage concerning the oath.

"The Torah will then be placed on the Jew's arm, who will..."
right hand extended over the fifth book of Moses, verse:
“You shall not take the name of God in vain,” after having
having heard the explanation that will be given to him by the rabbi,
as well as the oath and curses that the
Perjurers will repeat the following formula:

“Adonai (Lord God), creator of heaven, earth and
of all things, which is also mine and that of all
Men present here, I invoke you by your sacred name in this
at this moment, when it comes to telling the truth. I swear in accordance with this-
quence » that etc... « I therefore beg you, Adonai, to help me-

to confirm this truth. But, in the event that, in
I would be using some form of fraud to conceal the truth.
that I may be eternally cursed, devoured, and annihilated by the
fire in which Sodom and Gomorrah perished, and overwhelmed by all
the curses written in the Torah; that the Eternal One, who has
He created the leaves, the herbs, and all things, may He never come
but neither my help nor my assistance in any of my

'Leather strap, which the Jews use in their
prayers, and with which they wrap their head and left arm.

^ Veil with which they cover their heads.

^ Arba canphor with the zizzis, a kind of consecrated cloak to which
eight threads hang.

< Sanctuary, tabernacle.

6 The true book of the law, that is, the law composed of the five

Morse code books, written in large characters on a parchment scroll
wrapped in silk fabric, and adorned with silver plates.

^ Square platform, in the middle of the synagogue.

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my affairs and my troubles; but, if I speak the truth and act well,
"May Adonai help me, and nothing more."

If it is a matter of Jewish morality to lie to a Christian,
that he should be deceived, that he should be harmed in his person and in his
Well, even if it's a meritorious act, really, what's the point of this per-
The fide and burlesque ceremonial of the oath more judaïco?
The Jew considers it a bloody insult; but this servant
he had been lying from time to time about his mind, as he
seems to have it, a superstitious value, does not destroy in
neither the savage precepts of the Talmud nor the virtue of dis-
solvent of the words of Kol Nidrai. Trust in the honor of
such and such an Israelite; to believe and to maintain (|that the number of
those whose word it is reasonable to accept grows k
as Talmudic belief fades, so be it, and nothing of
better for sure; but trusting words is more important than faith.
the people declare worthless with regard to the Christian, what naive-
Veté of confidence and what need to get caught in the nets of
hunter!

In any case, these different examples of mistrust
universal, legal, and legitimate of peoples; these curious
formulas of oaths taken more judaïco, that is to say con-
formerly the custom of the Jews, are not abolished and tom-
obsolete in all the kingdoms of Europe. And
What we are witnessing is that they exasperate and
cause the Israelite to roar with fury in the land where his mouth is
free; for they proclaim today the face of
men, the complete lack of credit that ruins them in advance
any promise or oath coming from Jewish lips;
They authentically depict the reduced Christian
to rely on the terror that he supposes must arise from for-
superstitious mules to reach the Jew deep in his soul
and tie it.

In truth, we could not finish these sad pages nor

* Id. Hallez, *De* Juifs en France, etc., p. 351; Paris, 1854. Collection
Judgments of the Court of Colmar, vol. IV, p. 368, etc. See the final note
Kol Nidrai.

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begin the following without repeating these words of Tun
Defenders of the Jewish cause: After crossing
without perishing in the torrent of centuries, "the Jews have preserved
almost intact their superstitious practices and their
national customs, completely incompatible with the conditions
' tions of modern society'.

'Hallez, Des Juifs, etc., p. 262-3 ; Paris, 1845.

I

FINAL NOTE.

We read in the preamble to this judgment that the oath more ju-
daïco is, "by its very nature, both civil and religious;" that this
The oath was used in Alsace, because of the Jews of that province.
Germans of origin, followed like the Germans "from point to point
to the point of the Hebrew rite, that is to say that they were like them, Talmudic-
dists, while those in the south of France follow the Portuguese rite
They are gay, they only admit the law of Moses, and do not have, like the Jews
Germans, two ways of taking an oath. One that binds them, and
No, not the other.

These Portuguese Jews, let us hasten to say, are the elite of the nation,
and have always been placed by public opinion incomparably above the
others, who form and will form, we will be told, the indestructible
core of the nation. These Portuguese descend, or claim to descend
of Jews who had emigrated long before the deicide.

In 1810, the Court of Cassation, in a ruling dated July 12, recognized-
still knows the necessity of the oath more judaïco for the Jews of Al-
sace, "whose Talmud was the law." See this consideration; Hallez,
p. 362; i6., read from 350 to 365.

This oath is now abolished. What do justice and the
Why? And what new guarantee does the oath of the Jewish Talmudist offer?
to whom the law of certain European states allows to be a civil servant, and
to judge or administer to the Christian?... We respectfully ask
The question, and nothing more.

Read about the oath more judaïco, in Poland, Arc/u'oes israélites,

1869, XV, p. 176. "The Jew must turn towards the sun, etc., etc."

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CHAPTER FIVE.

FIFTH DIVISION. — MOR.4 THE TALMUDIC. USURE.

Jewish and usury, words linked by a cohesive force twenty times stronger.
laire. — The Jew usurer? — Paradox, for one cannot rob him — Trick
and contradictions. — The Jews are devouring France. — Driven out for
the crime of usury; they accept servitude and con-
The most degrading editions to obtain the right to return. — In
a few years "Your greatest part of the Christians' possessions are
"In their dependence." — Christians become the property of those
whom they made their serfs. — The famous petition of Pierre de Cluny
against these excesses. — The Jew, despite the persecutions he laments,
He wants no other paradise than the land of his persecutors. — Letter ce-
famous and magnificent of Innocent III denouncing their crimes and engaging-
giant princes to make them disgorge their ill-gotten gains. — These princes often
accused without justice of greed. — Protection of the pontiffs extending
on the Jew who seeks their justice, and on his property, as well as on
The Christian. — The Archives of Champagne. — Example: the Jews
of Troyes, etc. — Rates of their usury. — It was considered good, however-
dant, to have in the Jews "a corporation damned in advance, which made
the profession of the reprobate." — A council condemns them to wear a
A mark that distinguishes them. — Definitive banishment under Charles VII.
"for the crimes they commit every day, — Louis XIII re-
new this decree. — Lorraine and Alsace, which are excepted,
are consumed by their wear and tear. — Leopold's edict against them in Lor-
Raine, in 1728. — The Attorney General of the Regent, in France, where
Many Jews returned, calling them "the monsters of the so-
civil society. — What the Jews are doing to Alsace. — Napoleon P''
and the Jewish moneylenders. — The Jews in Alsace, and Mr. de Bonald. —
Mr. Michelet's sentence against the Jews, with this ending: "Of
Bellows by bellows, there they are, on the throne of the world. — Terrifying
excuse of wear and tear. — In the Jew, it is the fruit of his belief
religious. — Mr. Toussenel and the Jews. — King-Citizen Louis-
Philip and the Jews. — Moral of this chapter.

The man to whom you say, “You are only a Jew!” shouts
to the insult, and raise your hand to your cheek—for, if in the
In the business world, usury and theft are two aspects of a
The same crime, Jew and usury are, rightly or wrongly, two
words linked to each other by a cohesive force twenty

centuries ago, and to this day no power of reason.
No one could overcome that force!

But what does prejudice matter to us? Prejudices are not...
They point to monsters who declare themselves indomitable until
Under the avenging arm of Hercules? The Jew usurer! Who then?
Who will have the audacity to uphold this glaring paradox? Because the Jew does not
It may be; how then could it be? And we take

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Firstly, the Israelite Bedar- witnessed this impossibility
ride, the interpreter of the words of the great Synod of the year 1806.

"Usury cannot be authorized by the law of MoUe, which
"He's only ever heard of a legal interest." We
Let us then call upon one of the major organs of the Ju-
Daism, the Israeli Archives, where we read: In the year
1807, "the great Sanhedrin wishing to dispel the error which
attributes to the Israelites the ability to practice usury with those
who are not of their religion, as being left to them
by this religion, and confirmed by their Talmudic doctors
distes, declares that the text which authorizes lending at interest with
The foreign can and should only be understood in relation to nations
foreign countries with which trade was conducted, and which
they themselves lent money to the Israelites*.

“Every Israelite,” we are told elsewhere, “is obligated towards
those who observe the Noahides', whatever their ail-
their religion, to love them as brothers, to visit
their sick, to bury their dead, to assist their
poor like those of Israel, and there is no work of
charity, mercy which he can dispense with towards
them. "

The great Sanhedrin therefore draws its language "from the
"the letter and the spirit of Holy Scripture." He repeats this saying
From Deuteronomy: “You shall not lend interest to your brother
"Neither money, nor grain, nor anything else."
He orders everyone finally "as a religious precept, and in
in particular those from France, to make no distinction
in the future, with regard to lending, between fellow citizens and coreligionists
'Gionnaires'.

'The Jews, etc., by the Jewish lawyer Bédarride, p. 4011; 2nd edition, Paris, 1861. Always the law of Moses! While the law of the Jew is, On the contrary, Talraud.

^Archives Israélites, p. 35; January 1, 1867.

^ Herachin, ch. vu. The Noahides are the precepts given to Noah, stated above, Arch. isr., XVIII, p. 832.

But by what right does he give orders? What is his religious authority? 11 has none, and especially against Talraud, supreme authority (supro).

5 Archives israélites, XVII, p. 830 to 835, September 15, 1867.

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And such, according to the same Jewish authority, was virtue of this recommendation, which the Jews are not today no more or less disreputable than Protestants or Catholics laws, and that, for example, convictions for usury would be "less numerous in Alsace and Lorraine than in certain departments of central France where no one resides "Not an Israelite."

We will have to determine later whether the declarations rations from the Talmud, if those of history and statistics general are in accordance with or contrary to those of the authorities that we felt it necessary to put online in support of Is- Raël. But first, when it comes to forming an opinion- serious association with the Jews, how to repeat enough tones that it is also pleasant to hear him give us His religious law, the law of Moses, which he would be eager to hear, In Japan, a heretic, because he is a Christian, gives for its law the decrees of the ecumenical councils of the Church? Once again, the Talmud, there you have it, except for one insignificant point. that was the exception, for many centuries and until- that to him, the law of the Jew; that is his faith, that is the rule of conduct of "the indestructible core of the nation," and the Pharisaic traditions of this code, transmitted by the rabbis bins not only dominate, but erase and repel The precepts of the divine lawgiver are rendered meaningless.

Let us therefore engrave deeply in our memory this inalienable axiom of Jewish orthodoxy: "Those Those who violate the precepts of the scribes must be punished more severely. seriously than those who violate the law of Moses; the infr- A transgressor of the Law of Moses may be absolved, but a violator of the precepts of the rabbis—that is, of the Talmud—must

to be punished by death', and the life of the Talmud is the death of
Mosaic precepts I

'Archives Israélites, II, p. 81-2, January 16, 1867.

^£. H., l. III, ord. i, leaflet. 4, dist. 10, p. 297, extracts from the
Pronwta Bibl. by Lucius Ferrari. Laurent, Syria, t. II, p. 394; 1846.
Id., Drach, first letter, p. 74; 1826. — Id., Rohrbacher, Hist.
univ. de V Eglise, XV, p. 483, etc.; Paris, 1861.

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But riiisloirc, if we consult her, will she hold us?
a language that is close to the idea that the Jew of the Sanhedrin-
God teaches us about his duties, which are clear? A few
Rapid steps through the centuries will give us on this
not even a beginning of an answer; and first of all, an author
contemporary who does not profess Christianity, because,
"According to the very words of the Israelite Universe, it is
"A purebred philosopher," Mr. Delaunay refers us back to the
the fall of Jerusalem, and tells us; “As everywhere, as
Throughout history, and even now, Jews have practiced
"Alexandria, traffic and wear and tear"

This generalization is never without value under a
such a pen; we are content with it for these re- eras
abutments, and, being the speed we are, we want to cross
leap forward several centuries, in order to fix our gaze on the
France cl to deliver to us for a sufficient period at
nn examination of some importance.

A prodigious phenomenon, which demonstrates what an inimagi-
To a considerable degree rises the absorbing power of this people:
King Philip I expelled the Jews from France in the year 1096, we
says the monumental Treatise on the Police, "and all the others
princes did the same, each in his own states,” to such an extent
These rapacious men had made themselves intolerable. However-
dant, "their recovery took place in France a few years
after... k conditions which seemed (acceptable k their sure-
reté, but which greatly increased the burden of their servitude.
They became tributaries, and the king divided them among the
]»princes and the other lords of his court. Under this pro-
taction, they truly continued their business; cl
upon payment of the agreed sum, the remainder of their property, Unr ■ap-
was leaving; but they were so attached to their lord
that he considered them as part of his domain... Us

entered themselves into commerce as an inheritance;
They were sold, they were claimed, they were mortgaged.

^L'Univers israélite, p. 71, October 1867. In Alexandria, and in
throughout Africa neighboring Judea, their numbers were enormous.

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SCS creditors, and there was a complaint action against the
people who disturbed its possession.

Let us imagine a people who have preserved something
self-respect, a people to whom the world is open.
if we except a few Christian states, and which, for as-
succumbing to his greed, he willingly submits to the humiliation.
or rather, who is requesting these exorbitant laws?
as a favor; and will we be able to understand that he them
accepts without ever being crushed.^ Alil if we com-
Let's take it, it's that we've made ourselves a very poor
and quite a misconception about the resources of Jewish genius.
Indeed, "things," continues the author of the Treatise on Police,
remained in this state during the reigns of Louis the Fat
and of Louis the Younger*, and that was enough to enrich with new-
calf the Jews. The excessive lusts they exercised had
placed under their control the goods and fortunes of the most
a large part of Christians*.

So here are the free men of France in the process of

%

to become the property and possessions of those they have just con-
to establish their serfs! Behold, from the depths of this servitude,
is born and emerges the domination of the inevitable and terrible customs
riers, against whom the famous abbot of Cluny, Pierre le
Venerable, address to King Louis VII (H37 to 1180) his re-
a quest with a holy and masculine freedom. For restraint is not
no longer possible. He therefore rises up vigorously against the inima-
ginables invasions of this race which concentrates in
scs mains all the treasures of France-, this same race
of which the great doctor of the Church, Saint Bernard, had
does the charitable defender, but whose Christian charity,
who could not allow the victim to perish in fear of
striking the executioner, he judged it urgent to repress.
audacity.

11 It is time for justice to be done, and far be it from me to-
"So much so that the thought 'we should put them to death,' he exclaimed

'Louis VI, from 1108 to 1137; Louis VII, from 1137 to 1180.

* Delamare, 1. 1", p. 181; Paris, 1703, in-fol.

11.

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Pierre, but what I'm asking is that they be punished.
"In a measure proportionate to their perfidy. And what kind of
a more suitable punishment than one which is both a
condemnation of iniquity and a satisfaction given to the
Charity? What could be more just than to strip them of this
Did they accumulate through fraud? They plundered and stole as
thieves; and, what's more, like seasoned thieves
To this day, impunity reigns! What I'm saying is common knowledge.
public, n

"It is neither through simple agricultural work, nor
through regular service in the armed forces, nor through the exercise of
honest and useful functions, that they make the cereals abound
in their shops, wine in their cellars, gold and silver
money in their coffers. Why didn't they amass it everywhere?
what their cunning allowed them to wrest from the Christians, and
by everything they bought furtively and cheaply at
thieves, accustomed to passing so many objects through their hands
They are dear to us! If a thief were to steal from
night of censers, crosses, and consecrated chalices, it
escapes persecution by Christians by resorting to the Jews-,
and, finding among the men of this race a misfortune-
reuse security, not only is it preparing for new
misdeeds, but he delivers to the Synagogue of Satan all that he
knows how to strip our churches of their sacredness... Then, the perversity of
Jews make them use these heavenly vessels for purposes which
are a disgrace to us and to Jesus Christ himself.
same. >1

Finally, what can be said when this highly criminal trade takes refuge?
with security under the protection of such an ancient law
that diabolical, and yet which princes wore
Christians? This law states that when a sacred object of any kind-
conch shell is caught in the hands of the Jew, or that the Jew conceals
a SACtWé^e flight, no one can force him to return it, no one has
right to compel him to name the thief whose money he stole
maintains the industry! Thus, a de-
testable sacrilege, that the Christian, if he is guilty of it.

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CHAPTER FIVE.

^ atones by the punishment of the rope! For that is the privilege-
light of the latter!

As soon as Philip Augustus sat on the throne,
The general outcry against the Jews resounded once again. They
accuses, and the accusations are precise, "of having ruined the petty
by their wear and tear, by having made themselves unjust by this means
masters of an infinite number of considerable lands, and of almost
half the houses in Paris; having received as wages the
sacred vessels, the treasures of the churches, and having profaned them
born. It is added that they have reduced several poor Christians to
insist on becoming slaves, and that they finally crucify them all
the years on Good Friday. » {See below in this
volume.)

Already "ecclesiastical laws had deprived them of all
public charges, because those who had suffered there-
"The authorities had abused their authority against the Christians"; and already
The Church had urged the princes to "compel the Jews to
to cease their wear and tear, and to return those they had exi-
Christians' grievances." 11 then became more urgent than ever-
gent d'aviser.

Philip Augustus, "finally convinced of the malignancy of
Jews, therefore, expelled them from his states in the year 182; confiscated
all their property, with the exception of their furniture;... restored
his subjects in the possession of the inheritances they had
alienated, and discharged them from all the sums they owed.
were going, paying him only one-fifth*; » for the
public law, in those barbaric centuries, had not yet been adopted
the liberal principle, so dear to people of plunder, of res-
respect for the fait accompli; neither opinion nor power

'This discourse can be found in greater detail in The Church and the Synagogue,'
pp. 111-147; Paris, 1859. These same criminal habits of the Jews
are amply described in the treatise De perfidia Judeeorum, Sim.
Maioli Episcopi, p. 810, col. 2, p. 841, etc.; 1615. We do not reproduce
We are not referring to the passage by this author, which we have already quoted, because
that it seems to us to be a copy of the first, despite the centuries that have passed betw
separate.

2 Ibid., Treatise on the Police, vol. 1, p. 281. Protection costs the
power; it needs agents, and without money, there are no agents.

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guaranteed the plunderer possession of the goods that the ^
Cunning and violence had brought it under his control. What
The thief who took it, did it belong to him, or to someone else? And the
Is the fruit of usury the fruit of theft or not? These are the questions
then raised no doubt, and the leaders of the company,
by seizing the Jew's ill-gotten wealth, they limited themselves
to take back the property, a part of the property including its wear and tear
had stripped the Christian.

We say a part of the good, for, despite its laments
strident cries of grievances, the Jews,
Ultimately, they had the advantage over the Christians^ and, badly-
despite the persecutions - marked with the seal of justice -
what they criticized the government for was an incomparable interest in them
brought them back and tied them up in the midst of their persecutors!
Their safety there was quite good, when they didn't arouse
against them the fury of some storms, for
that all their efforts were to return to the kingdoms
objects of their exactions and calumnies; it would be necessary for them to-
Milk, so little time to devour a people, and if their fate
would not have been more favorable and gentle among Christians than
among Muslims and idolaters, who would have implicated them?
sins of settling once and for all among these barbarians
and to establish their dwelling there?

The Jew's actions, constantly contradicting his
words were spoken once again after this execution,
that the friends and followers of the Jews will judge today
so cruel. Animated by the most ardent desire to return to the
kingdom of France, they "indeed requested their restoration-
bliss, and offered large sums to obtain it.
needs of the State, to support the wars against the An-
The English and the Flemish, were a favorable opportunity, and their
Offers were accepted (H98).

However, fourteen years after the re-establishment of the Jews in
In France, Innocent III wrote about their crimes and
their ingratitude towards Christians "this excellent
letter from the year 1212 which has deserved to be included among the

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laws that we read in canon law.” And, by “a
In another brief from the year 1213, he exhorted all the powers
temporal h to force the Jews to hand over to the Christians
the Mures with which they had charged them, if not to forbid them
"All commerce."

It is therefore wrong for historians, whether superficial or not, to
Those who have been accused of any wrongdoing and greed are accused of this.
these princes, who are and must be the leaders and protectors
leaders of their people, since, most of the time, from
If we look closely, we see that they do not give way
that at the urgent cry of justice, and to surrender only to the sup-
complications of him who, representing Christ on earth,
is the father of peoples, the most reliable advisor to kings, the guardian
God and the keystone of Christian civilization.

Let us now turn to a page that we collect all
fresh, and which had just yesterday come out still alive from the treasure of our
Archives, tell us what it was like in those barbaric ages ^
the vigilant solicitude of the vicars of Christ; what was
their zeal, not only to demand justice for the inimagi-
unacceptable excesses of Jewish usury, but also to repress
the excesses of Christian reaction, to maintain
to preserve the religious freedom of the Jews, to finally guarantee the
security of their legitimate claims.

Many people will no doubt be surprised, wrote in 1865.
learned archivist of the Aube, "to find among the people
recommended to our Counts by the Popes, the Jews of
Champagne, who, having sent their grievances until-
that to the throne of the successor of Saint Peter, obtained a
bull addressed to Thibaut IV inviting him to make pay by
the Christians the sums owed to the Jews, and to prevent the
Christians to give Jews blows instead of money
(year 1247). A papal bull from the previous year had had the purpose of
the purpose of appealing to Thibaut's concern for the interests of
Jews of Navarre, and had begged him to intervene to prevent

'Delamare, Treatise on the police, 4 vols. in-folio, t. !«'■, p. !80 to 282;
Paris, 1705 to 1738.

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that children should not be forcibly baptized. Let us remember, however
that innocent HI had written k Blanche of Navarre, for the in-
Avoid suppressing the audacity of the Jews. This letter, and a
a similar address was sent at the same time to Philip Augustus,
may have provoked the famous order that forbade
to the Jews to take more than two denarii per pound of interest
weekly, that is to say more than 43 francs 45 centimes
per percent annual interest*. Was this modest interest
or not wear and tear? But let's continue on our way and leaf-
Let us return to this same work, the basis of which consists of
authentic charters.

Jacob de Dampierre, master of the Jews of Troyes in 1222,
His brothers were the Jews Haquin, Jacob, and Sonet.
the latter owned, in the Jewish quarter of Troyes, a plot of land
that they sold k Hier de la Brosse, and Yaalin, their father,
He was one of the leading bankers in Troyes. He made loans.
Eudes, Duke of Burgundy, who, "to ensure him a refuge-
The next stock market transaction, he relinquished to him the immediate enjoyment of
The abbey of
Saint-Bénigne of Dijon was around the same time in a
great embarrassment; she had, in 1196, borrowed k Yaalin a
sum of 1,700 pounds, worth 34,448 francs 50 cents, at
power of 172,242. The stipulated interest rate was
three deniers per pound per week, that is to say 65 francs.
62 cents per year! The abbey went eleven years without paying,
so that the original debt, increased by interest, reaches
gnit, without compounding, the enormous figure of 9,825 pounds
11 under the Odeniers, worth 199,103 francs 95 cent., at the pou-
See 995,519 francs 75 cents, very close to a million! For
To free themselves, the monks were forced to sell their land
de Morains * »

1 We will have a word later about the famous Mortara affair.

History of the Dukes and Counts of Champagne, by Arbois de Jubain-
town, archivist of Aube, vol. IV, t. ii, p. 598; Paris, 4865.

* Ibid., d'Arbois de Jubainville, archivist of the Aube, vol. IV, p. 8!8
830. The Jew Pinon, having struck a cleric of the diocese of Boissons, was,
by arbitration, expulsion from this diocese... Ibid., p. 832.

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These terms are positive, they are precise, and it emerges from them
It was quite clear that the Jewish lenders knew how to take
their securities, to secure, in addition to pledges, compensation
tions in case of accident, and that "the loan k usury was for
for them a source of immense benefit*. Today, this year,
or at least the quarter, is the period that serves as the basis for the
Calculation of the interest rate. The Christian bankers of Cham-
pagne used a shorter period; the inter-
valley that separated the payment terms of each of the
six fairs; it therefore lasted, on average, two months." But
"For Jewish bankers, the period was the week. Plu-
Several acts of our Counts prohibit Christian bankers
"Hold on to the loan for the week," because it was not lawful at
Christian to act like a Jew, and, as the Archives* say
Israelite* themselves, it was found that there was something to be found in the Jews
"a damned corporation in advance, which could take charge of the
"A profession for outcasts!"

"After demanding three denarii a week, the Jews
were forced to be content with two, that is to say
i3 fr. 75 c. percent per annum, the interest on the non-interest
understood. This reform was due to an order issued by
concert by Philippe Auguste, Blanche de Navarre and Guy
of Dampierre, in 1206.

* D'Arbois, ibid., p. 834.

* Archives Israélites, XXtV, p. 1113; December 13, 1867.

^ Ibid., d'Arbois de Jubainville, vol. IV, p. 834. The Jews, as well as
As we stated earlier, "were serfs, that is to say, slaves"
"They were at their mercy," adds this learned archivist. "Their lord could demand..."
of them, by the liter, whatever sum he pleased; thus, basically,
It was the lord who profited from the acts of usury committed by the Jews.
while in the eyes of the people, the Jew bore the brunt of all the odiousness.
Ibib., p. 834.

Error! Error of fact, if not of law. The Jews have never only
They very slightly pulled chestnuts out of the fire for others. Their fortune con-
astounding, as evidenced by the very example of Vaalin, of Jacob
of Troyes and their children, passed from father to son; and although their
wear and tear provoked numerous and terrible reprisals against them,
they did not venture into these monstrous loans without having a cer-
moral attitude of immense and definitive gains. That is what the result-
tat demonstrates.

According to the text of the Police Treaty that we quoted, the Jews

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no

THE JEWS.

But the Church had to and wanted to attend to the salvation of society
Christian, and the last canons of the qualriènae concile gé-
General of the Lateran, which concern the Jews, had "as their aim
to suppress their usury and insolence. It is ordered therein
that they will wear some mark on their clothing, for the
distinguishing Christians, as was already the practice
in some provinces, and it is forbidden to confer upon them
public offices, "because they abused their authority"
against Christians

A breed of public wrongdoers will therefore henceforth be able to
clearly marked, and this mark, this sign, will tell of the
part of the Church what will be said in the very liberal era of the
regency of the hard man of Orléans, the attorney general of the kingdom, who
will call these men "the monsters of civil society!"

The Talmudist, the Jew who is an enemy of the Christian by duty and
out of self-interest, he will not be able to administer it, judge it, or command it.
on the battlefields, to be its legislator, for the Church
and common sense rises up against these absurdities.

However, and despite this relentless struggle of all
social powers against Jewish tyranny, no act of
Repression does not tire the Jews, and soon an ordinance
of King Philip the Fair, dated 1299, punished with new-

would have been, generally at least, not subject to arbitrary taxation, but tri-
goals, and paying a sum agreed in advance

The insurance premium forms one of the essential elements of the interest-
"The loan," said economist JB Say. However, "the insurance premium formed the
the greater part of what was called interest, or usury; and the in-
The real interest, the rent for the use of capital, was reduced to very little
of a thing. » That is what they did not hesitate to print in 1867, the
Archives Israélites, VIII, p. 371. And it was this small thing that made
the infamous Jews, according to the same excavation 1 (XXIV, p. 1113; 1867).
This is what made this nation, "charged with the
"A profession for outcasts!" This is what the Church, echoing the conscience
publicly condemned it in formal terms!

• Uohrbacher, Universal History of the Church, vol. XVII, p. 441; 1851.
— Treatise on the Police, vol. I, p. 280. — Art of verifying dates: qua-
Third council, year 1216.

— The register of the Chamber of Accounts, entitled Judasi, says
Delamarc, a door which they entrusted to the care of their Christian friends,

"A lot of silver jewelry, and all their precious things..." Great
Homage to Christian probity! Ibid., pp. 282-3. — Th. Hallez, Des
Jews in France, p. 81, etc., 1845.

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calf their usurious acts. It has, because of the excesses
of usury, of which it is in their custom to be guilty,
that the sole capital of their loans must be repaid to their wax,
and that any subsequent stipulation is waived. But
the implementation of this law remains so weak, and the concert of
The complaints that arise against the Jews become so formidable,
that in the year 1306 Philip the Fair expelled them from the kingdom and
confiscates all their property. Any request to call back
these damned people no longer found in this mo-
narcissistic as a deaf ear; and yet, towards (India his
reign, he granted them the power to pursue the recovery-
[This refers to] assets not included in the confiscation, and [it pushes]
the condescension to the point of appointing commissioners to them
to find out about it'.

One of the first acts of the reign of Louis the Quarrelsome, son
and successor to Philip the Fair, it was however the recall
Jews. These financial potentates financed; and, in
the treaty that reopened the kingdom's gates to them, he was sti-
"pulé that they would be allowed to demand from their loans" twelve
deniers per pound per week. "It was further said that, "of
thirteen years that were granted to them, they would use the
last k withdraw k at their leisure, and in complete safety, from
"in the hands of their debtors, everything that would be owed to them,"
but "that they would not lend on bloody pledges, or
wet, etc., etc."

This monarch's decree was too favorable to
Jews so as not to stir up against them a swift and
bloody reaction. It erupted without much delay;
but "the chroniclers who report to us with dreadful
details of the torture and banishment of the Jews, do not say

-Hâtiez, avocat, Des Juifs en France, etc., p. 51, etc.; Paris, 1845.
Although the grandson of Saint Louis was often unworthy of his ancestor, the
Franco owes him at least the deliverance from two formidable scourges: the
Jews and the Templars. The documents from the trial of these treacherous knights,
published by Mr. Michelet, the pre-phobe, allow us to maintain this lan-
pledge; and we leave aside the Jewish school of the Saint-Simonians, which pre-
is valid nowadays in the teaching of political economy, defends
dre, sil lu iplaft, the system of usury and Israelite usurers.

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nothing about their return to France. It is likely that this
Once, as almost always, chased away with a flourish, they re-
came without a sound—for for every ten orders of exile one encounters h
barely a reminder order, and most commonly it is
It is by reading the law that bans them that we learn of their return in
the country" because it is in the nature of the French to let
to slumber and fall asleep any measure of rigor and ex-
reception 1

However, adds the same writer, whose zeal is more
generous and enlightened, he attempts to rehabilitate the Jews.
"the crimes and abominations <u'ih committed every day"
They compelled Charles VI to outlaw them. His letters patent
of September 17, 1394, therefore, they banished them in perpetuity from
its states. They forbid them to remain there under penalty of
life*, and this expulsion differs from previous ones by its
character no less than by its results, said the same
advocate for the Jewish cause. Her motive was neither
"neither the love of profit nor the spirit of plunder; and, what
The proof is that all their claims had to be made to them.

paid France was going to return under Charles VU in

an era of grandeur, order, and prosperity where it could-
could be self-sufficient, without being obliged to ban and
'to call back the Jews alternately to fill the treasury.'

* Halicz, ibid., pp. 53-58.

Delamare, eyelash loco. — Hallez, ib., p. 63.

3 Hallez, ibid., pp. 64-65. — 4. During the Renaissance, the Jew is exac-
the atrocious usurer of previous centuries. Here is the portrait that
We are shown a learned bishop;

“Ex variis ipsorummet commerciorum eorumdenique usurariorum,
ac furlivorum generibus, quæ omnia et singula in præsentissimuin
christianorum damniiiri vergunt, quorum illi succum et sangiiiinem
ualuralemque adeo vigorem planed exhauriunt. Atque ut in specie di-
cam: usuras a debitoribus deposcunt una cum donariis extraordinariis
iniquissimas; in pecuniæ mulalione, adullerinas oblriidunt debitoribus
monelas, easque in sunimo valore et prelio; neque tamon bis satiali,

cogunt insuper eos qui muluum ab illis accipiunt plus insertero chiro-
grapho quam commodato acceperunt, iibi vol maxime exce|)tionem no
numeratæ pecuniæ locum habere par esset. Margarilas spurias, clino-
dias (jewelry) fallaces, fucosas ctobsoletas merccs magno incautis atque
indiscretis insudlant pretio. Furibus. nebulonibus, and proslibulis, etc.,
etc., etc... De per/idia Judoeorum, S. Maïoli episcop. Vulturariansis,

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It is true that, faithful to the habits they find-
of immense interest, the Jews are trying to return to
France surreptitiously, and later Louis XIII, thus
As we have stated, this issues a ban.
against those who manage to infiltrate the kingdom.
The Jews of Metz alone possess the art of exempting themselves from this sense-
tence, as well as those of Lorraine and Alsace, regions
were consumed by their wear and tear. "It is therefore well established
that at the time of the Revolution there was no community
Jewish, or, as Delamare says, of Jewishness, that in these
provinces. But as for individuals, they spread out by-
everything, and history has preserved the memory of the opulent banker
Samuel Bernard ',' the Rothschild of the reign of Louis XIV.

We'll take a look at Alsace in a little while;
But we will begin by stating that the very liberal
Duke Leopold issued an edict in Lorraine, on the date of the year
1728, where they declare "harmful to all notes and acts under
private agreements that would be made for the benefit of the Jews, both for
money lent only for the sale of goods or other purposes
pledges. » It was also stated in this edict that the Jews
found guilty of usury or theft against ca- subjects
Catholics would be punished "by the loss of their claims,
required to pay double to their debtors, and obliged in
in addition to a fine of five hundred pounds payable to the prince,
without these penalties being able to be remitted or moderated by
the judges*.

These rigors of justice under all ancient powers and
modern, Christian or indifferent to the Christian faith, we
indicate in fairly clear terms what the excesses of
A wrong committed by these tireless Talmudic scholars. Let us add
that in France, a moment before the time when Leopold surrendered

1645. Moguntiae, p. 810, col. 2; read ib., p. 844 to 850. This book is
in full agreement with the two major works: Annales ecclesiast.,
by Cardinal Baronius, and the Treatise on Police, 4 vols. in folio; Paris,
1705-4758.

'Ibid., p. 68-9; Hallez, id., — Treatise on the police, 1. 1', p. 283.

^ Archives israélites, 111, p. 449; 4867.

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his edict, that is to say, dated June 19, 1717, — under Ui
the regency of the Duke of Orléans, so unchristian and so immoral —
Notaries and tabellions were forbidden to pass obligatory passage
gation to the benefit of the Jews, other than on account of money
and delivered in their presence. The Attorney General^ in re-

requesting this ruling, he said; that, informed from all sides of the customs-
res that insatiable Jews exercised their power over Christians who
in their needs they addressed themselves to them, he is in an obli-
the urgent and indispensable need to reveal its pr-
impious tic in the eyes of the council, and to seek in his auto-
the means of exterminating outside its jurisdiction such a crime
inhuman and so detestable; having made accurate inquiries
to find out the source of this pernicious evil, he had
found that it's in money lending..., where cunning and

Jewish fraud is practiced and increases every day, etc.

that the second trap he had noticed was in re-

constantly renewing the obligations on the statements of account
false and impious, where these monsters of civil society converted-
"They both feel their illicit gain is the main issue."

One of the exceptional points of the kingdom of France where
The authorities tolerated the Jews; that was Alsace, we were all saying.
on time. Now, here is what this old woman reports, and if
important province a writer of Jewish race, whose goal
was to bring his blood brothers back to the path of pro-
bité. "The war procured half of Alsace for the Jews; it is

'Ordinance of Alsace, 1, 488. — These reproaches, adds Mr. Hallcz,
whose benevolence towards Jews is quite well known, are the same
that he can still collect every day from the shield of all the ha-
Alsatian hills (4,845). We must understand the importance that we
Let us, in the interest of history, focus on drawing our main documents
comments among the friends of the Jews or among the Jews themselves, rather than

everywhere else.

11. There exists today, even in Alsace, "a habit; that is that
creditors who do not want to strictly exercise the rights that
the law confers upon them, cede their claim to some Jew, strange and b'â-
A terrible compromise between humanity and self-interest. Every act of this kind
is, one might say, an encouragement given to the Jews to persevere-
to enter professions where the profits are immense for them, but
harmful to society, and condemned by all legislation." Hallez,
Jews in France, pp. 124 and 278; Paris, 4845.

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the great scourge of our time. Wear and tear is getting stuck in our
campaigns with as much impudence as impunity; the small '
The property is being devoured by this canker, which eats away at everything.
It would take a whole volume to list all the shameful and per- methods!
Jides employed by the Jews to attract all the par- /
those of 'land which excite their covetousness -, and we ignor- |
we will see if it can be found within the spirit of our modern laws '
some fairly strong measures to stop the progress of '
This problem will only worsen when we are forced to refer it to the legislature!
It is no longer the Jews who cover themselves with the sackcloth of dou-
For them, it is the peasants of our countryside who are in mourning.
the iniquities of Israel.

"He did so in this way, among the Jews of Germany"
Magne, considerable fortunes, which most of them spend
felt magnificently. For the German Jew is vain and
proud, arrogant, and vindictive; he has lost none of his flaws
of his fathers.

This page, for sure, will hardly surprise us when
we will have reviewed the ordinance of May 30, 1806, which the
"Convener of the Great Sanhedrin, Napoleon I," this iwlit
interested in mitigating the wrongs done to the Jews, of whom he dared to make
French citizens, begin with these words:

"Based on the account we received, in several
northern departments of our empire, some Jews,
practicing no other profession than that of usury, have, by the ac-j
accumulation of the most immoderate interests, put a lot of j
of farmers of this j)ays clans nn state of great dé-j
braid... etc., etc.

During the restoration of the illustrious and forever glorious
House of Bourbon, whose politics and sword made this
France, in front of which, even after and almost immediately

after she had suffered the (water of the invasion, we saw
Europe remains silent, the pen of one of the most eminent publishers

'A. Cerfberr of Medelsheim, their history, customs, etc.,

(I. 39; Paris, 1847.

llailez, >6., Des Juifs, p. 297; 184a.

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Cists of Catholicism, member of the Chamber of Peers,
let the Alsatian side of the question run free.
Judaic, his sentence quick and strong. This man of state...
trained in the Christian world at the time when the liberal school
more advanced, the philosophers and friends of the Jewish nation,
have exposed society to the dangers that arise from the e-
mancipa tioii of Israel. Let us read and meditate on his word:
"One finds everywhere men whose /perfidious"^ aid
'cause the ruin of those who are weak enough to resort to it,'
but nowhere else but in Alsace can we see it — the only
a province of France, roughly, which was handed over to the Jews, —

A portion of the population specifically devoted to this tiny
money laundering, setting traps of all kinds 'at the good
'faith, it credulity, inexperience; offering fatal fac-
ease to the one who wants to borrow to get out of a slight predicament
Barras, and not leaving the unfortunate man, once he had
committed, only when his entire fortune is invaded/ Those who
They saw Alsace with its beautiful culture and lovely villages,
Its superb population will be astonished by the picture you have drawn
the author of a brochure entitled Some Ideas on L'üSunE
of /u»/s</'A/*ace. One would not believe most of the facts contained
in this brochure, if one did not have the advice as an authority
generals of the two departments, and the testimony of their
MPs—it seems that nothing less than nothing is at stake
of a total upheaval of property ownership in Alsace, if all the
The Jews' debts were becoming due! The assembly con-
constituent assembly itself, despite the fervor of its liberalism,
rendered, in a much less urgent circumstance, a de-
cret, the execution of which was prevented by the disaster of the times, for
to force the Jews of Alsace to provide information about
their claims and for a ruling to be made as required by law by the body
Legislative, on the wisest method of liquidation. A decree of

1808 cancelled part of the same claims, and suspended
the enforceability of the other M's"

'Pp. 25J-256; read especially pages 257-272 afterwards. "We know
how the Jews of Alsace proceed, etc... » Finally, Mr. Lacretelle did

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A thoroughly anti-Catholic and revolutionary writer
Mr. Michelet, the naire, thus concluding the list of these denunciators
historical tions, he could therefore truthfully exclaim; 4 Au~
Middle Ages, the one who knows where the gold is, the true alchemist, the
The real sorcerer is the Jew/or the half-Jew, the Lombard; the
Jew, filthy man: the man who cannot touch den-
no woman should be burned; the man of outrage, on
whom everyone spits on; it is to him that one must address oneself
ser!... Dirty and prolific nation! But they resolved the pro-
The problem of making wealth disappear. Freed by the letter of
They have changed; now they are free, they are masters! of bellows
"With bellows, there they are, on the throne of the world."

Now, after browsing these pages taken in
somewhat randomly, and detached from a mountain of
authentic documents, let us lend, once again, our
patient ear 'to the Israelite Bédarride, whose word is rising
calm and impassive in the face of the history of all peoples of
world, and against the history of the Church, reminds us of the
"Unperturbed responses from the Grand Sanhedrin to Napoleon I":

“No! Our law cannot authorize usury,” and, for

on this point, we see "no difference between the Jew and

the foreigner.” What am I saying? “The Jews are required to look

The French like brothers! Our duty is to exercise

towards Christians acts of charity, "and charity

we sometimes make it our duty to lend without interest to

the one who is in need.” Our law repels, “by its

spirit and by its terms, the prejudices of which it was

the object. » Thus it appears today « under its

true day, vigorously avenged, which causes loss at the

Persecution is no excuse!

"

a picture, as true as it is vivid, of baseness and vices
reproaches against the Jews, for whom he wisely and moderately pleads,
"The humanity of governments, etc." From Ronald, Peer of France,
Literary, political and philosophical miscellany, vol. 11, p. 274; Paris,
1819, vol. XI of the works, Adrien Le Clère.

'Cited in Hallez, friend of the Jews, ibid.. The Jews, etc., pp. 37-38; etc.,
Paris, 1845.

- Bédarride, ibid., pp. 401-405, second edition, Paris, 1861. "The

12

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Hey, you were told about the Jew who was a usurer, you
You called him the king of usury, the demon of usury! But there
So you thought, Christian friend?...

Answer: Faced with this placid and cold negation of
wear and tear, where audacity and originality mingle (the word effron-
(terie will be banished from our sentence), we limit ourselves-
we will repeat an apology, and consequently a recognition
the occurrence of this error that we recorded some
pages above. She is a bit unusual, no doubt.
but we choose it with all the more confidence
that it escapes from a Jewish pen to which, already,
We had to make some costly confessions... If the
Jews "dealt in silver, which is why it was reputed
Infamous, and forbidden to Christians by religious law.
probably found it good and convenient to have a sort of
A doomed corporation, f/wi took charge of this business.
of reprobate'. » The Jews therefore admit that they were lending themselves
with all my heart, and for usurious profits, to all the in-
famies which any other man would have refused to cover himself with.
How to give truth, against oneself, these angles
Sharp, those incisive and piercing weapons!

Let us believe it, and let human actions teach us

to judge the value of legislation and consequently
of a good or bad education: at all times, in all
In this place, the customs of man were a consequence of
its laws. The histories of all peoples tell us that
The first laws were dictated from above; divine laws
were therefore the principle and the key to liumaiiic morality.
Those who deserve, or are considered to deserve, this liter,
are therefore still the source of customs among peoples who,

Jewish deputies, more concerned with their own well-being than with the law of the Si-
iial, concealed the inflexible conditions of their religious faith, and in
sacrificed several fundamental points, so as not to alienate the well-
The Emperor's vigilance. Thus, etc., etc. The Jewish Question, p. S, by
the RP'Th. Ratisbonne, 4868. See what the assertions of the were worth
Sanhedrin in the ancient rabbi Drach, second letter, p. 300; 1817.

• Archives israélites, XXIV, p. 4143; 4867.

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CHAPTER FIVE.

similar to Israel, place or placed yesterday their
religion above all interests or rights; how
therefore, look elsewhere than in the religious code of
Jew, you are different from your law of Mdüe, the reason and morality of
Wear and tear? Now, according to this code, that is to say, according to the tra-
Talmudic editions that regulate all orthodox conscience,
six hundred and thirteen |)recepts exist of the law of God. TheH
one hundred and ninety-eighth and one hundred and eighty-fifth
who first command usury from non-Jews; *
the second, to exterminate without mercy the idols and the
idolaters, among whom is the Christian, whom usury
exterminates more surely than iron.

However, in the eyes of the rabbis, usury is a sin.
serious and detestable, which allows them to condemn her
in vague speeches; but she is not at fault for them
than a Jew. He who is neither of Jewish blood nor of Jewish faith.

Not being a man, he could not be a brother. The Sum
theological, Shulhhanharuhh, by Rabbi Joseph Karo, establishes
So, lending money at usury to this non-Jew is permissible! And this
Summa is the inseparable code of the rabbis; it is the rule
of all their decisions'.

We know, says the Talmud, that it is permitted to approach

pray for all that the non-Jew (goy) loses; for restoring to the
What a non-Jew has lost is the ability to render himself unworthy of forgiveness.
of God*. He who would restore to the non-Jew his lost possessions
would commit a sin; for it would strengthen the hand of the
impious, and the miscalculation he makes is to his disadvantage
is in the same situation as what he loses*. This moral of the
The flight is cloudless, it seems to us, and we see that it
was always admirably practiced.

The rabbis further say: “Since the life of the idol-
latra, — and such is the Christian in their eyes, — is the dis-

* Article 159, § 1, i.

* Treatise Baba-Koummah, fol. 29 v"; treatise Sanhédrin, fol. 76 v®.

Maimonides, Treatise on Plunder and Lost Things, ch. 11

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crélioii (lu Jew, to the greater reason his property'! «The possessions-
The teachings of the Christians, according to the Talmudic texts of Bava-Batra,
are or should be considered as a desert, or as
the sand of the sea —, the first occupant will be the true pro-
owner*. » Such is therefore his money that usury brings to
The only legitimate home he could have: the sons' vault
of Jacob.

And the Talmud, continuing along this line of thought, adds to these
things: "You have been taught this: When an Israelite and a
If non-Jews have a trial, you will rule in favor of your
brother, and you shall say to the non-Jew: This is what our code says. If
the laws of the nations of the world are favorable to Israel
Lite, you will still give him the upper hand, and you will tell the
Non-Jew: This is how your own code reads. But if none of these
If that's not the case, you have to harass him with petty arguments until...
The Israelite* still wins the case.

In short, "good ordered the Jews to remove the goods"
Christians in whatever way that may be, either
by cunning and force, either by usury and theft: quovis modo,
sive dolo, iive vi, sive mura, sive furto*. Wear is therefore
For the follower of the Talmud, an act of holiness, the act of which the
practicality brings it closer most usefully, for the time and
eternity, from the faithfulness of his fathers.

Perhaps these few passages will already make our
a very excusable shock when we find ourselves face to face

accusers who never cease to thunder against the into-
tolerance and ignorance of Christians towards Jews;
against the obscurantism and barbarity of the centuries that bef-

< Foundation of Faith, by R. Joseph Albo, third part, ch. xxv.

2 Pfefferkorn, Dissert, philolog., p. 11; Church and Synagogue, p. 30.

3 Talmud, tractate Baba-Kummah, fol. 113 r. Therefore, give an Israelite-
A truly orthodox litany for judging a Christian!

∗ L. Ferrari, Prompta Library. Thalm., ord. 1, leaflet. 1, dist. 4.
Let us be told where this great prosperity of the Jews in Damascus comes from.
(1840), "and it will be demonstrated that this is only wear and tear, at 24, 30 and 33
for cciit, which forms the basis of this wealth, so consistent moreover
to the prescriptions of the Talmud. » Baudin, interpreter, chancellor of the
French Consulate, Damascus; L., ib„ 2. Laurent, pp. 293-4.

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these pleiads of doctors, so justly concerned, were brought to the Church
awestruck as the glory of their time, as the light
ages of robust faith, and like the living clarity of
Christianity: Albertus Magnus, Peter Lombard, the
Bonaventuriire, the Thomas Aquinas, the Bernards,... noble
descendants of the school of Alcuin founded by the great emperor
of the West, and whose noblest offspring never ceased,
while fighting the enormities of Judaism, to extend
over the children of Israel a protective and charitable arm.

The insights of the spiritual and savvy author of The Jews Kings of
The era did not extend much in that direction; but he had
followed with a curious eye by the constant outpouring of Talmudic piety
widespread doctrine in the Acts of Israel 3 and, however partial that
they had to return it to the economic principles of that nation
His socialist ideas had left him unable to control his indignation.
before these princes of usury. Therefore, uniting his word with
"Fourier's," he exclaimed at the top of his lungs:
"Back! Oh you, back! You scum of usurers, burdened with the burden of the human-
Manitated since the beginning of time, and who drag
throughout the globe your hatred of other peoples and your in-
"Correctable pride." Back! For, "all deceit is against you."
commendable when it comes to deceiving those who do not practice it.
your religion'.

Less harsh than these myriad dissimilar witnesses
of all centuries was, however, for the Jews, of whom he became
showed the comforting angel, the citizen-king Louis-Philippe, this

prince, one of the leading figures of Freemasonry, to whom
The Revolution delivered the throne for a few years, and that
Some of his flatterers called the last of the Vol-
Tairians; for history, the Israelite Bedarrides tells us, must
record the magnificent words that this head of state does not
he did not hesitate to address the president of the consistory, to
the occasion of January 1st: "As well as the falling water
Drop by drop, it eventually pierces the hardest rock,

* Toussenel, Les Juifs rois de l'époque, p. xii, ib. i ; Paris, 1847;
and read Fourier, Nouveau monde, p. 421, section riition.

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Even Vinjuite's prejudice that pursues you will vanish before him.
the progress of human reason and philosophy.'

We were just hearing from the Attorney General
from one of the ancestors of this same Prince, the Regent, that no one
accuses of being one of the saints of the Church, calling the Jews
in one of his indictments; "the monsters of society
"Civil!" From the Regency period to that of Louis-Philippe,
Driven from the throne by the progressives of 1848, human reason
And so philosophy had made great progress!

The entire answer to this question is in the liter itself.
from the work we have just named: The Jews Kings of
That era. The Jews were then, as they now constantly are—
kings of the time will hardly exist, and the custom is to flatter
Kings. But who made them the powers of this world?
money, that is to say usury, usury that draws on education
Talmudic interpretation of his glorious and sacred life!

So, if the voice of this chapter were to be the moral of this chapter, then, would it be..
truth can prevail there over that of progress, which, since the
With the fall of Jerusalem, the Jews once again became the foremost among the
pastoral peoples; no longer simply herders of flocks,
following the example of their ancestors established by Joseph, under one of the
Pharaohs, in the land of Gessen, but shepherds of coins,
endowed with the magical power to devour among the peoples who
Do they shelter the greenery and the fat of the earth?
The history of the Jews, those men whose inexhaustible genius
puts himself at the service of the Revolution to exploit the people
half-heartedly agree with those who overthrow thrones, y

^t the history of most of Europe's financial companies,
whose chasms have constantly swallowed up gold, often
The honor of families, that's what would make a good sequel
natural of this prelude; that is what would make appear to our
eyes 'in all the grandeur of their majesty the scandals
of wear and tear. But we leave the honor to other writers
of this task; we confine ourselves to giving to the baptisms
following the mission to confirm the current chapter, where

'Bédarride, Les Juifs en France, etc., p. 430, second edition, 1861.

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Mr. Bëdarride had the heroic courage to tell us; "No,
The Jew does not practice usury, for he cannot do so; but where the
The facts tell us a completely different story. And we don't
This is hardly surprising, because we know two men
For whom the impossible is just a game: the Frenchman on the
battlefields, and the Jew everywhere.

NOTE.

Foreign Correspondence of Le Monde, March 27, 1866. "... On this occasion-
Sion, it is still useful to publicize the fraud committed against
of the state in the Pribram silver mines, in Bohemia. A worker who
he worked for a Jewish goldsmith in Prague and revealed to the police that his
master was going to send Leipzig a crate of silver ingots, of which
The origin was suspicious. The weapon was found and seized, and the Jew arrested.
His statement led to the discovery of a very serious theft.
considerable continued over a long series of years. The state was
thus deprived of several million florins. The money was embezzled.
by miners and sold to Jews... (Read more).

"Undoubtedly, the discovery of this theft contributed greatly to making the-
bordering on the bad mood that the working-class population of Bohemia
had long harbored resentment against the Jews. The cry of *<n'6ro (silver)
has become the watchword in the recent persecutions
against the Jews in many parts of this country, and who have taken a
extension such that the government found itself in the need to re-
rush to take decisive action...

"Make no mistake. Ever since the freedom of industry was
admitted in Austria, aversion towards Jews increased among the
Christian workers, not only in Bohemia, but also in the other
provinces where this nation provides a large contingent to the population.
Even in the capital of the empire, where the people are more civilized than
In the provinces, one can very often hear artisans

to complain that "business is bad because the Jews are ruining everything."
And then they add ironically: "Let the Bohemians chase them away, to
In Vienna, they will be received with open arms.

“Indeed, the Jews, who own the capital, are now mingling”
of everything and make huge profits. They leave the small artisans, in turn,
Vancha, barely enough to live on. However, the excesses committed in Bohemia
had, in addition to this general cause, special motives which derive
more directly from the conduct of the Jews in places where the de-
The sordid things began. It was precisely in the Hostomic district.
where a zealous Catholic priest, Father Kahout, seeing the misery in the-
as the inhabitants of this region gradually fell, who are
almost all of them nail makers, had founded an association to improve
their plight. This association aims to provide for these poor artisans.
cheap iron, and selling nails at a higher profit.

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The Jewish merchants plotted so much against this association, and
They hindered her operations in such a way that she could never obtain
to achieve the results toward which Father Kahout's efforts were directed. These
The hostilities cost them dearly. On this occasion, the Catholic Church-
Lique has given another example of its tolerance. This is especially true among
Catholic priests whom persecuted Jews found refuge. His Eminence.
The Cardinal Archbishop of Prague even sent a circular to
clergy of his diocese, in which he urges them to make every effort
to prevent further unrest.” And Romania, etc., etc.

CHAPTER SIX.

l'aSS.4SSINAT talmüdioüe.

Assassinations, or sacrifices of Christians, ordered in some cases
by the Talmud, which is the reversal of the Decalogue. — This crime
magical idolatry and cannibalism, as reported in the Bible, is
traditional. — These crimes disappear in the centers of civilization-
sation; they have been present at all times and in all places among the Talmudists
sants. — The Jew denies them with his characteristic aplomb. — Examples
and authorities. — The highest magistracy of Christians is not com-
posed, according to the Jew, by ignorant people and executioners. — Document
authentic which shows us the Jews committing this crime in broad daylight
open, because they imagine they have a legal guarantee. — The
princes constantly forced to take action against them. — One of these crimes,

committed four centuries ago, similar in all its details to that
of which Pore Thomas was a victim in 1840. — The Church pronounces
on these sacred crimes, like the secular magistracy. — The Jews
They call themselves a people with tender hearts! — Parallel story to the previous one; as
The religious assassination of Father Thomas and his servant. — Menus
Details, interrogations, official reports, unspeakable horrors.
Jewish intrigues against justice and against the French consul.
Deputation and pressure from European Jews on the ruler of Egypt.
— Gold. — Justice halted: its retreat after the conviction of
assassins. — Denial of the crime by all the Jews of the earth, evil-
despite the abundance and precision of the details. — Words of the so-
Verain of Egypt and firman. — Silence of justice obtained. —
The Jew's fury and resentment against Mr. Thiers, because this minister
Louis-Philippe dared to praise the conduct of the consul from the tribune.
France against the assassins. — This worthy representative of France
He is stopped neither by millions nor by threats. — The coins
from the trial, from which we draw, deposited at the Ministry of Foreign Affairs
manages. — These religious crimes bear such a striking resemblance,
despite the centuries that separate them, the thought of distinct dates
gives way to the nature of the facts. — Conclusion. — Note.

"The horrific assassination of Father Thonaas cannot be ignored"
put only to his awful murderers, and no serious man

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believes today that in no country in the world are Jews
may believe themselves authorized by Iqur religion to immolate the
Christians. Such was the case at the Catholic Congress of Mechelen (1865),
in which we had the honor of playing our small part,
the language of Father Bonaventure of Maine, of the order
of the Conventual Minors', and the discourse of this learned and
A worthy religious figure is a living proof of the charity of
Catholicism is the place of the Jews. History, which owes everything
Can she, knowing and saying everything, ratify this language?

The Talmud, and we will no doubt not have forgotten it,
is the conscience of the Orthodox Jew, and the Kabbalah., "this
mother of the occult sciences, whose dogma is that of the
High magic*, is the soul of Tajmud. 11 will suffice from this double
a memory to dispel the objections raised by them
even the enormities of this chapter, and, on the way towards
the truth, we will remember that if, since the death of
Christ, the Jew, engages in certain acts of religious ferocity
and the bloodthirsty fanaticism for which history reproaches him, the
The Jew merely continues what his fathers did; he
bound to perpetuate the crime of magical idolatry and anthropo-
sacred popophagy, the imitations of which his ancestors had become the imi-

The tacticians, after having been their avengers. The vivid and striking
A painting of these horrors is preserved for us in the book
par excellence, in the Bible, that is to say in the book of which
The Jew was, throughout the ages, the most conservative,
and whose truth, constantly attacked, defies more than ever
any criticism!

Having said these things, in order to prepare for certain monstrous-

'Volume 1 of this congress, p. 110.

* Ragon, Macmn. occult, p. 78; Paris, 1853. — Elipbas Lévi, Hi*-
(Theory of Magic, p. 23; Paris, 1860.

* Bible, Book of Wisdom, chapter xii, etc., etc. “The ancients ha-
the people of Canaan performed detestable works through enchantment
ments and impious sacrifices, because they mercilessly killed their
their own children, that they devoured the flesh, the entrails of men
and their blood, against your sacred law, etc." Ch. xii and xiii, v. 4, S, etc...
After having been the destroyers of these impious people, the Jews became
The imitators. Read Kings, Book III, Chapter XI, etc., etc., the Paralipomena
and the prophets, passim... See the following chapter for quotations.

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sites the reader's mind, would someone be entitled to re-
to take the one who would hold this language in Israel: The doctrine
religious, that is to say the Talmudic doctrine of the French Jew-
The orthodox approach, with regard to the Christian, is that of usury.
of theft, plunder, abduction and homicide; in one
In short, it is the opposite of natural law, it is the ren-
verse of the Decalogue that Israel received from the hands of Moses
And that the Church inherited the Synagogue? The man who is not
Should he, then, be surprised to be mourning his honor?
to commit atrocious assassinations, religious assassinations that the
The Muslim world and the civilized world reproach the Jew for
All eras? And doesn't history repeat itself, as soon as a
A breath stirs its pages, that there is neither century nor place
nor country that does not expose the legions to the full light of day
of incriminating facts?

Today, however, under the Jew's roof, in the
centers of European civilization, this odious quality
of crime, murder for reasons of religion, disappears and
ceases to be named. We have no doubt whatsoever about this
progress, and we would affirm it if necessary, despite the number,
more considerable than one might imagine, of men, of women,
of children, who, in certain large cities of our Europe,

without leaving the slightest trace behind them, and the deep
astonishment of those around them, they said everything.
But. We are not unaware of the role that the chapter of
strange accidents, those of particular acts of revenge, or
the criminal consequences of debauchery, nor the needs
of the blood of reborn magic and close ally of superstitions
Talmudic teachings', nor the revolutionary judgments that
|) They boast of executing corporate courts
secrets that underlie the current world, and of which the Jews,
— if one denies that they are its head and council, — parta-
gent at least with ardor and devotion the incessant
Iravaux. We will therefore remain silent on the things that concern us.
are unknown, but without forgetting what just consequences
'Proofs elsewhere.'

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CHAPTER SIX.

quonces must be born and emerge from those we have
learned. And, so as not to set our steps on any ground where
the movement cannot cause any fall, we wish-
Let's limit ourselves to just a few minutes, after a quick look at the
duration of the lightning bolt cast into the depths of times past,
to point out a region where the documents we submit-
The reader's critical tone confirms that the practice
of this crime was yesterday still what it was once seen
elsewhere '.

The Jew is not unaware of any of these documents, but he
He should be careful not to become upset when these objections are raised, and
To each of them, here is his response: The word of the Church
and the word of history are not, in the entire course of
centuries, which slander, when they accuse the Jew of prati-
Regarding wear and tear—well, all the more reason why they are only
slander when they accuse him of murdering Christians
to obey the vow of his cult.

But shh, shh! And yet let us not fear
lend an ear to the story for a moment. A Jew rides,
and, on his way, he sees a three-year-old child—no one
He observes him, the blow is struck, he removes it, and the father arrives
tearfully: — Are you looking for your (they? some tell him)
less unnoticed during the abduction; it will be easy for you to find it-,
Follow this path, look, we've seen it, we have. Raphael
Levi rode by on horseback a little while ago and kept him locked up in

his coat These words put the researchers on the

traces of the child; but, alas! what good is it? for, when one
He was discovered; all that was left was a corpse lying in
the woods of (ilatigny -, it was not far from the place where the
Raphael was kidnapped.

The examination of the body showed that the child had not been
not at all torn apart by the bleats, as the Jews stubbornly-
were trying to support it, but that the hand of man had

French and English Jews, to their credit, work
all their efforts to uproot these atrocious superstitions in the East
Talmud.

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'committed the crime.' And not just the incriminating evidence
The most violent attacks were directed against Raphael, but more
Later, a note fell into the hands of the city lieutenant.
written by the murderer himself at the Metz synagogue, and
we submit the text to the reader; “I will suffer the
died like a child of Israel, and I will sanctify the name
of God. I threw myself into the misfortune I am in to
to serve the community; the great God seated me-
^ tera ' . »/

i Now, regarding this crime and some accusations of
'of the same nature, Mr. Bédarride, the Jewish lawyer, goes back up the course
years and speaks to us in this way: "The misfortune of the times
forced King John to ask a great deal of his subjects, and,
Therefore, to grant much to the Jews. The people
He must have looked with envy upon receiving so many favors! Also
Were complaints being raised against them from all sides?
he did not limit himself to reproaching them for their wear and tear, but he was not
There was no fable that could not be invented to make them odious.
Those that reproduced most often were pro-
to wither the consecrated hosts, to kill a child on Good Friday, finally
to poison the fountains. These ridiculous, invented tales
through malice, repeated then through ignorance, flnis-
were known to be regarded as truths—and such was
the faith that was added to it, that there is not a single historian of these
time that did not reproduce them by presenting them as
positives * . D

Finally, U in the seventeenth century, at a time when, in
In all states, justice had been served against the absurd accusations.

that ill will had aroused in the Jews, he found himself
in the parliament of Metz islands magistrates arranged by
add faith: A serious ruling by this parliament condemned several
Jewish gentlemen to be burned for having slaughtered a child of the
village of Glatigny on the occasion of Easter. A stop too
"For the time, it dispensed with all reflection," it does quite well.

' D. Calmet, History of Lorraine^ t. tll, p. 751.

Bédarride, p. 245. Ib., ùL, 130-t. Ibid., Des Juifs, M6i.

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to know what the public spirit was like in the seventeenth century
regarding the Jews of Alsace

The esteemed magistrates of our parliaments are judges
frivolous, unjust, executioners, and the Jews, innocent
devoted to torture 1 First conclusion to be drawn from these
words, which the Jews invariably repeat in the same
circumstances, and which carry with them their morality. But
Let's not dwell on this detail, and let's go back to our
throughout the ages; for a piece too important, and
emerging from an overconfident pen, it comes to strike our hand for
that we, who have made ourselves soldiers of truth, we
We hesitated to bring it into the open. She rejects us in
the depths of the distant, but what does it matter to us
distance? For if, until the present day, the Jew was unchanging
in its doctrine and in its morals, as we affirm
with one voice the enemies and the patrons of the Ju- race
In secularism, there is no noticeable difference in beliefs and actions.
can exist from one era k to another among the sons of Jacob.
In short, when it comes to these men, the most
recent must reflect with meticulous accuracy the phy-
moral and religious siono of the most remote century.

We cannot attribute k to the Countess of Champagne,
Marie de France, wife of Count Henry II, tells us in
In 1865, the learned archivist of Aube, "a fact which had
It took place in 1192 on the lands of one of his vassals.
Jews of Brazier having crowned a Christian with thorns, the pro-
They led him through the streets, flogging him, and then crucified him;
all with the permission of Agnes, Lady of Braisne, com-
Countess Agnes of Dreux had abandoned this Christian to them.

yours, under the pretext that he was convicted of homicide and of
flight. "

"The outrage was widespread! Immediately, Philip Augustus,
— half-brother of the Countess of Champagne, Ma-
rie, — and newly arrived from the Holy Land, went to

' Bédarride, il., p. 373.

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The person in Braisne, and, as a reprisal, had someone burned there.
eighty Jews

Atrocious justice, or barbaric vengeance, but vengeance nonetheless
of a crime that authentically reveals faith, the
The religious conscience of the guilty! Agnès claims to be innocent-
center because the one she abandons to these fanatics is
a scoundrel—and these wretches take pleasure in giving in
publicly to the vow of their worship by renewing the
scenes of the Passion on a Christian, because (] his death,
According to their calculations, no cha- should fall upon their heads
timent, since it is legally delivered to them. Nothing this time,
they think, it doesn't force them to restrain themselves, and they let themselves
to see in its natural state. Is it, we ask quite simply-
cited, a more precise and conclusive historical document?

King Philip Augustus was therefore experiencing great aversion
sion jK) on the Jews and testified to it, whatever they might be.
soldiers in his kingdom, and especially in Paris.
For this prince, under whose reign this characteristic crime took place...
teristic, had heard from the lords who had been raised
with him, that every year, on Holy Thursday, or some other
On Holy Week, Jews sacrificed a Christian.
In the time of his father the king, they had often been con-
defeated by this religious act and had atoned for it. It was neither
on fables, nor on mere popular rumors that the
judges pronounced their sentence 5 and nothing seems to us
more unworthy of people who haven't lost all common sense
than to accuse everyone of atrocious passions and pre-
deemed fools the entire magistracy of the great nations,
while a peaceful study of the facts would oblige the accusers-
these magistrates are forced to confess that they alone have yielded
under the weight of opposing prejudices, which they alone have...
made a series of errors that are barely excusable in blind people.

* History of the Dukes and Counts of Champagne, vol. IV, part 1, p. 72;

Paris, 1865; by M. d'Arbois de Jubainville, compiled from the char-
yours, and which includes the Academy of Grand Priest Inscriptions\ Gobert.
— Sensible but clandestine facts, in Rohrbaclicr, Universal History
verselle de l'Eglise, l. XIX, p. 247, etc.; Paris, 1851.

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CHAPTER SIX.

Indeed, from all sides, if we listen to history...
toire, we hear the same cry resounding. The Abbot of Saint-
Michel pushes it in the year 1171, and Count Thibaut of
Chartres repeats this by sending several Jews to the stake.
Blois, found guilty of having chosen Easter time for
the crucifixion of a child. Then succumbs at the gate of
In Paris, in Pontoise, another victim as famous as the
young William of England in the splendors of martyrdom-
Roman lodge; for England, separated from France by the
The sea, echoing back his cries against the Jew, sends back the same sound.
crimes horrify and exasperate him; his annals seem
to be a copy of ours, and the Church, for its part, confirms
the facts which these two hostile countries transmit to us
to remember, by establishing (|uc of numerous and uncontesta-
Miracles are performed on the tombs where the dead rest
rent the relics of these victims'.

No authority in the scholarly world equals, on the ter-
rain of history, the authority of the Bollandists; and these powerful
investigators conquered, through the merit of their rigorous
and inflexible criticism, the admiration of serious men who
They campaigned in the most opposing camps. That is why
most of the facts of this nature that we have chosen
are based on this remarkable testimony, corroborated by that of
serious writers, and sometimes even skeptical writers.

At the time, therefore, when it shone in all its splendor
splendor, a constellation of the greatest doctors of the Church,
who remain to this day the princes of Christian philosophy
yours, in April of the year 1287, — the
Bollandists, — a young Christian from the diocese of Trier
He fell at Wesel under the Jews' knife. He was a poor man.
A fourteen-year-old laborer named Verner. The faithful

'Robert do Monte, year 1171; Jean Brompton, Chronicle. Gervas., 1181;
Pagi, ann. 1179, n° 17, and ann. 1181, n° 15; Bollandistes, Acta SS.,
27 Mari. Rohrbacher, Universal History of the Church, vol. XVI, pp. 405-6;

Paris, 1851. Read Baronius, Annales, t. XXIV, aniio 1286: /n Angliam
Judœi, etc. Id., Lnfanl nailed to the wall, and whose side was pierced by a
Lance, in Zaragoza, in 1250. Blanca, Comment, rer. Aray., in Jacob,
I, ib., XVIII, p. 683, etc., etc.

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They took it from the Talmud by the day, and employed it k re-
to turn the earth of a cellar—his hostess, worried to see him
assigned to this task, he said to him: Beware of the Jews, Verner, for
Here comes Good Friday! — Bah! I have faith
"I had God," replied the young man; "and, on Holy Thursday, he
received the Passover communion. — The Jews immediately from the atti-
to go down to the cellar, and to gag him to stifle his cries;
The next moment, they tied him upside down to a post,
hoping to make him return the host and seize it
rer. But their attempts were unsuccessful. They began
from then on, to tear apart with whips this poor worshipper of
Christ. They then slit his wrists with a knife;
They pressed them to extract all the blood; and, while
For three whole days, they left the body hanging there.
by the head, and sometimes by the feet, until he had ceased
to give his blood'.

A little less than two centuries later, the Bollandists
they offer us the account of the martyrdom of Andrew the Tyrolean, put to
death in the vicinity of Bolsano. The Jews, struck by the
They had taken away the beauty of this child, circumcised him, and covered him.
of injuries, then they had extracted all the blood from his body, and
they had tied him to a tree in a cross shape, blaspheming his name
of Jesus...

Voltaire's contemporary, one of the greatest illustrators
scientific operations of his century, Benedict XIV, after having
reported this fact, followed by another similar one, in his tulle
Beatus And;cas, mentions the martyrdom of Saint Laurent
(Lorenzino) put to death by the Jews in the Vicenza region,
and accompanies it with that of Saint Ursula, a young girl equally
a victim of the barbarians of the Synagogue.

Few crimes, however, astonished the people less
that these frequent enormities, for the reason that the knowledge-
The teachings of the Talmud were then a vulgar thing among Christians.
gaire, and that no race remained more immutable in its

' Bollandists, Acta SS., <April 9. — Godescard, i6., 18. — We
We are far from reporting all similar incidents!

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religious practices of the Jewish race. The Jews a
Once known, it seems that we must know them at all times.
never; and, such were they seen in those distant times, such in
Indeed, we found them yesterday at our door; an assertion which
This is self-evident if we bring one of them closer to the den.
two episodes separated by nearly four centuries, and which seem-
blent, from a religious and moral point of view, demanding a
one and the same date! The second, still resounding under
The name of Father Thomas has passed away in our time, and the elecampane
14.75 forms the year of the first, by which it matters
to begin our story.

The city walls of Trent, which the last council
ecumenical made famous in the annals of the Church, ren-
closed three Jewish families whose heads were named
Tobias, Angelus, and Samuel; and, at the latter's house, lived a
An old man with a long beard named Moses. On Tuesday of the
Holy Week, that is to say April 21, 1475, these Israelites
they gathered in Samuel's house, part of which for-
He led the synagogue. And, as they conversed together,
Ange suddenly exclaimed: "We lack nothing for
Passover, truly, if it is not one thing, only one! — And
"Which one then?" They looked at each other and understood!... This
What was missing was a Christian child that the Jews had
the habit of "slaughtering in contempt of Our Lord, and
whose blood they ate mixed with their unleavened bread... »

The victim was found without difficulty; but in what place?
To accomplish this most meritorious sacrifice in Israel? At Tobias's house?
At Ange's? No; they refused; their houses, too
narrow, they hardly allowed for stealing from the servants
such a serious and protracted action. We would be better off and
more surely at Samuel's. — "Lazarus," said Samuel, "is his
servant, if you have the address to steal a little Christian from me
"Here, I'll give you two ducats right now." — But Lazarus
He was afraid, took his clothes, and fled to a foreign land.
manages.

On Thursday, the Jews said in the synagogue, "Tobit, who prayed..."

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medicine was ticking; "No one better than you can tell us
to serve, for you live in close proximity to Christians; you
You will cause them no trouble, and we will reward you.
will be generously... » The peril was great; Tobias re-
Fusa. But the community dedicated his head to the execrations, and
He was forever forbidden to enter the synagogue if he hesitated to do so.
to vow. The promises coupled with the threats swayed him;
He obeyed, and it was agreed that, until the execution of this command
plot, the doors of the Jews would not be locked, in order to
to make it easier for the doctor to abduct the child.

So Tobias went out towards evening; he read about the encounter with a
a little boy of twenty-nine months, of perfect beauty, and who
His name was Simon. The child was lured in, caressed, then abducted
and carefully hidden; because the parents and the population
had immediately taken the alarm; What became of him? Who then
Who committed this kidnapping? We must look for him among the Jews!

The Jews must have stolen him to crucify him. So it was said.

he; but night fell.

A profound silence reigned. The Jews led the en-
fan in a vestibule; and one of them, Moses, who was passing by
to know the time of the Messiah's coming, he received it on his
knees. That was the rack for torture. Samuel squeezed him.
the neck of her handkerchief, to stifle her cries; others
They held the hands, others the feet and head, while
•Moses, armed with a knife, circumcised him. Immediately afterwards, he
[uita to torn him apart and tear off his flesh, including a cut
received the shreds; then each in turn did what
Moses had done it, and the blood that flowed was collected in
eclairs. But the handkerchief wrapped around Simon's neck
It relaxed, and the rattle coming from the throat was almost free,
This worried the Jews. With their hands, they placed them on his mouth.
They hastened to blow him out, and the child appeared half
death. Moses, then, the implacable old man, sat Samuel down at his
left; these two men violently extended in shape
crosses were placed on the victim's arms, and the Jews, armed with fists...
lessons, eager to pierce him with blows, from the top of the

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CHAPTER SIX.

Head to toe. "That's it, that's how we killed
Jesus, the God of Christians! So be it forever confounded!
"We owe our enemies!..." And the child breathed his last.
after enduring this atrocious torture for over an hour...
The Jews immediately washed the blood from his body, and, from
They sprinkled this water on their houses, each feeling
happy to be able to wash my hands and face

But we feel we must interrupt the course for a moment.
from this story by a reflection that the modern Pharisees
they are addressing us today, in order to make us ofli-
to know heavenly what they are, just as the Pharisee-
His own Gospel believed he should make it known to God.
when, standing proudly, he addressed her with this la-
A pledge! "My God, I thank you that I am not
point like the rest of men, who are thieves, unjust-
"Your adulterous affairs—nor even like that tax collector!" While
that "the publican, on the contrary, keeping his distance, did not dare
He didn't even look up at the sky, but beat his chest.
and said, 'My God, have mercy on me, a sinner.'

The successors and apologists of the Pharisees tell us
So they said, in September 1867: "Harshness and cruelty
are found only among pagans; but the descendants
Abraham's descendants, the Israelites, to whom God revealed his doctrine-
The Trinity, so perfect and prescribed such just laws, are animated
of kindness towards all creatures. God, to whom we give
We should strive to resemble each other, isn't it merciful-
gods?... That is, in her, the dominant characteristic in Israel;
And, if they have been described as a 'stiff-necked people', one can, with
No less truthfully, to call them a people with tender hearts. Scs
vices are perfectly redeemed by its qualities, which remain-

'Evang. S. Luke, ch. xviii, v.11, 13.

The Lord said to Moses, “This people is stubborn, and not…”
nape of the neck, which would be absurd: the opulus durae ccrvicis es; Exodus,
ch. 33, V. 3-b; 32, 9: 34, 9. The Gospel becomes even better
Understand: It is because of the hardness of your heart that Moses has
allowed to dismiss your women; “ad duritiara cordisvestri. » S. Matth.,
Chapter XIX, Verse 8. The facts tell us whether Moses and the Gospel depict
more precisely the Jews as they portray themselves.

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roui until recent centuries as a testimony in its
favor. Yes, this Israel was deeply imbued with the senses of

"The signs of human fraternity, etc., etc."

However, we repeat once again that this is in no way-
in these pages of the Israelite observant of the law of
Moses. 11 In truth, for us it is only the Jew who
gives for the man "with a tender heart, and filled with the senses"
signs of human fraternity "5 but who yields to the vows
of his religious law when he believes that his duty is to slaughter-
to take in a Christian, a defenseless child, and to appropriate him
blood. Now, this Jew who will soon be pursued
by Muslim justice and by the indignation of the representative
so much from France, for having immolated Father Thomas
(in 1840), this Jew is exactly the one who hears himself accused
of having (had 1475) martyred the young Simon whose disappearance-
sudden tion alarm and makes Christians tremble.

We also see the magistrates of Trent who are looking for him-
Chant, accompanied by his father and mother, will give himself up
active searches, and is Samuel's house...
The house was searched from top to bottom; but no eye could find the body.
of the little martyr, trapped as he is under the straw in a gre-
deny. In this man, however, and in all the others
Jews on whom suspicion may fall, the agitation of-
things are getting extreme. Justice, at any moment, will put
"Hand on the victim," people say, "and report it to the authorities."
The guilty parties are publicly exposed. We exhaust ourselves with futile advice; a
One resolution succeeds another, and the party finally takes
throw the corpse into the canal. — They throw it in. But no
efforts to keep it at the bottom of the water were unsuccessful, and this te-
The less accusatory tone keeps coming back to the surface.

Beside themselves, and out of ideas, the assassins
They then imagine they are demonstrating skill by denouncing them.
the first, 'to the bishop, the discovery of the child that the
Christians continued to search. So here he is! We're getting...
press near the corpse; or collect it, examine it;

' ViedtHiüel l'Àncieri, XVIII, Arch. israel., p. 8iB, etc.; 1867.

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but, at the sight of the hideous wounds covering his limbs
bres, a cry of pain and indignation escapes from the poi-
Bishop's trinity: Ah! Lord! This crime cannot have
was committed only by an enemy of the Christian faith.

The renown of every man is his halo, or
his shadow. The public's accusation therefore falls on the Jews.
They are separated from one another, they are questioned; their
All the answers have the discrepancies of the lie and their

Their faces betrayed the cruel fluctuations of their souls.

The judiciary does not want to neglect any
clue; and, curious to find out more about the
Based on the reasons for this popular opinion, he brings in a certain
Jean, who, seven years before the perpetration of this crime, was
became a Christian Jew.

"It's a Jewish custom," said Jean, "on Wednesday of the
Holy Week, to make unleavened bread and mix in the
blood of a Christian child. On Thursdays and Fridays, they mingle-
Slow this blood to wine. When they bless their table, they
add curses against Christ, against the faith
Christians, and pray to God to bring down upon Christians
the plagues with which he struck Egypt.' I remember, in
During my youth, I often heard my father say that,
In the town of Tougres, the Jews had conspired forty
years earlier, and that they had slaughtered a Christian child
to use their blood at their Passover. But their iniquity
had finally revealed itself, and the confession of their crime had led
forty-five in the flames. My father, who managed to
escaped with a few others, and had the chance to be able to
to settle in this country..... »

These words gave the judicial investigations a
increased activity. The Jews, in order to counter the blow, had
They resorted to cunning and used treacherous denunciations.
but without managing to deflect suspicion. Their brothers from

' Id., fiaronius. Annal. eccL, ann. 1320, XXVI. Curses quo-

que gravissimæ, etc., ann. 1286, XXIV: Vel potius in execratio-
nibus, etc.

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foreign countries then tried, but in vain, to "do it
shining like heaps of gold in the eyes of the judges, in the eyes of
the bishop himself and Prince Sigismund of Austria. The
world, as in the case of Father Thomas, / "r stirred by
their intrigues, and the most skillful jurists put h
their service, their science, and their cunning. But God did not permit
Not impunity for such a heinous crime. They were condemned.
They were broken on the wheel and burned alive. Two of the less guilty ones asked
They received baptism and were simply beheaded.

The princes of historical certainty, the Rolandists, oqt
reported this tragedy with a profusion of detail, the most
high interest, but the need for brevity compels us
to omit. Today, about four sii'ïclcs sc are cou-
injured since the date of this crime - but we note the
main features, and we find the motive in part-
currently some of the pieces that are offered to us, and
which makes up the tragic and recent history of
Father Thomas of Damascus, and his servant.

The Orient is the land of immobility; it is the homeland of the
Jewish nation and the Talmud. Nothing changes, or rather, nothing
nothing had changed just yesterday; for, only today, the
Bossuet's word begins h to extend h this part of the
The world we see becoming similar to the rest of the
land, where "the law of the land is the very law of change!"
This is because God marks the end of certain things with particular signs.

* We will, however, add to this fact an argument which those who know-
The prudence of the high councils of Catholicism will know us well:
it is because of the multitude of miracles that occurred on the relics of
the innocent man whom the Jews had martyred, engaged on his side the
Pope Gregory XIII to inscribe the following lines in the sanctuary
Church cr«'s: «At Trent, passion of Saint Simon, little innocent,
Christ was slaughtered by the Jews in hatred of Christ, and then
He shone with many miracles. The greatest man of his century,
Sixtus V, the only man that Elizabeth of England had deigned to be
to give as a husband, if he could have married; this great pope, we say,

later, in 1388, Cardinal Madruce, bishop and prince of
Thirty, to celebrate the saint's feast day in his diocese, attaching to it a
proper mass and a special office. Bollandists, Acta 'SS., 24 Mar.
— Hist. univ. of f Church, t. XXII, p. 260; Paris, 1832. — Church and
Syn., see p. 119, 294, and from 269 to 296, a multitude of similar facts.

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wools of the eras and the beginning of some others.
Now, the steam, which attaches to our ships and our chariots
wings of the bird, and relictricitc, by which the flight of lightning
becomes in the fields of space the very flight of our
Traveling thought, that's both the instruments and the
signs of an era in which the East, and the Jew himself, will
to feel drawn into the paths of a strange progress*. But
The year 1840 is the date on which we make our stop; the
The Jewish race was then in the East what it had been seen in
the centuries we have just gone through, and the opinion that-
The Republic showed itself there in its regard to him as it had been in previous eras
the most remote of the Christian era. It will therefore seem to us
It is quite natural to read in the work entitled Egypt under
Mehemet Ali, Paris, 1843, that "the tragic end of Father
Thomas did not cause any astonishment in Egypt, because the
The inhabitants are convinced of this, and all share this conviction that
Jews sometimes slaughter Christian slaves whose
"They take the blood to mix with the unleavened bread." And one
members of the Oriental Society, Mr. Achille Laurent,
repeats this thought in another form when he exclaims:
"Is he a traveler who has journeyed through Anatolia, the Archipelago,
Asia Minor, Thessaloniki, Smyrna and Constantinople, which
had not heard the account of assassinations similar to that of
Damascus?

Quanth us, giving in to the need to be quick, but yet
to present the account of events of such importance that
under the cover of a serious authority, and which consists of
herself from several others, we begin with ex-

* A cvêqno who lived in Chaldea, Mesopotamia, told us
yesterday that no change is yet noticeable among the Jews in these
regions; but tomorrow, yesterday may be a long time ago!

2 T. I•'^ 1. II, ch. III, Jews. Quod ab omnibus, semper et ubi-
that: characteristics of the prescription of the true!

3 A. Laurent, Affaires de Syrie, etc., vol. II, p. 264; Paris, 1846. This
Interesting books have become rare. We asked the publisher and...
more than twenty booksellers before one of them could get it. He

It sold poorly, however... But there is said to be mystery surrounding it disappearance.

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to draw from the great history of the Church of Rohrbacher a brief reflection, followed by a summary of a few lines from The horrific tragedy in Damascus.

"The Talmud, this historian tells us in the year of grace 1851- nothing, not only permits the Jew, but commands him and He recommends that he deceive and kill the Christian, when he finds the opportunity. It's an undeniable f-xit , and one that me- rite, the full attention of the people and kings.

V- Example: We have seen, the same historian continues twelve volumes after this sixteenth, that's K-dirc after having given the time for reflection, "that, according to the principles- pes from their Talmud and the teaching so consistent with their Doctors, Jews cannot and should not make themselves scruples about deceiving and killing Christians, especially the Christians These converts from Judaism, let them have no remorse and repentance for having killed Christ." And "may such still be the The secret teachings of the Synagogue, a horrifying fact has come to reveal it in our time: the assassination of Father Tho- Mas, Capuchin, by the principal Jews of Damascus » assassination committed "by those who were considered good men, and which, for several years, had filled this religious man with politeness and courtesy*. Now, here are some documents other than those of the historian of Syrian affairs, what So things happened.

On February 5, 1840, this Father was called to a house Jewish woman, under the pretext of vaccinating a child, an operation in in which he excels; but denying is sick, and the Father is on the verge of retiring. He nevertheless accepts the invitation urgent to enter the neighboring house, "that of D**^ *, the most pious of the Jews of Damascus! a Jew whom the Christians they themselves regard him as an honest man, and that the

> Rohrb., t. XVI, p. 406; Ex. XVIII, 683-4-5, Paris, I85t.

* Ih„ t. XXVIIl, p. 683; 1852.

•* Although we find the names written in full, we
Let us remove as much as possible when an accusation is attached to it: such
is our horror for personalities. It is easy for anyone who wants to
knowledge.

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CHAPTER SIX.

Father Tltomas is among his friends. » In the evening com-
beginning: it is welcomed with affection, and soon things happen
the two brothers from one of their uncles, and two
Jews who are among the most prominent in Damascus. All
Suddenly, Father Thomas was seized by these people unexpectedly.
is gagged, garroted, then removed, transported in a
apartment away from the street, and there one waits for the end of the
Day. Night falls, and with it comes a rabbi, accompanying
accompanied by the barber-butcher upon whom the sacrificers
were important for the completion of their project. — “Come on,
"S***, slit that man's throat, we've been waiting for you." — But
The barber turned pale, his heart failed him, and he refused.
SacriGants, disappointed in their hope, decide to extend
Father Thomas, the most pious of the Jews of Damascus,
Honest D***, making the best of a bad situation, resigns herself
k sawed his throat himself with a knife. The hand
Tremble, though! Soon even his brother A*** will have to...
replaces him, while the barber simply holds the
Father's beard, whose blood is collected in a vessel for
to be sent later to the chief rabbi. The next step is to
to erase all traces of this murder. The officers
They then burned the victim's clothes, including the
The meat is chopped into small pieces and the bones are broken.
under the pestle; after which this human paste is thrown into
a cesspool.

However, the searches begun by the servant
Father Thomas's actions alarmed the Jews, and seven of the most prominent figures...
The tables of Damascus, between which three rabbis decree
The urgency of making this man disappear. They are watching him.
seize it, the sacriGenl, in the same way that they have
They sacrificed their master, and retained nothing of his person except
exactly what their Talmudic faith coveted: his blood!

Déjk, "several of these various attacks," the same historian tells us,
Torians, although known and proven, had remained unpunished.
on the part of justice, because of the preponderance of this^
"Jewish people in the government." But, this time, justice.

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informed by the French consul, obtained after "the proceedings"
ordinary and legal hardships of the country," and on the debris
The victims' confessions were almost smoking hot, the guilty parties' confessions.

Upon this shocking news, "the Jews of Europe
they raise a great outcry, not against the guilty, but against
the victim; but against the French consul, but against the
justice. Worthy of the noble country he represents, the consul
France "courageously did his duty despite their"
"Offer," we their promises and their threats. The Jews
demand that his government brand him and remove him from office
tion... They simultaneously offer enormous sums to
French consulate employees to remove the documents
of the procedure';... » but the truth will not be revealed
To stifle her, she will defy all their efforts.

Having extracted from such a serious history of the Church this
In this summary account and these general features, we believe we must
to go into some of the characteristic details of
this monstrosity, which the Jews never denied with a
a bolder unanimity than in the present era; and, without
The bias we want to be, we will draw our documents
ments to the very sources of justice, and under the guarantee
by Mr. Laurent, who published the trial documents.

The first interrogation, and that's where we enter.
In our subject, the barber is the one. He is in a hurry to
questions, he decides, "after many evasions
and obvious hesitations, frankly admitting what
follows:)i

"D*** summoned me; I went to his house, and there I found the kbakam
(rabbi), etc., etc., and Father Thomas who was bound.
D*^, and his brother A***, told me: "Slaughter this priest."
I replied that I couldn't. "Wait," they told me,
And they brought a knife. I threw the Father to the ground, and,
Holding him with one of the assistants, I placed his neck above
from a large basin. D*** seized the knife, slit its throat, and

' Bolirbacher, Universal History of the Church, book XXVIII, p. 683;
Paris, 18.'i2.

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CHAPTER SIX. 10.1

A*** finished him off. The blood was collected in the basin, without
that a drop was lost—after which, the corpse was
dragged from the murder room into the wood room.
Lh, we stripped him of his clothes, which were
burned-, then arrived the servant M***, » and the seven above-
Those appointed told us to "dismember the priest." We asked-
Ladies, how do we get rid of the mor-
ceaux; they replied to us, "Throw them down the drains."
We butchered them; we put the remains in a bag,
and, little by little, we went and threw them into the con-
duits, then we returned to Operation Ter-
Mined, they said they would marry the servant to their
expenses, and that they would give me money. So I left
At my house. "

...Very well, but the bones could betray you;
What did you do with those bones? "We broke them on the
stone, with the pestle of the mortar." — And with the head? — "We
We also broke it with the same instrument. — You
Did you pay something? — I was promised money,
telling me that if I spoke, they would declare it was me
who killed him. As for the servant, he was promised to
"To marry, as I just said."

— And what was the bag like that you put the
Debris? — "Like all coffee bags, made of packaging canvas,
and grey in color. — ... What did you do with the entrails?
— "We cut them, we put them in the
bag, and we threw them down the drain. — The bag
didn't he let the substances contained in the
entrails? — A coffee sack, when it's wet, isn't
The subject, he let what it contains drip out... — You were wearing it-
You alone? — The servant and I helped each other,
we carried it around. — "When you have butchered
Father, how many of you were there? How many knives did you have?
And what kind of knives were they? — The servant and
We were butchering it, and the other seven were pointing us out
the way I went about it. Sometimes I cut, and sometimes

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it was the servant*, we took turns when one or
The other was tired. The knife was like those of the butchers.
Dear friends, it was the same one that had been used in the murder...
— On what paving stone did you break the bones? — On the paving stone
between the two rooms. — But by breaking the head, the cer-
How did she have to get out? — We transported her with the
"bones..." — At what time, approximately, did the murder take place?
and how much time passed until the completion
Bloodshed?... — I believe the murder took place around
the lick. "The Father remained over the basin"
until the blood had completely flowed, in the space of half a
an hour or two-thirds of an hour... When we had ter-
mined all /'opêrorion, it could be about eight o'clock,
more or less."

The servant M*** was in turn questioned, and his answers
concordant t exactly with those of , with the answers

of the other defendants, and with all the facts of the investigation*. The
justice then set about verifying the place where the Jews
had thrown away the debris: the paste of bone and flesh of their old
Father Thomas, my friend. "The canal was discovered, and we found
At the entrance, traces of blood and strands of flesh... The
workers who went down into the conduit pulled several-
several fragments of flesh, a kneecap, a piece of the heart,
skull fragments, other bone pieces and parts
They tied the Father's skullcap. They put everything in a basket, and
he entrusted these fragments to the French consul for examination.
to be examined by doctors, after the pasha had seen them.
that he had shown them to the accused and had them verified
nature'... "

'Examination of the authentic documents, which are deposited in the middle-
Ministry of Foreign Affairs, in Paris, and, consequently, easy to
Check. Vol. II, pp. 24-31, ibid., 399; Historical Account of Affairs
of Syria, from 1840 to 1842, and complete procedure directed in
1840 against the Jews of Damascus, etc., etc., by Achille Laurent, member
of the Oriental Society; 2 vols., Paris, Gaume frères, 1846. Work
Disappeared. See above.

2 Read next, vol. II, ibid.

» Ibid., pp. 37, 38.

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CHAPTER SIX.

However, after the assassination of Father Thomas, he

it had been decided among the Jews to get rid of his do-
mestique, whose investigations were becoming compromised-
aunts-, and this servant disappeared. The reader will know, by
the documents that Mr. Laurent collected and that he shared with us, the
minor details of the Jewish plot whose execution put Gn
to the first terrors of the Jews. We will limit ourselves to h
to relate some parts of the interrogations which concern
the second act of this tragedy. Thus, for example, one
The accused, M***, pressed with questions, and fearing to
To compromise, address this request: "Has anyone
confessed before me? — Certainly, confessions were made;
Tell the truth in your turn. — M***: When I returned
At my master's house, he asked me: Have you given your opinion on the
Servant? I answered yes; whereupon he said to me: Go back, go
to see if they took it or not, and what to do with it. — I was going
at M***'s, I found the door locked; I knocked;
The male M*** came to open the door for me: — We have him;
"Do you want to come in, or leave?" — "I'll come in and see," I told him.
I went in, and I found 1*^* and A*** S**''; they were busy
to tie the patient's hands behind their back with their handkerchief,
after having "bandaged his mouth with a white cloth."
something was happening on the small sofa which is in the small
outer courtyard, where the latrines are located, and it is in these
latrines where flesh and bones were thrown. The latrines had been barricaded.
door with a beam; and, after I**^ P**^ and A***
They had tied his hands behind his back, and he was thrown to the ground.
by F*** and F*** son of ir”*, etc., » that is to say
by the seven who were present at the operation. There were some
among them who were watching the others. A
tinned copper basin; they placed his neck over this basin,
and F*^^ slit his throat with his own hands. Y***, M***,
F** and I were holding his head. A***, Gis de R***, and
They held the feet and were sitting on them. A*** S***
and the others held the body firmly, to prevent it
to move, until the blood had stopped flowing. I de-

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I died for another fifteen minutes, waiting until he was well
dead. So I left them and went to my master,
to whom I gave notice of what had happened.

"Did any of these seven individuals leave pen-
while you were still there? — Nobody before he was
slaughtered and the blood drained. "By what means of expe-

Did they bring in the servant? — I already said that
I understood from Y***'s words that they were

gathered five in the street, near the door; that the servant
came to ask about his master, and Y***M**^ replied:
Your master lingered at our house; U vaccinates a child; if you
I want to wait for him, come in, go find him. He entered by this means, and
"What happened is what I said." — "What has been done with the
"Blood, and who took it?" — After some hesitation
The accused replies: "The truth is that A^** shed blood
in the bottle he was holding in his hand. They used a
new tin funnel, like those used by the
oil merchants. It was M*** F*** who took the base-
sine to pour it into the bottle. After she was rem-
fold, A**^ S*** the conOa to A"** '. »

Perhaps it would be difficult to imagine an abundance and
a precision of detail more remarkable than those which
escape from the mouths of the depositors. In any case, we
We will leave it to the trial documents, which may be sought
the reader, the care taken to enlighten him on numerous particulars-
rituals that we are removing, and we will put it in all
simplicity on the path of facts that would make him understand
the reason for the protests against the conviction
Juvi struck the Jews.

When Israel began searching for ways to pro-
He found himself tested against the accusations leveled against him.
that one of the accomplices in the crime, the Jew P***, was subject to
Austria, a fortunate turn of events that later benefited him. Mer-
Lato, the Austrian consul, the opportunity to intervene in the
debate, which was not at all a topic of discussion at first.

'Ib„ t. II, pp. 148 to 15â.

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CHAPTER SIX.

Because, the endtnaiii of the discovery of the remains of the 1'. Thomas,

The French consul, accompanied by Mr. Beaudin*, of the
religious of the Holy Land, Father François, Capuchin, and of the
Mr. Salina, a doctor, had gone to visit Mr. Mcrlato.

The conversation had been revolving around the double standard the entire time.
assassination of Father Thomas and his servant, Mr. Mer-
lato,... raising the word so that it may be heard by all,
had said: "that he truly believed that, for the greatest
number, a feeling of fanaticism had inspired the crime;
but that he thought that, for some of them, their co-
The operation may have been motivated by the idea of trafficking on the
blood. Then, turning to the French consul...: "It's
based on this conviction, I had Sharif Pasha pray, —
Governor-General of Syria, — to have P**^ spied on,
and, if necessary, to have his house searched*.

On this page, we need to add an important section
d(^a letter that Mr. Pierre Laurella, Austrian consul k [
Beirut, addressed to Mr. Joseph Bellier, consular agent i
from the same nation in Latakieh: "I don't know if you knew '
the horrible assassination carried out by the Jews of Damascus on the per-
The bell of Father Thomas, Capuchin, and his servant.

I am sending you a copy of what Mr. Merlato, consul, wrote to me.
Austrian. However, it should not be made into a public-
cited (c); you probably understand why ^

Now, here is what Mr. Merlato's letter read: "Damascus,
February 1840. — Would you believe it? In the house of
3 committed the horrible assassination of Father Tho-
Mas! These infamous men, three brothers in number, from an uncle of
A*^^, a barber and a servant, slaughtered

* Chancellor of the French consulate, and merchant in Damascus.

'^Jb., t. II, p. 207. Mr. Merlato having received orders from the consul general-
ral of Austria in Alexandria, as well as the directions of Mr. E*** P***,
Austrian consul general in Aleppo, "who imposed on him a new
Mr. Laurent, in his way of seeing things in this matter, became the advocate for
Jews. » Laurent, ibid., pp. 216-217. Diplomatic demands l'o-
Did they react to this change of attitude? We do not judge that; and
Our sole pursuit is the truth regarding the main fact.

* Ibid., pp. 288-9.

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THE GAMES.

Rinforluné vieillard, el mont collecte le sang. Then, having
he tore the corpse into tiny pieces and smashed the skull and
the bones, they threw everything into a conduit of the quarter-
Jewish third party. The aforementioned barber and servant declare the
everything, and four others, so far, have also
confessed. These men are among the accomplices.
the remains of the deceased were found at the location indicated by the
declarants, three of whom say that the crime results from the principles
religious. People are now trying to discover where he was hidden.
The blood. The whereabouts of the murdered servant are still unknown.
but it is assumed that he met the same end somewhere else
house of these brigands,... etc.'.

This assumption was quite correct, because it wasn't long before this was discovered.
(which Consul Merlalo was unaware of at that time. Soon, in
Indeed, the suspicions that had been formed had turned into certainty.
and, on April 22nd, Count Ratti Menton, consul of
France in Damascus, the generous man whose conduct in
that deplorable affair received in the House of Representatives
France's supporters deserved such a just tribute of official praise*, wrote
said to Chérif Pasha: "I must add new information-
tions on the intrigues practiced by the Jews, and on the
the movements they make... I therefore present to Your Ex-
excellence that a Jew, as an intermediary between his coreligionists,
requested, through the protégé of another consulate
that mine, to speak with Mr. C*"**, and to meet
The three of them were there to discuss an important matter. This meeting-
The meeting took place with my consent, in order to know the
* but of the Jewish intermediary. He formulated four pro-
positions. The first stipulates the "cessation of all tra-
production of Jewish books, because, he said, it was a humi-
"Link for the nation" The second corroborates the first.

'lb„ t. H, p. 289-390.

June 2, on the occasion of Chapter III of the Foreign Affairs section, Chamber
Members of Parliament.

3. The news received by the authorities is that the viceroy has given
the order to stand firm against the Jews; and the sensible people among them
They have no hope of refuting what has been proven against them.

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The third is an "intervention with me to
to obtain from Your Eicellencc the release of the male
R*** F***.)) The fourth, finally, "requests the adoption of 'me-
sure of own k to obtain a less severe judgment in favor
convicts, through the commutation of the death sentence to
any other punishment.

Having obtained these four points, one paid five hundred thousand pias-
very: namely, "one hundred and fifty thousand counting at the time
of the ratification, and the remaining three hundred and fifty thousand
after everything was over. C*** remained free to share
the total sum with whomever he sees fit.

Mr. C*** asked the Jew where they would get the
five hundred thousand piastres in question... the Jew replied that
"this sum was not to be taken from anyone, but
that it was ready in the synagogue's cash box, appe-
"The cause of the poor!" Signed: Count of Ratti-Mentom.

As for k J*** P***, this protégé of Austria whom his con-
Sulat had initially yielded to the demands of legality.
He constantly sought, through his bold attitude, to...
SC prevailing in the name of the Austrian government and that
from his superiors, to impose on Egyptian justice and
encourage his co-defendants." His response* is, moreover, "cal-
based on that which Mr. Merlato and Mr. de Ratti-Menton towards
on March 7th, when a conflict arose between these two consuls
relative to the competence of Sharif-Pasha. The consul
of Austria, who had readily agreed to the incarceration
tion of P*** in the local government jail, declared
to the French consul, during his about-face, that he should not let him-
would not be judged by the Egyptian authority, but that he-
would see the tribunal of his superiors. He did not explain if it was

assistance in the translation of their books, done by some of them
them to the Pasha, and which proves that the blood of all those who work the
The Sabbath day (Christians or Muslims) belongs to them." /b., II, p. V.

• Laurent, ibid., vol. II, pp. 88-90. Under this name of Poor People's Fund
Therefore, there exists a national fund similar to the fund in Porrelte of
Jansenism, to those of occult societies, and committed to good care
of the Synagogue.

"See p. <74.

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Jewish Island.

to his superiors in Aleppo, Alexandria, and Constantinople
"From Vienna!"

However, the French consul remained unwavering
in the ways of duty and honor. His conduct was
therefore attacked by the Jews and their protectors. "For
to defend the Jews, says Mr. Ilamont, the consuls of Au-
Cheating has attacked the reputation of a French magistrate!
It's a strange way, but it doesn't lessen the accusation.
which weighs heavily on those under Austrian protection. We have taken place
It is surprising that an Austrian consul general, a man
educated, versed in the customs of the Orient, had asked

that the case be examined in special forms.

What are the Jews of Damascus, then, that we should treat them like this?
favor an exception to the general rule? Ruthless customs
riers, hungry leeches, shameless traffickers,
like all those who live in the East*.

But, alas! as soon as "one examines carefully what
has been published on the disappearance of Father Thomas, one feels
an agonizing feeling. An honorable magistrate, the representative-

feeling for France, he insists to Mé-'s lieutenants
Hemet-Ali so that justice may be done; and what happens? The
European Jews cry murder, "He's the assassin!" They slander him.
Mr. de Ratti-Menton; the communion of the Jews, which protects

the Austrian consulate, is issuing cries of distress and,

because children of Israel went (to Egypt, a
A thick veil was drawn over this scene of bloodshed," and the justice-
tice has suspended its course.

"The Jews of Damascus offered gold to Mr. de Ratti-
Menton, and the gold was refused*; » but this irresistible agent,
sprung from the national thigh, as Mr. Consul calls it
from France, took up the campaign, and the Hebrew cause has

* I.aurenl, ibid., t. II, p. Î19.

2 Haraont, Egypt under Juehemet-Ali, 2 vols. in-8", t. I", p. 375;
Paris, 1843.

* Representatives of Western Judaism; see below, Ilamont.
Egypt under Mehemet-AU, p. 171; Paris, 1843. Laurent, vol. II, p. 338.

* Laurent, ih., t. II, p. 339.

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found defenders! The member of the Oriental Society
which throws the stunning and
complete procedure of this case, Mr. Achille Laurent,
tells us that these defenders "were for the most part
bought widely" and, for his part, one of the men

who have the best grasp of the Jewish world and the Talmud,
The former rabbi Drach pronounced this damning sentence;
"Father Thomas's assassins, convicted of their crime,
were spared the vengeance of the law by the united efforts
Jews from all countries. Money played the main role.

in this case ' . y>/'

But this denial of justice, this suspension of the laws
of the State are or are not the result of the work of this gold and the
As a result of political demands, is there therefore nothing wrong with that?
changed in the nature of the documents, the confessions, and the judgment
which give this crime such a brutal emphasis, a
A face so sharp and so harsh? We are content,
For any response, to place before the investigator the
authorities who are personally accountable for their words and
of their actions; this cowardly thing once fulfilled, we leave
Each reader, if they so choose, is free to judge for themselves!
But what we need to state is that, in the camp
enemies of the Church and occult societies, the decrees
those favorable to Israel and insulting to France did not
We will hardly have to wait, and we will distinguish between the patterns of
these Jews whom our indignant consul, the worthy friend, was persecuting
of Mr. de Cavour, Maxime d'Aieglio, whose science and thn-
This partiality is summarized in the following words:

"The accusations of cruelty, of murdering children, of
magic, perpetrated against the Israelites in less civilized times
read, feel fables that cannot find credence in a
an era as enlightened as our own. The sad fact that it happened

'Laurent, t. II, p. *66. Journal de Toulouse, July 10, 1810.

Harmony between the Church and the Synagogue, vol. 1", p. 79; Paris, 1841.

Kohrbacher's weighty Universal History of the Church has held us...
môme langage, l. XXVIII, p. 684, èl XXIX, p. 217, ec. ; Paris, 186*

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Damascus* in 1840, whose truth was revealed and justice obtained-
naked by Sir Moses Montefiore and by the jurist Cré-
'better', shows precisely that such extravagances
can only have supporters in a large-
"serious and ignorant*."

All of them, seemingly imbued with audacity and ignorance, are
We will be careful not to neglect such words*, and
we will ask ourselves how it happened that at the time
decisive, Injustice, after having spoken so frankly, has
deceived universal expectations and suspended its last vin-
Dictates? Here it is:

Back in Cairo, Sharif Pasha, the supreme magistrate
and the Governor-General of Syria kept telling
"To anyone who would listen, he revealed the circumstances of the murder."
asserted that the Jews had murdered the Christians in order to
"to have the blood*." And no one more than this high magistrate could-
should feel entitled to voice his convictions
tions, because he had meticulously surrounded himself with all the
investigative means that the extent made available to him
without limits to his discretionary power. His conduct
((having been constantly guided by feelings of
loyalty," this eminent official considered it an honor that he
it was impossible "to suspect his feelings even a single one"
"instant," and the outcome of the case he directed.
had been that, of the sixteen Jews involved in the assassination of
Father Thomas and his servant, two had died in
During the course of the proceedings, four had been granted clemency.
for having made revelations, and ten had been sentenced to
dead

The execution of the condemned was to follow, and would have been immediate-
the pronouncement of the sentence was followed, if the consul of

'Grand maltra of the Masonic order, and Israelite.

2 The Church and the Synagogue, p. 266, etc., 1889; same discourse in
the mouth of Sir Robert Peel; for politics and the occult world have
their mysteries, which are all too often the same.

^ M. Hamont, Egypt, ib., p. 274. Laurent, ib., t. II, p. 339.

♦Laurent, ibid., t. II, p. 223. See. their names, ibid., t. II, p. 250, etc.

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France, Mr. de Ratti-Menton, having the rather singular idea
to give this ruling the sanction of the most
solemn, had it not been for the sending of the proceedings to the son of
Mehmet Ali, Ibrahim Pasha, commander-in-chief of the troops
Egyptian women in Syria. This delay changed everything.
saved the lives of condemned men, and appeared, in the eyes of the people
foreigners in the East, questioning the justice of the ar-
ret; for it was the precise moment when the delegates of the Jews
of Europe, where the representatives of the all-powerful Judah-
that in the West arrived in Egypt. These skilled men
and enterprising, they immediately addressed their plea to Me-
Hemet Ali requested a review of the procedure, and...
tended with this sovereign, and when they presented themselves k
In the audience, this prince said to them: "The prisoners are free;
the widest protection will be granted to your brothers; that is
Better, I think, than your revision and the surveys! The trip to
Damascus is not safe today; reopening the trial, moreover-
Their aim is to awaken hatreds between Christians and Jews that
I want to turn off the light. I will tell the consuls my will; this evening.
I will even address my orders to Sharif Pasha.... I like the
Jews; they are submissive and industrious; I gladly agree
"k their delegates this proof of sympathy."

Here, however, are the terms of the firman of Mehemel, which
The Jews were reduced to being content with: "By the exposition and the
request from Messrs. Mosès-Montcœur and Crémieux, who have
who came to us as delegates of all Europeans
who profess the religion of Moses, we have recognized
that they desire the release and safety of those
Jews who are being held and those who have fled
regarding the examination of the case of Father Thomas, monk
He and his servant Ibrahim disappeared from Damascus. And
because of such a large population, it would not be
It is appropriate to refuse their request; we order that...

'Pp. 251 to 254. The months of grace, guilt, and innocence fu-
rent avoided in the ûrman; this act of high and supreme will nullified
the legal condemnation of criminals.

^ But whose remains were found.

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to free the Jewish prisoners, and to give the fugitives
safety for their return, etc., etc.'"

What the Jews were asking for, and their wildest hopes—
The rances could not rise any higher, Meheniet-Ali the
concedes to Jewish omnipotence; it was the freedom of the
Convicted and the jurisdiction of the justice system. Reopen the investigation
It would have been madness on their part; for then France, represented
in the East by its consul, would have been seen, even under the governor
Louis-Philippe's government, so unscrupulous, was forced
to keep all these f nailed under the gaze of the whole world
Jews, heads bowed, eyes and beards in the blood of
victims 1 And these condemned men, subjected to the shame of a se-
a second investigation that the whole of France would have followed, had they
could make a move without splashing their blood
tall and numerous protectors!

Silence, among European Israelites, was a momentary
This exceptional favor would have been the ultimate honor! But it was
Ih what the Jews, eager to make all the echoes of resound
Europe, with its noisy innocence of condemned prisoners,
They never had the tact to feel. Their main lawyer,

Mr. Crémieux, it is true, had the merit of protesting with a
a generous voice against the detestable and ferocious superstitions
tions of his Orthodox coreligionists; but his happiness,
we cannot describe his triumph in this unfortunate
The affair was not modest; the Jews, no doubt, would not have...
They don't allow it yet! They don't allow it yet, and the
the pressure they exert on those who serve them is irre-
irresistible. One day, in fact, not so long ago, and it was in the middle
Jewish assembly, in the year of grace 50 AD, this orator, who
He knows the weakness of his own people and the illusions of their pride,
suddenly returns to these painful, humiliating accusations
binding, and thundering in his loudest voice; Back at last,
he exclaimed, the prejudices "of this country where had re-
vigil twenty years earlier, against the Jews, this fool
and abominable calumny which represents them as molded-
'Laurent, ibid., vol. 11, p. 1'M to 255. Legal documents.

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at the Passover feasts the unleavened bread with the blood of
Christians; slander that, in the name of the Jews of the whole world, —
he added, — Sir Moses Montefiore and I have abolished de-
before the tribunal of this great Muhammad Ali, whose spirit
"equaled courage!"

Blinder than their lawyer, and with an audacity that we
we would not dare to call, the most orthodox writers of Judaism,
French daism dared yesterday to allow itself, k the en-
The right of the minister, a historian who glorified before the Chamber
deputies criticized the vigor of the French consul against the Jews
from Damascus, a joke that, out of respect for our readers
eurs, we would apologize for reporting if the taste and the
style, if Jewish blindness and obstinacy do not pei-
they were characterized by inimitable traits:

“A curious fact! On the days of Kosch Haschana, we have
sounded the shofar in the M*** hotel, which is next to
Mr. Thiers. The great man was surprised, taken aback, frightened
of these strange and gloomy sounds. 11 perhaps believed that the
The day of judgment had arrived, that the God of the Jmfs would...
to hold accountable his deplorable conduct in the matter of
Damascus, and that the victims of the Jesuits, soliciting in vain the
The French consul, a protégé of Mr. Thiers, was coming out of the rescue operation.
"Bloody from their graves to cry out for vengeance."

And indeed, if modesty had only allowed one to give
a sign of interest in these wretches, which would not have been shown in
favor of the Jews of Damascus the government of the sovereign
who, in one of his liberal outbursts, had told them
In open court: "Just as falling water drips
A drop eventually pierces the hardest rock, likewise the in-
The prejudice that haunts you will vanish in the face of pro-
"The sandstone of human reason and philosophy!"

'Archives israélites, a religious, moral and literary collection..., vol. XXV,
p. 519, in-8°; Paris, 1864.

^ The Israelite Universe. H, p. 52, October 1866. This is the tone and the author
dace of these journals, where the name of Father Thomas constantly reappears.
and little Mortara.

^ Bédarride, ibid., On the Jews, p. 430. — One of our friends was charged by

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But the monarch whose minister Mr. Thiers was had
in his hands something more irrefutable and more
louder than the clamor of Judah; for, as the serious author tells us
from V Universal History of the Church, "all the documents of the trial
were sent to the French court.

They were sent there, and if the dominant influence in
revolutions, in which Jews have always played a huge part,
has not made them disappear, they are still there; for the
book which reproduced them four years before the upheaval-
the ment of 1848, that is to say four years before the time when
The Israelite Crémieux was one of the provisional rulers of the
France, ends with this notice to the reader that we report-
tones for the second time;

"All documents relating to the proceedings against
the Jews of Damascus, accused of the double assassination of Father
Thomas and his servant Ibrahim-Amurah, being de-
placed at the Ministry of Foreign Affairs, it will be easy to observe-
to verify the accuracy of the minutes, notes and legal documents
who are leading this third and final part*. »

The reader will therefore find it very easy to learn; and perhaps-
Will these words of Mr. Hamont then seem to him?
those of a sensible man. "If in our France, — country

the government of ^ 830 of an important mission to the States of
Méhéraet. We even believe that the main goal of this mission
was to learn about this prince, and the principal figures initiated into the
the conduct of this dreadful trial, the positive facts and the circumstances
decisive in this heinous affair. As much as his duties to dis-
creation allowed him to do so, this very conscientious character replied
In response to our questions, he went into some detail and assured us that no one,
In the East, no one doubted this assassination. This serious man, whom
we must refrain from naming, is still full of life; it
He could speak up and perhaps do better!

In the presence of a few friends, we received an ana-
a logue from a senile traveler, a senator of the Empire, and that
His investigations had kept him in Damascus for some time. My do-
mestique, he further tells us, almost suffered the same fate as Father Thomas;
He only escaped thanks to his muscular strength and a rare

presence of mind.

• Rohrbacher, t. XXVIU, p. 684; Paris, 1852.

^ Ach. Laurent, member of the Oriental Society. Historical account
Affairs of Syria since 4840, etc., etc., vol. II, p. 399.

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of rectitude but of generosity so often thoughtless, — the
The mass of the nation cannot accept the reasons that have made
To assassinate Father Thomas is conceivable; but it is per-
assigned to men who had spent some time in the East,
to the men who have frequented the Jutfs, and finally to all those who
lived among the Eastern peoples, to think differently-
"lying," and we will, in a moment, once again,
to see the cause.

CONCLUSION.

These immolations carried out by Jews frankly
Orthodox beliefs have existed for all ages. — The religious law of the
The Talmud makes it both a duty and a singular merit for them.
We see them on a beautiful day, during the reign of Philip
Auguste, lift the mask and perpetrate this in the open air
Talmudic work—because impunity, this time, seems to them
legally acquired, but they counted without their boot.
Their habit, based on the laws of prudence, is to
to deny with the poise, the inexpressible poise that characterizes
in their book any offense against the truth, this act which does not
ceased to arouse against them the unanimous disapproval of the few
Ples. But human justice has caught them in the act a thousand times.
The most irrefutable pages of history, the rulings of
the most eminent and unassailable secular courts
Church records will be kept until the end of the
time for the Jew's audacious denials.

And, something as natural as it is noteworthy, these
facts that result from the same inspiration, the same idea
religious figures, they resemble each other with such striking resemblance,
that the internal passage of several centuries could not alter their
physiognomy, to modify their character. That is why, if
we scan with our eyes the acts relating to the martyrdom of
young Simon and the acts of the proceedings of Father Thomas,

separated by a period of time nearly four centuries,
The idea of two distinct dates fades before nature

'Hamont, ibid., p. 373, Egypt under Mehemet-AU; 2 vols. in-8”,
1843. Laurent, vol. II, p. 339.

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facts; one is the exact repetition of the other, and we

we believe we are witnessing the same tragedy.

By making himself guilty of these religious crimes, this
people, who valued nothing more than their traditions, were limited to...
their, as the following chapter will tell us, to repeat this
([UC, even before Christ, had made his fathers, devoted to
savage practices of idolatry, and fanatical anthropo-
Phages, if the Bible is a history book!

In any case, let's not forget the word that re-
Listen to the sons of Jacob; “The Israelites, who
God has revealed his doctrine and prescribed such just laws, are
animated by kindness towards all creatures. — That is the
dominant character in Israel; it can be called the people of
"Tender heart!" Ameill

'Archives israélites, XVIll, p. 845; 1867.

IMPORTANT NOTE

ON THE CONBtlltF, DÜ CONSUL DK FRANCE.

In their reports, JlM. *** allow themselves to insult the honor-
Mr. de Hatti-Menion, with a seventeen-year administrative career
And the most brilliant services were supposed to shield him from reproach,
But "if his zeal and impartiality in the procedure are not recognized"
(»by a few jealous enemies, France, religion and the populations
entire regions of Egypt and Syria will take him into account, as well as A
Cherif-Pasha, of their impartial conduct. 11 It is true that Mr. de Ratti-
Menton refused the most brilliant offers, and his soul is not
venal like that of several of his adversaries; he, at least, is not
not a slave trader; and his name, in our lands, is not the
synonymous with ignominy! He rejected with disgust the millions that
were offered, and it was with indignation that we saw him treat
"of inquisitor by Mr. Crémieux*."

"From the discussion that took place in the (French) rostrum, the following resulted"

that the conduct of our consular agent in Damascus had been, in this
a commendable circumstance... The President of the Council took with
the consul's defense, which is recommended by both long and
useful services and the most honorable personal character.' The words
The statements made by the Minister of Foreign Affairs have fully
confirmed what several press outlets, very accurately informed
I més, had already published on the representative's active steps

'Laur, , ih,, t. Il, p. .Vlài-D. Letter inserted on July 10, 1840 in the Journal de
Toulouse, May 15th. .Alexaudrie.

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of some German states which, yielding to the 'iftstanoe d» pItMteurs ^
Jewish banking houses joined forces to fight against the
French consul, distort the facts of this deplorable affair, and equally-
'thus changing opinion on the true cause of this double assassination'.

Read all the pieces in Achille Laurent, including the letter from
Mr. Barker, former British consul in Aleppo, and now living in Suedieh, ■
April 1841, an admirable letter of courage, clarity, and precision. Ih., '
t. II, p. 302, etc.

Among these numerous traits of Christians sacrificed by the Jews, one
The most beautiful is that which the victim herself, torn from their
hands, had been recounted many times by Mr. M***, from whom he had heard it, Mr. the Baron
de Kalte, a Prussian officer. This is the story of a merchant's wife.
a stranger, abducted a few steps from her husband, and discovered at the mo-
critical ment by the most singular happiness. Already the ceremony com-
She was lying. Stripped to the waist, and placed before two rabbis
who had been reading over her for a few moments the formulas of the ritual he-
Braic, they had just told him: You are going to die. However, mad

Filled with worry and terror, her husband searched everywhere for her: "Be careful!"
tion, a friend had just reminded him, that in some cases the Jews abduct
Christians to be sacrificed... etc., etc. Read this very interesting
relation and the letter from Baron de Kalte, Alexandria, February 6, 1841, Lau- ,
rent, t'6., pp. 307-313. y*

^ 5 jiMD 1840. Laorent^ tp 355**6.

FIRST DIVISION. — MORALITY TALML'DlOUË. .ANTTOUlTÈS

Always drawn towards polytheism, the Jew, from the earliest times
ancients, indulges in the vile and atrocious practices of the Kabbalists
Sabaeistea, that is to say, the first worshippers of the stars. — This
What are these idolaters? — The Bible lists their crimes, which neither the
Neither law nor prophets can stop it. — This dreadful idol-
The temple was established with its staff and furnishings even in the palace.
lays of kings, even in the temple. — His supreme acts are the
human sacrifices, and sacred anti-phagy, the eating of the
Human flesh. — The Bible gives us the story and the key to understanding.
superstitions, which the Talmudic tradition passed down to descendants
of these corrupt Jews.

. Kn veriic, the relifjion of Israel, aeulc, avrr his hor-
Fear of blood and its celestial sweetness, is capable of saving
"The world of the harbane!" Israelite Universe, XI, p. 400,
1866.

Eli, what! The Jews, the true Orthodox of Judaism, are
to hold guilty of the cowardly assassinations that history has just

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to report us. But what good are these perfidious acts? Why?
This blood? Why Christian blood? May the voice of the past
Whether it's the one told to us or that of contemporaries, the re-
The answer remains the same and cannot change: it is that such is
the vow of worship.

What! Of worship? Could a religion then be...
to condone these detestable crimes, to demand this tribute of human blood
hand? — Yes, if this religion is nothing more than a disgusting
a mixture of absurd beliefs and odious practices,
where the Kabbalistic superstitions of the Talmud intersect
with those of certain peoples among whom the
sons of Israel. And, from then on, the stupid ferocity of man has
There is no longer any reason to be surprised, since, in every human being,
Belief is the rule of action. Even under the rod of
Moses and Aaion, this people, whom Christ reproaches for his
sacrilegious inventions and its false traditions, mixed with those
which are part of divine law, fall and fall again and again
in the shameful superstitions of the foreigners who surround him
rent. And not only does he worship the golden calf up to his feet

of Sinai, but its vicious slope leads it to the most incredible-
wicked abominations. He testifies against himself,
And this testimony is eternal, for it is that of the books that
Its dispersion has spread among the peoples. What if it
We are pleased to open this story, the page that describes us
His inconsistency and the Jew's enormities will be repeated without
ceases, and we will find almost every era Israel
equal and identical to k itself, that is to say escaping, slipping-
healing from the hands of God. On this point, nothing changes;
Nothing will ever change him, except Christ, and perhaps
Is the day of this radical change beginning to dawn?
Until now, if in former times its legislators, if its divine and pure law,
if his divine government, if his priesthood could not emb-
to sin by staggering and falling from abyss to abyss,
What naiveté would there be to be surprised that, weaned from these
legislators, of this government, of this priesthood, of this
Divine and pure law transformed into sacrilegious and adulterous law,

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SC lingers in the abyss from which once the paternal arm of his
Did God constantly lift him up?

Blood! Blood! He knew how to spill it in torrents at the feet of*
Gods of gentleness, this people of learned trills
They painted him as if possessed by the spirit of monotheism. Yes,
blood, and which was to cost him a little more than that of the
Christian because it had to come from his veins; it had to be the
The blood of his own children! And his fury for this crime...
gieux was extreme, since so many pages of Scripture
repeating God's terrible threats against
this crime (^habit, that is to say against the acts of an idola-
sorting which, in its ritual, summarizes all the monstrosities of
magical sabbaths; the vice of the cursed cities of the Dead Sea
and to the deik: homicide and cannibalism. We address ourselves-
sounds k of readers, some of whom will definitely remain k
with their mouths agape as they listened to us, they will ask us
taking into account our words. We should not be surprised by
their astonishment, and since the Jew's hands are the writing desk
of the Bible, above which he placed the Talmud, de-
Let's take a chance on this first book and see, when we open it, if the threads
Israel's traditions degenerated when, faithful to their traditions, they...
ballistics, and scrupulous observers of the transmitted rites
by the great masters of the rabbinate, they taste and savor '

the blood of men who fell beneath the sacrificial knife.

"Children of Israel," said the Lord, "you never cease to
indulge in the idolatrous practices of all peoples who
They surround you; therefore, beware of following their example.
Give your children to be consecrated to the idol of Moloch:
Beware of these abominations, which the text of my law
explains. Walk before me in your uprightness, or
"Fear my just vengeance!"

'Nec polluamini omnibus quibus contaminatæ sunt universæ gen-
ies. De semine tuo non dabis ut secretur idolo Moloch. Cum mass-
culo, etc., etc., etc., quia abominalio est. Cum omni pecore, etc., etc.,
nec maculaberis cum eo; mulier non succumbet, etc., etc., quia sce-
luB est. Leviticus, Bible, xviii, 24 to 25.

Moloch, Melchizedek, Baal, etc., etc., are the same sun-god, or lu-

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ÏÏS

However, Israel's audacious actions compel
the Lord to return continually, through the mouth of Moses and
prophets, on prohibitions and threats. Listen-
tones, and if we want to penetrate the cruel mysteries of
Judaism, let us not miss a single one of these biblical words.

“Strike, strike,” said the Lord, “if you do not fear al-
Light my anger, strike dead the man in Israel who
'gives one of his children to the idol of Moloch'. Ah! you
You laugh at my defenses, and, far from rejecting any alliance
with the inhabitants of the land of Canaan, and to overthrow
their altars, you do evil in my face, you marry the
children and the sons of these idolaters; you prostitute yourselves to their
gods, you worship them: Israel makes itself the servant of fiaal and
of Astarolh, he worships abominationsM

“Yes, you dare to build right up to the walls of Jerusalem.”
the high places of Tophelh, in the valley of the lils of Eunom,
to consume in the fire your daughters and your sons olforts 'a Mo-
Loch! That is why* I will overthrow Jerusalem, because
You made this place famous by sacrificing to the gods there.
foreigners, by burning your children there, by offering them as holo~
Caustic to Daal, soaking the earth with the blood of the innocent. It is
why I would make this city an object of astonishment and
the cruellest mockery of men, no one will pass through without

terror, nor without insulting his wounds. The enemy will as-
to sit, and I will feed its inhabitants with the flesh of their sons
and their daughters*.

first male and female; Dianus-Diana, etc., etc. See our book God and
your gods, in a multitude of chapters, and dissertations on Moloch,
Chamos, fleelphegor. Bible Venee D., t. 111, p. 40 to 73, Si« ed., Paris,

1829. — In the Chalhtii-Sabi cult, sometimes the per-
its sacred stone through the fire, sometimes it was roasted there, sometimes its
blood and they devoured his flesh. Vuir/ôid. Bible, Wisdom, ch. xii, v. 6, etc.

'Ib., Bible, Lévil., ch, xx, v. 2 to 6.

- Ibid., Bible, Judges, ii, v. 2, t1, 17; — iii, 6, 7, etc.; id., IV Kings,
ch. XVII, V. U a 13, 16, 17: "... et coluerunt immunditias. »

Bible, Jeremiah, ch. seen, v. 31-32; xxxii, 35, etc. « Ædiûcaverunt
excelsa Topheth, ut iiicenderent filios suos, et filias suas igni..."

♦Bible, ib., Jeremiah, ch. xix, v. 3, etc. "Ponam civitatem in
stuporem et in sibilum, cibabo cos carnibus Hliorum suorum et filia-
rura suarum, et unusquisque carnem arnici sui comedel in obsidione. »

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CHAPTER SEVEN. 1*3

0 house of Israel, who would believe it? dëjb, even in the
desert, barely out of Egypt, under the dreadful gaze of
Moses, the light of the miraculous cloud that protected you,
amidst the wonders with which the Most High filled you,
already, instead of offering me hosts and sacrifices during
These forty years of waiting, weren't you wearing k cele of
my ark of the covenant the tabernacle of seeing Motoch has a head of
calf? the image of your murderous deities? the star of your
God Rempham? That's why I'll transport you later.
beyond Babylon! Blessed, therefore, be among your kings the
King Josiah, because he ordered the pontiff Ilelcias to throw
outside the temple and Lord the vessels that were used in worship
of Baal and all the stars of heaven*. Blessed is this king, for he...
reduced to ashes; he exterminated the augurs established by
your kings to sacrifice on the high places in the cities of
Judah; he put to death those whose incense was burning in honor
of the Sun, the Moon, the twelve signs, and all the
stars of the sky; he overturned the small houses that had been built
in the very temple of the Lord, the use of the infamous who
served as instruments for this vile cult, and for which
The women's fingers were practicing sacred works! 11
desecrated the high places, where the priests of

idols from one end of his stalls to the other, and without omitting those of
Topheth, so that no one would dedicate their son or their
daughter k Molüch by fire; he took away the horses given to the
Soldl |)ar the kings of Judah, and burned the chariots of this god;
He destroyed the altars erected by the kings of Judah on the dome
from the chamber of Ahaz, and those that Manasseh had built
in the two courts of the temple of the Lord; he profaned the

' Bible, Ames, chPv, 25, etc., Dis-sert. on Moloch, i6., Disserl.
on idolatry in the desert. Vonce D. Bible, Book XVII, p. 170; Paris,
4829. Et portastis tabernaculum Moloch veslro... sidus Dei vestri. —
Ibid., Acts of the Apostles, ch. 7, vv. 39-44, etc. — Leviticus, ch. 17,
V. 7. Immolabunt hoslias dæmonibus (pilosis) cum quibus fornicati
Sunt. Levit. ch. xvii, v. 7.

Sabaism and Kabbalah, or Chaldean astrology taught by the sons
of Ham. The Jews were, among all peoples, the princes of ma-
Kabbalistic theory and astrology; see below, ch. Kabbalah.

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high places to the right of Scandal Mountain, raised by
Solomon and Astarte, goddess of the Sidonians, at Chamos the scan-
to Moab, and to Moloch the abomination of the Ammonites;
finally he killed the priests devoted to the altars of the high places;
He exterminated those inspired by a spirit of Python, and made dis-
to appear from the midst of the people, everything that drove him to
vile and abominable acts'. However, alas! k pain
Had the abomination been driven out of the house of Israel?
that she was returning with a new violence, pushing the
vigorous shoots that grow from the plant that grows in its
favorite terrain, and all imaginable monstrosities inter-
mingled in the practices of this adulterous cult, so full
bait for the multitude and for the princes of Israel!

But, let us be fully convinced, before the sacred text, of
the ferocity of this murderous and vile religion, of which the
magic preserved the abominable rites, and that, always ready
In the face of revolt, Israel preferred to worship its god: The veils
Therefore, Lord, these peoples of the land of Canaan that
"you abhorred, that you had wanted to lose by the
the hand of our fathers," and which our fathers have constantly imitated
the abominations 1 Look at these detestable works, these crimes
of superstition and idolatry, these infamous debaucheries,

"These enchantments and these impious sacrifices! They kill without
compassion for their own children; they eat, and these are the
the entrails of men; they drink, and it is the blood of the victims
human beings »

Voilk, voilk then, despite God's threats, the idol-
the atrocities that Israel delights in making its models; here is the
fabric of crimes against nature that have become the great
acts of his religion 1 Aided by the reeking advice of the priesthood

V

> Immunditias et abominationes quæ fugitive in terra Judah and Jerusalem
Salem, etc. Kings, book JV, all of chapter XXIII, etc., etc.

2 Léviliquo, ch. xvni, v. SI, SS, S3. — Kings, book. IV, ch. xxni, v. 7,
It, 1S, etc., etc.

3 Et filionim suorum necatores sine misericordia, etcomestores vis-
cerum hotninum, and devoratores Sanguinis! Bible, Wisdom, chap. xii,
V. 3, etc.

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CHAPTER SEVEN.

doctrine and oracles of idolatry, human wisdom me-
taken, it rejects the tutelage of the divine priesthood; it perverts
the holy ideas of expiation and sacrifice, and said to herself, k she-
same: This human flesh that man eats, this blood
The human being he drinks is the law of sacrifice in its most profound form.
High and perfect design. For he who prevails, he
He who commits sin, crime, is he not the being endowed
Of reason? Isn't that man? The human person
must therefore atone for the sin. The victim will therefore not
Not an animal without reason, but man himself. And
Purification only occurs to the extent that the one who sacrifices
identifies with the victim, as much as he makes her become this
that he is himself, that is to say, his own flesh and his own
blood. But only eating accomplishes this work.
The religious man must therefore sacrifice and eat his soul-
blable*. And that's how, both stemming from the cabal.
$abéûte, the pagan idolatry of old, and the idolatry of the tra-
Talmudic editions* up to the present day, seize upon
eternal truths to corrupt them, to pervert them, and
to reverse its meaning.

'She perverts the holy notions of charity, and says to herself: The re-
seeks man through man, which has become the vow of worship (Bible, Reg.,
1. IV, ch. xxiii, V. 7: Efieminati, etc., etc.), it is the symbol of the
great brotherhood of men; this is the lofty inspiration of love
celestial, so superior, as Plato teaches in his Symposium, to
vulgar and wretched instincts of natural love. The humble search-
The transformation of the brute by man is the transformation of the brute into man;
It is the communion of the staggered kingdoms of nature. Man
uniting, raising up to himself so many things through eating and through a-
death, recomposes the great whole, which is constantly dividing, and ends by
to rise himself up to the gods; and they reward him for it.
wind in a visible way by taking on, in order to unite with it, this form
of the beast! Our book on the high phenomena of magic does more
especially to know and understand this subject.

2. Cannibalism was among almost all peoples of the earth a
religious crime. See the chapter on Anthropophagy in our book.
God and the gods, 1854.

^ Important note. We understand in the religion of the Jew
frankly orthodox, that is to say within Talmudic idolatry, the
rabbinic or Pharisaical traditions that we have mentioned, in a
another chapter, no longer to be found in the Talmud, but which is trans-
put orally, and which are part of the practical faith of the Talmud.
sayings.

15

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But everything here below changes, even what carries the
the seal of divine law, superstitions themselves do not
must be able to exempt themselves from suliir dam their forms this
The need for change. Let us therefore seek, by questioning
the superstitious beliefs of the Jew, including the holy Writings
The structures themselves have just given us the story and the key,
Let us see if anything justifies our thinking; that is to say-
to say whether the religion of the Talmudic orthodox, similar to
that of the Jew, once infected with idolatry, demands, by limiting himself
to vary the form of sacrifice, the death of human victims,
and commands anthropophagy, the eating of flesh or
Blood!

SECOND DIVISION. — OF THE S.iNG, AND WHAT.

True Talmudic scholars only mourn Christian lilies in order to gather their
Blood; authentic examples. — Sacred uses of this blood, and which
vary, like error, according to time and place; but necessity
to eat this blood, which represents man and is called his life.
— Its virtues, its inestimable value. — It heals, it sanctifies, it
saves. — Developments and proofs. — Eternal denials of
Jewish. — .\wishes of one of the most famous rabbis in full exercise of
functions. — Color of Jewish Reviews against this celebrity na-
nationale accused of being a false priest. — Legitimate indignation of the Jews de-
Talmudicized. — Conclusion.

It was just demonstrated to us that some Jews
Talmudic scholars sacrifice Christians and collect their blood
with scrupulous greed. This is what, century by century
century, several orthodox members of Judaism recognized
And, as for me, one of the Israelites who represent
In the East, I was one of their rabbis; I know their mys-
my father, and I kept them secret; but, reborn by grace
of baptism, and clothed in monastic habit, I renounce it,
And I publish them based on solid evidence. Let's listen.

The mystery of blood is not known to all Jews.
Only rabbis, or kliakhams, the learned men, are initiated into it.
and the Pharisees, whom they call Liasseideni. These have

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are the faithful guardians, and three reasons should give us
the intelligence of sacred homicides; i® implacable hatred
that they harbor against Christians, and which makes them meritorious
the assassination of these enemies; 2° works of superstition
and magic familiar to the Jews, and for which this blood is
necessary; 3* the fear felt by the rabbis that
Jesus, the son of Mary, is not the true Messiah! for they
then conceive the superstitious hope of saving themselves by
sprinkling themselves with Christian blood.

Trying to demonstrate the Jew's atrocious hatred for the
Christian, it would truly be a waste of time to want to-
to show the obvious. But the Jewish superstitions of which

we have just recalled the origin, and which are subject to name-
Numerous changes are less well known than this hatred.
However, whatever immunities contribute to temperament
Israel possesses an exceptional temperament, and that we
Nitrons to describe. God covered the Jews with scabies, ulcers
and of characteristic ailments, for which they are convinced
that "anointing oneself with the blood of a Christian is a remedy"
"Effective!" It is therefore customary that on the evening of a
Israelite marriage, after the strict fasting of the future spouses,
The rabbi presents each of them with a cooked egg. In this
egg, he used the ashes of a burnt cloth instead of salt; and
This canvas was soaked in the blood of a fallen Christian
under the knife. The rabbi, while the bride and groom eat
The egg of the blood, recites a few verses whose effectiveness is to
to give them the power to deceive Christians, by fattening themselves-
health of their substance.

Upon the death of a Jew, the khakham or rabbi takes the white
from an egg, mix in a few drops of a Christian's blood
martyred, sprinkles it on the heart of the dead man, and pronounces these
Ezekiel's words: I will pour clean water on you, and
You will be purified. Likewise on July 9th, your anniversary.

'It is unnecessary to repeat how broadly we want to admit the
exceptions, while recalling what it is, even in the midst of the peoples
civilized people, the tyranny of hereditary superstitions.

4th.

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From the ruin of Jerusalem, the Jews go to the front
the ashes of the cloth soaked in Christian blood, and eat
a salted egg made from this ash. This dish is called: Seida-
amphseihas. Finally, when the day of Passover returns...,
each Israelite, after having largely given his tongue to
the most hideous blasphemies against Christ and against all the
Saints are required to eat a piece of unleavened bread.
the size of an olive; and this bread, which is called ephi-
Koimon is prepared with the blood of a Christian martyr.
Furthermore, and at the time of the Purim festival, on the 14th of Adar
(February), the Israelites plot to kill a Christian in

memory of their oppressor Aman. If the attempt is
favorably, the rabbi kneaded the mixture with the blood of the murdered Christian,
and honey, some triangular loaves of bread. "And if
The rabbi has Christian friends, and he sends them this bread!
The shipment is called tnesloî-monnès.

These are their usual practices, and we must
observe that, on the night of this Purim festival, you
You will hardly ever meet a Jew who is self-possessed, and who is
master of himself. They are fanatics in whom the
Moses' curse: The Lord will strike you blind.
of madness, dementia, and terror. In this circumstance,
They try to abduct Christian children, and hold them
locked up until their Easter, which comes after the festival of the Pou-
rim, in order to have the blood of martyred Christians. The form
The triangular shape of the breads used during the Purim period has as its basis.
The reason for the Christians' belief in the Holy Trinity, and their
blood, which the Jew mixes into it, is an insult to this mystery, sym-
bolized by the triangle*.

• Ruin of the Hebrew religion, third ed., in Naples by Rouma-
nie, 1834; a pamphlet by a rabbi. It is especially for the Oriental Jews.
that is to say, to those who have changed the least, the pa-
roles of this rabbi. These, which are not enveloped by the atmosphere of the
Christian civilization, they are obviously the backward ones! Printed in 1803,
published in Greek in 1834. Laurent, 1846, vol. II, p. 378, etc. Maigri'
In its triple edition, this work is rare; it is believed to be among the
of those whom the Jews make disappear. In ancient witchcraft, the
black-colored hosts, intended for the celebration of the
Sabbath mass, was also triangular.

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We have just stated this strange fact that, for the Jew,
The third reason for the use of Christian blood is
the suspicion held among the rabbis "that Jesus Christ could
to be the true Messiah;" and this suspicion arises for a great
number at the level of a genuine belief-, but an individual-
Pride targets, represses, and compresses this faith in their hearts.
which pursues them in the manner of remorse. Also, during the
Circumcision of a child, does the khakham mix in a glass
of wine, a drop of the child's blood, a drop of blood
Christian, which he puts into the mouth of the circumcised. According to
their bizarre interpretation of some of the prophets' sayings,
They imagine that, if circumcision is ineffective, "the fall
An unbaptized person can be saved by means of the blood of this Christian.
your martyred one, who received baptism, and whose blood has
"It was poured out like Christ's, amidst tortures!"

"I have demonstrated with numerous proofs," said the rabbi who had become
monk, the errors of the Jews, and I publish "mysteries"
which are not found in any of their books." Indeed,
this practice of killing Christians and collecting their blood
It is nowhere to be found. "The fathers and rabbis in commun-
They break the prescription orally, and by tradition, their
children, whom they conjure up with the threat of the greatest
curses for keeping the secret, even for their wives.
at the risk of the most terrible punishments and the greatest dangers.

At the age of thirteen, Jews place on the heads of their
son of a horn, called tiphilm, symbol of strength. "My
Father, by placing it on my head, revealed the mystery to me.
blood. When you are married, regardless of the number of
Your children, you will only reveal this mystery to one of them, at most
wise,... most unwavering in his religion. Beware
Never reveal it to any woman! And that, on earth,
You will find no refuge, my son, if you divulge this mystery.
Even if you converted to Christianity. Woe!
k you if you reveal it! Now, having adopted Our-
Lord, and for the sake of our holy Church, I do con-

• Ibid.

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to bring forth the truth in all the places where its do-
Maine'. 0

And what this rabbi so didactically tells us-
veri, is and has been confirmed to us from all times and of
everywhere. It is a proven fact that every year, as was written long ago
Thomas de Catimpré, the Jews draw lots in some
provinces, to decide which city or village to inhabit
through them, must provide Christian blood to their coreligion-
from other countries. A very learned Jew, and a convert from-
Then, a little later, he told me that one of his coreligionists, on the
"Not to die," he had made this prediction to the Jews;

"Know that you will not be able to cure yourself of the shameful
illness from which you suffer, that by the use of Christian blood
"Here!" - You only need to listen to them one after the other,
and you will hear everyone describe you in detail, according to superstition.
local to the country he inhabits, the marvelous virtue of this blood;
It stops the bleeding, it revives the affection of the spouses-,
It delivers women (who drink it) from the discomforts of
their sex; it facilitates childbirth; it protects them from the evil-

the foul odor they give off; it is finally for the Jew the
a universal panacea, and he who pours it down while killing a Christian
tien, fulfills one of the great precepts of the law of the sacristans
files ∗.

Finally, among the Jews, these superstitions {radùionne/tei se
blend with the teachings of magic, whose dogma had the
Kabbalistic doctrine prevalent in the Talmud, and which without
He ceaselessly demands the blood of man. Lord Giles of
Raiz collected the iridescent film that formed on the blood

'Ruin of the Hebrew religion, Laurent, vol. II, pp. 378-393; t816.

-Thomas de Catimpré, De vita instituendu, lib. III, cap. xxix,
art. 23.

^ Read The Church and the Synagogue, p. 314, etc.; Rohrbacher, History
Universal Church, Book XXIII, p. 261; 1832. — The characteristic odor
Is prejudice against the Jew a prejudice or not? The Jew is of noble blood, our
friend Dr. Bouilin, former president of the Anthropological Society,
smells like a bedbug. — See a curious passage in the Annals about their odor.
of Baroniiis; Cum eorum corporibus fnm gravis fœtnr inhæserit. E\
eoenira etnomen suntassecuti ut/'œfen/es Judæi nomincdicerentur,etc.
T. t'-^ p. 677 (72, XXXI).

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of his victims, then he subjected this film to various
fermentations, and put the product to digest in the egg phi-
"The philosopher of the Athanor." Now, such is the reputation of the sons
of Jacob, who are truly our fathers in science
occult, affirms the Kabbalist Eliphas, that it was said "this
recipe taken from those old Hebrew grimoires which would have been sufü,
^they would have been known for dedicating the Jews to the execration of
the whole earth∗.

But, if these facts are not blatant lies, and if they
They have a language, what they tell us in fairly clear terms,
it is that, constantly and always, in the Jew of the pure
orthodoxy, in the case of someone whom Christian civilization has not
not yet begun, the demands of Talmudic dogma
and those of superstition bring back the necessity of assassination
Sinat, which procures this blood of Christians. The official documents
the interrogation of Father Thomas's assassins reveal

the unbeliever in Europe today, this high mystery
Iniquity. — What do we do with the blood? asks the consul of
France h the accused — It is used for the fath-ir (the
(Feast of Unleavened Bread) — How do you know it should be served
For the unleavened bread? — I asked what purpose it was for.
It caused blood to flow, and they told me it was for the celebration.
unleavened bread*.

Elsewhere, the pasha, addressing the Jew O***“: “In what
"But did you kill Father Thomas?" — D**'*': "For having
His blood. We collected it in a white bottle.
or khalabiehs, which we have placed at the khakham
blood being necessary 'for the fulfillment of our
Religious duties. — What is the purpose of blood in your religion?
— It is used on unleavened bread. — Is this distributed?
Blood for the believers? — Ostensibly, no; it is given to
principal khakham. — Why didn't you keep it
at your place? — Custom dictates that the blood stays with the kba-

' Read the anti-Catholic Eliphas Lévi, Hist. of magic, p. 889; 1860.
Execration formulated in the Quran, v. 1, p. 454; 3, p. 18, 1775.

2 Laurent, t. II, p, 34-5.

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khams (the rabbis). New request k D***: "For-
Why did you kill this Father? — For the blood—because
that we need it for the celebration of our
worship. » Ask the khakham; «Who handed over the
blood in your hands? — The khakham had started
I agree with the A*** and the others, to have a
bottle of human blood—after which, the said khakham me
He advised. The A^ promised him that, even if it cost them
A hundred scholarships, they would get it for him... I was then in-
formed by them that they had brought a person "for
to slaughter it and collect the blood, and they said to me; Since
You are the most reasonable, take it to Khakham Y***.

— Have you inquired with Khakham Y'^^* if he
Sends to other places? — “The khakham informed me
that he was supposed to send some to Baghdad. — Did he come from Baghdad?
Letters that asked for them? — “The khakham Y*** me
he said so. — Is it true that the barber held the Father while

The assassination? — I saw them all together on top of him, like that
that S*** and the servant, in slitting his throat, were

"Very pleased, given that it was a religious act!"
Was the plan to kill a priest, or something else?
Christian?

... The khakham Y^** “tells us, every seven of us, that we
needed human blood for the Feast of Unleavened Bread; and that,
since Father Thomas was still in the neighborhood, he
He had to be brought in under some pretext, his throat slit, and in
"to take the blood."

"And why is blood necessary?" the authority asks.
judicial matter to Rabbi A***-, is it placed in unleavened bread, and
Does everyone eat this bread?” — The rabbi: “The custom
is that the blood put in the unleavened bread is not for the
people, but for zealous individuals. The Khakham Y***
remains in the oven the day before the Feast of Unleavened Bread. Lk, the per-

Ibid. Interrog., continued, vol. II, pp. 34-49; translation by M. Beaudin,
Laurent, interpreter and chancellor of the French consulate in Damascus, ibid.
t. II, p. 299-300.

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Zealous sons send him the flour from which he makes bread; he
he kneads the dough himself, without anyone knowing that he is
puts some tang, and he sends the bread to those to whom it belonged.
flour!

— Your answer did not make us sufficiently understand-
to explain how the use of a person's blood can be
Permission? — That's the secret of the great khakhams; they con-
"This affair arose, and the method of using blood..."
What we do know is the method of this employment
varies; it is because it is multiple; it is, moreover, that in the
unleavened bread, blood is not always kneaded with flour;
that we sometimes simply put some on the bread "a
layer, a coating,” as if to gild it. That is what
will help us to grasp some words of Ben-Noud, Jewish
known far and wide; words that we are about to hear, and
which are confirmed by the testimony of one of our most
distinguished travelers in the Orient, Count de Durfort-
Civrac. We encourage the reader to peruse his letter in-
tière, k the address of the incorruptible French consul, M.de
Ratli-Menton, and we read these words there:

The Jewish woman Ben-Noud, daughter of Mourad, a native of Aleppo, told us
claims to "perfectly remember having seen, at the age of six k
seven years, in the city of Antioch, and in the house where she
"It housed two children suspended from the ceiling by their feet."
She ran in terror to warn her aunt; the aunt replied that
It was a punishment inflicted on children, and he made her leave, in order to
to divert his attention. "Upon his return, the bodies
had disappeared, but she saw the blood in one of the vases
which the Arabs call laghen, and which they use for
'wash the laundry.'

Eight years later, in 1834, she was still living in Tripoli
at a relative's house, and witnessed in that city a hor-
a terrible scene, not a single detail of which escaped his memory.
From atop a terrace where she was unseen, she saw a

' Read ibid. Interrogation, etc., t. II, p. 45, 58, 3S3, 319.

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Christian, old man with a white beard, invited by the Jews, with
which he trafficked, to come and eat oranges in a
small courtyard adjoining the synagogue. He was offered the hookah-
leh, the life-cause, the coffee, then, at the moment when he saw himself
To shower them with politeness, four or five Jews threw themselves upon
They bandaged his mouth with a handkerchief, and garroted him.
rent and hung him by his feet. >> Thus he was left to-
then from nine o'clock in the morning until noon; for it was a matter of
"to make him expel through his nose and mouth the water which
Evacuation is necessary for the blood to acquire the
the degree of purity required for its intended use.
At the moment when the old man was about to expire, moment
that it is important to watch over him with great care, "the Jews him
cut off the throat with one of those knives that the rabbis
use them to slit the victims' throats, and the body remained suspended
hung until all the blood had fallen into a bas-
sine. «

Three years later, Ben-Noud came to Latakié to visit one of his
uncles-,... and, for the duration of his stay, they sent them
regularly from Aleppo the unleavened bread needed for Passover.
Now, there are two kinds, she said: "The massa, and the
'massa guesira'. » Similar to the first, the second contains
in addition a coating of human blood, but of a quantity
too small to communicate a strong taste to the dough.
“The Jews eat these unleavened breads during the seven
days of their Passover; they only use the mossa when

"The Mossa Guesira are coming to be missed."

“During the night before their Passover, there are very few
of Jewish families who did not crucify a rooster. They nailed him
wings k the wall, and an the torment of so many ways;
Each of the assistants comes to pierce it with an iron point.
to mock the Passion of Jesus Christ, and by
consequently, to wholeheartedly support it; "all this is done with
"Big bursts of laughter."

Last year, this barbaric ceremony took place in
* Guesira means, dil-on, to slaughter, in Syriac.

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Mr. Bélier's house, where the husband's family was staying
Ben-Noud and a rabbi. "Ab! How much would the Jews smile,
she said, the possibility of sacrificing a Christian instead
of a rooster! They have two festivals in which they load the
Christians of imprecations; and the Jews who appear the most
Those who display fear in all these horrors are those who are truly fearful.
the most relentless and cruel treatment”

Faced with these hideous acts, the smallest details of which have
with frightening precision, we see the intention remain the
even that the victim claimed by the Orthodox cult and
traditional is found to be a Christian, a rooster, a lamb,
or that it be any other animal. In other words, the
The vow of the cult is homicide, the death of a Christian, the man-
education of his blood; and the ligature of the sacrifice is not accepted
by the one sacrificing it, if it becomes impossible for him to attain it-
To face reality. Hence these words that seem to be repeated here.
of themselves; "The tragic end of Father Thomas"
caused astonishment in Egypt. The inhabitants are convinced,
and they all have this conviction, that Jews sometimes slaughter
Christian slaves, including Ut, take the tang to mix it with
unleavened bread. If the descendants of the men who believed-
The anointed Jesus Christ cannot buy children born in
Christianity, say the Egyptians, they choose a
a fat sheep, and they stab it one after the other, in
thus alluding to 'the death of the Savior of the world'

However, if these words are clear, if these facts are
countless, if they are from all eras and all
country, and if history seems, by its precision and prodiga-
the level of its details, wanting to reveal them to us in some way

'Count of Durfort-Civrac, vol. II, see pp. 320-325. Feasts and insults'

analogous to those which, before and after Tliêodose, they allowed themselves in Europe; see the great Treatise on the Police, vol. 1, p. 280, etc.; Paris, 1703; and Imprecations: Baronius, Annales: Abusiones fere innumera- biles, etc., ann. 1320, I. XXVI, and p. 139.

^ Hammonl, Egypt under the Hememet-Ali, p. 367; Paris, 1813. — That Anyone who wants to know more, said Laurent, only has to read the chapter xxxiii of the work of the mtklccin Paolo, concerning the hatred of the Jews con- between Christians, and the assassinations of Christian children, vol. II, p. 382.

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The photographs, the Jew denies them; he denies them with the terrifying with the composure whose wear and tear he had just now denied; with the composure which compels him to deny so many facts that the rest of men have filed away as self-evident. And this man, who [read] the Talmud It is a merit to deny to the Christian that what does he oppose to these mountains of testimonies and evidence that the world? — 11 opposes his word as a Jew. Is that enough? In In any case, it is our duty to let this word resound. and to deliver it to the critic, who will place it, if he finds a any weight, in one of the pans of his balance. Let's listen:

“Among so many alleged* abductions of Christians by the Israelites, and "often reported in the East by the cla- public death during the last two centuries; in the middle of severe prosecutions which, as a result of formal accusations, there had always been exercised by both the Maho- authorities Metanes than those of the local Christian communities, as well as by the consuls of the Western powers residing there dant in this country;... it has never been possible to establish, either legally, nor EVEN BY LEGAL PRESUMPTIONS, none of the murders very committed by Israelites. On the contrary, there was a thousand circumstances and a thousand historical facts that have shown clearly demonstrated that it was a despicable slander. bent against this unfortunate people, either through malice premeditated, either by blind fanaticism, to cover up, by this presumption, generally accepted in the East, "other crimes that were actually committed there."

"Even today, this is sometimes repeated." error; that we need Christian blood for the celebration of our Easter. We have not forgotten the sad affair of

Saraloff; we have not forgotten that a French brochure
intended to prove that the Israelites use blood
in their Easter ceremonies, was spread in Russia in order to
to strengthen the judges' wavering convictions. Finally,
we still remember that, in an election which is not

• Archives Israélites, XIX, p. 890-1; 1867.

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separated from us by only a few years, an obscure lawyer
dared to throw us face-first into a departmental press organ
This old slander is a mental fabrication. Therefore, we do not have the
the right to believe it annihilated; perhaps it is only asleep-
My daughter, and will she ever wake up? That's why we must
"To fight it again"

“Every year, as the Jewish Passover holidays approach”
And Greeks, the Israelites were subjected to evil
treatments by the Greek populace, which adds a
blind faith in the use of Christian blood for manufacturing
unleavened breads.

"In 1861, however, when the Israelites of Smyrna
suffered more than usual from this systematic persecution
thematic, Bishop Sopbronios, who was then sitting on the throne
patriarchal, intervened energetically, and published an encyclo-
that as a result of which Easter was no longer celebrated
wheat to this day.

N But, if this absurd prejudice has been abandoned, it suffices
now to invent some slander whatsoever; and, whatever
However improbable it may seem, it provides a certain
class of people, friends of disorder, the opportunity to foment the
hatred and discord between Christians and Jews.'

My words were words to my fellow believers
sacred, adds the Jewish lawyer in a solemn setting
Crémieux, because they were those of the man "who
had just obtained from Muhammad Ali the release of our
brothers, so slanderously accused of having kneaded their bread
"Unleavened bread with the blood of Father Thomas" Ah! really,
"If there is a people unhappy on earth, it is certain-
the Jewish people. For almost eighteen centuries since it has
Scattered across the globe, it is not a persecut-
tion, not an indignity, not a torture that was not systematically inflicted upon him
tematically inflicted.

∗ Archives israélites. II, p. 78; 1867.

^Archives israéliles, XVI, p. 738; 1867.

3 Archives israéliles, I, p. 16; 1867. The reader will judge, for he comes to read the trial documents, the words and the firman of Mehemet.

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“However, the revolution of 1789 dealt a fatal blow to the barbaric prejudices; and, by proclaiming equality among all 'men', she put an end to the miserable situation of the Jewish nation.

"All the peoples of Europe followed this example; alone, a few fanatics, the shame of our century and of the civilization, continue h ... to become the instrument of the most odious persecutions.” And let us not fear ourselves repeat; "ParmHes fables put into circulation to entre- to maintain hatred against the Jews, the most absurd, the most ridiculous- the slut, if she weren't so odious, is undoubtedly the one who consists of accusing them of using the blood of a Christian child "Here's something for making unleavened bread!"

Such is the eternal denial of the Jew, and we leave him- its sounds all their reverberation against the strongest, against the most unanimous authorities in history, that is to say against the rulings of human magistracy, and against certainty The philosophical dimension that human testimony engenders. All The man who speaks of Jewish things has lied, he tells us. Jew, if not the Jew and the Jew's advocate. Never a fact, and Better still, never was "my legal presumption" established against the Jew, the place of Christian blood in the unleavened bread; and to doubt this assertion of Israel, That's declaring oneself a fanatic!

This is something we wholeheartedly accept, that is because of the odious and countless calumnies that are attached to the pursuit of the Jew, and we could not to be astonished by the injustices he suffered, for his invincible au- Dace, his characteristic obstinacy in denying all crimes, In the face of all the evidence, and with usury as the primary crime, Isn't it especially this that has so miserably provoked them? What, CCS unjust suspicions and these calumnies have consequences?

Did she proclaim moral equality? The equality of the Talmudic scholar and of the follower of the Gospel, which would imply the equality of the Gospel and the Talmudl... In any case, what does it matter to us, and what does it matter to reason? what the Revolution was able to proclaim?

'^L'Univers Israélite, I, p. 34-.5, September 1867.

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CHAPTER SEVEN.

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Disastrous? Let the critic indulge in a
instant at his assessments, and we give for first
Israel's response, that Israel itself, represented by one of
its most illustrious rabbis:

A Jewish preacher, a rabbi in the midst of performing his duties...
tions, we say the Jewish Uniaert, engages in “a violent exit
slow against religious fanaticism, in the midst of the Jewish people /uiV
even; then, telling us "the most heinous and
the most absurd, attributed to the Israelites of a great and
famous community of Galicia, he adds: "We have
lamentations about the persecutions that the Jews suffered

to support; but I praise in advance the man who...

will show the horrific picture of Jewish fanaticism.

"And this accusing, denouncing, and slanderous rabbi"
of his brothers, provoking hatred and contempt against them
of peoples,” what is it? It is, and “we experience a
"Very painful to say," — the famous doctor Adolphe Jellinek
Preacher B, Vienna! How, alas! can we
to complain again about foreign attacks and persecution,
when we see a speaker from our tanctuahr, a pastor
In Israel, to strike "the flock with all weapons" in this way
poisoned and deadly denunciation and
Slander?

"Fortunately, the people, who see our conduct
and our works, recognize the falsehood of these hideous
insinuations from a fake Jewish priest, and do not believe in the
murder of Christian children for the needs of our
pâqne qn'b the persecution by ourselves of our pious rab-
bins and our men of science"

The Jewish organ that lashes out against the minister of
his cult, against the illustrious rabbi whose eloquence reproaches
to the Jews the heinous crimes of their fanaticism, he affirms
(|that people no longer believe in the murders of children by

< Israelite Universe, VI, p. Si1-3; 4868. Note that this rabbi...
He speaks of what he sees, of what happens before his eyes; and that F Uni-
towards Israelite denies what he does not know

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no

the men of the Talmud for the needs of their Passover;
But he forgets that in that very moment he comes, as well as
his colleague from the Archives* ûraélUet, to confirm the con-
to milk, and to accuse the entire Orient of being unable to
purge of this belief! Would she have stood ten-
eight centuries in the most famous* and most civilized* places*
of the earth, this belief, without ever having had any other
The foundation of the imagination of peoples? But only to the Jew
The merit or the crime of these acts, according to pure orthodoxy.
which the Jews repudiate with legitimate indignation
mudified from the most civilized parts of Europe.

CONCLUSION.

When, if we believe him himself, nourished during
forty years of miracles in the desert—when, living
for centuries in the Holy Land of a life that made him
Miliasizes with the miracle, Israel succumbs to the prestige of the false
gods, worships the most shameful deities, indulges in tur-
pity which the Bible, its history, has not even accused
Sodom - when it sacrifices and burns its own
Fans eat the flesh of human victims and drink their
*aug ', he commits, by indulging in these monstrous acts, a
crime of a different nature than when after death and the
In his triumph over Christ, he sacrifices the Christians he abhors, and
mixes their blood with the loaves of bread that his religious code, tainted
Does magic give him the title of sacred bread? No, without
Doubt! But furthermore, Israel, by engaging in this religious crime...
gieux:, does he do anything other than what his fathers did?
No, certainly not; no, a thousand times over!
Therefore, when Israel denies, against the human race that accedes to it
Cuse, these latter crimes, rarer and less complicated
of horrors and depravities than those he once committed and of his

his own hand recorded in the pages of his history, com-
How to avoid recognizing in one's pre-
first confession, in *a biblical confession**, supported by the self-
'See the beginning of this chapter.

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CHAPTER SEVEN.

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modern rules that we have put online, the dismantling
What is the moral of his current denials?

Or, in other words, if the religious crimes of
Jewish acts were so vulgar and so public during a
over the course of fifteen centuries, and while the Synagogue professed
The Law of Moses, still in its purity, what can be said? And for
What is the reason for these same crimes, or rather crimes of
same nature, but rarer and of a lesser quality-
line, cusscnt-ils tout k coup cesse de se arriver chez les
sons of these same Jews? Who then would have corrected the meaning
Of these men? Who would have put them back on the right path? This
is certainly not their religion, which, far from maintaining itself
to maintain its purity since Christ, has lost its priesthood
and which, passing through Christian civilization, has become complicated
new traditions of these pbarisaical rabbis whose
doctrines were those of the Kabbalah, the soul of idolatry and
of the magic altered throughout the centuries of the blood of
'men!'

'Read about this thirst for blood in the pamphlet by our friend, Dr.
Boudin, chief physician of the Army of the Alps and Italy, etc., etc.:
Human Sacrifices, 1862; and our book God and the Gods, 1854, or-
Out of print, (we don't have time to reprint yet)
our taste.

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PART THREE

CHAPTER EIGHT.

FIRST D1TI810N. — THE JEW'S MARCH. ORTHODOXY

WESTERN.

11. It is being shouted everywhere that the Jew is on the march, that his morals are chang
What a greater wonder! — So his belief has changed?
This is the shining sign of a new era. — The Indestructible
The core of Judaism remains formed by the Orthodox Lalmudists; naive,
Below these are the new orthodox, the nfor-
mists and the Jewish freethinker. — Furies of the new ortho-
doxes conti the adversaries of fanaticism and immutability tal-
musical. — Attacks on Israelite fanaticism by the illustrious rabbi
Jellinek. — Bitter replies from the Israelite Universe, organ of the gold-
Methodism. — Judaism is no longer a religion, it is a thing
death, etc. — A great schism thus separates Judah into various parts
ties, but, oh wonder! .without separating them if necessary. — Example. —
Reason and cunning of reforms; it fails. — Grievances. — Wounds
of Judaism. — Hypocrisy of the elders who tear each other apart; it
They are reproached for it by their younger siblings. — Proselytism and change of
role between the two parties. — How is orthodoxy judged?
by the Jews of our lands? — The facts. — The illustrious Grand Rabbi-
bin Klein and Mr. Isidor. — This doryman is elected chief rabbi of
France. — Curious and conclusive debates. — The Jewish family of-
generates morality, and falls into complete decadence; such is
1st cry from the Jewish newspaper Neuzeit.

From all regions of civilized Europe it is cried out, —
and this phenomenon is from yesterday — it is being shouted that the acts of
Jews are beginning to show a noticeable improvement in mo-
ral; that the Jew changes, that he transforms and meta-
Phrase 1 To what extent does the thing then have any
Reality? We'll see along the way; but whatever
What will this change teach us? It will teach us
that a proportional change has taken place in the faith of
Jewish; that rabbinical traditions have fallen into the
discredit, and that a moral miracle gives the world the most
sudden and most unexpected of spectacles, that of the

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ma(c/»e (lu Jew. For, from a religious point of view, and by con-
s(^(lueni itioral, the Jew was immobile, his belief was
immutable; the Talmudic dogma, in short, more solid
that the Divinity was found, according to the word of the rabbis,
aiHlcssus of God himself, And behold, all of a sudden,
After eighteen centuries* of unwavering stability, everything changes, everything
It stirs, everything moves; a striking sign of a new era.
a new and harbinger of grand events 1

But what we propose above all to
To point out for the moment, these are not the consequences
This unprecedented fact is the fact itself; it is the change
enormous, the incredible revolution that a few brief years
brought them into the Jew's belief; it is the path that
suddenly it distanced him from the Talmudic source from which he drew his
faith; uneven progress, it is true, in diverse countries
that populate the sons of Jacob; for, scarcely perceptible in
in the regions of the East, it is of such prodigious speed
in certain western regions, which we cannot
better to compare its pace to the hurried pace of routs.

So it is up to us today, since they have marched, to sa-
to see what the Jews are and what became of these men
whose religion, until recently, alone constituted the nation-
nature; for isn't it a strange, prodigious thing, that of
To see such a people disintegrate in the blink of an eye, and, con-
serving in its most irreducible core its primitive orthodoxy-
tive, to suddenly form into bastard orthodox, into
believers enamored with progress, as free-thinking philosophers,
that is to say, in members among whom the religious place is broken
leaves no other attachment than that of race.
of kinship, of blood.

Below the indissoluble core of pure Talmudic scholars,
this primitive and ancient category which formerly constituted
exclusively concerned the Jewish body, therefore we need
today, put away the new school unbelievers and the
new believers; but first those who, in the States
the most civilized in Europe, are keen to keep the name

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of Orthodox Christians, despite the distance, despite the abyss that separates them
parish of the Jews of the true orthodo.xic; these valiant of the
Pharisaic traditions, which our chapters have discussed at length -
already reproduced the words and actions. Yesterday in-
core, before our very eyes (1827-1844), these faithful Talmudic scholars
who populated our large cities treated women in
to be tiny; they mercilessly chased the profes-
sister rather irreligiously delicate to refuse to initiate her
young students exposed to the monstrous obscenities of the Talmud; and
These children, obedient to their fathers' teachings, were waiting
eagerly awaiting the arrival of the Messiah, ready to deliver to the pill-
lage, to celebrate its arrival, the shops of the city of

Strasbourg ' 1 Certainly, if the new and modified orthodoxy does not
seems to us to be more deserving of the renown of ancient orthodoxy,
May she receive our sincere congratulations! But, in the fe-
demanding that it cease to be, stick us to for-
sea a precise idea of the physiognomy under which it
appears to us; then will we be given the power to weigh in
fairly fair balances of poverty and its merit!

X the indefinable scandal of the Israelite Universe^ organ
of this mitigated orthodoxy, but which retains its pretensions
tions to the scrupulous purity of doctrines, the illustrious rabbi
Jellinek, who seems to have stung her with this remark,
he exclaimed from the top of his throat: "In this single century he
is almost not a single man, wanting to improve education
youth ministry, highlighting the forms of divine service,
to spread the culture of civilization, to advance progress
for the good of the Jews, who have not felt the sharp edges of fanaticism
iuï/.[We have lamentations over the persecutions that
The Jews had to endure, at the hands of other peoples,
But the elegy recounts how members of Judaism
They cowardly humiliated and sought to destroy the noblest among us.
(men of their people, who had devoted themselves to his education-
; lion and to its elevation all their strength, this elegy is not
Not yet composed./… Religious fury… takes hold

'See below, chap. Messiah; 1817.

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with the naked sword before the door of instruction and of the
conversion, inaccessible like any other religious fanaticism
"Gieux, any calm discussion..."

Such are the words that wound the ancient heart and
the new orthodoxy and which we denounce throughout
the bitterness of his language the Israeli universe, frightened by
progress whose course threatens to overwhelm it, and which, itself-
even though, it started moving!

The truth is, times are changing, and even for
Israel, oh wonder! In the past, Talmudic authority had triumphed
of the authority of Moses, and the Talmud had erased the Bible.
Now, the men of the pro-
Jewish sandstone, behold, the effluvia of freedom drive away
Before them, the clouds of immovable orthodoxy... Well
better, "those who are called reformers want, on the one hand
In one fell swoop, get rid of all the obstacles, and the Tal-
mud, which since its appearance had enjoyed an authority in-

contested," is "disdained and rejected," made responsible
sand of past sufferings... of the Jewish nation; finally
It is to him that the famous word applies, by turning it around.
de Sieyès: "What has it been? Everything! What should it be? Good."
Ah! That's not enough now, really, if we don't deny the
Jewish faith; but also what measure to observe*?

None, reason tells us; for as soon as a book is
presented as divine, a single stain, a single error, and
the slightest thing one discovers there signals weakness in him
human or the lie, and kills him. He must die from it;
and the organ of the lame orthodoxy of Judaism, the Universe
Israelite, by entrusting his
lamentations, only formulates the just consequences of
Enormous things finally spotted, and pointed out by sons
even of Israel in the Talmud. No wonder, then, that
According to the words of the new Orthodox themselves, "the affai-
gradual disintegration of religious consciousness makes disappear-

'We give the textual words; VI, p. 242, 4868.

* Read Archives israélites, XII, p. 242, etc.; 4867.

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raîlre an defkns de la communauté toute vie israélite , et
It is said, both publicly and privately, that Judaism is no longer a religion.
but a simple archaeological study, an outdated thing,
me, a dead thing, I am

That is why Judaism is now nothing but a corpse, and
Is vainenaent Israel trying to revive him with the stove?
He is deprived of his old love. Ambition prevails at home over
faith, and among the divided brothers you hear the one who
retains a vestige of orthodoxy, which is criticized in bitter terms.
to the men of progress that, "contrary to the simplest
Loyalty, the most vulgar good faith, one gets oneself appointed chief
and prince of Judaism when one shows for all its laws a
blatant disdain; when one tramples underfoot the flag of his
proper regiment; "when finally, being guardian of Je-
rusalem, we live "in the pagan camp 'I'"

The newspaper La Croix therefore limits itself to putting on
a self-evident truth when he expresses, in civilized countries
read, "the little idea we have of the energy required for
to remain an Orthodox Israelite*.

It is well known, in fact, that in the most liberal regions

rales (Europe, not only "the ancient code of Moses")
and the strictly orthodox Talraud are no longer to the liking of
the majority," but that the very simulacra of orthodoxy
offend countless Israelites. That's saying something, this...
It seems that "a great schism has arisen between the reformers"
Muslims and Orthodox Christians of all stripes*. Far from it.
However, this profound dissidence, that one had
deemed an unforgivable crime a few years ago, em-
Fishing today is the goal for the two parties to reach an agreement on other issues.
points and to fraternize. For the reformists and the ortho-

'Israelite Universe, XII, p. 5.18-39; 1866; id. supra.

The Jewish magazine responds with a witty remark about "that one
also has little idea of the robust goodwill required to
"To remain a Christian while denying Christ!" Israelite Universe, V,
p. 196; 1867. For, today, most of the ministers of the Protestant-
Ithacas deny the divinity of Christ!

3 Archives Israélites, p. 563; 1866.

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doxcs de lout échelle also burn with zeal to hold
high e(feripc the national banner of Judaism, It is for-
what we see them doing when necessary, gathering their resources and their
forces in a common interest, and, for example, u for-
see together with liberality to the funds necessary to I erect-
tion of a magnificent temple k Pesth. » {Ibid.) (1 it is true that,
whitewashed sepulchre, the temple will contain only the yide, that
the corruption of the divine law-, but the magic of its
outside will proclaim the wealth and strength of the chosen people;
And if God is glorified, at least glory will shine forth.
of Israel.

These two thrilling sections of the Hebrew people's history are
therefore unite in the desire to give the cult an appearance
rence; and the reformers to seize upon this desire for
to complete the ruin of the bastard orthodoxy whose presence
This odious wound hurts both national interests and the bop seps
human- This convocation of an Israelite synod was in con-
sequence one of the lures they used to attract and
to gather the new Orthodox Christians on board. But the flair
of these lame champions of the Talmud uncovered the trap: A
What good is your synod, brothers? "A merger would be desirable,
Absolutely! And no one will dispute that point. But perhaps-
Will it happen? Here, we hesitate; for one could well

to arrive at confusion, instead of fusion, and to separate
"More embittered than before the meeting."

Indeed, there are "two extreme parties present:
First, the ultra-progressives, those who reject any cerebral law-
monielle,,,.. quitraitent de vetilles et minuties les prescrip-
the teachings of the Synagogue, and declare them good at most
"For infants, for children at the breast!"
However, any reform, as long as it is only partial,
tielle will never satisfy the former, the men of the
progress, and will always alienate the latter, those who continue-
dare not offer any further resistance to the rapists
of orthodoxy. The synod would therefore have held its sessions in
"pure perdol" Let's say the word, and not forget it: what

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is in the wishes of the reformers, "it is an abolition of the
Traditional Judaism; abolition decreed in due form
by its authorized leaders. A partial victory would not
that increasing their ambition, without satisfying their desires; and
Don't think we're exaggerating!

No one is unaware of the merger for which our men of
progress affects such fine zeal "is but a trap set for
the public's good faith." But what they want is the
"abolition of food laws and pro-
Sabbath inhibitions..., etc., etc. Who knows? Maybe they will
until he flattered himself, in private, that circumcision, this divine seal
that we carry on our flesh, according to the expressive poetics
the sion of the Talmud, will be erased by a stroke of the pen of Messrs.
speakers. Such are the hopes that the
party that is pushing for the synod, and that thinks it is so much in control
of the notion that he exposes them to the light of day.'

Woe, woe to Israel! they reply to these words
Jews of the Middle Reformation, those who strive to remain
in a certain milieu among these brothers of the little ortho-
Doxie and the freethinking Jews—woe, since our
The kingdom is divided! For "to some we are
levelers devoted to the cult of free thought, and the others
They see us as incomplete and inconsistent liberals.
a large number of Israelites, to merge more
In modern society, they find any voice unwelcome.

who informs them of our interests and our duties—and the
false orthodox, who benefit from the defense of the obscure-
rancism, after having started by attacking it, regrets
not to see us point out their offensive personalities*. >»

While the Talmud is a scourge for Israel, orthodoxy is more nuanced.
that is to say false or bastard, is no less than the reform
She herself is a real scourge for Judaism. And what he
"There is certainty," affirms Rev. Father Ratis-
good, priest of Israelite blood, is that "the men of this

'Israelite Universe, VIII, p. 358-59; 1868.

2 Israelite Archives, XX, p. 915; 1867,

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Their category is decreasing every day; because they are not recruiting.
hardly among young people, and there are many among them
"Ignorance and hypocrisy."

"They proudly call themselves Orthodox," they continue.
the Israelite Archives, and their sole merit lies in following
blindly, and without thinking, sometimes even without
good faith, the practices good or bad that the means
The age has bequeathed them to us: it is of them that the prophet said: Us
"They have eyes, but they do not see!"

The men of the bastard orthodoxy of the West, born
of yesterday and decrepit today, are moreover the first
themselves addressing each other with cruel
words, and which subdivide them into hostile factions. Also,
The Israeli universe tells us, "and everyone knows it,"
Rabbi Hildesheimer is Orthodox. But as this
The expression is very elastic and it is often misused.
I feel I should add: Mr. Hildesheimer is orthodox in
the most obscure meaning of the word. It is a true and generous
Philanthropist; doing good is a need for him... Through this, he
distinguishes itself from the orthodox school of Pressburg, which does not
are and remain orthodox only insofar as their orthodoxy
does not conflict with their cAcs me; who, fearfully
cautious, they diplomatically put each of their
words and each of their actions on the scales, for
to ensure that no harm can result for them -
justice*.

But they themselves, and in a multitude of circumstances
which it would be tedious to list, the orthodox according to the

"Sanhedrin of Napoleon I," do they not trample underfoot the

'Jewish Question, p. <2; <868.

^ Israelite Archives, X, p. 446; < 867. a Much less, adds this sheet,
Will we still concern ourselves with those who consider themselves reformers or
moderns, and who observe no other religion than that of their good
pleasure or their conveniences; who listen only to the voice of their
Passions, they accept no restraint as long as fortune smiles upon them.
timid and superstitious to the point of cowardice when misfortune strikes them,*
or when age and illness have bent their vain pride. » Ibid.

^ Israelite Universe, IV, p. <76; <866,

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frank orthodoxy? Does this taliqu- remain orthodox, in fact?
saying that those who do not study cease to see a simple and mis-
preservable burns in the being with a human face, foreign to blood
of Israel, but who calls him his brother, and who supports without
shudder, — how could such words be allowed to reach the
ears of a true rabbi: — "that virtuous men of
"All confessions will enjoy eternal salvation!" Remains-
the orthodox eye, this Talniuisant who despises the interests of
his God, who rejects the Pharisaic tradition, and who, mise-
flattering talisman of the century's incredulity, proudly straightens
the head, proclaiming himself the opponent of proselytism', tan-
say that the Jewish Reformer, — perhaps guilty of
some distraction, and seizing the role that orthodontist
"Give up," he cried in a generous voice; "Your observ-
advances ^urannéct prevent Judaism from doing so a-
accept, and thus cause us to fail in the profelytism that we
"We must try" Is he finally the representative of an ortho-
Admissible doxie, this vain Talmudic scholar who gave to the world
Christian, the spectacle of the greed characteristic of his race
For the noble titles and honorary distinctions? Listen-
the;s-le therefore sound the trumpets of fame* for
to draw the public's attention to her bizarrely multicolored chest
decorations and crosses that symbolize the mysteries
of Christianity, and which bear the names of its saints! Would anyone know-
He will tell us which precepts of almud allow us to
To parade around under these emblems of the Christian faith?... And
However, we are only raising important questions.
minimal to the Orthodox Jew! But what we

'Univers (Israelite, II, p. 84; <866; see also Israelite Archives,
ITI, p. 102; 18H8.

'Jesus said to them, "Woe to you, scribes and Pharisees, hypocrites,'
who travel throughout the earth and the lands to make a single proselyte; and,
When you do that, you make him worthy of hell twice over.
than you. » St. Matthew, ch. xxiii, v. 14-15,' Read Kohrbacher, Hist.
universe, of the Church, vol. XIX, p. 245; 1851; "They strive to attract
Christians to their sect, etc. » Proselytism is of the essence
• of a religion that believes itself to be true.

∗ Archives israélites, X, p. 448; 1867.

♦ Read Jewish magazines.

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vauloQÇ signaler à l'observation de tout hoioiQe judicious,
These are not words, — despite our habit of
to seize them from the very mouth of the Jew, these are the acts
which teach us how the Israelites of VQçci-
They judge and welcome the bastard orthodoxy that appeals
to the tribunal of their conscience, as well as to a
With a supplicating hand, she pleads for their vote:
The position of Chief Rabbi of France is vacant.
to raise a candidate there, and two competitors who represent-
maintain to the highest degree the Occitan orthodoxy and the re-
In Jewish form, they stand before the ballot box. The pre-
Mier is the Chief Rabbi of Colmar, Salomon Klein. Who
does not know (in Israel) "the one who was the ornament of Judaism"
of the Haut-Rhin and of all of France, one could say of the
"Jewish family of the whole world?" Chief Rabbi of |a
the capital of the empire, and progressive, the second is called
Isidor. Which of these two champions will prevail?
his rival? A decisive, moving, and thrilling battle...
to break all hearts, such is the Homeric stature of the capdidaî
of orthodoxy!

And, whoever is talking about this magnificent athlete, could he be sex?
To exalt its value? Let's listen; "Is it a matter of philosophy?
Is this about theology? Klein is a Talmudic scholar. Is this about
Science? Klein is a classical scholar. Also, how many, by
For this reason, even if his adversaries had loved to conquer him!
And Klein, rising above by the height of his character
of the plebeian school of thought, is not one of those who humble themselves
would "conform to the Torah (divine law) atuc ideas of the
On the contrary, he wants to conform "the ideas of the
Time for the Torah. We are sick from the lack of such things.
"Men!" Let us then humble ourselves before them, and all-
We would be happy if they deigned to accept our votes.

Our votes? Away with such men! Away with them! Retreat!
the supporters of the Reformation are demanding at the CNVI: "Any candidate-

* Israelite Universe, IV, p. tiS; 1867,

2 Israelite Universe, V, p. 406; 4868.

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(iatare which would take us back to the old system of narrow casuis-
tick, and which would claim to immobilize Talmudic errors,
would hinder the future of Judaism, and must be rejected.”

"So then," the orthodox reply, their hearts heavy with grief,
the most serious objection arises, stands against the
Chief Rabbi of Colmar: he is a man of orthodoxy; he
He lacks the merit, surpassing all other merits, of having
deserted; and the reproach that excludes her without return is
to have maintained his religious fidelity, "his incorruptibility;

Let's call it what it is, his fanaticism! He made a mistake.

Unforgivable: he refused to answer, contrary to his
conscience to Colonel Cerfberr (that is to say to the president-
(dent of the consistory), who had the incredible idea of catechizing him
to serve, and to question him about his religious principles. But all
Wouldn't a man of heart call him a hypocrite and a...
Any rabbi who lies in order to be appointed would be cowardly.
his faith, and would he seek to please with ambiguous answers?

However, despite this orthodoxy, which the innovators
commits a crime against the one who is the candidate, what is
Not to mention the pleasant manners of this doctor! For, among the
rabbis from his district, he certainly met with
adversaries; and, however, "by the gentleness of his character,
through his love of peace and his extreme tolerance, he is
having managed to win everyone's hearts. » Better still, « the
Judaism in the Upper Rhine, under his strong and holy leadership, is
one of the most prosperous in France and the entire world*!

We will therefore think before we vote. We will therefore consider k
the point, the urgency of raising such a man to the office
supreme! We think about it indeed; a few months pass,
and "the election which had been a concern for eighteen months"
The French Synagogue project is now complete. The vote

pronounced; he pronounced brilliantly," and
What is his verdict? He is the one who "our number of the
November 15th announced in fairly explicit terms: Mr. Isi-

'Archives israélites, XII, p. 533; 1868.

"Israelite Universe, III, p. 138; 1866.

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Dor, the chief rabbi of Paris (and a reformist), was called to
functions of Chief Rabbi of France by twenty-two votes
out of twenty-five voters » Bastard orthodoxy, daughter of the
pure orthodoxy, already rejected, therefore no longer appears in
the elective councils of Judah than in the proportion of three
At twenty-two. Oh disaster!

So, if we're not mistaken, this is the whole story-
Vanity! That's the opinion that translates into a tangible act.
Eloquence. Yes, such are the deeds that are accomplished in heaven
opened in the very heart of our France, at the same
at the time, in the ancient capital of the German Empire, to
Vienna, a Jewish newspaper, the Veuzeit, not content with criticizing
that this Orthodox cult violently attacks "Jewish life-
entire lite, the Taltnud, the Schoulchan Arouch, the traditions,
religious ceremonies of the domestic home, etc., etc.

And, not only does this Jewish organ "deliver Judaism"
practice and Talmudic teachings ridiculed by the public
Jewish and Christian," but he insinuates "that the Israelite family
degenerates morally, shows a visible weakening of the

A sense of honor, a complete decadence! She

speaks like missionaries, traffickers of souls, who
they say to our brothers; The law of Moses condemns you; you
"If you cannot accomplish it, then you must desert it!"

Before these diverse and numerous apostles of the Reformation,
that is to say, progress. Salomon Klein can therefore have all
wisdom, all knowledge, and much more than morality
the great King Solomon, his namesake; but what does it matter to
Western Judaism: this accumulation of merits? A fact
Unforgivable condemns him: the Jew steeped in civilization
sees in him the man of the Pharisaic tradition, the apostle of
Talmud, the doctor who, under the nineteenth-century sun
century, dares to cloak itself in orthodoxy! And although this or-
Western methodology, singularly collapsed upon itself-

even, no longer be (the shadow of that which our professed)

'>lrch»m Israelites, XXII, p. 1017; 1866.

2 Israelite Universe, IV, p. 152; 1866.

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lukewarm to m nahsanre, Western Judaism rejects it.
Orthodoxy! Ah! That word reminds him of the cause of his anti-
"These sufferings; this word makes him swoon and disgusts him..."
They disgusted us!

That is why, we say, and we want to repeat it:
Salomon Klein, "the ornament of the Israelite family during the
the whole world," is requesting the pontificate from French Judaism
supreme, and three out of twenty-five voices cried out; Amen,
Amen, Amen! No one is more worthy than you to
such functions and such honor. But before this man-
An eager magician, twenty-two other voices join in at the most
resounding unison to shout at him: Back! O glory of the rahbi-
Nat! We know what it's worth in clo-rncmc and what we
Valut rorlhodoxie! Farewell forever to the rather retro- rabbi
A grade for daring to call oneself orthodox!

11TH DIVISION. — THE REFORMERS.

What do the reformists want? — To unite the present with the past; but coni-
Menl? — They reject the Talmud, and the Bible is just a book to them.
of myths. — A religion (religare.) is, especially for them, a
something that should not bind man. — Folly to attribute to Morse
and to Jesus what appeared to those who preceded them or followed them.
slow, to the progress of time, to rimmanity. — Can call itself Israelite
whoever embraces the unity of God, the immortality of God and of the soul, and
interprets everything according to his own meaning. — From the extent of this freedom will
Universal religion, without disturbing any conscience. — Three
curious examples of this practical tolerance. — The third is from
Dr. Sée, professor at the Paris School of Medicine, accused of
materialism and atheism. — The central consistory, council of the
preme of the religious and social interests of Judaism, does not believe
less having to admit it into its fold. — Curious revelations. —
A large number of Israelites seek to conceal their beliefs.
— This sort of homage they pay to their faith is more convenient
than that of martyrdom.

(read the Jews portray themselves in our pages, that their pro-
near pencils we learn to know them, and not

through fanciful portraits, but through the reality of their
These traits, that's one of the essential points of our plan. It's
[why, continuing to mingle with them and to draw

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CHAPTER EIGHT.

our science in their words and in their lives, we their
will ask what (|U are in Israel the people we come from
to see the title of insult rejected, the name of orthodontists, and
we will learn from their own lips what characterizes the
Judaism, those whom we hear called men
of Reform and progress. These newcomers do not
Are they merely weak-minded, mere men of...
teeth k imagine that a divine religion can and should pro-
to progress and improve itself; that it must submit by con-
sequent k the ordering wisdom of man the God who
is its author; that it can, in a word, last and grow in
subjecting his beliefs to the whims of events,
to the tyrannical and fickle demands of temporal interests,
an order of some skilled maneuverers h diri-
How to manage its evolution? But instead of giving us the latest information
wild hypotheses, let's listen carefully to those
that it is important for us to know, and let us listen to them before
to judge them. — No, no, cry their tumultuous voices,
we want to walk, we want to move forward, we don't know->
Let us be "for this blissful and unintelligent status quo of which he
E.Viste still has coryphaeus!^ Immobility is not, in this
At this moment, above all, neither the right nor the advantage of anyone. Uniting the
past in the present, in a way that prepares the future through useful
The improvements made regarding this are the secret to longevity.
for a belief. For half a century, despite the
cries and protests from what calls itself orthodoxy, rea-
read a number of advantageous taxed changes k the origin of
subversive and impious. We will cite ten of them, one for each:
religious initiation, the education of young girls, the prediction of
cation in the national language, etc., etc.;....; and one is not
at the end of this fruitful transformation. 11 We must persevere-
rer, whatever those who say that the law may think
religious authority being above rabbis and consistories,
as above us all, they owe it no more
that none of us change anything.

'Archix>«s Israélites, XIX, p. 836; 1866.

THE JEWS.

Here, the reformers are very careful to remain silent on the re-
forms that deal a mortal blow to the Jewish faith—but
We have already seen the Talmud, the root of this faith, not
more, in their view, than an archaeological relic, a venerated
rable breastplate. However, this religious code, once relegated to
cabinets of curiosities and placed under anti- glass cases
Quaire, what remains for Israel in terms of holy book milk? — The
The Bible, that marvelous work of which they were until our
Days, the faithful and incorruptible guardians! — No, we
We know the opposite, and besides, here is their language: "For
For us Israelites, the Bible is neither a book of science nor
even always a history book. » For example the
The story of "Adam and Eve, of Cain and Hebel, was not born-
incessantly the narrative of an external history that has
past on our earth;... this story may well be a his-
figurative language*. The Bible and truth thus become two
Distinct things! How to express it more clearly
that no sacred book, no belief, no positive law
bound to the word that a God had revealed to him the people who
claims to be elected? We nevertheless pay tribute to this ab-
without any ambiguity, and we thank our initiators
the development that the following lines give to their
belief: "A religion is, in our eyes, neither a rigid mold-
flexible,... nor an inert material that lends itself to incessant
experiences; it is a living, perfectible being, having in the
past roots that must not be cut, and renewing themselves
with a necessary slowness*. » Yet, never more than our
days “religious thought in general has not exercised in the
world, despite certain appearances to the contrary, a more
considerable influence,... and Judaism could not stand in
outside of this current. Not having, by a fortunate privilege of
its organization, neither mysteries nor priestly caste to be revealed

1 j4rc/»i»;es israélites, XIV, p. 613, and rails other passages; <866.

2 Archives israélites, XX, p. 879; <866.

3 Nothing could be further from the truth! But could there be a more enormous absurdity th
that of a religion without mysteries, that is to say, consequently, where it
It would be given to man to penetrate and understand God. Understand-

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split-, basing his teachings on reason and able to
to invoke, in support of its highly moral character, the
qualities of the race that practiced it, the Mosaic belief
must take into account the religious activity of our time
a place that rightfully belongs to him*.

She will therefore take over this position, but without offending
rival religions, and will tell us the only way to bring about the
reconciliation between hostile cults; for it is unknown, and the
Here it is: it is "that what is no longer attributed to Moses and Jesus is what
belongs to predecessors, successors, progress
of time, or of all humanity. It is above all... indispensable
to clearly separate morality, which belongs to everyone, from
particular religious dogmas of each belief*. » But
whatever our profession of faith, our words and our
actions, "we are always judged externally with habits"
of an established and official Church which Christianity offers us
the model*. We are, on the contrary, the most
absolute religious democracy, and each of us is the judge
supreme of your faith * .

To contain is to contain; man, that is to say the finite, would contain the infinite.
if he understood God, which is equivalent to saying that the scale of the buffalo tree...
It could contain the ocean, and far beyond!

* Which is unreasonable in the way we understand it, if there are mysteries;
for these mysteries require faith, as reason accepts it: Eationa-
bile sit obsequium... Now the religion of Moses is filled with the mysterious God
tère, which imposed a priestly lineage upon him. Those who hold the lan-
the pledge that we are presenting cannot therefore, without an unspeakable infirmity
"In spirit, I would claim to be a Mosaic believer." But these progressives,
as foreign to the rules of faith as to those of reason, dare to say:
An enlightened faith is no longer faith; a faith that reasons no longer exists.
Archives israélites, XI, p. 497; 1867.

^Archives israélites, XXI, p. 4059; 4867.

3 Archives israélites, XI, p. 504; 4867. As if morality, which is
a code of morals, did not derive from religious law 1 As if
The Gospel and the Talmud, therefore, did not each give rise to
their opposing morals!

* The model offered to you by the Judaism of Moses, and which you have
endeavored to restore by the rabbinate, etc., etc. See the chapter above.

^ Israelite Archives, XV, p. 677; 4867. The last of the fools or of
ignorant people are therefore equal in your country to the most eminent of doctors, and th
seems to be the case for all doctors? Monstrous absurdity that constitutes and
ravaged Protestantism, a scourge previously unknown to the Synagogue. ffar~
monie, t. 1, p. 62-3.

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In short, what is enough to be and to call oneself reli-
Israelite, we hope to adopt it as a pro-
lei;ù.uii of faith by a preparatory synod composed of rab-
bins and secularists whose humanitarian mission and duty
will be "to constitute any progress while avoiding loutschismel"
And the sufficient points are reduced to three dogmas: "unity
of God, the immortality of God, and the immortality of the soul.
We will declare, relying "on the spirit of the
BiWe and on the text of the Talmud (Horaioth, fol. 8), that which-
"Whoever admits them is in fact Israelite." After which we
we will proclaim "three essential principles derived from the natural laws"
turmoil: free will, fraternity, and freedom of inter-
service.

"By means of this principle, which is superior to tolerance-
since it embraces the diversity of interpretation in
the same worship'; by means of this freedom, each, according
his conscience, will retain the practices of the worship rendered to
The one and immaterial God, they will be reformed according to the
principles of a liberal and humanitarian Israelitisrae. » Thanks to
the extent of this "practical freedom,... progress will spring forth, and
Universal religion will emerge without any conscience
was truly troubled!

It is indeed all too easy to imagine to what extent-
The tolerance of a religion must extend to this matter, a religion which, far from
to bind to God and to unite his believers with one another, the
afl'rancbit of all ties, of all obligations, except that
to govern themselves, each according to their own meaning, while this meaning of
Each one continues to call itself the common faith, while waiting
that he should seize the nobler name of Catholic faith or
universal!

But perhaps this convenient and liberal way of en-

'The Jews, fallen into the depths of confusion, cannot
SC understand themselves; otherwise they would see that they are establishing as much
of cults, within the same religion, that there are individuals. It is believed to dream-
ver by glancing at these lucubrations!

'^Israelite Archives, 111, p. 418-9; 4868.

“Religio comes from religare, to bind.

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CHAPTER EIGHT.

Does the practice of religion lead its followers to a tolerant-
rancidity bordering on indilation or contempt: a thought that
we will limit ourselves to three examples, in the
delivering to the reader.

First example. The premise of a syna- administration
gogalc ligure tout let ant dans let procetdon» cathoUquet. 11
thus pays a brilliant and public tribute to the sym-
boles of a foreign cult,” while, to complete
the construction of this spectacle, "the secretary of the community-
Nature escorts the canopy under which the image of the
Trinity (tic!)”. This fact, as stated, will appear without
doubt quite strongly. But who then, after having absorbed the
the doctrine of the Jewish reformists, would consider being indignant at
these outrages against the feelings and faith of Israel, if not
a champion of orthodoxy 'P

Second example. The Gousistoire de Paris address k
Mr. Ia)W, chief rabbi of Szegedin, and of eminent learning,
a letter of congratulations on the articles he published in
favor of the fusion of rites in the leaves of the Denrchatui-
No. Now, a voice accuses him: This eminent doctor
in Israel declares itself in favor of the trends "that have ou-
green the abyss beneath modern Judaism... 11 denies the obligation
of our religious practices; it deposes the most illustrious self-
rites in Israel that the Synagogue has recognized since
long centuries. Are these the lofty considerations of which
"The Consistory of Paris is deeply affected?" Yes, without a doubt.
doubt, and by what right to find it bad if the talent of this
Does the rabbi shed any light on his doctrines? For thus
demanded by the interests of reformist Judaism—and which
It will surprise, if not outright victory, that he is a champion of orthodoxy?

Third example. We read in the very sheet which
jKJse and practice k at the same time the precepts of tolerance reform-
miste: "We are accused of promoting materialism, the
Nihilism, and why? Because our coreligionist,

'Israeli Universe, XI, p. 498; 4866.

^ Israeli Universe, XII, p. 54i; 4866.

17.

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Dr. Sée, — one of the professors at the School of
Parisian medical school, accused of materialism and atheism.
and whose name has just been revealed in parliamentary debates
to the echoes of the tribune, — “was recently ad-
attached to the Uraelite Commission of Paris. » Ah, really, let's leave
Therefore, "leaving aside the doctrines of Doctor Sée, which do not..."
look at the point and do not in any way involve our worship; but observe-
tons that this distinguished doctor was called not to the Consis-
the Paris administration, but to the Central Consistory. This administration
The organization brings together notables, but to be admitted
does not imply that one is involved in worship, or that one is versed in it.
"Israelite questions!"

This is the language of the moderate reformers, that the Jews
a more frank liberalism is called for by incomplete liberals
And yet the Central Consistory, where these liberations take place
The supreme council responsible for the administration of appointments is the supreme cour
Management of the religious and social interests of Judaism! Not being
nothing else but that, the atheists and the materialists
Lists do not seem out of place in his household at all!

That is why a wise enemy is better than such a friend.
that you, shouts the spelling champion from the top of his throat
Doxie has these champions of reform! Yes, indeed, the license
is a bit strong; but "we would be the first to laugh
the paving stone that has just been thrown at the head of the Central Consistory,
if we were not deeply saddened by the cold-bloodedness with which
a publication that claims to be Jewish comes to talk about
duties and mission of our first religious administration
"Geographic!" For our part, we expressed "our sensitivity"
timent on such an appointment, and we have unfortunately-
Fortunately, nothing to reply to in the Catholic newspapers, which
They are rightly astonished by the choice that has just been made... » And
What! Son of Jacob, "you believed that the Consistory cent-

'I forgive many things... but I abhor al-haze,'
Materialistic. How do you expect me to have anything in common?
with a man who believes he is a "piece of mud"? Napoleon III,
Feelings about Christianity, p. 77.

^ Archives israélites, IX, p. 389; 4868.

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Irai was to be in charge of worship and religious matters.
Israelites? A profound error, and at most forgivable.
Orthodox Christians!

The orthodoxy's leaflet, despite this generous outburst,
However, it is important to inform us that Mr. Sée,
the learned professor of the School of Medicine, is worth a little
better than his reputation or his scientific professions of faith
tifics; that he is, in short, neither the materialist nor a cert-
The public applauded, nor did the antagonist of the belief in
God; and as proof: "A rabbi from the Upper Rhine affirms-
She sends us information which shows, according to
him, Mr. Sée's feelings of piety, his faith in immortality
of the soul," and, what will surpass all belief, "to feffica-
effectiveness of prayers; » but what is better, « prayers of the
Synagogue! And much more, of the very same kind that
rise up in support of the dead!

Our language is serious—because it's been almost two years since we last spoke.
that he had the misfortune of losing his daughter, the said rabbi is
charged by him to pray for the repose of the deceased's soul, of
to recite Katüsch derabananan; and, before this sad event-
The rabbi often met with the eminent doctor at
Schelestadt cemetery, visiting the graves of its pious
parents, and reciting the customary prayers with deep emotion
and MU holy recollection*. »

If that's the case, what do you expect? The tolerance described by
the Jewish Archives allows each Jewish conscience
to interpret his religion and his duties as he sees fit. Free.
Therefore, each person, in this path, either publicly denies or...
to hide his belief from prying eyes, to draw a curtain
on his faith, but without ceasing, for so little, to believe and
to be an Israelite. These new religious customs also have—
Their precious advantage is to unite minds into a single group.
the most dissident, which makes them popular in Israel; because the

'Israelite Universe, X, p. 410; 1868. Catholics are n^ureraieot-
They are the councils of the Church, composed of professional unbelievers!

2 Ib., Univers israélite, X, p. 476; 1868.

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THE JEWS.

The reformist paper hastens to inform us that, of our
days, "a large number of Israelites seek to conceal
"Or to let them ignore the belief into which they were born!"

For our part, we will not wish them any ill will.
They are grateful to pay this kind of tribute to their faith. Perhaps
However, spoiled as we are by reading Life
saints, we might be tempted to exclaim: But in
In truth, what is a religion that is ashamed of itself?
Same? What is a reform that manifests itself in the world?
not through affirmation, but through the negation of his beliefs,
by the opposite of a patent profession of faith and of the neck-
Affirmative rage of the martjTe?

Among the men of the orthodoxy that we have named
bastard, because it is both the beginning and the
denial of reform, and the singular champions of a
reform that distorts Judaism by laying hands on
Let whoever dares choose its dogmas; and if progress leaves any room for it
time I

'Archives israélites, XV, p. 675; 1867.

THIRD DIVISION. — THE FREETHINKER JDIF.

Transition from Reform Jew to Freethinking Jew. — Kisses from Lamou-
rette between the three 6IIs of the Bible placed face to face by the Israelite
Hippolyte Rodri^e. — A single temple will contain all cults
merged, under the banners of Reason and Philosophy of
eighteenth century. — This temple is the Universal Israelite Alliance,
open to all humankind, under the supreme leadership of Israel.

— The deed accomplished, she annihilated fanaticism and founded the great fraternity-
nity.—What this alliance is.— Words of Mr. Crémieux, his pre-
resident, one of the illustrations of Freemasonry and Judaism.

— She is preparing the Messianism of the new days; a “Jerusalem”
of a new order substituted for the dual city of the Caesars and the Popes;”
For "Israel is the greatness of God." She is the protector of all.
the cults, even if "against the laws still in force." — The peoples
extend their hands to Israel and ask for forgiveness for the past. — He has not-
It no longer had a center, but everything has changed. — Episode, — Example

striking and almost unbelievable religious liberalism among the Jews.

— A great rabbi, a fearless defender of free thought. — A story.

— One can "become a freethinker and remain an Israelite." — Same faith.

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the same aspirations animating the Jew, the Freemason and the freethinker
sister or the one in solidarity. — Quirx>nque enters into occult societies
is the Jew's ally. — His newfound love for liberty does not mis-
He only knows the Catholic faith. — Eckert's word.

The prodigious and phantasmagorical precepts of the re-
The Jewish form leads us, through a captivating and
irresistible slope, no longer subject to the precepts of a religion
Anyway, it's more of a simulacrum of religion, but
skeptical and avowed philosophy of the eighteenth century, that
we are indeed seeing today the establishment of a single-level
in Judaism. In the light cast by these doctrines,
we bear witness that every critic of a positive religion-
tive meets with the reformist Jew, a natural ally, a
auxiliary, a brother, another self. And, if we take
the effort of climbing, by raising ourselves into the void, a new
rung of the ladder whose base lies in our Western world
on the false and powdery granite of Jewish orthodoxy,
A simple glance will reveal us in a clearer light.
still the extreme point where all faith perishes in Israel. But not
let us progress only with wise slowness, and contemplate k
we were pleased with the scope and variety of this spectacle.

K Convinced that in religious matters the spirit is everything and
the form of little thing, — the Israelite Hippolyte Rodrigue —
addresses successively the three daughters of the Bible: at
Judaism, Christianity, and Islamism.” In his voice
the most pathetic he exhorts and implores them "to put
setting aside the outward forms of worship that separate them',
and to unite on the ground that is common to them, of unity
of God and universal brotherhood.

"That temples may be erected everywhere, receiving in their
impregnates all men, without distinction of religious origin
Joyful! May all hearts be filled with the same sentiments
of love, poured out before the same God, father of all
beings. May all be nourished by the same principles of

• The mysteries and sacraments will be trained for this doctor
in Israel I

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virtue, morality and religion, and sectarian hatreds disappear-
will reign, and harmony will reign on earth, and tesiemps 3fessia-
"The evils foretold by the prophets of Israel will be fulfilled."

In these resounding appeals of religious sentimentality
gieux, the Revue du judaïsme réformiste admires k a gran-
deur, an elevation and a generosity of ideas all the more
admirable and contagious, the author presents them with a
warmth, conviction, and enthusiasm that are contagious
and remove the reader.' And, as the times are finally
where facts hasten to answer words, the
larger, the most wonderful of temples, a temple whose
The stones are alive and endowed with thought, rises
to receive in its elastic enclosure, under the banner
k never sacred of reason and philosophy, all that
Humankind contains within itself generous souls.
hostile to mystery and ignorance, true sons of the
light and freedom. This temple will therefore house the religion
Jewish, which survives everything and is unshaken by anything; a broadened religion
and made worthy of all humanity, he exclaims to
Tumultuous applause from his brothers, one of the princes
of Israel. And, it's not from within Judaism, it's from the
France, our homeland, from which springs the liberating idea, the idea that
it merges all beliefs and all cults; it is of
our beloved France "which regenerated the world, and received with
happiness, your holy and generous maxims of the philosophy of
eighteenth century*.

But let us abandon all forms of discourse. This temple com-
Made of living stones, what is it, if not the most
vast association which should never astonish humanity by the
number and prodigious diversity of its members! Born
From yesterday, this association dates back to the year 1860, with the title

* Archives Israélites, XIV, p. 628-9; 1866.

* Archives israélites, XXIV, p. 1074; 1866. Cosmopolitan Philosophy,
who renounces all patriotism, all duty, all partisan affection
whether personal or positive, to dedicate oneself to the love of humanity, and who
said to the religion of Christ, after it had civilized the world: You are not
What lies and what darkness!

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the Universal Alliance; for dogmas, those that the
large and most active Freemason associations
Occult societies have so far only taught in
the shadow. Open to all humankind, all the high
direction (t Israel, it attracts our attention with its services)
distinguished in their support of equality and the moral progress of our
coreligionists." And his works resound from one end
to the other side of the earth; because the Alliance program does not
It does not consist of empty phrases. It is the great work of
humanity, the annihilation of error and fanaticism,
the union of human society in a solid brotherhood and
faithful; and this program has become a fait accompli at
Morocco and in Persia, in Syria and in Greece, in the principal-
Danube valleys and in Sweden, that is to say to the north and to
south, in icy areas and in those where
the fires of a devouring sun.

We hear it, and who would believe it? This language that sorts
Israel under the banner of philosophical incredulity of
eighteenth century, is offered to our admiration by the
Jewish newspaper that presents itself as one of the boulevards of
Orthodoxy! But let's turn a deaf ear to his words for the
open those of the great Alliance, eager to us
to display his titles through the very mouth of his illustrious predecessor
resident, one of the glories of modern Judaism, and, by a
almost as a strict consequence, one of the coryphae of the as-
Masonic society:

"Our century readily acknowledges this fact, that the fa-
Religious nativism has disappeared among us. But,... "let us
the courage to admit it, what dominates... is, — outside
of an excessive love for material well-being, — the huffé-
Reticel II, there's a kind of slow poison that has seeped in.
in the depths of our hearts: religious indifference, indifference-
moral deference, indifference to everything that makes the strings vibrate
elevated by our nature. All of this is covered by a species
(Official hypocrisy that doesn't dare admit it to itself.)

' Israitite Universe, VHl, p. .357; 1867.

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However, in this way, Jesus "authoritatively substituted himself for the gods"
established and found its highest manifestation in the breast
from Rome—such a Uetsianism of the new days must emerge and
to develop—such as a new, holy Jerusalem—
seated between East and West, must replace the
'a dual city of Caesars and Popes'. Now, I make no secret of it,
For many years I have not nurtured any other thought-
I am certain that the future of this work will be secure. As much as my strength allows, I
I was able to allow it, I raised the flag—it will not be long.
to float efficiently in hands younger than the
mine*.

“The Universal Israelite Alliance begins with difficulty, and already…”
Its beneficial influence is felt far and wide... It does not stop-
It is not limited to our religion alone, it is addressed to all religions.
She wants to penetrate all religions as she penetrates
in all lands. How many nations are disappearing here-
basî... How many religions vanish in their turn! Israel does not
It will never end. This small tribe, that is your greatness, God!
The religion of Israel will not perish; this religion is unity.
of God!

"There it is, this law which will one day be the law of the universe."
All revealed religions took it from this small people...
The Bible is everywhere. Its morality becomes the morality of all.
peoples. The Jewish religion is the mother of religions which re-
during civilization. Also, to the extent that philosophy
emancipates the human spirit, religious aversions against the
Jewish people are disappearing. One wonders why this odious
persecution!... Well then. Gentlemen, let us continue our mis-
glorious sion. May enlightened men, without distinction of
worship, unite in this Universal Israelite Association of which

* a new power of which Israel would be the soul and the leader, of which the
The mission would be to overthrow all political and religious powers.
external to himself. Now, this leader, this Messiah, to what Idea does he respond?

* Archives Israélites, XXV, p. 600, 651; tS6t.

3/tid.,p. 514-5,

■' Why? Because Talmudic traditions, and not the Bible,
were the law, the conscience of the Jew.

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The goal is so noble, so broadly civilizing. To destroy within
the Jews, the prejudices they have acquired in Persia-
cution, which breeds ignorance; to found in the north, in the south,
To the east, to the west, numerous schools; to put in
relations with the authorities of all countries these populations
Jewish women so neglected, when they are not treated as in-
enemies; the first news of an attack against a cult.
of a violence incited by religious hatreds, we rise up
like a single man, and to demand the support of all; to do-
to raise our voices in the offices of ministers, and just-
that to the ears of princes, whatever the religion which
is misunderstood, persecuted and attacked, even by det
mmire" written in roofs still in force, but rejected
by the lights of our time; to join us to all those who
protest, and act with all our might; give a friendly hand
to all those men who, born into a religion other than the
ours, extend their fraternal hand to us, grateful
that all religions whose basis is morality, including
God is the summit, they are sisters and must be friends with each other
them; thus breaking down the barriers that separate what/should
to bring you together/one day; there, gentlemen, is the beautiful, the great mis-
sion of our Alliance-itraitite-unwerteUe.., Let's march firm^
and resolute in the path laid out for us. I call upon you
ASSOCIATION not brother* of all faiths; that they come to
we;... with what eagerness we will go to them! We
They extend a fraternal hand to us. They ask for our forgiveness.
past; the time has come to build on an indestructible foundation
tible an immortal association*. »

These words were followed by prolonged applause, which
must seem astonishing to anyone unfamiliar with the

'Which morality? That of the Talmud? Of the Quran? etc., etc. And the Alliance'
Is Israelite showing any signs of life today, in Italy, in Russia, in
Spain, against the people who, by decree, demolish churches, and to
in the name of religious freedom, they expel the religious, abolish the so-
charitable societies of Saint Vincent de Paul, to the applause of
liberal writers and pro-Jewish political newspapers... etc., etc.

^ Ibid., p. i m.

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the current course of the world is based on circumscribed relationships.
But it was natural for the Israelite people to bear witness to high-
tement his favour k « the institution which so highly upholds the dra-
skin of Israel," and which, recalling the idiom associated by
Liberalism, with its prophetic destinies, "has become in a little
of time, in his own words, the beacon of salvation
of his oppressed brothers.

Earlier, "Israel dispersed for eighteen centuries"
on the surface of the globe, no longer had a center, no longer represented
Sentimental, more defenders of common interests. Mainte-
Everything has changed! A thriving society, and one that finds
access to the most powerful thrones, is Ih, always
ready to claim our rights, to fight these men who
are all at once the enemies of our race and those of the
Light and freedom!

Thus speaks the president of the Alliance! And, among the appro-
From the beaters and the echoes of his words, some want to believe
Orthodox Christians, while others mock Orthodoxy,
but, all together, these followers of the most
atrociously exclusive, as history has shown us, all
Together these Talmudists of yesterday proclaim themselves lovers
sows the threads of eighteenth-century philosophy! And
see them applauding the revolutions that are turning upside down
sense the beliefs and the empires; see them weaving
crowns to the Voltaires, the Volneys, the Grégoires, to the
Joseph II, to the Garibaldi family, to the Michelet family ^ Their language
is quite explicit, no doubt! and carries with it the lu-
first; however, it did not equal the striking words
which come from the mouth of the Chief Rabbi of Belgium.
In truth, one could not give more life than he did
this pastor in Israel with the painting that represents sincerity
the philosophical nature of a Judaism that had become eclipsed its faith, the
refuge for those who renounce their worship and their faith. But pre-

' jtrcWües israélites, XIV, p. 655; 1867.

∗ See, directly or indirectly, throughout the cited journals,
and for example, Archives isrttéliles, X, p. 463; 1867.

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Let us prepare the reader's mind with a few more lines.
surprise :

The Jewish journalist and freethinker Michel Bérend comes
to close our eyes on Belgian soil, and to open them to the
light from the other world. Charged by a newspaper to which he
lent the assistance of his pen to give him, in the form of
a parody, the account of a jubilee procession of
Notre-Dame, Bérend had freely given free rein to his eloquence
sarcastic and sacrilegious; but a few moments after these
insults to Catholicism, cholera caught him by surprise at the theatre

and made him feel its devastating effects.

expired.

The time for the funeral having arrived, his fellow believers
of Ui libre peruée carried them to the Israelite cemetery, where,
turning its back on the pompous and liberal maxims of
respect for all faiths proclaimed by the Israelite Alliance
universal litany, Mr. Chief Rabbi of Belgium Aristide
Astruc delivered the panegyric of this man over the gaping tomb.
insulting the religion professed by Belgians. The newspaper
from Orthodox Judaism, from which we borrow the narrative of
This fact, he attempts to demonstrate through foreign quotations.
the eminent merits of the free thinker, whose prudence does not
allows him to rent in direct terms, and reports the
The text of this speech without adding a single word of criticism:

"My brothers," cried the chief rabbi in sorrow.
affected,... I cannot let this premature grave close...
opened wide, without paying a just tribute of regret
and esteem; and allow me to tell you that the pain
that I feel is mixed with a feeling of profound sadness
personal; because Michel Bérend, whom I am going to, on behalf of the
religion, blessing the departure from this world, greeted a few

Just days after my entry into the bosom of this great

quoted.

"You all knew the energy of his convictions, and the
an indomitable force that he used to ensure their triumph.
A passionate lover of freedom, Bérend has always fought

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for this noble and holy cause. Son of an ancient line of
persecuted, he put his honor on every occasion to raise-
towards the flag of Israel, which is that of religious freedom.
Farewell then, Bérend; be blessed! Like the young hero of the
'Bible, you died fighting'.

But this language is incomplete, and we must
to complete it. The Monitor of Solidarity, free newspaper
The examination, startled by this religious display, dealt with mis-
the taking or inconsistency of the intervention of any cult
on the grave of a freethinker. However, isolating from Judaism the
Free thought was to offend the religion of the chief rabbi, who
he immediately retorted: "You claim that the intervention
of the cult that I represented was not present on this sad occasion
that it was a misunderstanding... Allow me to tell you, sir,
qnc you are mistaken... Bérend was a member of the free
thought, we knew that. Judaism excludes no one from
its temples during life, nor its cemeteries after the
dead. Not only does he admit it in some and in others
Others include the Israelites who have ceased to practice its rites,
but he also receives foreigners there, without asking them
On the threshold, no formula of confession. He calls them
all, without distinction, fraternity here below, and immortality
talité in life k venir.

"That's why Bérend was able to become a free thinker in res-
So much so that Freemasonry, so Israelite, is why, finally,

and also free thought, were able to intervene without obstacle k
on the Jewish side, at the tomb of a brother, a friend, "one
coreligionist that all, Israelites, Freemasons and free thinkers-
their sisters also regret it*.

Intimate union, equality, and parity therefore reign in our
days, in the sense of rabbinic theology, between these three

'Univers israi'Ute, II, p. 85-6; 1866. To dare to say that the flag of
those for whom Talniud is the code is the flag of religious freedom,
and to make this freedom that of the free thinker, how many times is it not
point exceeding the bounds of audacity 1

- /trdiiues israélües, XXI, pp. 927-928; 1866. This discourse is, of a
From beginning to end, the denial of the Talmud, of true Judaism.

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expressions of the same faith, of the same aspiration: the
A Jew, a Freemason, and a freethinker, to whom Belgium

gives it the name of solidarity. In other words, theology
liberal Judaism begins, openly, to no longer be
than the philosophy of revolutionary sects!

Indeed, we have known for a long time, the learned man tells us
Protestant Eckert, that in the symbols of these lodges, the
Freemasonry, which includes among its initiates the most
a large part of the Protestant clergy, "dedicates the worship
of materialism, and that it preaches an abominable doctrine there-
nable, a monstrous mixture of philosophy, Judaism and
of Christianity, which ultimately resolves itself to
'the crudest deism'.

A large part of the Protestant sects, recruited
in the ranks of eighteenth-century philosophy and
occult societies, in fact, hardly form any connection with the mem-
branches of occultism than a single, unique family. But
This family only becomes complete when it actually merges into one.
and often at heart with Judaism, and especially with the
members of this cult, which Israel calls its reformists and sects
free thinkers, that is to say, with the majority of the Jews who were...
dental. And, curiously enough, we see the holders of
the bastard orthodoxy that makes up these regions
minority of Jacob's sons, share with fervor otherwise the
opinions, or at least the sentiments of this jumble of a thousand
names of representatives of free thought.

In other words, if our eyes rest on the philosophers
eighteenth-century sophists, on the men of the protos-
Tantism, hence the arid filth of modern philosophy
completely eradicates all religious ideas, and focuses on the followers
occult societies arising from corrupt humors
Christian blood, the simple observation of things...
recognized, apart from any Masonic data,
a single, unified spirit that predestines them, by penetrating them,

'Ed. Eckert, lawyer in Dresden, Freemasonry, etc., etc., vol. I',
p. 123, etc.; Liège, ISS4; book which is becoming rare.

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They may be the shameful or blatant auxiliaries of the Jew driven
like them, becoming a free thinker since he became
citizen, and reduced to retaining this title, either to mutilate, or

to deny the doctrines of the Talmud.

CHAPTER NINTH.

FIRST DIVISION. — NEW MORALITY, NEWS MORALITIES.

Social qualities of the Jew, half-freed from the Talmud, and judged according to Representatives of the Jewish press. — Observations limited to These two points: truthfulness, benevolence towards the Christian. — The simple destruction of Talmudic orthodoxy sulTit-cllo to the regeneration- Social status of the Jew? — What are the feelings of today? Jews for the Christian? — Protection granted to them by the emperors The Popes and the upper classes. — Universal ingratitude. — Would this ingratitude still be the same, and although the Jew Does it become de-Metalmudic? — Example. — Death cry of the Jew against Rome, which had always been his most inviolable refuge. — Pretext and word The universal order. — The Mortara affair. — A word on this affair and comparisons. — Reason for the feigned fury of the Jews. Their pro- pre example. — Excessive intolerance, hateful lies and slander- accusations against the Archbishop of Algiers. — The admirable letter of this pre- Latin, and the Jew. — Enormous facts. — The texts. — Deep traces of belief in actions, even after belief has disappeared. — Notes. — Pius IX and European diplomacy advocating in favor of the Jew. — Mr. Mirès to his fellow Israelites. — Russia and the Jews...

The spectacle of Talmudic customs will be shown later. astonished our eyes; a spectacle no less interesting, and more varied would be that of the customs of the Jew for whom the Talmud is now nothing more than a dead or dying letter, a shroud from which Israel must finish extricating its members if it does not want to be Tower after tower, the horror and the laughingstock of the people. Eyes fixed on these Jews whose march will in a moment provoke our attention, and whose confused multitude has occupied since from the highest to the lowest degrees of the scale As for moral progress, we will limit ourselves to considering them in their relationship with Christians from the simple point of view of these two social qualities: recognition and truthfulness,

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because we do not want to extend the scope of our observations. In this way, we will learn if the distance- a lie that suddenly manifested itself in the Western Jew For Talmudic ofthodosis, this is sufficient for the regeneration of this Jew, who continues to be one with the Talmudic faithful;

and, perhaps, from this new glimpse of one of the faces of the
Judaism will offer us some useful lessons.
It is more important than ever to admit on this ground
the happy exceptions, and to admit them in the majority
large measure.

Well, these Jews whom we see moving away from the degrees
so different from one another, absurd or hateful precepts
Those who study the Talmud, do they finally feel capable of something
recognition for the services the world renders them
Christian, for the blessings with which he fills them? And, without...
to hold Christian society guilty of excessive naiveté
will she now have to rely on the language that escapes from
the mouth of Israel, or which sometimes seems to be an overflow-
demented by his heart! This language, damn certain eras filled
of tenderness and effusion for the Church; Israel would therefore have, k
In his regard, contracted from time to time some debt sa-
Created? Let's consult two or three pages of history on this subject.

A modern assembly, and one that deals with a rare and
delicate kindness regarding Jewish matters, he told us:
"In general, although the Jews have always shown themselves
extremely hostile to Christianity, never, from that day forward
where the Gospel establishes its dominion in the world, never nor
Neither the Church nor Christian governments dealt with the
Jews with the same severity as the pagans had done!...
Emperors and Popes protected their synagogues,
they forbade anyone from disturbing them in the exercise of their worship
and the celebration of their festivals, that they should be disturbed in
their property and their persons, and they never consent-
they are trying to force them to be baptized against their will!

' Cf. JH Bœhmer, Jus eccles. protest. ad. bed. From Judeeis, 1. V,
ül. IV, §41.

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THE JEWS.

The Jews, and it is important for us to have this right, given their history...
history was distorted by historians of origin or tendency
Jewish^ n The Jews were protected by the upper classes; and
the riots that broke out against them, just like those that
The events that took place at the origin of the crusades were brutal.

violence perpetrated by perverse and low-class men, which the authorities
and the clergy disapproved and stopped it with all their power.'

This is the general truth, which is validated in all respects by...
against the exceptions whose very purpose is to confirm the
rule, but that treacherous people or false spirits
exploit them with a success that is all too often regrettable.
Jews, however, those implacable enemies of the law of Christ
despite their singular eagerness for marked distinctions
at the sign of the Savior^ everywhere they showed themselves to be enemies of
upper classes and the clergy, that is to say, those whom their
position made the instruments and columns of the Civil-
lisation. Any feeling of recognition and respect
for the truth, therefore, froze and died in the heart of
Jew; as soon as justice demanded it, in favor of the Christian.
But let us allow words to give way to facts on this point;
and, since it is our duty to judge in Israel those whose
Orthodoxy has allowed itself to be defeated; let us not take as witnesses
this truth, repeated a thousand times by history, that the facts of
the present era, the one in which the Jew is becoming less like the Talmud.

Today, the spirit of revolution is unleashed and stirs up
On all sides at once its waves and its foam against the walls
of the Eternal City, against the seat of apo-
stolic, which is assailed by both the most brutal and the most
Hypocritical fury: a magnificent opportunity for Judaism^

'Encyclopedic Dictionary of Catholic Theology, by the most
learned professors and doctors of theology from Germany, translated by
Goschler, vol. XII, pp. 410-450, in-8°; Paris, 1861. See also the large
Treatise on the police, Delamare, t. P'', p. 279, etc.; 4703.

Crosses, orders, and honorary and noble distinctions. In practice...
Looking at Jewish journals from two or three years ago, one can see with what
Lured by vanity, despite their horror of the Crucified, the Jews adorn themselves
of our crosses and of the Orders which bear the name of our saints and of our
mysteries.

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the primitive essence of heresies, the eternal soul of revolts against
the principles of Christian society, to rise up against
The tiara, if Judaism is ungrateful... Ahl yes, may it finally perish,
May Rome perish forever! This cry, Ibrcene, is repeated from mouth to mouth.
in the mouth like the death cry of Calvary—but it was necessary
b Israel tin motif, and any of them, b this new brilliance.

The motive was an act by Israel, puffed up with its old ways.

and implacable rages, denounced all four
winds of the sky, sotis lé title of attack b the freedom of the con-
sciéhcëS. Thus he cried out, his publicists who, full of errors
and widespread prejudices nurtured within states themselves
cbrétieUs by the .luifs and the allies of the Jewish nation, ne
let more than a day pass without tiring of this e-
'A constant repetition, echoes from all over the world.' It is therefore a matter of
j)ttUr we to know what was hardly said except by
hostile mouths, and we will say it again in a quick word.

A Christian woman was a servant in a Jewish household; and,
In its wisdom, Roman law formally forbids
A Jew, who can only violate it at his own risk and peril, to have
for a Christian servant*. The servant believed, wrongly or not
reason, duty to baptize b the article of death the child of this
A Jew whose name is Mortara. Now, everyone in Rome knows that
every baptized child falls, for the maintenance of the vows.
Baptism, under the tutelage of Roman law. That is the fact; and
Pure courtesy compels us to allow Judaism freedom
plenary session to give it the most fantastical accompaniments.
Given that we are positioned from an exclusively pro-
As a fan of legality, we will limit ourselves to saying to the Jew: The
law, this law that you accepted in your capacity
of an inhabitant of Rome, whether harsh or not [dura lex, sed lex], was not
Not treacherous. She warned you; and yet, he...
rather than defying it; the consequence of the offense is therefore your

'Read the Jewish journals, and see the note at the end of this first one
chapter division.

2 This prohibition was once universal in Catholicism. See
the great Treatise on Police, 1. 1«, p. 179, etc.; Paris, 1705.

there.

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work. To you, a foreigner by birth, whom Rome knows to be
Rome, the implacable enemy of his cult, was willing to open
her breast each time you were rejected elsewhere; but this
was not without setting its precise conditions for this reception.
By what right do you vent your gloomy complaints against her?
because you were happy to accept them and break them!
And what state in the world would allow foreigners to violate it?

of the pact under which it tolerates, adopts and protects it?

From time to time, it escapes the Jew to teach us
than thousands of facts, not similar, but well
otherwise cruel, are carried out to the detriment of his faith
either in the vast and silent empire of the Russics, or
in the heretical Stables. Its own leaves cannot
to open up without multiplying the evidence that, even in these
In recent times, the Christians and converts of his nation
They accuse him of acts of proselytism and intolerance.
more numerous and more serious than those he dares to criticize
to Rome; and the story of the truly incredible persecutions
of the Church in Protestant States* testifies to what is, at

* Archives israélites, XXIV, p. <<21 ; 45 December <867.

^ Sweden, Germany, Great Britain, etc... Read, as a prodi-
a fine sample, political, social and religious Ireland, by Mr. Gus-
Tave de Beaumont, former deputy, collaborator of Mr. de Tocqueville,
grandson of General Lafayette.

The outcry from the liberals of Vienna, concerning some Jewish women
refugees in convents, give rise to the Gazeta Narodowa of
Lemberg to publish the following information (October <867];

"In all their speeches, German liberals insist specifically-
element on freedom of conscience, and in every law they introduce
the paragraph that everyone is free to change their religion. But
If a Jewish woman wants to exercise this right, they call it an act of
violence, because, as in the cases presented to the Reichstag, the
, the people in question had preferred Catholic baptism to baptism-
even Protestants and had taken refuge in Catholic convents.
German liberals do not seem to know why the Jewish women
want to be baptized and take refuge in convents. We wish-
Let's make sure we tell them that.

1) It has happened very often in our country that elderly Jewish women, who wished to
were changing their religion and believed they were hiding in some established place
well-closed, were forcibly taken by fanatical Jews and
have disappeared forever. Two years ago, upon returning from a pilgrimage, a
A Jewish woman from the Czarlkow circle, who wanted to convert, was attacked and
abducted by the Jews; she was taken to a Jewish inn or voi-

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the very point of view chosen by Israel, relative benignity
of Rome with regard to the Jews. But let us admit, if necessary
to please the Jew, a certain intolerance on the part of the

papacy; let us grant him that the Mortara fact, as he paints it
its indecisive brushes, is a fruit that all produce
Religions and all latitudes. Well, statistics.
Do they not tell us in this case that Rome, if we the
Suppose he is guilty, he is a thousand times less so than the regions
Where does the Talmud, heresy, or schism prevail? Why?
However, does the cup of the Jew's fury overflow soon-
that without sharing on the only State for which, h certain
hours so easily erased from his memories, he felt he should
To profess such fervent gratitude? — Ah! Rome is the seat
Catholicism, whose existence exasperates Judah; more than
Rome is never weak; more than ever she is surrounded
ruthless conspirators who are just waiting for the last
The moment of his agony. The enigma whose solution we seek.
The word thus opens its depths to the light, and the city of
The vicars of Christ are accused by the Jews only because they
want to give themselves the right to encourage and incite their
shouts those who call for his death.

Perhaps more keenly than others, do the Jews feel
even today the need to eliminate vices from
religious ignorance, the children that their parents want
to leave it to rot. Their zeal is often, in this respect, that
that they reproach the most zealous Christians for, and the spirit of
proselytism, which characterized the Pharisees, their forefathers *
pierce each page the cover of words in the text of

•■ïinage, where she was strangled before the door could be forced open
from the room where the murderers had locked themselves in with her. Why the
Didn't Dr. Muhilfeld then question the minister about the investigation?
Open on this subject and on the punishment of the guilty?

"Here in Galicia, there is no need to hire Jewish women."
to be baptized. The position of women in Jewish society, especially-
Everything about the Orthodox Jews of Galicia was enough to convince them to
"To adopt Christianity..."

* See note A, at the end of this division.

^ S. Maltb., Evang., cap. xxiii, 45.

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In their journals, it is difficult, in any case, to display and...
proclaim the rights of the Jew over the men of his blood

with a boldness of ?ele more vaillaote. We will cite at
This is a city where, according to their language, one must see
"True miracles" performed by their own hands, and this city is
Venice. Almost all the Jews there belong to the last
social classes—but these are distinguished by an invincibility—
targeted idleness, and by a disgusting ignorance combined with the
more indecent audacity. Here, then, Israel tells us, "it
It wasn't just a matter of providing aid... it was also about educating.
the children and stealing them, so to speak, from their parents, in order to
to move them along other routes. What struggles!

To hold on to that! What obstacles to overcome! And yet
"We were able to overcome everything."

These words certainly mean something, but above all
in the mouth of the Jew. And if the Jew, about whom it matters to us
to appreciate the truth by the touchstone—if the Jew, who
tears at his throat, making the world resound with his stories, Mor-
Tara sets an example of taking action, even resorting to crime, against those
who share his faith, when the cry of conscience so-
means to change it; if the Jew makes it his duty to remove,
"To steal, so to speak, children from their fathers," in order to
to pull them out of their ignorance, and especially out of their ignorance
religious, with what audacity does this same Jew dare, disfiguring
all truth, insulting 'obviously, throw the reproach
to delight the orphans of Algeria, their heads still covered
the corpses of their mothers, the face of this archbishop who
He does not steal from them, he who does not violate them, he who
He doesn't use any art to attract them into his arms, but
who is limited to tearing them away from prostitution and death?
What! These rescued children, they're victims! You...
Call them Mortaral. Your compassion drowns them in its
Tears! But what is the cause of your grievances?
What is the reason for your despair? Could it be because at

'Israelite Universe, XI, p. 630; 1867.

This same Jew is the writer of the same magazines.

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middle of the French people, whose Christian civilization pro-
Keep the Jew, these orphans run the risk of not growing fat
the number of Muslims who, however, only yesterday, treated
They treated the Jew, even in our Algeria, as they treat him there.
the vilest animals? Could it be because these children,
which no one would dare to turn into Jews, risk growing larger
The number of Christians? However, behind all appearances,

of declamation, and let us listen to the language that emerged from the
the Jew's mouth, for he observes, besides his love for the
truth, his respect and his gratitude for these Christians
hold to which he owes both what he is and what he has; that is
Ih what our nineteenth century ignores of an ignorance-
rancid, which one might call marvelous! The Jew speaks,
silence :

Thus, Your Grace the Archbishop, "because you have
Give the orphans a piece of bread, their souls...
belong as if they had sold them to the prince of
"Darkness, at midnight, for a piece of gold..." Yes,
The Archbishop of Algiers, Mgr de Lavigerie, wrote to the Marshal
governor of Algeria, and, "no longer placing any restraint
He criticizes the government for your unbridled intolerance.
to help build mosques, to grant subsidies
k of Arab schools, to tolerate religious gatherings, of
to facilitate pilgrimages to Mecca, to give, true-
Incredibly, in the name of France, intelligence from the Co-
ran k the Algerian youth, etc. But this is deplorable

declamations, which reveal the most ardent religious hatred, the
fiery apostle, if he does not yet have them on his lips and
Under the pen, he undoubtedly also has them in his heart against
'Jews and Protestants, guilty of the same crimes,
he, the public official, who takes an oath of obedience-
sion and loyalty to the law of the State proclaiming freedom re-
religious and the equality of worship. — Ah! that heaven and good

Our settlers and soldiers remember the time when the Muslim
he would kick the Jew, or spit on him, as he pleased,
when he encountered him on his path.

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The star of France will forever preserve us from the
"Domination by those people!"

Thus speaks Judaism among us, and such is its
style! Let's place, as our only response, next to your text the
the bishop's text, and let everyone see for themselves whether it is true
'Judaic respects or outrages the spirit and the letter'.

And firstly, that in the presence of this brief episode, no

of our readers is careful not to exclaim: Oh my God!
What, then, could this possibly have in common with the study of the Jew?
a fragment of the Algerian religious question! For no inci-
Perhaps a tooth doesn't give a more vivid notion of the mind
who, even today, and on the very soil that we gave him
offer to trample, animates the Jew against the principles of the
Christian civilization. Let us therefore hasten to return to
this African land, on the ground where, in their pel-
a mix of believers and unbelievers, the men of Judah
They are the avowed auxiliaries of the Quran against Christ.

His Grace the Archbishop of Algiers addresses Mr. Marshal-
Governor of Algeria: "Algiers, April 23, 1868. — Mon-
Marshal, let octet, here, give to my words a
A comment far more eloquent than any speech. Tell me—
I, Marshal, at this moment, am attracting the
Arabs near him, despite the dangers of their proximity? Who
welcomes them into its seminaries, its asylums, its
their own home? Who cares for them? Who provides shelter for their
Widows, to their children? Who will spare their lives for them?
priests, of his nuns? And, on the contrary, who re-

• Univert israélite, pp. 436-7; 4868. — The Jewish rabbi, salaried by
The State can call itself a public official; but the Christian clergy does not have
no privilege of salary; he receives from the State only what he receives from it
a rentier, the interest on capital; that is to say, by virtue of the Concordat,
a minimal compensation for his property, which the State saw fit to seize.

A left-wing MP, Mr. Ollivier, had the integrity to point out
This observation was made towards the end of the session of the Legislative Body, sitting
from July 1868.

2 This letter, worthy of the Church Fathers, is too long for
We were not referring to excerpts. Le Monde reproduced it on
May 1.7, 1868.

^ Bonus pastor vitam dat pro ovibus suis.

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A crowd like human herds?... You know it; and
I know that too!

Better than anyone, you know what this odious thing is all about.
insinuations, which Your Excellency does not fear to renew-
to follow an anti-Christian press: what I want to do
to pay, through the sacrifice of their religion, to these poor Arabs,
the bread that Catholic charity distributes to them through my hands

lique. No, it is not, it will not be so on the part of ifun
Bishop! I have not said, nor allowed to be said, a single word to that effect.
to the Arabs whom I am helping. I did not want to, and I declared to you
highly, that only one of the twelve hundred children taken in by
I was baptized in a different way than at the moment of death; and
Again, at the moment of death, I only allowed it for
Those who were not yet old enough to understand. I wanted, I want
that they retain in this respect all their freedom; and, if they prefer-
will make them remain Muslims when they are old enough to take
to make a reasoned decision, I will not continue them any less
my paternal devotion and support.

"I will teach them, it is true, that it is better to help each other."
oneself through work against the blows of fortune that
to fall asleep in death by invoking fate; that he is
It's better to have a family than to live, under the pretext of
divorce or polygamy, in a perpetual and shameful
debauchery; that it is better to love and help all
men, whatever race they belong to, than to kill the
Christian dogs. (Oh, the fiery apostle!)... That's what I
I will teach them. Who would dare to find fault with that?

"Better than anyone else, Marshal, you
you know that I live in solitude, in the most pro-
I founded myself, fleeing the world, concerning myself only with my duties.
and my works as bishop. If, therefore, as you explain to me-
nose, the Algerian population huddles even closer around
What's important to me is that she considers the ideas and principles that
I support it as its safe harbor after so many storms!

"These are my flock, Marshal; these are the
souls of whom I am the pastor; and you reproach them for their con-

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Fiance en naoi! And you reproach me for loving them, for cher-
Dear H, save them! And you're making me understand that if I don't
Don't separate me from them, I'm not Caesar's friend!

"I know the Emperor!... The duty of every honest man
man, in the face of the crisis that illuminates our questions
Algerian women of a sinister day, it is to tell him with as much
Out of respect and courage, he was deceived. He was deceived.
Your Excellency yourself ' . .

and it is to the very origin of the conquest that the
the system I'm talking about. Because Bishop Pavy, the successor of
Bishop Dupuch, the first bishop of Algiers, "was no more

The venerable superior of his major seminary was happy.

was publicly threatened with prison, and with hard labor.
even*, for having collected some from the mud of Algiers
little or;t>/i«/windigèiies which U wanted to make into men!

"And -while they were thus denied all freedom
of apostolate, my two venerable predecessors had the
pain of seeing raised at great expense of *nitrates, the most* tou-
useless winds; to see them encouraged by subsidies
schools, religious gatherings where the Fatiaism of*s was exalted
natives to see the pilgrimage to Mecca made easier,
carried out at the expense of the State by the Muslims of Algeria;
to finally see something truly in the name of France given
Incredible! Teaching the Quran to those who don't
They had never known it, like the inhabitants of Kabylia. I
I was supposed to see the same trials continue... »

Also, "despite the authorization I had obtained
of an august benevolence, I could not succeed, because of
the stubborn resistance that was put up against me, to establish my

'Monsignor of Algiers testifies loudly, moreover, and rightly so,
What sincere esteem is Mr. Marshal worthy of?

* Which led to the Arab revolt and the massacre of Christians
here 1

<* To which the world owed a longer and more cruel retelling of the
Asian cholera.

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fresh, in Kahylie, even from imptee maUons of Sister. for
distribute medicines to the natives who requested them.
ments and alms!

When a terrible famine struck Algeria
of corpse*' spread its ravages, I wanted to use demon
right and to fulfill my duty as bishop by collecting the
native orphans. I did it, but soon I heard
Around me, worrying words about the future of my

work. The silence you maintained in the Senate regarding my cover,
who made it the sole province of Algiers, for the widows and
Arab orphans, a relief four or five times more con-
my concerns were soon confirmed by the fact that the State's situation was more complex th
studies. But all doubt ceased for me when I learned that
you said, at the time of the installation of the Ben- brothers
Akuoun, that their work would only be transitory, that the*
orphans* would be claimed after the harvest by their* tribe*
respective, and that they could not be refused them; adding
that, in a few months, the orphanage would be closed.

"That is to say, Marshal, that these children san*
father, *an* mother, abandoned* all, and delivered* to death, but re-
gathered by me thanks to the charity of the bishops, the priests
very, Christians of France, watched over, cared for at the perils of
their days by our Nuns, of whom more than twenty have taken
typhus among them, of which [several have already succumbed]
victims of their charity, we would not have saved them, and
They were saved at this price, only to have them delivered after a few months.
"So much protection, so much defense, without a parent," boy* and girl," to
the "beial" passions of their coreligionists! It would have been better
It would have been a thousand times better to let them perish...

"To their fathers, to their mothers, I would have returned them without

1. Tolerance! Freedom of worship! Religious freedom!

2 This famine killed two hundred and seventeen thousand Arabs, and caused the death of fou
one and a half million head of cattle. Speech by Mr. Le Hon, after the

Îirande inquiry in Algeria, session of April 13, 1869, to the Legislative Body
active.

^ Passions too well known to anyone who knows a Muslim, It fsviltfé du
The Quran, this book that we took the trouble to read.

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difficulty; but I am the father and protector of all those
of these children whose fathers, whose mothers do not exist
more. They belong to me, because of the life that animates them
And yet, it was I who preserved it for them. It's strength alone.
who will drag them from their refuge; and, if she drags them from it, I
I will find in my heart as a bishop such sentiments that they
will raise up against the perpetrators of such attacks all those who

still deserve on earth the name of men and that of
Christians.

So, if we repeat the verbatim words of the Uni-
towards Israel, the Bishop of Algiers — words that seem to have been uttered
addressed to a prince of the witches' sabbath, — that is "the
a piece of bread" at the price of which the "souls of orphans"
belong (to the bishop) as if they had sold them
to the prince of darkness, at the hour of midnight, for one play
of gold I » This father of orphans rescued by him from death, and
who, if they so choose, remain disciples of the Quran among his
hands, "will nonetheless continue his devotion to them
and his paternal care," what is it, according to the Jewish text-
What? 11 is "the fiery apostle who no longer puts any
a check on his unbridled intolerance;" and the dictated words
through the spirit of counsel, wisdom, and strength, the words of
this bishop around whom, according to the words of Mr. the marshal-
chal, the entire colony presses forward, here are "the declaimers-
actions that reveal the most ardent religious hatred! But
this fiery apostle, this Christian monster, could it not be
Christ acting in the guise of a bishop?.... Yes, without
Without a doubt, and Judaism has recognized it, it is Christ, it is him-
even; for this tireless cry of the Jew resounded at his sight:
May this man not reign over us! Ah! "May heaven and
France's lucky star will forever protect us from the
domination of these people! Finally, the kidnappings of little ones
Mortara, according to the Jewish expression, would they be the bishop here?
May the voice of our Jews be cursed, the pastor who gives

* Solwnushuncregnaresupernos. — Israelite Universe, X, p. 36-7,
June 1868.

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his life for his sheep, white or black, or else the ravished-
those with whom Israel associates him, those who would come to snatch-
dear to the hands of the apostle the abandoned whom he has won
on death and debauchery at the price of the blood of his priests
Very? This question, which poses itself before us in its simplicity,
And, since we were ignoring the moral qualities of Israel, we
Let us pray that anyone other than a Jew will resolve it by adding this
what he thinks of truthfulness, kindness, and gratitude
Jewish studies.

Each religious belief is therefore recognized by its works
verses, which characterize it. In other words, and we re-
We will fart incessantly, one of the most important truths
in this world, but which is always forgotten, is this:

Man acts according to what he believes.

Supported by the sword, the religion of Muhammad, despite
the splendid maxims with which the Quran adorns itself, is the reli-
A breeding ground of pride and libertinism! Considered in its fruits,
What does it show us? A rampant license of morals, a
homicidal fatalism that undermines the laws of common sense and pro-
social sandstone; a fierce despotism, a savage contempt for
the life of man; contempt for the subject, contempt for the
weak, contemptuous of the one she enslaves; contempt
especially for the infidel, for this dog with a human face, a Jew,
idolater or Christian, who refuses to submit his life to the law of
(trophet; extermination of this dog wherever it is found
profit a le faire (See note B at the end of this division), par-
wherever his dominion threatens that of the prophet's child;
contempt still for women, soulless beings, and not
the companion but also the servant of man, one of his instru-
debauchery! impossible civilization, in a word, bar-
Doctrinal and practical baria!

However, the same spectacle can be seen among the Jew of strict orthodoxy.
Talmudic. Its religious law is a law of exclusion and of
hatred; but he will not flee from you; no, for he lives by
You. His eye absorbs you and his wisdom devours you; you
are his fat. Theft, usury, plunder, are one of his

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Religious right over the Christian; for the non-Jew is not-
before his face that a simple, unskilled brute possesses; and,
For the Jew, the property that this brute unties is the
Theft. No law requires him to respect property, no
respect for the life of this infidel, and often it is even the
'contrary'. Whether you call him or push him away,
You can always count on having him as a neighbor; but that you
persecute him or let him bend under the weight of your kindness,
you will never have him as your neighbor; he will never be your
will stand for his equal! In short, the anti-doctrine
social. The Talmudic scholar is the death of Christian civilization.
yours, and these pages show only too clearly in
what an insufficient measure, even the second one from the one who Talmu-
Disa differs, in her affections and sympathies, from her
Father! Such is the depth of the traces left in
the nature of peoples, the habits of their religious faith.

The Christian law, on the contrary, is a law of union.
of love and brotherhood. She makes pride a crime for him.
hatred is a crime; and humility, the source of its virtues,
pitales, holds the one it penetrates within reach of the last of the
men. Every man, regardless of what he believes, regardless
Whatever he may be, he is his neighbor, which means his brother;
and his religious life is a life of devotion that places him at
service of all his possessions, his knowledge, his intelligence, his
heart and his life;

It is true that not every sincere Christian has perfection.
of his law, of his rule of life, just like any orthodox Jew
doxe, and tara t'en faut, ne charge pas ses actes des enor-
mites of the Talmud; but every serious Christian applies
each day to bring its daily deviations closer to the
supreme rectitude of his rule of faith; and great men
of Christianity, its saints, heroes of devotion to the
most of them are a true marvel of moral beauty, the uni-
What a marvel that Heaven could envy Earth. Their faith
They are what they are, and nothing should seem more natural.

* See above and below.

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because no one could imagine a principle of ehirilization which
n'emanc de la loi trétieuiJe, heir de la ldi de Moïse.

But after allowing ourselves to follow for a few
Let's not dwell on thoughts that stray from our topic; let's hurry.
to go back in.

NOTE.

The Jews themselves gave us documents which would become
valuable in a serious investigation. Thus we read these words in
use of their reviews, concerning Morlara the father, accused of having made
Ekretian:

What! Mr. Mortara, — "he who called upon your protection, to
the sympathy of universal Judaism, and traveled to Paris, London,
where he obtained from noble and generous coreligionists

considerable sums, so that he could restore his affairs, ruined by the
Crime of Bologna; Mr. Morlara, having thus, in the name of his evil-
He, exploiting the charity and holy brotherhood of the Israelites, would have committed
A shameful betrayal? No, we don't believe it, we don't want
Not believing it 1 Human perversity has not yet reached this far-
there I » Israelite Universe, VU, p. 294-S; 1867.

"The universal Israelite Alliance, the Israelite churches tell us, has
received a legacy of 25,000 francs from Sir Scott, whose executor is
Baron Arthur de Rothschild, in London." Now, this lord, this gentleman-
man, was a pseudonym; he was simply a Jew named
Blumenthal, who "fought under Garibaldi, received a wound, which
This earned him the rank of officer, along with the decoration of the Italian order.
(cross of Saint Maurice, etc.); he was a zealous Israelite, an ardent defender
of our cause. During Garibaldi's expedition in 1860, he had de-
asked the general for permission to go to Rome, with some companions
Men disguised as Capuchin friars, to kidnap young Mortara. It was by
Due to an unforeseen departure, this attempt could not take place. Sir
Scott (that Jew) liked to do good under the veil of anonymity... Ra-
Nowadays, one doesn't flaunt one's name in such circumstances.
stances. » (Sic, for we do not correct this style!) Israeli Archives-
lites, p. 394-2, May 4, 1867. — See in a thousand places the cries of
Hatred of the Jew against Rome. Ibid., Arch. isr., p. 9, 44, 45, etc., 4 Jan-
vier 4869.

NOTE.

Let me sum up. Marshal. Basically, Your Excellency
He levels two accusations at me, and both will be the greatest honor.
of my life. One is having raised the first one, and a little too much, according to

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•the Jews.

you, the funereal veil that hid from the eyes of France the misfortunes of
Algeria. If it's a crime, it's mine, etc." — Read more, and what
We omitted from this admirable letter. The system followed up to this
day, and which was so favorable to the Quran, did it have a political result? Re-
Answer: "You were telling me that in the event of a European war we wouldn't be able to
one cannot count here on the loyalty of twenty natives, in the presence of a
insurrection. What to make of this result? — Morally, they have taken
our vices, without acquiring any of our qualities, etc., etc."

Bishop de Lavigerie also wrote to the Gazette du Midi on May 11th,
a letter made public, in which we read, among other things, this sentence:

“As a man and as a Frenchman, I believe I can say that I have-
Otia society; unanimous wishes of the settlers of my diocese, and which I desire
with them the modification of a system that stifles all life by suppressing-
"stifling all initiative and all freedom." — Following this letter, we
Let us read in the Gazette du Midi: "It is time to know who is in charge"
in our colony? Is it the public authority, or a power-
occult activity? Is it the head of state?... or is it this deployment?
a centralized area populated by former Saint-Simonians, and by
Turks disguised as Frenchmen, led by a tenebrous influence...
breuse, but predominant, a man who had converted to Islam, and
whom the Algerian press refers to as the Renegade. We know too well
well in Algeria all that this active and multifaceted influence... has done
to paralyze the hoped-for results of the Emperor's last voyage-
reur, etc. » £. Roux, and Monde, May 15, 4868.

'Among them, some very eonuus Jews.

NOTE A.

If we place some faith in the word of a Pope, who speaks in
In broad daylight, in the midst of a whole people witnessing his actions, we
We shall judge by the following address what Pius IX had to suffer from
interference from the diplomacy of certain governments led by
the Jews. And what would these governments say if the Pope, in the name of the
justice, and no longer an arbitrary liberalism, placed itself in their
States, through their diplomats, are leading the reforms.
more legitimate?

11 This is a circumstance in which the young Edgard Mortara himself
he steps forward at the head of his seminary classmates, who have delegated him
to offer Pius IX the homage of a small gift. The Pope accepts it,
and, without making the slightest allusion against the Jews, instigators of
All the diplomatic commotion he is about to report, he reminds the young
baptized himself, the incessant calumnies of which his Christian upbringing
Yours became the pretext: "You are very dear to me, my son, because
that I acquired for you for Christ at a very great price. — You
You cost me a hefty ransom! — Because of you, a riot!
universal hatred has erupted against me and against this Apostolic See.

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CHAPTER NINTH.

gcuvernemeiits and peoples, the powerful of this world and the day-
The nationalists, who are also the powerful figures of our time, have declared war on me.

Kings themselves have placed themselves at the head of this campaign, and have done
to have their ministers write diplomatic notes. All this because
do you. I'll leave out the kings. I only want to mention the
insults, slander, and your curses uttered by a crowd
countless ordinary people who seemed indignant at this
that God has given you the gift of his true faith by drawing you out of the ter-
darkness of death, in which your family is still plunged. — We complained
especially the fate that would have befallen your parents because you had
You have been regenerated by holy Baptism, and you have received instruction
tion That which it pleased God to grant you. — And no one, however-
and do not complain of me, I, the Father of all the faithful, to whom the schism
snatches thousands of children from Poland, or seeks to corrupt them
by its pernicious teaching. — The peoples, as well as the gu-
Governments fall silent as I cry out, moaning about fate.
of this part of the flock of Jesus Christ, ravaged by thieves in
broad daylight. — No one moves to run to the father's aid and
"of her children!" (At Sainte-Agnès, April 12, 1867.)

More far-sighted and more loyal than his blind coreligionists, the
The famous financier Mires gave the Israelites, his brothers, some advice
that wisdom and genius had dictated to him. It was to declare himself hau-
ly, not the unjust and implacable accusers, but the
grateful and generous defenders of the Sovereign Pontiff, reduced to
hoist the flag of alarm and distress on the ship of the Church.
“In my opinion,” he shouted at them, “the emancipation of the Jews in France…”
creates duties that they cannot break without harming
their own safety; these duties are dictated by patriotism, for this patriot-
"Tism corresponds to the general interest."

"The republicans of 1848 had perfectly understood that extended
political power became the property of the proletariat for everyone.
tariat. For me, universal suffrage in permanent form is the strength
legalized; and I cannot forget that, on the day when force commands, the
The right has perished. It is this dominant feeling in my mind that has
attached to the temporal power of the Pope, although belonging to the
Jewish community! Also, by defending the right represented by the
temporal power of the Popes, do I presume to defend at the same time
time society and my coreligionists j>

“I consider this power to be the last bulwark of societies
modern. And if, by the will of the proletariat, decorated with this great name
With universal suffrage, it becomes lawful to wrest from the papacy its
possessions ten centuries old, this same right, this very legality,
will necessarily extend to all properties, as soon as the interest of the most
a large number will demand it, that is to say, as soon as it is claimed that it demands it

• Israeli Archives, IX, p. 390. May 1868.

^ Mr. Mirés does not feel the Israelite opinion, but malticur to those who imitate him!
Read rUn mers israél., VI, p. 286, February 1867.

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THE JEWS.

Woe then to the minorities! Whether these minorities are civil or religious...
"Greedy, they will all succumb."

And Jews are a minority everywhere.

The despotism with ten thousand heads will treat them like slaves elsewhere
One-headed despotism. Let's link one example, among thousands, of the latter.

A letter was written to Nouvelle Presse libri on July 20, 1868:
The Russian government continues to work in Lithuania, and
Even in Poland, there was the extirpation of Catholicism. He was trained in this.
effect of the commissions intended to transform Catholic churches
in schismatic churches, and to convert the population with the knout,
as needed. However, Russian fire is not content with the perse-
cut of a single confession, and it now attacks another reli-
gion widely represented in the country, that is to say the religion of jifive.
All Russian newspapers are filled with the most violent invectives.
whose sound is as follows: "Throughout all of Russia, it is necessary that all the
inhabitants should be Russians. A true Russian can only be schism-
matic, Leaving aside the fact that Jews are distinguished from
Russians because of their detestable and impious religion, they must, for others

reasons, to be considered enemies of Russia

“On the other hand, Jews are very dangerous for us in Poland,”
and even more dangerous than the Poles, because they possess the
most of the capital, because they are in their hands
the future economic development of the country, and finally because they
show more attachment to the Poles than to us. That one
So let's drive them out of Poland! We must relegate the Jews to the
the most remote provinces, in the midst of the pure Russian lands of
the empire, beyond Moscow, Kazan, for example, and that one
attracts Russian merchants to Poland and Lithuania instead of
Jews. In the event that this proves difficult, or impossible, then one should
force the Jews to give up commerce, and transform them into workers
and as farmers. The Russian newspaper of Saint Petersburg, Viedomosti,
is the most moderate of all, and he expresses himself thus; "We can and
We must hate and despise the Jews. We must reject this
"Brood of the world, but how?"

"Meanwhile, the Jews of Wiliia have fallen into such a pau-

It's true that it's not uncommon to see them die of starvation. All the newspapers
Russians (Wiedomosti, Wiestnik, Golos, etc.) rejoice in such facts
and they cry out; "The Jews will perish on their own if, little by little, they are..."
take away their possessions and belongings. They must be made into beggars;
In this way we can be certain that they will Russify themselves.

"These are the true aims of the Mongols. We will stop there; this
What we have said is enough to build the world on tolerance
Russian. — Don't the Jews find [a lesson in these lines] a lesson?
tolerance and justice?

∗ The cure of M, Mii'cn to Ai. Cuclicvai-Clariyiij, dat■lc^tl■ in chief of the Press,
9 iioveni)>rc 1806.

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NOTE B.

B In Europe, there is too much of a tendency to ignore ingrained hatred
Muslims against all those who do not share their religion, and
especially against Christians. Today, the power lies with Christianity.
They feel they would be ostracized and stripped of all benefits.
of the law of nations, if they did not conceal the spirit that animates them; and
when their ferocity is occasionally reflected in a few
These acts that horrify Europe (the massacres in Syria, etc.),
They hasten to disavow them, and public opinion explains them
too easily by this tendency towards cruelty which unfortunately persists-
secularization deep within the most civilized races. When we have surprised the
Muslim in his private life; when we saw him act when he believed
beyond the reach of the European public opinion that weighs upon him,
obsesses him, and in fact this cunning, shrewd, disdainful, lavish being and
arrogant, who misleads so many of our fellow believers, and the
lured by the hope of their transformation, we are convinced that its
Even the smallest acts are inspired by an implacable fanaticism, and one does not
is more surprised that, in this struggle without witnesses, in the center of Africa
that he dared to attempt to erase Christianity by stopping the
generation throughout a whole country populated by so many millions of men,”
that is to say, that he introduced the custom of "practicing eviration on
"The enemy on the ground," (Pouze ans dans la haut Ethiopie, par M. Arnauld)
d'Abbadie, l. 1", p. 224; Paris 1868. Excellent and very remarkable
a work written by one of our most seasoned travelers and investigators
eminent.)

According to the Quran for the Muslim, and according to the Talmud for the
The Jew, the Christian, is a brute whom it is meritorious to get rid of.
The Quran is therefore the greatest imaginable obstacle to civilization.
to the fusion of races, to the union of the Arab with the Frenchman, with the Christian I

Every Muslim is a missionary, and his instrument of conversion
is the sword; his paradise on earth and in heaven is possession
pleasures; in other words, his happiness lies in these words;
Divorce, polygamy, atrocious and murderous debauchery. — In short, the
supreme principle with which the Quran fills the mind and heart of
His disciple is met with contempt, hatred, and death to anyone who refuses to be
with Muhammad. The result of his policy, within the empires that
They created his immense conquests for him; it was a deadly thickness of i-
ignorance, a vile degradation, the scoundrel, the extermination (of our
days even in Syria) and the depopulation of flourishing regions chan-
found in deserts. Therefore, wherever the Quran has reigned, our eyes...
demonstrate that his follower has become not a civilized man
read, but a destroyer of civilization, a barbarian; and, to favor the
doctrine, belief, which makes this man what he is, is to favor
barbarity. -- That is why, in the session of July 16-17, 1868
of the Legislative Body, one of the most progressive men in the opposition,
Mr. Favre said to the Minister of State: "You must not make yourself

19.

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"Preaching Rio religion, and especially the Muslim religion!" Words of
High reason! And yet the minister let it fall from the top of the
French tribune, this frigid response:

The Honorable Mr. Jules Favre is convinced that children raised in
Muslims study the Quran and draw lessons from it.
morality and respect, which are written there in lofty words and in great
thoughts. Societies that are not founded on grand principles
moral principles would not last long, and Muslim society has
occupied a large part of the earth. We must not have such disdain;
and when I am interrupted to be told that I must teach the
Muslim populations civilization, allow me to respond
to say that societies do not transform in a few days, under the
the more or less vehement words of some orators, and that it is necessary to
Time, labor, daily effort, for a nation that is sunk
in granite within its institutions, it can be gradually merged,
transformed and absorbed by a new civilization. (That's true! —
Very good! Very good!

A new civilization, we are told. The law of the sword and of fate.
So, was Islam the law of a civilization? Islam and civil-
lisation had, until that day, continued to mistake itself for both

antipodes; and what the bishops, what the enlightened men of
Algeria has been denuding for almost forty years, because, under the
under the regime of freedom of conscience, we are finally beginning to allow
to the civilizers of Christianity "daily labor and effort"
necessary to transform these granite barbarians into living members
of an honest civilization. Undoubtedly driven by excellent intentions,
Mr. Minister of State, this man endowed with such great intelligence,
would speak in a completely different language, and would not have the Jews as auxi-
liaires, if he knew the Quran a little better, the little catechism of
Catholics, the history of European civilization, and history so badly
and so little known to the Church.

SECOND DIVISION. — NEW MORALITY, NEWS
MORALITIES.

Continued. — Social qualities of the Jew. — Recognition. — Mr. Mirés;
his advice to the Jews not to touch the gold of the Church, and to him
To show some gratitude. — A clever reply, and fury.
Bitter reproaches about the appalling tyranny that marred them
Tyre's rise in the ghettos. — A work intended to convey
all the Jews out of the abominable city of Rome; results. —
What is the Ghetto? — Refutation of the Jew by the descriptions
tions or the words of Mr. Thiers, former minister; — of Mr. Sauzet,
former president of the Chamber of Deputies; — of the anti-Catholic
Mr. Renan, of the Institute; — from Mr. Bail, patron of the Jewish cause. —
Refutation of the Jew by the most remarkable declaration of their most

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large assembly in modern times. — What the Jew owes to
The Church; a curious and admirable piece. — The Jew's ease, even
freed from the constraints of the Talmud, to deny the word of his representatives
sentients. — This word was for him nothing but a ruse of war, he
owes nothing but hatred to the Church and the papacy. — Acts of the Popes and
of the Roman clergy, selfless defenders and protectors of the Jew;
They guarantee him a freedom for his worship that so many governments...
ments refuse even to Catholics today. — The most impla-
Will the enemy cable of the Jew paint us any better than he does himself?
Even today, his horror of any truth that hurts him, his
Hereditary hatred for the Christian? — The Jew who paints himself in his
pages, such as we quote them, is there a man that civilization
can confess? — Exceptions. — Notes. — The Avignon Ghetto. —
The ghetto (tre ghetti); that of Rome.

We have just exhibited without staging or display.
of sentences, that is to say, quite simply, what is, in
In 1868, the Jew's stance in the face of historical evidence: his

his physiognomy, his demeanor, his speech in the face of such splendor
of Christian virtue—let us now ask the reader to—
perhaps arrived a little less naive, a little less liberal
the place of the Jew, to declare to us to what extent
approximate time he judges that the spirit of gratitude na-
turel to civilized peoples must eventually heat up and rani-
sea the heart of this man. But in order to facilitate the blow
From the observer's point of view, let's focus their gaze on the wall.
of the Roman Ghetto, let us first recall a fact;

After offering the Jews the advice that his
high intelligence, to no longer be blind destroyers
but the conservatives of papal power, Mr. Mirés,
continuing to advocate for the recognition and
prudence, urged the Jewish bank to put a stop
to his ardent desires, and to refuse the plunderers
the clergy of Ilalia the support of its financial industry
and its power. Respect yourself; respect your na-

tion; do not soil your hands with this gold....

From this gold? What! Us? Us? replied emphatically
Judaism, soiling our hands by touching gold
of the Christian priesthood, on the gold of the Church? Thus, "according to
this unexpected champion of Israel's security,... all of Israel-
He would be required to remain uninvolved in the financial operation.

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candle concerning a government that papal Rome treats
as an enemy...; Mr. Mirès to defend... against the bankers
Israelites, the interests of the Jews, "to remind them of the injustice and
centuries-old disapproval of which we have been victims, for
to encourage them not to give it any further hold! There is something there-
What a farcical thing... Recognition, said Mr. Mirés,
It links us to the Popes, to Pius IX, who abolished the Ghetto.
That's what people aren't afraid to say after the scandal of
The Mortara affair!.... »

Recognition? Oh! Oh! Those who hold this lan-
They forget that "the benefits have been counterbalanced by"
the persecutions; they speak of the Ghetto, but the Ghetto
Doesn't it still exist in Rome*?... a

Indulging his sarcastic wit against the Israelite who dares

to stop the hand of his compatriots in front of the gold of the Kglise
that the Revolution offers him, and proclaim aloud the debt
of Israel's recognition of the Sovereign Pontiffs,
the Jewish Review, before her this cry of alarm and horror
reur: Can you hear it? "An Israelite pleads the case of
our deadliest enemies! Ah! what Mr. Mirés wants, "ap-
belonging to the Jewish community, it is the perpetuation of maintenance-
The horrific tyranny of the Roman Ghetto
on our poor brothers, their unspeakable suffering, their hu-
Militia, their martyrdom. That is what an Israelite pen dares to write.
defend it in the face of Israel and the civilized world! Ah! Mr. Mi-
res, if you were treated in Paris the way our people are treated
under the rule of the Roman priests!... if, instead of a
A splendid house, you were given a tiny room as your dwelling.
miserable and harmful, sunless and airless, on the edges
infected and cursed of the Tiber,... if we made your children
living corpses, doomed from birth to misfortune and
In times of decline, you might sing less of glory.
persecutors of your brothers*.*

' .^Irc/iiees Israélites, XI, p. 489, June 1867.

“Archives israélites, II, p. Si, January 15, 1867.

* Israelite Universe, IV, pp. 149-159; 1866. This song in praise of the

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CHAPTER NINTH.

To desert Rome, to flee Babylon which devours him, that is
So, now, if we were to believe the word
of the Jew, there is runic hope, there is the imperious preoccupation
passion of panting Judaism; and in its most strident voice
He denounces her to the world; he is astonished by her grievances, he
Hey, ÉlouUrdit, he's sharing the echoes of Europe; he goes further: the
care, the duty to tear oneself away from this odious SejouUf becomes his
dream, his work; and this work which could be viable
Because what despair and desolation the Roman Jew had been...
hand, born amidst an agitation as violent as it is fac-
tice. .But let us listen to the Jew himself, and let knowledge
Some things precede our judgment:
Our project to gather the necessary resources for
that the Israelites of Rome could leave this territory abo-
Minablé was favorably received everywhere. Subscriptions
Isolated, opened up by newspapers, would produce very little.

results; great things must be done on a grand scale.
But let the Universal Israelite Alliance get to work, and
Success is not in doubt. However, it will be necessary to send
two competent men in Rome to study the situation
to establish the statistics and calculations, to stop the routes and
means, and to ensure that when the time comes all our coreligions-
Roman soldiers, without exception, will emerge from this sinister city.
Without missing the fish of the Tiber! This will be the event!
"most glorious in modern Jewish history"

And while thus [tarlail the conservative leaf of the ju-

persecutors is in fact just the advice not to get their hands dirty
of gold stolen from its masters. And those foul and cursed banks of the river
of the Eternal City, where the royal people lived so proudly. Who will you there?
chained? And this appalling tyranny that makes your children from
Living dead, who forces you to endure it? But why your
Would Plume commit herself to more justice and truthfulness towards your
The great Pontiffs of Christianity, who earlier addressed the ark-
Bishop of Algiers, the apostle of Algeria? See examples of this unleashed-
Current movement of the Jews against the Pope, fb.. Israelite Universe, XII,
p. 554; 1867, etc., etc.

'L'Univers israélite, 20th year, p. 5.5; September 1864. — These
The lyrics already tell us what an effect machine this work is, and this
who will emerge from this bloating.

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Daism, that of progress, spoke to us in this way: "The
proposal that we made in our issue of
September, to put an end to the situation really
intolerable for the Israelites who were still papal subjects, he found
It resonated with generous hearts. It earned us
letters and observations... such as the following: "I app-
fully proves your idea of a universal subscription
for mass expatriation... »

To get Israel out of the Ghetto, out of the papal prison, out of the cloister-
Roman, that's the word; that's it, those who virtue would say
The Jew should not be left without suspicion, the setup for
to astonish the simple and to cause outrage against the Holy See...
But "this event, the most glorious in Israelite history
"modern" was bound to lead to abortion... We knew it.
This was the desired outcome in the Jewish camp, and the Archives
Israelites of September 15, 1864, told us; "The recent
convention that is of great concern to all of Europe at this time

is (that is to say, the surrender of Rome to the triumphant revolution)
phante) will probably render the execution of the project useless that
We have conceived. We will congratulate ourselves on it; but we must
'Wait before making a decision.'

Israel will therefore remain in this Rome, which its mouth...
said, which inspires only anger and blasphemy in writers
Jewish, but that would be his terror and desolation
to hear himself proscribed. 11 will remain in the Ghetto, if he does not pre-
attaches another part of the city to this enclosure, morally
and legally removed, although its wall continues.
like Rome itself, standing tall. But what is it,
After all, the Ghetto, that place of curse and
dead; this name before which Israel, raising its voice, wants
to shame the Israelite who pleads in favor of
Roman pontiffs, the recognition of his brothers?

' PS'iS-g. — And already, the following month, this urgent subscription,
universal, an enterprise "to do great things," rises-
amounted to the redeeming figure of three hundred and forty-three francs... of
<iuoi transport and appalrier ailleurs tiuelque cho.se comme un quart
of a Jew! P. 913.

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One word says it all: the Ghetto is a district of Rome.
and its very special purpose is to be inhabited by the
Jews. No Christian has the right to settle there, and no
In ancient Rome, Jews had no right to settle elsewhere.

Ultimately, it was a kind of feudal stronghold.
or rather pregnant. Affected abroad of Jewish race habitu-
both the city of Rome, that is to say, to the Roman Jew. Each
evening, and whenever a sedition seemed to be feared,
The door to this place closed and protected the Jew from the
anger, often very justified, of the Christian, at the same time
that she was protecting the Christian against his incursions and his
nighttime industries. Such is the mystery of the Ghetto-, and it-
was on the condition of accepting this neighborhood as a residence
enclosed, subject to some of the easements of our places
of war, which foreigners of Jewish race obtained
right of residence in states where the interest of the Christian, where
The interests of the Jew and public order dictated to the government
government the establishment of these enclosures!

But the emancipated Jew is not content with simply breaking...
foot of the Ghetto wall. Once he is the equal of the Christian, he wants,
and we will see, attain the object of his desires, become his

judge, his legislator, to ascend, to sit at the highest sum-
puts power; and when, already victorious, he puts himself in
march towards new conquests, woe to man
of a state which, in order to stop its momentum, rejects the Jewish word-
than through the language of experience and through the words of
history. If our testimony is rejected, let us remain silent.
we, and, true to our habit of letting people do it
to know for themselves, let us call upon our help
the Jew's quivering mouth. Eager to open, it
tells us;

Mr. Tbiers also spoke about freedom of worship in the
Roman states, saying that there is a synagogue in Rome.
How can a man of good faith, a historian, a man
who spent part of his life in Italy, and who saw the horror-
The table of the martyrs of the Ghetto, can it produce such a sad

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argument, against which his conscience should have been cleared
"Outrage!"

"We noted in our midst the absence in the Senate <Cun
Israelite who could have responded to the incredible altermalions
from several prelates regarding the unfortunate Israelites
of Rome. But there are several of our own in the Legislative Body-
"Tif; what did they want from Mr. Thierry?" — Nothing! That is to say
everything that needed to be answered in an assembly which
several members have, as is said of Mr. Tliiérs,
"spent part of their lives in Italy" and without seeing this
that the Jews see there. But one of the former presidents of our
legislative assemblies, one of those famous jurists
which made Rome both a second homeland and the object
a special section on comparative studies, succeeds the history
torieii legislator; let's listen;

"Oii complained of a harassing and inquisitorial police force;
It is its softness, and sometimes its inertia, that one could
accuse. One should be particularly astonished by the forbearance with
which she suffered the schemes and the scandalous hiring-
the changes of the Piernontais merchants, sheltering under pro-
diplomatic actions to openly incite the subjects
The Pope revolted and his soldiers deserted.

"The Roman government was accused of intolerance; and
True, enlightened, practiced tolerance, the kind that professes
not the carelessness of polishing principles, but the benevolence
for the personals. is potisSée a Home jitsqu'où ses dernierèrés
limits. Everyone freely follows their beliefs and practices them accordingly.
his eultet Rome was from time immemorial the tefuj of the Jews, and they the
florinèrenl eux-mèiites leur pàtadis, aU moyen âge, alors que
the barbarities of rigiioraiiee persecuted them mercilessly-
Rome still offers today an impressive
This people, in their faith, has a protective shelter, a people enmity in their faith.
Home itself, a synagogue and a neighborhood where he can force the
owners of the houses to receive him; and yet he has the freedom
(tell him to go out and live in the rest of the city. He then held himself

'Israetile Universe, p. 416; November 1864.

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CHAPTER NINTH. SW

qu'k observe the general rules of the religious police of
the city, from which he is free as long as he remains in the fiiübourgq
which forms its domain^ It is the use of the numerous blends of
Pius IX that the abolition of several obstacles, VMiHi loüt-dts
however, those which still weighed on the Jews
beginning of this century, at the center of the civilizations
tattoos. If he was able to stay at the bottom (the certain laws some
vestiges of former severity; which still survive in cer-
certain times to the very texts that have been destroyed, or can
rely on the benevolent wisdom that did the work {turn
to complete it generously. Nothing will be refused of what
will reconcile civil liberty rights with respect for independence
"the weak and vital of the Catholic faith"

What can be said, amidst these mournful howls of the Jew Against
the appalling tyranny that Rome exercises over its brothers, the
martyrs of the Ghetto, subjected to unspeakable suffering, and CeS
calm, serious, and even more explicit statements than
those of Mt Thiers; and that he does not hesitate to develop k
the face of the world, one of the most independent men
France, one of the most respected men in Europe
From the dual perspective of intellectual and moral merit! What
To say? To remain silent, we who also know this city
Rome, which everyone knows today, and leave
to speak; after Mr. Thiers and Mr. Sauzet; one of the most valiant
auxiliaries of the Jew, one of those writers of whom the Jew has
declared the admirer, for the perfectly natural reason that his
The deicide feather attacks the very divinity of Christ:
A stranger everywhere, as Mr. Renan rightly said, without a homeland,
with no other interest than that of his sect, the Talmudic Jew (that is-

(i.e., Orthodox) has often been a scourge for countries where the
fate brought it about. And if one wishes to know it, "one should consider
to the Eastern Jew, etc., wicked when he is persecuted, ar-
Glove-faced and insolent as soon as he feels protected!... No doubt the,

'Protestants can also praise enlightened politics'

of the Roman court. » Itome before Europe, by Mr. Paul Sauzel,

former president of the Chamber of Deputies, pp. 301 to 308, 3rd ed.
in-12, J. Lecoffre; PaHs, 1866.

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'the detestable social organization of the Orient, since the second
half of the Middle Ages, is the primary cause of this evil; but
The spirit, which I would readily call Talmudic, is also there
For many, the Ghetto regime remains a disastrous one.
However, the practices of Pharisaism and Talmudism made
"This regime of confinement is a necessity for the Jewish people!"

One of the lawyers for the Jewish cause, Mr. Bail, whose school
is so different from ours, therefore, only a few years ago
still born, lacking in sincerity, if, in his book written
in favor of the Jews, he would not have spoken in this way: in Rome mo-
The latter offers a remarkable spectacle... She sets an example
gentleness and fairness, and the Jews of Italy demand
themselves, his mediation with the utmost confidence. In
Throughout history, the Roman states were their refuge, and the
The Popes were the first to teach the tolerance of which they are the
apostles*.

Perhaps we are already cruelly abusing the obvious?
One word, however, remains for us to say; for, when it comes to
the gratitude that the Jews owe to the Roman Pontiff,
that they overwhelm with their most bloody and crude calum-
Denied ever since misfortune befell Rome, not a word
could not be equivalent to that of the largest Jewish assembly
modern times addressed in official terms not only-
It lies to the papacy, but to the Christian priesthood. What the
The Jews themselves will confirm it to us; they will not deny it.
No doubt! But, who knows?... But, they open the
mouth, it is up to us to be silent and to gather the words of
representatives of Judaism:

"The deputies of the French Empire and the Kingdom"
from Italy to the Hebrew Synod decreed on May 30, 1806,
filled with gratitude for the successive blessings of the clergy

Christian, in past centuries, in favor of the Israelites of

* .Archives israélites, XII, p. 534, June 15, 1868. The jlrc/u'ues cite this passage while fighting it, of course!

Jews in the Nineteenth Century, p. 123, Or Considerations on their civil status, 2nd ed.; Paris, 1816. See note A, at the end of the chap.

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various states of Europe; full of gratitude for
the welcome that various Pontiffs (Popes) and several others
Church officials have done this to the Israelites at different times.
from various countries, while barbarity, prejudice and ignorance
The united French persecuted and expelled the Jews from the region.
companies; stop the expression of these feelings
will be recorded in today's minutes, so that it
remains forever as an authentic testimony of the grace-,
study of the Israelites of this assembly for the benefits that)
the generations that preceded them received from the eccle-j
siastics from various European countries. They also stop,/
that a copy of these sentiments will be sent to His Excellency,^
the Minister of Religious Affairs.

This ruling was adopted following a very remarkable speech.
<|uablc of Mr. Avigdor (Isaac Samuel), deputy in the assembly
Israelite by the Alpes-Maritimes. We extract from it the
Next passage - "The most famous Christian moralists"
defended the persecutions, professed tolerance, and
preached fraternal charity. Saint Athanasius, book 1", says;

"It is a despicable heresy to want to draw oneself by
force, through beatings, through imprisonments, those
whom we could not convince through reason." - "Nothing is more
contrary to religion, says Saint Justin Martyr, that the con-
train. (Book V.) Etc., etc., etc.

"It is as a result of these sacred principles of morality that,
At different times, the Roman pontiffs protected
AND WELCOMED IN THEIR STATES the persecuted and expelled Jews
from various parts of Europe, and that the clergy of all
countries have often defended them in several states of
this part of the world. Around the middle of the seventh century,
Saint Gregory defended the Jews and protected them throughout
the Christian world. In the tenth century, the bishops of Spain

'Extract from the minutes of the meeting of February 5, 1807. — See
the minutes of the sessions of the French Assembly of Deputies.
practicing the Jewish religion, p. 169 et seq. At Desenne's, 1 vol. in-8°.
Paris, 1806.

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opposed the powerful energy to the people who wanted the
to massacre. Pope Alexander II wrote to his bishops
a letter full of congratulations for wise conduct
that they had held on this subject; and, in the eleventh century,
the Jews, in very large numbers in the dioceses of Uzès and
of Clermont, were powerfully protected by the bishops.
Saint Bernard defended them, in the twelfth century, from the
fury of the crusaders. Innocent II and Alexander III protected them
also manage. In the thirteenth century, Gregory IX
preserved, both in England and in France and Spain,
of the great misfortunes with which they were threatened; he defended, under
penalty of excommunication, to compel their conscience
and to disrupt their celebrations. Clément Y did more than protect them,
He further facilitated their means of instruction, and Clément VU
granted them asylum in Avignon, while they were being persecuted
throughout the rest of Enropc'.

"But the people of Israel, always unhappy and almost
always oppressed, never had the means or the opportunity to
to express gratitude for benefits; recognize-
His birth was all the sweeter to witness because he owed it to...
Selfless men, and doubly respectable. Since
eighteen centuries, the circumstance in which we find ourselves is
the only one who came forward to publicize the feelings-
elements with which our hearts are filled This great and fortunate-
fortunate circumstance, which we owe to our august and
Immortal Emperor, is also the most suitable, the most
beautiful, like the most glorious, to express to the philanthropists
troops from all countries, and nolanmenl to the clergy.
Our complete gratitude to them and to their predecessors.
Let us therefore hasten, gentlemen, to take advantage of this
memorable era; and let us pay them this just tribute of re-
knowledge that we owe them; let us resound in this
pregnant with the expression of our gratitude, and let us show them
With solemnity, we offer our sincere thanks for the benefits

The Jews, their benefactors, because of

that asylum which the Ghetto offered them, etc., etc.

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"tuccttttif" which they have filled the generations that all have pre-
ceded. U

Thus speaks the most honorable orator, and the trial-
The verbal agreement ends with the words: "The assembly applauded."
to Mr. Avigdor's speech: she deliberated on its inclusion
in full in the minutes, as well as the printout, and has
adopted the following decree; "Such is the expression of the as-
"Assembly, the official organ of the Jewish nation." Session of the Sfe-
February 1807.

Here, then, is a language as noble and clear as it is aulbentic.

Honor to the loyal and numerous men, no doubt, who
They held it, honor to those who maintain it! Now, this
that these Israelites of yesterday affirm to us in such a generous voice
will the main organs of Black Judaism dare to
To deny it today. Why not? And who knows? we said.
It was only a moment ago. If, however, someone imagines
Since we are being excessive, let us leave it to the Israelite Bedarrides.
the task of clearing the cloudy spot, j v-. T

..... "When all of Europe was utopian, Rome j' <• ■
preached charity and gave examples of gentleness' (
towards those who were outside the fold of the Church. This 'i.' t
It's not that the Holy See has ever proclaimed liberty.
religious practices. The Popes welcomed Jews into their states,
but it was always with the back-pcnséc to convert them
to Christianity. In this respect, Rome is today what
that it was in the Middle Ages; it tolerates Jews in
under the breast, but only so that they can serve as evidence
living from the truth of Christianity'; which led to saying
that, if the Popes want to convert the Jews, they have an interest
to leave a few of them*.

'There would therefore be proof of this truth, in the eyes of the
Jews!

® The Jews in France, in Italy, etc., p. 423, 2nd ed.; Paris, 1864.
J. Podarride, former president of the bar association, Imperial Court of Mont-
Pellier, Knight of the Legion of Honour, Mayor of Aix, etc. See his
eulogy by Mr. Borély, former Attorney General at the Court of Aix, his

compatriot, Israelite; and the eulogy of Aal. G. Bédarride, Advocate General in Court of Cassation, Israelite, Arch. israélites, p. 24; 4'”' Jan. 4569, etc.

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To leave a few Jmjs standing, and to preserve a t'rhan-
the foundation of the Jewish nation, such was, according to the language of Israel,
the purpose of the Church's apparent benevolence; and the well-
deeds of these Popes, which the solemn assembly just now
the Sanhedrin thanked in such vivid terms, they did not extend
This is a point at the heart of the limits of this religious selfishness! We
let us see how easily recognition is denied in
the Jew himself who broke free from the bonds of orthodoxy
Talmudic; we see with what ease he denies his own
word: the official word of those to whom he affirms, if necessary
Let the mouth express its thoughts, the wish of its heart!
This, in short, is the kind of man who was one of the eminent men.
Judaism measures the heart and the
charity of the Popes.

But let's not imagine we're done with it, with
such appreciators, for words of such cruel dryness-
resse-, let us not imagine that this language is the only one
that would cause the calculations of ingratitude to resound against the Church:
No, and these sentiments are erupting from all sides in Israel.
hateful towards the representatives of the Savior of mankind,
against those leaders of the Christian priesthood who were in the
throughout the ages, the protectors and saviors of the nation
Jewish. One of the French organs of this nation returns 'a
the charge on the same point, and we will follow it with an attentive-
sustained tion, because each of these traits is a character trait-
Jewish territory.

It is said that "Israel owes gratitude to the Papacy."
for having welcomed him when so many depopulated peoples had banished him.
Nousniom this recognition. The Popes tolerated, desired
the Jews in Rome, to have living trophies within them and
eternal, to show, in their abjection and their evil-
hours, a striking proof of triumphant Christianity; for
to teach princes and peoples that we do not have
the need to treat Jews like other men, and that the
Divine law: Love your neighbor as yourself, it is not for them
Not applicable. Because if the Popes had acted out of humanity.

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out of religious or social duty, would they have dealt with or left
"To treat Jews with such cruelty and violence?"

“The Jews owe no more gratitude to the
Papacy, that the prisoner owes nothing to his jailer. No doubt
the meeting of prominent Jewish figures in Paris in 1807,
a demonstration in praise of several Popes, and recalled
their benevolence towards the Jews; but wasn't it unique-
how to determine Catholics worldwide to
to stop oppressing our brothers, and not to proclaim facts
whose authenticity is so questionable?

"The demonstration by the notables was a political act"
of great skill'... »

What? It's the Jews themselves who want us
to compel 'to see in the act of justice and recognition-
session which we honor to the representatives of their
nation, but an act of cunning and deceit! Their word is
No doubt about it, definitely. Well, after lending it to them
the ear, let us allow two acts of the Papacy to tell us with
some developments if there is more accuracy in the
sad and ignominious interpretation of these Jews that in
the simple and noble declaration of the great Hebrew synod.
We will choose, in order to give pride of place to the friends of the
Jewish nation, two periods considered barbaric.

The Jews, during the first three crusades, "had had
to fear or to suffer; in the fourth, they were tran-
bowling pins. Pope Innocent III took them into consideration in the year 1216.
an order... which shows us his conviction on the
genuine relations between Jews and Christians. They are in
Indeed, he said, the living witnesses of the true Christian faith
yours. But the Christian must not exterminate them, nor
even oppress them, so that he himself does not lose the
knowledge of the law... Although they prefer to persist
in the hardening of their hearts, rather than seeking k
to understand the secrets of their law, and to achieve the con-
The birth of Christ, they nonetheless have a right to our pro-

'Israelite Universe. Vit, p. 193-1; 1867.

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Uction. Thus, as they call for our help, we...
let us take under the aegis of our protection... And, according to ks
traces of our predecessors of happy memory: of Calixte,
of Eugene, Alexander, Clement, and Celeslin, we
Let us forbid anyone to force a Jew into baptism, for
He who is forced into it is not supposed to have faith. But, if he
consents to receive it, provided no one obstructs it.
No Christian should allow themselves to commit acts of violence against
with regard to them', nor to seize their property, or to change
Their customs without legal judgment. Let no one...
disturbance during their holidays, either by hitting them, or by
throwing stones at them; and that no one impose pen-
in these days works that they can do in other times * .

'Assault and insults were and still are common practice against
the Jew in a large part of the vast states where the Quran reigns.
We have abolished these heinous abuses in Algeria.

The Church therefore respects their religious days more than they do.
themselves, for they no longer even observe the Sabbath day.
Christians who insulted Jews in this way were, moreover, only doing their
return the favor. Read the following as an example: when the
Jews "met those among them who had converted, they
insulted them, and often even chased them away with stones.
to assassinate them." Constantine, I. i, Cod. Th. De Judrris. — "... De-
Jews are forbidden to mix anything in their festivals and entertainments.
comments that were offensive to the Christian religion and especially burning

"to erect a cross at their feast of Mardorhea." Law of 40a, Honorins and
Theodosc. — On the prohibition "of Jews appearing in public, nor of opening
the doors and windows of their houses on Good Friday and in the
Easter time, because they were accustomed, at that time, to insulting
to the piety of Christians." The profits from usury had "made them
insolent. They affected, in order to insult Christians, to look at them, the
Holy Week, more magnificently dressed than usual, and of the
to spend time celebrating; and on the contrary, they appeared sad and

Mourning during Easter time. Childebert, son of the great Clovis, made
to cease this scandal by a (saying of the year 33), which forbade the Jews from

to pray in public during the holy season of Passiontide and at Easter. II
They also forbade having any Christian servants or slaves... *
Pope Innocent III wrote "that he was informed that suffering was taking place in
France, where Jews had their children fed by women
Christians, and that these unfortunate people took advantage of this to commit-
This is a huge crime against our holy religion. Every time
that these women received the body of Our Lord Jesus Christ,
At Easter, they made them do it for the three days following the holidays.
to express their milk in the latrines before breastfeeding their children
children. That they committed several other abominations that it was im-
Despite his efforts to put a stop to it, he finally concluded his letter with very strong

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Those who would violate these prohibitions will be excommunicated.
equipped M »

More than a century and a half passed, and the most dreadful of
scourges, the plague and its desolate procession of ills, have
struck down upon the world. The plague is the element of poison; the air is
poisoned, the waters are poisoned, and the poison-
It's the Jews! It's these implacable enemies
of the clerics; that is the cry of blind fury, the cry of
murderous despair; and the Jews go out, immolated by the thousands.
But above the sacred sheets that vainly greedy-
Of this odious storm, there is one that dominates it;
And that head, that powerful voice that soothes him, that's the head,
It is the voice of the Sovereign Pontiff: "Forbidden!" cries Cle-
Section VI, prohibits any Christian from attributing to the Jews
crimes of which they are not guilty; prohibition against attacking
their lives; prohibition against harming their property; prohibition against exercising
No violence against them, no twisting, and the judges' sentence.
legitimate, it is forbidden to force them to receive baptism.

The fury of the populace, momentarily calmed, reignites
with the scourge; but Clement, a second time, rises*:
No, the guilty parties are not the Jews; there is no proof.
Their crime, but your murders are despicable. If you
If caught in the act, let your courts render justice;
Otherwise, let every bishop rise up, and, in the name of the Holy-
From the seat, he hurls the thunderbolts of excommunication against anyone
dares to harass a Jew.

Thus spoke the Church; but such were the exasperations
of evil, and such had been the savage customs of Israel,

that, outside of states where temporal power allowed the
The Pope speaks as a sovereign, that is to say, outside of Avignon and

express.s to Christian women to serve the Jews, either as
wet nurses of their children, or otherwise, under pain of excommunication.
Extract from this excellent letter of t213, which deserved to be
included among the laws we read in Canon Law. » Great
Treatise on the Police, vol. 1, pp. 279-250; Paria, 175.

'Innocent, Book II, Letter 302, Rohrbacher, Histoire unicerselh' de
The Church, vol. XVII, plo7; Paris, 1831.

2 Halles, U'', July 4; 2', September 26, 1348.

20.

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from the Comlat Venaissin, the murderous and vengeful furies
peoples followed their course for far too long

Braving the flood of all threats, the Popes, we see
seen by their words and deeds, do not limit themselves to
to want to preserve safe and sound a sample of Judaism.
It is not even enough for them to meet in the nation
the entire Jewish community, a living witness to the truth of the Writers
Catholic practices, which horrify Israel when it considers itself
himself! If, as they wish, as he wished and the
The Church will always want this, while respecting the laws
from each Christian state that welcomes them, the freed Jews
from all worry, enjoy in peace the protection of the
more ample, and the serene fullness of their religious freedom-
gilded; this freedom which even today most of the gu-
Christian governments refuse, in the name of the principles of
liberalism, to their Catholic subjects.

But the Jew posed before us; he painted himself in his
word; he was not afraid to open up to us or to develop us
his soul; he has, with his own hand, given us the measure of his
social qualities. We will refrain from insulting him, from
To qualify, and, as a simple historian, it suffices for us to pose this question:
Question: Could even the most implacable enemies find...
ver, to describe to us his brutal contempt for the truths that
wound, his audacious war on the very truths he has

acknowledged, and his ingratitude towards his benefactors, of
words that fall back upon his flesh in sharper strokes and
more cruelly soaked than those that have just formed-
'sea in his mouth and to soak it in his saliva'.

In short, the nineteenth-century Jew, the one who does not

* Read the great Treatise on the Police, ibid., vol. 1, p. 280, etc. — Id. Rohr-
Bacher, Universal History of Etymology, vol. XX, p. 330, etc., 1831.

2 “When the winds of the age turn to unbelief, to the persecution of
the Church, as today, the Jew, forgetting the oppression under the-
that he had lived so long, and the generous hand that was extended to him
the Church, becomes arrogant, insolent, hateful; it fills the world with
his grievances; he associates himself with all the actions hostile to the Church, and
becomes, through his revolutionary intolerance, the most inconsistent of
sectarians. » (Goschler, Jew by origin, German Encyclopedia, suprà, —

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respects the Talmud, or that which comes from it, more than halfway
turning their backs, but still subject to the yoke of habit
national doctrines drawn from his own, is he a man who
What can civilization confess? The feelings that drive it
in the presence of the most obvious historical truths, or
under the influence of the blessings with which he is filled, are they
those of a being whose soul has been expanded and softened by civilization
The heart?

Others will answer these questions if they see fit.
that the facts have established. Let a portion be made, however,
and as broad as possible, with exceptions, but especially in
our lands; such is our invariable rule, and no habit-
Our tude is no longer sweet to us.

(I. 453; 4861.) Each time the Church has its Palm Sunday,
Let us then allow him to throw his clothes beneath the feet of the triumphant general and
to make the echoes of her hosanna resound. But every time she takes
The road to Calvary, let us be on our guard, and not be surprised
no point if he spits in her face, if he hits her on the head, if he charges at her
his cross, and whether he prefers Barabbas or Garibaldi. — Read jps Reviews
Jewish issues concerning Garibaldi, etc.

• NOTE ON THE GHETTO.

The Church "has strongly condemned, through the Pontiffs,
the furies of these cruel enmities, even though they were

reprisals. She sheltered the trembling Jews under her aegis; she did not
did not merely wrest them from popular passions; she also...
opened inviolable sanctuaries where they found safety. This is Rome
who set the example of this protective charity; she conceded to
Jews were given a separate quarter, and several other cities imitated the initiative.
Roman Pontiffs. Thanks to the places of refuge, the Jews lived
together around their Synagogue, in accordance with their laws, under
the authority of their spiritual leaders, and they had full enjoyment
and the entirety of the exercise of their religion. Hence the Ghettos, whose origin
is linked to a hospital-like thought that has been too often forgotten, too often slandere
nowadays. Philanthropy paints a bleak picture, and laments it.
Rightly so, they are dilapidated and filthy. But we forget that they are old.
from a time when generally all cities had the same appearance.
In the Middle Ages, Christian civilization did not take pride in

to transform the fragile dwellings of this world into palaces. If, with

Thanks to the progress of the century, the cities of exile have been remarkably beautifiec
On earth, it is not surprising that the Jews did not follow this

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j movement.'^The ghettos remained stationary like the popu-
The practices that remained there. These were maintained by the Jews.
in their current state; it even appears that some dwellings
Their dilapidated state does not displease them; for even today they
prefer to others. Since the beginning of his reign, Pius I.
They placed all the districts of Rome at their disposal, and yet, they
They stubbornly refuse to leave the Ghetto, and they remain there voluntarily.
attached. The Israelites are obviously committing an injustice and a
ingratitude when they rebel today against an institution
"Who saved them long ago."

* The Jewish Question, by Father Ratnbonne, a converted Israeli, pp. 16-17; Paris, 1868.
31 ps{',es.

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THIRD DIVISION. NEW MORAL, NEW

MORALITIES.

Continued. — Tolerance of the Jew; his presumptions, his presumption arising from

failures of the Christian and Talmudic faith. — Gran-
his pride is wounded when he compares what he has been like since he stopped
to believe, in what has become of Christian peoples since they
lose faith. — 11 considers himself insulted by the freedoms of worship
Christian. — Curious examples. — Appeals to the principles of our
Revolution. — Its weights and measures were always different for him than
for others. — His atrocious way of understanding freedom of religion. —
His miss'On. — For him, freedom of worship is the destruction of
Christian worship. — Loyal protests of some Israelites against
this fanaticism. — A cry from Germany against savage despotism
of the Jew. — Equality is no longer enough for him; he demands equality and respect.
exceptional. — A curious and unprecedented example — Another example:
Israel's insolence against the Emperor himself, which a moment before
He called upon his angel, and why? — Another example: Christians
threatened even in the heart of their ancient solemnities. — The
The same right would allow him to demand the closure of churches, and the
The suppression of the Christian name. — What the Jew is, and what he was
Yesterday; immense progress, a word from Mr. Crémieux. — Duty of the Israelite
to turn the very study of theology against the Church, and of the
to agree with Jewish philosophy, which is that of the ten-
eighth century. — Man or idea, the Jewish Messiah is near,
The peoples must fall at his feet. — “Jerusalem, city of
the future.” — The rationalist Kluber on the Jew, in his book On
law of the German Confederation. — The theologians of Germany
Magne on the Jew. — Summary of the chapter, and conclusion.

At a time when morality is declining and seems to be failing -
the spiritual that the Ebrelian drew from his faith, when the faith
Christian life was flourishing, the Jew felt the growing within him

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CHAPTER NINTH.

year

sense of one's social value, which is rising, seeks the light
and develops as the Talmudic faith dies out within him.
that, a source of antisocial morality. That is why we
let us see his pride grow and surpass all limits during-
that he finds himself comparing what he has been like since he stopped
believe, what becomes of the Catholic populations <fc-
since they lose faith; since, through a just conse-
As a consequence of this loss, they raise their level this
a man who, day by day, makes himself their moral equal.
This feeling of complacency in itself, which multiplies the
The forces of the Jew, do not assert themselves or display themselves in our midst
that in a way that is too sensitive; and, however little we follow-
Let us keep a watchful eye on this being whose perseverance knows no bounds.

and whose audacity is indomitable, we see the mon-
so many of his claims rise, grow, surge, and strike,
by shaking it on all its shores, the ancient rock of the ci-
Christian village.

A group of a few randomly chosen examples will be
for us the thermometer of brutal demands which
begin to take shape and become more pronounced in the camp
Jewish, and which will soon astonish us too late. Yesterday
The Jew, humble and crawling, still pretended to tremble.
for the freedom of his worship, so widely respected in
our kingdom; today this same Jew, the upstart of the
day, he considers himself insulted by the freedom of ours. Thus,
For example, the Corpus Christi processions continue,
as in the old days, to follow their ordinary course
in the city of Marseille: these Christian processions that
the sultan allows them to freely develop their pious families in
the streets of Constantinople. And suddenly, here is, in front of
Their peaceful banners, the Jew feels threatened, rises up,
rises up in protest, and in a thundering voice cries out; Halle-ik! Christian-
Look! "These outward ceremonies of violent Catholicism"
to our detriment the law; they often outrage and offend the senses
times and even the persons of citizens belonging to k
other cults." Go home then; go, seek the shade

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of the churches, and leaves the entire width of the church free to the Jew
the public road, the pavement of your ancient most Christian kings.
Back ' 1

The law of Moses punishes with death anyone who violates the holy
Sabbath day*, that is to say, whoever dares to steal from God the
convert the day he has reserved into a working day
The Lord's Day. Well, this Jew we just made
citizen, to make our equal, our peer, this Jew will deign-
will it allow us to observe this day which must be
If so sacred, *is the law of Moses his law? Will he allow the Christian-
It is important to respect this day, that liberal populations...
Protestants surrounded by such profound respect? Alas,
for example, woe, on the free soil of England, to the au-
daring, even if he were a prince, who, braving the public eye, would dare
to desecrate through outdoor work or through revelry
Worldly Sunday rest! The people, insulted in

His faith, through such an act, would immediately bring him justice.
But in France, the law that prohibits
The scandal of this work is a scandal for the Jew; it
must be condemned and banished from our Codes if we want that
The Jew remains silent. Thirty-eight million citizens, including
The French population comprises what is included in their ranks
about seventy-four thousand Jews, of whom barely a quarter
'is concerned with observing Jewish law'. Well, of-
Before this handful of men, Christian law must and

• The law of 18 Germinal, Year X, does not allow the local authority to prohibit
to the Calholics the external ceremonies of worship that if some
Disruption of public order is the likely consequence.
Exception, contrary example: On Sunday, June 6, 1869, in Paris, during
of the Madeleine procession, at sunrise, one of the assistants
braving the public, whose indignation was barely contained, he stood de-
He stood at the end, his head covered, and refused to move away. A vigorous blow of
his fist suddenly knocked out two of his teeth; what was this cham-
A pawn of the Holy Sacrament? A Jew, what brutality from this provocateur!
had exasperated. We admire not the swiftness of the act, but the
noble movement which inspired him, and freedom of worship had on this day
An unexpected defender I — Read U World and the Law, etc., etc...,
June 10, 1869.

∗ Exodus, XXXV, v. 2, etc.

® Read the Jewish Journals.

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French humiliates herself! To the pillory, to the stocks, this Sunday law!
"Oh!" cries Judah from the tribunes; for "our rights
the most inviolable, those of our conscience and our
free will as a religious minority, are violated if
this law still stands!

Are we, members and, French citizens or not?
citizens of the Jewish nation? Yes, undoubtedly! Now, "if the con-
freedoms in which citizens live today
Today's are full and complete, how to reconcile with

"Do they believe in the existence of a law that is their living negation?"
And let no one come and tell us: But this law will be used
"...with all imaginable restraint and moderation..."
— No: "there is no possible transaction or conciliation.
If we leave this law standing, it is permissible to say
that the immortal principles which shine on the frontispiece of
our revolution is subject to an exception, both under the rap-

the wearing of freedom of conscience only under that of the principle
of equality*.

Such is the language of the man who crawled yesterday at our
feet. Now, in the name of the principle of modern laws,
Christian law must disappear. The Jew wants it, he
he demands it, because he sees it as an offense against his law
religious, that very same one, he does not hesitate to tell us, that
God gave it to him through the hands of Moses. It is up to us, therefore, to
to take a look at this day of rest among the Hebrews,
k we to see if the Jew has the right to curse our legis-
lation; k we to see what he dares in our midst, and,
first, if he would find it good that the people among whom he
receives the benefits of citizenship, allowing himself to be in his regard
what he, a Jew, considered a duty to allow himself
in his Jewish homeland, or against a man of his own race,
either against the guest welcomed into the city of Moses.

The seventh day of the week, the legislator tells us

• Arch. Israel.. XVI, p. 733, 1867. — 76., XV, p. 717, 1867. —
Id., Down with crucifixes in the courts, i6., XIX, p. 584, 1869.

* Archives Israélites, XVI, p. 708-9; 1866.

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Hebrew, and we took care to remind everyone of it.
the hour, “is the Sabbath day of your God. You shall not do in
No work today, neither you, nor your son or daughter, nor Ion
servant or your servants, nor the stranger (who has arrived) who
will be within the walls of your cities. Observe my Sabbath,
since he must be holy to you...; you will work during
six days; but the seventh day is a Sabbath, and a day of rest
consecrated to the Lord. Whoever (omnis) works this day-
'There, he will be punished with death'.

Death penalty at the seventh-day workday, that is your
Faith, such is, rfi'M-eous, your law, which "is not susceptible, — and
You add it today — no conversion or
reform*. And, among Christians, it is you, men of the
Talion, it is you who come to shout death to the dying law and
so sweet, whose text is now nothing more than a mo-
historical evidence of the respect the public showed yesterday
still on the day of the Lord your God!* What can be said before
these enormities, except that the Jew hears everything as
His very particular way! Let's listen to him express himself.
in all the candor of his language what should be,

when it only concerns the Christian, tolerance and freedom
of worship:

“In Italy, we do not limit ourselves to practicing freedom of
cults by isolated acts, unless one tramples it underfoot if the
whim or self-interest demands it; it is proclaimed loudly;
It forms the basis of government. The first laws that
the prince regent published in the liberated provinces, have

'Bible, Exodus, 20, 10; ibid., 31, 11-15, etc., etc.

^ Israelite Archives, XVII, p. 801; 1867.

* Let us add that the Jew no longer observes, so to speak, either the laws of the ali-
neither the Sabbath law, nor so many other religious laws without
observing which there are no more Jews. See, in this work,
the example of the violation given by those who should be ensuring the
preservation of these laws: "The number of Sabbath observers
is so minimal! » Israelite Universe, IV, p. 187, etc.; 1866. — Au.=si
Did some in Israel try to imitate the work, unfortunately-
if necessary among Christians, the observance of the day of
Lord. Israelite Universe, IX, p. 388; 1867. Read /(J., 11, 1866;
id., pp. 68-72, etc., etc., etc.

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The status, the suppression of religious corporations, the abo-
The Concordat, the declaration of complete equality of
citizens of all faiths... Following such improvements
rations, it's easy to predict what our
coreligionists from Veneto... They are even of the same ilk
to demonstrate, immediately, that this is up to the new times, and
they bring a valuable contingent to the Israelism of
kingdom'.

Turning then to England, the organ of the liber-
Jewish realism exclaims: "You say that humanity is
"Has he reached manhood?" However, "we have not
learned that London, which loves meetings, had requested the subscription
Bible Society Edition*!...

And you, France, what is wearing down your courage? Because
"the establishment of renegades (that is, converted Jews)"
directed in Paris itself by abbots Ratisbonne and others

ejusdcm farinœ, has not yet been expropriated due to util-
public order. » How could it be! To leave standing in a country
free from institutions that liberalism cannot acknowledge, and
which horrify him! Well, we, "as long as the sun does not
It doesn't shine, we cannot extinguish our torch... the
The mission entrusted by God to Israel is far from over.*

Faced with such precise Jewish texts, the same question
comes from a thousand mouths, and from a thousand sides at once, people say to each other;
Freedom of worship, |K)le Juive, in the countries that welcome it-
So, is this the slow destruction of Christian worship? It is
therefore the subjection of populations to the laws of this
Revolution that, in all kingdoms, his genius dominated

• Israeli Archives, XX, pp. 905-906; 1866. Instead of saying to
Israelism, let's say the Judaization of the kingdom: a kind of - civilizing-
tion undertaken by the secret societies, which are not only the instruction-
the Jew's ment. The moral proof emerges from the fact that they do not think-
They feel and only want what he thinks and what he wants.

If Morse's law were your law, would you wage war on the mis-
Zionists of this law?

^ ArcA/i'es Israelites, VIII, p. 363; 1867. Let us repeat that our quotes
The phrases in quotation marks are literal; what is found outside is,
or the extract from passages that are too long, or what links the whole thing together -
in our general sense.

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A naturalist inspires and leads against Christian civilization?
Houses of speculation and usury — houses of debauchery
and of orgy, be it and that it arises everywhere -, the spec-
There will be no shortage of those who can hold them, nor of those who can ensure them.
the funds—but, from religious corporations, no! No,
more retirement homes open to broken lives,
to hearts grieved, desolate; no more houses destined for
land clearing, 'a tenacious cultivation of the sciences,
to the in-depth studies of theology, and to perfection
of the Christian life. Christians out! Christians
of all sects 'at the door of the sacred building of their inst-
tutions, and that this edifice collapses on their heads. The texts
are precise, and not at all rare! This, then, is the freedom that,
among Christian peoples who assimilate it, deign

grant them the Jew, this false son of liberty, of whom they have
had the audacity to be their equal.

These torches that the Jew threatens to extinguish only
when the sun, or the light, shines—mystical terms
for the use of the occult world, and which signify the doctrine
revolutions—are these not the dreaded torches—
Tables brandished by the regenerative philosophy of Israel?
Is this not what, from the very mouths of wise men and
Loyal Israelites, raise a resounding cry against Israel!
of fanaticism? Isn't that the very scarecrow that forces us to
to back down and withdraw from the leadership of Jewish organizations
honorable members similar to the scholar of whom we
Let's record the lyrics: "I do not hesitate to acknowledge with
the difficulty that feelings of tolerance have not yet
penetrated |)ammi our coreligionists as much as he would be
desirable: I therefore believe it is in our interest
"This work, as in the case of my dignity, requires me to withdraw."
LS Koenig.swater, corresponding member of the Institute*.

'Univers Israélite, VII, p. 292, et alias; 1868.

2 Archives israélites, XIV, p. 105S, December 1, 1866. This into-
Lérance breaks through and manifests itself with a certain brilliance in the style of
some of these gentlemen, and this manifests itself even in their writings.
where they set themselves up as professors of good taste: Example: The head of the con-

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But let's look around us; are these
the shapers of Christian civilization are not
those who are already terrorizing Austria, and whose fierce
entrain inspires the historical and political journals of Germany
Magne this page qurî/meer* Israéliu reproduced in the cou-
revealing his insults: "It's very difficult to make a name for oneself."
an idea of the current situation of Jews in Vienna. If all the
Bloodthirsty Jews who once surrounded Pilate's house
shouting: Crucify him! Crucify him! They were suddenly
transformed into journalists, while retaining their character
of primitive ferocity, they could not manifest a hatred
more savage against Christ than is currently the
a group of Jews who dominate public opinion in the terro-
laughing

"Since the Emperor's famous reply to the bishops,
a veritable fury broke out among the Jews of that day-
nationalism and terror. Infamous caricatures representing
sensing the bishops, and especially the Cardinal of Vienna,

All the shop windows display their wares. The populace is being stirred up.
in such a way against the clergy, that the pro- exaltation
invoked in 1793 in Paris by the Voltaireans against the clergy
French, seems almost child's play. The Jew reigns in
Vienna, and he demonstrates this by pouring out his full cup
of anger and fury against the Church, against the bishops and the
clergy. Thanks to these newspapers, the misguided people are so

central story raised the stick, etc., etc., over the head of one of these
Israelites. Reaching him in the street, he walked over him, his gaze fixed on him.
filled with sparks of hatred, and addressing him with vile threats,...
formulated in hideous terms. These are the plaintiff's own words.
which we report. Israelite Universe: V, pp. 196-7, 1867. And the month
Next, he adds:

We are told that a Teuille, known for its extreme beyond-
Cuidance, making no allusion to the scandal of December 5th, speaks of mud
(sic). This is perfectly natural; there are so many of them on his toast
editor-in-chief It is even one of the fruitful elements of his work
valleys. Some heads, like barren fields, can do nothing

To produce without manure. But we, who write with a pen, and

Not with a stable broom, we don't want to get our hands dirty.
to return to the said sheet what naturally belongs to it.
Univ. Israel., VI, p. 279; 1867.

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excited, that one hears him uttering invectives in the streets
the most revolting things against the passing priest"

"The equality he has just acquired is no longer sufficient for the Jew:
He wants to be preferred, to dominate. There is no end to it.
talented and witty men among the Jews, who did not manifest-
They celebrate this desire; and, with the utmost seriousness, they ask
exceptional consideration for their people. When one shoots
the smallest Jew, a little by the tip of the ear, all the
Jews around the world are crying out against this treatment.
of this brutal attack. When one allows oneself to observe
that perhaps the little Jew only got what he deserved,
We are accused of being reactionary and obscurantist. History
The Jews can be summed up in these words: For fifteen
centuries Christians mistreated the Jews; today
"The Jews mistreated us*."

The Jews, who form a compact body, an association-
national association, a family whose members support each other

each other, wrongly and indiscriminately, against all Christians,
Jews, who possess gold, printing presses, (have genius, and whose (ptcL-
ques-unes-for'.es têtes exercising such mysterious empire
on Masonic affiliations; the Jews possess through this
even to the highest degree the gift of making oneself counted, of
to be feared, to be adored and showered with praise by the powerful
earthly things, and we see them constantly wearing out and
to abuse this gift. Positions, functions, privileges, honors,
So they fall from all sides upon the head of Israel; and if we
doubts about the prosperous streak that seems to follow him, our
eyes, while browsing through the signed public documents
of his name, should acknowledge the obvious. The Jew himself-
even is therefore far from denying it, except at times when its
bold demands give voice to the cry of ambition
boundless and insatiably covetous. "Let us thank the
Almighty, – he exclaimed in this noble land, –
of having placed on the throne a prince who was the first, in his

Why? See our chapters.

^ Israelite Universe, p. 293-4; 1868.

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diplomatic reports, stated abroad that France
contained only French people. It would seem, in truth, that
Napoleon III undertook the generous task of consoling the
the Jewish race of unspeakable suffering that it endured in
the past, and which it still endures in many ways.
"Very so-called civilized!" Ah! Glory and honor!
our great and powerful sovereign, who places himself, as
The Angel with the flaming sword, between murderous barbarity and
our poor brothers." Elsewhere, on the contrary, "we see, at the
Shame on our time, the persecutors, the plunderers, the
ferocious beasts dressed as Christians and Europeans, mount
in rank and retain ministerial portfolios'.

Let us also give thanks to the higher administration, which,
Inspired by such noble thoughts, he has never ceased to give us
evidence of his benevolent interest*, and, since the
The circumstances lend themselves to it, let us eagerly yield to the voice
of duty which calls us to recognize a true trait-
the sweet and touching nature of this delicate solicitude, of
this high and vigilant protection:

A young man of Jewish descent was assaulted in a
college "by one of his classmates, who kept calling him
of Jew at every opportunity. The father went to complain to the minister

of public education and requested protection. The minister
he went immediately to the said college; he made a green
a reprimand to the class teacher, who had not wanted
intervened, and the professor had to write a letter of apology
to the father of the family, wounded in his religion."

...So, one of those childish squabbles which,
From insulting to insulted, they end in completely different ways between
students of French blood; one of those schoolboy pranks
where superiors would only see clumsiness in their

• Arch. Israélites., \ll, p. 300; 1867.

Israelite Universe, V, p. 193; 1867.

9 Israelite Universe, X. p. 433; 1868.

■' Iraelite archives. Lives, p. 300; 1867.

9 Archives israélites, XXII, p. 991; 1866.

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iutervcnlion, and leave k the generosity of comrades the
care for final justice, that is what immediately arises
to the proportions of a staunch affair; this is what motivates the fas-
killer and immediate intervention of the highest representative
of public authority, when it concerns... the son of a king?
No, the son of a Jew, whom one of his comrades dares to call
a Jew, and who takes the four letters of his name for the
more intolerable insults 'I

Others will shrug their shoulders at the ridiculousness that is
condensed in this miserable incident—as for us, we there
We find the immense merit of characterizing the high and
the Jew's solid position among ordinary citizens
the Empire—we admire its importance, its power
persecuted! How then could we not finally beat
hands to this distinguished demonstration, to this humble genu-
bending before Israel, since it teaches us that the auda-
The Jew's exacting demands can no longer be restrained.
since it reveals to us that its irresistible grandeur
develops as a direct result of the eagerness of the strong to
To satisfy him! And will we fear having said too much when
we see him claiming that the State itself, that the per-
even his own leader, the one he just called his
comforter and his angel, bows down, humbles himself before him, and
retracts his words as an imperial literary figure, as if they were an insult.

if, in the vagaries of his language, a word is encountered
who, addressing a Christian people, seems to bear witness

∗ Thus, the tenderness of the Jews for Mr. DuVuy is without limit;
Moreover, it doesn't stop at this single cause. Two lines, including
We will be careful not to spoil the style, which will allow us to...
judge:

“Just look at this fervor, this activity, this stirring of
The French bishops and archbishops, witness the bitter war...

born that they make to Mr. Duruy, Minister of Public Instruction, to
the occasion of his remarkable circular concerning education
secondary school students; to the minister whom posterity will bless,
as all progressive men and friends of light already admire it
thanks for all the good and great things he has done in the field
of public education I » Archive. Israel.. He, p. 68; 1868. — The
The Jew's descendants will undoubtedly bless him, since the Jewish Archives
commit to it

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of a Christian belief... Someone might exclaim:
But you're dreaming! And some unhealthy vision haunts your eyes!
Well, the Jewish leader Crémieux agrees to take away our
the floor and to take it; let's listen:

“My dear Guéroult, I have just read the preface that Na-
Poleon III places at the beginning of the Life of Julius Caesar. On the one hand,
a system of fanaticism, albeit rather mitigated; on the other hand
Part of it, the duty to the people, quite greatly presented
Moreover, to accept, depending on the era, Caesar's ideas,
of Charlemagne, of Napoleon /•% had awakened all my
Note that as I continued reading, I came to these
Words: "Blessed are the people who understand them! Woe to them!"
Those who misunderstand and fight them! They

"Like the Jews, they crucified their Messiah." How
Did Napoleon III write this sentence? Where did the historian write it?
Has he found historical evidence for this statement?
So clearly stated? "The Jews crucified their Messiah!"
The Jewish religion, which, in the lands where its followers
enjoy civil and political rights, walk on equal footing with
other religions—which, in the countries where these followers
still suffer shameful contempt or odious persecution
tions, maintains its immortal vitality with such courage,

"The Jewish religion awaits its Messiah."

"THE CATHOLIC RELIGION ALONE WANTS to have received this Messiah, mis-
known to the Jews, was crucified by them.

"But to write Jules' preface from a Catholic point of view
Caesar! To present a religious claim as an axiom,
historic! How far we are from this broad thinking of
Napoleon I*' adhering to the Jewish religion by the convocation
of the great Sanhedrin, and by the organization of Israelite worship!

“We live in a time, in a country where religion
and worship must be confined to consciences and move-
to see in the temple. That a priest in a church, from above
from the pulpit, support Vavénement cUi Messie and the blindness
Jews who misunderstood and crucified him, I understand this ex-
pressure from the Catholic faith, including the rabbi, in the synagogue

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gogue, (read from the top of another pulpit, will prove the inanity. But
that the leader of a vast empire throws into a page of history
such dangerous words; that he again denounces the uni-
verses, in a book that is being translated into all languages
gues, which he denounces especially in France, where he concentrates
In his hands, supreme power, the blindness of the Jews
guilty of having crucified their Messiah, when this Messiah is
JESUS CHRIST; that he may revive this terrible and painful accusation.
sation, that the streams of Jewish blood that it caused to be shed seem-
blaent had been stifled within the nations enlightened by the
torch of philosophy, it is a very unfortunate
inspiration!

"Please, my dear Guéroult, make way for my protests"
tations in your newspaper (L'Opinion nationale). I en-
See the expression of my old friendship. Paris, February 27, 1865.
— Ad. Crémieux.

One thing, Mr. Lechêne observes, struck us immediately.
first in this audacious challenge thrown at the Emperor's head
And the face of two hundred million Catholics, that's the
the path that the Jews have taken in the world since the day
where Christian societies have admitted them into their fold and

granted them a generous share of the royalties.
vile and political. And since Mr. Crémieux cites the Sanhé-
"drin assembled in 1807 by Napoleon I," that he take the trouble
to reread the minutes of this Hebrew assembly,
and that he compares the humility and gratitude of the Jews of that time
with the outrageous claims of contemporary Judaism.'

'Indeed, when Napoleon I said to General Bertrand: * I am
I know men, and I tell you that Jesus Christ was not a
man;" when he pronounced, with an accent of conviction, this

Deep fiarole, he was far from foreseeing that one day the Jews, rehabilitated-
cited by him, would make it a crime for his successor to assert this child
Truth. Zero power of gold!

"Mr. Crémieux, emancipated for fifty years, now demands
that the Catholics, that the Emperor himself, keep their faith to themselves
deep in their consciences; he forbids this faith to be manifested outside
of the temple... At the rate the Jews are going, what will become of the
Christian society at the end of the first century

"Mr. Cremieux, for the success of his cause, even goes so far as to give

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However, the flood of these enormous claims, before
which Christianity must retreat from, this tide is growing
and threatens to reach us, no longer even outside of
our temples, but even under the cover of our meetings
Christian, even in the heart of our ancient solemnities.
One more step, and tomorrow, a defense will be made to
preacher to preach the Passion of Christ; but, under
under the pretext of public order, and from today the Jew us
forbidden, according to the measure of his strength, from representing the
mysteries.

If our words, after what we have just explained,
may still have seemed excessive, let's open our eyes,
Let us read and judge: “In the presence of high benevolence
what the Emperor's government shows us,... we
WE ARE SURPRISED that the higher authority tolerated the latter-
relatively certain shows in both departments of
Alsace. The newspapers of that province announced that the
Bavarian Society of the Life and Passion of Our Lord
Lord Jesus Christ, gave a long series of representations
performances before a consistently large audience, in the
city of Strasbourg, where she was even honored by the pre-
the presence of the highest dignitaries of the Church, as well as

by the prefect of Bas-Rhin, the mayor, and others. This company has
Performances were also given in Colmar. Such a show
Isn't it likely to awaken religious intolerance?
perhaps the ancient fanaticism of the least enlightened populations
plots against the Jews, let them be shown as the authors of your
Death of the God of Christians? We have the right to be wary of
'This kind of exhibition.'

a denial to history. He argues that only Catholics recognize-
are born Jesus Christ for their Messiah. Is he unaware that on this point the
Are Protestants no different from Catholics?

(Sacred texts follow.)

B. Are other texts needed to convince Mr. Crémioux that the Jews,
Blind and guilty, have they crucified their Messiah?

B Paris, March 2, 1865, published on the 5th. Adolphe Lechéne. b

'Israeli Universe, VIII, pp. 343-4; 1868. Strasbourg hears these
Words of Tolerance I The city where Drach's classmates, our

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Tl ès-clairemenl said it, for sure! But this kind of exhibition-
Christian beliefs, which the Jew claims to prohibit in the country
Christian, is repeated everywhere with the most solemn
advertisement every time we are preached the Passion of
Christ; each time the ceremonies of Holy Week
bring back the public adoration of the cross; each time that
the august solemnities of the Tomb are reborn, where each
year the entire people prostrate themselves before the body of the
Messiah whom the Jews pierced with their blows. And ever since
centuries, in the days when this religious mourning stirs the mules-
titudes, each faithful person joins in the prayers of the Church against
those whom she publicly calls the perfidious enemies
of the Savior (pro perfidis Judœis). What a great insult!
to Judaism 1 How then, after the brilliance of these prodi-
grievous grievances, how could the Jew refrain from re-
to seek, in the name of honor and respect, that the Synagogue
is entitled to demand from us the enclosure of our churches, the
reform of our liturgies, the suppression of public worship and
The abolition of the Christian name! For he who dares to call himself
For the Jew, a Christian can only be an accomplice to a
scoundrel, that worshipper of a trifle who renders him infamous

himself if the innocence of Christ is proclaimed, and if the
The Jew joins in the condemnation that his fathers have pronounced
against this culprit. That is where, he tells us, regarding the re-
presentation of our mysteries, which he could not suffer if he
is our equal; that is what he will not suffer, that is what
that he should start to stop suffering!

Indeed, Mr. Crémieux, the illustrious president of the Alliance
universal Israelite, and one of the high dignitaries of the ma-
This nonsense, this Jewish progress, this
The way things work, which already tends to make the one who wears the
Christian name, even if he were a minister of an empire and even if he were emperor
reur, so flexible, so considerate towards the Jew! Far from the ignorance-

old acquaintance, was waiting for the coming of the Messiah to stumble upon
Christians and the Pillars. Second letter from a converted rabbi.
p. 3<9; Paris, 1817.

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He proclaims it, he glories in it, and we insist on repeating
his words, for they become a monument of history;
"How everything has changed for us. Gentlemen, in so little
of time! When I was a child... I couldn't cross
the streets of my hometown without receiving any insults.
How many battles I've fought with my fists! Yes, I tell you
I say it. Gentlemen, I am proud of the Jews, and it is necessary
I beg your pardon for this feeling of vanity; for when I was
"As a child, they considered me worthless..."

The Jew counted for nothing; whereas today it is necessary-
from today that the States, that the powers of this world, that
The sovereigns count on him and count on him humbly.
But where does this sinister marvel come from? - It
stems from the failings of the Christian faith. The relaxed Christian-
He imagines a little too quickly that the Jew, because he denies the
beliefs of his fathers, he is no longer a Jew. She comes to us
again and rather, this sinister marvel of progress
occult societies, filled with these apostate Christians who
want what the Jew wants, that is to say, Jewish civilization-
that which is given to us by our tutor and our teacher,
The philosophical Jew, the Jew of the Universal Covenant. This civilization
Jewish culture thus begins to openly take the
the place of Christian civilization, and the Jew, consequently,
to shout at us: Make way for the master! Make way for the one you follow-
Reveal the doctrines and who has delivered you from the foolishness of the
Christian faith; away with the faith that has had its day!

Yes, déjk "in the field of science, light
"It's starting to happen." There's not much left for the children.
progress is achieved by kicking away a decaying religion, and
The day of his downfall is drawing near. — “Inaugurated by the
scholarly and speculative Germany, the renovation of studies
theological ideas are taking root in France, which, thanks to its spirit
generalizing and expansive, can be called k do for the
religious synthesis what she once did for the reconstitu-
civil and political organization of the world. And every Israelite must experience-
'Archives israélites, I, p. <3; <867.

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to see the desire to cooperate in this work, in which his in-
'most sacred interests'.

It is necessary, as we can see, that it be recast as it was by the
Revolutionizing law and history, Roman theology...
The word must be in harmony with Jewish philosophy;
Christian women should remain silent; those who owe lessons must
From Judaism, so many lights, cease insulting the Jew by
giving to Christ, the ignoble and vulgar victim, the name
sacred to the Messiah; it is necessary that, on a soil where respect is due
to the sons of Jacob as equals, the spectacle of the
The cross of Calvary must disappear; the reason for each
individual gives the world a God deemed reasonable by her;
Language must banish the folly of an incarnate God.
of a redeeming God who died on a gallows; it is necessary that, from a
end h the other of the earth, no longer a stupid faith, but
a belief hostile to the supernatural, that is to say, truly
anti-Christian and worthy of the clarity of science which affects
to call themselves modern*, binds and cements them together
the members of the great human family^Man or idea,
the Messiah whom the Jew awaits, this glorious enemy of the Savior-
The Christians' leader has not yet come, but he is coming, his
The day is approaching! And already they are beginning to bow before Is-
Raël, the peoples led to his feet by the regional societies
generators of progress and light!... May humanity
entirely, docile to the philosophy of the Universal Alliance
Israelite, therefore, let him follow without hesitation the Jew, this true people.
cosmopolitan table, the only one that is and can be*,
and which from today governs intelligence and interests
loans from the most progressive nations; that this humanity
finally turns its eyes towards the metropolis of the regenerated world;

• Israelite Universe, V, p. 23; 1867. The Jewish, or anti-Christian spirit
This has crept into modern science, and has often corrupted it.
admirable discoveries, but without diminishing a single one of the truths of
Catholicism; that's what true scholars know.

^ We only know true science, without acceptance of
date.

3 See below, ibid., for the Messiah.

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and that this metropolis be neither London, nor Paris, nor
Rome, but Jerusalem rebuilt from its ruins, a Jerusalem
new "called ^ of great destinies", and which is found
to be "both the city of the past and of the future."

y

SUMMARY AND CONCLUSION
Of the two chapters: The Jew's March, and New Marks.

Such is, for some time now, the word that
resound the Jew, and most of the details of the painting that this
chapter and the previous one have just offered to the eyes
summarize k pretty much on the page we're going to
borrowing from master writers, before summarizing for ourselves
ourselves.

A penetrating observer, the rationalist Kluber, tells us
noted, in his book On the Law of the Confederation
Germanic, "that for some time now, opposite the ju-
Rabbinic Daism or Talmudic Judaism, it was formed, among
a relatively small number of Jews, a JudaHume
Reformed or non-rabbinic, prepared by Moses Mendeissohn
who professed belief in God and natural morality,
but freed itself from the yoke of ceremonial worship, from the laws
dietary laws of Judaism, and the strict observance of
Sabbath. — This Judaism will be transformed, according to all truth-
resemblance, said Kluber, to a pure deism or to a reli-
natural region, whose supporters will not need to appear-
"To cling to the Jewish race!"

If, some time after these words of Kluber, our eyes
focus on the Jews of France and Germany, already we
Indeed, we see them breaking down into three essential groups.
distinctly different: the Talmudists, the Reformers or pro-

those who testify to Judaism, and those who are indifferent.

The Talmudists, the most learned professors tell us
of the theological faculty of Germany, of which the saint

'Isidore, Chief Rabbi of France. Archives israélites, XI, p. 495,
1868.

2 Kluber, 4th ed., § 516, note 4, Germanic Law.

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Father Goschler, of Jewish origin, brought together the Enlightenment thinkers in
bundle, "the Talmudic texts, composed of the old genera-
tion, country folk and those of the lowest class
urban classes recognize the religious authority of the rabbis
bins, the legislative authority of the Talmud, scrupulously observe-
not your mosaic, but rabbinic law, do not
they only mix with Christians for their own self-interest, and
continue to be the traditional enemies of the Church.

"It is the indestructible blackness of the nation which
will persist in the end in his stubbornness and in his loyalty
to preserve the Scriptures.

"The reformers, enlightened, wealthy, and well-bred, shook up
the yoke of the rabbis, the outdated forms of the Synagogue
and the national customs of their ancestors. But not having
the Christian faith, while still wanting to retain their historical name
Toric and their fundamental dogmas, feeling the necessity
dlun cult and the emptiness of rabbinical rituals, they have
invented a reformed cult whose language is still the he-
breu and whose ceremonies are those of tradition, but
where they introduced order, decency, a more [respectable] song
regular use of the organ, preaching, and a light-
brilliant, etc., etc. Outside of religious gatherings, where
The zealous go on the Sabbath day and on high days
of celebration, the largest number only once a year, they do not pr-
They observe absolutely no Jewish rites, and live as long as they
can, and preferably with Christians.

The indifferent, whose ranks begin where they con-
to merge with those of the free thinkers, similar to those
"Of all religions, they are not concerned with tradition,
neither of the reform, nor of the rabbis, nor of the synagogues, nor of

Moses, nor the Consistory, under penalty of circumcision! They do not
retain the name of Jews only out of human respect
honorable... When the opportunity arises, they marry
Christian women readily get baptized without hesitation.
their children, and, "remarkable progress", practice in
In this case, with regard to the religious beliefs of their family,

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a tolerance that could serve as an example to many Catholics
name issues.

"The complete emancipation of the Jews of France, by
mixing all ranks of society, by making them participate
per to their intu to all the bad deeds of Christianity, whether the
Children receive education in public institutions.
either the most intelligent and studious fill-
It encompasses administrative, judicial, and industrial functions.
sit on municipal councils, in assemblies
legislative bodies, learned societies, or they serve in the
army ranks; this civil and political emancipation,
let us say, has done more for the religious conversion of
Jews, for fifty years, have been subjected to persecution and
exclusions of eighteen centuries! The Church has certainly received
within its ranks for half a century, in France, more than 1-
children of Israel whom she had never seen embrace the faith of-
then its establishment in Gaul!

A little later, we see Reverend Father of Israelite blood
We use the same language and are told: "The Synagogue
is no longer what it was twenty or thirty years ago
an*!... Renouncing its *age-old* rites, it covered *a
nudity, borrowing a few fragments from various cults
Christians. The observances of the law have fallen into disuse-
study; Talmudic translations are unknown to the general population.
new ration, the administration of Judaism, modeled on
that of Protestantism, is now nothing more than a civil constitution which
varies and changes according to the whims of governments! And if we
let us compare "this strange movement of modern Judaism
with Vimnwbiüté where it has been held for over eighteen centuries,
Can we not see some providential design?
on the remains of Jacob*?

'Encyclopedic Dictionary of Catholic Theology, by the most learned pro-
professors and doctors of Germany, Goschier, l. XII, p. 453; 1861.

^ Notice on the congregation of the nuns of Our Lady of Sion,
pp. 11-12; 1862. — Same thought in Question Juive, p. 3, etc.;

18^8; important 31-page brochure by Father Ratisbonne, of
Israelite blood.

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Thus, the Orthodox Israelite renders a complete and
blind obedience to the Talmud, and this Talmudic form and
will form in the Jewish world Vindeuruc/ible core of the
nation But in our West, everywhere civilization
Christian, everywhere even where the debased civilization of
peoples who are in the process of becoming de-Christianized reach the
Being Jewish, she forces him day after day to reject the obscenities.
the absurdities and doctrinal horrors of this traditional code
the supreme and fundamental aspect of the faith. Therefore, if Jewish orthodoxy
finds some interest still in preserving his name in the
Western kingdoms, it loses almost nothing there, and except for the
the edge of Europe, its pharisaical substance, its ancient
and forbidding physiognomy, the essential principle of his life.
It is nothing more than a counterfeit of orthodoxy, or
rather than a corpse whose warmth is fading, than re-
they heat up and are vainly trying to revive some
pitiful old men, the object of their insulting compassion
son.

As a consequence of this abandonment of the Talmud and of the op-
the Jew's blindness, Protestantism, this scourge of
common sense that Israel ignored until yesterday and which it naively welcomes
the reform movement, which saw a rise in the Synagogue
its dawn... and already touches its sunset; for the march
The reformer's role is nowadays that of the giant! Simple
An archaeological relic, the Talmud still receives, it is true,
a tip of the hat, but to receive immediately afterwards the
a kick that signifies his downfall and the dawn of a new era
of his humiliations. The Bible was no longer in his eyes.
than a book of symbols or fables, and here now
that his religion, leaving the celestial heights, is reduced
to call it simply progress, the march forward in
The ways of reason! In the name of liberty and equality,
Each person then appropriates this reason equally, claims
to house it entirely within himself, becomes the supreme interpreter of

Until the day of his conversion to Christianity.

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/faith, and in whatever way each person reasons or derails-
This confused whole, this chaos, forms a shared faith.
if any remain in Israel! Free thought is confused with con-
sequence in the Jew with religion, which is equivalent, in
good French, to this absurdity: that freedom of thought
is synonymous with thought submitted to faith.

And anyone who is a free thinker, that is to say anyone
think what you want, even if it's twenty-four times the opposite in
twenty-four hours, one can call oneself or remain an Israelite; he is
recognized as a member of the great brotherhood, worthy of worship
in the temples of Israel and to rest in its holy land-'
Thus proclaimed dogmatically the chief rabbi of one
kingdoms of Europe.

So this is Israel, this people who only yesterday seemed everywhere-
self-absorbed, reduced, as soon as he moves away from the Talmud
without taking refuge in the Church of Christ, to proclaim
liberal, philosopher, freethinker and religious all at once.
O miracle of the times! Here it is reduced to presenting itself as the center,
under the name 'Universal Israelite Alliance', an association
in which every man of every religion has the right
to contribute, in order to form a common fund, all the
beliefs and all the disbeliefs with which he falls in love!

It is true that this center, where his religion is drowning, makes him master.
of a world where his beliefs, and consequently his customs,
have now lost all stability, all compass, and (read its
anti-Christian machinations have long been forming at its
image. But this world we see today, the Jew sum-
sea with arrogance to divest itself of the last vestiges of
his faith, to throw himself into his arms and show him his
admiration, sympathies, and respect; this world, which,
Far from being indignant at his claims, he responds meekly to
his voice is that of the great Revolution brought to light by
the philosophy of the eighteenth century, of which we have just
To see the Jew claiming glory; this is the world of the
grand messianic idea, the world which, undermining the inst-
Christian traditions, calls on peoples to found together

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a humanitarian religion, where man, freed from a
a God whom he cannot understand and whom he refuses to obey,
becomes 'his own Messiah'.

NOTE referring to page 300 of this chapter.

Here is what the year 1771 tells us about the Avi Ghetto;>no, empty
papal, historical and critical essays on the ancient Jews and
Modern: o Jews are tolerated only in a part of France,
but they live peacefully throughout the Comtat Venaissin (apparently
(located in Rome). The Jewish quarter of Avignon is a district alleclc to
Jews, who make their home there, and who are separated from the other inhabitants
so many. The number of these Jews, men and women, amounts to six hundred.
about a hundred people, all filthy and disgusting. In the past, they didn't
they did almost no other trade than that of silk;
but, for some time now, they have extended their views to objects
more likely to foster their love of wealth. Under the guise of-
rence of doing horse-trading and trading in fabrics and in
canvases, they managed to bring an infini- under their control
a group of honest people who had the misfortune to find at home the
first resources, and they exercise with impunity over those who
are subjected to a tyranny all the more appalling because they are more
skilled at imposing the yoke gradually.

"The inhabitants of Avignon and those of the Comtat Venaissin are not
not the only victims of the Jews, ' .those from the neighboring provinces, and sur-
throughout Provence, their numbers are increasing. However, it is necessary that
The Jews must be quite enterprising to dare to establish their empire in
Provence, because the regulatory decrees of the Parliament of Aix ries 12 and
May 20, 1660, May 8 and September 28, 1696, and September 11, 1697, their
expressly forbid frequenting this province under penalty of the west*...»

When from the depths of their Jewish quarter, or their Ghetto, a handful
The smallest number of Jews can exercise such cruel despotism over the popu-
the administration of several provinces, and defying the penalties with impunity
more ignominious, on which side does tyranny lie, on which side
The martyrs? But the more these Jews strangle and oppress the Christians...
Their cries against Christian oppression tear through the air.
Quickly, then, seats in the Senate, seats in Parliament for these
oppressed!

T. I<', first part, p, 204-20Ü; Lyon, 1771.

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CHAPTER TEN.

FIRST DIVISION. — ACTION OF JOY ON THE MARCH OF
THINGS, OHGANIS.ATION OF JUDAISM IN THE WORLD, SCS
EFFECTS.

The minutes of the Jewish council or synod of 1869. — The constitution
The natural state of Judaism. — What the Jew can, wants, and dares.
Thanks to the secret societies formed in his image, of which he is the soul,
Each of its members is a living link in the immense network that
encircles the world. — Role of the cronies of their trade who en-
stirs the globe. — This self-generated organization. — Necess-
the ability to supplement it later through artificial associations. — So-
a semi-licensed company, the Universal Israelite Alliance offers Jews a
The link that unites them everywhere; a secret society, Freemasonry
plays the same role in parallel. — Nothing escapes notice in the world
social to this multiple network including the high cabals of Judaism
are the masters. — A small core of true initiates. — The
The Jewish constitution of Freemasonry places it in the majority in
his high councils of initiated and initiating Jews. — These societies
have no other aim than the triumph of Judaic ideas, which are the
Modern ideas. — Seductive aspects of these societies. — Betrayals
and indiscretions that expose the Jew. — The Jew and the lodges. —
Jewish lodges; this is where all the sons of all the
revolutionary events brewing in Christian lodges.
— Instruction. — Valuable confessions. — Same action judatco-ma-
conic in the new world. — The Masonic mystery is
indispensable to the Synagogue within even the most republics
free. — Kluber's word. — Inevitable antagonism between the
Judaism and Christian States. — The triumph of the Jew over civilization
Christianization is the inevitable result of that struggle.

June 29, 1869, that is to say, the very year of the council
ecumenical assembly convened by the Head of Christendom, the pre-
The first council of Judaism opened in Leipzig, under the title
of the Israelite synod. It sat for several days, under the pre-
the residence of Professor Lazarus, of Uertin, and two vice-
Presidents: Rabbi Geiger, from Frankfurt, and the Knight
Joseph von Wertheimer, of Vienna. Two large fractions,
The reformist and orthodox Jews held the balance
in this council, which included representatives of Germany
Magne, Russia, Turkey, Austria, An-
England, France, the Netherlands, etc., etc.

We give as an epigraph to this chapter the words
the following, to which we will often return the spirit of the

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reader.' They are part of a proposal made there by the doctor
I Philippson, from Bonn, who was recommended by the Chief Rabbi of
Belgium Astruc, and which was adopted by the council by acclamation:

"The synod recognizes that development and realization-
The application of modern principles is more secure and guarantees the preservation of the
They are the future of Judaism and its members.
conditions Us more energetically vital for expan- existence
sive and the highest development of Judaism.

I. Modern principles, in politics and in the
'science,' are those of revolutionary free thought and
Masonic, including the Universal Israelite Alliance and Mr. the
Chief Rabbi Astruc has just declared himself before us
bosses because they Judaize the world, because they
prepare the future of Judaism, that is to say the Mes- era
Sianesque, which the Universal Alliance promises us, and which we
We will soon describe them. Mr. Kuhn, the publicist, has
Therefore, there is reason to exclaim: "This demand for principles
modern attitudes in favor of Judaism are most humiliating
for our democrats, against whom the Jews stand
now as the true leaders of progress. The
domination of Jewish financiers over men of progress
is thus explained and justified. » Kuhn, July 22, 1869.

Having said that, let's let our chapter speak.

If the Jew, while freeing himself from his faith, retains and maintains
he jealously guards the banner of his religion, this last-
deny refuge of his nationality; if he extends his
hand on the world; if he continues to believe, — and his prin-
The principal organs confirm it to us — in Messianic times
who will one day make him the sovereign people and the arbiter of
peoples, there is enormous interest in knowing what they are,
in the midst of Christian nations, nature and variety
means of action that the Jew possesses on the course of events
things, on the maintenance or transformation of the social order
European, which, for the moment still, we find partial-
based on the ancient and solid beliefs of our fathers.

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So this is what we are going to ask, page by page.
This chapter, and perhaps it will tell us what the Jew is capable of,
wants and Ote, thanks to the strength that Israel enjoys in forming
scattered members of his community a particular state in
within each of the states of this world; thanks to the help
that associations composed of men of
all beliefs, or rather all unbeliefs ima-
ginables; thanks to the empire he wields over companies whose
some of its leaders are its secret soul, and whose origin
gine goes back to the most intimate traditions of occullism;
thanks to the art, at which no one equals him, of making these companies work
to its benefit; thanks to the ever-increasing immensity of its
riches; thanks to the instinctive skill that characterizes him
to know how to relieve all peoples of their gold; thanks to the
levers that he forges from this gold to lift and move
opinion'; thanks again to the prodigious flexibility of its
abilities, thanks to the inflexibility of his will, to the impertur-
his uncanny ability to maintain his mind, to the superiority of his intellect
agency everywhere where religious questions do not pose any problems
This Argus is a unique being whose eyes have the power to kill.
the light; thanks finally to the singular and marvelous privileges
the limitations of his physical nature, which make this man the man
unique, designed to brave the most extreme climates with impunity
opposites of the earth, and to create a homeland from every soil: that is-
that is to say, to give in his person the unique sample of
the human species that can, without lying to the scientific truth-
tifique, to call oneself cosmopolitan, or a citizen of the whole world*.

An irresistible and mysterious breath penetrates today
the education of the man we call liberal; and this
breath, it is no longer that of the minister of religion
who the founder, the restorer of civilization, Christ',
he said; Go and teach all peoples. No! Far from it;
This breath is the spirit of those who, whether instigators or flatterers of

'So often the queen of soils I

* See below in this chapter.

3 Establish oronia in Christ.

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revolutions, they call themselves, by their own mouths, the priesthood
of the press; docile instruments, or directors for the
most, and in most European states, of the con-
the circle of secret societies, including a council, where the Jew

dominates, is the secret and supreme inspirer

However, education transforms the Christian into a faithful one.
large revolutionary community, — and perhaps the cha-
Would the preceding clown allow us to call it Jewish?
begins by instilling in him principles to which the
modern means of communication have given the most
incredible force of expansion.

Equality, these principles tell us, is the supreme law
intelligent beings; she is the only one whom the just sens-
their dignity allows them to accept without dis-
chance. All men are ultimately equal;
They are all equal, and, consequently, a
English should only be the equivalent of a Frenchman
any other Frenchman, a member of the same family
human, a brother to whom neither the law of nature nor the laws of
Reason does not justify preferring a fellow countryman. Thus
Will it be German, or Russian, or Asian?
or of the Jew. For to love one's neighbor of the same country, to love one's
next door under the same roof, loving one's province or homeland with a
privileged love, it was the act of a narrow soul, of a
An illiberal and ungrandiose spirit. The truly human being
A man worthy of the name ceases today to see his homeland.
in a limited strip of land; he sees it in space
without bounds of the habitable world; and those whom he calls his
brothers, these are not merely the offspring of a simple
branch of the human race, these are the men of humankind
entire nation. Every country, every family, every people,
will have the same right over his heart, and the only name by which he
He has nothing to boast about, the only one who should (lath his reason) is the one
of cosmopolitan, that is to say, of citizen of the whole world!

* If all nations are brothers, as is said in a certain sense-
shaped by the interests of the social order, the sacred Scripture does not exist on

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This is, or is becoming, the dominant feature of modern thought.
amidst the chorus of liberal voices. And if the man,
as the organs of the Revolution repeat on all sides
the solution must be cosmopolitan; if the peoples gathered first
as a nation, they must then unify and no longer form
sea than a family, a universal and unique republic,

let us hasten to point out a rigorous consequence
which is born, which stems from these premises, and which does not follow us
k pas; it's that man is, or that sooner or later he must
to be and will be the subordinate, the subject of the Jew.

And why the subject? Ah! If this interrogative word is
addressed, the eyes of the one questioning us are not
still open, and, therefore, let us not be afraid to surprise the
reader, by stating what we will only demonstrate, that all
k the hour: it is that, alone among all peoples, the Jew is
citizen of the whole world^ it is that, alone, he inscribes in all
places of its birth without the earth having a latitude k la-
that it is permissible to be a stepmother to her - is that, alone, he
it mingles with all peoples without ever merging with them;
that, therefore, he alone represents a people who
the same days in the midst of other peoples; it is, in a
a word, which the Jewish nation, if it so pleased, could draw from its delegates
Jewish people from all points of the horizon, and to form
these elected officials, a vast congress, could, on its own, represent
all interests, all languages, and all nationalities
of the earth! And, in that sense, a perfect representative of the globe
whole, she would show in each of hers a stitch
living of the immense network which must, in realizing its hopes-
rancid, to one day encircle all men.

Covered by an invisible protection, which the Church and the
Synagogues each have their own point of view, named mira-
In a squalid manner, the Jewish nation found itself preserved from the shipwreck that

land that a single race, descended from the same father. Now, the liberal school-
almost the entire rale supports the opposite, in its inconsistency-
quence, in order to attack what is established by the biblical or divine word,
that is to say, unity of the human race I

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was to engulf it in the ceaselessly tormented waves of
This sea that forms the multitude of peoples. The eternal
the movement that tossed him there supported him in the midst of the
populations exasperated by its national customs by-
everywhere the Talmud remained its law. Bent for eighteen centuries
during, under the weight of the bath and the contempt, these sons of the
Dispersion therefore formed, as if by force of circumstance.
in a vast and compact society that takes care of its
Hello, that the hopes inherent in his faith, discipline-
They were born under the strict law of secrecy. Maintaining the breast

from this ocean of peoples, in the midst of which appeared
their scattered heads, reports of religion, business and
nationality, which of each of the various countries inhabited by them,
bound them together, these brothers, who had lost
the title of Jewish citizens had they deviated from their faith
Jewish, they watched with a shrewd and watchful eye for any incident
suited to serving their fierce instincts, every event
capable of enduring the long, tireless waiting of their race.
The scale and ubiquity of their trade, the voracious
and the secret activity of his cronies, who had become for them the only
and infallible means of coordinating and acting, carried
to each other, with the silence and speed of a bird
nocturnal, the watchword whose magical power established-
knows at once on all points of the world the thought com-
'mune and collective action'. Thus, from the middle of the
peoples who abhorred him, Israel groaning with weakness
the kinship caused by its dispersion, did it cover the entire face
from the globe of a family of brothers, of a sacred affiliation
of which each member is a servant of every other member,
drew its strength from the common trunk - a grandiose image of
this giant polyp which, in the heart of the seas, delivers to the cou-
rants whose flow stirs and nourishes it, its countless tend-
tacules and its inevitable suckers.

* The story of the abduction of the children of Drach, carried out in our time,
and that we have reported, enough to give an idea of this organization
natural and mysterious site of Israel.

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CHAPTER TEN.

This organization of Judaism was born in a way
of itself; it was of all ages, and seemed sufficient
to those concerned Until the day when religious ties, in
releasing, led to the loosening of the bonds of ja na-
Jewish nationality. It was then that artificial means,
created to help those who had trained in the
the nature of things, demanded the serious attention of
leaders or major figures of the nation; and societies
of occultism, within which we will glimpse
In an instant, the influence and action of the Jew were the
The perfect means. One of them was organized in the half-sky
open, and formed the most universal of links, that is to say
a society of defense, attack, and propaganda of which we
we glimpsed earlier, under the name 'Alliance Israélite',

the insidious texture. Endowed with a more active constitution and
more militant than that of a dispersed people, this alliance
at first glance appears to be nothing more than a useless
variant, than an insignificant lining. But, open to •
dreamers, deserters, and scorners of all
cult figures, it has the merit of lending itself to more combinations
vast, and to offer to the foreign elements for which it prepares and.
achieves assimilation, frameworks of boundless elasticity.
She helps the progressive men of Israel, skilled in preparing
their faces, the engaging smiles of a political liberalism
that and religious, to win over the naive masses; and, under
under the pretext of serving both interests and consciences, it
gently place the high-ranking directors of Judah on their heads^^
It finally brings together anyone of Jewish blood
these Christians by birth who are, but unknowingly for
most of them, the allies and subjects of the Jew, and whom she shapes
in scs ranks k fraternally mingle their sympathies and
their hatreds and those of the sons of Jacob, whose name was once
Even that was, for them, the expression of supreme contempt.

It's this jumble of shades of gray and positions
diverse, fueled by antisocial prejudices, indifferent to everything
belief or driven by deep-seated hatred against Christianity

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uismc, that Freemasonry, queen for the moment of
societies of occulism, calls for or already counts and brings together
within it: Freemasonry, this immense association
including the rare initiates, that is to say, the real leaders, whom he
One must be careful not to confuse them with nominal chiefs, vi-
wind in a close and intimate alliance with the members
militants of Judaism, princes and initiators of the high
cabal ' 1 For it is important to repeat, this elite of the Order,
these real leaders whom so few people know, and whom they do not
most of them only know them by their nom de guerre*,
operate within the profitable and secret dependence of
Israeli Kabbalists. And this phenomenon is accomplished thanks to the
habits of rigorous discretion to which the subject-
weave terrible oaths and threats; thanks again
to your majority of Jewish members that the mysterious constitu-
the Freemasonry association sits in its sovereign council.

If something unpleasant-sounding offends the ear in

* Read below the chapter on Cabal.

The most important of the occult associations, the one which, before
having allowed himself to be penetrated, committed so much havoc in the world, and that
the seal of Judaism bears undeniable signs, a scholar
An adept told us: it is "the great known Kabbalistic association
"Nowadays in Europe, it is known as Freemasonry." Before wearing
This very modern name, she, suddenly appears in the world at
the moment when the great protest of the sixteenth century against the Church
"It is dismantling Christian unity." It tolerates all beliefs
because she recognizes none of them, "not professe qu'une seule
philosophy » jEliphas Lévi, Hist. of magic, ibid., p. 399-400.),
that of transcendent Protestantism. This philosophy of reason
rebellious, which from the beginning was that of the high initiates of the Caba'e, is
the very same one that the Israelite Alliance openly professes today.
universal, open to the dissatisfied of all the cukes.

Anyone who deigns to scrutinize with some care the great association-
"Canalisque cation" of Freemasonry, whoever studies at
historical sources, its origin and principles, its organization and
Its aim will see in it little more than a bold work of Judaism,
an artificial Jewish community recruited from men foreign to the Jewish race,
and especially Christians! Most of these Christians assume him to be a
innocent but; but these are not the initiates, they are the
decoys. — Kabbalistic Freemasonry still has one of its centers, and
perhaps its original center, in Chaldea, the birthplace of the Kabbalah;
It has one of its major capitals among the Druscs. — We have dealt
Elsewhere these questions... See below, chapter Cabal.

* Such as Nubius and the Jew Piccolo-Tigre.

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Our words, a few lines, will suffice to calm minds.
and especially the spirit of anyone who takes the trouble to ob-
server that these occult societies do not have in deOnitive
other serious purpose than that of the Jewish associations of which they
are merely variants with a quasi-Christian appearance,
because the thought that guides them is the same, and we knew it.
before an accident had revealed the correspondence of
Nubius and Piccolo-Tigre; for all their labor is limited,
because all their activity is applied and used up by propagation, k
the emergence of ideas and facts that must be annihilated
the teaching of Christ's doctrine in Christian societies
yours. In other words, the sole purpose of their efforts

is the realization of the triumph of Jewish ideas, proclaimed
referred to as modern principles by Israel itself
(at the beginning of this chapter), and whose consequence is the Mes- era
Sianesque, whom his vows call. (See below.)

The flexibility characteristic of occultists
allows them to do everything; the elasticity of their
doctrines extend to the miraculous, and their insidious phra-
Seology also knows how to skillfully caress Christ here, object
of their muted and implacable hostilities, that the confounded
Ik-bas. In short, the acts of secret societies whose
apparent leaders bear Christian names, slip in through
for this reason, and are received into our social environment with a
favor which, under the name of the Jew, would turn into mistrust.
And, under the cover of these honorable names, with close-eyed
sure of the vulgar, far from grasping the anti-Christian reality of
aspirations and works, let themselves be dazzled by the tapa-
superficial appearances of real and sincere philanthropy in
the vast majority of its members, but also false as
deceptive among its great and true initiates, among its
mysterious directors.

A few clumsy mistakes made under the watchful eyes of those who...
threatened to open slightly, and at the moment when the certainty of
The glimpsed successes spurred daring followers to...
to hide; numerous indiscretions escaped by drunkenness

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of an impending triumph, and whose somber splendors
some of their rays were already piercing through;
Clear confessions, positive revelations, that's what we
allowed, apart from our personal data, to establish
a certain judgment on the mode and power of action of
these high societies of occultism, where Christians come-
They need to line up like flocks under the hand of the Jew. Enough
of opinions thrown from the rooftops; enough scattered documents
in this very work, will have awakened the eye and ear of
public so that we limit ourselves to not reproducing in this
at the moment that a few rare and brief confirmations of our
pages

In this Germany, where Jews and auxiliary societies
Jewish leaders have long since set their sights on iCuni-

to subsist-
to kill later with ease, and in a single movement, at this
form of government: that of the cosmopolitan republic,
the historical and political sheets of Munich' published
in the year of grace 1862, and on the occasion of Al-'s brochure
Ban Stolz on Freemasonry, the grievances of a ma-
Berlin court. These pages, it is claimed, passed under the

King William's eyes; and the author, however attached he

is in the Protestant faith, and is identified there as the greatest danger
imminent for the throne and for the altar "the power that
The Jews were able to acquire, through Freemasonry,
"Rie, a power that would have reached its zenith today."

It exists in Germany, he tells us, — and we leave h
Each person bears full responsibility for their words — “there exists
a secret society with Masonic forms, which is subject
to unknown leaders. The members of this association are
for the most part i«raê/ire*; their ranks and systems have not
of Christian rites and symbols, but only for form, and ser-
The wind there all the better to cover their actions. The Jews
they only use Christianity there in mockery or for

'Reproduced in the Brussels newspaper; iJ., in Le Monde, the
November 6, 1862.

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to further conceal the obscurity of their plans and their in-
trigues. »

"These are by no means ridiculous calumnies to-
What folly is alone, yet to add faith? No, and

Criminals no longer remain in the shadows; they make their presence known.
appear as if they were our brothers, and boast of
the protection, even the alliance of German princes.
Let us add that, in recent times, the Jews have been
excluded from a number of lodges; but that, now, they
are universally accepted in all lodges worldwide.
Berlin, the Jews have arrived, since the death of the pious king
Frederick William IV, 'to sneak into the boxes through the
back doors. For this they got themselves admitted all-
theirs, and they were then granted here centered.''\now that '
No lodge is inaccessible to them anymore; there are others.
lodges composed exclusively of Jews in which the
Non-Jews have no access. In London, where it is located, as i

We know, the heart of the revolution, under the Grand Master Pal-
Merston, there are two Jewish lodges that never saw any j
Christians cross their threshold. It is there that all the I
son of all the revolutionary elements that are brewing in the lodges I
'Christian'.

These revealing words, without exactly repeating our pa-
roles, are far, it seems to us, from diminishing their value.

In Italy, the members of the Supreme Sale were not
known to the small number of superior followers to whom they
dictated their orders only by nom de guerre. One of the
most famous, Ic, companion of the famous Nubius, bore the name
of Little Tiger (Piccolo-Tiger). Fearsome and atrocious cham-
a pawn of Oceultism, this potentate of the Sales was a Jew*;

'Reproduced in the Brussels newspaper ;-td., in Le Monde, the
November 6th tS6î.

* The pseudonymous sycophant Nubius frequented in Rome which-
some of our friends, at the time we visited this city. This
Consumed Bceli rat, who had the confidence of Mr. the Prince of Metter-
Nich, prime minister to the Emperor of Austria, and thus pumped the
Blat's secrets, he was poisoned by his own people after having done some terrible things.
vigils in favor of the anti-Christian revolution.

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and in the instructions that his pen conveyed to
Senior agents of the Picmontais Sales, we read these
lines, h the date of January 18, 1822:

"The main thing is to isolate the man from his family, and to
To make him lose your morals. .y. . He likes long conversations
coffee, the idleness of shows. Eutrain him, extract him,
Give it some importance, teach it to be discreet-
he was bored with his daily work, and, by this
merry-go-round,... after showing him how tiresome they all are
Homework, YOU instill in him the desire for another existence.
Man is born a rebel. Fan this desire for rebellion until-
that the fire, but that the fire does not break out! It is a
preparation for the great work you must begin.
When you have instilled in a few souls a disgust for
family and your religion, drop certain words that

provoke the desire to be affiliated with the nearest lodge.
This vanity of the city dweller or the bourgeois to identify with the
Freemasonry has something so banal and so unified about it.
Versel, whose stupidity I am always in awe of
human. I'm surprised not to see the whole world striking-
per at the door of all the Venerable Ones, and ask these
Gentlemen, the honor of being one of the workers chosen for the
Reconstruction of Solomon's Temple!

A lodge similar to the one we just reported
in London, that is to say, entirely composed of Jews, and where
all the threads of the revolutionary plots woven together in
Christian lodges exist in Rome, where it is "the supreme
Revolutionary tribunal. From there the other lodges are directed.

'And the circles! The easy life, the knowledge of the circles, where of
so many loyal followers, placed under the skillful direction of the leaders of the oc-
cultism, unfold, while rubbing shoulders with them, the finest bloodhounds of the
Police. Ah! If only mothers knew! But, being a member of
such and such a circle, where so much tinsel mingles with so much pure gold, that
So good at raising a young man!

2 This symbolic term, whose true meaning is known only to
the high and invisible hierarchy of the Temple and Freemasonry, com-
composed of Jewish cabalists, signifies the reconstitution of the power of Judaism.
daecular on the ruins of Christianity.

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cornered by secret leaders, so that most of the revolutionaries
Christian revolutionaries are nothing but blind puppets.
set in motion by Jews through mystery.

"In Leipzig, on the occasion of the fair which brings about..."
this city was home to some of the high-ranking Jewish and Christian merchants
throughout Europe, the secret Jewish lodge is every time
permanent, and no Christian Freemason is ever received there; that is what

opened the eyes of more than one of us. In the

Jewish lodges in Hamburg and Frankfurt, there are only
emi^aires who have access. The name of the latter, Absa-
lon aux trois orties, gives a glimpse of its political nature brû-
lante {nomen et omenj. » ^

"May the Almighty soften the trials that are-
their teeth on the powerful as a result of their carelessness, and their
to make clear what the masonry work requires
to revolutionize and republicanize the people in the interest of
Judaism! May they remember the prophecy.
of Napoleon I": In fifty years Europe will be republican
Cossack caine And this other one of/fiurke: A time ^

will come a time when princes will have to become tyrants, because;
that the subjects will have become rebels on principle!* J
If this language were not that of many faithful supporters of the pro-
Testamentism, no doubt, would be somewhat suspect to us.
but struck as she was by the anathemas of the Church, the ma-
connerie includes within its ranks the vast majority of mi-
ministers of the reform; the testimonies that reach us from
This aspect therefore carries a truly impartial character
outstanding.

Excited and facilitated by Israel, the revolutionary movement
to whom this enterprising people owed the conquest of its rights
the city never ceases and has never ceased to find in the part
the stirring of Judaism, the most devoted agents, the propa-

'Where the Judarque ecumenical council of 1869 was held. See in
head of this chapter.

^ Historical pages, as above dictated, except for two paragraphs which re-
keep the circular from the Jew, the Little Tiger,

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The most daring and rarest of skills. To be
In a Christian country, the equal of a Christian is something
dejb for the Jew - but that cannot satisfy the insatiable
ambition of this admirable Macbiner; and he knows it all too well
to owe its most incredible successes to the constant interplay of associations
mysterious cations with which his hand covers the world as
a network, to stop and fall asleep b this first
stage of his triumph.

"Certainly," he told us himself for a moment.
before repeating with increasing boldness his profession of
faith in his council of 1869, "the Israelite would show himself
How ungrateful he would be if he didn't recognize all that he owes to

a movement which, for three centuries, that is to say since
Luther, "has shaken, and for eighty years," that is to say-
to say since the proclamation of the theories of 1789, "a ren-
poured the old organization (the company. The harsh breath of
Persecution no longer forces us to huddle together
the others; we can walk alone, without fear

hostile attacks against our persons or our faith

We have observed these trends in modern society;
we have seriously considered the consequences
that they were to have for our worship," indissolubly
linked to the interests of Jewish nationality, "and, far from it
having found nothing that demonstrated to us the need to relax-
Dear to the bond of community, we have, on the contrary,
'drawn new reasons to maintain and strengthen it'.
However, one of the surest ways to strengthen it is to
the addition and multiplication of auxiliary communities,
of parallel societies, grafted onto that of Judaism, and of
the way in which the parallel timbers intended to strengthen the
Large beams are applied and riveted to their sides.

For it is not at the moment of victory that the conqueror-
Rant relaxes his efforts and gives up both the means
and to the benefits of conquest! Wherever the soil of
habitable land, wherever its support lends itself to the feet

• Israelite Universe, III, p. 129; 1866.

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of the Christian, and in whatever variety of forms the gou-
When events occur there, the Jew, more than ever, must
therefore consolidate the links that bind one to the other the mem-
members of your community; the Jew, more than ever, must
besides tightening the bonds of secret societies that his ^
community treats them into obedient girls, and they function
to his proOt!

And the American continent was not to escape him.
even this plan, or rather, these instinctive habits
from Israel, we will therefore read without surprise the following lines
in one of the most accredited organs of Judaism;

There has been frequent talk of the Israelite Cordate of |
Beiii-Dérilh, that is to say, the sons of the covenant, which was created '
in the United States. As the importance of this order increases
incessantly J and that it is very little known, it seems useful to us

to analyze, according to the American newspapers, the latest message,
"Wise man of the Grand Master of the Order, M' BF Peixolto."

"The Beni-Berith order sent to the Israelite victims"
of cholera, in the East, near S, $000 (25,000 francs). j
The Grand Master visits the lodges as often as possible.
affiliated. This year, he visited those of eleven cities considered-
bles. 11 opened conferences and delivered speeches there.
to instruct them in their duties as sons of the king,
to strengthen in them the feeling and love of objects
superiors pursued by the Order, namely: advancement
moral and intellectual of the family of Israel, and the most
perfect among its members. This cowardice is all the more urgent 1
that the Israelite population of America having been formed
of diverse races and nationalities, there must have been some '
divergences and antipathies that must be mitigated.' • ,

Masonic lodges, which the Christian Church condemns, *
They therefore become indispensable substitutes for Israel.
of the Synagogue; and, even within the heart of the republics
With greater freedom, Judaism yields to the need to spread only to
the shadow of mystery, and in the depths of the boxes, what he calls
'Archives Israélites, XX, p. 885-6; 1866.

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the intellectual and moral education of his family, "the love of*
higher objectives pursued by the Order," and the rallying cry
the thing that makes the adopted brothers march in step with
brothers of the same blood.

Aided in all the kingdoms of the earth by the help
mutual support that the members of their
community; aided by the resources they draw from
mixed associations and patents /txxAés by the relief and the
protection that companies owe them and provide to them
secret, where their position is the supreme position, and whose power-
equal or dominant power today, citizens
of their own nation and citizens of the nation that
adopts, that is to say, twice a citizen, and twice splendid
well protected in the homeland where every Christian does not
there is only one, the Jews, whose cunning, whose audacity and
Know-how has always been a proverbial thing, have
on every native of the Christian states the most indisputable

advantages^^bt take advantage of them with singular skill
to increase an already considerable influence. Simple observation
the source of the event, the cause of which he did not seem to be able to discern,
A man of wit of Israelite descent wrote, therefore, some time ago
for some time, truthfully: The Jews “fulfill, pro-
reserved portion, and thanks to their insistence, more jobs*
than the other Catholic and Protestant denominations. Their
disastrous influence is felt especially in the alternators who
weigh most heavily on the country's fortunes / there is no one among-
No loan, of which the Jews do not have their large share.
no public that they do not monopolize, no disaster that they have not foreseen.
prepared and from which they do not benefit, they are therefore ill-advised to
to complain, as they always do, they who have all the
favors and who make all the profits!

In short, forces strong against each of us that
lend them the laws of the States; strengthened by those that their
.gives to the midst of the mass of peoples the organization
. natural of the Jewish community; strong from those which they
. ■ * Cerfberr de Medelsheim, The Jews, p. 9; Paris, 4,847.

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borrowing from occult societies and alliances
created by these societies according to the needs of the times and places,
The Jews, as Klubcr observes, form at
within the Christian kingdoms a state within a state, k Of the
Does it ever happen that Christian society remains worthy of its name?
and faithful to the defense of its rights, that an antagonism per-
"A conflict between the state and Judaism becomes inevitable,"
and that the triumph of the Jew is—that is—the upheaval
of Christian states, or of Christian civilization, is the
An inevitable consequence of this struggle.

SECOND DIVISION. — MEANS OF INFLUENCE, VI MILITARY:

gold.

Gold is the master of the world; gold possesses us, and the Jew possesses-
sed the gold. — Enormity of the power that the Jew owes to his gold,
to his genius to make him sweat. — Never so much as nowadays
Gold was not the sinews of war and peace, nor the desire of families.
the seasoning of all honor, the crowning of all glory
and of all nobility. — The statesmen of Europe on their knees
before the Jew. — Nothing without the Jew's consent; how he reigns under
the forms or appearances of Christian kings. — Through gold, he governs
The occult societies that govern the world. — Power without

limits of finance in a world where all religious belief
She dies, scorned by the Jew and his auxiliaries. — Only one remedy
to this immense evil. — These facts, this power, astonish us;
the astonishment felt by one of the prime ministers of the Great
Brittany, and its saying that it would be madness to forget it. — Final note on
one of the potentates of Judaism.

Between the auxiliaries of the Jew's power, based on
the organization of occult societies which we have
Given that his nation's type is the one we will refrain from
It's good to forget about gold; gold, which paganism accused of
to change and corrupt morals—the gold that Christ has
cursed, because it softens the soul and hardens the heart; gold, the
tempter of all consciences, and, in his cold mu-
ism, the most irresistible of orators—, gold, the sovereign of

'A blow to the diplomatic deliberations of the Congress of Vienna,'
t. III, p. 390; Kluber.

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multitudes whose enumeration is beyond all
Calculation! Simple metal, yet, but to whom 'out what can
To be bought, sold, or surrendered. And who will tell us the truth?
or the man who does not have his selling price list, apart from
the atmosphere that envelops and protects man sincerely
religious?

"Venest city!" cried Jngurtha Franchis in his fury.
ing the threshold of Rome, that wretched Republic whose
senators and generals, accustomed to looting all the
provinces, had so often humbled their souls before gold
that this formidable leader had offered them; venal city! that
Is there no merchant rich enough to buy it?
Today this merchant exists - he is everywhere.

Sovereign master and lord of gold, the Jew, who ever
had no cause to lament this inadequacy, therefore, is the lord and
the master of the powers of the earth. In other words,
Gold owns the world, and the Jew owns gold!

But let's just take a quick look at a few of them.
points relating to this chapter on gold; let's not consider anything
beyond what is enough to reveal to us the immensity, the enor-

mutilated by the power that the Jew owes to his metal, to his art
inimitable in making him sweat, through instinct, talent, and genius
which he is gifted with the ability to raise above all heights
credit, and to balance it in such a way that shaking it
let's shake the world! Let's leave it at that, according to our
As usual, everyone is responsible for their own words, and let's do
observe by producing the writers who had the rare gene-
the audacity to grapple with the Jewish colossus,
that if hyperbole happens to slip into certain menus
details of their pages, their prodigious claims do not
generally deserve no other criticism than that of exposing
with inadequacy the truths of which they claim to be the revealers.
Finally, let us say that if the Jews are first and foremost, if they were
Throughout history, the kings of finance, never more so than
In our time, money was not the sinews of war and peace.
life, the soul of politics and industry, of commerce

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and all human transactions, happiness and the
family relief, seasoning of all distinctions, of
all dignity, all honor, the crowning glory
and of utmost nobility. Let us repeat this at the same time as never before.
that power, which in all ages had its abode
or for the citadel, the Jew's safe, did not concentrate there in one
in a manner as prodigious and formidable as in our time.

In Germany, "following the secularization of property
and ecclesiastical principalities, financial difficulties
of the nobility and loans contracted with the governors
nineteenth-century Jews became a
power before which the greatest men bow
dCÉtat, and which, from time to time, has shaken thrones.
This iiiGuence, acquired by force of circumstances, by the
efforts of the school of philosophical publicists who since the middle
of the eighteenth century used every lever to
overturning religion and Christian society, made eman-
the corporatization of Jews, that is to say, the equality of civil rights
and the policies of Jews and Christians, a real question
vital to European politics

What if, turning our eyes away from Germany, we...
Let's turn our attention to two of the wealthiest countries in Europe,
a strongly anti-Catholic writer, stopping them there with a gesture of

his hand, will tell us in 1847 with rare firmness
of speech: "The workers who become exhausted, and die
k the penalty, on three-quarters of the globe's surface,
work to enrich a few thousand nabobs fai-
nothingness of Judah, Amsterdam and London*! »

Terrified by the boundless power that, under the au-

'Goschler, of Jewish origin, German Encyclopedic Dictionary, by
the most learned prures and doctors of theology in Germany, .
t. XII, p. 451; 1861.

* Toussenel, The Jews, Kings of the Era, preface, p. v; 1847. — The An-
England, that country where, when it happens that the Israeli banker marries
one of his daughters, the Jewish press hurries, in rëpanouisseraenl de
his pride, to make us observe the splendors of this marriage
equal or even surpass the royal magnificence of the Universe
Israelite, V, p. 139; 1867.

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piccs of Vollairian philosophy, focused on finance,
the same economist, turning our attention back to France,
he added, during the reign of Louis-Philippe d'Orléans: "The
The King may well appoint to the positions of officer and judge,
to jobs whose holders enjoy a salary
of twelve hundred to three thousand francs; but all the jobs
high or lucrative in France, or even those of the magistra-
ture, are at the Jew's appointment. It is the Jew who distributes
the general revenues to his pious servants, and dismisses the
general receivers who are hindering him. The Jew, excluded owner-
sif of the transport administration throughout the kingdom,
"It will soon have more employees on its own than the state."

An enormous influence, an already formidable power emanates from it.
of the Jews and makes itself felt far and wide. The King himself, without
Their cooperation, "does not make treaties. I defy the King and Les
Chambers to make a customs alliance treaty, a treaty
of cotton, coal, iron, which the Jews do not want!
Anzin did not want Belgium to join the
France, and this meeting did not take place... Before the law
had the railways been granted to the Jew, every traveler could-
would circulate freely on the main road, on the cobblestones of the
lioi'. Since all means of communication, railways,
Canals, rivers, belong to the Jew; no one can pass through them anymore without
to pay him tribute.

Oh you, passerby, would you be able to tell us "who holds the

banking monopoly and transport monopoly, the two
Arm of commerce? — The Jew. — Who has the monopoly on
Gold and mercury? — The Jew. — Who will soon have the
MoQopole of coal, salt and tobacco? — The Jew.
— Who has a monopoly on advertisements? — The Saint-Simonian,
the Jew's servant '... If air could be seized and sold, he
"There would be a Jew to seize it and buy it..."

'See note A, at the end of this division.

2 The immoral and unhealthy sect of the Saint-Simonians, to whom we
We owe free trade, a prelude to the unification of peoples, to what extent
a large number of Jews in its aristocracy.

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"Why, in the matter of sugars, have we crushed
our maritime trade and our colonies'?... Because,
In the sugar question, all national interests are
in direct opposition to the interests of the raffia clique
neurs, etc., etc., etc., — who are connected to high finance, and
that the Chambers and the Power were only concerned with
"One thing: to truly deserve the financial powers." Because
Gold holds absolute power; gold is the overlord of kings.
And this overlord is the instrument, the property of the Jew. He
commands the world, and the Jew possesses it*! And besides,
a council where Jews must sit in the majority does not
Doesn't he settle the debt with the gold from the revolutionary contributions?
the supreme agents of the occult flock to its coffers.
ism? Doesn't he hold in his hands the threads of all these
secret societies that govern the most powerful today
Holy States of the earth? Nothing will therefore take away Mr. Cerfberr,
writer of Jewish descent, the merit of having "one of the pre- •
Miers opened their eyes to a power that strikes with terror
men whose gaze is turned towards the future!

Because times have their signs, which are not easy to understand.
to be mistaken. Also, in the scene where it pleases Mr. About to
to shamefully drag a religious figure before the public
who came to extend his charitable hand to a Jewish baron, will we have-
we noticed these words of high insolence and sinister
truth, which delights the eye of its readers:

"No one would be strong enough to demand expulsion"
Jews, while Christians are petitioning today
to get yours*, and they chase you away, we might add,
in the very name of liberty, everywhere the Revolution reigns
lution, whose principles are those professed by the Jew!

(Jewish Synod of 1869).

< Read this curious passage, and so many others from the Jews kings of the period, Toussenel, v. I, p. 19, etc.

^Toussenel, 1. 1, pp. 10-19-20; 1847. — Id., Cerfberr, the Jews, p. 1,

1847.

® Cerfberr, The Jews, p. 1; 4847.

∗ L'Univers israélite, p. 420; September 1864.

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In short, then, the sinews of war and peace, the
the lifeblood of every public service, every business, and every
association, the nerve center of all power and all enjoyment,
In other words, the strength of a world where all
Religious belief dies out, it's finance, it's gold, this
It is and can only be gold; gold that commands and commands
Tell me the idea: gold that forges and pays for iron, sword or machine,
intended for the realization of the idea; the gold that reigns in souve-
rain, and who expresses himself like a despot; the gold that humbles-
lies at the feet of him whose hand spreads it kings and
nobles, ministers and subjects, philosophers and women, science
and arts, laws and morals! Every day that passes, alas!
makes the brilliance of this truth all the more terrible, and makes us see,
Ultimately, gold is the Jew!

Yes, to name gold, or finance; to name a value
any, or credit; it is, from one end to the other of our
• globe, name the Jew, who possesses us by possessing him. Sou-
colossal, exorbitant, implacable, constantly growing truth
health, and without any imaginable control other than that of the laws
Christian women, scorned today by the Jew, our supreme
schoolteacher, and by his assistants.

To one of these Jews, a financial king, a character we
reports that he let slip, by naming one of his
Jewish rivals: Ah! If only this man and I could
If we understand each other, will there soon be anything else left for Christians?

Their eyes, to cry? Let's consider that a fairy tale.

But, in fact, what monarch, what state can today...
today to raise armies, to build fleets and roads,
to dig its canals, to distribute its jobs, its dignities,
to sleep peacefully, to arm for war, to stir, to function,
to flinch, to breathe freely in a word, if he has no support
the countersignature, the agreement, the good pleasure of his master, the
Jewish?

The Jew holds us in his grip, he is our master, not only
because we no longer possess gold, but, let us repeat
constantly, because it is gold that possesses us; because

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pride, luxury, lust, thirst, rage of all
power and all enjoyment have seized our
souls. He will only let go in the face of the resurrection of education.
Christian teaching that inspires humility and moderation in man,
honesty, sobriety, dedication, consideration and respect for the
weak and poor. Until then, therefore, we must endure hardship.
to remain with the words that resounded a holy priest from
of Israelite blood, and which summarize our last pages:

"Naturally skilled, ingenious, and possessed by in- '
Driven by a instinct for domination, the Jews gradually invaded
all the avenues that lead to wealth and dignity
and in power. Their spirit gradually infiltrated the
modern civilization. They control the Stock Exchange, the press, the
theatre, literature, administration, major roads I
of communication on land and sea, and, by the ascendant 1
of their fortune and their genius, they hold tightly, to i
at this time, as in a network, the whole of Christian society
yours '. » }

Did we hear these words? Did we understand them?
Shots? No! Not yet! They seem to surprise us, and
Our astonishment makes the prime minister smile with pity.
of the Kingdom of Great Britain, one of the princes of the
modern politics, one of the valiant supporters of Protestantism
Anglicanism, one of the sons of the Jewish race, and which, in
the blossoming of Jewish pride, cries out: Truly,

"The world is governed by entirely different characters"
How can those whose eyes do not penetrate imagine it?
behind the scenes*!

> The UP Ratisbonne, Jewish Question, p. 9; Paris, 1868.

® The world is governed by very different characters to what is imagined by lliose who are not behind iho scene. — Disraeli in Coningsby, a book in which this statesman highlights the value of the Jews p. 184; Paris, 1844, in-8“. . '

NOTE.

Mr. Baron de Rothschild, Grand Cross of the Legion of Honour,

Knight of etc., etc., etc., Consul of Austria, left upon dying

Î3.

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four sons, and something, he said to himself, like eight hundred million fortune. At the legal rate of five percent, eight hundred million produced sent per year eight hundred times fifty thousand francs, that is to say forty millions. What power in the hands of the owner of such an income!

Let us add that the five percent rate is only a flat interest rate. bourgeois, and that it is impossible for us to know to what degree the fertility of crowns rises under the hand of a banker, but above under the control of the high lords and princes of the Bank. What Everyone in Paris knows, and that saves us from going into detail, it's that, among certain classes of people in finance, computer language- The average of the product, we, does not qualify as usurers in any way; we Let's not say that the interest on money is twenty-five percent. For these financiers, eight hundred million would generate an income of two hundred million!

It is stated that in 1812 Mr. de Rothschild only owned a single million, and it is said that this banker gives to his eldest son, as a pre-existing inheri and, apart from that, his magnificent land of Ferrières, in Seine-et-Marne, in addition to the sum of two hundred million. Whatever his fortune, Mr. de Rothschild, not being French, if we are not mistaken, has the privilege, in France, of being the true owner of one's fortune. The state therefore cannot afford to test for itself. as he does for us, by taking care of our children. Mr. de Rothschild therefore makes his shares as he sees fit, in the interest of his house. France can thus cover itself with high and powerful lords,

potentates who, because they are foreigners, will seize power over our
ground, and to their grace, the power to which we cannot lay claim,
because we are only French there. In other words, a
French, to acquire the privilege of being the true owner of
his properties, must renounce his French citizenship and become
stranger *.

A famous financier has just died, one of our leading figures tells us.
and true economists, Mr. Coquille. Some attribute his fortune to
eight hundred million, others with the fabulous figure of two billion
(i.e., five hundred million in annuities with a yield of twenty-five percent).
Several newspapers seized the opportunity to praise selflessness.
of Mr. de Rothschild, and the services he rendered to France. R eût
It would have been better if France had not needed these services. For it
It is all too obvious that Mr. de Rothschild's fortune has not increased
than by our financial disasters. Isn't it shameful that companies
Are modern people always short of money? Nothing indicates that
"Weakness of mind of our leaders."

And that's how Jews, even the most honest ones, become the suckers

1. Read the excellent work by Mr. Le Play, Senator, on these questions, etc.: The Re.-
social form in France, Paris, Plon, 1864.

* Le Monde, November 23 and 24; irf., 1868. • — La Proviileuce, they say
The Israelite Archives bestowed upon this family a fortune beyond princely proportions.
VII, p. 213! 1869.

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and the fate of the peoples whom madness destines to fall under their scepter.
Because wasteful governments are made in the image of certain
Sons of wealthy families eager to enjoy themselves. The Jews are there to make them...
more gracious advances; the ease of borrowing tempts these imprudent people;
They succumb to it and are lost! And then, the fortune that the Jews have
acquired, and perhaps through legal or accepted means that we
Let's refrain from saying legitimate, but rather puts in their hands the means of action c
the civilized world, whose study teaches us about usage I — They say enormous,
monstrous, the gains that the revolution must bring to the Jewish Bank
Italian, whose anti-Catholic character is quite prominent. Happy

is revolutionary Italy meeting such financiers otherwise I

We are not familiar with Mr. de Roth-'s banking operations
schild, nor the political views of this potentate; but we have not heard
to speak well of the private man, and we bear witness to
his numerous acts of charity, not only to his fellow believers, but to

Christians. — When we visited his royal Iron Castle-
One thing struck us: it was not seeing among the art objects
no sculpture, no painting whose modesty might suffer. Com-
Many Christian homes could envy him this glory!

THIRD DIVISION. — THE PLEDGENT AND TEACHING WORD,
THE PRESS.

Another power of which the Jew makes himself an auxiliary; his representatives
Honorable, and not. — Services that the Jew admits to owing him. — She
has not yet finished Judaizing the world, but patience I — The
various categories of men in the press. — Despotism without
limits of the master of a newspaper. — In many newspapers, what
Is he a despot? — Mystery 1 — Characteristics of his position. — His
merit lies in the sureness of his hand in choosing his stewards or
of his literary workers. — Places teeming with these people of
high and low pay. — Like all property, every newspaper
constantly changing owners, tenants, and consequently of es-
taken. — The Jew buys, exploits, or has exploited most of the
important documents. — Its influence on opinion, on ideas
religious, commercial, industrial, and political enterprises
tics: the Jew, through them, deceives and leads governments and gu-
Vernés. — Despite the large number of honest writers, the
The press is, by its very nature, essentially venal; harm is no longer in-
No one was more interested in buying it than the Jew, and no one had any more gold to pay
But does the press have any real value? — Example too
Brilliant as it is sharp. — A government and a major newspaper,
organ of financial stability. — Whatever the power
In newspapers, the Jew is, or is becoming, the master almost everywhere.
but without appearing. — More than any other country, Germany...
shows this power of the Jew. — Events in Europe
depend on about ten men, Jews or auxiliaries of the Jew.

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A frightening and prodigious word from the former Prime Minister of Great Britain
Brittany, of Jewish Mng, Disraeli. — This word and that of Mr. the
Prince Metternich confirms our pages. — Appendix. — Pro-
digi- depravity of the clergy at the triclinium, not long ago; it was the work-
v of Jansenism and the Jew. — Prodigious depravity of the senses
moments of honor and patriotism, and by whom.

A second power is at the forefront of those that have

make the Jew's auxiliaries, and this power is the
press; perhaps naive, instead of using that term,
Should we say public speech, vibrant speech?
of the speaker; the words of the professor of the great chairs
who, within Germany, for example, are
platforms of a strange resonance; the speech more serious,
but more muted, from the political or religious writer, who
barely reaches the ear except through weakened eclios.
occupied by the crowd; finally, the words of the journalist whose
daily cowardice is to give a noisy echo to each
to comment on these other words, to distort them,
to embellish them, to extinguish their brilliance, or to crown them with
glory by helping them spread splendors in their wake
of a radiant meteor.

The press, and we hasten to proclaim it, comjite
in our France and within Europe many
and very honorable representatives; but this reservation made, and the
Justice demands it, we cannot hesitate to recognize that his
Virtue too often is merely a suspect virtue, and such is
the term that even the most
polite in their language. For, from one part of Europe to another,
Gold and the press are all too often accused of being among the...
to maintain secret and highly illegitimate relations with one another;
and if already the Jew holds "in a censal the Christian society-
yours entirely," the crime is most often at
seductive qualities that her hand makes sparkle in the eyes of the press,
which became one of the most irresistible agents of his dominant genius
nator. But the press—to sum up in itself all the
the question of public speech — is it to the Jew of what kind?
What serious use would it have? Would it sell to the Jew? The Jew, in one

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word, could he] buy, would he know how to build or maneuver,
for the benefit of its interests and doctrines, the major
War machines of the press?...

The services that the Jew owes to the press are depicted in
the very words which the Jewish Archives tickle
The ears of Israel rejoiced, and these words are quite clear.
so that each of us can grasp its meaning and scope.
Because what the Jew calls intolerance and prejudice, fanaticism
and barbarity, these are the very principles of belief and
of Christian civilization; we know it, and we do not
can we allow ourselves to be disappointed by this: "If prejudices diminish-
Nuent, one of the major Jewish journals tells us, is
that our words and our writings spread; it is that the

Jewish books and newspapers act closely in
close. » Nothing, in fact, is more effective, « for us
to guarantee against a return to excesses, that development
of our literary works'. » 11 There is no longer, it is true,
"that rare countries where the rights of our brothers are protected"
known. It can be said that intolerance and fanaticism are
defeated, but prejudices are not, they still remain.
days. They can be found in every country, in the most advanced-
these are the same as in the most backward, and in all classes,
"In the most enlightened as well as the most illiterate."

In short, the evil from which the Jew complains of suffering has con-
served in the soil some roots; that is to say that the
civilizing principles of Christianity still have some influence.
life; that is to say, the Judaizing press, despite its brilliance and
the immensity of the successes she acknowledges, has not been enough for us
Judaized again! However, today, few people in-
formed, and we must emphasize here the assertions of which the

'Almost no one, even among those most interested in knowing them,
does not read overtly Jewish books and newspapers; the public knows
barely exists. It is therefore clear that these books and these newspapers
Israelites are those whom He inspires, to shape our minds and hearts,
the governing body of Judaism, the one which, in its ecumenical council-
The law of 1869 tells us which principles govern the affairs of the Jew. Ci-
above, the first pages of this chapter x.

2 Israelite Archives, XIV, p. 607; 4866; ib., XVII, p. 750.

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The public will be the supreme judge, unaware that, in our
In Europe, the press allowed the... to pass into the hands of the Jew
the most considerable part of its power

What! The press bowing to the yoke of Judah's sons?
Oh blasphemy! And what language could explain the phenomenon-
leads to servility from a power that we know to be
So proud? How could you! The most boisterous champions of the
freedom, the most liberal representatives of the press
European, would not govern the world, — if it is true that
May your Jews be their rulers, — that under the pledges and the
The penis of a monarch who calls himself an outcast?

The answer to the riddle is quite simple; it will suffice
to add little to its transparency, and perhaps then
Will any reasonable reason appear to conclude that the
The kings of finance are the rulers of a vast region
in the field of journalism.

A few lines, and which no honest man...
will hurt, we must remember here that, among the writers of
The press, some of them are party people, but carried away
by ardent and often generous passions, including
their rise elevates them above the baseness of the writer who
is sold; these, we pity them, and we are far away
to despise them; many of them have conquered our
confidence, and our hope is that their prejudices will drown
One day in the flood of light. Others, more thoughtful.
and above all, more enlightened, are men of conscience and
of devotion: the Catholic camp is teeming with them; others
They still rank among the depraved, corrupt men,
created for the worship and service of evil: the beauties of
The religion of Christ is an object of horror to them! Others
Finally, simply flat and vile, they were made, under the inspiration of
attention to their needs or their senses, pen-wielding servants. And
who has not seen many times, with us, sometimes this one, sometimes
that one, a soldier in the dawn of a fallen dynasty, protection-
a staunch nationalist, a valiant champion of some idea or other,
to find himself that very evening the man of the government standing there,

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the eloquent advocate of free trade, the boss, the protector
ardent for an idea, an interest completely contrary to those for
Which ones, at the break of dawn, did he pour his ink? It is
that, in the field of journalism, the simple writer, illicit
to be distinguished from the man with serious convictions, is only
too often, alas! the supple and very humble servant of a
master who, in a voice exemplifying gentleness and consideration,
He commands his service militarily. He then remains at this
What a pity the freedom to obey or starve to death!

But what all-powerful and invisible despot is looming?
in the highest heavens, in the sublime spheres of the newspaper?
What is its mysterious inspiration, its driving force, its soul, the
God? - Indeed, the man of trouble would be very audacious.
who sells the sweat of his eloquence to this supreme master, if

he never claimed to contemplate him face to face or to make arti-
to his lips the letters that make up his name. Eh
What! The cashier on the slip of paper is counting him right on the due date
the price of his prose k so much the task, k so much the meter, and his
Curiosity is not satisfied! Ah! Let him write, let him loiter, or
let his pen fly, but let him have the tact to remain silent, if he
does not give up on receiving his wages

The true man of the press, and he alone represents it.
whether he can write or not know how to hold a pen, whether he
whether alone or whether it calls itself a society, company, legion, because
The name does nothing but the thing itself; this man is, in every
sheet, the one who can say of the newspaper: This is my property,
It's me, it's me. These words are quite an opinion.
clear k anyone who, if this sheet is available, claims to
to give it as an auxiliary or for oi^ane. He knows that desor-
but he must finance and contract with her; otherwise,
To please him or to convince him. Of these two options, the first
is considered to be the most general and the safest.

However, the owner, the master of this machine, will stir

'La Finance is a French newspaper, but it is printed in Belgium-
because she wants to live and maintain the freedom of her lifestyle.
Its editor-in-chief is Mr. Crampon, a witty and skillful writer.

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I

public opinion, this latent speculator, which most often and in
most of the states in Europe are of Jewish race or
extends his hand to the favors of the Jew, has never sometimes nor
He didn't fabricate or polish a single sentence. But one of his merits
It is about having a sure hand in choosing one's subordinates.
of its literary entrepreneurs, themselves skilled at
to provide these artists with style, whose number is immense
already, it grows every day, thanks to the impolitic and cruel
a kind of education that is relentlessly provided to the classes
needy. Trained as these mercenaries are, the art of
to turn a sentence, and inevitably foreign or hostile to
most social doctrines, all principles of fixity,
You see them turning their talent into a profession that cannot be...
would admit to unemployment, and argue without restraint
the hand that deigns to offer them a wage.

Such are, in a large part of Europe, the people

of high and bundled pay that abound in the squares where
procures a certain press; eager artisans that we
Let us see countless crowds rushing to offer their services,
and, without flinching, submit to the orders of the chief ctatelkr who
engage them, the joyful destroyers of the social order of
Christian countries. Now, these pen-puppet lackeys, and we want
to avoid a stronger term than the one Lamartine used, are not the
Most of the time, and almost always without their knowledge, that the
executors of the Jew's works, exactly to pay what was
promised, and gifted with a rare skill to hide the hand that
draws up the plans and pays for the work.

vain. No one can choose, in this double and precarious specialty of journalism
list and doctor es-fmances, does not bring out with more talent and
Courage over the mercantilism and venality of the press. Mr. Crampon
directs its attacks openly, and its tactic is to produce
facts, beside which it must be admitted that his arguments become
sometimes a true luxury. We have noticed, among its various
numbers, that of February 17, 1868. Read in this sheet, for example,
the article on contemporary journalism, and the one that begins with
These words: Has the commercialism of the press reached its peak?

We do not know Mr. Crampon, and we have no
relationship with his diary, which is the terror of those he loves
not to resemble.

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We insisted on not saying a word to the delk of the necess-
the strictest security on the visible and invisible personnel of these
organs of public opinion. And, we all know that cha-
that periodical sheet, that each newspaper is a property;
that similar h any object, b any building capable of attempting
a buyer, he changes masters each time death
or that propriety requires it. We know that it sells
then at auction, and the buyer is free to take leave-
to remove the tenant, that is to say the spirit that inhabits him, in order to
to house and set up their own. Thanks, therefore, to the abundance of
his gold, the Jew is, sometimes openly and sometimes under a name
borrowed, the purchaser of this mobile property which leans
and constantly spills onto its .ground.

Let us add to these general notions a reflection: that is
The influence of religious ideas is spreading, especially today,
far beyond the limits assigned to them by the common people.
govern, in a thousand circumstances, the politics of peoples-,
and the nature of this policy depends on either the march or
the slumber of businesses in the trade channels and

of the industry. Now, better than any other agent, it is the
public documents that give rise to these leading ideas
and who compress them as needed, who knead them, and form-
- their opinion, according to the wishes of their master, is
They, even more often, are the ones who deceive governments and
governed by presenting themselves as the representatives of this
This opinion, whose place they boldly usurp.
unfortunate fact, and one that cannot escape the notice of
The observer tells us quite clearly what an indispensable instrument
have become these pages of interests and machinations
of the Jew, the prince of all the merchants of the earth, and,
in the interests of his business and his faith, the politician
The most Machiavellian man in the world!

Full of confidence that we are in the penetration-
out of respect for our readers, we point out these things at the end of
the pen, and we say, without the slightest fear of hurting
the considerable number of writers Gdeles to the laws of

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the honor, which the press is, by the very nature of its
constitution and the uses to which it consents,
essentially mercenary. As such, it belongs to the most
offering; the highest bidder, when he wants to, is the Jew, and this
The chapter will not be finished until the mouth of Israel itself-
even does not open to give our words proof without
reply, and legitimize conclusions that at first glance
would have seemed reckless.

But before proceeding, it is important for us to know,
other than through words, if the press, this form
proud of the opinion that she calls herself the queen of the world, has
really of some value, and if the alleged power of
this lever wielded by the Jew's arm is or is not a
overrated power.

It is truly insignificant, some tell us,
less than nothing, a kind of void; for its two poles
Opposites balance each other. — Ah! Leave it!
"Quite the opposite," the others chime in; "she is
She alone is everything! She is the force of forces, and the most
The firm of powers could not stand before it.
Of these two statements, is one acceptable?

And solid?

We will simply give an answer:
example of the value that a government founded by
journalists, simply appreciating press services and
owner of a considerable number of newspapers, attached k
the most prominent of these leaves. But was this leaf
Was she mercenary? Did she use this or that to benefit the first person who came along?
What price did she pay for her favors? Did she prostitute herself to strangers, her crazy
tenderness and his loves? Or rather, and without attributing to him
Was she one of those whose baseness governments
They compensate through subsidies and pardons, for the penalties
that they give themselves to serve them and losses of which the
the sympathies they show them become for them
an inevitable source? Thus it is established, by naming this for-
Mr. Toussenel, one of our most exemplary members, is a commendable member of the Debates c

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spiritual investigators. Hyperbole and injustice mingle-
They held his word, which he proudly upheld before the public.
Responsibility? We are too ignorant of the facts which
He has filled his pages, so as not to refrain from placing
k side of his judgment ours. But the staff of
Debauchery, even if it had remained what it was then, it would be justice to
to point out to our reader that no assertion of
Mr. Toussenel, — and we are far from reproducing them
in their entirety, — does not exceed the year of his book
(Paris, 1847).

Under a prince who was a protector and admirer of the Jews', and
of which this newspaper was the most accredited organ, bursts the
Mr. Toussenel's cry: The Jews! The Jews are the kings of
the times! This cry becomes the title of his book, and we read there
these words: "Financial feudalism has, in order to make known
his good pleasure to the men of the nominal government, his
official journal, the Journal of Debates l »

K Ou dared to print that every ministry was required to
to pay the Journal des Débats an enormous contribution of
war. — Is this true? — There were great ministers
who tried to free themselves from this onerous protectorate,
Mr. de Villèle, among others. But Mr. de Villèle was overthrown
by a coalition in which the Debates figure gloriously-

ment, and the Martignac ministry was forced to reimburse the
Journal of Debates, the three years of arrears,... Mr. Thiers
also had, one day, what is claimed, the desire to re-
to revolt against the despotism of the Debates. But old Entelle
with a single stroke of his pen, he vanquished the presumptuous Dares,
who immediately put his thumbs down, begged for forgiveness, and fought with
'to make peace with the newspaper cashier. The act of con-
Trition was accepted.

"Mr. Guizot and Mr. Duchâtel are proud of their eagerness-
to execute the slightest orders of the Journal des Débats:
"If it's possible, it's done; if it's impossible, we'll do it!"
They serve him his subsidy on his knees, and on a golden platter.

' Ut suprà, Bédarride, p. 430; ed., 1861.

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The devotion of M. de Monlalivet to the Journal det Débau de-
crosses the line into servility—that is, properly speaking, by-
first, the Journal des Débats which reigns supreme inside when Mr. de
Montalivet is a minister. Mr. de Montalivet must have caused a
The July Dynasty was wrong immensely, even more so because of its
entourage than for his actions—not only because
that he has cluttered all public offices with the worst writers
Debates, but because he has accustomed public opinion to doing in-
to involve the King's name in all the press's manipulations
ministerial, and to consider the Journal des Débauchers as
the organ of the castle, of the court party. And how at-
Would anyone in the public have doubted the intimacy that reigned between
the royalty of the rue des Prêtres and that of the Tuileries, when
The list of editors of the newspaper included all
The names of the princes' tutors?

"I was able to live there as long as I wanted, under
On April 15th, the region of favors, sinecures, and gra-
tifications. I don't know why, despite my affections for
the power, I have never been able to stay in this region
More than a month. He needs to get out of this official environment.
a scent of moral rickets and silvery harshness which
"It suffocates the kind-hearted man!"

These words from Mr. Toussenel are not ambiguous;
But wouldn't it matter to us to know what is in him-

even the newspaper which, through the favors bestowed upon it,
gives us a sample of the importance of some
Newspaper clippings? Well, that's said in the most...
firm: the Journal des Débats is first and foremost "the official organ of
The high bank, not the castle. He will protect the court
as long as the court remains docile to the will of the powerful
lords of rue Bergère and rue Laffitte; otherwise, no; and
His devotion to the dynasty will go no further. The Journal
The Debau family buried many dynasties in their lifetime, and
He swore a long time ago never to get attached to anyone again.
'such fragile institutions'.

' 76., p. 6 to 9, vol. 11.

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CHAPTER TEN.

This newspaper of the high bank, whose Jewish lords
of the Bergère and of the rue LaiBUe would be the princes,
"is therefore a true power, almost oIlGcielleraent
Recognized in Europe? And indeed, he sometimes has fun
b. to prick the Emperor of Russia in the nostrils. There is no
coronation of the Emperor of Austria or the Queen of England
land without an extraordinary envoy from the Journal des Débauchers.
But this sheet is above all the large profit sheet.
the red book of the current reign. I dare you to enter
a public library, in an amphitheater of the Col-
the Palace of France or the Sorbonne, without banging your head
b. an editor of the Debates. The Court of Cassation, the Court
accounts, the Council of State, embassies, the Council

Royal Minister of Public Instruction, everything falls under his jurisdiction!

Mr. de Broglie had the excellent idea of returning a
an order that reserved consulates for students of the Fifth School
of the councils. Mr. de Broglie's ordinance never had any
meaning; the true school, the only school of the consuls,
is the Journal of Debates. The Journal of Debates has its own section.
General B in Baghdad (a Jew), another in Alexandria, another
b Jerusalem, uu another b Genoa, not to mention an embassy-
deur b Constantinople. Mr. Adolphe Guéroult, a former saint-
Simonian, then editor of Débats, a man of wit, was...
was causing trouble in Europe; Mr. Guizot, to get him out of trouble, has
found a consulate... The Journal des Débau can do anything, even
good! But he does not abuse it; however, he will be given par-

"I gave a lot for having published The Mysteries of Paris!"

"The French Academy and the theatre fall under the purview of the newspaper-
your Debauchery, like the ministries, the embassies, the

consulates and the rest fall under the jurisdiction of the first-tier Paris » In

In short, the Journal des DébaU, this "journal of feudalism"
financial," of which the Jews are the princes, "is the arbiter
"supreme of the nation's destiny!"

We will stop at this point, and, leaving the appreciation to...
the reader is presented with a series of singularly biting pages,
'Toussenel, the Jews kings of the era, vol. II, p. 12, 43, 6, 10.

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we would ask anyone who glances at this sample
from the French press, on "this official organ of the high
bank, whose leaders are Jews, to tell us
Is journalism nothing? If, sometimes taken as a whole and sometimes-
early on, member by member, is it a power? If it is a
power also great in the brilliance of its services, when one
reduces the need to acquire them, which is formidable because
his hostilities when one has not been able to give oneself the strength to
to make them despicable? But, in whatever sense...
pronounces the sentence, which a thousand mouths will join in
a thousand different sides k ours to affirm, is that, on
our continent, the vast majority of the organs of the
the press lives in dependence on the Jew; this is because the founders
authors of the greatest number of these sheets, and sometimes
even the writers who write them are of Jewish race;
it is that, rather, owner or supreme director
Israel holds these newspapers to its promises, and behind the
curtain, an assortment of religious and political writers,
of men of science and fiction, most of whom, thus
qne in the ranks of the Masonic hierarchy k which
This press belongs to them, they don't know what their true
master, nor what the plan and purpose of the complex work are
a delegate of this master makes them carry out the details

Having said that, we believe that Germany is, for
the moment, the region of Europe which places in their most
These two facts stand out: 1° the power of speech

public, the teacher's words hurled from the pulpits,
ej, especially the one that uses the press as its organ; 2" the
the lion's share that the Jew has taken in possession and in
the use of this power.

Statesman in the service of the German Great Power
nique, and as insightful as he is shrewd, one of our friends, —
one of those rare Protestants who remained faithful to the divine-
nity of Christ, — wrote to us in December 1865;
"For the present times, I believe the Jews are very active in ruin-

'These things are neither solely nor primarily for France.

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CHAPTER TEN.

to lay the foundations of our society and to prepare for revolutions
tions. They belong to an admirably well-endowed race,
which produces geniuses in all fields and in all
trends; I mean original men, of a high
intelligence and great power to act. In Holland,
for example, two of the most prominent evangelical Protestants-
fluents were two converted Jews, from Acosta and Cappadosc;
In Germany, the great Church historian, Neander, was
likewise born into an Israelite family^ k Neuchâtel, in
the opposing camp, the most tireless and most
Happy with atheism, he is a Jew, an exile from Germany.
who has managed to carve out a magnificent position for himself in this country;
The state is providing him with extensive treatment and has built him an observatory.
Since the revolutionary resurgence of 1848, I
I found myself in contact with a Jew who, out of vanity,
betrayed the secrets of the secret societies to which he had belonged
partner, and who warned me eight to ten days in advance of
all the revolutions that were about to erupt on a certain point,
"Conch of Europe."

"I owe him the unwavering conviction that all these great
movements of oppressed peoples, etc., etc., are combined
by half a dozen individuals who give their orders
to the secret societies of all of Europe!

"The ground is completely mined beneath our feet, and the Jews
provide a large contingent of these miners... The ban-
Quier Jews will soon be, through their prodigious fortunes,
our masters and lords. >^I am finally told "that all

Germany's major radical newspapers are among the

"Hands of the Jews" The first leagues of this letter

They told us what their task was.

A few months had barely passed since we
the plane received, and, under the thunderous blows of Prussia,
one of the world's most powerful empires was collapsing on
himself, and fell with such a crash of ruins, with
such a frightening suddenness that Europe shuddered at it
Again. A terrible and perhaps pointless lesson, but one that teaches us

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learns, when in the realm of thought each
the destructive agent fulfilled its task, with what speed of
lightning, — in the age of steam and electricity,
that is to say, in a century of miraculous shortenings
of time and space — will come crashing down upon us
the biggest surprise events; events that don't
will cease to seem so distant in the eyes of those who
they neither know how to believe nor see, that what seemed to contemporaries-
rains of Noah the universal flood, the very day before the day when
This cataclysm, so long prophesied, shook the earth.

However, the secret of the vast web of machinations and
betrayals at the heart of which this tragic event was unfolding
change of view, this secret turned out to have been that of the
public, who suddenly, remembering him, began to
grasping the meaning. An astonishing thing and an "incredible fact, although
"As has long been pointed out," people exclaimed, "the whole thing is that..."
press (the Empire hinders, stops, neutralizes the efforts of the
power, and seems to be campaigning quite differently in the interests
enemies of Austria than of Austria itself;
that is; every word of high teaching comes from a
Jewish mouth; "that's because: the entire press is in the hands
"Jews!" That's because the Jews, there as elsewhere, are the
teachers of all the youth of the Empire, the chiefs in-
visible and supreme secret societies, which, all of them-
it seems, are in the process of completing and perfecting the ruin of
'all Christian power'.

And, in fact, who would believe it if eyes didn't bear witness to it?
Testimony? The very newspapers of Austria "which de-
The monarchy and the Catholic Church are commanded

said by Israelites.” There, as elsewhere, Judaism
made himself master, so that he might be master everywhere; "and the nobility
The Austrian woman could find neither the talent nor the
The dedication required to found newspapers! Also
one searches in vain in the German newspapers for a
serious defense of the rights and interests of the Empire.

'See the notes at the end of this section.

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A few Catholic people in France were the only ones to have...
"He steadfastly upheld the cause of Austria," while
French newspapers of the Revolution, where the influence
Jewish, worked against the vital interests of their homeland in
to establish the power of Prussia. They used, as
in Italy, from the unifying strength of a King, not in the design
to grow it, but with the thought of achieving a little more
Later, with the help of the states agglomerated under its control, this
republican unification of Germany which must follow from
so close to the republican reunification of all of Europe.

For a long time, alas, the dissolution of the Empire was
prepared by the most Judaic doctrines, "rationalism,
hideous leprosy, gnawed at almost all the bodies of the State-,
atheism was publicly professed in universities;
an impious press poured forth 'in torrents every morning the poison of
more deadly doctrines, and let's not even mention corruption
of the cities, nor of the licentious morals of the army and of the officers
especially not of the sordid and almost proverbial venality
biale of its administrations, nor of the obliteration of the meaning
morality in the upper classes of society, where adultery
was excused, the duel glorified, suicide legitimized! » Of all
So the rotten machine creaked, crumbled, and fell from its sides.
in ruins; and, despite the valor, and despite the heroism of
the army almost entirely, of heinous betrayals, at

At that critical moment, what were they delivering to the enemy? — let's say-

We, the fatherland? No! But the empire! — for the fatherland, com-
mençaienl'a dire un grand nombre des citoyens de l'Autriche,
It is Germany, which Prussia represents!

So there it is, this power, half-broken, and upon which

the revolution had launched its anathemas because it had
summer, because it could once again become one of the boulevards of the
Catholicism: the Holy Roman Empire! And, from whatever angle one
considers its people, if the disorder there is so profound, if the
The misery there is so great, it can only be attributed to knowledge-
to make of the occult world and its prince, the Jew. That is what
which is said and repeated 'out loud on all points of

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The Empire. Yes, "Germany's greatest scourge, we
said a liommo of the Prussian state not long ago, it is the ju-
"Daism," she, the most formidable of the instruments of Judaism,
This is the word of the professor of the highest ranks, this is the
daily solvent of the press!

But Israel itself is far from hiding its triumph,
still unfinished; and in the country which formerly gave the
Freemasonry for the universal grand master, its first
Minister, Lord Palmerlon, another prime minister, the
The son of a Jewish father and mother, Mr. Disraeli, claims in
all letters for the Jew the honor of having made of the German
Catholic Magne, Josephist and Masonic Germany,
that is to say, the revolutionized Germany that we see re-
pushing k, a title of insult and public danger, an alliance
with the religion of Christ, a concordat with Rome! Listen-
tones, and that our ears let not a single syllable be lost
of these precious words;

"The powerful revolution that is preparing and brewing in Germany-
Magne (1844), where in fact she will soon be a second
A MORE SIGNIFICANT REFORM THAN THE FIRST-,
celestial revolution, of which a glimmer of light barely allows k to.x
eyes of Great Britain to penetrate the mysteries, well!
Under what auspices does it reach the fullness of its development?
ments? Under the auspices of the Jew, who, in Germany,
the almost complete monopoly on all professorships has expired
professorials' and all the press organs: truth
obvious and widely known!

What the triumphant minister said in such clear terms
of Great Britain, Mr. Disraeli, one of the sons and of

initiates of Israel, and what he knew somehow by right

'For the quotation marks, the correspondence from Le Monde, September 4th-
December 1866; the author of this correspondence is an eminent man,

3, who knows Germany inside and out; he is German, and a statesman
The person he is talking about is not the one whose letter we are reproducing, and that we call our friend.

^ Entirely devoloping (itself) under the auspices of the Jews... Com-
Haven't these words gained in importance since they were written?
1844, Disraeli for the quotation marks, Coningsby, p. 183-4.

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CHAPTER TEN.

of birth, the Prime Minister of Austria, Mr. Prince
Metternich should have known this through observation.
He, this all-powerful statesman who had so little idea that a
men in whom he placed all his trust, and consequently
keeper of most of Europe's political secrets,
was the pseudonym Nubius, that is to say the chief most
formidable of occultism, and the colleague of the piccolo- Jew
Tiger! His eyes, as well as the eyes of most of the memories...
Rains, refused the day of too bright a light. Defeated
however, he was, by indications of an importunity
Tiring, one fine day he let it escape from his chest
this cry, where, in the expression of familiar language, the pro-
Phetie was intertwined with history:

■< There are revolutionary elements in the German Empire-
tionaries that have not yet been used, and which are feared-
tables; the Jewish element, for example... In Germany, the Jews
occupy the leading role, and are revolutionaries of pre-
First flight. They have writers, philosophers, stoves,
speakers, publicists, bankers, and on the head and
In their hearts, the full weight of the old ignominy! They
will one day be dreadful for Germany,... probably
followed by a dreadful tomorrow for them!

The organization specific to the Jewish nation, its doctrines
anti-Christian, which are those of the occult societies of which
The Jew is the soul and the prince, and whose organization repeats
that of his race in the midst of the peoples; the gold that he possesses and which
possesses us; the word of the teacher and the word of the press *

which become his own word, that is what made the Jew this
that he is: our latent master; that is what, in a future
next, will make the Jew our patent master, or at least the
principal instrument of the most unimaginable despotism.

'Rougeyron, Antechr., p. 28-9; Paris, <861; words spoken
in <849.

^ Read about the press; 1.1, the Mainstream Press; 1.2, the Small Press
Louis Veuillot, Odeurs de Paris, 7th ed., <867.

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FIRST APPENDIX.

How and by what means is this work of decomposing a
Christian society, which we have just indicated, however unfortunately
Prepared in the German Empire? What was its prior cause?
And was Jewish influence unrelated to the origins of this evil?
Perhaps our answer will surprise more than one person; for, we
We will say it in a word, and without hesitation; 11 one must look in rhere.>iie...,
The immediate cause of this must be sought in high Jansenism.
Social breakdown. We will immediately see clearly that
This Jansenism, a close ally of occult societies, professed the doctrines
born of the Gnostics; that the Gnostics, as well as all the first
heretics, had Jews as their fathers; and we will remember
So, to repeat it endlessly, that the Jews, the current schoolteachers
of Europe, are the primary and permanent leaders of the Societies
of occultism, whose principles gnaw at and devour the entrails
societies of old Europe. Perhaps this is already putting it in terms
It is quite clear that Jewish influence must have permeated Austria in a certain way.
in a way that was both profound and sensitive under the audacious hand of the jan-
Senism, whose exploits form a series of incomparable mer-
vigils. For, as soon as this heresy begins to breathe the open air in
the Holy Roman Empire, the spirit that permeated these states from one end to the other
Christians make the clergy themselves, and even the bishops, the object
of a scandal of which no pen could paint a more vivid and heartbreaking picture
painting that of a very learned and powerful investigator, Mr. Abbot
Davin. ,

Yes, Father Davin? One of those priests who become passionate, embittered,
and whose mind boldly embarks on the detestable path of
Exaggerations! — Ah, some say so, and we don't know if he
There is some truth in these words. What we do know is that

This doctor's research is of striking interest; it is because he pro-
dam an enormous plethora of facts and details that flow in under
.his hand of the authorities which seem serious to us, and among which are
distinguishes one of our most venerable cardinals. We have not
discotéP3,' it is true, these authorities, because the reader will be able to impose
that coward. But what we must state is that nowhere
we do not find the history of the Church to be at odds with the facts and
the conclusions that this learned writer establishes, and which, remarkably
comparable among all others, seems to be nothing more than the development of the word by
of which an Israelite by birth, the prime minister of the Great-
Brittany proudly describes the disastrous and irresistible action
of Jewish propaganda within the vast German empire.

But the priest's indiscretions expose the painful wounds-
Church practices? A major source of scandal for the faithful, and of
triumph for his enemies!

Would it be wiser to hide them? Why then does the Church, in

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In her Gospels and in her history, does she take such great care not to
Name her Judases? Has she ever veiled her wounds, the
stigmata that prolong in his body the Passion of his divine Head?
Hasn't his glory always been to live in the light of day?
of the truth? An admirable way to prove it, even through weaknesses
and the betrayals that, through the holiness of his servants, the divinity of his
character.

'Having said this, we hasten to submit to the consideration of
reader, and as a simple note, an extract from the important piece which
Abbot Davin did not hesitate to assume before the public the responsibility
Responsibility: we add little to it.

The illustrious and most Christian Empress Maria Theresa believed it her duty
to introduce into his states two famous doctors, but who, faithful to
their destructive plans, the skillful initiates who pursue Christ
Their deadly hatreds had, unbeknownst to him, been chosen in Holland
Among the men most dangerous to the peace of the Church: Van
Swielen and de Haën. These two scholars had barely gained a foothold in
the empire that Jansenism, that is to say the Revolution, has, "throws a,
blindfolds over the eyes of the Empress and the future Emperors, e-
by "the Ministry of Public Instruction, and marching step by step"

"Giant." "Thirty years later, she will be mistress of everything. The

Sanuédri.x jansé.mste will have its synagogues everywhere, under the name of
Masonic robes; they will run all the offices, and they occupy-

"They will have almost all the temples."

Van Swieten died in 1772, and his son, who had become involved during his
a stay in Paris with the apostles of the new philosophy, takes place
the instrument of a party so powerful that, in the religious sphere, it
reign “absolute, and for twenty years, under the names of Marie-
Thérèse, from Joseph H, that wretched emperor to whom Christendom,
"Humanity will owe so much to evil, and to Leopold II..."

'Observe* the close alliance that the perceptive investigator establishes, by the'
The only words Sanhedrin and Synmjoge, between Judaism and heresy represented by
the high janséujsinc. Let us see again the jaiisénisine Iranscentlant to merge, by
his convulsionaries, along with the Illuminati, that is to say, with the conspirators of
The Spiritist order, followers of the Masonic Kabbalah. For the Kabbalah, says the initiat
Itagon, is "the mother of the occult sciences" [Occult Mafounerie, p. 78; Paiâs,
1853}, and we must know that it is denied by the Talmud and the Zoliarl. Let us not lose s
I saw none of these expressions, none of these reference points.

Joseph II, this successor of Frederick the Great, to whom the Jews did not spare the
praise, and that this monarch called my brother the sacristan, was incapable of
to govern his E(ai$; but, possessed by a mania for reforms, there are some of them-
pote, y usurped papal power, ruled, upset, devastated the E{;ti8e, and pre-
para par vei prodigieuses inepties la ruine de l'Autriche. Bien plus niais que nié*
cbaui, he was for the cbréiienic a scourge whose action did not cease with his life!
Read in \'HI$(uir< de CE^lise de Rolirbai lier, t. XXVII, p. 231; 1852, etc., uo
Summary of the actions of this sad and implacable innovator (student of Abbot Joseph).
of Ternie, etc., etc. Course in ecclesiastical history, (111, p. 436; 1867, by
M« I ablié J. J, Blanc; très-savant ouvrage).

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"The total destruction of the Church," said Father Theiner, "was reserved
to a single man. That man was the Jansenist Baron Van Swieten,
who, through his unparalleled hypocrisy and the credit he had acquired
thanks to his relationships with French and German philosophers,
but above all, with those in Berlin, he managed to persuade the Emperor to appoint him
Director of Public Education in Austria. » We count on
many of his supporters, Sonnenfels, Born and Eybel, that is to say "the
"The most zealous propagators of Illuminism!"

Such, consequently, was the man whom the Illuminati revealed to themselves.
returned to France through the exploits to which the name of saint is attached
Médard used them to "decapitate and deflower the Austrians."
Van Swieten, in order to facilitate this work, only gave places to

men devoid of conscience and religion, of virtues, of
piety, morals, and dignity. True science never entered.
at his home, in consideration. I would even go further, everywhere she finds herself-
She was rejected because a certain fear was present. One had to be philosophical.
Sophe or Illuminati, to obtain a chair in theology. — The char-
The most impious Latins were those who obtained the most ease
for advancement. Finally, the foul spirit has cast off its mask; it
became cynical, he set up the orgy in broad daylight and in full sanctuary
tuary; one hardly dares believe the most authentic story here.
authentic, and above all, quote it.

11 would be too long, wrote a virtuous Frenchman on September 17, 1788.
Ciscain, professor at the Rattenberg Academy, to inform you of
everything I experienced in Vienna. Know, in any case, "and be
convinced that I am not speaking in hyperbole. "I saw, in this
once so flourishing university, the overthrow of all things, and
"such appalling immorality that, if I had not seen it with my own
"I wouldn't believe what others told me about my eyes."

The general seminary has eighty seminarians;
"but the number of prostitutes to whom the directors grant the
free entry, with the aim of removing from these young people any feeling of
Shame is far more considerable. And what can I say about the theses that
They support it there! The most dangerous writers are found in
all hands, and several professors complete in their ex-
"These works lack impiety and infamy."
Moreover, "what I am telling you about the general seminary in Vienna is
more or less true of all institutions of the same kind in Gratz
in Styria, at Olmutz in Moravia, at Prague in Bohemia, at Pavia in the

Milanese, in Innsbruck in Tyrol The Jansenist Tamburini, after

having been expelled from the Venetian state for his blasphemies and his pro-
scandalous situations, and having taken refuge in Pavia, he was appointed rector there
of the general seminary. The rector of the Innsbruck seminary is the
"The famous unbeliever and Freemason Albertini."

'This same work, this same crime, is being carried out in a very...'
a large number of people; and, through its effects, the Revolution wreaks havoc elsewhere.
more formidable than terror.

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Priest and professor of theology at the Raltenberg seminary,

Jeaff Kolb indulged in every vice; and, a worthy imitator of the ancients
Gnostics, "he openly attacked religion and morality in
presence of seminarians and laypeople. He led his students on Fridays

Friday in the worst cabarets, he ate and drank with them, and
it encouraged them to consume in public meats forbidden by the Church.
He taught them bluntly that simple fornication, far from being a
sin was permitted, and necessary to remember. To make them comp-
He himself was able to grasp these (gnostic) moral principles.
even in the city ditches at the times when the soldiers are accustomed
to indulge in their orgies; he feasted his eyes on this spectacle, and
urged his seminarians to imitate with a clear conscience
These abominable examples. Kolb finally became an object of scandal.
for the whole city; there was loud protest against him in Vienna, but
in vain; Van Swieten protected him, and Kolb remained there for five years.
Tiers at Rattenberg. Only death could remove this monster from the stage
of his crimes.

A circumstance undoubtedly allowed "the Minister of Education
The public display of such appalling audacity in Vienna was due to his having intended to.
accomplice the first prelate of the empire, the archbishop-elector of
Mainz, C*** F*** J*** of E***, and a whole troop of Judases with

"He" This prelate had even managed to present himself as coadjutor

his relative, the Baron de D***, a traitor to his country, and who did not fear
point of handing the Church over to the Freemasons, his brothers * *.

During the fall of the ecclesiastical principalities of Germany,
He alone will keep his; Napoleon, by leaving him the temporary domain-
porel of some states, allowed him to take the title of primate, this
which indicated quite clearly what projects he based on this prelate I But the divine
Providence thwarted this plan.

And thus speaks Cardinal Pacca; and Cardinal Consalvi shows us,
On the day of Napoleon's coronation, Bishop D*** was seated at the imperial table.
before the Pope. Finally, with each step forward, "the Minister of the Interior-
public education and the Archbishop of Mainz had come to
to reform almost the entire episcopate in their image. Wolves! One does not
saw that wolves were at the head of God's sheep.

Where had the bishops taken refuge? Alas, this terrible
the fall of our holy Church, wrote a worthy religious, “could have facilitated-
It was almost possible to be prevented by our bishops; but, oh sorrow, almost all
lent a hand, and preferred to pay homage to the princes of the
earth rather than glorify the God of heaven.” Three of these prelates excepted,
The others could, quite rightly, be called the destroyers rather
than the herdsmen of their flocks. I don't want to, for fear of you
to grieve, to remind you of the sad memory of C***, Primate of Germany
and archbishop of Salzburg, nor that of the infamous K***, bishop of

* See, in the same room, what Cardinal Pacca says about this Illuminati, dunt la

aeclc dirqjeail then more or less all the channels of rAllemagoe.

* See the authorities, same room.

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Saint-Pollen and private advisor to the Emperor, for he is too well known... »

C**, "E***'s rival in schismatic deceit, was a Freemason,
çoinme D'**, like all the leaders of the movement that was changing
then the face of the German woman." Freemasonry, including the Jews
form the general staff, "and which is nothing but Jansenism coupled with phi-
Philosophy, his apparent adversary, but fundamentally his friend.
Freemasonry occupied all the major episcopal sees.
by the incumbents or their subordinates.

"Thus the prelates deceived the Church, thus they were deceived."

memes; thus the scandals knew no bounds. What should

Therefore, the people, with such a clergy and such diabolical schemes,
What? Morals were collapsing in the cities, they were being turned upside down
located in the countryside; but nowhere did they present a
as sad a spectacle as in Vienna, where the government had as
"Taken to the task of corrupting, in order to reign in place of the Church." 11
claimed to thereby increase his very legitimate power of power
a very special power that could only belong to the ministers of the
spiritual.

And yet, among the masses, faith still resisted, "so much so that
was ancient and solid, and so sustained by the grace of God. As for
religion, said Cardinal Pacca, despite all the efforts of the sects and
secret societies to uproot it from the hearts of good Germans, I
then to say that she was still full of life in most of the ca-
Catholics, and this preservation, one might say, was a true
prodigy * 1 »

Thus, when the time comes for the final, most formidable keys
In the face of the Church's persecutions, will God protect the Qdeles, cast out far more
even before we have just seen it in the midst of the dangers where
Even the strongest faith would be overcome by vertigo, if heaven itself
was in no hurry to intervene. But let us be careful not to exaggerate the scope of
our horizon, and let us confine ourselves, for the moment, to repeating a sentence
of this precious text, because it summarizes it in its entirety.

Jansenism, that is to say the Revolution," holding the "ministry"
"public education" will progress in Germany "by leaps and bounds."

Thirty more years, and she will be the mistress of everything. The Sanhedrin jan-
The senist will have his synagogues everywhere under the name of Masonic togas.
They will run all the Sj offices and they will occupy almost all the
temples K »

' T. 11, p. 81. This important document, supported by all the relevant authorities,
was published in Le Monde, on August 18, 1KG8.

∗ Kuni.-ni-e implacable and above all epocrisy of all freedom, the evolution,
of which the jaticiaeiisiue is only one face, wants, under the pretext of progress, to imp
Families, in every state, are subject to the yoke of compulsory education; and what about
Because she wants to make our people her own, molding them in her image;
because, as in Austria, she wants to transform a Christian people into a
a people imbued with all the subversive doctrines of Christian civilization, that is-
that is to say, in a p, tiple imbued with the doctrines of Judaism. Read the passages that
We quoted speeches from the Universal Israelite Alliance.

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When we reproduced these lines, which seem to amalgamate,
to form, without reason, a single and unified whole, four things in
distinct appearances: Vhéràsü (Jansenist) and the Revolution, the French-
Freemasonry and Judaism (Sanhedrin), some readers may have been able to
Believe it or not, some critics may have imagined it, and we took care to address it.
to formulate the remark, that the author cited by us was abusing hyper-
bole and confused one with the other things that have nothing in common
how many insensitive and distant relationships. But history, when questioned at
its source, consulted in its archives, aided by the confessions of Judaism,
demonstrates the contrary, and, for our part, we admire science
of the writer and the accuracy of his judgment, while regretting in
the public's interest, the overly nervous conciseness of his speech.

Nothing, therefore, could be clearer or better presented; Judaism, aided by the
The teaching profession and the press are the tireless souls of all the
cabalistic and secret societies and all the impious schemes which,
either in the inner workings of heresy, or in the developments of the
the philosophism that it embraces, are devoted to the ruin of the Christian world
yours, which Mr. Disraeli seems to be threatening us with.

SECOND APPENDIX.

Ignoring France's most obvious interests, the press
The revolutionary movement, almost entirely, was swept along with it, a disastrous outcome
training to produce the two great unifications of Italy and Germany
Magne, which are the ruin of our preponderance, and which already us
reduce us to the cruel and imperative necessity of ruining our finances.
our agriculture and our industry, making every Frenchman a

soldier. Among a thousand examples of this deplorable spirit, we will not cite
that one of the thousand passages in the newspaper L'Étendard, the first of which
his successes were due to this announcement: that he would refrain from any appre-
political conciliation, words that deceived us. His specialty must have been the
account of the events of the war between Prussia and Austria.
But what struck the public, and what one could see flourishing with a com-
The pleasant naiveté in this sheet of paper is the feeling of horror.
what inspires the Revolution by any State guilty of a Catholic tendency
lique, the existence and prosperity of this State even if necessary
to the power and prosperity of the nation. It is therefore a question of
Austria, where the main organs of opinion are the mouth and the
the Jew's pen.

During the war, the newspaper L'Étendard tells us, everything was used
Prussia, everything was detrimental to Austria... » And where does this singular phenomenc
What's the point? Ha! Ha! You'd be looking too far for the causes, and you'd be...
You'd be wasting too much time, unstylish reader! May we be granted
to spare you this trouble. The cause of all these catastrophes, the Eten-
dard told you: "Austria has a fatal pact that absorbs, diverts.

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paralyzes all its vital forces”; and this pact is a concordat

with Rome! Therefore, and since this is not a concordat with the
Revolution, “citizens distrust one another; and, all in-
It seems, from the power, the magistrate trembles before the priest, the mar-
"Chand in front of the soldier. All relationships are distorted and forced..."

"It could not be otherwise! Austria does not belong to itself;
His entire national life is in the hands of his clergy, himself in the

Thanks to whoever is leading it! It is not one of the branches of the activity

social, on which the Concordat of 1855 did not give the Austrian clergy
dog, complete sovereignty. Is it any wonder, after that, that we see

In Vienna, so much muted discontent spread, and throughout
Germany, men of action, study, and thought, rally to the

Prussia' We can therefore say of Austria what we have

said of Spain; two societies inevitably form there in the so-
Society, two states within the state... That is the evil, and this evil is all-encompassir

in the concordat of 1855, which Keichsrath has constantly requested
the revision. » •

By resigning en masse when the enemy wins-
that is on the territory of the empire, the Vienna city council
Will he have done something useful? Will this lesson open the eyes of the people?
See? Oh, we would like to believe it, we dare not hope for it. But we must
that the situation is indeed serious, the discontent very intense, the com-
The pressure was immense, for the city of Vienna to have been forced to...
to raise one's voice in such painful circumstances

"Indeed, a prince who makes such concessions, and
who thus allows the crown to be diminished, becomes by his example a
a public danger, not only to its own people, but to all
States 'è! »

O singular patriotism, and of which the prime minister of the Great-
Brittany, the Israelite Disraeli, has just given us the word! We believe
dreaming while reading these lines 1 No, our task cannot be to say this
that there was cowardice and betrayal in the Empire in the face of the invasion
Prussian Zion, others have done it! We simply need to point out the role of
those who believed they should become the auxiliaries of the vanquished abroad
queurs, in the campaign against the concordat. What, a state, a
Prince, daring to acknowledge oneself as Catholic in the nineteenth century 1 Daring
to give this dangerous example at a time when the anti-Catholic Mr.-Tous-
Senel uttered this cry of terror; The Jews! The Jews are the kings of
Era I: A state, a prince, daring to negotiate with Rome, daring to settle, o
the example of Napoleon I", the agreement, the concordance of rights of the
Religion alongside the rights of the state! A prince, at last, daring to break free!
to the Revolution which focuses all hatreds on Christ I a prince
daring to yield only step by step to the secret societies, this cos- militia

'Sample of the Jewish Maroonian atriotisnie.

^ Taking advantage of the Tiigonie of the homeland to achieve such feats: Proh pudorf
We know how this council was composed.

∗ The vests are from the Standard, July 30, 1866.

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CHAPTER TEN.

mopulite that discipline and govern some of the strongest
heads of Isrnol. Ah! May this state perish, or Judaism! May the same land not
would be able to embody both of these powers.

One more word, and let German pens paint for us the
feelings which, aided by the press, are on display in this Germany that
Mr. Disraeli congratulated himself on seeing it so profoundly Judaized; but true-
In fact, a more heartbreaking, more sickening, more disgusting spectacle would be
hard to imagine:

“On several occasions we have pointed out the Prussian sympathies-
his far too vivid criticisms of liberal newspapers, students and
from certain associations in Vienna and Austria. A new
An association of this kind has recently been formed in Gratz, under the direction of...
tion of MM. de llausegger, Obtnann (president of the commission of
circle), of Count Attems, Sailler, and Doctors Strohal and Mack.
The association calls itself the German National Association. Its cowardice is to do
a relentless war against the Catholic Church and all those who oppose it
This is a sign of the Prussian unification of Germany. Here is an excerpt from
the appeal she addressed to the Austrian Germans: »

“Today 30 million Germans are united in the Confederation-
tion of the North; the German name has acquired a consideration and a
authority which, since the heyday of the Empire, he no longer possessed.
As a result, national consciousness not only fills each
German of pride and happy hope, but still gives him the
a firm conviction that, according to the laws of gravitation, which are exerted
also in the lives of peoples, the annexation of southern Germany to
The federal state of the North is now only a matter of time.

"Our feeling, for our part, is that, for the State to which we-
We all belong to this same community; it's not just a task to be completed.
but a vital question, that of placing no obstacle in the way of this irre-
an irresistible need for unity that is pushing Germany down the path of its development
National settlement. Separated from the German homeland by events
From 1866, we, Germans and Austrians, nonetheless have a duty
to allow it to happen, it is true without directly cooperating, but
not without a warm and heartfelt participation, the meeting of our
brothers of Germany into one great state. And if some attempt
hostile resistance was taking place against this unitary progress which is continuing in (
non-Austrian Magne, we should see this as a betrayal of the
"The German cause, and we will oppose it with all legal means..." He
Therefore, it will be considered treason for an Austrian to no longer betray Austria!

And everything is happening simultaneously. The courts, until now quite firm on
the principles, continues Mr. Khun, to whom we owe this excerpt, com-
are beginning to catch up with the most modern liberal progress.
The Higher Regional Court (Oberlandesgerichl) ruled that the songs
Indecent and obscene acts cannot be punished by the courts. This
This decision therefore ensures complete impunity for all obscenities.
set to music. The effect was that today, in all the
In Vienna's breweries, only such infamous songs are sung anymore.

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THE JEWS.

Even the liberal newspapers themselves are alarmed and protest.
Hermann Khun, World, April 1869.

At the moment when Prussia, aided by all the secret societies of
Europe has just crushed Austria, guilty of daring to sign a
In consultation with Rome, do we not see that the prevailing spirit
in this empire where the Jews are today the masters of gold, of
The pen and the island of speech, is the one whom the allies of the inspired in him.
Judaism, the disciples of Van Swieten, the members of the Sanhedrin
revolutionary, as a learned pen has just described to us; these
followers, in short, whose audacious skill prepares with the Jews
their masters, according to the words of Prime Minister Disraeli, the last
Act of social upheaval I

OÜ.VTIUÈMË DIVISION. — INTELLECTUAL SUPERIORITY OF THE
JEW OVER CHRISTIAN - A WORD ON LV SUPERIORITY
MORAL.

The Jew, armed with his means of influence, is today the man who
prime and which directs; an irresistible force, and which he adds to the forces
that we already know of him, is the incomparable superiority of
his intelligence: — Exception, — Relentless cultivation of the superior Celtic-
priority; why and how it asserts itself in all careers.
— It is proof of its imperishable vitality. — This superior-
The nature of this thing bursts forth even within the lowest classes; des-
picturesque description. — The Jew, so quick to grow, is nevertheless not-
dant point un]>arvenu ; he is a gentleman who returns in
his rights of nobility. — .Other (>painting, complacent and true,
the astonishing superiorities of the Jew, by the first minister of the
Great Britain, Mr. Disraeli. — This superiority is contained within...
compares to the Jew the empire of the world, which he covets, and which he already exercis
in part. — The intellectual superiority of the Jew over the Christian is-
Is it accompanied by moral superiority?

Armed with the means of defense and the allaque he had acquired,
painstakingly, laboriously created over the course of centuries,
this man, brimming with cunning, industry, and audacity, the
Jewish,... in a number of European states, can
today, one might call oneself, if not the obvious master of society, of the
minus the prince-man, the one who truly prevails, the one who
directs, and whose influence is dominant!

Such, however, is still the halo of contempt with which the

centuries surrounded him, that, in order to exercise his power, this
The master must most often conceal his origins.

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and to discover, only with extreme caution, the means of
superiority which distinguishes his person and converge in
his hand. The number is infinite; far from us is therefore
the idea of listing them. But to the strength that the Jew attributes the
natural constitution of his people in the midst of others
peoples, that is to say the invaluable advantage of being at the
times, in all kingdoms, a state in the state, and by that
even, from one end of the earth to the other, an almost
as easily secret as patent; to the strength that lends itself to
Jewish, his age-old and supreme skill in keeping under his mystery
laughing towards occult societies, whose spirit
is the very spirit that animates him; to the strength that the Jew attributes
gold, on which it exerts the fatal action of a magnet on iron;
to the strength still provided by the press, of which gold is one
of the most energetic engines, it is necessary to add a force to the-
which completely different one obeys; and the core of the nation possesses it
to a rare degree without almost any hindrance hindering it'. However,
this force which constantly, in the world, compels us to bend
Before her, there is the superiority of her intelligence, there is the
wealth and excellence of its nature: an advantage that it is difficult to
It is difficult to dispute the Jew, except in the philosophical sciences.
losophical, these regions of escarpments where falls and
shatters in fatal falls anyone who attempts to climb it
the heights, if religious truth has not thrown before its steps
indispensable insights. From this perspective, the Jew is therefore not
that a cripple, and is it similar to these men that, in a
On his better days, Noos depicted the poet Hugo as gloomy.
mockers who sit in the sunlight to deny it
and throw irony in the face of the public whose eyes...
the rays affirm; mockers worthy of all ridicule,
because they pride themselves on the infirmities and denials of their
seen as supreme precision in the faculty of seeing!

'Because Talmudic morality exempts him from all rules of morality'
in his relationship with the Christian. We admit, here as elsewhere
And as always, there are many exceptions. As for the non-Orthodox Jew,
He acts according to what he believes, and if his belief is not Jewish,
Our words never reach him.

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Struck as much as she could be by this geno- superiority
General newspaper of the Jew, the Protestant paper entitled the Gazette
of the Cross therefore does not hesitate to proclaim that
"Everywhere the Israelites are superior to the Christians or
nearly equaling them, except on one point: devotion
missionary. And more than ever these days, let's see-
We, Israel, lavish culture with this general superiority.
because his dominant thought, his ambition, according to his own
The word is "to take a resounding revenge, and to ex-
to cite an admiration equal to the contempt with which he was, during
"For centuries, the victim."

There is no century, however, that has not seen the Jews
distinguish in the various careers where human intelligence
Maine shines with its transcendent qualities*. But of our
days we would give up trying to count, in the different states of
Europe and the world, those sons of Jacob who encom-
Brent and navigate the liberal careers with distinction
and scientists; those who do not sit on flowers
of lilies, — they have never had this honor, — but on the
high seats of our judiciary—those who appear and
distinguished by their skill in administrative positions,
or who wear the epaulette* with honor; those who, thanks
The voters' ballots cross the threshold of our Chambers.
and become—oh wonder!—the legislators of the na-
Christian traditions; those whom remarkable talents elevate
to the rank of members of the great Councils, statesmen,
of ministers, or, let's say it, of directors of the most
powerful kingdoms or even more powerful rulers of the

'Israelite Universe, V, p. 195; 1867.

^ Read Archives Israélites, IX, pp. 371-377; 1867.

® Valiant successors of the warriors who fought with their necks
the rage of the lion under the Maccabees, with the rage of the tiger under the chiefs of
revolt which, since the death of Christ, provoked in the regions
Eastern countries, the almost total extermination of their race. In France, the
Jewish archives list one Jew for every three hundred and sixty inhabitants.
and a number of officers three times greater than the proportion of one to
three hundred and sixty! Add to that the fact that officer ranks are not accessible-
less to Jews than since the 1830 revolution. Jewish Archives,
XVI, p. 746; 1867.

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earth. And we would not be saying enough if we did not add that
the Jew is, moreover, not purely and simply the
king, but the very genius of finance.

His outstanding qualities, the superiority of his intelligence
impulsive and of his meditative and calculating genius, ecla-
tempt not only in the infinite number of careers that it
she travels with a high and rare distinction, but she
manifests itself from early youth, and we see them emerging
in the general competitions of our high schools, where his sons pa-
They would make a game of snatching the laurels from ours.
whose nascent merit is crowned*. Thus his faculties
have transcendentals manifested themselves in a thousand forms
in the thousand regions of industry -, the Expo- Catalogue
sants, and the list of awards given in 1867 to
grand competition of the Universal Exhibition, carried a
from one end of the world to the other, the testimony of these glorious tra-
vas and these brilliant successes*.

In short, if everywhere the comparison makes itself possible-
It is possible we take into account the number of heads, Israel is
our victor; his abilities surpass those of us
We oppose him; his intelligence reduces us to recognizing
the inferiority of ours, and we can, by pointing out this
In fact, repeating one's own words: Isn't that right, in the middle
of the multitude of peoples, "a strange spectacle indeed"
of a numerically so small minority occupying a
relatively significant place in concerns
public, and isn't that the striking mark of a
imperishable vitality asserting itself despite all obstacles
keys*?

The intelligence of Jacob's sons shines through and manifests itself with
a singular speed even within the in-class

'Israelite Universe, 1, pt; 1866; - Israelite Archives, IX, p. 403 to
4t1; 4867. Id., HIV, p. 371 to 377; 1867;- Israelite Universe, VIII,
p. 339, 1867, etc., etc.

2 Israelite Archives, XII, p. 549; 1 867. Id., XIII, p. 61 0 ; - Uni-
Israelite verse, XII, p. 584; ,1807. Id., I, p. 9; 1867.

* Archives israélites, XV, p. 675; 1867.

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We were the ones who formed the bulk of Israel, and this phenomenon...
is described by a writer of Jewish blood in a style
whose light and somewhat clownish appearance is far from altering the
descriptive truth.

We said that Israel "is intelligent; take, in
Indeed, the most disgusting .luif, of the most abject ignorance,
of the most ragged attire, of the most
bloody, as the pantagruelist Rabelais would say;
wash it, comb it, and trim its beard; fit its legs together
in boots that are not yet worn out; clothe his limbs
of almost new clothes; to the white linen of his shirt attach
buttons made of fake k thirty-nine sous; serve his head
mushroom k a refurbished hat; cover his hands
scabby gloves with fresh butter; arm them with a stick of sa-
pine tree painted to resemble rushes, surmounted by an apple in the shape of Melchior;
Slip a few coins into his pocket, and you'll see immediately
this sort of Quasimodo will straighten up and split open; he will have
superb air, confident gaze, lively gesture, rounded speech
gait and jerkiness; he will stroll like a dandy on the boulevard-
vard of Ghent; and thanks to his Alsatian gibberish, to his
With a foreign accent, he will pass himself off as a German baron, and
will dine that same evening at the Café de Paris at the expense of his
dupe*.

The Jew was born, it seems, for the role of par-
came? — No, yet, and what we will say is
On the contrary! The Jew is a lord whom misery overwhelmed,
that she debased, that she deviated in a thousand ways, and that of her
Filth made a mask for itself, but who feels the value of its
blood, and that the slightest breath raises it. So you see.
to reclaim his noble rights with such ease
and of nonchalance that the man who, having covered himself during
a freezing night from the disgusting cover of an au-
riverbank, washes his body at daybreak and returns to his
calvings from the previous day.

But is what we are proposing a paradox? It will be easy

' A. Cerfberr, les Juifs touristes, p. 40; Paris, 1847.

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Let the public be the judge. Let's sort through the crowd.
somewhat neat; let us choose from the refuse of our popu-
European lations an assortment of the same types of ignorance
rancid and vulgar, filthy and miserable. There it is.
Done, this choice; here are our men: well! of a few
blows (the comb and brush that we caressed their ha-
bits and their heads; some islands of laundry or soap
black that we flood their bodies with; of some luxury of
fine linen, and of whatever elegant cut of clothing he
Will we succeed in astonishing and covering them?
never before had this sudden and prodigious result of high-level counterfeiting
Baronial council? No; our rabble, despite the deceitful
Similarity of appearances, will remain a hundred spikes below
of theirs; or rather, the rabble, from an intellectual point of view
typical, does not exist among this elite people. Scratch their re-
pugnant epidermis; it is only an effect of pain-
ture, a trompe-l'œil, and you will constantly be surprised by
to see the man appear, of whom no nation would be ashamed.

If we were to compare the first ones in Israel
to the latter, these people sometimes so close to one another
the other! or, to put it better, if we study the whole of
this population in which, mind and body, everything is pro-
life course, we will soon realize that we have spoken
without hyperbole. And how, in these new times that
the nineteenth century inaugurates, escaping before the nation
Jewish to a strange feeling where fear and
Disgust, a singular admiration? How then?
to imagine that the marvelous faculties and influence so
rapidly progressive of this people, "who are beginning to
to distinguish everywhere and in every respect, with a tendency
of visible superiority before which all nations seem-
“They could bow down,” would not be “the main instrument of
his restoration” in the midst of the peoples, and his glory
next?

•J. de Këlicilé, pseudonym (F. Vercruysse), The Twelve Tribes,
p.b7-68; Paris, <860.

26.

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But let Israel itself speak to us.
all the more true, especially if he is not very modest, that the
The date of his words is that of the year 1844, and that the
qualities that drive the Israelite to conquer his
Future positions have developed since that time with
a dizzying speed. The work we are considering
freedom to translate bears the signature of this prime minister
of Great Britain, to which, in the previous chapter,
We have just made a brief but decisive loan. This man
of state is of Jewish race, and his pen exposes with a
unspeakable complacency in the eyes of our Judaized world,
that is to say, given over without reservation to greedy and sensual instincts
The only thing Christianity condemns is constant superiority,
but above all the growing superiority of the Jewish race, of which
marvelous faculties and audacity progress in the same way
not just its immense wealth.

"Following struggles repeated a thousand times, signaled by
traits of heroism that no Roman ever equaled: struggles
fertile in acts of patriotism, Athens, Sparta and
Carthage would have declared inimitable, the weight of fifteen
'ccnls years of natural servitude' has fallen upon our heads!
But far from being broken under this burden of oppression and
of ignominies, we have mocked the efforts of the inventor
human tion, which was vainly exhausting itself to degrade us and to
to lose us. Yes, the Jew's son grew up only to learn
that he was the pariah of this ungrateful Europe which owes him the
the most beautiful part of its laws, the most exquisite aspect of its
literature and its entire religion!

"The Jews! The Jews! Will you ever see them..."
to pronounce in Europe an intellectual movement of some
importance without the Jews playing a large part in it?
Who will be the first Jesuits? Jews. — This diplomacy
Russian matter so full of mysteries*, and before which pales

' Five hundred years of supernatural slavery.

This Russian policy, which renewed the nineteenth century,
more atrocious and hypocritical persecutions of Christianity by the Ce-

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all of Western Europe, which organizes and directs it
"Jews? They're still Jews!" — The powerful
a revolution is brewing and taking shape in Germany, where, from

In fact, it will soon be DNE SECOND REFORM, MORE CONSI-
MORE DERIVING THAN THE FIRST; ccttc revolution doHl a hint
daylight barely allows, in the eyes of Great Britain,
'penetrate the mysteries', well, under what auspices does it take-
Has it reached the fullness of its development? Under the auspices
of the Jew, — under the auspices of the Jews — To whom, in
Germany has lost its almost complete monopoly on all
Professorial chairs? Neander, the founder of Catholicism
spiritual, and Regius, the university professor of theology
Berlin city, aren't they two Jews? Bénary, this
illustration from the same university, he is indeed a Jew, isn't he?
This step? And it's a Jew, again, that Wehl, the professor
"From Heidelberg!..."

In Palestine, a few years ago, I met a
a German student who, inspired by the local genius,
had a life only to collect the materials intended for
the history of Christianity. This modest student, what was he?
He? He was a Jew, a stranger! It was Wehl, the man.
today the most learned in Arabic literature, and the author
of the life of Muhammad! In short, what is the name of the pro-
German teachers of Jewish descent? That name is legion!
The city of Berlin alone has ten pins*.

Sars, and who, on Russian soil, persecutes the Jews themselves when necessary.
The same, oh mystery! — “The Tsar and the Revolution often make cause
Commonly, this is not the first time we have noticed it, and
This coincidence inevitably casts some light on politics.
modern. » Mr. Coquille, August 23! 869.

We repeat these five or six points so as not to destroy the effect
of the painting. This revolution is the one in which Prussia, as pro-
Testating and the capital of occult societies, it was declared, before Sadowa,
the executor and the provisional beneficiary against Austria, France
and Spain. Its goal is to strike and reach, by reaching these
kingdoms, the last bastions of Catholicism, that is to say of
prepare the great universal republic which they are working towards, against
their homeland, the cosmopolitan revolutionaries of occultism, whose
The leaders are Jews.

So, the schoolteachers of modern Germany were Jews!

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... (I Upon my arrival ii Saint Petersburg, I had a
Interview with the Russian Minister of Finance, Count
Cancrini; he was the son of a Lithuanian Jew. In Spain,
I had obtained an audience with Minister Mendizabal -, Men-
Dizabal is what I myself am, the son of a Jew, of a
converted from the province of Aragon. In Paris, I wanted to take
The opinion of the president of the council, and I had before my eyes a beros,
a marshal of the Empire (the one who almost sat down one day)
on the throne of Portugal), in short, the son of a French Jew-
Soult. What! Soult, a Jew? Yes, no doubt, so...
than several other marshals of the Empire, at the head of which
Masséna, who in our culture is called Manasseh... I left
Paris to Berlin, and the minister I had to visit, the
Count Ainim was none other than a Prussian Jew... »

In truth, you see, "this world is governed by
all other characters than those who do not see imagine.
"What's happening behind the scenes!"

In other words, the all-powerful but so often
The Jew, still invisible, is everywhere! Everywhere, even in
In the realm of fine arts, the Jew reigns supreme.
At the moment I speak to you, the whole of musical Europe,
It's ourselves! Is there, in any capital city, a
a troupe of virtuosos, a theatre, an orchestra where there is no faith.
^ sound the children of the Jew under false names (the feigned
names) which they use to escape hatred
despicable, of which your descendants will soon be ashamed
for having overwhelmed us? You would hardly name a com-
eminent composer, hardly a learned musician, a throat
Exquisite, an angelic voice that one of our tribes wouldn't love!
The list would be too long to unfold, and too glorious-

It is within this Judaized Germany that the philosophers of
Europe will seek enlightenment and progress, ever since the Eu-
rope turns its back on Rome, on Christian philosophy. So what-
What respect for the Jew your master, O Christian!

'The World is governed by very different characters lo what is
imagined by ihose who are nol behind the scenes. Disraeli, Co-

ningsby, p. 183-4; 1844.

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laughing so that we try to lengthen it by writing
secondary talents, regardless of the vibrancy of their
brilliance. Will it be enough to name the three great geniuses?
creators before whom every nation bows today:
Rossini, Meycrbeer, Mendeissolin: And I doubt that among
you, the arbiters and regulators of fashion, the mus-
cadins de Paris — yow muscadins of Paris — and the dandies
Londoners suspect, when they swoon over melo-
gods accents of Pasta or Grisi, that their hom-
'Magi fall at the feet of the enchantresses of Israel.'

But to conclude, and without getting sidetracked into the fields
of history and politics, of science or the arts,
Here is our message: “No criminal law, no physical torture”
sique will never cause a superior race to be absorbed by
an inferior race. The mixed and persecuting race
disappears; but the purebred and persecuted race holds and sub-
siste I In vain, therefore, they collapse upon us, soiling us-
sant, by flattening us under their debris, centuries and
Over decades and centuries, the spirit of the Jew rises again, resumes
life, walking, and, nowadays, exerts influence on affairs
of Europe an influence whose wonder is striking. I
I do not, however, wish to allude to their laws, which are
those under which you still bend {which you
still o6cy), nor their literature which your minds are satiated with-,
No, I only hear talk here of the intelligence of the Jew.
current: ofthe living Hebrew intellect*] »

But every time an active race becomes richer and more developed
Loppe in a country where several races are present, he

1 Disraeli, ibid., p. 185; 1844. As tbey tbrilt inlo raptures at tbe
notes of a Pasla, or a Grisi, liitle do ibey suspect tbat tbey are ofie-
ring tlieir boundary to tbe sweet singers of Israel. — Let us not go to
beyond that; let's not even talk about Rachel, etc., etc.

^ Ibid., p. 183. We see that if we give our translation what-
that freedom of pace, is never at the expense of a rigorous
accuracy. This truthful and insolent piece by the an- statesman
Glais is too important not to deserve a certain amount of respect.
What is not in quotation marks is ours, as is often the case, but
in accordance with the meaning of the text.

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It seems that the less active ones "take revenge for their inferiority"
through slander. We belittle those we could not equal, and
"The most unforgivable grievance is success!"

If such is already the success for the Jew, k barely eman-
what will it be like in a little while, as soon as his emancipation
Will the cipation be complete? A future awaits us.
To say it, and we ourselves will help somewhat to the letter.
In the meantime, we will ask whether intellectual superiority-
tuelle (read Jew on the Christian is accompanied, as he
Would it be natural for it to be so, given its moral superiority?
A big question that we are not addressing, but which one?
Here, however, is a word of reply.

If the types we are considering are the Christian-
Orthodox and the Jew of Talmudic orthodoxy, no;
Superiority will not be on the side of Israel; that cannot
to be; and why? Because moral superiority derives
of the superiority of religion, which, among the Orthodox Jew,
is monstrous, just as it is in the case of the reformist Jew
It is a bastard, as unstable as that of sects.
Or winds, absurd!

It cannot be repeated enough; the corruption of men
which were the best, and that of the best things, is
of all, the most detestable; Corruptio optimi pessima. It is
Why the Jew who corrupted his faith, that is to say the prince-
the principle of his morality, which is the rule of his customs; the Jew
Talmudic scholar, who, rebelling against the teachings of the Syna-
ancient gogue, rejected the perfection that was about to be imprinted
k his religious law the divine hand of Christ; this Jew is the
more immoral and the last of the sectarians, because he acts according to his
belief. Similarly, and for the same reason, the Catholic
Frankly orthodox, is he the most philosophical, the most
moral and the least imperfect of men.

But the number of these two pure examples is limited.
every day; and, when we see them cross the threshold
of orthodoxy, we no longer deign to grant these

'Archives Israélites, p. 726, n» t6; 1866.

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fallen believers, by another name, if it refers to the Christian, that
that of the baptized, if it is a Jew, than that of the circumcised.
No longer belonging to their Church except by a characteristic sign-
In this way, the circumcised and the baptized are then, each in
their kind, more or less Protestant or fanciful, then-
that each person recognizes no other rule or measure of
his faith, which he called his reason.

Consequently, they cannot have anything on each other.
moral superiority than that which derives from the rule of their
customs, that is to say, the beliefs which they prefer, -
if they believe in anything in this world, - to make themselves
hour by hour, a religion. Knowing what they believe, when-
that it is impossible to see them at work, would therefore be the pre-
the first and most essential condition for assigning them
a rank in the hierarchy of moral beings; but rarely the
do they even know themselves, and even more rarely do they show themselves-
They are stable and consistent in their faith. Reduced as we
we are then forced to operate only in darkness and to judge
instinctively, we admit that our preferences lead us to...
tend towards the circumcised; for, raised as he was in the grossi-
absurd conclusions drawn from the error, it is undeniably less
fallen, less degraded than the being raised according to the laws of the
reason, who let himself fall joyfully from the heights
of Christian doctrine in the abyss of free thought,
mother of free morality, that is to say, morality without rules
and without brakes.

The circumcised man can therefore, in our view, look straight ahead,
often even with advantage and from top to bottom, the one who
retains of the Christian only the indelible mark of baptism,
and which, thanks to the doctrines and affiliations of the occult-
ism, is generally only the disciple and often only the
the Jew's servant

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FIFTH DIVISION. PHYSICAL DETAILS OF THE JEW,

ITS CONSTITUTION.

Its entirely exceptional and privileged constitution; immunity from infirmity
mites and diseases that afflict every other human family.
Consequently: the Jew, the people of the dispersion, is the only people
truly cosmopolitan, that is to say, where each individual can ha-
to bite with impunity into any place on earth. — Causes of this
an exceptional privilege, according to some unflappable commentators.
Second privilege; the Jew has never cultivated the arts that strengthen the
body; its limbs are generally thin and weak; and for-
His vital forces and longevity far surpass those of others.
Three peoples. — Examples, statistics, various authorities. — But,
to hear the phenomenon of this mocking villainy which occurs in the sense
inverse of the vigor of the body, and that of its immunities, a new-
This phenomenon is signaled by this unique cosmopolitan. — What is it?
A sudden fertility, which science cannot explain, and which
is reminiscent of that of Israel in Egypt at the time of the miracles of the Exodus.
— Examples. — This constitution, which made the Wandering Jew and dis-
Perseus, the most indestructible man, the most tenacious missionary of the
Does evil, the universal apostle of occultism, predispose him or not?
to be the most universal, the most tenacious, and the most gifted of mis-
Gospel Zionists? — Statistical tables of the element

Judaism spread throughout the world, and a summary of the superiorities of this
people; what they might dare and do at a given moment.
Example in the following chapter.

To this intellectual superiority of the Jew that comes from
to point out our pen, and which, in the state in which it finds itself
dark world, foreshadows the coming supremacy of
son of Jacob, we must add a physical superiority
strange music, and that to this day no reason has been drawn
of the morphological order does not explain in an acceptable way.
This superiority stems from a constitutional privilege that
we must call it unique-, and, as a consequence, it
engenders a unique immunity to infirmities and
diseases that strike and devastate every human family
Maine, when, moving away from the cradle of his ancestors,
This family is settling in a new climate. But
a preliminary and interesting question, that of the cosmo-
political science, must throw some light- on its path
mières.

Is man a cosmopolitan being, as has been repeatedly

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CHAPTER TEN.

To this day, the language of the vulgar? — From a couple
unique, as taught to the Jew and the Catholic
books of Moses, which are far from contradicting the data of
science, the human race, created to inhabit this world
and to exert his power there, he covered it entirely with
flow of its generations. In this sense, history declares it
cosmopolitan. But does experience confirm the cosmopolitan-
humanism in this other sense that every human family
Maine can transport his home with impunity into
climates where a long succession of years has not naturalized
his fathers? In other words, the man who changes the con-
editions of his native environment, does he retain a natural home?
in all places on earth? Has his life even been active there?
speed, same fullness, same length, and his race grows there-
Does it produce offspring as numerous and as viable as those on
the soil where his cradle was?

No, experience has shown the opposite; and, in this
In this sense, man is far from being cosmopolitan. To the Jew alone the
privilege of the exception; and science, when questioned, tells us
that his race obeys "the statistical laws of birth, of
disease and mortality, completely different from those
to which are subject the peoples in whose midst he
lives." This same science tells us that "only between
In all of them, the Jewish race adapts and perpetuates itself in all the
climates'; that it perpetuates itself there without struggle, of its own accord, and

• On the non-cosmopolitanism of human races, by Dr. Bou-
din, p. 392; extract from vol. 1 of the Memoirs of the Anthropological Society
Paris logy, of which this scholar was president. — Chief physician of
the military hospital of Saint-Marlin, in Paris; chief physician of the army
of the Alps in 1818, then of the Army of Italy, where he succeeded in 1859
Mr. Baron Larrey, the illustrious Doctor Boudin, author of very well-
numerous works, and who left several unpublished, deals with this same
question in the chapter entitled The Jews (vol. II, p. 128 of his magnificent
that work: Treatise on Medical Geography and Statistics, two
enormous volumes of seven hundred and so many pages each, with plans
(ches; Paris, 1857, J.-B. Baillère. We will quote him shortly.)

Our very close friend, Dr. Boudin, had been frankly...
realist; but, as he liked to repeat, "I have an advantage over most of my colleagues
"A huge advantage: — I know how to forget." When experience made him
to recognize in his scientific belief a school prejudice, he

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without calling upon that auxiliary and distant flow which will have to
For a long time to come, for example, supporting or increasing the
population levels in Algeria, America, and
of a multitude of colonies whose blood wants to be without
constantly renewed, because constantly a stepmother land
devour.

But what is the nature of these strange singularities that
Do they distinguish, favor, or sometimes afflict the Jew? And
First, which of the immunities gives him the right
to life amidst the deadliest plagues? That is perhaps
A few examples will help us understand this!

"As for cholera, sometimes the Jews make

repudiated at that moment, and without worrying about the number or quality of
those who made this error one of the dogmas of mo- science
last. Several instances of high magnetism which he had witnessed, and
that he had studied with the mixture of sagacity and tenacity that ca-
characterized his mind, overwhelmed him, so there is something else here-
"Nothing but matter!" – Shortly afterwards, this eminent doctor
was put in touch with our neighbor, Father Ventura, and soon he
he tells us: a I'm beginning to believe that the right end is on the side of the ca-
Catholics." A little later, the twilight he had glimpsed became
For him, full light, and he drew near to God.

On March 9, 1867, around nine o'clock in the morning, following a long
an illness that had neither stopped his walking nor his work, he sent us
"By a servant, this word from his servant: 'I am a priest!'..."
We arrived, and he pointed out to us Father Depontailler, of the clergy.
of Saint-Roch. We helped him receive the last rites, and,
In the evening, around nine o'clock, enjoying perfect calm and preserving
At the height of his powers, he gave up his soul before us.
God.

The most complete biography we knew of the scientific life-
tifique and the works of Doctor Boudin is that of Dr.
JAN Perler, former chief physician of the Invalides hospital.
V. Rozier, 39 pages large octavo; Paris, 1867; very fine type.
This pamphlet was read on June 20, 1867, at the solemn session of the
Anthropological Society, of which Dr. Boudin had been the president.

Mr. Boudin's father was a senior officer; his mother belonged
to one of the noble houses of Bavaria. He was multilingual, and the
The German language was as familiar to him as French.

'Algeria, mortality, deaths per 1,000 inhabitants;

1844. Europeans. . . . 44.6. Jews 21.6.

1845. — .... 45.6. — 36.1.

1847. — .... 50.0. — 31.5.

1848. — .... 42.5. — 23.4.

1849. — .... 105.9. — 56.9.

Doctor Boudin, Non-cosmopolitanism of human races, p. 389.

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"mlt the costs," sometimes they are, so to speak, alone scattered
"gnés," and this case is by far the most frequent. — Since
the year 1832, — “the Jews have often been completely
spared, even though they lived in the most
filthy and the most compacted. The entire Middle Ages...
rope to point out the immunity of Jews during epidemics
of plague—immunity that often became against them a
pretext for persecution. Speaking of the plague of 1346,
Tschudi, a former historian, states verbatim that this ma-
"The law did not reach the Jews in any country*." The Jews, ob-
serve the London International, “resident in a locality
unhealthy, unsanitary, and that's what those who live there know.
were the same district, especially at the time when cholera
wreaked havoc. Well, apart from three or four cases of
diseases, all the Jews, and we include in the number
the smallest and poorest class, have miraculous-
"He escaped the plague."

"Frascator shows us the Jews completely escaping-
ment to the typhus epidemic of 1503; Rau reports the same
immunity in the typhus epidemic observed in Langgaeus,
in 1824; Ramazzini insisted on the immunity of Jews during
the epidemic of intermittent fevers observed in Rome in
1691; Deguer shows us the Jews escaping in 1736

the dysentery epidemic in Nijmegen; Mr. Eisenmanu insists
on the extreme rarity of croup in Jewish children; and,
According to Wawruch, the tapeworm (tapeworm) is not found
not within the Jewish population in Germany*.

'a Various diseases constitute the almost exclusive prerogative of the
Jewish race, while others seem to spare it completely. "A'on-
Cosmopolitanism, p. 388. Ophthalmic diseases are rampant with a
a certain predilection among the Jews. Messrs. Grellois and Furnari have
reported in Algeria hydrophthalmia as an almost ex- property
"clusive of this race." Doctor Boudin, Geography, Medical, vol. II, p. 140.
What needs to be noted is that the immunity of this scapegoat is
generally the one that exempts it from deadly diseases.

^ Iselin, Schweizer Historié, 1734; Boudin, Géogr. med., t. II, p. 141.

^ Ârch, israel.,XXl\, p. 1063; 1866. In 1849, same phenomenon.

^ Read this entire chapter; Gétgr. médic. t. II, p. 141; 1857; Boudin,
authorities in support, tb.

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But what are they for the Jews, and for some explanations?
professional creators, the causes of this preservation
Inexplicable? These are causes that cannot be explained.
since most of them, in the circumstances in which they are reported,
do not exist. This will be, for example, the observation of the regime
religious food, which we see most Jews
to trample underfoot as lightly as that of the Sabbath!
will be circumcision, which many Israelites begin to
neglecting; these will be frequent ablutions and other
causes of equal validity*! For, if there is one proven fact, it is that
In every country in this world, the filth of the Jew is in the state
proverbial; and, if any city contains within its walls
a Jewish population, or rather if you encounter one there
a dirty, miserable, frightening neighborhood from the point of view
Regarding hygiene, everyone will tell you, if you happen to ask;
What is it? — Ebl, what else could it be, if not the
Jewish quarter? Because still, and not finally, among the
Jews, where people rarely marry except between neighbors of the same gender
race, the frequency of consanguineous marriages is extreme, and the
Statistics has armed itself with terrible figures to establish, not
not the hygienic advantages, but the multitude of causes

of death and insecurity that result from these harmful alliances.
It is therefore important to search in a direction that has not
The causes of these singular-
features that the observer sees repeated under a strange
variety of forms, and we could not present under one

This fact had escaped Shakespeare, a keen observer: Halh

not a Jew eyes? Fed wilh the sanie food, hurt with the same wea-

pons, subject to the same diseases, healed by the same means, war-
med and cooled by the 'same winier and summer as a Christian is?
Merckant of Venice. — Walter Scott shows in his Ivarwhe, at pro-
Isaac of York and Rebecca's deep knowledge of
The status of the Jew in the Middle Ages.

2 Archives israélites, XXIV, p. t06b ; I8C6.

3 Read Doctor Boudin, The Dangers of Consanguineous Unions and
The necessity of crossbreeding in the human species; Paris, 1860.
J.-B. Baillère; octavo pamphlet of 82 pages. — The professions of
which the Jew engages in exposes him perhaps to less danger than the
Christian; ibid., Geography of the Middle Ages, vol. II, p. 140; but that cause of pre-
The reservation would be very minimal.

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A day too favorable for viewing such a phenomenal exception.

Yes, with no other resource than himself, "scattered to
in the midst of all peoples and in all parts of the earth,
Far from Judea, uncrusted and uncrustable, having its diseases
and his own pathological immunities, acclimatized everywhere,
The only truly communist people, the Jew represents in
time and space, the physical and the moral, the phenomenon
The most surprising historical and ethnographic. Everywhere he is
remaining himself, preserving his traditions, his rites, his features, his
nationality and its type, similar to the Rhône which crosses the
Lake Geneva, still preserving its trace and quality
initial of its waters.

Yes, "the features of the Jews are so distinctive"
It's difficult to be mistaken. For centuries, they have been doing
part of the population of the countries where they settled, but the

climate has not assimilated them to the nations among them
they live there, and, most importantly, they
they all resemble each other in diverse climates... that is to say
that all have the same characteristics of form and pro-
portions, in short, 'everything that essentially constitutes
a type. Also, the Jews of these various countries resemble each other.
much more among themselves than they resemble nations
among which they live' ^ «physiological character of which
its invincible tenacity throughout the centuries never ceased to
to isolate them, distinguishing them from any non-Jewish compatriot,
to bring them closer to every foreign Jew in the land where they
had been born! None of the habits produced by nature
realization cannot, in fact, change or alter in any way
linking the evidence of their nationality; "and the climate, despite
the long duration of his action, gave them little more than

* Ibid., p. 128. W. Edwards, Memoirs of the Ethnological Society,
t. l- r, p. 13, Paris, 1841. — Examine the most ancient Egyptian monuments
ancient, and at every step you encounter "groups of the types

are still the striking portraits of Jews today. And if

If you're willing to settle for a period of three hundred years, study the
Leonardo da Vinci's painting of the Last Supper. In this masterpiece, "the
"Jews of today are painted with a trait for Irait." (Geography, Med., vol. II)
p. 128-9; — Memoirs of the Ethnological Society, l. I»'', p. 13.

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diversity of language and expression, or perhaps other
"Such minor modifications."

These remarks have baffled more than one observer!
However, not everything has been said about the Jew, and not only—
the immunity that pursues him and clings to his flesh is
a fact that left the physiologist stunned and the
a Christian speechless with admiration, but a second anomaly
accompanies it and occurs contrary to the frail appearance
of the Jew, and of the weakness, of the frailty of his limbs.
This unique characteristic lies in its longevity, that is to say in
the superiority of its vital force over that of the peoples whose
His physical strength strangely surpasses his physical vigor.

'Doctor Boudin, Geography, Medical, pp. 128-129. — That if it pleases what-

five Christians to recognize, in agreement with a large number of
uifs, a divine action in this exceptional state, this will be the case of
to remember the principle, constantly reiterated in our books on magic,
of the constant parallelism that exists between the divine order and the democratic order
niaque in the things of this world, where the demon is called the monkey
of God. The application of this principle will be immediately apparent in
the current species; for, besides ubiquity, or mer- universality
night watchman, and immunities of God's people, momentarily ill-
said and humiliated, we encounter in 1;\ enigmatic race of the Bohemians-
mine, these fortune tellers, a universality and some
parallel immunities, albeit of a much lower order. We deliver
our idea to those who want to build this parallelism, of which they
will encounter some elements in the chapter on the Bohemians of
Treatise on geography and medical statistics in France ■

"The name Bohemians was given to a wandering and vaga-
bond which, since the beginning of the fifteenth century, has spread
throughout Europe. It now seems proven... that he is Indian
of origin; but no trace of its emi-
"Gration..." Their name is vain among the different peoples of Europe, and
They are scattered in almost every part of the world...
today they meet their tents in Brazil, the kid in America
from the North, and their total number is estimated at 600,000 or 700,000.
The Bohemian resists cold and heat admirably, and he
He is almost never sick. His sobriety is remarkable, but he has
a pronounced taste for the flesh of dead animals. Almost all the
Historians accuse this people of cannibalism, and they attribute to its
"Cannibalistic tastes, the child abductions attributed to him." Ibid. 124.
We will encounter this depravity of taste in the study of the Sabbaths
diabolical; among the Jews (Bible), among the Canaanites, among the idols-
latrines or people with demonic religions, and among sorcerers. We also-
As a consequence, this led to child abductions and the murder of adults.
like that of Father 'l'homas, to have their blood, and we shall see
to draw the various forms of cannibalism, which is a crime
sacred. See our book (temporarily out of print) God and the Gods.

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And in vain do the peoples who despise his race glorify themselves
will they erupt from the superior strength of their muscles and
of their members—will they succeed in vain in developing them?
and to increase them through the learned exercises of the gymnasium-
tics and the improvement of hygiene laws; vain-
will they study each other to fight for a long time with this puny des-
descendant of Israel - for, in this one, life opens and gives itself
of her own accord: she immediately felt roots in the ground
that he plant his feet there; he holds the earth, and the earth

lovingly supports when the wind of death blows around
From him come the most vigorous offspring of every race that is not
point hers.

The facts gathered from statistics on life in England-
land, in Prussia and France, says Doctor Richardson,
lead to this inevitable conclusion; that the consequences
the effects of gymnastics have led, in all countries
where the practice becomes vulgar, a general improvement-
The rallies of life. "However, the most remarkable fact" between
Everyone notices this in the history of a particular race, and I
I want to talk about the Jewish race. In no period of history-
of the history of this Meroeüleux people, we discover not the slightest
trace of a system that tends to develop its capacities
physical.

"His own ordinances and hygienic laws, perfect"
In certain details, they are poorly defined, or even negative.
regarding special processes whose purpose is to develop
strength and size. It remains a certain fact that, as
people', he never gave the slightest proof of supe-
physical priority. » However, faithful to his faith, and supportive
the weight of the cruel persecutions and oppression that he
attracting attention from all sides, even the sight of his weakness, he
extended "over the entire surface of the earth in the midst of the con-
editions, climates, the most diverse societies, and it is
"Of all civilized peoples, first in terms of vitality!"

'The strength and size of the inhabitants of Canaan, which they were to con-
To seek and destroy, were once a source of terror for them.

26

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The civil registry records of Prussia, if indeed they are the ones by
example that we take as a comparison title, give
For Jews, the mortality rate was 1.61 per 100, while,
For the rest of the kingdom, it is 2.0. Every year the
The Christian population increased by 1.36 percent, while
that, among the Jews, the increase is 1.73... In France
strong, according to the records of Doctor de Neufville', "the duration
The average lifespan is only thirty-six years and eleven months.
among Christians, while for Jews it is
Forty-eight years and nine months.

“During the first five years of life, deaths
of children, among Christians, were twenty-four, and of

only twelve among the Jews... In total, the life of the Christians
Hey, he was reaching a quarter of the Jews' lives, the first
offering, in short, seven years and eleven months, and the second
'twenty-eight years and three months. Half of Christians don't reach
not k thirty-six years, while the same proportion among the
The Jewish man is fifty-three years and three months old. Above
fifty-nine years and one month, only the one found alive is
a quarter of the Christian population; a quarter of the Jewish population,
over seventy-one years old*.

Whether, in its inelegant style, this piece is flawed or not
With some slight exaggeration, this is possible, and that she...
offers a truly exceptional example of the exception itself
that we point out, we want to believe; but, from
Therefore, it only relates in a way that is all the more re-
metricable to general statistical data; it cor-
strengthens the observations relating to immunities which are the
Israel's privilege; and, for its part, it demonstrates a vitality
singular, a prodigious superiority of vital force in this

'According to Doctor G. de Neufville, Frankfurt, 1855, Lebensda-
ner, etc., a quarter of the population dies:

Among Christians, at 6 years, 1 month, and 1 year. Among Jews, at 28 years, 3 months.

Half at 36 — 6 — — at 53 — 1 —

Three-quarters at 59 — 10 — — at 71 — 0 —

Ibid., Non-cosmopolitanism, p. 390.

This English document is reproduced by the Archives israélites, XI,
pp. 497-499; 1868.

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A scattered race, so remarkable in the midst of peoples by
the inferiority of his physical strength!

But, besides the phenomenon of an invariable and invincible
inferiority of type; besides the phenomenon of this mocking
vitality which manifests itself in the opposite direction to the vigor of
body; besides the phenomenon of these immunities which singular-
They once again discriminate against the Jew, exempting him from diseases
and plagues, and which strike him among the peoples
a more indelible character than the yellow badge whose
police orders used to mark it on clothing;
besides these phenomena, so bizarre in their course and in

their participation, a phenomenon no less inexplicable, and born
yesterday's event has just caused a strange surprise, a real
seizure, to the investigators of the reports of the
statistical, while the suddenness of its production seems
designating it as one of those warnings that the Provi-
dence takes pleasure in giving to the world, and that history records
under the title of signs of the times.

But what is this sign? What is it? Nothing, in
In a few years, it will not be ignored; it is an abnormal multi-
plication of the species, it is an inexplicable increase in
population which, all of a sudden and everywhere at once, is taking place and
accuses himself in the home of Israel, in the midst of the various peoples
in which he mingles. And yet it is not in the atmosphere-
Malthusian sphere, whose miasmas invade the so-
modern society, which has become the milieu of the de-Talmudiated Jew; this
is not ii new and favorable conditions h the ex-
pension of human life that we are permitted to attribute
this prolific virtue that sprang unexpectedly from the flesh of Is-
Raël, and whose actions stop under his roof without going beyond it
the boundary, without communicating itself to the peoples whose land it
lends a homeland.

Is it then, by chance, that an intelligent force, is it
that an invisible power had endowed Jacob's men with a
privilege which, under the ceaseless fall of the centuries and under the
The destructive blow of revolutions, they would not have preserved them.

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only untouched in the whirlwind of peoples, than for the
to call by the means of this sudden multiplication to
new destinies? Is it after having maintained, pen-
For centuries, on the surface of the globe, the level of
population that Judea supported at the time of the death of
Christ, this unexplained force, would like to create in the Jew
resources whose unexpected magnitude would be a temptation for him-
tion of conquest, in those times when, passionate about the im-
As expected, the sick and suffering people who host it
delight in the plot twists whose succession changes and
renews the face of the world? Would she want to excite
to any audacious movement he who knew, in every country,

to instill his anti-Christian doctrines in the most unruly among them
instigators of the people*; this Jew, in short, who until now
he only plotted in the darkness the resurrection of a
Jewish empire? Is it finally this invisible force and
Intelligent, is it this force, which never tires?
to walk in accordance with the meaning of the Jewish-Christian prophecies
yours, would like in a few years, on the side of power
intellectual and metallic of Israel, which suddenly reached
summit of all social positions, to double, triple his
Numerical value? Would she want to create for him, all
ready to move at the trumpet blast of the man she
will call his Messiah, an army master in all places of
gold and iron, these two metals which, on the ruin of the princes
The two pillars of Christian civilization have become
the two main levers of our social changes, the unique levers of our social change,
Dominant sounds of modern omnipotence? ^

But let us refrain from any hypothesis; let us be content
to submit the statistical figures to the informed reader
lessons from history, which are those that we recommend
command the Church, and let us leave it to the sagacity of each individual.
reflections and comments.

'See in the Jewish journals we cite, love and admiration'
a ration for the Jew for all the revolutionaries who were and are the scourge
Christian societies.

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CHAPTER TEN.

"In all the countries where we were able to obtain
retrospective censuses of the Jewish population, — written
was our friend, the illustrious president of the Anthropological Society-
Paris logic, — we are seeing an increase in one
unusual speed. And, he told us in the privacy of the con-
versation, this speed, for whatever reasons one strives
to explain it, it seemed to me, as well as cosmopolitan virtue
from the saug of Israel, one of those phenomena "that confuse the
'human reason!' 11 It is therefore important for us to place under
With keen eyes, here are a few examples of these astonishing facts:

In Holland, in 1830, the Jewish population recorded
is d3 45,482; it is, in 1840, 51,138.

E l Suisse, 1803, 1,207; 1837, 1,360; 1850, 3,146.

In Rhenish Bavaria, 1814, 9,951; 1829, 13,937; 1835,
14,428.

In Prussia (kingdom). 1822, 145,000; 1840, 195,000;
1849, 218,000.

In Algeria, 1849, 19,028; 1851, 21,048.

In Hungary, 1785, 75,089; 1805, 127,816; 1840,
241,632; 1848, 292,000.

In the city of Pest, 1840, 7,721; 1843, 12,800;
1848, 16,512*.

The Israelites of Algeria, according to the Jewish Archives,
In 1861, they numbered 28,097, and this number has
increased, during the last five years, by 5,855 indi-
vidus'. Now, "such a rapid increase does not

'Geography, med., f. II, p. 431-137; 4857.

• Geography of Medicine, vol. II, p. 437, etc., etc.

® Israelite Universe, IX, p. 423-i; 4867; id., VI, p. Ï69; 4868.
According to the report presented to the Governor General of Algeria, the aug-
The ratio for Jews is therefore in the proportion of 208.39 for
4,000, while the climate is devouring us there. The same phenomenon
had been accomplished long ago in Egypt in favor of Israel, during the captivity
speed. The multiplication of Jacob's sons had exceeded the limits
ordinary fertility, and that is what the Hebrew text expresses.
The Latin translation tells us: Filii Israel died, and, almost germi-
nantes, multiplied sunt; ac, roborati nimis, impleverunt terram. —
The word ni'mi5 marks F excess. The French translation borrows the
a periphrasis, powerless as it is to convey the force of the text: s The

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"This fertility is not seen in any other people of Europe!" This fertility...
daine, and renewed from the miraculous time of Israel -, this
ubiquity, this exceptional cosmopolitanism, signs of the most
singular and extraordinary privilege of physical constitution
that the history of peoples has shown us, and which,
— we must repeat it, — “confounds human reason-

Maine, isn't that rather an indication of a great mahsion?
"Providential rather than mere chance?"

Would the Jews still have, as they claim,
They go with Moses, an angel who guides them, and who, while...
■Punishing in proportion to their faults, preserves these chosen ones
for a providential mission that we would see all at
The blow will spread to all regions of this world? The texts
Biblical texts are precise about the past: "I will envelop my
angel, says the Lord, so that he may go before you, and that he
He will keep you safe along the way! Listen to his voice, and keep
It is good for you to despise him, because he will not forgive you.
when you sin!... If you hear his voice, and that
If you do everything I tell you, I will be the enemy of
your enemies, and I will afflict those who afflict you.”

Growing tired of respecting the angel of the Lord and of passing by

The children of Israel grew like trees and multiplied like
fish, and, having become extremely strong due to their number and
"Their riches filled the whole land where they were." the learned
The translator adds: "The paraphrase here conveys the force of the expressions."
from the Hebrew text, which presents the idea of these two: comparisons.
Vence Bible, Exodus, ch. i, v. 7; t, II, p. 50t-2, .^'edii.; Paris, 1829.

This is therefore a case of prodigious multiplication. This pre-
It is like the Exodus, or the triumphant departure of the Hebrews. A multiplication
Did it suddenly become similar foreshadow a similar event?

Despite the oppression of the Hebrews and the massacre of their children
males, we see in the biblical book of Numbers, chapter 1, and especially
V. 46-46, to what extent their descendants have increased. Read, as for the
miracles which abound in the biblical book of ['Exodus, the work;
Thoughts on religion, by our good friend MJ Thomassy, cun-
Honorary steward at the Imperial Court of Paris. We cannot overstate the importance of thi
I recommend this work, remarkable for the beauty of its style and the
grandeur of thought; t vol. in-S” of 579 pages; Paris, <865, Plon.

'Geography, med., vol. II, p. 38; which is demonstrated by the table of the
-page 65, same volume.

» Ibid., t. II, p. <3t.

■* Bible, Exodus, I. XXIII, 20, etc.

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CHAPTER TEN.

His voice, the Jew despised him. Is this contempt, as well as the
The people told him that the cause of the punishment that would punish him was
What's next? Look at him, after having been everywhere, since his
fall, the witness to the truth of the prophetic Scriptures that he
peddling rumors without ever managing to understand them, being at the
once the missionary of evil, the left-wing Kabbalist, the apostle
primitive traditions of occultism, and the man that
Fixity, which peace and rest repel. March!
march on, man of grim progress—advance! —But
Where to walk? — Wherever you can, wandering soul, wandering Jew;
because the people, seeing you pass by, greet you by that name.
March; march, child of the earth, prince of the earth;
walks, and without being able to find a homeland there: walks tou-
days, and always agitated, always worried, always slapped,
booed, always the same, always impassive and im-
Mutable amidst all the changes!... So old are you
that all the ruins, on the side of the centuries that count your
wrinkles, seem from yesterday; and yet your sap astonishes and your
Verdeur is a marvel. The money you adore cannot
to dry up in your hands; but you possess it without enjoying it; and neither
Neither your foot nor your possessions can be fixed to the ground. Walk!
Walk! Because staying in one place means you have to carry double the load.
The weight of time that burdens and tires you, but without wearing you out.
Every nation remains foreign to you; yet every nation...
They know, and you know them all; but your heart is of stone
No one is attached to any man, and no one is attached to you! No one
This place is not your home, and the tent under which your brow
She takes shelter, wanders from country to country, torn apart by all the
Storm winds. You are recognized everywhere, and everywhere,
Men, climates, and plagues, if they do not spare you insult,

'Time wears down the Jew no more than forty years in the
desert did not, according to the word of the Bible, his clothes and his
shoe, when he wandered under the guidance of Moses: “He has
led here through the desert for forty years: your garments
have been preserved, and the shoes on your feet have not
"Not worn out during all this time." Bible, Deuteronomy, vol. XXIX, p. 5.
— Read Tbomassy, ut suprà, on these miracles of the Exodus.

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THE JEWS.

spare your life. A similar sign to the one that marked and
Would Cain preserve you then? EnGn, walking without
ceaselessly, and constantly waiting, do you not seem pursued?
by this anathema which fell upon the law, mingled with the blood of Christ,

the day of the great Calvary scene: You are cursed,

Yes, damn it, but for a time that seems about to end.
to finish, if we are not mistaken about the signs that are appearing
sent to awaken our eyes as.sonpisI... Damn! and the pro-
The followers of your old law cry out to you that no blessing
It will not equal yours on the day you please, as in the past.
to pour out the angel of the Lord -, the day when, regenerated by the
The blood of David's son, you will want to remake the person
a true child of Abraham!

In any case, let us refrain until that hour from
to dispute the superiority of your intelligence, and the strange
physical superiority that makes your race the lasting race by
excellence, the cosmopolitan race, the one that, in its fullness
of health and life, sure not to lose its name
on the side of flourishing peoples who lose theirs, can be seen
to sit like a queen in every corner of the globe, to breathe with
impunity, the venom of any atmosphere, braving all intemp-
perishes, all mysterious and deleterious influence, prosper
finally in the very places where any other human colony
it withers, most often doomed to disappear if the waves
successive waves of immigration only replace the flows that the
The ground devours it....

Yes, history tells us so and wills it: the Jew is, by his very nature...
sence, the most indestructible people on this globe, and by
Consequently, the most gifted for business and negotiation
distant missions, for foreign missions, facilitated by
him by his marvelous ability to speak the languages of all the
nations. From a physical and intellectual point of view, the Jew, this
cosmopolitan insignia, therefore, is, until he becomes so
From a religious point of view, the most universal man is-
that is to say, the most Catholic one imaginable, for such is
the meaning of this word (xaeoXixôtj!

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So far the brilliance of his superiority has not yet shone forth

that in genres that appeal to the ambitious, to the man
greedy and sensual, whose sole aim is conquest and
enjoyment of worldly goods, an irresistible pull
over others: superiority in art, in the science of ex-
exploit the man who owns, the man who produces, the man
who sells; superiority in the art of making gold sweat and circulate,
in the formidable association of capital, manpower and
heads; superiority in the organization and discipline of
occult societies, where followers walk towards a goal that
Most people are unaware of this, but where Jewish genius excels is in...
stealing, turning to one's advantage the ambition or vanity of
some, the malice and foolishness of others; superiority in the
arts that charm and enthrall the crowds; ca- superiority
ballistics in the arts of darkness and audacity which, pl-
giant in the depths of the evil empire, associate
the action of man and that of the spirits of revolt; superior-
rity in the transcendent sciences, those of religion and'
excepted by philosophy; but superiority in the next year.
the sophist's fraternal, skillful in blending with the doctrines of the theo-
The logician and the publicist, the subtleties where the mind wanders, the
poison of intoxicating doctrines that pervert the individuals
They empty themselves and drive peoples to madness; superiority
singular k marrying the false to the true, in the laws of an eco-
political economy and a social science intended to form
k his image the nations he blinds to lead them k his
ends; superiority above all, and this is one of the most distinguished
In the eyes of any astute observer, unparalleled superiority
to hide, either in the thoughtful council of kings, or in the
tumultuous council of peoples, their singular and infatu-
gable influence, wealth and the eminence of the gifts which are acquired
They embody the genius for intrigue that characterizes them,
or rather the supernatural instinct that drives them, in the middle
from their religious and moral blindness, towards the extreme goal
of domination that turn k turn, for misfortune and bou-
the happiness of the world, it is and will be given to them to attain.

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THE JEWS.

So this is it, this is the Jew, this is the Jew of our time,"
that is to say, here is the one who prepares us, in the shadow of the so-
secret societies of which he is the soul and the prince, a future
and a formidable future—a character charged with a high-level role—
prophesied by the Church, terrible, gloomy; but a child
prodigal, she adds, who returns after difficult ordeals

in his father's house, where he takes on an administrative role.
reliable, restorative, and therefore blessed by God to be
forever blessed by men.

FINAL NOTES. STATISTICS.

Some statistical tables describing the distribution of
Jewish people in the main parts of the world, become a
appendix necessary to this chapter, which we conclude with these alignments
figures. When we have compared these documents, we
We will weigh its value at leisure, and we will know what is on this
global, on the dates marked by these censuses, the approximate forces
matives and the distribution of the Jewish element. Perhaps then, in
In this time of revolutionary surprises, will it be easy for us to understand?
to take, while thinking of the spectacle that the shores of
the Ocean, the rising tide of galloping waves, with what speed
The human tide endowed with such powers may one day invade, and perhaps-
to be one day soon enough, such and such a region of the earth.

At the very moment we are speaking these words, the Danu- provinces
Romania's assets are on their way to giving us an important
an example of this phenomenon. Far from disdaining the teachings
that they offer us, let us try to grasp in them a warning that our
words could not place in a salient relief enough to strike util-
their gazes.

"The Jews scattered throughout Europe are divided into three classes: I" The
Spanish and Portuguese Jews, who are found not only in the
Peninsula beyond the Pyrenees, but also in France and England-
land: — eminently distinguished and exceptional, these are hardly
Jews by blood; 2" Polish Jews, who claim to be descendants of
Galileans; 3” the German Jews, those of the lowest class, that is to say-
to say the one that is in Swabia and Alsace; for the Jews of the north
"of Germany are of the same class as Polish Jews."

And let us note, in passing, that the German Jew, our close
neighbor, "is the type and prototype of the Jew as he is depicted and
as we generally know him. He is cunning, greedy, and rapacious;
without faith or law, though fanatically devoted when he

* Ooclenr Boottin, Giogr. «tArûfïyuc, t. 1, p. 130; 1857.

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CHAPTER TEN.

finds himself in the lowest ranks of his nation; but if he prays to God, this
It is only to ask him for material well-being. That is not true.
that he begs him to help him deceive Christians in transactions
that he does with him, because he does not need divine help to do it
to acquit skillfully and successfully. He has an incredible intellectual capacity.
He has intelligence and imagination, but he is lazy and cowardly. He is not clean
only once a year, at Passover, or at Easter, because it is
an obligation of his religion to then sweep his house, to brush
his clothes, and to perform frequent ablutions.'

The Jewish population of the globe has been estimated:

By Hœrschelmaun, in 1833, at 0.598.000

Johnston, 1855, at 6,000,000

Groel>er(j, at 5,000,000

Pinkcrotton, at 5,000,000

Mahe*firun, at 5,000,fK)0

Balbi, 1829, at 4,000,000

Berglians, 1854, at 4,000,000

Hessel, at 3,930,000

The caiholifjusy store at 3,260,000

V. Israelite Yearbook of Holland, taking the average of
These various numbers, according to the estimates of the entire Jewish population,

4,444,000 After consulting a large number of computer censuses

and from scattered documents, we believe we can propose the figure of

3,900,000 as being fairly close to the truth. The following figures-
the figures indicate approximately the distribution of Jews in the
five parts of the world:

Europe...

Asia

Africa...
America.

AuiUalie.

3,228,000

200,000

450,000

20,000

2,000

Total 3,910,000*

A little later, in his pamphlet on Non-cosmopolitanism
human races, published in volume 1 of the Memoirs of the Society
of anthropology, of which he was the president, Dr. Boudin...
He said: Today there are approximately 4,300,000 Jews, distributed as follows:

Europe 3,600,000

Africa 450,000

Asia 200,000

America 48,000

Australia 2,000

Total

4,300,000

'Report these assertions to their date; CerfbeiTy u(«uprà, p. 38; Paris, 1847.
* Boudin, Géogr. et statisligue méd.ft, 11, p. 131*132; 1857,

^ P. 387, Nan-cosmopolUisme.

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The Almanach i$Taélile from 1825 to 1829 indicates:

Europe . .

Asia

Africa.
America.
Auülralie.

1,699,000

1,738,000
l,50i,0ÜO

5,700

100

Total

4,940,800

But this document barely withstands scrutiny
11. There is therefore reason to contest the accuracy of the figure that seems to ga-
to report the following words addressed on May 31, 186* to the Israelite delegation
lite by M. Crémieux: “Do you know,” our Abbot Gré- told me in 1831
goire ^ do you know that our statistics show that there are six million
Jews? — Six million! You have never even reached that number
when you were a flourishing nation, in the best of times
your story.

Today, that is to say thirty-seven years after the speculations of
Abbot Grégoire, and nine years after the last and very serious cal-
Mr. Doctor Boudin's buttocks on the total figure of the Jewish nation
(4,300,000), we give the following statistics on German Jews
vane; it is that of the New Constitutive Map of Germany, which-
blied in Munich.

Prosse 260,751

Wurlembr«rg 11,610

Grand Duchy of Baden 25,263

Prussia conquered by annexation

From Nassau and Frankfurt, 20,000 new Israelite subjects.

Dii Hanover 13,000 —

Electoral Hesse 12,000 —

Dea six million Israelites spread throughout the earth, a figure adopted by the Jewish community, more than half live in Europe, namely:

Russia l,300,tK)0

Prussia and the rest of Germany 346,000

Austria 900,000

France 80,000

England 42,000

Saxony 1,200

Syria and Türkiye in Asia 520,000

Morocco and North Africa 610,000

America 250,000

There are some in Sweden and Norway

^ Boudin, Géo^r, med., l. II, p. 131-132.

* Our abbot! A very apt expression. We cannot dispute with the Jews this Bishop Atsernaenié, this conventiounel who treated his king as the Jews have treated theirs: Jesus Naxarenus rez Judaeorum.

* Reproduced in Vl/nive>-$ israeVi/e, IV, p. 189; 1866.

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CHAPTER TEN. *13

According to the first figure from Doctor Boudin, in his Geography medical, in 1857, and this is the lower of the two, we find:

Germany, 1,150,000.

Austria

Plum •wind >ei auueiioui

Bavaria

VVurlcroberjj

Beautiful

GrendKluclié de Heite

HCSE Electoral

Nassau

Uoyaiime of Saxony

Grand Duchy of Saxe-Weimar.
Duchy of Saxe-Cohourg-Gotha

Duchy of Saxe-Meiniogen

Duchy of Saxe-Allenburg

Hanover

Duchy of Brunswick

Grand Duchy of Oldenburg. . .

Mecklcmbourg-Siréliix

Houiein-I-auenbourg

Litierabourg (sic)* •

Limburg (1849)

Duchy of Anhalt

Free cities, etc.

149,851

2^,808

59,288

11,914

23,100

28,134

14,422

6,811

988

I, 450
1,600
1,508
1,400

11,562

980

1,488

616

3,402

326

1,259

1,400

II, 656

Total in France, 73,975, namely:

Upper Ubia

Seioe

Moselle '*■

Meurihe

Gironde

Vosges

Landes ...a -

Doubs

Meuse...

The rest decreases considerably, for example:

Dawn

20,935

14,882

10,918

1,168

5,615

2,454

1,311

1,194

836

145

699

19
21'

* Doctor Boudin, Céoÿr. et scalùtigue mâtic., p. 133-135 i 1851. — Le Monde, August 23, 1869, we are told without indicating the source: Europe, more than three millic half. Poland, 1,100,000, of which 1,100,000 are Russian Poland; 400,000 are part of the ki of Poland; 200,000 Galicia, 11,000 Duchy of Posen, 8,000 Krakow. — In France, 156,000 (let's say less than 80,000); in Algeria, 29,000.

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CHAPTER ELEVEN.

(

A JEWISH POPULATION IN THE MIDDLE OF THE MEDIEVAL
OF THE NINETEENTH CENTURY.

A word to pose the question. — The Jewish tide, we said,
can, on a certain day, cover a point in Europe and approach it
pray. — Who would these Jews be? Medieval Jews, and here they are.

— Their sudden demands, supported by all their compatriots
from outside and from some of the European powers. — How
And why. — Romania, the scene of their invasion. — Struggle of the
Romanians, similar to that of the Christians against the Jew in the Middle Ages.

— Reaction against the Jew.

The final lines of our last chapter have
said that the growing waves of the Jewish population for-
would one fine day, and in a stormy wind, get drunk-
to, accumulate floor upon floor, and all at once, my-
crumbling swamps, melting on this or that point of this globe,
to invade it, to overwhelm it, to cover the earth with it, and to spread over it
at peace amidst ruins. Let us now read in the
current pages, no longer simply the possibility of this fact,
but, we might venture to say, the comment-
cement of this very fact itself. In audacity, in morals,
and consequently in the faith of the Israelite masses who acc-
complit, perhaps we will recognize this Jew of whom we have so
often and so singularly spoken, the Jew of our average.
age. And if he seems to emerge from his grave, fully alive, —
where he never descended, — let us see if the providential goal
The aim of this vision is not to resurrect before our eyes the history-
history disfigured, massacred by foreign historians
mostly Jewish race, but a number of whom are-
could be called Jewish. The time has undoubtedly come when,
in the designs of Providence, the exact knowledge
from a past that is revived and takes shape again to strike our
Our eyes must give us the intelligence of the future.

'Ignorant historians, or those passionate and complicit with the Jew. To them
Joseph de Maistre's words: "History, for three hundred years,
"It's nothing but a vast conspiracy against the truth."

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It is on the borders of Austria, and towards the East,
that this past regains its form, that the Middle Ages recover
live, and that all the Jews of Europe, auxiliaries of the Jews
of the locality, are currently striving to direct our re-
guards and to keep the whole world on tenterhooks. The principality
of Romania, that is to say a vast dismemberment of the embassy
the worst of the sultan formed from the Moldavian-Wallachian provinces, here is the
topographical point where these new interests are clashing,
these audacious claims of Judaism—and the weight of
major European powers are openly being pushed towards this
by the hands of Israel in the balance of public affairs.
Drawing on these diverse forces, the Romanian Jew said
to the Romanian who has just welcomed him onto his soil: From now on
at your place I want to be at home—I will be your equal there; and at
My worship will be in his house, respected by all, and equal to
yours * .

Because Israel has, for the moment, given the world a revolution-
to adopt this slogan, so poorly understood by so many Christians:
Equality of religions! He makes it resound with his most so-
nore: "It is the equality of religions that alone allows all the
progress; » and freedom, equality of religions, are one of the
the first human rights*. Judaism, in fact, does not
could not establish on any point of the earth a principle more
favorable to his cause!

However, to the point of legality, Israel, by using this language on
Romanian soil is within its rights; likewise
that from the point of view of reason he is in the absurd; and, at
from a practical point of view, in the impractical, in the impossible-
Possible. But where does this legal right for the Jew originate? Here it is:
The potentates of Europe, thwarted by the Jews and by
the instigators of revolutions, constant auxiliaries of Israel,
have enshrined in a constitution which they endowed the Rou-

• We have shown how, for Jews, equality implies
superiority.

* Israelite Archives, XV, p; 683, 1867; — ibid., XVI, p. 721, 1866;
speech by the Jew Crémieux before a bureau of the Legislative Chamber
Romania lative.

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hands and that they clothed with the distinctive title of international-
nal, this right to equality which the Jew already sometimes uses
in the middle of us, trying to turn it against the free
practice of the religion that our nation professes. — (See above.)
We probably didn't have time to think, in improvisation-
Given this constitution, what should be granted to the Talmudic Jew of the
Romania, the rights of the Romanian, it was dispossessing the Romanian-
hand of his natural rights and his possessions. For he fails to
this native, to fight on equal terms against the Jew, a
religion similar to that of the Talmud, that is to say, which gives it
allow him and grant him credit for deceiving and robbing one man
whose belief is foreign to his own. He lacks
yet another intelligence and acquired resources that
make him the equal of the Jew; moreover, he lacks what only
in the world, the Jew possesses, that is to say not only in
middle, but around the common nation, a second na-
tion, a particular nation that shares his faith, that is of his
blood, and which, giving him everywhere the support of a powerful
health and irresistible family, make the cause of all indi-
He saw the cause of an entire nation! Hence the feeling
of weakness and inferiority which discourages, which distresses the
Romanian, and excites him, as the Christian populations of old did.
yourselves, to rise up against oppressors whom the law does not
would allow him to reach, to turn against them
acts of the most reprehensible violence

The phases of this question thus become those
the great struggles of the Christian against the Jew in the Middle Ages
And ever since. As they unfold, they reproduce
Therefore, in favor of the inhabitants of the nineteenth century whose
eyes would consent to open, one of the erased pages of
these times, now largely unknown, offer us a
a history lesson that is as reliable and necessary as it is engaging;

'Same cause in Servius, same effects. See the Israelite f/m'üers, VIII,
p. 357-9; 4867. But in vain did they weigh the law, in vain did they weigh the foreigner
of all their weight in favor of the Jew; the customs, and the necessity of
Living while remaining master of one's own home, prevailed in Servia over all
another force: Primo vivere, secundo philosophari.

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let us follow with a watchful eye Israel, which gives it and which
We're paying quite a lot for it!

Israel arrives, rests, settles, sits down, prospers, pul-
Ille in the Danubian provinces, and immediately decrees that
the time has come for him to expose and support this
which he proudly calls his rights. He defends them; he exercises them,
He abuses it, and, as a consequence, suddenly the
The ground trembles beneath his feet and refuses to let him stand. Israel
is, as in the past in the heart of Europe, overthrown, reviled,
Slapped, chased away! The brutality of the abuse he was subjected to!
equal to that which they display, to the applause of the Jew and of
his friends, Spain and Italy regenerated, by stripping and in
hunting down, in the name of freedom of conscience and religion, the
religious men and women who are demanding in their country the
the right to live according to the practices of the dominant religion!
He is burned, beaten, drowned, the victim of heinous plots and
of atrocious persecutions. All the plagues that come out of the
malice and human wickedness — if hyperbole does not
mixed with his language, — unleashed upon his devoted head; he
he becomes agitated and irritated; he grieves and is angry; he cries out,
cries, howls, threatens, moans, rages; and, descending
going back up the range of passions that are inspired by the earth-
anger and fury, his voice, quick to vary its tones,
deafens heaven and earth!

∗ Read the Jewish journals that we cite in passing, and our newspapers
revolutionaries: the Century, etc.

The persecutions, details. — Accounts and grievances of the Jew. — Cries
distress call, appeal for intervention from Jews abroad and from the powerful
sessions. — Raids on Jews, imprisonments, brutal expulsions.
— Heartbreaking scenes. — A few months of respite, and then the fury of
Populations reignite; looting, violence, synagogues overturned,
Horrific abuse.

Let us listen, let us listen to the urgent grievances of these
persecuted, because telegraphic electricity addresses them to
great Israelite lawyer in charge of the task will give every interest

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Jewish the highest resonance that 1a can achieve
Human speech: "A man, and he is the |) prime minister of
Prince — his name is Bratiano — takes the liberty of cancelling
with a stroke of the pen the contracts that protect us; he
It tears apart even those that the government has passed; it tears us apart
Search our rentals: farms, inns, public houses
questions; and, almost within his sight, the police, exempt
of judicial control, executes with its appalling brutality
of* Jewish beatings! Neither age, nor status, nor position, nothing e-
moves these executioners. We are being pursued, we are being charged with
With irons, we are thrown in masses beyond the border crossing.
men, women, children; and when they rise towards the sky
our cries of distress, this welcome spectacle is not for the
populace, a subject of ridicule. The excitements stem from...
They rise and multiply; fanaticism intensifies, and we do not
we live more than ever under the threat of a general massacre.
Brothers of the West, protect us! mreruenеï; welcome
our supplications; save, save your unfortunate brothers from
Moldova. Hurry and rescue us from our misfortune-
"Reux sort!"

These grievances and these distressing pieces of news are followed by
More news, but nothing changes. "The arrests,
the expulsions, initially smaller, — and we transcribe
the very terms of the Jewish journals — had ended up
to take on such dimensions that their number reached
from one hundred and fifty to two hundred per day! At first, they
had only been carried out by police commissioners,
on the order of the minister and under the auspices of the mu-
national; but 'now, in order to win the people, or made

to carry out general raids on the city day and night by
salaried individuals, as well as the dregs of society, are supplied everywhere.
people. Arrests in the streets, invasions of the towns
Sounds and mistreatment, that was the watchword of these
gangs, and happy are those who made it to the prisons
without having been too badly mistreated. The prisons are de-

' Sereth, May 25, 1867. Israelite drehiees, XII, p. 539; 1867, etc.

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CHAPTER ELEVEN.

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Insufficient attendance... The despair of those who are the object

The extent of these persecutions is indescribable, and the pen refuses to speak.
to recreate scenes that one might imagine taking place among savages
'vages', but not among Christians. The excited Israelites
briefly considered resisting these acts by force
brutality;... fear and despair were painted on everyone
the faces… » Calm was restored, however, despite
The mayor's response, so likely to unsettle him: "There is
something superior to the laws, that's our right, like
Romanians, and as owners of this country, to expel you,
"You Jews who are merely residents here*," that is-
that is to say, foreigners; and what an impure bunch! . . .

A few months have passed since these lamentable
scenes, but the fury of the people against us did not
The situation calms down, and soon we see the same acts repeated.
repeat in infinite variations. At Berlad, "a thousand indi-
vidus, at the head of which there were a few instigators,
are hurled upon the Israelites with diabolical fury, in
.plundering these unfortunate people down to their last shirt... In
the street where I live, the damage done to the Israelites
It amounts to fifteen thousand ducats... Everything has been destroyed without mercy.
both furniture and buildings. To the craftsmen, we have
The tools were broken. All the windows, all the doors of the
The Israelites have been so damaged that we are forced
to cover ourselves with mats so we wouldn't die of cold. Our
synagogues are demolished and destroyed down to their foundations
The wealthiest Israelites are reduced to the most...

'And the prisons of your free Italy! And the shootings to which...'
are delivered your friends to the Kingdom of the Two Sicilies, where the shot
Without trial, they numbered in the thousands! And the atrocious scenes of
Poland, where women are no more spared than men!
We have other witnesses to attest to these incredible facts than
Jews... Let us hasten to say that these odious excesses cannot ex-
accuse those whose Israelites, friends and admirers of extreme men,
my revolutionaries and their doctrines, as their
Reviews, it would appear, were the victims.

2 Israelite Archives, XIII, p. 593; 1867. — Ibid., XV, p. 685. —
Ibid., Jassy, XIII, p. 59i.

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Profound misery... My hand trembles, for misfortune is
so great and so terrifying, that it is absolutely impossible for me

to describe to you our terror and our dread*.

The International Bulletin, for its part, publishes the following note.
vanity, where a profound consternation is depicted: "The
Berlad's dispatches request help against the acts
barbaric mob that invaded the synagogues, destroyed
the houses and ransacked the shops of the Israelites. — The
Banker Thenen, whose house was devastated, escaped,
with difficulty to certain death. The rentier Numts, horrible-
The abused child is dangerously ill. The merchants
Nacbbar and others, whose stores were looted,
are completely ruined. Mr. Epouréano, and those who have
sought to defend the Israelites, were outraged without
The prefect took measures to repel the attacks.
"Lants..." However, "it was to the gendarmes that the Jews..."
"They must have their lives!"

* Archives israélites, 111, p. 1 24-S; 1868.

^ Ibid., p. 153. But aren't the gendarmes the
instruments of the prefect? — In Smyrna, around the same time, the Jews
are guilty of acts similar to those of which they are victims here.
Archives israélites, VIII, p. 342-3; 1867.

l.NSTIGATEUBS 00 AUTHORS OF THESE PERSECUTIONS; HARDIES ACCUSATIONS

OF THE JEW. — Denial of justice by the prince, elected by Mr. de Bismarck. —
His all-powerful minister is Bratinno; this leader of the democrats is
The great persecutor. — The enormities he commits, his denials
brazen; he seeks to mislead Europe. — In one
In short, the great culprit, in the sense of the Jew, is, as in the means
age, the prince who dares to protect his subjects against him.

Israel has spoken; we have not stifled its grievances,
and our words were only his, but not everything is
said; atrocious, odious persecutions, and whose violence
reminiscent of those of the most distant centuries, so here is the
a fact that echoes throughout Europe. But what about
Who is the instigator? Who will name the perpetrator? Could it be
the party that the men of modern liberalism call

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CHAPTER ELEVEN.

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Retrograde and clerical? No, not in the least. He doesn't care.

It must be! She is the great culprit, if the Jews are telling the truth, it is the the prince himself; he is the young soldier of the house of Prussia, which Mr. de Bismarck and Napoleon III had established on the Romanian throne! It is the young Protestant whom the lawyer Israélite Crémieux proclaims, addressing Napoleon III, a prince "animated by the most liberal intentions" I That is Furthermore, the all-powerful minister of this prince, that is to say Jean Bratiano. But who is this minister? A fanatic, a A friend of the priests? — Oh! Not at all, he is the leader of the men of progress; he is Romania's great democrat! — The true one The persecutor, then, would ultimately be the government. Romanian, the prince and the ministry supported by the Chamber who represents Romanian nationality! But let's leave, let's- Israel itself points this out to us, in formulating its terms ribbles incriminations, those whom he calls the guilty ones:

"As we predicted (dated June 25, 1867), The situation is becoming more intolerable every day. The prince arrived on the 16th, and none of us can get an audience! However, he "spent nearly three-quarters of an hour in the Israelite temple of Galatz, during the Te Deum celebrated in its Honor! H expressed himself on everything he saw in a way kind; but one can deduce from the words themselves that he uttered, what ideas his entourage insinuated to him on the Israelites," for these words are attributed to him: u The Moldovan Jews deserve persecution because they are not not only harmful to trade, but also to health public!

The recourse to the prince who governs Bumania is therefore Closed to us. And what about Jean Bratiano, the minister? all-powerful, he who coaxes riots, "who does not confide the official functions only to members of the committees persecuted cutters, » the author of the appalling circular from which aqui- they all the iniquities committed against the Jews; this mi- minister against whom the cry of the victims rises from all sides;

> Archive* Israelite*, XII, p. 614; 4867.

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this merciless man, who populates the prisons (Israelites, who abandon them there without food; or who, treating them as vagrants, gives the order to throw them beyond the borders.

These enormities are all too well known; but few im-
door, and nothing moves this man whom you hear denying
"All the events that take place in sunlight." The
The world, fortunately, "knows the value of its denials."

And yet this implacable, ferocious, and treacherous demo-
Crate is the prince's man! His goal is to deceive
Europe, while at the same time it stirs up hatred against the
Jews, and that, obedient to his orders, his officials arranged-
petitions are being sent to the peasants where the government is
begged to take action against the Jews. That is why the prince
who grants the minister his full confidence, promises
Everything, and nothing changes!* In short, "that the persecution
Whether it was the work of Prince Charles's government, there is no doubt about it.
tera that the day he proclaims the complete emancipation of
Moldavian-Wallachian Jews^.

The cry of the nation, which will soon strike our
ears, rejects and refutes these accusations against the Jew. But,
In his view, the princes who refuse to protect Israel against
their own subjects, and to raise it triumphantly to the level of
indigenous citizens, which means to sit it on the ruins
even of their kingdom, that is nowadays, as in the middle
age, the great culprits, those whom written history stigmatizes
by the Jew or by the friends of the Jew.

< Archives Israélites, XIV, p. 659; 1867, etc.; — id., Archives israé-
lites, X, p. 471; 1868.

2 Israeli Archives, XI, p. 502; 1868.

® Here's the tip of the ear. Israelite Archives, XV, p. 683; 1867.

WHO IS AT FAULT? — The euguete denotes that the instigators of the excesses
Those who committed these acts were the Jews. — The Jews of the West, after having made th
the echoes of the Romanian Jew, admit to not knowing how to reconcile the deposits-
tions. — The Jew opposes freedom of the press and of the tri-
bune, of which he is a late champion in the Christian states where his
influence dominates. — If the government declares itself against the Jew,

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He merely yields to the pressure of the national will. — This

Is the Romanian nation barbaric? — Romania has always been
the refuge of the persecuted; its people are, according to the admission of the
Jews, a model of religious tolerance, kindness, and hospitality.
Words from Messrs. Crémieux and Montefiore. — If the Romanian has not
changing customs in the blink of an eye, and without reason, the wrong would be
Therefore, as in the Middle Ages, in the exactions and iniquities of the
Jew? — A remark by Mr. von Metternich on Germany, applicable perhaps-
to be in that country tomorrow. — Is what is happening there for Europe, which
has ignored the truths of its ancient history, a pro- warning
Videntiel?

The prince and his minister are therefore an object for Israel
of mistrust, terror, and horror. But such feelings
Are they legitimate? Because, amidst these horrific scenes,
How can one not ask whose faults are there, whose...
Great harm is done to those who provoke or incite such persecutions.
Or such bloody accusations?

Let us listen: the public outcry erupts, and rises up against the Jew:
Back off, back off, relentless aggressor!... your presence is
cursed; and if we tolerate it, farewell to our homeland^/
for the race abounds there, your race flocks there, and your greed without
The brake dispossesses us, leaving us with nothing but misery and
tears. — But this cry, which seems to escape from
the very bowels of the earth, responds the clamor of accusations and
the Jew's grievances. Could this not be, by chance, the
maneuver of the caught criminal, whose skill diverts
on others, by the noise and vivacity of its clamor, the attention-
tion of the passerby? For according to the proverb recalled against these
foreigners by the president of the Legislative Chamber of
Romania, "they are the ones who strike, and they are always
those who shout” We will even have to resign ourselves to believing that he
This is the case if we accept the letter written to the Israelite
Sir Montefiore by the Foreign Minister of the
Romania: I can assure you, sir, that
the troubles suffered by the Jews, "although very-
regrettable in every respect, are far from presenting the gravity which
It has been attributed to them very inaccurately. The truth compels me

'Words received with applause. Israelite Archives, VI,

p. 266; 1868.

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even adding that, according to the data from survey ii
which one proceeds, it would be your coreligionists who
would unfortunately have caused, if not provoked, the

the movement in question.

This is the response of a liberal and progressive government
to the awful grievances voiced by the Jews of the West,
without knowing themselves or who the perpetrators of the evil are on
to which the Nioldo-Vlach Jews give them the mission of
to groan, or almost what its nature is. This difficult truth-
The word "believable" occasionally escapes from the mouth.
from Israel: "It's a lot of contradictory statements; or
rather, — he tells us, — it is a double stream of information
opposing sentiments that are being felt in Europe. If we are to believe
the Israelites, there is continuous and organized persecution on
on a large scale—if you believe the Romanians, it's a pure
"A case of vagrancy and municipal police*.... » Com-
therefore, how to "reconcile all these depositions,)> one of which
is the ruin of the other? And how, we might add, not
Should we not remain silent until we know which side justice lies on?

But while the liberal Jew proves inept at dissipating
to alleviate the grief caused to him, in the states where he is accused
to be sorry for, and for the free speech of the platform, and for free speech
of the press', for which he is passionate in the States
Christians who are influenced by his antisocial doctrines; while,
Let us say that the liberal Jew protests against freedoms
from the press and against the Romanian's incompetence, let us guard ourselves
omitting to read a few lines whose content we
introduces him to the role of the potentates who protect him, and to the character
of his alleged attackers.

One of our most eminent publicists wrote, in the month of
May 1868: — “We have seen that the Chamber of Deputies of Bu-
Charest dismissed the reproach addressed as unfounded.

'Signed: Stefan Golescu; Israelite Universe, VII. p. 371; 1868.

2 Archives israélites, XV, p. 682; 1867.

* Read the Archives israélites, p. 78, no. 2, 1868; p. 659, no. 15,
1866, etc., etc.

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to the ministry for having persecuted the Jews
from Romania. This addresses the allegations of the consuls.
foreigners, who all reside in Bucharest, and are ignorant of what has
could have happened in a remote location. We will observe
Moreover, "that the collective action of the consuls resembles too closely
k a bias. LaC/wmèreroumauie published an address yesterday

to the people where it is said that the government of Bucharest has

well deserved by the prince and the fatherland >> Thus, these

guilty parties whom the Jews accuse, the representatives of the nation
They glorify them!

This is because "the customs and background of the populations
are largely responsible for what is happening in Moldo-Valacbie.
The European powers seem to be complaining that the
Jews in Romania did not have all civil and political rights
ticks. But, in truth, who has the right to decide a
Such a question? And isn't that an act of violence against a population that
to force him to ratify an equality that he finds repugnant?.... R ne
We must not forget that, in the East, the Jews are not
They have become part of the nationalities that have welcomed them. They live
k part, retaining their national and cosmopolitan character. Savons-
What kind of relationship exists between the Jews and the inhabitants?
Danubian principalities? Let's examine the question.
before deciding it, and let's not foment trouble by
"Interference that is always frowned upon."

The government, if its action is not free and spontaneous
tanned, would therefore only be guilty of yielding to the irre-
irresistible pressure of this national will for which
Progressive Europe and lovers of universal suffrage
they inspire such tender and profound respect. But, in the
The major question of wrongdoing was whether this will was
Is it an intolerant and barbaric population?

"Never," an admirable manifesto published by '
thirty-one Romanian deputies, never this gentle people
and benevolent did not give himself up in the interest of his faith ù /a moiWic

* Coquille, the author of Les Légasques, etc., Le Monde, May 19, 1868 and
49 June 4868. Ibid., German Correspondence.

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religious persecution. Far from it, "since the earliest times
Romania has been a refuge for all the persecuted, and
The Jews also benefited from our hospitality and
our tolerance.

If these lines, drawn by Romanian pens,
were dismissed as suspect, the accuracy of the sentence
the ture presented to our eyes would be confirmed by the Jews themselves
same, because they represent Romania to us as a
country where the spirit of tolerance and the
"Freedom of worship, which is one of the virtues of its inhabitants!"

“Twenty years have passed since my first entry
in Romania, writes J. Byk of Jassy the Israelite, and my
relations with all classes of its inhabitants put me in
the state of studying their character and observing their inclinations
kind. I had often had the opportunity to appreciate them.
their good nature and their obligingness. Pious, attached to his reli-
Gion, the Romanian always respected the beliefs of others;
Hatred never tainted his noble sentiments, and never your
Religious disputes did not disturb his peaceful nature.

But, "later, the different political opinions have

began to stir up passions.” And that’s when the

Romanian, so good-natured, finds himself reduced to defending his
existence against the invasions of the Jew. The struggles erupted
tent; they spread, bursting forth, their usual bitterness,
and yet the Israelite Crémieux, who requests the intervention
Napoleon III, made him hear these loyal words: "The
Prince Clair was animated by the most liberal intentions;...
and the Romanian people did not know, a few years ago,
what religious hatreds were*. » Finally, one of the po-
temptations of Judaism, Sir Moses Montefiore, confirms in the
petition that he addresses to the Prince of Romania the praises that
the Jews, his compatriots, in agreement with the representatives
from Romania, award to the wonderful tolerance of this

'Archives israélites, X, pp. 462-4; 1868. Ibid., p. 470. Manifesto
Jews to the European powers.

2 Israelite Archives, II, p. 72-3; 1867. — Ibid., XII, p. 641; 1867.

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CHAPTER ELEVEN.

people: "The rumor spread in England and elsewhere!"
my coreligionists in Romania no longer enjoy '
the peace and security to which they had become accustomed,

for several generations, thanks to God and feelings
of fairness and honor of this nation'," /

The sudden change of which Romanians are blamed
This therefore seems hardly believable to the Israelite negotiator, and
Would it be accomplished without motive? Or would there be nothing to see?
in the self-serving accusations of the Romanian Jew than those
including the medieval Jew who persecuted the populations that
Christian doctrines made people tolerant and gentle.
but whose abuses and tyrannical greed drove him
Had their patience run out and one day unleashed their fury?

A great lesson, but one that has been going on for a long time, since
that history, odiously distorted in the teaching of
peoples, ceased to reach their ears, a great le-
This lesson would therefore be repeated to our advantage in this corner of the Eu-
rope; and perhaps we have to see it happen for this country
the word that Mr. de Metlernich was applying to the
his: the Jews "will one day be dreadful for Germany-
Magne, probably followed by a dreadful day for
eu.vL » It seems, however, that on this fragment of the Eu-
rope chosen for the theater by Providence, and as if he
the aim was to protect ourselves against an immense and pro-
revolutionary chain where Jews are preparing to play a major role
role. God willing, offer k our nineteenth century for
Warning, the moment he starts to get passionate
against the doctrines of Catholicism and in favor of the doc-
antisocial tendencies of laissez-faire, a true and irrevocable
sand edition of the lamentable scenes which some historians
accused our ancestors of the Middle Ages of being Jews;
atrocious scenes, but where the details that unfold today
what is before our eyes today gives us the intelligence of the centuries
pasts, because they retrace our steps, in the very fabric of history.

'Archives israélites, XXI, p. 989; 1867.

* See previous chapter.

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more of the people whose spectacle provokes and satisfies our
Regarding the reason for the uprising of the Christian populations
tiennes against the Jews, their treacherous and implacable op-
pressers against the Jews, constantly repressed and broken by
the masses who seemed to have become their prey, and constantly

victims of the sudden fury of a public exasperated by them
miseries.

The dictatorial tone of a Jew addressing sovereigns. — The Romanians
reduced to resorting to cunning against the Jew and against foreign powers
reduced to intervening in favor of the Jew. — With what ink the citizens
of the Jewish nation, worthy emulators of the citizens of the sovereign people, writers
Wind to the potentates. — Outstanding example and patience of princes.
The Jew, "faced with the atrocities" being committed, laments "the
The hypocrisy that reigns at the top and at the bottom.

But in order for the lesson given to us to be complete,
Let's keep our eyes open for a moment longer, and see what
is in this country the marvelous self-assurance of the Jew, supported by his
brothers outside — let us see what the ascendancy of the outside is
these, their audacity, and with what weight, with what arrogance
gance, all together exert their will on po-
tentacles reduced by them — if one were to trust appearances,
— to violate the most formal will of a people.... Two
Letters will say more and better on this subject than our words.
The first letter was written from Paris, dated July 28, 1867.
by the honorable Israelite Crémieux, to the sovereign himself of
Romania. It measures five large pages. The passages
that we deem it appropriate to extract from it teach us
with what singular ink today the ordinary citizens
of the Jewish nation, worthy emulators of the citizens of the sovereign people,
They take it upon themselves to write to the princes, those who put, there is no
just for a moment longer, their pride reminds us what
sad breastplate, in their childhood, made of their person
the quality of being Jewish.

<(It's been a year since, in conversations that I cannot
* See previous chapters.

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Forget, Your Highness expressed the most liberal ideas,
worthy of a prince raised in the generous principles of
our time. I can still hear those words: I cannot com-
to take the prejudice against the Jews; I will put my honor
and my duty to have them declared equal to others
Romanians. However, I had barely left Rucharest when
The riot was rumbling around the House, and carrying the march-

teau on the Jewish temple... But I was far from expecting
to the distressing spectacle we have just witnessed,
and which, to the astonishment of Western Europe, presented
in Romania the barbaric scenes of the Middle Ages sc perpetu-
killing over a period of three months...

"Now, the author of these odious persecutions is without
possible denial from your Minister of the Interior, Bratiauo, whose
The name, which has become European, remains attached to its disastrous past.
Circular!

Public outrage is at its peak, Prince; the two '
The Houses of England have loudly and emphatically cast their blame
gic, and the press of all countries rose up with the una-
France, which had so much
contributed to the creation of Romania, France was dismayed
wonders if she armed executioners against a popu-
harmless ation, she who professes such great respect for
freedom of religion.

"

"The time has come, Prince, to perform an act of legitimate
authority by breaking this odious plot. Strike Bratiano
of an absolute revocation; to immediately cease all these
Brutal measures against the Jews; to pursue without weakness
all the newspapers which, for a year now, have been constantly provoking
to contempt, to murder, to the expulsion of the Jews; to revolt
all those cowardly officials who violently lent the
hand to the dreadful persecution... that is what they demand
the people of Biei, and that will be the first benefit of justice
restorative*.

'Of which the Jews are almost entirely the masters.

To stage a coup against freedom of the press, against the

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"I dare to hope, Prince, that after this terrible turmoil,
Your Highness will wish to give the Jewish population, of which you
you are also the natural leader and protector, the guarantees of con-
rope and peace that I claim in their name' l... y

Two months after having considered the terms of this letter
dictatorial – we refrain from saying shameless, this letter
who precipitated the accused minister from his position of power,
but soon after recovering from his fall, – the prince replied-
humbly addressed another letter from the English Israelite
Sir Moses Monleliorc, powerful patron of Judaism, and colleague-
the Jew Crémieux; "Sir Baronet, I have received
your letter of August 24th...; the Israelites are the subject
of all my concern, and of all that of my government
nement, and I am very glad that you came to Rou-
mania |K) to convince you that religious persecution, of which
The malice that has made so much noise does not exist. If it is
It happened that some Israelites were harassed; these are...
isolated incidents, which my government does not intend to take responsibility for.
responsibility.

"I will always consider it an honor to uphold the
religious freedom, and I will constantly ensure the implementation of
laws that protect the Israelites, like everyone else
Romanians, in their persons and in their property.
Charles.

... However, the Israeli Archives add in repro-
reading this same letter; To this day, the mission of
Sir Moses Montefiore, who for some time has been...
brought to Bucharest, "did not succeed at all –, well at the con-
"Trade!" This philanthropist, "as esteemed by princes as by butchers-
"Geois and even the lower class," is under attack
Romanian newspapers^]... And the Temp* having given some

newspapers and the country's civil servants who would not give themselves to
Jews, such is the order which he gives to his sovereign, in magnificent terms,
these valiant champions of all freedoms.

'Archives israélitcs, XIX, p. 881 to 887; 1867.

2 Israelite Universe, at the head of issue no. 2; October 4867.

* Archives israélites, XX, p. 929; 1867.

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With the beating of wings, the Israelite universe resounded in our ears,
under the title of Romanian Monstrosities, these dazzling
grievances: "We would need several issues of our
a collection to share everything we've learned about the
Moldavian-Wallachian atrocities, either through authentic documents
ticks, either through private correspondence. What we

we want to point out once again, it's the hypocrisy and the
bad faith reigns in this sad country, at the bottom and at the top.
In the past, religious hatred and fanaticism were openly admitted.
his actions, his crimes... 11 there was at least some
sincerity... In Romania, the most extreme excesses are committed
savages..., they trample divine and human laws underfoot, and
the government boldly denies all these atrocious facts;
He denies the sun... the light of day! Hypocrisy, lies,
"Blindness, that is the strength and soul of Romanian barbarity!"

A dispatch from Bucharest, dated April 11, 1868,
he said:

"The Romanian government, in a note to consuls"
Europeans, denied the rumors relating to
persecutions that were allegedly carried out in Moldova against
the Israelites. Today, Prince Charles, in a
special audience granted to the Austrian Consul General,
stated that Jews had not been persecuted anywhere, and
that they could have complete confidence in his protection
and in his word.

Let us therefore be aware that, alongside these incredible denials,
the incitements and persecutions against the Jews of Rou-
Mania continues its course, provoked by "the ministry"
Rratiano and his clique; then, they are refuted with the
greater impudence" And to what end this disgraceful
And ridiculous charade? With the aim of "([thus avoiding arrests-
awkward diplomatic relations* [»

• Israelite Universe, IX, p. 413; 1868.

* Archives israélites, XI, p. 501; 1868. For this people, it is a matter of
to defend himself both against the Jews who oppress him, and against
the powers whose policies Israel has been able to shape to serve it.

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Intervention of the powers in the interest of the Jew, and despite the

Anti-Ciretian Principle of Non-Intervention Adopted by the EU
LIBERAL HOPE. — The Jew affirms that this hypocrisy of the Rou-
hands are caused by the fear of the powers, which he summons to intervene-
to come. — Insistence of the head of the Universal Israelite Alliance with

governments. — Notable examples, condescension and
eagerness of these. — The reading of Mr. de Bismark.

"Avoiding awkward arrests" is the key.
which escapes the mouths of the Jews, and which gives us the
reason for the apparent condescension of Uoumania
towards him. This state senses its weakness, and understands that with
Europe, all dressed up in liberalism, must make use of
same makeup, and promise what (|he cannot keep without
to lose; while, among the powers that hold him
a master's language, she sees that she cannot do without
neither gold nor the printing press of the Jews, and that, consequently,
She needs to campaign on their behalf. 5 This other hopes or fears
from them what she dares not confess, fears their displeasure, or '
finds happy pretexts that commit its policy in
the direction of Israel's interests. But, whatever they may think or
that the powers decide, and that the Jews bear the blame
the most serious, or that the justice of their cause shines with
the brilliance of the big day, a fact that their audacious sum-
today, the mations place them in a splendid relief,
Here's the thing: most of the powers, reduced to them
to serve and often trained in tow by companies
secrets of which they are the masters, become in the con-
Certain Christian nations have a keyboard whose fingers
Israel makes the notes speak or shout at will.

Let us examine, however, how these European powers
Europeans, forced by the men of progress to protest
against the right to intervene between states, they actually use
of this same right in favor of Israel, which is involved
to be their policy through the cunning and stubborn skill of
son of Jacob. Not a word will escape us beyond the
necessary, and our language will continue to be the one we
Let us borrow from the very mouth of the Jew.

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Jewish events erupt, and the telegraph in
barely transmits the news that "the tireless president
of the Universal Israelite Alliance," Mr. Crémieux, the so-
'verain of French Freemasonry', and one of the sovereigns-
spontaneous events in France during the revolutionary phase
born in 1848, he launched his campaign and obtained an audience
of Emperor Napoleon. This powerful figure promises him to return
Justice for the oppressed. But already the Minister of Foreign Affairs
Mr. Drouin de Lhuys, warned his sovereign about foreign matters;
He hastened to intervene, and, not content with the words
flying things coming out of the imperial mouth, he wrote on July 20th

let 1866 to the French citizen of the Jewish community who represents
Israel: "Sir, you have drawn my attention to the
acts of violence of which the Jews of Bucharest have recently been
the object. I had been informed of this incident by the
correspondence from our agent in Wallachia..., and I have charged
our consul to express on our behalf to the government
Moldo-Wallachian, the wish to never see such scenes again
renew in the future, recommending that he claim, when
the time will be opportune, an improvement to the pre- situation-
'the path of the Israelites of this land.'

... However, new complaints are reaching the
president of the Universal Israelite Alliance, and his activity
doubles down. "I saw the Emperor," he writes almost immediately, "he
was fully aware of this tragedy... I
I was both indignant and surprised! While telling him that
his ministers had taken the initiative with our consul
General H. Bucharest, I asked him for his personal intervention-
"Right now," he replied, "I'm going to write by the..."
telegraph to Prince Charles; that was my plan today-
of today. To tolerate it is to place oneself outside the bounds of the nations.
such persecution in our Europe. I replied: "The prince

'0 MA Crémieux has just been elected sovereign grand master of the rite
Scottish Rite Freemasonry. It is the highest rank in the order.
Masonic in France. » Archives Israélites, VI, p. 187; <869.

Archives israélites, XV, p. 661; August 1866.

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is animated by the most liberal intentions; but the one whom he
Minister Braliano should be ostracized by the nations.
who nevertheless calls himself a liberal and a democrat." The Emperor
he added: "This oppression cannot be tolerated or understood,"
'I will testify to it to the prince.' — And I, Sire..., I will,
For my part, I will address the press; I know that all its sym-
"Patries will come to our aid..."

The same rhetoric was echoed in the British parliament.
where the foreign minister "spoke in
harsh terms on the regrettable trends that have

produced in Moldavia against the Israelites." It is a
a matter, he said, "that touches Christians more deeply than
the Jews themselves; for if suffering falls upon the
Jews, it is dishonor that falls upon the Christians.
The English government, in agreement with France and Austria,
sent wise and firm advice regarding this
question... And, to top it all off, it is claimed that the chancellor of
the Austrian Empire, Mr. Baron de Beust, declared that he
A solution was needed; that "the honor of the Austrian cabinet
was committed to it!

Meanwhile, the most skillful of governments
Germanic, — if there is another government in Germany
than that of Prussia, — dealing with one of the potentates
who represent Jewish nationality, that is to say with
Mr. Crémieux, the Honorable President of the Alliance Israélite

'And the otherwise terrible and permanent oppression of the Poles ca-
Catholics? Did some Mr. Crémieux pray to the Emperor and the
the ministry to write to the sovereign of all the Russias that he could not
To tolerate it or understand it?... And so many other forms of popular oppression...
Catholic lations, in Europe only!

^ Archives israélites, XV, p. 541; June 1867, etc.

® This feeling is entirely ours: the cause of the Jews is just.
and if there is persecution, for we are enemies of all violence,
and, what's worse, a supporter of the right to intervene, this first and this
most essential of the principles of conservative corporate policy
Christians.

∗ Archives israélites, X, pp. 435-6; 1868. We know what the im-
menacing and frightening insurrection of Jews in this Austria which borders
to Romania.

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universal, hastened to transmit these lines to him, and
The name that signs them is quite Oer! "I have the honor to
Inform me, in response to the letter you sent me
on the 4th of this month, which the king's government has just invited from
new his representative k Bucharest k employ all his
influence to ensure k your coreligionists in Romania
the position that is due to them in countries whose legislation
is inspired by the principles of humanity, civilization, etc.
— Berlin, February 22, 1868. — From Bismakk »

If, therefore, the principle of non-intervention dominates politics

than liberal Europe, there is a stronger interest which
seems to dominate this policy; this interest is that of the
Jacob's house.

Thus blows the wind! And we pray in all simplicity
who will know, to appoint in certain European states
an interest, concerning men or things, which meets k
its service a more general, a more constant and active in-
intervention that which the Jewish nation knows how to use and distribute
poses a problem in his favor.

And yet, on the banner that modern liberalism
displayed in the European kingdoms, he drew with one hand
This word is imperative, for it is the ruin of Christian civilization.
Yours: No more intervention from the people! — Only if
the house next to yours, struck by the fire of the revolutions
tions, come to burn, O you who govern, hold back the hand
It would be sacrilege to try to extinguish it, for this devouring fire
It's the sacred fire!

Never interfere in someone else's life, that's the principle.
antisocial, that is to say anti-Christian, which takes root in
the soil of Europe. The Revolution imposes it: but, for it,
To live without violating it would be to die. That is why, by-
wherever the interests of the United Republic seem to require it

'Univers Israélite, VIH, p. 371; April 1868. — Another letter from the kid
Minister of Foreign Affairs, and, in the same spirit, to the council
of the Jewish community of Prussia, April 18, 1868, etc., etc. Universe
Israelite, IX, p. 429; 1868.

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Verselle, destined to spread over the ruins of empires
Christians, we see the Revolution, served on all sides
by the occult societies of which Israel is the prince, deceive
or draw governments into its ways, intervene
under their protection, and impose on the people against their will,
against their interests, against their nature, against their genius and
their customs, the principles that permeate the midst of their
social state: division, desolation, and death.

Seven monarchs, founders of the new constitution

from Romania, they established a new right in favor of the Jew.
calf whose excellence is proclaimed by the revolutionary world,
but which traditions, customs and interests reject
of an entire people! This fatal right of the native is entirely natural-
- actually violated by him - the Jew finds himself insulted, robbed,
threatened by the most tolerant and gentle of men,
by the Romanian, whom he pressures and exasperates, and the governor
The Romanian government does not want to, cannot, or dares to lend,
to the cries of pillage and death shouted against the Jew, that the
No more deaf ears!

"O powerful monarchs who reign over the peoples*, -
"So cries Israel, this protégé of the Foreigner, - it is to
to whom the entire Jewish population of Romania is addressing itself,
It is you whom Jews around the world are asking for, to

their brothers in the principalities, aid and protection In

addressing this high-level intervention, the Romanian Israelites
are based on the right given to them by the convention which has
"created the Romanian nation under your powerful guarantee"

The Jew who cries out so loudly for this help from outside

'Every rule has its exceptions, and there are, cite all the peoples of
urgent interests, including Jewish intervention, forced him to attend-
to take advantage of time, tries in vain to triumph.

2. Address to the sovereigns of France, Austria, and Turkey
quie, from England, from Russia (which, in its own country, oppresses them cruelly-
ment, vide suprà), of Prussia, and to Victor Emmanuel of the house of
Savoy, who prepared the convention on April 28 and May 29, 1856
said international, which was concluded in Paris on August 19, 1858.

® Archives israelites, X, p. 469; 1868, etc. Manifesto of the Jews to the
European powers.

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has therefore, all of a sudden and without cause, become the object of all
Violence perpetrated by the Romanian people?... Believe the Jew
on his word, and against the word of an entire people, this se-
This would push naivety far beyond its limits. But yes,
in this tolerant country, the laws imposed on the new government
government by its liberal statesmen and by the kings
from abroad, are subject to perpetual violations of

to the detriment of the Jew, who was respected until this day by the inhabitants,
What can we conclude from the cruel repetition of this fact? Placed in-
In the face of this phenomenon, will outsiders have the right-
the need to recognize the danger of intervening in nations
foreign countries, when it comes to imposing laws on them that re-
fight against their religious or political faith, and against the-
which protest with such terrible energy their interests
vital and their customs? What! You, potentates, fathers of
peoples, you take it into your head to utter the word sa-
cementelle of the marriage between the Romanian people and the nation
Jewish? But this so-called one that you throw into the arms of the
Romanian, he knows her better than you! She lived under
He despises his roof, he finds it hideous and odious, he
repels with all the powers of his soul and raises the
hand on her when, crossing the threshold of her home,
She dares to demand from him the sacred rights of a wife. Is this
in the name of your principles of freedom of conscience that you
You are acting as the pious pontiffs of this forced marriage, and
you claim, because you have chosen to punish her,
that it bears neither bitter nor bloody fruits?

Immense unpopularity of the Jew. — The Jews treated by the nation
like leprosy and the filth of the earth. — The land which
is delivered, and what they cover takes on a sinister air. — To declare oneself there
For the Jews, it means giving up all influence.

But let's return to the moment when the vigorous wrist of
Bratiano is still at the helm of the state. No, we don't
We mustn't dream, the soul of the Romanian, so good-natured in
his life habits, he vents his anger against Israel in terrible

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accents: let us listen, let us lend an ear to the words that are exchanged
gent between the parties involved, and let us retain our just judgment-
that the parties had exchanged responses... The
Jews have, after all, just suffered a severe defeat

Ah! "We should be happy about this victory of
"Public opinion," cries one of their opponents; "cl mal-
Despite this, we are grieved, for we did not wish him well.
not such a triumph. They were discussing it yesterday in the House.
draft constitution; the people, in a crowd, who could not

penetrated to the platform, gave demonstrations, and mounted
on the heights of the metropolis, in order to bear witness, to all
force, that he did not want to cede any political rights to the Jews,"
and that he wanted to "take back" those that these en- already possessed
invaders.

"A commotion then broke out in the House."
The ministry was reduced to promising the removal of Article 6.
of the draft constitution which is causing despair among Romanians, and he
declared in plain terms; "that he would not suffer jonww au-
a kind of infringement not only of rights, but also of-
core to Romanian interests in favor of foreigners in general,
and the Israelites in particular.

The real culprit is the one who allows our
borders open to Jews, and that Moldova, this
promised land in which their waves accumulate, of-
Their homeland comes more than ours. What! Germany
On all sides, there is an uprising against the Jews, hunting them down,
hunts them, pursues them with cries of death, and we, we
we will have to eliminate the use of passports to attract them and
Welcome them! The one who proposed this elimination, well,
This is the author of the evils that are befalling Romania.
"caused by the horrific invasion that is flooding it."

And it's not just in Bohemia and Moravia,

"that we revolted against this impious race;... but, all
Even recently, Jews suffered in Munich and in
Wurzburg, evils that we do not wish upon them, among others.
us. A horrible massacre would certainly have taken place if the

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had the police and the city commander not intervened
to calm the people's unrest. They were given
thousands of passports in all German provinces,
and there are very few who have not been to Romania
No. All the cities of Magne are purging themselves of this leprosy;
and only humanitarian Romania opens the ports and extends the
arms h these 'lepers,' who will transform Romania into a
immense hospital. We ask Messrs. Rosetti and Bra-
Tiano, is this a biblical process? Certainly, it is neither

suitable, neither national nor economic.

"Everything that's shabby, repulsive, and...
bad, everything that Germany rejects ends up becoming isolated.
in this country, destined to become the receptacle of the immon-
dice from all over Europe! We have now arrived at the moment when
This is no longer a game. What happened in Bohemia, in Mora-
life, in Silesia, in Munich, Würzburg and Nuremberg, goes
also take place in our country; and no doubt we would not have
had to go through there if the government gave the least
to demonstrate foresight. We believe it impossible that
Romanians accept the advice of the (Journal le) lioma-
nulu, and that they voluntarily hand over their country to the Jews. And
the clear evidence of the complete abandonment of the country between the
The hands of the Jews is all too clear: in Brayova, Bucharest,
Ploïschti, and gradually up to the Pruth, the Judaism of-
it becomes so cumbersome that, with the exception of Bucharest,
which is not yet completely disfigured, everything else has re-
dressed in a sinister manner. We don't want to talk about the part
from northern Moldova, which no longer has anything Romanian about it. In Iași,
For every five Jews, there is one Christian, and the proportion of
Romanians in general are eight to one Jew. This state of
This situation is no longer tenable, and there is no doubt that the
government, the legislative body and the municipalities do not
must take strong measures to avoid this harm,

'Everything in quotation marks is text. Note that at these
Minister Rratiano is hardly less vehemently accused by the
Romanians than by the Jews.

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1 so that the people do not try to take justice into their own hands

"It is now common knowledge that Mr. Cré-
better, speaking of Bucharest, swore on his faith to his co-
religious leaders that, in a year at most, the Jews will enjoy
of the natural and political rights of Romanians,
adding that if it weren't so, he would hang himself. This
the question... is taking on such considerable proportions every day.
maple trees, that it becomes for all Romanians a question-
A matter of life or death. Those who bowed and scraped,
genuflections, Mr. Crémieiix, those who led him in
the assembly of representatives of Romania, where the president-

dent, Mr. Épouréano, and the Minister of Religious Affairs, MEA Ro-
Setti helped him lower the sail to guide him supported
On their shoulders remain the supporters of this case, that they
whether they are interested or not. As their skill is general-
recognized, and that the Romanulu newspaper is the most
widespread throughout the country, we, powerless to fight,
we can use no other means than to say h
each one; Avoid pitfalls, don't sign anything against the
Jews, which is not written in suitable and clear terms.
Do not place any faith in those who come to tell you that the
requests, the formula of which we submit to you, are
"Barbarians, they'll make all of Europe laugh." No, because...
"Such things have been done and are still being done... even
in the most civilized countries. The real barbarians are
those who have neither homeland nor God, who are agents of the foreigner-
ger, bought by him, and which force us to look
How traitors are selling our poor country to the Jews
"Martyred." We say these things "because we believe
it is our duty not to let the Romanulu deceive everyone
the people with these words: civilization, progress, nineteenth
century, humanity, cosmopolitanism, etc.*. »

i

* Archives Israélites, XVI, p. 711; 1866, etc., extract from the Gazette
Romanian from the Carpathians.

* Archives Israélites, ibid., p. 717; 1866. — The politics of the Jew is
necessarily cosmopolitan, and often he is interested in recognizing it

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CHAPTER ELEVEN.

Passionate admirers (all extreme men, and of
all the acts of revolution'; unperturbed instigators of all
the principles that dissolve, without violently overturning them,
Christian states; apostles, when it is not a question of their
own cause, of all liberal liberties and of the principle of
non-intervention, the Jews, accustomed to regaining heart in
In the midst of the storm, they repeat themselves to one another; These threats
remain and will remain in the state of written insults, and do not treat themselves
will not translate into action. "Following the intervention of the governors"
English and French governments, and under the fear of an invasion
Turks or Russians, its neighbors (1866), the government
Romanians will undoubtedly have taken eBcaces measures

to protect our brothers from the machinations of a few key-
ricaux, whose impotence will soon reduce k to nothing*.

The Jews, whose speech varies according to the wind that blows*,
would they by chance be included among these few key-
Are the Democrats the Democrats? Is Minister Bratiano their leader?
a people who were not afraid to surrender against Israel
more formidable excesses, and the statesmen of whom we
Are we about to unveil the Manifesto? These few key points-
rics, which had not been mentioned at all until now, form-
So they alone would be the ones shaping public opinion? Such a firm opinion?
and so clear-cut that the Jewish lawyer Crémieux points it out in
these terms: "The prejudice against the Jews is at this point,
that a candidate k a vacant seat k the constituent assembly
formally committed himself in his printed profession of faith,
that I have in my hands, to vote against any proposal
favorable to the Jews*. But the Jewish Archives have better

tre: "Black politics," say the Archives in their program, "will be
essentially universal, cosmopolitan, like our readings
teurs etc. » P. 8, January 1869.

Read the Jewish journals, including the latest issues: Archives
Israelites, I, p. 14, 15, 20, 1869; id., II, p. 55; id., Vil, p. 495; id.,
X, p. 308; ta., XI, p. 332, etc., etc., etc.

» Ibid., p. 718.

^ Read their magazines.

* Ibid., Archives israélites, XVI, p. 719; 1866. Foreigners, they fe-
from Romania would be Palestine, and from Bucharest the new Jerusalem
Salem. » Ibid.

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They still have something to tell us about this immense unpopularity of
Jews. Let us gather their words, and not lose them:

K What's most unusual is that people
the most opposed, the boyars on one side, and the reds
on the other hand, to which the Bratiano ministry belongs,
they mutually reproach each other for their benevolence towards the
Jews, to discredit each other in the eyes of the masses who
exercises the right to vote, the boyars claim that the go-

The current government wants to grant civil rights to Jews.
prescribed by the constitution; and the so-called red newspapers
They accuse the boyars of protecting the Jews. That's how it is.
that the patriarch's word is renewed, in the Nathan of
Lessing; It doesn't matter, the Jew will be brfiled! — So, whatever
"Either the party that dominates, the situation of the Jew will be sad."
and, without the intervention of the foreigner, which the Jew rejects with
fury ii Rome and everywhere the interests of the
'Christian civilization, what would become of the Jewish cause?'

* Archives israélites, no. 2, p. 78; 1868,

2 We read in the Vienna Press: The nation accuses Sir Moses Mon-
the fiore of having come to the Danubian principalities to make it a
new Palestine, to take away from the Romanians their territory and their
products. It encourages people to sign petitions whose purpose is to
all the Romanian's demands against the Jew: All the Hebrews in-
very much in the country since 1848, without having a personal occupation
in industry, will have to be repatriated to the country from which they are coming
naked. — All those who own factories, mills
staffed by Romanian workers, who practice some kind of trade,
or those who have taken higher science courses, will need to be
tolerated if they follow the march of civilization... From this day forward,
The entry of the Hebrews into the land will be forbidden forever...

The government has banned the circulation of these petitions, at least
in the streets and public squares. Israelite Archives, XX, p. 929-
930; 1867.

The C.VUSE OF the immense unpopularity of the Jewish Dr. and the persecutions
that he suffers, is the same as in the Middle Ages. — HIS EXPECTATIONS AND HIS
EXPECTATIONS FOR DOMINATION ARE THE SAME. — The concert of me-
Caught and driven by the fury that pursues the Jew, it remains unchanged only because
that the Jew has not changed his mind. — Overwhelming documents, and a manifesto
admirable statesmen of the country against the Jew. — In this lam-
Beautiful in its contemporary history, we find the Jew of the centuries still very much al
ancients. — Terrors he inspires by his unsociable habits, by

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CHAPTER ELEVEN.

the incessant, the elf and the increase in its number. — Action ca-
pitiful state of the country's vital forces: rampant usury, monopoly,
adulteration of foodstuffs. — The Jews are diametrical-

ment opposeds in all things to other men; their tendency
is to rise up upon the ruins of others. — They hope to rebuild themselves
into a distinct, then dominant nation. — They are trying to establish in
Romania, this Jewish state which would be the first achievement of
their wishes... — Bill formulated to ward off the danger
social issues exposed by this authentic document. — Cries of the Jews; the Eu-
Rope is moved. — Letter from Mr. de Bismarck reassuring these Jews against
The intentions of Romanian statesmen. — Conclusion.

But where does this strange concert of curses come from, which seems
having traversed the Middle Ages to rise to our time, and
which the Jew himself cannot help but echo?
Hence this agreement of hatred, contempt, and fury against
The Jew? Could the cause lie in the harmlessness of the popu-
Jewish culture, in the services it rendered to the country
who welcomes him, in those that one is permitted to hope for from his
an ever-growing tide? Or this concert of hatreds, of
contempt, fury, does it not remain invariable, wherever it is im-
plant this people, because this unsociable people remains
himself without varying? That is what, in a moment,
Each of us will be able to say to ourselves when we have finished
to depict the fear and horror that these Talmudic scholars, that
These citizens of the new Palestine have the misfortune of inspiring
around them, and when we have concluded this presentation with the
A brief extract from two pieces. The first stems from a
French pen, and which will be of little suspicion to us, because that
Mr. Ernest Desjardins, who formulated it, belongs as a
professor at the University, and here are some of the con-
Conclusions that V Hellenic Indi-dependence draws from its brochure
entitled "The Israelites in Moldavia":

((For any impartial man who reads this pamphlet)
Carefully, it will be proven that in Romania the Jews are
more than four hundred thousand; that they have only been established there since
a certain number of years only, that they are, for the most part
part, foreigners in their country of birth as well as by choice, of
morals, mind, and language, and that they persist in de-
to die such as they furiously exploit and by all means

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Yes, THE JL'IES.

the means of the country that gives them hospitality; let them strive
to evade all the laws that govern them, and to evade
to all the obligations they impose on citizens;
that they are ignorant, superstitious, avaricious, liars, usu-
wicked, deceitful, and hideously filthy: hence the fears for
public health, in places where they proliferate; finally, that
The religious motive plays no part in the measures taken by

the government, nor in the hostility that the population towards them
testifies. This, in summary, is the result of the investigation.
scientific inquiry undertaken by Mr. Desjardins. We will discuss it.
Let us wholeheartedly congratulate the people and the government of Romania.
'hands'.

The last piece of which we have to mention a few steps-
sages is the one that the Archives israélites call the Mani-
festival of persecution in the nineteenth century. Its purpose
authors and signatories thirty-one members of the
The Legislative Chamber of the Romanian States, and the importance of
this admirable protest allows us to call it the
Manifesto of Romania. It seems to us, when we
Let us read aloud, so that an echo of the Middle Ages may send us back
the grievances of the Christian populations bowed under the
oppressive yoke of the people of the dispersion; that is why
we want to let its accents resonate in the ears of
our audience, and thus restore a smear of life to
The most forgotten pages of history:

^ "The invasion of the Jews into Romania, and particularly
in northern Romania, has taken hold in the last
years, on such considerable proportions that it horrified
the Romanian population; because they find themselves flooded with
a separate and hostile race, which formed, on the side of the Rou- nation
Maine, a foreign nationality and opposed to the interests of
that one (this one). The indifference that has been shown until-
today, in the presence of this silent conquest of our
economic and national terrain, produced in the economy

'Extract from the Archives israélites, no. V, pp. 197-8, 1868, which indic-
gnent of this assessment.

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of the State of deep-seated perturbations which are worsening
day by day," and these invaders are currently forming
"A floating population of over five hundred thousand souls."

Considering this fact "from the point of view of the population
digital technology, we feel how threatening it is for Rou-
handles a compact colony of five hundred thousand souls, çtd aug-
lies continuously, and on which no local influence
nor does the social environment in which she lives exert the slightest influence
see. And this comes from the fact that the Jewish race is distinct from
Romanian by origin, customs, language, tra-
editions, her religion, her morals, and above all, her obstinacy
to remain completely isolated from society, and to protect themselves from

any fusion with other foreign races. » * '

From an economic point of view, our indifference "has had
disastrous results. We allowed to develop in the middle of the
Romanian company a monstrous monopoly, which destroyed com-
completely trade and small industry... This breed, par-
particularly in Moldavia, it therefore became popular with traders
and to the native artisans of all cities without exception,
and has even penetrated into rural communities.'

"This substitution isolated the different ones from each other"
rents and social classes, through the interposition of a foreign body
who refuses any solidarity with the local population, and who, in

Instead of being, in its political and economic application, the
Christian protection of the weak against the strong, Jewish civilization,
or modern, establishes, under the pretext of freedom, the savage reign of
Irremediable despotism and rampant oppression. In politics,
This is the dogma that forbids one people to intervene in the affairs of another.
ple, even if it is to put a stop to the most appalling de-
orders; and in industry, it is the disastrous and cruel doctrine
of laissez-faire, the one that gives free rein to the powerful everywhere
against the weak. The essence of Christian institutions was to protect
to turn the weak against the strong, instead of helping to crush them; the essence
of Jewish or Saint-Simonian civilization is to create within
some, through this crushing, of exorbitant wealth, source
an outrageous luxury. As a result, the moral ruin and misery of the very-
a large number, to whom the voice of murderous doctors then ceaselessly
shout: O multitudes! Are you suffering from hunger? Well then, cease
Grow and multiply, and sterility will be your relief. What then?
Is it okay to share without restraint a loaf of bread that no longer satisfies you? (See e
(From this chapter, a dark note on Civilization.)

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THE JOYS.

m

establishing themselves among us in overwhelming numbers, destroyed everything
the balance of our national forces.

... "The capital produced by trade, which bear fruit-
formerly in the hands of the Romanians and returned
through a thousand channels to replenish the sources of the
production, are today alienated and diverted from their
national activity hub; hence this nervousness and this
inertia that can be felt today on all sides'.

^ ... "Possessing immense sums, naturally in-
their inclinations to exploit those of another race, and driven by their
With a predominant instinct for rapacity, the Jews are prone to
wear and tear without the slightest reservation, and on such a scale that they
have stripped thousands of families of their possessions and reduced them to poverty.
opulent. Usury has become a terrible scourge that has
extended over the entire social body, and which dries up the very source
vital forces of the nation. This monopolization of
Capital is the most natural cause of the monetary crisis
which has afflicted the country for so many years*.

"The rulers, no longer feeling any opposition which
can counterbalance their instincts, create genes and
fabricated crises, and strive to find, even in the
misery of the people, all sorts of means of extortion for
to satisfy their insatiable greed for gain; for misery
It is productive for those who have the cruelty to exploit.

"This is how the hardest and most im-
One of the most elusive tyrannies is the tyranny of money, which, when exercised
on a people by foreigners, annihilates all means of
development, hinders the momentum of its general aspirations
reuses, and, without anyone noticing, gives to its future
a fatal blow. The progress of this Jewish coalition is
going so far as to monopolize drinks and food items
public station. This appropriation has produced even more

'What practical lessons in political economy! And how different-
Are rents among our most renowned economic systems?
mists 1

^ Read the full text. Archives israélites, IX,
p. 413; 1868.

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disastrous effects in times of general famine, and the class
laborious is the most threatened by the greed of monopolies-
readers, who employ vile falsifications and a thousand mixtures
harmful to public health.

History proves to us that Judaism is characterized;
by predominance and the most severe exclusivism. This
inclination... which is innate to him, is the powerful cause that has
It resisted everywhere, and allowed it to survive without
modify in the midst of nations for a space of twenty
centuries... » ^

"The Jews, forced by need, submit externally-
they were subject to the authority of non-Jewish states; but they never
They may consent to becoming an integral part of it. They do not
can erase from their minds the idea of the Jewish state, an idea
which we see, on every occasion, emerge strong and vibrant
of all their actions." The Jews, in fact, "are not
only a religious sect; they are above all the expression-
sion of certain indelible racial and cer-
certain invincible beliefs of nationality. That is why the
Jew from Spain, England, France and the
Poland is neither Polish, nor French, nor English, nor
Spanish; U remains Jewish, like his ancestors of old.
biblical.

Because the merging of groups does not only happen through
simple relations of residence and trade; it operates
"through the mixing of blood, and through the coming together of senses"
moments, something impossible with the Jews... Driven by a
instinctive force to isolate themselves in the midst of the peoples who surround them
They turn around, they feel they cannot make common cause
with the Christian peoples, for they are, in every way, diametrically opposed to them.
element opposites/' On the contrary, it has been observed that something
part of the way they are transported, either in large or small quantities
In number, they introduce everywhere, by the very effect of their
presence, of the seeds of destruction and dissolution, because,
their tendency is to rise everywhere on the ruins of others, n/
And as for recognition, they believe in it.

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completely detached from the people who gave them
hospitality, because they regard them as usurpers
that's why they use every means
to regain the rights of supremacy and domination
nation over the universe, rights which they believe to be assured by their
ancient religious pact. ' I »

However, when "the beliefs and aspirations of a few-
Some are in contradiction with national interests, the thread
has the right to protect itself with strong guarantees for
prevent evil; for if the State allowed itself to be led by a
spirit of cosmopolitanism (the spirit of modern liberalism),
and sought to subordinate it to foreign and isolated interests
the overriding interest of preserving the nation, U se

would deny himself, and he would commit the crime of treason.
"ality."

"Jews can therefore invoke tolerance even less."
that their religion is the most exclusive and oppressive; because
not only does Judaism not admit anyone into its fold
his religious family, but he condemns them to hatred and persecution
perpetual union of all those who do not belong to the race
Israelite*.

"This irreconcilable exclusivism, which has become synonymous with
blood of the Jewish race, maintains the continual war that it
declared to the high moral ideas which permeate all the
institutions of Christian states, IDEAS THAT FORM THE BASIS
"MORALITY OF OUR CIVIL SOCIETY!"

'Archives israélites, IX, pp. 410-417; 1868, sic. — Whoever will have
Having read our chapters, one might readily imagine that this conclusion is from
our pen. But, in the interest of the credibility of our pages, we
Let's stick to our plan of borrowing from people who can't
to be suspect the form of our own judgments, and especially when
we find them displayed with such a profound knowledge of the per-
sounds and things by a host of statesmen who, from the morning
In the twilight of their lives, they witness the spectacle of the human phenomenon.
hand that we are studying.

2 These notions, which are given in our chapters on the Talmud, are commonly
res in countries of Talmudic orthodoxy, where the Jew cannot, as
in our country, exploiting the prodigious ignorance of Christian peoples and
liberals, and present themselves as followers of the law of Moses.

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It is therefore especially unfair and absurd to invoke the principle-
a code of tolerance when, as in our midst, the
The majority's religion is gentle and humane, while
the religion of the Jews, "these foreign sectarians, is into-
"Lyrescent and wild," to the point of considering our society
Christian “as impious and sacrilegious, and to maintain
strictly its followers in a state of permanent war
with the population that welcomed them into its midst.

We must not forget that "the Jews consider the
time they spend among other peoples as a
time of expiation, trial, exile, and the inhabitants of
countries where they are scattered like enemies, for they are waiting
the promised moment when they will once again constitute a nation

distinct," and it is in this hope that their
religion, by giving them "a glimpse of the prospect of a
bright future where, ultimately, they alone will dominate humanity
entire unit!

However, "it is for us" "an established fact, which results from all
these details, as well as the perseverance with which
Jews took root and grew in Romania.
They are trying to establish this Jewish state here, which is lk

FIRST REALIZATION OF THEIR IDEAS OF DOMINATION OVER
CHRISTIAN PEOPLES.

Furthermore, the Jewish religion is "the greatest obstacle"
to the fusion of Jews with races foreign to them,
in the sense that it is, "at the same time, a constitution
political and social that follows the individual in all his actions
and in all periods of his life." Among the Jews, in
In effect, "religious law is also civil law, and vice versa";
The State and the Church form an indivisible whole, "which
concentrated in the word Judaism. The Jew who would renounce
"K in this position, K would be forced to separate from his Church,"
because he would thereby cease to be a faithful believer. Hence
this evidence that "Judaism, wherever it may be
"It finds, is forced to distort a state within the state."

In short, "Judaism, as a religion, cannot remain

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in a middle ground, he must be either dominated or dominant because
it constitutes a special cglet which only admits within its ranks
the descendants of Abraham, looking at the rest of humanity
"He was treated as an outlaw*."

The Romanian people are a gentle people; and all the witnesses-
gnages agree to recognize that never "he persevered-
Cut off no one for their confession. Since the earliest times
In remote areas, Romania became a refuge for all the persecuted.
The Romanian state is tolerant of the free exercise of all *
your cults" 5 but he cannot lose sight of a religion
"whose dogmas are antisocial, and whose main goal
is to ruin the nation's most vital interests.

"From a legal standpoint, Jews cannot
to demand equal rights to those of Romanians, because

that they do not want to relinquish their centuries-old exclusivism,
and legally submit to the charges and obligations
modern societies; because they want..., in short,
to be treated fraternally by those they treat as enemies
implacable.^ Judaism, which rejects "reciprocity, does not
can therefore claim from Christian states the benefit of
principles of reciprocity.

Our former Romanian princes, in receiving the Jews who
fled their barbaric neighbors, granted them freedom
complete in the country; but at that time the Jews were only
guests received under conditions that allowed them to
to live in peace and freedom. And when these foreigners
"abused the asylum that had been granted to them in exas-
The princes, having deceived the Romanians through their frauds, were
forced to expel them from the country," and were expelling them.

Such, then, was the state of the Jews, Ik as elsewhere, until
the era of the Fanariote princes... But, "like the Rou-
hands then lost the right to govern themselves,
and that national sentiment was systematically destroyed

'See, in support, our chapters on the Talmud, and take into account the
circumstances that often lead to more apparent exceptions
than real.

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by the new princes, their country became the scene of
Armed and economic occupation of all foreigners!
The beginning of prosperity also dates from this period.
the Jewish people, attracted by the benefits of the era of the
corruption that had been initiated.

The growing decadence of Romanian society, and the
The multiplication of the Jews then marched in step-,
but the Jewish invasion took on a furious development
in the year 1828, when the country, invaded by the Russians and
overwhelmed by unimaginable suffering, he "bent under immense misery"
which were compounded by new vices and the establishment of a
a corrupt bureaucracy system.

The number of Jews, which at that time barely reached the
The figure of 25,000 rose in 1844 to 55,000 in 1854.

160,000, and today it exceeds 300,000! And "these figures
have an irresistible eloquence," because they paint us, at
with the help of a few arid signs, the various phases of

the invasion of Christian states by the Jews, not only-
ment in the Middle Ages, but even into the heart of the nineteenth-
sixth century! We see, in fact, their multiplication
"corresponding with the decline of our economic forces"
"Miques, with the denaturalization of Moldova's cities,"
who, from being Christian, become almost entirely Jewish;
"with the monopolization of Romanian trade..., with
the decrease in money, the increase in the financial crisis-
ceremonial, and the burial of the country's land in
a huge mortgage debt*.

Nor is there one figure for another, because this same document says elsewhere

500,000. Mr. Crdmieu-x limited himself to 400,000, and Mr. Desjardins adds
the word at least; but whatever number one takes, it is, and sur-
Everything becomes enormous.

^Ibid., Archives israélites, X, p. 462; 1868, etc. — “The moral state and
Moldova's equipment has reached a degree of decay that one cannot
can only compare it to that of Galicia, etc., which groans under the
Lardeau and the hideous pressure from the Jews.” Ibid., p. 465. It was, he
This is the case everywhere that the orthodox members of Judaism are rooted.
Example: in Hungary, this kingdom of admirable fertility, the no-
wounded, disdaining to engage "in agriculture," it is the Jews alone
who do all the major trafficking, who lease the land and who hold

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"Based on these considerations, based on traditional laws-
tional and on the positive laws of the country, and considering
that all these laws were dictated by necessity
imperative to guarantee Romanians from Jewish exploitation and
to avert the dangers that threaten our nationality; » considered-
while legislators in other countries "have also
forced to put an end to the harm caused by the
Jews; seeing the danger that threatens the Romanian people so much
both from an economic and a national perspective
danger that imposes upon us the duty to bring it as quickly as possible
possible remedies, effective in a state of affairs that is aggravated
Given the ongoing seriousness of the situation, the undersigned have the honor to propose
to the National Assembly the following bill: »

Then came "the signatures of thirty-one members of parliament from the
Romanian Chamber, including the president of that Chamber;
here are their names: Jean Neguru, D. Pruiicu, N. Voinov,
JG Leca, AD Holban, etc., etc. » (See more.)

Thus, almost all the country's wealth was in their hands. Also, the most-
Are the great lords indebted for several generations?
and we can, even today, foresee the moment when Hungary will no longer be
"more than a vast Jewish estate." Le Monde, December 6, 1868
German correspondence, generally remarkable.

A few months before that date, the Madgyar Sigismund Bernath
demanded, in a motion to the Hungarian Diet, emancipation
policy of all the children of Judah. “The Israelites, as we call them
called quite improperly, they do not in fact enjoy all the rights
policies that the state constitution grants to Christians, which
does not prevent them from holding in their hands almost the entire force
"tune of the country." "They think they are prisoners everywhere, like in the old days."

in Babylon; therefore, they should not, in all fairness, be received at
to enjoy the same political rights as Christians. However, if the
The Pest government wants to emancipate them completely; it might be...
It would be wise not to let them have absolute control over all trade.
Hungary and, so to speak, of the public fortune; for, before half-
In the 19th century, the Jews could well dictate the law to the Hungarian crown.
as they do in Austria, where almost all the wealth is between
their hands. A Prussian minister once told us, with great...
of truth: "The greatest scourge of Germany in our time is
Judaism. The Hungarian government should therefore think carefully.
before granting Jews equal rights.” The kid, ibid., n” of
June 9, 1867.

• Not a word is said about the religious aspect of the issue. I. The reproach
Jewish fanaticism therefore falls away on its own.

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CHAPTER ELEVEN.

Lee Jews, from whom we obtained this admirable document where
It reads like a story of the past, present, and future.
this page where the ju- is depicted in such strikingly truthful strokes
Orthodox deity in a Christian country, the Jews did not tell us
delivered only to signal the violent disapproval of the Eu-
rope'; to such an extent, when it comes to the serious interests that they

These enterprising men are important today.
on the profound ignorance and blind bias of our public!
That is why we learn their latest from themselves
their effort and their dearest hope in this glorious ma-
nifeste, of this supreme and generous attempt of men
of the Romanian state. Let's listen:

"Count Bismarck had the following response prepared"
boasts to the council of the Jewish community of Berlin, which
had sent him a petition regarding the bill
of proscription against their coreligionists in Romania.
— Berlin, April 18, 1868: “The king has charged me to respond
h the petition of the 6th of this month, from the community council
Jewish,... to prevent the implementation of a law subject to 'a
the Romanian representation regarding the position of the Israelis-
lites,... that the communication of the bill in question
had been presented against the wishes of Prince Charles;
that it was unlikely he would be adopted, and that, if he were,
He would not be sanctioned by the government of the prince, etc.
Count Bismarck*”.

• .treftiees israélites, X, p. 462 to 467-472; 1868.

^ Israelite Universe, IX, p. 429; 1868. Same approach by the Jews in
France; Archives israélites, IX, p. 427-28; 1868.

Not important. Europe has weighed heavily in the political balance.
Moldavian-Wallachian; she showed herself to be favorable to the Jews... Israeli Archives
lites, no. II, p. 54; 1869. The Jew prevails; the Braliano ministry has been
overthrown, the Chamber dissolved, the new prefects belong to the
party of progress, etc. Ibid., Archives israélites, VI, p. 178; 1869. The
The new Minister of the Interior, Mr. Cogalniceano, is from the same
gone; yet here is the circular that the force of circumstances compels him to follow
to address to his prefects regarding the Jews (literal extract):

"According to the laws of the country, Jews do not possess the right of domicile."
permanent in the villages. Consequently, they could not be either ca-
"Hareliers nor excise tax collectors in rural communes, etc..."
"...To this day, the greater part of the Jews, and especially

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Whatever the country may want, liberal Europe will therefore know
to compel its governments to use the law in favor of the Jew
right of intervention which she has outlawed; she will know how to weigh in
need on the prince she placed on the Romanian throne,
and, willingly or unwillingly, bend it to the demands of a policy
on which we know what the Jewish influence is! If he

From these disturbances arises a storm whose breath sweeps away
The Jew,... we will ask him then; Whose fault is it?

the emigrants (Gallicia and Odolia, consulted the impulses of our country not
not a religious community, but rather a distinct millionaire,
having its own language, costume, and customs; and a sad
Nuus experience has proven that, especially the Jews of Galicia and
The odolie that habib iit the villages, feels like a scourge for the villagers
Romanians... I cannot tolerate this abuse, and, as soon as possible, we
We must all strive to save the country from the evil that threatens it... »

Make it clear "how determined I am to stop the evil in the villa-
ges, as well as, jwr against, I will do everything possible with back
Chambers to increase the rights of enlightened Jews, and especially of
those who, by birth, by their studies in our schools,
will obtain the right to be counted among the sons of our country, without
distinction of religion. » Cogalniceano, n“ 761 , January 15, 1869.

In 1869, the pro-Jewish minister, Il. Cogalniceano, was reduced
to accuse the French government of "interfering in the affairs of the alfaircs"
"internal affairs of Romania," at the instigation of >1. Crémieux. Read
Archives Israélites, XV, p. 466; 1869. This Minister of the Interior writes
to his foreign affairs colleague, in response to the note from
June 15, 1869, from the French Consul, a piece of the highest interest
"Mr. Marquis de la Valette con-"
better than I could see the exceptional measures that had to be taken
Napoleon I", in the interest of France, against the Jews of Afsacoel
From Lorraine... Your Excellency is well aware of the storms that have broken out
in the House every time a minister dared to say a word in the
The Israelite question... This proves a great deal of irritation on the part of the
Romanian populations, resulting from cruel suffering and a
Legitimate concern. Because it is the voice of the nation that feels threatened.
in his nationality and in his economic interests... For the past
Nor, I repeat, can the Israelites complain at present.
from Romania.

"The representatives of the powers residing in Iași have acknowledged"
themselves, I am convinced, this terrible scourge, which gnaws at the soul of
Moldova The European powers, in their capacity as powers-

Christian beliefs also owe their share of compassion to the Christians.
I'm from Moldova... I would consider myself lucky if my feeble words
could erase from the conscience of French ministers the unfortunate
the impression produced by the erroneous reports of the Alliance
isToélite and his Moldovan correspondents.” Thus speaks the official-
Mr. Cogalniceano, the replacement for Minister Bratiano, is the most
skillful master of the Jews!

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Rulers of Germany, masters or auxiliaries of...
cults of the most influential statesmen in Europe,
inspirers and directors of secret societies whose con-
The supreme authority seems to have become the government of
throughout the world, Israel therefore holds the secret, when its interests
they demand it, to force liberal states to impose on the people
who are turning against the Jews against the will of Judaism!
And when, by chance, a contrary interest does not arise
throw an accidental disturbance into the normal disorder
within which Europe is in turmoil, it is necessary, whatever they may want
or where peoples suffer, may Judaism be humbly
Listen, let him progress and let his triumph be glimpsed!

But what does this indomitable people of Israel want? Where can they find refuge?
will restrain the audacity of his genius, and that one day they will not be able to,
at such a critical moment, to plot and operate the Jews in the
The whole world? Big and final question for which the
reader, already half-informed, will you please allow us
to refer him to the next chapter. A careful reading of
He will no doubt have prepared him for it, if incurable pre-
The judgments did not render his mind impervious to the rays
of the day.

SUMMARY-CONCLUSION.

The documents that have been gathered in the latter
pages are of unparalleled interest, and we find there
the entire book we have just written, no longer at
the historical state, but the state of being alive. The facts hardly
credible things that we have stated and that witnesses have-
carried by death have affirmed from century to century, but that
could challenge us, a host of people incapable of
judging historical matters, because their education li-
Béràtre deprived them of healthy criticism—these same facts,
Here they are again before our eyes. Here they are, no more
of yesteryear, no longer of yesterday, but such as the products of the
current moment, a process that is in the process of unfolding. Or
Rather, here is the Jew himself, here is the Jew in action before

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our eyes; the ancient and pure-blooded Jew, the indelible Jew,

the one who will shape Judaism until its final days
"The indestructible core" of the nation. We find it at
the work as in the Middle Ages, that is to say, in the process of being-
To devour a people and all commentary is useless, whoever it may be
sees it operating. Do you see it, do you remove it, and, because it
provoked cruel reactions; who wouldn't take it for
An innocent victim? He complains, moans, sighs, la-
lies, and mingles with the cries of pain the cries of fury;
He fills, he stuns the world with accusations which, in
Even his own words contradict the denials he inflicts upon himself;
He accuses the people he devours of slaughtering them.
he only accuses her of sparing him; he doubles his supplications with
the insolence of his threats; he calls on him to support his
compatriots abroad; he demands, invoking what he calls
his rights, the intervention of foreign peoples; his word
imperious, it demands sovereign protection; from sovereigns
of these peoples; he treats their princes of power k then-
sance; he speaks to them of the tone that the superior allows himself in
addressing the subordinate whose obedience wavers; he dares,
to the face of liberal Europe, he dares to demand that they break k
Its benefit: freedom of the press and freedom of expression.
these freedoms which, everywhere else, are in his mouth
personification of social progress, and for which he arms
all militias, all occult or overt sects
revolutions put the world from one end to the other.
service!

This is what we see and hear, this is what we
made us feel, with our fingers and eyes, the theatre where we have
transported the reader, and on which it is the Jew himself
which occurs; where his actions mingle with his words, and where his
sad and dramatic person gives us, right in the middle
of the nineteenth century, the complete and perfected spectacle
of the Jew, his father, in the Middle Ages!

'Manifesto of the thirty-one deputies of Romania, document admi-
official and reliable.

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CHAPTER ELEVEN.

But, once again, who is this Jew, at the same time
antique and brilliant in its youth, of which three or four days
What separates the one who persists in denying it? What is-
He? Because this summary must reiterate: He is the Orthodox Jew

that we have described, and which abounds in such a large
number of countries. Look! Lower your eyes to this po-
enormous, flourishing population, which you see growing fat,
to strengthen, to grow by 25,000 or 500,000 souls in
a few years', and proliferate by devouring the substance of the
the people who host him. He is good — and who would dispute that?
— the Jew enslaved by Pharisaic traditions; he is the
unwavering believer, whom twenty centuries have been unable to change
nor change beliefs; he is, therefore, the cursed one
of twenty centuries, because twenty centuries could neither change
nor change his actions or his morals. And the multitude that came out of
His sides hear his doctors, his religious oracles
shout: Patience! This ground you tread upon is only a
Judea provisional, a land of exile or borrowed land; but
Tomorrow you will be here at home; tomorrow will be the day of
deliverance; tomorrow the liberator will appear; tomorrow his-
will come the hour when, from the heart of the reconquered homeland, "only
You will dominate all of humanity.

Such, then, is the faith of this population which, in the
magnificent surroundings of the Danube, he says, while redoing
his Palestine, and whose beliefs are vigorous and formidable
lead us to the chapter on the Messiah, this liberator whom he
wait.

■ RouiiANiii:. "The capital's health service recently published,
through the organ of Doctor J. Félix, a report" whose results are,
In 867 and 4868, among Christians: excess of the dead, 4,765 out of
40,537 births; among Jews, on the other hand, almost twice as many
As many births as deaths... The capital is therefore doomed.
within a period of fifty years "to become a purely
Jewish. » Archives Israélites, XIII, pp. 393-94; 4869, extract from Trajan,
May 4-S3. Add the influx of Israelite immigration to this prodigious
excess of Jewish births over deaths, while the opposite
exists among Christians > of all rites”, and calculate!

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NOTE.

A KEY WORD ON CIVILIZATION.

What does this "soft civilization" mean? Because the most opposing camps,
The most hostile among them fight over it, tear it apart, as if it carried eir

He received all the honor of the man, as if he were the exclusive glory of
the present era!

Civilization closes in on itself and rests, entirely, within the whole
principles that make man a citizen (ciuis), the worthy inhabitant
as much of a city, the healthy and active member of a human society, that is-
that is to say, an eminently sociable being. This has long been formulated.
This fortunate saying: No one can be a good citizen of the earth if he does not
works to become a good citizen of heaven I

In other words, civilization consists of a bond full of
strength and gentleness, which, binding man to his fellow man, binds them all
together with God. The word religion (from religare, to bind) is the name of this
link; however, in matters of religion, simple common sense teaches us that a
only one can be true, and the slightest reflection teaches us that this
The true religion can only be the most ancient. It is, therefore, the most ancient.
even the one that the God of Israel engraved on the stone of Sinai when-
that it had almost faded from the stone of the human heart: that which
Christ, foretold by her, came to complete and perfect.
Outside of this last religious code, civilization will never exist; it
will only be imperfect.

Thus, the most literate peoples of antiquity; worshippers of gods
murderers and infamous figures, among whom passions were worshipped,
and for whom man was — an instrument, prey, a thing',
less than one thing; these peoples, despite the culture of their intellect-
They were not civilized men; they were merely...
civilized men, people whom the laws of their cities had sufficiently
polished from the outside so that contact would become less hurtful to them.
fundamentally, and from a moral standpoint, these men, despite some precepts
Having escaped the ruin of natural law, they scarcely rose above
Barbarians. They betrayed themselves through their philosophy, which undermined their wors
to all the debaucheries of the mind or of free thought; and, by the
disorders of their hearts, to all the debaucheries of independent morality
Dante, that is to say, to the license that he professes of all necessity.
who denies all belief and all supreme legislators, in other words...
my lawless man

Now, for the Jew, from Christ until the middle of this century, the law
Moses' teachings are nothing compared to rabbinic traditions. For this

* The Church condemns slavery in all its forms; but, didactically,
The ancient slave is less a thing than a nothingness, non tam vilis quam nutlut.

Among these peoples were men who lived a pure life.
because the precepts of natural law existed in their hearts.

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The Jew became the man of the Talmud, a wild code where the precepts of
Hatred and plunder are intertwined with the doctrines of cabalistic magic.
that professed high idolatry. He is therefore uncivil, insofar as he
remains unchanged. As for the one who begins to change, to walk, to
to condemn rabbinic traditions, to put oneself at the head of the ideas of
modern progress, born, he confesses, from the philosophy of
eighteenth century, not only does it place itself outside of civilization-
true sation, that is to say, of Christian civilization, but it
is the most irreconcilable enemy. In short, the essence of religion
of the first of these Jews, and the essence of the principles that are life in-
The intellectual and moral dimension of the second is the most implacable hatred of
truths of the Christian religion. This is demonstrated, in their agreement,
the publications and actions of these men among whom, today,
the only common faith is glue which is limited to the unity formed by the
blood ties and racial interests. That is why, despairing of
Judaism itself begins to tell us: "The entire religion
Jewish identity is founded on the national idea*! That is to say, on the expectation of a
Dominating Messiah, life or idea, whose triumph will be the triumph
of Israel. (See our chapter xii.)

And the triumph of Judaism is the ruin of Christian doctrine.
source of civilization. Who then, among us, by embracing with
love, "the realization of modern principles," of which the council
The Jewish law of 1869 promotes and blesses "development, as the most
a sure guarantee of the present and future of Judaism and its memories
"bres," suspects that he works little more than to establish, at the expense of the
The only possible civilization, the domination of Judah?

* Lévy Bing, Leures; Archivez israétiles, p, 333 to 330; 1864.

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CHAPTER TWELFTH.

PREMIÈKE DIVISION. — THE JUDAI MESSIAH.

The Orthodox Jew never ceases to hope for a universal revolution which
will raise him, through his Messiah, above all peoples. — Israel
Did he or did he not retain his naive and robust faith in the Messiah? Yes, but
The Jew, for some years now, is no longer, here and there, like
himself. — Rabbi Lazard states that the restoration of Jerusalem
Salem is merely an ideal thing, which does not, therefore, harm
their national patriotism. — The German reformers hold the
same language, because talking about this recovery would be a
obstacle to their emancipation. — English Jews are more frank,
and the vast majority of Jews believe in the Messiah, but defense is
the act of setting the date. — The Messiah of the Lalmudic scholars remains the pivot
of the Jewish faith. — Letter from Mr. Lévy Bing on the Messiah, leader-
a work of clarity. — The unification of peoples must take place, in order to

that Israel might be, above them all, the Pope-people. — The
* Universal toast. — The heartfelt and ultimate homeland of every Jew is
So, Judea again. — However, the Messiah will not be of a certain nature
divine. — 11 will rebuild Jerusalem and bring back the redeemed Jews.
The Talmudic Jew is nourished by the hope of conquest and the
dispossession of the peoples who grant him citizenship. — Proof,
anecdotes. — For the progressive Jew, the Messiah is the philosophical age.
current sophistry, which overturns the Church and the Talmud; for the Jew or-
Theodox tradition holds that this era is one of the stages that prepare for the Messiah.
real. — Grotesque superstitions. — Messianic families, des-
descriptions.

The Jews have always hoped for their Messiah, and sometimes there
sometimes unconsciously, they prepared
the work of the social and universal revolution whose instrument-
The definitive outcome would be this Messiah, and whose final result must
"To be and will be" — they never cease to repeat to each other,
— to establish their dominion over all the peoples of the earth!
But we cannot understand either the vividness of this es-
neither the strength that this traditional faith gives to the execution
their plan would be ruined if we did not for a moment stop our eyes
on the fervor and tenacity of the belief that binds the mind and
the heart of the Jew at the idea of the Messiah.

The question therefore arises for us in these terms: Israel
Did he or did he not retain his naive and ardent faith in the Messiah?
And the answer that the sons of the dispersion give us is
This one: Woe! Woe to him who has lost this faith! This-

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Meanwhile, among the Jews, some believe in the Messiah of a
frank and valiant faith, while others seem to deny
this Desired one of the descendants of Jacob, and others besides
alter and distort the lines so vigorously accentuated
of its traditional Ligurian dialect, let us therefore know more than ever,
by delivering us the search for truth, observing alternative-
Weigh the pros and cons; and, first, let us remember that it
It is no longer a question of imagining that the Jew is here, there and
Elsewhere, what it was just a few years ago was-
that is to say, always and everywhere equal and identical to itself.
We will therefore refrain from taking the one that is
within reach of our ears and eyes for the like
according to the belief of the Jew, whose word and sight are not
familiar points.

What is remarkable, a resident of the

capital of France, the learned and reverend Father Theodore
Ratisboune, a converted Israelite, is the care with which the
Jews "flee any serious and dogmatic discussion."
above all, it dismisses the big question of the Messiah, the only one that
a conflict arises between Jews and Christians, w

Today “the Jews no longer accept this fundamental point-
mentality of the religion of their fathers; they reject everything in-
seems to be the mystery of original sin and the promise of the Re-
demitter. Or, if they still invoke the Messiah in

the obligatory recitation of the psalms, they do not attach

Their words make no sense; they regard them as
outdated formulas; they even declare that one should no longer
to await the Messiah, nor ask for any other liberation
than what they obtained in their political situation. The
Blessie came for us on February 28, 1790 with the Rights of
man. Thus expressed one of the most self-
ridiculed by modern Jews, Mr. Catien, the translator of the
'Bible'.

These words are undoubtedly restricted, with the intention of

'The Jewish Question, p. 18, 1868, 31 pages; and M. Cahen, Archives'
Israelites, HIV, p. 801; 1847.

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learned religious figure, to the educated and reformist Jews of a part
of Europe—men powerful by virtue of their wealth, by their
influence, and often even through a shining display of respectability,
but which constitute only a tiny number in the nation.

Another Christian, whose pen represents to us the
Holy land raised at the junction of three continents as
a fortress whose enclosure awaits Israel, expresses itself in
Terms worth quoting: "The last resort
Mr. Vcrcruyssc tells us that the Eastern Question will not be resolved.
does she point to the restoration of the Israelite people in her
country, Palestine?... The re-establishment of the Jews in Palestine
It has two sides; the religious side and the political side.

"The Israelite people, and the Arab or Ishmaelite people,

are the peoples who can claim 'the oldest
nationalities of the world—they were providentially pre-
served and preserved;... and, we can be certain of this,
the destinies of these two nationalities, unique and mysterious-
laughing, will be even bigger in the future (magpies
pass "

However, Messrs. Isidore Caben and Marc Lévy do not cite these
words that, to combat them, were used with singular audacity
of reformist doctrine. Let's listen: "We have
often spoken on this issue in a different direction.
History does not repeat itself, and the Israelites, messengers
The seeds of the monotheistic idea must be dispersed throughout the world.
"Not SC to concentrate in a fortress." Moreover, it is
a slander that all theologians of the
Christianity is that "the Jews did not want to recognize-
to be born the Messiah in the son of Mary, because they were
carnal, and hoped in a Messiah who would give them everything
First, absolute domination of the world; a gratuitous assertion
and contrary to history. In fact, Israel's election has nothing
worldly; he always understood that his kingdom is not
this world. He is first among the nations, like the priest
is the first among the believers; his mission is to
> Israeli Archives, p. 884; October 15, 1866.

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To recognize in men the true doctrine; how the
Could the Israelites have imagined that God would subject them to...
treat all nations, they whom the prophet Daniel came
• to teach that every people has its guardian angel, like
Israel? They were far from having this exclusive mindset and
of an ambitious intolerance that some want to attribute to them—, he
there was, there could be nothing like it in their species-
"Mesiimque rances*."

"In vain," cried the rabbi from the pulpit.
Lazard, in vain would one seek to return to Jerusalem his
former brilliance. "It is no longer a question for us of repopulating it,
but to turn our thoughts toward her," for she is not
Our physical city is merely our "ideal city."
And that's how "daily prayer asking for the re-
the establishment in Jerusalem does not cause any harm to our
national patriotism'. In short, "our religious banner-
grievous bears four dogmas clear and luminous like the so-
the eye: absolute and rigorous unity of God, immortality of
the soul; Sinaitic revelation, and finally the coming of the Messiah." But,
By this dogma of the coming of the Messiah, we must not understand

that M the indefinite perfectibility of humanity *J »

All messianic faith will therefore culminate in this grotesque subtlety, against which a formula protests which, in all peoples, expresses the most unwavering faith and the more positive than the expected thing: I expect it like the Jews await the Messiah.

Doesn't the Bible say of this angel: "He will not forgive you"? point when you sin, n Exodus, xxiii, 2t.

2 This sample is one of those that show us what a feather Jewish dares to make paper bear the burden. The Talmud. History of the traditions. rabbinic teachings, which are the catechism of the Jews, the history of the false Messiahs and messianic families tell us what we owe to think about such a ruling. See Marc Lévy, Archives israélites, VI, p. 249, 1867; read on, and see the opposite below.

® Archives israélites, XVII, p. 8t0; <867. Thus the Jew ceasing to be A Jew by nation, he would only be one by faith! And this faith would be Symbolic!... Making the masses of... accept such absurdities nation.

* Archives israélites, IV, p. 64; 1868. Auscher, rabbi. — O Israel!

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The German reformers, the Israelite Rabbino- tells us Wicz, saw in "the passages that speak of the return of Jews in the land of their ancestors and of the restoration of the kingdom of David..., an obstacle to emancipation. » De- Having finished getting rid of this obstacle, they then took bravely the party of making light of hopes Messianic. This is the key to the mystery of this reversal. On the contrary, they were better advised and more generous. English Jews "understood that this would be a reform" which would do more harm than good.” They found it just right to respect the age-old faith of the Jews, who have a right, to their meaning, "to form the most ardent wishes for a mis- happy homeland, even if they were determined not to never return, in person, to the country of their ancestors'. "

Faith is therefore no longer uniform among all the sons of the

dispersion; but the least blind are those who de-
They are the most courageous when it comes to believing in their Messiah;
and, in their minds, the credit of this character goes to all
as the days grew shorter and shorter; for "he let pass
without showing all the periods that the rabbis have found
at the end of their many suppositions* 1 » Their faith without
Constantly disappointed, she eventually grew tired! Some, entering
within the Church, they humbled themselves before the Messiah
from Betbléhem and Calvary, and the others forged themselves from
a completely philosophical form of Protestantism, while
while others still seem to be resting and refreshing themselves in
plunging into the depths of indifference. However-
dant, the vast majority of the dispersion remains blindly
faithful to his messianic beliefs and his rabbis, who
very cautiously, and with the learned Abrahamel at their head, they decreed
the anathema against anyone who would have the presumption of fixing
a date for the arrival of the Messiah: let them simply see

'The Israelite Reform in London, November 4-5, 1866; Israelite Archives-
lites, XXII, p. 984; 1866.

“Second letter from a converted rabbi (Drach), p. 100; Paris, 1827.

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to appear in his time, this illustrious restorer of Israel!
But if this vast majority remains what it was, what was-
So, she? The following passage tells us in terms
very clear;

"The wise men and the mayors of the Synagogue conclude"
ordinarily, nowadays, by the thought of this TltiOMPHATEUK
FUTURE the speeches they give in their assemblies: they
urge their fellow believers to faithfully observe the
law, by supporting their hope for the coming of the Messiah,
and to enjoy all the blessings promised to Israel. Now, one of these
good is the desired moment for the massacre of Christians, and
of the complete extinction of the sect of the Nazarenes.” The
The word is clear, and what he still says today, he was saying to himself.
many centuries ago. Even Saint Jerome, who knew...
"Based on Jewish doctrines," he wrote about the little
stone that detaches itself from the top of the mountain to bristle
the statue of Nebuchadnezzar: "The Jews turn this step-
wise to their advantage, and refuse to acknowledge Christ
in this stone. It represents for them only the people
of Israel, which had suddenly become strong enough to overthrow all
the kingdoms of the earth and found upon their ruins its
eternal empire

Later, in the fifteenth century, the learned rabbi Abra-
Bauel' announces in his commentaries the reign of the Messiah.
glorious era in which the extermination of Christians will be accomplished
and the kind ones* Cl Reuchlin tells us: They wait impatiently-
the noise of weapons, wars, the devastation of pro-
Vinces and the ruin of kingdoms. Their hope is that of a
a triumph similar to that of Moses over the Canaanites
and which would be the prelude to a glorious return to Jerusalem,

'The Church and the Synagogue, pp. 18-19; Paris, 1859.

* Fifteenth century. A highly esteemed figure among the Jews, who was mid-
Minister of Finance in Portugal and Spain under Ferdinand the Catholic
lique. He was banished with the body of his nation, and, whatever one might say,
This banishment of the Jews was the salvation of Spain, of which they were the
scourge, as they are of Romania.

3 On Jeremiah, ch. xxx.

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restored to its former glory. These ideas are the soul
Rabbinic commentaries on the prophets. They were
traditionally passed down and instilled in the minds of
this nation; and thus have prepared themselves from all times
Israelites, this event, the ultimate culmination of aspirations
of the Jewish race!

The Messiah of the Talmudic scholars, who is not yet a
defeated, was therefore by no means a myth; and Mr. Félicité
(Verernysse) can and will for a long time, no doubt, us
to assert that the Israelites do not renounce this belief
cherished from generation to generation for so long
chain of centuries*, t'.ar the Messiah is "the pivot of
their faith and their hope; and not having admitted the
Christ for the promised prophet, they await us! But he is at
to hope that one day they will recognize their mistake; or else he
It is to be feared that a large number will eventually admit
The Antichrist for the Messiah. That is what God has planned, and whose
He was kind enough to warn them'... »

Thus, and despite numerous defections, they
Most of them are waiting, they are preparing for the realization
of this hope tirelessly sustained; and, "always
They imagine that they are the chosen ones, or the people of God;
They imagine that, as such, "they are superior to all the
nations (Gojim); that they differ from them physically and morally
lyrically, and that these will have to be exterminated during the
the coming of their Messiah." Therefore, Judaism has not been just-
that to date, "from a political, religious and phy-
sique, that a caste spirit, which spoke of rigor and inexorability
The partiality of scs [lartisans, has no equal in any class]

'Buxtorf, Jewish Synagogue, ch. 35. Maimonides in Suren-
heinsius, Mischna, part, iv, p. 164; Abrabanel, Prcco salute. The Church
and your Synagogue, pp. 18-20. — This preparation is carried out vigorously-
lying today.

■^Booklet entitled The Regeneration of the World, dedicated to the twelve
tribes of Israel; Paris, 1860, and of which M. Vercruysse 01s nousflt the very-
gracious present at the Matines congress of 1864; very interesting work
compelling, but whose ideas we cannot adopt in their entirety.

Ibid., Vercruysse, p. 43. See the rest.

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CHAPTER TWELFTH.

of men in Europe... From this comes an antagonism
"A permanent conflict between the state and Judaism is inevitable!"

Thus, on one side of Judaism remains and stands tall.
the ancient and unwavering belief in the exterminating Messiah
and plunderer of peoples—while on the other hand, sometimes this
Dogma evaporates, is reduced to a symbol, and sometimes we forget it.
dispose of it without ceremony if the slightest interest requires it 5 but
Doctors endowed with some prudence refrain from re-
brutally push back the faithful who persist in taking it
seriously. The Israelite Archives, whose editors...
include among those who mythologize the Messiah,
therefore open their pages wide to the beliefs of
orthodox, and give us in the following letter an admi-
a mighty monument to the unwavering expectation of the Jews:

Nancy, March 21, 1861. — "Sir, I am one of those who
think that our generation will not see the light of day

A major repair was promised. And yet I wouldn't want to
to assert the contrary, in the presence of events and transformations
animations that we have been witnessing over the last fifteen years
years ago »

"You say: We do not believe this idea — of the Messiah,
and his triumphant return to Jerusalem — neither feasible nor
Acceptable! Have you really thought about the seriousness of these
words? Because they constitute the complete negation of our
faith and our mission in the world! That is certainly not
your thought; but it is fitting that an organ of the impor-
The tance of the Archives cannot be considered as having
not just the awareness of duties as well as hopes
of Israel. What! You don't believe in the final mission of
The house of Jacob? Jerusalem would be a meaningless place for you.
Word? But that would be the immediate overthrow of our worship',
of our tradition, of our reason for being; and, in that respect,

'Kluber, A Glimpse into the Diplomatic Deliberations of the Congress of
Vienna, 1. 111, p. 390; — Goschler, Encyclopedic Dictionary of the
Catholic theology, by the most learned professors and doctors of
theology of Germany, vol. XII, p. 451; Paris, 1861, in-8“.

30.

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We should immediately burn all our sacred books... Our
Ritual, ordinary or extraordinary, always speaks to us of the
MÈHE PATRIE; in our rising, in our lying down, in our putting
At the table, we invoke our God to hasten our return
in Jerusalem, without delay, and in OUR day! So they would be
Does he have empty words? The general, universal rehearsal of these
So words would no longer have any meaning? Would it be purely formal?

"Fortunately, that's not the case; and you see,
Dear Sir, which, if many of us have forgotten
the importance of returning. God has raised up new brothers for us.
calves who sometimes understand this better than we do ourselves
a miracle, unique in the life of the world, of an entire people dis-
persecuted for eighteen hundred years in all parts of the uni-
towards without merging or mingling anywhere with the populations
in the midst of which it lives! And, this incredible preservation,
made to open the eyes of the blindest, would have no
Meaning, no value for us or for the world?

... "But let's look at the horizon, and consider three signs
striking things that strike us. Three words, three things have the

privilege of occupying all minds and absorbing the atlen-
Current events: Nationalities, Congress, Suez.

"Well, the key to this threefold problem (of peoples who
come into possession of themselves in order to unify, and unify
using electric wire and steam the various regions
of the world), the key to this three-pronged solution is Israel, it is
Jerusalem! As I said earlier, the entire Jewish religion is
founded on the national idea. — And whether or not they have...
science — it is not a pulse, not an aspiration
'sons of Israel who are not towards the homeland'. I repeat, he
we would have to close down from the first to the last of our books
"If we had to banish Jerusalem from our thoughts!"

* That's quite literally, quite anti-synbolic, also po.^itive
How precise; and let us note this word: the return to the motherland. How
So, are these the Jew's temporary homelands?

* The land of the fathers! Will we be told how the Jews can
to be true citizens elsewhere, with this necessary thought, with these
dominant desires of their soul?

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"And these aspirations, these thoughts, are not only
something intimate, personal to our race, but it is a need
universal; it is the fulfillment of the words of the prophets; that
I say? Words from God. That is proof of His presence.
eternal among us, that is the sanction I was talking about.

"If, little by little, personal vendettas have disappeared;
if the barbaric and stupid prejudice of dueling is soon no more
than a memory; if, in a moment, it is no longer permitted to
to take justice into one's own hands, but rather to rely on others
judges generally accepted and impartial in the dispute,
Isn't it natural, necessary, and far more important?
to soon see another court, a supreme court, seized
major public disputes, complaints between nations,
judging as a last resort, and whose word is to be believed? And this
That word is the word of God, spoken by his two elders.
(the Hebrews), and before which they bow with respect
all the younger sons, that is to say the universality of men, our
brothers, our friends, our disciples'.

"One more word, dear sir... We are approaching the
anniversary of the Israelites' exodus from Egypt
fathers. It was on the evening of April 20th that, throughout the world, a
a people scattered for almost two thousand years, the same

day, AT THE SAME HOUR, SUDDENLY, rises as one man.
He took hold of the cup of blessing placed before him, and, with a
In a heavily accentuated voice, he repeated the magnificent three times
Here's a toast: NEXT YEAR IN Jerusalem! Will you say-
you still believe that the restoration of the Jewish nation is not
Neither feasible nor acceptable? — LévyBing.

Is this language energetic enough, clear enough? — Eh
Well, in turn, the president of the Jerusalem work,

'I am the people-Pope!' an astonishing saying of Israel, which places him at
The most ultramontane point of view: You need a supreme judge, and
Therefore infallible, O nations of the earth! Well, here I am, I
I must be, I will be that arbiter, that judge. Recognize in a congress
Jewish, recognize in me not only the kingly people, but the
pope-people.

∗ Israelite itrcAives, pp. 335-350; 4864. It would be necessary to read all of this.
letter.

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Mr. Chief Rabbi Isidore, although he is a member of the •pro-
sandstone, that is to say, dogmatic reform in Judaism,
This is what they say to us: “Jerusalem is for all religions”
Let us call it the city of memories; for us, it is both the
'City of the past and the future.' The true homeland, the homeland of
The heart and ultimate goal of every Jew, therefore, is still and will be
Always Judea! Otherwise, there would be no more Judaism!

Hence the importance of pilgrimages to this city, continues
On the other hand, the Israelite newspaper was hostile to the reform; for it is
"By breaking with noble traditions, it is by becoming
indifferent to the best memories of religion and
p.vTRiE that one pronounces one's own downfall. The authors
of the Ritual understood this perfectly when, in the official
large cracks∗, they have reattached the hope of restoration
from Israel to this same pilgrimage, including thousands of mouths
echoing these sentiments during these solemn days.

"Messianic thoughts, and of universal unity, we
come in droves at this moment; but if, according to the pa-
the infallible roles of the prophets and our good and ancient
beliefs,” it is said that multitudes of people must

one day head towards Mount Zion and the house
"of the God of Jacob," oh scandal! And how can it be tolerated?
"The doctors of the Jewish reform seem to believe the con-
to milk"; that is to say, we Israelites would go "to
"Temples of foreign cults!" And the ridicule is thrown from
from the pulpit, by rabbis, on the hopes of the
Messianic restoration of Judah!

On all sides, alas! we are under attack.
French; and it is in the face of this persecution that...
The daily toll of this uninterrupted martyrdom of Israel, which our
Reformist doctors in Germany abolished the Messiah, the deli-
"Oh no!" "Prayers and hope for the future."

'Archives Israélites, XI. p. 495; 1868.

- Prayer of Moussaph, for the three festivals.

*Israelite Universe, II, p. 67-54; 1866. Id., IX, p. 386; 1867.

* L'Univers israélite, p. 147, 20th year; Paris, September 1864.

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For a truly Israelite heart, such a thought would be
A crime!

Whatever language is held outside, it is therefore se-
Ironically, this Messiah is eagerly awaited. However-
and even among the Jews who remained faithful to the traditions
Rabbinic, most doctors deny the divine nature
of the one whom Israel awaits with that faith that the centuries will not
They can extinguish, and the slightest breath can rekindle. This Messiah,
— a former rabbi, who had undergone extensive studies, told us
to return in our time to the bosom of the Church, and who strove
to share in his happiness with his fellow believers — this
Messiah will be, according to contradictory and grotesque belief
doctors, a man of the blood of David, and whose ma-
The fact that he was born will be nothing miraculous. "He will be endowed with
the spirit of prophecy, and he will have such a keen sense of smell that by means
In this way he will discern all things! However, he has not-

"He will attain the perfection of Moses..." The object of his mission
Zion will be to deliver scattered Israel, to free it from the
captivity in which they force the nations to groan, "and of
to bring him back to the Holy Land after defeating Gog and
Magog. » To the chosen people to rebuild both Jerusalem and its
temple-, h him to re-establish and consolidate "a tem- reign

porel whose duration will be that of the world... All the na-
tions then "will be subject to the Jews, and the Jews will dispose-
will be, at their discretion, the individuals who compose them and their
"property." He will marry several women, and his children will for-
will mark the line of his successors after he has fulfilled
his long and glorious career. Such is, for the Jews
Judaizers, one of the images of the promised happiness under the
'Messiah they are waiting for!'

According to the most serious Jewish authorities, the Jew
frankly Talmudic, and especially the Jew of the crowd,
He therefore still only nourishes his dreams with the sweet hope of the
conquest of the Christian nations which gives him the right to
cited; that of the subjugation of the wretches spared by

'Read Drach, second letter, p. 99; Paris, 1827.

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his iron; what plunder for the vanquished! — But an anecdote-
The pleasant dowry gives us the measure and degree of greenness
of this faith of Israel, and, if the fact that it brings to our con-
Its origins seem to stem from the Jews of the Middle Ages, let us not
However, let us not imagine that it belongs to times past -,
It is from the very century we live in. It is from the era
where the great Sanhedrin of 1807 had just given to the first
Empire's famous and touching answers on the qua-
civic rights and the edifying charity of Israel: answers that a
an ancient and learned rabbi reduced k to their true value, but
who, in the words of the Jewish lawyer Bédarride, were avenging
Finally, the Jewish nation, through centuries of slander and insults
whose injustice of the people had nourished her!

"At the school I attended, in Strasbourg," he tells us
Mr. Drach, this former rabbi, the children took the resolute-
tion to do, k the first appearance of the Messiah, hand
based on all the confectionery shops in the city.
debated to determine who would be the custodian of this precious
loot. While waiting for the candy, he was dishing out a good deal of blows.
with both feet and fists. These ad hominem arguments led
an agreement under which everyone had to keep this
which he would seize. I trained for a long time, on my part,
the condition of a beautiful shop on the corner of the square
'd'Armes, on which I had set my sights'.

Better than any human words, the naive plan, the debates,
the struggles and conventions of young Talmudic students
Alsace, fellow students of the very learned Drach. Our old con-
birth, describe in traits as characteristic as they are inde-
weak the positive doctrines of religion that were instilled in them
their mayors are... It is therefore with all the seriousness of faith that
is instilled in childhood, that in the nineteenth century, and in
one of the main cities of this France which was in a hurry
to proclaim them French citizens, we saw an increase in
among Jews who are faithful to their religious law, the belief in

'Drach, second part, p. 319; Paris, 1827.

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CHAPTER TWELFTH.

Talmudic Messiah, that is to say, the Messiah who must exterminate
To mourn and to grieve the Christians!

"What do you expect?" people will cry, "the Jews were languishing."
then, in such filthy and disgusting ignorance! — But
No, please—that excuse is repugnant to the Jews; and, from the
your 1st firmest, the very organ of Jewish reform
pronounces these words: Believe him well, "if the instruction of
Youth occupies a large place in concerns
current issues, if it has become the central question, to the point
that from one end of Europe to the other it is done as
a backlash against ignorance, one can affirm
that it has always been in Israel one of the questions that have
the busiest were the rabbis and the leaders of the nation—and that
Never before has this ignorance, which we want to eradicate today,
existed among us.

"Exclusively religious until that time, she
was, so to speak, free and compulsory. Emancipation,
by breaking down all barriers, by opening up a vast field
to the activity of the Israelites and placing them on an equal footing
complete cooperation with their fellow citizens of other faiths;
the disarray in their entire organization and in all their habits
studies, especially in France, where they had to abandon their
specific idioms to adopt the language of the country. Finally
"Religious instruction suffered the backlash of this happy
change, which for her was the signal of decadence" of
even that it was for secular sciences in Israel the signal

Progress!

But this anecdote that Drach told us without pa-

* Archives israélites, XX, pp. 945-46; 1867. Singular eulogy of s<i
religion! I call happy the change that brings about its decadence!
— Lalmudisnie, that is to say, Pharisalic-rabbinic orthodoxy, y
received the most serious defeat; for, as the ancient rabbi Dracli tells us:
"In theological schools, the courses were limited solely to
Talmud; the text of the Bible was neglected. The school curriculum
Talmudic teachings have since been updated; but this is at the expense of the...

Talmud, Talmudic science, has declined considerably. > Drach, Uarm.

Between the Church and the Synagogue, vol. I, p. 234; 1844. Orthodoxy is
affected; and the more it becomes entangled, the more acceptable the Jew becomes.

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mocks us by feeling its importance, and by seeming to age us.
several centuries, we believe we should link it to the narrative
by Mr. Crémieux, who, in his speech to the general assembly
General of the universal Valuation, we paint, this
same date and with equal naiveté, the Jew's hairy beard,
so different from its triumphant state in the present era. — Li-
Let us listen to and meditate on the stories of these two sons of Israel, where
reveal with such powerful and comical energy the mar-
and the signs of the times.

"How everything has already changed for us. Gentlemen, in if
Not long ago! When I was a student..., I didn't know I would have gone to dig.
The streets of my hometown without receiving any insults.
I've fought many battles with my fists! Well, not many years.
Afterwards, I did my studies in Paris; and when I returned home
Nîmes, in 1817, I took my place at the bar, and I was not
Jew for no one! I soon saw the Jews conquer...
High places, and my enjoyment was great. Yes, I tell you
I tell you, gentlemen, I am proud of the Jews, and it is necessary
I hope you'll forgive this feeling of vanity—because, when I was
As children, they counted for nothing, and as they get older
When I arrived, I saw them full of zeal, full of courage, labo-
Rieux, boas citizens, useful men: I have seen them conquer
in all careers a high position; I have heard their
names resounding amidst the most beautiful names of the country
Honor yourself/Courage, my friends, redouble your efforts; when
We have conquered the present so quickly and so well, that the future is
: BEAUTIFUL ' ! " /

...The messianic truth brought to light will preserve
So today there are two meanings: according to the first, that of
The philosophical and progressive Israelite, the Messiah, is not
a man, a character; this is the philosophical era
that we see taking shape before our eyes, overturning
religious superstitions, the worm-eaten buildings of
the Church and the Talmud, and all of a sudden to walk, to advance
with giant strides, fill the noise of reformist doctrines with
'jtrctu'we» Israelites, I, p. <3; <867.

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CHAPTER TWELFTH.

matrices of time and space, and triumph to the glory of
A Jew who is its apostle and hero; a hovel that the Messiah is
a man, a very positive character, in the eyes of the Jew of
bastard orthodoxy, and the Jew of true orthodoxy,
remained in the remote countries of Europe, and in the vast
regions of Africa and Asia, what were at the beginning-
cement of this century the fellow students of Messrs. Drach and Cré-
Better. For these timid souls, who form the mass of the nation,
the philosophical era we are going through is but one
steps that prepare the Messiah, the man under the law of-
'which Israel must one day bend the world'.

One thing is therefore certain, whatever may be the case

* Perhaps it would be useful to observe, as a reminder, the Cliemin is doing this.
and taking note of the vitality of messianic traditions, that the
The most grotesque superstitions providentially mingle with the expectation
of the Jewish rabble and bear witness to the unfailing and prodigious
vigor of popular faith. Serious rabbis teach us by
for example, that "according to the ancient prophecies, the Messiah has come
within the specified time; that it does not age, and that it remains hidden beneath
earth, where he waits to manifest himself until Israel has celebrated as he
The Sabbath is necessary. The Talmudists misused these parables by...
interpreting; and they assure that this Messiah will give to his people,
gathered in the land of Chanaan, a meal whose wine will be that
of Adam himself; which wine is preserved by the Angels in

vast cellars, in the center of the earth. At this meal, we will serve

The starter was the famous Leviathan fish, two or three hundred leagues long.

"For a long time;" the whole people will be satisfied with it.

“God had, in the beginning, created the male and the female of this singular fish; but, as their offspring could have given rise to great troubles on earth. God very fortunately changed his mind, and He killed the female, which he salted for the Messiah's meal. Other rabbis They add that the bull Behemoth will be killed on that same day. 11 is so It's monstrous that he eats the hay of a thousand mountains every day. The female of this bull was killed for the same reason, but she was not Not salted, since fish was preferred. — The Jews most Ignorant ones—the true Jews, those of the rabbinic traditions—swear still in important matters concerning their share of Behemoth. n Of Jews in the ninth century, etc., p. 45, by M. Bail, friend of the Jews; Paris, 1816, 2nd edition.

These absurdities, mixed with immoralities whose number and quality are incredible, as our chapters have demonstrated, were adopted as venerable truths by the vast majority of Jews Orthodox. — Read in the serious and learned Drach, former rabbi, second letter, pp. 300-330; id. Harmony, etc., 1. 11, p. 489, etc. See all the writings where the ink of the rabbis has spilled, by for example, the Apocryphal Gospels, by G. Brunet, pp. 343-374; Paris, 1863, etc., etc. » ^ f

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What this means is that belief in the avenging Messiah is still very much alive, and prodigiously rooted in the very heart of the nation from one end of the earth to the other. It is the basis of religion Jewish; it is the last consolation of the Jew, and, in the very course of that year 1866, the documents that foreign correspondence transmits to us as evidence sign of its singular firmness. A truly remarkable phenomenon. believable amidst the providential decay that Jewish beliefs have begun to suffer for some time now. years, and the noticeable transformation of Israel, prelude and a sign of future events.

Faithful to this tradition, the Jews therefore adhere to "with extraordinary ardor and firmness k hope to see the arrival of the Messiah soon" - and for most "They expect to see him born among them, or rather at their home." certain privileged and well-known families. The main one lives at point K, roughly the most central point in Europe, the small

and the dreadful city of Sada-Gora, in the Bukowine, truly
"Jewish den, and of the worst kind." The current leader of this
The Messianic family is, for the Orthodox, the object of a
religious worship that closely borders on fetishism; because
You only discover the most wretched side of this man.
Idiots. Bent under the weight of premature old age,
Isrolka, with her rheumy eyes framed in red—that is
his name, — “is the richest Jew of all the Slavic countries;
and anyone who knows what the Jews of Russia and Poland
amassing wealth in their ruined hovels, will know
What that means.

Thanks to the hope of the Messiah's imminent arrival at
the Jews of Slavic countries, the Isrolka family amassed
millions for a century. <> The heads of this family are
considered as thaumaturges (baalschem) among
their coreligionists. Sada-Gora is currently the meeting place

'Other messianic families exist in Belz, in Galicia, in Kozk,
in Podlachia, in Kozienica, Sandomir's government, and in several-
Jewish communities of the Tsarist empire, etc.

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YOU universal, the preferred pilgrimage, so as
to say, Jews from Russia, Poland, Galicia, the
Bukovina, Moldavia and Wallachia. It is his duty
of rigorous faith for the faithful of the Isrolka family, who
number in the hundreds of thousands, to visit at least once
in their lives the head of this messianic family, and of him
Bring gifts. Jewelry is attached to the bodies of
members of this family, as one would do to the body of a
idol; they shower them with ducats and imperials. The miser
The more hardened one snatches a gold coin to sacrifice it to
representing the Messiah and gaining the favor of his family.
But neither the Jews, who readily give this gold, nor those who
They regret it, they don't like to talk about these gifts; and, because
We know very little about this, at least from a distance, from CCS pilgrimages to
Sada-Gora. On the other hand, the Poles and foreigners
passing through Sada-Gora cannot sufficiently boast of the opulence
dazzling from the Messiah's palace, which appears to be unique in
world.

" , in the midst of the miserable and ruined houses of
small merchants and usurers, a rich palace rises and
grandiose, surrounded by a number of elegant houses
gloves, but smaller and serving as a dwelling for the sons
and Glies, married to Isrolka. Everything one can imagine of

Luxury and magnificence are brought together in the apartments
splendid houses. At the palace, there is a real
antique and modern silverware shop, representing
a sum of several hundred thousand thalers. The
the most magnificent Turkish carpets, the most damask tapestries
rich people are found in abundance in the rooms that serve
dwellings, and these magnificent objects are pious
Offerings from Slavic Jews! Greenhouses and orangeries
Tastefully arranged, they define the boundaries of the large park. The entire palace
forms a princely dwelling, decorated and furnished with
the most refined luxury. In the midst of the filthy shacks of
Sada-Gora, it evokes a lost and de- fairy palace
country. And the owner of these riches and these magnificent

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ficences, the father who is to beget the awaited Messiah; the
sacred vessel of a long-awaited glorious future - the descendant
of David, whose mere sight is regarded as a good thing
so great that he is bought for his weight in gold, this man whom one
venerates it as a supernatural being, resembling a being without
reason, neighbor of the animal.

» Rebiche Isrolka is in fact a man devoid of
all intellectual faculties. Beneath the white hair which
covering his skull, his mind and thought are lacking; he is
old before his time, a fool without motive or reason. His lan-
gage ne consiste qn'en sons inarticulates, intelligible only-
He lies to his family and to his private secretary. He is
Stupid to the highest degree, behaves almost entirely
Like a brute, he lets out wild cries, and falls asleep.
'in the manner of animals. However, when it has to mount itself-
Walking in the street, we always know it for several hours
in advance, and all the windows and doors, all the streets
and the squares immediately became crowded with people
eager to see it. We climb onto the roofs and the trees
to contemplate the head of the messianic family; one
We fight and get crushed to admire the idol.

"Rebicbc Isrolka is married; he has sons and daughters, and"
Most of them have been married since childhood.
Each of his sons-in-law, naturally chosen from among the
The richest people of the country are required to settle in Sada-Gora, and to stay there
to build, in the vicinity of the paternal palace, a house
similar, but smaller. At their place, and in their apartments-

particular clothing, her daughters are always dressed in
velvet and rich silks. The ordinary caftans of his
His sons and sons-in-law are made of the most precious stars.
The little children have good French, German,
English and Russian governors and tutors
like young princes and princesses.

"Many employees oversee the household affairs,"
which consist specifically of receiving donations.
During the morning. Rebiche Isrolka holds audiences,

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That is to say, he receives, assisted by his private secretary,
a few pilgrims, announced well in advance, let themselves
staring dumbly for a few moments, without saying a word
the slightest word, and accepts the traditional gift, which does not
may be less than ten florins (25 francs). In the after-
At midday, he takes his drive. Not so long ago, his
the car was followed by a carriage filled with musicians, but
This musical accompaniment no longer takes place, probably
as a result of a defense by the official authorities.

"Rebiclie Isrolka's ancestor, more than forty years ago"
of this, displayed a similar luxury in Russia, and pushed the
the recklessness of his pride, even to the point of maintaining a guard per-
a group of twenty Cossacks who accompanied continuously
lying in his car. Emperor Nicholas, whom chance had
Having witnessed such a scene, he was categorically forbidden-
He was confronted with this display of oriental luxury, and had him arrested, then thrown
in Kiew prison, because this Jew dared to defy the orders of the
sovereign. His numerous supporters and his riches having
Having opened the prison gates, he came seeking refuge in
Sada-Gora, in the Austrian Rukowine, where the emperor
Nicholas claimed him as a Russian subject. But the money from the
The Isrolka family was stronger than the emperor, and decided twelve
peasants of Rukowine to affirm under oath that the refugee
Gié was born in Sada-Gora.

"A few years ago, Rebiche Isrolka was accused of having
counterfeit money was produced. Counterfeit coins were
They left his home and had been put into circulation.
This was a perfect opportunity for Christians to play
a trick on the arrogant Jew, whose insolent luxury offended
everyone. Rebiche Isrolka was arrested without any
consideration, and despite the noisy recriminations of
Jews. This arrest caused a real riot.
Isrolka was imprisoned and subjected to several interrogations.

But however often he was questioned, it was never possible to get any answers.
a word from him. As expected, the parties
without cl the members of Isrolka's family gathered]K>ur

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to consult on ways to obtain the release of
father of the Messiah. But the judge to whom the case was referred
was one of those men on whom seduction had no effect
no hold; he refused to let go of a prisoner at any price.
to deny against whom such serious accusations were being made.
Since this official could not be won over by pro-
Neither masses nor threats were used to try to destroy him.
reputation with his superiors, which was believed to be possible
It was possible, with the help of money. But this plan failed.

"Isrolka's supporters then had the idea of drawing their
chief of the judge's clutches by securing his promotion
to a higher position. A delegation equipped with recom-
with firm and diplomatic mandates he went to Vienna;
the judge was appointed advisor to the superior court, and left
the country. His successor released Isrolka, acquitting him on the grounds of lack of evic
of evidence.

I) The counterfeit money factory was discovered later
Elsewhere, it therefore became clear that we had been very wrong.
to believe in the guilt of Isrolka and her family, as
counterfeiters. These people are not only too
Rich, but still too stupid to commit such an act.
package '. "

We feel compelled to follow up this story with the very-
curious extract from a report that Dr. Buchanan, in
1810, to the Anglican Church, concerning this messianic faith
whose perseverance is no less remarkable in the*
Israelites of India than in the most central part of
Europe.

“During my stay in the Orient, I found everywhere*
Jews filled with the hope of returning to Jerusalem and seeing their
Messiah. But two things struck me especially: the so-

'E.vtrailde la Voiles- Halle de Leipzig, World, January 9, 1866; —
ibid., in part, Univers Israélite, I, p. 34; 4866, translated from the Fremdem-

Blatt of Vienna, reproduced by the Israelite of Mainz on May 30th.
Id., Arch. Israel., XIII, p. 591; 1866. This anti-Nussian review
is surprised that serious newspapers in Austria, where Sada-
Gora, and France, repeat these milks without reservation.

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come that they preserve from the destruction of Jerusalem and
their hope of one day seeing this holy city re-
to rise from its ruins. Without a king, without a homeland, they sustain themselves-
constantly distanced from their nation - the remoteness of time and
the places seem to have in no way diminished the memory of their
misfortune. They speak of Palestine as a neighboring country.
sin and easily accessible.. /They believe that the era of their j
deliverance is not very far off, and look at let revola- '
lions that stir [the universe] like omens of freedom. A
a sure sign of our imminent liberation, they say.
This is because in almost every country the persecutions provoked
'Against us they slow down', y/

CONCLUSION.

Documents, therefore, are pouring in from all sides, including the mul-
titude leads us to recognize what recognizes a
assembly of learned professors of theology, b the head of the-
what place did a holy priest of Jewish origin, Father Abbot, place himself in?
Coschler; "The Talmudists," he said, "are the core of the Indian-
your nation's destroyable which will endure until the end in its
stubbornness and in his faithfulness to preserve the Scriptures.'
And when we listen to these unwavering ortho-
doxes, we are increasingly becoming certain that the
The Messiah "is the cornerstone of their faith and hope!"

The words in which immortal hopes are expressed
and the faith of the vast majority of the Jewish people, must therefore
repeat at the end of these pages, so that they never
They slip from our memory if we take any worries
of the future:

What! For us Jews, "Jerusalem" would be an empty word?
But this would mean the immediate overthrow of our cult,
of our dark tradition, of our reason for being, the whole of religion

'Everywhere, therefore, revolutions and catastrophes are the hope of
Orthodox Jew. History of the Jews, by Malo, pp. 523-526.

* Goichler, Dict. encyd. of Catholic Theology, t. XII, p. 453.

® S. de Félicité (Vercruysse), Regeneration, p. 43; Courtrai, 1860.

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THE JEWS.

Jewish identity is founded on the national idea; it is not an as-
aspiration, not a pulse that is not directed towards the homeland. In
as we get up, as we go to bed, as we sit down at the table,
We invoke God to hasten our return to Jerusalem.
lem, without delay, nowadays; and these would be vain pa-
roles? And we would cease to believe in the idea of the Messiah.

"Feasible and acceptable!..."

"Fortunately, that's not the case!" and we can,
we must continue to say; "I firmly believe that
The Messiah must come; and, though he may delay, I await him! We
We await it, and, without our faith wavering, we repeat
In our firmest voices, the great national toast: "The year
Next in Jerusalem! » In Jerusalem!

∗ Empty supremacy. "Many Jews, when they reach the end of
their careers, turn their gaze towards Judea and come, they say-
They await the Messiah. The Jew is tenacious and persevering... » JB Morot,
Journal devoy. de Paris à Jérusalem, p. 193; 1869.

In an interesting article, but one which we cannot share
Father E. Michaud, we have not shared all ideas or opinions.
points out the failures that the Talmud receives in Israel, treated as old-
nille, traditional junk, and moreover contrary to the formal law of
Morse. He tells us, however, about the efforts of a new school for the
rehabilitate, while "what is undergoing among most Israelites a
serious alteration, it is the supernatural, biblical inspiration and the character-
priestly order." — Monotheism, as he observes, constitutes
so much so that, according to some, Messrs. Strauss and Renan,
for example, they "appear as true Israelites, n
However, he adds, alongside these ruins there is "a double restoration"
seeks to take place: the restoration of the messianic idea, and of the
Jewish nationality. » Read the article entitled "The Jewish Crisis of 1867"
in the Correspondant, December 5, 1867.

SECOND DIVISION. — THE JUDAIAN MESSIAH, CONTINUED,

REALITIES AND CONJECTURES.

The expectation of a Messiah, future ruler of the peoples, is the expectation "of the
the indestructible core of the nation." — Some dissenting opinions
They were among the reformists, but an event would rally them to the believers.
If some seducer were to claim to be the Messiah, the Jews would be inclined to
Would they side with him or with the states that made them citizens?
— Clear connections between the Messiah whom the Jew awaits, and the man

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CHAPTER TWELFTH.

whom the Christian calls the Antichrist. — Everything is pre-
prepared for the great cosmopolitan unity to which every man must belong
the expression. — When the work of dechristianizing the
world, will the world not be able to accept for all else a fascina-
A leader of Jewish race? — Examples of dominant figures repelled, then
unanimously accepted. — Examples of men who suddenly came out
from nothingness to rise to the pinnacle in times of turmoil.
From the steam train from which ideas and things travel, how
to be astonished that from the bosom of Judah should arise the one who will realize the id
of cosmopolitan sovereignty, of which the Jews are the apostles?
Won't some walrus suddenly take charge of some formidable
exodus? — Can't the Jews at least make themselves second best, and
the support, the forces of some conqueror? — Examples of res-
sources that Israel knows how to accumulate on a single point; possibilities,
facilities. — A glance cast from the heights of history upon the future.

The expectation of the Messiah, therefore, is, even today,
Israel's expectation! And despite the singular and prodigious de-
road, despite the collapse which, on this side of the West,
all of a sudden, after twenty centuries of unwavering resistance,
has just taken place within Talmudic beliefs, a
enduring faith in this immense figure remains the linchpin, the
essential and indestructible point. But will this Messiah be
A mere mortal? Will he be a man or a God-man? That is the question.
Among the believers, the question is contentious; for each one...
Today, a Messiah is created and dressed as he pleases. Human-
Speaking finally, the advent of this future dominator of
Is it an admissible fact that peoples can exist, and that the world can...
How to face without feeling overcome by a fit of uncontrollable laughter?

The vast majority, the true core of the race
Jewish, continues, admits, to see in him the man

on which the desires and expectations of centuries are focused-
As for the less religious minority, and in whose eyes
a glorious or messianic era would have the meaning
of the Messiah, the slightest event would follow to comfort his
failing or lame faith and rebuilding it on the model
of the faith of his fathers. That, for example, the reputation of a
May this extraordinary man come and resound throughout the world, and
that the orthodox believers, dazzled or seduced, exclaim:
Here is the man of Israel, the one whom Israel awaited; here is the
Messiah! Well, this religious and entirely national cry, the mino-

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almost the entire nation would rally to the majority, and
This man would become her Messiah. Israel could
to be mistaken, as history testifies, has happened to him
twenty times to do it over the course of centuries, which does not
would in no way prevent him from remaining ready to be mistaken again.

Given this certainty, the question now is that
We take the liberty of asking: Every Jew, in every
The people who grant him citizenship, is he or is he not a member?
of two nations at once? For no man can serve
two masters. Is he a member of the Jewish nation first by
the blood, and especially the cult, with which this nationality
is confused; is it, moreover, by virtue of our legislation,
If he claims to be from France, is he a member of the French nation?
And in this case, is he more French than Jewish, or more Jewish than
French? What would he be like, what would he do, for example, if what-
that agitator, if some conqueror, raising the banner of
Messiah and the brow crowned with the halo that would be cast there by
glorious day of victory, presented himself as the desired one of Is-
Raël? And what is being asked about the French Jew, we
Let's ask it about everyone else!

EnGn, if he is a deceiver to whom the prophecies of the Church
gave the name of .\ntecbrist; if Christians believe that
This adventurer will begin his journey with the Jews.
inductions, because it is said that Israel must see in him its
Messiah, isn't it a sin against common sense to hold
How foolish is the Jew who deludes himself into thinking he will become dominant in the fu
about the Christian?

Let us seek in words only things, and therefore,
whether we adopt a purely human point of view
hand, or that we fix ourselves with both feet on the ground
prophecies, which are part of the treasures of knowledge of
the Church, we will see the most intimate relationships linking one to
the other, or rather, to bring about their merging into one, the
The Jew's belief in his Messiah and the Christian's belief in man
whom his language has named by the name of Antichrist.

In fact, however little the Holy Scriptures may be

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in the eyes of a Christian, absurd and outdated rambling—if
However little this indispensable belief remains in him,
civilization of human societies: that the Church cannot nor
neither lie nor deceive; let us remember that the Antichrist is not
more than the Messiah, a fable, a myth, a symbol; rap-
Let us remember that his reign was terrible and full of revolutions.
unheard-of wonders of all kinds are a future reality.
which is equivalent to stating a fact necessarily in the process of being formed
information, which is reaching us along the roads that, day to day
Day by day, events shape him. But let us beware, in
At the same time, to forget that 'this character is a dominatrix-
a figure so similar to the one the Jews were waiting for, that he
It will be difficult, impossible for these blind people not to
to deceive; for it carries within it the union, the perfect synthesis
of all the anti-Catholic aspirations that eighteen centuries
Judaism attributes to the future liberator of Judah.

Furthermore, the Christian will add, let us consider that very-
Long intervals may no longer separate this character
of the era in which our lives unfold. Already, if it pleases us
Looking to the future, everything seems to be in place for its installation.
lation, we mean for its passage. And under our
eyes, from one end of the earth to the other, the political world, the
economic and commercial world, led or driven by
the societies of the occult world, of which the Jews are the princes,
they started stirring from all sides and with a
tireless ardor, the great cosmopolitan unity*. Thus
names, in the language of the day, the system from which would emerge
the abolition of all borders, of all homelands, or, if one
wants, the replacement of each person's particular homeland
people by a great and universal homeland which would be that
of all men. Now, this unity, which demands a head,
Does it not, in its formation, prepare the prodigious advent-
the order of a single and supreme ruler in which the

'Unicalion of peoples, etc., partial realization of socialism...

^ "Our policy will be essentially universal, cosmopolitan, etc."
(Sic.) Archives israelites, no. 1, p. 8, January 1869.

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Jews could see the Messiah at the same time as Christians
Hey, would they recognize the Anlechrist?

When Christianity, gradually, methodically
driven from government and the education of the people, and
therefore repelled by the increasing licentiousness of morals, by
the appetites of a ferocious ambition and a boundless greed
A brake, seeing himself proscribed, reviled, vilified everywhere, will not be
scarcely more, amidst the masses he had civilized, than a
object of contempt and hatred*, do we think that this domination-
commander of peoples, this conqueror of intellects, forger-
corrupt hearts and desires, that supreme fascinator
whose wish will be the wish of humankind, may not appear
to hold ^ the Jewish race? Could the obstacle then be a
the remainder of those Christian sentiments which will have become a
odious prejudice against the men of the day, and of which our
century already takes on the task and prides itself on dispelling the
remains?

That is, in several circumstances, the unforeseen
brought about the omnipotence of modern revolutions
and the liveliness of a spring, we saw, with our own eyes, a
a man abandoned, as the Antichrist must first be,
otherwise rejected by the people to whom he offered himself as savior,
seized by the public force, condemned without a soul
becomes agitated, imprisoned, pardoned, recaptured after another attempt-
tive and condemned, then forgotten again, becoming all at
'Suddenly, because the political climate had changed, the man
of the situation, to stir up, to sway minds in his favor,
buckle under the millions of votes that overwhelmed him
indifferent or yesterday's enemies, find themselves master in
a glimpse into the will, life, and strength of a people,
how could we possibly deny it, regardless of language
prophetic of the Scriptures of the Church, that, in circum-
constants prepared long ago by the revolutionaries of
the whole world, a single man, one of those leaders of revo-

'When the Son of Man comes, do you think he will find...
"Faith on earth?" Saint Luke, ch. xviii, v. 8.

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CHAPTER TWELFTH. *87

May solutions that fascinate and captivate the masses,
in an instant, to be on everyone's lips, in their vows and
the heads of the people, eager to turn the marvelous
what are his or her personal abilities in relation to the ultimate goal of their aspiratic

When the dark days of the last century faded away,
to give way to the century we occupy, have we not-
We have not seen men emerging from deep darkness
proudly raise his head beneath the plumes of his toque.
toriale, to drape oneself in the folds of the consular toga, and not
Lacking only audacity and genius to rise to the pinnacle,
to grasp and appropriate, to the applause of the crowd,
The symbols of supreme power? Have we not seen,
while the torrent of ideas and passions roared
revolutionaries, a man of
prodigies, a soldier' under whose gaze the world
Tut, under whose hand did peoples and kings humble themselves? No
Did we not see it carried on the shield by the people?
more generous on earth? Have we not seen his lieutenants-
tenants cover, without too much astonishment to the world, or attempt to cover-
To unsheathe their shoulders with the cloak of kings? Have we not
seen the son of a hotelier, the seminarian, the intrepid, the legendary-
Dare Murat, closely followed by his friend Bernadette,
poor child of Gascony, each one in the saddle of
Their horse, the seat of a throne? Descended from Jewish stock, the
Marshal Soult, did he not see himself at the moment of giving his
valiant sword in the shape of a scepter? And who would have been surprised if
Would the same desire have crossed the heart of the Jew Masséna?
darling child of victory * was he unequal to his brother in arms
And race from a side other than the side of ambition? Eh

'Was Corsica not then declared French, which asks, in
In times of turmoil, to the man whose hand vigorously grasps the
The tiller, its birth certificate?

^ What the Prime Minister of Great Britain, himself Jewish, claims-
mftme d^origine. Marshal Soult believed he was about to mount
the throne of Portugal, of which he perhaps dreamed of making a stepping stone in
Iberian throne.

® Nickname that the soldier gave to this marshal, whose Jewish name
was Manasseh.

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Well, let the circumstances return to what they were.
So, let political fortune bring new faces
new and even more irresistible smiles; that he might re-
against a highly skilled sophist, one of those leading figures of
revolutions whose breath incites fanaticism among the people, one of these
cunning and valiant captains for whom the
soldier, and who, perhaps inspired by the public, as well as Soult
and Masséna, would turn out to be one of the wayward offspring of
the Jewish race; that one of these skillful and glorious ones may arise
strangers whom his blood brothers would also recognize
to be born than to support, and especially in an era where the laws of
revolutionary civilization has made every citizen and by
Consequently, every Jew is a soldier; that this man, finally,
Carried by the winds of the storm, it combines audacity with service.
And which of us, after the spectacles of which our century has seen...
sasié our eyes, will imagine that all of a sudden a diadem
imperial could not fall, could not crash down on the front of this
newcomer? Who will tell us the height to which we
would know how to rise, this ambitious man, trampling underfoot the ruins
thrones shattered by revolutions and battles?
And who will think that this new emperor of a republic
universal and egalitarian, widening the terrible path that
The emperors of the Roman Republic once followed,
This could not usher in a new era of cesarean sections! Who
In short, one would be astonished to see him dictating his laws to the world.
whose financial reins are adrift and will continue to be adrift
in the hands of Israel, on the verge of becoming, from one end to the other
of the land what it is in Germany, that is to say the distribution
goal scorer and regulator of the only ideas that the liberal public and
The scholar favors and acclaims!

Have the eminent men of Judaism already
Are they not men who are acknowledged, sought after, and courted? Are they
which already existed in the electoral assemblies of England
or of France, the elite suffrage, that is to say the vote
restricted, and the confused suffrage of the masses, that is to say, that
that which we call universal, both hesitate to

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to elevate to the pinnacle? Do their bankers, their financiers-
ciers, mostly true statesmen, are not
not only bankers, but sometimes even ministers of princes,
the financiers of the kingdoms, the chiefs and the rulers of
all industrial companies, of all large and
colossal companies of Europe, the arbitrators, in short,
of peace and war, with which they must reckon,
and sometimes more humbly than the common-
gaire, the chosen ones of victory, the most crowned heads
tall and proudest republics?

In truth! from the midst of these countless upstarts of the
Jewish nation; from the midst of these men whom Europe makes
its advisors and judges, its legislators and leaders
army, why shouldn't they meet one fine day?
and at the moment of supreme crisis a man whom the
by uniting, the people would become the repository of power
universal? and, whether this power is titled presidency or
royalty, protectorate, Caesarism or empire, would the word make it
nothing h the thing*?

Why then, from the steam train or lightning which
Things are moving quickly and rapidly today, why?
if eyes turn towards points in the future which me-
They are giving birth to all of Europe through radical upheavals, for-
Why should we be surprised that Jacob's blood suddenly springs forth?

• Le Petit Figaro tells us on April 12, 1869, according to Le Réveil, newspaper
Socialist, it is true: "Mr. de Rothschild's heirs know
Finally, the exact figure for the fortune of the famous financier; the sum
The total is one billion seven hundred million." — "With his brothers he
lent to the whole world, and commanded, purse in hand, all the
sovereigns, from Le Monde, November 18, 1868. The fortune of this
A family can grow immeasurably through operations, marriages,
and to join with other Jewish fortunes... See the note in chapter X,
div. 2', on Mr. de Rothschild.

^ The emancipation of the Jew produced the effects that were expected;
"It allowed these people to enter all careers. They had
remarkable ministers, eminent financiers, great orators
distinguished military personnel, skilled engineers, legal experts
profound souls, great artists; in short, he possesses everything he
"It is necessary to form an independent environment and govern itself."
(Let us add: and, to govern others besides himself.) Amadeus
Nicolas, Conjectures on the Ages of the Church, p. 372; Paris, 1868.

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On the unexpected day, the ruler who would fulfill the doctrines
cosmopolitans, of which Israel is the apostle, whose liberalism is not
What about the echo? Where, indeed, since the nations are docile
to his voice tend to unify, to merge into a united people
that, where to find a man more suited than the Jew to the po-
a new, more intimate situation, reflecting the universality of interests and
things of which he is almost everywhere the creator,
more cosmopolitan, and we repeat this term, because Israel is the
the only man who could be, thanks to the privilege of his constitution-
physical tuition, and which has always been, by the fact
even from the dispersion, the citizen of the whole globe!

What a man, from whatever point of view one considers,
would have more just and legitimate chances than the Jew k se
to make it acceptable amidst a population that was emotional and troubled,
confused, pressed, driven by wars or
upheavals one upon another; populations which,
formed to curse Christ and the civilizing law of the devout-
They can barely appreciate other things anymore.
that the goods of the earth, and whose furious appetites
They turn, as if towards a final goal, towards wealth.
for the multiplication of which it seems to have been created expressly
the genius of the Jew.

At a given moment, how then can one not admit that
the Jewish race should bring forth from its bosom some Joseph
gifted with the necessary talents for organization and governance
ment.of some colossal Egypt? some Moses raised up
to organize, to lead towards the land of the patriarchs*
some formidable exodus, to shatter the pride of some
Pharaoh? How, at least, not to fall back on pen-
ser that he may be found above these sons of Jacob, if we
We relegate them to a secondary role, a great politician, a
ambitious, a rather strong genius, thanks to the support of the mo-

'See the chapter on influences.

“Look at all his attempts, all his preparations to save money there
his return. Read all his journals; — for example, Archives israé-
, lites, Israelite Universe, etc., etc.

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Israel's vast and prodigious resources, to govern the
crowds called upon to play out, under his command, the final act of
revolutions and to seize the supreme role?

But, if he cannot resign himself to being only the second of this
ambitious genius whose star would make his eyes shine
Where then does the triumph that his secret and terrible ambition dreams of come from?
Would Judah encounter this Archimedean lever capable of supporting
to raise the world? In what place on earth would it feel itself moving?
to see under his control the necessary Jewish population k this
triumphant exodus, this conquest of universal power,
k the exercise of this prodigious domination that must k
both to submit to and to accept the conquered or seduced peoples?

We couldn't say, and yet we would reply
without the slightest difficulty: It will be everywhere; and moreover, if it
If necessary, it will be in a specific place, any place at all.
It will be everywhere; for that is where the Jew, that people, dwells.
whose mobile and cosmopolitan flow spreads, as if by a
natural slope, in all the folds of this globe. Or else this
will be in a specific place, if the actions of the revolutionary sects
tionaries, etc. Jewish settlements, have prepared
Whether in Europe or elsewhere, the surprise of these events.
And their arrival can be rapid, because nowadays, it's...
k-say at the beginning of the era of progress in material things, a
An instant of steam is enough on land or at sea for transport
immense multitudes. Déjk even, thanks to the caprice ap-
Whether by chance or through the calculations of genius, a whole
The Jewish people find themselves, as if it were the execution-
tion of a long-considered plan, agglomerated in a
A state that bears a name that has become modern again, the name of Rou-
mania, this country that Israel and its adversaries have called by a
The same lip as the new Palestine.

But let's not forget: the corner of land bathed by the
the Danube, nearly drowning in the Black Sea, and on which
At any moment, our gaze would stop, it would host and condense
a force that a few brief years have brought from twenty-
five thousand people, nearly five hundred thousand souls, a figure which seems to us-

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a huge trait if our eyes did not see it growing and developing
h a development as rapid as it is monstrous-, yes, of
Moreover, just a few hours from this powerful and growing popula-
tion, Russia, Poland, Hungary, Austria do not feed-
swarms of these sons of Jacob, whose fertility
alarmed by a sudden and inexplicable awakening
Let us summarize, then, and get back to the point ^ we de-
to order: this universal nation, aided by all that our
the world contains and produces discontented and unbelieving people;
aided by all that is called and believes itself to be philosophical; aided by
all men of naive philanthropy; by all the dreams
empty vessels of a specific belief, or whose ignorance
takes as its guide only a sentimental Catholicism; aided
through the latent association of universal Freemasonry, whose
The principal guiding principles of Judaism are the soul and life; aided
by the patent association of the Universal Israelite Alliance which
rally and weld his body together the disintegrated elements of all
the cults; this nation, we say, is it not on the path,
Isn't she, on the eve of becoming the first
A force in the world? Mistress of the press and of education-
ment; mistress of gold and industry in most of the
kingdoms; mistress of the steam that gives wings k of
entire nations formed into army corps*, and vomit them
at a point in space, with no more effort than before
For years a stagecoach would throw itself from one town to the neighboring town
a few bourgeois families; in short, recruiting all
the vital forces of the people, could this nation
to experience serious embarrassment, to let, one fine day, tom-
like clouds, a swarm of people on a point
given by Europe: on Palestine, if that is its aim; on
this desolate land, plunged into unspeakable mourning since
that she is a widow of Israel, and that we would see so prompt-

'Germany alone has 250,000, Europe 3,238,000, etc.
Geography and medical statisticsf, ut suprà, t. II, p. 13Î-135; 4857.
The new Fremdemblait tells us, in April 4869, that Hungary, voi-
the sine of Itoumanie, has 500,000 Jews.

“Prussia at Sadowa; first attempt, which will be well departed.

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restored, to regain her smiles and her joy, if, dere-
chief, it opened itself to the opulent and industrious people who
Did she once impregnate her breast?

The day when Israel would like to take advantage, for
to carry out this repatriation, one of the major crises that the po-

revolutionary politics prepares the world, with what ease-
Would the legions and millions of Jews not allow themselves to be
no point flowing towards the Holy Land! And that the reader, put
on the path to convincing oneself through one's own reason, we per-
put in a hypothesis in which we will not enter
for elements that the facts made possible by the current state
and the course of minds and things.

Suppose, for example, not one of these crises or
For a minister such as the late Mr. de Cavour, this is a matter of
to begin quietly, and to rally the cou-
fears of unhealthy adventures in neighboring states, for the
throw onto such and such neighboring territories, the object of its con-
voiries; let us suppose, not yet one of these crises more
major issues where it is a question, for a minister such as Mr. de Bis-
mark, to break a single, unique power, having raised
k against her at once her neighbors and her own subjects: for
These two assumptions would be too petty; but admit-
one of those terrible, immense crises, one of those
European turmoil, the fermentation of which is beginning
to work all peoples gives the whole world the pre-
wise, and who, suddenly unleashing his fury, precipitates and shatters
Kingdoms against each other / Our hypothesis
It's well laid out, well understood, we're there! Everything is in motion.
and rises up; a dreadful sound of ruins resounds, for the '
The first blows are struck. But for a moment the melee
ceases; we stop, we reflect, weariness and dizziness-
Disseminates give a semblance of calm: sinister calm
during which hearts prepare to resume the game

'A mixture, for example, of questions from the East and Europe, to-
which America and part of Asia are interfering in, driven by
Russia and England, etc., etc.

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'until a victor emerges, until it-
complicit in the crushing of half a continent....

A cry emanates from that moment and is repeated from mouth to mouth-
The Jews, the Jews are entering the fray! Here, here is the mouth-
to see and the Jews appear, who suddenly emerge from the
within foreign nations, and are taking shape as bodies of na-

tion. They are welcomed with increasing favor, for we know
that the Jews, in the midst of these crowds whose blows are
suspended, include many interested parties and each
their friends. They count those whom secret societies
have enlisted in all the darkness and in the secret meetings
of both worlds—and we have known, for a century, what
It was in the great wars the terrible action of these so-
companies'; they include with them all that curses Christ.
all those who dream with them of the upheaval of institutions
and Christian societies; they finally had to count, willingly
against his will, all who suffer from the evil of covetousness and of
envy—everything that feeds on unhealthy dreams and utopian fantasies—
demagogic magpies; everything that ferments in the world of
Misconceptions and vicious feelings^^ Them? The Jews, ar-
River? It's a dream! Where is it? — A dream? We're going
See it. Look; for the telegraph has given its words
of order, and the steam heated up. Some, Ik-bas, were favored
by populations or by parties, arrive at the pace of
avalanches, after having condensed in certain areas
of the land, where, as in the vicinity of the Danu-
Biennes, the hopes that flatter the future have accused them of
hundreds of thousands of mules. From the north and east, from the west
and from the south, in the battlefields of the war and the
Politics, here they come, here they fall in growing numbers.
and like the locust in the desert, Jews of all kinds—
These new ones, the world's impromptu referees!... These new
These unexpected arrivals, are they allies of the Russian, of the An-
Glaz, or any other kind? We don't know... But turn them over
eyes towards the sea, and, in these ships rocked by the va-

'Read the Protestant Eckert, Abbot Gyr, etc.

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Hey, don't you see any new recruits yet? On
These powerful ships? — Yes. — On these immense fleets-
its? — Yes... The first ones lay stinging “the harbors of America-
risk - they are charged with auxiliary and stipendiary staff. The ports
of such and such European states have allowed the au-
very. Equipped by the Jews, these floating cities advance
loaded with their emigrants gathered on this or that coast,
and the gathering of Garibaldians of the time, happy to be halfway there
to read the pledges of Israel and to cut off a bout of their fever
cosmopolitan by engaging in some desperate crusade
against the Cross, with which some peoples still make the sign of the Cross!

The men's eyes turn towards the grand theater-
diosis of events; and some tremble with a powerlessness-

indignation, while the others clap their hands.
It was then that, peacefully or not, the expeditions succeeded
The censives of Israel unite with the armies of the peoples who

'The history of the conquests of the Tartar Alexander, of Tamerlane, res-
It resembles an oriental tale. By reminding us of what the world has seen,
Let us consider what he can see today, that events do not mark-
They sing more, but let them leap and cover the earth in the manner of
torrents. A two-week campaign has just transformed the Eu-
central rope; and, suddenly, the Austrian empire was shattered like a
glass, thanks to indecision and cowardice, thanks to betrayals
protected by the occult societies of all of Europe, and despite the
force, despite the heroic courage of its armies. Since that day
sinister and wonderful, and it was yesterday, how new, how terrifying
Proctès in the art of destroying and taming men!

We avoided relying on the ancient prophecies of
the Church, which we will examine in another work, and whose
texts announce in positive terms the grandiose events that seem to us
a goal that is in the process of being fulfilled. All the more reason, then, to allow ours
On the side of the prophecies of all origins which, especially nowadays, revolve around
lie to the world*. Our sole purpose, under the tyrannical and
atrocious empire of the politics of accomplished facts, which dates from the ruin
of Christian law; in other words, our sole aim, under the reign
moving, given the unforeseen events that are devastating the peoples torn from their homes
the fixed and solid ground of the Christian king, is to make appear, to
healthy, clear eyes, a corner of the living tableau in which one encounters
they try and experiment with the events that every observer
can judge pressible.

Most of them are co-authored in three volumes from 1861, 1862, and 1863, which
we brought back from Piedmont; J futuridtttin. — Comnvnii aile predizioni. etc.,
— and Jl yaticinatore, Torino, Martinengo, — A French collection, Poracle de
H. Dujardin had preceded these works; Paris, 1840, Camus.

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s'uniHeDt to give the world its master, and that its
Fleets descend upon the half-abandoned coastline of the Pales-
tine, where, voyage by voyage, they release their swarms
triumphant.

Forgetting that in times of tojirment and bygone vertigo-
tionary the strangest designs turn out to be

Sometimes the most feasible ones, we smile at the hypotheses. We
He smiles, he shrugs; an easy and commonplace way to cut to the chase.
The difficult questions! And yet, to smile, one must have
lost the memory of the events one has just witnessed;
We must not want to remember that just yesterday, one of the
the most powerful nations in the world; the leading power
maritime land, trembled before a lesser phantom
A formidable blow indeed, that of Judaism; a phantom which,
standing before England, each day threatened to
to take shape, and deprived his state officials of their sleep and
his sailors. Yes, it was yesterday; and how could one forget that, from a
at the other end of its shores, the British Empire, atten-
fearing avalanches of hostile ships, bra-
He turned his glasses towards the sea, where the wind that was blowing from
On the Reunion side, this time they were content to make threats!
Are these adventurous and improvised bands known
under the name of Fenians, were not, at one moment, the
terror of England? Is it possible that in the blink of an eye, everything
However absurd they might have been declared the day before, England did not
Didn't he start trembling before them? Yes, leaving aside the
so-called prophecies*, which would give the Christian too easy an
Having won our case, we simply observe the march.
Given the current state of events, is the progress of the document-
trines, influences and Jewish forces do not
doesn't show, arriving upon us from the heights of the future, a
a new kind of Fenians, whether from Romania or from
In one place or another on the globe, Judaism will have drawn from
His blood? And, sooner or later, what to say of these words, of this cry: The
Here they are, propelled by steam in their war chariots, or
on ships armed with their millions, covered in their

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soldiers, and coasts from which we will undoubtedly have to count
the fleets and the years of some coalition of powers.

A grand spectacle, and one which, in this form or in any form
any other, any one of them, will one day be fulfilled, k the sur-
immense grip of those whose nature of mind and strength
Their studies prepare them so strongly that they see nothing. — The
"Jews! Jews!" will be cried almost suddenly from all sides.
in one of the grandiose crises where the peoples were thrown, thrown
They are pressed against each other, mingling like crushed bodies.
And the Jews are advancing! Haven't they just put their heads down?
One of their own? Or at least, didn't they just cheer?
and without asking him what his blood was—a conqueror, a
A man gifted with a genius for political deceit, a sinister
a mesmerizing figure around whom multitudes of fans gather

tisées? All together they think they're calling him the Messiah;
Let's listen, let's listen! All together they call him frantic-
how the savior, the glory, the peace and the joy of the world.
Carried on the rolling current of this militant force, the strange
The triumphant leader appears, and these cries precede him: Glory and
Happiness, the earth is freed! So here it is at last, the real thing!
Messiah; the one who curses and ignominiously drives out the
Christ, that austere and somber enemy of man; he who
He crushes the infamous, he who purges the world of it. He is the apostle
and the prince of universal brotherhood; his holy mission
is to unite men, to unify peoples, and to com-
to enjoy the fruits of the earth. The enjoyment of all goods
And of all pleasures, that is its supreme, unrecognized law.
outraged to this day by all the deceitful and all the
hypochondria which, under the detestable sign of the cross, and
under the crosier of the bishops, docile to the government of the
tiara, have tyrannized the earth

For a moment, astonished, the world stops, hesitates; then, from
On all sides, the people were in arms, and half-broken.
they cry out: "To us, to us the Messiah of the Jews; let him live and..."
May he reign! May he have the peace and joy with which he fills us!
men, and that all the nations of the earth may not be

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that a nation under his rule. He is the king of kings. Um-
proud and eager to be his lieutenants, our sovereigns of
All dates crumble beneath the force of his arm. Let him
Let him be our nounarch, our father; no, let him be our God!
Peoples, kneel, and believe in his word: that
Humanity, the one and only true God of the earth, worships itself
in this representative of the most admirable and the most divine of
all men!

But what is the point of this fantasy painting, in which, obviously-
both any supernatural intervention and any political impossibility,
Note the care we have taken to gather certain
traits that the traditions of peoples attribute to the turning days
Mentions of the Antichrist? What good are these elements combined, and
to which our pen seems to give in anticipation the
definitive form of historyP For if it is indubitable for

the observer who maintains k places himself outside of any prophecy
that something new, incredible, immense,
prepares, stirs in the world, even announces itself in favor of
the Jewish nation through warning signs, it is not
hardly less certain, when it comes to revolutions whose
long-suppressed fervor threatens to overturn the
world, that the event awaited in one aspect, likes 'a se
to present under another guise, and does not make his entrance onto the stage
that by one of the doors whose leaves seemed to be '
refuse to open. What good is this painting, we will repeat-
we therefore, if not to note that, in the revolutionary world-
newly emerged revolution, the events indicated,
Far from being in any way impossible, they are
possible from all points, and are so in a thousand ways!

'We were careful not to take into account, in fact, elements
historical, tangible realities, we have not concerned ourselves with
pes than Jews, and we have omitted, in the construction of our
■Hypothesis: the existence and intervention of the ten tribes of Israel. What-
that serious and learned men claim, and we are not unaware of it
not at all, that the core of these ten tribes, relegated to one of the oases
inland Africa, forming a distinct people, ready to come,
one fine day, and through a new exodus, throw off an unexpected burden
in the balance of events

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And it is in the face of the opportunities of this future that, while
preserving for the Jews feelings of sincere brotherhood
The fact that civilized man must respect every other man, we
let us provoke anyone who has deigned to initiate themselves into things and to
people of this world, to form the idea of the immense role
and suffers whatever role the most tenacious and astute might play there,
the most anti-Christian and most cosmopolitan of peoples, that
who, present in every country, never ceases to remain a citizen of a
foreign nation, that from which a telegraphic sign can,
in an instant, to gather the waves at a single point
in a hurry; in short, the one who holds the prize in his hands
of everything, and, if modern history does not deceive us,
the one who holds k roughly the price of any man, the sign of
All power and all enjoyment, the universal talisman,
the king of metals and de-Christianized empires: gold.

SUMMARY

VERY LACONUC. AND CONTAINING ONLY THE MAIN THOUGHT OF EACH

CHAPTER OR EACH CHAPTER DIVISION.

What were the beliefs of the Jew since Christ?
Orthodox, pure Orthodox, which alone is the one we
let us call him the Jew; and what, for this reason, is the source of
its customs? — These beliefs were a mixture of traditional-
sublime, vile, absurd, prodigious works
rabbis, who together form the Talmud,
dominated, crushing them with their mass and their self-
rite, the books of Moses. Therefore, the Jew cannot, without lying
k the history and k his faith, give us for his religious law
these same mosaic books in which he sees no today-
Today, it is "neither a book of science nor a book of history!" (Ch. I*'.)

• The Talmudic Jew is the continuator of the Pharisaic sect
secular; that is why the Piurisian, this sectarian completely
of pride and hypocrisy which the Saviour so harshly condemns

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veur, is today even the admiration and joy of ju-
Orthodox deacon. (Ch. II.)

"There are no more doctors in Israel," such is the language
dogmatic of Israel itself. And, on his lips however,
The title of doctor is attached to the title of Rabbi. Israel, adds-
will we be, has lost its priesthood of divine institution; the
Rabbine, therefore, has nothing of the priest in him, and is not indebted to
his power, oh marvel forever humiliating to Judah
than to the leaders of Christian societies. Why then the Jew
Does he prefer to call him his pastor and his pontiff?^' For-
What? If not to give his cult a simulacrum of
life, and ensure him a place in consideration and in the
budget of Christian states?

Better still! A completely artificial organization of ju-
Daism, which took place in the early days of the nineteenth century
under the auspices of the conqueror who was then making the world tremble
earth, has placed the laity in Israel in charge of this sa-
Cerdoce, and designated as regulators of this cult the ministers
of a Christian government. (Ch. III.) O prodigious overthrow-
abandonment of all religious notions!

Why then this unimaginable phenomenon, if not
that the big question, for the progressive part of Judah,
it's about getting out and freeing oneself 'at all costs' from the Talmud, this
religious code which, for centuries, devoted the Jewish nation
'Has hatred and contempt for peoples? For, the very expression
of the Synagogue, and drawing inspiration from the sinister mysteries of the
Kabbalah, the Talmud stifled among its fanatical sectarians
every conceivable seed of civilization. (Ch. IV.)

Therefore, no one will be able to decipher the Jew if he does not know and
penetrates some of the secret masters of the Talmud. And,
since it is essential for us to form an idea
of the main teachings of this holy book, a part
Israel is reviled these days, while the other puts all its
art 'a glorifies him, let us know, so as not to forget, that he
donjje to humankind as father and as mother not point
the monkey and the ape, scandalized by the honor their

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CHAPTER TWELFTH. SELF

confer certain leading figures of modern science, but two
monsters whose life begins with the most horrific depravities
militants for human nature. Let us also remember the
the answer of this religious code when the Jew questions him about
his relationship with the rest of humanity: You must not con-
to be born into this world only to a neighbor, and that neighbor is the
Jew. Every human being, if not of your blood, if
He who does not share your faith is nothing but an unclean beast before you. He
You deserve to curse him, you deserve to strip him, you deserve
kill him. (Ch. V.)

And you, woman, descended from the blood of Jacob, what are you? N'ou-
Never forget that, for the pure Talmudist, you are nothing but an es-
slave; that he has the right to flog you; that he owes you neither loyalty-
marital life and morality in its relations; that your person,
In short, what is under his hand is butcher's meat that
"The buyer is free to customize it as they see fit." And
Such is your nothingness, that to teach you the holy law is the pro-
to wither and become as guilty as teaching you
obscenities. — What does it matter to this master if, despite the rich
nature that distinguishes you, your moral fragility is proportionate to
the value of your faith! (Ch. V.)

A thousand times superior to everything that breathes, how ortho-
Would doxe deviate so far as to make himself a slave to a promise?
of a word, of an oath? No, his law will save him the humi-
binding this servitude; and, whatever he may have promised or

He swore an oath, and no degrading obligation binds him. At least-
The Talmud holds that a simple desire to be freed...
mality clears him and makes him aware of all the fran-
Things of free thought. (Ch. V.)

Among the most precious freedoms of the Jew, one stands out.
usury, which, in the Quran, Muhammad criticizes him for (b)
of theft'; usury, this means of universal domination which
avenge the Jew, subject to his law the human brutes age-
knotted in front of his gold, and allows him to laugh at this
words by which the Regent's Attorney General dared

'Alcoran, ch. iv, Des femmes, p. 67, Irad. du Ryer; 1775.

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to stigmatize the sons of Israel: they are "the monsters of society"
civil. (Ch. V.)

But accused of this enjoyment of your Talmudic rights
Don't hesitate to disavow what the good guys call crimes.
split, O son of Israel, and repel with the most heat-
reuse indignation the word that claims you mix 'a to your
food, the blood of Christians fallen beneath your sword for
obey the vows of your worship. (Ch. VI-VII.) The Bible accused
your faithless fathers of this sacred cannibalism ^ but not
Can you argue that sons are not fathers? De-
Then, for half a century, moreover, oh wonder! the faith of your people
it stirred, it changed, they set off, and
"So say the men of progress. What is happening then?"

Let's open our eyes, let's listen! Immobile, unchanging in
his belief for eighteen centuries, all of a sudden the noise
of a world that is collapsing has startled him out of his sleep.
Thargie, the entire Jewish nation. The peoples run,
rush towards fantastic and elusive horizons.
The Jew contemplates; his faith, which fixes and isolates him, distresses him.
It repels them and mingles with their course; it comes to life, and suddenly
There he is, as a reward for his efforts, declared the equal of those who
They declared him a helot. But at that moment, this people remained everywhere
and in all centuries equal to itself, divides and
splits. This one still wants and claims that he should be called ortho-
doxe; he forges a bastard orthodoxy; this other bears in
cockade the word progress, and the rules of his faith have for
the source the whim and variations of a Protestantism that a-
had scorned his fathers. Progressive beyond measure.
imaginable advances, this third one names and salutes with
transporting the philosophy of the eighteenth century; and, for him,

the man of free thought, and consequently of free
morally, he is a brother whom the true Jew must embrace with
love. (Ch. VIII.)

There is someone, however, before whom tolerance recedes.
sudden death of the one whom the world had proclaimed the most in-
tolerant of all men; and this someone is the Christian

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faithful to his faith. If the Jew believes himself to be free, woe to the Christian.
Oh, woe to his pontiffs, woe to his Church, whatever
recognition that the son of Jacob ever professed him
duty. For never, he declares to us, was his gratitude
that a trap b the use of his policy, and his hatred was im-
Placeable. She was, she becomes, especially within her, one.
A sentiment less religious than national. (Ch. IX.)

Your prudence, O Christian! must therefore henceforth be ex-
treme, since, in declaring the Jew your equal, you have declared him
your master; that is to say, since you have made him a citizen twice,
when you are only one! citizen of your nation and here-
citizen of the Jewish nation, which, everywhere indivisible, shows its
Head in every country, always ardent, always audacious
always ready to use all her influence in favor of everyone
of his sons.

Every day, therefore, we see an increase within the
Christian states, the sometimes overwhelming preponderance of
Jewish, and each day the superiority that adds b
its natural advantages, the advantages of which include its tenacious skill
This finally earned him the conquest.

Among those whose sight rarely strikes and captivates
To our eyes, the natural organization of these humans is distinguishable.
my of the dispersion among the peoples who host them:
similar organization, from one end of the earth to the other, b
that of occult societies. Each of the societies se-
crests that develop in the midst of modern states are not
indeed, only a copy, only an image of Jewish society
as it exists among the people.

Z' And the goal of the sons of Judah, the last word of the mysterious'
the will that animates them and binds them together as a people is
the final word of the implacable hatred that Christian civilization-
yours inspires b the one whom, for eighteen centuries, the Kabbalah
recognized as a prince.

But this prince, this great master of the Kabbalah, was the Jew;
It's the Jew! And our astonishment is to see that no one...
It is hardly surprising, within Christian nations, that there is the most

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self

strange phenomena; let no one be struck by seeing
that all secret societies, whose soul is that of liber-
progressive realism, they only think what the Jew thinks;
they only say and keep silent about what the Jew keeps silent about and says, they do not
want, exalt, and exalt only what will, exalt, and
I abhor the Jew!*

Hence this splendidly obvious fact: what a trans- Liberal
I Cendant is none other than a Christian who became a Judaizer because
that he was Judaized, because of revolutionary education, or
j anti-Christian, inl^usa in her soul the heart and mind of the
A modern Jew, who could not reign if Christianity did not
He succumbs. ("Ch. VIIMX, etc.) /

But, the incomparable power of the societies of the occult-
ism, whose rudder is shifting under the hand of Israel, comes
to join the irresistible power of gold. For gold possesses
the man as soon as he de-Christianizes himself, and the Jew possesses
gold. He possesses it to such an extent that it could undermine the Jew's credit.
That would shake the world! Besides, doesn't the Jew have
doubled in his person this power of gold
that of public speech, that is to say, the speech of the
press and that of the high professorial chairs, or of
Higher education for peoples? For the Jew has
acquired; and it is through this that he attacks faith at its source
Christian, that he shapes, that he molds opinion, that he dominates
with an irresistible upward force the vastest extent of
Europe. From this word worthy of all our meditations
tions, and which we captured still vibrant on the
lip of the former British Prime Minister, from
of Jewish blood; "This world is led by all kinds of people"
very characters that those whose eye cannot imagine
penetrates no point behind the scenes;... and the powerful revolution-
tion which is being prepared and brewed in Germany, where it will
"Soon a second reform, even more significant than your first,"

'Alternative name for the Aniihrétienne Revolution.

* See, ch.X, above, first division, first page, the paro-
the same as those of the Jewish ecumenical council of 1869.

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and consequently more destructive to Catholicism, "takes
its development under the auspices of the Jew, n (Ch. X.)

What weapons, in truth, if one is not a government,
to support the struggle with a shadow of luck against a people
Present everywhere, everywhere at the forefront of the most irresistible
means of domination, and remarkable in the midst of all
the peoples, of whom he is often both the owner and
the tenant, by the multiple superiority of his intelligence;
remarkable for the prodigious and still unexplained nature of its superiorities
bodily.

For the most singular of immunities exempts the Jew from
diseases that spread death around his head; the most characteristic
the teristic of privileges elevates its vitality above the
vitality of any other man; finally wants no land
not to be a stepmother to her, and not to devour her colonies as she
devours that of any other race.

Thus it is that these men of the dispersion, that these
interested apostles of the unification of peoples, be the only
a people who can truthfully call themselves cosmopolitan, the only one who
must, by its very nature, an invariable aptitude, to furnish with its
population, to bend its wishes, to settle, to dominate its
one's own person, the entire globe! Hence this strange fact
qn'après avoir été, par l' grâce de ce privilege , le mission-
the prime example of anti-Christian doctrines, which
For us, this means antisocial doctrines, and the general-
the reader of evil, the link between all occult societies, is
k this same privilege that the Jew will owe to being the missionary
par excellence and the generalizer of good! 11 will owe him the
glory of seizing the empire, to which he claims, and of
Strong reasons compel him to believe that he will one day be raised
the most generous services.

Even if modern science demonstrates or admits its impotence-
sance k will give us the reason for this physical superiority,
she fails in a manner just as noteworthy k
explain to us why, all of a sudden, since that sudden

and after centuries of immobility, Israel...

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(almudisc and sets off, its fertility redoubles and
reverts to what it had become on the eve of its release
from Egypt. As if Providence truly willed that
what new Moses will soon be nothing more than his signal to
wait to take the lead of a second and larger one
diose exodus. (Cli. X.)

Statistics, the state of affairs and of minds, have
said, in effect, that a Jewish flood can, from today, flow-
to open a beach in Europe unexpectedly! And no one will dare
We hardly need to ask ourselves: But where are these Jews, and who
Are they? For we have just seen them, and we have
reported.

These are the Jews of the Middle Ages; these are themselves, re-
found full of life in the very middle of the ninth
century, and all valiant with their Jewish sap! Yes, these Jews!
from the Middle Ages, this reality of all eras converted by
modern history into an absurd myth, these men from another-
The times she denied it, we see them at work! We encounter them-
'trons devouring a people', and our eyes see them
show such as the history of all times and of all
The nations had shown them to us: Reserve forces,
Huge elite units flank or follow them,
formed from populations of the same blood, and inspired
a shared national spirit, but where countless groups
distinguish themselves from their brothers by their beliefs and customs
more similar to that of de-Christianized Christians than to
those of the Judaizing Jew. (Hungary, Poland, Galicia, Germany)
(magne, etc.)

And the goal that these formidable masses confess is to
to found a new Palestine; while awaiting the exodus which will
Prejiare towards ancient Palestine; while awaiting the return
whose periodic wish is expressed with enthusiasm
religious to all homes in Israel through these national words:
"Next year in Jerusalem!" (Ch. XI.)

For Israel awaits its Messiah, and prepares for the day of that

'Romania; see official documents produced.

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future world leader. Anyone who says otherwise is
deceives; unless his thought *limits k some frac-
tion of the thils of Jacob; he is mistaken or deceives Christendom.
More favorable and grandiose circumstances,
plot twists more unexpected than those that made a
Alexander, a Tamerlane, a Napoleon, will they do this con-
Seeking? Will they raise this Messiah on the platform, aided in his
an upward trajectory thanks to the prodigious resources that the
discoveries of science and that the secrets of your unified policy
They are prodigal in their silence to adventurers of our time to capture and
To subjugate the people? So he hopes, so he professes,
This is what Israel wants, and many pages have demonstrated, in
the rapid development of our chapters, the possibility of
This incredible marvel! (Ch. XII.)

A wooden cross saved the world, they said during the Revolution
panting amidst the ruins, one of the men from Elat and
leading figures of liberalism (Mr. de Montlosier). After
to have made the imminence and enormity of the
danger that threatens Christian civilization (that is to say
the order that gives social life its fullness), we must
To repeat it in our turn: only one savior could
to halt the slide of a world that is now almost Judaized:
this world, ravaged and driven together by its ruin
the anti-philosophical doctrines of tenth-century philosophy
eighth century, and the implacable selfishness of the economy and
of de-Christianized politics. Now, this savior would be
Again and again the same Calvary cross, horror and
abomination of the Jew.

But how can we expect a full return of governments?
b the Cross, b the faith of our fathers which they rejected; this
cross, this faith, which pushes far from us the principles of
unreason and pride, division and enslavement, that
Europe owes its press and its education to the tireless
machinations of the Jew, his tutor, and soon his master!
(See Mr. Disraeli's threatening confessions, etc.)

Oh, unexpected chance of salvation! An ecumenical council,

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composed, formed from the blood, knowledge, and piety of all
Christian peoples offer the most simple
and the most solemn occasion of this return. Already the peoples
will they be too Judaized for the
good sense to seize it, those whom we see lending themselves so
easily to laissez-faire in what wastes and attacks the
the sum of their true wealth, their genuine freedoms
and their peace? Or, suddenly, their eyes are opened-
Will they—will they be allowed to let themselves be and to
to yield to the counsels of this Church which distinguishes the name
of a Universal, because it was instituted by its divine founder
dater to meet the needs of all times, in all
the places and all the men? In short, will they know how to put a
Benefit from this broad path of wisdom, true science, and salvation?

We hardly dare to hope for this happiness—and yet the
Nations are born curable!... But, whatever the course
current affairs, the Jew, whom our pages have shown dreaming
the role of a sovereign people; dreaming of something even better, in a
A certain sense of dreaming is more accurate, but for a lesser future
future, that is to say, dreaming of the role of people-arbiter, of
The people-pope, the Jew, sooner or later, and this seems to us undu-
Bitable will regain the upper hand over us. We shall see.
emerge aided by the countless and disparate auxiliaries that
his words have disciplined—or rather, we shall see him do
to tip the balance of events in his favor
some prodigious adventurer whose fortune he will have followed,
and whose cunning, by thwarting his plans, will open his eyes
eyes. Thus, we are led to conclude a new perspective.
that which, with its distant weaknesses, has presented itself to our minds,
struck by the striking relationships that manifest themselves between the
Church prophecies and the radical revolutions that are in
a way of being accomplished. But, written from the simple point of view of
human possibilities, our book naturally had to re-
to push any insight into which the facts might have been mixed
of the day of supernatural elements—and such are judged by one
by mutual agreement, in both hostile camps, the prophecies

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that they constantly extend to us with one hand and the
Synagogue and the Church.

So we pushed back into our wallets a few
chapters originally intended to give to our work
its fourth part and its complement. It seemed to us
It would be wiser this time to speak in purely secular language.
and from where would this supernaturally foretold future be banished
which each person admits and expects in a different form,
The faithful Catholic and the believer in Judaism. We regret it.
sincerely tones for the honor of the Jew, this elder brother of
Christian, to whom our last pages gave, in the rein-
incorporating in all the nobility of its titles, the role of devotee-
and glory into which he will enter, for salvation and
the astonishment of the world, the people forever chosen, the noblest
and the most august of peoples, the people descended from blood
of Abraham, to whom we owe the spotless Mother of the Savior
the Son of God made man, the entire college of
Apostles, and whom the blessings of Heaven will then fill,
endless melee with cries of gratitude and benediction
tions of men.

APPENDIX CHAPTER.

THE TWO CABALS OR THE SCIENCE OF TRADITIONS.

FIRST DIVISION. THE DIVINE CABAL.

(See p. 100 above.)

Kabbalah or oral traditions of the Synagogue predating the biblical books.
— The two brandished symbols of this cabal of divine order. — The Cabal is
entrusted to a special body of doctors. — Corruption of the Cabal, of-
came a receptacle of magical superstitions and goetia.

The chapter on Kabbalah, of which we form an appendix, would have
found its most natural place after the chapter of the Talmud, because
He would have explained the mystical part to us; but it seemed to us
It is wise not to erect any construct between the reader's mind and the reader's.

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still reeling from the strangeness of this monstrous collection, and
its immediate consequences, which are the pages where we saw
to unfold Talmudic morality, the kind that the Jew put into action
over the course of centuries.

What, then, is the importance of the two Cabals in this work?

And especially the second one? Ah! It's because no one is truly ignorant if they limit the
in the Talmud, which is dominated and permeated by left-wing Kabbalah, will not know
To decipher in a sultanizing manner neither the Jew nor the things of the
Judaism. Let's learn this once and for all: if the Talmud is
the soul of the Jew, the Talmud itself has as its soul the Kabbalah, of which the
The principal code is the Zohar. Now, the admirers of this religious code-
The wise tell us that "the Kabbalistic doctrine is the dogma of the
high magic ' 1 »

That is why, although under the title of the Kabbalah we do not
we can offer the public a chapter on current events, we
we consider it essential to address this subject in a book where it is at
wishing that the Jew, this mysterious being, would be transformed under our
eyes in a transparent being that light penetrates into all
the senses, and finally make us diaphanous. But there are two Cabals,
and let us be careful not to confuse them at first glance
on the oldest one, the one that repels any impure mixture, and
that vulgar language no longer designates today under its
sacred name.

The ancient Kabbalah. The Synagogue previously possessed
to the books of Moses an oral tradition which served in some
a sort of "soul within the body of the letter"; otherwise the text would have risked
sometimes remaining obscure and incomplete, sometimes lending itself to
whims of individual interpretation; and never, until our
days, the Synagogue had not tolerated this excess of madness 'which delivers
Before our very eyes, Protestantism is the laughingstock of the world.

However, while civil law in Israel rested under the guardianship of
the entire nation, oral instruction was entrusted to a body
special group of doctors under the supreme authority of Moses and
of his successors. “The scribes and the Pharisees,” said Christ, “are
seated in the chair of Moses; therefore, observe and do
"Do not do what they tell you, but what they do."

' Eliphas Lévi, History of Magic, p. 23; Paris, 1860.

• Drach, Harm., t. I, p. ix, etc.; Paris, 1844.

'Matt., eyelash. xxiii, v. 2, 3.

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APPENDIX CHAPTER.

sn

And this tradition of the ancient Synagogue was divided into two
branches: one patent, and this was the Talmudic tradition, was

later committed to writing, it formed the Talmud, a pure Talmud and distinct from those who came after Christ, and fixed the meaning of the written law. It dealt with Mosaic precepts; it was known through it what was permitted, obligatory, and forbidden; it constituted in addition to the material and practical side of the tradition.

The second branch was its mysterious and sublime part. It formed the Kabbalistic tradition, or the Kabbalah, that is to say, according to the etymological meaning of this word, the teaching received by the word. This cabal dealt with the nature of God, his attributes goals, spirits, and the invisible world. She relied on the symbolic and mystical meaning of the Old Testament, "which was also traditional"; it was, in a word, speculative theology The Synagogue's teachings. Essential information concerning the mysteries. of the Holy Trinity and of the Incarnation was not omitted; and pl- rabbis converted simply by reading the Kabbalah.

This vast science is fraught with difficulties, thanks to the darkness of the books in which she shuts herself away, and most of the rab- bins remain foreign there, because the cabalists don't want to to initiate only an elite of followers, thoughtful people of mature age, and which meet certain conditions listed in the Talmud. Such, says the learned Drach, is the ancient Kabbalah and genuine. We will carefully distinguish it from modern Kabbalah, false, condemnable and condemned by the Holy See; for this The latter is the work of the rabbis, who also falsified the tra- Talmudic edition. The doctors of the Synagogue trace the Ancient Kabbalah up to Moses, however, admitting that the The first patriarchs of the world had known of it through revelation the main truths'.

That if, among the high doctors of the Church, some bear witness to the Cabal the greatest respect, while others express only

'Drach, 'Harm., t. I, p. x-xi; 1844. Today the rule of rabbis "go so far as to condemn to death those who admit the doctrine of 1a Holy Trinity." Ibid., second letter, p. 27; 1827.

* One thing, Drach adds, has always struck us, which is that in* the Zohar, this principal code of Kabbalah, contains related traditions to the physical sciences, and that these traditions are in perfect agreement with the discoveries of the most profound geniuses of modern times. The Church Fathers, Pliny the Elder, and numerous scholars, attest by their writings on the antiquity of the Kabbalah. Ibid., vol. I", Harm., p. xv.

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towards him, what fear, what reprobation and contempt, the cause of
This singularity will therefore no longer be an enigma; and, we repeat-
The point is that there are two cabals, the first true and without misunderstanding...
language, that which the ancient Synagogue taught and whose meaning
is frankly Christian; the second, on the contrary, is false, full
of ridiculous superstitions, and which had become in the hands of the Syna-
unfaithful fool, a receptacle of the damnable vanities of magic,
of theurgy and goetia"

The doctors of the ancient Synagogue teach from a com-
a voice that the hidden meaning of Scripture was revealed on the Siiiaï
to Moses, and that this prophet transmitted this knowledge through initiation.
This teaching was given to Joshua and his other close disciples.
mysticism then descended orally from generation to generation-
tion without it being permitted to put it in writing. And as the
The satanic line continues to appear in parallel below the
In line with divine order, we know that the idolatrous nations, that is-
that is to say, those whose worship is demonic, followed the same path
and only entrusted to proven men the traditions of which
formed the doctrinal part of their mysteries, the legitimate source of
orgies for these believers.

However, the captivity of Bahylon threw into the bosom of Israel
an immense disruption, and the orthodox Kabbalistic tradition
then came to be forgotten. Ezra, upon the return of the faithful to Jerusalem-
Salem, consequently received God's order to record it by
written. But the seventy volumes of which it is composed do not
were not made public, and the prophet was ordered not to
no point entrusting it to any hands other than those of the wise*. Later,
When the time came, the guilt of the doctors of the
The Synagogue consisted not in indiscreet revelations
custodians, but, far from it, in the jealous care they
took, and the Savior reproached them for hiding from the people the
key to science, the traditional display of holy books, to
clarity from which Israel would have recognized in his sacred person the
Messiah.

In this regard, let us observe the characteristic that essentially distinguishes

* Drach, Harm., vol. II, p. xviie.

'Ibid., vol. II, p. XXI.

'Saint Luke, c. xi, v. 52; — ibid., Drach, vol. II, p. xxi-xxiii. The cabal
Parallelism is therefore the key to magical science!

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of the new law, that which preceded it: that is that this first
had a secret teaching to which the common people remained
foreign, * but which was to be openly preached during the
"The coming of the Messiah." The Kabbalists of the ancient Synagogue, in
repeating the traditions relating to this or that point of Christian dogma
tien, "they deliberately enveloped him in obscure language, using-
before expressions unknown to the vulgar and even to the common Jet
"The doctor; only the initiates held the key to these enigmas." Moses,
This living symbol veiled its face to protect its very weak eyesight.
Jews, while it pleased Christ to show himself only to
face uncovered. For it is in the nature of the new law that the
The last of the faithful should be initiated from childhood into the most sublime.
truths of religion; and the child who receives from a Christian mouth
the teaching of his catechism could not envy the
'the deepest philosopher's revelation of the smallest mystery'.

Such is the cabal, of which, in the fifteenth century, Pico and the scholar
Jewish Paul Ricci "were the first to reveal the existence to the Christian world-
Well. It should therefore come as no surprise that the study of this science has
brought a large number of Jews to embrace Christianity.
Indeed, unless one were to do violence to the text of the previous pieces-
heavens that remain to us from the ancient Kabbalah, it must be agreed
that Christian dogma is professed there as clearly as in
the Church Fathers; and the rabbis were so well aware of this that they
took steps to keep Jews away from reading the
Cabal*.

Towards the end times of Jerusalem, and when Judea suffered
the dreadful ravages of idolatry, the cult was miserably in-
vahi by Pharisaism, whose luxuriant growth threatened
the Synagogue almost entirely. The attention of the doctors was
then focused on Talmudic theology, which existed in a state of en-
oral teaching and regulated the practical and material aspects of the press-
religious descriptions, while mystical and speculative theology
tive fell into disrepute, for the reason that its tendency
Christian faith was undeniably evident. This movement intensified
killed especially during the crisis sparked by the opposition of the Pharisees
to the doctrine preached by the Savior and the apostles. But

t

'Dncb, Harmony, t. II, p. xiv.

3 Ibid., vol. II, p. XXXII, etc., to read there a list of certain scholars
illustrious figures of Judaism converted to Christianity through this study.

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already, turning to a change of flavor, this Talmudic tradition-
dique had become what the Talmud calls vinegar, son of the
wine; and, denatured in its essential part, it received the me-
impure swaddling clothes of the rabbis' fantastical reveries, of their vain
subtleties, from their absurd, grotesque, unimaginable tales!
A little later, after the dispersion of the Jews, the Rabbis re-
developed a taste for the speculations of metaphysics; and,
Returning to their mystical cabal, they introduced an amalgamation
of Greek and Eastern philosophy whose systems screamed in
clashing with the Mosaic revelation. Such is the modern cabal.
The Rabbis admitted there, almost without understanding them, certain things...
mules whose ambiguity lends itself to Greek materialism and to pan-
Indian theism*, or, better yet, the sacrilegious vanities of the
magic of the Sabaean peoples, given over to the idolatrous doctrines of
descendants of Ham. It was, moreover, in the midst of these peoples
that before Abraham, and during the Babylonian captivity, had
lived their fathers, accustomed to constantly mixing the worship of God
saint to the cults of demon gods'.

Therefore, if we consult only its doctors, the second cabal is
of Jewish origin and relatively modern, it dates back to the
the most ancient times through magical traditions and superstitions
tions to which it relates, and that the Jews, in approving them
praying to combine them with their traditions, have made some changes to
their seal.

'Dracli, Ilarm., l. II, until xxvii.

' DH geiiüum dermonia. l's. xcv, 5. — Jdsiik, wiv, v. 2-14, etc., etc.

SECOND DIVISION.VL\ C.VBALE H.àGIQUE OR LEFT,

that is to say, the Ph.vrisa'ique cabal.

It is the dogma of magic, the key to secret societies or the occult.
ism. — Sovereign power that it gives to the men who possess it.
denl. — The Jews, our masters in magic, were the custodians of it.
more faithful. — Its origins. — It is “born of the need for independence-
"pendance," that is to say, of revolt. — It gives knowledge of
spirits of this world, and governs every being by the virtue of letters, of
Words and numbers. — The world is formed on the mathematical plane of
the alphabet. — The Kabbalah is the key to the invisible world, the secret of the
Ancient spiritualism. — The Kabbalist must unite body and soul with the angels.

who exert their influence on the stars; and it is by their name that they

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mastery. — This sidereal magic is that of the mathematicians of Rome,
that is to say, the Chaldeans, or astrologers, who, after having been the oracles
of the world, were almost at all your times oracles in you
Christian world.

The cursed or Pharisaic cabal, the one that has been preserved for us
The doctors of the Talmud gave birth to the worship of the stars, these splendid
ships that powerful geniuses appointed to govern
things of this world direct and steer in the oceans without
shores of space*. The Jewish Kabbalah is therefore the code or the key
of Sabaism, this primitive idolatry which presented itself as gods,
'the fallen geniuses of the stellar army'.

Long before it received its name, it was, like the en-
a child in the maternal womb, in the process of formation and endowed with being;
Then she had a body, without being named, and received names which
changed. That is why, seeking only substance and unity
things, we often give it the name in our chapters
of cabal in anticipation, before the date on which she wore it.

The Jews, whose existence preceded it, welcomed it as soon as they
they devote themselves to foreign gods, to the worship of celestial gods,
that is to say, well before the time when their princes afQ-
song in favor of the deities of Chaldea, Egypt and the
neighboring countries, the scandal of a public cult*.

The cabal then penetrates and infects patriarchal traditions,
reduced to seeking a last refuge at the foot of the pulpit of
Moses, whose virtue repels error. It seeps into their
doctrinal books; it establishes itself in their medicine, it insinuates itself
in their social science, but undergoing modifications
successive, and eventually became ingrained in their customs. Thus the
Does he become a Jew, under whose gaze Christ is born, despite this home?
of light, and according to the remark of the fathers of magic and of
Church Fathers, the prince of heresy, that magical spiritualism
imbued with his venom*, the missionary of evil, the grand master
of anti-Christian occultism. For "the cabal," the oracle of the

'Belief of the greatest philosophies of the idolatrous world, and of the theo-
Catholic logic, regarding the stars.

* Saba, Tzaba, from which Sabaism derives, means the heavenly army, and it is in this sens
especially since the Lord is the God of armies. Kabbalistic dogmas
These are the principles of the science of the mage, or of magic.

* IV finis, chap. xxiii, etc.

* Epiphan., Àdv. heres., p. 55, ed., in-fol., 1622; — irf., Irœn., Adv.
Valent., p. 43, 62, 137, ed. 1660, etc.

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G wire

Secret societies are the mother of the occult sciences; and the Gnostics,
— these heretics who pushed their errors to the point of abomination
of intelligence and the perversion of morals — were born of
Cabalists*.

If, therefore, the first and most ancient religious tradition of
world, known by its Hebrew name Kabbalah, is of order
'divine', the second, the one that must follow it point by point on a
'parallel line, is demonic'. It is, in fact, by the title of
dogma of high magic which the pseudonym Eliphas salutes, in fl-
bending the knee before her, this second cabal, which, under
the Templars' aegis, "threatened the entire world with an immense
revolution," and which, broken before the tiara by the scepter that she
was about to seize, took refuge in doctrines and rites "if
"Little known still of ancient and modern masonry." Also
We are told that "the cabal, cultivated by the Jews with an ar-
unparalleled strength, almost single-handedly eclipsing all others
secret societies'. Perhaps it would have been more accurate to say that she
contained almost all of them within her fertile womb.

Even today, despite the principles of division and variation
the principles that characterize error, secret doctrines, and unitary doctrines
of cabalistic magic, which penetrates and dominates the high con-
The sons of occult societies are preparing a violent unification of
peoples; and this immense revolution is about to bring about one of the
most famous prophecies of the sacred Scriptures.

In any case, the Kabbalah, which predates the Jewish people, is
the soul and the Jewish form of the kind of magic that this people
appropriated: learned form, because such was the religion of
Jews, of whom she created a philosophical counterfeit; while

vulgar magic having almost everywhere become confused with the gross-
Based on the empirical evidence of witchcraft, it was generally refused,
despite his pride and pretensions, to attribute to him a value

'Ragon, the most accredited author among Freemasons; Freemasonry
occult, p. 78; Paris, 1853-

* responding to our Sayrt, or to acceptio, teaching received verbally

ment. Urach, Harm., t. I, p. xi; 1844.

'Dracli, ibid., vol. U, p. xviii. — The rationalist Hœfer, History of the
chemistry, vol. 1", p. 247; — Matter, Hist. of Gnosticism, vol. 111, p. 184;
—Eliphas Lévi, Hist. of magic, p. 23; Paris, 1840.

< Eliphas, Ibid., p. 23, 222, 256, 273, 399, 407.

'Memoirs on the Kabbalah, by de la Nause, in the Memoirs of the Academy'
registrations.

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of good quality. Let us, however, listen carefully to the words
as the magician Eliphas Levi confidently says and repeats:

If there is "an indisputable truth," it is because there is "a
"high science, an absolute science," giving "to men
who take it as their rule a sovereign power that makes them
masters of all inferior things." Now, "this science
"That's magic, and the cabal's dogma." And we don't care.
this cabalist, this perfidious enemy of the Church,^# if this assert-
tion seems paradoxical to those who have not yet doubted the in-
Voltaire's fallibility, that petty ignoramus, who thought he knew
so many things because he always found a way to laugh at
'a place to learn'.

Celestial origins; essence, spiritism, Kabbalistic. — The language
that we are about to discuss is worthy of some attention, in this sense
that it happens to be both the expression of the belief of the pha-
Jews, rabbis, Talmudic or Orthodox Jews who
are their disciples, and transcendent magicians who recognize-
They took as their teachers the Jews of previous centuries. For, we
said one of their princes, "it is certain that the Jews, custodians
The most faithful keepers of the secrets of the cabal have almost always been
In magic, the great masters of the Middle Ages*!

However, the Pharisaic Kabbalah, this science of such mysticism-
a terrifying thing that the eye of ordinary doctors could not detect

To penetrate, according to the Kabbalists, is a noble, sublime science.
and which leads men to the knowledge of the most profound truths
deep*. It is all the more necessary, according to the Babbins,
that, without it, Holy Scripture could not be distinguished from
secular books in which miraculous elements are found
them, and precepts of a morality as pure as the law. She
only help to penetrate the truths that are hidden beneath
the bark of the literal meaning. God, if we were to believe them, was the first
master of this science in paradise; for he instructed the

'Eliplias Lévi, Bist. de la magie, p. 3 and 23; Paris, 1860.

* Dogma and Ritual, ibid., vol. II, p. 220, 2nd ed.; Paris, 1861. By means of
The author should have added the Renaissance period, or the Protestant era.
ism, which was at the same time, and quite naturally, an era of great magic
ancients, and great heretics, or great revolts.

* Rouland, Hist. des Juifs, t. VI, supplement to Josiphe; Paris, 1710;
a very scholarly work, printed in Holland, from which certain
passages offensive to the E^ise. We have already quoted it, and we extract from it^
on the cabal, what it contains that is essential to our subject.

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Angels immediately after the fall of the first man. And,
as it was important to reveal all the mysteries to man.
God commissioned the angel Raziel to teach him the truths.
through the Kabbalah. He gave Angels as masters to
patriarchs; after Adam, Sophiel was the patriarch of Shem; Raphael
Isaac taught, as did Metaphron Moses, and Michael King David. Thus,
According to these doctors, the cabal is as old as the world and
originally descended from the sky. We had the opportunity to study it in
the desert; but, at the time, no one dared to write about it.
Simeon Jochaides was the first who did not hesitate to entrust
He wrote down a few fragments. He was the one who composed the famous
The book of the Zohar, which has since that time been expanded by numerous
additions, and it is believed that this Simeon lived for a few years
before the ruin of Jerusalem'.

The first part of this cabal focuses on knowledge
divine perfections and celestial Spirits or intelligences; she
It is called the Chariot, or Mercata, because Ezekiel, it is said,
explained the main mysteries in the miraculous chariot
which appears at the beginning of his revelations. The second, that is to say the

Bereshit, or the beginning, rolls on the study of the world
sublunar. This name is given to it because it is the first word
of Genesis. {Ibid., 315-327.)

'Jbid., p. 316-317. — The contemporary mage or cabalist, Kliptias Lévi,
— a well-known pseudonym, — therefore of almost the same antiquity, the same
genealogy to the cabalistic tradition. "Let us now go back to the sources
of true science, and let us return to the holy Kabbalah, or tradition of children
of Seth, brought from Chaldea by Abraham, taught to the Egyptian priesthood
by Joseph, collected and purified by Moses, hidden under symbols in the
The Bible, revealed by Saint John, and still contained within, under figures
hieratic motifs analogous to those of all antiquity, in the Apocalypse of
this apostle." Eliphas, History of Magic, p. 105; 1860. — Saint John is
that of the disciples of Christ, which the followers of occultism, Rosicrucianism,
Templars, high-ranking Freemasons chose each other for apostleship, but in the inter-
lending in their own way!

X M. Frank... defines Kabbalistic science as "a mysterious science"
distinct from the Mishnah, the Talmud, and the Holy Scriptures; mystical birth
by the need for independence and philosophy (i.e., science of
revolt and revolutionary progress), and which spread among the Jews
before the end of the first century AD. » Th. Mangey, preface to the
Works of Plato; Sonnetiy, Annals of Philosophy, p. 39i, no. 106; 1868.

However, this science existed before it spread; but few of us
The date of its cabal name is irrelevant. What it teaches us about virtue
numbers connect it on one side to the doctrine of Pythagoras, which this philosopher-
Sophie, magician, or theurgist, founder of the Italic school, had drawn from
The East, the primary source of religious truths and religious revolts,
or superstitions.

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Kabbalistic theologians encounter and recognize at each
not mysteries; one cannot name a letter that does not contain
her own, each having some relation to the Sephiroth, that is to say
to the splendors of God, to the works of his hands. The
The letter A, for example, represents doctrine, and indicates light
inaccessible to the Divinity;... but it is found to be composed of a
vau and two iod, which tells us that it also contains

great mysteries, and how many more still rest upon

the beth! (3). One affirms that this letter is from a woman, and
that its two parallel lines are two arms, between which it
She receives and embraces her husband, Thipheret. The others support
that this second letter also means house, and should be remembered
to lead to wisdom, which is the second splendor, the second Sephiroth

of God, etc.

We will also observe that the first ten letters of
The Hebrew alphabet corresponds to the ten sephirot, and that the
The following have other uses... It is only right that the
creatures have their own particular letter; otherwise they would be
dishonored. Thus the capital P is the symbol of the intel- soul
lectuelle, while final p indicates animal spirits; the tzadd
represents the matter of the two, and the four elements; the boph,
minerals and mixtures, etc.; the R, fruits, trees and everything
that which vegetates; the S is the symbol of reptiles, and of all that
exit of a sensitive life. Finally, the T, the symbol of man, is the
last of the alphabet, man being of all the works of
God, the most perfect and complete.

These are the Pharisaic Kabbalists, the fathers of our magicians,
who speak to us in this way. Let us be careful not to forget it, and
Let them mix error and magic with a dose of truth without
in which falsehood cannot live; let them wear themselves out, in the
but to mask the copper and its poisonous oxide, from some
means which the ancient Synagogue used to veil from
eyes unworthy of the pure gold of transcendent and celestial truths...

The world, these doctors continue, was formed on a plan
the mystique of the Hebrew alphabet, and the harmony of creatures is
similar to that of the letters which God used to compose
the book of life. It is a certain assemblage of letters that makes the
beauty and excellence of the universe; and, since the world has been
as if shaped according to the dictates of the alphabet, there exists neces-

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certain things attached to each letter, and which
ohacune happens to be the symbol and the emblem. That is what
They easily discover the initiates of the cabal, but they need to dis-
Distinguish between single and double letters. U has seven double letters.
whose significance we shall see. (Ibid., pages 335 to 339.)

Let us say it then, repeating their doctrine; God uses himself before-
cleverly using letters and combinations of his name to act
on the Angels; these Angels influence the twelve signs of the zodiac-
that; these exert their influence on the earth, and preside over the
various generations succeeding one another there. Thus, letters have originated-
clearly an admirable power, not only because they

help to discover the analogies of the world and certain harmonies
things of the universe, that is to say, earthly and celestial things that
The ignorant would not be able to see, but because they are so many
channels through which God's faction operates on intelligences*.

If such is the virtue of letters, what will not be that
of their compounds? So the cabalistic magicians make themselves strong
to obtain, by the arrangement of certain words in a certain
order, miraculous effects; and do these words give birth
to specific effects, according to the degree of holiness.
of the idiom that produces them. That is why the Hebrew language
it infinitely surpasses all others. Miracles are proportionate-
moreover, it relates to the value of the words that express the name
of God or his perfections and emanations. The custom is therefore to
For this purpose, it is preferable to use the Sephiroth, or the names of God. There are te
Sephiroth, which are: the crown, wisdom, understanding, strength
or severity, mercy or magnificence, beauty, the
victory or eternity, glory, foundation, and kingdom. (Ibid.,
p. 363.)

The Sephiroth are the names, the attributes of God, or God himself.
even in its attributes, and the Angels who represent these attributes
goals. — Of the ten Sephiroth, seven are the seven Angels of the pre-
the presence of God, and three the splendors of the three persons of the
Holy Trinity. These are the Sephiroth of the divine Kabbalah. When-
that the words, and particularly the seventy-two names of
God, are arranged in a certain way, they acquire a

'Ibid., pp. 340-41. The letters, moreover, serve as elisers, and the names-
The words they describe have extreme power. Finally, the accents do not
are not useless to letters, and, like all the particles of the
law, they are armed with energy and power. Ibid., pp. 244-340.

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irresistible force (Ibid., p. 395.) But if it happens that words do not
contain not the meaning in which their power resides
In order to act, it is important to change them, and there are rules.
prescribed to bring about this change. (Ibid., 345.)

Thus speak the Kabbalists, and, for the moment, we
Let's just say that, to comment on what it contains and this
that which the Pharisaic cabal does not contain, it would be a task
arduous. But what is not surprising is that her breast

has opened itself to sublime truths; and, since we have
presented as a counterfeit of the true cabal, we express
by the very fact that, while distorting it, it must recall its
august traits. If, for example, divine mysticism contains within
'certain numbers an incomprehensible virtue', the magical cabal
immediately accumulates countless absurdities about this dogma, about this
adulterated belief which Pylhagore seized upon during his travels-
tions, and whose unfathomable antiquity he recalls in his lessons'.

But this cabal, it will be objected, has all the appearances of
magical! Well, what does it matter to us? Are we unaware that the
The most specious reasons could not fail the cabalists of eta-
to see the innocence of magic. And what scruple should stop man
before the cabal? It is sacred; the saints, they tell us, in
they used; it was their power: it was through it that Moses, arose
rising above the magicians of Egypt, he made himself formidable
through her miracles; it was through her that Elijah saw the fire descend from the
Heavens, may Daniel strike the mouths of the lions, and through it all

'In the rabbinic book, Toldns Je.ichu, or life of Jesus, termi-
nant the apocryphal Gospels translated and annotated by Gusiave Drunet,
The Jewish writer gives us examples of the miraculous cunning of
Name of God, p. 185-6-8; Paris, 1863.

'Works of Abbot Martet on this saying of the Apostle Saint John:'
Qui habet inlcllectiim coniputet numerum besliæ. Apocal cap. xiii,v. 18.

'Example of this virtue of numbers: the manifestation of this mystery
we discover the efficacy and the ingenuity of the number seven, by virtue of the-
which all things were made; for, according to these Magi of the Synagogue,
Seven Sepliiroth pour their influences upon your seven Intelligences of the seven
planets, and these have immense power which consists of seven
things about the economy of the earth, and about events, etc., etc. There are
seven gates of Pame, namely; two eyes, two ears, one mouth and
two openings in the nose; there were seven days employees k the creation of
the universe; there are seven Sabbaths from Easter until Pentecost, and seven
seven times seven Sabbaths for the Jubilee year. Finally, the seventh millennium will be
the 'great sabbath and the time of rest for all creatures' I 11 was necessary
therefore that there are seven double letters to which these seven could be referred
things. Ibid., Hist. des Juifs, suppl., p. 340, etc., etc.

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the prophets discovered the events hidden in a distant past

A bright future. In truth, what could be more splendid?

The Talmudists have revived this cabal, which already towards the
the time of Jesus Christ had spread throughout Judea, and whose
Its merit is all the more incomparable, in the eyes of its followers.
that it leads the initiated to perfection; for it elevates the soul by
degrees to the contemplation of what is most perfect in the
nature. (Pp. 390 and 411.) And, if our eyes rest upon this world
inferior, she shows it to us populated by a multitude of spirits
of four different species that reside, "each according to its nature"
ture, in the four elements. These spirits are of both sexes;
They were created as friends and servants of man,
and practical cabal teaches the means of conversing with
them*. It is therefore the key to our relationship with the invisible world.
possible, or the secret of ancient spiritualism; and this admirable science
gives, among the five orders of Kabbalists, the first rank to those
who are called contemplatives, and who would wear nowadays
the name of spiritualists.

Eager in their pursuit of heavenly truths, these wise men...
They follow the path their soul, senses, and body take, freed
of all attachment to sensitive objects. Raised and kept in close contact-
ports with the Angels, these spiritual channels through which the Divinity
flows and pours its marvelous gifts into us, they know that, if
Our mouths do not approach it, the water spills out, and
without quenching our thirst, it rushes headlong and is lost in the abyss.
We must therefore, body and soul (see note It, p. 540), unite
to the Angels, even in the depths of our being. Thus it will be done.
the transcendental cabalist, thus does the philosopher of the high
magic. But let's consider this only as the first of the required provisions.
through the Kabbalah; for we must add to it prayer, a prayer
seraphic, in the conflagrations of which, indissolubly
United with God, we live under the kiss of Divinity*. And may the
The duty of the Kabbalist is to turn to the angelic intelligences
liques, nothing will seem more natural to the adept, since, depositi-
Hidden from God's gifts, these spirits exert invisible influences

' Read Hist. of Satan, p. 127; I8G1, scholarly book, where misfortune
several errors slipped in (by Father I.eranu.)

• Ibid., 391. The polysoplies of the Alexandrian school, the tbeurges, are
of this school, etc., etc., where devotion has gone astray, where piety is tender and gooc
saying, from gap to gap, unites with science and internal practices.

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APPENDIX CHAPTER.

on the stars; since, therefore, it is important for us to know them
as.sczà fond to change their names if necessary; for names are
the instrument of our action on these rulers of this or that star, of which
the duty is to pay in such places, at such times, in such circumstances
stance, the influences that enter into our will to lead.

Thus the contemplative spiritualist will turn his meditations pro-
based on the number of letters that make up the name of Jehovah,
on their figures, their combinations and the names of the Angels that
Their duties attach them to it. But, humble servant of man,
the body must unite its action with that of the soul; the Kabbalist will have
so sometimes turning it one way, sometimes the other; he will have to re-
to change one's language in a certain way, and to compose, to combine one's
gestures with the pronunciation of certain letters, certain words
and certain names, in short, to harmonize the movements of the
body with those of the soul * .

Far from fostering the fear of indulging in futile labors, the ca-
Ballista feels happy with the pleasures he painfully wrests from the
within science, and the happiness that stems for him from a
His union with God was so intimate that he sometimes...
believing himself transformed into a deity. That is why the
doctors who have risen to the very heights of the cabal
speculative, by invoking the name of God and the names of the Angels,
they are merely playing at the miracle; we call upon the
Miracle of the wonder-generating cake of Rabbi Ishmael P....

...And let us not forget to mention a cabal order
astrological, the secrets of which we will not reveal here, but
which teaches us that the Kabbalists grant great in-
influences on the stars, and particularly on the moon, because it
It is the barn and the receptacle for other planets. It communicates
with them, but even more so with the sun. It fills her
of a life-giving virtue that she lets fall back from her bosom onto the
other creatures. It is up to her to regulate all the inferior revolutions.
laughter, for she is the only woman in the names of God; and this

'Ibid., p. 892. Cos clioses fall within the sacramenfal signs of the
magic, when it takes the form of judicial astrology. Read the ancients
Theurgists and Cornelius Agrippa, etc., etc., whom we have so often cited
in our books on magic.

'These magic cakes are reminiscent of the enchanted cheeses of which it is
question in the City of God “Saint Augustine. Read chapter XVIII, p. 18; —
see ibid., in our book Des hauts phénomènes de la mapie, cliap. v,
2* division, transformations, zoomorphism, etc., etc.

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THE JEWS.

Woman holds the middle ground between God and the creature, between the two
Archetypes and angels, between us and the celestial realm. Its role
is that of mediator between the Angels and man; she conceives
and becomes pregnant by uniting with the sun with her husband, to commune
then screw what she designed for the men who were showered with the
by the grace of God. She also receives from Venus the necessary virtues
to the generation, and from Mars the strength and the boiling mood...

Those initiated into the cabal claim to grasp a fatal chain of events.
between secondary causes and superior spirits or intelligences
laughter. Each creature, they imagine, shares in the qualities
of a preeminent being; they therefore strive to know from what pla-
The net depends on the one they have in mind. They then look for which
channels the planet and intelligence pour their influences into
this object, and they struggle to unravel the secret rings of the
chain that links heaven to earth. Have they solved this problem? They
masters say to bring these genies down from on high, either by
showering them with honors proportionate to their rank, either through oblation
of herbs and scents to suit their tastes.' And you hear them
to assert that this assistance of genius communicates to the ter- object
remains a virtue quite foreign to its nature.

One of their beliefs is that souls pre-exist the
bodies'; that, passing through the Sephiroth, they cross certain
spheres; and that their fate depends on the interplay of these circumstances.
this world. God, they say, when man is born, sends him a
guardian, an Angel who guides him according to the inclinations he has received
of the planet under which he was born; the Kabbalist will therefore have to
strive to discover what this genius is. But if man is under-
trait to the direction of this Angel, his fall into crime and into the
Misfortune is inevitable. Such was the fate of Saul, such was the fate of Belshazzar, of
Nebuchadnezzar... And, from then on, the evidence of this principle shines forth, that
To ensure a child's happiness, it is essential, above all, to soothe them.
and to flatter the spirit of the planet under which he was born. {Ibid,
(pages 294-96.)

Enough seems to have been said to show that it was thanks to these

'Read Saint Augustine, highlighting the pliiloso|ilie Poi pliyre, City of God,
Book X, scene XI. — Shakespeare seized upon these notions, scene iv of the Sor-
cières de. Macbeth: "Scaleof draiion, tootli of wolf, "etc., and Virgil exhausts the
description of these inaginous objects; «Has herbas,., Uis ego sse|>e, «etc.,
Betog. VIII. ,

'A well-known and condemned error of Origen.

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detestable and invincible beliefs, thanks to their countless
variants, which the Jewish Kabbalists, heirs of the Kabbalah
tideral, or sabetto, whose date in Babylon is that of the challenge of Chant',
They spread magical doctrines from one end of the earth to the other.
And it is with the help of this celestial magic that the Chaldeans, and the
men of judicial astrology, their successors, seized
of pagan Rome and the spirit of its terrible emperors, infes-
they silenced the palaces of kings, and filled the castles of
the feudal nobility and the dwellings of wealthy bourgeois up to
times that border on our own. The cabal was therefore, in principle,
speaking of the main root of magic, this art whose
masters had already become so expert, said U, at the time of
Moses, that this liberator needed the power of God to
to rise above their enchantments'.

TBOISIÈUE nmSION. THE HAGIC CABAL.

All dogmatic religions, a Rabbalist scholar tells us, originate from
of the cabal. — “All Masonic associations owe their
secrets and their symbols. — These traditions are jealously guarded.
by the priesthood, and, according to him, the Clavicles of Solomon are the ritual,
Let's say the first (one Pope. — The principal receptacles of the cabal
The Jewish texts are the Zohar and the Talmud. — She finds herself polishing all the
peoples, in all that is rajfstere, and this mystical doctrine descends
Chaldeans descended from Cbam. — Abraham is said to be a Kabbalistic magician.
because he was Chaldean. — Magic and goetia inseparable from the Kabbalah. —
The Jews, who are the most faithful keepers of the secrets of the Kabbalah,
They are, in magic, the great masters of the Middle Ages. — Representing the spirit
dq, darkness, your ex pofre diabolo, they were the missionaries and the
great masters of occultism. — Kabbalistic traditions slip
their venom in the various branches of human knowledge in
because of the role played by the Jews. — Example: medicine practiced
created by the Jews]; it is tainted with magic. — They mix medicine with
Astrology. — The councils and the Church Fathers against these practices.
— To complete the perversion of social science, the Caliphs, whose
princes are Jews, they introduce Kabbalistic doctrine among the
Templars, whom the Freemasons claim as their ancestors. — Their goal — Revealed
lations of their successors.

“All truly dogmatic religions,” he tells us in
In the year 1861, Professor of Magic Eliphas Levi, were released

'Initiated, according to scholars, by the children of Cain; see at
notes.

'Ibid., p. 476. — Read the Egyptian papyri that we have cited in
our book On the High Phenomena of Magic, chap. i". — Lirefd., the
Quran, t II, p. 55, trans. of Ryer, 1775.

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of the cabal, and return to it. Everything scientific and
of grandeur in the religious dreams of all the enlightened, Jacob
Bœhne, Swedenborg, Saint-Martin, is borrowed from the cabal;
All Masonic associations owe their secrets and their
symbols. The cabal alone consecrates the alliance of universal reason-
saddle and of the divine Word, she holds the keys to the present, the past and
of the future*.

The primordial seed of all magic, and consequently of evils
the most dreadful, surreptitious things that the spirit of evil can sow, the
left-wing cabal, or sinister one, is therefore truly worthy of
highest tributes from those who profess this false and per-
fide science*. Also, rejecting what he calls the evil cabal
I have heard of certain shameful heresies that the world has cursed,
Does Eliphas dare to tell us: "The Church, then, had to forbid the
faithful to the dangerous study of this science, whose supreme
The priesthood alone was to reserve the keys for itself. The Kabbalistic tradition-
This tic appears indeed to have been preserved by the Pontic Sovereigns
tifes, at least until Leo III, to whom a ritual is attributed
occult, which was allegedly given by the Pontiff to Emperor Charles-
Magne, and which reproduces all the characteristics, even the most
secrets, from the Keys of Solomon. This little book, which was meant to remain
Hidden, having been later disclosed, it had to be condemned by the Church.
and fell into the realm of black magic*. He is known
still under the name of Enchiridion [Manual) of Lion III. But the
The loss of the cabalistic keys could not lead to the loss of infallibility.
the Church's resilience, always assisted by the Holy Spirit; it cast
However, great obscurities remain in the exegesis, and it made com-
the great figures of prophecy are completely unintelligible
of Ezekiel and the Apocalypse of Saint John*.

'Dogma and Rites of High Magic, vol. I', p. 95; Paris, 1861, 2nd ed.
work ti'ès-ailicatlioliiiue. When we speak of Freemasonry, it is necessary
to hear the liautes lodges, the supreme and secret council at the head of which the
The Masonic constitution requires that a Jewish majority always be present.

* Even the Israelite universe itself is reduced to disavowing the cabal, to

To call Kabbalah a dazzling debauchery of the mind. The doctrines
These Kabbalistic practices are no less those of Jewish ritual and the Talmud,
which teaches us that the characters of writing, the names of the Angels, and
those of the months, are cbaldean; /6i(f.,X,KI, p. 107-8, 1866, etc., etc.; id.,
X.VII, p. 984, etc.

Eliphas Lévi therefore acknowledges that this tradition, or Jewish Kabbalah, has
for a code, a grimoire condemned by the Church, and famous in the field
of black magic; but he likes to attribute its writing to Popes!

* Eliphas Lévi, History of Magic, pp. 212-255; 1860. “May the

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APPENDIX CHAPTER 67

"The sovereign owner of this book, and knowing how to use it,
should be the master of the world.” (Ibid., p. 865.) However, the
two main receptacles of Jewish Kabbalah, to which the
magic claims to interest the Church, which it pursues with its deaf ears.
Hatred, that's the Zohar and the Talmud. Now, we affirm about
From this denture book, Professor Eliphas of Magic states, there exists "a
a second Bible, unknown, or rather misunderstood by Christians; a
a collection, they say, of obscene sayings; a monument,
let us say, which brings together all that philosophical genius and
Religious geniuses could never have created or imagined anything more sublime,
treasure surrounded by thorns, diamond hidden in a rough stone
and obscure. Our readers will have already guessed that we want
to talk about the Talmud.

But the Talmud, the Zohar, the rabbinic tradition, the tradition of
Magicians and initiates of the occult have one and the same
inspiring, and thereby reveal to us one and the same spirit 1

In elTet, continues one of the Church's deepest enemies,
O through the veil of all hierarchical and mys- allegories
ticks of old dogmas; through darkness and trials
bizarre of all initiations; under the seal of all the
sacred scriptures, in the ruins of Nineveh and Thebes;... on the
blackened faces of the sphinxes of Assyria and Egypt, etc., etc.; in
the strange emblems of our old alchemical books; in the
reception ceremonies practiced by all mystery societies,
We find traces of the same doctrine everywhere, and oneself-
hidden* \ n And this sacred doctrine, which is found
to be that of theurgy or high magical initiations, is
both that of the Kabbalah that the Jews teach us, after
having received the deposit from the Chaldean Sabians, descended from Ham,

"Legitimate successors of Saint Peter," dares this professor of magic,
accept the homage of this book, and bless the works of the humblest "his

children who believe they have found one of the keys to science, the one who comes to lay at the feet of the one to whom it belongs to open and close the treasuries "Get out (the intelligence and faith)." Ibkl., Hist-, p. 222; 1860.

'Thus speaks the cocabalist, perfidious enemy of the Church, defrocked ecclesiastic- Dogma and Ritual, p. 3; 1861. See black cliap. Talmud, what the
The learned Drach told us of this treasure trove of filthy absurdities, and "sometimes of science and sublime concepts. — Saint Jerome, who was thoroughly knowledgeable The Talmud and the Jewish Scriptures, "declare that there are so many fables and of filth that we were ashamed to even speak of. » Suprù, and read the list of Jews, suppl., ibid., vol. VI, p. 254. — Moreri is in every library; see this that he says of Zoliar, vol. VI, p. 140, resuming after p. 652. (1732.)

'Ibid., Dogm., t. b«, introd., p. 5; edit, of 1854.

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and ( )ui, according to a widely accepted opinion in science, were the heirs of the doctrine of the sons of Cain (In this cha- clown, passim.)

It is a constant for Mr. Natter that Gnotics, engendered, thus which we will soon admit, by the Jewish magician
Simon had "inherited theurgy of the Kabbalists and Chaldeans." This is what we call the first Sabaeans, who mixed the serpent worship versus that of stars* animated by spirits; and this He was from among those peoples whom God chose to call Abraham, this patriarch whom the falsifiers of history and religion, in agreement with the rabbis, consider as "V heir of the se- "The Book of Enoch, and the father of initiation in Israel*."

The rabbis assured us, in fact, that "every member of the The great Sanhedrin are adepts of magic; that the patriarch Abraham, originally from the Sabaean city of Ur, was a necromancer- the one who trained the sons of his concubines in his art, and that at Following the example of his father Abraham, David was an astrologer and a magician*.

'The* ideas of Kabbalah and Clialdeus, of Chaldean science, of astrology sa- Beist or idolatrous, are so closely linked together that, in a novel of which The heroes are a Jewish family; it is said of one of the characters: "He knew the Lochène Koïdech (that is, the Chaldean), as well as a bal- Kebolé (which means a doctor of Kabbalah). — The novel reflects the belief Vulgar. Serialized in the Journal des Débats; Paris, issue of December 7, 1866.

by Erckmann-Chatrian, entitled The Blockade (of Phaisbourg), episode of the war of 1814.

Furthermore, the idea of judicial astrology, or Sabaean cabal, is linked so closely aligned with those of rabbinic traditions, that Father Boulionrs, in his The Life of Saint Ignatius of Loyola tells us, regarding the famous William Postel, whom the saint had adopted as a novice: Postel "had set himself up

visions in my head, from reading the Rabbis and contemplating the stars

Rabbinism and judicial astrology had corrupted his mind. (Vol. II) I. IV, p. 5; Paris, 1825. Ignatius having tried in vain for two years

to bring this prodigious scholar back to his senses, he dismissed him from his order.

> S. Epiphan., Àdv. Acérés., p. 55, ed., folio del622; — td., S. Iræn., Adv. Valent., etc., p. 43, 62, 137, etc., folio edition of 1560.

'M. Matter, dignitary of the University, Critical History of Gnosticism, vol. III, p. 184, 2nd ed.; Paris, 1843. — Bible, Daniel, chap. xiv, etc., etc.

' Eliphas Lévi, Hist. of magic, p. 46; Paris, 1860. Initiation of the fans.se cabale. — Enoch, he tells us, is the same as Hermes Trismegistus of the Egyptians; ibid., p. 46. Elsewhere, this Trismegistus is Ham, or his son Mesraïm...

'The Church and the Synagogue, p. 28; 1859. — Dist. des Juifs, iA., t. VI, cliap. VIII, etc. — The Church says the opposite in the prayers for the dying; Liberated animam rjussicul liberasti Abraham from Vr Cbaldœorum. — According to Modern Kabbalists, disciples of the Jews, trace the Kabbalah or magic back to its origins. beyond Abraham, who exported it from Chaldea, and of whom "it was the science, as well as the science of Orpheus, Confucius, and Zoroaster! This

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“Abraham, upon leaving Chaldea, had carried away the mys- "cabbalistic" terms," and the cabal is so intertwined with magic, that, according to "Kabbalistic tradition, India was populated by the descendants of Cain; that later the children of Abraham and from Cethura withdrew there,” and that, thanks to this population Kabbalist, "it was preeminently the land of goetia and of prestige*.

Goetia, magic, demonic prestige, the arts and the

shadowy associations are therefore inseparable from dogmas and
practices of the Kabbalah. Nothing seems to us more universally
established by the mouths of the great doctors of occult science, and
We call upon the very words of Eliphas as witnesses, which we
we heard the cry: "The Kabbalistic doctrine, which is the dogma
of high magic, is contained in the Sepher-Jesirah, the Zohar
and the Talmud*"; an assertion that the rationalist Hoefer confirms in
these terms, whose clarity is second to none: "The doc-
mystical trines, and magical practices of antiquity are partly
preserved in the cabal," the date of which is, in our opinion, that
of the first followers of demonic Catholicism, although he was not
written that "towards the first centuries of the Christian era by the
Rabbi Akiva and his disciple Simeon Ben Jochai. The alchemists
Jews and Arabs had nevertheless known each other for a long time.
the reading of the books of the Kabbalah, which were with the adepts in
"As great an honor as the books of Hermes Trismegistus*."

In short, and we do not hesitate to repeat it, "it is

These are the dogmas of magic that were carved on stone tablets
by Enoh and by Trismegistus. Moses purified them and behold them again; this is the
meaning of the word reveal. He gave them a new veil, when he made the
Holy Kabbalah, the exclusive heritage of the people of Israel, and the inviolable secret.
of his priests. The Eleusinian and Tliebe mysteries preserved some of them.
the nations some symbols already altered, and whose key was lost among
the instruments of an ever-growing superstition, u Finally, "the Saviour-
The vision announced to the Angels, the sacred star of initiation came to tear apart the
worn veil of the old temple to give the Church a new fabric of
legends and symbols that are always hidden from the uninitiated and preserved for
"The chosen ones (the magicians), always the same truth." Hliphas Lévi, Justice of the
magic, pp. 3-4; 1860. We see with what tenacity the Kabbalists cover the
truth hidden in the cloak of their false science.

'Eliphas, ibid., Hlst., pp. 46-66, 7-8. — Numerous works attributed to
Abraham by the rabbis, pp. 345-348, etc., see Gust. Brunet, Evang.
Apocrypha and annotations; Paris, 1863.

* Ibid., Hist., p. 18.

* Hœfer, History of Chemistry, vol. I, p. 242. The books of Hermes were supposed to
to contain a large part of the cabal.

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certain that the Jews, the most faithful of the secrets of the
cabal, have almost always been, in magic, the great masters of
Middle Ages. Representatives on earth of the spirit of darkness.
Your ex-pastor diabolo*, they were the providential missionaries and
the great masters of occultism. Every mystery society and
of disorder, by presenting themselves as leaders of Kabbalistic Jews,
gave the chiefs and hereditary conservatives of the doctrines adapted
tagged to its hidden purpose. This is what the plebeian class of these associates is unawa
but every learned adept, every serious initiate, would say to himself, as he bowed down
before them: "They are truly our fathers in the
science'. "

And this science, whose pseudonym Eliphas Levi, clothed in a
a Jewish war name, has in our time constituted the impertur-
bable patron, being that of magic, cannot be, as well as
The Church Fathers and long experience teach us this.
of peoples, that the very science of evil; science skilled at creating
from all sides, against the doctrines and power of the Church
who strikes him with his anathemas, the most learned and formidable
an agency that can infest the earth.

Eager to conceal this ignominy from our sight, and draped herself
pant of the cloak of high wisdom, cabalistic magic
affects to push away from her, disdainfully, some of
his own children, those who, drinking away all shame and leaving the
terrible consequences of their principles to peacefully follow their
courses, dare to be at midday what the clever ones are only
in the darkness. Magic, Eliphas, this Levite, tells us-
volté who, donning sheepskin, dares to present himself as a
Respectful champions of the Church: "Magic also has its
heretics and their sectarians, their men of prestige and sor-
we will have to avenge the legitimacy of science against usurpers.
passions, ignorance, madness, and fraud*.

Now, among those whom the mage Eliphas rejects with contempt

'Eliphas, Dogm. et rit., t. II, p. 220, 2nd ed.; 1861.

'Ev. Saint John, c. viir, v. 44.

' Eliphas, I/ist. magic, p. 147, ib.

'The Quran in a thousand places, and for example: "They followed what the
Devils taught during Solomon's reign. Solomon did not
"Sin, but only the devils, who taught magic to the people."
Chap. la Vache, t. I*', p. 392, Irad. du Ryer, 1775.

'Ibid-, p. 33. Also the magician Eliphas, and the men of the
Modern spiritualism, although linked, makes a rather poor pairing.

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that his doctrine cannot justify, we first consider,
between the Kabbalistic followers of Gnosis, the adopted sons of
Cain, that is to say the Cainite heretics descended from the Jew Simon the
mage'. These wretches adorn themselves with the name of this first of the ho-
micides, and give as father to Cain, to Esau, to Korah, to the com-
accomplices and imitators of their revolt, the people of Sodom...,
the highest virtue of heaven. They boast of having such
men for ancestors; and their science, which is entirely cabalistic,
It is sublime, they say, incomparable and perfect. Also, when
The great Architect of this world claimed to exterminate them, he saw himself
unable to harm them; for they knew how to create darkness
to escape his fury, and supreme Wisdom assimilates them
Mila. Judas, whom they boast of having as a brother, was one of their
initiates, and you see them respectfully raising above
'their head a gospel which bears the name of this divine traitor'.

So here are heretics of the Epirite order who are an object
pity for decent people, contemporary magic!
and the sentence of the latter, as brief as it was unjust, is posi-
tive: "Gnosticism, Arianism, Manichaeism were sor-
"tis of the misunderstood cabal*." No; misunderstood is not the
The word, the word would be clumsily divulged, and others have said so.
in good French.

The more our research expanded, the more it became clear to us that...
It is a shame to see the Pharisaical traditions of the cabal spreading their venom.
in the various branches of human knowledge, and the
They penetrated in direct proportion to the role played by the Jews.
have infected religious sciences and history since antiquity.
questions and morals; they disfigure the astronomical sciences and
physical; could we therefore, without ill will, and in agreement

' D. Epiphan., Adv. hœret., p. 55, ed. 1622, folio; — id., D. Iren.
To Adv. Valent., etc., p. 43, 62, 137, etc., ed. 1560, in-fol.

2 Sancii Epiplianii Opera; Adv. hœret., t. He, p. 276; Paris, 1622, in-fol.
Caiani, a potentiori quadam virtute ac coeiesti authoritate derivatum esse
Caianum prædicant, nec non et Esan, et Core cum suis, iteiuque Sodoini-
heap: Abelum vero ab imbecilliori virtute prodiisse. Quamobreni, etc.

'Elipbas, mst. de la magie, ib., 222. The word is clear; but the caba-
Gnostic lists, originating from the Jewish magician Simon, can they not refer to the

compliment to their brothers, to those of our modern cabalists who, in order not
not to offend the sensibilities of the present era, rid themselves of both
the troublesome and unfortunate character of the devil, so often named
in the Quran, the Church, which stubbornly insists on it, and magic, of which, for
In a quarter of an hour, it wounds the nerves and offends pride! — See Elipbas, ibid.,
Hist. p. 14 k 28.

34.

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with the ignorant or clumsy friends of progress and of hu-
Manité. We are astonished by the reputation for magic that attaches and adheres.
to the medical science of the Jew, and which, in the centuries of orthodoxy
Talmudic, provokes the Church's harshness against the sick person
Christian cowardly enough in his faith to surrender himself into the hands of the evil-
Talmudic doctor

Indeed, one branch of the Kabbalah lent itself to the art of
to cure. Or she was suspected, she was accused of being grafted onto the ma-
gie, and the Jews turned away from it only with difficulty; often
Even when they had become Christians, they were seen to persevere
to combat diseases and ward off imminent evils, in
attributing a miraculous virtue to numbers," including the letters re-
they presented the chitTres, sometimes by reciting strange formulas,
sometimes by engaging in some bizarre practices'; and, in this
For the people, healing art seems to go hand in hand with the art of doing
talking to the stars.

"In the olden days, in France," an awkward man tells us, "a long-lost soul"
friends of Israel, most of the "doctors" and "astrologers" were
Jews. This knowledge was very popular among this nation.
since the Babylonian captivity. We know that the Jews were in possession of
session of administering love potions to Roman ladies, and they practice
Even today, medicine is practiced throughout the East. The science of
judicial astrology, of which they were proud, on the one hand, and
Their wealth, on the other hand, was undoubtedly the cause of these
appalling violence and persecutions of which history has
preserved the memory.

And turning against the peoples who, tired of being the
victims of Jewish usury, became from time to time
Against them were the executors of a terrible and often cruel justice,
The same writer adds, in his naive style: "They were dealing with

* History of the Jews, vol. VI, 16, p. 394. The Kabbalah being of probable origin-
The Cainite, but at least the Hamite, etc., is prior to the Jews and does not
may be particular to them. It is held in high esteem among Arab scholars, and
Later she filled the most curious pages of Cornelius Agrippa, of
Paracelsus, disciple of the Alexandrian theurgists and initiates of all the
Great ages of magic. Hippocrates mocks certain imposters
who boasted of curing terminal illnesses through prayers, etc..., L. De
morbo sacro; and Galen rejects these practices as being forms of prestige.
Egyptians and Chaldeans, that is to say, Sabians or Kabbalists.
— h. From simple remedy. potest. — Tbiers, Superst., ch. xxxv,p. 416, etc.;
1679. — On the contrary, we see the famous cabalist and
Basilides, heretic, disciple of the Jew of Giton, Simon Magus.

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to the heirs of the Goths and the Vandals! The ignorant peoples and
The barbarians considered them magicians; one hardly did
the proeè» to some supposed sorcerer that he was not there »n Jew
involved, and everywhere they were accused of wrongdoing of all kinds*. »
Faithful to his unchanging system of apologetics for Judaism
at the expense of the Church, and presenting us with Jewish medicine only
by the seductive aspect of the treatments, Mr. Bédarride, the lawyer, forgetting the
the cabalistic side of Jewish medical science, his compatriots,
cannot tolerate these insulting suspicions that the history of all
However, peoples have translated this into certainty. Therefore, he does not condescend.
to explain them to us only by the stupid ignorance of Christians:
"The cures that the Jewish doctors performed," he tells us, "and which
had something wonderful about it in a century of ignorance;
the foreign language in which the secrets of
their art, and which gave them a mysterious character, and sur-
all the qualities of infidels borne by those who exercised the
medicine, aroused the anxious concern of a vulgar superst-
tieux. They did not hesitate to see only sorcery and magic in the sa-
to see who distinguished between Arab and Jewish doctors; the councils
They therefore excommunicated Christians who turned to them.*
And, for a Jewish writer, it goes without saying, the councils, in procri-
before the art of these magicians, as the Caesars did in Rome,
the masters of the most civilized peoples of the ancient world would do
work of Vandals 1

'Bail, The Jews in the Nineteenth Century, pp. 91-94, 2nd ed.

These barbarians, in acting in this way, were merely imitating the
the most civilized peoples of paganism, of pagan Rome which raged without
A cease against these Jews, these magical mathematicians, these Chaldeans!
Chaldea, Babylon was the school of the Jews, and the Quran shows us there the
evil angels teaching magic. Ibid., 1. 1", p. 392, from Kyer, 1775

> Bédarride, The Jews, p. 139, 7th ed. ; Paris, 1861. — Father Gioberti,
very little authority on the matter, where his anti-Roman liberalism leads him astray,
We speak in roughly the same way. We refrain from arguing with
Jewish doctors made certain progress that the art of medicine could achieve, which they ov
Didn't she herself owe great progress to alchemy?... And of
What a profound ignorance this audacity shows in basing one's criticism on the
decrees of bishops and councils which ordered sick Christians to
Why resort to Jewish science? The study demonstrates that the Church does not
It was by no means composed of a vulgar, ignorant, and superstitious person. But
faced with the homicidal malice and the crimes of magic whose history is full of
The people testify that the Jew was accustomed to it; the Church must have trembled at the
both for bodily life and for the life of the third of his children. — Read at
the support the famous Treatise on the Police, t. !•', p. 279, etc., 4 vol. in-folio;
Paris, 1705, 1710, 1719, 1738.

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S3i

Our eyes, since early Christian antiquity, have been turned towards one
of those men who were the glory and light of fiumanity,
indeed surprise Kabbalistic medicine, which the Jews con-
contemporary peoples had received from their fathers, in the process of descending from
his century towards ours along the chain of traditions badly-
healthy things that they offered to their sons; and our ears hear it.
to strike with his anathemas.

“The demons!” cried Saint John Chrysostom, that valiant father.
of the Church, inhabit not only the Synagogue, but also the
souls of the Jews. Would you seek healing for your body at
The price of your soul's salvation? Could you, without stirring up the indif-
God's creation, the creator of your body, implore your
Is your cure an enemy? And how does medical science not
Wouldn't it become, in the hands of some idolater,
an infallible resource to train you at the feet of the gods
The gentle ones, '7, also jump; the pagans have been cured of diseases of this
manner and restored health to the infirm; will this be a reason
to take part in their impiety*?

“If God allows demons, as he allows humans-
my, to perform some healings, he allows it to test us;

and we are better off with the illness than with the cowardice of asking for
Impious means of deliverance from our evils. The devil, even in
healing us would surely do us more harm than good;
because it would have relieved our body, which will nonetheless be the same.
the nature of the verses, but it would have compromised the eternal happiness of
our soul. Slave recruiters offer children

'Saint Chrysostom, when he gives this speech, knows what those
who dare to call Christians fanatics and superstitious
and the councils. He knows that a large part of ancient medicine, among the
idolatrous practices took place in temples, where the priest and the physician con-
merged with each other; he knows that this medicine was partly
Magnetic, magical, demonic — that's what we discuss in our book.
Mediators and means of magic. Now, Kabbalistic medicine or
the Talmudic tradition of the Jew, intertwined as it was with magic, became so intertwined
of view with that of the pagan, and drew inspiration from the same gods. An art
Medical spiritualism has also regained strength in recent times, and particularly
thanks to the resurrection of magnetism. — Read on these points the volume
Prcelectiones theologicœ of 1866, by the illustrious theologian J. Perrone, of the
Roman College, which often does us the honor of citing us.

'Pp. 358-362. Tcrullian spoke of demons, with the help of whom medicine-
magic cinema seems to heal us; Lœdunt..., remedia præcipiunt ad mira-
culum nova, sive contraria, lædere desinunt et curasse creduntur. — They ca-
We feel the harm... and when they stop causing it, we cry out for healing.
Apolog., ch. XXII.

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sweets, pastries, dice games, trifles,
a thousand baits, in order to deprive them, by attracting them, of the li-
Beauty and life. That's what the demons promise us.
the healing of our members, in order to compromise more safely-
The salvation of our souls. Oh, let us not suffer such abuse.
My beloved. It is not because God has abandoned you,
It is in order to make your virtue shine forth more vividly that he leaves
Sometimes illness will strike you. So endure it generously.
seam; flee, flee, or drive out the Jews; they have the claim
to be the most skilled doctors in the world, but their medical science-
enchantments, amulets, and practices emb-

pruntées à la magie 1... de môme que leurs synagogues ne sont
than places of debauchery, where shameless women go
and dissolved.'

Familiar with Jewish tricks and superstitions, a
Another Church Father, Saint Epiphanius, teaches us that the Jews
mix demonic arts* with their science; that often even
They do not shrink from homicide, and put it into practice
the article of Kabbalistic faith that Thomas of Catimpré recalled
formerly in these terms: "A very learned Jew, recently converted
From time to time, he affirmed to me that one of his former coreligionists-
the Jews, on the point of death, had made this prediction to the Jews
tion: "You will not be able to cure the shameful disease that you
afflicts only through the use of Christian blood*... For human blood
is at the heart of all magical practices!

Magic needs blood, human blood. It needs blood.
of man and human fats to perform these rites

'Amulets are one of the principal works of the Kabbalah, and one of the
principal instruments of magic. St. John Chrysostom, ibid., paSS-SSZ,
3, 4, eic., already cited in Complete Works, vol. II, ed. 1865 — Example of
Kabbalistic or magical medicine - The alchemical physician Paracelsus "the
the greatest of the Cliertian mages, opposed the bewitchment with the practices of a
contrary enchantment. He composed sympathetic remedies, and the
applied not to the suffering members but to representations of these
The members, trained and consecrated according to the magical ceremony.
The successes were prodigious, and no doctor ever approached the cures.
"Marvelous Paracelsus." Lliplias Lévi, Dogma and Ritual, vol. !•",
p. 302. Read elsewhere his biographies, and a multitude of examples of
Celtic Kabbalistic medicine. One of the best known is the famous powder
Digbgy's kind friend, who healed at any distance and worked wonders (cited)
our serious neighbors the English

* Opponents. hours. XXX; — the Church and the Synagogue, p. 321.

* Devita instituenda, I. XI, cap. xxtx, art. 23.

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and perfect his sacred chrisms, his malevolent ointments, your
sacramentals, to achieve his sacrilegious goal. Here, there, and elsewhere-
their, according to the times, according to the genius and the de^é of civilization of
peoples, he needs this blood and this flesh, drink and means of
Mystical regeneration. And, from the very beginning of historical times,
The Bible itself gives us, on the soil of Canaan, the spec-

a crackdown on these odious practices, this sacred cannibalism,
of this blood and human flesh that they ate and drank
the Jews were associated with the Kabbalists of Canaan, and whose incantations
tations required the use*.

Methods of cabal and magic, that is to say, demonstrative means
niaques, but employed as religious or scientific means,
So here are two things that keep happening over and over again in the
Jewish in the practice of the art of healing or preventing ailments
of the body. And, in the careful examination of "child murders"
"committed by the Jews," which will strike a sagacious person most keenly
investigator, it is not always and only a fierce
feelings of religious hatred; no: that will only be too painful-
wind still intends "to use human blood and the
flesh torn by magical operations" endowed with virtue
"To heal the ailments of the body or mind." This will be the firm
regarding "obtaining abominable effects," convinced that they are
operators "that it is found in this blood and in this flesh,
in addition to medicinal properties, a particular virtue, a strength
occult, ensuring the fulfillment of their desires.

Sometimes, and when circumstances allowed, the
practices of cabalistic or magical medicine took on a particular form in
Full sunlight, a frankness, a perfect cynicism of ferocity. It is
as we understand Rufinus, the illustrious contemporary of Saint
Jerome, appointing Jewish doctors whom a queen of Persia affli-
suffering from a dangerous illness, she consulted doctors; these doctors prescribed her
write for treatment to cut in half Christian virgins
yours, and to pass between the suspended halves; advice that
the queen welcomes with blind docility'.

'Bible, Soycs.t*, di xji, 4, etc.; - id., our book the Magieau dix-neu-
sixth century, last edition, ch. iv; - id., above in this present work, the
cb. VII, 2* division: Blood...

'The Church and the Synagogue, p. 313-315, etc. Tliom. de Catimpré,
Devita instituenda, 1. II, cap. xxix, art. 23. - Affairs of Syria, ibld., y. II,
p. 380-84-8, and 390, etc., etc.

' Hist. eccles., 1. II, XXIV.

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But perhaps it's time for us to put an end to the
cabal, if we did not have to give a glimpse of how stubbornly
The Jews skillfully managed to turn against Christian institutions.

the spiritualist traditions of idolatry and magic which per-
they themselves, and with what tireless art they have learned
complicated, in time and space, to mature and perfect at
The corruption of social science in the heart of the Christian world.
a single word, which should suffice for the moment, will place the reader
on the path to this truth.

"The idea of the Christian hierophants," that is to say, according to the
the meaning that Eliphas attaches to this word, the idea of the conspirators of the
The cabal had been to skillfully seize power and to
to surreptitiously retain for their own benefit. They therefore had to create a
a society dedicated to self-sacrifice by solemn vows, protected by
strict regulations', which would be recruited through initiation, and which,
the sole keeper of great religious and social secrets, would make kings
and the pontiffs, without exposing themselves to the corruptions of power.

This idea was, according to the Kabbalist Eliphas, "the dream of the sects"
dissidents of gnostics or enlightened ones' who claimed to rat-
stain their faith with the primitive tradition of Saint Christianity
John*. She finally became a threat to the Church and to the
society, when a rich and dissolute order, initiated into the mysterious
doctrines of the cabal, seemed inclined to turn against the authority
legitimizes the conservative principles of the hierarchy, and threatens the
world of immense revolution. » Ancestors of sub- societies
frequent sequels to occultism, "the Templars, whose history is so
"These terrible conspirators were little known."

However, these men of occultism, to whom Eliphas recognizes the
merits having possessed the mysteries of the Kabbalah, but who gives himself
born the unforgivable wrong of wanting to absorb into an aris-
exclusive tocracy, the immense revolution with which they threatened the
world, these conspirators, both blamed and honored, disappeared
in a storm. But the empire of darkness has only short-lived
interregnums; and soon, in the thick of the shadows, it was born to them

■ “The Jews are all regarded as doctors of the law, among the Illu-
mined. • Figuier, Sist. du merveilleux, vol. IV, p. 162, livre snlicatlio-
tick; 1860.

'Catholicism of Saint John, password which designates Catholicism'
of revolt and magic.

' Eliphas Lévi, Bisl. of magic, p. 273; Paris, 1860.

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successors. It is their followers themselves who, from a thousand
on both sides, in the fleeting eras of their triumph, threw
These revelations are being blown away. We are listening to the one among them.
preferably, the pseudonym Ëliphas, is one of the least equi-
vocatives and the most learned: let us continue to listen to his
language, and not forgetting that the architects of all disorder
anti-Christian or anti-social elements that are stirring up the world, under the guise of
occult societies are linked by a secret and Jewish bond
from the cabal to the immense and universal association that designates
the recent name of Freemasonry'.

"The Kabbalistic doctrine, therefore, attracts us the adept Eliphas"
"Who professes it with brilliance, is the dogma of high magic," and
the occult philosophy of magic, "veiled foolishly by the name of cabal,
is indicated by all the sacred hieroglyphs of the ancient sanc-
rituals and rites still so little known in ancient Freemasonry
- and modern*. But what is the purpose of this association, which gives to
his face of such philanthropic charms, and which one must seek
the principle of life within the very dogmas of the Kabbalah, pushes-
Is it the Christian world? Let's listen, and we'll know how to answer each other.
to ourselves, when we have heard from his mouth the,
Most positive admissions:

“The great cabalistic association known in Europe as the
The name "masonry" suddenly appeared in the world at the time
where the protest against the Church* has just dismembered Christian unity
yours." Now, the Freemasons have "the Templars as models, the
Rosicrucians for fathers, and the Johannites for ancestors*. Their
dogma is that of Zoroaster* and Hermes, their rule is initia-
progressive tion, their principle, equality, regulated by hierarchy*,

'High Freemasonry! - Read especially the scholarly and now rare book by
Saxon Protestant Eekert, trans. Gyr. 2 vol. in-8*, Liège, 1854.

'History of magic, pp. 23-24; 1860.

* This protest is Protestantism, which erupted so suddenly at that time
called the Renaissance, as a new birth of paganism, of its plii-
Losopbie, its exclusive literature and its arts; the arts and literature
having been Christianized since the fall of the idolatry.

* The Johannists, that is, those who transform the holy apostle
John in cabalism, leader of the Rosicrucians, Freemasons, etc., and who
They tell us that their secret goal is to break the tiara, etc., etc.

* This descriptive name means living star, and would link the Cainite cabal to
Ham to Sabaism, which must be. - Read, among other things. Treatise on the
police, theft. I", p. 521, folio; Paris, 1705, etc., etc.

'Tacit reservation being made against equality in favor of the heads of the association-

cation; for equality is the destruction of all order, even infernal; see

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and universal brotherhood'. They are the successors of the school
of Alexandria, heir to all ancient initiations. They tolerate-
they hold all beliefs* and profess only one philosophy
philosophy. They only teach reality, and want to bring about progress-
"simply all intelligences to reason," that is to say, to
rationalist antisocial, to Masonic reason, against which
Woe to him who reasons! We have already seen this more than once; but better
We will see that again later.

So, and according to the significant leaks from many
enemies of the Church, these ancient Jews whom Eliphas calls our fathers
in science, and that Christ called the sons of the devil (coa ex
(diabolo shepherd), that is to say the fathers of the demonic church, have
for sons the chosen of Judah in whom we must recognize
the philosophers, the high doctors and the mysterious leaders of "the
large cabalistic association known in Europe as
of Freemasonry," and whose aim is the ruin of the Church of Christ
and of Christian civilization. .Proudhon, this avowed friend of the
Prince of the cabal, dared to tell us in brutal terms; others
They repeat it to us every day, in treacherous or softened terms.

Therefore, those who tell us that the universal and supreme council,
but secret, of the masonry, composed of nine members, must
to keep in reserve for the representatives of the Jewish nation a
a minimum of five seats, because that's what the constitution requires.
Masonic principles tell us what the simple laws of common sense tell us.
They told us we had to be careful. But we've said enough about the...
cabal and on its fruits, on its works, its offspring and its
future plans. For the moment, it suffices for us to have only scratched the surface.
this subject, to which we have had to devote another elsewhere
chapter.

the long note on equality in our book Customs and Practices of Demons-
ed., of 1865, p. 421.

'Without the patriarchy, which underlies the subversive theories of the cosinopoli-
ism, by destroying the principle of parochial homelands, the triumph of
a universal Israelite association would be impossible, and the reign of the .tnte-
Christ upon the world, formally announced by the Church, could not be
prepared. The Italian, Germanic, Slavic, etc. units, in short, the
partial units founded under the generally false and arbitrary title of
The principle of nationalities prepares this general unity, and consequently
must inevitably come to pass sooner or later.

'Except for that of Catholicism.

* Elipbas Lévi, ibUt., Histoire été la magie, p. 399-400; 1860.

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FINAL NOTES OF THE CABAL.

NOTE I. — EGYPT: THE SOULS, THE ASTRAL SOUL.

We know the immense power and influence attributed to the Egyptians.
they booed Isis and Osiris, etc., etc., that is to say, the sun, the moon, the
stars; so that, in order to reconcile this doctrine with that of the French ar-
Bitre, they gave every man two souls; one of divine emanation,
and the other who descended from the stars. The first enjoyed a freedom par-
done; but the second was subject to the influence of the stars and intelligences
supramundane. Read Jamhlique, Demyst., p. 162, sect. 8. — Read, in
besides, Cornelius Agrippa; id., Eliphas Lévi, Rit. of magic, its doctrine
of the astral fluid, and see everything concerning the various physiognomies of
the error of the two souls, in our book Mediators and means of the
Magic, Part Three, The Human Ghost and the Vital Principle.

The philosopher-magician Iamblichus assures us that this opinion prevailed.
still from his time in Egypt, and he sighed with a glance at the pom-
few praises that the Jewish caliphs lavish on the stars and the moon for
to recognize striking similarities in their beliefs and practices.
We have quoted these authors extensively in our book, Magic in
nineteenth century.

These same theologians from Egypt, far from simply consulting the
gods, about things of nothingness, questioned them on lofty matters
relating to our purification, the separation of bodies and the salvation of the Soul.
Similar to our spiritualists, they imagined, thanks to a few pre-
naive cautions, unable to be led astray by the demons who
had seduced them. They claimed to travel up through the channel of spirits to
the divine nature. There was a similarity of purpose, as well as a similarity
of origin, between their cabal and that which the children of Israel have transmitted to u
with which Egypt was filled after the death of Christ. Also the ancient renown
Did the teachings of the Kabbalists of Egypt and Chaldea pass on to the Jewish people?
the opening of the Christian era.

NOTE II. — PODBQCOI THE CULT OF THE AKGES FORMERLY REPRESSED BY THE CHURCH.

The pages where we discussed Geniuses and Intelligences
celestial beings, or Angels who were said to preside over the stars, and through the stars
to the things of this world, allow us to judge whether it was wisdom to
the Church to suppress the worship of Angels, while awaiting a time when the cabal
The Sabaeans would have lost part of their empire.

The bastard and perfidious science adorned with the name of astrology, where the observa-
The concept of heaven intertwined with the worship of Angels is of such ancient origin.
in a world that history cannot reach. But we cannot
to ignore that the first known Sabaeans, worshippers of the celestial torches-
tes, admire from the outset the fact of an influence that they exerted on their
destinies of the ruling spirits of the stars. And these spirits who seduced them

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APPENDIX CHAPTER 6i1

They were, according to the words of the Apostle to the Gentiles, the angels of malice.
princes and powers of this world, relentless instigators spread throughout
the middle of the air and the celestial bodies. (Saint Paul, Ephesians, chapter 3, verse 1

Navigating with lightning speed through the vastness of space, the
Angels of God are the pilots of these powerful and luminous ships who
populate and crisscross the firmament. Thus taught the doctors of
the Church, so believed the men of Catholicism prior to the coming
of Christ; and the Lord, addressing Job, said to him, “Where were you
when the morning stars all praised me together, and all the-
"God's children were transported with joy" (xxxviii, 7.)

The angels, the children of God, these were the leaders.
of the stars; truth so turned against the Lord by the Spirits pre-
hurled from their thrones into the regions of the air, that all that there
idolatrous peoples around Judea prostrated themselves before these lights
do firmament, honored them, adored them, poured human blood on their altars;
that almost all the infidels on earth embraced the super-
detestable stances of these Asians; finally, that the voice of the men of
God continued to thunder in the very midst of Israel against the worshipers of the
Spirits of the stars, and to break their altars.

This is how King Josiah exterminated "the augurs who had been established"
blis for the kings of Israel, and those who offered incense to Baal, to
sun, moon, twelve signs, and all the stars of heaven. So it is
that he defiles and profanes the bond of Tophet, of the gate of Jerusalem, so that
No one sacrifices their son or daughter to the sun (to Moloch). That is how it-
raises the horses given to the sun by the kings of Judah, horses which are at
the entrance to the temple of the Lord; thus he brushes against the chariots of the sun...
that he defiles and profanes the high places built by King Solomon to the goddess
of the Sidonians Astaroth and to Melchom, that is to say to the sun and to the
moon... " '.

Therefore, when we see the chosen people, their princes and their wise men in
head, succumb Aii-mèrae before the acts, before the wonders wrought by
the Spirits who call themselves the rulers of the stars and the sovereigns of heaven;
when we see the men whom the Lord himself had enlightened,
those whom he had instructed by his own mouth and nourished daily with
miracles turn, at the instigation of these Spirits, their freedom against its
light, sometimes succumbing before the crowd, and dragging it down with it;
when the marvel of human science and wisdom, Solomon,
allows itself to be simultaneously seized by the heart, violated by the senses, and blinde
curious passions; when he gives us the public example of failure
the most incomparable and shameful intellectual and moral history
History of humanity tells us, do we doubt that the flock of simple
Could faithful be seduced? Do we think the Church was wise to ask this question?
a narrow limit to the otherwise comforting worship of the good Angels, we who
let us see, within the enlightened classes of our modern capitals, the rava-
Incredible claims of spiritualism; we, to whom men of science, were seduced

∗ IV Eoii, chap. xxrir, 5, tO, 11, 13, etc.; — Jéréniie, vit, 31, cic.; xxxfi, 35.
The same defense against these superstitions, disguised in another form, is found in the (
Cliarlema;;ne areas, which we mention elsewhere.

∗ Read r£jcode, and, in this regard, the fine work of Mr. Tliomassy, advisor ho-
normaire at the Imperial Court: Thoughts on your religion; 1865, Plon.

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through vain prestige and unfortunate enough to set a precedent, they propose cha-
What a great means to discern good spirits from evil!
Yes, certainly, if the Church in its great wisdom does not obstruct it, the tra-
editions of Sabaism or of the Clialdean Kabbalah, that is to say the traditions of
primordial demouiac Catholicism (DU gentium dœmonia, Ps. v, bà),
the source of judicial astrology and theurgic magic, would have rendered only
The worship of angels was too dangerous for the early Christians. Because, everywhere
And constantly, these Christians were exposed to the unhealthy influences of the
the science of the Jews, whose underground activity, when idolatry disappeared,
maintained and preserved in the world the empire of demonic arts and of the
magic.

Infected by the principles of this false and arrogant science, which from the breast
the foul mysteries of primitive polytheism had infiltrated their
perverted traditions, that is to say, in their cabal, and that the father of the men-
Dream, who became the father of Israel (your ex-shepherd diabolo. Supra), made grow
and prosper in the shade of the Jewish roof and the Synagogue, the wise Jews-
They then experienced a double joy. It was to give a wide career to their

pride by spreading it around them, in all the kingdoms of the Catholic world-
lique, the principles of a science before which the great prostrated themselves,
and who recognized Judah as his master; it was, at the same time, to satisfy
their silent and implacable hatred against Christianity, by bearing terrible
havoc wreaked within the Church through the spread of doctrines and practices which,
while placing the Christian at the feet of the Jew, his mail, mingled odious-
sowing, in the heart of the one whom baptism had regenerated, i.e., the worship of
Christ worships spirits of rebellion, murder, and impurity!

Thus, under the cover of profound ignorance, and under the inveterate influence
From pagan customs, witchcraft preserved a refuge in the cam-
loincloths and in remote hamlets where idolatry, finding its last
retreat at the foot of the divine oak and the animated stone, ë;rtjiuxo;, which re-
presented the gods, stars, light and nature', spread with the help of the initiative
an empirical and crude tactic, which the Jewish peddler constantly re-tempered
zeal. Everywhere, in short, the Jew playfully cast the bait of a
science which, beneath the treacherous and shimmering multiplicity of its aspects, flatter
Both pride and curiosity irritated greedy appetites and appetites
sensual, and offered an irresistible enticement to the unruly aspirations of
the man of ambition and the man of science or pleasure.

It is therefore not without reason that he repeated from time immemorial that,
Wherever the Jew set foot, magic took root and sprang from the earth.
The Jewish lawyer Bédarride himself acknowledges this historical fact, and expresses it
had these words; "The Emperor Hadrian said that he had not seen in Egypt
"...a single Jew who was not a mathematician." It is from this name that no schoolboy...
He is unaware that imperial Rome called the followers of magic; and one of the
larger and incandescent centers of the theurgical cabal and of the cor-
At that time, Egypt was a hotbed of Jews, according to Rédar-
ride adds, which goes without saying, that they "spread out perpetuated
in the West, in this reputation!

'Lmnits-Luna, Diamut-Diana, eic. Read our book God and the Gods, Paris, 1854
(sold out),

∗ Ibid, p. 454, – Basnage, t. IV, p. 1212.

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The doctrines scattered throughout the Jewish religious code, where Us abound
variants and contradictions also teach us that "all the
stars and all celestial spheres are animate beings, endowed
of intelligence and reason. As they recognize the one who is so often
Blessed rain, they recognized themselves, and recognized

the Angels who are above them. Their knowledge is inferior to that of the
Angels, and superior to that of men. Maimonides, in the Moreh
Netmchim demonstrates that the stars are animated.

According to some rabbis, there are mortal angels and immortal angels.
When these spirits appear, they need a form, and if they remain
If they remain in that form for too long, they materialize. That's what happened.
to Asai and Azael. The good angels are opposed to the bad ones, who are nevertheless
including in part the necessary organs of divine action; and the Kabbalah
It is generally accepted that, among demons, some are created from
God, while the others come from the good angels who have spread
between themselves, or polluted with humans 1 (Cf. Zend Acesta.)

As an example of the vigor with which the Church attacked these waves
and false doctrines, relating to the nature of the celestial spirits and to their
Regarding its influence on the stars and on the inhabitants of the earth, we will mention
Words from the provincial council of Bordeaux in 1683:

"Those who commit a heinous crime and are excommunicated are those who..."
by the inspection of the stars, in the manner of the Chatdéans, and by the sacri-
the rule of judicial astrology, stifling the freedom of the genie and the provision
"the grace of God, etc., etc." Council, title 7.

NOTE III. — The clev of Salohok and the jec cab.clistiqce of the takot.

Let us not forget to recall, in connection with the cabal, that Martin of Arles,
In his treatise *De superstitione*, and *Deirio*, he mentions a book of magic.
which the Jews and Arabs made the greatest use of in Spain
"to commit the most detestable acts." However, this book, which...
formed of seven distinct parts, passed from father to son, and was preserved at
title of precious inheritance. — It is thought that he descended in a direct line
from a famous Kabbalistic Hebrew ritual entitled: The Key to
Solomon, Clavicula Salomonis. The Jews did not hesitate to attribute
to King Solomon himself this book (which we had in our hands)
a copy). Perhaps, by reminding us of the shameful idolatry of this sou-
verain, fallen from the heights of wisdom into an abyss of darkness, does not find-
Will we see nothing improbable in the fact that he traced this impure code with his own ha
Beyond magic. And, whether or not other Kabbalists have reworked it, always
Is it that the occult methods then employed by the Jews took place there?
to achieve their ultimate ends; honors, vengeance, the
wealth, an easy, sensual and voluptuous life

If ever we doubted the extent to which magic, stemming from the cabal, and
whose teachers, since Christ, were the Pharisees and Talmudists.
and the great masters, is an impious science, it would suffice for us, concerning the

'Bartoloccî, Bibliolhcca hebraica, I. 1, p. 703.

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a book bearing the name of Solomon, to lend an ear for a moment to the magician
Eliphaa, to chase away every cloud from our minds, O Noos, we have said how
The name Jehovah (God) is broken down into seventy-two explanatory names.
which is called Scliemhamphoras. The art of using these seventy-two names,
and to find there the keys to universal science, is that what the Kabbalists...
They named them the Clavicles of Solomon. Indeed, following the collections
Revocations and prayers bearing this title are usually found
seventy-two magic circles forming thirty-six talismans. These talis-
Mans bear seventy-two names, with the emblematic sign of
their number and that of the four letters of the name Jehovah k which
They correspond. This is what gave rise to the four decades of the tarot.

"With the help of these symbols, and at the heart of their infinite combinations"
like those of names and letters, one can arrive at the natural revelation-
r- and mathematical of all the secrets of nature, and enter by con-
sequent in communication with the entire hierarchy of intelligences and
"geniuses." (Éliphas Lévi, History of Magic, pp. 109-110, 1860.)

The instructions in this grimoire, called a ritual, are obviously related
to the doctrines of the sect of the Pharisees, where Kabbalistic faith reigned
the influence of the stars. Therefore, they gave each of them Hebrew names.
who corresponded to the different names attributed to God by the prophets. And
whether our gaze rests on learned magic or on crude magic-
sensual and sabbatical, we see its doctrines and practices
to derive, if not their origin, at least their "improvement," from the Syna-
"gogue." (V Church and the Synagogue, p. 325.)

The Kabbalah, that science of sciences, that religion of religions, as well as
Eliphas defines it (Dogma et rit., p. 254, t. I, 1854.) as the science of the mage,
Let's even say the sorcerer, the fortune teller. And the tarot, that game
of oracular cards that were so deftly handled by the agile fingers of the
Bohemian, it contains the revealing language. But refrain from laughing.
wonders that the cabal reveals to us about this scientific treasure in the form of
bizarre, and which hardly reveals itself to our eyes except beneath the grime of the gypsy
because this deck of cabalistic cards, this book which he uses to conduct his spell, this
is nothing less than <• the monumental summary of all the revelations of
the ancient world, the key to Egyptian hieroglyphs, Solomon's clavicles,
The primitive writings of Enoch and Hermes. This key to initiations,
(the gypsies) probably owed it to the infidelity or imprudence of
some Jewish Kabbalist. The Romani people originated in India, and the tarot
came from Egypt, passing through Judea. His keys relate to the
letters of the Hebrew alphabet, and some of its reproduced figures
They even dictated the shape of the characters in this sacred alphabet.

But who were these gypsies, so little known to the common people? "They were
a sect of Indian Gnostics, that is to say, of Kabbalists, that their
Communism was exiled from the whole earth*; for the last word of the cabal
and of the occult initiations of which she is the soul, she is, in all things, the most
The most radical and vile of communisms. The Sabbath that has no

more complete, and history teaches us that the great heresies that had
The Gnostics, in particular, practiced it.

∗ Élîphai Lévi. We leave him full responsibility for his assertions when
We do not discuss them. History of Magic, pp. 322-327, 1860. — See ci~des~
sue, Bohemians, cbap. x, divided. v.

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VERY IMPORTANT NOTE. IV. — Obicike caïsite or cbamite

OF THE CABAL.

The GnAs, this cabalistic doctrine of inconceivable abominable pines-
nations, has as his father Simon the Magi, whom the Samaritans called from
The time of the apostles, "the great power of God" (Acts of the Apostles,
VIII, 10.) “A disciple of the Kabbalah, Simon was an heir to the doctrine
The Sabaeans, worshippers of spirits and of celestial and serpent gods.
The first post-diluvian custodians of the cabal were the children of Cliam, and
The scholars' opinion is that they derived their Kabbalistic traditions from
descendants of Cain. We have written a few pages on this subject, but
For the moment, we will limit ourselves to quoting a simple passage from
Father Chesnel, after recalling these two facts: that, among the
The main sects of Gnostics, GnAse, include the Cainites and the Opliites.
that is to say, the heretics who considered it an honor to bear the names of
serpent and Cain; — and that Simon the Magi judged it necessary to give “to the
"gnAse has a scientific and philosophical foundation∗."

The Gnase, we say, was only one of the mobile forms of Sabaism
or of primitive idolatry, whose mysteries descended from tradition
received from the sons of Cain, that is to say from the Cainic cabal, professed in the
Cbaldée, its original seat, of which we still find some today
remarkable traces (see below). This rich and magnificent region
was originally ruled by princes descended from Ham, and their science
traditional, that is to say cabalistic, seems to have been that of the first
homicides and the first of the damned.

When Satan seduced the first men with this flattering promise:
"You will be gods," he was laying the foundations, said a Church Father
of idolatry. This lesson was not lost; and never since the world
has constantly been divided into two enemy societies: the one of which God is the
leader, and the one who acknowledges Satan as master. • The first consists of
"the children of Cain before the flood, and of the Hamites since," that is to say
children of Ham, whom many scholars regard as the

affiliates of the children of Cain. When "the racfs merged, others
names have represented, and other peoples have perpetuated this tradition cou-
"pable," in other words, this cursed cabal," so that the cult of
evil has never ceased to have "adorers!" The caba-
The historical, or traditional, nature of demonic Catholicism is, and should be
to be indeed, like that of divine Catholicism, without solace
of continuity.

"Among the Hamites, one can already see all the general traits, all
the forms, all the branches of idolatry as it developed more
Late in the development of gentleness. These are Sabaism, and the worship of nature
Earthly evil. It is moral evil, deified by liturgy and mythology; it is

'Saint Epiphanius, Hteresis prmeept, Simon ille magus extitit, Gilthis oriundus...
jtdv. hoerts. p. 55, edil. 1622, io-t". Parii.

∗ M. l'abbé Darras, Hist. gêniraU de CÉgltse, t. VII, p. 50-51 , 1866, Paris.

∗ See also the remarkable and comprehensive work: Treatise on the Police, Dela-
Marre, Paris, 1705 to 1738; 4 vols. in folio; t. !•', p. 520, etc. We squinted
This question is addressed in one of our books.

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the almost absolute separation between what is preserved from the debris of the
natural law and religion, which is nothing but a system of fables and cere-
monies; it is the cruelty of politics inspired by shifting dogmas
in their rorincs, but immutable in their essence. Such is idolatry.
primitive of the Cbamites", that is to say of the disciples and sons of Cliam,
whose docirino lieredial, which was sooner or later called cabal, is that
which the Jews partially appropriated under this name.

a The cooking of evil as evil, its symbol so frequently used
of the serpent," which, in Sabianism, is conflated with the stars, the moon and
the sun, and the worship of the organ of the holy multiplication of men,
which has become the organ of debauchery, "this seems to characterize the cha-
"mism," that is to say, religions and societies stemming from the Kabbalah, or
of the tradition taught by the sons of Ham.

However, in light of this fact, a crucial observation arises, one that we never encounter-
We are weaving elsewhere, it presents itself to us; here it is; These two things, the serp
the cause of the curse on the first men after the creation of the world,
and the organ which, making the person of Noah the slain of his unworthy son,

became the cause of the curse on men after the renovation of the
world by the flood, these two objects of fall, we say, identified with
sidereal or Sabaean gods, as evidenced by the history of stones
divine beings called betyls, become the two principal objects of the cuisine
cabalistic or demonic*. Had a word, » in all places, and to some
The degree to which they are encountered, they betray the influence, whether direct or inc
of this ancient satanic civilization." (Ibid., Ah. Chesnel, p. 14.) They
They are, from the origin of evil, the gods of mysteries and sabbaths;
are the sacred symbols of all prestigious and political associations
of occultism; they are the alpha and omega, the first and last word of
the cabal; they are and will be the god, the emblem, the rallying symbol of all
the higher initiates of the Temple, of the Rosicrucians, of high Freemasonry*.
Quite naturally, then, the Jews, grand masters of this cabal, are
who became the grand masters, the secret princes "of all the associations
Masonic lodges, which, according to the adept Eliphas Lévi, owe their secrets to him
and their symbols. (Dogmas and Rites, 2nd edition, 1861, vol. I, p. 95.)

If the cabal had its original seat in Chaldean; if, in Babylon
its capital, the imposing Babel, dedicated to its gods, the serpent and the sun,
stood on the high place which was called the abode of demons,
These facts, which remind us of the origins of the cabal, will lend some
interest in primordial and cabalistic associations of which Chaldea was
the cradle, and of which we shall see that it has remained one of the centers I

* See chapters Serpent, Dracontia, Phallus, Betyles, Beili-el, eic., in our book
God and Your Gods, 1853-4, appearing at the same time, as the
accounts from the time, as well as the very remarkable book by Abbé Chesnel,
of which we produce the passages that contradict our opinion: On paganism,
in-12, pp. 142-145, 123, etc., etc. Douniol. - Id. Doctor Boudin, Cult of the Ser-
pent and phal., 1864, 88-page booklet; and others already cited.

^ A discovery that we believe we have made and proven elsewhere.

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APPENDIX CHAPTER.

NOTE V.

CllAU)I^.CNS, ASTnOLOCCES CABALISTKA OU 8AB^£4STEg ANCIENS ET HOBEHNES :
PUBLIC SCHOOLS OF ASTROLOGY, NOSTRADAHUS, PARACEE, ETC.

We read in Dollinger: "Astrology, the most tenacious of insecurities"
of the spirit liiimaiu, had acquired great popularity as a result of the contact where
Alexander's conquest brought the Clialdaeans into contact with the western provinces.
These men found support in Stoic philosophy, which, in

starting from the principle of the substantial identity of God and nature, it was
came to regard the stars as eminently divine, and placed the
divine government of the world in the immutable course of the celestial globes.
The sky with its stars, and especially its planets, was a book where the initiated could..
were going to faithfully read the destinies of men. The science of the Clialdaeans which
The deciphering of these divine characters was all the less doubted because they
They claimed to have studied them for four hundred and seventy-three thousand years.
In the time of Alexander, mathematicians, genethliacs, and astrologers
Chaldean and Alexandrian-Egyptian schools were widespread in Asia.
In Greece and Italy, they taught, in concert, that a secret virtue of-
cend without interruption on earth; that an intimate sympathy exists between the
planets, celestial bodies, and the earth; with the beings that live there. The
Human affairs depend entirely on the stars. The planets, especially,
president to the destinies of man and exercise over his birth, his life and
His death, a decisive action. Some, Jupiter and Venus, are well-
making, etc. Their properties are tempered, modified as a result of
their positions and their diverse aspects. Hence this mixture of good and
the evil they spread on earth, and the ability of man to increase
good and averting evil through prayer and religious ceremonies
(let's say magical.)

"The planets having in their respective domains a power that they
They have no other power; one can act upon them through prayer, vows, and worship.
religious (or rather magical). Hence the astrological prayers composed and
used in favor of certain emperors, Antoninus Pius for example.

Augustus, who forbade the mathematicians, that is to say the Clialdeans,
to speak of life and death, he consulted them... Tiberius and Otbo had their
private astrologers. These cabalistic soothsayers were plentiful in the capital.
of the empire "despite the banishments. This was especially true under Domitian
that their influence became disastrous. Their schemes fueled cruelty

of the tyrant, and indicated to him the victims and the means of striking them down

He had the horoscopes drawn up for a large number of distinguished men, and delivered them
torment when the astrologer claimed they were destined to
Great things. Finally, Alexander Severus repealed the decrees of bygone ages.
and allowed them to open schools in Rome itself. (Dollinger, Paganism)
and Judaism, p. 286 to 289; 3 vol. in-8, Paris, 1858, trans. S. of P.)

And these Kabbalistic schools persisted within Christian societies.
yours, where "the cabal, mother of the occult sciences", as we are told
The adept Ragon (above) was "cultivated by the Jews with an undiminished ardor"
similarly, and almost single-handedly eclipsed all other secret societies >
(Lecanu, supra), having as "the most faithful custodians the Jews, who
"They were almost always the great masters of magic in the Middle Ages!"
(Éiiphas Lévy, supra, ibid.) »

35.

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'Religious wars, civil wars, Catholic unity'
broken, famine, plague, and, amidst the misery and anarchy of almost
all the Euro-Jewish states, a general trend of minds towards the study of
Astrology: that's one of the faces of the sixteenth century! I say "study of astro-
"logy," because this cabalistic art was indeed viewed "as a science,
and it was taught publicly with the support of the civil authority.

Thus Krakow, the former capital of Poland, had schools of
Magic was renowned throughout Germany. Students flocked there from
From all sides to attend the professors' lessons, who explained to them
the astronomical figures and characters of the Arabs, the Greeks, the
Persians and Chaldeans.

Few courses, at this time of renewed cabalistic activity, and, by
Consequently, there were religious and social revolutions, and few characters
They did without their astrologer. These charlatans, or, to put it bluntly
More accurately, these sectarians were rampant in France at the time of the
Renaissance; and, when we visited the picturesque castle of Che- '
nuns, we were shown a room which links the memory of Cathe-
The Medici family condemned these sacrilegious practices. The ladies of her court called
these cabalists, that is to say these Jews or these students of the Jews, their Barons,
remarkable name! for this word, which had not yet become
as if from a vain title, it hardly designated anything but the ancient and
high nobility, the noble and primordial lineage of the kingdom, as well as
We read it in du Cange. (Article Barones.)

Let us transcribe in this regard a passage from Delrio, too interesting for
omit it; Hactenus patres, quorum adcripsi verba, quoniam, licet primo
loco, et juxta contexius seriem, Apostolus loqueretur de superstitioso
dierum, mensium and annorum cookedu Judeorum, quos Galatæ judaizantes
haud diibiè imitabantur, utpotè cum Græcis Divus Hieronyinns et Pri-
masius arbitrati, fieri tamen potest, ut aliquid etiam simul

irrepserit, ut vidi in France, tempore Catharinæ Mediceæ, qiiando inter
nuiicas matronas adeo hæc vigebant, iitnibil inconsul fis astrology, quos
Barones suos nuncupabant, conari auderint, etc. Disquis. mag. (Û III,
p. 2, sect. VI.)

It is important to mention the famous Nostradamus among these astrologers, or,
If we speak the language of Rome from the time of the emperors, between these
Chaldeans, or those mathematicians. They were given this latter name because
of the cabalistic use of numbers, and of the divinatory observation of
stars, to which these diviners devoted themselves.

This distinguished cabalist, sought after by kings, protected by Catherine de Medi-
Cis, born in 1503, died in 1566, of Jewish origin, and whose ancestors
were mathematicians and physicians, as well as a considerable number of
Learned Jews, wrote, under the title Centuries, predictions that would cross-

They span centuries and extend beyond the present era. Mr. Anatole le Pelletier tells us a
published in 1867 (Paris, at Le Pelletier's, 40 rue d'Aboukir) an edition
in two volumes in-g”, based on the standard texts of the years 1558, 1566,

• Doctor of EiauvilIcz, Gnrdi'rn, t. X, p. 13; Paris, 1856. Historical note.

on M. de NoUra-Damus by U, de Matougiiei. — . Or I could see the need that one
such a time for holding an ecumenical council!

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1568, and we recommend reading it to those who laugh, who will repeat it in chorus,
if they so choose, this well-known pun:

NoUra damut cum falta daniui, Dam fallere noairum «I,

El cum falu damna, nil niai nostra damut (Noilradamua).

But serious enthusiasts will seek out this remarkable work, and the
They will place them in their library. They will find the key to the characters.
designated, a translation of the quatrains alongside the text, a dictionary
archaic or obsolete words, learned scholia, and very curious notes,
Much science and singular interest. The predictions fulfilled.
are sometimes striking, or rather, disconcerting

The author, whom we did not have the honor of knowing, had the kindness,
by offering us his work, to explain to us a number of qua-
trains, especially those that look to the future, and to which it would be imprudent-
eager to give a public explanation. We admire his obligingness.
His modesty and his insight. Let us add to these praises, and to prove it
sincerity, that we cannot share certain opinions that the author
admits in another work of the same date, and of which our book Det
Mediators and Means of Magic fought some of them in advance-
passion.

A word from the Kabbalist Eliphas sums up, in a sad eulogy, the virtue of the
Kabbalah and the power of Kabbalistic astrologers: "Paracelsus may have
He was the last of the great practical astrologers. He healed the sick by
talismans formed under astral influences, and recognized on all
the bodies the mark of their dominant star. That, according to him, was the
true universal medicine, the absolute science of nature, lost by the
"A fault of men, and rediscovered by a small number of initiates." {Dogma}
and rit., vol. 1”, p. 236, 185t.) Ahl » how wrong he was when he
believed all religions originated solely from astronomy! It's con-
milking astronomy, which was born from astrology, and primitive astrology
(which is Sabaean ilolatrism) is one of the branches of the holy Kabbalah, the

science of sciences, and the religion of religions." (Eliphas, ibid., p. 244.)

Unfortunately, there was no shortage of Christians as infatuated as the
Jews, their masters, favored these means of performing miracles. These
Naive cabalists were astonished to see us lose, through our carelessness and
through the laziness of theologians, the great and marvelous lights that
pours forth and lavishes their knowledge! Each of us, according to them, should...
I'm eager to leave everything behind and sell everything to acquire this high-end gem.
price. How quickly would the ungodly convert, if the cabal...
discovered its infinite perfections; if, for example, the mysteries that ren-
close each word and each letter of the Lord's Prayer their revelation
the seven periods of the Church, its fate, its revolutions, in a word
all the Sephiroth, all the divine splendors contained within this same
prayer which they recite every day without understanding either its meaning or the
wonders! (Ibid-, suppl. to the hist., p. 351).

In support of this virtue of names, Rabbi Solomon Ben-Sevet deigns
to tell us the following fact as positive. The rumor had spread long ago,
in Spanish, that a Christian child had been killed in the house of a Jew,
and that the Jews had taken the heart of the corpse to celebrate their Passover.

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"This scheme," said the rabbi, "brought great misfortunes upon the
Jews. However, Solomon Lerite, a very wise and highly skilled man in the
cabalistic secrets, fortunately he managed to divert them by placing them under the
The tongue of the corpse spoke the ineffable name of God. For thus he reminded
the life of the young child, who revealed the true perpetrators of his death.

Although we are far from believing in the reality of resurrections
through the occult arts, and which we have cited in our book of Media-
The methods and techniques of magic: some examples of false and frightening magic.
resurrections effected by this art, this story is of great importance for
whoever seeks the ancient customs of the Jews; and the justification
The rabbi's actions seem to us only suited to demonstrate his knowledge or his pretensions
magical tions. (See Church and Synagogue, p. 330.)

This was done, in the past, by placing a blade under the tongue of a Terapim.
of gold on which were written the evocative formulas and the questions to
to solve, the consultants obtained a response from [mind]
of the dead. And the scholar Kircher admits that the Terapim, which are made-
born by turning off a child's TV, can have the very date of
Ham, the custodian of the Cainite cabal, that is to say of the Ma- traditions
the gics of the sons of Cain. (Read our book: God and the Gods, Paris, 1854,

pp. 46-47, out-of-print book, which we have not yet had time to review.
— Fourmonl, Réjlex. critiques, I. I, pp. 229-370, etc. See on Cain and his
sons, inventors of mad crimes, the historian Josephus, ficfoire, 1. 1, chap. 2,
and other learned authors.)

NOTE VI. — The CiULnée of “os jours; traces oe la cabale caïsite

or CDAMIC AND PRIMITIVE SECRET SOCIETIES.

"Chaldeel: Does this name awaken other memories in the minds of Europeans?"
images like those of these conjurers of infernal spirits, so often anathe-
"Matized in the Bible," and other thought than that of the black cabal or of
the traditional doctrine of demonic Catholicism, which, almost from
the origin of time, walks alongside the holy cabal, traditional doctrine-
the nature of divine Catholicism?

Chaldea! "The most reliable and ancient historical sources"
They place the cradle of humanity there twice. Created by God in the neighboring...
swimming or in the bosom of Chaldea, man is reborn and multiplies there
even after the flood destructions. Abraham was born there, and,
Later, his glorious vocation,” which tears him away from this land devoted to worship
demons, in Niniis founded Nineveh there; conspiring impiety built Babel there and
its sumptuous residences: the two great cities that will personify at
"Never power, pride, and pomp." (p. 7)

"Poor Chaldea! Unfortunate country! What a fall from grace! After having been the
home of the greatest empires, the birthplace of great saints, one of the most

'Chaldea, historical sketches followed by some reflections on the Orient,'
by Father P. Martin, chapter of Saint-Louis des Français, in Rome, p. 3,
1867, Rome, printed by the Civiltà Cattolica, with a dedication to Baron Adolphe
d'Aïril: Study on Christian Chaldea, Paris, 1864. Benjamin Duprat.

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beautiful jewels of the Catholic Church in the early centuries of its history,
Elijah fell today under Muslim rule. What am I saying?
The demon himself has altars in her house, and his ignominious worship is not
"A veiled point beneath the pomp and decadence of language." He has triumphed! God
of the ancient cabal, he triumphs in this first center of his empire,
remained, became once again for the East and strong beyond the East, one of the great,
centers of cabalistic worship

"The astonished reader will forgive us for entering (in this regard) into what-
Some details about the Yazidis, better known in Europe as Scba-

Manites or Seroanites. No author has described the

customs of these unfortunate peoples It is in the diocese of Akra that

finds the center of these sectarians' cult, and it is also there that their
patriarch and their supreme sheikh. » P. 34-JS.

"From a political point of view, the Yazidis are governed by an emir"
supreme leader of their sect, who resides in Schiekau, northeast of Mossotil
(Nineveh)... His power is absolute in everything, and he can use it as he pleases.
of all the women of his subjects. His lawful wife is always chosen
Nevertheless, among the princesses, daughters of other emirs. By means of emirs
subordinates, he transmits his orders to all the Shamanites scattered throughout the
Konrdistan, Media, Mesopotamia, and the Sinjar Mountains.

<■ It is even probable that, through mysterious ramifications, its
orders reach the most remote extremities of Asia and psoT-êTaE
EVEN OF THE eDROPE. » P, 37.

The Gnostics and the Manicheans piously preserved the traditions
tions of this primitive Freemasonry, that is to say its cabal, of which a
branch had grown deep roots from the Driises, in the mountains
Tagnes of Lebanon; and when the crusaders of Europe named Asia,
They infiltrated the ancestors of our Freemasons: the Templars, the
Rosicrucians, the organs of Western occultism, the leaders and chiefs-
locations of our demonic cabal.

Primitive Kabbalah was what these sectarians are, for they have remained
They worship the sun, the stars, the spirits of the stars, the evil
principle, or the principle, the prince of evil, whom the Persians named
Ahriman. And this Ahriman, "what would be so blind as not to notice him
to recognize the transparent veils of their doctrines, which "attached themselves"
"It leans towards Manichaeism through still visible links," and which had permeated
Gnosticism. A single sentence is enough to cast doubt on this.
to faint; let's listen:

Among these sectarians, "all passions, even the most shameful, are
regarded as sacred, and to want to stop their course would be to surrender
Guilty towards the one who is the author and the executor. The words modesty
and marital faith have no meaning in their language and do not awaken any
idea in their minds'.

The prince of evil, however, "the devil, is for them after all only a
fallen angel... God, they say, is infinitely good, incapable of doing
evil to men. The devil, on the contrary, is infinitely wicked, and,

' Ibid., Dominant year. , p, 13S, May 1861; LaChaldée. p. 6i. — Don't believe it
Read, while reading these lines, one of the Fathers of the Church, Saint Epiphanius, Adver

about the Cainites, the Ophites, the Nicolaltes, etc.?

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In his malice, he only delights in torturing them. He is therefore extremely cautious
If God wants to be happy here below, he must abandon the worship of God.
who can do no harm... and to place oneself under the protection of the being who alone
can exempt men from the evils of this life, since he alone has the power to-
to see them inflict them upon them." (16, p. 137, letter from Father Rose.)

"Satan, whom they worship under the name of sovereign or mighty king, Melek-
el-Kout, therefore, is for them only the principle of evil, defeated by the principle
of good. God must reign peacefully and happily for a thousand years, that is to say-
to say for an indefinite period of years." But ■ the war, reigniting
Its fires will provide the devil with the opportunity to conquer or make peace; and,
In both cases, his worshippers will find it advantageous. (p. 32)

• They have, each year, at least three days of fasting, and one night that they
they dedicate themselves to the king of the abyss. Men, women, children, old people,
gather around a hole whose depth no one has measured (mundt/s);
It lingers in their thoughts even into hell. When midnight arrives,
They seize flaming torches and perform infernal dances.
around the dark cave, into which they throw sheep
living beings, pieces of burning wood, clothing, weapons,
coins, all to pay homage to the king of the damned.
Then, the delirious crowd enters a dark subterranean space, and there...
"They engage in abominable orgies," a veritable magical sabbath.

This is what their cabal, formed from their traditional dogmas, dictates.
Therefore, for the Yazidis or Scbamanites of Kurdistan and the countries in the-
When freedom experiences no hindrance, you see them then resorting to
"to the most extraordinary theurgic practices, and all that your magic
and witchcraft have something even stranger, more frightening, and, let's say it,
moreover, diabolical, constitutes in a way the foundation, the very essence of
their worship" and their doctrine I [Ibid. , p. 44-45.)

However, we do not say of this doctrine: it is pure Sabaean Kabbalah
and primordial; it is there, the Cainic cabal transmitted by the descendants
of Chain in its original purity; for nothing remains unchanged and
pure in the realm of error, condemned to only take its developments
ments than in the atmosphere of variations. But we say that this
cabal preserves and propagates, in their essential part, the doctrines and the
the cult of demonic Catholicism, including Chaldea, governed from the beginning
by sovereigns descended from Ham, was the constant scene and cradle.

(Bible, Genesis, X, 6, 7, 10, 11; 11, 25. — Joshua, 24, 3-14, etc., etc.)

Let's listen: "Every year, all the sheikhs travel through the districts con-
entrusted to their care to encourage and instruct their faithful.... But the writing-
"For the Shamans, ture is an object of abomination..." The delivered writing
In the hands of the public, this would be too compromising for such a doctrine.
who, therefore, takes refuge in the cabal, that is to say in tradition.
“Their beliefs, their rites, their customs, their practices, are trans-
They put it (therefore) solely through oral tradition. Only one family has the
the privilege of knowing how to read; but so far it is unknown in which book she
exercises this prerogative.

'Pp. 38-41. 11 The same was true in the religious occultism of the Druids, of which
the origin is also Chana-Chaldean.

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Finally, the sectarians of this occultism which, under our sky, is reflected or
extends into the cabalistic occultism of societies whose main name
is, for the moment, that of the high-ranking Freemasons, who obey blindly.
to the order of a grand master. The Yazidis are, in fact, "subject
to the sheikh or venerable, their spiritual leader, who fulfills the functions of
patriarch and pontiff of the sect. He resides in the village of Assoian and has
under his authority particular sheikhs who receive, transmit and

They carry out his orders. The sheikh general exercises power, even politically.

a very great influence. He is, in fact, the one who governs in a way
all the Shamanites. He makes the laws, defines what is good, what is

bad, what is allowed, what is not. A color, a fruit that it

prohibited acts immediately become illicit, and so illicit that one cannot
would not be able to use it without falling under a kind of excommunication.
cation. Such is the horror inspired by what is thus prohibited, that,
To express an impossibility, the people need only compare it to custom
of the object that has fallen under this supreme prohibition*.

This absolute despotism of the grand master of the Cthildean cabal was that
of the Prince of the Assassins, in Lebanon, where the Druze keep the documents
the customs and morals of the cabal, which we explain elsewhere. He is the one
of the grand secret master of high Freemasonry, that is to say, of the mason-
"Kabbalistic nonsense ruled by the Jews. Our fathers in science," he said.

Elipbas Lévi. (History of Magic, p. 545; Paris, 1860.)

The contempt and hatred that pursued them, even into the idolatrous world, those who evoke and worship evil spirits, and who persecuted the Jew Kabbalist in the Christian world despite the brilliant successes he achieved there, these same sectarians continue today. Therefore, there exists "between the Yazidis and Muslims share an implacable hatred. The law allowed it, there is no Not long after, it will be up to the Muslims to kill them wherever they find them. European consuls were also forced to stop it, not knowing how to stop it.

the bloodshed, they asked the Porte for the right of nationality for the Yazidis, and they obtained for themselves the same protection as for the others peoples of the Ottoman Empire. But, while the massacres became less Frequent, the hatred that divides the two peoples has lost none of its rage and his fury... They are, rightly so, more odious and more persecuted than Christians under Turkish rule were never so. >• (P. 35, 43, 44, ibid.)

If the number of this cabalistic population is thus limited in In Kurdistan and Mesopotamia, we observe that the sect is spreading elsewhere and far away. 11 It is even said "that they have temples in one of the larger capitals in northern Europe, and it is not unlikely that the shamanic population spread across these various regions reaches the figure of several million. (Ibid., p. 45.)

Now, if such are these fanatics of the city of evil, these subservient ones hereditary from the primordial cabal, if such is blind obedience that they lend to their grand masters, to their sheikh, to their emir, let us repeat what we said earlier about the latter:

"It is likely that, through mysterious channels, his orders reach the most remote extremities of Asia, and perhaps even

* P. 38. This is the Taboo of the islands of the South Sea, etc.

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of Europe, where the cabal, which produced the Gnostics, those brothers of Yazidis, is recognized as "the mother of the occult sciences"; where she "almost single-handedly crushed all the other secret societies"; where all Masonic associations admit to owing him their secrets and their symbols boles > ; and where the Jews, "who have been the most faithful custodians of his "Secrets, in magic, were the great masters." (See above for these quotations)

(supported statements.)

One fine evening, one of those great, one of those formidable events arrives, bursts forth
crises that shake the earth, and which, for a long time, the societies of the occult
ism prepares for Christian society, and perhaps then we will see undergone-
to appear and occur openly, throughout the world, all
the militias, all the fraternal and unknown sects of the cabal. The ignorant-
rancid, the carelessness with which we will have lived of their muted evidence, of their
affinities, with their immense ramifications, will in no way prevent them from
to recognize each other, to give oneself, under any banner of an alliance
Universal, the kiss of peace. They will eagerly line up under
a single leader. More than one voice from high-ranking Freemasonry, that is to say, from t
Kabbalistic Freemasonry, perhaps, will remind us then of something rather brutal-
the cabal, finally victorious across the board, is, in the words of
its current ape, "the science of sciences and the religion of religions"
(Éliphas Lévi, Jog. et rit., p. 244, t. II, 1854.)

And it is then, these followers will tell us, that the tree of the knowledge of good
and evil will have borne its finest fruits

All these things will seem less strange to the astonished reader.
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encompassed by a first reading of all the documents and thoughts
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END.

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Primarily hail and Taieili

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the gods of this world, and governs all

to be by virtue of letters, c

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Key to the invisible world, the secret of ancient spiritualism. — The ca-
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ROGER LAMBELIN

THE JEWISH PERIL

THE REIGN OF ISRAEL

AT THE HOUSE OF

THE ANGLO-SAXONS

PARIS

BERNARD GRASSET

EDITOR
61, RUE DES SÀINTS-PÈRES, C1

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THE REIGN OF ISRAEL

AT THE HOUSE OF

THE ANGLO-SAXONS

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Our merchant navy (Ohallamel).

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nale).

CHARLES MAURRAS

APOSTLE

of
Integral nationalism

as a testimony of high esteem

and cordial devotion

THIS BOOK

where are exposed
various aspects

of

imperialism

of the International Race

IS DEDICATED

FOREWORD

There is more than a year of danger:
A Jewish reign.

Charles Maurras.

(French action of October 4, rg20.)

Thirty-five years ago La France appeared
Jewish. A Veœample tfHippolyte Taine, historian
of the € Jacobin Conquest”, Edouard Dru-
mont had wanted to make a presentation of the “Con-

Jewish quest.

Without doubt the great writer did not bring,
in his works, the same serenity, in his
seeks the same scrupulous criticism of
texts and documents, that the Author of the Origins
of contemporary France. The passion of his

temperament, Yardeur of his indignations
generous sometimes took him a little beyond
borders of controlled truths; its nice-'
thies and his personal antipathies show through
also appeared in his judgments and a tendency
dance/taunted to the generalisa lions could
Lead to formulate on certain subjects
random assertions.

But we must pay tribute to his memory as a Frenchman
informed and a great patriot, a grateful
tribute. He reported an agonizing political danger.
political and social in an era with little per-
Some people suspected its existence; it showed
how were carried out, from pins OHun
century, Jewish penetrations into the various
environments ; how Israel, marvelously grasping
the psychology of democracies, had succeeded
seized by the high banks, the
press, theater; how he had maneuvered
to exercise a preponderant influence on
V public opinion, parliaments and governments
verments.

The books of Edouard Drumont, his lessons
great campaigns of La Libre Parole, corro-
Bored by scandals such as Panama
and the Dreyfus affair, unleashed a blast

of anti-Semitism. This agitation is quite: violent,
but more superficial than deep — except
in Algeria — calmed down when they were forgotten
the causes which had contributed powerfully to
develop it.

The time had not come to make com-
take from the masses the mortal perils that
^accession to power of the Jews and their
creatures could make France run.
So the prophetic calls of Dr. Amont ended
come to wake up only echoes far away
tainted and assimilated. His powerful voice became veiled;
the circulation of his newspaper jtechis and, as he
had to ensure its e.cistenre, its administration
gradually accepted announcements, information
mations, financial claims emanating from
Jewish sources. The Free Word becomes a leaf
of the boulevard, like so many dens, and Edouard
Drumont, in the. last years of his life,
no longer had the same freedom of movement, the same
combative independence, the same spirit
leresque than in the days when, paladin without fear in
service of a great cause, he did not fear
nothing, except that the sky did not fall,...

The great war came. Anyone who was
a little aware of diplomatic life and

military of Germany as well as questions
Balkan nations, sensed it coming soon
the spring of igi2. The Israelites were,

r

in all States, too well informed to
not having foreseen the world conflict. had it
they desired? Had they through occult schemes
worked on its triggering: } Doubt is
permitted, but what is indisputable is that they
had admirably prepared to, draw, from your
war and po.r. who would put Jin,
considerable advantages and additional jmis-
which we have. instead of being afraid.

Israel's upward march towards con-
quest for the Universe which, until then, had been
careful, discreet, slow, marked with time
stopping, would suddenly take cadences
rapid, the pace of a triumphal march.

Jewish imperialism revealed itself with a
strength and also with a disconcerting candor.
Next to him, German imperialism,
British rialism, American pride are
a few things. Complicity is blindness
of the belligerent States favored the designs
of lsraè'1; international socialism and the
international finance have powerfully facilitated
their achievement. From President Woodroio Wilson

and he/. Lloyd George, the Jews have reached
to make their agents the most docile and the most
dedicated and } maneuvering the rulers of
United States and Great Britain, the representatives
sentients of a race of thirteen or fourteen thousand
lions of individuals, scattered throughout all your countries
of the globe, have succeeded in imposing on the world a
special peace which is truly a paxjudaica
and a supergovernment, called League or
League of Nations, of which they are the masters.

As a sign of victory, they obtained
stand in Palestine for their people, without ter-
ritory since the Dispersion, a “national home”
nal” and, under the aegis of the British Empire,
the flag of Israel already flies over Jerusalem,
the Holy City of the Christian world, the metropolis
incomparable religious idea and civility
reading.

How could this have happened in just a few years?
this Jewish conquest? The sacred union observed
during the war It will certainly be made easier;
but, for a long time now, the Israelites
had occupied positions in all countries
solid, giving them the means to trigger
rapid offensives, when there arise
favorable circumstances.

In Russia, they had many of their
co-religionists in the party, Cadets; they
were the masters of secret organizations and
socialist groups.

The Israelites Played a Capital Role in
the intrigues, the failures* the betrayals which
demoralized the Court, the nobility, trained and
led to the fall of Czarism. The Empire*
that alone kept its frame upright
government, was driven by anarchy
when Tcar Nicholas was deposed from his throne.

Jewish socialists imposed by force
to Russia, decapitated and discrediting the regime
pi ns or less communist of the Soviets and he
just consult the fairly consistent statistics
data, emanating from various sources, to con-
birth the composition of the tyrant government
fucking and bloody*, of which risraétitr Trot sic g and
Lenin are the leaders. Of the 22 members for-
manting the Superior Council of Commissioners of the
people, jj are Jews; and, if we total the
senior officials managing ministries and
major published services, we see that
/f5S among cu,r, out of 55(1, are Jews.

In Germany* it is in the field of
great industry that the Israelites had

À.V'ANÎ-1'ftOPOS i

conquered capital positions. They were
the tycoons. The most powerful company in
navigation of the world, before the war, the
“Hamburgh eoise-American” hadn’t she
at its head is Doctor Bail in? But they would send
also a preponderant action in the circles
socialists and it is good to remember that the
August 4 you//, aa Keiehstag, it's by Vorgan
of the Jewish Haase that the party of social democracy
democracy promised its full support to the government
imperially.

After the defeat of the Central Powers and
Abdication or deposition of sovereigns
rulers of Austria-Hungary and the States
Germans^ everywhere Jews are brought to
power by socialist organizations.
Thanks to them, a democratic camouflage takes place
tick and republican, which will be worth to Germany
Protestant, especially during the Inter-Conferences
allies of Paris, your benevolence from the president
Wilson and Mr. Lloyd George.

Among the vanquished, the Jews therefore penetrated
strong forward in the regions of power, and if
reactions begin to occur against
their invasive activities on the other side of the
Rhine^ they no less conquered a

political power infinitely greater than
the one they had before the conflict my*
dialL

But it is above all citing the winners that
their rise to the heights deserves to be studied
die in its causes and in its processes. There he
there were no political cataclysms, no shortcomings
to be able to. It is by you Natural play of the insti-
tutions, through the personal action of politicians
and Israelite financiers, through the press to their
devotion, thanks also to the intelligences and
complicity found among those in power and
the heads of state, that the con-
Jewish quests. In the United States and England,
this conquest was also facilitated by displays
nities of a philosophical and religious order, because
Puritanism proceeds, to a large extent >
of the Jewish spirit.

The documents consulted, the results
o/ired in your newspapers and periodicals an-
English, American and Jewish, the observations made
yours and the testimonies collected in Egypt and
in Palestine, the information provided by
correspondents well placed to be
exactly informed about certain activities
from Israel, allowed me to follow quite closely

the stages of reestablishment of Jewish rule in
the Anglo-Saxons (i).

No doubt new facts will be discovered
green and revealed which will later allow
to base on definitive foundations the history of
this astonishing conquest; but it seemed to me that,

from now on, solid milestones had to be
planted and which it was important to report to the
patriots of all countries the dangers of Imperial
Jewishism,

The tide that overwhelmed Russia, which
encircles the Anglo-Saxon countries, rises further
towards new conquests.

To safeguard Christian civilization
and the independence of peoples, it is urgent
to build powerful dikes, capable of
to stop and push back its waves.

R.L.

(i) I would like to express my gratitude to the correspondents
dants who wanted to help me document this study.
and very particularly to MG Champanhac who, from Lon-
dres, sent me valuable information as well as a
series of Anglo-Jewish plays and publications of the greatest
interest.

FIRST CHAPTER

Xa Jewish conquest of England*

The Israelites successively acquired all the
civil and political rights of British citizens
niques. — A Hothschild in the Chamber of Commerce
munes. — Benjamin Disraeli created Lord Beaconsfieldi
Prime Minister of the United Kingdom, — The Jews
in South Africa. — Jewish friendships
of Edward VII. — Israel's hold on government
ment during and after the World War.

About twenty years ago^ appeared under the
tilre: The Englishman is isvaëllte (i) a curious
brochure summarizing the work of Briilsh
Israelite Association on the origin of the race
English. It is admitted that only two of the
twelve tribes of Israel, returned from the captivity of

(i) Jouve, publisher.

Babylon, populated Palestine during the
birth of Jesus Christ. The others had
emigrated to the northwest of Europe and settled
would be established in the British Isles. Of the
biblical and historical connections,
linguistic considerations are invoked to
support of this thesis. I am content with
report to scholars, ethno-specialists
graphy, leaving them the care and responsibility
ability to establish its degree of veracity or truth
semblance.

What is beyond dispute is the thrust
Jewish who, for several years, has manifested herself
celebrated in the United Kingdom, with an energy
increasing.

Troubled periods in people's lives
have always been favorable to the children of Israel.
The agony of the former linked "one, the Revolution and
the Empire facilitated their emancipation and the rise
of their fortune in France and in Europe continues
mental.

In England, the Jews took a long time to
conquer the civil and political rights of
citizens, and this because of their religion and not
of their race.

To occupy certain municipal offices and

to sit in Parliament, it was necessary to pronounce a
oath formula including these months: “I
swear 'upon the true faith of a Christian'. The Israelis-
scrupulous people could not take this oath
solemn without renouncing their religion; and like
many of them had acquired in the com-
merce and finance important situations
ensuring them real influence, they strive
to modify the terms of the service
is lying.

In April i83o 7 a representative from Norwîch,
Mr. Robert Grant, took the initiative of a bill in
this goal. After a long debate, in which
Macaulay, the bill was rejected. Three years later,
Mr. Grant returned to the charge and succeeded in making
accept the bill by the House of Commons,
but the Lords rejected him.;

However, in i8/j4, under the government of
Sir Robert Peol, the law which excluded
the Israelites of municipal functions. 11 was
abnormal and illogical than a Jew, who nothing can
sin of becoming sheriff of a county or magistrate
trat, was unfit, because of his religion, to be
elected mayor, aideman or even member of a
Common CounclL Lord LvndhursL then luck-
bind, introduced a bill, repealing in this case

the Christian formula of the oath, which passed without
difficulty in the House of Lords.

The question of the parliamentary oath was
new raised 1 - in ifi'17» when I baron Lio-
nel Rothschild fled. elected deputy by the city of
London. A Jeuftt bill, introduced once again
more, having been rejected, Lionel Rothschild resigned
sionna, but to immediately represent-
lies before the electoral college, which re-elects him.
So he came to Westminster and advanced before
you “speaker” asking to take an oath. He
pronounced the words relating to VdUeg lance and
to\a.<çw/>rp//?/7e t J/,inaïs omitted the “nu i’no i rue bankrupt
of ci rhriatinn”. Invited to withdraw, he obeyed and
went to sit on one of the gentlemen overlooking
the gallery and where the spectators are admitted. Of the
he could follow the proceedings without taking any bets.

Another Israelite, Mr. David Salomons, elected
Member of Parliament for Ireenwich, in Hui, had more audacity
than a co-religionist. He introduced himself as
him in front of the table where the insiirnes of
the Crown and omitted the words constituting, for
an Israeli, an abjuration; but, invited to
withdraw, he took his place among the members of the
Parliament and refused to comply with the injunctions
of the speaker.

Insulted by the Tories, encouraged by the
Whigs, Mr. David Salomons sat in
his chair. It took the intervention of the serfeant-
at-arms to get it out of the enclosure
vee.

But this scandal led the Commons to
bring before the Exchequer Court a claim
request for interpretation of the terms of the oath.
By three votes to one, the Court held that,
only Christians were qualified to pro-
recite the sacramental words opening the
gates of Westminster.

New efforts were still made to
Communes to allow the admission of Jews,
but the House of Lords rejected all the bills
voted for this purpose until i853. This year,
thanks to the efforts of Lord John llussell, a
law was passed which did not repeal the formula tra-
version of the oath, but which authorized the
Israelites to omit contradictory words
with their religious faith.

The emancipation of the Jews was thus completed.
The leader of the House of Commons was
then a young purebred Israelite, Benjamin
Disraeli, who “was expected to play a leading role
plan in the history of his adopted country.

Entered early into the fold of the Church
Anglican, following the example of Hicardo and
Goschcn, he only served the
aspirations and interests of Israel. When he
soothsayer! minister, we can! say without exaggeration
(pie it was the Jewish idea that came to power.
Already, as a writer, as a novelist, he
had become the advocate, the champion of his race,
with a lalenl, a skill, to which we are
obliged to pay homage. In the Biogra-
political phy of (leorge Bentinek, he con-
sacred to the Jews a chapter full of eloquence and
of emotion; and, in Coninr/sbi/y by the organ of
banker Sidonia, one of the most vigorous per-

sonnages of his novels, he pleaded their cause, recounted their misfortunes, provoked in their favor sympathy and pity.

Disraeli did even better. At the time when the Count Arthur de Gobineau claimed, through ethnic and historical considerations, establish the superiority of the Germans over others peoples, he imagined a theory of races, which he called "the key to history" and which tended to demonstrate the preeminence of the Israelites over all other humans.

Mr. Alexandre de Haye summed it up exactly

in a few sentences: “The peoples do not rent their vigor, their morality, their aptitude to great things only on the condition of keeping their pure blood of all mixtures. If they leave a foreign blood mingling with theirs, the virtues which constituted their originality and their distinct strengths appear soon... There is no superiority real than in intact breeds, which have passed down from generation to generation, not just a language or a religion, but blood, the original sap (i)”. The conclusion can be guessed. Among the privileged races, the most pure of all is that of the Semites, where the group of Jews shines with the most sparkling brilliance.

This cult of his race inspired all the acts of the public life of Lord Bcaconsfield, and, thing strange, few people in England and Europe understood this and anticipated the consequences quences.

Its eastern policy is fundamentally Jewish. Already, in Coningsby, the novelist had somehow predicted the Russian Revolution and reported the mysterious diplomacy, organized by

(ij Letters from Lord Bcaconsfield to his sister. Paris, Perrin, 1889.

the Jews who would settle in the Empire of
Tsars; later, as prime minister, he
had directed towards the Orient the ambitious aims
from England. He wanted to raise up the Jewish East
only to bring out the future masters of
world.

A Zionist before the letter, he had the prescience
that British imperialism, of which he made himself the
fiery champion, will prepare! one day the
paths to Israeli imperialism.

This is how this languid-eyed Semite-
red, dark complexion, long curly hair,
whose nervous voice knew how to mock in turn
and flatter, romantic in appearance, dressing like
Brummel or Barbey d'Aurevilly, dreaming of glory
literary and political conquests, more often
heavens to frequent among the duchesses than to
live in the privacy of his co-religionists,
became the leader of the Tories, the happy rival of
Gladstone and won the good graces of his wife.
veraine. His career was at its peak when the
Queen Victoria accepted the crown from his hands
Imperial India and the Berlin Congress con«»
crowned his reputation as a great statesman.

The purpose of this Congress was to resolve the
.delicols and many problems posed by the

Russo-Balkan War. Lord Beaconsfield
did not fail to impose on the Romanians, whose
territory was amputated from Bessarabia,
special protection measures for
Jews.

Despite the presence at the Berlin Congress of
prince of Bismarck, Lord BeaconsQeld appeared there
to play the leading role and the prestige it con-
quit was not without impressing quite a bit
the Israelites of Germany and Austria. Number
of Jews from Frankfurt, Hanover, Ham-
town and Vienna said to each other that England,
where one of their number could rise to such heights

destiny and acquire such power, had to be
a chosen kingdom. Crossing the sea of
North, they came to seek their fortune in London and
in major British centers. They received there-
received a warm welcome, found early support
heavens, conquer enviable situations in
banking, industry or commerce and
several of them or their descendants are
proud to be included in the red book today
of Peerage.

The gold and diamond mines of South Africa
South, the speculations to which they gave
place, exercised at Stock E.Tphanrje an irre-

sisfiblc attraction. Bankers, financiers, com-
from the City, enticed by the news,
learning the daily discovery of deposits
ments and veins, embarked on the steamships
bots of the Union and Castîe lines which served
the Cape Colony and hastily caned the
Transvaal.

Jews dominated among these adventurers
of finance and their desire for profit, their aptitude
study to create banks, counters,
found companies, quickly placed them in
front ranks of these Ci tlanders who threatened
to overwhelm the Rand's sparse population.

For political, moral and reli-
gieuses, the farmers of the Transvaal, descendants
of Dutch settlers, nourished by strong reading
of the Bible, could not attend without sadness
and even without indignation at the invasion of
their territory by these thousands of adventurers who,
not content to live as they please, to install
in Johannesburg bars, gambling dens,
music halls, were quick to demand a
significant participation in administrative life
tive of the country.

President Kruger and legislative gathering
did not want to grant the Uillanders rights

civilians only after a training period of several years;
They imposed a fairly high tax on exports.
tations of Por and precious stones.

The quasi-official historian of the Southern War
African, Conan Doyle, in The Great Boer
War (1899-1901) (1) was sober in
details on the origins of the conflict. He doesn't blame
not the pretensions of the Uitlanders and incriminates
rather the stubbornness of the Boers; and yet these
here, after abandoning the Cape Colony
to escape British domination
and cleared new territories, did not aspire
than to live in peace with all their neighbors.

These are the Jewish financiers of Johannesburg*
who took the initiative of the provocations and
revolts against the burghers. To bully the
authorities, we flew the English flag on
all banks; foreign newspapers cover
insults the president, the Volksraad and
announced the imminent fall of the government
ment, the annexation of the country to the Cape Colony.
The president of the Chartered, Cecil Rhodes,
openly organized the Jameson raid,
even if it means disavowing his lieutenant after the failure

(1) London. Smith, Elder and Co.

these are adventures, and this is the Eckstein house,
representing the large firm of Wcrnher Beit,
(]iii paid for the volunteers and kept in store
the rifles intended to be distributed to the conspirators
the day Jameson and his gang arrived.

Behind the scenes, Sir Alfred Milner, on behalf of
British government, was ready to take advantage
circumstances e! of the war that has become inevitable
table to add a new flourish to the
imperial crown.

If (ionuii J)oyle did not understand the action of
Jews in the determining causes of the war
South African, which was to cost the An-
gleterre, others easily discerned it.

Jean Carrèie, who made a study trip to

Transvaal during the latter period of the
struggle, recounted in Au pays d*; For gnaws them
impressions he gathered on this subject. When,
in a group of officers and correspondents
war, he announced his next departure for
Johannesburg, Mr. Gwynne, from the Reuters agency
— the current editor of the Morning Post — the in-
terpella:

So, I hope that the day you visit
connects town, you will not spare in your articles these
ignoble capitalists who, after having been the cause of the

war, hid while the soldiers died,
some in their homes, others beyond the borders
third parties, and who are now complaining because the
war lasts too long...
The officers chorused in rinforzando.

“The dirty Jews,” added one.

— All the rejects from the ghettos of Europe.

— All the old goods dealers in Whitchapel 1

—The Klmberley diamond thieves!

— And that’s why we come to have our people killed
men (i)!

When the English army attacked Johannesburg
a triumphal entry, after a long cam-
loincloth which had not deserved this epithet, a
soldai bocr, prisoner on parole, kept his
hat on the tetc, when Lord Roberts passed,
followed by a brilliant General Staff.

A Jew from the mines, whose enthusiasm de-
bordered, the defeated patriot reported to a soldier
English :

— Isn't that unworthy? Here is a Boer who
do not salute the general in chief.

“Shut up,” replied Tommy, looking
with contempt the Jew. He fought for his country
that one, while you were trembling in your
cellar!

U) In the Land of Red Gold, p. aoo.

And the overzealous “reformist” was booed by the
crowd (i).

Queen Victoria did not survive the war
South African. The unforeseen extension of the
struggle, the enormous sacrifices it had demanded
in men and money had deeply
affcclec. She was too intelligent not to have
not discerned those truly responsible for the conflict and
did not forgive the Israelites the role of pro-
vocators and exciters that they had played at
Johannesburg.

His successor, King Edward, did not share
no such scruples. He didn't blame the banks
quiers and speculators who had unleashed the
Transvaai War, since it resulted
a notable expansion of the domain of Em-
worse, and close relationships attached him to other
leaves to. certain Israelite personalities.

It is a well-known fact that, during the lifetime of
Queen Victoria, the Prince of Wales did not have
no resources corresponding to his tastes, his
needs, to his way of life. The Jews do not miss
did not hesitate to offer their good offices to the future
ruler of Great Britain. Such a big breast

(i) IbiU., p. 2J2.

lord of Israel, to establish its monstrous situation
daine, offered a large sum to the Prince of Wales
when he agreed to honor with his presence a
hunting or a dinner. Branded financiers
met with loan requests and
offered to lend the prince sums
important without requiring interest, sometimes
even without asking for receipts. However, these
services had to be paid for one day. Therefore,
in 1903 Levy Lawson became Lord Burnham,
named after a property famous for its beautiful

beech trees, Burnham Beeches, which he had acquired.
The son of this Israelite who came from Germany, the
Viscount Burnham, runs the great daily newspaper of
London, The Dailtj Telegraph. Another Hebrew,
Alfred Cassel, originally from Germany, like
its name indicates, was not only the ban-
quier of the heir to the throne, he became his intimate
friend. In the history of international finance
over the last thirty years, he has held a place
cozisiderable. If he is not raised to the peerage,
it is doubtless that he did not care much about it;
the title of baronet is enough for him. Sir Alfred created or
developed land companies in Egypt and
Argentina, acquired influences in the great
banks of Europe and America, created between

they agreements and combinations of interests,
whose sons he held. At the Paris Stock Exchange, we
“still cherishes the memory of mastery with
which the skillful financier saved, not without
to make some profits, one of our great so-
credit companies that were on the verge of collapse.

I know on the banks of the Nile, not far from
Louqsor, a delicious villa, located in the middle of a
domain of the former Daira Sanieh. Lau-
pink trees, groves of lemon and orange trees
gers border and surround it. This is where Sir
Alfred Casse! came every winter to take
a few weeks of rest, and the Prince of
Wales received hospitality there on several occasions.
Built in the bungalow style of India,
ground floor with large verandas, the villa
had in its center a floor forming a pavilion
lon: Royal parliament, from which we had a view
wonderful on the sacred river.

If he had disdained personal honors, the
great financier, however, married his daughter to a
lord, and his intimacy with his sovereign was
such that it was in his arms that Edward VII
breathed his last.

II

The Israelite professor SombarL once for-
made this confession: “Wars are the harvests
Jews and revolutions too. Like him
there has never been a war comparable to the conflict
world unleashed in August 1914? nor revolution
similar to that which, in 19 17, caused the collapse
the Russian Empire, it is not surprising that these
unprecedented disasters have activated the ambitions
conquerors of the race.

His conquests, his rise to the summits
of power in the various States were so pro-
digious, that we experience some difficulty in
explain, follow its development.

There were Jews incorporated into the armies
of all the belligerents. Losses due to
terrible weaponry which was used in
this war, were such that one counted
fairly high number of killed and injured among
the Israelites, although a good proportion
of them served in the stewardship, hospitals

rates and formations from the rear. Having
participated in the war nationalized them, sacked them
patriots. It would have been bad grace to treat
ter as foreigners, as newly naturalized
or second rate, soldiers before paying their
blood or risked shedding it in defense of
country.

From this point of view, the Israelis have therefore gained in
consideration during the war; but they
have derived other benefits from this war
material, such as bankers, industrialists, com-
merchants, army suppliers, hoarders
of oils, flours, durations of all
kinds. The tremendous increase in their power
financial health made it easier for them to
penetrate very deep into the governing spheres
mental^ and the predominant influence by them
acquired has, in turn, become a producer of
big interest.

Conservatives in England, Bolsheviks in
Russia, republicans of various shades in
France, socialists in Germany and Austria,
they took wonderful advantage of the circumstances
stances, movements of opinion, swings
from Fri. In each State, as we become
was getting closer to the end of hostilities and that

painfully bore the peace clauses, they
maneuvered, using different methods
ferent, to make prevail the aspirations and
the aims of their race. This is how, united by
international links, they followed directions
mysterious tives which, despite guidance
divergent in appearance, ended up con-
orchard towards the same goals.

If you except Russia, where the government
of the Soviets suddenly fell into the
in the hands of the Jews, nowhere more than in England,
the conquest of Power was not rapid and com-
complete. The ground was carefully prepared and
and the Israelites occupied strong positions there,
conducive to a methodical offensive, soon
pushed all the way.

During the war, it was easy to see
the influence enjoyed by the Jews in the
various General Staffs of the British Army. A
was a French officer willing to serve with
our allies as interpreter or liaison officer
his, we made sure he spoke a little English,
but he was certain of being admitted, if his request
was supported by a Rothschild or an Israelite
brand. Mr. Joseph Reinach had his great
entries to British GHQ. The field marshal

Sir John Haig had as private secretary
bind Ycomanry Lieutenant Sir Philip Sassoon.
Did the young MP for Mythe owe this post of
confidence in one's personal military valor or
to the fact that his mother was the daughter of Baron Gustave
of Rothschild? The doubt is all the more per-

mis (pie this character is from the intimacy of
Mr. Lloyd Ceorge, whose great friends
the Rothschilds and Sir Ru were Isaars, who became Lord
Reading.

For several years, and particularly
under the Asquiih ministry, the Israelites had
infiltrated more and more into government circles
vernmental, at Roursc and in the press. HAS
the House of Lords for a long time
please only one Israelite: Lord Rothschild;
they are now quite a little phalamre;
and, as they changed their name becoming
peers of the kingdom, it is difficult to discern them.
In the House of Commons, there are a dozen
zaine and two of them are part of the government
ernment: the Right Honorable Edwin Montagu,
Secretary of State for India, and the right honorable
Sir Alfred Mond,y?/\<.7 cnmmissfoner oj Works,
i.e. Minister of Public Works. Signa-
Let us pass on the appointment of Sir Matthew

Nathan as Governor of Queensland,
that of Sir Herbert Samuel to the functions of
British Lieutenant Commissioner in Palestine and
that, very recent, of Lord Reading at the yice-
king of India. I will be given the opportunity to
talk again about these two great characters whose
the action was crucial in various circumstances.
Vinsft Israelites are baronets, vinotrsix are
knights. Six are private advisors to the Court
ronne and six members of the County Council of
London. Crémieux’s advice: “Have
press and you will have everything", was followed by the
Hebrews with remarkable tenacity. In
England, the most widespread of the major newspapers
If you live in London, the Daily Telegraph belongs
holds Viscount Burnham, who was called Levy
Lawson, his original name; Sir Alfred Mond
is all powerful at the Westminster GazPtle; THE
Daiitj E.rpress is headed by MRD Hlu-
menfeld. In the newspapers of which it is not
master, Israel arranges to have tri-
bunes. Daily News Foreign Policy
is entrusted to Mr. Theodor Rothstein; that of
Graphie and Daily Graphie is oriented by
Mr. Lucien Wolf, who was, from 1894 to 1898, corres-
author of the French daily newspaper Le Journal. As to

to the press of Lord Northcliff, powerful trust
encompassing the Times, the Daily Mail, the Sunday
Pictorial, VEvening iXeros and fifty
of various publications, there is a figure
appreciable from Israelite collaborators.

The Hebrews of the United Kingdom also have,
for the use of their co-religionists, of a press
special called Anglo-Jewish which does not include
takes no less than sixteen newspapers and magazines.
Six are daily. Of these publications, seven
are written in English, one in Hebrew and the
others in Yiddish, spoken Judeo-German patois
by the Semites of Russia and Central Europe.

The founders of the “universal Israelite Alliance”
saddle” had strongly encouraged their members to
to affiliate with Masonic lodges, to do
penetrate their minds and their actions all the more
efficient as it was discreet and even mysterious-
laughing. Inspired by these views, the Protocols of
Wise Men of Zion, whose
text later, formulate the prescriptions
following: “Until the time when we possessed
we gain power, we will strive to create
and to multiply the Masonic lodges on the
surface of the globe. We will attract all those
who exercise or can exercise action on

opinion. These lodges will be both sources
information and propaganda centers. »

The Jewish upsurge, which we can see everywhere
ter, has taken a special development in England-
land where she was assisted by men
politicians of all parties. Radicals like
David Lloyd George, advanced liberals like
Asquith, socialists like Smillie, conservative
totors like Arthur James Balfour and Lord Ro-
bert Cecil met to promote
all their power, aims and ambitions
of Israel.

As one could imagine, the propa-
greatness tightened the bonds and revived the religious zeal
gods of the Israelites. Synagogues, schools
Jews multiplied at the same time as the
lodges. The directory of Jews in England, the
Jewish Yearbook, provides on these different
Points of very suggestive statistics.

In the industrial city of Leeds alone there\
has sixteen “Jewish Masonic” lodges, eight of which
belong to the “great order of Israel”. One of
the latter is placed under the high patronage
of the Duke of Con nanti ht: one in the I claims to
Baron de Hirsch, a third of Lord Readin∗''.

Israelite schools are attended by approximately

ron HO.oot) children; 1st societies and institutes of
crowds sort;∗: theoretical, literary, seicnli-
fîfjiïrs, athletes, hospitals, orphanages, libraries
libraries, (works of charity faith ring,
even in areas where there are few Jews
many. In Swansea, for example, where Ton
has barely a thousand Israelis, there is a
syine/o^ue served by several rabbis and
nine companies and various works.

i! should also be noted the high number of associations
foundations for women and young people
girls. È∗ne f'm'on nf Jewi&h Woinen works
i\ London, upper (i rented! this place; a Jewisk
Lvmjue nf flanoiir and Service established in
19 m"", group, under the chairmanship of the honorable
Mrs Franklin, women and girls of
your i are the social classes, with the aim of understanding
complete their religious education and strengthen
fled from them. Mrs Monlefiore chairs a Certifiai
S\ hoot for Jewish Ciris and Lady Rothschild
V Associai ion for ihe Protection of G iris and
Womvn.

Israel's leaders may have better
understood that. Christian peoples influence
cpie could exercise women in their
respective environments and their ability to propagate

big. Didn't Maurice Donnay eloquently recount
what in the Return from Jerusalem
degradation that a “dirty Jew” could inflict
to a “proper Aryan”?

The resurgence of faith and practices
Israelites is attested by the development of
Kosher meat butchers. Formerly confi-
born in the EastEnd neighborhoods, these establishments
today have overflowed into the
other parts of the metropolis. The Shechita
Board gave the following statistics of the ani-
ills killed in London following the Hebrew rite,
from November 1999 to May 1920, that is to say during
in six months: 19,864 oxen, 3,406 sheep,
11,620 calves, 6i4*o5i poultry. It is however
possible that, without suspecting it, Christians
eat Kosher meat, as many
of them unconsciously favor intrigues
Jews.

Let the Jews faithfully observe their laws
religious, that they support each other fraternally
between them, no one can blame them
and blame them, but for their actions, for their
words, of their international activities
gives off the very clear idea that, since the war,
they claim to govern the world, to make it

triumph over what they call “the ideal” of their
breed. And these formidable ambitions, this impetus
outrageous rialism have taken definitive shape-
lies the day when, in a famous letter,
Mr. Arthur Bal four, on behalf of the government
British, is committed to promoting all
his power the establishment in Palestine
conquered from the Turks a Jewish national home.
That day marked the beginning for the Israelites
of a new era, where they would find full satisfaction
faction their mystical atavism, their hatreds
unsatisfied, their thirst for revenge against the
persecuting nations of the past. Zionism
is both a doctrine and a symbol: doc-
political trinity tending to bring together in Jerusalem

a solid group of representatives of all
the communities of Israel which will constitute a
Higher Council of World Government;
symbol of the power of the chosen race, which,
despite persecutions and dispersions, knew
retain enough vitality to remain one and
national, enough skill and strength to
impose on the human race, from the top of the Temple of
Solomon rebuilt his supreme dominion.
Zionism must therefore be studied thoroughly, in
its principles, its causes, its organization and

its aspirations by anyone who wants to understand
the Jewish question as it was posed by the
world war and peace treaties.

It is possible that the British government
fuck didn't foresee all the consequences
of the Balfour Declaration which were to confirm
the San Remo Accords and the Treaty of Sèvres.
In his short views, he did not understand everything
firstly the affinities existing between the Jews, the
Bolsheviks, the Germans and the dangers
will result. One of his major concerns
pations was to avoid the neighborhood of France
on the Egyptian border. The best way
to prevent the organization of a French Palestine
Wasn't it nice to encourage the founding of a
Jewish State, of which England would exercise control
shit? And, to facilitate the realization of the pro-
gram, from 1916, while Sir Henry Mac
Mahon led Egyptian politics in
quality of high commissioner, an agreement
spent with Emir Hussein, promoted to king of
Hedjaz, prepared the creation of a kingdom
Arab, also under British control
fuck, that we would attach to the side of the gang
coastal forming Syria abandoned to the influence
French...

The Jews, aware of the community of in-
interests which linked them to England in these circumstances
tances, did not fail to draw heavily
profit. Their penetration into our political spheres

ticks of the United Kingdom, its Dominions and
colonies, has become more pronounced. How many facts
provide the demonstration? The Indian Empire
is in turmoil. Revolts and
Riots broke out there when a Prince of the Blood
had just presided over the inauguration of a kind
representative regime. These are three Israelites
who are responsible for governing India in these
serious circumstances: in London, Mr. Moiitagu,
Secretary of State; in Delhi; Sir William Mcyer,
lieutenant commissioner and the viceroy, taking office
tions, is none other than Rufus Isaars who became Count
by Rcading. Another Jew, Mr. Philip Harlog,
been appointed as vice-chancellor of the new
velle University of Dhaka (Bengal).

We highlight the capital role that will play in the
future wars air squadrons. The cons-
construction of aircraft of all categories, the
technical improvement of engines,
research of new fuselage processes,
the examination of inventions likely to increase
increase the power, stability, and range of

operation of the devices: all this requires a professional
technical staff of choice, knowledgeable, conscientious
and above all scrupulously honest and
absolute discretion.

There is, among our allies, a <r ministry of
Pair” with real autonomy and
a big budget. However, in his General Staff and
his services, the Israelites seem to have given themselves
appointment.

The Britons Patriotic League explains,
in one of her bulletins that she found ten
neui', and cites the following, mentioning the
occupied foundations: MM. A. -13. Wilbrom and
J.-B. Abraham have important positions in
Y Establishment and Parliamenlarij Dioiinon;
Major Nathan is director of training;
Lieutenant Colonel Lvons heads the service of
oils and essences; Captain Cohen is at the
sheet metal of the telephone and TSF section
It is an Israeli, Mrs Sleiuherg, who is secret-
special note of Major Baird, Under-Secretary
of State, and the Air Ministry still has

on his staff Brigadier-General Livings-
tone (Lcewenstein), majors Myers and
Blumcnfels, Captain Kilimayer, the. lieute-
nants Simon and Marks. We can ask ourselves

if the secrets of English aeronautics will be
well guarded by all members of this
tribe.

To the League of Nations, a Jewish organization
maronnique came out of the president's brain
Woodrow Wilson, the Hilannic delegation
is entirely composed of Jews and Judaeans
health. The general secretary of the Company,
Sir Eric Drummond, the very day he arrived
lived in Geneva, visited the chief rabbi of the
city to assure him of his admiration for the
Hebrews and his complete dedication to their
cause and their interests.

I am only giving summary indications here.
mayors, but they are enough to show up to
to what extent Israel has succeeded in conquering positions
tions, to ensure assistance enabling it
to operate and direct the wheels of government
British ment.

A caricature published in April 1920, by the or-
gane of the “Britons”: the Jetnri/ ueber Ailes,
represents two English Jews enriched by
war and conversing at the linen of a succulent
dinner, washed down with numerous bottles. One of them
stands up and toasts England: Bri-
(annia mies ilie waves! (Britain

order to the Oceans). The other responds with
snide look: Yeth, but 10th rule Britannia
(Yes, but we are the ones who govern Great
Brittany).

And this is not a boasting word,
illusion of the upstart: it is the expression of a
poignant reality.

CHAPTER II

X Jewish influences in the United States.

The first Jews brought to America by Christophe Columbus. — Population growth Jewish for fifty years. — The attitude of the Israelislites during the war. —Otto H. Kahn and Jacob Schiff. — The Zionist entourage of President Wilher.

The history of Jews in America dates back to ChristophcCoiomb.Lea August 1492, were expelled ses of Esnaçne 3oo,ooo Israelites. The day after, the caravels of the great navigator made sail towards the West, carrying with the crews a small group of Jews. It is even claimed that Queen Isabella's jewelry did not have enough to pay the shipping costs and that more several rich Israelites, including Luis de

Sanlagcl, farmer of the royal taxes, had financially interested in discovering a dreamland, where gold and precious stones should be found in abundance.

It is, in any case, certain that the pious Christophe took with him at least five Jews: Luis de Tonvs, who claimed to know the Indian languages and serving as interpreter; Marco, surgeon; Bernai, doctor; Alonzo Galle and Gabriel Sanchez. It's Luis de Torres who discovered the use of tobacco and became rich in exploiting the precious plant on the island of Cuba.

Christopher Columbus had been misguided in accepting these traveling companions. Victim of the doctor Bernai, who plotted against him a miserable plot, on his return to Spain he was disgraced and thrown into prison, a strange reward

think of his audacious genius and his glorious
discovery!

From then on, the Jews considered America
as a field of exploitation worthy of interest
and emigration, quite slow indeed, in
brought certain groups to America
of the South and especially in Brazil.

A conflict between the Netherlands and Brazil
decided the Jews to come and seek their fortune in

North America, among the Dutch settlers
fixed on the territory which is today the State
from New York.

The governor, Peter Stuyvesant, had them
quite poorly received; he even gave them
the order to go and establish their homes outside
the colony; but this order was canceled at the
request from the Directors. Many actions of the
Colonial Company were in the hands of Jews
of Amsterdam, which explains this cancellation.

However, the emigrants were the object of
special measures. They are prohibited from selling to
retail in stores; they were refused access
public functions. They then indulged
in trade with foreigners, that their relations
with their co-religionists from the States of Europe
singularly facilitated, and, for a time,
had a monopoly on it.

When the Dutch were overwhelmed by
the flow of British settlers, the restrictions
originally imposed fell into disuse
study; and, when after the War of Independence
dance, the United States drew up its constitution
civil and political union, the Jews enjoyed in
all their full rights as American citizens
Yanks.

4G THE 1ST GENDER OF ISRAEL AMONG THE ANGLO-SAXONii

As a result, the Israelites, having a lineage
ancestors born on the other side of the Atlantic,

have a mentality, a character
hinder is. Far from being shy and obsequious, they
have an energetic and resolute appearance. They defend
tenaciously hold their ideas, are often
quarrelsome, sometimes brave and their appearance
exterior differs significantly from that of their
co-religionists of old Europe, for a long time
treated as pariahs.

*

It is especially for half a century that the
Jewish population in the United States has increased
in (considerable proportions. A statistical
policy established by the Board of Delegates of America
Rican Israelites, estimated it at 2,10,000 in 1877, but
the document from religious authorities
only took into account Jews attending the
synagogues. The Catholic World of June 1877,
in an in-depth study of the question
door to /|r>o,ooo souls. From this time, the
Israelites formed compact groups

in New York (approximately 75,000) and in the cities
following: Baltimore, Philadelphia, San Fran-
Cisco and Chicago. The fertility of their families,
and above all the immigration of poor Jews,
coming from Russia and Germany, increased
quickly their number. In the United States
contemporaries, remarkable work of Claudio
Jannet, of which Frédéric Le Play had written the pre-
face, tribute is paid to the mutual aid that
the Israelites lent themselves. They were, however,
New York, the object of a certain antipathy,
because those of the lower classes were dressed in costumes-
they were filthy and they braved the feeling
public by leaving their
boulevards and stores.

Claudio Jannet thought that Jews do not practice
would never experience the same pressure in the United States
economically than in Eastern Europe, because they
would meet among the Yankees, of trip redou-
competitor tables. However, in. 1880, a

category of rich Israelites had already
celebrated its influence in the press, in the
finance and had even exercised a certain
action on Congressional resolutions. These Jews
had become Americanized – at least in appearance
– and had stripped themselves of ancestral traditions-

milkings. Few of them remained loyal to
Talmud practices; they abandoned the
messianic beliefs and accepted the idea
of a reform Judaism for which the Messiah
was nothing more than a symbol.

The Israelites of this school passed easily-
from deism to pantheism, raised
their children in the Cominon schools, mingle
belonged to the Anglo-Saxon population and
sometimes known by Protestants. However they
jealously preserved their pro-organization
pre and an article by Rabbi II. Pereira Mendes,
published in the June 1887 issue of the
Norlh American /ievieio, shows that despite
of certain failures and apostasies, the idea of
religious domination of the race has never
been abandoned by American Jews. They have
cultivated their intelligence, studied letters, in
this new country where the Anglo-Saxons were absorbed
born by concerns and ambitions
material, and this allowed them to exercise
certain intellectual action on civilization
the United States.

Already, in 1886, the newspaper The Xation^ï) signed-

(1) September issue.

milk the multiplication of publications and newspapers
Israelites as evidence of influence
growing of the race and its infiltration
in the currents of American thought, also
both religious and social.

Claudio Jannet very precisely defined the
place they have taken in the group of Associations

Masonic ciations and released the aspirations
of their policy:

Freemasonry offers them a way to rose
grouped even better than the organization in syna-
gogues, which the “reformed” find outdated without
doubt. For this purpose, they formed four special orders,
but which communicate with all the other lodges:
VIndependrnt Order of Béni Beriih, YIndependent of
free Sons of Israel, VOrder Kesïier shel Barzel,
the Improved Order of Free Sons of Israel and several
orders of affiliated women.

Seen fact not materially important but note-
quable as a sign of the times, performed at the exhibition
location of Philadelphia. The order of Blessed Berith wanted
make its existence known by erecting a statue
monumental to religious freedom. This indicates
enough the tactics followed by Jewish organizations
“reformed”. They seek to get closer
in addition to Unitarians, Universalists. They give
to their religious ceremonies a similar aspect.
We recently read the story of a “confirmation”
celebrated in a synagogue in New York! The wave

sentimentalism to which Christianity is reduced in
many Protestant pulpits, favors too well
this sort of syncretism (i).

There is no need to look elsewhere for the
reasons for Jewish penetration into the various
environments, penetration which did not encounter any obs-
tackles on his way. In high banking, in
commerce and industry, the conquered Jews
each year would see more advantageous situations
geuses; they put large amounts of capital into
press and advertising companies, are pressing
know to the big trusts in the hope of
control, and they did not fail to interfere
cer in workers’ associations. Is not it
a Jew, named Jïellbronncr, who lived in Mont-
real, organized in Canada the “Knights of the

Work "? Deadline! spicy: it's this Jew (pie the
Federal government appointed to represent
the French element in a Commission of
quest on working conditions, established in
18S7.

(n Contemporary Êtnts-l'nis, volume II, p. 372.

JEWISH INFLUENCES IN THE UK

II

What would it be like, during the World War,
the attitude of the Israelites in the United States and
determined which belligerents would exercise their power
power they held?

There were then around 3.3oo.ooo on the
union territory, and among them were
number of well-known billionaires, not only
ly in New York, but also in London and
Paris.

Two of them are well representative of
their race; their relationship with the president
Wilson and the leaders of the Democratic Party and the
Republican Party earned them such relief
that it is not useless to indicate their roles
respective parties during the conflict.

Jacob Sehifî, who died in 1«)^o, was, according to the
Times, “a great banker and a great phi-
the anthrope”. The fortune he left was valued at
twenty million pounds sterling, i.e. at the exchange
currently, at one billion and eighty million. THE
good works of this benefactor of humanity

had not prevented him from managing before ageuse-
his personal affairs.

Originally from Frankfurt, he had emigrated quite
young in the United States, while one of his

parents were going to settle in London, where he was
later chief rabbi. The powerful bank
Jewish Kiilm, Loeb and C ic welcomed him with arms
open; he quickly did his apprenticeship there
financial affairs, became a partner and
ultimately director.

Ijji of his contemporaries and coreligionists,
came not from Frankfurt but from Mannheim, Otto
II. Kalui also rose, y-race to the protection of
the same bank, at one of the highest situa-
financial statements of the great Republic.
Agent of the arriman, the king of the railways, he
had skillfully handled the reorganization
of V "L<nion Pacific", had added several
rail network groups; it is also he who
had negotiated the admission to the Stock Exchange of
Paris of r>o million bonds of the “Pen-
Sylvania.

Otlo Kahn was therefore at the same Liter as
Jacob Schitf wn financier... arrived. But, while
that the first encouraged the arts and
artists, subsidized theater troupes and

played the Maecenas, Jacob Schiff poured out
preference for its largesse over institutions and
Israelite works. This is how he founded the
Jewish Theology Seminary and Seminar Museum
tick from Harvard University.

The altitude of the two financiers was different
when the war broke out. Otto Kahn displayed
ardent sympathies for France. He favored
the issuance of the first Anglo-French loan
contracted in the United States; he made Ma rouf play,
de Rabaud, at the Metropolitan Opera, encouraged
the representation of Parisian plays and took
the initiative to found a “French League for
United States y> to strengthen intellectual ties
uniting the two nations.

He even thought he could do more by writing a
a certain number of letters and pronouncing several
several speeches in favor of the Entente States.
Under the pompous title: /> Right above
la Race, the publisher Payot published in 19 19 a
translation of these letters and speeches in the

which Piraelite from Mannheim protested
with the last energy against the Prussian tyranny
his own and German ambitions. He con-
indignantly damned “materialism,
lust, irreligion, overflowing arrogance,

. r »/| THE MMSK I>'lSItAKr, AMONG THE ANFïLO-SAXO.XS

the impatient disregard for the rights of the weak, i
mania for world domination” which characterizes
our enemies laugh. He added solemnly:
<r We will not allow blood* to flow
in our veins to stifle the voice of conscience
science in our hearts. We will wait for the call
of honor before heeding the call of the race.”
And proudly encamping in front of the Germans,
he repeated: “We will not allow this,
we Americans by birth must fall. ! »

Theodore Roosevelt was so moved by these eloquent
many declarations that he did not hesitate to honor
rer (Tune prefaces the collection which contained them.
After all, these harangues and inflamed writings
mes, although emanating from an Israelite who had not
of German than the place of his birth, do they have a
little contribution to showing native Americans
irermanic gene where was their duty when the
The United States participated in the war.

The other flesh-and-blood American > Jacob Schiff

did not listen to the eloquent adjurations of his

associate and friend. He remained faithful to the country where he

was born and defended as best he could, with some
However, German interests are disrupted. Very

linked with President Wilson, he was not

less so with Count Bernstorff.

The movement of opinion, precipitated by
torpedoing of the Lusilania and the declarations of
the Imperial Chancellery regarding the war
submarine, which decided the Americans to

side with the Entente and participate in the
global struggle, was irresistible. Any effort to
Penraying would have been in vain. You had to go with the flow
or watch it pass. Otto Khan followed; Jacob
Schiff looked, but still hoped
to intervene, when the time would be propitious,
favor of Germany. And, at the time of
the armistice, this hour struck.

The Jewish sympathies and relations of the pre-
sident Woodrow Wilson go back in time
distant... They have only developed and
have increased since the cessation of hostilities.
On the other hand, the Germans, knowing that they
did not have in him an irreducible adversary,
skillfully flattered his unfathomable vanity.
In his memoirs, published in England in
1920 under the title: My three years in America (1)
the ambassador Count Bernstorff, clearly admits-
ment that after the armistice, particularly always
ched of the confidence which was shown to him by
Berlin, President Wilson applied himself

(1) Scribncr, publisher.

better to develop a peace “satisfactory for
Germany”. And it turned out that from this
peace could both accommodate the Jews
and the Anglo-Saxons!

Almost all of Mr.'s friends and advisors.
Wilson were Israelites: the banker Jacob
SchifF, Henri Morgenthau, the former ambassador
American commander in Constantinople, who had been
treasurer of the democratic party during the first
first election of president; Judge Brandeis,
One of the leaders of the Zionist organization;
Baruch to whom was entrusted, in March 1918, the direction
of the War Industries Committee.
As for Colonel Mandel House, who fills
very important missions several times
in France, he never served in the army, and
if he is not Jewish like his first name for-
would lead us to believe, he nonetheless favored
with all his strength the aims and ambitions
of Israel. Moreover, the British government,
by sending to Washington as ambassador
extraordinary Rufus Isaacs, Lord Reading

demonstrated the desire to put its policy into
complete harmony with that of the president
Wilson. All these Israelites were Zionists
proven; they were concerned above all with reacting

Use the conceptions of Israel, and he entered into
these designs the very clear idea of sparing
Germany and Soviet Russia.

The Party of Russian Socialists of the United States,
led by Morris Hillquit and Victor Berger, had
moreover protested energetically during the
declaration of war on Germany and he had
expelled from its ranks the socialists Ch. Edward
Russell, WE Walling and a few others, available
determined to conform patriotically to the views
of the government.

It is worth noting that the financier Jacob
Schiff, called to speak publicly on
candidacies for the office of mayor, during
of an election which shortly followed the diplomatic rupture
matic, declared that he would vote for the major
Mitchell, the only candidate with chances of
success, but he praised the pro-socialist
German Hillquist, whose personality he judged
“irreproachable” lity.

When it became known that the Russian Revolution had been
made by the Jews and for their benefit, with the
complicity of Germany, the great Israeli bankers
lites – almost all of Germanic origin – ■
and the socialists did not fail to show,
more or less openly, the interest that their

inspired the government of Lenin and Trotsky.
What were the major reasons which
decided the United States, where the Israelites were
so influential, to fight the German Empire?

First a movement of opinion in the
popular masses, who could have overthrown a government
neutralist government, and then another consideration
ration that an organ of Toulouse has released until

ment in an article entitled “La haute banque
international": "The close agreement between the high
Jewish bank of Germany and that of the United States
United was, on the other hand, the fundamental reason
for which the German government had a
so blind confidence in Wilson's neutrality.
Out of the blue, however, Wilson declared the
war. Where did it happen? It is that Israel,
very informed and very far-sighted, had advised himself, well
before the Agreement, of the imminent and irreparable
defeat of Germany, and the high bank abandoned
gave the political Germany of the Hohenzollerns
to save as many as possible from shipwreck the
Jewish-German interests, the defense of which is
the immediate objective of the conspiracy of the powers
anti-Catholic sessions” (i).

(i) The Catholic Bloc, June 1920.

The determination with which the negotiators
of peace set out to destroy, to carve up
the Austrian Empire, while we maintained
at all costs the unity of the Germanic Reich, comes
confirm this thesis.

During the armistice talks and
during the Peace Conferences, the leaders
of Israel which, alas! were also the leaders
negotiations, multiplied their efforts and
their intrigues to wrest victory from France
laughing the profit and the profit of his share of victim
tory and to extend indefinitely in Europe
a morbid state conducive to revolutions,
1 political and social rubles, in the middle of which
the Jews “know how to maneuver wonderfully.

The titled hUj, as they were called in An-
gleterre, that is to say the representatives of the Em-
worst British, France and the United States,
circumvented in every way by their advice-
lers Jews or Judaizers, worked out a peace
Jewish, preceded by a mystical-democratic pathos
tick. Charles Maurras did a good job of rapping
ler (i) that it is following the receipt of a
telegram containing among other signatures

(i) French action of October 4, 1920.

Jews that of Jacob Schiff, that the president

Wilson imposed concessions on our enemies
on the main points of the treaty: Status of
Danzig-, reparations regime, questions of
the Saar and Fi urne, plebiscite of the Upper Si-
lesie. Temporary, bastard, inconsistent solutions
here given to these delicate problems
could only cause endless difficulties
cults and spark new conflicts. But of
these difficulties and these future conflicts, the Jews
were convinced that they would be able to usefully draw
profit.

CHAPTER III

His Jtfnglo-Saxons champions of Israel.

Sir Stuart Samuel's Mission to Poland. - A
letter from President W. Wilson to Rabbi Stephen
Wise. — The “War Memorial Empire Tour”. - A
toast from Mr. Lionel de Rothschild. — Jewish pride
at its peak.

So as not to be treated as servants of Israel,
the Anglo-Saxon governments thought that it
was clever in becoming its champions. It was
acquired that they had already become his auxiliaries
and its respondents.

England had previously wanted to spare itself
a diplomatic specialty. She raised
the voice with impressive energy in
favor of oppressed nations. With what accents
eloquent Gladstone had he reported the massacres

of Armenians to the indignation of the civilized world?
There were still some echoes of his voice
powerful in favor of Armenia, since, in
June 1920, members of Parliament accused
France for not sending enough troops
Cilicia to protect against the poor Turks
Defenseless Armenians — who do not demand
but the presence of our soldiers only to go
plunder and massacre the Turkish peasants from their
sinage.

At the same time, there were in Poland,
it seems, of the persecuted and the oppressed: the
Jews. The Polish nation, barely resurrected,
had enough to do to defend itself against the
Bolsheviks, the Germans, the Czechoslo-
cpii vaques all coveted certain portions
of its territory 1; it was claimed, however, that she
had the leisure to indulge in abominable per-
secutions on a category of citizens.

The Israelite papers recounted that
crimes had been committed, that many of their
co-religionists had been robbed, molested,
sacred by Polish soldiers.

England needed its necessary intervention.
By what right? We can still do it
ask. She probably owned motu 9

in the name of the higher interests of humanity and
of democracy, to use a language
Wilsonian, actually in the name of Israel.

An official mission was dispatched to go
in Poland to investigate these painful
events. Fittingly, its leader was
a Jew, Sir Stuart Samuel, who hastened to
left for Warsaw and spent several weeks
to visit his co-religionists and collect their
testimonies.

On its return, the mission presented to Parliament
his report: a wldie paper, state document,
including 36 pages of folio printing,
the reading of which is singularly instructive (i).
At the head of the Ligurian report is a letter from the minister
from England to Warsaw, Sir H. Rumbold, address

addressed to the head of the Foreign Office, Lord Curzon,
generally dealing with the question of
the social situation of Jews in Poland and
so much so that certain assessments made
by Sir Stuart Samuel, according to information
insufficient information and too superficial a study.
Captain P. Wright, member of the mission,
examined for his part the causes of the unpopula-

(i) Report by Sir Stuart Samuel on the mission to PoiancL
Miscellaneous No. 10 (1920).

rite of the Jews in Poland and did not leave ignorance
er that the Israelis of the bourgeoisie were
still under German rinMucncc, that those of
lower classes were contaminated by bolcbe-
vism and each other showed themselves
opponents of Polish nationalism.

As for the report itself of Sir Sluart Samuel,
you just have to look through it to see how
had been exaggerated or distorted the facts
mentioned in the Jewish papers and which had
served as a pretext for the British investigation.

Sir Stuarl Samuel estimates the number of
Jewish victims of the fights and unrest which
took place in November 191 8 in Lcmberg, in
Pinslv, in Wilna and in Lida. it goes far from this figure
to the thousands of deaths that the correspondents spoke of
laying Israelites, inventors of “pogroms”.
In reality there were neither organized massacres nor
Spontaneous cases.

M. «1. K. Prothcro, who traveled to Poland
at the time of these events, published in The
Englishman of July 10 i<)20, notes which pre-
cite the conditions in which a certain
many Jews from Lemberg died.

A Ukrainian army of 10,000 men
was besieging the city, that General Monczinski

defended bravely with 1,500 men. Of the

daily battles took place under the walls
of the place and the defenders, exhausted and decimated,
began to despair of their fate, when
troops arriving from Posen threatened the
besiegers and made them abandon the siege.
Sir S. Samuel claims that the Israelite quarter
was, for three days, abandoned to pillage. There
truth is that the Jews had, during the siege,
claimed to maintain complete neutrality and not
not collaborate in defense work. Moreover,
it was discovered that some of them shared
were secretly having sex with the Ukrainians and
were preparing to facilitate their access to the place.
Order was given to arrest the
leaders of the conspiracy; but the Israelites welcomed-
returned with rifle shots the volunteers who wanted
enter their neighborhood. They responded;
street combatants were delivered to the ghetto
by the troops of General Iloja, who ended up
restore order.

According to Sir Stuart Samuel, in this
affair, 5a Jews were killed and /|(>j wounded, but
the WlUte paper neglects to indicate which
were the pearls of the soldiers and volunteers
Polish.

00 THE REIGN OF ISFTAHL AMONG THE ANGLO-SAXONS

In Pinsk, on April 5, 1919, 35 Jews were
rifles when the Polish troops seized
retracted from the place, which was in the hands of the bol-
Sheviks, but they read it as Bolsheviks and
not on the grounds of Jews, and because, after the
taking the place, they had, windows of
their homes, shot at the soldiers.

The investigation report says nothing about what
took place in Craeovie where Jews were deliberated
rement the attackers. They injured an officer
French army of the 1st, killed a soldier,
injured around twenty, as well as a woman
Christian. <>no arrests were made, but
no Israelite was put to death.

We cannot honestly qualify as
pogroms of brawls and fights of this
genre, where the children of Israel read, moreover,
usually the attackers.

Sir Stuart Samuel himself recognizes this as implying
cited in the “recommendations” which for-
ment the conclusions and rejoinder of his report.

He wants us to invite the Polish government
but to treat his “Israeli” subjects “with sympathy”
lites and give them a little more than a
this masked equality” – this word deserves a
explanation.

H also asks that we not limit the number
Jews admitted to universities, that we
prohibits any boycott and that prisoners
interned in the camps are tried without delay.

With a certain loyalty, however, Sir Stuart
admits that most of the abuses noted in its
investigation would certainly cease with the state of
war of which they are a consequence. But his
final “recommendations”, which target the Angle-
land and not Poland, clearly indicate the role
that the leaders of Israel find it natural to as-
sign to the British government, a role that,
for his part, he seems very willing to assume
third party.

The Commission expresses the following wishes:

May Her Majesty's Government assist the
Jews from Poland wanting to emigrate and that they
facilitates the means of getting to Palestine,
in Canada, South Africa, Algeria,
in America and in any country “desiring to
receive ".

That banks inspire confidence in
Jewish public (hence Jewish banks)
are established in the major cities of Polo-
gene.

That a secretary understanding and speaking the

Yiddish is attached to the legation and consulates
British.

Suffice to say that, from now on, the Jews of Polo-
gne will be considered protected English
just like the Catholics of the East
were once treated as French protégés.

In his preamble letter, Sir H. Hunibold
had clearly observed that the Irai le of Versailles
contained special clauses with a view to the
protection of Jews and other ethnic minorities
and that it belonged to the League of Nations to
take all useful measures to do so
apply.

But Sir Sluart doubtless considered that in
such a matter England had powers
and special privileges.

The Poles believed it too, because when
the Red Army invades their territory, which Var-
Sovie was threatened, they considered it wise to send
to represent them in London an Israelite, the
Professor Szimon Askcnazy. But, like this
diplomat claims to be a patriotic Pole and does not
professes no sympathy towards the sio-
nists and Bolsheviks, he was freshly
welcomed by his co-religionists in England.
In any case, while General Weygand and

the French missions worked to restore
military affairs of Poland, Marshal
Pilsudsky received from the Foreign Office only a
advice, that of doing with Soviet Russia
a peace that would have been disastrous.

* *

The United States of America refused to
take rank in the League of Nations, but
their president, disavowed by the Senate and now
nant expired, continued to speak, act, arbitrate,
as if it were otherwise and he had a voice
in the international chapter.

Mr. Woodrow Wilson, emulator of Mr. Lloyd
George, did not want to lose an opportunity to
show his zeal for the Jews. I think so
that one day he condemns the atrocities committed by
the Bolsheviks, but he did not protest against the
massacres ordered by Bcla Kuhn in Hungary,
nor against the aggression from which the Poles failed
be victims, nor against expropriation and expulsion
sion of peaceful inhabitants of Palestine; by
against, he could not control his indignation in
learning that some Israelites from Europe

Eastern countries had been subjected to abuse and bad
treatments.

From the White House, September 10, 1920,
he addressed the following letter to his
great friend Rabbi Stephen Wise.

“My dear Rabbi Wise,

“I am deeply moved by the reports
that you address to me about the trials and the
suffering endured by your co-religionists
in Eastern Europe.

<a No American, regardless of his
race or religion of origin, cannot be missing
to feel the deepest sympathy for
the Jews of Eastern Europe who continue
to bear not only the weights of war
but also the suffering resulting from treatment
blind and unjust actions imposed on them by the
governments and people.

“I hope that the nations, with whom
we maintain political relations, put-
will do everything possible to put an end to injustices
tices, abuses, legal disgraces of their
Jewish populations, as specified in
favor of minorities in the treaty clauses
of peace.

“We know in the United States where Jews

enjoy your most complete equality, with
how loyally they serve and how faithfully
they defend the interests and ideals of our
own nation.

“It is with great joy that I learn-
I would like to realize an improvement in the
status of Eastern European Jews. My
government very ardently desires that the
persecution against the Jews ends everywhere and
forever.

“WOODROW WlLSON. »

The Jewish Guardian, October 1, 1920,
reproduced with understandable pride this
letter which shows with what zeal the former president
tooth had become the champion in the United States
of Israel.

II

In 1920, the Prince of Wales visited the Dominions
nions and the British colonies. Received everywhere
with enthusiasm, the young Prince collected the

testimonies of the lo} T alism of the English fixed or
serving far away, to whom he brought expression
sion of the solicitude and devotion of the King
and the royal family.

The Prince of Wales had barely returned
in London than another trip around the world
was organized under the pompous title of War
Empire Memorial, Tower. Doctor Hertz,
chief rabbi, and Mr. AM Woolf went to the
name of Jewish and Zionist organizations, visi-
ter, they too, the Dominions and colonies, their
spread the good word, solicit competition
and subsidies, exalting the power of Israel and
establish strong connections between communities
scattered tees.

Some time before their departure, a banquet

solemn was offered to the chief rabbi and his
travel companion. Jewish newspapers,
notably the Jeivish (Inardian of October 8,
gave reports of this banquet
detailed.

Mr. Lionel de Holbseliild, member of the Parle-
ment, presided. Among the guests, who
were not less than 67>o, we noticed lord
Milner, Colonial Minister, Mr. Andrew
Fisher, Liaison Commissioner of Australia. The colonel

Sir James Allen represented New Zealand
heath; Mr. Mac Ewan Hunter, Queensland;
Mr. Wade, British Columbia; Sir T.
Coghlan, New South Wales; Mr. Ashbot,
Tasmania.

Chief among the notable Anglo-Jews were the
lord chief justice, lord reading, sir stuart
Samuel, Sir A. Tuck, Sir Philip Magnus, the doc-
Weizmann, Sir R. Waley-Cohen.

Opening the series of toasts, Mr. Lionel de
Piotschild raised his glass in honor of the King,
of the royal family and made an allusion to
recent trip of the Prince of Wales, as if this
trip had only been the prelude to that
what the Israeli delegates were going to do.

Sir Robert W. Cohen wished the
great rabbi who went to all the territories
of the Empire, revive the faith of the communities,
raise the funds necessary for the realization
of the Jewish War Memorial. This “Memorial”
will be a large college, where the
future ministers of religion. This is where they
will learn, before teaching them, the sciences
sacred and “English Judaism”.

The chief rabbi thanked in an emotional tone,
gave some insights into the pasto-tour

ray that he was going to undertake and declared himself con-

was the pleasure that this imperious dinner gave him.
rial. However, this honor was not addressed to
him, but to “the invincible religion of Israel”.

The president rose again to carry
a toast “to Her Majesty’s Government” and,
in formulating this toast, he pronounced this declaration
significant ration: “No country in the world
was not governed in such a liberal manner as
England during the last century. None
country has done as much to grant complete
equality for all citizens; and, of all tastes
governments who held the reins of power
in Britain, none have testified
so much real sympathy for the projects and
l J ideal of the Jews that the current government has

On behalf of the ministry, Lord Milncr expressed
his gratitude for such praise; he asserted,
but without listing the reasons, that the Em-
British worst had been amply rewarded
thought of a policy which caused the abandonment of
old prejudices and grant complete equality
and the fullness of civil rights to subjects
Israelis.

Lord lleading could not fail to take
speech in such favorable circumstances. He

toasted “to the Overseas Dominions”
as if he already knew he was nominated for vice-president
royalty of India; and, in flowery language,
spoke of the patriotic aid provided during the
war against the motherland by the colonies and
Dominions. Our “ideals,” he added, are com-
muns. The same bond that unites Jews through
the world is that which unites English, Scottish
and Irish. — No one observed during the oration-
tor that the ties uniting Ireland to Great Britain
Brittany are, for the moment, quite distended
and that if the Jews are so closely united on
all points of the globe are that they form
a nation, and, therefore, have only one
accidental connection with the English people.
Finally, the great pontiff of Zionism, Dr.
Chaïm Weizmann, goal: “To the President! " He
paid homage to this great name of the Rothschilds,
always so well worn, with glorious traditions

tions of the family..., then he invited the nobles
travelers to finish their world tour with
a friendly visit to the youngest Domi-
nion, which was also the oldest community
Jewish community: Palestine. You will bring, he said,
to this country, a message of hope, and it will be,
for the Orient, a precursor sign of a: the dawn”.

This quasi-official banquet of October 6, 1920 and
the speeches which were held there are proof
resounding demonstration of Israel's control over the government
ment of Mr. Lloyd George. The first
stages of the journey of the missionaries of the War
Memorial Tower have further accentuated its charac-
tere. In the Gap, in the Transvaal, in Natal, the great
Rabbi and Mr. Woolf were received as
princes of the blood. The governor, the authorities
civilians and soldiers awaited them on arrival
from the liner or the train to wish them
Welcome. The troops were under arms.
Behind his glasses and his big beard
black, pointing aggressively, the reverend doc-
tor. Hertz had to wink and smile
evoking times, still recent, when those of
his race, sordidly or modestly dressed,
landed in the colonies to sell a
junk or humbly request a small
job as accountant or clerk...

III

The certainty of being able to count on support
formal and without reservations from governments
Anglo-Saxons, their control over Palestine
before the final settlement of the guiding questions
tales raised by the war, gave to the
Israelites believed that they would soon
all powerful and that, from now on, the most
vast ambitions were permitted to them.

What strength was theirs, moreover, 'since,
even during the world war, they
had been able to throw to the ground and keep under their
bloody yoke the great Empire of Europe
Eastern which had so often persecuted them and
humiliated! Without doubt, the Jews are not
all Soviets, but even those who sit
on the Conservative benches in the British Parliament
tannic had rejoiced at the collapse of
Russia.

They also knew that this superior organ of
world government, called the League or. there
League of Nations, was all acquired by them and

that they could handle it as they pleased. If needed,
they would do without his office in cases
urgent.

In July 1920, Mr. Lucien Wolf, on behalf of
the Jewish delegation to the League of Nations,
filed, in Geneva, a report tending to make
protect the Israelites among the peoples to whom
they are presumed to belong. It was about
the application of the famous minorities clause.
Previously, Jews were accustomed to addressing
make claims of this order to the Foreign
Office. It was rumored that the Jews of
Lemberg were threatened with a pogrom. M.L.
Wolf wanted performances to be
done without delay in Warsaw. Lord Curzon
declined the competence of his department, in
explaining that it is up to the League of Nations
that it was up to control the application of the
treaty and the clause of. minorities in Poland.
But Mr. Lucien Wolf insisted so energetically
that Lord Curzon gave in, and thus the
Warsaw government was, without doubt,
both admonished by the Foreign Office and by
the League of Nations, regarding a pogrom,
to which, in all likelihood, no one
hadn't thought of.

In any case, the Jews have already obtained very

important modifications to the initial pact of the
League of Nations. It was specified that if
minorities had a complaint to make
against the government of their country, the case
would be submitted to the Company by one of its
members, that is to say by a nation. However, after
multiple approaches by Jewish organizations,
minorities gained the right to present
their complaints directly, which con-
establishes a national statute on this point.

And we remember that at the last meeting
held in Geneva, the Jewish delegation claimed
strictly subordinate the admission of nations
in the Company upon prior acceptance of the
minorities clause. Fought by the representatives
feeling of Canada, this proposal was
supported with such ardor by Lord Robert
Cecil, we wondered if this character
political, sent to the League of Nations
as representative of the Cape Colony,
was not rather a delegate from Israel.

We should not be surprised if the Jews, intoxicated
by their successes and aware of the influence

acquired in many countries and on strong terrains
various, imagine themselves already 1st masters of
world.

A correspondent sent me a newspaper
Jewish from South Africa, where a
fanciful article from the New York Herald.

The author of this article had fun telling
his American readers a supposed interview
that he would have taken from Mr. Mandcl, at the time when
Mr. Clemenceau was still president of the Con-
seil. lle<;u kindly by the powerful leader of
Cabinet, the reporter was conversing with him, when
a bailiff brings a business card: “Do
received by Mr. Clemenceau,” said Mr. Mandcl and
say hello I'm busy - After a few
moments the bailiff returns saying: This mon-
sieur does not want to see Mr. Clemenceau, but
Mr. Mandel. — So let him wait.

After a quarter of an hour, we announced a
another visit, and the name of the newcomer is
murmur. : It is Mr. Mandci-Rolhschild, father of
head of Cabinet. — Give him this box of
cigars and tell him I can't receive it
Today.

Finally the bailiff returns a third time
to say (pie the president of the Council goes out with

General Mordacq and asks if Mr. Mandel has
something to say to him: — Answer that
no, I gave him all the instructions this morning
tions.

The hearing over, the reporter crosses into
the antechamber the beggar who waited
patiently: it was Mr. Loubet, the former president
tooth of the Republic.

The director of the South African Jewish
C/ironicle took this column seriously
humorous, and the newspaper of March 5 reproduces it
led entirely at the head of its columns,
with a wide cuff bearing the title and
subtitle :

THE TRUE MASTER OF FRANCE

CLEMENCEAU’S HEAD OF CABINET

IS A JEW

The Jews of South Africa had to very-
burst with pride upon hearing this news
victory of their race.

As for the Israelites of England, they could
will also rejoice and with more reason, perhaps
be, of the high benevolence that their witness
gnawed the royal family. The Prince of Wales has

deigns to review on February 17, 1921, in

the Court of Ambassadors at York House, te
London Battalion of the Jewish Lads 1 Bri-
gade commanded by Major Tabbush. The bri-
gade paraded music at the head and the heir to the throne
himself presented to the victorious teams and
champions of the various shield events,
(the shield) and the medals attesting to their achievements
rites. (1)

[i) The Jewish Guardian, February 2, 1921.

CHAPTER IV

JThese “protocols” of the Sages of Israel

The publication in London of the first translation
“Protocols”. — An article from the Times. — Declared-
ration of Serge Nilus on the origin of the Document.
— The Jewish campaign plan to ensure
world domination. — The collapse of
the Russian Empire. — The Jewish peril.

It took almost five years of war, the
painful peace negotiations, the daring
pretensions, the presumption of leaders
of Israel, to penetrate into some
circles, among our British allies, the idea
that there was a Jewish danger.

In December 19 19, appeared in London,
published by Eyre and Spotliswoode,
an 8° brochure of around a hundred pages,
titled The Jewlsh Péril: Protocols
of the Learned EUlers of Zion. This publicity

tion went completely unnoticed until
May 8, 1920. On that day, the Times devoted a
column to the analysis of the brochure, which he judged
interesting and curious, pointed out the concordance
striking difference between the main provisions of the

Jewish campaign plan as revealed therein and
the events that took place during and
since the war.

The Cité newspaper summarized its impression
on I deliver with an agonizing question: <c En
stretching the fibers of our
national body, had we not escaped a
Pa,x (jermanica that to be subject to the
Paœ judaica? »

Before studying the Protocols and citing or
summarize the main passages, it is important
to establish its genesis and examine the character
of authenticity that they present. He is careful
to be wary of documents relating to the issue
Jewish. They are often launched by Israelis
to mislead readers on false trails and
have sometimes led to mystifications. Let's see
if it can be so for the “Prolocols”.

The pamphlet published in London at the end of
19 19, is a simple translation of a fragment
from a Russian book, the author of which is the professor
Serge Nil us, and which was recorded in August 1916,
at the British Museum Library.

While the English version was published
by MM. Eyre and Spottiswoode, Mr. Gottfried zur
Beek published a German translation in
Charlottenburg, under the title: Die Geheimnisse
der Weisen von Zion.

The foreword to this German version
contains some information about Serge
Nilus and his work. S. Nilus is a researcher and
a scholar, deeply Christian and highly esteemed
in Russia. In recent years, he had
fixed in Ukraine. It was in 1901 that he obtained
the sheets of the Protocols, written in French and
that he translated them into Russian.

The first edition of the minutes of the
“Sages of Zion” probably appeared in

Petersburg* in 1900, as an appendix to the book
by Serge Nilus: The Big in the Small:
the Antichrist as an imminent possibility of
government (1). The work was republished without
publisher's name under the liter: The root of our
manœ; then the Russian writer Butmi made it
appear a new translation in 1907, which he
titled: The Enemy of the Human Kind, and which
came out of the presses of the Deaf institution-
Mutes by Petcrsixmrg. Another draw was made
killed at the Saint-Scrgre monastery in 1911 (2) by
the care of Nilus, a second in 19 12 and a third
sith in iQry. Under the ministries of the prince
Lwow and Israeli Kercnsky, the police made
seize and burn all copies of these
books found in bookstores.

The edition of which the 13ritish Museum has a
copy is that of 1900 which was printed
in Tsarkoïc-Selo. It is in the introduction to

(1) Information relating to the origin of
“protocols” in Canon B. Gaudeau’s brochure: The
Current World Conspiracy (Kedition of the Mad Catholic), in
the introductions to the book: The “Protocols” of the Sages of
Sion of M "r Jrmin (Fiiiiilc-Paul); to the edition of the <Protocols"
Beyond Old France by Mr. Urbain Gohicr; to the translation
American Protocols (Boston, Small and Meynard).

(2) This is the edition which was used by the translator
German Gottfricd Zur lîcek.

that of 191 7, translated in Boston, that Serge Nilus
spoke about the origin of the “Protocols”. The trials
verbal and various reports of a Sio-Congress
nist held in Bay would have been secretly copied
and given to Professor Nilus in 1901 by Alexis
Nicolajevitch Souchotin, marshal of the nobility
from Chern, in central Russia. This one
asked the writer to extract from these Protocois
which would seem useful to him in the defense of the
religion, believing that from a political point of view,
the evil was already accomplished.

Grand Duke Serge Alexandrovitch, to whom
Nilus insisted on communicating these documents,
returned to him with these simple words: <c Too much
late 1”.

Mgr Jouin asked the Archbishop of Mohi-
lew, currently a refugee in England, if he
knew the “Protocols”; the prelate replied
said that the book had been communicated to him in
Russia, that he believed in the authenticity of the trials
verbal, especially since the events had
sufficiently confirmed the reality of the tra-
logic of the leaders of Israel (1).

The two Russian translators, Serge Nilus and

(1) The Judeo-Masonic Peril, by Mgr Jouio, p. 7.

C. Butmij are honorable and their good faith
is not doubtful. Both claim to have
had in Ire the hands the leaflets in French
that's it. Their versions are consistent in what-
except for the details, and no doubt they do not have
wanted to give indications likely to
mellre on one. way to search
the author of the subtraction of the documents. In
Tédilion de j<jm, Nilus reports that the copies
were taken in a town that is now French
chair 11) to an IVanc-Mason of the .>.'>'• degree, by
a patriotic woman who wanted to serve her country;
but it is possible (this story of theft has
was imagined to deflect suspicion.
The most likely hypothesis is that a
series of minutes drawn up at the Congress
Bay Zionist, held in 1807, ^ loul simple-
stolen from the chest containing the coins
confidential information of the Association. Circular read
of the Zionist Committee of 1901 attests that I) r Ilertzl
complained bitterly at that time about the leaks
which had allowed uninitiated people to grasp
certain secrets of the congresses. And this indication
is useful to remember.

p) the Mulhouse or Colmar building.

Zionism is not only about
founding of a Jewish state; he is pursuing a task
even more important: the domination mon-
dial; this is what the “Protocols” revealed,
whose Semitic inspiration is undeniable.

To demonstrate in a rigorous manner the au-
thenlicity of the “Protocols” it would be necessary to have
the sheets communicated to Serge Nilus, found
to the person who subtracted them, compare
the text of the minutes to that of others
minutes of the Bay Congress, which
must be carefully guarded or destroyed.

Those who will claim that the “Protocols”
are apocryphal, invented from scratch, do not
will also be able to provide further proof of
their assertions (1).

It is the language of facts which, in such an occurrence
ence, will be the only probative, and the most eloquent
evidence was formulated by the translator an-
glais in his preface: “We cannot read today
today none of the parts of this book, without being
struck by the prophetic note they contain-
lies all, not only in what concerns the

(1) Under the signature L. Fry appeared in La Vieille France
(n° 218} an interesting study tended to demonstrate that the
editor of the “Protocols” would be one of the leaders of Israel:
Asnr.u Gi.nsbkru.

holy Russia of yesteryear, but still at the point
view of certain sinister developments which
can be observed at the present time in everything
the universe. Gentiles, be on your guard.”

II

The first “proiocol” or summary of the trial-
minutes of the first session of the “Sasres de
Zion” begins with a comparison between the

politics of the Jews and that of the Gentiles and by a
praise of strength:

Who domesticated your wild beasts that we call
lon men? By what could they have been tamed?

During the first periods of social life, the force
brutal and blind mastered them; later they obeyed
to the law, which is only a force in disguise. It is necessary to
conclude that according to the laws of nature, it is in the force
where the right lies.

Political freedom is an idea, not a fact.
You have to know how to use it to attract people to you.
popular masses and to conquer power;
the task is easier if the adversary, in love with

liberalism, abandons of itself a part of
his authority.

Today, the power of gold has been substituted
killed to that of liberal governments. The idea
of freedom cannot be practically achieved. There
democracy leads to corruption, conflicts
social, to anarchy. That a State is exhausted by
internal dissensions or delivered abroad
ger, he falls into black power.

The despotism of Capital (gold is between us
hands) will hand him a straw to help him
which he will have to hold on to so as not to
fall into the abyss.

So let's throw some ferments into the masses
of anarchy. There is no morality in politics
and autocracy is the only mode of government
is lying. There were dynastic powers, where the
father passed on to his son the secrets of politics
tick. The direction of the transmission of these principles
cipes, faith in heredity have disappeared and this
facilitates the success of our cause. Civilization
cannot exist without despotism. look
this flock of Goym stupefied by vices and al-
cool, whose use no one limits. We
we will not allow our people to imitate him.
But our agents, valets, employees, governesses

(among the rich); our women, in places of
pleasure, will demoralize them and introduce them to all
vices.

Have we exploited enough the words “Liberty,
Equality and Fraternity”? The Gentiles repeated
these words like parrots without seeing the
contradictions of the ideas mentioned.

The removal of all privileges resulted in
that of the elites; on their ruin we founded
black aristocracy on plutocratic bases.
It is ours, controlled by our Sages and
guided by their science.

The second prolocol begins with a declaration
ration completely harmonizing with the proposals
Wilsonian positions on which the
peace treaty: “It is necessary for us to
(wars do not end in
territorial conquests; the war will be like this
liquidated on economic bases where the
nations will be forced to admit our action
predominant. »

We will thus be able to direct international policy
national and dominate the States, who imagines-
will, for some time to come, administer
to be freely; we will suggest laws to them,

scientific in appearance, which will amuse them and
will fool them. Consider the success of the doctrines
of Darwin, of Karl Marx, of Xietzche, imagine-
born or advocated by us to demoralize
the good ones.

And let Christians meditate on this passage
surrounding the press, which I transcribe according to the edition
American version:

In the hands of modern states there exists a force
powerful which arouses movements among the people
idea. It's the press. Its role is to indicate the be-

care, register complaints, express and foment
ter discontent. The triumph of free chatter
is embodied in the press, of which governments have not
didn't know how to use it and which fell into our power.
Through the press we have conquered real power,
while remaining in the shadows. Thanks to the press too
we have accumulated gold, only rivers of blood and
tears had sometimes been conveyed.

The third and fourth protocols announced
hundred as soon as the time when the Serpent,
symbol of Israel, will have closed its circle after
having surrounded Jcs European States.

Let us remember the French Revolution!
It was our work, and the evils it engendered
dra favor our designs. The popular masses

C)4 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

laircs are hosliics to the classes they believe
above them. The decade-long economic crises
will cry this hatred. We will create a crisis
universal and throw enormous crowds into the streets
my workers, exasperated against the rich,
ready to kill and rob them. But the Jews,
notified in due time, will emerge unscathed from the
troubles.

Freemasonry holds, without knowing it,
in the universe, the office of a screen concealing
our projects (i).

To create diversions and prevent
Christians to monitor our politics, it is
necessary to direct them towards industry and
commerce: “Nations are absorbed by
pursuit of material profits; and, engaged in
this fight, will not take care of their enemy
common. But, so that the ideas of freedom
can undermine and ruin Christian society, it
important to give as a basis to the industry the
speculation. The Goyms will thus abandon the
wealth extracted from their lands and continue

The American translator thought it necessary, in this regard,

part' r the anyio-saxoime lodges local tics of Europe conti-
neniale became anti-clirelian political associations.
The Protocols do not distinguish between them.

will be industrial companies. The speculation
tion will bring these riches into our coffers. »

The Fifth and Sixth Protocols explain
what will be the character and essence of the
Jewish government.

This highly centralized government will regulate
by new laws the political life of our
topics. A sovereign despotism will eliminate gr-
dually the concessions and freedoms abandoned
given to the Goyms. Maybe coalitions
could they put us in
failure. But we will take care to maintain the
hatred of religions and races and this is how
we will rule the world: Per me reges
prevailing. And the words of the prophets will have been
carried out.

By the organization of vast monopolies, including
will depend on the fortunes of the Goyms, we
absorb the credit of the States. We must
super-government be the protector.

The Goym aristocracy, as a political force,
is dead. We don't have to take it into account; but in
as landowners, social authorities are
dangerous for us, because they can be independent
pending by their resources: this is why we
We must deprive them of their land at all costs. To get there-

come, the best method is to increase taxes
land, to endow the land with it. The aristocracy of the Go3'mquî,
hereditarily, cannot adapt to a situation
modest, will soon be ruined (r).

On the other hand, we will incite the Gentiles to
exaggerated spending, disproportionate to their
means and will lead them to live day by day
without thinking about tomorrow. We will increase

the wages of the workers, but we will raise
even more the price of all things.

The decisive features of the campaign plan
of Israel are accused in the Seventh Protocol.

The increase in the military forces of States,
the increase in armaments are parts
essential to this plan. Throughout Europe, and by
Europe throughout the world, we will sow
discord, we will provoke key revolts
Conflicts. We will subdue the Gentiles with
particular wars and unleashing a
global struggle.

“In a word, to summarize our system
of shaking and enslavement of the States of
Europe, we will show our power on
one tVerij; through assassination and terrorism, and

(i) The “Proforols”, edition of Vieille France, pp. 3i-32.

if it were possible for him to unite to resist us,
we would answer him with American cannons.
Cains, Chinese or Japanese” (i).

The long-standing allusion to the Russian Revolution
prepared time clearly emerges from this quote
tion.

The following protocols provide instructions
delays! for the progressive realization
of Israel's grandiose plan. The destruction of
reigning powers will be activated by Terror;
ours will be despotic; the current generation
Gentiles, corrupted and stupid by ideas
false ones that we have taught him, will be made easier
easily manageable. We will destroy the life of
family and prevent good men from
arise and exert an action. By injecting the
poison of liberalism in the organs of
the State, we have given it mortal harm.

The press will be severely tied up, literature
controlled nature; we will hold all the threads of the
printed thought, but nevertheless leaves us-
We will publish studies and articles contra-
dictories so that the vulgar keep some

(1) The Protocols, Ed. Small, Maynard, p. 29.

illusions. We will divert the Goym from the meadows
political occupations by encouraging sports,
games, pleasures, passions.

When we are the masters, we will not tolerate
we will accept no religion other than Judaism, and assert it
connection of other peoples to ours will bring
a state of peace and blessing, of which we
We will highlight the benefits.

The Fifteenth Protocol explains that after the
conquest of supreme power, the Power
Judaica will have no mercy on anyone who dares
oppose him. The establishment of a new
secret society would fall under the umbrella of
death sentence.

In the meantime we will increase the number of lodges
Masonic in all countries of the world.

We will attract there those who are or will be presumed
to be able to exert an action on the public, because in these
lodges will be the main sources of information
tions and the best ways to propagate our
influence.

All these lodges will be centralized under the same
direction, known only to us and ignored by others.
Our wise men will administer these cenacles... The political plans
the most secret ticks will be known to us the day
even where they will have been arrested and we will seize them

let's... Among the initiates of these lodges will find themselves
that all international and national police agents
whose assistance is essential to us (i).

We must make our power grandiose and
give the impression of the inviolability of one's
mystical nature, because it comes from God. After the

Pope, Russian autocracy is our most dangerous-
new enemy.

How will the Jewish empire be organized and what
will be the program of its operation? THE
last eight Protocols provide on this subject
certain details. The government will have
the appearance of a “patriarchal mission devolved to
the person of the sovereign”. The King, father of his
subjects, has the right, with coercive means
necessary, to lead humanity and force
his obedience.

Teaching will be transformed. The study of
problems of the future, of practical life,
will place the study of ancient history and classes
siques. Any kind of private education will be
abolished. Jewish doctrines will be dogmas.
The responsibilities of lawyers and solicitors before the

(1) The Protocois. Ed. Sraall, Maynard, p. 48.

courts will be very restricted. Freedom
religious, recognized in theory, will be destroyed in
do. The clergy will be made unsympathetic to
populations and its influence will disappear. Time
come, an assault will be given to the Vatican and the
The power of the Pope will be broken.

Then the king of the Jews will exercise his authority
supreme; he will be the true Pope of the universe, the
sole patriarch of the intentional Church.

However, during the preparation of the
tions and measures necessary to achieve
of this supreme objective, we will not attack
existing churches. We will limit ourselves to
criticize them, divide them, undermine them. If needed,
we will imagine temporary religions
for the rehabilitation of youth.

Our sovereign, by virtue of a legal fiction,
will own all the property and will distribute
the burden of taxes. A progressive tax on
capital, which we already recommend (i) ampu-
will destroy private fortunes. This only perspective
tive is already causing discontent among
Friendly. There will be a progressive stamp duty

(i) It must be remembered that the slips were subtracted in 1901 and that they refer to the Bay Zionist Congress held in 1897.

on sales, profits, inheritances; her
amount will significantly exceed income
Christian governments.

Our action on the economic life of
peoples facilitates our next domination.
Enormous capital kept idle has forced
States to use us to issue
loans whose interest crushes them. The trans-
training of small industries into large ones
factories dependent on rich lenders, i.e.
of the Jews, will exhaust the healthy strength of the people,
and the resistance of the Goym States will be notable-
diminished.

“The void that exists in the brain purely
bestiality of the Gentiles is sufficiently proven by
the fact that they do not understand that in us
borrowing money, they will, one day or
the other, to subtract resources from the country
borrowed capital with interest. It would have been
simpler to take the money straight away
theirs, to which they would not have had to pay
of interests. This proves our genius and the fact
that we are the chosen people of Dicu(i).

It is in our hands that the great

(i) Lésa Proiocois”. Ed. Emile Paul, p. 116.

force back present tenses: For, and this force
will help us to make our cause triumph, to
restore order under the aegis of our government
ment.

The current world will descend into anarchy.
The king of the Jews, incarnation of Destiny, will found
a new world. He will not climb the degrees of
throne only when the “Sa ires” have ensured

of its intellectual and moral value. He will have to
not to be dominated by one's passions: "The
column of the Universe, in the person of the Government
winemaker of the world, coming from the Holy race of
David, will have to subordinate all his personal desires
sonal for the good of his people. Our sovereign
must be irreproachable.

It is with these words that the twenty-fourth ends.
third and last “prolocol”.

*

An epilogue from Serire Ni lus, which was not
translated into German and American editions
caine, contains these observations which deserve
to be fully transcribed:

The existence of the voting system has always provided
Zion the opportunity to introduce, through corruption, all the
laws favorable to his designs. The form of government
of the Gentiles which best suits the Jews is the Republic
blic, because it is the one that allows it the most easily
to buy a majority; and the republican regime
gives their agents and their army of anarchists a
freedom without limits. This is why Jews support
so liberalism; and the stupid Gentiles, deceived by
They ignore the already obvious fact that, under a
blique, there is no more freedom than under a self-
cracy; on the contrary, we see an oppression of the mino-
rity by the populace, which are always led by the agents of
If we.

According to Montefîore's will, Sion neither spares nor
money, nor the means to lead it to its ends. From our
days, all governments around the world are
consciously or unconsciously subject to the orders of
this great supergovernment of Zion, because all
their values are in its hands, because all countries are
debtors of the Jews for sums that they cannot
never pay. All business: industry, commerce
Mercy like diplomacy, are in the hands of
If we. It was by means of her capital that she enslaved
all nations. By maintaining education on

purely materialist bases, the Jews charged
all the Gentiles with heavy chains with which they
have attached to their supergovernment.

The end of national freedom is near, therefore freedom
individual is coming to an end, because true freedom
could exist where Zion can use the lever to
of his gold to govern the populace and dominate the
most dignified and reasonable portion of society.

...Let those who have ears to hear,
hear (i)!

It seems that some ears have been opened
green on hearing the prophetic accents and
the threats of “Protocols”, where manifest
so cynically the hateful contempt that professes
the Jews towards the Goym.

This little book, described as disturbing (distant-
bing) by Tirnes, attracted to England,
United States, Germany and perhaps also in
other countries, attention to the dangers that
make Christian civilization pursue the aims
and Israel's ambitions.

And recently, a Swiss writer, Mr. Georges
Batault, was able to declare in the Mercury (2), that
of the facts revealed and observed, it resulted in a
certain “general renaissance of anti-semitic
tism, directed rather against the demonstrations
of the Jewish spirit than against Jewish people.”

(i) The Protocols. Ed. Émile-Paul, pp. i3oi3i.
(2) Delivery of January 1921.

CHAPTER V

Its Resistances in JTngleierre.

A Morning Post campaign. — The National League list The Bretons. — A call from Grémieux whose Israelites dispute the authenticity. — Mr. Lucien Woll. — A brochure by MG Fitt-Rivers, with a curious preface by Doctor O. Lévy. - A circular of the Jewish League of Petersburg. —Lord Reading. — An article from Blackwood's Magazine.

The Times article reporting the pamphlet: The Jewish peril: Protocols of the Learned Elders oj Zion^ had caused a sensation. The Jews were moved; on their behalf, lieutenant-colonel nel Malone had the audacity to ask the Speaker ment what measures the British Government nique intended to take to prevent his diffusion. The Minister of the Interior replied

said: “I fear that the law will not give me any power to have this book removed.

However, the brochure had become intrusive valid; serious hands had done it disappear from bookstore windows. Alone, the few people who had bought it before the Times article, owned copies and the publisher, duly notified of the im- prudence he had committed, declared that he would not make a second printing.

In France, the publication of the Protocols is not did not go unnoticed. The Correspondent of May 26, 1920 gave an account with quotations, under the signature F. Lechanncl, which earned its director an indignant letter from a well-known Israelite in politics and the Ins- titut.

L'Opinion published certain fragments and, in its June 26 issue, inserted a sort refutation of Mr. Saiomon Reinach, who does not did not refute much, but denigrated Serge Nilus, while conceding that “Trotsky and what- that dozens of influential Bolsheviks were of Jewish origin.

Old France, by Urbain Goliier, who,

since its foundation, has led an ardent campaign

anisemilic loincloth, did not fail to draw
Jewish Danger of valuable information and
solid arguments. V Action Française reported it
several times and La Libre Parole published it
in serial form.

In Switzerland, the Courrier de Genève and the Revue
Romande analyzed the book and engaged
even controversies about it.

However, in England the incident seemed
closed. The Englishman, the Jewry iiber Ailes, this
last organ of the young group “Ihe Britons”,
had clearly pointed out to their readers the data
of the brochure, but I draw from these magazines
was so modest that the Israelites judged the
negligible thing.

It was different when a major daily
of London, of high literary and political standing
tick: The Morning Post, took text from the book
confiscated to publish under the title: “The Cause
of World Unrest”
dial), a series of articles, also measured and
moderate in form as documented and
demonstrative in the background. In these notes, a
parallel was established between Bolshevism and I
Wilsonianism; public attention was attracted
on the preponderant role played by the Jews in

Peace conferences, on the treatment inflicted
to Poland, on the perils which would result
for the British Empire successes even by-
elements of the Israelite conspiracy.

The sympathies shown by the deputies
Jews sitting at Westminster on the benches of
conservatives to their Bolshe co-religionists
Didn't the vistas present a character
disconcerting? The Israelite Secretary of State for
Wasn't India (Mr. Montagu) the leader's friend?
of the anti-English movement in the great

Asian island (Mr Ghandi)? Was not it
after having been the host, h Lympne, of his young
and rich Jewish friend, Sir Philip Sassoon, whom
Mr. David Lloyd George had imperatively
advised Poland to accept without delay the
peace of the Soviets!

This time the English Israelites felt
affected. In its issue of July 16, 1920,
The Jewish Guardian blamed the blow. Her
lead article entitled: danger! sketched a
fairly staunch defense, a vague refutation of
documented accusations from the major newspaper. GOOD
heard, the Hebrew organ cries: persecution!
He goes off on tangents, imagines diversions,
criticizes the Movnlng Post for “seeking to

to inflame the spirits against the Israelites” and, without
destroy only one of the targeted arguments, he accuses
the conservative newspaper to sue against its
co-religionists a policy similar to that
practiced in Germany by Bismarck in 1871.

But here is the popular BlackwoocVs Ma-
gazlne joins in. In one study, moreover
their eulogy, dedicated to Disraeli, Mr. Charles
Whibley develops the idea that, in no country,
the Israelites should not be called to hold
the reins of power. He adds: “We cannot
we hope to be well and loyally governed
as long as we have not excluded the Jews from
Government advice. »

From then on, began to take shape around the
“Protocols” and developed, depending on whether the com-
mentioned the events which followed one another or
published documents, resistance to push-
seated, to the attacks of the Jewish power. There
league: The Brilons took on a new extension;
she had it reprinted and published at her own expense: The
Jewish Peril: the Protocols of the Learned
Elders of Zion; his newsletter, written with
biting verve, spread in the uni-centers
versitarians; under its auspices were launched
tracts with expressive titles: England

under the heel of the Jew
ialoii of the Jew); h the Jew to en slave the World I
(Will the Jew reduce the world to slavery 1)

The attitude of the government vis-à-vis the
Poland, in July and August 191*0 and the fighting
who engaged in this in Eastern Europe
era clearly showed the existing affinities
so much between the Jews, the Bolsheviks and the Germans
mands.

Latvia had sold to the government
Polish a significant number of horses.
When the ship carrying them, with their con-
drivers in civilian clothes, entered the port of Danzig,
the British high commissioner refused to
let disembark. Same refusal a few days
later opposed to the docking of weapons and
ammunition brought by another steamer. Sir
Reginald Tower knew, however, that these ravi-
Sizes of the Polish army were authorized
and provided for by the peace treaty. He declared that he
simply conformed to the advice of the government
ment of the free city. Now, who was this government?
ment? The Germans of Danzig, like
Russians, had formed Soviets under
the benevolent eye of the Prussian mayor and
its municipal council. In every factory there is

formed a workers' council and delegates
of these Councils formed a Central Soviet which
headed a Jew named Cohen. Under the cover
of the mayor and the English Commissioner, Sir
R. Tower, it was this Cohen who administered
truly the great port of the Baltic.

In the letters addressed to the Journal to this
time, Mr. Henry Bidon established how much was
close the understanding existing between the Bolsheviks and
Germany in their common hatred of
Poland. The strategic movement attempted by
the Red Army and consisting of penetrating the
corridor along the Prussian border cannot
be explained only by the certainty that the army had
bolshevist to find support and refuge from the other
side of the border.

A Morning Post military correspondent,
who followed the operations of this campaign,
from his side, gave very interesting information
mations on the role that the Jews played there.

When the Bolsheviks entered Brest-
Litovsk, they hastened to establish a
Revolutionary Committee. Its president K. Moroz
immediately issued a proclamation announcing
sure that the Jews would be exempt from all
requisitions and would not be subject to any tax

of war. When the Polish offensive brought
retreat of the Bolsheviks, five thousand Jews, among
which all the young people wanted to leave
with them.

In Bielystok, the Russians had organized a
Local Soviet according to the Moscow program. This
Soviet, chaired by the Jew Felix Cohen, took
pressed to execute two Catholic priests
liques and fourteen landowners, including
the crime was to be known as Poles
patriots.

In Biala, 2,000 Jews joined the army
red and retreated with her. In Siedlic, the Jews
fought with the Bolsheviks to defend
the city against the Poles. Moreover, almost
all accompanying people's commissars
the troops of the Red Army, were Jewish. The one
Siedlic's name was Rothberg; that of Brest-
Litovsk: Kohn.

Sir Stuart needed a certain naivety
Samuel, who came on mission to Warsaw a few
weeks ago, to be surprised at how little
sympathy that the Poles felt towards
Jews established in their territory.

However, for several months already, the aris-
Jewish tocracy of London, who frequents the

Carlton Club and displays conservative sentiments
tors and patriots, had sought to establish
that she had nothing in common with the Jews
communists in Russia and elsewhere. A professional
test in this sense had been published on the date
of April 22, 19 19 and she wore among other things
signatures, those of MM. Lionel de Rothschild,
Philip Magnus, Marcus Samuel, Claude Monte-
fiorc, ïsidor Spielmann.

At that time, the Zionists still found
among their co-religionists known contra-
dictators, opponents and even a few
resolute adversaries. It seems that now all
open opposition to Zionism as well as to
Chevism has been silenced. The people
of Israel is united and disciplined, as demanded
but the prophetic voices of the “Sages” whose
the “Protocols” codified the sentences. All
the Jews of the British Empire docilely obey
ly under the orders of those who exiled their
power, flattered their pride and their spirit of
domination.

8

Ïï4 IE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

II

Resistance to the Jewish push tends to
accentuate. The Speclator publishes an article quite
violent against the actions of Israel, and several
newspapers are indignant at the Bolshevist audacity
when the Daily Herald scandal was revealed,
revealing the financial support provided to extremists
of the "Labour Party" by the revolutionaries and
the murderers of Russia. A patriotic league
tick: The British Empire Union, which groups
many members, without declaring themselves anti-
Semite develops a nationalist program
calling for tough legislation regarding
naturalizations, defense for foreigners —
read Jews and Germans — to change

name; the ban on naturalized people from exercising
parliamentary or municipal mandates and
to own land on the soil of the United Kingdom
United.

The league “The Britons” advocated its
side the reestablishment of VAct of Only
1700.

This law prohibited any person born in
the foreigner of non-English parents, to be part
of one of the Houses of Parliament, of the Council
deprived of the Sovereign , or to be provided with “a
major military or civil functions of the
Crown ". In fact, this A and had fallen into
obsolete for quite a long time, but it is
curious to note that it is on the date of August 7
1914, a few days after the declaration of
war against Germany, which it was, in the interest of the
Israelites, formally abrogated*

The Morning Post, which continued the series
of his articles on the “Protocols” and the causes
deep in the global malaise, decided to publish
a new document on the Jewish question: a
manifesto by Adolphe Crémieux.

Edouard Drumont showed, in France
Jewish, the harmful role played in France
Adolphe Crémieux. Grandmaster of France
masonry, member of the Government of the
National defense, protector of Gambetta —
who had been his secretary — this character
policy had decreed, in 1871, the nature
globalization of the Jews of Algeria, which gives us
led to a terrible insurrection by the Arabs.

However, despite the high functions he

had occupied, the only title of which Adolphe Cré-
niieux was proud and wanted to be engraved on
his tomb was: Founder of the “Israelite Alliance
universal. »

We must go back to this time – 1860 –
to fully understand the value of this manifesto,
addressed to the Israelites throughout the world on the occasion
sion of the creation of a link between the sections
scattered from Judaism, and whose mind is in full
harmony with the guiding ideas of the “Proto-
collars”.

The manifesto bears an emblem. At the top
the tables of Moses are represented; below, the globe
earthly; in the middle two hands clasp each other.

The founder thus defined the object of the institution
tion and its character:

“The Union that we want to found is neither
French, neither English, nor Irish, nor German
request; it is Jewish and universal.

“Other peoples and races are divided into
nationalities; we alone have no conscience
citizens but only co-religionists,

“Our nationality had the religion of our
fathers, we recognize no other..."

“Our cause is great and holy. His success
is assured. The net that Israel casts over the globe

earth widens and extends every day and the
prophecies of our holy books will finally be
realize.

“The time is near when Jerusalem will become
the house of prayer of all people and
nations, where the banner of the monodivinity
Jewish will be deployed and displayed on the banks
more distant.

“Let us know how to take advantage of the circumstances... Our
power is immense; let's learn how to use it
for the triumph of our cause...

“What could we fear? The day is not
not far away where all the riches, all the treasures
come out of the earth will be in the hands of children
of Israel.”

The publication of this manifesto caused great
excitement in organized Israeli groups.

Action Française (i) had reproduced and
commented on the main passages. In all
hastily, the secretary of the “United Israelite Alliance”
verselle” whose headquarters are in Paris, 45, rue de La
Bruyère, sent a letter to the management of
newspaper to declare that this document had been
“invented from scratch. »

(i^N of September 20, 1920.

For his part, Mr. Lucien Wolf wrote to Mor-
ning Post that the manifesto published in its
columns was a smith/, and sought to restore
blir, during a controversy engaged with this
newspaper.

To what extent was ML Wolf
lified to speak on behalf of British Judaism
fuck? He is a valuable journalist; he speaks
and writes well and it is undoubtedly for this
double reason that the Israelite committees gave him
entrusted with the responsibility of defending their cause and
promote their ideas.

Lucien Wolf was born in London to a fixed father
in England and a mother, Céline Redlich,
daughter of an Israelite banker from Vienna-
He studied in Brussels and London and
collaborated with various newspapers. He led the poli-
foreign tick of the Daily Graphie, was the cor-
London correspondent for the French daily le
Journal (189/1-98), and then took charge of the
Jewish World, which he abandoned in 1908.

Zealous freemason, he was in 1911 and 1912
grandmaster of the authors' masonic lodge.
In the meantime he collaborated with the Times, the Encyclo-
British pediatrician, was president of the Jewish
Historical Society of England and member of

the Institute of Journalists. He is therefore an Israelite

of quality, and during the Jewish surge which demonstrated during the peace conferences, in 19 19, Lucien Wolf was one of the most influential representatives of the Community. He lets go even having obtained the insertion of the famous minority clauses in treaties with the Poland, Romania, Yugo-Slavia and Czecho-Slovakia.

This is the character who was responsible for demonstrate the inanity of the documents published by the Morning Post. He relied on the fact that, in 1860, Crémieux was not yet president of "the Universal Israelite Alliance" and that it was not not even one of the six signatories of the manifesto written in 1860. Mr. Wolf recognizes, however, that the illustrious Israelite was part of the committee by who fled elected the organizing committee of the Al-bond.

Whatever his official title was at that time, it was necessary that Crémieux – who, moreover, was not vain – considered himself to be the initiator of this creation, for having asked that his title of Founder was engraved on his fall.

The Morning Post made no difficulty in

indicate where he found the document which caused so much indignation among the Israelites. He had extracted and translated from a book by Mr. Alexis Shmakof, esteemed jurist and advisor municipal of Moscow, published in 1906, under the title: Suoboda i Evrei (Freedom and the Jews). At the time of its publication, it does not appear that protests occurred. While persisting- so much to say that the part was due to an imposition tor, Mr. Wolf was led to admit that this "imposter:" must have had before his eyes the authentic document.

There was a very simple way to elucidate the question: it was to publish the real manifesto. I took the liberty of suggesting it to the secretary of "the Universal Israelite Alliance" (1).

The proposal was certainly indiscreet.

However, the Jewish Guardian thought it was clever
and advantageously close the controversy by giving
nating the text of an appeal to all Israelites
in favor of the “Universal Israelite Alliance”,
dated “May 1860” and signed by the six members of
the organizing committee.

One of them, Narcisse Leven, was my colleague

(1) See the Action Française of 27 scj'Uml'ie iy20.

to the General Council* of the Seine, which he chaired
as the oldest person at the opening of the
sessions. He was a wizened little old man,
ivory complexion, very harmless in appearance.

If we except the poet Eugène Manuel, the
others were almost unknown. They were called:
Rabbi Astruc, Isidore Cohen, Carvalho and
Charles Netter. The appeal, written in French, was
innocuous in shape. He requested the support of
Israelites at the new association by showing
the advantages of union, the need to pro-
proclaim the right and demonstrate the vitality of
“the oldest and simplest religion
spiritualists", to "moralize those who are
corrupt... to enlighten those who are blinded",
to make better use of resources
scattered... wills without direction,
aspirations without a defined object.”

Only one passage had Go to politics, and
he must have gone unnoticed, because at that time The
Play and Taine had not yet demonstrated the
bankruptcy of great principles.

Join the Alliance, said the authors of
the Call “if you believe that the influence of
principles of 89 is all powerful in the
world, that the law which results from it is a law of<?

justice, that it is to be hoped that everywhere its
spirit penetrates and the example of the peoples who
enjoy absolute equality of worship is a

strength ".

It is likely that a circular also
banal would not have galvanized the Israelis and
would not have provoked the enlistment of members
devoted to the point of fanaticism to the Alliance. For
ensure its recruitment, its organization, its
development, to provide it with resources
financial, there was a need for more ardent appeals,
more engaging suggestions, the assistance of
initiates of Masonic lodges. Adolphe Gré-
better: had to understand it and act accordingly
quence. If the mani Teste inserted in the Morninr/
Posi inaccurately reproduces the text of the first
appeal, confidentially addressed to the Israelites
by Crémieux, I believe that the published document
by the Jewisk Guardian still deviates well
more, and you would have to be very candid to
suppose that the keepers of the secret archives
of the “Universal Israelite Alliance”, consented
would communicate to the Goyms the original of the
manifesto bearing the signature of Crémieux.

III

The Russian diamond scandal, from the Daily
Herald, continued to move English opinion.
Some bona fide socialists broke
with the extremists. The proof was acquired
that the jewelry, stolen in Petrograd or Moscow
by Soviet Jews, had been trans-
trained in pounds sterling by Jewish brokers
of London and used in the United Kingdom and
elsewhere for Judeo-revolution propaganda-
nary, (i)

A curious brochure: The World means
fiction of the Russian Revolution, by George
PittrRivers, from the presses of Basil Blackwell,
at Oxford, made a new contribution to
the history and philosophy of this Revolution
prepared, engineered, exploited by the Jews.

The author recalls, not without irony, the terms

warm in which President Wilson,

(i) The facts revealed after the arrest of AbramovitcIi-
Zalewski establishes that similar resources fuel
revolutionary propaganda in France.

in a telegram addressed on March 1918 to
American Consul General in Moscow, greeted
the glorious Revolution “liberating the people
Russian Paulocratic and making him master of his
destinies”. Without donation, Russia is delivered
of the authority of the tsar, but she suffers the yoke
“of an autocracy of internationalist foreigners,
and Jews who massacre people by cent-
thousands, with the help of Chinese torturers
nois; who ignore all religion, murder
the pnUres, enslave the class
worker and make the citizens who
refuse to participate in their criminal madness. »
The author does not claim that all Bolsheviks
are Jewish, but it establishes that the true leaders
of the revolutionary movement are of blood
Israelitc. Psychological considerations
logical and social are added, to demonstrate it,
to findings of fact. Do the Jews not have
not always exploited for their benefit
payments and cataclysms of peoples? We
knows their action in the French Revolution,
in the republican movements of the Alle-
magnes in ï8/d8, in the uprisings of
Bavaria and Hungary. The philosophical doctrine
and financial of the socialists was it not for-

molded and taught by the Jews; Karl Marx,
Lassalle, David Ricardo!

Anti-Semite as he may be, Mr. Pitt-Rivers has a
Israelite friend; it's this friend, Doctor Oscar
Levy, whom he asked to write the preface to his
book, proface full of interest, vigor and
unforeseen.

Mr. Oscar Levy shares almost all
ideas of the author of World significance of the

Russian Revolution. In original form
and powerful, it expresses thoughts which seem
can sometimes be inspired by the works of Bonald and
by Joseph de Maistre. “The French Revolution
This - he said - was the consequence of the Re-
shape. The Reformation, of German essence, was
based on a brutal and crude conception of
Christianity; however, this conception was imagined
born, preached and propagated by the Jews. »

A little further on, he shows the Jewish “fathers
spiritual aspects of democracy and consequently
of plutocracy. But, by looking for the
responsibilities, he finds that on English soil he
there were culprits elsewhere than among the Israelis
Iites. The Puritans, the companions of Crom-
Well were they Jewish? Is this a Jewish court
Who had Charles I beheaded?

However, the cruelties, the crimes of the Puri-
tains, the misdeeds of the usurers and financiers of
Anglo-Saxon blood does not take anything away from the guilt
collective lity of the Jews.

On behalf of those of his race, Mr. Oscar Levy
made amends. He formulates a complete
Meâ culpà. “We have the culprits. We
we were posed as the saviors of
world; we boasted about giving him the
Messiah and we have become the deceivers,
the arsonists, the murderers of the human race..*
We promised him a new paradise and
we led him to the threshold of a new hell. »

And yet, he adds, we are not
all usurers, Bolsheviks or Zionists!

To demonstrate that Jews can also
nationalize and become patriots in the country
that they adopted, Doctor O. Levy discusses the
actions and policies of Friedrich Stahl, the creator
leader of the German conservative party, Ben-
Jamin Disraeli, the godfather of imperialism
British; but these two statesmen could
will, by nationalizing themselves, conquer the means
to serve with greater authority the private interests
morals of Israel.

He still condemns, in almost violent terms

slow, the doctrinaire liberalism which ends up
achieve Bolshevism, calls for
a final revolution “against revolutions-
naries” and declares that, during the supreme struggle,
he will be the son of that race of Israel which, on the
battlefield of ideas got deployed
rable victories, on the same side as his friend
Pitt-Rivers, from an old Christian family.
In any case, this mentality of an Israelite
from across the Channel is rare enough to deserve
that we point it out, but it did not fail to
strangely surprising, if not, to revolt the
editors of the Jewish Chronicle, the Jewish
World and the Jewish Guardian (i).

*

The publication in volume of articles from
Morning Post on the “causes of global malaise

(i) Mrs. Elizabeth Fœrster Nietzche, sister of the philosopher
whose works Doctor Oscar Levy had published in England
earth, wrote him a very suggestive letter, dated
Weimar: “I admire seeing** preface and will endeavor to make it
to know. My only fear is that the Jewish question was here
so adulterated, that your views and your retrospective considerations
tives could give rise to total misunderstandings.

dial” with a remarkable preface bearing the
signature of Mr. Gwynne, its director, brought
a resumption of controversies between this newspaper and
Israelite leaves. The Spectator, in its
delivery of October 14, 1920, devoted a
important article on “the causes of global malaise
dial”. Its author, while considering with a
certain circumspection all the facts and

documents highlighting the Jewish peril,
recognized that many of them are
difficult to contest and that we can
infer serious consequences. He proposed
that a serious investigation was made about them.
A royal commission would be established; equipped
of the most extensive powers, it would carry its
investigations on the following points: Is there
is there an international revolutionary conspiracy?
national? Are the leaders of this conspiracy
Jews? Is the purpose of the conspiracy
destruction of Christianity at the same time
than the social revolution? The mass of Jews
does she make common cause with the conspirators
because they are Jews or because they
represent his true aspirations?

The program was drawn up precisely and the
conclusions of such an investigation, freely and

faithfully conducted, would have offered a passion
no interest. But the British “First”,
who carried out an investigation into the grievances of the
Palestinians by Sir Herbert Samuel, who sent
Sir Stuart Samuel in Warsaw to collect the
complaints from Polish Jews, who appointed
Rufus Isaacs Lord Reading, Viceroy of India,
hardly seemed to have the necessary impartiality
fair choice of members of a
such commission.

However, the bulletin of the “Britons* continues
cloud, under a new title: The hidden Hand
(the hidden hand), his defensive campaign against
Jewish attacks and invasions. He
claimed that the Israelites were not foreign
gers to strikes and constant threats of
English miners' strike. Their leaders,
Smillie, Williams, Thomas are just
puppets whose strings Israel would operate. In
the Scottish coal mines are working elsewhere
Jews from Poland and Smillie is simply
ply the agent of Emanuei Shinwell, Israeli
of Glasgow, principal author of all the con-
work problems that arose on construction sites
of the Clyde during the war.

The organization of the Anglo-Jewish government of

Palestine filled the Israeli leaves with joy
lites; their columns were crowded with
minutes of political and religious meetings
gious. Zionist committees are being formed everywhere
But, Jewish-Masonic lodges are multiplying
yielded and redoubled their zeal. The great order
from Israel; Twist Aehel Britk and Shield egg
Abraham, orders Achel Amet/t, Shield of
David, B'nei Brith^ revived the zeal of the lodges
affiliated, recruited new members,
organized quotas, banquets, balls.

However, the articles devoted to pressure
Jewish by the independent press were not
without worrying them and the leaders of the Israelites
of London did not see without some appreciation
hension the Morning Pont to dispatch one of his colleagues
laboratories in Palestine to study on site
the functioning of the “Jewish national home. »

It was then that was published in The hidden
hand a new document, emanating from the “Go-
central city of the Pelersburg section of the
International Israelite League. »

Here it is verbatim:

Son of Israel! The hour of our supreme victory is
close. We are at the threshold of domination
of r universe. What was once the domain of our

dreams are about to come true. Weak and helpless
healthy as we were, the global catastrophe has
made strong, and, thanks to it, we can meet the
heads with pride.

However, we must be careful. We can sure-
ment to prophesy that after walking on the ruins
and crushed altars and thrones, we will continue our
advances on the traced path.

But the authority of strange religion and doctrines
that we have propagated with so much success is

exposed to violent criticism and mockery.
All the same, we have shaken culture, civilization.
tion, traditions and thrones of Christian nations.
We did everything to submit the Russian people to
yoke of Jewish power and finally overcame it
noodled in front of us.

Our work, with regard to him, is almost completed, but
However, we must be very careful, because Russia
The oppressed is our great enemy. The victory
carried thanks to our intellectual superiority, perhaps
turned against us by a new generation.

Russia is conquered and pinned to the ground; she is dying
sound our boot, but do not forget for a single moment that it
You have to be attentive and careful. The sacred concern of our
security does not allow us to practice either piety or forgiveness.
It is a necessity to keep the Russian people in the
misery and tears. By seizing its properties
and with his gold we have reduced him to slavery.

Let's be careful and quiet I Let's have no pity
for our enemy. We must put an end to
best elements of the Russian people in such a way that the
prtf/s cannot find any leaders or leaders. We
we will thus deprive him of any possibility of resisting our

power. We must provoke hatred between
workers and peasants. War, class struggle
will destroy all the cultural treasures of the Christian peoples
hold. But, son of Tsrarl, let us be prudent and reserved!
Our victory is near because our political power
economic and economic, as well as our influence on the
masses, are making rapid progress. We are masters
of the finances and gold of governments and, consequently,
quent, we are all powerful on the State Stock Exchanges,
The power is in our hands. But let's be wary of
traitors and underground activities.

Bronstcin, Apfelbaum, Koscnfeld, Steinberg, are,
among many others, true sons of Israel. Our power in
Russia is limitless. In the cities, the commissioners
and commissions for provisions, houses, etc., are ours.
devotion. But don't let victory get drunk.
Be careful and distrustful, because, apart from us, there is no
You don't have to count on anyone.

Remember that we cannot trust

the red year, which may, one day, turn its weapons
against us.

Sons of Israel, the hour of victory over Russia, if
long awaited, rang. Close your ranks. Propa-
manage the national politics of our race. Fight for
our ideal. Holyly keep the old laws which
were bequeathed. That our intelligence, our genius, we
protect and guide us!

This document is dated December 19th. He
was found in the wallet of a juii officer
named Zundcr, read in an engagement, and which

commanded the 11th rifle battalion
the red army.

Written in Hebrew, it was translated into Russian, then into
English, and I quote it from the English version
which was communicated to me.

This circular from the central committee of Peters-
town corroborates with singular force the
prophetic opinions and teachings of
“Protocols”. She adds precautionary advice
dence. Despite the triumphant victories
carried in Russia and the formidable thrusts
carried out among the Anglo-Saxons, Israel plans
resistance and wants to wisely adjust its
offensive march, so as not to be exposed to certain
some failures.

There is a visible harmony between the aspirations
rations of the founders of the “universal Alliance”
“Israelite saddle”, the campaign plan developed
by the Zionist Congress of Bay, and the con-
advice given by the Petersburg committee after
the conquest of Russia. Accepting that the
cited documents are partially inaccurate
or even entirely apocryphal, the events
events that took place, during and since
war, have only too fully justified the
prophetic declarations of the “Protocols”. We

cannot read without worrying
tions the pages where the methods are explained
used to concentrate in Jewish coffers
the wealth of the States, to seize the opi-
nion and governments through the press and the
corruption, to ensure, through terror, the
domination of an empire – Russia, – for
dissociate, among other peoples, the forces of
resistance, prosperity and life.

IV

If, in government circles
United Kingdom, Jewish influences continue to
predominate, it seems that in the independent press
pending and in public opinion, protests and
reactions manifest themselves with more force
and continuity.

The Anglo-Jewish newspapers themselves admit
the importance of this movement by opening in
their columns a section entitled Jadaica
in the Press, richly nourished and where they
strive to refute articles that seem to them
sounds dangerous or unpleasant.

By the pen of Mr. SaintrLœ Strachey, the Spec-
iator clearly accuses the Israelites of
Britain to be “Jews first, English
then", which presents serious disadvantages
deny when Israelite interests are not con-
do not align closely with British interests
niques. Blackwood's Store is more
aggressive against Israel. One of his articles concludes
thus: “We have before us a danger which
would be absurd to disdain by invoking crazy-
religious tolerance. It is no longer a question
a question of religion, but of race, and more
we will insist that the Jews do not have
no public or secret share in government
ment of the country where they have the good fortune of
live, the less risk we have of being rushed

in the Revolution and Bolshevism. »

Alongside certain professional newspapers and magazines,
testants, a Catholic foundation body
recently pointed out, not without virulence, the danger
Jewish. This is Plain English, weekly magazine
which absorbed a literary and bibliographic publication
well-known graphic novel, The Àcademy, and appears
since July 1920 under the direction of Lord Alfred
Douglas. This review deliberately attacks
Mr. Llovd George and his Jewish, ultra-

democratic, sometimes even Bolshevist.
In his columns, Major-General Count
Gherep-Spiridovitch wrote a series of pages
passionate about the history of the Jewish conquest
since the time when Mayer Amschel, whose en-
commercial sign carried a red shield
(Rothschild), after having administered before
carefully the property of the Landgrave of Hesse
Cassel, founded the dynasty of secret sovereigns
of Israel.

And a very lively campaign was carried out,
Pos of the naval battle of Jutland by Lord
Alfred Douglas. Mr. Winston Churchill is there
accused of having collaborated in the plot of a
Stock market coup with Sir Ernest Cassel and a
group of Israelite financiers, and explanations
tions are requested with insistence on the subject
from an order signed Beaty, transmitted by TSF
recalling the squadron which pursued the German fleet
mande, order that the admiral had not sent (i).
It is certain that this naval battle of
Jutland is still surrounded by mysterious clouds
laughing, and that several of its phases are not
not yet elucidated.

(i) Plain English, deliveries of February 5, 12 and 19, 1931.

To ward off the fairly serious blows which they
are thus worn, the Israelites decided the
creation of a well-armed “Press Committee”
financially, who will take all measures

useful for opposing attacks, responding
to the articles, in a word to stop its
better action by the independent press (i). He
we must dedicate to gemonies anyone who does not bow
not before the power of Israel and we did not hesitate
not to blame a woman, the princess
Barîatinsky, who took the liberty of distributing to
Oxford unpleasant pamphlets.

The Press Committee charged Mr. Lucien
Wolf to write a pamphlet to refute these
nasty “Protocols”, initial cause of all the
wrong, and to show the inanity of the comments
to which they had given rise among the Gentiles.
Despite his expert pen and his good will,
Mr. Lucien Wolf failed to prove great
thing by his Jewish Bogey. The Israeli press
covered him with flowers, the Glasgow Herald (2)
did the same and declared that only “circumstances”

(1} After several months of operation, this committee of
Press, whose services were little appreciated, had to be sup-
prime.

(2) No. of January 3, 1921.

fortuitous instances could have given some truth
resemblance to the hypothesis of a Jewish peril.

At the beginning of January 1921, one of the best
Israeli speakers, I doctor Epstcin, was invited
to do in London, at Salishury Hall, a large
conference on “The Epidemic of Anti-Semitism”.
The Rolhscliildian newspaper The Jewish Guardian
gave a copious analysis of it. First of all
the speaker states that anti-Semitism is on the rise
Great Britain an import product. Ja-
but such ideas would not have germinated all
alone on English soil. Judaism represents
feels progress and the ideal; anti-Semitism de-
notes the ignorance and the spirit of reaction. THE
first harmful seeds were sown
London by members of the Russian nobility,
for whom the hatred of the Jews is combined with that of
Bolshevism and “who seem to have forgotten the
duties that one owes to one's hosts! » Should the

Jews feel at home among our allies overseas
Manche, to consider that foreigners refuse
gies in England enjoy their own hostel
pitality!

The only international conspiracy, according to the doc-
their Epslrin, who puts into practice the fable “The
Wolf and the Lamb", is that of the anti-Semites,

whose propaganda extends from the Black Sea to
the Pacific Ocean. It seems, he added – without
doubt by taking on a mysterious air – that the
funds which open the paths to it emanate from
powerful and secret sources!

The fear of anti-Semitism hardly changed,
in any case, the pro-Jewish attitude of the government
ment of Mr. Lloyd George. A minister, sir
Alfred Mond, embarked with Doctor Weiz-
mann, the great leader of Zionism, for the accom-
to swim in Palestine; Mr. Winston Churchill
accepted the honorary presidency of a great
sale for the benefit of Jewish associations in Man-
chester, and Lord Chelmsford having reached the end
from office, Rufus Isaacs Lord Reading, was
designated to replace him. It's a Jew who goes
govern the Indexa a particular period-
critically, and succeed in the lineage of the great
lords of Anglo-Saxon blood, whose prestige
staff had sometimes added radiation
to the high office conferred by the Sovereign.

Who could have predicted such a destiny for Rufus?
Daniel Isaacs, son of an Israelite merchant in the
Quoted? His start in life had been turbulent.
After completing in Brussels and Hanover
studies started at Unluersity College

from London, he had sailed as a pilot on
a sailboat, then entered, still very young, the
Stock Exchange.- An unfortunate mishap,
from which paternal generosity pulled him, made him abandon
give the Bar Scholarship. He succeeds
better and, turning towards politics, became

elect, as a Liberal, Member of Parliament for Reading (i). In
1910, Mr. Asquith had him appointed solicitor génerai
and member of the Cabinet. While taking care of
jurisprudence and politics, Rufus Isaacs
did not neglect his financial interests. His car-
rière almost turned pale. In 1912, his brother Go dfrey
Isaacs was in talks with the government
ment for a concession requested by the com-
Marconi company, of which he was director. THE
rumor spread that, during the negotiations
tions, several members of the ministry had
acquired cheaply from the shares of the Mar-
coni.

Sir Rufus Isaacs (he had been knighted) pro-
tested against these insinuations in the House of Representatives
Municipalities; but it was soon after proved that he
had, as well as some of his colleagues,
advantageously purchased Marconi securities

(1) The Revue Universelle of March 1, 1921 published a curri-
culum vitœ of Lord Reading: (pages 646-600).

American, subsidiary of the other, while discussing
was the contract.

Mr. Asquith's friendship saved Sir Rufus. THE
parliamentary mores include this kind
of indulgence. The intimacy of Cornélius Herz
did not break the fortune of Mr. Clemenceau; the aven-
ture of Panama did not definitively rule out
Mr. Rouvier from power. It even seems that
the Marconi affair accelerated the rise of Sir Ru-
fus. Appointed lord ciiiief justice, that is to say mi-
Minister of Justice, he was raised to the peerage in
191 3 under the name of Lord Reading.

His relations with Lord Rothschild, with Sir
Ph. Sassoon, with the great bankers of New-
York, were going to make it easier for him to take
an important part in international negotiations
national movements which continued during the war.
President of the Anglo-French commission which
negotiated loans in New York in 1916, he
was in 1917 and 1918 special envoy and high com-
British envoy to Washington.
With his co-religionists from the entourage of the pre-
sident Wii son, he prepared the clauses of peace

of Versailles, which appear not to have been destroyed
vorable neither to England nor to the interests of
Anglo-Saxon states. So he was quickly,

in the hierarchy of Lords, promoted to viscount and
county.

The appointment of Lord Reading* as vice-president
royalty of India, however, caused a certain
surprised and was coldly received by the op-
nion. In diplomatic and military circles
keep quiet it was discussed at length. The Morning
Post spoke for the conservatives
subservient to the Israelites to qualify it harsh-
is lying. But it is in the popular Blnckwoo(Ts
Magazine that can be found faithfully
due to the opinion of the bourgeoisie and the classes
averages:

The real danger of the appointment of Lord Heading is
that a new Jew is added to those who already participate
to the government of the Black Empire. The British Empire
nique is condemned if it passes into the hands of a race
élran&vre... The Jews have raised themselves too high among us.
With the help of AI. Lloyd George they occupy some of the
highest positions in state. They are completely incapable of
hold them. Without doubt, they are skillful, flexible, insistent
nua ute(ffiih); but, in the government of an Empire,
skill, flexibility, cunning are vices
rather than virtues... By a strange irony, at the moment
where Bolshevism revealed its sinister character
mother of the Jews, they are men of the race of Trotsky
who exercise supreme power in England

...And the Jews themselves will not profile their
constant usurpations of auloîiLé. Thanks to AT. Lloyd

George, they're doing everything they can to provoke
anti-Semitic passions in England. We are
a patient people, but we will not suffer long-
time of foreign usurpations. If political intrigues
ticks did not intervene, there would be no shortage of
brave Englishmen to do the work of government
imperial. But the Englishman, little trained in driving

the government machine and simply wanting to
to serve the Empire with dedication, is not able to
compete with the Jew, insinuating in business, skilled in
push and push his own.

Currently, Great Britain is taken, almost
crushed between the two stones of a mill. Lord Reading
and the tribe of Montagu, Samuel and Mond is on
the one above. The other bears the Jewish Bolsheviks who
treacherously sow discontent in the classes
popular, in the hope of benefiting from the revolution
general. Is it any wonder that the Jews are no longer
regarded with sympathy by the English?... Mr. Lloyd
George would serve his friends' cause more usefully
Hebrews if he abandoned them to their lucrative and peaceful
fic professions and if he left Great Britain the
care to administer according to its own traditions the great
Empire built by his sons! (i)

From this quote, from all the facts exposed
and documents transcribed or summarized in
this chapter, it clearly appears that the resistance
resistance to the Jewish push has not yet said its
last word in England.

(i) BUidcwooiVs Store. Feliruary 1921, pp. 263-205.

CHAPTER VI

Xth Resistance in the United States.

Bolshevism reveals the Jewish peril in New York. —
An American translation of the “Protocols”. —
Henry Ford and the Deadly Independence. - The committee
rights of religious minorities. - Ideas
by Professor Frankfurter. - Event
Jewish-German against France.

The Tribune of January 17, 1921 reproduced the
following passage from a speech given by the
Doctor Elias Salomon at the Convention of
Synagogues held at the New Jewish Seminary
York: “The United States will be the center of
Judaism in the near future. America

offers a happy combination of circumstances
multiple and so favorable that we have none

10

never encountered the like in the history of
the Dispersion (i). »

It is indisputable that the Israelites were able,
during the war, maneuvering in the States-
United in complete freedom; the president clc the great
Republic, to which the Constitution gives
powers so extensive, favored as best he could the
conquering power of their race.

Whether it is New York or London which becomes
the capital of Judaism, the question is of order
a little secondary, except for the An trio-Saxon s
fixed on both sides of the Atlantic, and it
seems that the Zionists must on this point
to render judgment, worthy of Solomon, in
declaring that only Jerusalem can aspire to
title of metropolis of the Israeli universe.

Resistance to the Jewish push was not manifested
fcstercnl in the United States that when they were there
known the atrocities committed by the Bolsheviks
Vicks in Russia. It's towards the end of the year
1918 when a modest publication appeared in Brooklyn
cation: The Anti-Bolckevist whose subtitle
explicitly indicated the subject “Magazine
monthly for the defense of institutions

\i) Old France, n* 311 of (February 0-17, 1921.

Americans against Jewish and bol-
Chevistes of Morris Hillquit and Leon Trotsky",
Its editors had no difficulty in establishing
that most people's commissars
of Soviet Russia were Israelites and that
many of them came from America. They
discovered that their main financial agent
was Mr. Max Warburg, Jewish banker, brother of
Mr. Paul Warburg, son-in-law of Jacob SchifT (i).

They demonstrated that anarchist movements-
your reported in the Philippines, in the Aiiiéri(jue
of the south and in Canada, had as initiators
Jews from Ilussia. The Hungarian proletariat
was on the other hand domesticated by a handful
of Russian revolutionaries, constituting the most
tyrannical and the most dastardly U s table of governments
ments.

(''it was the Jewish conspiracy that ruined the army
Russian and saved Germany from defeat in
191 7. Bolshevism is of pure Jewish essence
that. “The Hoichevisi Jew aspires to domination
universal tion, and, to achieve its goal, is
ready to drown the world in a river of blood.
The Bolshevik of America is indeed the brother of

(1) The Anti-Bolshein$t, June 1919.

Bolshevik tiger rjui destroyed Russia and
massacred millions of men. He admires and
encourages Trostsky and does not hide the projects
which he continues. He wants to nau (rage our civilization-
Christian vision and replace it with the diet
enjoyed by Russia today” (i).

Martin Luther, at a time when the Jews,
despised and herded into ghettos, seemed
not very dangerous, had judged them thus: “It is a
pernicious breed. They oppress everyone
by their plunder and wear. If they give
a prince or a master a thousand flo-
rins, they extort 20,000 in return from their
topics. We must always put ourselves in
guard against them. They are the enemies of
Finished my island.”

The founders of Anli-Bolchcvist had no
not the means to continue their long
campaign. Boycotts by distribution agencies
bution and the booksellers subservient to the groups
Israelites, they had to suspend its publication.

When the first tra-
duction of the “Prolocols”, this brochure fit
sensation in all English-speaking countries.

(1) The Atiti-Rntchwisf, July 1910-

Several news newspapers, unwilling
do not have to ignore a brochure whose
Times and the Morning Post had spoken, in
gave more or less long analyzes
and cited a few passages (i). A day,
by the publishers Smali and Maynard, was published
a new translation of disturbing pam-
phlet, preceded by an interesting introduction.
In certain academic circles “The
Protocols” were read and commented on; but for
make them known to the general public, it was necessary to
propaganda effort. This effort, one of the kings of
the automobile, Henry Ford, would soon
provide.

II

In American democracy, even more
that in the others, it is the plutocrats who
hold political influence and direct
currents of opinion.

(i) The Public Ledger of Philadelphia, in particular, published
extracts in an article on Bolshevism, but without
indicate the Jewish origin of the “Protocols” and by deleting
the indications which Ja revealed.

Henry Kord has huge factories in
United States and is well known in both regions of
the ancient A 11. He is very popular among his
workers, for whom he multiplied the institutions
and social works. Pacifist to the core
ity and utopia, we still remember the belief
he had undertaken, at the time when the
war was in full swing, to offer the])cuples
in conflict with olive branches. He had chartered
a steamer, which, for all cargo, brought

medicines and pacifist brochures.
Upon disembarkation in a Norwegian port, Ja
Lienry Ford's disillusionment was profound. THE
Belligerent States and, in the first place, Germany-
gne, refused to receive his person and his
gifts. He therefore returned to Xe\v-York and, con-
overcome the responsibilities of our enemies in
the unleashing of the fight, indignant at the torpedo-
age of Lrisitanta and the reinforced savagery of
Germans in submarine warfare, he
approved the armed intervention of his country and the
seconded generously.

After the signing of the Treaty of Versailles, the
great pacifist wondered if this really
international convention, based on a League
Nations that had to be born and brought to life,

was able to assure Europe and the world
a period of calm and rest. He took to
doubt. He noted that despite treaties and
Wilsonian principles, Ton continued to fight
in Russia, Poland, Yugo-Slavia, Asia
Minor. Internal unrest, more strikes
political and economic issues exploded in the
working-class centers in most states. THE
budget deficits were widening, deeper
even though during the war.

And Henry Ford sought to discern the causes
real causes of these worrying disorders. He studied the
“Protocols”; he read the pamphlet containing the
articles from the Morning Post, including an edition
had just appeared in New York, and after having
meditated on the Cause of the World Unrest, he
declared aware of the gravity of the Jewish peril.

ïlenry Ford, once convinced, wanted, in
the interest of his country, to share his convictions
tions to his fellow citizens and first of all to his
workers.

Founder of a journal written for
the latter, the Independent Deaborn, there include-
immediately began a campaign against
“Jewish conspiracy”. She achieved such success
that the circulation of the little Michigan newspaper was

soon to increase tenfold. The first nine articles,
published from May to July 1920 under the heading The
international Jew, grouped and published in bro-
chure, were widely spread and caused
among the Israelites in the United States an irritant
tation and a stupor that they did not fear
to confess.

The articles of the Anti-Bolsheoist, emanating from
young patriots devoid of any influence
social, had left them indifferent and disdainful
gneux. When the victorious caravan passes, it
doesn't care about the barking of the pugs.
But billionaire Henry Ford was an adver-
know who should be reckoned with.

It's not just the Deaborn articles
India were aggressive and violent in the
shape. They were level-headed, full of facts,
enlightened by philosophical considerations
and social.

The first article posed in happy terms
the Jewish question: The World's Problem and
sought to define the curious and enigmatic character
matic of the sons of Israel.

The author could have paraphrased the definition
given of the Jew by Bernard Lazare in V Anti-
Semitism, its history, its causes: The Jew

is not, as some Pont claimed, a being
perverted by the persecutions of old; It is

“an unsociable being... anarchist... cosmopolitan...
revolutionary agent, but conservative towards
sees himself a.

He defined it with more kindness than
had not made him his co-religionist and judged
American point of view its spirit of domination
tion, its commercial and financial methods.

Another article dealt with the reaction which

demonstrated in Germany against the Jews. After
the flight of William II, the Jews had
seized most of the Reich ministries.
Haase headed foreign affairs, Schiffer
was finance minister. In Prussia, Hirsch
and Rosenfeld were at the head of the Cabinet. Kurt
Eisner presided over the government of Bavaria.
In Berlin, in Munich, in Frankfurt, in Essen, the leaders
of the police were Jewish. Two of the delegates
at the Peace Conference were also. We see
what a wonderful organization it was
Jewish, the Ail Judaan, as it is called
Across the Rhine. Today, an energized reaction
tragedy occurred and among the Israelites cited,
there are few who are still in office.

However, the Germans would be wrong to

salute to their Jews, because it is thanks to them that
their Reich was camouflaged as a democratic state and
socialist, which earned him effective protection
of President Wilson during the negotiations of
peace treaty.

In the following articles is shown Faction
Jewish on newspapers and magazines in the United States.
A professor from an American university, who
had spent several years in Russia and whose
notoriety was great, was refused by all
major periodicals a study, purely philosophical
sophistic, on the Jewish question. The head of
American workers, the one who always strived
days of keeping them in reason- ideas
nables is a Jew, Samuel Gompcrs, but a
another workers' federation, this one extremist,
The Ahnagamalcd Clolluncj Workers has for
leader of a Jewish aure, Sidney Hilimann, which
proves that in the parts where the interests
workers are at stake, Israel is still banking on
both tables.

The Deaborn Independent had also established,
supporting statistics, that if the Jewish population
of Union Liais had passed fifty
years from 5o,ooo to 3 5 3oo,ooo, his influence had
grown to infinitely greater proportions

strong, the City of New York is a citadel
Jews who now have the majority there
buildings. Everything related to theater
and in the cinema is in their hands. The industry
sorting sugar, that of tobacco, the trade of
paintings, clothing manufacturing houses
ments, fifty percent of the factories of
canned goods, sixty percent of factories
shoes ; the trade in grain and
cotton, jewelry, loan counters,
newspaper and periodical distribution agencies
disks, etc., constitute their economic domain
mic.

Further are analyzed and commented on various
passing of the “Protocols”.

We understand that this press campaign sus-
cited indignation and controversy. There
Carrent Opinion magazine, last August,
gives an overview. Israelite newspapers,
notably VAmerimn Hebrew, epilogued
on statistics from the Deadborn Independent.
By the pen of Mr. William llard, the Metropo-
Lilan intended to demonstrate that there were Israelis
American litcs such as Baron Gunzberg and
Mr. Sack, director of the intelligence bureau
Russian troops, who openly fought

the bolshevisuie. This paralleled the
anti-Bolshevist declaration published in London
key signed: Rothschild and Montcfiore.

In Hcarst's newspapers, whose german-
nophilia is hardly overshadowed, Arthur Bris-
Bane eulogized the Jewish race
and the Phoenicians, also Semites, that we do not
hardly expected to be involved in this affair.

The Angio-Jewish organs did not want
remain foreign to this cl controversy, failing which
of arguments, the Jeioish World of November 10
1920 gave the following opinion: Mr. Ford is considered
have as engineers, agents or employees a
large number of Israelis. Why don't these

would they not refuse to receive money from a
man who is the enemy of our race? And would it be
difficult to decide the Jews of America not to
no longer buy cars coming out of its factories?

I don't know if this advice was followed. In all
case the threat hardly frightened Henry Ford and he
valiantly continued his nationalist crusade.

Perhaps the Israeli press believed it was carrying
a terrible blow to his adversaries by taking
more or less openly the initiative of the
creation of an “American Committee of Droils of
religious minorities”, committee whose need

was hardly felt in a country where all
religions are as free as can be
design. This committee formulated a sort of
manifest. After having expressed certain truisms
relating to freedom of beliefs and
cults, after having condemned all persecutions
crimes, whoever the victims were, this
manifesto contains two paragraphs in-
which Jews are praised to the skies. It seems
that, among the citizens of the United States, the
Hebrews are "the most intelligent, the most
patriots, the most philanthropic. »

Do we have to be narrow-minded enough, perverse enough not to
not esteem them, love them? And the authors of
document deplore the nasty criticisms, the
perfidious insinuations directed against them in
England and America!

It's always the same ambiguity that we
seeks to maintain. Nobody wants
Israelites to practice their religion; but the
patriots of all countries feel the need to
defend themselves against their financial activities or
Bolsheviks, against their attempts to dominate
world nation, against threats, followed by
beginnings of execution, of a conspiracy
international.

That rabbis, Jewish politicians, have
signed this manifesto, this is easily understood;
that pastors, bishops of certain
Protestant churches also approved it, this
can be explained if you have read Wells' book: The
Her! of a BUhop (the soul of a bishop), but that
the name of Cardinal Gibbons appears among the
signatories, this surprises and disconcerts. THE
events will take care of opening the wants of the
vrnvvb prince of rivals, to show him the
serious dangers that the Jewish growth poses
to Catholicism and Christian civilization (i).
(it is not without reason that Cardinal Bourne,
Archbishop of Westminster, a, in a Congress
Catholic national held in London, condemned
subversive ideas, “aggressive and
rapacious” Jews imported into the Holy Land,
many of whom came from America. Of his
side, the Anglican bishop of Jerusalem formulated
energetic protests against Zionism,
including Judge Brandeis, friend and advisor to the pre-
sidenl WilNou, is a great chef in the United States.
Now, Zionism is truly a crowning achievement

(i) The carrliiin! nibimns Cbt died on i!\ mnrs igai. He laughed
frozen from. H7 years* and strong nuilude for several months, which
1*11 luve. some authority to a given signature few days
before if dead.

of a building erected to the glory of victorious Israel,
and synthesizes his ambitions, his pride, his thirst
inextinguishable from revenge and domination.

It is certain that this “American Committee of
rights of religious minorities" was not imagined
as a parade against the blows dealt to the power
Jewish life in the articles written under the inspiration
Henry' Ford's ration.

The Israelites move heaven and earth in New-
York, Chicago, major urban centers
to try to stop this campaign and they
rely heavily on the moral effect produced by
the manifesto- On the other hand, they have just made
introduced to Congress, by a representative of
Ohio, Mr. Emerson, a bill relating to
two clauses: the first prohibits sending by
the post of any publication having as its object

to arouse hatred of religion or race; there
second provides for sanctions against perpetrators
of these pubiica (ions, amcndcs which can rise up to
than 5,000 dollars, prison up to five years, and
need the two sentences combined. Despite the support
that Jews are sure to find among the
representatives and senators, it is quite doubtful
long as Congress wants to venture into
similar legislative innovations.

Finally, the Jewish Guardian of April 1, 1921
tells us that Doctor Einstein, of whom we
knows the new cosmic theories, answers
regarding the appeal of the American Israelites,
embarked for New York with the doctor
Weizmann. The “new Newton” leaves Germany
magne and his laboratory to add the pressure
stem of its science has a mission which proposes itself
a triple goal according to the Israelite organ: “to straighten
Ser Ja scales of justice in favor of the Jews
oppressed” (sic), raise funds for the
Palestine and for its University, and oppose*
his best in the campaign of the enraged Henry
Ford, “ihe rabid moforman.”

ÏÏI

For several months, it has been taking shape in the United States
United a Germanophile campaign, directed specifically
cially against France and clearly
inspired by the Israelites.

In its delivery of October 1920, the review
The New llepubïic published on “Politics

of France and peace in Europe » an article
sensational (i).

The author, Mr. Félix Frankfurter, is an Israeli
brand. Professor of law at the University

Harvard, ardent Zionist, emulator of Judge Bran-
deis, he was, during the war, the advisor to the
government for questions concerning the
work. He claims to be “familiar with the situation”
of Europe” for having been sent to several
several times in Paris in order to fulfill
missions, quite secret in fact, relating to
to socialist organizations and Palestine.

MF FYankfurler believes that if peace does not
does not yet reign in Europe, despite the time
elapsed since the armistice of November 1918,
we owe it to France.

In his eyes there are two centers of disorder
in the world: Moscow and Paris. But it's
Paris, the big culprit, because he wears a good
share of responsibility in the policy made to
Moscow. To obtain appeasement, the teacher
Israelite considers it necessary to carry out

(1) Mr. Louis Aubert devoted an interesting study to it
in the delivery of October 31, 1920, of a Review which is not
nothing less than anti-Semitic: L'Europe Nouvelle,

has

“the deflation of imperialism and the
French winemaking”.

It's the threat of occupation of the Ruhr
that we must attribute the spirit of revenge which reigns
had Germany, and, without French policy, it
there would have been no unrest in Silesic, no conflict
in Ire Poland and Soviet Russia.

With feelings far removed from justice,
Mr Frankfurter takes stock of our difficulties
budgetary, due largely to the non
execution of a treaty drawn up and adopted by the
Allied stalls. But he sees in our financial distress-
This is a happy way to put ourselves in the right direction.
its, and consequently to ensure the salvation of humanity.
It is through dollar diplomacy that we can
reach. What did the promises matter in the past
to restore our devastated departments?

Fiance will be asked to drop the major
part of its claims on F/Ulemagnc; but neither
neither England nor the United States will surrender
of a parcel of black debt, and the enormous power
financial strength acquired by America during
the period when it maintained neutrality, will serve to
force France to bow to peace
news that will be imposed on him, peace which will include
will end its economic and financial collapse.

'. Frankfurter presents America to us
embodied in Wall Street. It would no longer be there
nation with a warm heart, vibrant with enthusiasm,
remembering with gratitude the assistance given
by France, under Louis XVI, at a time when he
was to ensure its independence. Instead
of a noble Don Quixote exclaiming: “La Fayette,
here we are " ! the United States, as said
precisely Mr. Louis Àubert, would take the
features of Shylock demanding his pound of flesh
human (i).

Propaganda is established in New York
to spread the ideas and views of Mr. Frank-
to steal and to incite contempt and hatred of
France.

The newspapers across the Atlantic tell us
take only on February 28, in Madison
square Garden, a large meeting was held
organized by Germans, Sinn-Feiners
and Israelites, to protest against the atrocities
alleged crimes committed by the color troops
French colonies in the Rhineland.

This meeting, which also caused violence
slow protests, had been organized by xm

(i) V New Europe, 1920, p. i5q3.

committee, called “the horrors of the Rhine” which pre-
side a German, Doctor Edmund von Mach;
but the Israelites who joined in his campaign
are not yet qualified to represent the

American people.

No doubt, under the presidency of Mr. Woodrow Wilson, they could speak like masters; can-will it be different with the president Harding.

In any case, the Senate passed the Dillingham Immigration Restriction Bill which limits to 3 °/ of the figure of Americans of origin European Union, the number of immigrants likely to be received each year in the United States United. From April 1921 to March 1922, the total im-migrants cannot exceed 335,000, and this greatly dissatisfies the leaders of Israel who were counting on evacuating the flood of Jews from Eastern Europe.

CHAPTER VII

X* Zionist Pier. — These Jînglais in Jerusalem.

Zionist aspirations. — Theodore Herzl. - There letter from Mr. Arthur Balfour to Lord Rothschild. — The joy of the Israelites. — A visit to Jerusalem-lem after the occupation of Palestine by the Allies. — The first arrivals of Jews. — Pro-tests of the Islamo-Christian Committees against the New government. — Demonstrations and riots. — The Inquiry of Sir Herbert Samuel.

The Zionist idea goes back a long way - tains. After the destruction of the Temple and the edict of Adrien, provoked by the revolt of a false Messiah and forbidding Jews from living in Jerusalem salem, these dispersed throughout the Empire Roman. They enjoyed wide tolerance there, while the persecutions against the Christians. Until the 5th century, they formed a sort of autonomous nation, having in its head a sovereign, descendant of Hillel, to whom

we gave the liter of elhnarquo. This sovereign
had a Court and had missi dominici
responsible for administering scattered communities
under the raj)|)orl of justice and worship.

Under Julian the Apostate a first
first Zionist attempt. The Jews turned
their glances towards Jerusalem and some of them
their religious leaders enthusiastically considered
siasm the prospect of rebuilding the Temple
on the ruins of Christianity and to gather
one day in Palestine the descendants of the Israelis
IUch of the Diaspora.

Saint-Jérôme had indicated these aspirations:
“The Jews promise themselves for the end of time
the restoration of the city of Jerusalem; SO
waters will flow out of the city
the two seas; or will practice again
circumcision, victims will be immolated,
will observe all requirements of the Law; This
is not the Jews who will become Christians,
but the Christians who will become Jews (i)”.

In the Middle Ages, the Jews despised, penned
in ghettos, communicate with difficulty
from city to city, from country to country; in time

(i) In Zavhar, XIV, y and passirn.

modern, their situation has improved greatly.
Exclusively occupied with business, commerce,
of wear and tear, they knew how to make themselves useful and amass
fortunes. Once rich, they seek to
penetrate into bourgeois society and are
once admitted to the Court of Sovereigns. Emancipated
at the end of the 18th century, they took advantage of the time
revolutionary to infiltrate the regions
power. Their flexibility, their lack of
scruples, their special intelligence helps them
singularly to conquer important situations
aunts. Without abdicating anything from the traditions of
their race, they seem to be nationalized in the
places where they made their fortune, financially
or politically. They were the first to understand
the psychology of democracies and the influence

capital as the press, the theater, literature
are called upon to influence public opinion.

Everywhere they have newspapers,
periodical collections, scenes, and it's \m
triumph for the race when Benjamin Disraeli,
became Earl of Beaconsfield and first half-
Minister of Queen Victoria presides over the Treaty of
Berlin, the restoration of the map of Europe,
monitors both the interests of the United Kingdom
and those of Israel.

Sidism seemed dead. He was only
sleep. Without a deputy, the wealthy Israelites would not
hardly thought of rebuilding the Temple of Salo-
my, but, in the ghettos of Poland,
Russia, Romania and Hungary, there were
more Jews in rags, like those
described by the Tharaud brothers in the Shadow of the
CrolfXy who approached each other saying: “The year pro-
chain in Jerusalem! ".

An apostle of Zionism revealed himself. Theodore
Iïer/J, born in lîudapesl in i8tio, attached himself, with a
passionate zeal, to be revived among those of his
race the idea of territorially reconstituting their
nationality, to found a model political state,
rehabilitating the Jews in the eyes of other nations.

The Zionist idea hardly spread in France,
in Italy, nor in Anglo-Saxon countries. The axiom
Ubi benè ibt patria seemed to correspond to
the mentality of the arrived Jews who, moreover,
considered the dream unrealizable. However, some
major bankers supported, on a charitable basis,
the efforts of Théodore Herzi. A Roth hospital-
schild was founded in Jerusalem and a small colony
No Jewish woman was able to exploit around Jaffa a
winery.

Palestine belonging to the Turks, we

could only set a few provisional milestones.
Moreover, Herzl was not primarily concerned with

establish the Jewish state in Palestine. He would have accompanied
mode of Uganda offered to him by the English.
But the popular groups of Russia,
Poland, Romania, did not willingly accept
third parties the prospect of exile in central Africa
trale; we had made the spirit shine before their eyes
mystical perience of the restoration of Zion.
For their resurrected kingdom, they did not want
than one capital: Jerusalem.

Herzl died in 1904, sad and discouraged,
but his apostolate had borne fruit.

The adventures of the World War revive
the faith of the Zionists. As soon as the interview was
the possible dislocation of the Ottoman Empire, the
question was asked again in the associations
Israeli tions and a little later subjected to
the examination of the chancelleries of the Entente.

Among its main protagonists, we must
cite in England Doctor Ch. Weizmann,
head of the Zionist federation and successor to
Theodore Herzl, Sir Rufus Isaacs, Sir Herbert
Samuel; in the United States Judge Brandeis, Henri
Morgenthau, ambassador to Constantinople,
Professor Frankfurter. Created Lord Reading,

Rufus Isaacs was intimately associated with Mr. Lloyd
George, the British "First", and the three
Americans were personal friends of the pre-
President Wilson and his political advisors. With
the title of high commissioner and ambassador
extraordinary, Lord Reading was called to
settle, on the eve and the day after peace,
the pending questions between England and the
UNITED STATES.

A certain mystery still reigns over the
negotiations which continued in New York in
i()i() and 1917. Like France, Great Britain
Tagne had urgent needs for money. We
sent large subsidies to Russia. He
it was necessary to strengthen the strength of the French front,
increase war material, intensify
more possible the construction of ships... In
awaiting the realization of domestic loans,
it was urgent to obtain credits. The big ones

bankers gravitating around President Wilson
had to overload their assistance with enga-
formal statements relating to Zionism. It's here
that he found the most plausible explanation
of the letter addressed by Mr. James Liai Four to
to Lord Rothschild:

Foreign Office, November 191*].

Dear Lord Rothschild,

I have the honor to address to you, on behalf of the gou-
inauguration of Her Majesty, the following declaration,
sympathizing with Jewish Zionist aspirations,
declaration which, submitted to the Cabinet, received its approval
bation.

Her Majesty's Government plans to encourage
ably the establishment in Palestine of a home
national for the Jewish people and will make every effort
to facilitate the achievement of this objective,
understood that nothing will harm either the
rights of non-Jewish communities existing in Palestine
One, namely rights and conditions, a policy of which
Jews enjoy it in every other country.

I will be obliged to you to bring this declaration to the
knowledge of the Zionist Federation.

Sincerely yours

Arthur James Balfour.

Despite the few reservations it contains-
but, this declaration, which recognized as
a powerful and official authority the Federation
Zionist, associated himself with his ideal, favored his
achievement, provoked indescribable enthusiasm
in popular Jewish circles.

RP Lagrange, one of the learned masters
of the Bible School of Jerusalem collected and
transcribes the echoes:

What a miracle of Providence! In this shaking
which shakes the foundations of the earth, when the world
the whole is in pain, when the persecuting empire,
the empire of pogroms collapses more miserably
that the Abylonc, a new Cyrus shows the Jews the
path to holy Zion. So is it to bring them back
that God has made a way among so many ruins? THE
Lord said:

I will revive your race from the East,

And I will gather you from the West.

I will say to the North: Give!

And in the South: Don't hold back!

May my sons come from distant lands

And my islands from the ends of the earth (i).

Mysticism that all this, but this mysticism shakes
millions of men. Kôvc, chimera, I willingly believe it-
third party, but who, at this moment, triumphs over wisdom
scribes and prudent people, because it is necessary that the leaders
follow, as Ledru-Kollin said, when the troops
are so determined to walk. But they are, and the leaders
cannot refuse their membership. All that can
obtain spiritual masters, formerly the only oracles of
Judaism is to moderate the explosion of joy, to
remove anything provocative and aggressive (2).

This joy could not fail to be unpleasant.
sive. It inevitably revealed the character of a
revenge on Christianity.

(1). Is. HIM, 3 et selv.

(2) The Gorrcspondanf, delivery of April 10, 1918.

From the start of the war, our British allies-
niques pampered the Jews. In IqiB, the general
Rawlinson, commander of IV Corps,
had lieutenant as orderly officer
of yeomanry Sir Philip Sassoon, who owed more
later becoming private secretary to the marshal

Sir Douglas Haig., He remembers seeing at
Alexandria during our body's stay there
Eastern Expeditionary, a detachment of the
crew train, made up of volunteers
Jews and called The Zion Mule Corps.
Some Jewish units were later added
to the mi troops participated in the campaign
of Palestine under the orders of General Allenby
and who, in 1918, "conquered" Palestine.

That was all it took to excite the gold-
military pride of the Jews.

When Cardinal Dubois and the French mission
caise landed at Caïffa in January 1920, a
reception took place at Mr. Fouad Saad, at
to which Muslim notables were invited
mans, Syrians, Latins and Israelites. In response to
a speech of cordial welcome, 1st cardinal,
whose courtesy and kindness are radiant,
thanked those present of all races and
all religions, and congratulated the Israelites for having,

they too, did their duty and shed their blood
for the cause of law and freedom. The bus-
Dinal Dubois soon learned that his thoughts had
was thus transcribed in a Zionist sheet:
"If the Entente was victorious, this is due
also to the fact that the Jews, from the beginning until
that at the end of the war, they shed their blood
for the cause of the Allies and supported it
their best" (i).

The Zionist newspapers neglected to
take from their readers that there were Israelis
lites in the armies of the Central Powers and
among their bankers and suppliers. They don't have
not further mentioned the fact that at the start of
the mission of Cardinal Dubois for Port Said,
the chief rabbi of Jerusalem handed over to the prince
of the Church a protest against the invasion
Zionist, then in its infancy.

(i) The Palestine Weclily, January 23 i^ .

II

It was in Cairo that most of the
organizers and pioneers of government
Jew of Palestine. They held their concilia-
bules in one of the large hotels of Esbeideh,
were in regular communication with the
Zionist committees of London, New York,
Vienna, from Warsaw.

From Egypt to Jerusalem, the journey is short,
thanks to the strategic railway built
by the English during the war. But the way,
lightly equipped and poorly consolidated, is
impassable wind during heavy rains. I
made the experiment in February 1920, when I wanted
take a closer look at the first tests of the diet
Zionist. The sleepers sink into the ground
wet, the rails become distorted and derailed
ments would be dangerous if the trains do not move
do not walk with the demure gait of pedestrians, when
that we approach scabrous places.

Speaking of Cairo at six o'clock in the evening,
the express from Port Said, we arrive around ten o'clock

at Kanlara on the Suez Canal (place of passage
caravans). This is where the focus is, after
their disembarkation in Alexandria or Port Said,
lousy Jews from Eastern Europe.
They already feel like family and a little at home
them. The passport officer, the doctor
sanitary, customs employees are
their co-religionists and, like them, speak
Yiddish.

Everyone piles up with their packages in
heavy automobile trucks starting
slowly, cross the canal on a bridge
mobile boats (1) and, after winding
for two kilometers through tents and
barracks, stop in front of the small
Kantara-East station.

Here begins the domain of OETA
(Occnpied Enemy Territory Administration)
falling under the sole military authority. We pro-
yields to a new customs visit in a
crowded room where everyone is jostling. A
soldier in khaki, with Semitic profile, auscultate
conscientiously open each suitcase. Close

< 1) There is talk of establishing a tunnel at Kantara
would enable the passage of trains, without interrupting the transit of
channel.

of me, a sordid Jew spills the con-
held a large canvas bag: a lot of old
handleless brooms. I look at him attentively-
lies while he carefully places it back in
their bag and one by one their brooms; his features accentuate
killed, his deep eyes, his long beard
reminiscent of Rembrandt's head of the rabbi, a
of the master's most beautiful paintings at the National
G go there.

It's not far from midnight when we settle down
in the train, which moreover must not be put into
walking until seven in the morning. The route
is not without interest. After the crossing
from the desert of the Sinai peninsula, stop at El
Arish, delicious oasis by the sea,
with a pretty sandy beach. Sometimes,
we pass through camps of Hindu soldiers. It is
a pipe parallel to the track which supplies
in Nile water stations and camps. After
Gaza, the appearance of the country is changing; we see
a few villages and clumps of palm trees.
Camel caravans are becoming rarer;
the soil is cultivated, sparingly moreover; of the
streams coming from the Palestinian hills
trace deep lines in the reddish earth
furrows.

12

The weather is cold ; it rained continuously
for several days and the natives, grouped
around the stations, shiver and seem
frozen in the burnous that cover them.

We were to arrive at Lodd (the old
Lydcla) but the train stopped abruptly at
about thirty kilometers to the south. The way
was cut off in front of us and we remained twenty
hours broken down while awaiting repair. HAS
Lodd lies the branch of the League of
Jafïa and we are already getting on a train
crowded by Jewish groups, who entered Pales-
tine by Jalïa or Cnïiï'a. This train is abominable;
the cars with the disjeweled doors, the leathers
torn, with broken windows reminiscent of trains
of permittees the dilapidated pines... Finally,
after having crossed a fairly fertile plain, the
locomotive engages by blowing into a
narrow and winding valley. The train winds
between arid hills, with snowy heads,
continues its ascent for two hours
and finally stops in front of a poor station
appearance, surrounded by muddy puddles: the station
of Jerusalem.

Along the way, I had observed my com-
pawns. In the compartment where I had taken

place, two gentlemen, a lady and two young people
girls were conversing in German. We asked
news from cousins who remained in Frankfurt and
Darrnstadt. A close relative of one of the does
had just obtained a position as an engineer in Pales-
tine; a “herr professor” was soon
expected, probably to do a course at the Uni-
Jewish community in the process of being organized. Celtic
family of German Israelites seemed lively
of no religious passion, dreamed of no
mystical ideal. Fathers and sons had found
advantageous situations, welcomed them and
tried to publicize such a boon
relatives and friends.

In the corridor, a Jewish woman in her fifties
of years^ was talking out loud with an official
English steel. She asked him about resources

these materials of the Holy City: “I am corre-
author of an Amsterdam newspaper, she said;
I have no religion, but I am a nationalist,
and it is for this reason that I am interested in the renovation
tion of Jerusalem”.

Between this intellectual aristocracy and
unbeliever and the crowd of Jews as Levites or caf-
tan, temples adorned with corkscrew hair
chon, nourished by the precepts of the T/tora, a

harmony, a discipline are they likely
to be easily established?

In any case, it is not yet a government
autonomous Jewish ment that functions, but the self-
British military rity on 0. AND AT. seems
deploy prodigious activity to pre-
clear the paths.

III

Palestine has as its governor a general of
division, brave soldier, having as principal
concern for commanding, administering one's troops
and to maintain order in the territory which
is entrusted. But Jerusalem is under orders
of a brigadier general on a temporary basis, who
is not a career officer. Before the war
he exercised civil functions in Egypt, where he
is very well known. Intelligent, Bible-literate
in his capacity as a pastor's son, speaking Arabic,
ambitious enough to take on missions
that others would not have accepted willingly,
he was well chosen to preside, in full

agreement with the Zionist Federation on execution
commitments made by England and more or
less ratified by the Allied Powers.

Barely was the armistice with Turkey concluded.
clu that many Israelites entered into
Palestine. Their arrival coincided with a muti-
nerie of Jewish soldiers, and influential Zionists
did not fail to intervene to subtract
mutineers to the jurisdiction of courts martial.
They were not long in considering themselves as
already being the masters of the Holy Land.

In an interesting study (i), Lord Syden-
ham of Combe impartially exposed the
colonial ambitions of Zionism and calculated the
consequences that will result from this. Population
of Palestine comprises approximately 5 1 5. ooo Muslims
mans, 65.ooo Jews and 63.ooo Christians of various
rites. The idea of installing “a people without land”
tory on a territory without people a can theory-
to present some apparent seduction,
but it hardly bears examination if we
applies it to Palestine. No doubt there, like
in all countries subject to Ottoman rule,
agriculture can be improved, industry

(i) Published in the Spectator and reproduced in the Egyptian
Gazette of February 28, 1920.

developed, but to what extent these
stoneware are they feasible?

The southern region is desert; the hills
which surround Jerusalem are stony and
arid; only the coastal and valley lands
of the Jordan can be made more fertile
and feed more people.

Let us admit that after the execution of major work
irrigation valleys and the commissioning of a
powerful agricultural and industrial equipment, the Pales-
tine can support from 1,200,000 to i.5oo.ooo
people; these figures cannot be certain
not be overwhelmed and they bring out the
fantasies of the Zionists who claim to bring together
six or seven million Jews.

Lieutenant Colonel Patterson, Commander
of a Jewish battalion during the expedition, did not
left unaware that we should get rid of
Arabs and Syrians by equitably expropriating them

blly. This would ensure more space and
more air for the newcomers.

The twelve or fifteen thousand Jews who landed
queried in Palestine as soon as the gates were
opened, experienced serious disappointments.
They found no houses, no shops, no
occupations and almost died of hunger despite

the money that was distributed to them, so much, the
Food was expensive and scarce. Number of
they, after a few weeks, left
for the countries from which they came. If the immi-
gration had continued like this, it was over
of the experiment attempted. But the British authority
that and the Zionist Federation, warned of the danger,
changed tactics. The invasion had to
was very slow and methodical to be sustainable
and that the number of immigrants does not exceed
the installation possibilities of the moment.

A committee, with considerable capital
set to work. He bought or rented all the houses
sons that he could buy or rent in Jerusalem;
in the surrounding area he acquired, without discussing the prices,
building land. In the countryside where,
as a result of the war, the peasants had
in debt, he bought lots of plowing land and
olive plantations. These operations
killed, we could import under conditions
more favorable of the Jews of Eastern Europe.
They were provided with a roof, a field to cultivate.

In the meantime, the recruitment of administrative executives
nistratives continued. It was necessary to pass
in the hands of the Israelites the responsibilities, the functions
public actions, however modest they may be.

In order not to eliminate Muslims in principle,
mans and Christians, an ingenious means was
find. The salaries of small functions
naries were modest; the abnormal cost of
life made them insufficient to ensure existence
tenancy of their holders and their families.

The military authorities declared that it was necessary for them to
possible to increase them, but the Zionist Committee
took it upon himself to increase — to double, it is said —
the treatment of Israelite employees. It is
as well as in a very short time, the Jews monopolized
rerent almost all uses of the roads
iron, posts, police, municipality.

As for the Hebrew traders, they found
credits and loans at a rate of 3°/ in
Anglo-Jewish banks, created for them,
while non-Jews offering guarantees do not
can only borrow at 10 or 12 °/.

A specific fact will provide insight into the processes
dice from 0. AND TO. in financial matters.

Crédit Lyonnais has long had
time an agency in Jerusalem. It was natural-
closed during the war, but when
the Holy City was taken back from the Turks, its former
director received from his board of directors
ordered to return to his post and reopen the

French bank. However, our British allies
made them wait in Egypt for more than six
month, authorization to cross the border
Palestinian, while, without the slightest delay,
had operated the branches of VAnqlo-
Er/rjplîan, of the National Bank of Egypt, as well as
than the spontaneously created Jewish banks.

IV

The populations of Palestine, morals
gentle and peaceful, took some time to
to be moved by Zionist projects tending more or
less directly to their expropriation and their
expulsion; but when they understood the gravity
Avoiding the dangers threatening them, they sought
to unite to protest against the attacks
to their incontestable rights and then to
organize resistance. On January 26, 1920, at
Nablus, the Islamic-Christian Association,

the outcome of a general meeting at which
on the part of all the notables of the country, decided “to
completely boycott the Jews, because of

their claim to seize the land, not to
not allow them, under any circumstances
text, to enter and reside in this province;
to continue this boycott and this opposition
until the Zionist idea disappears, or
we disappeared until the last one.”

In February, the allocation to Jews of a vast
domain, near Jaffa, that Djemal
pasha had confiscated during the war, provoking
only a deep emotion, which was not calmed
not the statements made by General Governance
verneur at the Mirai-el-Ghark newspaper.

Here is the text of these statements:

io The Allies, notably the United States and France,
approved the granting of certain rights to Jews in
Palestine. They also approved the declaration of
Mr. Balfour tending to create a national home
Jewish, on the condition that this does not harm the
religious, civil and political interests of the inhabitants.

20 England will subdue Jewish immigration in
Palestine to restrictions, conditions and controls
severe, so that it does not harm the situation
economy of the country. We will only accept Jews who have
a profession, or who are educated, or who have
means, so that they are not a burden for the
population and so that they can take advantage of their
agricultural, commercial and economic knowledge.
In any case, this immigration will only take place when
the situation of the country will allow it.

3 “The Government will safeguard the property of
peasants and will not allow people to sell their
goods only when necessary.

4° The country will be governed by a strong and
guardian, who will establish justice and protect the rights of

everyone so that the strong do not harm the weak,

5° The Allies do not have and will never have the intention
to create a Jewish government in the country. The country
will be governed by his own children and will judge them
ments will be rendered in accordance with laws passed by
a Council elected by a majority of popular votes. THE
government is currently taking useful measures
to guarantee the rights of the population. He will prepare
from now on the inhabitants to Self Government, in
calling many of them to office,
under the leadership of experienced and well-trained governors
intentional.

These statements are skillfully balanced with
frankness and hypocrisy. They present the
general governor as the spokesperson for
allied and victorious powers, to which he
resistance is not permitted. They seem to act
grant certain rights to the Palestinians, then
that this gift is purely illusory. Farmers
indebted or ruined will be allowed to sell
or forced to sell their land and, as
autonomous government will only be organized
when the Jewish flood will have overwhelmed Christians and

Muslims^ popular suffrage will then be
everything acquired under the new regime.

As for the habitanis called from now on
to public office, they will almost be
all Jewish and their insolent appearance denotes
sufficiently the scruples they will experience
when they are completely the masters, not
not harm the weak*

Also, the Palestinians did not make any
illusion about the fate that awaited them, if no one
did not take their defense*

Their leaders had read the solemn words
delivered by President Wilson, on behalf of the
Allies it seemed. On December 17, 1917,
United States Senate, he exclaimed: “We
let us fight for the definitive peace of the world,
for the liberation of all peoples for

rights of nations large and small, for the
right of all people to choose the conditions
of their existence..."

How to reconcile such statements
with a policy involving expropriation
progressive and the methodical expulsion of a little
ple of his ancestral land?

Under the auspices of the Islamic Association

I/ZIONIST IDEA. — THE ENGLISH IN JERUSALEM l8fl

Christian, chaired by Aref pasha El Dazani,
important demonstrations took place on Friday
Wednesday February 27 in all cities.

That of Jerusalem was particularly impo-
health. More than ten thousand people took part
go. The procession took place peacefully in
the streets of the Holy City and its delegates
return to the governor, representatives of
Powers, examples of a protest
the main passages of which are:

Palestine, homeland of Jesus Christ, Palestine where the
Khalife Omar built a mosque that the mus-
Muslims from all over the world, today refuses that its
mountains are transformed into volcanoes throwing fire and
flames and the water of his Jordan be changed into
blood to the greatest shame of humanity.

Palestine, whose children fought in the
ranks of the Allies and entered Syria as victors
under the flags of the Arab army, refuses to be
rewarded with the death penalty.

How could we allow the Jews, who do not form
not even seven percent of the population and
whose properties constitute only a tiny part
land and buildings in the country, to become, without
lesser rights, the masters of the territory!

Our rights, on the other hand, are most obvious. They
are the same as those of the English in England and
French people in France...

The inhabitants of Bethlehem, all Christians,
Latin or Greek, also made a demonstration
similar.

In Jaffa, the city's stores were closed
my. After having assembled at the Latin church,
Christians and Muslims, headed by
notables and community leaders, meet
said to the governorate. The mufti presented to
Stanton issued a written protest against
the Jewish invasion, and a telegram thus worded
was sent to the Peace Conference:

The Allies' decision to detach the southwest part
beyond Syria and making it a Jewish national home constitutes
a black coward for Western civilization; She
condemns to death an entire population that lives in this
country for thousands of years. We were expecting
on the part of the Allies, greater fidelity to their commitments
ments and their principles and more benevolence
towards a people who demand justice. We confirm
our repeated protests and, once again, we raise
voice against any rights that would be granted to Zionists
and which we will oppose with all our strength
to the last drop of our blood for defense
of our sacred country.

These unanimous protests, to which the
oriental style gave a special color,
concerned the British authorities and the

Brigadier-General Storrs, governor of Jerusalem
salem, went in all haste, by way of the
airs, in Cairo, to confer with the
chal Allen by.

It was agreed that we would give some
good words to the delegates of the Associations
Islamo-Christian; we would promise them their
justice and we would temporarily restrict
the arrivals of Jews* An English character,
who by chance was already in Egypt, would go
carry out an on-site investigation into the situation
politics and administration of Palestine.

Unfortunately, the chosen investigator, Sir Her-
bert Samuel, was more than suspected of bias.
Israelite and Zionist, he was named Post-
master's degree in 1910; in that same year
Sir Rufus Isaacs became attorney general.

Sir Herbert Samuel spent a few weeks
in the Holy Land. His opinion was quickly established. He
publicly declared that the opposition movement
position to Zionism was purely superficial,
that it had no deep roots. Point
there was no need to worry seriously about it.

Events did not take long to give him
convincing denials. Hardly Sir Herbert
had he left Palestine that the first

fights occurred. Police officers
Jews molested in Jerusalem, without any
ter the, Muslims who came from Hebron on occasion
sion of the Nabi Moussa festivals. These do not
did not allow them to be mistreated without retaliating. Result :
four Muslims and twelve Jews killed. THE
Troubles continued the next day. The law mar-
tial was proclaimed and the British year had to
to intervene. Dispatches targeted by censorship
estimated the number of
victims.

Jews are easily allowed to own
weapons, a favor generally refused to
Muslims, but these are in relation to
the tribes of the Jordan, and they easily obtain
rifles, because the Arabs of the kingdom eventually
tually intended for the king of Hedjaz were
largely provided by the English.

As for Christians, the demonstrations of
Nablus, Jerusalem and Jafia were sufficient
established that they made common cause with
Muslims. They all regret the time
Turkish domination, a little arbitrary sometimes,
but generally paternal and very liberal in
religious matter. The danger that threatens them
tends to bring about close understanding between

missionaries of various rites and faiths.
A religious eminent, fixed for a long time
in Jerusalem, published in January 1920 a study
very substantial on the Zionist question. He has
advocated union between Christians on the one hand,
that also between Christians and Muslims, like
a “need for salvation” and he formulated
valuable advice from Jews of all countries
could also have benefited:

Politicians would be better advised to stop the pro-
sandstone of Zionist immigration instead of encouraging it,
so as not to have to struggle soon with difficulties
inextricable cults; in Palestine, where six hundred thousand Christians
well and Muslims will perhaps not admit guo the
strangers come to lay down the law on them; in other countries
of the world, where the anti-Semitic movement would awaken
tick and where, by force of circumstances, the Jews, ayani
their reformed homeland, could no longer be con-
stunned as nationals (1).

It seems that the Christian states which had
in the Holy Land of religious establishments,
schools, hospitals, orphanages,
all scientists, could have raised their voice,
defend against British authority brought to light
service of zionism rights and privileges

(i) La Documentation catholique, January 31, 1920, p. 153.

that they held Capitulations and firmans
sultanicns (i).

France owed to its history, to its traditions
tions, to the glorious memory of its Crusaders, of
to be the interpreter of the Christian nations and
to force the Anglo-Saxons to listen to his voice.
As Ernest Psichari said, still in-
believer, the feeling of the French homeland
“leads us inevitably to cherish the reli-
gious y>.

Wrest Palestine from the Turks to hand it over
to the Jews, it was a desecration that was necessary

declare intolerable.

In February 1920, an English soldier, a soldier
French and an Italian soldier took turns riding
role guarding her at the Holy Sepulchre. Could we
admit that they would soon be relieved of their
noble faction by a Jewish soldier?

To oppose Zionism with a view to peace-
fication of the Middle East, history, reason
is in perfect agreement with Christian sentiment.
here.

(1) It was revealed by an indiscretion of Mr. Max Nordau
that it was in 1916, under the war ministry of Mr. Briand,
that the first openings relating to the state took place
establishment of a Jewish state in Palestine, under the protection of
the British Empire.

CHAPTER VIII

Xa Jewish Palestine

The San Remo Conference. — The British Mandate
fuck on Palestine. — The Jewish “National Home”
under the high commission of Sir Herbert Samuel.

— The Jewish high commissioner at the Holy Sepulchre.

— Protests and resistance. — An investigation of
“Morning Post”. — The “c Keren Hayesod ∗. - Text
probable of the Mandate. — Grandiose projects. - Say-
feelings between Zionists in England and America
ric. — First disillusionments.

I

When the Conference held in San Remo in
April 1920 was of the opinion to give England a
mandate on Palestine which was incorporated
re-establishment of the “Jewish National Foj’er”, the
government of Mr. Lloyd George hastened

to establish a Judeo-English regime in Jerusalem,
under the direction of an Israeli high commissioner
lite, equipped with the most extensive powers.

However, peace with Turkey, a power
suzerain of Syria and Palestine, was it not
not yet concluded; the Treaty of Sèvres is
still pending; the nature of the mandate had not
not yet been defined by the League of Nations.
Powers benefiting from Ottoman territory
of the Capitulations had not renounced their
centuries-old privileges. None of the stipulations
had not been submitted for ratification by nations
interested.

It's in these strange conditions, complete-
abnormally, that, under the powerful auspices
of our British allies, Zionism took office
heavenly possession of the Holy Land.

Protests against its establishment by
the military authority had, however, taken on a
serious character. During the Easter holidays, a veri-
table riot led to the burning of a
synagogue and casualties rated at two
hundred killed or injured.

But the Anglo-Indian troops were quite
numerous to avoid a real uprising
ment of the indigenous population.

When General Allenby entered Jerusalem
salem, there were in Palestine about sixty
a thousand Jews. We can estimate thirty thousand

immigrants who arrived during 1919 and
ten thousand those landed in 1920. If the latter
figure was not higher, it is because
the General Staff of Zionism thought that it constituted
killed the maximum of the contingent that he was
possible to house, feed and occupy.

Where did most of these Israelites come from?
what social backgrounds did they belong to? The year-

England and America provided the initiators,
the organizers of the regime. Germany has
sent professors, doctors, engineers
deniers, lawyers, architects, everyone
personal, of which no mystical consideration
had not decided on the exodus, but who expected to find
stable and remunerative situations in Palestine
trices.

Very numerous Jews came from Poland,
belonging to various parties and groups.
These parties can be thus characterized and
classified:

The “Orthodox Zionists” called Mis-
rachie (Orientals) form a sort of aristo-
democracy, imbued with international solidarity
Israelites, possessing a sense of race and
aiming for world power.

“The Zionist organization”, group of Jews

of all social categories, constituting a
powerful association which has representatives
at the Warsaw Diet and continues, at the same time
time that the national autonomy of the Polish Jews
But, the founding of the Jewish State of Palestine.
It was this party which obtained from Mr. Lloyd George
Sending of a British commission of inquiry
in Poland, chaired by Sir Stuart Samuel,
brother of the high commissioner in Palestine and whose
the report was reported in the chapter relating to
created to the “Anglo-Saxon champions of Israel k

Popular contribution is mainly represented
felt by the “workers of Zion” (Poale
Zion) y socialists adherents to the Third Inter-
National Council of Moscow, who advocate the establishment
establishment in Jerusalem of a common republic
Jewish nist, ready to make a clean sweep of all
the monuments and vestiges of Christianity and
of Islamism.

Finally, small groups of poor people or
mystics from Morocco, South Africa,
also headed towards the shores of the Earth
promised.

Almost all of these immigrants have
went through Jewish schools and drew from them the
principles of nationalism and morality

Judaic. What do we teach in cheders
(primary schools)? Mr. Maurice Pernot, in a
recent study on Poland, gives some
previews:

In the Talmud, children do not find alone-
is a theological dogma and doctrine, but a
morality and a policy, a method of thought and a
rule of life.

Listen to what the Talmud says:

If you ever have to go to war,
Try to leave last
And come back first.

He says again:

A Jew who makes only Jewish money
Passes into the hand of a goijm
Deserves to be punished by death.

Money, for the Jew, is a sacred, religious thing.
The law, for him, is Jewish law; Christian laws
cannot oblige him. However, the Talmud does not forbid the Jew
neither theft, nor denunciation, nor treason, if he practices them
at the expense of a Christian (i).

These are the moral ideas which are imbued with
very most of the Israelites imported to the Land
holy, who claim to dominate, then overwhelm

(1} Revue des Deux-Mondes, November 1, 1920, pp. 178-179.

the old Islamic and Christian populations,
who lived there peacefully and peacefully since
several centuries.

II

The appointment of Sir Herbert Samuel to
functions of high commissioner dedicated the
birth of Jewish Palestine. She provoked
joy in all Israelite circles. Without
doubt many Hebrews, especially those
enjoying great ease or great
financial situation in the capitals of the old
and the new world, had no desire to
leave the countries where they had made their fortune to
go and live on the banks of the Jordan, but
the pride of the race was singularly exalted
by the prospect of seeing it float triumphantly-
The flag of Israel flies over Jerusalem.

The world war, which left so many states
weakened and ruined, had opened for the people
Jewish an era of victories and revenge, including
the return to the promised land was the sign

more brilliant. The ways had been prepared
long in advance. Since 1914, associations
tions, committees, Zionist groups
had multiplied and developed. The directory
of the Jews of England, the Jewish Year Book of
1920 contains information in this regard
accurate. In London only work anymore
of thirty Zionist societies in relation to a
crowd of local committees in the towns of Angle-
land, Scotland, Ireland, in the colonies and
Dominions. These companies, with subsidiaries and
various organizations, literary or sports clubs,
synagogues, Masonic lodges, philosophical works
anthropogenic, are all linked to the Federal
chaired by Doctor Chaim Weizmann,
the great pontiff of Zionism.

An important financial tool corresponds to
this Jewish religious crusade. The big bands
who have been generous — especially those
of New Vork — and, to facilitate colonization
of the Holy Land, credit companies were
established: V Angïo-Levaniine Banking C°, V An-
glo-Palestine C°, Palestine Land Develop-
ment C° y the Jewish Colonial Trust, the Macca-

Bean Land, the Jewish National Fund; they have
for the purpose of making loans to the Israelites

very small interest, to buy land and
highlight.

Before sailing to the East, Sir Herbert
Samuel went to Rome and asked Sou-
verain Pontiff an audience which could not be
refused to the senior British official. This
audience was requested to abuse the Catholics
liques and make them believe that Zionism
would in any way harm their faith, their interests
religious interests? It's quite likely. In all
case, this visit to the Pope went almost unnoticed-
çue.

An English warship was laid to rest
disposition of Sir II. Samuel to carry it
in Jaffa, A salvo of seventeen guns
saluted the earth and the high commissioner took up
session of his government.

A “Zionist” Daily Mail correspondent
telegraphed his newspaper: “When Sir Herbert
Samuel arrived in Jerusalem, twenty thousand Jews,
Christians and Muslims lined the streets
to cheer him and the Union Jack flag
floated on the Mount of Olives.

A witness to this solemn entry into the
capital of the kingdom, wrote to me to make me
know how things happened and

his story, which I simply transcribe, gives
a version of the event, significantly different
annuity of the preceding and otherwise true:

On June 30, from one o'clock in the afternoon, the soldiers
English, with fixed bayonets, blocked all the streets.

At half past two, a locomotive enters the station
preceding the special American train by two hundred meters
nating the British High Commissioner. Almost nobody

had not been notified of the arrival time.

Here is the composition of the procession: four auto-machine gun-
their armored vehicles surround the car in which
Sir Herbert Place; then come two “automotive” trucks
Biles occupied by soldiers in field dress, the
finger on the trigger of the gun. Between two bayonet hedges
clear, in a deathly silence, the procession goes to the
Mount of Olives. Planes crisscross the sky like
during the bloody week of Easter.

When the high commissioner arrives at Mount Scopus,
a battery begins to fire a salvo. The flag
English floats over the Saint-Paul hospice, residence of the government
verneur and on the German sanatorium which becomes the
palace of the new sovereign.

Sir Herbert was not very reassured about the state
of the Palestinians towards him, but he
could count on the most complete competition
of military authority, because he found as
governor of Jerusalem the former brigadier-
General R. Storrs, who, from the origin of Poccu-

pation, had made himself the protector and agent of
Zionists.

On July 7, in front of an aéropage composed of
Jews, Muslims and Christians (both
latest handpicked categories), the top-
commissioner solemnly read a
message from King George announcing "the decision to
England and allied states to create in Palestine
tine a Jewish national home.” To what extent
did the Allied States join in the decision?
from England? This is a point that still remains a mystery.
serious and neither in France, nor in Italy, nor in Bel-
logically, there was not found a deputy to pose
on this subject an indiscreet question in Parliament
of his country (i) and demand a precise response.

The reading of the message caused, it is said, in Pales-
tine a deep emotion, although he did not reveal

(i) Mr. Lecnail, in the session of the Chamber of March 16, 1931,
devoted to questions about the London Conference,

spoke about the conditions of the occupation of Syria, Cilicia
and alluded to Palestine. He accused the English of having
with the consent of the French Government "cast their net
on Jerusalem, incomparable metropolis of religious thought
of the world” to settle German-speaking Jews there.

The President of the Council, Mr. liriand,* limited himself to responding
that “the thing was done”. The matter was resolved with
our British friends... Without doubt we can hire
friendly conversations, but “they should not give
the impression, from the other side of the water, that we read

nothing new, but it consecrated the order of
things established.

To show that his goodness equaled his power
sance, Sir Herbert pardoned some poor Muslims
men incarcerated during the Easter riots,
but he also pardoned an Israeli named Jabo-
tinsky. He had served as an officer in
the Jewish detachments of the Àllenby army; her
indiscipline, its acts of cruelty and its looting
had him brought before a war council
and sentenced to fifteen years of detention. The key-
ment of Sir Herbert would enable him to
resume the course of his exploits and become
one of the leaders of the New Palestine.

To celebrate with dignity the taking of possessions
Zion of Jerusalem, the Israelites of London
organized a large meeting over which Lord
Rothschild, assisted by Doctor Weizmann and
German Jew Max Nordau. Mr. Arthur Balfour,

least ulterior motive of going back on what was decided
and signed.

These are the explanations which the Chamber of Deputies
had to be content. In the Senate” on April 5 and 6, during the dis*
discussion of the budget, MM. de Lamarzelle, Gaudin de Villaine,
Dominique Delahaye protested against the abandonment of our
rights and privileges in the Holy Land.

The President of the Council simply declared that France
was bound by commitments about which he did not provide
no details.

who deserved a place of choice in this
demonstration, was acclaimed there. No doubt he had
right to the gratitude and congratulations of the as-
resistance. The enthusiastic cheers lasted a
little to intoxicate the nephew and political heir of the mar-
quis of Salisbury, because, during the speech
which he uttered, after declaring himself a “Zionist
convinced for a long time", he expressed the idea
that if the world war had generated
great misfortunes, she counted at least on her
active a happy consequence: reestablishes it
ment of the “home” of the Jewish people. A bit more,
and he said that this could console that 1

The field therefore seems open to all
Israel's ambitions. On the cell of the Pales-
tine must engraft all the other cells
which will allow the once hated race and
persecuted to build her power and exercise
its universal domination; but it is necessary that the
mother cell is a model worthy of admiration
tion.

Sir H. Samuel will see to it that this is so.
It decides that, in accordance with the requirements
of Jewish law, Saturday will be a holiday; of the
measures are planned to improve the soil
cultivated and to carry out the distribution among the

Jews from lands acquired by the government;
an antiquities commission is established;
studies are being undertaken with a view to developing
development of the port of Caïffa, the adduction
of water to allow the irrigation of territories
uneducated; we are considering the construction of large
schools, synagogues, and English newspapers
Jews announce the opening of archival competitions
tecture so that these monuments are worthy
of Zionism. A little earlier, we had done
great fuss about the launching of a
fishing boat built by carpenters
Jewish third parties and must be provided with a crew
Jewish (i). It was the embryo of the future fleet mar-
Zionist song.

Funds flowed in from America and England.
Without doubt, from a political and administrative point of view
nestrative, the new Palestine does not correspond
hardly meets the democratic ideal defined in the pact
of the League of Nations. Municipalities,
chambers of commerce have been dissolved or
reworked by ukases of the high commissioner
to make the Israelite element predominate, but

(1) The Jewish boat was wrecked after sailing
some months.

Was it not necessary for the common interest? We
cannot really ask the government
Zionist to apply universal suffrage in
Palestine, while its population does not count
another hundred thousand Jews against six hundred thousand
Muslims and Christians. It will be time to react
read this happy reform when the proportion
tion will be reversed.

On July 24, the “prince of Israel” went to
with great pomp his devotions at the synagogue
of the Achkenaziins. He crossed the alleys of the district
Jewish third; the floor was carpeted and littered
flowers; prolonged cheers greeted
the passage of the procession. It was really for the
Hebrews an unforgettable hour.

The day before, Sir Herbert Samuel had gone to visit
the Holy Sepulcher and, strangely enough, this visit
had also had a festive character. Clergy
Greek, disoriented and impoverished since he
receives more from Russia instructions and sub-
sides, seems to have decided on the conquest
Anglo-Jewish Holy Places. The patriarch
Orthodox, Mgr Damianos, had decorated and
illuminate the basilica in honor of the illustrious
visitor, who paraded between Greek monks and
Armenians carrying candles. I will add lou-

However, despite the invitation made to him,

the high commissioner considered it more appropriate to
not to enter the Holy Tomb and not to
not climb Calvary. Within the Synod and
in the Hellenic community, the attitude of
Mgr Damianos was also severely qu-
lified and provoked numerous protests.
If, among the imported Jews, tinged with bol-
chevism, there are some who wish for destruction
churches and the disappearance of the remains of the
Christianity, Sir Herbert and his staff do not
do not approve of them. They declare themselves willing to
facilitate the pilgrimages of Catholics and
Protestants as well as the travels of all
rists. We must not forget that before the war,
many Israelites made a living from trade in
objects of piety. The resumption of pilgrimages, their
multiplication would favor their industry; the ar-
people of Christians and cons-
would be a useful addition to the budget of the
kingdom of Israel and could contribute to the editing
construction of new synagogues and the recon-
destruction of Solomon's temple.

u

III

During the first months of the experiment
Zionist, neither public opinion nor the press, in
France, as in England, did not seem to
bear interest. It seemed like a mysterious shadow-
earth enveloped the Holy Land and that per-
son had no authority to inquire about what
had been happening there since the English occupied it.
The only visitors to Jerusalem were who-
some English and French officers, coming from Egypt
or from Syria, and eager, during a short
permission, to make a pious pilgrimage to the country
where the Savior was born and died. The authority bri-
tannique only issued residence permits to
people supposedly not very curious and in no way
willing to study the new regime in progress

of establishment. In diplomatic circles,
in Paris or London, if a question relating
to Zionism was posed to one of the main
authors of the peace treaty, to Mr. Lîoyd George,
to Mr. Balfour, to Lord Ilcading, to the Ambassador
Morgenthau, she always received an answer

dilatory. We felt like we were knocking on a door
deliberately closed and securely locked.

However, we end up having some insights
heard about what was going on behind that door.
The analysis of Anglo-Jewish newspapers, certain
some correspondence from Palestine made
create the main projects, calls for funds,
organizational preparations for execution
Zionists. We also knew the abuses, the acts
arbitrary, the denials of justice emanating from the
military ministry and high commission.

In May 1920, HE Cardinal
Dubois gave a conference in Rouen on the
France in the Orient; and, calling on memories
of his mission, he pointed out the dangers of the future
ture pursued by the English in Palestine and
indicated how contrary Zionism was
to the rights and wishes of the indigenous populations
Genoa.

In England and the United States, the publication
of the “Protocols” aroused public attention
and made it understood in certain circles the
reality of the Jewish peril, including the conquest of
Palestine characterized one of the aspects.

In a National Catholic Congress, the car-
Dinal Bourne, Archbishop of Westminster,

did not hesitate to condemn the principle of
Zionism and to denounce the subversive ideas of
invaders of the Holy Land.

An American scientist, Professor Clay, of
the University of Yaïe, which crossed Palestine

returning from an archaeological exploration in East, showed itself no less severe than the cardinal for the regime he had seen at the work.

The Anglican Bishop of Jerusalem, Doctor Mac Innés, although a British civil servant, did not fear, during a conference given in London, to bitterly criticize the actions and the policy of the Palestinian authorities. He claimed that the Zionists had surrendered odious to the former inhabitants of the country, Jews included; that Russian, Polish and Romanians professed Bolsh feelings- vists; finally that we cannot admit the expro- prayer and expulsion of the indigenous population embarrassed. The slavery we were heading towards would be much harsher than the autocracy of the Turks. British prestige, said the prelate, was very shaken by the application of the regime Zionist. However, not daring to attack directly- Sir IL Samuel, Doctor Mac Innés inscribes

undermined his subordinates, whom he considered capable to exceed and distort its instructions.

These declarations and protests were cited or summarized in a few French newspapers and English.

The Congress of Catholic Jurisconsults, held in Metz, from October 22 to 24, 1920, under the presidency of Mr. de Lamarzelle, senator, after reading a report by Mr. Eugène Godëfroy, formulated an energetic wish in favor of the workforce maintaining the rights and privileges of France in East and especially in the Holy Land.

In Rome, where questions relating to international treaties are never examined that with great reservation, VOsservatore romano, in its issues of October 9 and 15 1920, and February 25, 1921, exhibited with a great moderation, but also with clearness perfect, the present state of Jewish Palestine, the aspirations of its leaders, the principles of their agrarian policy: (the land assigned to the Jewish colonization will be property of the com-

community; administration will be entrusted to a
local council; only Jews will be employed in
Culture ; the final goal to be achieved is colonization
integral Jewish nation of the Holy Land.)

The unofficial organ of the Holy See deplores the
proscription of the French language, symbol and
precious vestige of the Christian and civilizing role
of France in the East and ends his observations
tions in protesting against the project of Sir H.
Samuel to create in Jerusalem, for the
tourists, luxury establishments provide
health to their future customers of the attractions
varied.

In a recently published book, The New
Jerusalem, the great writer Chesterton trans-
writes the impressions he brought back from a
short visit to the Holy Places. He attached himself to
especially evoke the glorious memories of the faiths*
sades. The ghetto, the establishment of which is continuing
ment, seems to him a conception of the Middle Ages,
which could only be admitted if Palestine
was placed under the suzerainty of a Christian state
here.

IV

The Morning Post, which revealed to the public
British the causes of the global malaise in
studying the “Protocols”, wanted to make known
to its readers the true situation of the Earth
Saint under the proconsulate of Sir Herbert
Samuel. One of his collaborators was dispatched to
Palestine and spent part of the autumn there.
In Jaffa, in CaifTa, in Jerusalem, in the cities and
villages, he carried out loyal investigations.
He questioned the leaders of the religious communities
the owners, the workers, the cul-
tivers, traders of all races and

of all religions, and its correspondences for-
an overall report, methodically
presented and breathing the most complete good faith.

The editor of the Morning Post, after name-
brief interviews with former Jewish inhabitants
and Arabs, has acquired the certainty that, under the
Turkish domination, the Jewish religion had no
never been persecuted or hindered in her worship.
A rabbi could request a police officer,

if he needed his help in the exercise of
his ministry. The first demonstrations
of religious intolerance in Palestine are due
to English authority. Today he is a Jew
who chooses the judges of Muslim courts.

From an economic point of view, trade
with Syria is paralyzed by formalities
administrative, health, customs. It's necessary
ten days to obtain a permit at destination
from Beirut; but all this imposed formalism
to the natives does not exist for the Zionists.

A long-term resident of the UK
time in Jaffa, said that the Arabs had
a hundred times right to relieve the Zionists. These
demonstrate “a wild intolerance and ar-
rogance towards the natives" (i) and their
testify, whether they are Christians or Muslims.
mans, a hatred even more political than reli-
gious. The former Jews of the country do not sympathize
not with the Zionists; they suffer them, and
among young people many leave the
Palestine, imitating the Arabs in this.

Sir Herbert Samuel rules as a monarch
absolute. He only has with him a con-

(1} The Morning Po't, November 3 i<)2o.

consultative, composed of eleven officials and ten
non-civil servant members, whom it brings together when
as he sees fit. Appointed department heads

by him direct finances, politics, justice
tice, works, public education. He was
understood that England would maintain the
occupying forces, but that would be its only
contribution to the Palestinian budget. And that
dissatisfied the most ardent Zionists who dreamed
gigantic works, costing hundreds
of millions and conducive to wonderful gains.
Major projects had to be postponed due to lack
of credits, and the popularity of the “prince of Israel”
begins to suffer. Moreover, Palestine
is not the Eden so vaunted to the poor Jews
of Ukraine and Poland. It would be necessary to
enormous capital to make its ports accessible
suitable for ships, to equip them, to irri-
to protect the few thousand hectares likely
to be cultivated, and the ports even equipped
would be devoid of industrial hinterland. At
say from the Morning Post, — this is whose opinion-
anyone knows the country, — Palestine is not
a promised land only in comparison to the deserts
Sinai and Arabia. Pilgrims and all
rists would constitute its most fruitful resources

sources. Is it for their intention that Mr. Grun-
berg, which once built paths
iron in Russia, where he made his fortune, went to
Jerusalem and prepares to build there six hundred
houses?

The conclusion of the big daily investigation
dien of London, reproduced without comments
by the Jewish Guardian (i) is that Zionism,
if it had consisted of facilitating Jews wishing
to go to Palestine as in the old days
Turks, the means to settle there and to
earn their living, was a reasonable thing and
eligible. But allowing Zionism to govern
to govern the territory, to constitute “one’s State” there,
it would be “the assassination of the national rights of
other peoples and a step towards the abyss” (2).

From a religious point of view, Yves
of Prayer, after having evoked the joys experienced
seen during the entry into Jerusalem of military forces
allied silences, had previously expressed the anxieties
of Catholics at the thought of the establishment of
Jewish kingdom in the Holy Land: “There is a

height of irony at the same time as an insolent

(1) Issue dated November 1920.

(a) A wicked trespass on (fie national righhit of other people
and a step preffnant with disasler.

paradox, in this strange outcome of the last
first crusade: outcome that will count
among the worst disillusionments of peace” (i).

English public opinion has certainly
been informed in any way by the investigation of the
Morning Post and, in parliamentary circles,
silence, the question of Zionism is now
asked and discussed. The considerable funds
collected by Jewish associations beginning
being exhausted, it was deemed essential to
raise new capital and call on
the solidarity of the entire Jewish race.

A general Keren Ilayesod foundation, the
treasure of the Palestinian government, was in-
titled. Its headquarters are located in London, 75, Great
Russell street, and the first issue of the bulletin
of the work, of which I have a text in German
mand, dated January 11, 1921, contains a
solemn manifesto addressed to the entire population
ple Jew and which can be summarized as follows: He is
first explained how important it is
to ensure the life of the “national home 3>. Beside the
Keren Ilayesod, financial fund of the Pales-
tine, an Economic Council is created composed of

(i) The Studies, delivery of June 5, 1920.

of eminent men, having an acquired position
in finance and business. THE
work to be done is immense. In the East
of Europe, we still have to fight for
stop bloody attacks, and we have no
that one hand is free, the other remaining armed, to
rebuild our national home. The plan of
Keren Haijesod understands all works

necessary for the development of Palestine.
This territory can accommodate millions of inhabitants
so much. Thousands are already at the doors. Procu-
give them productive work; they will arrive in
compact masses.

The help and the very special competition that is available to you
requested must take the form of a tax
heavy, systematic, continuous, personal tax
on the model of the noble Jewish contribution the
Maaser. Our appeal has no enforceable sanction.
tive; It addresses the Jewish conscience. None
Jew worthy of the name cannot escape
to this duty. If the faithful were lacking in their
duty, they would be the ones to close the
gates of Palestine.

This pressing manifesto is accompanied by several
several communications of a practical and practical nature
ten signatures including those of Doctor Chaim

Weizmann, by Nahum Sokolow, by Lord Roths-
child, of Sir Alfred Mond and Wladimir
Jabotinsky.

The financial question is therefore one which
appears to be of greatest concern to the leaders of the
Zionism. The British government has
budgetary charges which do not allow it
to make new sacrifices in favor of
Palestine. Several members of Parliament
even believe that the maintenance of the army
occupation is very expensive: 7 million
pounds sterling, or more than 4oo million
black money. They will offer discounts
of credits, consequently of staff and this
would be serious, because only the troops prevent a
uprising of the natives.

The question of mandate is also very delicate.
Doctor Weizmann would like to obtain
England a sort of sub-charter by
which Zionism, having a complete
autonomy, would organize as it wishes, not a
Commonwealth of Jews, but a Common-
Jewish wealih (1). As for the high commissioner, the
Extremist Zionists would like it not to be

(1) The Jewish World, October 27, 1920.

appointed by the British government. They
would at most admit that he was chosen among
three names presented by the associations
Zionists.

The League of Nations has not yet official*
clearly defined the mandate that must be received
England, but an indiscretion allowed the
Jewish Chronicle to publish in early February
1921, the text emanating from the British delegation
fuck in Geneva, a text which has many chances
to be accepted by the League without major modifications
fications.

Here are the essential provisions:

This draft mandate contains 27 articles; he
is based on the famous Bal four declaration and
on articles g5 and i32 of the Treaty of Sèvres —
still pending.

England, the mandatory power, exercises
the powers of a sovereign state. She has the
responsibility for establishing the national home
Jewish, but must safeguard civil rights and
religious of the inhabitants of Palestine of all
races and religions.

A Jewish agency will be qualified to cooperate
with the Palestinian administration for everything
which interests his national home, as well as the

social and economic development of the country.
This agency will be the Zionist organization*

The administration of Palestine will facilitate and
will encourage Jewish immigration, its settlement
tion on the territory, and will grant rights of
citizens to Jews taking permanent residence
missing in Palestine.

The immunities and privileges of foreigners, including

including the rights of jurisdiction and protection
granted in the Ottoman Empire by the
capitulations and customs “are definitely
repealed”. However, the administration of the
Palestine will take the necessary measures to
protect the interests of foreigners and certain
foundations. The wakfs (i) in particular, must
be managed and controlled in accordance with the law
religious and the intentions of the founders.

A land system, appropriate to the needs of the
country, will be established; the administration will agree
with the Jewish agency for the organization of
public values.

The mandatory power will exercise control
external relations of Palestine and agreement
dera Veccequatur to foreign consuls. He per-

(i) Pious foundations of Muslims.

will provide free access to the Holy Places and exercise
ice of worship. Each religious community
will be able to maintain its schools, but will have to
comply with aaoo general instructions on
education imposed by the administration.

The administration may organize, on the
basis of voluntary commitments, the forces
necessary for the maintenance of order and
defense of the country, the mandatory power reserves
before using ports, roads, railways to
the transport of its troops.

With Passcntiemcnt of the mandatory power,
the administration will be able to impose taxes and
customs duties deemed necessary.

V English, ¥ Hebrew, ¥ Arabic 9 will be the lan-
official guages.

Any dispute which may arise between the
members of the League of Nations regarding
the interpretation or application of the mandate,
will be submitted to the Permanent Court of Justice of
this society.

It is enough to read with some attention this pro-

gram to understand how many will be sacrificed
protected the rights and interests of Christian States and
especially those of France, if such a

status is definitively imposed on Palestine.
It will be the end of our schools, of our works
assistance, from our hospital foundations to
Jerusalem. Is it really possible that the
Christian nations accept such
decline and that France, which enjoyed
East of such dazzling and fertile prestige, does not
not revolt against Anglo-Jewish pretensions?
Has the Semitic virus contaminated it to this extent,
she too, and suffers to the same degree as the
Anglo-Saxons “Jewish rule!” ".

In this draft mandate, the Arabs obtain-
at least some guarantees. We respect
their religious privileges; wakf goods are
managed by Muslim religious authorities.
As for Catholics, they are treated as pariahs,
their schools will be subordinate to the administration
Jewish life and their works, crushed by taxes,
will be condemned to a death more or less
fast (i).

(i) By an agreement signed on December 23, 1920, the Foreign
Office obtained from the Quai d'Orsay a rectification of the front
Syrian territory, which takes away from France a strip of land
30 miles long: 15 miles wide. Sir Herbert Samuel,
wishing to annex watercourses usable for irrigation
gations and some villages, had requested this modification
of the Picot-Sykes Treaty for the benefit of Jewish Palestine and our
government was quick to accept it.

However, extremist Jews do not declare themselves
not satisfied with a status subjecting them to a
control of the British government, this con^
role even if it was more nominal than real and very well-
watching. The Jewish Ghronicle does not conceal

his disappointment. He wanted a Palestine
Jewish enjoying complete independence.
The Jetais fi Guardian does not express any reservations
ves. The Judeo-English who run it claim
restor British citizens, while reconstituting
killing the Jewish nation and they are very accommodating
many terms of the projected mandate, especially
(pi' they know the influence they exercise on the
government of Mr. Lloyd George. However,
the author of the first article in the February issue
vrier regrets the premature disclosure of the text
of the mandate and judges that it would have been preferable to
not make it known before its ratification by
the Council of the League of Nations.

This cloud is not the only one that comes dark-
cir the blue sky of the new Palestine. From
last fall, some storms formed
mes and they cause real problems for the Zionists.
The rivalry, the antagonism that manifests itself
between England and the United States regarding
economic and maritime issues, have had

repercussions, in another area, up to the
banks of the Jordan. An article, published under the
title Secession in the Jewish Chronicle (i)
introduced us to prodromes and the development
ment of the conflict that arose between ks Zionists
from England and those from America.

Disciple and successor of Théodore Lierai,
Doctor Chaim Wcizmann was the head of
the World Zionist Organization; It is him who
had prepared for a long time with the government
British ment, so well disposed in his favour,
the creation of this “national home:”. And here
that his authority is contested in New York. He
displeases the Zionists of America that this home
is protected by the Union Jack.

Without officially separating from the organization
world, the Zionists of the United States, in
during a congress held in New York, decided,
to make, in the future, a separate band, to continue
a special policy in the Holy Land, not to
know no other leader than Justice Brandeis.
This split greatly saddens the English newspapers.
Jews, because the highest subsidies given

to Zionist associations and works came

(i) No. of October 15, 1920.

from America; some of them incriminate
even Doctor Weizmann who would have
carried out, on its own authority, certain negotiations
tions, with lightness and without conforming to the
statutes of Zionism.

A correspondence from the Mokattam, newspaper
Arab appearing in Cairo (i), shows that these
ferments of discord have already caused
violent incidents in Palestine. The organization
American Zionist from Jafïa, who had given
5o,ooo pounds to the immigrants of this city, suffered-
temporarily ceased its relief distributions. " Of the
dissatisfied people then went to the office of
this organization and engaged in a manipulation
tumultuous celebration, breaking windows and
doors with stones and asking for their
immediate repatriation... They then launched
calls in English, Russian, Hebrew,
the address of the Palestinians, shouting that they are the
friends of the Arabs. Some of them attacked
that the house of Mr. Donikoff and clerk of
depredations in Tel Aviv..."

All this explains the manifesto in favor of
Keren Hayesod. The horses fight in front

(i) Correspondence reproduced in the Journal du Caire
of October 15, 1920.

the racks wrinkle. Desperate efforts are
made to try to win over the Americans and

to restore unity of views and discipline in the
Zionism. The circumstances are considered serious,
since Mr. James de Rothschild himself
crossed the Atlantic to converse with the
Justice Brandeis and Mr. Mack, the two principal
coryphees of Zionism in the United States.

At the same time, condottiere Jabotinsky,
whose name is close to that of Rothschild,
at the bottom of the appeal in favor of Keren Hayesod,
went to Germany to address the
Jewish communities and raise funds.
From a diplomatic point of view, his speeches
seem to have left something to be desired – it's also Your life
from the Jewish Guardian. In Berlin, speaking in front
a large and friendly audience, Mr. Ja-
botinsky suggested that England
would not always be the protective power of the
Palestine... In his eyes, the Zionist Association
German was the best organized in the world;
it was therefore up to him to take the head of the
movement... This flattering invitation did not
been "without offending the Jews of London a little
who claim, while being Zionists, to remain
English citizens.

Other disagreements occur. One of
most prominent members of the Committee of Delegates
Jewish organizations, Mr. Henry Sliosberg, addressed his
resignation of the president of the Russian del Ration
Mr. Sokolow. He thus wanted to protest against the
claims of the Committee to represent, vis-à-vis
of the League of Nations, all four
thirteen million Jews forming the people of Is-
rael. And he says his feeling is shared
by a considerable fraction of the Jews of America
Africa, Eastern Europe, and even Sion-
nists established in Palestine.

The Reuters agency announces, on the date of
February 22, 1921, that the Hebrew newspaper Kuntress,
was suspended for a month due to
publication of a defamatory article targeting the
governor of the district of Jerusalem and, the kid
day, the editor-in-chief of the Arab newspaper AI
Kassa was sentenced to one month in prison and
5o pounds fine for having alluded to the
hatred of Arabs against Jews! (1)

Concord and peace therefore do not seem
reign everywhere among the followers of Jehovah,
nor among their subjects.

(1) The Movning Posé, March 5, 1921.

JEWISH PALESTINE 23 1

Last December, a character
important which I have already spoken about, went to Lon-
dres: former Brigadier General Ronald Storrs,
governor of Jerusalem for three years.
Had he been called to the Foreign Office to
provide information on the current status of
Palestine, before they were definitively
decided on the terms of the famous mandate of the
League of Nations conferring on England the
protection of the Holy Land? It's true enough-
similar.

In his honor, a luncheon was given at the
Overseas Club, under the presidency of Mr. Cecil
Harmsworth, Member of Parliament. From
guests, Cardinal Bourne and Emir Faisal
had apologized. LordNorthclifFe, ill, had
sent a letter welcoming the
governor of Jerusalem and being one
discreet allusion to the “Jewish National Home”.

MR Storrs showed himself even more reserved,
in his response to the toast of the president of the
quet.

He spoke about his administrative functions,
the war he had declared on the lumber houses-
sounds, progress in hygiene in the neighborhoods
populous, of its concern to respect and

look at the monuments of the Holy City and
everything that related to its history and its
beauty. To engineers requesting a concession
tramway service to serve Bethlehem and the
Mount of Olives, Mr. Storrs had nobly
replied: “Before laying your first rails,
you will pass over the governor’s corpse.”
In another effective sentence, he mentioned the
memory of Pontius Pilate his “famous prede-
ceaser”. Should we deduce from this that Mr. Storrs,
wise official, already washes his hands and does not
would like to take on more responsibilities in
the future destinies of Jerusalem?

All the facts recently observed and
opinions collected demonstrate that the pro-
Palestine's problem is not yet definitive.
ment resolved. It contains many unknowns and
can provide surprises.

This is why, after a year of experimentation
tation of the Anglo-Jewish government, the songs
joyful, the enthusiasm, the vast thoughts of Israel
have noticeably lost their scale and
their power.

After the bright lights of triumph,
Would it be dusk already?...

CHAPTER IX

Xa Society of Jfations organ
Anglo-Saxon of Israel.

The president’s complementary “five points”
Wilson. — Christianity in the Middle Ages judged by
Auguste Comte. — The European Directory. - THE
The Hague Congress. — The “League of Nations”
—Sir Eric Drummond. — Mr. Paul Mantoux and the
Political section. — President "Wilson various-
ment judged. — The League of Nations proceeds essentially
tially of Jewish inspiration. - Serious
disappointments at the Geneva Assembly. —Lord
Robert Cecil and the League of Nations' Union. - THE
articles from the Chicago Tribune. — The spirit of revolt
among the Jews. — Serious mistake committed, — Israel
is not yet master of the Earth.

I

We know, in their essential arrangements
tielles the famous “fourteen points” stated
by President Wilson in his solemn speech
course of January 8, 1918 in the United States Congress
United.

The fourteenth point formulated the wish that a
League of Nations was created to guarantee the in-
dependence of all States, large and small,
and ensure world peace in the future.

The five complementary “points”, enumerated
mothers in the speech delivered; At New York,
the following September 27 – that is to say six
weeks before Parmistice – by Mr. Woodrow
Wilson, are less well known, but their importance
tance was crucial, because they were invoked
as a basis for peace talks by the
Prince Max of Baden, upon his accession to the
Imperial Chancellery. These precise “points”
knew the purpose of the League of Nations and specified
trusted the principles and prescriptions that it
should apply; Equal justice for all,
friends or enemies of the day before; abandonment of
all considerations of selfishness or particularity
nationalism; forbidding nations to unite
to form particular groups;
prohibition of any economic boycott;
prohibiting nations from concluding agreements among themselves
secret agreements.

In a recent study, The Armistice of
November 11 /#/#, Mr. Mermeix showed
how much these principles of a human morality

silence, of such a naive concept, provided
defeated Germany “an excellent field of
discussions and bickering, d (i)

Full latitude was left to the marshal
Foch and the Allied military experts to
determine the conditions of the armistice, but
It was hardly concluded that President Wilson
tried to make his personal feelings prevail.
sonnal on future peace. German unity
was declared intangible and the idea of a
super-government, called League or Society
of Nations, whose principle and great
lines had also been recommended, at
during the war, in a Masonic congress-
fuck the Allied Powers.

Mr. Clemenceau had hardly, at the beginning,
shown favorable to such an institution that he
considered utopian and to which he willingly unchecked
third of the sarcastic quips, but the negotiators
ciations continued for long
month; Jewish and Anglo-Saxon influences
accomplished their work. The English had
obtained full satisfaction with regard to
Egypt and the freedom of the seas. Mr Lloyd

(t) La Revue Universelle, March 1, 1921, p. 563.

George was able without a second thought to move away from
side of President Wilson. These were the big ones
three or the big four, depending on whether Italy took
or did not take part in the deliberations of the supreme
Council, who decided on the last clauses of
peace, and Mr. Clemenceau, chaptered by
MM. Léon Bourgeois and Tardieu, rallied,
name of France, in the eyes of his colleagues.

The idea was not new to constitute a
sort of superior court, responsible for appeasing the
conflicts that may arise between nations and
hold the office of sovereign arbitrator. Christianity
of the Middle Ages seemed to have resolved this great
and delicate problem. At that time religious faith
gious, the moral authority of the Roman Pontiff
were powerful enough to give sanc-
to its judgments and to compel obedience to the
proudest monarchs. The exercise of this
authority had the effect of reducing the number
armed struggles and to mitigate the misdeeds of
wars. In his Course in Positive Philosophy,
Auguste Comte did not hide “the profound
admiration of which all of his meditations
philosophical has long penetrated it
towards this general economy of the system
Catholic of the Middle Ages, which we must connect

see more and more as forming jus-
that here the political masterpiece of wisdom
human, (i)

The “grand design” of Henry IV was often
cited as a real essay by the Society of
Nations for perpetual peace. A
very Christian republic of the States of Europe
was to be instituted after the lowering of the
House of Austria. But today it is
demonstrated that this great project was only due to
the resentful imagination of the brave Sully who,
old and embittered, had outlined this plan in his
Wise and royal economies df Estat y for glo-
rify at the expense of the new power, the government
to which he had, moreover very usefully,
participated.

We also find, in speeches and writings
of the Saint-Simonians, allusions and theo-
ries relating to international agreements,
that a higher body would have had the mission of
settle and sanction.

But, even if the protagonists of the ideas
Wilsonians to be very surprised by it, it's still
the European Directory^ resulting from the Congress of

(r) Volume V, p. 23 1.

Vienna of 1815, emanating from monarchies and not
of democracies, which until now has the best
carried out the attempt of a League of Nations.

This Society, which proceeded from mystical ideas
ques of Emperor Alexander and claimed
put an end to military ambitions and
revolutionary upheavals of France,
grouped in a political solidarity pact
all the States allied against Napoleon. But he
It happened that the minister of Louis XVIII, Talley-
rand, originally excluded from the deliberations of the Con-
stoneware, ended up participating and playing in it
the interest of France, a preponderant role.

The “European Concert” which, in 183o, replaced
placed the “Directoire”, did not have the memo
character. It did not aim at any specific goal and tended
simply to maintain by means of force
tune — of which the small States were to be the
victims — peace and balance between
great powers.

The international organization in The Hague,
of which the conferences of 1899 and 1907 made
knowing the work, could have made great
services to the cause of peace if its arbitrations
had been made obligatory, and if sanctions
tions had corroborated his decisions. On point

from a moral point of view, the collaboration of the Pope, of
highest and most impartial authority there is,
would also have added a special prestige to the judges-
ments rendered by the Court of The Hague (i).

But Germany never wanted to admit
that the arbitrations were of an obligatory nature
tory, and the all-powerful Freemasonry
in the governments of France and Italy
binds, in the same way as Anglo-Puritanism
Saxon, could only tolerate a competition whatever
conch was requested from the Holy See.

Entente delegates to the conferences of
peace therefore decided that a League or Society
of Nations would be founded according to the conceptions
of President Wilson and that the status of this
Society would be incorporated the different treaties
spent with the belligerents of the Central Empires
traux.

However, the establishment of this supergovernment
international organization which claimed to ensure
perpetual peace in a sort of earthly paradise
stay, had not been welcomed everywhere with
enthusiasm. Many good spirits remained
skeptical about the destiny of an institution

(i) The League of Nations, historical and legal essay by
Yves de la Brière (G. Beauchesnc).

whose claims they would have liked to limit
and competence. In a study on La Fron-
of the Ar ord-East> General Malleterre formulated
expresses his feelings and hopes thus:
“Is it not permissible to hope that, from this

terrible war, after the punishment of crimes
Germanic and the restoration of a righteous
world balance, otherwise there will be peace.
she who is not of this world, nor even this
League of Nations..* but an aspiration to
resolve disputes through arbitration? (i)”.

And a compatriot of President Wilson,
Mr. David J. Hiil, translated the printings thus
opinions of the majority of Americans: “The truth
table wisdom for America is to join
good faith to the forces that want to achieve in the
world peace for justice; but, for
see its role played effectively, its first
duty will be to always be ready to defend oneself
herself (2)”.

([} Revue des Deux Mondes, January 15, 1918.
(2) The Reconstruction of Europe, by David Jayno Hill
(Payot).

THE LEAGUE OF NATIONS â'jl

II

Since the League of Nations constituted
a supergovernment of the people, responsible for
control the States, the Israelites had great
interest in reigning supreme there - The Anglo-Saxons
supported their ambitions and opened to them
all large the doors of the international house
national.

In such an organization, with a
such a considerable number of delegates do not meet
knowing that at fairly long intervals, it is the organ
permanent, the General Secretariat, which holds the
crucial role, ensures the functioning of
cogs and has the greatest authority.
This is undoubtedly due to the importance of
their duties that all permanent civil servants
members of the League of Nations receive
salaries higher than those of ministers
the best paid.

Sir Eric Drummond, the Secretary General,

had formerly been attached to the Foreign Office (sec-
bureaucratic function) and parliamentary secretary

16

2^2 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

of Mr. Arthur Balfour, I have already pointed out the manner
pro-Jewish celebration in which he took part, going
with his staff, the same day of his arrival
in Geneva, offer to the city's chief rabbi
the expression of his admiration for the Israelites
and his dedication to their cause.

The most important section of the Secretariat
general, the one who constantly ensures the connection
with the different countries, which studies the questions
international organizations, prepares reports and presents
conclusions, is the political section. She has
as leader an Israelite, Mr. Paul Mantoux, capi-
taine French interpreter at the Conference of the
peace. Former student of the École Normale, where he had
for fellow student and friend Mr. Albert Thomas —
also an official of the League of Nations
and head of the Labor Section with support
fantastic tenements — Mr. Mantoux became intimately
together with Mr. André Tardieu, during the
conference sessions held in Paris*

The head of the Political Section is primarily responsible for
his colleagues two of his co-religion-
naries: Major Abraham, English member, and
Ms. N. Spillcr, who fulfills the functions of secret-
silence of the Section.

The idea came to me to leaf through the edition of

THE LEAGUE OF NATIONS 243

1921 from Who's whOy the English Dictionary of
contemporaries. In addition to British notables
nice, quite a large number of foreigners
known are there. I didn't find the names there
of generals Mangin, Doutoute, Debeney, who
did, however, play a certain role in the
war, of Admiral de Lapeyrère who commanded
in chief the fleets of the Mediterranean, of the ancients
ministers Viviani, André Lefèvre. However,

half a column is dedicated to the captain-
performs Paul Mantoux. We learn that he
was born in 1877, he married M lle Mathilde
Dreyfus. His academic titles, his works,
his articles published in magazines, his decorations
tions are copiously enumerated. We indicate
his address in Paris. He has another one
London, in the elegant thoroughfare of Piccadilly and
the Who's Wlw pushes the indiscretion up to
give your phone number.

There is therefore no reason to be surprised that the
League of Nations strives to promote
all measures corresponding to the desires of
leaders of Israel. Representatives of the Joint
Committee of Jewish Associations were involved
cited recognized as the agents of a
nation of thirteen or fourteen million individuals

due, scattered over the surface of the globe, but
having some sort of head office since
the Anglo-Saxons established the “National Home”
nal” of the race in Jerusalem.

By imposing the minorities clause on States
where the Israelites form fairly large groups
important, the League of Nations created in
favor of the Jews with singular privileges. They
will be at home in Jerusalem, where the mandate of
Great Britain, ([nor exercises itself entirely in
their profile will only have a limited duration, and they
will also be at home, under the pretext of avoiding
that attacks be made on their freedom
religious, wherever they form a minority
ethnic of any importance.

The United States having refused to be part of
the League of Nations, one could believe that the
League would cease to maintain official relations
skies with President Wilson. It was not
Thus. When the Company received requests
arbitration concerning Armenia and the islands
of Aland, it is to President Woodrow Wilson,
disavowed by the Senate and whose powers
already seemed out of date, that she appealed for
serve as arbiter in these delicate questions. And
Mr. Wilson, to show that he was your-

days the liegeman of Israel, delegated his authority
to two Jewish diplomats: MM. Henri Morgen-
thau and Elkus.

We understand that, upon the advent to power
see the new president Warren Harding-, the
newspaper le Peuple juij ', wanted to greet
Mr. Woodrow Wilson:

As the former President of the United States transmits
in other hands the management of the affairs of the great
Republic, we have the duty, we Jews, to
fervently salute this noble figure who occupied a
given moment — with what magnitude, with what
dignity ! — the world stage.

By the influence he exercised on the events of his
time and which will reverberate for many generations
rations, Wilson is a true hero, in the sense that attri-
Carlyle drank at the word. He exercised this influence
as well as by the part he took in the entry into war
of America, that through the ideas he has, makes prevail
as a basis for peace talks.

An independent American newspaper, The Column-
bia Sentinel (i), formulated on the former president
a less favorable judgment. After citing
some unedifying features of his private life,
the author added: “he deceived France, deceived

(i) No. of November 8, 1920, cited by La Vieille France (no. 2ii).

Italy, deceived Romania, deceived China; he
sowed the dragon's teeth throughout the earth and
they engender the intervening years
in fifteen different countries of this turbulent world
paid.”

Regardless, the League of Nations is
his work well; he was inspired to throw some
the foundations, pseudo-human projects
taries of Freemasonry and the conceptions
Judaic. Mr. David Lloyd George, accomplice or
prisoner of Israel, was his main collaborator

missor and gave him the powerful assistance of
the British Empire.

Among the many Jewish newspapers that I have
consulted to document this book, I did not note
only an unwelcome note for the president
WiJson and his “fourteen articles”. About
of a critical study devoted to the Year of the
Peace by Mr. Joseph Reinach and published in Y Ac-
French version, Mr. Emile Cahcn declared that,
no more than the readers of this newspaper, “a good
number of our co-religionists from all countries
are not infatuated with the humanitarian illusions of
Mr. Wilson (i).”

(i) The Israelite Archives, issue of December 30, 1920.

Mr. Emile Cahen acted as the interpreter of a
very modest minority of Israelites and I have no
found nowhere else the echo of such
opinions.

In the Jewish or Judaizing press of both
hemispheres, the realization of the Society of
Nations was greeted by transports of
gresse. And, since it started working-
tion, its decisions and its actions have fully
responded to the hopes that she had conceived
see.

On January 16, 1921, in a conference given
to the congregation of the West Synagogue
London, one of the 3 most authoritative coryphees
of the Jewish associations of England, Mr. Lucien
Wolf, after quoting a word from Israel Zangwill
representing the League of Nations as pro-
yielding “essentially Jewish inspiration)),
eloquently developed the following ideas:

All Jews must consider it a duty
formal to support by all possible means the
League of Nations.

We have the greatest interest in the success of the League.

It is in harmony with our noblest and most
holy traditions.

She is of major interest to us as she

ensures the most favorable solution to the Jewish question.
Its future is also assured (i)/

Although the future of the League of Nations
seems assured, as firmly believed
Mr. Lucien Wolf, we should not deduce from this that she
will never experience difficulties and will live forever
definitely happy days.

Already some miscalculations have occurred. THE
United States refused to join the League
Nations and that did not stop them from
express reservations about certain man-
dates granted and to protest against the installation
Japanese on the island of Yap.

On December 1st, 1920, Mr. Puyerredon, head of
the delegation of the Argentine Republic, to the
following the postponement of a proposal that he
had presented, declared his withdrawal from the Company
of Nations, and his attitude received the full
approval of his government.

The Swiss Confederation, which however
the honor of giving hospitality to the League, has
not agreed to allow people to cross its territory
armed troops mandated by the Society
of Nations.

(1) Th.? hid'Jen H. null, fohrnary hj'îi, p. /”.

Seven states have already presented eleven fines-
ments to the initial pact of the League. A com-
mission will meet in Geneva to examine
these proposals which will be discussed before
the Assembly of the League of Nations which must
be convened next September.

Within the Society itself, disagreements
serious enough therefore manifest themselves and they will be able to
become more pronounced the day when the representatives of which
that States will find that the interests of which they

have custody are no longer completely confused
with those of Judaism.

It has been founded for some time several
"national" societies with the aim of propagating
ideas and demonstrate the usefulness of the Company
Nations; they have already held two congresses.
The French society 1' "Association for the
pagination of the League of Nations" has little im-
lift and only grouped a small number
of members. It is not the same for the
League of Nations 3 British Union.

The latter constitutes a private organization
very powerful and she publishes, at the bookstore
Ilodder and Stoughton, a widely used magazine:
To-day and To-morrow.
The League of Nations' Union has given

conference wool, launched a subscription
to establish a fund of one million pounds
sterling 1 and already has a big budget for
its propaganda. She is not, as one might-
would believe, an unofficial organ of the Society
of Nations. She does not receive instructions from
General Secretariat but seeks on the contrary to
exert pressure on the Company and towards the
ter from outside according to the views and interests of
the British Empire.

The soul of the League of Nations' Union is Lord
Robert Ceci], great friend of the Jews, but who,
however, did not sacrifice on Faulel of Israel
his independence as an English citizen and his ideas
personal (i).

Officials of the League of Nations
did everything to prevent Lord Robert Cecil
to represent the United Kingdom at the first
Geneva Assembly. He took part, however-
dant, as delegate from southern Africa and there
recommended two measures including the Elal-Major of
Society would not see adoption without three
because they would contradict Jewish methods.

(i) Third (they of the Marquis of Salishury, Lord Robert

Cecil served as Undersecretary of State for Foreign Affairs
(hji5-iG) and minister of blockade (ir>iC-i8).

Lord Robert Cecil requests that the appointment
delegates are made on broader bases,
in more democratic conditions; and
the entire policy of the League, instead of being
secret, happens in broad daylight.

The American newspaper The Chicago Tribune has
published, in November 1920, a series of articles
very interesting on this question. The action per-
bell, of Lord Robert Cecil was clearly there
characterized, and certain “belows” of the League
were revealed there. This is how we learned that
the representatives of China and Japan had
held numerous meetings between them and
proposed to subsequently request the implementation
on the agenda of the question of equality of
races, were the foundations of the Society of
Nations will be tragically shaken. One of the
contributors to the Chicago Tribune, whose au-
tority is all the greater because it belonged
at the League Secretariat, suggests that
the prestige of the League of Nations is unique
down significantly since we can see it at
the work: “The States which gave him their
membership, in the enthusiasm of the first
month, believing that the program displayed on his
threshold would be executed, begin to experience the

disappointments resulting from contacts with
realities. The enthusiasm is fading
in Scandinavian countries and Holland; in
France, we wonder if the winners of the
war were well inspired by boarding the
Paves on this ship which is leaking. Switzerland voted,
in May 1920, joining the League. She would have it
likely refused if the referendum
had been postponed for a few weeks. (1)”.

Is it to restore a little prestige to the
League of Nations which were awarded the
major Nobel prizes, peace prizes, to the president

Wilson and to Mr. Léon Bourgeois, the initiator
of this international organization and at its most
fervent follower?

This result hardly seems to have been ob-
held (2). When the text of the Paris agreements

(1) The Chicago Tribune, (European edition) November 29
1920.

{2) Mr. da Cnnha, while president of the Society,
made a statement tending to somewhat diminish the understanding
jurisdiction of the Litfue. Asked about the drown received from
Germany and protesting against the sanctions decided on
London, Mr. da Cunha replied that the League of Nations
did not have to intervene in such a case, She is only an “Asso-
ciation of States which only has executive power in exceptional circumstances
tionally. Rather, it constitutes a means for gou-
vernments to make common decisions” {Le Temps,
March 21, 1921).

was communicated to the Reichstag and that reading
was given the final sanction threatening Germany
magne not to be admitted within the Society
of Nations only after having fulfilled the conditions
stipulated and paid the compensation and repairs
tions placed in its charge, the members of the As-
They were seized with Homeric laughter; And
several of them did not hold back until the
tar of the United States,, they would take, without much
of anguish, their party to remain strangers to the
League.

We should not, however, exaggerate this
note and believe that the League of Nations
does not represent a force. This force is above all
made of the moral weakness of the States which have
gave their support and who believed they would find
it has political, economic and financial support
can help them get through a
period of acute global crisis.

The League of Nations, an Anglo-Saxon weapon
forged by Israel, is undoubtedly, despite the
flaws that can be discovered in its metal,
very formidable, but his task will be difficult. He him

will have to defend both British imperialism-
nic, American imperialism and imperialism
Jewishism, big business interests and

financial institutions of the three powers and, moreover, the
socialism and Bolshevism, where Israel
inspired. Certainly this task is delicate and
complex, especially since these interests will be
opposite winds. And then to this expansion of ambi-
tions, pride, Jewish tyrannies will cor-
respond to nationalist tightenings in
the most threatened states.

In his recent study on The Renaissance
of Anti-Semitism, Mr. Georges Batault strongly
exactly located I battlefield which does not
will not fail to commit: “While the
International Jews are betting on these two cards:
Revolution and the Anonymous League of Nations,
anti-Semitism put on the opposite map
nationalist (t)”.

There is still one factor that should not be
neglecting to indicate is the spirit of revolt and
of anarchy embodies, in the true sons of Israel.
For them it is an atavistic defect; we can
follow through the centuries. Their historians,
like Isidore Locb and James Darmesteter, in
made the confession or even took pride in it.
The messianic idea is based on destruction

(i) Mercure de France, id Jan. 1931, p. 3rg.

tion of Christian nations, and intellectuals
Jews have always been agents of dissociation?
denationalization of institutions and
organized societies. This is how one of them,
Baruch Hagani, judges the work of Karl Marx and
des Lassalle: “These thinkers saw with
all the more accurately the imperfections and
hypocrisies of the current social state and the denunciation
spoke with all the more harshness, that, no
only the passionate preaching of the pro-
phetes had perhaps infused thirst into their blood

immoderate of absolute justice, but that
no reason for feeling, that no bond of habit-
study did not connect them deeply to this state
social, to these societies which had always
treated as pariahs. Israel was, in its wandering
existence, a living protest against order
established things, an irreducible element, violating
slowly attached to his ideal and his hopes;
oppressive laws had only contributed to
maintain her in this isolation" (i).

Bernard Lazare, for his part, spoke "of this
old Hebrew materialism which dreams perpetuate-
tually of a paradise realized on earth and

(i) Political Zionism, p. 28.

always pushed away the distant and problematic
hope of an Edcn after death" (i) mate-
rialism which shines through all of the work of
Marx, Boerne and Lassai le.

Revolted by destination, if the Jew managed to
bend the peoples of the universe under his yoke and
establish a government agency according to
his laws and his devotion, he cannot ignore
milking his atavistic vocation of demolisher and
would soon undermine with his hands the edifice erected by
the power and for the glory of his race.

The dissensions, the divisions, which arose
already manifested among established Zionists or
camped in Palestine, bring a first
proof to this assertion, and we know the antago-
religiousism that exists among ortho-Jews
dox and liberals.

But will we have to wait for the reconstruction of the
Temple of Solomon on the ruins of societies
Christian, as the messianists revere,
and the demolition by the Jews themselves of this
new temple to try to defend these
companies?

We want to hope that the people of

(i) WAnfisemifism, p. 347.

the old and the new world will know how to organize
resistance to Jewish pushes and safeguarding
der their independence and their civilization. But
it is essential to make them understand without
delay the imminence and extent of the peri!. That they
gird their loins and stretch their muscles
for the hard battles they will have to fight if they
want to be saved!

However, the Jews, intoxicated by succos
brilliant in their recent campaigns, included
made a serious error. They have, a little prematurely-
rement, sang victory and proclaimed their omni-
gallows.

Just as the Germans have too much
in a hurry, in 1914, to unleash the World War
diale, while the milestones planted by them in
the two hemispheres, the increase in their
population and their economic power, the
prestigious development of their fleet including
commercial and their military equipment pro-
put in place in the short term the realization of
all their dominating ambitions: Deatsch-
land ueber wings! Likewise the Jews, who had
so carefully prepared the stages of their
conquest, have recklessly rushed their
victorious race. Their pride exacerbated them

garlic, believe that the final goal was achieved, then
that they had not touched him yet, and that the hour
triumphant had sounded.

For having displayed too quickly on the walls
of Jerusalem I flag of Israel, symbol of
their all power, the Hebrews will have, I
Hope ardently, aroused among the peoples
Christians, even among the Anglo-Saxons that they
considered conquered, resistance forces
superior to the attack forces.

And then the words formulated will be justified

by dom (îuéranirer in his comments on
the office of the Passion:

“The Synagogue is heading towards a curse. Obs-
stuck in her error, she does not want to listen to anything,
see nothing; she distorted her judgment at will;
she exuded within herself the light of the Holy Spirit
cl or will see it descend all the degrees of the aber-
ration to the abyss (i)”.

(j) Year liiun/ujue, your Passion, p. n3.

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June fourth, nineteen hundred and twenty-one

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In Orleans

For

BERNARD GRASSET

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OF ISRAEL

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To General Ch. VANDENBERG

My friend in Saint-Cyr

and in Tonkin,

My Chief of the Orient Expeditionary Force,

This book is kindly dedicated.

FOREWORD

Mr. Victor Berard published a book in 1900: L'An-
England and imperialism (1), which I reread last time
rent with interest. After having painted a vigorous portrait
resembling Joseph Chamberlain, Vau-
tor retraced the genesis of growth and ambitions
tions of Great Britain. He evoked the memory
of a personality who had his moment of fame: Sir
Charles Dilke, whose work Greater Britain, wrote
returning from a visit to the English possessions of both
hemispheres, had achieved great success; it was
allusion to Disraeli Lord Beaconsfield, to whom the Queen
Victoria owed her crown as Empress of India;
to Lord Roseberg, promoter of the Imperial Federation
League and it showed the successive stages covered
by John Bull before £ having fixed in his empty brain
that he was called to rule the world.

You regere imperio populos, Romane, memento.

This conception came from the development of his
colonies and their wealth; she had entered the metro-

(1) Armand Colin, editor.

pole and dominated in government councils.
From now on, all efforts will tend to impose uni-
towards British hegemony.

But at the same time, or a few years later,
in the center of Europe, another nation demonstrated
ambitions of the same order, nourished the mimes
hopes. Without doubt, she did not own an estate
colonial comparable to that of England; his pos-
overseas sessions were of recent conquest and
mediocrely endowed from an economic point of view, but

its maritime power was growing with vertigo.
great speed, leading to a parallel expansion of its
commerce and its industry. By her emigration, she
established colonies in the two Americas
likely to usefully support his views. Furthermore, she
possessed the finest army in Europe, the best
trained, the most fantastically equipped for the
war and the Triplex seemed to allow him to have
ser of the land and sea forces of Austria-Hungary
and Italy, while his friendly relations with
the Ottoman Gate opened up radiant prospects for him.
tives towards Asia Minor and Persia.

Only France could have stood up to these ambitions.
excessive actions and playing a personal role, in tra-
valiant in maintaining a European and world balance
dial. But, since the Republic reigned there, the
democracy is flowing to the brim... France no longer has
of foreign policy. Party quarrels absorb
its rulers. The French had reached the point of
“love each other more”, following the expressive words of Charles

Maurras, and the crises, the shocks coming from Vexte-
laughing: Fashoda, Kiel, Tangier, no longer provoked
beneficial reactions. We simply observed
short oscillations, ephemeral emotions, and Von bor-
born to take some preliminary measures with a view to
a security that remained precarious and unstable.

It was visible that in the short term imperialism
German and British imperialism would enter
inevitably in conflict due to alliances and
agreements concluded between the States, this conflict was to
lead to a global conflagration.

This is what happened in the last days of July 1914.

The struggle was long and fierce. Pedes in men
millions, in billions, exceeded all forecasts.
The social state, the economic life of vanquished peoples
and even victors were shaken to their core.
their foundations. The peace treaties upset the
map of Europe in the name of Wilsonian principles and
generated new conflicts. However V Angle-
land, adding the German colonies to its flagship
imperial, proud to have destroyed the military and commercial fleets
mercial of its feared rival, seemed to have picked
in a final victory - in which she had participated

to a lesser extent than that of France –
the world supremacy to which it aspired. But the
Triumphal medal had a reverse side. The revolts and
resistance from Ireland, India, Egypt, the choice
mage of the factories of the United Kingdom, the socialist push,
which tripled the strength of the Labor Party at Westminster, pro-
cast unfortunate shadows on the image of victory.

IV Israeli imperialism

And one may wonder if the real beneficiary
of the great war is not a power without ter-
ritory, who possessed intelligence in all
belligerents, directed international finance, exercised
take action on governments and Parliaments
ments as on socialist and Soviet organizations-
Uques: Jewish power.

As the war dragged on, the Jews
had supposed the party to draw from the tragic events
which bloodied and ruined the old
Europe, Agant etc more or less involved in the
ranks of the combattanis, it is difficult to accuse them
to be “homeless”. Once the war is over, their
people scattered, but always one, extending everywhere
its tentacles, could impose its law on nations
divided, jealous of each other – these jealousies
would be skillfully maintained – and deeply
morally and financially damaged.

After careful investigations 9 Israel acquired the
conviction that, despite the valuable assistance given
by the Russian Revolution, fomented by him, the
central empires would succumb in the struggle. SO,
he offered the allies, under certain conditions,
to put to their advantage in the scales of war
the weight of its gold and its occult forces. Utime of
victory would thus be advanced... Thanks to the competitions
that the Jews had secured themselves in the governments
of England, the United States and France, the
The deal was easily concluded. Among the conditions
imposed included the gift of Palestine to the Jews,

FOREWORD V

represented by “V Zionist organization”. he minister
of Her Britannic Majesty's Foreign Affairs,
Mr. Arthur Balfour made a strong declaration in this regard.

melle by a letter addressed to Lord Rothschild, the
November 2, 1917.

The date and the declaration deserve to be remembered.
They mark the origin of a period of history
of the world. It is the birth certificate or rather the declaration
avowed ration of Israeli imperialism, Vaurore of
day when “the promise” made to the chosen people will be “fulfilled”
plie”, where the realization of the centuries-old dream will begin
of the Hebrews.

It is good to note that by granting “allied” States
and associate their assistance, their high protection with
an hour which could be decisive, the Jews had not
no intention of continuing with the crushing of the Ger-
manic lis owned the other cole du Rhine too
material merits which it was important to safeguard;
and then, how many financiers, traders,
dustriels which came for fifty years, fix their
residence, build their fortune in England, France,
in the Americas, were from Germany
and had kept relatives, relationships,
business I

Also the hostilities had barely ceased when the
Israelites around the world, activating governments
ments over which they had control, and particularly
England and the United States had as their main
concern to maintain territorial cohesion and Vave-
economic crisis of the Reich, especially since the abdication

of the Emperor William had allowed them to take
to protect, in Germany, from all the avenues of power
see. From there, the precipitation of Varmistice, the stipulations
lations of Wilsonian peace, the opposition of the Anglo-
Saxons have the autonomy of the Rhine provinces, the bad
bad mood shown to the resurgent Poland, the
fragmentation of Catholic Austria-Hungary which
made it impossible to settle in the valley of
Danube of a counterweight to the pro-Germanic bloc
testing...

The League of Nations, according to one of the writers
the best known in Israel, proceeds “essentially from
"Jewish inspiration", and Mr. Lucien Wolf, who con-
all the cogs and twists and turns are born, in a conf-
ence made in London in January 1921, encouraged all his
co-religionists to support it by all the people

possible:

“We have the greatest merit in the success of the
League. It is in harmony with our noblest and our
holiest traditions, She has for us a Merit
major in that it ensures the most favorable solution
to the Jewish question. Its future is also assured. »

The final word is expressive. The Jews now have
aware of their strength, and how could they not
not when we compare the situation of their communities
scattered nauts in 1789 to that of which they have some
right to be proud today

See the positions they have conquered 9 since then,
in different countries; the points of support that they
were methodically organized for an offensive

generate. Their financial power is formidable
and they wonderfully know how to use it by directing
the press, the masonic lodges; by maneuvering the
governments, opinion, parliamentary assemblies.
They are acquired in all circles, in salons
worldly as in politics, auxiliaries,
more or less conscious accomplices: that’s what we
named in the United States “the Christian front of Ju-
daism”.

// would also be childish to deny the qualities of
intelligence and labor of the race. Mr. Edmond Fleg,
in the Jewish Anthology (1) which he has just published,
complacently cited, according to Israel Zangwill, the illustrations
contemporary practices of the Hebrews in business,
letters, philosophy, sciences and arts:

In fact, it is in the impersonal and inter-
national science, philosophy and T eru-
dition, that the race of Spinoza has won its greatest
triumphs... Five times at least, the Nobel Prize for
science was devolved to Jews: Albert Michelson
(optics), Gabriel Lippmann (color photography)
theirs), Albert Einstein (physics), Wilstaetter (chlo-
rophyll). The fame of the Jews as doctors
dates back to the time of Saracen Spain. The contrition
bution of the Jews to other disciplines is no less
outstanding. The names of Beufey, of Sylvain
Levi (Sanskrit), by Jules Oppert (Assyriology), by
Sylvestre, by Georges Cantor, by Adhamard (math-

matics), Breal (emantic), Salomon and

(1) 2 volumes. Cres, 1923.

VIII I/IMPERIALISM OF ISRAEL

Theodore Reinach (universal scholarship), d'Asser
(jurisprudence), Hermann Cohen and Bergson
(philosophy) will suffice as an example (1).

Let's not quibble about the value of the price
Nobel and on the genius of the Israelites cited in this pal-
ponds; but let us simply observe that when we
has the most press and advertising procedures
efficient, it is easy to amplify talents and surpass
reputations,

But I will not seek to reduce Intel-donations.
lectuals of the race. If they promote its uses and ambitions
tions, if they explain its successes, they do not justify them
not.

In this study, I will exclude anything that could
would give it the appearance of a pamphlet, I will expose it
facts ; I will accompany it with sober considerations
documents drawn from easy-to-verify sources
and many of which are borrowed from publications
and has official Jewish documents.

To the reader in good faith and without bias it belongs

will want to assess whether the volume of this book is sufficient

is justified and if Israeli Imperialism is a myth

out of an overheated imagination or a reality

tangible, a conquest begun and victoriously

continued.

R.L.

(1) Jewish Anthology, vol. II, pp. 188-189.

IMPERIALTSM OF ISRAEL

FIRST CHAPTER

JEWS AND JUDAISM

What is the overall number of Jewish populations? —
How exactly to define Judaism? - Does he have
There has been a government of Israel since the dispersal
if we ? the declaration of arthur balfour and the gold-
Zionist organization attest to the current existence of
ge government. both international and
nal and national of Jewish power. memories

FROM THE TIMES OF JSdOUARD DRUMONT.

I

What could be the total number of Israelites?
scattered on the ground of our planet? It is very difficult
to determine it exactly. The Almanaeh of Gotha
of 1900 estimated the number of Jews at 7,650,000
Europeans; V “Union for Israeli Statistics”,
of 1904, brought it to 11 million, in round figures.
The most recent Jewish Year Books, which include
| in their statistics the Jews of the five parts of the
|world, give a total of 15 to 16 million, which
still seems much lower than reality. Indeed,
there are many Israelites, residing in small groups

groups far from centers with a synagogue and
which could not be identified. In some countries, the
Jews still conceal their origin and are considered
Christians or Muslims.

It is undeniable that the breed is prolific. THE
Romanians have recently experienced this: so
that among them the Christian population remains stationary
nary, the Semitic population gradually grows
ment in a worrying manner, to the point of
tify the apprehensions formerly expressed by Gou-

genot des Mousseaux: “Is it that after having
held, for centuries, on the surface of the globe, the
level of the population that Judea supported
during the death of Christ, an intelligent force,
who never got tired of walking in agreement with
the meaning of the Judeo-Christian prophecies, would like,
in a few years, k side of intellectual power
tural and metallic of Israel, suddenly achieve
at the top of all social positions, double,
triple its numerical value? Does she want you-
should create for him, ready to move at the stroke of
trumpet of the man she will call her Messiah,
a master army in all places of Tor and iron,
these two metals, which, on the ruin of the principles of
Christian civilization, became the two
levers of our social changes, the two reasons
dominant of any modern power? »

All things considered, it is reasonable to think that in
1924, Judaism has at least a population
lation of twenty million individuals (1). It is assured

(1) A statistic most recently drawn up for the states
of the new Europe, given in the Nationalistul, by Jassy,
organ of the Romanian patriot AC Cuza (Mon 17, 1923)

a tiny figure compared to the population
lation of the world, and the dispersion of groupings
of Hebrews seems to deprive their people of a truth
cohesion table.

How dare the leaders of Israel conceive
see the ambition to establish for their benefit an imperialism
universal!

A crucial question arises: is there a government?
Jewish? By this I mean an organization of
liaison and direction, capable of imposing on all those
of the race of disciplines and convergent actions.

Before trying to resolve it, let us try carefully
understand what Judaism is, what are its
principles, its character, its tendencies, according to history
tory, according to philosophers, social writers,
Jews and Christians, who are specially studied.

Mr. Sylvain Levi gives a complacent definition.
skillfully reproduced in an important work

which Mr. Edmond Fleg has just published:

Judaism is a religion. It's like followers
of a religion that the Jews were persecuted in
middle ages; it is as such that they were emancipated-
weighed down by the French Revolution... There is no
France of nations other than the French nation...
The present difficulty comes from the fact that the Jews

establishes that for a Jew, in Sweden and Norway, there are 7,500 na-
national; in Spain, 6,200; in England, 800; In France,
450; in Belgium, 420; in Serbia, 120; in Italy, 80; in Bul-
Garie, 78; in Russia, 76; in Germany, 63; in Austria, 23;
in Türkiye, 21; in Hungary, 16. The two most favored countries
The main sources of Hebrew contribution are Poland and Romania.
In Poland, there is uh Jew in 13 inhabitants; In Romania,
one in 7 Jews.

found at different layers of Europeanization
tion, according to the countries where they live; and the question is
to know if those who are the most advanced in the
modern progress will help others to ascend
sion, or if the opposite will happen... If the
Judaism is a religion, in what sense do the Israelites
detached from religion, are they Jews? In the
meaning that the French of Brittany are Bretons
and that the French of Provence are Provengals.
We have inherited from our ancestors the habits of
took> character traits, including our long exclusion
sion of Christian society ensured its conservation.
Now that the Jews have given evidence of
loyalty in all the countries which have adopted them, I
think it would be good to develop their qualities
hereditary as a contribution to modern society (1),

Israel in this way does not seem very formidable.
Its followers only ask to practice their reli-
region in complete freedom. They have assimilated or are
in the process of assimilating with the inhabitants of countries where
they live, and if, in the order of assimilation, there
to latecomers, just hand them a ladder
to call them to yourself. They are all ready to speak
take the step that separates them from their co-religionists
more advanced and civilized Europeans*

But Judaism is not only a reli-

gion. It constitutes, according to the happy formula of Georges Batault, “this phenomenon, unique in the annals of the world, of an indissoluble alliance, of a mixture intimate, of a close combination of the religious and national principle (2)”.

(1) Jewish Anthology, Paris, Cres, 1923, t, II, p. 219*

(2) The Jewish Problem, Paris, Plon, 1921, p. 65.

Bernard Lazare, examining, scrutinizing with the a surgeon's scalpel, the faults, the defects of his race and analyzing the causes of antisemitism throughout the ages, has had the frankness to recognize for- which the Jew was in turn hated by the Alexandrians, the Romans, the Persians, the Turks, the Christian nations here. This is because the Jew has always been a unsociable efcre. “Why unsociable? Because he was exclusive, and his exclusivism was both political and religious, or, to put it better, he was keen to its politico-religious cult has its law (1). »
. In the conflicts of peoples, following wars, the vanquished accept the laws of the victors; if they sometimes revolt, it is to reconquer their independence. dependency and their territory. But they don't protest not against the general laws imposed on them, and support it is they who share with the winners their ancestral customs and prejudices.

The Jew, on the contrary, cannot admit submission sion to foreign legislation; your master, the God One, Yahweh, gave him his law, a complete law, which is not only a religious law, but which includes moral and political prescriptions, and even hygiene and cooking rules. Faithful to their “Torah”, the Jews did not limit themselves to reclaiming freedom practices of their religion; they refused to subject to civil laws and customs of States who gave them hospitality.

It was not for their religion that they were persuaded. cute, but the Talmud, developed by doctors who, on certain points, amplified and distorted

(1) Anti-Semitism, Paris, L. Chailley, 1894, p. 3,

the laws revealed by Moses, further increased the spirit
of exclusivism and pride of the nation that its great
philosopher Spinoza described as “fierce” and inso-
ciable.

Faith in their predestination given to the Israelites
immeasurable pride. The world will not know
happiness only when their people, depositaries of
the law, will impose its divine provisions on him. " II is
the chosen one of the Lord. At the moment when the snake tried five,
says the Talmud, he corrupted her with his venom. Israel,
upon receiving the revelation of Sinai, he delivered himself from evil;
the other nations could not cure it. Also, if they
each have their guardian angel and their constellations
protective functions, Israel is placed under the very eye of
Jehovah. He is the favorite of the eternal, the one who
only right to his love, to his benevolence, to his pro-
special protection, and the other men are placed
below the Hebrews; they are only entitled to
pity to divine munificence, since, only,
The souls of the Jews are descended from the first man. THE
goods which are delegated to the nations belong
in reality in Israel... (1) »

These religious concepts illuminate the corners of
Jewish Tame and facilitate its understanding. This
soul is double, according to the confession of Bernard Lazare:
it is both mystical and positive: “His mys-
ticism ranges from theophanies of the desert to reveries
metaphysics of Kabbalah; his positivism, his
rationalism rather, manifests itself as much in the
sentences of FficcMsiaste that in the provisions
legislative decisions of the rabbis and the dogmatic controversies

(1) Bernard Lazare. V Anti-Semitism, p. 9.

ticks of theologians. But, if mysticism succeeds
like a Philo or a Spinoza, rationalism continues
owes to the usurer, to the gold weigher; he gives birth to
eager trader. It is true that sometimes both
states of mind are juxtaposed, and the Israelite, like
this happened in the middle ages, can be two parts
of his life: one dedicated to the dream of the absolute, the other to
wisest trade (1). »

The development of this special mysticism and

the progressive monopolization of financial power
already allow us to glimpse the dream of imperialism
which haunts the brains of the Hebrews today.

Judaism – this seems certain – is therefore
both a religion and a people. A young poet
Israelite, Heli-Georges Cattaui, does he not imply
quotes the confession by dedicating one of his poems "To
the memory of Charles Peguy, who died at the Marne for
France, and Amedee Rothstein, who died in Verdun for
France and for Judea (2)". But Judaism
is something else again, it's a race. Bernard Lazare
disputes it, but without invoking in support of his thesis
valid reasons. If it is not strictly
correct to say that the Jew is a pure Semite, it is
constant that his tribe of origin was one of the branches
of the Semitic tree. Because we can find
in China or Africa, groups, small
peoples covered by the Jewish religion while being
remained yellow or black, it should not be concluded that
the race has changed, it has crossed with others
elements likely to transform it. Without a doubt,

(1) Anti-Semitism, p. 20.

(2) The Promise Accomplished, Paris, C. Bloch, 1922.

over the ages, marriages have been contracted
between Jews and Christians or Muslims, but these
unions were not numerous enough, frequently enough
quentes, to change the ethnic backgrounds of
Hebrews. The breed has been guarded as strictly as
to do was possible, and more than any other human race,
its qualities and its defects. Disraeli, who, despite his con-
version to Anglicanism, intended to facilitate its aims
politicians, did not stop exalting Judaism, was
singularly proud of the "original sap" of his race,
so jealously preserved, and applied to it the famous
theory imagined by Arthur de Gobineau for the benefit
Germans. Didn't big Dizzy also have
predicted (this is a parenthetical) that imperialism
British, of which he had become the architect, prepared
would one day take the triumphant path of imperialism
from Israel!

Religion, nation, race, these three terms expressing
very different things penetrate and confuse each other
tooth in Judaism. The Israelites have difficulty

agree and yet they are indignant when we want
disjoin them. An American magazine, V Atlantic
Monthly one day published (1) a fashion-style article
ree and very solid documents of Mr. Paul Scott
Mowrer on “The Assimilation of Israel”. The author
there developed the idea that in our era of nationality
intense lism, where it is important to fight against fer-
ments of dissolution and internationalism, the Jews,
cosmopolitan race par excellence, had to be put
required to choose a nationality. That they keep
their religion, no one sees any disadvantages in it,

(1) Book 4 season of July 1921 s

but let them adopt a homeland. " United States
are already crowded with German-Americans whose
the hearts remained in Germany, from Irish-Am6-
Yanks whose hearts remained in Irian, and
other half-digested foreign varieties (half
digested). » We should be able to at least
consider our Jews as fellow citizens...

The invitation was flattering in a sense. She
will exasperate the Hebrews and the Jewish World n I hesitated
not to declare that "nothing had been written more
abominable, in the type of insidious Tantisemitism
gods (1)”.

We can therefore, by relying on a
series of historical facts and authoritative testimonies,
Affirm that Judaism is a theocratic nation,
coming from a well-defined race, which avoided all con-
tact with other breeds deemed susceptible to it
“pollute”.

II

Let's take a look at the past. During the fall of
Jerusalem, the government of the Hebrews was
exercised by the “Grand Sanhedrin”, which Abbot Joseph
Lemanix, Jewish convert!, thus defined in his book
Napoleon I and the Israelites (2):

(1) Issue of July 20, 1921.

(2) Quoted in the Jewish Conjuration against the chvd-world
Hen, by Copin-Albancelli, pp. 337-338,

10 i/lMPERIALISM OF iSRAKL

“There was nothing greater in the ancient
republic of the Hebrews as the Sanhedrin. He formed
the Supreme Council of the Nation. He appears for the
first time after Baby's return from captivity
lone, towards the Machabian period; its date is between
Tan 170 and Tan 106 BC. True
sovereign assembly, the Sanhedrin had, in the
recent times of Jewish nationality, replaces
the monarchy: also its authority was considered
reliable, at the same time doctrinal, judicial, administrative
trative.

“He interpreted the law. He judged major causes.

He exercised over the administration of affairs an exact
monitoring. As for its composition, it was
71 members, including the presidents. The 71 represent-
were the three classes of the nation: the priests; THE
scribes or doctors and interpreters of the law; the elders,
taken from among the heads of tribe and family. »

According to Fabbe Chabauty, who, in the Jews our
masters, specially studied this organism, this
The assembly recruited itself. The high priest
who was part of it by right was usually the
president and bore the title of nasi, in Hebrew chief,
prince. The class of priests included the representatives
representatives of the twenty-four priestly families; THE
scribes constituted a powerful caste of juris-
consulted who were also theologians. Years-
These people therefore formed a purely secular element of the
Sanhedrin.

We have Jewish coins from the first two
centuries before Jesus Christ and we discovered
several dating from the Christian era, k Period of
the first revolt of the Jews against the Romans.

the imperuxism of isrjlbl II

The latter bear the following inscriptions: Eleazar, the
the high priest, Simon, nasi Israel, Simon, prince

from Israel.

It seems that the last official assembly of the
Sanhedrin stood under Titus for a short time
before the destruction of Jerusalem. After the ruin
from the holy city, in Fan 70, the Diaspora began,
the great dispersion of the Hebrews throughout the world.
It was completed under Adrian, in Fan 135, after
the defeat of Barchochebas. A current of emigrants
tion took shape towards the south and west of the Earth
holy and Jewish colonies were established in
figypte, in Italy, in Spain; another current
towards Test fixed other elements in Syria, in Armed Forces
nie and as far as Persia. Some families, hiding
and at the risk of their lives, during the first years,
were able to stay in Palestine. It was among them that
chosen the patriarch of Judea. He resided in Tiberias
or to Japhne and it appears that he had authority over
the Jews of the West, directing the synagogues, pre-
making decisions in delicate circumstances,
sending 6 “apostle” emissaries to carry his
instructions and collecting tribute. This government
of the patriarchs, sometimes tolerated, sometimes forbidden, according to
the feelings of the Roman emperors k Tegard of
Jews, functioned in a more or less discreet way
until 429. Theodosius the Younger then strictly forbade
receptively to the patriarchs to establish and perceive
taxes on their co-religionists; and since
From this date, there is no longer any mention of them in history (1).

But the Jews who had emigrated to Test, the

(1) Abbe Ghabauty. The Jews our masters.

Eastern Jews also had leaders; these leaders,
descendants of the royal line of David, had
took the title of “Princes of Exile”. they resided h
Babylon and Rabbinic Tecrit which enjoys the most
great authority, the Babylonian Talmud, tells us
know that these Princes of Exile were the true
rulers of the people disperse. They governed directly
treats the Jews of the East, thanks to the benevolence
dynasties reigning in Babylonia and communi-
with the Jews of the West through the intermediary
of the patriarch of Judea who was subordinate to them.
Did the Princes of Exile have absolute power?
or were they simply the presidents of a Council
supreme reconstituted? We do not have any documents

very conclusive information on this subject.

The first of the Princes of Exile whose annals
mention his name Huna. The patriarch
of Judah, Judah the Holy, was his contemporary and
openly recognized his authority. To the witness-
family of Saint Jerome, who lived in Palestine,
in the 4th century there were no longer any doctors of the law he-
bra'ic in the Holy Land and it was acquired only in the 4th century
the sole seat of government of the Hebrews was
in Babylonia and it is the descendants of Hillel who
teach and comment on religious laws (1).

A thick mist surrounds the actions and gestures
of Israel for a period of about four centuries,
then a dazzling clearing occurs. In 1005,
the caliphs of the East become the enemies of the Jews,
close their academies, put their Prince to death
of Exile or captivity: Ez^chias, The Hebrews

(1) Ibid., op. cit.

have therefore made themselves very odious to the populations who
had welcomed them so that such persecution
tion has occurred. It is because the exelusivism of
worshipers of Yahweh manifested themselves everywhere from
most aggressive way. In his book V Intolerance
religion and politics, M » Bouche-Leclercq Fa
thus explains: “All peoples who, in anti-
left, were in contact with the Jewish people, felt
in him an unknown force, an energy which exerted
a repulsive action on them to which they responded
by an equal aversion. This energy was made of a
indomitable faith in the power of one God,
that the Hebrews were the only ones to worship and who
should as a reward, ensure them superiority
on other peoples, equal to that which raised it
himself above the other gods. These were
cursed powers that he would throw out of the
world and would return to the eternal Fabime in the day
mark in his unfathomable designs (1). »

The Jews of the East were forced to abandon
most of the territories of Asia where they had established
colonies and, since the 11th century, history has not
no more mention of the “Princes of Exile”.

Should we infer that from this date he

there was no more government of Israel, no more connection
between scattered communities, more impetus
director from the religious point of view as well as from the
from a political point of view?

If there remained a secret government, it was necessary
that his action was very mysterious, his role very

(1) Bouche-Leclercq. L y Religious intolerance and the Politick, Paris, 1911.

discreet, so that no traces of it were discovered.
On the other hand, if this central authority no longer existed,
if the Hebrew groups did not have among themselves
only accidental relationships, without any links
hierarchical, it is truly prodigious that these
groups, abandoned to themselves, could have
preserve the integrity of their faith, the purity of their race,
the desire to refuse any contact with people
who surrounded them, to prevent any assimilation
to foreign races.

The hypothesis of the continuity of a government
occult – because we are here in the domain of
hypotheses – can be supported by two documents
from the 15th century, cited by Mr. Fabbe Chabauty. These are
two letters, which a priest from Avignon published in
17th century in a book, the Royal Crown of
kings of Aries, dedicated by him to “MM. consuls and
governors of the city” (Avignon, 1640). They have
was reproduced in 1880 in V Armaria prouengau
and in the Revue des Etudes Judaes, of which Baron
James de Rothschild had just established the foundation.
Mr. Copin-Albancelli also cited them (1).

The consuls of Aries, according to Tabbe Bouis, had
collected complaints from residents “against the perfides Jews who lived in the city, because of the
usury that they committed...". We threatened to
throw into the Rhone. King Charles, warned, “hunted
by its edit this cursed race of the city and its
terroir, Fan 1493”.

Four years earlier, the Jews of Aries had
. wrote a letter to the Jews of Constantinople pro-

(1) The Jewish Conjuration, pp. 360 et seq.

venial in which they said they were obliged, in execution
tion of royal orders, to become Christians or to leave
the territory of Provence. Their goods, their syna-
gogues, their lives are threatened and they ask for this
what they must do to comply with the law of
Moi'se: “That's why - they say in closing -
Please kindly let us know
what we must do. » (Chamor, rabbi of the Jews
of Arles, the 13th of Sabath 1489.)

Bouis explains that the copy of this letter comes from
"from the archives of one of the most famous abbeys of
Provence.”

If this letter may appear authentic, the one which
constituted the response does not have the same character.
It is written in Spanish, which is not surprising,
because the Jews of Salonika and Constantinople
Spanish milks; It was said that she had been found
in the Toledo archives. But the text was
strange and singularly compromising, because no
only he advised the Jews to become Christians
hold by “keeping in their hearts” the law of Moses,
but also to become merchants “to strip the
Christians”, doctors and apothecaries “to take away
life”, canons and clerics to destroy their churches.
And the initials of the signature were followed by the
quality: prince of the Jews of Constantinople. However, we
nowhere find mention of such a title. THE
“Princes of Exile or Captivity” had disappeared
since the death of Hezekiah.

The only thing to remember, the most true hypothesis-
similar, is that when a Jewish community
was in embarrassment, religiously or materially-
ment, she sought the advice of a community

more powerful, less exposed to tribulations, pos-
sedant of renowned doctors, and it is always towards
The eyes of the Hebrews were turned to the East.
In the absence of Jerusalem, Constantinople inspired them
trust.

Moreover, a great solidarity existed between the
communities. When the Jews settled in Brazil
and in South America came, in the 16th century,
settle in North America, among the settlers
from the Netherlands, on the territory of the current state
from New York, they received a rather poor reception there.
The governor even invited them to go and find
tune elsewhere. But then the Jews of Ams-
terdam, already very influential and owners of a large
number of shares of the Colonial Company. Grace
At their intervention, Fordre's expulsion was reported.

As the means of
land and sea communications,
tions became more frequent, closer between
the groups of Hebrews.

But yes, & Finstar of Freemasonry, in the
ranks of which they infiltrated from its beginnings, the
Jews managed to form a government
occult, a secret hierarchy, this government was
so careful, so wise, that his action remained invisible
until the end of the 18th century. However, Femancipa-
proclaimed on the threshold of the Franchise Revolution
would give the breed a tremendous boost. One of his
modern writers Fa recognized in these terms: “The
Messiah came for us on February 28, 1790 with the
Human Rights (1). »

(1) Israelite Archives, (VIII, p. 801, year 1847.)

The hidden hand, the coffee hand of Israel is visible
in the Merits of the illuminists, in the theories
of the revolutionaries of Europe, in the pursuits
Masonic, in the plots of the “High Sale”
Italian, but the occult power, directing towards a
single objective the efforts and ambitions of all
the Jewish communities, has not yet revealed itself.

Finally, the progress made in the states of
Europe are such as a public organization of
the Jewish race seemed possible. In 1860, Adolphe Cre-
better, which owed to his republican opinions before
having been a minister under the pro-government
visory of 1848, founded the Universal Israelite Alliance.
Thanks to this organization, regular reports
having a sort of official character will be established between

all Hebrew groups. The democratic spirit
tick covers and safeguards this association* It
has its headquarters in Paris. The imperial government,
as Mr. Paul Raphael notes, “resumed, in this
which concerns the Jewish question, the role which, since 1789,
had traditionally been that of France; he pro-
left freedom of conscience outside and looked
with sympathy the creation of the Isrmlite Alliance
universdle, founded by a group of young people who
aimed to work for emancipation and
to the moral progress of their oppressed co-religionists
my. (1). » These “young people” included an elder
minister, a rabbi, a poet, civil servant
versite (Eugene Manuel) and under the pretext of propagating
the principles of 89, they laid the foundations of an Inter-

fl) Antis&nitism *t Bangermamsme, Paris, Atean, 1916,
p. 52.

national Jewish political, whose action was not going
delay in merging with that of the International
workers and the financial International.

It hardly seems that we then suspected the
dangers which would result from this foundation. A few
years later, in 1869, the year the
Vatican Council, held in Leipzig, under the name of
“Israelite Synod” a true Council of Judaism.

The Hebrews of Germany, England, France,
from Russia, Austria, Asia Minor were found there
felt by many delegates. The teacher
Lazarus, of Berlin, presided, assisted by the knight
Joseph de Wertheimer, of Vienna, and Rabbi Geiger,
of Frankfurt, as vice-presidents. For good
establish that theological questions would be
Fords in the background of the debates, we held the scales
equal between Orthodox Jews and Reform Jews
mists. It was above all a question of knowing each other, of understanding each other
communicate information, adopt measures
common, to follow converging paths and
two factions of Judaism voted by acclamation
tion a sort of declaration of principle, or their
ambitions appear barely veiled:

“The Synod recognizes that the development and

the realization of modern principles are the most
sure guarantees of the present and future of Judaism
and its members. These are the conditions most
energetically vital for expansive existence and
the highest development of Judaism. » (1).

The sentence is of dubious French form,

(1) The Problem of the Present Hour, by Henri Delas-sus,
Paris, Desclee and de Brouwer, t. I, p. 618.

but the ideas that emerge from it are sufficiently
clear. The democratic idea is the viaticum which
allows Jews to enter organizations
governments at the end of the 19th century and to raise
their race on the mines of institutions and civil
Christian reading.

To cement all the elements of the race, for him
give indestructible cohesion, a govern-
clearly strong and undisputed, it is necessary to show him an ideal
religious and political to pursue, to encourage him to do everything
to do, to dare everything for its achievement.

Zionism responds to mystical aspirations
of Israel, to its pride, to its thirst for domination. At
return from a recent pilgrimage to the Holy Land, where he
saw Sir Herbert Samuel's administration up close
under the British mandate, Robert Vallery-Radot
notes his impressions: “In Jerusalem, Zionism
ruminates on the bloody crisis of imperialism
occult and universal (1). » Occult imperialism, both
that it will not be fully obtained; but the
project and will only be chimerical if the Christian nations
unite to oppose it and do not deliver to this effect
tough fights...

The Zionist dream is not new. He was already haunting
the brains of the Jews in the time of Julien FApostat.
Saint Jerome spoke of it in his writings; but it appears
It was up to Theodore Herzl to give Tidee a strong
concrete political mule, capable of stirring the race
whole, to provide it with a strong and independent government
cute, to open up the radiant perspectives of a
supremacy over all other nations.

(1) Weekly review of July 7, 1923, p. 20.

L'Aiigleterre, for complex taisons, including
Tune is certainly rafTiiiitereligiousexistingiitry
Judaism and Puritanism, has long been
proclaimed protector of Israel. Before I could
deliver Palestine to the Jews, she had promised them
Uganda, which they did not want, because the land
secret, Judea, was not in Africa.

Zionism, as defined by Mr. Fernand Corcos,
It's "Faction orxjatiisisie en vile 4e la resiaarettion poli-
tick of the jaif people cornftve nation ctuidnome, el celiz
on the soil of Palestine (1) >>.

In fact, we can say that Zionism, organized by
Theodore Herzl, and well before the mandate eonfere a
P England to give Jerusalem a "home" for
Hebrews, endowed the race with a true government,
i.e. a management and centralized body
sation.

During the Dreyfus affair, there was not a leader
of invisible orchestra which regulated the procedures,
dictated the dispatches of the agencies, determined the
procedures to follow, purchased the competitions, formulated
threats, and this not only in the states of
Europe, but also in the United States, in America
from the South, everywhere 7

From this government, what can be good at present-
is the boss lying? Is it Lord Rothschild, to whom Arthut
Balfour officially made, in the name of England and
of its allies, the promise of the national "home" 7
Is this the successor of Th. Herzl, the professor
Chaim Weizmann, president of ^organization sit)*
worldist and "animator of jxiive consciousness",

(1) Israel on the Biblical Land, p. 10.

according to the qualifier given to him by MF Corcos?
If the leader does not make himself known, the government
exjst. It constantly manifests its existence, that
either during the armistice of 1918* during the negotiations

ciations of the peace treaty, in the sessions of the
Leagues of Nations, at the time and since the occupation
Franco-Beige pation of the Ruhr.... (1).

Ill

Has the government of Israel developed a plan
of operations, has it issued directives with a view to
this global hegemony? He wouldn't reveal them
more ... than. the Germans did not make it known before the
war their plan to invade Belgium and debark
from the North the forces of the French left wing.
But, from the observation of the methods, the processes
that the Jews were employed to conquer positions
tions, points of support in the main states of
Europe, we can learn some lessons.
It is by international finance and by fashions
of influence and corruption that Tor entails, it is
by flattering democratic instincts and appetites,
by provoking religious persecution, by exploiting

(1) The Zionist Congresses which are now held
that year and the last of which had its meetings in August 1923,
in Carlsbad, allow delegates from all committees to exchange
manage their views, organize propaganda and receive, at
need, instructions and watchwords.

both wars and peace treaties, dividing the
citizens of a country, sparking class struggles,
that the Hebrews arrived, by successive stages,
to impose oneself, to force the avenues of Power, from
participate in the administrative and legislative work of
nations among which they were established.

A little book, translated into all languages,
Protocols of the Elders of Zion caused their indi-
nation and their fury. I spoke about it in the Kingdom
d! Israel among the Anglo-Saxons (1) and, without carrying me
guarantor of the authenticity of the document, I have, on the
request of Mr. Bernard Grasset, writes a preface
for a translation of the pamphlet, which he had under
press, according to Russian Fedition of 1912. These “Proto-

coles”, which the Times had reported on May 18, 1920
as a singularly disturbing book, gives
on Israel's ambitions and plans for enslavement-
ment of the Christian nations of curious details, and
announced, eight years before the world war,
The collapse of Russia.

The Jews, that the distribution of the pamphlet had
exasperated, uttered a cry of triumph when the
Times, no doubt at their instigation, published three
articles intended to demonstrate that
“Protocols” were not a Jewish document, but
a plagiarism of Dialogue aux Enfers, by Maurice Joly,
pamphlet against Napoleon III published by a repu-
blicain, a few months before the fall of the government
imperially. I gave, in an article published in
the Weekly Review (2), my feeling about the

(1) Paris, Bernard Grasset, 1921, pp. 83-104.

(2) Issue of December 17, 1921.

pamphlet and the transposition of some of its passages
wise in the text of the “Protocols”.

Basically, the origin of these famous “Protocols”
remains mysterious. It only appears that the bro-
chure proceeds from Judeo-Masonic maxims, of which
some date back to the time of the Illuminists and
even beyond. The codification of these maxims was
probably a collective work whose
authors will undoubtedly remain unknown. But the
document carries its own interest and strength. It is
why a Morning Post editor responded
to the Times articles that, whatever their origin,
gine, the “Protocols” constituted “a vade mecum
methods by which great empires have
been or can be destroyed (1)”.

The destructive force of Israel is singularly
formidable and his ambitions are limitless. THE
Talmud commentators have done everything to
overexcite. They said to their disciples - I quote
Bernard Lazare: “Do not cultivate foreign soil;
you will soon cultivate yours; don't get attached to anything
earth, because then you would be unfaithful to the memory of the
homeland; do not submit to any king, since you have no
master than the lord of the holy land, Jehovah; born

do not disperse among the nations, you will compromise
your salvation and you would not see the day of resurrection shine
rection; keep yourself as you came out of your house
her ; The time will come when you will see the hills of
a'ieux and these hills will then be the center of the world,
of the world which will be subject to you (2). »

(1) Issue of October 27, 1921.

(2) Anti-Semitism, pp. 18-19.

The Talmudic promise must seem to the Jews
partially accomplished since the mandate pales-
Tinian made them return as masters to Jerusalem; For
whether it is fully done, it remains to “submit the
world" and this is what their leaders apply themselves to
their best.

They must already feel very powerful to dare
undertake a colossal, almost superhuman task
to covet world domination, to aim
a goal that could not be achieved at the beginning of
our twentieth century nor the English, masters of
sea, owners of the richest colonial domain and
the most people, hi the Germans, warlords
and trading rivals of Great Britain.

Israel has no army, no fleets, no occupation
territory other than Judea, and this occupation
of poor soil is still quite precarious, because its
children, who camp there, protected by bayonets
English, form only a tiny minority of the
population and are hated by Christians and Arabs
whom they claim to subjugate or expel.

But Israel has international finance;
he holds the majority of For in circulation, he
controls the metallurgy, the oil trusts, the
high-circulation publications, news agencies and
of advertising. In all states, in all governments
verments, he has acquaintances, accomplices and
alliances. It will suffice to take an overview of the
course of this study, to move successively into
reviews the main countries where its action is taking hold,
developed, to dispel all doubts in this regard.

Jewish power is international in this sense
that it has representatives, disciples, helpers

related, Hebrew and even Christian, hey all
peoples, but it is also national since all
the Hebrew communities belong to the
same race, same nation, follow the same laws
religious and political, aspire to the ideal
mystical.

Its international power has as its main organ
the high bank, which orders governments
states, of which it authorizes and regulates the
prunts and which, although it seems at first glance
strange and paradoxical, also exercises its power over
the revolutionary and communist parties and holds
the £ls of their organizations (1).

It is difficult to understand how to
big capitalists can encourage supporters
of the collective ownership of all the means
of production and the monstrous regime of Sovietism,
of the dictatorship of the proletariat; but it's a fact
acquired, from which we can simply deduce that the
The ways of Israel are always tortuous and full of
mystery.

The international of finance, like that of
the most extreme socialism, therefore work in
at the same time for the benefit of the Jews, their ambitions
national, their imperialist aspirations.

Is it childish to believe in the existence of a plan of
Jewish domination, when we see the collapse
of Russia provoked by revolutionaries

(1) It is worth remembering that Jaures and his friends
founded and launched the socialist newspaper VHumanite with the
competition of twelve capitalists who were called: Levy-Bruhl,
Levy-Brahm, Dreyfus, Louis Dreyfus, Ely Rodriguez, Leon
Picard, Salomon Reinach, Blum, Rouff, Cazewitz, Herr, Sachs.

Israelites, the abnormal clauses of the peace treaty,
particularly in favor of ethnic minorities,
the establishment of the supergovernment called
“Society or League of Nations”, the pro-

German forces to which the occupation of the Ruhr serves
lives on pretext?

In an article in Le Monde Nouveau on “L’Im-
promptu of Zionism (1)", Mr. de Monzie, senator
du Lot, very courteously, incriminated me
to have “renovated among us, with Mr. Robert Lau-
nay (2), anti-Semitic literature”.

Is it anti-Semitic to expose the
aims of Israel and to point out to its fellow citizens
perils that can become fatal for our country,
for Christian civilization?

There is no literature either.

fidouard Drumont who, in 1886, threw the greatest
cry of alarm, was not a politician, a writer
eager for advertising. He was a scholar, a fine writer;
I knew him at a time when he was writing in Liberia
delicious chronicles and collaborated on a review
bibliography headed by Octave Uzanne. When
he had studied the conquests of the Hebrews in Paris and
publishes Jewish France, he qualifies himself: social historian.
He was certainly entitled to this title and yet
this was contested because the abundance of people
sounds that he offered as food for curiosity
public, the indignation that smoldered in the chapters
and also some detailed inaccuracies gave

(1) Delivery of September 1, 1922.

(2) Author of Jewish Figures (New National Library,
1921).

his work has the appearance of a pamphlet. Without doubt, he
there was a bit of “literature” also in his first
first book and in the following ones; he affected the
contrasts, the oppositions which gave im-
expected, spice to his arguments, but the
hindsight allows us to assess more equitably
the fruit of his research and his work, of
note the accuracy of its observations, its studies
of morals and to pay homage to his professional insights
phetics.

Embittered, discouraged, during the last years of
his life, he realized the meager results
obtained by his efforts, his talent, his work. Her
fame was great, his books had a number
editions, his newspaper, La Libre Parole, had known
strong draws, but without being able to maintain them;
the Algiers voters had sent him to sit in the
Palais-Bourbon, where Ton has a grandstand
weaving. But, in short, if a few salons and
some Parisian circles had closed their doors
has financial barons, Jewish influences
remained as strong, as active in the
government advice, in politics, in
Stock market, in the business world.

Drumont, who had nothing of an organizer,
had wanted to group good wishes around him
your to lead an electoral campaign. He had ins-
establishes a “National Anti-Semitic League of France”
under his presidency, with as general delegate a
very vigorous publicist, Jacques de Biez, renowned
disillusioned blican. The league has few members,
even less money and could not find any candidates
for the elections of 1889. The author of France

Jewish woman had illusions about the iBouve^neitt bou-
langist and on the “brave general” which the populace owes
rity had exploded like wildfire i ees
illusions dissipate when one approaches the designation
of Alfred Naquet as vice-president of GoiRite
baker. Drumont wrote the manifesto that his
eomite addressed to voters on September 1, 1889
and he wrote to me, asking me to insert this
document in a weekly magazine that I
directed:

“We don't have absolutely the same ideas
in politics, perhaps we even differ a little
of opinion on the definitive solution to be given to the question
Jewish tion; but we agree to hate
the terrible regime which brought France from Saint-Louis,
of Henry IV and Louis XIV between the dirty hands of
all the business gamblers, all the cosmopo-
lites vereux, of all the ghetto escapes. »

The manifesto was interesting, but very long. II
did not contain political directives, did not
defied any principle of government and

undermined by an invitation to voters to vote for
“good French people from France”.

But some passages were profound
chisels. After having withered Facoquinement of Bou-
changing with the Jew Naquet, the manifesto said:

Geci has nothing that could surprise us. It's 1&,
and everyone realizes it today, the constant
political and tactical variable of Israel; he has in
each party the man responsible for protecting the interests
of Jewry and to perpetuate financial exploitation.
Whether it is Fould qu Cremieux, Raynal or Naquet,

it is always, with a different name, the same Jew
responsible for the same task, carefully ensuring
in the councils of the prince or in the assemblies
of the Republic, so that Mr. de
Rothschild.

We don't want any more than that
in general. We do not associate ourselves with those who
open them with outrage, without reflecting that they are
themselves whom they dishonor, since it is they
who also made him a minister of war. He arrived at
Baker what happened to so many men of our
time; he had too costly vices and he had to
inevitably become Jewish and fall into the hands of
those who would provide him with the means to satisfy
these vices.

We only wish to note that there is no
no more illusion possible; we would like to clearly indicate
what would be the meaning of a success which, moreover,
theirs, now seems undesirable to us.

Assuming that the general triumphed, nothing
would be modified. Proudhon's words, in 1848, came true
would say once again: France would change its Jews.
We have been governed for a long time by a Jew
one-eyed, we would be governed by a hunchbacked Jew and
the hunchbacked Jew would absolutely do what the Jew did
one-eyed; he would help the Semites of all countries to
enrich yourself at the expense of the French... Now, this is precisely
sows this enslavement of our homeland to a bartender
of cosmopolitans that we fight with all our
forces (1).

Fidouard Drumont sensed that this call would not
would not get many echoes; the Jewish peril was still
misunderstood and little feared; but, as if he had

(1) Samedi- Revue, September 7, 1889, p. 152.

the gift of tearing the veils hiding the future, he
formulated this reflection:

“Events that are near, disasters
that seem imminent, the disappointments that are coming to you
reserved, will alone shed the definitive light in you (1).”

Events and disasters have occurred.
Will the elites who govern the masses know
draw out the necessary lessons?

Today, the danger is more serious than in
1889. Jewish power planted its flags on
peaks of which, thirty-five years ago, she had only
not yet undertaken the ascent. And France is not
perhaps not the most invaded country, the most completely
enslaved.

When he published his Testament of an Anti-Semite,
Drumont was preparing a Jewish Europe which never
published. I don't know what happened to the documents
that he had collected, but everything suggests that they
disappeared.

The Great War and the post-war period revealed well
new facts about the actions and conquests
recent developments in Judaism. Without pretending to make a
complete and definitive work and observing that
the unstable situation in Europe makes it very difficult
certain surveys and methodical research of
documents, I will try to give as exact an idea
what can be done about the Jewish upsurges which have
produced in Europe and the United States.

(1) Ibid., p. 153.

CHAPTER II

THE JEWISH INVASION
IN ANGLO-SAXON COUNTRIES

Jews among the Anglo-Saxons. — The election of Saint-
George, Westminster. — The Order of B'nai B'rith.

— An article by Mr. Lloyd George. — The “Keren Ha-
Yesod.” — The Jews of South Africa. — The community

NAUTUS of EGYPT. THE JEWISH INVASION IN THE UNITED STATES.

— The New York ghetto. — A debate in Congress

on the Jewish “race”. — Henry Ford's campaign.

The “Ku Klux Klan”.

I

In the Kingdom of Israel among the Anglo-Saxons (1),
I tried to show to what extent the Anglo-Saxons
were subservient to Jewish power, contributed
to promote its ambitious projects, to serve devote-
ments its interests. Since 1921, this policy of
governments of the British Empire and the United States
United States of America has not been modified and, taking advantage
of the speed acquired, Judaism has still, at various

(1) Paris, Bernard Grasset, 1921.

times and in many places, conquered positions
news.

The disappearance of the president's political scene
Woodrow Wilson and Mr. Lloyd George, agents
the most representative of the “Christian front” of Israel,
has not slowed down the upward march of the race.

One would have thought that in England, the dissolution
tion of the “Coalition”, which led to the fall of the government
ernment of Mr. Lloyd George, and the brilliant success
conservatives in the general elections would have

determines a new direction for policy
and that Jewish influences would have been exerted less
freely, less imperiously in Downing Street
that when Sir Philip Sassoon (I) was V alter ego of
“Welsh trickery”. We very quickly had the impression that he
would be nothing.

Following the meeting of conservatives at the Carl-
your Club, Mr. Lloyd George resigned.

(1) The Jewish World, December 14, 1922, gave
fairly precise information on this family, associated with
Rothschild, and whose descendant played an important role
during and after the World War. The Sassoons declare
descend from the Shoshans, Jews originally from Spain. David
Sassoon, born in Baghdad in 1792, was the founder of the house
established in Bombay (bank, cotton ginning factories, etc.).
Branches were established in Calcutta, Shanghai, Canton,
Ho&gkong. Obtaining the Topium monopoly in China
contributed to the colossal enrichment of the Sassoons. The Jewish
World, while admiring the commercial genius of this tribe,
makes a reservation about re-poisoning the Celestials
and says that it constitutes a regrettable fact, a regrettable feature
in the fortune of this family. A son of David Sassoon*
ftiort in Brighton in 1896, was a close friend of the Prince of
Wales which became Edward VII. His name was Albert and he was
created a baronet. Sir Edward Sassoon was his son, and Sir Phi-
lip, Mr. Lloyd George's secretary and advisor is his
grandson.

Mr. Bonar Law formed the new cabinet and the Parle-
ment was dissolved.

The Saint-George district (Westminster) avails for
representing an independent conservative, Mr. Ers-
kine, active, energetic; You imagined that the minis-
tere would not oppose his re-election and would not sue him
would not name an adversary. We forgot the grudges
of Israel towards him. Mr. Erskine had been appointed
the previous year in a by-election, defeating,
with a majority of 2,000 votes, his competitor, a strong Jew
rich, Colonel Jessel, official candidate of the coalition
Lloydgeorgian edition. He even had the audacity,
in its program, to call into question the policy
pro-Jewish ministry and to treat irreverently
sows the Palestinian mandate.

All this deserved punishment. Israel wanted

that Parliament was rid of such a breech
bis mangy. Mr. Bonar Law, espousing quarrels
of his predecessor, who had already designated the
future deputy for Saint-George: Colonel Wilson,
important character fulfilling the functions
of chief whip of the coalition conservatives, donna
the official nomination to this candidate and wrote him a
warm letter to wish him every success.

But the voters remained loyal to their elected official and,
k a majority of 3,000 votes, sent it to its
ger again at Westminster. It was difficult
failure for the cabinet, for the Jews and for the colonel
Wilson who had to look for another constituency
to find a seat in Parliament (1). In a

(1) The post of governor of Bombay, grants all remuneration
ment to Colonel Wilson, rewarded him for his tribulations
and was devotedly shown by him to the interests of Israel.

another district of London, in the same elections
generals, Mr. Lionel de Rothschild, usually elected
without opposition or ballot, was only appointed at large
barely, with a slim majority of 500 votes on
30,000 voters (1).

Would there therefore be in the great city a reaction
against the Jewish movements? In any case, this reaction
does not manifest itself in government spheres
tales.

Mr. Stanley Baldwin, who became Prime Minister
after the retirement for health reasons of Mr. Bonar
Law, followed exactly the political line of his predecessors.
successors, suffered the same suggestions, defended the
same interests. Lord Reading is still viceroy
of India and Sir H. Samuel still proconsul of the
Palestine. The accession to power of the workers' party
with Mr. Ramsay Mac Donald has no more
changes the pro-Jewish policy of the British government
tannic.

The high British aristocracy, the very one who
approach the steps of the throne, do not fear
to ally with the aristocracy of money where the
great Jews. Is the granddaughter of the famous
Sir Ernest Cassell did not become the wife of
Lord Louis Mountbatten, close relative of the king (2)?

At the Stock Exchange, they are mostly Jews.
part of Germanic origin, who make the law; Note

(1) In the general elections of December 1923, Mr. Lionel
de Rothschild did not apply. For the first
time since 1847, the Rothschild family is no longer represented
sent to the House of Commons.

(2) During the Great War, the Battenbergs judged
good to anglicize their name and call themselves Mountbatten.

that they give is echoed in England and abroad
ger. Is it any wonder that the campaign against
France and Belgium in favor of Fessor econo-
mic of Germany! London bankers
had bet on the financial recovery of the Reich
and the collapse of the mark plunged them into a
cruel embarrassment. They had one figure in their portfolio
considerable German annuity 3% and agreed
the biggest sacrifices to consolidate the courses. At
August 20, 1923, the 3% was still listed in London,
13 shillings, or 53 French francs, the pound being worth
82 francs. However, the pound sterling was then equivalent to
8 million marks! There is a very strange mystery there-
tere and undoubtedly one of the causes - the main
perhaps - from the relentlessness of the government
British government to fight our occupation of
the Ruhr, before leading a campaign against the franc
French.

This financial anomaly was reported in a
article in the National Review and in a note from
Daily Mail, but no plausible explanation
could be provided.

England believes it needs Jews, and what's more
more closely parted with them, and the Jews
are absolutely counting on England to pro-
protect their interests and help achieve their
biggest projects.

This protection was manifested in a very
visible during the war, particularly in the East.
The Jewish Chronicle of September 15, 1922 collected
the impressions of an Israelite from Hungary, Mr. Julius
Neumann, established in Smyrna for quite a long time.

At the start of the hostilities, he was with his wife

in Konia, where he was responsible for the representation of
commercial union. He had no reason to complain about
Turkish authorities, experienced, like all the natives,
some supply difficulties, and was then able
return to the coast, where he remained quietly until
the armistice. When the English landed k
Smyrna, order was given to expel all subjects
Germans and Austrian-Hungarians. But it is enough
Mr. Neumann to declare himself a Jew and a Zionist in order to
be exempted from the expulsion order. It was recognized
birth of the nationality of the Hebrews before their
people were not given a territory.

Placed thus under the patronage of the British Empire
nique, Mr. Neumann was part of a committee organized
for the protection of the rights of Jews in Asia Minor;
and, on behalf of committees representing 40,000 Semites,
he went in January 1919 to Constantinople, to
of the interallied commission Equipped with a recommendation
tion of the powerful lodge of B'nai B'rith, he was received
by the American commissioner, by the president of
the Israeli community, which had just obtained
important concessions from the Turkish government
in favor of the Jews of Constantinople. To return
in Smyrna, he had plenty of time to organize a group
Zionist ment, in complete agreement with its protections
tees.

The B'nai B'rith lodge, like all organizations
secret nizations, has obscure origins and paths.
But since Israel became aware of its strength, it
willingly displays elements of his power.
On December 10, 1922, was given in London, in honor
host of the “Barmitzvah”, a members’ banquet
of the “London Lodge of the Independent Order of

B’nai B’rith.” Dr. Israel Feldman chaired
and the main speaker was the chief rabbi of Angle-
earth, Doctor Hertz, of whom I spoke elsewhere>
The occasion of the triumphant journey around the world that he
accomplished FC in 1920-1921 under pretexts of collecting
read in the British Dominions and Colonies

funds for the Jewish Memorial of the great
war (1).

After having entered the Masonic lodges
operating in different countries and have
taken the most important positions if not the most
in view> the Jews had wanted to have single lodges
exclusively Jewish* In his remarkable work,
contemporary United States (2), Glaudio Jannet
had previously signaled the existence of this lodge of
B'nai B'rith, quickly became a cell and federation of other
very Jewish lodges. The chief rabbi, wearing the
health of the “Order”, at the Hyde Park banquet
Hotel, gave valuable details which highlight
The importance of this association. He started with
spread a sweet cheerfulness among the guests by telling
as long as he sometimes had letters in his mail
whose superscription was strange. One was addressed
a “His Holiness Doctor Hertz, King of the Church
of England for the Jews", another to the "Rabbi
universal”. His notoriety, his overseas travels
excused a little the singularity of these appellations
tions; but, then taking the serious tone which con-
came, F orator celebrated Fanciente, the services
made by the famous “Lodge”, which was the oldest

(1) See Le Rhgne d’Israel chez les Anglo-Saxons, pp. 72-76.

(2) Contemporary United States, t. II, p. 372.

and remained the most important of “all associations
Jewish fraternal relationships around the world.

I borrow from the Jewish Chronicle (1) the principal
p points from the report of the doctor's speech
Hertz:

The B'nai B'rith lodge was founded twenty years before
V Universal Israelite Alliance, thirty years before
V Anglo-Jewish Association. In 1843, the population
Jewish population in America which today amounts to approximately
three and a half million, hardly had more than
20,000 representatives. It was before the great emigra-
tion due to the disorders and uprisings of 1848,
before the persecutions and progroms of Russia.
It was then that twelve Jews, with Henry Jones

their head, decide on the founding of the Order. So, although the creation took place in New York, the promoter creator of the idea, the founder was an English Jew. THE number of members, twelve in 1843, rises today today k 100,000. There are currently 550 functioning lodges operating in America, Germany, the Czech Republic, Slovakia, Denmark, Switzerland, Romania, Bulgaria, Türkiye, Palestine, Egypt.

After having obligingly listed the insti- established school, hospital and charitable care under the auspices of B'nai B'rith, the chief rabbi showed the part taken by the Order in the development ment of the power of Israel. The Order has a very broad ment contributes “to awakening consciences and the sense of the responsibility of the Jews of America..." In 1870, it is thanks to him that the government of the United States Unis was led to establish a consulate in Romania,

(1) Issue of December 15, 1923.

where its commercial interests were minimal, and to entrust this position to a Jew, Benjamin Peixotto. At this time, many Hebrews emigrated to Romania, and it was valuable for them to know each other protected and defended by a co-religionist feeling of great power. The lodge succeeds & unite for common action the Israelites of all countries to prevent persecution and achieve recognition give citizenship rights to the Jews of Romania.

Later, the B'nai B'rith succeeded, exploiting both the Kishineff pogrom, to organize a cam- press campaign and meetings against Russia. Circumvented on various sides, President Roosevelt transmitted to the Tsar a petition that the sovereign and his Minister of Foreign Affairs refused to receive, judging, not without reason, that this act cons- constituted an intrusion into the internal policy of the country.

The Order continued its efforts and obtained government government of the United States denunciation of the treaty of trade with Russia, claiming reasons of humanity! The United States could not maintain friendly relations with an empire or citizens were mistreated because of their religious beliefs gious! Recently crossing Canada, from Van-

to incubate in Montreal, the great rabbi had found
all the stages of his journey from the B'nai lodges
B'rith working ardently for the cause of Israel
and he was struck by the results obtained by the Order,
since its foundation, to give the Jews
strength and self-confidence. “Life and
the institutions of Judaism had, consequently,
acquired a new vitality. The B'nai B'rith had

were blessed in their works and it was appropriate to carry
a toast to the prosperity of the great Jewish Order which surrounds
clear the globe (1). »

Sir Alfred Mond, Member of Parliament and former
Minister in Lloyd George's Cabinet, took next
the word to extol the merits and successes of
the lodge which had affirmed “the magnificent optimism
of race ■”. No other people “would have wanted
leave, so small as it was numerically, with a
ideal so great and the hope of achieving it (2)”. Then,
by intoning the inevitable verse about Zionism
and his future, Sir Alfred Mond related that his
returning from Palestine, he had an interview with
Mr. Briand, who allegedly told him: “There is always
something mystical in Tame des peuple. »
The French have not often heard the old
prime minister formulate thoughts or feelings
religious ments, but they already knew that Mr. Briand
was one of the most decided supporters of the adventure
Anglo-Jewish in Jerusalem, long before it was
approved by the Treaty of San Piemo and the Council
of the League of Nations.

There is no shortage of former ministers in
the “Christian front of Judaism”. The most honorable
rable David Lloyd George, in June 1923, gave
to the Daily Chronicle and the Daily Telegraph a large

(1) Ibd. 9 p. 14.

(2) Correspondence from New York made it known that
the “Convention” (the Freemasons of France would say “Con-
wind «) held at New Haven, Connecticut, on July 1, 1923,
Mr. Nathan Chazan was elected Nazi of the Order of the B'nai
B’rith. It is quite curious to note the resumption by the power
health Lodge of the title that formerly bore in Babylon the
ft Princes” by Pexil.

article on “Zionism and Palestine”, which the
Jewish newspapers in London were quick to repro-
lead.

He began with this pithy sentence: a From
all the bigotries that make nature wild
human, there is none more stupid than the anti-
semitism. » Then, after having ridiculed as best he could
those who criticize the actions and ambitions
Jews, he enthusiastically praised
colonization in the process of being accomplished under the
senior leadership of Sir Herbert Samuel. " Everywhere -
he wrote - the Jewish farmer produces on the ground
more abundant and richer harvests than the Arab
his neighbour. » This would have to be demonstrated: because the Jews
hardly like to move the earth with their arms, and if
the capital that is placed in their hands allows them to
put into service agricultural machinery
perfected, they are almost always Arabs
who are called to handle them.

The Palestinian mandate, which oppresses and tends to
expelling indigenous populations is, in the eyes
of Mr. Lloyd George, "a charter of equality", and
cause of harm to any race. There is a work
to accomplish in the Holy Land: “The Arabs have neither
the means, nor the energy, nor the ambition to accomplish it
ter. The British Empire has too heavy burdens
on the shoulders to carry out this enterprise.
The Jewish race, with its genius, its resources, its tenacity
city, and, in addition, with its riches, can alone accom-
fulfill this essential mission. »

The former Prime certainly has dis-
enables in matters of equity, justice, rights
of peoples has self-government, but it has become

an eloquent advocate of the ambitions of the Jewish people.
It is not surprising that this article was made
a leaflet with a large circulation, distributed everywhere in the
British cities. Mr. Lloyd George
now quality to be ranked among the best
servants of Israel, and already Miss Megan Lloyd George
was featured as a bridesmaid at the wedding

by MRH Jessel with Miss Lewis. The Jewish
Guardian of July 13, 1923 published the photographs
phies, taken in front of the synagogue, of the brides and
of the “bridesmaids” group.

II

The activity carried out by the various associations
Jews in England is truly remarkable. II
To be convinced of this, it is enough to browse through the
Anglo-Jewish newspapers the notes published under the heading
Jewish National Activities. In all cities,
committees, lodges, associations hold meetings
frequent, organize propaganda campaigns,
develop schools, dispensaries, hospices, all
works having a national character, that is to say
strictly Jewish. Quests are made for syna-
gogues, for the War Memorial - construction
of a major rabbinical seminary — and especially for
the Keren Ha-Yesod, supreme treasure of the race, The
Eretz-Israel which must make it possible to achieve all the

projects making Jerusalem the capital, the center
nervous, the brain of the “chosen” people.

The Zionist organization did not wait for the treaty
of Lausanne, the ratifications, by the Conference of
San Remo and the Council of the League of Nations,
Palestinian mandate, to launch a solemn mani"
feast in favor of the Treasury of Israel. She was sure
that the Holy Land would be delivered to him. At the beginning of
1921 appeared, by the publisher Leonard Parsons, of Lon-
dres, a manual: The Keren Ha-Yesod Book, which
gives the most complete details on this Treasure, its principles
main objects, the means of feeding it. At the front
tispice is reproduced the manifesto, quite short besides-
theirs, betraying the Israelites of their duty. It is not a question
not a charitable work or a pure business
colonially. The construction to be undertaken is not
other than that of the Jewish Commonwealth (1). Pen-
For twenty centuries, the people of Israel have patiently
expected. Here begins the accomplishment of
the divine promise. “The exceptional financial effort
demand today must take the form of a tax

voluntary, regular, persistent, systematic, ins-
worse by the noble Jewish tradition of tithing. A
very heavy burden of taxes is imposed today
k all the peoples of the world for reconstruction
national tions. There is no Jewish state; Call that
we formulate is addressed to the Jewish conscience and does not
cannot be supported by any coercive measure; but
no Jew worthy of the name will want, at this time
solemn, take responsibility for shelter
behind the timidity of our people. »

(1) The Keren Ha-Yesod Book, p. 7.

The manifesto is a sign of the main coryphees
of English Judaism: Lord Rothschild, Alfred
Mond, Joseph Cowen, of the two leaders of the organization
Zionist vision, doctor Chaim Weizmann, his first
sident and Nahum Sokolow, president of his committee
executive, and several associates, including
the famous Wladimir Jabotinsky, condemned by a
war council during the Palestine expedition
and pardoned when Sir Herbert Samuel took possession
from his position as high commissioner*

The manual includes a financial introduction
From this it emerges that, to meet the needs and
to the projects envisaged, it is important that the Keren Ha-
Yesod has, within five years, twenty-
five million pounds sterling. A table shows
the distribution which could correspond to a pre-
first tranche of five million pounds. Procurement
of urban and agricultural land figures for 600,000
books, the construction of workers' houses for
400,000, etc... An entire chapter is devoted to
“the tithe in the Jewish tradition” and shows that the
Bible, like the Talmud, prescribed the perception of
tion. Get tax is absolutely in accordance with the law
religious and cannot be avoided by believers.
In the ghettos of the past, no Jew would have
tries to haggle or argue over the tax
Ma'aser. On the contrary, if this tax was insufficient
due to community charges, its rate
was relieved and everyone paid it willingly,
had to borrow to find the necessary money.

Considerations are then developed in
the book on agriculture, industry, schools,
banks, hygiene, the Jewish University of Jerusalem,

of which we must make a model institute and for which
special funds will have to be sought and found.
The chapter entitled Jewish Troops deserves attention.
deny attention. During the World War, a
small body of Jewish conveyors was organized in Egypt
under the name Zion Mule Corps. It counted approximately
600 men and rendered some services in the East,
services that the British did without in 1916
by ordering the dissolution of this detachment.
In August 1917, a regiment of Jewish volunteers was
created for the Palestine expedition. He wore the
name of 38th and 42nd royal riflemen. The volunteers
were present in large numbers, coming from England,
from the United States, from Argentina and even from Judea,
about 10,000, but barely 5,000 were equipped
and sent to the Palestinian front when it took shape
Allenby's offensive. The regiment was demobilized
during the winter of 1919 and only one frame was left
restricted under the orders of Lieutenant Colonel Mar-
golin.

The Jews deplored the absence of troops from their
race during the riots in Jerusalem in April 1920;
and now that their people have a territory,
it seems natural to them to also have an army.
English taxpayers find it quite unpleasant
to maintain in Palestine an Anglo-Hin contingent
gifted to defend the Hebrews against the Arabs.
By having a Jewish army, this objection disappears.
would be and the Jews, proud of having “na-
"I would soon have, to respond to the aspirations
Zionist rations, a Palestine “as Jewish as the An-
gleterre is English.” But the maintenance of an army,
its weapons, its equipment are expensive and it is

why Keren Ha-Yesod must bring together very big
capital. The editors of the book acknowledge
however, not without some melancholy, that the idea
of the constitution of a Jewish army is not very
popular in Israeli communities. The recruit-
would be difficult, both in terms of men and officers.
ciers. Military traditions are being lost, among
Israel, in mists too far away for him to

be happy to bring them back to life.

However, in England, persistent efforts
are tents to encourage sports in the game-
ness. In all cities, gym clubs-
sports, football, tennis, etc., were created.
Jewish newspapers give portraits of athletes,
champions who stand out in competitions.
Israel has a boxing champion of whom he is very
proud. The Jewish lads are increasing their meetings, their
military exercises and the Prince of Wales deigns
attend reviews of their brigade and their distribution
enjoy rewards.

But sports things don't absorb the
Hebrews of London to the point of making them neglect
other ambitious companies. Since some
years, they seek to monopolize the trade of
the supply of the metropolis, and in a fairly
To a large extent they succeed. The number of mai-
sounds of tea, restaurants, bars, dance halls
or managed by Jews has increased in proportions
fantastic stories since the war. Companies
financial institutions were formed to purchase a number
big hotels, and if you arrive for the first
time in London without having taken sufficient information
jumps, a Christian has three chances out of four

to stay in a jiiiif hotel and eat
kosher meat.

“Jewish national activities” are not “only”
ly visible in England and London; they
exercised with equal intensity in the Dominions
nions and colonies of the British Empire, but the
Usual modes of propaganda are very diverse.

In Canada, oft Chief Rabbi Hertz found
so many flourishing B'nai B'rith lodges, it is the
Immigration problem that attracted attention
leaders of Israel. It was necessary to endeavor to do
to favorably modify the legislative provisions and
administrative, to provide immigrants with the income they need
we must justify at the time of disembarkation k Que-
bec or Montreal. Ten-year statistics established
by the federal office show the results obtained.

In 1901, there were no

only 16,131 Jews; there were 75,681 in
1911 and 126,196 in 1921. The reason for the progress
sion is strong. As usual, it is in the
large agglomerations that the Hebrews group together.
In the agricultural regions of Alberta and Columbia
in Britain, they are few in number, but, in
the province of Quebec, where there were only 7,600 in
1910, today there are 48,000; in that of On-
tario, they went from 5,300 to 47,800.

In South Africa, where gold mines had
once attracted so many adventurers and speculators,
they are also very numerous and their number is increasing

constantly. The statistics are quite impressive
cises; but, in December 1922, Mr. Bernard Alexander,
President of the Jewish Board of Deputies of Africa
of the South and legal advisor to the King of
Swaziland, came to London accompanied by one of his
congeners of the colony, M. Manfred, MB Alexan-
der received an editor from the Jewish Guardian and he
provides very interesting information which
I will summarize the essentials, because they seem to me
give a very accurate idea of the situation of the Jews
in the colony, their institutions and their ambitions
tions.

In the Pays de Vor rouge (1), Jean Carrere told
formerly the actions of the Hebrews in the Transvaal,
who contributed to unleashing the war against the
Boers. The victory, so painfully won by the
English, consolidated their situation. Wine emigrants
come en masse, from Poland, from Ukraine. In the person
of General Smuts, whose attitude was so strange, so
favorable to socialism during the missions he carried out
settled in Austria, in Hungary after Tarmistice, they
found better than a benevolent protector, a
devoted friend (2). Also see what is, according to
Mr. Alexander, the power of their organizations:

Our “Board of Deputies” is an analogous Council
to that of the Jews of England. Its head office is in
Johannesburg and it works pretty much like that

(1) Paris, E. Flammarion.

(2) The speech given in London on October 23, 1923 against
The occupation of the Ruhr, against “French imperialism”

and for a Judeo-German revision of the Treaty of Versailles,
shows the sentiments of the Prime Minister of South Africa
South, one of the tenors of the Society* of Nations.

from London. In certain respects, its activity, its action
are even superior. For example, we study
currently the establishment of an Immigrant Office
Jewish tion, with an immigration official in
Cape Town Harbour. The Board, which does not take care
policy, has existed since 1912. Previously, we
avians a Council of Deputies for the province of
Gap and another for the Transvaal. The merger of the two
Boards was very happily operated on. Each syna-
recognized gogue, each organization or friendly society
holds nonime from two to five deputies depending on his strength
digital. Notable feature: the Board, as
that body constitutes, directly represents the Fed-
Zionist ration in South Africa. Both
years ago a Gongres of delegates is held specially
chosen from among those who were called upon to name the
members of the Board. The main works are done
by the Executive Committee and its Commissions. THE
current president (Mr. Alexander) is assisted by Mr. § r
Raphali, vice-president; of Mr. Hillman, treasurer, and
of Mr. Percy Cowen, Secretary.

Ask about the following point: Your Board atH
obtained advantageous results for the status of
Jews in the colony, Mr. Alexander replied:

Certainly, our organization has been very fruitful
in profits. There was a time when every Israelite was not
that an individual, when he spoke in favor of the com-
Jewish community. Today we have a repre-
permanent feeling recognized by the government.
An example, among others, of the success of our inter-
vention. Naturalization rights had been
raised from 5 shillings to 11 pounds sterling. Our approaches
succeeded in bringing it down to 5 pounds. During
the recent rebellion, there was great agitation

anti-Semitic tion, because < ;c:
propagates* the ferments of
among ministers, their
naries were in no way i
Prime Minister said]■•
exonerating Jews from tc
obvious when both
betrayal, Tun was released
Court hearing.

The idiot's situation:
ly good. There are ,'.'
Provincial councils, da
joined to the mayor of Johanr

son of Reverend E. Harri ^

Joseph Benjamin. In i, y

let's take care of beautiful positic v iv

medical professions and the ba-T> ■■:•'•> ; rt - I - -^

we several advise '■■■■■::■ cxab (Ki: -r/^

Counsel) (1).

We see that in fact the: a AJ>.ku.u: -1
would have bad grace J': . 1

tinee. reads exercise on the u= •

influence table and this expl^- n ~~ ^r-^-, pcu aven-
ture, they have had trouble with justice, a breath
salutary, coming from above, disperses the mists and gathers
rene le del.

iStant calm, powerful, conscious of their
strength, South African Jews are pious and
generous. Schools and Talmud Torahs maintain
have faith. In some government schools*
there are study hours during which we teach
hampers Hebrew. In Universities — always at

(1) The Jewish Guardian, December 15, 1922.

say of Mr. Bernard Alexander – we can perhaps be in-
questions about the Hebrew language. To this end, Rev.
AP Bender teaches in Capetown and Rev. Dr. Lan-
dau, chief rabbi, professed at Witwatersrand.

To help the exiled Jews of Europe
Eastern, communities and isolated subscribers
donated more than 400,000 books. An orphanage has
was installed in the former residence of the govern-
generals of the Cape Colony; that's where they are
raises 90 children from Ukraine.

The almost privileged situation of the Jews of Africa
of the South results from a complete agreement, of a kind
alliance concluded with the government of the empire
British, an alliance which will last as long as
the two powers will follow parallel paths, but
which will end when the Imperialism of Israel,
judging himself strong enough to realize the centuries-old dream,
will launch alone to conquer the world.

*
* *

In the northeast of Africa, it is a fertile country,
with a mild climate, long governed by the Angle-
land which, despite a proclamation of independence
dependence, still has troops, councils
lers, numerous civil servants and a high commissioner
sary British. There too, in figgypt, the Jews
have prospered. They are not very numerous, 70,000 in-
viron, but apart from a certain number of craftsmen,
of bank and administration employees to treat
modest ments, they form a sort of aristo-
worldly democracy, going hand in hand with the diplomatic corps

matic, the magistrates of the mixed courts, the
representatives of foreign colonies (1).

On the banks of the Nile, the race is satisfied in all
his vain aspirations as well as his interests.
An Israeli, Irma Kraft, in an overflowing story
of enthusiasm and not devoid of poetry, wanted

describe Cairo (2) and show his co-religionists
to what extent Egypt is “a paradise for the Jews”.

“There are 40,000 Jews in Cairo, 18,000 in Alexandria;
in all of Egypt there are not 8,000 who have
sometimes need some help or assistance...
The generosity of the rich classes in favor of the poor
rites are inexhaustible. The heart of Israel is always
hot when it comes to helping an unhappy brother.

“The resources of the middle-class Jew
are very sufficient, even at Mouski and in the
small bazaars. There are few needy people. Everywhere Your
notes an abundance of foodstuffs,
vegetables, Btc. Great luxury of fruits and produce
Earth. In the farthest corners of the center of
Cairo, in Mouski, in the Shariahs El Garia, El
Cattaui, El Rab Modie, in the dark corners of
Aftet Hassam, we find food, shelter,
contentment.

“Most Jews have good incomes.
naked, “comfortable” credits in the banks,
Several thousand of them occupy Cairo
positions of prime importance; almost all
bank employees, of both sexes, belong to

(1) Egypt and England, Paris, B. Grasset, 1921,
pp. 191-200.

(2) The Jewish Chronicle, July 27, 1923, pp 17-18.

belong to the race of Israel. In figypt, a good proverb
known throughout the course: “You may have known
trust him if he is a Jew! »

“The percentage of Israelites devoted to pro-
fessions liberates is very satisfactory in the categories-
ries doctors, lawyers — the best lawyers
from Cairo are Jews — ■ writers, theater directors.
Notable fact in Egypt, the entire banking industry
is in the hands of the Jews, as well as the offices
judicial and ownership of newspapers and periodicals
dics. »

The Jewish Chronicle correspondent attributes

these successes and this state of affairs to religious faith
of its congeners. She complacently lists
the synagogues built in figgypt, around which
pious congregations come together. In Cairo, he
there are no less than seventeen Orthodox temples,
plus a very rich temple of reformist Jews
(Ashkenasi); in Alexandria, there are six or
seven, etc.,

Every day, prayers are made for the king
of Egypt and the king of England. These prayers, other-
once obligatory, have become optional, but
the offices where they are pronounced continue to be
famous regularly. How could he
be otherwise? “The Jews did not receive these souvenirs
other than testimonies of benevolence and goodness.
Why wouldn't they show their feelings
of gratitude? »

Everywhere there are schools, dispensaries,
Israeli nurseries. A school for immigrant orphans
gres was recently founded, as well as a clinic
for the blind. We also take care of education

Arab women from the point of view of child-
culture.

Israel spreads such blessings on the banks of the Nile
that the prestige he enjoys from a social point of view
and worldly seems quite natural in the eyes of Ms.
or Miss Irma Kraft: “Distinguished Jews are
welcomed by the oldest families in the country »
there are Israeli pashas and beys, like
there are some in England who are earls and lords;
several are government advisors. From
a few years, the number of those who are functional
public funds has increased remarkably. The king
of Egypt, it is said, has a special interest in the pro-
roots of Judaism. » It was obviously the best
means of acquiring or retaining good graces
Prime Ministers of Great Britain.
It would be tedious to continue this journey around
of all the colonies and dominions of the British Empire
tannic, because the results of Fenquete would be
all identical. On all points of the globe oil
England exercises its authority in various capacities
and his influence, Israel felt protected, encouraged,
surrounded with consideration and sympathy. He has some

^benefit, with Thabile tenacity which is one of the characteristics
fathers of his race, to develop his action and enlarge
say his conquests.

Note that to encourage its progress in Australia
lie, since 1921, Queensland has had a gou-
Jewish winemaker: Sir Matthew Nathan.

III

In the United States, the Jewish push comes (Ten
above and below and the Anglo-Saxon elements and
Germans who constitute the population fund
hardly seem to put up any resistance to them. THE
bankers from Frankfurt, Mainz or
Cologne arrive in America, all prepared &
manage financial and industrial companies, and
wishing to have as auxiliaries young coreli-
gonaires who later become their associates.
The names of Jacob Schiff and Otto Khan, of the
major bank Kuhn, Lceb et C°, are represented
tives of this category of Israelites (1). For others,
a generation was necessary for their accession to the
class of multimillionaires. Let us name one, dead,
a few months ago, in Southampton, upon his arrival
d* America. Meyer Guggenheim, emigrant from
German Switzerland, had settled at a very young age in New
York and had made some money selling
strong glue and stove varnish. He then became
silver foundry and succeeded in this branch
merciful to the point of being able to merge your house
in very advantageous conditions with V Ameri-
can Smelting and Refining C°. Isaac Guggenheim,
his son, born in 1854, developed the business of this
company. More police and educated than Meyer, because

(1) See the Kingdom of Israel among the Anglo-Saxons, pp. 51-55.

he was a graduate of the Philadelphia High School.
phie, he took rank in the financial aristocracy and

social security of the United States and successively became administrator
director of the Smelting and Refining C°, of the Mexican
Union Railway, of the American Smelters' Securities C°,
of the Yukon Gold C°. He also had important
interests in many commercial enterprises of An-
England and often came to London. Well received
in English society, he married his niece Helena,
daughter of her brother Salomon, to Yicount Stuatt, Fame
surviving sons of Earl Castle-Stuart. It is
as Jewish blood mixes with that of the oldest
aristocracy of England, into which he infused the iron
ments of the race of Israel.

For a long time we could believe that, in its
economic life, North America should not
much to the collaboration of the Jews. A book
by Professor Sombart (1), recently translated eii
French by Doctor Jankelevitch, shows with a
copious documentation that it was otherwise.

Apart from Smelter's Trust, the Israelites occupied^;
pent of the predominant situations in Tobacco
Trust ($500 million), in Asphalt
Trusty in the Telegraph Trust, etc., (2).

Werner Sombart, gives valuable indications
on the influence they exercise in organizations
banking and industrial:

Jews are also at the head of very large
banks and thus exercise indirect control over a,

(1) Jews and Economic Life, Paris, Payoty 1924.

(2) John Moody. The truth about the Trust, 1905, pp. 45 and
following.

large part of economic life. Therefore
the Harriman System, which sought to effect the merger
of all American railway networks,
found its main support in the new bank
Yorkist Kuhn Loeb and G°. The Jews mainly occupy
prominent positions in F Quest. Ornie California is
largely their creation. During the founding
of this fitat, the Jews distinguished themselves as judges,
as deputies, as governors, as mayors,
etc., but also and not lastly [as men
business. The Seligman brothers, Guil. Henry, Jesse,

James, in San Francisco; the Louis Stoss, the Lewis-
Gerstle, in Sacramento (where they founded Alaska
Commercial G°); the Hellmans and the Newmarks,
Los Angeles: these are some of the firms
the best known whose activity was carried out in this
region. During the period following the discovery
gold mines, it was the Jews who established
relations with FEst and with F Europe. Transactions
the most important financial statements of this era
were due to the initiative of men like Benj.
Davidsohn, F agent of the Rothschilds; Alb. Priest, of
Rhode Island; Alb. Dyer, of Baltimore, etc. ; the three
Lazare brothers who founded the international bank
Lazare brothers (Paris, London, San Francisco); THE
Seligman, the Glaziers, the Wormsers... And today
still most banks and industrial companies
trielles calif orniennes are in the hands of
Jews. I will cite The London Paris and American
Bank (Sigm. Greenbaum, Rich* Altschutz); Tea
Anglo-Calif Ornian Bank (N. Lilienthal); Union
Trust G°; Farmers and Merchants Bank of Los Ange-
THE ; John Rosenfield, coal mine owner
Good ; The Alaska Commercial G° J North America
can Commercial G°, etc f

But the Jewish invasion in the United States is manifest
also by the immigration of the sordid Hebrews hunted
located in Ukraine and various countries of Eastern Europe
tale, not by persecutions which are rare, but
by the need to find means of existence.

The Jews originating from these fitats onfc people of
neighborhoods of New York; they prosper there, find themselves there
at home and consider themselves in their vast ghetto
like the masters of the metropolis. They found
in New York and Brooklyn an earthly paradise, like
the rich and civilized Jews of the East found some
one in Cairo.

With joyful pride, Mr. Victor Basch described
the charms of this ghetto:

A ghetto I Come on, a city within a city,
a city within the city, k Fetalon prodigious of FAme-
rique, the most colossal agglomeration there is in
the world, more teeming, more teeming than Lodz,
Brody and Lemberg, the largest Jewish reservoirs in
FEurope; more populated than Lyon and Marseille; a

entirely Jewish town, but nevertheless a town
wide open, where the powerful breath of the
broad and westernized by the feverish breath of Fim-
New York, where they mingle fraternally and
harmonize the tenacious labor of the old Indian race
tructible and the hectic toil of young America.

They came, the Russians, the day after a pogrom
The man, the woman, Faieul k the long beard, the
children with the pensive heads of little old people, with,
hand, stuffed bags and poorly tied baskets;
and clutched to their chests the handful of rubles,
for lack of which entry into the new world is
forbidden... Then, piled up in the 'tween decks, they
crossed the seas and finally arrived, exhausted

and stunned at the pier. There, after having passed victoriously
the visit, they disembarked and they walked among
panting, bellowing and bellowing
of the city that never rests, blinded by the
lights and stunned. And now they have reached
Eastbroadway or Canal Street... where their
brothers and their sisters. They stop brant in front of the
lit shops and children stretch out their arms and
They want to moisten their lips. Here is the pastry
where the boles, the tor-
bread tilloris sprinkled with poppy seeds and azimes
crackles. Here is the charcuterie where the roses are spread
“kosher” languages and smoked meat veined with fat
yellow, near the pyramids of tasty fat and
candied goose breasts. And all the brands
are in Yiddish, all passers-by – except the police –
men – speak the colloquial jargon and everyone has the start
lanky face and dangling arms of the people of the
down. And they close their eyes so as not to suddenly see-
escaping the dream. Beyond the seas, they have
finds their native suburb... It's their old home
and new at the same time: it is a homeland found (1).

What need to sail towards Palestine, when
such radiant perspectives open before you!
Polish Jews are less out of place in New
York than they would be in Jerusalem. But the new
calves that came were not satisfied with the calm and
of the serenity of this family and tribal life, of
Attendance at services in their synagogues. Theyveu-
slow to spread, gradually extend their area
of action, conquering influences in politics

and the administration of Tfitat and the city which

(1) Edmond Fleg. Jewish Anthology, vol. II p. 170.

provide hospitality. Mr. Raymond Duguet* who
lived in New York in 1910, when a
million Jews already lived there, carried out a survey
seriousness which gave the following results: “On the
twenty main stores, most of which have
3,000 to 6,000 employees, fourteen were among their
hands; three of the seven major dailies belong to them
held (not to mention those written in Yiddish or
Hebrew) ; they had fifty-two temples, seven
hospitals, six shelters and asylums; the head of customs
was one of them, and, at the Supreme Court, out of thirty
judges, seven were Jews; they had already, moreover,
the upper hand over everything that concerns the theater... (1) »
In fourteen years, the Jews have seen growth in
high proportions of their race and the war
world has singularly facilitated their upward march
dante. In New York, there are now 1,500,000
instead of a million and, without the housing crisis which
rages there as in all large cities, they
would be much more advantageous. In Chicago, there are
250,000"; in Philadelphia 210,000; in Cleveland, more
100,000; in Boston, 80,000; in Baltimore, St.
Louis, Pittsburgh, Newark, Detroit, about 60,000.
We understand that this Jewish population, scattered
but united and disciplined, led by characters
occupying important positions in banks,
businesses, newspapers, business organizations
niques, represents a considerable political force.
In the United States, the presidential elections are coming
has short periods disrupting the administration
and the body of civil servants of the country, the two great

(1) La Voix nationale, January 7, 1923.

parties, Republican and Democratic, had great interest
reluctant to gain favor and votes
Jews ; also, to detain them, they did not retreat
ahead of nothing. The Jew Morgenthau (later
appointed ambassador to Constantinople) was the treasury
laugh and fun of the principal members of the Elec- committee

toral who supported the candidacy for the presidency of
Woodrow Wilson. This one, surrounded by Rabbi Ste-
phen Wise, Jacob Schiff, Warburg, etc.
ceased to defend, to exalt the Jews, of whom he was
in reality the protege and the agent* During the war,
most large organizations depended on
Hebrews. A little-known Jew, Mr. Bernard M. Baruch,
was once appointed president of War Trade
Board, a committee whose remit seemed quite
waves and clouds. After the cessation of hostilities
lity, the United States Congress wanted to be informed
on the services rendered by this committee and Mr. Baruch
was called before a commission appointed for this
effect. He declared without modesty: “I probably
exercises authority greater than that of any other
man during the war (1). » And like the com-
The missionaries looked with wide astonished eyes, he added:
“My power was exercised in its fullness and without
control. I had authority over the use of capital
in the private affairs of Americans, on all
raw materials, on industries, on all
the classes of men likely to be called to
military service. » And Bernard Baruch does not boast
was not. He was telling the strict truth. After Farmistice,
he was sent as an advisor to the Peace Congress,

(1) The Patriot, July 26, 1923, p. 402.

as a member of the Supreme Economic Council,
and he returned to America with President Wilson.
Should we be surprised if the program developed by the
Jews was entirely and without modifications incorporated
pore to the stipulations of peace?

Woodrow Wilson's successors in the House
Blanche followed the same policy, that is to say
the protectors or rather the agents are shown
devoted to the Jewish power which continued to grow.

In colleges and universities, students
Israelites swarm and the <7ewish Yearbook gives
These figures are eloquent in this respect.

At the college of the city of New York, we count
78 Jews per 100 students; at the University of New
York, 47 Jews per 100; at Hunter College (equal
ment in New York), 38; at the University of Chicago, 18.
It is at Harvard University, in the state of

Massachusetts, that the proportion of Jews is the
less strong, 10%, and it is still appreciable
if you reflect that, on a population of more than
100 million inhabitants, the American territory
has approximately 4 million Jews. I say approximately,
because a rigorously accurate statistic is strong
difficult to establish.

Jewish directories list those of their core
legionnaires appearing on the controls of the various
synagogues in large cities, but may ignore
others. Moreover, until recent years,
community leaders did not want to
include their flock in official statistics
skies. This emerges from a curious discussion raised
vee in 1909, during a session of Congress.

The officials of the recerisation, wishing to make

their more complete statistics, had requested
authorization to make a classification not only
by place of origin, but by race. The Semites of
the assembly, feeling targeted, rose vehemently
against the proposal. Senator La Follette,
who was presiding, asked one of the protesters,
Senator Guggenheim, what objection could he have
make this request. This one is a little congested,
cried: "The Jews are not a race...it is a matter of
a question of religion. » Does the word Jew
does not awaken an idea of race? observed the senator
Lodge. Mr. Wolf intervened in his capacity as representative
both American Hebrew congregations and
wanted to invoke, in support of his thesis that the Jews
do not form a race, the opinion of Doctor Cyrus
Adler. But Senator Lodge, who seemed docu-
ments on the subject, cited a statement absolutely
opposite of Cyrus Adler, appearing in the preface
from the Jewisk Encyclopedia, as well as a passage from
the same encyclopedic written by Joseph Jacobs,
former president of the Jewish Historical Society of
England.” Quite upset, poor Mr. Wolf,
questioned about Disraeli's race, finally
declare that the day he was baptized, the future
Lord Beaconsfield, the author of Tancred and
Coningsby, had ceased to be Jewish, which did not leave
than to provoke a few smiles on the benches of the
Congress (1).

Jews feel strong enough today to
repudiate these self-righteous tricks. they are no more
ashamed of constituting a race; they are unique

(1) The Patriot, August 2, 1923.

really proud and that is enough to highlight
the progress made by Judaism in the po-
law and among all peoples.

Is it necessary to transcribe some testimonies
to demonstrate it?

In his book Rome and Jerusalem, Mr. Moses has
writes: “The Jewish religion is above all patriotism
Jewishism... Every Jew, whether he wants it or not,
is closely united with the entire nation and is solitary
daire. »

Scholar M. Leon Simon, in Studies in Jewish
Nationalism, states: “The idea that Jews are
a religious sect, similar to those of the Catholics
and Protestants, is an absurdity. »

And Mr. Arthur D. Lewis, of the Zionist Association
of West London, is even more explicit in The
Jews a Nation: “When some Jews claim
consider their people as a religious sect,
they misunderstand their own feelings,
their own attitude. If a Jew is baptized or if —
and it is not necessarily the same thing — it
is sincerely converted to Christianity, peli de
people will consider that he has ceased to be a Jew,
His blood, his temperament, his spiritual affinities
They remained the same (are unaltered). »

Moreover, in the associations where they felt
at home, the Israelites had never concealed the
conception they had of Judaism. One of the first
B'nai B'rith sidents, Leo N. Levy, died in 1904,
in a publication made under the auspices of the Grande
Loge, had written: “It is false to say that the Jews
are only Jewish because of their religion... They are outside
dispute that among us religion and race are

so melted together that no one would know
say where one begins and where the other ends (1) »«

This in time union of race and religion*
Zionism would cement it even further. GOOD
that the head of the Zionist organization was a Jew from An*
gleterre and the head of its executive committee a Jew from
Russia, it is the Hebrews of America who testify
generate the most enthusiasm for “home”
National of Palestine; they are the ones who show themselves
are by far the most generous to facilitate
the success of the sacred enterprise* There were many
personal rivalries, some differences of views
between Dr. Weizmann, Nahum Sokolow from UAE
on both sides Judges Brandeis and Mack, promo*
leaders of Zionism in the United States, but it is thanks to
to American dollars that could have started there
Jewish colonization in the Holy Land*

Moreover, the most active propaganda was made
in the United States in favor of Zionism* All leaders
officials of the organization dear to Mr. Arthur Balfour
crossed the Ocean to preach the good word* The
physicist Einstein, represented thanks to an advertisement
frantic like a scientific genius next to whom
Newton was just a schoolboy, was dragged by Ghaim
Weizmann in all major cities, no for
speaker – he doesn't like to speak in public –
but to show off on a platform and say that he
proved the statements of the Zionist speakers. For-
will we refuse a rich contribution to the “Keren
Ha-Yesod”, at the future University of Jerusalem,
when the people of Israel gave birth to such scholars!

(1) The Patriot, August 2, 1923, p. 418.

New York and its 1,500,000 Jews made Einstein
a triumphant reception. The right to cite was given to him
given by the municipal assembly of the metropolis
American; and, on his return to Europe, Lord Haldane,
Faneien, Germanophile minister, did everything possible
to live in England, to the relationship theorist
tivite, a warm welcome.

The Zionists of America also wanted to attract
in Forbes of their propaganda Sarah Bernhardt,
that his reputation and his theatrical tours overseas

Atlantique, skilfully conducted, had made
very popular. The opportunity seemed propitious when Miss
Elise Roow, reporter for the New York Herald, published
in this diary the report of a conversation
that she declared to have had with the tall and old
tragedienne. These confidences – because it was indeed a question
of confidences - were reproduced with tenderness -
sment by the Jewish Guardian (1) and as a
wildfire hit the Jewish press
two hemispheres.

On the threshold of her eightieth year, Sarah
Bernhardt felt remorse... A Jew by birth-
At that time, she converted to Catholicism at the ins-
tigation of his father. She regretted having forgotten
the interests of his race and now wanted to repair
his faults. His confessions were formal and how
all songs!

I gave, she said, to France more than I
had to give him and I gave the Jewish people a lot
less than he had the right to ask of me...
What I did for the French people, others

(1) Issue of August 18, 1922.

could have done it. But there is a people for whom
alone I could have done something and I didn't
not done. I hear the Jewish people who are mine.
To this people have always belonged my thoughts, the
product of my mind, and I gave my art to France!
I have to examine my conscience. I do not want
not die confessing that I loved the whole world
except my people... Two things fascinated me:
drama and politics; now, the politics of my people
remained a stranger to me until recently. A day
A Jewish pamphlet falls before my eyes: it tells me
realized that the Jews of the entire universe were on the move.
vement to create a home in Palestine. This to me
transported. I don't know if I have long left
live, but there arises in me an old love for a
new life! I would still like to love the people
Jewish as I loved it in my childhood and work-
work for his happiness as I worked for myself-
same and for French Tart. I will leave for the Soul-
ric and the benefits of my tour will be for the
Jewish home. I hear that Jewish theater has done
great progress. Another Sarah Bernhardt will come,

who will accomplish the task in which I failed.

This confession, this repentance, although formulaic
in a somewhat emphatic manner, seemed more than
probable to the Hebrews. The return of Tillustre
tragedy to his race and to Judaism they were famous
throughout the Israeli press. The New York article
Herald was reproduced with ray comments-
nants of enthusiasm. What a wonderful tract from
propaganda constituted the story of Miss Elise Roow!
Alas! it was soon necessary to become disillusioned and the delirious joy
newspapers turned into a painful melancholy.
The Jewish Tribune, to whom Sarah's conversion

Bernhardt had inspired a rave article,
rejection and late but categorical denial, in which
the declarations improperly lent to the artist were
described as “stupid and idiotic”. The Jewish leaf
of New York thus reflected his indignation and his
sadness: “In our editorial – she said – we
we said that the height of tragedy has been reached
when a cultivated mind recognizes at the end of its life
that he served all peoples except his own and expresses
his repetition* We were wrong. Ge pinnacle
is exceeded; the tragedy is more poignant when this
spirit manifests neither confession nor contrition. »

The Jewish Tribune took these things seriously.-
In any case, Sarah Bernhardt, who was then at the
doors of the tomb, did not want to pronounce words
testamentary roles that Zionism could have exploited
for its benefit, in the United States and elsewhere.

Only one man, since the end of the war, Henry
Ford, a desking of the automobile, had the audacity to
resist Jewish power, launch a campaign
followed against its ambitions and its propaganda. In
his newspaper, the Dearborn Independent, he had revealed
the actions of the race which he described as “para-
international and international", responsible for the revolution
Soviet tion* This campaign, actively carried out,
greatly worried the Jews of the United States; it's in
It was in vain that they tried to undermine Ford in boy cot-
tan I: its factories and its cars* while seeking to debauch
dear to its engineers and workers. For more than
two years the Dearborn Independent continued the series
of his articles, without abuse of personalities, without
literature, without emphasis, the dangers of invasion

Jews were exposed from an economic point of view

and social. The circulation of the newspaper rose in pro-
considerable portions, despite the steps taken
with distribution agencies to prevent
diffusion, and articles on the Jewish question, brought together
in volumes, had on their side numerous Editions
tions. Then, one fine day, the Dearborn Independent,
stopped being interested in Judaism. What had happened?
Word spread in New York that, in order to develop
his business in Europe, Henry Ford planned to
build vast factories in Hamburg and that he had
was able to obtain the necessary authorizations and assistance
that by promising to put an end to his fight against
Jewish power. A little later, when spreading
says the news that the major automaker
Biles would run in the presidential election of
In the United States, other explanations seemed plausible.
In any case, Ford stopped reporting the conquests
and the ambitions of the Hebrews; but these do not
did not forgive the blows dealt by the Dearborn
Independent, and when their former adversary bri-
gua the president of the Trust des cinEmas, corporation
very important, they made his candidacy fail.

Rid of Ford, the American Israelites
were still going to find certain obstacles erected on
their triumphant path.

I transcribed above, from the Jewish Yearbook,
some figures from the statistics giving the proportion
tion of Jews attending Universities and large
schools. To the great scandal of the rabbis, among the
students, a strong antipathy was manifested against
the sons of Israel and petitions were written for
demand the establishment of a numerus clausus, c? East-
& say the limitation of the number of Jewish Students

authorized to follow courses at universities and
large colleges.

President Lowell, of Harvard University, in
response to a protest received on the subject of the attack
torney of Cleveland, Mr. Benesch, explained that a

wave of anti-Semitism was forming in Tfitat and
that we no longer wanted Jews in a lot of schools,
in many private establishments and even
in some hotels. He therefore advised the Israelites
– and the council was found bitter – to accept in
their interest, the restrictive measures requested
by students and public opinion.

Something even more serious. The city of New York and
the large cities being saturated with Jews, he had
was understood that emigrants coming from Ukraine
and Eastern Europe, would be directed towards the state
little people of Texas, where the official authorities facilitate
would literate their establishment. But the population
showed herself to be very ill disposed towards these new
calves come.

After the Civil War, it was formed in
the southern states a secret society, the “Ku-Klux-
Klan", whose object was to terrorize the Negroes
to prevent them from participating in the elections. This
company, long gone, is resurrected
in Texas and has spread to other states. To say
recent articles in the Jewish Chronicle, it is against
Israeli immigrants that are practiced today
today its evils and its brutalities. The organ of the
“British Jewry” declares that America is now
nant “infested to an alarming degree with the anti-
Semitic”.

How will the virus act, if there is a virus?

It is the secret of the future, but what is certain,
it's that President Harding, President Colvin
Coolidge (1) and their ministers continued to pursue
follow the pro-Jewish policy which was that of the president
Woodrow Wilson.

(1) In honor of “Rosh Hoshana” 5684, first of Tan
of 1923, President Coolidge thought it necessary to send his congratulations
tations to the Jewish communities of the United States and offer its
tributes “to the marvelous Rational culture, to the spiritual
lism, with the splendid heritage of command of the people
Jew.”

GHAPITRB III

THE EMANCIPATION OF THE JEWS

AND THEIR CONQUEST IN GERMANY

AND IN AUSTRIA

A REMARK FROM MR. ASQUITH. — THE CONDITION OF THE JEWS
FROM GERMANY AND AUSTRIA IN THE 18TH 6TH CENTURY. —*— THEIR

progressive emancipation. henri heine and karl

Marx. ^ Attempts to react. —~* The congress of
Dresden in 1882. — An anti-Jewish municipality
Yienne. — The role of Albert Ballin before AND during

The world war. after the defeat of empires

central, < — The democratic makeup of Germany*

MAGNE. I^A DISLOCATION OF THE HARSBURG EMPIRE,---

Renaissance of anti-Semitism in Germany.

Mr. Asquith, the former British “Prime”,
in the interesting articles published during Yett de
1923 by the Saturday Evening Post, Philadelphia,
on “The Genesis of War,” reported a con-
payment he had at Buckingham Palace in 1911,
with the empexor Guillaunie II, the Kaiser first made
an enthusiastic praise of a recent book by Houston

Chamberlain: Foundations of the Nineteenth Century,
summarizing in his eyes “the Germanic idea in all
its splendor. Then, during the same interview,
adds Mr. Asquith, (the Emperor tells me that, in his
army, there was not a single Jewish officer. I aven-
turai to answer that, for the Jews, it was in his
worsens certain compensations, among others this one,
that they had conquered and controlled the major
part of the Germanic press. The Emperor in con-
came (1)”.

Mr. Asquith could have added that if the Jews had not
no access to high loads and functions of
government , some of them were however-
in the councils of the sovereign, with regard to
to finance, to industry, to the commercial navy
cial, to the diplomacy of the empire.

At all times, moreover, the Hohenzollerns have not
not disdain to employ as agents representatives
feeling despised races. When the great Fre-
deric, too penniless to easily continue his
Belizean aims, wanted to obtain resources
additional, it is to a Jew named Ephraim that he
applied to have counterfeit money made.
And it's a fellow with the same name as Frederic-
William II dispatched to France at the end of the 18th century
century, to finance the first riots of the
Revolution (2).

There were always certain affinities between the Germans
mands and the Jews, but these were no less
considered by the first as a dangerous race

(1) The Patriot, August 9, 1923, p. 14.

(2) Mrs. Webster. World Revolution, p. 166.

reuse that it was necessary to monitor and move away from the columns
forming the structure of national life.

If you examine the condition of the Jews
in 1789, we could measure the extent of the route
traveled by them and the conquests achieved since
the revolutionary era to the present day.

The status of the Jews differed significantly depending on
the state, the principality of Germany where they resided.

In the kingdom of Prussia, the Israelites were not
admitted neither to public functions nor to
arts and crafts corporations. Some businesses
and professions were forbidden to them: textile materials,
breweries, hairdressers, bakers, butchers, merchants
of fish. They did not have the right to exercise as
surgeons, to own rural properties.

They could be land owners in the

cities, but this right was strictly limited. In Berlin, for example, they should not have more than 40 houses (1). We didn't receive them in the hospitals. rates and charitable establishments. They inspired such distrust that their testimony in court was considered to be of a lower category; and, when they were convicted of crimes and of crimes, the penalty incurred was for them more severe than that applied for the same case to a Christian.

Jews were also classified into two categories: the ordinary and the extraordinary. The first ones enjoyed certain privileges. They could marry, having paid a sum of 4,000 thalers for enjoy this right. Before 1763, only the groin of each

(1) Paul Raphael. Antistmitism and Pan-Germanism, p. 7

family inherited this privilege. As for the Jews "extraordinary", marriage was forbidden to them. read could not be bosses and they had to be in the service of one of their privileged colleagues for have a permanent residence permit (1).

A rather different regime existed in Silesia and it It was complicated. There were two kinds of privilege-gies, the first being able to sell and trade directly brement; the others having authorization to tampering that was not hereditary. Toleres (Tolerirten) could only practice trades second-hand dealers and peddlers. Fixintristen, at the price of a tax, obtained the ability to stay temporarily temporarily in a city or to cross it. To the last category, in Schutzgenossen, all trade was prohibited.

In Glogau, commercial freedom was acquired to the Israelites, as well as [the right to possess buildings, but their number was rigorously limits.

In Bavaria, Jews were excluded from services public and Farmee. Schools and universities were closed to them; they were forced to wear a badge visible when leaving the ghetto.

To reside in Saxony, Israelites had to pay

an annual tax of 70 thalers and the police visited
their homes every month to ensure that
son lived there improperly.

In Frankfurt am Main, which would become the birthplace
that of the great bankers of Israel, we would tolerate the
presence of 550 Jewish families. It was forbidden to

(1) Op. cit., p; 8:

celebrate more than twelve marriages in the same year and
the economic freedom of the community was strong
restraint. Prohibition of acquiring functional properties
cieres, to carry on the trade in new fabrics,
ble, weapons; prohibition of employing servants
Christians. The Jews had to, as in Bavaria,
wear distinctive signs when they were walking
outside the ghetto*

The situation of the Jews was therefore not very good.
viable in Germany at that time, and yet
a movement that was called Mendelsohnian*
name of its initiator, had manifested itself some
years ago, a movement tending to adapt,
if not to assimilate, the Israelites to the peoples in the middle
which they were called to live.

Moses Mendelsohn (grandfather of the famous musician)
was a philosopher of real vakur (1)* Mahngre
and counterfeited, he had devoted himself to psycho-
logical, had studied the Talmud with great freedom
freedom of interpretation* Preceptor with one of his
rich co-religionists from Berlin* he met there
Lessingj with whom he became friends, In contact with
this one, son of a Protestant pastor, Mendelsohn
“lost its Jewish exclusivism and was always
inclined, if not to sympathize with Christians, to
less to get closer to them (2)”.

King Frederick II took an interest in him and
his work, Lessing made him known and guided him in
literary circles. A competition was organized

(1) He was born in Dussau in 1728 and belonged to a family
miserable.

(2) The Jewish Problem and the Principle of Nationalities, by
Pierre Mignot, p. 37.”

nized by the Berlin Academy, Kant was its principle
main competitor; he was first class.

Mendelsohn intended to rejuvenate Judaism,
that is to say, to appropriate it to the necessities of life
among other peoples and to alleviate the causes of
the antipathy he provoked. He had made a tra-
duction of the Pentateuch into German and advises
his peers to learn this language. It's without
doubt that we must find the origin of the Yiddish patois
what do the Jews of Russia still speak today
and Eastern Europe.

In his book: Jerusalem 011 Religious Power
and Judaism, Mendelsohn wanted to demonstrate that
Tfitat's role was not to deal with ideas
religious beliefs of citizens, if their beliefs were not
not dangerous for his safety, and he strove to
It was clear that Judaism had no political character.
If we admitted the government's indifference in
religious matter, there was no need to distinguish
German Jews from Catholics or Protestants
so many Germans. It is in this sense that Mendelsohn
can be considered as the “founder of a re-
Jewish birth (1)”. He was an apostle of assimilation
and while his friend, Ephraim Gotthold Lessing,
applied himself, in his literary works, to presenting
Jews to their Christian readers in a favorable light
reasonable, he himself strove to initiate the Israelites into
modern culture and to reduce the aversion they
felt towards Christians. Mendelsohn
wrote German with rare perfection and, in

(1) Moses Mendelsohn and Modern Judaism. {The Jews
Chronicle of August 31, 1923.)

his Phaedon, he formulated a very remarkable demons-
tration of Tame's immortality.

From certain points of view, the “Jewish Plato” exercised
an action on his contemporaries. Under his inspiration,

some Israelites repudiated various passages by
too exclusive and anti-Christian of the Talmud; and other
part, because of these efforts towards assimilation to
national, the governments of the German states
slightly softened the measures of rigor and
surveillance of which the Jews were Fob jet.

There were some conversions to Christianity,
notably that of Mendelsohn's daughter, and the his-
Torian of Israel, Graetz, thus explained the mentality of
these reformer, baptized Jews: the “ficlaires”:
"they rejected everything which, in ancient Jewish life,
could offend modern taste, anything that does not
did not seem to be explained by human reason,
everything that had a national character recalled the
events of the past and helped to distinguish the
Jewish from Cbretian. filter “illuminated”, that is to say to resemble
in all respects to Christians, this was the watchword
reformers (1). »

But these theories met little
of followers. They aroused the hostility of almost
all the rabbis who wanted to keep in their
rigor the prescriptions and teachings of the Tal-
mud, they could only admit that a German writer
mand as classic, that a thinker so independent
While Moses Mendelsohn was a sinister Jew,
cere and believer. The attempt at assimilation, Tssais
of reform ultimately only had results

(1) Graetz, t. V, p. 301.

ephemefes* Fiercely orthodox, doctors
of Hebrew law by vinreiit to stifle the aspirations
rations of the “ficlaifes” and, as Fa rightly notes-
says Mr. Pierre Mignot: “The Jewish mass will become
free from all contagion (2), »

So this Jewish mass remained and was a slave to the
Alleffian populations, suspected, despised and he
it took the propaganda of the revolutionary ideas of
freedom, equality, by the Napoleonic armies,
to crush, following the expression somewhat par-
tial of Mr. Paul Raphael, “the old prejudices” and
“so that real improvements are made
garlic comes out of the Israelites (3).”

This is how, in Magdeburg, in the Grand Duchy

of Berg, in Westphalia, the sovereigns belonging
to the family of Napoleon and his abolished lieutenants
know all the tax and administrative measures
taken with regard to the Jews and emancipated them en bloc
by applying the legislation of the Revolution* We
understands that Henri Heine glorified in his
Reisebilder the memory of beneficial France!

The other states only successively emancipated
ment their Hebrew subjects. It is by an edit of
March 12, 1812 that Frederic-Guillaum© II granted
to Jews established in Prussia the same civil rights
as for the other inhabitants of his kingdom,

(2) P. Mignot, The Jewish Problem, p. 41.

(3) Anti-Semitism and Pan-Germanism, p. 19.

In the hereditary fitats of the house of Habs-
town, the situation of the Israelites in the 18th century
was similar to that which was made to them in Germany;
sometimes even, administrative measures restrict them
However, they seem to have been more severe. THE
Jews could not stay in Upper Austria; we
neles authorized them to settle in Lower Austria only if they
founded factories there. Only Toleris Jews,
in limited numbers, could live in Vienna. read
had to prove a fortune of 10,000 thalers
and their children, by marrying, lost this privilege
lege and had to request another authorization.
However, some Jews, pretending to be
Ottomans, by presenting passports issued in
East; managed to reside in the capital, because
the treaties of Passarowitz and Belgrade had stipulated
pule for Ottoman subjects, whatever their reli-
region, the right to settle in Vienna.

In the provinces of Carinthia, Styria,
all cities in Bohemia, except Prague, Facets
was forbidden to anyone who practiced the Jewish religion.

To limit the population, in Austria, in

each family, only one male child was allowed to
to marry. In Bohemia they were called Familianten
people having the right to found a family and

their number could not exceed that of the deaths of
1 year (1).

Israelites were excluded from official functions
and were not authorized to acquire properties
real estate in Galicia, Lombardy, Ve-
netie. They could not employ as workers
agrioles than their congeners. However, we admit
was that they had the funds to stay there.
building factories or factories. Taxes, called
tolerance (Schutzgeld), were also applied to them;
depending on the provinces, they had an individual character.
visual or collective.

The majority of these vexatious measures and
flscales disappeared in 1785, when Joseph II,
Voltairian verain and revolutionary in his own way, pu-
blia his “edit of tolerance”. Propaganda based
on the theory of human and citizen rights
will accelerate the emancipation of the Jews. " Men
are born and remain free and equal in rights,”
said the first article; and Article 10 specified that
“no one should be worried about their opinions even
religious.” It was an attractive formula, but it
left aside the “race” question and did not foresee
not only foreign and harmful races, mingling with
the national population, could contaminate it,
attempt to enslave, and that it was the duty of the governments
vernants to take measures against them
defense.

The victories of the coalitions in 1814 and 1815, Teflon
period of Napoleonic domination, marking
a time of pause, a regression even in Tascen-

(1) Jewish Encyclopedia, art. Familiatengesetz, t. V, p. 335.

sion of Israel in Germany and Austria. The Jews
had “won so much by hand”, since Y abo-
version of the legislative requirements aimed at them, that a

reaction seemed to be necessary. In politics, we consider them
would be like the protégés and agents of Revo-
crowned lution which had oppressed Europe. Else
On the other hand, they had monopolized certain businesses,
notably the banks, had enriched themselves through usury
and performing parasitic functions.

In February 1815, a brochure appeared with the aim of
title: Die Anspruche der Juden an das deutsche
Burgerrechi (1), who achieved great success in
intellectual circles. Its author, Friedrich Ruhs,
professor at the University of Berlin, there developed
an interesting study on “Tfitat Chretien” and
demonstrated the existence of a Jewish peril. In a form
much more violent, a few years later,
in the “Mirror of the Jews” (Judenspiegel), Hart-
wig von Hundt-Radowsky pointed out the misdeeds of
Hebrews and demanded repression against them
draconian.

From the world of students, this agitation gained
soon the popular masses and found an echo
among the representatives of kingdoms and principalities
Germanists sitting at the Congress of Vienna (1819).
It is especially in the free cities that this reaction
against the Jews was energetic, because it was in these
rich trading cities that the Israelites had
multiplies and prospers to the detriment of citizens.
Without bringing into force the regulations of 181 1,
in Frankfurt, it was decided that freedom of residence

(1) Jewish claims to German civil rights.

and commerce would be left to the Jews, but that they
would not have access to any administrative functions.
The number of authorized households was limited to
fifteen per year; the brides could not have
more than a house and a garden. In Lubeck and k
Bremen, the Israelites were simply expelled
his. In Hamburg, they were confronted with formalities
and k vexatious restrictions.

In Prussia, the status of the Israelites, governed by eighteen
laws, takes very diverse forms. Functions
public places were forbidden to them, as were the
pharmacist and surveyor jobs. Defense for them
to take Christian first names with the aim of
conceal their origin.

In countries dependent on the Austrian crown
female dog, the reaction was perhaps a little less lively,
except in Lombardy and Carniola. However, in Vienna,
Jewish doctors could not have other clients
than that of their co-religionists (1). In this
capital, the number of “tolerated” families was limited
treint: 135 in 1820; 121 in 1830.

Mr. Paul Raphael notes with satisfaction, in
Anti-Semitism and Pan-Germanism, that “most
democratic revolutions... have results
happy for the Jews (2).” The same has been said of
wars, and I will not contradict any of these statements
mations*

It is certain that the Revolution of 1830 and especially
that of 1848 caused throughout Europe

(1) Paul Raphael: Anti-Semitism and Pan-Germanism, p 40
passim.

(2) Ibid., p. 52*

so-called liberal currents, from which the Jews drew
great profit.

The German Parliament, sitting in Frankfurt in
May 1848, the Prussian National Assembly proclaimed
occurred at the same time Complete Emancipation
Israelites. It was the same in Austria for ten months
later. On the other hand, Bavaria, the Grand Duchy of
Baden, Saxony, by granting them the right to vote and
Fegibility, maintained certain provisions
restrictions of previous laws.

However, tenacity, diplomacy, money
of Israel, succeeded in bringing down the last
barriers that separated them from German populations
niques. Under William II, Prussian Jews were able
enter the bar, become professors and federal law
rat of July 3, 1869, promulgated in Bavaria three
years later, recognized to all Jews the fullness of
civil and political rights.

Various successive laws from 1859, after

the defeats of the Austrian armies by the troops
Franco-Sardinian, resulted in a proclamation by
Emperor Francois-Joseph, of Tegalite rights
civic rights for all subjects of the dual monarchic
list. “However,” observes a Jewish writer (1), “the
high classes of Germanic society who, while
despising the Israelites, had to accept their
emancipation, locked them up in a sort of
moral ghetto.

From this moral ghetto, the enriched and powerful Jews
tried to escape. We will see that their
efforts will often be successful.

(1) Ibid., p. 55.

One may wonder how the insurrection ma-
The Annunciation of 1848 was so profitable to the Jews and their
provides such a wonderful springboard to bounce back and
rise very high towards new conquests;
is that they were really the promoters of this
democratic movement, whose program includes
carried both the supremacy of Prussia and its eman-
cipation of the Jews – this last claim
being the ransom of the other.

Disraeli had formulated in 1844, four years before
the events which so deeply shook FAlle-
magne, a prediction that was to come true. Over there
mouth of Sidonia, in Coningsby, he said: “This
powerful revolution which is currently being prepared
in Germany, which will be a second and larger
reform and of which we know so little in England-
earth, developed under the auspices of the Jews who
began to monopolize professional chairs
rales in Germany. » And the dialogue ended with these
meaningful words, recalled by Mrs Nesta Webster
in his book World Revolution (1): “You see,
my dear Coningsby, that the world is governed by
characters very different from those we imagine
gine when you are not behind the scenes of the
theater (2)”.

To govern the world, it is important to weaken
its political organs, to arouse among the people
internal struggles, class wars, in con-
sequence of developing socialism revolution-

(1) World Revolution, p. 165.

(2) “The world is governed by very different characters
from what is imagined by those who are not behind the scenes.

nary and anti-religious spirit. In the decline of the Res-
tauration, two Jews from Germany, Henri Heine and
Louis Boerne, come to Paris, not to think
revolutionary doctrines, but to study
the best methods of propaganda. The first
is a great poet, the second a talented journalist,
They are celebrated in the franchise capital and received in
aristocratic salons, especially since they pretend
love France, but their real objective is to
transmit in Germany, through books like Lu/ece,
Germany, the Letters from Paris, the viruses of anarchy
that they secret (1).

Fernand Lassalle, son of a rich Israeli merchant
lite, continues a parallel campaign in Berlin and
proves to be the bitter enemy of Christianity. Bis-
marck forgives him for playing an important role
in the riots of 1848, because he advocated the idea
to make greater Germany “the united republic”
verselle" and that he was not repugnant to placing
his head a Hohenzollern I

To these letters, to this excited agitator was going to be added-
ter a man of action who was also a philosopher
sophe, a doctor of socialism. Karl Marx, did not
Trier in 1818, had a lawyer as his father
Jew named Mordochai. Came to Paris in 1843
to study political economy, he was expelled in
because of his revolutionary efforts. With Frie-
drich Engel, he founded in Brussels, in 1845, a league
communist who, two years later, published a
sensational party. Sentenced to death in absentia

(1) Article by Felicien Pascal in La Gazette de France
of October 12, 1908.

in 1848, he settled in London, and it was there that he prepared
his famous work Das Kapital, catechism of
modern socialism, which could soon be called "the
Working Class Bible (1)”,

We will not go into the details of this documentation.
social trinity, founded on false principles, but
exposed with art and seduction despite the device
scientific which surrounds it, and whose deductions are
so logical, that after having accepted its premises, we
can uncomfortably contest the conclusions.

Karl Marx's action in popular circles
exercised parallel to that of Henri Heine in
the world of artists, letters, dilettantes.
Heine declared himself an atheist. We deduced that this
poet, with a crude wit, who joked so willingly
third party Germany, could not be a dangerous Jew.
He was called “the most French of the Germans”.
He himself described himself as “a nightingale who has made his
nest in M. de Voltaire’s wig (2).” But
Voltaire had, in his time, a very influential influence
nefaste and Heine followed in his footsteps. Favora-
welcomed at the Court of Louis-Philippe –
before being admitted into the Intimite de l'Impatrice
of Austria-Hungary – he successively denigrated the
legitimists and republicans. It is true that, on
his request, Guizot had him allocated a pension
of 5,000 francs from the secret funds of the ministry
Foreign Affairs. That didn't stop me from being
subsidized by the Rothschilds and, rightly,
because he served in his own way the intentions of Israel.

(1) World Revolution, p. 167.

(2) Jewish figures> by Robert Launay, p B 84.

“I am a Jewish poet... and I gladly use
national metaphors” he wrote, in his play
ness to his friend Moses Moser. Nothing ee who is Jewish
does not seem foreign to him and if he sometimes enjoys “bla-
war” the Talmud, he is no less proud of his race,
of his people, and it is with joy that he discovers,
London Stock Exchange, what are the locations
reserved for “brokers” of different nations, a

signs bearing the inscription: Jews (1).

The Stock Exchange 1 It is still a field of operations where the Jews maneuver with growing success health. Their financial skills, flexibility and also their lack of scruples, their qualities and their atavistic defects, their internationalism, everything this tends to assure them an overwhelming superiority on the bankers and brokers of other nations. The economic development of Europe brings states to take out more and more loans important; luxury, the thirst for pleasure create needs and aspirations of all kinds. The powers health houses of the Rothschilds of Frankfurt, London, Paris, Vienna, their correspondents from Berlin, New York, Amsterdam, Brussels, of Italy, who usefully assist them, become the masters of the money market. Without their assistance, the large loans could not be carried out and they also become the bankers of the souvenirs rains. Their relationships with princes and kings flatter their self-esteem and their vanity like them serve their interests. A Rothschild becomes a peer of the United Kingdom and the most aristocratic court

(1) Ibid. p. 97.

of Europe, that of the Habsburgs, welcomes a whole tribe of financiers from Israel, to whom the emperor successively grants the title of baron.

Ill

However, the prestigious development of the power Jewish movement did not fail to provoke certain reactions in Germany and Austria, in the theoretical maine first, then in the political order and administrative.

A philosophical movement, which Mr. Paul Raphael calls “Hegelian anti-Semitism (1)” manifested in the writings of Nietzsche and history Torian Pan-Germanist Treitsehke. The latter, in his chair at the University of Berlin, did not fear

to directly attack the Jews, to show under a
unfavorable day the mentality of their race. Her
disciple, W. Marr, published a brochure: Der Sieg
of Judenthum tiber das Germanthum (The Victory
of Judaism on Germanism – Berne 1879): which
had a great impact in Germany and merae
In France. Mr. Burdeau devoted a study to it in
the Journal des Debats (2) and Bernard Lazare summarizes it
thus: “Marr declared there that Germany was the
prey of a conquering race, that of the Jews, a race
possessing and wanting to Judaize Germany, like the

(1) Anti-Semitism and Pan-Germanism, p. 58

(2) Numfro of November 5, 1879.

France moreover, and he concluded by saying that the
Germany was lost. He mixed with his antisemi-
ethnologicalism, metaphysical anti-Semitism,
if I may say, that Shopenhauer had already pro-
buttock... (1). »

The defeat of the French, in 1870-71, had exalted
German national pride; race theory,
formulated by Count de Gobineau, tickled
pleasantly their self-esteem. Bismarck, else
part, began to take umbrage at the progress
of socialism and distanced himself from the liberals. He didn't have
no longer need these to complete Funite de Temp-
worse and was led to move closer to the conservative
Protestants and the Catholic center. He lives
done (Tun favorably a reaction against the
left-wing, liberal and socialist parties, which had
at their head the Israelites.

In the general elections of 1878, the so-called parties
confessionals obtained a strong majority in the Par-
ment and various organizations hostile to the Hebrews
were formed, such as the Social Christian Union,
the Anti-Semitic League, and Pastor Stoecker, great
friend of the imperial chancellor and preacher of the Court,
created the Social Christian Party, whose program
included the surveillance of major financiers and
the withdrawal of civil rights granted to the Israelites.
The Gazette de la Croix, the main organ of the
so conservative, energetically supported this
politician including a schoolmaster, Ahlwardt, and a
former officer, Liebermann von Sonneberg, elected since

tes, were the main leaders in Parliament.

(1) V Anti-Semitism, p. 241.

An international anti-Semitic Congress was held
k Dresden, in September 1882. The attendance was strong
numerous and the demonstration takes on a character
imposing. Among the delegates we noticed:
Colonel Bismarck, Pastor Stoecker, Baron
d'Istoezy and Mr. Henrici, the leaders of the anti-
Jew in Hungary and Prussia, officers, civil servants
Austrian and German tionaries. The Catholics
who had abstained from participating in the Congress,
but they did not forget the odious attitude taken
their regard by the Israelites throughout the duration
of the Kulturkampf.

The proceedings of the Congress were laborious, lively
m£mes, and the discussions continued there, sometimes
passionate, but always courteous. The V As review
Catholic society, oh the social issues and ou-
vrieres were treated with as much competence
that of authority, published a detailed account of the
debates (1). Representatives of German delegations
Magne and Hungary described the Jews as a “race
Asian unassimilable by European nations,
among which they play a role of parasite and
of solvent, by means of Tusure, Tagiotage,
of the press, etc..." and the rapporteurs, after
investigations and the accumulation of suggestive documents,
came to this conclusion: The Jewish question
can only be resolved by relimination and pros-
radical description of the Jews, carried out not by violence,
but by decrees inspired by reasons of state.
The fiery Pastor Stoecker was not going too
far. He recognized that: “By their race, their ma-

(1) Delivery October 1882.

exclusive relationships, their religion, their customs, their relationships
cosmopolitan tions, the Jews constituted a nation
international among other peoples, but
he believed that from the triple religious, eco-
economic, social, it was enough for TAU Germany to

guarantee against the solvent of Judaism e, from him
withdraw part of the rights granted to him
the law of emancipation. » And the royal preacher declared-
would say, in finishing his speech, that the best
remedy against Jewish peril was strict observance
evangelical principles.

Very peaceful for a soldier, the colonel of
Bismarck limited himself to recommending propaganda
electorate and parliamentary means.

Before separating, the congressmen voted
the moderate conclusions of Pastor Stoecker. But
they wrote an address intended for the sovereigns
and heads of state of Europe, inviting them “to take
common rigorous measures against prepon-
growing derance of Judaism.” A wish was also
formulated for the purposes of national defense. He asks-
said that Jews were exempt from military service
silence upon payment of a special tax and
that immigration across the Test border was severe
strictly prohibited.

The address to the heads of state remained without effect, as
that was to be expected. However, in Germany,
without involving legislation and powers
public, various preventive measures were taken.
Certain Jewish professors were refused to be named in
gymnasiums and universities; several states do not
put more Jews as teachers in the
public schools nor as assessors in tri-

bunaux. Following a student conference, the
Jews were excluded from the friendly societies of the United States.
versites, except that of Bonn (1).

In Austria, Cardinal Raucher, Archbishop
of Vienna, reported in a letter the dangers
of the Jewish invasion and communist propaganda;
the advent of the Taaffe ministry, the elections continued
vatives at the Reichsrath were conducive to the measures
of defense. The German National Party led by
Shonerer, the social Christians at their head
Doctor Lueger and Prince Aloys de Lichtens-
tein, very popular great lord and economist
distinguished, were clearly hostile to the Hebrews.
These, great bankers and industrialists on the one hand,
poverty-stricken artisans from the ghettos of Poland and

from Romania to the other, had made themselves odious
to the bourgeoisie as well as to the working classes. THE
elections to the Reichsrath, to local diets, to the municipality
capital of Vienna testified to this. In 1897, the
Doctor Lueger was elected mayor of the Austrian capital
female dog. We remember the cries of indignation uttered
its by the Jewish and Judaist papers during this
nomination. It was a throwback to the bar days-
barie, to the persecutions of the Middle Ages, to the bloody
hecatombs of the Inquisition! In reality, the Jews
Viennese had to observe Sunday rest, the Council
municipal prohibits them from participating in tenders
tions of supplies and their closure Faeces to uses
from the city. Some scholarships, some grants
to Jewish schools or orphanages were abolished...
and that was all.

(1) P. Raphael, op. cit, p. 62.

In all states of Europe, including Germany
Magna and Austria, the children of Israel continued
to enrich oneself, to seize the strongest positions
of finance, industry, commerce,
laughter from newspapers, news agencies and broadcasters
nonces, to buy precious competitions in the
assemblies and political circles, to insinuate itself into
the Masonic lodges in such a way as to dinger them and
direct them according to the interests of Israel and this con-
quest for successive objectives continued in the
ber with wonderful tenacity.

In Berlin, Emperor William II, who had
boasts to Mr. Asquith of not having a single
Jewish officer in his army, maintained the best
relations with the major bankers of the capital,
with Mr. Rathenau, the magnate of the electrical industries
ques, and a recent and most suggestive work (1)
showed the confidence and feelings of friendship that
inspired him by the Jewish director of the big company
navigation, the “Hamburg Amerika”, Albert
Ballin.

It is a curious story that of this Israeli
lite who, after having started as an employee in a
modest maritime and emigration agency run
by his father, reached, after a few quick steps-
ment crossed, to preside over the destinies of the most
major shipping company in the world,

command a fleet of liners and cargo ships
the total of which represented more than a million tonnes.

Emperor William II, who was passionately interested in
ment to the German merchant navy and

(1) Albert Ballin by B. Huldermann, London, 1922;

also worked very effectively on its development
ment, had met the large shipowner during the
launches of “sea greyhounds”, with dimensions
colossals, who fought, often with advantage,
with the latest liners from the English companies
the “Cunard” and the “White Star”. He had appreciated
his lively intelligence, extended by his knowledge;
he knew it in relationships with in-
fluent in Britain and the United States and
he resolved to call on his enlightenment and his skills
diplomacy to negotiate certain matters of order
very delicate.

From 1908 to 1912, the governments of Germany
and the British Empire made the greatest efforts
to bring about political rapprochement between the
two countries.

The expansion of the German navy,
the plan for new constructions to be implemented
short-term construction site, had produced in England
earth a deep emotion. The Liberal Minister
of Mr. Asquith, a supporter of economies and very peaceful
fist, was little concerned about starting a ruinous struggle
neuse to provide the Amiraute with a number of dread-
noughts or cruisers notably superior to
that provided for by German budgets. Couldn't we
agree and conclude an agreement limiting
on both sides maritime armaments? The disclosure
gation by the Times of a letter written on this subject by
William II k Lord Tweedmouth, First Lord of
The Admiralty, had raised a lively debate at Westmins-
ter and lively comments in the press.
Nevertheless, the chancelleries began discussions
lers, the competent ministers negotiated, the

verains exchanged visits. For the public, it is
between the head of the Foreign Office, Sir Edward Grey,
and Mr. de Bethmann-Holweg, the new chancellor
imperial, that the negotiations were continuing, but,
in reality, the real negotiators, the power bases
sees and trusted figures of the sovereigns were not
not these official figures, but two Israelites
of German origin: for King Edward VII, Sir
Ernest Cassel, his confidant and friend; for Guil-
laume II, Albert Ballin.

Despite the skill and flexibility of the two diplomats
unofficial mates, it was not possible to achieve
an agreement and it's a sort of fool's day
that after four years of effort, the private interviews
come to an end. On both sides, public opinion is
refused to admit foreign intervention in
matters of national defense and maritime equipment.
The incidents of Agadir had, moreover, somewhat
little bother to the negotiators, who were also warned by
the Rothschilds of the emotion caused in Paris and
London by German provocation (1). A
letter from William II to Albert Ballin, dated Bei-
linen, February 9, 1912. written to the fabric of an audience
given to Lord Haldane, British Minister of War
tannic, shows to what degree the emperor trusted
to his unofficial ambassador and wanted to return
account of his personal efforts (2).

This confidence should not be faltered. In
July 1914, Doctor Ballin was in the waters of
Kissingen, when a letter from Mr. von Jagow Tap-

(1) Huldermann, Albert Ballin, p. 163.

(2) lipid., p. 283.

urgently at Wilhelmstrasse. We were there
eve of the war and neutrality was expected
from England ; however, information inserted in the
Berliner Tageblatt announced the conclusion of a con-
Anglo-Russian naval intervention. Although the, new
seemed unlikely, the imperial government
wondered if there was not, at this hour cri-
tick, eel under rock. The chancellor thought that
the director of “Hamburg Amerika” would have

means of investigation that the am-
bassador, Prince Lichnowski; and it is so
that Albert Ballin was in London during the sending
of the Austrian ultimatum to Serbia, which was going
trigger world conflict (1).

In 1915, the Kaiser again used his services
by sending you unofficially to Vienna to make an en-
inquiry into the state of mind at Court and in the
various environments. The opinions he collected were not
encouraging. The Ballplatz did not forgive
Wilhelmstrasse for having so generously offered
from the Austrian provinces to Italy in exchange for
maintaining its neutrality and the dominant impression,
from that time, was that the sovereign of the monarch-
chic dualist would seize the first auspicious opportunity
to engage in peace talks.

Albert Ballin was again consulted by Guillaume
when it was proposed to intensify the submarine war
rine. He fought this policy which would bring
the United States in the war, but its advice does not
did not prevail. Finally, he lives for the last time

(1) An artisan of Germanic imperialism. Corresponding
of December 10, 1922, p. 928.

The Emperor on September 5, 1918. He found him “badly
inform as usual. The last advice that
Ballin gave him was listened to. He realized that
Germany was in dire straits and declared "there is no
"didn't have a minute to lose" to get started
relationship with President Wilson, who had not
no territorial ambition in Europe and was
“an idealist (1)”. We guess that this word, in the
mouth of the director of “Hamburg Amerika”,
not ? was not pronounced without a certain irony.

When, a few weeks later, it happened
the predicted catastrophe, when Farma-
governmental and military structure, Hugo Stinnes,
in the name of many parliamentarians, begged Albert
Ballin to take the lead in negotiations with
the states of the Entente. The Israelite declined this honor
neur; he no longer had faith in the future of the empire;
he believed in the total ruin of the shipping company

that he had raised to such a high degree of prosperity
and power. Two days before Tarmistice, he
committed suicide.

In these tragic circumstances, it seems that in
throughout Germany an evolution took place spontaneously
tanement. To save from national disaster what
could still be saved, it was important to
sort of new skin. The emperor and the kron-
princes had fled, leaving power to whoever
should take it. Acts of indiscipline and revolt
had occurred in Farmee – almost exclusively –
ment among the Farriere formations – c! was a
precious pledge given to the revolutionary spirit.

(1) Ibid., p. 929.

Three men were the masters of the hour; THE
The English called them the big three: two politicians
radicals, Lloyd George and Clemenceau (who
had shown energy and qualities of com-
command during the war and, as a result,
enjoyed great popularity among the people
of the Entente) and President Woodrow Wilson, a
great “idealist” puffed up with pride and disposed to regen-
ter the world.

These three characters had close relationships
with the high international bank and were in-
tours of Jews and Judaizers, from which they suffered
clearly the influences.

To gain their good graces, it was necessary that
Germany camouflages itself as a republican fitat and
democratic; she had to bow admiringly
ration before the “fourteen points” of the powerful
president of the United States of America. These famous
postulates could well turn into planks of
salute for the shipwrecked Alleniagne and then too many
bankers from London, New York, Paris and
Rome had interests in Berlin so that we
deliberately wanted the mine to be integrated, economical
and finance, of the former Hohenzollern empire.

Socialists and Jews got along wonderfully to
carry out this camouflage, under the benevolent gaze
of the bourgeoisie and former officials of the
country. The first Reich Ministry included

three Israelites, responsible for managing the departments
of Foreign Affairs, Finance and Telecommunication
laughing ; the Prussian cabinet was almost entirely
Jew and Catholic Bavaria bowed under the rule
by communist Kurt Eisner. It was not necessary any further

stage to have it proclaimed a second time, and this
once for the benefit of the vanquished, the unity of the Reich
fuck.

Austria-Hungary was less well treated. There
approach of Prince Sixtus of Bourbon had however
affirms Emperor Charles's desire for peace.
As a Catholic and traditionalist fitat, the monarch-
dualist shit was unsympathetic to those in power
Allied Powers; Italy coveted its ports
of the Adriatic, its fleet, the Trentino and part
from Tyrol; the bankers of Israel were interested
mediocre in his finances. She was the victim
atonement for this war, that the old emperor
FranQois-Joseph had only triggered
Instigation of William II and his advisors
military. When, after the defeat of the German armies
Mano-Bulgarians, General Franchet d'Esperey arrived
on the banks of the Danube, a dislocation of the various
nationalities of the empire will operate almost as a matter of course
automatic nier. Already, on the Italian front, the
Austrian troops had laid down their arms and resumed
the way to their homes. In Budapest, Count Ka-
rolyi faded and ceded power to the Jew Bela Kun
who, a prisoner in Russia, had become the disciple
by Lenin and Trostky, The Emperor Charles, who,
however in collaboration with professor Lamash,
had developed a project transforming the empire into
a federation of autonomous peoples responding
to the aspirations of the Czechs and Hungarians,
descended with dignity from his throne, retaining the
respect for all, refusing both to go into exile and to abstain
to mark his double crown... A few days later,

The Prague Assembly proclaimed the Republic
Czech and placed on his head Mr. Masaryk, an outlaw,
who, during the war, had gone to the United States
and had won the friendship of President Wilson, from whom he

shared democratic and pro-Jewish ideas.
While Hungary and Austria were going to be
mutilated and crushed, the Czecho-Slovaks, due to
that certain elements of their nationality had
surrendered to the Russians, in the midst of battle, were going to be
no longer considered as enemies, but as friends of
states of the Agreement and treated as such.

This is how the big three wanted to make
old austro-hungarian building a juxtaposition of states
democratic nationalists, hostile to each other,
but devotedly submitted to the high inter-bank
national and the League of Nations.

As for the Viennese city, where the conservatives,
Social Christians formed the majority of the
population, it was abandoned to a handful of future
JMF turiers, refugees from Russia, Poland, Galicia.
The Republic of Ravoly (1), arising spontaneously from
anarchy and misery, removed all freedoms
you and made Soviet terror reign around her.

It seems that England, France and Italy
could have made a gesture in favor of misfortune
rous Austria... General Smuts, one of the repre-
most notable representatives of the “Christian front of
Judaism” in South Africa, in the council
of the British Empire, to the League of Nations,
was sent on a mission to Vienna. Already the heads of

(1) The Tragedy of Central Europe by Ellis Ashmead-
Bartlett. London, Thornton Butterworth.

The Soviets were trembling and trying to escape. What
were not their joy and their cries of triumph
when they learned that General Smuts was coming
to recognize their government and in some way
come and punish his actions!

This regime was fortunately ephemeral; the Vienna
we pulled ourselves together; they now have at their head
honest people and in the person of the chancellor,
Mgr Seipel, a diplomat who is believed to be skillful.

The League of Nations, by facilitating the issuance
of a loan, by designating a delegate responsible for

put the administration and finances in order
those of the ancient kingdom, certainly rendered service
vice to Austria; but nevertheless the recognition
of the former subjects of the Hasbourg must be limited.
If Jewish financial tycoons work to
raising the economic strengths of Austria is
that they began by ensuring mastery of
these forces, and what has the appearance of good
action must become an excellent business for them.

The Jews of Austria also continued to
show the greatest activity to monopolize
commerce and industry, to interfere in the
public functions. They meet in congress,
come together and do not fail to give thanks
to the League of Nations, from which they received and from which they
still waiting for so many benefits. The correspondence
following dance, addressed from Vienna to a newspaper
Paris (1), bears witness to this:

The Congress of “Agudas Jirsroel” (Jews faithful to
laws of Israel) was solemnly opened in the presence

(1) Le Temps of August 20, 1923.

many political figures from all sides
countries and representatives of the French legations,
from England, Germany, Switzerland, Turkey,
Czecho-Slovakia and Poland... After a speech
of the president, Congress adopted a resolution saying
notably :

“A historical place where the delegates of the Jews
faithful to the precepts of Israel come together for the
for the first time, Congress salutes the organization of the
League of Nations, in the holy hope that this
society will inspire in nations the desire to conform,
in their relationships, to the principles of law and
justice, and will thus bring reconciliation and peace
on the ground. »

The Jewish actions, however, provoked certain
resistances. In Vienna, as in Budapest and Bucha-
remains, the universities demand the numerus clausus,
and the leaves of Israel (1) are indignant at the thought that
MPs Ursin and Jerzabek dared to ask
insert the question: “To which race does
do you nose? » in the declaration form

civil. But the Jews are so powerful that they must
housekeeper, and the president of the Austrian Republic
Hainisch, did not dare refuse to inaugurate the recent
Universal Congress of Jewish Women.

For their part, the Jews of Germany do not stay
inactive. A circular from September 1923, from the Jewish
Correspondence Bureau, teaches us the multiplication
cation of subsidiary lodges of the grand e lodge of B'nai
B'rith, who was discussed in the previous chapters
cedents. New lodges were created in Berlin,

(1) See Antisemitism in Central Europe, in the Jewish
Chronicle of August 31, 1923.

in Augsburg, in Stettin; others are in the process of forming
training in Munster and Aschaffenburg. Incidentally,
it is announced that the first Jewish lodge in Holland
has just been inaugurated in La Have. . On the other hand,
the Israeli press informs its readers that on the occasion
Queen's Twenty-Fifth Birthday Anniversary
Wilhelmina, a delegation led by the great
rabbi went to congratulate the sovereign and thank her
“of his friendly attitude towards the community
Jewish naut (1)”.

. But Germany, which hardly admitted its
defeated, remained proud to have preserved its unity
and only thought of reconstituting an economic power
mic and military allowing it to consider the
prospects of a dazzling revenge. To under-
comply with the obligations imposed by the Treaty of Ver-
sailles, to drag it into its financial debacle the
France, its main creditor and its great enemy
mie, it resorted to a prodigious inflation fiduciary
ciary. The occupation of the Ruhr forced it, for
continue its policy, to a new inflation of which
the progression reached fantastic figures. THE
million marks which was worth one pound sterling at the time
mid-July 1923 (i.e. approximately 75 francs) was no longer worth
that fr. 25 the following October. Termination
of passive resistance hardly changed the situation
financial situation and it led to strikes, unemployment
mages, riots, and the misery of the poor classes
adding to this, the Reich was certainly in enough
sad posture.
The role of the Jews in these troubled times and

(1) The Jewish Guardian, September 7, 1923a

amid the inextricable complications of politics
economics is quite difficult to grasp.

First of all, large industrialists and banks
The Israelites strove to take advantage of the circumstances
stances for their personal affairs. The decline
progressive mark allowed them to realize
huge profits by deferring debts,
making deposits of foreign currencies abroad;
but if, later, it was necessary to buy k Texteur des
raw materials, a good part of the gains are evaded
porait... It was also important to display one's patriotism
and to taunt over France, whose rapacity was starving
poor Germany.

Another category of Jews operated in the
popular circles, in Saxony, in Berlin, propagated
socialist and communist doctrines, began
in close contact with the Soviets of Russia and inci-
was the Reich government to contract a
economic alliance which had prepared conventions
military (1).

The Reich expected divisions among the allies.
The British ambassador in Berlin did not hesitate
neither his advice nor his sympathy to the government;
the resounding declarations of Mr. Lloyd George and
even of his successors left only
courage resistance towards France,
considered isolated, half-ruined, suffering
in the upper spheres of his regime of influences
depressing.

Little by little, Germany regained confidence; she can
will give, in some way, free rein to its

(1) The Treaty of Rapallo revitalized these maneuvers.

feelings. The links uniting its different states
in the Reich tended to relax; parties
policies were reconstituted with programs
somewhat resembling those before the war.

In Saxony, socialists of very advanced nuance
seized power; in Bavaria, these were the
monarchists who dominated. The Catholic center
reconstituted itself solidly and gave chancellors
to the Reich. In Prussia, pietist conservatives
reformed their cadres. As it crumbled
the makeup imposed by the debacle of November 1918,
Germany regained its senses, its faculties of ob-
servitude; she considered, not without fear, the importance
position taken by the Jews in the various organizations
of the ancient empire and the dangers that resulted from it.
It was also assumed, not without anger in certain
circles, that this reign of Judaism had been encouraged
otherwise imposed by the Allied Powers who had
defeated Germany.

The Reich government, powerless and moreover
their subservience to socialism, did not seek to inter-
come to build dikes of
defense against this rising tide of Judaism,
but private initiatives appeared and
they aroused many echoes.

Some anti-Semitic pamphlets having been collected
brought to the Rhineland, the president of the high com-
interallied mission made them seize, as if he wanted
clearly show that French and English were the
protectors of the Jews. This observation was not
not designed to slow down anti-Jewish propaganda: it
stimulated her. We know how Tassocia was organized.
tion “C” (Consul). Attacks were committed.

Walter Rathenau was murdered; the famous publicist,
Maximilien Harden, attacked in front of his house
Griinewald (a suburb of Berlin), was half knocked out
with iron bars and the trial of his assailants
lants showed to what extent public opinion was
rise against the sons of Israel, promoters of the Bolshevik
vism, exploiters of Germany, protected by its
enemies. A large group was formed under
the term Die Deutschen Partei; its organ is a
bulletin published every two weeks. The first
number, which I have in front of me, indicates the conditions
required of members: “they must be of German blood
mand, not having Jewish relatives, not being
Freemasons, deny Judeo-Christianity (without
doubt in memory of the Mendelssohnian movement),
accept the party's directives, contribute "to the

“sunrise of the united Germanic peoples>
“promise obedience to leaders. »

Its. first words, the organ of the “German Party”
mand” visibly breaks with democratic prejudices
tics: The “German Party” is the first organization
nization, - for more than a hundred years, which establishes the
principle of Fine equality, non-equality of rights, and
who studies and practices, as being the only support
nable from a scientific point of view, Tidee fundamentally
conservative and monarchical tale, which is also
the Aryan-Indogermanic and Aristo-
cratic. Until today, the Jews have deceived, divided
se, misled the people with Tappat of Tega-
lite of men and rights (1).” The brochure con-
maintained by a vigorous charge against the politicians

(1) Die Deustchen Partei, n° 1, May 1923.

ticians “in the service of international powers”
and the declaration that “the Jews are the real enemies
hereditary mis of Germany”.

The author of the article, after having affirmed that the
Russian generals who tried to fight the bol-
chevism: Koltschak, Judenitch, Wrangel, were not
supported by the allies only on the condition of showing themselves
be friends of the Jews and do not receive money from the
France, at this price, appeals to the Bavarian Hitler:
“It is not against the Marxist workers nor against
the French that he should launch his assault troops,
but against the Jews. » The very day I was
communicates this bulletin, the Morning Post (1) pu-
wrote a telegram from his correspondent in Rome
reporting an interview that the correspondent of
Corriere Italiano had had with the leader of the nation a-
Bavarian lists. The latter had fully
science of the Jewish peril. “Germany,” he said, “is the
battlefield where two forces are engaged
opposed: nationalism and Judeo-Marxism;
if the latter is victorious, from the Rhine to Vladivos-
tock, there will be nothing left but a vast Jewish empire with
Moscow as capital (2). »

The Munich trial and Luden's acquittal
dorff, the creation of a “racist” party with a view to
general elections showed the importance and
progress of the German anti-Semitic movement.

(1) Nnmero of October 17, 1923.

(2) A monthly publication, Auf Vorposten, to which collaborates with Mr. Gottfried zur Beek, leads a vigorous campaign against the Jews.

CHAPTER IV

JEWS IN EASTERN EUROPE

the Jewish invasion into Romanian country. the baron's reports

from Bois-le-Comte. the Jewish pressures exerted

at the constantinople conferences and the congress of Berlin. — After monopolizing trade, the Israelis-lites WANT TO CAPTURE THE LIBERAL PROFESSIONS.

— Student protests and defensive campaign.

— In Poland before and after the resurrection. — Israel receives guarantees and privileges; Alle-

MAGNE RETAINS THE ADMINISTRATION OF DANTZIG AND OBTAINS

THE PLEBISCITY IN SLESIA. THE ROLE OF MR. LLOYD GEORGE.

JEWISH INFILTRATIONS IN HUNGARY. THE COLLAPSE-

MENT OF THE DUALIST MONARCHY. THE ADVENT AND THE

FALL OF THE JEWISH REIGN OF BeLA KUN.

Edouard Drumont, in Jewish France 9 qualified of Vagina Judeorum (1) the triangular territory inscribed in the former common borders of Poland, Hungary, Romania and including Wilna forms the northern tip. It is, indeed, that the thousands of Israelis came out to

(1) Jewish France, t. I, p. 8.

them, speaking Yiddish, who gradually understood
vahi F Eastern Europe and are considered there
a real scourge by patriots keen to conserve
ver Findedependence, traditions, nationality
of their respective countries.

Romania is the state which suffered the most from
these progressive and continuous invasions. His his"
tory bears witness to terrible ordeals. She was sub-
emerged and devastated in its infancy by the invaders
barbarian nations of the Huns, Goths, Tartars;
from their foundation, the principalities of Moldavia and
of Wallachia had to defend themselves against attacks
Hungarians and Poles who coveted their
fertile territories. Then a new enemy arises:
the Turk, who forced them to recognize suzerainty
sultan's estate and appropriated part of their land.
The “thrones” of the principalities were put up for auction
by the grand viziers, and the ephemeral potentates
exploited populations in times of peace by
processes more brutal and cruel than those of the conquerors
quers in times of war. Finally the hour struck
of Tindependence. Vassalage disappeared; I'm the era of
difficulties were not over, but at the cost of hard
battles and bloody sacrifices, the Roman kingdom
hand was formed. The two sister principalities'

united under the authority of a foreign prince, because
local sensitivities and particularities do not
did not allow the establishment of a national dynasty
nale and the homeland of Rotimania doritia in Europe
Finipressidii d'ttii small model fitat, dignified and peaceful
fictitious, developing its economic and economic strengths, perfecting
promoting its own agriculture, open to all progress.

It was up to the Jewish race to add tests
ves and new threats to those who do not
had not been spared in the past (1).

The wealth of the country – which has been singularly
increased since the exploitation of oil fields
feres – the painful morals of the inhabitants, the character
patriarchal and debtor of self-governance,

the neighborhood of the triangle was populated or swarmed
the Hebrews had been favorable to Immigration
Jewish in the valleys of the Lower Danube and the Bis-
tritza.

Under the reign of Louis-Philippe, the due de Broglie.
sent Baron de Bois-le-on a mission to the East
Gomte to try to find out about the projects of
Mehemet Ali, Pasha of Egypt and their chances
of success, and also to study the state of mind of
Moldavians and Vlachs and supply their countries
detailed information. The French diplomat
conscientiously visited the principalities, made
surveys of personalities likely to
give him precise information and transmit it to
Ministry of Foreign Affairs also reports
judicious and interesting.

In a work published shortly before the

(1) Romania and the Jews, by V£raX, p> IX*

world war (1), a Romanian historian, Mr. Pam-
piliu Eliade, summarizes and appreciates them as follows:

Bois-le-Gomte is the only European traveler who
understood, in the blink of an eye, the Jewish question in
Moldova, although it did not have, in 1834, the gravity
which she presents today huL She was shown figures
and eloquent documents; it was proven to him that the
Moldovan Jews distinguish themselves from those in the center
of F Europe... First feature: the very recent date of
their immigration; second trait: their mentality
inferior and hostile...; third feature: their propor-
overwhelming proportion compared to the inhabitants of the spring
cipaute. This third feature is especially striking. We
We searched the archives and compared figures. In
.1803, during the census of the hospodar Moruzzi, we
had found 604,000 Christians and 12,000 Jews (that is
i.e. 2% of the population). Seventeen years later,
in 1820, there were 19,000. In 1827, there were
24,000, which forced the native prince Ion Sturdza to
take strong measures against them. The conclusion-
sion of the Treaty of Adrianople, which opened Moldavia
to international trade, the obligation of service
military in Russia for the Jews as well as for

the Christians was, for the first, the signal of a
new immigration, greater than all
previous ones. The 1831 census discovered approximately
ron 37,000 Jews out of a population of 920,000 souls (2). »

Bois-le-Comte was appalled by the statistics which
were communicated to him in 1834: “There are 5,000 in
Wallachia, 50,000 in Moldova! » And, after having studied
on site their modes of invasion, their com-

(1) Romania in the 19th century.

(2) Ibid., pp. 319, 320.

mercial, their demoralizing influence, he writes:
“lilies invade the most lucrative branches
of public administration. Their action is done by-
mainly felt in the flow that they make of the water-
de-vie... they sell brandy on credit to the peasant
and excite his passion by the ease they give him
to satisfy her, and, when they have grown during which
that time his little debt towards them and that he
can no longer acquit himself with his ordinary means,
the unfortunate man finds himself, with all his family
and his house, delivered to their discretion. If this abuse
maintains, it will reduce the Moldavian peasant to the sort
of brutalization where he has already reduced the Polish peasant
nais... They invade everything and substitute everywhere
their monopoly on the free and direct sale of goods
rees... All retail trade has passed between
the hands of the Jews. »

The procedures of the Jews were the same with regard to
peasants of Russia; but in the empire of the Tsars,
we had certain recourses against the usurers, while
that the Hebrews of Romania, by virtue of the ar-
article 94 of the regulations concerning them, were considered
as a “nation k part” not subject to law
national.

The Jewish invasion continued, not significant
in the Vlach countryside, but frightening in
Moldova and the trade grab is taking place
killed with a rigorous method, to the extent that
Agriculture developed in the fertile plains.

Barely had a large landowner obtained
Authorization to found a village on your domain

that the Jews were running:

n6 imperialissia of israel

The mud hut, decorated with the name of the store,
was quickly built: V eau-de-vie, taken on credit from the
neighboring distillery, and the merchandise obtained from the nego-
tiants in general, always Jewish, from the neighboring town, left
cash. part in the long term. It was rare, moreover, that
the value of this merchandise exceeded two or
three hundred francs. Buildings are safe and quick,
the first three or four months alone were difficult.
ciles.

Next to the traders, the Jews settled
artisans. Jewish solidarity was in action; they received
raw materials for half the price at which
they were counted to Romanian artisans; they
possessed sophisticated tools > they knew how to
develop newer, more pleasant models
here, better; the Romanian artisans of the camps
gnes: bottlers, pelietiers, dyers, tailors, etc.*.,
They quickly disappeared before the newcomers.

In 1859, the economic capture of Mol-
davia could be considered complete.

They held the large property by the numerous
mortgages that she had granted to them on her
lands. Each banker in Iassy had a iiombfe
considerable number of owners entirely dependent
from him.

They were complete masters of commerce,
firstly by their absolutely preponderant number
rant, and then by the fact that small traders
Christians, who still existed, Were forced to
contact etix to build credits and pre-
a large part of their merchants were born
say at the commission agents and wholesale merchants
Jews (1).

(1) Verax, op. cit, p. 110.

We imagine that the Jewish invasion and Paccapare-
ment of commerce which was the consequence had
provokes certain protests in the principalities
tions and even certain defensive measures. THE
Israelites, satisfied with enriching themselves, feeling at home
they and each other, did not think of claiming
political rights. It is curious to note that it is
in the protocol of the Conferences of Constantine
nople (January 11, 1856) that the intention is manifested
of certain powers to demand for the Red Jews
hands the enjoyment of political rights granted
to the nationals. Proposals in this direction had
was presented at the Conferences by the ambassadors
of France and Great Britain (1).

The reigning prince of Moldova, Gregoire Ghyka,
strongly protested against these demands and argued
that “the presence in the principality of a population
very numerous Jewish community, which always claims to be
of foreign protection" and who seizes the
property, “would be a certain cause of ruin for
the country ". If Europe wanted prosperity and
tranquility of Moldova, it was going to be left to its inhabitants
tants, by virtue of their autonomic right, the care
to establish their local legislation.

The Jews agitated for satisfaction.
Those of Iassy addressed a petition to the Caima-
can “in the name of humanitarian principles I” The Baron
de Rothschild wanted to intervene with the government
French ment and received from Count Walewski a
fairly banal answer. Only representatives of

(1) DA Sturdza. Act so documented relating to the Istoria
Uenascerei Romdniei, t. II,

powers k Constantinople, the commissioner of Rus-
sie had issued a favorable opinion to the Romanians and
declares that “the moral and social state of the Jews of the
Moldova was such that their admission to the enjoyment
political rights and the suppression of certain
legal restrictions which concern them may lead to
great inconveniences (1)”.

Finally, the Paris Convention of August 19
1858, which endorsed the constitution given by the

powers to the united principalities, simply specified
plement that the Moldavians and Vlachs of the Christian rites
would enjoy all political rights, but
“the enjoyment of these rights could be extended to
other religions by legislative provisions”.

It was an indefinite postponement of the claims of
Israelites.

Shortly after, the double election of colonel
Couza put an end to the opposition of Austria and
of the Ottoman Gate. The personal union of the two
principalities became an integrated merger and Rou-
mania was definitively constituted as a self-imposed fitat
no me. Hospodar Couza reinstated a circulation
late prohibiting Jews from establishing themselves as hostels
gists in the villages and the first article of the law
organizing the bar stipulated that, only the Romanians
and naturalized foreigners could exercise
profession of lawyers.

On February 11, 1866 a revolution, moreover peaceful
fic, forced Prince Couza to abdicate and Prince
Charles de Hohenzollern was elected prince of Rou-

(1) Romania and the Jews, p. 118.

mania. A Constituent Assembly was immediately convened to
endow the country (Tune Constitution.

It was not without surprise that we saw the landing at
Bucharest, a Jew from France, Cremieux, former minister
Minister of Justice in 1848, founder of the Alliance
universal Israelite, who came to plead the cause of his
eong&ières with the Romanian government (1). II
was received as an important character by the ministers
very, the president of the House and many deputies
your. He demanded Tegalite for the Jews of Romania
civil and political, and, as a good mercanti, offered in
exchange forgiveness of a loan of 25 million
low interest (2). Romanian finances had
great need for resources; the offer was attractive
and the members of the Cabinet were quite dis-
ready to accept it, but an unforeseen factor intervenes
came. In one of the major newspapers, La Trompeta
Carpatilor, the Jewish peril had just been exposed with a
persuasive eloquence. The day the project was dis-
cute k the House, the people invade the court of the

Palace, loudly demonstrated his hatred of the Hebrews
and went on to ransack a synagogue. The deputies, strong
impressed, had rejected the project favorable to
Jews.

It didn't take much for the whole *
Israeli press uttered skunk cries and shouted
Romanians with gemonies: cruel, barbaric people
as we must have been in the Middle Ages, only dreaming
massacres and religious persecution. The author of
Romania and the Jews inserted in his book the

(1) Paul Raphael, op. cit, p., 75.

(2) Aus dem Leben Koning Karls von Rumanien, I, p. 70.

reduction of an engraving published in Paris in Le Monde
illustrated. It depicted soldiers in armed sacks.
cageaat a street in the Jewish quarter of Iassy, stoning
the feiaetres, forcing the doors, knocking people out
with rifle butts. Now, this fight and this demonstration--
military action had never taken place. drew it-
The author had imagined them from scratch.

The failure of the Cremieux mission and the vote of the
Romanian Chamber already illustrates the power of
Judaism k eette epoch. The Minister of Business
foreigners from France, Mr. Drouyn de Lhuis, thought it necessary
send a protest to the government in Bucharest
tation against “the feelings of intolerance” of the
population of the capital. Napoleon III himself
was encouraged to write to Prince Charles: “I must not
let VA ignore how much public opinion
here is moved by the persecutions of which the Israelites are said to
victims in Moldova (1). » The emperor was per-
suade that the Jews of Romania, innocent as
The child who has just been born, were victims of
explosion of religious fanaticism. A French historian
cais, Mr. Ernest Desjardins, member of the Institute,
It wouldn't be long before we got things straightened out. II
went to Romania, made an investigation into the matter
Jewish life and published a book (2) in which he said:
“I affirm that the religious motive has no part
in the measures taken by the government, nor
in the hojstility that the population testifies to
Jews", and a little further: "It is as a result of a

bad information that Mr. Cremieux was able to say:

(1) Verax, op. cit., p. 125.

(2) The Jews of Moldavia, Paris, Dentu, 1867.

Romania, when it was formed, found them
established long before its creation. Those who con-
arise the question and Font learned here will not read
not without some surprise the passage where it is said:
that the Jews of Moldova are fixed in this country
since the capture of Jerusalem by Titus! There you go
truth on this crucial point: The majority of families
Jews living in Romania are by birth, as
of will and morals, of mind and language, foreign
managed in the country. »

However, the Jewish press continued its campaign
against the principality. Prince Charles negotiated
with the powers a facilitating trade treaty
with them exports and imports. Alone
Austria concludes a treaty. France, England,
Italy recused themselves.

The war of 1877-78, which resulted in the capture of
Plewna and the victory of the Russians allied with the Rus-
hands against the Turks, must have had as its
logical sequence the proclamation of Independence
absolute of the principality. The Treaty of Berlin resumed
the issue on the table and imposed conditions.
On the proposal of Mr. Waddington, plenipoten-
tiary of France, which was subject to the influence of Al-
universal Israeli alliance and high banking,
we will insert in article 44 of the treaty signed on July 23
let 1878 the following clause: “The nationals of all
the powers, traders or others, will be treated
your in Romania, without distinction of religion, on the
foot of perfect equality. >> This formula, which pre-
sought to grant Jews full civil rights
and which characterized Timmixtion of Tetranger in the
internal affairs of Romania, was adopted

despite the efforts of MM. Jean Bratiano and Kogalni-
ceano.

At the insistence of foreign firms, a new
Constituent Assembly was convened in May 1879 to put
the Constitution in harmony with the stipulations
of the Treaty of Berlin. Article 7 of the Constitution
was modified, but the new edition interprets
as Article 44 of the Treaty of Berlin did not give the
Hebrews the mass naturalization they hoped for.
The Jews were like other foreigners, and in
the same conditions, the right to ask the Cham-
bers their naturalization. Only Jews who had
served in the army during the Revolutionary War
dance were naturalized en bloc; They were about
ron nine hundred (1). As for the right to acquire
rural buildings including the Congress of Powers
had not had the leisure to occupy himself, he remained reserved
to the Romanians, which did not fail to exasperate
the Jewish and Judaist press.

It was important to take a look at the history of
Romania in the 19th century to understand how
The Jewish question still arises today
in this kingdom; the world war cost him
new tests, but doubled, at the expense of
Russia and Hungary, the extent of its territory.

This territory is one of the richest in Europe.
The plains are very fertile, the valleys very suitable for
Telelevage, the forests contain little massifs
exploited forming considerable reserves. After
the United States, Mexico and Russia # it's Rou-
mania which is the country producing the most oil.

£ (1) Romania and the Jews, p. 167.

The probes, deliberately obstructed during Tin-
German vessel, are partly returned to service.
Coal, natural gases, white coal
constitute very valuable resources to the industry
sort. As means of transport, the kingdom pos-
covers nearly 12,000 kilometers of railway lines and
2,840 kilometers of waterways, including 1,470 on
the Danube with the seaports of Galatz and
of Braila which connect them to global traffic.

We can imagine that a country so privileged by

Providence exerts an irresistible attraction on
THE. children of Israel. Wilsonian peace brought down the
dikes raised by a government planning to
limit the invasion. Civil equality was proclaimed
and the Jews continued to enter the kingdom
in numerous bands. The annexation of Bessarabia,
where the Hebrews represented more than half of
the urban population, brought them a contingent
additional important. It’s also towards Rou-
mania towards which the Semites of the Ukraine were heading. Chas-
besieged by some pogroms, including the Jewish press
sit Timportance to excite pity... A brochure
very rich, published in 1923 by M. Em. Vasiliu (1),
gives precise statistics on populations
of Romania, by provinces, by cities, and they
are very eloquent. From their whole and from the
latest information reaching my knowledge,
it results that out of a total population of 18 thousand
lion inhabitants, there are 2 and a half million Jews.
This kingdom is therefore the country where the proportion of

(1) Situatia demografica a Romaniai. Cauze* Urmari,
Remedy. Cluj 1923.

the semitic element is the highest. If your note
as Hungarians, Germans, Russians and Ruthenians
encompassed by the extension of the former territory repre-
sent around 3 million, we see that the Romanians
strictly speaking, there are barely 12 million.
In a country where universal suffrage has just been
instituted, where, for various reasons, strangers
can be led to ally with the Jews, we
understands the dangers that threaten inner life
.and the very nationality of the Romanians.

Agrarian reform, proposed in 1917, in full swing
war, caused the large rural property to disappear.
The owners of the large estates were expropriated,
but the peasant farmers, to whom were attached
drunk from small plots of land of five hectares in mo-
yenne, immediately fell under dependence
Jews. The reform could only have been beneficial if
popular banks, agricultural cooperatives
had preceded and accompanied her; it is to be feared
until the efforts tending to institute them have been
tents too late.

Furthermore, the Jews broadened the scope of
their ambitions. The monopolization of trade and
Industry is not enough for them. they want to conquer
the liberal professions, invade the universities,
colleges. In 1920, for example, in Iassy, we included
there were 17 Jewish lawyers; today there are 59.

There was excitement in student circles about this
new invasion that threatens culture, Findepen-
intellectual dance of the Romanian nation. Due to
sound of the concentration of high schools in the cities
of Tr^nsylyania, of Bessarabia, of Mpjclavie, of
Bukowine, where Jews are legion, students

Romanians are almost a minority everywhere (1).
So what a real battle is being fought in the country
around the numerus clausus* consistent claim
to request the limitation of students and professionals
Jewish spankers proportionally to the number of
the race of the country. Violent unrest shook
the world of colleges and universities; It's in
vain that the University Senate wanted to calm the
spirits. He wrote a long manifesto saying that the
demands known under this barbaric name of
numerus tiausus, imported from Hungary, “were 6tran-
managed in Fame, in the interests of the Romanian people and
outside international possibilities. The words
in italics sufficiently show that the large
University Council feared interventions
foreigners, aroused by the Jews. It's not without
ulterior motive that the League of Nations has revealed
read the clauses concerning ethnic minorities
in the text of the paiXi treaties

The government felt it necessary to take measures
of rigor: closure of universities exclusion
exams and competitions pronounced against the
students who took the initiative of the protests,
deletions of uii journal guilty of having published
a translation of the “Protocols”, prohibition of a
congress which was to bring together 5,000 national students
lists. Any fufc implemented to stop a movement
vement of opinion which is reflected in all the
classes of the Romanian population.

“Our nation is dying,” wrote Mr. Eim Vasi.
liu at the end of the introduction to his book on Siiua-

(1) See the Jbimineaza of March 15, 1923.

demographic lion of Romania — because, its
culture being alienated, effective government will
pass into the hands of foreigners. »

But Romanian youth do not want them to
die; she wants to save her homeland at all costs,
greater and purer efe exit from the crucible of war.
She organizes herself for the defense of independence
and eminent personalities are ready to put themselves
as his head, & guides his efforts. The “Nationalist Party
Chretien” has already been organized for quite a long time and
has roots in all provinces. In Moldova.
young people created the “National Defense League”,
headed by Professor Cuza, one of the masters of
thought ; in Wallachia, “Fascia” (Roman fascism)
main) group of very numerous members; in Tran-
sylvanie is developing a similar organization,
“Romanian Action”, to which six pro-
spankers from the University of Cluj, among whom
Mr. Gatuneanu, many lawyers and almost all
students. All these associations publish
newspapers or bulletins and will undoubtedly unite with
short term into a powerful federation which exercises
it will be an effective action on the destinies of the country (1).

Romania has the advantage of possessing

(1) Under the signature: A Danube peasant, V Action
French of October 28, 1923 published an interesting letter
of Romania, whose conclusion is as follows: “Let
continue The current state of affairs, this is equivalent for
Romanians have a national suicide. »

Following searches carried out by the police and which
gave rise to the trial known as “the Guzist students”
heads of several university associations were arrested and
held for five months in prison. Their acquittal
by the Assize Court of Bucharest on March 29, 1924 gave rise to
has violent protests against Jews.

a monarchical regime, whose basic principle is

a safeguard against the dangers of democracy
and the plutoeraty that derives from it. Let it be
f elicitee! The salutary reactions which occurred
duces in Italy with Benito Mussolini, in Spain
with General Primo de Rivera would they have been
possible, if hereditary sovereigns had not
not reign in Rome and Madrid?

II

No sovereign reigns in Poland and establishes it
ability of the elected head of state does not favor Torgani-
sation of a strong power, dominating the parties and ca-
able to resist suggestions coming from abroad
ger. However, the Catholic faith of the great majority
rity of the Poles, awareness of the dangers which
threaten on almost the entire line of their frontiers
third party – borders are indeed very artificial –
constitute a cement strong enough to maintain
the cohesion of the resurrected nation. However,
after Romania, Poland is the state which possesses
on its territory the greatest number of Jews
(one in thirteen inhabitants) and there is Ik in perspective
a new peril added to the others.

No country, except the Spain of the Caliphs,
as Mr. Pierre Mignot (1) so rightly says, do not

(1) Pierre Mignot, op. cit., p. 72.

was more benevolent, more welcoming to the Hebrews
than Poland of old (1). Protect openly
by the sovereigns, they owed to their fi-
nanciers the favor of having been responsible for collecting
Taxes. “The impot farm and the distillery
The alcohol was almost entirely between them.
hands,” notes their national historian (2).

The communities had advantages that no other
no other condition suited them. The Jews enjoyed
rights and civil liberties, dressed like the
Christians, without any distinctive sign and were even
allowed to wear Tepee. The “Kahal” (commune)
had a life of its own, administered itself freely, chose

sat its administrators, its magistrates who applied
Jewish laws. These communes, initially isolated,
grouped themselves into provincial unions and, in the 18th 6th century,
other cogs are superimposed on them: differences or
waads. There are two. A waad works in
Lithuania, another for the four “countries” of Po-
loge. Ges difetes exercise a high magistracy and
have legislative powers. A Marshal of Em-
Pirej appointed by the provincial unions, exercises the
executive power, represents all the com-
communities and defend their interests before the Crown
and Betting.

The partition of Poland put an end to this autonomy.
mie and the situation of the Israelites varied according to the
kingdoms to which the territory where they were assigned was
resided.

(1) At the end of the 15th century, when the Jews were expelled
from Spain and Portugal, Poland offered them refuge,
an oasis.

(2) Graetz t. IV, p. 462.

To the Jews of Galicia, Joseph II granted
almost complete assimilation to other subjects
of the Austrian Empire; his “tolerance” edit
also applied the measure to all the Israelites,
but he suppressed the autonomy of the communes, except
regarding religious affairs.

The Jews of Lithuania and the territories whose
Russia took possession were less favored. Their
old organization was suppressed* They were confined
in the localities where they inhabited, with the prohibition of
go out, and a certain number of professions were
banned at the same time as they were imposed
vexatious restrictions. Also, when insurrections
Polish tensions broke out, the Jews held on
participate and, during the uprising of 1794, a regiment
Israelite, commanded by Josielewitz, fights under
Kosciuszko's orders (1).

As for the Jews incorporated into the Kingdom of Prussia,
they shared the fate of those of their race in the
conditions indicated in the previous chapter.

In the resurrected Poland (2), the negotiators

of Peace and the Council of the League of Nations
wanted to give the Jews a privileged situation
recalling that which they had once enjoyed, and,
For this purpose, guarantee clauses were imposed
under the pretext of respecting the rights of 4th minorities
ethnic and religious. In reality, Jews alone
should be called upon to benefit from these measures.

Article 1 of the treaty decreed that

(1) Mr. Pernot. Vfcproof from Poland.

(2) In Russian Poland alone, there were, in 1910,
five million Jews.

known as fundamental, intangible laws,
the stipulations contained in articles 2 to 8.
Articles 2 to 7 explicitly stated
that an integrated assimilation would exist between the
Jews and Polish nationals, in terms of rights
civil and political.

Article 8 is worth quoting verbatim:

Art. 8. — Polish nationals belonging
has ethnic, religious or linguistic minorities,
will benefit from the merae treatment and guaranteed meraes
in law and in fact that other Polish nationals
nais. They will notably have an equal right to create,
direct and control at their own expense cha-
ritables, religious or social, schools and others
educational establishments, with the right to do so
freely use their own language and exercise
freely their religion.

Article 9 completes the previous one and adds
significant advantages:

In towns or districts where a proportion
considerable number of Polish nationals belonging
has ethnic, religious or linguistic minorities,
these minorities will be assured a fair share
in the benefit of the allocation of sums which
could be allocated from public funds by the budget

get from Tfitat, municipal or other budgets, in
an educational or charitable purpose.

The Catholics of France do not enjoy, under
the Republic, of a similar status which includes the
school proportional and an age proportional
public support.

But, to make it clear that ethnic minorities
interesting and having special rights are unique-
ment the Jews, Article 11 stipulates that Poland
undertakes to never prescribe that elections or
voter registrations take place on Saturday: “The
Jews will not be forced to perform acts
any violation of their Sabbath
and must not be subject to any incapacity if they
refuse to go to court or act
perform legal acts on the Sabbath. »

The Poles, despite their reluctance to grant
in their resurrected homeland of such favors to
foreigners, with whom they had too long
neighbor to maintain illusions with regard to them and
sympathy, were forced to bow to
the will of the Entente Powers and to insert
in their Constitution, promulgated on March 17, 1921,
the commitments of the so-called “in favor of
ethnic minorities”. However, they understood
the dangers of incorporating into their nationality re-
emerging a Jewish fitat, foreign and hostile.

And this danger had appeared to them in all its gravity.
quickly when Red Farmee invades their territory.
Polish Jews offered themselves as couriers
and the officers of the Soviet troops treated them
into allies.

But the British government did not
waited for these events to show themselves the protector
leader of Israel. Complaining about some fights,
baptized pogroms, the Jewish press in London had
draws upon the Jews of Poland the benevolent attention
tion of Mr. Lloyd George. This one, of his own initiative-
tiative and without referring it to the League of Nations,

dispatched to Warsaw a fact-finding mission at the head
of which an Israelite quite naturally asks:
Sir Stuart Samuel. I have recounted elsewhere (1) the works
of this mission, which were condensed into a
White paper (2) submitted to the British Parliament.
The report acknowledged the exaggeration and sometimes
Tiiiianity of complaints, but he] expressed different wishes
who seemed foreign to the object of his mission,
notably the creation of Jewish banks in Poland,
Addition of a secretary speaking Yiddish in tones
British consulates and the Angle competition
land to facilitate Jewish immigration to Palestine
tine and elsewhere!

The Poles believed they were winning the favors of the “Pre*
"better" British by being represented in London
by an Israeli charge d'affaires, Professor Szi-
my Askenazy, who was then delegated to the Society
of Nations. The politeness had little effect when the
Soviet armies rushed into Warsaw, Mr. Lloyd
George advised the marshal's government
Pilsudsky to deal without delay and conclude a
peace which would have been fatal for his homeland. By good-
Well, General Weigand gave other advice
which we followed and a military competition which had the most
happy effects.

During the first peace conferences,
our Minister of Foreign Affairs having spoken
incidentally to give Poland its borders

(1) The reign of Israel among the Anglo-Saxons, pp. 61-69.

(2) Report by Sir Stuart Samuel on the mission to Poland.
Miscellaneous, No. 10, 1920.

of 1772. Mr. Arthur Balfour was indignant. It was per-
bring the resurrected state to extend from the Baltic
k the Black Sea; it was undoubtedly excessive, especially
that the limits of Poland had noticeably
varies; ruah we seemed to agree on the question
of Danzig, because the thirteenth point of the president
Wilson said in one of his paragraphs: “We assume
will give Poland free access to the sea." However,
Mr. Lloyd George as Judeophile as the author of

the letter to Lord Rothschild on Palestine delivered to the
Sioiists, rose against the Polish claim.
Danzig had undoubtedly been a Polish port, but
it had become a German city and by virtue of
famous principle of nationality we could not tin-
incorporate Poland (1). Woodrow Wilson having
assigned to Tavis by Lloyd George, Dantzig was given
of a bizarre status which gives the city an administration
German version incompatible with real usage
of port by another nation.

The Silesian question provides the plenipotentiary
British the opportunity to show its hostility to
view of Poland and its Judeo-German sympathy
fuck, because all the powers of Israel were taking
left for Germany, which they wanted to keep
one and powerful.

The treaty of May 7, 1919 awarded Poland
the whole of upper Silesia. On June 2, the discussion of
this attribution was reopened at the request of
Mr. Lloyd George and occupied no less than five sessions
of the conference* The Prime Minister of England
said the tenacious, devious and ultimately victorious lawyer.

(1) Mermeix. The Battle of the Three, p. 235.

Germans and Jews demanding a plebiscite.

Mr. Mermeix, in the Combat des Trois, gave a
very lively account of these sessions where deliberations
rerent MM. Wilson, Lloyd George and Clemenceau. THE
British “First” found the request justified
of the Germans, while saying that in his opinion the majority
biscite would be favorable to the Poles. Clemenceau
declared "that as far as Poland is concerned, there was
a historical crime to be repaired and also to create a
barrier between Germany and Russia (1)”. Wilson
pointed out that a frank plebiscite was impossible
in a country that has dominated for so long and which
will always have the fear of reprisals, if the Germans
mands do not disappear.

Woodrow Wilson agreed with Clemenceau and
maintained his opinion during the first debates,
then finally gives in.

This extract from the report gives an idea of the

liveliness of discussions:

Wilson. — We said, in the peace bases,
that all the provinces would return to Poland
unquestionably Polish.

Lloyd George. — But, precisely the Germans
say that this is not the case for Silesia.

Clemenceau. - How ? You know well that
the German statistics themselves show the
Mostly Polish Silesia.

Lloyd George. — But it's not just the law,
there is the feeling, I ask you to know it.

Wilson. — The ethnographic question is not
doubtful. For the rest, I would like us to add

(1) The Fight of the Three, p. 236.

let us have something to do with what we have decided;
but we are not obliged to do so by the bases of the
peace.

Lloyd George. — With ethnographic bases,
it would then be necessary to say that Alsace is German.

Clemenceau. — The question of Alsace-Lorraine
could, as you well know, compare it to any other.

Wilson. — What I maintain is that our
decision relating to Silesia is not contrary to the
fourteen points.

Lloyd George. — Who among us had thought of that?
Upper Silesia before the report of our experts
seized us?

Clemenceau. — You are making an absolute mistake;
all Poles, from the beginning, claimed the
Upper Silesia.

Wilson. — Mr. Clemenceau is right; when I
received in Washington Dmovski and Paderewski, I
I questioned at length with the cards in hand;
their claims were excessive, but we are
agree on the formula “give to Poiogne

all countries inhabited by Poles.

Lloyd George. – I repeat to you that we have not never could think of giving Poiogne a province which for 900 years was not Polish (sic).

Clemenceau. – I repeat to you, that the return statement on Upper Silesia has always been formulated by the Poiogne and recognized just by us.

Wilson. – We must succeed; we could agree to a plebiscite under the control of a commission interallied; we would declare that the plebiscite is zero if the commission reported to us that a pressure was exerted (1).

(1) Mermeix. cit, pp. 242-243.

President Wilson rallied to the principle of plebiscite. Through this open door Mr. Lloyd George ends by passing his entire project and the modalities of the consultation of the Silesians were such that the The Germans were able to exert pressure at will more shameless and keep under the authority of the Reich truly Polish districts.

The “Welsh ruse” had well deserved the Germans and the high international bank which has become open their ally against Poland.

Poland was not discouraged, it established a certain cohesion in its provinces, resolving sections separated for a century and a half; but the Jewish question does not fail to preoccupy its leaders. The Israelites elected to the House a certain number of deputies, whose action can be come harm and which are a ferment of dissociation for national elements.

Marshal Pilsudski had shown certain quality soldiers and he was truly patriotic, but his ideas put forward could lead him to compromise the financial and economic situation of the country, to undergo pressures coming from external democracies (1).

(1) The Jewish press in London is carrying out a methodical campaign

says against Poland. The slightest fight between a Christian
and an Israelite subject matter has a note inserted under the rubric
that: Antisemitic Rioting in Poland; and if the police don't have
arrested the Christian before any investigation and defended the Jew,
she is accused of complicity. On the occasion of Yom Kippur,
a Jewish merchant who left his store open was the object
of an attack on the part of a gang of his co-religionists*
The police having dispersed the demonstrators and arrested those who
resisted him is severely incriminated. (The Jewish Chronicle
Nice, September 28, 1923.)

THE lMPEttJALlSjtfE ^ISRAEL 1 37

The elections of November 1922 had for
result of the election of Mr. Narutowicz to the presidency
of the Republic. He was a socialist, and he had to
his election to a regrettable coalition of inino-
German, Ukrainian and Jewish rites. An artist
named Newiadomski, in a Charlotte-style gesture
Corday, Fassassina. The act of this desperation he did
change the diet? In April 1923* Mr. Witos, Head of
agrarian populist party, allied itself with the conservatives whose
Mr. Korfanty, Fanimatetir of the Polish Resistance
in Upper Silesia, is the leader. People say good things about the presi-
dent Woynechowski, successor to Newiadomski, and
the new Witos ministry is a government
truly national, to which the Jews look grim,
as was to be expected (1).

Ill

In Hungary as in Poland, the absence of a
middle class has given considerable importance
rable k F Jewish element, because it allowed him to
become an initiator, an agent of industrial activity
and commercial. The Israelites are a little less
numerous in Hungary than in Poland, but they form
even more than 7% of the population.

(1) Ministerial changes have occurred since
then, and the very democratic constitution, which is that of the
Poland, hardly seems designed to ensure stability
government of a long duration.

During the 18th and 19th centuries, they underwent
some details about the fate of their co-religionists
countries grouped under the Habsburg crown.
However, after 1830, contrary to the laws and
regulations, they were able to acquire properties
urban. This tolerance, due mainly to neglect
authority of the authorities, became a legal measure in
1839, on the condition of being limited to towns where
it was practiced (1).

A few years later, in 1846, Timpot de
tolerance which fell to the Israelites of Hungary
was abolished upon payment, in five annuities,
with a capital of 1,200,000 florins. The law of July 28
1849 granted them full enjoyment of rights
civil and political subjects of the kingdom.

They knew how to take advantage of the advantages of this
new situation. Their number increased rapidly
as a result of the increase in the birth rate and
filtrations from Russian Poland. “They fran-
the stages go quickly, as M. de Hevesy writes,
but anarchic ideas haunt their brains:
They start with small jobs and end up
by dazzling fortunes... The Hungarian Jew has the
superstitious respect for knowledge. If he indulges in
studies in his attic, his ideas waver like
the flames of his candle. When he enters life,
it naturally goes to scholars, to letters which are>
like himself, without direct experience of men.
These spirits, which have no memories, collide
to spirits enslaved by traditions. Impossible to im-
generate more opposing mentalities: some... obstinately

(1) P. Raphael. cit, p. 50.

only closed to what is new; the others, animated
with a feverish impatience to reach, embrace,
without criticism, everything that is bold, unexpected, finds
blant. Here, sourdough; there, an inert paste; One and the other
are insufficient as food... (1). »

These contrasts explain many crises in history.
contemporary history of Hungary. Next to the greats
chivalrous, light, prodigal, unsoulful lords
vres, place religious, timid, road-going peasants

deniers and unscrupulous, devious, intellectual
intelligent, imbued with daring theories and poorly digested
rees, having atavistic hatred of Christians that they
serve and exploit while waiting to become
deny their masters. There is no need to be a big
policy to predict what will emerge from the crucible where
encloses the disparate elements. The owners
nobles will be vanished and the peasant mine will be the es-
clave of the Jew. The iron fist of a monarch could
intervene, stimulate some, protect others,
repress usury and alcoholism. It seems that the mo-
narque does not accomplish his mission. It is necessary to recognize
that the emperor-king did not always have a stain
easy in Budapest, due to political discord
following the revolution of 1848-49 which resulted in
has a civil war. The Hungarian Parliament had
exasperates Austria with democratic aspirations
and separatists who led him to vote for forfeiture
of the Habsburgs and elected Kossuth as governor.

The intervention of a Russian army decided Tarmee
Hungarian to lay down her arms; the reprisals carried out
Ceased by Austria left hatred in Hungary

(1) The Agony of an Empire, pp. 186-187.

perennials that autonomy aceordee more tafd to
kingdom is not enough to erase. Dualism had
also the serious inconvenience of leaving & part deux
peoples, the Czechs and the Croats, who claimed
also k autonomy and independence. Croatia
concludes a compromise with Hungary, but on
precarious bases and Bohemia pushed the disaffect-
tion until turning its aspirations towards Russia
and his hopes. Weakened by these internal divisions
tines and also by the unfortunate wars which had
for epilogues Solferino and Sadowa, the government
of Francois-Joseph did not have an internal policy
coherent and resolute. Financial needs prompted
to manage the high Jewish bank and consequently k not
take any action likely to cause
complaints, whether founded or not, from the Israelites of the empire.

It is in vain that, in the midst of the world war, as soon as
accession to the throne, Emperor Charles strove to re-
respond to the aspirations of its peoples in accordance with them
regarding the share of autonomy to which their nationals
various elites could legitimately claim,

it is in vain that he strives to negotiate a peace
which had singularly shortened the duration of the hostilities
lity. .. the battle had to continue until the end,
and lead as a consequence to the dissolution,
decomposition, the dismemberment of the Austrian Empire
Hungarian.

In February 1918, on the advice of Lord Northcliffe, pre-
resident of the propaganda committee sitting in London,
it had been agreed that the allies would seek to
fight against the dualist monarchy by rising against
it all its non-Germanic populations and, in
April, a congress of “nationalities” met in Rome

oppressed 6,e The monarchy of Hat>sbourg(l)”, Avee
prisoners and defectors from BoMme, Hon-
grie, from Yugo-Slavia, we organized units that we
placed in the trenches of the Italian front and who contributed
tried to demoralize the troops loyal to their
flags.

Of the events of October, of the victory of the
mee d'Orient, of the retreat of German troops
on the fronts of France and Relgique, in advance
Italian on positions which were no longer
cracked, it would result in a total collapse of
Austria-Hungary and almost inextricable chaos
which the Jews were preparing to take advantage of. In Vienna,
they installed a Soviet regime; in Prague, they
supported Mr. Masaryk, who was made president of the
Czecho-Slovak Republic. It was a real “car-
naval of peoples (2)”. Hungary was the last to
proclaim the Republic; King Charles remained spec-
the events, but refused to abdicate.

After the assassination of Tisza, falsely accused by
The opinion of having been the main cause of the war,
Karolyi, appointed prime minister, wasted no time
not to abandon his sovereign. He wanted to preside over the
Hungarian Republic and believed it could count,
like Masaryk, on the sympathy of President Wilson
and the Entente competition. He was treated as an enemy;
the Romanians invaded the national territory. Of-
pitiful, losing his head, convinced that a revolution
was going to overwhelm all States, Karolyi abandoned

(1) Vagony (Fun Empire, p. 216.

(2) Ibid, p. 241.

gave power and handed over to the communists.
The hour of the Jews and Bela Kun was about to strike.

MM. Jean and Jer6me Tharaud are not alone-
Although they are talented novelists, they are also
conscientious and informed observers and, in When
Israel is King, (1) they showed how the Jews
had seized Hungarian soil by becoming intentional
dants and businessmen of large landowners,
by ruining the gentry:

Sometimes the gentleman couldn't accept Tidee
to dispose of property whose name it bore. For
continue to assert it, he began by
dig out what was left of his fortune, then he borrowed
to his Jew and he, one fine day, expelled you from the
House. Other times, the hazi jido (steward) leases
but the domain for nine years, subjected the earth to
an exploitation of banditry, according to the expression
dedicated. After which, the soil exhausted, the livestock
poor condition, upon renewal of the lease, he requested
that we reduce our rent for land that does not
was giving back more of what it once brought in. The hobe-
Reau then found herself very embarrassed. What to do ?
Leaving the capital... saying goodbye to the cafe, the club,
all the pleasures of this city, where he spent so pleasantly-
is living, while waiting to marry a
rich bourgeois woman, or even a converted Jew?...
be the domain in good condition! But it would have taken money
and our man doesn't have the money, either, to do
figure, he needs what little he has left. Only one solution
tion remains: sell the land to the hazi jido. This is what
that he decides to do (2).

(1) Paris, Plon, 1921.

(2) When Israel is king, pp. 33-34.

And to fully understand the progression of the con-
Jewish quest for the country of the Magyars, see

When Israel is King, on the pages devoted to the house
Orczi, built by a magnate under Marie-Therese
and became a ghetto, a cell of oti came out
powerful generations of parasites, usurers and
of goods merchants.

Bela Kun is indeed of their race, but he has a physical
particular sionomy, ambitions of another
order. His face, his CV as witness-
gnent:

Round head, completely shaved, large ears
the sharp ones, the big and protruding eyes, the short nose,
huge lips, a wide open mouth,
Fair of a lizard: such appears Bela Kun. Morally,
a little Jewish employee, resourceful and cunning, like one
sees thousands in Budapest.

Before the war, he was an obscure journalist
that we had seen pass, 9a and there, in the rooms of
editorial team, doing small reports, and who had a
day gone. It is found in the provinces, in Koloszvar,
in the functions of secretary of a mutual society
worker. Accused of having embezzled a small amount
from the cash register, his comrades chased him away from this
position of trust and we were going to hear his trial
when war broke out. With his regiment he left
for the Karpathians, where he was taken prisoner during
de Fannee 1916. He was sent to Siberia, to the camp of
Tomsk detention. He learned Russian there and, some
time after Kerensky's revolution (a co-religion
gioionnaire), he became friends with the famous propa-
Gandist Radek, whose real name is Zobelsohn, today
today a big character in the Ministry of Foreign Affairs
transferred to Moscow, and who was responsible for propaganda

Bolshevist among the prisoners. In Petrograd, Bela
Kun quickly became one of Lenin's friends (1).

Returning to Budapest, he created a newspaper, the Voros
Ujsag (the red newspaper), so violent in its
revolutionary remarks that we do not take at face value
serious. We read sentences like this;
“It is not enough to kill the bourgeoisie, we must also
tear them into pieces. » To create agitation
communist and prepare his dictatorship, Bela Kun
confessed that he had received, from Moscow and the Cross
Russian red from Vienna, twelve million rubles.

On January 1, 1919, with unemployed people,
mobilizes and Russian prisoners, Jewish agitator
attempted to seize the barracks in Budapest. He
failed, was arrested, but upon the intervention of one of
his colleagues, Doctor Pagany, he was released.
A few weeks later, Karolyi abandoned the
power "to the proletariat of the Hungarian people", that is
to say to Bela Kun and his gang. An executive council
was instituted. Out of 26 commissioners, 18 were Jewish.
One of them, Tiburce Szamuelly, took office
president of the military tribunal. He was the boss
executioners.

Cecile de Tormay, in the "Scenes of the Revolution"
communist tion in Hungary", published in the
Universal Review (2), Ta describes in a few lines:
"He was not a hunchback and yet he had a physical
hunchback sionomy... a black hyena... At the cafe,
he usually placed himself in a secluded corner and he

(1) When Israel is rotten, pp. 171-172.

(2) Delivery of October 15, 1923,

was alone at his table. He almost never took off his
black gloves. He always wore a black coat and a
black tie, let his black hair grow
health and threw them back. His face is shaved
tuberculosis was marked with bluish shadows,"
Like Bela Kun, he had surrendered to the Russians during
during the war. He became a recruiter of prisoners for
the red airmii when the Soviet revolution broke out
and had the satisfaction of having 92 officers massacred
Hungarian. He was well prepared for the role which
hush. He was traveling on a special train armed with
machine guns and carrying the executioners. Following the
circumstances, the people arrested were, after a judge-
ment for form, massacres in the wagon of
third person attached to the train or hung from gallows
after having been victims of outrages and cruelty
nameless.

s Tiburce Szamuelly, writes Gecile de Tormay, is
thus the most complete type of this race whose ele-
dominant elements developed in secret, in a

apparent submission and multiplied among us.
Hate has reappeared; the representative of the breed has
throws off the mask and the centuries-old resentment, reawakened,
look all around Elie... By the choice of Sza-
rciueMy, the revolutionary government of the Soviets
places above the Magyar people this executioner, soul
of his soul and blood of his blood (1)".

And let no one say that the Jews are
associates o,vi exceptions in the republic of
"proletariat of the peoples of Hungary". C6cile de Tor-
may specify: "lis {Jews) are all there in the list of

{-!') La Repue unwerselk, t. XV, p. 195.

he

revolutionary government. As under Karolyi,
a Christian jester is put forward to amuse the
crowd... the others are foreigners: commissioner
from the People to Foreign Affairs: Bela Kun (Kohn),
with his deputy Agoston (Augenstein); clerk-
sary & the War: Joseph Pagany (Schwartz) and his
alternates Bela Szanto (Schreiber) and T. Szammueli
(Samuel); Interior Commissioner: Eugene Land-
ler and his deputy Bela Vago (Weiss); commissioner
k V Public education: Sigismond Kunfi (Kuns-
tatter) and his deputy Georges Lukacs (Lowinger)...
All the people's commissars are Jews. Alone,
some substitutes are Magyars. Jews, the clerks
soldiers who hold the capital, the national guard,
the police ".

The author adds: "Who could read this list without
stay thoughtful? »

The sad nightmare dissipated. The arrival of the troops
Romanians and the organization of a national resistance
put an end to the dictatorship of the proletariat in Hungary.
A number of people's commissars
were hanged or shot. But, as Toobserve
MM. Tharaud: "the Jewish problem remains".

Some Israelites left Budapest, in the
fear of retaliation. The authors of When Israel
is King makes us witness the departure of the train which
take:

I hear the voice of the Christian who whispers with
The accent of despair:

“Yes, yes, look at them! Today, tomorrow
elsewhere ; at home everywhere and nowhere. Always
rages of hope. The Turk on the Bude Hill

was no more dangerous than this disheveled Jew,
sitting there, on his suitcase. In the last assault on Asia
we have been defeated (1). »

Israel has not given up on reigning in Hungary. II
thinks that the Red Terror organized by Bela Kun is
already forgotten by Christians, and information received
recently from New York tells us “.that the
federation of Hungarian Jews in America, which pre-
tends to have 200,000 members, would have asked the
trip of Count Laszilio Szrchennyi, consul
general of Hungary, under the pretext that he had
sends strong reports to its government
shades of anti-Semitism (2)”.

It is difficult to push consciousness further,
but must the Jews be convinced of their
power to show such impudence!

(1) When Israel is king, p. 291.

(2) International Review of Secret Societies of September 16
1923, p. 672.

CHAPTER V

THE JEWS OF ITALY, GREECE
AND FROM TURKEY

An anecdote told by Luigi Luzzatti. - The Jews

of Italy, from the renaissance to the “rlsorglmento”.

Judeo-Germanic infiltrations at the end of the 19th century
century. a sensational book by mr. giovanni pre-

ZIOSI. THE COMMUNIST MOVEMENT AND THE BANKS

Jews. — Mussolini and the fascist reaction. ~~ The
Jews of Salonika. — The situation of the Jews of Tur-

WHO WAS IN THE 18TH 6TH CENTURY, AFTER LADY WORTLEY MONTAGU.

— Concerns caused to Jews by nationalism

OF THE GOVERNMENT OF ANGORA.

The year of minister Luigi Luzzatti, an Israelite who
was so long involved in the politics of his country,
completes the writing of his memoirs. He gave k
a review the first of a fragment of these memories
and this fragment contains interesting details on the
the way in which the famous conversion of the
Italian annuity. The French government (Messrs. Rou-
vier, Delcasse, Barrere) contributed a

part and the house of Rothschild, with a consortium of
bankers for the rest. In this regard, Mr. Luzzatti
tells a significant anecdote, which Mr. Jean Carrere
reproduced in his correspondence from Le Temps,
dated Rome, January 7, 1923:

At the Nice Congress — which took place a few weeks
before the Russo-Japanese War — Mr. Delcasse tells me
showed a telegram from Petersburg giving as
certain peace between Russia and Japan. Barely
returned to Rome, I found a telegram from Roths-
child who announced to me the imminent war between the
two fitats. So the great banker was better off
informs that the vigilant minister 1

Execution point of former minister takes place
to surprise. He is aware that the leaders
of Israel are better “informed” of the events con-
temporary as heads of state; that's what they
allows you to predict them and take decisions in advance
arrangements to take advantage of it.

In the Italian cities, at the time of the Renaissance
During this session, the Jews were treated very well. In the 14th century
si'le, we know that Dante had a Jewish friend Ma-

noello. Pic de la Mirandole was Televe of the Jew Ale-
mom. Humanists sought the society of
Educated Israelites.

“Elie del Medigo taught published metaphysics
only in Padua and Florence; Leo the Hebrew published
his Platonic dialogues on Love. The printers
Jews, like the scholar Soncino, were in contact
constant with the letters of Tepoque; Soncino, of which
the bookstore was the center of Hebrew publications,
even entered into rivalry with Aide and also printed

Greek authors. Hercule Gonzague, bishop of
Mantua, disciple of the Jew Pomponazzo, of Bologna,
accepted the dedications of Jacob Martino, who had worked
ducted the Compendium of Averroes, while others
princes encouraged Abraham de Balmes (1) in
his role as translator (2).”

This was not without concern to the authorities
religious. Bishop Maiol, in his Dierum cam-
cularium, notes that there are “people and
often of quality, both men and women,
who are so crazy and senseless that they consult with the
Jews from their most intimate affairs, to their great pre-
judice” and complains that Christians are witnessing
religious ceremonies in synagogues.
It is certain that we went to Ferrara, at the end of the 18th century
century, hear the sermons of an eloquent Jew:
Judas Azael (3).

The sovereign pontiffs deemed it necessary to inter-
come. Popes John III, Paul IV, Pius V, Cle-
ment VIII condemned the Tamuld; Innocent XI
threatened Catholics with re-excommunication
attending synagogues. But the Holy See
thought rather of converting the Israelites than of
oppress or bully them. Those who resided in Rome
were required to attend certain sermons.

In the 18th century and until the convulsive agitations
whose epilogue was the Italian Tunite, the Jews
little was said about the Italian fitats; that is to say
that they were not badly treated there. The country was not

(1) He had translated most of the works of Averroes.

(2) Bernard Lazare. Anti-Semitism, p. 146.

(3) Ibid, p. 147.

rich. The Israelites were sparse there. We find some
goes all over the cities, like loan sharks
and as bankers. In Venice, they were more nom-
breous and traded with the ports of the Adriatic
and the Orient (1). In Rome only they were
groups in a small ghetto-forming neighborhood.
In his work on the History of Italian Unity,
Mr. Bolton King quotes as persecution does
that in Tiirin itself, in 1838, "the Jews were excluded
public jobs and universities (2)”. That
proves that they were simply considered
foreigners not participating in national life.

But if they were generally excluded from functions
public tions, the Israelites were welcomed in
the Masonic lodges and the secret societies which,
under various names: Ausonie, Orisis, Triomphe
Ligurian, Carbonari, Federes, fought the Catholic
licism, the Bourbons and played an important role
in the Italian Risorgimenio. Their influence is increasing
when, with Rome as capital, the kingdom unified
became a great parliamentary state. It is good not to
not forget that Rome had as its syndic (mayor) the
Jewish Nathan (3), grandmaster of Freemasonry
Italian. With the revolution, the Israelites had
everywhere conquered the rights of citizen, and, as
many of them had their names italiamsed,
or had some difficulty discerning their origins.

(1) According to Goldschmidt (Univ. Geschichte, p. 452), it is
in Venice that Jewish bankers introduced the practice
of the endorsement of bills of exchange.

(2) History of the Italian Uniti y t. I, p. 50.

(3) Ernesto Nathan was a Jew from England. Her
mother, who was intelligent and very beautiful, had a group in her
Mazzini, Crispi, Safli and other Italian revolutionaries

Intelligent, hardworking, intriguing, supported by
the great foreign bankers, their peers,
at times the finances of the kingdom had
needing to be rescued, several Jews rose
quickly from the benches of the House to those of the government
vernment. Once ministers, they facilitated Fas-
censorship of their co-religionists and the war
dialeleurprovides a valuable springboard to bounce back
and intensify their action.

The Jewish peril would still be unknown to many Italians.
links if a publicist of great talent and character
energetic being, Mr. Giovanni Preziosi, had not
try to reveal it, to highlight its gravity. We must
Mr. Preziosi a most endearing book: La Germania
aka conquista delU Italia (1). By studying the infil-
German trations that occurred in Italy
for half a century, the author has noticed that, at the same time
lement and often in harmony with these infiltra-
tions, Jewish influences gradually penetrated
the country's organizations to absorb them or
contaminate and destroy them.

These influences increased on the surface and in
founder, dominating the nerve centers of the machine
government.

At the head of all the big banks, in the
boards of directors of major businesses
industrial, in shipping companies, in
public services, in education, we find
of the Hebrews. Statistics evaluate their number

(1) A French translation has been published in the bookstore
Delagrave, in 1820. This book is not without analogy with
Before the War by Leon Daudet,

between 50,000 and 55,000, or approximately one thousandth of the
Italian population.

At the cost of patient research, the magazine La Vita
italiana draws up the table of public functions
and administer ves occupied by Jews, taking
based on the General Directory of 1920. Here is the
detail, by ministerial departments and by body
of the state:

Parliament: Senate and Chamber 64

Advisory bodies: State Council, Court of

Gomptes, Heraldic Council. 25

Foreign Affairs: Central Administration

trale and agents abroad 54

Colonies: Central administration and agents

abroad 11

Interior: Central and provincial administration

cial 317

Justice 398

Finance 470

War: Central administration and army. . . 267

Marine '. 117

Public education 846

Public works 96

Industry, Commerce, Agriculture: Minis-

land and provincial administration 62

Posts and Telegraphs 532

Total 3,259

Expecting a Jewish population of 50,000
souls, we therefore see that one Israelite in 15 is function-
public minister, deputy or senator. If the children
of Israel had no other ambition than to gain
to the state budget, the evil would be less frightening,
although civil servants hold a

plot of government authority; but their
ambitions are broader, their aims higher.

Their financial power allowed them to acquire
the vast majority of daily newspapers, almost
all publishing houses, information agencies
tions. The organ of Italian Zionism, Israel, published in
Rome, was not afraid to display impudent Forgueil of
race and its atavistic exclusivism: “Just as
oil does not mix with water, nor does Israel
must not mix with the nations of its neighborhood.
The oil rises above the water. Like her, Israel
must rise above other peoples (1). »

And, in fact, Israel tends to dominate other nations,
and his offensive against Italy occurs from above
and from below. Socialist and community groups
ists were almost all led by Jews when
the revolutionary movement took place which almost
establish in Italy a regime similar to Sovietism
Russian.

Under the complacent gaze of the government of
Mr. Nitti, the entire industrial part of Italy (the
northern provinces) was abandoned to the communities
nists; factory directors were chased out and replaced
places by workers' councils; the commercial fleet
Merce was treated in the same way; eco-life
The country's economy was suspended. The kingdom is
was going towards the abyss.

The Vita Nazionale gave an impressive
image of an anarchic state which was being prepared. Two
Israelites – she said – were part of the minister
Father: Alessio (Justice) and Sehanzer (Foreign Affairs)

(1) Cosi Israele deve sourastare agli altri popoli.

managed) (1) and the government was keen to give
satisfaction to the communists by giving a broad
place for union delegates in management
industrial and commercial companies. Lice-
see was out of water. The soldiers who had brazenly
vely beaten were insulted in the streets of
big cities ; the traitors and cowards who had
contributes to the disaster of Caporetto, condemned by
the war councils, were amnested.

Everywhere the hand of Israel was visible. In the Ri-
vista di Milano (2), a patriotic writer, MA Rai-
mondi, showed the collusion of the high banks

Jewish with the workers' organizations in the ten-
attempts of revolutionary upheaval; " THE
socialism, cooperativism, collaborationism
who have troubled and still trouble national life
are the consequences of the international Jewish conspiracy..."
The Banca Commerciale, run by the Hebrews
Toeplitz, Goldschmidt, Castiglioni, had, during
throughout the war supported an anti-national policy,
as well as the Pisa bank, another affair of the Hebrews.
It was she who financed the revolutionary movement,
seconded by Jewish senator Delia Torre.

(1) The origin of Senator Carlo Schanzer is disputed.
He is, it seems, a Catholic by religion. But it is claimed*
as being of Hebrew race by the Jewish press. We know
that he had been the head of the Italian delegation to the Conference
of Washington. The Jewish World of December 1, 1921
then published his portrait (frizzy hair and long beard
black) between those of two other Semites, the attorney Elmar
Schlesinger, advisor to the Shipping Board of the United States,
and Mr. Oscar S. Strauss, permanent chairman of the Committee
general of the limitation of armaments, instituted by the Fed-
American labor ration.

(2) Delivery of September 10, 1922.

And Mr. Raimondi also pillories the Jews of Treves,
Donati and F agent provocateur Nardi.

It was high time that Italy pulled itself together and
said the solemn warning that Dante gave
to the Italians of his time:

Uomini state e non pecore matti
Si che 'I Giudeo travoi non rida (1).

At a tragic hour in his history, Mussolini
was the savior of his country. Coming from the confines of society
lism, in the light of war its false ideas and
his prejudices vanished; he was aware of the danger,
and, to ward him off, placed at the service of the beautiful intellect-
gence that God had given him fierce energy,
an iron will. Around the newspaper he edited;
II Popolo d'Italia, and oh he wrote remarkable
articles, he gathers adhesions to his doctrines and
active sympathies, but he quickly understood that
to resist violence, attacks by comrades
communists, something other than im-

bonus, legal remedies, measures constituting
functional. It was in March 1919 that he trained his first
first groups of fascist fighters, destinies k
fight against the socialists on equal terms, and at least
take care to attack them when the offensive appears more
indicated that the defensive,

In a recent work, already translated into English 12),

(1) Parad, ch. V, v. 80-81.

Be real men and not stupid sheep.
So that, in your home, the Jew does not sneer while ignoring you

(2) The Fascist Movement in Italian Life, London, T. Fisher
Unwin.

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Doctor Pietro Gorgolino gave the history of
fascist movement. It is naturally in the
patriotic youth that Mussolini recruited his soldiers
volunteers, his “black shirts”. He organized them and
trained them militarily, provided them with the opportunity to
to compete with the communist troops, who were
beaten and terrorized. Without doubt, the regular army
could have intervened, but the government had stood up
to be so weak, so powerless to act against the per-
communist troublemakers, that he was poorly qualified
to crack down on their adversaries. He let it happen and
Public opinion and the feeling of the officers were
soon oriented in such a way that when
Fascist detachments had Fordre go and beat
the socialists of a city, demolish their printing press,
burn the house where they had their headquarters,
They usually arrived the evening before in small batches.
fractions, and received, at night, hospitality in a
garrison barracks.

Among the fascists were former soldiers,
students and even workers happy to be
to escape the tyranny of the “Reds”. Mussolini
was a supporter of workers' unions, but he
condemned the class struggle, which earned him
competition in conservative and monarchical circles
chists. As for militant Catholics, classified under
the banner of the Sicilian priest Don Sturzo, liberal and
socializing, they remained strangers for a long time.
if not hostile, to the fascist movement.

The general elections sent seats to the
House around thirty fascist deputies. It was
little to exercise serious parliamentary action,
but this minority stimulated and facilitated propaganda

in the country. It is also a patriotic cord that
Mussolini knew how to make people vibrate - as had done
d'Annunzio during the war - he mentioned the old
glories of the Roman Empire, complained of the insufficient
performance of the Italian conquests in relation to the sacrifices
works accomplished during three long years of
struggles and suffering... His popularity grew,
The number of his legions increased and when sixty
a thousand fascists marched militarily through the streets
of Rome, in front of their leader, amidst acclaim
reactions of the crowd, the revolution was accomplished.

The king, happy to save his crown and his
kingdom, stretched out his hand to the victor, the ministry
collapsed, Parliament bowed, even flattened itself to the
point of abdicating all his constitutional rights
and to give Mussolini dictatorial powers.

The task of the leader of fascism was not announced
like ease. So far, he has acquitted himself with
happiness, not without extraordinary skill. II
reformed the administration, achieved significant
savings; he modified the electoral status in such a way
k ensure a strong majority in Parliament; he has
consolidates royal power, demonstrates its respect
with regard to the sovereign pontiff, replaces the crucifix
in schools. He made a masterstroke by adjusting
manu militari the conflict with Greece, motivated by
The assassination of Italian officers on the borders of Al-
banned and thus doubled its popularity. The change
has singularly benefited from the recovery taking place in
Political and social state of the country. In the Popolo
from Italy, a talented journalist, Mr. Francesco
Meriano, continues to expound the doctrines of the fas-
cism, the directives of its action. The solution of

social problems often catch his attention*
Like uiH 6cole which is developing in France
under the auspices of the leaders of I 9 Action franaise,

fascism wants to promote pro-associations
professionals uniting capital and labor in
the same industry, instead of pitting them against one another
1 other. Isn't that the best way to expand
all the forces of production of a country: “The so^
cialism – writes Mr. Francesco Meriano – was disappointed
the working masses by the mirage of the implementation
community of property and universal peace.
A doctrine based on the principles of production
real vision cannot ignore inequality
strengths and talents, nor rational rivalries,
peaceful or warlike, with a view to conquest
global markets (1). »

The Catholics had every interest in rallying
k the social and economic recovery policy
and religious freedom inaugurated by Mussolini.
But Don Sturzo, in coquetry with the socialists,
the Jews and the internationalists, with whom he shares
certain ideas and certain illusions, like
Marc Sangnier in France, opposed it with all his
power.

The Tribana of July 11, 1923 strongly characterized
precisely the errors and dangers of the doctrines of
Sicilian priest:

The White International, oik, had good intentions
indisputable tions, individual good will
sincere and honest, betrays a democratic deviation
liberality of Christian thought and action: because,

(1) Text quoted by The Patriot of June 28, 1923.

through the most diverse channels, it communicates with
all forms of religious and social modernism I
Also it is, in fact, the synthesis of the most serious in
gers who threaten the integrity of the doctrine and
Catholic life... That's why we sympa-
this in the most sincere and selfless way
with the honorable Mussolini, as soon as he has
wanted to show that he appreciated the value of the forces
spiritual, and force everyone to come out of ambiguities,
ready-made sentences, of irresponsible exploitation
responsible for policy. Gar he must inevitably
lead to the fight against “popularism” à la Sturzo,
just as, logically, we had started
over there.

This is why, as long as the current regime maintains
will uphold its fundamental principles and acts of
national resurrection, thanks to the frank and sincere
highlighting the religious and moral forces of the
country, to the implacable war politically declared
to parliamentary and democratic parasitism, we
let us sympathize with him because this orientation
is parallel to ours.

The vast majority of Italian Catholics have
shares the feelings of the Tribima and, when
Mussolini put the “populists” on notice to choose
sir between him and Don Sturzo, all right tail of this
powerful party lined up under his banner. " These are not
not the vicissitudes of this party, tossed around in the House
from Nitti to Giolitti and Facta, and from the collaboration-
socialistism to alliances with the lodges which could
will reassure the country (1). » The dictatorship of salvation
National has dissolved this evil party.

(1) International Review of Secret Societies, September 30
1923.

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However, the leader of fascism never addressed
the Jewish question head on. It has been claimed that among
the prime ministers of his choice had found a
Israeli by race; the fact was incorrect. But if Musso-
lini has not yet considered the most delicate of problems
mes, it is indisputable that by his energetic acts
and reasons: social conservation measures,
rigors against leaders of communism – including
most crossed the borders – benevolence
with regard to Catholics, hunting given to mer-
cantis and war profiteers, surveillance of
financial companies, suppression or suspension of
newspapers with subversive ideas, the leader of fascism
built dikes to protect against the Jewish invasion.

And when Benito Mussolini, without hesitation, declared
that he did not admit that the Italo-Greek conflict, made
more than acute following the occupation of Corfu, fftt
submitted to the League of Nations, it broke in visor
with this league, imagined by Freemasonry,
imposed by Woodrow Wilson and Lloyd George, league
which is properly the Anglo-Saxon organ of Israel (1).

II

Let's cross the Otranto canal. The Greek Islands
and mainland Hellas themselves were not
a place of election for Jews. Apart from a few

(1) See The Reign of Israel among the Anglo-Saxons, pp. 233-258.

fertile valleys of Corfu, some olive plantations
rivers and fig trees, meager vineyards, the country
is arid, rocky. Its inhabitants live on little,
have simple morals, which does not exclude a habit
consummate and unscrupulous commercial summer.
It is understandable that the "Jews believed that there was no
for them there is no advantage in coming to colonize among them
descendants of the cunning Odysseus.

However, the mutilation of European Turkey,
which followed the last Balkan war, incorporated
to the Hellenic territory the region of Salonika, where
the Jewish population is very dense. They are mainly
Jews who came from Spain at the time of the expulsion
which had fallen on Salonika, pushing
offspring on Constantinople and Asia Minor.
They had found in this Aegean port a broth
of culture specific to their development and
responsible for their prosperity. Turks are ignorant
and naive, have no business aptitude and claim
intermediaries, brokers, in most cases
part of the cases of material life. In Asia Minor,
the Jews found rivals: the Greeks and the Arme-
niens; in Salonika, they emerged as masters
and the maritime city became a Jewish city. The Alliance
universal Israel installed schools there, at the end
of the 19th century, which, moreover, was encouraged by the government
ment French. A hotbed of liberal, hostile ideas
to the sultan and to Islam, was created there; you should not
forget that it was in Salonika that the
revolution of the Young Turks which would throw into the
arm of Germany the Ottoman Empire.

The population of Salonika had welcomed without
enthusiastic about the stipulation of the peace treaty which

incorporated the town into the domain of Cottstantin.
Large numbers of Jews emigrated to America
at this time, but there remained a considerable amount for
not to make the race a minority in the city;
and, when the new annexed territories were
called to elect their representatives, Israel made its
entry into the Greek Parliament. In the midst of difficulties
dynastics and politicians who attacked the government
ment, Mr. Gounaris thought of confiding to Mr. Mallach,
deputy of Salonika, the finance portfolio-.
It's not that he felt much sympathy
for his person and his race, but he thought, no
without reason, that the collaboration of a Jew in his
Cabinet would be favorably received by Mr Lloyd
George and the Entente Powers.

The situation of the Jews in Türkiye was essential-
variable, depending on time and region, but
they rarely escape persecution and seem less
hated by Muslims and Eastern Christians:
Armenians and Greeks. Did they exploit in lesser
proportions the peasants; Were less dark
in the villages? This would be worth clarifying;
In the 17th century, if a correspondent is to be believed
of Howell, dated June 3, 1663 (1), they were not
still ti*es fortunes and could inspire? more than
of pity than of envy, but it was no longer like that
sixty years later; a great traveler, who
was also a renowned gunslinger, Lady Wortley
Montagu, in a letter dated from Adrianople, May 17
1717, and addressed to Abbot Conti, gives an interest

(1) the Jewish Chronicle supplements, October 26, 1923.

aware of the wealth and influence enjoyed by
then know the Israelites <Xth Türkiye:

I note that most rich merchants are
Jews. This people enjoys incredible power in
the country. They have special privileges greater than
those of the Tares themselves, and constituted a gou-
autonomous system, equipped with courts of law
according to their own laws. They have monopolized {all the

commerce of the empire, thanks to the Ttroite union which
reigns between them and as a result of the lazy temperament
peace and lack of inclusion of the Ottomans. Cha-
that Pasha has his Jew, who is his businessman;
he Tinitie has all his secrets and entrusts him with all his
business. No deal is done, no money received,
no merchandise bought or sold without passing
by their hands. You can judge the profits that
result for a people knowing how to take advantage of
more minimal affairs. They found a way to
make themselves so indispensable that the protection of the Court
is acquired by them regardless of the minister in power.

The English, French and Italian niarchands, who are
aware of their artifices, are however obliged
to negotiate with them, because no significant market
cannot be processed without their knowledge and it is not necessary to disobey
manage the least of them, because the community all
whole would support him with the same energy as if he
was one of its leaders. There are many among them
who are immensely rich; but they take care of
not display their wealth in public. However, in
their homes, they live in luxury and magnificence
cence (in the utmost luxury and, magnificence) (1),

Perhaps we should not generalize the observations
vations made by Lady Wortley Montagu to Andri-

(1) Works of Mary Worthy Montagu (1803), t, il, p. 173.

nople and Constantinople and believe that in all
the provinces of the Ottoman Empire the Jews were
opulent and considered, but it is appropriate to recognize
that, from the 15th century, a time when religious struggles
were tearing Europe apart, the Turks admitted the principle
principle of freedom of religion. Having themselves a
theocratic government, they did not refuse
other breeds established on their territory benefit from it
virtue of an analogous constitution. Yes, several sifecles
afterwards, Muslim fanaticism committed terrible
atrocities is that the Greek patriarchy, for example,
become a hotbed of intrigues against the government,
incited rebellion and that the communities of
Armenian cities, in addition to sowing usu-
riers in the smallest villages, were always
ready to provoke foreign interventions.

The Jewish communities of Türkiye, except that

of Salonika which favored the revolution of Enver bey,
had always shown themselves docile and loyal to
towards the sultan. When the Greek armies occupied
perent Thrace and invaded Smyrna and part
of Asia Minor, the Jews, especially those of modest
condition, were molested and chased. Most
left took refuge in Constantinople. A 6writer
of talent who applied himself to studying on site the
questions of foreign policy, Mr. Maurice Pernot,
questioned an occupying Israelite in Constantinople
a high political situation on the reports of
Jews with the Muslims of Türkiye and with the
other peoples in general, and this one said to him:

The condition and organization of the Jews differ
deeply depending on whether they have established themselves in

country of a superior, equal or inferior civilization
to theirs. In Holland, England, France, the
Jews must tend to assimilate into the environment in
which they lived in; in Poland, Russia,
Balkans, they were, on the contrary, sometimes brought, sometimes
soon forced to isolate themselves from this environment, and consequently
to organize oneself, either to ensure a better existence
lure, or with a view to resisting measures of ostracism
or acts of persecution. When we are
came to Türkiye, we found there, like ele-
dominant, a people less civilized than us,
proud of its military successes, jealous of its hegemony
political, but otherwise affable, fair and tolerant.
Life was relatively easy for us in this country:
we had privileges, guarantees sufficiently
broad to ensure the maintenance of our traditions
religious and ethnic; guarantees and privileges were
generally respected. We have never had
complain about the Turks, as we had to complain about them
the Armenians. When we suffered, we
suffered with the Turks, neither more nor less than them-
same (1).

The initial thesis of this statement is well argued-
table, because the tendency of the Jews to assimilate to the
national, in Holland, in England, in France,
is hardly visible, while their tendency to increase
filter into the organizations of these countries to practice there
a dominating action manifests itself in the following way
sharper.

In any case, despite the advantages which were given to them
conceded and of which they make Taveu, the Israelites of
Türkiye aspires to complete independence,

(1) Maurice Pernot. The Torque Question, pp. 178-179.

has an autonomy based on clauses in favor
ethnic minorities, designed for them
by the League of Nations. On May 1, 1921, the delegates
Jewish guages gathered at the Chief Rabbinate of Cons-
tantinople in a sort of Constituent Assembly for
demand the granting of a charter “which would consecrate
solemnly all the privileges granted by the
sultans to the Israelite communities of their empire,
would transform these privileges into permanent rights
and irrevocable, and would finally provide them with a guarantee
International (1)”.

But if nationalist sentiment developed
among the Israelites, it also grew among the Otto-
mans, and the diplomatic successes, obtained at Lau-
sanne by their tenacity and the memory of their victims
tories on the Greeks, added to this the feeling of
their strength.

Mustapha Kemal galvanized the old empire that we
believed to be dying; he awakened his sleeping senses,
restored his awareness of his nationality. To the
juxtaposition of several autonomous peoples
jealous, hating each other over racial issues
and religion, he wanted to substitute an Ottoman nation
homogeneous mane, that no Christian promiscuity
or Jewish would come to annoy or disturb.

No more Armenians! They are the ones who made
the couriers of the Russian invasions and the agents of
European powers by provoking their inter-
diplomatic or armed interventions. No more Greeks!
They are the worst enemies of the Turks; they committed
the wildest atrocities against villagers

(l) ibid, p. 177.

harmless, during their last offensives. Then-

that there are Muslim populations in the
provinces currently attached to Greece, in Alba-
nie and in Thrace for example, is41 not natural
to exchange them with the Greek populations of
vilayets of Asia Minor? Get exchange is by the way
in the process of execution, but is not accomplished without
difficulties. The attachment to the ground is such that Muslims
men from Thrace would rather call themselves Christians than
return to Türkiye.

As for the Jews, their stay in Turkish country is not
more very desirable. Under the British protectorate,
they founded a national home in Palestine, where they
oppress an Arab population ten times their own.
Would they have the right to complain if they were subject to
a similar treatment?

Anyway, they start to moan and cry
complain, even before having been beaten or expelled
his. We read in the Israeli newspapers that the government
Angora inaugurates a permanent campaign
secution against the Jews of Türkiye. In many
cities, posters were put up to encourage
boycott of Jewish stores. Restrictions are
allowed free movement of Israelites in the country;
the chief rabbi is no longer authorized to make protests
trances to the authorities on behalf of the community.
Another grievance: the Jews are forced to close their
shops on Friday. It should also be noted that none
Jew was not called to be part of the House
newly elected, due to the fact that an order of Angora
made it known that only Muslims were
eligible for the Assembly. Furthermore, the Turkish press,
according to a Jewish-British newspaper, is leading a

violent anti-Semitic campaign and there are fears that
the situation does not get worse. The prospect of a
Mass emigration is already being considered(l).
If you consider that in Constantinople there are approximately
ron 80,000 Hebrews, it must be admitted that the question
Jewish problem arises in Türkiye as elsewhere.

(1) The Jewish World, July 19, 1923.

CHAPTER VI

RUSSIA AND THE JEWS

THE TESTS OF ALEXANDER I WITH A VIEW TO THE ASSIMILATION OF

JEWS. MEASURES OF RIGOR. THE JEW SURRENDERED

OBEDIENT BUT ESSENTIAL. HE BECAME THE FOURIER

of the revolution. the bangal organism is in its

hands. — Role of American Jews in Business
Russians. — Financed by the high international bank,

the Soviet regime was established by Jews.

Israel's concerns. — — The last words of Le-

NINE.

It is through Poland, Turkey and the Caucasus that
Jews entered Russian territory. The differences
rents people forming the vast empire of the tsars
only enjoyed relative freedom, narrowed down
health as we got closer to power
central. The children of Israel accepted this
regime, spread throughout the towns and countryside,
practiced, as in Poland, Romania,
Hungary, number of small trades and particularly
Tusure. They knew how to make themselves useful as an intermediary
diaries and traders, sometimes even essential

when they operated in deprived regions
of means of communication, of which the peasants do not
found no outlets for their crops.
They became, on the other hand, odious by exploiting
the working classes, by monopolizing certain com-
merces, showed their contempt for the beliefs
Christians of the inhabitants, living an existence
separate and strange. Also, by different ukases, were
they are subject to rigorous measures, confined in
certain districts.

Alexander I, in love with liberalism, was interested in
fate of the Jews, believed that, through their intelligence and
their diverse abilities, they could make
services to the empire and that it was possible to modify
proud of the unsympathetic and surly earactere of their
mentality. Russian Judaism suffered in its
religious organization a serious crisis following
the dissolution of the synod which directed the communities
Russian-Polish sailors and the extension taken by
the dissident and fanatical sect of the Hassidim. THE
tsar wanted to win the recognition of the Jews by
helping to get through this chaotic and controver-
contribute to their assimilation by creating schools for them
use, by opening the doors of universities to them.
“By tax exemptions, he encouraged
Jews to engage in agriculture, manual work,
to the arts and sciences, rather than holding
cabarets and being money-grubbers. Afm of
to disaccustom them of their awful dialect, he had them named
have honorary positions those who knew how to bet
and write Polish, Russian or German (1), »

(1) P. Mignot. The Jewish Problems, p. 50.

But these efforts of the sovereign were fruitless.
The great historian of Israel recognized it: “Instead
to consider the instruction that we wanted their gift
born as a blessing, the Jews of Russia and
of Poland looked at her like a curse
tion and an invitation to the Apostasy. In their eyes,
their horrible jargon and their ridiculous attire
had a sacred character and they were *firmly
rtsolus does not bring it? no modification (1). »

Discouraged not? the failure of his attempt,
Alexander I revoked the favorable measures taken
k view of the Israelites.

depending, a few amines later, the mou-
emancipation movement which had occurred in Germany
magne had an impact in Russia. A sect
of “6elaif es”, the Maskiliins, was formed, with the aim of
vivified local Judaism and initiated its elements
young people to modern culture, to knowledge of
languages, sciences, letters, philosophy.
Alexander II also showed his good intentions
to favor Jews by promoting these tendencies;
he renewed the concessions previously made

by Alexandre T& and strove to create an elite in
the people of Israel. For this purpose, anyone who had
diplomas, engaged in agricultural work,
had served in the armies, was, from the point of view of
individual rights, assimilated to citizens of the empire.

But this period of pacification and tendency
the assimilation did not last long:
“Far from recognizing the advantages granted by
the tsar and to confirm his good intentions

(1) Graetz. cit. f t. V, p. 344.

by their submission, the most exalted among the intellectuals
Jewish scholars, seduced by revolutionary ideas,
believed to obtain more through violence. they were
of all the plots and endeavored with the anar-
heists of undermining the very foundations of the state. Their der-
deny attack, the assassination of the liberating tsar, was the
signal of a violent anti-Semitic reaction (1). »

From then on, the most vexatious measures, the treatment
strict regulations established by the Ignatieff laws
were inflicted on the Jews. The result was to reject them
ter all in the revolutionary groups
more advanced and to reinforce among them the idea of a
nationalism refractory not only to all assi-
foreign milation, but enemy of all others
peoples.

In the first part of a very remarkable book
quable, France conquered, published around twenty years ago
years, Mr. Flourens, former Minister of Affairs
foreigners, painted a very vivid picture of the Jews
of Russia and showed that persecution is a
double fault of madness when “the persecutor is
incapable of doing without the assistance of the persecute,
when he is condemned by his apathy to resort,
for the satisfaction of his needs, his passions,
of his vices, to the daily intervention of the one
of which he makes his victim (2)”.

The demonstration is easy to establish:

Without the good offices of the Jew, the moujick would not be able to
sell his wheat or buy his cattle, the merchant
supply your store or deal with your

(1) P. Micnot. cit. 9 p. 51.

(2) Flourens. France conquered, p. 17.

due dates, the officer pays his gambling debts and these feasts
sumptuous where the general staffs ruin their purses and
their health, the noble maintains his servants and
killer mess of his household. The Jew pe-
be included in all private and public administrations
bliques; he has access to ministry offices,
in the secretariats of the great dues and even in
the private office of Her Imperial Majesty. It is the organ
nizer of industrial and commercial companies,
Direct matchmaker in matters of the heart and money.
He has his foot in the intrigues, in the cliques which
become agitated, expend themselves in powerless activity within
of a society worried, troubled, demoralized by the
despair and boredom. He is the provider of
debauches, the promoter of orgies. He knows the
mysteries of the alcoves like the secrets of the staggers
ries, the defects of state men like the vices of
men of the court. In the middle of Tinertia, lympha-
ism, of general numbness, it is the spring
acting ; ultimately, he is the occult master and
hates (1).

It is not surprising that young and old
fear him as much as they hate him. “We feel it
alters the blood of his victim no less than his
gold. After having stripped her of her property, he will take
his flesh, the last pledge of Tinsolvable. By Taccumu-
ruthless lation of his demands, he pushes the
melancholic to madness, the gambler to suicide, Tivogne
to crime. » So many dramas at Court, in the high
society, in Tarmee and the navy, illustrate the role
and the action of Israel in the social life of Russia!

Hate and contempt, the Jew supports everything, but keeps

(1) Ibid., p. 18.

the hope of future revenge. Did his abuses
exasperates the population of a district, at the slightest
text breaks out a riot followed by a killing. Those

who emerge unscathed from the fight recover
immediately to work, that is to say to the exploitation
tation of the Christian* Chased out of the door, they return
through the window, always obsequious and feline. " In
reality the Russian is the slave of the Jew, but a slave
in perpetual revolt and against the yoke which Topprime
and against the weakness which makes him bear it, a
slave who has enough strength to beat his master,
not enough to break his chain..." (1)

As a revolutionary ferment, the Jew is of a
diabolical skill. At the time when the property
private sector hardly existed for the peasant, the broker
Jewish, traveling through the villages to buy
cattle and sell wodka there, boasted to the moujicks
the quality of the seigniorial lands and their beautiful
dementia. When a sharing was made and the pro-
individual peasant prayer was an acquired fact, the
The Jew insidiously applied himself to persuading the
peasants that the operation had been accomplished
most unfair manner. The good lands were
remained with the lords and the clergy, and, for the redistribution
tition of others, no account had been taken of the
agricultural skills and family responsibilities of guI-
tivators. It was necessary to sow seeds of discontent
ment and revolt.

On the other hand, the Jew realizes that the mou-
jick, stupid and improvident, will almost never know
make his little estate grow and he manages to

(1) Flourens. cit, p. 19.

that the earth passed from the hands of the lord into those
of the peasant finally falls into his own. There
Ban que hypothecate, the Land Bank, plaisam-
ment called Peasants Bank, were created
for this purpose by happy capitalists. A liquid
land dation of this scale must
huge profits and it is fatal, because,
if the Russian peasant owns land, he borrows;
his passion for alcohol makes him lazy and leads him
to contract new debts. Finally, the
hypothecate creditors sell the land and the
moujiok ruin no longer has either fire or place. Without suspecting it,
the first Duma, under the benevolent eye of the Tsar,
was Israel's accomplice and its instrument, in favor of
laughing, under the pretext of liberalism and reform

social, a terrible speculation (1).

The banks are almost all under control
of the Hebrews, La Tribuna Russa (published in Berlin)
gave a suggestive statistic of the Israelites
fulfilling the functions of administrators,
of powers and main employees in the
major banks of the empire of the tsars at the beginning
of the World War (2).

1° The Azov-Don Bank had a board of directors
nistration of 5 members. The president and 3 administrators
The directors were Jews. Out of 42 deputy directors
and inspectors, there were 23 Jews. On 69 direct-
directors of the branches of this bank, 44 were Jewish
and the powers of the main filiates are
left as follows: in Minsk, 6 Jews out of 6; has

(1) Ibid, pp. 23-24.

(2) This statistic was reproduced in the Vita Italiana
of August 15, 1923.

13

Warsaw, 9 out of 10; in Moscow, 12 out of 20; in Odessa,
7 out of 9.

2° Russian-Asian Bank. 4 Jewish administrators
out of 6; 30 agencies out of 112 have Hebrews for
directors; in the main ones, in Minsk, 4 out of 6 are
Jews; in Odessa, in Kerson, all are Jews; a Kar-
kof, there are only 6 out of 8.

3° Russian Bank for Foreign Trade. THE
Hebrews are a little less numerous there. The board
of directors includes a German, president,

3 Jews and 2 Russians. Out of 68 agencies, 33 have directorates
Jewish actors; in senior personnel, we note 69 Alle-
mands, 134 Jews and 197 Russians.

4° Russian Bank of Commerce and Industry. Of the

4 directors, 3 are Jewish and the directors of the most
large agencies (Odessa, Kief, Novorossik) are
also Jews.

5° International Bank of Petersburg. Only one
Jew in the council, he is the vice-president, but on
42 agency directors, 26 are Hebrews. THE
agencies in Warsaw, Vilna, Kief, Yevpatoria, Odessa,
Moscow, Rostov-on-Don, have high staff
entirely Jewish.

6° Banks united. In the council, 2 vice-presidents
Jewish teeth; out of 83 agency directors, 41 are Jewish
and it is the agencies of the big cities that they direct.

7° Franco-Russian Bank. 3 of the 5 agencies have
Jewish directors.

If you recapitulate the senior personnel of these seven banks-
that we see that in 1914, out of 2,320 people com-
taking the members of the boards of directors,
directors, powers of attorney, there were no less
of 1,115 Jews.

Revolutionary liberalism was favored in
the youth of schools at the end of the 19th century, and each
year, doctors, lawyers and
cats, engineers penetrating this harmful culture.
The Jews threw away, in the form of pamphlets and
leaflets, embers ignited in these hearths. A
former Russian officer from a noble family, Michel Baku-
nine, was their powerful auxiliary. He had known
Karl Marx, shared his doctrinal ideas, pushing them
knew further and had become the theorist of anar-
shit. Having escaped from Siberia, he took refuge in London,
then to Lugano, where his disciple was Prince Kro-
potkin.

Jewish propaganda skillfully used his writings,
exalting political assassination, the liberating bomb,
disturbing brains, generating fanatics
and imbalances.

The old nobility was also contaminated. Number
of its members were ruined in casiros and
places of pleasure of Tetranger. To try to redo
their fortune, they associated themselves with businessmen
crooks who took the last rubles from them, the last
denied plots of land that they owned and made
their creatures. “From the ancient pillar of the throne – said
precisely Mr. Flourens – the Jew acted as an agent
blind of the Revolution (1). »

(1) Flourens. cit, p. 26.

II

The formidable revolution which has upset6 if
deeply affected the political and social state of Russia
and scaffolds the blood on piles of corpses
glamorous dictatorship of the proletariat is too pitiful of us
so that we can undertake a study on it
in-depth history. Behind the borders of
the Federation of Soviet Republics, there is
still too many mysterious shadows, The stories in ten-
due or read from what is happening in Russia emanate
of refugees having seen only tiny details of a
huge painting, or friendly travelers
to the Revolution, accredited to the leaders of the
regime in a political or commercial interest (1).
The latter only saw this new Russia,
what we wanted to show them.

On the other hand, we are better fixed on the pro-
dromes of the revolution, over its long and methodological
dic preparation in the cenacles of Israel.

Nietzche and Dostoiewsky had foreseen the development

(1) Among the latter we can cite M. Herriot. Visiting
the Museum of the Revolution, he noticed around the round room
macabre photographs illustrating scenes of massacre.
Surprised at first to see these images of violent crimes exposed
Chevists, he was informed that they were pogroms: “The people
of Israel displays its wounds with more pride than pain. »
(W. d'Ormesson. In the European night, p. 262.)

development of Jewish power and its character
threatening for old Christian civilizations*
Hear the solemn warning given by

Dostoiewsky:

All these Bismarcks, these Beaconsfields, the Republic
French, Gambetta and others, all* they are not for
me only an appearance. Their master, like that of
everything else and all of Europe is the Jew and his
Bank... Judaism and the bariqties re&grieiit iriaih-
tenattt on everything, tatitt on V Europe that silt Finstfuc-
tion, on all civilization and on socialism — by^
particularly on socialism, because, with its help, the
Judaism will uproot Christianity from the race
and will destroy Christian culture. And, if of that rlen does not
fate, if not Anarchy, then at the head of all is
will see the Jew * with his racial brothers, outside of socialism,
and when all the assets of Europe will be plundered, only the
Jewish bank will persist... The Jews will take Rus-
sie (i).

Around the same time, 1879, a publicist who
had played a role in the revolutionary movement
in 1848, Wilhelm Marr, also formulated
truly prophetic opinions. " I declare
k out loud — he wrote — without the slightest intention
ironic tion, the triumph of Judaism in Vhis-
world tory; I publish the battle bulletin
lost, of the victory of the enemy without any quarter-
tier for Farmee defeated. » The emancipation of the Jews
alleiiiands was carried out in 1848 and, since then, the ju-
Daism became an institution in the empire,

(1) Quoted* in Nicholas II and the Jews. by General Netcii-
wolodow, p. 380,

a fetish that can no longer be touched; he is
forbidden to defend oneself against its encroachments,
to ward off the resulting dangers.

And, after listing recent victories
of Israel on the various peoples of Europe, he announces
solemnly the advent of Jewish Caesarism. " This
is, he says, only a matter of time. » Only one
state, Russia, still puts up resistance against the End-
escape of the Semites. It is the last defense against
which the Jews dug their last trench, and
undoubtedly the capitulation of the place is imminent.
In this enormous empire, “Judaism will find this
point of support for Archimedes which will allow him to
dear definitively of its hinges everyone of

Western Europe (1)".

Should we add to these predictions the testimony of a Hungarian half-Jew, taken in by Mr. Wickham Stead (2) and specifying, twelve years before the revolution Russian, that the duel was engaged between the race of Israel and the great empire of the North! From this time, this "half-Jew by blood" considered England and France as more or less conquered and the states-United as if entirely taken, without suspecting it, in the nets of Israel.

Moreover, it is among American Jews that the Russian revolutionaries found the competitions the most effective and longest lasting. One of these Israel-lites, Jacob Schiff, who was a partner, then head of the large bank of New York, Kuhn Loeb et C°, was, in 1890, reported by foreign agents of the

(1) Wilhelm Mark. Der Sieg des Judenthums, Bern, 1879, pp. 24-35.

(2) Published* in The Habsburg Monarchy.

imperial government as a mortal enemy of Russia. The information reaching Peters-town in 1904 and 1905 show him making starts ches in diplomatic circles to encourage Japan declared war on Russia. He advances merae for this purpose of capital to the mikado (1).

Precise information is provided on this point by Mr. Boris Brasol, in his book The World at the Cross Road, and by Israel Zangwill, the famous writer, in The Problem of the Jewish Race.

On the other hand, Count Witte, in his Memoirs (2), recounts the interviews he had in New York during the conclusion of the Treaty of Portsmouth with delegates generations of Israelites. This is how the Minister of tsar sums them up:

Of this deputation were Schiff, if jeneme Trump, the head of the Jewish financial world in America; Doctor Strauss (former American Ambassador in Italy, I believe), both happened to be in the best terms with President Roosevelt (3) - and a few other well-known personalities. read

told me about the extremely miserable situation
Jews in Russia and the need to grant them
Equal civil rights. I received them very kindly-
lies and cannot deny the painful situation of the Jews
Russians, although pointing out to them that some
the data they transmitted to me was examined
managed: but I do not try to prove to them, as I

(1) General Netchwolodow, op. cit. f p. 73.

(2) Audiences in Berlin in 1922.

(3) It is known that Jacob Schlff, Rabbi S.Wise and the leaders
of the Zionist movement in America were all of
mity of President Woodrow Wilson.

am myself convinced, that if you granted a
single blow to the Jews Equal rights, that could
do them more harm than good^ This caused,
from Sehiff, sharp replies that the reasons
Strauss's more weighted sounds attenuated.

Compares this story to a speech given in
1920 at the grand lodge of B'nai B'rith by its president
tooth, Mr. Krauss, and where reference had been made to the
reception of the Jewish delegation by Count Witte, the
general Netchowolodow establishes that one of the sentences
sharp words said by Mr. Jacob SchirT was the following:
“If the Tsar does not want to grant his people freedom
desired, then a revolution will establish the republic,
by means of which these rights will be acquired. »

The threat was serious and it appears that some sort
of a syndicate of Jewish financiers was created, shortly
afterwards, to promote the Russian revolution. There
Russo-Japanese War and World War, if
lasts and if prolonged, singularly facilitate the
socialist propaganda. In this union included
the bank Kuhn Lceb et C°, whose five directors
were called Jacob Sehiff, Felix Warburg, Otto
Kahn, Mortimer Sehiff, Hanaiier and two others
Semites: Guggenheim and Max Breitung (1). It is
in February 1916 when the first news arrived
of the Russian revolution which would lead to Teflon-
training of the eastern front and prolonging the struggle
more than two years... In the spring of 1917, Jacob

Sehiff openly boasted of having, through his support
financial, brings about the social upheaval of
The empire of the tsars.

(1) General Netchwolodow. Op. til., p. 98*

His interventions clearly showed
the close relationships existing between Judaism and
bolehevism, between financial internationalism
and the workers' international.

Among the pieces published by the government
ment of Washington to the fabric of the war, figure one
letter dated from Stockhlom, September 21, 1917, and
addressed to a Jewish socialist named Raphael
Scholan. Its text leaves no room for any equi-
evokes (1):

"Dear comrade. — The M. Warburg bank,
after receiving a telegram from the president of the Syn-
Rhenish-Westphalian Dicat, opened an account at the
made of Comrade Trotsky's enterprise. A man of
law, probably Mr. Restroff, obtained ammunition
and organizes their sending at the same time as that of
Vargent.... and it is to him that the sum must be remitted
requested by comrade Trostky.

« Kind regards,

FURSTENBERG.

The participation of the rhenan-westpha union
This link sufficiently shows the interest that Germany had
magne to promote, in concert with Jewry, the
Russian revolution.

When Kerensky seized power and
had proclaimed the republic, Jacob SchifT had not
was able to restrain the expression of his joy. The New York
Times published the text of the dispatch on April 10, 1917.
British, the current Viceroy of India, an Aician whom

(1) This piece was reproduced by the Dearborn Independent
tooth and cited in the Old Frdh&x

the Jewish banker thought it necessary to address Mr. Paul Miliou-
koff, the new Minister of Foreign Affairs:

Allow me, as an irreconcilable enemy
of a tyrannical autocracy which mercilessly pursued
our co-religionists, to congratulate, through you,
the Russian people of the action they have just accomplished if
brilliantly and to wish your comrades in the government
vernment and to you, full success in the great task
which you assumed with so much patriotism (1.)

The patriotism of the first team of the revolution
The Russian solution consisted of handing over to the second,
chaired by Lenin, and which included among its leaders
giants under the names of Trotsky, Morton, Zino-
vieff, Kameneff and so many others, Jews whose
real names were Bronstein, Zederbaum, Apf el-
Baum, Rosenfeld.

As for Jacob Schiff, his joy was profound as he
stand for the bloody victory of his race, not only
lies about Tsarism but also about the Russian people
whole.

Moreover, Fallegress was general on the entire front
d*Israel. The great novelist Zangwill, a ter-
rible of Judaism, written in the Jewish Chronicle, of
London, a lyrical article exalting the race "which
had given birth to a Beaconsfield, a Lord Reading,
a Cremieux, a Friedrich and a Victor Adler, a
Eisner, a Trotsky."

It's quite exciting to see them reunited, in the same spirit
admiring tribute, the promoter of Imperialism
British, the current viceroy of India, a minister

(1) Quoted in Nicholas II and the Jews, p. 72.

being French, an assassin, the executioners of Hon-
Grie and Russia. But the thing is clear:
in various capacities and in different countries, all
these characters had served the cause of Israel.

A11 remains, Rabbi J.-L. Magnes, in a speech
pronounced in New York in 1919, had expressed before
a working audience of sentiments of the same order;
he had also analyzed the effects of Jewish neurosis

in social matters:

When the Jew gives his thoughts, his dedication
in the cause of the workers, the underprivileged of the world,
The spirit of exclusivism that is within him pushes him
than at the roots of things. In Germany, it becomes
tin Marx, a Lassalle, a Haas, an Edward Bernstein;
in Austria, a Victor or a Friedrich Adler; in
Russia, a Trotsky.

Consider for a moment the present situation of the
Russia and Germany. The revolution liberated the
creative forces; see what a large team of
Jews immediately took action. Socialists
revolutionaries, menclieviks, bolsheviks, socialists
majority and minority — the Jews are part of
all the recognized leaders, the natural leaders of
these revolutionary parties (1).

In a socialist magazine, another Israelite, Mr. Co-
han, exalting the role of his fellows in the revolution
Soviet lution, cast a satisfied glance at the
hecatombs of the world war and observed
ver that: “As many Gentiles had been killed by
Gentiles that there are Jews on the surface of the
globe (2). »

(1) French action of April 12, 1921.

(2) The Communist, April 1919.

III

However, the crimes, the atroeites coimnised in
Russia aroused such feelings of horror and
of reproach in all countries, that the Jews in
experienced some embarrassment. After being published
boasted of having been the sponsors of the revolution
lution, they seek to escape in some way
way to accountability for abominable excesses
which had been the fatal consequence.

Some pogroms launched in Ukraine
gave pretext to claim that the Jews were

still persecuted and mistreated in Gertaines regions
of Russia. All the leaves opened
subscriptions in favor of Ukrainian Israelites.

Does the Soviet government make any declarations?
anti-religious actions? There are rabbis from Aii-
England and America to protest and demand
for their fellow human beings the right to practice their religion
gion. The Sioiists complained, through the oigane of
doctor Sapir, that 800 of them, who wanted to
returned to Palestine, had been prevented from doing so by the
Moscow government (1). They neglected to
make it known that a Soviet decree had prohibited
Immigration, considering that the measures taken

(1) The Jewish World, February 8, 1923*

Tegard of the Fusses populations cannot apply
ask those of their race.

As if they had a presentiment that the regno
dictatorship of the proletariat over the old empire of the
tsars will no longer be for a very long time, it seems that a
slogan is given to attenuate, otherwise stain
to forget the role of the Jews in the formidable
revolution.

In a very recent book (1), Doctor Pasmanik
seeks to establish that “Bolshevism” is a phenomenon
essentially Russian nomene and that the coups
who gave birth to Soviet power have no
were prepared, but were provoked exclusively
sively by war. The thesis is difficult to sustain
hold on and it is in vain that, for Tetayer, Tauteur
states that the secret report from Dournovo,
public recently by order of the government, and
which relates to the origins of the revolution, does not speak
of the Jews, However, it is enough to go through the list of
people's commissars to see in what
proportion the Jews were called to seize the
main positions of the new regime. Having so active
vely participated in the destructive work, they wanted
to be the architects of Tedifice... But the doctor
Pasmanik has claims to serene impartiality.
His conclusion is that Bolshevism is the work of
Christians and Jews and that, to fight against this
scourge, collaboration, close union of the forces of
both are necessary. We will not try

no Ten deter.

Another confidential report relating to

(1) The Russian Revolution and the Jews, Paris, 1923.

events of 1905, that of Count Lamsdorff,
addressed on January 3, 1906 to Tsar Nicholas II (published
in The American Hebrew newspaper and reproduced
in the International Review of Secret Societies of
December 9, 1923), did not fail to point out Fac-
Jewish capitalists against Russia and to assert
sea that “the revolutionary movement” was,
this time "not only supported, but, until
a certain point, directed by the foreigner.

Count Lamsdorff was not content with
firmer, he explained the reasons for his conviction:

On the one hand, the strike broke out with par-
particular and extended over all of Russia, neither before nor
after October, that is to say just when our
government was trying to make a foreign loan
considerable without the participation of the Rothschilds, and
just in time to prevent this financial operation
cier e, the panic caused among buyers and
the owners of Russian bonds being unable to
aim to provide new advantages to banks
Jews and Jewish capitalists, who speculated
ment and wisely on the decline in Russian funds (1).

On the other hand, the anti-government movement
which ignites after the appearance of the manifesto of
October 17, slows down considerably when the
masses of the Russian people, who were not taken into account
consideration by the revolutionaries, began
to react against anti-government demonstrations
killed by pogroms.

In addition, certain very significant facts, including the press
also mentioned, fully confirm the link

(1) Telegram from private advisor Nelidow dated 1/14
December 1905.

obvious that exists between the revolution movement-
Russian naire and foreign Jewish organizations.
Thus, for example, the importation of weapons which, according to
The information of our agents was trafficked on the
European territory by order of England, may be
properly appreciated if you take into consideration
deration that, from the month of June 1905, a committee
special Anglo-Jewish was openly established in England-
land, with the aim of collecting money to arm
fighting groups of young Jews and that the
well-known anti-Russian publicist, Lucien Wolff, was
the managing member of this committee. On the other hand, in
faced with the fact that the sad consequences of the
revolutionary propaganda reached the Jews themselves
same, another committee of Jewish capitalists formed in
England, under the presidency of Lord Rothschild,
which raises considerable sums in England, in
France and Germany, with the official aim
declares to help Russian Jews, victims of pogroms.
Finally, the Jews of America, without thinking that it is
necessary to make a formal distinction between
two objects, raised funds to help the
victims of pogroms and to arm the youth
Jewish (1).

It is difficult to maintain that the Jews, who had
so well prepares the way for the Soviet government,
ceased to be closely linked to him after his
triumph and seek to separate themselves from it.

On September 13, 1923, we officially inaugurated-
an all-Russian exhibition in Moscow, as a first
sence of MM. Tchitcherine, Commissioner for Affairs

(1) Communication by Emile Deschamps in the Journal
of Saint-Pertesbourg (December 23, 1905).

foreigners; Krassine, commerce commissioner
exterior; Enukidze, member of the Central Committee
executive of the Soviets. Mr. Mereszin, head of sections
Jews of the exhibition, gave an inaugural speech
gural. In response, Mr. TchitcUerine declared that “the
Jewish worker had and the most active agent of the mou-?

revolutionary vement”. This is why he admires him
laughed and loved him so much. “Before the war, he himself had
campaigned in Whitechapel with workers
Jews against an imperialist war. It was for
him a very great joy to inaugurate the pavilion
Jewish (1). »

Mr. Enukidze spoke in the same sense and Mr. Kras-
sine expressed his personal congratulations. He explains
that the reasons why the government had
believed it necessary to prohibit emigration. Russian Jews
were not so keen to leave the territory
tory of the Soviet Republic, where they collaborated
rayed to a grandiose work. The Jewish pavilion of
the exhibition attested to their efforts and success.
Russians will never forget: "that we owe
Judaism Karl Marx, Ferdinand Lassalle and Leon
Trotsky! »

A note from the Jewish Correspondence Bureau stated
that Palestine had participated in this exhibition
all-Russian through the Jewish Confederation
of work that operates under the Jewish mandate
British.

However, Israel's leaders are not
without having serious concerns about the fate
Jews from Russia. These hold the best

(1) The Jewish Chronicle, September 21, 1923.

government positions, firmly occupy the
avenues of power, but sinister creaks
manifest themselves in the Soviet framework. The soldier,
the peasant, the worker are detaching themselves from this regime which
gave them certain satisfaction, but stopped
inspire them with confidence. And like the pro-masses
founders of the country know that the Jews were the insti-
gavers, authors, profiteers of the upheaval-
social ment which brought down the empire of the tsars, they
will bear the responsibilities of their misery
and their disillusions. In a communication
recently, the Chief Rabbi of England alluded
to the pogroms of which the communities are victims
your Jews when the Soviet dictatorship ends.

The death of Lenin, who was a force of intel-
intelligence at the same time as a symbol of communication

mysticalism, will it mark the decline of the regime
and the beginnings of a great popular anti-
Jewish? Some symptoms, although still unclear,
seem to indicate this.

What is curious is that Lenin, one of the rare
characters of Russian blood who appear among the
promoters of the revolution, affected by an illness
die cruel and who, for many months, has not participated
only intermittently pays to the government councils
ment of which he remained as president
tooth, Lenin, whose exhausted brain was not projected
more than passing lights, was aware
irreparable evils of which he was the author. II in
wanted those who were his accomplices, his helpers
related, to those who had perhaps sown in him
these poisonous germs, developed by its time
perament of impulsiveness and revolt.

14

A Daily Mail correspondent, Sir Percival
Philipps, very documents on Russia and on
under the Soviet regime, asserts that, in his
retirement of Gorky, Lenin was, some time before
his death, prey to nervous crises and k a
exaltation which obliged his people to exercise on him
close monitoring; he constantly repeated
this sentence: a May God save Russia and kill the
Jews(l)! »

Lenin feeling remorse, Lenin believing in
God and cursing those who, in agreement with him,
prepared and carried out the bloody revolution...
There. enough to surprise general opinion.

However, the various elections which took place
during the fall of 1923 have already caused
surprises to Russian communists and their friends
from abroad. The documents provided on this subject by
the Interior police station, on November 3
ber 1923, are very eloquent. In the Soviets
district capitals, out of 1,501 elected officials, there are 872
communists, or 58%. At the cantonal assemblies,
out of 45,224 elected officials, there are only 7,529 communists,
or 16.6% and in the rural Soviets, 10,327 out of
98,605 elected, or 10.5% (2).

The following article from the Prauda, Fun of the days-
Soviet nationals, gives an idea of the misery of the
popular classes:

“If you go very late at night or early in the morning
on the streets of the Moscow ring road you will see
in boilers intended for Asphalt an “as-

(1) The Daily Mail Issue of February 1, 1924.

(2) See The Jewish Tribune of December 10, 1923.

"living phalte": homeless children, hold them
against each other to be warmer, including
lottent. It is the same around boilers,
On Pavement. »

We understand that the dictatorship of the proletariat has
generates disaffection and hatred.

The NEP (Novaia Economiceskaia Politica),
who wanted to reestablish certain freedoms and authorize
some private initiatives in the economic field
mic, did not produce appreciable results.
Strikes are increasing, despite draconian measures
coniennes taken to stop them.

In the International Review of Secret Societies (1),
MB Arkow also asserts that a religious reaction
and morality manifests itself in rural environments and
even among urban youth:

Soviet efforts to establish in Russia
Morality and a frenzied anti-Christianity, which is
worst of the Talmud, have not obtained all the
results that were expected. On the contrary, they have
rather provokes a serious reaction from the mass
popular and these odious campaigns have alienated the
Soviets even the youth. Faith, Christian virtue,
become the forbidden fruit, only have more attraction
traits of diffusion and strength: today sincere
and often heroic, they can only be fruitful,
The few young people from honest families who
include ^1 the famous “Consomol” (Communis-
iiceskaja socialisliceskaia molodiegi - youth com-
socialist communist) only do it themselves to

have the right to study in the small number of institutions higher education courses that exist in Russia. But if Tune or

(1) Issue of December 31, 1923.

Another one of these recruits was trying to act real “consomolist”, he would be quarantined by his comrades.

If we are to believe a correspondent from the Patriot (1), from London, several months before Lenin's death, the situation of the Soviet government was already become very precarious and this would explain the efforts of certain Russian Jews established in Paris to link party with a group of liberal monarchists formed by Russian refugees in France. Meadow-resident of this group was once the leader of a monarchical constitutional party and led a philosemite journal. He therefore seems acquired in this campaign against which the General Netchwolodow, during a meeting quite tumultuous which ended without any decision being made socket.

Russian Israelites are not reassured about the fate that awaits them when the regime disappears of which they prepared and ensured the triumph over Tsarist autocracy.

(1) Issue of October 18, 1923.

CHAPTER VII

THE JEWS OF FRANCE

In the time of Saint Louis. — In the 18th 6th century. - Their

CIVIL AND POLITICAL EMANCIPATION. NAPOLEON AND THE

Jews of Alsace. — Under the July Monarchy.

— Adolphe Isaac Gremieux. — The founding of al-
UNIVERSAL ISRAELITE alliance. NATURALIZATION IN

full Franco-German war of the Jews of Algeria.

£dOUARD DRUMONT AND “JEWISH FRANCE”. LAKE-
JEWISH TION IN PANAMA, BAKERY AND BUSINESS

Dreyfus. — Mr. £mile Cohen and the assimilation of

FRENCH JEWS. TUNISIAN AND MOROCCAN JEWS.

France was always “a sweet country” for
Hebrews. Some pseudo-historians of Israel have
tries to establish that their race was persecuted there, but
this thesis is contradicted by doctors of good
faith like the famous Talmudist Jacob Fromer and
Rabbi Korb. The latter wrote: “It seems that
the Jews were attracted there as much by the charm of
this rich and picturesque country only by the character
open and generous of its inhabitants with whom

they had, for several centuries, relations
the most cordial. Without enjoying all the freedoms,
they benefited at least from a broad tolerance...
Israeli schools, attended by many dis-
ciples eager to learn, merged into many
of cities and in particular in Paris, Orleans, Melun,
Corbeil, Troyes, Narbonne (1). »

In the Middle Ages, at the time of the Crusades, there were
many tumults from which the Israelites were
victims ; they were reproached for the practice of usury
more than that of their religion, but in fact of battles
nuns, let us compare those who were delivered
to the Jews, to those where the Christians were involved
dissidents: Albigensians, Waldensians, Protestants!

It is true that Saint-Louis had the Talmud burned,
but an Israelite, MR Groos, explains that, in this
in doing so, the holy King did not “persecute” his co-religious
gonaires:

His only intention was to destroy this book
stable, which he regarded as the main obstacle to

the fusion of the Jews with the Christian subjects of his
kingdom, and thus eliminate this heterogeneous Element
gefcne, whose dissidence was more and more evident in
Tfitat and became a danger for National Tunite.
The Jews having remained resistant to any attempt
ative of assimilation and tending, on the contrary, to form
a true fitat in Tfitat, Saint-Louis must have
bow to the evidence of the fact and recognize
& this exotic people their quality of foreigner that they want
preserve milk. G is to mark with an external sign
laughing at this voluntary isolation where the Jews placed themselves

(1) Quoted by Mr. Rene Groos: The Jews in France before the
Revolution, Universal Review of October 15, 1923.

stubbornly, that he obliged them, by the ordinance of
1269, to carry the wheel, not (it must be insisted,
because this subject has caused a lot of ink to be spilled) for the
humiliate, but to distinguish them, to empfc-
expensive to conceal, when they believe they have an interest
to do so, their status as foreigners (1).

The ghetto was not, as is generally believed-
element, a neighborhood, a sort of prison where Jews
had orders to reside, it was a location
granted, often by the generosity of the sovereign,
where they could, according to their desire, live among themselves
quite apart from the Gentiles. What if the ghetto was
often next to the church, this is because, in the event of trouble,
the church was a place of asylum offering complete security.

But the ghettos in France do not survive
in medieval times and the Jews no longer sought
to distinguish themselves, by their external appearance and their gender
of life, of the populations among which they reside
dait.

When the Israelites were driven out of Spain
and Portugal, a fairly large contingent of
fugitives came to settle in Bayonne and Bordeaux. They
were well received and their situation became well-
very prosperous. In Bordeaux, they seized
the majority of maritime trade and, for
be favorably seen by the royal authority, they
did not hesitate to convert to Catholicism. We
called them the “new Christians”; they pre-
tended the most loyal subjects of the kingdom. During
of the serious illness of Louis XV, their community

(1) Mr. Ren£ Groos. Universal Review of October 15, 1923, p. 275.

transmitted to the king a most touching address and most pious. But their religious conversion was quest of sincerity and when the authorization to them was given, the descendants of the “new chrif-here” returned en masse to the religion of Israel, which they never stopped practicing secretly.

The Portuguese Jews of Bordeaux had your days enjoyed successive advantages and privileges confirmed by Henri III, Louis XIV, Louis XV, Louis XVI ; the governors protected them openly ment and this explains the wealth they acquired in industry and rearmament. Their freezers established in the Comtat Venaissin were not nan no more to complain about. They formed four communities main: Avignon, Carpentras, Cavaillon and risle-sur-Sorgue, enjoying a constitution com-mune, of aristocratic essence, which assured them a broad autonomy Advisors and bayons directed the administration, fixed and collected taxes, controlled the schools; a rabbinical court f one-was talking. The domination of the Holy See was demonstrated benevolent, paternal, Attending sermons, the wearing of a yellow hat, the ban *-■ any theoretical – to exercise professions other than that thrift store, were the only measures of order a little vexatious imposed by the pontifical viguier appointed to the surveillance of communities (1).

In Alsace, reunited with France, the Jews suffered are still subject to certain restrictions for some time and vexations imposed by Germany. It's that Protestant Germany had shown itself differently

(1) P. Raphael. Op. cit., p. 20,

rigorous as Catholic France, k Tegard of Hebrews. Luther, after having tried in vain to convert to his Reformed religion, had them harshly treated in his pamphlet: The Jews and their Men-

dreams: “The Jews are brutes – he said –
their synagogues are pore stables, they must be
burn, because MoSse would do it if he came back to the world.
They drag divine words through the mud; they
live on evil and plunder; they are evil beasts
I should be chased away like dogs
rages. »

Under the domination of the kings of France, restrictions
customary traditions of Alsatian Jews diminished
gradually and, on the eve of the Revolution, the
communities numbered around 19,000 souls, and
monopolized in Alsace and as far as Lorraine the
trading horses and cattle.

As for the Jews of Paris and the big cities, they
could hardly consider themselves badly treated,
In the 18th century, Joseph Athias was a printer in
the capital, a Cohen was a pensioner of the king, under
a foreign scholar; Samuel Bernard was re^uk
the Court, The Marseille traders having claimed
the expulsion of the Israelites in 1681, who were for
them formidable rivals, Colbert invited the government
neuror, Mr. deRouille, is carrying out an investigation, but adding
so much ; “You must be careful that jealousy
of commerce will always lead merchants to be
of opinion to chase them away (1). » An extract from “the state of
Jews domiciled in Paris on June 13, 1775,” drawn up by
Paul d'Estrees, mentioned (six trading families*

(1) R. Groos. cit, p. 276

Qants, one of professors, one of industrialists, a director-
director of the tobacco factory and a secretary
interpreter of the king's library.

Bernard Lazare recognizes this: The situation of
Jews were rather enviable in France; from day to day
day, a wider tolerance was manifested towards them
regard ; the world was closing in on them. » But, added
he was silent: “Did they get closer on their tour around the world?
No. They seemed to become more and more attached to their
mystical patriotism; the further they went, the more the dreams
of Kabbalah haunted them... (1). »

And, after having alluded to the collusions of the Jews
with the Illuminists, Tecrivain Israelite continues
his indictment:

As the world became kinder to
they, the Jews - at least the mass - withdrew
in themselves; they narrowed their prison, they
bonded with closer ties. Their decay was
unheard of, their intellectual collapse was only matched by
their moral degradation... (2).

The Israelites should have loved France, where they
had been able to live peacefully and get rich under
effective protection of kings and clergy. Their directions
giants, those among them who were intellectuals
tuels, had as their objective, at the end of the 18th century,
the upheaval of its social order, the ruin of
traditions which had given it its strength (3). They affiliate

(1) Anti-Semitism, p. 153.

(2) Ibid., p. 155.

(3) The first pamphlets against Marie-Antoinette were
published in London by a Jew named Angelucci and who
called Hatkinson (The Hidden Authors of the Revolution)
tion, by Pouget de Saint-Andre) p. 38.

to the secret societies, to the Masonic lodges that we
created in Paris and in the provinces, and it is from Berlin
that the slogans came on various occasions.
A wave of prosemitism had crossed Europe
central during the publication, in 1781, of the great
vrage of Dohm on Improvement of the condition
Jews. It was in France that it broke. Mirabeau,
sent on a mission to Berlin, frequented the salon of a
beautiful Jewish woman, Henriette de Lemos, met Dohm there;
and, having become a philosemite in his turn, he published, in
1787, in London, a book inspired by the same documents
trines and the same ideas (1). Voltaire, while hating-
both personally the Israelites, however, made
their play-by-law of Christianity, and so as not to
put into contradiction with human philosophy
nitarian k fashion.

The French Revolution would promote T emanci-
political pation of race. Already in 1787, Louis XVI
had asked Malesherbes to convene a commission
notable Jewish people responsible for preparing Tamelioration
of the situation of their co-religionists. The Israelites
of Bordeaux and Bayonne participated in the elections

tions of deputies to the general states; those of the three
bishops of Alsace and Lorraine had the faculty of
present their demands.

The Constituent Assembly would not take long to understand
deny their wishes by opening the doors of power to them
policy. After several sessions filled with discussion
lively sessions where Abbe Maury, Prince de Broglie,
Rewbell, Bishop of Nancy, fought a proposal
situation tending to benefit the Jews from the advantages

(1) Mrs. Webster. Op, cit, p. 19.

of the “Declaration of the Rights of Man”, which
held the Marquis of Clermont-Tonnerre, Rabaud-
Saint-fitienne, Fabbe Gregoire and Robespierre, the
Constituent Assembly, on January 28, 1790, gave full satisfaction
faction to the Jews of Bayonne, Bordeaux and
Comtat venaissin whose territory was going to be annexed
tory. Twenty months later, a new deliberation,
against which Rewbell alone seems to have protested,
extended the measure to the Israelites in all regions.

II

We cannot write, nor even condense and summarize
sea in a chapter of a book of this format, the his-
tory of Jews in France. The most I can try
to mark the stages of the upward march
from Israel.

The Revolution, I indicate in the pages con-
sacred to TAUGermany, was an excellent vehicle
to promote Jewish emancipation. These
had been one of the best “ferments” ever
tionaries, to use a word from Renan; they
should be rewarded.

Everywhere the armies of the Revolution penetrated
and the Empire, democratic ideas spread,
carrying with them the principles of tolerance,
lity of rights, of fraternity, so conducive to liberation
of the Hebrews of all restrictive measures or

vexatious acts to which they were subjected. At the time
of the Crusades, we exalted the Gesta Dei per Francos;
we were going to record in Germany, in Austria, the
Gesta Judceorum per Francos.

Bonaparte had no prejudice against the Jews.
During the Egyptian expedition, he tried to constitute
a body of Israelite troops, and to recruit it, in
precursor of Zionism, he almost promised to help the
Jews to retake Jerusalem to rebuild the
Solomon's temple.

After having girded the imperial crown, he received
numerous complaints relating to the processes including
used, with regard to rural owners, the Israelis
lites of Lorraine and Alsace; and he was thus led to
6study the Jewish question. A recent work (1)
gives curious details on the way in which the Council
of state and Napoleon himself considered the pro-
pale poses. The Minister of the Interior and the Great
Judge, in reports addressed to the Emperor,
had reported the distress of the owners of several
several Test departments following the borrowings
made to Jews at ruinous interest rates. Lesson-
The State Council received a voluminous file annexed to these
reports and a young auditor, Mr. Mole, was put in charge
to strip it and examine it.

In his Memories, Count Mole relates that this
matter seemed very important to him and Tinteressa
digitally:

I wasn't entirely new to this question –
he wrote – I knew and believed what religion gives us

(1) Count Mole (1781-1855). His life. His memoirs, by
the Marquis de Noailles, Paris, Champion.

teaches about the curse of which the Jewish people are
trapped I had searched more than once for an explanation
of their strange morality on the usury that they practiced
towards Christians; finally, I had asked myself, everything
by continuing my studies on this subject, if the
Christians and Christian governments had not

not also duties with these people, and if the first
of these duties was not to seek to render them
more honest, failing to be able to convert them and
I rejoiced at the opportunity that had arisen to
examine them again and have a practical point of view
tick (1).

So he set to work, working in the library
imperial to document itself on the Jews, read carefully
tively all the documents of the reports, and went
realizes that the evil complained of by Alsatians and
Lorraine was real, free from exaggeration and that it
it was important to remedy this.

But when he presented his presentation and his conclusions
ions, he came up against the bias of the president of his sec-
tion, Mr. Regnault and advisors.

Mr. Regnault showed himself to be the resolute defender of
Israelites:

Submit them to the same laws, grant them the
same conditions as other men, do not
not an exception, for their worship nor their beliefs, has
this great principle of freedom of conscience, the most
precious of the conquests of 89, and you will see them soon
rise from their abasement and abandon false
maxims with the help of which they practice usury, and
which were for them only a means of defense, a

(1) Ibid., t. I, p. 90.

revenge, or, if you like, revenge taken from
their oppressors (1).

After a short debate, in which Mr. Beugnot abounded in
the meaning of President Regnault and represented the Jnifs
as life times of Christian prejudice which had “made
weigh degrading rigors on them,” this advisor
was appointed rapporteur.

It therefore seemed that an agenda devoid of
sanction would end the affair. But Napoleon,
who was then in Saint-Cloud, gathered the Council there
of state on the very day when the “affair” was to be liquidated
of the Jews and presided over the session.

Mr. Beugnot, “red and trembling,” repeated the speech

approved by the section, adorning it with forms
declamatory and philanthropic in favor of
Jews, whom the Emperor seemed to like poorly.
He shrugged his shoulders several times, and when the
rapporteur finished, in a few nervous sentences,
Napoleon “expressed his contempt for firm minds
who accused Christian prejudice. To come to
relief of Beugnot, Regnault, disconcern like
he declared to the Emperor that the reports transmitted
to the Council of State had been the subject of an examination
in-depth and that an auditor had been responsible for
research the status of the Jews: “What is it?
interrupted Napoleon. – Mr. Mole. –Is he there?
He got up. – Do you have your job?
– No, sire, I gave it to the president of the
interior section. » Then, addressing Mr. Re-

(1) Count MoU, t. I, p. 92.

gnault: “I want you to give it to Maret to
let him send it tomorrow to the Moniteur (1). »

The Emperor read the printed report, found it interesting
sad, and the following Sunday, after the reception
habitual, summoned the young listener and deigned to
maintain with him. The statements he made
were collected by Mole:

Have you examined, he said to me, these Jewish affairs?
It's serious. I cannot allow all the pro-
priests of Alsace and part of Lorraine
be despoiled by usury, they and their children. Ge
would be a come to my face to tolerate it any further
tage. I owe the same protection to all French people
and I cannot regard these Jews as French
who suck the blood of true French people. The way
to use is, I know, very difficult. The lawyers
oppose me the respect of the commitments subscribed freely
is lying. But I only see the practical result
and, if I did nothing, this result here would be spolia-
tion of a multitude of families by usurers
rapacious and merciless. The Jewish people, of whom
tence is so singular, presents great problems
to solve. To what extent do governments
could enlightened people and Christians raise it
little of his abasement? Since you did

research on them, you should know that the
bad comes especially from this indigestible compilation
called the Talmud and where is found, alongside their veri-
tables biblical traditions, the most corrupt morality
stinks, as soon as it comes to their relations with the Christians
hold ?

(1) Ibid., p. 95.

Ending the interview, the emperor expressed his
astonishment that Jewish schools were not supported
placed under no supervision and his desire to "purify
the rabbis" and give them a hierarchic

As an epilogue, an imperial decree, dated
May 6, 1866, countersigned by the minister secretary
d'état Maret, came to the aid of the farmers of Al-
sace and called an assembly of notable Israelites.
The first two articles were written as follows:

First article. — It is suspended for one year, k
from the date of this decree, to all executions
judgments or contracts, other than by
simple precautionary acts against farmers
or traders from the departments of Sarre,
Roer, Mont-Tonnerre, Haut and Bas-Rhin,
Rhine and Moselle, Moselle and Vosges, when
the titles against these cultivators will have been granted
by them in favor of the Jews.

Art. 2. — It will be formed on July 15, in
our good city of Paris, an assembly of individuals
professing the Jewish religion and living in the territory
French (1).

The assembly meets; it included sixty
fourteen deputies from the Israeli communities, including
sixty-one represented Alsace, Lorraine
and the Rhineland. The State Council commission
responsible for the application of the decree was composed
of two advisors, Pasquier and Portalis, and of Mole,
appointed master of requests. She invited the assembly
appointed a committee of nine members, which

(1) Count Molt, t. I? p. $9.

appointed a Portuguese Jew, Mr. Furtado, as president.

According to Mole, this one “was from Bordeaux and combined with a beautiful face and the best manners a cultivated mind; he knew infinitely better the writers of the 18th century that the Talmud and seek-hid the truth much more in Voltaire than in no Jewish or Christian writer (1).”

The assembly appeared docile, declared that the Jews considered France their homeland and would defend it “until death”; she accepted the directives given by the Council committee of state, except as regards management mixed between Christians and Jews. A great Sanhedrin bringing together rabbis from all corners of the world had to approve the conclusions adopted by the assembly. The rabbis of France would be civil servants, paid by the state like cures and Protestant pastors. We would expel from the Talmud the most unfortunate passages. Enclosed in frames rigid of the centralizing empire, the Jews abandoned would not realize their national dreams and, "given their little number, no longer being protected by barriers linked to religious or social, they would inevitably be absorbed by the natives (2)”.

But this Napoleonic dream was not to come true. The administrative measures taken with regard to Israelites were without effect or even had an effect contrary to what was expected (3); they don't take them

(1) Ibid., p. 105.

(2) The Jewish Problem and Nationalities, by P. Mignot, p. 46.

(3) Abbe Leman, in Napoleon I" and the Israelites, accuses Emperor for having galvanized rabbinism and for having given

do not sin and have two morals and continue

to show themselves agents of corruption and disorder.
Napoleon, moreover, absorbed through his campaigns
soldiers, no longer had the leisure to take care of the
Jewish question. However, a decree dated
March 17, 1808 came to restrict commercial freedoms
cials of the Jews of Alsace and the Rhine departments
nans (1), for a period of ten years, but it does not
does not appear that this decree was rigorously
executed.

Under the Restoration, the Jews did not do much
suddenly talk about them; they continued to benefit from the
regime that they owed to the principles of the Revolution
tion. Some bankers from Frankfurt and
Germany came to reinforce those who had already
storefront ; several Israelites converted
to gain the good graces of the royal family –
among others Deutz, who became the steward, the man of
confidence of the Duchess of Berri, and who owed her
betray, deliver her, like Judah, to the government
by Mr. Thiers.

The July Monarchy, considering the Jews at
only religious point of view, wanted to abolish inequality
still existing between faiths. The Minister
of Public Education and Religious Affairs, Mr. Merilhou,
took the initiative to submit a proposal granting
state salaries for rabbis and

a sort of official character to the Talmud by organizing
permanent meetings of rabbis and allowing
the central consistory of Paris.
(1) P. Raphael. Op. cit., p. 27.

pastors and members of the clergy. When defending
his bill – which was voted on by a large majority
rity in Parliament – he was referring to the fitats
of Germany and Austria in these terms: “While
that most neighboring nations are still, at this
respect, under the empire of the prejudices of the Middle Ages, you
show that the initiative, in legislation, of ideas
large and generous, still belongs to our
beautiful homeland (1). In the House of Peers, Admiral
Verhuell was almost alone in fighting the project,
which two of the commissioners of the Council supported
of State of the Empire: Portalis and Mole.

Not content with showing their sympathy for the
Jews of France, certain politicians became
defenders of Jews abroad. La Fayette
chairs a committee whose purpose is to improve
of the fate of the Israelites in Poland. Hippolyte Carnot
is outraged by the situation of those of the Confederation
Germanic, declaring that it was “permitted to France
to remind Germany that if all humanity
owes reparations to the people of Moses, for
so many centuries of humiliation and barbarism, the Aue-
magne particularly registered, in her own
history, among its main debtors (2)”. He leaves
The Chamber almost had to invite Guizot to inter-
come to the Saxon government in 1841,
because a Jew from France had been expelled from
Dresden under a local law excluding its con-
generates professions...

The revolution of 1848 would allow the Jews to

(1) Monitor, November 14, 1830.

(2) Anlisemitism and pan-Germanism. p. 46.

take a new step and, for the first time,
to achieve a partial conquest of political power.

The usurping monarchy was overthrown by a
republican insurrection and two Israelites became
members of the provisional government: Michel Goud-
lime, Minister of Finance, and Adolphe Cremieux,
Justice Ministry. The first was a sidekick
without great importance, but the second played a role
prominent in the history of Judaism in
XIXth century.

A small lawyer at the Nimes bar, he had acquired
a reputation as a very gifted orator and a habit
quickly consumed. Its ugliness was proverbial. Mr. Ro-
Bert Launay analyzes it thus: “A huge head that
her frizzy hair grew even larger, foreign to
any culture, the face of a cabotin specialist in
ugly creations, an irregularly broken forehead,
a ball nose taunting the sky, lips between
gapes revealing teeth without freshness;

finally, to liven up this smallpox-stained face,
raised eyes, half-closed with heavy eyelids,
slow, soiled with dirt. His Quasimodo body,
stocky, heavy, picked up, did not gain much from
relegance ofTaccoutrement; he wore it scrupulously,
not even knowing how to usually avoid the tri-
viability of attitudes (1). »

From the Nimes bar, the Jewish lawyer, who had become
a reputation as a liberal and patriot in defense
dant before the courts of the Restoration of
Bonapartist conspirators, emigrated to Paris. The aven-
ment of the Orleanist monarchy was favorable to him.

(1) Jewish figures, p. 11.

With some intrigue and some money, he bought
the office of Odilon Barrot and became a lawyer at the Con-
the king's throne and the Court of Cassation. In 1837, he
half of these functions to get started more freely
in politics. It was around this time that he met
countered a young Jewish theater woman — the famous Ra-
chel — in difficulty with the Comedie-FranQaise for
the termination of his contract. He was his lawyer, his
protector, his French teacher; like her
had little spelling and good manners, he accepted
to be her volunteer secretary and to guide her in her
romantic correspondence as in his letters
business. He certainly found in this collection
boration of charm and real profits with a view to
his ambitions. We know that the range of relations of
the great actress was lying down: from the doctor
Veron, director of the Opera, to the Prince of Joinville,
passing through Alfred de Musset, Count Duchatel,
Ms. de Girardin and Chateaubriand.

Sent to the House by the voters of Chinon,
Cremieux took part in the banquet campaign and
he maneuvers as best he can during the days gone by
tionaries. On February 24, terrible disarray reigned
at the Tuileries. The Jewish deputy sneaks in; the Due of
Montpensier introduces him to Louis-Philippe,
to whom he has the confidence to advise the formation of a
ministry Odilon Barrot, of which naturally he
would be part.

He returns a little later, having learned of the abdica-
tion of the King of the French in favor of the Count of Paris,

and is concerned with the question of the regency. Preve-
nant, he accompanies Queen Marie-Amelie until her
car, under color to protect it.

In the end, he realizes that the regency is no longer
possible, and he goes up to the rostrum of the House to
demand the constitution of a provincial government
evening. Names are put forward: Ledru-Rollin,
Marie, Lamartine, Garnier-Pages. We cheer them;
that of Cremieux led to protests; but the
Jew doesn't care, joins his acclaimed colleagues in
the room where they retired and he himself told
adventure: “As I entered, Marie and Gar-
nier-Pages said to me: – But, Cremieux, you
are you not a member of the provisional government?
I said to Marie: If you are one of them, it is only me who
you must (1). »

And, without further ado, remarks M. Robert
Launay, “he settles down, decrees, initials. His conver-
sion was made: he who, in the morning, was in the opposition
dynastic order, signed a proclamation at four o’clock
mation ending with this article: The government
provisional wind to the Republic (2). »

He did not stay in power long. Although
Louis Napoleon owed him a certain gratitude,
because he had contributed to the repeal of the law banning
against the Bonapartes, the Prince-President
passed on his competition, which Cremieux did not forgive
not to Telu of the plebiscite. His ambition was very vast,
but it is fair to recognize that he always put it
in the service of those of his race.

When during the war that Mohamed supported
Ali against Sultan Mahmoud, a French cleric
was assassinated by the rabbi of Damascus with the complicity

(1) Ad. Cremieux. In 1848.

(2) Jewish figures, p. 20.

cited by several Israelites, ten of the ineulpes made
confessions and were sentenced to death. The word “crime
ritual” having been pronounced, the Israelites of the world around
Third parties were upset and demanded a review of the trial.
Cremieux was their spokesperson; he left for Da-
mas, harassed Mohamed Ali, took advantage of his needs
financial to make him attractive offers, and the
Pasha of Egypt pardoned the assassins.

This news was greeted with explosions of
joy in Israel. In his turn <T Orient, Cremieux,
treated as a triumphant by the Jewish colonies of
cities he crossed", Trieste, Vienna, received from Germany
magne a gold hand staff, badge of sovereignty
net (1). His popularity was prodigious among his
congeneres and he took the opportunity to found, in 1860, Y Al-
universal Israeli alliance, powerful and
formidable who, beneath a harmless exterior, does not tend
meant for nothing less than to federate, to closely unite
Jewish communities scattered across the world and
k reconstitute the government of Israel.

The apparent purpose of the alliance was stated in the
statutes and consisted of: 1° working to remancipate
tion and moral progress of the Israelites; 2° lend
effective support for those who suffer through their qua-
lite of Israelites; 3° encourage any publication
suitable for bringing about this result.

But, alongside these publicized objectives, it
was less admitted. Cremieux also counted on
their on the support of Freemasonry to
develop his work; he himself was a grandmaster
of the Scottish Rite and we saw, in a chapter

(1) Jewish figures, p. 30.

precedent, the influence exerted in the countries
Anglo-Saxons the Jewish grand lodge of B'nai B'rith.
The Universal Israelite Alliance therefore prospered; she has
multiplies Jewish schools, particularly in the East,
and, under the pretext that our language is taught there, she
receives subsidies, encouragement,
French government books.

((Napoleon III - an Israeli writer notes this
- resumed, with regard to the Jewish question, the role
which, since 1789, had traditionally been the one

from France ; he protected the freedom of
science and looked with sympathy at the creation of
V Universal Israelite Alliance... (1)”. He thought he was
obliged to intervene with the Roman government
hand, which sought to defend itself against the invasion
of the Jewish race, without having the slightest idea of perse-
cut his religion, and was not afraid to confide to a
Israelite a ministerial department. Under his reign,
the number of Jewish bankers had increased singularly
increased; their relationships had become closer with their
confreres from abroad and the foundations were
established international high finance, which was to
soon exert its action on all governments
and become mistress of the money markets.

(1) R. Raphael. cit, p. 53.

III

New stage in Israel's victorious march:
the war of 1870-71. Revolutions and wars
are always auspicious for Jews. During these periods
morally and materially troubled, the genius
d'Israel knows how to maneuver wonderfully. Oven-
troops, armament, negotiations for positions
loans, commercial treaties resulting from peace,
all this provides material for commissions,
combinations advantageous to bankers,
merchants, to the merchants of Judaism, and, when they
have the good fortune to have agents at
within governments, with financial advantages
greatly increased are added to the profits of another
order: administrative, honorary and political.

Was Gambetta Jewish? Drumont claimed that he
descended from German Jews established in Genoa and
who had, like many others, Italianized
their names. In any case, in the government
of September 4, Cremieux, renewing the blow which
had succeeded in 1848, had taken over the management
of Justice, and his colleagues were Picard and Si-
My. Gambetta, Jewish or not, had been secretary of
Creamy and trained at his school. Also, when the fun-
dater of the “Universal Israelite Alliance”

festa Intention to transform into French citizens

But did all the Jews of Algeria encounter no
opposition. A few weeks after seizing the
power, in the middle of the war, on October 24, the government
of National Defense issued a decree
health this serious reform. There followed a serious
revolt, because the Arabs, who bowed to our
weapons and our nationality, could not admit
that the Jews, whom they despised, were assimilated to
the conquering race and became their masters. We
had to send reinforcement troops to Algeria, including
we would have had a great need for the defense of the territory,
but Cremieux and Gambetta cared nothing about that.
The Jews of our beautiful African colony were
emancipates!

The National Assembly clearly expressed the intention
to cancel this decree which gave us a serious
insurrection and hostility of the Arabs, but Cremieux
was watching and fate was on Israel's side. The mid-
interior minister author of the repeal project
died suddenly, and M. de Fourtou, his report
director, after having approved the project, abandoned it...
This abandonment was the last success of old Cremieux.
The nonagenarian Jew was going to appear before Jehovah,
with a clear conscience. He had done enough harm
to Christians, enough good for those of his race.
Like the Moses of Alfred de Vigny, rightly quoted
by Robert Launay (1), he could implore God
from Israel.

Let me fall asleep with the sleep of the earth,
So what have I done to you to be your chosen one?
I led your people oft you wanted.

(1) Robert Launay. Op. cit., pp. 35-36.

At the time of his youth, he had abolished the
more judaico oath; to begin the destruction
of Catholic families, he had presented to Parliament
ment a divorce law that another Jew in the
policy, Alfred Naquet, was to achieve more
late ; he had obtained subsidies from the state and

encouragement to rabbinical seminaries. Fon-
dater of a powerful international league, the Alliance
universal Israelite, thousands of Jews from Algeria
owed him to enjoy the rights of French citizens.
Nothing was missing from his glory.

The author of Jewish Figures asked himself what
could think of the beautiful cuirassiers who made
honors at the funeral of Cremieux:

— French trooper, who escorts this tank, do you know
well what do you salute with your saber?

“My chiefs,” he would have replied, “order to present
put down the weapons. It is therefore that this dead man was a great
citizen.

How, in fact, could this simple person have conceived
that the noblest title of Isaac Cremieux to gratification
national study was to have chosen the moment of our
defeat and our despair to infuse sly-
lies in our sap, weakened and sacrifice, Timpurete
of thirty-three thousand beggars, the dregs of the world, all
strangers to our life, to our hereditary customs,
to our loves as well as our enmities?

The resignation of Marshal Mac Mahon and the arrival
vee to the government of true republicans allowed
for Jews to quickly climb several rungs
of Fechelle who leads to power. And this is explained.
They had joined the circles where ideas were

the most advanced; they held the highest positions
important Masonic lodges; they were holding on
announcements and finance a large number of days-
nals. Their influence on public opinion had progressed
in astonishing proportions. To be named
deputies, senators, ministers, politicians of the
Republic should humbly request their
support, and this support was not always given freely
quietly and without compensation.

Gambetta had been the disciple and protégé of
Cremieux; he was in turn the protector and master
of Joseph Reinach, who, supported by his powerful tribe,
became, at one point, almost the master of the
France. A Raynal was a minister, thanks to his race
rather than his talent. In almost every Cabi-

net of the Republic we find Jews: a Boka-
nowski at the time I am writing these notes; in the
previous ministry a Strauss, previously a Klotz;
and that does not prevent prime ministers from having
eminences grises, who are not capuchins letters and
patriots as before, but who are called Corne-
lius Herz or Mandel, when Mr. Clemenceau exercises the
power, behind the scenes or on stage.

And, moreover, is it necessary for the Jews to be
Featured ? They have too many Christians at their service
who more or less consciously betray the interests
national networks so that their presence and action
direct are necessary in all circumstances.

When Fidouard Drumont published his Jewish France,
many curiosities were awakened, eyes opened
were discovered, but it is especially in the circles
intellectuals and worldly people that this ardent demand
toirefutlu. It contained a host of anecdotes sjnnp-

tomatics, involved a considerable number
number of personalities - - and this was one of the reasons for
its sucked. Jewish France and the books that followed-
rent did not penetrate into the deep masses of
the population and, it is only when La Libre
Word came to popularize Drumont's ideas that a
a slight wind of anti-Semitism blew over the country. THE
Algerian settlers who suffered so much from Jewish usury
and the Cremieux decree, wanted to send the author
from Jewish France to the Palais-Bourbon. He didn't play
what a thankless and effaced role.

In the high Parisian aristocracy - if Ton in
except for a few very closed salons in the suburbs
Saint-Germain - the Israelite bankers were
received and pampered. We remember that Drumont reproduced
cha to the Count of Paris for having made the prince do
ceases Amelie her entry into the world among the
Rothschild. At this time, the Jewish peril did not appear
little knows that a few rare writers called by
their historical work to study the actions
of Israel and secret societies since the end of the
18th century.

And then, the Jews admitted into the great circles
displayed conservative, royalist opinions
even. At the time of the general elections - I believe

although they were those of 1885 – the Count of
Paris received from Rothschild a sum of 300,000 francs.
for the fund of the electoral committee and he experienced one
great gratitude to the donor, considering
ders as a political friend. His gratitude would have been
less if he had known that on the same day, Rothschild
handed over three million to the government
republican.

The Dreyfus affair occurred. Its phases, its complications
tions, the incidents of all kinds that it provoked
have been condensed with method and logic into a
remarkable book signed: Dutrait-Crozon (1). What
whatever the opinion one professes with regard to the colonel
Henry, of the famous slip, of the strange role of
Commander Esterhazy – recently died – he is
a fact impossible to deny is that “the affair” allowed
has the Jewish power to display its formidable strength, its
international action, the empire it exercised over
the government of France.

Accused of espionage, convicted twice
by councils of war, an artillery officer,
because he was Jewish and supported by his entire race,
was amnesty then, in a way, rehabilitated by the
Court of Cassation, which overturned the judgment without referral
of the military court. All the forces of Israel
in both worlds, all its press, all the members
members of his “Christian front” had been mobilized
for the circumstance. Under the baton of a golden chef-
invisible chest, their voices were marvelous-
united and the entire universe was deafened.
A pornographic novelist, whose books sell
dated by hundreds of thousands, played the bass drum
and behind him advanced a menacing army. There
wife of Joseph Reinach, daughter of Baron Reinach
who committed suicide after the disclosure of the scandals of the
Panama, had she not said in front of witnesses: “We
we will have Dreyfus innocent, even if we unleash
civil war and, if necessary, foreign war (2)? »

(1) Precis of the Dreyfus affair. Paris, New Bookstore na-
national, 1909.

(2) Jewish figures, p. 200.

Georges Sorel was right to write: “For amateurs
of revolutionary curiosities, the Dreyfus affair cons-
constitutes a historical experience of unparalleled value
timable (1) ? »

Since the Boulangist agitation, in which
the Jew Alfred Naquet, to vice-chair the committee
from the general to the black horse, which he had to desargone
by becoming the accomplice of Minister Constans, even
than to the ministries of Combes and Briand, in passing
by the Dreyfus affair, the Waldeck-Rousseau ministry
and the High Court which condemned Deroulede, Buffet and
Lur Saluces, we can follow the combined actions of the
Jews and Freemasons dividing the French,
abolishing the information service of the ministry
of War, instituting denunciation everywhere, bridging
manning officers, disorganizing the army and navy,
persecuting Catholics, driving out religious people,
stealing their property.

However, in 1899, a voice was raised from exile
to signal the danger to the French patriots. In San
Remo, on February 22, the head of the House of France,
Mgr le Due d'Orléans, in an address addressed
to the delegates of the royalist committees of the South, had
dare to show the danger, to assert that there was a
"Jewish question", declaring that it was necessary to defend the
homeland and protect it “against its crushing by the
anonymous and vagabond fortune.” This fortune
was incontestably in the hands of Israel and it
was used to divide, corrupt, demoralize the
French.

Faced with these formidable powers of Jewry

(1) The Dreyfusian Revolution, Paris* 191% p* 10,

international religion and governmental freemasonry
government, some good wills united and
stood up. Public opinion, especially in Paris,
had a background of patriotic intelligence which, by
moments, was exteriorized. The “French Homeland”, directs
gee by Jules Lemaitre and Francois Coppee, a fine
letter and a coeardier poet, grouped many
members, but the man of action of his committee,
Gabriel Syveton, elected deputy and who suffered in full

Palais-Bourbon the sad general Andre, organizer
ficies in the army, was mysteriously sup-
prime.

The “French homeland” was mortally struck.
The “League of Patriots” hardly included more than one
core of citizens who are passionate admirers of Derou-
liede, Author of Soldier's Songs, the evocative
eloquent of Revenge; but a new group-
ment had been constituted, having supremacy over others
priority of a political doctrine – which assured him
a cohesion and a special force of expansion. Fon-
designed by Henri Vaugeois, directed by a great thinker,
Charles Maurras, by a writer overflowing with sap,.
Leon Daudet, she would take in a few years
a surprising rise, rallying all the monarchical elements
ehists of the country and attract into its ranks parties
without resolution coming from the most opposite points of
the political horizon, converted to its ideas logically
deducted with a view to “public safety”.

16

IV

| T. The bankers Bleichroeder and Alphonse de Roths-
child, “who celebrated Bismarck in his castle in Fer-
erers, monitored the negotiations which resulted
to the Treaty of Frankfurt (1)”. All representatives of
international high finance – that is to say Jewish –
also monitored the peace negotiations of Ver-
sailles and their representatives had otherwise
fluence on MM. Wilson, Lloyd George and Clemenceau,
than their predecessors had on William I,
Bismarck and Thiers. In forty-eight years, Israel had
progresses.

During the war, Jewish high finance was not
not remain inactive. Through his connections with the banks
than neutral countries, it had been able to achieve large
profits by supplying Germany and satisfying its
hatred against Russia by subsidizing the revolutions

lutionaries of the tsarist empire. In France as
in England, it favored defeatism. However,
Israel had counted on the victory of the Entente, but
this victory had to be modest, precarious
even, so as not to compromise the interests and
affmites that he possessed in the central empires.

(t) Salon Bolshevism and Jewish Pheasantism, by Jean Maxe.
p. 547.

And that explains maneuvers and intrigues
which, at first glance, would seem illogical and con-
traditional.

Israel remained behind the scenes, the socialists did
know the game.

November 1914 was formed in England
The Union of Democratic Control, under the leadership of a
committee in which appeared, with Ramsay Mac-
Donald, the Labor leader, now first
Minister of Her British Majesty, the writer sio-
nist Israel Zangwill and Brailsford, the future admirer
creator of Bela Kun. They defended “pacifism
more absolute" and their program included the abolition
tion of secret diplomacy, restitution, of a
“League of Nations”, the suppression of industry
deprived of arms, conscription, etc.

In France, in 1916, certain intellectuals, former
Dreyfusards for the most part, founded a “Societe
of documentary and critical studies on the war »
and entered into relations with the most socialists
advances. Among the leaders: the Gide professors
and Seignobos; Morhardt, Oscar Bloch, the union-
Merrheim list (1). The Working Life of Pierre Monatte
did not wait for this foundation to protest
against the war in the name of the French proletariat and
the Jew Trotsky had already launched the idea of a new
International, while Lenin, in the Social-
Democrate, declared: “The work which pursues the goal
to turn the war of peoples into civil war
is the only socialist work at the time of the conflict
imperialist weapon of the bourgeoisie of all

(1) De Zimmerwald an Bolshevism, pp. 49 and passim.

nations... Let us raise the flag of civil war..∗. (1) »
The internationalist socialist meetings which took place
held in Zimmerwald and Kienthal in 1915 and 1916,
marked the beginnings of a real offensive
defeatist. It is good to remember that delegates
French people received passports to participate
regulars of Mr. Malvy, Minister of Interior. read
found there German delegates and representatives
members of Latvian social democracy and the Bund. This
last group is the union of Jewish workers of Li-
Thuania, Poland and Russia. It's from her breast
that emerged Bolshevism, destroyer of Russia.
As for the Jew Trotsky, it was from Paris that he directed
the revolutionary movement. It is only in
September 1916 that Briand had him served with an arrest
of expulsion, which – according to the Peres report – ■
he was “obligated at the insistence of his colleague at the
war ".

In Switzerland, a parallel campaign, more or less
sneaky, was led by Romain Rolland and the
traitor Guilbeaux, against the war, that is to say
against France.

- In Paris, defeatist propaganda was increasing.
Dridzo had replaced Trotsky among the comrades
Russians and directed a new leaf: Nat chalo
(The Debut),∗ a violent pamphlet, in which we
read “that the main enemy of all people
found in his own country", was widespread
fusion, right down to the trenches. Strikes and
mutinies which broke out in the spring of 1917
were the consequence of these revolutionary efforts

(1) Ibid., p. 31.

and defeatists that the government affected for too long∗
time to ignore.

The patriotic recovery carried out by Clemenceau
had happy effects. The Red Hat trials,
of Bolo, of Malvy, of Caillaux brought useful
reactions. Military discipline, confidence in
victory was restored, but the socialists advanced
these did not disarm. At the “national” Congress held

in February 1918, the Jew Rappoport adopted a
motion demanding: “immediate cessation of hostilities
lity, collective reparation by all nations of the
war damage, due to liability
collective of the governing classes; advent of
the socialist society (1)”.

When the armistice put an end to hostilities, the Inter-
national "worker and Jewish wanted to intervene, but
to the great chagrin of the leaders, his troops remained
return hesitantly. It was in vain that Lenin offered his
good offices in Germany and that Karl Radek (Jew
Austrian deserter, real name: Sobelsohn)
announced that a red army of a million men
would go to the Rhine to stop and beat the allies. Everything is
limited to an attempt to blackmail Fegard of
these.

However, the action of internationalist Jewry
during the war had not been useless. The idea of
the institution of the League of Nations, already launched
in Masonic congresses and by the Union of
democratic Control, was going to take shape, and thanks to
patronage of President Woodrow Wilson and
Mr. Lloyd George, behind whom stood the

(1) Jean Maxe. Op. cit„ p. 109.

major financiers of Israel, this institution would serve
vir basic to the conditions of peace, essential peace-
Jewishly, politically, economically... The
good sense of Clemenceau, which had manifested itself with
laudable energy in the direction of the war, had
6te veil during the advances of Austria and was going to escape
completely tie up, or rather his Jewish ties, of which
he had never freed himself, were going to obfuscate his ideas
personal, paralyze his good will (1).

When we write the definitive history of the treaties
of peace, we will see to what extent they have
was inspired by the Israelites who had quality
to direct the destinies of the chosen people. Their orient-
tation, their essential clauses in favor of the na-
functionality, ethnic minorities, the maintenance of
German unity, the dismemberment of the Catholic
Austria: everything contributed to creating an unstable Europe,
tormented by aspirations of various kinds, in the middle
from which Jewish power can establish its domination

nation, develop it, extend it beyond the most
distant limits that it seemed possible to envisage.

It is not only through Tor that Israel wants to govern
verner. Demoralization, corruption of a people
greatly facilitate his enslavement. The Jews
are masters of the vast majority of newspapers

(1) The Israeli Georges Mandel, chief of staff of Mr. Cle-
menceau, exerted an undeniable influence on him. At the session
of the Chamber of Deputies of November 24, 1923, this person-
nage did not ignore that he had in his possession letters
very exchanged between Mr. Clemenceau and Mr. Poincare, then
president of the Republic, in 1917. He is another familiar
of the President of the Council, Mr. Dutasta, recruited into
numerous Jewish societies, which would fill in the confederations
of peace the important functions of secretary general.

French; they own or manage most of the
theaters, cinemas in Paris; a good number of
publishing houses are in their hands. By the law
of divorce, which Alfred Naquet had promulgated and which
has been greatly worsened since then, they worked there;
destruction of the family. The plays, the
pornographic novels launched and propagated by their
care, contribute to lowering the moral level of
French. Do you remember the vile novels of
Zola, whose editions were printed in hundreds of
a thousand copies? Zola was so in the
hand of Israel that it was made the defender and the apostle of
Dreyfusism, and the race showed its power in obtaining
in the absence of a Parliament blinded to the law which transferred
in the Pantheon the ashes of the sad and nauseabond per-
ringing.

This kind of demoralizing and pornographic propaganda
graph is always practical. Mr. Paul Margue-
ritte is not Israeli; his father, heroic rider
was killed on the field of honor while charging at Sedan
k the head of his brigade; but this writer, of whom I
does not dispute talent, places himself among the first
ranks of the “Christian front” of Israel.

His novel La Gargonne, of an immorality which made
scandal, had a success even surpassing that of the
Zola's worst works. But you shouldn't believe

that the subject is of its own fund. He only did
to cover with a romantic form the substratum of a
book: Marriage, philosophical in style, including
The author is the Jew Leon Blum, former master of
requests to the Council of State and socialist deputy.

I hardly dare quote passages from this book, and yet-
in which they illustrate the plan of demoralization developed

by race. Leon Blum blames the virginity of
girls and this is how he understands new society
her life and the lives of young girls:

Everything will happen for them like today
young people... Will they be as you see them?
now... What alters or degrades is fear
or awareness of fault. But, following Timpul-
sion of their nature, girls will no longer clash...
the artificial principles introduced into their consciousness.
The freedom of instinct will therefore not spoil freshness.
heart of their youth. They will return from their home
lover with so much naturalness that they return to
present of the course or to have tea at a friend's house.. v
Virginity rejected cheerfully and early
would no longer exercise this singular constraint made of
modesty, dignity and a kind of fear (1).

This abominable Jew still supports theses
more daring: “I have never discerned — said-
he ~ what is truly repulsive about Vinceste...,
I simply note that it is natural and common
to love one's brother or sister with love (2). »

Here is the philosopher deputy whose Mr. Paul Margue-
ritte has become the disciple! Tinstinct's contempt
bestial which characterizes human beings is qualified
“somewhat artificial idealism” and makes a mockery of it.

However, when asked: “Would you raise yourself like this?
your daughter ? » Mr. Leon Blum asked ^ think.
“No question has tormented me more — he

(1) Quoted by Jean Maxe. Parlor Bolshevism and Pheasant-
Jewish dism, p. 503.

(2) Du Manage, p. 82.

answered – and I still don't know what to decide (1)",
and he admits, during his treatise: “I renounced
for a long time finding myself in agreement with myself-
even. » In reality, he finds it very easy to per-
to corrupt and desecrate young Christian girls,
but he makes no comparison between them
and the daughters of Israel.

Leon Blum is not the only Jew to profess to
such theories. Andre Spire, Albert Cohen, have
sings in verse the glory of the race, the charismatic instinct
nel at its most brutal and degrading;
for them “beatifying peace will be the consequence
of Jewish domination. The city of love “will not have
neither laws nor magistrates. Its citizens will have no rights
nor duties; F love alone will govern them and
will see to their needs (2). »

And a Jew, Magdeleine Marx does not hesitate to
saying that we had to “move towards communism
sexual (3)”.

Colonel de La Tour du Pin was wrong in his
mulate this thought: “The Jews are a nation,
This nation is convinced that the empire of the world
belongs to him. She can only achieve this by
the corruption of minds which brings decomposition
social tion (4) »?

However, there are Israelites who will protest
against certain generalizations and will tell you that,
among Jews as among Christians, there are

(1) Jean Maxe. Op. tit, p. 504.

(2) La Diane, social review (November 1918), under the signature
Fiat Lux.

(3) Jean Maxe. cit. y p. 534.

(4) Towards a Christian social order, p. 347.

honest people and bandits, virtuous beings

and others who are amoral or immoral and who
distinctions are necessary. It would be unfair to equate
miler to communists like ML Blum,
decadent poets like MA Spire, a philosopher
spiritualist soph like Mr. Bergson, an econo-
miste, collaborator of the Revue des Deux Mondes,
like Senator Raphael-Georges Levy. I do not
don't disagree. There are Israelites who have
held, who are neither socialist nor even republican
cans, but do they not in any way suffer the in-
fluency of those who lead their people? Leader of
English Conservatives, Prime Minister of the
ronne, did not Disraeli favor with all his power
see the Jews of the East, and did he exalt in his
works of imagination the race to which he belongs
born by its origins?

One of the main editors of the Archives
Israelites (1), Mr. Emile Cohen one day analyzed the
votes of the Jews sitting at the Palais-Bourbon. It's about-
knows about the vote on the confidence agenda which
allowed Mr. Briand to represent France at
Washington during the congress intended to limit
maritime armaments. MM. Erlich and Bokanowski,
of republican and social action, supported the
ministerial policy; Mr. Klotz, radical socialist,
Levy, communist, and Mandel voted against; while
that MM. Leon Blum and Uhry, socialists, abstain
are born.

Mr. Emile Cohen deduces this: “Don’t you find
not only this interesting broadcast at the Palais-Bour-

(1) Issue of November 2, 1921.

good Jewish voices is indeed indisputable proof
of the complete fusion of all French people, without dis-
distinction of party or religion? »

I am not convinced of this and believe that we can-
would draw a very different conclusion; It is
that Jews insist on occupying positions in
all political parties, in all categories
social, and that their influence is exercised as well
in the financial aristocracy, where the star of
Rothschild, that in the Soviet circles which
are represented in the Chamber by Citizen Levy (1).

If the Israelites tended to assimilate with the people
people with whom they live, if they wanted to be “na-
"nationalize" in France, how could we explain
query the resurgence of the international movement
list that they stir up, of Palestinian nationalism in
for whose sake they move heaven and earth? In Paris itself,
a new international gaming organization
Israelite nesse has just been constituted under the title
expressive: “The Inter-Jew”. The Jewish Chronicle, all-
days well informed, has cloned details on the purpose
for follow-up. This international association publishes
a monthly newsletter written alternately in Hebrew*
in French, in English. There you will find articles
of sociology, news from Palestine and the world
Jewish in general, the list with their addresses of all
members to give them the means to enter into
relationships with each other. The InterJew does not
will not play politics and intends to reunite the Jews
of all spiritual or religious tendencies.
When the number of members reaches 5,000, we

(1) French Action of December 6, 1921.

will take care of creating social clubs in all centers
very where the number of members will make it possible.
Jewish Inter also aspires to serve as an intermediary
with all associations, groups and
communities of Israel to work with them in
perfect harmony in the reconstruction of the home na-
national, to the rebirth of the Hebrew language,
the exaltation of Jewish prestige. The Anglo-Jewish organ of
London closes its notice by giving the address of the committee
central: 11 bis, rue Faraday, Paris.

Did Mr. Emile Cohen speak about Inter-Jewishness in
the Israeli Archives, and does he persist in believing in the assi-
milation of French Jews?

Information from the Associated Press (1)
learned, some time ago, that during the
months of September and October 1923, 40,000 Jews
coming from abroad had entered our territory
ritory. In all probability, this invasion reached
The figure would be 100,000 at the end of the year. A cer-
Many of these Semites come from the parts
from Eastern Europe which are saturated with it; but the

The strongest immigration comes from Bavaria. THE

(1) Reproduced by Free Word and by Action Fran-
gaye of November 8, 1923.

nationalist government of Bavaria, considering
that the Jew is the main propagator of the doc-
Marxist trines, sources of anarchy and revolution
expulsions, carries out expulsions by administrative means
trative and carries out this purification at our expense.

These poverty-stricken Jews would hardly find k
establish yourself in France in a stable manner; most
share camp, piled up in Parisian slums
third and fourth arrondissements, pending
given the opportunity to embark for America, or
their co-religionists welcome them.

But if France is not for the Israelites a
land of settlement, it is not the same for
its colonies, Their race has long been fixed
in North Africa and is developing there under the
protection from official authorities. In our pos-
distant sessions, the Jews, without being very numerous,
are powerful and very supported there. View the list
foreign trade advisors and you will see
what is the proportion of Hebrew names that there
are shown.

The Cremieux decree, by conferring on the Jews of Al-
managed the quality of French citizens, gave them,
not prestige vis-à-vis the Arabs, but a
political influence which they very skillfully used
served, which however suffered a short eclipse during
of Drumont's campaigns which brought reflec-
tion of anti-Semitic deputies.

In Tunisia, there are currently approximately
100,000 Jews, half of whom reside in Tunis, and the
remains in the other cities of the Regency. The Jews
Tunisians belong to two distinct groups
tincts: the Spaniards, who came to the time when the Moors

were driven out of Andalusia, and immigrants

more recent periods that include Jews
Livornese and Poituguese. They keep their customs
special events, their family ceremonies, do not demonstrate
shows no tendency towards assimilation.

In In Tunis, behind the walls (1), lieutenant-
Colonel de Voligny devoted several chapters
the study of the Jewish population of the Regency;
he transcribed into other pieces of folk lore, a legend
quite curious, the legend of the Hara, which shows
by what skillful maneuver did the Jews succeed in
enter the fortified walls of the capital. We
can be summarized as follows:

At the time of Sidi Mahrez, whose mosque dominates
still the Bab Souika district, the Jews cannot
were going to stay within the city walls only
sunrise to sunset. They were obliged to
leave at closing time and
they generally lived in the village of Melassine,
located north of the city. But there they were exposed
to the plunder of nomads, and, periodically, with
the complicity of the natives, they found themselves
yours from the fruit of their commercial and usurious labor.
How could they obtain permission to reside?
der in the capital, in the shadow of its beneficent
walls! On the advice of a rabbi, the Jews of
Melassine made two damascene yatagans,
with marvelous carving, and a delegation
went to the palace to offer one to the dey. The memory
rain, who had artistic tastes and loved
beautiful weapons, admired the yatagan and warmly thanked

(1) The book was translated into English by Mrs LE Douglas

ment the donors. In retiring, the rabbi, chief
of the delegation, told the dey that there was a second
saber, similar to this one and of equal richness. – Com-
How could we get it? asked the memory
rain. “The army is in Constantinople,” replied the
rabbi, but since your Highness has among his followers
subjects Sidi Mahrez, gifted with the magical power to
instantly transport where he wants to go, it would be enough
to order him to fetch the coveted saber
and the gun would be here tomorrow. Sidi Mahrez, requested by
the dey listened to the request and, without saying a word, withdrew.
He was very surprised by the mission entrusted to him
and for which the almighty help of Allah

was essential; but, informs of the visit of
Jews, he went to their village and was informed
rant about their scheme. He agreed to serve their
cause and play their game. The next day, the saint
man returned to the palace and handed over to the sovereign
the yatagan similar to that offered by the Jewish delegation.
marvel and charm, the dey promised to Sidi Mahrez
to grant him what he could desire because of
the trouble he had taken. Allah's favorite said to him
having made the wish, if his journey was accomplished happily
gently, to ask His Highness to authorize
a Jewish Hara to reside within the walls of
Tunis. The Hara, comprising four families, does not hold
There wouldn't be much room in the city. The dey
consented to it; at his command, the holy man of Islam
climbed the minaret near Bab Souika and, throwing
As for his stick, he determined where it was going
settle the Hara. The four families were named-
breuses, they were cousins very far away and soon the town
age of Melassine came to establish itself entirely in the

district, still known under the name of Hara, repressed
moving further on to the natives who resided there.

This conquest process is entirely done in the
note of the invasions of the Hebrews. In any case, your idiot-
May the tomb of Sidi Mahrez be so venerated
of the Jews of Tunis than of the Muslims (1).

In his remarkable Itineraries in Morocco, the
lieutenant of Foucauld, who was to become a saint
apostle and lead an eraite life in the land of the Tua-
reg, had studied and frequented the Moroccan Israelites
cains. After having indicated that they were divided into
two classes, those residing in the regions under
put to the sultan and those of the independent districts,
he defined them thus:

The first, protected from European powers,
supported by the sultan who sees in them an element
necessary for the commercial prosperity of his empire
and a.his own wealth, hold by corruption the
magistrates, to whom they speak very loudly, while
kissing their hands, acquire great fortunes,
oppress poor Muslims, are respected by
rich and manage to solve the difficult problem
to satisfy at the same time their avarice, their pride and their
hatred of what is not Jewish. They live well,

are lazy and effeminate, have all the vices and all
the weaknesses of civilization, without having any
delicacies... The Jews of Blad el Sita are not
less contemptible, but they are unhappy; atta-
ches on the glebe, each having their Muslim lord-^
man, whose property they are, pressured without measure^

(1) The Jewish Chronicle, September 31, 1923.

seeing themselves taken away from day to day what they earn
with difficulty, without security neither for their persons, nor
for their property, they are the most unfortunate of men.
Lazy, covetous, greedy, drunkards, liars,
thieves, haters above all, without faith or goodness, they all
the vices of Blad el Makhzen, minus their cowardice.

Foucauld's lieutenant knew as much
better Jews than, to explore Morocco, has a
time when Europeans could not have penetrated
inside the empire, he was accompanied
of a rabbi from Algeria and himself was said to be
Israelite.

The situation of Jews in Morocco has significantly
modified since France exercised its protection there
torat. The Blad el Sita is reduced to little,
Taza’s “pocket” having been occupied almost
entirely by our post after shipping
from 1923.

Ghettos have disappeared in the main ports,
but the towns of the interior still have
mellahs – that’s what the ghettos are called – oil
Jews living in small trades live there.
The origin of the word is curious. Mellah means deposit
salt. When the Maghzen wanted to punish a tribe
revolted, he sent a military detachment against her
silence which brought back the heads of the main rebels
intended to be exhibited on the walls at the end
of perches. These heads were previously salted,
to delay their decomposition, and it is up to the Jews
that it was the responsibility of carrying out this operation.
The salt was therefore placed in their neighborhood. They had
also the responsibility of cleaning the sewers, removing the

dead animals, chores which were repugnant to the Moroccans
cains (1).

Today, there are still small artisans
in the mellahs, but the Jews are aware of
the strength they represent. The United Israelite Alliance
verselle, the Anglo-Jewish Association created there
schools. Sellahs, Talmud thoras give the idea
primary and higher education. The Jews learn there
come, at the same time as Hebrew, French,
Pagnol, FEnglish, and, as they all know Arabic,
they serve as interpreters and intermediaries in the
commercial transactions between natives and Euro-
peens, transactions which were prodigiously
developed over several years.

The government of the protectorate is singular-
favorably towards the Jewish people; this one develops
loses, gets rich; all high commerce is between
his hands in the ports, and it is through him-
diary that agricultural affairs are handled with
tribes of the Interior. So they think they are allowed to do anything.
The sons of lousy Jews still living in the
mellahs dress in European style, frequent the
cinemas, cafes, speak very loudly and give
the tone. An old French settler from Rabat told me
that, during the war, a band of young Israelites
elegants led a happy life in a southern port, k
Mogador, I believe, when the representative of the government
decided to have the idea of publishing a notice making
know that France needs soldiers,
all Jews dressed in European clothing would be considered
dere as French and registered on the controls

(1) Mr. Zeys. A Frenchwoman in Morocco, p. 262.

recruitment. The next day, this youth
Doree had resumed the dark dress, the soutache vest and
the black cap!

In a recent study: Morocco today (1),
Mr. Louis Vignon, professor at the colonial school, attracts
attention to the danger that Israel's ambitions

in Morocco can lead to our domination:

How could we forget a fault which had the effect of
sequence the serious insurrection of 1870-1871: nature
mass reading of Jews? Moroccans, no more
that Algerians do not like Jews. Are they wrong?
Are they right? The fact is there. The Jews are here
85,000 (2); before our coming, fates, despise,
beaten and stolen; today reassured by our father
sence... they have already committed imprudence, chosen
as for the Muslim population that we saw picked up
ser stones.

And Mr. Louis Vignon cites an anecdote that he
reported an eyewitness:

I was in Marrakech, the day the new arrival arrived.
news of the signing of the armistice. Soon we live
arrive at the municipality The teacher
from a Franco-Israelite school followed by their students. All
this world carried flags, sang Marseil-
lay. A little girl dressed as an Alsatian, another
in Lorraine, belted with tricolor scarves. Say-
course to the head of the municipality: “The victory of
France... republican France... feelings
of love that we feel for her...". It was strong

(1) Published by the Correspondent of September 10, 1923.

(2) By adding the Jews of Spanish Morocco and the
international zone of Tangier, the total exceeds 100,000.

GOOD ; it was too much. The procession was booed on its
route by the Muslims, had even received some
stones. Regrets among the natives that France was
victorious? No. Rather “Muslim” worry
that this France would soon distinguish the Jews in
something ; perhaps by naturalizing them as
All were those from Algeria (1).

Did the leaders of Israel in Morocco have the
prescience that the peace following the World War
would be a Jewish peace conducive to all ambitions
tions of the race?

In any case, a fact already noted elsewhere is quite
symptomatic. Some groups of Jews
Moroccans, seduced by the promises of propa-

great Zionist, having embarked for Palestine
tine, came back after a few months, degus
and repentant. Should we conclude that, under the
tectorate of the French Republic in Morocco, the
Israelites are happier than their peers
governed by the Zionist organization under Tauthority
of Sir Herbert Samuel and the protection of the bayon-
English nets (2)!

(1) Morocco today. Op. cit., p. 800.

(2) The statute of Tangier, signed on December 18, 1923, which governs
the political and administrative situation of the International zone
nationality of Morocco, stipulates that three Israelites will represent
the Jewish nation in the Mendoub (legislative assembly).

CHAPTER VIII

ANGLO-JEWISH PALESTINE

CONTRADICTIVE PROMISES BY THE BRI-GOVERNMENT

tannic. —Sir Herbert Samuel. — A Zionist poet
MHG Cattaui. — The enthusiasm of MM. Jacques
Calmy and Fernand Gorcos, — Some statistics
cqngangering colonization. — ' i/irreduc- opposition

tible of the Arabs. objections and criticisms emanating

of Israelites. — Sensational speech by Israel Zang-
will a New York, — Catholic protests.

— FAILURE OF JUIYE COLONIZATION. — SUPPORTED BY AN*

England, political Zionism continues its work.

— His drape is the symbol of imperialism
d*Israel.

In the spring of 1915, when the
Dardanelles countryside, the British government
tannique had made formal commitments towards
the Arabs, to decide them to separate their cause from
that of the Turks. He had solemnly declared, by

Forge of Sir H, Mac Malum, High Commissioner
had figypt, that he was ready to “recognize and assume
reaffirm the independence of the Arab countries included in the

limits proposed by the clerif of Mecca”. Gold,
Palestine was part of the designated territories.

In October 1918, General Allenby, entering vic-
reverently in Jerusalem at the head of the allied troops,
had, in the name of the same government, proclaimed “the
complete and final liberation” of peoples, since
long oppressed by the Turks, and the establishment
next year of national governments “including Fau-
Tory would emanate from initiative and free will
of these peoples themselves.

But England, which, three years apart,
knows of such promises to the Arabs, had taken by
other commitments elsewhere. She thought she had to
deal, in agreement with its allies, with this form-
the international force that is Jewish power.
In November 1917, Mr. Arthur Balfour, head of the
Foreign Office, by a famous letter addressed to
Lord Rothschild, had promised the Sio-organization
nist to favor with all his power the establishment
sowing in Palestine a “national home for
Jewish people.”

These various promises and commitments were not
obviously not reconcilable. As soon as Tarmistice had
put an end to the hostilities, the government of Mr. Lloyd
George endeavored to give every satisfaction to the
Jews; and the commitments made towards the Arabs
and Palestinians were considered not
avenues.

The English military authority opened the way to
The Zionist administration, which the bayonets imposed
net losses of British and Hindu troops, without
wait for the San Remo conference which admitted the
principle of the Anglo-Jewish mandate over Palestine, and

the meeting of the Council of the League of Nations, ok
this mandate was explained and defined (1).

Visiting Palestine in February 1920, I was given
to witness the beginnings of the Zionist government,
to the arrivals of the first contingents of Jews who came
of Ukraine and Poland (2). As soon as the population
tion was able to realize the regime we wanted
impose on her, masters that were going to be given to her, she
gave free rein to his indignation and his protests
Energetic actions sometimes turned into fights
which provoked the intervention of the police and
the armed force. From all corners of Palestine
complaints arose which were only too justified.
tifies Addresses, bearing thousands of signatures
and written in a form where the imagination directs
tale was added to the energy of the protests, were
dispatched to the Peace Conference.

The British cabinet considered it appropriate
able to carry out an investigation into the situation
tion of Palestine and the state of mind of its inhabitants.
Just as he was to send an Israelite, Sir Stuart
Samuel, to investigate pogroms in Poland
imaginaries that had been pointed out to him, he hurried
Jerusalem another Zionist Israelite, Sir Herbert
Samuel, brother of the first, who, after a stay of
three weeks in the Holy Land, establishes a beautiful report
port from which it resulted that the oppositions of the natives
to Zionism were very superficial and that the reign

(1) This meeting was held in London in August 1922. The Conference
The San Remo meeting took place in April 1920.

(2) See chapters vn and vm of the Kingdom of Israel ehez
the Anglo-Saxons.

of Israel in Palestine would bring happiness to the populace
tions.

A few weeks later, real riots broke out
were present on all sides, which were only mastered
price of bloody battles.

Mr. Lloyd George had so little grudge against Sir Herbert
Samuel of the lack of insight demonstrated by
his investigation that he entrusted him with the government of the
Palestine with the title of high commissioner and com-

chief principal.

The joy was great, in all the communities
from Israel, when the good news spread. The in-
pledge taken by Arthur Balfour towards the “people
elected” was in the process of being realized under Tegide de Fem-
worst British and its allies. The conquest of the
Palestine opened up the brightest prospects of
nir, justified the broadest, most glorious hopes.

A young Israelit from Egypt sang the Promise
decompiled, in a volume curiously dedicated “to
Maurice Barres, through whom I find Unit6 in myself-
even, in my race and in the human race (1)”.

Admire his mystical lyricism:

Mountains of Israel, you will push out your branches
And bear your fruit for the chosen people,
For here he comes to you; because here it is
Who comes to you, Promised Land, O beloved,
earth and you will be plowed and sown...

Here is the signal grace and the promise:
The ears of corn will sprout in your new furrows,

(1) Heli-Georges Cattaui. The Promise Fulfilled, Paris,
C. Bloch, p. 19.

And your temples will be girded and crowned,
Judea, and you will be blessed and forgiven,

my brothers, a new song!

A song of joy, a song of joy, a song of joy!

You, daughters of Judea, wave like a bundle,

Myrtle and laurel and the prickly palm.

Do you hear the voice that proclaims the times
Where will you own the Earth that is yours?

Get up, get up, penitent Lazarus!

The shofar sounds from one end of the world to another.

The impoverished Jews of Eastern Europe wandered
that Palestine would be a true fiden for them,
where, in a mild climate, they would live without too much work
valor, an easy and happy existence. And the big ones
Israelites, holders of world wealth, the
religious leaders of Judaism, considered that Jeru-
salem would become a political, intellectual capital
tual, mystical, independent of all influences
foreign bodies, a nerve center from which the
initiatives, impulses, slogans of the government
government of Israel.

The only objective admitted, openly pursued,
was the colonization of Palestine. In which
Has this measurement been carried out since 1920?

In July 1922, while the Council of the Society
of Nations drafted the text of the Palestinian mandate
nothing, the newspaper Le Temps rewarded its readers with a
superb illustrated supplement with the title “The
Palestine and the Zionist Effort”, The engravings represent

felt the monuments of Jerusalem, of Jaffa,
of Ca'iffa, gave the plan of the future university
Jewish. Two sided images showed on one side
a barren sand dune, another superb plan-
plantation of orange trees. Lotion leaflets for
to regrow hair has a similar character
by presenting pseudo-photographs before and
after drug use.

One might believe that the admirable transformation
of the soil is due to the work, to the genius of the immigrants
Zionists! In reality, the Jewish colony of Richon-le-
Zion, in question, dates from 1884. Baron
Edmond de Rothschild had liberally provided
the funds necessary for the creation of an establishment
Jewish farmer around Jaffa. After which-
Over the years, the land was cleared, irrigated,
culture, which made it possible to grow vines there
and orange trees; but it is Arab labor
who had carried out the transformation. Agricultural Jews
immigrates at the expense of the big banker, he
little remained at the colony that the directors, accountants
and commercial agents; the others had dispersed

his to devote himself to tusure and business, according to the traditions of the breed.

The author of the text of the supplement of Le Temps, Mr. Jacques Calmy, son of a rabbi from Jerusalem, is a passionate Zionist. After writing in the Palestine Weekly, the first Jewish newspaper founded in Jerusalem after the arrival of General Allenby, he collaborated with the official French newspaper of Syria, all by representing the Zionist organization in Beirut. Truly strange thing! When Sir Herbert Samuel demanded a rectification of the Syrian border

to annex to Palestine some villages and tributaries of the Jordan rich in hydraulic power. MJ Calmy boasted of having been part of the com- French mission responsible for fixing, in agreement with the Jewish commission, the new delimitation.

This journalist has become one of the most zealous place- supporters of Doctor Chaim Weizmann, head of the world Zionist organization and it is not surprising Since he exalted the benefits in his pamphlet, the excellence of the regime imposed on Palestine.

On occasion, he even borrowed the lyre of one of her co-religionists – another contributor to Le Temps – Ms. Myriam Harry, return from Jerusalem:

The hexagonal star replaced the crescent and the cross. We see it in radiator caps on cars, on the nurses' headdress, or even on the sleeve British soldiers dressed in khaki, or the bou- David's tree alternates with the Salamonic candelabra has seven branches. And everyone greets each other with greetings Hebrew: “Schalome! »

It is undoubtedly very touching for Jewish souls, but the Hebrew salvation does not demonstrate success of the colonization of Palestine. A lawyer from Paris, Mr. Fernand Corcos, delegate of the Zionists of France, following a trip to the kingdom of Sir Herbert Samuel, published a book, moreover habit- mentally written, where he strives to make this demons- tration.

The work is presented by two polite men- ticks belonging to the “Christian front” of Israel:

Mr. Paul Painleve, former president of the Council, and

(1) Israel on the Biblical Tent, Paris, Jouve, 1923.

Mr. de Monzie, former minister. It is “offered in single
tribute for the very beautiful and very human work
that they have attempted and will carry out successfully, to Mr.
Sister Chaim Weizmann, president of the organization
world Zionist and consciousness-raiser
Jewish, to Mr. Baron Edmond de Rothschild, head
helping the suffering race, to Mr. Nahum Sokolow,
chairman of the executive of the Zionist commission and
sagacious historian.

I literally transcribed this dedication because
that she “situates” these powerful characters well. A
word from Israel Zangwill: “A flourishing Palestine
will help the development of the entire Orient”, is recalled
peels at the threshold of the book. It would include explanations
cations, just like another aphorism of the
same Jewish novelist: “Give to a people without
land a land without people. »

First, Palestine is not a land without
people, and in its current state it is far from being flo-
laughing. But Mr. Corcos is imbued with optimism
to any test. He admires everything he sees, or more
everything we show him. Sir Herbert Samuel
receives him wonderfully in his palace, “an impo-
health residence on the top of a hill near Jeru-
salem, visible and delineating its aristocratic form
on all points of the horizon. He is not
less enchanted with the welcome given to him by the government
neur of Jerusalem, Mr. Storrs – which he spells
Besides, the name is wrong: Storz. He is a character
which “no one refuses Intelligence nor flexibility,
nor above all the diplomatic spirit (1)”. Mr. Corcos is

(1) F. Gorcqs. Op, cit. t p. 27t

wonder of the landscapes; he is ecstatic in front of the colo-
agricultural sciences, admires the plans of the University of
Mount Scopus, the grandiose water supply projects
water, the industrial development of the country. II is

a little surprised to hear an old rabbi regret
the time when the Jews of Jerusalem had as their principal
main concern the worship of Jehovah and the study of the saints
books, and to learn that the Arab population
continues to protest against the government regime
mental. To all this, the Jewish lawyer does not attach much importance
importance* These are sulks which, like these
kinds of mood swings, are ephemeral*
Israel's conclusion about the biblical land is strong
clearly: “The Zionist experiment will succeed. The oil there is
Without vision, the people perish, it has been said. But there
has, in the Palestinian Jewish people, a generic vision
reuse and wide. Michelangelo, in the Sistine Chapel,
shows us God animating man by touching him
of the finger: the Jews will animate Palestine in return-
plowing their land with the shares of their plows (1). »

This animation is not yet very noticeable,
but when we want to carry out large undertakings,
Shouldn't we be optimistic?

Apart from the Jews, the British government
nique, whose mandate over Palestine is encumbered
of the mortgage of the “national home”, and outside the
personalities belonging to “the Christian front of Is-
rael)) are there many declared supporters of
Zionism? There are certainly a few,
among whom an Austrian nobleman qualifies for the

(l) Ibid., p. 321.

circumstance of “great thinker (1)”. The count
H. Coudenhove Calergi, in question, is not a
banal character. A former diplomat, he held positions
official posts in Athens, in Rio de Janeiro, in Cons-
tantinople, in Tokyo. He married a Japanese woman and
devoted himself to the comparative study of religions. At the age
At the age of forty-four, he went to the University of
Prague the final exam in Semitic philology. In-
believing himself, he encourages others to have a
religious faith, any. He admires the reli-
Catholic region, but by condemning its church,
who showed himself to be fanatical and sometimes unkind
with regard to the Jews; he admires the bud more
dhism and Judaism. How could we blame
to the Israelites their usury? They have been slandered by

merchants jealous of their success, and nothing is
more deplorable than anti-Semitism (2), which distorts
ideas, maintains racial hatred. The most beautiful
of religions is a “human religion”, proceeding
others but dominating them with his generosity.
And, to conclude, Count Coudenhove-Calergi
urges his fellow Christians
to support the Zionist enterprise as best they can.

(1) The Jewish Guardian, October 26, 1923.

(2) Das Wesen des Antisemitsmus, Leipzig, 1923.

II

After a period of four years, we can do
an assessment of Zionism considered from a cultural point of view
nization. A certain number of facts are easy to
observe and testimonies can be recorded
very who explain and complete them.

According to statistics published by the Colonial
Office, the current population of Palestine is rising
at the figure of 757,000 inhabitants; she understands
590,000 Muslims, 83,800 Jews, 73,000 Christians
various rites. Before the war, or more accurately-
at the time of the entry of the allies into Jerusalem,
there were approximately 60,000 Jews. Since then, the popu-
Israelite population has only increased in round figures
of 24,000. However, if you note the total immi-
grants listed annually by the government
Zionist, you get a much higher figure.
laughing. Palestine being a very healthy country, mortality
lity is not raised there; it is therefore necessary that the waste
comes from an exodus of Jews imported from Russia
and Eastern Europe. If the services of Sir Her-
Bert Samuel complacently reports the arrivals,
as testimony to the success of the joint venture
nial, they pass over the departures in silence. I read
however, in the Jewish Chronicle (1), that the “Vaad

(1) Issue of October 12, 1923.

Leumi” (National Council of Palestinian Jews)
held a meeting to address the issue
of Jewish emigration from Palestine “which, for several
several months, has taken on considerable proportions.
The newspaper correspondent adds, to reassure
readers, that this emigration is not as
alarming as we supposed. In any case, it is happening
does not fit well with official declarations. The develop-
economic development of Palestine, under the reign
of Israel, is far from being satisfactory. Compared to
those of 1921, the imports of the year 1922 are
down by 290,746 pounds; exports*
down by 63,000 pounds, and the figure of these
The latter is really minimal: 1,353,368 pounds.
The sale of oranges used to be one of the
main resources of Judea. We exported
Last year 400,000 cases fewer than in 1923. And
however the Zionists created agricultural villages
schools and claim to have developed irrigation,
perfects cultivation methods... The Keren Ha-
Yesod, this Palestinian treasure in favor of which
were asked for from all the Israelite communities of
two hemispheres has received* since its foundation,
say Israelite sheets, more than 750,000 pounds
sterling, or more than 60 million francs, to facilitate
literate the settlement of immigrants. The budget breaks
tannic has largely contributed to public expenditure
bliques, which did not fail to raise certain
protests from taxpayers
United Kingdom. Can we say that from an agricultural point of view
school and economic, the Zionist experience has given
great satisfaction!
Lord Northcliffe, who visited Palestine in February

1922, gave the Times a summary of his impressions,
which greatly displeased the Hebrews. Lord Raglan,
returning from a trip to Mesopotamia, Syria and
Holy Land, was clearly unfavorable to
the policy followed by England in the exercise
of his mandate (1). It was the same with the big one
writer Chesterton and Hilaire Belloc, author of
remarkable military chronicles published during
the war in the magazine Land and Water. The profes-
Sister Clay of Yale University accused the government
British action to violate Article 22 of the Covenant

of the League of Nations, applying in Texer-
cessation of his mandate of theories contrary to rights
Palestinians to govern themselves. Lord
Sydenham of Combe, in a study published by the
Nineteenth Century, declared that Zionist policy
of Mr. Lloyd George, not only “compromised
the vital interests of the British Empire, but also
jeopardized the future peace of the world.

It even happened that one day, in the Chamber of
Lords, a motion clearly hostile to the mandate
Anglo-Jewish, supported by Lord Islington and fought
by Lord Balfour (newly elevated to the peerage) was
adopted by 60 votes to 29 (2). This vote remained
a state of platonic indication, but it nevertheless establishes
while in the high political spheres of London,
Israel's control over the Holy Land met
oppositions.

As for the Arab and Christian populations of
Palestine, they never stopped rising

(1) Jewish Guardian, March 17, 1922.

(2) Meeting of June 21, 1922.

ver against the tyranny and oppression of the im-
pose by English balonettes. Mr. Winston Chur-
chill, during an on-site investigation, had
refuses to entertain their complaints. We had neglected
to publish reports relating to health disorders
gloves from Jaffa, so as not to attract public attention
than on the responsibilities incurred by those provocative
Jewish tors. An Arab congress met, appointed a
executive committee which drafted the following protest,
in May 1921:

The bloody struggle which is currently ravaging the
city of Jaffa, as well as the Bolshevist principles,
spread by Jewish immigrants to Palestine,
are that the natural consequences, first of all
Balfour declaration, then measures taken by
government to convert Palestine into a
national home for Jews, and finally, adoption
plans drawn up by the Zionist commission having
with the ultimate aim of driving the Palestinians from their

country.

It is also this inconsistent policy which
facilitated the spread by Jewish immigrants of
Bolshevist ideas and principles among the Jews, as well
that the shedding of blood and devastation throughout
country.

It is in vain that the Nation has repeatedly protested
against this declaration and this policy; but also
well at a time when the fire of Bolshevism consumes a
of our most important cities, that its red flag is
openly deployed in our streets and that its publications
revolutionary cations are freely and assiduously
distributed throughout the country, come and ask
once again that this declaration and this policy
tic be abolished before the Bolshevist spirit has

invaded the country so much that it would make all our
efforts to help the government extinguish it (1).

Mr. Kazim el Husseini.
President of the executive committee.

This protest was sent to the Pope. to the king of An-
England, to the Ministers of Foreign Affairs of the
great powers, had little result; She
nevertheless signaled a real danger. The Jews of Poland
belonging to the “workers of Zion” party
(Poale Zion) were true communists, sean-
dalizing the rabbis with their anti-religious sentiments
gods, by their abject immorality and striving to
propagate their doctrines and morals.

The Arabs were not discouraged. they sent
in Europe a delegation which went to Rome,
Paris, in London, was received differently, declared
that the Palestinians would never accept the com-
political combinations deriving from the Bal- declaration
oven.

Moreover, the status of the mandate as it was defined
by the Council of the League of Nations was not even
not put into practice. Article 2 of the mandate, after
having planned the establishment of the Jewish National Home,
claimed to ensure "the development of institutions
autonomous and safeguard civil and religious rights
pious of all the inhabitants of Palestine, without dis-

distinction of race and religion. However, the leaders of
extremist Zionism everywhere declared that Palestine
tine had to become as Jewish as England was
English and they did not hide their intention

(1) French Action of June 27, 1921.

to expropriate and gradually drive out the Arabs
of their ancestral land.

Mr. Winston Churchill, Minister for the Colonies,
estimated that the Jews were still going a little
far away, and his opinion was shared by certain great
Israelites of London, such as Mr. Lionel de Roths-
child unwilling to embark on a path which
logical outcome would have caused them to lose nationality
British reality. Moreover, F article 7 of the mandate,
which granted Palestinian citizenship rights to
Jews willing to settle in Palestine, were not
invoked by all the Hebrews. In 1923, Jews
citizens of Palestine were not more than 33,000.

However, after much hesitation, Sir Her-
Bert Samuel judged that it was clever to give what-
that appeasement to the indigenous populations and
constitute a sort of elected chamber of notables.
The attributions of this Chamber were moreover
very limited, and it should not be forgotten that the article
first stipulated that Her Britannic Majesty, resum-
felt by the Jewish high commissioner, “had the right
to exercise, as agent, all powers
relating to the government of a sovereign state.

The election of a small Parliament produced something
that illusion. From afar, we imagined that repre-
feeling of the populations participated in power,
to the administration of the country, and that, consequently,
all reasonable people had to accept the
new government regime. The peoples of
South Africa, after the Transvaal War,
had they not accepted the British protectorate
and enjoyed the broadest autonomy 1 The Arabs, well
wise, did not fall into the trap set before

them. they refuse in t to participate in the Elections and
the number of votes collected was so ridiculous that we
did not dare to publish the results of the vote.

A few months passed without bringing the slightest
relaxation between the Jewish administration and the populations
tions, then a brilliant idea germinated in the brains
of the High Commissioner and his colleagues. For-
what not to create an Arab agency, functioning
side of the Jewish agency planned and established by the
date ? Overtures were made on this subject to
heads of the Palestinian delegation. How to-
Could they refuse such a boon? read the refusal
however, and you understand the reasons.
By accepting, they would have first recognized that the
600,000 Muslims established for several centuries
in Judea had no more rights to the land of
Palestine that the 84,000 Jews dependent on the agency
Zionist; and then, in the conflicts that never fail-
would not arise between the two organisms, whatever
would be the supreme arbiter? The high commissioner
Israelite commissioned by England for the creation and
to the development of the Jewish Home (1).

And this is how Sir Herbert Samuel obtained
due of Devonshire, successor to MW Churchill
to the Ministry of Colonies, the authorization to govern
create Palestine without the collaboration of the natives,
that is to say as an absolute sovereign, solely devoted

(1) The Zionists for their part protested against Tidee
of the Arab agency. Waad Leumi and representatives of
Jewish communities in Palestine adopted resolutions
where it was said that a similar institution would constitute
a violation of the political pact and mandate. (The Jewish
Guardian, December 7^l923.)

to the interests, aspirations, ambitions of
Jews.

Under these conditions, is it possible to say that
the colonizing work of the Zionists was crowned
through success, focused on results?

A Daily Mail contributor who visited Pales-
tine & the same time as Mr. Fernand Corcos, whose

I noted above the enthusiastic accounts and the op-
timism strengthens, MJMN Jeffries, gives a
note which seems more consistent with reality, in a
book, whose title is sufficiently expressive:
The Palestine Deception (1). Former correspondent
of war, knowing Asia Minor thoroughly, Mr. Jef-
fries was qualified to make, without bias, an en-
serious inquiry into the situation in the country. He walks through it-
rutted in all directions, questioned inhabitants of all
races and backgrounds, examined and compared the
statements from the British authorities and
Zionists, and his conclusion can be formulated as follows:
the Zionist dictatorship has become intolerable. The die- .
military stature which followed the occupation of Jerusalem
was temperate; the generals exercising command-
They were animated by the feeling of Tequite; their
decisions were not without recourse, while the
Israeli high commissioner, who is at the same time
“commander in chief”, governs without control,
by having at its side only an advisory committee (Advi-
sory Council) appointed by him and assembled when he
please. Mr Jeffries spoke to social leader
list Ben Zwee and communist leader Chaim Katz,
the first supporter of the second international, the

(1) London. Carmelite House, 1923.

second being attached to the third. Both dili-
people from groups of Jews from Slavic countries
who form the vast majority of immigrants. Their
main concern is not to cultivate the land, to work
work in industrial establishments, but
spread their ideas, to build a socialist state.
As a result, they fight Jewish nationalism,
but are a little discouraged by noting the penu-
laugh at Jewish finances. We cannot say
by Mr. Chaim Katz, “to create a communist oasis
in a capitalist desert (1)”.

The two main foreign sources of
Palestine are the "Jewish National Fund", whose object
is the acquisition of domains to give or rent
to immigrant families, and Keren Ha-Yesod,
fed by a sort of tithe collected in all
the Israeli communities. The latter is not also
productive as the Zionist organization hoped. THE
annual revenues barely reach half
amounts provided for in the budget. In two years,

the powerful Jews of England did not pay this
treasure only 15,000 pounds sterling, while the Jews
poor people of Poland gave 22,000.

There are also certain scandals which disturb the
spirits and cast a bad veneer on the Colonial
Office as on the services of the high commission-
laughed. Mr. Jeffries does not hesitate to clarify the points
principals of the Rutenberg business. In September
1921, was granted to a Zionist Jew from Russia,
Mr. Pinhas Rutenberg, the right to use and equip
the hydraulic forces of the Jordan and Oudja

(l)lThe Palestine disappointment, p. 66.

(the latter river in the district of Jaffa) and
the monopoly of the electric current coming from it. There
concession had not been put out to tender and
it was negotiated, on the one hand, by the Zionists and
Finteresse, which was supported by Jewish bankers from Ame-
ric, of r other by Mr. Winston Churchill and Sir John
Shuckburgh, of the Colonial Office.

For seventy years, the Arabs will be there
thank you from Mr. Rutenberg, who will hold them accountable to his
gre, and for the moment, the major works carried out,
according to Mr. Jeffries, who visited them in 1923, consisted of
tent into a small electrical factory with two motors
German-made diesel, suseeptiblesdefour-
bring light and strength to a small village (1).

Concord did not always reign among the
leaders of Zionism. The Israelites of America,
Justice Brandeis and Justice Mack, among others, including
the generosity supplied more than two-thirds of the
Palestinian treasure, did not see without dissatisfaction-
the world organization governed by the document
author Chai'm Weizmann, nationalized German Jew
Englishman and the Russian Jew Nahum Sokolow, both
acting in agreement with Sir Herbert Samuel, who
was a British civil servant and, although a Zionist,
was, wanted to retain the advantages of nationality
English. Serious disputes arose between these
high personages, that a triumphant travels in
America of the Jew of physical sciences Einstein,
fails to appease.

An early Zionist, Henri Mor-

genthau, former ambassador of the United States k Cons-

(1) Jeffries. Op. cit., p. 69.

tantinople and great friend of President Wilson,
did not hide his disillusions and let it be understood that he
lost interest in the Palestinian enterprise (1).

Another Israelite, well known in Paris, where he lived
For a long time, Max Nordau very clearly disapproved.
ment the goals and processes of the organization
Palestinian. Originally from Budapest, he had abandoned
gives the name of his father, Gabriel Sudfeld, for
take a name that seemed more euphonious to him.
After having studied medicine and served as a doctor,
a soldier in the Austrian army, he traveled
throughout Europe and recorded his impressions in
a volume, From the Kremlin to the Alhambra, which obtained
some success. This book was followed by several others.
whose sale was banned in Austria and Russia
due to attacks on religion and families
regnants that they contained. He also composed several
several plays, performed in Germany.
He was, with Israel Zangwill, a lieutenant of Herzl,
in the definition and launch of Zionism, and
introduced Herzl to Baron Edmond de Rothschild
after the appearance of his work: Jewish State (2).

Max Nordau had been leader of the first congresses
Zionists and in particular that of Bale, where he pro-
non$ makes a resounding speech and slanders the Jews
“who deserted their people and embraced Christ

(1) During the war, the Germans had made him
advances. We were also considering in Berlin, to attract con-
course of the Jews, the project of giving them Palestine after the
victory and Mr. Zimmermann had declared* to the ambassador
Morgenthau “that the Israelites had conducted themselves in a manner
exemplary during the war and that the Germans
“Were extremely grateful.”

(2) The Jewish Chronicle, January 26, 1923.

tianism with a lie on its lips.” He doesn't

did not fail to campaign with the Dreyfu-
sists and followed the sessions of the War Council of
Rennes.

Nordau was so convinced that he had no
other nationality than that of his race, which he was
very surprised to be arrested in Paris for a few weeks
after the declaration of war and being expelled from
France as an Austrian subject. Refugee in Spain,
he found many German Jews there and was
suspected of having engaged in maneuvers with them
spy.

This distinguished Israelite, whose notorize was
great in literary and opinion circles
advanced, died in Paris on January 22, 1923. His
coffin was covered with colored draperies
Zionists and numerous Israeli delegations seated
were at his funeral. However, he had stopped
for several years of being interested in the life of
Zionism. He considered that the body resulting from the declaration
Balfour ration in no way corresponded to the
Herzl's conception and, in a letter addressed to
a Zionist association in London, in December
1919, he declared: “We must have the courage to
say clearly and frankly what we think
sounds..." He who agrees to belong to a Jewish state
under the protectorate of Great Britain as
mandatory power cannot be called a
Zionist.

Israel Zangwill is not dead, but the Zionists
would have greatly wished that he had become mute,
because the great speech he gave on October 14
1923, at the Congress of the Jews of America held in New

York in the immense Carnegie Hall, deeply
surprised and injured. Surprised, because they considered
the famous novelist, the former comrade in arms
of Herzl, the author of The Dreamers of the Ghetto, as a
faithful friend, serving a little far away but always
dedicated to the cause; hurt, because the critics
emitted were singularly sharp, and that the
scornful sarcasm, sharp irony accompanied
constantly the framework of his argument.

As the “motto” of his speech, Israel Zang-
will borrowed the title given by the chief rabbi

from England has a sort of order address k
his flock a few weeks earlier: “Veil-
them, how does the night look? (Watchman what
of the night?) » After recalling his dedication
ment to the Zionist idea, the charges he assumed
again as president of the “territorial organization”
Jewish Rial" and the service regulating migration,
after giving this amusing detail that he had
recently provided Mr. Lloyd George with the elements
of the sensational article devoted to Antisimitism
by the former Prime, he vigorously attacked the
political Zionism, as it was practiced by the
leaders of the organization and the high commissioner
in Jerusalem.

The former ruler of the Bulgarians, Ferdinand, had
gives current Zionists a definition that he finds
fair and appropriate: “The Zionist is a Jew who
pays another to live in Zion,” and Israel
Zangwill cites this fact: The Jews of America provided
two thirds of Keren Ha-Yesod, and do we know how
many of them emigrated to Palestine in 1922?
Exactly seventy. Mount Zion,

born by the Balfour Declaration, gave birth to a
mouse (1).

To establish a Jewish fitate in Palestine, it would have been necessary
receive the concession of the territory and constitute it
the entire population. However, in the country, the Jews
found in the proportion of one per nine inhabitants
and they only own 4% of the land. The speaker pleases
health pleasantly his co-religionist Sir Alfred
Mond, who had declared, in a speech pro-
announced a few days earlier, that the Jews
had to apply to justify the confidence of
England to ensure the maintenance of the mandate
Balfourian...

In his speech, where too many subjects were discussed
of and who, according to the reports published by
the Jewish leaves of London, seems a little bushy,
subtle remarks abound, criticisms
bitterness accumulates, criticism of ideas, criticism of
facts, without any concern for the personalities involved,
and sometimes mystical ideas arise: “What is
Judaism, condensed in a walnut shell?
It is the torch of reason in the hand of Love.

Judah may have borrowed its culture from Egypt,
cradle of civilization; but she marked it
with the stamp of his own ethnic genius. Enserres
in the powerful meshes of monstrous empires,
its prophets cried out from afar to claim humanity
and justice...".

And the great writer of Israel lost faith in Tave-
nit of Zionism. “There will be no Jewish state,” he said.
in Palestine; there will only be a certain extent

(1) The Jewish Chronicle, October 18, 1923.

sion of the Jewish population who once lived there (1). »
The League of Nations does not inspire him more
confidence: “It’s more of a league of damnations
than a League of Nations. As for the rabbis (rabbi),
just add a/a their name (rabbit) to explain
quer that they are as brave as rabbits.

To support the attention of its numerous audiences
tory, Israel Zangwill does not hesitate to sprinkle his
speeches of spicy anecdotes, puns,
but his peroration takes on a serious and almost
prophetic.

When the prophet Isaiah asks: to Watcher, what
Are you worried about the night? » An admirable response to him
is made: “Dawn comes, but so does night. " II is
possible that, coming from the depths of Europe,
a wave of Cliretian madness. For the love of God,
openly resist for a cause worthy of service
life unto death and, if it is necessary to die, fall into
holding our flag high. In this fight for your
own ideal, you will not only find a
death worth dying for, but a worthy life
to be experienced (2).

We can guess that such a speech was very poorly executed.
picked up by the Hebrew press, which, almost all
whole, but with certain nuances, is in the hands
“Political Zionists”.

However, Zangwill's prestige is such among
those of his race, who were not dared to attack him too harshly-
is lying. The newspapers limited themselves to reporting a few

(1) Ibid., p. 24.

(2) Ibid., p. 28.

contradictions in arguments, exaggerations
and a pessimism that does not fit well with the conquests
carried out by the Israelites since the World War
dial. (1).

Ill

Palestine, which contains the holy places, would have
dii be energetically defended against invasion
Jewish by Christian nations. It doesn't seem
that they were clearly opposed to Zionism.
Due to the fact that they had joined the Society of
Nations, that Anglo-Saxon and Jewish influences
incontestably dominated, they were hit
of helplessness. Spain remained silent, the Au-
cheats and Hungary, defeated and collapsed states,
did not dare to raise their voice; in France and England
land, a few isolated protests and without much
repercussions were formulated in the assemblies
parliamentary blees. Catholic Belgium remained
silent like Spain.

However, in Jerusalem, the Zionists believed themselves
everything allowed. Did a newly arrived Jew not have

(1) Dr. Stephen S. Wise, a close friend of the President
dent Wilson, insisted on declaring that Congress was in no way
responsible manner of the speech of Mr. Zangwill and Mr. Nathan
Strauss said that this speech was an eloquent illustration
d* erroneous information. (The Jewish Chronicle, October 19, 1923.)

not bold to ask doctor Mac limes,
the Anglican bishop: “What will we do with the Church of the Holy
Sepulchre? Will it be razed to the ground or burned? " THE
Doctor Mac Innes came to London and gave several

conferences on the Pale Tinian question, but they
did not cause a significant movement of opinion
nion in his figlise. There are too many affinities between the
Judaism and Puritanism, as has been so well established
Georges Batault, for it to have been otherwise.
The Greek Church was only supported by Russia,
and its representatives in the Holy Land, completely
helpless, are reduced to saving their works
to implore the help and charity of Anglicans and even
Zionists.

A question asked in the House of Lords by
Lord Sydenham, one of the best politicians
initiated into the affairs of the East, gave in this regard
curious details (1). Lord Sydenham asked
if it were true that the high commissioner in Palestine
had ordered, in agreement with the representatives of
Orthodox worship, the sale of property belonging to
ant to the Greek community, and if it were true that
the conditions of the sale significantly favored
the Zionist organization. The Duke of Sutherland, replied
on behalf of the government, provides the explanations
following statements: “When was the new
regime of Palestine, a sort of schism existed
between the Greek patriarch and the majority of the synod. Of
Moreover, the finances of the patriarchate were in a state of
lamentable state, A commission responsible for
examine calculated that, at the beginning of 1921, the debts

(1) See V French Action of November 17, 1921.

amounted to 550,000 pounds sterling. It became impo-
possible to support schools and charitable institutions
tables of Christians of this rite. To avoid bankruptcy,
the deadline for which a moratorium had postponed, it was
necessary to alienate part of the heritage of
the church and that is what was done. The conditions of the
Did the sale favor the purchase by the Zionist treasury?
The Duke of Sutherland does not vouch for it, and
he is right, because the Jewish organization had an interest in
buy at the lowest price. As for Sir Herbert Samuel,
it is said that he was full of tact. The due of Suther-
land will enumerate the various properties of patriarchy,
among which is the Holy Sepulchre, and argued
only land of relatively recent acquisition
and located in the suburbs of Jerusalem were alone
for sale.

Should we deduce from this that if, subsequently, the debts
of patriarchy were not extinct, Sir Herbert
could put in Fencan the basilica sheltering the
tomb of Christ and have it purchased by the organization
Zionist statement!

Christians around the world should reflect
k this possible consequence of the declaration Bal-
oven and the Palestinian mandate.

It seems that certain observations, of which the most
serious issues emanating from Rome, obtained a result.
Article 14 of the draft mandate prepared by the government
British government stipulated that a commission
special, where the religious interests in question would be
represented, would have the authority to designate the places
saints and ensure their custody; but, monuments and
holy places remained “subject to the provisions of
laws on public monuments which may be

decreed in Palestine with the approval of the
“proxy session”. With this text, the Zionists and the
British government, in case of difficulties,
would have been the masters of last resort.

A new redaction of the article transferred to the
League of Nations attributions and prerogatives
Jews and England. It is thus conceived:

The mandatory power will appoint a commission
special committee which will be responsible for examining and defining the
rights and claims relating to the Holy Places,
as well as the rights and claims concerning the
various religious denominations in Palestine. The mode
appointment of the members of this commission, its
composition and its attributions will be submitted for
approval by the council of the League of Nations and
the commission may neither be appointed nor enter into
functions without the approval of the Council (1).

Although seized of this text since 1922, the Council
of the League of Nations had not yet
nuncio on his subject in May 1924. If you consider
which is in Jerusalem and in Bethlehem Fenclivetrement
holy places and the competitions in which their
possession has long since given rise, we conceive
The importance which will be attached to the composition and
attributions of this commission which is both religious,

legal and artistic.

There is no doubt that the establishment of justice
Daism in Palestine will deeply undermine the
rights of Catholics. But, like interests
national and political are also at stake, the Holy

(1) P. Mignot. The Jewish problem, p. 163.

Siege only intervened with caution and
extreme reservations in all debates relating to the man-
dat. In 1920 and 1921, the Roman Osservatore had
criticizes Jewish immigration and
measures contrary to freedom and the functioning
of Catholic institutions, taken by the government
Zionist government. The fact of having excluded French
languages having the right to be cited in Palestine do not
Shouldn't it have provoked the most energetic protectors?
tations of our government?

In May 1922, the Latin Patriarch of Jerusalem
salem, Mgr Barlassina, went to Rome, and, before
a large audience, held a conference which
constitutes one of the tightest indictments, the
more documented, pronounced until now against the
Anglo-Jewish regime imposed on Palestine. He showed the
proposed plans for the progressive elimination of
Arabs, who imbibe it “when they have served well
of porter for the Installation of the Jews”. He establishes
that the vast majority of immigrant Jews are not
not believers and pursue purely polite goals
ticks, while Orthodox Jews, for a long time-
fixed times in the Holy Land and deeply reli-
gods, are treated as pariahs, like simple
Arabs or Christians, and encouraged to leave the country.

The millions received from America are not used
for works of general interest nor for states
blessings of beneficence; they are reserved for
Zionists. Before the British conquest, we breathed
in Jerusalem a scent of patriarchal simplicity.
The women's attire was modest; most
were veiled. With the Zionist regime, all modesty
has disappeared, Young girls outrageously decolletees

stroll on foot or on horseback through the streets of the
quoted. Mgr Barlassina gives details which explain
his indignation:

During the time of the Turks, the law and the authorities always
3 bears forbids houses of ill repute, particularly
k Jerusalem, k Bethlehem, k Nazareth, while
that a few months after the occupation, on August 1, 1918,
to clarify, a decision authorized the creation of
some of these houses in Jerusalem – thing
never seen ! – Later, Sir Herbert Samuel abolished,
by an order of February 3, 1921 (Gazette offered
cial, n° 37) all previous restrictions, and per-
allowed anyone and wherever you want to open
brothels. This permission is extended,
outside Jerusalem, k Jaffa, Gaza, Bersabee, Ram-
leh, Bethlehem, Caiffa.

“It is an indignity that cries for vengeance,” proclaims the
Latin Patriarch: “This is what the Zionists know
make the unhappy Holy Land. The world
Chretien should revolt and not tolerate any further
such a great and sacrilegious desecration of
land watered with the blood of the Redeemer. »

Orthodox Jews protested against these morals
news and against the scandalous debauches which
resulting. There are more than five hundred Jewish women
immigrants in Jerusalem who refused to work
in the workshops to make a living from prostitution and three
thousand people are suffering from honest diseases
testers.

Mgr Barlassina adds that certain colonies
Jews, populated by Bolshevik Zionists, practice
communisrae “in the broadest sense of the word”.

Also, certain honest and religious Jews, attracted
in Palestine through their mystical feelings,
they re-embark after a stay of a few weeks,
disgust and discouragement.

As for Catholics, in addition to personal taxes
very heavy, they are taxed for government schools
government while they support with their own

deny their schools; in all disputes and trials,
they are treated by the courts with the most complete
injustice. If there is conflict between a Catholic and a
Greek Orthodox, it is always to the latter that he
is proven right. By policy and interest,
Protestants and Greeks are getting closer to the Zionists.
Only Arabs and Catholics stand up to
resist and are treated as enemies.

The message addressed in 1922 to the Society of Na-
tions by the Sovereign Pontiff, the head of TfigUse
— the only international one that holds — according to
just expression of Charles Maurras, was therefore
singularly justified. Pope Pius XI spoke of the
law and justice; he spoke in the name of religion
and reason and his voice addressed conscience
universal...

In England, it aroused echoes among Catholics.
liques. During the last congress of the Women's League
Catholics, held under the presidency of the Countess
of Denbigh, the Palestinian question was the subject of
energetic statements. Lady Sykes, one of the delegates
fords, was indignant at the thought that England, protecting
aunt, but Christian, had conquered Palestine
to deliver it to the Jews by accepting the mandate
defined by Balfour. All language Catholics
English, she said, should go and fight in the Land

holy, as the Crusaders once did. A reli-
great man from Palestine, Dom Bede Camm, declared
that the Zionist experience will not last ten years and,
among the reasons given in support of this assertion
tion, he indicated — which aroused the anger of the
Jewish press - that the Jews, traders up to the
marrow, would find that in Palestine there is no
enough Christians to exploit (1).

*

As a colonial enterprise, despite the efforts
accomplished and F money spent, the Zionist adventure
failed; it is even more than a failure, it is a
bankruptcy. Ambassador Henri Morgenthau, a Sio-

a long-standing nist, however, has publicly
recognized :

The truth is that Palestine, even in a state of prosperity
perity cannot feed a large population.
It has a meager and stingy soil. It's a country of hills
rocky places on which, for centuries, a people
courageous man strived to live by cultivating with
multiple difficulties a few scraps of earth scattered
its $h and the... The rivers, in small numbers and of low
current, are totally insufficient for a system
large irrigation system necessary, however, to
rationally exploit the country. The underground layers
water fountains can only be used if
prodigious expenses... After a thorough investigation
founded on site, I can announce that Palestine

(1) The Jewish Chronicle, August 17, 1923.

will not be able to support more than a million new
inhabitants (1).

This testimony was undoubtedly one of the most
nibles of those that Sir Herbert Samuel and the doctor
Chaim Weizmann had to record.

But if colonial Zionism seems strikingly im-
power, it is not the same for political Zionism
tick.

First, England essentially holds, for
reasons of a strategic nature, to be exercised, under the
term of mandate, a military protectorate over the
Palestine. When were sanctioned by Sir Edward
Gray and Mr. Paul Cambon the agreements reached between
Sir Mark Sykes and Mr. Francois Georges Picot, separately
rant, against all historical and ethnic rights, the
Palestine from Syria, France is suffering a heavy
defeated and lost a large part of its prestige in
East. But the British Empire, usually taking advantage
element of a period of the war where all our
efforts were directed on our western front,
won an important victory. Zionism
helping, France was distanced from Egypt and
Suez Canal (2).

Furthermore, the legal creation of the “Foyer na-
"Jewish nationality" gave to the race of Israel a force of

cohesion, a pole of attraction, one capital at a time
political and mystical which singularly add to
its power and has its ambitions. New launches
of Jerusalem by the Zionist organization, the extracts
Palestinian newspapers are read in communities

(1) H. Morgenthau. Zionism a Surrender, not a solution,
p. 5 (The World's Work, July 21, 1921).

(2) P. Mignot. The Jewish Problem, p. 169.

Jewish nauts from around the world; a television agency
graphic is being formed under the direction
by Mr. Grossman, administrators of the Jewish Correspondence
desk weight (1), to orient as appropriate
all information concerning Judea.

Every year, a Zionist congress is held in
Central Europe, where the delegates of the associations
Zionists of all countries hold solemn
seated. This is where major projects are developed
d* Israel and the rare opposition to Zionism, the dis-
critical comments formulated in the press or during
of certain meetings, find no echo.

At the Congress of the Jews of America, October 1923,
where the biting voice of Israel Zangwill did not spare
not the leaders of the official Zionist organization,
The effect produced by the great writer's feloquence was
k almost insignificant. It's barely a few
applause greeted those of his critics
which seemed the best justified, and the numerous
assembly, in the resolutions adopted, manifested
his wishes to resolutely pursue his plans of
conquest in Palestine, plans that the governments
of England and the United States also support
their best.

The beginning of the final resolution voted by the con-
gressists is a tribute of gratitude in verse “Tatti-
magnanimous study of President Coolidge with regard to
of the American Jewish Congress, to whom he expressed,
through Dr. Stephen S. Wise (2),

(1) The Jewish World, July 12, 1923.

(2) Rabbi Stephen S, Wise was remined gray from the first
resident Woodrow Wilson throughout the duration of the negotiations

tions relating to peace.

his sympathy for the policy of reconstruction of the
Jewish national home in Palestine.

The Congress also thanks the British government
tannic of the “noble task he undertook” and
asks him “with respect and gratitude to do everything
possible to remedy the grievances expressed
by the Carlsbad Congress", grievances which had sur-
any aspect of the rational limitation of immigration.

As this limitation is partially due to the
shortage of the Palestinian treasury, an appeal is made
in favor of Keren Ha-Yesod and Sir Herbert Samuel
is invited “to no longer delay remission
of its loan for the development of resources
from the country ".

A sentimental appeal is similarly addressed to
Arab victims of the Jewish invasion:

Congress asks them to recognize that, during
more than 1850 years, the dreams, the hopes, the prayers of
Jewish people turned towards this country, and that the return
of a large Jewish population in Palestine would be
a blessing for all its inhabitants and would cast a
bridge of mutual understanding between the East and the West.

It is doubtful that the Islamo-Christians of Earth
holy, rancor and mistreatment by the Zionists,
appreciate the value of such a blessing. In all
case, the final paragraph of the resolution is sufficient
cleverly suggestive:

Finally, the Congress sends its fraternal greetings to all
the parts of the Christian and Muslim worlds that
Palestine interested. Our hope with the object of our
prayers is that Jerusalem will be rebuilt in our day
and become the^center of world peace for all

nations, all races and all religions,
as our great Jewish prophets predicted, and
let the darkness dissipate that threatens to extinguish

civilization, and we will all work together
for the common good of all humanity (1).

Under this democratic and frank phraseology
Masonic ambitions are rather difficult to hide
Judaic. The “reconstruction of Jerusalem” is
the temple of Solomon rebuilt on the ruins of the Holy
Sepulcher and mosque of Omar; it's Israel
sovereign arbiter of the destinies of the world.

It is not in vain that the Talmudists pre-
says the re-establishment of the Jewish empire. In “do not cultivate
"not before foreign soil", by not submitting to
no king, by not mixing with any other people, the
Jews deserve the resurrection... “The hour will come
— said the prophets — where you will see the hills again
of the forefathers, and these hills will be the center of the world,
of the world which will be subject to you (2). »

And this hour of triumph, the poets of the race
have already celebrated it:

Here is day 1 Here is sign 1
Israel, Israel, here you are green again
Like the dead wood of the vine,
Erases the hard branch that sleeps during winter
And pushes for the renewal of new foliage! (3).

Is it reckless to think that the Zionist flag
which floats in Jerusalem is the symbol of imperialism
from Israel?

(1) New York Times, October 17, 1923.

(2) Bernard Lazare. Anti-Semitism, p. 19.

(3) HG Gattaui. The Promise Decompiled, p. 17.

CHAPTER IX

SOME THOUGHTS AND QUOTES
IN CONCLUSION

A BROCHURE SIGNED SIEGFRIED PENTHA TULL. • PA-
SUBSTANTIVE ROLES » OF RABBINS ChAJES AND ASHER GlNSBERG,

from doctor karpeles. – some Christians second

deliberately the ambitions of Israel. lord robert

Cecil calls for Jewish support for the Society
of Nations. – Should distinctions be made between
the Jews ? – Sephardim and Askenazim. – Jews “good
nes” by MR Groos. – Against Israel's offensive,
national and international efforts are needed

SAIRS.

The overview is complete. We left
aside the small fitats, where the Jewish question exists
also, but does not assume, from a political point of view,
a serious character, keen acuity. Without doubt, he
there are Israelites in Holland, Belgium, Por-
tugal, in Spain, but their influence there is relati-
minimally. The governments of these states do not
pass under the caudine forks of the high bank

Jewish only intermittently, when they emit
large loans on foreign places.

We were able to see, during this study, that it is
otherwise among the great powers. The action
of Israel is exercised in a continuous manner, in all
areas, economic, social, political.

The documents presented, the testimonies re-
collected are concordant enough to force the con-
judgment of anyone who is free from prejudice and
of bias. Compare the situation of the Jews
from Germany, Russia, France, England,
the end of the 18th century, to that which is theirs today
of today. Consider the prodigious leaps made
killed by them in their upward march, after
the revolution of 1848, after the Franco-German war
order of 1870-71, after the world war! And
We will judge whether it is rash to talk about their ambitions.
limitless tions, of their imperialism, of their thirst
of universal domination...

A curious brochure appeared in Austria in 1923.
Its title is: The victorious idea and we the Jews,
and author Dr. Siegfried Pentha Tull (1).

Its publication led to a long controversy
between the Reichspost, a conservative Catholic organ,
and the Morgenzeitung, Jewish newspaper of Vienna.

This pamphlet celebrates Israel's triumph and
sings her glory, at the same time as she shows the
skillful procedures, the marvelous diplomacy which
prepare for victory. Judge by these passages
extracts from the conclusion:

(1) An analysis, extracts and comments from this bro-
chure appeared in the Revue Internationale des SocUtds secretes.
Issues of November 4 and 11, 1923.

We Jews have always been men of
this world ; the duplicity of Germanic fame has never
gate any of our designs; our lack of
prejudices have always let us see everything
clear light of reality. We thus “dare
or the crowd hesitated", thus we made fruitful
discoveries and inventions and protected Tart
of the future, with an ardent sense of all that is new
yeal and revolutionary.

Thus, from being helots that we were, we became
naked, in half a century, the masters of industry, of
commerce, press, theater and politics.
There is nothing in the whole world that can be done
without us, because our daughters stretch over the borders
lands and beyond the oceans; and they are not hard
son ; they wrap themselves limply around obstacles
without breaking. We had to spin them slowly, in
Todarkness; we never got tired, no
not from a sense of duty, but from a clear view,
careful and bold in the circumstances, going as far as
end ; we knew the human soul right down to its
final depths and let's not introduce ourselves
like angelic candidates, but we grasped
men by what interested them most, in order to
attract them where we wanted them. We had to everywhere
be first of all an “element of decomposition” in order to
fertilize the plowed field on which we could
sow and reap. We have always been merciless
where pity would have been weakness, but also
always good and ready to help where you wanted to live
at peace with us...

Israel has a heart full of generosity and will be a

benevolent master towards all those who accept
will humbly bear his yoke. Sure of his victory, he
can now display its flags and reveal its

modes of domination: “We used
boldly of these two means, F money against Fil-
Lusionism of the former governments as against
that of the socialists and the Bolshevists, and the suggestion
against the power of militarism and the money of
the illusionist bourgeoisie. And no one can
imitate the use we have made of these means,
because it is based on the specific excellence of our
breed I »

The author of the brochure recognizes that there remains
still something to do, and some pitfalls
to be avoided in order to achieve the universal domination of
the race :

We must become aristocrats like Beacons-
field, generous like Isaac Montefiore and intelligent
people like Marx and Lassalle. We will then not have
more than one thing to fear: our oriental passions!
We must not experience the dizziness of victory
obtained, nor wanting to tighten the power cord too much.
see, nor take vengeance on our enemies as other-
time Mordecai. Our unique weapon must now be
before the spirit that we must not let soften
in the satisfaction of our senses. We must stay
cold, not from an illusory feeling of duty, but
for the simple reason that the smallest error in a
account gives a false result I We won the
world: now we must earn his esteem in order to
cif he recognizes our domination as merited,
that he is happy with the measures we will take
and accepts them as the best solution of an order
world which can never function perfectly
resolved. So, finally, a single kingdom, built on a
observation of the world without illusion, will understand all
the peoples and the promise of Moses will be fulfilled for

us, Jews, in a higher sense than they would hope for
our oppressed fathers: our spirit will reign over all
people! (1).

In a less brutal form than that of the Pro-
tocoles, with, in addition, a few escapes of ideas
lism, it is the same victory song of the race,
the same statement of his methods and ambitions
supreme. Also your guess is that the extracts from the
brochure published by the Reichspost were poorly
welcomed into Jewish circles.

The Wiener Morgenzeitung, a Zionist organ, declared
that this document was a “forgery”. She doesn't know
not this Doctor Pentha Tull. Is this Fanagram
de Tulpenthal taken as a pseudonym by Fabo-
pathetic author of the brochure, which must be or
a malicious Christian from Germany, or
a “Jewish scoundrel enters the bosom of Ffigliseromaine,
and that. to earn money, is ready to write everything down
and sign everything? (2) »

The Jewish paper opines for the Christian, because a Jew
would not have called Isaac the great philanthropist
Moses Montefiore and would have written Mardochai and not
Mordecai. The argument is not very convincing. But
let's not quibble with the Israelites on this subject. He is not
necessary to read the Protocols or the brochure of the
mysterious doctor Pentha Tull to know
the mentality, the ambitions, the methods of conquest
of the “chosen race”, to define its “imperialism”,
his thirst for world domination.

Bernard Lazare, Israel Zangwill and many others

(1) The International Review of Secret Societies, n° 33, p. 819.

(2) Reichspost of July 21, 1923.

Jews revealed to us, long before publication-
tion of these documents, the origin of which does not have, I
agree, of historical character, all that it is
necessary to know in order to understand in one’s am-
plitude and its gravity the Jewish peril, which threatens to
so distressing in the manner of Christian civilization.

Other voices from Israel are raised from time to time
to formulate “substantive words” on the question
Jewish tion, and these words cannot be treated
of anonymous or perverse voices. We can't no
no longer contest their value, because they emanate from

coryphees of Judaism, of its doctors, of its leaders
most qualified giants.

Open V Jewish National Almanack for Vannee 5682
(1821-22), published in Austria by the same publisher
as the Wiener Morgenzeitung, you will read there a defn
nition of the imperialism of Israel by the coming rabbi
nois ZP Chajes, member of the “Massadok” lodge,
affiliated with B'nai B'rith:

Jewish imperialism, the only one that does not oppress,
which raises, on the contrary; which does not make you a slave, but
who liberates; who doesn't hurt? but who heals; Timpe-
Jewish rialism which has its greatest expression in this
words from the Bible: “The time must come, the time
will come where your ideas will fill the whole world. »
Our imperialism is the only one that can get away with impunity
defy the centuries, the only one who need not fear
defeated, who, without going astray and invincible, walks to soa
goal with a slow but slow step.

And Rabbi Asher Ginsberg (in Hebrew Achad
ha Am, Telu of God), which the Zionists consider

like a sort of prophet, because he expresses himself

sometimes in nebulous language, seems very learned
and claims to be the spiritual leader of the movement
Jewish renovation, Rabbi A. Ginsberg,
as the Talmud, justifies imperialism by choice
divine from which the race benefited:

Throughout the duration of the Diaspora, our fathers
despite the most terrible persecutions and all their
miser es, had the custom of thanking God every
day of having created them Jews. We have never heard
say that a Jew wondered about this benefit
diction: “What reason do I have to rejoice in being
Jewish? "A fortiori it would not have come to him
r mind to ask, “Why am I Jewish?” »
Such questions, if anyone had asked them,
would have been considered not only as
blasphemy, but like nonsense. Everyone knew,
as a natural axiom, that, on the technology of creation,
there are degrees: undermine them, plants, animals,
men and, above them, the Jews. Would we think of
ask why the animal is an animate being and
why couldn't it just as easily have been a

inanimate stone? It would be just as singular to
ask why the Jew is a Jew and why he
desires to be (1).

The Jew being convinced that he is a superman,
Is it any wonder that he conceived a dream of domination?
universal?

In 1902, the Jewish lodges of Vienna having given
a party in honor of the twentieth anniversary
of the independent order of B'nai B'rith, doctor

(1) Revue international?, des Socides secretes, 1923. n° 34,
pp. 838-839.

Gustave Karpeles wrote an article on this occasion
on the Order and Judaism, in which he exalted
the role of the great Masonic federation which had
awakens energies and confirms among the Jews Fidee
of the future reserved for their race:

In our lodges, we have done a lot in this direction. But
we must do much more and everyone must
take part in this work... so that they can draw from it
courage and pride, telling ourselves that our cause has
triumph of changes, of times, and that on the
blood and on the peoples... on tears and thrones,
through revolutions, it made its way to the
modern times, to be, in this historical era
so eventful, witness to the last great struggles
of race... for the triumph of the ethical instinct of Fen-
teaching of Israel (1).

It should be noted that Doctor Karpeles formulates
these hopes of victory and alludes to the “last
"last great racial struggles" twelve years before the
beginnings of the world war.

In the field of economics, relying
on statistics and order considerations
social, a learned writer who was not Jewish had,
a long time ago, formulated in a documentary book
ments (2) forecasts of the same order, singularly
ment favorable to the aims of the Hebrews and announced

glove their next triumph:

(1) Page 17 of the brochure published by the Grande Logei ^
B'nai B'rith for Germany. Berlin, 1902.

(2) History of the political economy of ancient peoples, by
du Mesnil Marigny, Paris, Plon, 1S78.

THE IMPERIALISMS OF ISRAEL 2()I

Political Uvation of Israel at the height of greatness
therefore seems certain, since, at this moment, nothing
does not seem to be able to ward off it. Thus, less than one
great modification in Fordre and the movement of
societies, we will see before long, some extraordinary
dinary that such a twist of fate seems, to govern
the nations, after having applied all their
chesses, and, consequently, multiply without measure in
driving out before him (Exodus XXIII, 30) the inhabitants
of all the earth, as he used for the Chana-
neens and for the natives named Gessen. Certainly,
we will recriminate against this presentiment of substitution
tution of the Israelites to the present races of the various
parts of the globe, and we cannot disagree that
this prediction is not very daring. But the story is
to teach us that, in each country, the populations
indigenous populations are gradually being replaced by the
plade who, camped on their territory following treaties
or happy feats of arms, is incontestable to them-
superior in wealth, in industry, in faculties
productive of all kinds (1).

Such predictions have singularity
flatter Forgueil of the race, especially as Mr. du Mesnil
Marigny joyfully bore the mourning of the civil
Christianization and willingly accepted domination
nation of Israel: “If the sons of Jacob, taking advantage of
their superiority in everything that provides superiority
and longevity in this world, manage to sur-
live with any other race, as we know Tatta-
ment, the spirit of brotherhood which unites them, no one
will not dispute that it is through them that we will see

(1) Quoted in The Problem of Present Time, by H. Delas-
sus, t. II, p. 644.

then realize this era of humanity, this wish of
all philosophers, this aspiration of all
big hearts, we mean united brotherhood
versale... From today, by the facts that we
have exposed, one would have to be blind to put
into question the superb future which is reserved for
Israelites (1). »

There were other Christians from various countries
to serve as agents, accomplices, auxiliaries more
or less conscious k F elevation of Isiael.

The author of the letter to Lord Rothschild on the
“Jewish National Home”, Mr. Arthur Balfour (today
(now Earl Balfour), is one; his relative, Lord
Robert Cecil is another and not one of the least
harmful.

We know the role he played in the League of Nations,
where he served as delegate of South Africa and
became the fierce defender of all measures
claimed or suggested by the Jews* He founded
in England a League of Nations Union, intended
to propagate the cult of the League of Nations — of which
Philosemite tendencies are undeniable — and
perhaps also to direct the Society more
on this dangerous path.

In May 1922, the Union held at the Queen's Hall in
London a solemn meeting under the auspices
of the rabbis of England with Lord Robert Cecil
as the main speaker. Chief Rabbi Hertz,
who presided, received the noble lord with the Hebrew salute
that: Shalom Alechem (peace be with you I);
he praised the League of Nations, whose aim was to

(1) Ibid., p. 645.

monise with “the sublime prayer of the new year he-
brai'que" to ward off tyrannies and iniquities
and ask Jehovah for the establishment of
ternity of the peoples of the earth (1).

Lord Robert Cecil speaks easily; he deployed

all his eloquence to sing the key benefits
peace, tarnish the famous abuses of which people complain
the Hebrews of Ukraine and implore assistance
Jews in favor of the League of Nations Union.
“I don’t belong to your community,” he said,
but I know the tenacity, the skill, the resources
of which you have always given proof. At the service
vice of a great cause, you have the opportunity to exercise
recognize all these qualities. I ask you about us
help create a powerful movement in England
of opinion for the benefit of the League. »

And this appeal, Forateur addresses to British Jews
niques, as English citizens and also in the name of
their religion (sic). “Should I remind you of your his-
toire, your great men, how your greatest
king, in times gone by, re$u1? the name of the man
the peace ; how your great city, connected center
gods of the majority of the world, is the city of peace;
how your prophets, your psalmists, your poets,
moved from the idea of victory to the conception of a
national peace, and from this has the conception of a
universal peace (2). »

We can guess that the Jewish audience welcomed these statements.
rations of a Christian with warm applause-
ments, and it is in the midst of a gene-

(1) The Jewish Chronicle, May 19, 1922.

(2) Ibid., p. 22.

ral that a resolution proposed by Mr. Lionel of
Rothschild, in favor of the League of Nations and
propaganda intended to popularize it, was
adopted.

Let us not forget that the League of Nations and the An-
gleterre, its agent for the administration of
Jewish Palestine, contribute directly to the union
communities and the dominated aims of Israel.

II

It is not uncommon to hear people
say that there are Jews and Jews, that we should not be embarrassed
realize the misdeeds and ambitions of some of them
them, that they do not all have the same mentality, do not
are not to the same degree refractory to being assimilated
tion to the peoples among whom they reside. Jews
from Egypt told me that they loved the culture
French and that it would be wrong to confuse them with
the Jews of the West.

Without doubt, if you judge from an individual point of view
duel, there are distinctions to be made, but are they
SUFFICIENT TO REVERSE THE OVERALL JUDGMENTS A
bear on race, after careful investigations and
repeated?

In Doctor Fromer's book: From the Ghetto to
Culture, translated by Louis de Chauvigny (Paris
1924) we find an Israelite ardently in love with

culture, full of gratitude for the Goym who have it
educated, developed his intelligence. He asks
to his co-religionists to respect them... Can we say
that his equals are legion?

It is undeniable that there are differences
note between two varieties of Jews who live next to each other
taposes in parts of Africa and in
East. In his interesting work on Turkey,
Mr. Maurice Pernot transcribed what an Israelite told him
said about them:

The Jews of Türkiye come from two origins and
belong, one could say, to two civilizations
different.

The Sephardhim, who came from Portugal, from
Spain and the south of France are linked to
T the West, k Latin civilization; they speak for
mostly Spanish jargon.

The Askenazim originate from Central Europe
or oriental; they speak German jargon and it's
towards the Germanic culture that they feel attracted to (1).

A general of my friends, who spent a good part

of his military career in Algeria, declared to me,
his side, that there was reason to make a serious difference
ence, I will not say between the two races, since
the origin is certainly the same, but between the
two categories.

The Latin Jews, affirms the Jew of Constantinople,
are all supporters of assimilation; I want it a lot,
but if they are supporters of it, they have not achieved it at all
go.

(1) The Turkish Question, Paris, B. Grasset, 1923, p. 179.

There is also a touchstone: it is the
Zionism. Individually, you will find Israel-
lites moderately approving the installation in Pales-
tine of the “National Home”. You will find one
large number not having the slightest desire to go
live in Judea and build a modest house there
or a sumptuous villa; they will limit themselves to paying
a modest contribution, as small as it is for them
will be possible so as not to be taxed as a lousy person, but at the same time
no Jewish group, no personality will dare to
to openly stand against Zionism, a symbol of
the resurrection of the race and its nationality.

The organizers of the Carlsbad Congresses
claims that they made no difference between
the Askenazim and the Sephardim. These two sections,
long separated, are all the less divided today
today that the means of communication have
allowed to join together, if not to merge. The star
of Zion shines for the Israelite universe and its light
illuminates his triumphal path.

An Israelite from France, Mr. Rene Groos, who
declared an integral nationalist, a royalist and an ally of Action
franchise” published an Investigation into the Jewish problem (1)
for which he received many responses
has a skillfully prepared questionnaire. These answers
are accompanied by comments tending to
demonstrate that there are two categories of Jews: the
“Well-born” Jews, that is to say, according to Mr. Groos,
those who are capable of noble passions and ideas
disinterested. These Jews wanted to “become like
pletely French” and want to “deserve to be”.

(1) Paris, New Rationale bookstore, 1924.

In the other category are the other Jews,
which the author is not interested in. As a pro-
typical of “well-born” Jews, Mr. Groos cites a “hero
Jew of Action francaise", Pierre David, kills the enemy
and who, in a touching will, asked
Charles Maurras, his intellectual guide, his model,
a posthumous right of citation.

The “well-born” Jews as defined by the author of
The survey should not be numerous, their nature
realization, as Eugene Marsan explains in
a very literary preface, should constitute a
privilege, determined not by promises and declared
rations, but according to actions. The judgments to be rendered in
such material would be of a very delicate nature.

Having personally contributed a small tribute to
this investigation, I transcribe here the text of the letter
by which I responded to the questionnaire of M, R,
Groos:

Sir,

I am fully aware of the reality of the Jewish Peril.
The articles that I give to Action Francaise on
“the Jewish Pushes” and my book: The Reign of Israel
among the Anglo-Saxons V establish superabundantly.

The democratic regime is undoubtedly the most pro-
part of Jewish domination, because it leads to plutocracy
tie, and the high Jewish bank holds the gold, has the credit
said and the most effective means of action on opinion.

This is one of the reasons that makes me consider the rSta-
establishment of the national monarchy as a necessity
sity of public safety.

As for the duties of “well-born” and patriotic Jews,
I do not have the authority to specify and define them. I am-
time that the French must consider the Jews as

strangers and dangerous strangers; in a country
firmly ordered, it would belong to the powers

public to determine to what extent and to what extent special cases of naturalization letters could Ore granted to those of these foreigners who would have sufp.sam.ment proves their French patriotism for deserve to be assimilated to our nationals (1).

Mr. Rene Groos deliberately ignores the religious question in the commenatires accom- supporting the documentary part of his book. Without doubt, Christians, no more than Muslims and Hindus do not reproach Jews for their beliefs religious and the observation of their precepts. However- Therefore, from a social point of view, Judaism has notions special rules regarding usury and interest-bearing loans.

The Jews – writes Georges Deherme (2) – do not admit were the interest of money only towards foreigners. Moi's present to them: “You will practice among yourselves brotherhood, and the Hebrew will not lend usury to his brother ; towards our enemies, Tusure will be your war weapon; through this you will dominate them and no one will have no influence over you. »

We know the convictions brought by the officials Roman tifes against the interest loan; the Quran is not no less severe in this regard. It is written there: “God permitted sale but prohibited usury", and the vouchers Muslims would not be careful not to violate this pre- cept.

Reporting in VOpinion on January 12 1924, from Werner Sombart's book: The Jews and the

(1) Inquiry into the Jewish problem, pp. 207-208.

(2) V Money and wealth. Paris, B. Grasset, 1919, p. 139.

economic life (1), Mr. Lucien Romier releases very precisely the guiding ideas of the Jewish religion and shows their harmony with the most brutal, the most oppressive of capitalism:

The Jewish religion is based on a contract, “a rule- commercial mentation", says Sombart, between God and Israel. God promises and gives something, exchange for what a just man owes him services. Man, according to the Holy Ventures, has “an account in the del.” You would think that these are methods

borrowed from capitalism. In no way, they are to him
previous: they passed from religion into
practical life. It is the rabbis who teach:
“Man must always be able to dispose of his
money” or even: “Sell your goods before
for shaking the dust off your soles. ", etc.
Finally – a trait of extreme significance – religion
Jewish considers wealth, not at all as
a thing tolerated, but as the sign of blessing
diction of God. The Christian who becomes rich owes
apologies to the Gospel; the Jew is encouraged by his law
to get rich.

Should we not deduce that these trends generate
are the “most unbearable and most
dangerous ? (2) »

We understand the dangers that threaten other races
and the other peoples, when Israel gathered for one
common action all its elements scattered on the
various points of the globe, when he monopolized Tor mon-
dial, when he rules over the governments of

(1) Paris, Payot, 1924.

(2) French Action of January 13, 1924.

great powers, that he directs international finance
national and orients as it wishes the workers' international
as well as the League of Nations!

Is it possible to admit that there are many
of pusillanimous minds in France and elsewhere disposed
to meekly accept Jewish domination?

For the honor of Christians, we must hope that
revolts will arise, resistance will be organized
will be.

It is not a question of organizing for a conquest,
for the persecution of a race. It is this breed which
threatens us; his strength is formidable, his impetus
rialism asserts itself more every day. She has en-
undertaken, since 1917, a general offensive against
other nations and it has tools to
war infinitely superior to that of the adversaries
divided that it claims to conquer and reduce by serving
vititude.

To defend against the imperialism of this race
united nationally and with financial strength
and international social, efforts both na^
national and international are necessary.

It would be necessary, in each country, to reveal the danger
Jew and take internal measures to
so much to ward him off. It would also be important that the
conservatives, traditionalists, monarchists
of the various States can exchange views, conclude
close agreements with the specific aim of blocking
the road to imperialism of Israel and to escape
his hideous domination,

The Dresden Congress, held in September 1882,
had issued wise warnings in this regard
and addresses to the heads of state a strongly motivated wish

inviting them to take effective measures “including
munes against the growing preponderance of ju-
Da’ism.”

Alas! such agreements will be difficult to
carried out at present. They suppose reactions
prior political actions and the re-establishment of a
real balance in Europe. May the dangers immi-
ready, the coming catastrophes open your eyes
people and rulers!

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Almost suddenly the world in general, and all countries in
particular, were plunged into a veritable hell.

Humanity is burdened by...

Wars,
revolutions,
Acute attacks,
Waves of unemployment,
Gigantic ruins,
Terrible upheavals.
Political assassinations,
Social divisions,
Fears and anxieties,
Unprecedented depressions.

Morals change,
Morality is declining, the au.
authority is undermined, faith na-
national and religious faith
are attacked, civil
sation is shaken.

Where does so much evil come from?
The French? English people?
Italians? of the Americas
cains? Poles? of the
Arabs? Eskimos?
No !

However, there are people
who admit their guilt
té, who boast of it, who
explain why, in
what purpose, for what purpose

fit. They say where the
great evil, where it leads.
All you have to do is read,
the interior.

^

r

KEEP THIS BROCHURE:

Read it, reread it, meditate on it. She gives you
will reveal the key to the mystery, will clearly explain
what is happening in the world, will make you understand the major events
which are happening today, which will happen tomorrow. A blindfold that propaganda
had placed on your eyes will fall, you will see clearly; because you will know the
danger, you can save yourself from it.

Page 2

Lake

THE DUE

M

YSTERE

A Jewish plan for world conquest

TAT

In its issue of July 1, 1880, "The
Contemporary", major Parisian review, published
bliuit a long article entitled "Report of
Sir John Rcadcliff on political events
historical events occurring in the last ten years
born". It was the text of a speech given
ced in Prague by Rabbi Reichom, in 1869,
on the tomb of the great rabbi Siméon-ben-Jé-

houda.

This document has also been reproduced in the li~
. vre “Jewish Russia”, by Calixte de Vodsky,
then by "The Britons", London, "La Vieille
France" (No 214) and many other days-
nals. ''La Vieille France" revealed that, Rcad-
cliff was killed shortly after the release of the documentary
lies, and that the Jew who had made him hold it
(Lasalle) was killed in a duel.

Here is the speech given by Rabbi Rei-
chom:

"Every hundred years we, the Sages of Israel,
we are accustomed to meeting in Sanhedrin,
in order to examine our progress towards domination
tion, which Jeshovah promised us, and our con-
■ quests on enemy punishment.

"This year, gathered at the grave of our
venerated Simeon ben Jehuda, we can
to note with pride that the past century has given us
closer to the goal, and that this goal will soon be
reached.

"Gold has always been, and always will be, the power
irresistible performance. Handled by ex-hands
losses, it will always be the most useful lever
for those who own it, and. the object of desire
for those who don't have it. With gold,
we buy the most rebellious consciences, we
FIX THE RATE OF ALL VALUES
^<$UJ?S; Te" COURSE OF ALL PRO-
DUITS, we provide for BORROWINGS OF
STATES which we then hold at our mercy.

"Already the main banks, the Stock Exchanges
of the whole world, the claims on all governments
ernments are in our hands.

“The other great power is the press.
tirelessly repeating certain ideas, the press
makes them admitted in the end as truths, I^e
theater provides similar services. (Note: the
cinema did not exist then). The press everywhere
and the theater obey our directives.

"By the tireless praise of the democratic regime
tick, we will divide Christians into parties
political, we will destroy the unity of their na-
We will sow discord there. Helpless-

ants, they will submit to the law of our Bank, always
days united, always devoted to our cause.

"We will push Christians into wars
by exploiting their pride and stupidity. They
will massacre each other and clear the place where we

let's push ours.

"The possession of land has always benefited
curated influence and power. In the name of the
social justice and equality, divides us up
let's go to big properties; give us some
We will send the fragments to the farmers who want them.
return with all their strength, and who will be well-
early in debt from exploitation. Our capital
will make us masters of it. We will be at our
be the turn of the big owners, and the possession
sion of the earth will assure us the power.

"Let us strive to replace in the circulation
lation, gold through paper money; our crates
will absorb the gold, and WE WILL SETTLE IT
VALUE OF PAPER, which will make us
masters of all existence.

"We have among us speakers
able to feign enthusiasm and per-
to persuade the crowds; we will spread them among
the people, to announce to them the changes
who must achieve the happiness of humankind
,hand. By gold and by flattery we GA-
LET'S DEMINE THE PROLETARIAT, which,
will manage to annihilate Christian capitalism. We
let's promise the workers the wages they don't have

never dare to dream, but we will also raise the
price of necessary things, so much so that our
profits will be even greater.

"In this way we will prepare the re-
evolutions that Christians will make themselves and
from which we will harvest the fruits.

"By our taunts, by our attacks, we
we will make their priests ridiculous and odious;
their religion as ridiculous, as odïSws as
their clergy. We will then be masters of
their souls. Because our pious attachment to
our religion, to our worship, will prove the su-
periority of our souls.

"We have already established our men in
all important positions. Let's strive-
us to provide the goyim with lawyers and
doctors; the lawyers know everything
the interests; doctors, once in trouble
sound, become confessors and leaders
tors of conscience.

“But above all, let’s monopolize teaching.
By this we will spread the ideas which are to us
useful, and we will knead the brains of our
graciously.

"If one of ours unfortunately falls
in the clutches of justice among Christians,
let us run to his aid; find as many witnesses
what it takes to save him from his judges,
while waiting for us to be ourselves
judges.

''The monarchs of Christianity, swollen
of ambition and vanity, surround themselves with luxury and
numerous armies... We will provide them
all the money their follies demand, and we
will keep them on a leash.

"Let us be careful not to prevent the marriage of our
men with Christian girls; because, by el-
the, we enter into the circles [of the fer-
my. If our daughters marry goyim, they
will be no less useful to us, because the children
of a Jewish mother are ours. Let's spread
the idea of free union, to destroy among
Christian women attachment to principles
people and practices of their religion.

"For centuries, the sons of Israel have despised
"persecuted, worked to carve out a
path to power. They are reaching their goal. They
control the economic life of evil Christians
said, their influence is preponderant on the
politics and morals.

“At the desired time, fixed in advance, we
let us chain the Revolution which, ruining all
classes of Christianity, will enslave us define-
tively Christians. For thus it is accomplished-
is God's promise to His people.

(Naturally, the Jews disowned this document.
Didn't they often deny the authenticity of the gospels? A

denial of more or less, that is not what
fatigue! The Canadian Jewish Congress found an ar-
formidable gument: Reichorn, who spoke in 1869, never
but existed because we do not find his name in the
list of rabbis buried in the old cemetery of
Prague. . . closed in Î787 I t ' The Canadian Jewish Con-
gress jious refers, as proof, to the "Jewish Encyclo-
pedia" which, in vol.
Paul are fake. This shows what the value of
Jewish arguments).

Love of the homeland

DR BERNARD FISCHER, rabbi. “Chres-
Talmudic tomatie", p. 230:

"Let us not deceive ourselves and confess openly-
lies that all the pains we will take
to inoculate enthusiastic patriotism to the
Talmudic Judaism will be lost. The ju-
Daism is quite old and, in its migrations
painful, he has had too many bitter experiences to
that he can still indulge in this inclination
childish with great style, name that I would desire
give to love of the fatherland"

The bottom
of the struggle
"for the
proletariat"

j

The Jew Baruch Lévi, close friend of Karl
Marx, Adolphe Crémieux and Rothschild,
wrote the following letter to Karl Marx, —
reproduced in numerous books and
logs:

". . .In the new organization of
humanity, the children of Israel re-
will spread across the entire surface of the globe
and will become everywhere, without opposition,
the leading element, especially if they succeed-
feels to impose on the working classes the
firm control of some of them
them. The governments of the for-gt* nations/

mail lia Universal Republic passeronWtt
effortlessly in the hands of the Jews under the
covered with the victory of the proletariat. There
private property will then be deleted
by the rulers of the Jewish race, who
will control public funds everywhere. 4
Thus will the promise of TaL be fulfilled, "
mud that, when the time of Messiu
happens, the Jews will possess the goods
of all the peoples of the earth." (Letter
quoted in “La Revue de Paris”, June 1
1928, page 574)-

Well “informed” %

Dr EHRENPREIS, Chief Rabbi of Sweden,
in the "Judisk Tidskrift", No 6, August-September.
1929:

"Theodor Herzl foresaw twenty years in advance-
these events before we had any
experienced, the revolutions, brought about by
the Great War, and he prepared us for this
that was going to happen."

(The "Protocols of the Elders of Zion", which
several authors attribute to Herzl, have also
announced current events twenty years ago
move on!)

The collapse of "Gog"

^

"BEITISH ISRAEL TRUTH", 1906, by the
Jews Dinnis Hanau and Aldersmith:

"The complete, final and triumphant return
of the Jews, will take place after the collapse of Gog
(Russia).

"We can expect changes
considerable losses of the Great War which followed
comes, which hangs over the nations of Euro-
pe.

"According to our interpretation of the prophecies,

the Turkish Empire will be dismembered, and then a
great power like England cannot
not allow another power to occupy the
Palestine." (Please note the date of this document).

Program
of jewishness
|from all over the world

The "Jewish World", one of the main
the Jewish newspapers of England, pu-
bled in London, February 9, 188: "the li-
following significant signs:

"the dispersion of the Jews was the cause of them
a cosmopolitan people. They are the only one
truly cosmopolitan community and, in this
quality, they must act and (7s act
like a REMOVER OF ALL
DISTINCTION BY RACE OR NATURE
TIONALITY.

"The great ideal of Judaism is not
let the Jews gather one cheek in
|[ùel(iue corner of the earth for purposes
"jaralists, but let the whole world be
imbued with Jewish teaching and that, in
a universal brotherhood of Nations —
a greater Judaism in progress — all
the few and separate religions disappear
feels.

, "him as a cosmopolitan people, the
Jews have passed the stage that represents
in social life the national form of
."separatism". They will never again be able to
but come back to it. They made people in-
tier their “home” and they are now tending
giving their hands to the other nations of
the earth so that they follow their example
ple. They do more. By their activity in
^u literature and in science, by their
"dominant position in all
branches of public activity, they are!
will gradually flow
and non-Jewish systems in
Jewish molds."

Benjamin Disraeli confesses
the Jewish conspiracy

Benjamin Disraeli (lord lleacon-
sfield) was first minister of Anglcler-
D. This Jew published in 1K58 a book inti-
tule "The Life of Lord George Benlinck
— a l'olitical ISiography". On page 357
</(■ this book, this is what Disraeli wrote;

"Let an insurrection break out against
tradition of the aristocracy, against religion
gion and property rights. Then
destruction of the Semitic principle, f«
destruction of the Jewish religion, or
in its Mosaic or Christian form,
the natural equality of man and the abo-
ition of the right of property are proclaimed
created by secret societies which form
provisional governments, and
men island Jewish race are found
at the head of each of these companies. THE
people of God cooperate with allies;
the most skillful accumulators of
wealth ally with communists; your
particular and chosen breed gives the
maip to all the dregs and all the scum of
bottom of Europe! And all this
because they (the Jews) want to destroy
this ungrateful Christianity which owes them
even his name and which they don't want
no longer endure tyranny.

On the same page, a few lines more
bottom, Disraeli writes, about the famous
Greyhound Revolution of 1848 which plunged
several countries in chaos:

"If it hadn't been for the Jews, that per-
unwanted turbation would not have ravaged
ge Europe".

The “glands” of humanity

•

Poem composed by the Jew Louis Lévy in 1918, published by the house
"Nytnordisk Forlag", from Copenhagen, (recited by the Jewish actor Samuel
Besekow at a party in support of Karen Hajjesod, in Copenhagen, Dec 8,
1935, according to the "Berlingske Tidende" of December 9, 1935, in front of an audience
uif in delirium:

"The times have come, – and one thing only
matters now – it’s that we mis-
nfestations for what we are: a na-
tion between nations, – the princes of money
and intelligence. A sigh will rise from
all the earth, and the crowds will tremble while
that they will listen attentively to the wisdom that
resides among the Jews. Who doesn't know what it means
do the glands of the human body? Hey! GOOD,
now, by a judicious instinct of con-
servitude, the Jews settled in the glands
of the modern community of peoples. THE
glands of this community of peoples, this
are: stock exchanges, banks, ministries,
major daily newspapers, publishing houses,
arbitration commissions, insurance companies
these, the hospitals, the peace palaces. There is
p-ublican gmelques and some sinners,

scholars and professors who assert that it
there is no Jewish Question. So ask for it
to the first thug who passes in the street, he is
better informed. By his bellicose jealousy,
this boor is an anti-Semite!

Naturally, the Jewish people would have to
has international representation and a ter-
national territory of its own. _ But do not
do not believe that the Jews of Western Europe
will move one step.

Apparently, everything will remain unchanged, and for-
everything will be transformed. Jerusalem will become
read new papacy. Jerusalem will look like
a laborious spider spinning a web whose
wires of electricity and gold will shine on the world
entire. The center of this golden network from which
where all the sons go, it will be Jerusalem. "

By whom the world
is governed. . .

BENJAMIN DISRAELI, Jew, in his book
"Coningsby", 1844:

'"And at this very moment, despite centuries
or dozens of centuries of degradation, the mind

Jew exerts vast influence on business
of Europe. I'm not talking about their laws to which
you always obey, from their literature of which
your brains are saturated, but the Israeli intellect-
current lite.

"You'll never see a big move
intellectual in Europe to which the Jews will not have
not widely participated. This mysterious di-
Russian plomacy which alarms Europe as it is or-
organized and led mainly by Jews;
this GREAT REVOLUTION (that of 1848);
WHICH WILL IN FACT BE A SECOND REFOR-
ME, MORE IMPORTANT THAN ERPMIA-
ïtE, and of which we know so little in An-
gleterre, DEVELOPS UNDER THE AUSPI-
THESE JEWS who largely monopolize
ties the professorial chairs of Germany. Nean-
der, the founder of Spiritual Christianity, and
who is a royal professor of theology at the University
located in Berlin, is Jewish. Benary, also famous
bre, and from the same university, is Jewish.

. "A few years ago, we addressed-
its to us from Russia. In truth, there is never
had between the Court of St. Petersburg and my family
the (Rothschild) of bonds of friendship. . However,
circumstances inclined towards a rapprochement
between the Romanoffs and the Sidonias (Roth-
child). I resolved to go to St. Peter myself.
town. On arriving, I had an interview with the
Minister of Finance of Russia, Count
Cancrine; I found myself face to face with the son of a
Lithuanian Jew. The loan was in connection with
the affairs of Spain. I traveled in one go.
As soon as I arrived, I obtained an audience of mid-
Spanish minister, Senor Mendizabel; I found myself
in front of one of my peers, the son of a nuevo
Christiano, a Jew from Aragon. As a result of this
who was sweating in Madrid, I went straight to Pa-
ris to consult the President of the French Council
that ; I found myself face to face with the son of a Jew
French, a hero, a Marshal of the empire, and
there was nothing surprising in this, because where would the
military heroes if not among those who worship
the God of Hosts?

—And Soult, is he Jewish?

— “Yes, and many other French marshals,
the most famous of them, for example, Massé-
na, whose real name is Mannasseh, but

back to my anecdote. The result of our
consultations was that it would be good to appeal
to some northern power in quality
friend and mediator. We fixed our
choice on Prussia, and the President of the Council
■made a representation to the Prussian minister
who attended our con-
ference. Count Arnim entered the cabinet,
and I found myself face to face with a Prussian Jew. YOU
You see, my dear Coningsbv, that THE MY-
OF IS GOVERNED PAU OF ALL OTHERS
CHARACTERS THAT ARE NOT IMAGINED
THOSE WHO ARE NOT IN THE COU-
SMOOTH." — Pages 219-252.

The 300 despots

WAI.TEU KATHENAU, Jew, minister in Al-
Germany, in the "Wiener Press" of December 24
bre 1921. :

"Three* hundred men only, each of whom
knows all others, governs destinies
from Europe. They choose their successors
in their own surroundings. These German Jews
have in their hands the means to put an end to all
form of government that they consider unreasonable
nable".

»?»((• 4

"We have conquered you

??

JIARCUS ELI RAVAGE, Jew, writing in
the “Century Magazine” of January and February
3928.

"You're making a lot of noise around the in-
undue fluency of the Jews in your theaters and the
movie theater. Very bond; admitted that your complaint is
founded, but what is that next to our
penetrating influence in your churches, your
schools, your laws and your thoughts of each

day' You haven't started yet
appreciate the real depth of our guilt
lity'. We are intruders. We are
spoilsport. We are subversives.
We took your natural world, your ideals,
your destiny, and we have confused them. We
'you been at the bottom not only of the last
great war but of almost all your wars
res, not only of the Russian revolution but of
all the major revolutions in your history.
We have brought discord, confusion and
frustration in your personal life and pu-
blique. We still do it. No one
can say how much longer we will do this.

"Who knows what great and glorious destiny
would have been yours if we had left you
quiet. But we didn't leave you
quiet. We took you in hand and
descended the beautiful and generous structure
that you had built, and we changed the course
of your story. We won you over

as never one of your empires has subjugated
Africa and Asia. And we did it without
armed, without bullets, without carnage and without fra-
case, by the sole force of our mind. We
we did it only by the irresistible force of
our mind, our ideas, our propaganda.

"Take the three main revolutions of
modern times, the French, the American and the
Russian. What are they if not the triumph of the idea
Jewish on social, political and economic justice
that ?

"We still dominate you. Is it surprising
(pie you were mad at us? We put a
hinders your progress. We have simple-
■ divided your soul, thrown confusion into
your impulses, paralyzed your desires ^i we

were in your place, we would hate you more
cordially that you hate us... You
call us subversives, agitators,
foment-currents of revolutions. It's true. We can
learn with the simplest and least effort
dre realization of the facts that we have been at
background of all the major revolutions of your
history. Without a doubt, we had a
important part in the Lutheran revolution,

and it is a well-known fact that we were the
main instigators of the bourgeois revolutions
its democrats of the penultimate century, in
France and the United States. If we didn't have it
not been. we would not have known our interests
loans. . ".

Conspiracy in the Middle Ages

"the Revue des Etudes Juives", financed by
James (the Rothschild, published in 1880, two docu-
ments which show the Sages (the Zion in 1 work
from the 15th century to direct the conquered action
rant of their race.

January 13, 1489, Chamor, rabbi of the Jews
from Arles in Provence, written to the Grand Sanhedrin
sitting in Constantinople, and asks his advice
in critical circumstances. The French
of Aix, of Arles, of Marseille which does not betray itself-
do not know, at that time by the election (1 a
Léon ISium, threaten the synagogues; that
TO DO ?
Answer :

"Beloved brother in Moses, we have received
your letter in which you inform us
born the anxieties and misfortunes that you
endure. We were also penetrated by one
great pain than yourselves.

"The opinion of the great Satrap* and Rabbis is the
following :

“To what you say that we do you well
obliges you to become Christians: do it, since
you cannot do otherwise, but the law
of Moses is kept in your heart.

"From what you say that we order from you
strip yourself of your possessions: make your children walk
chands so that little by little they strip the
Christians of their own.

"At this point you say that there are attempts on your lives:
make your children doctors and apothecaries so
that they Lie to Christians about their lives.

"As you say they destroy your systems-
nagogues • make your children canons and clerics

so that they'd destroy their churches.

“To what you say that we do you well
other annoyances: make sure that your children
children are lawyers, notaries, and that always
they meddle in the affairs of States, so that, in
putting Christians under your yoke, do you
mine k world and you can all avenge
of had”.

"Do not depart from this order which we
give you, because you will see by experience
nothing but the degraded that you are, happens to you-
be aware of the power."

Signed: VSSVFF Prince of the Jews, the
21 de Casleu (November) 1489.

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■ss to you

island •

ion .Incijji
ee document, in s'q>/iu>y«'U on an article, of.
that "Le Patriote" had confused in March 11
an iHimpt'lct on (this question, the CJC p.
the “Protocols of the Sayes of Sion” were piiM
first time in London in 1920, when
iliisetem denied catalonui the ■■Protocols-', Mi
iffj 1906, under M cofe 3920 11-17,10 OOIlt 19'
mentioned by the editors of the first
ylaise, Kyres and SjioHise ooile, Limited, iml>
British ooiieerneinenl.)

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extends
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the Bru

"We will order
to the nations"

ISIDORE LOEB, Jew (quoted by G. Batault (^
in his book "The Jewish Problem"):

"The nations will come together to carry
their homage to the people of God; all the
fortune of the nations will pass to the Jewish people, they
will march behind the Jewish people in chains
born, like captives, and will bow down
before him; kings will bring up his sons, and princes
ceases will be the nurses of his children.- The
Jews will rule the Nations; his name is-
will have peoples of their own that they do not even know
me not, and (the people who do not know them
will not run towards them. The riches of the
sea and the fortune of nations will come from them-
even to the Jews. The people and the kingdom which
will not serve Israel will be destroyed. The people-
elected will drink the milk of the nations and suck the breast
of kings, he will eat up the fortune of nations and
will cover with their shine. The Jews will live in
abundance and joy, their happiness does not
will not end, their hearts will rejoice, they will ~ A
will be like grass. The Jews will be a W race
blessed by God, the priests and ministers of
God and all the people will be a people of
"pious". The posterity of the Jews and their name
will be eternal, the smallest of them will multiply
will multiply by thousands and the smallest will become
a great nation, God will make an al-
eternal bond, he will reign over them again,
and their power over men will be such that, _
according to a time-honoured expression, they will walk
by long strides on the heights of the
earth. Nature itself will be transformed into
a sort of earthly paradise, it will be the golden age -
of humanity".

Mind good
instilled

WERNEU SOMBART, in “The Jews
and economic life", page 51, 1926;

"To a certain extent, we are entitled
to affirm (pie it is the Jewish imprint that the
United States must (be what they are, that is)
express their Americanism; because what we call
our Americanism is not (pie the Jewish spirit having
found its definitive expression... And, being

given the enormous influence that, since its discovery
green, America has not stopped exercising on a
economic life of Europe and on the whole
of European culture, the role that the Jews
played in the building of the American world
has become of paramount importance for all
you the evolution of our history."

The monarch of the world

In July 1920, on the return of the Grand-Rab- ^
Jerusalem linen from a trip to England,
the Jewish Telegraphic Agency transmitted from Jaf-
fa, Palestine, in all countries, these words of
co-adjutor of the chief rabbi:

". . .The Jew appears from now on as
the true monarch of the world.

"Empires like Russia, Germany-
gne, Austria, are governed by Jews;
the Jews are the leaders of the peoples.

“Soon other countries will follow and
other nations, and the Jews will see their
flag all over the world."

The faith of revenge

HENRI BARBUSSE, Jew, in his book
“Jesus”:

"WE WILL PEAR THE NATIONS WITH
A ROD OF IRON. But justice is
THE RESTORATION OF THE DYNASTY
OF DAVID; pity is that of the condition
Jews; faith is that of REVENGE.
I tell you that we, the true and only ones
fold of the law of the final struggle for the ro-
kingdom of God and for eternal life, which is the
eternal glory of the Jewish conqueror.

"May the Word of the Lord roll through you
over the cities like a scroll.

“I have in my mind an uprising that res.
seems to the revolution.' d

Lake

THE DUE

M

YSTERE

Page 5

THE TERRIBLE PLOT

""(FOLLOWING) -

■auucam

The Universal Israelite Alliance
and Adolphe Crémieux

(KvnYoduil in the "Morning Post", London,
(September 1, 1920.)

"The union that we wish to found will not be
not a French, English, Irish or
German, but a universal Jewish union.

"Other peoples and races are divided into na-
functionalities; we alone have no citizens,
but only co-religionist islands.

"Under no circumstances should a Jew become-
will be the friend of a Christian or a Muslim before
that the moment comes when the light of faith
Jewish, the only religion of reason, will shine on
the whole world.

"Disjxn\sôs among the other nations, which. of-
then a time immemorial were hostile to our
rights and our interests, we desire first-
ment to be and remain immutably Jewish.

“Our nationality is the religion of our
fathers, e(we do not recognize any other
Nationality.

"We live in foreign countries, and
.should we be worried about changing ambitions?
giants of pay3 which we 'are entirely
foreigners while our marine problems and
materials are in danger.

"Jewish teaching must extend to all
the earth, Israelites! Somewhere (pie destiny
leads you, scattered as you are on
all the earth, seen “always stand up looking at you
der as part of the Chosen People.

"If you realize that the Faith of
your father-f is your unique patriotism:

"If you recognize that despite the national
nities that you have adopted, you remain and
always and everywhere form one and unique
nat ; we :

"If you believe that Judaism is the only
and unique religious AND POLITICAL truth;

"If you are convinced of this, O Israelites
of the Universe, so come, hear our app:d,
and send us your membership.

"Our Cause is great and holy. and its
success is assured. Catholicism, OUR IN-
NEMI OF ALL TEMI'S, lies in the dust
siere, fatally struck in the head.

"The net that Israel is currently casting over the
terrestrial globe widens and extends, and the great
Your prophecies from our holy books will finally
ye realize.

“The time is near when Jerusalem will become
create the house of prayer for all nations
and all peoples, where the banner of God unites
that Israel will be deployed and hoisted on the rivers
farthest reaches.

"Let's take advantage of every opportunity.

"Our power is immense, let us learn
to adapt this power to our Cause. What did-
do you have anything to fear? THE DAY IS NOT

> AWAY FROM ALL THE RICHES,
ALL THE TREASURES OF THE LAND OF-

THE PROPERTY OF THE CHILDREN WILL COME
OF ISRAEL."

(Attributed to Adolphe Crémieux, Jew, minister
of France, who later served as president of the Al-
bond).

(This r.nniiïcsic seeoborc well 1st texts of the writings 'the
hnd Mor.r, lienjamin Disraeli, Hases Joe), the "I:wlsh
On- nui vie", rie., public towards Ui vi(:>ne vi-0<}vc. The ('ena-
(l'ai» darish l'cmpress a iciile". without success in proving that
the tertr is no longer in the mind of the IsmSlilc Alliance. United-
ifutc.tlr vi in the one tVAilolphr Crc>uiciu\ which came tic
um./iiphr the Turkish authority with Moses Montrfiore for
Juii-c ct'vnv.ucr the death sentence of eight Jews founding-
jirv for ritual murder ri Damascus (1Ï-12J. 1,'tcni or la
neighboring culohnc, proof of lacon,'crasuutr the idea of
thought, vl of style between the muni throws el ïut'uiic uu (Jïé-
better).

Nationalities and religions
must disappear

Adolphe. Crémieux, (jraud-maitre tin
(irund Orient Maçonnit/eu, president of
the Alliance Israelite Universelle, minister
of Justice in France, declared in the
Jewish newspaper “Les Archives Israelites”,
notebook Xo 2o, l«S(it:

"you messianism of new times
will arise, the Jerusalem of a new gold
dre, holy foundation between the Orient and
the West, it replaces the double
empire of popes and emperors, .the
don't hide the fact that over the years I have
never devoted my thoughts to anything other than that
only work Has barely begun
his work that the influence of the Alliance
Universal Israelite made itself felt at
far. Kilo is not only limited to
our worship, it penetrates into all
religions as it penetrated into
all countries. The ntdiontdities must
disappear, religions must be
deleted.

“Israel must not disappear, because
this little people are God's chosen ones. In
all countries we must master the

.lu ifs isolated in relation with the authorities
so that at the first news of an al
lacquer, we can get up like
just one man. Our voices want to be
to be heard in the cabinets of mid-
nistres, up to the ears (the princes, el
come what may, too bad if we have to-
we are going to make use of laws of force, incom-
compatible with current progress, we
we will then join all the protests
silence. We are adjured to forgive the
past, the moment is there where it is created on
unshakable foundations an alliance
iiniuoilellc".

(lùlouard Druinont, in his “Libre Pa-
role", reported numerous findings
analogous claralions made by Adol-
phe (Ircinieiix).

Why fight
nationalism

I,'heî>clnma(!uire Jewish "The Staitind", pa-
rising in Chicago, reports, in its issue
of September 24 liKÎO, that the conference centers
trale of American rabbis made the observation
following statement: "The most remarkable and also the
most harmful of the consequences of the World War
diale was the creation of new nationalists
mes and the exaltation of those who already existed.
ATIONALLS.ME IS A DANGER FOR
THE JEWISH PEOPLE. Today, as in
throughout history, it is proven that
JEWS CANNOT REMAIN
IN THE STRONG STATES WHERE THE
CREATED A HIGH CULTURE NA-
TIONAL."

.„<«>**■ D xe N/A, The symbol
of
the conquest
Jewish

The Star of Zion, formed of two In-
intertwined angles, also called "Seal
of David", is the religious emblem, na-

national and racial of all Jewish Jewry
diale the dial appears on all syna-
gogues, in all the organizations listed above
vile Jews, on the Palestinian flag
Jewish. This is the only symbol displayed on
Jewish flags flown in Montreal
and in all countries of the world by
Jews.

The Jews revoke to make it the flag
world of the universal republic,
if they can succeed through communism
to take over all the countries.

The Star of Zion is an official symbol
heaven of all Kabbalistic organizations-
your.

It is an official symbol of France
masonry.

It is an official organizational symbol.
communist and Godless tions.

It is an official symbol drawn on
the header of the Treaty of Versailles.

It is an official symbol in ar-
moiries of two Soviet republics.

It is an official symbol printed on '
French and Dutch postage stamps,
etc.

It is an official symbol incorporated
in the Great Seal (of Masonic origin-
nic) from the United States; this Great Seal
appears on the new American dollar
caine

It is an official symbol appearing in
back of millions of Koo medals
sevell, distributed by the Jewry of Amé-
ric. •

(There is also the five-pointed star, ap-
peeled "Seal of Solomon", kab- symbol
Batist, Freemasonic, Sans-Dieu,
comnuinisle, imposed as a symbol of-
official in the coat of arms of the USSR,
the Ilouge Army of Russia, and in the
coat of arms of a host of countries by the ju-

deo-masonry thanks to revolution
lions that she inspired and led).

The two faces

RENE GKOOS. Jew, in "The New Link-
cure", May 1927:

'The two Internationals of Finance and
island the Revolution works with ardor; they
are the two faces of the Jewish International...
There is a Jewish conspiracy against all
nations."

• • •

The Jew BLUMENTHAL, editor of “Ju-
dislï Tidskrift", 1929, No 57:

"...The black race has given the world a new
calf prophet; but he has two faces and. door
two names; on the one hand, its. name is Rothschild,
leader of the great capitalists; on the other, Karl
JMarx, the apostle of the enemies of the other.' 1

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THE TERRIBLE PLOT

Secret Jewish deliberations exposed by
the Catholic Gazette of England

In its February 1936 issue, the "Catholic Gazette", a men-
official guide of the Catholic Missionary Society of England, published
the record of secret deliberations held by a Jewish society at

Paris. The management of the newspaper, in a preamble, guaranteed the character-information source.

Shortly after, “Le Réveil du Peuple”, a Parisian weekly, reproduced the same report adding that the declarations had been made at a B'naï B'rith congress in Paris. (The B'naï BVith are Masonic lodges in which only Jews are admitted).

Here is the text published by the "Catholic Gazette":

"As long as there remains among the Gentiles a moral conception of the social order, and as long (pie faith, patriotism and dignity will not have been uprooted, our reign on the world will not happen.

"We have already accomplished part of our task, but we cannot yet claim (pie all work is done. We have (die •a long distance to go before overturning our main enemy: the Catholic Church.

"We must always bear in mind that the Catholic Church is the only institution which has been maintained, and which, as long as it is maintained-dra, will block our way. Catholic Church by his methodical work and by his teachers edifying and moral ments, will always hold its children in such a state of mind that they will have too much self-respect to bow down our domination and to bow to our fu-tur King of Israel.

“This is why we have strived to discover the best way to shake the Church Catholic to its core. We have spread the spirit of revolt, and a false liberalism among the nations of the Gentiles so as to per-persuade them to abandon their faith and even to their worsen the shame of professing the precepts of their religion and to obey the commandments of their Church. We have driven several of them oux to boast of being atheists, and, more than this, to glory in being the descendants of sin-ge! We gave them new theories velles, impossible to achieve, such as the com-communism, anarchism and socialism, which serve wind today for our purposes. . The Gentiles stu-pides accepted them with the greatest enthusiasm. siasm, without realizing that these theories come of us "and that they constitute our powerful

instrument against themselves. .

"We have blackened the Catholic Church with
the most ignominious slanders*, we have
soiled its history, and cast disgrace on its most
noble activities. We blamed him
of his enemies, and thus brought them
to come closer to us. So much
and so much so that today we are witnesses,
to our great satisfaction, of rebellions against
the Church in several countries,. We have
turned its clergy into an object of hatred and derision,
we exposed him to the contempt of the crowd. We
considered it as old-fashioned and as
a waste of time the practice of religion ca-
tholic.

"And the Gentiles, in their stupidity,
shown to be easier fools than we have-

I was waiting. We would expect more intelligence
gence and more practical sense, but they are not going to
slow no better than a flock of sheep.
Let them graze in our fields until
that they are fat enough to be worthy of being
immolated to our future King of the World.

"We have founded numerous associations
secrets which all work for our ends, under
our orders and direction. We made some
an honor for the Gentiles to join our
organizations, which are, thanks to our gold, more
flourishing than ever. However, it is our
secret that those Gentiles who betray their most
valuable interests by joining our conspiracy,
never know that these associations are our
work and that they work for our purposes.
■ “One of the many triumphs of our Franc-
Maeonner'e is that these Gentiles who become
members of our Lodges never suspect
that we use it to build their
own prisons, on whose terraces we
let's erect it. throne of our Universal King of Is-
rael; and never know that we do to them
forge the chains of their own servility to
our future King of the world.

"So far we have indicated our attacks
against the Catholic Church following the strategy
•operating from outside. But that's not all.
Now let's see how we pushed

no more hay our work to 1 spice up the ruin of
the Catholic Church, and how we came to
nested in its most intimate circles, and even
led part of its clergy to become the pawn-
deny our cause.

"In addition to the influence of our philosophy,
we have taken other measures, to open
a breach in the Catholic Church. To leave
I will explain to you how it happened. t.

"We induced some of our children to
se. join the Catholic body, with the intimation
explicit that they had to work in a way
even more effective at the disintegration of the Church
is Catholic, creating scandals in his
breast. We therefore followed the advice of our
Prince of the Jews who had said so wisely: “Do
your children of your canons, so that he can
feels destroying the Church." Unfortunately, the
"Converted" Jews were not all faithful to their
assignment. Several of them betrayed us!
But on the other hand, the others kept their
promise and kept their word. So
the advice given by our Elders proved that it was
effective.

"We are the fathers of *all the revolutionaries-
lions — even those which sometimes turned

conti't; We. We are the supreme masters
mes of peace and war. We can
boast of having been the creators of the Re-
shape ! Calvin was one of our children; it was
of Jewish descent, the Jewish authority made him
engaged and he had the help of Jewish finance to
draw up your Reform plan.

"Martin Luther gave in to the influence of his friends
Jews, and there again, thanks to Jewish authority and
Jewish finance, its plot against the Ca-Church
tholic was crowned with success.
/

"Thanks to our propaganda, to our theories of
Liberalism and our misrepresentation of
Liberty, the spirits of many Gentiles
were prepared to welcome the Reformation. They
separated from the Church to fall into our
fillets. And so the Catholic Church was very sensitive
noticeably weakened, and its authority over the kings

of the Gentiles was reduced to almost nothing.

"We are grateful to the Protestants
for their loyalty to our designs: — although the
most of them, in the sincerity of their faith,
unaware that they are loyal to us. We, their
are grateful for the wonderful help
that they give us in our fight against
fortified castle of Christian civilization, and in
our preparations for the advent of our supre-
matter over the whole world and over the kingdoms
Gentiles.

"So far we have managed to reverse-
ser most of the thrones of Europe. Others
will follow in the near future. The Kussie serves
already our domination. France, with its government
Masonic government, is under our thumb.
England, through its dependence on our financing
this, is under our heel and in its Protestantis-
lies our hope of destroying the Ca-Church
tholic. Spain and Mexico are no longer
only toys in our hands. :And many
other countries, including the United States, are already
fell in front of our suits.

"But the Catholic Church is still alive-
you. . .

"We must destroy it without delay-
vanity and without the slightest pity. Almost all
the world press is under our control; in-
let us therefore courage in a more violent way to hate her
of the world against the Catholic Church. Intensi-
let's focus our activities on the poisoning of
morals of the Gentiles. Let us spread the spirit of revolution
lution in the hearts of the people.' We must love them
ner to despise the patriotism and love of their
family, to consider their faith as rubbish,
their obedience to their Church as servility
degrading*, so that they become sour
to the call of the Church and blind to its cries of aiar-
me against us. Above all, let us make im-
possible meeting at the Catholic Church of Christians
wish who are outside its fold, and the meeting
non-Christians to the Church; otherwise, the p-ius
great obstacle to our domination will be strengthened
and our work will remain undone. Our com-
plot would be revealed, the Gentiles would turn
against us, in a spirit of vengeance, and our
domination over them could never come true.
ser.

"Let us remember, as long as there is
militant enemies of the Catholic Church, we
can hope to become the Masters of the world
by And let us always remember that the future
Jewish King will not rule the world until
the Pope of Rome is dethroned, as well as
all other reigning monarchs of the world
on }es Gentil, »". : ■ , -. , ,; ,..,'_„

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The Key to the Mystery

Page 7

COMMUNISM, MEDIUM
OF JEWISH CONQUEST

What the Jews themselves say about it

i>

RAlililN JUDAII L. MAGNÉS, New York,
1919:

"(«s radical qualities which are in the Jew
unites at the bottom of things, in Germany it dec-
' comes a Marx and a Lassalle, a Haas and a
Edward Bemstein; in Austria it becomes a
Victor Ailler and a Friedrich Adler, in Russia
a Trotsky. See the present situation in Al-
Germany and Russia. The revolution puts into effect
action its creative forces, see what great
contingent of Jews is immediately ready for
the battle. • Revolutionary socialists, men-
sheviki, bolsheviki, majority socialists and
minorities, whatever name they are called,
we find in all these parties Jews like
their dedicated leaders and like their workers
regular."

« • •
ïl 'cOflAN, Jew, in his newspaper "The Com-

muniât", Kharkoff, No 72, April 12, 1919:

\"It can be said without exaggeration that the

bloody Russian revolution was made by hand
Jews... It was precisely the Jews who
led the Russian proletariat to the dawn of
the International, who not only led
but who still lead the cause of the Soviets,
which remains in their reliable hands. . . It is true
that there are no Jews in the Red Army in
concerning the soldiers, but the Jews understand
bravely serve as heads of committees and
Soviet organizations, such as commissars,
and lead the masses of the Russian proletariat to

. victory. The symbol of Jewry has become
the symbol of the Russian proletariat... With this sym-
bole comes victory, with this symbol will come
the death of the parasites of the bourgeoisie, who pay
ra Jewish tears in drops of blood."

• • •

NAI1UM SOKOLOW, great Jewish leader, in
k his book "The History of Zionism", admits that
F "Zionism played an important role in the
carried out by Bolsheviks in Russia.

• • •

RABBIN LEWIS BROWN, in his book
“How udd of God”:

"We want to remake the non-Jewish world:
do what the communists do in Russia.

• • •

Prof. REINHOLD NIEBUHR, Jew, speaking
the i! Oct. 1934 in front of the Jewish Institute of Re-
lion, New York:

"MARXISM IS A MO- FORM
LAST OF THE JEWISH PROPHECY".

• • •

-THE AMERICAN HEBREW", 10 only. 1920: '

"From economic chaos, the Jew designed the
organized capital with its mechanism of application

tion, the bank. . .

fc "One of the impressive phenomena of

W our modern times is the revolt of the Jews

against the monster his mind had conceived and

that his hands had shaped.

"The Bolshevik revolution of Russia, this
iicaccomplishment destined to appear in history
re as the primordial result of the Great
war, was to a large extent the result
links JEWISH THOUGHT, DISCONTENT-
JEWISH MENT...

"What Jewish idealism and discontent-
Jewish people have contributed so powerfully to
complete in Russia, the same historical qua-
Jewish hearts and minds tend to act
complete in other countries.

"Is America, like Russia
of the tsars, will overwhelm the Jew with bitter and vile
reproaches like a destroyer and force it
to be an Irreconcilable enemy? Or does

America will benefit from Jewish genius? It is at the
people of America to respond to this
question."

Mr. HERMALIN, Jew, communist, in
a speech, in New York, 1917:

■ "The Russian Revolution was made by the
Jews. We formed secret societies.
We imagined the Reign of Terror.
We made the revolution succeed through our
convincing propaganda and our assassinations in
mass, in order to form a government well
We."

• • •

“JEWISI1 CHRON1CI.E”. London, April 4
1919:

"There is much in the fact of boichews-
myself, in the fact that so many Jews are
Bolshevists, in the fact that the ideals of the liol-

Hevism are confused, on many points,
with the highest ideals of Judaism"

Rabbi JUDAII L. MAGNES, of . . -Y.,
speaking before the National Radical Conference
the United States, April 1918:

"I claim to be a true Bolshevist...I
then say definitively that the president of
United States, in a short time, will launch
allied governments a call to conclude
immediate peace. . . he will ask for peace
immediately on the simple basis put forward by the
Bolshevists of Russia."

• • •

OTTO WEININGER, Jew, "Sex and Ca-
character", Vienna, 1921:

"The idea of property is indissolubly linked-
ment with individuality, with, what the character-
There is something special about it. This is one of the causes which
causes the Jews to flock in flocks to the com-
Munism." — Page 406.

“The Jew is a communist” — Page 413.
"The complete incapacity of the Jew to understand
dre the idea of the State." — p. 407.

• • •

editor-

“TO MOSCOW”, Soviet newspaper
Jewish tion, September 1919:

"We must not forget that the Jewish people
forms the true proletariat, the true Inter-
national which has no homeland."

• • •

ANGELO S. RAPPOPORT, Jew, in his book

"The Pioneers of the Russian Revolution",
London, 1918:

"The Jews of Russia, in their mass to-
tale, were responsible for the revolution."

• • •

MORITÂ UAPPOI'ORT, commenting on the revolution
German version of 1918:

"The revolution reminds us once again
the importance of the Jewish question, because the
Jews are the leading element of the revolution."

• • •
"JEWISH TRIBUNE," July 5, 1922:

"The German revolution is the work of
Jews; liberal democratic parties have a
large number of Jews there head them, and the Jews
play a leading role in senior positions
your government."

KADMI COHEN, Jew, in his book "Noma-
des", 1928:

"The very instinct of ownership, moreover,
resulting from attachment to the soil, DOES NOT EXIST
NOT AMONG THE SEMITES — these nomads —
who have never owned the land, who have never
wanted to own it. OF THEIR TENDENCIES
UNDENIABLE COMMUNISTS SINCE THE
HIGHEST ANTIQUITY" — Page 85.

"Is it not enough to recall the names of the
great Jewish revolutionaries of the 19th and
20th centuries, the Karl Marxs, the Lassalles, the Kurts
Eisner, the Bêla Kuhns, the Trotskys, the Léons
Blum, so that the names of the theorists of the so-
modern cialism are thus mentioned? If he
is not possible to declare Bolshevism
taken globally, as a Jewish nation, it
nonetheless remains true that the Jews have
nor several leaders of the maximalista movement
and that in fact they played a considerable role in it.

"Jewish tendencies toward communism, in
outside of any material collaboration with
party organizations, what confirmation
dazzling do they not find in aversion
deep as a great Jew, a great poet,
Henri Heine, felt for Roman Law.
Subjective causes, passionate causes

of the revolt of Rabbi Aquiba and Bar Ko-
cheba of the year 70 AD, against the Pax Ro-
mana and the Jus Romanum, understood and felt
tied, subjectively, passionately to a Jew
of the 19th century, which, apparently, had not con-
served no connection with his race.

"And the Jewish revolutionaries and the communi-
Jewish nists who attack the principle of
private property, including the most important monument
The idea is the Codex Juris Civilis of Justinian and
Vulpian do they do anything different from their ancestors
who resisted Vespasian and Titus? In reac-
lity, it is the dead who speak". Page 86.

• • •

"The Maccabean" Jewish newspaper from New York,
Nov, 1905, 250, "A Jewish Revolution" s

"The revolution of 1905 in Russia is a revolution
Jewish lution, a cry* in Jewish history. It is
a Jewish revolution because Russia is the shelter
almost half of the world's Jews, and
that the overthrow of his government
poetry will have a very great influence on the
destinies of millions of Jews living in this country
and on those of the thousands who have recently emigrated
welcome on all sides. But the Russian revolution
is a Jewish revolution especially because the
Jews are the most active revolutionaries of
the Tsar's empire."

• • •

MAURICE SAMUEL, in his book, "1, the
Jew," 1923, writes:

"We, the Jews, are revolutionaries-
naries-born. God us & thus made and constituted
that if it were given to us to reach a few
some of our goals, objects of our avowed desires,
we would immediately get to work,
by simple principle, I try to demolish this
which has just been built."

• • •

AD RAPPOPORT, “Pioneer* of the Russian
Revolution", 1918:

"Throughout all history the spirit of the Jews

has always been revolutionary and subversive, but
subversive with the idea of building on ruins
nes." — Pagel 00.

'(continued on page 8)1

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COMMUNISM, MEANS OF
JEWISH CONQUEST (continued)

BERNARD LAZARE, Jew, in “Anti-semi-
ism":

"I/O Jew plays a role in revolutions, and
i! participates in it as a Jew, more correete-
Tnent, as tj. he remains Jewish... The spirit of
Jew is essentially a revolution-spirited
nary and, consciously or otherwise, JUIE
IS A REVOLUTIONARY".

:--:-x-;->-i-:--:-:--;->'i-->-î-ifH-^^

f --H~î+-H"H->**++-KM -î-J ->■;*

“THE ISRAELITE UNIVERSE”, late September 1807:
"The revolution, with its Equality and its Fraternity
nity, is the star of Israel.

“Israelite Archives”, G July 3889:

"The year 1789 is a new Easter; the Re-
French evolution has a very Hebrew character
pronounced".

"NEW YORK TIMES", March 24, I9lï:

"Kennan replays the story. He says how-
ment Jacob Sehiff (Jewish banker) financed the
revolutionary propaganda in the army
tsar.

"Mr. Kenuar spoke about work and re-
evolution accomplished by the friends of Liberty
Russian. He says (pie i>during the Russo-Japanese War-
But he was in Tokyo and he was allowed to
visit the 12,000 Russian prisoners in the hands
Japanese link. He had conceived the idea of impregnating
the Russian year of revolutionary propaganda...
He brought from America all the propaganda re-
Russian evolutionary that could be obtained. He
said that one day Dr. Nicholas Russell came to meet him.
counter to Tokio and told him that he had been sent
to help him in his work.

"The movement was financed by a bank
quier from New York that you know and that
you all love, he said, referring to M-
Sehiff. ''Soon we received a ton and
half of revolutionary propaganda in Russian.
At the end of the war, 50,000 officers and soldiers
Russians returned to their country as if
revolutionary teeth, Friends of Liberty
[tusse had planted 50,000 lily seeds
berthed in a hundred regiments. I don't know how-
many of these officers seized the fort
retrograde last week, but
we know what part the army just played
in the revolution."

"Then a telegram was read to the assembly
by Jaeob^I. Scltiff, reading in part as
Fiiit: "Say for me to those who are there this evening
how much I regret not being able to celebrate with
the Friends of Russian Freedom reward it while
gible of what we hoped for and did
during these long years!?."

Elie Eberlin, Jew, in his book "The Jews
of today". 1928:

"Paole-Zionism continues its task in
Russia, Palestine and elsewhere. At the time he
is it appears as the only PROLE PARTY-
TARIEN INTERNATIONAL. One of his frac-
tions joins the Communist International,
the other to the Socialist International." — Page 24.

"During its autonomous existence, the
Jewish people have gone through many forms
of government. But neither the father dictatorship
nel of the great Moses, nor the power of kings governed
by a religious constitution, nor the republic
of the faithful under the presidency of the great priests,
nor the despotism of the last kinglets appears
relying on Rome have not been approved by this people
of dreamers. The Jews have always had >:n gou-
government, but they only ever did the
undergo.” — Page KM.

"As a result, the Jews were unable to maintain
their State, among the States of antiquity and have
must inevitably become the ferments of revolution-
naries of the universe''. — Page 143.

“WHAT THERE IS STILL JEWISH IN
THE ROLCUEVIKME is the renunciation of
rewards from beyond, in the other world, and
the search for happiness here on earth.
But this idea which marks the triumph of the va-
their Jews on “mystical-Christian” values
]ies" is common at present to all
peoples.” — Page 155.

(see also page 26)

! WHO PROFITS FROM THE CRIME!

"JEWIS1Ï CRRONICLK", Lindres, late January
1933;

“MORE A THIRD OF ALL
RUSSIAN JEWS BECAME
SOVIET OFFICERS.”

MANIFESTO signed by Chief Rabbi Mena-
hem Cluskin of Minsk, Rabbi Hosea L. Zim-
ballist, Rabbi Iterz Max.el, Rabbi Gabriel
Gabrielow, Rabbi Oseher Kerstein and Rabbi
bin Mendel Jarcho, February 25, 191.10. This mani-
feste was published by the Jewish communist Michacl

Scheimann dani his brochure "Krestobyi pokhod
protiv USSR", Moscow, 1930, page^ 103 and 104:

"It is not possible for us to separate our
destiny of that of the Jewish people, with regard to whom
the government of the USSR can be proclaimed
the only one who openly fights all demonstrations
tation of anti-Semitism.

"From a global perspective, it is a fact of
greater importance than the leader of the party
communist and head of the Soviet state. Lenin, has
issued a decree in which anti-Jews were de-
declared the enemies of the people. And while under
British domination brings bloody conflicts
naries are still possible, and that in Romania
and in other countries pogroms and others
Anti-Jewish demonstrations still occur,
in USSR all means of propaganda are
mobilized against anti-Semitism, and the apparatus of
the law is even put into action.

"Under the Soviet regime, WE DID NOT
NEVER BEEN SUBJECT TO ANY PERSON-
CUTION BECAUSE OF OUR CONVICTIONS
RELIGIOUS.

"We consider it our duty to declare
categorically that in USSR NO RABBIN
HAS NEVER BEEN THREATENED WITH SENTENCE
OF DEATH OR ANY OTHER PUNISHMENT
LY, nor is it in any way right now.
Throughout the period of soldiers' councils
and workers in Soviet Russia, not a single one
rabbi was executed."

LNTote. _ During the same time, 42,800
high dignitaries, priests and ministers of con-
Christian faiths suffered!*■ martyrdom).

"Nt-w York Jewish Tribune", by Juit Louis
Eisiier. correspondent of "Nation", in Russia
(18-1-24):

"If we judge the Bolsheviks in consideration
<\e what the Jews gained through them in the
maine of the instruction, the verdict is certainly
in their favor.

“Jewish children by the tens of thousands
public schools operate today

skies where Yiddish is the language of the sign-
is lying .

"The Government has established seminars
special educational Jews, where the masters are
trained to give instruction in schools
Jewish, in Yiddish.

“There are even sections in universities
where Yiddish is the language of instruction.

“Before the Revolution, under the Tsar, the proportion
Jewish students were limited to 4 per
hundred of the workforce. Now there are no more limits. In
some universities, 50 percent of students
are Jewish; in Minsk (White Russia) for you
percentage is even higher."'

“THE MACCAÏSEAN”, article by Uaas, Jewish:

"The Russian revolution is a Jewish revolution-
ve because it marks a stage in the history
Jewish tory. It is also a Jewish revolution
because the Jews were the most active revolutionaries
lutionaries of the Russian Empire."

"JEWISH WORLD", August 13, 1922:

“Business is picking up in Russia and, under
the new regime, the Jews quickly became
ment the “captains of industry”. There are many
holding 100,000 Jews in Moscow, and the signs
kosher butcher shops can be seen in many
streets However, anti-Semitism is growing

in my city, alongside the increase in
the Jewish population."

"t ï'.nadian Jewish Chronicle" (10-8-23), re-
pivducing the “Jewish Correspondence Bureau”:

“The number of Jewish bandits in Moscow is increasing
is growing alarmingly. It hardly happens
daytime as attacks on public roads or
violent burglaries are not committed
by gangs whose members are Jewish in
big party."

Maurice Murrey, Jew from France, in his
book "The Jewish Spirit":

"By blood and tradition, Karl Marx
belongs body and soul to Judaism.

"Karl Marx and Rothschild represent the
two extremes; but, as has often been said,
the extremes touch;

"Karl Marx and Rothschild all personify
two Jewish idealism raised to its highest power-
session.

"The further the masses move away from Christianity,
the more visibly Jewish they become,

"Jewish regenerative idealism perhaps prepares
to be for the twentieth century a revolution
disastrous."

"each intense manifestation of idealism
me properly Jewish in Europe coincided with
uprisings, murders and rebellions-/'

“NOVY MIR”. Bolshevist organ, 16 husband
1922, published an "Appeal to Jewish Workers and
Jewish citizens of America, Europe and your country
country", in which we read:

"Our Soviet government spent
billions to help the Jews who had
suffered from the progroms. But today our
Republic is without resources. You have to
put pressure on your governments. .
so that they prepare the districts for their fra's
evaded Jews, and so that they can compensate the
Jews who suffered in Russia.

"All Jewish organizations in the world
are invited to submit this request to the Con-
Genoa conference by the organ of the Delegation

of the Soviets.

"It is your sacred duty to weigh in on your
governments, whether or not they are represented
in Genoa, to force them to support the demands
Jews from Russia.

"You must insist that the delegates of

your respective countries in Genoa support the demands
that the Jews will have presented by THEIR
REPRESENTATIVES, Soviet Delegates."

©

J". OLG1N, communist leader, in his day-
nal "Morning Freiheit", N.-Y. :

"Every Jew must support the Front Popu-
lary because it is the defense bulwark of the
rights of the Jewish people."

(see also page 25),

The Key to M

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US Secret Service document

Jewish communism supported and
financed by the high Jewish bank

It was the big Jewish bankers of New York who provided the first
finance to establish communism in Soviet Russia. - The proof
fcen was given to the world by the United States Secret Service (office of
Second Army) in a document which was communicated to all am-
bassades of the Allied countries.

This sensational document has been reproduced since 1920 in many
many patriotic newspapers from different countries. It was also reproduced
in "The mystical body of Christ in modern times" with the im-
primatur of a bishop, by the Rev. P. Denis Fahey, professor of theology
gy at Black Rock College, Dublin, Ireland .

Here are the remarks of Father Fahey and the text of the document in question:

'I* main document which deals with the way
from which the Russian Revolution was financed, is the one
which was published by the American Secret Service ol
traimniia by the French high commissioner to his

• government. It was published by "La documen-
Catholic tation" of Paris, March 6, 19l!Ù, pre-
made the following remarks: "We guarantee
let us weave the authenticity of this document. In this
“it concerns the accuracy of the information
that it contains, the American Secret Service in
takes resi"m.sability."

This document was published in 1920 in a sup-
supplement to the newspaper “La Vieille France”, by Pa-
ris, who added: “All governments of.
1'Kntente were aware of this memorandum
dum, written according to information from the Service
.American Seeret, and sent in time to
high commissioner fran va: s and his colleagues".
This memoir can also be found in the book of
Mgr Jouin “The Judeo-Masonic Peril”, part
Ui, page 249-351, with the additional remark
fe that the Jews obstructed its publication, in
P. so that the vast majority of the public does not know it
not its existence. Although the key Jewish origin
Kerensky who p]\m,qu.has the first reeoUltniu
Russian of J917, was I suspect, it,-emblo
pretty sure he was h; son of the Jew
Aaron Kerbis and Jewish Ailler. The documentary
ment is divided into eight sections. Inw sections
Sections IV and Ise VI to VIII are rep.-odu'tes
here I enjoy the benefit of readers.

THE DOCUMENT

US Secret Service report

".Section 1: Kn February l91(i, ii was first
discovered that united, revolution was fomented had
Russia. It was discovered that people ei-aprèv

_ named, as well as the banks* mentioned«>:i.

were engaged in this work of destruction:
-Jacob Schiff, Jew; Gtiggenhcim, Jew; Mak
Breitung, Jewish; Kuhn, Loeb & Go., bank
Jewish of which the following people are directly
authors: Jacob Sclvff, Félix Warburg, Otto Ka-hn.
Mortimer Schiff, S. II. Hanuuer (all Jews). He
there is no doubt that the revolution will
broke out a year after the above information
it was received was fomented and triggered by
distinctly Jewish influences. In fact, in
April 1017, Jacob Schiff made a public declaration
blique has the effect that it is him with his financial aid-

stone that brought together the Russian revolution.
Section II: In the spring of 1917, Jacob Schif;
.started providing funds to TroUky (Jew)
to bring social revolution to Russia. 1/;
"New York Daily Fonvird", which is an organ

Judeo-Boilievian, there is a subscription in the
same goal. By Stockholm, the Jew Max Warburg
also provided funds to Trotsky & Com-
pagne. They also received funds from the Syndi-
Wesphalian-Khenan cat, which is an imputant
Jewish banking company, as well as a
another Jn'f, Olaf Asehberg, from the Nya bank,
from Stockholm, and from Givotovsky, a Jew whose "
daughter is married to Trotsky.

Jewish Capitalists United with Communists

"Thus was made a connection between the multi-
■nuU'on Jewish naires and Jewish proletarians.

"Section III: In October 11M7, the revolution
broke out in Russia. Thanks to this bs revolution
Soviet organizations took over the leadership of
Russian people. In these Soviets the individuals .follow-
vants, all Jews, made themselves remarkable:
Lenin (from his real uum Oulianuff); Trotsky
(l.ronstein); Zinovieff (Apfelbaum); Bring back
(Rosenfeld); Dan (Gourevltch); Ganef/.kv (Fur-
.stenberg); arvus (Ilelphaïul); Uritsky (Pade-
milsky); Flour (Lurge; lïolir'ne (Xathan-
her) ; Martinofl (Zibar); Il .gdum.lï (Zilb.; r-
sieiu); Garine (Garfeid): Suehanotï (Gimel);
Kamnleff (Guldmannï; Kagevsky (Kna-h-
mami); Ryazanoff. (Gokieiibacli); Koluizeff
(lïleichmann); l'iatnitszk v (Ziwin); Axehwl
(Orfhodox); Glasunoff (Scluilt/.e): Xur"e-
.healthy (Weinstein); Lapiusky (FcewcnsoliiO.
The author wishes to add that some authors are
convinced ipn- Lenin's mother was a Jew-
vi.

(.Night: uVs publishers; Lenin studied ai'ec
United Jewish students in Switzerland. A cor-
English respondent to Russia, Victor Marsden,
declared (pie Lenin was a “Kalmyk” Jew ma-
laughed at a Jewess (Kroupskaya) whose children
spoke Yiddish. Herbert Fitch, a detective
from Seotland Yard who had spied on Lenin as
station. at the table, declared that he was typically
.Jewish}.

"Section IV: At the same time the Jew Paul
Warburg who had been on the Federal Reserve Board,
stood out for his active relationships with
certain notorious Bolsheviks from the States T TJni.s.
These circumstances, together with other points on
which we had obtained information, were
cause that he was not elected to the above-mentioned committee
tioned (Federal Reserve).

Jewish Labor and Jewish Capital

"Section VI: On the other hand. Judas ilagiiès.
which receives subsidies from Jacob Schiff, is in
close relationship with the Zionist organization
dial* PoâLe-Sion of which it is said 1* dir-Actaui 1 .

The ultimate goal of this organization is to establish
the international supremacy of the Tra-Movement
Jewish valiant. (1)

Here again we see the relationships between the
Jewish multi-millionaires and Jewish proletarians.

''Section VII: The social revolution had to
barely broke out in Germany as the Jewess Rosa
Luxembourg automatically took the lead
political direction. One of the main leaders of the.
international Bolshevik movement was the
Jew Haase. At that moment, the revolution was
cial in Germany developed in a parallel manner
lele to the social revolution in Russia.

"Sjctioji VIII: If we take into account the
fact that the Jewish Bank Kuhn, Loeb & Co. had
in connection with the Weatherphalian-Rhineland Union,
Jewish-German bank, and with Lazare Frères,
Jewish bank of Paris, and also with the house
Jewish Gunsburg of Petrograde, Tokyo and Paris;
century plus we notice that all the houses
Jewish sounds mentioned above are corre- sponding
close relationship with the Jewish house Speyer &
Co., of Ivondres, New-York and Frankfort-sur-1-e-
Mein, as well as with Nya Banken, established-
Judeo-Bolshevik headquarters in Stockholm, it appears
It is clear that the Bolshevik movement is
to a certain extent the expression of a
general Jewish vement and that certain banks*
Jews are interested in the organization of <m

IWiLIVeni! ut".

Jewish capitalists

''A few additional remarks on certain
tabis of the characters mentioned above
can be interesting. According to “L’Echo de
l'ar's", from 2% April 19'20, Max Warburg is 1*
cln-f of the bank Max Wurburg & Co., of Ham-
town. He is the main shareholder of Ham-
burg-Amcrica Line and the Deulseher-Lloyd.
His two brothers Pau! and Felix, one of whom is ma-
laughed at the sister-in-law and the other at Jacob's daughter
Schiff, born in Frankfurt, are with Schiff, at the
head of the Kuhn, Loeb & Co bank.

"In the "German-Bolshevik Cospirucy", p.
'27, published by the Committee of Public Informa-
tion, Washington, DC, in October 1918, we
we learn that Max Warburg advanced money
to the Bolsheviks. The following message appears
raît: "Stockholm, September 21, 1917: Mr. Ra-
phaël Seholak, Haparand: Dear Comrade— En
compatibility with a telegram from the Westphalian-
Rhineland Syndicale, Max Warburg Bank &
Co. informs us that a credit has been opened k
Comrade Trotsky's enterprise". (Signed) J.
the ^irstenberg.

"According to information from a French source,
Jacob Schiff appears to have donated $12,000,000
for the Russian Revolution of 1917.

"If now we read the book of Neata
H. Webster, "The Surrender of an Empire", p.
74-79, we find additional information
tional on the rise of Bolhevism.

The Revolution is a Jewish Investment

"It appears that the individual's real name
mentioned in section III above below
designation of Parvus, is Israel Lazarevitoh
Helphand, a Jew from the Minsk province, in
White Russia. Towards the end of the last century, tt
took part in revolutionary work in Odessa.

(continued on page 10)!

•(1) Judah.3 Mugiib was then 'rabbi in New York;
He was later sent to Jerusalem to direct the university there.

Jewish truth. 1^ Paole-Slon, initial Marxist organization
litaati, has a powerful dt trfc” active subsidiary in MontrAal

'Page 10

Lake

THE DUE

M

YSTERE

Should the world
be led by
lunatics?

;► (continued on page 24)1

Jewish Dr MJ GUTTMANN, "Zeitschrift fuer
Demography". 111th year, H. 4-6, p. 112:

“Dementia praecox is a mental disorder
Nui, among the Jews, is of a frequency quite
extraordinary fact."

The Jewish Advisor KKEl'PEL, "The Jews and
Judaism today", Amallhea edition,
1925, pay 387:

“As far as dementia is concerned, we have established
that in public and private insane asylums,
the percentage of Jews exceeds three laws this
him Christians.

HAS * *

CONCLUSIONS. — Shall we continue to
let the world be led by what the Jews
themselves call a tribe of lunatics,
of neurasthenics, hysterics and degenerative
res? We understand why propaganda and
Jewish cinema launches so many hysterical waves
on the world and try to contaminate it, to

to confuse it, to plunge it into anarchy. He
important that all people react and
destroy this evil spirit that threatens them.

•

“THE SENTINEL”, Jewish newspaper, June 9
1930, article by Rabbi Louis I. Newman: "I^es
Jews must always be on the side of
liberalism, now and always, even if
liberalism may suffer temporary setbacks
res. Judaism has nothing in common with
reaction (nationalism), but everything in its tra-
dition is liberal.”

Head everywhere!

IN CHINA, the organizer of Bolshevism is
the JEW Borodin-Crusenberg.

IN ITALY, the leader of the Marxists was the
JEW Claudio Treves.

IN RUSSIA, only Lenin was only HALF-
JEW (son of a JEW), Trotsky, Kerensky, Zino-
viev Radomiliskj-, Ronstantinovilch, Abramo-
vitcb, lloscnblum, I.itvinoff, Lmdé, Ravitch,
etc., all were JEWISH.

IN HUNGARY, the revolutionary movement
re of 1919 was led by Bela- JEWS
Kuhn (Cohen), Kunsi, Agoston, Peter, Grun-
fcaum, WeinsWin, etc.

IN BAVARIA, the revolution of 1918 had
for leaders of the JEWS: Kurt Eisner, assisted by
Lcwenberg, Roscnfcld, Koenigsberg, Birbaum,
Kaiser, Hoch.

IN BERLIN, it was the Lundsbcrg JEWS,
Riesenfeld, Lcwisohn, Moses, Rosa Luxem-
town, Cohen, Reuss, Hodenberg in 1918.

IN MUNICH, in April 1919, the leaders
were the JEWS Levine, Levien, Axelrod.

IN HAMBURG, in 1923, the JEW Sobelsohn
;(Karl Radek).

IN BRAZIL, in 1936, a mar-
xist broke out, the leaders are the Roien-Jews

berg Gardelsran, Gutnik, Kaplansky, Gold-'
berg! Stembcrg, Jacob Gria, Weis Friedmann.
IN SPAIN, in 193G during the revolution
tion, we see the Bela-Kulin JEWS “working”,
Neumann, Ginsburg, Julius Deutch, the JUlVh
Nelken the JEW Rosenberg, ambassador of
USSR, JEW Del Vayo, delegate to the
S DN, and all the immense crowd of JUlïh
of Spain presides over massacres and atrocities
tees, like in Russia.

And each of these revolutions resulted in
massacres of PEASANTS and WORKERS “-
Faithful to the JEWISH cause,

Official document
British accusing
the Jews !

In April 1919, in London, was printed by
order of His Majesty a White Paper entitled:
"Itussia, No. 1. (1919). A Collection of Reports
on Bolshevism in Russia". This document
sky was submitted to the House of Commons.

The document, on page 6, contained a report
port of His Excellency Mr. Oudendyk, Minister
of the Pays-lias in Pelrograd, who acted at the same time
time in an official capacity as protector of
British subjects and interests, in place of the re-
presenting English (Captain Cromie) assassinated
signed by the Bolshevists. Dated September 6
1918 and received by Balfour on September 18, 1918,
this official report reproduced in the White Paper
said:

"In Moscow I had repeated interviews
with Chicherin and Karachan. All government-
Soviet development has fallen to the level of
criminal organization. The Bolsheviks
are launched into a real criminal madness...
The danger is now so great that I believe
of my duty to attract the attention of the government
British government and all other governments
ments on the fact that all of civilization rises
diale will be greatly threatened if Bolshovism
' in Russia is not immediately deleted...
I consider that the immediate deletion^ of
Bolshevism is the biggest problem facing
now poses before the world, without ex-
accept the war that is raging at the moment, and

unless Bolshevism is stifled in
Egg without delay, it will spread in a form
or under another in Europe and throughout the world
tier BECAUSE IT IS ORGANIZED AND BUILT BY
JEWS WITHOUT NATIONALITY AND WHOSE
IJ3 ONLY PURPOSE IS TO DESTROY FOR
THEIR PARTICULAR END THE ORDER EXISTS
SO MANY THINGS. The only way this
danger can be avoided would consist of action
collective action on the part of all the Powers."

(Note. — The great diplomat had come
to this conclusion, that the events since
1918 were perfectly justified, after "en-
repeated meetings'' with the Bolshevik leaders and
after seeing what was happening on the spot).

Jewish communism
supported and financed by
the high Jewish bank

=► (continued from page 9)

In 1886 he went abroad and finally,
after several wanderings, came to Co-
Penhagen where he amassed a large fortune including
chief coal distribution agent
German in Denmark, working through
Danish Socialist Party.

"Dr. Ziv, in his "Life of Trotsky", relates
that when he was in America, in 1916, he
asked Trotsky: 'How is Parvus?' , has
to which Trotsky replied laconically: "He is in
completing his twelfth million".

“It’s this multi-millionaire Jew who, after
Karl Max, was the greatest inspiration for Lém-
born. It was through the intervention of Parvus that I*m-
was not sent to Russia.

"Russia is not the triumph of labor-
theirs, but only seems to be a gigantic
placement of Jewish capitalists for their
near ends."

And RP Fahey's book exposes an abundance of
dante documentation which makes him conclude that the
Jews alone are the cause and the profiteers of the com-

munism. And note that the financiers above
named are not "detached atheist Jews
of the Synagogue", but very Talmudic
orthodox often cited as models by
great rabbis,

The flag
red !

For white people, the red flag has
days been a symbol of danger. At the ar-
behind a train, on the edge of a preci-
pice, on a broken road, on the outskirts
of a quarry or a mine, wherever
he is in danger of death or ruin, the dra-
red skin is deployed to prevent
passers-by. VS§,

Today the red flag is de-
bent and imposed on the ignorant crowds
by those who dream of seizing the
flooded with massacre, ruins,
riots, disturbances, chaos,
social divisions, human misery
Maine.

the red flag is the standard of
international Jewish finance and was a-
edge deployed by Rothschild, at the same time
time that the standard of politics
world deo-proletarian and was of-
edge deployed as such by Karl Marx,

the first of the Rothschilds was called
Amschel Mayer. 11 lived in Franc-
fort-sur-le-Main, Germany, where he had lived
a collector's shop and chan- w
geur island coins. When he
wanted to indicate that there was a sale
■ special in his shop, he displayed al
carries a red flag. The people he
going there said: "I'm going to the dra-i
red skin". One day just a passer-by!
had made a mockery of this flag, kl
Jew Amschel Mayer replied: "('.ci
flag will one day dominate the world."

The initiator of big finance in->
ternationale soon changed its name euf
that of Rothschild, a name which means<j

“red flag”, both words gone*
niands: schilrf, standard, flag, e(
burps, red.

Once they had control ()}tW
world from above, finance, JiuW
decided to also obtain the. control
from below, the proletariat. Us laneerenll
Karl Marx, with his socialist bible and
communist, and financed the great*
international movements that emerge
shoot. Kt the red flag (rote sehild),
of Jewish international high finance*
also became the flag of the proletariat
international.

Let the conquest of peoples take place
by Jewish finance or by the international
Jewish control systems, it's still law
Jewish race which wins, it is always I(j
same red flag of domination
Jewish which replaces the national flags
nationals. Jfc

And legions of gogos, of goyim,
considered by the Jews as vul-
cattle herder, follow with ecstasy this pulling
red skin from their own slavery,
like the sheep of the slaughterhouse follow
idiotically the leaders, the "leaders" erected
specially designed to help them move forward^
believing they are walking towards their “freedom.”

Red flag, Jewish flag, drapeafl
of the high finance of international bandits
nationals, flag of the destroyers of «; ,
country, flag of the massacrers of Spain,
cne, of Russia, Hungary, etc., flag ■.*
Trotsky, Bela-Khun, Litv!. J
noff, the Kaaanovichs, the Rosenberfts |
of the Rothschilds, standard of the .Veau d’oeL^

The Key to the Mystery

Pa M u

The Jewish Bank's alliance with communism

A GREAT JEWISH BANKER MADE

SENSATIONAL CONFESSIONS!

At the end of 1936, the Count of Saint-Aulaire, French ambassador, published a book entitled “Geneva Against Peace” (Librairie Pion, Paris, 15 francs). In this book he reported the statements made before him by a great Jewish banker from New York in a café in Buda-Pest, ca- the pit of Hungary that the Jew 8ela-Kuhn had just bloodied in a terrible communist revolution. The bank referred to in the statements below is most likely the bank Kuhn, Loeb & Co., of New York, whose directors were then the Jews Jacob-H. Schiff, Otto-H. Kahn, brothers Paul and Felix Warburg. (see page 9).

Here is what we read on page 85 (and following pages) of the book the French ambassador:

"This situation explains how the allies
masked men of Bela-Kuhn had remained at the
uapest after its rout and how we could
meet them at the table of interallied missions
some of you, moreover, were members, which
kur was very convenient for .accomplishment
i.-' their other mission. They also sanded joy-eu-
ties the Tokay among the allies than among the ela-
Kuhu and, when they had drunk more than the little ones
children, their official protégés, had no
milk, their tongues loosened. Number of re-
Israeli Revolutionaries, expelled from Hungary, including
had returned after the armistice, under the uniform
me American, -and these are their reports to Wilson
who inspired the policy of the Supreme Council
in central Europe. I remembered the words
of one of these augurs of whom I was the neighbor of your-
ble to one of these international dinners which are
the best school and the most dangerous rock
diplomacy. He had become one of the directors
of a large bank in New York, one of
those who financed the Bolshevist revolution.
But he wasn't one of those "sealed" bankers
on the ground like a safe", according to the words of
Louis Philippe on C.tsimii l: tm:i. It was necessary
“deepened” in his specialty and willingly punctured it
third party to reach higher regions. In
good Oriental, he expressed himself through images to which-
the, in cerebral, it gave in-
telectuals. .A guest having asked him how-
how high finance could protect the bohemian
vism enemy of real estate property, condi-
tion of the banking industry, like wealth
real estate which is no less necessary to him,
our man, responsible for supplying the homeless

bread, drained a large glass of Tokay, took a
time, taking a drag from his enormous ci-
station (at five gold francs each) and says:

''Those who are surprised at our alliance with
''the Soviets forget that the people of Israel are
"the most nationalist of all people/ because he
''is the oldest, the most united, the most exclusive,
"they forget (pie his nationalism is the most
"heroic, because he resisted the most terrible
"persecutions. They forget that it is also the
"the purest, most immaterial nationalism,
"since it has existed throughout the centuries and
"despite all obstacles without support
"of a territory. It is ecumenical and spiritual
"like the papacy. But it is turned towards
"the future instead of being towards the past, and its
"his kingdom is here below. That is why he is
"the salt of the earth, which does not prevent it
"to be, as they say on the boulevard, the most
"desalinated from nationalisms, that is to say the most
"decanted, the most .bare..."

word with a smile
replied by this

"When I say 1
"nutre nationalisa
"the one who. has the pi
“other peoples;

"with delight and without m;
"come to the salt, con'nai
l \\'.:-, .his codfish'/
"bank of Newfoundland,

nal repressed, this wise man of .Siun
gloss:

more stripped down, I hear that
He is the most drinkable of all,
s of .bottle, the one that the
absorb most easily,
.1 with hair-. For
follow the precept
I learned it on the
here it is: too much salt

"burns the flesh, not enough corrupts it. Likewise
''for the spirit and for the people. -We apply-
let us follow this precept wisely, as it con-
salt, salt being the emblem of wisdom.
“We discreetly mix it with the bread of men
"mes; we do not administer it in corrosive doses
"only in exceptional cases, when it comes to
"to burn the remains of an impure past like
"pai- example, in the Russia of the tsars. This
"already explains to you a little why the bolclie-
"visme pleases us: it is an admirable salting room,
"to burn, not to preserve. But, beyond
"outside and above this particular case, we
''commune with integral Marxism in
"the International, black religion, because it is
"the weapon of our nationalism, weapon in turn
"defensive and offensive, the shield and the sword.

“Marxism, you will say, is the antipodes
"of capitalism which is also sacred to us.
''It is precisely because they are anti-
"can both of them deliver to us the
"two poles of the planet and allow us
"to be its axis. These two opposites finding,
"like Bolshevism and us, their identity
"in the International. And these two opposites
"who are at the antipodes of Society like
"of the doctrine come together in the identity
"of the same end: the renovation of the world by
"at the top, that is to say by the control of the river
"chess, and from below, that is to say by the re-
solution. For centuries, Israel was segregated
"decorated with Christianity, pushed back into the ghetto
"in order to show the faithful what was called
"the witnesses of the ancient law in a lower-
"deny which, it was said, was the expiation of the dei-
"cide. This is what saved us and, through us,
''will save humanity. We have thus kept
"ve our genius and our divine mission. It is
"we today are the true faithful. Our mis-
sion consists of promulgating the new law and
"to create a God, that is to say, to purify the notion
"of God and to realize it when the times are
"gone. We purify it by identifying it with the-
"notion of Israel, having become its own Messiah, this
"which will facilitate its advent by our t.rïom-
"phe definitive. It is our new Testament.

"like David, the prophet-king or the king-pro-

''phete, united them in his person. We

"we are kings so that the prophecies come true
"please and we are prophets not to
"not stop being kings."

"I. above, this king-prophet drank another
glass of Tokay.

"The skeptical LJn made this objection to him: "It
"Messiah, whose prophets and apostles are
"very, don't you risk being one too3
"martyrs? Because, finally, however stripped down your
"nationalism, it sometimes robs other people
"ples. If you despise wealth, you will not U
"do not disdain, even if only as a means,
"not of enjoyment, but of power. How
"the triumph of the Universal Revolution,
"tructice and negator of capitalism, can he pre-
' "to adorn the triumph of Israel, holy ark of this
“same capitalism?”

"I am not unaware that Jeroboam founded, in
"Dan and in Bethel, the worship of the golden calf. Jo
"do not ignore either that the Revolution is, .
"in modern times, the high priestess
"of this cult, the most diligent provider of
"his tabernacles. If the golden calf is still
"standing, its most comfortable pedestal is the
"tomb of the Empires. That for two rajsons.

“First the Revolution” is never more than a beginning
"placement of privileges, based on wealth,

“Now what feeds our golden calf is not .
"not the creation of wealth, nor even their
“exploitation is above all their mobilization,
"soul of speculation. The more it changes
"hands, the more there are left in ours. Ncus
"we are brokers who receive corn-
"missions on all exchanges or, if you
"preferably, toll collectors who control the cars
"refours du globe and collect a tax on
"all the movements of wealth "anony-
"me and vagabond", that these .displacements
"are transfers from one country to another,
"or oscillations between classes. Quietly
"and monotonous song of prosperity, we
"we prefer the passionate and alternating voices of
"the rise and fall. To awaken them,
' "nothing beats revolution, except war
"which is also a revolution. Secondly,
"the revolution weakens the people, puts them in
"state of less resistance against inter-

foreign catches. The health of our calf
"gold demands the sickness of certain nations,
"those who are incapable of developing
"by themselves. We are, on the contrary,
"in solidarity with the great modern States like
"France, England, the United States, Italy-
lie, represented at this table, who have given us
"granted generous hospitality and with
"who we collaborate for the progress of the city.
"vilization. But take, for example, the Tur-
"quie before the war, "the sick man", com-
"the diplomats called him to me. This man
"illness was an element of our health, because
“he lavished concessions on us for everything”
"nature, banks, mines, ports, railways,
'etc. His entire economic life was con-
"fied. We took care of him so well that he is
"dead, at least in Europe. By placing ourselves
"from the down-to-earth point of view of accumulation
" tion of wealth, with a view to achieving
"ment of our mission, we need a
"another gloomy man. It would already have been a reason ■'

■"■Some guests having welcomed the latter "We reconcile the burps ^t, my properties,

■MM.fô^J- 2 ^

f

Pigeon 12

Lake

THE DUE

M

YSTERE

VJ

A big

Jewish banker
made of
sensational
confession!

(continued from page 11):

"its sufficient, apart from considerations
"higher, to inoculate Bolshevism to
"former Russia. She is now man-
"I'm sick after the war, much more
"nourishing that the Ottoman Empire and which
"defends even less. Here she is just in time for
"a new feast. It will soon be a cada-
"vre; we will only have the trouble of
"cut up

"At the other end of the table, a co-religion
naire, enfant terrible of the synagogue, was lying in wait
the moment to say something. He cried out: “We

■ we think we are birds of prey, we are more
early scavengers!”

“Yes, if you want to,” replies the storyteller
of the new law. But add that we
are for the good of humanity, for its

moral health, as in countries where roads,
is rudimentary, other birds are so for
public health. Also add that our
essential dynamism uses the strengths of
creation and the forces of creation, but uses
the former to feed the latter.
What were countries like ancient Türkiye,
ancient Russia and even, to a lesser extent
scale, ancient Hungary with its feudal regime
dal and his latifundia? They were members
paralyzed people who hampered all movements of the
world; rather they were embolisms of the Eu-
rope who could die from it, blood clots
obliterating vital vessels. By dissolving them
Before, we return them to the circular torrent
of the entire body. If, during the operation
lion, squirt a few drops of this liquefied blood
Well, why should we be moved by it? This is the price
small part of an immense benefit. Another said
that we are revolutionary, because3
we are conservatives of ourselves.

■ In planning the new world, we
let's prove our organization for the revolution
and for preservation by this destruction,
Bolshevism, and through this construction, the
SDN which is also our work, one being
the accelerator, - the other the brake of the mechanics
of which we are the engine and the direction. THE
aim? 11 is marked by our mission. Israel
is a synthetic and homogeneous nation; She
“is formed of scattered elements in all
parts of the world, corn melted in the flame of
our faith in ourselves. We are one
SDN which summarizes all the dens. It's that
which qualifies us to unite them around us.
We are accused of being the solvent. We don't
we are only on the points refractory to this-
your synthesis of which ours is the example and the
AVERAGE. We only dissociate the surface to
awaken in the depths the affinities which

.ignore you. We are not the biggest com-
mun divider of peoples only to become one
• the greatest unifying common. Israel is I
gniorocosm and the gene of the future City"*

"We, the Jews, have led you
in a new hell", admits Dr. Lévy

In 1920 the English writer George Pirr-Rivers, of Worcester College,
Oxford, published a pamphlet under the title "The World Significance of
rhe Russian Revolution". (The global significance of the Russian Revolution)
published by Basil Blackwell, Oxford, two shillings. Dr. Oscar Levy, Jewish,
highly regarded in literary circles, wrote a
preface of which here are extracts:

“Bolshevism is a religion and a faith.
How could these half-converted believers
they dream of defeating the “true” and the “faithful”
of their own faith, these crusader saints, who had
rallied around the red flag of the prophet
Karl Marx, and who had fought under the
bold deed of these experienced officers of the
last revolutions: the Jews'!. . .

"There is no MORE RACE in this world
ENIGMATIC, MORE FATAL, and BY

CONSEQUENTLY more interesting THAN THIS
JEWS.

"Any writer who, like you, is oppressed
by the aspect of the present and embarrassed by its
anxiety about the future, must seek to elucidate
der! the Jewish Question and its bearing on our time
that.

"Because the Jewish Question and its influence on the
ancient and modern world dives to the root
even of all things, and must be discussed by
every honest thinker, however great the differences
ficulties that it involves, however complex the
subject as well as the individuals of this
breed . .

"You reveal, and with great fervor, the
relationships that exist between the collectivism of
Immensely rich International Finance —
democracy of money values, like you
call it — and the international collectivism of
Karl. Marx and Trotsky — the democracy of
and by corrupting cries. And all these evils
and these miseries, economic as well as political
ticks, you trace them back to just one
source, a single “fons et origo malorum”: the
Jews.

"Well, other Jews could help you or-
trager and crucify yourself for this expression
forceful with your opinions. For my part, I
I will refrain from adding to the chorus of condemnation
nation...

"But, first of all, I must say this:

"There was hardly an event that happened in
modern Europe without being able to go back
trace it back to the Jews.

"ALL IDEAS AND ALL MOUNTAIN
VEMENTS OF THE PRESENT TIMES HAVE
SPRINGS FROM A JEWISH SOURCE, for simple reasons
reason that the Semitic idea finally conquered
and completely enslaved our universe. . .

"There is no doubt that in everything they
do, the Jews are getting better or worse
on the Gentiles, and there is no doubt that
THEIR INFLUENCE TODAY JUSTIFIED
A VERY CAREFUL INVESTIGATION, and he
it is not possible to envisage this influence
without serious alarms. .

"We (the Jews) were wrong, my
friend, we were very seriously mistaken.
And if there was truth in our error,
3,000, 2,000, no, 100 years ago, THERE IS NO MORE
TODAY LET FALSENESS AND MADNESS,
* A MADNESS THAT WILL PRODUCE MISERY
EVEN BIGGER AND AN ANAR-
SHIT EVEN DEEPER. I you
confess it, openly and sincerely, with
the sorrow of which only an ancient psalmist can

would whisper the depth and the pain in
our time on fire. We asked
saviors of the world, we who were ourselves
boasted of having given you "the" Savior, we
today we are nothing more than seducers
of the world, its destroyers, its arsonists, its
executors. We promised to con-
lead into a new paradise, and at the end of
account, we have only led you in
a new hell. There has been no progress,
at least moral progress. And it's only
our morality which has prevented any real progress
and, what is worse, which obstructs the path of all
future and natural reconstruction in our
ruined world. I look at this world, and I shudder
at the sight of its horror; I shudder all the more
more than I know the spiritual authors of
all this horror.

''But its authors themselves, unconscious in
this, as in everything they do, do not know
nothing of this astonishing nature has yet been revealed. Pen-
while Europe is in flames, while
his victims moan, while his dogs
howl at the conflagration, and while its
smoke descends in thicker sheets and
darkest on our continent, the Jews, or
at least some of them and not less
worthy, try to escape the building by
flames, eager to pass from Europe to Asia,
from the grim scene of our disaster towards the
sunny corner of Palestine. Their eyes are
closed to misery, their ears are deaf
to complaints, their hearts are hardened to anarchy
from Europe; 'they only feel their
their own sorrows, they only think of their
their own fate, they only sigh under their
own burden."

Israel wants war
but by the . . . goyim

%&>'

In its issue of September 24, 1936,
the Jewish weekly "The Sentinel", published in
Chicago, published: "The central conference of
American rabbis made the decision to
stand up to the American government for him
ask to RELEASE FROM ANY OBLIGATION
MILITARY TION THE JEWS who, by object-
conscience, are opposed to war."

So these cunning Jews are already taking their
precautions. In short, they want to push them
United States to make war, but they hear
that only Americans of Aryan race have
the duty to pull the chestnuts out of the fire for Judah.
Aryan blood will weaken; the Aryans will lose
their fortune. Judah. wants to be the master.

THEODOR HERZL, great Jewish leader, in "The
New International Review", Jan. 1897:

"The agrarian question is only a question of
machines. America must defeat Europe,
as well as THE LARGE PROPERTY
ANNILIATE THE LITTLE ONE. . The farmer is
therefore a type destined to disappear. Do we want to
therefore ask the Jew who is intelligent
to become a peasant of old rock..

The Key OF MVstere

Page .1 3

A rabbi pleads guilty and
prove the anti-Jews right!

(Article published by Jewish labbi Manfred Reifer eight months later
Hitler's rise to power, in the "Czernowitz Allgemeine Zeitung"
edition of September 2, 1933. This article greatly displeased the Jewish
verie, who did everything to make the edition of this issue disappear, but
without completely succeeding. The town of Czernowitz, now Romanian,

was before the Austro-Honero War; it is the capital of the province of Bukovina).

"The current situation of the Jews of Germany gene is the culmination of a historical process that. It is a development whose beginning can be traced back to the time of Iiismarck. I had to that it ends in this way, if we understand the pro- bases historical importance of this movement anti-Semitic, of which Hitler is the strongest ex- pressure. The one who could not foresee this was blind. We tried to turn a blind eye to events and we acted according to the axiom vulgar: "What we do not desire, we do not I don't believe." It was a convenient way to avoid ask fundamental questions, to look at the world through rose-tinted glasses. THE Predictors of Jewish assimilation attempted to throw a veil over. the reality of things and they played, as their last card, liberalism,

>niort for a long time. They didn't understand THE. course of history and believed that they could escape by declaring themselves "Germans of faith mosaic", denying the existence of a nation Jewish, by cutting all the threads that connected them to Jewry, by erasing the word “Zion” from their prayer books and inaugurating Sunday Service. They viewed anti-Semitism as a temporary phenomenon that could be eliminated born by intensive propaganda, by the organization sation of societies founded with a view to combat- be. These were the thoughts of a great name- ber of Jews from Germany. Hence the immense challenge disappointment, the deep resignation before Hitler's victory, hence the nameless despair, the growing psychosis culminating until the suicide, complete demoralization.

"But he who judges the events of Al- Germany following the principles of causality, ju- will manage the Nazi movement as the culmination i linking a natural development; he understands- ' will also say that History knows no accident teeth, that each epoch is the result of the epoch than previous. This is the key to understanding understanding of the current situation. The struggle against Jewry was carried out in Germany with intensity for half a century, with a completely German precision. Anti-Semitism scientific took root in the very soil of

Germany. ,

"The Jews of Germany refused all this-
come to see him. They fed on false es-
pears, ignored reality and dreamed of cos-
mopolitanism of the Dohm era, Leasing,
Mondelsaohn. The uprooted Jews surrendered
to fantastic ideas and deluded themselves into dreaming
ves cosmopolitans. And this manifested itself
doubleifuçon. Or say acclaimed liberalism
general where they became the standard bearers of the
socialism. The two fields of activity provided-
provides new fuel for anti-Semitism.
the^. DESTINY

" "Read in good faith, wishing to serve their cause
and humanity, the Jews began to infiltrate
be actively in the life of the German people
With their characteristic Jewish passion, they
launched knowledge in all fields
these. THEY SEIZED THE PRESS,
THEY ORGANIZED THE MASSES OF
WORKERS, and they endeavored to in-
fuence the whole spiritual life in the sense of
liberalism and democracy. It had to, na-
naturally, cause a deep reaction
in the people who sheltered them. When the
Jews, for example, took control of the
so-called international ciplines, when they
distinguished in the fields of physics,
hence, chemistry, medicine, astronomy and,
up to a certain point in the 'field of Ifi',
philosophy, ; at most they could inspire
envy of their Aryan colleagues, but not a
lialnè "general' of 'the whole nation'." We didn't like

not to see Jews getting Nobel Prizes, but
we accepted the thing in silence. But in the
fields of national disciplines, that's all
something else. Here each nation strives to de-
develop one’s original strengths and transmit
to present and future generations the fruits
of the spiritual works of the race. It's not
an indifferent matter for the people to know
who writes articles about Christmas, who celebrates
mass, which requires attending church. THE
people of any nation want their young people
be educated in one's own mind. But
while large sections of the people go
mand fought for the maintenance of their species,
we Jews have filled with our clamors the

streets of Germania. We asked the reforms
lovers of the world and we thought of In-
influence public life through our Ideas. We
We rang the bells and made the call to
silent prayer, we prepared the "re-
not of the Lord" and celebrated the resurrection
tion.

"We played with possessions
holiest of the people and have turned aside
sion everything that was sacred to the nation. We
we are confident in the imperishable rights of
democracy and we felt
equal citizens of the state in the community
German. We asked the censors of the
morality of the people, and we have paid cuts
full of satire on the German Michel. We
wanted to be prophets in "the fields
pagans of Germany", and we
forgotten to the point of forgetting that all this
was to bring destruction upon us.

“WE HAVE MADE REVOLUTIONS.
and, as eternal seekers of God, we
we are launched at the head of the popular masses
laries. We gave a second bible
to the international proletariat, a bible in relation to
port with the times, and we raised the
passions of the third estate. From Germany, the Jew
Karl Marx declared war on capitalism, and
the Jew Lasalle organized the masses of the people
in Germany itself. The Jew Edouard Bern-
stein popularized the idea, the Jews Karl Liebknecht
and Rosa Luxembourg gave life to a mou-
Spartaeist vement. The Jew Kurt Eisner created
the Bavarian Soviet Republic, and was
the first president. And against all this- the na-
The German movement rose up and revolted. She will-
milk forge its own destiny, determine itself
even the future of her children...and she should not
not be blamed for wanting it.

"What I first objected to was the
global citizenship, cosmopolitanism, which
had Jews in the front ranks of their
troops. These uprooted people imagined that they could
seduced the strength to transplant the ideas of Iaaïe
in the plains of Germaine, and to take
■ jump Valhalla with Amos. At times, they
succeeded, but they swallowed themselves up
with all the Jewish people under the ruins of a
world that has collapsed.

"3. THE SEEKERS OF GOD IN SO-
VIETIA.

"We must know how to examine the regime's struggle
Hitler from a different angle, and learn
to understand it. We, the Jews, are not
did we not revolt and did we not (have
bloody wars against all that was
stranger,?. What were the wars of the
Maccabees otherwise protests against a
foreign and non-Jewish way of living? And
Well what do the eternal battles consist of?
prophets? Surely in no other place
that in the elimination of foreign elements,
foreign gods, and in sacred conservation
of the original nature of the. Juiyjs|ne^ jNe. nftiu

are we not revolting against the racial kings-
mixed from the house of the Idumeans? And
have we not excluded from our community
the Samaritans because they practiced evil
mixed laughter? Why are the nationalists going
would they not do the same, when a
Kurt Eisner personally appropriates the
prerogatives of the Wittelsbaoher? We must
learn to look the truth squarely in the face and
draw final conclusions. " !

"I would like to be a false prophet, but
dismissing the hard facts will not resolve the problem
issue. What is happening today in Germany
Magne will arrive in Russia tomorrow. For everyone
the crimes that arose from the common system
nist, the Jews of Soviet Russia will have to
suffer one day. We will have to pay dearly-
lies the fact that Trotsky, Joffe, Sinovieff
played leading roles in Soviet Russia
tick.

"Have we not sinned more with the wind against the
democratic form in 'Soviet Russia that in
Germany ? While in Germany Hitler was
elected by the majority of the given roU in an election
tion, nothing of the sort took place in Russia. In
that country, a small minority — which today
today has barely four million
people after 16 years of organization — has pro-
proclaimed the dictatorship of the proletariat. . . In Russia
Soviet Jews also tried to be the
precursors and proclaimers of a new

Absolute truth, they are increasing their efforts to
interpret the Bolshevist Bible and to influence
cer the thinking of the Russian people. It is a process
which calls for the strongest resistance and which, even
today, leads to the anti-Semitic disruption
that. What will happen when the government
Soviet will have fallen and democracy will cease
will celebrate its solemn entry into Russia? THE
Will Jews have a better fate than what they
suffer today eh Germany? Behind
the Trotskys, the Kameneffs, the Sinovieffs, etc.,
will the Russian people not discover their
old Jewish names and will not make children suffer
children according to the wishes of their fathers î Or even,
will the regime last so short that the
fathers themselves have to atone? Is not there any
back examples of this?

Didn't "thousands" of Jews lose their
life, in Hungary, because Bêla Kun had donated
a soviet republic on the land of saint
Etienne V (Note: we know that Bêla Kun had
massacred more than 25,000 Christians in less than 3
hundred days). The Jews of Hungary paid
dearly for wanting to be prophets
your Within the Internationals, the Jews
appear as the most radiant elements
cals. The Germans, the French, the Poles,
the Czechs have a homeland and their international
lism is disappearing in Germany, France,
Poland, Czechoslovakia. They are indigenous
nes, under a national power. This is demented
tie in practical life. In 1914, the Germans
burned their red flags in the Third
garten of Berlin and ran to war with
patriotic refrains on the lips. The O-
Polish cialist Daszinski was at the forefront
of the struggle for the resurrection of Poland,
and the Czech socialists sang with enthusiasm
enthusiasm their “Kde domov muj”; only the
Jews didn't want to hear anything about
homeland, and they fell as ostensible prophets
on the battlefield of freedom. (1) Charles
Liebknecht, Rosa Luxembourg, Kurt Eisner,
Gustave Landauer: no Kaddosh will be re-
cited, no mass will be said 1. . .

"They, and to a certain extent, the children
of Liberalism, all these poets, authors, artists
your (Jewish) journalists have prepared the times
present, fueled anti-Jewishness, provided
the basis and materials for an era of. .Nazis-

me. They really all wanted the best, but
they have only achieved its opposite. The curse-
blindness had struck them, they did not
did not see the catastrophe approaching, they did not
did not strain the steps of Time, the heavy steps
of Destiny, the very heavy steps of the Nemesis of
the story".

(1) These four Jewish revolutionaries fled killed
during troubles and battles iMwo^tiedS' by -the/
revolutions.(ju'ijs had or»anj3Çes.j,

Lake

THE DUE

M

YSTERE

The cruel pogroms of history,
their perpetrators and their victims!

u

If the Germans want to be judged by
German judges and treated by doctors
Germans; if Polish students want to be
educated by Polish masters; if the peasants
Romanians want to trade with merchants
Romanians; if young Canadians want
Canada is developed above all by Ca-
Nadiens, the Jews excluded from the cheeses cry out
persecution all over the world, they scream
naked massacre, in the pogroms.

However, the Jews do not talk about the most
cruel pogroms of history, if the victims are.,
non-Jews. For what ? Let's go back quickly.
tell the story and we will understand. • “•

In antiquity, under Ahasuerus, 70,000 non-.-

Jews are massacred. at the instigation of the Jews,

day that yips celebrate, every year ■-
under the name of Purim. ' '

The day before the Exodus from Egypt, massacre of:
all the first born of Egyptian families.

At the birth of Jesus Christ, mass massacre
ral of Saints Innocent* throughout the Pales-;
tine, in the hope of killing the Child-God.

~ They extract the death sentence from Pilate:
of the Savior. ' ' <'

They stone Saint Stephen. V; '. :

They pursue and massacre the apostles. .

Nero's chief advisor was the Jew At- "

tilius and for 'favorites the Jewess Ppppea, who in- r

called for the massacre of hundreds of thousands of Christians.
hold. ',.•'/''.: 1:

The Jewish book "Sepher Juchasin" (Amsterdam

3717) reports that at the time of Pope Clement (91- •

100), the Jews were put to death in Rome and in:

outside, "an innumerable crowd of Christians"
like the sands of the sea."

Dio Cassius, the great historian, in his
"Roman history". Anthpine translation of B.an-
dole, 1660), writes: “During this time, the Jews ■;
who lived along Cyrene, having for ea- -
pitaiue a certain Andreas, killed all the
Greeks and Romans ate their flesh
and their entrails were bathed in their blood
and, dressed themselves in their skins. They laughed about it.
shooting some very cruelly, sawing them.' of-
then the top of the head all 'at. through the /mi-
location of the body; they threw them to the animals and con-;
feared others to fight against each other'
the other; so much so that they killed 220,000. '
A similar and similar cruelty did they exercise
in Egypt and in the island of Cyprus, having for
leader and conductor of their cruelties a certain

'Artemion. On the island of Cyprus, they massacred
240,000 people, because of which it is no longer
allowed no Jew to go down there.

A note from Guizot, in "The Decline and the Fall
(the Roman Empire", by Gibbon, also says;
"In Cyrene they massacred 220,000 Greeks,
240,000 in the island of Cyprus, and in Egypt one
very large multitude of inhabitants. Most
of these unfortunate victims were sawed into
two, in accordance with the example that David had
“authorized by his conduct”’.

The Jewish book "Sepher Hadoroth" teaches us
that Rabbenu Jehuda possessed the favor of
Emperor Antoninus the Pious. "He pointed out to him

malice of the Nazarenes as the cause of an illness
die pestilential and obtained the death of all Na-
Zareans who were in Rome in the year 3915
(ad 155). The same book tells us (pie ce
was through the influence of the Jews that Marcus Aurelius made
massacre "all the Nazarenes whom he took", in
the year 177. (Of these Nazarenes were Saint Pothinus
and 47 of her faithful, including Saint Blandine with the
Macturus and Sanctus Christians).

The same Jew tells us how the Jews
were able to have fun under the monster
Oaracalla, "the fierce beast of Ansonia". The “Sepher
Hadoroth" says that in the year .1974 (ad 214) "the
Jews killed 200,000 Christians in Rome and all
the Christians of Cyprus.

■ i The "Sepher Juchasin", Jewish book, also says to
page 108: "On the desire of the Jews, Diocletian
killed a large number of Christians, among them-
which popes. 'Caius and Marcellinus, likewise
'that the brother of Caius and his sister Kosa".

Mohammed was assassinated by a Jewish woman,
same as I Tsar Nicholas II and his family
..were by. 'Jews, Alexander of Yugoslavia
and Barthou. by the Jew Peter Kalmeii, Huey Long
by the Jew Weiss, Archduke Franz Joseph by
the Jew Princip, the Archduke Rudolph by a
Jewish; there were numerous Jewish assassinations
acquainted me with Tsar Alexander, with Gustave III,
Louis XVI and' his family, Rossi "(minister of
Pius IX), Garcia Moreno, King Carlos, Doumer,
de Lambrecht, Mores, Judge Prince, Felix

Faure, Abraham Lincoln, Stolopyne, the count
Tisza. '•

Horrible pogroms of Christians by the
Jews Szamuely and Bêla Khun, Jew and dictator
communist from Hungary who, in 100 days, made
massacre 80,000 Christians (1918).

The biggest program in history, the
'Russia under the yoke of Trotsky, Sverdloff, Zino-
yieff,. Kameneff, Litvinoff, Yagoda, Joffe, Kaga-
noVitch, Karakhan, Levine, Rappaport, Parvus-
Halphand,' ■ Radek-Sobelsohn, Garine, etc., etc.
One million nine hundred thousand bishops, priests, princes
these, noble, rich, army and police officers,
. bourgeois, teachers, engineers, workers and
■ peasants martyred in 18 months; thirty million
, died of hunger and epidemics due to famine
artificial. since 1917, (figures from Dr Fritjof
Napsen, - of the International Red Cross).

' Under the Jew Kurt Eisner and the Levine brothers,
massacre of the Munich hostages, Bavaria.

Huge Judeo-Communist pogrom in Es-
loincloth where, for eleven months, 400,000 Spaniards
Christians were massacred, (apart from
lines of fire), for their religious and national faith
nale,' under the reign of the Jews Zamorra, Azana,
Rosenberg.

Huge Judeo-Communist pogrom (fold a
cost the lives of ten million Chinese since
fifteen years in China, in the provinces under con-
Soviet control. Massacres and artificial famine
the terrible ones.

We only name the main ones of these
countless pogroms of people and population
entire lation. The Lives of the Saints, the story of
antiquity, the Middle Ages and modern times
are filled with them. And, everywhere, when the Jews
were punished, they did not suffer a tenth of the
evil that they had inflicted on the races who sheltered them
were shepherding.

The Jews in the history of the world appear
rise like a people of ferocious persecutors
these and not as a persecuted minority. They
tried, through their propaganda, to make people believe
contrary to general opinion, but the facts
are there who accuse them, even" in the books

ju'i*. . .

Chief Rabbi NEOFIT*

CHIEF RABBI NEOFIT, converted to
Christianity and became a monk, published in 1803,
in the Moldovan language, the volume "Christian Blood
in the Israelite rites of the Moroccan Synagogue
last." This book was translated into Greek in 1843,
in Italian in 1833. On page 19, Néofit writes:

"This terrible secret is not known to everyone
Jews, but only Chakam (doctors
in Israel) and rabbis, who bear the title of
“Conservators of the Mystery of Blood.” These
communicate it verbally to fathers
thousand and they, in turn, entrust the secret to
the one of their sons who seems to them the most dignified
trust, while adding gruesome threats
\antables against the one who would betray him, ^^

Néofit then relates: "When I was thirteen^p
years old, my father took me aside in a room
obscure and, after having represented the hatred
to be Christians as a pleasant thing
to Jehovah, he told me that our God had us
ordered to shed Christian blood and
preserve for ritual use. "My son, said-
he, kissing me, now that you are in-
possession of this secret, you have become my most
intimate confidant, truly another myself!
Then he placed a crown on my head and
gave explanations concerning the mystery
a blood, once revealed to the Hebrews by Jehovah;
from now on I will be the custodian of the most important
carrying the secret of the Israelite religion. Im-
terrible warnings and threats were made
against me if I ever revealed this se^^.
credit to my mother, my brothers, my sisters or my JJ
future wife. I didn't have to communicate it
only to the one of my sons who would be most capable of
!e keep. So the secret would pass from father
in sons through the generations to the centuries
keys to come."

“The Gazette”

"La Gazette", Zinovieff's personal diary
(Jew), official organ of the Petrograd Soviet,

commenting on the master's words:

"We will make our hearts cruel, hard, impious
toyable, so that clemency does not enter into it and
that they do not shudder before an ocean of blood
enemy. We will release the floodgates of this ^a^
bloody tide. Without pity, without mercy, nod^;
kill our enemies by the thousands. We drown them-
in their own blood."

“The Northern Commune”

“The Northern Commune”, Petrograd, September 18.
1918, reporting a harangue by Zinovieff-
Apfelbaum (Jew):

"We will prevail; from the Russian population,
90 million are under Soviet power.
The rest we will exterminate."

(Note. — Since 1917, we have in fact destroyed
o5 million Russians by the murder and fa-
mine.) - ^m

The Ole of Mystery

Page 15

PONTIFFS OF THE GOLDEN CALF
and MASTERS OF THE WORLD

U Jews control major agencies
(Pdo news which presents to the world the events
t nements in the direction of Jewish interests.

Jews control all companies
of cinema which shape the mentality through the film
of the rising generation* in all countries.

Jews control fashion and tailoring
which drain the domestic budget and undermine the
family by undermining its main support: the economy.

The Jews control the gold and its handling,
which set the rate and value of natural currencies
nationals (Rothschild, Bleichroeder, Kuhn-Loeb

to Co., Japheth, Se-ligman, Lazard, etc.)

The Jewish Sassoon family controls

opium throughout the world.

The Jew Lord Melchett (Alfred Moud) con-
controls nickel.

The Jew Louis Louis-Dreyfus controls the wheat.

P The Jews control the three Internationals*
proletarians, founded by them.

Jews control secret societies.
The Jews control the workings of the So-
city of nations, imagined by them.
; The Jews exert a tremendous influence

direct ence on big governments (Hore-
.Iîelisha, Sassoon, England), (Blum, Zay,
Denain, Mandel, etc., in France), (Morgenthau,
Perkins, Barueh, etc., in the United States), Vander-
veide, Hymans, in Belgium), (Kaganovitch,
'I.itvinoff, etc., in Russia) and an indi-
straight even in governments where they do not?
not shown.

The "Jewish Encyclopedia" dictionary of
Jewish affairs written by a committee of Jews,

gives us some clarification on the power
economic performance of the Jews.

9 Thus, we read that, from the beginning, the loans
national funds and loans from large companies
its industrial companies (especially the railways) fu-
rent financed by Jews, the only ones rich enough
to do it. Since the beginning of the penultimate
century, they have. dominance in finance
international.

The Jewish Encyclopedia tells us that
Stern and the Goldsmkl financed, almost exclusively
ingly, Portugal: Baron de Kirsch financed
cé the railways of Türkiye, the Rothschilds
those of France, Strousberg those of Romania,
Poliakoff and Speyer & Co. those of Russia, Kuhn,
Loeb & Co. a good part of those in America.

"Perhaps the largest company today
Poraine financed with Jewish capital, says the En-

cyclopaedia, was the great dike of the Nile, financed
by Sir Ernest Cassel.

From 1902, by the admission of the Jews, their tribe con-

• came close to dominating the international market
in important countries. "The activity of the Jews
on the international market is directly linked
to their work as foreign stock brokers
managed, to the global movement of pre-metals
skies which are for the most part between their
hands".

We can still read: "The Rothschilds con-
track mercury; Barnato Brothers and Werner,
Bett & Co. control the diamonds; Lewisohn
and Guggenheim control copper and in a

some measure money.

We can add that the 3 Graustein interests
and Dreyfus control the wood pulp market
and paper.

This is how we can measure power

of a single Jewish financier. The example, that of Ja-

cob-H. Schiff (who financed Lenin and Trotsky

in 1917), is given by the Jewish Encyclopedia.

^k "Under the direction of Sohiff, his firm operated the

financial reconstruction of Union Pacific Rail-
road around 1897. In 1901, he engaged in a battle
against the Great North for the possession of- North-
hern Pacific Railway; this caused a panic
that at the Stock Exchange (May 9, 1901) in which the
firm Kuhn, Loeb & Co. kept the situation in check
THANKS. Schiff's moderation and wisdom in
this circumstance prevented a disaster
and made his firm become one of the first
influences in the financial world of paths
of iron, CONTROLLING MORE THAN 22,000 MIL-
RAILWAYS AND FOR $1,-
321,000,000 IN STOCKS. He financed large
broadcasts from the Union Pacific, Pennsylvania
vania Railroad, of the Baltimore & Ohio, of Norfolk
& Western, Western Union Telegraph, and
several others. H financed and partially

subscribed to the three major war loans of
Japan in 1904 and 1905.

All the banks of Canada combined, represent
feeling the savings of millions of Canadians,
didn't have half the fortune of this
Jewish bank, representing the fortune of five
people. If the great Jewish agitators
demand to destroy our national banks,
custodians of the savings of Canadians, they
never speak of destroying these monstrous
international banks that finance the
communism, as has been proven.

The Jewish Encyclopedia also tells us that
the house of Sassoon (the Rothschilds of the Orient)
the opium monopoly in the world, controls
in Asia vast textile monopolies, spinning
res, dyers (silk, cotton, etc.) of powerful
banking organizations, insurance, brokerage,
trade. Branches in Kolkata, Shanghai,
Guangzhou, Hong Kong, Yokohama, Nagasaki, Bag-
dad, etc.

The Péreire Jewish family, from France, according to
the Jewish Encyclopedia, is branched in Spain
and has powerful interests in many
country. Here are some businesses she founded-
deed, or of which it has a monopoly, or of which it de-
holds major interests: Crédit-Foncier of
France, Société Générale du Crédit Mobilier,
Midi Railway, Northern Railway
of Spain, Gaz de Paris, Omnibus de Paris,
Compagnie Générale Transatlantique, Lighting
of Paris, Assurance Union and Assurance Phénix
of Spain, docks and factories of Saint-Nazaire, the
Credit Mobilier of Spain, Bank of Tunis,
Banque Transatlantique, railway: Pans-Ar-
genteuil, Auteuil; Cie des Quais de Marseille,
Gas of Madrid, Ottoman Imperial Bank,
railways in Switzerland, Russia, Austria
cheating, in Portugal, etc., etc.

The Bischoffsheim family, from Paris and Bruel-
the: Société Générale de la Banque des Pays-
Bas, Crédit-Foncier Colonial, Société du Prince
Imperial, Franco-Egyptian Bank, Union of
Credit (Brussels), Comptoir des Prêts sur Mar-
goods (Antwerp), Union du Crédit (Liège),
National Bank, etc., etc. (Jewish Encyclopedia).

The Strauss family, from New York: control

several banks and financial institutions,
RH Macy stores, pottery, glassware,

{Jewish Encyclopedia).

Seligman Brothers, of New York, fi- agents
nanciers of the Secretary of State and the Navy
of War of the United States since 187G/Has been in-
interested in all American government bonds.
Led the union that distributed the Ca-
Panama to the United States. In 1879, the
Rothschild and Jesse Seligman absorbed
only the government's $150,000,000 loan
American ment. MANAGED IN A WIDE
MEASURES the finance of the American Civil War
caine. "In 1877, Judge Hilton refused to accept
see Seligman and his family, for racial reasons,
at his Grand Union Hotel in Saratoga. One is-
time that this incident caused 1* ruin of the store

AT Stewart, then managed by Hilton, and which by
the suite became the property of John Wanamaker,
of Philadelphia". (Jewish Encyclopedia).

It is the same for all countries, whether
are the fabulously rich Rothschilds,
capable of destroying any government
ment English or French who would dare to challenge them,
whether it concerns the extremely wealthy international bankers
Camondo, Fould, Montagne, Stern,
Bleichroder, Warschauer, Mendelssohn, Gunz-
village, Japhet, Lazard, etc., next to which the
Ford, the Carnegies, the Duponts, the Mellons, the
Rockefeller are like dwarves. The press
Jewish only talks to us about Christian financial deg
but carefully hides the formidable power
ble of the great international blackmailers,
power out of proportion to population
Jewish and especially with the production of Jews.

The somersaults of some little Jews, such as
brothers Insull ($5,000 million), Stavisky (450
million francs), Lévy (120 million
francs), in the French catastrophe of Pana-
ma, etc., make us better see the size of the
others.

The Jews are truly the undisputed masters-
of global finance, which allows them to
tighten their control over food prices, leï
international organizations of all kinds, the

global propaganda and governments. H
is immoral for a single race to hold so much
of power over all other races of the
earth. The times are over, the time is
come to destroy this colossal octopus which sucks
humanity and feeds on all peoples in
work. Local controls of Jewry in
our country (alcohol, furs, meat, slaughterhouses,
furniture, confection, taverns, gold, nickel, paper,
etc.) represent only a tiny part of its
power. The greatest and worst power is
the one we don't see but which is more effective,
that of the hundred-headed international body. He
must work" for deliverance, each in his own
country, in his province, in his city.

CANADIAN JEWISH CHRONICLE", September 7
1935 ("The Czar in Rothschild's Castle):

"The palatial residence of Rothschild was
still in a state of Solomonic splendor-
ne, such that no caliph could have sustained
without reducing his kingdom to poverty. Of
made, at least half of the treasures of the earth
are preserved in the Rothschild vaults. . .
Rothschild exercises its power over agencies
inaccessible to other mortals. The kings
fear, and the fortress of Sevastopol will not
would never have fallen if he had taken up the cause
for Russia... This man controls the destiny
born of nations. . . he is the Lord of Israel,., 1 *

“TAG”, Jewish newspaper, New York, April 9
1936:

"The Jews of America, because of their
number, their interests and their ability,
constitute A GREAT POLITICAL FORCE
THAT. It belongs to them by right. They go
use it/as they see fit. What will you do
you about this?" " ' ~ ' ;

Lake

THE DUE

M

YSTERE

A BREED OF VULTURES. . .WHO

In 1934, the New York Jew Samuel
Roth, a well-known author and bookseller,
publish a 320-page book, illustrated by
John Conrad, at the Golden Hind Press, Inc.
He had previously published two books for
defend your race against anti-Semites:
“Europe” (Liveright, 1919) and “Now and
Forever" (McBride, 1925). But by force
to study why the Jews had been
unpopular in all centuries and all
the countries, after having examined them better and
especially having suffered their blows, Roth changed
of opinion altogether and gave entirely
The anti-Jews are absolutely right. As soon as his
book had appeared, the Jews overwhelmed it fiercely
cement on all sides and tried but
without success in making him appear crazy. See-
Here are some extracts from Roth's book:

TAT

Hypocrisy and cruelty

"Disraeli put out the word that the peoples
have the Jews they deserve. We can say with
as much truth as the Jews have the enemies
that they deserve.

"The history of the Jews has been tragic, tragi-
only for the Jews themselves, but it did not
not less for the people who suffered from it
fert. . . Our main vice, today as
in the past, is parasitism. We are
a people of vultures living from work and
good nature of the rest of the world. But despite
Without our faults, we would not have done so much harm
in the world without the evil genius that animates our
leaders. . . Our parasitism can have a good
ne utility, considered as that of certain
parasitic germs essential to the regular flow of
blood in the arteries. The shame of Israel does not

does not come from what we are THE BAN-
QUIERS and the dressers of the world, but
the tremendous hypocrisy and cruelty that we
are imposed by our leaders, and by us at
rest of the world.

"The first of all Jewish laws is
that the Jews must live. He is indifferent
to know how, by what means, in
what goals. They must live. When (they
can conquer by force of arms) they
are returning to their old methods of con-
quest through cheating, lies and seduction
pimping.

Anti-Semitism

"I must reaffirm that anti-Semitism is
(simply one of the primal instincts of human-
manity, one of the important instincts by which
a race seeks to DEFEND ITSELF AGAINST
TOTAL DESTRUCTION. I would not know
say it too much. Anti-Semitism is not, like
the Jews tried to make the world believe it,
an active prejudice. It's the instinct to con-
service that every man brings with him in
emerging, like the instinct that lowers if
blink sharply when something flies
in the direction of the eye. Also fast and also
fcûr is the instinct of anti-Semitism.

Of mortal persecutors

"From time immemorial, the Jews have been
admitted freely and kindly, almost with
pleasure, by the nations where they wanted to be
admit. The Jews have never had to make a
petition to enter a country... the first
first time. Read the story of the progress of the
Jewry in Europe and America. Everywhere
they were well received, we helped them to develop
establish, to mingle in the affairs of the community.
But one by one the country's activities are closing down.
will soon lie to them because of their in-
righteous... and, inevitably, they make themselves ignominious
deniedly expelled from the country. There is not one
This is the only case where the Jews did not fully misunderstand
rity the bitter fruits of the fury of their perse-
cutors. . . We come to the nations before
tending to want to escape persecution,

the deadliest persecutors who figure Oans
cancels evil.

"Judaism is like a venomous disease.
nothing moral. Results for the people
who allow themselves to be infected are invariably
treacherous and unhealthy. If you doubt it, take a look
glance at any European people
in the hands of the Jews. If you want to con-
conquer more, look what happens before-
feeling in America.

“Cood business”

"In Ustcha, Austrian Poland, where I am
born, the Jew Reb Sholom sent his wife all
Sundays and Christmas Day at church with
the key to the church, and if the interest was not paid
she refused to open the iron door to the faithful
the... From my early childhood I learned that the
Jew's only reason in business was to
get the best out of non-Jews. When the non-
Jew had been cheated, so business was
good. More evil committed against a non-Jew
in a transaction had been great, phi s the
pleasure seemed profound to the Jews I listened to
shut up... The contempt of Jews for non-Jews
is part and parcel of Jewish psychology. ..

The famous heritage

"In the minds of the Jews, there was no question-
recognition of their superiority over the rest of the population
lation of the city. It was simple. They were
Jews. And the goyim (non-Jews) were only
goyim!... Their superiority in possession
legal, ah! that was the real one. What belongs-
born to the goyim was only a passing possession
manage that the stupid laws of the good guys were trying
to make permanent. Since the first
goals, didn't God want all good things to
Do earthly things belong to the Jews?
It was the duty of the Jews to remember this by
at all times, particularly in their trans-
actions with the goyim. . . The Jews do not
do not weave others into their religion because they
are firmly convinced that they will inherit fi-
nally of all the goods of the earth, and they want
slow as few heirs as possible to share
this heritage.

"We despise the goy (non-Jew) and we

let us hate his religion. The goy, according to his 7
tories hummed to the ears of children, teenagers
stupidly re an ugly creature called yoisel,
and called by a dozen other names too
hideous to repeat them. This yoisel had been a
human being and a Jew. But one day he became
mad, and in his pitiful madness announced that he
was the Lord himself, (the rest, which we
can also read in the "Sepher Toldoth Jeshu"
or life of Jesus by the Jews, is too blasphemed
matory to be reproduced here). This extra
ordinary caricature of the founder of the religion
opposite was to cause one of the most serious
funny adventures of my life...

"Being a Jew is not a disadvantage
only if we do business following Jewish tradition.
But you can be a Jew doing business
recently and honestly. I have not met
than two Jews of this category in all my
life. . .

"Since all the goods that the Jew sees have
was created to enrich Israel, it must be
at his disposal a good little way of ar-
buy it back from the crude goy who holds them. . . He ... not
can help but have this dishonest feeling-
do not. It's almost instinctive for him. It is
this is how little Isaac is raised. And what a
little Jew has learned, he never forgets it. For
“to know how a Jew is raised, one must have
lived in a Jewish house.

War to continue

"The preservation of religion and culture
Jewish culture is simply an excuse for
to be a thing, a screen. What the Jew desires
truly and hopes, through Jewish schools,
is to cultivate in your child awareness
long live that he is a Jew and that, as a racial
Jewish, he must continue an ancient war against
be his neighbors. The Jew must always remember
deny that he is nothing other than a Jew and that
his first allegiance is firstly due to the
ple Jew. He can be a good American if he is
paying to be. He can even ask the right
Chinese. But no obligation that: he contracts
with a non-Jew m can be considered as

This is how the

in his book '
. defines the

valid if it steals the interests of its most important
bearing obligation.

"The young Jew first learns that he is
Jewish. Then he learns that being Jewish
makes him different from all other peoples of
Earth. . . We strongly impress the young Jew
the feeling that he must be a professional. .
Being forced to work, to do labor
manual to earn a living is the worst state in
which the young Jew can fall, whatever
who must shame and humiliate him. THE
The Jew's disdain for manual labor is a
second nature in him, an innate feeling, in-
meat. .

Professions

"Jews do not consider professionals
liberal positions like other people. Not
reverence for the profession or its traditions
tions. . . The young Jew does not consider his prey- ^k
sion (law, medicine, etc.) as a^F
gangster considers a new "racket"; ouel
amount of money he can get in exchange
of the slightest effort and enthusiasm.

"What happens to young Jews who do not
can reach professions, which do not have
the means to buy a newsstand or
do not have the imagination to become salespeople?
Most of them stand on the corners
neighborhood streets and become the little ones
thieves, bandits, strikebreakers, gambling
dice, peddlers and narcotics smugglers
ques, agents of trafficking. white, delighted-
ers and “racketeers” from all communities
peaceful lands of America. Other races have
also theirs, but they become so by hard
necessity of living; the Jew becomes one because he
sees it as a career.

"Nothing the Jew does is essential ^^
to the well-being of America. On the contrary, bucket- ^B
suddenly what he does is contrary to the best
America's interests. H does not contribute
even in labor at general work if

it's not the one he attracts in his "sweatshirts"
shops" and in the traps he sets himself
even. . . In literature, he only contributes
obscenity, journalism that digs into people's affairs
res intimate of others and, often, is tinged
of blackmail. It is indeed in the na-
national... We are still a nation of
sinister busy lazy people. . . In business, the
Jew has only one code: know how to create something
<nothing, getting rich through the bargaining of things-
what he didn't do; but you have to know how-
ment he proceeds to find out what it is.

Deals

"America is full of businesses

bearing old Christian names but in reality
lity owned and operated by. Jews. These
acquired them in the way I described (the
gradual tufting); this is how the Jew shoots
something from nothing.

"I am a Jew, better than anyone in the world,
knows how to dispossess the poor and the poor
bres of the middle classes. For every non-
Jew who goes into business, there are two Jews who
are waiting for the exit.

"We therefore see the Jew, as a man-
businessman, promoter, lender, seller by
excellence, the author and the main instigator
of a credit system by which usury
of national scope' rises like a monster
to millions of hands- suc- millions of. throats.

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The Key to M

YSTERE

P i3 to 17

ERSECUTE ALL OTHERS

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if Samuel Roth,
ws Must Live"
this Jewish.

to strangle the honor and freedom of movement
life of a hard-working people.

"When Heine said that 'Judaism is not
not a religion but a misfortune," he does not think-
knows that to his personal misfortune. But no one-
has not yet calculated the extent of this misfortune
for the rest of the world.

The “Kol Nidré”

"No religion in the world offers a spec-
tackle as contradictory, as mischievous and
as unreasonable as reciting prayer
re of Kol Nidré in the synagogues on the evening of
the holiday of Yom Kippur. . . Whatever the case
make him have business with his neighbor, mate-
rial or moral, the Jew makes God understand
in advance that this will be on an explicit condition:
the execution must be favorable to God, without
which the Jew will consider it null, of no effect,
entirely useless, as if it had never
been even mentioned, as if nothing on it
jet had not been negotiated... The specious argument
that this prayer is exclusively of a re-
litigious seems to me OBVIOUSLY DISHONEST-
DO NOT. If the author had wanted to understand
only obligations towards God, he does not
not written "the obligations and commitments
of ALL names". There is no more meaning nor
of sincerity in the other explanations. . . By
After reciting Kol Nidre, the Jew denies responsibility
sanity of the crime even before committing it.
Can we doubt the terrible evil influence-
health that. this can influence its character
citizen and human hearth?

Jewish civilization

"We live in a Jewish civilization.
vee. The seal of spirit and temperament
Jews have deeply impregnated our institutions
tions. ...If the Jews are ever expelled from A-
America, it will be because of medical practice
sing Jewish doctors and lawyers.

"The Jew is a nomad who has a weak
for the building. I hear the undene-
of the earth- as soil to cultivate and to
make it flourish. The tFuif only has one use
of possession of land, or any other
choae: speculation. Civilized peoples have
stain a kind of weak holiness in the pos-
session of the ground — a holiness that the Jew will violate
whenever he can. — Herzl was probably
probably the first honest Jew in two
a thousand years... a Jew without the itch for
money or real estate.

The "women's market"*
> "The presence of the Jew in the theater is the
■ large, prevention of side development,
spirituality of the theater. The history of theater and
related arts proves that they flowered alone-
ment when the Jew could not get involved. . . THE
moment when the Jew entered the theater, a
kind of impotence has fallen on the scene...
In America, the Jew controls the theater, there
throne, For the: Jew, theater only means
two things: : an easy way to make art
gent, and a market of pretty women. . , The May-
your. de, pass receives its recruits from the agent theâ-,
> tral and, in nineteen cases out of twenty, it is a Jew*. ,.

The surplus of these poor, kind creatures
is shipped with our surplus cotton, pa-
tates and copper in Japan, China, Panama,
in South America and in all ports of
dark regions. of the Pacific... Cinema
is, in the hands of the Jews, a stupid industry
and obscene. . .

"The Jew is dirty and he dirties everything
place he lives, even temporarily. I
say this without a shadow of malice, this is the
conclusion of my own life among the Jews.

"In the struggle for civilization, the outcome
has always been between the world and Judas; lemon-
of seeking to ascend, Judas pulling from below."

Opinions
antiques

Prophet Jeremiah:

“The Jews have despised me,” says Jehovah.
why would I give their wives to others
and their fields to new owners,
for from small to great all are eager for gain:
from the prophet to the priest, all commit
mistakes; they will be confounded, because they
abominations, but they do not blush and
they know no shame; they will fall,
in the day of punishment they will be overthrown. - I
will destroy them." — VIII, 10-13.

"The Jews spy like the fowler who
falls, they set traps and take
men. Like a cage full of bait,
their manners are full of fraud; a* is like this
that they grow and enrich themselves; they? have a. em-
brilliant point, they go beyond even evil." -
— V. 26-29.

Prophet- Isaiah:

"Your hands are stained with blood and your
fingers of crimes, your lips utter the men-
dream and: your tongue speaks per-
towards. None of you assigns with good right
and* no one pleads righteously. CARRYING THE
MALICE IN THEIR BOOST, THE JEWS IN-
FANTASTIC CRIME. We incubate eggs
of asps and warp. Spider webs:
WHOEVER EAT THEIR EGGS
DIES, AND PRESSES ONE OF IT
OUT A VIPER. Their frame is not useful
not to clothe and from their work they cannot
make a coat: their works are works
of malice and violence is in their hands.
Their feet run to evil and hasten to
shed innocent blood.

"Woe to those who add house to
house, join land to land, until no
more to leave, and to be alone established in the
country!... Woe to those who shoot at them - crime
with the cords of vice, and sin as with

the features of a chariot L. Woe to those who
shovel evil good and good evil, which change
darkness into light and light into darkness,
which changes bitterness into sweetness and sweetness
in bitterness!” — V. 8-21.

"Jewish World", March 15, 1923: "THE JUDAIS-
ME IS - BASICALLY -'- ANTI-

. CHRISTIAN." ■■" ..',_!. ■ *Ha,'-iàit^i •*^;l*&'h.-^ ai >,,'., ■***■

An impassable chasm

Dana her book "You Gentilea" (You the Gen-
tils), published in 1924, the Jewish and Zionist leader,
Maurice SAMUELS. wrote :

|'Between the Gentiles and the Jews there is an infran-
chissable abyss. Your life is one thing, our
life is another. This first difference
cannot have conciliation. She binds the gulf-
fre.

"Wherever the Jew is, he constitutes a
issue. He is a source of misfortune for him-
even and for those around him. THE JEWS
EVERYWHERE ARE, TO A HIGH DEGREE,
FOREIGNERS — indisputably, a spirit
foreigner in your academies. He does not accept
your rules of good and may because it does not
not include. For the Jewish system of life, the
Gentiles are essentially without morals. These
two conceptions of life are entirely
foreign to each other. They are enemies.

"Our Jewry is not a creed; it is our
totality. A Jew is a Jew in all things. We
cannot conceive of a duality - religion and '
life, the sacred and the profane. I could say :
“We and God grew up together.” In
the heart of every pious Jew, God is a Jew.
Only Jews can thus understand the uni-
versality of God.

"There didn't seem to be a single country that
a story and which was not anti-Semitic at all
one era or another.

"You could say: 'Let's exist side by side

and tolerate each other". But both
groups are not simply different: they
' are opposed by mortal enmity.

"Dansrvstra mono*, unhMm^dolf.be loyal
has. his country, his province, his city. FOR THE
JEW, PURE LOYALTY (naked loyalty)
IS AN INCOMPREHENSIBLE THING.

"Jews are the most racist of all
peoples. The fact that they persisted for 80
generations to maintain their racial identity and
spiritual, attests to an essential discipline
of astonishing rigor and strength.

"We Jews attach little importance to
l'au-de" (the after-life). We thank
God for making us different from everyone.

"The Gentile's instinct is to distrust the Jew,
the Jew's instinct is to distrust the Gentile.
Placed side by side with us, see fans
farons, cowards, vulgar crowds.

"We are not among you by our
own will, but to oiw ie your action.
WE ARE. INTRUDERS AMONG YOU
because we feel what we are.
WE HAVE MORE RAISOWSDK FOR YOU
HATE that you can have it against us.

_ "Liberal Jews, radical Jews, modern Jews-
nists, agnostic Jews become the element
dominant of Jewry. We. we produced a
countless number of revolutionaries, bearers
banner in the armies world* of i* "liberated-
ration.

"The repudiation of the Jewish religion does not change
in no way a Jew.

, "We, the Jews, the destroyers, will remain
always destroyers. Nothing ee but you- >r
will not satisfy our needs and requests.
We will always destroy because; we will - -'•
lOnii a world to ourselves", -■-' .- , .

Lake

THE DUE

M

YSTERE

The League of Nations Jewish organization!

The Canadian government has engaged the Ca-
nada in the arms race, saying
that our country is obliged to do so because it has subscribed
to the idea of "collective security" being part of it
of the League of Nations. “Collective security”
means “collective war” when the Society
of Nations will judge that its interests require it,
how close we came to having the "collaborative war"
lective" against Italy in the Halo-ethio-
pienne. If we didn't have this war, it's
because the British countries were not £
still quite armed, like several men
states have repeated it over time.

So what is it then that the Society of Na-
what is its origin, what are its interests?
loans? The Jews themselves take care of
tell us. Here is ;

Dr KLEE, Jewish lawyer, New York, speaking
in public on January 19, 1936, said:

"The League of Nations was in no sense
the work of President Wilson, It is a creation
essentially Jewish and of which Jews can
be proud. The idea goes back to the Sages of Israel.
It’s a pure product of Jewish culture.”

(See the quote from Saint-Aulaire, in a
previous page, on the role assigned to the League of Nations
by a Jewish banker from New York).

JESSH E. SAMPTER, Jew, "Guide Lo Ziou-

ism" wrote:

“The League of Nations is an old Jewish ideal.”

MAX NORDAU, great Zionist leader, quoted by
the Jew Litman Rosenbhal in his book "When
Prophets Speak:

"Soon, perhaps, a sort of Congress
World Cup must be convened." Words spoken
cements in 1903. On the same occasion (1903), Nor-
dau said: "Let me show you the scales
lons that climb higher, ever higher:
Ilerzl, the Zionist Congress, the English offer of
1'Onganda, THE FUTURE WORLD WAR-
LE, the peace conference where. with the help of
England, a free Palestine will be created and
Jewish.

NAHUM SOKOLOW, great Jewish leader, speaking
at the Zionist Congress in Carlsbad, August 22

1922:

"The League of Nations is a Jewish idea and
Jerusalem will one day become the capital of the
world peace. What we Jews have accomplished
fold after a twenty-five year fight, we
owe to the erenia of our immortal ohef, Theodor
Horzl.

LUCIEN WOLEF, Jew, in his report to
the American Jewish Congress.? on his work
as Jewish plenipotentiary at the Conference of
the peace :

"If the League of Nations foundered, the entire publishing house
fice so laboriously put together by the delegates
Jewish populations in England and America in 1919

would collapse."

The Jew LENNHOFF, in the "Wiener Prei^
maurerzeitung", No 6, 1927:

"We are right to bring together Freemason-
rie (Jewish instrument) of the Société des Nattons,
The League of Nations was born from Masonic ideas.

The Jewish newspaper "JUDISCHE RUNDSCHAU",
No. 83, 1921:

"The exact seat of the League of Nations is not

neither Geneva nor The Hague. . . Ascher Ginsberg dreamed

of a temple on Mount Zion where the representatives
of all nations will visit a temple at the
Peace. Eternal peace will only be a real fact
when all the peoples of the earth have gone
to this temple." *"

NATHAN-LARRIER, Jew, quoted in the Bulle-
Official tin of the Grand Lodge of France, 1920,
pp. 34-35:

“Brother Nathan-Larrier, Great Orator,
shows how he sees the role of francophone
masonry for the definitive formation of the

Society of Nations'*

SIR MAX WAECHTER, Jew, speaking before
the London Institute, 1909:

"All States must come together and draw up
the constitution of a Federation of the countries of Eu-
rope on the basis of a single tariff, a single
currency, a single language, the abolition of
borders.

LENIN, half-Jew (Kalmyk), writing in
the "Social Democrat (Russian Jewish newspaper), No
40, 1915:

"The United States of the world (and not only
of Europe) will be achieved by communism
which will bring about the disappearance of all States,
even those who are purely democratic.

EMIL LUDWIG, Jew, in "Genius and Oha-
racter":

"When the United States of Europe will be one
reality, Woodrow Wilson will be named its founder
dated by the peoples (because it gave rise to the
League of Nations)",

At the Grand International Masonic Convent,
on June 28, 29 and 30, 1917 (before we thought of
the League of Nations), this conspiracy of Jews
and enjuivés proposed:

"It is appropriate to build the Happy City of
tomorrow. It is this truly Masonic work.
that we have invited you. . . What cons-
are we tampering? This war turned into
a formidable quarrel between organized democracies

against military and despotic powers
ques. . . In this storm, secular power
of the tsars in Great Russia has already foundered.
Other governments will be swept away, in their
turn, by the breath of freedom. It is therefore in-
necessary to create a super-national authority
nale. Freemasonry, worker of peace,
proposes to study this new organism: the
League of Nations".

The official report of the Convent of the Grand
Orient, 1932, page III, publishes:

“Is it not within the lodges that the spark springs
the one which caused the emergence of the League of Nations, of the Bu-
International Labor Union and all organizations
international organizations which constitute the draft
laborious but fruitful work of the United States of Europe
rope and maybe people? "

"JEWISH COMMUNAL REGISTER", 1918:
"At the Congress of 1909, the American Jewish Com-
mittee successfully opposed the bill
who asked that the census enumerators
ment inquire about the RACE of the inhabitants of,"
UNITED STATES".

TT

“Jewish Guardian,” February 6, 1920;

"A triumph

For

Jewish rights

(Work of the Anglo-Jewish Delegation.)

"The Treaty of Berlin (1878) was acclaimed
for more than forty years like the charter
of Jewish emancipation in Eastern Europe
tale.

"Even his greatness is cast into the shadows
now by the splendid work of the recent
Peace Conference for Minorities
(Jewish) in the States of Europe, new

or rebuilt.

"The solemn meeting of nations in Paris
offered a golden opportunity to resolve the old
Eastern Jewish question. Our community has
promptly measured the magnitude of luck
who offered himself, and immediately grabbed her with both
hands. — When we know that these hands were
the hands of Mr. Lucien Wolff, who spent a
almost a whole year of DRAWING EFFECTIVELY-
LY THE STRINGS IN PARIS, we understand-
will show that the work of the Anglo-Jewish delegation
AT THE PEACE CONFERENCE were
crowned with a resounding and complete success."

This

brochure

is sold

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has :

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MONTREAL - Can.

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THE DUE

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FREEMASONRY:

dangerous instrument of the Jews

If Jewry controls the price of all
national currencies by controlling gold, if it
controls the price of raw materials and
commodities by its large international trade bodies
international, if it controls world opinion
by news distribution agencies and the
cinema, if it controls the proletariat by the In-
international companies, it also controls large
crowds of politicians and businessmen
all countries by Freemasonry.

Freemasonry has always been called
by the Popes "the SYNAGOGUE of satan". This
it is not for nothing that the word synagogue is
thus employed. Freemasonry dechristia-
nises Christians at the same time as it
Judaizes. It imposes atheist schools everywhere
its members take power. She preaches
to its members the "Great Architect", uni- god
person] modeled on that of the rabbis, and made
forget the God in three persons of Christians.

The avowed aim of your Freemasonry is
"reconstruction of the temple of Solomon", that is-
that is to say of the Judaic world temple, on the
born from all other religions. The franc-
masonry helped the Jews retake the land
Latin to Arabs; she forces the government
English to use force of arms to
ensure Jewish power; she undertook to
force England to make it a Dominion
tonome for Jews; she will soon help
have the temple of Solomon rebuilt on the
remains of the New Testament, if she is capable
to destroy it.

BENJAMIN DISRAELI, Jew, first minister
the of England, "The Life of Sir George link-
tin ek":

"At the head of all these secret societies, which
form provisional governments, find themselves
wind of men of the Jewish race".

“The ISRAELITE TRUTH”, Jewish newspaper, 186J,
volume V, page 74:

"The spirit of Freemasonry is the spirit
of Judaism in its most fundamental beliefs
mental; these are his ideas, this is his language,
IT’S ALMOST HIS ORGANIZATION. THE-
perance which enlightens and strengthens the Freemason-
Its crowning glory will be this marvelous house
sound of prayer of all people including Jerusalem
She is the one who enlightens and strengthens Israel. . .
will be the center and the triumphant symbol.

BERNARD SHILLMANN, Jew, in "Hebraic
Influences on Masonic Symbolism", 1929, cited
by "The Masonic News'', London:

"Although I have in no way dealt with the in-
Hebrew fluencies on all the symbolism of
Freemasonry, I hope I have enough
proven that Freemasonry, as
that symbolism, FULLY REST
ON TRAINING THAT IS ESSENTIAL
SO JEWISH."

BERNARD LAZARE, Jew, in “The anti-
mitism and its causes", page 340:

"The Martinézist lodges were mystical,
while the other orders of Freemason-
nerie were rather rationalists; what can
allow us to say that secret societies pre-
felt both sides of the Jewish spirit: the
practical nationalism and pantheism. It's in-

dances .... arrived at the same result: the collapse
"bliss of Catholicism".

RABBIN IAJDWIG BLAU, D.Ph., professor, at the col-
Talmudic Church of Budapest, Hungary:

"Jewish Gnosticism preceded Christianism-

me It is a fact worthy of note that the
heads of the Gnostic schools and the founders of
Gnostic systems (including Freemasonry
is issued) are designated as Jews by the
Fathers of the Church.

RABBIN 1SAAC W1SE, in "The Israelite
of America" August 3, 1866:

"Freemasonry is a Jewish institution
whose history, degrees, charges, words
order and explanations are Jewish in the com-
beginning to end."

BERNARD LAZARE (quoted above), Jew:

"It is certain that there were Jews in the cradle
Freemasonry; certain rites prove
that they were Kabbaist Jews.

"TRANSACTIONS OF THE JEWISH HIS-
TORICAL SOCIETY", Vol. 2, page 156:

"The crest of the Grand Lodge of England is
entirely composed of Jewish symbols.

"THE FREEMASON'S GUIDE", New York,
1901:

"The Freemasons erect a building in
whom the God of Israel shall live forever."

"AN ENCYCLOPEDIA OF FREEMASON-
RY", Philadelphia, 1906:

"Each lodge is and must be a symbol of
Jewish temple; each master in his chair,
a representative of the Jewish king; every franc
mason, a representative of the Jewish worker".

"LATOMIA", Masonic publication, August 7
1928, quoting the Jew Rudoïph Klein:

"Our rite is Jewish from the beginning to the
END; the public should conclude that we have
direct links with Jewry.

"MANUAL OF FREMASONRY", by Richard
Carlile:

"Grand Lodge Freemasonry is
today entirely Jewish.

“THE FREEMASON”, London, April 2, 1930,
quoting Rev. S. McGowan:

"Freemasonry is based on the ancient
ne law of Israel. Israel gave birth to
moral beauty (!) which forms the basis of franco-
masonry".

“LE SYMBOLISM”, Masonic journal,
Paris, July 1928:

"THE MOST IMPORTANT TASK OF
FREEMASON must be to glorify the race
Jewish. . You can count on the Jewish race
to dissolve all borders.

"THE TEXTBOOK OF FREEMASONRY",
London, page 7:

"The initiate of the master's rite is called "a hum-
ble representative of King Solomon''.

"ALPINA", official organ of the Freemason-
nerie in Switzerland:

“Go to the Hall of Mirrors, in Versailles.
There you can read the immortal declaration of
human rights (Treaty of Versailles), It is

our work. Decorative Masonic symbols
enter the header of the document".

“TUAT WIIICH WAS LOST, A TREATISED
ON FREEMASONRY AND THE ENGLISH
MISTERY", by the F.-'M.' W. Sanderson, 1723,

page 55:

"It's easy now, but also unfair
to criticize the founders for having introduced
Judaic traditions in Freemasonry
laugh. They had taken a big step by removing
the New Testament for the benefit of har-
mony between Christians and Jews.

SAMUEL UNTERMEYER, chairing a
meeting reported by the "Jewis-h Chronicle", 14
December 1934, had a resolution approved
saying "The boycott of Germany by the
Jews will have to be continued until the government

German government has returned to the lodges
FREEMASONICS their status and their
property of which they were stripped." (Boy-
Jewish cott for Freemasonry!)

“DIE JUDEN ALS FREIMAURER” (The Jew
as a Freemason), by the Jew and Late Mason
of the :

"It's less a fight for interests
of humanity than a struggle for the interests
and the domination of Judaism. And, in this
struggle, Judaism reveals itself as the power
dominant to which Freemasonry must adhere
submit. There's nothing there that should surprise us-
ner, because in a hidden and carefully
disguised, Judaism is already in fact the power
dominant position in many Grand Lodge of Eu-
rope, As far as Germany is concerned, we should not
not forget that Judaism is the master of mar-
financial and commercial managers, master of
both political and Masonic press, and that
millions of Germans are financially
its debtors.

"THE JEWISH TRIBUNE", New York, 28
Oct. 1927, Vol. 97, No. 18:

"Freemasonry is based on Judaism-
me. Eliminate Jewish teachings from ritual
Masonic, and what remains?"

"THE JEWISH ENCYCLOPEDIA", 1903, Vol. 5,
page 503:

"The technical language, symbolism and
rites of Freemasonry are full of ideas
and Jewish terms. . In the Scottish Rite, the
dates of official documents are designated as follows:
before the calendar and the months of the Jewish era, and we
makes use of the ancient Hebrew alphabet.

"The influence of the Jewish Sanhedrin is greater
than ever, today, in Freemasonry-
rie". — O.-B. Good, MA, "The Hidden Hand
of Judah", 1936.

"B'NAI B'RITH MAGAZINE", Vol. 43, page 8,
quoting the rabbi and mason Magnin;

"The B'naï B'rith are only a stopgap. By-
everything where. Masonry can confess without danger

that she is Jewish in her nature as in her

But ordinary lodges are sufficient for the task.
(The B'naï B'rith are Masonic lodges
closed to whites and where only Jews are admitted
put. In 1874, Albert Pike (for the. Ecos-Rite
know) signed an alliance with Armand Lévi (for
the BB); by. this secret treaty, the B„B. s'dnga-
happy to contribute 10% of their revenue to the
universal freemasonry). ■ ^ ■ -*

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WHY THE JEW

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The hypocritical mask of
snatched by ave

In this country, Jews use the title of
"Canadians" to obtain favors, title
of "British" to obtain rights and privileges
vileges. If we read carefully what they write
their leaders everywhere, we understand that the Jew does not
can be a national citizen in a country
who is not officially Jewish. The Jews do not
are and never will be Canadians. Us in
provide the proof themselves.

Dr CHAIM WEIZMAN", Jew, great Sio-leader
nist, in his pamphlet "Great Britain, Pales-
tine and Jews": ' ' '

"We are Jews and nothing else,
a nation among nations.”

LUDWIG LEWISOHN. 'Jew, in his book
"Israel", 1926:

"The Jew remains a Jew. Assimilation is imposed
eible, because the Jew cannot change his
national character. Whatever he does, he is Jewish.
He remains Jewish.* The majority have discovered this fact,

as she was to discover sooner or later. THE
Jews and non-Jews realize that there is no
pa? of outcome. All gentle believed in a way out. He
there are none. None I".

"ISRAEL'S MESSENGER", Jewish newspaper,
Shanghai. Feb 7 1930:

"Judaism and Jewish nationalism are working
hand in hand. 'The Jews have always
been a nation, even when driven out and scattered from their
ancestral homeland. The Jewish race is a race
pure. The Jewish tradition is an in-
interrupted. The Jews have always considered themselves
dered as members of the Jewish nationality.
This is where invicibility and solidarity reside.
darity of the Jewish people in the dispersion".

JESSE E. SEMPTER, Jew:

"Judaism, name of the national religion of?
Jews, is taken from their national designation. A ,
[Irreligious Jew is still a Jew”

In the "JEWISH ENCYCLOPEDIA", Dr.
Cyrua Âdler, Jew, says that the Jews, what qw
“regardless of their religious allegiance, they are all part
of the "Jewish race",

Rabbi S. WïSE, quoted by the "NY Tribne",
March 1920! <
“When the Jew Pledges Allegiance to Another”

law,' he's lying.'"' ' ' '..

MAX NORDAU, “The Jewish People, Paris, 6
tishri, p. 2:

“The Jews are one people, one people.
Herzl understood the failure of assimilation.

Rabbi M. SCHINDLER, in the "Jewish
Ohronicle”, April 28, 1911;

"For fifty years, I have been resolutely
supporter of the assimilation of the Jews, and I believed in it.
But the American crucible will never produce the
fusion of a single Jew"

“ISRAELITE ARCHIVES”, Paris, March 24
1864:

"—• this unique miracle, in the life of the world,
of an entire People dispersed for eighteen
hundred years in all parts of the universe
without being confused or mixed in any way with the

populations among which he lives.

LEVY-BING, Jew:

"The entire Jewish religion is based on the idea
national".

BERNARD LAZARE, Jew, speaking in front
the Alliance of Russian Israelites, March 7, 1897:

"What is the bond that unites us, we who come
of the most diverse countries? This is our qua-
lity of Jews. So we are a nation."

“PRO-ISRAEL”, Paris:

“Israel is a nationality, like France...
The true Jew does not assimilate. And how many
those who would be believed to be assimilated, who would believe so
themselves, feel a beautiful day, under the blow
of an exceptional circumstance, such as
mysterious shock that causes the race to awaken
and speak in them.”

MAX NORDAU, Zionist leader:

"We are neither Germans, nor English, nor
French. We are Jews! Your mentality
Christian is not ours.

NAHUM SOKOLOW, great Zionist leader, in
"Zionism in the Bible", pp. 7-8'

"The fundamental thought of Moses is the future
of the Jewish nation and the eternal possession of the
promised land. No sophism can remove

Wed this fact. . He is strange and sadly co-,
mic to see Jews, supporters of the mono-
theism, claiming to be Germans* Hon-
grois, etc., "in the opinion of Moses." If it's not
not blasphemy, it's mockery. . Little^
it matters whether Jews call themselves a religion or
a nation; the Jewish religion cannot be
separated from Jewish nationalism."

S. ROKHOMOVSKY, Jew,
Jew, April 21, 1919:

"The People

"We have the right to be what we are-
mes: Jews. Today more than ever, we
we would like to state it loud and clear: we are 1

a nation", ,-!■■.

“THE ISRAELITE UNIVERSE”, Paris, citing less
bulletins of the central committee- of "The League of!
human and citizen rights", self-committee
saying "specialized in Israelite issues".
May 15, 1918:

"Judaism is a national and non-religious bond.
gieux. He therefore claims the right of peoples to
dispose of themselves. . National feeling

of a Russian Jew or a Romanian Jew, is neither,
Russian nor Romanian, but Jewish!”

“ISRAELITE ARCHIVES”, Paris, 1864: , .

"Israel is a nationality. The child born to:
Israelite parents3 is Israelite. The birth of him
imposes all the duties of an Israelite. This
is not by circumcision that we receive
the quality of Israelite. We are not Israeli,
lites because we are circumcised; but we;
circumcise our children because we
We are Israelites. We acquire character
of Israelites by our birth, and we are not for
We are going to lose this character, nor relinquish it. .
The Israelite who denies his religion, even the one who-
is baptized, does not cease to be an Israelite. ;
All the duties of an Israelite continue with him.
";

"JEWISH CHRONICLE", December 8, 1911, p.' 38:■■

'The patriotism of the Jew is only a cloak'
with which he covers himself to please the Englishman.
Jews who claim to be able to be both
patriotic English "and Jewish bolis are all
simply living lies."

"JEWISH WORLD", January 1, 1909; underV
signature of J. Wodislâtfski/Jew: '' '

."JSnJevpns the niasqiie. So let's play the Lion of
Judas, for a change. ; Let's tear off not.r^^

•

The Mystery Key

Page 21

IT CANNOT BE
NADIEN

I

dual nationality is
unequivocal ux.

false patriotism. A Jew cannot recognize
only one homeland: !a Pai-srine!”.

| Zionist, writing to the Sunday Chronicle,
Manchester, September 26, 1915, page 4:

"Whether they are naturalized or not
This country, we are not at all -Lies Britan-
niques. We are nationals, Jews by
race and by)a faith, and "ion of the British."

"JEWISH WORLD", July 15 1919, page 6:

'I/O Jaif nationalism is a Jewish issue
:_:iii must be governed by Jewish principles
?î must not be subordinated to convenience

yi to the demands of any government, if im-
wearing either:!. As a people, the Jews
do not pa.3 make war among themselves, English Jews
enter German Jews or French Jews against
Austrians; divide Jewry into
is to international differences we

■seems to be the abandonment of the whole principle of na-

i’jitalisnif? Jewish."

THEODOK HERZL, the greatest Jewish leader
ï^ilt-rne, in his book "The Jewish State":

5"

"1*1 Jewish question is no longer a question
- purely religious.. It's a na-
national, which can only be resolved by making it
'a global political issue.

LEO N. LEVl, president of B'nui B'rith in
1900, in his "memorial" published by the lï'naï
K’rith:

"The Jewish question is not a question which
can be resolved through tolerance. There are
k right-thinking people who make it their point to exhibit
be a spirit of tolerance towards the Jews. He
is certain that the race and religion of the Jews
.are so melted together that we don't know
jfias where one begins and where the other ends There is no

4 h no worse mistake to pretend (pie the word
"Jew" is the name of a religion, not that

' of a race. It is not true that the Jews are
Jews only because of their religion. An es-
Huirnau or an American Indian could

.adopt the Jewish religion, but he* does not become one
Jews would not do that. The dispersion

: of » Jews did not destroy in them the national idea

.nor ia race. , Qa\ can say that the Jews do not

■ ment no longer a race? Blood is the basis and

.aub-stratum of the idea of race, and no people

-cej the surface of the globe, cannot claim a
^- |tlua great purity and unity of blood that the

Jews Religion does not constitute race. SJn

A Jew, even if he renounces his religion, remains a Jew.
Jews are not assimilated. They infused
their blood in other races but they took
very little foreign blood in their own race."

“JEWISH WORLD”
1915:

London, September 22'

"No one would dare to claim that the en-
child of a Japanese or an Indian is an An-
glais, under the pretext that he was born in England-
The same reasoning applies to

D ;

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“JEWISH WORLD”
1922:

London, December 14

"Ixi Jew remains Jewish even when he changes
religion; a Christian who would adopt the religion
Jewish ut* would not therefore become a Jew, because
that being Jewish does not depend on religion,

but to the raee, and that a free-thinking Jew, atheist,
remains as Jewish as any rabbi."

RABBIN MORRIS JOSEPH, in his book
“Israel as A Nation”:

"To deny Jewish nationality, one would have to deny
the existence of the Jews.

ARTHUR D. LEWIS (West London Zionist
. Association), ibidem:

“Considering the Jews as a religious sect
religious, similar to that of Catholics or
Protestants, is an inaccuracy. If a Jew is
baptized, there are few people who will believe that he
is no longer Jewish. His blood, his temperament and
his intellectual characteristics are not in
link modified".

LEON SIMON, Jew:

"The idea that Jewry is a religious sect,
comparable to Catholics or Protestants,
is nonsense."

MOSES HESS, Jew, in his book "Rome and

Jerusalem":

''The Jewish religion is, above all, the pa-
Jewish triotism. Every Jew, whether he likes it or
no, is united in solidarity with the Jewish nation *n-
. third".

“JEWISH CHRONICLE”, May 11, 1923:

"The first and most imperative duty of a
nation as of an individual is the duty of its
own conservation. The Jewish nation must first

take care of everything over herself.

“JEWISH COURIER & JEWISH WORLD”,
January 17, 1924:

"The Jews may well adopt clothing and
the language of the countries where they live, they do not become
will never become an integral part of the population
Native".

GH STERN, in his book "Debatable

Ground":

"The Jews are a nation. If there were not
that a theological difference would have caused
distinctions marked in the treatises and
in temperament? To go to the synagogue
instead of going to church, does that change what

What's the curve of the nose? Certainly we are
mes a nation, a scattered nation but, by
race, the most united nation in the world.”

S. GERALD SOMAN, in the "World Jewry"
(speaking to the 17 Jewish MPs in the Commons

English):

“You can’t be English Jews.

We belong to a distinct race Our

mentality is Jewish, and it absolutely differs from
that of the English. Enough subterfuge! Affirm-
openly that we are Jews
international!”

Thus, always and everywhere, the Jews refuse
. to blend in with the peoples who host them, they
refuse to associate themselves with ex-national interests
cepted to exploit them in their favor, and they no
recognize that Jewish interest. Their religion,
is a purely national affair, an affair of
race, according to their most eminent leaders. They don't
cannot be, they will never be Cana-
say, but always exclusively and fanatically-
ment of the Jews.

They form a state within a state, a nation
in the nation, having their regular government-
bind (called kahal), their courts (beth din),
their taxes and special taxes. They are
Like everywhere else, a danger for the -paya. *

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ni* 12

There Gle- of the Mystery

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How are they explained?
in all of the above
tion which maintains a
and unique. .

'Christians have a faulty code of practice
religious and moral conduct: the catechism.
Jews have a corresponding code called the
Talmud. formed of several volumes- separated into
two large parts: the Mishna and the Cemarra.
they were codified into a simpler book called
the Schulchan Arouk, by the famous rabbi Jo.se f
Carol. Jewish encyclopedias, newspapers and leaders
affirm that the Talmud has the force of law for fools
<\e.> Jews, today as in the past,

There are a few; years, Abbot Auguste .Roh-
Jing, doctor and Hebrew scholar translated from
rioirtbrtfux passage from the Talmud, offering a
reward of 10,000 francs to anyone who
could prove that a single word of its translation
was inaccurate. . The -translation had been. revised
by another learned doctor, Abbot Laniaque.
This translation has been reproduced in many
many books and newspapers from Europe, in, foutes
languages, without the Jews ever daring
answer to. Here are some passages from this "category"
chism" of the Jews, Rohling translation, repro-
deducts from the book "Fair solution of the question
Jewish", by Mr. Abbot Charles, doctor in theology
gie, former professor of philosophy, priest of
Saint-Augustin, France:

“The Bible is water.” But (the Talmud)
Ja Mischua is wine, and Gémarra is wine
aromatic." - Masech Sopharim, 13b- .

"He who despises the words of the rabbis is
worthy of death." - T. Chag, Col. 10b.

"You should know that the words (the rabbis are
sweeter than those of the prophets", Midras
Misle, Fol. 1.

"The words of the rabbis are the words spoken
Living God", Bochai ad Peu., Fol. 201,. Cab. 4. •

"The fear of the rabbi is the fear of Dion",

Vad chaz hileh .Talmud Thora, Pereq... 5-1.

“The rabbis* have sovereignty over God.”
Treatise 5 Madkatam 10. - .

"All that the rabbis say on earth
is a law for ■God'*, Tr. Rosch-IIasha.

"(.they who study the law of the rabbis are
free from everything in the world" Sahar 1, .K12a.

"He who studies the Talmud will never fall
in need ; but he will draw from it the art of deception
per."

19. Sota 216,

"If the Jew passes sentences and doctrines
from the Talmud to the Bible, he will no longer have happiness.''
Chag trait. Fol. 10-b.
"If the Jews follow the Talmud, they will eat

while the non-Jews will work. Otherwise,
they will work themselves." — Tr. lieras hush
351-1).

■ “He who reads the Bible without the Mischa and.
the Cémara (that’s the Talmud) is. similar to
one who has no God." —Sepher, Sa-
Tare Zedeq. Fol. St.

This is what Israel thinks of itself:

"God first cries every day for fault,
. which he committed by sending his people into exile."
Bera Treaty. chot. Fol. 3-a.

"The souls of the Jews are parts of God,
of the substance of God, just as a son is
'of the substance of his father.'' —— Treatise Sela,
262 a.

"So a Jewish soul is dearer, more
pleasing to God that all souls to<i^ others
peoples of the earth. — Sela IC and Sefa Fol. 4.

"The souls of other peoples descend from
demon and resemble that of animals. THE
A non-Jew is the seed of cattle." — Treatise
Sefa and Sela id. Sepher Hanecbamma. Fol. 221,
collar. 4. Jalqût chad. Fol. 154 b. Jebam Treaty-

moth.

“All non-Jews are going to hell.” — T. Sepher
Zerov Ha-mor, Fol. 27 p.m. and Bâchai. :(t; Masmia
Jesua, Fol. 19, Col. 4.

"The Jews will have temporal empire over the
world". Perus Hea-misma, Ad Tr. Sab. le.

“All Christians will be exterminated.”—Se-
pher Zerov Ila-mor, Fol. 125 b.

"All the treasures of the peoples will pass between
their hands." —Sanhedrin, Fol- 110 b.

"For all peoples will serve them, and Lies them
kingdoms will be subject to them.'' Sanhedrin, 'Fol.
88b and Kcthuboth, Fol. 111b.

"God measured the earth and delivered the non-
Jews to Jews." — Baba Quanima, Fol. 37b.

"The Gentiles were created to serve the
Jew day and night. God created them in the form
of men in honor of the Jew; because he cannot
suitable for a prince {and any compatriot of
Judah, the hanged man, is a prince) to be served by
an animal in the form of a quadruped". ■—
Sepher Nedrash Talpoth. The Warsaw edition
from 1875, p. 225.

"The goods of non-Jews are things without
master. They belong to the first Jew
which passes." — Pfefferkorn, Dissertation. Philos. P. IL

"We are children of Noah (a young Jew who steals from a

Jew even less than a farthing must be put at
death." — Jebammoth. Fol. 47b.

'"But it is very permissible for a Jew to see a^
non-Jew. — Beat. Fol. 111b. ^

"For the property of a non-Jew is equivalent to
abandoned thing (since we are
animals). The real owner is the Jews
who takes it first". Baba Bathra, Fol. 54b.

"If a Jew has a case against a non-Jew,
(says the Talmud- ad Jewish magistrate) you will give
win your brother's case, and you will tell him

foreigner: This is what our law says."

"If the Jewish colony was able to impose some ■
of its laws (like divorce, schools without God,
the theft of the property of the congregations) gives you
rez still wins the case,, to. your brother, and you
you will say to the foreigner: this is how your
law. But if Israel is not powerful in the
country, or if the judge is not Jewish, it will be necessary to turn- —
lie to the stranger with intrigues until
that the Jew has won his cause." —T. Baba Gam-
my, Fol. 113a.

"He who returns to the non-Jew the object he has
lost will not find favor with God;
because he. strengthens the power of the non-Jews." —
Sanhedrin, Fol. 76b.

"God has ordained to practice usury towards
a non-Jew; because we must wrong him,
even when it is useful to us. If a goi (non-
Jew) needs money, the Jew will know how to deceive him
as master. He will add usurious interest, up to
that the sum is so high, that the goi
can no longer pay it without selling his goods, or
that the Jew begins to make a trial, and obtain-
judges have the right to take possession
"the goods of the god." — Sepli. Mizv. Fol, 73. 4..

"It is necessary to kill the most honest among the non-^B
Jews" — Tosaphoth a. 1.

“He who sheds the blood of the Gentiles*
offer a sacrifice to God." — Nidderas Bamide-
bar rabba, p. 21.

"Three Jews together are enough to loosen their
compatriots of every oath." T. Rosch-
Haschana.

The famous Jew Frank says that: without the Kab-
bale, it is impossible to explain the numerous
texts of the Mischna and the Talmud". However, the
Kabbalah teaches the following: "The Jew is therefore
Living God, God incarnate; he is the celestial man,
Adam Kadmon. Other men are earth-
very, of an inferior race. They exist only for
serve the Jew... They are the offspring of animals." —
Ad May;, Fol. 97-3/ -.1 -\ M

The Key to the Mystery

Page read

CAN NOT BE
ME THE OTHERS "

horrors exposed
of. - - Disastrous forma-
dangerous mentality

in the world.

IE OATH OF THE JEWS

In "The Jewish Encyclopedia", Vol. 7, and in
the prayer books used in the syna-
gogues, we find the following text that the Jews
recite together three times, on the evening of the feast of
Yom Kipixjur:

"Of all the wishes, obligations, serv-
ments or anathemas, commitments of
all kinds, which we have dedicated,
sworn, sworn or to whom we
we are committed, since that day
of forgiveness until New Year's Day
next, we repent
THE ADVANCE, of all of them, they
will be considered absolved,
given, without force, void and of no effect;
they will no longer bind us nor have
a force; wishes will no longer be re-
known as vows, obligations
will be more obligatory and the oaths
will not be considered as service
"

To justify this prayer, of which the text speaks
clearly enough by itself, the Jews re-
say that it is only a matter of (the "commitment*
personal relations that a Jew makes with God". If such
is the case, why does the prayer not specify it?
not and why have we always refused to bring
der the text? Then, if a Jew can per-
to renounce commitments made
towards God, how much more easily will one deny
| Are there no commitments made to men?

CONSEQUENCES OF THIS TRAINING

KLATZKIN, Jew, Zionist leader, in his book
“Der Jude”, 1016:

"Only the Jewish code regulates our life. Cha-
that whenever other laws are imposed on us,
we consider them a harsh oppression
sion and we avoid them (we dodge them). We
let us form within ourselves a legal corporation
closed dic and economic. A thick wall
built by us separates us from the peoples among
which we live — and behind this wall is
the Jewish State.

JACOB BRAFMANN, «x-iabbin, in fU

two volumes ''The Jewish Fraternities", Vilna
1868, and “Book of the Kahal”. Vilna, 1869:

"Jews must obey the instructions of the
Kahal and beth-din, in contradiction with the
law of the land.”

MAROUS ELI RAVAGE, Jew, in the “Cen-
tury Magazine", January 1928:

"We are intruders. We are
spoilsport. We are subversives. .
We have sowed discord and confusion in
your personal as well as public life." ; .

DAIUIESTETER, the great Jewish historian:

"The Jew is the doctor of the unbeliever, all
rebels of the spirit come to him in the shadows or
open air. He is at work in the immense workshop
blasphemy of the great emperor Frederick
and princes of Swabia and Aragon; it's him
who forges all this murderous arsenal of reason-
ment and irony that he will bequeath to the skeptics
from the Renaissance, to the libertines of the great century,
and Voltaire's sarcasm is only the last
echo of a word whispered ten centuries ago
in the shadow of the Ghetto and, even earlier, in
time of Celsus and Origen, in the very cradle
of the religion of Christ.

KTJRT MUNZER, Jew, in his book "The
Voice of Zion", 1910:

"That they hate us, that they chase us, that
our enemies triumph over our bodily weakness
real, it will be impossible to get rid of
We. We have corroded the bodies of the people
and we have infected and dishonored the races,
broken their vigor, rotted everything, decomposed everything
by our moldy civilization. No way to ex-
strain our minds."

OTTO WEININCER, Jew, in his book
"Sex and Character":

"What distinguishes the Jew in the revolution
French, is that it is an ELEMENT OF DE-
COMPOSITION".

BERNARD LAZARE, Jew, in "L'Anti-
Semitism and its causes":

"The Jew is not content to dechristianize,
he Judaizes; he destroys the Catholic faith and protects
aunt, he provokes indifference / he imposes his

idea of the world, of morality and of life to that^
whose faith he ruins; he works on his safe work
laire: the annihilation of the religion of Christ",

RENE GROOS, Jew, in "The New Sea,
cure", May 1937:

"There is a Jewish conspiracy against all M
nations",

II.- J. OLGIN, Jew, in the newspaper of New-.
York, "Freiheit". January 10, 1937 I

"In accordance with the Jewish religion, the Papa
"is an enemy of the Jewish people simply because he
is the head of the Catholic Church. RELIGION!
JEWISH, let us remember, IS OPPOSED to CHRIS-
TIANISM IN GENERAL, AT THE CHURCH CA-
THOLIC IN PARTICULAR."

"Medina Iviit" (The Jewish State), Prague, No 33,
date of September 27, 1935:

"In our hearts there is only one feeling |
revenge ! We command our hearts*
island banish all other emotions and never knot
let yourself be led only by this unique feeling S
that of revenge. Our people, to whom the)

world owes the highest conceptions, do not have
today only one desire: to RAVE,
DESTROY, BOYCOTT 1",

The Jewish Marxist magazine “The Sur-Revolution”
realistic", published on December 15, 1929, under the)
signature of the Jew Koppen:

"Every time you meet on the street^
a servant of the . . (ignoble term designated*
the Blessed Virgin), you must insult her on this
tone which leaves no doubt about the quality of (
your disgust. But, insulting the priests did not
other goal, apart from the moral satisfaction that
this provides sua- the moment, that of you enter-
keep in this state of mind which will allow you,
the day you are free, to slaughter by day,
while playing with you, two or three tons of these dan-
great criminals."

Editor’s note — This is “Christian charity” d^
those who claim them as soon as we want will put them
in their place. We see that their students from Russia,
from Mexico and Spain are well followed the cn,-
teigiies' of certain Jewish "educators"! -

Should the world be...

driven by lunatics?

The Jews,]*l<-

L-uts wiiit-urdises and ieut'.s

hv'oiix, we make s,

.'■•ir that they control!a fi

global malice, lf >*

great commerce, politics

international, the ;

ruiah nro-instruments

paganda-, the arts ■■•*.

l.-s letters, and they dream

to dominate bLnL<t

•OS US jmyS says MinLdr. (L

ri.ntrûli-nt, by L n

commerce and emifeetiim. THE

Iraead market f

minin; this last detail is

fscessively: i/n; o

both regarding W

H.Ulg llt.-S nVi'.'.l (j:>'

■ ■some Jews boast of

contaminate.

Connmm, !--.- .Ii

^ smil-ii.- inieliee.tu-iiemvni

■H mentally, q;.

i if you are punished' detcni'- so much d>.'

power .on 1 *o;>in

■n global? They r<ms half-

themselves

'•êp.iiiise, corroborated by

o'ÏLL statistics; 1

k of public institutions.

Let's see from Diord

a "Jevvisii Lncyelopedia". year

word "diseases nev\ t

u^es". vol IX:

“Jews are more subject to tnaladb
nervous than other races and peoples
among which they live. Hysteria and neu-
rasthenia appear to be the most frequent
your. Some doctors with a long experience
experience of the Jews" go so far as to say that almost
all Jews suffer from neurasthenia and hys-
tery. Tobler aL'i'.mo that ALL Jews*
'.the Palestine are hysterical; and Raymond said
that he Warsaw. Today, hysteria meets
frequently both in men and in
women** of Jewish race, ha population of
this city alone is exclusively the natural source
supply of male hysterics for all clinics
ques of Europe. Ln regarding Austria
and]'AllomatfiK\ the same condition of necrosis
among the Jews is. denounced by Krafft Lbiug,
who says that nervous diseases, and particularly
re m had neurasthenia, affects Jews with
■exceptional severity, T'iswanger, Krl",
Joly, Mordus, hw-"ifeld, Oppeuheim Féré, ('har-
eot, lîmiveret and most all the other specialists
lists of nervous diseases*, say the same
thing in 1 - h-iirs rMdvs on neurasthenia and
hysteria, and emphasize the fact that hysteria, if
i-urt* r\\rz males of other races, is very he-
queiiii' chrz les JuiiV [/Jewish encyclopedia
adds that the study of Talmudic thenology in
mid age preerwp ed for something dan* - quote
calamié.

Oi. Istiud da (<->ta. "l-rael ami the Sentd-
the". I. (MHh.it, p. U»:

“In the Orient in- although in the OCci-
tooth, but particularly in Europe, their
relay story.- 1 little thing other than a contin-
r.Lialion cm l*\\r nrsere, of their humiliation and of
U'ur deyérescence ' '

iteinaid La/are. quoted by Maingniul (“La
Jewish question*'\ll.H)'!):

"As the world became more

sweet for them, the Jews — at least the purple one

m withdrew into themselves; they were shrinking
their prison, they tied themselves with more bonds? narrow.
Their decrepitude was unheard of, their subsidence
intellectual does not need to be born! that their AHMSSl 1)-
MHNT MOLAL.”

]lr llli<;0 (L\NZ. Jew from Koumunie, in

"'Hcise^kizzcii au-* Itvtmaentens". Berlin. '(90'L

p. 138:

"It is the exclusive study of a theologi-

tfie that these !na!he: >reuK owe their chests

narrow and theira ?nend<res >rélc* and weak:
■ it was the hunt for the eternal “affair*”
• that they owe the characteristic flow which gives

IVitïsétuimme a* ;»rineip»1e reason of itx*.

Where we can understand
the aberration, the monstrosities
ties and the savagery of what
takes place in Russia
and in Spain.

"... i! is ate^so po-i-dbU" that he suffers from a
pm:i'< dt- "head-e".

'llIi:(H)OKE HKINACH, .lit of the water. has
the "Jewish" article of the (irande LncyeUqu'die. tom«
21. parRc 27^.:

• 'The l<uiKue specialization of--; /luii's in ie
vommeree money to expliipu' their superiority
hereditary in this hranc.he and in all
the occupations attached to it, as also
the frequency of faults she hears: harshness.
disproportionate August of lucre, finesse defrcnerating it
duplicity, inclination to believe that everything is for sale-
dre «t that it is legitimate to (yes aeheter.

"The early intellectual and
religion produced other unbalancing effects
bre: by breaking the ties that attached it to .ju-
daismo tra<lit T onnel, the Jew often does not find
no longer in his conscience vxléç neither brake nor £iiid<?
meal nui l'ai'rèto: i! s'a ha indulges, like a
escaped horse, to all the effervescence of its
ima.fL nation and do the ioedqm'. to all the excesses
of thought and action. The berli company
linui-v. from the end of. last century, offered

remarkable examples of this radicalism or
rather this mural nihilism."

Dr. ULDOLF WASSLKMAN. .lu il' d'Alle-
magne, in his study on Jewish criminality:

"Among the Jews, it is intelligence, among the
vlu'éd'ens. it is the hand which is the instrument of
offense.

"The Christian achieves the criminal success which
is in his intention through physical activity
direct (robbery, theft, assault on people)
sounds and things). I/e Jew achieves this success
in an indirect way by inducing psychic
another person, by means of deception
perie and trickery, to grant him an advantage
illegal."

CI'JKLBKKU l>K iMKDKLSHUBL Jew, in
his book "The KgHse and the Synagogue". 18-17. page
J:t0:

" (pie the .1 s rushed! you are from France and prcnneui
»arde; they are perhaps running towards a reaction
disastrous whose effects we would like to prevent
by our advice and warnings. UI does not
notice nas «mbleti. oliez oux, U »r:>r*!«

is released, abandoned; how much ideas come out
ideas and. the desire for easy lucre equals them
ient by dazzling them. A simple connection-
statistical calculation will make it easy to understand
all the truth and the scope of our
thought."

MUMti Ali ITLLR. in "The Jews". Paris*
18;>7. Mît page:

"Usury has provided the Jews with half of their
Alsace; it is the great plague of our time.
[/usure so committed in our campaigns with
as much imiiudeiice as impunity; the little
property is devoured by this canker, which gnaws
everything, "it would take a volume to emrm the
shameful and perfidious means employed by the
Jews to attract to themselves every particle of
land which excites their lust; and U.S
we do not know if he will ever find himself in the mind of
our modern laws?* some provisions quite
strong:- jx.tur stop progress to this evil, when-

that we will be obliged to refer the matter to the Legislature.
No longer are the Jews who cover themselves with
bag of sorrows, these are the peasants of our cam-
loincloths which carry the mourning of*. inequities
of Israel."

OSC AH JKANKE. Jew, in* his book
'■U's Jews", Leipzig, 1005. p. 84:

"From time immemorial, this occupation of the Jews
(usury) had been stigmatized by the poets
In an era as remote as the 16th century
key, the Jewish usurer was a well-known character
naked."

"In the carnival games, the Jew likes
loan shark and swindler was the special role-
ment enjoyed by the public. And, in this case, the writing
vain people had no difficulty in lending him
features taken on the spot. (page 98).

"...he is a man who, generally speaking,
deceives the Christian environment in which he finds himself
ve and everywhere is inspired by the desire to get rich.
For this reason, almost everywhere, opinion
prevails that the Jew is the exploiter of the people
Christian". - V. ï>9.

LRALT/. the great historian of the Jewish people,
quoted by the philo-Semite Iton.sirven ("On the rui-
nes of the Temple", p. 'V24):

"The defects 1* of the teaching method
Talmudic, the subtlety, the way of quibbling, the
finess penetrated into the glass; practical and
generated in duplicity, in deviousness, in
loyalty. It was difficult for the Jews to make a mistake.
per between them because they had received an education
approximately identical cation and, therefore,
they could use the same weapons. But
they often used trickery and devious means
loyal to non-Jews.

Jewish Dr. KUDOLF WASSEUMANN, "Zeit-

scluïi't fuer Sozialwissenschaft". 12th grade,
190”, p. 6G.1:

"We have ciphers a material co-
God which shows that the Jews, especially

rement, are prone to brain diseases {here
statistical tations) and, in the specialist doctrine
list, there is unanimity in recognizing it (quote
tions!.

has * *

l>t WASSKKMANN (quoting 1< Dr Kretz-

deny):

"Olie the Jew, the nervous system is the !jcu*
minores re.ii.iîeatiae".

.(continued on page 10).

Lake

M^

THE OF MYSTERY

Pigeon 25

The French flag
seen by an “assimilated” Jew

JEAN ZAY, Jew, member of the Lodge “L’In-
dependence", of Orléans, minister in the cabinets
net Sarraut and lion bed united (Jew), nignait the ar-
following article in a Parisian newspaper, March i>
1924:

THE FLAG
"There are fifteen hundred thousand who died for

this shit. . .
"Fifteen hundred thousand in my country, fifteen thousand-
lions in all countries.
“Fifteen hundred thousand dead men, my God! . . .
"Fifteen hundred thousand dead men, each of whom
had a mother, a mistress, children,
|To one house, one life, one hope, one heart. . .

W "What is this rag for which
they died 7

"Fifteen hundred thousand deaths, my God, fifteen hundred
a thousand deaths for this scum; quhize
a hundred thousand events, torn to pieces, annihilated,
in the muck of a battlefield;
fifteen hundred thousand that we will not hear
never again, that their loves will see again
Never again.
"Terrible piece of sheet nailed to your shaft, I
hate you fiercely, yes, I hate you in
blade ; I hate you for all the misery
you represent, for fresh blood, blood
human with harsh odors that squirt under your
folds; I hate you in the name of skeletons. . .
“There were fifteen hundred thousand of them...
"I hate you for all those who greet you; I
hate because of the ass-grippers, the coyons and
whores dragging themselves through the mud
hat before your shadow; I hate in you

3 all the old centuries-old oppression, the god

bestial, the challenge to men that we do not
do not know how to be; I hate your dirty colors:
the red of their blood, the blue that you stole
in heaven, the livid blane of your remorse. . .
"Let me, vile symbol, cry alone,
cry loudly, the fifteen hundred
a thousand young men who died, 't
do not forget, despite your generals, your iron
and your victories, that you are for me of the
f vile race of ass-torches.”

(But, the red flag which made 50 million
of victims in the world, Jean Zay does not talk about it
. not!)

The Jewish greeting:

©

When Jews celebrate their land
ble festival island revenge, the festival of the Pu-
rini, which recalls the massacre (the 70,000
non-Jews, they all do the sa-
read with a clenched fist. This sign symbolizes
that, both religious and racist, is the
counterpart of the religious sign of the cross
and the greeting of friendship of the Latin races and

Saxons (raised arm and open hand,
meaning: "I come as a friend, frankly-
lying, not hiding a weapon in my
hand"). At the international Socialis-
te and Communist founded by them and
whose political power they hope for
world, the Jews imposed the greeting
Jewish tion of the closed fist, the salvation of
revenge, the salvation enemy of civilization
lization and white races. And we
sees fairly equal white people
res to bring about Jewish salvation, the salvation of the
Jewish vengeance and domination!
What Jews must laugh at seeing
so many "dechristianized enJews serve
obediently their cause, e! walk, think
ser, speak, act as if they were
circumcised from tribulation

WHO PROFITS FROM THE CRIME!

(CONTINUED FROM PAGE S r w+Hv^^WWHiHH^'W'WWv'H*

During

that the Russians

burst. . .

“THE OFFICIAL ANiNUAIKK” Junene Island
(Government of Israel), published in the USA,
proudly list the following Jews
creating an iwuvoir in Russia, the year 5(>78 of the era
Hebrew:

"Aaronson, to Witebsk; Go, to KanieiieU-
Podolsk; Apielbaum known as Zinovief, in Petrograil;
lîeilis, magistrate; Bekerman, magistrate at Ka-
.l.iin ; Bi-rnstam, in Petrograd; Blnell, at the minis-
mother of Justice; Boff says Kamkoff, at Petro-
grad; Bothncr, Moscow police; Bramsoil
(Abrahamson), in Petrograd; Braunstein says
Trotsky, dictator, in the army; Bi'udsky, judge at
Petrograd; Cohen, judge in Lodz; Davidowitch, of
Kherson, in Petrograd; Dickstein, attorney;
Dalbrowsky, commissioner in Petrograd for
Jewish Affairs; Freeze, commissioner for the Af-
Polish doings; Fisher, municipal judge in Pé-

trograd; Freedmann, mayor of Odessa, at the
missionary of Justice; Friedman, in Petrograd;
Ccilman, commissioner of the Bank; Ginzburg,
Kolomensky; Grcenberg, Moscow police;
Greenberg, Petrograd District Trustee;
Grodsky, judge in Petrograd; Grusenberg, investigated
tor on the naval affairs of the old regime,
commissioner of the new navy; Gunzburg,
Commissar of Supply; Guitnik, from Odes-
sa, commissioner of Commerce; Gurevitch, deputy
at the Interior police station; Guterman, com-
missar an Supply from Saratov; Halperin,
secretary general of the cabinet; Halpern, deputy
to the mayor of Kolomensky; Hefez, deputy com-
missionary of Justice; Hillsberg, judge in Lublin;
Hurgin, vice-commissioner for Jewish Affairs;
Kalian, judge in Petrokov; Kalmanovitch, procu-
reur in Minsk; Kaminetsky, judge in Petrograd;
Kantorovitll, deputy in Petrograd; Kempner,
judge in Lodz; Kerensky, from Saratov, deputy; Ko-
han.liernstein, coal commissioner; Laza-
rowitch, mayor of Odessa; Lichtenberg, judge at
Warsaw; Lublinsky, in Petrograd; Luria, com-
letter to the Bank; Maldelberg, mayor of Zito-
rnir; Mamlzin, prosecutor; Meyerowitch, com-
missar to the Armies; Minor, president of the con-
Moscow city council; Nathansoii, at the Con-
state council of Poland; Per. judge in Warsaw;
Prelman, judge in Saratov; Perlmutter, Consulting
State of Poland; Pfeffer, State Council of Po-
log; Podghayetz, mayor of Moghilev; Poznar-
sky, Court of Cassation; Rabinowitz, commissioner
of Labor in Tavrida; Rafes, deputy clerk
sar of local affairs in Ukraine; Ratner, ad-
minister of the city of Naehiehevansk; Ro-
senfeld dit Kameneff, deputy; Rundstein, Court
of Cassation; Phineas Ruttenberg, commander
second in command of the Militia in Petrograd; Sacks, com-
missar-ad joint of Education; Sehreiber, procu-
reur in Irkutsk; Ilirseh Schreider, master of Pé-
trograd; Silvergarb, Minister of Jewish Affairs
.in Ukraine; Steohen, senator; Steinberg, com-
missar to Justice; Sterling, judge in Warsaw;
Trachtenberg, judge in Petrograd; Unschlicht,
commissioner in Petrograd; Vinavcr, deputy; Wain-
stein, administrator of Minsk; Warshavsky,
Commissar of Commerce, Petrograd; Kachnin,
Labor Commissioner in Kherson; Yonstein, may-
Oriel Island; Wegmeister, State Council of Polo-
gene; Zitzerman, prosecutor in Irkutsk; Isaacson,
to the Navy.

The most beautiful

theater

to the Eluf people

“JKU1SH OHRONICLE”, London, February 18
1921:

"The (.*annissariat of the Bolshevik Arta
restored the most beautiful theater in Moscow,
to assign it to Jewish dramatic art. Spending
amounts to several million rouufcleg. A hole
small Jewish actors, graduates of the .dra- School
Jewish matics, occurs in the modern repertoire

The danger

"other hands"

SCHLoM ASCII, Jew, in "Goloa Rossii'':
"The slightest shake-up to the Soviet regime
It would be the death of the Jews."

The same Jew adds (quoted by "Jewish World"),
Tender, 29-6-22:

"Not only in revolutionary circles-
naries, but even in the Red Army, the anti-
Judaism is so strong that only iron discipline
imposed by the Bolsheviks and the fear of
capital punishment prevents soldiers and women
my to start programs everywhere,

"In Russia, peasants, soldiers, women, city-
dine, everyone hates the Jews. . . All the
Jews in Russia are unanimous in thinking that
fall of the Soviets and the transfer of power to
other hands would be the greatest calamity
imaginable for the Jews. The flame of anti-
jiulaism is burning in Russia today d1u3 strong
than ever."

Hebrew,
official language

In the council of June 8, 1919, rue de Lan-
cry, Paris, the Jew M. SLATOPOLSKY,
president of Tharboulh, declared:

"Kn Russia, as soon as the Revolution took place
provided the Jews with the means to develop
through their activity, they began to publish
proud by hundreds of schools and high schools
Hebrew where all subjects are covered
in Hebrew.

"him Palestine, it was decided that, if
everyone can be a voter,
Only those who speak Hebrew will be eligible.
Breu will be the only language admitted to the Par-
part of Kretz Yisrael."

J-

Keep this brochure. Read it again,
meditate on it, make it known!

.r

Page 26

Lake

THE DUE

M

YSTERB

Communism, a means of Jewish conquest

Continued from page 8 — — ^^

E(tes>==-

<^S!

A “vital interest

u

Alfred Nossig, Jew, in his book
"liilcHralcs .ludciiluiu", Berlin, Wi'i. :

"The modern socialist movement is!
for the greatest palliation a work
Jews; they were Jews (|him there im-
took precedence over the mark of their brain, this
also killed Jews who had
nu i>'art predominant in the direction-
tion of the first socialist republics
tes: however, most customers so-
Jewish cialists, were for the most part
distant from Judaism; despite this, the
role they played does not depend solely on
lies of them alone; in them operated in a way
unconscious çonon the old eugé principle-
iiiiuue of mosaicism, the blood of the old
apostolic people lived in their cer-
calf and in their social temperament.

"The current world socialism which
forms the first stage of the accomplishment-
ment of mosaicism, the beginning of the real-
tation of the future world announced by our
prophets.

"Only when there is a Li-
gue des Nations; it's only. when his
AUMKF.S AI.LIKKS will be employed
effective manner for the protection of all
weak, that we can hope that iu-
the Jews will be even able to develop
without hindrance in Palestine their Ktal na-
national, and also it will only be one
league of nations imbued with the spirit of
cialist who will make it possible for us to enjoy
sauce of our international necessities
as well as national.

"This is why all Jewish groups,
whatever (|ii they are, .Zionists or followers
of dispersal, have a vital interest in the
victory of socialism; they must exi-
ger not only out of principle, no

only because of its identity with the
Inosaism, but also by tac- principle
tick.”

Soii 11

1918

Control of all
the groups

AS RAl'POl'OKT. Jew, in
"Pioneer? of the Hu-sian Revolution"

"There was not a single organization po-
politics of this vast Russian empire which was not
influenced by or led by Jews. THE
social democratic party, the socialist party re-
revolutionary, the Polish socialist party, includes
were all Jews among their leaders. Full
was perhaps right when he said that the struggle
for political emancipation in Russia and
Jewish question were practically identical.
The Bund. or General Union of Workers
Jewish", was founded in 1897. It was an association
political and economic of the Jewish proletariat, according to
opposite side* to any nationalist distinction,
then gradually imbued with na-
Jewish nationalists''. — Page 25.

"More than the Poles, the Latvians, the Lin-
Landes or even any ethnic group
the vast empire of the Ttomanofs, they (the
Jews) were the aiti#gi>g (J» j£ «ïglftiwt dj
J9U". — Page 28Ï,

The revolution, the dream of the main lines of
“messianic times” the conspiracy

Jewish
' '- Page

“Anti-Semitism and its causes” by BER-
NARD LAZARE, Jew, Paris, 1894:

"In the midst of all the nations of Europe, the

Jews exist as a faith-based community
professional, having its nationality, having retained
has a special personality, special abilities and a
own mind." — Page 297.

"The Jew is a confessional type; such as he
is, it is the U)i and the Talmud who did it; more
strong than blood or climatic variations.
they developed in him characters that he imitated
tation and heredity are perpetuated." — Page 283.

"No religion so much as religion
was also filled with soul and spirit."
283.

"Older, more immutable, narrower and
more strictly respected than any
other." — Page 281.

"Animated by this old Hebrew materialism
who perpetually dreamed of a realized paradise
on earth and always pushed back the distance and
problematic hope of an Eden after the
dead." -- Page 346.

"The philosophy of the Jew was simple, not having
that a limited number of years are allotted to him, he
wanted to enjoy it, and they were not pleasures
morals that he asked for, but material pleasures
riels, suitable for beautifying, making one’s existence sweet
tension. Like heaven didn't exist. he ... not
could expect from God in return for his faithfulness.
of his piety, only tangible favors; no
vague promises, good for researchers
beyond, but formal realizations, are re-
solvent by an increase in wealth, a
increase in well-being

"Having no hope of future compensation,
the Jew could not resign himself to the misfortunes of the
life'; it was only very late that he was able to console himself
his ailments while thinking of the celestial beatitudes.
■ To the scourges which affected him, he neither responded nor
by the fatalism of Muslims, nor by the
tion of the Christian, he responded with '
Page 307.

"So the conception that the Jews had of the
life and death provides the first element to their
revolutionary spirit. Starting from this idea that
the good, that is to say the just, had to come true no
not beyond the grave, since beyond the grave there is the

sleep until the day of the resurrection of the body,
but during life they sought justice and,
never finding it, perpetually dissatisfied
done, they agitated to have it." – Page 314.

"Without the law, without Israel to practice it, the
world would not be, God would bring it into
nothingness; and the world will only know happiness
when it will be subject to the universal empire of this
law, that is to say, to the empire of the Jews." – Page 8.
(1894, Protocols V).

"Happiness will be achieved through freedom, equality
and justice. However, if among the nations,
that of Israel was the first to think of these ideas,
other peoples, at various times in history,
supported them and were not therefore people
many rebels, like the Jewish people. For-
What ? Because if they were convinced of
the excellence of justice, equality and freedom
blundered, they did not achieve their total realization.
as possible, at least in this world, and by
therefore, they did not only work*.
at their advent.

"On the contrary, the Jews not only believed-
ment that justice, freedom, equality could
to be the sovereigns of the world, but they believed themselves
rent specially commissioned to work at
this diet. All desires, all hopes
that these three ideas gave rise to, ended up
crystallize around a central idea: that
of messianic times, of the coming of the Messiah.
who was to be sent by Jahweh to seat
the power of the terrestrial realms." – Page 32Î,

resigna-
revolt" –

Bernard Lazare, Jew, in his book "L'antisé-
mitism and its causes:

"As he was, with his dispositions, with
his tendencies, it was inevitable that the Jew
played a role in the revolutions: he played it.
'- Page 329. , |

"The Jews were always discontented:
I do not want to claim by this that they were
simply rebellious or systemic opponents

tematics to any government, but the state of
things did not satisfy them; they were perpetuated
totally worried while waiting for something better
that they never found realized... The causes
who gave birth to this agitation, who continued it
held and perpetuated it in the soul of which
that modern Jews, are not external causes
such as the effective tyranny of a
prince, of a people or of a fierce code; This
are internal causes, that is to say which hold
relates to the very essence of the Hebrew spirit. HAS
the idea that the Israelites had of God,
their conception of life and death, it is necessary
ask the reasons for the feelings of revolt
by which they were animated. — Page 305.

"During the second revolutionary period,
that which starts from 1830, they showed more ar-
harder than during the first. They were there /
moreover directly interested, because in the i
most of the States of Europe, they did not enjoy
not the fullness of their rights. These same
me of them who were not revolutionary
by reasoning and temperament were by
interest: by working for the triumph of liberation
realism they worked for them. He is out of
doubt that through their gold, their energy, their talent,
they supported and seconded the Euro-revolution
pagan... During these years, their bankers, ^
their industrialists, their priests, their writers,
their tribunes, driven by very different ideas
moreover, worked towards the same goal... they -
found involved in the Young Germany movement
magne; they were numerous in the societies
secrets, which formed the fighting army re-
revolutionary, in the Masonic lodges, in
the coal mining groups, in the Haute
Roman sale, everywhere, in France, in Germany-
gne, in Switzerland, in Austria, in Italy". — - Page
311. (

"On the one hand, they were among the founders
of industrial and financial capitalism and they collaborate
actively tolerate this extreme centralization
capital which will undoubtedly facilitate their socialization
reading; on the other, they are among the most artful
teeth adversaries of capital. To the draining Jew
gold, product of exile, Talmudism, le-
gislations and persecutions, the Jew opposes
revolutionary, son of biblical tradition and
prophetic, this tradition which animated the ana-
German Libertarian Baptists of the 16th century and

Cromwell's Puritans." — Page 393.

"A ROTHSCHILD CORRESPONDENT
MARK AND LASALLE, fighting for money,
the fight against money and cosmopolitanism
of the stockbroker becomes proletarian internationalism
tarian and revolutionary." — Page 343.

"The emancipated Jews entered the
nations like strangers... They entered
in modern societies, not as guests,
but like conquerors. They were sem- 1
able to a packed herd. Suddenly the bars- 1
Their shoulders fell and they rushed into the field
which was open to them. However, they were not
warriors... They made the only conquest for the-
how armed they were, this economical conquest
mic that they had been preparing to do for
so many years." — Page 223.

"The French Revolution was above all a
economic revolution. If we can consider it
like the tarnish of a class struggle, we must
also see in it the outcome of a struggle between
two forms of capital, real estate capital and
movable capital; land capital and capital
industrial metal and stockbroker. With supremacy
of the nobility disappeared the supremacy of capital
land, and the supremacy of the American bourgeoisie
na the supremacy of industrial and agio-capital
tor. The emancipation of the Jew is linked to history
of the preponderant part of this industrial capital", -.
Page 224,

Lake

THE DUE

M

YSTERE

Page* 27

THE MESSIAH IS
THEIR TRIBE

, Rabbi KAUFMAN K01ILER, >l;ins
his book 'Systematic Theology of
Judaism", page 291):

"All |)orU'-]>ai'oli' ilu Judaism
reformed yes UNANIMOUSLY protested
against remaining in the liturgy
in the doclriiu: passades relating to
belief in a personal Messiah. They
only insist more on the. belief
.in a messianic age of universal-
the knowledge of God and love em-
mixing all of humanity, an idea that
closely related to the mission
of the Jewish people. In accordance with the bel-
the words that the second Isaiah devotes
to the sorrowful servant of God, the liter
of Messiah is now conferred on the few
ple of Israel, the suffering Messiah, who
will come, at the end of time, victor
crown".'

Their materialism

Rabbi LEONARD l.EVY, sermon of
November 7, 1909. Paiis, reproduced in
iMy Jewish newspapers:

"In the past, it was believed that each mol
of the ilible was absolute truth. 11
is no longer like this, the work of researchers
researchers have established that the liible is a pro-
product of the human intelligence of the
flax seeding, containing certain
errors, some inaccurate views, due to:'i
<hi the help of its authors, who were
men. This is a result of the most
precious". (We always understand
'God damn it, Jewish materialism!)

Destroyers of
Ja Loi

Rabbi SAMUEL ÎIIIÎSCII, in his
book, “Reform of Judaism”, page M5:
"Judaism presents its truths

known belonging to humanity in general
neral. Better yet, he asks each-
cun to recognize it without the help of a
special miracle, which means that each
no one can achieve this through natural faculties
natural aspects of his mind. Judaism is not
so not a confession. For the Judais-
me, the Bible is nothing other than a
history book. Judaism does not see in
the Holy Scriptures that the history of education
cation of a people. Judaism is united
oriented towards the future of the earth;
^; it is on the land that he wants to see bequeathed the
W-'onnaissanee of God; it's on earth
that he wants to see the celestial kingdom come to fruition
light of Truth and virtue. It is
why Judaism is. feels so good
harmony with the spirit of our time.
This (pie these new times seek â
based on the principles of reason (the
rationalism), the Jews experience it themselves
same as a religious need, and
their whole religion is there. . If the practice
of our ancient religious symbols,
instead of helping ourselves to hit the goal, we
prevents us from building this kingdom of truth,
then it will be necessary to appeal to the principle
that. OUR SERVE GOD AND CONSERVE
TOWARD THE LAW, IT MUST BE DESTROYED",
'(And how they destroy it!)

What Karl Marx was,
the founder of
Communism

From “Anti-Semitism and its causes”,
by Bernard Lazare, Jew, about
Karl Marx;

"the descendant of a line of rab-
bins and doctors who inherited the whole island
logical force of his ancestors. 11 was a
lalmudisle lucid and clear, that does not embar-
not satisfied with the silly minutiae of the
practice, a Tahnudist who did so-
ciology, and who applied his natural qualities
exegete's criticism of economics
political mie. He was animated by this old
Hebrew materialism (he constantly dreamed
tually of a paradise realized on the

earth and always pushed back the distance and
problematic hope of an Eden
after death; but he was not alone-
Although a logician, he was also a rebel,
an agitator, a bitter polemicist, and he took
his gift of sarcasm, and invective there
where Heine had taken it: from the Jewish sources
ves.”

Official accusation
of assassination

In the "White Paper", presented on 3
March 1919 in the House of Commons,
General Knox's report, telegraphed
from Omsk on February 0 to the War Office, re-
shows that the massacre of his imperious family
rial tle Russia in Ekaierinburg was im-
j>asé (in local soviet, despite its rep-
gnance, by FIVE JEWS, and that the as-
Latvian sassins were commanded by
THREE JEWS, in the company of a band
said named Medoydof, convicted in 1906
for murder and fire, in 1911
for rape of a 5 year old child.

The "Jews' decision"

The "HAMMER", Jewish newspaper of Vienna,
October 191,'t, No. 274, concerning the pro-
ritual murder at. Kiev:
"The (Russian government has decided to
"wage a decisive battle at Kiew
"to be the Jewish people.

"From the outcome of this titanic struggle"
fate hangs – not of the Jewish people I
because the Jewish people are iiwincible – but
the fate of the Russian state.
"To be or not to be: this is how the
question for Russia.
"The victory of the Russian government is
the beginning of its end. There's no
"of loophole. Put the good in
your head.

"We will demonstrate in Kiew in front
the whole world that the Jews do not allow

We will not make fun of it.
"If the Jews, until now, by considerations
lactic rations, concealed the fact
if they lead the Revolution in Rus-
sie, now, after the attitude of the Government
Russian government at the Kiew trial, this
lactic acid must be abandoned.
"Whatever the outcome of this con-
juncture, (7 no longer has salvation for the
(Russian government. THIS IS THE
DECISION OF THE JEWS: AND IT ACHIEVES
WILL COMPLETE.”

Resurrection which
costs us dearly

“THE ISRAELITE UNIVERSE”, Paris, !2q
dee. liKiô, under the title of "Zionism and
Messianism", Edmond's conference
1-leg:

“Today we are witnessing the re-
.surrection of a movement which was not
not extinct since ancient times. And
this movement is still active,
because the Talmud, this great educator
The Jewish people have preserved it." (Page
1.'S7(Ik'ii-Atsmi),

The boycott already
established in 1895

SAULES, Jew, in the journal of
Mayeiice, "Wucherpille", January lHDô -,

"If a book appears that is relevant to us
hostile, we* do not buy it and the edi-
It doesn't take long to move on from macuia-
lure with a pestle. . . The Piiblieist is no longer
nothing, we just have to organize con-
very him the war of silence."

“Y

.r

if

this brochure
enlightened you

she can
enlighten others

o

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Page 28

The Key to the Mystery

.«

THE LAND OF THE OWNERED Class hatred

]);in his book "Asiulcn", the Austrian Jew
dog LANDSISEIUiEIÎ writes:

"We tend the ilcl black all over
".Lipoii. We exert influence
"decisive on all institutions
"of love for this country. Everyone will play the
"airs that we will give them. Eepre-
"see yourself as a country as a body
"gigantic. The one who regulates the functions
"abdominal lions of ee body bind it

"in his power. — Do you finally see ee
"(pie I want? The fight for dominance-
universal relationship between America and
"Japan must be led in this way
"let the .lapan be absorbed. America
"don't trust only love. She
"takes the pavs by his most instinct
"developed. In a country where the act of char-
"nel is a natural function of the body,
"similar to all the others, we have no
"than to take it shimmeringly to pro-
evoke the necessary impulse, and Sex-
"unleashed will exhaust itself in a
"drunkenness of which we will fix the duration. In
"constantly renewing the processes
"of seductive excitement, we can make

"that permanent intoxication and make this
“land the land of the possessed”.

This is a sample of Jewish ideas on
Culture ! (Juand the Jew Landsbcrger
written "we" (Americans), this is a
usurpation! His ideas are Jewish, but
not American. 11 is the same
for the psychoanalysis of Ereud, who
is only a creation of the Jewish mind, which
Only a Jew could be born as a leader.

This captures the Jewish spirit of corruption me-
nace to do in Japan, a still healthy country,
he has already started to do so in the
Western countries, with \[i\ immense suc-
these among those to whom he had previously
made them lose their faith.

When the Jew degrades and demoralizes a
people through the white slave trade, the
printed literature, obscene cinema,
subversive fashion, theater and music
that subversives, he does it by calculation, execution
cutting a deliberate plan. To defeat the
other peoples, they must be weakened
blis, morally anemic, because never
Israel has not been and will not be capable of vain
era a strong people.

Height of cynicism

JEWESII DAILY l'OST", June 21 ltKtô:

"Warsaw. — Elected by a thousand young Jews
converted to Christianity from-
then a few months in Ologne. . THE
converted are almost all professionals
ers who, like Jews, were Inca-
unable to obtain any position, even
as manual workers (?). Their
conversion assures them almost invariance
clearly a good position, key that ex-
causes the sudden rush of these Jews to
conversion".

I La Jcwish l.ncyc lopedia", to the words
"conversion", "inarrano", insists more
several times that a Jew does not convert
only for personal advancement
in Christian society, that it does not
not out of conviction, that it always remains
deep in his heart attached to Judaism-
me; she demonstrates how, during
centuries, the "convcrlis" of Elspngnc
played hypocrisy and did not stop,
in secret, to observe Judaism).

WHAT TO BUY
THE ROPE

Dr. HI AVER AISNElt, H nui li'rilh. deputy
Jew from Ilnhonine to Clmbre Roumai-
born; extract from his speech he read Chamber
reproduced in the "Osljiidische 'A.eitung
iorqane of the Jews of Itulcovinc, I July 1
lil'ill. No link:

for all Jews without exception,
ïhoia, the Talmud and its recapitulation
systematic: the Sebulelian Aruch, are
indisputable and recognized source of
Jewish religious life. There cannot be
in fact no dogmatic difference
eluv, we Jews. Black strength lies in
the rigid maintenance of tradition three
I'm a thousand years old

''Newspaper. Competitions":

"11) October liS(i2. — In mol which says it all

on the Jews, which clearly illuminates their fortune
ne, their power, their rapid rise
in this silver century. Mirés learned to
, Saint-Victor copy, in the Jewish school where
M was raised in Bordeaux, we don't give
no calculation price is born, ■-- because
Ions would have deserved it. This revelation
makes old Itotc hschilcl's face turn pale:
In your purse, there is a time when. For
to win, you have to know how to speak Hebrew.”

Same. ,'!(l March 18(i(i.

",Sainl-Viclor spoke to me softly of a
very illustrious Jew, to whom a friend asked
said, at the end of a dinner where we had
gement him, why, Unite you so rich, he
worked like a nigger to become one
even more. "Oh! we don't know
the pleasure of feeling under one's feet
tired of Christians!” replied the very illus
First Jew.

Idem, December 28, 1871).

"At the Spartan dinner tonight, the
General Tiïr recalled this word c\\\
Jewish Mirés, word spoken to him in 18(10: “Yes.
In fifty years, you won't ane us:
not jicndus. we Catholics. . he ... not
we i estera not (pioi buy the rope
to do it".

xxx

Ee Jew 15ASCII (Hungarian key), prey
sister at the Sorbonne, in the journal of
Cuslave Hervé, April 2.1 llllti:'

"Al'EEL TO THE JEWS!—Friends, all
makes you sense, the day is near, it
after the thunders of the giant cannons
the flashes of machine guns, the Messiah,
your Messiah will arise!”

LAVAIS, Jewish, an initiator of the ter-
red leader in Russia: "We will exterminate
we not only individuals, ^
but the bourgeoisie as a class. He is
no need to ask us for proof
giving conviction of criminal actions

nels of the accused persons. Their fate
is decided by the class to which they
belong to them by the education they
have received".

Why this fear?

TI1EODOR IIERZL, Jew, in “The State
Jew:

"Anti-Semitism is long overdue, ^
1)1 they furiously it must burst". ~^f

• • •

“THE JEWISH PEOPLE”. 20 Tammuz 193G:
“The infiltration of Jewish immigrants”
drawn by I apparent security, as well as /
the ascendant social movement of the Jews
indigenous, act powerfully in-
seems and pushes towards a cataclysm". _ S

They didn't do anything
for Humanity

Said. J. FI10MEIÏ, Jew, "Dus Wescn des
Judenlum", Berlin 1905, p. 35: I

"The anarchic situation... demonstrates
copies the Jewish religion applied with con-
sequence is essentially incompat
ble with the maintenance of an ordered State,
that she cannot live in lasting peace
WITH REPRESENTATIVES OF A
ANOTHER CONCEPTION OF LIFE. And
this conclusion applies forcefully
equal to the religion remaining on the basis
strictly orthodox and to the religion in,
as long as she tries to adapt too
although possible in the mind these days.”

Same author: “By reading the accu-
sations of the rhetoricians against whom
defends Josephus, we are surprised that a life
common of three centuries and the participation
most intense tion to the civilization of (
fellow citizens (in Egypt) could not establish
provide a basis for compromise
and a friendly understanding; that. in their

way of thinking, of feeling, of
Jews remained so entirely foreign
gers who are unsympathetic to their fellow citizens
kids.”

Same author: "Since that time (of your
transmission of the writings of Arislole) the
Jews have done nothing for humanity nor
tried to do something. Where is it
clearly the meaning of the Jewish mission which
fills if modern Jews ruin
each new movement by the fact
that they cooperate with their language and their
activity V"

P«f«29

Jewish rot

A new global “Plan” is
that of the World League for the Re-
has Sexual form. This League has for Pre-
wsident the Jewish doctor Imianitoff, of
Belgium.

Here are the ten points of this program
that we deliver to the 'reflections of
all those who are concerned about saving
guard of the most basic TRUE
moral.

1) Political, economic and gender equality
ual of men and women;

2) Liberation from marriage and special-
ment of divorce, “tyranni-
ques" of the Etjlise and of the Chosen;

3) Design control, such
so that procreation is consented
tie deliberately and with exact meaning
responsabilities;

♦ 4) Improvement of the breed by the application
tion of eugenics methods and
childcare;
5) Protection of unmarried mothers and children
illegitimate children;

li) Humane and rational conduct in-
towards sexual (inohmwx like
pure example homosexuals, men
men and women, the fetechisles, the ex-
hibitionists, etc.;

7) Prevention of prostitution and
• venereal diseases;

8) Incorporation of disorders due to im-

sexual drive in the classroom
pathological phenomena and
no longer considered as we did
until today as crimes,

• vices or sins;
!)) Only can be considered as
criminal sexual acts that trans-
infringe on freedom or infringe
to the rights of another person. THE
sexual relations between adults
responsible, mutually agreed,
must be respected as
private acts and which only involve
their persons;
■10) Systematic sex education
in the sense of the greatest freedom
and with respect for oneself and others."
We wonder how there is a way
to reconcile points Nos. 4, 7 and 10 in-
Ire them and even how there is a way
to preach preventive medicine in
at the same time as the greatest freedom.
F\ in the sexual domain.

(Ref.: the “Psychagogue” of January 15.
Life RM and 2nd trimester 103.1. It is
the official organ of the Modern Circle of
sexology, which became the Belgian Society of Studies
Psychoanalytic, of which Iniianitol'f is
honorary member “for services rendered
due").

Another example of rot
Jewish tendency to degenerate the people
ples Christians.

Oriental leprosy

The joyous road song of the Wandering Jew

Having neither home nor country,
I don't fit in anywhere.
Away with vain nostalgia!
I don't care about the cockroach!
—My soul has hardened,

From all your thresholds, like a thief,
Chase me away! — I know people envy me
And seeks me ardently.
I drink from your sources of life
Kl I know your value!

Under the humble rag where my soul sleeps,
I hide the gold of the universe.
The virgin you want for a wife,
Greedy, turns an eye of flame
Towards the cursed son of the deserts!

'Smoking your tobacco without delight,
You brood over your heavy troubles,
But here I am, king of vices,
And I offer to your novice mouths
The fruit of unprecedented sins.

So I play with the ball,
This subtle game, this fatal game
Who amuses you and catches you
—And whose secret escapes you—
The oriental blood game!

PAUL MAYER, Jew.
—in "Aktion", Jan. 1913.

Even a minister
of France !

Here is what Léon Blum, minister of
France, wrote in his novel "Du ma-
laughing", talking about the life of young people
girls in the new society:
"They will return from their lover's house
with as much naturalness as they come back
are now taking the course or
have tea at a friend's house. . The virgini-
tee, rejected cheerfully and early,
would no longer exercise this singular con-
train made of modesty, dignity and
of a sort of fear."
Same book, page 82: "I have never

discerned what is unique about incest
repulsive, I simply note
that it is natural and common to love
love his brother or sister.

The return to barbarism

WALTER RAHENAU, Jew, in his book
“Der Kaiser” (Paris, Kra, 1930):
Pages 141-147: “The migration of peoples

from bottom to top started. She began
in Russia. , .

"In a hundred years, the French Revolution made the
tour of the earth and was carried out without restriction.
None. State, no institution, no society,
no dynasty was spared by it. .

"The oratorical formula of the Russian revolution,
it is: Humanity. His secret desire: Dictatorship
(provisional) of the proletariat and ideal anarchism
se. His practical plan for the future: elimination of
European stratification is the political form
tick of socialized republics

"In a century, the plan of the Orient will be realized-

been as completely as is today
island the West.

"After, for centuries, our planet
built, collected, preserved, preserved, accumulated
material and intellectual treasures, to serve
to the enjoyment of a few, here comes the
century of demolitions, destruction, dis-
persion, of the return to barbarism. . .

"Ruins behind us and ruins in front
We; we are a transitional race,
tained with dung unworthy of the harvest", wrote
I at the beginning of the war.

"Yet not only must we par-
run the road we are on
committed, but we want to go through it."

"Our" Russian boys

The Krupskaya woman, widow of Le-
nine, Jewish, in the Soviet newspaper
"Outchit Gazeta", which belongs to him, 10
October 1929:

"It is imperative that
the state resumes its anti-religious work
systematic among children. No
only we must return our gar-
non-religious boys and girls, but
actively and passionately anti-reli-
gieux. The influence of religious parents
at home should be vigorously
fought."

Is this the explanation
difficulty?

Karl Marx, writing in "Deutseh-
Franzosiche Jahrbucher 1844" (Annu-
German-French area, 1844):

"It is in vain that we seek for the
labyrinth of the Jewish soul a key in
his religion; on the contrary, we must seek-
dear the mystery of his religion in the
mystery of its nature. What is the basis
Judaism? A practical passion and
lucre for profit. What can we do
reduce us to his religious worship? To the ex-
twist. Who is their true God?
Cash."

Decency and
"private property"

The KROUPSKAYA woman, Jewish, wants
ve of Lenin, in his journal "Outchit
Gazeta", of October 10, 1929:
"Although the socialization of women
is not yet officially sanctioned
tioned in Soviet Russia, it must
become a reality and penetrate the
consciousness of the masses. Consequently-
lies, anyone who tries to defend
a woman against an indecent assault
manifests a bourgeois nature and
declares in favor of private property
vee. To oppose rape is to oppose

the October Revolution.

Spread this brochure and help your compatriots see clearly.

»+++++++++++++++•!•*-:■*•:-:■*

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i)c per copy. ▼

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::. î. + .;..H.*. 1 ..H-*****H-*-M-**-HK^^

Pigeon 30

THE KEY TO THE MYSTERY

The Judeo-Communists of the Popular Front
Spanish named "Brigade Ls-
JusÂ'ph Papineau" the group of 400 volunteers
Canadians who are fighting in Spain to extend
dre the reign of Stalin, Litvinolï, Kugano-
vitcli, Karakhan, lof le, Uoseuberg and others
Jews of Moscow.

The Jews really like Louis-Joseph Pa-
Pineau, who fled abroad when his
fortunate companions, exalted by him, ascend
return to the scaffold. They like him very much
because it is Papineau who, in our history-
tory, fought most vigorously for the eman-
cipation of the Jews, that is to say to make them
put on the same footing as Canadians
thentiques, in 1882.

The "Jewish Encyclopedia", with the word "David",
tells us that they were the two sons of the Jew
David David, of rue Notre-Dame, which includes

ordered the cavalry against our heroes of St-
Juistache and St-Denis, in 1887.

A book published by Canadian Jewry in
1926, "Jews in Canada", tells us that this
was the Jew Benjamin ilart who, after having made

>,

spy on our heroes of 1887, signed the warrants
arrest against those who were incarcerated.

The same book teaches us that at this time
that, Jews (especially from the Frank family)”
controlled the tfr trade posts between Mont-
real and New York, by way of Ilichelieu.
Several researchers believe that these are
Jews who allowed Papineau, by leading him
going from post to post, to flee to the United States
under the disguise of a woman, while the
small and those without rank underwent their trial.
This would have been the Jews' reward in Pa-
Pineau for their emancipation in 1832.

The Judeo-Communists like to talk to us
of "the revolt of 1887", but they do not say
that the victims of this movement were air-
made thanks to the signature of a Jew and that
Jews of Montreal commanded the fire con-
be our patriots.

The dirtiest job of 1887 was carried out
completed by a Jew, Benjamin Hart, Without a doubt
because no white Canadian, an-
English, French, Scottish or Irish, would not have
wanted to do it in this cruel circumstance.

Of the

testimonials without
racial prejudice

The Jewish Chronicle comments
the work of an Irish theologian

In its issue of October 23, 1930,
the London Jewish weekly "Ï11K
JEWISH CHKONICLK", published the article

following key:

"The Mystical Body of Christ in the
Modern Times (extracts). The Kévé-
raid Denis Faliey, CSSp., BA, D.Ph.,
D.Tli., is a professor of philosophy and
of Church History at Senior Hun.se
of Studies, Blackrock University, Dublin.
He is the author of several theoretical works
logical and is seriously alarmed at
the expansion of secularist tendencies
of the modern world. Hence the publication
of his new book, the main aim of which
cipal is to "deal with the points of view
theological and historical aspect of
the modern revolt against the divine plan
organization of human society.

"So far, very good. But, unfortunately-
ingly, Father Fahev is convinced
that all the troubles in the world today
today are due to an extraordinary alliance
between the Jewish revolutionaries
Jewish financiers for overthrow
of the existing order (things and the established
creation of Jewish world domination
ve on its ruins.

"In support of this curious Ihése, the
P. the ahev brings the whole anlised string-
ordinary inilic. H gives the proof
"documentary" that the Revolution held-
was silent financed by Jacob Schil'f at the cost
of 12,000.0(10 dollars. 11 reprints
a list of notorious names, to say that
.out of twenty-five artisans of lîolchcvisnic
only Lenin was not Jewish. He is
convinced that the Jews, KT LLS Jl'lf'S
SKlll.S, are responsible for revoking
lution. Everywhere he sees the hidden hand of
Jewish bankers, Jewish conspirators,
Jewish free-thinkers, who not only
deny knead the world as they please,
but still remove all criticism
except that of a few brave souls, corner
jne M. (i.-P. Mudge. Father Fahey, we
he assures us, does not ask us for action
simply accept what he says
even; "in his study of the question, he

went to the original sources and he gave-

does not give its readers the benefit of its re-
search.

"And what are his authorities over the
Jewish Question? These famous researchers-
ment objectives, Nesta-tl. Webster, Iiillai-
re Beiloc and Gilbert K. Chesterton; of the
anti-Semitic newspapers such as "The
Patriot", "The International Review of
Secret Societies". In his preface, the author
author takes care to say that "in his
work he made no use of the fa-
meux “Protocols of the Elders of Zion”.
However, long quotations are
made without reservation in Appendix V.

"The volume bears the imprimatur of
official Catholic authorities. Its im-
lift is increased by a forward
highly praising post of a dignitary
re no less than the Bishop of Water-
ford. The book is written by a professor
of a theological institution responsible
ble, which is thus in a position of poisoning-
ner the spirit of i\'u\ who are entrusted to
his care.”

Little poem
in English . . .

Io poem "Isliict", [Kir Israel Z;tn(-will:

Pawns, fanatical, zoalots. throttUjil liy Tal-

[mml-coi!,

Impious, lick skeptics, cynieal staikers

[of spoilers,

Wedded 'neatli Hebiew awninff, buried

fneath Hebrew south,

KeUveeu not a dream of duly, never a

[glimpse of God,

lilarneyiny, shi vering:, crawling, taking garlic

[coiom-s and noue,

Lyinjf a fox in tlie coveiv leaping an ape in

[ttie suu.

The substance of all that is admitted
by the Jews themselves in the present
your brochure has long been ex-
posed in detail by: saints of the
Christianity, (the general and local councils
catholics of the Church, of the popes, of the
brothers, kings and princes of all countries,
famous statesmen, leaders
Protestants like Luther, leaders
mabometans, bishops and pastors of
all religious faiths,
writers of all known schools,
famous historians, scholars and
famous diplomats,
socialist, liberal and conservative leaders
vators, statistics and archives, of-
official documents of major countries, etc., etc.

But like so many brilliant minds,
thinkers and scholars do not have it
part of the chosen people, the Jews accuse them
feel like "fanatics, persecutors"
tors, obscurantists of the Middle Ages,
narrow-minded, intolerant,
haters, jealous people, etc." This is why-
what, in this brochure we have
believed to publish almost exclusively
testimonies of Jews. We believe sin-
certainly that institutions like the
"Jewish Encyclopedia", the "Jewish
World", the "Jewish Chronicle" and others
Jewish publications, characters
■like Disraeli, Crémieux, Munzer, La-
zare, Nossig, Wasserman, Eberlin, Oscar
I.evy, Ratbenau, Herzl, Sokolow, etc.,
have no "anti-Jewish prejudice", and that
it is not out of hatred of the Jews that they
accused of being the authors of the
modern miseries, revolutions,
wars, crises, demoralization
general tion and other scourges. If there is
of anti-Semitism in this bro-
chuture, the Jews can only accuse
ser the leaders and journals of their race.

Always

and everywhere,

an “unsociable” being

liEKNARD LAZARE, Jew, "The Anti-emigrant

tissue and its causes":

'•It seemed to me that an OPINION ALSO HAS
UNIVERSAL AS ANTISEMITISM, W
having flourished in all places and in all
time, before the Christian era and after, in Alex-
andria, in Rome and in Antioehe, in Arabia and in
erse, in medieval Europe and in
modern Europe; in a word, in all
parts of the world where there have been and where there are
Jews, it seemed to me that such an opinion could not
was going to be the result of a* fantasy and a ca-
perpetual price, and that there must have been at its
outbreak and its permanence of the deep reasons
serious and serious.

What virtues or vices were worth to
Jewish this universal enmity? Why was he
in turn and equally mistreated and hated by
the Alexandrians and by the Romans, by the Per-
without and by the Arabs, by the Turks and by lea
Christian nations? BECAUSE EVERYWHERE,
and until our days, the Jew was an IN-BEING
SOCIABLE." ^

Lake

THE DUE

M

YSTERE

Page31

We were

warned since
nineteen centuries!

Dan3 the Holy Bible

'(translation Aug. Cram-
î'pon). we can read this tjue
''Our - Lord Jesus -

Christ said of the Jews.

t "Discussion between Jesus
'■reads the Jews; these are
fflUdu demon (80-51)".

'You (the Jews) will
4 do what you saw
,the YOUR father. . . YOU

do the works of your
;father... The father whose
'.you are from, it is the devil, and
„ ; V0U3 want to accomplish the
o desires of your father. He has
-was HOMICIDE from the start-
vbeginning. . . there is no
"of truth in him. . , he is
$ LIAR and the father of
•£ -lie, . . , you are not
vj-pafl of God. . . you don't
I don't forget God." (So
flej Jews tried to
^plder the Savior).
*.,;; Wars, revolutions, etc.

Summers, uprisings including
of Jews admitted the
onsability in the
previous ages, are
works of HOMICIDE,
Works of the devil.

Schisms, heresies, pro-
subversive propaganda, false
doctrines, representation
erroneous facts and evidence
nements, including so many Jews
admitted responsibility
in the previous pages,
are works of MEN-

DREAMS, works of the dia-
wheat.

The story of all
contemporary misfortunes
boils down to these two things:
LIES that lead astray
individuals and peoples,
HOMICIDES of wars and
revolutions that spring-
feels lost

Saint Pau!, the apostle of
Gentiles, also tells us
in his first epistle to
Thessalonians (14-l(i) that
the Jews "do not please
to God and his ENEMY
OF THE HUMAN KIND".

Jewish texts reproduce
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abundantly prove the
truth of the words of saint
Paul, who was pursued P^r
his race with so much hatred
and relentlessness.

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ICtl "mute*" was i*.eïv* and iwé ih the CwulW of Education, ta.il of the National Unit* of

Conclusions

Jewish leaders, books and newspapers assert that:

Jews dream of world domination and work to achieve this dream;'

Jews control the financial and economic life of the world; they're there
power to cause crises and unemployment, to ruin individuals and
States, prepare the revolution; Jews are born revolutionaries and provide
the direction and execution of all great revolutions;

Jews are the creators, directors, propagators and financiers
Marxism (socialism, communism, Bolshevism);

The Jews want to make nationalities and religions disappear, in order to
lead the “universal republic” which will ensure them world domination;

The Jews, through their powerful means of propaganda (cinema, educational institutions
(fions, news distribution agencies, organizations of all kinds), work-
slow to kill national, racial, religious sentiment, in order to collapse civilization
tion constructed by white peoples;

Jews control secret societies, which form governments
provisional and turn all political upheavals to the benefit of Jewry.
ticks and social;

Jews are not nationals in whatever country they find themselves, but

essentially Jews, and cannot think like other citizens;

The Jews are the root of all the troubles, all the disturbances, all
the conflicts, all the revolts of the modern world; they Judaize other peoples
slowly through the influence of their organizations, and want to lead them to believe,
think, live as Jews;

The Jews want to sacrifice all people to ensure health
and the survival of their Golden Calf;

Jews dirty, corrupt, rot, corrode, degrade, demean
who cares what they touch.

It is Jews who assert this in turn. In no other race in the world
one cannot find so many identical, cynical and unanimous confessions.

The destructive revolution is upon us. The enemy is within our walls. There
poison circulates in the national body. The same threat hangs over Canada as
on Russia, China, Spain, Mexico!

What should be done?

Tear off the mask of the enemy forces, remove the blindfold from the eyes of
blind, spread the truth, NAME THE DANGER BY ITS NAME, like
by Disraeli, Levy, Lazare, Nossig. Munzer, etc.; then PREPARE, ORGANIZE
SER with as much vigilance as the enemy. and offer the couos he is preparing a re-
unshakeable resistance and a triumphant, liberating counter-offensive.

j

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French → English

Full text of " The Masonic drama: the Jewish conspiracy against the Christian world "

See other formats

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BICLIOTHECA

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THE MASONIC DRAMA

THE JEWISH CONJURATION

AGAINST THE CHRISTIAN WORLD

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FROM THE SAME AUTHOR

The occult power against France

Flight. iii-16 of pp, 432
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THE FRENCH RENAISSANCE

Publishing Company
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1909

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HS

.CâPiC

Drumonta more cVonce manifested in the Libre-
Word Clothing and the regret that no one has
still been able to explain how it happened that a
small band of Freemasons, inferior to all
points of view, managed to dominate France and
to reduce it to a sort of lethargic impotence.

It was thus the cause that I gave myself over to the study
begun in Occult Power against
France (1) and completed in this work.

After thinking for a long time, I realized
takes into account that the explanation requested by Drumont exists
certainly was.

God built our world, in fact, on such a plan
that the chain which connects the effects to the causes has not
never had any discontinuity and will never have so many
that this world will exist. We are often Inca-
able to see it, but divine logic bursts
everywhere. We strive to seek out the manifestations
tions even in the unfolding of the anti-reli-
Godful means paying homage to the Creator.

Whatever she may think, the "Widow" is not
above God. This is why the fact of dominion
Masonic nation can only have occurred con-
trained in the data provided by natural laws
real, that is to say by divine laws. Seek
reexjilication of this domination is therefore not a

(1) Occult Power against France, in-16 from p. 432.3 fr. 50,

work of dilettantism; it is a duty all the more
more compelling than the discovery of this explanation
cation depend on the liberation of French Catholicism
that and the salvation of France.

We must discover the means which
been imagined, concealed and used with such
astonishing hypocrisy to produce the ruins of which
our generation is the spectator and the victim
helpless. Without this, we will lament and we will
we agitate in vain.

It's because I've long been penetrated by these
thoughts that I gave myself no more rest until
what I had discovered the Masonic mechanism,
its mode of use, and what it is for
serves. I say: this is for the edification of which it is used; because in
The social order, when we destroy, it is in order to build.

It is now certain that statesmen
most qualified French people conceive the question
Masonic as I see it myself.

The day after the publication of Le Pouvoir occulte
against France, Mr. Emile Flourens, V eminent elder
Minister of Foreign Affairs, devoted to this
work an article published in Le Soleil, where he wrote:

“Certainly, Mr. Copin-Albancelli’s revelations do not
“didn’t surprise me. It is impossible to have had
“hands the direction of our foreign policy
“without being convinced of the dissolving action of the
a Freemasonry. His work of decomposition
“social appears everywhere. »

The same note was given by another elder
minister, to whose patriotism and character all
the world pays homage, which also deigned,
give high approval to the thesis developed
in the Hidden Power against France.

Former president of the Center Left, former minister
member of the Interior, Mr. de Marcère played a role
important at a decisive hour of the invasion
masonic. His testimony carries all the weight
more considerable than in his Memories of which the
recent volumes have produced such a gravid and useful

impression, M. de Marcère recognizes, with the greatest
noble simplicity, with the most generous righteousness,
that he himself was deceived by the representatives
of the mysterious Power that lies behind the
Freemason.

Mr. Emile Flourens continued as follows:

“If this work of decomposition is more sensitive
“in countries of old civilization, such as
“France, Italy, Spain, the company is there
“more neurasthenic is that the nations ^rro-
“testantes use it like an aries to
“defeat their Catholic rivals. But it's a
“two-edged weapon that turns against
" they. No one will escape it. V Germany today
"today so proud of its patriotism, is reached more
“deeper than she thinks. At the first shock
“its ravages will appear. The demolition work
"will only stop when, on the lines of empires
"Christians, the kingdom of Israel will arise, when
“Jewish nationalism will have triumphed over nationalism
“listism of the good guys. »

This work is only the development of
the thought expressed in these last lines. He
therefore finds support in advance on the high authority
of the experienced statesman who wrote them,
as well as on the non-moldy one informed by Mr. de Mar-
cere.

IF dedicated the occult power against France to my

collaborators of the French League
Anti-Masonic Society and the Joan of Arc League, which
co7nfight with such enlightened dedication for the
France and for the national religion.

I dedicate this one to all my French Catholic brothers-
ques ; those of today, struck for so long-
time without suspecting where the blows come from
from which they are affected; and those of yesterday, more deluded
even though those of today, deceived, betrayed,
crushed in the terrible gear and which, at hours
of mourning, deplored what they called misfortune
times, without knowing what caused this misfortune
produced, by whom it was wanted.

I never stopped thinking about each other
course of this work; and particularly to those who
I saw you die, whom I loved, who loved me, who

tried to put some part of their
soul in my soul, whose last words, all
re)7plies of religious faith, are still in my
thought. These, in the middle of the crowd of French heroes
that's it, still fighting, I have no doubt, with us,
above us. As I write these last lines,
f evokes once again their memory deep down
myself, thinking that they connect me to all those
who preceded them and who made France.

COPIN-AlB ANCELLI.

FIRST PART '^

The reasons for the Machiavellian plan on 1 what

was built Freemason ie.

Experience of its operators

in matters of secret society.

FIRST CHAPTER

How the occult Power was forced to succeed
to the creation of Freemasonry.

QUESTIONS TO BE RESOLVED.

In a previous work: The Occult Power
against France^ we demonstrated the existence
of an occult Power, that is to say of a human power
Maine which, thanks to the secret association known as Franc-
Masonry, intervenes in world affairs,
and particularly in those of France, while
remaining invisible. We thus presented the
Masonic question in its true aspect.

For too long we refused to admit
that Freemasonry exerted an influence whatever
conch on our politics. We must now re-
know that this influence exists and that it is

currently sovereign; that not only she
is sovereign, but that it has already been so for the first time

times during the Terror, and that Freemasonry
having been forced by her excesses to let go of her prey,
that is to say the government of France, it has not
Vipuis stopped working to pull it together.

We have shown that all the revolutions which
have been telling us for a century, so incomprehensible
apparently, were explained in the most natural way
natural by this invisible effort. It is to achieve
make us accept without revolt the domination of
Freemasonry that they tried so hard to inoculate us
hate our ancient and solid traditions
political and religious; and it is to destroy these
traditions, roots of our life, which have been
fold our revolutions.

But who did this? in other words: What is
Freemasonry?

In answer to this question, we proved
that it was not enough to recognize that the action
Masonic is constantly practiced under the action of
French politics, but that we still had to get used to
tumer with the idea that under Masonic action itself
there was something.

Freemasonry, a world association, is
diverse in appearance from many points of view; but
it is no less one everywhere, we have it
shown, by this mysterious organization of the
which allows the transmission of certain wishes
invisible and which could not aim for anything else
than that.

These scattered sections are like the vertebrae of a
skeleton. The construction unit as their review
reveals is enough to denounce one and the same creator.

(On the other hand, the existence of the organ cannot be explained
than by the existence of the function); and this one has its
turn can only be explained by the existence of being at
profit from which this function is accomplished. It is this being
mysterious, remained invisible until now, thank you. pre-
specifically to the organism that he created expressly in
this goal, which we call occult Power.

We must either accept our demonstration or continue
to understand nothing, on the one hand, to the strange
and contradictory phenomena of mason existence-

nique, and, on the other hand, to the root causes of the facts
so extraordinary histories by which was bu-
raised France since the Revolution. Much better !
those who recoil from this demonstration will
will be exposed, in the ignorance where they will be, together
unconsciously bore into the work of destruction of
the homeland.

This is what we established in the first
part of our study.

We must now go further.

The gigantic demolition undertaking of the
France that we exposed and the organization that
was created as a result are things so extraordinary-
naries, if outside our French character, that a
many of our fellow citizens do not understand
do not, do not admit that the idea of such a plan has
could have been born in a brain. We have to show them how-
ment the founders of Masonry did not have

the choice, how they were unable
material to begin an open struggle against what they
wanted to destroy, and how because of this they
resulted, in a so to speak natural way, in
the conception which causes our astonishment.

Let us add that, if we dismantled piece by piece
the Masonic organization, we have not exposed
lesjp "océdés, the methods of action thanks to which
we can have this organization produce the results
the immense unfolding of which we have seen.

Finally, we have to find out what could be
the occult Power and towards what goal it leads us.

Until we show all this,
our study will remain incomplete, and therefore in-
fertile.

Let us not forget that the association we are studying
remained absolutely incomprehensible until
our era. Despite its two centuries of existence
certain, and although much has been written about it
jet, she is still a stranger to almost everyone.
This holds for much more than we believe in this
that none of the presentations made to us have
considered all sides of the issue, so that no one

did not fully respond to so many points
questioning caused by the sight of a creation
so extraordinary and so extraordinarily concealed.
The result was that we became accustomed to considering
Masonry as a strange phenomenon, perhaps
even be worrying, but a phenomenon that does not
could be explained. Therefore, it was concluded,
what's the point of taking care of it?

It should even be noted that these are often the
the most serious minds who refused and who refuse
even more stubbornly to pay attention to it. Cer-
certain a priori reasonings which appear to them to be
redemptions, distract them from the study to which they
it would be enough if they were willing to devote a few
hours to see for themselves that these reasons-
ments are worthless. For example, they do not admit
not just a universal association, composed
men of whom they know a certain number
for honest people, for patriots, be accused
to tend to the subversion of all principles and to
the destruction of France. They can't guess
that such a contradiction is explained as soon as we
studies the organism imagined by the perfidy of the founders
tors of Freemasonry, and even more when we
understands the methods they use.
Brunetière was in this state of mind. He had shown himself-
very willing to publish in the Revue des Deux-
Worlds some of the chapters of this
study which I had the opportunity to speak to him about. But he
told me :

– I know many Freemasons who are
very good people. I am therefore hardly inclined to
admit that Freemasonry is so formidable
as you say. When you have explained to me
this clearly, I am not saying that I will resist your
explanations. But you have to provide them to me.

Others know certain Freemasons who
are intelligent; and they base themselves on that to re-
rush to believe in the reality of grotesque ceremonies

which we indulge in in the dressing rooms. When we
talks about it, they imagine that we are exaggerating and they are,
because of this, reluctant to take the antimasons

and the Masonic question itself seriously

For these reasons, and many others, men
the most thoughtful have listened so far to those who have
tried to call their attention to Freemason-
nerie with the same disdain that they would have shown to
those who would have come to talk to them about Croquemitaine
or the Werewolf.

And yet, if the mystery of the existence of
Freemasonry has hardly been better explained yet.
qué than were, and for good reason, Croquemitaine
and the Werewolf, this existence is certain, and the
extraordinary Masonic works are too.

Freemasonry is a childish society in
appearance ; It's true. But it is no less true
that it is a society of destruction. Evil affluence
of its goal, vis-à-vis the Catholic nations in part-
culier, coexists with honest intentions, let's say
even with the idealistic aspirations of some of
his members. It also coexists with grays
ridiculous maulings that “the Widow” does to her new
members, on the day of their initiation. Likewise, these
ridiculous grimaces by which Masonry seems
want to make oneself unworthy of any attention
It is not surprising that this association has in itself the
great elements of strength which have made it last since
two centuries in the universal state. The facts are there, well
than contradictory. There is no denying them. And it's
why, instead of childishly turning your back on them,

they must be explained, but explained completely
and explain them all; so that finally, if extraor-
dinaire, so inadmissible, so phantasmagorical that
published so far the Masonic fact, it is proven that
all logic is indisputably on the side of those
who recognize its primordial importance;
and that on the contrary, all illogic, all unreason,
all weakness of mind is on the side of those who
refuse to look at it.

So this is the how and why of so many
bizarre, seemingly incoherent peculiarities, and
unexplained until now, which we will expose in
the first part of this volume. After the view
overview that we started by taking
in the one which preceded it, after examining the characteristics
general terers and invisible causes, but certain,

that these characters reveal, we will now
take care of the ways of doing things and the reasons for
which ones we chose

If the reader will have the patience with us
follow, he will notice that among so many strange details
ages that seem superfluous in the organization
Masonic tion, among so many unreasonable practices
nable and grotesque in appearance, there is none who
have their reason for being, either because the foundations
tors of Masonry were obliged to have re-
course due to the conditions in which they
are found placed, either because they contribute to
achieving the goal they want to achieve.

It was only after this presentation of mason methods that
that we will logically be led to seek

- THE-
dear who is the author of Freemasonry and the
goal to the realization of which this author shows himself so
stubbornly attached.

This part of our study will be of practical use
indisputable tick because by showing us our
enemy as he is, she will discover to us that he needs
taking care of time and silence to achieve your goals.
It's because we've left him both until now
that he has reached the point where we see him. He
would be enough of the great light thrown upon him for him to be
made it impossible to push further.
Our cause is therefore far from hopeless. He
we just need to know first and want
Next.

We will hold each other closer than ever, is it be-
careful to say, to the method that we adopted
so far, because it is the only one that is rational
in such a study; we said why.

One of the great advantages of this method is
that it must give complete security to readers in one
subject on which the public has so often been misled.
Until now they were reduced to wondering what
had to believe in this Freemasonry about
of which so many different versions circulate.
We resolutely appealed to their reasoning-
ment, instead of trying to impose such narratives on them more
sooner than others among all those who contradict themselves
feels by the will of the occult Power. They don't have
now only to wonder if the arguments

that we offered them are or are not
conform to what their reason requires.

— 17 —

Furthermore, our study contains a kind of verification
cation of itself.

In fact, we said that there were several se-
masonic crets to penetrate, several unknowns to
clear: Who created Freemasonry? For what
Did we create it? What is the true nature of the organ?
Masonicism? What are the methods
bent? What is the character of the work already accomplished?
plaice?

Now, by the very laws of reason, we must ne-
necessarily that the solutions we give to
each of these questions are in perfect coordination
nation among themselves. Otherwise, they would have to be con-
damned. Those who want to follow us have
therefore at their disposal a means of verifying the thesis
that we propose to them: this is the observation of
the harmony or lack of harmony of the responses
what does this thesis provide on each of the questions to be
solve.

If indeed such is the author of Freemasonry,
this must be its aim. Or vice versa, if that is the
purpose, such is the author. If this is the aim and such the author,
one must be the organism rather than another. Yes N-
payment again, if such is the organization, the creator
of this organism can only be such, and such its goal.
The five terms of the Masonic equation can
thus finding themselves verified by each other. So se-
complete intellectual curity for our readers, that
we constitute judges of the theory that we expose
sounds.

— 18 —

REASONS WHY OCCULT POWER
IMAGINED THE MASONIC CREATION.

We must first show how it is
fact that the founders of Masonry achieved
to the extraordinary organization that we have
studied. We will see that they could not do
otherwise.

To realize this, we must, by
effort of reasoning, represent to ourselves the conditions
tions in which they acted.

First of all, it is well understood that by creating the
Freemasonry, they had a goal. Without this, they
would not have made the effort required
such a colossal undertaking. This is a statement
indisputable.

Furthermore, it is obvious that their aim was such that they
feared, by admitting it, to raise public opinion. Without
that they would not have condemned themselves to hypocrisy
and to the lie that we found at the base of
the association they founded. It is only by born-
cessity that one resolves to such means, when the confession
of the truth would be dangerous or dishonorable. There
that the fdous, said Camille Desmoulins, who have
afraid of street lights. This second statement does not
would not be able to provoke dispute either
serious.

Finally, they did not have the strength at their disposal
to impose their goal. Without that, they would have taken him
bent. When you are strong, you don’t lie; we or-
given.

But then, these three starting points being admitted,
a consequence necessarily follows from this. Since
it was the existing opinion which stood in the way of the reaction
lization of their goal and since they did not have the strength
at their disposal, those we are talking about were
in necessity or to work towards the destruction of
existing opinion or abandon their goal. No
environment for them.

This was therefore the first objective that they had to
have in view: the destruction of the reigning opinion.
Otherwise, the realization of their projects was
impossible thing.

However, at the beginning of the 18th century, the character-
ristic of the European world is that it still had
a distinctly Christian conscience. So it was
with this that the occult creative Power of the Ma-
masonry had to count.

However, this Christian consciousness was no longer
a. The Reformation had divided it. There was the cons-

Catholic science and Protestant consciousness. Was-
this to the two Christian consciences that Power
occult was to blame? Or, if it were not
than to one of the two, to. which?

The facts are responsible for answering this question.
tion.

Since, as we have already observed,
it is certain that Freemasonry does not show itself
revolutionary and destructive only in the ca-
tholics, while she is traditionalist and conservative
vatrice in Protestant countries, it was obviously
Catholic consciousness that the Occupying Power

cult needed to destroy. That's at least
where he felt the need to begin.

So at the beginning of the eighteenth century, the Power
who created Freemasonry had to destroy, to cor-
break, to alter in any way the cons-
science of the Catholic world. It was a condition
which she considered essential to the achievement of her
secret designs. We must believe it since it is
what she attached herself to.

• We ask the reader to set their attention carefully.
pay special attention to this observation
whose importance is capital, because it is by taking it
as a starting point that we can finally understand
the extraordinary Masonic question.

It is because the obstacle which blocked the road to
Occult power was that which we have just said:
the Catholic state of consciousness, and it is because it
had to overcome this obstacle at all costs and
without being able to admit it, it is because of this that the
Freemasonry was constituted as we
let's see it.

Destroying a global state of consciousness and replacing it
placed by another, is this possible?

The founders of Freemasonry had no
than to open history to find proof that if
this is singularly difficult, it was nevertheless
possible, even in times when renovators did not
are not at their service the means that are so effective for
the diffusion of ideas which were to result later

of the discovery of printing.

The most magnificent example was provided to them by

Christianity at its birth. It was not only
a change in public opinion and spirit that
the first Christians had to operate; it was
quite a complete reversal. They had to
destroy everything: beliefs, morals, conception
social tion and the existing political organization which
included the acceptance of the dogma of im-
Roman perial. And they had succeeded! Since this
had been done long ago in the Roman world, however
so solidly constructed, why could it not have been
possible in the Catholic world in general and in
the French world in particular?

It is true that with regard to the latter, the differences
many attempts of this kind tried so far
had hardly succeeded. The last one was called the Ré-
shape.

Like all the heresies that preceded it, the
Reform was only an effort tending to modify
tion of the state of consciousness of the Christian world.

Until now, it has been considered a spontaneous fact.
In this, we probably made a serious mistake.
reur.

It is very difficult to admit that in the 16th century a
shock of this kind could have occurred in the
European world without preparation and without organization
tion.

As peoples advance in age, an or-
increasingly rigorous order in fact presides over
changes that modify the face and soul of humanity
manity. At the origin of this humanity, in all
first periods, it is by convulsions in some

chaotic way that the changes took place.
No organizations then; no preparations for
great upheavals; kinds of uprisings
instinctive, comparable to violent agitations by
which manifests itself in the life of every childhood. But at

these primitive spontaneities were followed by movements
more and more thoughtful, that is to say more
in addition meditated, prepared, organized. Because of
the time it occurred, Protestantism
was certainly hardly more spontaneous than
was the creation of Freemasonry, anarchy
of 1789, the Terror of 1793 and what we see is
currently passing before our eyes. It must have been meditated on,
prepared and organized, too. By who? It is possible that
we didn't know it. But it cannot be that the preparation
ration did not exist and that Protestantism had
thus escaped the general laws which regulate the march
of this world. And besides, it is enough to study the phases
of the anti-Catholic movement that was the Reformation,
to see that it bears a striking resemblance to the
struggle currently desired, premeditated and committed
against Catholicism, by the mysterious power
which we now know to be hidden behind the
Freemason. We are only beginning to
realize that this power has been acting since
two centuries. Who tells us that she was not acting in
the Christian world for much longer,
and even well before Protestantism?

Whatever the case, the outcome of the attempt of the xvi^
century had proven one thing: that all
change in the state of religious consciousness

of the Latin races, and of France in particular, was not
not without involving serious difficulties, even and
especially when one intends to use force. SO
that England, Germany, Sweden and part
of Switzerland had abandoned themselves to preaching
news, France had resisted the invasion.
She had fought. With iron and fire, she had re-
fought victoriously by iron and fire. It was
same happened as its political leaders, dominated by
their interests, had hesitated to give directions
required. The French race then acted on its own
even. She had forced her princes to walk. For
that, she had made the League. Much better ! While
the crown fell by inheritance to a pro-prince
testa^nt, France had not let this prince ride on
the throne only after she had seen him abjure the Protestant
tism and thus bow his royal conscience before the
national consciousness. We therefore knew, through memory
of the religious wars of the sixteenth century, what
could cost attacking the state of consciousness
of our race to try to modify it through

strength.

But the occult Power intended to impose its views on
France as with all other Christian nations
yours, and perhaps even more than all the others.
This is proven by everything that has happened since
Freemasonry exists. The question arose from
then for him to know if he was going to face the danger,
either by renewing the violent attempt which had
failed in the sixteenth century, either by peaceful preaching-
ment, but openly, the doctrines which he heard

substitute for those to which the Catholic world,
having France at its head, remained attached.

Can dangers stop those who, by con-
pure and disinterested vision, want to create new
new opinions, new states of consciousness? HAS
this question the answer is provided by the establishment-
ment of Christianity. Its founders proved
that danger does not matter to anyone who has
the soul a great ideal. Those who claimed to change
the state of consciousness in the eighteenth century had not
so what to do like the first Christians.

That was all they had to do, really. But
is not within everyone's reach.

The founders of Christianity were able to preach
their ideal in the face of heaven, since they did it. THE
founders of Masonry obviously could not
I'm not lying, since they didn't do it.

It is because the first ones had an ideal all of their own.
crifice. They firmly believed that the doctrine they
brought to humanity contained progress and
hello from this one. Why wouldn't they have said it?
very high? They only risked one thing: being opposed.
posed for their evangelization; that they be punished and
perhaps even they were put to death. But death was
something they were not afraid of, precisely because
that their ambition had its end, not in this world,
but in another in whose existence they had
faith and whose death opened the doors to them.

And that is why, despite the hatred and despite
obstacles, they managed to replace the ideal
Roman which was that of strength, the Christian ideal which

was that of dedication, that is to say exactly the
opposite.

The mysterious Power that founded Masonry
was obviously dominated by other thoughts,
since she proceeded differently. If she had had for
but the only ideal, she would have proposed to the face of heaven,
she too, this ideal in the world. Its representatives had
feels like the first Christians. In the case
where they had been prevented in their preaching, they
would have said to themselves: “If our ideal displeases our
porains is that these are not high enough, as-
you are devoted, pure enough to understand it. We-
Let us sacrifice ourselves in order to teach them to love him. »
If they proceeded differently, it is obviously because
their kingdom was of this world; that is their goal,
instead of being moral, was material; that's because they were
dominated, not by an ideal, but by an ambition,
by an appetite. And we know it all too well now!
They wanted to live to enjoy and dominate. And like
we don't generally get killed for love of
life, as we do not immolate ourselves out of the desire to enjoy
ance, as one does not dedicate oneself out of a thirst for dominion
nation, they were obliged to find another
means that the example of voluntary sacrifice for
modify this Catholic opinion from the beginning
of the 18th century which hindered the realization of
their interested views.

It was not easy. Indeed an opinion
that we propose to modify is, in itself, something capable
resistance. It is a kind of being; an imma-
material, but a being all the same. This being, like

everyone else is attached to life. However, how to create
a new opinion without the old one dying? And
how to make this one die without it collaborating in
its own destruction? We can train him for this, by
consenting to die oneself, as the mar-
Christian tyrs; by creating through the contagion of the example
ple, “the holy madness of sacrifice”. But, from then on
that we renounce this means and that on the other hand we do not have
not the power, that is to say the force at his disposal,
what is left? Search, and you will see that from
it takes strength or preaching in broad daylight
in a spirit of self-denial and sacrifice, there is no

has only one way to modify or destroy a state
conscience: fraud.

It is then necessary to coax, capture, seduce public opinion
that we want to destroy, make it absorb certain principles
destructive principles by presenting them to him as
nurturing ideas; you have to trick and lie, like
trick and lie the toreadors who slaughter the bulls
reals in the arenas. When these fall hit-
affected by the spada, they too collaborated in their
destruction, despite their desire^dej/iyre.How the
Did the toreador encourage them to do so? By deceiving them, by acting
both before their eyes the shred of red fabric that
the overexcited animal charges furiously, without suspecting
ter that behind this piece of shiny and harmless silk
defensive is a hand which, when the time comes, will extend
the weapon on the point of which he will rush into
a deadly impulse.

We can proceed with regard to a people of whom we
wants to destroy the soul, as the toreador does

towards the bull. What is needed for this? Ideas
arguments agitated by skillful rhetoricians, like
is agitated the cappa by those who precede the toread-
gold in the arena, to excite the beast little by little, to
study its means of defense and attack, to
exhaust it gradually, to create conditions
such that when the hour of the final struggle arrives, the
triumph of the treacherous spada is almost as-
safe.

Cleverly chosen ideas, attractive but
corrupting and disruptive, agile cappadores
to agitate and dangle these ideas, here it is
what this masked matador had to worry about, the
Occult power, which, unable to carry out its plans
as long as the opinion existing at the beginning reigns
ment of the 18th century, found himself in the necessity of
destroy her when he had neither the strength nor the desire to
sacrifice.

Viewed in this way, the difficulty could be overcome.

On one condition however, it is that, like being
moral that it was a question of attacking was organized social-
ment and as the heads of the existing state of affairs
had to be more or less conscious and foresighted,
certain preparatory works were carefully hidden

tories which could have aroused suspicion. Hence the
need for secrecy at the same time as that of
lie.

So here is what appears clearly to us:

The mysterious Power that created Franc-Ma-
masonry obviously had a purpose in carrying out
this creation; She did not want to reveal this goal.

since after two centuries it still hides it from us.
She didn't want to make him accept it by sacrificing herself and
she could not impose it by force, since she did not
neither did. She obviously had
opinion against it; without this, she would not have had to
sacrifice oneself, nor to use force. Furthermore she pre-
tended to hide what she herself was, since she
has since evaded all investigations.
In these conditions, if she really wanted to arrive
to achieve its goal, it did not have at its disposal
tion than a means, the one to which it ends up leading:
the creation of a sort of college where there were to be
chosen and gathered followers only by fraud and by
lie she would make it erect secretly and slowly
with a view to this goal: the substitution of the reigning opinion
of another opinion which would be patiently fabricated,
through successive and progressive falsifications of
the old one.

That or renunciation of one's goal. There was not
middle.

THE MANUFACTURE OF OPIMON. STRANGENESS OF THE PLAN.
RESULTING INDICATION.

“Create an opinion 1” The expression is to
Mr. Maurice Talmeyr who used it in a bro-
documented chure, of a penetrating power of a-
nalysis; brochure that must be read, because it
shows Masonic methods in action, because
that it opens views like the one that comes
to be developed. By showing how we make

opinion, Mr. Maurice Talmeyr made us touch
point out the processes that have been used several times

times in France to carry out such manufacturing of-
then a century and a half, that is to say precisely since
that Freemasonry has established itself among us(l);
and these processes, essentially fraudulent, are pre-
precisely those now recognized as being the
means employed within Masonry.

Some readers may find it strange and
very difficult realization of the plan that we have just made
quiss.

Strange and difficult, yes! But, once again, there
had no other. That he had deliberately chosen it-
if or that he had been brought there by successive gropings
sives, after more or less unsuccessful attempts,
the occult Power had to achieve this plan, or renounce
cer to its goal.

In any case, if such an achievement were difficult,
it was by no means impossible. We have it
proof, since it is now a fait accompli,
since creation exists, since, so extraordinary
and incomprehensible as it may seem to us,
the organism has been functioning for two centuries in
conditions that we have just indicated and
which remains for us to explain more fully.

Let us add that this plan had to offer more or less
difficulties, according to whether the Power which proposed
to continue its realization had skills

(1) How we make opinion, by Maurice Talmeyr,
Librairie Perrin, quai des Grands-Augustins, Paris.

predisposing him more or less to it; depending on whether, perhaps
even too, his past provided him more or less
of experience acquired in this type.

If such a conception may seem strange, it is
especially to French people and, one could say, to all oc-
cidentals. But it's not just French people and
Westerners in the world. Now, let us not forget, the
Power which imagined Freemasonry is not
French since from the beginning of the eighteenth century,
she proved it to us, her means of action were in-
international, since, as well, such a creation
is not one of those that is natural to French genius.
that's it. We still do not know, at the point where we are-

mes of our study, if, because of its past, this
Power was not carried quite naturally by
his instincts, his needs, his situation and his background
teeth, to imagine and carry out such an enterprise.
Suppose, for example, that it was of oriental origin
tale. In this case, let us think about it carefully, she would not have
would have only had to look in its history, or in that
races close to one's own, to find an example
ancient religious secret societies. These companies
were precisely constituted to create and maintain
create a religious feeling, that is to say a state of
took. Now it was about creating a feeling
ahTiiireligious, that is to say another state of mind. THE
couldn't the same processes be useful?

On this subject, it is not out of place to note
here that, precisely, the founders of Franc-Ma-
masonry have thrown into the minds of their initiates the idea
that this association would be linked to the old

oriental religious secret societies, through
diary of certain others, which would have been perpetuated
in the Christian world throughout the Middle Ages.

However, it is true that we find in all countries
Christians trace these societies. And yet, the as-
secret association is the most contrary
to the genius of Christianity. How then does this germ,
to which the Christian ground was in no way suitable
way, did he find himself wandered all over Eu-
rope, even in centuries of ardent faith? Should we
we see there more or less aborted attempts,
preceding the one which ended up being so completely successful?
Are we to believe that a power which came from the countries
Eastern countries where anti-secret societies had flourished
ques, who had reasons to attach themselves to these concepts
tions, who was not Christian but who lived in the middle
place of Christian populations, strived to inoculate
to them this virus of the almost unassisted secret society
milable for them, and that, leading only to grafts
more or less ephemeral scenes, she never tired
to renew them until the day they met
finally with a less lively faith, more circumstances
favorable?

This would be an explanation of these strange plants
historical tions which, without this, do not have any. Supposed-
would also be one of the mind so extraordinarily men-
remember that we find at the base of the Masonic institution-

fuck. The founders of this institution would not have
arrived at such a concept that after they had cons-
noted the complete impossibility of implementing otherwise
the secret society in the Christian world.

When we think about it carefully, what should seem to us to be
strangest in Masonic creation, it is
moreover perhaps not so much this creation itself
that the fierce hatred by which it was necessary that his
authors were goaded against Catholicism.
The human mind is inventive. It almost always ends
by achieving what he strongly wants. But wanting to
sez so as not to shrink from the means by which
resorted to by the creators of Freemasonry,
this is what is truly extraordinary. And it's in-
core one of the characters which should help us to de-
cover.

Very specific skills and means of action
very special functions were obviously necessary to
those who imagined such a creation; and it is for
this despite the multiple precautions taken
by them, the research which tends to unmask them
are now concentrated in a fairly large radius
Shrunk.

This is to give us certainty about
this essential point that we must continue the study
reasoning of the very particular characteristics that present
the Masonic association. These characters obviously have
ment their correspondents among the authors of this one.
We will thus go back from one to the other, according to the
method by which in natural history, the sa-
vants establish the filiation of organisms.

CHAPTER II

First difficulties encountered by the founders

of Freemasonry.

Security with which they resolved them,

THE DEADMASK IN WHICH THEY FOUND AT THE BEGINNING

THE FOUNDERS OF FREEMASONRY.

HOW THEY GET OUT OF IT.

CONTRADICTORY STATEMENTS.

We are now enlightened on what we can
call the moral origins of Freemasonry.
To achieve this, we only had to remind ourselves
feel the conditions in which they were placed
those who created this association. In the absence of the name
of its authors, we discovered the motives which
made them act and how they resulted in a
good design.

We even did a little more.

We were led to express the opinion that
the founders of Freemasonry were not
perhaps not, when they created this association,
on their first try as organizers of societies
secret. What should confirm us in this opinion
it is the astonishing certainty with which they resolved the
contradictory difficulties and, because of this, almost
insurmountable, to which they first had to
to face. It's worth stopping there.

When you create a company, it is generally not
not to group individuals who, logically,
must be hostile to the purpose of this society; It is,
on the contrary, to bring together those who, either by
either by feeling, are inclined to desire the
reading of this goal. In this regard, the obstacles that
founders of Freemasonry had to meet
countering from their first steps were considerable.

Indeed, since it was a question for them of de-
destroy a state of opinion, their goal was subversive.
It is therefore discontented and subversive spirits
that they needed.

Nothing could be easier than attracting them. The functions
daters of Masonry only had to
state their goal. But if they did, the opinion they
declared that they wanted to destroy rose up against them
and it did not allow them to constitute their
citie. For this to be tolerated, they were therefore
obliged, not only to declare an aim other than
the true one, but to choose it such that it does not offend
in no way this opinion that they wanted to destroy.

Or do what is necessary to be accepted, but then
only being able to count on unused members
bles; or attract to themselves those of whom they had absolute-
need it, but in this case do not have permission
to exist: this, it seems, is the perspective that offers itself
first of all to the founders of Franc-Ma-
masonry.

So they found themselves there in a real im-
pass.

They got out, thanks to a set of means

so admirably coordinated from the point of view of
distant realization of the goal, that such security in
provisions likely to fail to produce their effect
that in the long term would be enough to reveal the tenacity
the rarest combined with very long experience in
the art of making secret societies give back what they
can give.

Their plan, the only one available to them, as well as to us
we showed in the previous chapter, denoted
already among those who undertook to realize it a
extraordinary spirit of patience. Because substituting a
opinion to another, gradually making it prevail
the news by dint of successive falsifications and pro-
gressives of the old, this cannot be accommodated
fold only thanks to very long periods of years.

It is also on the time that they counted to
draw from the difficulty we have just pointed out.

They began by facing the immediate necessity
mediate which was that their association was tolerated.

They therefore accepted the inconvenience of a bad
initial recruitment. But at the same time, they combine
born a certain number of processes which were to
allow them to gradually modify this first re-
crudely. In this regard, the declaration of principles
what they did to present their company was, without
look, a true masterpiece.

It was necessary, as we have said, for it not to clash
the reigning ideas, that is to say that it concealed
completely the goal for which the company was
founded; but also, it was necessary that, while
concealing this goal, it could serve to prepare it.

The statement they produced corresponded
marvelously to this double necessity. She diss-
completely muted the subversive goal, and, thereby, it
ensured the tolerance of public authorities as well as
the adhesions of a number of honest people and even
believers who were fatally destined to let themselves be
take. She even affirmed the principles that she
proposed to fight back. But at the same time,
it allowed for the possibility of deformation and fal-
sification of the said principles, thanks to certain conclusions
traditions that most lay people should not
not notice, and over which the others
had to pass all the more easily as they did not
there is no reason to suspect the perfidy of the
authors.

On the one hand the first article of the statutes said: The
Freemasonry proclaims “the existence of God and
the immortality of the soul. She respects religious faith
of all its members. She forbids them from any dis-
discussion in religious matters. »

But on the other hand, this same article declared that the
Freemasonry was “philosophical and progressive,
that its purpose was “the search for truth”
and as a principle absolute freedom of conscience. »

In fact, these statements were contradictory.

If, in fact, a Freemason were obliged to proclaim
sea the existence of God and the immortality of the soul,
his freedom of conscience was not absolute. Likewise,
since we committed to respecting religious faith
of all the members, that is to say the conception that
each of them knows the truth, what did the re-

looking for this same truth? We are not looking for this
that we think we have.

However, such a program was likely to mislead
per many minds, because with him, Freemason-
rie could be everything its founders wanted,
according to places, times and circumstances. Without
doubt some laymen could conceive of
concerns. They asked how far “the spirit” went

philosophical approach", the "search for truth", the
“absolute freedom of conscience”. But wasn't he
very easy to move the limits depending on the case? The li-
absolute freedom of conscience, they replied, that means
simply meant that Protestants and Catholics
were to meet in Freemasonry,
without hating each other! The philosophical and progressive spirit?
The search for truth? All this was subordinate
given the respect due to religious faith, which dominated
everything, with the belief in the existence of God and
in the immortality of the soul. From then on nothing was
to fear...

We could present things like this, but we
could also present them differently. Question of op-
portunity.

The maneuver was all the easier to execute
that we had taken care not to place the articles con-
tradicional against each other. We had them
further scattered among statements relating to
on the development of sciences and arts, the
lance, solidarity, morality, civilization,
liberty, equality, fraternity, etc., etc. When so much
of things are placed next to each other, one

confusion is created which makes maneuvers easy
vres of duplicity.

In short, the general impression which should have been
clear when the new institution appears, it is
that we were dealing with a Christian and tolerant society
rant, constituted to work at the establishment
of peace between all those who recommended each other
of Christ, Protestants or Catholics, and even between
all the men. This is what the promoters do not miss
not wanting to bring out. Liberty, equality, fra-
ternity, they could add, was it not specified-
what Jesus Christ came to preach on the
earth? If such an ideal were dangerous, Christianity
the whole thing was too.

We could, we repeat, understand the
things like this; but we could also understand them
otherwise. We now have the proof,
since we saw our Freemasons from 1789 to

1791 find in the principle of freedom what
break the social, political and religious organism that

Freemasonry declared to respect; those from

1792 put, in the name of equality, an entire people in
insurrection against the laws of nature, i.e.
against the laws of life; and finally those of 1793 do
of the holy fraternity a pretext for denunciations,
persecutions, proscriptions and namelessness
terrible assassinations of the Terror.

How could such a reversal of things happen?
take place? It was thanks to the contradictory principles
contained in the declaration. When the chefs in-
visible people feel the hour has come, they just need to give

- so-
the precedence of some of these principles over certain others,
then to gradually deform them; to pretend
then that one of them excluded another; that without
doubt the founders of Masonry had not
not realized and that there was room for improvement
their work; that, for example, the principle of tolerance
was in opposition to the respect of certain re-
lions which they took care to show essential-
mentally intolerant; that the search for truth exists
threatened the prior destruction of all dogmas, in
because of their precision and their immutability, for
which any search for truth was counter-
square; that freedom could not be conceived under
a government other than that of the people... etc., etc.
Let us add to this that it is usually in Masonry
to modify this or that paragraph of the statutes to
a yes or a no, Aforce to make holes and
taken up in a fabric, there inevitably comes a time
where nothing remains of it. This is what had to happen
dene for some of the principles contained in the definition
Masonic statement.

The secret leaders therefore took care of themselves
conveniences for the future, as we can see
realize. Thanks to his contradictions, he declared to them
tion could adapt to all circumstances. She
not only concealed the true goal; it contained
also everything you needed to prepare it. And he was
fatal that we allow ourselves to be taken in all the more easily-
ly that the enemy Power evaded better
who organized everything. We couldn't be in distrust
against his bad intentions, since we were unaware

until its existence. In such conditions which-
anyone would have suspected the qualified people who
presented themselves as founders of the Franc-Ma-
masonry would have given the worst idea of its ca-
character and his intentions. This is what happened to
Sovereign Pontiffs when, better enlightened than
was the people and the kings, they believed they had to put
be on each other's guard, by their encycli-
anti-Masonic issues. They were accused of intolerance.
They were considered provocateurs, while they
were only responding to a masked offensive.

The difficulty that could seem insurmountable
first of all was therefore resolved in a simple question
tactics in teaching, address and opportunity
tunity in the way of moving from the first inter-
presentation of the declaration: that which was necessary
to ensure the existence of society, at the second:
that which was essential for the achievement of the goal
final.

Such a design was as clever as it was per-
fide. She could not, we repeat, come to the
took novices. It assumed professional knowledge
foundation of what is possible in a secret society
and the means by which this is possible;
means that we will study in the following chapters
vants.

As for the production, it was carried out with the
same mastery, since, as we have seen,
this plan was carried out twice in France
without the mass of the nation being able to even suspect
expose the plot.

It may be objected here that these two interpretations
successive operations were not foreseen by the foundations
masonry workers; that the second was im-
ginned later by politicians and disrupted them
tors who invaded this association and who
put at the service of their ambition, or by the defenders
defenders of freedom in the face of the intransigence of the
clerical solutism.

We respond by asking why we should have
introduces contradictory principles into the
declaration, if we had not intended to use it?
Why would we have formed a secret society which
was nothing other, as we have seen, than a so-

society of lies, if we were not resolved to lie?
Why would we have imagined this arrangement so singular?
chain of societies superimposed on each other, of
so that the superiors could pass
in the lower reaches of elaborate inspirations we do not
knows where, if we had had no ulterior motive of substituting
kill one teaching to another according to what we feel
pulled the possibility? Why finally so many others
precautions, so many other tricks that we have left
to show and which all tend towards one and the same
goal: to achieve something other than what we announce? He
However, it would be too ridiculous to claim that
all this was produced by chance or combined by
people who didn't know what they were doing.

A SECRET SOCIETY THAT SEEMS LIKE

not to be one.
The experience of the founders of
Freemason-
neriety in matters of secret societies is revealed above all
to a particularly characteristic feature: it is
that they made this association a society which was
secret without appearing to be so.

Let us think about it carefully and we will understand
that this was an absolute condition for their success.

We have already pointed out that the idea of
secret society is antipathetic to the Christian spirit.
To accept this idea, a Christian must be
dominated by the most compelling of reasons: for example
ple patriotic necessity or religious necessity;
invasion or persecution.

This antipathy is very easily explained. She
results from Christian education which is based on
double idea that God sees everything, so well hidden that we
either, and that our current life is for us only a
means of achieving a higher life that one knows
quit, not by fomenting intrigues, but by
making sacrifices. No doctrine is no longer
capable of generating the feeling of
responsibility. No one should therefore reject
further serve the design of . the secret society
which tends, on the contrary, to annihilate the responsibilities
bilities.

In principle, the Christian considers it a fault

to join such a society. For him to consent,
apart from the exceptional cases we were talking about

higher, it must already be more or less deciphered
tianized. It was therefore necessary that the founders of
Freemasonry invented a secret society
which seemed not to be one, and which, at the same time
time, could operate in each of the members the de-
progressive Christianization necessary for it
later became a true follower. One more
time, let us think about it carefully and we will realize
take into account the importance of this observation. Of
more, we will see, by remembering the organization of the
grades as we have shown, that the entanglement
formation of Masonic secret societies realizes
exactly this condition.

Lay people like all of us having the idea of
to form a secret society would have started by
trying to hide the existence of their creation. THE
founders of Freemasonry had they fallen
been previously in this very natural error?
Had they tried to form secret societies
invisible? It's possible ; because, generally, we do not
becomes experienced only by experimenting. In all
the cases, at the time when they constituted the company which
concerns us, they had learned, from one or other
manner – we have proof of this by what they have
fact – that if the secret society is common and
admitted in oriental countries, it was not a matter of
even in the Christian world. They also knew that
whether it is possible to hide the existence of a company
very few in number, it becomes very difficult from
when the circle of members widens a bit
little. So that they have the knowledge of

these facts, they had to have been informed by a
previous practice of the secret society.

The science of the founders of Masonry was
greater still. Not only did they not lose
their time trying to achieve the unachievable, not only
They were able to immediately discern what
was practically possible of what was not;
but still they brought in the execution a luxury
precautions that only those can afford

who are very rich in experience.

This is how if they did not attempt to create a
society whose existence was hidden, they also did not
no longer presented as an ordinary society this
Freemasonry which, in fact, should tend to \\n
other goal than the one she announced. They knew
that, if they had done so, they would not have ensured the
feels that it is blocking the way for the future. Pre-
seeing everything, they gave Freemasonry
as an association which displayed the ridiculous pre-
trying to play secret society, and which had for
this resorts to grotesque procedures. In this, they
demonstrated truly superior skill,
because they thus meet several necessities at the same time.

First of all, however childish some practices were,
ticks, they nonetheless allowed the introduction
tion in Freemasonry, processes thanks
to which plots can be hatched. And in
same time, precisely because they seemed
childish, these practices excellently strengthened
the naive confidence of those in power.

The rulers! Let's not forget that it was there

those who had to be blinded first, since it was
they who could give or refuse to the association
permission to exist. Without this authorization, no
of Freemasonry functioning freely, such
that we see it now. In its place, so-
secret cities like those of which we find traces
in previous centuries; companies that were obligated
aged to hide their existence and who, as a result, live
were going with difficulty, we don't know how, which lasted
what they could, which were renewed, but without
never be able to take solid root in the
Christian world, nor exert any considerable influence there.
wheat. Now, without openly constituted Masonry,
although hiding its purpose, without Masonry tra-
freely valiant in the dechristianization of Christians
Hey, no functioning possible for Power
occult; or at least an impaired functioning of
a thousand ways. It was for him the condemnation to
impotence.

We can see to what extent this
is true by what is currently happening in Russia.

In this country, Freemasonry is prohibited.
For a century, there have not been such meetings in Russia.
we deny lodges which seem to us to be only grotesque
ques, but which in reality are essential to the
march of occult Power. The example of our Re-
evolution was not lost on our friends in this respect.
Let us not believe that the occult Power has abstained
required to act in Russia, despite this ban. He has
founded secret societies in this country. But these are
secret societies of the kind that have

existed throughout Christian Europe before Tavène-
ment of Freemasonry. They are obliged to
hide their existence; they do not work free-
is lying. The consequence of this absence of Franc-
Russian Masonry is that the occult Power has not
was able to succeed in the Empire of the Czar the Revolution that there
nevertheless undertaken under such particular conditions
clearly favorable. This is a fact of sinister significance.
very significant, and which tends to prove to us
that without a Masonry capable of multiplying its groups
pements in broad daylight, like with us, there is no
of lasting triumph for the Revolutions. We see-
We'll soon see why.

The creators of Masonry could therefore not
take too many precautions to ensure that the latter
tolerance of those in power. If they wanted to get to
constitute a dictatorship above the Christian world
invisible that they dreamed for their benefit, it was absolutely necessary-
that Freemasonry existed in a visible state,
while being secret as to its purpose, that it does not
not be in this precarious situation where the
secret societies of the Middle Ages, a situation where it con-
comes that the evildoers always remain, for the
safety of honest people.

The rulers would certainly have opposed
to the constitution of this association, if they had
doubted the true purpose for which it was created.
But before being taught by the revolutionary cataclysms
lutionaries, what umbrage could they take from
gathering of these so-called initiates who, while
manifesting their “philosophical and

progressive", had, on the other hand, the presumption
to present themselves as attached to secret societies
from the first periods of humanity; who, to do
believe in this fabulous origin, submitted to
practices whose ridiculousness exceeded all limits;
who finally spoke of these stupid ceremonies like
of a sacred heritage which came to them from so far away that they
did not know from where and who had been transmitted to them they did not
knew by whom... Such antics could
would they appear dangerous to governments?
nants?

The founders of Freemasonry put
thus the heads of state in the most deceptive security
by making them think that if the followers spoke
of their “secrets”, it was quite simply to go-
dear to the public; unless they were really
convinced of the sublimity of their antics
philosophical and the holiness of their pre-
tense Greek and Egyptian mysteries, in which case they
could be used to maintain the cheerfulness of
peoples.

What humbugs, or what bastards are these francs-
masons! had to think of the finest politicians, without
suspecting that in reality everyone was deceived,
Freemasons as laymen and rulers, and
that the only deceiver was the one who did not appear
not, the one that therefore one could not suspect
çonner: the occult Power.

VARIOUS FEELINGS IN THE PUBLIC
On the appearance of FREEMASONRY.
PERVERSITY OF THE FOUNDERS.

On the public, the effect was quite different, but no less
useful.

The secret, whatever it may be, always captivates men.
my. Many must therefore be attracted towards a
Freemasonry which took on the appearance of a secular society
Crete without having certain appearances
rather frightening.

Some objections were to be expected; this one
For example.

— You are not a secret society, since you

let everyone know that your association
exist.

“No doubt,” was the reply, “we know that our
association exists. It must be so. We are not
yet no less a secret society, in that our
meetings are strictly closed, except for a few
some to which we are pleased to invite the public
and where, as a result, we do not indulge in our
ordinary work. These meetings include
forms, practices, ceremonies, traditions
which are only revealed following an initiation given
born in certain conditions and which obliges those who
have received it to help and rescue each other in all circumstances-
tances. This is how we relate to the
secret societies of the Middle Ages and those of the first
early ages of humanity. This is our secret. There
are our mysteries that only those who know

were deemed worthy because of the way they
have undergone the tests which precede initiation.

Since it was a question of entering an association
situation where we did not welcome everyone, where there existed
were secrets and mysteries relating to the
secrets and mysteries of the fabulous societies of
antiquity; an association in which one cannot
will penetrate only by going through trials, and which
promised the initiate the support of all the others, this
was quite tempting. We smile a little
of these mysteries and these trials; but we de-
ask all the same what it could be; we
is worked by the desire to know; we are also tempted
by the lure of profits of all kinds that we believe
must result from the promise of solidarity and we end up
by letting go, despite worries, perhaps
even protests from elsewhere necessarily im-
precise of consciousness.

Let us remember what the Israelite wrote in 1822
Piccolo-Tigre, this member of the High Sale, whose
we spoke in our previous volume, and
the suggestive reflections that he expressed in the
letter that we have cited, relating to the influence
that we can take from men, just by
full of mystery and secrecy.

“It was deemed good and useful to get the ball rolling
“everything that aspires to stir... The main thing is to isolate

“the man of his family; to make him lose
“. morals. He is disposed by the slope of his character
“to flee the cares of the household, to run after easy
“forbidden pleasures and joys. He likes big ones

“coffee chats, the idleness of shows. In-
<(drag it, drag it, give it importance
“any; discreetly teach him to
“to be bored with his daily work, and, through this
“nege, after separating him from his wife and his children
"children, and showed him how painful
"all duties, you will instill in him the desire for
“another existence... When you have insinuated into
“some souls are disgusted with family and religion
“—one almost always follows the other,—
“let go of certain words that will cause
“the desire to be affiliated with the nearest lodge. This
'< vanity of the city dweller or the bourgeois to be subservient to
“Freemasonry has something so universal-
“but I am always in awe of the stup-
“human pity. I am surprised not to see the
“the whole world is knocking on the door of all Vene-
"rables, and ask these gentlemen the honor of being
"one of the workers chosen for the reconstruction of the
“Temple of Solomon. The prestige of the unknown
“exerts such power over men that we
“prepares with trembling for the phantasmagori-
“what tests of initiation and the brotherly banquet
'■(nel. Finding yourself a member of a lodge, feeling in
“apart from his wife and children, called to
“keep a secret that we never confide to you,
“is for certain natures a pleasure, an ambi-
“tion. »

Yet this secret which attracts, can also enlighten
some concerns:

— You are hiding, why? Wouldn't it be

to do evil, to fight the existing government
so much or the religion of the country?

We had something to calm these kinds of fears.

— Have no apprehension, no scruples
in this regard, was the response. Here is the first article

of our statutes. 11 contains the following statements
which are quite clear: “Freemasonry aims
principle of tolerance... It excludes no one for
her beliefs... She respects the religious faith of each
any of its members... It prohibits in its meetings
any discussion on political or religious matters.
So neither politics nor religion. It's formal.

—In that case, there's hardly any point in hiding
Dear.

-- Think again. It is easier to train
men, even to good, by hiding only by
showing. Remember what is written: “The
left hand must ignore the good that the hand does
RIGHT. »

— So nothing to fear from the government,
ministers, of the monarch? ...

— What are you saying there! We have princes,
ministers and monarchs among us.

And, indeed, it is so. And it was so from
the beginning. For what? Let's remember what Piccolo-
Tigre wrote on this subject:

“La Haute- Vente wishes that, under some pretext
“or under another, we introduce into the ma- lodges
“sonic the more princes and rich people that we
“may. The princes of sovereign houses who
“do not have the legitimate hope of being kings through

“grace of God, all want to be so by the grace of a
“Revolution... There is no shortage of it in Italy and
theirs who aspire to the rather modest honors of
“the symbolic trowel and apron. Flatter all
“these ambitions for popularity, monopolize them to
" Freemasonry. Haute-Sale will see later
“what she can do with it that is useful to the cause of the
""sandstone... In the meantime, they will serve as glue for the imbe-
"ciles^ to intriguers^ to city dwellers and the needy.
“These poor princes will do our business by believing
“work only on theirs. It's a magnificent
"teach, and there will always be fools willing to
“compromise in the service of a conspiracy whose
“some prince seems to be the flying buttress. »
Speaking thus, Piccolo-Tiger, member of the
High-Sale, i.e. of a Masonic group

superior to whom a certain mission had been entrusted
sion, but which nevertheless did not occupy the summit of
the Masonic building, only indicated the mis-
methods that had been transmitted to this higher group
laughing by the occult Power.

This is how, by their declaration opening the
bears all interpretations as needed, and
by the apparent stupidity of the assignment of gaits
secret, the founders of Masonry ruled out
all suspicions of power, destroyed all
trust in the mind of the public, solicited the curious
sites and caused adhesions.

INITIAL RECRUITMENT. "^

THE THREE SPECIES OF INITIATES.
THOSE WHOSE OCCULT POWER DOES NOT WANT.

They even provoked several kinds, among
which there could be, from the start, some
directly useful to the final goal.

By affirming the spirit of fraternal solidarity,
of Christian equality, accompanied by the prohibition
any discussion on political or religious matters,
they ensured the assistance of a certain number of
good souls. This contingent, which would have been absolutely
refractory if those who composed it had been able to
find out what the association ultimately aimed at, never mind
had no less, especially in the early periods,
great utility. His presence served to strengthen the
trust and increase the blindness of governments
nants. Who could conceive a feeling of
any distrust against Freemasonry, then
who were part of this association of men
known for the amenity of their character, the gentleness
of their morals, the tranquility of their habits,
the honorability of their lives and also the importance of their
situation? The mere fact of the presence of such members
did it not constitute a sufficient guarantee?

Through philosophical and progressive aspirations
sive)) moreover contained, it seemed, in the
limits imposed by respect for all religious faith,
they sought the attention of those of the Catholics
who prided themselves on being the most intelligent and the most
illuminated. In this category, the founders of the as-

society hoped to meet these vain people
that it would be more or less easy to decatholicize in
proceeding with caution and slow evolution
required. There was therefore a chance for them to find
there, from the beginning of Masonry, some elements
likely to later serve the true purpose of a ma-
more positive than those whose
we previously talked about.

Finally, by the appearance of mystery with which they surround
would their nascent society, the creators of France-
Masonry were sure to attract—besides fools—
ciles intended to constitute the slap, — these intriguers
and these needy people that Piccolo-Tiger spoke of: the
were worried, turbulent and subversive; the souls te-
nebrous than any appearance of mystery, that any
shady darkness attracts; those who, ultimately,
must one day be the real workers of the revolutions
tions and destruction that had to be prepared
while progressive Catholics would seek
progress and that fraternal souls would compose
hymns to fraternity!

It is not up to the famous and grotesques
physical tests which have not been settled in knowledge
cause by the founders of Masonry.

We generally imagine that they are useless and
even harmful to this institution. This is a serious
error. And the proof is that we have maintained them since
two centuries soon, despite, as we have already said,
the often renewed objurgations of certain
Freemasons, even high-ranking ones, who do not understand
not useful. In reality, they serve two purposes,

them too. They maintain the illusions of governments
nants, because they give them one more reason
to be convinced of the innocent stupidity of
the Masonic association. Furthermore and above all they
constitute an obstacle to entry into the lodges of
certain elements which are considered by the Power
occult as dangerous for him.

The old masons tell us that they represent
simply a tradition. But we know how
point we must be wary when a Freemason

open your mouth to tell us about what concerns
Freemasonry. Traditions coming from where and by
Or? The old masons in question don't even know it
not. And then, what would this respect for traditions mean?
among people who declare themselves free from all prejudice
and who, as such, never cease to attack the
national traditions?

The truth is that, grotesque as they are,
the tests which precede the initiation form a
excellent barrier placed at the entrance to the lodges to
defend them against the invasion of certain spirits
skeptical or curious about extraordinary discoveries,
on whom it would be difficult to impose, because they
are both devoid of imagination and ambition.

Among these some could be extremely
dangerous in an association in which all
means of action are based on feinting. They could
in effectFentrevoir Gigantic proportions of the co-
lossal masonic lie, be interested in it,
seek to realize, oppose ruse to ruse
and end up, over time, approaching the recesses where the

Occult power keeps its true secret. Not only
they would be dangerous because they could see;
they would be too and especially because after having
seen, they would not fail to speak. They don't
wouldn't be the secret. They would have no qualms
to that. They would realize that the oath of si-
lence was stolen from them, that they were deceived before
to have it lent to them and that, consequently, it is
no value. Against the skeptics who do not experience
no other temptation than to make fun of everything,
or against the curious minds that are devoured by
desire to know everything and understand everything, Power
occult could not find anything more effective for
his defense than the inept juggling which accompanies
the initiation ceremony. Barely laymen
belonging to one or the other of these two categories
have they contemplated the stupid grimaces that force them to
make the Widow the day she receives them for the first
time at her house, that they feel humiliated and turn on her
the back with contempt. And we never see them frankly again
chir the threshold of a lodge. They leave, without suspecting
that they missed the deeper problem,
the most exciting to study and also the most formidable
that they could ever meet.
(1 Who are those who face the ridiculous trials

initiation? Those whose occult Power has pre-
definitely needed. smooth classify into the following categories
boasts:

1° Ambitious and passionate people, ready for anything
in exchange for profit or satisfaction of their
ambition or their passions.

2^ The idealistic Imaginatives, quick to dedicate
ment, incapable of warning themselves against
fraud that they do not suspect, and of whom consequently
that the reason can be more or less easily
asleep.

3*^ Those whom their good-natured ignorance recommends and
their gullible imbecility.

It is among the ambitious that the occult Power
recruits its politicians. The more cynical their ambition,
the more he appreciates them. On one condition however: it is
that cynicism is mixed with the aptitude for hypocrisy which is
essential so that appearances are kept
kept.

It is among the imaginative idealists that Power
occult chooses its preachers. It is mainly for
those he proclaims the virtues and sublimities of
Freemasonry. They believe it is all the easier
ment that they themselves are more sincere, and they
sing in turn these virtues and these ma-
onics with an enthusiastic and understanding conviction
communicative. They are blowing a little from the neighbor
swimming of ambitious freemasons, for the appetites
of whom they feel only contempt. But they don't
walk no less with them, out of dedication to
common mother, to “Holy Masonry”, that they
believe they are as dedicated as they can be themselves
to the principles under which it shelters itself and from which it has
take care to talk to them constantly. There must arrive
hours like the one we are in so that,
singing more than thinking, they retire to their tent,
as Mr. de Mahy did and as so many others have done.

These deluded preachers constitute the truth.
ble defense, the true safeguard of Masonry.
Idealists, they make people believe in their idealism; loyal, to

his loyalty; good, to his goodness. They are intended to do
appears in what we call the high grades. What-
even some are attracted into some of the groups
pements of superior and invisible Masonry.
Those of these groups to which they are given access
are presented to them, once they are there, as the ta-
barnacle, the holy of holies, the place where the soul throbs
true Masonry. It is important, in fact,
that these preachers, these apostles, believe themselves to be at the summit
of the Masonic building. They have to assume
above the ambitious whom they despise. He is in-
dispensable that they consider the latter as
simple mercenaries, unworthy, but indispensable,
of the sublime religion of which they themselves are the pon-
tifes. Thanks to the illusion in which they are entertained on this point,
they agree to cover these ambitious people. They don't suspect
do not try that these can be introduced by the
Occult power in other groups of Mason-
upper nery; groups where we glimpse, otherwise this
what the Widow really is, at least the organization
formidable that it has and the power that is
the consequence ; where consequently we give ourselves more
so much more completely to it that we have more steps
ions and vices, because we feel the possibility that we
will have to satisfy some and nourish others,
provided that the abandonment that one will have made of one's conscience
is absolute.

As for the fools who are admitted in such a big way

number in Freemasonry, and among whom
the “intellectuals” appear in the first rank, they cons-
splash the puddle, a first-rate slap because
that she too is fanaticized. In the latter
category fall more than ninety percent
French Freemasons.

Everyone we just talked about accepts
to submit to physical tests; the AM-
bitious, out of ambition, despite their repugnance, and
fools because of their imbecility. He is coming
although the idealists protest. I've seen a lot
in this case. But we calm them down by telling them that Vol-
The author himself consented to undergo these trials, inheriting
traditional and moreover purely symbolic.
This is enough for them to consent, too, trained
or at least reduced to silence by the example of

Voltaire As for those who do not accept — because

there are quite a few – the occult Power
deprives itself without regret of their services.

Everything is planned, and nothing is useless. All
is done on purpose, even what appears to be in-
understandably ridiculous in the eyes of the observer-
unwary person. And that is why we say: not alone-
all this cannot be attributed to chance;
but also those who combined such a set
of measures, so childish, it seems, but so well coordinated
data in their apparent puerility to resolve
in the long term the difficulties which seemed to
no longer insoluble, these were certainly not
not their first attempt when they founded France
Masonry. They had experience, certainly

very long, from the secret society; experience that they
should, either from their origin or from the conditions par-
particularities of their existence, or to these two reasons to
that time.

This is a very important point that we must
remember, to study later in a rational way
the answer to this question: Who imagined the
Masonic creation?

CHAPTER III

Method of transmission of wishes

of occult Power.

We do not give orders in Freemasonry.

IMPOSSIBILITY WHERE WERE FOUND
THE FOUNDERS OF FREEMASONRY
TO PROCEED WITH THEIR FOLLOWERS BY
IMPERATIVE METHOD.

If it was necessary for the founders of France to
Masonry had the experience of secret societies
to imagine the organization that we have depicted,
even greater experience was essential to them
sand for the maneuver of the body for the use of-
which they condemned themselves.

To fully realize this, we
It is necessary, it is true, now that we know the
means to which they found themselves reduced, namely
also the goal to which they aimed.

Today we have proof that the destruction
tion of the Catholic spirit is not the total goal of
Freemasonry. This proof results from the fact
that the religious tradition of France being complete
eliminated from our government organization
tale, the effort of destruction is turned from another
side. It is about the ideas of property, family and .de
homeland that we are attacking. So the destruction of the state

Catholic in spirit was not all we wanted.
However, due to the persistence with which he was
evidence so far against him, we are at the very
less sure that it was necessary to start by tackling
him before undertaking the rest of the work.

We can therefore safely accept
as evidence that the occult Power founded the
Freemasonry for the destruction of the state of
took a Catholic and for his replacement by another
be. He did not found it for that alone, but he
founded it to first achieve this destruction which
was essential to him.

This established, we will recall that the first rule
of the proper functioning of a society is that, its
goal being specified, all the means of action that it pos-
sede are coordinated with a view to achieving this
aim.

The means of action available to Freemason-
nerie were, from the beginning, limited by conditions
that we determined during our study
of the secret organization of this association (1).

As the reader remembers, the ma-
conic was subject to the following necessities: it
he had to guarantee both the invisibility of Power
occult, that of its goal, that of the direction it im-
took precedence over all the groups and that of the mechanics
nism by which the possibility of this
direction. Or, at least, all this had to be-

(1) See the second part of the Occult Poiicoir against In

France.

would die hidden from the profane public and the mason public-
fuck, until the work whose creation was
pursued had become a fait accompli or inevitable.

All the cogs — as we have seen — tend well
let it be so. We will now cons-
assess to what extent the processes used for the
start-up are in perfect relation with the
data of the problem to be solved.

Since the aim of Freemasonry is the des-
creation of a state of mind and the replacement of it
him by another in the conditions that we have
say, it goes without saying that this Freemasonry is not
not an action agency. It is an educational organization
cation; organism that presents this particularity
that he must not discover the educators. Such a
condition would become unrealizable, we understand, if
the general system of the Masonic organization includes
carried orders given by certain followers and executors
cut by others. Where would these orders come from? We
would see it well. So no occult Power possible
by such a method of transmission of wills.
So we never give orders in France.
masonry. This is a fact that is generally ignored, although
that it is of capital importance.

Of capital importance, we say, because we
Here we touch on one of the most difficult points to understand.
take into the question of occult Power.

The great objection that is usually made to those
which affirm the existence of such a Power is this:

— To have one's wishes carried out, one must
that a Power gives orders. But by giving

orders, he reveals himself to those to whom he gives them. SO
the existence of an occult Power is impossible.
It can only exist in a dream state.

This reasoning, which seems so accurate
goureuse, is absolutely false because its point
of departure is itself false.

It is in fact in no way true that we are obliged to
give orders to carry out his wishes.

Suppose that some Power had formed
the project of establishing its authority not on material force-
rielle because she does not own it, but on
intellectual means; that for this, she tells herself
completely fakes behind certain ideas; what is
ideas are chosen expressly to directly undermine
ment or indirectly all the powers that may
oppose his march; that at the same time they flat-
tempt the people and deceive them so that
these, while giving oneself to them with love, with
frenzy, surrender themselves to the Power which is its proponent
pagandist, like the bird, taking a feed
offered, gives himself up to the fowler who set the trap for him;
suppose that this Power has the constancy of
work for years and periods of years
born to the making of such a state of mind; that she ar-
shore, by gradually accentuating its efforts, to create
a sort of religion, a fanaticism which has as its aim
natural sequence that the acts she wants to see occur
produce are indeed accomplished, and with fervor, by
those she fanaticized; it is certain that this power
sance will be all the more sure of carrying out its plans by
such a method that she will have been able to better conceal them

1st and that, no one having suspected them, no one
neither will they have thought of obstructing it. In this
hypothesis, the occult Power will find itself established without
that we noticed it, without being careful and
while those who contributed the most to it
will have believed they were working for the ideal. The difficulty of o-
peration, in this case, will not have been found where we
generally imagines that it is. The Power Oc-
worship will not have had to look for a way to give
orders without revealing themselves, which is impossible. He will have
simply had to impose the patient methods born
necessary to create or cause to be created the state of mind, the
ligion, the fanaticism which will have the inevitable consequence
table that his secret views are fulfilled without him
have to give orders for this.

But let us remember that the unknown founders of
Freemasonry were located precisely in
a situation such that they were obliged to resort to
such a method. We saw that to arrive
to carry out their secret plans, they had to locate

gically lead “to the constitution of a sort of
college where followers would be gathered who, by fraud
and by lie, we would secretly draw up with a view to
this goal: 1the substitution of the reigning opinion of another
opinion which had to be fabricated through falsification
successive and progressive tions of the old. »

It is obviously not by orders given
that we can achieve such a result. And it's pre-
precisely why we do not give orders in the
Freemason. As I have already said and repeated
many times since the start of my campaign, I have not

never received orders during the six years that I
spent in this Company. I never gave any.
I have never seen any Freemason give one or
receive, except in a certain case of which I will talk about everything
on time. It is by suggestion that we act. We apply
the method which is indicated in the following lines-
boasts of the Masonic Reception: “A summons
official coming from Masonry is doomed to abort-
is lying. We must use individual influences quite differently.
viduals carefully covered. » So no gold-
dres; no “official summons”. Suggestions-
tions; “individual influences carefully
covered" which act under the hidden inspiration of
Occult power, often unconsciously, but
constantly and in the same direction, thanks to the mechanism
nism that we have depicted; and this, during
as many months, as many years, as many periods
years it takes for states to be created
spirit that we need.

It is necessary to emphasize this point, first
because this is how the possibility of
functioning of occult Power; then because
that this is unknown to the public and that the knowledge of
this fact is, however, of great importance to
point of view of the choice of methods of combating
Freemasonry.

FREEMASONRY WAS NOT CONSTITUTED FOR

BE AN ACTION LEAGUE, BUT A SCHOOL OF

PREPARATION FOR ACTION.

Only those, in fact, will understand well the
mode of combat of the occult Power and will find
oppose him with an effective method and weapons, which
will realize that if, at certain very rare times
like those where we are, Masonry has for
instructions to act, most of the time, for two
hundred years, its sole task, on the contrary, was
to prepare for hours of sudden and rapid action, by
long periods of propaganda, falsification of
opinion, creating new states of mind, in
using all means, but above all by hiding
how the occult Power hides itself from
of her. She has no other means of action and she
can succeed only on the condition of these very long periods
preparation by suggestions.

It is so true that, out of four major examples that
we now have action taken at home
under his inspiration for one hundred and twenty years, we see
the Freemasons managed twice to seize the
France, but also fail twice. The two actions
who succeeded and who are the Revolution and the invader-
currently, were preceded by periods of preparation
very long tion. The preparation periods had
on the contrary been insufficient in both circumstances
tances where Masonry failed: in 1848 and in 1871.

Before allowing oneself the famous phrase: “The
The house is mine, it's up to you to get out! » Tartuffe

must wait until those from whom he intends to make his
victims are completely blinded or paralyzed
as a result of its pitfalls. If it is discovered too early, it
is lost.

However, Tartufe is the exact personification of Pou-
see occult and Freemasonry. We noticed-
we will see to what extent in the chapters which follow,
where we will closely study the methods used
in the Lodges.

We could even go further and say that
the true role of Freemasonry is only to
prepare periods of action and step aside when
the hour of these periods has come. She trains men
with a view to certain acts, like training dogs
for a certain hunt. She makes their cer-
cals of the sorts of mechanisms obeying

clashes of which the occult Power keeps the secret.
When he thinks the favorable moment has come, he
let go of the dogs that were kept at the Masonic kennel,
sure in advance that they will rush on the game at the
pursuit of which they were trained. Or, if you want,
he sets in motion the spring of the brains that he has previously
miserably transformed into unconscious mechanisms.
No more Masonic meetings then. It's no more
time. Freemasonry will thus escape the
responsibilities; which gives it this advantage:
that if necessary, she can start again. THE
escapees from the lodges then take any name;
such, however, that it conceals their Masonic quality.
They will call themselves Jacobins, Septembriseurs, Monta-
gnards, terrorists, Thermidorians, communards, op-

portunists, radicals, blockards..., this or the other
thing, it doesn't matter, as long as it's not frank-
masons. They will appear to act freely; in reality,
they will be pushed, like the hallucinated of an order
any by their hallucination, and the hypnotized
by the operator who put them to sleep. Whatever they do,
some crimes they commit under the influence of
this hallucination, Freemasonry will be able to say,
once the crisis has passed and thanks to the precaution it
will have taken to temporarily cancel the meetings
Masonic: It's not me, it's them! And per-
sound will only suspect it, that is to say the Pou-
see occult, will have acted by them, in them, due to the tra-
vail of intellectual and moral distortion that we
will study soon, which is continued previously
for twenty, thirty, fifty years if necessary. In
the absence of this preparatory work, no Power
possible occult. And this is why the knowledge of
this particularity is of immense importance.

REASONS FOR THE CURRENT TRANSFORMATION OF THE

FRENCH FREEMASONRY

IN ACTION LEAGUE, BUT

ALWAYS EXCLUDING THE IMPERATIVE METHOD.

HOW IS THIS POSSIBLE.

We generally do not have this idea of the method
Masonic; and this is partly due to the fact that we
let's see the sect actually act in the current period

tuelle, and on the other hand that the anti-Masonic authors
told us that it acted at other times, for example

pie in 1793, without explaining to us how. It suits
to specify that in 1793, in 1830, in 1848, in 1871, the
things happened as we have just explained
quer. Masonry released its dogs without holding them
leash. She has changed her method in our time,
but it's for the first time.She was brought by
the observation that the Freemasons of the past, a
once released on the country, had quite naturally
allowed to be carried away by the ardor of their temperament
previously overexcited to the extreme; they had
everything ravaged, and the need for reaction had arisen
followed. The occult Power thought it wiser to keep
those today under the lash. He forces them to
return to the Masonic kennel every evening. We
let us say that it obliges the free-standing deputies and senators
masons to only act at the Palais-Bourbon and in the Senate
in accordance with what is decided in the boxes under
his inspiration. He can thus measure the blows of which he
hits France. He proceeds with calculated slowness,
so as to avoid the effect of feedback shocks. It is
an advantage that he created for himself there.

But this way of doing things also has its drawback-
deny. She allowed us to take the Franc-Ma-
in fact, to see it and to show it in action
tion, to ask ourselves what pushes her to act, to
put us on the trail of the occult Power itself.
So that, if it is not too late, if
we can open the eyes of all of France to
time, he will finally find himself disarmed, by this
only that he will be unmasked.

To return to the absence of orders which characterizes

the Masonic method, we must note that
this method is observed even in present times.
Although the occult Power considered it born
necessary to hold its deputies and senators in their hands
Freemasons, he believes that his entire system of attack
that against the nations resulting from Catholicism is found-
would be compromised if orders appeared. This is the im-
personality, the irresponsibility that he must guarantee
first of all. It is the domination of the invisible that he

must maintain if he wants to save his own. SO
no orders directly given, which would constitute
traces allowing us to go back to the source.
Instead of orders, “individual influences
carefully covered”, according to the procedure indicated
by the imprudent Masonic Review. Or even the act-
indirectly exercised, by means of circulation
confidential information of the type that
which we saw Masonry put the francs-
masons, senators, deputies and ministers “at the foot of the
wall” by holding them “by their own interest”. f*^',
We therefore never expressly enjoin these de^
l) Freemasons, senators and ministers to vote
and to act in this or that way. No “sum-
ofTicial notices” are not addressed to them on the eve of
each act of their political life. For the idiots
to delay without proceeding or to proceed by direct orders
correctly given, the occult Power took care to
begin by elevating them to power under conditions
tions such as they have become, by force of circumstances,
his mercenaries. If they value their interests, they are
in the obligation to do what the occult Power de-

sir that they do, without him needing to tell them.
But they care about it, their interests. The occult power
have no doubt about that. He knows them; First of all
because he distorted their character by using organ
nism that he created expressly for this; then because
that he instilled in them principles such as satisfaction
tion of their appetites has become their only law.
It is through Masonry alone that they arrived, thanks
that the means at its disposal have been put to use
their service. They know that. They also know that without
she, they would fall back "into the nothingness from which she
drawn.” So they must walk as she wants,
that is to say as the occult Power wants. They don't
can afford some independence without
expose themselves to being immediately broken and replaced
by more submissive neophytes.

Through the discussions that take place in the boxes and
the conventions, discussions that the occult Power do-
mine — we have seen how — the francs-ma-
sons, senators, deputies and ministers, must understand
take, without the need to weigh on each
from them, what is the policy that Masonry wants
see them serve. Only in certain circumstances-
tances that we take the trouble to bring them together for clarification
ser the line they have to follow. If they don't understand

not, or if, having understood, they do not do what we asked
tends to them, we reduce them to mercy, but always without
that injunctions be addressed to them personally
ment. This is what happened to the F.-. Mori-
naud, former deputy of Algeria. Or we go
range to annihilate them, as we did for the

F.-. F.-, from Mahy, Doumer, Millerand and so many others
very whose history the public does not know. If the Mason-
nerie doesn't give orders, she still has
sanctions at its disposal, and it comes all the more
easily overcome the refractories only if necessary all
the means are good to him. There is none in front of the-
which it retreats, when circumstances allow it
attempt or require it.

This is how due to the preparation work
accomplished by the occult Power for thirty years,
and because of this alone, we are aware of it
tually to the point that the President of the Republic
blique, even if he is not a Freemason is obliged
to obey Freemasonry, just as if he were,
under penalty of being filed. And that, quite simply
because around the first magistracy of the country
like around everything else in France were
created the conditions we were talking about earlier.

A president, in fact, no longer achieves the presidency
than by Masonry, except in absolutely ex-
exceptions which can obviously present themselves,
who could at least a few years ago-
born. Without it, he would instantly fall back, like
the vulgar deputies, senators and ministers, in
the nothingness from which it was most often taken. It turns out that
therefore in this alternative vis-à-A'is de la Franc-
Masonry: submit or resign. And all-
days without any order being given to him.

Let’s take the case of Mr. Loubet as an example.
Was the former President a Freemason or was he not?
it not? The fact is controversial. In reality, he

has no importance. Since the Power oc-
cult held him, it was better that M Loubet was not
not a freemason. It was less compromising. Gold
he held it by the masonic parliamentary majority
to hush up. He held him because of his character which
fully revealed the role played by him at one o'clock

perilous, that of the Panamist crisis. The power occult had seen his Loubet there at work in the affair do Arton. He had drawn up his psychological sheet. He had judged how far complacency could go of the savior of checkbooks, and that all that is necessary should sign, he would sign it. Was there a pact concluded between the Occult Power and Mr. Loubet before was he pushed to the Presidency? It would have been imprudent tooth, and it was by no means necessary. It was enough that the president was bound by his interests, that he knew that the day after the day he refused a sign-ture, his wages would be taken away. Let's even admit, out of consideration for the hidden virtues of Mr. Loubet, that in the decisive hours he was made to understand by serving as “individual influences carefully covered" that if he did not sign, we would put on his places a much worse president than him. It's possible. We thus provided him with a pretext to give criminal signatures, signatures of treason,... out of devotion to the country. The evil-happy president signed with mixed ink of tears, we were told several times; of tears that undoubtedly contributed to quickly drying the dust golden hourglass of the presidential hourglass. It's because Mr. Loubet gave all the signatures which allowed him

been asked that he remained at the Elysée as long as he desired. But never direct orders. The dignity of Mr. Loubet would only have had to revolt!...

With regard to the case of Mr. Loubet, let us now nating that of Mr. Gasimir-Périer. This second example is all the more significant because exceptionally it was not in Freemasonry that Mr. Casimir-Périer owed his elevation. The impressionability of senators and deputies the day after the assassination de Carnot had prevailed over the suggestions that the occult Power could only hastily throw away, while this method of suggestions requires forced-time as an essential element. It is to this impressionability, temporarily overexcited ted, that the election of Mr. Casimir-Périer was due.

Now there were several reasons why the new president could not be the docile servant of Power occult. The first of all was that Mr. Casimir-Périer, enjoying a great situation of fortune and in possession of the first magistracy of the Republic, had nothing more to aspire to. In these

conditions, what can we rely on to enslave him? If
by chance a president placed in such conditions
had managed to realize that everyone
was still unaware then: the plot hatched against the
France, what role was offered to him! What a temptation
to accept the risks and responsibilities, if
was by chance a man of character! And in this case,
what danger for the occult Power, which could be
brought back to the situation in which he found himself
the time of the presidency of Marshal Mac-Mahon

and who risked, this time, not getting out of trouble
as he had done! The occult Power judged that
Mr. Casimir-Périer was not a man to submit;
he therefore only had to maneuver to force it to move
put. This is what he did. And that is why, from
the first days of his arrival in power, without
moreover that we can explain why, the population
larity was lacking in the new president. From the first
my days, be sure, all the occult forces,
all “individual influences carefully
covered" worked against him in the shadows, in
silence and secrecy. We don't suspect it
not, but it is by these occult forces that are made or
that are prevented from gaining popularity. We know
moreover in certain circles that, from the start,
the exercise of power was made impossible for Mr. Ca-
simir-Périer. The occult Power thus forced him to the
resignation. This is undoubtedly the main reason for
the sudden retirement of this president. Unable to replace
play his role, feeling thwarted, prevented, stopped in
everything, he took the opportunity to leave as soon as she
presented, without realizing that he was deserting in
somehow a position that the right one had entrusted to him
Genius of France and that he abandoned his homeland to
the enemy who held her by the throat.

It is the same for ministers, senators and deputies
as was the case with Mr. Loubet, Mr. Casimir-
Périer, and as it is with Mr. Fallières, this president
drawn, like its predecessor, from the nothingness of which people speak
Masonic circulars. Submit or de-
put, and always without orders being given,

this is the alternative imposed on them all. Per-
does not sound going to say to one or the other of them:

“F.-, so and so, you will act in such a way in such a cir-
constancy", or: "you will put such and such a ballot in the ballot box
during such an election.” If this can happen sometime
times, it is because Masonic domination is
currently so well established that we arrive at ne-
ignore precautions. The process generally involves
folded is the one we said. By management
given to the discussions of lodges, congresses and
conventions, we inform the deputies, senators and
Freemason ministers what is masonic policy
conic. It is declared that this is the only one that
can serve a good mason. Now, you have to be good ma-
çon; or else, park “at the back of the wall”! And even, we
don't go that far. Because we must not expose ourselves to this
that there is a question of Freemasonry in the
secular world. We are using a subterfuge. One says :
This is what republican policy must be.
only that a true republican can serve. And it is enough-
caused this slogan to circulate so that then, at
only call from a qualified brother, at the first sign of
distress executed by him, everything happens as if a
orderly had gone to carry a sealed order from the Grand
Orient to each of the senators, deputies and ministers
freemasons. They don't have to be told twice.
Just one is enough. They know too well what their
cost a simple distraction. On one occasion
which is not too far from us, the F.-. Lafforre, pre-
resident of the Council of the Order, exclaimed from the top of the
tribune: “In their vote, the Republic will recognize

his ! »And all the frank deputies and senators-
masons understood what F.-.Lafferre meant.
They ensured that in their vote, Masonry, and
not the Republic, recognized in each of them
one of hers and that she continued to force-feed him.

We have, moreover, given in the third
part of the Occult Power against France of the docu-
ments which leave no doubt about the subjection
absolute freedom of senators, deputies and ministers in France
Masonry, behind which we now know
what the occult Power is hiding; and we were able
note the nature of the means by which this su-
jetion is assured.

AN EXCEPTION TO THE RULE.

ORDERS GIVEN

IN AN IMPORTANT CIRCUMSTANCE.

THE CASE OF F.-. MORINAUD.

'We were talking earlier about the F.-. Morinaud.
Allow us to recall his case. He is one of
rare where there was a precise order, a repeated order
of the Council of the Order. Even if this order was not
not given to the F.-. Morinaud to order him to act
in this or that sense, it was addressed to the Venerable of
the lodge of which this F.- was a part. It is worth noting
that this exception occurred in a circumstance
where the Jewish cause was seriously engaged.
It was enough for the Council of the Order to lose its
head and let himself go to act of authority, not only
ly despite the rule of caution that we observe

without it needing to be written, but
again, as we will see, in violation, on certain
point, general regulations. So deep is the
feeling, and close the bond by which the soul ma-
Conic is united with the Jewish soul! Note that there is no
no article in the Masonic statutes which prohibits
expressly anti-Semitism. On this serious subject,
silence and mystery! In Masonry, there are certain
things we never talk about. These are often those
which we hold most dear. I have experienced some ma-
anti-Semitic lessons and I was able to see that we never
ordered them not to be. We left them
free. But, a revealing circumstance! Although they
had all the skills required to become
deputies or senators, and although they were devoured
of the desire to be, we took care to always
forget.

The case of F.-. Morinaud was special. GOOD
that he was an anti-Semite, he had become an MP because he had
benefited from the storm of anti-Semitism which stirred
all of Algeria. This storm was such that France
Algerian masonry, carried away by the formidable
movement, escaped for a moment from the directions
spiritual centers of the metropolis and became, at least in part
tie, anti-Semitic like everyone else. Cam-
The electoral campaign of 1898 was particularly hot,
we remember it, in our colony. Morinaud was
elected as an anti-Semite, with the support of his lodge, anti-
Semite like him.

An anti-Semitic Freemason elected deputy with the ap-

then the Masonic body also anti-Semitic!...

It was the abomination of desolation in the Temple
of Jerusalem, and also in that of Hiram!

An example was needed; an example that all
Freemasons could meditate, in order to learn to
stay on the right track, or get back there if they were
out; but an example which remained so invisible
as possible to the profane world, the latter not having
to know whether there is or is not a link between the
Judaism and Masonry.

Under the suggestion of the occult Power, the Convent
and the Council of the Order agreed that Morinaud
would be hit. But how? They could not invoke
to query against him any article of the regulations since
these are silent on anti-Semitism. They didn't have
at their disposal that this famous principle of tolerance
and respect for any religious faith that is enshrined in
statuses alongside other lies. But the F.-. Mo-
Rinaud having noted that this principle was letter
dead when it came to Catholics, could legislate
timely object that there was no reason for
that it was not the same when it came to
Jews. He was shown how things should be
be understood. Under the influence of suggestions re-
hanged in the boxes, the Council of the Order, pushed
by the Convent, began a correspondence with the
Venerable of the Union and Progress lodge to bring
the latter to have his workshop initiate a ma-
conic to F.-. Morinaud. The Venerable replied
that it was impossible for him to act like this, that he had no
not the right, because none of the charges
provided for by the regulations could not be invoked

against Morinaud. He added that this brother was a perfect
anticlerical, since his marriage had been purely
civil and that none of his children were baptized; that he
was an excellent republican, since he always
voted like the F.-. Brisson. The F.-. Morinaud shows himself
only anti-Semitic trait. But where was the article?
Masonic statutes which prohibited anti-semitic
tism? Under these conditions, the regulations oppose
know what the F.-. Morinaud was indicted.

The Council of the Order was then obliged to show
that anti-Catholicism and republicanism do not
do not cover the entire Masonic program. Obviously-
pushed by very pressing influences, he leaves
tit of the usual rules of caution. He forgot the tac-
fundamental tic of the order, which consists of proceeding
by suggestions and not by orders given suddenly
ment. Retreating behind the Convent which, said-
he had clearly manifested his will, he declared
by letter to the Venerable of the Union et Progrès lodge
that if the F.-. Morinaud was not indicted,
the lodge would be put to sleep. This was the order given
in violation of the regulations. But it was about the in-
Jewish interest!

On the advice of Morinaud himself, the lodge gave in,
thinking it was the best way to end it. She
therefore indicted Morinaud. She imagined
that she would be free to absolve him since it is
it was her who had the right to judge him, and she believed
having prevailed over the Council of the Order when,
after examination of the facts, and by a judgment rendered
following Masonic forms, judgment supported

on seven pages of recitals and pronounced unanimously
nimity of its members, it would have declared Morinaud innocent
hundred.

The Council of the Order did not take this for granted. He
wanted anti-Semitism to be defeated and he did not
necessary for this. He broke by his own authority the
judgment of the Union et Progrès lodge, he appealed
before a Masonic jury on which he could
count, and he succeeded in convicting the F.-. Mori-
naud to five years of exclusion from Freemasonry,
not as anti-Jewish — such frankness could have
compromise Masonry and, who knows? maybe
also the occult Power, — but as clerical and
reactionary, which was absolutely contrary to the
truth.

After which, the Council of the Order maneuvered to
that the F.-. Morinaud was not re-elected deputy, — this
in which he succeeded, — and so that anti-Semitism was
extirpated from the Algerian lodges, — which has since
long a fait accompli.

I had in my hands the official documents of this pro-
these. They believe that things happened as they did

I just told it.

Therefore, except in absolutely exceptional cases
like this one, where the Jewish cause was at stake, not
of orders given in Freemasonry. It's a spring
ciple which the reader must imbibe, some idea
opposite that he has had until now.

After the developments that we have just seen
provide to establish that in Freemasonry we do not
does not proceed by orders that some give and that

the others execute, which would make it absolutely im-
possible the existence and functioning of a Power
occult, we will point out a particularity which cons-
provides a so to speak material proof of our
demonstration.

' This proof results from the fact that among the articles
of the statutes of Masonry which establish the categories
gories of Masonic offenses as well as the penalties associated with
annuities to each of these categories, none talks about
punishments to be imposed for refusal or absence
execution of orders received; while on the contrary
the most severe penalties available are re-
used for “infidelity to Masonic principles”.
This is a particularity whose meaning does not
could escape no one. There are no penalties
provided against refusal of obedience to orders,
because orders are never given.

The nature of the penalties reserved for those who show
thirty guilty of “infidelity to Masonic principles-
"niques" itself provides corroboration of our
exposed ! Call to order, reprimand, suspension and finally
exclusion: this is what Freemasonry punishes
delinquent or infidel Freemasons. She
rejects, purely and simply. They push back the
suggestion? She pushes them away in turn.

Is it so in the mysterious spheres which en-
develop occult Power more or less closely?
I would be careful not to assert this. I think I cons-
considered contrary examples. It is, moreover, im-
possible that it could be otherwise. Without that, the real ones,
the deep secrets, those of the origin and purpose of there

Freemasonry would have been known for a long time.
But since external Freemasonry,
that which is recruited directly from the professional world
fane is an education association, it makes sense
that the sorrows there be those of which we have just spoken
ler and it would be illogical if they were other. It is
because they are such and it is because everything is
holds admirably in the Masonic organization
that the reader must convince himself of what he has without
doubt and quite naturally started by being surprised,
namely: Do not give orders in France
Masonry.

IMPORTANCE OF THE FACT
WHICH WE HAVE JUST REPORTED.

Knowledge of this particularity tells us
let's just now and we insist on it in a way
very particular, is essential from a practical point of view.
tick.

If, in fact, Freemasonry is an organism
education and not action, but an organization
of education tending towards action, struggle, war
intellectual, it is through the creation of analytical organisms
logues that we have a chance to fight advantageously-
lies against her.

The associations that we organize would not be
they as action organizations, electoral or otherwise,
without their members having been trained by an education
prior cation tending to make them aware of the ad-
versary which faces them everywhere without them noticing it

receive? So these associations will fight in the
empty, as we have done for a century.

Are they, on the contrary, only organisms
of education, without this education tending towards action,
to the struggle, to the war against that which constantly tends
to action, struggle and war against France
and against the traditions which are the sources of his life?
So whatever agitation they give themselves, whatever
zeal that they deploy, they will let France perish and
and its traditions, because they will not strike on
those who, on the contrary, are only busy striking.

The knowledge of the fact that we have just put

in light is of yet another practical use.
She makes us understand that, not being able to give
of orders, the occult Power, condemned to proceed
as we will show, needs long
spaces of time to achieve its ends.

We can use this time to organize the
struggle.

Will we succeed in opening the eyes of the nation?
whole? If we succeed, will it still be
time, once this part of the task is accomplished,
that France prepares its defense? Will she not
not too far into the monster's mouth? Is the
for us the really distressing question, especially
if we think about the difficulties we experience
well, difficulties of all kinds which oppose this
that the necessary assistance and resources be brought together
necessary for the organization of this propaganda and
this anti-Masonic teaching in the absence of-
that there is no salvation possible.

SECOND PART

The mode of action of the occult Power.
Selections. Suggestions.

CHAPTER IV'

Masonic selections.

Precautions taken so that information is given

in the workshops is bearing fruit.

FREEMASONRY EDUCATION SOCIETY.

The occult Power cannot transmit its
wishes in an imperative manner, we have to study
deny the process he uses to force the French
Masons to serve his purposes.

For this he adopted a system of selections and
of suggestions combined in such an ingenious way
denier than perfidious and which are made possible thanks
to the superposition of secret societies which characterizes
the Masonic organization.

Selection! suggestion ! Let the reader remember
these words. They contain the secret of the power of
Occult power.

Select subjects deemed suitable to receive certain
some suggestions, feed them with them, once
this first preparation completed, operate among
them new selections with a view to other suggestions
tions, continue in the same way by impregnating
more and more individuals of ideas whose reign
is essential to achieving the goal in question
to reach, eliminate followers recognized as unfit
to the service, or at least not to overtake them-
ser the degree to which they have arrived: this is the method that
the occult Power invented for the Freemason-
nerie, the only one that this association can use in
due to the conditions in which it was constructed
titled. So much so that if we found a way to
remove the possibility of selections and suggestions
tions in the workshops, we would eliminate the Franc-
Masonry itself, we would cut off the arms of the Pou-
see occult.

Freemasonry is therefore nothing else
that a secret society which tends towards pro-deformation
progression of intelligences by means of selections
and suggestions combined for this purpose.

These suggestions emanate from the occult Power, which
passes them into higher Freemasonry,
from where they descend into the lower Masonries
to then be spread throughout the secular world.

It is through these suggestions that the occult Power
invisibly proceeds with the slow destruction of states
of mind which create obstacles to his progress and which he
replaces them with those he considers essential to the
future realization of his secret goal.

He absorbs Masonry in this preparatory work
tory for periods of years as long as
circumstances require. More than fifty years have
were thus employed in the preparation of the Revolution
tion and more than seventy to that of the current situation
tuelle. During these periods, we only take care
of only one thing: to drive home the suggestions of a ma-
progressively in the intelligences, and we leave
quite naturally for this, principles that we

we saw formulated in the statutes. We take advantage of
contradictions which have been deliberately left in the
declaration of these principles. We pass in silence
some of these. On the contrary, we insist on the au-
very. Little by little we accentuate the suggestions in the
intended meaning, we make them more and more demanding, violating
slow, despotic, so that those who
are impregnated become real fanatics.
While this work is carried out inside the lodges,
the members of these perform the same maneuver-
vre in the secular world. It's only after
this accomplished task that the Freemasons do not
smacks of propaganda into action. They then appear
serve the free opinion of the majority of citizens.
In reality, they only obey the state of mind they
have created after him who was created in themselves,
and so, without them knowing it and without them being able to know it-
see the crowds hypnotized like them and by them,
the whole nation acts in accordance with what the
Occult power, inventor and organizer of im-
mense maneuver.

Freemasonry, we have said, is not

a league of action, but its teaching tends to
train men of action. It tends even more to
train apostles. It is true that the apostles are the
true men of action of certain eras,
precisely because their preaching is the only
possible action in these times. This was the case at
moment when the occult Power founded the Franc-Ma-
masonry, and that is why it was formed
as we have just said. What else
logic ?

Not being an action league is thanks to
what Freemasonry had so far been able to avoid
all responsibilities.

If, at present, we can get our hands
on her, while for two hundred years she was
managed to always pass for something else
than what it was, if we arrive at this result that
have never been able to reach the anti-Masons of the times
previous and which is the beginning of its ruin,
it is because those who direct it, those who constitute
kill the occult power were brought by the reasons
that we have said, to transform it since
few years in the action league, she who had not been

created for this.

“Be a Freemason,” said Bro. Laf irons on the ban-
quest of the Convent of 1903 is to be an apostle. »

If we select and suggest both
Freemasonry is, in fact, to create apô-
people who exercise their spirit of proselytism to all
the levels of the Masonic hierarchy, as well as in
the profane world. It is therefore a word to keep that

that of F.-. Laf ferre, because she gives us one of the secrets
of the method of occult Power.

When you are not an apostle, to be a mason is to be as-
pirating apostle. It's always the F.-. Lafîerre who
learns it, in one of these oratorical developments where
Masonry is magnified falsely and with
the usual presumption, but which is not
less revealing.

“There are men in Masonry,” he said,
who arrive at the fullness of freedom in-
intellectual and moral; there are others that we know
likely to free themselves, and these are the elders, this
are the masters, they are the companions who free
the apprentice whispered little by little. This is how the big one
battalion of free thinkers is formed, this is how
Masonry becomes the educator of humanity, and
this is how she sees her ranks growing every day;
this is how every day, through improvement
intellectual and moral of the individual, it takes that
who, left to his own devices, would perhaps have remained
the prisoner of reaction and clericalism, and who,
thanks to your help, through moral improvement
that determines the institution, tomorrow becomes your
equal, become an apostle as powerful as you,
comes one of the masters of Masonry at the same time
as one of the educators of democracy. »

Replace certain expressions with others:
example put “destruction of all discipline
moral and intellectual" where there is "perfection-
ment”, put “Corrupting Freemasonry”
where there is “Educating Freemasonry” and you

you will realize exactly the work that is being done
fulfills the occult Power within the workshops of all
grade. We now have proof of this
by the extraordinary production of scandals, of
shames, vices and crimes which is the consequence
of the establishment of Masonic Power in France.
But above all, put “subjugation to Power
occult” where there is “intellectual emancipation”
because this is especially what the work undertaken aims at
through the intermediary of the blind who imagine themselves pos-
seduce and spread light. It is enough, in fact, to go
a little deeper into things to see that
the so-called intellectual emancipation, both
from a religious point of view as well as from a political point of view
and from a social point of view, tends purely and simply-
ment, as we have already said, to the destruction
of the organizations and all the forces that constitute
through their coordination existing social bodies, and
which thereby establish insurmountable barriers
sands against the secret enterprises of Power
occult. These barriers, he had to destroy them
or that he remained powerless. And that's why he
invented the word liberate to cover the work of preparation
ration to enslavement.

I We will study the details of the operation such
that it is practiced in Freemasonry.

AUTOMATIC SELECTION BY ELIMINATION
VOLUNTARY.

We explained how and why
Freemasonry in its beginnings saw people sitting on

the columns of its temples of peaceful men in-
capable of admitting the idea of preparing a
any attack against the national religion or
against traditional government. But she can
will also attract others, as we have
explained: the worried, the discontented, the ambitious,
and all those who were tired of Catholic discipline
or who were irritated by the constraints imposed by the organization
political and social nization. All the tactics of
Occult power or, more precisely, that which it suggests
managed to the intermediaries through whom he was obliged
to act, should consist of using the good reputation
followers of the first category and to discourage
as little as possible those of the second. Because if the presence
for some constituted a necessary protection, it was

on the other hand among the others that there was a chance of
recruit the real workers of the “great work”.

This initial composition of the boxes imposed by
the necessities that Power had to face
occult called for correction. Since she intro-
brought into the workshops men who, because of their
character and their temperament, should always
remain resistant to any subversive teaching, it was to
any necessity that the occult Power could get rid of
get rid of those when he wants. He provided
by the system of successive selections.

Among these there is one whose character is
very particular, because it is exercised in a way
constant, and so to speak automatically, in
because of the ease with which they can move away
of Masonry the Freemasons who have ceased to

enjoy it. The occult Power has indeed taken care of
not put up any obstacle to their exit. Who-
conch not found in Freemasonry
what he imagined he would encounter there did not even
to make the gesture of resignation. It can be
to no longer appear in the lodge and not to pay his
contributions. We crossed it out, after a reminder which remained unanswered.
answer, and all is said. This is how things happen-
smells very frequently.

As, on the contrary, certain precautions are
taken to defend the entrance to the lodges, we can say
that the exhaust port is wider than the one
of introduction and thus, the rejection of rejects takes place
kills in the most natural way. ' ' "^^

In fact, a first selection is made at the moment
even where a layman is lured into a box.
It results from the fact that this profane person is previously
observed by at least one Freemason who gives him the
first openings because he knows him.

This selection is necessarily imperfect since it
is left to the care of each follower. This one operates
with his zeal, intelligence and insight
quoted. Now, it is far from that all the children of the Widow
be intelligent and insightful. Moreover, they ignore
are the true plans of the occult Power. They don't know
than what was revealed to them, that is to say nothing or little
close. And again, this nothing varies, not only with

grades, but also with countries and eras. THE
freemason recruiter is limited in short to attracting
in Freemasonry those of his friends of whom he
considers the state of mind as corresponding to the

his own. A triple investigation is made by others
members of Tatelier on the profane thus proposed.
Questions are addressed to him. Finally
he is made to undergo the ridiculous physical tests which
have the usefulness that we have pointed out.

Recruitment carried out under similar conditions
is necessarily as mediocre as that of the first
highest lodges, having regard to the aim that Freemasonry
must achieve. But the correction resulting from the elimination
voluntary nation intervenes immediately, and it is
to produce its effect at the discretion of Power
occult.

At the discretion of the occult Power, we say, because this one
is always free to activate more or less the game of
this elimination mechanism. For this he only has to
accentuate in this or that direction the teaching that it
distributed. Those to whom this modification displeases,
leave Freemasonry. This is how, without
as one might suspect, the ease with which a franc-
mason ceases to be a mason contributes, in itself, and in
to a large extent, to the selection as desired
Occult power, and this without the need for it
to never show up.

Two interesting particularities to point out per-
will make the reader realize this.

Lay people have become aware of certain defects
resounding actions that have taken place for more than twenty-
years within the lodges, and all of which had the cause
the revolt of a feeling of honesty or patriotism
tism among those who slammed the doors like this.
The former police chief, Mr. Andrieux, was among the

first of these rebels. We understand that if the world
layman knew some of them, he ignored
a large number of lesser-known dissidents,
who also left Freemasonry by default
taste of what was happening there. By whom were they replaced?

these? By less scrupulous people. And at what mo-
did these renewals take place in the per-
sonnel? Precisely at a time when occult Power
thought of certain destructions no longer of order
religious, but of a national order, of which he did not have
been a question yet. For the realization of these destructions
tions, other workers were needed than those who had
been suggested until then and which had not been
only from an anti-religious point of view. The power
occult only had to unmask a few of its
new views, and those who were not good for
serve them eliminated themselves, leaving the
place for those who, on the contrary, were suited to it, and who
because of this he introduced into Freemasonry-
laugh. The selection was thus made automatically, by
voluntary elimination, and it was done according to this
what the immediate need demanded. The occult power
would he feel after that, the need for a momentary step back?
tanned? In this case, weighing in reverse direction on the
direction would be enough. We would see the Franks-Ma-
If we are too advanced, let go of Masonry in turn,
because they would find it too reactionary. HAS
their place would fit those who had momentarily
absolutely need the occult Power: the moderationists
whom he would know how to attract or bring back into the fold. There
selection would still be done automatically, by Tele-

voluntary elimination, and it would always be done according to
the immediate need for occult Power.

Another particularity of which we have already said
a word when speaking of the lists of Freemasons who
have been published, shows how considerable
voluntary elimination in Freemasonry.

We had to point out this fact: that to certain
eras the number of French Freemasons remains
essentially the same for very long periods.
For example, it was like this during the six years
that I spent in Freemasonry. During this
space of time, the federation of the Grand Orient of
France had around sixteen thousand members. And
however there were seven or eight times more initiations
what would have been necessary to fill the gaps
caused by death. A considerable number of
Freemasons therefore left Freemasonry.
Who were those who remained? Those who like
know in the Masonic environment as it was then,
they testified by this very fact that they found themselves

in a state of mind related to the needs
momentary moments of occult Power. Those who
were, on the contrary, obviously in a
other state of mind. They were eliminating themselves.

FIRST EVOLUTIONS.

Things being organized in this way, it may seem
that a few years should have been enough for Power
occult so that its lodges, recruited at the beginning in
the conditions that we have set out, were it not

more composed than of these subversive minds by the act-
of which the goal he was trying to achieve was to be achieved.
said.

But there was a lot to do at the same time.
Prudence dictated going slowly. It was necessary
above all take into account pro-public opinion
fane, that it was a matter of not offending, that we had to
will only change little by little.

When he had the suitable subjects at hand,
the occult Power began to act in this direction.

He chose those who were gifted with the spirit of
proselytizing. This is encountered, even among ambi-
old, discontented or undisciplined. If these am-
bitious, these discontented and undisciplined were
remained isolated from each other as they were
in the secular world, what could they do? Nothing. He
On the contrary, it was enough that they were united so that
their strength was felt. This force became feared-
ble if it was directed and if their efforts were coordinated
given. It was increased a hundredfold, if a perfidious educator
transformed in their eyes into a noble “philosophical spirit”
losophical and progressive » the low spirit of ambition,
of discontent and indiscipline which animated them.

Was it difficult? Not at all. Simple matter of suggestion
management which was to be singularly facilitated by vanity
interested parties. Thanks to which we got rid of their
the most contemptible selfishness of the brake of shame; we
even surrounded them; we covered the art with enthusiasm
hidden heart of their unfulfilled desires. The more they were
vicious and the more they must have enjoyed telling each other and
believing oneself to be in love with progress.

It was a colossal force which was going to be found by
there unleashed against this Catholicism that was easy
to present, on the contrary, as an enemy of all pro-
sandstone, by this alone that it remained faithful to this high
virtue: discipline... Now, this was precisely the role
that the occult Power intended to play at Ma-
masonry, and it was in this view that he had introduced
in the declaration of Masonic principles, the es-
took “philosophical and progressive” alongside the “res-
pect of all religious faith.” The first one wasn't there
only to serve as a mask for all human passions
maines, and to allow them to rush, glorying in
proud, against the second. ^

“To be a Freemason is to be an apostle! » had to
then start saying the F.-s usefully. F.-. Lafferre
of the time, to stimulate perverse propaganda.

By these “apostles” whose action he coordinated, and
who acted outside individually and without
discover Freemasonry, the occult Power
could cultivate successfully and incognito in the
profane world the same spirit of worry, of mis-
contentment, indiscipline and ambition which
agitated themselves. Thanks to this culture, all
vicious beings would be convinced that they were phi-
philosophers, champions of progress and therefore
superior to those who practiced the old virtues
routine... The effect should not take long to take effect
feel.

As a change occurred in
the state of mind of influential secular circles, the Pou-
seeing occult could accentuate ''^oportionally

the interpretation of the dangerous principles of the declaration
ration, in the objective sense against what he had re-
solution to destroy. He advanced like this step by step, slowly-
ment but surely, without offending public opinion
annoying, always measuring the accentuations of its
teaching inside the lodges, according to the results
conditions he observed outside.

When this patient tactic had produced its ef-
Fets, an hour came when the occult Power could disembark
to rid Freemasonry of one of the masks it
had put on her face, and where she was allowed to

here to give itself without risk as the place of gathering
ably of all innovators.

It can be considered that the incubation period of
the state of mind which allowed this change in the figure of
French Freemasonry has lasted since the appa-
rition of this association until around 1770.

It is in this period of preliminary work
that writers like F.-, of the Tierce, preoccupied
to respond to the very specific accusations already contained
naked in the encyclicals of the Popes, celebrated the
virtues of the Freemasons. “Imagine a
a man fearing God, faithful to his prince, this is the
mason. These are its mysteries; that's his secret... The one who
deviating from the duties of religion is not a Mason.
He usurps the name; he never deserved to
to carry. »

There were indeed, in Masonry,
Freemasons whose portrait corresponded to that
that traced the F.-, of the Tierce. But there were also
others that the occult Power took care to introduce

lead. In the name of tolerance, he forced the first
the former to get along well with the latter and he re-
served to gradually replace those with these,
as the work of suggestion carries its
fruits.

Also compare the declarations of F.-, of the
Third of those made by Freemasons
nowadays :

“Freemasonry is the counter-Church…”
“Between Masonry and the Church, it is a war to
dead and merciless"... "We must crush the infamous, and
the infamous one is God!..." You will thus have the point of
departure and arrival point, and you will travel
account of the prodigious perfidy which must be
gifted with occult Power, especially if you consider that
his Freemasonry was for the first time, in 1793, this
what she is today; that he made it militaristic under the
first empire; that he bent her to the most maneuvers
hypocrites under the Restoration; that he presented her
again then under the guise of an association of men
mes “fearing God and faithful to their prince”; that he
however, used it in the preparation of the Revolution.
tion of 1830 first and of the Republic of 1848 in-

following ; that he forced him to strangle this Republic and
to create the second empire; that he led him to kill this one
as she had killed the Republic; and that, to understand
ble, he made him accomplish all these evolutions and these revolutions.
lutions by always maintaining populations in
the persuasion that the so-called Freemasonry does not
didn't care about politics.

It is also in this first part of the incu-

bation of the new state of mind that was organized
success of philosophical literature, whose entire effect
strong was turned against the two national traditions:
Catholicism and the monarchy.

This success was universal, and this uni-
versality as a spontaneous fact, as we have done
for so many other things that we thought were spontaneous,
them too, and which we now know to have been prepared
reated by Masonic action. We wanted to attribute it
to the sole talent of writers and the superiority of ideas
that they were developing. But many other writers
French had more talent than philosophical writers
sophes, including Voltaire. As for the alleged
superiority of their ideas, we now know what
stick to that. The proof is that they are
deadly for any human group that has the im-
be careful to accept them.

The truth is quite different.

To find it, you have to start by telling yourself that a
done like this cannot be spontaneous, that it
cannot have a single cause either — even
if it were true that this cause existed - the talent of
writers or the superiority of the ideas they propagate,
that it must be prepared and organized. It is thus with our
days. Even more so during the 18th century. He
It should also be noted that to organize
a universal distribution of any works,
you have to have the means; that these means, the
Occult power possessed them, since it had been able
create a universal Freemasonry and then-
that, through this Freemasonry, he had singularly

significantly increased its power of international action

national; that outside the Church, he was alone in
be able to act internationally; that he had a
immense interest in the success of philosophical literature
phique, he who aspired, even before the appearance of
this philosophy, to the creation of an an-
ticatholic; that moreover the philosophical writers
were Freemasons; that they therefore benefited
about the spirit of solidarity that Power hides
takes care to develop within Masonry; that finally
their campaign was conducted Masonically, thus
that we can realize this by reading the correspondence
pondance of Voltaire, initiated from his youth in An-
gleterre, great leader of the fight against Catholicism
by written propaganda, and which corresponded ma-
technically with his accomplices. If we add to
so many elements of appreciation of this capital fact that
hawking businesses were founded, by the
what works of philosophical writers were
distributed free of charge throughout France and
abroad, we will be convinced that the spontaneity of success
universal ces of philosophical literature of the 18th century
century is a pure legend, and we will attribute to Pou-
see obscures the part of this “spontaneity” which re-
comes in all property as in all justice.
The time we are talking about was also the time when
the occult Power recruited its Masonry from the elite
social and political. He needed men to
part of this elite. Since it's her he has to-
-will first of all distort the understanding. The cor-
break in morals should also help singular-

lies to that. The occult Power also needed
men belonging to the social class who came
immediately below that of the privileged.
When the time for action comes, it's these
who were to lead the movement from which they collect-
would take away all the profits that the occult Power would judge
good to leave them. It was therefore necessary that they were for-
my. This is why there were then in the lodges
bourgeois and lawyers, alongside princes,
nobles and abbots.

When, under the color of philosophy and progress,
the suggestions became more aggressive against the
Catholicism, and when, as a result, the resistance of
certain adherents occurred, the occult Power
had no reason to be moved. The most he risked, if he
was careful not to rush his walk too much.
teaching, it was to lose its most adepts

refractory. But this was planned and even desired by
him. Did he not know that, thanks to the work already accomplished,
could he separate from them without danger? Didn't he have
who should replace them? And Masonic recruitment
Was it not going to find itself modified, as a result of this replacement?
placement, as it was useful for the walking of its
affairs and the future realization of his secret designs?
The retrogrades could therefore leave if they wished
seemed. As for those among them who, after having
started by protesting, would continue to frequent
the lodges, their business was secure; they were intended
to undergo the influence of the environment and, while being more
or hang around less, following in the footsteps of the advanced ones.
Their moderation would also continue to serve as a

cover to Masonry. Far from doing harm, their
resistors would still be useful. They inform-
occult Power over what could or could not
could be attempted without danger. At the same time, they
would serve as a brake to moderate the ardor in-
tempestuous ones of the boldest who, not being put by
him, aware of his secret views, let himself go
to the impatience or covetousness that the
tions excited in them.

Masonic recruitment thus changed
methodical way, selections and suggestions
operating with perfect coordination.

We noted earlier that the
current of ideas varying in Masonry according to
the impulse given by the occult Power, it
resulted that he was master of hunting
Masonry those whom he pleased to see emerge from it, and
this, without needing to appear. We showed
also that, by the same token, the occult Power was also
ly master of recruitment. We will attract
attention again to a striking example that we
provides, on this subject, the current era.

It is on the army and on education that, since
a few years, the occult Power needs to carry
all his effort. On the army, because, to ensure
his domination, now that he is in power, he
needs this army to become Masonic by
its leaders. On teaching, because, so that
the generation of tomorrow does not revolt against him,
he feels the need to compress his brain
special way. However, we see the members of

Lower masonry, match obediently
to this double need by seeking, among the insti-
tutors, professors and officers, news
recruits on whom the occult Power senses the birth
ceased to make its selections and establish its suggestions
tions. What did it take for this? Simply what-
what preachings made in the lodge, by which we have
haunted the narrow minds of the Blue Masonry of
the idea that clericalism infested the army and teaching
gment, that this resulted in an immense danger for
the “Republic” and that it was necessary at all costs to react in
attracting teachers, institutions and
tors and even officers, despite everything that
had been said and written by Freemasonry against
these latter.

At the same time as Masonic recruitment was
modified little by little, according to the views of the occult Power,
a superior selection was soon made as a result
of the population of high ranks. We showed
in the chapter dealing with the organization of these high
grades, how those who get there are pre-
monitored without their knowledge (1). We therefore do not have to
come back to it here, if only to note that Power
occult could, from the beginning, thanks to the organism that
we made known, trained composed executives
of men he was sure of. Those he attracted to the
higher degrees were those that he felt belonged to him
hold most completely. He put it this way
everyone in the place that suited them, and he created a

(1) See Part II of Occult Power against France.

staff to which he could rely in complete
tranquility for the smooth running of things, without
that in the future he would have to intervene for the details.

Thus, the solid Masonic army was formed,
without anyone paying attention. Army of apostles who,
as they became more imbued with the suggestions
management, worked more and more, each in
its sphere, to spread the state of mind desired by power
mysterious session from which they received inspiration
without knowing it.

CREATION OF A SPECIAL ATMOSPHERE IN THE
LODGINGS. PRECAUTIONS TAKEN.

The occult Power also took certain measures
sitions to create a sort of atmosphere in the dressing rooms
phere favorable to the success of his. education. He
it is enough to draw attention to a few., to
show that there too the occult Power provided the
proof of his experience with the secret society
when he created Freemasonry.

I have already pointed out the care he takes not to let the
apprentices work alone, but to force them to
milk in constant contact with companions,
masters and high-ranking officers.

I will recall here a general organizational detail
which perhaps did not strike the reader, but which has its
importance from the point of view which concerns us in this
moment. It is that of the division of federations into
these groups, so few in number, that we call workshops.
Since Freemasonry is a society of

teaching and is only that, it is advisable not to do
work together that a number of followers relate
tively restricted. Isn't that how we do it?
still in boarding houses and high schools? That's why
that we always see the federations, so numerous
that they are shared in workshops; it's for
that too as these workshops; still matter very much
few members, even in the Grandes Ailles where
the Masonic authorities prefer to see the
freemasons founding several lodges rather than
unite into one.

I also showed how the bizarre ceremonies
which are called “opening” and “closing
works according to the customary rites and mysteries”
contribute to putting initiates in the right conditions
intended so that the lessons and suggestions
penetrate into them. These ceremonies, I said, constitute
kill like a wall between the moments of holding
and those who precede or follow it. Before or
afterwards, the Freemasons joke, smoke, talk
of their pleasures or their affairs as simple
laymen. But it is no longer the same as soon as the Ve-
nable covered with his cord and striking a blow
mallet invites them to proceed with “the opening of the

valid according to the customary rites and mysteries. These
rites and these mysteries suddenly transform the
laymen from earlier into initiates, imbued with
sublimity of their mission and collected as it con-
come. There is no longer a single one of them who, once
the “opening” begun, is not convinced that it
exercises a priesthood; not one who does not listen to Venera-

ble, the overseers or the speaker as he listened to the
priest in church when he was little. It must have been
pronounced the last words of the “closure of
works according to the customary rites and mysteries",
so that all these enlightened people find their or-
dinary. Even the most skeptical, those who first
midday, want to laugh, end up taking
the fold. They get used to no longer mocking. They arrived
then to consider the Freemason who engages
to all ritual simagreas as fulfilling
a superior function. We may have some difficulty
to admit this when one has not experienced the
thing. It is so easy to judge and especially to judge badly
from afar ! We can say to ourselves: “That would have the effect on me
opposite ! » In reality, nothing is less certain. He
there are indeed a certain number of francs-ma-
sons on which it produces the opposite effect. But
so what happens? Thanks to this elimination mechanism
tion which works automatically and which we
we must not forget the essential role, these
are going. They leave precisely because of the effect that
it happens to them. And so, only those who
are apt to be impressed; and they are all the more
more than the presence of skeptics does not bother them.
In this, the importance of the organization still appears.
nism of elimination. I saw how things are
pass, and I started by not understanding anything
dre. But I was able to realize later that
it is there, without it appearing, in these eliminations
operating by the very will of those who are incapable
you to take the right tricks, that is one of the principles

main means of selection practiced by the Pou-
see occult.

The childish exercises discussed
in the preceding chapters also have a
great utility from the point of view of predisposition to

acceptance of suggestions. These men that we
accustomed to calling themselves three, five and seven old
years, who are forced to make gestures and comments that
are those that are suitable for children in
young age, how when they do not react against
these absurd and daily practices, would they react
against a teaching of which they are moreover, for
most, absolutely incapable of seeing the falsity?
However, they do not react against childcare exercises.
lity since they remain, since they are not eliminated.
We can therefore do anything with them to the point
from an intellectual point of view. They will suffer everything. They will swallow
All. They will digest everything. Through childcare exercises
lity, the occult Power tested them; He is sure
two.

Mystery and secrecy also have their uses
from the point of view which concerns us. Due to the service
the way they never reveal anything about what they
will be able to see or hear in the meetings of the
Masonry, the initiates are in fact cloistered
morally.

When we think about it, we wonder how
honest men can bend so easily to
this obligation and commit to secrecy with regard to a
society which should be suspicious to them for that alone
let her hide. But in this as in so many others

things, the occult Power has taken its measures so well.
When he asks the recipient for the “oath of
silence”, this one still has the blindfold on his eyes
of which we took care to blind him before making him
chir the door of the temple. He is more or less disoriented
by the grotesque ordeals he has just undergone. 11
feels ridiculous and, as a result, has no desire to per-
never know anything about the stupid comedy that
he just got to be the hero. Most are moreover
or less impressed by the speeches given to them
addressed as soon as they enter this place that they do not see
not and that we try to give them as august.
These speeches are not left to the inspiration of the Ve-
neable. They are composed expressly, calculated with a view to
of the effect to be produced and recorded in the rituals where
the workshop president must read them. Like the recital
pedimentary is blindfolded, he does not see the ritual
that the Venerable holds in his hand. He imagines that this-
he improvises all the grandiloquence that he tells him
throws to the ears and he is inclined to take into consideration

ration an association whose members, for
dants that they must appear to him if he is somewhat
educated, speak to him a language so above the pro-
vulgar pos.

There is yet another reason why it is
very willing to believe in their superiority. In the night
where does the blindfold he has over his eyes put him, he wonders
who can these men be who take so much
precautions before introducing a newcomer
among them ; who make him undergo strange trials,
it is true, but the explanation of which is promised to him

for later ; who ask him a host of questions
in which the concern appears at any moment
pation to know if he is worthy of the favor of their
company. If this favor is presented to him as
so high, it is therefore that those who give it are well
superiors... If the poor layman had the use of his
eyes, he would see that he is simply dealing
to X, Y or Z, whom he meets every day and who have not
absolutely nothing about the hero either morally or physically
that. But he is blindfolded...

Finally, if despite everything susceptibilities were
awakened in him by this way of seizing
surprised at his will, we would affirm to him honeyedly-
that he must reassure himself; we would declare to him
the most formal way than the oath that is required of him
order does not include anything that could be condemned by its cons-
science. And that would be enough for him not to resist. Because
the more honest the layman is, the more inclined he is to believe what
that he is told, without thinking that the mere fact of committing
secrecy before knowing what this se-
cret is precisely what all
careful conscience.

— I swear not to say or write anything about what I have
could see or hear in the Masonic assemblies...

And if, however, despite the words of the Venerable who
is only an intermediary who can be deceived, which
the layman will see in Masonic assemblies
looks like a plot against France?...

He should therefore resist, not take this oath
before knowing more. He should, from this moment,
be awakened. Because why make him swear not to

say nothing about what he sees or hears, under penalty of
deserve the execration of all his brothers, why did he
say that he would rather have his throat cut and be
buried under the sands of the sea rather than missing
to his oath, if what he can see or hear
was, if not reprehensible, at least dangerous by
some side?

But he doesn't think. He doesn't have time. He
is surprised. He takes the oath almost inevitably.
He falls into the trap set for him, due to the
moment, circumstances, human respect which
prevents him from retreating, or even from the vague conviction
tion that can arise in him that this secret must be whatever
that something as ridiculous as the famous tests
through which we have just passed it.

“It’s one more,” he said to himself, as grotesque as
others. Since we're here, let's go.

Does it happen by chance that he resists, does he make a res-
express triction? The occult Power is not worried
not. And he doesn't have to worry about it. Do not re-
does it not serve precisely to form a certain
manner the conscience of the naive profane who cross-
smell the door of the Masonic temples? Is not it
precisely why he attracts them? Isn't it in
this goal that he founded Masonry? Doesn't he know that
skillful suggestions will have the effect of easing them
fold and that one of the results towards which the teaching will tend
ment that they will receive will be to instill in them reli-
region of Masonic secrecy? The occult Power knows
all of this. And he also knows that in the case where the layman
admitted to initiation would prove incapable of

folding, it would infallibly be brought, if necessary
by circumstances that one would provoke, to leave
masonry before having seen what the secret hides,
and even with the conviction that this secret of which
spoke to him is just a joke. The power
occult may therefore not take into account the restrictions
made by certain recipients to the oath of
silence. And even, he is justified in thinking in most
part of the cases, that these are honest ones, and that in
consequence, thanks to the accumulation of so many super-
cheries of which they will almost inevitably be victims,

there is a chance that they will become the most faithful observers
totors of the law of silence. Once hypnotized, they
will be among the best Freemasons. There
again, simple matter of suggestion for the operator
mask. When, on the day of my initiation, we
my classmate and I made the reserve
of the rights of our conscience, all young members
The people in the workshop let themselves go and applaud us.
Their applause could only make us better
deceive about the honesty of the association. They were
moreover certainly sincere. On this occasion
as in many others, the perfidy was the fact of the
Occult power alone, of the creator of the organism in
the cogs from which were caught those who
showed their approval, and in which, from
from that hour, we were going to be seized ourselves-
same.

Finally, to isolate his initiates from the profane world, the
Occult power is not satisfied with the oath. He
still convinces them that the Masonic world is

a higher world. Nothing could be further from the truth. But in
this too, the occult Power shows knowledge
that he has men and his very particular aptitude
to govern them by their vanities; knowledge and
aptitude which is acquired nowhere better than
in secret societies. Believing themselves thus placed at-
above the profane, with the responsibility of directing them,
initiated are, in fact, separated from these like the se-
minarists are separated from the outside world, that is to say
say less through the walls of their seminar than through that
that their accustomed conscience draws around them
to always be on guard.

The Masonic world, however inferior it may be, is
thus isolated in the feeling of his supposed supremacy
priority, and at the same time the followers are all the more
more willing to accept suggestions they make
come from the very people who declare them superior.
Is it not natural that we find it very strong that
who finds us very strong ourselves. The judgment
vorable that it bears on us should it not appear to us
be a proof of clairvoyance of which our
vanity is inclined to grant him the benefit?

Because of all these precautions, lay people
admitted to initiation and who do not leave France
Masonry from the first months, are placed

in such excellent conditions to undergo Attrai-
methodical and progressive approach to which they are subject
put, that the influence of the latter will soon be exerted in a
irresistible way on most of them.

As we can see, the spider's threads
are admirably tense. It is no wonder that,

for two hundred years, so many honest flies pro-
fanes let themselves be taken in.

But also and as a consequence, more and more
we must convince ourselves that those who imagined
such an organization were not novices in
the art of forming and leading secret societies.

CHAPTER V

Masonic suggestions.

Creation of the anti-Catholic mindset

within the lodges.

The spirit of intolerance aroused in the name of tolerance.

WHAT WE DO IN THE LODGES.
THE TWO MAIN SUGGESTIONS.

After having noted the precautions taken to
ensure selections in the workshops and those which
tend to place elected officials in the most difficult conditions
favorable so that the suggestions given to them
born bear fruit, we must see what are
these suggestions themselves.

On this point the perverse skill of the
Occult power.

I wrote in the second chapter of Le Pouvoir oc-
cult against France:

“What have I done in Masonry? This is one
question the reader should ask me. It is the one, in
effect, which we always hear: What are we doing in the
Masonic meetings?

“The answer is simple, so simple that it surprises always those who hear it for the first times.

“In Masonic meetings, we begin by listening to preaching; and, later, we make it

yourself. Lodges are places where one is preached, and where we preach. Nothing more. »

If this answer may have surprised the reader at first purpose of our study, it must no longer be the same NOW. Because, when it comes to Power occult to throw suggestions into the minds of the francs-masons, he has only one means at his disposal: the pre-dication.

I added in this same chapter:

“On what subjects do these preachings take place? On two themes which are like dream leit-motives constantly, about everything and about Nothing.

“First theme: Freemasonry is a sublime, holy and sacred institution. She is the eter- the initiator of all that is good and good, great in humanity.

“Second theme: This association, so high, so respectable, if venerable, has an enemy. This enemy, it is Catholicism. From which we draw this conclusion: Since Catholicism is the enemy of Masonry-ries, he is the enemy of all the great causes which she declares to dedicate herself to. Consequently, if we really love these great causes, we must understand beat Catholicism. »

These are the two main ideas which serve of pivot to Masonic education. These are the two suggestions that the occult Power wants to at any cost to introduce into the minds of his followers; those that he intends to impose on them pe?^ fas and nefas. To this point that ultimately he rejects from Masonry those

who refuse to accept them. That first, above all,

because this must serve as the basis for everything.

Around this, joint studies, in the form
of conferences and discussions to which
quoted by the followers and which relate to all the questions
political and social. These studies aim to
Wed the teams who must be ready to take the
place of the rulers, when later they cede
will owe to the tremors caused by the suggestions
subversive actions. There is no need to say that these
studies – if indeed the Masonic “works”
deserve this name – are conducted in such a way as to
tify the antitraditionalist suggestion. For this purpose
the occult Power created, through the intermediary of
certain specialists beforehand and suitable-
ment suggested, an anti-Catholic philosophy,
an anti-Catholic historical science, a science
anti-Catholic politics, an anti-social economy
Catholic. He is currently creating a
anti-Catholic morality. All this is flawed in sound
principle, because all this is based on lies
and tends only to destruction. But by the fact that
Freemasons agree to absorb this food
intellectual riture, however poor it may be to the point of
scientific view and so detestable from the social point of view
cial, by this alone that they get used to discussing and
especially since they are united for the attack while
those they attack are not there for defense,
they find themselves singularly advantaged to the point of
view of the political struggle.

The education that Freemasons receive in

their workshops therefore aim to train them in the offense
sive ; it in no way tends to make them men
policies with real value. It matters to the con-
milk that they always remain mediocre, so that they
do not escape the directions of the occult Power.
It is only useful if they have knowledge
superficial enough so that, when it rings
the time of upheavals on the dial of Power
occult, they can have at least the appearance of
audacity united with the knowledge of things and be
capable of leading the masses to the cure. We have
given that this is made easier for them due to the coordination
nation that the occult Power gives to their efforts and
of the spirit of solidarity that he takes care of their in-
ass. This is why they manage to monopolize the
public functions and to remain there, both personally and

badly, to apply the policy deriving from the suggestion
antitraditionalist management by which they are do-
mined. As for the masses, of course, they are waiting
tooth.

But if we do not otherwise give care to the
political and social studies in the lodges, it does not matter
not the same for what concerns the two suggestions-
tions that we have just talked about. The occult power
uses all its resources so that they become
irresistibly dominant. He uses all his
science of gradations, all his knowledge of
men, all his tricks, all his perfidy. It is
that in fact this is the essential thing for him, since it is
only to manage to introduce the second of
these two suggestions in the brains, that he created the

Freemason. Success, and absolute success is
so here is a question of life or death for this asso-
ciation and for himself,

FIRST SUGGESTION.
“HOLY AND SACRED” FREEMASONRY.
THE DARK OF TIMES. THE MONSTER.

The reader has already guessed the usefulness of the first theme.

It is always favorable to the success of a brand-
ly that those who receive it have a high idea
of the one who gives it. But this was absolutely in-
dispensable in the case of Freemasonry. There
antitraditionalist suggestion that she was responsible for
pour into the Catholic nations was found in
direct contradiction with the existing order of things
and with the ideas with which these nations were imbued-
This is why the occult Power had no chance of
capture the minds of those he attracted into the
Freemasonry only on condition of starting with
inspire them with a true cult for this association.

But how to do it at the beginning? What could
to recommend itself in the eyes of its first followers a
Freemasonry which, being nascent, had not yet
acquired, that goes without saying, no merit? There was there
a serious difficulty.

The occult Power got away with it, as usual,
by trickery.

He composed “rituals” in which he
told neophytes that the origin of Franc-Ma-
masonry was lost in “the mists of time”.

Why rituals in an association that calls itself
philosophical and progressive and which recommends itself
constantly of Reason? Because we can do
say to rituals whatever we want without compromising
put. Where does a ritual come from? We ignore it. Who wrote this ?
When was it written? Mystery ! Is he even sure
that someone wrote it? Wasn't everything written
alone? Or could it not be due to some intervention?
tion of spirits inhabiting who knows what other world and
who would have bothered themselves on purpose?...

To this mysterious tomb we don't know where, he
It is appropriate to speak of “the dawn of time”.
Coming from him, that's not shocking. On the contrary,
there is a certain harmony between the dawn of time
and the cloudy character which more or less suits
to a ritual. And then, nothing could be easier than to enjoy
of this night to bring to the assets of Franc-Ma-
masonry “all discoveries useful to humanity”.
Which ones? Ah! do not ask that the ritual pre-
cise. A Masonic ritual does not specify. He tells
legends that he limits himself to giving as venerated
bles, without explaining why they
are.

The French certainly would not have found
that.

Occult Power uses ritual legends
to put to sleep the reason of the Freemasons, like
a nanny makes songs to put her to sleep
infant.

Nothing easier ; because he will never be able to per-
sounds to ask that the affirmations contained

in a legend are controllable. We would be surprised
rather that they are. This is why this
that the occult Power cannot prove, it introduces it
in the form of an affirmation in the legends of his ri-
tuels. He knows that these affirmations, when they are
daily purred in the ears of the little ones

children of the Widow, have an effect on their
imagination. Don't look elsewhere: that's why
that the occult Power invented Masonic rituals
ques. We can see this clearly from the embarrassment he experiences when
Masonry is obliged to speak about its past
much like in legends. He then inspires him to
most prudent reservation.

Here is a particularly curious example of this
among many others.

We know that Freemasonry has worked
all his strength to create the cult of the Revolution.
It is thanks to her that, on this subject, the best minds
are dominated by a kind of fetishism. Despite
their reason has every reason to be astonished and they
science to revolt over unnamed crimes
ber of this period of our history, almost all
the French came to consider the Revolution
tion as a holy thing, to which one must not
to touch. They turn their eyes away from the atrocities committed
put by the so-called giants of ninety-three
as the sons of Noah turned away theirs from the
said to be paternal.

If the Revolution is really so beautiful and so great,
it seems that Freemasonry should not
fear to openly admit all the part she has in it

took. But she is careful not to do so. She doesn't venture
only with a host of precautions on this ground. She
considers him dangerous for her. It’s obvi-
duly by the occult Power that it is maintained
naked in this apprehension. He who was the inspiration
tor and organizer of the immense massacre, he is unaware
nothing of the prodigious accumulation of packages
monstrously vile crimes which were committed by
the famous giants. He knows that these crimes were cold-blooded.
carefully premeditated and prepared. He knows by whom and for-
what, and he says to himself that, despite all his efforts and those
of Masonry, today's worship could
become the hatred of tomorrow...

And, in fact, it would be enough for our nation,
instead of paying attention to words, looked at things with a
roughly ; that his attention was brought back to so much
of infamous acts of which too little has been spoken to him until now.
The occult Power is dominated by the fear that this
doesn't happen. Freemasonry too. She receives

him this suggestion. She preaches without tiring
cult of the hideous Revolution, which she declares holy
and sacred, like herself. But she doesn't dare to
not even shout: “This holy and sacred Revolution,
it was I who made it; I alone. I claim the
responsibility for everything. " No ; it limits itself to insi-
realize that she had something to do with the development
development of the “ideas” which brought “the great
movement of 1789. Unable to extend the obscurity
rity from “the dawn of time” until the end of the
eighth century, it seeks at least to be there
clear that of confusions. Sometimes we hear him say that he

there is a bloc in the Revolution that must be accepted
whole. Sometimes she explains on the contrary that he
It is appropriate to distinguish between principles and certain
applications that were made of it; or between such and
such period, for example between 1789 and 1973. It
risks one or the other version depending on the circumstance,
or depending on how the question is asked by the ad-
versary.

However, this is still a dangerous game. Lice-
See occult knows this well. That of the “dawn of time”
is infinitely less so. When, for example, the
rituals, in one of their legends, give as father
to Freemasonry a certain Hiram, architect
supposed to be from the temple of Solomon, they run no
risk of telling the Widow's naive children that
this Hiram was an architect of genius, and to draw from it
glory for Masonry! On what could well
support those who would be tempted to challenge the
genius of Hiram?... When, in another legend
even more daring, the occult Power re-
ascend the Masonic institution to Cain by
Hiram says, he affirms at the same time with the most
in great seriousness, that poor Cain was odiously
slandered; that he was in no way the jealous being that we
told us ; that his father was Eblis, the angel of
light, by which Eve had allowed herself to be seduced; that he should-
owes to this celestial origin a sublime genius that Abel
envied him; and that it is from him that they descend with
the Freemasons of all time, the inventors,
the precursors, in short all the great men
which humanity owes some progress.

Don't you want to believe it? So go ahead
see.

The Freemasons believe it. Or at least
they are impressed. The proof that they are imprinted
sioned, it is that they submit in this as
in everything else in view of the occult Power, and that
for two hundred years they have been telling each other
other these idiotic legends. They influence them favorably
rably towards their mother, the Freemason-
laugh. The occult Power realizes this and it is
for this reason he demands that legends be perpetuated
and ritual practices. He knows man for
a hypnotizable animal. He knew how to take advantage so well of
this weakness of our nature, which currently exists
few Freemasons, even among the most skeptical
ticks, so as not to be convinced that Masonry
truly be the initiator of all human progress.
However, they were given no proof of this;
and for good reason ! We just told them and
repeat them in the legends of the rituals. Their ear
has become accustomed to the noise of these assertions. She
was rocked by it. Their reason has fallen asleep as they
tender. They repeated them, as if in a dream at first;
then they ended up being convinced of what they said
know, without knowing how or why.

I'm talking about what I saw around me, about what
which I experienced myself. We accepted as
a certain fact, me like the others and the others
like me, the role played by Masonry in the de-
human development. For what? We didn't know
nothing and we didn't ask for it. We had received

the suggestion. The Widow held us under her fluid;
she had literally hypnotized us.

If the occult Power took so much care to press
this first suggestion in the brain of the initiates,
it was only in order to give himself more authority
to introduce the second into it. This one was only
to achieve this.

His success was complete. He suggested so well
the Freemasons, through this saint
and sublime Masonry, always busy, it’s her
who says it, of the happiness of humanity, he has so understood
completely blinded, hallucinated, hypnotized, fanaticized,
he injected them so deeply with the virus of hatred

anti-Catholic, that the vast majority of them
has fallen prey to a rage that leaves them
more rest. What alcohol does to the brain
of a drunkard, the anti-Catholic suggestion does so in
their. They no longer reason; they are unreasonable. They
no longer think; they chew and re-chew the suggestion
tion, like ruminants the hay that was given to them
to eat. Under the repeated excitations of Power
occult, they react in a completely automatic way.
Tell them about Freemasonry, tell them that
this association is the mother of civilization, of
sandstone, light, they will stamp. What it is
that civilization, progress, light, do not believe
not that they know it, nor what is
Freemasonry of which they are nevertheless part.
The occult Power was careful not to inform them
on all this. He cleverly limited himself to insinuating to them
that civilization is progress; that progress,

it is light; and that the light is the Mason-
laugh. They did not ask for more and each
time they hear the same statements
mations, they applaud with the most delirious en-
enthusiasm.

On the contrary, pronounce the words in front of them, nothing
that the words of Catholicism, clericalism, obscura-
tism. This will be enough to make them froth. They will be
shaken as if by an electric shock at the mere sound
what will these words mean when they pass your lips.
A fury of destruction will arise within them. It's not
not that they know what Catholicism is either, nor
clericalism, nor obscurantism. Not at all. Their
holy and sublime mother, Freemasonry, gave them
lied about it. But they believe with deep faith
everything she tells them, because they are convinced,
a priori, of its sublimity. They are therefore convinced,
because it affirms it, that Catholicism, clericalism
and obscurantism, this too is one; and that in
Consequently, Catholicism is also a monstrous thing.
true and detestable that Masonry is a thing
maintained and sacred. These two convictions are in their
brain in the state of encrustations. They form there
like calluses, like stones. No need to
reason with them about it. We don't reason
pebbles.

The majority of French Freemasons today
today responds to this portrait. It is also easy to

ensure this, because Masonic facts have their repercussions
cussion in the secular world where we can see
newspapers, like La Lanterne, suggest and fana-

every morning tize the coarse peat of their readings
tors, just by constantly passing under the
eyes of these the words: skullcap! clothes! rati-
hon! episcopes! So try to argue with
a lantern maker. He will answer you: skullcap! clothes 1
Let’s ratchet! episcopes 1 And none of your arguments
will be able to do nothing against the species of gigantic monster
that these expressions create in his sick mind:
skullcap! clothes! Let’s ratchet! episcopes! The Alibo-
We are in this respect at exactly the same point
than these poor wretches of Lanterniers. The more you are
try to shed light on these brains
which Masonic work has adapted from the eyes of
bats, the more they will be blinded.

Some people may be tempted to
believe that such a poor method can only last one
very short time. Error ! Unfortunately nothing
The intelligence of crowds is only so fragile. Nothing is
more easily deceived. And that's why Power
occult was able to succeed, twice, thanks to the organism
Masonic, to create in France the fanatic state of mind-
antitraditionalist which had the consequence
quence a policy of madness, fury and hatred,
in the name of a so-called doctrine of progress and fra-
ternity. The first attempt resulted in monsters
Saturnalia of 1793. The second brought us
born where we are. And we can say that this time,
the evil has spread not only in depth, but
on the surface, since it reached all Catholic countries
liques. *

— ISO-
THE SECOND SUGGESTION.
HOW DOES OCCULT POWER USE
OF the idea of tolerance
ONLY TO ATTRACT MODERATES AND BETRAY THEM.

It was given to me to assist, as a follower of the
Freemasonry, the making of the state of mind
which currently reigns. The method I saw em-
folded informs us about the one from which it was used to
prepare for the Revolution. Some landmarks that
we possess are enough to give us

the certainty that before 1793 as after, it is always
days with the same process that we use.

Sure what principle have I seen the occult Power, act-
health through Freemasonry,
support its effort against Catholicism? On the to-
lerance. It is in the name of tolerance, invoked in
beginning as a sacred principle to gain acceptance
Freemasonry by the Catholics, that the Pou-
see occult then proclaimed by this same
Freemasonry that Catholicism should not
be supported.

So that we are given the opportunity to attend a spec-
Really strange tackle. There would indeed be, according to
Masonry, two churches in presence. One hates-
sand because of his intolerance; it's the catholi-
cism. The other admirable because of his tolerance;
This is Masonry. This is what the francs say
masons. But in fact this is what happens. The so-called
Church of Intolerance existed before the so-called
Church of Tolerance. She therefore tolerated the establishment-

ment of it. On the contrary, now that this
last is constituted, now that it is in full
triumph, it is she who does not allow the maintenance of
the other. It is therefore Intolerance which tolerates and it is
Tolerance which does not tolerate. And what is stronger
that all is that these so-called tolerant people who do not
They, in the name of their tolerance, do not notice
not at all about their inconsistency.

This seems too farcical to be true. And for-
so much so, it is the spectacle that the whole world can see
templer. So profound is the resulting blindness
suggestions thrown by the occult Power in the
Masonry !

Commented consciences can they be like this
distorted? It would be impossible for me to understand it
and to explain it, if mine had not been trained
like so many others in the whirlwind of dementia,
if I hadn't been an actor for a while and
victim at the same time.

In 1884, when I entered Franc-Ma-
masonry, the existing state of affairs still allowed
that we allow ourselves to be easily blinded by the so-called
spirit of Masonic tolerance.

The article relating to the Great Architect of the Universe
no longer appeared in the statutes. Did this mean
that Masonry was an atheistic society? "No,
we replied; this is so as not to hurt the conscience
of those of us who don't believe in existence
of God, that we have suppressed its affirmation.
We leave everyone free. ;;

This was the explanation given, the one to which

believed all Freemasons. But deep down what
was the true thought of the occult Power? For what
had he suggested the removal of the famous formula?
Because the time seemed come to him to proceed
to the demolition of certain ideas, such as that of
belief in God, that we had pretended to
pect until then. This is the truth that we didn't admit.

However, the declaration relating to compliance with
all religious faith had been maintained. It was there
an assertion contrary to the truth, but which cons-
constituted a means of defense whose necessity could
still be felt from time to time.

Things were in this state when I was sol-
legality to enter Freemasonry.

My introducer hadn't been frank with me.
mason exactly the same portrait that he gave to the
mid-eighteenth century the F.-, from the Tierce;
but it wasn't far from it. He introduced me to France
Masonry as “the school of all virtues”.
The Freemason, he told me, is the being devoted by
Excellency. And, on the observations that I address to him-
know because of the contrary ideas of which I had been
nourished until then, he presented me with the first article
statutes. He pointed out to me the assertion
of “tolerance”, that of “respect for all religious faith
"giant", and that of "solidarity extended to all
members of the human family, without distinction of
religion", Without distinction of religion, he supported there-
above.

When the day of my initiation came, I had to undergo
the speeches read by the Venerable in the ritual. Gold

they contained nothing that could detect hatred of the
Masonry against Catholicism. As for the questions-
tions which were posed to me by the brothers present, if
they betrayed in most of them
predominant concerns regarding
the religious question, they could not provide me
no other information. It's that Power
occult requires its followers to act cautiously in these
kinds of circumstances. If the Masonic regulations
allows all Freemasons present to place
questions to the recipient, he strictly prohibits
all discussions with or before him, as well as the
marks of approval or disapproval on the subject
answers he can make. In this way the francs-
masons are likely to know who they are dealing with,
but the neophyte hardly knows what the
Freemason.

It is true that in the sessions which followed and
in those of the other workshops that I attended,
I could easily see the fanaticism of a certain
number of brothers. But this observation was con-
tredited by a contrary indication; because there was
other followers for whom the suggestions did not
would not produce the same effects, for the reason that
the seeds do not give the same yield in
all terrains. They spoke readily of toleration
rancid, and they spoke about it with sincerity. I don't find myself
so go nowhere in front of Masonry; I was
always in the presence of individualities, and individualities
lities that contradicted each other. Masonry, for its part,
stole. Its statutes themselves could not

to inform. At least they left me in the in-
certainty, since they contain, as we have seen,
contradictory statements. So impossibility
to realize. I had to rely on
way of seeing those who told me that, among
opinions that clashed, I had the right to de-
split some, but that in the name of the famous tolerance
rancid, I had to accept the neighborhood of others.

Nothing could be more accurate, we are perhaps tempted to say.

Nothing could be more just, of course, if the occult Power does not

had spared itself the means, thanks to the ma-
conic, to intervene invisibly.

Because let's make no mistake and focus on this point
all the attention that deserves. It’s thanks to sem-
blable contradictions between its followers that the Pou-
occult seeing has ensured the possibility, through the play of
the Masonic organization, to tip the scales
on a certain side: that of its interests. But his interests
are obviously opposed to national interests;
otherwise he would not hide them.

In fact, it is he who incites the violent, the “advanced”
ces)), to enter into struggle against the moderates, and in
this struggle, he is far from remaining an impassive spectator.
He pushes the wheel treacherously and he can print
give this wheel an irresistible impulse, thanks to the
mechanism that we have studied, also thanks to the “in-
individual fluencies carefully covered” that
this mechanism allows it to act without anyone noticing
doubt. The violent, the advanced are his soldiers, because
they preach the ideas whose dissemination is necessary
to the realization of his secret plans. On the contrary, the

moderate, although recruited by him, are his adversaries
saries. He considers them as such, since they have another
ideal that he who repairs the enslavement to his
wills. This is why they are eternally betrayed
by him. The tolerance to which he encourages them is only one
trap that he sets for them, a fallacious invitation to
place in the desired position so that the violent
can crush them. Respond to such an invitation
tion, it is not “tolerate”; it is to abandon oneself. If
Freemasonry is an association of treason
vis-à-vis France, it is above all because it is
an instrument of war constructed in such a way that
takes it for a symbol of peace; it's because she
created between the French and those who are no longer French
a situation such that the first find themselves delivered
to the seconds.

Yes ! Tolerate, in such conditions of struggle,
it is to surrender. We must not tolerate what is hidden;
we must make war on him,... unless we have resolved
to commit suicide.

THE FANATISM OF TOLERANCE.

THE GAME OF “INDIVIDUAL INFLUENCES

CAREFULLY COVERED))

CONCEALING OCCULT ACTION.

At the time of which I speak, among a large number
fanatics trained by the occult Power, the fa-
Natism took, for the purposes of the cause, an aspect
Very peculiar. He did not come forward against such
or such a religion – it would have been imprudent then.

It was against intolerance that he pretended to rebel.
Such was the path taken by the occult Power to
get his way. And it was all the more difficult to
see clearly.

Thanks to this subterfuge, the fanatics do not frighten
There were hardly any moderates; rather they provoked them
to laugh. Were they not, in fact, somewhat co-
mics with their love of tolerance pushed so far
what about fanaticism?

The fanaticism of tolerance! I heard more
once this singular assembly of words, in the-
which the second made the first accepted. He doesn't miss
there were no preachers duly styled and suggestive
used to peddle it. We can go far with “the
fanaticism of tolerance. I knew something about it
by myself.

Those who had this fanaticism reproached those
who did not have it for not being the true apostles
of the religion of Tolerance. And so it was the most
sectarians who pretended to be the most tolerant
rants.

According to these tolerance fanatics, the real role
of Freemasonry, its sublime mission was
to establish in the world, against all odds, and
if necessary by violence, the religion of Tolerance.
This was the suggestion given to them and they
received without suspecting that this so-called reli-
region of Tolerance excluded, in the thinking of the Power
see occult, the existence of any religion in the
Catholic world, and, later, in the Christian world.

For then, they affirmed their respect for the “Catholic-

sincere cism”. They even confessed their friendship for
such and such tolerant Catholics who they said were con-
to be born. They presented tolerance as a com-
natural complement of true religious feeling.
They declared that, if they felt any ini-
halfness in the soul, it was only against these Catholics
intolerant lics who were without suspecting it, the
. enemies of their religion. The true friends of this re-
ligion, it was them!

I heard these “fanatics of tolerance”
the time when they began to become furiously
intolerant in the name of their disordered love of
tolerance. I even witnessed scenes from a comic
irresistible. One of them was caused by cod that
some "freemasons admitted to having eaten the
Good Friday in the year 1884. Observing
Catholic prescriptions were, from that time,
considered a Masonic mortal sin by which-
some of these so-called apostles of tolerance.

So, on Good Friday in 1884, one of these advances
asked his lodge to vote a reprimand against the
Freemasons who “by eating cod on Friday
dredi said saint, contributed to maintaining the pre-
judged to be of another age.” He thought that this mo-
tion would be voted on, because of the ascendancy he exercises
usually caused by his violence and audacity. But
he had placed himself there on bad ground. The workshop in
question worked well a little in its trailer ha-
bitude; however it included a certain number of
non-warlike masons who did not want to
disturbing the peace of their household for a dish of peas-

her. Our madman did not fall into these categories
of considerations. He didn't have a household; Or
rather he only had an irregular one, in which he did not
didn't appear every day. He could refrain from
to show up there on Good Friday, which saved him from any
indoor difficulty. He found that the others didn't-
just want to do like him. Furious to see his mo-
repelled, he took to task, after the closing of the
works, some of those he had seen hos-
tiles to his proposal.

— Let's see, you, F.-, so-and-so, don't deny it. Confess
how thin you were this evening. You still feel
Cod.

- Well ! Yes, I was skinny, replied the
unhappy man who trembled before his terrible inter-
speaker, but who confessed all the same, because
knowing well that he was not alone in his situation, he hoped-
could be supported. What's wrong with that? My wife
goes to mass. It would be a hell of a deal
if I asked him for meat. After all, I have so
given proof of tolerance.

— He showed proof of tolerance! screamed
the madman, gesticulating furiously. He calls
This gives proof of tolerance! And it's believed
Freemason!

And the cod's opponent had a bearing
of shoulders which expressed all its contempt for those who
understood the Masonic spirit so poorly.

He was speaking to someone else.

— And you, of course, ate cod
Also. Come on, at least have the courage to admit it.

“Perfectly, I ate some,” replied the newbie.
vel arrested who was just as cowardly as the pre-
ceded, but who hoped to get out of the situation by invoking
as for a reason that seemed peremptory to him. I
I ate and even a lot; because I love her
cod. You can't stop me though
to love cod! That would no longer be tolerance.

— You ate some at noon.

- Yes.

— And again in the evening?

- Yes ! Since I tell you that I love him! It is
one of my passions.

— And you don't eat it any other time in
year, I bet, even though you loved him so much?

— My wife doesn't want to do the others to me
days

There was then a deluge of sarcasm on these free-
Freemason thinkers who felt a passion

crazy about cod, eating it twice a day, but
only one day in the year and precisely that
of Good Friday.

We understand that between the simple tolerant and the
fanatics of tolerance who went so far as not to
tolerate eating cod on Good Friday,
for whatever reason, the occult Power
had his choice made. But we didn't know that.

The F.-. Combes, recently questioned about his feelings
ments towards Herveism, declared that he “re-
energetically proved antipatriotism. But
he added that, this disapproval having been expressed, he
didn't see why we were so afraid of

unpatriotic; that, for his part, he was ready to do
alliance with them and to give them a share of influence
in the direction of the affairs of the country, as he had
made, when he was President of the Council, vis-à-vis
Jaurès.

The F.-. Combes showed us one of the tactics
queries of occult Power: reproving lips when
we cannot do otherwise; but act as if we
did not reproach. However, to practice it, this
tactics, the occult Power is in a situation
much more advantageous than the former president of the Con-
seil. We can indeed question the F.-. Combes. It's necessary
while he responds, and despite his quibbles, he
discovers. We do not question the occult Power, then-
that we don't know it exists. And so he plays his game
with all the more certainty that he sees in
that of others without being able to see into your own.

Between these followers who appeared to me so different-
rents from each other and in the midst of which I had to
inevitably end up taking sides, the occult Power
only intervened through “influences
individually carefully covered” which the
Masonic receipt. He was hiding behind them.
He listened to the discussions that took place between
those of his followers whose different states of mind
marked the stages on the road to the famous Re-
Legion of Tolerance. It is slyly that he
supported these rather than those, in a way
invisible, but irresistible, thanks to its masonry
superimposed and to the influence that the masons from above, the
elected, the selected, the tested, and also the best

trained and best armed, necessarily exercised on
those below. The occult Power made the
efforts, he stretched all the springs of the powerful ma-
China that we have studied, in favor of those he
he pleased to favor, and he crushed the others, this-
while everyone believed they were in conditions
absolute independence and equality. .This independence
dance and this equality were in reality so illusory
that an hour was coming when some, those against whom
the occult Power had taken sides, were no longer free
than to leave Freemasonry, or to sanctify
tion by their presence, if they remained, which would
revolted. But they only noticed it after,
without suspecting it, they themselves had worked on
create the state of things which ended up revolting them. Their
departure no longer hindered the occult Power in any way,
since the transition for which he had needed
of their competition was a fait accompli. She's my pro-
pre story that I have just summarized here, and it is also
that of so many others that I saw leave,... after
had been obtained from them all the harm that they were suscep-
tible to do.

What the occult Power wanted to achieve was
to inspire in his followers a tolerance which became a
duty not to tolerate Catholicism. A series of
maneuvers brought him to this result.

He began by arousing the Freemasons against
certain individuals: the Jesuits, for example,
under the pretext that they interpreted religion
Catholic with intolerance. Wasn't that the role of
the Church of Tolerance to ensure this?... To gar-

der tolerant Catholics against the companies of
Intolerant Jesuits, the latter were suppressed. This makes
in the name of tolerance, we used the hatred that we
had incited against the Jesuits by observing
that their spirit had penetrated Catholicism while
tier. The role of Masonry was therefore far away
to be finished. A duty was imposed on her: that of
the protection of “good Catholics” against bad ones
go. So at war! The soldiers of the Church of the
Tolerance, could they fail in their holy mission!
And here are the lodge followers convinced that they have

to defend “sincere believers” against fanatics
ticks. But little by little, it came to pass that “believers
sincere" we declared that we saw almost none, crushed
sated as they were by the fanaticism of others. THE
champions of tolerance should therefore
redouble your ardor. The truth was that the Catholic-
cism feeling attacked, defended itself. A time came
where the “Jesuit spirit” was considered to have
completely replaced by the “Catholic spirit”.
We then wondered what was the reason for this. The state of excitement
tation to which the permanent Freemasons had arrived
stated that to the question thus posed we made this re-
answer: “It is the absolutism of the dogma which is the cause
of all. The gentlest men are inevitably
condemned to become fanatics as soon as they believe
to a dogma. Dogma is intolerant by nature. In
indeed if he affirms that this is truth, he thereby declares
even though this is an error: This is the true principle of
intolerance against which Freemasonry has the
duty to defend men.

This time it was the introduction into the minds
sophistry directly offensive against the doctrine
for which we had so long displayed such great
respect. After attacking the individuals who, pre-
tended, misinterpreted this doctrine, we
attacked it, under the pretext of defending the
people.

Always the so-called need to defend something
something or someone, to hide the inces- attack
health !

We understand that after so many successive deformations
cessives, the idea of tolerance presents itself to the mind of a
freemason under a very particular aspect, and that we
arrived in the dressing rooms at this independent conviction-
terribly rooted: that there is a false tolerance
rancid and true tolerance; that the real one is the one
who always remains armed, who compromises on nothing,
and who, not being afraid to go to the end of his
principle, does not allow a religion to be tolerated
likely to produce intolerance.

This is how it was reserved for Freemasons
to love tolerance enough not to support the idea
that others besides them could be intolerant.

It seems too comical to be true. But,

I repeat, I saw it happening around me and
me the scenes of this comedy from which we suffer
now the tragic consequences. And by the way,
the profane world, unfortunately too inattentive,
Did he not witness the same developments? He only has to
remember.

CHAPTER VI

Clericalism and Catholicism. The scapegoat.

The action of the occult Power extended in the

conservative circles and even around the world

Catholic.

THE LIE OF “CLERICALISM”.

At the same time as he carried out the deformations
of ideas which have just been exposed, the Power
occult resorted to lying towards the francs-
masons as towards the profane world to understand
complete his work.

Who does not remember the famous formula launched by
Gambetta: Clericalism is the enemy! To this pro-
pos, I have often heard certain opponents express themselves
tasier on the skill with which, they say, the francs
Masons know how to find the words that must make
you do not. They are wrong in this, as they are wrong
children when they say it's cold because it
snow is falling. It is not because the formulas
Masonic are well found that they make a fortune;
it is because, well or badly found, it is the Mason-
nery which launches them, using all the organic forces
nized resources available to it.

Here is proof.

Of these two aphorisms: Clericalism, there you have it
the enemy! and: Freemasonry is the enemy!

So which one is best suited to the circumstances?
constancy? Who is the most justified, the one who, reason-
nably, should have the greatest fortune? It is
obviously the second. And yet, it is the first

which, immediately, found itself spread everywhere. For-
What? Because it has been through thousands of mouths
which open themselves to the will of the occult Power. Gam-
betta himself was only one of these mouths; because
there is evidence that the word existed before he launched it
that. The word existed, but it did not make a fortune. THE
Occult power made it adopted by Freemasonry
laugh. He put it in the repertoire of those of his people whose
the voice carried. It was again a simple matter of
suggestion by intentional, premeditated, cal-
abutment. Success therefore did not happen alone,
the virtue of a well-chosen formula. 11 was the consequence
sequence of a maneuver. And this maneuver, like
so many others, was only possible as a result of the existence
tenancy of the Masonic organization.

Why did the occult Power impose this force?
mule to his troops? Because she had the point
starting point of a strategic movement similar to
one which was carried out around the idea of tolerance.
It was necessary that the attack on religion
traditional was hidden under several masks.
The march of occult Power is not only
a tortuous walk; it's a tangle of
winding steps.

I have heard it said and repeated a thousand times in the
lodges – and the same thing was then done in the
secular world - that we did not want it in any way

to Catholicism, but simply to clericalism,
that is to say “to the intrusion of Catholicism into the
policy ".

All in good time ! thought the moderates. If it is-
knows to go to war against Catholicism, we
protest in the name of respect due to all religions
gions which is included in our statutes. Against the key-
ricalism, on the contrary, we must not hesitate.
We cannot accept political domination
priests. And this, in the very interest of the Catholic
cism.

It should be noted that this was happening at the time when there
already had two hundred and fifty to three hundred francs-
masons in Parliament, while he was not there
than a priest. But we could see his cassock,
while we could not see the apron of the three hundred.
The Freemasons themselves were unaware that

their association was so wonderfully represented at
Parliament. Only the leaders knew it. Everyone
was therefore trained. Everyone marched against the key-
Catholic Catholicism that everyone, after Power
occult, declared to constitute an imminent danger and
formidable, without worrying about the other, the clerical-
Invisible Hsme, but constantly acting and waging war,
the clericalism of occult Power. We hired the
campaign first in the boxes, then outside the boxes,
in all fractions of the profane world where could
exercise the proselytizing ardor of the fanatical apostles
tized and sub-apostles becoming fanaticized. All
the world shouted: Respect for sincere Catholicism!
But no more clericalism! We must not bear

revival of politics by religion. THE
priest in the sacristy! And we cited facts...

The priest at the church and in the sacristy; we are
of this opinion. But since Freemasonry admits
now that it is the counter-Church, we think
that alongside the formula: the priest in the sacristy, he would have
agreed to put this other: the Freemason at the
lodge! Since, on the contrary, the Freemason does his
anti-Catholic propaganda outside the lodges, since it
practices his anti-Catholic policy in Parliament, he
necessarily and legitimately brings Catholicism to
this same land.

Indeed, when he sees himself threatened by
perfidious and continual attacks of which he does not notice
nowhere are the real authors responsible, because
these walk in the shadows and are called the Pou-
see the occult and Freemasonry, when he notes
that these attacks occur everywhere at once:
Parliament, in the press, in education, is it not
it is not natural, is it not inevitable that the Catholics
people are brought to face where they are

assailed, unless they tense their backs to the blows

and that they do not accept their disappearance in advance?

No doubt they would not be reduced to this if they
had known Freemasonry earlier; if the
knowing, they could have fought her directly
and face to face on the propaganda field; if, before
that it was not all powerful, they had shown it
hypocrite and cowardly, as she is. This is their big

fault, one could say: not having fought in time
and in the way it should have been! But their excuse is-

she is not in the unimaginable hypocrisy of their adver-
sary, the occult Power, in the incredible falsity
of Freemasonry, in the extraordinary when-
tity of lies accumulated on purpose by this
association to constantly conceal its action
offensive?

Without doubt, placed as they were, the Popes,
they could realize. They could see.
So they realized and saw. The ca-
tholics have nothing to reproach them at this point
view. The Popes addressed the mo-
narcs and subjects. The encyclicals bear witness to this.
But monarchs and their subjects, because they do not
did not see the adversary who evaded so skillfully-
ment, were unfortunately inclined to imagine
that the Popes were exaggerating, as we have been until now
led to believe in the exaggeration of current anti-Masons.

On January 4, 1818, Cardinal Consalvi wrote to
Prince of Metternich:

“Things are not going well anywhere, and I find,
that we believe ourselves to be far too exempt from
simplest precaution. Here I maintain every day
Europe's ambassadors of the future dangers that
secret societies prepare for the order barely re-
constituted, and I realize that I am only answered
by the most beautiful indifference. We imagine that
the Holy See is too quick to become frightened;
we are surprised at the opinions that prudence suggests to us..."

We were surprised, in fact, and it was not only
because of universal carelessness, but also because
that the astonishment was carefully maintained by

some of those even to whom the Car-
dinal secretary of state. Without him knowing it, they
were the liege men of the occult Power. What-
some even belonged to secret societies
superior. Others were only part of the ma-
inferior masonry. But didn't they hear
the successors of the F.-, of the Tierce repeat with con-

viction: “Picture to yourself a man fearing
God, here is the Mason!... He who deviates from his duties
of religion is not a Mason. 11 usurps the name..."
How, being thus blinded, could they have admitted-
be what Cardinal Consalvi told them about societies
secret.

And yet the Vatican was well informed; He saw
just, as the following passage from the
letter from Consalvi. The forecasts therein
contained were only too justified by the facts.

“By all that I collect from various sides, and
by what I see in the future, I believe (and you
see later if I'm wrong) that the Revolution has changed
marching and tactics. She no longer attacks by hand
arming the thrones and the altars, she will be content to
undermined by incessant slander: it will sow hatred
and the distrust between those who govern and those who are governed,
it will make some odious, while pitying others.
very. Then, one day, the most secular monarchies,
abandoned by their defenders, will find themselves at the
thanks to some low-level intriguers to whom
does not deign to give a look of warning attention
tive. You seem to think that, in these ma-
nifested by me (but always of a verbal order from

Holy Father), there is a preconceived system and ideas
who can only be born in Rome. I swear to you
Your Highness that by writing to him and by addressing myself to
high Powers, I completely strip myself of
any personal interest, and that it is from a beautiful point-
higher blow as I consider the question. It's not there
stop now, because she is not yet in-
placed, so to speak, in the public domain, it is
damn to late regrets. »

It is, alas! a law of nature that is not generally believed to be
rally than what we see. Catholics do not
did not see the occult Power, nor its plan, and it is
why they couldn't believe it. That is why,
neglecting the warnings that came to them from
so high, they did not oppose anything to the per-
pours boxes.

Whatever one may think of the fault they commit-
put into this - because so many of them
they unfortunately still commit
today, — it would have been a different fault than after not having

not fought on the ground of propaganda, they
do not fight on the political ground, therefore
that they were attacked there. But under what conditions
inferiors then presented themselves for the fight!

By maneuvering politically against the Church
before having been universally unmasked, the Pou-
seeing occult could be said:

“All the chances are now in my favor,
since I attack the Church without anyone even knowing
that I exist. One of two things: either the Catholics
They will defend it, or they will not defend it.

If they defend it, first their blows will go astray
since they ignore me. Instead of hitting me, they
will strike nearby. In addition, I will have the advantage of
to appear as provocateurs. Nothing easier,
since I attacked without anyone seeing me. If they
don't defend it, it's even simpler. I do not have,
in this case, no need to fight. I just need to con-
continue as I started. »

It was therefore natural and necessary, whatever
could happen, that the Catholics would try to de-
split the Church on the political ground. And it is so
that, through its perverse maneuvers, the occult Power
had ensured the possibility of presenting before the
crowds the ghost of clericalism.

Catholics therefore had only one
tactics to adopt. Respond to offense with offense
sive; compare Masonism to clericalism;
attack the real enemy, that is to say Power
occult, in its fortress, Freemasonry.

Unfortunately they didn't know; and from then on
they had to be defeated. This is how we come back
always to this necessity which imposes itself on them as
the primordial necessity: Knowledge! Know the
Masonic question!

I heard it in the dressing room, and thousands of times, I
repeats, Masonic speakers proceed with hy-
pocrisy denounced in advance by Cardinal Con-
salvi. But this hypocrisy was not the fault of each
that Freemason taken individually, at least
in the majority of cases ; she was especially and before
everything comes from the occult Power. Didn't I repeat.

with the other Freemasons, that we do not
are in no way linked to the true religion, which we respect
were the sincere religious feeling, that what we
were attacking, it was only the intrusion of religion
in politics?

At least that's how we started; And
we were sincere. Only we let ourselves
gradually fanaticize.

By inspiring us with this language, the occult Power
made us, without us suspecting it, tra-
to strive to create a sort of scapegoat,
clericalism, on the back of which we accumulated
all the reproaches that could be leveled at the mind
of intolerance, fanaticism, obscurantism and
despotism. We could all give in to this game.
born happily and innocently, it seemed to us,
since by limiting ourselves to attacking clericalism,
we observed the Masonic statutes, we
pections religious faith, worship, religion. But
we did not know that the occult Power reserved itself
to one day slip the skin of the scapegoat on
the back of Catholicism, and that thus it would be this one which
would find himself loaded with all the hatred that nofis
we had collected on the other...

So I worked, in good faith, like so many others
very, to the creation of the clerical scapegoat. But in
same time, and under the influence of suggestion which
was syringed to me every day, like the others too,
I saw clerics all over the Catholic world
lique ; and I didn't think, because we don't think anymore
when it is suggested that this was due to the fact that

every Catholic feeling his religion threatened, he was
natural that he would try to undo her. This side of the question
tion escaped me. The suggestions coming from the Pou-
seeing the occult carefully left him in the shadows.
They explained things the way the wolf
of the fable explains them to the lamb that he wants to devour.
And, always like the others, I blindly accepted-
ment these suggestions. I contributed in this way, without knowing it-
see, to the decline of my country and, consequently,
to mine.

I accepted these suggestions, thanks to what the Ma-
this nonsense flattered me by persuading me that I was a
champions of truth, light, civility
reading. I accepted them mainly thanks to the ascendancy
that she had started by taking over me by
falsely convincing him of his devotion to the ideal.
Was she not the apostle of all great causes,
the instigator of all progress, the Alma Mater of
Humanity? Could she be wrong?

“Holy Masonry!” » cried with emotion
sacred the F.-, Dequaire in his closing speech
of the Convent, a few years ago.

And I too, I whispered deep within myself:
Holy Masonry! And I moved forward, my hand in-
visible hand of the occult Power, eyes closed, com-
defeating a religion that was only defending itself, and
serving with blind fervor an indiscriminate clericalism
ultimately formidable, because it is he who without showing himself,
has not stopped attacking for two hundred years; and what he
attack, it is the very existence of the country!...

PROGRESSIVE WALK. ADMITTING THE LIE.
EFFECT OF AUTOMATIC ELIMINATION.

We only approached the study successively
of the many destructions that were necessary
to accomplish to allow the occult Power to edit
proud one day “the Temple of Hiram”.

The congregations were the first to undergo the as-
leap. A slogan circulated: it was the congregants
tions which maintained the spirit of clericalism.

We didn't know anything about it, of course. We don't
hadn't seen it for ourselves and we didn't have any
let's say no proof. But we had faith in
Masonry. When we have faith, we believe. The Mason-
he spoke, we accepted his word as word
of gospel. It was therefore the congregations which included
began to be covered in the skin of the scapegoat
sary. We had first of all respected them, they
Also ; I mean that we had affirmed the respect
ter. Certain statements made by Brisson in 1872
are here to prove it. We stopped doing it. Home
only more loudly displayed respect for the Catholic
licism. The congregational idea was thus isolated from the idea

Catholicism. We even started by sorting
among the congregations. We experience good ones and
bad.

Isolating an army corps to reduce it is a
tactic known to men of war.

“The goods of mortmain, it was said, do not constitute
Are they not killing a growing danger every day?
And then, isn't it there, in the congregation, what is

the home of obscurantism and fanaticism? Of the
secular priests, certainly! it is necessary so that
live a religion Now, we want religion
long live. It is not religion that we are attacking-
we will never. So we won't attack each other no
more to the priests. We only fight con-
gregation, which is absolutely outside religion,
which is useless to him, which is even harmful to him. Ah! No !
Certainly ! It's not for the poor country priests
that we will never blame each other. It is on the contrary
them we defend when we take sides
against the congregations. »

However, a day came when they were attacked. It is
when the work of suggestion was more advanced. What-
masons carrying within them the true spirit of
The occult power then became aware of something...
which they gave to understand that we had omitted to
think. “After all,” they said, “priests don’t wear
Don't they wear a black dress too? Aren't they part
from “la Calotte” like the congregants? Didn't
They don't have the same spirit? If this spirit is bad here,
he's bad there. However, you must have the neck
rage to follow his opinions to the end! A real
mason does not stay on his way. As soon as we shout:
take off the cap! we must know how to complete the liberation of
his mind and shout: down with all the skullcaps! »

— Down with the old skullcaps only! pro-
know certain Freemasons among whom the suggestion
tion had not yet operated completely. The old
clergy is worthless; it's heard ; so let's create one
other. Because for a religion, you need one.

And discussions began on this subject, under

the suggestion of the occult Power.

Either ! was answered by the more advanced initiates
which included only a few magnetic passes
were still necessary to produce in some
subjects the deep state of hypnosis. Once again, this
is not to religion, to worship, to faith that we
will never attack. We have the deepest res-
pect for consciences and we do not think, as
you, only reforms in the clergy! Our women
go to mass... (Many could have added:
we eat cod on Good Friday) and
we want this to continue.

And perhaps a good number of Freemasons, taken
in isolation, do they hold to it, in fact. But the Power
hides him, doesn't care.

When the hour seemed to him to have come, without letting himself
lingering by those of the initiates who did not “follow the
train”, without worrying about the items listed in
the Masonic statutes to prescribe tolerance,
he made those of his mastiffs whose voice was the
more resounding, those whose barks were
the most feared. He created more advanced journals
than those that existed. He subsidized them so that
their editors mixed their howls with those
Masonic mastiffs. And soon the same cries
of hatred which were initially only addressed to the congresses
ganists, then only to congregants and priests
tres, were finally pushed against all Catholics,
big or small, rich or poor, against the practices
traditional ticks, against this religious faith of which

people suddenly demanded destruction with fury, after
that we had so long affirmed the respect we had
for her.

The substitution dreamed of by the occult Power was
then realized: the clerical scapegoat had become
the Catholic scapegoat.

And this was admitted in the lodge; but only when
the occult Power felt that it could afford
with impunity such an admission because finally its followers
were “to the point”, that is to say completely admitted
frozen and fanaticized.

I heard with my ears one of those who

were only the unconscious echoes of occult Power,
the F.-. Courdavaux, professor at the Faculty of Let-
tres de Douai, whose words have often been quoted as
I will call back. This F.-, walked, in 1888 and 1889,
a certain conference in the provincial lodges
and in those of Paris, conference in which
found this passage:

“The distinction between Catholicism and clergy
calism is purely official, subtle, for be-
care of the stand. But here, in the box, let's say the high-
ment, for the truth, Catholicism and clericalism
Only do one. »

We see appear in the light of this last
last sentence the true mental state of the Freemason.
The true way of expressing oneself would have been this: “My
brothers, we are obliged to tell the public that
it is not against Catholicism that we are waging war,
that it is only clericalism. It's like that
that we must proceed, if we want the na-

tion follows us. We have to deceive her. But here,
between us, while we cannot be heard, let's say
quietly that we know what to expect and that
we are liars. »

Instead, admire the formula: “Here, in the lodge,
let's say it loudly for the truth..."

Highly! for the truth! While the confession is
done between accomplices, the temple being well “under cover”
and the poor fooled public, too far away to hear!
And those to whom the F.- was addressed. Courdavaux
applauded! They did not notice at all
that they should have found themselves flouted by the expressions
tions which the speaker had used. This one had bap-
tized their frank hypocrisy, and they beat
hands. If he had called things by their name, they would have
would hiss.

The word spoken by the F,-. Courdavaux and the
collection which was made to him in the lodge constitute in their
together a document that is really worth remembering,
because it shows us not only the cynicism
invisible inspirations, but at the same time the
stupid Masonic ingenuity and the incredible confession
ment whose occult Power manages to strike
intelligences, after he has manipulated them for

a few years.

It also provides us with an opportunity to observe
the effect of this automatic elimination that I have so-
noted as being one of the main means by
which the occult Power makes its selections.

In fact, the conference of Br.-. Courdavaux was one
circumstances which contributed to removing me

to the empire of the suggestion by which I had been so
completely dominated. When I started to think
on the exact meaning of the words that I have just quoted, the
truth, which I had been made incapable of perceiving
for so long, appeared to me for a moment. A
such a blatant contradiction between the language of yesterday
and that of the next day widens the tear which begins
was then to take place in the sails from which we had assumed
developed my intelligence. The F.-. Courdavaux shook
without knowing it my reason asleep. When the effect
of this first shock were joined those of a
a number of others, I became quite im-
suitable for the service of occult Power, by this alone
that I stopped being blinded. But at the same time,
what happened as a consequence? That I was thinking of
leave Freemasonry. I therefore eliminated myself from
myself. And at what time? To the one where I became
at least useless, if not harmful to good mar-
responsible for the affairs of occult Power. While around
from me, those remained on the contrary who kept
on the eyes the symbolic blindfold of initiation
and who remained, therefore, good soldiers of
the Power of Lies.

This explains the power of the suggestions
tions of occult Power. If these suggestions are little
almost irresistible is that they are only aimed at
beings constituted expressly so as not to be able to
see resist, by the reason that those who are constituted
otherwise do not enter into Freemasonry.
Or, if they go in, they all come out, some
after the others, as I did myself.

Those who remain have everything they need to
let people lead blindly; especially since the suggestion
management comes to them from everywhere in the artificial environment

created by the occult Power instead of the lodges, which they
are soaked, penetrated incessantly and with all ma-
nier, as a plant is by the atmosphere of
the greenhouse in which she is locked.

It is necessary to add to this that an emulation is established
between all these “apostles” and “aspiring apostles”.
It's who among them will show themselves the most "freed",
as the F.- said. Lafferre in the speech that
we have cited, the most worthy of being “master” after
to have been a simple “apprentice”. And as suggested-
from above wants the most liberated to be
the one who shows himself to be the most anti-Catholic, we understand
takes only the Freemasons, excited by the sting
of occult Power and thus training each other
others, can reach a sort of furious madness
which they consider to be a holy passion of justice
tice, light, progress and fraternity. We com-
assumes, on the other hand, that the moderates are always
defeated by the violent, since the occult Power
always works for the latter, except in the
hours when, after the crises provoked by him, he feels
the irresistible reactions. He then puts himself at their head
to control them. And this is done, the reader can
report now, without the Occupying Power
cult which leads everything, never needs to manifest itself
fester.

THE PROGRESSIVE MARCH IN POLITICS
: CONSEQUENCE OF THE ACTION EXERCISED BY

THE OCCULT POWER.

The same is true in political spheres where
the occult Power makes its action felt through the inter-
mediator of Freemasonry. It is thanks to this
action carried out everywhere and always in one way
invisible as the revolutionaries of 1789, helped by
certain nobles who had been blinded by suggestions,
were able to destroy the barriers that had to be brought down
so that the Revolution bears all its fruits. Between
the most moderate and the most fanatical of these revolutions
tionaries, it was natural that a struggle began
Next. The occult Power wanted this struggle,
and that was enough for it to take place. Using the pro-
ceded that we now know, he ensured
that his soldiers, that is to say the advanced ones, prevail
crowd on others. This is how, under his push
that no one saw, France passed hands

from the men of 1789 to those of the men of 1791,
to then be delivered to the Terrorists, who, due to
of the very furies he had kindled in them, finished
escaped from him and destroyed his army by
destroying.

Same repetition in our time, at least for
the first part of evolution.

It started with the progressives and the center-
left-handed, who inspired and aided by the occult Power,
defeated their neighbors on the right, with the help of
their neighbors on the left, the opportunists. It was

always a step forward taken by the occult Power.
Then, the opportunists, helped in turn by the
radicals and by the “occult power which wanted to make
the fortune of the latter, beat their elders
allies the progressive center-lefts. During this
At that time, the occult Power trained, equipped and ar-
but a new body, that of the socialists. With
with the help of these, he had the opportunists beaten by
the radicals. The time has now come to put
in opposition the allies of yesterday: radicals and socialists,
the latter doing moreover as we did for
them, that is to say, preparing the way for the collectivists,
to the Hervéists and the anarchists; and all this for-
What? So that they are accomplished successively
all the destruction which is necessary for the
reading the secret plans of the occult Power.

All, let it be noted, progressive, opportune
nists, radicals, socialists, collectivists and her-
mountain bikers, whose groups are nothing other than the
successive teams of the occult Power, all can
believe themselves to be free. Let us even say, if we wish, that all
are in a certain way. The victories they
successively won over each other
were no less those of the occult Power, which
decided in advance who would be victorious, and
who created the conditions thanks to which victories
had to be ensured. And the proof is that, from
when his hand was withdrawn from them, they no longer counted.
Gambetta, so powerful at one time, Gam-
betta, whose ministry was to be the Great Ministry,
Gambetta who shouted to the vanguard teams of the

Occult power riots against him: “I will come to you
continue and I will know how to reach you deep down
haunts! » Gambetta achieved nothing at all. HAS
barely had he founded his great ministry when this one
was collapsing. It was because Gambetta was no longer the man
that the occult Power needed. He had made the part
of work that had been reserved for him. He had to give in
place for those who were designated, without him knowing it,
as more apt than him to accomplish in nature
tion a new stage in the fatal march.

All those who followed him were, like him,
than instruments. All, progressives, opportunists,
radicals, socialists, collectivists and herveists have
been, are or will be pregnant with certain ideas. A
once in them, these ideas, like all the germs in their
matrix, want to get out. They demand to happen
to the state of facts. When the time comes, these facts are born,
with the help of the occult Power. Once the delivery
ment operated, those who have had the work are con-
stunned as being no longer good for anything, not even
to fulfill the role of nurturers. Their children are theirs
removed to be entrusted to others. Therefore
the execution of the decree on the choice of officers, rendered
by Gallifet, was entrusted to André; that the application
of the law on congregations, made by Waldeck-
Rousseau, was attributed to Combes. This is also
only once accomplished by the latter the part of
task which had been reserved for him, he had to de-
to flee, as he had seen Waldeck flee in front of
him.

Combes was good for the work of reli- dislocation

religious, because of his fanaticism. But a fanatic
is in no way indicated for the work of dislocation
military that must now be carried out. There
nation is still ticklish on this point. This
is therefore no fanaticism that there is a need now
nant, it is cynicism and dexterity. So that the egg-
vre of denationalization takes place without France
balks, the occult Power needs a virtuoso
of crime, who is at the same time an acrobat;
who knows how to make the patient to whom he swallows the food laugh
poison. This is Clemenceau's role. He also needs
ment of a mannequin covered in military clothing
silence whose role must be limited to remaining seated in
the chair of the Ministry of War, so that, by

the sight of this garment which seems to be on the chest
of a soldier, France feels reassured. This is the role
by Picquart. While it fulfills its function
model and the other performs his parade on
the ministerial trestle, the occult Power proceeds
der by subordinates acting everywhere at the same time and
as silently as possible, working to de-
moralization and destruction of the army. Picquart
is there only to affirm that this work of de-
moralization is not accomplished anywhere, for
swear by the stars and the white feathers that we
only gave it to him for that. Everyone who has
preceded Picquart and Clemenceau, all, by destroying
who under one pretext, who under another, someone
barriers that defended the social, political order
and religious, opened the road and prepared the place
to these two destroyers, against whom they have no

enough cursing today. They would like
go backwards. From their hands which were
strong to destroy as long as Power hides their
lent his strength and who have now become feeble again
Now that he is no longer with them, they carry puny
blades of grass to obstruct the demolition man
who razes the national fortresses that they delivered to him.
They shout in the House. In their diaries, they
cry and lament. But neither objurgations nor
tears nor lamentations can prevent them from being
charged with the terrible responsibility of having been, in
as far as they could, the collaborators
of the work of destruction. Gallifet prepared André,
as André prepared Picquart. Waldeck prepared
Combes, as Combes prepared Clemenceau.

INTERVENTION
OF OCCULT POWER IN THE LEADERSHIP OF THE PARTIES
WHO OPPOSE HIM
AND UP TO THE WEST OF THE CHILD.

The occult Power also knows, without us knowing
in doubt and always by the same process, inter-
come between the opposition factions. He favors
those whose doctrines are most useful to the reaction
reading of his views. To do this, he makes the “in-
carefully covered individual fluencies” including
the chain is established in such a way as to leave no
solution of continuity from him to those around him
immediate of princes, monarchs and Popes.

“It is the corruption of the people by the clergy, and

of the clergy by us that we have undertaken", said
one of the members of the Haute-Sale.

Another wrote:

“I am sent from Rome only two of ours, well
known for their hatred of fanaticism, were obliged,
by order of the supreme leader^ to kneel and com-
munier last Passover. »

A third :

a There is a certain part of the clergy who bites
the hook of our doctrines with marvelous vivacity
her. »

A fourth :

“These poor princes will do our business by believing
work only on theirs. »

A fifth :

u May the clergy march under your standard in
always believing to walk under the banner of the leaders
apostolic... Hold your hands like Simon Bar-
Jonah; spread them at the bottom of the sacristies of the seminaries
and convents rather than at the bottom of the sea. — You
bring friends around the Apostolic Chair. let's
will have preached a revolution in tiara and cope,
walking with the cross and the banner..."

These few documents taken among many others,
which were taken from the Vatican Library and
published with papal approval by Cutineau-
Joly don't they show applied occult thought
to create this chain of influences from which we have just
speak and by which are enclosed even those who
seem best placed to defend religion
and the homeland.

Well here is one that shows it even better. It emanates
of the man who led Haute- Vente under the pseudonym
name of Nubius while occupying, under its true

name, an important situation in the diplomatic corps
matic accredited to the Holy See. What was
this name? Pope Pius IX knew this and had the charity to
not reveal it out of consideration for Christian families.
here. This Nubius was in contact with all the great
Roman Catholic world. He wrote one day to the Jew
Prussian Klauss: “I sometimes spend an hour
of the morning with old Cardinal Délia Somaglia,
the Secretary of State; I ride horses either with the
Duke of Laval, or with Prince Cariati; I will,
after mass, kiss the hand of Princess Coria
where I quite often meet Bernetti (the Cardinal
which they feared the most). From there I run to the car-
Dinal Palotta; then I visit their cells the pro-
curator general of the Inquisition, the Dominican Jaulot,
the Theatine Ventura, or the Franciscan Orioli. The evening,
I begin this life of idleness so well in others
busy in the eyes of the world and the court; the len-
tomorrow, I take back this eternal chain (1). »

To better inform the reader about the effort
hypocrite of occult Power with a view to extending its
influences even in the environments where they are suspected
would be least obvious, we will cite a fact which relates
to the obstacles placed in the way of publishing a work of

(1) Quoted by Henri Delassus in his beautiful work: Le pro-
blem of fheurc jii'ésenie.

Crétinean-Joly by whom was replaced the one whose
are taken from the above documents.

Pope Gregory XVI was the first to think
of this publication intended to make known
to the world only if the Church took, in certain circumstances
constants, a militant attitude, it was by necessity
defense, since she was constantly attacked
hidden in the shadows by invisible adversaries. He
consequently handed over the documents to Crétineau-Joly
which were in the Vatican Library and
that he wanted to see published.

We barely knew the mission that had been entrusted to
the French historian that “individual influences”
were set in motion.

The author of the History of Secret Societies (such was
the title of the projected work) recounts in his Mé-

moires published by Abbot Maynard, that the king of Sar-
deigned to offer him a secret interview during
from which he asked her for silence. Cretineau-Joly
refused to accede to the King's request. This one got-
drawn up to Pius IX who had just succeeded Gregory XVI.
It was therefore through a royal intermediary, unconscious
or not, that the occult Power was trying to weigh on
the spirit of the Sovereign Pontiff.

At the same time, Cretineau-Joly, who had to re-
gathering documents near the king of Naples had
business in this city to a Carbonaro who, entering
orders, had become the King's confessor and had
all power over it. At the instigation of this Carbo-
naro confessor, the king of Naples, instead of delivering
his documents to Crétineau, wrote a letter to the Pope

such as Pius IX declared to the historian that his charity
of father and his duty as prince required him not to
allow a publication which was not without danger.

In 1849, the nuncio in Paris hired Cretineau-Joly
to resume his work by showing him a dispatch
of Cardinal Antonelli who said that the Pope had not
opposed only momentarily to the publication of the His-
tory of the Secret Societies, but which he now believed
It is not useful to follow up on the idea of Gregory XVI.
Cretineau-Joly, who had returned to work, was
arrested again. This time it was Prince Louis
Bonaparte who intervened. In spite, the author burned
his book which was already composed. The documents
which he later introduced into the History of Sonder-
bund and in the Roman Church opposite the Revolution
tion were those who had escaped destruction
or copies of those that had been restrained.

These are still individual influences and
carefully covered acting on behalf of the
Occult power that was brought to light by accident
day in this affair of “Catholic France”,
where we live a priest publishing this newspaper with the money
provided to him by the President of the Council Clemen-
ceau. What was the purpose of it? Deceive the Catholics
liques, try to seize the direction of their
political, by creating, during the Cultuelles affair, a
current which was at its head, apparently, the men
the most honorable, the most qualified Catholics,
academicians, a vice-president of Action libé-
rattle. In reality, the statements made by Father Toi-

your in court have proven that this movement

was engineered and ordered, not by the Head of the Eghse'
as we tried to make people believe, but by the Pou-
see occult who acted there as we see it
do in all circumstances through in-
carefully concealed individual fluencies.

“Don’t lose them!” said Mr. Clemenceau in re-
putting the first ten thousand francs to Abbot Toiton,
Would that make a famous news story? " We do not have
had the news item, but in its place we have, which
better, the vision, in shorthand, of the whole action
Masonic and the typical process of occult Power.

CHAPTER VII
Those hypnotized by occult Power.

TRANSPORTATION OF THE MASONIC STATE OF MIND

IN THE PROFAN WORLD. ^4

Here then is the occult Power tremendously
armed, thanks to the existence of the instrument he forged:
Freemasonry, an even more formidable agent
that he is irresponsible and unconscious.

Irresponsible, because if this association does not
does not hide her existence from the public, she hides from them,
as long as it can, the names of its members and it
had managed so far to steal from him almost
completely their collective and disciplined action; of
so that it was impossible to ask him
accounts.

Unconscious, as a result of the graduated suggestions that
Freemasons receive without realizing it;
like those which, in a religion, would come from a
superior priestly body that we would not see,
whose existence would be completely unknown, even
junior clergy.

At the same time, the occult Power finds itself pro-
protected in a singularly effective manner.

Indeed, not only did he manage to interpose

a personality between the public and him; but thanks to
dispositions of Machiavellian skill, this
personality is so uncertain and obscure,
around her so many fables are spread, so many
contradictions circulate that, while knowing that it
exists, we hardly believe in it. And we are still much less
willing to admit that a being whose existence is so
problematic, may find itself directed by another
whose action in such conditions appears more
problematic again.

Freemasonry is therefore for Power
conceals both a defense and a means of attack.
Thanks to her, the occult Power has every chance
so that we never talk about him, whereas now
he will be able to act constantly. The evils he will spread
on the world, we will not attribute them to him memo,
She ; how would we attribute them to him?

Within the formidable Masonic organization, a
state of anti-Catholic opinion was created, by the pro-
ceded that we have indicated.

But the occult Power cannot stop there.
It is necessary, so that the goal to which it aims can
come true one day, that the reigning state of opinion
in the Masonic world passes in the world
profane.

These are the processes used at all levels of
Freemasonry which also serve abroad.
Thus the marvelous unity of the
general plan.

Indeed, long before they were brought to the point
where we saw them, the Freemasons exercised

a certain influence in the secular world. THE
Occult power had taken care to take them in all
the environments. We understand that the day after their
initiation, they make everyone around them feel the
counter-effect of the action which is incessantly exercised
ceed on their minds. They repeat what they heard
said by the preachers of occult Power. The day-
nalist in his articles, the publicist in his writings,
the playwright in his plays, the singer

in his songs, the pornographer in his products
infamous actions, the professor in his classes, the institution
tor in his classes, all spread, under different
forms, the teaching they received, the ideas of which
they were impregnated. All play the role of these cap-
padores of which we spoke, who wave before the
public the ideas on which it must rush.
The state of mind created and stored in the boxes
like a reservoir therefore overflows on all
points, and the secular environment finds itself little by little mo-
dified by him. And, like the Freemasons who do
thus the profession of propagandists does not give themselves
as Freemasons, the action they exercise is not
not known as a Masonic action. The newspaper
moderate, patriotic, even religious, can have, without
let him know, his or his Freemasons who do not say
what they can say there, but who meet
in the lodge with the enraged Freemasons of the
Lantern and Action; with those of Time
also, which establish contact between one and the other
others. If he does not have his own Freemason(s), he has
such and such of its editors who are imbibed, thanks

to '(individual influences carefully covered-
green", of Masonic spirit diluted to the extent
where it is appropriate for it to be assimilated into the
environment in which he must act. These masonists trans-
in turn impart to their colleagues the spirit that they
have received. And this is how our press, even
that of opposition, is attacked on many points
by Masonic infiltrations.

It is the same for workshops, salons, groups
pes that we constitute. So much so that in such a state
of things, there is only one remedy, which is
unfortunately the one we least resolve to
easily: which consists of knowing the characteristics
ques of the Masonic spirit, to take the counter-
foot in everything, and to rally, to submit to the disciplines
intellectual and moral ples who represent the
opposing states of mind.

BOTH ADVANTAGES
FROM WHICH FREEMASONRY BENEFITS:
MONOPOLY AS AN ORGANIZED SOCIETY,
AND INVISIBILITY OF ITS ACTION.

Note that to externalize one's action, or
rather that of occult Power, Freemasonry

was favored until now, or at least until
in recent years, singular advantages.

It wasn't that long ago that she was still here
only organized political association that existed in
France. If this is no longer its situation today,
in all cases it still benefits from an immense

^organizational superiority over opposition leagues
recently created. It is easy to understand which
facilities resulted for her from this sort of mono-
pole.

The mass of French citizens are divided against
herself. It forms, as Taine said, “a
dust of individuals" always ready to float to all
the winds of opinion. It was not like this in the past.
This has only been done since the appearance of the Ma-
masonry in France. It is only since then that a
perverse will, invisible, but constantly active,
took care to multiply among us the causes of division
if we. Religious questions, political questions, questions
economic issues, social issues, modern issues
rales, everything served to separate the French in the past
united, and to make that instead of a family, instead of a
nation of which all the members are linked to each other
others by the same ideal and contribute to the realization
of the same goal, in France there are only
corpuscles that float randomly in the atmosphere
social; all colliding and swirling in one
sort of crazy, uninterrupted storm. More disci-
social pline; more national discipline; barely
a religious discipline that we also feel is crumbling,
and weaken, in many souls, under incense-
healthy, deaf and perfidious influences.

In the midst of this chaos, Masonry alone existed
until recent years, in the state of a group
organized, coordinated policy, tending towards an in-
known, but precise. She created within her lodges,
as we have shown, a discipline, “The

Freemasonry, said a speaker from the Convent of
1893, has no pretension of wanting to apply
to obtain from its own bosom a certain number of documents
trines of freedom and individual independence including

it proclaims the necessity for the profane world. There
Freemasonry is a fighting organization and it
is obliged to submit its members to the rules
of discipline which are essential for
struggle. »

It is natural that the agglomeration thus constituted
, found herself all the more powerful as she was
only hierarchical in the middle of a world of which all
the parts disintegrate a little more every day
under the dissolving action of the disastrous egalitarian dogma.
Masonry is therefore like a real block
among the floating molecules which replace the an-
old French nation. How did this block, propelled
thanks to the extremely powerful organism that
we studied, would it not cross the dust
that we are, by pushing them despite their
multitude, as does the small coherent mass of a
cannonball in the middle of billions of corpuscles
that swing in the atmosphere?
, Has this advantage of being the only organized political society
nized in a nation where all social ties have
been broken, Freemasonry joined until now
a second even more considerable one, which was that
no one suspected the existence of the first.

Had she not written in her statutes that she would not
didn't care about politics? We believed her. Onne
could foresee that one day one of its members

F.'. Gonnaud, speaking at the closing banquet of
Convent of 1886, would be led to say: “He was a
moment, not of rules but of formalism, of
declare that Masonry was not concerned with reli-
gion, nor politics. Was it hypocrisy? I
won't say it. It was under the impression of the laws and
from the police that we were obliged to conceal this
that we all have a mission to do or rather to
do only. »

They affirm to each other that they have a mission
to play politics and do nothing but that! And
they proclaim in their statutes that they prohibit themselves
this occupation. The F.-. Gonnaud says a lot by
this admission which sufficiently corroborates the presentation made below
above the mason method and processes
niques.

This is how the nation was deceived without power

to defend oneself. How could she have supposed, this
loyal nation among all, that an established association
on French soil had the principle of lying?
A man who lies, that's common. But an association
ciation! An association that lies, not once,
but without stopping for two centuries! Who
puts lies in its statutes, that is to say who
makes lies the basis of its action! How
would French minds have imagined the same
perfidy?

It is precisely because no one could
dream that we let Freemasonry tra-
do everything at your ease. We looked at the Freemasons
like originals or simpletons, or mutualists

of a particular species, or vanity talkers
teus and empty, or even like happy accomplices
who pretended to have secret meetings to escape
as often as possible to the monotonies of everyday life
milial. We took them for everything they were
not. But no one could take them for that
that they really were. And this is how, all
everyone believing them to be harmless, no one thought of
hinder them in their action.

' We remember the curious and suggestive testimony
what did one of the two recruiters bring on this point?
the invisible Freemasonry with which I had to deal
at the end of my Masonic life.

“You realize,” he said to me, “the
power available to Freemasonry. We
can say that we hold France. It's not
not because we are the number, since there is no
there are only twenty-five thousand Freemasons in this country
(it was in 1889). Nor is it because we
we are intelligence, because you are able to me-
surmise the intellectual mediocrity of most of these
twenty-five thousand Freemasons. We hold the
France because we are organized and the only ones
organized. But above all, we hold France because
that we have a purpose; that we do not know what this goal is;
that, as we do not know, we cannot prevent it;
and that finally, as there is no obstacle, the path
is wide open before us. »

It is impossible to summarize more clearly the
two main reasons for the strength of the Mason-

nerie.

Today these two causes of superiority tend
more and more to disappear. Their effect weakens
slowly, but gradually, as
develop groups opposed to France
Masonry and the knowledge of masonry spreads
Masonic question; and this is what should give
courage and above all endurance to the French
no longer crushed by the memory of defeats which
been suffered for thirty years only because we were unaware
all of this.

PERVERSITY CLOTHED IN SINCERITY.

The skillful and profound perversity with which he acts
the occult Power vis-à-vis Masonry is re-
also finds in the method used by
this with regard to the profane world.

How could it be otherwise? Since
each mason is only an echo of what he heard
— and a more or less faithful echo, otherwise it is expelled
would be Masonry, or else it would come out of itself-
even, as we have explained — his effort
particular is regulated by the learned calculations which
determine the prudent course of occult Power.
It's trickery, deceit, lies and hypocrisy
who have been so successful inside the dressing rooms because
the unwarned Freemasons were defenseless
against these means; it is also cunning, deceit,
the lies and hypocrisy that must succeed in
the profane world, because this one is no more
warned against the effort of Masonic perversity

that Freemasons were not warned against
perversity of occult Power.

And even, a new factor intervenes which increases
considerably weakens the effect of ma-
conic; it is unconsciousness that is created in the
almost unanimously among the Freemasons. The representatives
direct members of the occult Power who have regimented
the first followers of Masonry spoke
knowingly lie to them. He

They needed even more cynicism. It doesn't go anymore
the same goes for the propaganda carried out by the French
masons in the midst of the secular world. These were
fanaticized, blinded in such a way that it is, the most
often, without knowing it, they are lying. Acting
through them, the hypocrisy of the occult Power
is therefore clothed in ingenuity, and it becomes more re-
doubtful. In reality, they are believers, since they
believe in the mission of the Widow, in her holiness. Of
less so for a large number of
them. We managed to persuade them that science
demanded the destruction of Catholicism. They don't know
absolutely nothing by themselves, since they are not
not scholars. Here again, they had to believe
what they were told. They believed. On this point as
on the first, they have faith. This is a considerable strength
wheat. And you have to know, you have to have seen how much value
hallucination!

As a result of the suggestions they receive, these

barely roughened intelligences take themselves for

scientific intelligence. It is very sincerely that

The dishwashers in the Widow’s kitchens

considered the pioneers of science and
reason. Every time Christian priests pronounce
a hundred the name of Jesus Christ, they bow their heads and
humiliate themselves deep within themselves. On the contrary,
it is enough for Freemasons to talk about their divinity,
"Reason", so that they become puffed up with pride and
considered infallible.

Ignorant people who think they are learned, or
that, not being learned, they are at least the
soldiers of science, who carry this conviction in
politics, and who, cleverly recruited, arrive at
govern a state by the force of occult organization
to which they belong; which dominate, therefore
quent, by reason of their ignorance, in the name
of an invisible force to which it is impossible to
asking for accounts, this is what we can consider
rer as an infinitely harmful clericalism for
the country that is infected with it. It is, strictly speaking,
the dictatorship exercised by imbecility for the benefit of
perfidy.

It was only afterward that they were hypno-
tized that Freemasons proceed with respect to
profane world as the occult Power proceeded
towards them. No more than this one, they say
basically where they are going with this. How the
could they, since they themselves do not know where
we want to lead them. Brisson, for example, speaking of
Congregations, once declared “that he could never
but come to the thought of any republican of res-
restrict in any way the right of association”.
It is likely that Brisson meant what he said.

It was in 1872 that he spoke like this. The suggestion
blicaine was the one that corresponded particularly-
at this time to the need for occult Power.
Brisson obeyed the impulse he received without realizing it.
doubt. He spoke as a Republican. For some time
number of years, this is the anti-Catholic suggestion
who dominated. Brisson again obeyed this suggestion
tion and he spoke and acted no longer as a republican but
in sectarian. His conviction, however unenlightened it was,
nonetheless gave a certain force to his
pledge from which the occult Power benefited.

Thanks to this kind of unconsciousness, it is with sin-
It is true that Freemasons affirm their tolerance
rancid and their respect for all religious faith. And it's
yet another advantage for the occult Power. Even
today, we meet Freemasons who are
convinced of their spirit of tolerance. The F.-. That-
thousand Pelletan himself proclaimed in a speech,
when he was a minister, his respect for religion. It is
a fact. Do you think he was lying? It's not cer-
tain. He spoke like this as he left the table and it may be
perfectly that that day, he had tolerant wine.
Briand takes his “desire for conciliation” to the
seriously by very senior political figures
Catholics. The suggestion produced in him, due
of its particular nature, the state of mind necessary for
that, in the most natural way, he can thus im-
pose, and perhaps, at certain times, impose oneself
to himself. Meanwhile, Clemenceau sub-
appoints an abbot and founded under the authority of the
tane of this one a newspaper, la France Catholique, which

so sells at the doors of churches, to allow the

Freemasonry, counter-church, mortal enemy
of Catholicism, to make Catholics read what
they must be persuaded so that the occult Power can
arrive at the supreme destructions that he meditates.

While opinion is worked on in so many ways
various reasons, how could she not be deceived!

We have cited the words of a Freemason who
speaking of freedom, very sincerely made this de-
statement:

“Yes, whatever anyone says, it is the freedom that we
want to ; only, we want the real one; the one who
do not allow anyone to take liberties against her. »

This is the extent to which occult power is
come to distort the intelligence of those he calls
the children of “light”. If they are there now-
However, we can judge the sincerity of their fanaticism
when they had not yet entered the period
of action, when, consequently, their aberra-
tion was not likely to feel at least some
little forbidden from the spectacle of the contradictions that they
are forced to inflict on themselves today.

the deep state of unconsciousness.

It is sometimes with a really unconscious
comedy that they operate, vis-à-vis the profane, all
the hypocritical maneuvers that were carried out vis-à-vis
towards them by the representatives of the occult Power.

One day, towards the end of my Masonic life, when
my reason beginning to wake up made me hear

deep in my conscience his protests against the
Masonic fanaticism by which I had let myself be do-
miner, a layman who was a friend of mine came to see me
to ask me what Franc-Ma-
stonework, to which he was attracted by a recruiter.
Barely had he entered my house when another arrived
of my friends who was a Freemason. The conversation
committed between the three of us, and under conditions
such as I was soon content to listen to.

The Freemason said to the one who was not:

— Freemasonry is an association su-

blime. All the virtues are practiced there.

– Then it's perfect. Yet I was told
that it was a political association?

– Not at all. We are not concerned with poli-
tick.

–And religion?

– Neither. Besides, if you want to have the
consciousness at rest in this regard, here is what is the first
first article of our statutes: “Freemasonry,
essentially philosophical, philan-
tropic and progressive, aims to research
of truth, the study of universal morality,
sciences and arts, etc. ;>

As my friend spoke and I heard
fall from its curl the beautiful declarations inscribed
in the Masonic constitution, a kind of veil
was torn inside me, thanks to what I found myself in
faced with this reality, unbearable for my conscience
cience: a friend who relied on me with conscience
engaged and that I saw deceived, victim of lies

Masonic statutes. The concrete fact imposed itself on
me in all its clarity.

Don't we do, every day, I said to myself,
at all hours, exactly the opposite of what
is written in there? What is true? Our actions,
or those declarations by which we attract the
laymen in good faith?...

For the first time I really felt
disgusted with the work in which I had collaborated
Without seeing the odious and contemptible hypo-
crisie.

When the applicant had left, I said to my friend
freemason:

– It seems to me, my dear, that we have just made
a profession singuher.

– What do you mean? he said in surprise.

– We have affirmed to the innocent layman who

comes out of here that we didn't worry about politics in
Freemasonry. However, we only do
policy. Admit that we took it upon ourselves
comfortable with the truth...

— Should we tell lay people what
What do we do in Freemasonry? We don't have any
not allowed.

— We nevertheless said the opposite of
the truth. *

We also affirmed that we were an association
ciation of tolerance.

- Well?

— ■ Well! We are just the opposite. YOU
are not tolerant and I am no more than you.

since we both want the destruction of the ca-
tholicism.

—Aren't we right to want
the destruction of Catholicism?

— That's another question. Let's admit, if you
wish, that we are right, it is none the less
unfair to deceive a layman as we come
to do. If we consider it a duty to
destroy Catholicism, why don't we proclaim it
we not highly?

— Because our regulations require us to
secret. There is no need to discuss that.

— It follows that we come, you and I, from
say the exact opposite of the truth. This is
shovel lie. In addition, we adorned ourselves with
the virtue of tolerance as we in-
tolerant. It's called being hypocritical. There's no
to get out of there!

- Oh that ! my dear, what is wrong with you?

- Nothing. I only look at our actions with
eyes of reason and I give them their real name.

The one from whom I held this language so simple was

literally suffocated. It was with a startled look that he said to me:

— But, Brother Copin, are you going crazy?

And to get back on the right path ma-
sonically, he engaged in a whole series of ramblings
tortuous actions tending to persuade me that the Mother
this nonsense was not hypocritical, for the reason that it
had a sublime goal, and that the Freemasons, taken
isolated, were no more so than she,... by reason-
It was their duty to hide. And not only-

he was sincere in saying that, but this
way of seeing resulted from a sort of crystallization
almost indestructible of his thought. A freemason
capable of seeing things differently could not
to be for him only a lunatic, only a madman, as he
had said it. 'r^

This is how a Freemason on whom
fully acts the suggestion, frankness is a
fault, lying an obligation, hypocrisy an
virtue, deceit a duty.

A little later, the same day when, still being
Freemason, I had just delivered my first ba-
size to Freemasonry, I was leaving my lodge,
after the outfit during which I was judged.
Behind me two brothers walked talking, without
having noticed that I was ahead of them and that I could
hear them. They were two of my old friends.
They were among those who had supported the most
energetically, out of a spirit of discipline, the ma-
conic against me. One was a partisan doctor
of Darwinism. He said to the other, speaking of me:

—What do you want, my dear, it’s obvious, these acci-
teeth there. He was an intelligent boy. But he is
reached the end of its development. His brain
suffered a developmental arrest. If he leaves us, we
We must not regret his departure for Masonry.
He's a finished man.

This one too was a nice type of suggestion,
hypnotized. It is with the greatest sincerity that he
pronounced on me the judgment that I have just said.
To stop considering Masonic work as

legitimate, holy and sacred, in his eyes it was necessary to have undergone
a “stoppage of evolution”, having fallen back into childhood,...
below three years of apprentice grade. He ... not
saw no other possible explanation in my case
particular, given that he knew I was sincere.

Since then, to use his expression, I have
continued to “evolve)\ I looked for what they call
"the truth", and I did it while standing under the light
mother of this poor little interior star that I call
my reason and which they call “Reason”;
star which, they too forget, does not produce light,
but receives it; which is only a reflector, on which
images pass through which he reproduces as best he can,
very imperfectly. I was careful not to confuse
my reason, which I know is so fragile, with “Reason”
total and universal, this myth in the name of which they
stupidly imagine they have the right to speak. By
this alone that I thus kept myself on guard against myself-
even, my chances of error were reduced
especially. On the contrary, the one who spoke like me
just said remained exactly at the point where he
was then. His intellectual horizon has not changed;
it is always anti-Catholicism conceived and practiced
in accordance with the suggestions and discipline
conic, that is to say according to the views of a powerful
human power, the occult Power, which does not even have
deigned to reveal herself to him. It was formed around this
anti-Catholic suggestion a kind of callus
in his brain... The poor devil is not
less convinced, I have no doubt in this regard, that
it is he who continued to evolve and that I am at the

contrary always under the influence of my “stop to evo-
lution”.

Considered in itself, such blindness is
simply comical. But what a formidable weapon
when it was created expressly by a will which
hides like everything that is bad, who knew how to
to die invisible for two hundred years and of which we
now know the profound perversity!

CHAPTER VIII

Exterior free masonry

and sub-masonry. The outcome.

THE FREEMAÇOS^'^"EXTERNAL SERIES

Certainly, such means of action are formidable-
bles, especially when they are turned against a nation
without mistrust. However, the occult Power does not have them
not yet considered sufficient. He created freema-
exterior masonry which is intended to multiply
its action in the field of ideas as well as
in that of political and social action.

In the domain of ideas first, because the
Occult Power is, above all, anti-Catholic.
We do not have to insist on this fact which is
abundantly demonstrated, not only by our
previous work The Occult Power against France^
but by a very large number of others whose
authors have made a special effort to highlight
firstly the anti-Catholic character of Freemason-
nerie.

As Catholicism is a power whose
domain is that of ideas, the occult Power must have
attack him there. We have seen that the organism and the
Masonic methods were precisely those
needed to meet this need. THE
Occult power has made Freemasonry not a

action league, but an education society or, more
exactly, miseducation.

We also saw in our previous
work that the occult Power had seconded of all
his effort the success of the philosophy of the eighteenth
century. The encyclopedists, moreover members of the
Ordinary Freemasonry, formed among themselves,
can we say, a sort of separate lodge, a freema-
intellectual nonsense, in which it is obvious
that the occult Power had provided itself with the means to
transmit his inspirations.

The same is true of certain associations which,
while having the characteristics of the secret society, vi-
wind outside of ordinary Freemasonry and
seem to have no connection with her or any
have very little. We want to talk about these associations
ciations with more or less bizarre names that we know

to have existed before the appearance of Freemasonry-
rie, having continued into the eighteenth century and up to
than today or have been replaced by others
presenting the same characteristics: the Rosicrucians, the
Martinists, the Illuminati, the Swedenborgians, the
Misraimites, Kabbalists, Occultists, Spi-
rites, the Centers which call themselves more or less esoteric-
ques, etc., etc., without counting these dark associations
breuses of the Middle Ages which abounded almost everywhere
and whose names for a large number are not even
not reached us.

These associations differ from each other. And it's
all natural. The occult Power, which wanted to detach
of morals and Christian discipline men

of all countries, had to present to them, for the ten-
ter and to seize a greater number of en-
be them, types of association whose variety cor-
responded to that of the types of intelligence to which
he was addressing. This is the reason for the differences which
are seen in these groupings-
But alongside these differences, they all present two
common characters which are like the mark of
factory of occult Power: they are more or less
secrets and more or less clearly and visibly
anti-Catholic.

If we told the members of these groups that they
have any connection with Freemasonry, none
doubt that many would protest. It's that they
do not know how this relationship can be established.
We realize it for them now
that we know about the secret Mason organization-
fuck.

Members of the companies we care for
can imagine never having met anyone
leaves with Freemasons, and yet collaborate
with them in the same work of destruction. Each
attack the Catholic bloc on one point, while
the others attack him on another. So that their
efforts are coordinated, what is needed? Only re-
presenters of occult Power are found among the
one and among the others. These representatives meet
trent between them. They all receive more or less di-
exactly the same inspiration. They know the why
of the division of labor that they strive to establish
in the lower groups where they fulfill the mission

sion entrusted to them; and that is enough. Without a doubt,
with such a system, things don't work
always as the occult Power would like. But
what are the human affairs that mark-
always work at the discretion of those who undertake them?
Divergences, clashes, divisions can
occur between these groups who ignore each other and whose
only a few members know each other
them. Some can even be torn from the trunk,
separated temporarily or forever from the center
of inspiration. But once again, where is it going?
otherwise in the things of this world? The import
indeed, when such accidents occur
feels, the secret of the unity of inspiration must not be di-
vulgarized. It's the only one that really matters.
But on this point we can be sure that the Pou-
occult see knows how to take precautions and that in ou-
be he will stop at nothing, absolutely nothing, to
ensure his safety. When he perishes, because, at the end of
account, so many containers go into the water, even the
stronger than they break or wear out, it will have
killed many others before him.

In the political and social domain, the Occupying Power
cult has created a large amount of under-Mason-
ries whose efforts find their point of concentration
tion in the boxes, as well as the efforts of those
here and the associations that we have just taken care of
per find theirs in higher spheres.

Here we will be able to go exactly
account of the manner in which he operated; and, thereby,
we will explain how he had to proceed

on the upper floors of the immense organization
of his secret armies.

THE SUB-MASONERS SERIES.

Once in possession of the prodigious accumula-
lation of forces which resulted for him from the grouping,
of Masonic discipline and organization, the
Occult power thought he could surrender
even stronger by extending grouping, discipline

and organization outside of Masonry, by creating
turn of this companies which would be like others
so much sub-masonry and which would fill opposite
towards her the role that she herself fulfills towards him.
And this is how a number currently exist
considerable number of associations which were created by the
Masonry and who undergo its direction without realizing it
doubt, just like this one, without even suspecting it-
ment, was created by the occult Power and underwent its
direction.

We understand the double advantage of such
multiplication.

First, the area where suggestions reign
created by the occult Power is enlarged in
considerable proportions, since many
more numerous are the enlisted propagandists
which contribute to the coordinated action of Power
occult is the inspiring secret.

At the same time, another benefit is assured: the
secret of the existence of this occult Power which holds
so much by not being known is even better pro-

tégé. Until now, there was only Masonry that was
found between the profane world and him. A double
barrier will now exist, since Masonry,
by which he acts without letting himself be seen, will act, without
let it be seen for itself, through the intermediary
ties that it will have generated.

It is this thought that inspired the creation of the
League of Education^ of that of Human Rights^
of Free Thought Leagues^ of Friendly Unions of
Solidarity^ of A miccrZe^ of teachers, without counting
others and without mentioning the workers' unions in
which Masonry has reserved for itself the means of
netre.

Freemasonry is careful not to let people know
that she is the initiator of these groups. The Power Oc-
cult, we said, makes it act in this way as it
he himself acts towards her.

The instructions given to Freemasons by
their leaders in this regard are of a precision which does not
leaves nothing to be desired.

“You are not, at this moment,” said the F.-. Blatin
at the convent of 1892, only a staff, you are only
that officers, you have not yet grouped enough
clearly the troops that you must lead to com-
beats. You cannot call these troops into your
boxes, because it is absolutely impossible for you to reduce
affect the financial conditions in which you
live and which are the very essence of our Order;
but I say it with a personal conviction pro-
founds, you need, in forms which are already
found, thanks to the elements you already have,

succeed in uniting all these masses around you
of universal suffrage which only ask to be dis-
directed by you.)>

From 1891, that is to say a year before the F.-. Bla-
tin uttered the words that we have just reported
ter the Congress of Lodges of the South taught us that
“French Free Thought already numbered six hundred
groups whose training was due for the greatest
joined Freemasonry! »And it is obviously to
this is what the F.- was referring to. Blatin when he spoke
of “forms that are already found”.

The rapporteur of the Propagation Commission
gande at the convent of 1893 cited among “the So-
companies created by the lodges and remained under their control
moral direction, Free-Thought societies, truth-
war machines against clericalism, so-
educational companies. (School funds, Funds of
Schools, Popular Libraries)...study circles
where we can group all the goodwill,
popular conference companies that allow
to spread the light even to the smallest
villages. »

In 1894, the Masonic Congress of Amiens recommended
also calls for the creation of companies acting under
Masonic inspiration, while masking the Ma-
masonry.

Here is in fact what we can read in the account
report of this Congress:

“Our Commission considered that this means should
be designated in a very particular way to your
attention. It will indeed give you all the opportunity

I

sion to make our ideas predominate everywhere, if we
we have the talent to organize these societies while remaining
behind the scenes.

It is therefore a very methodical campaign plan.
properly designed. And here we find corroborated this
what we said about the organization and processes
of occult Power; because we just have to watch
to see that the execution of this plan reproduces
exactly at the bottom of the Masonic ladder what
we have shown in all degrees.

Freemasonry, without anyone being able to take
guard, created around it a multitude of societies
in which she spreads her suggestions, likewise
that the occult Power does towards it. And these so-
cities are his armies at the same time as his belt
protective ture, just as it is the army and the
protective belt of occult Power.

Did it act fairly towards these companies?
big day? No more than the occult Power acted
towards her. It is always the same method which
repeats from top to bottom. We have proof
in the last sentence of the extract we have just
to quote: “This means will give you the opportunity to
make our ideas predominate everywhere if we have the
talent to organize these societies while remaining in the
behind the scenes.” This sentence shows the usual process
of occult Power, like the warhead which is found in
the smallest window in a cathedral gives the
drawing of the pattern on which the whole set is built
wheat.

'(We must not, says the rapporteur of

the Commission of Vows at the convent of 1898, he
we must not let see in this work the hand of the
Freemason. »

So always the dissimulation, always the trick
and deception.

r PENETRATION OF GROUPS NO

MASONICS,

This is not enough for Freemasonry
groups that it creates. There are some that she doesn't have
created. She applies herself to penetrating those to
little by little turn their forces to their advantage. Do not know-
not just ten men grouped around an idea
are stronger than a thousand whose ideas contradict each other
feels. As a result, she does not want her adversaries to
have homogeneous groups at their service
nes. To do this, she tries to force the doors of
groups that they organized, to spread their
doctrines, but always “by not letting his
hand. »

The report of the Masonic Congress of Amiens
provides us with proof of this, because we still read in his
report :

“To contribute to our Work, wherever it is
newspapers run by brothers will be possible, but
never discovering the dressing rooms and never disclosing
our work... Create societies of free thought, of
relief, strained on the lodges, subsidize the groups
existing profane pes... and bring in the ma-
ço?is in companies already constituted^ but with the

greater caution. Make propaganda through
charity by participating in good works and
encouragement, ALL THESE MEANS ARE
OUR. »

The orator of the convent of 1891 noted that the
Freemasons had responded to the “slogan
which was given to them and that many of them
belonged to companies grouped under the flag
of Free Thought. »

At the North-West IjOges Congress, Br.-. Bour-
get urged his brothers to enter the greatest
number of possible societies “particularly in
secular, school and charitable patronage,
foresight, rescue, shooting and shooting associations
gymnastic ; encourage all free societies
thought, sense the teachers who in their role
of educators of the people can make us

great services. »

“The Lodges,” wrote Piccolo Tigre in the letter
that we have cited, are only a place of deposit,
a kind of baras, a center through which one must pass-
ser before arriving at us (superior secret societies-
laughing). By teaching him to carry a weapon with his
glass, we seize the will, the intelligence and
of human freedom. We dispose of it, we turn it,
we studied it. We can guess his inclinations, his affections and
its tendencies; when it is ripe for us, we say it
moves towards the secret society including Freemasonry.
can only be the rather poorly lit antechamber.

What are, according to the Jew Piccolo-Tiger, the
higher secret societies of Freemasonry

invisible compared to Freemasonry that we
know, this in turn is in relation to the
thousands of companies that it creates across the entire surface
of the territory, or those into which it penetrates
“without letting his hand be seen”, and which are only “his
rather poorly lit antechamber.
' Through these companies, it acts on the
secular world. She spreads her ideas there, always
covering them with the veil of hypocrisy and not shedding
of these ideas that the doses that she feels assimilable...

It is therefore an immense net, the meshes of which are
represented by thousands of companies, which is thrown
in France. These companies were mostly
constituted by Masonry, and they do not know it
not. They are led by representatives of this
association and they ignore it. It is from his ideas that they
are fed, it is by its hypocritical propaganda,
tending to one does not know what obstinately hidden goal,
that the intelligence of their members is obliterated; And
They don't suspect it! Not suspecting it,
they cannot even think of keeping the
poison. They absorb the doctrine of lies like
a teaching of truth. They spread it like
such around them. It is in the name of “science”,
unknown to ignorant Freemasons, that they have
been catechized; it is in the name of “Science”, everything
as unknown to them, that they catechize others.

How, in such conditions, can Power
occult would it not succeed in destroying from top to bottom
ble the way of thinking of a nation! How

Would it not blind this fairly complete nation?

to make it destroy itself! By
what a miracle would she realize that the for-
lying mules for which she is passionate
were only invented to disorganize it, to
disarm, to reduce it to the state of prey, while
hiding from him the goal secretly pursued by a
Occult power of which she is unaware even exists!

total invasion. — time for action.

And here is this propaganda work, already served
by such means, finds himself, at a certain hour,
seconded, supported in such a way, that its action will be
find it even more tenfold.

Indeed, the Freemasons, “these theoreticians, these
philosophers so gentle, so peaceful, so conciliatory",
as said by a member of the Council of the Order
responding in March 1899 to the questions of a child
seen from the newspaper Le Temps, the innocent and harmless
Freemasons had declared in their statutes
that they didn't care about politics. Member
of the Council of the Order in question repeated this
affirmation, too.

“We proscribe any political discussion,
he knows. We stay away from any agitation.
We never get involved in militant politics.
We never present a candidate to any
election whatsoever..."

They have never "presented a candidate to any
election whatsoever! » They never did it loyally
ment, by showing himself in broad daylight, and saying:

We are Freemasons. This is true. But
they presented candidates while masking themselves. and in
hiding whenever they could. And the proof,
is that from 1893, six years before the declaration of
Member of the Council of the Order at the newspaper Le Temps,
another member of the Council of the Order, F.-. Amia-
ble, could say in his speech at the convent:

“Our candidates will carry almost everywhere, and

our contingent in the national representation,
already considerable, is significantly increased. I
therefore greets on behalf of the General Assembly of the Grand-
East, the Freemasons who are today the
elected by universal suffrage. »

They have no candidates; and their candidates take it
wear almost everywhere! This is how it breaks out
at all times their phenomenal hypocrisy.

How, moreover, do their candidates not win?
would they not laugh, while they precisely represent
the opinion to the production of which the Power oc-
worship worked by all means, including
more dishonest, during all the time he judged
necessary? They have the support of a formida-
well organized. Behind the Masonry walk
for them thousands of companies that have been created
and who are inspired by her. On the flanks, others
societies, more intellectual, obey without suspecting it
ter, too, to the suggestions of the occult Power.
It would be truly extraordinary if with such
advantages, candidates for Freemasonry do not
were not elected. Especially since, even when they
are not elected by the living, they are elected by the

dead, thanks to certain electoral frauds of which
an association that has the
lies and trickery for basis and means.

It was therefore inevitable that Freemasonry
managed quite quickly to introduce a certain
number of its members in Parliament. Once this
fact, she was inevitably to steal victories in
victories until the entire nation was
informed of his actions.

The march of Freemasonry for the con-
quest for political power was therefore directed
by the occult Power with a spirit of continuity and a
logic which should overthrow all obstacles.
This result was all the more certain since, as much
that she is not completely unmasked, the Ma-
masonry enjoys the singularly advantageous situation
geuse where is a fighter who has the use of his eyes
against a blind opponent. Nothing easier
than to provide, in such a case, which of the two must
remain victory.

Let us summarize this walk in an overview.
wheat.

First of all, sampling by selection of a certain
tain number of citizens. Their isolation in
lodges, where they are lured by false declarations and
by the attraction of the secret, where we inflate them with the idea
that they are superior beings simply because they
agreed to gather in the bosom of the Widow.

Secondly, gradual establishment of a dis-
moral discipline, by the elimination of recognized elements
refractory nudes, and at the same time by the selections

successive operations carried out among those who are recognized
more fit.

Then, slow and calculated maneuver, to arrive
to create little by little, thanks to the eliminations and seiux
lections, thanks above all to preaching, a state
of mind contrary both to the principles on which
we originally claimed to rely on and initially
declarations by which we had attracted the first
members. Incessant use of the syringe to suggest
tions that is Freemasonry in the hand of
Occult power, to cast into the minds of the followers
the idea that Freemasons have a dual mission
to complete: light up the world by turning off the stars
with which Christianity had populated the heavens and the
defeat by destroying existing political powers,
to replace them with other forms of governance
is lying ; those said to be the most progressive and the
more liberal; those which, in reality, are the most pro-
ready to ensure the domination of occult Power by
through Freemasonry.

Once the desired state of mind is established in the boxes,
creation of sub-masonry, groups, associations
tions, committees, in which Masonry, all
taking precautions not to be seen,
slyly conveys his mind, his inspiration,
his direction. At the same time, action of the Mason-
rie and sub-masonry carried out by newspapers,
by brochures, by magazines, by conferences
and by a thousand other means, on the rest of the world
layman who must be trained all the easier-
ment that it constitutes the most blind part, the most

indifferent to the nation, the laziest too,
since she did not even feel the desire to group herself
per, since it remained in a state of crumbling.

Finally, when the opinion is sufficiently established
manufactured in Masonry, debited in the sub-sections
masonry and then transported to the environments
profane, conquest of the political world by the elect-
tion, thanks to the opinion that was deceived in this
seen, and which we pretend to serve.

Only then will the time for action strike.

Because everything we have studied so far does not
was just the preparation.

The profound skill of occult Power consists
therefore especially in that he knows not to hurry. He me-
sure the difficulty of the gigantic destructions that he
must accomplish to realize his secret plan. In con-
frequency he divided his work into two main sections.
ties: preparation and execution.

Preparation consists of two things:

Deceive the Christian world so that it
never mind ;

And choose collaborators in this Christian world
tors who, traitors to their origins, to their past, to
their ancestors, had no scruples about collaborating in the
destruction of their homeland.

When the Freemasons replaced for
long periods of years their propaganda work
dists, apostles and sub-apostles; when the groups
pes with which they surrounded Freemasonry were
tirelessly echoes their propaganda; during-
that this Freemasonry has reached, thanks to

overall reaction thus organized, to seize the
political power ; when speakers, journalists,
poets, singers, playwrights, comedians
diens, authors of pornographic libels have agitated
in a thousand ways so-called progressive ideas
in front of the people, as the banderilleros wave
capa before the bull, then the political toreador who

marching on behalf of the occult Power can
end appear. Its hour, that is to say the hour of action,
the hour of upheaval has come. That instead of
the capa of the banderilleros, that is to say of the simple
subversive theories, he shakes the scrap of fabric
red, the rags of civil war, the program of
destruction with its inseparable procession of persecutors
proscriptions, pillaging, theft, assassination
nats, and opinion, excited, panicked, blinded, will rush
furiously to take his share of the ungodly work.
It is at the point, in the state where the
bullfighter adorned with Masonic emblems. That he
is called Mirabeau, Danton, Robespierre, or, more
near us, Waldeck-Rousseau, Combes, Clemen-
ceau, whether he is or is not a Freemason himself-
even, once he was chosen as a “delegate”,
he only has to speak to lead him away, this opinion that
the occult Power has manufactured in advance all ex-
close for him. She belongs to him, and at the same time
he has the power! Deputies, senators, ministers
tres, the prefects, the high magistrates and the officers,
all those who have been made Freemasons or
masonists walk for him as one man.
Above them the President of the Republic, who we

;i take care to pay heavily, give the signatures
by which the crime is clothed with legality... All
is therefore as desired.

It is then that an energetic tension is printed
by the occult Power to all the cogs of the im-
this organism that he so laboriously created. Below
its action a tightening occurs of all
energies, of all the forces at his disposal, around
of the dominant idea which served as the basis for the popular opinion
bricked. And the period of Revolution begins.
It is the sudden march of all the masonry and
sub-masonry, of all the strips that the Pou-
occult vision took care to organize when he felt
the hour comes, march all the more victorious as
the force of resistance of all the organisms of
national defense was previously weakened. It is
the furious rush of all the fanaticisms created, of all
appetites unleashed, on all points of the territory
tory, in all environments, at all degrees of
the social ladder, until everything yields to effort
gigantic, everything is sold or abandoned, seduced
or frightened, and that finally the occult Power, in the middle
place of universal disorder, turns all the forces

national powers which he was allowed to seize with the destruction
tion of the nation whose existence hinders its
global plans.

HE WHO IS RESPONSIBLE.

If we have insisted so long on the effort to
suggestion to which the occult Power indulges, it is

that to this effort is due the so complete, the so astonishing
political fortune of Masonry. We would not know
enough to say it and repeat it if we want the defenders
of France against the occult Power cease to be
constantly defeated.

We have never sufficiently attracted the attention of
patriots and Catholics on this side of the question.
And yet, is this not the first of the rules of
tactics, only to oppose a victorious adversary
rious an effective resistance, you need to know its
mode of attack? We were all the more easily
beaten by the occult Power and by the Freemason-
nerie that we were unaware of the methods and organization
of this association.

Among our friends, some know francs-
masons who are good people. They are all natural
really inclined to see Masonry beneath the figure
of these ; and when they hear the accusations
of which this association is the object, they consider it
as slandered. We said that this was the
way in which Brunetière considered the ma-
conic. The eminent and late director of the Re-
view of the Two Worlds would certainly not have remained
in his error if, instead of knowing only his
brave people of Freemasons, he would also have known
the organism thanks to which the occult Power can make
of these kinds of “good people”, the inconsistent craftsmen
cients of the most evil works.

Others are led to assessments not
less false, because they learned that France
Masonry of Protestant countries is far from en-

run the same reproaches as Masonry
French, or even because they heard

that French Freemasonry of forty years ago,
sixty, a hundred years and more bore no resemblance
to that of today. And with an air of understanding, they
accuse them of being fanatics or at least
to generalize too much. They would be more circumspect-
pects if, having studied in depth the organism and the
Masonic methods as we have done ourselves-
even, they had realized that this organism
and these methods were created by someone, they
cannot be put into action except under the direction
rection of another someone, and that someone
successor and continuator of this someone, can
have an interest in giving these figures, these attitudes, these
different designs to the masonry of the different
different countries and different eras!

Thanks to such a study, we also come to understand
take how the brave people who impressed
sionné Brunetière and so many others were able to
see all eras in Freemasonry.
We realize that these poor Freemasons,
so proudly full of what they call their
light, so lamentably devoid yet in focus
from an intellectual point of view, after having received initiations
who introduces them to nothing, some are naive sidekicks, others
other vulgar and too often contemptible ambi-
gods, are all hypnotized; but the hypnotized
who, under the influence of their hallucination, can be
led, under the pretext of fraternity, to the nias-
the most cowardly coronations and under the color of progress,

until the nations are annihilated and the
screwing of humanity.

As for the one to whom the full returns, the total remains
responsibility for the evil committed, for widespread errors,
lies piled up and destruction accompanies
folds or to accomplish, we realize that it is the
Occult power, since it is he who acts since
two hundred years sending down his suggestions
from degree to degree thanks to the organization that we
we described in Le Pouvoir occulte contre In France.

This occult Power is constituted by a group
we said, but by a group whose members
bres, we err, are indissolubly linked the
to each other by the same faith, the same patriot-
tism, the same ambition which is not personal
to each of them, which is collective and of a shared nature.

triotic and religious at the same time. This is the moving element
ral which ensures their predominance in the immense or-
ganism of which they have the direction.

When they have developed and chosen the ideas which, under
an attractive appearance, contain poisons
the natural effect of which will be the dissociation of nations
in which they will be paid, the members of
this group meets in other groups com-
posed by men elected and trained by them. We have
seeing how this training has been given since
that there exists the immense network of associations which are
united under this name: Freemasonry^ and
we will see later how it was done,
in times prior to their creation and their
complete organization.

Members of these groups immediately see
sins of occult Power are unaware of the existence of it
this and, as a result, they believe themselves to be the real leaders; but in
reality, they are, whether they like it or not, under the as-
ash of those among them who, being part of the
supreme group, have over the others the im-
based on a prior agreement as well as an ideal
common religious and patriotic. These last are
alone to possess it, this ideal, since if the others have
been chosen by them to climb so high, it is not
that after being completely deformed, rid-
seated from the ancient religious ideal, and patriotic from their
race, after having been “liberated from ancient prejudices”,
"freedmen", according to the expression of the F.-. Lafferre.
Under such conditions, such men are
wonderfully adept at receiving suggestions
destructive. They are also wonderfully fit
to propagate them, because they were trained in the Ma-
masonry to this special apostolate of which the same
F.-. Lafferre. Furthermore, they consider themselves to be
to become masters of the world. In fact, they
know the workings of the universal organism that they
have beneath them — immense strength, thanks to the-
that they can thwart the views of all
governments — and they are also unaware of the existence
tenancy of the religious and patriotic ideal foreign to
service to which they are harnessed without them suspecting it
tent. They attach themselves to the ideas that are suggested to them
real and apply all the more to their propagation
that they appear to them to absolutely suit the state
growth of their power. And in reality, they are

eminently suited to dissolving the force of these governments
national governments that they claim to subjugate and
whom they indeed subjugate, but not for their own benefit
as they imagine, to that of occult Power.
What happens from the first to the second degree at the top of
the scale is renewed from second to third, then to
all the others, with increasing ease to me-
sure we go lower. The essential condition
sand to the transmission of poisons is that the suggestions
managements are skillfully paid, with all the
necessary precautions on the part of the Occupying Power
cult, with the method and calculation that variety requires
environments, circumstances, obstacles to be met
to pour, supports to be provided, in short with the immense
perfidy that the accomplishment of a pa-
good work.

Can all this be done smoothly? Again
once, no. And we can already measure the error
of those who consider occult Power as
able to regulate all Masonic affairs at his discretion.
time and at his discretion. A fortiori^ if it concerns business
national and global.

The beginnings of this occult Power were prodigious-
really difficult. They undoubtedly required
new beginnings which perhaps lasted for
centuries. Even now, after so many years
in which he was able to develop the Freemasons-
neries of different countries without the public taking notice
guard, the occult Power must face inces-
difficulties that hinder the achievement of its
plans. Tomorrow he will encounter greater difficulties.

more. And this is our reason not to despair-
rer...

But this is what remains for us to prove by searching-
song what is this occult Power which is capable
to act as we have shown, after having imagined
gine the organism that we have described.

THIRD PART

On the path to truth.

CHAPTER IX

Subterfuge used by occult Power

to mislead the public on the religious question

and on the origin and purpose of Freemasonry.

WHAT WE CAN RELY ON TO
DISCOVER THE OCCULT POWER.

Before looking for where Freemasonry comes from
and where she goes, we searched what she does and
how she does it. It's logic.

Before deciding that we would not accept either
answers she gives to these questions, nor the documents
questionable ments on which she based them and that
we would only rely on our observations
and at our reasoning we questioned her.
It still made sense.

We thus arrived at a first observation
tation of great significance, namely: that France

Masonry always lies, everywhere and in everything; what
ment by function, by necessity; that it has as its point
starting point and basis for a lie such that, from the very beginning
At first, she couldn't admit it, because if she had
done, everyone would have stood in his way.
This is how she was condemned by this lie
initial to all those to whom she has been obliged since
by need for conservation.

We realized that obeying
this necessity, it lied to us when we informed it
let's wonder about what she does. She always does something else
thing than what she says.

As for the second question: what it does, how
does she do it? We only had to examine his manner
to act in the lodges to give us certainty

that, dominated by the eternal necessity that we come
to say, she constantly resorted to the same method
method, to the same process: lying; in order to
that we can say of her that she is an organized lie,
erected to the state of an institution, become in it an institution
of state.

These were important findings. But we
we have done an even more important thing by proving
that all these lies tended above all to hide
that behind Freemasonry there is something
or rather someone: a Power which founded it without
let yourself be seen by her and who directs her. even towards a
goal that it ignores, using means to do so
that the strange constitution he has ensures
given.

What is this Power that we have called the Power?

see occult? This is the question we now have
holding to resolve.

To achieve this, we are armed by the study that
we gradually brought to the point where
we are. We indeed know by what means
of action should be available to the person who carried out a
new creation, and that these means of action, he
necessary from the beginning of the 18th century. We also know
what must have been his turn of mind; of what
hatred it had to be animated; how extraordinary
naire tenacity and of what no less extraordinary
perfidy he was gifted; what habits, what skills
studies and what very special skills he had
possess. In short, we made sure of his sign-
completely complete; we carried out his measurement
both physically and morally; we have so
say numbered in advance all the pieces of his
anatomy. There are not many of them in the world,
those in whom exist the characters that we have re-
surveyed and those that remain to be specified as before
necessarily belong to the founders of France
Masonry. It would therefore be very extraordinary if
We could not make up our minds on this subject.
attitude as rational as that which resulted in
the naturalists who reconstructed and classified the species
missing species.

But before proceeding with this work, we renew
will make the same attempt to which we are

are delivered at the beginning of our first work:
The occult Power against France. We will inter-
roger Freemasonry on its origin and its

aim. Would we only be able to observe that in these questions-
tions like in all the others, she always lied,
that would be something. It is appropriate to demolish the
assertions and theses of the adversary, before him
oppose contrary assertions and theses.

THE GODDESS REASON AND CATHOLICISM.

According to current French Freemasons, who
are also contradicted by the Freemasons an-
clay or American and by the French Freemasons
of yesteryear - a circumstance which already invalidates singular -
ment the value of their words — Freemasonry
would have been created by apostles of Reason, who remained
more or less unknown, to establish the reign of this
here on the ruins of religions.

English or American Freemasons confess
well as the aim of Freemasonry establishes it-
ment of the reign of Reason; but they deny that this re-
Gne must be established on the ruins of religions. So
also did the French Freemasons of
formerly.

How do the thoughts of the apostles that we are told about
did they meet so well to organize the
Universal Freemasonry, while these apostles
were separated by distances, beliefs,
habits and enmities of governments? He
appears that it should be very difficult, otherwise im-
possible, in the first half of the 18th century, period
that where the first lodges were created in Europe.
Faced with this question, the Freemasons stand out

dress. They invoke what we know: “The night
the times. » In the mists of time, it seems,
men of all ages and from all countries wandered
darkened not only by this night, but also
by obscurantism. However, they were haunted by
the stubborn desire to burst out. One fine day, Reason
breathed the same inspiration to some of them who,
without anyone knowing how, joined their efforts to

through the spaces to prepare first and to build
then universal Freemasonry. Considered-
rant this assumed fact as granted, the Freemasons
draw from it an argument to try to prove to us
the invincible force of what they call Reason
secular. Do they not above all prove that “the night of the
time” is something essentially favorable to escalation
finding any difficulties?

We won't waste our time arguing about
the possibility or impossibility of this meeting
extraordinary of the apostles of Reason resulting
to the creation of a global association, in a
time when relations between different countries were
so difficult for everyone other than the Jews. 11 is enough, we believe
us, to make such an assertion in order to
make one feel inanity.

The Freemasons do not insist too much
on this, so much do they feel their childish datum. They
considered that they would be able to more easily
to accept the idea of a sort of deification of the
reason rising one fine day in arms to defeat
Catholicism and all religions.

This idea is the one that serves as the basis for the suggestion

by which the Freemasons were hypnotized. She has
even been accepted, as its inventors hoped,
in the secular world. It is therefore necessary to understand
start by showing the lie. Looking for us-
let's then see what reality this lie is intended to
hide.

We have explained how the occult Power
could not achieve the realization of his hidden plans,
if he did not begin by overturning the obstacle which
resulted from the intellectual discipline created by the Catholic
licism. The destruction of the Catholic mindset
was therefore the prerequisite he had to fulfill.
Without that, nothing is possible for him. That was the question-
religious vision that he had to raise entirely and
resolve, not in the sense of truth, but in that
of his interest. Hence the need to confuse it.

However, the occult Power knows that the best way
To confuse the questions is to ask them badly.

If the French race, so nobly idealistic, was able to

let her be deceived as she has done for a hundred and five
40 years on the religious question, it's unique-
because it was poorly posed by the
Freemason philosophers of the 18th century.

Just as the pagans personified strength
in Hercules, wisdom in Minerva, cunning in
Mercury, the occult Power created for the needs of
its cause a personification made of emptiness, a statue
hollow which he haloed and which he called Reason;
and it is in the name of this Reason-goddess that he gave
mission to its so-called philosophers - less philosophical -
sophes as conjurers - to condemn

how inept Catholicism, of which he continued
them to assert respect by his Freemason-
nerie, as long as he felt this affirmation necessary
for the realization of its ambitions.

We do not notice enough the subterfuge with which the
Occult power has been unleashed here. And yet, this sub-
terfuge does exist. Because finally, all the attacks
ques against the national religion were based uniquely-
lies about “Reason”. Now, where is Reason?
She?

There are human intelligences in which
develop more or less, with age, study and
reflection, bits of reason. But can we
add these plots together to make up their total
what we are told is “Reason”? Yes, in a pinch
when it comes to questions likely to be de-
shown mathematically. All the reasons in-
individuals being more or less in agreement on these matters-
there, we can admit that from their totalization results-
would be this sort of personification that some people like
tains to call “human Reason”. But he
cannot be so for things beyond
life, because in this matter scientific certainty
fic cannot be acquired and that consequently the
men disagree about them. On these questions-
our reason is just as powerless as it
is for example, to measure the intensity and to specify
the nature of the forces in action in each of the stars
which populate the depths of space. Without a doubt
we are free to risk talking about these last
ni^eras. But can we define them? Our reason

does she have the right to pronounce regarding them?
Obviously not. And that's why she keeps quiet
wisely on that. It limits itself to emitting all
plus certain hypotheses, while waiting for it to be
able to do better. The same reservation is obviously
ment of rigor for her with regard to the au-
beyond human life. On this, we have no
no more scientific certainty. And it is specified-
ment why, as soon as it comes up, the reasons
individuals divide. They contradict each other; com-
how to add them up? And, if we cannot add them up-
ner, why and in the name of what the judgments of
would some make law rather than the judgments of
others? Why and in what name would these be
they considered as constituting Reason rather
than these? Logically we don't see it.

I understand clearly that those who recommend
this capitalized and deified Reason which does not exist
leaves in this world, consider that it is constituted
or represented by certain philosophers who reason-
about things beyond in a certain way
rather than another. Maybe they are sincere in
this in relation to themselves; but how much more naive!
Who are the philosophers they look at?
as proceeding from Reason? Those of the opinion of-
what they are, quite simply. They therefore establish
their judgment on this a priori reasoning that they do not
not formulate, but which nonetheless serves as a basis
to their conclusion: k This one comes from Reason
which appears to us to proceed from Reason." In reality,
it is therefore to themselves that they attribute the role of

Reason-goddess; what they demonstrate, without them
suspect it, of the most comical unreason. They can-
wind notice that next to them there are other people
people who see the truth where they themselves do not see it
not. But that doesn't matter to them. The reason
is only where they place it. She is not where they are
do not place it. To cover themselves, they sometimes turn
stand behind what they say is common sense.
Their way of appreciating and that of philosophers
who appreciate as they seem to them the only ones
which are common sense. Everything else seems to them
beyond common sense. They say it, without realizing
that they only change words and set themselves up
thus as sole judges of what is common sense or

of what is not; that is to say once again,
let them modestly take the place of their goddess:
the reason. In short, their so-called argument
scientific, but childish, is summed up in this: The
Reason, that's what we think, because we
think according to Reason. Célestin, this is Floridor.
Consequently, Floridor is Célestin.

We say a lot of this kind of nonsense in the
lodges in the name of science.

KNOWN TACTIC.

It is, however, quite obvious that there does not exist in
this world of total Reason, but that it is found there alone
ment, as we said earlier, of the par-
those of reason, sorts of small reflectors which replace
wrinkle towards what we call Truth,

the role that a mirror fulfills in the physical order.
What can the largest of these polished surfaces reflect?
that human industry has managed to create? A
infinitely tiny part of the immense universe.
And again this reproduction varies depending on the place
occupied by the mirror and according to the angle at which it
is placed. It is more or less accurate and more or less
less visible, depending on whether the ice has been more or
less well polished, or depending on whether the objects reproduced
are more or less illuminated. As for the mirror which re-
would reflect on the immense universe, it does not exist. So in
is it of our poor human intelligences.

Condemn Catholicism in the name of Reason,
it is therefore to condemn him in the name of something which
does not exist ; it’s making an idol, a ghost, speak;
it is using a subterfuge; it is deception.

But this deception was necessary for the
Occult power could achieve its ends. Having re-
course, he obeyed the tactics chosen by him, always
the same one, the one we saw him use when
we surprised him throwing into people's minds the suggestion
tion of the services rendered to humanity by Mason-
nerie, before penetrating into these same
spirits hatred against Catholicism; Then
sheltering his attacks against it behind the idea
of disfigured tolerance, or even behind the distinction
tion between clericalism and Catholicism. For what

did he do it this way? We know it now.

May he manage to make people believe that the ma-
onic, the instrument he uses, continues the reaction
lization of an eminently useful goal; that she is guided

by his sole dedication to rhurnanity; that she remains
adheres to all religious beliefs; that she doesn't
in no way wants Catholicism as a religion; And
that consequently, if it finds itself attacked, it is
not by it, but, so to speak, in spite of it, by
gentle Tolerance and by sovereign Reason, approximately
born from the majestic procession formed by the Light, the
Progress, Civilization, Freedom, Science; that he
realizes this wonderful production and that he succeeds in
brush this decor and give the illusion of reality,
how will Catholicism not seem to hate
table? How, these conditions being created, the Church
Would she not appear, like the unfortunate donkey?
of the fable, like

The skinned one, the mangy one, where did all the evil come from?

Clever tactic, yes; but also superior canal-
lerie!

Anyone with a sufficient dose of reason
must recognize that the anti-Catholic suggestion
insinuated by occult Power and by Freemason-
nerie is above all perfectly unreasonable and
absurd, in that it claims to speak in the name of the
Abstract and deified reason.

In reality, all those who condemn Catholicism
in the name of this Reason which does not exist in our
world, manifest in this or the infirmity of their
logical cults or their desire to speculate on that
which they suppose to their fellow men.

The doctrines relating to the afterlife can,
certainly, to be judged like all the others; but

is not in the name of “Reason”, it is in the name of others
be thing. The occult Power is not unaware of this. Only
ment, as we have said: so that the question
tion could be confused, it had to be badly

posed.

This is a first point.

However, the defenders of the theory object
Masonic, religions pronounce on these questions
tions of the afterlife. They affirm; and Catholicism
more imperiously than any other. It's over there
that it forces us to decide for ourselves.

We could answer them:

— If you find that religions are wrong in pro-
noncer, why are you like them? Because you
do like them by pronouncing yourself in the opposite direction
of theirs.

It is perhaps also appropriate to consider — without
get to the bottom of the question — only if the reli-
gions pronounce on things which are above
the scope of reason, at least they are not given
not the illogic of doing it in the name of this same reason
her. It is by invoking another authority that they
talk.

— What they say is contrary to the laws of nature
ture, then retaliate the so-called philosophers of
Occult power.

Let us limit ourselves for the moment to observing that it is im-
prudent to invoke the laws of nature so lightly.

We don't know them all. Science
has still only met a few on his
path. However, she saw enough to make herself

realizes that those she knows constitute, with
those she does not know, a set of which all
the parts are so closely linked that it suffices that
we neglect the effect of one of them, so that
our calculations about the effects of others are distorted.
For example, the law of magnetization can, in certain
case, obstruct the law of gravity. Measure
then the consequences of the second without taking into account
of the first, and your conclusions will be con-
proven by the facts. However, you do not know when or
how do forces that you don't know act?
not. You don't know when and how they change
the effect of those you know. In these conditions

tions, is it not very dangerous to decide if te-
purely in the name of what we call “the laws
of nature”, as if we knew them all?

– But finally, the adversaries of
religions, given that they pronounce on
a beyond which is impenetrable to our reason, what
attitude must observe in front of them those who,
outside of all faith, claim to behave with
rational way? Must they therefore remain com-
completely indifferent to the religious question, what
what happens? The bit of reason you recognize
born to each of us must she remain silent
in front of such a serious subject?

We might as well ask whether we should renounce
cer for the use of the eyes, ears, hands or
feet that nature gave us.

The occult Power has created a myth, Reason,
expressly to make him pronounce the sentence

of Catholicism and thus impress the vulgar.
Observe his maneuver, deny this deified Reason which
does not exist in our world, this is not to deny the
piece of reason that each of us has. This
nor is it to remove from it the exercise of its
faculties. It's simply asking the questions well.
tions that the occult Power poses badly for the sole purpose of
deceive the public.

So far, we have only established one thing: that is
that if the explanations of the world which are provided to us
denied by religions can be judged like all
the other things are not in the name of “Reason”.
This is the only point acquired.

We will now go a little deeper
in the question.

CHAPTER X

The lie of the Masonic version

on the religious question allows us to glimpse

the goal of occult Power.

HOW THE RELIGIOUS QUESTION SHOULD BE ASKED
TO BE RESOLVED IN A RATIONAL WAY.

The delusions of occult Power are convinced
that it is impossible for anyone who examines the question
religious by placing itself from the purely
rational to conclude in favor of Catholicism. It is
therefore from the purely rational point of view that we
we will place. Since this ground is the one on which
our adversaries imagine themselves to be unbeatable, it is
where we have to go and get them.

It is, we said earlier, impossible to
remain indifferent to the religious question,
that is to say in the face of religions.

Some, however, declare that they do not care
not of this question; what they imagine themselves doing
do not give themselves superiority.

The opposite is true: they become inferior.

Looking at things from a positive point of view,
we see that we cannot remain indifferent
before the religious question because we cannot
we will remain indifferent in the face of the mystery of
universal life which gives birth to it, and which

we cannot remain indifferent to this mystery
tered by an extremely simple reason: it is
that such indifference is not our prerogative;
it is the prerogative of brutes. This is the positive fact which
can serve as a starting point in a rapid examination
tional of the religious question.

Oxen, donkeys, parrots, turkeys
are perfectly indifferent to everything relating to
religion ; but it is because they are oxen, donkeys,
parrots and turkeys. It is the law of their existence
inferior who wants it that way. Profess, indifference
on religious questions, it is therefore to start
their degree. Each individual is free to apply themselves;
but he must not misunderstand and surrender
take into account the level to which it tends to decline. It is
the sub-man and not the man who is indifferent
relate to the problem of the beyond, that is to say to the question
religious tion. No doubt some can ar-
river to become indifference on this question

as complete and as gloomy as that of the beasts,
but it is because they have already backslidden
humanity to animality. It is believed that this re-
trogradation, the vast majority of men do not
will never be able to accomplish it. And that's it quite simply
which explains, legitimizes and necessitates the existence of
religions. This existence is an absolutely known fact
form to natural laws, whatever the people think
pseudo-scientists of the lodges, because it corresponds to
that of the needs of our nature which differentiates us
beasts.

This is so true that the so-called neutrality of the

Cole is an impossible thing. Those suggested by the Pou-
see occult cannot help but dogmatize.
They formulate a new explanation of the problem
of life. Instead of the idealistic solutions that they re-
push, they impose the materialist solution, clearly
expressed or hypocritically implied. This
in which we can say that at the same time they want
impose silence on the old religions, they do,
in a certain sense, to speak another: the ma- religion
materialist. A religion is nothing else, in fact,
only a way of considering the mystery of existence
of the world and a codification of duties which
sultent. But they explain and they codify. Outside
in all common sense, it's true, but they explain and
they code all the same.

Indifference in religious matters is imposed on us
possible because we are men. She doesn't let us
would be natural if, thanks to progress designed by hand
At the end of the occult Power, we became animals.

Catholics have really let it be said too much that they
were believers only because they were inferior
from an intellectual point of view. Religious faith is a
superiority over indifference; a superior
rity from the intellectual point of view as well as from the point of
from a moral point of view.

When the adversaries of religions invite them
if they keep silent, they commit a similar absurdity
to that which they would commit if they ordered their
own ears not to hear.

Religions cannot not exist; they
cannot be silent, because instinct, need

to which they correspond have never been silent
since man was man and will never be silent
but as long as it remains so.

This is where we have to start if we want to reason
healthy.

Religions should at least, it is objected,
not to dogmatize, not to be codified, to be content
to throw, too, suggestions into the minds
as the occult Power does. We will see that at
From a logical point of view, this is a big mistake.

There is in fact a second reason why
indifference in the face of the religious question
is impossible. It results from the fact that we live
in the state of society.

If we were savages, isolated, without relationships
with each other, the religious problem does not
would not present in the same way to our thinking.
Its solution in one direction or another is not necessary.
would not be to us as a necessity so to speak
material. Force would then be the only law of no-
be existence, as it is that of existence
lions, tigers and wolves. Just as these
here, we would daily resort to violence
to find the satisfaction of our needs. Each
could in this case follow his dream in relation to
beyond life, or form none, according to the
scope of his intelligence. But a solution in one
one way or another would not be necessary.

It is quite different when we live
in society.

By this alone, a problem urgently arises,

inevitably to us. This problem is that of
law of the relationships that must exist between as-
companies. And it is the imperative, inevitable necessity to
solve this problem which in turn requires the solution
tion of the religious problem in one way or another.

For, unless we suppose a man enslaved-

by force of its fellows, any society includes
necessarily carries conventions. It is based on a
pact. This means that the existence of the human group
thus constituted no longer has as its sole law that which regulates
the relationships of beasts, that is to say the force, but that
side of it intervenes, to a greater or lesser extent
less broad, a principle which will serve as a basis for observing it
vation of the pact. This principle is the one that will regulate
the share of self-sacrifice that the individual owes to
the community.

It is impossible for a social pact to exist and
be observed without in multiple circumstances
and in a thousand ways those who are bound by him have to
sacrifice this or that personal convenience, such
or such satisfaction, such or such satisfaction of desire
sirs, passions or needs.

Therefore a question arises: In the name of what
individuals who were not born at the origin of the pact
will they condemn themselves to the sacrifices that are required of them?
posed? We answer: in the name of the general order itself
even ; in the name of the promise made or implied
due.

— But if, due to circumstances, the general order
neral is too heavy for me? The promise they tell me about,
it was done without consulting me. If someone asked me,

this would obviously be by asserting the possibility
satisfaction of part of my desires and my
needs, as well as the security of this satisfaction. If
by chance it happens that I am given neither one nor
the other, what interest do I have in respecting the pact?

What the philosophers in the bedroom respond to:
- What interest? Your best interests understood.

This is not an answer. Because first, it would be necessary
" to understand well " ; and this is not given to everyone
the world. Secondly, what is “interest
well understood? » Who will be responsible for deciding? If I
am ravaged by a desire that has crept into me, I
I don't know how, but it doesn't give me rest,
a desire whose satisfaction is forbidden to me by the
social pact and whose unfulfillment
is enough to make me an unhappy being, how
will I admit that my well-understood interest requires my
misfortune? If my whole unsatisfied being cries out to me for breath-

France, it will however be difficult to persuade me that
I am happy and my interest is “well understood”
taken ".

They will try to put me to sleep by talking to me about my
future happiness. But my future happiness is something in-
certain, since I don't know how long I live
TRUE. My current misfortune is, on the contrary, a certain thing-
tain. Will it appear to me to be of my interest
well understood that I must give up an acquired happiness
What is certain for uncertain future happiness? It is
on such a subject that everyone will demand, and with reason
his, the right of free examination! No company possible
on such a basis.

So, we will end up, at the end of arguments, by talking to me
no longer about my future happiness, but about happiness
generations that will succeed ours, happiness
to which, I am told, I must sacrifice my own good-
heh. Either ! But then, without anyone paying attention,
we will have precisely posed the religious problem.

It is a question of knowing, in fact, to what extent I
must sacrifice my happiness to that of future generations
tures. But it is quite certain that I will be concerned
more or less of the happiness of the societies present or
future, depending on whether I have made this or that con-
conception on the origin and the end of the world, that is to say
depending on whether I accept this or that explanation of this
origin and this end, that is to say again according to whether
I will have such and such a religion, and I will deduce from it such
or such duties. This is absolutely obvious; And
consequently, it is also extremely obvious
that the religious problem imposes itself, as we do
we said earlier, by this alone that we live
in society. Its solution is, so to speak, only one
with the solution of the social problem, unless we
did not want to resolve everything by force. But in this latter-
deny case, let's not be hypocrites and let's not talk
of justice, of truth, of light. Let's talk biceps, saber,
war and servitude.

It is true that some dreamers think the most
laughter of the world to the establishment of a society
collectivist in which every man would find,
as things would be well ordered there, the satisfaction
of all his needs and desires.

Let us assume such an incorporated company. It will be necessary

yet although this company is administered.
So that satisfying objects are created
to the needs, it will always be necessary that this creation
before being executed, is planned and organized. SO,
there will always be a need for men who design and
decide the necessary measures and others who carry them out
cutent, according to a certain settled and accepted order. In
in other words, there will always be a need for administrators
tors and administrators. No bosses, of course.
The visionaries who show us future cities
do not want to see leaders there. Instead of the leaders, he
there will only be men who will give the gold
dres necessary for the functioning of things and others which
will carry out these orders. No leaders, but functions
tionaries who will be above, and others who will be
will be below. Even under the collectivist regime
the purest, there will always be a social frying pan, a
queue at this pan and a small number of people
which will hold the said tail, while multi-
studies others will not hold it. Who can take
fish that the first do not do, as if by mistake
guard, fall the omelette on their side? There will be all-
days also of unfulfilled desires, when it would not be
that those which, existing in different individuals,
will focus on the same object. You will be able to change
manage the conditions in which man will live; but
there is one thing you will not change: it will be
the man himself who may find himself unhappy
in whatever situation you place him. You don't ex-
do not draw his passions from his heart; you don't tell him
you won't tear away the nerves that allow him to enjoy and

to suffer, and which cause only enjoyments and sufferings
are absolutely personal things for him; THE
one if desired; the others, so feared. This will
will never be able to destroy it in us, since it is
the very thing that constitutes us. ir^j

So the problem is still the same. Since then
that you will have a society, collectivist or non-collective
tivist, you will have an established order. This order must
be respected. In other words: individual passions
dualities, desires for enjoyment and fears of pain
France who are in us will always have to constrain themselves
dre and sacrifice oneself for the general good of a certain ma-

nier and to a certain extent. In the name of what ?
This is the eternal question. And the eternal answer will be
always: in the name of the conception that we will have of
human fraternity or non-fraternity, which
is linked to the acceptance of this or that explanation of
the existence of the world, that is to say to the acceptance of
this or that religion. Everything we won't know
not accept in the name of this religion, it will be necessary
force imposes it on us. The use of this will always be
days in inverse proportion to the power of that one. Or
well there will be no kind of society, collectivist
or not.

However we look at the matter,
we are therefore always brought back to the same conclusion
tatation, namely: that the solution of the problem reli-
goodness is necessary, simply because we live in
society, and that this solution does not, so to speak,
one with the solution of the social problem.

Precisely because every man, strong or weak,

is a composite of desires, passions and needs
of any nature, some of which are without limits, we
can affirm that in the absence of a reliable solution
any religious order resulting in respect
of the social pact, life in society would be worse for
weaker than isolation. In the latter case, in fact,
their desires, their passions and their needs do not collide
only to material obstacles; while,
in the state of society, they are further upset by
the desires, passions and needs of the strong.

Societies therefore find themselves in this strange
necessity: that having no means of certainty
scientific on the beyond of life, they must
while pronouncing, asserting in one way or another
nier, that is to say, adhere to this or that religion.

This is what explains the anomaly that we noted
just now about what is happening in the
schools where we imagined we could establish neutrality
lity. Basically, what are we doing there? We get used to it
children and adolescents to “believe” that the
world was made like this rather than like that.
We say that we accustom them to “believe”; and it's
the real word, since there is no further demonstration
possible scientific vision from the materialist side than from
the other.

Whatever we do, it is impossible that we
escape from this social necessity: to believe — then
that we cannot know scientifically — that creation
tion and the end of our world are such and such, and
deduce that men have such and such duties
towards each other.

Either that, or the reign of force established in the so-
companies, or the absence of companies: you have to choose.

This presents the religious question considered
in a positive way and thus can be understood
dre the role and necessity of religions from the point of view
social, as well as their assertions.

If the occult Power presents us differently
things, if he tries to make us believe that war
undertaken by him and by Freemasonry against
the Church aims to replace a belief
that he falsely paints us as inept by some
something that he paints to us no less falsely as
a scientific certainty, if it conceals from us the “re-
materialist religion” of which he is in the process of creating the
turgie and in whose name he canonized Zola, it is
because he needs to deceive us to realize
views that he hides all the more carefully
that he knows how those who allow themselves to be circumvented
by him would hate them if they knew them.

WHAT CAN WE BASE ON TO JUDGE

CATHOLICISM IN THE PAST? DATA PROVIDED

IN THIS REGARD BY THE OCCULT POWER

AND BY FREEMASONRY.

By this simple fact that we have asked the question reli-
beautiful as it should be, nothing could be easier than
know now how will be determined
with regard to one or the other religion and consequently
regarding Catholicism, the men who, in
outside of all faith, claim to judge them at a point

from a purely rational point of view. This is what the francs-

hypnotized and irrational masons tell us
want to do. Let's take a look at what this is all about.

Since – always from the positive point of view – the
religions aim to correspond to the need
what does human nature feel like to wonder about
things from beyond, to his emotional needs too, and
at the same time, and above all, we can say, at
need social discipline, we cannot, we
must only judge religions by measuring their services
vices that they have made and that they are susceptible
to give this triple point of view. Satisfaction with
questioning care, satisfaction of emotional needs
tifs, satisfaction of the need for social discipline: we
should not exclude either of these considerations.
tions, we have to take all three into account.

The data of the problem being thus established, we
we are in a position to assess whether the religions which
recommend of Christ, and in particular religion
Catholic, are so bad that the occult Power
tried hard to make people believe it.

It seems that for this we should first of all
engage in a historical investigation into the role of the ca-
tholicism. We cannot, because Power
occult has been applied – always, one could say
– to falsify the elements of this investigation. He has for
arms the lie and naturally he did not miss
qué to use it against Catholicism. All
first, he systematically averted his eyes from
countless acts of virtue, dedication and hospitality
Roism which had the direct cause of the Catholic faith _

Furthermore, he took care to attribute to this faith all the
reprehensible or criminal acts which had as their
direct cause, not her, but the passions and vices
that it applies precisely to fighting among its
members. Finally, these reprehensible or cri-
minels, the occult Power has not only
attributed a cause which they did not have; he doesn't have them
only isolated from their counterpart: the verifiable acts
killer and heroic, by erasing these; he still has them
exaggerated and distorted at will. He didn't even re-
culled in the face of invention. He had his au- thors write
tellers a history of Catholicism which is or con-
milking the truth on or near certain points. this
same truth on other points. Above all, he
always presented Catholicism as animated by

offensive spirit, while in reality, he himself has no
never stopped attacking him or arousing
versaires, while remaining invisible; in order to
that this one seemed to provoke, which nevertheless does not
was only defending himself. We can go
take this into account by the spectacle that gives us
today French Freemasonry confesses
finally eternal enemy of the Catholic religion,
after having falsely displayed respect for
this religion for one hundred and fifty years. Lice-
occult seeing made people believe, for example, that history
of the Church was contained in the history of an In-
quisition which he also falsified, by having, on the other hand,
share, great care not to tell us that the real
instigators of the Inquisition, they were most often
Jews supposedly converted to Catholicism...

Lies by suppression, lies by addition-
tion, lies by invention, lies everywhere;
always lies. Once again it is consistent
to the Masonic principle and it would be quite extraordinary
diary that the occult Power would not have lied in
this, while he lied in everything else; that he had not
not falsified the history of Catholicism, while we
let us see him falsifying our history of France, so that
dear to those who read the works due to his inspiration
tion all the noble figures whose sublimity had
as a principle the Christian faith or the patriotic faith.
Has there not been, for a number of years,
in fact, school textbooks in which there is no
no question of Bayard, of du Guesclin, of saint
Vincent de Paul, Joan of Arc, nor so many others
very?...

In this as in everything, the occult Power has placed
and he still puts the precept into practice every day
formulated by one of his own: Let's lie! Let's lie!
Always lie! Let's lie like hell. THE
lying is a virtue.

Wisdom therefore demands that we guard ourselves as if
fire books of religious history and history of
France written under the inspiration of occult Power.

Does she also want us to keep ourselves in a
certain measure of those which are written under the inspiration
Catholic ration?

To avoid any criticism of partiality and to

die on the positive ground that we have chosen,
we will also discard this second source of information
mations. We will judge Catholicism by ourselves

holding to the principles proclaimed by him and the applications
cations of these principles which are well known
public; better yet: to a certain datum that
Occult Power and Freemasonry have
responsible, unwittingly, for supplying us themselves.

Curious thing! when these so-called initiators
of all human progress prepared what we have
custom of calling "the sublime movement of 1789'^,
they found nothing better to do than to start
quer the Christian spirit. They shamelessly attributed to themselves-
gnore the principles they found in the Gospel
of Christ and who had been kept standing during
for eighteen hundred years by the faithful of this one,
despite the external and internal assault of all
human passions.

What, in fact, were freedom, equality and
fraternity which were proposed to the world by the
Revolution, if not a counterfeit of Christianity?
We say: counterfeiting and even very bad
counterfeit vessel. The proof is that it was enough that
this freedom, this equality and this revolutionary fraternity
lutionaries have undergone the first contact of the facts
so that only the formula remained, and so that at
name of this formula we have seen established in a way
so to speak legal, the pillaging, the burning, the
cription, spoliation and assassination. Three years later
his proclamation, no more, the ideal of fraternity
revolutionary led to the vile massacres
in prisons! Yes ! Three years had been enough for
that this atrocious disfigurement was produced! And a year
later, it was the Terror and the thousands of dead

vrs with which she bloodied France! In four
years, the destruction of the true Christian spirit and its
replacement by the counterfeit we are talking about
resulted in the establishment of the most
terrible tyranny of which history has ever made
mention.

In order to explain how brotherhood revolution-

naire could bite so ferociously into human flesh,
we looked for reasons. But we only found
bad. It has been said that the principles were
found distorted about the obstacles which were placed before them
posed.

No doubt there were obstacles. They
always finds, whatever we do; but it's precise-
what we criticize about the revolutionary principles
lutionaries: to allow oneself to be so easily distorted. They
were falsified in 1789; falsified in 1871; distorted
NOW ; always distorted. True principles
do not give away the disappointments that we have earned
for one hundred and twenty years freedom, equality and brotherhood
nity of 1789. So that those who presented them to the
world have so quickly transformed into executioners, it
their social conception had to be only a con-
false forgery, in which it is very difficult
difficult not to see the hand of the eternal and universal
second-hand dealer, who is at the same time the eternal and uni-
enemy verse of Christianity: the Jew.

The true principles, one must believe that it is in
the Gospel of Christ that we must seek them,
since the men who proclaimed them began
came to accept not the role of executioners, but

that of victims. Also see! what a difference
yield ! The solidity of the material is such that it has-
fter the persecutions of the first centuries, persecution
tions suffered and not exercised by the preachers
of Christianity, after the universal invasion
hordes from Asia, after the long burial
ment of all civilization in the ocean of this bar-
barie, after sixteen centuries of wear, sixteen centuries of con-
so terribly corrosive tact of human passions, and,
let us not forget, sixteen centuries of proximity with the
tenacious hatred and tireless Jewish perfidy attached
on its flanks, Christianity was still capable of
fan in the seventeenth century this prodigy of humble
and constant heroism: Saint Vincent de Paul! Is this
his last effort? Not ! Because since it appeared
this great organizer of the dedications given birth by
Christian liberty, equality and fraternity, that is
say for three and a half centuries, Catholicism has not
stopped generating hundreds of thousands of sub-
Vincent de Paul; hundreds of thousands of these re-
litigious whose white cornet is known to
whole world, who are indeed the worthy disciples of

he who was the father of the poor, and of whom we do not understand
really does not sufficiently adorn the spirit of sacrifice with
ferocity of the bloodied “apostles” of 1793, like
with the hypocritical selfishness of all the Trois-Brothers
Points now. So much so that, to dry up this
fertility which seems to him all the more scandalous and
formidable for him that he has nothing to compare,
the occult Power sees only one means, the same which
was used against emerging Christianity and which

thus brings Catholicism back to its origins: persecution
execution against people, the crushing of
vows, ruin and annihilation of works.

Bring freedom, equality and brotherhood closer together.
Christian nity of liberty, equality and fraternity
revolutionary ternity engendered by France
Masonry, compare the results given by the
first with those given by the seconds, and you
you will convince in the most resounding way that
Catholicism is not such a bad religion
nor so “inept” as that, since the occult Power
found nothing better than to steal his principles
principles, and since having attempted to apply them without him,
he could only transform them into real poisons so-
cials.

So much for the past.

And as we have said, what do we learn from?
can we base our judgment? on the
comparative data unintentionally provided by
Freemasonry itself. Also our argument
Can mentation wait without fear for contra-
diction.

THE FUTURE SOCIETY.
THE PURSUED GOAL REVEALED BY THE SUPREME
COJNTRADICTION.
THE ONLY POSSIBLE EXPLANATION.

For the future, the situation can be clarified more
clearly still.

We are indeed going to see the occult Power in

caught with a fundamental contradiction, a con-
tradition such that there is only one possible explanation
sible to his way of acting: it is that he meditates and prepares
the enslavement of the world. And that would make it clear
the extraordinary need he feels to hide.

It appears to those less clairvoyant than us
we are pushed by a force that seems invincible,
to the overthrow of the currently existing social order
so much. In hierarchical societies, the vanguard of
Freemasonry, suggested, we will see how-
ment, by the occult Power, displays more and more
the desire to replace companies whose all
members will be equalized by the application of the regime
collectivist.

But nothing is more contrary to the laws of nature,
since the latter did not want equality anywhere, then-
that on the contrary, it has placed hierarchy everywhere.
Do we think that nature will allow itself to be violated in this way?
without putting up any resistance? It would be foolish to imagine it
gin. It is on it that our existence depends. She
is therefore not subject to our whim. She gives us-
mine on the contrary to such an extent that no being has
never been able to live revolting against her. The man
only succeeds with great difficulty and only in a
certain extent to resist him. And how?
Only by relying on this special force
which comes from a religious feeling, that is to say
of a belief relating to the origin of the world and
the beyond of life.

To achieve an egalitarian society and
collectivist, that is to say, in short, an anti-

natural, it would therefore be necessary to substitute for the material law
rielle of crushing the weak by the strong, another
law which would prescribe fraternity.
j Now, this law of fraternity, we clearly see its
support in Christian religions; he is in the
words of Christ: Love one another!
Why should we love ourselves? Because we
replies Christ, you are all children of the God who
created you, therefore all brothers.

The Christian system, which the occult Power declares
inept, is on the contrary and very visibly in this part-
essential and fundamental part of its doctrine, of a

admirable logic. If everyone, young and old, poor
and rich, weak minds and superior intelligences,
we are the children of the one who, according to the
Catholic Trinity, created the universe, which consequently
is the master, who has the right to order, and who knows
better than us why he orders, if we are
the brothers of Christ, in this capacity, we certainly have!
great and sublime reasons to love us and
sacrificing ourselves for one another, like Christ
sacrificed himself for us.

The Christian principle of human brotherhood re-
rests on such a pure doctrine, it is based on
ideas and conceptions so noble and so heroic, he
so well satisfies the emotional needs that
are at the bottom of our nature, that if Christianity
was, as its adversaries assert, of origin
human, if Christ had not existed, if his history
was just a fable as others claim,
those who would have imagined this fable would be at the

times beings admirably devoted to humanity
and prodigious geniuses. Because this story of Christ,
that they would have invented answers everything; she planned
All ; it adapts to everything..., even to modifications
social projects whose future realization is being announced to us.
She would therefore still deserve, because of this, not the
hatred and contempt, but astonishment, admiration
and respect.

Indeed, if it is ordered in Christian doctrine
in the name of the highest reasons, that the poor, the
weak, crippled in intelligence, be considered as
the equal of the rich, the strong, the intelligent, we see very
clearly the point of support that would be found in a
similar doctrine those who claim to want to organize
nize the collectivist egalitarian regime. The strength of
Christian principles would find themselves directly opposed
to the resistance of nature that must be overcome
to establish this regime. How will these manifest
resistance of nature? Or? It will be among the strong,
among the rich, among the intelligent, since it is
those who will have to suffer from seeing their strength and their
intelligence curved below the egalitarian level. It is
in them that nature will be irritated at being fought in
its manifestations. But it is precisely to those
that Christian law says: You are the brother of the poor, of
weak and unintelligent. You must love them and
sacrifice for them. Once again, no doctrine

could not be more favorable than this to the state
establishment of a regime of collectivist egalitarianism,
if such an establishment were really possible, if it
was really just and really useful that humanity

ends there..., if those who claim to want to impose it
did not pursue the achievement of anything else
let them hide from us. It would therefore seem that those who
say they dream of the transformation they tell us about
slow, should be ardent defenders of religious
Christian regions. They should attach themselves with one ma-
special to Catholicism, since this, thanks
with the strength of his discipline, would have a chance to fight
successfully against selfish instincts. And, instead
of this, it is to the annihilation of this discipline
Catholic that they work.

Their illogic does not stop there. Not only
they push for the annihilation of ca-
tholic and even of Christianity as a whole, but
they want to replace it with “the religion of
materialism.”

Double madness! Because what moral support will they find
in materialism to violate hierarchical nature
chiselled? If I am convinced that I am only a re-
chemical sidu, in the name of what will they convince me
that I must love other chemical residues, even
those who have come badly, those who disgrace the na-
ture. The remnant that I am is capable of feeling the
enjoyment and suffering 11 furiously loves the
first. He has an absolute horror of the second. Her
enjoyment and his suffering, it is in himself that he feels them.
Why would he worry about anything other than
him? It exists today. It will no longer exist tomorrow.
Why would he sacrifice this short today to a
tomorrow which may never come or to another
very residues which are totally foreign to it and then

that he does not suffer in them, to which he is not attached
no more links than exist between the pen of
the swallow and the grain of sand rolled by the seas?
Why would he impose on himself this suffering which he has
horror, out of consideration for the future, for “the eternal
come", that is to say for residues currently
insensible, who, consequently, do not suffer, and

who will never exist and perhaps never suffer?

By “altruism” we answer. Vain word! because
why, in such a system, is altruism
a virtue rather than selfishness? What even is
virtue, for a pure materialist? What is it based on?
she? What constitutes it? Can there be
virtuous acts and acts which are not, from
when we are only residues formed by
the action of blind and unconscious forces which do-
undermine all creation? In such a system, it
there would only be room for force. She's there
true, the only law. It is the only virtue, since it
alone conforms to this law of nature which works
constantly building forts by crushing
weak.

In short, the collectivist egalitarian system tends
to violate in societies the law of hierarchy which
is everywhere in nature. Not only his inventions
tors, being anti-Christians, cannot rely, for
fight against this law of nature, on no strength
moral, but they cannot establish their system
that by violating these other natural laws which are
the love of enjoyment and the horror of suffering.
And in whom will they violate them? Precisely in those

of the people who are most capable of re-
sister, since they are the strong and intelligent ones. And
they imagine themselves doing logical and scientific work!
Really the chemical residues that form a similar
dream, are chemical residues affected by madness!

It is visible that by destroying the Christian religions
yours and seeking to replace them with religion
materialist, the evangelists of the egalitarian society
collectivist are doing just the opposite of what they are supposed to do
would have to do to achieve an achievement even if
this is only partial to their design.

Can this be explained?

Yes, there is an explanation for this, and there is none
only one.

If we suppose that the occult Power dreams of the as-
service of the Christian world, he acts as he
suitable for achieving its goal. In any other case,
he acts stupidly. But his troops are stupid,

for sure ; but he is not.

If the occult Power is a human group, if it re-
presents a race whose members are connected by
a social and religious pact, this race possesses, by
such a pact, what is needed to last. By destroying
in Christian nations the social and religious pact
god who connected them and made them last, too,
she inferiorizes them and thus gives herself the chance to
conquer. By replacing this pact with material religion
rialist who suppresses all ideals, by precipitating these
nations in pursuit of a social state all the more
incoherent that this materialist principle of which they are
gives the suggestion is precisely the one who is the

more likely to make such a state impossible, the
Occult power succeeds in putting the Christian world
stand in complete absurdity, in complete unreason, that's-
i.e. out of. laws of life. He disintegrates his intelligence
gence, he excites him; it dehumanizes him. That this work
dechristianization is coming to an end, and a day will come when
the sons of the race to which Power belongs
occult will find themselves alone in possession of the pact
social and religious which differentiates men from
raw. They will therefore have remained men, and they will not have
will face them more than bullies. Consequently-
ment, they will then domesticate us as naturally-
ment and without more effort we domesticate
today the animals of our farmyards.

If this is the work pursued, if it is really a question
to establish by surprise the domination of a race over
the others, we understand the work of dechristianization-
tion that we are witnessing. Otherwise, we
don't understand it.

We also understand, in this case, the constitution of
Freemasonry, an organization tending to ensure
the domination of the invisible over the visible. Such a plan
must in fact remain unsuspected to be realized.
We also understand the prodigious accumulation
tion of dissimulations and lies thanks to the
what this Freemasonry was presented to
world as a Christian association, founded
by Christians, initiator of all human progress
hands, devoted to political institutions on the
where the nations rested, accepted, pampered at
cause of this. We finally understand why she was

trained to attack in the shadows, with determination:
on the one hand, Catholicism, central fortress, shelter
of the rigorous and intangible Christian discipline,
and on the other hand the guardian monarchies of the Sicié-
your ; why she covers herself for this double attack
the mask of tolerance and respect; Why
it hides behind “Reason” the “Pro-
sandstone”, “Liberty”; why finally, not daring
still, with all this, directly attacking
the adversary that she feels the need to always deceive
to succeed in defeating him, she invented this “fana-
“tism of tolerance” and this hypocritical distinction
between Catholicism and clericalism by which
have been blinded so many minds that were not evil
intentional.

The whole Masonic question then becomes com-
prehensile. It is illuminated in all its parts,
whereas it cannot be in any other way.
The occult Power appears to us combining its effects
infamous strongmen with such rigorous logic here
than everywhere else...

There can therefore be no doubt: it is in this direction
that we must seek.

[

CHAPTER XI

Causes of error relating to origin and purpose

of Freemasonry.

Their successive elimination.

The defect of Mr. Max Doumic's thesis.

FALSE APPEARANCES

TENSIONS AROUND THE MASONIC QUESTION.

THE STARTING POINT.

Before telling the reader the reasons which led us
leads to the thesis that we still have to present to him on

the personality of the occult Power, and thereby
on the origin and purpose of Freemasonry, it is
useful to let him know why we excluded
all other opinions and why we have
passed through each of them before arriving at the one which
definitely seems to us to be the only acceptable one at the point
from a positive point of view, without any prejudice to the
Catholic thesis, of the supernatural thesis which can
superimposed on it, I would dare to say it, in the most
natural.

As we have written several times, the au-
tors of Freemasonry have tended around
this association a host of false appearances
that one must puncture successively before arriving at the
truth, and after one has been lost more or less long-
time for each of them. This is what happened to me
like it happens to everyone.

First there are those that I will call the most external
laughing. They are also the oldest. These are
those by which public opinion was initially deceived
goals of Freemasonry, and it is to them that we
always comes up against when considering for the first time
first time the Masonic question.

When Freemasonry appeared, like it
had not yet had time to do anything, the false
appearances could only be created by rituals
and by the declaration of principles contained in the
statutes that she presented.

We read there that Freemasonry was a society
philosophical and progressive, a society of tolerance,
charity, solidarity, a secret society
also, of a rather bizarre character who dealt with pro-
fanes those who were strangers to him, who used a
special vocabulary, which only received followers
after putting them through tests, and not proceeding
devoted to what she called "her work" that by
engaging in certain exercises of Masonic piety.

It follows from this that three assessments were
the beginning formulated on it: that of friends, that of
indifferent more or less surprised and that of adversaries
saries. The first ones left saying: association
of tolerance and progress; fraternal association;
the second: gathering of amusing jokes at
contemplate and who only hide to deprive us

of the pleasure we would take in looking at them; while
that the latter, being surprised by the secret, suspected
that he must be hiding something and they found themselves
induced to think, according to certain articles of the declaration

ration, that this something was contrary to religion
gion.

These are the three ideas that originally ran
on Freemasonry; it's one or the other
from them that the first profane people rallied
knew of the existence of this association. They have
continued to be accepted since; and it is one or
to the other that still rally in our time a
large number of lay people.

To one or the other, we say, or to the combination
sound of two of them, or even all three. For my
part, I started by hesitating between the three before
to know anything in a positive way. This character itself
saying philosophical and progressive perhaps exists,
I said to myself, but he must be hiding some meaning
anti-Catholic sentiment. As for the pretenses, they
probably hide some intellectual poverty.

However, I remained uncertain. I did not assert
nothing, neither towards myself, nor towards others,
until the time I became part of the association.

HOW SUCCESSIVE STATES OF MINDS ARE BORN
RELATING TO THE MASONIC QUESTION AND
HOW WERE DESTROYED ONE AFTER THEM
OTHER FALSE APPEARANCES.

Freemasonry having been founded with a view to
But, from the start, she had to work
one way or the other to achieve this goal.
We saw what precautions were taken to
that the illusion about him was maintained; but he

was inevitable that, despite this, his true spirit
betrays itself, at least partially, here and there. Soon
the Popes collect precise information on
She. They denounce her as having tendencies
anti-Catholic, anti-government, anti-social.

A certain opinion should, it seems, have been held
then definitely shine on her. It was different
as a result of the precautions taken and the methods used
bent, and also because the Popes because of these
precautions and these methods were brought to no
not seek or distinguish the powers
human beings responsible for such a creation.
Believing to do enough to warn the faithful,
they only reported to them “the inspirations of the Spirit
bad” which circulated in the new association,
without telling them about the human intermediaries who were
the initiators and implementers of his fear-
good organization. And, in doing so, they contributed
to a certain extent to maintain around the
Freemasonry the atmosphere of mystery that its
human founders specifically sought to create
to better hide.

Naturally the said founders fight the
version of the Pontiffs; and they do it properly
so that the protective uncertainty of which
they benefit. Freemasons say, write
and print what we know: “man
fearing God, faithful to his prince, here is the mason! »
((He who does not respect the laws of religion is not
not a mason, he usurps the name..." Not only
they say it, write it and have it printed, but

yet as some of them are indeed such,
as they truly believe that those masons who
“do not respect the laws of religion are not
masons, let them usurp the name”; like the pro-
fans who know them consider them brave
people, as indeed, if they are the transmitters of the
lie, they are the sincere transmitters of it, we
believes them, at least in certain circles. Their ver-
sion is propagated. And from there will result, on the one hand,
a reduction in authority for the words of the Pont-
tifes and, on the other hand, an accentuation of the opposition
tion of opinions, under conditions such as a
greater uncertainty will exist in the overall
spirits.

Freemasonry benefits from this uncertainty,
thanks to which she can work safely, at
progressive realization of his work.

Some boldness that she inspires in some of her
followers, we will attribute responsibility to those

of them who “are not masons”, who “usurp
the name ". So much so that the moderates she attracted
by necessity, as we have explained, remains-
will nevertheless enter his boxes, deceived themselves.
They will strive to bring back those of their brothers whom they
consider it “too advanced” for what they believe to be the
true Masonic spirit. It will be pointless, because
that the occult Power will work invisibly con-
be them. But by this alone we will know them to be honest
lessons, they will contribute to maintaining the error on the
account of the association. This is the second state of mind
through which I passed when I had escaped the suggestions

fanatical management. I explained how I attract-
but to certain Freemasons the responsibility of
sectarianism which was in reality only that to which the
founders of Freemasonry drove little
almost the entire association in France.

Here is now the third error to which we
was naturally driven by the course of events
ments and through which we also go when we
progress in the study of the question. It results from
the same false appearance that serves to cover the action
Masonic politics.

An hour indeed comes when the march towards the goal
requires the creation of special groups. We see some
born almost everywhere in the last quarter of the 18th century
century. In Bavaria, it is the Illuminated sect of Weis-
haupt. Elsewhere it's something else. An inter-
national takes place in Wilhelmsbad with a view to the organization
of an upheaval which will be the natural continuation of the
long period of preparation for which so much effort
were dedicated. The Count of Virieu, deceived follower
until then, returns from this congress announcing to those
of his friends who taunt him about his trip that a Revolution
tion is prepared by secret societies, and so well
say that it would be surprising if religions and States
could escape it. And, in fact, the French Revolution
it bursts. A few years later in 1797, Barruel
wrote his Memoirs to serve the history of Jacobi-
nism. It is based on testimonies like that
of Virieu and, on the documents of the trial carried out in Bavaria
to rilluminism. The presumptions are added to the
presumptions; evidence to evidence. Those are

I

Freemasons who made the Revolution; none
doubt for those who read Barruel.

No doubt for me, when I read it, about the fact
in himself ; but doubt about the cause of this fact,
days thanks to the precautions taken. These are the Jaco-
bins, I thought, that is to say the most exalted, the most
violent among the Freemasons who made the Revolution
tion, it is not Freemasonry. The proof,
it is that certain Freemasons resisted, more or
less early or more or less late. We have in fact
evidence of this. Mounier was one of these moderates and he
wrote a work tending to show that France
Masonry has nothing to do with the Revolution. Gold,
he, a Freemason, participated in the revolution drama-
nary. He played his role there. He must know. For him, this
are “the violent ones” who are responsible for everything.
The association should not be confused with these violations
slow. And what strengthens Mounier's opinion is
that the lodges were closed during the turmoil...

After the presentation made in the previous chapters,
we know how this is explained; but when
I read Barruel and Mounier, I didn't know it. I con-
I therefore regard Freemasonry as having been
for something in the Revolution, but only-
ment as a result of exaggerations in the application of
principles that she had propagated; exaggerations
seated by these violent people who are found in all
environments and acts of which it is not appropriate to
hold the groups to which they belong accountable
hold.

But the years pass. Other revolutions follow

yield to the first: those of 1830, 1848, 1870-
1871; then the one, more formidable than all the others
tres, which occurs in the domain of moral ideas,
most solidly established family and national families,
which we are currently witnessing. Writers
like Eckert, Deschamps and Claudio Janet succeeded
ceded to Barruel. They showed the link between
all these revolutions. This link is in France
Masonry. Cretineau-Joly brought his contin-
gent of documents which corroborate the accounts drawn

by the aforementioned authors. This time there is no more
precautions that hold. And even those by-
what we have been deceived for so long remember
turn against their authors. Because this Franc-Ma-
masonry which takes such diverse forms, works in
Still on the same path. She leads there
the moderates as well as the violent. So she plays
a role for both. She plays,
let us say: who, she?... Something which is
above Freemasons, obviously. These
pass; their generations succeed one another, each
making the grimace which is certainly suggested to him,
since each of these grimaces is only a part
of the picture given by the whole. Suggested by who?
By something that lasts while one after the other
generations set in motion. So this something
can only be one race, one people or one religion.
ligion, because that is the only thing capable of lasting
Thus. But then, these battles, which we undertake,
in which we engage. French, the
against each other, for what we believe to be

ideas, would only be the manifestation of a war
which would be made to us at home by a power
foreign? These ideas themselves, which we imagine
ours, which we consider to constitute
guiding principles, they would be principles
of death slipped sneakily and treacherously into
our souls by an enemy race?...It is not possible
let it not be so, since there is only this means
to explain the persistence of the Masonic society
and the unity of views which reveals itself to anyone who knows how to recognize
keep things together.

the question is finally asked as it should

being,
argument of mr. max doumic.

It is under the domination of this idea that I write
see my brochure: Le Pouvoir occulte^ in 1900, and that
Mr. Max Doumic gave us his Secret of France
Masonry^ in 1905.

This author finally poses the problem as it should
being. The Power that moves Franc-Ma-
nonsense, he said, it can only be one people.

This is also what appears to me. But I'm separating

of Mr. Max Doumic in that among the peoples, there are
designates one, while I designate another. One of
both of us would he still be the victim of a false app-
parence?...

The argument on which Mr. Max Doumic relies
his theory is this: Masonic policy has
always been favorable to English politics; SO

Freemasonry is an instrument that England
earth has forged to ensure its supremacy in the
world, by throwing ideas into other nations
disruptive and destructive, by arousing within
of them intellectual, religious, political disorders
and social, by dissociating them, by disaggregating them, in short
by killing them, not with iron, but with poison.

The thesis has value, because it is proven that the Angle-
earth has singularly benefited from the mason action-
fuck. However, is this a sufficient reason to de-
finish our conviction? No. Because if another can-
ple had also benefited to a considerable extent
derable of Masonic action, the argument which, in
the book by Mr. Max Doumic, argues for the attribution
from the Masonic creation to the English people alone
should also advocate for the attribution to this other
people.

But this is precisely what exists.

Prussia also benefited considerably from
of Masonic action. While the propaganda
made by Freemasonry in France and in the
Catholic nations in general have been destructive there,
the one made in Prussia by this same Freemason-
nerie was not more dissolving than was that
made in England. It is a circumstance which has its
meaning and which must be taken into account, if we want to
Let us form a rigorous opinion on the matter.
motivated.

That's not all. There is yet another people
who derived considerable benefit from the mason action-
fuck. But they are a people that we hardly talk about

because, precisely, — and this is a particularity

curious – Freemasonry does not like people to
speak ; she readily treats as fanatics those who
allow us to look him in the face. This people who seem
seemed to be almost nothing when Freemasonry
appeared and which is almost everything now, it is the
people on whom Edouard Drumont managed to
attract the attention of a certain number of French people:
the Jewish people.

Therefore, which of the three peoples, English, Prus-
his or Jew, comes honor or rather dishonor
of the creation of Freemasonry?

It is up to the English people, replies Mr. Max Doumic:

1° Because the Jewish people were powerless
at the time of the appearance of Freemasonry;

2° Because Chancellor Bacon was the inventor
of the idea; that he developed it throughout in that
of his works which is entitled: La Nouvelle Atlan-
tide;

3° Because it was the English who founded
all the front rows;

4° Because, for a long time, the Jews did not flee
not even admitted to Masonic workshops.

Thus brought together, these reasons
seem peremptory. But when we examine them
carefully, we realize that they do not actually have any
no probative value.

First, if the Jews were devoid of certain gen-
power loss at the time of the appearance of the
Freemasonry – as they still are now
moreover, since they have, for example, neither

army, nor navy in eiix – on the other hand they had
demonstrates a strange, mysterious, unexampled force
humanely applied, while keeping their religious ideal
and national, despite sixteen centuries of dispersion across
towards other peoples. This is a unique fact in
history, which denotes not lack of power,
but rather a power of a special kind, which is
precisely in perfect relationship - and this is a circuit
significant constancy – with that by virtue of the
that Freemasonry persists, without anyone understanding

take why, across generations. This fact and
this at least curious report would require that we
studied a little closely before deciding on this
what could or could not the Jewish people
during the appearance of Freemasonry. This little-
ple was not capable of achieving victories over
battlefields, that is certain, since he does not
seduced no armies. But perhaps he had worn his
faculties on the other hand and was he better off or-
tilled than any other to proceed with a creation
like the one that concerns us. However, Mr. Max Doumic does not
was not at all worried about this.

That's not all.

Given that the founders of Freemason-
nerie especially needed to remain invisible –
this is proven by the special organization
that they gave to Freemasonry – it
would be essential to examine whether the circumstances
what the author of the Secret of Freemasonry points out
could not have existed even in the case where other
very much that the English, and in particular the Jews, had

feel were the true initiators of Freemasonry.
If by chance this were possible, the conclusion of
Mr. Max Doumic in the sense of English origin is
would find deprived of support.

Now it goes without saying that if the Jews were the authors
of Freemasonry, they could, in the sole
aim of concealing oneself better, creating appearances which
it's about.

It would have been extremely easy for them to suggest
manage directly or indirectly to the chancellor
Bacon - or any other to his fault - the idea exposed
seated in New Atlantis. This is a common process.
rant in Freemasonry. We saw him re-
summarized in the lines of the Masonic Review that we
we reported: “making individual influences act
carefully covered duels.”

It would have been no less easy for them to operate the
English just like Chancellor Bacon, without more
discover in one case than in the other. He would have had them
enough for this to still use “individual influences”
duels carefully covered” to circulate
spread in appropriate circles the idea of the advantages

religion that would create Protestantism and advances
political conditions that would ensure England's existence
tenancy of an association organized in such and such
terms. It was enough to train the men
of English state.

î*ïl As for the exclusion of which the Jews were, we are told-

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we, the object in the front row, it would take everything

first be assured that this exclusion extended

everywhere, in all countries, and above all that she was

practiced in all Masonic groups, the su-
previous ones, the unknown like the others. But such
proof is far from being made. Even if it were there he would remain
to know if the Jews, having above all need that their
action remained unnoticed, could not have suggested
themselves this momentary exclusion, while
providing other means of intervention,
role and even direction in mason affairs
niques.

Finally, it would still be necessary to find out if the Jews did not
would not have had an interest in achieving their goal
hidden, to favor constantly or almost constantly
English politics.

These questions once posed before the mind,
we realize that it is more than imprudent to con-
close before they receive their response.

Mr. Max Doumic did not think about it; and that's why
his thesis leaves room for great uncertainties. It is
why therefore, the solution he gives must
- a priori - be accepted subject to an examination
general men of the question much more careful
than the one he indulged in.

In a question where so many pitfalls have been raised
under the footsteps of researchers, it could still be
that the author of the Secret of Freemasonry^ instead
to discover the true secret, only seeing a false one,
or that he saw only part of the truth; that he was
deceived by a last cleverly tended appearance
due to safeguard a Power which we have

certainly enough evidence, considers it essential
ble for him to always remain unknown.

Mr. Max Doumic could have allowed himself to be deceived all the more
more easily than the reasons on which he bases his
conclusion are purely historical. If a
such element of appreciation should not be neglected, it
is not the only one that should be used.
There are others which are of considerable importance.
maple. We want to talk about those that assert
scientists in natural history when there is dis-
discussion about the classification of certain subjects.

Here we find ourselves in a similar situation:
we have a subject that is all the more difficult to classify
that he absolutely does not want us to achieve this.
What do we have to do if we want to judge?
reasoned about him? We must study,
not just one of its characters, but all
those by which it is distinguished. If we don't
not, we are failing in scientific principles
more basic.

A skull is offered for our examination. We want us
convince us that it is the skull of a sheep, and we agree
For this we draw on the fact that the jaw is that of a her-
bivorous. But the size of said skull makes us hesitant-
ter to accept the classification that is proposed to us.
How will we settle? By examining the other
very parts of the skeleton.

Or again: we are shown a child of whom we are
prompts to determine ancestry. We are told
three human couples: the first white, the second
yellow and the third black, who are fighting over the child
question. To lead to our choice, we are made to re-
mark that this child shows a lot of affection

tion to the white couple. Only we omit
to take into account that he also testifies to the two others
very. This is already enough to expose us to conclude
falsely. But what is much more serious is
that we do not take the trouble to examine whether the subject
is white, yellow or black. However, it is through this that he
should have started.

There are thus a certain number of observations which
require the most urgent attention
before we decide on the origin of the association
masonic. They relate to conformation
.and the intrinsic characteristics of the very particular being
which it is about. So let's start there.

If, after the study we have made of the strange
agglomeration of secret societies which constitutes the
Freemasonry, we strive to bring together
in our thinking the conditions necessary for the
date and inspiration of such an organization, we
we arrive at the following.

First of all, it's not a man we're talking about.
It's from a company. The work would have died with man
We agree on this with Mr. Max Doumic.

Secondly, the members of said society have
necessarily common interests and a thought
common. These interests are certainly permanent
since creation is permanent; that is to say they
are ethnic or religious, or, even better,
both of them. In the absence of this condition, the or-
Masonic ganism would have quickly disintegrated.
It is therefore a people who are the creator of France.
Masonry. We are still reasoning on this point

like Mr. Max Doiimic and we always conclude
like him.

Thirdly, since this Freemasonry
was universal from the beginning, it was necessary for the people
which it concerns had at its disposal from the beginning of the xyiii^
century of means of communication and united action
versels and that everywhere he was a bitter enemy of
Catholicism if not of Christianity as a whole; con-
dition which would be fulfilled if this people had for
ideal an anti-Catholic, if not anti-Christian, religion.

He still had to have skills and
habits by which he was driven to act secretly-
lies rather than openly, by trickery rather than
by force, by treason rather than by arms;
because these characters, which are not frequently encountered
ment, undoubtedly mark Masonic action.
They therefore belong to the founding people
tor we are looking for.

^ We also had the opportunity to note at different
times, we remember, this character, this very sign
particularity of the people in question: that they already had
the experience of the secret society when he founded the
Freemason.

Finally, he had to have received a share of
great tenacity, or that he had managed to give it to himself by
because of the difficulties of his existence; and that, by
Subsequently, he was particularly capable of undertaking
works whose duration would have put off all the others.
Because this is still one of the most surprising brands-
yours of Masonic action: how prodigious it is-
be patient.

England has to a certain degree
some of the characters that we have just si-
complain, but only a few, and only
until a certain point.

She had business relations and husband-
extended times which assured him the means of action
tion in many countries. She supported these means
by the diplomatic intrigues that she knew how to weave
everywhere and, moreover, she could strengthen them with the support
that she was lucky to find near the pro-colonies
testantes who had spread from France after the Re-
vocation of the Edict of Nantes and which rightly
state Mr. Max Doumic for the support of his thesis. "

She obviously hated Catholicism. She had
for this two reasons: she was Protestant and she
wanted the degradation of France. So she had to
wanting the weakening and even destruction of
religious tradition which was one of the roots of life
of our country. Mr. Max Doumic attributes an influence
preponderant to this last consideration. There
Freemasonry appears to him to be anti-Catholic
only because she is English. He considers that as such
it was bound to attack our reli-
whatever it was; that we would have seen the Mason-
anti-Mohammedan or even anti-patriotic nery
among us, if France had been Mohammedan, or pro-
testing... We could discuss this at length
point, but it would be of no use in view of what
we must at this moment concentrate all our
attention. Whether for this or that reason, An-
gleterre was logically pushed, if she was the ve-

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great creator of Freemasonry, to throw away the
anti-Catholic suggestion in French lodges.
We readily acknowledge this.

But, as we have said, the initiator of the
Masonic creation of other abilities, other dis-
positions of mind and with that certain skills
which were absolutely essential for the
said creation could not only be realized, but
even just designed. Now these skills, these dispositions
mental situations and these skills, the Jewish people
certainly possessed. He couldn't not
possess at the beginning of the eighteenth century;
and this, as we will see presently, because
that they were, so to speak, a natural consequence
natural of the very special circumstances of his existence
anterior; while on the contrary we are reduced to standing
ask where England would have taken one and the other.

By studying the question from this point of view, we
lead us to understand that premeditation and organization
tion of Freemasonry by the Jewish people are
facts absolutely consistent with natural laws,
we could almost say facts wanted by these
laws, while on the contrary, this premeditation and
this organization by the English people would not have
could only be done in contradiction to these same laws.

We will realize this by examining ra-
quickly the conditions which are necessary for
secret societies are born. It is this study, at the-
which we have not thought of until now, which can only enlighten
to understand the still obscure parts of the Masonic question
fuck.

CHAPTER XII

Secret society theory.

Need for an earlier incubation period

at the birth of Freemasonry.

CONDITIONS AND CIRCUMSTANCES IN WHICH

CAN BE BORN

AND SECRET SOCIETIES DEVELOP.

The birth and gestation of a secret society
are subject phenomena, like all others,
to laws. These laws have never been studied until now.
We must see here one of the reasons, perhaps the main one,
for which the Masonic question, despite its
importance, repels minds rather than
attracted. It would be less repulsive if we had the
that prior knowledge of which the only defect is
makes it incomprehensible.

In the absence of the complete theory which would be appropriate
to establish in this matter, we submit to the readers
share the observations and thoughts we have
been led to do on this subject unfortunately too much
disdained, although the destiny of our country is there
attached.

It is also because of the general ignorance in this
which concerns secret societies, which we hear
then a few years so many of our
compatriots commonly engage in reflections
like this: “Why don’t we found a

secret society to fight against Freemasonry
laugh? We will only be able to defeat it under this condition.
tion. So what are we waiting for? »

Several got to work. They invented
signs of recognition, processes of correspondence
dance and many other small means, imagining that
the organization of a secret society was based on this,
and on that only. Ask them what they have
successful. I am sure in advance of their answers.

Nothing is more difficult to constitute in the mid-
Western places than a secret society.

It is enough to think a little to
realize that in principle, and in any
which country, a political or religious secret society
is not a spontaneous fact or one which depends solely
of one or a few wishes. So that a
such a society, it is absolutely necessary that the necessity arises
imposes more or less imperiously on certain
men, and for it to become established and last, it
These men must be gifted with certain skills.
special studies and that they have the time at their disposal

sition. These last two conditions are related
inverse of each other. The more skills there will be,
the less time it will take. On the contrary, the less there
will have more skills, the more time it will take.

So three essential conditions: necessity,
skills, time; but necessity above all.

This necessity arises when a great feeling-
ment of a religious or political order is found
prized or violated, or when general security is
in question.

We will represent ourselves by the following two examples:
the conditions in which secret societies have
most generally occasion to be born and to develop
develop.

A number of human beings find themselves i-
born by any chance in a country where
the population demonstrates against these newcomers
hostile intentions, if only because of this
which she considers as her right of first occupation
pant. These people will naturally like
born to work together to take measures to
defense. Quite naturally also they will keep
good to invite their adversaries to attend their de-
releases. On the contrary, they will apply as much
that they will be able to hide the result from them. They
will thus constitute with regard to these a company
secret. Secret society in an embryonic state, without
doubt ; but a secret society all the same, which develops
will develop and modify more or less depending on whether
will demand it the necessity which gave birth to it: that
of common defense, of the fight for life; according to
also the more or less natural tendencies, the more
or less ability of the interested parties.

Instead of this example, suppose that of a people
defeated and invaded who does not want to submit to his
winner. What is left for this people to fight for? This
is not strength, since he found someone stronger than him.
He is reduced to conspiring, that is to say, to creating so-
secret cities which will aim at the liberation of
country. These companies will take different forms, they
will adopt various modes of action depending on what

circumstances will dictate and they will have the chance to
last until oppression is destroyed,
provided, however, that those who have initiated it-
tive have the required skills or experience
necessary.

The birth, development and death of these
secret societies will depend on the coexistence or
the disappearance of the causes that we have pointed out:
necessity, - created in the first case by the need
of the defense, in the second by the contempt done to the sense-
national time, - and the aptitude of the founders. And he
will always be like this. In fact, we do not found a
secret society for nothing; and, on the other hand, does not found it
not whoever wants: these are the great principles from which he
we must begin the study which occupies us.

This is the case at least in countries where it
There are no secret societies yet.

The conditions are not at all the same there
where it has already established itself; and that, for a reason
very simple that a vulgar comparison will immediately make
quickly understand. 11 is extremely easy to
give birth to a rabbit, a pigeon or a dog, if the olipos-
already sedates rabbits, pigeons or dogs; there
difficulty only begins if one does not have the
breeding pairs. The same goes for so-
secret cities. Nothing could be easier for those who exist
only try to procreate others, provided that they
recruit these subsidiaries in the environments where they are recruited
try themselves. This is how secret societies
literally swarm in certain Extreme countries
East. It was enough for a few to have

could take root. The environment and skills are there
finding, time did the rest. In these regions
the secret society has become a fact so to speak
natural.

At the beginning of the 18th century, the secret society
was on the contrary an exceptional fact for us,
almost unnatural, due to the circumstances. It is
for this reason only the study of the conditions in which
it occurs dominates that of Freemasonry.

The urgency of the condition of necessity is explained
without the need for lengthy developments. She

simply results from the fact that the hidden action,
the action which evades, is an action which seems to have
fear. But such an appearance is a humiliating thing
for our self-esteem not only towards
others, but towards ourselves. Reasons for a
higher order can still be added to this
there to increase the repulsion that natural inspires-
lies the secret society among us; but, by itself,
that which we have just said is sufficient, because it is
drawn from the very depths of our nature. So that we
passions above, it's not too much that a big
feeling commands us. And still it fits
to add that this great feeling should not be sim-
plently negative. The secret society to which he gives-
rait birth would not last, if it were not susceptible
to give birth to a positive ideal that ignites in souls
of the followers a common enthusiasm for the flame of
which will be burned and destroyed the hostilities or the
divergences that may exist between followers on
points of less importance. The founders of the

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Freemasonry was not mistaken. And it's
why, understanding that hatred of Catholicism,
completely negative feeling, could not be enough to make
to last the secret society that they founded, they created
for her a new and false religion, that of
so-called Reason, of so-called Progress, of so-called
telling the Truth.

Aspiring founders of anti-secret societies
Masons do not suspect that one of the obstacles
who oppose the realization of their desires, it is
the absence of the positive ideal of which we speak. They meet
against many members among whom there is a
negative ideal: hatred against the harmful association
masonic. But those in whom this hatred lives have no
no common positive ideal and it seems almost im-
possible to rekindle one in them. It's that the invisible
work of Masonic suggestions has produced its re-
results, for one hundred and fifty years that he has been pursued;
and these results had their repercussions even in
the hearts and minds of those of us we
imagine themselves and who imagine themselves having been there
most completely subtracted. It is because of this
work than the positive ideal which once constituted the fa-
thousand French and which was based on political tradition

that and the religious tradition finds itself fragmented into one
crowd of fragments. Everyone was Catholic
formerly. Everyone, even among the conserva-
tors, is no longer so. On the other hand, among those who
have preserved the traditional faith, some are modern
narchists, others are republicans... And the rest
the amendment. This, I repeat, is where we must find a

of the main reasons which oppose, in the middle of
many others, to the creation of a secret society
against Freemasonry. We do not have to offer
members a positive ideal that they all accept.
However, without a positive ideal, no soul for society
secret; therefore no secret society.

But, let us not forget, would necessity speak
very high and would the common positive ideal exist, this
would not yet be enough for it to develop
such a company, if the initiators of it do not possess
had the desired skills. Not only the ini-
tiators, but still some of the members. But these
abilities are not frequently encountered in
natures which have not been distorted by circumstances
stances of any kind; and this, for the reason that few
men are born conspirators and society se-
Crete, because of the necessity which creates it, is never
but that a conspiracy against something or con-
be someone.

SECRET SOCIETIES STARTED BY A SOCIETY
OF THE SAME PRE-EXISTING NATURE.

But if you are not born a conspirator, you can become one.
come ; and this is what should make us understand for-
why a secret society develops so easily
when it comes from another similar company. There
ease results in this case from the fact that one of the consequences
quences of the functioning of a secret society, it is
precisely to give birth and develop in the
members special abilities in the absence of-

I

•even if they had remained unfit for such creations
tions.

The secret society accustoms its followers to listening,
to silently observe, to surveil, to spy,
to make selections; it develops in them the spirit
caught in trickery and lies; she makes them a mistake
special science into which it introduces a kind
fanatical religion of secrecy, not to mention a di-
reduction of independence of character and, therefore,
be, such a feeling of solidarity that a work
proposed by the inspirations we are used to
to follow is accepted in advance. It will be served
with passion by the members that the said leaders
have also taken care to choose before theirs
to propose.

It constantly happens that the directors of a
secret society feel the need to create one
other, with a view to a partial and preparatory aim of which
prior obtaining is essential so that
can one day be achieved, their final and general goal.
Once their plan is mature, they operate within their
company a special selection to the object they have in
view. They know the abilities of each of the
followers. They know what to expect or fear-
dre of one or the other. So they work suddenly
sure and this is their immense superiority. Those they
will ask to contribute to the training of this or that
such a subsidiary whose goal also agrees with that
of the already existing secret association will work
as one man, precisely because they
have been chosen accordingly, and they will carry in

the new organization the skills that have been de-
developed in them in the ancient.

It is quite different in secular circles.
A secret society which is born in these environments is there
generally struck by impotence from the beginning,
because of the difficulty of the first choices. That's all-
days by a childhood illness that she was killed. This
mortally dangerous period due to the tasks
surprises and errors that it causes, is spared
born into the secret society which is born within another,
because she is like a hatched egg
by a hen who knows her job as an incubator and who
succeeds in all its broods; while the other is
like an egg that squirrels should lead to
hatching.

This is the reason for the ease with which
been created and organized the sub-masonry of which we
we spoke in our chapter viii. It was enough for
heads of masonry to give or have given
the necessary slogans in the boxes, using
“individual influences carefully covered
green)) that they had at their disposal.

It is true that these were not real companies.
secret, but only from companies whose origin
Masonic gin alone had to remain secret. But
we have other examples.

In the part of the occult Power against France
which deals with the organization of Freemasonry,
we made mention of the ranks that existed
formerly and which were subsequently deleted. What was it
in reality that these grades? We have shown it:

secret societies within Freemasonry.
When were they created? When the leaders
invisible people needed it. What time do we have them
destroyed? When the same leaders judged them inu-
tiles. Their creation and their disappearance were a thing
easy, because we operate as we have explained
that a moment ago. It would be just as easy to
reorganize or organize others tomorrow. And
Why? Because, thanks to the existence of the company
Masonic, the leaders have on hand the tools and
essential workers. This is also how
explains the Carbonari Sales training
and that of Haute- Vente which was superimposed on them.
How was all this put together? By selection.
And how could the selection operate so easily?
Because Freemasonry was there with its se-
previous elections which made it possible to find
almost all the frames we needed.

By the very fact that it exists, Freemasonry
performs character deformations which we
We can now judge. They are indeed beings
chivalrous that were the French, that she was able
make these lying, cowardly, suspicious, spying beings
hypocrites and fanatics that we see in
the political spheres and even in our army;
beings such that, by putting in the right time,
she ends up finding among them what she needs
to constitute all kinds of secret societies, including
including the Satanist and assassin groups of which we

we said a word in the work that we recalled
just now.

These distortions of the French character are so acute
accused only in our country of loyalty, of bravery
of action in broad daylight, we see a whole party, the one which
calls himself a republican, accept a policy whose de-
loyalty, hypocrisy and baseness would once have underpinned
raised with indignation those very people who have the responsibility
sanity of the infamies committed.

In contrast, and so that the lesson on this point is
complete, look on the other side, on the conservative side-
tor and Catholic. Masonic action is also there
exercised without doubt; she operated on some of the
deformations which are its consequence; but it's
in a much less direct way, leaving
-stroke less complete. Characters and feelings
atavistic have not completely disappeared. In re-
vanche, the aptitude for secret organization is not
been acquired; and that is why, although many
would like because they are convinced of its
opportunity due to circumstances and necessities
sities, this organization remains in a dream state.
Those who, rightly or wrongly, imagine that there
would be the remedy, feel at the same time in the im-
possibility of using it. They don't even suspect
what it is, nor the conditions of its manufacture. He
there is a whole science there, moreover terribly in-
gereuse, of which they are unaware of the a, &, c. Would not ignore it
They don't think it might be the same thing, because
that they probably wouldn't decide to do it
use. We can clearly see most of them getting enthusiastic
siasmize the day when a tragedy occurs in broad daylight
dazzling celebration like that of the League of

Emerging French homeland. We don't see them interlocking
gadant for an occult work. "We don't want
not evil, say the loyal beings who remained
those of us who have best kept the French type-
that ; why would we hide? »

Nothing is more revealing than this opposition of
character that currently exists between the two ports
tions of the French race: the one which remained itself
even on the main points, and the one which, having

been directly subjected to the corrosive action of the
masonic managements, is now so com-
completely modified. Nothing could be better for us
show the terrible destructive power of gold-
gism that we studied.

ANCIENT SECRET SOCIETIES.

When one becomes familiar with the reflections that
includes such a subject, when it was noted that
the difficulties which oppose creation and organization
nization of a secret society are considered
ably diminished by the mere fact of the preexistence
from another society of the same nature, we manage to re-
tie the chain of secret societies in thought
which existed at different times and we seek
to represent the causes of the creation of the first
of them: the religious secret societies of which he
is spoken of in the annals of primitive humanity.
This is not such a vain occupation as it seems.
in a time when it is proven that we are devo-
res by one of these strange organisms. Since the

creation of a secret society by laymen is
such a difficult thing, and since on the contrary it is a thing
so simple for professionals, it is natural that we
searches for the authors of European secret societies
current among the direct or indirect heirs of the
ancient secret societies. We are all the more inclined
that the rituals of these all evoke, as well as
we have had occasion to say it, the memory of these
this.

Logically the laws of these kinds of training
must have always been the same. If we don't
are not mistaken as to the conditions that we
recognized as being those in which
secret societies are born, we must therefore
find the origin of those we are talking about.

In fact, it is enough to imagine the environments and
circumstances in these primitive times to
meet the conditions we have indicated.

It was the force that then reigned everywhere. It's in
virtue of its laws that the relationships were established between
men, as among animals. It was her
which led to the formation of the first societies, i.e.

because the stronger forced the weaker to
serve, either because they found it good to
gather to resist enemy enterprises.
After having established its empire over individuals, the
force returned to the groups thus formed.

But in the middle of these groups appeared supernatural beings
perior to their environment, either because nature
had produced such, either because they were illuminated
inspirations from above. What could these pre-

sliders against strong ones? Nothing or almost nothing. They
had no control over them, because the beings
gifted with physical strength are also generally gifted
of brutality. So it is not them who are inspired
should be tempted to contact. They hid from it
instead. But precisely because their strength was
immaterial, they were patient. They looked, they
observed and they noted that among the races
domesticated humans, a few foreheads were raised
above the herd. They were naturally fond
born to make a choice among those of their peers
that they judged most likely to understand them
dre. They introduced them to the thought of a beyond, of what
that something superior and immaterial to which should
tender each man and all humanity.
Thus was found thrown into this humanity the germ of
societies no longer constituted by force, but by
selection.

It goes without saying that such teaching could not be
give publicly. It would not have been understood; And
consequently it would have been fought. The companies of
chosen, initiates were therefore forced to hide.
But whoever hides is almost necessarily led to
ruse... And it was the bad element introduced into
the association which had as its starting point an idea
high. Because ruse quickly becomes lies, and
lying becomes even more quickly deceit.

That, on the other hand, secret societies could have
have as initiators from the most ancient antiquity of
vicious beings, instead of superior beings, it is still
(natural and certain liosis, the vice being obliged to

hide (1). These associations were corrupt from

the beginning while those we have just talked about
only became so later and under the influence of
principle of secrecy which, applied with a certain ma-
nier in human societies, is also pernicious
from the moral point of view as darkness is for the flower
rite.

We will undoubtedly be asked what we are
let's press to expose in this way rather than
on the other hand, the formation of the first societies
cretes.

We answer that if nothing else we
we rely on the observation of natural laws.
These laws are constantly in effect. They therefore acted
at the beginning of humanity as they act now
holding. It is due to the action of natural laws
that the strong have always crushed the weak and that they
obliged those of these weak who fell under them
the hand to follow their fortune; while due to
the action of these same laws, by this reaction of
things that restore balance and that seem like
a manifestation of immaterial justice until
in the material order, other weak ones grouped together
of themselves so that the union of their weaknesses
was formed into a force. It is always because of
the action of natural laws only within the first
societies thus constituted and among those oppressed

(1) Mr. Louis Dasté wrote on this subject a curious and learned
work: Secret Societies, their crimes, in which he
dug into this side of the question.

denied the strong everywhere, there must have been beings
more intelligent than the others who recognized themselves and
gathered to oppose brutal force
intellectual and moral strength. It is therefore due to
the action of these same natural laws that were constituted
killed selected and secret societies in the middle
masses dominated by force. Likewise, it is in
because of natural laws that vice hides, and that in
Consequently, corrupting secret societies were able to
existed from the earliest ages of history. The annals
ancient ones speak to us everywhere, or almost
everywhere, secret societies, some pure, others
corrupted.

They also tell us about the initiators, the pre-

cursors. They have preserved the names of some of them.
be them. They even gave us the idea, through death
of Orpheus, of the dangers that these superior beings ran
laughing when they did not sufficiently hide their
superiority. These orders of facts being thus related in
many countries, they must have existed. If they have
existed, they have their cause and their explanation, and this
cause and this explanation are obviously those which
result from the free action of general laws according to
which the Creator wanted the worlds to evolve.
We say that things must have happened this way because
that for them to have happened differently, it
would have had to exist other natural laws than
those that exist, that which is outside of all
discussion.

incapacity

FROM THE WESTERN WORLD TO THE SECRET ORGANIZATION.

CONSIDERABLE IMPORTANCE THEREFORE
FROM THE POINT OF VIEW OF THE SEARCH FOR THE ORIGIN
OF FREEMASONRY.

This explains, and in the most logical way,
that two ways of governing the
human societies: one having force as its principle,
the other based on selection; the first act-
health in broad daylight, precisely because those who
practiced, feeling strong, were not afraid;
the second having recourse to an organization more or less
less secret, more or less complicated; whose
principle sometimes intelligence or virtue, sometimes vice;
using in the first case skill, address,
method, and, in the second, of trickery, lies,
deceit.

Looking back at what happened in later times
teriors to those of which we have just spoken, we note
tate that the West ended up seeing predominance
first type of government, that which is exercised
great day, while the Orient saw the development of
second. China and neighboring countries are populated by
secret societies that intersect and intersect
under the manifestations of apparent life like
make the canals and pipes of all kinds under
the streets of our large modern cities. A kind
atavism results from this, by virtue of which, a priori,
men and peoples of oriental origin must

be considered much more suitable for

creation and organization of secret societies that
men and peoples of the West. The fortune of
the Frankish race and the development of Christianity
certainly exerted a decisive influence on this
regard.

There were religious secret societies among the
Celts and Gauls. They had a share in government
is lying. The Frankish warriors whose influence was predominant
undermining in a decisive moment, had on the contrary
the exclusive cult of force. The leader they gave themselves
he was the most vigorous, the bravest, the most daring
heavens. They contributed to ensuring in the Occu-
cidental the predominance of the government by the
strength, the one who exercises in broad daylight, and it was for
a part all the greater than the beginning
of their historical influence coincides with their
conversion to Christianity.

The domination exercised over souls by religion
of Christ could only increase the repugnance
natural from our ancestors for secret societies.

The Christian spirit starts from the idea that God sees everything
and he asks us to account for everything. Therefore, at
what's the point of hiding? It develops to the highest degree the
feeling of individual responsibility towards
of the Sovereign Judge, while on the contrary the individual
duality fades and disappears in the mystery of society
secret society and in the solidarity it creates between
people. The Christian spirit contemplates earthly life
like preparation for another that cannot be conquered
not by fomenting plots, but that we deserve
through acts of dedication and sacrifice, through

Shifting from the lower sides of our nature to the
high spirits, through dedication to great causes and
to the noble ideas which constitute the basis of philosophy
Christian social philosophy. What is mystery,
what is deceit, what is organization?
secret tion have to do in the service of such an ideal? It is
against him that their employment is indicated; it's not
not for him.

We can therefore explain the inaptitude for society se-
crete which characterizes Western races and especially
the French race; incapacity that it is impossible to
not find honorable, but which increases for
us the difficulties of the struggle, now that our
ancestors made the mistake of allowing it to take root and
grow Freemasonry.

There is at least one lesson that we
can draw from the observation of our incapacity
in the struggle that we currently have to sustain;
teaching of great importance in that it
illuminates one of the darkest and also the most
unexplored aspects of the Masonic question.

This inability so well observed today in
those of us in whom we find ourselves best preserved
ves the Catholic spirit and other atavi-
ques, in fact gives us the idea of the difficulties that
certainly experienced by those who worked to in-
introduce Masonic society to Christian peoples
like and in particular in the French nation. These
difficulties were certainly immense and such
that the fact of a society's acceptance of this
gender in our world is incomprehensible to

who has given sufficient thought to these questions, unless
that it is not supposed to be preceded by incubation work
invisible tion which could have continued for centuries.

Indeed, it is above all the Catholic spirit and discipline
lics who are opposed to the idea of a secret society. Gold
until the 16th century, it was this spirit and this discipline
Pliny who reigned throughout the West. And faith
was ardent, and submission to discipline was
complete. Individuals, nations and their governments
nements were in the most complete community
feelings in this regard. Considerable and almost
invincible were the forces opposed by an ata-
centuries-old vism to the introduction of a secret society
in England and Germany as well as in France.
We can see the work done
obstinately stubborn it took to change this
state of affairs, when we are called to observe
ter, as we have just done, only after two
hundred years of Masonic action among us, the real ca-
tholic remains refractory.

So therein lies the interesting and true mystery-

useful to penetrate; this is the question
depends on the origin of Freemasonry:
who could have undertaken this preparatory work?

Christians? It's impossible. It would have been necessary for these
Christians had three things that they did not have.
did not say, precisely because they were Christians
here: 10 an anti-Christian ideal in place of the ideal
hostile to the secret society; 2° skills; and 3° the former
experience in handling this instrument if
complicated.

Let us think about this carefully. Because we touch there
a crucial point, and neglect these considerations as
we've done it so far, it's missing the start in
the study of the origin of Freemasonry; it's this
condemned to wander forever.

If such work could not be accomplished by Christians,
Hey, it had to be done by non-Christians. But
then, another difficulty, resulting from the antipathy that
were to test Christians in the ages of faith
for non-Christians entrepreneurs of a similar nature
artwork.

However the work has been done, since France
Masonry was founded, and it was done by non-
Christians, since Christians would not have been in
possession of the necessary skills. These non-Christians
yours have managed to triumph over difficulties. For
This, they obviously took the necessary means
bles. It is therefore certain that they engaged in a tra-
vail of dechristianization prior to that of the organization
nization of the Christian secret society. This work
of dechristianization could not be turned against the
sets, since these sets being believers
were opposed. He necessarily had to aim
units chosen from among Christians who — for one
reason or another — were less religious
than the sets were.

Change a world by attacking units
in each generation, what a work of Hercules! And
However, it is impossible that this would not have been
do.

And that's not all yet: like a society se-

crest which would have been proposed by non-Christians
would obviously not have been accepted,''even after the
work of dechristianization carried out on a certain
number of units, these units had to be initiated
linked to secret work, to secret organization, in order to
to be able one day to be presented as the initiators
apparent tors. At one time or another he was
necessary to come to this. But how to initiate
men with a secret organization without them doing
part of a secret group? It's impossible.

So we end up with this: Before the Franc-Ma-
bullshit, secret societies must have existed
in the Christian world; these secret societies were
organized by non-Christians who possessed the
necessary skills and experience, and they had
aims to dechristianize certain Christians.

Once again, this is the key point. Due
of the antipathy that the Christian spirit feels for
secret society, Freemasonry could not be founded
deated that provided that it existed previously,
in the middle of the Christian world, secret societies
constituted as we have just said. Without these
companies, nothing possible.

If, on the contrary, they existed, we can see that certain
some Christians, chosen from among those who were
fewer could have been attracted to it; that they were there
completely dechristianized by similar processes
to those we know to be in use today
in Masonry; that among them were found
subjects likely to acquire the necessary skills
saries; that a progressive march has been carried out

until the day when, after the constant extension of the
propaganda, certain circumstances arose
tees which finally allowed the innoculation of society
secret to Christianity.

In the absence of this condition, it is impossible
to admit that one fine day Freemasonry will have
could appear fully armed, fully equipped, in the middle of
Christian nations; as impossible as it is to understand
how a human being could have the limbs
bers of a thirty-year-old man on the day of his birth;
or, if we want another comparison, how a

egg would hatch without having been laid and
brooded.

The day when manifested itself in the Christian environment
a hypocritically constituted secret organization
in an offensive way as was from the start
Freemasonry, it took many centuries
before, the egg which contained it would have been laid and incubated.
It is even more than probable that many eggs are
found sterilized before this one could hatch.
The laying hen must have certainly recovered tirelessly.
hard at work. That's why she couldn't
to be part of the Protestant world that has been out for a century
barely from the convulsive childhood through which he had
had to pass, and who, coming from the disciplined Church and so op-
posed to the idea of a secret society, so ignorant even of
this idea, had obviously not been able in such a short time
first get a taste for the secret society, then
the aptitude and consummate experience that reveal
the organism and the methods we studied.
The Protestant world had to provide the nest, the environment

in which the egg of the secret society would finally come
to hatch.

It was something; However, it was not in-
core enough. It was indeed necessary that this Masonic egg
came to bloom everywhere, in Catholic countries,
as in Protestant countries. For this, we
we will see, a most active and powerful competition
health was necessary.

Study the question of origin as appropriate
of Freemasonry, it is therefore to seek what
could well have been this centuries-old egg-layer
Masonic, and thanks to what competition the said egg
could hatch everywhere.

To the question thus posed we answer: the pon-
Deuse is the Jewish race; the essential competition,
it was the English competition.

We will say why and explain how.

FOURTH PART

The Jewish origin of Fi»ane-\lasonry.

CHAPTER XIII

How the Jewish colonies spread
in the world after the dispersion were brought
to form secret societies and how
these societies, defensive as they could be
at first, became offensive.

THE STARTING POINT.

Since the tragedy of Calvary, the Jewish race has persevered
revered in his hatred of Christ. She persisted in preferring
rer the thief Barabbas to Jesus. This is evident
since she kept her religion, which is in opposition
fundamental with the Christian religion. She goes
even sometimes to the point of denying, or rather to the point of doing
deny the reality of the personality of Jesus Christ, this
which allows him to remove betrayal from history
of Judas.

Whether the Jews deny, contest, distort or not,
there is, however, one thing that they are obliged to do
recognize, it is the universal expansion of Christia-
nism. This religion which, according to them, would be based on
a fable, gave birth to a new civilization, it

created a world. This they cannot deny now-
ment, since it is against this world that they fight. There
domination of the religion of Christ for centuries
keys is a fact. This is where we start from.

It is obviously that the more widespread the em-
the worst of Christianity, and the more found themselves humiliated
in their beliefs and confused in their hopes
rancid those who appeared to the world as
murderers of the founder of this religion. Hate
that the Jews, deniers of the Messiah, manifested from
the beginning of this one by putting him to death, obviously did not
could only increase as the
Christian power. This is consistent with logic
human feelings. Especially since the race
Jewish, instead of fixating like all the others on
a point on the globe, was spread in small groups
immersed in the Christian ocean, as if she had wanted
living closely attached to what she cursed.
She thus followed Christianity step by step in

all phases of its triumphant development,
and she thereby lost no opportunity to humiliate
militation for his own feelings.

Let us note, from now on, that our reasoning
is in no way invalidated by the negation of those
who say: “Christ did not exist. His history
is an invention. » Because even assuming that the
Christian religion was based entirely on a fa-
ble, it would be enough if such a fable were accepted as
truth so that the Jewish religion would be humiliated.

It is undeniable that such a situation, for
a people who do not abandon themselves, who do not abdicate,

— and this is the case of the Jewish people, even after eighteen
centuries of dispersion — contains the elements whose
meeting is necessary for a relationship to develop
hatred as implacable and as persistent as that
which is revealed to us by the Masonic creation.

But the reasons we have just mentioned are not
not the only ones by which the Jews were brought to
hate Christians. Besides these there existed others
very, from the first centuries of our era, of nature
very different and which were to lead those of
they who would have resisted the first. They result-
rent of the situation which found itself made to the Jewish race
by its dispersion.

It has been almost nineteen centuries since the Jewish people
stopped being at home. While everyone else has
tooth a territorial homeland, a corner of the world where they
are free to live as they please, here soon
nineteen hundred years that, spread in small groups
among other peoples, he is condemned to this con-
painful train where each of us would feel in
a strange and inhospitable house.

Not very hospitable, we say; it is that in fact the
populations, Christian or not, who were invaded
by the Jews, could not, in the majority of cases,
look favorably on this intrusion of foreigners. If the
dispersed had separated from each other, if they
had penetrated in isolation into the environments where they
decided to live, if they had tried to blend in
and to gradually make us forget their foreign character.
gers, the fact of the dispersion would not have had the same
consequences. But no, the Jews intended to achieve

this impossibility of taking their homeland away
of their shoes. They wanted the Jerusalem that
had destroyed the Romans remained alive in
them, and for this they took care to group themselves everywhere
in small towns which constituted veritable
foreign body tables in the middle of other groups
humans. A mutual distrust could only re-
result from such an abnormal situation. Isn't that
what would happen if people we didn't know
were coming to settle in our house? Isn't it
not yet what happens every day in some
villages on whose territory attempts to establish themselves
remains a troop of gypsies?

This instinctive distrust was necessarily mixed well-
early on the hostility that the opposition of interests generates.

What did the Jewish colonies bring to the countries where
were they breaking in? Nothing but their needs. And these
needs, they could only satisfy them by destroying
ment of the natives. Were the newcomers from
less able to provide services and which ones?
It's a question. It was another one that we agreed to
entitled to receive these services. Without it being necessary
to examine things in detail, we understand
that he had to establish himself between the invaded and the invaded
sisters, however peaceful they might declare themselves
here, a control regime analogous, on one hand, to that
which exists between certain parasitic insects and animals
on whose body it settles. This one defends itself
as he can. He scratches where he feels embarrassed, bitten.
He feels the legitimate and natural need to expel
the intruder. The parasite, on the contrary, does not want to be

hunting. He refuses to leave, because what produces
the discomfort of his amphitryon gives him life.
Rather than leaving, he hides, at the risk of what
can follow, behind the obstacles likely
to steal it from the claw or tooth by which it
is continued. Such was the case, and this because of the laws
of nature, the situation that the colonists have
Jewish communities among other peoples since the dis-
persion. And by this, let us say in passing, can be com-
take what is ill-founded in the complaints
Jewish statements formulated in the name of justice, law,

equality, fraternity. A lie that all this
in Jewish mouths, as it would be in the
mouth of the flea which would demand from the dog the right
to bite him “in the name of fraternity”. Is the
name of the struggle for life that the flea bites and sucks;
and it is in the name of the fight for life that the dog
defends. So it is with the Jewish people with regard to others.
very, given that he is the parasitic people towards them.
Not to mention that this idea of fraternity that he in-
vocation is a Christian idea. Consequently, from
when he finds it good, far from hating and understanding
beat the ideal from which he borrows it, he should respect
this one. By doing the opposite, he destroys himself
all the force of his invocation.

From the beginning of its dispersion, the Jewish race became
therefore placed outside common law in the middle of
peoples, in conditions that are at least embarrassing
and irritating for them, both from a moral point of view
than from a material point of view.

This is a fact that cannot be denied and that, moreover,

we do not deny, but that we are quite naturally
inclined to look absent-mindedly, or even not to
watch at all.

In reality, we should never lose it
view: because, however insignificant it may seem to us, it
must necessarily generate consequences of a
incalculable scope.

We can even say that removing it from history as
we did it, it is to distort this story in its sources,
because it is to turn a blind eye to one of the most serious causes
constant and most active in the chain of
political and social events. This situation if
abnormality of the Jewish race is indeed sufficient, in itself,
to explain the state of open or latent hostility which
almost never ceased to exist everywhere between this
race and all others. If we want to consider
that it has continued in its irregularity since
so many centuries, and that during such an immense space
over time it has necessarily developed and multiplied the
fatal consequences that it entailed from the start,
we understand that it put the Jewish race in a state of
eternal war against all others, and that, by
continuation, it carried within itself an uninterrupted series of
struggles, violence, revolutions which have indeed had

place, but which we never thought of looking for
the distant cause where it is. It thus exists in
history some facts which, by perpetuating themselves or
renewing themselves, created situations and were by
even these are eternal generators of consequences.
And we pass without seeing them! These consequences
lulent; and we do not know how to say: they come from

there ; which means that we also do not know how to re-
mediate.

The establishment of Jewish colonies in the state of cyst-
your among political and social organizations
is one of them. Or these organizations had to re-
discard the cyst; or else the cyst must have devoured the or-
ganisms.

But let's not anticipate.

If the existence of parasitic colonies in the middle of
peoples is enough to explain the enmity with which the Jewish race
has always been pursued by all the others, including
much more did this enmity have reason to exist
in Christian countries!

There, the hostility provoked by reasons of interest,
overexcited on both sides by reasons of order
religious, could not do otherwise than to transform himself
sea in mutual hatred.

Violent hatred among those of the Christian populations
yours which, resulting from the invasions, carried so long-
time in them the passions and furies of the original
barbarity. Yet fought by the leaders of the
Christianity, by these Popes who have often
constituted the defenders of the Jews, dominated in this
by the principle of Christian brotherhood, and pity
no doubt also by this thought inspired by their faith:
that if the Jewish people were reduced to a wandering state, it was
by virtue of the condemnation that fell from the lips of
the one whose divine example nevertheless commanded
all the commiserations.

Hatred infinitely more bitter in Jewish souls
where she was not held in check by any golden principle-

dre also high; where on the contrary it was maintained
by the daily difficulties of the struggle for life
company in conditions of inferiority to
which had to be supplemented by cunning; where she was
exalted by the painful memory of Jerusalem
widow of her sons, by the eternal and crucifying spectacle
of the eternal triumph of the Crucified. In such
conditions, is it not this hatred that de-
will be fed almost exclusively everything he
could remain alive, active and offensive in
ancient Jewish nationalism?

Such was the material and moral situation created
between Christian populations and Jews through
coexistence of these three facts: the dispersion, the triumph-
phe of Christianity and the constitution of the colonies
Jews. It was a natural consequence of this
coexistence. This one having happened, this one had to
happen too. It was fatal. Or is it that the
laws of nature would have ceased to act,

CONSTITUTION OF JEWISH SETTLEMENTS INTO SOCIETIES
DEFENSIVE SECRETS.

Consequences, as we have said, had to arise
flow from this situation.

When we examined the conditions in
which secret societies are born, we have
given as an example that of a group of human beings
hands thrown by some chance into a con-
trée whose population demonstrates against these new
come from hostile intentions, if only because

her of what she considers to be her right of first
first occupant. We wrote:

“These people will naturally love
born to work together to take measures to
defense. Quite naturally too, they will keep
good to invite their adversaries to witness their deliberations
berations. On the contrary, they will apply as much
that they will be able to hide the result from them. They
will thus constitute with regard to these a company
secret. Secret society in an embryonic state, without
doubt ; but a secret society all the same, which develops
will develop and modify more or less depending on whether
will demand it the necessity which gave birth to it: that
of common defense, of the fight for life; according to

also the more or less natural tendencies, the more
or less ability of the interested parties. »

Now, the situation that we indicated and that the good
meaning indicates with us as being that where will be born
most naturally in the world a secret society
defensive, it is precisely that where they found themselves,
from the beginning of the dispersion, the Jewish colonies in
among all Christian peoples. The laws of nature
ture acting everywhere, they had to act for the Jews
as for all the others. Whether we consider or
does not consider the fact of dispersion as im-
posed by a divine will, since this fact has
existed, natural laws have not lost their empire
for that. Believers and unbelievers must fall
I agree on that; these because they do not admit
precisely tries that natural laws, without moreover
know where they come from; these because the con-

damnation which they consider to weigh on the
destiny of the Jewish people did not in any way imply
exemption from general laws. Since they do not see
nothing specified in this regard, Catholics must
consider that the fact of the dispersion was, as
all others, governed by these general laws which are
moreover in their eyes divine laws. And, moreover,
let them think about it: this is precisely the circumstance
wonder on which their faith is founded to rely,
for this is the fact eminently worthy of reflection:
that Jewish destiny completely realizes the given
of the condemnation in which they believe and that this
during the unfolding of this destiny, so strange
whatever it is, does not deviate in any way from the general laws...
Explain this to anyone who can.

As a result of the coexistence of the three facts:
dispersion, triumph of Christianity and establishment
ment of Jews in colonies among the others
peoples, the members of the said colonies are located
are therefore brought by the very laws of
nature to consult secretly with a view to
security measures they had to take, other-
said: to form secret societies to defend
sives.

This is an observation which cannot be denied or
the merits, nor the importance from the point of view of
possibility of the existence of secret societies constituting
killed by non-Christians in the Christian world;

existence that, in a previous chapter, we
we recognized it was necessary so that, later, the
Freemasonry could be founded.

This observation is moreover rather forward
age of the Jews.

Fight by hiding your attack, that is
to say, in short, attack from behind, supposes a
property which is not natural to man, from which he has
shame, and to which he cannot descend, when he
resolves, that because any other means of legitimate
defense is impossible for him. At least that is how he
is generally in those who have not deformed
the action of secret societies. The cowardice of which we
let's talk was obviously with the founders
of Freemasonry, since they gave the men-
dreams and deceit as the basis for their association.
We who denounce the Jews as being these
daters, we do not hesitate to consider that these
could not obey such condemned perfidy
nable when they formed their first companies
secrets within the Christian world. It is necessary
sity of the defense which they then obeyed, necessity
resulting from their desire to remain themselves,
while they settled among other peoples.
Unfortunately, as we have said, which
cache is almost necessarily led to trickery. Gold
the ruse quickly becomes the lie, and the lie
deceit comes even faster..., especially when
the need for defense is not the only feeling
which allows us to obey the excitements of hatred
to which every day brings new reasons
to increase.

It is therefore naturally, we would almost say
invincibly, that the Jewish colonies, consequently

quence of the coexistence of the facts of which we have
spoken, were led to form themselves into separate companies
Cretes among Christian peoples. The members of
These companies consulted among themselves according to the needs
of defense and they prayed together, conforming to
mant to traditional rites. Pure secret societies
defensively, it is understood; embryos of society
secret areas. But is it not the law of life that

beginning things are imperfect? And from then on
that these embryos existed, was it not through
natural walk and almost invincible even though they
must have been the seeds of these other societies se-
more treacherous ridges whose existence appeared to us
as essential to the progressive initiation of certain
some Christian individualities, before it could be
question of a secret society composed of Christians?

Did the Jews bring in these kinds of training
tions of very special abilities? The fact is without
great importance, because in the absence of skills,
they had before them the centuries which would owe them
allow them to be acquired. They could therefore understand
to start by wandering, to make mistakes, to go about things wrong and to go about it
resume until experience had given them
what they would not have received from nature.

However, it should be noted that they came
of this Orient, cradle of religious secret societies
which is constantly spoken to by Freemasons.
They had secret societies in operation among them.
cice in the time of Christ.

They therefore possessed, at least, in the absence of
attitudes, trends, and in the absence of com-

complete, at least a beginning of experience
nothing. It didn't matter, we repeat,
since, as the Christian world did not suspect
nothing, they had time to acquire experimental science
rhyme to replace the intuitive genius which would have
could have missed them.

Finally, they also possessed a positive ideal including
mun, another condition which we have indicated as
essential to the development of secret societies.
This ideal was the maintenance of their race, that of the
religion that she carried throughout the world and the reality
ation of the destinies of which she maintained in them the in-
destroyable hope.

No conditions were therefore lacking for
could develop in the Jewish race this genius of so-
secret society which would take root on Christian soil
yours without being noticed by unsuspecting believers
tifs.

Purely defensive and purely

Jews: here then, we will see, the starting point
part of the future Freemasonry and this point of
departure was, we have just noted, a con-
natural sequence of the situation of the Jews after their
dispersion.

TRANSFORMATION OF JEWISH SECRET SOCIETIES
DEFENSIVES IN OFFENSIVE SECRET SOCIETIES.

Due to the passionate attachment of the popula-
Christian tions to their religion, contempt in the
what they held the unrepentant murderers of Gol-

gotha, and also due to the small number of
these compared to those, what could the
Jews against Christianity? Nothing, if they acted
openly. They would have been massacred at the first
act of recognized hostility. From then on he is in the lo-
of things that their secret societies, for defense
sive as they might have been originally, became
smells fatally offensive.

Indeed, the more Jewish consciousness and hatred
had to suffer, the more they realized
their helplessness, and the more they had reasons
to get stuck in and want to give oneself at all costs
tisfaction. It is therefore in the logical order of things
that after a certain period of
the transitional state that we have just exposed, the Jews
had the desire to see annihilated the religion which sup-
planted, which annihilated theirs by humiliating it, and that they
have dreamed of a revenge which would be the condemnation
and the ruin of Christianity] execrated. It is also
ly in the logic of things that, forming
this double dream, they have always worked towards it
realize and that, each time a collision, that a
tear was happening somewhere in the world
Christian, they helped with all their power to his
enlargement. We can say that if they had not worked
valiant in the development of all heresies everywhere
where they occurred, they should have logically-
ment, consider oneself as having failed in the defense
of their crushed religion and the tables of their broken law
seated.

Under penalty of abdication of their traditions and

their secret hopes, a moment came when the
Jews were obliged not only to defend themselves
dre, but to attack the Christians in whose midst
they lived. Not to do so would have been to accept the degradation
foundation of their Jewish ideal. But this acceptance, we
can be sure that they never consented to it,
since after eighteen centuries of dispersion, we
let us see them remaining Jews, that is to say continuing
to stubbornly deny the Christian ideal. There's the
proof by the fact which does not involve any object-
tion.

So, on the one hand, they were obliged to attack;
and on the other hand, they could not do it openly:
here is the circumstance of essential importance, by the-
what explains everything that followed.

They were obliged to attack, we say, and we
have just indicated the reason of a religious order which
was pushing.

She wasn't the only one.

Any false situation actually generates misfortune.
will have consequences. Now the situation of the Jewish race
was obviously false, for the sole reason that instead of
settle in a place in the world where she would have been at home
she, this race spread among the others and pre-
tended, however, to remain independent of them and for-
sea thus a State in each of the States. She was
thereby condemned to remain the parasitic race
of all the others, as we have shown.
The necessity of the struggle for life imposed itself on her,
and her misfortune meant that, precisely because she
was the parasitic race, it could not engage in this struggle

only in odious conditions: by trickery, by
lies and fraud. It was fatal, because of this
that she was disarmed following the isolation of her
colonies among other peoples; due to this
that she was condemned to seek her subsistence on
these. It resulted from this that the Jews could not
manage for a long time to found stable businesses,
and that they endeavored to render to those in the midst of-
that they lived on services of a particular nature
related, those for which we were obliged to resort to
them: exchange and trading services, from which they
paid by reserving a commission. It was there

which particularly suited their situation
precarious. And thus, they developed within themselves,
generation to generation, the aptitude for brokerage that
we see in their descendants and who was con-
damned by the Christian spirit.

Naturally again, because of their aversion
against Christianity, they had to observe the de-
faults and vices of those in the middle and at the expense of
what they lived. Excellent source of earnings for
them and which also suited admirably to
their situation Is it not natural that we hide our
defects and vices, and as a result, we turn to
find a way to satisfy them, to those who are
themselves forced to hide? As a consequence,
the Jews who were in a state vis-à-vis the Christians
inferiority on all other grounds, were found
there in a state of superiority. They could impose their
conditions to those whose passions became objects
operating for them. The employment of their first

gains was therefore perfectly indicated in the usury loan.
This has remained the character of the race.

They thus created or developed in themselves the aptitude
study to take advantage of the weaknesses and vices of
those they were dealing with. We find this
aptitude not only in most individuals
belonging to the Jewish race, but also in the institution
Masonic tion who is remarkably adept at
play on the faults of one's opponents, in particular
of their vanity.

But let us notice, the cultivation of such an aptitude
and the habit gradually acquired of observing the weaknesses
and the vices of others to take advantage of them, these are
things of a nature to constitute by themselves a state
of war increasingly characterized within the so-
cities; they are even — the expression is not an exaggeration
— acts of war, treachery maneuvers
and quite basely offensive, since they tend to
increase the corruption of those to whom they serve
erect. Let us add that they must inevitably im-
place a demeaning mark on those who engage in it
vrent. How, in such conditions, the race
Jewish which had already deserved to be called the "race
of vipers", had she not become the most hypo-
written, the most perfidious, the most treacherous of all
races, such as the one who

would one day hunt for the infamous Masonic creation?...

So let's not forget it anymore, because as we see-
rons, these are certainly the initial circumstances
tials which dominate the entire Masonic question:
there were for the members of the Jewish colonies necessary

site to feed on the inhabitants of the countries in the
which they settled; and, alongside this situation
material already so full of consequences, there was
at the same time inconsolable pain caused by the
memory of the destroyed Jerusalem, through the spectacle
of the Church Triumphant; therefore hatred without
constantly increased against those among whom they
lived, increasingly stubborn desire to keep
the ideal that they condemned, desire for degradation
and humiliation for the opposite ideal, that is to say for
the religion of Christ; and this desire was all the more
nagging that it had to be kept hidden. From then on there was
also this inevitable consequence, given the
character that we see in the Jewish race: condemned
tion to the sneaky, treacherous, invisible struggle, to the incessant
effort of dissimulation, lies and hypocrisy
sie...

Mystery of the destiny of this race! It was the ba-
ser of Judas who, after being placed on the face of
Jesus, had to be tirelessly given by all
Jewish generations to Christian nations! It was
the face and soul of this people marked with an eternal
and indelible grin of betrayal! Yes really,
strange mystery, humanly inexplicable and which
appears today as a sort of underpinning
material aspect of the entire Christian mystery!

This is how, from the defensive measures they had
started by being, the Jewish secret societies became
offensive. But in such conditions, we see,
that Christianity is constantly attacked from a
invisibly, he must always have the air, when he

defended himself from being the provocateur. And, if abnormal
whatever such a situation was in itself, it was
an inevitable consequence of the course of things,
following the coexistence of the three initial facts: the dis-
persion, the triumph of Christianity and the will

stubbornness of Jews to remain Jews in the midst of
Christians.

CHAPTER XIV

There is a Jewish nation that is governed
secretly like Freemasonry.

THE JEWISH NATION,

If the Jews had spread out one by one in the middle
other peoples, instead of grouping by color
nies, two or three generations would have been enough to
that there no longer existed a Jewish race. It's about existence
and to the maintenance of these colonies which did not allow themselves
not penetrate by foreign elements that is due
this astonishing phenomenon, unique in the universe,
of a very numerous race having no territorial homeland
torial nowhere and preserved intact after eighteen
centuries of dispersion.

But is there only one Jewish race and religion?
Is there not also a Jewish nation?

Race, religion, nation, these are three terms which ex-
very different things take precedence, and over which the
Jews strive to throw as much confusion as possible,
when it comes to applying them to them.

When asked if there is a race, a
religion or a Jewish nation, they respond with the af-
firmative or negative depending on the case; or they
dodge the answer. This last way of
to get out of difficulty is still much that which they
prefer.

The truth is that there is not just one religion

and a Jewish race, but that in addition men ap-
belonging to this race and this religion constitute
a nation. Only the leaders of this nation want
absolutely hide it, due to the immense interest
that they have there. Do they not know that other nations
will not defend themselves against theirs, if they ignore it?
and because they know that we cannot defend ourselves against
what we don't know.

For this, they obscure the question as much as they
can by trying to falsify the definitions.

The words here, however, have sufficient clarity.

We indeed see men of the same reli-
region who are neither of the same race nor of the same nationality
nality. This is how there are Catholics of an an-
Glo-Saxon and others of German race. There are some
also who are part of the French nation and others
of the Italian nation.

On the other hand, we see men of the same race
who are not of the same religion or who do not belong
do not belong to the same nation. Example: the Germans
Catholics and Protestant Germans; the room-
Prussian mands and Austrian Germans.

And finally we see men of the same nationality
nality who are neither of the same religion, nor of the same
breed. Example: Catholic Austrians and
Protestant Austrians; German Austrians
and Austrian Slavs.

Confusion is therefore not possible between the three
terms.

The religious community created among men
the union of consciences. The breed community has

as a consequence the ability to feel and react
similar way, like the similarity of composition
chemical formation of certain bodies makes them behave
in the same way in the presence of certain others.
The community of nationality ends up giving
human groups a certain community of interests
goals at the same time as a particular ideal which is
as an extension of the family spirit and that
we call patriotism or nationalism.

We only have to look at the facts to see that
this community of interests and this nationalism exists
tent among all members of the Jewish race. The case
Dreyfus about which the whole world has been
stirred, provided a most conclusive example.

The costs of this affair were colossal. We
we had the confessions of certain journalists who recognized
could not have been purchased. On the other hand, we could

see in Paris the clouds of porters waiting
in the street the thousands of numbers of certain days-
which were given to them free of charge to be
distributed, even with extra money. These days-
nals only existed during the affair; therefore-
However, they were created especially for her. All
those who are at all in the profession know what it is
could have cost. Add to this the costs of the
peaches manufactured and transmitted by large agents
these to impress public opinion by way of day-
nals; the subsidies that had to be paid so that
they agree to mouth the same trumpet
pette, abroad even more than in France; THE
consciences that had to be bought in the political world

tick; the useful appointments that had to be obtained: in
the judiciary; and we will realize the resources
these which the fund had to dispose of which faced so many
expenses. Certain testimonies have proven that
this fund was international and Jewish. The Jews
showed us all the power of their nationality
nalism. Jls- have never stopped giving
evidence throughout history.

We therefore find among them this community
of interests which is noticeable in all natural groups
nationals. We find it even greater in the
Jewish group than in any of the others. And that's all na-
turel. For while in other nations the members
bres that unite the community of interests are often
separated from the point of view of feeling and consciousness
ciency, due to diversity of race and religion,
on the contrary, the union is complete in the Jewish nation
from three points of view: consciousness, feeling, integrity
rêt. A Jew is a Jew in all of these ways, on which
that point of the globe he inhabits. We don't notice it
not enough ; this is why it is useful to repeat it
after those who have already observed it.

But, it is objected, other peoples have a
territorial sorting; Jews don't have any. It is therefore
very improperly that you speak of the nation
Jewish

We could respond that we are wrong about this-
sus. Jews have a territorial homeland; this is the pla-
terrestrial net. This one is larger than the other
another one, it's true. But is there a me-
beyond which there is no longer a possible homeland

siblc. Switzerland is a small country. There
Russia is an infinitely bigger one. Can't he
Are there even bigger ones than Russia? East-
which nowadays an Englishman cannot find in
him in India as well as in Cape Town? If necessary
he would not defend this part or that part-
there from his domain with the same determination as he
would defend the metropolis itself. The Jew took action
accustomed to this idea whose root is also reli-
religious in him: that his homeland, after having been Judea,
has become the world. So he calls himself a Jew everywhere.
However, he enjoys a certain number of nationalities
that he has managed to be attributed for a century,
because of the advantages he found there. But he is vi-
possible that he considers these borrowed nationalities as
joining — to strengthen it — to its great birth
nationality, the only one that counts in his eyes, the one he has
maintained despite all obstacles and through
centuries: Jewish nationality.

THERE IS A JEWISH NATIONAL GOVERNMENT.

It would also be necessary to examine whether the community
nality of idealism and interests that we call
patriotism or nationalism indeed results from cohesion
bitation on parts of the earth neighboring each other
others.

It is sometimes like this; but sometimes also
it is otherwise.

Take two human beings who live a few
kilometers apart, one on this side of a border.

the other beyond. They are neighbors, and yet you
do not see them attached to one another or by common
nature of general interests, nor by that of idealism
patriotic.

On the contrary, this double community will exist
between two beings who can live very far from each other
on the other, provided that it is within what
we call the same homeland.

What then is the particularity to which it con-

has just attributed the differences as a consequence
what we have just pointed out?

The cause of these differences is that the beings whose
we are talking about are, on one side, connected by a govern-
commonly, while, on the other hand, this government
ment does not exist.

A government that imposes itself by force on
peoples of diverse origins do not always succeed
to make them a nation in the true sense of the word.
But we can say that there is no ideal community
patriotic where there is no community of gou-
vernment.

Isn’t that quite understandable! Nothing lasts
than what is organized. The religious feeling itself
does not even remain precise and persist across
generations only if there is an organization tending
to make it last. This is again one of those general laws.
rales to which God has subjected our world and to
which no one is permitted to escape. THE
Catholicism lives and lasts through the organization of the Church;
and this is precisely why his adversaries insist
are so much against this organization.

Well ! precisely, are we not going to lack
object to us: if there is only a nation where there is
government, the Jewish race which is not governed
born, cannot be considered a nation,

We answer: Are you sure that the Jewish race
not be governed?

For thirty years France has been subject to a
government: that of Freemasonry; And
you didn't suspect it. We had to
we learned it. And again did you start by re-
rush to face the facts. From this evidence
you didn't have the slightest suspicion, even though
France is your homeland. A government was able
exist at home, on the land bequeathed to you by your
ancestors ; he was able to cause there for more than a century the
disorders, revolutions, cataclysms that we
we showed in our previous work; And
You did not know it ! This government had you
escaped; you were his subject, and you didn't know it!
Do you believe that after this you are qualified to
say: I do not see a Jewish government; so he

does not exist!

Governments can exist without them being
way ; this is the truth that we have demonstrated
by exposing in the Occult Power against France
the secret body of Freemasonry. Conclude
that there is no Jewish national government
because we do not see this government is therefore
an absurdity!

Jewish national government may be occult
like that of Freemasonry. Those who de-

keep the Masonic government hiding this
government because they have an interest in it; those who
hold the Jewish government can make
even.

Instead of declaring a priori that there is no
Jewish national government, it is therefore necessary to find out if
this government exists or not: that alone is logical.

Now, by looking at things in a positive way,
that is to say, by basing our examination on facts,
we must conclude that the government exists
Jewish nationality, by this alone that the Jewish race has con-
served his cult, his religious and national ideal as well
that the community of interests between his sons, despite
eighteen centuries of dispersion.

If we reasoned about this properly,
we would say to ourselves: There is a community of ideals
triotic and community of interests among the
men only where there is organization, that is to say gou-
government; the community of ideal and the community
nity of interests exists among the Jews; so a gold
national organization, that is to say a government
Jewish also exists.

Instead, we looked at the effect, but
like children. We admitted that this effect
could have happened on its own. We do not have
knew how to trace its cause. We left ourselves
fooled by an appearance. We were accustomed
to see government only where there was a
territorial homeland. The Jews seemed to us no longer
have had since the dispersion, and we concluded
that there should therefore no longer exist a people

Jewish; no more Jewish national family whose members
were linked by the community of soul, of feeling
ments and interests; therefore no more Jewish government
neither. It seemed logical: no homeland,
no people; no people, no government.
But since after eighteen centuries, we see
that we were wrong on the first point and that despite
of the absence of a territorial homeland, as we understand it
tends in general, it remained a Jewish people, we are
I forced, to be positive, to return the second
part of the reasoning and to say: since there exists
a Jewish people with a community of ideals and a
community of interests, there is also a government
Jewish ment by the action of which this double commun-
nautity was maintained.

The argument we used to
prove the existence of a guiding will behind
Freemasonry is much more applicable
to the Jewish people, because their nationalism is well
more active than Masonic solidarity.
Freemasonry has no homeland either
be that the world; she declares herself a universe
saddle, and it nevertheless has a government, of a
special nature, it is true, since it is occult;
but it’s a government all the same.

Although the Jewish race claims to be aristocracy
of the world, it does not therefore escape the general laws
nerals. Since there are no groups anywhere
humans who can keep the ideal community
and the community of interests if their elements are not
maintained by an organization, by a government

is lying ; since always and everywhere it is this which en-
gender that; and since the Jewish race, after eighteen
centuries of dispersion, still manifests the unity of
religious consciousness, unity of feelings and unity
of interests at the same time; since she has a Jewish soul and
not a French, German or Belgian soul, in
despite the nationalities acquired by her here and there, it
is evident that a Jewish nation exists, with an or-
ganization, a constitution, a national government
national. So that it would be different, once again,
the Jews would have to have been placed outside
natural laws, above them. But it is impos-

sible. They constitute a wandering people, it is understood,
but those who wander are subject to the laws of
nature like any other.

THE JEWISH NATIONAL GOVERNMENT
IS AN OCCULT GOVERNMENT LIKE THIS
OF FREEMASONRY. i

Therefore the Jewish race is constituted as a nation.
She has a government. Can't we see this one?
This simply proves to us that it is occult,
like that of Freemasonry.

There is, moreover, no reason to surprise us.
neer of this. It is the opposite that we should be
surprised if this opposite existed; and this, by reason
very simple as follows: the conditions of existence of the
Jewish people, have been, since the dispersion, absolute-
special conditions; therefore the government of this people
must have been special, too. And what could this gou-

government? Logically and due to the conditions
of existence, it could only be the government
secret. This is truly positive reasoning.

Eternally invading people, but in
conditions such that nowhere is he at home, because
that everywhere its colonies are drowned in the masses
within which they settle; therefore,
people eternally in the situation of the nations around
vahies who refuse to be absorbed; therefore-
what people are still eternally conspiratorial because
that he is weak; deliberating secretly; intriguing
secretly; forced to organize his whole life in one way
secret lesson; practicing this for centuries;
making secrecy second nature; and so
obliged by force of circumstances or not to administer
neither govern themselves, or to administer and govern themselves
ner secretly. It's strictly logical.

We have shown how the Jewish colonies
had been led to form separate companies
cretes. This initial fact alone would be enough to cause
create a secret government. N / A-
have we not noticed that the consequence of the function
formation of a secret society, it was a certainty
tain distortion of characters? The fish that live
wind in the dark depths, we are told, are

blind, although they are descended from types who do not
were not. This modification of individuals was
the consequence of the conditions of their existence.
So it is with those who make a habit of living
grouped into a secret society. If we could
note such large deformations caused in the ca-

French characters by the sole Masonic action
whereas, however, Freemasons are not subject
him regime of secrecy only with regard to their lives
Masonic, what must not have been these distortions?
tions for the representatives of a people who were
constrained by the particular circumstances of his
existence, to hide almost all manifestations
tions of his life?

Besides, do we suppose orders or simple
instructions addressed in a visible manner to
organized organizations such as Jewish colonies
in secret societies? These companies would have been revealed
thereby.

We are here in the presence of facts which superimpose
poses and which follow one another.

On the one hand, the secret organization of the colonies
Jews is a fatal consequence of coexistence
of the three facts that we have pointed out: the dispersion,
the triumph of the Christian religion and the will of
Jews to remain Jews.

On the other hand, the integrity and unity of the Jewish ideal
as well as the community of interests could not
be maintained by the sole action of mid-colonies
nuggets drowned in the waves of the Christian oceans and
isolated from each other. For such a result
has been obtained, the action of a management center
national, intellectual, religious and social, other
said, a national government was necessary
sary.

And finally, because the colonies which were located
thus attached to each other were constituted

killed in secret societies, this national government
must have been secret himself. This led to this.

We will add that if the Jewish colonies had
constituted in secret societies, it is because they
had been obliged by the fear that they would destroy
their organization. The danger was much greater
for their national organization. Populations
Christians would not have supported the idea. As to
to governments they would have quite naturally
been inclined to consider such an organization as
dangerous for them.

Jews may object that they have not con-
birth of such a government. But their ignorance
in this regard, assuming that it is real in the
greatest number of them, does not prove absolute-
lies nothing. Forty million French people were gou-
vered and still are by thirty thousand of them
united in a secret society. They suffered this government
lies and they obeyed him without knowing it. Much better !
Among the thirty thousand, many ignored
long since the association of which they were part
constituted the government of France. And for-
so much so, the association in question is apparent. She
is only secret as to its organization, its origin
gine and its purpose. And yet also this goal is con-
milking the ideal of our race. If, in such circumstances-
tances, which singularly increased the difficulties
cults, we were still able to govern ourselves without
that we realize it, if we were able to
lead to our decline and our ruin as we
drives unconscious animals to the slaughterhouse, including

Could a Jewish secret society not
govern the mass of the nation without being noticed
to receive, while it does not thwart the aspirations
of the governed, that on the contrary it serves them, that it
provides them with the satisfaction of their needs
revenge and that it leads them to triumphant destinies
phales?

The Jewish race imagines that it only obeys its instincts
confused with her religion, and that is why she
does not notice the direction given to him.
This is how Freemasons, too, believe
obey only themselves, because the impulse they
undergo is in the sense of the ideas that we have put into
them.

Besides, one of two things: either the Jews

who deny the existence of their secret government
are not part of the secret society which serves as his
base, or they are part of it. In the first case
they speak of what they do not know, Jews as they are.
In the second, they are obviously prohibited from
divulge nothing. In such a matter, as we
demonstrated it in our previous work,
the affirmation or negation of the interested parties is without
value. Reasoning based on observation of
Facts alone should count.

Now reasoning has shown us that establishing-
ment of a secret government can only be explained
by necessity, but that it always corresponds exactly
to this necessity, if the members of the collectives
skills to organize have the desired skills
or if, even though they do not present them, they have

the time and the will to acquire them. Since the
necessity speaks, which in other circumstances is-
extraordinary trait, becomes natural.

National groups other than the people
Jewish having all settled on a point on the globe where they
were at home, they had no need to hide.
So they governed themselves in broad daylight. And even
should it be noted that they obeyed the general rule-
general which wants us to resort to secrecy when we
needs it: for example, with regard to the gou-
ernment of their foreign policy. For what?
Because this department whose purpose is to rela-
tions with foreigners, nations do not feel
not completely at home. On the other hand, each
time a people saw themselves invaded by a conqueror,
he was obliged, if he did not want to submit or let himself-
ser absorb, to have recourse to the secret organization
means of defense, he who, however, administers himself
comes to light in ordinary circumstances.
He sought to hide his thoughts, his
hopes, his preparations. He was conspiring, whatever
was his natural loyalty. This was seen almost everywhere,
and particularly in chivalrous Poland.
But what is a conspiracy carried out in
such conditions otherwise, as we have said.
a secret society that lasts as long as it lasts
necessary for the invader to be thrown out of the native soil
national, that is to say so that the defeated people can rebuild themselves
found in the normal situation of a people: among
him and master in this home?

Which was only accidental and abnormal for the

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other peoples having been the constant situation for
the Jewish people for eighteen centuries that this people
stopped being at home, he left quite naturally
followed that he was constantly obliged to
see recourse to the government which everywhere and in
all time has corresponded to this situation. And
this is how — however strange it seems to us at first
at first glance, for lack of reflection, — while
the secret government was not for other peoples
that accidental and temporary necessity, it was for
the Jewish people permanent necessity.

Or govern yourself secretly, or see the ideal perish
of race; such was the alternative to which this little
ple has found himself cornered without interruption for ten-
eight centuries. He did not let the ideal of the race perish.
Of this we are absolutely sure. So he got
governed secretly.

Napoleon I^'' was well aware that the little
The Jew had a very particular organization. At
during the meetings of the Council of State which preceded
those of the great Sanhedrin to which he decided, he
uttered his words: “I point out again
calf that we do not complain about Protestants, nor about
Catholics, as we complain about the Jews. It's that
the evil that the Jews do does not come from individuals,
but of the very constitution of the people. »

The constitution of the Jewish race as a nation:
this is the truth that we have done everything to hide from us.

We succeeded, because this truth remained little
almost unnoticed until now. And yet it contains
immense historical consequences.

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There is no doubt, in fact, that the government
of a people so extraordinarily attached to their tra-
editions and which, therefore, is quite natural-
willing to fight for them; who, living everywhere,
possesses means of action everywhere; who, having
seized in all countries of this great element of
corruption: money, is obliged by its situation to

corrupt rather than fight openly;
who knows how to do it, even if it is only because
that he was forced to get used to the actions
sneaky lies; who, moreover, considers himself
having a mission: that of serving as a guide to humanity
manity; there is no doubt, we say, that the
government of such a people must have a
colossal power and that its action in the course
world events, although she has almost
never been reported before Drumont wrote the
Jewish France, must have been considerable, especially
during the last centuries. We do not fear
to say that the observation of such a fact entails the
revision of the entire story. This story has
been distorted right down to its sources. We were made
take as effect what was cause; for this reason
which was effect. We were assigned responsibilities
bities to whom they did not belong... And the rest to
the amendment.

We know that, as of now, certain authors
see things the same way we do.
They realize that in their assessments
contemporary events, Toussenel, Gougenot
des Mousseaux and finally Drumont had the vision

exact things. They understand that it is in the
path opened by these precursors who must undertake
manage those who want to work not only for
the salvation of France, but also for the freedom of
humanity. Their works, impatiently awaited,
will come to shed greater light on this if
obscure, but such an important question.

CHAPTER XV

Traces of the Jewish National Government from the dispersion until the 11th century.

THE GREAT SANHEDRIN.

Many readers will wonder how the race
Jewish community can be run by a government without
that there has remained no trace of it since the dis-
persion.

We would be the first to be surprised, if

was like that.

That the invisibility of the government of the Jewish people
is complete now, after centuries of effort
strong people contributed to producing such a result, this
is understood. The study we have made of gold
Masonic organization in the occult Power against
France has taught us that a secret government
is possible in our time. But it is thanks to
a science acquired by experience.

However, the Jewish people did not have this experience
not at the time of dispersion. He had found himself just-
than then under ordinary conditions; He had had
a visible government like all the others
ples. It is only at a time when new necessities
sities imposed themselves on him, at a time when his destiny was
suddenly came so strange, so unique, that it was con-
traint, since he wanted to keep his national ideal-

lai, to first imagine and then realize a
the government elm adapted to its extraordinary
situation.

We are sure that he was able to find the organization
tion and form of government which suited
this situation, since the Jewish ideal is still alive
after eighteen centuries of dispersion.

But before finding it, it was obviously necessary
let him look for her. From visible government to government
absolutely invisible change, there was necessarily
transitional degrees. It is at least during
this period of research, groping and experimentation
adaptation that we are lucky to meet the
traces of the government of the dispersed nation. And
in fact these traces exist; but very few are those
who cared to look at them. There is, apparently
he, like an instruction, given we don't know by whom,
in the name of which we make it our duty to ignore
everything that concerns the Jews since eighteen hundred
years.

We must first imagine the government
Jewish government at the time of the fall of Jerusalem
lem; for even this is generally unknown.

This government was exercised by what we call
under the name of the Great Sanhedrin.

Abbot Joseph Lémann, converted Israelite, writes
in his beautiful work: Napoleon I^^ and the Israelites:

"There was nothing greater in the ancient
republic of the Hebrews as the Sanhedrin. He for-
but the Supreme Council of the Nation. It appears
for the first time after returning from captivity

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in Babylon, around the Maccabean era; its date is
between the year 170 and the year 106 BC. Verify
Sovereign assembled table^ the Sanhedrin had, in
the last days of Jewish nationality, replaced the
monarchy: also its authority was considerable,
all at the same time doctrinal, judicial, administrative.

“He interpreted the law. He judged major causes.
He exercised an exact influence on business administration.
monitoring. As for its composition, it was
seventy-one members, including the presidents.
The seventy-one represented the three classes
of the nation: the priests, the scribes or doctors and
interpreters of the law; the elders, taken from among the leaders
of tribe and family. »

For his part, Father Chabauty writes in a
curious study entitled: The Jews our masters:

“Whatever its true origin and date
real from its first beginnings, the Sanhe-
drin or Great Council, existed among the Jews before
their dispersion and sat in Jerusalem.

“This assembly, political, religious and judicial
ciary at the same time, was responsible for all im-
carrying the nation. She recruited herself
and chose its own members. »

Note in passing that this method of recruitment
is that of each of the Masonic Secret Societies
superimposed ques.

“His authority was immense. The high priest,
who was part of it by right, was ordinarily
leader. It was in front of her that they were last
brings out all the serious causes judged first

proceeding in lower courts. The Sanhedrin
could impose the death penalty.

“The Sanhedrin consisted of seventy-one
members, namely: of a president, in Hebrew nasi or
nâci^ chief, prince, and seventy assessors. »

These were divided into three distinct classes:

“1° The Princes of Priests: “Principles Sacer-
dotum”. This general name included
not only the high priest in office and his
predecessors still living, but also the leaders
of the twenty-four priestly families.

“2° The Scribes: “Scribae populi”, or doctors
of the law. They formed a large corporation
and powerful, whose ministry consisted above all of
interpret the Mosaic law. Under the theocratic regime
tick of the Jews, religion and politics were found
closely united; also the Scribes were very
both jurists and theologians. They ap-
almost all belonged to the Pharisaic sect, and
enjoyed great credit with the people. This
was only the most illustrious of them, such as the
Nicodemus, the Gamaliel, who entered the Sanhedrin.

“3° The Elders of the People: “Seniores populi”,
that is to say the notables who were taken among the
heads of the main families. They constituted the ele-
purely secular ment of the Grand Council of the na-
tion.

“Jewish coins of the first two centuries
BC and the first century AD
testify to the great authority of the Sanhedrin and
of its usual leader, the High Priest.

“Since John Hyrcanus, son and successor of Simon
Maccabeus (135-106) BC), the mon-
Jewish families had this legend on their faces, surrounded by
crown of olive trees: John the high priest
and the Council of Jews.

“It was the same under Judas Aristobulus, his
son (106-105). They wear, with the crown of olives

vier: Judas-, high priest and council of the Jews.

... “The coins of the last of the Hasmonean princes, Antigone (40-37), wear on the face, in Greek: the King Antigone, and on the reverse, in Hebrew: Mathatias the high priest and the great council of the Jews... (Antigone in Greek and Mathatias in Hebrew, not doing only one character).

“Since the Christian era, we have found several coins that we bring back to the time of the first revolt of the Jews against the Romans (66-67), and which have these legends: Elèazar the high priest; Simon Nasi Israel, Simon prince of Israel. »

The last apparent assembly of the Sanhedrin had taken place before the ruin of Jerusalem, sois Titus. Since then only one word: the dispersion has covered the history of the Jewish people; and it was like an imlie funeral sheet. We imagined that, driven from their land, this people thereby ceased to exist as a people, that is to say as a human group hand connected by the unity of ideal and the unity of interests. And this is why we did not worry about knowing what what became of the Supreme Council of the Nation. Wasn't it is not natural that it should disappear like this nation herself? We now know too well that under

what was taken for its shroud, the Jewish people were not was by no means dead, and that he was not even sleeping, as Lazarus had done in his shroud. The Sanhédrin could have disappeared when the Jewish nation was scattered; but since this nation is not dead, this Sanhedrin, in one way or another, lived; or, in its place, something into which it has been transformed shape.

THE PATRIARCHS OF JUDEA.

In the book we have just discussed: The Jews our masters! published in 1882, Father Cha- Bauty tried to find some of the traces left by the government of the Jewish people since the dispersion.

He writes :

“At the ruin of Jerusalem by Titus (70), combegan the first and great dispersion of the Jews

in the world. The second took place under Adrian,
after the defeat of Barchochebas (135). From
At this time, the Jews were definitively expelled.
of Jerusalem and Palestine, and the entire nation
whole dispersed.

"Those who, under Titus, escaped the sword,
flames and captivity, took refuge in various
countries of Europe and Asia.

“Some headed to the countries located to the south
and west of Judea, in different parts of
the Roman Empire, notably in Egypt, Italy
and as far as Spain. These Jews were called Jews

of the West. Their immediate leader resided in Pales-
tine, most often in one or the other of the two
cities of Japhne and Tiberias. He had the name
of Patriarch of Judea.

“Historians thus recount the establishment
of these Jewish patriarchs. Despite the triumph of the Ro-
hands and the terrible vengeance they exercised, he
there were a number of Levites and simple Jews
who could not bring themselves to imitate the example of their
brothers and to leave their homeland. Hidden during
In the early days following the war, they resumed
confidence and reappeared as soon as they were assured of
have nothing more to fear. They tried to reassure
appear in Judea as much of the remains of their
nation, and to maintain the exercise of their religion there.
Authority naturally concentrated in the hands
of these Levites, and more especially of one of
them who was chosen as leader, and to whom was conferred the
name of Patriarch. His authority increased as
as the number and resources of
Jews established in Palestine. To this group is attached
soon, spiritually and politically, all
Jews emigrated to Egypt, Italy, Spain
and in other parts of the Roman Empire. THE
patriarchs exercised a very great authority over them
tority. They decided cases of conscience and
important actions of the nation; they led the
synagogues, as senior leaders; they establish-
know taxes; they had officers called
“apostles”, who carried their orders to the Jews of
the most remote provinces, and which collected the

tributes. Their wealth became immense. These
patriarchs acted in an ostensible or ca-
ched, according to the provisions of the Roman emperors
towards the Jews. In 429, Theodosius the Younger informed them
prohibited from establishing and collecting taxes. From
then, there is no longer any question of them in the story. »

These last sentences which summarize the indications
provided by historians on the beginnings of a par-
part of Jewish history since the dispersion, we ex-
explain at the same time how this government
of the Patriarchs, at first more or less visible
“according to the provisions of the Roman emperors to
towards the Jews", was obliged to transform himself little
little by little into a completely occult government,
under penalty of ceasing to exist. Alone, we know,
necessity can give birth to organizations
secret. We see how things must have turned out
pass, as far as the Jewish people are concerned, just in
considering the consequences of the ban made
by Theodosius to the Patriarchs of Judea
see taxes. Indeed, no money, no taste
payment possible. So that was the end of the government.
ment of the Patriarchs if they obeyed the inter-
diction to establish and collect taxes. As
they were incapable of open resistance, they did not
could continue to govern only on the condition of
to hide.

Or become occult, or cease to exist: it’s always
days under the influence of a similar necessity as the
governments become secret.

THE PRINCES OF CAPTIVITY.

Father Chabauty continues as follows:

“These Patriarchs of Judea all came down
of the tribe of Levi. Their succession lasted approximately
350 years old. However, as we will see, they do not
actually read in Israel, during all this time,
that a secondary power, reporting to an authority
higher and more sovereign.

“The other portion of the Jewish people, which came out of the
Palestine after the ruin of Jerusalem, went to
countries located to the north and east of their homeland, in

Syria, Armenia and Georgia, in Babylonia
and Persia. According to the Rabbis, it was the elite of the na-
tion, in large part, and most families
descendant of David who took this direction and
settled mainly in Babylon and in the provinces
neighbors. Historians of Georgia and Armenia
confirm these assertions of rabbinic writings, by re-
knowing that the Israelite element dominated in the
Georgia from the first centuries following the dis-
persion of Israel, and that the royal family of Bagra-
tides or Pagratides, in Armenia, gloried in
descended from the kings of Judah and carried in his arms
David's harp.

“These Jews, as opposed to those who had
emigrated to the west of Jerusalem, were called
Eastern Jews. Their leaders, from the royal family
of David, took the title of Princes of the Captivity
or Exile. Jewish writers place great emphasis on
difference between the Patriarchs of Judea and the

Princes of Exile. The first, they assert, were not
as the lieutenants of the seconds. The Princes of
Captivity had the quality and absolute authority of
supreme leaders of all the dispersion of Israel. From a-
Following the tradition of doctors, they would have been insti-
killed to take the place of the ancient kings, and they have the
right to exercise their empire over the Jews of all
country of the world. For many centuries, their
The usual custom was Babylon. They exercised their
sovereign action over the Jews of the West by the
termiary of the Patriarchs of Judea, and on the
Eastern Jews directly by themselves and from a
public manner, from the 3rd to the 11th century, thanks to
benevolence of the various dynasties to which the
Babylonia was successively subjugated.

“The first among the Princes of the Captivity
of whom the story speaks was Hiina (2nd century). It was
contemporary of Judah the Holy, patriarch of Ju-
dee, who highly recognized her own inferiority
rity and the sovereign authority of the prince over him.

“The Rabbis, who report these facts to us,
must know better than anyone the history in-
time of their nation.

“To cite just one rabbinical writing, but
who enjoys the highest authority among the Jews,

the Babylonian Talmud, around the 6th century, affirms
expressly the existence and sovereign power of
Princes of Captivity. Interpreter in the treaty
Sanhedrin, folio 5 recto, the famous text of the
phetia of Jacob (Genesis 49, 10): “The scepter does not
will not be necessary in Judah: they are, he says, the Echmalotar-

ques, Princes of the Captivity^ in Babylon, who hold-
the scepter of Israel. » (See On Harmony Between
the Church and the Synagogue^ by the knight Drach (an-
converted rabbi), volume 1% page 174, Paris,
1844.)

“I reject,” adds Father Chabauty in a note, “
the scriptural interpretation of the Talmud, which is false,
but his testimony on the existence and authority of
Princes of the Captivity retains all its value. THE
rabbinical writers who wrote the ba- Talmud
Bylonian lived on the premises and under the power
of the Princes of Captivity. More than all others,
they were able to know who the authority was,
and above all the secret authority of these princes of nature
Jewish tion. (Echmalotarch is a Greek term, said
Drach, which means Prince of Captivity.)”

The author of The Jews Our Masters indulges in con-
following considerations on the nature of the power exercised
by the Princes of Exile or Captivity.

“When the scepter went out of Judah under Herod
Ridumean, he writes, the power of the Great Council
was significantly reduced. From the external point of view
laughing and governmental, she had only a weak
action ; it became almost zero, when Judea
was reduced to a Roman province, and the impediments
ers had taken away from the Sanhedrin the right to condemn
ner to death, about forty years before the ruin of
Jerusalem.

“But there is no doubt that even then, in
this externally diminished situation, the Sanhe-
drin and its ordinary president, the high priest,

had on all the Jews, in religious terms,
political and national, a moral influence and a
occult authority of the most considerable, and that the di-

real direction of the Jewish nation, whether in Palestine
tine, whether outside, was absolutely between their
hands. We have proof of this, among many others.
very, in the general revolt of the Jews against the
Romans, before their first dispersion. Entrepreneurs
taken of this kind, and on such a scale, cannot
wind take place without there being a self-help center
rity, whether visible or secret, universally recognized
known and obeyed, who combines and organizes things,
and which gives rise to the movement. This center until the
ruin of the Temple, was the Sanhedrin of Jerusalem.

“This great Council disappeared in the first dis-
persion.

“But the authors of the Talmud and the Arab writers
later hinists assure us that the Grand Con-
The foundation of the nation was reconstituted in Babylonia.
We have told according to them how the elite of
Jewish people, in large part, and most of the fa-
A thousand descendants of the King-Prophet had taken refuge in
this country in the year 70, following the victory
of Titus. Among these exiles were found the
remains of the Sanhedrin. Extraordinarily attached
to their traditions and customs, the Jews take
pressed to re-establish the central authority of their na-
tion. At its head was placed one of the descendants of Da-
vid, taken from among the doctors of the law, who received, with
the title of Prince of Exile or Captivity, the qua-
lity and power as supreme leader of the whole dis-

destruction of Israel. Next to him the Great reformed
Council, of which he was by right president; and now-
but the princes of the nation, depositaries of the sovereignty
rain power, were always chosen, between the doc-
totors of the law, members of the new Sanhedrin.

“There is nothing improbable in the fact that, from 70 to 135,
the general revolts of the Jews against the Romans,
outside Judea, under Trajan, in Judea, under Hadrian
were inspired and ordered by the Princes of
Exile.

“Be that as it may, and although, for a certain
tain time, around the patriarchs of Judea, self-
secondary rity, have grouped together famous schools
or academies, from which came the doctors Emoraïm
who wrote the first parts of the Talmud, he
is certain that, from the 4th century, according to the testimony of

Saint Jerome who inhabited this country, there was no longer
or almost no more doctors of the law in Palestine,
and that, in the sixth century, the supreme religious power
and politics of the nation had its sole seat in
Babylonia.

“To establish the authority and spiritual mission
of their doctors, the Talmudist writers and rabbis
nists trace them back to Moses by a chain
traditional uninterrupted, whose rings are
are communicated to one another the oral law that
the leader of Israel received from God, they said,
along with the written law^ on Mount Sinai...

“It is therefore, as also affirmed, according to the
Rabbis, the learned Drach, among these doctors of the
law, that of the dispersion in the 11th century, were successful

carefully chosen the sovereign leaders of the nation
Jewish. And it's on this big traditional channel
doctors, of whom they weld more or less well the
rings, which were supported and are still supported
Talmudist Jews to claim that Israel has always
days possessed true teachers of the law, and that he
has not ceased to have at its head a true spiritual power
legitimate, truly of divine origin, and to which
he is obliged to obey as to God himself.

“It is indisputable that, from the external point of view-
laughing and official, the princes of captivity and their
Sanhedrin had only very weak authority, under
the domination of the caliphs of Babylon. Their situation
tion hardly differed from that of the Sanhedrin of Je-
rusalem under the Romans. But their moral authority
and their occult action on the dispersed nation equaled
at least that of the former Grand Council.

“The reason is that this political power
and nun of the Princes of the Captivity and their
•assessers was affirmed and consecrated by the Talmud
even. By translating and interpreting the prophecy
tie of Jacob: the scepter shall not be taken from Judah, nor
the prince of his seed, until he comes
which is to be sent, the Talmud says: The scepter does not
will not fail in Judah: they are the Princes of Capti-
life who hold the scepter of Israel; and the legislator
in his posterity: it is the descendants of Hillel who
teach religion to the multitude. (Hillel, one of
former doctors of the law, from the maternal side of

the race of David and who lived under Augustus and He-
rode the Elder.)

“This text clearly proves that, for the
tors of the Talmud, or Ghemara of Babylon, the principal
those from captivity were the legitimate continuators
and holders of concentrated sovereign power
formerly in the tribe of Judah. By the expressions:
“the legislator in his posterity; these are the descents
dants of Hillel, etc.,” these doctors Emoraim
bother themselves and their other colleagues. They say to each other
comes from David and Judah, like Hillel from whom
they “are the descendants and successors in the
spiritual mission to teach » religion to the multitude
attitude”. Therefore, according to their assertion,
there was in the 6th century, in Babylon, near the Princes
of the Captivity, true doctors of the law, as
in the past in Jerusalem, with the high priest.
For them, therefore, nothing had changed in power
political and religious of the nation: that of Jerusalem
lem was perpetuated in that of Babylon.

“These affirmations of the Talmud, which were continued
newly taught and commented on by the Rab-
bins in the following centuries, in every city and
in each country, as Maimonides affirms,
formed the conscience of the Jews, who believed themselves
obliged to obey with the deepest respect and with
perfect accuracy and submission to the or-
dres and decisions of this supreme authority, and
to consult it in all circumstances
satisfying and difficult. » tv-i

As we can see, there are indeed
traces of the government to which the Jewish nation obeys
in the centuries following the dispersion. These proofs

ves result from the edict of Theodosius the Younger in 429,
affirmations contained in the Talmud which was
precisely composed in Babylon in the early
centuries CE, and rabbinic writings post-
laughing.

It is impossible to deny the authority of these writings
while their veracity on this point is attested
partly by the material fact that constitutes the edict of

429, while they are corroborated by each other
tres, while their assertions are contrary to
Jewish interest, especially since we see them so
consistent with the conclusions to which he reasons-
abstractly brought us to this point.

The Jewish government existed after the dispersal
sion, and the traces that we find of it are well
as we should have supposed them: they show us
a transitional government between the government
ment visible and the government conceals. The Pa-
triarchs of Jerusalem were more or less hiding
"according to the provisions of the Emperors with regard to
Jews", and the Princes of Exile did the same,
since the Talmudic writers experienced the
need to establish the legitimacy of their power as well
than that of the doctors who assisted them in the exercise
seat of the supreme judiciary.

Our fathers and the writers of previous generations
teeth, deceived by those interested, were able to neglect
this question, as moreover they neglected everything
which had to do with the Jews. These benefited
for too long of the state of mind that they had the pre-
clairvoyance to create, state of mind which consists of suspecting

treat a priori as a fanatic anyone who speaks of
Jews other than to sing their praises
or at least to pity them. Because of this if-
lence so regrettable, we can be surprised at
simple recounting of the facts. But let us be surprised
or not, these facts speak; and they tell us that if
the Jewish nation was dispersed, it was nonetheless
been governed in a more or less visible manner,
at least until the 11th century.

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CHAPTER XVI
From the 11th century to the present

the event of the year 1005
the secret constitution of the Jewish government
was necessarily the consequence.

“In the 11th century,” writes Father Ghabauty, “according to

the rabbis, the caliphs of the East, afraid of the power
strength and audacity of the Princes of the Captivity,
declared the enemies of the Jews, They closed their
numerous and flourishing academies, dispersed
their teachers, and put to death their prince Eze-
chias (1005). This persecution forced the Eastern Jews
rate to abandon almost all the countries they
had lived in peace for a long time. THE
some took refuge in Arabia, others, on a larger scale
number, withdrew towards the West, and until
France and Spain. From the eleventh century,
history no longer speaks of the Jewish Princes of Capti-
quickly.

“The famous traveling rabbi. Benjamin of Tu-
dele, claims to have one, still reigning in Ba-
bylone, of his time, in the twelfth century. But his witness-
gnage is unique; no other contemporary author
rain doesn't talk about it; it is not even certainly de-

shown that this Rabbi personally made the
journeys he recounts. »

Is this silence of history equivalent to a disappearance
real tion of the Princes of Exile, and since the 11th century,
did the Jews no longer have central power or
sovereign leaders?

We believed it because for too long we
only took into account external history. But
we understood, as the author writes, that we want
let's quote:

“That for more than a century, the upheavals
religious, political and social, in both worlds
of, depended, most often, on occult causes.
yours, which alone makes them truly explainable and
understandable. This can no longer be denied:
beneath the apparent history, there was, and there is
core an underground story.

“From then on, since the life and action of societies
secrets and Jewish Masonry in particular,
were possible and continued below
the external and official society, for more than
hundred years, we can legitimately infer that,
in previous centuries, the Jewish nation had already
almost entirely a secret society by
the zealots, before its dispersion, may well have con-

continue to be governed in the same way after
this dispersion. »

Not only do we absolutely share the
very judicious way of seeing of M.' Father Cha-
bauty on this point; we add that he was born from it
definitely as he says. And this, for the reason that

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we have developed. The Jews were unable to
towards their national ideal only on condition of having been governed
varnished, in one way or another. This way has stopped
to be visible from the 11th century; so she was
invisible since that time. So simple as it is
reasoning, it is he who contains the key to the question
Masonic tion.

Moreover, do we imagine a dispersed nation, whose
the members knew, despite their dispersion, to remain
rer for several centuries religiously linked,
intellectually, politically and socially
around a government, and who would renounce
themselves abruptly at this link? It is impos-
sible. After nine centuries of dispersion in many places
these conditions, it is obvious that the idea of homeland
had necessarily taken on a significance in the Jewish mind.
special tion. This idea is generally linked to
all of us to that of the earth where we live, because
that because of our intellectual weakness, it is the
visible which prevails in us over the invisible. We
let's not think enough that the homeland would not exist
not if the organization and the government did not exist
by whose action this homeland was created and
developed little by little, by the action of which it can
be destroyed too, we have proof of this by this
which is currently happening in France. But the Jews
were obliged to think of things differently-
is lying. Their earthly homeland no longer existing except
state of memory, all the tenderness they could
having for this memory led them to keep themselves tight-
ment united around the leaders who represented

their eyes raucieniie homeland, the old cult and the

traditional laws. This was the homeland for them, because
that there was his soul, because also there was what he
there remained not only alive, but also
visible.

It would therefore be absolutely contrary to logic
to admit that the facts which happened in Babylon
at the beginning of the 11th century could have destroyed
the need that the wandering nation had to be governed
vernée, since she wanted to survive. Failing that
other deeper causes, this need would have
resulted, from the 11th century, of the habit adopted
to rely on the decisions of those we
had until then been considered the legal leaders
times.

On the other hand, it is absolutely consistent with logic
to admit that after the facts of which he has just been
question, modifications were made in
the mode of government; and it is more consistent with it
still to represent these modifications as
having been such as necessities and
customs now established in these Jewish colonies of the
Western world whose members had become accustomed
empowered to deliberate, to act, to administer themselves, to govern themselves
verner secretly.

Let us not forget, in fact, these secret societies whose
we were obliged to turn away for a moment our
attention, born from the necessities to which the colonies
Jews had to face every day. There was
then centuries that they had been constituted,
centuries that, defensive as they may have been in the

at first, they had become offensive by force
things as we have shown, and all the more
more ardent in the fight against Christianity than
this one had definitively conquered the Western world-
dental. The mere fact of the persistence of these companies
tells us that those who composed them had
acquired the skills and habits that one can
assume; skills and habits such as thinking
of a visible government must have become to them
completely foreign. We pointed out
that if the government of the Jewish nation was exercised
ostensibly in other parts of the world,
Jewish colonies widespread within Christianity
were under the necessity of concealing their relationships
with him. It was therefore in hiding that they solicited

were and received his inspirations; so that the
center of inspiration which linked together the said
colonies was already in fact, an occult government
at a time when the catastrophe of the year 1005 was still coming
•once disrupt the conditions of existence of the
Jewish nation.

All the more reason why, when this revolution
happens, the Jewish government is not destroyed.
But what will become of him? And first of all, where is he going
carry? Is it east of Babylon? Obviously-
lie no. Too many colonies
found fixed in Western countries. These colo-
nies are engaged in the fight against the Christian
who, in place of the Roman violator, became the en-
enemy of the Jewish race for economic reasons
mic that we have said and the enemy of worship by

the religious reasons that we know. It is therefore towards
the West that the national government must
carry. This is where the interests are now
principals of the wandering people; this is where the Jewish ideal
wants us to fight for him. But he is from the last
clear evidence that the Jewish government cannot
establish themselves in the West only if they adapt to the necessities
external areas to which the administration corresponds
secret operation of the colonies, as well as to the in-
terior qualities that result from skills and habits
of those who compose them. He will have to-
come a secret government.

It is from this moment that, logically, the
Jewish nation had to be led to organize itself
entire and definitively in a secret society, if it
was already more or less due to the conditions
of its existence.

The idea of the secret government of the Jewish people is
therefore anything other than a simple reverie. She
is based on the most rational considerations.
It responds to the very particular situation of this little
ple and the necessities which, subsequently, imposed themselves
to him. It is in accordance with natural laws
that such a government had to be constituted little by little
among the Jews; and it is only by a contradiction
tion to these same laws that one day or another he will not
was not established. Once again, that or death: there you go
what at a certain hour necessity imposed on the
Jewish nation. Death not having occurred, it is

that this nation has adopted the only form of government
what was possible for him, the only one that left him

. — 359 —

the circumstances, the only one to which one could think
serve the members of the colonies which had become, by force
things, secret societies within the Christian world
here.

But once this hour has struck and transformed it
definitive vision having been accomplished, we understand that
we no longer have much chance of meeting the
traces of such a government; no more than us
we couldn't find those of the occupied government
Masonic worship. We just know that
could not have not existed. We are obliged or
to admit it, or to prefer illogical conceptions
as to logical conceptions,

TWO DOCUMENTS FROM THE 15TH CENTURY.

The author we have just followed for a moment,
Father Chabauty, however, introduced in his
curious study: The Jews, our masters two docu-
ments that we would reproach ourselves for passing over
lence when it is a question that the interests
ressed have purposely made it so obscure.

These are two letters dated from the 15th century which,
after having been published in the 16th and 17th centuries, were
brought to light by Armana proiivenç in 1880,
and by the Review of Jewish Studies, of the same year
(founded in 1880, under the patronage of Baron James
of Rothschild).

■ The publication of the 17th century was made in a
French language, by Abbot Bonis, priest of Arles. Her
work bears this title:

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The Royal Crown of the Kings of Arles, dedicated to
MM. the consuls and governors of the City, by
J. Bouis, /?'"■ in Avignon (1640).

Let us first recall the facts which motivated these
letters.

We know that the Jews were expelled from a great

number of European countries in the second half of
15th century, notably from France, Germany,
from Spain and Provence. This last country, where they
were rich and numerous, returned to France in
1487. Charles VIII soon published an edict by which
he enjoined the Provençal Jews to become Christians.
well, or leave the country. The Rabbi of Arles writes
lives on this subject to his brothers in Constantinople, on January 13
vier 1489, to ask them what conduct there
had reason to hold at this extremity. He received re-
laid on November 21 of the same year.

Here is the content of the letter from the Rabbi of Arles and
of that which was addressed to him with part of the
reflections which Bouis framed. We reproduce
let's take it all from the work of Father Cha-
bauty. This author has modified, for convenience
reader, the old spelling of Bouis.

“Extract from the Royal Crown, etc.

“The consuls of Arles hearing the complaints that
“all the inhabitants fought against the perfidious
“Jews who dwelt in the city, because of usury
"that they committed... Also in Arles, the people
“was so moved that we had a lot of pain
“to prevent all Jews from being thrown into the
“Rhône, of what King Cliarles warned, and desiring

“to always better capture the hearts of the inhabitants
"from Arles, expelled by his edict this accursed race of
“the town and its land, the year 1493.

“Two years earlier, the Jews saw themselves as great
“denied hated in France and that King Louis
"had driven them out of his kingdom before it was
"count of Provence, and that they were threatened with
“same exile,” wrote a letter to the Jews of Cons-
"tantinople asking them for advice on what they
“had to do. The copy of this letter has been faithfully
"printed on an old copy from the archives
“of one of the most famous abbeys of Provence, the-
"which I found fitting to insert in this dis-
('. course, because of curiosity. "

“Letter from the Jews of Arles sent to the Jews of
“Constantinople:

“Honorable Jews, salvation and grace. You must know-

“see that the king of France^ who is once again mai-
“being from the country of Provence, obliged us to
“the cry to become Christians or to leave one’s territory
this tory. And those of Arles, Aix and Marseille want to
“slow take our property, threaten our lives, ruin
“are our synagogues and talk to us a lot
“of trouble; which makes us uncertain of what
“we must do for the law of Moses. This is for-
“what we ask you to wisely wish us
“to ask what we should do. (Ghamor, Rabbi
"of the Jews of Arles, the 13th of Sabath, 1489.)

“Those of Constantinople responded early; but
“it was not in the Hebrew or Provençal language,
“but in Spanish, because this language was widely understood

“at this time, given that King René and his predecessors
“were counts of Barcelona, neighbors of the Espa-
“gnols; which found following the other, I
“inserted into its natural language:

“Response of the Jews of Constantinople to those
from Arles and Provence:

“Beloved brothers in Moses, we have received
“your letter in which you acquaint us
“Be the anxieties and misfortunes you endure.
“We have been imbued with such a great
“only yourselves.

“The opinion of the great satraps and rabbis is as follows:
“before:

“As you say that the King of France
“obligates you to become Christians, do it, since you
"cannot do otherwise, but that the law of Moses
“is kept in your heart.

(c From what you say that we command you to de-
“spoil your possessions: make your children merchants,
“so that, little by little, they strip Christians of
" their.

“To what you say that there are attempts on your lives:
“make your children doctors and apothecaries so that
“let them take the lives of Christians.

“As you say that they are destroying your synagogues
“Fords, make your children canons and clerics, so that

“let them destroy their churches.

“From what you say that we are doing you a lot of other
“very vexations: make sure that your children are
“lawyers and notaries, and that they always meddle in
“areas of States, so that, by putting Christians

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“under your yoke^ you dominated the world, and you
“may you take revenge on them.”

“Do not deviate from this order that we
“let's give, because you will see by experience that,
“from being abased as you are, you will reach the summit
((power.

“VSSVFF, prince of the Jews of Constanti-
“nople, 21 de Casleu, 1489.”

In Bonis' work, the first of these letters
tres is written in Provençal, the second in the es- language
pagnole. We have seen the reason given for the use of
the latter the author of the Royal Crown. The Re-
view of Jewish studies wrote on this subject:

"The explanation that Bonis tries to give
the use of Spanish is not very accurate. The letter from
Constantinople is written in simple Spanish -
because Spanish is the native language
of the Jews of Constantinople, like the letter of
Jews of Arles was written in Provençal because the
Provençal was the mother tongue of the Jews of Pro-
vence. The Spanish of the 15th and 16th centuries is still
today the common language of Jews on the bed-
eastern toral of the Mediterranean. »

Father Chabauty gives yet another reason.
It is, he says, that the letter from Constantinople, letter
circular from the great leaders of the nation, was intended
also born to the Jewish communities of Spain.

It should indeed be noted here that these two letters had
been already printed, in 1583, in Paris, by a gentleman
Navarrese man, named Julien de Medrano, in
a Spanish work entitled: La Silva curiosa.

This author preceded the first letter with a
note of which here is the translation:

“The following letter was found by the guard
from the Salamanca library in the archives
of Toledo, searching for the antiquities of the kingdom
from Spain. » Which would suggest that the Jews
of Spain, under the influence of a similar necessity
to that which weighed on the Jews of Provence, had
also addressed to the Satraps and Rabbis of Cons-
tantinople.

Father Chabauty engaged in a very
tight on the authenticity of these letters which, like
well we think so, was contested by those concerned.
They cannot deny their existence, but they attribute them
drank to some Christian forgers of the time.
We saw during the Dreyfus affair, the false
committed by the defense, the false Panizzardi, for example
ple. Forgery is the natural weapon of the secret society
since it is nothing other than a lie, and that
the secret society has as its basis and its natural weapon
The lie. The author of Juijs nos maîtres^ shows
how does the forgery thesis with regard to both
documents above, is untenable. He adds :

“In our century, this old correspondence
Jewish, despite the multiple Spanish manuscripts,
would have attracted little attention, except
perhaps from a few rare scholars, if Europe, and
one must say the whole world, was at this moment
in the presence of a Jewish question of the highest order
gravity. From there these pieces take on a singular relevance
link and take on an unexpected importance.

<(It is no longer to laugh that the Christians of
19th century must endeavor to read and examine
these old texts. The mind remains confused by seeing
by everything that is happening today, may the warnings
such clear visions of the Jewish prince of the 15th century are found
reahsed to the letter, and precisely by means of
advice and orders that he gave, and that by
both had to be followed and executed.
cut by the nation with an indomitable and frightening
perseverance.

“This obvious, indisputable success brings

to the certainty of the authenticity of these letters all the time
weight of the brutal fact. Because it is impossible to admit
that chance served inventions so perfectly
slight or hateful actions of a forger from three or
four hundred years. »

Why did the Jews of Provence and the Jews of Es-
loincloth they wrote to those of Constantinople to
ask them for advice in such a serious circumstance?
They could have addressed other Rabbis who
were more within their reach.

On the other hand, why those of Constantinople
they answer them: “The opinion of the great satraps and
Rabbis is next? “Why do they end
with this formula: “Do not deviate from this or-
dre that we give you. »

It is only those who have authority who give
orders. In this case those who appear to have self-
rity, since they give orders, call themselves
same great satraps. This expression is not suitable
would she not look well on princes who lived in the Ba-

Bylonia for centuries, as did the Prin-
these from Captivity? From then on, is thought born
not quite naturally that the Princes of Capti-
life which disappeared after the murder of Hezekiah in
1005 not having therefore ceased to exist, by the
reasons that we have exposed, could be transported
ter directly to Constantinople, or settle there
after having passed elsewhere, exercising here and there
their power, but also and above all by hiding.

It is this conviction that Father Cha-
Bauty after the very in-depth study he made of
the question.

“Since their dispersion,” he writes, “the Jews have per-
perpetually formed, among other peoples
of the earth, a true and distinct nation, having
its supreme leader and its secondary magistrates.

((This power was organized in such a way as to function-
openly or secretly, depending on the circumstances.
tances. After the ruin of Jerusalem and up to our
days, Jews most often lived and were
run like a huge secret society.

“Even before their dispersion, they were trained to
this kind of occult government. Because the sect of
zealous or zealous^ which was so numerous in Judea, and
which penetrated all the ranks of the nation, was not
that a vast political association^ carefully dis-
simulated under a religious appearance. Pretending a
ardent zeal for the law of Moses, its aim was
true to unite all Jews in a general effort
against the Romans. And in fact, from the year 60 to the year 70, she
organized and supported resistance and revolt against them. »

SOME TESTIMONIALS.

POSITION OF THE QUESTION FROM A RATIONAL POINT OF VIEW.

THE REAL EVIDENCE.

The author of The Jews, Our Masters cites some
testimonies which confirm his thesis of the existence
of a secret Jewish government.

One is by Kubler, a German writer, “one of the
coryphées of the school of philosophical publicists" who
wrote in 1815:

“The Jews form a political-religious sect,
placed under the rigorous theocratic despotism
Rabbis. Not only are they closely
united and conspired among themselves, from the point of view of certain
some religious dogmas, but they constitute a so-
completely closed hereditary society... The Jews form
throughout the earth, according to their own words, a
special nation, having institutions, ideas and
political and religious practices which penetrate
so deeply and in so many ways in life
social that the Israelite subjects of a Christian state
constitute, in many essential respects, a
State within the State. »

“In 1868,” writes Father Chabauty, “thirty
members of the Legislative Chamber of the Romanian States
having at their head the very president of this assembly
wheat, presented to their government a draft
law denying civil and political equality to very
many established in Romania. These Jews are all
pure Talmudists, true Jews of the Middle Ages.

“We take in the explanatory memorandum of this
bill the following assertions:

“The Romanian populations are seeing themselves flooded
of a race apart, hostile, which formed, alongside the
Romanian nation, a foreign and opposed nationality
to the interests of the latter... The Jews, forced by be-
care, submit themselves externally to the authority of
Non-Jewish states, but they can never consent
shooting to become an integral part of it. They can not
erase from their minds the idea of the Jewish state, an idea
that we see, on every occasion, coming out strong
and alive in all their actions... They are not
only a religious sect, they are mostly the ex-
pressure of certain indelible particularities of
race and certain invincible beliefs of nationa-
lity. This is why the Jew of Spain, of England-
land, of France and Poland, is neither Polish,
neither French, nor English, nor Spanish, he always remains
Jewish, like his ancestors from biblical times... At
Jews religious law is also civil law, and vice versa
çersa... It is at the same time a constitution po-
political and social which follows the individual in all his
actions and in all periods of his life... and who
is concentrated in the word Judaism... Judaism,
wherever it is, is forced to form a
State within the State. »

“In support of these two testimonies, another
publicist, Mr. Hermann Kuhn, comes to see,
sixty-five years after Kubler, in the year 1881,
that the political and social position of the Jews in Al-
Germany is entirely the same.

“The position of the Jews,” he tells us, “is very advanced.
tagger. Alongside the civil rights common to all
citizens, they retained their old franchises,
their rights of corporation and autonomy... Each
Jewish community administers itself, raises its
taxes, appoints its officials and rabbis, directs
its schools without intervention from the civil authority. THE
numerous and rich Jewish associations enjoy
of immunity, of absolute inviolability... The
Jews truly form a state within a state. »
Father Chabauty also cites certain facts
which prove the international action of an occult force
which we see the Jews obeying in certain circumstances

serious occurrences, for example during the abduction of children
of the converted Rabbi Drach and the assassination of Father
Thomas and his servant by the Jews of Damascus.
We can now add to the list of these
the most conclusive facts of all: the Dreyfus affair,
where the power of a Jewish organization that it is
impossible to perceive as an organization,
yet manifested so widely in France that we have
was able to see the highest judiciary of our country, the
Court of Cassation, rule in favor of the Jew who had
been twice condemned as a traitor, a sentence of
rehabilitation in which a text of
law if not falsified, at least fraudulently
interpreter.

So, in fact, that the text of article 445 of the Code
of criminal investigation is this:

“If the annulment of the judgment with regard to a
<DEMED ALIVE there is nothing left that could

be classified as a crime or misdemeanor no referral will be made
stated y> ; the magistrates based their reha-
bilitation on a text which would be conceived as follows:

“If the annulment of the judgment leaves nothing to remain
WHO CAN BE CHARGED BY THE CONDEMNED
crime or misdemeanors no referral will be made. »

We are discussing the scope of this alteration. We
we don't have to enter into the discussion. But
we have to observe from the point of view of our
thesis:

1° That the highest French magistrates have in-
introduces a non-existent text into a judgment, which
has perhaps never seen each other at any time, nor in
no country.

2<^ That this falsification, very little important in
point of view of the words deleted on the one hand and added
on the other, had this immense consequence that it
allowed Dreyfus to be removed from his natural judges.
rels and not to send him back to a third con-
threshold of war, the feeling of which we obviously feared
tence, since the judges of the Court of Cassation, who
must know about it, have not backed away from a
similar process to avoid it.

Such results are not obtained without some
that an organized power foresees, regulates, understands
binge and act. But this power has always operated
invisibly during the Dreyfus affair. She is
therefore well accustomed to secret action. It's the head
of the secret Jewish organization; which one is she
even, we will soon see, that the summit
the secret Masonic organization.

What interest, we will be asked, could have
these Jewish secret leaders have what a rehabilitation, even
made up, was obtained? This one: that history
could record the treason of a Jewish officer. That
would have made it too difficult to achieve the last
part of the Jewish plan which we will present later.
With the end of rehabilitation, even as it is (which
so in twenty years will have the idea that a falsification
could have been carried out by a Court of Cassation?) those
who in the future will venture to speak of an officer
Jewish traitor to France, will be opposed purely
and simply the authority of res judicata; likewise
that those who today are tempted to reason
on the two documents exhumed by Father Cha-
bauty are opposed to the opinion that the said documents
ments could have been the work of a fanatical enemy
poor Jews of the 15th century.

For us, we will not retain the said documents
only to see that there are traces to\\ govern-
secret development of the Jewish nation.

When it is declared extraordinary that such a government
existing government, it is not found anywhere
no vestige, we are wrong twice: first,
because the absence of these vestiges would be all that
there is something more natural; and then because in fact the
remains exist. There are even more than vestiges
regarding the periods of transition between
the ancient visible government of the Jewish people and its
current occult government. The government of
Patriarchs of Judea and that of the Princes of
Captivity is certain. After that, we

encounters more than traces, it’s true; but still
do they exist.

We can therefore only discuss their value.

We saw Father Chabauty shoot very correctly-
ment argument regarding the authenticity of the
two Jewish letters from the 15th century, from the realization
forecasts contained therein. If these let-
very had not been published since the xii*^ century, we can-
would allege that the prophecy has not been so well
only trusted because it was made after the fact. But he
is not so. Both letters were published
in the 16th and then in the 17th century. This the Jews cannot
deny it, and they recognize it. The alleged forger
which they suppose, would have, according to them, committed his
fake in the 15th century. From then on, as the abbot writes
Chabauty, “the mind remains confused by seeing,
everything that happens today, that the forecast
so clear of the Jewish prince of the 15th century, find themselves reac-
read to the letter, and precisely by means of
advice and orders he gave... This success,
obvious, incontestable, provides certainty of
the authenticity of these letters all the weight of the brutal fact
tal. Because it is impossible to admit that chance has
so perfectly served light or hated inventions
of a forger from three or four hundred years ago
years. »

The concordance is perfect, in fact, and it
not only finds between the predictions made and
the achievements currently accomplished, but also
between certain terms of the letters and the circumstances
previous years of the unknown history of the Jews since the

dispersion, for example between the term Satrap and
the stay of the Princes of Exile in Babylonia. These mul-
Could these concordances be the effect of ha-
sard? Which is the most logical, in such a subject,
and while there is so much interest in hiding everything from us, the-
what makes the most sense to give them this explanation?
of chance that is suggested to us, but which does not explain
nothing, or to attribute to them the value they derive
of their relationship with the general data of the pro-
pale?

These are not, moreover, these documents nor the facts
that we have collected above, all more or
less cleverly obscured by those concerned, than
we consider as the true proofs of the existence
tenancy of a secret government, that is to say of a
Jewish occult power.

^We see these real proofs in the witnesses
Talmudic tations, and even more in the fact of
maintenance of Jewish nationality, while the
constancies were so contrary to this maintenance, then
that at the same time, these circumstances put the
Jewish colonies in a state of permanent conspiracy
against the peoples among whom they had
established and therefore imposed on these colonies
the necessity and habit of secret government.
The question can be summed up in a few words:
So that the current descendants of the ancient na-
Jewish tion have preserved the ideal of this nation it
all the generations that preceded them must
have been linked together, through time and
spaces, by an organization and by a government

nationally, as happened for the au-
very human groups in which one meets
an ideal of this kind. And this quite simply because
that the Jewish race is governed by natural laws as
all other races. This government does not belong
has not existed, it is true, since the 11th century. But the conditions
tions by which the destiny of the people was dominated
ple Jewish were such since the dispersion, that he could not
could have existed if we had known it. Since it is necessary
whether it existed, it was secret. We also have
proof of the possibility of such a government by
the study that we have made of the organization
cult of Freemasonry.

CHAPTER XVII
The incubation period.

THE TRUE SITUATION OF THE CHRISTIAN WORLD SINCE THE 11TH CENTURY.

If we want to have an overview of the world
Western in the centuries following the 11th, here is
what to imagine.

In the chaos following the flood of invasions,
collective and political interests have little by little
arose. Some have only appeared. The others
are maintained; but they inevitably found each other
in opposition. So that in the world that has
gradually reconstituted, there are only two forces

organized, two joint actions in the middle of the
multitude of divergent efforts: one generated
by the Christian spirit; the other by the Jewish spirit.

The first, if it conforms to the principles po-
sed by Christ, must be exercised in the moral order.
But what obstacles does she encounter! From its
first steps, in fact, the Church is dealing with ba-
bares, that is to say to men who belong
almost animalistic. It is among them that she is
forced to recruit. We do not think that this
necessity alone represents for her formidable
difficulties: to educate barbarians, they are barbarians
bars that the Church is obliged to use! It's from them

that it itself is composed, since it is they who
make up European circles! And we blame him
the slowness of his progress! This is how we judge
things, without realizing their conditions
tions!

These barbarians that she is forced to assimilate, including
it must make its own substance, the Church must
lead them through the renunciation of moral progress and
social. By renunciation, we say: there was no
no other way, in fact. Who is barbaric, who is
beastly must, in order to progress, “renounce” the bar-
barie, to bestiality. This is the immense task of
the Church. Faced with such a task, who would have
made, with their lycopod pipe, our freethinkers
Freemasons? It is the silence of “the dawn of time”
which answers this question.

At the time we are concerned with, in the 11th century,
the Church succeeded in introducing a modern discipline
rale in the souls of the fierce beings who remained so
long the descendants of the invaders of the world
Roman.

Without doubt there were found, and in considerable numbers
rable, passionate beings and selfish nature among
followers of the doctrine of Christ. What's surprising-
nant, above all, if we are willing not to forget the re-
mark that we made earlier on the necessity
site where the Church was to recruit itself among the bar-
bars that she had to perfect! Those of whom we
let's talk, weak or powerful, gave their effort
in a completely different sense than that of renunciation.
The Christian ideal, however, remained no less

intact. If the worst deviate, the best
They always come back. Always they strive
to bring back those over whom they have authority or influence
fluency. And it is still like this today, after
so many centuries during which the action was carried out
corrupter of time. It is that here, against
what is happening in the Masonic world where the Pou-
occult seeing works invisibly and constantly
ensures that the worst benefit, the organization
is entirely focused on the development of good. And
it is not too much to keep human passions in check.
Maines! So that in short and for those who know how to re-
keep things in their entirety, Christian action
yours remains, in essence, an action which tends to
to pull humanity from the bottom to the top, to lead it from
animality to superhumanity, from evil to good — for
use the expression which, in the thinking of
believers, sums it all up — from Satan to God.

In the organization established to carry out a
ideal situation, foreign bodies have been introduced,
hooked and fixed everywhere: these are the Jewish colonies.
They too have their ideal; and just as Christianity
held has given itself an organization to preserve
its own, the Jewish colonies managed to constitute
kill theirs and blend into a whole as im-
same as that of the Church. Without it we have it
seen, they would not have remained united in soul, in conscience
science and interests.

But, while the Christian ideal tends that we
have just said, it is the point of focus and the object of at-
incessant attack on the Jewish ideal. This one, in fact, by

following the reasons that we have specified, cannot
not not tending to the destruction of the Christian ideal
which has as its principle the belief in the divinity of Christ,
while the Jews declare Christ an imposter.

It follows from this that among the two organizations
overall which were constituted within the ag-
Western glomerations whose interests are so
various, the second has as constant objective the des-
construction of the first who does not suspect it; and she
continues to use, to achieve this destruction,

all the divergences of interests, all the oppositions
ambition, all the violence and all the hy-
pocrisies of passions which can prevent Christians
want to be truly Christians.

The Jewish organization tends towards this. It was designed
with a view to this, because the triumph of the Jewish ideal
is at this price. Since he is defeated, and under the conditions
tions that we know, if he wants to live, if he does not want
not be erased forever, it must attack, it
he must destroy the victorious ideal which is the nega-
tion of his. But as its organization is secret,
Christians are unaware that being thus constantly
attacked, they should guard themselves. They want to create a
world, and they do not know that an army of invisi-
ble workers are constantly busy destroying what they
build so painfully every day in and around them
two.

From then on what a singular struggle between two adversaries
sairs whose effort is exerted secularly in
conditions so different! One having — that we
allows this expression — a vertical direction,

while the other has a horizontal direction and does not
tends towards nothing other than breaking up or at least
to deviate the action of the first! What should result
(there? The laws of mechanical science answer us
tooth: the direction of the first force will be fatal-
if it is diverted, it will deviate; in other words: she does not
will be able to deliver everything his principle promised.
For it to be otherwise, it would be necessary that a part
of herself was constantly employed in directing
obstacle to the second to neutralize its effect
fet. But the Christian world could not have this
the idea, since the eternal Jewish offensive was eternal
nally covered by secrecy. What a war! Or
l)rather what a distressing spectacle than that of this Chris-
tianism which advances through the centuries drawing if
painfully humanity above, and which brings attack
ched on his flank the hidden enemy who plows him, whose
he feels bites everywhere, but which he cannot see.
head nowhere.

And he is accused of having sometimes defended himself
'unter this enemy; for having defended himself poorly, because
that he was only defending himself instinctively, because
of his ignorance of the organization of his ad-
versary! What spirit of injustice we show in

that !

In reality, the vision that has just been mentioned is
1 she we should constantly have in front of
the eyes if we want to realize the
true scope of actions and true meaning
'the religious dramas to which history makes us associate
sister for fifteen centuries; it is the one, in all

case, which we no longer have to forget if we feel-
your virile desire to one day put things back in
their normal course. It is also she who should inspire
finally bring to the Christian world the creation of an army
of defense, composed of soldiers in the superior sense of
word, imbued with necessity — were they not able to
rement believers — to do their job as soldiers,
that is to say, to stand guard around the ideal of which
they feel they come from, to ensure their freedom, and for that
to put the secret government of the Jewish people in
the impossibility of distorting everything, tearing everything up and
to destroy everything to build his domination.

THE COMBAT PROCESSES OF SECRET SOCIETIES
JEWS.

The Jewish secret societies of the Middle Ages had no
no need for excitement from an information center
piracy to act against Christianity. It is enough-
knows how to push them there from the hatred nourished by the
sounds we said. The central action directs
The Jewish woman had to simply tend, and more and more
more as the centuries passed, to coordinate
ner and discipline the efforts of this hatred.

What could these secret societies do against Christianity?
held?

To answer this question, we have to examine
on the one hand what was for them the mode of action
useful action, and on the other hand what are the means by which
in principle has a secret society.

If the Christian religion provoked hatred

Jewish, it was above all through the state of mind that she created
and which was based on the belief in the divinity of Christ,

belief that violently contradicted the Jewish ideal.
Consequently, what secret societies are against
Jews had first to turn their effort,
it was this state of mind that they encountered by-
everything, whatever the governments. Logic-
political maneuvers should not come
than later. Above all the destruction of the state
of Christian spirit. Especially since there was the truth
table support from governments. And that's why
heresy attempts constantly followed one another
from the first centuries of Christianity.

Do we believe that these attempts emanated only
Christians? that the Jews remained simple
spectators? that they did not help the rebels? that at
need they did not inspire and provoke
the revolts?

If they had shown such indifference, they
would have failed in the ideal of their race and, in this case, this one
it would no longer exist. Since he is not dead it is because
the Jews did not miss the opportunities to serve him.

How did they act? Obviously depending on what
was possible for them.

Open action remained forbidden to them; and it's
for this, we have seen, that they had been brought
to the organization of their colonies into secret societies.
It is to intrigue, to ruse, to corruption that these
secret societies had to resort to it. And even
they could not act by themselves. They were
obliged to hide “under individual influences”

carefully covered duels", taking advantage of
all the seeds of division, using the circum-
tances incessantly offered by the revolts of the
passions that the Christian ideal fought against and irritated
here.

However, their members did not have at their disposal
tion only some of the means which can be used
currently Freemasons due to work
already accomplished.

The main of these means was the creation of
secret societies where they would attract some Christians
here: those who would like to let themselves be taken. They
were there in their element, while their adversaries

saries were not there. Hence certain superiority for
them on this ground.

When the inspirations of Freemasonry
want to act on certain individuals, they inspire them
the desire to enter the boxes; or, if they have
reasons for not proceeding in this way, they create in their own
attention, through some of their
followers, these special groups, “antechambers of the
Freemasonry" which we called
sub-masonry, in which they have a hand, thanks
to the said followers, without those who are suspecting it
enlisted.

The Jewish secret societies had this process
their disposal.

They could attract into their bosom those of
Christians whose unrestrained vices predisposed
to revolt against Christian authority and hatred
do all discipline. But that must have been repugnant to them

more or less and it could be dangerous. It was
much more natural than some of their members,
chosen for this, authorized if necessary to simulate the con-
version to Christianity, constituted subsidiaries
having an apparent aim likely to seduce those who are
had in mind.

Certainly, these Christians outlawed by their vices
Christian were in the desired conditions
to be easily transformed into fa-
natics of a religion which they hated so much
plus the discipline they found too heavy.
It was only natural that they would attack her instead
only to themselves for their moral weakness. Nothing
more human. In a certain way, they were therefore
ideal for playing under secret societies
Jews the role that the pro-
fans that it attracts in the companies it founds
“without letting his hand be seen”. The misfortune was that
beings thus misguided could not exercise
ritable influence on the Christian mass, of which they
were more or less despised because of their indi-
gnity. Bad intermediaries therefore, at this
point of view, for the propaganda of dechristianization-
tion. But the Jewish secret societies did not have
the choice. They had to either do nothing or use these
mediocre workers and train them little by little to

dissolving paganda, as we see others do
today Masonry in sub-masonry.

This is what the members of the societies could do
.^t'Jewish Cretes and they could only do that, all
means other than those of individual corruption

and sneaky being forbidden to them, because of the feelings-
ments that animated the Christian crowds.

But it has existed, we know, in all eras
and in all Christian countries, since the first
centuries of our era, societies of which we do not know
much, except that they were open to
some perverted Christians; that were furiously excited there
sow the passions of these, that they were demonized
or that they were persuaded that they were demonized,
never separated from the Church and cursed by it;
that they were panicked like this; that they were dechristianized to-
tally.

These societies seem to have had the aim of witchcraft
lerie, occultism, magic, Satanism; later
spiritism... Now we know the great part that spirit plays
Talmud to witchcraft. We also know the innom-
good stories of demons that are told in
this sacred book of the Jews. Basically it was Kabbalah
which was at the basis of the demoralizing practices of which
were fed the bad Christians who frequented
these associations. So many reasons why they should not
could only have Jews as founders.

The Jewish secret societies could not not
to fight Christianity since they had not been
created only for that, and they had no other
ways to combat it. On the other hand, such crea-
tions were nothing to them, whereas they would have been
impossible for Christians: we have said why;
we meet them everywhere, as everywhere we met
Jewish colonies, and everywhere they present the same
my kabbalist and anti-Christian characters which are

the characteristic Jewish signs... It's really more
enough to conclude that these associations
had no founders other than the Jews.

The Jewish secret societies would not have obeyed the
law of their nature by not creating these subsidiaries,
even if they had not obeyed it either by not
not perusing in their own bosom selections by
which must have been made up of superpositions
of secret societies analogous to our superpositions
of Masonic secret societies to achieve a
summit: the occult government of the Dispersion
of Israel. It is in this way in fact that the oc-
cult breeds the occult; and it cannot be
trement. The facts are there to prove it to us
time and in our Masonic world.

But let us note it carefully: this government occupies
cult of the Jewish nation, by the mere fact of the existence
branches in which some Christians were
introduced, began to have action not only
ly on Jewish subjects, but also on the
Christian world. This was the starting point of his
future domination. Also the occult Power of-
will he constantly apply himself to developing this germ,
to strengthen these roots of the future ma-
conic.

We have seen that it is recommended for francs-
masons to enter all existing associations
aunts, even in those that were created by their
opponents. We must convince ourselves that the same
method was used at the time we are dealing with
let's cup. Members of Jewish secret societies

obviously sought to exert a dissolute action
boasts in military Christian groups, cor-
portable and other, through these deserts
Christians of whom they had made Judaizers
unconscious. This is obviously how, for example
ple, the Jewish element managed to corrupt the order of
Knights of the Temple.

But there as elsewhere, he found an obstacle
key to the intangible faith of the Christian mass. His successes
sites of this kind, of which we encounter more than one trace,
were never more than partial and temporary. The F-
very Jewish therefore remained relatively unproductive.
Despite all his attempts, he only altered the
surface of the Christian bloc.

After these kabbalist societies in which we
could only ever introduce the worst of Christians,

what was needed were secret societies in the-
which uncorrupted Christians would enter
would be corrupted there, who would be transformed into Christians
lukewarm at first, then into fanatical anti-Christians.
That was really the difficult part; but that was the goal
Jewish secret societies logically had to en-
face after having gone through the stage of societies where
Only a few deviant Christians were admitted.

This should also make this easier. Indeed, for
to achieve such a creation, it was essential
that the Jews should not appear. They would have made them flee
the good Christians who had to be attracted. And for-
so much so, it was no less essential that they had
the government, the intellectual direction of these so-
cities. Without that, what use would they have had?

This is precisely what was meant to be made possible
half-Jewish, half-Christian societies.

Thanks to them the Jews had in fact the interme-
diaries they needed: it was the Christians
who were affiliated with it. All you had to do was prepare
to this role those of them who presented the most
skills, to suggest them slowly in this
view by persuading them that it was for themselves
that they would work. They were, it is true, we
we noticed it, without much credit with their
coreligionists. But couldn't we draw up
some of them to hypocrisy as one does
now for those Freemasons who are
gifted from this point of view?

Ultimately, the real difficulty was not there.
It was in the choice of the apparent goal that we
will give to the secret society thus dreamed of, and more
still in the impossibility that we encountered
to have the idea of a secret society accepted, whatever
whatever it was, by the Christian world.

The choice of goal, we say; and indeed what an ideal
propose to men attached to a doctrine which
is all about dedication and sacrifice? The difficulty
was complicated by the fact that the ideal in question
will later replace, by annihilating it, the ideal
Christian. Without this the aim of the occult Power was
lack ! Was he going, for this last reason, to propose
to serve as an ideal directly opposed to the one he wanted
destroy? There was no need to think about it. If any suggestions

of hatred and passionate frenzy could have been
accepted by vicious Christians that we had everything

first recruited into kabbalist societies, he
should no longer be the same as soon as we move
posed the creation of a society which had to be done
accepted by the entire Christian world. The faith
was too lively, it was defended by an organization
too powerful and by a political power
which corresponded too well to the wishes of the
multitudes.

So we had to find something else.

But what?

The occult Power had no answer to this question
that the day when Protestantism managed to establish itself
blir.

That day, there was certainly delirious joy
in Israel. The situation of the Jewish nation was
in fact completely modified in relation to the world
Christian.

THE BREACH OPENED BY PROTESTANTISM.

Through the Reformation, the discipline which constituted the truth
table obstacle to Jewish plans, was in fact sup-
award-winning. Free examination replaced it. Everyone can
will examine the law, interpret it and decide on the dis-
discipline that he had to impose on himself. So at-
both disciplines and individuals. Therefore, more than
discipline of the whole, at least where a power
policy would not organize one, by creating a re-
national form, of its own authority and through the
right of his strength. Once opened this immense
breach in the doctrine and in the organization of the

Christian world, nothing could prevent the Pou-
see occult to successfully throw his seed of so-
secret city.

We do not have to search here for the exact part
what could the occult Jewish Power have taken in the great

dislocation movement of the 16th century. We have
quite pointed out that the Jewish race has always had to
consider it its duty to foment divisions
ions in the Christian world, to provoke and
widen the tears, because by doing so, at all
times, it served its national ideal and gave
satisfaction to his hatred. Because of this, she is certain-
certainly intervened as we said, in
all heresies. Its action in the movement
reformist cannot therefore be in doubt. We have it too-
their observation.

Whatever the extent of this action, it is
certain that thanks to the success of the Reformation in the
half of Europe, the situation, considered at point
in view of the facilities it was going to give to Power
Jewish occult, now found himself absolutely trans-
trained.

Until then, either heretical eruptions had
been defeated or reabsorbed, or, when large
separations had taken place, like that of the Church
orthodox, the separated and those from whom they strayed
were not geographically placed in
immediate contact with each other. After the succ-
<from the Reformation, Catholics and Protestants went
on the contrary live side by side, mixed together, so to speak
fonfondus. Political interests would complicate

of their oppositions the conflicts of feelings and
beliefs. The Jewish genius, so astonishingly adept at
take advantage of the divisions of his adversaries, saw
open before him a new field of action,
sentimentally favorable to the success of his maneuvers.
Since two consciousnesses were now in pre-
sence and in perpetual and violent opposition in the
Christian world, it was entirely appropriate that the Power
Jewish occult allied with one to fight the other. He
was also indicated that he first attacked
to the bloc that remained disciplined under the authority of the Popes.
It was therefore against Catholicism that he had to com-
start by engaging in the fight. By doing so, he takes
arises from what was more directly an obstacle to it;
he favored that towards which he should naturally lean.
expensive: Protestantism which represented the element of
dissociation; he ensured the collaboration of the parties
young, therefore the most disposed to the offensive
fiery. Let us add that, if he started there, he would
was easy to realize the condition that we have if-

noted as essential to the constitution of a
secret society, that is to say to propose a sus-
likely to excite, to enthuse his allies –
which was impossible for him on the Catholic side. He has not-
just has to choose this ideal in conformity with the ideal
Protestant himself, that is to say in opposition to
the ideal of Catholic discipline. However like the
secret society to be founded was intended to penetrate
later in the Catholic world itself, the latter
denying character had to be concealed under expressions
more or less vague and even under formulas

contradictory, so that we could, according to need, here
tempt the Protestants, there deceive the Catholics.
If we succeeded, it was the great way to destroy
assured, since it was the accepted secret society
by those it was intended to destroy; it was the
poison injected into the veins and into the heart of the
cursed Christianity; it was the crowning vic-
tormented by so many fruitless efforts for so long;
it was the old, always unrealizable dream finally realized.

It was even better.

By studying the Masonic organization, we have
acquired the certainty that this organism tends to achieve
sation of two goals, one of which is only one
means to reach the other. The latter, the goal defi-
nitive, it is the replacement of the Catholic world by
something we don't know yet but
which we will realize in the chapters
following. The other goal, the one that was essential
to achieve first and then arrive at the defined goal
nitive, it is the possibility of operation for a
authority which must not be seen and which we have
called the Occult Power.

Making the existence of an invisible Power possible
who would act by suggestion and by which the world ca-
tholic would allow himself to be led to his downfall: that is what
was to realize the dreamed Christian secret society. Gold
to achieve this result it was necessary that
but, at no moment, before or after the creation
tion of Freemasonry, the so-called Occult Power
did not allow himself to be suspected. Let us think about it and we
will realize that, even before the birth of the

Freemasonry, the occult Power of which this as-
association was intended to ensure the functioning,
been obliged to act through intermediaries, and not through
himself. The day he broke this rule, he would have
made forever impossible the invisibility that he
wanted to make sure.

Forever, we say, because how can a Pou-
see who has ceased to be occult for a single day can he
become again? And on the other hand, assuming, for example-
ple, that the occult Power that it was a question of consti-
killing was English, how did the suspicions of the governments
would they not have been awakened if
the plan had been barely glimpsed or even only-
guessed? If instead of being English, the Occupied Power
cult was Jewish, how the Christian world while-
would he not have smelled some trap set by the
weary enemies of Christ, the day when an influence
Jewish, of whatever nature it was, would have been noted
in the first lodges which were founded, and included
ment, in this case, would he have accepted the establishment of this
this? So it makes sense: those who hear-
should constitute an occult Power for their benefit
were obliged not only to conceal their aim,
but to shroud oneself in darkness; and, as conse-
inevitable, direct action was interfering with them
said. From the start they found themselves in need
to proceed according to the method indicated in these lines
of the Masonic Review to which we supported
wind alludes: “An official summons coming
of Masonry is doomed in advance to abortion.
The process is bad, although pretentious. It's necessary,

quite differently, use individual influences yourself
generously covered. »

This is understandable without it being necessary to insist-
ter.

The occult Power therefore needed intermediaries
res who, believing to work only for them all
by working for him, agree to put themselves in
before to become the propagators of the future so-
secret city in the Christian world.

Nothing could be easier since it existed within the
Christianity a Protestant soul enemy of the soul
Catholic, and rival and adversary Protestant states

saries of Catholic states. All I had to do was offer
as the ideal of the secret society a program such
that Protestant leaders, religious or political, were
naturally inclined to consider it as ex-
good for undermining Catholic principles.
and consequently to shake the nations that remained
faithful to these principles. By doing so, Power
Jewish occult took Protestants by their spirit
of proselytism and their rulers through self-interest
litical. It was therefore certain to see each other
spend in favor of the society to be created.

Did he have anything to fear from this inter-
religious and political intervention in the direction of
the future society? Not at all; by the reason that this
direction would only be apparent. Had he not by-
while in fact its Christian affiliates, members of the so-
Jewish secret cities whose consciousness he had distorted
and perverted intelligence as we know how to do in
secret societies? These were his slaves, like

Freemasons are the unconscious slaves of
those who push them. He would suggest that they enter
in the groups of the new association. They carried
would draw his inspirations and they would assure him of it
direction.

The apparent founders would believe they were sure of
their members. In reality, the first of these,
destined to lead everything, would be those whom Power
occult would put at their fingertips. And so the Franc-
Masonry would obey its inspirations, and not those
of its apparent initiators, such as the groups
sub-Masonic, obey the inspirations of
Freemasonry, even when, as a measure of
prudence, this suggests the creation and organization
tion of these groups to non-Masons. She has
always take care in this case, that from the founders ap-
parents, there are some of his creatures, and that
is enough.

Even admitting that a pro-political power
testing succeeds in turning the power to its exclusive benefit
disaggregating influence that ma-society would demonstrate
sonic in other countries, the Jewish occult Power
didn't have to worry, at least for a long time-
time. On the contrary he should rejoice, expected
that he wanted above all the ruin of the Catholic States
ques, and that consequently he must have wished to strengthen

to their detriment the Protestant States. She was the only one
possible tactic. He even had an interest in choosing the
most powerful of these to encourage him to start
head of the Masonic enterprise, due to the strength
Catholic states whose ruin he wanted.

This is why the Jewish occult Power had to
be led to preferably circumvent men
English politicians, even if it means maneuvering later
against them, the day the need arises.

CHAPTER XVIII

Critical examination of the English origin thesis

presented by Mr. Max Doumic

in ((the Secret of Freemasonry).

THE CONDITIONS OF THE PROBLEM OF THE ORIGIN
OF FREEMASONRY
WHO FIND THEMSELVES FILLED BY THE THESIS
OF JEWISH origin.

We see what we arrive at by examining Télé-
Jewish historical ment in a positive way, that is to say
assuming that this element was, like all the
other elements of our world, producing effects.

This is the normal way of looking at things.
And yet, by an astonishing aberration, the writings
vain people have almost all neglected this global agent; they
considered it not to exist. Much better,
when a man struck by the evidence denounced it
with a truly brilliant sureness of judgment, we
we want to talk about Drumont, this man was considered
deated by a large number as an enlightened one, as
a fanatic. The prejudice with which the Jew blinded us
in this respect as in so many others is so profound that
Today we see scholars writing volumes
on the psychological laws of the evolution of peoples^
on the psychology of crowds^ on the psychology of society
cialism, where there is no question of the element

Jewish only if this element did not exist or if it was a
completely neutral element, incapable of producing
m any order of things whatsoever.

And yet for centuries this element has played
its destructive role in our Western world!
No wonder it became the devouring cyst.
erator within this world, may it be anemic, may it be
draw, let him kill him! What is also surprising is that the
public judges historical events so falsely,
while he lets himself be guided by afflicted men to
this point of what we can call Jewish blindness!

We just had to react against the astonishing prejudice
of which we are speaking and to consider the Jewish race as
it must be, that is to say subject to general laws
and producing, in accordance with these laws, manifestos
tations in relation to his situation, his character,
his passions and skills, to see that the
such an extraordinary phenomenon which is called Franc-
Masonry is explained in the most natural way, if
we recognize him for this reason as this race itself ex-
extraordinary: the Jewish race.

The extraordinary begetting the extraordinary, what
more normal?

f| By bringing together the historical Freemason element
considered effect of Jewish historical element
considered as cause, we find ourselves in pre-
sence of a sequence of manifestations which
produced under the most rational conditions.

We noticed :

1 » That a secret society always had the cause
a necessity ; — and we see the need for defense

which obliges, from their beginning, the Jewish colonies to
form secret societies.

2*3 That a secret society must have a positive ideal
tif ; — and the Jewish colonies had this ideal.

3° That the constitution of a secret society like
Masonry within a world imbued with spirit
Christian presented almost insurmountable difficulties
tables; that consequently it must have been preceded
a very long incubation period; - and U.S

have this incubation period.

4° That during the said period it was necessary to begin
cer by carrying out a dechristianization of minds, not
by direct action on the masses, but on indications
isolated vidualities; — and we see how this
dechristianization could be carried out under the conditions
tions desired by the Jewish secret societies.

5° That at the same time as dechristianization
of which we speak took place, the habit of action se-
Crete was to be given to dechristianized Christians
as well as the resulting skills; and that, for
this required that secret associations exist
on Christian territories, while however
such creations could not have Christians for
authors; — and we see the said associations functioning
created in the most natural way by the swarming of
Jewish secret societies; and we explain ourselves by
there even the existence of these kabbalist centers whose
it is mentioned in the annals of all countries and of which
training can only be understood in this way
niere.

6° That a passionate initiator against Ghristia-

nism was necessary; not only passionate
against Christianity, but tenacious, cunning, deceitful,
accustomed to secret organization, having means
of international action from the beginning of the 18th century
and even much earlier, depending on what the period required
universal incubation; — and we find in the
secretly organized Jewish nation the initiator in
question, passionate as was necessary, in possession
of all the habits, all the aptitudes and
all necessary means of action.

If we look at things the way we do
have just summarized, all the conditions required
for the birth of the Masonic organization are
present; all, except two: the environment and the agent who
must serve as an intermediary. The cause and the means
are there ; the middle and the intermediate alone are there
not. But Protestantism is born; and here is the middle
created. Protestant nations arise; and these are
the intermediaries including the occult Power
Jew will have a choice.

If things happened the way we have them

exposed, everything is explainable, everything is explained in
Masonic creation. This creation is absolute-
ment normal. The incomprehensible only exists if
we refuse our explanation.

The intermediary was intended, as we have said, to
maintain the invisibility of the occult founding Power
of Freemasonry. This intermediary cannot
will do otherwise than appear; and it's thanks
that the occult Power could not show itself
trer. But then he was pretty sure that, Tinter-

mediate being visible while the true Power
occult was not, the researchers attached to the
discovery of the secret of Freemasonry is left
would be taken by appearances. This is what is ar-
shore. They did not ask themselves whether the initiator appeared
rent was in possession of everything without which the creation
tion of Freemasonry would have been impossible. They
have studied neither his character, nor his skills, nor
his skills. They said to themselves: Since it is he who
works, it is he who creates, and that is why they have
denounced the English as the inventors of France
Masonry. He was the actor they considered
as director; the puppet they
born for the machinist.

I am not talking about those who attributed the constitution
tution of Freemasonry to the companions of
James II of Scotland, emigrated to France under Louis XI V.

The reason they rely on is that it
There were lodges among the Jacobites. Poor reason,
in truth ! To believe that Catholics can be
the fathers of such an institution because we see
some of them adorned with masonry ornaments
is to commit an error which can be compared
rer to that of a man who, finding a child under
a cabbage, would conclude that the said child is the son of
cabbage. In fact, there was not much more missing
things to Catholics of the 17th century to give
birth of Freemasonry that there is no shortage of
to the cabbages to give birth to our children.

The truth is that someone had brought the
Jewish fan under Jacobite rule.

It is also easy to explain how.

The incubation period having come to an end
following the establishment of Protestantism in
In Europe, lodges were first formed
in Protestant England and from then on we can explain
that the supporters of the defeated Stuarts could have resorted to
a natural process for the vanquished: conspiracy. Know-
ing the existence of lodges established among the protestants
so much, they believed they could make the secret society serve
to their cause, without realizing that this instrument
was of useless use, if not dangerous, for those
who know neither its true nature nor its handling
is lying. Could they have by chance been helped in this by
certain Jews, that there would be no reason to be surprised.
They would have shown themselves to be truly wise in taking advantage
so much of the circumstance to attempt the introduction of
the secret society in the Catholic world.

It is therefore not surprising that he
there existed lodges in the Jacobite party, of the same ma-
that there were later groups among us
counter-revolutionary Masonic ments, which
were also intended to be beaten, given that
The occult Power was not on their side.

SUMMARY OF THE THESIS OF MR. MAX DOUMIC.

The theory of English origin is more serious.
It is easy to understand that the most judicious minds
heavens could have attached themselves to it.

We said that Mr. Max Doumic had placed himself
at the forefront of these. We also did

point out that the thesis that this author has so re-
markedly sustained, presented this serious defect
to be based only on considerations of gold
historical dre. Now that we know what
difficulties presented the introduction into the world
Christian of a secret society corresponding to
data of the Masonic question, we will
realize with the greatest ease what he
there is something unacceptable in the thesis of Mr. Max Doumic
and what on the contrary should be kept.

The author of The Secret of Freemasonry posed
the question as follows:

The aim and secret of Freemasonry, he says,
it is the establishment of English domination over the
world.

It was Chancellor Bacon who, in his work The
New Atlantis gave to English politicians
the idea of creating a secret society, all the secrecy of which
would consist of corrupting intellectually and morally
ment, to weaken and disintegrate all nations
who would be quite naively hospitable to the action
gather. So that, without needing to understand
beat, England would become superior to them
all. She would end up dominating them politically,
thanks to the fact that it would keep the upper hand over the federal
Masonic rations.

Mr. Max Doumic does not tell us how the Angle-
earth can keep that upper hand. And yet it is
that's the essential thing. That's the secret.

The Catholic nations being the natural adversaries
turals of the English Protestant nation, it is among

those that Freemasonry is set up ma-
unwilling to be evil; and France being, of all
the Catholic nations, the one which has held the most
English power in check, it is at home
us that the English leaders have distilled in France
Masonry its most dangerous venoms. If this
association is so fierce against Catholicism in
France and other Catholic nations, it is
because, with us as with them, reli-
Catholic region happens to be the great vital spring.

In this hypothesis, we see, the Masonic soul
would be Protestant, but Masonry would tend in
reality for a political purpose. The occult Power would be
essentially English, and the lodges, in their effort
against our national religion and against our organization
traditional political system, would only be
unconscious agents of England.

This is the theory.

first impossibility:

it is ambition, not necessity,

WHO would be the cause

of the birth of the Masonic secret society

In the design of Mr. Max Doumic, instead
of a necessity, it is a simple ambition which would have
gave birth to Freemasonry.

This hypothesis is very difficult to accept for
anyone who has thought about the conditions under which
secret societies can be born.

If England had still felt like co-

Jewish lonies, completely unskilled to fight by
weapons, one could assume that an ambition con-
damned to remain unsatisfied would have led her there.
But that was not the case. The nation that had engraved
in its history the names of Crécy, Poitiers, Azin-
short, and many others, could not consider themselves
as obliged to resort, to serve its ambitions,
to the arms of peoples reduced to complete powerlessness
session. England must have felt some repugnance
gnance to adopt the methods of cowardice which are those
of Freemasonry. Before resolving to do so, she
had other cards to play. That some of his
politicians were in the case of succumbing to a tendency
tation of this kind that would have been offered to them, so be it! But
that these policies have dreamed, combined and achieved them-
even plans of universal treason, while he
was not about liberating their invaded homeland or
to avenge their trampled traditions, that's the thing
very difficult to admit.

This is a preliminary objection which presents itself
first in mind, outside the conditions of possibility
bility or impossibility that we have to examine.

THE TIME CONDITION.

The inventors in question would have encountered
insurmountable difficulties.

Indeed, an ambition does not speak to all minds
at the same time, as is necessary; and it's
one of the main reasons why a cause
no such nature is unfit to create the atmosphere

in favor of the creation of a secret society. A
ambition of the kind that Mr. Max Dou-
mic would begin by being born in a spirit. This one
would then have to pass it through a certain number
others. Under these conditions, given the absence
special atmosphere that we are talking about and which
results from a general feeling violently upset,
a very long and very laborious incubation of the idea
would at least be necessary, assuming that it
was possible.

I Precisely, Mr. Max Doumic tells us, the idea of
Masonic creation began by being born in the
brain of Chancellor Bacon, who formulated it in
his work La Nouvelle Altantide.

It is from there that she would then have passed into other
very spirits.

Bacon was a politician, he was a pioneer
sister of the philosophers of the 18th century and he was pro-
so much. For these three reasons spoke less loudly within him
this atavism which makes Christians so little able to use
secret societies. Furthermore, he was speaking to a na-
protestant tion. These circumstances are enough to make
the thesis of Mr. Max Doumic much more rational than
that of Stuarist origin. But is it complete?
is lying? Obviously not, because the bedrock
necessary for the constitution of a secret society
is still lacking, although to a lesser degree.

Bacon explains well in the New Atlantis the idea
of an island republic whose government seeks
tries to remain unknown to all other peoples.

“He imagines,” writes Mr. Max Doumic, “that navigators

"gavers sailing on adventures were carried in
“an unknown island, the island of Bensalem. This island is a
“land of asylum, in the sense that we receive all the
“foreigners, we just keep them away. They are
“housed and fed in a house which is suitable for them
“served and they are not allowed to mingle with the
“people whose guests they are, nor to penetrate anything
“of its life or its institutions. Likewise, the government
“the government of this island takes jealous care,

“by finding out very precisely about others
u nations, to hide its very existence from them.

“One of the institutions of this island is a society
“secret called “Solomon’s Temple”.
“This Society has a humanitarian goal. She proposes
“to bring happiness to men by revealing to them
“the secrets of nature that science has revealed to it
“netre. Also the affiliates, who take the name of
"brothers", they devote themselves to the study of sciences, but in
" secret. They are divided into a number of
“classes, each of which has its own specific tasks. There
“continuity of the “Temple of Solomon” is assured
“because this society has novices and apprentices
“tis who are initiated when they are judged worthy. These
“initiates have pledged themselves by oath “to do nothing
“reveal what we have decided to keep secret. " In
“meetings, we decide what knowledge he con-
"has just spread in the public and those that he
“You have to hide it from him. In some cases, we communicate
"to the prince and the Parliament apparent something
((of what was deliberated. “Other times, nothing
(it leaves the circle of affiliates.”

“The Temple of Solomon sends abroad
“brothers” responsible for reporting information
"on the affairs of other peoples, and to report
“of their situation. These “brèrog” carry strong
“sums of money, to obtain this information-
“ment in the countries where they are staying, and pay the
the characters that need to be paid to this
^ effect.

It should be noted that this part of New Atlantic
tide's sole purpose is the advancement of science.
Mr. Max Doumic concludes that “if Bacon adopted
a similar organization as an instrument of
study and dissemination for the sciences, we are authorized
to think that all the more reason he would also have
adopted for politics where it would have been much better
appropriate to its role. » The constitution of the island of
Bensalem therefore appears to "SI. Max Doumic clearly
established: the main idea, very special, is the direction
political tion, the government entrusted to a society
secret.

“Hey what! writes the author of Le Secret de la Franc-
hi Masonry^ these wise men that we see there, do not re-
'< seek only light and truth? What is it for?

“so this arsenal of instruments to work miracles?
They affect “righteousness and sincerity”; by-
above all they have a horror of lying, and they are
smuggled clandestinely among other peoples,
live there in a perpetual lie, hiding
their true character and their origin under
names, under a borrowed nationality, and practicing there
What about espionage and corruption! They claim-

“will work for humanity and strive to re-
"spread knowledge, and they assemble in secret
“to deliberate on ideas that should be spread
“dre and knowledge that is important to hide.
“But it all smacks of machination and hypocrisy.
“It is clearly visible that this vague goal of science and
“philanthropy is only a mask; it's not
“only a facade; we must look behind.

“Behind, what we will see is an oligarch-
"shit who governs the island of Bensalem, to which the
“Prince and Parliament are subject, which is cons-
“established as a secret society, which conceals its government
“occult existence under the guise of an academy
“scientific and has taken as a means of action
“foreign espionage and corruption. »

Mr. Max Doumic notes that moreover the con-
Bacon's views when writing about cor-
support this view.

If we take things as we pre-
feels the author of the Secret of Freemasonry,
we see the idea of world government through
through a secret society emerging ex
abrupto in the mind of Chancellor Bacon. It's in
the absence of any necessity for it to form such
dream. This data of the origin of a secret society
is contrary to the general rule, as we have said.
This is a second reason, if we admit that a
exception to this rule may have taken place, so that
the realization of the idea requires infinitely more time
than would be necessary under ordinary conditions.
How did this realization come about?

This is again what Mr. Max Doumic does not tell us.

He observes that the New Atlantis that we sup-
poses to have been written around 1621, was not published until-
after Bacon's death. And we already see by this
simple peculiarity the slowness of the progress of
the idea.

The interval which separates the moment of the said publication
cation and that of the appearance of the first lodges is
really too short for the realization of this
idea could have taken place, unless they contributed to it
secret societies already functioning. But in this
case, the difficulty would simply be misplaced; because all-
the questions raised by that of the origin of the
Freemasonry would ask about the origin
origin of these companies.

Time, we say, is one of the essential elements
thinkable which is lacking in the design of M.Max
Doumic.

I- It was indeed necessary:

1 1° That the idea made adherents and that it made them
by itself, since the one who had issued it, was not
was no longer there to become its apostle;

2° That the number of these members reaches to be
sufficient, as well as their quality;

3° That these, necessarily scattered throughout the
kingdom, come together; and this by a strange phenomenon
leads to selection operated by chance;

4° That all the members of this elite had
sunk into them, and from themselves, the ardent conviction
necessary for the founders of such a company
socket ; conviction which, surprisingly! would have been

imposed on different minds outside of all
need ;

5° That they were in a situation and that they had the
talent to convince the government since its
at least tacit cooperation was essential for
that the enterprise could be continued;

6*^ That they had first imagined, then recruited and
organized some of the overlapping groups including
the constitution required, in itself and for each

cun many, many years;

7° That they had prepared the ground in all
country where the first lodges were established with a
ease which implies a slogan peddled by
a pre-existing organization as were hawked
ted by Freemasonry at the time of the Re-
evolution of so many ideas which, without it, would never have
sprouted everywhere at once.

All these conditions and others, which do not
could only be achieved through successive periods
cessive years, would therefore have been although these
periods were lacking; and nevertheless, haste is dangerous
reuse, the impossible haste of such an achievement
would not have compromised the secrecy of English politicians!
None of the European governments would have been in-
formed of their views, no more than those of the government
English government their accomplice! Really, he is
unacceptable that so many impossibilities could have been
carried out.

If such an explanation of the origin of Franc-
Masonry may appear acceptable, it is only
because because of the invincible and so natural need

qiiL- ii(»u> cpruLiNones to understand a fact like
this one in the situation in which France finds itself, we
let's not take the time to think about all the con-
said that such an astonishing creation supposes. I have
considered, I too, for a certain time, that
England could be the initiator and creator
(Freemasonry. Certain appearances are
lend themselves so well to this hypothesis! But these are not
only appearances. We notice this when we sup-
coldly ignores the conditions in the absence of which
there would have been no Freemasonry possible.
For Mr. Max Doumic's hypothesis to have come true
read, centuries would have been necessary. Gold Bacon
died in 1626. James II was dethroned in 1688. He
is certain that there were lodges among his supporters.
The founding of these lodges could only have been consecutive
;i those of the Protestant party... So the centuries do not
are not,

THE CONDITION of aptitude.

Abilities, this other essential condition,
are not there either.

It is already quite extraordinary that Bacon, deprived
of experience in such matters (assuming*
Mr. Max Doumic, Bacon did not practice society
secret; he was content to dream it), he is well ex-
extraordinary, we say, that the author of the New
new Atlantis planned with such astonishing certainty
the conditions under which would be forced
to act those who, later, would carry out the practice
that. He spoke on this subject which he had not experienced

lies (and which we only know by experience or by
suggestions received) as if he had known it. GOOD
better, he saw in advance the conditions in the-
who would have to operate the so-called secret society.
He sorts out the scenario from the back of his office. But the so-
secret cities, as we have shown, are formed
and develop in this or that way according to the
ambient necessities, precisely because they must
wind adapt to these necessities by which they
are dominated. The certainty of predicting the inexperienced
rhymed Bacon is very improbable.

This is even more so.

Behind Bacon, a simple theoretician, there were
others whose abilities were absolutely in-
dispensable: it was the English politicians who, in
the hypothesis of Mr. Max Doumic, were the real met-
actors on stage, those who encountered difficulties
practice. These skills, where would they have them?
taken? Mr. Max Doumic doesn't always tell us
not.

Perhaps, after the presentation we made,
will anyone be tempted to answer us: but
you took it upon yourself to show where the policies
English could have acquired the necessary skills.
It is by frequenting kabbalist societies.

This response is perfectly admissible. But
it calls for two observations.

First the heads of the said companies would have been informed
trained. The characteristic of the secret society being in fact
to develop the spirit of espionage and to facilitate it
lite the means, there is no doubt that these leaders would have

known the projects of their followers, even if the latter
niers had tried to hide them from them.

Let us assume, however, that the students are able to
naked to deceive their masters. Having succeeded in this, they
had remained powerless for everything else. We
understands a company like that of the Révo-
French lution, for example, arriving at execution
thanks to the effort of the entire Masonic organization put
in movement by the impulse of the inspirators se-
crets which occupy the central point where
all steering wires; we do not see this same
an enterprise carried out by the sole effort of certain
members walking outside the ensemble and, by
consequently, having to find everywhere against them this
together, if it pleases the occult leaders.

But what is especially important to observe is
that, in any secret society proceeding from other
societies of the same kind — as were the societies
half-Jewish, half-Christian kabbalists from the so-
purely Jewish cities — each of the initiates does not know
what it pleased the initiators to teach them.
This is, in fact, the essence of the initiation given:
it is individual and personal; and she remains
always such as a result of the training which inspires
each adherent to the fanatical religion of secrecy. In
made of skills in manipulating secret societies
yours, Christian adherents therefore only acquired
those that pleased the Jewish occult Power to develop
lop at each of them. But it is quite obvious that he
communicated to them that only those who
were useful to the realization of his designs. He

was careful to make them capable of walking without
him.

We see that in the hypothesis of English origin
of Freemasonry, everything should have been done in
despite the impossibilities. We do not find on this side
none of the conditions that must be met for
that a secret society is born: nor the necessity which creates
the essential atmosphere, nor the weather, nor the appropriate
studies.

OTHER ESSENTIAL PREREQUISITION.

We still have to attract the reader's attention
on a consideration of major significance at the point
view that concerns us.

The Masonic organization tends, as we have been told,
let's see, to establish an invisible government. It is
therefore that this concern was dominant among
its founders. But we have shown that the reaction
lization of such data required the preexistence
of another secret society in which were to
be trained the unconscious intermediaries responsible
to act for the occult Power which itself was condemned
never to appear, to always use “influences
carefully covered “. In these
conditions, a question arises: The secret society
an essential prerequisite, England had it. her
arrangement?

No ; she didn't have it.

She didn't have it for the reasons we have
developed to show that secret societies

existing in the Christian world prior to the
Freemasonry were not of Christian origin.

The spirit of religious discipline was found in the
English nation as in all Christian nations
yours before she gave herself to the Protestant
tism. English Christians were therefore, as much as
all others, enemies of the secret society itself.
This is why if such societies existed in An-
England before Protestantism, they could not
be, like those of which we find traces among the
other Christian peoples than societies of origin
non-Christian, and therefore Jewish; they cannot
will therefore aim at the future constitution
of an English occult Power.

When the constitution of the Anglican Church took place,
the situation becomes quite different, it is true. So the ground
Christian received in England the necessary amendment
know so that the seed of a secret society can
germinate, if spread properly. But
who spreads this seed? It's always the sower
Jewish. He alone has his mind turned towards this way of a-
gir, which he made his own. He is there, as he is elsewhere,
always kept awake by his need to serve his

national ideal and by his hatred against the opposite ideal.
The eyes of his sons are open everywhere. Through them he
is informed about everything, ready to seize every opportunity
sions. We are also convinced that companies
secret groups composed of Christians existed in An-
gleterre before it existed in France, not because
let the documents establish it — because we have no
no confidence in the documents relating to this

question, all coming from liars interested in
deceive us — but because it falls under the
sense. We do not even doubt that companies
ties of this kind, inspired by Jewish societies, have
contributed to the English Revolution. What is happening
now makes us understand what happened
for our Revolution; and what happened to
our Revolution must reveal to us what happened
for the English Revolution.

We are also convinced that these same
societies, always inspired by secret societies
Jews, then played a role during the substitution
of the Protestant monarchy of William of Orange
to the Catholic monarchy of James Stuart. That
we know of the advent of the Hohenzollerns as
emperors of Germany to the detriment of the Habsburgs
must also inform us about what may have happened
two centuries earlier.

The Jewish occult power could not fail to act
then, just as he cannot fail to act now
nant. His role is in fact to serve the ideal of his people.
ple, as it is the role of every monarch to serve
the ideal of the nation over which he commands.

In short, the genesis of secret societies was in
England what it was in other Christian countries
like: firstly purely Jewish societies; then so-
half-Jewish, half-Christian cities; thirdly, so-
Christian secret cities. Only these, well
that constituted by English, did not obey
or obeyed only to a limited extent
the English influence, as well as our Franc-Ma-

connerie, although it is composed of French people, does not
does not benefit from French influence. They proceeded from

Jewish secret societies superimposed on them,
without them suspecting it, like the workshops of
high-ranking officers are assigned to low-level workshops.
dice, and consequently, they could not have for
objective the constitution of a future occult Power
English.

England therefore did not have the secret society
pre-existing essential.

She had it all the less since this first so-
secret society should have been established at one time
far enough back so that at the time of the birth of
Freemasonry, its members would have had time
to acquire the experience and skill denoted by
construction of the Masonic organization. What
extraordinary complication of question 1 A so-
secret society which is born, not as a result of necessity
sity, but quite expressly to give birth to another so-
secret city, two or three centuries later 1 So a
English politics, like Bacon, but much earlier
ment to him, that is to say consequently when there is no
did not yet have Protestantism, would have had the idea
of such a creation; this politician would have dreamed of the state
distant bliss of a global occult Power in
profit of his country; he would have had action on the government
to which he would have made his concept understood
tion and share his conviction... But who then
could have imagined both the idea of Masonry des-
intended to ensure in the indefinite future the domination
vision of the world in England and the idea of society

secret intended to create this Masonry? Who, having
dug deep enough into the problem to realize
advances the necessity of these two successive creations
sive, would still have had sufficient persuasive power
to make followers with a view to a goal whose
realization involved such a detour? Who, gather-
blating in his person this force of reflection and this
power of persuasion would have thus disposed of the name-
ber of years which were necessary for him to return
such a creation capable of lasting after him? Who
finally, the first accomplished creation would have been capable
to recruit the necessary competitions in all countries
saries so that everywhere the front rows are
one day found founded with the ease that we
know?

All this is obviously impossible. And even

have we not considered another impossibility:
that of the transmission and execution of such
plan despite the upheavals resulting from the re-
religious evolution carried out by Henri Mil, from that of
1648 and that of 1688.

In short, the author of The Secret of the Freemason-
nerie simply assumed to have solved the problem
of the introduction of a secret society into the world
Christian, while the solution to such a problem is
everything that is most complicated in the world, then
that there lies the real secret that must be penetrated.

When we grasp the question body to body, we have-
perceives that the gathering of all conditions
essential prerequisites was impossible on the an-
clay, while on the contrary, we have shown, these

conditions were met naturally and
by the fact of the circumstances which characterize if par-
particularly the destiny of the Jewish people.

There, the secret societies whose existence was to
precede the birth of Freemasonry as
that we see it, were the consequence of the si-
such an extraordinary killing in which the nation found itself
for so many centuries. By this very fact, all the work
of gestation was made due to the very course of
things.

And we would seek out the inventors of France
Masonry where so many difficulties, so many impossibilities
lities meet, instead of taking them where the
creation of this association appears as the con-
natural sequence of existing facts!

Instead of recognizing that a mole must have
mother a mole, we would try to convince ourselves that she
was born from a pike!

No ! The logic is not there. The truth cannot
so be there either.

CHAPTER XIX
The real role of England.

THE ESSENTIAL INTERMEDIARY.

Would England therefore have nothing to do with
the birth of Freemasonry?

Let's not believe it.

Endowed with remarkable power of reflection,
Mr. Max Doumic may have allowed himself to be deceived by certain
appearances because, too new comer in the
Masonic question when he wrote his work,
he decided before having examined the problem under
all its faces. However. if a mind like his
remained fixated on the English actions, it is because he
There was definitely something there.

There was even a lot. Because the role played by An-
gleterre was so important that, in the absence of it,
it would absolutely have been necessary for someone else to fill it.
Without this there would have been neither Freemasonry nor Pou-
see occult.

What was this role? The reader has already understood this. The year-
gleterre was the intermediary through whom the government
cret of the Jewish nation could not do without.

This, we have made sufficiently clear,
was obliged never to appear under any circumstances-
although it was. He therefore had to find an agent;
and as the work to be accomplished was immense, the agent

in question must have been a real power in
the Christian world. At the same time it was necessary
that this agent ardently desired the lowering of
Catholic nations.

England was in the desired situation.

But how to make it work?

Since the Jewish secret government could not
to let himself be seen, he only had one means at his disposal-
tion, always the same: it was to set in motion
ment the “individual influences carefully
covered”.

Now, it was easy for him, as we have already
had the opportunity to indicate this, thanks to the kabba-
lists.

We now know what a secret society
composed of superimposed groups can make some
calf of its members; how can she change it?
proud at her convenience because she has the leisure to relax
go without danger to tests, even if they are unsuccessful,
on certain subjects and starting again on others
until she meets those she needs.
That being said, and once his plan has been designed, the government
Jewish secret only had to launch its emissaries,
conscious or unconscious, initiated or simple suggestions
tioned, with the mission of attracting kab-
ballistas of English politicians or men available
little influence on some of them. That's all-
days as the occult Power proceeds. Didn't we
we have not explained how, for several years,
he had brought into Masonry those he wanted.
what to see: the officers and the professors?

By acting in this way, the occult Power should not
having difficulty finding it, provided he took the time
wanted, certain men in a position to launch the idea
of the secret society composed of Protestants. This
idea, that we hardly explain everything to ourselves
the hour born ex abrupto in Bacon's mind,
on the contrary, it could have been brought there with the greatest
great ease, or that Bacon was initiated into a society
kabbalist, whether he had trans-initiates around him
originators of the suggestion.

Let us think about it! This society that the author paints for us
creator of New Atlantis and on which M. Max
Doumic indulges in the very judicious reflections that
we have reported, does it not represent us?
do not fully understand the very particular conditions of existence
tenancy of the Jewish nation? Foreigners are required to
away... They are not allowed to mingle with the people
ple..., nor to penetrate anything of his life or his institutions
tions... “The government takes jealous care,
by finding out very precisely about the other na-
tions, to hide its very existence from them..."

“The Temple of Solomon sends abroad
“brothers responsible for reporting information
on the affairs of other peoples, and report
their situation. These “brothers” carry strong
sums of money, to obtain this information
ments in the countries where they stay and pay the
the characters that need to be paid to this
effect... "

Are these not the means to in-
invention and for the employment of which the Jews were

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specially gifted because of their background, their
character, their situation and their aptitudes?

And the knowledge of it is revealed and the suggestion
is given to English politicians in such a way that
that they cannot suppose that there is another gou-
government that puts these means into practice.

What does it take for the idea to be thus deposited in
their brains? Just a few suggestions I-
ted in kabbalist groups open to pro-
English testers.

Isn't this way of doing things specified-
the one we see reproduced daily
in our time by Freemasonry?

We can be certain of this: if it had not been for Ba-
idiot who agreed to expose the idea, it would have been another
English politics. It should be noted that we find it
in the chancellor's papers, this idea. Have we
proof that it is indeed his? Wasn't she
slipped surreptitiously among other writings? It is
again a process that we have seen used more
once... It doesn't matter anyway; because we re-
let's fart, if it hadn't been Bacon, it would have been someone else.
This is how the suggestion was to be insinuated to the
English political world so that Power hides
Jew was not discovered. It was essential that she
was first poured into the mind of a remarkable man
to pass from there into others, as well as for the
formulates clericalism, there is the enemy! he was indiscriminate
thinkable that it passed through Gambetta's lips
to be repeated by thousands of mouths.

Maybe it took time to find the man.

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That was the only difficulty. But we had time.
Once the choice is made, all the work that would have been imposed
sible in the case of the purely English origin of the
Freemasonry had to be accomplished, so to speak
all alone, thanks to the suggestions that were thrown

in kabbalist societies. Discussions arose
on this subject in the said companies. Those of
English politicians who frequented there were working
lated as appropriate, according to the methods that we
we used, and it was they who made the for-
tune of the idea exposed by Bacon, like our francs-
masons made their fortune from the war cry uttered by
Gambetta. When the time came, statuses which were
ready, as the anti-religion laws are all ready
gieux currently recorded after a semblance
of deliberation by our parliament, were supposedly
developed by some of the policies, to con-
cert with one or two representatives of the Occupied Power
worship. The “individual influences carefully
covered” and even more carefully chosen
proposed the said statutes to those who were necessary so that they
arrived in government regions. They there
were presented accompanied by comments
necessary for us to realize in high places
of the usefulness of the future society from the pro-
testing and particularly from the an-
clay. Needless to say, these comments were
what was necessary for it to be concealed as much as it
agreed the cowardice of the procedure proposed against the
Catholic nations. As for those who develop them
pay, they were all the more eloquent

that, thanks to the work of suggestion accomplished by the
Occult power, they were convinced, like
are our anticlericals today... These are the suggestions
managements widespread in kabbalist groups which
made everything easy, while without these suggestions
nothing was possible.

The mode of action that we indicate here is that
which we now know to have been employed by-
then one hundred and fifty years in Freemasonry.
Is it not logical to admit that, if it is there,
it's because the founders put it there, and if they
put it there, is it because they were used to it?

A precaution had to be taken: it was not necessary that
the first transmitters of the idea in the world
layman were known as affiliated with the societies
Kabbalist secrets. But here again, what happens
Are our days not a sufficient indication for us?
what could have happened then? Don't we know the
very particular turn of mind acquired by
members of secret societies and the perpetual worry

that they have to hide the initiations they have received?
The high-ranking officers are silent towards the masons of the
low grades. These, for their part, create sub-
masonry “without letting the hand of the Ma-
masonry"... Why then do the Protestants kabba-
lists, subject to the same education, would they have had
less discretion?

To better cover yourself, to extinguish all suspicion
çonon in the minds of these unconscious collaborators
and in that of the politicians with whose assistance
these were to found the first lodges, the Power

Jewish occult had an interest in suggesting to them that these
should only be open to Christians and
that it was necessary to rigorously exclude the Jews. He
had an interest in this, we say, and he was not running
There is no risk in doing so, since the real inspirations
future lodges would continue to be shaped
born, hypnotized in Jewish secret societies including
they were part, and since, on the other hand, the effect
inevitable doctrines that they would be made to preach se-
would be the future admission of Jews, not only in
this Masonry that they did not close momentarily-
only to open it better later, but also
in this Christian world that they could not destroy
only on condition of penetrating it?

Thanks to this last precaution, the political authority
The English tick must have been fatally carried away. Con-
defeated that the emerging Society could not promote
serve only one interest: that of England, if it
put itself at the head of the movement, the political Power
English tick was quite naturally tempted to adopt
ter the idea that the occult Power made him suggest
through its intermediaries. Would he have hesitated? He was afraid-
dre — and we had to make him understand — that
this idea was not exploited by others. How
would it not have worked?

The success of the scheme had to be facilitated
by the following circumstance.

Before Protestant England had to use
the Masonic association against the Catholic nations
ques, she had to go through a period of struggles between
English Protestants and Catholics. The Power Oc-

Jewish worship therefore did not at first have to deceive the
insight of the leaders of the nation. He was able to take advantage of
disorder caused by religious divisions for slip-
ser the secret organization in the Protestant party an-
clay. It was a ready-made weapon for him
against the Catholic party. And what an innocent weapon!
A simple instrument of religious propaganda...

Thanks to this, we could explain the successes of Crom-
well and, later, the accession of William of Orange,
in the same way that the triumph of the
utopians and phrase-mongers who made our Revolution
tion.

Once the success of the Protestant party was assured, the
English politicians strove to spread France
Masonry worldwide. They were the
propagators. They founded lodges everywhere with
all the more easy as everywhere they were,
not only Protestants who felt their
religious ideal favored by that which was proposed
in the declaration of principles, but also
and especially of these dechristianized Christians, who protect
whether or not, initiated into Kabbalist societies. Those-
here, suggested in this view and prepared to play this
role, entered the boxes to transmit the
suggestions with which they had previously been impressed
pregnant and they thus placed the Masonic groups-
ques founded by the English under the inspiration of the
pes Jews. In this way a situation was established
tion comparable to that which exists in the lodges between
the administrative authority and the inspiring authority.
The officers of the lodges represent the first, while

that the high-ranking officers represent the latter; but in
reason for the purpose of Freemasonry is authority
the only inspiration who counts.

The English founded lodges; they administer them
traits; but in fact they simply constituted
as well as Christian circles whose elements they delivered
ments to Jewish action. Through the intermediaries he
introduced into these lodges, the occult Power com-
therefore began the pyramid of secret societies that
we have shown in the occult Power against
France^ thanks to which the last of the workshops ma-
onics and, through them, the Christian world, are placed

under the inspiration of the Jewish national government. In
in doing so, English politicians attempted to
the existence of all of Christianity, since they
propagated a society which, in a certain country, had to
tend, in their thoughts, to the destruction of
Christian ral. This was a real betrayal.

No doubt the occult Power was playing with them; And
it was easy for him because of the experience he had
secret societies. Not having retreated from the
devastation they expected from anti-Christian action
of Masonry is no less a crime against
charge of those we are talking about.

To what extent were they aware, at the beginning,
of the possible seriousness of these devastations? Else
hand, at what time did they realize that the weapon
poisoned which they treacherously struck
the Catholic nations was provided to them by the
people who have remained for nineteen hundred years im-
placable enemy of this Christ before whom they kneel

noodle? Since when did they accept, know about
case, such collaboration against a
part of Christianity?

These are questions whose answer, if it can be
was to be made, would increase or attenuate their responsibilities
sands.

THE ONLY LOGICAL CONCLUSION.

As we see, the theory of the Jewish origin of
Freemasonry is in no way undermined by
the objections that are raised against it and that are believed to be irrefutable
tables those alone who have not been able to discern all
the complexity of the Masonic question.

She explains without any difficulty that the founders
front row players in almost every country
are English. She would also explain that
almost everywhere, and even everywhere, if it were proven
— but it is not — the Jews were excluded
of these first lodges. They nonetheless had the
direction of masonry matters through
diary of bad Christians affiliated with their groups-
Jewish secret ments, just as today the Power
see occult by hand everywhere in the boxes, likewise

that Masonry has its hand in the sub-masonry-
laughs.

She also explains that Masonic policy-
nique has shown itself almost constantly favorable
ble to English politics. Jewish Occult Power
was indeed obliged to favor the nation which served him
acts as a broker. Moreover, there was almost always

interest, since the Catholic power, the enemy
which it had to first destroy, found itself weakened
especially.

It also allows us to understand certain facts
which the hypothesis of English origin does not explain:
for example the dualism which is seen in certain
hours in the Masonic organization and on which
we will have to come back; for example again, the suc-
cessation of the fourteen parliamentary battles which
been delivered from the start of the Revolution within
the Constituent Assembly so that the Jews were endowed with the
same civil and political rights as all French people
but they did not acquire
in exchange the status of Jews. So that the
famous charter of Human Rights appears in
those who look at it a little closely as having been
invented for the sole purpose of concealing another that we
wanted to impose on the world without formulating it: the charter
of the Rights of the Jew.

The theory of Jewish origin, as we know it
let us expose it, still recommends itself in a way
particular lesson in that it sheds light on two facts which
cannot be explained without it: the maintenance of the national
Jewish life through the centuries and the existence of Jewish societies
secret places of the Middle Ages. It would be truly extraordinary
dinary that a false theory thus adapts to
historical facts so important and so incomprehensible-
bles so far. On the other hand, as we have
points out, it is by studying the structure and
characters of individuals that we classify them and that we
assigns an origin in natural history. This process

scientific applied to the question with which we are concerned
cupons, condemns the English origin and leads to
contrary to the Jewish origin of Masonry, because the

Masonic methods are essentially methods
Jewish methods, and the Masonic character resembles
with a Jewish character like the nose of a Lévy resembles
to that of a Dreyfus.

The thesis of Jewish origin even makes it clear
the reasons why there may be partial
without English origin. She shows us the ma-
chiavellianism of the means used to conduct these
here to the opinion adopted by them, – Machiavellianism
which we also find everywhere in France.
Masonry and which is so well linked to the
character and with the situation of the Jewish nation in
the world for eighteen centuries.

The thesis of the Jewish origin therefore contains
say in it the thesis of English origin. She explains it-
that. She enlightened him. She completes it, by showing us
through the Jewish element dreaming, conceiving, preparing the
Masonry, but causing it to propagate by the element
English. Under these conditions we will recognize that it
presents itself singularly armed.

The fact of the establishment among the nations of co-
Jewish families who refused to blend into these nations
tions, which have preserved their constitution and their per-
sonality, which thus played the role of active parasites
attached to the skin of peoples, this fact alone contains
him the germ of all phases of gestation and
the birth of the astonishing and immense creation
masonic.

Since such a starting point exists, it is impossible
that the Jewish colonies were not formed in
secret societies and that they have not been linked by
a secret government.

It is also impossible that these secret societies
Jews who were only able to maintain themselves through the love of
their religious and national ideal, have not been ten-
ready to act against the Christian ideal whose triumph
implied the erasure of theirs.

Impossible that, reduced to the impotence of attack-
openly question since they were the weakest,
they did not give in to the desire to attack secretly-
is lying.

Impossible that, of defensives that we can sup-

pose at the beginning, they did not thus become of-
defensive.

Impossible that they have not swarmed to pro-
generate the means of action they needed,
that is to say, secret societies tending special-
ment to the deterioration of the Christian bloc in the meantime
that they were able to tend to its complete
disintegration.

Impossible that these secret fighting societies
have not sought and succeeded in attracting the trans-
Christian refuges.

Impossible that they would not have thought of taking advantage of
the great dislocation produced by the reform.

Impossible that they have not changed or
that they have not swarmed again according to this
what this new circumstance demanded.

Impossible that, girls of pure secret societies-

ly Jewish, they did not try to give birth to
their turn of purely Christian secret societies
which would only open up later to the Jews, at the same time
time as the Christian world itself.

For things to have happened differently
that we have shown them, the Jews should
were outside the laws of nature, consequently
above them. What is that of their par-
who will dare to support such an opinion?

After considering as a starting point the
initial fact that we have just said and which could not
not not to generate its consequences, if we consider
let us now deny the current Masonic fact which does not
can't not have its cause, we find ourselves
also in the presence of a certain number of taxes
sibilities that can only be resolved in hy-
hypothesis of Jewish origin.

It is indeed impossible that Freemasonry
does not have a creator, and it is impossible for this creator
is not both secular and universal like its
creation itself.

The Jewish people are both, and there is only one

which is such.

It is impossible that this creator would not have had the
ment of the creation of Freemasonry of
means of communication extending everywhere and
means of action embracing all regions.

The Jewish people possessed both, they
was the only one to possess them.

It is impossible for an organism which has no reason to exist
be that if it tends to establish the possibility of a Power

occult, was created in the absence of an organization
pre-existing secret having the means to act everywhere
without being seen anywhere.

The Jewish people owned the organization in question
and he was the only one to possess it.

Impossible that the creator of Freemasonry-
nothing was not dominated by fierce hatred and
particularly tenacious against Catholicism.

The Jewish people were incited to this hatred by reasons
sounds of situation, interest and feeling.

Impossible that the creator of Freemasonry
was not surprisingly adept at lying, at ob-
sequiosity, hypocrisy; impossible especially since it
was not gifted with patience, subtlety and
of prodigious tenacity.

Lying, obsequiousness, hypocrisy, patience, sub-
tility, tenacity, the Jewish people have been incited centuries-
lies to all this by the circumstances of his life.

Finally, it is impossible for the creator of Franc-Ma-
masonry was not dominated like all the conspiracies
missed by a national or religious feeling.

The Jewish race has been dominated for eighteen hundred
years by the religioso-national feeling to which she
owes its persistence as a people, and this feeling has
was all the more excited the more he was contradicted,
more humiliated, more crushed by the triumph of the prince
Christian cipher. This race had to take revenge against the
Christian races of the indelible stain printed
to his forehead by the betrayal of Judas and by the torture

of the Just. Against these races she was, by situation,
the eternally conspiratorial race. So she had to

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throw into their midst the instrument of eternal cons-
piracy.

So, a historical cause is there: the Jewish race,
which cannot fail to have produced an effect. And, moreover
Besides, a historical effect is also there: France
Masonry, which cannot fail to have its cause.
Cause and effect stretch their arms through history,
the effect requiring its cause, the cause requiring its
effect. The effect resembles the cause like a son
seems to his mother. Both close together, adapt,
juxtapose, coincide exactly. And we refuse-
would be to recognize that they belong to each other? Instead
than bring them together like logic and reason
want them to be, we would prefer to leave them
eternally, one needs a cause, the other
be its need for effect...?

Either ! But then it must be declared that logic must
be systematically excluded from the subject that
busy.

We say that if God gave us a
reason is so that we can use it; and U.S
let us proclaim as the only possible conclusion:

The occult Power which dreamed, prepared, generated
Freemasonry, which spread it throughout the
Christian world thanks to English politicians, who
today it dominates this Christian world and con-
entirely due to its loss, starting with the
Catholic nations but reserving to end up
the Protestant nations who collaborate with him,
this is the SECRET GOVERNMENT OF NA-
JEWISH TION.

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But we add, in agreement with those who
have believed until now in English origin, that this government
secret existence of the Jewish nation is far from being alone
to dispose of Masonic forces. He has competition
rents and the power of these grows every day
as their experience of the company grows
secret.

We will soon have to consider this side of the question.
tion and to note the resulting situation for
We.

PART FIF

The Jewish plan. The obstacles he encounters,
rsios means of combat.

CHAPTER XX

How to dream of world domination
presents itself to the mind of the Jew and in what form.

WORLD DOMINATION.

So far, as the reader will recognize, all the par-
parts of the thesis that we present to him are coordinated
data. The work produced is related to the me-
methods used These are for their part such
that the organism constructed as we have it requires
watch. As for the author we are denouncing, he is
well, by his character, by the circumstances of his
life, by his habits and his aptitudes, the one who wants
slow such a work, similar methods, a
such an extraordinary organism.

We nevertheless recognize that our demons-
tration would remain lame if the reason why
all this was done was not in agreement, it

also, with the invented organism, with the character and
the situation of the author of this organization, with the
methods used by him and finally with the part
of the work accomplished today. Our construction
tion, being built on logic, must be logical to
the base at the top. Without it, it collapses. We
must now explain the purpose of the immense
machination and this goal must be in harmony
with everything else, and even that he explains it.
Now, we hear an objection. "

So be it, we can be told. It is the Jewish race, organized
internationally and secretly, who dreamed and

created the secret international Masonic association,
in which moreover the rites, the formulas and the
legends are Jewish, as is the way of understanding
ter months and years. She proceeded to this creation
tion by hatred of Christianity, we admit it, and
with the intention of destroying it. For this she took
initially attacked Catholicism by relying
on Protestantism which she helped to strengthen
the positions. It's logic. But with all this, where
does she want to succeed? She is currently a teacher
from France. His interest and his hatred are found
then in conflict. His hatred must make him wish for sub-
total version of the great Catholic nation. But
its interest, on the contrary, is the conservation and
maintenance of this nation, since it has managed to
make it his property. How does she continue to have-
lower, at the risk of being tempted by the bait of prey
that she made so easy, the English appetite or laverocity
German? Does she want the absorption of France by one

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or by the other of the two competitors? It would be up to him
own detriment, since by taking France, it is
his property that we would take. Does she want to keep her possession
as is natural to any owner? So she
should no longer weaken France, but England
and r.Germany which become rivals for them.

These are the questions that must be asked
before all minds.

We have no right to dismiss them without their
give them the scrutiny they deserve. We ask-
gifts only to answer it methodically, in order to
respond with clarity. This is why we expose-
let's first consider the Jewish plan, and then the very difficulties
serious that begins to raise - fortunately
for us — the realization of this plan.

Let's start by clarifying that the goal of the machine
Masonic nation, it is not destruction,
but the subjugation of the Christian world. That the
Jewish occult power wants to destroy, it's only
the Christian spirit. And if he wants this destruction, it is
precisely because the Christian spirit constitutes the

true defense of the world that comes from it; in the same way
if he destroyed the French monarchy, it is because
this monarchy was the best safeguard of the
France. We are starting to see it today.
It was to take the soldiers prisoners who were killed
their boss ; to seize the herd that was being murdered
said the shepherd. Nothing is more logical than what has been
done, in this as in so many other things, by the
Jewish occult power. It must be said, since this
is right.

The destruction of the Christian spirit as a means
of subjugation, this is therefore the aim which is dissipated
mulated under the great words of truth, light, progress.
democracy. If we are more or less reluctant to accept
this idea is because it is natural for us to resist
to what we have not gotten into the habit of considering. The ace-
subjection of a world, we say to ourselves, how can we ad-
hope that such a dream could be nourished by a
race, and especially by a race that has no home?

We forget that this dream was kept in the heart
of the Jewish people by their religion. The Jews are waiting
always their ^Messiah. While Christianity has
interpreted the promises of the Bible in the ideal sense,
while he considers the dominion predicted to the Mes-
seated as purely moral, the Jews, on the contrary,
have always understood that this domination must
have a material character. They started with
believe that it would one day be attributed to their race by
a conquering Messiah. The idea has now re-
common among them that the word Messiah must be understood
taken as applying not to a son of the race of
Jacob, but to this race itself, and that the con-
quest for the world can be done otherwise than through
iron. They are now convinced that the future will triumph
phator, it is the entire Jewish people, and that the
messianic times are those in which this people will be gone
come to set foot in any way, on
the world given birth to by the Christian Messiah, the Messiah of
renunciation, which held so long there reserved place
veed, according to them, to the true Messiah, that is to say to them.

Does this surprise you, sovereign French people? It is

yet for this, and for this only, that we

keeps you in the democratic dream.

The idea of world domination is not, moreover,
not so outside and above human conceptions
nes as it seems to us. More than one conqueror of the year
tiquity dared to give him asylum in his mind. The people
Roman realized it almost completely. It is true
that the world having been fragmented by invasions
barbarians, wars have been fought since then and during
for centuries for the gain of some barony or
of some county. However, it is still appropriate to
do not forget that Charlemagne revived the dream
of universal domination. After crumbling
of the empire that he had constituted, it was the beginning
cement of the struggle for possession of a piece of land
earth. But little by little the battlefields widen
girent. After the county-to-county wars, it was
wars from provinces to provinces, then those of
nations to nations. These are now the wars of
races to races. However, once the races are present, what
can they argue, if not first the prepon-
derance, and then the sovereignty exercised over the
world ? Since this is where we are right now-
ment, what is extraordinary about the fact that the race
Jewish intervention in conflicts? She has no
homeland, we answer. What a great reason! Isn't he at
contrary logic to admit that she must have thought about
domination of the world before all others, pre-
precisely because she has her foot everywhere, without compo-
ter that everywhere she holds the cords of all
scholarships? We most often only think of conquering

what we see. It is so true that, if we except what
happened in the history of marine peoples, the
wars have almost always taken place for a territory
tory which was within reach of the belligerents.
The Jewish race is, from this point of view, in a situation
very special tion. Through the eyes of his scattered sons
everywhere, his gaze embraces the whole world. It is
therefore she who logically, and independently of the
suggestion that she received from her religion, had to,
the first of all races, to make the world ob-
jet of his ambition.

It may be that this idea of world domination
has not always been present in the thoughts of the con-
ductors of Israel with the precision that it has maintained
nant. In this as in everything, we believe that the
things had to happen in accordance with the laws of

nature. There as elsewhere, there is a starting point,
a point of arrival and, between the two, an evolution.
The starting point is the belief in a Messiah who
must dominate the world for the benefit of the Jewish race, then
that the Messiah whom Christians adore has, on the contrary,
conquered this world to the detriment of this same race,
who considers herself stolen. This belief was
maintained in the soul of this tenacious people by the con-
violent tradition that she encountered without
ceases in the Christian world. She was strengthened by
the irritation resulting from this contradiction, in the
silence and the mystery of the Jewish secret societies that
we have seen widespread around the world. It was not
while an obscure dream, if you will; a hope
comforting as is that of the celestial homeland for

the Christian crowds gathered at the foot of the altars that
the Jewish Messiah, the Messiah of betrayal is
destroy. When, defensively, they were pri-
slowly, the secret societies became offensive
by the natural course of things, the hope of the future
conquests grew exasperated. The soul of the wandering race was
due to an increasingly bitter desire. A time came
finally where this race surreptitiously forced the doors
Christian societies which had been so long to him
closed times. Then she accumulated in herself all the
nationalities. Here it is now which has taken hold
of the gold of the world; gold, that by means of which we
does almost everything we want!... So she can
to make peace or war reign between nations
his will, and, in the latter case, ensure the profits
of the struggle to this one or to that one, according to whether it grants
or that it refuses in due time the loan of this gold. She
has at the same time the leisure to corrupt, to poison-
destroy the souls of peoples with impunity, thanks to
press and the permanent conspiracy hidden by the so-
Masonic secret society against the Christian nations
here. She sees her power growing on all
points of the globe, as it decreases, with the fidelity
to traditions, the force of cohesion and, consequently, the
resistance force of the Christian races. She's gone-
All. It works everywhere. His government sees everything
and is not seen. It strikes without fail, while we
don't even think about defending yourself because we don't know
that exists. Things being like this, it would really be necessary-
that the government of the race of Judas was
completely destitute from an intellectual point of view

so as not to dream of the empire of a world that, thanks to
the perversity that he has deployed secularly against
nothing or almost nothing keeps him anymore. He's not be-
care that the triumphant Messiah comes, he has come.
It is the Jewish people, at whose feet they prostrate
of themselves the dechristianized races and the nations
dissociated. This is obviously the evolution which has taken place
produced in Jewish thought.

Since the Jewish people knew how to preserve in their
within racial selfishness to the point of making it, in the absence
of any territorial homeland, a nationalism so partisan
particular that no other similar example has been
provided by history, not only is it explainable
that its secret government dreams of subjugating itself
world, but it would be unacceptable if he didn't think about it
not. Having accomplished this miracle of having maintained
the wandering race in loyalty to the ancient national ideal,
and seeing other races, ours in the lead, consider
stupidly abandoning theirs as progress,
this government must logically believe itself capable,
in such a state of affairs, to assure his people the
rovaty of the universe.

CHARACTER OF THIS DOMINATION.

But what kind of royalty? Isn't the Jew
already king and the power he enjoys is not enough for him
not ?

No, because this power is not organized
materially. But nothing lasts except what is organized.
The Jewish occult Power knows this better than anyone.

that. He will therefore be worried until he has fixed his
royalty by a new organization of the world.

When a tyrant gets his hands on a country, he gou-
always varnishes it according to a conception which
is particular and, quite naturally, this concept
tion, it is the one which corresponds to his character, to his
skills and means of action. The occult power
Jew, who aspires to the royalty of the world, has it all natural-
its particular conception of the organization
of this world and he intends to replace it with those which have
been carried out so far. This is still an idea that

we do not admit easily, because being ac-
accustomed to what exists, to that in the midst of which the uni-
towards has lived for so long, we are carried
to believe it to be indestructible. We are wrong. During-
that Rome triumphed over the peoples of which it was made
her empire, she organized them in her own way. When,
later, barbarians made Roman conquests
their own conquest, they overturned the order of things
established by the Italian genius and put the mark everywhere
of their barbarity. When Christianity finally triumphs
pha in turn, he too tended to transform the
societies which had already been established by the Romans and
by the barbarians. It always has been and it will be
always like this, because it is still, one can say,
a law of nature that the master puts his mark on
on the things that depend on him. No doubt, by
Therefore, let the future kings of the world throw away this
here in a new mold. And there is no doubt either that
their conception is that which their genius imposes on them
particular ; the one that is most related to their

character, their aptitudes and their means of action;
the one above all which will best annihilate the possibilities
of revolt of the vanquished. Their predecessors in the
conquest did so; they will do the same.

The tool of the ancient conquerors was ordained force.
militarily organized. Their skills for conquest
resulted from those they could have for
use of this force. Their moral means of action for
to make it return to its maximum, that was the feeling
patriotic spirit which attaches man to the earth where
he was born, as well as to the ideal of the ancestors from whom he descends.
Pro aris et focis! It was the cry of the ancient Romans.
It is quite different for the Jews who have no army.
nor territorial homeland. They do not have the means
of action, nor the aptitudes, nor the character of the ancients
conquerors. Consequently, it is natural that they
have designed a plan of conquest other than these,
and it is no less true that they dream of another organization
sation of the world and that this organization is in
outside of our conceptions.

^If they left the world as it is, that is
divided into nations each having their armies, their
navy, their patriotism, their border, they are constituted
would thereby kill in a state of inferiority vis-à-vis
of these nations, they who have neither armies nor navies,
they who don't even understand patriotism

as we have understood so far. To become
kings of the world as if to preserve their sovereignty
neatness, they must start by destroying all the
principles and all internal organizations on
on which the large national organizations are based

current nales. No domination for them if they do not
base it on this fundamental idea: demolition
(the nations, which, as they now stand
constituted, would not allow themselves to be absorbed.

It is from this evidence that we must understand
sweat.

Demolition of nations! This is the main idea in
without which there would be no Jewish kingship
possible. And this is why, visibly, we are being led
to this, always under the guise of progress.

But these nations will have to be replaced by
something?... — ■" •■" •^'"' — '^•^^[^>Î3

Without a doubt. Also there is a project of organization
of the world that we have been talking about a lot for several
several years, in favor of which propaganda
fierce is made in the masses and towards which our
current leaders are making us slide down a step
which they strive to make insensible. We want
talk about the socialist-collectivist organization. It is
the one which is most related to the character,
the abilities and means of action of the Jewish people;
this is the one that bears the label, the trademark
of this new People-King; it’s her he wants to im-
pose to the Christian world, because it is only thanks
to her that he can dominate this one.

Socialist-collectivist propaganda (we use
one word or the other according to what is necessary for
confuse things better) is valuable for
the Jewish Occult Power: that she masks it admirably-
lies and at the same time is completely clean
to eliminate all possibilities of resistance, because

that it has the effect of reducing humanity to the state of
dust by dissolving the coherent blocks of which this
humanity is today constituted.

Socialist-collectivist propaganda masks the
Jewish occult power like the words freedom, equality,
fraternity, have hidden Freemasonry from the eyes
of the profane world who, in believing that they are giving themselves to a su-
ideal perbe, gave himself in reality to this hypocrite and
loose association.

[î A formula in fact summarizes the propaganda col-
lecivist: Everything to the State.

Everything to the State! The people imagine that this means
Everything to everyone! and he walks, his soul drunk with hope,
the conquest of this fallacious ideal, without suspecting that
the State being from now on in the hands of the Jews,
everything to the State, it is already, but it will be much more
in the future: all to the Jews 1

When the times come, if desired by the
blinded workers, where the State having gradually taken over
particular properties, all non-Jews will be de-
came workers like them and dechristiani workers
seated, demoralized, the situation of the Jews in relation
to the world thus transformed will be the following:

There will be no more nations in ancient Christianity
held, that is to say more men associated by the ideal
patriotic. No more groups united by religious ideals
neither ; because everywhere religions will have been destroyed
and in their place will reign materialism, that is to say
the law of individual selfishness which is that of animals.
This is where “progress” will have put us. Needs,
laziness and vices will face each other

very much in this state of permanent hostility which is born
naturally generated, as we have shown,
by the absence of religious faith, unless they are
coerced by government force. But
all Christian government forces will have
been destroyed. Instead of what we call main-
holding the nations, there will be nothing left but dust
of beings dehumanized because deidealized, and by
consequently bestialized. Bipeds instead of men.
Primates trained to make objects of
consumption and unfit for anything other than
lela, if not perhaps to compose or read what
will be necessary to maintain, with the universal
corruption, universal impotence.

In front of this crush of human herds
Gathering their needs and desires, one family
will have kept, as she has done since the eighteen
centuries of its dispersion, the moral bonds which have
maintained in the state of a nation, of an organized body: the
Jewish race. From then on, nothing could be easier for this na-
tion than to become the owner of the mass
human become herd and made again for
the slavery that Christ had destroyed. The Jews are
entitled to consider that, under these conditions, the
superposition of their race on humanity will take place
so to speak of itself, as that which took place
which currently puts France under domination
masonic. This having been able to take place, why
couldn't the other? By this alone that we
violated the laws of nature by founding a
egalitarian political regime, these laws took their

revenge through the establishment of domination
policy of Freemasonry above the na-
tion thus stupidly equalized. Likewise, when
we will have founded an egalitarian social regime in op-
position with the same laws of nature, these
will take their revenge again by allowing
the establishment of the Jewish dictatorship. It's simple,
logical and understandable, as is simple, lo-
logical and understandable the sovereignty of a pro-
owner of the cattle from which he keeps his herd.
How is this owner the master, although each-
one of the animals that make up the herd has
physical means much more powerful than his own?
Quite simply because none has
means, morals; because he is a man in front of
cattle. So will it be with the Jewish race in the face
dechristianized and denationalized Christian races
seated.

Instead of taking on a military or political character-
that, the dictatorship imposed by the Jewish race will be a
industrial and commercial financial dictatorship. At
less for a time, it will appear the least
possible. The Jews endowed the commercial world, in-
industrial and financial of the. Limited company, thanks to the-
how they can hide their immense wealth.
They will endow the entire Christian world with what
they endowed France: with the Société Anonyme of ex-
exploitation of peoples called the Republic, thanks to which
they will be able to hide their royalty.

We therefore march towards the Universal Republic
because only in this way can it be established

financial, industrial and commercial royalty
Jewish. But under its republican mask, this royalty-
there will be infinitely more despotic than any other.
It will be exactly that which man establishes on
animals. The Jewish race will hold us by our be-
.care. It will rely on a selected policy, strong-
organized and so handsomely paid that it will be
ready for anything as they are ready for all signatures
the presidents of the Republic to whom we attribute
twelve hundred thousand francs and that we choose on purpose
for that. Apart from this font, nothing but
workers on one side, and on the other engineers,
directors, administrators. The workers will be
all non-Jewish humans. Engineers, management
tors, the administrators will on the contrary be the
Jews. We do not say: the Jews and their friends;
we say the Jews; because the Jews will then no longer have
of friends. And they will be right a hundred times over, in such a
situation, to trust only those who will be from “the
breed ". This seems impossible to us; and yet
it will be done in the most natural way in the world
because everything will have been prepared in the shadows, like
was the Revolution. In the most natural way
of the world, we say, in the sense that it will be necessary
necessarily engineers, directors and
administrators so that the human herd tra-
valiant and long live, and that, on the other hand, the reorganization
tion of the world that we will have disorganized
can only be operated by those who have
previously collected riches everywhere. Due to
sound of this privileged situation that we leave

are established for their benefit, the Jews alone will be in
situation of driving everything. The people will push to
the wheel to bring about this state of affairs, they collaborate-
will lead to the destruction of any force other than force
of the State, as long as we let them believe that the State,
this state possessing everything will be them. They never stop
will work towards their own enslavement that the
day when the Jews will say to them: “Sorry! You do not have
Not understood. The State, this State possessor of everything, this
It's not you, it's us! “The people will then want to re-
yelp. But it will be too late to prevent anything,

because all moral springs having ceased to exist
ter, all the material springs will thereby have been
broken. Herds cannot resist dogs
trained to lead them and armed with strong jaws.
All the working world can do is to
refuse the work. Jews are not stupid enough
so as not to foresee this. They will have provisions
for them and their guard dogs. They will leave
starvation reduce resistance. If necessary, they will not have
no qualms about launching at the mutinous plebs, but
disarmed, their police officers become invincible because
that they will be equipped with the most advanced equipment
against the helpless crowds. Don't we already have
a vision of this invincibility of organized forces
fighting against the multitudes?...

France knew it – and it forgot it! – the re-
regime of Masonic Terror. She will know and
world will experience with it the regime of Terror
Jewish.

FACING THINGS.
PICTURE OF THE MARCH OF THE JEWISH NATION.

This is the plan dreamed of by the occult Power: establish
sowing of Jewish domination over the world thanks to
the organization of collectivism and under the guise
of a universal Republic. It is at its realization
that Freemasonry leads us.

We wouldn't have wanted to admit it ten years ago. But
today, you have to tie a blindfold around your eyes
which we apply symbolically to those of the profane
entering Freemasonry, one must put oneself
head behind a tree like the stupid other one does
che not to see the march towards this state of
things; steps that are regulated with ha-
bile to hide but who still lets himself
see, the false French who are in government
delegates of the occult Power and who accomplish
towards France an infamous work of treason.

May unforeseen obstacles arise one day or
the other on the road to Jewish occult Power? Null
doubt. It is still a law of nature which wants it this way.
Human foresight, so attentive that it shows itself
tre, is always short. It creates facts whose
consequences unexpectedly turn against her.
Also, after reviewing the plan, we will see

the difficulties faced by its authors
find, those that they themselves created. But
we must not forget that we would only have
no chance of saving us if we didn't have the lock
level of intelligence necessary to look at things

face to face, and the courage to make resolutions in
result. Heaven only helps those who know how to help themselves
der.

Until now we believed we could dispense with the
manly resolutions because we have lost ourselves
convinced that the collectivist regime was impossible.
Let us not misunderstand: what is impossible is
a collectivism such as the one we are told about
usually, as explained by theorists who,
deceived themselves, are responsible for deceiving the
multitudes; a collectivism which would claim to put
all humans without exception on a par
made equal. Gela, yes, it is impossible, because the
nature which has hierarchy as its law, would intervene
in our disrupted societies to reestablish this
law. But there is one thing that is not impossible:
it is the establishment of a false organized collectivism
by a family, by a caste, by a race which
would put above the community for governance
ner.

We cannot repeat enough that we can
realize this by what is happening in
our Republic. Someone who had an interest in it, —
the Jew acting through the Franc-Ma-
masonry — persuaded the French people to cons-
be held in an egalitarian Republic. It was contrary to
laws of nature. And, precisely because of this, he
happened that Jews and Freemasons who had
carried out their plot in the shadows, had this law of
nature for accomplice, that they were able to constitute themselves in
aristocracy, moreover unworthy, and establish their dominion

nation, however abject it may be, on democracy
life.

Let us not forget this terrible lesson! Being admitted
that an egalitarian collectivist regime is impossible,
However, given that we are pushed to do so, it happens

will be true infallibly, unless the intelligent forces
people of the nation finally do not know how to resist through
true means, it will happen, we say, that those who
we give this push will manage to establish
a false collectivism, a state collectivism, that is-
that is to say an anonymous collectivist Republic which
will put under their feet the nations that
will not have been able to defend themselves against illusions.

We believed for a long time that humanity was launched
in the socialist ways by a blind force, that
crowds. Others have asserted that this strength
gle agreed with what we call the force of
things, that is to say with the laws of nature. We
let us recall that the laws of nature are at the
contrary to such a metamorphosis of the so-
cities. Even with the blind force of crowds, it does not
don't give in like those who lead the movement do
which we are witnessing. She moves forward in leaps and bounds now
given, by revolutions. Currently, on the contrary,
we see the march towards collectivism settled,
calculated, organized by the very people who are in power
see ; we look with astonishment at the masses who,
always impatient, are always restrained; We
let's see the socialist newspapers maintained by gold
Jewish capitalists; the leaders swapping the bag
geron against the frock coat, leading an existence

luxurious, with such inexplicable resources
that these were the ones we saw in the eighteenth century
key, in the hands of certain adventurers who
were the precursors of the Revolution. It is necessary to explain
query these anomalies.

Our thesis explains them all. She shows us the
conquest and transformation of the world taking place
as it is natural that they take place due to
character, skills and means of action
new conquerors.

We can now follow the inflexible march
logically of the Jewish nation throughout the world
Christian for eighteen centuries.

The dissolution of this nation should, it seems,
it, be the consequence of its dispersion.

If it happened otherwise, it was as a result of the force
formation of Jewish colonies into groups resistant to

absorption among populations. To maintain
to hold on, these groups were forced to close, to
form secret defense societies. These companies
defensive secrets have become offensive, under
the suggestion of a hatred which was encountered everywhere and
in everything, even in its very impotence, reasons
sounds of growing up; not to mention that they could not
accept the Christian triumph without accepting at the same time
time the erasure of their ideal. Fighting all-
days in the shadows, they attacked the Christian world
without him seeing where the shots were coming from. HAS
barely fomented, a heresy was defeated. But as
the exciting secret continued its excitations, she
was replaced by another. At the same time as

maneuvers were carried out by masses, others,
more invisible, but more formidable because of that
in their effects, tended towards individual distortions
duels by the introduction of certain Christians into
anti-Christian Jewish secret societies, or through
penetration of certain Jews into Christian societies
yours like that of the Templars. After several
keys to this slow work, the great tear protects
aunt performs; and, this time, thanks to the preparations
underground and secular, the rebels can
maintain in front of those who remained faithful, everything
by continuing to commend himself to Christ. There are
during two Christianities present, one of which can
be used in the continual attack against the other.
The two Christian belligerents will take charge of
reciprocally diminish their moral strength and
material, and consequently to reduce the forces
moral and material aspects of Christianity before the
Jewish world which watches them, which excites them and whose
the secret organization is perfected and concentrated
more and more, while on the contrary is beginning
created Christian dissociation.

But all the major Western states are Catholic.
liques. Thanks to this, it could be that Christian unity
yours will recover one day...

So that the struggle continues surely, so that it
always becomes more and more bitter, it is necessary that
large Protestant states also exist. In this way-
çon, if Christian consciences one day tended
to get closer, political interests intervene
would argue to oppose it. The large States protect

so many are founded, and divisions occur thus
in all directions within the Christian world.

But the Christian spirit nonetheless remains, bar-
rant everywhere the road to the Jew. This Christian spirit is
a spirit of affirmation, and its affirmation is opposed
to Jewish affirmation. This is why the Jew is
always kept away, which prevents him from reaching where
He tends...

It is therefore this spirit that must be destroyed. Already there
breach is open. Protestantism affirms the
berty of examination. It is only necessary to insinuate that freedom
must be for everyone, or it does not exist. Theory-
how we can get this accepted. However, if freedom
must be for all, the Jew, with his ideal, has the right to it.
It seems logical. In reality, it's not,
because the Jewish ideal is the destruction of the world
where he wants to penetrate.

Moreover, this Jew, as a result of the difficulties of his
existence, has acquired defects so hateful that the
world, Catholic or Protestant, Christian or
non-Christian, feels his touch dangerous. And he is,
in fact, by this alone the Jewish nation is organized
secretly, that the secret organization generates the
lie, that lies breed deceit,
hypocrisy, perfidy... It is therefore always im-
possible to pass!

He must therefore use these weapons that he has
data, which, honed over centuries, require
their use: lies, deceit, hypo-
crisie, perfidy. Since, for the Jew to go to this
that he believes to be his destiny, it is necessary that the

Christian world is enslaved, it will be; and since,
for the Christian world to be enslaved, it must
make a face of betrayal, we will do it to him.

We will start by ensuring the Protestant world
English, that we will deceive, that we will politically corrupt-
lies, who will be strung, so that he in turn deceives, he
corrupts, he undermines the Catholic world.

A force, however, exists which, in itself, can

would thwart the Jewish plans: it is the governing force
nementally...

We must seize this strength. How? Coward-
ter? It's impossible. Everywhere, in fact, governments
ments are headed by monarchs. A monarch
does not give in. Because what would he be fighting against? By
what lie could make him abandon
something of his power, of his sovereignty?
Monarchs are therefore, because of the interest they
there are, the defenders of the Christian peoples against the
Jewish businesses. Monarchies must be destroyed,
first of all in the Catholic States, and replacing them
cer by forms of government such as
can ensure that those who govern
never have enough to be unpurchasable.
In this respect, the republican form is perfection,
because each of those who will be called
participate in sovereignty may be chosen by the
Occult power so as to be nothing in itself.
It will therefore be an eminently purchasable material.
It will be even better if religious principles
are destroyed in him. So it is necessary, if only to
this point of view, destroy religious principles. To the

place of governments whose natural and
necessary was to defend Christian peoples against
be the enterprises of the Jew, we will thus have governments
which will be completely in the hands of
Jews.

That done, one last force still stands in the way of
the wandering race: the patriotic feeling, in fact,
remains a defense for the nations; he maintains
still as best as they can, these are standing; he arms them,
moreover, while the Jewish nation is not armed.
We cannot therefore avoid destroying the feeling
patriotic and with it the bodies called nations.

This time, is it over?....

No ! Ori only really destroys what we replace.
place. As national organizations no longer exist, there are
others are needed; because nothing lives except what is organized.
However, it is essential that humanity lives, to
to work. Jewish royalty would only be a word if,
below her, there was no tra-
valiant. A new organization of the world is
therefore necessary, but an organization such as

either in the hands of those alone who possess
the capital, that is to say in the hands of the Jews, and
that it tends entirely to what he needs: the
production and regulation by him of this production
duction. It is collectivism in the form of Republic
than universal.

So finally, that's done, everything is done. Consumption
East ! The Jew is King! And his kingship is indestructible,
because it alone is organized in the world, and because
everything that was before it has been destroyed!

Everything is logical in this thesis. Since the first
first word to the last, everything comes together in the same way
most natural way. We said at the beginning
that the Masonic question hid five secrets, and
that the real solution to this question was that
which would answer these five questions:

Who invented Freemasonry?

Why was it invented?

What is the Masonic mechanism?

What are the methods by which is implemented
movement this mechanism?

What is the character of the work accomplished by the
Freemasonry in our history?

However, the answers that we propose to these five questions-
tions are in complete harmony with each other.

We find ourselves in the presence of a door: that
of the Masonic question, closed by a lock
with five secrets. We have introduced in this series
rure a key that we can operate in
all the senses, the movement of which is not stopped by
one of the secrets, and who opens the door. No other
key does not fully operate the lock...

And this is why we say: The key to the question-
masonic version, this is the one we use:
this is the Jewish key.

CHAPTER XXI

The obstacles that lie ahead

the occult power

and the reasons we have not to despair.

THE WEB OF LIES AND THE RETURN OF THINGS.

Yesterday again a considerable number of French people re-
disdainfully pushed the idea of a power
human being capable of invisibly making one's action felt
tion on world affairs and to have a part
more or less preponderant in the direction of
these.

After the demonstration made in the Occupied Power
cult against France and in this work, we
We can formulate the following evidence:

The Jewish element has been maintained in the world
the state of nation, as it remained in the state of
race and religion. This nation has always been gou-
painted like all the others; but she was loving
born to govern himself secretly. A government body
Jewish heritage exists in an occult state. Not alone-
ment we do not see the individualities which re-
present the Jewish occult Power, but we do not perceive
let's not even understand the essentially Jewish part of
their governing body. We did not distinguish any
let us see that the part by the action of which the world

Christian is delivered to the Jewish world. This part is the
Freemason.

So, under the Christian world, another is moving
world which is enemy to him. It is as a result of the effort
secular and invisible of the second that the first is di-
aimed at himself and he sees his sons struggling
imbecilely, under the pretext of progress, to its destruction
tion.

In these conditions, should the Christian world and
can he defend himself?

That he must, no doubt. He must do so all the more
that he is more aware of the nobility and the necessity
cited of his mission in the world.

That he may..., here are the considerations which are im-
ask about this.

All those who had to thwart machinations
established on lies were able to make the observation
next.

At the beginning, things always go as planned.
hate liars. As new ones arise
difficulties, they triumph over them by a new machine
nation which consolidates the one which served them as a point of
departure, and it succeeds more or less for a long time. But
like each of the lies superimposed on men-
primitive dream was invented to cope with the difficulty
ficulty of the moment, as with this difficulty in succession
others give way, as all these difficulties are forced
cementally diverse and sometimes contrary, like
in the long run they result from the lies themselves,
the former end up finding themselves contradicted by
someone new; and an hour always comes-

days, for those who know how to prepare patiently and methodically
only the revenges of truth, where the inventors of
the web of perfidy find themselves caught in their traps.

This explains the remark made so often
and with such accuracy by Drumont: that it is always
days when the Jews seem most powerful
that their power suddenly collapses.

This is because, due to their pre-
first in the middle of the Christian world, of their weakness
the origin of the dispersion, also due to their ca-
character and that of their cause, they have always been
obliged to establish their offensive enterprises on the
lie. This initial lie served them for a while.
Then we had to add others to that one to
consolidate. The complications of lies have
brought contradictions and, by force of circumstances, a
moment has always come when the whole plot appears
rising, the heads of Christian towns have
took the defensive measures required by security
of these.

Alongside their ability to lie, the Jews have the ability
to make them forget their former perfidies, as also
to erase all historical traces. They are coming
to provide remarkable proof of the latter
aptitude in the Dreyfus affair where, as we

we had occasion to notice it, they did not act
roped to rest until they had obtained a judge-
ment of the Court of Cassation established on a text of
our code, falsified in the interpretation that was given to it
given, but which, as it is, will become, they hope
rent, historically justified all the same, well

qiio falsely. Historically: everything is there for
them in this matter.

They are also prodigiously stubborn in recommending
begin building their fortune. As
they have no other way than the one we want
nay, it follows that they always proceed
in the same way. And this is how their story was
justified so many times the observation made by Drumont.

We can believe that she is on the verge of justifying it
Again.

Formidable are indeed the obstacles that lie
wind currently standing on the road to Power
occult and which result from his previous maneuvers.
This is the reason we have to hope, despite
the immensity of the dark plot hatched against
us, and it is this reason that we still have to expose
ser.

As we have said, the realization of a plan
involving the subjugation of the Christian world, if
strongly organized four centuries ago, required
successive stages. We noted these.

The Jews had to start by shaking up different
there are many ways in which Christianity attempts to dislocate it.
quer. After the establishment of Protestantism, they
had to join forces with him against Catholicism and
restart the dislocation work by aiming,
this time, national Catholic organizations.
When they saw the English nation escape from
revolutionary ideas thanks to his practical spirit
who keeps ideology in politics, they had to wait
tender or prepare the substitution of a rudder

protestant to the English Catholic government.
They could then rely on him to attack
to France, to destroy the political organization of
this one, to give him one according to his views, and
to assign management of affairs to men
the spirit of which they had seized, thanks to
the education they had given them through
mediator of secret societies.

Such a sequence of ideas seems to us to be pro-
digicious, to us who no longer have any.

Not so prodigious as that! Our external policy
has it not been a policy followed, too,
in times when, the Jews being held in check by
our leaders, were we really a nation? The Bour-
Didn't the good ones have a secular objective? It's necessary
see the adversary as he is; but we must not
see smaller than we were...

Attacking France once the government
Protestant established in England, it was ideal!
We were for this last nation the rival whose
one day she had almost become his prey. -We were also
the nation that it must have been particularly easy to
deceive with lies, precisely because of its
natural frankness and generosity, susceptible
get carried away with empty formulas, because of their
need to dedicate oneself, to the point of becoming the worker
unconscious of his own destruction. Our qualities
same, the nobility of our nature - because we
planes 1 - could be used for our ruin,
provided that they were handled with hypocrisy
and cynicism that was appropriate. It had to be enough, for

drag ourselves to this point, to seize what-
some of the ideas imprinted on our souls by
centuries of Christian culture, to distort them whatever
only a little, to give them to us as news, thanks to
these makeups in which the Jew excels to make
new with old or old with new depending on its
interest of the moment, and to inscribe them on our flags
in some of these formulas including the resounding
moral sound should produce on our souls the effect
what does the sound of the drum produce on our nerves... Thanks
to this, the nation which justified this word: Gesta
Dei per Francos! had to justify this other: Gesta
judaeorum per Francos!

In this first part of his work, the Pou-
see Jewish national occult succeeded so completely
that he could wish for it. All that could do
obstacle among us to Jewish domination is currently
slightly overturned. Our political traditions are being destroyed
killed and our religious traditions violently torn
cherished by the soul of the race without the latter, deprived of
its guides and its natural defenders, know how to resist
ter to the operator. Political discipline being broken,
it happens that Catholics no longer get along and
that most of them surrender themselves to their enemy.
Some preach acceptance of facts; others
partial acceptance of opposing ideas. Some
many are enthusiastic about an ideal made up of illusions
democratic res that is suggested to them, without them
know it, by the enemy, and who is destined to me-
where the false ideal of 1789 led the Catholics
what then. Everywhere, therefore, in some form

or under another, it is the inability to fight, or the
renunciation, when it is not with open arms
to the enemy. Here and there, it happens that the patient cries,
gestures, like this or like that; but he is re-
led to complete impotence. In place of the
religion of the ancestors, they managed to make us accept
ter a devastating materialism, which would be enough for him
alone in rendering us incapable of resistance. Instead
of the head of the nation who had an interest in saving
guardian of the community, since without it he would not have
been nothing, a government was given to us, originally
revolutionary ine, that is to say proceeding from the Pou-
see Jewish occult, being able to expect nothing but from him,
and who, dominated by the reigning abjection, abjection
which he also helped to spread, can no longer
think only of pleasing the master. And it was fatal that
things reached this point, as soon as we
had deprived France of its leaders. Nation capable of
everything, provided it is conducted; unable to
on the contrary, be careful when she is without a guide.
From this point of view, the Jew has made his calculation well. He knows-
It was enough to cut off the heads of our royalty
so that in place of this fallen head, he would no longer have
than to ask his own. Because we need one, whatever
let it be, by the will of nature.

Everything therefore seems irremediably accomplished.

Wait though! Because inside like
outside circumstances arise from which we can

salvation comes, if we know how to see them and use them. And these circumstances were created by the occult Power himself. They are the consequences of maneuvers

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to which he was obliged to surrender for us fell. This is how the justice of God !

THE SITUATION OF JEWISH OCCULT POWER
Inside.

First inside, here's what luck is results for us from the situation; luck which pro- produced for the first time in two hundred years.

As we have said, Freemasonry is a specially constructed and organized company to maneuver, not in the domain of facts, but in that of preparation for the facts. In others terms, it is an education company, and not a society action city. Its mission is to distort the intelligences, to throw individuals out of common sense mun, then let them act at their own risk and rils. This is how in 1789, when she had put the Revolution in progress, she closed her lodges. She tries way to leave the Freemasons free from ransacking ger, pillage, steal, destroy everything and cor- break up at will. It is no longer the same today of today. Freemason politicians have not been left free as in 1793. We have seen that they are held in bondage by the occult Power which obliges you to attend lodge meetings and apply the policy dictated to them. It's in history of Freemasonry a new fact of which we explained the reason and from which we can draw a huge advantage. Here's why.

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We understand that if Freemasonry faded at the time of the Revolution, it was that Power The occult wanted it to be this way.

Why did he want it?

He had two reasons for this.

The first is that the lodges, as we see them,
not to say it, were constituted to teach,
to prepare, not to act. Their organization
allowed them one of the two roles, and not the au-
be. But in their womb men had been formed
that their temperament and their situation made
specific to the action. They had been attracted on purpose
in Freemasonry; they had replaced
the philosophers, the dreamers of progress, who had
themselves succeeded the Freemasons “fearing
God and faithful to their prince “from the first era-
that.

These men of action, once suggested by
“the apostles and sub-apostles” of the Occupied Power
cult, had drawn from the suggested principles the conclusions
dictated to them by their ambition and temperament.
is lying. They were, as we have said, like dogs
trained for the hunting of a certain game, which, once
once on the trail of this one, they rush furiously-
is lying.

If we had kept them in a lodge, they would have been embarrassed
by the Freemasons of the second layer again
numerous, “the philosophers, the dreamers of pro-
sandstone)), theorists of destruction, but not
destructive by taste. It was a reason, then
that the action was decided, so that the meetings could

onics ceased to take place and for them to be
feels replaced by club meetings. He is \Tai
that everyone feeling free created their own: the moderates,
the theorists on one side; the violent and destructive
tors of the other. But these, helped underhand from
the beginning with the occult Power, must inevitably
prevail over those.

The occult Power still had to do this
another reason of great importance: it was the be-
care where it was that Freemasonry was not
compromised. 11 foresaw possible failures,
instructed by the accident that happened to Illuminism. He will-
milk that in the event of failure the Masonic association could
start to engage in propaganda work again
for which he had created and specially organized it.
The best way to achieve this result was
that she does not act.

The consequences of this approach were

the following. Freemasonry was not understood
promised in fact, although it had nevertheless been
denounced by some writers. But on the other hand,
the dogs, once outside the Masonic kennel, do not obey
more than their temperament and the fury with which we
had animated them. When they started to
bite, they only knew how to do that. They mor-
even said to each other, and so furiously
that they destroyed the cadres of the army of Power
occult. At the same time, they inspired France
the horror of the regime which gave such results, after
that it had been announced as being that of the
freedom, equality and fraternity. They returned

thus the inevitable reaction. Now this reaction, this
will be a setback of almost eighty years for the
Occult power. This one, in fact, should no longer re-
become master of France only after the fall of the
Mac-Mahon's rechal.

During this long space of time, he had not yet
stopped working to regain the lost situation.
We showed that he had almost succeeded in 1848
and in 1870-1871. But barely in power, he saw himself
forced to let go of its prey; and it had been, in
both circumstances, because France had
been seized with fear, just by seeing again
Masonic kennels these terrible rabid dogs whose
it had remained in terror since 1793.

The occult Power was thus led to consider
that the method he had used until then was
bad and that as a result, instead of letting go
pack, he had to keep her on a leash at all times. "Len-
ment, but surely! » such is the watchword of-
then 1871. And this is why, while, in the pe-
previous revolutionary periods, the Freemasons
were more or less abandoned to themselves, we
we see them today, although occupying power,
at the same time frequent the lodges and obey the orders
dres that they receive there in the form of suggestions to
which they are forced to obey because "we keep them
by their own interest. So that in reality, this
it is not they who govern as they governed
the Freemasons of 1793 are Freemasonry.
The occult Power thus manages to control even
its most ferocious mastiffs. This is what we see it

been doing for twenty-five years. He gives instructions to
pickers who hold them and to the huntsmen who con-
duient. He subsidizes everyone, always
ready to take the bread out of their mouths if they do not know how to
rig their animals. He thus suspends on our heads a revolution
lution of which he promises every day the “big evening” to
those who dream of it; but he puts all his efforts to prevent
expensive to burst out, for fear of the reactions of which he kept the
memory. It is in detail that he carries out the destruction
of everything by which life is maintained within
our nation, in an almost invisible and senseless way-
sible, as the transitions are skillfully managed,
the occasions and pretexts are so well chosen.

So no violent revolution, and therefore no
reaction to fear: this is the benefit of me-
current method for occult Power.

But, like all things in this world, me-
method whose advantage we have just pointed out also has
its disadvantages. Here's how.

The occult Power has not managed to make itself master
of France only because we were unaware of its existence
tence and its action. The secret of this existence and
this action kept at least until there
have no more possible resistance for us, that's the stupidity
declaration of his victory. The day this condition does not
would be more fulfilled, all the advantages he has conquered
would find themselves compromised. Now, by this alone
the occult Power caused political and direct action
ment Freemasonry, it allowed us to sur-
catch her in flagrante delicto, to bring her into
tradition with herself, to make her seen as she is

is, a liar and a hypocrite. She who said she was so beautiful,
so pure, she is forced to show her grimace-
ghastly and hideous. The anti-masons managed to
enlighten a certain part of the public, to worry
another one. Much better ! Thanks to common sense and
logic which are the master qualities of the mind
French, here is the nation which begins to doubt
ter that behind the Masonry, there must be something
something that is hidden. It's the last thing to-
what the occult Power should have expected.

On the other hand, Freemasonry was organized

all on purpose to act in the shadows. By the fact that she
is currently being pulled out of this shadow, we must
that she maneuvers in another environment for which
it was not constituted: that of full light.
The consequence is a considerable reduction
strength for her. We don't notice it
again, because she is mistress of everything. Speed
acquired pushes and supports it. But the laws of
nature are there. An hour will come which may not be
not very far away, where it will suffice that finally instructed by
our previous defeats we know how to fight, to
that the immense machination collapses.

We must therefore consider it a victory
extremely important from the point of view of the results
future states, the fact of standing there unmasked before us,
not only Freemasonry, with its corro-
sive of which we did not want to believe, but still
this Jewish national occult Power which, to remain
invisible, has continued to accumulate the most cynical
lies and the most shameful hypocrisies.

This initial victory and which will lead to others,
ost to the anti-Masons, and to them alone, that France
must. To obtain it, we can say that they had to com-
attract not only the enemy, but everyone,
often including their friends; and they nevertheless
N aincu. We say it, because it matters, for the
following the campaign, that the yield value of
[iocedes employed until this day is known. That we
dismiss the men who used them, so be it! It's su-
wind how things happen and you have to know
admit it. But at least we keep the methods
which have proven themselves.

ANOTHER CONSEQUENCE OF POWER MANEUVERS

OCCULT. CREATION OF OTHER POWERS

OCCULTS WHICH COUNTERACT THE FIRST.

When the Jewish occult power founded France
Masonry, he found himself in necessity, as well as
we explained it, to have recourse to the English
as intermediaries. He was obliged to deliver to them
part the secret of the organism of destruction which
would be introduced, thanks to them, into the Catholic world
lique. English statesmen understood the usefulness

which could be for their country an association by
through which it was possible for them to re-
spread in the Catholic nations the ideas which
were going to be for these at least seeds
weakening. This is why, seeing only the in-
interest of their country, and forgetting that of Christianity,
they applied themselves to spreading this Freemasonry

universal, fraternal in appearance, but English
in fact, which they were told about. We explained
how, without them being able to suspect it, societies
Jewish secrets possessed the means to put si-
carefully hand over the boxes, through the intermediary
diary of the Christians they had affiliated, and included
the occult Jewish Power, unknown then to the politicians
English tics, was thus able to convey his inspirations
tions in the lodges founded by them. We have
also showed why these inspirations were forced-
ly favorable to English policy, for this reason alone
that they tended to decrease the French force
that's it. However, it happened that at certain times, the in-
Jewish interest was not absolutely confused with Jewish interest.
English rêt. For example, English politicians had
to note the disappearance of French lodges during
during the Revolution, which deprived them of the means
that they believed they had to lead this Revolution.
Later, they saw part of the mason forces-
French niques escape them under the first Em-
worse.

They were prompted by these circumstances and by a
a certain number of others, to be taken up secretly, at
within Freemasonry, a certain organization
tion that they had necessarily neglected due to
their inexperience at the time of the constitution of
lodges: that which tends to the transmission of suggestions.
By giving themselves to this work of constitution, they had
in short provided the Jewish occult Power with the means
of action within Christianity similar to those
that the creators of certain materials provide to masonry

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some secular groups. The circumstances of which we
we just spoke did not perhaps reveal to them in-
lore the existence of this occult Jewish Power, but they

At least they came to recognize that the or-
Lianism did not work in a way that made everything
rc that they had expected, and that was enough to
(if they had the desire to remedy what they believed
(Ire an imperfection of the organism.

How? In the hidden world the processes in
such cases are necessarily little varied. An-
Irish could only create Masonic groups
new ones responsible for spreading into those that exist
were already advantageous suggestions to the Angle-
earth. It is also that at different times, and according to this
as circumstances required, currents were
created or fortified within Freemasonry, after
certain disappointments resulting for the English from
Jewish maneuvers.

A new situation, fraught with consequences, has
was the consequence of these repeated attempts. For
fully realize this situation,
we must consider the way in which such
operations.

Suppose that an English politician, initiated
to high masonry, therefore knowing
the way the body functions and making itself
taking into account what we should draw from it, notes that
certain ideas disadvantageous to English influence
are widespread in Masonic groups or
in some of them. He shares his observation
tion to some of his English co-initiates including

he thinks he is sure. Secret meetings are established
feels. Those who are called to take part in it for-
will start by simply deciding that they are
will individually plead to circulate other
ideas within the lodges. But if they notice that their
effort remains powerless, they are led to organize
counter-propaganda, and for that to create a Franc-
Special masonry (foundation of lodges, workshops
priors, federations, even rites) which
will play within universal Freemasonry,
depending on the needs, the role that the lodges play within
of the secular world. Thus can be established a
new center of inspirations that is to say another
Occult power which, without directly defeating the
first, of which he perhaps has neither the knowledge
nor intuition, at least serves another interest.

Such creations are not within the reach of
everyone, of course! But they are not imposed
sible to those who represent a national idea or an idea
religious, or both at the same time, as is the case
for English politicians. They will be considerable
ment facilitated if the initiators of these kinds of
movements have a great situation,
diplomatic relations and influences, and also
powerful financial resources.

It is impossible for English politicians to disci-
ples and successors of those through whom the Jews made
carry out niaconic plantations in the different
rents Christian countries by persuading them that this
operation could only be favorable to England,
it is impossible, we say, that these policies an-

clay have not been led to constitute a Pou-
see occult English politics maneuvering for its
account, under the conditions that we have just stated,
am within the immense Masonic agglomeration.
The Jewish occult Power had no trouble, as
we think, to notice it. He had it all easy
for this, he who held all the threads and who had a
much greater experience in handling companies
superimposed secret tees. But he couldn't object
to English maneuvers only in a certain way
sure, dominated as he was by the need not to
discover. This is how the secret, the cause of its strength,
can become, in accidental cases, the cause of its failure
hurt. It is often impossible for him to act as he
would like, precisely because it must remain occult.
^As long as his immediate objective was the ruin of the ca-
tholicism and Catholic nations, this objective is
found moreover served in a certain way by
the English occult power. The main concern
The first must therefore always have been to penetrate
place its creatures within groups constituted by
the second, to be informed about them, to counter-
swing their power, to have in their direction
tion a certain part, to neutralize in the me-
sure as possible those of their tendencies which he judged
dangerous for him. Sometimes it happened that he believed
having to oppose these kinds of creations of others
creations of the same kind; and we can meet
to take into account what these Freemasons are
regular or irregular payments, including free ma-
We hear talk without understanding anything, so

what Taveu the F.- naively made of it. Limousin in
this speech to the Statistical Society of which we have
discussed in our previous work. Who pronounces
regularity? Why do we pronounce it? It's that
that are ignored by the poor sheep of Panurge who are
Freemasons, even high-ranking ones, like the one
whose name we have just mentioned. (It's thirty-
third!) We can consider that the irregularity
rity, pronounced as it is most often by
we don't know who, in the name of we don't know what, is a kind
of excommunication launched by the representatives of
that of the two occult Powers who worries when
that he sees being created within Freemasonry a
new organization against which he defends himself
as he can. An example of this kind of struggle
is it offered at the moment by the so-called reorganization
sation of spiritualist Freemasonry, reorganization
nization which has as its basis the excommunication launched
being the Grand Orient of France, the main agent in
the work of disorganization of which France is the victim
time? It's possible. But it is also possible
that this is only a maneuver tending to
deceive the public by removing one of the parties
ties of the Masonic organization on which the pro-
fanes have managed to throw too much light, and whose
maintaining it would be compromising for the whole.

In any case, after almost two centuries of operation
development of Freemasonry throughout the world
Christian, we must take for certain that this so-
secret society has been seeing for a long time now, at least
two influences moving within her, — without counting

others which could unite or which could arise, — and
that if governments are not careful, they
will soon be our European world as it is
of the Chinese world, where public life is only the main
celebration of the struggles of different secret societies
who cross, mingle, collide and argue
by trickery all influences. Such a state of affairs
must happen. It is fatal. If it does not yet exist
Therefore, it will necessarily be created one day or another;
or rather we walk there every day. The occult
in fact cannot fail to engender the occult.

The only resource we have left to prevent

such a shameful social situation is that, by
Force of circumstances, the European governments which
have benefited the most from Masonic action will
start and even already begin to feel that
this action becomes dangerous for them.

CONSEQUENCE OF THIS STATE OF THINGS IN THE
CURRENT INTERNATIONAL POLICY.

The Jewish Occult Power could only feel strong
little bothered by the English attempts, as long as he had
for the sole immediate objective of destroying the ca-
Catholicism and the weakening of Catholic nations
ques. However, the collaboration of Protestantism and
of Judaism resulted in a complication
unexpected.

The Catholic nations were indeed inferiorized
as desired by the Jewish occult Power. But due to-
Its from the experience that some of its political men

ticks have managed to acquire in the handling
secret societies, England saw its power
policy to increase in such proportions that it
came to form the dream of establishing its imperialate
on the world. As of now, she's on the right track.
to achieve this goal, and magnificently armed for it
succeed. It has colonies and support points.
then over the entire surface of the globe. We speak his language
everywhere. She constituted the most formidable ma-
rines. Where are the obstacles that his
ambition? It is no longer in Catholic countries re-
led to impotence by the collaboration of efforts
Jews and Protestants. It is, in part, in Germany-
gne, where the force of things has created an invincible need
expansion. But it is even more in the Jewish race
because this one also aspires, and for more
for a long time, under the scepter of the world. The two ambitions,
English and Jewish, tend to the same goal; it is therefore
inevitable that they become enemies. Those of
French people who are used to linking effects to
causes can already emerge on many points,
in France, the manifestations of enmity from now on
existing bond between the Jewish force and the An-
clay. '=]

The play of circumstances has made our country
is one of the theaters of the struggle which begins in-
being the two former allies who have become adversaries. These

demonstrations would be much more general if the ne-
cessation of their policy did not oblige the Power
Jewish national power and the English national power to conceal
address the antagonism that divides them. They could not in fact know

let him see without risking discovering too soon
to the world the object of their ambition and the perverse way
of which they both used the Masonic organization-
fuck against the Catholic nations. But, from now on
Now, hostility exists between them. Let us add that this
hostility can only get worse, because the
system of domination of one excludes that of the other
be.

We have shown which is the one to which must logi-
how tender the Jewish genius. This is the collective diet
tivist, by which humanity would be divided into two
classes: that of workers who would understand everything
what is not Jewish, and that of the administrators who
would be recruited exclusively from among those who
considered to be the chosen people, the people
Messiah. This is how currently in France, thanks
to the effort of the Jewish occult Power, there already exist two
classes from a political point of view: that of the French
non-Judaizing and that of the French Judaizing; those-
here possessing all the privileges; those having the right
to all persecutions.

The suppression of nations, as we have said, is the
necessary condition of this organization of the world.

English politicians have a completely different concept.
tion: that of the imperialate. As their scepter
expands, they do not destroy the nations they con-
who ask. They simply attach them by some
links establishing subordination. They leave sub-
support the political organizations they meet
in the countries of which they become masters. Or
if they destroy them, they hasten to replace them with

others. But above all, they want administrators
autonomous actions to which they are content to do
recognize the supremacy of the metropolis and that they
apply themselves to discipline by creating in each
that people are proud to be counted among the members of
the empire.

Such a system is incompatible with the system
Jewish. And this is why, from now on, the Occupying Power
Jewish worship must oppose English power.

This antagonism which, without us realizing it
we were disappointed, dominates the current political situation, is
complicated by that which exists between England and
Germany.

In the past, the Jewish occult government could
bring together all the Protestant forces against the
Catholic nations. It is no longer so now,
and it's his fault. He decided at a certain point
that it was not enough against Catholic France
of a great Protestant power, and he set up
another in front of us, continental like us.
He created, for this reason, the German Empire, of which he
gave the scepter to Prussia. He even made us
work on this creation, by suggesting to us the theory
ries of the “principle of nationalities” and by encouraging us
so much to put our armies at the service of this principle.
We know what it cost us. But
the Jewish occult Power had not foreseen that a
day would come when this principle of nationalities
which gave birth to a second great power
European Protestant society, would place it at the
taken with the first. This day has come, and the conse-

quence is that the combined effort of our former ad-
Protestant versaries find themselves divided.

As England aspires to the establishment of its
supremacy over the world, Germany is obliged to
nourish an ambition no less lofty, under penalty of
let yourself be overtaken by your rival.

There are therefore three of them, at present, to continue
the achievement of the same goal: the eldest, the Jew; the youngest,
English; the latest born, the German. Three who had
once the same dominant thought: our abasement
sement, and who were united because of this against
We ; three who, today, no longer think about that
first, because each of them is obliged, before
everything, not to let his two ri-
worth.

The Jew - that is to say the true occult Power, then -
that we do not even know that it exists in the state of nation,

nor therefore where is the head of this nation – the
Jew exercises by the irresistible power of money and
by its ubiquity an immense influence in the world
entire. Furthermore, he gained a foothold on one point of this
world: the one that until now was called France; where he
became almost the master; where it is hardly understood
beaten, alas! by French influences; where he is
currently held in check only by the influence of an
clay. The Jew has an interest in sitting down more completely
still his domination among us, and for this, to
complete the destruction of the last organic forces
nization that remains to us in the religious domain,
in the moral domain, in the domain of ideas
patriotic and also in that of political institutions

ticks and social. He would like to achieve the organization
collectivist, but he is obliged to want this
organization takes place smoothly, without revolution,
because after 1793, 1848 and 1871 he knows what inconsistencies
fearsome men can emerge from a revolution, sur-
everything now that it is guessed. 11 therefore no longer has
only one weapon against us: corruption in all
genres, so that our irremediable inability to follow
attitude to resistance. And we can see from what-
what years if he knows how to use it!

But at the same time he must also ensure that
that France, its possession, is not attacked by
its overly powerful neighbors. He has three reasons to re-
doubt a war in which fatal intervention would occur
England. First because of the unknown
that it can open and which is also formidable for
him as that of revolutions. Secondly, everything
pecuniary nature of France would now be at its detriment
lies, since it belongs to him. Finally, that the An-
Whether the German is victorious, it is always
one of his rivals who becomes even more powerful.
But he now finds that both are already
too much... It is therefore necessary that while disarming ourselves,
mutilating us and devirilizing us, he prevents
Germany attacks us or England does not
leads us. He hopes to get there, thanks to what a
war requires enormous sums and these sums
mes, we can no longer obtain them except by contacting
to him.

For its part, England, which had everything to gain
formerly to our material and moral weakening

is interested today in preventing both.
If it has no need for our navy in the state where
is reduced, it cannot do without our ar-
against Germany. Didn't she need it?
that she cannot at least desire that, in the
case where it attacks the German navy, impedes it
ur Guillaume took compensation for our destruction
is lying. Assuming that she was insensitive to the dis-
being from which we would suffer, it would not be
growth in the territorial power of its rival.
As for our moral weakening, it smacks too much
now that it is the condition and the mark of action
growth in power of its other rival: the Pou-
see Jewish occult.

Finally, as far as Prussian Germany is concerned-
sure, it is with her as with England. Her thought
dominant is no longer the lowering of France or
the absorption of some of the provinces thereof.
“Germany’s future is at sea,” according to the
words of Guillaume. His dominant thought today
today is the fight against England. She is obligated
able, as we said above, to follow his
economic rival on all grounds, and to dream,
it too, a world supremacy. Germany is
therefore now an enemy of English power. But
she also has to reckon with Jewish power. This last
cannot desire too great an increase
of the German force, for the same reasons which
raise fears of the development of the English force. There
German supremacy would involve the maintenance of a
political organization which would obstruct the realization

tion of Jewish plans. On the other hand, Germany does not
cannot desire the increase of Jewish power
whose collectivist system would be the ruin of his own.
Consequently, it no longer has the same interest
to the moral degradation of France because this
moral degradation, it is, as we said all
at the time, the mark and condition of domination
Jewish in our country.

Thus, while formerly the Jewish power, the power
English power and German power had always
your three for dominant thought the lowering of the
France, currently the national occult power

Jew fears the increase of English power or
German ; England fears the increase in
German or Jewish power; and Germany fears
the increase in Jewish or English power. And
as the Jewish occult Power is installed among us,
as he made France his prey, it's on us
that the thoughts of the three adversaries necessarily converge
saries. We feel the advantages of a government
truly national could benefit from such a situation
tion.

In the state of helplessness to which we have been reduced
thirty years of Masonic government, our
chance of salvation results, as we see, from the opposition
sition of the three rival ambitions. And, like two
of these ambitions grew thanks to the maneuvers
to which the Jewish occult Power engaged against
us, it turns out that it is this occult Power which,
in his determination to annihilate the French forces,

has contrived the circumstances by which he is prevented
ché to definitively place his scepter on us.

It is always like this in human affairs.
However strong, however skilled we may be, there is one thing
that we will always remain powerless to prevent:
it is the emergence of the distant consequences of our actions
your. It is not only true that every effect has its
cause, it is also true that every effect becomes a cause, and
that this cause, in turn, wants to produce its effects...

CHAPTER XXII
Conditions of Salvation.

WHO SHOULD WE RELY ON?

As the reader may have noticed, this
are always deductions or inductions
based on positive facts presented to him
in this work and in the one that preceded it.

In all circumstances, after having noted that
such and such a fact existed, we said to ourselves that this
necessarily entered into the immense sequence
of causes and effects according to which the Creator has determined
rolled his creation. Therefore, we did not
found the right to consider him in isolation

where God did not allow him to be. We searched
its cause and its consequences.

We will be careful not to forget this method
at the time we have arrived from our study. SO
that it is a question of releasing the duties to be accomplished-
to which the salvation of France is attached, it
would fit, it seems to us, that the role of the author
found himself reduced to that of the piece of chalk which
trace on the board the formulas imposed by the givens
born from the problem. It is not a question here, in fact, of sa-
see what this or that person thinks, but what
says the logic of the facts. It is from her that we owe

inspire us if we want to take up the fight
under conditions favorable to France.

We find ourselves in the presence of a situation:
that which we have endeavored to bring out
obscurities heaped upon it centuries ago. This
Can the situation be resolved? How? Such is
the problem which we have the duty to seek
and to present the solution in the most impersonal way.
as possible, without taking into account any
our interests, neither our ideas, nor our feelings,
if necessary by bumping into them.

It is certain that the salvation of France is not
something beyond human possibilities.

But to be able you have to want. The wishes
French women will they want? That's another question.

Whatever happens, we will fulfill our duty
by posing the data of the problem.

The Judeo-Masonic question is not only
a French question; this is a global issue

Therefore, it is necessary to examine what we have to
wait from outside.

An observer who, to judge the affairs of this
world, could place itself outside and above
the human atmosphere, sheltered from the passions which
shrink, would be led to conclude that England
and Germany have serious responsibilities towards
vis-à-vis France and that they owe it more than
relief: repairs.

The degradation in which these two nations
have put in fact nothing comparable to those that

we once inflicted on them in certain circumstances-
tances, and that in others, they have given us back.

It was then loyally, under the open sky, that between
they and we engaged in combat; for ambi-
tions that are often illegitimate, it is true, rather than for
needs whose satisfaction was a necessity
imperious; but at least outside of any col-
working with those who have shown themselves so far
the bitter enemies of Christianity.

It is no longer the same today. What characterizes
erizes the current fortune of England and that of
Germany, it is in fact that both were
acquired, in part, thanks to certain means that re-
violently prove morality and Christian brotherhood
here.

Before attacking France on the battlefield,
nation daughter of Christ like them, their eldest, they
began by weakening him by slipping treacherously
in the veins the virus whose corrupting action
trice had to give them the advantage. That is to say that a-
before fighting with iron, they resorted to
poison. Before the face of Eternal Justice, may
can they say to themselves that in doing this, they acted loyally?
courageously and courageously?

Let us add that the Masonic virus, by this alone
that he was a corrupter, was essentially anti-Christian
here. It is in fact by destroying Christian teaching
I think he weakened France. This therefore does not have
been hit alone; Christianity was with her.
This is sufficiently demonstrated today.
And such a work was accomplished by the pro-

hypocritical and cowardly cedes of an association resulting
Jewish secret societies!

Just like Judas entering the Garden of (Jh-
viers went as a friend towards the One he delivered, France
Masonry also became a friend among the na-

Catholic tions, and she entered there presented by
Protestants, that is to say by Christians!

The basis of England's current fortune and
of Germany, there is therefore a felony not only
against France, but against Christianity, and a
felony undertaken by the English rulers and others
we demand to half reckon with the enemies of Christ.

These reflections, if I were an English or German Christian
mand, would lower my pride somewhat.

France has no such crime to reproach itself with
towards England or Germany. It's for-
which we are justified in saying that, victim of
re maneuvers, she would be entitled on their part to
relief and repairs.

But it is easier to conceive what would like
justice than seeing it realized.

We must therefore not deceive ourselves. It's not
of the English or German repentance that we have to
hope for salvation. Happy should we be esteemed if the
rulers of England and Germany managed to
willing to break the bonds by which the occult Power has
endeavored to envelop them, if they realize
of the dangers faced by their people and if they understand
the need for a general Christian alliance
to prevent the leaders of the anti-Christian nation
to carry out their plan for world domination.

Perhaps Edward VII and William II who
means of information that we do not have,
are they much more concerned about this issue
than we imagine. But due to the actions
of their predecessors and theirs, they are obliged,
if they harbor such concerns, to hide them.
In the current state of the world, they could not
take measures against France-Masonry
and against the Jews if their people were not on this
in complete agreement with them. But the Euro nations
have been maintained until now in the most com-
complete ignorance of the Judeo-Masonic question.
They are still where the unfortunate queen was
Marie-Antoinette, in 1787, when, in a letter
which she addressed to her sister, she praised this
Freemasonry which was preparing to martyr her
morally and physically in the most in-

famous. It is still up to us to educate them.
tion...

So we only have to rely on ourselves.
However, we must not forget the situation that
we indicated in the previous chapter, if-
killing which puts the English and German rulers
and Jews in such a posture towards each other
that the latter are now unable
to maneuver freely against us.

This is enough for us to organize our
defense.

THE TACTICS COMMANDED TO US

BY THE SITUATION OF OCCULT POWER.

DISTINCTION BETWEEN

THE, POLITICS AND THE CREATION OF A STATE OF MIND.

the state of mind that prefers for us the
occult power.

How should we understand this defense?

We must ask the facts.

There is one that first presents itself to the mind,
and which carries within it the indication of the process of struggle
truly appropriate to the circumstances. It's This one :
the occult Judeo-Masonic Power based its do-
mination on a state of mind that he began with
establish.

From which results this consequence:

As long as the state of mind in question reigns, the Power
occult seeing will retain its power; or if he loses it
said accidentally as it happened to him afterwards
the first Empire, he would reconquer it as he
do.

On the contrary, if we could remove this state
of spirit, the occult Power no longer having support
would collapse like a statue whose base falls apart.
would lie beneath her.

The situation would therefore be relatively easy to de-
tie if it were not complicated by the fact that
the state of mind created by the occult Power had for
consequence the establishment of certain states of affairs
political and religious. Therefore the question arises
delicate question among all which it stands

childish act of passing by with averted eyes: salvation
of France demands the destruction or does he allow
acceptance of these states of affairs?

As the latter are the consequence of the state
previously created mind, it is logical that we
we took care of this one first.

Can you destroy a state of mind? Secondly,
which is exactly the one to whose destruction it
would it be about working?

The first of these two questions arose
before the disciples of Christ when it comes to
them to found the Church. They had to destroy a
mindset. They wanted ; and they could.

She also posed herself in front of the occult Power
when he formed the plan to enslave the Christian world.
He too wanted to, and he could.

The destruction of a state of mind is therefore a thing
possible. But you have to want; and to want you have to
know. We thus find ourselves brought back to the se-
second question: what exactly is the state of es-
taken for the destruction of which there is reason to work?

It is still up to the facts to inform us.

They show us that the state of mind created by
Occult power is that which has been prepared by the
philosophers of the 18th century, propagated by libels
spread in profusion, and which resulted in
the revolution. This is the anti-traditional mindset-
list.

Religious antitraditionalism and antitraditionalism
politicalism, this is the great characteristic of

the state of mind on which the occult Power counted
to kill France. It is a fact.

From this, a consequence emerges:

This is because if we work to spread the anti-
political traditionalism, or antitraditionalism
religious, that is to say anti-monarchism or anti-
Catholicism, we work in the direction desired by
the enemies of France. If, on the contrary, we tra-
let's spread one of the two traditionalisms,
we oppose the views of these enemies; and U.S
we oppose it even more directly if we
sounds propaganda that is both monarchist and Catholic
lique.

Please note: we are speaking in
this moment of propaganda and not politics.
It is extremely important to distinguish between
both.

Indeed, politics is not a simple matter of
principles ; it is, like medicine, a science
at the same time as an art of adaptation. It requires
site of fixed principles and variable tactics se-
according to the cases.

Doesn't it happen every day that due to
the general condition of a patient, his doctor cannot
to absorb the remedy that the disease calls for?

This is why it is so important to
distinguish between politics and state of mind. This is what
makes the occult Power.

If there can be discussion between traditionalists
fighting, some for Catholicism only,
the others for Catholicism and monarchism,

there is no doubt that in principle all propaganda
anti-Catholic or anti-monarchical is consistent with the
general views of the Jewish occult Power, since this
this can only achieve its goal after deletion
complete of all traditionalism in us, including
the idea of Homeland.

This is the observation that we should always
days to be present to the thought, because it is the flame
beautiful likely to light our way in the

painful uncertainty where are the truly devoted
on the determination of their true duties.

Whatever politics we believed in
better to rally together, we should never
forget that politics and state of mind are different things
related and that the state of mind loved by the Occupying Power
cult enemy of France and Christianity, it is
anti-Catholicism and anti-monarchism; while at
contrary to the Catholic and monarchical state of mind
at the same time is particularly abhorrent to him, because
that it constitutes – provided that it is illuminated by
the study of the Judeo-Masonic question – an obstacle
impassable key to his secret ambition.

THE RELIGIOUS QUESTION.

This is, moreover, so obvious that the agreement
would be relatively easy on this subject between French
truly devoted to the public safety, if they do not find themselves
were grappling with the difficulties of political action
litical.

These difficulties result not only from the state

of spirit created by the occult Power, but also and sur-
all of the states of affairs established consecutively to
this state of mind.

Here are the indications provided to this
respect by the study that we are completing.

From a religious point of view, the state of things created
by the occult Power, it is a war to the death on the
Catholicism and its replacement by religion
the most bestial terialism.

We have shown for what purpose materialism
was preached. The Jewish Occult Power regards it with
reason as if destined to finish us off.

As for the war declared against Catholicism, what
what legitimizes it? Nothing. On the contrary, everything should
forbid it to us if the occult Power had not reached
to make us a sick people, a mad people.

Indeed, it is not only in the name of the
berte, as some say, that Catholicism

is justified in claiming its right to existence. Ask-
To deny him simple tolerance is to humiliate unfairly.
its cause. This must be argued by
higher and infinitely honorable reasons. The ca-
Catholicism has titles which assure it the right
not only to life, but also to respect for all
men and French people in particular. Here in
three words the sublime role he played: he resurrected
humanity after it had been submerged
by barbarism; he gave him a soul; and he built
France. And it's not in "the dawn of time"
that these glorious and unforgettable services were rendered
owed by him; it's out in the open. These are his titles.

The Jewish Occult Power wants the death of the Catholic
cism. We cannot not oppose
this attack, this monstrous crime against the ideal,
against reason, against the country, against humanity.

Does this mean that we all had to go back to being
believers and practitioners? This is not done at the com-
mandate; not even at the command that we
would give to oneself. Wounds leave scars
trices. But we are wounded.

But there is one thing that is possible, provided that we
there remains some feeling of justice and a little
intellectual lucidity: it is that we become again
defenders of Catholicism, that is to say of the state
of Christian spirit, including the essential and noble
idea of discipline. Or we will be these defenders
or else we will be the serfs of the Jews. These latter
have done so well that the religious question arises
us in these simple terms: or Christ, or Ju-
das! Would we want to escape?... Impossible!
The logic of facts surrounds us every day in-
advantage: if we do not have the courage to choose,
she will choose for us. Or Christ, or Judas!

THE POLITICAL QUESTION.
THE FORM OF GOVERNMENT WE DO NOT WANT

THE OCCULT POWER.
HOW ARE YOUR PREFERENCES REGULATED IN THIS
MATTER.

We must finally arrive at the examination of the state of
political things. This is where our national organization

nal presents the most painfully sensitive points
sible. The Jewish Occult Power wanted it to be
Thus. His interest demands it.

Currently, he gave us the Republic. We
let's say: currently, because at other times
Freemasonry facilitated the advent of both
Empires and that of Louis-Philippe. But it was not
where momentary maneuvers aimed at as-
ensure certain necessary transitions. We have some
the proof in the fact that the two Empires and the mo-
narchy of Louis-Philippe had to suffer the assaults
secret societies. They were destroyed by them,
that is to say by the occult Power, since this
by hand in all, like Masonry by hand
in all sub-masonry. These governments
ments had therefore been considered by him as
stopgap. To avoid a return of France to tra-
integral ditionalism which includes the idea of homeland,
religious tradition and monarchical tradition, the
Occult power conceded, according to what the
circumstances, a partial traditionalism.

All things considered, it must be recognized that the forms
of government that are best suited to
we at the Jewish Occult Power are those who suppress-
a greater share of internal traditionalism
gral and which, thereby, bring it closer
of its definitive goal: Jewish royalty by annihilating it
soment of all traditionalism and by the establishment
of the atheist collectivist Republic.

What he wants at no cost — the facts are there
to shout it — it is a monarchy which, at the same time

time she would be Christian, would represent the
traditional law in the person of its leader. Sup-
pose such a restored regime, suppose the leader having
awareness of all current necessities, thanks
to the light provided by the study of the Jewish question
Masonic, and bravely taking the necessary measures
necessary to safeguard religious traditionalism
pious and patriotic... But no! Do not mention a
such a vision before the occult Power nor before
the Jews and the defrancised Freemasons who serve him
wind!... It would be the old secular French tree re-

sinking its roots into the ground, it would be annihilation-
ment of Jewish royalty. Anything rather than that!

Through the effect of its suggestions, the occult Power
managed to inoculate a large number of
us his hatred of the traditional monarchy. It is
an undeniable fact. However, in politics as in medicine
cine, as we have said, it is necessary to take into account
facts. The one we are talking about is enough to make the
salvation of France singularly difficult. But it's
another fact no less undeniable, that such a state
of spirit wonderfully does the enemy's business
relentless of France and the Christian world. We
can remain what we are; but we de-
let's have the courage to see what is, all that
who is.

To the monarchy we are talking about, the Occupying Power
cult would certainly prefer one which, even if it
Christian, could not rely on traditional law
functional. It would always be traditionalism under attack
on one point.

He would rather accept a Christian republic
yours, even if it were dictatorial. This would leave him
hope of seeing the Christian dictator succeed a
less Christian dictator who, not having the concern
of a traditional policy, would govern according to its
principles. In any case, it would be a root of
sterilized traditionalism: heredity.

It would be more surely if, instead of a dictation
Christian culture, it was a liberated republic
Christian ral. The occult Power would know how to play
liberalism infinitely better than its adversaries and
it would be to destroy the regime early.

An anticlerical dictatorship, even in the form of
worse would do even better. He would see there
two roots of traditionalism strongly affected
or threatened. He would in fact have the possibility of
anti-Catholic campaigns tolerated, if not favored
by the government. At the same time, the head of
the State not having on its side the force of the tra-
ditional, his dictatorial authority would soon be destroyed.
undermined by the liberal propaganda that would be opposed to it.

We also had all this in France in
during the 19th century and we know that it is in progress

It’s only by these paths that we arrive where we are.

Dictatorship, anticlerical or not, or republic,
Christian or not, the occult Power is assured, a
once he put us there, once he managed to
to break one of the props of traditionalism, to break
the other. It's a matter of a few steps: republishing
as progressive, opportunist republic, and finally
radical republic, that is to say atheist. This is happening

almost without us noticing it; and, in all
case, this is done despite resistance, due to
of the action of certain principles or certain illusory
organisms which, once introduced into organisms
policies, have the effect of distorting them. Our operational managers
Republican position did not realize this;
those of today, who should nevertheless be in-
proven by experience, seem not to see it any better
than those of yesterday. That's why they gave up
France where she is. When pushed on this su-
jet, we manage to get a response like this from them:
“I am not telling you that I am so radically
Republican today than fifteen years ago. But the
nation wants the maintenance of the Republic. " And they
continue to do not only beyond politics, but
republican propaganda, without worrying about
results, like the doctor who would pay himself
poison to his patient, under the pretext that he
wants some...

It can be said of them that their dedication and
skill have been defeated by their illogic — if so much
is that he is really skillful who begins
by siding with logic.

Radical atheist republic: this is the one we
have now. Its objective is to prepare
tion to the collectivist republic. We named it de-
mocratic. By this we capture for her the support of the
blind multitudes, some crimes she commits
against the homeland. We train at the same time
the vain bourgeois who are made to believe that they
are “advanced”, “evolved” because they

evaded all religious discipline, then
that in reality their intelligence deprived of su-

periphery slides imperceptibly towards incoherence and
the anarchy. Even Catholics are seduced by their
presenting the “democratic spirit” as a
natural and necessary adaptation of the spirit of
rity to politics. False conception, sheltered from the-
that we suggest to them that the democratic spirit must
be the guiding principle of any policy really
Christian. They are thus led to the most lamentable,
to the most disastrous confusion between social duties
social, political duties and religious duties;
the confusion that Christ removed by this simple step
role: Render to Caesar what is Caesar's and to God what is
is God's. They are hypnotized by the idea of the rights of
multitudes, generous in appearance, but ration-
truly false and fatal to these multitudes themselves
even when it is presented to them otherwise than
as a corollary of the idea of duty. We gray them
of the suggestion that they have a mission to fulfill:
that of proceeding to the advent of goodness and
universal love as the foundations of politics;
absolutely childish conception given that the function
The foundation of all politics must be order. Isn't it
not indeed the need for security which is the point
from the start, the reason for human societies to exist?
And can security be ensured other than
by order, resulting from the accomplishment of certain
certain duties which, in turn, become general
rights holders?

By thus distorting the principles, by transporting them

both indiscriminately and through the religious domain in the
political domain, or conversely, the Occupying Power
cult disrupts the conditions of existence of the na-
tions. It lays at the basis of social constructions what
should be at the top; at the top what should
be at the base. It finally arrives at the point that religion, initi-
tiatrix of devotions, provocateur of the saints
enthusiasts and, thereby, support of societies,
finds employment for their ruin.

When such confusions are produced in
the spirit of the best Catholics, the occult Power
can afford the supreme attacks, since
those who should ensure common defense
are busy with something else, since they compete
even to hasten the hour when pieces will be destroyed
in pieces, the last links which held
national aggregation. It is after these last efforts

that the hour must finally strike when it can be established
ree the collectivist republic, the one by which
will definitely find Jewish royalty organized.

This is where we go slowly, gradually-
is lying ; all precautions being taken so that the
thing only appears when it is too late to
resist, as was done for the Revolution. We
let's go there, led by the rulers themselves,
some cynical like Clemenceau, others hypo-
crites like Briand, all hypnotized, even if they
have not received initiation in a lodge, all
very close to the Masonic spirit, thanks to the thousands of con-
duces by which this spirit is now re-
pandu in the secular world. Soon, if the plan

finally led to its definitive realization, France
would no longer be France. To its national organization
in ruins would have been succeeded by a purely
financial, industrial and commercial, in which
everyone, rich or poor today, equalized, neither
if we were naked, we would be nothing more than workers of the railway
its social: Israel.

That friends, that current collaborators of
Jews make no mistake: the company name will be Israel
in short, and not Israel and G", because once
king, Israel will admit no other company than that
of his sons. And, from his point of view, he will be right, his
security can then only exist at this price.
We will be “the chosen race” or we will not be.

Once again we march towards this goal and by
paths much safer than those that would open
the revolution in the streets; we walk there by the way
order placed in consciences and in particular in
a growing number of consciences every day
Catholics; and it is in realization of the plan which was
indicated by one of the members of Haute-Vente
when he wrote: We need a revolution in
tiara and cope.

WHAT WE HAVE TO DO IN THE POLITICAL ORDER.
the effort that each OF US MUST TRY
ON HIMSELF.

If the slope that leads to this. term is so slippery
once governments are accepted where
lacks the principle of united monarchical inheritance

Christian principle, should we proscribe the repugnant form?
blicaine that we currently have?

When asked with this clarity, the facts re-
still laying eggs; and this is to tell us that we
can destroy at our whim a state of things
existing, especially when this state of affairs is based
on a previously created and firmly established state of mind
sat. Too many of us remain
attached, despite everything, to the Republic. We are there-
my perhaps attached ourselves Our va-
nity takes so much pleasure in persuading itself that we
let us govern freely! Gold the republican label
gives us this illusion; and, in this as
other things, the illusion is enough for us.

We said earlier that we could not
ask us to become believers and practitioners again
in command; but we added that we
could and should become defenders again
sisters of Catholicism. We cannot be asked
der either to become monarchists again at the com-
mandate; but we can at least not
not engage in anti-monarchist propaganda.
We can, whatever religious conviction or whatever-
whatever political opinion we have, we abstain
to engage in anti-Catholicism against Catholics
of antimonarchism against monarchists, of
even though we do not do antipatriotism
against the patriots. Yes ! this we can; And
even, we must.

We must, because the idea of homeland, the principle
Catholic principle and the monarchical principle are the

three sources from which the life of the
France. It is quite certain that those of us
Who. these sacred springs continue to flow all
three were less affected than the others by the pro-
paganda of Tinfame Occult power. Therefore, we do not
don't see why they deserve our hatred or
our hostility. In the terrible battle whose life
France is the issue, they were the least seriously
wounded. Is this a reason for us to stand up
against them?

There is another reason, of considerable importance
reasonable, for which we must refrain from
engage in anti-monarchism against monarchists,
as well as anti-Catholicism against Catholics
liques.

It is because the division between the French is the
certainty of the final triumph for Power
occult. If this division currently exists, it is
because he wanted it; and if he wanted it, it is because
that he couldn't do without it. Anything that contributes to
increasing it or even just maintaining it is
therefore favorable to occult Power. Everything that con-
Tribute to weakening it is disastrous to it.

It is above all here that it is necessary to distinguish between
politics and state of mind^ because what is im-
possible on one side becomes possible on the other.

There are political parties, and these parties are
represented in Parliament. Let them do their thing
work, this work of which we were able to measure
inanity since, for thirty years, the opposition has not
stopped being beaten. Is it because she didn't know

maneuver? Not at all. It is because the adversary,
before acting politically, had started by
establish a state of mind, while she neglected to
do the same.

We can act outside of these political parties,
even if we belong to one or the other of
them ; and it must be to repair the fault they have
committed, that is to say to work on the creation of
the state of mind they did not care about. This
doing so, we will act, we say, outside of the par-
tis ; However, we will not do any less work
policy.

We said earlier what the state of mind is
took that we must fight. It's obvious that
that which we have to create must be directly to him
opposite. The occult Power wants to see the anti-
traditionalism; we must try to make
bring out traditionalism in us; everyone working
on his behalf, in himself and on himself.

We cannot doubt that by remaining attached

ched to a particular form of government rather than to a particular
other we more or less correspond to the views
of the occult Power enemy of France and Christianity
held. Such a thought should, it seems,
suggest a desire to take a closer look at
what our preferences have been based on so far. We
leaves us indifferent and resolved to remain where we
are because we are there or because the
majority is there? This is a matter between our cons-
science and our intelligence.

But still we could, even in this case, not

not collaborate in antitraditionalist propaganda
undertaken for more than a century by the Occupied Power
anti-French cult.

If, remaining patriots, but becoming anti-Catholic
quals and anti-monarchists, we were doing pro-
anti-Catholic and anti-monarchical propaganda, it
would find that we would thereby work against
our patriotic conviction since, through our effort
against the Catholic principle or against the principle
monarchical, we would obey the views of the enemy
from France. From this at least we can
keep.

A similar reasoning would be necessary if, being
patriots and monarchists, we promoted
anti-Catholic gang or yes, patriots and Catholics,
we were carrying out anti-monarchical propaganda.
We would still work in both cases depending on
the views of occult Power. From this again we
can we keep.

It is therefore established by historical facts and by
the attitude taken by the occult Power against the tra-
French ditionalism that, even if we cannot
bring traditionalism into us, to the point
from a political point of view, or from a religious point of view, we
we will still render service to France against its enemy
by prohibiting us from any anti-traditional demonstrations
nalist.

Who has not heard some of the proponents of Power?
Judeo-Masonic session — the most hypocritical —
preach neutrality towards Freemasons and
Jews. To be an anti-Mason, to be anti-Jewish, that pre-

they tend, is a mark of savagery, a proof
of fanaticism. When it comes to applying it to
Masons and Jews, the prefix anti is declared by
them absolutely condemnable. These good souls pre-
would, it is understandable, see us turn our backs to
their blows. The job would thus be done well for them
easier.

There is in this interested advice that they give us
something that we must remember, in order to make it
the useful application for France, namely: What if we
cannot be complete traditionalists, we
must we guard against a^i^itraditionalism. Then-
that it is so recommended to us not to be
anti ^ let's start by not being anti towards others
one of the doctrines which, in whatever capacity,
part of French traditionalism.

In this regard, it unfortunately seems that
we have gone backwards rather than forwards for some time
years ; and, it must be recognized, the constitution of
opposition leagues, advantageous at other points of
view, had a lot to do with this negative result.

Precisely because the need for union becomes im-
perilously felt by all minds, it is such di-
rectors or inspirations of great leagues which seem
blent have taken as their objective the annihilation of
all the others, under the pretext that they are the most
strong and we must create unity. This is an error
serious, a wild conception to which must
resist all members of similar groups.
The realization of such data is also im-
possible. This is not how unity is achieved; It is

thus, on the contrary, enmities are created and
ruins are made. So there is a real crime here
against France and, consequently, against the Catholic
licism, since it currently has both causes
merge.

Division exists. This is the fact from which we must leave
to discern what is possible or impossible.
Can you, once you have your flag
particular, train those who fight under a
another standard and for another ideal than yours?

Obviously not. You are, on the contrary, without
no action on them. Some people like you; it's a
reason why you don't please others. SO
what will become of them if you prevent them from
per or if at least you give them back the group-
difficult? Why want to stifle those who
aren't we? What small-mindedness that
which leads us to rarefy the air for all organisms
other than those we lead! And what pride
crazy to believe that our minds are broad enough to
see everything, understand everything, undertake everything, everything
succeed !

It does not seem that unity is now possible.
ble in France. It is not the same with union.
This can still be achieved, but it is not
by absorption. Any league that aims for absorption
is not useful; it is harmful. By making the
efforts of its members to destroy the leagues
competitors instead of using them only for
destruction of the adversary, it does not fertilize these
efforts, it sterilizes them.

Instead of mutually destroying our forces,
we need to make them converge. For this, it is enough
that apart from the conceptions which are particular to us
lines, we have one which is both directly
opposed to the views of the adversary and likely to
solicit everyone’s activity. This design can
be provided by the study of the Judeo-Mason question-
fuck, which enlightens us on the true nature of our
evils, which teaches us the processes that have taken
bent the enemies of France to defeat it and who
reveals to us those by which we can have
reason for them.

But isn’t study still an effort that each
Do any of us have to do about ourselves? We are
therefore always brought back there: it is in us that, even
in the political order, is currently our
A real field of action; this is where we can
do something for France. What's surprising-
nant, since it is there that the occult Power was hidden
tried to attack him?...

But, as a result, each of us, in
these conditions, can, if he wants, something; and, by
as a result, he incurs responsibilities which, in
in the face of Eternal Justice, it is impossible for him to

to steal.

THE WORK OF PROPAGANDA.

It is not enough that those who think and want
slow really help France strive to escape
by the study of the Judeo-Masonic question at the em-

intellectual and moral grasp of occult Power. There is
forty million French people and it is necessary that
tion of this enormous mass is undertaken. Without
doubt there are among them that we will never reach
but. This is by no means necessary. But
we will persuade an even greater number
that our teaching effort will be more broadened and
better organized. For this, a center of pro-
paganda.

This center exists in the French Antima-
çonniqiie and in the Joan of Arc Women's League which
both have their headquarters in Paris, 33, quai Voltaire.
The Joan of Arc League brings together in its Community Committee
tronage of names like those of M'"*"" the Countess
de Saint-Laurent, president of the Women's League
French women, the Marquise de Mac-Mahon, president
of a great royalist league, and Baroness Reille, pre-
member of the Patriotic League of French Women. THE
bringing these names together tells us to what extent
the study of the Judeo-Masonic question can be useful
common field of action between all the fractions
tions of the opposition and thereby tend towards this
union which would relate at least to one point and
which would be so essential to the salvation of France.

This is not the only advantage that this study presents.
feel. It alone constitutes a weapon of first
order, because of those used by the adversary
what we have to face.

In fact, this adversary was unable to reach the point where
we only see it because we weren't looking at it
and because the maneuver was thus made easy for him.

On the other hand, Freemasonry was built
by it to operate in the dark. put it

in broad daylight, this therefore ensures that it will malfunction
operation. It is based on lies. If we don't
do not know. she can lie at ease and with
profit. It's quite different if you know it.

Finally, the mode of transmission of invisible wills
bles and the system of selections and suggestions that
we have exposed requires time as an element
essential cooperator. But the occult Power,
fearing being unmasked in the eyes of France
before having completed his work, is now obliged
to hurry, because of the suspicions already aroused
in the nation. In rushing he inevitably maneuvers
badly, since the organism it uses does not allow
haste. As a result, it compromises its
cause.

For all these reasons the study of the Jewish question
Masonic and even more propaganda tending
to the dissemination of this study certainly constitute
the best means of struggle we currently have-
at our disposal against the traitor can-
Jewish ance and against the hypocrite and liar Franc-
Masonry. Not to mention that he is preparing others...

Treason ! Hypocrisy! Lie ! This is what
we have to prove constantly and everywhere,
in order to awaken French pride and to suggest-
ture our race.

This is how we will establish a state of mind
scientifically and rationally anti-Jewish and anti-
Masonic, as required by the conditions of the

war declared to us by the government
secret of the Jewish nation.

So French people of all opinions who want to put
your country before your party in your affections, and
you, male and female associations who seek-
in the useful work to be accomplished to fuel zeal
of your members, to the chain for
the propaganda of the study of the Jewish-Mason question-
fuck it! Yes ! The chain ! because the house is burning and
France, like its patron saint Joan of Arc, is
on the stake! The work to which you are invited is not
in no way a work of hatred, since it boils down
in these two words: study! teach! These are not
therefore not homicidal weapons other than those in question

to load your hands.

DEFENSE MEASURES ESSENTIAL FOR SALVATION
FROM FRANCE.

The study and propaganda to which we all have
the duty to deliver to us must however lead to
defense measures essential to the salvation of the
France. But these measures, however effective they may be
must be, there is nothing terrible, so we are going to
judge.

It is quite certain that the anti-Masonic state of mind-
that once created, a change of government
will take place, in one way or another.

Will this change only concern
men, or will it focus on the form itself?
This is a difficult eventuality to predict. But what

whatever this change is, we must hold for certain-
tain that on its own it cannot be enough for the
France be saved.

We have made it clear why the form
republican is the one preferred by the occult Power
Jewish. He considers it the most fatal for us,
and as the most favorable to the realization of its
own views. It is, in fact, more opposed than
another to traditionalism as well as to the genius of
our race, and at the same time it provides it with a
much easier to place your creatures
in government. But a traditional monarchy
would it succeed the current republic that the
France would not be out of danger for that. We
must consider ourselves fixed in this respect by the ex-
experience already done.

Indeed, after having been the prey for the first time
of occult Power, France returned to its tradition.
She had the government of Louis XVIII and Char-
the X, after having passed through the first Empire. She
then had the government of Louis-Philippe. She
had the Republic of 48, imbued with the Christian spirit
here, blessing the trees of Liberty. She had the se-
cond Empire. In short, she was able to taste all the diets,
and she was not saved for that. For-
What? Because the political powers have had just
that here with our eyes closed on the Masonic question

as on the Jewish question. They didn't stop
dice on that side, and that's the side that they were
hit.

Whatever government we dream of in

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because of the side of opposition on which we stand,
we can be assured that this government will not
could last if he did not take it upon himself to prohibit the
Freemasonry in France and to withdraw the rights of
citizens to Jews.

These measures, let us admit, cannot be
propose if he did not feel supported by an opinion
illuminated. And that's why the real battle plan
for the French against the Jewish nation and against the
Freemasonry consists of first of all creating a
state of mind based on complete knowledge of
the Judeo-Masonic question.

The ban on Freemasonry is not
only a right for France; it is a necessity
site.

A country cannot allow plotting
against him. Governments, even the most liberated
rals, do not tolerate conspiracy. A fortiori the
Do nations have the right to be intransigent?
on this point ; Or maybe they don't even have
the strength to want to live. But Freemasonry,
political secret society — it is now de-
shown by the facts - is nothing else with us
than a permanent conspiracy. She must therefore not
not be tolerated by the French nation. 'The name
of general safety, Freemasonry does not have
right to existence. We said when speaking of the Catholic-
licism that he had the right to life because he did
France. We can say of Freemason-
nery that she has the right to death because she murdered
sinned, betrayed and delivered France.

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It is therefore not, in principle, against the French
masons that there is reason to take measures, it is
against Freemasonry, that is to say against gold
organization created for the preparation and execution
tion of all plots.

This organization must disappear from the ground
French. At the very least, she cannot
operate freely. It’s all there indeed. That the
Freemasonry cannot function freely,
and it finds itself almost annihilated.

When we speak of its prohibition, we do not
we do not hide the fact that he would still have the resource of
hide, as the upper masonry hides
laughing. But the necessity where it would be to do it
would render him powerless. It is, in fact, a company
progressive distortion of consciousness, as well
that we have shown. The total deformation does not
can only be carried out in the higher groups.
laughing. But these can only be recruited because
that there are lower groups in which was
carried out a preparatory deformation. The great ser-
vice that Freemasonry renders to the Occupied Power
cult consists in the fact that, thanks to its free functioning-
ment, it takes within the secular world of excellence
slow citizens whom it gradually makes hypocrites, men-
tors, fanatics, sectarians, destroyers and atheists.
Do not allow its free functioning; she
will hide, it is understood. But the good citizens whose
we are talking about will no longer want to enter it. She does not
will therefore be able to deform them more. She will no longer be able
deprive France of those who, without this distortion,

would perhaps have remained its firmest, its most
devoted and its most intelligent defenders. It is therefore
by this we can muzzle it, given its mode
of action: just by preventing its free functioning-
is lying. The method is not complicated and it is not
fierce.

The government that wants to tear France away from
Occult power should not hesitate to use it.
Permanently organized conspiracy, Franc-Ma-
masonry is outside common law. It has to be there
bring in by removing the possibility of conspiring.

The means to be used against the Jews is neither
complicated, nor more fierce. It is the same necessity to
general security that can be invoked to take away from them
the rights of French citizens.

When we read the endless discussions that
took place from 1789 to 1791 within the Constituent Assembly

before we decided to give the Jews a gift
of French nationality, we see that the de-
Those who opposed this measure saw
just by announcing that despite naturalization in
mass, Jews would always remain Jews. Fourteen
times in two years, the assembly was of this opinion. But the
Jews know how to stand their ground and they also know how to inspire pa-
respect their friends. A fifteenth assault took place.
The majority of the Constituent finally allowed itself to be taken
to the suggestions which tended to represent the oppo-
naturalization as pessimists and
retrogrades. Tired of war, she ends up giving
victory for the Judaizing deputies. The rights of
citizens were granted to the Jews. But the facts have

vindicated those who opposed this measure.
The proof is now acquired that their fears
were not exaggerated. Consequently it is appropriate
to recognize that the naturalization measure is
fell wrong and it is in the opinion of these opponents that it
must come back.

The Jews, although having been made French, are
remained Jews. As a result, they have two nationalities,
while we only have one. They are thus in
outside and above common law. They need to be there
bring them in, too. They have no more right to be
French and Jews than others to be English and French
cais or Germans and French at the same time. They brag
for having endowed us with the principle of equality. This principle
is now turning against them. There is none
reason why they are not subject to it just as
We.

Let them be treated like everyone else is treated
foreigners, it is already too many, because their situation is very
special. They have, in fact, a secret organization
that others don't have. It would therefore be suitable for
general tranquility that they are subjected to a diet
particular. Instead, we proceeded in such a ma-
attitude towards them that we have today
before our eyes this truly extraordinary spectacle
of a race which, by an incredible privilege, has reached
to combine all nationalities in it!

The Catholic liberal republicans who border themselves
timidly demand the right to life for the
Catholicism in the name of freedom only — this in
which they diminish its cause, as we have

shown — are they capable, if they arrived at the power
see, to suppress the freedom of Freemason-
laugh in the name of the freedom and security of France?
In the name of the freedom and security of France and
by application of the principle of equality, are they ready
to remove citizenship rights from Jews? If yes, it is
may be able to govern according to what is required
the salvation of the country. If not, it wouldn't be worth it
entrust them with power; they would be done quickly
devour like those of 1848.

The same must be said of their competitors.

No useful role to play for an Empire which,
by the Jews and by Freemasonry, is-
would be obliged to take under his protection that by which
he would have arrived, but that by which he would also be con-
damned to perish.

A traditional monarchy that would be remembered
by the wish of the country would perhaps run, because of
the strength of its principle, fewer immediate dangers
not to be intransigent on both points
which we take care of. She would, however,
also, condemned to perish if she abstained, as
the Restoration perished.

The measures we are talking about are legitimate
as long as necessary.

There are, it is said, one hundred thousand Jews in France and there
has thirty thousand Freemasons.

To the hundred thousand Jews we owe the three Judases
known under the names of Deutz, Dreyfus, Ullmo,
without counting the strangers; we must also
ruin of the General Union, Cornelius Herz, the Rei-

nach and panamist corruption, speculation and
hoarding of all products, without
put away the rotten meats with which we poison our
soldiers.

To these same hundred thousand Jews and thirty thousand
freemasons operating in concert we must all

the shames of the current regime, the venality, the
act, persecution, proscription, denunciation,
theft, Wilson, the Humberts, the Baïhaut, the Mer-
Lou. the Pelletans, the André, the Clemenceau, the aug-
increase in crime in proportions
frightening, morals flouted, prostitution honest
ree, pantheonized pornography, depopulation
recommended, the family destroyed, the army betrayed, the
navy delivered, arsenals burned...

Is it through such titles that this tiny minority
of one hundred and thirty thousand individuals is entitled to the privileges
that we let him take? Is this why
that it must be placed above the law
mune?

France really has the right to ask the
opposition parties which one of them is
declares ready to take responsibility for the measures
defense on which national existence depends. That
he speaks who does not shy away from the ban
of Freemasonry in France nor before the
withdrawal of citizenship rights from Jews! If none
does not show up, it means that no one is worthy of arriving
in power, and poor France has nothing left to do but to
to sleep in the tomb where the heroes sleep
other times she knew how to give birth.

If, on the contrary, there is one who has the audacity, the
clear vision, energy and frankness necessary, again
once he speaks, because France needs to know
the one who can save her. The instinct of self-preservation
country calls that one. Whatever it is, it's in his
arm that France will throw itself.

FIlN

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THE

SECRET SOCIETIES

THE COMPANY

OR

PHILOSOPHY OF CONTEMPORARY HISTORY

BY N. DESCHAMPS

SIXTH EDITION

Completely redesigned and continued up to the present day

WITH AN INTRODUCTION

ON THE ACTIVITIES OF SECRET SOCIETIES IN THE 19TH CENTURY

By Mr. Claudio JANNET

- VOLUME ONE -

AVIGNON

SEGUIN BROTHERS

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AVIGNON.

- SEGUIN BROTHERS PRINTING

WARNING

FROM THE SECOND EDITION

The success of Father Deschamps' work has
exceeded all our expectations. In less than a
The first edition sold out in the previous year. This result
testifies all the more to the high value of this
work, which had been published under circumstances
these are particularly unfavorable.

Father Deschamps had been struck by death at
the moment when the printing of the first copy began
lume. We were deprived of this final review
that he would have contributed to his work, and even during
For a time, its publication was halted.
was not completed until the end of 1876, by the publication

cation of a third and final volume, of which we
We must extract the materials from the manuscripts
left by the author.

But the subject he was dealing with is of such importance,
he had contributed twenty years of study
such precious treasures of erudition and insight
effective investigation, which the work, despite its flaws
material perfections, has struck the attention of
all competent judges (i).

It soon became the classic work in this
subject matter, the one in which all writers are posted
Laughers came to pick up documents as if to
the *most abundant and safest source.

Such a favorable reception from the public...
made it his duty to improve the
new editions of the book and to hold them around the neck
relating to events that have occurred since
no subject is, in fact, as important
in the very serious crisis that modern society is going through
last; and that is why the Holy See has not ceased,

(1) We reproduce below some extracts from the main
reports published by the most authoritative press outlets
in France and abroad.

FOR THE SECOND EDITION

in

in recent years, to encourage writing
independent vains to study and unveil the
shadowy activities of secret societies.

In concert with a devoted disciple of Father Des
fields, Mr. Claudio Jannet, we have
applied to collecting all documents on the
Freemasonry, which has appeared since his death
in France, England, Germany and in
Italy.

We were thus able to enjoy several
recent publications to clarify the story, if
the formation of the Masonic sect remains obscure.
nique, from the abolition of the Templars, until its
universal and almost lightning-fast propagation to
18th century. These new studies have only done more than
confirm the inferences made by Father Deschamps
had retrieved documents from his possession with
such remarkable sagacity. Completed, as
It is in this second edition, this part
his work now acquires a critical value
undeniable tick.

As for the explosion of 1789 and the revolutions

contemporary confessions, indiscretions of writing
Masonic vains, which establish the preponderant share
The lodges' influence has greatly increased.
tiplied since the establishment of the republic of
September 4th and the persecution raised by Mr. de
Bismarck against the Catholic Church. We were able to
thus highlighting numerous documents, which put
tent better and better in light, so that
to convince even the most skeptical, the decisive action of
sects in events since the middle of the
last century.

At the same time, the work was supplemented by
a series of new chapters relating to kultur-
German kampf, to the war continued in France
and in Belgium against Christian education, to
events that brought about the triumph in our country
the path of radicalism, and finally to Russian nihilism.

We have thus increased by almost double
the documents and factual information contained
in this second edition, and yet we
we were able to reduce the number of volumes to two.

We achieved this result by distinguishing,
by a special and smaller character, the names
numerous quotes from Masonic and revolutionary writers

revolutionaries, on which all the
claims from the book.

Father Deschamps' own merit, what gives him
gives a very particular authority, it is not
never to make a claim except based on indisputable evidence
undeniable, placed before the reader's eyes. The physio¬
a very special nature of his work has therefore been
preserved and even developed, as we can see,
at the cost of this very expensive provision for

the publisher, but undeniably useful to the reader.

We were also able to condense the argument
tion and the presentation of the facts by a modification
in the plan of the work.

While scrupulously respecting the thought
of the author, which consisted of showing successively
Freemasonry and secret societies as...
destroyers of all religion, of morality, of the
family, of all civil and property matters, the ou¬
The work has been divided into this new edition.
two separate parts.

The first one sets out the doctrine of the sects according to
their rituals and the most authoritative writers < rtis
from their breast, acknowledged or sponsored by her.

In the second, they were grouped together in a narrative
followed, the facts being so numerous that the author had re-
gathered and distributed among the different chapters,
as a confirmation of his argument.

Thus brought together, the most curious research of
P. Deschamps, the documents so important that he
had gathered, found themselves forming a set
strikingly obvious. It justifies ad¬
miraculously in this new form the subtitle
that he gave to his work: Philosophy of Vhis¬
contemporary history.

A general introduction, by Mr. Claudio Jannet,
summarizes and clarifies the delicate problem of Vaction
secret societies in the 11th-6th century, with all the
The rigor of the scientific method. The forms if
various forms that the hidden actions of sects take
are carefully distinguished and placed at their
true point of view. Thus enlightened in advance, the reader
The developer will be able to follow the developments more profitably.
elements of the work.

Monsignor de Ketteler, that highly political mind, that prelate
so devoted to the Church, he said a few years ago:

The publication of a truly scientific work

FOR THE SECOND EDITION

VII

A specific study on Freemasonry would satisfy a
of the highest necessities of our time. A
book which, by fulfilling all the conditions of
science and criticism would make known the origin
Gine, history, nature, practices, symbols
boles, the situation of Freemasonry and its
influence on modern states, would have a merit
invaluable. 11 would finally dispel the shadows that
envelop this mysterious society, and allow
to judge her with full knowledge of the facts.

These words of the great Bishop of Mainz have
have always been present in our thoughts, in the
arduous revision work to which we have plunged
my books and we dare to believe that, willing and
completed as it is today in this
second edition, the work of Father Deschamps rem¬
fully complies with this program.

In this redesign work, we have meticulously
carefully respected the thoughts of the venerable author,
and we have always sought to draw inspiration from it
in the assessment of the events that have
products since his death. The loyalty that we keep
gifts in his memory, the care with which we have
having gathered the teachings of this master with such a mind

PUBLISHER'S WARNING

seen

firm and with such a penetrating gaze; the love that
we ourselves bring to the Church and to our country
gives us hope that our judgments will not have
not excluded from those who would have been his own. But,
as it was impossible to distinguish by a
External signs include new sections and passages
the wording of which had to be rewritten from the original text
mitif of perpetrator, we declare to claim for
we assume sole and unconditional responsibility

of all the alleged facts as well as all the
assessments contained in this second edition
tion.

May 15, 1880. F. SEGUIN.

Since the publication of the second edition, the work of Father
Deschamps gathered support from the Church and the political world.
the most valuable endorsements. Let us be permitted to cite
particularly the praise that the Bishop of Grenoble deigned to bestow upon it,
Monsignor Fava, who, in his life as a missionary and bishop,
has made it possible to study Secret Societies in all their aspects.
The eminent prelate declared that Father Deschamps' work...
now completely fulfilled the program outlined by Monsei-

Kettcler's son; and, on the occasion of our publication, he addressed
the Catholic Review of Institutions and Law, two letters, which
contain the most lucid exposition of this vast subject with the
profound views of a Christian philosopher (l).

Mr. Lucien Brun, for his part, kindly agreed to bring this work to our attention.
as "the most useful book of the moment, and which contains the lu-
"Première on men, on things and events."

By publishing a new edition after six months, we have
believed that such authoritative assessments imposed upon us the duty to
to complete and further improve the masterful work of our master
revered, by some additions relating to the most important events,
recent in France and Belgium and by new documents
attached, which can be found at the end of each of the two volumes

November 15, 1880. FS

(1) Grenoble, Baratier publisher, and in Paris, at the Société bookstore
bibliographic (in-12, price 0.00 and 20 centimes).

EXCERPTS FROM PRESS REVIEWS

ON THE FIRST EDITION

{Union of March 3, 1874).

A priest whom we knew as learned and steadfast, devoted to good,
devoted to the Church and to the conditions of order in this world, witness
attentive and insightful about the affairs of his time, reader, dear-
A tireless annotator, deeply in love with the truth, always
indomitable in his faith and thought, he recently died

after having completed an immense work on Freemasonry.

Nothing more instructive, more curious, or better demonstrated.
That's where the masks fall and the veils are torn away.

Freemasonry is there in its origin, in its branches
ches, in his doctrines and works. The author was never
affiliated, but he read everything that affiliates wrote in France, in
Italy, Germany, England; he calls everything by
He names his own name and names those who need to be named. He proceeds chronologically.
And he provides quotes and proves everything he claims. He always walks.
In good standing, always equipped, always armed. It's a vast erudition.
contemporary applied to men and things that we
It is important to know who holds the secret of the events of
our century. This work, entitled: Secret Societies and Society
or philosophy of contemporary history, is the brightest light
that has been cast upon the dark world where things have been forged since
for a long time the most cruel armies against the Church, royalty and
the most beautiful traditions of humankind.

Mr. Poujoulat,

X

EXCERPTS FROM PRESS REVIEWS

(Le Monde, April 3, 1874).

"Those around the university monopoly wanted to die
to draw the attention of the civilized world to this other scourge
At this time: occult associations. The dignified and respectable
The writer will not have seen this book, for which he had been gathering material since
for so long such curious and conclusive materials; but of
Pious and devoted friends took care to edit it. The first volume
has just been published and we draw the attention of historians to it.
and thinkers.

"The author studies in turn Illuminism, Martinism, the
Freemasonry, Carbonarism, and proves that a common idea
One brings all these systems closer together, namely the hatred of the spirit
Christianism and the worship of nature or matter. It is in
from the writings of the principal initiates he draws his evidence: these are
the Weishaupts, the Voltaires, the Saint-Martins, the Cagliostros, the
Clavel, the Ragons, the Louis Blancs who provided the documents
through which he discovers the true purpose of secret societies, to
through the calculated phantasmagoria designed to deceive the weak, the

fools and proud people.

Behind the apparent action, this book opens the backstage of the drama
We strongly encourage all those who wish to follow his
"Various adventures follow the author in this part of the play."

Mr. Bernardi.

ON THE FIRST EDITION

XI

(Correspondence between Saint-Chehon, dated March 12, 1874).

In his latest encyclical, the Pope stated emphatically that the
Freemasonry, with its network of lodges around the world
third, was the cause and agent of the persecution that raged in this
moment against the Church. We understand the full truth of this
speech while studying an important work entitled: Societies
Crete and society or philosophy of contemporary history.

The role played by secret societies in our time gives
great interest in the author's revelations, who devoted twenty
years of research into this work, which has the method and all the value
of a judicial inquiry. He wanted, in fact, to rely exclusively on
information on Masonic publications printed with the authorization
official statement of the Grand Orient, and on the confessions that after each
revolution, the actors in these events are not lacking in
TO DO.

We cannot overemphasize the importance of serious men studying
this order of events in the book of our learned and insightful publisher
cist. They will see Freemasonry there, allying itself with all the
sects of philosophers and enlightened individuals, preparing for a long time the ex¬
revolutionary upheaval of 1789, then uniting his fortune and his schemes
to Napoleon I, fomenting the revolutions in Spain and Italy, ap¬
to prove and facilitate the coup d'état of December 2, 1851, and finally,
as the Masonic sheets have recently stated, to establish on
the ruins of France and the Church, the new German empire.
Therein, we are sure, lies the true key to contemporary history.
poraine 1

EXCERPTS FROM PRESS REVIEWS

(The Polybiblion, walls 1874).

Through the abundance and choice of sources, through the method and the
Thanks to the author's penetrating power, this important work has...
character and value of a broad legal investigation. It must form
three substantial volumes. The first shows us successively the
Freemasonry and secret societies, which all recruit from
within it, as destroyers of religion and morality,
of any political authority. We cannot enter into the analysis here.
lyse. We will only mention the curious history of the
Freemasonry and the addition of God's name to the statutes,
in 1854, as a measure of imperial police, but with comments
silences which perfectly allow the pantheistic Freemason and
an atheist to accommodate himself to it; then the exposition of the capital grade of Rose-
Cross, whose rites contain the most odious apostasy of
Christian character and faith in the divinity of Jesus Christ.
numerous comparisons, where the immense erudition of
The author shows that a host of renowned writers, since
Michelet and Quinet, up to Cousin and M. Renan, drew their
sensational systems within the old and indigestible repertoire of rituals
and allegories of Freemasonry. To be one of the accessory aspects
of the book, it is not one of the least curious for people
who like to follow the lineage of ideas and doctrines.

This is the first edition, XIII.

(Le Contemporain, December 1874 issue).

Readers of Le Contemporain have not forgotten the curious work
on Women's Freemasonry, which appeared in the first issues
Sound of the year. These pages were taken from a large book
on secret societies, the first two volumes of which come
to appear... •...

Struck prematurely by death, Father Deschamps did not
had time to give his work the final finishing touches.
But serious readers will nonetheless appreciate its importance
documents implemented, as well as the sagacity of the criticism
from the author. He never wanted to rely on revelations.
confidential details, which add spice to a book, but to which
Those found guilty can always deny the charges.

He proves his accusations through Masonic publications.
with the official approval of the Grand Orient and by the testimonies
the very actions of the authors of our contemporary revolutions. • . .

There is no shortage of frivolous people who don't like being told what to do.
speaks of the perils of society and who would prefer not to see in the
Freemasonry is nothing but harmless charades. The facts that we
as we have just indicated, according to Father Deschamps, are unfortunate
too real to deny. Also, the publication
of his work is an eminent service rendered to religion and to
country.

HT

DBS EXCERPTS PRESS REVIEWS

{The Decentralization of March 23, 1874).

Where did the author manage to gather such a large quantity of documents?
and evidence forming the basis of three substantial volumes? Him-
He even says so himself: they cost him thirty years of research, of
long vigils and in-depth study, not only of all the
Masonic manuals, but also and especially all the works
ges of the illustrious masons. Thus, following step by step the work
a dark and mysterious woman, neglecting none of the slightest clues,
surprising the slipped-out confession, the diverted word, he was able to gather in
a body of thousands of undeniable witnesses, reporting all the
stages of evil, its predominant role in the misfortunes of
the current era and raise the alarm about the greatness of
penl. ..... • •.

Father Deschamps neither invents nor deduces. He copies and all
days, let us repeat, citing the volume, the page, the edition where all
can verify what he says. . t.

Sim THE FIRST EDITION

XV

(Le Nouveau Monde de Montréal (Canada), April 23, 1875).

The two volumes before us are already pre-
heavens in more ways than one, and they are destined to cast a great
shedding light on all the obscure points of contemporary history.
Society will also find the remedy for its ills there, if it still has them.
the will to save oneself. It would be too long to analyze this magnificent
fique work. 11 It will suffice for us to say in two words what it is and
to recommend it to readers who enjoy curious readings
his, instructive and true.

This is one of the most comprehensive studies on secret societies, their
their origin, their purpose, their tendencies, their mysteries, their rites,
their doctrines and their actions and words.

When we measure the power that eleven thousand can have
lodges having at their disposal all kinds of propaganda and all
Given the available means of action, it is perfectly legitimate to tremble for the future.
of the company.

From this point of view, Father Deschamps' work is frightening.
but the fear it should inspire in the leaders of nations would be
very beneficial.

We could make extracts from it that would be of great interest.
ly. But we would have plenty of choice and we prefer
to refer readers back to the work itself.

INTRODUCTION

ON THE ACTIONS OF SECRET SOCIETIES

19th Century

Freemasonry is not child's play, a
a gathering of bon vivants, a factory of short stories
scales, or even a charitable society. It is
first and foremost a kind of laboratory, where the great
ideas of the time combine and assert themselves
to then spread into the secular world under
a tangible and practical form. We are the phi¬
The philosophy of liberalism.

F.*. Aviella's Goblet,
Senator, member of the Grand Orient of Belgium

In the 18th century, Freemasonry was so widespread

in the world, that we can say that nothing has been done since that time without his consent.

F.∗. Malapert,

Speaker of the Supreme Council of the Scottish Rite old accepted.

INTRODUCTION

ON THE ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

I. – The problem of the Revolution.

For the past one hundred and fifty years, the modern world has been plagued by an instability, which sometimes manifests as convulsions in the What are the governments and security institutions that have been swept away? laires, sometimes through slow but continuous work, which dissolves the principal principles of religion, law, morality, hierarchy, on which Society has always rested.

The Revolution, that is the name our contemporaries give to this formidable phenomenon. For most, this name is like the enigma of the ancient sphinx. Few of them could define the Revolution, but no one remains indifferent to it: some Some cheer her, others regard her with terror, all sense that she is an absolutely new fact in history, which has nothing to do with common with the accidental revolutions of the past, and that under its most diverse forms, in its religious manifestations, political and social, the modern Revolution is always one.

Moral evil, that is to say, man's revolt against order, has probably always existed since the day of the original fall. But until the last century, heresy could disturb the peace religious Christianity, without the governments were shaken and the hierarchy of the working world overturned. Only a few more penetrating minds embraced the chain of events. the disastrous moral and social consequences that result necessarily an attack on dogma; but the masses popular and national systems remained stable, as if fixed by the

the weight of their interests in relation to the fundamental principles of society, and the day when the great voice of the papacy, the extraordinary remedy Born of an ecumenical council, the impassioned words of the saints came to shed light on the world, the society strengthened on Its base was peacefully resuming the course of its destiny.

The great schism of Protestantism in the 16th century seems, in some of its aspects, to resemble the terrible phenomenon of our century; but a large part of Europe was preserved from it raised, and after fifty years of political and social unrest, The evil remained confined to certain areas; the poison of the news heresies even seemed to have lost some of their activity within a a company whose parts were all linked like the foundations of a gigantic building.

In the past, the ambition of princes, the oppression of the powerful, the indoctrination The number of subjects sometimes caused bloody disturbances, but They did not extend from one country to another. France did not feel not the after-effects of the shocks caused by Wiklcf, the Angle¬ The earth witnessed, from afar, the painful scenes of the Jacquerie. Germany suppressed the Hussite War and, later, the revolt. peasants, without the neighboring peoples even having to worry about it alarm.

The modern revolution is quite different. It attacks first

to religion. The Catholic Church is especially the object of his hatred; sometimes his worship is outlawed and his ministers are put to death; She is always stripped of the possessions that are in her hands, heritage of the poor and it is deprived of its legitimate influence on social order. The separated Christian denominations are under attack. to the same hostility, precisely to the extent of Christianity positive that they retain; because the notion of the subordination of the Civil society's adherence to a positive divine law is the principle that the Re- This revolution seeks to destroy the very soul of the people. Negation is its very essence.

The legitimate sovereigns, who make themselves its instruments in this anti-religious war, are initially surrounded by flattery; their power is momentarily increased; but after a certain A time of words still full of prestige, words of freedom and equality, resound like a funeral knell. It is necessary that the Traditional powers are transforming, let them bow before the dogma of popular sovereignty, and then, after a new At this stage, the Republic is proclaimed the only political form worthy of the people raised under these new influences.

The constitution of the family and the natural organization of labor
vail with the hierarchy that results from it and subordinates the worker to
boss, to the big owner, will also be devastated
destroyed. The Revolution dissolved the family as a social unit,
She removes his religious consecration by pretending to do
Marriage, a purely civil act, is destroyed by this policy.
economic by proclaiming the exclusively personal right of
the individual to enjoy ownership, instead of transferring it
correlative sion of the land or workshop and the
duties attached to their possession the solid foundation of the different
classes.

She tells the worker that he is Végal of his boss, the boss
that he is free, that is to say, has no duty towards his employer
Friday, and that is how, by proclaiming brotherhood, she ignites the
social warfare even in the humblest workshop.

XXII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Property rights are under attack from the most logical thinkers.
4th, the Revolution as an oppressive institution; new
combinations are designed to make the animals work and graze.
human herds. The fires of the Paris Commune, the
Wild scenes from the American railroad wars
the ferocious attacks of Russian Nihilism appear as the
preludes to the gigantic clearing work, necessary, according to scs
prophets, so that a new social order could result from
the action of unleashed forces of nature.

The Revolution is universal. Despite racial differences,
of climate, of economic state, it spreads among the peoples
ideas and formulas that have the power to elicit them; she attacks
all institutions founded on historical tradition; it
introduced, if necessary by force, into societies, principles
new things completely unknown to previous ages, such as the
separation of Church and State, the monopoly on education
by the State, freedom of the press. The peoples of the north are at
complexions like those of the south, the young republics of America
like the monarchies of the old world. Russia with its ins
its unique communal institutions, its immense territory with
The scattered populations are shaken by the revolutionary fervor.
similar to the densely populated urban areas of manufacturing regions
Western killers.

This fact, so new in history, struck Mr. de Tocqueville
and inspired these remarkable words in him

“All civil and political revolutions have had a homeland.”
and shut themselves in. The French revolution had no end
clean ritual; moreover, its effect has gone so far as to erase in a way
from the map all the old borders. We saw it bring them closer together.
or divide men in spite of laws, traditions, and customs.
characteristics of the language, sometimes making enemies of the competitors

THE PROBLEM OF REVOLUTION tfxill

Triots, and brothers of foreigners, or rather she formed, above
of all particular nationalities, an intellectual homeland
common, which men of all nations were able to become
citizens (I).

Since the middle of the last century, the Revolution has not ceased
to walk and progress. So far all efforts di-
Those who stood against her seemed powerless. She has not yet backed down on
Not a single point, nor did he abandon a single one of his conquests. Barely
Is she forced to take a break, which she resumes with more
its destructive power.

A wide variety of explanations are given for this problem.
as vast as it is new.

Pantheists and materialists see this as a brutal fact,
which finds its justification in its very manifestation. For them,
It is a phenomenon of evolution similar to this transformation
continues, which false scholars claim to recognize in the world
Plant and animal life. Socialism, Communism, Nihilism,
are for them all fatal steps, just like the Li-
They glorify both rationalism and rationalism in turn.
like forms of the perpetual becoming that carries humanity along.

But reason, the intimate sense of personality and responsibility
Individuals strongly protest against this theory.
The practical conduct of each man taken in particular as
that of the people constantly refutes these hypotheses, instinctively
protest which is the best refutation of the sophism!

. The Old Regime and the Revolution, p. 15 (Lévy, 18G6J.

XXJV ACTION VUS SECRET SOCIETIES IN THE 19TH CENTURY

However, misconceptions have gained so much traction in our time
influence through infiltration, so to speak, than the
the same theory, stripped of its most shocking forms, is proposed
produced by the pens of conservative writers, even religious ones
feeling.

Mr. de Tocqueville, who, as we have just quoted, described with
so much penetration, the phenomenon of the universality of the Revolution
tion, unknowingly underwent the influence of this error, when in the
following his book, he represents the movement that erupted in
1789, and which still endures, like the fatal result of a long
and slow transformation of social relations, like the fruit
natural of the old regime having reached its final development
ly. For him and a few of his straggling disciples, "the
"The war on religions is merely an incident of the Revolution,"
"a striking yet fleeting feature of his face, a pro-
"passing flow of ideas, passions, particular events"
"which preceded and prepared it, and not its own genius (1)."

Others, going further, claim that the Revolution is
providential, that it is the necessary consequence of the prodi-
significant changes brought about in the modern world by the major
physical discoveries of our time and by the progress of the
industry.

Nothing is as false and dangerous as such theories.

Contrary to the most obvious facts, they are unaware of the
the essentially anti-religious character of the Revolution, and one
can be sure that, if the illustrious writer who propagated it had ass

ti) Tocqueville, The Old Regime and the Revolution, p. 7,

his appreciation of the events of the last thirty years
tions would have been greatly modified.

The Revolution, first and foremost an enemy of the Church by its very nature,
tion cannot be willed by God. It cannot advance
to be the necessary consequence of discoveries, of progress
material things that are gifts of His goodness bestowed upon mankind. These

Gifts increase their strength for good as well as for evil.
and it depends solely on their free will to counterbalance
the softening effects of material prosperity through a search
che greatest of moral virtue.

The profound alteration of relations between the different classes has had
for the occasion the disruption brought about in the work schedule
through the use of coal, through railways and through the advent
of large-scale industry; but a roughly similar revolution
had taken place three centuries earlier following the implementation
hydraulic engines and the discovery of the new world.
The old economic relations had been deeply
As things changed, new forms of wealth had been created.
New bosses had risen, but the essence of the relationships

t

The relationship between the owner and the worker had remained the same.

Moreover, note that the concentration of power pro-
The fact that production is in the hands of big capitalists is an absolute truth.
a reversal of the philosophical and political ideas of the Revolution:
it tends to constitute an increasingly economic hierarchy
accentuated, at the same time as in the political order one pro-
proclaims the absolute equality of citizens and universal suffrage!

The real cause of modern social antagonism is destruction
the role of religion in all classes and the lack of understanding
completeness of their duties which impiety brings about among the nations
who engage in it.

XXVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The spectacle of triumphant political revolutions and the overthrow
The erosion of traditional sovereignties further aggravates this antagonism
legitimacy, because it shakes the ideas of private law through legitimacy
tion given to acts of violence committed in public order.
Every political catastrophe is inevitably followed by progress
new socialism: we saw it in France in 1789 and 1830,
in Italy after 1860, in Spain after 1868. Germany
unified, it is experiencing at the expense of its social peace what has been done to it.
was worth the revolutionary annexations of 1866 and 1870.

The social revolution is therefore merely a consequence of the
Political and religious revolution.

To attribute this solely to the abuses of the old regime
in decline, it is to place at the forefront of secondary causes
res and deny the main causes, those that were truly at work
health. Undoubtedly the abuses of the ruling classes in the 17th and
The 18th century had greatly weakened the institutions which
are the natural defense of societies, and they have thus made it possible
This could jeopardize the success of their enemies. But abuses have always existed.
They existed, they are the consequence of human infirmity, and history
shows us that nations are healable, that they can
always reforming as long as they haven't lost the notion of
Good. The restorative reigns of St. Louis, of Louis XII,
Henry IV and his contemporaries are shining examples of this in our own country.
Indeed, these abuses were merely a pretext for the Revolution:
Wherever she triumphed she preserved them, aggravated them even.
through oppressions that it conceals by systematizing them and by
giving them the appearance of legal order.

Moreover, the violence of his attack is inversely proportional to these
abuse, one might say. The old regime was much more burdensome in
Germany as in France at the end of the 18th century. Never the abuses

the feudal system in our country was not comparable to that which has
enslaved the working-class populations of England following the e-
establishment of large-scale industry and the triumph of the regime
elementary (1); but these countries are those that the Revolution has most
long spared. Could these be abuses of the old regime that
today they encounter on the virgin soil of America the radishes
Caux and the Socialist Workers' Party? Is this 'the lack of freedom'
public, as some confident liberals claim, which
secret societies are multiplying in this country, where freedom exists.
of the most unlimited association? These companies must, for-

(1) In Germany, the drafting of a large number of free peasants
The condition of serfdom was a consequence of the repression of the war
peasants and Lutheran doctrines on the unlimited power of
princes. Throughout the 18th century, the dues imposed on
inhabitants of the countryside, were significantly worsened. These facts are
now definitively acquired by science; one can in particular...
see the exposition in Janssen's masterful work: Geschichte des deuls -
chen Votkes seit dem Ausgange des MillelaUers (Freiburg in Brisgas,
Herder, 1878-1879, 2 vols.).

As for England, it will suffice to recall here the famous pro-

announced in the House of Commons by Lord Stanley, on August 6, 1825.
The noble orator pointed out with courageous frankness the state of abru-
the weaving into which the classes had fallen for half a century
female workers. In a very moving painting, he showed the deceiving father
his thirst by drinking gin, the child calming his hunger with opium, the
prostitution feeding both mother and daughter, finally, as a result of oppression
the union of bosses and the hard labor in factories, average life
reduced to seventeen years 1!

France under the old regime never experienced such horrors.
It is even noted that, during the years preceding the Revolution
tion, the material condition of the lower classes and particularly
the peasants' situation improved significantly, as noted by very-ju¬
Tocqueville, wittily, in The Old Regime and the Revolution. As for
to the suffering of all kinds that the Revolution inflicted on the people
French relations, from the sole point of view of material progress, and regression
The enormous consequence of this is that we find the authentic painting
in the reports of the State Councillors sent on mission in the year VJ TI.
They were published by Mr. Félix Uocquain, in his informative work;
The State of France at the 18th Brumaire (Paris, 1 vol. in-18, 1877).

follow a hidden and universal goal, completely independent of the
the social state of Europe, so that we can meet them there too.

Let religious men take heed! Religion is
also compromised by the thesis of the fatal Revolution as the
traditional political principle.

What! The contingent changes brought about by the course
natural forces at the time would have been disastrous for the cause of eternal truth.
What? Revealed religion would have lost its dominion over such a
a large part of humanity, by the mere fact that the interests of temp
the pores of men would have changed, that they would have seen grow
their wealth and intellectual culture, because such and such
The government would have fallen short of its mission? How so?
Has Christianity lost its practical value in the face of...
Are these phenomena also secondary?

These, however, are the contradictions to which the thesis leads.
which presents the advent as a necessary and inevitable fact
of a revolution essentially hostile to Christianity and to
the Christian social order.

But the terms of the problem are completely changed if... fun
acknowledges that, for a century and a half, a powerful association
tion, whose principles are identical to the ideas realized by the

Revolution, spreading throughout the world, shrouded in mystery,
acting in all parts of the social body, sometimes through the
press, the platform, youth education, sometimes through
plots, but always marching towards the same goal.

This association exists; it is Freemasonry, which is the
source and like the mother of all secret societies. She has
began to take effect in the early years of the 18th century, and the
The progress of the Revolution was in proportion to its spread.
Today it has more than twelve thousand worldwide
lodges and countless members, who occupy
positions, from which they direct the thought and action of their fellow citizens

toys. It forms everywhere a compact body, connecting in its
within secret ties the most private societies
They may appear different, but their doctrines are the same everywhere:
Its unity, its universality, thus explain the unity and the universe
the saliality of the Revolution.

As soon as Freemasonry emerged from the shadow of its com
From the beginning, the Holy See has consistently pointed it out as the
great religious, political and social danger. Since Clement XII,
In 1738, up to Leo XIII, all the popes warned the sovereigns
verains. But the sect, thanks to the secrecy with which it shrouds itself, at
The lie, which she has turned into a system, has had the supreme skill
to deceive those it was driving to the brink of disaster about its true scope.
It initially presented itself as a fun gathering and a
charity, while she was breastfeeding at her breast
a conspiracy against religion and monarchies *

The Revolution, when we separate it from secondary causes and from
local circumstances, therefore, appear as a huge conspiracy
which has succeeded so far, not through historical inevitability,
nor by a cause superior to human responsibilities, but
through the audacity of the conspiracies and, above all, through the failure, by
the willful blindness of those who, instead of fighting it,
systematically turned a deaf ear to the pilot's warnings
infallible, given by God to humanity.

II – SECRET SOCIETIES AND THE MEANS OF STUDYING THEM

THEIR ACTION

Things have reached the point where it is difficult to
to focus the attention of the men of our time on societies
Cretans and their role in contemporary historical events
raine.

The majority of writers for the past century, the greatest name
one of the masters of youth for almost fifty years
all the voices of the major European press at present,
belong to Freemasonry. However, even for the most
An honest man of the world, involved in the lodges, for the most part
innocent apprentice, it is a strictly sworn rule, not to
never speak or write in the profane world on ma- order
conic nor on secret societies.

Hence this singular phenomenon, which strongly signals
Well, Bishop de Ketteler, that penetrating mind so well versed in the
contemporary politics:

Freemasonry claims and obtains in the universe
the entire remarkable privilege of a completely exceptional position
nelle. It's not a question of her being the only one in the world, except in exceptional c
tions near, in the public press, and she does not want it to be so
question. While the priest speaks and pronounces on all the
other relationships that interest men; while Christ
Tianism, with all its teachings and prescriptions,
that the State, with its laws and constitutions, is the object of the dispute
percussion, while even the most intimate personal relationships

are brought to light, Freemasonry alone, according to a
General European consent is a sacred thing to which
It must not be touched; everyone is afraid to speak of it as if it were a
a kind of specter. This very strange position is already proof of
The immense power that Freemasonry wields in the world
of (1).

That is why, without even mentioning the present time, in so many
stories of the 18th century and the Revolution, a systematic silence
The theme is maintained regarding the very existence of Masonic lodges.
The actual degree of their influence can be debated among men
my equal good faith, but the fact of their multiplication and of
Their activity is essential for anyone who doesn't have a pen tied to their head, and we

we will see shortly that among the members of the societies
Cretans, several did not interpret their ser¬ so strictly
ments, and did not hesitate to proclaim loudly the power
of Masonic action.

Other writers, and more advanced ones, seem to have taken to
task of confusing the public.

Here, for example, is Mr. Bluntschli who, in works re-
notable precisely for their vast erudition, described all
the elements of the modern state and politics. It does not limit itself
not to legal forms; exactly like a catalogue, it deals with
successively of all manifestations of political life:
Parties, press, associations, public opinion. Only companies
secret, so numerous in modern states, are not indicative
found in this encyclopedic journal, and yet Mr. Blunts
Chile cannot ignore this. He is the grand master of one of the powers.
Masonic lodges in Germany, and he filled entire volumes

(1) Freiheit, Auktoritcet und Kirche, p. 218.

special publications of the order through its speeches on the in¬
influence of Freemasonry. But these books intended for the world
laypeople do not let anyone suspect the slightest word.
I don't know, thanks to long habit, how to recognize the ways of
specific considerations for affiliates. One of the most significant factors
of modern history is thus systematically removed from the
knowledge for uninitiated readers.

Nevertheless, as the Revolution made progress
Sandstone, the veil was lifted, confessions multiplied, men
My most progressive members were not afraid to raise their voices and to
to blame those who are backward for their lack of courage and logic.
Louis Blanc, among others, brought to light the pre-
the significant role of secret societies in the events of the 18th century
century. Henri Martin devoted many pages to them in the
last volumes of his History of France (1). After having de
He described the variety of their rites, concluding that they were,
until 1789, the general instrument of philosophy and the
laboratory of the Revolution. It is by alluding to those times
that Madame Georges Sand said for her part "that there are moments
where the history of empires exists only nominally and where
The only truly alive things are the sects hidden in their
breast (2).

Prominent statesmen, however, did not allow themselves
blinded by common error, and saw from what source
The poison that agitated the entire modern world was flowing. The popes

(1) History of France (fourth edition), vol. XX, pp. 399, 400; vol. XVI, pp. 526, 532, 535.

(2) The Companions of the Tour de France, preface.

and their ministers were at the forefront, as we have already said.
From a purely human point of view, Rome is the place of the world
where one is best informed. The incomparable diplomacy of the saint*
The seat provides all the more reliable information because it is more unobstructed.
secondary interests. The representatives of an institution that
knows it must last as long as the world is certainly well placed
used to judge the course of time.

When minds like Consalvi and Joseph de Maistre signed
they were making known to all European courts the danger of these societies
Cretans, they did not obey vain terrors nor hal¬
morbid visions.

The warnings, moreover, followed one another without interruption.
rupture and the most opposite sides.

Protestants like Mr. de Haugwitz, in his
Memorandum to the sovereigns assembled at Verona, — Mr. de Haller, the
eminent publicist,— the statesmen of the Anti-Masonic party,

r

in the United States, — Eckert, the courageous and learned Saxon lawyer,
have shown that secret societies jeopardize the political order
litigious and civil matters, no less than religion. More recently, Bishop
de Ketteler, the illustrious bishop of Mainz (1), — Mgr Dupan-
wolf(2),—Cardinal Deschamps, Archbishop of Mechelen(3), have,
with their high authority, demonstrated that Freemasonry
was the greatest peril of modern times, according to writings
where the lessons of logic and the teachings of history
are presented in a striking way.

Cardinal Mathieu, summarizing the long experience of his life
as a bishop and public figure, he in turn wrote:

(î) Éreiheit, Âuckoritœt Uhd Kirche, 1865, and Kami Ein Christ Frei-
Maurer sein, 1869.

(2) Study on Freemasonry, Paris, Douniol, 1875.

(3) Freemasonry, its character, its extent, its organization
tion, its sources, its tributaries, its purpose and its secrets. Tournai, Casier-
man, 1863.

3

XXXIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

"Jo is struggling to understand how he..."
"the fact that the powerful of this century do not even look at-"
"around them, and so close to them, that which undermines and gnaws at them"
"awaiting their complete overthrow. I am very convinced that
"Most of the major and sinister events of our time have
"were prepared and consumed by Freemasonry." {Letter from
April 7, 1875 at 31. Robinet de Clèry.)

In England, it was Cardinal Manning who, on October 1st
In 1877, he spoke thus before an important political meeting.
tick:

“We have all seen an empire that was created by a revolution
tion; on the throne, an emperor whom devolution had placed there,
and who, throughout his life, drew inspiration for his politics from
bombs exploding beneath his feet and revolutionary principles
naires.

“Even today, we see a monarchy which, under the
pressure from revolutionary secret societies sidelined the
laws and those who governed, and violently and openly
stripped men of their most obvious rights; a king
legitimate was seen, waiting and watching to appropriate what the
Revolution was bound to catch him in its net. We saw all of that.
we, with our eyes.

"And even today, this war which has so miserably
Covered in ruins and blood, the soil of Serbia, this war has
no action has been taken, it is not being pursued by the authority of
Those who are in charge of governing this country. Those, at the time
present, no longer have authority in their hands.

“Serbia! Its prince was made king against his will; it is
occupied by an army that is a foreign army, much more
that a Serbian army, and then they tell you that behind it there is a
a certain imperial throne, a war party that makes these things
inevitable.

"If I insist on all these things, it is so that you understand-

deny that these are neither the emperors, nor the kings, nor the
princes, who direct the course of events in the East. There are
something above them and behind them, and this something,
more powerful than all of them, will make itself felt when the time comes.
arrival. Yes, the day when all the armies of Europe are engaged
embroiled in a massive conflict, then, on that day, the Revolution,
who until now has been working secretly underground, will have found
The opportune moment to reveal oneself in broad daylight. This has been observed.
for Paris will be seen again for the whole of Europe

"And if the leader of Christendom on earth has remained silent"
in a moment of such grave peril, it is because he and his predecessors
sisters, with voices whose firmness never wavered, have
never ceased to warn the governments and princes of Europe
Christian rope to be very wary of these secret societies and
revolutionaries, who work to undermine and destroy their
thrones, and social order in all countries; it is because he
knows very well that the first spark that will ignite the war in
Europe will produce a European conflagration, and that we will
We will then be left to contemplate, no longer a great pool of blood,
like the one that polluted Bulgaria, but rivers, a de
a sledge of blood running throughout the East, wherever the populations
Catholics and Muslims are intertwined.

"We are told that authority is no longer in the hands
of the Serbian government, and that it is no longer he who governs the
nation; that the aims and power of Slavic secret societies
and the war party are such that the government cannot
no longer directing anything, and that these same companies, this same party, go
govern in his place.

"God grant that authority does not escape from another nation"
This point is also in the hands of those who govern it! And when I
I'm talking about those who govern it; I'm not referring to this or that man.
me, this or that party; in such matters, parties and men
My [things] are of little importance to me! But I hear the government
government of our major centers, of which we are the sons; the
government of our monarchy, the government of our:
sovereign; I mean the government, not the parties,

but the government of the English nation, which is concentrated
in the supreme authority of a sovereignty that numbers a thousand
years of existence.

XXXVI DSS ACTION SECRET SOCIETIES IN THE 19TH CENTURY

Cardinal Manning was merely repeating, in an express manner
sive what Mr. d'Israéli had affirmed on many occasions not
not only in his political and literary works, but also as
public figure.

As prime minister, he did not hesitate to exclaim in a
speech delivered in Aylesbury on September 20, 1876:

"The governments of this century are not only dealing with..."
to governments, emperors, kings and ministers, but in
core to secret societies, elements which must be taken into account,
which, at the last moment, can nullify all the arrangements
gements, which have agents everywhere, unscrupulous agents who
incite them to assassination, and can, if necessary, bring about a mass
sacred. "

However numerous the lodges may be in England,
No protest was raised against these words, and the opposition
The stance has prudently refrained from attacking the prime minister on
this land.

The truth, difficult to penetrate at the beginning of this century
The key, therefore, bursts forth more and more, and, for every uninformed mind
accused, the actions of secret societies in modern history
This is a fact that can no longer be ignored. We would be there
all the less well-founded since, in the pride of their triumph, beautiful
A Freemason coup reveals the role that Freemasonry has
taken from the past at work of the Revolution. This is F.∗. Ma-
Lapert, for example, orator of the supreme council of the Scottish Rite,
who, betting, in 1874, on a master's degree in Alsace -

METHODS OF STUDYING SECRET SOCIETIES XXXVII

Lorraine, said in her own words: "In the 18th century, France
Freemasonry was so widespread throughout the world that one can say

THAT NOTHING HAS BEEN DONE SINCE THAT TIME WITHOUT HIS CONSTITUTION
FEELING.

Confessions of this kind are currently abundant (1); they are ap*
supported by undeniable historical evidence and are based, moreover
their on a tradition preserved in the lodges, which is itself-
even a first-order proof.

The study of secret societies is therefore an absolute necessity
to have the intelligence of modern times. It is possible
for a writer gifted with insight and taking the trouble to
to push its investigations into the field, which is very vast today,
documents that have fallen into the public domain.

Father Deschamps, in the preface to the first edition
of this work, indicated in excellent terms the method to
follow :

"Catholic by birth, priest by vocation, devoted to the Church"
and to all the duties it imposes on its ministers, we have not
We have never been part of any secret societies, we have
never having taken any of the oaths attached to their ranks, we
we have never received an intimate confidence from him, or one shared in secret, or
by a vengeful betrayal, of none of their members, and yet
which we are convinced of — and many masons themselves

(1) In 1854 the famous Verhœgen, Grand Master of the Grand Orient of
Belgium, said to an assembly of lodges: "Let us note that in many
Under the circumstances, Freemasonry unanimously disregarded the restriction of
its statutes. She actively participated in political struggles, and when the
The triumph of his cause, hailed by the entire nation, demonstrated how much
She is well-liked in the country, so who would dare blame her? That would be ca¬
To omit history, to deny the immense service rendered to the nation! Also
are we justified in saying that she was fulfilling an imperative duty and
that, if necessary, she would do well to persist in this course.

will be — that we have a more complete knowledge of the
Freemasonry and its main sects, which most of
its members, memo the most advanced in appearance.

We owe this knowledge to observation and study
in-depth analysis of the French and European revolutions, the phases
various things they have experienced, events, constitutions
tions and the laws that resulted from them, assemblies or men
my eminent colleagues who served as their agents. This is the study of all these
elements, especially their totality and their relationships, which we

put us on the path to their root cause and prompted us to re-
to ascend to its mysterious sources, to draw from them, not only
the certainty of its existence, but to shatter it
in all minds of good faith the undeniable evidence.

These sources are numerous. The first ones are those that capture
the spirit with an undeniable certainty, are the constitutions and
Masonic statutes, prepared by the commissions of the most illustrious
very masons, approved and voted on by the general assemblies or
legislative assemblies of the Grand Orients, and which cannot be
printed and distributed to the lodges only by order of the high
masters and their advice.

A Summary of reports made to the French authorities, on behalf of the

review commission, on November 30, 1838 and March 13, 1839, in pre-
sensing in its sanction the result of the discussion of the general statutes
of the Order by the Central Committee (l), renders a faithful historical account
the tendency and centralizing spirit with which they were
successively created and established these codes, constitutions, statutes and
regulations.

The second, even more abundant, is no less certain. It
consists of Masonic Manuals or Tilers of all degrees
and rites of Freemasonry, official notebooks of these degrees, of
modes or rituals of their reception, instructions, catechisms,
oaths or obligations of the recipients, signs and words of
pass, hymns (that's the name they're given) which follow these
receptions, or are sung in the boxes at the tables that accompany
For the ordinary, the receptions for the principal ranks. That's where,

(1) This commission was composed of the Brothers of the Chapter, President,
Morand, Pillol, Dctournay, Drawing, Arlliaud, Janiu, Sicarü, oflieiersdu
G.vO.-., and had as its rapporteur F.∗. Vassal.

in the details of these degrees, in the oratorical developments
or dialogues between the venerable, the female candidates, and the supervisors.
in general, especially of all the constituent elements of the
Freemasonry, its degrees and its rites, which are caught in the act
the spirit, the tendencies, the principles and the consequences, the goal
and the means of this Briareus with a hundred arms and his actions
infinitely diversified.

This source, so rich at first glance, offers no less in¬
questionable guarantees; it is the security given by oaths or
obligations imposed, in the very reception of degrees, on each
that recipient, and under the most serious penalties, to keep a

absolute silence on everything concerning the reception of these gra
of, object, mode, discourse, various circumstances, on all this
what happens in the lodges, and to reveal nothing of it by any means
any.

The formula of these oaths, which are repeated upon receiving each
that grade, sometimes shorter, sometimes more developed, according to the
The difference in rituals is, at its core, the same everywhere. The impression
manuals or collections of Masonic degrees and everything else
Therefore, this could not have been done without the authorization of the Orient.
various and without their explicit or tacit approval, which
gives the very authority of these Grand Orients and of all the Masonic
Nonsense.

To the guarantee of such formidable oaths is added
that which is supported by the constitutions and statutes of the or
Dr. in all countries.

Among the masons found to be irregular, according to the ar
Article 203 of the constitution promulgated following the report that
We quoted above: "Those who, through printing
or in any other way, make the grade registers public
and the mysteries of Freemasonry, or rather those who publish
the work of the correspondence workshops or that of the Grand-
"Orient without special permission..."

Article 215 also states: "Those who, by means of printing or
by lithography or by any other means, have made public
the notebooks of degrees and the mysteries of Freemasonry,
are permanently excluded from the correspondence workshops of
Grand Orient and cannot, under any circumstances, be rehabilitated as
masons.

XL ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Twenty years later, under the great mastery of Prince Lu
Cien Murat, the statutes contain the same provisions, the
The same penalties apply and are extended to all periodical publications.
Grand Master, seeing their numbers increase every day,
even issued the following decree in his council and according to all the
Constitutional rules of Freemasonry:

"Whereas," it says, "for some time now we
we have noticed that the number of Masonic publications,
Periodicals or otherwise, are increasing every day...

"Considering that one can be justified in arguing that the produ¬
tions of isolated members of twist are more or less those of twist
whole, since, if he is not jointly liable, he should at least have prevented them
expensive to occur or to disavow them;

"Considering, moreover, that the constitution and the general statutes
Order, in all eras, has judged this question thus... Seen
Article 14 of the Constitution; having regard to Articles 294 and 298 of the general statu
Raux, we have decreed and do decree:

Article I. From March 1, 1859, no Masonic writing, periodic
dic or otherwise, may not be printed anywhere other than at the printer's
death of the Grand Orient of France, unless authorized
special from us, etc... The Grand Master of the Masonic Order
In France: L. Mubat.

Eckert, the Saxon lawyer, in his memorandum addressed to parliament
Dresden's opposition to Freemasonry attests to the existence of the same
statuses in Germany (1).

(1) The annual author of the Masonic Almanac, GLB Clavel,
master at all levels, will give us an idea of the importance of
Masonic rituals in the preface to his Picturesque History of the
Freemasonry, a work reprinted twice after the elevation of its
author with the rank of officer of the Grand Orient of France, and published by the
Fr.*. Pagnerre, also illustrated by the dignified memo:

"It seemed essential to us," we read in the third edition, "to
precede the first part of our story with an introduction or
The symbols, ceremonies, and various customs of are described.
the Masonic association and where the mysteries of that association are
explained and compared with the mysteries of antiquity. And on that subject,
We are pleased to note that we have said nothing that has not already
has been printed a hundred times by many of the most zealous and most

All these manuals and tile-laying tools of such great authority) we
we have all or almost all interviewed and studied (1).

However, if the only external exploration of constitutions and
Masonic manuals already demonstrate so undeniably the

recommended by the Masonic society, with the implicit approval
or formally expressed by the Grand Lodges and Grand Orients.

"As early as 1723, the Grand Lodge of London itself was giving to several
its members' mission is to gather and publish the statutes, the documents*
trines, instructions and various internal ceremonies of the Franc*
Freemasonry. This collection appeared shortly afterwards under the name of Brother
Anderson, with the Grand Lodge's visa. All the other administrations
Masonic lodges have translated or reprinted Anderson's book or in

have published similar works. The Grand Orient of France has even gone further
far away. In 1777, he published a newspaper entitled: State of the Great *
Orient, in which his works were reported and described
more secret. This journal has been replaced, since 1813, by the publication of
Minutes of the two annual Solsilia festivals. One can read there the
speeches by the speakers, reports on the work carried out in the
semester and even our most mysterious forms. Nowadays,
There is not a lodge of this regime that does not use it for the holding of its
Assemblies, for the reception of the uninitiated, of the printed rituals of the
French Freemasonry. These rituals are even sold publicly. They
were inserted in their entirety into Volume X of Ceremonies and Customs
nuns, by Bernard Picard, 1809 edition... A few years ago
Born from the Grand Orient, Brother Bazot was appointed head of its secretariat, who
had previously unearthed a Manual, where the ri-
Masonic texts, and a Tiler where the words, the signs are recorded
and the physical contact of all ranks, consequently resulting in
Such a choice is an implicit sanction against the publication of these works...
In 1841, by a special resolution, he authorized the printing of the
Interpretive course of Brother Ragon, which contains the explanation of the symbols
boles and the most hidden mysteries of Freemasonry.

“The other Masonic lodges have generally shown themselves to be quite
also eager to see this knowledge spread among the brothers of
their jurisdictions. In 1812, the mother lodge of the philosophical Scottish Rite
authorized Brother Alexandre Lenoir to publish his book entitled: La Franc -
masonry restored to its true origin, where, as in the work
Brother Ragon's Masonic mysteries are described and interpreted.
On the other hand, the Supreme Council of France, which numbered among
among its members was Brother Willaume, author of a Tiler of all kinds
des, hastened, upon the resumption of his work in 1821, to address this
Tiler to all the workshops of his regime that requested it.
We could easily multiply quotations of this kind.

(1) We will cite, among other things: The most secret mysteries of the high

wealth and the silence of this source, what proof will not provide-
won't she help our search when we go down to the bottom of the...
scs abfmes and that, using logic alone, we will probe them, dé¬
covered and laid bare by the masons themselves, masters of all
the degrees, the most skillful and the most obviously authorized:
llazot, Picard, B. Glavel, Ilôdarès, Willaumo, Tcissier? What
safety and what wealth will it not offer us, under the con
especially duite do maître Ragon, who, he himself says, was raised from his youth
nesse, in the conservative rigor of the departmental lodges; fond
dater, after twelve years of service, of one of the most illustrious lodges of
Paris, the Trinosophists; contributor to the very notebooks of the degrees of the
Grand Orient; solemnly approved in 11th century by a commission

sion composed of members of both major chambers and the
supreme council of the Grand Orient (1), in its Course of Initiations -

degrees of Freemasonry, or the true Rosicrucian Order, translated from English,
followed by the Noachite, translated from the German, 1766; Valuable collection of the
Adonhiramite Freemasonry, by Louis Guilcmin of Saint-Victor, Knight
of all Masonic orders, 1787; True Adoption Freemasonry
and the origin of Freemasonry, by the same author, 1810; Instruction of ap¬
Freemasonry and catechism, 1828; The Historical Tableau, philosophy
The morality and principles of Freemasonry, by Brother Bazot, 1836; The Mason
The Freemason's Practical Manual, 1845; The General Manual of Freemasonry
nerie, containing the seven grades of the French rite, the thirty-six degrees
of the Scottish Rite and the three degrees of Adoption Freemasonry, followed by a
form for banquet work, installations, baptisms, and
from a dictionary of words used in Freemasonry, with an explanation of
The cubic stone and the philosophical cross, by Tcissier, inspector
general, 33 degrees, former officer of the Grand Orient of France, and manufacturer
Masonic decorations, 1856; Historical and philosophical studies
phiques on the three degrees of symbolic Freemasonry, followed by
the moral influence of Freemasonry on the spirit of nations, by the
Brother Redares, studies approved and recommended to all the brothers
res by thirty-four venerable masters from the principal lodges of France, including
12 members of the Grand Master's Council, 1859; an Instruction for
the symbolic rank of master, followed by a dictionary or vocabulary
Area of the principal words used in Freemasonry, 1863,
of, etc.

(l) Approval, says the trial-vdrbal reported at the beginning of the book, given
after a careful examination of the work from a moral standpoint,
examination by which the Grand Orient had to ascertain whether this work
contained no precepts, no maxims contradicting Us
principles which guide the Masonic association, and whose consequence.

lions, followed, he added, by all the illustrations of the bar
Parisian?

What more could one desire? And yet our research and our proofs
These theories did not stop there: they were corroborated by written sources.
by Weishaupt and Knight, books by St-Martin, by St-Simon,
Enfantin, Fourier and their principal disciples,
manifestos of the founders of the International, Karl Marx, Odger,
Fribourg, Tolain, Langlois, etc.; testimonies and the manifesto
of the Duke of Brunswick, established Grand Master of Freemasonry by
the deputies of Masonic lodges from all over the world at the convent
of Willhemsbad; from the memorandum to the Congress of Verona by Baron de
Haugwitz, director of Masonic lodges in Prussia, in Germany
gne, in Poland and Kussie; speeches delivered in the principal

After careful deliberation, it was decided to recognize that the ou¬
Brother Ragon's work was written for a laudable and eminent purpose.
philosophically, that it was the work of a deeply insane brother
trout, worthy in every respect of the unanimous praise it had just received
receive.

The Grand Orient of France does even more: having received a copy of the
Printed course, he himself addressed a letter to the author in which one could read:
“T.∗. G.'. F.\, the G.∗.-O.', of France received, in his chamber of cor-
response, the sending you made of a copy of your
An interpretive course on ancient and modern initiations, and, convinced
of the usefulness and merit of this work, accepted the tribute and ordered
given that it would be deposited in his library.

And after recalling his initial approval, he added: “Today
Today, T.∗. C.\ F.∗., he (the G.'. O.\) instructed us to reiterate to you com¬
He had happily witnessed the learned pen of a mason such as yourself,
to undertake such an honorable task, and to ask you to receive, with
his congratulations, the expression of his gratitude for the new service that
You have just returned to Freemasonry. Indeed, initiating our brothers into
lights that we possess, that is, T.-. G.-. F.-., to accomplish the most beautiful
part of the mission entrusted to us, and as such, as well
Others, you have acquired certain rights to recognition.
"All the masons."

The chapter lodge of Nancy went even further and, "addressing the
reverend lodges of both hemispheres, noting the goodness and morality
and the usefulness of this work, she announced and recommended to the brothers
a completely Masonic reprint, called the sacred edition for the use of
lodges of masons only, whose goal, which was to be achieved, was

to RECONSTRUCT THE UNITY OF VIEWS AND SENSES, WHERE WOULD BE BORN LATER

the unity of POWER and action.

XLIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Pale lodges of Germany collected in books by the Freemasons
more famous or printed in Masonic journals and newspapers
questions; stories from the famous Swede Wit, known as Doéring, protected
of the ministry Decazos, fellow student of Sand, the assassin of Kotze-
bue, summopatriarcha principle of the Carbonara, and responsible for making,
as supreme inspector, the correspondence of the high Freemason
rieny between Germany, France, Switzerland and Italy. We
We have examined Voltaire's memoirs and correspondence,
as well as the moral and political doctrines of the Helvetius, of A-

Lembert, Diderot, Rousseau, Condorcet, Cabanis, all eminent
Freemasons, as the secretary of the Grand Orient, Bazot, assures us
to be identically the same as those of Freemasonry.

To all these testimonies, to all these sovereign authorities for
The Freemasons, joined by judgments and confessions,
the deeds and actions of the most famous Freemasons in history,
we mean the Mirabeaus, Tailleyrand-Périgords, Duports,
Lafayette, Grégoire, Sieyès, Condorcet, Robespierre, Babeuf, Buo-
narotti, Cambacérès, Napoleon Bonaparte, Dupont do l'Eure,
Crémieux, Michel de Bourges, Palmerston, Mazzini, Cavour,
Childish...

These are, as outlined by the author himself of the great work which
We are currently offering the public a new edition, the means
information acquired from history on the actions of secret societies.

No doubt such a study, besides the inherent difficulties in
all historical studies, in encountering particular ones in
the mystery and lies that shroud these societies. One
a very small number of initiates can, at any given time,
to embrace all their movements and relationships. This difficulty
The cult is even greater for the one who only sees them from
the exterior. A few minor errors are inevitable in a
work of this kind, but they cannot take away their certainty
study to the whole of the results of these investigations, because it is
based on the concordance of so many testimonies and on the report
due to the sheer number of incidents, no judicial investigation,

no parliamentary inquiry ever presented more guarantees
ties of accuracy.

This is also true when we point out the predominant role played by the
secret societies during the Revolution, we do not intend to deny them.
the other causes that join their action to theirs.

Being fluid and diverse, man rarely obeys a motive
unique; often he wants contradictory things, but he ends up
always by falling in the direction it leans, except by getting up again
sometimes by a secret instinct, contrary to the laws of logic
and balance.

So it is with nations: when they have given themselves over to
During the Revolution, they were influenced by anti-Christian sects.
They were born, but they also paid the price for their mistakes and errors.
old.

It cannot be acknowledged enough that the power of
princes as a result of the unrest caused by Protestantism, and
the elimination of regular representation of the various interests
social security in the states of the continent, had introduced in
France, Spain, Italy, during the last century,
causes of suffering and sources of irritation, which caused ac
to be enthusiastically embraced by a tired and unstable society
the perfidious program of Freemasonry, of the philosophers
and fanatics. Secret societies multiplied.
all the more so as public life had become even more restricted. Thus
Do parasites develop on diseased organisms?

We must also take into account an order of events, this time an absolute one.
specific to our time.

Bringing nations closer together through rapid communication channels
communication, the proliferation of books and newspapers, facilitate
the dissemination of ideas and tend to standardize the thinking of different
rents peoples; in this respect, but in this respect only, the

XLVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

material transformations of the world conspire with the action of
lodges spread out and communicating throughout the entire universe.

Then, over time, the effects became causes in turn.
The sectarians, who made the Revolution, have spread throughout Europe
violently shattered the old class relations, dissolved these great
families who, like ancient oaks, defended
vast spaces against storms, plundered and abolished by force
corporations, these tutelary institutions in which the genius of
Christian ages had raised so much morally and economically
The families of the people, destroyed the customs that fixed at
agricultural workers, and above all, by the greatest of cries
My, they have, by tearing religion from the hearts of the people, removed
the hope of heaven to those whom they could not satisfy with goods
of the earth!

Once these destructions were accomplished, the popular masses left
women without religion and without protection, wounded in their interests
moral and material resources are embracing socialism. The trade unions,
resistance societies and communist groups were founded
as if of their own accord outside of Freemasonry and contrary
to the will of its leaders. Their supreme skill lies in
to seize control of their direction without their knowledge, to...

to eradicate their anti-Christian thinking, to make these hordes march
hungry for pleasure so as not to be crushed themselves.
It is sometimes socialist masses that one can truthfully speak of.
that anti-religious hatred is accidental among them. We have
the striking proof in the ease with which Christians
dedicated, who address both the heart and the interests of
The worker, they bring him back into line. The people are the first to be duped.
and the greatest victim of the Revolution!

To embrace at a single glance the great complexity of the events
to consider the role of each of the contributing factors in their
realization, putting them in their order and highlighting them, is a

a most arduous task; perhaps it exceeds the scope of a
human eye.

But it is still providing a first-rate service to the so-
companies, rather than shedding light on the main cause of their
suffering, on that which the conspiracy of silence and the men-r
dream systematically hidden in the shadows.

Among the people before whose eyes these passages will fall
many of them will belong to Freemasonry, or counts
Freemasons will be present in their circle of acquaintances. Now, perhaps-
will they be surprised when comparing it with their impressions
personal what we have just said about the role of the Freemason
laughter and secret societies in contemporary events.
There was never any conspiracy in the lodges to which they belonged.
Freemasonry appeared to them as an association
charitable and sociable association, which provides relationships
useful to its members. It lets each of them follow in peace
his worship and never harassed them in the exercise of their religion
gion. Freemasonry, they will say again, repels in all
its public acts, and through the agency of its regular grand masters,
any solidarity with these secret societies, whose hand we find
in contemporary revolutions, such as the Carbon-
rie, Young Europe, the Universal Democratic Alliance, the In¬
international.

We will address these objections by briefly describing...
the organization of Freemasonry, by studying its documentation

ble action on doctrines and on facts, by specifying its relation
tions with other secret societies, finally by searching for its
secret and its ultimate goal.

XLVIII ACTIONS OF SECKETES COMPANIES IN THE 19TH CENTURY

III. — DISORGANIZATION OF FREEMASONRY

Freemasonry is essentially an association
and universal, despite the variety of rites practiced by the lodges.

This unity is based on the three grades, known as symbolic, according to
apprentice, journeyman, master. Five masters can train
a lodge and proceed with the reception of new members. All
An individual received into a lodge thereby becomes part of the order.
whole, he can gain entry to all the lodges and claim the as¬
support from members of the order throughout the universe.

These three grades form the basis upon which all others are built.
rites.

These rites consist of a series of grades, called chapter grades,
in which the doctrines of Freemasonry are developed under
the form of various allegories. All Masonic authors recognize
it is born that the doctrine of order is entirely contained in
The ritual of the three symbolic degrees. The chapter degrees do not
only make it clearer, only instill it more strongly in
the insiders (1).

(i) The higher or chapter degrees, also called philosophical, do not
They are only regularly constituted insofar as they have the first ones as their foundatic
∗These ranks, added more or less recently, were inspired by the
They are one of each other and often even copied. Therefore, it suffices to know them well
to understand the spirit of Freemasonry, to study the principal degrees of the rites
more widespread or which served as a model for all the others.

The French or modern rite adds four chapter degrees to the three
the first symbolic degrees, and thus there are seven in total. The rite of
The number of former Free and Accepted Masons of England is also reduced to seven; the

The origin and value of chapter degrees are a major subject of

debate among the writers of the order. Some of them claim
to trace them back to the very continuation of the Order of the Temple;
one will find precise indications of the degree of truth that
This tradition is contained in chapters I and II of the book.
condition of this work. What is certain is that new
chapter degrees were created in great numbers during
the 18th century, at the time when the conspiracy against the Christian order
The knot was being tied. As Louis Blanc said, these were all art
inner sanctuaries, where the initiates successively gathered
more active.

Three have even recently been added to the Scottish Rite
so-called administrative grades, which are only conferred on those in positions
members of the Grand Orient and the Supreme Council, and which complement
the symbolic series of thirty-three degrees.

Today, the highest degrees are conferred in France.
quite indistinctly, and one can traverse its entire scale without

The Ancient and Accepted Scottish Rite is that reformed by Frederick II, King of
Prussia; he added eight degrees to the twenty-five that constituted the rite
Ancient Scottish Rite, also called the Rite of Perfection or of Heredom: it is the one
that the Grand Orient of France also annexed. Saint-Martin les
reduced to ten. The rectified rite or regime, known as the strict observance
Since the reform of the Wilhelmsbad Convention, there are now only five
grades, but the fifth is divided into three sections. The rite or order of the
Temple is also reduced to eight, making the seventh the preparation for the eighth.
thirtieth or final degree. The Zinnendorf rite or system, which is that
of the Grand National Lodge of Germany in Berlin, is also reduced to
seven degrees. Weishaupt's Illuminism proper amounted to
nine. The Swedish rite went up to twelve, and that of the Swe* system
Demborg descended to six. The rite alone of Misraïm, dividing and subdividing
endlessly adding to the other degrees, often leaving them with their names, always
retaining its spirit, it amounts to ninety, divided into four
series (Clavel, Picturesque History, Universal Statistics of France-
masonry, p. 63. — William, Tiler's Manual, introduction.
— Ragon, Course of Ancient and Modern Initiations.)

to know the true secret of the order. These receptions are multiplying
bend, because vanity plays a large role in the lodges and
because they are one of the most abundant sources for the
Grand Orient budget (1). But what is happening now does not
no prejudice against the political significance that these ranks had
formerly. The essentially hierarchical organization of the Ma¬

Stupidity offers plenty of other means to its secret directors
to choose and consult with one another.

Here is how Father Malapert expresses himself on this sensitive subject:
one of the most distinguished contemporary Masonic writers,
in lodge attire which he presided over as orator of the Supreme
Council of the Ancient and Accepted Scottish Rite:

"Beyond mastery, there is nothing more to learn."
High degrees are titles given to Freemasons, who choose themselves
felt for a certain purpose. The great work resides entirely in
apprenticeship, journeymanship, and mastery. The Rosicrucians and the
Knights Kadosh know no more than their masters. I understand
However, I acknowledge that at certain times the
need to form special meetings, because they are
the means to better spread the practice of our ideas. Thus, at-
Beyond the mastery, there are masons who handle the execution.
more direct of our general theories. As such, the higher degrees have
their reason for being, although one can work usefully without them
seder (2).

Depending on the diversity of the higher ranks, the rites have multiplied.

(!) Le Monde maçonnique of March 1880, p. 469, deplores this ease:
"The lodges," he said, "see too much of nothing but the cash register. Certainly a lodge..
To live, one needs funds; but this love of the com¬
merce fasse de la Maçonnerie a shop or a masonry factory.
What's most important is the quality of the masons, and with quality
Then comes the quantity.

(2) Reproduced by the Chain of Union, year 1874, p. 85.

and with them the governing centers, the grand lodges, the mothers-
lodges, Grand Orients, supreme councils. They are called
of a generic term: Masonic powers.

As we will see in the historical section, the leaders of the
Freemasonry endeavored, shortly before the French Revolution,
to concentrate these powers and merge these rites. They are there
only partially achieved.

In France, there are currently four Masonic powers
ques:

The Grand Orient of France.

The Supreme Council of the Ancient and Accepted Scottish Rite.

The Scottish Symbolic Grand Lodge.

The Supreme Council of the Rite of Misraïm.

These Masonic powers are sovereign over one another.
vis de l'autres, but treaties exist between them; they recognize
The ranks conferred by the lodges of their obedience are born. The u¬
The integrity of the order is therefore not altered.

Here is the internal organization of the Grand Orient, which is currently
the most important element of by far of these four powers:

"The Grand Orient," said Clavel, one of its officers, "is forming…"
venerable members of the lodges themselves and presidents of the various
workshops that practice the high degrees of the French and Scottish rites
old and accepted; in the absence of their presidents, these various bodies
are represented by special deputies, elected by them annually
by a majority vote. The Grand Orient attributes to itself the power
supreme, dogmatic, legislative, judicial and administrative session of
all workshops, of all rites and of all existing grades
throughout France. The general assembly of the Grand-
The Orient takes place once a year and acts as a parliament.
on the questions submitted to it. The effective management
belongs to the council of the order, composed of thirty-three delegates
of the general assembly, which resides in Paris and decides on all
all the questions that arise. The Grand Orient is divided into
five main branches: the correspondence room and the

finances constituting Y administration; the symbolic chamber which
handles everything related to the workshops of the first three
grades; the supreme council of rites which decides on everything that has
report to the workshops of the higher grades; the council chamber
appeals court, which gives its opinion on all matters concerning existence
tenacity of the workshops and which makes the final decision in the cases
tests that arise between workshops or between brothers
Finally, the central or election committee, which deals with the same matters
tières â /iuw-c/os. Independently of these five rooms, the Grand-
The East contains within itself the great college of rites, which confers
the higher degrees, a finance committee and an inspection committee of the
secretariat... (1) »

No lodge can be formed or make a decision to
of some importance without the acknowledgment of the Grand Orient, which has the power

see to suspend it (put it on hold) or even to discontinue it
to solder.

The Grand Orient is usually headed by a Grand Master.
usually chosen from among members of the ruling families or
among the official figures. 11 serves as protector of the order,
but cannot impose a real direction on it (2), because the power
The entire workforce resides in the committees. In France, since

(1) Picturesque History of Freemasonry, pp. 26, 27.

(2) Some indications will be found a little further on (Introduction, § VI)
cations on the deceptive role played by the protective princes
to the Grand Masters of the Order. Here, moreover, is how they expressed themselves
master on the subject, in 1863, when Prince Lucien Murat was grand
Master of the Grand Orient of France, Le Monde maçonnique, November issue
bre (vol. VI, p. 411):

Freemasonry must draw its strength from within itself, and when it has the
"It's a misfortune to have crowned protectors; she shouldn't..."
"to give more importance than they already have in creating their pro-
b fane; these, in fact, are very often the main cause of abuses
"and intolerance, which still reigns within our very heartland"
"Order."

the organization of Freemasonry

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HIM

In 1869, the Grand Orient no longer had a Grand Master, but only
a president (i).

The Grand Orient of France leaves the lodges of its obedience
free to practice one of the two rites, the French or Mori rite
derne, the accepted Ancient and Accepted Scottish Rite. But a certain name
lodges practicing this latter rite form an obedience
particular, and are attached to the supreme council of the Scottish Rite
Old accepted.

The Grand Orient was established in 1772. As for the Supreme -
Advice, it is older; but after various adventures in
Its operation, it took this name in 1803 and consolidated

(1) Here are the members of the Grand-

Orient; the list is very instructive:

Andrieux, lawyer, member of parliament and prefect of police. — Barré, doctor of law decine, in Paris. — Blanchon, division head at the central counter of Credit, in Paris. — Brémond, lawyer, member of the municipal council of Marseille, former sub-prefect. — Bruand, merchant, member of the council municipal council of Besançon. — Cammas, man of letters, in Maisons-sur-Seine. — Gaubet, man of letters, head of the municipal police. — Cousin, chief inspector for the Northern Railway, in Paris. Dalsace, merchant, in Paris. — Didiot, merchant, in Paris. — De Saint-Jean, Doctor of Medicine, in Paris. — Desmons, member of the council general of Gard, president of the consistory of Saint-Chaplcs, pastor of The Reformed Church, in Saint-Geniès-du-Magloire (Gard). — Doué, Doctor In medicine, chief physician of the navy, "at Toulon-sur-Mer. ■— Duhamel, lawyer at the Paris Court, chief of staff to the president of the Republic, member of the Pas-de-Calais General Council. —From Hé-Rédia, president of the Paris municipal council. — Foussier, merchant, In Paris. — Herpin, doctor of medicine, in Livry (Seine-et-Oise). — Jean, a member of the Albi municipal council, is a judge at the commercial court. Merchant, former sub-prefect, manufacturer in Albi (Tarn). — Joly (Albert), Lawyer, member of parliament, member of the Versailles municipal council. — Lagachc-Sainl-Gest, lawyer, former sub-prefect of Boulogne-sur-Mer (Pas-de-Calais). — Le Plé, doctor of medicine, in Rouen. — Masse, member of the Paris municipal council, solicitor at the civil court of first instance Seine River district, Paris. — Martin (Antide), member of the council Paris municipal councilor, former notary, in Paris. — Neumarck, member of the Reims city council, president of the labor court, to Reims. — Poulie, solicitor, member of the Amiens municipal council, pre-President of the Chamber of Solicitors, in Amiens. — Roche, pharmacist,

in 1817, through the union of two rival powers of the rite Scottish, which was due particularly to the zeal of Duke Decazes.

The Supreme Council of the Ancient and Accepted Scottish Rite has a Its constitution was far more authoritarian than that of the Grand Orient. Members are elected for life and recruit themselves; the power that he exercises over the workshops under his authority is also beautiful A more forceful blow.

The Supreme Council, under the Restoration and the monarchy of July, grouped the most advanced part of Freemasonry, because that he had been better able to evade the control of political powers tics, which the Grand Orient had accepted when receiving its grand masters and deputy grand masters under the control of the government.

But today, due to its more closed constitution, the The Supreme Council is rapidly losing its influence. Many of

lodges, which also practice the Scottish Rite, have abandoned it
to pass into the obedience of the Grand Orient (1).

For several years a silent struggle for influence has existed
between the Grand Orient and the Supreme Council of the Scottish Rite

member of the borough council and the municipal council, in Rochc-
Fort-sur-Mer. — Rousselle (André), member of the General Council of the Oise,
lawyer in Paris. — Sarrat, merchant, in Bordeaux. — Thiaull, lawyer, in
Belfort (Illaul-Rhin). — Thulié, doctor of medicine, member and former
President of the Paris City Council. —Valentin, Senator, former
Prefect of the Lower Rhine and the Rhône. — Vienol, lawyer, admitted to the tribunal
Rouen Chamber of Commerce. — Wyrouboff, man of letters, in Paris.

In September 1880, the outgoing members were re-elected by a large majority.
jorité, except RI. Andrieux, who spontaneously refused all candidacies.

(1) The Supreme Council currently has as its very powerful prince
verain, grand commander, grand master, F.∗. Grémieux, old
member of the provisional government in 1848, member of the delegation of
Tours in 1870. Alongside him, in the Supreme Council, are the
FF.∗. Jules Simon, Malapert, Emmanuel Arago, Allegri, Count Roger
du Nord, Zegelaar, Lcballcuv, G. GuiflYoy, Delohgray, Sehwalb, Ra-
Gary, Proal, Mcigc, Sapin and Granvignc [Masonic World, March]
1880).

know (1), and when we compare the names of the members of these
With two bodies, the division that occurred is easily explained.
within the ranks of the Republican party and resulted in a rivalry or
green between two equally prominent men of this party and
also involved in Freemasonry.

Under the influence of these internal dissensions, eleven of the principals
pale Parisian lodges of the obedience of the Supreme Council
have recently separated, and were formed in February
1880, a new Masonic power under the title of Grand Lodge
Scottish Symbolic Lodge. By a strange coincidence, the pre-
police force, which granted this authorization to the rebellious lodges
against the Supreme Council, he happened to be one of the members
most important of the Grand Orient (2)!

(1) See in the Masonic World of 1875 an exchange of correspondence
very sour relations between the Grand Orient and the supreme council.

(2) In the last days of February 1880, the Century, which is in the
The secular press, the unofficial organ of the Grand Orient, announced this fact by

the following walnut:

“For the past eighteen months, a large number of lodges of the Scottish Rite have been fig
were against the Supreme Council, in order to obtain in their constitution
reforms whose legitimacy cannot be questioned.

"The aim was to obtain for the assembly of deputies elected annually"
through workshops:

"1* The election of its president;

"2* The free choice of its agenda;

"3° The right to set the times of its meetings.

“The Supreme Council responded to these requests with numerous resolutions”
radiation shields dislodged and masons from the rite's controls.

"It is under these conditions that eleven of the oldest lodges of the rite,
taking a fortunate initiative, had the idea of constituting in
France, an independent symbolic Grand Lodge.

“A request was sent to this effect last month to Mr. the Minister
Minister of the Interior, was favorably received, and the Prefect of
Police, Mr. Andrieux, has just informed those concerned that the Grande-
The Scottish Symbolic Lodge was authorized to operate in France in
the same conditions as the Supreme Council and the Grand Orient of
France.

"The eleven confederated lodges are as follows:

“The Friends of Truth, the Scottish Jerusalem, Justice, the Hos-

LVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

As for the Misraïm rite or Egyptian rite, which owes its
originating in Cagliostro, then it spread again to France
In 1816, it mainly housed Jews. It no longer currently has
of great importance.

The same organization with the same variety of rites and of
Masonic powers exist in other countries.

Since governments have come to recognize the
Freemasonry, whether unofficially or officially, as in
England, and in France itself since 1861, the various Great-
Orients or Grand Lodges make the limits of their obedience coincide
difference with those of the states where they are established. There is thus a

Grand Orient of Belgium, a Grand Orient of France, a
Grand Orient of England, etc. In the United States, there are thirty-
eight Grand Lodges, as many as there are states.

But this division of obediences, we repeat, does not...
This is by no means the unity of Freemasonry. Treaties and unions
special conditions ensure that every Freemason affiliated in a lodge of
any rite the exercise of his Masonic rights in the
lodges from all over the world and entitles him to their support. We
we will, moreover, soon examine whether above all the Great-
In the East, there is no secret directory that unites them in
beam.

According to the statutes of the Grand Orient of France, established in
Founded in 1772 and revised in 1799, the order of Freemasons has as its

Pillars of Saint-Ouen, the True Faithful Friends, the Straight Line, the Ecos
sais© n° 133, Union and Charity, the Frank Union, Sincerity.

object “the practice of charity, the study of universal morality-
"versal, of the sciences and arts, and the practice of all the
"Virtues."

It was only in 1854 that this additional paragraph was added.
tional: "It is based on the existence of God, the immortality of
the soul and love of humanity”; it is this paragraph that has been
removed after a long discussion in 1877, as a de-
deviation from the true spirit of order.

Freemasonry therefore presents itself, in its statutes, as
having as its dual purpose Y the exercise of charity and Y study
of universal morality.

Within their available budget, the lodges make a certain
a number of philanthropic works. They have, in the 18th century
cle, invented this expression, as well as charity festivals.
Its essential characteristic is resounding publicity and
This radically distinguishes this benevolence from Christian charity.
yours.

The lodges also provide assistance to their members, but
without recognizing any right to this financial assistance;
They even posit the exclusion of the poor as a principle:

“Let us remember,” said Brother Ragon, “that Freemasonry has not
constituted a body of individuals living at the expense of others. The men
Would those who conspire to cause misery dare to confess?
What is their purpose in allowing themselves to be received? They come boldly
to impose their distress and the weight of their vices on you, without having been
useful to the order by no talent, by no virtue. This leprosy, hy-
The deuse of Freemasonry in France shows the culpable negligence of
lodges, especially those in Paris. Never present in order,

said F.∗. Beurnonville, that men who can protect you
to feel the hand and not to extend it to you (1).

In 1861, the Minister of the Interior, Mr. de Persigny, believed
To know in Freemasonry a charitable institution and the
counted among "the charities that deserve all
the government's sympathy for the benefits they spread
in the country.” Freemasonry rejected this qualification, which,
However well-intentioned she may have been towards her, she could have given a
A false idea of the true spirit of order. Its representatives
They wrote to the minister in these terms to correct his ideas:

“Our fathers, many centuries ago, gathered under ancient…”
rites, not to practice charity, but to seek true light
first... Your Excellency, I am sure, will not give us a re-
close to pursuing such a plan; but finally, there is a long way to go.
to a charitable society. Charity is the consequence of our
doctrines, not the purpose of our meetings.

The charitable nature of the society is therefore only very-
An accessory in Freemasonry, and its generosity is absolute.
insignificant details, when compared to their resources and
among its members (2). Where they have some im¬
bearing, they are a party weapon (3).

(1) Philosophical course on ancient and modern initiations, p. 368.

(2) For the evidence of what we are saying about the insignificance of
assistance provided by Freemasonry, see the remarkable work of the
RP Gautrelcl, Freemasonry and the Revolution (in-8°, Lyon,
1872), pp. 166-174.

(3) The following extract from the deliberations of the lodge Les Fhiladelphes, of

Verviers, in 1874, reproduced with approval in the Bulletin du

the organization of Freemasonry in

The contradiction between the facts and the stated declarations
in the general statutes of the Grand Orient has become so
blatant, that the Masonic World, in its December issue
In 1879, he felt compelled to raise the following protest:

"According to Article 1 of the Constitution of the Grand-
In the East of France, Freemasonry is an essential institution.
so philanthropic. Let's examine, then, if we are
philanthropists in the sense of our motto: liberty, equality,
fraternity. During admissions into our order, the position so
Isn't commercial often put in the front line, and consequently,
Under the pretext that a worker is not free, is it not refused
to initiate him? But then equality is nothing but an empty word; one
The same could be said of brotherhood.

But Freemasonry is, in another respect, a truth
mutual support society table. In exchange for the obligation of se¬
cred for everything that happens in the lodges and of obedience
each Freemason has an absolute oath sworn to the superiors of the order.
right to the support of all his brothers in all countries of the world.
He calls for it by making the distress signal.

This type of assistance, which is very widely practiced, is one of the causes
those who contribute most to the development of Freemasonry.
The brothers help each other in all aspects of civilian life.

The Grand Orient of Belgium shows what fraternity truly is and
Masonic charity:

"Aid to be given to the Spanish belligerents. The lodge has decided to
not to subscribe to the Red Cross charity for relief to
to the Spanish belligerents, because this aid was intended to go indifferently
unlike the constitutionalists and the Carlists. She did not want to encourage
indirectly enraged the Carlists, who waged war like brigands and
who were armed by despotism and theocracy. * (Reproduced by the
Brussels letter of September 1, 1879.

and pride themselves on a good faith towards each other which they
They probably consider themselves exempt from certain duties in relation to laypeople (1).

Thanks to her, travelers find connections even in other countries
the most distant ones, and we were recently informed of a shipowner
who, for the placement of its cargoes, had recognized the advance
the task of employing Freemason captains.

In cities, particularly in Paris, many shopkeepers
inscribe a Masonic emblem on their signs, to...
attracting clients from the brothers. At the bar, in medicine, the aff
Connection is an undeniable path to success. Finally, the lodges
are working to provide their members with access to positions
public and to bring them into the political elections.

One will find in one of the chapters of this book (Book II,
(cliap. XIII, § 2) the complete text of a decree of the Grand Orient
from Belgium, adopted in 185C, to determine the method of control
that the lodges will have to exercise "over those of their members
which ones bring into political functions," and on the
choice of candidates for elected office. This is not a
a practice specific to Belgium. The same thing is done in
all the countries where the lodges have gained a foothold.

Freemasonry is thus a society within general society.
a state within a state.

This character of mutual support association is the cause of the great
number of Freemasons found in England and on
all in the United States. In these countries, where Protestantism predominates
Freemasonry was born exclusively until recent years

(1) In the apprentice's oath as it was taken in France in
In some lodges at the end of the 18th century, the recipient swore "not to
"Never touch a woman, a sister, or a brother's child," under penalty of law.
terrible things to which he had just committed himself. This commitment characterizes
the era. We are assured that in England this special obligation is
always rigorously observed among Freemasons.

did not find itself in conflict with a positive religion capable
to defend herself (1). She thus gradually lost, in the most

(1) The following considerations from an American newspaper, written in
The subject of the large number of unbelievers in Catholic countries, explained
They describe very well the moral phenomenon that we point out in the text:

"The Catholic Church has this in common with its divine founder and
master, whether she attracts the love or the hatred of those over whom she exerts her infl
her power. She cannot abandon her supernatural mission, which

is to teach the truth to the world, to expose error, to fight the
evil in all its forms, and, through the practice of virtue, to lead
the greatest possible number of men to reward and happiness
from the sky.

“A Catholic raised in a Catholic environment cannot understand
to practice religion outside of Catholicism. When his passions, his love
His pride or his pride led him astray from the practice of his duties;
usually abandons all forms of religion; then, in order to distract himself
Speaking for himself, he speaks against the religious idea, and, because all the con-
the lady around him, the customs, the habits, the particular devotions,
He eventually attacked the Catholic Church itself*, knowing full well that
She alone represents the true religious idea.

"In Protestant countries, the same struggle cannot exist"* then-
instead of two clearly defined categories of submissive children and children
among the rebels, it is easy to count a hundred different classes of opinion under
the religious relationship.

“Protestantism is not a religion, it is not a special form”
of religion, and could be defined as a mixture of irreligion and reli-
giosity.

“A man who calls himself a Protestant does not, by this pro-
faith of faith, what is his belief, nor what are the truths he
admits, nor to what obligations he submits.

"One can be Protestant in many different ways: the ears-
Copalists, Methodists, Lutherans, Baptists, Presbyterians
They are around us to tell us. The only principle common to all
is private inspiration and free interpretation of the Bible, allowing
It is up to each individual to believe or reject what they see fit.

"Protestantism logically leads to indifference regarding matters
of religion. Therefore, the skeptic and the unbeliever do not take the
It is difficult to attack Protestantism, which does not bother them at all, since it
They are left with the freedom not to believe.

“The struggle between infidelity and religion presupposes a solid faith pro
deeply rooted in the soul, or a fanaticism imbued with prejudice, rooted
cinema in the customs of a country. The current system of Protestantism does not

a large part of its lodges, the violently impious character and
revolutionary that she had there at the beginning and that she kept on the
continent (1).

Indeed, when, in their printed statutes, the Great-
Eastern groups claim "that Freemasonry is not concerned with..."
"various religions prevalent throughout the world, nor constitutions"
"tions of the States; that in the elevated sphere where it places itself, it
"respects the religious faith and political sympathies of each individual"
"of its members," they put a trompe-l'œil on its sign
intended to attract the simple-minded and deceive governments
bonnaires.

His true spirit, his real doctrine, are expressed in the
rituals or tiles specific to each grade and whose knowledge
This knowledge was kept hidden from outsiders for as long as possible.

includes neither of these conditions. This tends above all to do
mining in a Protestant country is, along with the pursuit of well-being
material and the decorum of respectability, a general apathy and in-
religious concern.

[Catholic Propagator of New Orleans, August 23, 1879.]

(1) What is said in the text should only be understood as referring to symbolic lodges
questions and of this Freemasonry that we could call quasi-public.
In these countries there are violently hostile Masonic associations
elements to Christianity and the social order. See, for example, plu¬
several indications that we have recorded in the work of the States-
Contemporary United States, chap. XXI, chap. XXIII, § 7, and chap. XXVI,
§ 2. Moreover, as all Masonic lodges are in communication
intimate communion and fraternize with these associations and that they promote
by the very essence of their institution, they embody the reli- indifferentism
Gieux, clicks are also condemned by the Church. See, in what
affecting the United States, the acts of the first and second national councils
from Baltimore, in 1851 and 1866, and an important article in the Catholic
Quarterly review, of July 187S, Secret societies in the United States.
In England, the bishops have repeatedly declared that the cons
institutions of the Apostolic See entailing excommunication against all
Freemasons apply themselves to the lodges of this country.

However, this doctrine is essentially hostile to the Christian religion.
tienne and the maintenance of order in civil societies. This is the pan-
Theism in its various forms, varying since Spinozism
up to the brutalities of modern positivism. The six chapters
which form the first book of this work will provide the
conclusive demonstration.

The influence of Freemasonry in different countries is without
doubt affected by the circumstances specific to each people;
has just had proof of this with regard to England. In the

development of a historical situation as in the formation
Multiple causes contribute to the moral state of a soul.
their influence on the action of dominant causes, and it is necessary to know
to recognize each other. We do not hesitate to repeat it.
ter, it would be a serious exaggeration to see only in
The history and actions of secret societies. The truth is that this
action is one of the important factors in events and that at certain
At certain times this factor was predominant.

Thus, currently, in France and in parts of Europe,
irreligious education given to young people for the past century
and the godless press have done their work: a considerable fraction
of the nation is imbued with prejudices and false ideas, which correspond
they respond too well to the secret desires of passions, not to
spread as if by themselves. Many people have all the ideas
of Freemasonry before being affiliated with its lodges. This is obvious.
This situation is clearly one that must be taken into account for the...
a practical solution to certain government issues. But it
It is nonetheless true that this situation is the result of the
propaganda of secret societies in the 18th century and in the pre-
the first half of it. Even now, not to mention its
action in the spheres of international relations, Freemasonry
gives all these bad elements a different direction
precise for the harm they would not have suffered if they were left to their own devices-
same; it prevents the medicinal action exerted constantly
on society through the Church.

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Moreover, even in countries where Freemasonry seems to be amorous
tie, even in times when circumstances prevent him from
while conspiring against the social order, she nonetheless exercises a
considerable doctrinal action that cannot be ignored.

IV. – The doctrinal action of Freemasonry

The fundamental idea of Christianity is that morality and
The entire social order rests on revealed truth, on God and his
Christ, Omnia instaurare in Christo. Now this foundation is from the outset
overturned by the article of the statutes which considers morality and the
virtues independent of all religions. The Church has
Therefore, the Freemasons were rightly struck with excommunication from the outset.
their entry into the order. She cannot, under penalty of betraying
the deposit of her divine Master, to renounce being the only and infallible
blue director of men on the road that must lead them to the
future life.

So here we have a considerable number of men who practice
will find themselves separated from the Church, those who renounce its sanctities
crements and which will gradually satisfy the natural religious need
to man through grotesque parodies and ridiculous ceremonies
lodges. Bishop Dupanloup said it very expressly
sive: "Many Freemasons are men who have taken
"The lamp of a dining room for the lamp of the sanctuary."
Isn't this already a great intellectual and moral decline?
rale?

Add to that the rituals and speeches held in the
lodges are constantly filled with calumnies against Catholicism
cism, fanciful explanations of its dogmas, and one commits
will take on the mass of prejudices, which ultimately obscure the intellect
intelligence of the crowd of Freemasons, who cease to frequent
the Church to listen to the teachings of the lodges.

Professors, journalists, writers belonging to
the order repeats these errors ad nauseam through the thousand voices of the power
the licitness they possess (1). Thus are formed in a country these
thick clouds of errors, which obscure this natural boa constrictor, if
remarkably developed in our former society until
in the agricultural and working classes.

We can observe this doctrinal action of the Freemason
nonsense, both for the destruction of social truths and for
The annihilation of religious beliefs. A renowned publicist,
which has renewed social science in our time by going back the
current of revolutionary errors, signaled with a high
insight the disastrous influence exerted nowadays by what
calls the false dogmas of 1789, namely the innate goodness of
man and the denial of original sin, as well as the words
poorly defined concepts of freedom, equality, progress, and democracy
of perfectibility, of civilization. But the lodges are the offices
where these hollow and sonorous words resound ceaselessly, and where
incessantly bore the false ideas to which they serve
vehicle.

"It is not difficult to understand," said a Masonic author
that, that the society of Freemasons speaking openly is

(1) Many renowned writers, from Malter and Cousin jus*
that Renan drew their historical and philosophical theories from
the teachings of the lodges and the false tradition preserved there, and
of which Ragon is the most complete interpreter. Father Desehamps, in the
The first edition of his work made the following connections on this subject.

the most instructive: their length alone prevented us from reproducing them
to be included in these two volumes. The same thing happened in Germany
gne, and one will find in the masterful work of Father Pacliller, Der Gœiz
der Humanitœt o.ler das Positive der Freimaurerei nach documents
(in-8\ 1878, Hcrder, Freiburg in Breisgau), indications no less
curious about the sources from which the most famous writers drew their inspiration.
Germans of the century, Herder, Strauss, Fichlcel, and many others.

precisely a permanent conspiracy against despotism
politics and religious fanaticism.

Ragon adds more precisely:

In ordinary Masonic meetings, one does not speak, he is
true, neither of religion nor of politics; but such is the admirable
organization of this institution that protects the higher sciences,
that his religious degrees speak to the intelligence of the initiate, in
at the same time as the forms and administration of this order by
slow to grasp the political spirit of all the brothers.

"The reflections they suggest to them are reported in the
world as a safe and sacred type, by means of which they seek
they want to improve or destroy what, in the religious or
political, loses in comparison with what the order presents
masonic.

"Freemasonry is a sure refuge for philosophy."
who saved the peoples from the degrading yoke of fanaticism and es-
Clave. It is to knowledge that the initiation of the Freemason
The response from the upper classes of English society was that one
attributes much of the emancipation of England and the
Political reform in 1968. One hundred and twenty-one years later, the philosophy
Modern philosophy, illuminated by the lights of initiation, has done more in
France; for, after having carried out useful reforms there, it lent itself
its administrative forms to the government of that time (1). »

These historical assessments may surprise some
readers. They will find authentic proof of this in the book
from Father Deschamps, and they will see there how Freemasonry has for
followed his work ever more closely and shaped it more and more
Modern society according to its own type:

“Our fathers,” the Masonic World recently stated, “had

(1) Courses of ancient and modern initiations, p. 377.

"I studied and practiced universal suffrage for a long time before..."

"to act as propagators, before the outside world had even thought of

"To make it the basis of the social order... Freemasonry is a school"

"

"Practical and experimental, a model institution, a true
"Type of organized society (1)."

One of the leaders of Belgian Freemasonry and the Liberal Party in this country, F.*. Goblet d'Aviella, speaking, on August 5, 1877, at the lodge The Philanthropic Friends of Brussels expressed this thought with developments that clearly indicate the role to which the Masonry aspires:

"Much has been said against the form in general and of the forms ma*

conics in particular. However, what is called the form

will always have its part in the economy of societies, because this

This element responds to two essential tendencies of the human mind:

the aesthetic se7is and the need for method.

“More than any other institution of our time, the Franc-

maconncric offers satisfaction to this natural need for form.
*

which can be both rational and complete.

"Both traditional and progressive, local and cosmopolitan,"
while setting as its essential goal I triumph over freedom and of reason, it possesses rites whose unity is superior to time and space, it is based on traditions whose origin lost in the mists of time, it professes symbols of which Mystical beauty does not exclude real beauty; finally, it organizes The use of imposing ceremonies to punish all offenses solemn moments of life.

“It is a fragment of complete organization that it is in a state of rivalry
to read with its great enemy: the Church of Rome. It is still by
that's where it becomes the natural, and I would even say necessary, complement.

of the LIBERAL PARTY.

“Why has this party lost so much ground over the past half-century?”

(!) April 1876 issue*

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•among our populations, or of the month, how is it that the
individual achievements made through free thought did not
once again definitively tore our enlightened classes from the yoke of the
Superstition?

"The problem is that, until now, our liberals have lacked ideals, or rather
that they pursued a negative ideal, as if nothing could be done
to found and therefore destroy nothing with negation.

“Political freedom is a purely negative fact; it is the negation
tion of legal constraint in the field of individual rights
duels. However, experience has proven to us that this program does not...
not enough to compete with enthusiasm and dedication with a
school, or rather with a church doubly powerful by the im-
the significance of its role in the past and the height of its pre¬
tensions for the future, skillful, numerous, disciplined, addressing
to all ages, all genders, all ranks, attaching themselves
man through multiple and seductive links in all the
spheres of human activity.

“To fight such an adversary on equal terms, the liberators
Shouldn't the raux supplement their political program by
a system of positive and harmonious doctrines, which helps them
to solve all the major problems of modern society, which
considers man from all aspects of his nature and who, alongside
electoral associations, their use as a rallying point on
the moral, philosophical, religious, social terrain? Now, this body of
doctrines and this rallying point, where would they go to find them?
otherwise within our workshops, the only place where they can currently-
Immnt to study and formulate with breadth and independence
any scientific general synthesis of our rights, our
what about our relationships and our destinies?

"Tell the neophytes that Freemasonry is not what a vain
people think, a child's game, a gathering of bon vivants, a

a factory of short ladders, or even a purely charitable organization
or even a stand-in for our electoral associations. Tell them
that, if its aim is benevolence, it is benevolence in
stretched in its broadest sense, and that, if it deals with poli
tic!, it is to consider these questions of principle of which politics
The common tick is only the partial and secondary application.
Tell them that it is first and foremost a school for professional development and
of scientific popularization. a kind of laboratory" WHERE the

The great ideas of the time came together and asserted themselves.
to then spread into the secular world in a form
tangible and practical. Tell them, in a word, that we are

THE PHILOSOPHY OF LIBERALISM.

"Tell them all this with the reservations that secrecy entails"
conic (1). »

Modern Freemasonry tends to simplify its rituals, to reduce
to reduce the number of tests for receiving one's ranks, to
soften the shocking formulas that scs Tui- still retain
theirs, which will be found recounted in this work. The skilled
people, who are currently at its head, are acting energetically in
this sense and quickly transform its external forms (V.
Book II, Chapter XII, S b). But the spirit of the institution remains essential
essentially the same; she wants to become more and more the great
humanitarian institution, the Church of the Revolution, as one of the
followers called her. For this, she skillfully follows trends
from various eras: mystical and full of phantasmagoria with
Saint-Martin and Cagliostro, amidst the jaded society of the
At the end of the last century, it became allegorical and mythical.
when Cousin, Malter and Renan occupied the philosophical scene
that. Today it is simplifying and seeking to become both
more open, more precise and more radically destructive,
like jositivism, whose elements it is increasingly adopting
gaits. (V. lib. II, chap. XII, $5.)

However, she has too much experience with humanity.
to completely reject all symbolism. Because of this very fact
His dual nature, spiritual and physical, requires man to
fix one's thoughts in signs, express one's feelings by
rites. Freemasonry, true to its role as a counterfeit of
The Church does not intend to relinquish this means of action, and in

{!) Reproduced by the Courrier de Bruxelles of March 3, 18/9.

the convent of the Great East of 4879, the principle of the rites has a key
maintained against the positivists, who demanded its suppression
sion. Brother André Rousselle expressed the reasons very well.
sounds:

"Freemasonry is eminently philosophical, or it is the
the very ideas of the encyclopedists which form its essence; but for
To address the masses, you need something other than abstractions;
It requires a kind of outward cult. This was so well understood that,
During the Revolution, Freemasonry became the theophilian-
thropic... Underdeveloped intelligences need what
something external that strikes them. Through symbolism, a pro
Fane easily understands that he was mistaken, in the darkness
"He was immersed in superstition, and he saw the path to truth (1)."

A very recent authentic document will show us how
Freemasonry, in its most modern form, exercises its
doctrinal action as a Church of the Revolution and philosophy
of liberalism.

This is a deeply Catholic country, Chile. It has
nothing to do with the movement of ideas stemming from the French revolution
He lives peacefully according to his own tradition and religion; but
men who have traveled and collected the contagion of the disease have
founded lodges. Now these lodges apply themselves tirelessly to
to spread ideas around them that would not spontaneously have
never produced. That is what the entire work plan aims to achieve.
of the Grand Lodge of Chile, as reported in Le Monde
Masonic journal, January 1876 issue:

"Art. 1. In addition to the current commissions, there will be, in the
Grand Lodge, working committees.

(1) Quoted by Le Monde maçonnique, 1870, p. 22L

"Art. 2. The committees shall be entitled: instruction section, sec."
charity section, propaganda section and fraternity section

Masonic union.

"Art. 3. The instruction section will be responsible for: 1° establishing ko"
laypeople; 2® to lend their support to all societies that have
the purpose of providing free education to the poor; 3° of aid
to the progress of all scientific and literary institutions
and artistic, which exist in the country; 4° to give lectures
popular for the dissemination of knowledge tending to facilitate
the progress of humanity.

"Art. 4. The charity section will be responsible for: 1® assisting with the
foundation of hospitals, etc.; 2® to give its direct or individual support
rect to all institutions of this nature, in which one does not
pursues not a selfish or sectarian (i.e., Catholic) goal.

"Art. 5. The propaganda section shall: 1* defend and do
to know through the press the true ideas of Freemasonry;
2® work to introduce the principles into public institutions
of liberty, equality and fraternity, and especially to bring about separation
the Church's relationship with the State, to establish civil marriage, to compare
to fight privileges, to secularize charity, to support the victims
my religious intolerance...; 3® in general, take care of everything
which can make humanity one single family.

Thanks to propaganda of this kind, we will inevitably see
a deep-seated unease arises among this people, followed by aspirations
towards another order of things, and everything will soon be ready for a
revolution !

What is about to happen in Chile happened fifty years ago.
One hundred years ago, among the peoples of Europe, and still today
today, right before our eyes.

In the aftermath of the 1876 elections, F.*. Viettc, deputy of the
Doubs, said to L.\ Sincerity, Perfect Union and Constant
United Friendship, from Besançon;

“Our propaganda is constant, it is un’vcrscüc, it is

infinite, like progress; and I, already an elder among you, one
newcomers among the representatives of France, I
then to tell you, in the name of the nation: You have prepared our wish
vre., you work there every day, we will make every effort to
to finish it (1).

If one follows the movement of ideas with a careful eye
contemporary events and the course of political events, we see
How much truth this statement contains. It is through such processes
dice, used systematically and initially in the shadows, are being developed.
Little by little, the modern spirit. Then there comes a time when the
society is so steeped in false ideas that all the errors
They spread like wildfire by the sole logic of
badly, without the lodges needing any current action.

We ourselves have been able to, over the last thirty years
years, capturing in the act the development within the lodges of a certain
a number of ideas that have since fallen by the wayside.

Such was the theory of independent morality, upon which
Freemasonry concentrated all its efforts for a long time
time.

Currently, the prevailing view is that education should be secular and compulsory.
toire.

Here is how the Barred F.* signaled its spread,
as having been the great work of Freemasonry since the
final years of the empire:

“At the beginning of the Second Empire, Freemasonry was powerless,”
it was a small, docile Freemasonry, subservient to the master's orders (2);

(t) Quoted by Le Monde maçonnique of 1876, p. 8.

(2) The speaker here only speaks of symbolic and ostensible Freemasonry
Impossible. Never have the higher secret societies been more powerful.

but some remnants of the bourgeoisie, old wrestlers, intra-
wounds remained like benevolent hearths destined to rekindle
Everywhere, the love of liberty. Little by little, the lodges returned to
work. The people having no other means of struggle than universal suffrage,
It was understood that it would be a dead letter if it were not clarified; that, without
education, he would be influenced by capital or by other means.
passionate courses, which are the bane of every society; also, we live
Freemasonry at the forefront of the movement for education, it
understood that salvation lay there. Everywhere she sets the example: she
founds or supports free secular schools, it opens the discussion
sion on compulsory education and shows that it is not
an infringement on the freedom of the father of the family, who owes it to his children,
with nourishment for the body, cultivation for their mind (1). »

Since 1867, French Freemasonry has made a considerable effort
able to implement this program everywhere, either by means of the
League of Education of F.∗. Macé, either through the action of the con-
municipal halls filled with her followers. She is preparing to do
to enact through the Chambers the threefold principle of secular education,
free and compulsory, to be given to women by the State
public education similar to that given to boys. She wants by
to radically destroy these principles in the new generations
These Catholic customs, which have, by a
an astonishing act of Providence, he survived for a century and a half
of impious propaganda.

"Clericalism, that is the enemy!" such is the statement made by Gam¬
betta, the watchword of this entire campaign, which continues at
through the press, conferences in lodges, public meetings
churches, detainees of White Masonry, charity parties.

than under the Second Empire and no longer exerted any influence on the march
general affairs. The reader will find evidence of this in the
Book II, Chapter X of this work.

(1) Speech at the lodge Les Admirateurs de l'univers, in Paris, on the 3rd
May 1879, reproduced by Le Monde maçonnique of June 1879-

LXXIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The Masonic World, in its August 1879 issue, may
to give an idea of it through this account of a celebrated festival,
on June 28th, by the lodge Le Globe, of Vincennes, and at the
which a great number of laypeople and ladies had been
guests;

"In a warm address, the venerable thanked everyone
firstly, the assistants of the mark of sympathy shown
their presence, then he explains the ideas and purpose of Freemasonry, and
This demonstrates its essentially progressive nature. Explaining
Regarding Masonic doctrines, he expresses himself thus: "You may have-
"to be heard being told that we were dangerous people, re-
"Volunteers, pagans, atheists! Yes, we are one
"All of that is a little bit; but we are also men of peace,"
"of conciliation, because the main basis of our association is-
"It undermines tolerance. We are dangerous for everyone."
"those who seek power and domination, while retaining
"knowledge for them alone, leaving others in ignorance and a-
"brutalizing the men around them and whom they would like"

"To drive like a vile herd. Yes, we are a revolution-"
"Natives, because not only are we moving with progress, but
"We are pushing the people towards this, because we are asking everyone and for
"All education; through it we are sure to overcome the
"Superstition, and when the last of our peasants learns to read, all
"They will laugh at miracles, at the water of La Salette and Lourdes..."

“We demand that the old world disappear in order to make
"Make way for the world of science, the arts, industry and..."
"Freedom!"

"He cites the names of the immortal men who prepared the
revolution of 1780, by working tirelessly towards emancipation
of man; many of them came to our temples
to teach and learn. He also speaks of those who today
Even today, they honor and strengthen Freemasonry: "The lodge is
"A school where we all have something to learn. With ideas matured,

The projects developed in the workshops, once discussed, are then...
"public domain, and more easily become part of customs and
"In practice."

Freemasonry, as we shall see in a moment, has pre-
prepared most modern revolutions by providing elements
selected elements within active secret societies: it operates at their
It benefits from an initial selection process and groups together anxious minds.
or misused in frameworks already prepared for their recruitment.
But she contributed no less to the work of the Revolution in
shaping public opinion in its direction.

Mr. Bluntschli, in his work On Politics, celebrates the
role that this factor plays in contemporary events
all-powerful, which escapes all legal forms, and is ungraspable
sand. “It is called,” he said, “the spirit of the times; no government
He cannot resist him successfully for long, and it is he who
has the last word in all modern conflicts (1). » Now, this spirit
Over time, Freemasonry develops it as it sees fit, either in the lodges
by having certain subjects addressed in the way desired by its
followers, either by using the numerous subordinate organizations
that it created below it to act more directly on the
masses.

U) This very remarkable chapter by Bluntschli is nothing other than
the paraphrase of this passage from one of the most critical Masonic writers
renowned, from F.∗. Findel, in his brochure Die b're.imaurerci im Lichte
der Zcil (Leipzig, 1873): “We call the spirit of the times, the knowledge-

"sense of everything which, through the work of a part of human society
"Concertant scs c/forts in a given sense at a certain time, is
"has become so much the common good of that society, that all its
"Life in this era is based on all the results of this"
" work. "

"This work of im* pailie of human society consulting its e.Corts
"In a given sense" – that is the work of the lodges.

V. – Freemasonry and the army db the Revolution.

It is difficult to present precise figures here, because, even
For masonry itself, the evaluation criteria vary
notably, and, outside of its official frameworks, there is a lot
other, more or less public, associations, which are
instruments in the hands of the supreme leaders of societies
secrets.

Findel, the most authoritative and recent Masonic writer,
in 1876, the number of grand lodges was known worldwide.
or Masonic powers at 120, and that of the lodges at 9,000,
comprising 400,000 to 600,000 active members (1). This
The evaluation is far too lenient; because documents
conic studies indicate to us, for the United States only, the existence
tenence of 54 grand lodges, 10,000 lodges and 700,000 members
active players (2), Obviously Findel, in his capacity as goalkeeper of
Masonic orthodoxy has systematically rejected from its stat
many large lodges and lodges, which are not
formed regularly or which follow special rites.

We place much more trust in the records provided.
with great care by Pachllcr and which carry the number of

(1) Geschichte der Freimaurerei (4th edition. 1878, Lcipsig).

(2) The Freemason's Chronicle of 1879, cited by Le Monde maçonnique
January 1880, p. 411.

lodges throughout the world, in 1874, at 11,000, having more
of one million active members. We can judge the activity and

the wealth of the lodges by this fact, that at that time, they supported
53 special Masonic journals or newspapers. This list again
is it necessarily incomplete (1). Since 1874, the number of
lodges have increased significantly in many
of countries, under the influence of the successes of the Revolution (2).

In France and in the colonies, the Grand Orient grouped together
In 1881, there were nearly 26,000 active members, distributed among approximately
320 workshops. The three other French Masonic powers
The three lodges together have about a hundred lodges: which according to
The same proportion would still make 5 to 6 thousand active members*.

The lodges of the German Empire numbered in 1879
of 354, with 42,211 active members. The Grand Orient of Italy
in 1882 it had 185 workshops, with more than 9,000 active members.

These figures may seem out of proportion with the in¬
influence exerted by Freemasonry; but to understand the
In scope, two considerations must be taken into account:

1° Active members are only the Freemasons who attend
regularly attend the lodges and pay the annual membership fee. Many
The number of so-called passive members is even more considerable, because
that they do not fulfill this last condition, but who do not
are no less often very active. This is the case for all those
which are scattered throughout small towns and the countryside,
those who, for whatever reason, do not attend the
lodge. It is worth noting that important politicians,
whose Masonic dependence is the most certain, cease to
a certain amount of time spent frequenting the lodges, and consequently
fall into this category. The character of a Freemason is
moreover indelible according to the constitutions of the order and the autos*

(1) Der Gœtze der Humanitæt oder a as Positive der Freimaurerei,
pp. 555-632. The author provides the detailed elements of this statistic.

(2) In the single year 1881-1882 the number of admissions of members
active members in the lodges dependent on the Grand Orient have risen
at 2.623. (Le Monde maçonnique of September 1881.

Masonic rites strongly assert their right to exercise their
jurisdiction over all its members.

Masonic writers generally carry the number of
passive members at three times that of active members. This cali¬
cul would give a total of three to four million francs
lessons (1).

Belgian independence, which is perfectly capable of being ren-
"He had a profound influence on everything related to Masonic activity," he said in his Issue of October 7, 1880: "Freemasonry counts at
Paris has 15,000 active members, and the number is estimated at 120,000.
Freemasons who have left the association, but who remain
united with their former colleagues by a shared vision and
of principles. » This last figure relates exclusively to
Paris.

2. The lodges, it cannot be repeated too often, are only the
regular cadre of the Revolutionary army and the anti-establishment base
social. Below them are countless popular societies
res, circles, associations of any name, which are similar forms
simplified by Freemasonry. Less expensive, they reach
classes of the population that Freemasonry would not want to admit
to put in their boxes. And here, we're talking millions.
the dupes placed more or less under his influence. The Bishop
de Verdun indicates this situation with great precision
regarding the League of Education, which is the type of this
second Masonic layer:

"The most ardent propagators of the League, through their union
close ties with Freemasonry and the works it sponsors,
through their participation in publications and events
anti-Christian, proved that religious neutrality, of which the
The League had promised not to back down, it was just a stratagem-

(1) The Chain of Union of 1878, p. 147, estimates the number at 3,500,000
Freemasons, both active and inactive members, "who are,
'she said, united in a common inspiration.'

Brother Optât Scalquiu, a member of the Grand Orient of Belgium, in
a letter addressed to the Courrier de Bruxelles (issue of March 1, 1880), eva¬
read, according to the most recent records, the number of masons in the
worldwide at 2,806,773. The difference between his assessment and ours
focuses on lodges in the United States; it only counts 6,000 of them.

A gem to surprise sincerely believing souls... Let's say
every effort to shield our younger generations from the in¬
influences that seek to seduce them by flattering their pride, their
independence, their presumption, and their inexperience. It is in
this goal that the League openly sponsors meetings, courses
public events, conferences. It is with this same goal in mind that she seeks
to take over meetings of all kinds, drawing classes, courses
adults, choral societies, gymnastics clubs, in order to enlist in its
"frames the entire youth." (Circular of January 2, 1862).

Long ago, these processes were captured in the moment by

Mr. d'Horrer, a former ambassador, described the organization as follows:
The establishment of the Radical Party in Switzerland by the lodges:

“During this long period of conspiracies on the one hand and
blinded by the other's blindness, the whole of Switzerland organized itself into societies
whose purpose and demonstrations varied infinitely. Not all of them
had not originally taken on the revolutionary character; but
as the lodges and the sales had taken care to bring in
their principal dignitaries and their boldest orators, all
fell, a little earlier, a little later, under their leadership
occult, that is to say, under the yoke of Masonic vassalage. Such
were the Swiss, geological, archaeological, and historical societies
nature, music, agriculture, and even this association
commonplace, claiming to be of common use, a veritable intellectual hospice
technical and scientific, intended to receive anyone with the ambition,
to belong to some patriotic association, without having cultivated
no art nor any branch of knowledge whatsoever. For the few
ple, we imagined the singing associations, where he received inter pocula
lessons in liberalism, that is to say, impatience with all self-*
rite in which he himself would not take an active part and pre¬
weighting. All these companies were awarded prizes by that of the
Francs-tireurs (Schutzen-Gesellschaft), which soon embraced the whole
Switzerland (1).

This tactic is not new. As early as 1754, the
organizers of English Freemasonry founded, under the name
of the Order of the Gormons, a kind of popular Freemasonry
with bizarre shapes, intended to group categories of individuals
vidus that were not considered advanced enough for the lodges.
Many organizations of this kind have been created successively.
ment. Thus, the Odd-Fellows branch, which was transported
filed in Germany under the name Sonderbaren Brader, and which

(1) The Correspondent of March 25, 1845, Secret Societies in Switzerland.

which had 1,143 lodges in 1874, is a veritable dependent society
within Freemasonry, closely affiliated with it, and
as it proclaims itself "an institution intended to deliver the
"A people of priests, superstitions, and fanaticism (1)!"

Currently in France, Freemasonry employs children
processes. Fourteen years ago, she founded the League alongside her.
intelligence and its circles, then came the work of the so-called
schools and other similar organizations.

In Bordeaux, the lodges created a Masonic work of
nativity scenes, onto which are grafted two works composed of

all young men called the United Friends and the United Brothers (2).

With these organizations, she can act at certain times
powerfully on public opinion, and now that it has become a
as a quasi-official institution, it multiplies external demonstrations
jokes made to appeal to the masses.

Such, for example, was a grand festival given by the lodges.
of Bordeaux in the public garden, on June 2, 1879. All the
Musical societies perform the Marseillaise there; collections are
made by the young members of the United Brothers and the United Friends
nis. Then a fireworks display is set off, "the main piece of which,
"bearing on its frontispiece Masonic Works, it serves to remind us
"to the seventeen thousand people crowded in the garden aisles-
"In line with the goal pursued by Freemasonry."

The Masonic World, from which we borrow this account,
bute points out that the party took place "at the time when
"the last banners of the processions were returning to their
"Respective sacristies."

Here we see the secret thinking of the lodges, which is to replace the cult
religious through public festivals, as under the Convention. It is

(1) See the facts and documents cited by Paclillcr, op. cit., p. 618
and so forth. They relate exclusively to the Soudcrbarcn-Ifruder of Al-
Lemagne. We do not believe that the same criticisms can be leveled against us.
against the Odd-Fdlows of England.

$) Le Monde maçonnique, August 1879. ». 168.

It was she who inspired such a celebration in Marseille, given
April 30th, in support of the School Fund (1). The Mason
The company thus seeks to offer the people a diversion, because in this
city, as in many others, the lodges were quite
powerful to ban Catholic processions by
the administrative authority, unlike the Concordat and the veri-
table spirit of the law.

In other countries, Freemasonry employs other forms, but
Its mode of action is always the same at heart. Thus in the A-
South America, it had, by similar means, seized
religious brotherhoods. A venerable bishop was forced, at the
Martinique, to dissolve all penitentiary associations and
The women's confraternities. A few Freemasons, he told us.
said, they were infiltrating the brotherhood. They were not affiliated with it
directly to the members of Freemasonry, but they made them
They swore to secrecy, held the meetings in the evening, and...

were thus gradually diverted from their original purpose to put them
to be at the service of the occult power of sects (2).

This is the great danger posed by the many societies
secret societies, which are forming in the United States and Canada, to de-
defending professional or national interests, such as YAncient
order of Hibernians, one of the most widespread today, the Fê-
nians and many others. They easily become the instruments
hidden leaders.

(1) See Le Monde maçonnique of June and August 1879. We read in the
Petit Marseillais, October 12, 1880, the following summons:

"The Secular Schools Fund (2nd section, La Charité): Members of
Representatives of the secular schools are summoned to the meeting which will take place c
Midnight, the 16th of this month, in Mr. Chrétien's premises, on Bishop's Street,
at the bowls game. — Agenda: Talk, by Mr. Nicolas, on the
"Organizational activities; election of two delegates."

It was entirely the attire of a lodge, minus the symbolic trappings and
the affiliation which confers, indelibly, access to the lodges of the
worldwide.

(2) Mgr Fava, 2nd letter on Freemasonry.

LXXXII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The members of the lodges belonging almost exclusively to
the bourgeoisie and the upper classes, the action of the Freemason
The erudition is multiplied a hundredfold. It increases with all the power that gives
to their members their position in liberal careers, in the in¬
industry, in the public sector. Add to that the fact that she says
The Jews,
closely allied with Freemasons, are owners of presses
that the entire German press and part of the English press
clay (including the Times). It was recently pointed out that
the predominant role they played in American journalism
Cain. This strange power called public opinion is
therefore, in most circumstances, to the power of the Ma
Nonsense.

Public education is also one of the means by which...
secret societies were used from the 18th century onwards to shape
the spirit of the people. Wouldn't one say these manuscripts were written in our time?
Irucliuns de Wcisliaupt, the founder of German Illuminism,
who seized control of all a few years before 178$
All the French and German lodges? (Book II, Chapter V,
SS b and 7).

"We must win over the common people everywhere to our Order, and
The main way to achieve this is through influence over schools... When one,
The writer announces principles "which are true, but which do not enter
not yet in our global education plan, or else
principles whose publication is premature, it is necessary to seek â ga¬
win this author. If we cannot win him and make him
An adopted one must be denounced... If a regent (title of one of the
(higher ranks of illuminismc) believed they could overcome
to have religious houses abolished and their assets applied to
our object, for example, at Y, the interview of suitable schoolteachers
Suitable for rural areas, these kinds of projects would be especially
welcome from our superiors; the testing of our principles and our
Schools are often more successful in smaller states...;
never lose sight of military schools, academies, the
printing houses, bookstores, cathedral chapters, the establishments

any institutions that influence education and government
government of schools. May our teachers be constantly busy
to formulate plans, and to imagine how to proceed
to take control of all these establishments.

"Our strength lies, to a large extent, in our numbers; but it
It also depends a lot on the care we take in training
Students. Young people adapt, lend themselves more readily to this purpose...
The enlightened prefect will therefore spare no effort to put himself in a position
session of the schools in his district and their teachers. He will ensure
that they be entrusted to members of our order; for it is
as well as we manage to inspire our principles, to form the
young people; that's how you prepare the best minds to work
work for us, accustom them to discipline, and let us...
sure of their esteem; that the attachment conceived for us by these games
nes élèves becomes as lasting as all other impressions
childhood issues. *

That is the whole secret of passion and perseverance with
which the lodges seek everywhere to destroy the teaching
Christian and to replace it with secular and compulsory education
erected by their followers.

VI. – HOW SECRET SOCIETIES PREPARE

THE REVOLUTIONS

Freemasonry also operates by preparing a personnel of
choice to all active secret societies, and by providing
discreet support for those of its members who engage in a
more active career.

From the moment of his induction into the first degree, the venerable one made himself hea
To the apprentice, these words are significant for those who have the spirit
open :

"The masons are obliged to assist each other in all ways."
means, when the opportunity arises. Freemasons must not
not to get involved in conspiracies; but if you learn
that a mason has undertaken some such project and
fell victim to his own recklessness; you must have compassion.
sion of his misfortune, and the Masonic bond makes it a duty for you
to use all your influence and the influence of your friends to
to reduce the severity of the punishment in his favor.

In the second book of the work, we will see how all the
active secret societies, from the Illuminati and the Carbonari
up to the International, they were recruited from the lodges
conical. This can only be, of course, from their own admission.
supreme directors.

Moreover, all the founders of secret societies have
clearly explains the role that Freemasonry played.

REVOLUTIONARY SOCIETIES

LXXXV

Weishaupt expresses himself thus in the instruction of the Knight
enlightened or Scottish:

"In every sizable city, the secret chapters
They will establish Masonic lodges of the three ordinary degrees.
will receive men of good morals in these lodges,
enjoying public esteem and a comfortable fortune* These
Those men must be sought out and received as Freemasons, when
even they should not be useful to the Enlightenment for our

subsequent work.

“Leave the brutes, the rude ones, and the fools alone,” he wrote.
in the chapter on exclusions from high ranks. However, it is
a kind of idiot who shouldn't be told, because one can
to take some advantage of their foolishness. Lacking wit, they
They at least have some money. They are the fourth kind of good people, these people.
And we need them. These good people are numerous and fill the
cash register; get to work then; these gentlemen must
they take the bait; but let us be careful not to tell them our
secrets. These kinds of people must always be convinced that the
The rank they have is the last.

"The deputy, master of the lodges, ordinarily the reviser of
accounts, must also be a member of our secret chapter: he will
to believe the lodges that they alone control their money; but he must
to use this money, according to the purpose of our order. Is it to help
One of our colleagues, we make the proposal to the lodge. If this
A fellow craftsman may not be a mason, but that doesn't matter; one must nonetheless come
at the end by some expedient.

“We will not take anything from the capital, so that we can
one day find the means or funds for larger entries
taken. The tenth must be sent annually to the secret chapter
from the proceeds of these lodges. The treasurer, to whom these funds are re-
put them away, gather them up and seek by all sorts of enterprises to increase them
to lie.

“Before touching our own funds to help our
colleagues, we must, as far as possible, seek their support
providing assistance or maintaining it using funds from lodges that do not
are not in our system. In general, it is necessary to serve our

LXXXVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The main goal is money, which these kinds of lodges spend so unnecessarily.
ment »

In 1822, a Jew, a member of the Roman High Vendice, wrote
one of his accomplices was tasked with multiplying the associations everywhere,
pious ones which are seemingly harmless, and especially the
Freemasonry:

“In the impossibility where our brothers and friends find themselves
to have the last word, it was deemed good and useful to spread
light everywhere and to set in motion all that aspires to
stir.

"This vanity of the city dweller or the bourgeois to become subservient to the
Freemasonry has something so commonplace and so universal about it,
that I am always in awe of human stupidity.

"Jo surprises me that I don't see the whole world knocking at the door."
of all the venerable ones, and to ask these gentlemen for the honor
to be one of the workers chosen for the reconstruction of the temple
of Solomon. The prestige of the unknown exerts a powerful influence on men.
such power, that one prepares oneself with trembling for the phantasms
Goric trials of initiation and fraternal banquet.

"To find oneself a member of a lodge, to feel, apart from one's wife and
of his children, called upon to keep a secret, one that is never confided in you,
For some people, it is a source of pleasure and ambition.

"The lodges can certainly produce gourmands today;
They will never give birth to citizens. We dine too often at the
T.∗. G.', and T.\ R.-. F.∗, from all the Easts; but it is a place of
depot, a kind of stud farm, a center that one must go through before
to reach us. The lodges only do relative harm, temporary harm
perished by a false philanthropy and by songs still
more false, as in France. This is too pastoral and too
gastronomic, but it has a purpose that must be encouraged without
ceases.

“By teaching him to carry a weapon with his glass, we seize control”
thus of man's will, intelligence, and freedom.
We arrange it, we turn it, we study it. We guess its inclinations,

his affections and tendencies; when he is ready for us, we
He is directed towards the secret society, of which Freemasonry is not
Perhaps the anteroom was rather poorly lit.

"Haute-Vente desires that, under some pretext or other
three, we introduce into Masonic lodges the most princely

and as rich as one can be. Once a man, a prince

Even a prince, in particular, will have begun to be corrupted, be
convinced that he would hardly stop on the slope. There is little do
morals, even among the most moral, and things move very quickly in this
Progress. Don't be alarmed to see the lodges flourishing,
when Carbonarism struggles to recruit. It's about the lodges
that we count on to double our ranks; they form at their
unaware of our preparatory novitiate; they discourse endlessly on the
dangers of fanaticism, on the happiness of social equality and on
the fundamental principles of religious freedom. FUes are between two

feasts of thunderous anathemas against intolerance and per¬
Security. That's more than enough to make us followers.
A man imbued with these beautiful things is not far removed from us;
"All that remains is to enlist it (1)."

Mazzini, the great agitator, also understood the futility of
lodges and all liberal associations, even those composed
honest bourgeois:

"The competition among the elite is an absolute necessity"
to bring about reformism in a feudal country. If
You only have the pouplo, distrust will arise from the first blow, we
will crush it. If it is led by a few powerful men, the powerful will serve
passport rights for the people. Italy is still what it used to be.
France before the Revolution; it therefore needs its Mirabeaus, its
Lafayette and so many others. A great healer can be chosen.
by material interests; but one can take it by the va-

(1) Quoted by Crélineau-Joly, Y Roman Church facing the Revolution.
(edit, in- 12) t. II, p. 120-121.

nity; let him have the leading role as long as he wants to walk with
You. Few are willing to go all the way. The essential point
is that the end of the great Revolution is unknown to them.

Let's never let anyone see that the first step is to take it.

"To associate, associate, associate, it's all in that word. The
Secret societies give irresistible strength to the party which can
Invoke them. Do not fear seeing them divide; the more they
The more they divide, the better; all go to the same goal by a path
different. The secret will often be revealed: all the better. We need some
secrecy is needed to provide security for members, but it requires a
a certain degree of transparency to inspire fear in those stationed there.
When a large number of associates, receiving the password for
spreading an idea and shaping public opinion can be
After consulting for a moment, they will find the old building pierced with
everywhere and falling as if by miracle at the slightest breath
of progress. They themselves will be astonished to see people fleeing before the
The only power of public opinion lies with kings, lords, and the rich.
the priests, who formed the skeleton of the old social order.
"Rage, therefore, and perseverance (l)."

This proves beyond a shadow of a doubt the lineage of these companies
secondary to Freemasonry, which is like their mother
to all, it is that in § 3 of the statutes of Young Germany >
published by the judicial authority in the investigation relating to the murder
Lessing's order expressly forbids everyone to
of its members, to join any secret society, except that
Freemasons!

This is still the case today.

In the major inquiry to which the National Assembly has
delivered on the actions of the government of national defense,
Mr. do Sugny was able to observe that Freemasonry had always-

(!) Instructions of November 1, 1846, published by Lubienski, Guer-
res et iièvolulions d'Italie (Paris, Lccoffre 1852), p. 44.

days provided their cadres to the most advanced secret societies
and their general staff to the popular societies, which are in its de
pendance.

Here is what is happening now in France, in particular
in the East and Southeast. Every city of any size has
a Masonic lodge composed of bourgeois and which is in contact
with the center. This lodge does not only have members
rents in the city where its headquarters are located. It has in all the
towns and villages of affiliates recruited mainly from the
professions that involve interaction with the public, doctors, etc.
silencers, veterinarians, merchants. She also admits, but in small doses
number, some workers, that their intelligence and their fanaticism
elevate themselves above their peers.

In turn, these affiliated members are, in each village, in each
that commune, at the head of an association composed of farmers
or of workers in the form of circles, dormitories, societies
choirs, which they direct and place at the service of the lodge
without their members being directly part of Freemasonry
nerie. Depending on the temperament of the populations, their habits
and the degree of political excitement, veritable secret societies
popular movements were forming: such were the Republican Alliance of

F

Saint-Etienne, the Charbonnerie de Die, which were the subject of lawsuits
in 1872 and 1873, and which fell under the scope of the law because
of formal affiliation and required oaths. Groups of
This type still exists, recruited and affiliated with a central directorate.
according to the same secret system. Elsewhere, circles and associations
Public studies yield almost the same results. Through a system
As with the other approach, we arrive at this: that in each village
In certain parts of France, a single individual is the leader
Undisputed winner of all elections. Often nothing in his situation
External social factors do not explain this influence; the truth is that
His power rests on one of these organizations.

XC ACTION OF SECRET SOCIETIES IN THE 19TH CENTURY

Father Deschamps' work demonstrates with abundance
of irresistible evidence and dialectic, the absolute identity of
doctrines of Freemasonry with the principles of Carbonari
rism, Mazzinism, and all other revolutionary societies
militant ideologies. These sects have simply drawn the consequences
premises laid in the lodges.

This class of Freemasons that Weishaupt and Mazzini ran
were so rightly placed in the category of fools, made to
perpetuity calls for revolutions and it intertwines the exaltation of
the most bloodthirsty violence to dreams of perpetual peace.

Among a thousand speeches from this kind of kid, we will quote these words
from a good bourgeois of Brussels, F.-. Merzbach, at the festival of
the light of November 3, 1866, in the lodge the Friends of
Union and Progress united;

"The Revolution of 1780 was a litany-like struggle that buried
"all the prejudices of the Middle Ages, a struggle that has planted in the
"the corpse of the past, the flag of the future - that of the rights of
"Man; - a fight that made the weak tremble and that saw
"To be born of Hercules - a horrible battle that bloodied the ground"
"of the world and deified the pages of History - a struggle that has elevated
"the disinherited people at the level of the heads severed by the guillotine -"
• a fight that was the first day and not the last of humanity.

"This baptism of blood was necessary then. Tomorrow, there will be no
"will have more guillotines."

"Churches will be transformed into schools, - convents into bi-

"public libraries, – sabers in plows, – ... each
"will work for all and all for each..."

* If blood must be shed, it will be shed – but it will be shed
"will be the field of the future. – War will disappear for all-
"days. – The battlefields will be transformed into altars, on
"in which humanity will burn its incense to the glory of freedom."

"Only then will she celebrate the true festival of the region."
"Generation of light (1)."

This speech received exceptional publicity.
so much did he excite the admiration of the lodge, and this is the usual tone of
those we hear in Freemasonry. What preparation for
The municipalities of the future, what an audience ready to applaud!
to the greatest crimes, does not incessantly train the Freemason
nothing but playing at brotherhood

We must now ask ourselves if there is anything else
that an identity of doctrines and personal communications
between members of the various sects, if there really is a
a unified leadership that connects all secret societies
including Freemasonry.

Here we touch upon the most mysterious point of the action of the
secret societies, to the one they hide most carefully
behind the veil of these national Grand Orients, which declares itself
rent independent of each other, sometimes even excommunicating
They deny it.

The history of sects, as it will be found presented in the
The second book reveals the existence, from the 16th century onwards, of the era
than the Cologne convent (Book II, Chapter II, § 2), of an organ
secret nization, resulting in a single patriarch known only to
the order of a small number of masters. In the 18th century, the order of
Temple fulfilled the role in relation to Masonic lodges
of internal order, and directed the work of the ordinary masons
without their suspecting it: it is through him that the Illu-
Minimism managed to dominate all the lodges and all the rites by the end

(1) Two Masonic speeches, by Henry Merzbach, Brussels 1867.
Marc-Michel Rey, printing company of Bouillon.

of the century. The high Scottish degrees served at that time as
sanctuaries to this inner order, and that is why they have all
days were recognized by the Masonic powers, despite the
protests from many Freemasons of the symbolic degrees, badly
even in spite of temporary schisms.

But high ranks have lost this significance nowadays.
and it is not in their chapters that we should look for the
center where the supreme leadership of United Freemasonry is hidden
Verselle. This direction, however, continued to exist. We have
can see the proof in the sudden evolution accomplished by the
Freemasonry when it abandoned Napoleon I in 1808,
On the other hand, we have precise testimonies about its existence
tence during the Restoration period. A Masonic writer,
whose actual words can be found in Book II, Chapter VIII, § 5,
attributes this role to the continuation of the Order of the Temple. Towards the
At the same time, the Roman High Vendée, whose government of
Grégoire NVI seized the correspondence and exercised supremacy.
undisputed regarding both the Carbonari and Masonic lodges
from France and Germany. She was a successful kid for a while.
time to impose his dominance on Mazzini, until the day when he-
it disposed of its members through summary methods
which he was used to. A little later, the management center
moves, and, as F.∗. Malapert tells us, "the word
orders given to lodges throughout the world originate from St. Petersburg
and from Berlin, no longer from Paris. Around 1840, they became
he adds, delivered into the currents of Pan-Germanism and Pan-
Slavism (1).

A Saxon lawyer of rare intellectual vigor and immense

(1) Speech by Brother Malapert at the Alsace-Lorraine lodge, in the Chain
Union, year 1874, pp. 88-89. This speech is a very complete summary
of the role of Freemasonry in contemporary historical events
raine. It confirms in its broad outlines the entire work of Father Des¬
fields.

erudition, Mr. Eckert, who devoted his life to unveiling the mysteries
res of secret societies and uncovered the most important documents
valuable on their action, came to the conclusion that Y Order

the interior still existed and sovereignly governed the Ma¬
Nonsense or Y External Order.

Here is how Mr. Gyr, his translator, summarizes the results
from his investigations:

Freemasonry, being a universal association, is governed
born from a single leader called Patriarch. The title of great
Master of the Order is not the exclusive privilege of one family or
of a nation. Scotland, England, France and Germany
have in turn had the honor of giving the Order its supreme head
me. It would appear that Lord Palmerston is today vested with
the dignity of the patriarchy.

∗ Next to the patriarch are two committees, one legislative
tif, the other executive. These committees, composed of delegates from the Grand-
The Orient alone know the Patriarch and are the only ones in contact
with him.

“All modern revolutions prove that Order is di
divided into two distinct parts: one peaceful, the other warlike.

"The first one employs only intellectual means, that is to say-
to speak and to write.

∗ She leads the authorities and the people whose plans she has envisioned
loss leading to suicide or mutual destruction.

"She conquered all the positions in the E¬ for the benefit of the Order"
tat, in the Church (1) and in the universities, in short all the
influential positions.

"She seduces the masses, dominates public opinion by means of
from the press or associations.

"Its directory is called the Grand Orient, and its lodges..."
ferment, I will explain later why, as soon as the warlike division
brings down into the streets the masses it has acquired and the Order.

0) Eckert is referring here to Protestant denominations.

"As soon as the peaceful division had pushed its work far enough"
for a violent attack to have a chance of success in a
not long ago; when passions are inflamed, when

authority is sufficiently weakened or important positions
are occupied by traitors, the war division receives orders to
to deploy its entire activity.

"The directorate of the belligerent division is called firmament.

"As soon as it comes to armed attacks and the di¬
a belligerent vision has taken the reins, the logs of the pacifist division
The doors close. This tactic still reveals all the tricks of
the Order.

“In effect, in this way he prevents us from accusing
to serve the Order to cooperate in the revolt.

“Furthermore, like the members of the belligerent division,
as high-ranking officials, they are part of the pacifist division
fic, but not reciprocally; as the existence of this di
vision is unknown to the vast majority of "members of the other"
division, the former will be able to rally to the latter in case of in-
success. The peaceful lodges hasten to protect by all means the
means the brothers of the belligerent division, by representing them
like overly ardent patriots who allowed themselves to be swept away
by the current beyond the prescriptions of order and prudence
dence (1). »

The result to which Eckert's long studies have led him is
confirmed in its essential features by these words which Mr. d'Is-
Faëli deliberately included them in one of her political novels.

(1) Ëckert, Magazin der Beweisführung fur Verurlheilung des Fret*
ïnaurcrordens, als Ausgangspunkt aller Zerstorunglhœligk'èit gegen
jedes Kirchentfium, Statenthum uni Eigenthum (Leipsig 1857), t. I,
pp. 29-38, trans. by Gyr, Freemasonry in Itself and in
its relations with other secret societies in Europe (Liège 1859),
p. 234 et seq. Cf. Freemasonry in its true meaning.
by Eckert, lawyer in Dresden, translated by Gyr (Liège 1854), vol. I, p. 287,
appendix.

and to which his latest official speeches give greater significance
Again :

"The world is governed by entirely different characters than..."
That's what those whose eyes don't peer behind the scenes imagine.
This mysterious diplomacy of Russia, which is the terror of
Western Europe is organized by the Jews, and they are part of it.
main agents... This powerful revolution which, currently
she is even preparing and preparing in Germany, where she will in fact be
a second reform, more considerable than the first, and which
England still knows so little, is developing entirely
under the auspices of the Jew, to whom the almost complete monopoly has fallen
complete of all professorial chairs (1). »

(1) Connigsby (London 1844), p. 183-184.

Mr. Gougenot-Demonsseaux, in his fine studies on the Jew and the
Judaism and the Judaization of Christian Peoples (in-8°, Paris 1869), a
gathered a large amount of information on the relationships of the high-ranking chiefs of
Freemasonry and Judaism. He summarizes them thus: "The Freemason-
"rie, this immense association whose few initiates, that is to say whose
there are the real leaders, whom one must be careful not to confuse with the nominal leade
“nals, live in a close and intimate alliance with the members
"militants of Judaism, princes and imitators of the high cabal! For
"that elite of the order, those real leaders whom so few initiates know,
"and whom most of them only know by their nom de guerre,"
"operate in the profitable and secret dependence of cabals"
“Israelis. And this phenomenon is accomplished thanks to the habits of ri-
"groomed discretion to which they are subjected by oaths and
"terrible threats; thanks again to the majority of Jewish members"
"that the mysterious constitution of Freemasonry establishes in its
“Sovereign Council” p. 340. 11 reproduced in the following pages, a
article from the Ristorisch politische Dlœtter, Munich, 1862, where one
points out the existence in Germany, Italy and London of lodges directed
unknown to most Freemasons and where Jews are in the majority:
“In London, where the heart of the May Revolution was located*
"Tre Palmerslon there are two Jewish lodges, which never saw any
"Christians cross their threshold. It is there that all the sons of
"all the revolutionary elements, which are brewing in the Jewish lodges-
"Yours." The article from Ristorisch politische Blœtter was reprinted.
in Le Monde, November 5, 1862. Mr. Gougenot Demoussceux quotes

ACTIVITIES OF SECRET SOCIETIES IN THE 19TH CENTURY

A man who had played a very active role in the revolutions
tions of Italy, around 1830, and that a confluence of circumstances
very particular relationships had been established with Father Deschamps
Henri Mislcy wrote to him in 1855;

"I know the world a little, and I know that, in all this great
In the future that is being prepared, there are only four or five who hold the
cards. A greater number believe they hold them, but they are mistaken.
pent (l)! »

again, p. 368, the opinion of a Protestant statesman, in the service of a
The great Germanic power, which wrote to him in December 1865: “De-
"Then came the revolutionary resurgence of 1845, and I found myself in
"relationship with a Jew who, out of vanity, betrayed the secret of the societies"
"secrets with which he had become involved, and which warned me eight to ten
"days ahead of all the revolutions that were about to break out on a
"any point in Europe. I owe him my unwavering conviction"
"that all these great movements of oppressed peoples, etc., etc.,
"are combined by half a dozen individuals, who give their
"Orders to the secret societies of all of Europe!"

(1) Father Deschamps recounted it thus in the preface to his work
book (1st edition) his relationship with Henri Mislcy:

"A chance circumstance had brought me into contact with him, and three years
At least we corresponded by letters, not to mention several
visits he paid me while passing through the country where I lived. His letters
were dated sometimes from Geneva, sometimes from London, sometimes from Strasbourg,
sometimes from other countries. Italian by birth, he had lived for a long time in Spain.
loincloth and had had great relations with the court, which he knew
He perfectly grasped all the plots and characters. He was in rap
port with Esparléro, Kossuth, Fazy, Gavour, King Victor Emmanuel and
especially Palmerston. He was very intelligent; he struck me as
or of a brother recruiter, such as Weishaupt describes, or of a man of
character, perfectly self-possessed and devoted, despite everyone's efforts
his family, to the Catholic religion and to the papacy. His separation from
impious revolutionaries in the Italian War and his death in Spain, what
Years later, they prove that it is at the final judgment that one must...
"To play." On Henry Misley and his role in the Italian revolutions, see V. Louis
Blanc, A Ten-Year History; Thomas Prost, The Secret Societies of the
European Revolution (London 1876), vol. II, p. 32 et seq., p. 41. Rivista
Europea, from April 1880, Circo Ménotti and the revolution of the year 1831 in
Modem.

REVOLUTIONARY SOCIETIES

XCVII

Some fragments can be found in Book II, Chapter X, Sections 1 and 2.
from Misley's correspondence, from 1850 to 1855. Despite the

Despite the author's great reserve, his letters indicate the action of this steering committee influencing European cabinets and leadership all secret societies; but they also reveal the dissension relationships that existed then as they do today between the elements various from which these companies are formed.

While acknowledging the continued existence of this center of direction unique tion, who succeeded the former sovereign patriarch of In order, we are inclined to believe that the authority of this division rection is not always universally recognized, that among The army of secret societies, new forces are rising, which sometimes come into conflict with the older ones, seeking to seize they are under the control of the supreme leadership, and only partially submit to its orders while they waited until they themselves could enter this sovereign center. Nowadays, Mazzini and the Haute-Vente Roman, Louis Napoleon and Mazzini, Karl Marx and Mr. de Bis¬ Marck, have not always been able to agree, despite the ties that bind them connected them to each other.

According to a very curious account, events have so far confirmed in its broad outlines and which can be found reproduced at Book II of this work (Chapter XII, § 3), General Etzel, one of the the most advanced leaders of Freemasonry, he is said to have remarked, speaking of Mr. Bismarck, after the Locarno convent, in October 1872: "He is completely ours, and the day we see him titular- "If we were to withdraw our trust from him, he would know that very well." This word seems to us to summarize well the state of dependence in which they are, the different factions of the sects and in relation to each other at the same time the antagonism, the distrust that the pursuit differing interests arise between them, not to mention the rivalries personal lives of their leaders.

These internal discords are often the means by which the Pro-

Evidence is used to halt the rise of the Revolution and to protect to the people the means to stay on the slope they are on carried away.

But we must not deceive ourselves into thinking that more and more so Secret societies have tended towards unity, ever since bourgeois Freemasonry and naive, even to the point of cult members hiding in European offices and to the leaders of the International. The day when this unity is complete Once this has been accomplished, the time will be ripe for the Antichrist.

VII. – THE SECRET OF FREEMASONRY AND ITS PURPOSE

LAST OF THE CULTS

The secret, say the Masonic constitutions, is the first
a characteristic sign of the Order, and at each grade one takes a swearing-in ceremony
to the initiates a new oath, by which they dedicate themselves to
the most atrocious punishments, should they happen to reveal the secrets
crets of the Order.

However, the vast majority of Freemasons, even those who manage
Although he holds the highest ranks today, he never receives any
confidence.

What then is the meaning of these oaths and the secret itself?
Does it even really exist?

The strict obligation imposed on masons, never
reveal nothing of what they might see, do, and hear
Speaking in the lodges is a guarantee against indiscretions or
the surprises. It protects the covert actions of the supreme directors
My, the existence of the internal order we just mentioned, it
It finally covers the attempts made at certain times in the dressing rooms.
to recruit elite followers for an active purpose (1).

As for the secret itself, here is what was said about it in 1794:
Manifesto of the Duke of Brunswick addressed to all lodges:

“Your teachers should have told you, as our fathers told us–
"It is worth learning that the secrets of the association cannot be
"known only to a few masters, for what would become of se-
"Crets that would be known to too many people?"

(1) The Masonic authorities are trying, but in vain, to fight
against the increasing publicity given to the actions of lodges as
that the followers become the masters of political power. Thus, in
In June 1877, the general assembly of the lodges of the Grand Orient of Italy decided
that Masonic advertising was more discreet and that no brother's name
was no longer to be printed in the lodge's publications. In Belgium, some
Special precautions have been taken to ensure that no copy of the
The Grand Orient bulletin did not circulate in the secular world.

G

ACTIVITIES OF SECRET SOCIETIES IN THE 19TH CENTURY

Possession of this secret is independent of the collation of
all ranks and, a fortiori, official dignities of the Order
Dr. “Sects,” said one of their most learned historians, “have
"almost always two kinds of rules and doctrines: one
"vulgar and general, the other particular, known only to
"Some initiates, who are rarely in the highest ranks,"
"but through whose hands everything passes and everything is done in rea-
"lite (1)."

The Grand Master of a Grand Orient may know nothing of
all the secrets of the Order, no more than he often has power
effective session on his work (2).

LkDrdre knows how to protect herself against any misunderstanding, as evidenced by this
oath of the Knight of St. Andrew or Scottish High Master,
which is practiced in German lodges:

"I freely swear to God, creator of the universe, into the hands
of the legitimate master of this lodge and in the presence of the Scottish brothers
I know here present, to hide in the most secret way in the world

(1) Sects and Secret Societies, An Essay on their History up to
the French Revolution, by Count Le Coulleux de Canteleu, or
work composed from the manuscripts of the Prince of Hesse (Paris 1862,
Dentu).

(2) One must read in the work of Mr. Amant Neut, La Franc-maçonne
rie subjected to the public eye through the use of authentic documents
tics, vol. I, p. 263, the mystification of which the baron was a victim in 1841
de Stassart, Grand Master of Belgian Freemasonry. He wasn't even
summoned to a meeting of the main lodges of Brussels, assembly
to decide on the candidates for the Chamber of Deputies elections
He could not prevent a declaration of war against a ministry where
were among his friends. The honorable grand master having wished to claim
in a Masonic assembly, was called a fool and a
retrograde, whereupon he resigned. V. book I, chapter III, S 4.
Let us also remember the more serious adventure that befell the grand master of
Grand Orient of Turin Frappoli, for having displeased the superior leaders
preme of secret societies.

THE SECRET OF FREEMASONRY HERE

the secrets I have now attained and all the secrets I have previously discovered
assumptions that I might make from them, and to reveal them to no one,
Even so, he would be the master of the entire order, if I didn't re-
I know him in a high regular Scottish lodge, or if he is not
designated as such by my superiors in this lodge (1). *

This great secret of the Order, it is currently even possible
allowing laypeople to understand it through the writings of the founders
sects, and especially in light of the events to which they have
took part.

To put human rights in place of divine law, to establish
the reign of humanity in place of that of the Creator, that is it,
As we shall see (Book I, Chapter I), the supreme goal of societies
secret, the one they pursue in all situations and
in all political forms. To achieve this, they need
to overturn the principle of legitimacy in all governments
governments and with them all the good national customs, of
to pervert the very foundations of the social order, and even language
of peoples. Now, like the truths of the religious order and of the or-*
Social reforms are not just ideas, but must be embodied.
on this earth in positive institutions, sects, to rea¬
Their ultimate goal is to relentlessly attack the Catholic Church, which
is not only the essential instrument of God's reign over
the earth, but also the guardian of order itself purely
natural. What they really want to strike is the Roman siege
which means that the Catholic Church will never be able to descend to
abasements of a Russian Church or an Anglican Church.
With the Papacy, the sects conflate in their hatred the glory
laughing lineage of the descendants of Saint Louis, who, despite the
despite the faults of a few, they never betrayed the cause of God nor
denied their title as eldest sons of the Church.

(I) Quoted by Eckert, Die frage der staallichen Anerkenmng der Frei-
maurer ordens in Oesterreich (Vienna 1862), 2nd edition, p. 5.

Actions of Secret Societies in the 19th Century

Lilia pedibus destrue has been a motto since the 18th century
repeated in the degrees of several Masonic rites. It ex
It captures the spirit of all and is the key to all revolutions.
temporary.

This secret of the sects is certainly communicated to the members
of internal order, to those who take part in the management, but
it is permissible to penetrate it* by all those who know how to read in the
symbols of Freemasonry and its rituals. This is what it indicates
clearly the high-ranking German Freemason, Dröseke, in a speech

spoken in 1849, at the Olive Branch lodge in Bremen:

“First and foremost, we consider Freemasonry as an ins
institution emanating from the divinity. He who has it will receive until that
that he may be satisfied. But to him who has nothing, Freemasonry cannot
giving nothing; it even impoverishes him, within an apparent wealth
rent. In our temples there is constant talk of a secret;
kid, to be more precise, we only talk about this secret.
This secret cannot be hidden from anyone who has eyes; that person will see it.
He enters without the lodge; he is initiated without having entered our sanctuaries.
Another will never manage to know him, not even through the lodge.
and by means of all these degrees; he is a profane man, even if he is even

He sat in the east of the temple, and made the jewels of the great shine.

Master. The very means we employ to solve
this problem, our symbols, our images, our signs, we re-
Let's keep them secret. For what reason and by what right?
Is this how we act?

"Our symbols are not toy cups used to kill"
time and to amuse the children; they are the sacred vessels, where the holy
The relics of the saints are preserved and displayed for the eyes of initiates. Such are
the words that Your name would profane, if they were thrown before the animals
Filthy. Our symbols are not the object represented; they are not
are merely allusions, reminiscences; through them, the mind is
stimulated to make efforts to conclude the invisible of what is visible
possible. (1). »

(1) Quoted by Eckhart, Freemasonry in its true meaning
cation, trans. French., L. I, p. 274.

THE SECRET OF FRENCH MASONRY

MISTLETOE

All sects agree on this goal of their efforts; only
their satanic hatred of God is intertwined with their hatred of God.
Your kinds of passions and desires, they are often divided
between them on the means to be employed and on the point at which they wish
would stop their work of destruction.

The revolutionaries of high lineage, the skillful ones, those who have
Those who were the first to achieve fortune and honors seek to
They would like to focus their attacks against the Church and religion.
to maintain a purely material order in society, as much

because they reap the benefits, because they know
sensed the inevitable reaction of interests offended by the madness of
revolutionaries, who go all the way. Willingly, even, they
would preserve the Church as a human institution, and
would be content to corrupt her in order to make her an instrument of
reign, such as Anglicanism, the Russian schism, Evangelicalism
Prussian.

A famous Freemason and at the same time a statesman
Important in his time, Blumenhagen said in 1825: "The
"The whole world must be the temple of the Masonic order, the azure
"from the sky its roof, the poles its walls, the throne and Vautel its
“pillars…” (V. book II, chap. XIV, § 1). That is indeed the thought
of this Freemasonry, which, if necessary, becomes constitutional
and conservative.

Bossuet had a profound intuition of the struggles of the modern era.
last when, seeing in the light of the Scriptures all the
phases of the existence of human societies, he wrote these
words :

“There are two kinds of persecution: One is open and declared
The first type is real, when religion is openly attacked; the second is hidden and
artificial, like that of this Pharaoh who, jealous of abundance
of God's people, inspired hatred in his subjects and sought

secret means of destroying him: "Come," he said, "let's oppress him."
gement (Exodus 1:10-11 ff.), that is to say, secretly and subtly
ment (1). *

To corrupt the Church, to transform Catholicism, as the
Enfantin wrote at the end of his career, "It was the dream of madness."
impious Frederick of Prussia, the two Napoleons, Louis-Philippe
Lippe and the Count of CaVour; it is also that of Mr. de Bis¬
Mark. Having stifled the faith in their hearts, they no longer hold on
taking into account the supernatural assistance to which the Church is subject and, at
the sight of all the doors that gold and intrigue have opened for them,
They imagine that with renewed effort and skill they
will overcome this immaterial force, which resists them all
days.

Weishaupt, the founder of Humanism in the 18th century,
This is how he outlined the plan for this conspiracy:

"While it is beneficial for us to have regular schools, it

It is also very important to gain admission to ecclesiastical seminaries and
their superiors. With this world we have the main part
of the country; we are putting the greatest enemies of
every innovation, and, what is above all, with the ecclesiastical courts
ticks the people and the common folk are found in our
hands. Note, however, that one must deal well with the clergy.
precautions. These gentlemen rarely maintain a just mi¬
place; they are either too free or too meticulous, and those who are
Those who are too free rarely have morals.

Forty years later, the aristocratic revolutionaries who com
the Roman Haute-Vente were laying the groundwork for the same purpose with

<\) Elevations on the Mysteries, 9th week, 1st r “elevation.

a depth that surpasses ordinary calculations of perversity
human beings. Here is how one of their leaders expressed himself in 1818
in a confidential memo, which outlined the sect's program
action following the triumph of the Restoration:

“Since we have been established as a body of action and that
Order begins to reign at the back of the most remote sale.
as within the one closest to the center, there is a
A thought that has always deeply preoccupied men who
aspire to universal regeneration: this is the thought of the liber-
the fall of Italy, from which must emerge, on a determined day, the
crossing the entire world, the fraternal republic and
the harmony of humanity. This idea has not yet been grasped
by our brothers from beyond the Alps. They believe that Italy has revolted
The tionary can only conspire in the shadows, distributing a few
stabbings of henchmen or traitors and suffering punishment
the yoke of events, which unfold beyond
Mountains for Italy, but without Italy. This error was made to us
already fatal on several occasions.

“The papacy has always exerted a decisive influence
sive on Italian affairs by force, by voice, by perfume,
by the hearts of its countless bishops, priests, monks, religious
devout and faithful from all latitudes; the papacy finds de
devotions constantly ready for martyrdom and enthusiasm. By
Wherever she chooses to talk about it, she has friends who die.
Others who sacrifice everything for her. It's an immense lever.
whose full power only a few popes appreciated. Today
Today it is not a question of reconstituting for us this power, of which
prestige is temporarily weakened: our ultimate goal is that

of Voltaire and the French Revolution, the annihilation of everything
never of Catholicism and even of the Christian idea, which, remaining
standing on the ruins of Rome, would be its perpetuation more
late....

"What we need, therefore, is a pope according to our needs..."
Ganganelli surrendered himself bound hand and foot to the ministers of the Bourbons
good people who frightened him, to the unbelievers who celebrated his
tolerance, and Ganganelli became a very great pope. It was at

CVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

{-eu near under these conditions qfc.ll we would need one, if it is
still possible. With that we will move more surely to
the assault on the Church, along with the pamphlets of our brothers in France
and even England's gold. We have no doubt that we will achieve this.
the ultimate goal of our efforts. But when? But how?
known does not yet emerge.

"Crush the enemy, whoever he may be, crush the powerful by force"
of slander and calumny, but above all, crush it in the egg.
It is to the youth that we must go, it is they that we must win over.
she whom we must train, without her suspecting it, under the
flag of secret societies... To ensure us a pope in
the required proportions, it is first a matter of shaping it, to this
Pope, a generation worthy of the reign we dream of. May he
clergy march under your banner, still believing they are marching
under the banner of the apostolic leaders.

"The alchemists of the Middle Ages have wasted their time and the gold of
Their dupes, in search of their dream: that of secret societies.
will be accomplished for the simplest of reasons: it is based
on the passions of man. Let us therefore not be discouraged nor
for failure, nor for defeat; let us prepare our weapons in
The sales silence, let's raise all our batteries, let's flatter all
passions, both the worst and the most generous, and
Everything leads us to believe that this plan will one day succeed beyond
even our most improbable calculations (1). »

(1) Quoted by Crélineau-Joly, The Roman Church in the Face of the Revolution
tion, t. II, p, 85-88.

These highly detailed documents on the activities of secret societies, and in particular
the correspondence of the members of the Italian Haute-Vente,
had been seized by the government upon the death of one of them in 1846
papal. They were communicated to Crélineau-Joly by Pope Gré
Goire XVI himself, in the first days of March 4846,
and published later with the express approval of Pius IX. They are

still in the Vatican archives. If the real names haven't been published
characters and allowed to remain, in the work The Roman Church in
in the face of the Revolution, the pseudonyms under which he hid,
This is out of respect for distinguished families, to which several members
of Haute-Vente belonged. No historical document offers
No more guarantees of authenticity. See Crètincau-Joly, his political life,
religious and literary, by Abbot May nard, Paris, Didot 4875, p. 340
to Mr.

cm

If such plans could be realized, the Revolution would...
would truly rule the world and Satan's reign would replace
would be that of Jesus Christ.

But they are constantly thwarted by the assistance that God
gives to his wife. * Corruption can find a foothold in
isolated clergymen, like Talleyrand, Dalberg, and d'An
Drea, she cannot enter the Church. The latter, faithful to its mission
divine, and defended in her faith and in her head against all
human assaults, unravels the most skillfully hatched plots;
and, either in the Catacombs, or under the protection of a power
temporally acquired legitimately, she never ceases to claim
to seek justice against the corrupt and the hypocritical persecutors or de-
Clarified, this government of souls, which is the object of covetousness
eternal of sects.

Moreover, these revolutionaries with lofty vision and profound...
breasts are incessantly pushed by the pressing waves of the revolutions
revolutionaries, who are not yet satisfied and want to attack
to focus on objects more tangible than the Church, to make ruins more
profitable for them than the destruction of beliefs and
morals. Once de-Christianized, the masses demand equality
absolute and the right to all pleasures. One of the insurgents of the
the days of June 1848, he said it with brutal cynicism: “Qua-
"Forty-eight hours of looting and silk dresses, that's our
" program. "

This is how the Republic follows in the footsteps of the monarchies.
liberal or democratic Caesarisms, and the Commune of
behind the conservative republics.

Socialism is entirely contained in embryo in the doctrines of
Freemasonry, in the symbolism of its degrees. But the free-
aristocratic or bourgeois masons who were regimented in the
lodges and who zealously propagated these doctrines, as long as they were

personally protected by a strong government and the action

Church morals, stubbornly refuse to implement them once
that they are facing the demands of the street. That's how it is.
that we could see, in 1848, many lodges transformed into clubs
Conservatives... of the Freemasons' fortune. Today
still in certain lodges in Paris, political economy
is highly regarded, and naive republicans defend it with
conviction the rights of capital and preach resignation to it
salaried employment (1).

For its part, the International does not spare the sarcasm of the
Freemasonry. In 1870, she solemnly excommunicated him.
in Lyon (2), and this year in the same city, a committee
The radical party demanded that its candidate declare that he was not
Freemason (3).

But, however violent this antagonism between the
Soldiers from both armies, the commanders do not agree. The In¬
international and the various socialist organizations, have just
that here it was in the hands of men who were more or less in the
dependence on the supreme leaders of the sects, and these have
so far succeeded in diverting the fervor against the Church
revolutionaries of the proletariat. The Jacobin element, either in the
Parisian commune, or even currently, obviously
the advantage over the purely socialist element, we have seen it today
eminently the proof.

However, this policy of balance and intrigue cannot
not always able to control the passions it unleashes and the opposition
of interests between Freemasonry and the International, between the

(1) The summary can be seen in the Masonic World of January 1880
of several economic conferences held in lodges by various
speakers, and to grasp the expression of their profound astonishment in the face of
the ingratitude of the socialists and the impotence of their reasoning
on popular desires.

(2) See the brochure entitled ∗. Six months of red flag in Lyon
(1871).

(3) Fact cited by Le Monde maçonnique of January 1880.

Jacobinism and Socialism, if we want to represent the diver*
the cite of sects under these names, this opposition, we say, is
real, because it stems from the nature of things and the position
social of their members.

United as long as the Christian social edifice stands, the different
your layers of secret societies enter into conflict, when they
believe they have triumphed definitively, and they often undo their
work, thus anticipating its own confusion the hour of the juices
divine tices.

These rivalries and movements, sometimes parallel, sometimes opposed
sesame seeds are one of the most important elements, and sometimes the
more difficult to appreciate, the actions of secret societies in
contemporary history.

We will find the picture as accurate as possible in a history
Torian to give it in the two books that divide the work of the
Father Deschamps: one is devoted to the principles of societies
Cretans and their doctrinal influence on contemporary society;
the other to their history and the part they played in the revolutions
modern-day solutions*

BOOK ONE

THE DOCTRINES OF FREEMASONRY

AND Lute. REVOLUTION

"Whatever one of you, venerable tVirea, may be able to
it is perhaps surprising that the war waged in our century
to the Catholic Church has taken on such large proportions.
But he who has Lien understood the character, the ten
dances, the goal of sects, whether they call themselves Freemasons*
niques or that they take another name, and if he
compare with character, nature and development
The nature of this declared struggle against the Church is almost evident.
the entire surface of the globe, cannot revoke in
doubt that the present calamity should not be attributed
mainly as to his cause, to the tricks and to
machinations of these same sects. It is from them that

It comprises the synagogue of Satan. Above all, reveal

and attack the error of those who, whether trotters or deceivers
Pes, do not hesitate to assert that social utility,

progress, the practice of mutual benevolence
are the sole purpose that these conventicles set for themselves
dark>.

(Encyclical of SS PIUS IX,
(of November 21, 18-73.)

CHAPTER ONE

THE BASIC IDEA OF FREEMASONRY AND SECRET SOCIETIES

I. - DIVINE TRUTH AND THE HUMAN IDEA

The entire order of human societies rests on a fundamental truth.
mental and a fundamental fact.

The fundamental truth is that man was created by God.
that his ultimate end is God and that, consequently, all his actions
tions, all manifestations of its activity, must tend,
each in its own order, for this purpose.

Religion is the first of the means given to man to
to achieve this end: it connects him to God through gratitude
that he makes of his subordination and through the use of spiritual graces
those that the Creator's goodness has prepared for him. The morality of the actions
The essential criterion for human activities is conformity to this purpose.
and to that order. The general society that exists among all men
my by virtue of their common origin and end and which
materially translated through the exchange of economic services, the
family which ensures the preservation of humankind, the different
your nationalities that divide the world, the legitimate political authority
time which maintains peace within each nation, the
public freedoms that allow every man to fulfill his duties
duties towards God, towards himself, towards his family, towards
his fellow citizens, and finally property, which is the condition of order
natural economic activity, and which ensures the perpetuation of work from which
Humanity awaits its sustenance, all these various orders of things,

the mother of secret societies

in which man moves and acts, are in reality so many
coordinated means by which it must strive towards its ultimate end,
and it is within this hierarchical coordination that all rights
of family, of citizen, of property owner, all public freedoms
private and economic issues find their raison d'être and their
a guarantee against abuses of force, whether it comes from a despot,
of a man superior in intelligence, or of a multitude having
For her, the power of numbers.

This natural order of things, which is essentially in accordance
Right reason, common sense, is indeed constantly threatened
by human passions, which lead man to rebel against
to be God, to take himself as his end, and to oppress his
similar.

This disorder is caused by the fundamental fact of the original fall
Nelle. Man is tempted at all hours by an evil spirit
who hates God and his creature. The tempter encounters a complicity
secret city in the human heart, despite the protests of the
reason. But God, in his infinite mercy, has repaired this
fall through the infinite wonder of redemption due to merits
the abundant merits of his Son, the eternal Word incarnate. These merits
are applied to man through a visible Church,
essentially unique, and whose organ is a hierarchy about
weaving at the infallible and indestructible seat of Peter.

Not only does the Church have a mission to guide men
in spiritual paths, but also she guards the deposit of
truths of the natural order, which passions fail to recognize.
is, in this dual capacity, the cement of society and the conservative
of civil order.

The Revolution essentially consists in the negation of
this coordination of things, this subordination of all the
Human actions are brought to their ultimate end. It puts human rights first.
in place of God's law and, through a radical reversal of
Order posits man as his own end.

A profound thinker, who also thoroughly studied action and
Father Pachtler summarized the doctrines of Freemasonry in
a single word, the fundamental idea of Freemasonry and of all
all the secret societies that derive from it: it is the deification of
humanity, or man placed in the place of God.

"This expression of humanity, with the ambiguous meaning that has been given to it

given for a century and a half, is, like a dozen other neo*

logics, at the same time the veil it conveys of error.

This word is used by thousands of men in a confused sense,
no doubt, but still, however, like the nom de guerre of a
a certain party for a certain purpose, which is opposition to Christianity
positive. It does not only mean the human being as opposed to the being
bestial, not just a collection of thoughts, aspirations and rap-
ports worthy of man, but also the human being alone, in opposition
to Christianity. It thus has a political meaning that already stands apart from the
passages quoted above from Kant and Herder, and which will appear again
more clearly in the following documents. The specious colors
with which it appears, far from contradicting it, prove, on the contrary,
either a misunderstanding in the very conception of things, or a conni-
tacit agreement with the enemy.

"Therefore, humanity, in its real and objective sense, is this notion which
posits as a thesis the absolute independence of natural man, in the domain
intellectual, religious and political, and who denies any supernatural end for himself.
In a subjective sense, as a duty, humanity is recognition
of this universal independence, and the corresponding disposition of our
own actions, so that the independence of others is not compromised
bred by us, but that the purely natural perfection of the human race
Maine should be guided towards the paths of progress. With this we have the
fundamental dogma of Liberalism today (1).

(t) Here, for example, is how a contemporary German author, Mr. Blunts
Chli, professor at Heidelberg, Grand Master of the Grand Lodge of Bayreuth, presents the
Theory of the modern state, or the essence of liberalism:

The modern state is founded on human nature. The state is a
"a human community of life, created and administered by man for a purpose"
" human.

c Modern conception, while not religious, is not irreligious.

Modern science admits that it cannot penetrate the thoughts of God, but it

< strives to understand the State in a human way.

"Modern consciousness hates all theocracy. The modern state is an organization-

< human constitutional tion; its power is regulated by public law; its po-
Clitique seeks the public good according to the conceptions of human reason with
c human resources.

c The modern state considers itself as a person composed of a spirit (Ves-
€ national title) and of a body (the constitution). He feels independent and free, mê-

< me in the eyes of the Church, a collective entity which also has its own spirit and its

< body; and he affirms his elevated right on bllb. » (General Theory of

the State.)

And in Italy, one of the founders of revolutionary unity, Mr. Scialoja, said to
Parliament in January 1867:

c There are no more mixed questions; the human principle, which knows everything, wants to
(the right to decide everything alone. That's why you—"I heard them, yes, they were based

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the core idea of secret societies

a. To the three initial errors found in this notion of the human
manity, namely: the original perfection of man, the negation of
any supernatural end for him and his absolute independence, correspond
tooth, adds Father Pachtler, a series of steps on the path to evil which
Humanity is God, — Humanity making itself God, — Humanity
To God: such is the edifice that Freemasonry seeks to erect to the
the place of the divine order, which is Humanity with God (1). »

II. — THE MASONIC LEGEND

This idea of humanity placed in the position of God, the Franc-
Freemasonry does not express it bluntly at first glance; but
She incorporates it into all her rites, and expresses it through all her symbols.

A vast temple to build; apprentices, journeymen
and the masters who work there; Iliram or Adonhiram, one of these
masters, murdered by three of his companions to wrest the
password or master's word; the body of this master
buried in the earth to be found and replaced; his death to be sold
ger; the construction of the temple resumed to be completed: such
is the fundamental and universal allegory, basis and essence of the
Freemasonry and all secret societies. Thus the teaching
all their rituals and manuals, their orators and their inter-
the most authoritative priests. This allegory is indicated in the gra-
apprentice and journeyman; it is long developed
He progressed through the rank of master and gradually completed and clarified himself.
cissant in the grades of Ilosc-Croix, Kadosh and the der-

"on the existence of a spiritual power, the only one competent on certain questions, say*'
"appear successively before the omnipotence of civil power. The concordat"
"with France was misunderstood from the day after its conclusion by the publica-
"tion of organic articles. Spain, Italy, Austria do the same, without
"Concern for the rules of bilateral contracts and justice, because the State often -

"Ratn does not admit any right against his right, and his claims are summarized in
"these words: The Church must enjoy the freedom due to it as to any association"
"A transaction permitted by the state."

Freemasonry maintains the same memo language everywhere.

(1) Dkr Gotze deu Huma.nitæt ODER das positive der Freimaürvreï (The challenge
(the cation of humanity or the positive side of Freemasonry), by GM Pacliller
'ht-s*. Fntxmrg-eu-flrisgmi. Ilonler, 1'75,

higher grades of the Misraïm rite, where she reached her final destiny
loppement.

What is this temple? Who are these companions, assassins of the
Master? Who is this master? The entire philosophy of history...
temporary is contained in the solution to these questions; there
they also find all the secrets of Freemasonry and the so-
secret societies; in this solution lies the foundation of all ranks,
the key to all mysteries.

However, we claim to offer this solution here and to bear the consequences
evidence up to the point of demonstration.

This temple is the temple of nature or the Masonic golden age.
fuck.

The God who is worshipped there is nature itself, the God-
everything, God-pan, the fire which is its essence and which has for
representing the sun and the Indian lingam, everything that is
more backward, more materialistic, and more muddy in the
the depths of old paganism.

The assassin companions to be pursued and exterminated are:
lies or superstition, ambition or tyranny, ignorance
France or prejudices; that is to say, under names such as the en-
secret societies, religion, and especially the

CATHOLIC RELIGION, MORALITY AND ALL RULES OF MORALITY,
THE MONARCHY AND ALL AUTHORITY, THE FAMILY, PROPERTY

and nationality, Christian education, equality, freedom,
the fraternity itself, this triple and brilliant Masonic veil
screw, the papacy finally, both for itself and as being
the summary, the center and the guarantee of all these great and divi
things which constitute and upon which rests, as upon its foundation,
the society that must be destroyed in order to return to nature.

The master to be avenged, the resurrected Hiram, victorious over

all his enemies and assassins, the worshipper and all together the a¬
The gilded one of the temple, he is the true mason, the philosopher, the sage,
primitive man, man returned or brought back to the golden age, to the
state of nature or wilderness, which is the quintessential state of freedom
masonic.

the core idea of secret societies

III. THE ALLEGED SIMPLIFICATION OF MORAL LAW OR PRIMITIVE FREEDOM AND EQUALITY

Of all Christian dogmas, there is none that is more than France-
Freemasonry does not attack more radically than that of origin sin.
Ginel, despite the painful testimony of conscience and the uni
The universal belief of humankind. In this, it is not only
the foundation of Christianity, but also all civil constitutions
which it overturns, for it is on this fundamental fact that the other rests
social authority at all levels.

"Moral and religious errors, and above all this fatal one"
belief in the natural perversity of man, he said,
Forty years, the Globe, the Masonic journal, is the cause of almost
all human wickedness. Man is born good, the ins
"only institutions are bad" (vol. II, p. 210).

A short time ago, F.∗. Peulevey, deputy for Le Havre, repeated
was in a lodge in Paris, as a conclusion to the entire work
of Freemasonry: "Therefore, let there be no more talk of rehabilitation-
"Quote: Man has never fallen; he only grows in-
"cease." (1)

This was already the thesis of Rousseau, an illustrious Freemason,
in the Social Contract; it was that of the constituents of 1789 and
of the Convention members of 1793; it is still that of all the systems
my contemporary socialists: now, both groups have drawn
this fundamental error in the teaching of the lodges.

Since man is good by nature, these are the prescriptions
morality is the source of evil, and these are the institutions.
starting with religion and ending with property, which
make them bad.

However, that is precisely what a high-ranking official clearly states.
German Freemason, the Jew Bechstein, in his Masonic Manual
fuck:

"Freemasonry possesses, in its symbols, other treasures than it
division between those who practice the moral law in its entirety.

(1) Chain of Union, Masonic journal, year 1877, p. 84.

THE SIMPLIFICATION OF MORALITY

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Here, we have a more pressing need to keep the Freemason secret.
NERIE. Its secret lies in the simplicity of the moral law, in its
Unlimited tolerance, and in the chaining of his ranks. Everything floods him
wants to be happy; the enjoyment of life is a right for every man
me, but this right is eroding under the pressure of current events (1). »

As we shall see in the following book (chapter V), the mind
Freemasonry, at the end of the 18th century, was entirely summarized
in the sect of the German Illuminati, founded by Weishaupt.
This sect seized control of the lodges at that time.
from across continental Europe, and its aims continue to inspire
Even today, those behind the scenes still control the entire order. However,
Weishaupt in his writings, which were intended for initiates only,
and that a providential chance alone caused it to fall into the public eye.
cited (2), thus outlined the fundamental thought of his system
Theme:

“Equality and liberty are the essential rights that man, in
Its original and primitive perfection was received from nature. The first at
The tinge to this equality was brought by property; the first infringement
Freedom was championed by political societies or governments;
The only supports for property and governments are religious laws.
its and civil rights. Therefore, to restore man to his primitive rights of
For equality and freedom, we must begin by destroying all religions.
all civil society and ultimately the abolition of property (3). »

These few lines indicate the core idea of Freemasonry and
of all secret societies: it is present in embryo within the ranks.
symbolic, in those given to all comers; it
develops scientifically in the higher grades, and is realized
brutally in the communism of the International and anar-
the schism between Bakunin and socialist democracy.

(1) Quoted by Eckert, Masonic France in Itself, French translation by
Gyr, 1.1, p. 246.

(2) The writings of Weishaupt and his principal followers, seized and publicly available i
[The documents] were deposited in the secret archives of [the Bavarian government]
Munich, with orders from the Elector of Eu to communicate the originals to anyone
would have some doubt about their authenticity. Barruel and Robiano reproduced them in

French, all the important parts, one in the Memoirs on Jacobinism, the other in his History of the Church, which no one has ever contested truth and accuracy.

(3) Illuminated Code. General System. (V. Robiano, Continuation of the History of (The Church, vol. II, supporting documents, p. 395 and all the rest, pp. 391-457.)

the core idea of secret societies

But to make this demonstration, it is necessary to analyze the negatives. destructive actions that make up this synthesis of evil, and we In the following chapters, we will demonstrate Freemasonry and destructive secret societies - against all religion, - against all morality, - of the family, - of the entire order of civil societies, - and finally, property.

We will demonstrate this by analyzing the ri- the texts of the different grades and the writings that reveal to us the spirit general of secret societies.

Indeed, there are books whose authority and testimonies are of such great value, that they alone suffice to convey the conviction in the most prejudiced minds. These are the minds of the founders. Masonic sects, their supreme directors, their propagators and their main followers, those of the historians of their most authoritative works, as chosen by public opinion among their principal initiates; these are those whom the highest Masonic authority, the Grand Orient itself, approved and whose printing he has authorized in authentic judgments; These are the ones, finally, which were published by secretaries or officers. the highest ranks of this same Grand Orient could only have been achieved with his permission and under his guarantee. (See Introduction, II.)

Undoubtedly, it is there, in these writings, in these books, that reveal themselves in a more brilliant light, despite the precautions and the veils with which we still seek to envelop them, the spirit of gene- The nature of secret societies, their tendencies and their purpose.

CHAPTER TWO

DESTRUCTIVE SECRET SOCIETIES OF ALL RELIGIONS

I. — Weissaupt and the German Enlightenment

The earliest writings that appear are those of Weishaupt.
the founder of the Enlightenment.

Now, here is how Wc Shaupt speaks of the goal of Illuminism:

“He who wants to work for the happiness of humankind,” he added
to the contentment and peace of men, to reduce their discontent
In fact, he must scrutinize and weaken all the principles that trouble
Their rest, their contentment, and their honor. Of this kind are
all systems that oppose the ennoblement and perfection of the
human nature — (original sin among other things) — which, without necessity,
multiply evil in the world, or represent it as greater than it is
is not; all systems that degrade merit and human dignity,
which diminish confidence in one's natural abilities — (humility, sa¬
credence, grace, prayer) — ; which denounce human reason — (faith, reverence
lation, mystery) — and which thus open a free path to imposture
— (to all revealed religions) —. All theosophical systems and
mystics — (any religion, any philosophy that has God as its basis and
(for the purpose) —, all those who have any close or
distanced from these systems, all the principles that derive from the theo-
Sopbie, often very much in our hearts, ends up leading the
men at this term and belong to this class (1).

(!) Corrected system of Illuminism with its ranks and constitutions. Instructions
instructions for followers prone to the mania of believing in and worshipping a God, by Ac
'Weishaupt. Bmue), Memoirs, t. III, p. 185.

He also wrote to Zwach, an aulic councilor, one of his pre-
First followers admitted into the sect, under the name of Cato:

"You know that the unity of God was one of the secrets revealed in
the mysteries of Eleusis. Oh! for that, don't be afraid to find nothing of
similar to mine.” And again: “Send me Brother Nu-
Menius — (he was a follower who still believed in God) — and try to
to connect with me: I want to try to cure him.
theosophy and to return it to our object (1). »

Thus, the destruction of the Christian religion and of all religions,
The very annihilation of the idea of God, that is the goal of the Enlightenment.
nism clearly proclaimed by its founder.

However, to achieve it more successfully and to pervert
To attract a greater number of souls, it required hypocrisy, and
slander and shameful frauds, and they did not shrink from them
none of these means.

“To gather and put into action,” wrote Cato the same place
A follower of Weishaupt, Baron Knigge, so famous in the Enlightenment
me under the name of Philo, to contribute to our purpose and
those who reject all divine revelation, and those among the corn-
threatening individuals who believe they need it, to solidify their ideas, it was necessar
to find an explanation of Christianity that would remind the superstitious
to reason, and which taught our wise men, more free, not to reject
the thing for abuse.

"This secret was meant to be that of Freemasonry and to lead us
to our purpose. However, despotism grows daily and es-
Taking liberty also means gaining ground everywhere at once. J1 therefore had to
Here, we bring together the extremes. We therefore say again here that Jesus did not have
He did not establish a new religion, but he simply wanted to
to restore natural religion to its rightful place; by giving to the world
a general link, by spreading the light and wisdom of its morality,
By dispelling prejudices, his intention was to teach us to ourselves
to govern ourselves and to restore, without the violent means of revolutions
tions, liberty, equality among men. It was not, therefore, a question of
than to quote various texts from Scripture and to give explanations
True or false, it doesn't matter, as long as everyone finds a meaning they agree upon.
with reason in the doctrine of Jesus. We add that this reli
The simple gion was subsequently distorted, but it maintained itself by
the discipline of secrecy and that it was transmitted to us by Freemasonry*

(l) Original writings, 1.1, lolircs 4 and 3 to Cato, ibid., p. 181-182.

Weishaupt and the Illuminism H

Spartacus - (that's Weishaupt's nom de guerre) - had gathered
Plenty of data for that. I added my own to the instruction.
tion for both grades (Scottish of St Andrew and Epopte or priest);
Our people thus see that we alone possess true Christianity.
All that remains for us is to "add a few words against the clergy and the
princes. However, I did it in such a way that I would like to give these
degrees to popes and kings provided they had passed through our
tests.

"In the final mysteries, we must first reveal to
followers of this pious fraud, then to demonstrate through writings the origin
the source of all religious lies, their connection or their relationships
mutuals. We end up telling the story of our order (l). »

In the second part of the instruction for the insinuating brother

or recruiter Weishaupt also wants us to emphasize the uncertainty
where we find ourselves today on the nature of the soul, its immortality
tality, its destiny... and that in the meeting of the Minervalists
(second grade) we read and sometimes comment on passages from
the Bible, sometimes passages from Confucius, Epictetus, Seneca
that, by giving both groups the same authority.

"With our beginners," he wrote again to Cato, "let us be prudent."
teeth on books of religion and politics. In my plan, I
They are reserved for the great mysteries. As for now, let's not give...
to the students than historical or reasoning books. Morality
First and foremost, this must be our focus. Faucet, Mirabeaud, System of the
nature, published by Diderot under the name Mirabaud, the System
social issues, natural politics, the philosophy of nature, and the like
— (materialistic and atheist books, as everyone knows) — are intended
for more advanced grades.

"We must now carefully hide them from our students and special
especially Helvétius, On Man. If, however, one found at
some of these books or others like them, without praising them or
"If we blame them, we'll leave them to it."

And in his Instruction for followers prone to mania
to believe and worship a God, he teaches them to put aside the
creation like a chimera unknown to all of antiquity, to be reduced
All religions have two systems: one, that of matter
co-eternal with God, part of God, emanating from God, launched
outside of God and separated from God, to become the world; and the other-

(1) Original Writings, vol. II. — Letter from Philo-Kniggo to Cato. Barruel, Memoirs
res, t. III, p. 150.

being, that of matter co-eternal with God, without being God, but
crafted by God for the formation of the universe. Thus, God is not
more than an architect. On these assumptions, he builds a story of
all religions, which makes them all equally absurd.
in the same speech makes a compilation in his own way of all
the schools of philosophy and its systems and, trampling on them.
He gathers all the historical data and extracts it from these systems.
Christianity and all religions. The result is that
All religions are founded on imposture and illusion;
All of them ultimately make man cowardly, lazy, and spineless.
and superstitious; that all of them belittle him and disturb his honor.
Such is the spirit of all ranks: everywhere the attentive man sees
atheism is emerging; nature does everything; it is on nature that one
account; it is its original state that we want to restore, and in the last
last rank, that of mage or philosopher, which he was determined
split for the recipients to keep in writing, Weishaupt, summarizing

all the others, abandoning all ambiguities and all the
allegories, openly lays out the fundamental principles of the Spi¬
Nosism. Everything there is material: God and the world are but one
same thing; all religions are inconsistent, chimerical.
ques and Y invention of ambitious men.

II. — Saint-Martin or French Illuminism

O

After Weishaupt, it was Saint-Martin, the theorist of the Illuminati.
me French, whose followers have had the greatest influence on the
lodges throughout Europe, in the period immediately preceding
The Revolution. Louis Blanc speaks of his work in this way. [The following appears to be a
and of truth: "In the name of a pious spiritualism," he said, the
"An unknown philosopher spoke out against the madness of human cults."

"Through the paths of allegory, he led into the heart of the kingdom"
“mysterious than in their primitive state—(state of pure essences)
“Prils) — the man had inhabited it.” — “He was not only
“revered,” says Findel in his history of Freemasonry,

"like a gospel by isolated Freemasons; but in Germany"
"It was considered a mine of true Masonic science."
"and it was particularly recommended to the FF.*, initiatescheva-
"Asiatic liers. Brother Claudius translated it into German."

Here is how Saint-Martin himself explains his system, re¬
Renewal of the Manicheans and Neoplatonists:

Man is now composed of two beings, one sentient, the other
intelligent. We have suggested that, from its very beginning, it was not
not subject to this assembly and that, enjoying the prerogatives of being
Simply put, he had everything within himself and needed nothing to sustain himself, since
everything was contained within the precious gifts he received from his principle.
From its very beginning, man was therefore bound by the law to rule over the region
sensitive, as it still must be today; but, as it was then
endowed with incomparable strength and that he had no hindrance, all the
obstacles disappeared before him. Today he no longer has, despite
The same forces were at play. When the lightning stop had been pronounced
Having been accused of wrongdoing, all that remained of all the gifts he had received was
shadow of freedom, that is to say, a will almost always without strength and without
empire. All other power was taken from him — (even that of intelligence,
(as he supposes below) —, and his reunion with a sentient being
reduced to being nothing more than an assemblage of two inferior causes in
similarity to those that govern all bodies.

What fruits could man produce today, if, in

the impotence we know him to have; he believed he had no other law
that his own will and if he undertook to walk without being guided
by this active and intelligent cause on which he depends despite himself, and of the
that he must expect everything from, as well as from corporeal beings among whom
Is he so sadly confused?...

"However, this is the path that men have followed, that is to-
To say that they almost never looked beyond the senses. However,
this sensitive faculty being limited and lacking the necessary power to
directing itself will only ever present repeated evidence of
variety, dependence, and uncertainty. Indeed, all branches of
Do the civil and political order that unites different peoples have any other
But what about matter? The very moral aspect of all their establishments
Does it rise above this human and visible order? There is no
even their most virtuous institutions that they have not reduced from themselves
even to sensitive rules and external laws, because, in
all these things, the teachers having walked alone and without a guide,
This was the only place where they had been able to set foot. The intellectual faculty
Therefore, the human condition is absolutely not responsible for such events.

"Let's begin by observing the most respected and most
universally widespread among all peoples, the one they look at
with good reason, as it should not be the work of their hands. It is
This is quite clear, given the zeal with which the whole world is occupied with this matte
sacred, which all men carry within them both the image and the idea. We
we observe in all nations a complete uniformity on the prw-

fundamental principle of religion. All recognize a higher being.
that they must pray, they all pray to him.

"However, the care that all peoples take to honor
The first being presents itself to us, like all other institutions,
differences and successive and arbitrary changes in the pr
tick as in theory; so that, among all religions, one
I don't know two who honor him in the same way. However, I...
The question is, could this difference occur if men had
taken the same guide and that they had not lost sight of the only light
a first step that could enlighten and reconcile them. It is therefore by distancing themse
from this light that man remains at the mercy of his own faculties... and
However, although he no longer knows if the tribute he is offering her is genuine
Rather than the one this being demands, he prefers to render one such as he conceives.
to the secret anxiety and regret of not returning any at all.

"This is partly the principle that gave rise to false religions and
who disfigured the one whom the whole world should have followed; then we will be able to-
we were surprised to see so little uniformity in the pious practices of
man and his cult, to see him produce all these contradictions,
all these opposing practices, all these conflicting rites,

Indeed, they present nothing true to thought. Isn't that where the image
With man no longer having any restraint, everything is the work of his own inhibitions.
price and his blind will? Isn't that, therefore, where everything
must appear indifferent to reason, since it no longer sees any connections
between this cult and the being to whom the teachers and partisans want
Apply it?

“We have seen that, despite all the reasoning about nature,
Men were obliged to submit to his laws; we have enough
made it known that laws of this nature were fixed and invariable, what
that, through a sequence of two actions which are in the universe — (of the good and
of the bad principle, one of the fundamental dogmas of Martinism and of
most Masonic lodges (as we shall see) —, their ac¬
Compliment was often disturbed.

We therefore already know with certainty that it is in the nature of the body
a real power superior to man, which subjects him to its laws...
If man is subject to this nature, how much more will he be subject to
higher principles that guide and sustain it. What will it produce?
Therefore, anything he can do, imagine, say, or institute that goes against the laws
of these higher principles? Far from being the slightest bit like them?
altered, they only further demonstrate their strength and power.
leaving the man who distances himself from it to his own doubts and to
uncertainties of his imagination and by forcing him to crawl as long as he
will want to ignore them.

"We can therefore no longer doubt that the reason for all these differences*

the teachings that nations offer us in their dogmas and in their worship
This stems from the fact that they are not supported within their institutions.
of this active and intelligent cause.

"Nor should I be asked currently which one is the one
of all established cults, which is the true cult; the principle that I
The question I just asked should serve as an answer to all questions about this object.
jet (1). »

Thus, dogmas and cults, everything is false in all religions.
that exist or have existed in the world, since we
We have lost our primitive state of pure spirits. Hardly the world
Has he retained its fundamental principle, or the idea of being there?
superior. For the word of God is never found under the pen
of the unknown philosopher; again, applying the same reasoning to him,
error criterion, lack of uniformity, this fundamental principle
Is the mind also obliged to faint? All religions,

Indeed, according to the philosopher, they present not only differences differences and varieties in the practice of worship to be rendered to the being superior, but also in theory or in the very idea that it They give us information about this being. Everything they teach us about his existence, and its nature, are therefore, for the same reason, the work of man's whim or his blind will. And as he Nor are there, in the world, two men who resemble each other. perfectly, and in nature and in the same species two individuals, on the same tree two leaves that do not present well Given the differences and varieties, it would follow that man, his The body, the entire external and sensible nature, is but one illusion, the work of caprice and blind will.

What will remain standing? Nothing, zero. And this consequence, the unknown philosopher not only admits it, but undertakes to demonstrate it through a cabalistic process:

“We can also look at the whole circle,” he added, like a corporeal being whose circumference is its shape or body, and whose center is the immaterial principle. Separating this principle from its Body shape, isn't that the same as separating the center of its circumference, and, consequently, the same as removing the unit one of the ten-zero decimals, which represents the whole world. But if we remove one unit of the tenth denier, it is quite certain that only nine will remain in number. However, we are left with the figure zero, 0, or the circular line.

(1) Errors and Truth, pp. 199, 200, 201, 205, 206, 207, 208, 210, 211, 220, 221.

ary, or finally the circumference. Let us also see, according to the ratio existing between zero, which is like zero by itself, and the number nine or that of extent, if we should have so lightly blamed those who claimed that the matter was only apparent (1).

"Man has therefore gone astray," the founder of the Mar- lodges always said. tinists, starting from four (the only norm that is four times its root or of one) to nine (which is equivalent to zero); it will not be able to find itself that by going from nine to four, a sacred, quaternary number, that we Let us call the generating principle the number that produces all beings and that serves as their measure (2).

"But how to execute this incomprehensible return from zero to generating principle, having only a shadow of freedom left, a will almost always without strength and without empire, all other power having was removed, a blind will and without the necessary power to direct itself Even? How can I go back from nine to four with a body that forms around A dark veil hangs over us, hiding from our sight the true light that is both a continuous source of our illusions and the instrument of

our new crimes, although only a mere appearance equivalent
How, in such a state, can one regain the blessed quarter?
naire, when, endowed with incomparable strength, having no hindrance, all
obstacles disappearing before him, when he has everything within him and has
needing nen to sustain himself, man could not preserve this divine quad-
tenary (3). »

To recognize the superior being, to submit to its laws? But that is
The question is the return from nine to four. What
What are the laws of this superior being? What is this superior being?
The laugher himself? Where is he? What are the paths that lead
Is it his? Who will lead me there? Who will make me walk there, since everything
power has been taken from me, and surrounded by darkness, chained to everything
Your share in the illusions of the senses, I barely have one left
Hour of freedom? Let's listen:

"Such, as we know, is the unfortunate state of modern man that he
cannot, not only reach the end, but even make a single
not in this way, without any other hand than his own opening it for him
the entry, and support him throughout his entire career! We also know
that this powerful hand is this same physical cause at the same time
intelligent and active, whose eye sees everything and whose power supports
everything in time. But if his rights are exclusive, how can man,

(1) Errors and Truth, p. 460.

(2) Ibidem, p. 38, 414, 416.

O'-'l Ibidem, p. 200.

in his weakness and in the most absolute deprivation, could he in
Can nature do without such support on its own?

"He must therefore acknowledge here once again the existence of
this cause and the indispensable need he has for his help
to reinstate his rights. He will also be forced to admit that,
if she can fully satisfy her desires on her own, despite the difficulties
which worry him, his first and most useful duty is to abjure
his fragile will, as well as the false glimmers with which he seeks to
to color the abuses, and to rely only on this powerful cause
which, today, is the only guide he needs.

“Why can I not lay down here the veil with which I cover myself and pro-
to name this benevolent cause, strength and excellence
even on which I would like to be able to fix the eyes of the entire universe
Towards! But although this ineffable being, the key to nature, love
and the joy of the simple, the torch of the wise, and even the secret support
des^blins, never ceases to support man in all his steps, as

He supports and directs all the actions of the universe; however, the name
whoever would make him best known would suffice, if I were to utter it, for that
the majority disdained to believe in its virtues and distrusted
of my entire doctrine. To designate it more clearly would be
to avert the goal I would have of having him honored. (1)."

He would become known later and throughout the entire Masonic movement.
But, in the meantime, here is the man, well ahead. Religion...
She reduces it to zero; she leaves him only a shadow of freedom;
We shroud it in inextricable darkness, and we want, for the sake of saving it
to or to return from nine to four, that he recognize a
cause which is the key to nature without which nothing can be done
to know, nor take a single step in the comeback career! And this
Because, we don't even want to tell him the name, and it would be enough to
Tell him so he won't believe it!

Is that enough contradiction and absurdity? No, let's listen
Again :

“Whatever man’s discoveries may have been, after having recognized
naked a superior cause in nature, after having recognized that it
was superior to his thinking; he couldn't help but admit that he
There must have been laws by which she acted upon the one who...
was submissive, and that, if the beings who were to expect everything from her did not
If they did not fulfill these laws, they could not hope for any enlightenment.
No life, no support.

(i), "Error" and beyond Truth, p. 635.

Thus man would know the superior being, would know its name
that we cannot and do not want to tell him, even if he fully understands the necessity
necessity or the impossibility without him of knowing the path that leads there
To do so and to take a step there, he would still need to know its laws and
that he submit to it in order to be able to hope even for something from him
mother and some support.

“But, you will tell me,” continues the founder of Illuminism, “when
men would eventually come to agree on the necessity
from this cause to direct all the conduct of men (when
(they would know and follow the laws), what means would they have
to know when she presides over it or not? because their dogmas and their
establishments of this kind lacking any uniformity, it
They absolutely need a law other than that of opinion to ensure their safety.
to make sure they are on the right path*

“If, however, this intelligent cause could never be conc
if he were not physically naked by man, he could never be sure of having

found the best path and to possess the true cult, since it is
this cause which must operate and manifest everything: therefore, man must
I can have the certainty we are talking about and that it is not
the man who gives it to him; this cause itself must clearly offer
the testimonies (sensitivity) are to the intelligence and eyes of man.
(therefore) of his approval; finally, if man can
to be deceived by men, that he has means of not being deceived
himself and that he has readily available resources from which he can reach
to provide obvious assistance (1). »

Thus, fallen man, in his earthly state, is powerless.
radical attempt to rehabilitate oneself, to even know whatever this
either with certainty, religion, worship, morality, government, laws,
that through support, insights, and absolute direction of the cause
Intelligent superiority that governs all in nature; and it does not
can obtain nothing from her, neither light nor support, except by submitting
to the laws by which it acts itself on what is subject to it
put. And this support, these lights, this absolute direction, these laws
and submission to these laws, that is he, he alone, subject to all the
errors and illusions of the senses, zero at the bottom, which must be undone
to cover within it, and, through sensory evidence, to discern what this
A superior cause reveals itself as the truth! But this evidence
density, it is to each man in particular that it must be given

(HO?* Krm.ur$ and do 1o tVrif^p, 222 and

born, since man can be deceived by men, and in
In this case, it would only be a new variety and difference added.
attached to all the others, and which proves it, according to the principle ab¬
The solution of the unknown philosopher, error and falsehood by that very fact.
Zero again and always zero; and, until everyone
receive the same evidence at the same time, and which, as sensible, does not
would still be zero, the lodges of German and French Illuminism
caes, although differing essentially and in their starting point
and in their aim, will however unanimously agree to de-
To declare all religions false, all priests imposters
without exception, and to work effectively towards the destruction of
both sides. And to that end, the Martinist lodges* come
They were about to throw their heavy burdens into the street under the name of spiritualis
baggage of contradictions and absurdities, reviewed again and augmented
commented on by superior minds, to open eyes and bring
to lead from nine to four the foolish masses who seek truth
rarity in necromancy, somnambulism and table turning

Yours. What justice of God over the sovereign infallibility of reason?
sound and its continuous progress!

III. – HOW THE SPIRIT OF THE ILLUMINISM STILL ANIMATES

Freemasonry

Brother Malapert, orator of the supreme council of the Scottish Rite,
recently pointed out in these terms the influence that the Enlightenment
had exerted influence on Freemasonry:

"For the practice of life we have sought a formula capable
to meet all the desired conditions. The one that best meets
to the operations of the masons can be read today on the frontispiece of our
plates; it is relatively new, as it dates from around the middle of the century
lastly, it was specified by one of our brothers named Saint-Mar
tin. The power of truth is so great that the motto revealed by Saint-
Martin dazzles everyone. The three words liberty, equality, fraternity,
arranged in this order, they indicate what a well-reformed society should be.
glea. All the workshops accepted them and the great men of the
Revolutions made it the motto of the French Republic (1).

(1) Quoted by the Chain of Union, Masonic journal, 1874, p. 85.

From a dogmatic point of view, the sacrilegious thought that makes everything
the core of Saint-Martin's system, namely that man can
To identify with the divine was, until recently, thus
expressed by a high-ranking Dutch Freemason, in this apostrophe which
is like an echo of the ancient serpent's words to our ancestors
First parents: You will be like gods:

“The spirit that animates us is an eternal spirit. It knows neither divine
neither of time nor of individual existence. A sacred unity reigns and
governs in the vast firmament. There is only one mission, only one
Morally, that there is only one God, yes, only one God, and that is why we are God.
Man is of the race of God. The spirit of man is the spirit of God, and
The spirit is indivisible. We, men, form a whole with the Great-
To be. Everything leads to this revelation: We are God!... He who is
feeling God lived in a life that did not touch death. (1)

No doubt, so as not to frighten timid minds and men
My honest men who go astray in the lodges, we do not employ

always a brutal language; we even adapt to the customs,
to the prejudices of the majority; but on every occasion the others
Masonic authorities have never failed to make the prevailing
principle of the absolute elimination of all positive religion.

F.-. Conrad wrote it clearly in the Bauhütte, journal
Leipzig Masonic lodge:

“Our adversary is the Roman Catholic, papal, infallible Church,
with its compact and universal organization. That is our enemy.
Hereditary and relentless. If we want to be true and honest
Freemasons, if we wish to advance our society, we must
to say out loud with Strauss: We are Freemasons and nothing else.
Freemason amateurs offer no advantage to humanity.
These are not values for our society. Christians or Freemasons:
Make your choice!

This is how Freemasonry understands the article in its statutes
in which "she does not concern herself with the various widespread religions"
"in the world, nor in the constitutions of states; in the sphere
"Elevated to where she stands, she respects religious faith and the
"The political sympathies of each of its members."

Here, among other things, is the official testimony of Count Fernig,

(1) Published in the official collection of Dutch Freemasonry entitled:
Janrbackje voor Nederlandsche Vrijmelselaren 5872 (1872).

Lieutenant Grand Commander of the Supreme Council of VEcos -
earthquake under the Grand Commander Duke Decazes. He was writing to a
Prussian brother, who still clung to coats and did not want
of Jews in the lodges i

"As a member of the High Council, Vice-President and
As a former bricklayer, I believe it is my duty to inform you that
Throughout France, the aspirant is asked not what his faith is, but
What is his life like? The French mason of the old rito believes that leaving
To maintain the difference between castes is to ignore the causes that have
Masonry produces. Our stake has no particular name; it is the
grand architect of the universe, the eternal craftsman of precise work,
who loves and patronizes all free and good men.

"To maintain the religious prejudices of the Middle Ages is to deny the law of the
To make progress is to assert that Freemasonry dates only from the Christian era.

This is to misunderstand the solemn tradition of royal art. The image cons
aunt of Solomon's temple, the very name of our heavenly master in
Don't the lodges, and many other practices, prove that we
Did they exist before the establishment of Christianity?

“Freemasonry is a religion in the sense that it unites men
between them, that she dedicates herself to universal fraternity and that she
strives to restore the primitive union of humanity.

"These, T.-G.*. F.*., are the principles we have in common,
principles that the High Council of France has always defended, and
of which I must give you testimony in the interest of justice and do
the truth.

"Count of Fernio,

"Deputy Grand Commander of the Ancient Rite."

Also, in Cairo, at the opening of the Nile lodge by the members
members of the Pyramids lodge, delegates from the Grand Orient of
France, Brother Julien, Venerable, reported this in these terms
same union, says the Official Bulletin: “The goal that we for
Let us continue to follow this eternal goal: to reunite all that has
was divided by ignorance, fanaticism and prejudice into one
single bundle... » — « without distinction of origin, race or of
"colour," added the speaker Louis-Martin (1).

A few days ago, on January 26, 1879, one of the leaders of the
Belgian Freemasonry, F.-. Goblet d'Aviella, said to the
Lodge of the Philanthropic Friends of Brussels:

(t) Bulletin of the Grand Orient of France, 24th year, 3rd series, 5868, p. 430.

"Freemasonry shows that it is not merely a philosophy,
the philosophy of progress, but also a religion, the religion of the ideal.
Can we dispute the usefulness of a vast association like Freemasonry?

O

rie, which, in the face of theocracies collapsing on all sides, is
it seems to be about dedicating temples, as we do today,
to the cult that will outlive all cults, because it rests on a concept
progressive tion of nature? » (1).

The same language echoed through the boxes from one end to the other.
of the world:

"Freemasonry," says one of its organs in Brazil, "is a great
temple, like the one in Rome of old, which gives hospitality to all
the gods, since they all together make up only one God (2).

We are therefore already permitted to conclude, with Mr. Le Cou-
teulx de Canteleu, that generally the true purpose of all the
Secret societies have always been, are, and always will be a struggle
against the Christian Church and religion (3). The principle com
This is common to all lodges; it is the denial of Jesus Christ, the
negation of all revealed religion, the very negation of all
A personal god, and the destruction of all worship. But these are not
there, so to speak, is the frontispiece of the Masonic temple and
the main inscriptions; we must go inside,
by walking through the vestibules and the various floors, and making sure
that, from the foundations to the summit, everything corresponds to it,
with a horrible fidelity to promises from the outside.

(1) Quoted by the Courrier de Bruxelles, (read on March 7, 1879.

(2) The Pelican, organ of Freemasonry, in Para, cited by Bishop Antoine de Mace-
do Costa, Bishop of Grand Para, Instruction on Freemasonry, considered at point
from a moral, religious and social point of view, 187 i.

(3) Sects or Secret Societies, P.-J.-II. Count Le Coulloux do Canteleu, pre-
face, p. 10.

FUNDAMENTAL GRADES OF ALL RJTES

IV. *- FUNDAMENTAL GRADES COMMON TO ALL RITES
APPRENTICE, JOURNEYMAN AND MASTER

These three grades, apprentice, journeyman and master, which are called
Also symbolic or blue masonry, form, according to all
the most authoritative Masonic writers, the very foundation of the
Freemasonry and all its branches, whatever the
names given to them. All rites, in all countries, are
built on this basis: the high or capital grades, called equal
Red or philosophical Freemasonry, added more or less
recently to better develop the spirit of Freemasonry, or
to give it its own direction in each country, they drew inspiration from
from each other and often even copied. It is therefore sufficient to study

the main degrees of the most widespread rites or those that have been used
of a type unlike all the others.

In our research through the Masonic temple, for
to better guide us in the interpretation of its rites and in the ex¬
To understand their mysterious symbolism, we will have recourse to
the authorized work of Fr... Bazot, Secretary General of the Grand-
The Orient: A historical, philosophical, and moral overview of the
Freemasonry. As the author himself says in the title of
He had been a bricklayer for 31 years when he wrote his book;
had also, before being appointed secretary of the Grand Orient, put
a manual, where Masonic rituals are reproduced,
and a Tiler, where the words, signs and attributes are reported
changes of all ranks.

We will also consult the Picturesque History of France-
Freemasonry of Brother Clavel, officer of the Grand Orient, and editor
from the Order's Almanac.

Finally, we will follow the Interpretive Course step by step, or the ex¬
plication of the symbols and the most hidden mysteries of the
Freemasonry of Brother Ragon, former head of office at the mi¬
Minister of the Interior, founder of the famous Trinosophists lodge
in 1823. The latter acquired in the Masonic order an in
questionable authority; he had seen the brothers gather around him

Berville, the Dupin elder, Dupin younger, Barthe, Mérilhou, Dupont
from Eure, Odilon Barrot, and other notable figures of the time; the im¬
pressure from his interpretive course solemnly authorized the
June 24, 1840, by virtue of a previous resolution of the Grand-
Orient. We are therefore sure to find nothing there that is not fully
in accordance with the principles governing the entire association, nothing that
tends towards the philosophical goal it sets for itself.

“Our religion,” said Brother Bazot, “is the natural religion, pri
The mythical, the one, universal, and immutable religion: that is the
Freemasonry.” And the secretary of the Grand Orient gives it
the historical summary immediately.

He first tells us about primitive worship, the God-cause, and
the immortality of the soul, discovered by men after they
had satisfied their basic needs through their industry,
Brahmins and priests of Egypt, sons of the first inventors
of a natural religion, rediscovered by Solomon, founded
dater of the temple and restorer of the Masonic order.

“Freemasonry,” he said, “is nothing other than primitive worship”
the thing that men discovered when they had satisfied their first

needs. The Brahmins and Egyptian priests transmitted them
mysteries to Solomon.

“Jerusalem, a victim of the revolutions, having been destroyed, the Jewish people
Having dispersed, this same Freemasonry spread with him throughout
the earth. These were the mysteries of Solomonic Freemasonry, which more
Properly, it is called Freemasonry or Freemasonry.
As pure as at its dawn, primitive religion reveals itself among us
in Freemasonry, unique, universal and immutable.

“Despite passions, vices, and crimes, one cannot dispel
to prove that men are not wicked, and that far from doing evil
For the pleasure of doing wrong, they seek to do good when their...
Mières will indicate.

"What strengthens the goodness of man is religion, and as
No religion commands evil; every religion is respectable.

“But religions, equal in their principles, differ so much
in their dogmas, that instead of bringing men closer together, they drive them apart
they are harming each other by proscribing themselves.

“God is provident; he sensed that religions, daughters of men, of
passions would arise that would destroy their creators. He therefore put
in the heart of every reasonable man a natural religion, this

religion which we all recognize as Freemasonry.” (1)

This first excerpt is already enough to convince us that the goal
The obvious characteristic of Freemasonry is indeed the negation and destruction
tion, in the souls, of every revealed religion. All religions
for her they are merely human inventions and works
men, daughters of men. God himself, as
The cause of what exists is merely a discovery of early humans.
my, when, after having provided for their basic needs, they had
allowing time to observe and reflect. As for the immortality of
the soul, to its punishment, to its reward in another life, this
are merely additions or inventions of the Egyptian priests or
Brahmins from India.

Let's now open Brother Ragon's Course:

“Freemasonry,” he said first in his introduction, “is not
a religion.

"He who makes it a religious belief falsely and distorts it."
The Brahmin, the Jew, the Muslim, the Christian, the Protestant, who have
their religion, sanctioned by laws, times, and climates, must
to preserve it, and they cannot have two religions, because these social laws

the sacred and appropriate to the customs, morals and prejudices of
Such and such countries are the work of men.

"Freemasonry, whose inspirations have a profound reach, is the
summary of divine and human wisdom, that is to say of all the per¬
conditions that can bring man closest to divinity. It is
the universal morality that is suitable for the inhabitant of all climates, to
The man of all faiths. Like them, she does not accept the law.
She gives it, because her morality, one and immutable, is more extensive and
more universal than that of native religions, which are always exclusive,
because they categorize individuals as pagans or idolaters, schismatics
ques, sectarian infidels, while Freemasonry sees in all these
religious men, their brothers, to whom she opens her
temple to free them from the prejudices of their country or the errors of
the religion of their fathers, leading them to love and help one another
both sides; for the mason pities and flees from error, but he does not hate it.
nor persecute her. (2)

(1) Freemason's Manual, by E. F. Bazot, member of the Academic Society
than the sciences of Paris, the Grammatical Society and several other societies
scholarly and literary works, second edition, revised, corrected, considerably enlarged
tée. Paris, Jourdan fils, 1812. Reflections on the origin, lineage and importance
of Freemasonry, p. 23 et seq.

(2) Philosophical and interpretative courses Introduction, pp. 37, 38.

Thus, while outwardly allowing each person to practice their religion, the
The first operation and the goal of Freemasonry is to destroy the
faith in the minds of the followers, by showing them all religions
like the work of men, like errors and prejudices
these things only serve to divide them, to incite them to persecute each other
between them. It is to free them from this that Freemasonry
is instituted; this is what the Grand Orient means by emirate goal
morally and philosophically.

To come to an agreement with Bazot, who practices Freemasonry
the primitive and universal religion, Ragon takes care to do more
far from this distinction: "The first man who, at the sight of the gold
The founder of this universe concluded that there was a God, who was the benefactor.
of the world; but the one who made him speak was an imposter." (1)
This is why Freemasonry is not a religion;
It is not based on any revelation whatsoever; it is the only
nature.

One of the first orators of the Mont-Thabor lodge in Paris,
said in the same vein:

“There is nothing more undeniably true than nature, than the
existence. The Masonic order derives from the ancient mysteries which, at their
in turn, only originated and had as their sacramental basis this
of the same nature. It is therefore undeniable that this royal art, this
A symbolic and mysterious temple, the Masonic order, finally, is the emblem
of nature, of pre-existing truth. This order is therefore the natural law
"Turelary, the one and only true religion." (2)

The preceding quotations were necessary for us to give
Let us gain an overall understanding of the Masonic temple. Let us enter
now in its interior as Ragon and
Clavel:

"The Freemasons' temple symbolizes the universe. Its vault is azure,"
starry like the heavens; a Masonic temple must be oriented;
One enters it from the West; the light is found in the East; in the South are
The masters were placed; the apprentice occupied the North, that is to say, the part
less enlightened. The word Orient, used to designate the place of the venerated
rable and dignitary brothers of the order, announces the place from which the lu-

(t) Philosophical and interpretative course, Rose-Croix degree, p. 313.

(2) The Freemason Orator, or a selection of speeches delivered on the occasion of the so¬
Lennities of Freemasonry, relating to dogma, the history of the order, and morality
taught in his workshops, collected by the author of the Masonic Manual, Orient of
Paris, Caillot brothers, 1823, p. 331.

physical inferiority that enlightens us, towards which man turns
always the eyes as if towards the source of its existence. This proves
also that the first cults were solar and aimed at rendering
homage to the divinity in its visible organ. As for us, the name of O*
The laughter given to this part of our lodges reminds us that the mysteries
Wisdom came from the eastern peoples, from whom flow through the
made all our acquaintances.

"Upon leaving India and Egypt, the mysteries took on the hue
the customs of the nations into which they had been introduced. In Greece
These were the mysteries of the goddess Delahonne; in Gaul, they were
the school of Mars; in Sicily, they formed the academy of sciences; at
The Hebrews, they became the reformers of a religion that was...
an arrival burdened with rites, ceremonies and beliefs that disfigure it
would. The pagodas of India, the pyramids of Egypt, the retreats of
the Magi of Chaldea were no longer the sources from which one would draw the
wisdom; every somewhat educated people had its own mysteries.

"The temples of Greece, the very school of Pythagoras, which has the most
contributed to spreading the light and whose disciples deserve all the
The confidence of the Freemasons stems from the sublimity of their principles and morality
of their feelings, have lost their high reputation; France
Nonsense replaces them. All the Pythagorean philosophers believed in
the eternity of nature and the transmutability of the elements within each other
others, and, according to Indian doctrines, the soul, in separating itself from the body,
returns to the universal soul that animates everything. And that is why the emblems
my ministers of the first order in the ancient mysteries were
the same as those of the leaders of Freemasonry.

"Thus the hierophant donned the ornaments of the supreme divinity,"
as later we will see the high priest of Jehovah represented in
our lodges by the venerable master whose emblem is the blazing star. The
The flamboyant canvas was once the image of the son of the sun, author of the seasons
and symbol of movement, of this Orus, son of Isis, this raw material,
inexhaustible source of life, this spark of uncreated fire, universal seed of
all beings.

"The sun and the moon, symbols of Dadouque and Epibôme, have
were devoted to the first and second wardens; that is why these
Leaders are called lights. Such is the Masonic temple and its principles.
pale decorations. The word "loge" given to it comes from "loga," which, in
The sacred language of the Ganges means world. The cave of Mithras, where the
The mages had their mysteries, and the cave of Athis also signified the
world. Persia, which is regarded as the cradle of initiation
scientific, gives to what we call a lodge the name of Jehan who has
the same meaning. Hence, no doubt, the name of the Lodge of St. John, a kind of
a pleonasm accepted by the Templars who are Johannists, that is to say

disciples of Saint John, in opposition to the Roman papists who are disci¬
Saint-Pierre Island:

“The lodge is also called a workshop, school, temple, or sanctuary; in
Indeed, a lodge is a workshop of initiation, a school of teaching, a
temple or sanctuary where one must develop, explain and make tangible
bles to the followers* through reasoning, symbols, allegories or
hieroglyphs, which serve as a veil for philosophy and religions
old.

"The sun and the moon, whose image decorates our temples, signify
morally, our institutions must be based on the laws of the
nature. It is the knowledge of these immutable laws that elevates the mason.
at the highest level of the social ladder; any religion, any association
A policy that deviates from these laws is formless, unnatural, and has no
of duration.

Two columns appear to support the entire structure; Brother Cla-

vcl informs us that these are "the Booz and Jakin columns: they
depicted are the two generative phalluses, one of light, of the
life and goodness; the other of darkness, death, and evil which en
"They maintain the balance of the world."

“The dogma of the two principles,” Master Ragon continued, “taught
under the allegory of light and darkness, indeed forms the basis of
Freemasonry, like all ancient mysteries. The stories
of Atlas, of Mithras, the struggle of Hormuzd and Ahriman, of Osiris and Ty-
phon, those of Christ and Satan are likewise only the personal struggle
petual of light and darkness, of the annual revolution of the
sun. Typhon means serpent, it also means a tree that produces
Apples, the Jewish origin of the fall of man. Typhon means
still which supplants, and signifies the human passions which drive out
our hearts the lessons of wisdom. In moral terms, it signifies pride, ambition
tion, superstition, hypocrisy, lies, ignorance, prejudices, darkness of
Vdme. » (1)

This is the first courtyard of the temple, the lodge of the apprentices.
This is the place where novices are brought before their initiation.
It is a room wallpapered in black where emblems are drawn
my funeral. On the mirrors are inscriptions capable of
To make you think: If you are capable of dissimulation, it seems, we
will penetrate you; — If you value human distinctions, get out,
We know nothing here; — We can demand the most from you
Are you resigned to making great sacrifices?

(I) Ragon, Cours philosoph., p. 88, 101, 121, 131, 174. — Clavel, Hist. pitto-
rm and the Introduction, pp. 75, 143, 146, 149. — Course, etc.

fundamental grades of all rites $0

"This room," the picturesque historian of France tells us,
Freemasonry is what is called the chamber of reflection; the can
Didat must write his will and answer three questions in writing.
tions, the first of which is: What are the duties of man
towards God?" (1).

"It's a way of testing the candidates," said Master Ragon.
present; but this first question does not seem logically possible.
the term; the terms seem clear, but when one wants to understand
When counting precisely, the difficulty becomes apparent. Do we want to define the
Three words? If one tries to find this definition on one's own, it is likely that one
It doesn't meet anyone's expectations. Man's duty towards God
will vary from individual to individual, and according to one's idea of the great
The being to whom this worship is offered. Let us admire here the high wisdom and the pr
the knowledge of those who conceived the plan of Freemasonry. They know-
They know all the varieties of opinions and doctrines that it is useless to list.
number here; they called themselves masons and said they were building a
temple to truth and virtue; they named that by which all things exist:

"GREAT ARCHITECT OF THE UNIVERSE" (2).

It's a well-coordinated effort, as you can see; all the assignments towards God, reduced to the idea one forms of Him, become arbitrary, like the idea itself; every revelation, every Religion is nothing but a lie, and God himself but a word, im old little word, as F.*. Renan said, which everyone interprets at his own discretion. That's to wipe the slate clean of human conscience.

The time has come to receive the layman, the historian continues. picturesque, the terrible brother goes to him in the study of reflections, takes the will and the answers at the point of his sword prepared and brings them to the venerable man who informs the lodge. If it contains no proposition contrary to the principles of Freemasonry, the terrible brother returns to the candidate, him blindfold him, remove any metal objects he may have on him; He then uncovers her breast, left arm, and right knee, and makes her put on a slipper with his left foot, and put a rope around his neck. holding the end of it, he then, in this state, brings it to the temple door. where he makes it strike him three times violently, and, upon the request made From within, who is the audacious one who attempts to force the entrance to the temple? The terrible brother replies: "The man who just struck is a

(1) Glavel, Picturesque History, p. 3.

(2) Ragon, Cours philos p. 98 et seq.

"A layman who desires to see the light and who comes to humbly seek it." "ment of our respectable lodge" (1).

"He is then brought into the lodge, takes a first oath of not revealing nothing of what happens there, and, after three trials reminiscent of those of the ancient mysteries, which are called those of earth, fire, and air The blindfold is torn off him, the light is given to him, and he contemplates the logo, everything in it, and the brothers armed with swords turned against him; then he is given the password and order of rank" (2).

Such is the Masonic temple, such are its symbols and meaning to which the venerable man and the speaker will initiate in a few moments the apprentice.

"The apprentice, neither naked nor clothed, as our rituals speak—our customs" no longer able to bear complete nakedness, — her eyes covered with with a thick headband, a rope around his neck, and thus brought to the temple to receive to see the light, figure in this state Y man of nature; the té¬ The dark areas of his body represent those of his soul; the rope that binds him, the

prejudices, errors and superstitions that bind him and deprive him of
freedom. Once initiated, he immediately receives a garment we call a decoration.
the garment indicated by innate modesty, an apron of animal skin which
It also represents the laborious life; he is given a trowel to hide
the faults of his brothers; the rough stone that is himself and on which he
must work to free himself from his prejudices, vices, and errors; the
compass whose fixed arm indicates the central point from which everything originates, and
the other, by its spacing, the countless circles of Freemasonry;
he sees, hanging from the cord of the venerable or the overseer, the square which
This means that everything must be done in the spirit and purpose of Freemasonry:
the level, symbol of equality, basis of natural law; the perpendicularity
clear, which means that the mason must go to the goal of the order without letting himself
He is not distracted by any affection of self-interest or family. He is given
The watchword for the French rite is Jakin, which means initiation, science of
things or nature, and for the password, Tubalcatn which means
mixed, possession of the land; and, when he receives the light, he sees a
a people of brothers armed for its defense should it ever be attacked,
and also to punish him if he transgressed the laws he had just accepted.

"The swords that gleam in the recipient's eyes, the fasces"
weapons, war trophies that unite with the emblems of the arts
liberals, this entire quasi-military apparatus allegorically expresses the
moral war that Freemasonry continually wages against vice and ignorance
rancid, to superstition" (3).

(1) Clavel, Picturesque History, p. 12.

(2) Course, olc., p. 95 et seq.

(3) Bazol, Manuel, p. 162. — Guillemin de St-Vlctor, Recueil précieuse de la

It's a perfectly clear sequence of events. All the
Native religions are nothing but errors, prejudices, superstitions,
ignorance, inventions of pride, ambition, and hypocrisy
crisis, to chain men and make them masters.
This is what must first be eliminated from the mind and from the
The hearts of the candidates, and, through them, of their families and the
society. No sooner had this excavation begun than, immediately and
through a twofold action, we begin to lay the first foundation
of the new temple, nature, and a dual principle, light
and darkness, life and death, which maintains the balance of the world and
which is the true science of things, wisdom, or true philosophy
philosophy, at the heart of which the sacred fire is already beginning to dawn, the
Uncreated fire, of which the sun is the most radiant manifestation,
like the inexhaustible source of life, the universal seed of
all beings, the great architect of the universe.

This dual task of clearing and building does not leave

to require a great deal of science, time, and effort. 11 y a
So many prejudices still exist despite all the progress brought about by the gold
dre; but the work continues to advance in depth, breadth and
at a height; that which the apprenticeship began, the companion
Swimming soon confirms and develops this.

The apprentice, by becoming a journeyman, passes from the perpendicular
laire at the level, that is to say of the Jakin column which means ini~
tiation, the science of nature, to the Boaz column which signifies strength,
work, wisdom, philosophy (i); or again, says Clavel, of the co-
lonne of darkness, of the evil principle, of passive nature, to
the column of light, of good principle, of active nature (2).

Stripped during his apprenticeship of prejudices and false maxi*
Drawn from among the uninitiated, the initiate, having become a companion, will work
actively building within himself, under the master's orders, the temple
calf of nature, and to see the name succeed the number three of the apprentice
five or progress. Also, among the questions asked of the companion,
all the manuals, including that of the secretary of the Grand Orient,

Adonhiramite Freemasonry, p. 24, Philadelphia. — Practical Manual of the Franâ -
mason, Paris, Berl&ndier, 1845, p. 18. — Ragon, Cours, etc., p. 89, 90, 94, 107,
108, 116.

(1) Ragon, Court philos • (grade of apprentice, grade of journeyman^ p. 113 and
passim.

Uist. picturesque, p, 74 and 75,

do they give, as one of the first and most important, the ques*
lions and the following answers:

"Q. Why did you become a journeyman?"

"R. To find the letter G."

"D. What does this letter mean? What have you been told about it?"

"R. 1° That it meant geometry, a science whose basis is the application
cation of the property of numbers to the dimensions of bodies, and participation
particularly to the triangle to which all generally refer
figures; 2° that it was the initial of one of the names of the great architect of
the universe and the symbol of divine fire that allows us to distinguish, to know,

to love, to practice truth, wisdom, and justice.

"Q. Where were you received as a journeyman?"

"R. In a just and perfect lodge."

"D. What shape did it have?"

"R. A long square."

"D. What was its length?"

"R. From East to West."

a D. And the width?

"R. From the South to the North."

"D. And the height?"

"R. Incalculable; countless feet, fathoms, and cubits."

"D. What was she covered in?"

a R. Of a canopy of azure strewn with stars.

"D. Who supported her?"

"R. Three large triangular pillars: wisdom, strength, beauty;
wisdom, to invent; strength, to execute; beauty, to adorn.

"D. What was its depth?"

"R. From the surface of the earth to the center." (1)

The emblem is still easy to understand here. The lodge in the
What entered the companion is nature, the material world
of incalculable dimensions, of nameless fathoms and cubits
br, infinite therefore. And he entered there to know the
letter G, that is to say geometry and God himself, the God of
Freemasonry, because he had to first renounce the God of
Christianity, to the God of spirit, eternal, infinite in all perfection
tions, creator, preserver, remunerator, avenger, whom adores
the universe.

But what is the connection between geometry, a purely material science, and...

(1) Fîazot, Manual of Freemasonry, pp. 184 and 188. — Practical Manual
of the Freemason, 1845, pp. 102 and 104. —Precious Collection of Freemasonry Adon-
hirumile, Louis Guillemaiu de St-Vietor, p. 61, 66, 67.

deals only with lines, surfaces and solids, angles, and
triangles and squares, does she have and can she have with wisdom
and the power, still materialized in the two columns?

"That's Plato's thought," replies the founder of Trinosophy:
He constantly geometrizes God as we do, we
lessons, to edify and build under the name of the great architect, and the Gnostics,
Our clairvoyant ancestors claimed that the entire edifice of their science
rested on a square whose corners had: sighé, silence; bathos,
depth; we, intelligence; and aletheia, truth.

"Also, you see, in the midst of the blazing star, the image of the son of
sun, author of the seasons, and symbol of movement, of this Orus, son
of Isis, universal seed of all beings, appear the letter G, fifth
consonant of the alphabet and initial of the fifth science, geometry.
It is from her, or from mathematics, that we borrow the brilliance of this
luminous truth that must permeate all operations of the es
taken.

“This scholar, who by his form seems, it is said, to be the emblem of u
union of matter with spirit, this letter was, by the masons
dernes, substituted for the Hebrew Yod, the initial of Jehovah, which will be used
The Hebrews were known by abbreviation. This monogram expresses the
The uncreated being, the principle of all things, is the natural hieroglyph of the other
The unity of God. Kabbalists use it to signify the principle
from which everything else comes. The trigram Iod is still recognizable among the
northern peoples, in the names they gave to God; the Syrian
said Gad, Swedish Gud, German Got, English God. He comes from
Persian word Goda, derived from the absolute pronoun meaning itself.

"The Gnostics, connoisseurs or clairvoyants, possessors of the
gnosis, true science, or gnosis also have the same letter for ini-
tiale. It has been noted that the G is also the initial of Guiannés or Gan-
born, god of numbers and patron of schools and learned societies
among the Brahmins. Gannés carried keys because of knowledge
Numbers are the key to many mysteries.

"Thus the number five is specifically used in the grade of
companion and in all rites; knowledge of the letter G, which
is the goal of the grade, is the fifth consonant; geometry, which is part of it
especially the middle ground, is the fifth science; the companion, as com
Pagnon, is five years old; the battery of rank and touch is equal
five strokes, so that this number five is considered as
mysterious, because it is composed of binary, the symbol of what is false
and double, and of the ternary, so interesting in its results. It therefore expresses
energetically the state of perfection and imperfection, of order and disorder
of happiness and misfortune, of life and death, which can be seen on the

earth. He offered the mysterious societies the frightening image of
bad principle, sowing discord in the lower order, and in short
the binary acting within the ternary. This number five designated the
universal quintessence and symbolized by its form the vital essence, the spirit
Animator who meanders through all of nature. This ingenious figure is the
the joining of two Greek accents placed on the vowels that must be
or not aspirated. The first sign is called the strong spirit; it meant
The superior spirit, the spirit of God, aspirated, spiratus, breathed in by man
me. The second sign is called gentle spirit; it represented the spirit
Second, the purely human mind.

"The ancients represented the world by the number five. Diodorus
This is explained by the fact that this number represents the earth, water, air, the
fire and ether or spiritus. Hence the origin of pente, which in Greek means
five and pan which means all (1). »

Amidst this pomp of false erudition, the intention and the goal
cannot appear doubtful to anyone. The God of the Freemason
nerie, it's the All God, the God Pan, the two good principles and
unified evils, and thus becoming the universal quintessence,
the two spirits, superior and inferior, breathed in or inhaled one another
by the other and identifying itself with the earth, water, air, fire and
the stirrup, which they incessantly geometrize in their perpetual
and continuous activity.

That's what Ragon clearly states:

"The letter G is not only the initial of one of the names of the great
architect of the universe, but the symbol of the divine fire that makes us dis¬
To distinguish, to know, to love, to practice truth, wisdom, and justice.
nature, symbolized by the sacred fire, indicates to the companion, to the neo-
phyte, the kind of study to which he must now apply his mind;
Fire animates all that breathes, in the air, on the earth, and under the waters...
The sun, whose image is enshrined in our temples, is the innate fire of bodies.
The fire of nature, the source of light, heat, and ignition. It
is the effective cause of all generation; without it there is no movement, no
of existence; it gives form to matter, it is immense, indivisible, im-
perishable and present everywhere (2).

Elsewhere, regarding the Rose-Croix degree, he returns to the cult
fire as a principle of Freemasonry, and thus paraphrases two
famous verses:

(1) Ragon, Cour» philosoph. (grade of Companion), p. 129, 130, 136, p. 233, 234,

(2) Ragon, Course, etc. (grade of journeyman), p. 127,

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"It is this hidden, but ever-active fire that produces everything, that maintains everything, cuncta parti, cunctague alit. It is the fire, the soul of the nature, whose forms it perpetually renews, which divides the elements of bodies, or which reunites their scattered molecules: cuncta renovât, contaque dividit. It is this element, finally, which, after having been the principle of the life of all beings, becomes, as a result of its activity, the cause of all active days of their destruction and their aggregation into other mixtures tes, cuncta, unit (1).

These mysteries, the interpreter from the Grand Orient continues, are not than apparent; the need to link our dogmas to those of antiquity and to veil them under the names and figures that she herself employed there- Indeed, they are the sole cause; they all represent only one and the same thing, nature, and the master's degree, which is the last and the supreme initiation of Trinosophy or Symbolic Freemasonry, will dispel all this darkness.

"Those who, with a stupid gaze, saw without understanding these These images, these symbols, these sublime allegories, were indeed languishing, in ignorance, like many masons nowadays, but their ignorance France was voluntary; from the moment they wanted to leave, all the sanctuaries were opened to them, and, if they possessed constancy and virtue, they were bo necessities, nothing prevented them from progressing from acquaintance to acquaintance, From revelation to revelation, culminating in the most sublime discoveries. They could would, living and human, and according to the strength of their will, descend to ascend to the realm of the dead and penetrate all of nature elementary; for the third initiation to the master's degree was the con the deepening birth of religions, and the religions then embraced all these things.

"The veil that until then had hidden the magnificent statue of Isis was set aside, and the goddess appeared to the initiate's sight, not as she appeared to the ey vulgar, surrounded by inexplicable emblems and hieroglyphs, but naked, that is to say that by receiving initiation, the adept participated in the in-

(1) Coure, etc., p. 302. Here is the text of these two verses thus dissected by master Ragon, and their origin, which he carefully avoided mentioning:

Ignis ubique latet, naluram amplectitur omnem,

Cuncta parti, renovait, dividit, unite, alit.

In a letter to d'Alembert, dated July 1, 1766, Voltaire, after having thus quoted them

tés, continue: Yes, my dear philosopher, these two bad verses are mine; I
I believe I am right, and that the fire is precisely as I describe it. Your Academy
"They won't approve of my idea, but I don't really care." If the Academy of
Science condemns them, yet they are all the more worthy of Freemasonry and of the
author of the tragedy of the Guebres or fire worshippers, authentic ancestors of
Freemasons and their luminous Orients.

secret interpretation of the mysteries, an interpretation received only by
initiates. For them, Isis is no longer a goddess, sister and wife of Osiris,
that the common people adore in so many forms and with so many different attributes
rents. It is nature in all its epochs that is characterized by its symbols -
the, the nature that one of our most learned Masonic interpreters, Re-
Ghellini, thus, makes himself speak after Apuleius under the name of Isis:
“I am nature, mother of all things, mistress of the elements, the
beginning of the centuries, the sovereign of the gods, the first of the
celestial nature, the uniform face of the gods and goddesses. It is I who
governs the countless multitude of the two, the salutary winds of
seas, the lugubrious silence of hell; my unique divinity, but to more
in various forms, is honored with different ceremonies and under different
their names: Pessinontienne or Cybele, Minerva, Yenus, Diana, Pro¬
Serpent, Ceres, Juno, Bellona, Hecate, Rhamnusia. The Egyptians,
the Orientals, the Arians, and those who are instructed in the ancient doctrine
trine, honor me with ceremonies that are unique to me and call me
slow of my real name, Queen Isis (1).

"And in an inscription," Mr. Ragon adds finally, "found in Capua"
and as reported by Montfaucon, it read: “Goddess Isis who art one and all
"Your things, Arrius Babinus makes this vow to you." That was the last word of
Freemasonry is the ancient Mithraic, Egyptian, Greek initiation.
that, Roman and Druidic, adapted to modern times. It is this
continuation of the mysteries of the ancients which makes Freemasonry the
a chain that makes the past and present inseparable and thereby becomes
a sure guide for the future. That is why it enjoys an immutable
a kind that no human settlement shares with it, as spoken
"Y State of the Grand Orient of France, in its second volume (2)."

This interpretation of Masonic mysteries did not leave
culière at Ragon, and we will see later how the great mason
German Strauss became significantly involved in the cult
of Isis and Osiris. We have before us a published work
in 1877 in New York under the title: Isis unveiled a master key
to the mysteries of ancient and modern science and theology,
by Blavatsky, correspondent secretary of the theosophical society,
whose conclusion is that the cult of the Vedic Pi tris (flame of the

home) is destined to become the cult of the spiritualist part of humanity, and that it is by uniting with this fire, with the universal soul of the world, which is God, that man attains omnipotence.
This is the core belief of Freemasonry. It is more or

(1) Ragou, Goura philos, (grade of master), p. 141, 145, 153, 154, 177.

m ia.

less developed, according to the spirit that prevails in each lodge by particular; but the books of Bazot, Ragon, Clavel, Guil-
The St-Victor line, are specifically intended to provide the ora the themes of their speeches during the receptions tions. These interpretations of the grades also vary in the details, and Freemasonry prides itself no more on unity than on erudition true edition. Thus Ragon and Clavel provide another series interpretations where the first three grades are related to the The revolution of the sun, the death of Hiram, to his disappearance during winter. But at its core, it's always the adoration of nature. and the two masons' festivals, the summer solstice and the winter solstice ver, have as their object the worship of the dying sun in winter and resurrected- so much in the spring (1).

In another series of interpretations—and many are offered— so that we can vary them according to the candidates' abilities and the degree of advancement of the lodges, — Ragon indicates the force hindered- ratrice, the phenomena of generation as the object of worship of Freemasonry, as its God.

"The master's degree thus allegorically retraces the death of the God- light, whether one considers this God only as the physical sun that, dying in winter only to reappear and be resurrected in spring, to Easter, or, like the philosopher, one sees only a commemoration figurative tion, an emblematic painting of chaos, from the heart of which springs reads the eternal light, or, which amounts to the same thing, of putrefaction tion expressed by the substantive word of the rank, Macbenac, apparent death bodies, but an inexhaustible source of life, through which the seed to Spring receives its development. Beautiful mysteries of nature, including the operations are merely a series of battles and reactions between the The generating principle and the destructive principle! Now, the result of the Fertilization, isn't that fermentation, fermentation by fire? as the word itself indicates, the putrefaction of semi-principles these states of darkness, disorder, and confusion, which the ancients designated by the word chaos, which precedes development and the ap¬ emergence of the regenerative germ? Chaos, which we regard as the dawn of the ages, precursor of creation, was not for the wise men of antiquity, which was a hypothesis or rather an induction they drew from the generation of beings. Putrefaction and death, that's the first point

mastery; rebirth and resurrection, that is the second point.
This is the important phenomenon, the ineffable mystery, the true key to the na-
ît) Clavel, Histoire pittoresque, p. 56 et seq. — Ragon, Cours interprètef des
initiations, y. 147, 158, 163, 185, 188.

ture, which the ancient sages had been able to penetrate and of which they made one of the
the foundations of their doctrine, and the subject of their sacred legends.
Indeed, is not everything in the universe subject to the laws that have just been
Are they exposed? Doesn't everything retrace the eternal struggle of the two great
Agents of nature and their alternative victories? We cannot overstate the
To repeat: life and death share the world. Both are its essence.
Ultimately, one cannot exist without the other, and both emanate from a
one and the same power.

“As the number one signified harmony, order, and goodness…”
cipe, the number two offered the opposite idea. It also expresses the state of
mixture and contradiction in which nature finds itself, where everything is gentle
blue. Thus night and day, light and darkness, cold and the
heat, humidity and dryness, health and illness, error and
the truth is that both sexes beget each other, like the
A grain of wheat, both cause and result. (1)

"According to Master Clavel, these are the two columns of the temple, the two
generative phalluses, one of light, life, and goodness; the other,
darkness, death, and evil, which maintain the balance of
world (2).

“And yet,” adds Ragon, “the ternary or number three is the
The number par excellence and of choice, it is the one that best represents
nature. Hence, the consecration in our lodges of the triangle whose cd-
The three kingdoms are represented, nature or God. In the middle is the Iod he-
braic, animating spirit, or fire, generative principle, represented by the
letter G, the initial letter of the word God in the Nordic languages, and whose si¬
Philosophical significance is generation.

“The first side of the triangle offered for the apprentice’s study is the r
mineral kingdom, symbolized by Tubal-cain, inventor of the art of working
the metals, and the password for the grade in the French rite. — The second
The aspect that the companion must meditate on is the plant kingdom, symbolized by
S. hibboleth, which means ear of corn, password. In this reign begins the
generation of bodies, and that is why the letter G is presented radiantly
in the eyes of the companion. The third side, the study of which concerns the
the animal kingdom and complements the master's instruction, is symbolized by
Macbenac, the flesh leaves the bones, or better, son of putrefaction.

"But the whole triangle has always signified God or nature, and the allegories of the three truths, foundation of the first mysteries, reminder slow, says Reghellini, the successive and eternal effects of nature: "1. That everything is formed by generation; 2. That destruction follows

(1) Ragon, Philosophical Course, p. 158, 218.

(2) Clavel, Picturesque History, p. 75.

generation in all its works; 3® and that regeneration will restore "It manifests itself in other forms as the effects of destruction." (1)

This crude and hideous atheism, this triply ab- pantheism surde serves not only as the basis for the first three degrees of the Masonry, the foundations themselves or the trunk of all its branches and of all its diverse sects; but it rises and develops with they, right up to their highest peaks, giving birth to the dark conspiracies, savage hatreds, destroying minds and the hearts, all that may remain there of religion and social connection.

V. — HIGH DEGREES OF THE FRENCH, ELECTED, AND SCOTTISH RITES

KNIGHT OF THE ORIENT

To bring man and the world back to the sole worship of nature and to complete the construction of his temple, it is necessary, while continuing to extend and strengthen pantheistic naturalism, to overthrow and defeat their three enemies: revealed religion, the society formed by it or of which it is the foundation and the link, royalty finally or the magistracies that are its defenders and guardians. Such is the goal, as we have just seen, of Blue Freemasonry or symbolism lique; such is the goal, more expressly admitted by Mali Red and philosophical nonsense, or high-ranking stuff. We're going to examine its main points, to demonstrate its impious and anti-spirit religious.

"Like the three degrees of ordinary Freemasonry," said Louis White, included a large number of men opposed by state and by principles to any project of social subversion, the multi-innovators folded the steps of the mystical ladder to be climbed; they created ar- back rooms reserved for ardent souls; they instituted the higher degrees of the chosen, of knights of the sun, of Rosicrucians, of the strict observance, of Kadosh, or regenerated man, a dark sanctuary whose gates do not access to the initiate was only granted after a long series of trials, calculated to in order to observe the progress of his revolutionary education, to experience

to test the steadfastness of his faith, to test the mettle of his heart. There, in the mid

(-1) Ragon, Cours, pp. 172, 173, 226.

a place of a multitude of practices, sometimes childish, sometimes sinister, nothing that did not relate to ideas of liberation and equality.

"It was to these underground schools that Condorcet was referring, when, announcing this history of the progress of the human mind that in interrupted his death, he promised himself to reveal what blows idolatry would inflict. Narcissism and superstition had received secret societies, daughters of the Templars (1). »

The first grace that presents itself to us, in this Freemasonry Red, is the rank of the chosen one, or the school of vengeance. In In the Scottish Rite, this degree is divided into three: The Elect of the Nine, the Elect of Perijnan and Y elected from the fifteen. The French rite, taken from the notebooks of the Grand Orient, in fact only one of the three: Y elected.

"There are three chambers: the second, called the council chamber, will be draped in black, strewn with red tears; the altar will be red, bordered of black; in the middle a dagger throwing nine black flames in a manner of rays; around them will be black tears.

"In one corner, to the left of the altar, there will be a painting depicting three heads, each placed on a stake, with the tools or weapons of the three companions represented by the three heads. The apron will be white, bordered of black and lined with the same. In the middle, a throwing dagger will be depicted red flames in the shape of rays; the bib will be black, edged of red and lined with the same; in the middle will be three red flames. All members will carry a dagger; they will be decorated with a black cord, passing from the left shoulder to the right hip; one will hang at the bottom of the cord a small dagger with a gold handle and a silver blade, out "as much as a white rosette held with a red ribbon (2)."

In the Adonhiramite rite, all the brothers appear dressed in black, wearing on his left side a breastplate on which was embroidered a skull, a bone and a dagger, all surrounded by the de¬ aims: To conquer or die, with a cord worn across the neck bearing even motto. Everything about the costume reeks of death and vengeance. the maintenance. Of course, we understand all the absurdity in to support Mr. Ragon that all these daggers, these skulls, all this apparatus of vengeance in this maintenance, these currencies and

(1) History of the Revolution, vol. II, pp. 80, 82.

(2) Practical Manual for Freemasons, 1845. — Instructions for the Higher Degrees, such as they are conferred in the chapters of the correspondence of the Grand Orient of France in the modern rite, Paris, Caillot, bookseller, 1835. — Precious collection, etc. (. II, p. 5 et seq.

the exercise that accompanies them, are intended to avenge death of the Sun in Libra, Scorpio and Sagittarius!

Instead of the three heads of the companions, in the Scottish rite, these are I know, three skeletons, each armed with the instrument that was used to murder of the master and placed in the East, the West and the South.

"The aspirant is led into the darkened room, a blindfold on his eyes, his hands covered in bloodied gloves. There, he lends, the right knee on the ground, right hand bare on the book of wisdom, and the left holding the compass which embraces a mallet, while the very wise He places his dagger on his forehead, and his close brother puts a naked sword on his back, a vow by which he devotes himself to all revenge in the event that he reveals the secrets that lead to sublime title of chosen master. (See book I, chapter III, 4.)

“After a few moments of reflection in the cave, at a sign Given the gift, he uncovers his eyes and a voice shouts at him: Take the lamp, Arm yourself with this dagger, enter the depths of this cavern, and strike anything you find that resists you; defend yourself, take revenge Your master and appointment, worthy of being elected. Dagger in hand right, lamp in left hand, he advances; a phantom (or manna (who has prepared in advance) is right behind him and he hears the voice that He cries out: Strike, avenge Adonhiram, there is his murderer! He strikes, the head falls, and the voice adds: Leave the lamp, take this head by the hair, raise your dagger (1). He enters the lodge; the very- The wise or venerable man draws his dagger and says to the recipient: Woe! Feux! What have you done? I didn't tell you to kill him; the brothers They cry out: Mercy! Mercy! It is zeal that has prevailed; and the most wise who The president replies: Let it be granted to her as you wish, my Brothers! Rise up and join me in rewarding zeal and this brother's firmness, and you, my brother, rise up; come and learn that everything you have just done is a reflection of the obligations that you contract today.^ e nose now receive the duke's reward at

(l) In the collection of rituals for the various degrees, by Bernard Picard, volume IX In the section on Ceremonies and Customs of All the Peoples of the World, on page 450, we The sublime trials of this grade (Kadosch) are to stab in a cave the as¬ Hiram's assassin, to bring his head to the altar and drink from a human skull. The

The recipient has his eyes covered with a blindfold; his beating heart is felt.
of a sheep whose stomach has been shaved. Laying that the recipient, after having
He slit his victim's throat, washed his hands, and a sheet of bloody wax was substituted.
that of a corpse, which a Freemason sees when his eyes are free and one
remove it immediately." Clavel asserts that these rilucls are the very ones that were ap¬
proven by the Grand Orient. (Picturesque History, p. 11, introduction.) Since then,
As we have said (Introduction IV), the rituals have been greatly softened
in form; but the spirit recalled by interpretations such as those which
one can read in fiagon is remained the kid.

your consistency. Then he gives her the apron, saying: This apron
marks the mourning that all the chosen ones are experiencing for the death of Adonhiram, a
He makes you aware of the sorrow that every good mason must feel. Then in
giving him the lined gloves trimmed in black: These gloves will teach you
"Only innocence experiences grief without remorse."

Thus everything that is done against the murderers of Hiram, assassins
Sins, plunder, lies, slander, etc., is innocent and does not
It should give no cause for remorse!

Finally, by passing the cord over it:

"My respectable brother, I hereby appoint you master by the consent of
the most august lodge, and I hand you the dagger. But remember
that it is only made to punish crime, to help your brothers and to chastise the
murder. It is with this in mind that we present it to you and that you...
You will keep it.

"The words for the rank and password are Nekar, Nekam, which mean
vengeance, or in the perfect chosen one, Sterkin, to whom the same meaning is given,
and Moabon: Praise be to God that crime and the criminal are punished.
They are grouped under three letters: N.∗. N.∗. M.\ The second elected official has for
the object of the treason, carried out on the order of the very wise or grand master,
by the unknown Perignan, as the first of Hiram's murderers,
betrayal that leads to his death, as recounted in The Chosen One
nine, and in the third elected one or the elected one of the fifteen: these are the two
other companions who are arrested, who are imprisoned, by order of the very-
wise, in a tower until the next day. Tied up then, at 10 o'clock in the morning.
morning, tied to two posts, with feet, neck, and arms bound behind,
They opened their bodies from the chest to the private parts and
left them in this way to the heat of the sun for eight hours; the mou-
ches and other insects drink their blood; they made plains
Your plight was so lamentable that it moved their executioners to compassion, which...
forced them to behead them; their bodies were thrown outside the city to be

exposed to wild beasts, and the two heads, joined to that of the first, were
displayed on stakes in the same order they had taken at the gates of
temple to assassinate Adonhiram (1).

And it is to these lessons of the darkest and most cruel fanaticism
that Freemasonry trains its followers in tolerance and humanity.

The chosen one of the ancient, reformed and modern rite, notebooks of the Grand Orient of

(t) Precious collection of Adonhiramite Freemasonry, Avignon, Joly, 1810; pre¬
first elected official, pp. 3, 5, 13, 17, 19, 20; second group, p. 26 et seq.; elected off
p. 3b, 39, 40. Idom, Volume II, dedicated to the learned masons in Philadelphia, at Phi-
both by the same author, Louis Guillemain de St-Viclor. R.*, of the e
querre aplomb, par uu chevalier de tous les ordres maçonniques.

France, says the French translator of Eckert's memoir, is the summary
of the former ranks of the elected representative of the nine, of Pérignan, and of the fi
we have just given the substance, according to the most self-evident rituals
ridiculed (i). It is the fusion, says Master Ragon as well; but fusion,
he adds, which has not always been a happy experience, because in this summary or
This merger, the three companions, assassins pursued relentlessly,
they themselves kill: the first by stabbing himself, the two
others rushing into a quagmire; the cry Nckam becomes n'di-
"since vengeance is accomplished through their death (2)."

This reflection and everything he piles up against the letter of these
grades, to describe or explain them, casts a brilliant and
frightening light shines on this grade and on all the others; for finally,
or these stories are pure allegories, and then Scottish Freemasonry
seizure and other such things are just a collection of ridiculous hypotheses, too
contrary to common sense as well as to history; or these allegories are not
that a transparent veil that hides rules of conduct and teaching
more or less clearly, by what is accomplished in the al-
legorie, what must actually happen in the object it represents.
Now, in this respect, between the elected one of the Scottish Rite and the Hairy One of th
In French, the only difference is in the way it is presented.
and to achieve the same goal: the destruction of the three
companions (religion, authority, royalty), and by all means:
riots, violence, assassinations, trickery, slander, ambushes,
diplomatic or constitutional obstacles, etc., etc.!

After the rank of elected, comes that of Scottish or 'grand elected'.
Revenge and its means are determined; the most horrible will be
They sealed it. Before using the dagger and all
the other packages of which it is the emblem, we must prepare for them
spirits. The dagger with which the chosen ones have just been armed, like that
the mysteries of Mithras, says the interpreter of the Grand Orient, must
to have a black blade and a white handle to designate the two

principles (3).

The first companion, assassin of Master Hiram or of the pan
nature-theism, designated for vengeance under the name of superstition
tion, prejudices, fanaticism, that Freemasonry has for
but to annihilate, according to Master Clavel, as well as all the dis-

(1) Ibid., Volume 1, p. 308.

(2) Ragon, Cours, elc. (grade of the elect), p. 203, 204.

(3) General manual, pp. 130, 131, 134. The same signs are found in the Manue |
or Willaume Tiler.

distinctions contrary to primordial equality, that is, as we have seen,
true Christianity or Catholicism; its principal foundations
The elements are the priesthood, papacy, episcopate, priesthood, the symbol
of the apostles or profession of faith that the Catholic priesthood is
charged with teaching all nations, as he himself had learned-
even from its founder and supreme teacher Jesus Christ, the
divinity, finally, of Jesus Christ, the sovereign and final revealer
consumer of everything that constitutes true religion since the
from the beginning of the world until its end, when he will come to judge
the living and the dead, and to render to each according to their deeds.

It is therefore to annihilate the divine foundations in the hearts of
followers first, and through them in the rest of the world, what should
to carry out Masonic revenge. We have seen how
this demolition work under the very name of construction
of the temple in the preceding grades. It even seemed complete
by the rank of master and by the proclamation of the All-God, na
ture, fire, etc. For, given that pantheism is established, what can remain there?
What about Christian beliefs and virtues? What is a priest?
What is Jesus Christ himself, if not childhood prejudices?
and of countries, superstitions, fanaticism?

Although tarnished under these very names by the efforts of the Ma¬
Nonsense, but Christianity nonetheless stands against it.
like a luminous protest, fertile in remorse; and
It was this protest that needed to be eliminated under a new guise.
the images and new hypotheses. These names of God and of
Jesus Christ, his Son, these names of pope, bishops, priests,
hold too large a place in minds and in
hearts; they are written in too many historical monuments since

eighteen centuries, and in the midst of all these kingdoms and of all
this civilization that they shaped like a bee builds its hive
to disappear so easily and so quickly. So, let's get to work, let's get to work.
again, in new ranks.

"The rank of Scottish or Masonic priest. This requires..."
grade, says the Practical Manual of the Freemason (1845), three
rooms: the first called the preparation room; the second
The third, a secret vault; the third, a temple in its perfection.

"The brother preparing the candidate will dress him appropriately; the habit
It will be a white dress, trimmed in red with a belt
Greek red; the recipient will be stripped of his weapons; his

His hair will hang down behind his head; his head and feet will be bare;
He will be provided with a suitable shoe.

"The second chamber, called the secret vault, is supposed to represent
an underground vault; the surrounding area will be red. To the East, in the
At the midpoint, a triangular pedestal of red marble will be placed.
enriched with sculptures and gold moldings, representing on both
On the right side, a radiant sun, and on the other,
the blazing star with the letter O; behind it, an open compass
on a quarter circle; between the two points, the numbers 3, 5, 7, 9;
on the pedestal will be placed a stone called a pointed cubic stone, and
It will be depicted with the development of all its faces, in color
d'agathe.

"At the south end, towards the middle of the column, a square table will be placed."
of the Doric order, on which will be twelve round loaves in two divisions
sections of six each; on top of the loaves, there will be two casseroles
in which incense will be burned. In the middle of the table,
a golden trough filled with a prepared mixture of milk and oil will be placed there.
of wine and flour, and a trowel likewise of gold; they will also place there
a golden cup full of wine, and beside it a cake or a loaf of bread.

"In the North, opposite the table above, there will be an altar called
the altar of sacrifices; an axe and a knife shall be placed on it.

"The third chamber will represent the completed temple. At the back of
In this room, a closed enclosure made of a fabric veil will be constructed.
Four colors: linen, purple, hyacinth, scarlet. A red curtain
will be able to replace it. This enclosure will be the richest and most brilliant
It's possible. The name of the great architect, in Hebrew, will be in the center.
raised to a suitable height and in all its splendor; two cherubs
golden ones will cover the altar at the back with their wings. At the top of the line
From the south, a well will be drawn into which a ray of light will fall vertically;
Conversely, at the top of the line, a burning bush cast a large

flame; in the middle of these objects, there will be a compass crowned on a quarter of a circle; between the points will be drawn the numbers 3, 5, 7, 9.

The apron will be white, bordered and lined in red; on the bib will be the blazing star; below it and towards the middle, will be the compass crowned on a quarter circle, with a medal in the middle, right? presenting the sun. The gold jewel will be a crowned compass on a quarter circle, in the middle of which will be a medal representing a On one side the sun, and on the other, the blazing star; it will be suspended from a wide scarlet moiré ribbon, which will be worn around the neck and form a triangle (1).

It is easy, from all the foregoing, to understand the basis

(1) Scottish Rite or Second Order, pp. 29, 36. Modern Rite, 1846 manual.

and the accessories of that grade. Let us not, however, fail to follow The official interpretations, in the order given to them by the course. philosophical and interpretative authorized by the Grand Orient.

a The masons, having used, he said, the first three numbers im¬ peers in the formation of a lodge, since three govern it, five the They compose it and seven make it just and perfect, they felt they had to apply the same numbers in their first grades; three has become the characteristic five, that of the apprentice; five, that of the journeyman; seven, that of the master three; nine, that of the elected, and the battery of the Scottish grade presents the recap of these odd numbers, that is to say twenty-four.

a. The attributes of God or of nature are: eternity, infinity, the omnipotence. Nature is divided into three kingdoms: minerals, the plants, animals; each of them is threefold; the whole forms but one Trinity. The great architect of the universe is represented by the triangle. single or triple.

"The number five energetically expresses the state of imperfection, or of order and disorder, of happiness and misfortune, of life and death which is seen on earth; for mysterious societies, it is the image of spawning the bad principle, sowing discord in the lower order.

"The Pythagoreans viewed the septenary as formed from numbers three and four, the first of which offered them the image of the three material elements, and the second described to them the principle of everything that is neither corporeal nor sensory. Pan, which originally meant the Great All, eventually degenerated into a rustic god. Despite the etymology, one would have difficulty discovering its original meaning, if he had not kept the flute to the seven pipes, and the beard, a sign of fatherhood and generative strength, and Moreover, horns were once regarded as a sign of nobility and strength.

"The notary, or triple ternary, is the representative sign of all
material extent and of any circular line. It offers the mind an em-
A striking problem with matter, which is constantly being composed before our eyes,
after having undergone a thousand and one decompositions. If the figure of the number
six was the symbol of the terrestrial globe animated by a divine spirit, the figure
The number nine symbolized the earth under the influence of the evil prince.
cipe.

"The number twelve, like the number seven, is famous in worship
of nature; it is the image of the zodiac and consequently that of the sun
the eye that is its leader (1). »

The same pantheism is present in the explanation of the cubic stone:

"It's a metaphysical combination by which we tried to
to establish the origin of all things; it presents, under the numbers 3, 5, 7, 9

(1) Course of Philosophy, Scottish Grade, pp. 224, 227, 231, 233, 235, 237, 239*

and 12, consecrated in all religions and under geometric figures
squares, triangles, circles, and squares, which are favored by the initiates of Memphis,
attributes of supreme intelligence, the great divisions and the operations
principles of nature, the principles of science, art, and religion
natural,

This cornerstone, already weakly sketched in the grade of
companion, is one of the foundations of the royal art or of Freemasonry.

This stone, whose allegorical meaning is to indicate the influence of Christ
(sun) on the seasons and on all of nature, recalls the black stone of
the Cadbba, named Barktan, object of very special veneration
among Muslims, it is true that the same ideas have served as
The Egyptians sometimes depicted these based on the same allegories.
the Divinity by a black stone, because, says Porphyry, its nature is
to be dark and obscure. It is also for the same reason that the
Freemasons represent the great architect of the universe in various forms.
"My mysterious and invisible powers, unseen by the uninitiated."

Another officer of the Grand Orient, Inspector General of the
Freemasonry, 33rd degree, gives, to the same Scottish degree, a
a much more extensive explanation of the cubic stone, which he ap¬
It is also one of the essential foundations of the royal art (Freemasonry),
It is all the more curious because he presents it as the leader*
work of the Grand Orient.

"The Magi carefully considered all of nature; the study
led them to want to know its essence in its composition; they

worshipped the Supreme Being in all the productions of the earth as
being his work; they decomposed the air and matter; the salt, the sou*
They found that fre and mercury were its constituent principles;
These three parts formed a triangle which became, with more reason
its still, a principle of worship, as being the emblem of the great
the driving force of living beings, which was named God. The Hebrews called him
They worshipped Jehovah, or the true soul of nature. They placed this triangle
at the center of different circles or squares, to indicate the living principle
trusting, which extended its reach to everything. In the last
We will call this part of the stone the Great-All.

"Above the square (still on the same side of the stone) are tra
These two semicircles, in which two principles are indicated: the
Divinity and nature; for the true mason, the one and the other are synonymous.
nymes. The blazing star is a symbol of the great engine; it is
indicated in the first three grades (1). »

(1) General manual of masonry, adorned with plates, with an explanation of the
Pierre Cubique and the Philosophical Cross, 1856. Paris, at the author Teissier's, fa¬
bricant de décorations maçonniques, p. 55, 56, 57, 58, 59, 65.

$4 SECRET SOCIETIES AND RELIGION

As for the costumes and priestly attributes given to the recital
Here is Ragon's interpretation of the pedendary:

"First, they put the axe to his neck and the points of the swords to the
heart, in memory of Abraham's sacrifice, which means exalted father, pater
altissvmis, and of Jesus, obedient to the will of his Father; and for him demon
to believe that he can no longer retreat, but that he must perish, if necessary, to
to support the cause of truth. He is then purified by water in the sea
of bronze; then the consecration performed on the heart, on the lips, and on the eyes,
It is communed with a mixture of milk, oil, wine and flour.
end of the golden trowel, in imitation of the offering made to Gerases in his
mysteries, and he is admitted to the banquet of bread and wine, where he drinks in the
the same haircut as his brothers; it is the emblem of the equality that must reign in
between them, and to recall the community of goods established in the original institute
tution (1). »

As if this ridiculous parody of
Christian mysteries, which you compare to those of paganism for
Ragon adds this interpretation, criticizing each other.
moral :

"His teachers aim to prove that the man or the mason, at
Like the patriarchs and ancient kings, he was to be master in his own house, and
that is why he had to be, in his family, both the head and the LEGISLATURE
THE STORY and the PRIEST (2). »

That is why, in order to accelerate the establishment of a sembla"
propaganda in France, the venerable lodge master, Pelletan, the problem
champion of solidarism in Paris, the deputy of this large capital
tale, currently a member of the Senate of the Republic, was finishing
a speech to the Legislative Body in favor of public libraries
laires and free reading, through these words worthy of a high
mason: "That's how we'll manage to achieve the last one."
To deny the word of progress: man, priest and king of himself.

WHICH IS ONLY SUBJECT TO HIS WILL AND CONSCIENCE (2).))

In the epic, or the priest of Weishaupt's inuminousism,
These are the same doctrines proclaimed by the lyrephan or the initiate
author. Nature and God are equally confused there; it is also
the reign of equality that is being prepared; true Christianity itself-
to whom we return, Jesus Christ, its head, had no other

(1) Ragon, Course, etc., pp. 253, 254, 259, 260, 261 and 262; and Practical Manual, pp. 41, 42, 43.

(2) Ragon, Cours, etc., p. 263.

(3) Pelletan, Moniteur universel, July 10, 1867, p. 972.

tre but (i), according to him, and in his enthusiasm he exclaims: "11
come to that day when every father will again be what he was
Abraham and the patriarchs, the priest and the absolute ruler
of his family. The reason then will be the only book of laws, the only
The code of men. That is one of our great mysteries (2).

The costume was also the same: a wide white tunic
scarlet silk band for a belt, selvedge of the same color
their; and it is under this guise, says Barruel, that the Revolution
French showed one of its actors taking, from the height of a
desecrated church pulpit, God to his side and shouting at him: "No, you
does not exist; if the lightning is yours, then take it, hurl it
to the one who defies you before your altars. But no, I blasé you
"I breathe and I breathe; no, you do not exist (3)."

God is patient because he is eternal, and blasphemy
the author cannot escape him: paliens quia aeternus.

But there are strong-willed individuals who, after proclaiming themselves gods,
judge the true God for themselves and imagine that he must
respond to their demands, and go to the field where they
They provoke him into a sort of duel! Truly, the mind recoils in terror.
praised in the face of this stupid fanaticism!

The Scottish Rite presents us with this grade, which is subdivided in three categories: minor architect or Scottish apprentice, major architect or Scottish journeyman, and Scottish master or superintendent of tabernacles, an example of even more savage fanaticism and all the more horrific because it is the work of the entire order or of the supreme council which governs it with supreme power.

At the height of the degree, the Most Powerful or Venerable says to the re-recipient:

“My brother, although you have passed through all the previous ranks, However, you haven't achieved perfection. You still need to work on it.

(1) a You wouldn't believe it, wrote Weishaupt to Zwach, one of his close friends Areopagiles, what admiration my priestly rank produces in our world; this What is most remarkable is that great Protestant and Reformed theologians, who are members of black Illuminism, truly believe that the part relating to Religion, in this discourse, contains the true spirit, the true meaning of Christ. Tianism. O men, what could I not make you believe!” And these great Intelligences dismiss all revelation with contempt as imposture. — Writings originals, II. Letter 18 from Weishaupt to Zwach.

(2) The Hierophant's Discourse for the Priestly Degree or the Illuminated Epopt. Barruel, Memoirs, t. III, p. t37. — Robiano, History of the Church, t. II, p. 435.

(3) Barruel, Mémoires, etc., p 160, 161.

glimpse that brilliant light that Freemasonry promises you in all the ranks, and which are only finally granted after many trials. He There are still many difficult things to bear. It's up to you to decide; we are my readiness to release you from your promises, even those you have Do it with us. The fear of seeing them desecrated cannot stop us. ter (1). We need a different commitment than all those you have taken. They happened in the dark; this one must happen in broad daylight freedom. You can even read it; it is written on this paper. which is presented to you, read it quietly; if you agree, you repeat it. terez haut.

Obligation.

"Regarding all the freedom I profess in all five natural senses, on the existence of my reason and my mind, which I declare to be nothing cunement subjugated, on the intelligence that sustains me, serves as my guide

and enlighten me, yes, I promise, I swear and vow to keep inviolable-
all the secrets, signs and mysteries that have been revealed to me so far
revealed, and which will be revealed to me in the future, in the first five gra
of the perfect masons and of perfect Freemasonry, to which I belong
initiated, approving loudly and clearly and without fear, now
that my sight is clear and my mind untroubled, that I have no
regret for having committed myself, albeit in the obscurity of our lodges, the de-
declaring from the heart, and holding them inviolable; allowing, if I them
reveals that my body suffers all the pains and rigors that it entails.
wager; that they open the veins in my temples and throat, and that ex
Lying naked atop the highest pyramid, I am exposed to suffering, on this
hemisphere, the harshness of the winds, the heat of the sun, and the coolness
nights; that my blood flows slowly from my veins, until the ex
the tincture of the spirit that animates the substance, the corporeal matter; and,
to increase the suffering of body and mind, that I be forced
to eat a proportionate and sufficient amount of food each day
prolonging and maintaining a ravenous and cruel hunger, with nothing in it
Too rigorous for a perjurer. Let the laws of Freemasonry be
my guides to guarantee it, and that the great architect of the universe
"Have mercy on me. Amen (2)."

(1) Weishaupt makes his provincial in the rank of regent speak the same language
on illumined prince, ibid., p. 177, and Robiano, ibid., p. 440.

(2) A precious collection of Freemasonry, by a knight of all Masonic orders*
niques. Louis Guillemain do St-Victor, Avignon edition, 1820, vol. II, pp. 80-87;
Philadelphia edition, 1787, vol. II, pp. 51-95

In the quarto notebooks of the Grand Orient of France, cos obligations or oaths
for each grade they removed and revised; their form was greatly softened, but they
remained the same for the fender.

Note that this oath is sworn not on the Bible, or the
Masonic statutes, but one swears on oneself, on one's senses,
on his mind, through his intelligence, through himself in a word, like the
God himself is made in the holy books, recognizing nothing
above whom it can be bound; it is done under the most severe penalties
horrible; they are permitted to be inflicted upon oneself in the event of trans¬
aggression, outside of all divine and human laws, against
all these laws themselves, as if we belonged to ourselves, and that
God and society were merely worthless words; and by the
the most stupid materialism and the most palpable contradiction, all
by invoking the supposed great architect for help, we re-
knows that the spirit on which one swears is only a flame or fire
extinct, and that there is nothing real, nothing substantial, except matter
bodily.

"Well, my brother," the Almighty asked the recipient,

When he read this obligation aloud, nothing stopped you?
Are you resolved to make this heartfelt commitment?
as if spoken aloud, before this august assembly,
with all the freedom of sight, heart and mind that is yours
granted?

"If the brother refuses, the two guards will put the point of
with the sword on his back and they quickly make him complete the twenty-seven turns of
great architect, the eighteen of small, the nine of master, the five of
companion and the three apprentices, and after having him wipe the
Pompous ceremonies, they chase him away like a weak heart. If he
accepts, he pronounces this obligation aloud and intelligibly, of which
The second supervisor burns the paper as soon as it is spoken.
And the master said: We will recognize you as superintendent of
tabernacles that we are building. You will put the finishing touches on the work.
and you will succeed our venerable master Adonhiram; but before
that your proclamation be made in the East of the temple, we must, by
a sincere feeling of sorrow, paying a secret tribute to the spirits of the deceased
of our master, whose murder we have, until now, mourned.
Let our hearts give themselves over to meditation and let our minds engage in
his memory in profound silence. Civi! which means: flé¬
bend your knee, and all the brothers kneel on the ground, and the
Heads bowed, resting on hands, they remain silent.

"At another signal given by the all-powerful one, the overseers do
place the recipient on their knees before a table, with their head bent over the
book, which must be on it, covering his face with his hands, and the
The guards crossed their swords over his neck. Meanwhile, one

opens the curtains of the perfect temple, and the all-powerful master, after
having shouted; Caki! or: Stand up! The brothers stand up and say:
Adonhiram is dead and Moabon takes his place.

And by a further double contradiction, there you have it: the mason is done
Priest! The priesthood is a distinction contrary to the equality of priests.
moral, and this equality is one of the first principles of Mary
Nonsense. All men are priests by nature and of the
nature, that's another of its principles; and yet it is the Ma
stupidity which establishes, among these distinctive grades, that of master
Scottish, head of the sacred tabernacles, or priest, who gives
the supreme command over all other masons of the degrees
lower (1)

“This rank,” said Ragon, concluding his speech to the new con

sacred, this grade contains the origin of more than one sacred institution than the
The secular world and many Freemasons themselves are far from suspecting it.
These symbols, which belong to the most ancient times and whose
Religions have taken hold, have been revealed to you, and you have without
Doubt, my brother, conceived and appreciated the interpretation. Meditate on it, preserve
Keep it in your mind as a precious deposit, which should never
to sully the rust of any prejudice. Do not lose sight either, in
at one time, the luminous triangle, the object of your research and that the su¬
Persecution and fanaticism have often obscured it by watering it with blood
Human. Speech was lost, you have found it again; it is to you
given to enlighten men; let it be in your mouth the or
Gain from the truth, and you will find it powerful; and, with it, you
will work towards the progress of enlightenment and reason, upon which happiness depends.
human city. My brother, although the veil of mysteries has been for you
Set apart, the sanctuary still holds riches that meditation and
The study, supported by our explanations, will teach you to know
tre (2). »

The Catholic priest, thus disguised and slandered, the revenge
Freemasonry focuses on the second foundation of true religion,
the symbol or profession of faith of Catholicism. That is the goal
given to the following rank: the Knight of the East or of the Sword, the
fifteenth, sixteenth and seventeenth of the ancient Scottish Rite and
accepted, the seventeenth and eighteenth do. primitive Scottish rite,
and the sixth or penultimate of the French or modern rite.

But since this rank has primarily political significance, we

(1) Valuable collection. 2 vols., p. 87

(2) Ragon, Cours, pp. 263, 264.

We will return to this in more detail in the next chapter, and here we
We will limit ourselves to quoting the following passage where Ragon explains his
an allegory representing Cyrus delivering the Jews from captivity:

“Cyrus is the emblem of truth; Zerubbabel, the man nourished in
prejudices. It is sad, because man is enslaved by fanaticism and by
Superstition cannot enjoy any freedom of thought; it has its hands in
chained as if by habit and credulity to an infinity of gods and
of passions represented by the links; he is disarmed, a sign of weakness;
He has his hands over his face, afraid to see the light; he is
searched by guards, because he was an enthusiastic and fanatical man
is always something to fear.

"As for Cyrus's dream, in which he was shown a roaring lion ready
to devour him, this lion is the demon of fanaticism to which man cannot
escape only by cultivating one's reason.

"By the predecessors of Cyrus, who serve as a stepping stone to a
glory, it must be understood that truth tramples religious errors underfoot
people of all ages. With these words: "Give freedom to the captives," he
We must understand that the truth speaks constantly to our hearts and cries out to us.
to extend his dominion over blind and credulous ignorance. The sword that Cy¬
Rus gives to Zorobabel the weapon of truth that fights errors;
The bridge represents the passage from error to truth; fanaticism, ignorance
France and superstition forbid its entry. Zorobabel, armed with
sword of truth, triumph over all enemies of humankind; the
three letters L.\ D.\ P.'., written on the figurative bridge and on the drop-offs
The scarf, insignia of the order, signifies: freedom of thought (1).

VI. — the Rose-Croix, the last degree of the French rite

* HAS

OR MODERN

Master Masons disagree on the origin
of the Rose-Croix grade, but he nonetheless accuses, in the
modern French and Scottish rituals, and in their interpretations
official, the spirit of Freemasonry, the core of its hatred
against all religions in general, against the Catholic religion in
In particular. Let's begin by outlining the main points.
(the grade, as they are found in the consecrated rituals.

(1) Ragon, Cours, 282, 283. — Recueil précieux, tome II, p. 100.

"The lodge must be draped in red, and, in the East, instead of a throne,
It is a triangular altar, one side of which is turned towards the West.
On this altar, there must be a large transparent painting, depicting a
Calvary. The two side crosses are bare; but on the middle one,
There is a rose and intertwined drapery, and above it the inscription which
was at the cross "read Savior. At the bottom, on the front of the painting, there is
broken columns, upon whose debris lay sleeping guards, and
In the middle of them, there is a kind of tomb whose top stone
is disturbed, and from which he takes out a shroud. It is the decoration of the
lodge every time a chapter meeting is held there. But when there is a reception,
The entire drapery, the transparent altar cloth, and the altar must be covered with

black. So you need three large triangular columns whose names
Written on it transparently are those of the three theological virtues, of
in the way that faith belongs to the West, hope to the South, and charity to
The Orient.

"To confer the rank of Rosicrucian, two more are required."
apartments: one, which is called the room of lost steps, where there is
there is only a table for writing and seats for the candidate and those who are there
find; and the other, called the darkroom, dark enough that one
cannot see anything; in the latter, there are only chains for
to intimidate the recipient during their trip.

“At the opening of the lodge, the very wise man is seated on the third step
the altar chair, which has seven of them, with her head resting on one of her hands.
After the initial orders, he said; My brother, you see me overwhelmed with
sadness; everything has changed; the veil of the temple is torn, the co-
The bonds of Freemasonry are broken, the cubic stone has sweated blood and
water, speech is lost, and consummatum est. Very respectable pre-
First and second knights, each check your column to see if, with the help
of our worthy knights, you could not recover it; so you
Come and return it to me.

"They obey; each brother whispers the word in their ear; and the
The very wise one said: Most respectable first knight, now that the
Speech has been restored, what remains for us to do?

"The first knight: Most wise, respect the decrees of the Most High,"
to pay homage to the supreme architect, and to humiliate ourselves constantly
in front of everything that can trace his image (1).

"The very wise one: Yes, most respectable knights, that is the purpose of our
works; my brothers, let us bow the knee before him who gave us
the being.

"Having said these words, he stood up, as did the entire assembly; each one

(1) The blazing star, the Delta and the letter G or J, are placed at the Orieul and it is
"raising these signs, without superstition, they kneel and worship the fire-god or
Vau.

turns towards the East, makes the sign, bows and puts a knee in
Earth. The sovereign chapter is open.

a After the usual preliminaries, the recipient, prepared in
the first chamber by the speaker and the master of ceremonies who have
They took his name and gave him the age of 33, and he was introduced into the lodge.
Then veiled in black, her skin sprinkled with white tears. All the brothers likewise.
that the very wise have taken or should take on a sad air.

"Most wise," said the head warden, "here is a worthy knight of
the East, which presents itself to the sovereign chapter to obtain favor
to be admitted to the sublime rank of Rose-Croix.

"The very wise one: Worthy knight, who are you?"

a The recipient: I was born to noble parents of the tribe of Judah.

"The very wise one: What is your country?"

"The recipient: Judea."

"The very wise one: What art do you profess?"

"The recipient: Freemasonry."

"The very wise one: Worthy knight, you inspire in me the most perfect
esteem; but you see us overwhelmed with sadness; everything has changed, the
The primary support of Freemasonry is no more, the veil of the temple is unveiled.
The columns are torn down, broken, and the most precious ornaments are...
abducted and speech is lost. We have no hope for the re-
cover that in your courage. Do you promise to use it?
For us?

"The recipient: Yes, very wise."

"The very wise one: Come here and give us your assurance by swearing
The fact is that, if you come to know our mysteries, you will retain the
deepest silence.

"The oath taken, one knee on the ground beside the triangular altar,
The very wise man raises him up; the master of ceremonies leads him around the
chapter by showing him successively the three columns: faith, hope
rancidity and charity; then leads him to the darkroom, makes him do
seven times around and brought it back into the sovereign's chamber
chapter, from which the black hangings were removed and left exposed
green, the red room in all its splendor and ornamentation,

"The very wise man then made the following requests to him, to which the brother
The person leading him dictates the answers to him.

"D. Where are you from?"

"R. of Judea."

"D. Which way did you go?"

"R. By Nazareth."

"Q. Who drove you?"

"R. Raphael."

"Q. Which tribe are you from?"

"R. From the tribe of Judah."

"D. Gather the initial letters of these four names, which make*
they ?

c R. Inri.

"The very wise one: Yes, my brother, that is the inscription you see in
high on this cross and the word we have lost, and that your zeal
has helped us find each other again. Come to the foot of this altar to receive the prize t
is owed to you.

"The recipient obeys, and when he is kneeling at the foot of the altar,
The very wise man placed his clouded sword over his head and said aloud: In
by virtue of the power I received from the metropolitan lodge of Heredon, and of
Before this august assembly of knights, my brothers and my equals, I
I admit, receive, and constitute you now and forever as a knight.
Prince of the Eagle and the Pelican, perfect Freemason of Heredon, under the title
sovereign of the Rosicrucians.

"The very wise man then raises him up, gives him the cord, the power to speak, the
sign and touch; speech is Inri (1). »

This is the Rose-Croix grade in the Scottish Rite.

The same grade of the ancient reformed rite, or French rite, does not
differs only in the drafting of the formulas and the accessories
element.

The odious parody of the death of Our Lord Jesus Christ and of the
The mysteries of the Eucharist are even more emphasized in
this response addressed to the very wise man requesting the opening of
The lodge: What time is it?

The first warden replies: "The moment the veil
the temple was torn apart, where darkness spread over the
earth, where the light was obscured, where the columns and the tools
of Freemasonry were shattered, where the blazing star disappeared,
where the cubic stone sweated blood and water, where speech was lost.

"The candidate's clothing is in the form of a very short chasuble;
in the middle there must be a cross of scarlet ribbon; on the
There will be a big J on the apron, and a little further on, Jehovah, who wants
to say the expiring word; in the middle of the apron will be a globe representing
The world, this globe entwined by a serpent. The master must bear
a blazing star over the heart, in the middle of which is the letter G.*,
and around the points, the letters F.*, (faith), E.\ (hope), G.*, (cha¬
(ritual). All are supposed to be seated on the ground on six-inch benches.
height as a sign of mourning.

(1) Precious collection, etc. Avignon edition, 1810, and Philadelphia edition, 1787, vol.
p. U5,13i.— Teiaaior, General Manual of Masonry, 1854, p. 162, 173.

The recipient answers when asked what has been done
of him after his oath: "I have been clothed with marks of pain
and repentance; I was taught what each thing meant and in me
I wondered what I was doing. Then all the knights went on a journey
commemorative, which took us from sadness to joy, after
having traveled through obscure paths (1). »

And the rest as in the Scottish Rite.

At the banquet following the reception, the table in the shape of
The cross is called an altar; the glasses, chalices; the bread and the wine
are distributed there as at the Last Supper of the Savior, and the
Members go there in pairs, each carrying a wand to
the hand.

However, no matter how hard one tries to mislead the
For dupes and the uninitiated, it is obvious that this is not the case in this grade.
than the God of Christians and the foundations of religion ca
Catholic, namely: the redemption of the world through death on the
cross of Jesus Christ, the Son of God made man. The recipient
The purpose of the dary is to represent it, as in the preceding grades
teeth he successively portrayed Zerubbabel, Master Hiram,
the man of nature, etc; that is his age that is given to him, 33 years;
These are the initials of his name inscribed at the top of the cross: he is
from his country, from the tribe of Judah, from a noble family.

It is still evident that this is about his death: it is a cha-
sublime with the cross from top to bottom and across the curve of which the reci-
The peddler is clothed: This is his cross, these are the signs that accompany
accompanied his death; it is a Calvary with its three crosses, that
in the middle with an interlaced drapery, and at the top the inscription
Inri; this is the image of the holy mountain, upon which the son says great
architect expires, who are represented there, say the rituals and the
old and new manuals, Adonhiramite, Scottish, French and
others. It is below the cross, the open tomb, a symbol

of his resurrection; also, it is on Good Friday that the Rose-
The crosses hold their chapter and their receptions.

It is still evident, and both rituals express it in explicit terms.
near, that by this death and by the resurrection that followed, the
the veil of the temple, of which Freemasonry claims to be the successor, has
was torn apart; that the supports of the Masonry, its columns, its
The tools were broken, as was the cubic stone, emblem of the god Pan.

(1) Practical manual of the Freemason (Rosicrucian), p. 97, 127.

the essence of pantheism, sweated blood and water; that the sacred word which it conceived
held, as well as the blazing star with the letter G or the
God, nature, the all-encompassing God, have disappeared; may the word be rediscovered
in the Scottish ranks has once again been lost; that all the
Freemasonry is in mourning, overwhelmed with sadness.

The recipient had barely returned from his trip in the chamber
dark room with the brothers who made him see and hear all
things, he made known what he is, and formed with the ini-
tiales of the words by which his description was made known,
At the mention of Inri's name, all the brothers immediately returned in joy.
The lodge lit up, the blazing star reappeared brighter than ever.
than ever, the sun and the moon have regained all their brilliance, the darkness
The clouds dissipated, the temple columns were raised again,
The letter G or J appeared under the canopy at the top of the Orient,
Surrounded by glory, the lost word was found and the stone
cubic and the pink cross placed back on top of the calvary or the
sacred mountain, represented by the three triangles and the three circumferential
these.

What does all this mysterious, cleverly constructed imbroglio mean?
Fus? The explanation is easy for any layperson who wants to think about it.
as well as for any recipient. There is only one
It's possible, given how transparent the secret is.

The divinity of Jesus Christ being an irrevocably dogma
Having acquired it, his religion having been proven divine, that's the end of it for every
the mysteries of Athis, Mithras, Isis, Hormuz and Ahriman;
That's the end of Freemasonry itself, of its mysterious initiations.
laughing and of its initiates; its most powerful or most wise princes
are now nothing more than madmen or imposters; the blazing star
boyante, emblem of the one and multiple divinity of the masons, is
extinguished forever; the pantheistic and atheistic word is lost to

always.

Thus, mourning and sadness have invaded the most high and silent
veraine lodge. A cry then resounded from the depths of the underground caverns
fields and their darkrooms: this is the cry uttered by the
The most illustrious of the philosopher-freemasons: Down with the infamous one!

INRI, the secret, the sacred word of the Rosicrucians, no longer signifies
trusted by secret societies, a man who came from Judea, a
sant by Nazareth, led by Raphael and belonging to the tribe
Tinta, a man like any other, a Jew who died on the cross in-

Fame! The denial of Christ, total blasphemy, such is it,
in its highest ranks, as in its lowest, all
Masonic science. When its followers believed themselves to be quite
Numerous and quite strong, it's in public meals for a long time
announced in advance, and on Good Friday, they celebrated their
impious triumph.

Before getting to that point, the authorized interpreter, while struggling
to escape this consequence of the rites of this grade, renounces a
A moment to make Our Lord Jesus Christ the Sun God, and
the twelve signs of the Zodiac, as he insinuates by
anywhere else. He agrees to recognize in him a real being, the founder
of the Christian religion, the humanitarian Christ, all that we
will want, provided that it is not, as he said previously
of Moses, whom an initiate of the Egyptian mysteries, the first of the brothers
res masons, and provided that we remove from its teachings the
mystery of the Holy Trinity and especially its own divinity
even.

“Three great principles,” he said, “emanating from the ancient mysteries,
They establish the doctrine of Christ: the unity of God, the freedom of man and of
conscience, and equality among all members of the human family.

"She says nothing about the Christian Trinity, the priestly institution,
subsequent to Christ, imitated from the Indian trinity, which, never having
But it was only an allegory, it cannot be a reality. Jesus did not institute
that there was only one degree of initiation, baptism; that there was only one ordeal, wat
and had only one hieroglyph, the cross. Later, the priests added
to the preachings that established the extrinsic doctrine of Christ, the doctrine
an esoteric trine reserved for initiates, which they divided into three degrees,
namely: the subdiaconate, the diaconate, and the priesthood; and in 1139, a pope,
in the eleventh general council, established the theocracy and transgressed the
doctrine of the divine legislator who had established equality (1) !!! »

"It was only in the 15th century that political and religious ideas..."
Nations can, after a long period of rest, aspire to know the world in

third: the men needed to understand each other, and among the various peoples, as well as between continents, were soon to establish com- communications and later regular relationships. From this period of fermentation gave rise to cosmopolitanism which, seconded by a motive re- religious, led Europe to the city of Christ (2).

"Then, two Italians, the Venetian Marc Polo and the Genoese Christophe

(1) Ragon, Cours etc., p. 329, note.

(2) Ragon, Course of... No. p. 230.

i

Columbus was the first to discover the mainland of Asia, and the other the Americas. risks; but all these discoveries were merely those of the world, insufficient to satisfy the restless spirit of the people, who needed to understand humanity and its psychological life. A benevolent man and modest, the knight (sicj Gerson, others say Thomas à Kempis, What does the name matter? Published *The Imitation of Jesus Christ*. This production of genius completed the work begun; the constant figure of Christ, which, under the name of Chrisma, had illuminated learned India for centuries, served since the Christian era as a personification and symbol for all the needs or instincts of the new society.

We had sung and prayed in turn to Christ the worker, Christ the chariot - The Franciscans worshipped a Christ of intelligence and pure love. but it was reserved for wisdom, for the experience of a long past of re- to know finally in this ancient type, consecrated in the mysteries, the Christ of humanity, brother of all men, consecrated by all the professions, and this public reason which is expressed and was attained summarizes in admirable terms The Imitation of Christ, a masterpiece by a high initiate, which undoubtedly gave rise to the mystical veil of which are covered, under the titles of Rose-Croix, Knight of the Eagle and Pelican, The final mysteries of Freemasonry.

We do not reproduce this mess, where the historical errors cruder ones abound, because they clearly show in what meaning do Masonic interpreters sometimes seem to exalt? to Jesus Christ. They make him a humanitarian Christ, the representative so much the highest of being, as Renan said in his work eminently Masonic in the Life of Jesus. This is a point of view on which one must be firmly fixed in order to judge the works of the literature and eclectic philosophy, where the formulas of the

Religiosity plays a major role. It is necessary to examine whether it presents
Our Lord Jesus Christ is the real and living God,
Incarnate Word, second person of the Holy Trinity. Now, they
avoid taking a position on this point, and so they are works
Masonic practices. That is what, in the current language of the lodges,
We call this transformation, the refinement of feeling
religious (1).

This influence of Masonic doctrine on literature
contemporary is larger than one might think. A multitude of
Renowned authors, starting with Renan, went looking in
Ragon and Clavel of the systems of religious interpretation that they

(1) V. works of the logo the perfect union of Mous, cited by the Courier of
Brussels, August 30, 1879

then throw, with a vain display of erudition, to the
An uneducated public. The grotesque metamorphosis of Y Imitation of
Jesus Christ, a Catholic book par excellence, to which Ragon devotes himself,
This is proof of that; indeed, here is what we read in the work
by a university scholar, which is given as a textbook to
youth educated in state high schools and colleges.

The enthusiasm that greeted this book was not a favorable sign.
blue for clerical society; it heralded the fatal moment when piety would
Trying to ascend to God without going through the priest. The Christian soul
He no longer wanted to hear the discordant voice of the doctors, but that of
God alone: <t Speak, Lord, repeated the holy book; your servant
He is listening to you. Let Moses not speak to me, nor he, nor the prophets. They
They give the letter; you give the spirit. Speak for yourself, O ve
"Eternal rite, that I may not die." The language of the Imitation of Christ,
especially in its French form, must have seemed quite new to those
who had heard the bitter discussions of the theologians... (1) »

This is hardly believable coming from someone with a degree in literature, and
However, many other parallels could be found with this
genre. Ragon concludes his interpretation of this grade with these words
roles, which demonstrate its full scope:

"The Rose-Croix degree dedicated to the resounding triumph of truth"
on lies, on freedom over slavery, on light over darkness
bres, or of life over death, under the veil of evangelical worship, deve¬
It crowns and sanctifies all. Masonic work is complete and
stops here (2).

And this truth, this freedom, this light, this life are not three things: the worship of nature, universal regeneration. The rose is the emblem of woman, just as the cross is that of the virility or the sun, and their combination, the Indian lingam, all the most shameful thing in the mire of idolatrous worship of India (3).

Also, all those who blaspheme against the divinity of Our Lord Jesus Christ is particularly dear to Freemasonry. After the publication of Renan's Life of Jesus, a subscription was made in all Belgian lodges to offer a golden pen to

(1) History of the French Lut. by J. Demogeot, abridged, etc., p. 182. Paris, HaclieUe, 1857. — Collection V, Duruy, Universal History.

(2) Ragon, Cours, p. 322, 323, 325, 332.

(3) Ragon, Course p. 307, 314, 323 and almost every page of this grade.

the author! Just recently, when his predecessor, the German Strauss, is dead, the Bauhütte, a Masonic journal from Leipzig, ce¬ thus opened his memory:

"He has accomplished his great work! Hail to him! A Freemason must to feel consciously obliged to draw meditations from this heroic Instructor of fruitful resolutions for the activity of the lodges. Mil¬ millions of brothers and sisters sympathized wholeheartedly with this powerful destructive, which helped to clear the ground on which the temple of humanity of the future (1) 1 »

VII. — High degrees of the Ancient and Accepted Scottish Rite te. — 28th GRADE, PRINCE ADEPTE OR OF THE LIBAN. — 29 6 grade, Grand Scotsman of St. Andrew or Knight of the

SUN.

After having gone through the ranks of the elected, Scottish, and rose-cross of the French rite, we believe useful, to make more evident the goal of all Masonic sects, to make known also the anti-Christian and more openly pantheistic spirit of high degrees of the Scottish Rite and the Egyptian or Misraïm Rite either outside of, or under the authority of, the Grand Orient.

Between the eighteenth and twenty-eighth degrees of the Scottish Rite, between the Rosicrucian and the prince adept, the various manuals comp

nine other grades, which Ragon and Vassal call intermediate
diaries, administration, police or enforcement of the former.

These are :

19th grade. — High Pontiff or Sublime Scotsman, consecrated
to the pontificate of the universal and regenerated religion. He is the

(I) No. of March 28, 1874. Characteristic detail: Strauss, by his will, ordered
that performed at his funeral, in the form of a religious ceremony, the choir of priests
The tales of Isis and Osiris (of the Enchanted Finia). This opera by Mozart was made on a
vret which was a constant allusion to the renewal of humanity through revolution
French and Freemasonry. Its performances in Vienna in 1791 served to initiate
Medium dose recognition. (See Kckcr t Ui Freemasonry in its true
(Meaning, vol. II, p. 150.) This detail indicates how much, in his life devoted to the
the propagation of impiety, Strauss was driven by Masonic fear.

palpable contradiction of the Scottish Y of the modern rite, where all the
Men, by virtue of their inherent equality, are priests.

20th degree. — Venerable Master for life, or sovereign prince
of Freemasonry.

21st grade. — Nonchite or Prussian knight, created by the king
of Prussia, Frederick II. This is the mason placed by genuflection and
prostration, like a liege man, into the hands of his leaders.
Still a symbol of equality I

22nd grade. — Royal-Arche or Prince of Lebanon, invented, said-
on, by Pierre Riel, Marquis de Beurnonville, and depicting the de
devotion to the Masonic order. The master is called Grand Master.
trieurche and each brother is armed with an axe.

23rd grade. — Head of the tabernacle, dedicated to oversight
entrusted to the guardians of the order. The venerable is called sou
verain, high priest; he wears a long red robe, a
a mitre of gold cloth, on the front of which is a red delta
ge; a black scarf with silver fringe, from which hangs, by
a black rosette, a censer.

24th grade. — Prince of the tabernacle, is only the continuation of the
previous, said Ragon; it is dedicated to freedom of thought and
of conscience; the lodge is called hierarchy, according to the manual
general; the master, all-powerful; the password, common with
The 23rd degree is Uriel, fire of God, ignis Domini, to whom one
The tabernacle of revealed truths responds, and the sacred word Jeho
vah.

"These last two grades therefore do not teach," said Vassal, quoted
by Ragon, that Sabaism or the cult of fire, the sun, and light
"Mother of the stars, sacred images of all the lodges."

25th grade. — Knight of the Brazen Serpent, returns to the
Rosicrucian by the password, Inri. The lodge is set in a circle
ge; to the East is an altar surmounted by a rich canopy; on the altar
is a transparent image depicting the ai'dent bush, in the middle of which
is Jehovah. The sacred word is Moses; the decoration, a red cord
a sautoir necklace, bearing at the bottom the jewel which is a coiled serpent
around an Egyptian, that is to say the evil principle, Moses
and Jesus Christ, striving to disfigure the good principle, Osiris
and Isis, nature, the fire god. We know that the Egyptian thau, or the
The four-pronged key is the figurative attribute of the goddess Isis.

26th grade. —Trinitarian Scotsman or Prince of the McCrim, con-

consecration to alchemy, or rather to 17 closed ones, a kind of the God Pan of
Egyptians. It is this degree that gave rise to the name Hermetic.
to all the ranks that precede and follow it. In this
high class of Scottish Freemasonry "everything is part of God;
If everything originates from God, then everything is God, said the Knight of St-
André, a zealous Freemason, in the preface to these Masonic degrees
Scottish. Thus everything that is made has made itself and these -
will never act; for this agent can never rest, and
Just as God has no end, so too his work has no end.
"No beginning, no end." Such is the abbreviated, but deliberate, symbol.
Sir, of hermetic science.

27th grade. — Grand Commander or Sovereign Grand
commander of the Temple in Jerusalem, symbolizes the affiliation of
the Masonic order with the Templars; the color is red and
black; the words are Solomon and Inri; the jewel, a triangle.

Finally come the 28th and 29th grades, which should hold our attention.
a little longer.

The 28th grade or prince adept, also called knight of the
sun, although this name is more appropriate for the following grade, has for
The object, said the authorized interpreter, is the religion of nature. It is
He adds that it brings us much closer to the sublime chosen ones of truth.
whose word of recognition is nature, and which date their
acts of the year of the world 0000000 or unknown, in a philosophical manner
than to date, when one wants to start from creation, the only
reasonable.

"The fourth apartment, which is truly the lodge of the rank, is

stretched in blue, said the 'inspector general of the 33rd degree; the azure vault, the
sanctuary lit by a single light, strong enough to illuminate all
the box; it is placed behind a transparent screen, which represents the sun.
This light is the symbol of the great whole, from which all things flow.
maxims and philosophical principles. The master's name is Adam; he
is dressed in a red robe and an aurora-colored cloak, he carries in his hand
a scepter surmounted by a golden globe. The Grand Overseer is called the
truth, and wears a golden eye suspended from a blue cord as a necklace.
Members, called cherubs, are only adorned with the jewel of gold.
dre: a golden triangle, with an eye engraved in the middle; there are seven of them, and s
Named: Zapkiel, Camaël, Anaël, Michaël, Gabriel, Raphaël, Zaphriel;
the other knights are decorated with a golden sun suspended from their collar by
a gold chain: they call themselves patriarchs. All members of the

Lodgers must wear the tunic, the hat on their heads, and the sword in
hand.

"The president, the head warden, and the cherubs must be seated"
in armchairs, an altar before them, a mallet in one hand, and the
the other's sword. The other brothers are on the columns, behind the
cherubim; the sacred word is Adonai, Gods or OF, in the plural, according to the
General manual.

"The Venerable Master, then addressing the recipient: "My
son, he told him, since, through your work in the royal art of Freemasonry
Nonsense, you have reached the point of desiring to know the truth and
destroy within you the prejudices, children of error and falsehood, it
I have to show her to you completely naked. Consult yourself in this moment; see
if you feel you have enough willpower to obey her in everything she
will order you. Beware of increasing the number of pro-
fans who mistreated her so badly that they forced her to hide and no longer
to appear on earth only under a thick veil. But the trials by the
What you have experienced guarantees me what I should expect from
your zeal. Thus, so that nothing may be hidden from you, I order the brother
The truth is that he instructs you in what you need to know to succeed.
"To reach true happiness."

"Truth then resumes in turn: 'My dear brother, the divine
Truth speaks to you through my mouth; first learn that the three pre-
The first pieces of furniture you have ever known were the Bible, the compass, and the set
have a hidden meaning that you don't know. Through the Bible, you must
to understand that you have no other law than that of Adam or of nature;
The compass warns you that God is the central point of all things.
which are equally close to and equally far from everything that is
God. By the set square, it is revealed to us that this same God made
All things being equal. Through this level, you will learn to be upright and firm.
me and not to let yourself be led astray by the crowd of the ignorant and the
blind, but to unwaveringly uphold the rights of the

nature and the pure and clear knowledge of holy truth. The co-
Lonnes remind you that you must be firm and unwavering when the
Truth has spoken to us, and we strive to become the ornament of the Masonic order.
fuck.

"You have attained the rank of perfect master," the man continued.
who dares to call himself the truth; you saw there a pit, a corpse, a
rope to remove it and place it in a sepulcher, made in the shape of a py¬
ramide, at the top of which is a triangle, in which is enclosed the
the name of the Lord. By the pit and the corpse, we must understand man
in the state you were in before you had the pleasure of knowing our
order. The rope, with which the corpse is girded to remove it, is the bond of
Our order, which brought you out of the depths of ignorance to reach the heavenly

5

The abode where truth resides. The pyramid represents the true Freemason who
rises, by degrees?, to the highest heavens, to worship the name
sacred and unalterable of the Eternal. I/ark, at whose foot you are
Upon arrival, you learn that having reached the inner sanctum, you will not
You must no longer retreat, and rather perish to uphold glory and truth, thus
as did our reverend father Hiram, who deserved to be buried there.
Solomon, through his zeal for the royal art, urges you to follow the sublime
career in the order where he is a schoolteacher.

But here is the culmination of the mason Truth:

"If you ask me what qualities a bricklayer should have for
To reach the heart of true good, I will tell you that, in order to get there...
We must have crushed the head of the serpent of worldly ignorance, shaken
the yoke of childhood prejudices concerning the dominant religion of
country where one was born. All religious worship was invented only through the hope of
to command and to occupy the first rank among men; that by a
laziness which, through false piety, breeds the greed to acquire
other people's property; finally, that through gluttony, daughter of hypocrisy, which
she uses everything to satisfy the carnal senses of those she possesses
of, and who constantly offer him, on an altar erected in their hearts,
holocausts that voluptuousness, lust, and perjury procured for them.

"There, my dear brother, is everything you need to know how to fight and destroy."
within you before aspiring to know true good; that is the monster.
under the guise of the serpent, which you must exterminate. That is the painting
faithful to what the vulgar fool worships under the name of religion.

We have already seen this snake, twisting a globe on the ta-
blier of the Rosicrucian Order, Unthau, in the 25th degree. We will find him again
still at the rank of Kadosh, and always with the same significance
tion: bad principle, religion or superstition, authority, especially
monarchical, or ambition, ignorance, or army, loyalty, pro-
Priesthood, original sin.

“Hiram was the truth on earth, Abiram was a monster pro
led by the serpent of ignorance, which has now been able to erect altars
in the heart of this timid layman. It is this same fearful layman who,
through fanatical zeal, it became the instrument of monastic and religious rites.
struck the first blows to the heart of our father Hiram, that is to say
who undermined the foundations of the heavenly temple that the Lord himself had
raised on earth to sublime virtue.

"The earliest age of the world witnessed what I am saying; the most
The holy law of nature made our first fathers the happiest; the mons¬
A prideful creature appears on earth, it cries out, it makes itself heard by men and
To the fortunate of this time, he promises them bliss and makes them feel, by
honeyed words, which were necessary to render the eternal creator of all

things a more marked and widespread cult than that which had been seen before*
than was then practiced on earth. This hundred-headed hydra deceived and deceived.
still continually the men who are subject to his rule, and the
will deceive until the moment the true chosen ones appear to fight him
and destroy it entirely (1).

This rank, Ragon adds, is of the utmost antiquity. It offers
to the recipient the principles of natural law or of nature,
essential part of the ancient mysteries (2), whatever he may have said, plu¬
several times elsewhere, that the word and the ranks of knights dated
of the crusades, were unknown in antiquity and indicated a
recent era.

We also don't quite understand how, the unknown or eight
zeros being the only reasonable date of creation which is eter¬
nelle, in the principles of Freemasonry, the authorized interpreter and
all his colleagues from the Grand Orient were able to learn with such precision
to determine what happened immediately afterwards, and to know the age thoroughly
of gold and the wild or natural state, then the origin and the ravages
of the hydra with a hundred heads. And if they did not know, if it is important to them
It is possible to go back to the origin or eternity of the world, that
Does it become the very basis of Freemasonry? Is it, can it be
Anything else, according to his own principles, than a blatant lie?

Nothing else is clearer than this rank, nothing characterizes
better the hypocritical impiety of Masonic teachings and the goal
what the sect wants to achieve, namely the destruction of all
religion in all its ranks, but especially in its true chosen ones, its
sublime chosen ones, and his knights or masons of the high degrees.
Clavel also said, without mincing words, that the Knight of the Sun has
with the aim of establishing natural religion on the ruins of all
revealed religions (3).

He even adds further on, speaking of this rank as ren-
closing off sections full of meaning and value:

"The goal of initiation is to free the subject from ties and confession"
correcting the error, and leading him to the knowledge of the truth.
The Venerable One addressed him with an explanatory speech on the emblems of the
Freemasonry, which he represents to him as covering precepts of a
bold philosophy, and he encourages him to break free from the yoke of belief

(t) The veil lifted for the curious, or the secret of the Revolution revealed with the hel
Freemasonry, (Lefranc), 1791, pp. 115-116.

(2) Ibidem, p. 390. – Ragon, Cours etc., p. 161.

(3) Clavel, Picturesque History, p, 166, 212.

that he may have been taught in his youth, and to take in the spectacle of
nature and his own intelligence were the only rules of his faith.

But that's not all:

"The great Scottish Rite of Saint Andrew (29th degree) is getting very close,
said Ragon, the authorized interpreter, of the sublime chosen one of truth, whose word
The nature of recognition is: nature. The aspirant, in his reception, recalls
a portion of his previous ranks; his age is 81 years, the sum of his years
born assigned to each lower grade; the lights that illuminate the
Lodges at receptions must also be the same number. This rank has
also the name Knight of the Sun, Grand Master of Light, because
The knights of this order claim to measure up to the sun.
The cry for vengeance is repeated here for the second time, giving
the touch, as if to indicate the nature of the rank, and prepare
the one who aspires to receive and understand the Kadosh (1).

“The lodge of the great Scotsman of Saint Andrew of Scotland, knight of the

Leil, said the 33rd-degree inspector, a former officer of the Grand Orient, must
to be draped in red, dotted with white columns; the throne of the great
The master's robes and those of the overseers are adorned with draperies and fringes.
of gold. A chopping block and an axe are placed in the west. The grand master and the
The guards have beside them a drum covered with a red carpet, on
which they strike with their gavel. The lodge is called the grand lodge. The
The grand master is called patriarch; the officers, respectable masters;
The grand master and the wardens are dressed in red robes, by
above which they are decorated with a scarlet ribbon in a scarf, at
From the end of which hangs the jewel, which is a compass in three right angles
closed in one. At the bottom of the jewel, an inverted square, and a
dagger in the angle of the square. Brother Terrible holds in his hand a
flaming sword, and wears on his chest a breastplate in the shape of a leather
arasse, in the middle of which is a triple triangle bearing a sun, above
underneath which is a skull.

“All the officers are seated on blue thrones without curtains,
on both sides of the lodge. The other members have their swords in their hands;
The order is to place the right hand on the lower abdomen, with the thumb at a right angle
and to pull his hand horizontally, as if he were cutting his wrist
tre (2). »

Patel exitus / suicide when necessary!

But these are only the external details of the rank, the
roughly the same as those of the Tiler of Willaume. The lawyer
Saxon Eckcrt, in his Memorandum to the Dresden Parliament and ÎU-

(1) Ragon, Cours etc . p. 34.

(2) General Masonry Manual, p. 215, 216, 21V*

Masonic beille, will make us aware of its spirit, according to
the ritual of receiving the degree in Germany, France, and Belgium
gic, and everywhere the Scottish Rite is practiced. After preliminaries
quite similar to those of the other grades, but where he nevertheless says
that the Scottish High Lodge is only accessible to Freemasons who are
intended to later lead to the highest levels of knowledge,
A new oath is coming. The punishments to which one devotes oneself,
If one is unfaithful, one's lips are to be burned with an iron.
red, with a severed hand, a torn-out tongue, and a slit throat
the corpse hanging in a box during the admission of a new
brother calf, finally to be burned and have his ashes scattered to the wind
The obligations one undertakes under such penalties
are: "1° the strictest secrecy about everything that happens

in this rank, even towards the master of the entire order, as soon as one
did not see him recognized in a high Scottish lodge, or that
the lodge leaders will not have had him recognized as such;
2° never to enter any order without permission
superiors of the latter; 3° to obey superiors, » obey
absolute and unreserved freedom, even of the rights of conscience
and divine and human laws.

All the lights in the lodge are off then, except for one
a dying lamp watching over the altar, and the master asks:

"Four times venerable brother, senior warden, what hour
Is it?

“— Four times venerable master, the most tranquil hour of the
night.

“— Four times venerable brother, second warden, what do you see—
YOU ?

“It is dark, our brothers are scattered, only a single small light
illuminates the temple,

"—By whom were our brothers scattered?"

“— By a storm that gathered from all sides of the sky.”

Then, the master, addressing the recipient, said that the supervisors
brought in by the right hand, and from whom the veil is removed.
had covered his head, he said:

"The wishes you have expressed and the painful obligations that
You have voluntarily assumed these responsibilities, which commit me to admitting you to
number of the Scottish high brothers. I could not push the temerity so far
ritual, if we were not in complete darkness, and if
In any case, we were not entirely safe; for, by this yrad"

A thick wall rises between us and the uninitiated, and even between several of them
between us.

a I'm taking back this apron that you've been wearing until now and you
belts of the apron of the high Scottish Freemasons. By this you must
to firmly believe that what you have learned up to this day is nothing
compared to the secrets that will certainly be revealed to you in
The rest, if you are elected, and if you do not prove yourself unworthy.

The first supervisor follows the instructions.

“Even before your arrival in our lodge, our master must have known…”
What opinion did you form of the order and its secrets?
Brother Guardian examined you with the same care as if you had not
He has not yet taken the slightest step in Freemasonry. Conclude from this that,
Although all Freemasons are our brothers, they are nevertheless also distant
We are more aware of them than the uninitiated.

"Your face has been covered to signify that the light from which you
The light you get too close to is too dazzling to be contemplated safely. You
You approached the master; everything was in deep darkness;
The sight of his pale face and the two brothers of the order made you very
to leap out in fear. We have reason to think only with terror
and sorrow on that sad night when the sanctuary was devastated,
the blood of many of our own shed, and our brothers scattered to the four
Three winds... As for the mysteries hidden beneath, I cannot yet
to reveal them to you; but the time will come when you will penetrate them and the
You will develop yourself, where you will see with different eyes and bless
this salutary darkness... If you fulfill your duties con
trained according to the recommendations of the most venerable master, one day
will come when the language of images has an end, when the curtain is drawn back,
where Von will speak to you more clearly, where finally you will be given to con-
to temple and to admire the unveiled truth.

"The color of this carpet is red, as you can see; that this cover
Remember the blood of your brothers. Remember that the
The color of fire is that of the Scottish high brothers; without it we would not
We are nothing, because everything is founded on love and blood.

"Here you see the destroyed temple, the broken columns and the steps"
torn away. This is to teach you the unfortunate fate that our or
Dr. had to suffer. He was prey to strangers, and our brothers are still
scattered. Note the loss we have suffered and the cruelty
with which we had to atone for the sins of some. He did not
I am not allowed to tell you the time when we were prey to greed.
pride and the victims of pride.

Beside you are four lights. I cannot give you the
proper meaning; it suffices for me to tell you that the quaternary is

founded on the ternary, and this one on unity. You are free to interpret by
this number, or the four elements, or the four cardinal points, or the
square stone. By this you will not stray too far from the truth; when
even if a much greater darkness reigned around you
based on the darkest night, you follow a road, like
You see, and however different the points from which you start may be,
You always return there, though. Thus all rivers have their em-
blockage in the sea.

“Although scattered across the face of the earth, our brothers do not
However, they form a single community. They are all initiated into
same secrets, follow the same path, are formed according to the same
They are governed by the same rules and measures, and are ultimately animated by the same

"These are the notions you must have of our secrets. Uh-
reux when all the veils are lifted from before your eyes and you
You will see in reality what is only shown to you now with
images and figures. You're already getting close, there's nothing left to do.
just one step to take.

"From now on you will no longer be able to go astray, if you have conceived of
our mysteries of exact ideas. However, do not give in to
your own thoughts. The masters are given to you in the lodges, not-
not only to maintain order, but also to guide your steps in
the right path. They are the ones who protect us from any fall.
neste, and which prevent us by their lights from straying into
obscure paths and making detours that would plunge us into the abyss
Into the abyss. Here especially, it's easy to stumble.

"This is all the more to be feared given that our intelligence is an admission..."
gel, and which we could later only collect with great difficulty.
notions free from all prejudice. That is why you must not understand
communicate your thoughts only to your master; use the means he
will show you; that nothing surpasses your veneration for the Divinity.

After the speech by the speaker from the high lodge, come the
questions from the catechism of the grade, of which the following is an extract specific t
Further explain the instructions and replace some passages
omitted:

"Q. By whom is the temple ravaged?"

"R. By the hand of sacrilegious men and by the crimes of slaves of
kings.

"D. What did you notice about it?"

"R. The stones thrown here and there, the debris of the columns placed at the
cross, the tomb of our murdered master, the mound with the acc-
cia, but also the blazing star surrounded by seven others and all the
treasure of heaven.

D. What was this one?

"A. A square-shaped gold chest, with the name of Jehovah, which is in it was inscribed in the shape of a triangle.

"D. What did it mean?"

"R. Perfection in the numbers three and four, just like the word of the Scottish High Master, word which was lost in the temple and which was found in the Scottish islands (1).

The number three, or the ternary, which has just been mentioned in Education, according to Ragon, is "the number par excellence re-aimed at in antiquity, consecrated in the mysteries," and it us demonstrates its application in all sciences:

"The attributes of God or of nature" are threefold: "eternity, Infinity, omnipotence.

“Nature, and therefore God himself, is divided into three Kingdoms: minerals, plants, and animals.

“Every thing, corporeal or spiritual, has a principle, a medium, a "end," without excepting its nature, no doubt, which nevertheless has for at¬ tributes, as we have just been told, Eternity and Infinity.

"The allegorical temple of the Freemasons rests on three columns: Sa¬ "Gesse, Strength, Beauty..."

All religions have had their trinity... in India, it is Brahma, Wischnou, Iswara; in Egypt, it's Isis, Osiris and Orus, or rather Osiris, Typhon and Orus; finally, among the hermetic Masonic philosophers: the salt, sulfur and mercury (2).

“There are only three elements,” says Saint-Martin in his book Better Errors and Truths: Earth, Water, and Fire, as there are no that there are only three dimensions in bodies, three figures in geometry, three innate faculties in any being whatsoever, three degrees of expiation "a degree for man, and three degrees in true Freemasonry."

“I declare,” he adds, “that no one respects the [unclear] more than I do.” sacred tern; I know that without him nothing would exist of what man sees and of what he knows; I protest that he has existed eternally and that he will exist forever; and I dare say to my fellow men that, despite all the the veneration they have for the ternary, the idea they have of it is still at-below what they should have; I urge them to be very reserved in judgments on this subject. Finally, it is very true that there are three in one, but that there cannot be one in three, without the one that would be such was not subject to death (3).

(1) Freemasonry in its true meaning, vol. I, p. 101, 112.

(2) Ragon, Cours, etc., p. 226 et seq., p. 317,

(3) Errors and Truths, by an unknown philosopher, p. 66.

• This is the tangible negation of the Christian mystery of the holy Trinity. And to better erase faith from the hearts of the followers, the Freemasonry instructors oppose him with "the natural trinity, cause and preserver of the universe, as the sages of antiquity represented by the Delta or sacred triangle, emblem of the goddess Isis or nature (1); » and they represent her under the em- blemished by the simple or triple triangle.

As for the quaternary, which is based on the ternary, which is based himself on F unit, he was employed, says Ragon, by the initiates, "as F, emblem of the movement and of Vinfini, and represented" "Everything that is neither corporeal nor sensory."

Infinity, in this philosophy, apparently excludes the living world. sible. The God of Nature, the God of Fire, the God of All, the God Pan, So he doesn't understand what is "neither corporeal nor sensory?" Therefore, he does not understand the very things that constitute him, the Minerals, plants, and animals? An inexplicable contradiction. tion!

Let us listen again to the learned interpreter:

"It is as a symbol of the eternal and creative principle that Pythagoras communicated to his disciples the ineffable name of God, Jehovah, who ■ means the source of all that has received being, and which, in Hebrew, is of four letters. Indeed, the four divisions of the sky, those of the year, the four elements, the four ages, the four branches of the key that They carried the Egyptian deities, recalling the idea of power in finite in the arrangement of the universe. It has been said that the figure of the number 4 expressed a living being: 1, bearer of the triangle, A, bearer of God, that is to say, Y, a man possessing within himself a divine principle (2).

But the divine principle, that is to say God himself, that is to say

(1) Ragon, Cours, etc., p. 317.

(2) Ragon, Cours, etc., p. 232. — Mr. Cousin, a mason of the highest ranks, taught, like Ragon and the good Scottish brothers, and had teaching done in all the colleges of France, that God was substance and cause, always substance and always days, cause, absolute cause, one and many, eternity and time, space and number, es-

sense and life, indivisibility and totality, principle, end, middle, at the summit of beir
its highest degree, infinite and finite all at once, triple infinity, that is to say, God,
nature, humanity (Philosophical Fragments, preface to the 3rd edition).

He had even created a catechism in that style for small Catholic schools.
and where his God, nature and humanity, was called, as in Ragon, Father, Son and
St-Esprit; and all this impious form, under the auspices of the Superior Council
of public education, has done nothing but expand and dominate, under the name of nature
and naturalism, all of Ktut's teaching, from the nursery schools to the
highest courses, as we will mold it.

Nature or fire, is it not equally well behaved by all?
Minerals and all plants that are produced by humans? Don't they all do it?
Not as well part of the God of Nature and the sacred triangle? It is necessary
Therefore, to be logical, to put everything on the same footing
exists in nature, to whatever order it belongs, to raise
to reduce the beast to the level of man, or to degrade man to abasement
of the beast.

Such, moreover, is the teaching in its ultimate consequences.
like academic philosophers, such as Cousin and Michelet,
agreed with the entire Freemasonry.

We have the explanation of unity, the ternary, and the quaternary.
Masonic order.

But what name do we give to this unit, the base of the triangle in
the ternary, and foundation of the three other sides in the quater
naire? Isn't it FIRE, the primordial, unique, universal agent?
which has manifested itself in all sensory productions, which
fire dominates in man or in animal? (The name of Ragon, in the name of Ragon, is not giver
of the Grand Orient, proclaims at each degree; the fool celebrated by
Voltaire in Latin verse, which Ragon commented on and extolled in
his Rosicrucianism; the fire, the God Pan, the old Jehovah beyond
Freemasonry, the great architect of the entire universe.

Also, it is in the fire that the 29th Scottish grade is specially
consecrated: its color is red, the color of fire, according to the
the hierophant's word, and his signs, says the General Manual, are
the signs of the three kingdoms that it produces in nature. It also has
the sign of the Sun, the quintessential image of fire, a sign that becomes
saying: I compassed up to the sun. The only light that
exists in the lodge of the Knight of the Sun or the Prince Adept,
According to the great tile maker Willaume, it consists of a transparent sun

rent, in the middle of a triangle inscribed in a circle with the three
S: soli soli soit

But the great Scotsman of St-André, knight of the sun, did not
does not only tend towards the destruction of all religion by its ab¬
on the teachings of pantheism, and his more explicit belief
to the Fire or Sun God; he also repeats, says the authorized interpreter of the
Grand Orient, the cry of vengeance; its sacred word is the famous
Nekamah, which is its superlative:

"His march," says the General Manual, "is made by placing oneself at the foot of a
the cross of Jerusalem, which must be depicted on the ground; one goes around this cross

by three steps of an apprentice, three steps of a journeyman, and three steps of a master,
so that the last step brings you back to the top of the cross, where one
gathers the heels at a right angle; and in the square that the grand master and
The guards wear jewelry at the bottom of their headscarf, suspended from their scarf.
Scarlet red, it also depicts a dagger. There is also another symbol,
said sign of horror, which consists of turning the head to the left, re-
keeping to the ground, and raising both hands, carrying them slightly on
the right (1).

This sign is probably made after looking at the cross which is
engraved on the ground.

That look of horror, those heels forming, on the top of that
Jerusalem cross or Calvary cross, the leveling square and
equality with the earth, are obviously not intended to honor it.
Is such an act not common among infidel and persecuting peoples?
Is the sign of apostasy from the Far East? Is it surprising that...
after having renounced, in the rank of Rose-Croix, the divinity of the God-
Man, who was nailed to this cross for the redemption of the world,
we trample it underfoot with a look of horror and
contempt, as the symbol of Christian superstition, as
The victorious enemy of the Sun God? This rank, moreover, is all
To be a Templar: to deny Jesus Christ, to trample his cross underfoot
was a practice of this kind when it was destroyed. (See book III,
Chapter I.)

L'Abeille, a Masonic journal, in the moral interpretation of
This 29th degree, in effect, says: "The three wicked companions,
Hiram's murderers, the architect of the temple, who was to gather
all men at the foot of the same altar, Freemasonry, these murders
Triers are lies, ambition, and ignorance (2). » The
The names of the Knights of the Sun, given to the Avengers, explain

The entire rank and the whole of Freemasonry. Alike, says the
master interpreter, to the companion who helps the masters, they accompanies
accompany the great chosen ones Kadosh, and the cry of vengeance pre-
prepares the aspirant to receive and understand this final rank.

(1) General manual, pp. 217, 220.

(2) N* 44, cited by Ragoa, Coure, p. 161 note, and p. 361.

VIII. — The hatred of the papacy taught by the

MASONIC INITIATIONS. — The KNIGHT KaDOSCH.

The numerous ranks we have made known inspire
contempt for the papacy, the keystone of religion, by exciting
in the souls of initiates, hatred of all revelation and all other
religious authority.

It becomes even more apparent in the final philosophical degree.
that of Knight Kadoscii or Knight of the White Eagle
or black, which rituals endlessly represent as that where
The initiation becomes complete. Here is how the
Tiler of Scottish Rite (Paris, Delaunay, 1821, pages 215 and
following):

"30th degree, Grand Inquisitor, Grand Elect, Knight Kadosh, also known as
of the black and white eagle. Although the Scots never confer, they say-
they, this rank only by communication, and which he does not occupy, in the rite an-
even though the 30th degree should not be considered less than the last
to deny the term, as the real goal of Scottish Rite Freemasonry, as much as it is the nec
ultra of Templar Freemasonry. The abolition of the order is commemorated there.
of the Templars by Philip the Fair and Pope Clement V, and the torture
of the first Grand Master Jacques Molay, who perished in the flames on
March 1314. >»

In this reduplication of the chosen one, the scene changes; he is no longer
the question of Iliram and his tragic end. This allegorical character
which is replaced by J.-M.-B. Jacobus Burgundus Molæus, whose
the recipient must avenge death, either figuratively on the
The very authors of his torture, that is, implicitly on whom

right. Here all possibility of allegory ceases, since there is a
legend, authentically recognized as historical. In vain we re-
We complacently declare that the Kadosh of France is pure
philosophically speaking. Men incapable of reflection, perhaps.
only the wind can be mistaken. We said above that the wind
indeterminate age (death of the sun) was very susceptible to a
physical interpretation. But as long as revenge is
motivated and historically specified, I do not want: sj more drus the re-

a victim of arson, an apprentice assassin. Clement VI and Philip
The beautiful ones no longer exist, no doubt; but we have kings and
pontiffs. War on the throne and the altar is the great cry of
Order. The fierce Nekam Adonai produced the enlightened ones,
the cerbonari; in the hands of frenzied men, aided by cir¬
favorable conditions will consistently produce similar results.
tats. This is not the place to examine whether the Templars were
innocent or guilty; but that the honest recipient
reflect on what he sees, on what is being offered to him, on this
that is demanded of him, under the seal of a detestable oath; he fre-
Mira, no doubt, at the mere thought of entering such a place
association. Me, nothing but me, all mine, all for me, by
By any means necessary, such is the odious morality of the one who dares
to take the title of sage, of the true Kadosh, of the enlightened one; and
The question of whether secret societies
are dangerous!

The Kadosh rank is frequently conferred outside of the Ecos-
earthquake; there are approximately eight different types, depending on
that the goal that Von proposes is more or less clear
expressed. The one adopted by most lodges in France
is extremely mixed.

Let us now look at it as Ragon describes it in his
Introductory courses, fully authorized by the Grand-
Eastern France:

"The true Knight Kadosh is the epitome of the most sublime philosophy:"
It is the essential complement to true Freemasonry; it carries with it
The reason for the title of nec plus ultra is that the three degrees above are not
administrative, – and should only be composed of the elite of masons.
A sanctuary, a center of learning for the wise who find themselves admitted, it
is intended to signify the purpose of Freemasonry in all its aspects
sandstone." And again: "This grade is the only one in which the high mason
philosophical nonsense, whether truly worthy of its object, and the only one that
may aspire to be an enlightened Freemason. That is the very purpose of the Freemason.
Laughter in all its degrees. R

Let us carefully note and weigh all these words;

that we then recall the Masonic authenticity of the book from which
They are drawn, and the authority of its author, one of the editors themselves
notebooks of grades and classification of rites in the Grand Orient
from France, and we will be convinced that nothing is impossible
to find something more decisive regarding the ultimate goal of Freemasonry.

/ > SECRET SOCIETIES AND RELIGION

"The Knight Kadosh," said the great official interpreter from the
beginning of the explanation of this grade, puts aside the pencil and the burin (sym¬
(bowl of the first grades and chapters) to erect balusters,
that he dates near the burning bush, B.\ A.*., image of the few, symbol of
the truth, which sufficiently indicates the brothers' occupation in this matter
grace, or rather, that which reveals the philosophical spirit of the degree. Existence
of a high rank, where lower-ranking masons only arrive after having
given to the order of long proofs of ability and dedication, is to
any necessity—Knight Kadosh must be ready to take charge of
everything that will be ordered of him for the happiness of humanity and the triumph
of good (1). He knows the moral, intellectual, civilized man, and all the
external nature; he also knows his general rights and duties.
The Kadosh is therefore not only the mason of the lodges, the mason of
chapters, but admitted to the third sanctuary, it is to him that he addresses
These two precepts of the ancient initiations would be: Devote yourself to the
natural science, study politics for the happiness of your people
blables. Penetrate the secrets of religion and the higher sciences, and commun
Proceed with caution in your ideas. Thus, among the ancients, politics based
morality was the art of governing men by making them happy
religious mysteries and mysteries were part of the higher sciences.

"The initiate therefore studied both politics and religion; but in the
later times, when barbarity and fanaticism wreaked havoc,
The citizen lost his rights and his status as a man; the priest forgot his duties.
sees and lost its religious secrets; the despotism of power, united with des
the potism of the priesthood became increasingly sullen and cruel; and for
to exercise their power and maintain their empire, they retained the most
For as long as it was possible for them, the people remained in ignorance and servitude
study.

"How degenerate the Masonic mysteries would be if, like the
thinks and proclaims it the common people of Freemasonry, the high-ranking modern initiate
belongs to the elite of society, was not supposed to concern himself with religion, nor wi
policy.

"When a Knight Kadosh is asked about his age, he replies:"
A century or more, or rather: I've lost count. He doesn't wear an apron.
because for him the work is finished. (2)

We can already see from this beginning all the philosophical sublimity re-
sumed up in the true knight of the white and black eagle, and com -

(1) Philosophical and interpretative course of initiations, p. 362,384, 398, 391, 402.

(2) Course, etc., pp. 374, 375. — Or again, according to the explanation given by the profound interpreter on the nccessilô of the apron to the grade of apprentice, because Prejudices against the knight Kadosh have disappeared, and he was not ashamed of the nu- nature of.

HATRED OF THE PAPATY — KNIGHT KaDOSQh *79

how it is the necessary complement to true Freemasonry
Let us now enter the interior of the grade, and penetrate
to its deepest sanctuary:

"There are four apartments in this grade: the initiation is accomplished"
in the fourth.

The Hebrew word kadosh means holy, consecrated, purified. It is not necessary
to believe that the knights of Vaille, white and black, had some pre-
attention to holiness. They want to express by this word that they alone are
the chosen ones, the men par excellence, purified of all the defilement of the meadows"
judged. This word heralds a preparation for great mysteries. We
In this grade we find the allegory of the two principles that share each other,
The world: good and evil... Hence the title of Knight of the White Eagle
and black.

“First apartment. It is draped in black, lit by a single…”
a triangular lamp suspended from the vault: it communicates with a
vault, a kind of chamber of reflection, where the
symbols of destruction and death. We see there, adds the manual
of Willaume, a coffin covered with a black veil. This sepulchral place and
silent, this funereal apparatus and the questions that arise from a circle
cueil. inspire the candidate to serious reflections. This somber allegory
This reminds him of the dangers to which the propagators of
philosophy: Socrates, Jesus, Galileo and many others (1), and him
suggests that he might one day also be there ex¬
posed; it is in this anticipation that a voice cries out to him: If you do not feel
If you don't have the courage to face the greatest dangers, turn back!

"The candidate perseveres; two voices are heard and say (between
(other maxims): Render to the Supreme Being a worship free from all superstition
Perstition, be true to your commitments, and remember that one of the first
Discretion is a virtue of philosophers. Such is the desire of philosophers.

“Second apartment: it is draped in white. Two altars occupy
The center: on one side is an urn filled with ignited wine spirit, which illuminates
the soiled one; on the other altar is a brazier with fire and incense at
On one side; an eagle with outstretched wings is suspended from the delta... This piece,
The temple of virtue is occupied only by the priest brother.
The reception, the Teissisr manual also says, should only include the grand
sacrificer, as well as the candidate with his introducer.

“Mortal,” the priest said to the candidate, “bow down.”

"The candidate obeyed, and throwing incense on the fire, he heard this..."
Invocation: "O all-powerful wisdom, object of our worship, it is
You whom we invoke at this moment, the 1st Cause and sovereign of the universe,

(1) Thus, Our Lord Jesus Christ is nothing more than a propagator of philosophy, pinched between Socrates and Galileo. This is confirmation of the Rosicrucian apostasy.

Eternal reason, light of the spirit, law of the heart, inspire us with eloquence.
necessary to make this aspirant feel how august and sacred he is
Ion, a sublime cult figure; support his faltering steps in this career! For
You, the immense assembly of beings, form a regular whole! You are the
torch whose light alone can dispel the darkness that hides from our
Nature's eyes... Purify this candidate with your divine breath, and make him
be worthy of paying you homage (1). »

“Third apartment. Its drapery is blue, its vault is starry, it
is lit only by three yellow candles; it is 1/ Areopagus, that is to say
meeting of wise men. Basically, adds the Teissier manual, it's a table covered
green with a carpet like the tapestry; behind this table take their places
The two overseers and the orator, who form the Areopagus; the first
The overseer is in the middle and presides; he holds a scepter in his hand.
"Of gold, he wears on his chest," adds Willaume, "an image of truth."
embroidered in gold; the second overseer is to his right, and holds a hand
of justice also in gold, and the speaker placed to the left of the president holds
a sword; on both sides of the apartment are benches, on
which are the knights placed.

"The president reminds the introducer that one cannot admit to
final mysteries are those of their integrity, an untarnished reputation and
The purest probity places them above the common herd; those whom fi¬
In times of decline, zeal and firmness overcome all fear; those who
free from all prejudices, they are likely to adopt philosophical principles.
questions; finally, those whose genius, guided by reason, can attain the
discovery of the truth, by piercing the dark veil that hides from the dead
such as the mysteries of nature.

"The introducer having vouched for the aspirant as well as for himself, he
He introduced it, with the required formalities, into the fourth apartment.
where the sovereign council of the great elected knights Kadosh is held.

"This apartment is draped in red. To the east is a throne surmounted
of a double crowned eagle, wings outstretched, holding a sword in
its talons (Willaume and Teissier say a dagger). In this room,
Illuminated by twelve yellow candles, the chapter takes the title of Senate.
That is to say, the assembly of elders. The brothers call themselves knights.
Everyone uses the informal "tu" form; even the grandmaster is addressed informally.

(I) We know from all the preceding quotations from the learned interpreter that this
The sovereign cause, the great architect of the universe, is nature, it is fire that has
for emblem in the LC3 lodges the sun or the blazing star with the letter G, or
the initial of Jehovah in the middle. And so he whom the high priest makes here
to worship the adept, before whom he prostrates himself, and to whom he offers incense, fo
still on an altar, in a brazier full of fire, now before an idol
which is called Wisdom, just as in 93 the name Reason was given to a prose*
who held the position.

HATRED OF THE PAPAUT – KNIGHT KADOSCH 8i

"A black and white drapery, dotted with red crosses," they add
Willaume and Teissier, descend into the wings of the eagle and form a pa
Villon; on each side of the throne are two flags, one white with
one green cross, the other black with a red cross, and a double eagle
with these words: Conquer or die, embroidered in silver. The eagle has beaks
and gold nails. The head of the council or senate is called the grand master.
or grand commander, or grand sovereign; he is styled three times
powerful, and represents Frederick II, King of Prussia.

“All officers take the title of Grand and Perfect. The brothers
res are called great knights.

"Having arrived in this divine sanctuary, the candidate learns the commitments"
the injuries he contracts. In this sanctuary there is a cross, a serpent "to
three heads, the first wearing a crown, the second a tiara, and
the third a sword; and he himself is given a dagger in the hand
white with a black blade.

“The cross,” said the high interpreter, “is the phallic Thau (the infamous bi
(day of Indian degradation).

“The serpent represents the evil principle; its three heads will be the
problem of abuses or evil that infiltrates the three upper classes
of the company.

a The head of the serpent wearing a crown indicates the sovereigns.

"The one wearing a tiara or key indicates the popes."

"The one who carries a sword, the army."

"The high initiate who holds civil office must ensure, in

the interest of his country and of philosophy, to the repression of these abuses!

"The dagger, which frightens the ignorant crowd of masons, is not
this vile weapon that we abandon to Jesuit hands, but it
is nothing other than the Mithraic dagger, the scythe of Saturn; thus
This attribute of the chosen ones reminds the perfect initiates once again of the empire c
mining good and evil, symbolized by the handle which is white and by
The blade is black. This weapon, in terms of morale, reminds the chosen few
that they must continually work to fight and destroy the
prejudice, ignorance, and superstition, or what is above the three heads
of the snake.

Thus the grade of Kadosh, in the gentlest sense, and such as one
does not hesitate to publish it with the approval of the Grand Orient,
consists of learning that the papacy, the monarchy, and all those who
Those who support them, and especially the loyal armies, are born abuses.
of the evil principle, the cause of all evils, represented by the
snake, and to undertake the commitment and to enter into the obligation of
to repress and destroy these three major abuses by all means
possible, signified by a dagger with a white handle, symbol

h

still of the good principle, and to the black blade, symbol of evil;
that is to say, morally, by constantly fighting and destroying the
prejudices, ignorance and superstition, by all kinds of
slander and impious and corrupting propaganda, and to the physi¬
that, through all kinds of sedition, plunder and assassinations
sinats.

Also, according to Willaume and Teissier in their manuals, published
also with the authorization of the Grand Orient, the sign of the Ka- grade
Does the dosch consist of placing the right hand on the heart, the fingers
spread apart, then let the hand fall back onto the right knee, that
one grasps it by bending, then to seize the dagger which is at
the scarf, and raise it to shoulder height, as if to
to strike, saying Nekam, Adonai, Vengeance, Lord! and the
sacred passwords, or to enter the council, they begin
All three by Nekam, revenge!

“There are areopagi,” adds Willaume, “where the knights
they wear the old costume of the Knights Templar; they are bot
armored, cuirassed, and helmeted; these are the men of the ancient and strict observance
"A trend, prevalent especially in Germany."

The learned interpreter of the Grand Orient, Ragon, adds further:

"The amount or amount of development, expansion, or application"

that one gives to vengeance, introduces into the Kadosh a mul
titude of variants, or rather in fact as so many degrees of difference
rents. We know of one of those ranks whose maxims are horrifying
weak and therefore anti-Masonic - (although everywhere dependent
of the Grand Orients within Freemasonry, and subject to the supreme authority
who commands there). - He is undoubtedly the one who inspired Barruel to
to be Freemasonry.

"However, we find in very old Masonic manuscripts
The English are saying that the Kadosh is called a Killer, an assassin. The Germans
They also have a Kadosh whom they call Wise, and whose boldness makes him
"rather relate to Illuminism than to Freemasonry" - (as if the
two had not merged to become one).

But let us listen, not to Ragon, not to Barruel, but to a re-
Belgian view from 1820, cited by the Saxon lawyer Eckert:

“When the knight Kadosh took his oath, he was put
with the dagger in hand, and a crucifix is placed at his feet, then the very-
The big man told him: Trample this image of superstition underfoot, break it.
If he doesn't do it, so as not to give anything away, we applaud and the very-
The elder addresses him on his piety. He is received without revealing

hatred of the papacy - knight Üadosch 8â

Our great secrets. But if he crushes the crucifix, then we'll bring him closer.
from the altar, where there are three representations, three corpses if one can see them
procure. Bladders full of blood are at the spot where they shout at him to
strike. He carries out the order and blood splatters on him, and taking by
With his hair and heads cut off, he cries out: "Nekarn, vengeance is done!"

"Then the Most High spoke to him thus: 'By your steadfastness and your
Loyalty, you have earned the right to learn the secrets of true Freemasons. These
The three men you just hit are superstition, belching, and...
Pope. These three idols of the people are nothing but tyrants in the eyes of the
wise men. It is in the name of superstition that the rotten apple and the pope commit
all imaginable crimes (1).

"After these commitments were made and undertaken," continued Master Ragon,
The candidate is made to go up and down the mysterious ladder, which by
Its shape is reminiscent of the Delta. It consists of two uprights; one re-
One presents morality, the primary basis of Freemasonry, and the other science
which must enlighten men, the institution's primary goal.

Then comes the speech to the newly elected Grand Elect Kadosh:

"Newly admitted knight,

You know the functions entrusted to you, the duties you have to
to fill; there are no virtues if one does not make oneself useful... You con-

be born now yourself; never forget that there is no degree of
happiness which a man who returns to his primitive rights cannot foresee
tender. Do not forget that you hold within you the precious thread to help
from which you can escape the labyrinth of material things... Reintegrated
Today, in your natural rights, you are forever freed from
yoke of prejudice; strive constantly to free your fellow human beings from it...

“Live in society without letting yourself be corrupted by it. Finally, so-
Come, let each of the captives you have freed place on your forehead
an immortal flower, and that of the sum of all the happy ones that you
will have made this diadem which will crown every man who
will not be dead without having lived, but who, having reached development
of all its powers, will have opened by conquering the gates of the Temple
ple, that of this eternal edifice whose faithful you have seen in these places
representation (2).

Thus God, his love and his worship disappeared under the names
of some natural virtues. Only the inscriptions are missing.
of the rite of the sophists who carry to the top of their ladder: Empty-

(1) Belgian Conservative, vol. XIX, pp. 258, 259. — Eckert, Freemasonry,
1.1, p. 333.

(2) Ragon, Cours etc., p. 385, 898* — Willaume, Masonic Manual or Tui-
lewr, p. 195, 208. — Teissier, General Manual of Masonry, p. 222, 227.

bunt and not videbunt, they will see and not see, and at the end
lower level: Fodias and invent, dig deeper and you will find
rez (1); and Y liberation from all prejudices, the reintegration
tion in all primitive rights, it is the destruction by the
moral dagger or by moral means, that is to say by all
the kinds of lies and slander, and by the dagger to
white handle and black blade, one pushing the other, or by
all kinds of assassinations and plundering, of royalty, of
the papacy and all that, under the name of army, defends them and
supports them.

Not so long ago, the Courrier français wrote with impunity,
in Paris itself, to justify the use of all these means:
“We admit that not only do we consider the advers-
"saires of the Papacy and those who support it as being
"in the case of defense where all means become
"legitimate, but we still think it would be a verita-
"What a great service to render to humanity it is to purge it of this
"a malevolent sect, and that all means are justified"
"to achieve such a desirable result." (No. of November 15)
(bre 1867.)

This degree, the quintessence of the Masonic spirit, therefore belongs
He has all the rites. He is found in the fourth grade of the rite
modern French, under the name of elected. 11 is identically the
even as we have just described it in the thirtieth Scottish Rite
degree, in the Egyptian or Misraïm rite, sixty-fifth,
in the rite of IIercdon or of the twenty-fifth perfection, in the
rite or order of the temple, from which it is believed to have originated, in the rites of
broad and strict observance, in the Adonhiramite rite, fifth,
sixth and seventh: elected representative of the nine, elected representative of Perignan,
fifteen grades, which are also still found under these same
names- in the Scottish and Misraïm rites, and in the rite or order
of the temple, in the rite of St. Martin, Yélu, fifth degree, and
the Kadosh, tenth, as well as in his Reformed Scottish Rite, fifth
The fifth and seventh. It would even be in the Lyon lodge, which
later served as the cradle of French Illuminism, under the name of
benevolent knights of the holy city, which was invented, in
1743, the rank of junior elected official, as an expression, already at that time
that, said Robison, of the universal system of Masonic lodges

(t) Ragon, Masonic Orthodontics, p. 184.

where proselytizers were made to the most extreme maxims and
the most criminal. It was there, according to Brother Baron de Tschondy,
in his Scotsman of Scotland, cited by Ragon, the first tier
of the Kadosh, who breathes only vengeance, and who developed a
formed Y, elected of the nine, Hairy of the fifteen, the illustrious master, the
Knight of the Anchor or of Hope, and finally the great inspector -
teur, grand élu, or knight Kadosch (1), upon entering with the Il¬
Luminism in all Masonic lodges, as we have
demonstrated in our first chapter.

How could one not recognize him again in YEpopte, the regent
king-mage of Bavarian Illuminism, and in the great chosen one of his
darling girl, Carbonara, or better yet in the P... S... P....
principi summo patriarcha, his seventh and final grade, where
The initiate swears, says Witt, the ruin of all religion and all government.
positive government, and by all means, murder, poison,
perjury, assassination in all its forms, but above all
by the dagger, as safer and making less noise (2).

It is therefore certain, as we have just demonstrated, and
as attested by the Grand Orient of France through its interpreter
authorized, Master Ragon, that the destruction of the papacy
is the summary, the essential complement of the true Freemason
nothingness, its very purpose in all its degrees. It is not even up to
adoption lodges, in Women's Freemasonry, which does not have, in
her fifth grade, the chosen one or sublime Scottish woman, the jewel of the

dagger and Judith, not the chaste one, for a war cry, with
Vagao, the name of Holofernes' eunuch, for an outdated word.

Ragon, in his Masonic Orthodoxy, published môme in
part of the ritual of an order of unknown philosopher-judges, of which he
had not said a word in his Introductory Course, and which he presents as
belonging to the Templar rite, preserved and continued, according to this rite
The same word, in Portugal, is known as the Order of Christ. This word,
which explains why the regent Philippe d'Orléans requested them
the statutes, when he re-established the Templar lodges, as we know
We will see (Book II, Chapter III), which explains many other events.
with regard to the revolutions in this country and its relations with
the papacy (3).

(1) Robison, Proofs of Conspiracies Plotted in the Secret Assemblies of the Illuminati
mined and Freemasons, pp. 49, 50. — Ragon, Masonic Orthodoxy, p. 116,

(2) Ji'an de Witt, Secret Memoirs to Serve as a History of My Life, p. 21, 173.

(■\ |l <*.j ô m'unir iiipr <iiih s iii|i-\»ai lin pré«enf il «oit Mve <l 'erreurs et vérit

This is obviously also the source of the Knight Kadosh and
its necessary complement. We cannot do without it.
to analyze here, because it cannot, says one of the points of the oath that one there
In fact, it can only be conferred upon a mason of the thirtieth degree or Kadosh.

The introduction, Master Ragon himself admits, would not be
displaced in a speech by a lodge orator on the day of initiation
tiation. There is truth, he still agrees, in the judgment
focused on the higher degrees and on the ancient and active Scottish Rite
accepted (which Ch. Beurry père affirms to be the rite of all the supreme
my advice established in various countries (1) and annexed by the Grand-
(East of France); he even goes so far as to confess that the Templars
modern ones have adopted, in order to spread more easily, the veil of Ma-
nonsense, that the unknown philosopher-judge has for a jewel a fish-shaped
gnard, that his work is revenge, finally that he is a high
grade identifying itself, we will add, with the Kadosh of all the
rites.

So the president said to the initiate of the first degree of this rite
new, which now only has two, but dominates the whole
Masonry:

“Are you quite convinced, my brother, that the Masonic order pro-
performing the Scottish Rite (ending with the Kadosh) or in possession of the
sovereign principle of the royal art, and that he alone knows the greatest
The secret of Freemasonry? The degree you are about to receive is the ultimate.
the highest level of Freemasonry, and it is here that order is absolutely at

discovered here that the hieroglyphs of the different grades are explained and
fully revealed. You must learn here how to link the
Feet and hands to the usurpers of human rights... In us you
see a portion of the unknown legions united by indissolusible bonds
wounded, to fight in favor of oppressed virtue. We must not
the sublime knowledge that we teach only to benevolent
"Our leaders, the illustrious unknowns who govern us."

In the next and final grade comes a seven-point oath.
the fifth of which is expressed as follows:

"You swear and promise to do, to say, and to write at all times,
any place and at any time, as prescribed to you by the orders of a powerful
legitimate authority, to which you swear obedience, even though it may be until
"This is currently unknown and may remain so for a long time to come."

like the work of an unknown philosopher; it was also the name of a grade in the system
theme of the Philadelphus created by him.

(t) Freemason of the Grand Orient, etc., p. 35

HATE FOR THE PAPATY —KNIGHT KADOSCH 87

The president then explains the scale of Kadosh as follows:

"You have surely not forgotten, my brother, the first point"
the moral of the hieroglyph of the ladder, an explanation of which has been given to you
born on the day of your initiation. I will add to what you already know that the
The common understanding of masons is still in the greatest error in this regard.
This scale belongs to us in particular; it is the mystical type.
of our order; it consists of two amounts which remind us
the union that took place between Philip the Fair and Pope Clement V and the
strength which this union gives them against our unfortunate predecessors (1).
These seven degrees represent the seven points of the obligation that you have
contracted between our hands, in the same way as the King of France
he acted with the archbishop to force him to participate in the annihilation
Templar Christians. As you yourself have just committed yourself and
You are bound to swear implacable hatred to the enemies of this order.
to unite all your efforts for their total ruin, in order to return to the possession
"The relinquishment of our rights, which have been usurped."

And, after having explained the ranks of elected officials in the same way
As a knight of the East, he concludes thus:

"When you received the degree of master mason, you paid
tears at the grave of Master Hiram-Abi; you were outraged by
the most vehement way against Abiram, his murderer. Isn't that the
A picture of the conduct of Philip the Fair and that of the two villains
Who joined him to bring about the destruction of the Templars? No
Were they not the murderers of our respectable master? These three infamous

Do not my companions call forth in your heart the desire for revenge?
as we learn that it was exercised on Hiram's three murderers?
Do the ranks you have passed through not lead you to do
a fitting application of Hiram's death to the tragic and disastrous end of
Jacques Molay, philosopher-judge, Grand Commander of the Order? Your
Has not your heart prepared itself for revenge, and do you not feel
the implacable hatred you swore to the three traitors upon whom
We must avenge the death of Jacques Molay? That's it, my brother, the
True Freemasonry as it has been transmitted. This doctrine is the
This is the rule you must impose on yourself. It's the one imposed on us by our council.
institution. You are now placed on the same level as the zealous Freemasons who
devoted themselves to us for the common vengeance... You are many
"taking their place among the chosen ones called to accomplish the great work (2)."

(1) We will show in chapter I of book II the falsity of this calumny.

(2) Masonic Orthodoxy, p. 175 et seq. — The seventh point of the oath is thus
designed: "Finally, you swear and promise never to forgive traitors."
to subject them to the fate that the order has in store for them, s

IX. — High degrees in their ultimate expression, — Egyptian or Misraim Rite.

At the beginning of this century, it reappeared, combined with the
the so-called French and Scottish degrees, the Freemasonry of Cagliostro, under
the name of the rite of Misraïm or Egypt. She did not understand.
less than 90 degrees.

“This system, to which a great antiquity was attributed,” said Clavel,
is divided into four series, called: symbolic, philosophical, mystical
The degrees of instruction were borrowed from it, both tic and cabalistic.
Scottish Rite Freemasonry, Martinism, Hermetic Freemasonry and various
rent reforms formerly in force in Germany and France, and
whose notebooks were now only found in the archives of a few
curious. In those early days, applicants could not arrive
up to the 87th degree. The other three, which completed the system,
were reserved for unknown superiors, and the very names of these
degrees were hidden from the brothers of lower ranks. It is with this
organization that the Misraïm rite spread, at the second invasion
French sion of the First Empire, in the kingdoms of Italy and
Naples... It was brought back to France in 1814 and subsequently propagated.
ment in Belgium, Ireland and Switzerland.

The leaders of this rite claimed the privilege of ruling indiscriminately
According to them, all branches of Freemasonry, including Misraïm,
was the common strain (1).

However, around 1816, a portion of them broke away
along with the others, they requested admission to the great con-
history of the rites or Grand Orient; and Master Ragon, who was of the
number, and which assures in its course that this rite was accepted, renders
thus, with the approval of the Grand Orient, the four last
niers degrees:

"Passwords, sacred words and signs of the 87th, 88th, 89th and 90th centuries"
The degrees of the rite, above all, indicate its purpose, its sublimity, its dogmas and it
morality. We were almost completely discrediting Masonic science when we...
deepened the development of emblems and allegories which
are linked to these four degrees, of which the following is an abridged version under the

(1) Clavel, HUI. pittoresque de la Maçonnerie, p. 213, 214, 258, 260.

arcanorum. This summary was given to each of the five members of the commission.
an examination mission appointed by the Grand Orient, which hosted it (1). »

That's why we're reproducing it here.

"The supreme council of the 87th degree of the Misraïm rite has three
apartments: the first one is draped in black, it represents chaos;
It is lit by only one light. — The second apartment
The ment is illuminated by three lights and draped in green, a symbol
of hope. — The third is lit by 72 candles, with a
Jehovah in a transparent over the throne and over the front door,
a sign of eternal creation and the vital fire of nature.

So here it is already in the spotlight, the famous unit, the adorable
ternary, and in six times 12, or 72, the striking emblem of the
nature; six, said the authorized master, like the sacred number 12,
famous in nature worship, image of the Zodiac and by
a consequence of the sun, which is its leader; it is the vital fire, as
He just said it, always creating eternally and without ever
to stop; it is indeed Pan or the All-God, god of the Pantheists
and Mr. Cousin in particular, constantly and endlessly creating -
ment (2). •

"The sign is to raise both hands towards the sky, eyes in
admiration and ecstasy to give thanks to the creator for this find
towards a thoughtful work of creation.

So here we are, created from all eternity, eternal by consequence
like the God who eternally creates us, the Sunday
Fire of which we are the essence. That which forms the basis of our rai¬
Sound, our soul, our spirit, also forms the basis of eternal reason.

"Natural," say Mr. Cousin and all of universal philosophy.
silence (3).

"Touching: holding each other's hands in a cross shape as a sign
of eternal union." This is a necessary consequence; eternal
because we are all one, and this unity, which is God, is
also the only real thing or unique substance, say Mr. Cousin
and Martinism.

"Sacred words: there are two; the one who asks for it says:

(1) Ragon, Cours etc., p. 344.

(*) Ragon, Cours olc., pp. 234, 239, 345. — Cousin, Cours de l'histoire de la
Philosophy, 5th lesson, pp. 27 and 28.

{3) Method to follow for the history of Philosophy. Philosophical fragments
and introduction to the history of Philosophy, 5th lesson, p. 10, IC, 17, 19, 20,

I am. — The brother who answers says: We are. — That is the
satanic usurpation of the incommunicable name of God, and the
The ultimate, appalling consequence of all Freemasonry.

"Age: it is the first in the world." Eternity still by
Consequently.

"Word of the pass: the one to whom it is asked says: Nature."
The questioner replies: "Truth." Always the same old story.
impious.

"Work begins at the first light of day and ends
at the first hour of the night. In the other ranks, one was
still more or less in the dark, and we only worked the
night; here we've gone back from 9 to 4 and we're swimming in the light itself
of the sun or God of Fire. Also the battery is a hit, the signature
or characteristic is a square stone house, on which
rest the bases of four triangles, and in the middle a point which si
signifies the world, and in a note: "See this figure in the center of the stamp"
of order. That's the whole Martinist system, and in the seal
of the order, of which the official interpreter gives the specimen a little more
far away, this characteristic, where we also find the circumference
The zero valence of the unknown philosopher is surrounded by another circumstance.
a symbol formed by a snake biting its tail, emblem
no doubt from the eternity of the evil principle Satan, and of the fire in
fernal which must last forever (i). O Providence, O justice, O wretched
Mercy of the true God, your light descends to the very heart of
these incomprehensible darknesses, so that they may still shine and illuminate.
The most blind!

"88th degree. The room of the supreme council is oval, the decora
tion is sea green, a symbol of spontaneous generation at the origin
things.

“A sun illuminated by day is placed above the throne of the great meadow
resident. There is no supervisor. There is no longer any shadow here, no more
mystery.

a A senior referendary, acting as orator, is placed on the right
of the great president, but below the throne.

"The Grand President opens the council by striking three equal blows."
in the hand and then saying: Glory to the Almighty! All the
Council members repeat the drumbeat and say three times:
Amen.

(t) Ragon, Cours, etc., pp. 344, 315, 318. He teaches often, and in particular
p. t4G, 149, 388, that the serpent designates the bad principle, Sulao, Typhon, etc.

Who is this Almighty?

"The sacred word is Zao, the name of nature, which all peoples
The ancients worshipped it as a symbol of divinity. — Symbolo,
manifestation, profession of belief 1

"The password is Balbcck, the name of the most famous temple con*"
"Sacred in honor of the Eternal."

— The Almighty, the Eternal, is therefore always the sun, or the
God eternally giving birth to nature and doing with her only
the same God, All.

"The sign is called a reflection; it is made by placing the hand
Left eye open above the eyebrow.

"The touching is done by holding each other's arms as in
the chain of union”, to always signify unity, the only substance
This is the only reality.

“God, both true and real,” Mr. Cousin and all the others continued.
academic philosophy, both substance and cause, always
substance and always cause, one and many, eternity and time,
space and number, essence and life, indivisibility and totality, principle
peak, end and middle, infinite and finite all at once, triple infinity,
that is to say, at once God, nature, and humanity (1).

"The battery, in this 88th degree, consists of striking three blows in the hand; » three in ten, 10, because of the ten fingers of the two hands, and which represent, the authorized interpreter added, everything that which is worthy of fixing thought: the center, the radius, and the circle conference, representing God, man and the universe (2).

"89th degree. In this grade, which can be called the last..." a member of the Freemasonry of the Rite of Misraïm, an explanation will become a sloped view of man's relationship with the Divine, through mediation celestial spirits.

This rank, the most astonishing and sublime of all, demands the most great strength of mind, the greatest purity of morals, and the most absolute. The slightest indiscretion on the part of insiders is a crime. The consequences could be utterly terrible.

But why, if everything there is virtue and truth? True religion, The Catholic religion has never taught anything of the sort; it acts openly and she speaks with her divine founder, and the cons-

(1) Cousin, Philosophical Fragments, pref., 3rd edition, p. 76.

(2) Course etc., p. C38.

Human civilization echoes this sentiment throughout the world: "Anyone who He does evil, hates the light, and does not come to the light; he hides so that his works will not be condemned; but he who He who acts according to the truth comes to light, so that his works may be seen by all, because they are made in God (1).

“The sacred word is Jehovah. The word of passage is IJriel, fire of Place, name of one of the leaders of the celestial legions who communicate more easily to men. The sign, which is called intrepidity, is made in touching each other's hearts. The command is: My heart does not Don't tremble. There's no battery in this rank. The applause Seven and five make twelve, and the name The number twelve, like the number seven, is famous in the cult of the nature (2).

It's always the same song with a few variations in the air. The air here is that of Kabbalistic Freemasonry. The Jeho The vah of the cabal is all at once, says the Telesphorus of Zoroaster which contains the lessons, the god Sizamoro and the god Senamira; To the first is added the genius Sallak, the Uriel of the rank; and Second, the genius Sokak. These names are famous in the Kabbalah. In the opposite direction, they give you the gods: Oromazis, or the good god of the Persians and Manicheans, and Arimatheans, their god

bad; and for the genies, two words borrowed from Greek, aga-
thos and cacos, meaning one good and the other bad. These are the
leaders of good and evil spirits, who preside over the stars,
etc., and serve as ministers to the two principles. If it is necessary to
According to the masters of the rite, the mason initiated into the Kabbalah will receive t
favors of these geniuses, good or bad, in proportion to the con
fiance that he will be in their power; they will make themselves visible; they
will explain to him everything that human intelligence would not suffice
to be conceived in the magic painting. It is not even necessary that
The follower is afraid of the society of malevolent spirits; it is necessary that...
firmly believes that the worst of them, the worst of these beings that
The vulgar call demons, but they are never bad company.
for man; he must even know how to prefer, in many ways
circumstances, the visit of evil spirits to that of good ones; for
Often the best ones cost rest, fortune, and something-

(1) Evang. Joan., ch. Ifl, t 20, 21. Omniscnim which male acts odil lucem, elc.
U Cours etc., n. 340, 88th degree and p. 347, 8th degree and p. 230.

times in life, and often we find ourselves dealing with malevolent angels.
of significant obligations (1).

We understand from these few words, which don't smell bad about the gr...
Moire, what strength of spirit, what robust faith, what intrepidity!
Disclosure is necessary, and how much the slightest indiscretion becomes
Criminal and dangerous. The demon, if he loves fire for the au-
very, especially fearful for himself and for the light.

In a Masonic ritual dating from the time when flourished
Illuminism, the communication of which we owe to Mr. the Mar-
In Virieu's case, we find a rank, that of Knight of the East.
* intended to group the most advanced men (V. book II, cliap.
V). The password was lux ex tenebris, by an abomination
a terrible parody of the Gospel of Saint John, and here it is precisely
the satanic explanation given by the ritual;

“D. What does the word lux ex tenebris mean?

"R. That it is from the depths of darkness that we derive all perfection"
tion and the true light.

In this grade, however, as in all others, his mas¬
that black is always the God Pan, the Pan with the flute with seven
pipes, the Pan with the seven stars on his chest, said the interpreter
authorized, wearing a beard, a sign of fatherhood and general strength
ratrice, and moreover the horns, formerly regarded as a sign
of nobility and strength. Thus, in the form of a goat,

It appeared in the witches' sabbaths of the Middle Ages. These sabbaths did not
not entirely disappeared; the 89th degree of Misraïm would be at
less of a memory. In any case,

"The sevenfold," the learned interpreter continued, "formed of the numbers
three and four, nevertheless offered the Pythagoreans, the first,
the image of the three material elements; the second, the principle of what is not
Neither material nor perceptible; the whole, the emblem of that which is perfect. This
number, subsequently considered as composed of the senary and the unit, ser¬
It was meant to designate the center or the spirit of all things; because there is no
no body whose form is not defined by six lines, which does not exist
without a seventh internal point, as the center and reality of this body which
External dimensions only give the appearance (2).

(1) Telesphorus of Zoroaster, pp. 13, 118, 136. This Kabbalistic Freemasonry exists
This was before the merger of Bavarian Illuminism into the Prussian Rosicrucians, especial
and in the Rosicrucians of Bordeaux, book II, chapters II and III.— Barruel, Jacobinism,
etc., Volume II, p. 242. It is in this town that yet another newspaper has just been publi
Spiritism, one of the offspring of Martinism and Kabbalah.

(2) llagon, Cours, etc., p. 235.

And here we are back again, through the ragonic-pythagorean interpretation -
Ricienne (read Télcsphoro of Zoroastre or of the Kabbalah, to the errors)
and Truths of at-Marlin, to the God Point, to the God Fire and to all
the circumferences or zero dimensions. What a luminous con
Cordance!

"90th degree. We are indeed approaching the 90th degree. The consistory"
assembles in a round room where they are collectively depicted
The universe, the earth, and the worlds that surround it.

"The proceedings open with these words: Peace to men."
demonstrates the ardent desire to make all men into as many
proselytizers of reason and true light, which is found to be symbolic
read in all grades by Y blazing star.

"The password is Sophia, which means wisdom; the sacred word"
is /sis, to which the other brother responds Osiris, who is the great emblem
of the universe (lj. »

Isis, as we have been told many times, is nature, the All-God,
and Osiris is the sun, the Jehovah of Freemasonry, great archer
architect of the universe. How is he here only the emblem of

The universe? Could it, too, be merely an appearance, and of the number
zeros; and Isis herself, with the earth and the worlds, does not
would it be anything but a circumference, zero still outside the universe,
which would be nothing more than fire, the sole essence, unique
substance, simple and indivisible unity, universal point, reality
Unique, God? What becomes of men? What becomes
Spirits? What is the cabal? What is the Martini?
Me? What is Illuminism? What is Freemasonry?
entirely with its rites and grades? What is the good
Principle? What is bad? You see, there's nothing left.
nothing but fire!

a. To fight and enlighten the enemies of the followers of virtue is
the purpose of this degree.

"The work ends with the words of the children who started it:"
Peace to mankind! And instead of drums or applause, all
The brothers say: Fiat! Fiat! Fiat! (2)

But what are these works? What are these words? What is

(t) Masonic or tiler's manual of all the rules of Freemasonry practiced in
France, by a veteran of Freemasonry, 'Willaume, Paris, 1310, p. 4! i.

(2) Ilagon, Cours elc., p. 347.

that the brothers and their fiat, where one cannot see, where one cannot
To see another reality besides fire? Wouldn't that be the beginning
cement of this appalling reality that Holy Scripture calls
the land of darkness, misery, and death, and where there is no
no peace, but eternal horror (1)? what the Apocalypse
calls the lake of fire, stagnum ignis ardentis, and the Gospel, the
eternal fire, destined for the angel of fire, his worshippers, and all
Men of lies (2)?

X. — Overall table of Masonic degrees.

Since we have reached the very pinnacle of the
Freemasonry, destructive of all religion and all order, consider
Let us examine all of its ranks, and see how they are linked.
nent.

At the apprentice level, the Freemason represents the man of
nature; he is stripped of his clothes and his metals, ar-
gentlemen, money, to teach him that a true mason should not
owning nothing of one's own, and only luxury, that of clothing

ments, breeds vices. However, he is given an apron, par¬
What civilization does not allow is complete nudity, and for him
Indicate the obligation to work. How and by whom is it carried out?
Is it thus made? By nature; Freemasonry does not concern itself with the
How. He is free to choose his creator from among the gases, and
its ancestors in spontaneous generations or among monkeys.
He is only told that the temple to be erected, under the con
The master's authority, to whom he must blindly obey, is that of the
nature, and that the goal of Freemasonry is to erase among
men, distinctions of color, rank, beliefs,

(1) Job, ch. X, f. 20. Terram miserice et lenebrarum ubi umbra mortis et nullus
ordo, sed sempiternus horror inhabitat.

(2) Gospel Saint Matthew, chap. XX, f. 41. Discedite a me malededidi in ignem
celer num qui paratus est diabolo et angelie ejus. — Revelation, ch. XIX, f. 20 }
ch. XX, f. 9, 14, 15; ch. XXI, f. 8. Timidis autem (the cowards, the apostates), and
incredulis, et execratis, et homicidis, et fornicatoribus, et veneficis, et idolatris, cl
omnibus mendacibus. Pars illorum erit in tlagno ardenti, igneous and sulfide, quocf es
mors sccunda.

of opinions, of homeland, and to annihilate fanaticism, superstition
tion and national hatreds. This is an initial clearing job,
already indicated by the stripping of clothes and metals.

The apprentice, instructed in the nature and purpose of the work to which
He has just taken a horrible oath, and is promoted to the rank of
companion. There, they introduce him to the tools and give him the tools.
necessary for the work he will undertake, always on the con
Master's line.

First, the mallet and chisel are used to help to overturn
the obstacles and overcoming difficulties and to make man in
dependent; then comes the set square and the ruler, which represent
faithfully the equality that the author of all things has established between
Men. He is finally taught what the emblems mean.
of the lodge and the lodge itself. The lodge is the image of the world;
the blazing star, emblem of the venerable, personification
He himself, the high priest of Jehovah, is the image of this Orus,
son of Isis, this raw material, an inexhaustible source of life,
spark of uncreated fire, universal seed of all beings,
innate fire of bodies, fire of nature, author of light, cause
Effective for all generations. Without it, there would be no movement.
point of existence; it is immense, indivisible, imperishable and
present everywhere. That is the first deity of all men.
whose brilliant radiance, springing from the heart of chaos, brought forth
Man and the entire universe; that is the God Bel of the Chaldeans,
The Oromaze of the Persians. The rough stone, that is himself, that he

must work by correcting its flaws and erasing its prejudices.

In the middle of the star appears the letter G, that letter which, by its form, it seems, is said to be the emblem of the union of matter with the spirit, and forms the first letter of God's name in Syriac, In Swedish, German, and English, a name that comes from a word per san which means himself.

While apprentices and journeymen clear the land obstacles, prejudices, and raise the temple of nature to God Fire, who is lsis or nature itself, under the guidance of failed the masters, and by obedience to all their orders, three companions murder the master conductor, Hiram, to to wrest the secret password from him, of which they only had... the first elements. These assassins of the master, represented in this rank by the recipient or the faithful companion elected for the to replace, are named, in the teranlier grades, Philippe the

OVERVIEW OF MASONIC GRADE Q7

Bel, Clement V and Noffodei, emblems, for others, of the royalty, the papacy, and the loyalty that serves them all, of the am¬ belief, superstition, and ignorance that believes and devotes itself to both of them.

The mason's walk in this degree indicates its spirit. One finds there knows that of the philosopher, who is not deterred by the prejudices of his era; his leaps show that he knows how to overcome anything and that for him, death is not an obstacle. He thus arrives at the complete knowledge of the Masonic God, which is completed and becomes aware in man, as the grandmaster speaks Cousin and his entire school, or university philosophy and the State teachings. This God presents himself to the master mason under the shape of the Greek delta, or of the sacred triangle, whose sides depicted are the three kingdoms of nature, or God. In the middle is The Hebrew yod, the animating spirit, or fire, the generative principle represented to the companion by the letter G in the blazing star te, and which also means geometry and generation. The 1st side of the The triangle offered for the apprentice's study is the mineral kingdom, sym¬ bolized by Tubulcain, password; the 2nd entrusted to the companion is the plant kingdom, also signified by the password Schibboleth, which means ear of corn. The third side, reserved for the master's studies, is the animal kingdom, which is still taught by the password: Mac - Benac, the flesh leaves the bones, or better, son of putrefaction.

This is the God of Freemasonry in its entirety, and, thus completed, he His name is Pan, Isis, Nature; he is his own temple, and its three mysteries are: 1° Everything is formed by genei'ation; 2° Destruction follows generation in all its works; 3. Regeneration restores the effects in other forms.

destruction. Everywhere the two columns dominate, the two
principles, supports of the Masonic world and all lodges,
good and evil, Osiris and Typhon, Ormus and Ahriman: pan
Theism and atheism, solidarity and fatalism. The clever ones have therefore
reason to say that in the first three degrees is found the Ma¬
complete stupidity, with the core of its latest and most impious
mysteries (Introduction § 3). But there are only minds sufficiently
insightful individuals who can grasp the objective in the early ranks
to deny Freemasonry; for the vast majority, the work of
The excavation has barely begun. The philosophical degrees do not
are therefore not a superfluity; the 3rd grade or mastery
It necessarily calls for others within its very structure. The

7

The offspring springs forth from it as from its source. It must be punished by death.
the three faithless companions, and make them disappear in order to return
to nature and to continue and strengthen the work. Also the grade
Was he the first to invent the chosen one, and Nekam, vengeance, vanquish?
"Create or die," were they his passwords, or sacred words, and the epi-
gnarcl, his tool; – then comes Vécossais, or the king-priest man
and legislator in his family; and the head under the axe, his demon –
"It is necessary," said the authorized interpreter, "that in order to become all of this,
can no longer retreat, but perish, if necessary, to sustain
the cause of truth.

Confirmed in this provision, freed for himself and the
his prejudices which place kings and priests above him
He is made a knight of the East to free others.
L.\ D.\ P.*, is the key word of the rank; freedom of thought and
(Lilia destrue pedibus) to destroy the Bourbons by trampling on
Feet of the lilies. That is the purpose of the rank. Parliamentarism which
wrests legislative and judicial power from kings only to make
that delegates or agents of the people is the great means of
the necessary means to achieve the goal, even if it means putting it into practice.
work, to make twenty revolutions.

Having reached this point, freedom of thought and parliamentarianism...
In the song of peers, the Freemason becomes a Rosicrucian: the divinity of
Jesus Christ is denied; his cross, a memorial of the great sacrifice which
saved the world, is transformed into a phallus and dragged into the most
horrible mire, and with it perished, dried up, the source of true sa¬
Catholicism and Christian royalty, the spirit of sacrifice
religion, society.

But their column, their living image, the foundation stone
on which they are seated, is still standing in the pontiff-king and
The Roman papacy: it is therefore through them that we must put an end to it. The

Kadosh brandishing his dagger with a white handle and a point
The black man rose; he uttered the last war cry: ven
geance, Nekam, Maka; from one end of the world to the other, the societies
Secret societies have repeated it, and all of them, ministers and diplomats, Freemasons
and Carbonari, set off, burning with the power to add
the last word, the word of victory, phal-liol, operatum est om •
Yes, it is all over. No more poor men, no more kings, no more families.
miles, more property, more nations, more morality, more
r|.ï Higion: they have passed away. There is only Pan, Isis, or the na-

tare, the forests, the caverns, and the woods. Bow down with
Misraïm, arcana arcanorum, before Uriel, the angel of fire!

This is the ultimate mystery, the deepest chamber; it is fire.
Eternal fire, from which there is no return!

XI. — Carbonarism.

Following the Egyptian Kabbalah, or that of Misraïm, we return
Let's counter the Italian Carbonaro. They share the same doctrines.
but in different forms.

Carbonarism was to operate, especially in Italy, a land entirely im
steeped in Catholicism; it was necessary, up to a certain point, that it
adopted its language, which he borrowed from his beliefs and his mysteries.
hide words and customs designed to deceive your people, for
to more surely destroy all faith in the followers, and lead them
speaks of a darker fanaticism in the lowest depths of the pantheistic
me and moral anarchy.

For the common people, its ranks are only three in number: ap¬
Priest, master, great chosen one. The common name for all members
is a good cousin; and like Weishaupt, like Ragon, like
the Jacobins, who in their impiety had made of Our Lord
Jesus Christ, the first of the sans-culottes, they also make him their
supreme chief, the first of the good cousins, and they also call him the
son of God, and, with all Freemasonry, the great architect of
the universe.

We also find there, especially in the first two grades, the
names of the three persons of the Holy Trinity, those of the Holy
Virgin, of Saint Joseph and of the Apostles, the terms of baptism,
of original sin,* of capital sins. It often speaks of the
cross, crown of thorns, blows of flagellation; the
The watchwords are, as in the Rosicrucian gracie, faith,

Hope, charity; the signs there often resemble the cross
or other Christian symbols. They even recite the Lord's Prayer and...
ave; we drink toasts and we do favors there, that's the word
dedicated to the creator of the universe, to Christ, his messenger on the
earth, to its apostles and preachers, especially to Saint Thibaldo,

patron saint of the Carbonara, saint whose canonization and wonders
They are only known in the vendita or in the annals of the
Templars, who, from a Theobald, after Larmening of Alexander
drie, the restorer of the order and the first grand master since
Jacques Molay (1). But under these different names, always pro
Announced without the slightest respect and without true faith, we see emerging,
from the earliest ranks, through the grossest impieties, the
The Fire God and pantheism burst into the open, in the
third grade, and will flourish with the practice of all
crimes in the most advanced ranks.

"D. What did you observe in the perfect Vendita where you were
received, asks the apprentice, after his reception, for the catechism which bears
What is the name of this rank?

"A. A tree trunk," he replied, "on which were arranged five
bases well placed and in good order.

"D. What does the tree trunk signify?"

"R. The sky and the roundness of the world."

Thus the first symbol of the Vendita, as of the lodge,
It's the universe.

"D. What are the five bases?"

"R. The small sheet, the water, the fire, the salt, and Christ."

“The number five,” said Ragon, “is a mysterious number, because it
consists of binary, the symbol for what is false and double, or of
a bad principle, and of the ternary, so interesting in its results; it is
the symbol of material hardships.

The binary here would therefore be the small sheet, slavery or property.
and the Christ-Sun, or rather religion and superstition, prejudices which,
like the little sheet, they envelop us when we come into the world, they
According to the Carbonaro catechism, the ternary would be the three kingdoms.
or the Masonic god: salt, which also means, says the catechism
companions, the earth, at once the driving force and the organ of reaction
tion, an element of the mineral; water, an element of the vegetable; and fire,

(t) Ciavol, Picturesque History, p. 215. All that we are going to say about the Car¬
Bonara and its first grades is taken from the book entitled: Constitutions and
Carbonari organization or exact documents on everything concerning existence,
The origin and purpose of this secret society, by M. Saiut-Edmo, Paris, 1821. We read in
The introduction: "As a Freemason and Carbonaro, I was able to study the relationships tha
these two societies, and I found in them the same statutes, the same customs, especially i
the last grade of Carbonara", the third grade.

which dominates in the animal, as has already been said according to Ragon
and St. Martin. The fire holds the middle or center in this number
five, by which he designates, the authorized interpreter further says, the quin¬
universal essence, and symbolizes, by its form, the vital essence,
the animating spirit that meanders throughout all of nature.

"D. What does fire mean?"

"R. It serves to dry me and to enlighten me in my initial duties."

And further on:

"D. What does red mean?"

"A. The furnace fire;" and the same question repeated at the grade of
The master's answer is: Faith.

“D. But why is the word faith one of the three mottos of the good
cousin ?

"A. That is," replies the master's catechism, "because we must
to believe all the mysteries of our holy religion," — (that is to say, all the
mysteries of Garbonara, whose sanctuary is the furnace and the fire,
which is its soul and God).

The apprentice's catechism and the preceding questions, at
through many other unintelligible or ridiculous questions,
they also present this one:

"D. Who is this person you are driving?"

"R. A man I found lost in the forest."

"D. What is he asking for?"

"R. He wishes to learn about the duties of the respectable Carbonara,
and become part of our order.

He is brought in. The grand master asks him a few questions.
on morality and religion. He therefore has a religion, the religion of...
Catholic, no doubt, and yet he has just been presented as
Lost in the forest of prejudices, society, no doubt still,
and the Church. He is then made to kneel, with his hands in the form of a cross,
near the throne. As in Freemasonry, there is, above
even from the stove, a throne before which the candid kneels
that; it is, as everywhere, the first lesson in equality. Thus at
On his knees before this Carbonara throne, he pledges his obligation.
That's always where we start in all the rites of these
Sects: the oath or commitment to the unknown.

"Q. What should you work on during your novitiate?"

"R. To the study of the rules of good cousins, in order to become more worthy"
to be presented to them.

"D. What does this presentation mean?"

"R. The child who is to be baptized."

This is therefore a different kind of baptism than that of Christians.
And further on, at the end of this first catechism:

D. What is the mother of the five bases?

“A. The baptismal font (1). »

Thus, the baptismal font of Carbonarism is the trunk
of a tree, Symbol, emblem of the sky and the roundness of the world;
and the baptism, the presentation to the good cousins or the initiation into
the holy religion of Carbonara.

"D. Where are you from?"

"R. Between heaven and earth."

"Q. Who is your father?"

t R. The sky, object of the desires of good cousins, or of their hopes
This, as stated in the master's degree.

"Q. Who is your mother?"

"C. R. The land that nourishes me and to which I must return."

In the teacher's catechism it says:

"D. Who were the first good cousins?"

"R. The twelve apostles, who, upon separating, gave themselves certain Signs to recognize the true believers.

"D. What does the first symbol, called the ladder symbol, mean?"

"R. "The stole." – (Thus every good cousin is a priest and successor of the apostles.)

"D. What does the stole mean?"

"R. the faith of our holy religion (the Carbonara), and the adopted sign by the apostles to gain recognition.

"D. What does the second sign, called the belt sign, mean?"

"R. That we must curb our passions and submit our wishes – (to the grand master, the great chosen one, as will be said later.)

"D. What does the third sign mean, said the manipulator?"

"R. Martyrdom, that is to say, we must suffer from having the hand cut rather than violate our oaths.

"D. What do the sun, moon and stars mean?"

“R. The first father, the Blessed Virgin and the children of light, "Good cousins."

It was the sky a moment ago that was the father, now

(t) Constitution of Carbonarism, p. 51, 52, 61 al passim.

It's the sun, and here we are already at the most advanced levels of French and Scottish Freemasonry!

"D. What do chandelier, candle and Véteignoir mean?"

“R. The Father, the Son, and the Holy Spirit (1).”

Where can one find more foolish blasphemy, and more contempt for naivety? Veté of the dupes who enlist under similar banners?

After catechism comes the ceremony for the reception at

Master's degree. All sV reports quite well, in substance, to the
The Rose-Croix grade; the recipient also appears therein.
Christ in his Passion; like him, he answers that he is the Son of God
and king; but instead of being crucified, after having carried his cross
up to the so-called Calvary, he is instead pardoned and admitted to
oath and to the rank of master. That is the last word of the Enlightenment.
nism or of the Magi, the last word of Martinism and of pan-
Theism; we are all gods and kings, and Jesus Christ was not
neither one nor the other, except as each of men is.

Finally, the third and last degree, dedicated to vengeance, completes*
See everything clear; there everything leads back to ordinary Masonic lodges:

“Three lights, in the shape of the sun, the moon, and stars, are above
hung at the three corners for the clarity of the Vendita, whose form is
triangular; the president and the grand master, the grand elected, is placed on a
throne in the eastern corner; his assistants also have the following names: the first,
The sun, and the second, the moon or scout, and the speaker, the star. The guardians
They call themselves flames and carry swords made like flames.
fire.

"The head of the venerable grand master-elect must be, like that of the
good cousins of all ranks, wrapped in a very large handkerchief
red, arranged in the shape of a turban, an imitation of the ancient hairstyle
triarchal.

“A red woolen belt further encircled the dress.”
black of the venerable grand master grand elected, as well as all the others
Members of this grade assisting the Vendita. At both ends of
From this belt hangs the hatchet on the left, the dagger on the right.

"The venerable grand master, the grand elected one, still wears a sash around his neck...'
wide tricolor moiré ribbon, from which hang three jewels, marks of
its dignity, namely: a triangle with azure, image of the sky and of divinity, » a
golden sun and a globe the color of pale green grass.

Here is the important explanation that St-Edme adds:

(I) Constitution of the Carbonnri, p. 67, 70. 71, 72.

"This rank, the highest degree of light and virtue for the
The vulgar Carbonara, the expression of charity in its fullness,
will never be conferred except with the utmost care, in secret.
and to the Carbonari, well known for their wisdom, an unwavering zeal, a
boundless courage, unwavering love and devotion to the
Vordre's success. Finally, the candidates who will be presented in
A reception cave will never be admitted if they are not genuine.

friends of the freedom of peoples, and ready to fight against governments tyrannical nations who are the abhorred masters of the ancient, beautiful Ausonie (1). »

But let us enter the secret of the den and listen to what is said there.

"The venerable grand elect: Good cousin, first scout, what
What time is it?

"The first scout: Respectable grand elected official, the tocsin sounds of
It echoed everywhere and even into the depths of our cave; I
thinks that this is the signal for the awakening of free men, and that it is mi-
night.

"The venerable grand elect: Good cousin, second scout, to what
What time should our secret work begin?

"The second scout: At midnight, respectable grand elect, when the
popular masses, led by our cronies, the good cousins in positions of power, are
Gathered, organized, they march against tyranny and are ready to
to make big moves.

"The venerable grand chosen one: Good cousins, flames and guardians of the
Regarding the safety of our sanctuary, are you sure he hasn't slipped in among us?
cun profane, and that all the carbonari united in this Vendita, are
Are they truly great masters, great chosen ones?

“One of the flames: Yes, venerable grand chosen one, the stewards have done
their duty, and here there is neither profane nor subordinate carbonaro.

"The venerable grand elect: Since everything is so well arranged, my good
Cousins, I invite you to help me in opening our work.
Turnes, celebrating, along with all our good cousins, the elected officials, the
Sevenfold advantage that I begin right now. To me, my good cousins!

“1. To the Creator of the universe. — 2. To Christ, his messenger on the
land to establish philosophy, liberty, and equality. — 3° To his apô
tres and preachers. — 4° To St. Tibaldo, founder of the Carbonari. —
5. To the eternal fall of all tyrannies. — 6. To the establishment
of a wise and endless freedom upon the eternal ruin of the enemies of the people.

"The venerable Grand Elect: You have the floor, good cousin, our
Speaker, star of our nighttime gatherings.

"The star: In the beginning of the centuries, which we call the golden age, our

(t) Constitution of the Carbonari, p. 93.95, 161.162.

The meetings were pointless, my good cousins. All the men obeyed
adhering to the simple laws of nature, they were good, virtuous and helpful;
all their virtues were aimed solely at prevailing in the exercise of
charity. First they covered themselves with foliage; but when they
They had, by becoming corrupt, decided to wage war on the innocent
creatures, over whom they have since arrogated to themselves the right of life and death,
The skins of animals were used to clothe them. This first oversight by humanity
soon destroyed the general brotherhood and the original peace. We have
All swore, upon this shining sign of the redemption of the savior of the world,
the sacred oath to restore his holy philosophy... »

This whole speech seems copied from Weishaupt and Ragon, doesn't it?
not only for thoughts, but for words themselves.

The star speaker then reads the Carbonara's social pact, where
Article 33, thus drafted, includes among its institutions:

The Christian religion, which a general council of all bishops
re-elected or confirmed by the people, it will be restored to its original purity.

Following the constitution come the holidays and calendars.
Carbonari. The spring months are called verdure, crois¬
sance, flowers. It includes celebrations of births, of Vadoles¬
ence, youth, fatherhood and motherhood, of the
freedom, from agriculture. Sunday turns into solidi, day
of the sun, lord and God; and every four years one must [do something] there
to celebrate a festival in honor of the universe (1).

But what is this restored Christianity, through the supreme sale?
of Carbonara, in its primitive purity, where all the good cou-
The bishops and parish priests are priests and successors of the apostles.
chosen and instituted by the people? What is Jesus Christ?
first good cousin, who came to earth to restore philosophy
Phile, equality and fraternity with the bats, otherwise negation
of the divinity of Jesus Christ, and the destruction of the Church and of
The Catholic religion? What is this brotherhood with the beasts?
yourselves and the innocent creatures, part of humanity, otherwise
Pantheism, and the most hideous pantheism? What is it?
These festivals, linked to the seasons and the universe? What is this day of Sunday?
sleeve, or of the Lord, changed into soldi or day of the sun, otherwise
still of pantheism and the religion of nature, Sabianism, or
the cult of the sun, or Fire God, hypocritically substituted, under
all sorts of impostor veils, to the Catholic religion?

(1) St-Edmo, Constitution cl organization du Carbonarisme, p. 9G, 99, 177, 180,

Also, as one of the main leaders of the Charbonne-
Jean de Witt, above these grades there existed an analogous one
the homo rex of the enlightened, where we discovered that the goal
The supreme order was the destruction of all religion (1).

What is astonishing in this mystery of unspeakable materialism is
less the mystery itself than the faith of these mobs of wretches
who, under the whip of Satan, led by the Mazzini, the Garibal-
The Cavours, etc., prostrate themselves before him and worship him, while
proclaiming the strength of their spirit. Never more infernal irony!

Poor humanity! Poor masons! By whatever name one
distinguishes you, with what contempt the prince of the central fire and his
The first supporters mock you. 1. By what degradations?
He makes you pass off, in the name of reason itself, as
to share with you eternally this devouring fire that consumes him
forever 1

XII. — Sects that broke away from Freemasonry

A few words will suffice to characterize sects, consequently
these or varieties of Freemasonry, and to show their destructive purpose
of Christianity and all religions. It is the analysis of doctrines
of their principal leaders or founders, as explained
themselves, their first disciples, or their most respected historians
kind.

“Fourier’s genius,” said Mr. Victor Considérant, “dominates the
time and space, has conquered and delivered to man the analogical constitution
that things, the cosmonic law of the unity of the world, the idea of Unity
universal and adequate to reason, and the higher manifestations of
This idea has constituted these super manifestations throughout history.
the realms of human intelligence. The solidarity of all individual lives
dual, successive and hierarchically associated, constitutes universal life
saddle, the absolute living Being. The study of universal unity for man

(I) Witt, Fragments extracted from the history of my life and times, pp. 21, 22,
or Secret Memoirs Relating to the State of the Piedmontese Revolution, of the spirit which
gne in Italy and of secret societies, translated from the German by Jean Witt, Paris,
Pouliand and Canot, publishers, 1831, first part, p. 2U

is divided into three branches: unity of man with himself; unity
of man with God; unity of man with the universe (1).

From this it follows that, in man, the body and the soul are one
sole substance; – that man and God are but one
to be, but a single substance – that man, God and the universe
they are all one and the same, a living and absolute being.

It's always, with a few variations in position, the same
Mr. Cousin's formula: God, nature, humanity, infinity and finitude
all together, triple infinity, indivisibility and totality etc. Incline-
You, masons and academic philosophers, prostrate yourselves before
before the God whom sovereign reason reveals to you,

“God is all that is,” said the high priest of St-
Simon, the Enfantin father, in his defense of the S-Simonianism before
the courts, which is reported with great praise by Louis Blanc;
Therefore, no more war between the two principles, the spirit and the
body, mind, and flesh. None of us is outside of God,
But none of us is God. Each of us lives the life of
God, and we all commune with him; harmony, equality, brotherhood
unity, these are the three broad social ideas encompassed by the definition
tion, given by Enfantin, of the divinity; and the accused
Saint-Simonians, adds their apologist, for not being a society
religious, to have no other notions about God than that of a
Confused pantheism (2)!

And in what way was the accusation false? And what quin
The essence of the absurd does not contain this doctrine as you
Do you call it yourself? If the three broad social ideas: harmo¬
Denial, equality, fraternity, were contained within the holy definition
Simonian of divinity, which is that of Fourier, of St-Martin,
And of all Masonic rites, divinity itself is everything
that, or the definition given to it, is false; if the divinity
is all of this, therefore all of this is God himself; therefore all of this
is eternal, immutable, necessary; therefore, society, as it
Man, the earth, and the universe, as they are, have always
They have been and will always be the same, eternally, immutably.
necessarily, masters and slaves, kings and subjects, poor and
rich.

(!) Abridged exposition of Fourier's phalansteric system, p. 6 f, 62,64,

(2) Louis Blanc, History of Ten Years, vol. III, p. 351.

08 SOCIETIES SEC II ETES AND RELIGION

In England, the disciples of Owen, the founder of New Har-
Mony had adopted this motto: The true Satan,

These are religion, marriage and property (see attached document B).

Karl Marx and Buchner, the leaders of the German naturalist school,
the founders of Y International, no less brutally assert
the absolute materialism that a century and a half of work
Masonic culture prepared men of modern culture to acc
to proclaim:

"For Hegel," said Karl Marx, in the work which is the Koran of.
Y Internationale, the movement of thought which he personifies under the name
The idea is the demiurge of reality, which is only the phenominal form
nomenclature of the idea. For me, on the contrary, the movement of thought
is only the reflection of the real movement transported and transposed into
the human brain.

And from these premises he reads, with indisputable logic, the
a dark dogma that incites nihilists to fanaticism:

"Under its mystical aspect, dialectics became a fashion in Germany"
Magne, because it seemed to glorify existing things. Under soq
From a rational standpoint, it is a scandal and an abomination to the classes
ruling parties and their doctrinaire ideologues, because, in the con¬
positive view of existing things, it simultaneously excludes intelligence
of their fatal negation, of their necessary destruction, because, seizing
the very movement whose current form is merely a trans configuration
nothing could hide from her that she is essentially critical
and revolutionary (1).

The consequences are clear, and the facts speak for themselves and scream from
all around; but what is not equally known is the filiation
practical application, the continuation of these abominable doctrines, of these
Freemasonry subverts all principles of society.
Ragon, in his Course approved by the Grand Orient, formally states
it is understood that, thanks to Freemasonry, beautiful social concepts
The Jaunez, St-Simon, Owen, and Fourrier families will become
One day, realities will emerge. It's only a matter of time and effort.
Gumentation (2).

We should therefore not be surprised by the impious character that they have taken on

(1) Capital, postface to the 2nd German edition, French translation, Paris,
Lachatre, 1870, in-4°.

(2) Philosophical and interpretative course on ancient and modern initiations,

I- ' - 7 -

all modern socialist sects, since the Fifth International
up to Nihilism.

We will show (Book II, Chapter XIV, Section 4) that they are all sorts
ties of Freemasonry which provided them with their founders and their
doctrines.

It is in vain that honest people are led astray into the lodges
want to escape this solidarity. The form, the expression are
They are different; the essence of the doctrines is the same. We have clearly seen this.
in recent years, where Masonic lodges, judging without
Doubt that the time for mystery was over, they openly took action.
part of atheist propaganda and ended, after a so-called deliberation
Lennelle, by excluding the mention of God's name in the statutes
generals.

The blasphemies of the students at the Liège congress, who in
The events of 1865 caused so much emotion, but were ultimately only an echo
noisy doctrines taught under the reign of Napoleon III,
at the Paris medical school, and in a large number of other
schools, even of girls (1).

They were applauded in the Senate by a disciple of the father
Enfantin, formerly a professor at the École Normale Supérieure, whose
All members echoed him (2). They were propagated
highly by a Minister of Public Instruction who teaches
in the manual he had the audacity to call Sacred History, that
Man is but dust and returns to dust, and who
Elsewhere he added that man returned to the bosom of the na-
ture after having traversed, under the guidance of nature, all the
degrees of the animal kingdom, starting with the monkey (3). This is
while from the depths of Freemasonry emerged, as the
had conceived the atheist Quinet, the sect of the solidaires who commit themselves
geait to break with all the clergy, and with life and death.
All faiths, or any religion. A lodge in Paris, Y Avenir,
having as Venerable the son of a Protestant minister, a member
Eugène Pelletan of the Legislative Body had thus laid out the
principles, after six weeks of discussion in the Masonic lodge*

(1) Letter from Bishop d'Orléans, October 9, 1866, on the signs of the times. — Woman
Christian, a response to Mr. Duruy and his defenders.

(2) M. Sainte-Beuve. He wrote to Father Enfantin, "My Father II!" (Works of
(St-Simon and Enfantin, published by Arlès, Guéroult, etc.)

(3) Sacred History, p. 3, second edition. <— Introduction to the History of France,
p. 35, etc.

that formed ad hoc, and after an appeal was made to all the lodges of France:

“Article 1. A system is established in the lodge of the Future, for all Brothers who will accept these statutes, a permanent committee which is called; Committee of Freethinkers.

"Art. 2. Freethinkers admit no other truths than that which are demonstrated by reason, by any other moral law than that which is sanctioned by conscience.

Article 3. They believe that truth and justice, thus manifested, are the rules of life.

"Art. 4. They declare, respecting the freedom of each individual on all matters..." questions of divinity, rejecting only revealed dogmatic religions as being today the negation of conscience and reason (1).

"Art. 5. They therefore declare that they undertake to die outside of any religious faith.

"Art. 6. Freethinkers propose to practice publicly these principles and to propagate them by all moral and material means specific to enabling them to achieve this goal.

These are indeed the facts, according to all the evidence we have just presented. to give, the principles and rigorous consequences of the documents trines of Freemasonry.

However, the Grand Orient of Paris, frightened by this demasculinity - equation, suspended for six months the lodge of the Future, which was there submitted by writing to all the lodges: "Faithful in this to the most old Freemasonry traditions, having nothing to burn, Let us continue to adore in our hearts the sacred object of our worship, and one day those who find us too bold today will say will reward us for what we have truly deserved from our brothers (2).

But in Belgium, the Grand Orient of Brussels did not put any effort into it. obstacle, and in this city, on the still open tomb of one of the brothers, this savage funeral oration was heard resounding:

“Brothers, each time we perform the sad duty to pay a final tribute to the heroic death of one of our own, and that we return to the earth, our common mother, the remains of a republican, freethinker, true man, each time then, from this pit where the memories of so many great things are buried and From so much misery, a cry of supreme insurrection arises, a cry of

(1) Not negation, but the rules of reason and conscience, as ve¬ the sole authority of superior to man, or of God.

(2) Le Monde newspaper, September 2, 1866, and note on the letter from Bishop d'Orléans of October 9, 1866 on misfortunes and signs of the times.

victory and intellectual revolt against God, against heaven and earth,
against iniquity, injustice, and the reign of force. The Church trembles at this.
right down to its very foundations, and souls feel stirred. The revolution does not
she does not allow herself to be buried; immortal, she escapes from the tomb where one
would believe they were engulfing him with death, and the idea of martyrdom would be embod
He revives us, and his last breath sets us ablaze with sacred fire.
of the truth.

"There he is then, the wrestler, stretched out and triumphant. His task is ac
Compliment. To the call of our hearts, he will respond only with the soul.
to come from his final sufferings and his fortitude; for van Peenne was
strong-willed, with unwavering principles, passionate about propaganda
great, and rebellious against all religious ideas. This courage, we have seen
to maintain it in the face of the most distressing priestly manifestations, the
to guarantee the most subtle seductions and the most skillful traps. At
Around him, death reaping with pleasure, he saw the most succumb one by one
part of the sick, his roommates, and always as perfect Catholics;
But he, while sharing their sorrows, was able to dominate, by his strength
morally, the deplorable spectacle of weakness and corruption, repudiate the
to be a priest and die a free man, and finally prove that peace of mind
draws its strength from the denial of God. » ■

The voice of a poet added:

In solidarity, the one whose voice reminds you
The principles that must be propagated everywhere,

He remained faithful to it until his last breath.
And bravo prejudices, and cult, and priest, and God!

In 1871, Mazzini, towards the end of his career, seeing that the direction*
The workings of the revolutionary movement escaped him, he was super
planted by Karl Marx and the men of the International, addressed
an appeal to Italian workers, in which he criticized the
new socialists deny "God, that is to say the sole basis,
"Eternal and unwavering in your rights and duties."

But modern socialists are merely logical. The motto
Mazzini's Dio e popolo is merely a mask, like the apparatus
Christian of the Carbonara. Here is indeed how he explains his
formula in his book on the Duties of Man:

“God,” he said, “exists because we exist. He is in our consciousness.”
science, in the consciousness of humanity, in the universe that surrounds us
tower...You adore it even without naming it, and every time you

Feel your life, or the lives of the people around you...

“Atheism is the more or less declared separation from God, da

His work, from the earth... Humanity is the living Word of God...
God becomes incarnate successively in humanity (1).

And Garibaldi, his lieutenant, and Grand Master of the East of
Sicily, at the Peace Congress in Geneva in 1867, or meeting
High-ranking Freemasons of Europe:

"God's religion is adopted by Congress, and each of its
Members are obligated to spread it throughout the world.” — “Of
"Which god are you talking about?" a voice asked him. — "By that I mean the
religion of truth, the religion of reason..."

"The papacy, like the most harmful of sects, is declared deposed."
of human institutions. — The congress is dedicated to the priesthood
the elite men of science and intelligence (2).

Mazzini's deism is equivalent to Robespierre's, establishing the
festival of Your Supreme Being, to consecrate his triumph over the Gi¬
logs, which were openly materialistic (V. Liv. II, Ciiap.
IV, S 14).

XIII. — The Anti-Council of Naples

The more time passes, the more Freemasonry reveals itself.
eager to lift the veils of which the faith of the peoples or the
the necessities of its alliance with certain governments compelled it
to cover herself. She couldn't let the biggest event pass her by.
religious ment of the century without mixing in his impious blasphemy.

“When, on December 8, 1869, under the presidency of Pius IX,
the Church, represented by bishops from all over the world, who came from
all parts of the universe at the voice of the Prince of Shepherds,
opened these major sessions at the Vatican, the largest that the
The Christian world has never seen anything like it since its painful birth.
close on Calvary, to judge the monstrous errors of the times
modern, and mylrcr to weak or misguided souls, also unshaken
labeled as in the early days, when the hand of Christ laid it,
and higher than ever above the shifting waves of the op
human unions, the stone upon which rests infallibility

(1) Quoted by Édouard Lubionski: War and Revolution in Italy in 1988, p. 38.

(2) Annals of the Congress of Geneva, 1867, published under the supervision of the commiti
Geneva, pp. 138, 139.

of the Christian faith and the integrity of evangelical morality; the
same day, at the same time, in Naples, under the name of anti-con
The sect, too, solemnly opened its first
major conferences, chaired by Ricciardi, to renew
after more than eighteen centuries the condemnations of the praetorian court and
of the Sanhedrin against the Son of God, to revile him, to strike him
face, crown it with thorns, expose it clothed in derision to the blas
prophecies of sinners, and to repeat the cry of the deicide Jews: "We
"We don't want him to rule over us." At this truly orgyous scene
diabolical demons had been summoned and seven hundred delegates took part
fords of the grand lodges of the United States, Mexico, Brazil,
from Asia, Africa, and all the kingdoms and principalities of Europe
rope. An incident caused by the impudence of one of the delegates
forced the police to dissolve the assembly, after a few days of
session, and a popular riot, provoked by the horrible blas¬
the prophecies of these impious people against Jesus Christ and his Immaculate Mother,
forced the members to disperse. However, the plans for
since the tions had been stopped in advance, the president had had time
to communicate them to the delegates, as we see them in
today unfolds before our eyes, and to proclaim the de-
Declarations of principles of the sect adopted by the anti-council.

"The first declaration of Masonic principles, signed by
all the commissions of the anti-council, is thus conceived according to
the official text that was published in the official journal of the
Masonry in Florence:

“The undersigned, delegates from the various nations of the civilized world
read, gathered in Naples to take part in the anti-council, affirm
the following principles: they proclaim the freedom of reason against
religious authority, the independence of man against despotism
of the Church and the State, the free school against the teaching of the clergy;
recognizing no other basis for human beliefs than science,
They proclaim man free, and the necessity of abolishing all official churches.
cie. Woman must be freed from the ties imposed by the Church and the legislature
lation opposes its full development. Morality must be comp-
"Completely independent of any religious intervention."

“Another statement, presented by a delegate from the large
lodge of the capital of one of the greatest empires in Europe, adopted
adopted by acclamation and countersigned by the President, is more
It is still explicit. It contains the following:

“Free thinkers recognize and proclaim the freedom of trust”
science and freedom of inquiry. They consider science to be the only
the basis of all belief, and consequently reject any dogma founded
on any revelation whatsoever. They demand an investigation for all the
degrees, free, compulsory, exclusively secular and materialistic. In this
which concerns the philosophical and religious question, considering that
The idea of God is the source and support of all despotism and all
iniquity, considering that the Catholic religion is the most complete and
the most terrible personification of this idea, that the whole of its dogmas
is the very negation of society; free thinkers assume the obligation
the mission to work towards the prompt and radical abolition of Catholicism, to
its annihilation, by all means, including revolutionary force
naire (1). »

The freethinkers of Lyon had delegated to the anti-council
F.∗. Andrieux, now Prefect of Police, and on this occasion
In the Excommunicated of November 27, 1869, we read:

“Y’s candidate, Louis Andrieux, a lawyer, was acclaimed
unanimously appointed me as a delegate to the Council of Naples. The program-
The free thinker that citizen Andrieux has developed assures us
to be represented in the full extent and energy of our convictions
tions. »

The seven hundred delegates of Freemasonry at the anti-
The Council of Naples was only a vanguard. Shortly after the
Regular Grand Orients of most countries have realized its
program.

(1) We borrow the account of this episode from Masonic history & a remark
Quable mandate of Bishop Martin, Bishop of Nalchitoches in the United States, published in
1875. The venerable bishop had attended the council and collected these documents from
first source. In his mandate, he points out the danger that it presents to all
the countries Freemasonry, and he reveals the evils it already produces in the States~
United, despite the causes that neutralize its action to a certain extent. (Y. In¬
Introduction, III.)

XIV. – The new evolution of Freemasonry.
– The abolition of the name of God and of immortality
the soul in the statutes.

This audacious challenge, thrown in 1877 to the belief of humankind
by the Grand Orient of France, was essentially just a lifting of
curtain, which revealed to the eyes of the dupes what has always been
formed the basis of Masonic doctrine.

What is this religion that proclaims indifference?
systematic between the most contradictory dogmas, if not
a hypocritical denial of the creator God who, sovereign master of
his creatures, must necessarily be recognized and adored by them
in its truth?

Brother Golphin stated very clearly to the Memphis lodge that
London:

“When Freemasonry grants entry to its temples to a Jew,”
to a Muslim, to a Catholic, to a Protestant, it is on the condition
that he will become a new man, that he will renounce his errors
past, that he will lay aside the superstitions and prejudices with which we have been rais
his youth. Otherwise, what is he doing in our Masonic assemblies?
"Niques?"

"When the religious aspect is attacked," said the Masonic Review
from January 1848, with the exception of a few private lodges, the
the vast majority of the order not only does not admit Christianity
me, but also the fight to the bitter end; the proof of this can be found in
the admission of Jews to English, French, American, and Belgian lodges
"ges, and more recently in all the lodges of Germany."

The Bulletin of the Grand Orient, July 1856, p. 172 said
also :

"Just as there is a natural right which is the source of all the
positive laws, of course there is a universal religion which contains
all the particular religions of the globe: it is this religion that we
we profess, and consequently we welcome all those who profess
a particular religion attached to it; it is this beligiox usiYERn

SADDLE THAT THE GOVERNMENT PROFESSES WHEN IT PROCLAIMS FREEDOM DBS
CULTS.

However, all the particular religions of the globe contradict each other.
in fundamental points and in their essential dogmas;
and it cannot be otherwise outside of positively re- religion
calving.

So, it's one of two things: either the universal religion of the
Freemasonry or the State encompasses all religions as
true, and so it contains the contradictory and the absurd in all
meaning; or she dismisses them all as false and superstitious
to merge them, transform them, destroy them, reducing them to
nothing, and uniting them, thus reduced, by the link of science and
philosophy, and so it denies them all as revealed and
divine, and tends directly, essentially, to annihilate faith in them
and the practice among its followers.

The first hypothesis is not admissible, due to the ab¬
deafness even to its consequences; the second is therefore certain:
Freemasonry, with its universal religion, and the State are approaching
praying to this religion through the equal protection it grants to all
cults, openly profess atheism; both tend
tooth, under common direction and with a common goal, to the destruction
the destruction of all religion, all faith, all morality, to the destruction
tion particularly of the only true religion, of the religion
Catholic.

He had therefore correctly judged Pope Pius VII when, in his
In his encyclical of May 22, 1808, he said: “Under this equal protection
The persecution of all cults hides and disguises itself.
more dangerous, more ingenious than one could possibly imagine
to fight against the Church of Jesus Christ, and unfortunately the
better coordinated to sow confusion and even destroy it,
if it were possible that the force and cunning of hell could
to prevail against her.

But what Pius VII did not say, and what has not been sufficiently reported
What is striking is that this consequence, in turn posed as
the principle at the head of all modern constitutions, is the source
the most fertile of all the most ignoble tyrannies and of
lower levels of degradation.

The state, whether monarchy or republic, king, dictator or president,
minister or consul, one or more, under the name of majority or

of the people, with Mirabeau or Danton, Marat or Robespierre, Bo
Napoleon, Bismarck or Thiers as leaders, obviously becomes
supreme judge and regulator of conscience, faith, and morals
rale, of souls, the sovereign organizer of all religions and
of all religions, and the master of goods, of property, of

body by war, taxes and laws.

The basis of Freemasonry being such, the innocuous measure taken by the Grand Orient in 1866 against the lodge VAvenir (See below) (sus, S 12) had no other meaning than that of a measure of the police. As long as Freemasonry was an institution official tuition of the Empire, some consideration was due to beliefs of the vast majority of the French people.

But, although among the initiates no one could be mistaken about the real impact of this measure, it would have resulted in overexcitement the more advanced party of Freemasonry which wanted to raise the last niers voiles.

The question arose at the congress of the Eastern lodges, which included the deputies from the lodges of Strasbourg, Nancy, Vesoul, of Metz, Châlons-sur-Marne, Reims, Mulhouse, Sar-Reguemines. This congress will meet in Metz, from July 29th to January 1st. August 1869 – just a year before the war and the invasion that were about to to devastate these cities, – and demanded the suppression of the article of the Sta¬tuts of the Grand Orient of France, which since the Convention of the 26 October 1854 was thus conceived:

"The purpose of the Freemasons' order is benevolence, the study of morality and the practice of all virtues.

"It is based on: The existence of God, the immortality of the soul, and love." of humanity.

Congress requested that it be replaced by a declaration bearing in mind that Freemasonry had as its sole principle solidarity human dignity (1). The initiator of this movement was Brother Macé, senior university official, who, at the instigation of the minister Duruy, Minister of Public Instruction, had just founded the Vendée League teaching intended to eliminate all religion from schools and by there, as he said, to really put into practice the Principles proclaimed in the lodges. (See Book II, Chapter 13, § 6.)

(I) Congress of Eastern Lodges. Report of the proceedings of the first session held in Metz on July 29, 2000, July 31 and August 1869. Metz, Mayer printing house, 1870.

The new party had on its side both the true tradition of Freemasonry, logic, the most widespread feeling among the

Freemasons and finally the interpretations given to this article
by the most authoritative authors.

The preamble to the 1854 constitution was indeed a
innovation, a brand name put in place after the fact, at the time when the
Pantheistic and atheist doctrines tended to become public,
so as not to alienate honest people and not to finish off
to drive away everything that still serves to whitewash the sepulchre
Masonic. Before the convention of October 28, 1854, there was only...
tion neither of God, nor of the immortality of the soul in the constitutions
tions of the order.

Here is the first article of the 1806 constitution: "Order
Freemasonry in France is composed only of recognized Freemasons.
for such, gathered in regularly constituted workshops, at some
"whatever the rite may be." In the 1826 constitution, article one
The inscription read: "The purpose of the Freemasons' order is the exercise of
charity, the study of universal morality, the sciences and
the arts, and the practice of all virtues.

The 1839 constitution maintained the first in these terms
article, and it was only in 1854, when solidarism threatened to
erupting from all sides, that the words by which one reassures-
The simple things were added, while the arts and sciences were removed.
which had only existed as a program within Freemasonry.

It was just a label for the dupes, to better stifle...
to do what has always and everywhere been understood by the word God.
We have seen it through countless proofs: it is Pan, it is
Isis is nature, the god of Béranger or of good people. Isn't she?
It was not in 1856, two years after the addition, that Teissier wrote
in the latest approved Manual that, for the true mason,
Were divinity and nature synonymous? Wasn't that the case in 1841?
that the authorized interpreter of the Grand Orient had said that the ma
They called that by which everything exists (gas or fire) great ar-
architect of the universe; and that in order not to be an atheist it was enough to
not to admit an effect without a cause, or to recognize a cause
which is both cause and effect, as Cousin said?

As for the immortality of the soul proclaimed by the statutes,
According to the rituals, it can be understood, according to the will of the ma
lessons, of the perpetuity of being, if not individual, at least

collective, that is to say, the future life of our descendants (1),
The Masonic World was already saying in 1862:

“Our predecessors adopted two formulas with which all the
Men of goodwill can agree: God, the great architect

of the universe, a generic term that, since Plato, everyone can
to accept for the God he reveres, even those who do not believe in God
(Vol. IV, p. 697).

And amidst the discussions raised by the proposal of
Congress of the lodges of Metz, the same newspaper published a work
where we read the following statements:

"Freemasonry is progress in all its forms..."
in all branches of human activity. It teaches us
that there is only one religion, a true one, and therefore only one
natural, the cult of humanity. For, my brothers, this mystery, this abs
traction which, erected into a system, has served to form all religions, God,
is nothing other than the sum of all our highest instincts
to which, detaching from ourselves what was noblest within us,
We have given a body, a distinct existence; this God is not in -
so that the product of a generous, but erroneous, conception of humanity
nity, which has stripped itself bare for the sake of a chimera. Let us give back to man
that which belongs to him, and the veneration we have attributed to the work,
Let's refer it back to its author.

"From what I understand, for the FF.\ who took the
words on this subject [secular and independent education from the narrowness of the en¬
religious education), as for me, more of this basic instruction
delayed, distorted, based on outdated dogmas, the work of the disastrous
the pretension of castes who want to enslave intelligence instead of
to raise; more of this instruction which nourishes the mind with pernicious foods
heavenly, ridiculous or dangerous beliefs, unhealthy superstitions
Stupid, mind-numbing... This method of raising our children has gone on for too long; it
It's time, high time, for it to end and make way for this luminous one.
a school of common sense and truth, where one proceeds through the study of nature,
of its laws and the immense profits that man can derive from them for his
well-being, health. Dissatisfaction with his legitimate material needs (2).

French Freemasonry was therefore perfectly logical.
when his delegates, gathered at the grand convention in Paris on September 14th
In September 1877, by a considerable majority and after having taken
the opinion of all lodges subject to the obedience of the Grand Orient,

(1) Italian Masonic documents published by the Catholic World in 1876,
(i) Le Monde maçonnique, issues from January to May 1870,

decided to abolish the article of the statutes which stated, as ba¬
its order, the existence of God and the immortality of the soul, and
They replaced it with this statement:

“Freemasonry has as its principles: absolute freedom of conscience
science and human solidarity. It excludes no one for their beliefs.
these. "

This decision has sparked numerous protests. Some
saw this measure as imprudent; that's what was being said to
convention of 1876, when the discussion first took place there
Mr. Massicault, the speaker of Masonic opportunism.

"The abolition of this article would result in a serious disruption"
in the lodges; nothing excites minds like these discussions
sterile discussions on the root causes, which have been going on for some time now.
Two thousand years, without achieving any results... we should have let things take their
time and wait for the next day when Freemasonry could, without
fear of disorganization, remove the contrary dogmatic declaration
to the logic of the friends of freedom of conscience (1). »

Others felt a sincere emotion upon seeing disappear
thus the temple's frontispiece, the last mention of this God that the
Freemasonry was a disguise, but they never stopped believing in it.
The logical consequences of the false principles on which they
what they had lived in for many years horrified them.

This feeling was very strong in the Masonic lodges of An-
England and the United States, which have since broken off relations
tions with the Grand Orient of France and the lodges of its obedience.

In both countries, thanks to the superiority of the organization
Social and political traditions have given Freemasonry a strong foundation.
underwent a kind of transformation. She merged with the
Protestant denominations, and even gave a large place to the Bible
ble in its ritual. If religion didn't gain anything from it, the lodges had to
this rapprochement risks losing much of its impious character.
They originally had them. But the attitude of the English and American lodges
The American market is completely isolated.

Italian Freemasonry is also advanced in atheism.
than the Grand Orient of France.

This is how the ritual currently in use is expressed in
the obedience of the Grand Orient of Rome:

(1) Quoted by Le Français on March 30, 1878.

Do you believe in a Supreme Being? asks the Venerable or pre-
the lodge president, to the recipient. The candidate's response is usually
affirmative, and then the Venerable will be able to reply: "This

Your response does you credit. If we admit people from all
This belief stems from our failure to examine consciences. We
we believe that the incense of virtue is pleasing to the divinity in what
whatever form it may take." But if the candidate, in his response,
He says he does not believe in God, the Venerable will say: "Atheism is incomprehensible
graspable. The only possible disagreement between men of good faith is
on the question of whether the first cause is mind or matter. But
A materialist is not an atheist.

A little further on:

"What is deism?" the president asked. Having heard
In response, he will add: a. Deism is the belief in God without revelation
neither worship nor cult; it is the religion of the future, destined to supplant
all other systems in the world.

The Rivista della Massonneria of August 1, 1874 may well
say :

"Everyone knows that this formula of common consent
has no exclusive meaning, much less a related meaning
gieuse. It's a formula that suits all tastes, even that
of an atheist.

And she added in 1879:

"In fact, Italian Freemasonry, which has always preserved and preserves
again, at the forefront of his own actions, the old universal formula
ALGDGADLU, solemnly declared in all the
occasions that "this formula does not represent the synthesis of any system
"It is philosophical or religious, but on the contrary, it happily adapts"
"open to all opinions." And events have proven those who
they thought so, since this formula did not prevent entry into our
"No candidate will be accepted for the workshops, be they a deist, a materialist, or an at

And, consequently with this theory, the Italian Grand Master of the Lodges
nes stated that this question would no longer be addressed to candidates
tion: "What do you owe to God?" but only: "What do you owe-
"You to humanity, to the fatherland, to yourself (1)?"

In Spain, here is the declaration of principles that is published, at
subject of the disputes between the Grand Orient of France and that of An-
England, the Humanity lodge of Madrid.

(1) Le Monde maçonnique, 1878, p. 204.

Free from all compromise with a positive church, Freemasonry
is in religion a supremely free institute that seeks what are
the relationship between human consciousness and the supreme principle of
reality of life to find in it, as far as possible, the basis for
authentic of all holy worship and all pious gratitude;
because it is only in this way that one should be either a holy atheist or
virtuously deistic, without prejudice, without dogma, without idolatry, without
superstition of any kind (1).

In Germany, atheism has long reigned in the
most of the lodges, while retaining, as a police measure, some
formulas that are more or less Christian. Bishop de Ketteler states that,
In many lodges, the Bible is replaced by a book com
made of white sheets with this inscription: god (2). It is
This is indeed the authentic and natural symbol of the Freemason.
laughter: God and nothing under that word; a god of white paper, who does not
commands nothing, defends nothing, a god without creed and without
Decalogue, or zero!

The following was read in the December 15, 1866 issue of Freimaurer-
Zeitung, the secret journal of the lodges, written by Pastor Zille,
director of the Protestant gymnasium in Leipzig:

"In a reading on the religious element of Freemasonry,
Done on June 28, 1866, at the meeting of the association of the Francs -
German-American Freemasons, Brother Charles de Gagera made the declarations
the following rations, promising to have his speech printed: I am
firmly convinced that the time will come and must come when atheism
will be the general opinion of all humanity, and where the latter considers -
will dismiss deism as a past phase, just like the Freemasons
Deists are above religious divisions. We must not only
to place above the different religions, but well above all

BELIEF IN SOME RIGHT.

Mr. Zille adds:

"This is how the last foundation of intellectual man changed
that one. The whole edifice seems to collapse, and a universal upheaval
would threaten us. The strongholds of spiritual despotism are falling
in ruins and ashes. The tendency to reform everything and to despise the
The past is general nowadays.

“The rule of any authority whatsoever is such an unheard-of crime for the es-

(1) Quoted by Le Monde maçonnique of July 1878.

(2) From Germany after the war by iSCG, p. 208. Translation by P, Belet.

It took on a modern feel, to the point where he lost all composure, all reserve, and that, in his blind rage, he destroys everything that reminds him of the idea child of authority. Atheists are Titans who destroy and demo smooth the sky; they nod their giant heads and shout to the world with a deafening voice: "Only ignorant and weak-willed fools of es They took, they speak, and they still dream of a God and immortality. The brother Charles de Gagern strives to keep Freemasonry free. of all dogma and all ecclesiastical law. It is certainly necessary to be [free from] him. grateful for his efforts.

Have we ever seen anything more abominable, more anti-social fanaticism?

And the Freimaurer-Zeitung of March 21, 1874, said very clearly It was wickedly childish to oppose one to the other rationalists and atheists (1), and that if the vast majority of Freemasons are rationalists, but atheists can also be rationalists. the most respectable of men and the most worthy of masons (2).

While the former do not want to admit as a basis for their belief in no dogma established by authority, the others think feels that it is superfluous to seek in nature any work in outside of herself.

Mr. Bluntschli, Grand Master, and one of the most assets of Mr. Bismarck at the founding of the German Empire, which wants to give a religious basis to social institutions, In his Politics, he tells us what he means by God: “The es "Divine taken in the visible body of universal nature (3)!"

The Grand Orient of Hungary, ostensibly founded in 1870 with the support of the German lodges, was only free-standing. openly supporting the declaration of the Grand Orient of France smoothing the name of the great architect of the universe onto the boards lodges. — The principal Masonic newspapers of Germany, The Bau Hutte and the Freimaurer Zeitung applauded highly the decision of the G.∗. O.∗, of France as expressing the true spirit of Freemasonry.

The General Union of German Freemasons in 1878... declared that the "decision of the G.∗. O.∗, of France, being only the role ti) First-time and thirty-year-old mass rituals, learner lists and lessons cavalière kadoth, per la prima voila publicali e commentait. Rome, 1874.

(2) Ciled by Pachtler. Dcr Goelze der Humanitcet, p. 245.

(3) Politics, trans. by Riedmalea (Guillaumin 1878), p. 154.

"the result of a reaction of liberalism against clericalism, and
"that whatever it may look at general religion in the sense of
"ancient duties as an essential assumption of the Ma -
"Nonsense, and the culture within the lodges of a well-established religiosity"
"Understood and independent of all dogmatism, like a con
All the necessary weights for the extreme trends of the time, there is no
"there was no reason to exclude the lodges of from the Masonic alliance"
“France (1).”

With Freemasonry having thus removed its mask, there is nothing
How natural it is for Protestants who want to remain Christians to
separate from them. That's what the Altlutherischer conferenz do did
1872, by prohibiting all pastors from being part of lodges.

For too long the Protestant clergy have been the pro-
pageants of Freemasonry; it is a happy symptom
than to see its most sincere members begin to remonstrate
to follow the slope where, since Luther, the logic of error has constrained them
(2).

(1) Le Monde maçonnique, 1870, p. 246.

(2) Here is how the Masonic Review Latomia expresses itself on the reports
of Freemasonry and Protestantism: "From a religious point of view, Protestantism
Tantrism is only half of Freemasonry. It considers the essence of religion
coinme a divine revelation, and allows reason only a vain effort for
To give form to an object that is not within its domain. In Freemasonry,
On the contrary, reason must provide not only the form, but also the substance
of religion. It will now be necessary, either for Protestantism to return to Catholicism.
cism, or that it stops halfway, or that, continuing to progress, it reaches the
Masonic religion. Indeed, reason can only be satisfied momentarily
the right to give reasonable form to what is allegedly above
no intelligence... But soon, having arrived at a knowledge distinct from herself-
Indeed, she clearly sees the impossibility of the alliance.

So she claims the other part of the natural right that belongs to her; she rejects
Far from her the odious object they want to impose on her, she freely chooses or adopts it
new, which is related to its own nature.

These considerations explain current events in Protestantism. The significance
mystical and allegorical fiction of the history of Christianity, the myg-
the Tico-idolatry of Christian dogmas, and finally the supreme efforts deployed recently
to maintain this Christianity within the Protestant church, they have completed
expelled all revelation from the realm of reason. From these negotiations between

taken to obtain peace, reason was able to convince itself of its triumph; it has
could observe the radical antipathy that exists between his doctrine and the teachings
of the (Protestant) church; or that there is no middle ground between believing or not bel
to believe, to be catholione on muée {Latomia, t. II, p. 164).

XV. — Freemasonry and positivism.

Since then, the movement has only intensified.

In 1876, the lodge "La Clémente Amitié" in Paris, at the instigation
of F.∗. Cousin, vice-president of the council of the Grand Orient, has
Messrs. Littré and Wyrouboff were solemnly received into its fold,
the current representatives of positivism. This reception has not
was an ordinary fact: they wanted to emphasize that the Freemason
nothing adopted the entire positivist doctrine, that is to say the elimination
radical rejection of any idea of morality, of any fact that cannot be expressed
to experience through the senses, that is to say, the most brutal materialism.

Each year the lodge "La Clémente Amitié" celebrates the anniversary
celebrate this event with a special party, and here are some examples.
In terms of its importance, it was celebrated in 1877 by a speaker
authorized above all others, F.∗. Jules Ferry, currently Minister of
Public education.

"If positivism has made its way into Freemasonry, it is because
Freemasonry had long been positivist without knowing it.

c Fraternity is something superior to all dogmas, to
all metaphysical conceptions, not only to all the reli-
gions, but to all philosophies. This means that sociability,
which is nothing other than the scientific name for sociability, is
capable of being self-sufficient; this means that social morality
has its guarantees, its roots in human consciousness, that it can
living alone, that she can finally throw away her theological crutches and mar
dear, freely, to the conquest of the world.

"You are one of the most valuable instruments for this culture of
"social sentiment, for this development of social and secular morality"

"that to which you belong."

“I believe it is essential to our institution to free the man-
<t me of the fear of death, because of this age-old terror, to this
c servitude most difficult to reject, you oppose the feeling of forti-
"Proud and comforting of the continuity and perfectibility of the species"

"human."

"When one is driven by this conviction, when humanity is bound
It no longer appears as a fallen race, afflicted by decadence*
"giggles and drags itself painfully through a valley of tears, but

"like an endless procession, marching forward towards the light,
"Then we feel an integral part of this great Being that cannot perish,"
"of this ever-growing, ever-improving humanity, then we
"has conquered all freedom, because one is freed from the fear of the
"Dead (1)." (Redoubled applause.)

Many Belgian lodges, for their part, have on several occasions,
proclaimed in recent years their adherence to positivism.

In Italy, F.-. Mauro Macchi, a member of the Italian Parliament,
member of the supreme council, wrote in the Masonic Review
February 16, 1874:

"The keystone of the entire system opposed to Freemasonry was
"and is the ascetic and transcendental feeling that carries men away"
"My beyond this life and makes them look at themselves"
"like travelers, on earth, leading them to sacrifice each
"Something for a happiness that will begin in the cemetery. As long as
"This system will not have been destroyed by the gavel of Freemasonry,"
"we will have a society made up of poor, deceived creatures who
"sacrifice everything to obtain happiness in a future existence" (2).

This, then, is the final word of Freemasonry: nothing beyond.
of matter and of what is self-evident.

The man completely free of God and all fear of
to survive in another life and having only the feeling of his
needs for the determination of its rights; the freedom consisting
in the denial of individuality and all responsibility
after death!

In short, this is the dogma and morality of Freemasonry.
nothing, as we are told, has always been taught, even
even though she wouldn't admit it.

(i) La Chaîne d'union, Masonic journal, 1877, p. 181.

(7) Brother Maur Macchio has since been appointed senator of the Kingdom of Italy*
His joint burial at the beginning of January 1881 was for the aecte
the occasion for desecrations, which preceded the attack of July 13.

CHAPTER THREE

Destructive Freemasonry

OF ALL MORALITY

I. — Moral principles established in Masonic degrees

Can there be any morality or any rule of conduct?
without dogma, without a personal God, without religion and without religion
true, that is to say, revealed by God?

Secret societies, by rejecting and working to destroy in
minds and hearts, God, the afterlife, all positive religions
tive and revealed, therefore essentially overturn all obligatory law
gatoire, all morality, all social bond. This principle would therefore suffice.
to show what Masonic morality can be. But so much so
Clouds have been piled up; so many hypocritical precautions have
were taken to conceal this truth from view; all the societies
secret societies affect so much by repeating words of morality, virtue,
that we are indeed forced, in order to unmask them, to remind them of their
principles, their teachings, and their most undeniable actions
tables.

We have done on Masonic works, said Mr. Ragon, the inter-
authorized priest of the Grand Orient, this recapitulation of which the laco¬
"Nism does not harm accuracy," he said.

Morality, taught in the first grade,

Strengthened in the second by the study of science.

Proven and made necessary by the third,

Practiced in the fourth.

Supported in the fifth on fixed bases.

Awarded in the sixth,

And sanctified in the seventh and last (1).

The laconic nature of this recapitulation, by never formulating, in
not even indicating what this moral is, leaves the follower or
the uninitiated in complete darkness; but on this level, and
After the interpretations authorized by the Grand Orient, nothing is
easier than reaching the light.

What is the first moral lesson taught by the first grade?

"Marching towards the emancipation of human intelligence," he always said.
the learned interpreter, and wanting to escape the suspicious suspicions of
civil power and priestly intolerance throughout history, the Ma¬
Stupidity had to be surrounded by mystery, precautions, and ceremonies.

often futile. The words liberty, equality, spoken in these lodges are

purely moral. The regeneration of the original equality is one of the principles
fundamentals of its institution and its indestructible principle (2).

"To erase all traces of distinction among men," he also said
the master in all degrees, the officer of the Grand Orient Glavel, that is the
the great work undertaken by Freemasonry (3).

“Equality,” said Bazot, secretary of the Grand Orient, in turn, “is
to give him sustained activity, which the Freemason was pleased to
to recognize as one of its principal virtues (4).

"Equality and liberty," the Freemason speaker also said, "are
Two inseparable sisters, daughters of nature and mothers of virtue. Equality
Outlawed, liberty follows her into exile; reason and truth form
their procession, and all that remains for sad humanity is oppression
and the error from which all evils proceed... Equality! Liberty! May these
Sacred words, let them be our rallying cry * Let us remember that there is no more
of Freemasons where there is no longer either liberty or equality (5). »

And in another speech:

“Let us take a look,” said the speaker, “at the virtues that Freemasonry,”
of which we are the newly regenerated children, gathers in

her breast. Let us fix them, her level in hand, on the equality that founded

His temples and made his altars smoke.

"To demonstrate the regeneration of primitive energy through the institution of Freemasonry; to prove that, without legality, the moral purpose of Freemasonry-

(1) Ragoo, Philosophical and interpretative course on initiations, otc., p. 332.

(2) Ibid, p. 18. 19.

(3) Glavel, Picturesque History of Freemasonry, p. 23.

(4) Bazot, Manual of the Freemason, Discourse on Equality, p. 241.

(5) The Freemason Orator, Willaume, officer of the Grand-Orieal, pp. 437, 449.

Nothing is missed; these two summary proposals will be the only ones here.
task to which we will devote ourselves... (1). »

“True morality,” Weishaupt also said in his speech
hierophant on the lesser mysteries, is nothing other than the art of learning
to teach men to come of age, to shake off the yoke of guardianship, to
to bring into the age of virility. Morality, which must operate this pro-

Dige is not a morality of vain subtleties; it will not be
this morality which, by degrading man, makes him indifferent to the
worldly goods forbid him the enjoyment of innocent pleasures.
life inspires in him the hatred of his brothers. It will not be the one that favors
the interests of his doctors, who prescribe persecution and intolerance,
which contradicts reason, which forbids the prudent use of passions, which
it attributes to virtues inaction, idleness, and an abundance of possessions towards
the lazy ones. It will certainly not be the one that comes to torment man.
I am already unhappy enough, and to throw him into pusillanimity, into the

Despair, born of fear of hell and its demons. That's the moral.

of our great and forever famous master, Jesus of Nazareth, whose
secret doctrine, the secret goal, maintained by the discipline of the mysteries,
was to restore to men their original equality and freedom... (2). »

"To bring people together and put them into action, to make them contribute to our goal,
Knigge also wrote to the adept Zwach, and those who still hold to the
religion and those who reject it, we say that Jesus Christ has no
established a new religion, but one that he simply wanted to restore
in its rights natural religion; that by spreading light and the
His moral wisdom, by dispelling prejudices, was his intention to
to teach us to govern ourselves, and to restore, without the
violent means of revolutions, liberty and equality among men
my... (3). »

Saint-Martin's Illuminism offered no other principles:

"The unknown philosopher, with his bleak picture of modern societies, opposed the image of the former lost happiness, said L. Blanc. By the senses a third of the allegory, he led his reader into the heart of the mysterious kingdom strange that, in their primitive state, men had inhabited. There nothing distinction,... all were equal,... and the key to the great enigma that he posed before the French nation, it was: Liberty, Equality, Fraternity, formula which, in his symbolic style, he called the sacred ternary and. of which he spoke only in a tone of solemn enthusiasm (4).

(1) Ibid., p. 33.

(2) Original writings, vol. II, p. 44, 93. — Barruel, Memoirs, etc., vol. III, p. 146, 148, 151, 153. — Glavel, Picturesque History, p. 191.

(3) lb., ibid.p. 150.

(4) L. Blanc, History of the Revolution, vol. II, ch. 3.

Primitive Liberty and Equality, therefore, are right there on the frontispiece. of the Masonic temple, the moral goal, true morality, all the morality that is taught, and that all degrees of initiation, from the lowest to the highest, aim to to know, to strengthen, to prove, to make necessary, to to perfect and to sanctify.

From the very first grade, in fact, the apprentice is taught that the level symbolizes equality, the basis of natural law; that is what level which founded its temples; that the compass and the level mys¬ These symbols, emblems of Freemasonry, are symbols of legality. ity; that finally the sacred ternary characterizes the first degree; and, To leave no room for doubt, the authorized interpreter concludes his a long list of the ternary by these words: "The ancient Ma¬ The art of foolishness has three ranks: apprentice, journeyman, and... master, who learn three things: morality, exact science and sacred doctrine (1).

The primitive inequality, that is indeed the principle, the basis, the middle and end of Masonic morality. The first degree He teaches and only teaches her, and it is she who will also be strengthened by

rank of companion.

The interpreter from the Grand Orient, addressing the apprentice who will
to become a companion, he speaks to him in these terms:

"The symbols of each journey can provide a speaker with
skillfully addresses the subject of a varied and moral education, which will suffice
to convince you, newly initiated brother, that a
double the work to achieve education and wisdom
ordered in this rank.

“First voyage. — You were armed with a mallet and a cudgel; the
The mallet, emblem of labor and physical strength, helps to overturn
the obstacles and overcoming difficulties; the chisel, emblem of
fine arts would be almost nonexistent without the aid of the mallet. Under the rap¬
Intellectual port, they contribute to the same goal; for the mallet, emblem
of logic, without which one cannot reason correctly, and of which none
science cannot do without, needs a chisel, which is the image of the piece
using arguments based on speech, with which one always manages to
destroy the sophisms of error; from which it follows that these symbols re-
present the elements that make man independent.

"Second voyage. — You have been provided with a compass and a ruler. This
Symbols express the improvement achieved.

U) l»:igon, Cours, etc., p. 108, 134, 264* — The Freemason Orator, p. 33, 449.

"On this journey. — You are carrying the pliers and the ruler; the pliers, a symbol
of strength, used to lift the heaviest masses, and to overcome all
obstacles. In the mobile, it represents fortitude, innate courage
the unstable nature of independent man, and that invincible power which de
develops the love of liberty in intelligent nations. Under the report
Intellectual port, the pincer expresses the strength of reasoning, the solidity
of logic; it is the image of positive philosophy whose principles
Invariable things give no access to fanaticism or superstition....
The rule is included, to clearly show the extent to which and with
What just assessment should the weak man or the strong man make, in all
"Things, using this powerful lever (the pliers)."

"iv® voyage. — It took place with Y set square... In terms of morale, the angle
The right of the square indicates the selflessness that man in society must
to assume any superiority over one's fellow human beings, because of the pose of
The set square, leaving no inequality, faithfully represents
the equality that the author of all things established between all
men.

“Fifth journey. — The significance of this last journey is very important
aunt; you did it without carrying any tools, because, touching

At the end of your work and upon reaching the initiation into the grade, you remove
supposed to possess the knowledge that can make you free and independent
dependent. This journey is therefore a tangible and vivid image of freedom
social.

"The cubic stone on which the journeymen sharpen their tools"
is, in its moral interpretation, the cornerstone of the temple im
material elevated to philosophy.... The serrated crest of our temples is
the image of fraternal union which binds, by an indissoluble chain, all
Freemasons of the globe, without distinction of sect or condition; its en
Trelacement also symbolizes the secrecy that must surround our mysteries.
res (1). »

Then comes the rank of elected, the 4th, where Masonic morality, proven
raised and made necessary by the 3rd, is practiced. "It is in this
grade, said the distinguished interpreter, that the first cry of
vengeance, Nekam or Moabon in the Martinist sense; the jewel is
a dagger to exterminate Hiram's assassins; and, whatever
Master Ragon says here, for the good people of Freemasonry,
that these assassins are the stars, Libra, Scorpio, and the
Sagittarius, who kill and bury the Sun God every year,
to have it resurrected by others at the end of December, and it appeared
It is very radiant in the spring, yet it is necessary that the dagger

(1) Ragon, Cours, etc., p. 132, 133, 134, 135, 137, 172, 218.

reminds morale that elected officials must continually work
to combat and destroy prejudices, ignorance and superstition
tion understood as above, and that the rank of Kadosh,
complement to all Freemasonry, particularly Scottish Rite Freemasonry*
The Frenchman, personifies, in the Pope, the kings and the armies.

But what are these fixed bases given in the fifth
Scottish grade to this Masonic morality? These foundations are the
the word of Jehovah, numbers, and especially the sacred ternary, the
triangle, or nature dividing into three kingdoms: minerals,
Plants, animals, all forming a single trinity, Pan
or the great architect of the universe, and finally, as a last inter
presentation of this rank to morale, or fixed bases, equality, the ma-
this king, legislator and priest, and master in his own house under all these
reports (1).

Thus established, Masonic morality enters, through the sixth degree
(Knight of the Orient), in the era of rewards: the freedman
of all religious and civil superiority, L.\ D.*. P.-., the
freedom of thought, or, according to the password of the Scottish Rite: li¬
ber tas... It's the Temple of Solomon, or nature rebuilt.
or man, once again free as in the beginning, and Y equals

of another man, truly free, and the equal of all that
exists, for the same reason that nature did not make the lion
neither the lion's counterpart, nor the dove's counterpart (2).

Finally, the sanctification of all this morality, in the seventh
And the final degree of Freemasonry is the negation of divinity.
of Our Lord Jesus Christ, the abolition of Christianity, the
the cult of fire, the sole god of the universe, and the worship of the lingam
Indian, represented by the cross and the rose, symbol of the generation
universal, or the brilliant triumph, through pantheistic equality e^
materialist, of truth over lies, of freedom over Ves¬
clavage, light over darkness or life over death (3).

Primitive equality and liberty, or the so-called state of nature
to be restored by the destruction of all spiritual and temporal authority
These are the foundations of Masonic morality. This morality
This practice is common to all ranks and all rites. Thus the en
tends the Grand Orient; thus proclaims the French rite, the E-
Cossism, Misraïm and their interpreters; thus they propagated it and

(t) Id.ibid., p. 198, 227, 235, 263.

(î) Id. ibid., p. 283, 284, 286.

(3) Id. ibid., p. 207 and pastim, p. 332.

They still propagate Enlightenment, Carbonara, the Templar rite,
Martinism, Fourier, Saint-Simon, and their latest offshoot, the International
national. This is how the Albigensians taught and practiced it, the
Cathars, Mani, and Gnosticism. And like Freemasonry in 1789
'triumphant made it the basis of the rights and duties of man and
from the citizen, let us pause for a few moments to extract, to
the help of the stonemason's jewel, logic, the obvious
and irrefutable consequences.

“Men are born and remain free and equal in rights.
The first of these essential, imprescriptible, natural rights,
are equality and liberty (1).

Therefore, man, taken individually or collectively, has
no right to impose a law, or an obligation, on one or more
gentlemen. Therefore, no man, Freemason or layman,
Grand Orient, supreme council, or supreme power, does not have the
the right to interpret nature in general and the nature of man
in particular, and to derive laws or doctrines from it for the purposes of
to pose to other men; and whoever else, even if he were hiero-
Phante, makes the god of the Freemasons speak, Isis, Pan, Fire
or any other principle, good or bad, is an imposter (2),

a tyrant, an invader of essential, inalienable rights,
natural to man and citizen. This is a principle proclaimed in
choir by Freemasonry and, at its head or following it, by the
philosophers.

Therefore, since it is of the nature and essence of man
to be free and equal to other men, and that this right is ina
binding and imprescriptible, no man can relinquish his
right to one or more men, without going against nature,
without such a pact or contract being entirely null and void.
This consequence is not only acknowledged, but proclaimed.
as a principle by St-Martin (3).

Therefore, it is of nature, of the very essence of man and of the
citizen, to receive no law, to admit no treaty,
no commitment, nothing that binds or obliges him, that makes him do-

(l) See Ragon, Philosophical and Interpretive Course on Initiations; Clavel,
Picturesque History of Freemasonry; Bazot, Manual of the Freemason.
Discourse on equality; Willaume, The Freemason Orator; Barruel, Memoirs, etc.

(î) Ragon, Cours, etc., p. 313.

(3) Errors and Truths, pp. *263, 269,

during or less than any degree of another or of
several other men.

But morality, any kind of morality, is a set of laws
or duties imposed on man to regulate his actions and direct
his morals.

Therefore, there is not, there cannot be, for the Freemason and
the supporter of the principles of 1789, which were also those of
93, neither laws, nor customs, nor any morality whatsoever. The principles of the
Freemasonry represents its radical negation, its absolute reversal.
and what she calls universal morality can only be annihilation
the weaving of all morality, or the most execrable deception.

Animals and humans are therefore logically equal, under
this relationship, as they are in the side of the divine triangle; and
There is no, there can no longer be, any morality, any rule of
Customs differ for some and for others: prejudices, superstitions
All of that!

So, the inclinations, the instincts of the brute as interpreted by the
free thought of each individual and followed according to the degree of their strength and
his position, that is the final word of Masonic morality, of his

daughter of the International, of the social order it is preparing for us, under his masks and allegories, which inevitably bring a little more sooner or later the logic of its principles: eighty-thirteen. This is, in a word, independent morality, whose celebratory Proudhon, the mason, became the promoter, and who makes the pro¬ gram and the core of philosophical teaching in universities State (1).

After the principle of equality, which is itself just a word for Freemasonry, and which forms the basis of its teachings, and which can be found at the heart of all its lodges and all its ranks, The doctrine of the two principles: the good principle or principle of light, and the evil principle or of darkness, Osiris and Typhon, Ormuts and Ahrimanc, Iliram and Abi-Baletli, or the sun and Sagittarius, day and night; absolutely necessary principles Ci Véquili-

(1) A manual of philosophy, by Amédée Jacques, Jules Simon, and Émile Saisset. A Concise Philosophy, by Cli. Bernard, third edition. Both authorized by The Council of Public Instruction, 1857. — Philosophy program of the minister Duruy, Minister of Public Instruction. We will see later (Book I, Chapter IV, page 6) that the father of morality independent of God and all religion is the famous Condorcet (Report b to the Legislative Assembly).

First of the world, as the picturesque historian of the Ma¬ Nonsense. These two principles form Pan, or the great everything, "the great architect of the universe, and which effect the effects successive and eternal cycles of nature: generation, destruction, regeneration.

However, both of these two principles are immutable by their nature itself; "the good principle, the superior principle," says the An unknown philosopher, founder of Martinism and reformer of all other rites, carrying within themselves their own law, are in the necessity of remaining within the good that constitutes it, without to never be able to strive for another end. On the contrary, we see all the days, through his works, that Vulture of Evil is as if in chained to his criminal will, so that he does not produce a the only act that does not aim to perpetuate confusion and disorder Lost in his own darkness, he is incapable of... a light... His will and all his faculties are completely impure and corrupt (1).

Their composite, God, or nature which is divided into three kingdoms, minerals, plants, animals, all of it together that one or the trinity, itself has as attributes: Eternity, Vinfi- unity, omnipotence. But what is necessary, eternal, infinite Finished, all-powerful, and also immutable. Nothing can be done about it.

change. An inexorable fate weighs on everything, as well as
than in the parts. So more freedom, more morality, whatever
conch, and there is, there can no longer be any crime or
virtues, for one principle than for the other, for a part that
for the whole, for one side of the triangle than for the other, for
the animal than the vegetable or the mineral, for man than
for the beast, the plant or the stone.

But let us listen to the leading figures of Freemasonry, its chiefs...
more authorized, to proclaim themselves, as their doctrines, these
monstrous contradictions and making this annihilation a child
progressive light and all morality and intelligence
universal morality;

"The Freemasons were the first to prepare minds for a great
moral revolution, says the Historical, Philosophical and Moral Tableau of
Freemasonry in France, by Bazot, who later became secretary of the
Grand Orient, when the works of the philosophers Helvétius, Voltaire,

(1) Saint-Martin, Errors and Truths, pp. 17, 28, 30, 31,

J.-J. Rousseau, Diderot, d'Alembert, Condorcet, Cabanis, etc., contributed
their bright and powerful light, like the sun coming to mingle with
during the day, to increase its brilliance... Masonic light and the lights
The tenets of philosophy have spread to all corners of the globe.
A regenerated France has not yet reached the point of perfection that...
command the doctrines of Freemasonry and the genius of the philosophers; but the
The movement is given, compelling, irresistible; the books of the philosophers
Lodges, both public and private, exist everywhere. The grand

The work will be accomplished. Yes, the lodges are the permanent schools of the

universal morality free from the influence of climates, customs, and
cults, political doctrines (1). »

The morality of the Helvétius, Voltaire, J.-J. Rousseau, Diderot,
d'Alembert, Condorcet, Cabanis, etc., all Freemasons
Theirs, therefore, is that of the Masonic lodges; they are indistinguishable.
both of them, as well as their principles.

The passages we are about to quote from the writings of some and others
others will therefore be double proof, an irrefutable testimony
from what we have just concluded, namely that the principles and
Masonic morality has no other aim than annihilation.
of all morality under the name of universal morality:

“The intelligent man,” said Helvétius, “knows that men are what they

must be, that a fool bears his follies, like the wildling bears the fruit
bitter, that to insult it is like reproaching the oak for bearing acorns,
rather than olives... The wickedness of men is the necessary fruit
of universal chaining (2). »

"The wise man," said J.-J. Rousseau in turn, "is for me the one
who sees in all the misfortunes that befall him only the blows of
Blind fate... That's what I felt perfectly as soon as I understood
I was threatening to come to my senses. My reason was only showing me absurdities in
all the explanations I was trying to give for what is happening to me, I
understood that I had to look at all the details of my destiny as
all acts of pure fate (3).

“The objects we call body and matter,” said Diderot, “we
They instruct and affect us through certain and constant laws.
The same objects, whatever they may be, are in the natural order the causes
physical, the necessary causes of all our different ideas, of our senses
items, of our knowledge, of our will (4). »

(t) Pages 9, lt, 12 and following.

(î) Of the Spirit, p. 114, 599.

(3) Drinking grove (eighth walk).
i4) Diderot, Encyclopedia. Art. Evidence

"Society," he says elsewhere, "is nothing but a marvelous automaton, in
in which everything is weighed, everything is planned, its gears, its counterweights,
its mechanisms, its effects (1). »

"It cannot be repeated too often," he added, relatively
to the whole, all the movements of beings, all their ways
Actions can only be in order and are always in nature.
Moreover, each individual always acts in an orderly fashion... He is in
The order that fire burns is in the order that the wicked do harm, because he
is inherently harmful... Also the distinction between physical man and
of a moral man, a concept adopted today by most philosophers,
is it based solely on gratuitous assumptions? Man's aptitude
coordinating everything makes him believe that everything is fine, while he
is neither good nor bad, in a positive sense.

"A man who has a vice is assumed," said d'Alcmbert, "to have a freedom"
which makes him guilty in our eyes. The fault commonly falls on the
taking nature into account. When philosophy discusses these distinctions
With meticulous precision, she often finds them meaningless.
Is a man more capable of being pusillanimous, voluptuous, angry,

Vicious, in a word, rather than shady, hunchbacked, or lame? The more indulgent one is...

The more one is circumspect about the faults and vices of others, the more one is open to
In the use of virtuous and vicious words, the more one has a tendency towards their
to substitute those of happily or unhappily born, that a feeling
Compassion always accompanies it; you pity a blind man, and
What is a villain, if not a short-sighted man who
"Does not see beyond the point where it acts (2)?"

“If man were a philosopher, he would know,” said Lamétrie, “that the vo
The condition is necessarily determined; that the evil and vicious are virtuous.
In the evening, it's my blood that does everything, that Cartouche is made to be
Cartouche, like Pyrrhus, to be Pyrrhus: one to steal and kill
"One with concealed force, and the other with overt force."

And again:

“When I do good or evil, and when, virtuous in the morning, I am
vicious in the evening, it's my blood that's the cause, it's what thickens it,
Stop it, dissolve it, or precipitate it... There is nothing absolutely right.
Absolutely unjust, no real fairness, no grandeur, harmful crimes
absolutes. Politicians, religious figures, grant this truth to the philosophers
phes, and do not let yourselves be forced into your entrenchments, where you
"shamefully defeated (3)."

(t) Diderot, Code of Nature, p. 25.

(2) D'Alembert, Encyclopedia. Art. Vice. Editor's Supplement.

(3) Lametry; Man-Machine and Discourse on the Happy Life or Happiness

J 38

SECRET SOCIETIES AND MORALITY

Let us quote some identical passages from the philosopher-freemason by
excellence, he whom the lodges acclaim in chorus as
honoring both philosophy and Freemasonry,
Voltaire:

We are machines produced throughout history, one after the other.
the others, by the eternal geometer, he proclaims loudly, machines
do the same as all other animals, having the same organs, the
Children's needs, children's pleasures, children's pains, far superior
to them in many things, inferior in some others, having received from
Great Being is a principle of action that we cannot know, receive
above all, giving nothing, and a thousand million times more submissive to him

like clay to the potter who shapes it. Again, where man is
a god, or he is exactly everything I just said (1). »
“Examine,” he also says in his Philosophical Dictionary, “the si¬
customs of all the peoples of the universe; they are established on a
A series of events that seem to have no connection, yet have everything. Everything
is a cog, a pulley, a rope, a spring in this immense machine. It is the same with
"child in the physical order (2)."

And again:

"Everything is done according to immutable laws, everything is arranged, everything is an
necessary... Or the world subsists by its own nature, by its laws
physical, or supreme being, formed it, let us know its supreme laws: in
In both cases these laws are immutable; in both cases everything
is necessary; heavy bodies tend towards the center of the earth, without
to be able to tend to rest in the air. Pear trees can never port
pineapple ter. The instinct of a spaniel cannot be the instinct of another
truche; everything is arranged, interlocked and limited.

"Man can only have a certain number of teeth, hairs
and ideas; there comes a time when he inevitably loses his teeth, his
hair and his ideas. It is contradictory that what was yesterday has not
It has been, that what is today is not; it is also contradictory
that what must be may not have to be.

“When you look closely, you see that the doctrine contrary to
The idea of destiny is absurd; but there are many people destined to
Some reason poorly, others not at all, and still others persecute.
Those who reason.

“Fear nothing, gentlemen, we will always have passions and
prejudices, since it is our destiny to be subject to prejudices and
passions. I necessarily have the passion to write this, and you, you have the not-

(1) Voltaire, Principle of Action, no. 11.

(2) Voltaire, Philosophical Dictionary. Art. Chain of events.

sionde condemn me; we are both equally foolish, equally
The toys of destiny. Your nature is to do evil, mine is to love.
the truth and to publish it despite you (1). »

Everywhere he denies that the will is a faculty that one can call
free; he asserts that a free will is an empty word, and freedom
indifference is a chimera, not worth fighting; that the
Free will in indifferent matters is absurd, that one is no more
free in these acts as in others; that our freedom does not differ from

that of the dog and other beasts, that it is nothing other than the louse
to see to do what the will demands of an absolute necessity; that while
The end is a machine in the universe and subject to eternal laws; that
everything is a consequence of the nature of things or the effect of the eternal order of
absolute master, and that in both cases we are merely
wheels of the world machine (2).

Therefore, in the constant doctrines of Freemasonry and its
Even the most eminent geniuses, rational beings, act just as much
necessarily that the causes are physical; men are
automata, machines, cogs that the God of Nature makes
to move necessarily as it makes the wind blow or fall
the rain; therefore an assassin who kills an honest man is not
more punishable than the stone which, upon detaching itself from a mountain
gne, crushed a passerby; and the traitor who sells out his country, who
His friend's book is as virtuous as the one who saves him at his peril.
of his life.

Therefore, all legislatures, all social institutions, and
the courts themselves are powers as blind as
steam engines, and the sentences they deliver, the laws
that they do, the death penalty and the other punishments they inflict,
are absurdities.

But not only the avowed public doctrines of the Ma
stupidity and its highest philosophers radically destroy
every virtue in general, every rule of morals and every moral code in
In general, they are still used at home, and in her own teachings.
gnements, to the ruin of all virtue and all morality in part
culier.

(1) Voltaire, Philosophical Dictionary. Art. Destiny.

(2) Voltaire, Philosophical Dictionary, Art. Free will and Liberty.

II. – Duties according to Freemasonry.

ti

Morality in particular is divided into duties towards God, of
Obligations towards oneself, duties towards others.

Now, the first consequence of the doctrines of Freemasonry is
to annihilate all duties towards God by annihilating, under the
names of superstition and fanaticism, any religion, expression
of these duties; we demonstrated this in the previous chapter.

In the interpretations authorized by the Grand Orient and from
The first grade, we read these hypocritical but very significant
instructions :

“The Chamber of Reflection must have, newly initiated brother, paid you
A sadly furnished room.

"A piece of paper is given to you, containing three questions to answer,
comes to pull you out of this preparatory meditation to throw you into
another, more serious one.

"The first question: What does man owe to God? has you-
Did it seem logically posed? Doesn't it imply another question?
earlier, for example the one found at the beginning of catechisms
Christians, and on which a famous 17th-century moralist remained short
cle, who owed the first whispers of his renown to his silent embarrassment
m.

"Man's duty towards God will vary according to the individual; he
will be gentle or harsh, out of fear or love, as a son or a slave; the
worship will be joyful or sorrowful, cruel or humane, of gratitude or of experience
inspiration; it will be entirely external and overloaded with ceremonies, or with sentimer
time, according to the idea one has formed of the great Being to whom one renders this
worship. Let us admire here the high wisdom and prudence of those who have
They designed the masonry plan. They knew all the varieties
of opinions and doctrines that it is useless to list here; they are called
They called the masons, and said that they were building a temple to truth and to the
virtue; they named that by which all things exist the great architect of the universe
towards.

"In this way, presenting a general formula that has no po
sitif that the point accepted everywhere and which will always be so, Freemasonry
leaves to each individual, as an inviolable and sacred domain, all the articles
which he can add to complete his belief. If such a conception-

tion is powerless to bring about peace among men, who will be able to
never establish it (1)! »

It is therefore clear that, in Masonic principles, there is no
and there can be no duties to fulfill towards God; that the de
In this respect, views or morality depend on the imagination.
individual, varying according to climate, education, and beliefs,

blood, temperament; and that the best way to obtain the
Harmony among men means admitting nothing fixed.
Nothing is settled or defined.

Truth and virtue also depend on the idea one has
formed from God, it is still evident that the temple which they entered
Taking on the task of building masons of all rites is not and cannot be
than a temple erected to intellectual and moral anarchy.

Therefore, the mason has no morals or duties towards God.
that those which he will arbitrarily, fanatically impose upon himself, to
according to his passions or whims; and if it has happened, according to the
Masonic doctrines, to recognize no other god than the Nation
ture or the All God, of which he is a part, no more worship, no more
of duties rather than unbridled selfishness and self-worship.

The most famous of the Freemason philosophers himself comes to confirm
sea and generalize these principles, and by them radically eradicate
of minds and hearts, every kind of morality towards God:

“Moral evil, about which so many volumes have been written,” said Voltaire,
This is essentially only physical evil; this moral evil is only a feeling
painful that one organized being causes to another organized being. The ra-
Pines, insults, etc., are only an evil insofar as they cause evil;
Since we cannot harm God, it is clear, by the
lights of reason, — independently of good faith, which is everything
something else — that there is no moral evil in relation to the Being.
first (2).

The Decalogue itself and all the social bonds that derive from it
They flow, are therefore nothing but chimeras and superstitions, and man,
from both a moral and a physical standpoint, is not
than a beast.

But can a Freemason impose duties upon himself, can he...
to have towards himself? Let's listen first to this second point of
The moral information from the authorized interpreter:

(1) Ragon, Cours, etc., p. 98, 99, 100.

(?) Philosophical Dictionary. Art. Good and physical and moral*

m SECRET SOCIETIES AND MORALITY

"I'll move on to the second question: What does man owe to himself?"
Himself? Do these words accurately express what was meant?
We don't think so. We're only talking about the man here, so it's a
a man alone; but what will a man, who is alone, owe himself?
Nothing. This is the only correct answer, since an individual cannot
to find at the same time, under the memo report, his debtor and sod

creditor.

a But, it will be said, man has a duty to provide for his own preservation.
In this case, animals and plants also owe each other something
to themselves, since they also provide for their own preservation.
Man should not do that, but he should not dishonor
to find one's true self and to be guided by honor, truth, education, and...
Lude; let us add that, for himself, he must never say anything, nor
"Do nothing imprudent or dictated by passion (1)."

Therefore, man owes nothing to himself either, nothing else
that which animals and plants owe to each other; it is not
even bound like them by the instinct for self-preservation. The patet
exitusy this axiom of Bavarian Illuminism, or the freedom of the
Suicide has become one of the axioms of all philosophies.
Masonic principles, or the obvious consequence of their principles, con
a sequence they loudly proclaim.

“We offend neither God nor men by taking our own lives.”
as soon as it is an evil for us, says J.-J. Rousseau.... One can
to offer God the sacrifice of his life through suicide... He who gives himself
His death proves that he is a philosopher, that he is virtuous and great (2).

And a great many have combined example with lesson. J.-J. Rous
bucket did it, they say; Mirabeau asked for a glass of opium to
to come to an end; Condorcet and several other Girondins followed
decreed; Robespierre attempted it, and Lebas, his lieutenant, executed it.
cut.

Since man can neither bind himself nor obligate himself, he
no one can deny that, with such principles, the words added
tés (V honor y (¥ instruction, of truth yd 'study, of virtue, etc. ,
are just empty words, more difficult to define, without
Without a doubt, the very soul of God, being unable to have any
binding force.

(1) Ragon, 6'ours, etc., p. 100.

(2) J.-J. Rousseau, Nouvelle Iléloïse, third part, Letters 21 and 22. — Vol.
Silence, Questions on the Encyclopedia, Art. Suicide. — Diderot, System of Nature,
Volume I, Chapter 14; and Philosophy of Nature, Chapter 10. — Helvétius, On the Mind,
p. 400.

“By this word virtue, one can only understand the desire for good.”
"General happiness," said Helvétius; "I have said it, I have repeated it up to three times
at least in the same chapter... Thus, probity, which I consider
Since virtue put into action is not found among all peoples and in all
The various governments that are accustomed to actions useful to their nation.

And again: a In terms of probity, it is solely the public interest that he
"We must consult and believe, not the men around us."
“Can I call virtue,” Voltaire also said, “anything other than what makes me…”
of good (1)?

"In the court of sound philosophy, what necessarily determines
virtue is simply that which serves the common good. Thus, our
Actions are more or less virtuous depending on which ones are more or less virtuous.
less for the common benefit of society... To be virtuous is to be useful;
To be vicious is to be harmful. That's the moral, says the philosophical mason.
Phe Raynal (2). »

“One can,” said d’Alembert, “define moral evil very precisely, this
which tends to harm society by disturbing the well-being of its members, and
shouting again with Helvétius: What man will not realize that this is
only in the way self-interest changes, believed one must
its vices and its virtues... If the physical universe is subject to the laws of motion
The moral universe is no less subject to those of self-interest... This
The principle is so consistent with experience that, without going into further detail
In long detail, I believe I am entitled to conclude that personal interest is
the sole and universal judge of the merit of men's actions, and
that thus probity, in relation to an individual, is not, in accordance with
my definition, that the habit of actions personally useful to this part
individual (Z).

“Order is respect for justice,” said the Freemason Orator of the office
member of the Grand Orient, Willaume; justice, respect for commercial law
common law; the common law is freedom. It is on this principle that rests
the encyclopedia of all rights. That is the starting point of society;
That is the foundation of the social contract; virtues are its complements;
For without virtues, what would become of laws? What is virtue?
Until clear ideas have been attached to this word, says Helvétius,
We will say of virtue what the Pyrrhonists said of truth: It
is like the Orient, different depending on the point of view from which it is considered (

Virtue and morality are therefore arbitrary things for the Franks.

(1) Helvétius, De l'Esprit, disse. II, chap. 6 and 13; and Voltaire, Dictionnaire philo-
Sophic, Art. Virtue.

(2) Raynal, Philosophical and Political History, Art. Morality, Volume VII, in-8.

(3) D'Alembert, Political Elements, no. 7. — Helvétius, On the Mind, says. He,
Chapter 2.

(4) Freemason orator, pp. 411 and 412*

Freemasons; but nothing is contrary to liberty, the starting point of

society and the foundation of the social contract, like arbitrariness; therefore, neither virtue nor morality exists for the Freemason, other than freedom or the (freedom from all moral and other laws.)

But here is Weishaupt's grand hierophant:

"He does not know the power of reason and the allure of virtue,"
He who has ideas is quite backward in the ways of enlightenment.
narrow-mindedness about its own essence and the nature of humankind... No,
No, man is not as wicked as arbitrary morality would have us believe;
He is wicked because of religion, the State, and bad examples.
They are green... Let us think more nobly of human nature; let us work
with courage...; that difficulties do not frighten us; that our princes
When these ideas become the opinion and the rule of morals, let us finally make sense of r
the religion of men, and the problem is solved...

a And further on; "Now the doctrine of original sin is explained,
of the fall of man and his recovery. Now we understand this
that it is the state of pure nature, of nature in its lapse or corruption, and the
reign of grace. Men, leaving the state of their original freedom
They emerged from nature's display and lost their dignity. In their
societies, under their governments, therefore they no longer live in the state of
pure nature, but in that of fallen, corrupt nature. If the mo¬
The decline of their passions and the reduction of their needs make them
to their former dignity, this is what must constitute their redemption and
the state of grace. That is where morality, and especially the most
perfect morality... It is when this doctrine becomes widespread that
"The reign of the good and the chosen will be established on earth (1)."

Thus, all enlightened and Masonic morality consists of returning
to what Freemasonry calls primitive equality and liberty,
that is to say, in a brute state, outside of all divine and human law
Maine; there alone, and by all means that lead there,
Whatever they may be, dignity and virtue are found within them. But this
Is freedom truly that of the brute? Let us listen to the masters once more:

"Man is sensitive to pleasure and physical pain; he flees
one seeks the other; that's what we call self-love, he always says
the philosopher Helvétius, celebrated Venerable Master of the lodge where triumphantly
Voltaire was received, happy to inherit his apron. This self-love
makes us entirely what we are. Any other feeling, virtue
she herself, is confused with that one, or is merely a contrived passion (2). »

(1) Woishaupt, Discourse of the Hierophant for the rank of Epopt, — Barruel. Mé-
moires. etc., t. III, p. (47, 154, 155.

(2) Helvétius, De l'Homme, t. I, chap. 4 et seq.

HOMEWORK ACCORDING TO ÉrANC-MAÇOKNERI® i4î>

D'Holbach and Diderot, both philosophers, both ma
lessons, the very first Venerable Master and founder of the lodge who
bore his name, thus express themselves in their System of the non
ture:

“If man, according to his nature, is forced to love his being-bond, he is
forced to love the means. It would be useless and perhaps unfair to de
to command a man to be virtuous, if he cannot be so without surrendering
unhappy. As soon as vice makes him happy, he must love vice (1). a

“Let us broaden,” concludes the Code of Nature, attributed to Diderot, but
which belongs to another Venerable Master of the lodge, let us expand the narrow enclosure
our being, which moralists seem intent on shrinking... It is
on the physical senses that the divinity constructs and governs the world
moral. It is to these laws that you must abandon the disciple you wish to train.
sea to virtue. Now, we must, in order to put ourselves promptly and effectively
to be in a state to obey these laws, let this sensitivity first make us,
without deliberation, without examination, to refer everything back to ourselves, and to i
that everything is done for us, and that without us everything would be useless (2).

"Morality can be nothing other than the art of living happily"
in this world... The science of morals must be drawn from the earth and
not in the heavens, say Diderot, Raynal and Helvétius together; tou¬
every time we want to take the trouble to break down the feeling
However vague the love of happiness may be, one will always find physical pleasure.
sique at the bottom of the crucible. It is always to the pleasure of the senses that he re
bed (3).

Let's listen to Voltaire again:

Pleasure is the object, the duty, and the goal.
Of all rational beings;

Love is made for your fellow human beings;

The prudes salute.

That all your hope is founded on pleasure,

Come, if there is a God, his tranquil power

He will not stoop to disturbing our love.

The law of nature is his first law;

She alone once led our ancestors;

She speaks louder than the voices of your priests.

For you, for your pleasure, for love, and for me.

(1) System of nature, composed by the lodge or club of Holbach and Diderot, p. 152.

(2) Code of Nature, p. U and 145, also attributed to Diderot, but belonging, se
lon the Dictionary of Anonymous Writers, to d'Orfeuil, another Venerable Master of the Mas

(3) Diderot and Raynal, Social System, chap. b. – Helvétius, Poem of Happiness t
Ready, and Treatise on Morality and Happiness, chap. 16. – On the Spirit, Discourse III, c

And again: "Pleasure is a universal goal; whoever grasps it has
"He saluted."

Everywhere the principles are the same, the morals the same; their God,
It is pleasure itself:

Nature is attentive to fulfilling your duties.
"You are called to this god through the path of pleasures..."

Everywhere, the saving goodness of a merciful God
Attach to your needs a necessary pleasure;

In short, mortals have no other driving force...

And by sending him the poem on pleasure, from which these verses are derived...
Having drawn his papers, he wrote to Frederick of Prussia, then Crown Prince:

"I take the liberty of sending Your Royal Highness my system"
pleasure; I am not skeptical on this subject, because, since
I am in Girey – (at the home of the Marquise du Châtelet with whom he lived)
in adulterous concubinage) –, I am astonished that among so many demons
convoluted speculations about the existence of God, which no one has considered
to provide pleasure as proof. Because, physically speaking, pleasure
is divine, and I maintain that any man who drinks good Tokai wine, who
He kisses a pretty woman, who, in short, has pleasant sensations,
must recognize a supreme and benevolent being; that is why the an
The ancients made gods of all the passions. Madame du Châtelet
share my feelings.... (1)»

And it is to this mire that, under the leadership of its most illustrious
doctors, Masonic morality descended; it is in this
monstrous immorality, which places its god and its rule of
morals!

These are the principles that inspired the founders.
of the last two Masonic sects, Fourier and St-Simon.

Everyone knows or has heard of the Free Woman
of Saint-Simonianism; it is one of the branches of communism.
As for Fourier, he speaks of morality like Voltaire:

"True happiness for both of them consists only in satisfying their
passions... All these philosophical whims, he adds, called duties,
have no relation to nature; duty comes from men; attraction
tion comes from God. We must study Vattraotion, nature alone without au¬
one meaning of duty (2).

The disciples of this master, far from being ashamed of these infamies,

(1) Voltaire, Epistle to Madame de O... — Letter to Berger, October 10, 1736. —
Poem on the nature of pleasure, — and Correspondence with the King of Prussia, no. 59.

(2) Theory of the Four Movements, 1840, pp. 18, 107, 123, 187, 146.

content to pass on the general practice to the generations
future, and to prepare them for it by popularizing its maxims:

"The doctrines of the moralists," the new
editors of the founder's doctrines are merely methods for
to achieve social good. Fourier criticized those of the past; why
To make him a crime for it? As for the master's amorous customs, that's
"Again, it's a question of method." — "And in this system," said Victor
Considering that men are constantly bombarded by a crowd
of attractive pleasures and work; they are spoiled for choice;
Because they love variety, they frequently switch from one
from one object to another, and successively enjoy all the physical pleasures
moral and intellectual capacities reserved for human nature (1).

So, everything we call morals, good morals, mo¬
In reality, in Masonic morality, it is left to the arbitrary decision of
each one, and even the most monstrous immoralities are themselves
it's simply a matter of method.

"To the fire, to the fire with all of it!" the Martinists also said.
speaking of sensual pleasures; give fire to all that you
"This request does not affect the soul;" and the philosopher
Saint-Martin, the well-known reformer of Freemasonry, is a leading figure in the field.
rites, didn't he himself write in L'Homme de désir, no. 255:

"In vain the enemy pursues me with his illusions; it is not necessary
May matter here below remember me. The delights of matter,
Is it man who tastes them? When his senses have difficulty or of
pleasure, isn't it easy for him to see that it wasn't he who experienced this
pain and this pleasure (2)?

It is the body, it is matter; now, as we have demonstrated
as discussed in the previous chapter, the body or matter in the
doctrines clearly professed by Saint-Martin, that's zero, that
is nothing! What wider door could be opened to all the
infamies and all crimes?

"The Holy Spirit, represented by the dove," said the hierophant explanatory
Masonic symbols in the degree of Knight of the Sun, represented
feel the image of our soul, which, being a breath of the Supreme Being,
cannot be defiled by bodily works, and is always ready to
to revolve in its entirety, of which it is only a part... The temple represents
Our body, which we must take care to preserve. The figure, which is

(t) Exposition of Fourier's phalansterian system, p. 43.

(2) Memoirs to serve the history of Jacobinism, vol. III, p. 103.

At the entrance to the temple, we are told that we must take care of our needs.
like a shepherd over his flock. The flame, which crosses the globe,
represents the usefulness of the passions necessary for man in the short
space of life, just as water is useful to the earth to make it
to bear fruit (1).

“When we want to have an idea of the Divine, let us say that the
Nature is God, proclaims the brother from the Liège lodge in turn, that
we have already mentioned; let us say that this nature contains everything that
we can know... It is by a law of nature that the sun
illuminates the earth, while fire disrupts plants and animals, that
the smoke, producing vapors, which condense above our
heads, rises and finally falls back down as rain and frost. All these facts
being constant and regular as emanations of nature itself,
Therefore, man must conform to these* invariable rules. From this
From this exposition naturally follows the excellence of natural law, which has
He posed to man all his duties in these three words: Preserve the law; ins¬
"Fight yourself; moderate yourself (2).'"

Therefore, for even greater simplicity, at the scientific congress...
tifique de Gand, in 18C3, a Freemason, Venerable without
doubting some lodge of adoption, Ms. Royer came to proclaim
Sea; No more morals!

Therefore, nothing remains in Freemasonry of all rites and
at all levels, no trace remains of man's duties towards himself.
nor of his duties towards God. His morality, under these two
initial reports, therefore, are not simply a radical negation
of all rules; but on the one hand it is the most licentious immoral
reality; on the other hand, the most monstrous impiety. Let's see if the

Masonic morality will be more positive in human relations
me with his peers.

III. — Morality in the PRIVATE RELATIONSHIPS OF MEN

BETWEEN THEM.

What does man owe to his fellow men? That is the third
sixth question given to the adept admitted to present himself to solve
to the initiation into the grade of apprentice.

(1) Ritual of the 18th century, cited by author of The Veil Lifted, p. 121.

(9) Uckert, La Fi une-maçonnerie, translation by Gyr, 1.1, p. 277 et seq.

"This question," said Ragon, "is fair, accurate, and of great interest."

social. Man owes to his fellow men everything he believes is due to himself

by his peers; the rights of one are the duties of the other; cha<*
"

cun will say: What I expect from my brother, he expects from me; I expect
When he speaks to me, I am frank and sincere with him; I would treat him with
frankness and sincerity.

"This reciprocity of rights and duties or services rendered is the link
of any society: break it, I still see men placed there
They're side by side, but I no longer see any connection, I no longer see any connection.
of society (1). »

Thus, all morality, according to Masonic teaching, con-
lies in the duties of man towards his fellow men, and these
Duties themselves are all that man believes is owed to him.
even by his peers, so that, if he believes nothing is owed to him
whether he receives anything from others or not, he owes them nothing.
Moreover, these supposed duties lengthen or shorten as
according to individual taste or preference, in the broadest, most vague, most
arbitrary universal. What is such a social bond and what can it
bind ?

But if I owe myself nothing and can give myself nothing
to see to myself, nothing, absolutely nothing, as the sa¬ decided
before the logician of the Grand Orient on the previous page, how
Will he be able to believe, or make me believe, that others owe me
Even more so? And this belief, even if completely opposed, how

Will she be able to bind me? How will she be able to bind others, and herself?
To change, for them and for me, into mandatory duties?

What becomes of equality and native freedom if it depends on the i¬
imagination or individual belief of each person to multiply
or to weaken, widen or tighten its chains and those of
others; and if what I believe is owed to me by others is unjust,
immoral, subversive of family and property, of religion
and laws, such as adultery and prostitution, how can he
to have morality, even tolerance, to impose on me and to im-
to impose similar iniquities, or equal infamies, on others?

The only exposition of Masonic principles, admitted by the
Grand Orient, therefore, demonstrates that there is not and cannot be more
there to be reciprocal duties of men towards each other, or of man
towards his fellow men, that there are none and that there cannot be any
to have towards himself and towards God.

(1) Rayon, Cours etc., p, 101.

But let's go into some details of Freemasonry, let's see
What are the principles of his grand homies and his ranks?
honesty and sincerity, probity, friendship, benevolence

and FRATERNITY.

1.0 Man's first duty towards his fellow man should
to be, according to the authorized interpreter of Masonic morality, the fran
Chise and sincerity.

"Lying is only a vice when it does harm; it is a very-
Great virtue when it does good; therefore, be more virtuous than ever.
You have to lie like the devil, not timidly, not for a

time, but boldly and always. Lie, lie, my friends, I

I will return it to you on the occasion (1).

Diderot, one of those other philosopher-freemasons whose Enlightenment
res added so much brilliance to the great Masonic day, of which we
Mr. Bazot, the Secretary of the Grand Orient, spoke first.
he also said:

“Lying is so little essentially reprehensible in itself”
and by its very nature, that it would become a virtue if it could be useful (2).

"It is natural to treat truth like virtue," he also said.
Lamétrie, another philosopher-mason. These are beings who are only worth...

as long as they serve those who own them.

Weishaupt wrote to the first superiors of the Illuminism:

"To remain in control of our discourse, let's point out to the students that
Superiors enjoy considerable freedom on this matter; that we
we speak sometimes in one way, sometimes in another; that we do
often a question asked confidently to gauge the students' opinions
and provide them with the opportunity to express it through their responses. Cesubter-
This refuge, or escape route, makes amends for many wrongs. Let us always say that the
The end will show which of our speeches is the one that should be taken for the
truth. We speak in one way or another, so as not to be...
not embarrassed, and to leave our true thoughts impenetrable to
inferiors. That this opinion also be inserted in the instruction, etiam hoc
inseratur instruclioni (it became the third law of the Areopagites). It
would be even better, and the expedient would be more successful, if you had
weavers, if you charged our major enlightened ones with varying their
discourse with their inferiors, and this for the aforementioned reasons, ex ratio -
nibus supra dictis (3). »

(1) General Correspondence, Volume II, Letter 36.

(2) Social system, part 1, chap. 2.

(3) Letter to Cato, March 15, 1781 and February 16, 1782.— Statutes of the Order, no. 20.
— the reform of the Statutes, n° 23. — The General Statutes, n° 31, 32.

"Silence and secrecy," say the Statutes of the order, "are the soul"
of order; and you will observe it, the novices are told, in the presence of those
even those whom you might suspect today to be your brothers, and to the
near those you will meet later. You will look
as a constant principle among us, that frankness is not a virtue
than with superiors; mistrust and reserve are the cornerstone •
mental (1). »

In the higher grade, called academic or tuition,

“I especially want to gain followers here,” said Weisliaupt.
spies of some, of others, and of everyone. From this class will be chosen those
who will have shown more aptitude for mysteries. I want to finally say here
that we work towards knowledge and the eradication of prejudices (2).

But it's in the instructions for the insinuating or the in
role players, that the founder and supreme leader of Illuminism insists
especially regarding these duties of espionage, dissimulation and hysteria
Pocrisy. "Apply yourselves," he told them, "towards inner perfection."
and external, to the art of imitating you, of hiding you, of

to disguise yourself by observing others, in order to penetrate their
inside.

And in the summary of the illuminated code, these three major precepts
your: Shut up, be perfect, mask yourself, one explaining to the other
The other two follow each other almost immediately on the same page.
We also read in the original writings:

"To learn about the subjects he can enlist, everything illustrated
Mine must begin by equipping itself with newspaper-shaped tablets.
diarium. A diligent spy on everything around him, he will continually observe
the people he is with; friends, relatives, etc.
all, indifferent, without exception, will be the object of his research;
He will try to discover their strengths, their weaknesses, their passions.
their prejudices, their relationships, their actions above all, their interests, their
fortune, in short, anything that can provide knowledge about them
the most detailed; each day he will record on his tablets what he has
observed in this genre.

"This espionage, a constant and assiduous duty of every enlightened person, will have
two advantages: one general for the order and its superiors, and the other
for the follower. Each month he will record his observations twice.
tions, he will transmit them all to his superiors; and the order will be established.

(1) Statutes of the Order, no. 20. — The reform of the Statutes, no. 27, — The general sta
neraux, n** 31 « 32.

(2) Letter 4* to Cato,

traced by this what are the men in each city or in each town
From whose protection they should they hope or whose opinion they should fear. He will kno
all means necessary to win over some or exclude others
very (l). »

So, as you can see, it was espionage, hypocrisy, and...
lies chosen as essential means.

Saint-Martin, the founder of the Masonic sect, had
deposited the spirit and the purpose in a book entitled: Of
Errors and Truth, by an unknown philosopher.

"the small number of men who are custodians of the truths I proclaim,
he said at the outset, is bound to prudence and discretion by
formal commitments. Therefore, I promised myself to exercise great restraint.
in this writing and to envelop myself in a veil that even the least ordinary eyes
They will be able to break through, especially since I sometimes talk about something comp
"This is what I seem to be discussing."

Everything here is still nothing but dissimulation and hypocrisy!

It's the same spirit that we find in the revelations of a
high mason of Modena which Bishop Gcrbet published in 1834 in the
Catholic memorial. After explaining that one understands in Ma¬
stupidity through liberty and equality, the overthrow of all authority
and of all revealed religions, he adds:

"Let's be careful not to explain ourselves so clearly, before having
duly recognized the applicant's abilities and strength of character; if
we do not find it solid enough, if we believe that the position
If things become complicated, we must immediately set up a new baton.
terie, through cunning and skill, to give a more favorable turn, affair
to soften or attenuate the force of each term, even to the point of making it disappear
to clarify our intention. This freedom, this equality, concerns us only the

society, without considering expanding further; it is no longer a question of revolt,
of independence, of withdrawal from all authority: everything must be meta-
to transform in an instant with skill; these are now nothing more than duties to
to fulfill, to recognize a God, to practice virtues, to submit
unwavering loyalty and fidelity to be observed towards all authority.
One must know how to appear appropriate, to praise and adore the colossus that crushes us.
to work more surely towards its ruin (2). »

(1) For elections, for example, to the Chambers or the Municipal Council, and
In revolutions, there are those who can be used and those who must be eliminated.

Original documents, reform of the Statutes, Articles 9, 13 and following. — Instruction
For the insinuating brothers, section XI, no. 1; for the insinuated, nos. 1, 3, 5, and Let
in Ajax, 4*. — Barruel, Memoirs, t. III, p. 26.

(2) Revelations of a Freemason. — Catholic Memorial, vol. IV, p. 296 et seq.

c Crush the enemy, whoever he may be, crush the powerful by force of will
statements or slander, also wrote the Italian Supreme Sale
to his agents, but above all, crush it in the bud. It is to the youth that he
to fall; it is she whom we must seduce, she whom we must lead astray, without
that she, no doubt, was operating under the banner of secret societies. To move forward
With measured but sure steps, on this perilous path, two things are
necessary of any kind. You must appear to be simple
like doves, but you will be as shrewd as a snake. Your
Fathers, your children, your wives themselves, must always ignore the
The secret you carry within you, and if you please, to better
to deceive the inquisitorial eye, to go often to confession, you are like
the right to maintain absolute silence on these matters...

"Leave aside old age and middle age; go to youth and, if it is

possible, even into childhood. Never utter a word of impiety towards her or
of impurity: maxima debelurpuero reverentia; never forget these words
of the poet, for they will serve as a safeguard against licenses which
It is essential to abstain in the interest of the cause. For the
to make it flourish at the threshold of each family, to grant you the right of asylum
In the home, you must present yourself in all appearances.
of a serious and moral man. Once your reputation is established in the
colleges, gymnasiums, universities, and seminaries,
once you have gained the trust of the professors and students
deacons, nourish their minds with the ancient splendor of patrician Rome
pale. There is always, deep in the heart of the Italian, a regret for the
Republican Rome. Skillfully blend these sweet memories into one
in the other; excite, inflame these natures so full of incandescence
and patriotic pride. Offer them first, but always in secret,
harmless books, resplendent poems of national emphasis;
Then, little by little, you bring your dupes to the desired degree of cooking. Quanti,
on all aspects of the ecclesiastical state, this work of all
days will have spread our ideas like light, then you will be able to
to value the wisdom of the council whose initiative we are taking (1). »

Thus, from one end of the Masonic lodge to the other, the tenelwes,
shadow, dissimulation and lies, hypocrisy and carnage
lomnie, are on the agenda.

Hence the contradictions in the rites and their various degrees,
the ambiguities, the allegories, and their conflicting explanations
with every step.

One of the most learned Freemasons, F. Delaunay, agrees with this in these
terms, and this is the conclusion of his Tiler of the 33rd degree of

i) Crétineau-Joly, The Roman Catholic Church in the Face of the Revolution, vol. II, p. 87

VÉcossismc, a book accepted by the Grand Orient, and which sells
at the hotel concierge's office:

"From all these rites, pp. 254 and 255, it follows that the conceptions..."
more monstrous, the most absurd legends, the most opposed to
the truth of history, the most extravagant systems have generally
have been advanced, trained and employed most often to dazzle the
novice, and make him suspect great mysteries; to put him
contributing to the weak man, by making him hope for marvelous results
them, or for some other equally ignoble motive; and rarely, one can
to never say, in order to germinate a useful truth, to spread a de-
extensive coverage... Except for the first three grades, everything else
is nothing but a chimera, extravagance, futility, a lie, etc... (1). »

Hence this freedom, this respect even for all proclaimed religions words on every page, and the ceaseless work of doctrines and facts which constantly tend to annihilate them all; hence these toasts, these cheers, these songs and these slogans in honor the father of kings and magistrates, and the flagrant conspiracy doctrines, ranks and their allegories which puts everything into work to overthrow them; hence the affected repetition everywhere of words of virtue and morality, and of facts and teachings which they will amount to nothing less than the destruction of all morality and all virtue.

Hence the apotheosis of the fatherland and nationalities, and of the principalities pes, the necessary consequence of which is to wipe the slate clean of all nationality and of any homeland.

From this practical necessity of lying, hypocrisy, and slander, as Masonic virtues, when they can be useful to the sect or its members, follows in the treatises, in the contracts, in associations, in the whole commerce of life, the absence, the radical destruction of all good faith and all probity.

“What does the public care about the probity of an individual?” said one of the most Brilliant lights of Freemasonry, Helvetius? This probity is of little or no use to him. Therefore, he judges the living, as posterity judges the dead: it does not inquire whether Juvenal was wicked, Ovid debauched, Lucretius impious, Horace a libertine, Augustus in disguise, Caesar, the wife of all husbands... What does it matter? Probity again?... A man of genius, even if he had vices, is

(t) Freemasonry of the Grand Orient of France, LbrmrJ Acary, p. 30,3t.

even more esteemed than you. It doesn't matter if men are vicious; That's enough, if they are enlightened (1).

"Also," said the journal of the Saint-Simonian society, Le Précurseur, A new classification of virtues is needed. For a long time, people wanted to establish to make a positive distinction between good and evil, right and wrong. That's a mistake: the good is nothing other than the development of humanity; everything that can contribute to it is just; thus they are all one utility and justice, too long separated; thus evil also disappears In the realm of the earth, crime and vice are nothing more than a lack of perfection. tion, the effect of a development that is still in its early stages and weak.

This same idea of the identity of vice and virtue in a materialistic synthesis, this use of all the tricks and all Lies told in the interest of a higher purpose still come

to be celebrated by one of the most famous Freemasons of our time, Renan, in jargon full of scientific pretensions. Listen these significant words that he puts in the mouth of the Thilalèlhe, one of the interlocutors in his philosophical dialogues:

“Man is bound by certain tricks of nature, such as… reli Gion, love, the taste for goodness and truth, all instincts which, if one were clings to the consideration of selfish interest, deceives him and leads him to He was beside himself...

“The great man must collaborate in the fraud, which is the basis of the U¬ universal; the finest use of genius is to be an accomplice of God, of to agree with the policy of the Eternal, to continue to stretch the mystical lakes precious of nature, to help it deceive individuals for the good of the whole thing, to be the instrument of this great illusion, by preaching the virtue to men, knowing full well that they will gain nothing from it personal gain, like the military leader, who leads the killing of poor people people for a cause they cannot understand or appreciate. We let us work for a God, just as the bee unknowingly makes its Honey for man (£2).

From there, from all these principles, from all these examples, annihilate it. the sowing of friendship, charity, all kinds of ingratitude and of treason, all attacks against life, suicides, infanticide assassinations, massacres, authorized, justified, applauded, chan¬ endowed with virtues, when the Masonic needs of the states cl the The success of revolutions demands it, organized by the leaders of Freemasonry.

(1) Helvétius, De lf Esprit, dise. II, chap. 6, dise. IV, chap. 8. — De l'Homme, f. 9, chap. 6.

(2) Dialogues and Philosophical Miscellany (1876), pp. 43-45,

“All affections are self-interested,” they frequently say, in their lessons, the masons professors Cousin and Damiron; Self-love is necessary for every kind of affection; it is the principle...; it engenders and produces it; it determines it in all its trends, pushing it to all degrees, in fact all the characters, constitutes all the phenomena... For an existence foreign tence, for a non-self, a being full of solicitude, of interest and love, is an absurd hypothesis (1).

Therefore, charity, benevolence, friendship, gratitude,
are merely empty words, and there is no other reality, no other
three virtues, that selfishness. Also, another teacher of the kid
Mr. Charma, school, is he not afraid to proclaim, in a work
which he titles: Essay on the Foundations of Morality, "that at
the place of selfishness that confesses itself, we have nothing to guide us
Today, it's either sympathy or selfishness in disguise.

The ideologue Dcstutt de Tracy, another Freemason philosopher, in
his profound ignorance of Christianity, whose first law is
the sacrifice, dare to say, going even further than the others:

"As no authority can impose itself on me when it is
Contrary to what one might think, I would naively say that forgetting the first
The conditions of our being are found in the much-vaunted precept: Love
treat your neighbor as yourself. This maxim clearly demonstrates the most important princi
based on ignorance of human nature (2).

Also, "the motives that the morality of natural law employs," says
also the great orator of the Liège lodge already mentioned, are the in¬
the interest of every man, of every society, of all humanity,
in all times, places and circumstances (3)," but it is at
judgment of the leaders of secret societies to which he rightly belongs
It's tense to decide.

Among the obligations of neophytes and initiates, Master Ra-
Gon returns twice, and in absolute terms, to the topic of obedience:
"Let us obey the leader... Let man, in his summer, know how to..."
To work, to obey, and to respond. This maxim, he adds in a footnote, reminds us
called that of the Freemasonry of adoption (or of women): tra¬
"To be vigilant, to obey, and to remain silent, recommended to the sisters (•'*)."

(1) Damiron, Course of Philosophy, vol. I, p. 11 et seq.; vol. II, p. 21 et seq.

(2) Elements of ideology.

(3) Gyr, Freemasonry in Itself, p. 77

(4) Ragoa, Course etc., p. 373,

Morality among men, between them, 15?

Everywhere, devotion to the Order or Freemasonry is recalled.
and prescribed. At the Scottish rank, an axe is placed on the neck
of the recipient; one of the signs is that of the cut abdomen; the
Abraham's sacrifice serves as an allegory; all to show how far
must go the devotion and obedience of a mason (1).

“If we wanted to train assassins,” said the author of The Veil Lifted,

How else would one go about accustoming them to the horrors of
death, and to make them stifle the remorse of a conscience that
would be likely to be alarmed? If this isn't the school where they were
instructed the murderers of the Foulon and Bcrthier families, of the Belsunce
and so many other unfortunate victims of fanatical fury,
We must at least agree that before Freemasonry, there was no
"Never seen anything like it (2)."

After these trials and doctrines, we understand the palet exitus
of Weishaupt, or this freedom of suicide which is like an axiom
me of all Masonic philosophies, including Illuminism and
High Freemasonry makes it a duty and a secret pleasure to...
followers rather than betray their secrets, or a refuge when the
Nature imposes too heavy a burden; which Voltaire passes on to
Rome for barbaric ferocity, Paris for madness, but in London,
land of true philosophy, for greatness of soul; that Ragon
presented as an all-powerful means of freedom, and the most
proper, by banishing the fear of death, to make the master
a mason, master of his own life and the lives of others; that Mr. Cousin,
The high-ranking Freemason, Grand Master of the Orleanist University, declares
never be a crime, nor an insult, and contain nothing
it is bad when, without reason and on a whim, he makes us destroy
a body that is part of the world; that his friend the grand master
and pontiff of the Carbonara, Jean Witt, constantly extols in his
memoirs as the work of courage and freedom, to which
he is always ready (3).

We understand Diderot's wishes to see the trench of the der
to deny that a priest would strangle the last of the kings; and that of Voltaire, of
see all the Jesuits plunge to the bottom of the sea with a Jansus •

(1) Ragon, Cours etc., pp. 259 and 260, and in all the manuals for this grade of E¬
Scottish already mentioned.

(2) Voile levé, 72, 1791 edition.

(3) Barruel, Memoirs etc., t. III, p. 75; t. IV, p. 170, 182. — Juri* depositions
diques. — Original writings, sect. 15. — Voltaire, Philosophical Dictionary, art.
Suicide. — Ragon, Cours etc., p. 166. — Cousin, Essai sur l'Histoire de la philo*
eophie au XIX * siècle, t, II, p. 257. — Jean Wift, Mémoires secrets , passim.

nistc around the neck, or to see them shot at while they were dying
tooth.

But this is more than just provocative wishes: it's the
sanction given, in the name of fate, to all massacres and to
all the ruins, past, present and future, wrought by the doctri
of Fjanc-rnaçounerie and its agents:

If the authorities persist in maintaining something that is out of step with the spirit of
"It grows back and is worn by time," proclaimed the orator in 1845.
Heimburgcr in the lodge of Sonderhausen (Prussian Saxony), it is necessary,
According to the laws of dynamics, when a stronger power rises, it breaks
its constraints and enforce the law of fate. This law, we see it
confirmed both by the French Revolution and by the religious reform.
scaffolding, which had become unusable, was to be removed, according to the
The master's plan; but those who held power in the Church and
within the state didn't want to hear about reform. Then arose
rent, from the midst of the people, energetic men who struck blows
vigorously at the scaffolding, and it collapsed. On its side, religion,
The religious building rejected forms that are subjugated, like all
things, subject to the law of variation, and must correspond to the degree of civilization
a process that characterizes each era. If humanity is to progress,
According to the Grand Master's wishes, the old scaffolding must
collapse even when all the world's powers strive
would save them from ruin.

“It is through violence that they are then overthrown. If this destruction…”
tion is guilty in the eyes of human law, it is no less
in accordance with the eternal law which alone has force for humanity. According to
From these considerations, we understand that revolutions are merely cries
its place in the history of each nation's development. What time
what is worn must fall, and if mortals attempt to preserve it, let no one accept it.
"They themselves will be buried under the ruins (1)."

“Liberty, equality,” cries a high-ranking enlightened figure from Modena, “prerogative
precious gifts that were given to man by the great angel
architect of the universe. We must constantly persuade our brothers that,
Without them, man can only exist in a state of constraint and
of perpetual humiliation; that after having lost them by force, it is
with regret that we must endure the deprivation; that the opposite should
to destroy itself by the opposite; that it is necessary, finally free by its nature, to do
to restore man to possession of his privileges, which are his property
sacred: this freedom, this equality, without which there can be no happiness
hollow, and whose complete recovery must be achieved by all sorts of means,

• v lï Astrée, manual for Freemasons, 1845, p. 83, 84, cited by Eckerl.

the object of our work, of our plans, with firmness, perseverance
imperturbable, rancid, firmly convinced that every crime committed for the good
In general, it becomes by this very act of virtue and courage which must soon
or later we will guarantee its full success. (1) »

Anything goes against those who oppose the execution of our
projects, Fichte said even more forcefully, force and cunning,
Iron and fire, the dagger and poison... Human rights
are older than all customs, than all contracts.
The end sanctifies the means (2).

Silvestre de Sacy, in an article in Les Débats, asserts that he
In 1848, a General Central Committee of Italy was formed, which
had as its fundamental principle that political homicide is
not a crime, especially if it involves freeing oneself from an enemy
who has powerful resources, and who can render in some
in an impossible way the emancipation of a generous and great few
ple; and that he had promised one hundred thousand ducats to the one who murders
King Ferdinand, whom the Carbonari had agreed to call
to overthrow King Bomba, the Nero of Italy, because his energy stopped
They kept silent about their dark plots against the people and their society.
entire.

Weishaupt provides yet another example of integrity
in the means of forming the mineral libraries of the
sect:

"Since it is very useful to the order," he said, "to procure these books"
rare or precious manuscripts that princes, lords, or
the religious orders keep them carefully locked away in their archives or
in their libraries, the enlightened ones who fill up beside the souls
verains or great lords held the positions of archivist or librarian
Librarians are warned and seriously pressed and urged not to
to have scruples about the secret theft that would put the sect in possession of these
books or manuscripts... Let them not make a big deal out of it either.
science to do the same and send the list of what they can take
in the library of the Carmelite friars (to which they had access):
All of this, he adds, would be very useful here. What are these strange people doing?
"All these books (3)?"

That is why, from the very beginning of the Revolution, the
The lodge leaders spread lies and slander everywhere.

(t) Catholic Memorial, vol. IV. — Revelations of a Freemason, p. 296 et seq.

(2) Beitràge zur Berichtigung der franzosuchen Révolution, etc., p. 45,

(3) Weishaupt, Original Writings, 1.1, letter 45.

against the men who remained faithful to religion and institutions
national, stirred up the populations with false rumors and n'hô-
They do not hesitate to provoke assassinations and even massacres.
of September to make their plots succeed.

Leopold II and Gustav III fell victim to their odious
principles.

Is it necessary to recall the assassination of Louis XVI by the
majority of an assembly composed of Freemasons, under the pressure
the Paris Commune sion, formed by the Masonic voices of
leaders of lodges that have become clubs? Should we then recall the following;
assassinations of the Duke of Berry by Louvel, under a minister of the
police, supreme head of the United Rites Freemasonry; the attempt
the assassination of the King of Naples, Ferdinand II, by Milan, and the
honors paid at the assassin's tomb, and the pensions granted
gifts to his mother and sister by Garibaldi, the military leader of
Italian Carbonari, who later became, succeeding Cavour and Nigra,
Grand Master of all Freemasons, rites united, of the peninsula?
Should we talk about the kid's attempts against the emperor?
of Austria, Franz Joseph, and against the King of Prussia, William
me III; of the assassination of Leu, this patriot from Lucerne, also of
devoted to the liberties of his country as well as to the Catholic faith and virtues;
of General de Pimodan, struck from behind by a bullet from a sec
hidden among his soldiers; de Garcia Morcno, the illustrious president
tooth of the Republic of Ecuador; of the Archbishop of Quito,
poisoned at the altar on Good Friday itself, and others murdered
nats attempted or executed by the masons against each other
as if they were unfaithful to their oaths?

It is by virtue of Masonic principles that, in the name of the law
The Republic has destroyed the ideals of liberty, equality, and fraternity.
on the scaffold or in the Vendée, 200,000 men, women and
children, mostly from working-class backgrounds, and
that she hurled insults at all the victims she slaughtered, at
peasants of the Vendée as well as faithful priests and emigrants (1).

Alas! Alas! The masons also wrote this story, and without
to lose sight of their fundamental principle: Lie, lie all the time
days and in all. They even tried to tarnish that name of
brigands, given to the Vendéans, all generous hearts, all

(l) V. Laliarpc, On Fanaticism in Revolutionary Language or Persecution
tion stirred up by the barbarians of the 18th century against the Christian religion and i
Ministers, second edition.— Associated Booksellers, 1797, pp. 34, 43,

the faithful populations, in Spain, Italy and elsewhere, who have
undertaken to resist their propaganda and their liber- revolutions
ticides and anti-national.

Moreover, it is through the same means: lies and slander.
violence and massacres, which the International foreshadowed in its
newspapers and its congresses, and now still a prelude to the des¬
construction of all the foundations of the social order:

"Whatever the people want," say the Brussels International and
The Geneva equality, he will execute it. What they will not grant him,
He will grant it to himself. If the small number, who today we
The regent wants to attempt an armed uprising; he will bear the responsibility for his
Crushing... The entire people will act. The people will follow their path.
disdainfully sending those who would dare to flop down the stream
to lay down its steps.

Enough hesitation, says Equality again, enough backpedaling, enough of.
In transactions and compromises, it is necessary to terrify the reaction, whatever it may
the mask she wears, clericalism or bourgeois monarchism-
Islamism or liberalism.

“It is true, citizens,” he said at the congresses of Liège and Brussels
shoemaker Pellering, that the work must belong exclusively to the
producer, but let's not forget that a part must belong to the community.

"Men are brothers, work must support the disabled"
like able-bodied people. There was talk of a guillotine, we only want to return
Overcoming obstacles. If a hundred thousand heads are obstacles,
LET THEM FALL, YES!.... But we only have love
for the human community 11 We are in the majority, let us insist on this-
On that front, we are the strongest.

And the typographer Brismée:

"We need to finish, time is getting on, and we have to work tomorrow."
I mentioned the guillotine, there should be no ambiguity: so I say
that we must be wary of tomorrow's republicans, and force them to return
in their homes, with their ears down; if they come out reactionary, they
They must be shot, as the illustrious emperor did on December 2nd.
French... If the bourgeoisie resists, the bourgeoisie must be killed. I'm
I want to go to the capitalist bourgeoisie, the aristocrats who make the laws and our
"misery; that must perish." (2)

(1) L'Égalité, January 23 and February 13, 1869.

_ (2) International Congress of Liège. Report by the Gazette de Liège, thirty
Sixth edition. Liège. 1865, pp. 74, 75, 78. Pellerins was also a delegate to the congress
of the Brussels International through the Affranchissement, a rationalist society, and

Birsméo at the international congress in Brussels and in Basel by the Federation and spoke the Brussels section. (Testut, Internat., p. 158, 152. 161.)

11

This is not just the savage cry of a few individual hatreds
visual. Bakunin in his Revolutionary Catechism, that
Karl Marx had printed, outlining in these terms the qualities that
must have the follower;

"The Revolutionary must have nothing personal, no fortune, nor
Neither sentiment nor interests; everything in him belongs to the Revolution. Impi¬
A fearsome enemy of the civilized world, it must exist only to destroy it.
Everything that promotes the Revolution is moral and honest; everything that hinders it...
iTrave is immoral and criminal.

IV. Masonic Oaths

Melegari, one of the members of the Roman high court, wrote
to his accomplice Dr. Breidenstein:

“We form an association of brothers in all parts of the globe;
We have common wishes and interests... We all tend to
the liberation of humanity; we want to break down all kinds of
yoke, and there is one that we cannot see, that we barely feel, and that weighs
about us. Where does it come from? Where is it? Nobody knows, or at least
Nobody says so. The association is secret, even from veterans.
secret societies. Sometimes things are demanded of us that...
Sometimes they're enough to make your hair stand on end... I'm not reasoning
my obedience.” (1)

The entire edifice of Masonic despotism rests on* the ser-
ments that are attributed to each new grade and several
times per rank; oaths without reservation, oaths to the unknown.

Their spirit can all be summed up in that which Weishaupt makes
knows how to guide a novice from the very first step in the right order.

“Our society demands that its members sacrifice their freedom, not
not on everything, but absolutely on everything that can be a
means of achieving its objective; however, the presumption regarding the goodness of the m
prescribed is always in favor of orders given by superiors;
•They are more insightful about this subject; they know it better, and it is

(1) Quoted by Crélineau Joly, "The Roman Church and the Revolution"

for this reason alone, they are constituted as superior; they are made for
to lead you into the labyrinth of errors and darkness; and there,
Obedience is not only a duty, it is an object and a motive
"Dg recognition."

He then asked these questions, among others:

"2. Have you carefully considered before taking this step"
important by making unknown commitments?... 6° If you were to come to
to discover, in order, something bad or unjust to do,
Which side would you take?... 7. Do you want to and can you watch the
11° Do you give more to our order?
Order or society, right of life and death?... 12° Are you willing
to give on every occasion to the members of our order the preference
rence over all other men?.... 20° Do you commit to obedience -
Absolute, unreserved honesty? And do you know the strength of that commitment?...
22° Would you be willing, should the need arise, to work on the propagation
the order's mission, assisting it with your advice, your money, and all
What are your resources?

Articles 6 and 20 of the oath contain a clause worded as follows:
at least in terms of meaning:

"Things commanded by Vordre cease to be unjust as soon as they
become a means of achieving happiness and general well-being; the
The end justifies the means.

The novice is admitted to the oath and takes it in these terms:

"In the presence of Almighty God and before you, plenipotentiary"
of the most high and most excellent order, into which I ask to be admitted
However, I acknowledge all my natural weakness and all the inadequacy of
my strengths. I confess that, despite all the privileges of rank, of
honors, titles, wealth that I could have in society
Civilly, I am just a man like any other; that I can lose
all this from other mortals, as I acquired it from them; which I have
an absolute need for their approval, their esteem, and that I must do
I will do my best to deserve them. I will never use anything to my disadvantage.
of the common good - (of order) - or power, or consideration
which I can enjoy. On the contrary, I will resist with all my might the
enemies of humankind and civil society.

“I promise to eagerly seize every opportunity to serve the

manity, to perfect my mind and my will, to employ all
my knowledge is useful to the common good, as much as the property and the statutes.
My company will require it.

"I vow eternal silence, inviolable fidelity and obedience"

all the superiors and ranks of the order. This is the subject of this
In the same vein, I fully renounce my own views and my own
judgement.

"I pledge to consider the interests of the order as my own,"
as long as I am a member. I promise to serve it with my honor and
of my property.

"If ever, through imprudence, passion, or malice, I act against
the laws or against the good of the most serene order, I submit to all this
that he may choose to order as my punishment.

"I promise once again to help the order, to the best of my ability and in good conscience,
of my advice and actions, without regard for my personal interest,
as well as seeing my friends and enemies in those of order and
to follow in their regard the conduct that the order will have prescribed for me. I am
also willing to work with all my strength and all my
means for the propagation and increase of order.

“In these promises, I renounce all secret restrictions, and I…”
pledge to fill them all, according to the true meaning that the words present
tent, and according to the one that society attaches to it by prescribing this service to
ment (1). »

Here now is the oath of the Scottish Freemason to the degree
of apprentice and journeyman:

"I swear, in the name of the supreme architect of all worlds, that I will not
never reveal the secrets, the signs, the touches, the words,
the doctrines and customs of Freemasons and to maintain a
Eternal silence.

“I promise and swear to God that I will never betray anything of it, neither by the
pen, neither by sign, nor by words, nor by gestures; never to do anything of the sort
to have it written, nor lithographed, nor engraved, nor printed; never to be able to
to forget what has been entrusted to me up to this moment and what will be entrusted to me
in the future. I pledge and submit to the following penalty, if I
breaks my word:

"Burnt my lips with a red-hot iron, cut off my hand,
that my tongue be torn out, that my throat be slit, that my corpse

either hanged in a lodge during the work of admitting a new
brother, to be the stain of my unfaithfulness and the terror of others; that one
Then burn it and scatter the ashes to the winds, so that nothing remains
"No trace remains of the memory of my betrayal (2)."

This formula of sermeut, adds Eckert's translator, is

(1) Weishaupt, The True Illuminati. General Statutes, no. 11 and 12. Initiat., p. 51 et seq. Original writings, third II, soct. 15.

(2) Eckert, Freemasonry, etc., t. I, p, 35, and in the other mauuola,

used in England, Scotland, Germany, France, in
lodges that follow the Scottish Rite. In others, it is sometimes
shorter, sometimes more developed depending on the various rites, always
The same applies to the content. In the rituals that have been modified in
1856, the oath of the initiates, says Bernard Àcarry Sr., ends
Thus: "I consent, if I become perjured, to having my throat cut,
His entrails and heart torn out, his body burned and reduced to ashes,
my ashes scattered to the wind, and may my memory be execrated
tion to all masons (1). » Only, in recent times,
The name of God and everything that implied a
Positive Christianity, and instead of swearing on the Gospels, one swears
on the general statutes of the order, and on the sword, symbol of
honor.

Here is the formula of the Rosicrucian obligation, as it
is reported in the quarto notebooks of the Grand Orient of France:

"I promise, on my word of honor, regarding the little obligations I have
sworn to in previous ranks, never to reveal the secrets of
Knights of the Eagle, under the name of R. -j*, to no brother of rank
inferior, nor to any profane person, under penalty of being forever deprived of the
word, and to be perpetually in darkness; that a stream of
Blood flows ceaselessly from my body; I suffer the harshest pains
soul's torments; may the sharpest thorns serve as my pillow;
that gall and vinegar serve as my drink; that the torment of the
The cross finally ends my fate, if I ever break the laws that
will be prescribed to me. I also promise never to reveal the place nor
by whom I was received. May the great architect of the universe be with me.
help! "

These latter features are borrowed from the Carbonari oath (2).

Sometimes these curses are even more atrocious, such as
in the oath of the Scottish master, of which we have reported the
formula in the previous chapter.

The apprentice's oath having been pronounced, said Clavel, all the brothers in
they turn the neophyte around and point their naked swords at him, of ma
to deny that it is like a center from which rays would emanate, and,
when, at a given signal, the blindfold covering his
eyes :

“Fear nothing, my brother,” the venerable one told him, “from the swords that

(1) Freemasonry of the Grand Orient of France, p. 15,

(?) The regulator of the Knights Masonic Rose-Croix, p. 67,

are turned towards you. They are only threatening to perjurers. If
You are not faithful to Freemasonry, as we have subjected to the es-
To perish, these swords will always be ready to defend you; but if at
On the contrary, if you ever betrayed her, no place on earth would you
would offer refuge from these vengeful weapons.

In the 18th century and at the beginning of it, the lodges
The French made the oath ceremony even more atrocious.
A clever staging during the night made the story seem repetitive.
predicative that he swore an oath on a real human head
cut (I). In the Carbonari lodges, they simulated during the
receptions the crucifixion of a traitor (2). Saint-Martin, the philosopher
Sophie, so gentle in appearance, resorted to phantasmagoria.
reilles and prolonged trials, sometimes lasting twenty-
four o'clock. The reception ended with this atrocious oath:

"I break the carnal ties that may still bind me to my father,
mother, brothers, sisters, husband, parents, friends, mistresses, kings, chiefs, well-beir
to every man to whom I have promised faith, obedience,
gratitude or service.

"I swear to reveal to the new leader that I acknowledge everything that
I will have seen, done, read, heard, learned or guessed, and even searched
and to spy on what would not be visible to my eyes.

"I swear to honor Vaqua toffana as a safe, prompt and
necessary to purge the earth through the death or stupefaction of those who
seek to debase the truth or to wrest it from our grasp.

No sooner is this oath pronounced than the same voice announces
to the initiate that, from that moment, he is freed from all those
that he has done so far to the nation and to the laws

“Flee,” she adds, “the temptation to reveal what you have in
tense; for thunder is no swifter than the knife that awaits you
will be affected, wherever you are (3).

And let no one believe that this liberation, through servitude
Masonic principles, including all oaths and duties
towards family, benefactors, friends, homeland and the
kings, when the interests of Freemasonry demand it, do not

(1) Bernard Picard, Religious Ceremonies and Customs of All Peoples, Paris,

1 1809, reports in volume IX the rituals used at that time in Freemasonry

French.

(2) Constitution and organization of the Carbonari, by Sl-Edme, p. 110, 141.

(3) The Red Lodge Unveiled. Life of Caglios, Foreword, p. 9. — The Veil
''raised, p. 75 et seq. — Barruel, Mémoires, etc., t. IV.— Chevalier du phénix, p. 265,

it is taught only in the lodges of Martinist Freemasons; all
the oaths of the other lodges obviously implicate him, for whom
wants to reflect. And isn't that the spirit of these oaths and of the
Masonic morality itself, which, at the sight of the victims' heads
carried on pikes, elicited Barnave's sardonic laughter
And this secret of ferocity: Was this blood so pure, then, that
Can't you spill a drop? And who, at the sight of
brigands rushed in to flood the Palace of Versailles with blood
and to drink especially of the queen's blood, had Cha- published
Pelier, Mirabeau and Grégoire, which was needed by the people of the victims
My? Isn't it the spirit of these oaths which, extinguishing even the
the feeling of a brother for his brother, of a child for his father, etc.
He knew how to tell Chénier coldly, at the sight of his brother André, who had been betray
to the executioners: If my brother is not in favor of the Revolution
The solution, that he be sacrificed? Who was driving the follower Philip to wear
in triumph at the Jacobins the heads of his father and mother, and
Marat initially demanded two hundred and seventy thousand heads
and then finally millions (1)?

But an unanswered question will tell us more, in its gene¬
In reality, more so than any other example. The Freemason of Paris,
after having recounted, in its November 1857 issue, that this
This question had been posed in these terms the previous month by the
Council of the Knights Kadosh of Saint-Germain-en-Laye: until
to what extent does the Masonic oath bind one, with regard to
their brothers, the magistrates, the public officials or the officers
Ministerial officials who are Freemasons? — adds:

This question was posed by the grand master of the council of good
faith could not be resolved and is being reviewed again for the
"First Wednesday of January 4858."

Indeed, nothing is clearer than this non-solution. Obviously
what if the solution had been that the Masonic oath did not release
not public officials from their professional duties, the
The Grand Orient would have published it prominently, because it reassured the governors
governments.

But the Masonic solution, on the contrary, is to pass on
the sect's oath above all public duties and
private individuals, it could not be published without raising awareness among all the
powers. To leave the question unresolved, when it could have been

(1) Barruel, Memoirs, (iv, p. 334.

so simple to solve for good faith and common sense, it was in¬
to inform intelligent followers that Masonic obligations
took precedence over all others.

This is, moreover, what is openly said where the lodges have not
no reason to conceal. In 1875 the members of one of the
lodges in Brussels, studying the means to be employed to stifle
the ultramontane reaction (sic), decided to hold trials
to Catholic newspapers and to sue them as much as possible
before the courts in which the venerable brothers are
assured of the majority.

Would the Masonic oath also dominate military duties?
silence?

Marshal Soult, who under Napoleon I* had been one of the
high-ranking Freemasons judged regarding
to distrust him once he had become Minister of War and pre-
council member under Louis-Philippe. In 1845, by a circular
In a letter addressed to all corps commanders, he forbade the military
of all ranks to join and attend lodges. His
His opinion was so fixed on this point that he resisted the approaches...
more pressing matters were brought by Duke Decazes and the principal pers
July government sonnages (1).

The following account, given by a Freemason, which recounts the inter
Parisian Freemasonry's intervention in support of the Commune,This also seems very signifi
to us :

"The main group of delegates, numbering around forty,
crosses the construction work at Porte Maillot and advances, banners at the head,
via the main avenue of Neuilly, on the Versailles barricade of the bridge
from Courbevoie. We follow them anxiously with our eyes. But decidedly the

The cannons of Versailles ceased firing. At the bridge, General M. re
receives the delegates and leads them to the senior commanding general of the
operations on this point. Only three delegates, the Thirifocq brothers,
Fabrequette and Levacque were given permission to pass, their eyes
The Versailles lines were taut. General M, himself a Freemason, ac
He greeted his brothers with deference, courtesy, and Masonic greetings.
But he tells them that he is only the soldier, the arm that carries out the orders. He was
to take it upon himself to stop the fire, at the sight of the Masonic banners; but he
does not have the power to grant a very long truce. He therefore commits the

(1) See this circular and all the incidents to which it gave rise in YO-
r?pn(, universal review of Freemasonry, Paris, 1845, p. 225, 292.

brothers to send deputies to Versailles. He puts a car at their disposal*
position, and two of the dignitaries immediately set out to go
find the head of the executive branch. Around 5:30 a.m.
In the evening, the fire finally ceased near Versailles. Negotiations began.
and the two Freemason delegates went to Versailles.
It is agreed on both sides that the fire cannot be restarted until after
the return of the delegates (1). »

We have no doubt that in this circumstance General M,
had not reconciled military regulations with Masonic fraternity
that. What we are noting is the confidence that the freemasons
lessons were put into the display of their insignia and the effect
that they expected it from the military personnel affiliated with the order.

For these were not mere threats; and, to show
with what cold cruelty these oaths were executed, either in
the punishment of their violators, either in the execution of the crimes
Ordered, let us cite some facts of undeniable authenticity.
These are de Nast and Stromayer, two of the original founders of the
Young Europe, both assassinated on the orders of society, lo
firstly, due to infidelity in financial management, the se
Cond for indiscretion; it's Kotzebue stabbed by Ch.-L. Sand;
It was Napoleon III struck down as unfaithful to the oaths of the
Carboncvra; it's Rossi, etc., etc. Let's just report
the assassination carried out in France on May 31, 1833, in Rodez, of which
The legal documents are in the Official Gazette and all the newspapers
The echoes of time have resonated. We borrow the account from History
Secret societies of Lucien de la Ilodde:

“Four refugees, MM. Emiliani, Scuriatti, Lazzoneschi and Andriani,
They were willing to fight the tyrants of Italy, but did not accept the
bloodthirsty doctrines of Mazinian society and had explained themselves
openly; it was a crime of high treason, the knowledge of which was
brought before a secret court. Mr. Mazzini came expressly from Geneva to preside

a judgment which took place in Marseille in the forms established by the
statutes. A man named Cecilia was secretary, several chiefs sat
as members of the shadowy tribunal. The free judges met the
spending the night in the house of one of them seriously constituted their
sovereign court of justice and proceeded on the basis of documents, without defendants and
defense attorneys, at the examination of the case on the order of Mr. Mazzini. The secreta

(t) The Freemasons and the Paris Commune. From the groan that the Frano-Ma -
Masonry in the Civil War. (Paris, Dentu, 1871, iu-12.

The prosecutor read aloud the facts of the case; this resulted in the indictment.
against the defendants: 1° of having propagated writings against the holy society;
'2° to be a supporter of the infamous papal government, which tends to para¬
to analyze the association's projects in support of the sacred cause of the island
berté.

“The evidence resulting from several written testimonies was pro
They were discussed, and, in the absence of opponents, a swift conclusion was reached.
agreed on their enormity. Consequently, the court, making
application of the statutes, art. 22, unanimously condemns Messrs. Emiliani and
Scuriatli to the death penalty. As for Lazzoneschi and Andriani, the charges
Since the forces against them are weaker, they are only condemned to be struck by
They would face beatings, unless they were to suffer, upon their return to their homeland,
(a judgment that sends them to the galleys for life, as traitors and brigands)
*Insignia. Signed: Mazzini, president, and La Gecilia, secretary.
A copy of this judgment was seized (by the French judicial authorities).
and exists. The condemned men being residents of Rodez, the document bore
as an additional article: "The president of Rodez will choose four
executors of this sentence, who shall remain in charge of it within the time
a strict twenty-day period • anyone who refused would face immediate death
facto (1)...

“A few days after his sentencing, Emiliani, passing through the streets
from Rodez, is attacked by six of his compatriots, who bring him
stabbed and flee; the victim manages to escape the
dead, and the assassins are arrested. The case is investigated* which did not take long
to be resolved before the Assize Court. The executors of the sentence of
Mazzini are sentenced to five years imprisonment.

“Mr. Emiliani, still quite ill, had attended the trial, acc
accompanied by his wife, who provided him with the care his condition required.
Leaving, he was tired, he went into a café with his partner; his
My friend Lazzoneschi was with them. No sooner had they sat down than a man named Gavioli.
He went to Mr. Emiliani, and, without uttering a word, plunged his

dagger in the chest; with a second blow, he knocks Mr. Lazzones down.
chi; then, as Madame Emiliani rushes to the aid of her
husband, he in turn knocks her over by striking her twice with his knife;
So he fled, and was only captured with difficulty by some young men.
to whom he offers desperate resistance.

"The terror of the terrible tribunal was so great that, two days later,
At the victims' funerals, not a single Italian dared to show up. The ass
The assassin, tried and convicted, bore the punishment for his crime. As for Mr. Maz¬
Zini, back in Switzerland, like a tiger in its cave after a scene

(1) These are the terms of the sentence communicated to the King's Attorney and reported
carried, among other newspapers, by Le Rénovateur, Courrier de l'Europe, June 8, 1533.

After the carnage, he coldly resumed his work of socialist destruction.

Mazzini's assassinations are nothing other than the execution
tion of Masonic oaths. They have always been in the
lodge practice.

In 1827, in the United States, a journalist named Morgan, having
Having entered a lodge, he had published its secrets; he was thrown into
Lake Erie, after being horribly mutilated. The judges of the dispute
trict members who belonged to the lodge refused to pursue the
guilty, and the scandal was such that an anti-Masonic party so
formed in the State of New York, its members having the aim
to exclude from public functions any individual affiliated with lodges (1).

In 1867, on the day of the Battle of Montana, one could find on the
the corpse of a young Garibaldian, a bloodstained letter, in which he im-
he lamented his mother's forgiveness, saying that the certainty of being killed
by the sectarians to whom he had given himself over, making him walk against
his conscience.

A striking example of what Freemasonry can do, even on
its highest dignitaries, was given a few years ago in
Italy. Here it is as reported by the Florence Journal
November 1874:

"The Grand Orient of Rome circulated it with lightning speed"
the formal order to all revolutionary press outlets not to elaborate too much
in detail by relating the case of madness that has just afflicted Mr. Frapolli,
one of its most prominent members.

"Knowing that the interests of Catholics are the exact opposite of"
Regarding the sect's interests, I hasten to inform your readers of everything.
what I know about Mr. Frapolli and the sad fate that has just befallen him
per.

t Before the disastrous Franco-Prussian War, Mr. Ludovico Frapolli
enjoyed the highest regard in the lodges. In 1865 all
The Grand Or.∗. of Italy had entrusted him with the supreme direction of the mou¬
political electoral movement that took place at that time on the occasion
of the transfer of the capital from Turin to Florence.

“Five years later, in 1870, Mr. Frapolli was entrusted with important
secret functions with General Garibaldi in France, with the man
imperative to comply with any instructions that might be given to him
to come later from the Grand Orient of Berlin.

"What did these instructions consist of? That remains to this day."

(l) The New York-Herald published new revelations about the event,
numbers back 9el it August 1875.

a mystery; but I can assure you of this: Mr. Frapolli did not
succeeded in his mission, and the Gr.\ Or.∗, of Berlin, made one blow after another
the most vehement remonstrances to the Gr.\ Or.∗, of Rome, who found himself obliged,
to appease Mr. do Bismarck's anger, to ask Mr. Frapolli
his resignation from the rank with which he was invested.

Seeing his degradation, he conceived a strong hatred against his former colleagues.
high-ranking bequests, but he concealed it so as not to dry up the source
where he drew his means of subsistence; but the coffers of the Gr.\ Or.∗, of
Rome being almost in debt, because the followers pay their dues very poorly
contributions, his requests for money gave rise to lively and frequent
your arguments.

“One of these past few days, as I was leaving house number 49 on the street
Délia Valle, seat of the Gr. ∗. Or.∗, from Borne, he went to beg at the quaestorship
from the Chamber of Deputies a free travel pass on the che¬
mins of iron. After some difficulties, and seeing that it was raising too high
He was eventually granted his voice, and he left for Turin. He came to
He had barely arrived in this city when they locked him up in a house of
bound.

"When this news spread here, several of his friends, who had
Given the previous days, he was calm and in full possession of his mental faculties,
They couldn't believe their ears, and soon a thousand different noises
rumors were circulating. Some were whispering to each other that Frapolli was not
crazy, but he would become so if he were kept locked up in a house
of health; others maintained that he had genuinely suffered from

madness in a sudden way.

“All those noises disappeared as if by magic the very next day.”
hand, and the formal injunction of the lodges is that the person of the ex-
Grand Master, be forgotten. Perhaps there is in this a new
chapter on Bismarckian-Masonic intrigues to be added to the famous book
From Mr. La Marmora: A little more light (1).

V. – Has the morality of peoples gained in the

DIFFUSION OF FLANC-MACONELLIE

What man, capable of understanding, can fail to see in
these oaths, based on principles that destroy all morality,
propagated throughout the peoples by the twelve thousand lodges and the thousand -

(t) Rroproduil in io Monde of December 15, 1874.

Masonic lions, who are part of it or have passed through it, one of the principal
pale causes of the intellectual and moral disorders whose history
Contemporary art presents us with a lamentable picture everywhere?

What do we see, firstly at the highest level, in the councils of nations,
Since Freemasonry took control of it? All the
People's rights trampled underfoot; all international conventions
national borders torn apart; the boundaries or limits between states
felled and destroyed by force and cunning; the weak deceived,
outrageously insulted, annexed, oppressed by all genders
of tyranny; the fundamental laws of the people violated, abolished;
their religion, their conscience, their priests, their schools, their
the most legitimate freedoms, hindered, persecuted, annihilated;
more authority than force; more motive than self-interest or
passion; more rule than lies; on all sides, discord
civilians, massacres, revolutions mixed with blood and mud,
crimes of all kinds, vices and immoralities of every type, anarchy
shits of minds and hearts, universal bazaar where everything is sold and
Everything can be bought. Consider all peoples since
a century, a Masonic century par excellence, we see it dominating
something else, in Germany, in England, in Belgium, in Spain
pagne, in France, in Italy, in Ireland, in Portugal, in Poland,
in Switzerland, the United States, Mexico, Brazil, and Europe,
in America, throughout the world, despite active resistance
are they passive or reactive to the popular masses and majorities?

What revolution has been accomplished in the name of progress and...
freedom that has not been tainted by theft and financial speculation

shameless res?

Lord Normanby, on March 1, 1861, highly condemned, at the
House of Lords, those shameful deals, and he was not afraid
to say that it was common knowledge that it was more about gold
than by any other metal than the King of Sardinia and the Count of
Cavour had won all their victories; that more than 12,000
lions had been spent in Sicily for this purpose; that, what
A few days before Garibaldi's arrival in Naples, twenty-five
millions of francs were handed over to people in charge of cor
to break up in Naples the civilian employees and the land and officers
sea. It has been said, he continues, and the fact has not been denied, that
twenty million were supplied at 8 percent and 2 percent of price
me, by a certain Neapolitan banker, and paid by persons-

born acting on behalf of the government. The captains of the ships
were bought; what proves this is that the crews refused
they follow them. — And all these men, thus sold and returned
They all, or almost all, belonged to secret societies.

An agent of Mr. de Cavour, in revelations that have not
The theft of the silverware and other items could never be denied, he recounted.
the wardrobe of the princes, which was confiscated by the dictators
popular and the Piedmontese commissioners themselves! Always
the Loue next to the blood.

France itself has not escaped these shames. The m«r-
The government's decisions of September 4th have remained shameful
during culpable abuses and odious usurpations of a
Gambetta marching the armies like pawns on a
chessboard. He's one of their friends, an editor at Le Progrès de Lyon.
who was raising, at that very moment (January 1871), these accusations that the
The commission of inquiry has amply confirmed:

"Here, it's a coal merchant who supplies the oils, and to a
A price that exceeds the average by a third. A toilet salesman for
The woman is in charge of supplying the horses. It was calculated
that the quantity of wicks purchased to be delivered to supplement the gas, in
The possibility that Lyon might be involved constitutes a sufficient supply.
at 20 years of consumption. We steal from shoes that have soles
cardboard boxes; we steal from the cans which, instead of wrought iron, are made of
zinc, and can poison the soldier; and it is the same everywhere.

General customs and private customs are equally affected.
the spread of principles of immorality by the Ma
Nonsense. Let Proudhon write his own textbook on it.
Speculator on the Stock Exchange: this sketch of contemporary morals.

a While established wisdom accuses the game; that the scene lo
punished; that the Stock Exchange itself, delighted to find itself so well chaperoned,
He denounces it, dishonesty reigns in morals; piracy, in the
business. Under the guise of regular and free transactions, of real
Optional clauses, concerning the legitimate exercise of property rights, are rampant, with
no impediment, charlatanism, corruption, infidelity, chance
Fraud, extortion, bribery, theft.

"Ask anyone you meet, they'll tell you that no gain obtained by
State concessions, limited partnership arrangements, negotiations
Stock exchange transactions, trading companies, livestock leases or
rented, is not free from corruption, violence, or fraud; that it does not *
Not done today: today of irreproachable fortunes; and that out of a hundred individuals

of the wealthy, chosen at random, there are not four that are fundamentally
honest*.

"It is to this universal, mutual disdain that seems to owe
to replace in our country the ancient faith, which must be attributed to brigandage
who strike the companies unexpectedly every day and leave
no longer any security whatsoever for their shareholders...

"Well!" he adds, "that is now the question that the country
The question arises: Is there anyone in France who still believes in justice and in
Honor? Are we all corrupted, or are there still some souls left?
Healthy? Let the oracle answer 1...

"The 80 million brokerage fees of stockbrokers; the 50
or 60 million required by the deferrals at each liquidation; the cent
millions committed as hedges and payments of differences
reference to fictitious transactions; all this influx of capital
turned towards agriculture, commerce and industry; the disgust of
serious matters; the fever of illicit, random gain, having as its co
The ruin of families is the least of the crimes of speculation:
theft, extortion, embezzlement, fraud, breach of trust,
are an integral part of its resources, its customs... For six years,
He built fortunes of ten, fifteen,
twenty and forty million; such a father of a family gives his daughter ten
millions of dowries; the former Saint-Simonian church, by itself, has
Envy raided the estate, said Envy, for half a billion. Vast estates in
France, in Algeria, belong to him; parks, castles,
latifundia, with livestock provided by the State. Did we owe less to these people?
Proponents of democratized credit?...

What comes from the flute goes to the drum, says the proverb.
eccentricities of luxury, sumptuous debauchery, gilded vice, orgy at
ring, a hundred thousand francs of income, prostitution under gold and silk, are
The consequence of fortunes made without work, amidst plunder.

The kept woman has acquired an importance corresponding to the development
dishonest speculation; it is a class of society having,
like the old nobility, its suburbs, its fashion, its receptions. The
A woman of the world rivals her in madness and extravagance. What is it?
Marriage, after all, in the bourgeois aristocracy? A contract of affair
faires, a two-person limited partnership, where the shares are settled as in
a trading company. The dowry-bearing daughter does not intend to abide by the rules.
income from her assets; her husband is merely an agent to her
tasked with extracting the highest possible return from his capital, a kind of en-
a legal tenant condemned to satisfy the ruinous whims of his other half,
Literature and theatre, despite their ridiculous sermons, reek of depravity.
and obscenity; virtue prizes no longer find winners. Do you want-
Do you think writers should seek out pastorals from another age?

they observe, they describe, they photograph their surroundings; the collo-
Dion draws monsters, rascals, and harlots. Then we shout at
The Immorality of Art 1 Beauty, says Hegel, is the identity of the idea and the
shape. "

And the pontiff of Saint-Simonianism, Enfantin, the father of this
The Church, which was then doing such good financial business, to say of
his side;

"Shouldn't we be the ones saving them, these scoundrels of
Millionaires? They do dirty things, that's true; but they are not
The only ones: you don't need to have a million for that; you just need some
To want, and who doesn't want a little? Who doesn't steal their wife's
neighbor, his clerk's daughter, his friend's idea or position, the inheritance
from his brother or cousin, the reputation of a competitor and his clientele
The wood and the candle in his study? Which doesn't make the handle pop off?
From the basket? Alas!.... there are up to three that I could name!...
What does this rottenness prove to us? That there is no more re-
Religion among men? Why not then worship Plutus or Venus?
Mammon or the golden calf (1)?

Catholic countries are perhaps those where these disorders occur.
produce in the most shocking way, because of the harm caused
the apostasy from the Christian faith was more sudden, and that the
The fall was deeper; but the Protestant countries were affected
even more so at the vital sources.

“Has the morality of the people won with Freemasonry?” asks
Eckert, himself a Protestant, replied: History must deny it.
It is true that in 1770 – (the time of its introduction into Germany by
England), – the people had less scientific knowledge;
but on the other hand he was distinguished by his probity and good morals;
He loved his home, had compassion for the poor, was faithful, loyal, and content.
of what Providence had allotted him; in short, he lived

according to the commandments of God in whom he believed and whom he worshipped holy.

"And today... today he is full of an outrageous presumption; he thirsts for forbidden pleasures; he has no faith in God. to his holy commandments, to the rewards of good and to punishments of the wicked; he considers everything that seems lawful to him as permissible. advantageous, anything that arouses his desire. He is consequently cu¬ Pide, ambitious, sensual. What he still possesses today is

(1; Works of St-Simon and Enfantin, published by the members of the institute council killed in execution of his last wishes. Arles, Guéroult, etc., 2nd ed. t. XUI, p. 117.

the rather dubious merit of an external sociability that tends all the days to decline, and that emptiness of heart and an immoderate desire for pleasure sances is replaced by a rudeness, a crudeness, which is no longer taken same care was taken to mask.

"The primary source of these evils is Freemasonry, whose doctrines, by denying all divine revelation, have replaced faith with a abominable naturalism, summed up in the crudest deism and even atheism. Protestant worship is conducted by ministers. largely initiates, who, no longer even believing in the divinity of their mission, they only see their duties as a means of subsistence. Is it any wonder that, for a generation now, we no longer see them appear? to be at the bedside of the sick and dying, and that they may have no more worries of their flock... Would the faithful entrusted to them be Are they laypeople?

"When the most prominent figures in a society learn in the lodges to consider the faith of the people only as a vain superstition, which is seen as a clever way to blind and contain the people;... when the models to imitate, the state officials and the If the upper classes teach to deny and mock the faith, we must expect To see the people degenerate and regress to barbarism... They say: Do good without expecting reward and evil without fearing punishment. Lies, that is to say: Don't believe in another life! Who could ever to believe in the morality of a people who no longer believe in a God who rewards Does he think good and punish evil?... Also, nowhere do we encounter- We no longer have the slightest vestige of family prayer, this ancient custom of our fathers; and in a Masonic manifesto from Berlin, 1794, li-, Let us consider this strangely crude admission: The religious faith of the people has was destroyed according to the plan of the (Masonic) order; it was deliberately incited the most demanding passions and presumption. It comes from within the order that this political and moral corruption has emerged, where the people will vegetate for lasting for generations; it is to the order that all your past and future revolutions." We heard these admissions at

Leipzig, Lyon, and all the northern and western regions
tales of Europe (1). »

Human crimes and vices are timeless; it is
True; but the rise of evil passions is more or less
compressed according to the times, and there is an impossible difference
to deny between the Christian ages and the Masonic century.

Lamennais admirably pointed out this characteristic of the generals*
modern lions:

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(1) Freemasonry, etc., vol. II, pp. 123, 124.

“The depravity of the heart rarely extended to the intellect in the past.”
agency; the words vice and virtue had meaning, and the same for
all. There existed a common pool of recognized truths, of acknowledged rights,
a general order that no one imagined could be overturned; even then
that it was partially violated, it was respected as a whole... Many
with all ties broken, man is alone, social faith has dis-
appeared; minds, left to their own devices, don't know where to turn,
We see them floating randomly in a thousand opposite directions. From there a
universal disorder, a frightening instability of opinions and institutions
tions; weary of error and truth, we reject both equally
three; deep down in hearts, there is a dreadful unease, like a
An immense disgust for life and an insatiable need for destruction. One does not
dream of nothing less than total revolutions in every state and in the
world, that the complete abolition of everything that exists, without even considering
to substitute nothing for it (1).

He wrote this page in 1826; twenty-three years later, when he
had himself become one of the destroyers of the social order, and
he had joined forces with Eugène Sue and Georges Sand, he exclaimed
as if frightened by his own work:

"By virtue of the sovereignty of human reason, we rise up
against God, and we declare ourselves free and equal to him; in the name of freedom
all political and religious institutions are overthrown; in the name of
Equality means abolishing all hierarchy, all religious and political distinctions.
that... Then, on the bones of the priest and the sovereign, begins the
Reign of force, reign of hatred and terror. Horrifying acc

fulfillment of this prophecy: An entire people will rush forth, man con
Three men, neighbor against neighbor, and with a big smile, the child...
"They will see against the old man, the populace against the powerful (2)."

(t) Essay on Indifference, vol. II, preface,

(2) The Fraternity, 1849.

CHAPTER FOUR

DESTRUCTIVE FREEMASONRY OF THE FAMILY

I. — General principles and teachings.

Man did not make himself; he belongs to the One who
who created it and who maintains it at all times. He therefore cannot
legitimately dispose of one's body and limbs, as well as
his soul and his faculties, only according to the orders and will of
God, who made him what he is.

“Now God, from the beginning,” says the first of the books
and all the ancient traditions, created him male and female: he made
one woman for one man; and he said that the man
would leave his father and mother, if necessary, to become attached
to the woman he would have taken as his wife; that he would be one
with her, and that man would not separate what God had
thus united. He then forbade free men and women to
to commit fornication; to the married man and woman of
commit adultery, as well as, in their intimate relationships,
any act contrary to the purpose of their union. He forbade some and
to others to desire the wife or daughter, the husband or son of
their kind, and, under penalty of eternal death, every species
of immodesty.

If one is willing to reflect on the essential conditions
of the family, on the roughly constant equality, with regard to number,
of man and woman, on the long necessities of the en
France, based on physical or moral needs, constantly recurring

and almost always reciprocal between spouses, children, and fathers
and mothers, one is soon convinced of the necessity of marriage.
Iod the revelation, and of all that is profoundly true and

of eminently social significance in all these divine precepts of the ancient
and the new law.

However, when, on the other hand, one travels, after the
decline, the annals of humankind, let us question the
the customs of peoples, let us plumb the vast abysses of their lusts
ences and sensitive appetites, all the furies so impetuous
and yet so changeable are the passions of the flesh, and which we recall
Closely related to this shameful picture are the duties imposed by the family,
as revelation has made it, as nature and true civilization
When the demand for it is met, we recoil in horror and with hearts full of anxiety.
goisses; one is tempted to say with the disciples of Christ, or with
Their Master: Is it beneficial to get married, and how is it
Is it possible not to do it?

Then appears the benevolence of the savior Jesus and the omnipotence
the power of his mercy, raising up humanity through baptism
his downfall; uniting, by an ineffable sacrament of love, his
virginal flesh to our corrupted flesh, to cleanse and subdue it
to the soul; attaching grace and help, a grace and a help
as gentle as they are effective, to the first law of the world, to the foundation
from the family, to the marriage itself, elevating it to the dignity of a
another sacrament, whose specific virtue is to sanctify the union of
man and woman, and the family which should be their consequence
sequence; finally giving him as a model his own union with the E¬
church, a mysterious, sublime, eternal, and constantly imbued union
Molante, constantly holy in inexhaustible fertility.

The man, having thus become a Christian, was gently brought back to
primitive laws of its creation; it is a new being with limits
of the old world, and in which the soul and reason rule, and the
The body and senses obey. The spouses are worthy of one another.
woman is restored to the primitive status of equality and love for
which she had been created; man to that of dignity and tenderness
The respect that his title of head of the family gives him, in principle
and as God's representative; the children, purified by the same means
These children are worthy of their father and mother; they grow up around them.
are often, right up to the very end of youth, a source of joy,
the crown of their parents through their obedience and filial devotion
Draw 5 and families, by multiplying, form, renew,

enrich, develop and strengthen, in admirable unity
of customs, beliefs and free virtues, the great societies
that we call peoples or nations.

All the elements of the family, as we have just seen from lcsi
to expose everything that constitutes it: marriage, monogamy, indissolu¬
Lust by anything other than death, subordination of spouses

in the equality of rights and reciprocal duties of each party,
as well as those of parents and children, therefore have their
root and their principle in revealed religion.

But Freemasonry not only destroys the religion revealed
not only the natural order itself, but also the natural order itself, by positing as a pri
that man has no other end than himself, and that morality...
insists on the satisfaction given with full license to all ins¬
tints.

Listen instead to a famous mason, Mr. Thiers, posing, in his
The Book of Property, the purported foundation of human rights:

"Man has in his personal faculties a primary property
undeniable, origin of all the others. The first of my pro-
Priesthoods, that's me, myself. My feet, my hands, my arms, my body,
My mind is mine, undeniably mine.

Hence, logic effortlessly concludes: therefore all men and
each man in particular has the indisputable property, sub
veraine, inalienable from their bodies and limbs, from their
mind and their faculties; therefore they have the right to dispose of them
as their undeniable property, and one cannot dispose of it
despite themselves, without violence and without injustice.

So suicide, prostitution, promiscuity, polygamy!
even polyandry, as Mr. Laroque, another celebrity, says
state education. in his Course of Philosophy for the use
of youth; therefore, association contracts with whomever seems good
ble, for the number and quality, and the conditions of revocability'
and the right to divorce that each party may choose to impose, are a natural right.
real, inalienable, and that no one, government or state, can
to limit without tyranny; therefore each, having ownership of his own
took, and of all his faculties, has the right to employ them in teaching
to deny this hideous communism through words and the press
God, to attack his worship, to tear out hearts, under the name of
superstition, all beliefs and all morals; the first of rights,
It is atheism, it is the right to deny all rights; and the most

An important consequence of this is the abolition of marriage.
the sovereignty of inclinations, the emancipation and freedom of the
pleasure.

It is the reign of equality, liberty, and nature, of
delivered at the last family meeting.

But what is equality? What is freedom in the way we live?
a thousand and outside of any divine and sovereign law which determines it

What does it mean? What is resistance to oppression? What is it
than oppression itself? What becomes of the title of leader bestowed
to the husband, to the wife? What becomes of the subordination imposed on the
Woman, by this title, child? What becomes of the bond of marriage for her?
even in the face of this native, inalienable, imprescriptible freedom?
Free by virtue of this right to unite, man and woman do not
Are they not, by that very fact, separating and following one another?
and each on their own, the inclinations of their nature as good
What does it seem to them? What then becomes of marriage itself? A source
of oppression, a slavery against which insurrection, resistance
tance, are the most sacred of duties. And what becomes of the children?
Children? But aren't they part of humanity?
necessarily included under the name of men? They are therefore,
Like everyone else, free and equal in rights? Yes, when they
They are even born. But one must be born, and if it matters to rights
of men and women, to their equality, to the freedom of their
inclinations and their pleasures, to their hatred of slavery, to
the love of their comforts and conveniences that these children do not
They are not born, who will have the right to force them to be born, to
let them live, not smother or murder them in the womb
even from the mother, or not to throw them in the trash? But, line times
born, protected by the pleasure or calculation of their parents, how many
then come the duties of these children, their equals from birth, free
also like them? What becomes of the right to command and
The duty to obey in the face of common equality and freedom?

And like absolute anarchy, primitive freedom and equality
that Weishaupt, Saint-Martin, Proudhon and Bakunin dream of, are
absolutely impossible, which men need to make
a rule all the more harsh because they have shaken off the yoke of the law of
God, the State alone will become the absolute master of the family. It regulates
will amend the union of the spouses, dissolve it at will, authorize its
violation at his own whim. Sometimes he will give the parents the
direct right of death over their children; sometimes he will subtract the eii-

children under paternal authority. He will take control of the education of the youth
Nesse will throw it, like her own possession, into an inflexible mold; or
again, as Stuart Mill, Herbert Spencer, and Ba¬ request
Kunin and most modern communists, he will regulate
the number of children each couple can have; if necessary, it
will prescribe compulsory abortion (V. Book II, Chapter XV, §. 1).

The philosopher-Masons of the 18th century begin by
to shake up domestic beliefs and customs by their sar-
cases:

“Lycurgus,” said Voltaire, “put an end to adultery by making the
women were common when their husbands were willing to lend them out, and when the

The women consented. Everyone can dispose of their own property. A husband, in
In this case, there was no need to fear raising a child in his house.
foreign. All the children belonged to the Republic, and not to a
private house: that way no one was harmed. The Lacedaemones
They were therefore right to say that adultery was impossible among
them. It is not so among our nations, whose laws are all founded
on yours and mine... I cast my eyes upon all the peoples of the earth,
there is not a single one, except for the Roman Catholic people, among whom the
divorce and remarriage are not natural law (1).

“When two spouses cease to love each other,” said Helvétius, “do they begin to
Hating each other, why condemn them to live together?... The law of one
Indissoluble union in marriage is a barbaric and cruel law.
In France, the scarcity of good marriages proves, in this respect, the need for a
reform (2).

"Divorce would simply be the freedom to repair an irreparable wrong."
without this means. The more you think about it, the more you see that it is indispensable
"necessary in France," also said Pouillé d'Orfeuil, a mason
very advanced.

"Adultery is not a crime according to natural law. There is even
every reason to believe that women, in the state of nature, should be
commons... If adultery were forbidden by natural law, all the
peoples would have condemned and punished him, which is not the case, since there are
countries where it is customary for husbands to offer their wives themselves to
foreigners, – and that in France adultery is a joke (3). »

(1) Philosophical dictionary, art. Adultery, cf. art. Divorce.

(2) Of Man, g 3, note 3.

(3) The Moral Alembic, art. Divorce. Very long-time master of logos, this is the one of Go
The investigation that allowed Darruel to declare that he only saw two very small differen
euire los grades do Rose-Croix, lois quo l'érivain les a dépicent, et ceux qu'il a
given and seen given. {Memoirs on Jacobinism, vol. IV, p. 1.}

The foundation of the family thus torn away, thrown to the winds of
all lustful passions, like a prejudice, that can be
to come the bonds of fathers and mothers towards their children, and of
■children in relation to fathers and mothers?

“This paternal love, which so many people flaunt,” said Helvétius,
and by which they believe themselves to be deeply affected, is most often only an effect
fet or the feeling of post-heromania, or the pride of commanding,
or a fear of boredom or idleness, the misunderstandings of meaning
"These kinds of incidents are quite common."

And again:

“The bond between children and fathers is less strong than one might imagine”
gine... The commandment to love one's fathers and mothers proves that
Children's love is more a product of habit and education.
cation than of nature (1). »

"We have looked at paternal tenderness," says the Universal Morality of
Diderot, etc., as an innate feeling that was inherent to
blood. The slightest reflection would have been enough to dispel this misconception.
"Deemed so flattering."

“Children’s love for their father is not such a huge obligation”
general, says the encyclopedist Toussaint: if one must take into account his father
From the supposed benefit of birth, we will therefore owe him actions of
thanks for the delicious food he was served, for the champagne
that he drank, for the minuets he was kind enough to dance (2).

“The father’s authority over children,” Diderot said in turn, “is not
"This idea is based on the advantages it is supposed to provide them." — "This
Authority, Raynald adds, vanishes the moment children can
to provide for themselves (3). »>

“It is a constant,” d’Alembert also said, “that the submission of the
children should only take place for the time when they are in the state
of ignorance and drunkenness (4). »

But these maxims, which were common in the pagan world,
—are horrifying to modern peoples, to whom fourteen centuries of the reign
The social aspects of the Church have created a truly new temperament.

It is only by degrees that the sect can corrupt the fa¬
thousand.

Civil marriage leads to divorce; divorce and practices

(1) Of the Spirit, dist. 4, cbap. 10. — Of Man, chap. 8.

(2) Customs, part IV, art. 4.

(3) System of Nature. — Political and philosophical history, book 18, no. 42.

(4) Encyclopedia, art. Children.

Malthusian to free love; state education to the common
complete nism. (See attached document B.)

However, Freemasonry's tactic has consisted of posing a

edge of general principles, from which emerged, for anyone who wanted
let us reflect and understand in their true meaning certain equivocal words
that, all the destructive consequences for society, to the
Repeat them often; it is recommended to meditate on them and reflect upon them.
and to wait for time, conversations, and above all, examples.
their latest developments.

Having thus prepared the ground with light weapons of the
Paradoxically, from the crude joke, the lodges could dog
to standardize and elevate immorality to a thesis. Listen to Weishaupt pre-
sensing, according to Jean-Jacques Rousseau, the degradation of something
Wild peoples, like the state of nature:

"The first age of humankind was that of wild nature and
crude. The nomadic family is the only society. Hunger, the
thirst easily quenched, shelter from the ravages of the seasons, a woman
(any shelter, under any shelter)—and, after fatigue, rest are
the only needs of this period. In this state, the man enjoyed both
The most valuable things: legality and liberty — (therefore no marriage, ■
(free man, free woman)—. He enjoyed them in all their fullness, he
would have always enjoyed it, if he had wanted to follow the path that he was shown
nature.

"With needs previously unknown, man felt that his 1
His own strength was no longer enough; to compensate for this, the weak man relied on
imprudently puts oneself in the hands of the strongest or the wisest, not to be harmed by
treated, but to be protected, guided, enlightened... Any submission of
The human element, even the crudest, therefore only exists in the case
where I need the one to whom I submit, and on the condition that he
can help me. Its power ceases with my weakness or my need, or
with the superiority of another. Kings are fathers; paternal power
"It ceases as soon as the child acquires his strength." The father would be offending his
children if he claimed to extend his rights beyond that term. (1).

Saint-Martin attacked even more radically, if possible
ble, all the obligations that arise from the family:

“Since freedom is of the essence of man, voluntary association,
which would tend to chain him, is not really more just, nor more sensible-

(1) Weishaupt, Original Writings, vol. II, part 2, grade of Epopt. — Compare
Jean-Jacques Rousseau, Discourse on the Origin of the Incalibricious Among Men, pre-
Part one and part two on common women.

Beware of the one who would not be. By this act, it would indeed be necessary that man attached to another man a right of which he himself did not have the property, that of self-determination; since therefore it transfers a right that it He did not make a void agreement that cannot bind either him or the others. very (1). »

A Manual for the Brothers, in use in German lodges des, recommends that they continually meditate on the principles following points:

“We must make him understand that we all have, by nature ture, children have the right to develop our intellectual faculties and our physical strength; that all, in proportion to our abilities In particular, we have our place to occupy in society, and what

We must act for the common good of Inhumanity. È'jUtè des

rights, shared enjoyments, universal philanthropic action: that is the the basis of our association (2).

Saint-Simonianism was therefore perfectly logical when, de developing the teaching of the lodges, he asked "that the ma marriage, legislation on adultery, gave way to the sovereignty of inclinations and the emancipation of pleasure. 11 was the same of Fourierism, of the Perfectionism of Noyés, who erected Free love and pantagamy in principle.

II. — Systematic corruption and lodges

ANDROGYNES.

To bring about the destruction of the family, it was not enough to to establish principles in lodges, in books, in the theatre In the press, direct and positive action was needed.

But secret societies have made systematic corruption their own. that morals are a means of advancing their designs.

Around 1830, one of the members of the Roman High Venetian Society, ca written under the name Piccolo Tigre to one of his colleagues, known as Vindicc:

(1) Errors and truths, doimômo part, sect. 5, p. 9. — The Man of Desire, n* 255.

(2) Masonic Review, Manual for the Brothers, Allcmburg, 1823, first vol., prom. livrais., p. 92, 95,

The main thing is to isolate the man from his family, to make him
to lose one's morals. He is quite inclined, by the inclination of his character, to
fleeing household chores, chasing after easy pleasures and joys
forbidden. He enjoys long conversations in cafes, the idleness of the spectacles
keys. Train him, extract from him, give him some importance;
discreetly teach him to be bored with his daily tasks, and,
by this scheme, after having separated him from his wife and children and him
Having shown how tedious all homework is, you instill in him the
desire for another existence. Man is born a rebel; fan this desire.
rebellion until the fire breaks out; but let the fire not start. It is a
preparation for the great work you must begin. When you have
insinuated in some souls a disgust for family and religion — one
almost always follows the other — drop some
words that will provoke the desire to be affiliated with the nearest lodge.
This vanity of the city dweller or bourgeois to become subservient to Freemasonry
Nothing is so banal and so universal that I am always
in awe of human stupidity.

“I recently heard one of our friends laughing in a philic way
the philosophical nature of our projects, and to tell ourselves: "To destroy Catholicism
"We must begin by eliminating women." The statement is true in a sense;
But since we cannot eliminate woman, let us corrupt her...
The goal is noble enough to tempt men like us. Let us not
Let's not dismiss it for a few miserable satisfactions of revenge.
personal. The best dagger to strike the Church at its heart is
corruption. At work, therefore, until the end (1) 1 »

Freemasonry has long put this into practice.
tactic. She first experimented with it in France through the creation
adoption lodges, or women's lodges, meeting under the
direction of Freemasons to celebrate holidays, hear of
conferences where sensual pleasures mingle with corruption
intelligence. We will discuss this in the following book, chapter III, the in
influence that these lodges exerted for the propagation of the sect to
middle of 18th century society.

The idea of Adoption Freemasonry and its results are very-
clearly outlined in a plan for the creation of an order of
women due to one of the leaders of the Illuminati.

“Women exert too much influence over men to
that we can reform the world, if we do not reform women*
My. But how to undertake it? That's the whole difficulty. The ladies
Will adults, especially mothers, who are full of prejudices, suffer?

(1) Gilé by Grétineau Joly, The Roman Church and the Revolution, t, II, p, 150.

that others are taking care of their daughters' education? We must therefore understand
to begin with young ladies and women of a certain age. Hercules
proposes to employ the wife of Ptolemy-Lagus (war name of a,
(another crackpot), and I have no objection to that. I propose my
four daughters-in-law. They are good young ladies. The eldest especially has
She has everything she needs: she's 24, has read a lot, and is well above average.
all prejudices. As for religion, she thinks like me. My qua¬
Three daughters-in-law have many acquaintances among the young ladies of
their age, and a small society, under the direction of Plolémêe's wife,
would be formed very quickly. But they need something to guide them and
which stimulates them: order, reception, mysteries, etc. This of
It should be suitable for the purpose and attractive; it would require five or six grades.
Ptolemy's wife corresponded with her husband alone, but without his knowledge
of the others; my eldest daughter would be regent and would correspond with
Me.

“This order will have two classes, each forming a society, having
Each girl has her own secret. The first will be made up of women
virtuous, that is to say, philosophers and far above their sex in matters of
religion, according to the idea of the provincial and regent, Brother Minas. The second wi
composed of fickle, frivolous, voluptuous women... Some and
Others must be unaware that they are run by men. We will do
believing the two superiors that he is above them, a mother lodge of
same sex, transmitting orders to them which, in essence, will be given
born of men.

"The brothers, charged with guiding them, will send them their lessons"
without revealing themselves. They will lead the first group by reading the...
good books (Helvétius, J.-J. Rousseau, Diderot, Voltaire, Mirabeau,
etc.), and the others by training them in the art of secretly satisfying their
passions.

"This establishment would also serve to satisfy those brothers who
have a penchant for pleasure (lj »

Adoption Freemasonry still operates in France and it is.
It's interesting to read about the ritual; we'll see what risks modesty faces.
and marital fidelity in the ceremonies of androgynous lodges.

“This Freemasonry,” said Teissier, “consists of five principal degrees,”
the first three of which are apprentice, journeyman, and mistress,
are compulsory, and the other two, called high grades, the mistress
perfect and sublime Scottish queen or illustrious Scottish sovereign, are not
What satisfaction!

"The basis for these degrees is drawn from the history of the Old Testament."

(1) Notebooks, 2nd collection, p. 169, – Quotation from the Freemasonry of Amand-Ncut, t. I, p. 336, 337.

"A venerable master of men's lodges," says Guillemin, "called here the Grand Master." master, and a great mistress, an orator in a Capuchin habit – (this (habit has disappeared from modern rites) –, a brother inspector, who is the first supervisor of the men's lodges, a nun inspector, a nun The custodian, a brother, who is the second overseer, are the principal Officials of the adoption lodges. The other officers have the kids. names that the dignitaries of the ordinary lodges, of which they are the dou¬ blure. According to this plan, the ladies never meet alone.

The memo is usually used for androgynous meetings The meeting place of Freemasons. The decoration remains the same; only the lodge, instead of being divided into East, West, and South and in the North, it is divided into climates: Asia, America, Africa and Europe rope. In the East, in the part called Asia, there is an ornate canopy a golden fringe, beneath which a throne, where the great master and the great mistress. Before them is an altar, and above of them, a transparent one representing a five-rayed star.

On both sides, North and South, or to the two climates of America and From Africa, there are two rows of stools, where the members of the lodge, the women masons in front and the men masons behind; at their heads, of the On the American side, the sister, a senior inspector, and the brother, the first overseer; and, on the opposite side, the sister in charge with the brother of two the tenth overseer, also having an altar before them. The sister introduced The teacher and the brother who introduced them are at the other end, by the door. European climate, which has changed its name, in new rituals, with i the climate of Asia.

Between the two rows is the lodge's tableau, represented by a drawing about eight feet long by four feet wide; to Europe, which took Asia's place, a sun; opposite it, a moon, Noah's Ark on Mount Ararat, the Tower of Babel; between the arch and the tower, a ladder of five levels.

The lodge is lit by five small censels or five terrines, says the Manuel Guillemin, full of smells; a little salt is also added. symbol of a mystery; two of them are placed on the ground next to the painting, two others also on the ground in front of the inspecting and custodian sisters, and the fifth one on the altar of the grand mistress.

Before the lodge, or in an adjacent room, is the reflection room! It is draped in black with skulls, bones and tears; at

The background is a table covered with a black cloth, on which there will be a skull and crossbones; this room should only be lit by a single lamp. pulcrale.

With the lodge thus arranged, here is how it is opened;

"The grand master strikes five times and says: My dear sisters Pectress and custodian, engage our dear brothers and sisters, both on the side

m

SECRET SOCIETIES AND THE FAMILY

(from Africa as well as America, to be willing to help us open the lodge for apprentice masons, performing our duties in groups of five; and when the Two sisters repeated the same words on each of their lines, the Grand Master said: To me, my dear brothers and sisters! Then he knocked. He pressed it five times in his hands, and the whole assembly imitated him and shouted Five times: "Eva," instead of "Vivat," which was the cry of old. Then the Grand Master or Grand Mistress addresses one of the officers, to the "Grand Inspector," Teissier said, "the questions of the catechism of learning" tie, of which here are the first ones, one from the middle and the last ones, according to Teissier.

— Sister Grand Inspector, are you an apprentice mason?

— R. I believe it, Grand Mistress.

•— D. Why do you say: I believe it?

— R. It is because it is human prudence to doubt everything, and that a The apprentice is unsure of anything.

— D. How were you introduced into Lodge 7?

— R. With five blows, and blindfolded...

— D. What do you call those who are not Freemasons? 7

— R. Profanes.

— D. What is the duty of masons, both male and female?

— R. To listen, obey, work, and remain silent about all the mysteries of Vordre.

Meanwhile, the sister who is to be received resumes reading the Manual Guillemin, is brought into the darkroom. The oratorical brother who

She is led there, and whoever is to be alone with her, blindfolds her as soon as she
she went in, then gave him a pathetic speech about virtue and charity
te (1), and leaves her to her thoughts. After a few minutes, he knocks five
knocks on the door of the lodge; the sister who introduced him answers from outside
by five others; a small investigation is carried out on the recipient; and, on
The answer, given by a show of hands, was that no one objected to its acceptance.
The speaker ties her hands with a tin chain, and she is in
introduced. The grand master questions him, he orders that he be made to do
twice around the five terrines, and strikes five times during which
They unblind him so that he could only see the masons who had
Having moved to the front rank, the sword was drawn and crossed in an arched shape; then,
about her surprise at encountering only men, where she imagined
He was about to find women, he pointed out to her the extreme imprudence of it.
that she committed by exposing herself in this way, alone and without support, in a
a society whose composition and customs she is unaware of, and where her modesty
could be in danger; then, after some platitudes about virtue, following

(!) Kntendues, no doubt, as Master Glavel says, of those of the knights and
nymphs of the rose (V. Liv. II, Chap. IV), that is to say in a very strict sense
restricted and circumscribed within the narrowest limits.

SYSTEMATIC CORRUPTION AND ANDROGYNE LODGES

The friendship between brothers and sisters, on the necessity of rising above the
prejudices and to flee artifice and lies, he asks her if she per
insists on the desire to be initiated and to be a strong and courageous woman
geuse.

She must answer: Yes, continues Manuel Guillemin, and then the
Grand Master said: My dear brothers and sisters, let us open the door to him
virtue — (she had been outside until then) — and untie his chains; he
"One must be free to enter our temples." Then, addressing the
Recipient: Come to me, Madam, as you pass through this arch of
iron and steel." And led by the F.∗. inspector, she comes, begins to
kneeling before the altar of the Grand Master and Grand Mistress, and pro
The nuncio, together with the grand master, has the following obligation:

"In the presence of the great architect of the universe, who is God, and of
Before this august assembly, I solemnly promise and swear to
to keep and faithfully retain in my heart the secrets of the masons and
of Freemasonry which will be entrusted to me, under penalty of being dishonored
hated and despised, and moreover, struck by the sword of the exterminating angel;
To guarantee this for me, may a portion of the divine spirit descend into
my heart, to enlighten it, to purify it, and to guide me along the paths of
virtue. So be it (i) I »

"The obligation thus assumed, the grand master takes up the new prose
Lyte and led her to his right, saying to her: Madam, come and receive
the sure signs of our esteem. We have signs, a pa
role and a touch which we have agreed upon between us

to recognize us.

"Sign of order: Both hands placed one on top of the other, the right hand covering
to the left and falling onto the apron.

"c. Character sign: Placing the first two fingers on one's mouth"
with the left hand, thumb under the chin, as if to express the
silence.

"In response, take hold of your left ear with your thumb and the little
finger of the right hand, the rest of the hand extended on the cheek.

"Touching: reciprocally advancing the open right hand, the
Bring your fingers together and place your hands one on top of the other from the inside.

Password: Eva, – in Hebrew Ilavah, life. – This is, according to the
Bible, the name of the common mother of humankind.

"Sacred word: feix, feax, which is interpreted as: Academy or school"
of virtue.

“I am currently going to,” the grandmaster continued, according to Guillemin,
You change the name from lady to sister, giving yourself the
A kiss of peace. – The venerable man kisses the sister five times, most respectfully.

(1) Lo Manuel Guillemin puts soul & the place of heart, and ends with God mi
either in aid, which Ragon makes disappear, as well as the exterminating angel.

killerly. – Heaven grant that you never forget any of your duties 1
that such a sweet name imposes on you; go, my dear sister, and make yourself re-
to know the sisters, inspector and custodian, by returning to them the si
gnes, the word, and the touch that I have given you; then you
will come back to me.

"The new initiate obeyed, and, when she returned, the Venerable
presents him with an apron, a pair of white leather gloves, and
which the sister in charge adds a pair of men's gloves, according to the
Manuel Rngon, for our part, given only to a proven man, she said, worthy
"By your name and by yours, a Freemason therefore."

Once received, it is placed at the top of the America, near the altar.
to hear the instruction that the grand master is making in his favor (1).

The lodge ceremonies for adoption, the receptions for each grade,
are always followed by a banquet and a ball. There, in freedom
At these gatherings, songs are sung that reveal themselves better
and what Masonic brotherhood does with morality
women.

Here is one of those hymns:

1. Dear sisters, must we commit a crime against you?
The first cult offered to beauty?

A pure breath produces and animates man.

He believes he sees divinity in you.

Dear sisters, could the man have done it without crime?
To be insensitive to the feet of beauty?

2. Dear sisters, in this pious homage
All of Adam's sons were fervent;

Through them this cult has been passed down from age to age.

They gave him their most charming moments.

Dear sisters, in this pious homage
We pride ourselves, like them, on being ardent.

3. Dear sisters, throughout all nature
They wanted to erect altars for you;

Among humans, deprived of art and culture.

You receive natural tributes.

Dear sisters, throughout all nature

Who better than us can praise your altars?

(1) Manual for Freemasons or True Freemasonry of Adoption, by a chè-

Valier of all Masonic orders, Guilletnaiu do St-Viclor, 1787, p. 21, 33.

Tciftsior, General Manual, pp. 243, 254. — Clavcl, Picturesque History, pp. 33, 115, **- Uagon, Complete Manual of Adoption Masonry, p. 16 et seq.

4. Dear sisters, indeed! Olympus murmurs about it.

Why, dear Eve, were you so attractive?

Ah! Our father in heaven would have been an insult

Disregarding the price of its benefits.

Dear sisters, if Olympus whispers of it.

To appease him, let's show him your charms.

5. Dear sisters, since the deed is done,

To drink it better, let us surrender ourselves to Bacchus.

And if it is interpreted as evil again.

We might say that any mistake is pleasing to you.

Dear sisters, our excuse is perfect.

By your side, how sweet it is to love and drink!

Thus the original fall, the cause of all calamities of
world, ridiculed by the grossest impiety, traves
tied by the license in the work of the flesh, although this work
was commanded by God himself to the spouses from their creation
for the multiplication and preservation of the human species,
but praised and encouraged as promiscuity, and drowned in the i¬
Vresse by the most shameless libertinage: that is one of the hymns of
Masonic temples and one of the signs of the respect shown there to
religion. And so that no one might imagine, by the date of the Manual
from which it is derived, that this supposed hymn was only suitable for
lodges of that time, here is the one that F.∗. Ragon inserted in his
Complete Manual of Adoption Lodges, the last of all that has
has been published. It serves as an explanation and to the holy word feix feax y
as he calls it, and the password is Eva.

We are told about England

All his vocabulary

He shut himself away in Goddam;

But in Freemasonry
■#

One word has more magic,

Who wouldn't love this word? 1
Eva, Eva, Eva, Eva! (Mr).

A true mason will not be
Never deaf to that word.

Happy is the faithful mason
Who can dedicate their zeal

To the beauty he cherishes 1
But even happier

When from a sister he adores
The tender look told him:

Eva, etc.

Unaware of our language,

Mondor, in his declining years,
Marry a younger sister.

The poor little woman,

Whoever believes him to be a mason at heart,
No matter how fervently you say it:

Eva, Eva, Eva, Eva, (6w).
An old profane is and will be
Still deaf to that word.

Masonic impiety becomes even more pronounced in the reception
to the following ranks:

At the reception area for the women there is a room for reflection, like
for the first one; only on the table, instead of a skull, there is
will have a skeleton or its representation. The recipient is alone in it.
core with the speaker who urges him to submit to all the trials that one
will demand of her. He makes her remove all the diamonds or jewelry she can
to have, and asks her for her left garter; and, after receiving it, he
blindfolds him and ushers him into the lodge with the usual formalities.

The lodge itself is decorated as in the apprentice degree;
only placed on the altar of the grand master a small trough and a
trowel in; a little flour diluted in
water.

In addition, there is a copper stove at the bottom of the lodge, on the
where a terrine full of lit spirits-of-wine is placed, and, while waiting
The sister who is to be received, the grand master asks several questions
on the catechism to one of the first officers.

— Are you a companion?

— Give me an apple and you can judge for yourself.

— How did you become a companion?

— By a fruit and a ligament.

— What does the fruit mean?

— The knowledge of good and evil.

— How, through a fruit?

— By letting myself be bitten without touching the seed.

Why are the companions forbidden to eat pepinfl
apple?

— Because they contain the seed of the forbidden fruit.

— What does this fruit represent?

— The gentleness of character of the true mason.

— What does the ligament represent?

— The union of brotherhood.

— What is the condition of a female mason?

— To be happy, the destiny for which we were created •

— How does one achieve this happiness?

— With the help of the middle tree.

— What does this tree mean?

— Freemasonry, which makes us aware of the evil we have done,
and the good that remains for us to do, by practicing the virtues that we are taught
sign in our lodges; that is why we call them the temple of the
virtue.

— Where was that tree planted?

— In the Garden of Eden.

– Having been driven from earthly paradise, how were you able to return to
The temple, or the state of innocence of which the temple is the symbol?

– By Noah's Ark.

– How did Noah build this ark?

– By order and according to the plans that the great architect gave me
and whose morality must serve as a rule for Freemasons, in order to protect themselves fro
widespread corruption.

– What shape was this arch?

– It had three floors (or three levels).

– What kind of wood was she made of?

– Of cedar, an incorruptible wood, which symbolizes the true mason, who
must be virtuous for the sole pleasure of being so, and place oneself above
prejudice and slander.

– What shape were the planks?

They were all equal and perfectly flat, which demonstrates to us
Perfect equality that must reign among us.

– How was the ark lit?

– Through a single window located at the top of the 3rd floor....

As soon as the applicant entered, the introducer had her seated.
between the two officers and had the venerable informed that the sister who desires
Ascending to the second degree of Freemasonry is present, and that, as proof
In her submission to whatever would be demanded of her, she handed over her jewelry.
and her garter. The orator carries them to the altar. Immediately the great
The master stands up and says to the recipient; "My dear sister, it is with a
It is with extreme pleasure that I see your zeal in wanting to achieve knowledge.
knowledge of our mysteries; however, although you confirm to us
increasingly convinced of the high opinion we had of you, I

I believe Eneoro is obliged to promise you not to rush into anything. Know that, if
If you were to commit a single weakness, we would no longer be allowed to
"To receive you among us. See if you want to be received at this price."

If the sister persists, the venerable orders the F. •. inspector to...
go around the board twice, which represents the four parts.
of the world, like the previous one, and moreover Noah's Ark on the moon
tagne, and to put it through the trial by fire. The two rounds finished,
The inspector brings the aspirant close to the flame produced by the spirit of...
wine; but no sooner had she felt its warmth than the venerable man said:
"That's enough, my brother, we must be content with his submission."
sion." Then, addressing her:

"Come, my dear sister, fear nothing; remember that the
Good faith is sacred among Freemasons; the blindfold you have on the
eyes assure us of yours and represent the state of innocence in
which our first fathers lived, blindly trusting in the
promises of the Creator. Continue, my dear sister, to submit to everything;
You only have one more test to pass to enter our
sanctuary, and, although it is terrible, it is not above the
courageous virtue. We will lead you to a place of delights,
where you will finally convince us of the esteem we owe
to make of your friendship. Go, my dear sister; may wisdom and
Prudence will guide you in all that remains for you to do, and will guide you.
"Come towards me with unmistakable signs of your innocence."

In a small room, the entrance to which must open into the lodge, or into
a corner deliberately chosen, but kept hidden, forms a kind of garden
with tree branches, cut and green, or other greenery. At
In the center, a small altar surrounded by a tapestry of greenery is used.
adorned all around with paintings of various kinds, and, among other things,
the middle one representing Adam and Eve in the Garden of Eden; of
In front of them, on the ground, a tree made of artificial or natural branches is placed.
real, if one can, with an imitated snake, climbing around this tree,
with a head fitted with its stinger, which must have an elastic movement
tick. Several api apples are attached to this tree; and it must be
at hand height and placed so as not to hide the objects which
are on the altar.

The venerable brother's speech finished, the inspector brother led the requisition
he settles into this earthly paradise, and leaves her to her reflections.
As soon as he left, someone, appointed for this purpose, gave him a pom-pom
He persuades her that she must eat it to be accepted, that it is
Therein lies the mark of obedience demanded of her... But she has barely
started biting into the apple, when thunder was heard and
the hail; then, the curtain separating this place from the box is drawn, the instigator
The man slips away skillfully, and the speaker, who is standing nearby, advances to

without rushing, he stops the recipient's arm, unties her headband
and shouts at her: "Wretched woman, what have you done? Is this how you
Do you practice the lessons of wisdom that have been given to you?... What!
disregarding the promises made to you by the grand master to reward you

Your courage and prudence, you allow yourself to be seduced by this monster
(He shows him the snake whose head is being moved), which has no other
But that of corrupting your innocence! What reward for...
"What can you expect from such weakness?... " And, having led her to
In the middle of the box, he hands it to the inspector, and goes to
ter to the great master the bitten apple.

The venerable man receives it and says to the recipient: "I see too much,
Madam, the little account you have taken of my advice; but,
Not to mention the neglect of your duties, know the excess of misfortunes.
that your carelessness has caused." The sister is turned back to the side
from the transparency above which she must read these words: The crime has
innocence was defeated. The grandmaster then said: What should I do, my brothers?
"Res?" And the inspector replies: "Consult your wisdom and follow our laws."
Venerable: I hear you; then, addressing the aspirant: Madam,
It is with extreme pain that we have seen your mistake. But,
However great it may be, indulgence, which forms the basis of our society,
does not permit me to reproach you further; and, to make you
to fully know the character of true Freemasons, convinced, as
They are, weaknesses of humanity, know that all brothers
and sisters present here forgive you, and I first and foremost, on condition
tion that you were about to take, before us and on this altar, an oath
authentic to never employ any other revenge against those that
You know who is guilty; do you want to, Madam?

The recipient answered yes, to the applause of everyone
the brothers and sisters, is led to the altar by five steps, beginning
with her right foot, where, kneeling, she pronounces with the venerable, the obli-
the following gation:

I swear and pledge, in the presence of this respectable assembly and
under the penalties imposed on me by my previous obligation, never
I will not reveal the journeyman's secret to any apprentice. I promise not to
It's best not to eat apple seeds, since they contain the fruit's germ.
forbidden; in addition to keeping on me tonight the garter of the order,
and not to reveal its mysteries to the uninitiated. I promise all
"These things, at the risk of incurring the indignation of my brothers and sisters."

The venerable, after this oath, raises the recipient, and taking
his trowel, the end of which he had dipped in the sacred trough, he gave it to him
He passed it five times over his lips, and said to him: "This is the seal of discretion
tion that I apply to you; you will soon learn the moral that it
contains. Take this fruit again; it is the symbol of a great mystery and of

our order and our religion. Also receive this garter as
being the emblem of perfect friendship (1).

That would be a very stupid joke, full of contradictions and

of nonsense, if it did not contain an impious mockery of one of the ar-
fundamental tenets of our faith, and disgusting ambiguities
of immorality for any honest woman who has the Manichean definition
of Freemasonry.

What could be more unhealthy, indeed, than all these symbols with a double meaning?
What a meaning! What is this perfect friendship which has as its symbol
bole and guarantee, requested by a venerable man on behalf of all the
men whom he presides over, a woman's garter, which receives in
exchanges, on behalf of all these men, another garter with
which she must sleep with the first night. The communism of
Saint-Simon was more forthright about it.

The oath is no longer merely impious, but of the utmost imperiousness.
Morality, destroyer of marriage and family. It is so
same as the explanation given for the password: Lamma Sabactani>
which means: "Lord, I have only sinned because you have..."
"Vez abandoned."

To blame God for his faults and his greatest crimes
himself, fatalism, radical destruction of all morality and all
virtue! and the sacred word is Balba, "an anagram of Babel, which si
It signifies confusion, anarchy, nothing is certain anymore.

Here are the verses sung after receiving this
grade :

sung to the tune: O Muhammad! Your paradise of women

2

No work in this solitary place (earthly paradise)

Their idleness was not permitted.

They were alone, they were two: what to do?

What angel could have withstood so many obstacles?

Oh my friends, let us move on to our mother

A movement of curiosity.

3

Eve, upon seeing the light, received

All the treasures that make up beauty;

(1) Manual of the Freemason, Compagnoaago, p. 39 et seq. — Manual gé¬
General, 22nd grade, company, p. 255 et seq.

When you're beautiful and have everything going for you."

It is but one step to divinity.

Oh my friends, let us move on to our mother
A movement of curiosity.

4

This sweet sin, this hereditary crime,

Which cost his posterity dearly,

Ever since a devil taught the earth about it,

It is among us, so often repeated!

Oh my friends, let us move on to our mother
A movement of curiosity.

The rank of mistress, entirely filled with symbols drawn from the an
Old Testament, truncated in such a way as to mislead regarding their
scope, will be promptly analyzed taking into account only this
which is the core of it:

The recipient is brought up first, without her noticing.
ve, by a slightly inclined plank, on a small tower one
foot; when she arrived there, they abruptly unbandaged her eyes,
by having her placed opposite the grand master; then, she was told that she
is a reckless girl, and the brothers, taking her under their arms, lower her down
of this tower and have him read the inscription: Tower of Babel, monument
the pride; and, on the order of the venerable, they made him remove his *
They tied him up to humiliate him, and made him take five steps barefoot on the carpet,
from right to left alternately, so that on the fifth she
may find herself at the foot of the altar, before which, on her knees, she does
her oath as mistress, which differs little from that of an apprentice; after
which is why she is taken to the mistress's workshop, to complete, through the work
that she will perfect, to show that she deserves the august rank
that she requests.

Upon her arrival, the speaker who was waiting for her and who had prepared her, as in
the other ranks, alone with her in the chamber of reflection, who
He blindfolded him, etc., is to his left, and the inspector brother is to his
right. The latter takes a pair of scissors and makes his sister hold them in her hand
left; then, giving him a hammer in his right hand, made him strike
four knocks on the corners of a painted tin box that had been placed there
one-fifth on a workbench, then one-fifth on a spring which is at

middle and who makes it open. As soon as the box is opened, the speaker re-
keep it inside and showing the recipient the flaming heart that is at
"Well," he said to her, "my dear sister, this is the heart that your work has produced."
Then, taking the box, he carries it to the venerable, who congratulates the sister

of her work. So we move her up a five-level scale,
lying on the ground on the painting, still representing the four parts
of the world, with six lights on the America side and seven on the side of
Africa, and the inspector, leading the sister by the hand, makes her put
successively place both feet on each rung, and when she is
On the fifth, the inspecting brother announces to the venerable that the reci-
Piendaire has reached the pinnacle of bliss.

The grand master, then taking the sister by the hand, decorated her with
jewel of the grade or of the trowel, which is the symbol, says the manual, of a
courageous soul and master of herself; he embraces her five or three
times respectfully, according to the various manuals, as with the others
ranks. He then gives him the mark of distinction, which consists of representing
In front of you, with your hand, is the five-rung ladder, called a ladder
of Jacob, and, in response, to place his hand on his face, the little
finger on the mouth, ring finger or second finger under the nose, middle finger or third f
the eye, the 4th on the temple and the thumb on the ear, which gives the signs
of the other grades, by demonstrating the five senses. Then comes the touch
ment, which is done by presenting the index finger and the other finger to each other
with the right hand, place them one on top of the other; then press
alternately place the right thumb on the joints, near the nail, which gives
the sacred number five.

The password is Babel again, or Eva, according to Teis- manuals.
sier or Ragon. The sacred word is Havoth-Jair, which is interpreted as: Vécla¬
Aunt, the light of truth has opened my eyes.

The explanation of the number five gives rise to further developments
licentious things, as can be judged from the following hymn
published by Brother Guillemain:

1

The number five is in these places
The number we prefer;

Yes, my sisters, he offers to our eyes
A very expensive lesson:

He said in this divine temple
Where candor unites us:
Like the five fingers of the hand

Let us stand united together,

2

We have tried to consult with each other
In this situation;

We try in vain to charm you,

The five senses of nature.

The sense of sight has so many charms
For whomever sets yours,

That we could, in these climates.

Forget the other four.

3

They exchange a kiss five times;

This point troubles me:

I don't know how to place them;

Please instruct me.

One on each cheek, that's two.

If I am to believe my Baroness;

Two others will search for the eyes.

Where to place the fifth one?

But let us now come to the fourth degree of Adoption Freemasonry,
that of the perfect mistress.

The lodge of this grade presents first, on each side of the altar
From the great master, two columns, one illuminated, the other obscure: this is
the proclamation of the great Manichean dogma, of the two principles, the good
and the bad, and which forms like the entrance to all Masonic lodges
niques. There must also be an altar, of fire which is the quintessence unic
Verselle, the god of the masons also called Pan, and whose true representation
sensation, or the main manifestation, was among the Manicheans the
The sun and the moon, both always depicted in the lodges.
of men, or of women. On this altar there is also a box, at the bottom

in which the inflamed heart is replaced by four words, the kids
roughly which, according to Ragon, serve as the foundation for Gnosis, another
a kind of Manichaeism, which means wisdom, whose name keeps recurring
often in the lodges. Here again, the brothers and sisters each wear
in hand a stick or reed, in memory of the reeds that served
rent to give death to Matins, and while standing they hold them
Having risen, the orator, now a eulogist, swings a censer and offers the en
cens on this altar to the God Pan, while the recipient lends a
a new oath, still the same in essence. He was given it
She then removes the chain with which she had initially been bound, as a sign of her freec
whole. They make her read the sacred words on the box, which mean: truth,
liberty, zeal and prudence, and, after having decorated her with a double garter
blue, on which one reads: Virtue unites us, heaven rewards us, we
he had a small bird set free as a symbol of his own freedom.
captive under an overturned vase, which she did not discover during her ordeal

and which she is now discovering on the orders of the president, who is addressing her
these words: "Lift this vessel, my dear sister, and enjoy pure pleasure
that every virtuous soul should feel when making others happy. You
You see that freedom is a good that the Creator of the universe has made
common to all beings; that no one can be deprived of it without
to commit an extreme injustice, and for the strong to enslave the weak
is unworthy of human society.

The catechism of the degree adds, among other things, that one must
By lodge, we mean an assembly of virtuous people who,
above pride and prejudice, they know no
distinction between them (mother, father, son and daughter), and practice
In silence, the natural law, the law of nature or of inclinations,
as they explain; and finally, the moral of the password
Âbara, or the house of passage, is that "the earth is for us a
a place of passage, where the spirit that animates us must earn, by the
victory he will win over the matter, to return to the
"From the bosom of God, from whom he emanated."

As for the final degree of Adoption Freemasonry, that of
Sublime Scottish sovereign, it's a political rank; one does not
It is found only in the Manual or tiler of all the rites of
Mr. Willaume, the most complete, says the interpreter of the Grand-
Orient. The sister receiving the award represents Judith. The sign of
This rank consists of placing the left hand on the head, and grasping it
by the hair and, with the right hand, make the simulacrum of
To cut the throat. The jewel is a small sword or dagger, suspended
with a green rosette at the bottom of a mottled scarlet Scottish cord,

worn as a scarf from right to left, and on the front of which
are embroidered in silver five five-pointed stars. The word of
Recognition is: The valley of Bethany is known to me; the
The master words are Sigé and Alêlhé, silence and truth, and the
Working time is from the onset of night until the appearance of
day (1).

A Florence newspaper, La Vera buona novella, gave the

(i) Freemasonry of adoption, b* grand elect, sublime Scottish or illustrious sovereign
Scottish, p. 429 et seq.— In the Tiler of Scottishness, where the passages of the
The initiation course is attributed to Master Ragon, or reads page 218: "In the chosen one
The recipient, Judith, must, armed with a dagger, bring to the autopartisan
"A head, seemingly recently separated from its body." We observe at this
subject quo the ritual entitled the Freemasonry of adoption not limited to five gr
Some, but he has ten, the last of whom is Princess of Constancy. Others
manuals carry them up to fifteen degrees.

speech that the grand master gives to the perfect mistress before
to receive her at this higher rank and after having made her swear to
to faithfully hold in his heart the secrets of the Freemasons and
of Freemasonry, under penalty of being cut to pieces by
the sword of the exterminating angel. Here is this speech, reproduced
Correspondence from Rome, no. 181:

“My dear, the errors, superstitions, and prejudices that you
perhaps you still kept it in some corner of your brain,
are dispelled now that we have initiated you into the secrets of the symposium
the principles of Freemasonry, and that the light of truth has shone upon
your pupils. A difficult, but sublime task now lies before you.
your first duty will be to turn the people against the
Kings and against priests: at the café, at the theatre, at parties, work*
I am committed to this sacred intention. I have only one secret left to share.
to reveal it to you and we will speak of it in hushed tones, for the time is not yet right
still needed to manifest it to the secular world. The monarchical authority
that, which we pretend to be so fond of, must one day fall under our
blows, and that day is not far off. In the meantime, we pet her for
to arrive, without hindrance, at the final completion of our sacred mission, which
"This is the annihilation of all monarchy. Rise up!"

Adoption Freemasonry is flourishing more than ever, and for him
to gradually pave the way, the Parisian lodges imagined, in
In recent years, what they call Masonic attire *
white nerie, that is to say, meetings where laypeople are admitted
and where the brothers can bring the women of their family
without subjecting them to initiation.

These meetings are naturally quite decent; they will serve

wind to popularize Freemasonry, to prepare its recruitment, to
to plant a few ideas in the minds of their most listened-to audience
weak, to gradually remove them from clerical influences.

Let us judge by the hypocritical speeches delivered by the
brothers Barré and Teissier to the ladies invited to Masonic evenings
niques:

“Let me hope,” said one of them, “that from now on you will become
You will command our most powerful auxiliaries, you who are called upon to lead
the consciousnesses at the beginning of life. You will not allow it now.
that you know us and that you can appreciate the sublimity of
principles which we defend and promote, you do not
You will not allow these young beings, whose education is entrusted to you,
be exposed to the dangers of an education that would corrupt their hearts and

their intelligence. Nor will you allow any of these dear ones
little children are kept in ignorance by those who exploit them.
their profit.

"Women's education is improving day by day," he told them.
the other, after a thousand calumnies against the Catholic clergy, and, as
that light will dawn in her mind, she will seek to penetrate further
before, in what is still only a mystery to her, and will detach herself
thus beliefs instilled in one's early years (1).

This is a plan that has been followed everywhere, together.

At the general assembly of the Italian symbolic lodges, held
In Milan in February 1877, it was decided: 1° the founding of a newspaper
weekly, Famiglia and Scuola, intended to dispel the
prejudices of families and to make them adopt the principles of the
Freemasonry; 2° the establishment of Sunday circles in substituted form.
tuition of those supported by the priests. But the lodges do not have for
this renounced the corruption of morals, which Weishaupt and Ca-
Gliostro erected as means of propaganda, and their members are
the propagators of the Malthusian league (see attached document C). 1

There are still girls' associations in our major cities
lost, who make debauchery a political and anti-
religious: a golden serpent worn around the neck serves as their symbol of
recognition. The shameful prestige of spiritualism also plays a role.
their role in these depths of impiety, which reproduce our
scenes from the medieval witches' sabbath are reminiscent of the days.

It is not only to the chastity of women that Ma¬
Stupidity attacks. It is still a feeling that survives in
many men to the ruin of beliefs, and who, like a

a spark beneath piled-up ashes can rekindle in a single day
The torch of faith. This feeling is the memory of parents
dead and buried in the blessed cemetery of the Christians, that is the
worship paid to their remains on these solemn anniversaries where the
The Church's great prayer comes to move even the most hearts
cold.

Well! Freemasonry wants to eradicate this cult of the dead.
by destroying the Christian cemetery, by reviving pagan practices
of the cremation of bodies. Everywhere, in Germany, in England,
in the United States, in France, in Italy (2), the most

(1) Le Monde maçonnique, March 1876.

(2) See La Chaine d'union, year 1878, p. 20. See also in the same journal, 1878.
p. Ui, analysis of a conference held at the L.∗. V Etoile-Polaire, in Paris, speaks

advanced ones are propagating a movement in this direction: the most im¬
Magpies set the example, and where they are the masters, like
in some German cities, they have already established
cremation ovens.

III. – Masonic legislation. – Civil marriage. – Divorce. – State education.

In all countries, has Freemasonry barely become established?
government or legislative body, that its first operation is
the abolition of religious marriage and the creation of civil marriage,
as a transition to the state of nature, in all Protestant countries
first in the United States, then in France, Italy, Austria, etc.

We have seen that the establishment of civil marriage was a
goals that the Chilean Grand Lodge had set for itself, barely established
blie (Introduction).

Divorce is the second step.

Its first proponents in France were Voltaire and d'Alembert.
Helvétius and Rouillé d'Orfeuil advocated it, and one of the pre-
The first works of the Constituent Assembly, in 1790, were of the
to establish, and the Convention merely continued its work when
She proclaimed the equality of natural children and bastards.

This is how Cambacérès expressed himself on this occasion, the
future archchancellor of Napoleon, and the imperial grand master of
Freemasonry.

"There is one law superior to all others, the law of nature;
It is she who provides for the individuals in our care (the children).
natural) all the rights that people seek to take from them. These rights have
were made the day the nation declared it wanted to be free, the day
where its first representatives drafted this memorable charter, mo¬
eternal law of the rights of men and citizens.

"As for the authority of customs, which some have tried to present as
the result of the general will, would it be necessary to say that they
were the work of those whom a multitude of abuses had separated from society
society and that they would only serve to consecrate feudal usurpations?

Fr. Morin, municipal councilor, in favor of cremation; in the Masonic World
nique, 1879, p. 292, conference in the same vein, the Mutual School lodge.

“But will illegitimate children be treated the same as children born to lawful parents?”
Free sounds? If I only had to present my personal opinion to you...
In my opinion, I would say: All children, without distinction, have the right to
to succeed those who gave them existence; the established differences
between them are the effect of pride and superstition; they are ignominious.
deceitful and contrary to justice.

"However, it was thought that social conventions did not allow it"
not to include in the provision the children born to those who
were already bound by commitments. With regard to others, we
We would have been contradicting ourselves if we had not recognized
that their rights should be the same as those granted to
legitimate children; but by enshrining this indisputable principle, we
we felt it should undergo some specific modifications
by the current state of society and by the sudden transition of legislation
vicious to better legislation (1). »

Let us not forget those last words. They reveal everything.
the core of Masonic thought. The complete abolition of the fa¬
a thousand that the Russian nihilists pursue (Book II, Chapter XV,
§ I), is merely its realization. It is this thought that inspires
Messrs. Naquet and Accolas, when they advocate free union; it is
she wanted to apply, during the reign of the Commune,
Paris, Citizen Gratien, when he said at a council meeting
central to the City Hall regarding education:

"Family is the obstacle; it must be destroyed if Von wants to succeed."
to give everyone an equal and revolutionary education; since we ab
Let's smooth out heredity; the child is no longer the inheritance of the father and mother
part of the State (2).

Divorce, marriage without God, the assimilation of bastards to

Legitimate children are all pathways towards this goal, including
Often, their deceived propagators are unaware of the problem.

France's Catholic sentiment led to the abolition of divorce in
1816, and it is on this single point that the Revolution retreated, as
Mr. de Bonald said so. But every time an Assembly where the
The majority of togas come to power, they make an attempt
to restore it. That's what we saw in 1831, when the Chamber of
deputies adopted a bill to that effect, which failed only before the
House of Peers; that's what the House is also preparing for us
current in 1880.

(1) Choice of reports etc., t. XIII, p. 363, S5i.

(2) Quoted by Maxime du Camp, The Convulsions of the Party,

Masonic legislation, etc. $07

Not only are the authors of these proposals frank-
Freemasons, but the lodges themselves, as a body, dear
they are trying to prepare public opinion in this direction.

Thus, in Masonic marriage, introduced from a certain point
several years in the lodges to replace, after the
civil marriage, religious marriage, or rather the sacrament
of the Church, the following dialogue, reported by Master Ragon, is
pledge between the Worshipful Master and the Senior Warden, opposite the
new spouses:

“—What do you think,” the venerable man asked, “of the indissolubility of the
marriage ?

"— That it is contrary to the laws of nature and reason: to the laws
of nature, because social conventions have often united beings
that nature had separated by antipathies that only reveal themselves
through marriage; according to the laws of reason, because indissolubility makes
a law of love and claims to enslave the most capricious and the most in
voluntary expression of feelings.

"— And what should the corrective be?"

“— Divorce; it is part of our customs until it is in
our laws and become legal.

It was therefore to flatter the lodges that, in his Napoleonic ideas
Leonese, Louis-Napoleon Bonaparte counted among his grievances
against the governments that preceded it, that of not having
reinstated the divorce.

As for paternal authority, we have seen how philosophers

masons were overturning it from the base, degrading the marriage and
fatherhood.

The Freemason Orator, in his speeches at the Trino Lodge*
sophists, were merely drawing the logical consequences from their premises
misses, when he said:

"The family, which is undoubtedly the primary type of society"
and of the government, is in itself democratic in essence.

"Indeed, the supporters of absolute power think in vain," they say.
relying on paternal power, to infer that the authority of the
The father of a family is the image of the Monarchy, and that, consequently,
The Monarchy is by natural right, and, by extension, by divine right.
Locke and other philosophers have sufficiently refuted this system, which
is merely specious.

“By the law of nature, the father is more to his children than the children are to him.”
they do not belong to him.

"A father is only master of his children as long as they are
unable to govern themselves (a Christian father is never
the absolute master of his children; he has duties to fulfill towards them
that God's law imposes on him, as they themselves must fulfill the
their); after this time, father and children return to the common law and
become equal and independent again. They still have a
obligation of recognition, but it is still true that recognition
Sance is a movement of the heart, which suffers no constraint
and cannot be demanded.

"Recognition is much less a strict duty than a desire"
optional. The son, having reached manhood, still owes respect to the au
the author of his days, but he is released from the duty of obedience towards him.
session (1).

Thus, the children owe nothing more to their fathers and their
mothers, the elderly, the infirm; they owe them nothing, not even the
recognition; they are fully independent of them, their
equals even, as soon as they can do without them. And who among them
will be the judge, if not cux-mcmcs?

It's an idea very often mentioned in the lodges, that all
By this title alone, a Freemason undertakes the obligation to raise his
children in Masonic principles.

Or instill it by making a kind of i¬ for the sons of masons
initiation which replaces baptism and by which the son of the free-
mason, called a wolf cub or louveteau, becomes the adopted child

of the lodge, and later is admitted as a full member of his
breast (2).

The children of Freemasons belong to the lodge more than to
Their parents belong to the State in the same way, on the day when,
in accordance with its spirit, power being in the hands of the initiated,
The state itself is a vast lodge. An eminent Freemason,
Doesn't Bluntschli propose to subordinate the exercise of
political rights to a civic sacrament, modeled on the confirmation
religious instruction, which would be given only to those who...

(1) The Freemason Orator or Selection of speeches delivered on the occasion of the solemn
the Freemasonry unit*, relating to dogma, the history of the order and morality
signed in his workshops, by the author of the Masonic Manual, Willaume, p. 456,461.

(2) < Lo louveteau, says Clavel, is a mason's son; this name which is distorted, because
The word "qn'on eu" has lost its etymology, but is of very ancient origin. Those initiated
Isis wore, even in public, a mask in the shape of a jackal's or wolf's head
golden; also, people used to say of an Isiado: He's a jackal or he's a wolf. The son of a
The initiate was called a young wolf, a wolf cub. » Picturesque History, p. 40.

would have received the desired culture from the State, that is to say, initiation
Masonic (1)?

The principle of state education and the university monopoly
Silence is therefore an essentially Masonic principle. Unknown
to all peoples, [except for a few small Greek cities, which grouped
pay within a narrow community the ruling class, this idea
it has only spread since Freemasonry began exercising its
influence on contemporary thought. We will say, in the li¬
In the following chapter, V, how, from the end of the 18th century, it
implemented this plan and has continued to pursue it ever since.
where she was able to seize power.

As created by Napoleon in 1808, the Imperial University of
France, with its absolute monopoly, is the type that Freemasonry
seeks to achieve wherever it dominates, whatever the form
of the government. We will see (Book II, Chapter XIII, § 1) the work
that it operates in this way in the United States, despite the traditions of
true freedom of this country. In Spain, it had barely been established
the government of the young King Alfonso XII, amidst appearances
reactionary views made to deceive the simple, which she has
consisting entirely of a state-run higher education system
all religions, contrary to the constitution of this unified country
Catholic message (2).

But revolutionary and Masonic thought, which is fundamentally
of state education, has never been expressed more clearly

that by Mr. Thiers, an eminent Knight Kadosh, defending in
1844, in front of a desk in the Chamber of Deputies, a draft of
law, which once again enshrined the university monopoly:

"The importance of the question raised is so great, the cause of the Revolution •
The French tion, which is the only cause truly dear to my heart, is so
clearly committed here, I am putting myself forward this time with the most
great zeal, whatever the cost to me.

“As for me,” he said a little further on, “I belong to the party of the Revolution.”
French... We, gentlemen, are here the true guardians of the
French Revolution. However, although I would like to be your clerk-

(1) Bluntschli, Politics, trans. by Bœdmaten Guillaumein, 1879. See in this
order of ideas from numerous quotations from contemporary German authors, in
Pachller's work, Der Qcetze der Bumanitœt, chap., Der Slaat dér Huma -
nitoet.

(2) See in Le Monde of August 15, 1877, a collective letter from the Spanish bishops
gnol?; nrotestant contre le bill establishing ce éducation d'État.

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Honestly, I'll say everything I think, even if it means losing some votes, because
that, above all, I want to have the pleasure of saying my
entire thought.

"How could the government not have seen that by handing over the University
He was betraying the Revolution, from which he emerged, and was betraying himself by
betraying its principle? When Napoleon founded the new system
In teaching, it is believed that he was preoccupied with only one idea.
of despotism and absolute power. I certainly don't want to be part of that.
an apostle of freedom: he had another task to fulfill when he is
His aim was to create a homogeneous society; he demanded an enormous mass
me of scholarships, in order to seize control of French youth.

“Napoleon’s opinion, true and just for his time, is, under more
Several reports, still true today. I believe that's all that's needed.
that forty years ago, it was necessary to give the education of youth to a party.

"Teachers are, in a way, the mold into which one is thrown
youth. Well! The mold must be in every way similar to the
a society for which youth is made.

"When you want to give youth to Catholic priests
questions, you will apparently not require that Protestants, Jews, in
see their children at home; therefore, teaching will necessarily be required.
education for each religion. There will be Catholic instruction,
a Protestant education, a Jewish education; you will make me
So, the pre-1989 society, where, instead of the French, there were Bours
misfortunes, Provençals, Bretons, Flemings, nobles,
bourgeois. The French Revolution came to break down this difference,
to form a single nation, having the same spirit, the same rights, the same
my duties. His masterpiece is unity in all things. You have
unity in matters of administration, justice, and finance; you need it
In the field of education. The University, do you know what it really is?
"This is unity in education (1)."

With great skill in form, this is the program
communists, who are demanding compulsory education for young people
schooling in public schools, with communal meals, of the fa¬
lesson to arrive at 1 1 equalization of nature (2), this insane dream of
Envy, that ultimate expression of the Masonic ideal.

(1) Universe of June 17, 1844.

(?) V. Malon, Exposition des écoles socialistes françaises, Paris, 1872, p. II and 17.

CHAPTER FIVE

DESTRUCTIVE SECRET SOCIETIES
OF CIVIL AND POLITICAL SOCIETY

I. — Masonic doctrine and social order.

Secret societies, by denying God or by distorting his name
essential tion of being personal, infinite, creative, by destroying
any revealed religion to replace it with a supposed equality of
nature and the sovereign independence of man overturn all
law binding in conscience and thus make existence impossible
of civil society.

The doctrines propagated by their authors, insinuated into their
rituals, destroy authority from the ground up, which, in all forms
my government, is the link of society and that by which it
exists. By an inevitable backlash, they destroy the truths.
public freedoms, and finally they eliminate the idea of peace
sorting, which is an obstacle to the overthrow of established nationalities
providentially and to the establishment of the universal Republic
saddle, of Vanarchie.

"To erase among men the distinction of rank, of beliefs,
of opinions, of homeland,... to make, in short, of all humankind a
one and the same family,... that, said Glavel, is the great work that he has undertaken
Freemasonry, to which the apprentice, the journeyman, and the master are
called upon to combine their efforts"

Here we will analyze the rituals of the main degrees of
Freemasonry, the doctrine of its founders; the following book, in

showing us the secret societies at work and being everywhere the
the active cause of the Revolution, will complete this demonstration.

Primitive equality, native, primordial freedom, proclaimed
by all Masonic writers, we have already proven it to
The preceding chapters illustrate the goal of all Masonic degrees.
and in all systems. But how can we erase all distinctions?
of rank, to restore equality, without eliminating all superiority,
all authority, all government, all right to command
others, to place themselves above them and impose laws upon them
and tributes? How to erase all distinctions of homeland and
to make all humankind one single family, without annihilating
First, all the governments that keep them separated from each other
from others by borders, by the rights of people and laws
Are the diverse peoples that make up humankind distinct?

II. – Illuminism and the Saint-Martin system

DESTROYERS OF ALL PRINCIPLES OF AUTHORITY.

The Illuminism and the Saint-Martin system were, we the
we shall see (iv. II, chap. 5), the centers where the secret doctrine of the
This anti-Christian sect concentrated in the 18th century and...
from there it spread to all Masonic lodges.

It is therefore in these systems that we must first look for the
the mother of thought of secret societies; it is found there in all its
essence. Then we will find it again in the degrees of the Masonic order.
ordinary nonsense, shrouded in veils which will be...
It's easier to free it if you already have the key.

An antechamber draped in black cloth as its sole decoration, the

skeleton of a man raised on two steps, at the foot of this skeleton
A letter, a crown, and a sword: such is the first station of the adept.
who will be initiated into the rank of regent or enlightened prince.

There, his hands laden with chains like those of a slave, he is
lost in his thoughts, while the one who had just introduced him entered
in this place, and provincial, seated alone on a throne in the salon
Sin, then, played the following dialogue in his ears:

a – The provincial: – Who brought us this slave?

“– The introducer: – He came of his own accord and knocked on the
door. – What does he want? – He seeks freedom and asks to be freed
freed from his chains. – Why doesn't he address those who held him?
Chained? – Those people refuse to break his chains: they are pulling too hard
advantage of his slavery. – Who then reduced him to this state?
– Society, government, science, false religion. – And this
He wants to shake off the yoke to become a seditious rebel? – No, he
wants to unite closely with us, to share our struggles against the constitution
government action against moral decay and prostitution
fanaticism of religion. He wants, through us, to become powerful, in order to obtain
to achieve this great goal. – And who will answer us that after having acquired this
He will not abuse his power, nor will he become a tyrant or author.
New misfortunes? – We have his heart and his as guarantors
reason. Order enlightened him, he learned to know himself, to overcome his past
sions. Our superiors have tested it. – That says a lot. £}st he
Is he truly above prejudice? Will he prioritize the interests of corporations?
narrower the general happiness of the universe? – That is what he told us
promised. – How many others have promised it and not kept it? (Is it
Master of himself? Is he a man capable of resisting temptations? The con
Are his personal shocks irrelevant? Ask him to
What kind of man is this skeleton before him? Is it a king, a
Noble or beggar? – He doesn't know; nature has destroyed everything
which foreshadowed the depravity of inequality. All he sees is
that this skeleton was that of a man like us. This human character
Me is all he cares about. – If that's what he thinks, let him be free
at his own risk. Go ahead, ask him why he's resorting to our
protection.

All doubts having long since been dispelled by the ranks
In previous instances, the introducer and the initiate approach a new room;
And no sooner had they opened the doors than a portion of the followers rushed in
to stop them.

"Who goes there? Who are you? – He is a slave who has run away from his masters."
– No slaves enter here. – He fled to escape slavery; he
He asks you for asylum and protection. – But what if his master pursues him?
He's safe, the doors are closed. –But what if he were just a traitor?

Three? — He is not; he was raised under the watchful eyes of the enlightened ones; they
"They engraved the divine seal on his forehead."

The door then opens; those who were defending it escort the candidate
to a third room, where the provincial came to sit on another
throne: — “Let him in,” he said to new opponents of the interior
Laughing, let's see if he truly bears the seal of liberty... Unhappy man! You are
Slave, and you dare to enter the assembly of free men! Do you know
What awaits you? You've passed through two doors to get here; you don't

You will not go unpunished if you desecrate this sanctuary. — That is what he will not
"He won't, I guarantee it," replies the introducer; "you taught him to
yearn for freedom. So now keep your promise.

“The provincial: —Well, brother, we have put you through many trials
ves. The nobility of your thoughts has made you worthy of us. You have freed yourself
true without reservation; it is time to give you this freedom that we have
You looked so lovely; we were your guide the whole time
That you needed to be driven. You see yourself as strong enough to drive yourself.
Therefore, be your own guide from now on; be so at your own risk and
perils. Be free, that is to say, be a man, and a man who knows how to govern himself.
Verner himself, a man who knows his duties and privileges
imprescriptible, a man who serves only the universe, who does only
that which is useful to the world in general and to humanity. Everything else is
Injustice... Be free, independent, and from now on, be free from ourselves...
Just remember that free, independent men do not offend
They don't feel for each other, but rather they help and protect each other.
mutually... Do you want to make new use of the power that we give you
Let us give? Rely on our word, you will find zeal and
protection. If you feel your heart burning with a selfless ardor for your
Brothers, oh! get to work, work with us for this information
Fortunate humankind, and your final hour will be blessed... You are a man
that the ordeal has shown to be firm and steadfast, always be so, and from now on
Govern the oppressed with us; help us to make them virtuous
and free.

"O brother, what hope, what a sight, when one day happiness,
Love and peace will come to earth! When, with the needs of
When perfluxes disappear misery, error, oppression! when each
in his place and doing what he can for the happiness of all, each father
of family in his quiet cabin will reign supreme I when he who
will want to invade these sacred rights will not find asylum in the universe t
When idleness is no longer tolerated! When the rabble of the useless
With the sciences banned, only what makes man better will be taught.
that which brings him closer to his natural state, to his future destiny!... »

Thus fashioned, the newly enlightened prince receives the word of the rank which
is redemption, and, in receiving the hat, he hears this force resound.

mule: BEWARE OF NEVER EXCHANGED THIS HAT OF LIBERTY FOR A
CROWN (1).

Everyone understands that the redemption in question is
the overthrow of all kings and all governments and
Proudhon's anarchy, where everyone, sovereign in their own ca-

(1) Ritual of the recent degree. Barruel, vol. III, p. 167. — Bobiano, History of
Church, (II, p. 438.

bane and governing himself, lives in complete independence
of God, who is denied, and of men who are all but equals.

All the grades of Weishaupt's Illuminism tended towards that;
Louis Blanc calls him one of the most profound conspirators who
have ever existed:

“By the sheer allure of mystery,” he said, “by the sheer power of
the association submit to a single will and animate with a single breath
thousands of men, taken from every corner of the world, but
first in Germany and France; to make these men, by means
through a slow and gradual education, entirely new beings emerge;
to render obedient, even to the point of delirium, even to death, to invisible leaders and
ignored; with such a legion secretly weighing on hearts, enveloping
by the sovereigns, to direct, without their knowledge, the governments and lead the EU
rope to such an extent that all superstition was annihilated, all monarchy overthrown
kills, any privilege of birth declared unjust, the very right of ownership
abolished: such was the gigantic plan of the founder of Ilmjminism (1). »

Saint-Martin, in his famous book of Errors and Truth
rity, develops more coldly and for reasons which, in the system
The theme of atheism in secret societies possesses an invincible force.
the need for the radical destruction of all governments:

"The greatest embarrassment," he said, "that politicians have ever experienced"
The best way to try to follow the course of nature has been to reconcile
all social institutions with the principles of justice and equality
that they perceive in themselves. As soon as they were shown that man was
They believed it was free, made for independence; and therefore they judged that
All subjugation was contrary to its true essence. Thus, in the
In their view, all government is a vice, and man should not
to have no other leader than himself.

"However, this alleged vice of man's dependence and of
the authority that subjects them generally remaining under their gaze, they
could not resist the curiosity to seek its origin and cause;...
They claimed that skill and force had placed authority in the
hands of those who commanded men, and that the power under

Veraine was founded solely on the weakness of those who had let themselves
to subjugate. Hence this invalid right, having no substance, is, com
As we can see, I am prone to wavering and falling successively into all
the hands that will have the strength and talent necessary to seize it.

Others took pleasure in detailing the violent or skillful moves which,
According to them, they presided over the birth of states, here, in that, they did not
The fact is that it presents the same system on a larger scale.

(1) History of the Revolution, vol. II, p. 85.

"Some believed they could remedy this injustice by establishing all
society based on the common agreement and unanimous will of the individuals who
It comprises them, and each of them, individually unable to bear the
dangerous consequences of the natural freedom and independence of their
similar, were forced to hand over to a single or
of a small number the rights of their state of nature, and to commit themselves to
contribute themselves, by combining their forces, to maintaining the
the authority of those they had chosen as leaders.

“So, since this transfer is voluntary, there are no more injustices,” said
do they know, in the authority that emanates from it. Then fixing, by the same
act of association, the powers of the sovereign as well as the privileges of
subjects, these are the fully formed political bodies. This is the opinion that
would seem the most sensible, and the one that would best fulfill the natural idea
that governments want to give us justice.

“In forced association, on the contrary, one only sees the image
of a revolting atrocity, where the subjects are all victims and where the
The tyrant brings to himself all the benefits of society, from which he has
mastered. I will therefore not linger any longer on this
a type of government, although not without precedent; but, not there
Seeing no trace of justice or reason, she cannot reconcile herself
with none of the true principles of man, otherwise one would have to say
that a band of thieves also forms a political body.

“However, it is not enough that we have been presented with the idea of an assa
voluntary association; it is not even enough that one can find, in
the form of governments that would be warned of it, more regulation
ritual that in all those whom violence has brought into being; it is still necessary
carefully examine whether this voluntary association is possible and whether this
the structure is not quite as imaginary as that of the forced association.
It is necessary to examine further whether, in the event that this convention were possibl
Therefore, man could legitimately take it upon himself to form it.

"It is based on this review that politicians will be able to judge the
validity of the rights that founded the company; and, if we find them evident
demonstrably defective, we will soon see where they fall short, what are

those which must necessarily be substituted for them.

"It doesn't take long to realize how much
The voluntary association of an entire people is difficult to conceive; for
that the wishes were unanimous, the way of considering it would have to be
The reasons and conditions of the new commitment were also the same; that is what
which has never happened and will never happen.

"Besides the fact that ambition would have to be eliminated from each of the members"
To be the leader or to belong to the leadership, one would still need the competition
of an infinite number of opinions, which has never been encountered among men
My... Further observations would therefore be unnecessary for us

to recognize that a social state, freely formed on the part of its members
individuals, is absolutely implausible, and for
to admit that there had ever been anything like it.

“c But let us admit the possibility; let us suppose this unanimous agreement
of all voices, and that the form as well as the laws, which appear
will adhere to the government in question, and have been established by common agreement
agreement; it remains to be asked whether man has the right to take a
such a commitment, and whether it would be reasonable to rely on those he
would have formed.

cc After the knowledge that one had to acquire of man through everything
what we have seen about him (his innate freedom stemming from his essence), he is
It was easy to foresee that such a right could never be granted to him, and
that this act would be null and void...

“Reflecting more carefully on his conduct, he did not recognize-
Would it not be possible that he not only exposed himself to being mistaken, but
he even directly attacked all the principles of justice, in
transferring to other men rights which U cannot legitimately claim
how to dispose of it and that it knows to reside essentially in the hand which
must do everything for him.

"Voluntary association is therefore not really any fairer nor
more sensible than it is practical, since, by this act, it would be necessary
that one man should attach to another a right of which he himself has no
not ownership, but the right to dispose of oneself, and since, if he transfers a
a right he does not have, he makes an absolutely null and void agreement and that neither
Neither the chiefs nor the subjects can assert their rights, given that she could not binc
Neither one nor the other.

"So, to reiterate everything we have just said, if the association
forced association is obviously an atrocity, if voluntary association is im¬
possible and at the same time opposed to justice and reason, where hole*

Will we then see the true principles of governments?

“If, by his very origin, man was destined to be a leader and
to order, as we have clearly established, what an idea of
shall we build upon his empire in this first state, and on what
Will we apply his authority? Will he be his equals? But,
in everything that exists and in everything we can conceive, nothing
does not give us an example of such a law. Everything tells us the opposite.
that there could be no authority except over inferior beings, and that this
The word "authority" necessarily carries with it the idea of supremacy.
priority.

"If man had remained in his original state, it is therefore certain that
He would never have reigned over men, and political society would not have
would never have existed for him.

a When man found himself fallen from this splendor and was

condemned to the unfortunate condition to which he is now reduced, his
The first rights were not abolished; they were only suspended, and it
He always retained the power to work and succeed through his efforts.
strong enough to restore them to their original value.

a II could therefore, even today, govern as in his
origin, and this without having his peers as subjects... But what proof
What will be the outcome of this rehabilitation? I refer you to this article for further i
that I said earlier about the testimonies of a true religion. The
The same answer can be used to address the previous objection, because the institution
The sacred tradition and the political institution should have only the same goal,
the child guides and the same law; therefore, they should always be in the
same hand, and, when they separated, they lost sight of each other,
Both of them, their true spirit.

The Martinist leader then wonders if, admitting the pos*
the possibility of a government such as the one he just represented,
Examples can be found on Earth:

“I probably wouldn’t be believed,” he replied, “if I tried to persuade…”
that all established governments conform to the model that one
has just seen, because indeed the majority are very far from it
Yeah. But I pray my fellow men to be quite convinced that the true
Sovereigns, as well as legitimate governments, are not beings
imaginary, that there have always been some, that there are some today,
that there will always be some, because it is linked to the great work which is not

something other than the philosopher's stone.

"But if every man succeeds in his rehabilitation, what
Who will be the leaders? Will not all men be equal; will not be-
Aren't they all kings?

“And just as the kings of the earth do not recognize the others
three kings for their masters; likewise, in the case in question, if all
The men were fully restored to their rights, the masters
and the subjects of men could not be found among men
my, and they would all be sovereign in their empire.

“There is more: their bodies were given to them as punishment for their
First mistake, this body would disappear along with all temporal society; and
their original state, the right of their essence, which could not be abolished, being
complete freedom, absolute independence, would ultimately leave nothing but...
Consequently, the illegitimacy and injustice of any government.

"But, I repeat, it is not in the current state of affairs that the
all men will attain this degree of greatness and perfection which
would make them independent of each other; thus, since this state
disapproval remains if they have always had leaders chosen from among themselves.
We must expect that they will always have some, and that is even indispensable.

sand, until this punishment period is fully completed, b

"Thus kings and governments are a necessary punishment, and
However, they are still illegitimate and unjust, and, for the most part, the effect
of an execrable atrocity.

"It is therefore with confidence that I place my trust in the rehabilitation of a
man in his principle the origin of his authority over his fellow men, that
of its power and all the trappings of political sovereignty.

And above, he expressly removed from this authority the
similar or other men, and this by virtue of the rights of their
nature, of their essence, which could not be abolished.

But what if rehabilitation doesn't exist?

"If the vice was both in the leader, in the administration, and in
the subject – (which necessarily occurs if man has not regained his
first law) –, so you shouldn't ask me what there would be
to be done; for it would no longer be a government, it would be banditry: now
"There are no laws against banditry (1)."

These quotations make it clear that Mr. de Haugwitz could have
to say that reading Saint-Martin's book had given him

firm conviction that the tragedy began in 1788 and 1789, the
The French Revolution, with all its horrors, not only
had been resolved from then on, but were still the result of the associations
citations and oaths.

The author of the book Errors and Truth adds further:

"This should lead us to assume that most governments
were not based on the principle I established above, namely
The rehabilitation of sovereigns in their original light is that
Almost all political bodies that have existed on earth have passed away.
This simple observation hardly allows us to be convinced that they
had a real foundation and that the law which had constituted them was the
true; for this law of which I speak, by its nature, has a force
"Vivacious and invincible, everything she had bound together should be indissoluble."

He gives further examples in the following pages of
the illegitimacy of governments, and he summarizes them as follows:

"We will therefore observe here three essential vices, namely: instability, the
disparity and hatred, which are clearly evident among governments
received, considered in themselves and in their respective relationships (2). »

“So then,” Saint-Martin continued, “when men have become accustomed to
to view governments as passengers and subject to vicissitudes,

(t) Errors and Truth, by an incoaling philosopher. Edinburgh, 1775. d. 9 e ∗, ;'js.

(2) Errors and Truth, pp. 301, 313.

that is because they have placed them on the same level as all human institutions which,
having only their whims and their unruly imagination for support, can
to waver in their hands and be annihilated by another whim. Nothingness
less, and in an intolerable contradiction, they demanded our respect for
these kinds of establishments whose obsolescence they themselves acknowledge.

The doctrine is clear; it stands out distinctly in the midst of the
contradictions that pepper this philosophical jumble: all the
governments that exist or have existed have been or are of
great injustices, real banditry, and consequently, what
that palliative measure which is then used to conceal this consequence,
outside all laws; everyone can and should run against them. However
Governments are necessary, even during a revolution, to establish themselves.
to spread and reign, and Saint-Martin, whose lodges prepare them,
will outline its characteristics and powers. Let's go back a little to
back.

“In the state of expiation that man is undergoing today, not only

he is within reach of recovering the former powers of which all the
men would have enjoyed themselves, without their subjects being taken from among their
species, but he can acquire yet another right, which he did not have
Knowledge in its first state is that of exercising truth
"This is the authority that came from other men."

Let us not forget that earlier he formally excluded this
right and explicitly affirmed that human independence
He was attached to the essence of man, and that the right could not have been
abolished, even by the Fall:

a In this state of reprobation, where man is condemned to crawl
and where he sees only the veil and shadow of the true light, he preserves
more or less the memory of his glory; it nourishes more or less the desire
to go back up there; all because of the free use of his faculties, in rai
his work prepared for him by the justice system and the employment he
must have in the work.

"Some are captivated and succumb to the pitfalls laid out for them."
countless in this elemental cesspool; the others have the courage and
the joy of avoiding them.

"We must therefore say that whoever best protects themselves from it will have the
less allowed the idea of its principle to be distorted and will have been the least distar
of its original state. Now, if other men did not do the same
Despite their efforts, they may not have the same successes or the same talents; it is
It is clear that whoever has all these advantages over them must be superior to them.
laugh and govern them.

On the contrary, it is clear from the principles laid down above by
the author, that all these advantages cannot give such a right and
to strip other men of the rights inherent in their essence,
of this absolute independence from other men, whose de
Even chance could not deprive them.

"1° It will be superior to them by that very fact, because there will be between
They and he have a real difference, based on faculties and powers
whose value will be evident; it will be even more so out of necessity, because
the other men, having practiced less and not having collected the
the same fruits, will truly need him, as being in the ind
agency and in the obscuration of their own faculties.

If there is a man in whom this obscuration goes so far as to...
prava, he who has preserved himself from both becomes his
master, not only by fact and necessity, but also by des
See. He must seize him and leave him no freedom in his actions.
both to satisfy the laws of its principle, and for safety and
the example of society; he must finally exercise over him all the rights of

slavery and servitude, rights as just and as real in this
"In this case, they are inexplicable and harmful in any other circumstance."

Thus what, above, was unjust, atrocious, a true bri-
once Masonically processed, the gandage becomes the most just.
the most necessary and legitimate of duties.

"So this is the true origin of the temporal empire of
man on his fellow men, like the bonds of his bodily nature
were the origin of the first company.

But by what signs will we recognize the rehabilitated man, to whom
This rehabilitation grants the empire, and even the right to
to enslave those whom he judges to be furthest from this
rehabilitation?

“Man,” replies the Masonic Talmud, “the man of whom we offer
Let us consider here the idea that it cannot be such without having within itself all the
to conduct with certainty and without his research yielding obvious results
teeth.

“Indeed, the light that illuminated man in his first state
being an inexhaustible source of faculties and virtues, the more he can draw upon them
The closer he gets, the more he must extend his empire over the men who distance themselve
and also, the more he needs to know what can maintain order among them,
and ensure the stability of the State.

“With the help of this light, he should be able to embrace and be
to successfully manage all parts of the government, to know etridem-

the true principles of laws and injustice, the rules of discipline
military, the rights of individuals and their families, as well as this multitude
of the springs which are the motives of the administration.

"He must even be able to express his views and extend his authority to..."
on those parts of the administration which are not currently subject to it
principal in most governments, but which, in the one whose
we speak of, in order to be the firmest link, namely religion and the
healing of diseases. Finally, it extends even to the arts, whether for pleasure,
either of utility, whose course he cannot direct and indicate the true
taste. For the torch, which he is fortunate enough to hold in his hand, spreads
in a universal light, it must shine upon all these objects and upon it
"To reveal the connection."

Thus, men, in whom only Martinism or societies
secret societies recognize legitimate sovereignty, a sovereignty which
gives the right to govern and decree religion itself,
are the sole judges of the qualities that entitle them to this benefit

Truth, having alone the original light. Who can judge?
and thus elevate them above their peers, by replacing them
restoring them to their original state or bringing them as close as possible to it? Alone,
They are absolute masters, with no other rule than their own light.
of consciences and property, of arts and sciences, of
souls and bodies of other men and of humankind all
entire; and historical consciousness pronounces the contemporary names
rains in whom secret societies recognized these traits and around
to which they bowed of their own accord.

Apart from the government of such a man or such men
My, all other governments are without rights, illegitimate,
unjust, atrocious, and, as they move further away from it, truly
banditry outside of all laws.

Can one ever live under Christianity, can one even conceive
apart from such absolute centralization, a dictatorial despotism
historical, which goes beyond, a fanaticism comparable to it?

This book, seemingly unintelligible, had, thanks to the lodges,
conic experts who found there the exposure of their secret, an influence
on the events of the French Revolution, by Louis Blanc
proclaims to have been as profound as Luther's in the 16th century
century.

We will not be surprised to find the same thought among
the most advanced men of contemporary secret societies
raines.

MASONIC RITUALS

$23

III. — MASONIC RITUALS

The Freemason, in the apprentice grade, represented the man of the
nature at its first appearance, in the year 0,000,000, the only ra¬ date
sound, said Ragon, whether it came out of the ground in the manner of
mushrooms, whether it transformed from infusoria, from monkey into
man, as a result of a series of evolutions.

The companion introduced the man in a second-degree manner, invented
geometry and the arts, and especially language, a mystery...
traditional and absurd, rejected by science, and that the small world
The mason embraces without flinching, in hatred of the revelation.

At the rank of master, at the moment when the man is about to complete the

temple of nature or of himself with the crowning of
His equality and his native freedom, he is assassinated by three others
companions, that is to say: religion, royalty and magistracy
civility and credulity, or superstition, ambition and ignorance
rancid. Everything then changes; the work of nature or of
Its grand architect is arrested; all the horrors of a double
Tyranny and a double servitude cover the entire earth. For
To resume the unfinished work, one must first overcome the obstacles
and avenge nature against its enemies.

The different ranks of chosen ones are present in all rites.
dagger in hand, the word of vengeance or nekam in the
mouth, to finish off the three traitors to nature, the assassins
sins that kill humanity's freedoms. All three receive the most fatal death.
cruel at the hands of the chosen ones, or they give it to themselves as they watch them me
upon them; and their three heads, brought by the recipients, are
displayed inside the works along with the instrument which had
served their purpose in their attack: the rule, emblem of religion under the
first head; the lever, emblem of royalty under the second;
and the mallet, emblem of executive power or of agents and
defenders of the other two.

“I asked various masons,” said Barruel, who recounts with more
further details of this bloody scene, if this lesson in ferocity
did not at least make them suspect that this head to be cut off was

that of kings; they confessed to me that they only recognized it when the Revolution
The solution had come to teach them not to doubt it (1).

We have seen in the previous chapters the place considered
blue that they held in the rituals for the grades of the chosen, for that
Kadosh's ideas of revenge, of murdering princes and
enemies of order. How can one be surprised that such teachings
movements, repeated in this way in the forms most capable of acting
certain imaginations form revolutionaries, cons
Hackers and assassins?

These are not mere inductions. The penetrating leaders
who run the lodges and observe the diverse impression they make
on the affiliates these symbols and the doctrines indicated to them
discreetly they choose from among themselves those whose passions
become enraptured; the lodges thus become schools of conspiracy
and assassination: this can be judged by the following account from Jean
Witt, summo patriarcha principle of Carbonarism and 33rd degree

of the Scottish Rite:

“During the summer of 1820, I worked with Professor Charles Follenius
— (a high-ranking Berlin Freemason, Sand's teacher and friend of Mr. Cousin) —
the journey from Paris to Switzerland. The conversation happened to turn to Sand
and on murder in general. I declared that I would be quite willing to
to kill a tyrant, and I added that immediately afterwards I would stab myself
to satisfy the law of retaliation: whoever kills must be killed, Follenius made a
step back, and said to me angrily: Ferdinand, I thought you
more willpower; why don't you cut yourself a piece of bread
with the knife you would have used to kill the best of princes, and not

WOULDN'T YOU EAT IT IN PEACE? ALL MEANS ARE INDIFFERENT.
IN THEMSELVES, AND A PRINCE SHOULD NOT DIE ONLY BECAUSE HE IS

bad, but only because he is a prince. Those who knew Folle-
"They will not be surprised by this outburst." And he said earlier,
in his preface, that he had devoted himself to this Follenius, by
giving his place to the author of a book that had led to his arrest: "I
I took on the task because I considered Follenius to be a man

"ESSENTIAL FOR THE REGENERATION OF GERMANY."

Schools of assassination still exist today, just as...
Fifty years ago: without going as far as Russia, they are at our
doors, they are in our midst.

"Before the Assize Court of Bologna (Italy), October 1868, were..."
Memoir on Jacobinism, vol. II* p. 216.

Duits, after three years of pre-trial detention, thirty defendants, workers,
bourgeois, young people. We had piled instruction upon instruction
to determine if this gang was responsible for twenty of the most serious crimes,
of three or four murders, etc. An indictment is read in court.
formidable tion; but out of 200 witnesses, no one effectively helps to
to discover the truth. Everyone gets lost in distinctions, conceals, has
Fear leads one to shirk social duty. Yet, one testimony represented
The accused were seen practicing together with a dagger. The public prosecutor,
in his indictment, abandons the entire charge; one
one even hears these truly Masonic words coming from his mouth:
"The maneuver of the sword and the dagger! But I too have done it, and
I don't consider myself a criminal. (Applause.) In my youth
time, in the company of men who now sit on the steps
At the highest levels of public administration, I amused myself with the exercises
"Of swords and also daggers." And the jurors answered in the negative.
to the 143 questions that had been put to them, and (then the accused have
He was released at that very moment, amidst applause.
of triumph (1).

To the ranks of the elected and with regicidal vengeance should
to finish, according to the egalitarian Freemasons, the degrees of the royal art of the
Masonry. The work, according to them, is sufficiently complete; it
All that remains is to insist on making the theory and the
practical.

The clever ones didn't think that way. The first plan of the ranks
According to them, symbolic representation is only a rough draft that needs to be develope
perfection in the following grades, by returning to the features
The main ones, to make them more salient, more significant.
difficulties to overcome in order to reach the goal seemed to them to be great
many and numerous; for they were nothing less than religion.
destroy monarchies and civil authority in all forms
my overthrows, the family, property and nationalities themselves
even to make disappear; they persuaded themselves that, in order to eradicate
the very idea of these immense and ancient things
the very spirit of the followers, and through them the opinion and the heart of the
peoples, long and difficult preliminary work was needed, a
powerful organization, then undermine, conceal the attacks,
dismantle the building and remove it piece by piece. Many attempts
Their unsuccessful attempts had strengthened them in this conviction. From there
the multitude of degrees which, under the name of philosophical and administrative -

(1) Erdan, Italian correspondence of the newspaper Le Temps, cited by the Gazette du
Noon, October 31, 1838.

administrative, multiplied in all rites, and with them the res-
financial sources, and instruments of blind obedience
prepared by the most horrible oaths. Hence the ranks of d-
Scottish and Rosicrucian to destroy faith in the priesthood and the
divinity of Jesus Christ under the very appearances of Christ
nism; from that of the Knight of the East, to overthrow the auto¬
monarchical ritual by the magistrates, before taking up the dagger
to put an end to the popes, the kings and their supporters in the last
the rank of Grand Elect Kadosh or Knight of the White Eagle
and black.

The rank of Knight of the East, or of the Sword, or of the Eagle, is
the fifteenth of the Ancient and Accepted Scottish Rite, the sixth of the
modern French rite, the forty-first of Misraïm, the seventeenth
The thirtieth of the primitive Scottish Rite. In the most secret mysteries
Higher degrees, ritual of 1766, translated from English and cited more
At the top, he is the sixth and is also called a Rosicrucian or knight
Freemason. He is therefore of all rites.

The lodge of this rank requires two apartments, in addition to that of
the preparation.

The first is draped in green and features a tower to the west;
The east is a throne, in the west two armchairs for the generals.
the office of overseers, and to the south, seats for the brothers. Behind
Behind the throne there must be a transparent screen representing Cyrus's dream.
to know a roaring lion, ready to pounce on him; higher up a glory
radiant with a Jehovah, amidst luminous clouds. Of these
From the clouds emerges an eagle bearing this motto in its beak: Give freedom to the
captives. Below the glory, one sees Nebuchadnezzar and Belshazzar,
Cyrus' predecessors, both in chains, and the first one
still bearing the mark of the beast.

In the anteroom, between this apartment and the second, one would
will manage a solid wooden bridge, guarded by armed men, under which
We will depict, as far as possible, a river filled with corpses and
debris, the Staburzanaï river, completely unknown in geography and in
history, as Ragon himself points out (1).

The second apartment represents the enclosure in which the
temple. The drapery must be red. The painting, covered with a red cloth,
is the same as in the Scottish grade. But the middle of the room re-

(1) Course etc., p. 277. 11 adds, p. 281, that this fiction <the bridge, of which it is
The question in this grade was considered by some masons as
a Templar allegory. The Staburzanaï river would be the Seine, and the bridge, the bridge
Notre-Dame, which the Grand Master is said to have crossed on his way to his execution.

will present the demolished temple, the scattered instruments of Freemasonry and
out of their natural positions, and the two columns, Y.* and B.\,
overturned, shattered. We can see, says Ragon, that this temple is nothing else
than nature (1).

In the first apartment, the master represents Gyrus and is
called sovereign. The first overseer represents Nebuchadnezzar, his
The first general; the second is General Mithridates. The secretary is
the chancellor; the master of ceremonies is called grand master, and the
Brothers, knights. In the practical manual, the officers are also
a large number, with different names, and there is a speaker, a great
Master of the palace, who represents Daniel.

The sovereign has a sceptre and, like the officers, wears a large
A green moiré cord, worn long, without jewelry. The guards and all the
The brothers also wear the green cord and carry a sword. Their apron is white.
lined with green taffeta and embroidered with a small ribbon of the same color, without
another mark of Freemasonry. — (The sovereign, as there are so many

Nowadays, he deliberates with his council, which, unbeknownst to him, is made up of masons
hiding their Masonic insignia beneath a veneer of loyalty and
(in the livery of courtiers). — In the other apartment, the master
is called most excellent; the overseer, most powerful; the brothers, most-
venerable; the recipient is Zorobabel. Passing from the first to
Second apartment, we leave the green behind and take the red.

The recipient must be dressed in red, with a grand sash and an apron.
Scottish, his hands chained with triangular chains, but
long enough for him to stretch his arms out. He is taught that he
must appear with a sad and plaintive air, that he must consider himself
as a captive, without any weapon, without any ornament, nor jewelry.
will make him put his hands on his face until he reaches the tower door, where
The guards search him thoroughly just before he is presented.

The lodge then opens, and after the usual preliminaries, the memory
Rain asks: "What time period is it?" — The first general
Ral replies: "The day of the 70th anniversary of captivity has come to an end."

— The sovereign: “Generals, princes, knights, there is a long
It is time that I have resolved to set free the Jews who are captives. I
I am weary of seeing them groan in chains, but I cannot free them without
I would like to consult you about a dream I had last night that requires explanation.
tion. I thought I saw a roaring lion ready to pounce on me and devour me
Its appearance terrified me and made me flee to seek refuge from
his fury; but, at that moment, I saw my predecessors who were serving as
stepping stone to a glory that the masons refer to as the great ar
architect of the universe. Two words were heard; they came from the
center of the luminous star. I discerned that they meant to render the

(t) Rayon, Cours etc., p. 285.

free the captives, otherwise my crown would pass into foreign hands.
I remained speechless and confused. The dream vanished. From that moment on
My peace of mind is lost. It is up to you, princes, to help me with your advice.
deliberate on what I should do.

During this speech, the brothers all had their heads bowed, but at the end
They watch the first general, who makes the movement with his sword
which signifies liberty, which all having imitated, the sovereign pronounces
that captivity end. In the practical manual of 1845, it is the great
Master of the palace, Daniel, who, when questioned privately, as having
Having received the gift of interpreting dreams, he replies that the voice heard is
that of the great architect of the universe or of the God of Nature, and that the lion
ready to devour the sovereigns, foreshadowing the end that awaits them, if they
make them deaf to the voice of the great architect.

The lodge is open. The candidate is then introduced after a few

other preliminaries which pertain to the ceremonial, and Gyrus, the source
Verain questions him through the door, which must be closed.

— What brings you here? — I have come to implore justice and the
the sovereign's kindness.

— About what? — To beg mercy for my brothers who are serving
study for 70 years.

— What is your name? — Zorobabel, the first among my equals,
Maroon by rank, captive by disgrace.

— What favor do you have to ask of me? — That, under the favor
From the great architect of the universe, the king's justice grants us freedom
and that he may allow us to go and rebuild the temple of our God.

— Since such just motives lead him here, that of freedom of
to appear before us, with his face uncovered, may it be granted to him.

The guards open the door, bring the recipient to the west
tooth and make him prostrate.

— The sovereign: Zorobabel, I felt, as you did, the weight of
your captivity; I am ready to deliver you from it, by granting you the
freedom at this moment, if you wish to share with me the secrets of the Ma¬
stupidity for which I have always had the deepest veneration.

— The recipient: Sovereign master, when Solomon told us
He laid down the first principles, he taught us that equality should be the
first motive. She does not reign here. Your rank, your titles, your su
Perimeter and your courtyard are not compatible with the stay where one
learns about the mysteries of our order. Moreover, our external marks
Our secrets are unknown to you, and I cannot reveal them to you.
My freedom comes at this price; I prefer captivity.

— The sovereign: I admire Zerubbabel's discretion and virtue; he
He deserves freedom for his steadfastness in his commitments.

The brothers nodded, lowering the tips of their swords and the
relevant. The sovereign strikes seven times, which serve as a signal to the gen
negotiators to remove the captive's chains; then the sovereign told him, "Go away
your country; I allow you to rebuild the temple destroyed by my ancestors -
very; may your treasures be returned to you before sunset; be
recognized as leader over your equals; I will order that you be obeyed in all things
at the place of your passage, may you be given all aid and assistance as
to myself.

Having thus become free, the supposed Zorobabel receives from the venerable representative

sensing Cyrus's sword as a distinctive mark of superiority over his
equals, and is created a knight of the sword. Cyrus then gives him a ta
blier and a green cord, which are the decorations he instituted for
the princes of his court, like Freemasonry.

Zorobabel withdraws, arrives at the bridge; armed guards arrest him there;
aided by the people Cyrus had given him to accompany him, he puts on the sword
by hand and opens a passage amidst the corpses we have
seen to be rolled with debris of all kinds. He loses only there
lying about its decorations.

It is an allegory of glorious days, past and present
and future, undertaken and conducted by the leaders of Freemasonry
laughter, and the Staburzanaï river is no longer fiction, it is the river
of the Revolution which has left and continues to leave so many corpses,
sad remnants of everything that attempts to oppose progress
masonic.

The mason Zorobabel thus arrives, with those who helped him to
to conquer, among his brothers the completely free masons, or in the
second apartment. The brothers and friends from the first apartment had become,
By changing costumes, the extras in the second film; they represent
"They feel," says the Practical Manual, "the masons who remained among the ruins"
born of Jerusalem and the First Temple. In this apartment
There is no longer a throne, but simply a seat.

The recipient undergoes a second interrogation, where he recounts
all of the above. The president, who now goes by the very-
illustrious master, replies to him: "My brothers, the pearl that you have
Made of princely decorations, it announces to you that justice
our brotherhood cannot tolerate the triumph of pomp and
greatness. Cyrus, in bestowing these honors upon you, was not
guided by the spirit of equality that invariably accompanies us
ly. You can see through this door that only the marks of this
Princes have disappeared, and you have kept those of the real ones.
Masonry.

And after an oath similar to those we have mentioned, the
The very excellent master placed a sash around the recipient's head.
saying:

"This scarf must accompany you in all the boxes, and you
will be a mark of true chivalry, which you acquired at the river
Staburzanaï, through the victory won over those who opposed you
three passages.

This scarf is made of silk, the color of water, and edged with a gold fringe.
strewn with skulls, crossed bones, and triangular chains

gulares in gold; in the middle or on the slopes is depicted a bridge over which are written with three letters ;L.\ D.\ P.∗. (1).

Alexandre Dumas, in his Memoirs of Garibaldi and in his Joseph Balsamo, where he says he wrote the story of Rilliumi- Islam and Freemasonry, asserts that these two great enemies the motto of royalty had these three initials: L.∗. P.'. D.\, that is to say: Lilia pedibus destrue; but we read in Bernard Picard, ritual of 1809, which, in the trial of Cagliostro, one found under the seals a cross on which were written the three letters; L.∗. P.\ D.\, and it is agreed that they signi¬ said Lilium pedibus destroye, trample the lilies underfoot (2).

The murder of Louis XYI, the assassination of the Duke of Enghien and the Duke of Berry, the permanent conspiracy of secret societies yours against the Bourbons of France, Spain, Naples and from Parma, everywhere ending with their expulsion through floods of blood and the most ignoble betrayals, can no longer leave no doubt about the allegorical meaning of the bridge and the letters which determines its use; and this will be the eternal honor of the most ancient, of the most glorious, of the most paternal of races royal, to have been chosen as the first goal, in the ren¬ payment of religion, monarchy and society, by the fanatical villains who, under the names of Freemasons, of federates, The Carbonari swore to destroy them.

The sacred words of the Eastern knight or the sword are: Judas and Benjamin, and the password is libertas, from which the name derives

(1) The most secret Mysteries of the high degrees unveiled, sixth degree, p. 88, 122. — Valuable collection of Freemasonry, adonhiramile elc., p. 96, 116, edition by Phili Iadelphia and Avignon. — Practical Manual for Freemasons, pp. 37, 72, etc. — "Willaume, Manuel or Tiileur, p. 250, 254, 321, 372.

(2) Ceremonies and customs etc., vol. IX, p. 302.— Memoirs of Garibaldi, first series, p. 2, 3. — Joseph Balsamo, t, I, p. 18, 81,

of a freemason, says the old ritual of 1766. In the manual of 1856, by Teissier, this last word was changed to two or three barbaric words which, it is said, have the same meaning.

It was around 1762, says Clavel (1), that it was invented, or that it was opened The chapter of this degree of free mason or knight was held in Paris. Link of the Orient. This was the time when the works of J.-J. Rousseau and Montesquieu, the close friend of the lodge president, Helvétius, had distorted in most people's minds the true notion of the

monarchy. The Freemason philosophers, in order to master it and
to destroy it more easily, they had agreed to divide it first.

"When in the same person or in the same body of
Legislature, proclaimed Montesquieu, legislative power is
Combined with executive power, there is no freedom, because
that one might fear that the same monarch or the senate might do
tyrannical laws to be executed tyrannically." He
espoused the same doctrine on the union of judicial power and
legislative or executive, thus branding, as tyrants, all the most
great kings of antiquity, and in our country, in particular, Charlemagne,
Saint Louis and Louis XII. He added further in The Spirit of the Laws:

"Erase in every free state every man who is supposed to have a soul"
A free people must be governed by themselves; the people as a body
had legislative power; but as this is impossible in the
large states and is subject to many disadvantages in small ones, it
The people must do through their representatives everything that they cannot do themselves
to do it himself.

"If the legislative power decrees, not from year to year, but
forever, on the raising of public funds, she runs the risk of losing
her freedom, because the executive power will no longer depend on her. He
is the same if it rules, not on a yearly basis, but for all
days, on the land and sea forces that it must entrust to the power
executor (2).

J.-J. Rousseau drew logical consequences from these principles:

"We no longer ask who has the right to make laws,
since they are the expression of the general will... The power
The legislative process belongs to the people and can only belong to them... This
that a man, whoever he may be, orders on his own authority is not
law; for the people subject to the laws must be its author.

"Sovereignty," he repeated, among other consequences, "is not at the*

(1) Picturesque History of Freemasonry, p. 167,

The Spirit of the Laws, Book XI, Chapter 6,

three things that the exercise of the general will can never be alienated.
If the people merely promise to obey, they dissolve themselves by that act; they lose
its quality as a people. The moment there is a master, there is no longer any

Sovereign, and from then on the body politic is destroyed... Man is born
Free, yet everywhere he is in chains. To be legitimate, one must not...
the government is one with the sovereign (the people), but that it
Either the minister; then the monarchy itself is a republic. In any case
Therefore, a people is always free to change its laws, even the
better. If he likes to hurt himself, who else would?
would have the right to prevent it (1)?

Such were the empty dreams, the destructive maxims of all
principle of justice and of all society, which was called and which we
still calls for public opinion, although it does not lead to or does not
which can only lead to the bloodiest anarchy or despotism
the most brutal. A king, an honest man and true to his word, does not
could, with such principles, end in exile, the dagger or
the scaffold, bequeathing to his people revolutionary anarchy and
terror; and the conscienceless king dragged himself along, without dignity and
on a daily basis, by buying, at exorbitant prices and through public funds, the
so-called representatives of the people, or by imposing, by all
the kinds of oppression and baseness, to the voters or to the pre
tense sovereign, to represent them, men
ready, by sharing them, to vote for the most monstrous budgets, and
to make the sovereign people, especially the poor people, pay until
that on his basic food supplies, his hospital bed and
a school place for his children, through a list of
begging.

That was what the small fry of the Ma¬ meant by freedom
Stupidity; temporary freedom for the clever, permanent for the
Dupes. It was and still is the constitutional monarchy, the
a so-called representative government, where the king reigns but does not govern
No; that's where the Revolution has always begun, everywhere
where Masonic propaganda has become dominant. This is the
first apartment of our rank of knight of the sword or of
The East, the first step for the free mason; and it is under penalty
to be devoured by the lion-people that the masons, advisors of the
kings, brought there those among them who were proclaimed, after in
to have duped, the Cyrus of their time, the Magnani kings-

(l) Social contract, lib. I, cbap, 6 and note; book. He, cbap, 12; liv, III, cbap. i.

my top choices, while waiting for the bridge crossing or the lilia
pedibus destrue, which led, through dissolution or the
massacre of loyal armies or guards, in the apartment where there is no

had more tbône, but a seat, according to the Practical Manual
of the Freemason, p. 64.

The events of 1789, 1793, 1830, and 1848 in France,
and for more than half a century throughout Europe and America
risk itself, have given this grade a transparency that all
The Ragons of the world can no longer obscure.

We still have irrefutable evidence on this point,
which we can all the less neglect as they start from points
more opposed. First, there's the Freemasons' Handbook, The Ace -
entry of 1848, in a speech by Frederick Sydow:

"It would have been unwise to openly attack this monument."
gigantic (of monarchical authority), raised by ambition. Under the
covered by the authority itself, and by propagating freedom to spend and the sense
In the wake of independence, Freemasonry worked more effectively at
great work, and the senseless cries of slander, enemy of the light,
could neither weaken its power, nor make us lose our ways
sees. It even leans on the throne itself by means of men
My honorable members who are joining our projects... Yes, let's say it without hesitation.
Detour, it is to the influence of Freemasonry that we must attribute the
major political events, the happy transformations that have
given to the greater part of the peoples of monarchical Europe
constitutional and restored to independence (the Republic) almost
the entire American continent (1).

More recently, Mr. Olozaga, one of the leaders of the secret societies
tes in Spain and one of the authors of the 1868 revolution, in
responding, in Guadalajara, to the brothers and friends who had come
Haranguer, uttered the following words:

"England has settled on a transitional system that must lead to
from absolute monarchy to republic; but Spain is not ready
Again, this last solution is not sufficiently clear, not enough
progress towards achieving this beautiful ideal (the Republic), which must be the goal
The end of modern societies.

"To achieve this goal, it is necessary to educate the people, to draw them out of the stat
of ignorance into which despotism and the clerical spirit have plunged him (2). »

(!) Quoted by Eckert, Freemasonry, 1.1, p. 209, 210.

(2) Bavas Correspondence. Univers, October 22, 1868.

But let's look at the theory in more detail and with even greater emphasis.
and the implementation of everything together in Carbonarism.

IV, — SECRET SOCIETIES AND DAUGHTER SECTS OF

Freemasonry. — Carbonari.

In the following book, we will show how from 1815 to
18301a The Italian and French Carbonari recruited in
the Masonic lodges and used them as a base of operations.
In this chapter, it suffices for us to cite the ritual used in
sales; we will see how, in a different form, to approach
prayer to the religious beliefs and patriotic sentiments of
Italians of that era, this sect reproduced doctrines
policies identical to those of Wcishaupt and Saint-Martin.
These doctrines go far beyond the liberation of Italy
and the establishment of the constitutional monarchy.

Let us only discuss the sale of the third grade or the grand
elected, as stipulated by the Carbonara's own constitution:

"The vendilla takes place in a dark, hidden cave, unknown to
men other than the grand masters of the Carbonari, already received grand
elected officials. The room is triangular*, truncated at all points. The large
The grand elected master, who presides over the meeting, is placed on his throne at the O-
laugh, represented by the upper truncated angle. Opposite him, in the middle of
The straight line that marks the end of the room and is called the West, is the
door or interior hole of the cave, which is never opened except to
true chosen ones. Two guardians, called flames, are placed at
two sides of the door with two swords made like flames of fire.
The interior layout of the vendita is the same as in
the apprentice vendites, for the benches of the good cousins, the place of the
assistants, who, in this rank, are called, the first, sun, the second,
moon, or the first and second, scouts... Each of the others
High dignitaries occupy their usual places. All members, without
without exception, they face the center of the vendita and keep a close eye on the
The chosen one will conform to all movements, when he becomes
benefits or other ceremonies and solemnities.

“Three lights, in the shape of the sun, moon and star, are above
hung at the three corners for clarity of the vendita.

"The paintings are the same as in the apprentice vendite;
But the throne and the benches are covered in red cloth with flames.
numerous and yellow.

"The Grand Elect, in the robe and full costume of the order (1), as well as
All the other senior assistant masters are standing in front of their tables.
these respective and to the order of the great chosen one....

— The chosen one: Good cousin, first scout, what time
Is he? — Respectable grand elected official, the toscin is ringing from all sides and re-
tentit even reached deep into our cave; I think it's the
signal of the general awakening of free men, and that it is midnight.

— The chosen one: Good cousin, second scout, what time
should our work begin? — At midnight, esteemed elected official, when
that the popular masses, led by our cronies, the good cousins di¬
rectors, are gathered, organized, marching against tyranny and
are ready to make a big splash.

"— The chosen one: Good cousins, flames and guardians of safety"
From our asylum, are you sure that no one has slipped in among us?
profane, and that all the Carbonari gathered in this vendilla are indeed
Grand Masters, Grand Elect? — Yes, Venerable Grand Elect. The introductions
The men have done their duty; there are neither profane nor Carbonaro subordinates here.
dull.

“— The chosen one: All the directors of the various carbon grades,
Intended for the general movement that is about to take place, are they at their posts?
Well lit, well armed, my good cousins moon and sun?

“—Yes, most venerable Grand Elect, they all left after having
reiterated the sacred oath to perish or conquer.

“— The great chosen one: Since everything is so well arranged, my good vois
Sins, I invite you to help me in opening our night work,
celebrating, along with all our good cousins, the great chosen ones, the sevenfold
An advantage that I'm starting right now. To me, my good cousins 1

"...6. To the eternal fall of all tyrannies; 7. To the establishment
of a wise and endless freedom, upon the eternal ruin of the enemies of the people.

"The seven benefits being celebrated with the customary acclamations, the
The great chosen one strikes the throne with his gavel the customary blows and does so
instructs the assistants to sit down. They obey and place their hands on
The order, seated, that is to say, in a cross shape on their knees, except for the great c
and the scouts, who cannot abandon their hatchets, and lean on
on the thrones.

(t) The V.∗. G.∗. M.∗. G.∗. El.∗, wears a wide moiré ribbon, placed across the neck
around his neck, and whose tricolor color is sky blue at the top, yellow
in the center, and grass green at the bottom. Three jewels are suspended from this mark of
the dignity of the V. ∗, namely: an azure triangle (sky), a golden sun and a globe
rest of a grass color or green p,Ue.

m

SECRET SOCIETIES AND SOCIETY

“— The Grand Elect: The work is open, my good cousins, and
the brilliant star that serves as our speaker is invited to give us a
A brief explanation of what we need to do tonight, after the lesson
The minutes of the last meeting were taken by the secretary...

“— The Grand Elect: You have the floor, good cousin, our orator,
star of our nighttime gatherings.

“— The star: In the origin of the centuries, which we call the golden age,
Our meetings were pointless, my good cousins. All the men,
obeying the simple laws of nature, they were good, virtuous and servants.
bles; all their virtues had no other aim than to excel in the exercise
charity. The land, without particular owners, provided
abundantly provided what was needed by all those who cultivated it. The needs
were moderate: fruits, roots, pure water, were sufficient for the
subsistence of the men and their companions. First they covered themselves
rent of foliage, then, when they had realized, by corrupting themselves, of
to wage war on the innocent creatures over whom they arrogated power
Then came the right of life and death; the skins of animals were used to clothe them.
This first lapse in humanity soon destroyed the general brotherhood and
primitive peace (1).

“Hatred, jealousy, ambition, seized the hearts of men
My. The most skillful seized power, initially granted by the
mediocrity without enlightenment, in the hope of being more suitably distinguished
organized. The majority having chosen leaders, it granted them concessions
ceded authority, gave them appanages, guards* the right to
to enforce laws made by and for the people; but freely elected
soon, those who held temporary power tried to
to preserve it and increase it. To this end, they used men
my armies and placed under their command to load the people with chains,
their benefactor. They dared to proclaim that their authority came from heaven, and
would now be hereditary and all-powerful. The force, which was not supposed to
to serve only the general defense of the territory of the various peoples, was
employed against unarmed citizens. Their ungrateful leaders forced them
they were forced to pay enormous contributions to support their splendor, their
unjust wars and settling scores with persecutors. They concentrated the right to
to make laws in the hands of a few devoted and mercenary men; and when
The people wanted to unite and destroy tyranny, a handful
of audacious bandits, claiming to be sacred, impeccable, covered in an in
usurped violability, they treated the true sovereigns of rebels
the State, which can only be the multitude or the totality of individuals
dues composing the nation. The poor man was despised, called a brigand,
Considered worthless... The most dreadful despotism replaced, on almost

(t) The bats, these men are brothers in the Carboaara, and all belong
to humanity.

all points of the globe, the primitive freedom and equality that the
Heaven had wanted to establish for all men, and which no longer exists.
holding that upon the death of individuals.

"In many circumstances, good citizens of all countries
They attempted to bring back the golden age by annihilating tyranny.
lives in Greece, in Rome, freedom triumphs for a time, because there
It was permitted to spread principles and enlightenment among the people. Too much
Often, the allure of glory surrounded them with blind confidence.
shameless and dangerous, illustrious warriors, who first saved
their homeland and ended up oppressing it. Then the satellites that had them
The high priests plunged the multitude into ignorance, causing them to divide themselves t
Power and all wealth. The great and the small Republics
disappeared; an iron scepter weighed upon the nations, and brigands covered
The ronnés triumphed alone and toyed with the destiny of the peoples.

"Such, my good cousins, is the dreadful destiny of the rich and beautiful
Ausonia, mother of the fine arts, homeland of the most illustrious heroes, free
formerly mistress of three-quarters of the world, she now obeys
thirty so-called sovereigns who, retired to what they call their do
Maines, only tyrannize the unfortunate peoples with even greater impudence
born subject to their harsh, but faltering authority.

"It was to rid Italian soil of it that our ancestors, the first
good cousins, established the respectable Carbonara. Exiles from the world, n'o¬
sant sc to show in broad daylight, liberty, equality, took refuge in
the forests, hid in the woods, in the most secluded caves
culled, and there, resuming the virile robe with which we are clothed, sharpened
They gripped their hatchets and daggers and swore to overthrow in one
One day, all the oppressors of these beautiful lands. We all have
in fact, upon the shining sign of the redemption of the Savior of the world, the servant
sacred ment to restore his holy philosophy; the moment has arrived, my
good cousins; the tocsin of general insurrection has sounded; the people
The armed forces are on the march; at sunrise, the tyrants will have
Once experienced, freedom will triumph. Let us use the few hours that remain.
to pass, until the moment of a short and terrible revenge, to
to reread and proclaim the new laws that will govern beautiful Ausonia,
to unite it into a single people within its natural boundaries, and to make it free,
happy, flourishing, and an example to the rest of the universe (IJ... »

One of the most advanced men in the Celtic secret societies
Jean de Witt, of the time, tells us that very few, even among the
The followers knew the true purpose of the order.

How easily deluded is he who believes he knows the spirit of the carbon-

(1) St-Edme, Constitution and organization of the Carbonari, Paris, 1821, pp. 94-103.

nari, or its true tendency through the first three grades! In these
The discussion still revolves around the morality of Christianity and even the Church...
Those in the know imagine, based on this formula, that the goal of the association
tion is something high, noble, that it is the order of those who
want a purer morality and stronger piety, independence and
the unity of the homeland... But everything changes when you have the first three
degrees. Already in the 4th, in that of the Apostoli, there is a commitment to overturn
all monarchies, and especially the kings of the Bourbon dynasty,
(lilia pedibus destrue). However, it is only in the 7th and last grade
that few acquire, that revelation spreads. Finally the veil is lifted.
It is entirely appropriate for P.-. S.\ P.*, the supreme patriarch. One ap¬
then takes into account that the goal of the Carbonari is exactly the same as that
Enlightened ones. This rank, according to which a man is a prince and a bishop
at the same time, coincides with the homo-rex of the latter. The initiate swears the

RUIN OF ALL RELIGION AND ALL POSITIVE GOVERNMENT, WHATEVER IT MAY BE
POLITICAL OR DEMOCRATIC.

"ALL MEANS ARE PERMITTED TO CARRY OUT THEIR PLANS; THE
MURDER, POISON, PERSONAL OATH, EVERYTHING IS AT THEIR DISPOSAL... The

summo maestro laughs at the zeal of the mass of Carbonari who sacrificed themselves
committed to the freedom and independence of Italy: neither one nor the other

"ARE AN GOAL, BUT MEANS FOR HIM (1)."

It should be clearly noted that the Carbonari does not, in this last
to discover the essence of all Masonic degrees
questions. This is the same idea that one of the Freemasons expressed.
the most advanced and at the same time one of the most powerful writers
popular figures from Switzerland, Henri Zchokke, in a manifesto that he
addressed to all masons in 1815, in a special collection,
YHelvetia:

He reduced all of Freemasonry to three fundamental points
rate, according to Mr. d'Horrer's analysis of this important
document :

1. Through it, man (that is, the Freemason) is raised above
of all that human imagination and powers have invented; it is
far above all rank and social standing, above
these prestiges of vocation and birth, above all difficulty
church affiliation and any divergence of political interests.

2° By means of its symbols, Freemasonry unites into one and great
family all men scattered across the face of the earth.

(1) "Witt, Secret Memoirs, pp. 15, 16, 20, 21, 22, and the edition that we co-
pawns is: Paris, A. Roulland, bookseller, rue Saint-Honoré. Urb. Canel, bookseller, rue du

11-, 1831.

3* The third and most sacred mystery of Freemasonry does not
can neither be expressed nor communicated; every Freemason must...
carries within itself. However, the testimonies of Freemasonry
and their ingenious emblems give him sufficient evidence in this regard.
instructions.

This last and indelible mystery, adds Mr. d'Horrer, in
Continuing the analysis of this document, it is that "this grammar of
and universal union constitutes the highest spiritual authority
on earth;" and that, in order to maintain it in complete freedom, "it is necessary
that it also acquires the highest political power;
that she sit on all thrones, or rather that, by her su¬
superiors and the union of her brothers, she reigns over all kings (1). »

V. — THE LAST WORD OF SECRET SOCIETIES ACCORDING TO THE REVELATIONS OF A HIGH-RANKING ITALIAN MASON. OR AN-ARCHY

These revelations are undeniably authentic. They
were published in the Catholic Memorial in 1832 by Bishop
Gerbet, later Bishop of Perpignan. He received them from a person
high-ranking official, who had seized them from the papers of a chief of
secret societies after his death.

They reveal in their author a vigor of thought put
in the service of evil, which was common among men of high rank
ranks engaged in sects at that time; they give us
the key and the lineage of this outburst of savage individualism
which characterizes contemporary socialism:

"Equality and liberty, precious prerogatives! It is through them that he
We must dry up the poisoned sources from which all the evils of
humans; it is through them that we must eliminate all ideas im-
humiliating and condescending to superiors, and to force the man back into his
First rights, to know no more rank or dignity, the sight of which offends
His gaze shocks his pride. Subordination is merely a cfti-
mother whose origin is not in the wise decrees of Providence;
It exists only in the whims of fate and the extravagances of the order.
pride, which demands that everything bend beneath it and which does not consider creatures

(1) Secret Societies in Switzerland, in the Correspondent of March 25, 1815.

things that make up the world, like vile and despicable beings
condemned to serve them.

"This equality must produce this delightful peace and this trust"
so sweet, so enviable, but incompatible with the advancement of which she
ruins all plans by returning these goods and riches to man
commons, the possession of which costs so much care, and the loss of which so much
remorse.

"Such is the strength of our doctrine; but let us be well persuaded
that we must never suddenly expose it to the light of day, nor in terms
so formal to any aspirant. A discerning mind could draw conclusions from it.
consequences too disastrous for the intentions it conceals; therefore we have scarcely*
makes us hear these two sacred words: liberty, equality, which immediately
we must know how to prevent or at least stop the course of its re-
inflections, against which our emblems and hieroglyphs defend us
They provide a sure remedy, by using them immediately, to
to appropriately distract the aspirant's mind with the variety of subjects that are preser
present: an admirable resource and the fruit of our refined policy
famous author (founder), too well versed in the knowledge of the heart
human for not having prepared us, with all imaginable skill,
the enchanting and mysterious cup that we must present and make
constantly passing through the soul of each brother, always enveloped and
in an innocent form that disguises its true meaning.

"This is therefore how we must proportion, in our order"
truly sublime, the dogma has the capacity, and that, to facilitate the most
It is possible to make great strides and to publicize more or less all of them
We distribute this capacity, its importance, into three different classes.
rents and distinct properties, the first of which is penetrating minds , the
second of restless minds, and third of credulous and supers
titious. We must make each of these classes aware of the
same doctrine, but not to communicate it to everyone at the same time
and in the same way. The true meaning soon becomes apparent.
to be born and to make oneself felt in the first class, whose members
illuminated bres, instantly dispelling the surrounding cloud, have not
needing only a glance to see it; then to these we de¬
we will more promptly, by all means, excite and strengthen
their enthusiasm with all possible skill, making them see this
radiant star of light like a first column and the principal
support from our company.

"As for the second class, restless and anxious minds, we do not
we must bring it to this higher knowledge only by degrees, and
that beneath the emblems and similarities that they are asked to guess,
and which, by their entanglements, must captivate these fickle imaginations
whose discrepancies could cause some disorder.

REVELATIONS FROM A HIGH-RANKING ITALIAN MASON

“For the last class, credulous and superstitious minds, to the
which we can add these fools made expressly to house the ignorant
rancid, we should demand nothing more from it than to follow blindly
and without reservation the simple spirit of doctrine that we must never
hinting to them that, in proportion to their intelligence, they should embrace it.
with zeal, they support it carefully, and remain inviolably attached to it.
driven by fear of violating the sacred oath, first point by
where we must always begin to bind every aspirant.

“This independence and this withdrawal from all authority, from all power
sance should not be presented, first and foremost among us, as the restored-
Sementde campage d’or, de ce empire alors lauded by poets, où un divinité
propitious, descended to earth, gathered under a scepter of flowers her
First inhabitants. Golden age, those were the fortunate centuries, when hearts,
devoid of passions, they were ignorant of even the simplest movement of
jealousy; where pride, avarice, and all vices were unknown to all
men, equal and free, and driven solely by the laws of nature and
admitting no other distinctions than those that this wise mother had
placed between them.

"But since such a sudden change would require no less
that a miracle, and that a hasty execution would be dangerous,
We must therefore use cunning and the utmost circumspection until...
that men be freed from these old and common principles,
which weaken and alarm simple minds and plunge them into this
a long accumulation of errors and subject them to the passions of these tyrannical imperic
greedy, consumed by ambition and avarice.

"It is of the utmost importance for the success of our sublime
project and to facilitate and better ensure its execution, to not create anything
gliger to train prominent members in our order in the
clergy, in civil and military authorities, schoolteachers of the game -
ness, without excluding kings and princes and especially their children, their
advisors and their ministers, and finally all those whose interests would
in opposition to our doctrine. It is necessary to skillfully, in their education...
tion and in the most seductive forms, to slip the seed of our
dogmas and accustom them thereby, imperceptibly and without their knowledge
They doubt, in the face of the shock that is meant to annihilate them. It is through famou
whose morals would align with our designs, whom we will paralyze and
will shake their authority and power, which they have usurped on
their peers. A point must be planted in the hearts of the inferiors.
ambition and jealousy towards their superiors, inspiring them with mis-
(even with hatred) for those whom chance has placed above them,
and gradually lead them to insubordination, by demonstrating to them with

address that submission and loyalty are merely an usurpation of the order
pride and force over human rights; finally, to employ all our

16

means, here with skill, to seduce them, arrange them and put them in
the need for them to support us and to serve us despite themselves.

•® It is through such wise measures, implemented with prudence and
especially applied appropriately to young hearts too weak to speak
to define the true goal. that we will get them to assist us in the execution
discovery of this great work which must restore to men this noble independence
pendance which the Creator grants them "as a special favor,
which, alone, distinguishes them from other creatures.

• It is armed with all categories of history that we
Let us present ourselves skillfully to our proselytes according to their ability.

“Solomon’s temple had been built by the order that God signified
trust in this prince. It was the sanctuary of religion, the place specifically consecrated
especially to its august ceremonies. It was for the splendor of this
temple that this wise monarch had established, full of ministers, charged with
to ensure its purity, its beautification. Finally, after several years
of glory and magnificence, comes a formidable army that overthrows
This magnificent monument. The people who paid homage there.
to the Divinity, they are loaded with irons and taken to Babylon, from where, after
the most rigorous captivity, they find themselves pulled by the hand of their
God; an idolatrous prince, chosen to be the instrument of the elementee
divine, allows these unfortunate and religious peoples only to
to restore this temple to its former splendor, but also to provide them
all means to succeed.

"So, let us say, this temple, from its very first bloom, is the figure
of your primitive man emerging from nothingness; this religion, the cere-
the laws that were practiced there are nothing other than this common law and
natural, engraved in all hearts, and which finds its principle in the
ideas of fairness and charity to which men are obliged between
them. The destruction of the temple, the enslavement of its worshippers, these are
Gold greed, avarice, and ambition, which introduced dependence and es*
slavery among men; these Assyrians, this merciless army, they are
kings, princes, magistrates, whose power has made so many bend
unfortunate peoples whom they oppressed. Finally, this chosen people and
Charged with restoring this magnificent temple are our enlightened brothers and
Freemasons, who must restore to the universe its original dignity by

this freedom, this equality, attributes so essential to man, given by the
Creator as his own, as his inalienable property, on
to which no one had any right. This God, creator of all things
who, by drawing nature from nothingness, made man, the principal ornament-
pal, without subjecting it to any powers other than his own, it was he who gave it
given the land to inhabit in order to enjoy it and be independent of its inhabitants
blables, to which he can never pay homage without becoming his own

erilêge and without formally contravening the laws of nature and the intens
tions of our divine Creator.

"It is in vain that the superiority of talents and the sublimity of genius
In some cases, it seemed to demand from others this tribute of respect and
veneration. All these advantages, combined in its peers in one of
His superior grace, even in his own home, has nothing to justify his impiety. It is
To degrade nature is to debase its dignity, to lose all its value
than to recognize in every man something more than an equal.

"If man has seen his privileges destroyed, if he has fallen from this state
glorious in its independence, if today it is subordinate and tarnished with
ignominy, or the ambition and avarice of his fellow men, or oblivion
His own self-interest plunged him into this abyss dug by pride.
It is therefore up to him to get out of this; it is up to him to finally raise the banner
dangling and equality, stolen by its tyrants, and to display it on the ruins
of those merciless monsters who have dug his ruin; or, if he himself-
even the architect of his misfortune, if his downfall is the work of his
hands, let him finally open his eyes to the chains to which he has bound himself
damned himself, let him accept the help of this hand that we give him
tendons to break his chains and charge his cruel tyrants. It is to
our brothers alone, whom it is reserved to accomplish this miracle, to gather into one
universal body all these different families, which, as they have
distant from their common origin, although they only make up one
everything, have come to misunderstand each other to the point of wanting to compose by
they were the whole of which they were only parts.

Finally, it is up to us, my brothers, to extinguish these torches of discord.
which consume the universe, and to revive that whose fertility must
To reproduce our species in a more perfect and purer form. New Moseses,
Soon we will deliver these groaning peoples; soon all the tyrants
and their powers will fail in the face of the new wonders that will
to be achieved through the strength and justice of our perseverance.

“Liberty, equality, precious prerogatives that were given in
proper to man by the great architect of the universe! We must without
We must constantly persuade our brothers that, without them, man can only be
in a state of perpetual constraint and humiliation; that after the
Having lost by force, it is with regret that we must bear the
deprivation; that not only was violence the main driving force that

They used it to try and rob him, but ignorance and superstition
tions were still used to fascinate the eyes and preserve the
goods that were usurped from him; that these kings, these fortunate tyrants, in being
Building their thrones upon its ruins, they knew how to strengthen them better by...
to deftly maneuver that religion, that the most pleasing worship of God,
blind submission and deference to all princes.
earth...

"Now, this doctrine, once properly directed and skillfully presented,
And with prudence, all that remains is for us to take advantage of it and make things clea
that nothing is difficult for anyone who dares to undertake, that the con
milking must be destroyed by its opposite, that revolt must follow
obedience, resentment towards weakness, that one must oppose strength to
strength, to overthrow the empire of superstition,... and finally free through his
nature, to restore man to possession of these privileges which are
his sacred property: this freedom, this equality without which he cannot
to be happy, and whose complete recovery must be by all kinds
of means the object of our work, of our plans, with a firmness, a
unwavering perseverance, firmly convinced that every crime committed for
the common good becomes, by that very fact, an act of virtue and courage, which
must sooner or later guarantee our full success.

"But let's be careful not to explain ourselves so clearly before..."
to have properly recognized the dispositions and strength of character of the aspiring
rant; if we do not find it solid enough, if we believe that the
If the situation becomes delicate, we must immediately draw up a new
a powerful battery; through cunning and skill, to give it a more favorable turn,
weaken or attenuate the force of each term, to the point of making it disappear
to be even our intention.

“So this Temple of Solomon, this liberty, this equality, no longer look at
the (Masonic) society without considering expanding further; it
It is no longer a question of revolt, independence, or withdrawal from all self-control.
ritual: everything must be skillfully transformed in an instant; these are not
more than duties to fulfill, than a God to acknowledge, than virtues to practice
to twitch, that inviolable submission and loyalty must be observed towards
all authority... One must know how to appear appropriate, to praise and adore the
a colossus that crushes us to work more surely towards its ruin.

We were therefore justified in saying at the beginning of this book (chapter I,
SB) that the essence of all mysteries, of all grades and ri¬
Your secret societies can be summed up in these words:
Weishaupt:

“Equality and liberty are the essential rights that man, in
Its original and primitive perfection was received from nature. The first
The infringement upon this equality was brought about by property; the first infringement
Freedom was championed by political societies or governments;
The only real support for property and governments is the laws
religious and civil laws, which derive their force from them; therefore,
to restore man to his original rights of equality and liberty, he
We must begin by destroying all religions, all religious and civil laws.
"To end with the abolition of all property,"

These are Proudhon's two key words: "An-archy, the
Property is theft! Let's destroy property first and...
rights of religion and of sovereigns or nations; the rights
and private property will soon disappear like a
consequence.

This is the rallying cry of all modern socialists who, with
Py y Margall, Accolas, Bakunin, proclaim the autonomy of the
human person; this is the plan of Y International, of Vai¬
launch of socialist democracy, which, in its statutes, states:

"Art. 4. Enemy of all despotism, recognizing no other form"
politically, in the republican form, it absolutely rejects any alliance
reactionary....—Art. 5. It recognizes that all political states and
currently existing authoritarian regimes, increasingly reduced to
simple administrative functions of public services in their countries
respective, will have to disappear in the universal union of free associations
ciations, both agricultural and industrial, »

It is the savage hallucination that fascinates Russian nihilists
and plunges them into fires and conspiracies, where they find
wind death first (See book II, chap. XV).

VI. — Freemasonry, destroyer of liberties

popular.

In the preceding paragraphs we have mainly
committed to showing how Freemasonry destroys social order
by overturning the principle of authority.

While constantly proclaiming a freedom and equality that
are absolutely unrealistic; it practically destroys freedoms.
real, equality before God and the Church, which Christianity has the
first in the world to be effectively backed up.

According to Christian dogma, which in this does not merely confirm
a truth of the natural order, all the rights of men, as
individuals, heads of families, members of civil society, etc.
Citizens of a commune and a country, have as their basis the duties
that they have to fulfill towards God, the duty and the right that they have
to achieve their ultimate goal, by employing the means that their

offers the order of created things, material goods and institutions
tions in the midst of which they live.

God's law is therefore the primary basis for all human rights.
hands, of all the authorities that derive from it at the various levels
the rules of the social organization. But at the same time, it is the rule
which harmonizes all these rights, subordinates them in case of conflict;
She is the limit of all these authorities, which are merely a reflection
of the sovereign power of the only true master and father that
Christians worship in heaven: Non est potestas nisi a Deo.

Secret societies overthrow all of this order.

Every man is absolutely free, absolutely equal, he is
King, he is a priest.

This idea would be understandable, at a stretch, if he could live
absolutely isolated; but as the necessities of its physical nature
that morality and connection bring him into contact with his peers, he will enter
inevitably in conflict with them, and what rule then will reconcile them?
These absolute equalities, these sovereign freedoms?

Force alone, whether brute force or hypocritical force.

A writer, who represented at the Convention, among the Girondins
dins, the most advanced group of secret societies, Brissot de
Warwille did not back down from the extreme consequences of
this conception of law as taught by the lodges:

"The measure of our needs should be that of our wealth; and if
Forty crowns are enough to preserve our existence, to possess
Two hundred thousand crowns is blatant theft, an injustice. The property
Exclusivity is a true crime in nature. The need is the only
title to our property. It follows from these principles that when it is sa
Satisfied, man is no longer the owner... Our social institutions
They abolish theft, a virtuous action commanded by nature itself.
Depraved people, you bought, paid for, you say, your properties?
You poor thing!... Who had the right to sell them to you? They are neither
to you, and to your vendors.

This is Masonic equality: it goes as far as absolute leveling.

resolved, even to the harshest despotism and the denial of prostitution
privacy. Here now is freedom, which will lead to anthropo-
phagy:

a If the sheep has the right to swallow thousands of insects that populate
the grasses of the meadows, if the wolf can devour the sheep, if man
has the ability to feed on other animals, why the sheep, the wolf
And wouldn't men also have the right to have their

Similar to their appetite? Cannibals, who are not guided
through social institutions, merely follow the impulse of the na¬
ture (1). »

Brissot de Warwille was simply logical, and despite the contradictions
sayings to which, fortunately, in practice, the strength of
things, that is to say the natural order of creation, leads men
my most perverse, the same mother thought continues to animate the
secret societies.

We saw above how Saint-Martin and Illuminism of
Weishaupt posits the absolute right of the initiate, of the man of
science, to govern his fellow men, and to govern them in a
absolutely.

This was already the fundamental tenet of Gnosticism, and the Ma¬
Stupidity has remained faithful to it:

"It is the knowledge of the immutable laws of nature," said Ragon,
which elevates the mason to the highest level of the social ladder. All reli
gion, any political association that deviates from these laws is formless.
against nature, and has no duration. The man initiated into this science
He knows good and evil, he knows the year, and if, through profound studies
From then on, he could appreciate and know all that nature prepares and ac*
If he fulfills this obligation within a year, he will know God.

These last words touch upon the hallucinations of the Kabbalah.
They have continued to haunt the minds of the most progressive Freemasons.
writers of our time, those who, not writing for the common people,
They don't care to cloak their thoughts in hypocrisy.
banalities commonly used in ordinary lodges.

F.*. Renan, in the unhealthy work where he condensed all the
dreams that haunt secret societies, thus sketches a state of
monstrous cial based on the reign of force:

“Humanity now has in its hands an instrument it did not have before.”
In the past, science... Sometimes I see the earth in the future in the form
from a planet of idiots, basking in the sun, in the sordid idleness of

the being who aims only to have the necessities of material life. But the
Science will be able to combat these two harmful facts: the first by finding
firstly, a means of storing the power of the sun or the tides; secondly
through the progress of military art which will constitute an organized force

(l) Philosophical Researches on the Right of Property (Chartres 1786). In 1877, a
Professor Rie, the anthropology school, would not have hesitated to assert from the height
chair the right for superior races to subjugate themselves and, if necessary, to exterminа
inferior races. Quoted by Accolas, Philosophy of Political Science, p. 309.

in the hands of an intellectual and moral aristocracy. Our armies
Modern ones are already something like that. They give to the one
who is master of it, assured domination over the unarmed and indignible crowd
disciplined, but they have a completely irreversible internal cause of weakness
mediatable, because they are taken from the ranks of the people. If one wants

To imagine something solid, you need to design a small number of
wise men holding humanity together by means that would be their secret and which
the mass could not be used, because they would assume too strong a
A dose of abstract science...

“We can hardly conceive of a great culture reigning over a portion
of humanity without another portion serving and participating in it in a subordinate capac

order. The goal pursued by the world, far from being leveling

the luminaries, on the contrary, must be to create gods, superior beings
laughing, whom the rest of conscious beings will adore and serve, happy to
to serve them. A learned body recruiting itself is an impossibility.

Possibility. It needs a terrain from which it emerges...

"In short, the end of humanity is to produce great men;
The great work will be accomplished through science, not through democracy... If
The ignorance of the masses is the necessary condition for this, too bad.
Nature does not stop in the face of such concerns; it sacrifices species
whole so that others may find the essential conditions of their
life.

"Through the increasingly widespread application of science to weaponry,
universal domination will become possible, and this domination will be
assured in the hands of those who will possess this weaponry. The perfect
The use of weapons, in fact, leads to the opposite of democracy; it
tends to strengthen not the crowd but the power.... In this way, one imagines

the time when a group of men would reign by an undisputed right over
the rest of humanity. Then the power would be reconstituted as a reality.
to see that popular imagination once attributed to witches.

The Church in the Middle Ages claimed to wield spiritual power; but, not
Lacking sufficient strength, she always remained weak. A little
seeing the spiritual will only be strong when it is armed, when it
will have in his possession a material force that belongs only to him (1). »

And then he points out, with a lubricity mixed with a strange jumble
of false science, how the progress of physiology for
would lead to processes of generation from which a race would emerge
of superior beings "before whom present-day man would be judged
"as insignificant as an animal is in relation to man (2)."

(t) Dialogues and philosophical miscellany, 1875, in-8*, p. 80, 82, 97, 101, 103, 106.

(2) This desire to change the conditions of generation is found in all
delusional about secret societies. It can be found notably in the works of Saint-Simon and

His master in systematic impiety, the German Freemason
Strauss says the same thing in his work Y Ancienne et la
new faith, by abruptly adding personal application
which will earn him his salary. He affirms "that the story will continue
to be a good aristocrat, although animated by popular sentiments
areas, and that the largest must decide to lead their
glances towards these elevated forms named Bismarck and Mollke,
Would they only see them up to their knees?

Freemasonry, when it can, readily appeals
in the arms of a despot to achieve his goals. There are already
For a long time, the Templar king, Frederick of Prussia, had been writing to
Voltaire:

"It is to Bayle, your predecessor, and to you no doubt, that the
Glory is due to this revolution taking place in minds. But
Let's be honest, it's not complete; the devout have their party, and
It will never be completed except by force majeure. That's government.
What must be the sentence that will crush the infamous? Ministers

Enlightened people can contribute a great deal, but the will of

SOVEREIGN JOINS (September 8, 1775).

This is the core idea of Saint-Simonianism, which dreamed of the restoration
ratio of ancient despotisms, by wanting to bring together in the hands
of the same men the spiritual power, and the civil power, that
distinguished Catholicism. And Félix Pyat, in 1849, still said
that the Republic has both powers, both swords, because
that it derives from the sovereignty of the people!

Therefore, we should not be surprised to see secret societies, by
wherever they manage to seize power, destroy all the
practical and concrete freedoms, breaking down communal entities and
provincial foundations based on history and traditions, abolish the foundations
public utility donations and autonomous corporations, destroy
laws protecting property, even at the expense of the classes
of peasants, and subject the soil of the homeland to a pulverization
laughable, to a continuous work of fragmentation, of reconstruction
painful and leading to judicial liquidation.

"Establish the Civil Code in Naples," Napoleon wrote to his brother
Joseph, everything that is not attached to you will then be destroyed in the future.

Count, among the Russian nihilists. The filthy rôvo3 memos had already been ex¬
prized by Diderot, in the Dream of d'Alembert and the Supplement to the Voyage of Bou
Gainville. This is truly a sign of the beast, a manifestation of the
clearer aspects of Satanism, which is at the heart of Freemasonry.

'over years, and what you want to keep will become more solid. That's the
a major advantage of the Civil Code (1).

Eq 1871, at the National Assembly, three deputies, men of
science and practice, Messrs. Lucien Brun, Mortimer Ternaux,
Baragnon proposed an amendment to articles 826 and 832
'of the Code long demanded in all investigations
•Agricultural: "Your proposal is excellent," said one of them
"a Freemason sitting on the left side, now a senator and
The minister; but we will vote against it. The Civil Code is a
"a mold to which French society has not yet definitively settled"
"folded, and until that is done, it is not necessary to..."
"Dear to the mold."

Freemasonry is pushing everywhere for the establishment of the re-
constitutional regime, because this government, where it does not
It doesn't lay itself on a traditional basis like in England, which is annoying.
monarchical power eliminates true judicial responsibility.
ministers and civil servants are involved and this opens up a wide arena
to party struggles, in which the lodges, with their organization
compact units always have a marked advantage over honest ones
people scattered and confident in the loyalty of their fellow citizens.

She may, at times, want universal suffrage.
as a weapon of destruction, but in other eras and in
other countries, in France in 1815 and 1830, and still today
In Austria and Italy, his preferences are for res suffrage.
restricted to classes from which its followers are recruited more heavily
bitually (book II, chap. X, § 8).

What she is particularly hostile to is a representation
Gale of interests and professions. Places in the presence of their
professional interests, family men and workshop managers
in general would make sound judgments on the issues on which they
are especially competent. But Freemasonry wants the
suffrage groups men into a disorganized herd, the
subject to the influences of home and work, and excites their passions
through an issue involving the political order and social organization
entire. Under these conditions, contrary to the nature of things,
his groups, disciplined, his motto punctually obeyed, him
generally ensure predominance and electoral successes.
which are very far from representing the true spirit of the nation.

(I) Letter of June 5, 1806, cited in the Memoirs of Miot de Mélito.

*

Universal suffrage, we say, is merely a weapon of
war which sects use momentarily, but which they
are ready to break like an instrument the day after the
triumph.

The organization of Freemasonry is only superficially based on
The election: one only moves from one rank to another according to the proper procedure.
pleasure of superiors. The functions of the lodges cannot appear
to be limited to members of the higher ranks, where they may be found. In
so that, through a series of processes, the truly leading groups
giants can retain power in perpetuity by entertaining the
large numbers of Freemasons through sham elections. If necessary, the
The Grand Orient, or the supreme council, according to the rites, can suspend
to establish or prohibit any lodge whose direction escapes its control, and its
Orders are almost always obeyed.

Only the naive are surprised that once the Republic was proclaimed,
The lodges do not open their ranks and do not renounce secrecy.

In an official article on the role of Freemasonry in
Vavenir, the Masonic World of April 1876 refutes the thought of
those who regard the work of Freemasonry as touching upon its
They believe that, in the end, it no longer needs mystery:

“No,” this sheet replies, “Freemasonry is not only
a society whose main purpose is the theoretical study of questions which
are of interest to humanity; it is a practical and experimental school, one

A model institution, a true type of organized society. The main

the concern of its members must be to constantly remain at the forefront
safeguarding civilization; striving to illuminate the upward march of
humanity by studying together, in their peaceful workshops, the
problems that arise in the world, by carefully elucidating them, in
popularizing them if their solution is to contribute to the happiness of mankind.
This is how our fathers had long studied and practiced suffrage.
universal before becoming its propagators, before the outside world
would have considered making it the basis of the social order... Such an association woulc

it could not perish, because a progressive evolution has been accomplished.

Humanity will constantly progress. That's its law. When what has a long key
Time seen as an ideal is realized, the broader horizons of an ideal
new opportunities are offered to human activity, which is always moving towards a better f
future, new fields of exploration, new conquests to be made,
new hopes to pursue. Freemasonry will therefore have
always its useful role in the world. It will fulfill it worthily in
the future as in the past, carefully preserving the essential part
a collection of its mysteries, which are the particular bond of the initiates,

The old proverb: Il mundo va da se, is a saying from Tan¬
The regime. Modern republics do not function on their own.
We must lead them, and that is the role the lodges understand.
keep.

Let no one say that these are the thoughts of backward Freemasons.
dice. On the contrary, these are those of the most advanced.

The positivists, who, as we have seen, are the scientific expression of
Freemasonry and its members are all hostile to universal suffrage.
suffrage, according to them, should belong only to those who are in
possession of positive science, and they acclaimed the Commune
Parisian as the first realization of the supremacy of
urban populations, raised in integral science, on the
Rural populations. Internationalists and all socialists
Contemporaries do not think otherwise.

Their official organ in Paris in 1878, Égalité, engaged in a
a full-blown campaign against the idea of popular sovereignty and

He refuted it with arguments that Ton has nothing to do with
to resume logically. But his conclusion is to substitute for him
to kill the absolute domination of the so-called scholars:

"Where science has been able to be generalized, it will be rather
that the will of the majority will make the law.

"This majority rule can be absurd and unfair, and for
We reject our part with all our energy in the name of
science, and we will not allow it any place in our society.
egalitarian (1). »

VII. — FREEMASONRY: THE DESTRUCTIVE OF LOVE OF THE FATHERLAND AND OF ALL NATIONALITIES.

Never, at any time, have the names of nation and homeland, of
Nationality and patriotism have not been more often acclaimed,
more emphatically celebrated than for nearly a century, under
Masonic influence; and yet never the men of the so¬
secret societies and the revolution did not work more effectively
to destroy, in all that constitutes them, the great things

(l) Issue numbers back March 10, April 14, May 5, 1878.

that these names represent. Never mockery towards the few
The violence had not been more bloody, nor more brazen.

It is evident, first of all, that the first constituent element of
of any nationality, from any homeland, it is the family constituted by
God himself, from the beginning, who, by multiplying,
still united in its members and under the sway of the same bonds,
of the same rights and duties, became the tribe, the nation;
nation which, through its heads of families or fathers, has formed other
nations, also linked together by the same obligations
and dependent on the child God, supreme father, sole author
and first sovereign of nations as well as families.

Religion and the worship of God, customs, laws stemming from
of this religion, order and respect for the authorities established by
them, the forms of transmission of their powers, the rights of
property, borders, treaties and laws, which are the
consequences, the ancestors and everything that comes from them, from and
in dependence on the supreme father who is God, that is the homeland
and the law of nations. The words that express them, by their etymology
mology, in their primary sense, proclaims its nature and

the truth with irresistible energy.

Is not religion, religio, from religare, to bind, by
equally the fundamental and supreme link, the universal link
given by God to men to unite them to Him and to unite them with each other
them, and from which derive the rule, the root of all rights and of
all duties, laws, rights, and duties themselves,
everything that truly constitutes and unites nations and families
thousand?

"The homeland," said Mr. Portalis the Elder, as he presented the
The Concordat to the Legislative Body is not an abstract entity.
A homeland is only something real insofar as it is composed
of all the institutions that can make it dear to us.

And in another hemisphere, the president of the patriotic society
the Montreal, Canada, tic, exclaimed in a so¬ speech
Lennel: "What is the homeland? It is not this river, these
Mountains, these forests, this greenery. A homeland is a nation.
identity, a religion, a language, a history and the preservation of
All these things. How can we be patriots? It is by
splitting all of that open.

But this is precisely what the secret societies and Ira- have been working on.

worth destroying and making disappear; already, we have just
demonstrate, in relation to the constituent elements of nationalities:
religion, morality or laws, family and property.

The reader would only need to refer to the revelations if necessary.
of this high-ranking Freemason, which we reproduced a little earlier.
and who give us the final word on secret societies and us
reveal their ultimate goal: "To gather into a universal body all
these different families, which, as they have moved further apart
signs of their common origin, although they do not compose
that a whole, have come to misunderstand each other to the point of wanting
to compose through her the whole of which they were only parts.

This is the goal that Freemasonry pursues when, from the
As an apprentice, she has the recipient say to the venerable master:

"May you, forever faithful to the commitments you have just..."
contract, help us & complete the sublime work to which they are working
the masons for so many centuries, especially that of the gathering of men of
all countries, of all characters, of all civil or religious opinions
religious women, in one and the same family of friends and brothers! May the
the secular world, still so divided, will one day offer us this rich ta
Bleau (1).

We can see the development of this thought in the discourse
Weishaupt's hierophant course, for the grade of epopte:

"The moment men gathered into nations, they ceased to
to be recognized under a common name. Nationalism or national love
took the place of general love; with the division of the globe and its con-
Over time, benevolence became confined within limits it should no longer have.
to cross over. So it was a virtue to expand at the expense of those who did not
were not under our empire. So it was permitted, in order to obtain
The aim is to despise foreigners, to deceive them and to offend them.
This virtue was called patriotism.

"And therefore, why not give this love further limits?"
narrower? those of citizens living in the same city, or
those of members of the same family? Why doesn't everyone have the same thing?
Wouldn't he have concentrated it within himself? So then, one lives off patriotism.
This gives rise to localism, a sense of family, and ultimately, selfishness. Thus,
In the origin of states or governments, civil society was the
seed of discord, and patriotism found its punishment in him*
even. Diminish, subtract this love of country, the men of no-

((' lïa^on, Cours etc., p. 110.

The calves learn to know and love each other as men; it is not
No more partiality, the union of hearts unfolds and expands...

“Such, then, are the consequences of this institution of states or of so-
civil societies. Oh, the folly of nations not to have foreseen what should
their arrival, having helped their very despots to degrade man to the level of
than to servitude, to the condition of the brute 1...

The means of escaping this state of oppression and returning to the origin
The genesis of our rights are the secret schools of philosophy. These schools have
It has always been the archive of nature and human rights. By
These schools will one day repair the fall of humankind; the princes and

Nations will disappear from the earth without violence. The lesson

then will be the only book of laws, the only code for men (1).

A vast empire uniting the entire world under the leadership
Lodges, that is the goal pursued by Freemasonry, as
International:

"It is not through a vain whim that we give ourselves the title"
"of masons," said Clavel. "We are building the largest edifice that ever was,"

since it knows no other limits than those of the earth. Men
Enlightened and virtuous are the living stones that we bind together.
Me with the cement of friendship. We build, following the rules
of our moral architecture, impregnable fortresses around
the building, in order to defend it from the attacks of vice and error. Our
their works are modeled on the constructions of the supreme architect.
We contemplate its perfections and in the great edifice of the world and
in the admirable structure of all sublunar bodies. We will give him
Let us weave, with the hands of virtue, a sanctuary deep within our hearts,
And that is how the mason is transformed into the cornerstone of all
created beings (2).

And Bazot, the secretary of the Grand Orient:

"Regenerated France has not yet reached the degree of perfection"
that are dictated by the doctrines of Freemasonry and the genius of
philosophers; but the movement is given, compelling, irresistible.
Everywhere there are Freemasons and philosophers, disciples of the masters
18th century... The great work will be accomplished... Peoples, be brothers
Res! The universe is your homeland. The ground you occupy is only
the one where you were born, the one you have enjoyed since childhood,

(l) Historical, philosophical and moral overview of Freemasonry, by lo
9. Bazot, pp. 10, 11, 18.

(i) Picturesque History of Freemasonry and Secret Societies, Third
edition, pp. 20, 23, 24, 28.

the one where you want to die; but the ground is only a point; the homeland of

ALL MEN, THAT'S THE UNIVERSE (1). »

The same principles are constantly echoed in the lodges.
German. Sell Dr. Richard Fischer, in Lcipsick, in 1819:

In such a profoundly altered state of affairs, he said, our brothers,
The members of the Apollo lodge in Leipzig inspired the world...
such confidence that we see their names appearing in the parliament of
Frankfurt, at the head of the government and the Chamber of Saxony, of
the University and the Municipality of Leipzig. In the field of literature
erasure, and in everything that is useful for the common good, our brothers are in
surrounded by public esteem and consideration. We must not
However, we are concealing from ourselves the fact that our association still has a proble
A problem of utmost importance... What is democracy, if not

an event to which black art was bound to lead, and that our
Will art push even further? Yes, democracy is our child, our
A child worthy of us, our child full of hope.

"Now that the child has been born, we are wondering whether we can do without
of the mother?... The child is truly to be pitied when he lacks his mother. If he
It is necessary that such a long period of time separates conception from childbirth.
In fact, Freemasonry still has many centuries to go before we
that he can do without his help, and that his task is completely completed.
Gela is as clear as day.

"First, my brothers, our fundamental principle, the fusion of all
the peoples in the same brotherhood, is scarcely understood in its most
simple acceptance. You have all witnessed the difficulties that have arisen.
are opposed to the fraternal union of all German citizens. You
st vez que, constrained by necessity, we will ultimately have to be content with a
Little Germany (£); even if this were not done without violent opposition,
perhaps even without a bloody war... But, my brothers, time
has come to strengthen the bonds that unite all the lodges of the earth, of
to make our temples more accessible to the poor, and to expand them on all sides
circle in which we close ourselves off. There will undoubtedly be difficulties in
to conquer; but, without the perplexities of the struggle, one cannot count
on the joy of triumph; moreover, our goal is of obvious clarity.
So let's get to work! (3)

(1) Original writings of the Illuminati, vol. II, pari. 2. — Pliion and Sparlacus, since
page 10 to 48. — Iîarruel, Mémoires, elc, t. III, pp. 126, 136, 144. “This discourse
"An entire course of Yêpople," said Üarruel, "would require at least two hours of reading.
We could see that Carbonara and the other bases came out of it fully armed.

(2) In opposition to the large and united Germany proposed by the demo
German crates.

(3) Masonic Journal, manuscript for the brothers, p. 113 et seq., — La Franc-
masonry, by Eckert, translated by Gyr, t. I, p, 247 et seq.

Let's listen again to Giezeler, a member of the schools committee
and a doctor of Protestant theology, in a speech delivered
in the lodge of Gœttingue at the golden compass, on the occasion of the
Feast of St. John, 1848:

“Three great words resonate throughout the world today: Freedom,
Equality, fraternity. It is with these words that the people (of Paris), from where is
Part of the impetus, summed up all the wishes... But, my brothers, isn't it
Isn't this the very spirit of our association, which is manifested by these words?
Since this is the case, since the sacred spirit of our association has fran
Chi, the threshold of our lodges, and animated all peoples, the great era
predicted so often, has it finally arrived, where our association must trans

to form a universal alliance between the members of humanity? In this
In this case, it is our duty to open the doors of our temples and to
to allow all that is human to penetrate. From then on, our order reached
its ultimate goal.

"The freedom that the current generation demands is civil liberty,"
the removal of all barriers (or borders), which have become superfluous
when all men are united in a single state. For a long time,
Peoples have yearned for this precious commodity; our era seems to be
intended to obtain and consolidate it. When she has solved this great problem
However flawed, she will shine in the history of peoples, surrounded by a glorious
halo; and, after many centuries, it will be remembered as the time
happy where the people entered in the majority. It is still ac
temporarily in the pains of giving birth to freedom; she
resembles a generous wine which first ferments, foams, and then expels this
which is impure and breaks the bonds in which it was intended to be contained. But, of
Given these premises, we conclude that we have no reason to modify
our order in the form it has had until now, to break the entre-
and to admit into our lodges all that is human. We must
rather contribute to fostering an understanding of ideas that resonate
currently in the world (1). »

As we can see, there is no ambiguity. Overturn all the fronts
third parties^ abolish all nationalities, starting with the
smaller > to create a single state, erase all ideas
of homeland, to make the whole earth common to all, which appears
everyone is determined to break, by cunning and by force, all treaties, all
prepare for a vast democracy whose diverse races, abru-
tied by all kinds of immorality, will only be departures
ments administered by the high ranks and by the Antichrist, sum
it) Eckert, La Fra*c-masonry, etc., t. I, p. 243 et seq.,

17

The first dictator became their only god: such is the goal of societies
secrets.

But while the French practice platonic cosmopolitanism
and spread ideas of which they are the first victims,
Germans use these ideas as a tool for
reign.

From this point of view, it is worthwhile to dwell on the
works by Mr. Bluntschli, a Freemason of the highest ranks,
The General Theory of the State, Politics, the Law of Nations
which are translated into almost every language and give
a good idea of the impetus that Freemasonry gives to the es¬
taken from schools where it dominates.

A long-time professor at the University of Heidelberg, Mr. Bluntschli is one of the men who, through their teachings and Their writings contributed most to throwing the educated class into the paths of the Kulturkampf. As a member of the Chambers Prussian, he worked powerfully to prepare the reconciliation The reconciliation of the national-liberals with Mr. de Bismarck which were sealed by the events of 1866, as he himself has as told in his autobiography.

His Masonic activity was equal to his scientific activity. Great Master of the Grand Lodge (Grand Orient) of Bayreuth, he did not not happy to push South Germany into the arms of great Prussian Masonic empire; it still shines, in the care, in Switzerland, his native country, and he excites the Swiss lodges ques, like an avmt-garde, in the fight against Catholicism, while waiting to use them for the reunification of their homeland with Al-Magne (1).

Although Freemasonry is not mentioned in his works intended for the general public, knowledge of life the author's political stance is not useless for understanding certain aspects certain parts of his books that he left, not without purpose, in a sort of twilight.

Despite his seemingly very conservative appearance, Mr. Bluntschli poses very clearly, in his General Theory of the State, the con the conception of the modern state as being essentially human, that is to say, absolutely independent of divine law. Now, this

(1) Mr. Bluntschli's Masonic file can be seen in the work of Püchtler, Der Gœtze der Humanücel (Fribourg, 1877). Nothing is more instructive than A comparison of his esoteric speeches with his exoteric books.

The exaltation of humanity independent of God is the very essence of the Masonic idea. It is to its realization that Mr. is working. Bluntschli, when he teaches in this book that the modern state The future must embrace all of humanity. He does not say here how This result will be obtained. More explicitly in a speech than he spoke in 1873, in Zurich, in front of the Modestia lodge, he sat recognized this great result as the goal to be achieved through efforts gatherings of Masonic lodges from all over the world.

Meanwhile, Mr. Bluntschli is paving the way for propaganda Masonic, by teaching that progress consists of eliminating all the small states, which are above the great powers, like Austria and France, there are the world powers, "who have awareness of their rights and duties towards humanity

entire unit." To be more intelligible, he adds that these powers
sances-là adopt the imperial form, which means something
of greater scope than the royal form.

As for how these concentrations will be carried out and by virtue
By what right? Here is the rule he gives:

"A people who are self-aware and who feel a vocation
political action has a natural need to find in a State the manifestation
active expression of his being. If he is strong enough to satisfy this tendency,
He has the natural right to form a state.

"The rights of the prince or of isolated members of the nation have not
that a subordinate importance before the supreme right of the people in
a third party to exist and develop. For humanity to fulfill its
destinies, it is necessary that the peoples who compose it be able to fulfill them
their own; for peoples to live, it is necessary, according to the expression of
Prince of Bismarck, that they may breathe and move their limbs.
Hence the sacred right of peoples to give themselves organs of their life and
of their actions.

He must refrain from violence in these operations, but
only in Vèga/rd of fractions of peoples or territory
which he can do without.

The condition for a nation called upon to fulfill a mission
Of that kind, it's about having manly qualities. As for those who
succumb, we recognize - after the experience, of course -
that they possessed only feminine qualities (pp. 86-87). Pending
However, they become "unsympathetic, ridiculous, that's the fact
of all the tiny states (Kleinstaterei) (p. 209). »

Are there any rules of international law, or even a

principle of public justice, which can subsist in the face of such
The theses? The law, if we still ironically retain the name,
is now nothing more than the sum of forces and numbers, and humanity,
reduced to the sole notion of utility thus understood as
the extension of the strongest is found to be inferior to that of these animal species
males between which a higher law maintains a certain equilibrium
free, which at least preserves from complete destruction the types
the weakest.

The author deserves credit for never letting the ultimate goal be ignored.

to which all these agglomerations of the world's powers tend -
of. After having spoken (page 86) "of their sacred right among all the
"others," he adds: "Only one excepted, which embraces and grounds them."
all of them, that of humanity. Further on, on page 283, he specifies his
thought in these terms: "Progressive inhumanity does not find
its full satisfaction in particular states and it consumes them.
If the universal state is one day founded on the broad basis of humanity
As a whole unit, we can hope that it will last as long as
humanity itself (1).

But this state of humanity will be the universal Republic and
The empires of the world powers will have, for a long time,
Ravant, they too were consumed.

It is the International that will achieve this, and its organization is
presented as the epitome of the Republic of the world!

The grouping of workers' corporate unions must form
the municipality; federations of municipalities and corporations
will replace the nations and will themselves be subordinate to
a general council, elected by the federations, which will be the sovereign
world power, and which, armed with a power unknown to the world
ancient anarchies, will go into all the details of economic life
mic and will sovereignly regulate throughout the entire universe the
industrial production and private consumption.

Wherever socialism penetrates, love of country disappears.
A book, already eighteen years old, The Secret of the People of Pa
ris, by Mr. Corbon, himself a worker and Freemason, gives

(1) All the pride of the pagan Caesars lives again in the brains of the professors who ins
Pira has been the Masonic movement. Their magnificent dreams will be overturned like
those dominators of the old world, who multiplied on their monuments
inscriptions to the eternity of the Empire and Augustus, at the very moment when the forma
master in the North the providential storm that would sweep them away and their
work of impiety.

characteristic details reflecting a vague cosmopolitan spirit,
which reigns in the working classes subjected to the influence of
secret societies. Since then, the International, with its leadership
coming from Prussia, further weakened the love among its followers
of the country. We saw that clearly during the Franco-Prussian War of 1870!

But in this crime against the nation, the unfortunate workers did not
They are not the most guilty. The example set for them was...
high. It was not in vain that Weishaupt destroyed in the soul of
its followers, with all love of the homeland, be it a republic

or a monarchy, through instructions like this one:

"Everything we said against despots and tyrants was
that to bring you to what we have to tell you about the people themselves-
even, its laws and its tyranny. These democratic governments
are no more in the wild than other governments.

If you ask us how men will live from now on
without laws and without magistrates, without constituted authorities, gathered in
Their cities, the answer is simple. Leave them, your cities and your villages,
and burn your houses. Under patriarchal life, men built-
They had towns, houses, villages? They were equal and free; the
The earth belonged to them; it also belonged to everyone, and they lived equally
everywhere. Their homeland was the world, not England or Spain.
gne, Germany or France. It was the whole world, not just one
kingdom or republic in some corner of the earth. Be equal and
free, and you will be cosmopolitans or citizens of the world. Learn to appreciate
Embrace equality and liberty, and you will not fear seeing Rome burn.
Vienna, Paris, London, Constantinople, and any such cities, these
towns and villages, which you call your homeland. — Brother and friend,
This is the great secret we have kept for you regarding these mysteries (1).

And this is not a doctrine particular to Weishaupt.
resounds daily in all the lodges from the symbolic degrees onwards
bolics:

“Freemasonry,” said Ragon, “belongs to no country: it is neither French,
Neither Scottish nor American; she cannot be Swedish in Stockholm.
Prussian in Berlin, Turkish in Constantinople, if it exists there: it is
one and universal. It has several centers of action; but it has only one
center of unity, which is the greatest benefit of ancient society. If it

(1) Ninth part of the Illuminated Code, class of great mysteries: The Mage and
the man king.

If it lost this character of universality and unity, it would cease to be the Ma¬
"Nonsense,"

Patriotism was killed far more by the spectacle of the
systematic destruction of all small nations, by the
war waged against all the customs of Catholic peoples. We
We will recount this nefarious work of the Freemason in the following book.
A sham accomplished for the benefit of the Cosmopolitan Revolution. Only one
This will conclude this chapter and give an idea of what becomes of it.
They are the nations over which the lodges extend their hand:

In the aftermath of the revolution carried out in Spain by the
lodges and who had just overthrown Queen Isabella in 1869, a

Mr. Zorilla, an eminent Freemason and Minister of Public Works, imagined
to introduce colonies into unoccupied lands in Spain
privileged English colonies, similar to German colonies, established
in Prussia by Catherine II, and to the Saxon communities of
Hungary. "Immigrants must be exclusively English."
"and Protestants," he said in his instructions. "Spain has not
"No need for Catholic Irish (1)." Faithful to the kid
tactics, in 1880 F.*. Sagasta, prime minister of the king
Alphonse XII and at the same time Grand Master of the Grand-
Spanish East, made an offer to the Jews of Russia whose
Usurious abuses are stirring up the unfortunate populations
Slavs, to establish them at the government's expense up to the number
80,000 in the heart of Catholic Spain! So many sects
would like to destroy the nationality of this noble people!

(1) Fact reported in the British inquiry into the condition of workers. Report
Mr. French's port (analyzed in the Times),

CHAPTER SIX

Destructive Freemasonry

6

OF THE PROPERTY

I. — The Masonic principle of independent humanity

THE LAW of God is incompatible with the right of
property,

The divine constitution of the family calls for, as a consequent
quence, the property.

God, as creator and preserver, sovereign and universal
Master of the universe and all who inhabit it, — Domini is
terra et plenitudo ejus, orbis terramm et omnes qui inhabitant in
eo, — without ever being able to lose anything of this all-powerful and
inalienable sovereignty, however, gave to man and to the
family, after having created and constituted them, the right to inhabit ei¬
to fill the earth, the right to enjoy it and the duty to cultivate it,
as well as dominion over the animals that inhabit it with him (1).

However, Freemasonry, by denying God or destroying the idea of
the creation and sovereignty of the Creator, destroyed by this
even the only solid basis for property rights.

She replaces it with the principle of the independence of the person
human sound, of the absolute ownership that man has of his
body and its faculties, as Mr. Thiers says in his book of
Property. (Book I, Chapter IV, § 1.)

This work, so highly praised by all unprincipled conservatives,
ultimately undermines the very principle of property rights.

(t) Genesis. p. 27, ?!).

firstly, by representing, contrary to the facts, the property rights
ceremonies as the exact equivalent of labor incorporated into the soil,
then by systematically disregarding the eminent domain
God's, deprives human property of its sole title
fully satisfactory according to reason and the law of moral use
and in accordance with the general good which is binding on owners (1).

However, this idea of man being his end in himself with his two
inalienable attributes, liberty and equality, necessarily exclude
hereditary property as a right. Property cannot
more than a fact of physical possession based on force
current holder and must disappear with it.

We have already seen Weishaupt and the Freemason mem¬
the top Italian sales figures, in their attacks against gold
to create companies, to fight against property using the same arguments
private and civil authority.

But it is good to show how all the principles of the so¬
Socialism necessarily stems from these premises; we will be
less surprised to see communism celebrated in ma- rituals
conical from the earliest grades and in all the authors ap¬
belonging to the sect.

We will borrow this demonstration from Pachtler:

“Freedom, from the human point of view of the lodges, means the in
complete and all-encompassing dependence of man on
all legislators and all laws except man himself
even, not only in the dogmatic order, but also in
the moral order and consequently in the political and social order.
The Decalogue is worth at best, even as a private satisfaction,
granted to the individual who wants to observe it, but never as
general law of humanity, because that would be a barrier to the

(I) Father Deschamps, in a very remarkable work, Communism and its
causes, published in 1849 (Seguin, Avignon), demonstrated with the authority of a true phi
Sophie, the fundamental flaw in Mr. Thiers' book. Since then, economic discussions
The legal issues that have arisen regarding land ownership rights have left nothing behind
to subsist on this much-vaunted book. It is now justly and completely
It's quite outdated. Here's one of the strange philosophical maxims it contains:
< Physical and moral faculties, the source of property rights, man
it comes from God, from that God whom I shall name as you please: God, fate,
chance, author, whoever he may be, author of things, letting them be or
doing, suffering them or wanting them" (Book I, Chapter 6). One cannot be too astonished
of the blindness with which too many Catholics became infatuated with
This man, after 1848, earned him a reputation throughout the Empire as a conservator
vateur, although he had never renounced any of his blasphemies, and finally delivered him
France in 1871.

I, human. Man and humanity make of themselves
laws with complete independence from everything, and do not address
They feel no obligation to do so. On the contrary, they abhor it.
like an usurpation. Thus falls the seventh commandment
of God, and with him property. Like everything else, the
property becomes an institution which, according to the free and independent
The will of man is either established or overturned by law. And
The pure reason of the atheist man will find it much more suitable
capable of placing the common heritage of the State under the direction
of the people and to assign to each individual, according to his work, his
share in the jointly acquired property, thereby equalizing the pre-
a tense accumulation of gold in the hands of the few, and
the poverty of the enormous number, in other words, one
will introduce the socialist people's state (der volkstaat).

Ten years ago, Bishop de Ketleler had already drawn this conclusion from
premises of liberalism, when he wrote: "If the principles of
the modern state, which disregards all religion and considers
the denial of God as a right of intellectual culture,
are true, so what the majority of Chambers decides is the
right, and there can no longer be any question of an illegitimate enterprise
of this will of the people against the right to property (1). »

"The consequence of the entire system (liberal, that is to say, human
manufactory) is: A Chamber, and what this single Chamber ordains
The law is given, and whoever, to resist it, relies on its
conscience, on his faith, on the law transmitted, on Christ and
God is guilty of high treason; he sins against majesty.
of the popular will. Why then, in the name of heaven, this
Should His Majesty stop in front of the stock exchange of wealthy liberals?
If she has the right to trample on our conscience,... it would be
It is quite extraordinarily laughable to claim that once in front

the millionaires' gold-filled purses, this new force orders
The world's creator had to remain motionless as if by magic.
ment (2). »

“How then does property arise according to the principles of humanity?”
Manity? It is not a gift from God, to existence and to the high
Sovereignty of whom one does not believe. It is not fixed and brought about
by his high will in the hands of the rightful owner. At

(1) Die Arbeilerfrage und dus Chrittenlhum, March 18G4, p. 69, 76.

(2) V. Jœrg, Geschic.'itc der tocial-polüitchen parteien in DeuUcUlund Fri¬
Bourg, 1807, p. 226 et seq.

Instead, it is born through the free act of a man's will.
alone. According to Brother J.-G. Fichte, "the formation of things by
Man's own strength is the true foundation in national law.
turel (1). »

“From this follow, with logical necessity, two propositions
fundamental tenets of socialism:

"1° A decision of the community could universalize or
to declare the excess of property, which is con-
centered in the hands of a single individual by a free act of
will, and this by virtue of a free act of will of the com
community, which is also free and much more powerful.

"2° If work, man's own strength, is the only title
Regarding property rights under natural law, the socialist democrat is right.
when he said: "We people of the fourth state have worked;
Others possess the golden fruits of our labor. Wealth
Is it anything other than a price for work that has not been paid?
According to this, property is theft. The land is common to all.
and the fruits of labor belong solely to the worker.

“Equality according to the Masonic concept of humanity, com
carries the same and unique measure of rights for all, and by a
The natural consequence is the sharing of benefits following work.
folded and finally the negation of any distinction of ranks between
men. As a consequence of this equality of rights, the manou-
vricr must carry as much weight in the political balance as the million
the prime minister or the prime minister. We can see firsthand the influence that
This will affect property legislation. The effective majority

Men have the absolute right to regulate social goods and their
sharing according to one's own will. The day, therefore, when democracy
The social will have a majority in the Chambers, it will be able to carry out
Legislatively, this sharing is without rationalism and liberalism.
Masonic lodges have nothing to object to.

“Equality between work and enjoyment responds to this belief”
an atheist conception of humanity, and Fichte was already writing as early as 1793:

"He who does not work should not eat, even if I would like to"
give him something to eat, because he has no legal right to the
food (2).

Fichte develops this doctrine of- with cold logic

(I) Deitrag zur Derichtigung der Urtheile uber die Franzosischc Révolution, d. 132.

(i) l'acUllor, Der Gœtze der Humanitcet, p. 432 et seq.

constructor of Christian charity and the right to property which is
his doe. For him, humanity is a herd that must live in
the community of goods and works.

“The whole earth,” he writes, “is a common good; the right to [provide]
The established order is constituted by cunning and arbitrary power.
is the source of all tyranny and all public evils; these

will only disappear through the equal distribution of all goods.

princes, bigots and nobility, those implacable enemies of the human type
hand, must be destroyed, and their property assigned to those who, by their
talents, their science and their virtue, alone have the right and the power to
to govern others. Those who do not admit these things are perverse.
extremes or those who oppose the execution of these projects. Against these enemies
As human beings, we all have rights and responsibilities. Yes, everything.
violence and cunning, fire and iron, are permitted to destroy them.
Poison and the dagger: the end sanctifies the means. Human rights
me, older and more sacred than all crowns, all the
contracts and all pragmatic sanctions must be violently
restored (1). »

It is not only the Germans who draw this logic
how socialism derives from the Masonic principle of humanity
being its own reason for being and its own end. The French socialists
The Spanish, Italians, and Belgians were perfectly able to draw the same conclusions.
Consequences of the principles of 1789:

In 1865, a speaker at the Liège congress said with a logic

that irresistible: "What is revolution? It is triumph
of labor on capital, of the worker on the parasite, of man
Me on God. That's what we want. That's the revolution.
social principles of 1889, human rights
brought me to their ultimate expression.

A few years later, the Italian federation of Y Internatio¬
Thus, nale laid out the formula for modern law:

“After proclaiming, in 1789, political sovereignty
of the people, it is now necessary to realize their economic sovereignty
mic. »

The communist demands initially seemed...
that monstrous thing, but the dissemination by the lodges of
false principles have precisely the effect of gradually fueling them

(1) Contribution to BericMigung, etc., or Arguments which serve to give a just
the idea of the French Revolution and to demonstrate the legitimacy of this revolution,
p* 45. Quote from Abbot Oyr: Freemasonry in itself, p. 141.

the spirits (Book II, Chapter XIV, § 3). Thus, a deputy from Paris,
Mr. Langlois, a high-ranking Freemason, was able to say approximately the
The same as the Internationale, but in a milder form.
at the National Assembly, session of March 9, 1872: “The revolution
democratic social action must be carried out by an assembly elected
of universal suffrage. As for the measures, that is up to the delegates of
the nation to adopt them after deliberation, and this must be done in
"Good reconciliation."

We will see how Freemasonry has gradually prepared
it paves the way for socialism through its rituals and its writers.

II – Communism propagated through rites and through

WRITERS OF FREEMASONRY.

U

Upon reaching the rank of apprentice, the recipient is placed in a
a state of almost complete nudity and they make him lay down all the
metals that he may have on him.

The venerable man then asks him;

– Why were you made to appear in this state?

— To make me understand that luxury blinds the people, and that
A virtuous man must rise above all prejudices.

— Why did he make you lay down all the metal?

Because money is the symbol of vice, and a true Freemason does not

must OWN NOTHING OF THEIR OWN.

— What is the watchword?

— Tvbalcatn.

This extract from the apprentice catechism, as reported by Eckert, according to
The manuals or rituals of Germany and Belgium are identical.
to those of France, (Philadelphia, 1787). Guillemain de St-Viclor,
who is the publisher, even adds in a footnote to the words that a good
A mason should own nothing outright, that's the answer.
changed in several lodges into ridiculous explanations, is the
the only true one; it is given by Bernard Picard, in 1809, Avi¬
gnon, 1810, etc. It is even still found in the instruction
as an apprentice mason of the lodge "Les Arts et l'Amitié" in the Orient of Aix,
in 1828. If it was later altered due to its excessive size

clarity, when the communist wind was blowing from all sides, the
The thought remained the same.

“Neither naked nor clothed,” said the 1845 manual, to represent the state of in
harmlessness, and to remind us that virtue needs no ornament;
devoid of all metals, because they are the emblem and often the occasion
"A list of the flaws that a mason must avoid."

The meaning is therefore the same, and it is perfectly obvious:
The apprentice represents the state of nature, the state of innocence; in
In this state, the man was without clothes, and if the recipient is not
The point put into this state of complete nudity is that our morals
"They can no longer tolerate nudity," said Master Ragon, prejudiced.
that will have to be overcome, and that the enlightened lodges have long held
Time defeated. But the good, the true mason must reject all luxury.
any currency or wealth, emblem and occasion of the vices that he owes
to avoid them; and, to avoid them, he must own nothing of his own, and
to work, in order to deliver the world from it, to abolish all property.
But let us listen to the masters, authorized interpreters of the Grand Orient:

“I have just outlined in a short sketch,” said Rédarès, “the two principals
cipes, drawn from human nature, which gave a body and a
soul to Freemasonry and served as the basis for its doctrine... For as long

how long did the regime of the fraternal community last, the innocence and the sim¬
The complicity of customs ensured common peace and happiness, and
codes of morality and religion, civil and political laws, everything that
tends to chain man's freedom and will, becoming useless.
but from the moment yours and mine came to impose their barbarity
tyranny, where everyone wanted their share in the vast domain of
nature, and to separate it from its neighbor, self-interest, the father of all crimes,
Ambition, which provokes them, seized minds and became the
sovereign arbiters of social destinies... »

And we can go a little further:

“These are the principles of true light, the sacred science that will serve
had the intelligence of Solomon's and Hiram's workers; the demon of 3
Darkness destroyed their holy work, but the plan remained, the architect
The supreme one has preserved it for the generation of the chosen; let us work on these
Eternal foundations, let us restore to the symbolic temple its original beauty.
Freemasonry is the regenerative myth of humanity, Yœuf where
found contained within it the seed of social perfectibility....

“In our modern times,” said Ragon, “the rank of apprentice acquired
a greater degree of interest by presenting the iconic image of the
principle of human societies.

“The candidate is stripped of his metals and, in part, of his clothes
Our morals can no longer tolerate nudity. It appears in this
the state of man in nature.

"The first institution was the gathering of men into society."
The state of nature, the social state, these are the two general relationships, under the
Which ones should we consider the human species... The trials of the first
grades retrace all these vicissitudes. The man of nature is no more
happy since other men, instead of cultivating the land, have been
dispute possession, another interpretation of the word Tubalcain (1).

The ritual tells the aspirant that the apprentice password (Tu¬
Tubal) means: possession of the world. We know that Tubal can strongly
to signify, in Hebrew, the habitable land, as Cain signifies
possession.

"It is good that men possess the earth; but justice must
to share the portions and ensure the owners' enjoyment of them.

The aspirant expects to gather lessons of wisdom and the principles

examples of sound morality; and what a terrible motto is given to him
to be heard? possessio orbis, it is the motto of the conqueror, of
plunderer... The possession of land in unequal portions is
Therefore, in the true sense of Freemasonry, contrary to sound
Morally, it's plunder, it's theft.

Therefore, Ragon does not hesitate to assert a little further on, in
his interpretation on the table lodge which follows the first three
degrees, which, "in ancient times, each Masonic session
was followed by a banquet, and that this custom of the primitive inst
tution proves that the established community of property entailed that
from the home, and this one, the use of a single table for everyone."

Thus, Freemasonry is synonymous with the phalanstery!
In the higher ranks, a multitude of symbols instill
These principles are new.

Thus, in the rank of the Knight of the Sun, Rite of Misraïm,
It is explained that the four triangles show us the four
principal duties of a quiet life, the first of which is the a
fraternal death and the community of goods. And, in all
The grades and all the rites, don't we also teach that the level
is the symbol of equality, and what is the regeneration of equality
The primitive moral aim of Freemasonry is that Freemasonry,
in seeking the cause of the ancient loss of original equality,

(1) Historical and philosophical studies on the three grades, pp. 63, 78, 79, 88.

soon realized, to the shame of humanity, that this loss
was due only to the idea of property, that yours and mine, these
fatal authors of self-interest and avarice, had given false
lies to man an overly presumptuous consideration of his
existence...; that, initially wandering in the countryside, the first
men fed themselves on the fruits that the earth provided them;
only easy pleasures, a profound peace, the reproduction of their
species, were sufficient to satisfy among themselves only the appetites of
nature; but that, as soon as the false sweetness of property
had flattered their hearts and each had enclosed a field, by
saying to one another: This belongs to me... the face of the earth
soon changed to the aspect of such cruel devastation...; that the men
all are born equal; that it is for their common use that the
G.*. A.*, of the universe created the world...; that unquestionably
there must have been a time, the date of which is also difficult to assign
beginning to fix the duration, where the fruits of the earth
were in common possession...; that the land then was
to no one, by the very fact that it belonged to everyone...; that this
The state of nature was so fleeting, that it was the golden age...;
that, from the moment the idea of property was born, equality was declared

hold...; that liberty and equality are two inseparable sisters,
daughters of nature and mothers of virtues; that, equality proscribed,
Freedom follows her into exile, and there is no longer anything left for the sad
humanity, which is oppression and error, from which all proceed
ills... (1).

The Freemason philosophers of the 18th century had attacked
which even more directly relates to the principle of property:

“The first,” said Jean-Jacques Rousseau, “who, having enclosed a plot of land
Rain, then thought to say: This is mine, and found some rather simple people
To believe him, he was the true founder of civil society. So many crimes, so many
wars, murders, misery, and horrors would not have been spared
to humankind he who, uprooting the stakes or filling in the ditch,
would have cried out to his fellow men: Beware of listening to this imposter; you
Lost opportunities if you forget that the fruits belong to everyone and that the earth
1. belongs to no one

"The new insights that resulted from this development, aug*

(t) The Freemason orator or selection of speeches delivered on the occasion of the solemn
Masonic norms relating to dogma, the history of the order, and morality
taught in his workshops by the author of the Masonic Manual. Paris, FF. Caillot,
1823, p. 33, 36, 38, 39, 437, 439, 440 and pasaim.

deserved man's superiority over other animals by giving him
making known:

"As soon as men began to appreciate one another
and that the idea of consideration was formed in their minds, each
cun claimed to have a right to it, and it was no longer possible to be without it.
punished for no one. For, according to the axiom of the wise Locke, he could not
to have an insult where there is no property, —(where everything is common, by
Consequently, and the lands and the women). — From the moment a man
needed the help of another, as soon as it was realized that he was useful to
With only one person having enough provisions for two, equality disappeared, property
It was introduced, work became necessary, and the vast forests were transformed
they lived in idyllic countryside that had to be watered with the sweat of men
my, and in which slavery and misery soon began to germinate and
grow with the harvests...

"Deprived of valid reasons to justify himself and of sufficient strength"
"To defend himself," the rich man, pressed by necessity, finally conceived the plan
the most thoughtful idea that ever entered the human mind: it was to em

to bend, in his favor, the very forces of those who attacked him, to make
to inspire his defenders and his adversaries with other maxims, and
to give them other institutions that would be as favorable to him as
Natural law was contrary to him.

"In this view, after having exposed to his neighbors the horror of a
a situation that armed them against each other, that made them their
possessions as onerous as their needs, and where no one found his
safety, neither in poverty nor in wealth, he easily invented
specious reasons to lead them to his goal. Let us unite, he told them,
to protect the weak from oppression, to restrain the ambitious... Instead of
let us turn our forces against ourselves, let us gather them into a supreme power
First, who governs us according to wise laws, who protects and defends
all members of the association, repel common enemies and us
maintains eternal harmony...

"Such was, or should have been, the origin of society and laws, which gave
create new obstacles for the weak and new strength for the rich,
destroyed natural liberty beyond repair, and fixed the law of
property and inequality, through skillful usurpation, made an irrevocable right.
revocable, and, for the benefit of a few ambitious people, henceforth subjected
but all humankind in labor, servitude, and misery (1).

Diderot sets forth the same principles:

“Nature has distributed the forces of all humanity, with
different proportions, between all individuals of the species; but

(1) Discourse on the Origin of Inequality Among Men, pp. 274, 278, 281, 288,
290, 299, 301. Works of J.-J. Rousseau, vol. IV, Taris, 1819.

She indivisibly left ownership of the field, producer of
His gifts to all, and to each, the use of his generosity. The world is
a table sufficiently laden for all the guests, including all the
Sometimes food belongs to everyone, because everyone is hungry, sometimes to whom
only some because the others are satiated, so no one
is not absolutely in control of it, nor does he have the right to claim to be.

The only vice I know in the universe is avarice.

"Now, this universal plague, self-interest, this slow fever,
Could this ethereal quality of all society have taken root where it never had?
found, not only food, but the slightest dangerous ferment
"Fresh?... I believe," he continued, "that the obviousness of this will not be disputed."
proposition: that where no property exists, there can be no
none of these pernicious consequences exist. I dare to conclude here
that it is almost mathematically proven that all equal sharing
or unequal distribution of property, any particular ownership of these portions is,

in every society, what Horace calls sumtni materiam mali... The
the reason for all the monstrous productions of the errors of the es¬
It took hold and the heart can be drawn out of the general obstinacy of the legislators.
to break or allow the breaking of the first bond of all sociability by

USURPED POSSESSIONS ON LAND THAT SHOULD HAVE INDIVIDUALLY BELONGED TO
To ALL of humanity.

a Do you wish to be worthy of humankind, by establishing the most
Happy and the most perfect of governments?... Reform the flaws
of politics and morality concerning the laws of nature; to succeed in this,
start by giving full freedom to the truly wise to attack the er¬
the enemies and prejudices that support the spirit of ownership, this monster
Overwhelmed, let education strengthen this happy reform, it will not...
It will be more difficult to get your people to adopt laws that are more or less
reilles to those I collected, according to what it seemed to me that the r
His sound may suggest better ways for men to protect themselves from becoming
villains.

"Fundamental and sacred laws that would cut the roots of vices and all
the ills of a society.

“1° Nothing in society shall belong, individually or in part, to any individual or private
prie, to no one, that the things which he will make present use, be for
his needs, his pleasures, or his daily work.

"2. Every citizen shall be a public man, sustained, maintained and employed
at the expense of the public.

< 3° Every citizen shall contribute, for their part, to the public good, according to
his strengths, his talents, and his age; these will be the criteria upon which his
duties, in accordance with the distributive laws (1).

(1) Code of Nature, in-18, 1760, throughout, and in particular, pp. 21, 27, 72, 170,
172. La Harpe, Feller and most contemporaries attribute this book to Diderot.

SECRET SOCIETIES AND PROPERTY

“The distribution of wealth in society,” wrote the ma
The scepter of Alembert to the crowned mason Frederick II is of an unequal
monstrous kind; it is as atrocious as it is absurd, like some
swim in abundance while others lack necessities
saire;” and he adds, resuming the language of a courtier: “But
In large states, the damage is irreparable, and one can be

forced to sometimes sacrifice innocent victims to prevent
dear that the poor members of society do not arm themselves against the
"Rich, as they might be tempted to do, perhaps even within their rights."

He was still writing to the same person:

"This people is undoubtedly a very foolish animal; but offer them
the truth; if that truth is simple, and especially if it goes straight to his heart
like the religion I propose to preach to him, that of the leveling of
Fortunes, it seems infallible to me that he will seize it and that he will no longer want
on the other hand. Unfortunately, we are still a long way from this happy situation.
revolution (1) 1 »

Mably, one of the leading and most brilliant authorities
lights of the Masonic and philosophical constituents, as spoken
Condorcet also wrote at the same time:

"Establish the community of goods, and nothing is easier after that than
to establish equality of conditions and to strengthen, on this dual foundation, the
The happiness of men... We owe the first idea of landed property to the
laziness of a few hornets, who wanted to live at the expense of others, without
"They had difficulty, and they hadn't had the skill to instill in them a love of work."

Beccaria, commented on by Diderot and Voltaire, and to whom the philosophers
The philosophers and the Freemasons have achieved such great renown, he exclaimed
He also does not mention it in his Treatise on Crimes and Punishments, in the chapter
of theft: "The right of ownership, this terrible right which is perhaps not-
"Wasn't that necessary?" And, armed with this passage, the famous mason
Conventionalist Brissot, of the Lodge of the Nine Sisters, with Voltaire,
Condorcet, Helvétius, Bailly, etc., dared to say in their Recherches
philosophical questions on property rights:

“If man, even within society, always retains the

Where he can be found in his complete works published in Amsterdam; and if others
They attribute it to Morelly, another Freemason writer of the time; we find the kids agair
trines in several of Diderot's works recognized by all and, among others,
in the Treatise on the Rights and Duties of the Citizen, in the Treatise on Legislation
or principles of laws, in the Supplement to Bougainville's voyage.

(1) Letters from Prussia, April 30 and November 30, 1770.

the indelible privilege of property, which nature has bestowed upon it
Once born, nothing can take it away from him, nothing can prevent him from exercising it..
The rich man is the only thief... » And again: « An animal is
Your equal, perhaps he is your superior; he is, if he is
"It's true that the wise are the fortunate."

Saint-Martin, without so radically denying the right to property,
it is assumed, by concession, to exist in principle and to be based on
means that he himself describes as imaginary. But he attacks it
that in fact, within civil justice itself, as impossible
to be established in law.

"I assume," he said, "all property rights established, I assume
the division of the land legitimately made among men, as it has been
taken place from the beginning, by means that ignorance would lead us to regard today
of today as imaginary. So, when avarice, bad faith, in-
Even certainty will give rise to disputes, who will be able to
to finish? Who will be able to ensure rights threatened by injustice, and rehabilitate
to save those who would have perished? Who will be able to trace the lineage of the heirs?
ages and mutations, from the first division until the moment of the
Dispute? And yet how to remedy so many difficulties, without
to have clear knowledge of the legitimacy of these rights, and without power
How can we definitively identify the true owner? How can we judge?
Without that certainty, how can one dare to speak without being sure?
that one does not crown an usurpation? Yet, no one will dare deny that
that uncertainty is not universal; from which we will boldly conclude
The fact that civil justice is often imprudent in its decisions.

But here is where it is even more reprehensible, and where it
openly displays his recklessness: it is when, in extreme embarrassment,
where it is frequently found, to recognize the origin of the differences
Regarding rights and various properties, she sets a limit to her research.
by assigning a time during which all peaceful possession becomes
legitimate, what she calls prescription; for I ask, in the case where
possession would be ill-gotten, if there is a time that can erase a
injustice. It is therefore evident that civil law acts of its own accord in this
moment; it is evident that it is she who creates justice, while she
she only has to execute it, and in doing so, she repeats this universal error.
by which man always confuses things with their principle.

"I therefore cannot avoid admitting how much the march of

Civil law is flawed, both in what concerns the person of
members of society, that in all matters concerning their rights of pro-
privacy; which absolutely prevents me from regarding this law as conforming
me to the principle that should have guided the association, and forces me to re*

to know here the hand of man, instead of this superior hand and
enlightened woman who should do everything in her place (1). »

Therefore, property is like governments of
man's hand: "It's robbery; now, for robbers
(There are no laws).

But let us listen to Mirabeau and Robespierre, these two representatives
of Illuminism and Scottish Rite Christianity.

“It’s high time,” said the first, “that we renounced the prejudices of i¬
a proud ignorance that leads people to disdain the words wages and employees. I
I only know three ways to exist in society: you have to be there
beggar, thief, or wage earner. The owner himself is only the first
employees. What we commonly call property is nothing other than
something that the price the company pays him for the distributions he is
charged with doing things for other individuals, through his consumption and his...
Think about it; the owners are the agents, the stewards of the social body (3).

Here is the principle established: owners, shopkeepers, etc., do not
are merely state officials, farmers, and foremen.
to whom they deliver, through all kinds of taxes, the lion's share of
their income, and from which they receive the remainder as wages
their work.

Robespierre will be even more explicit; he summarizes the question
of property in four propositions, which he calls the truths
on the subject matter:

“1° Property is the right that every citizen has to enjoy and dispose of
to claim the portion of property guaranteed to him by law.

What law? The one that Freemasonry will make, when they are dissidents
Let's dispel the prejudices on this subject!

"2° The right of ownership is limited, like all others, by the o
Obligation to respect the rights of others.

Which ones? The rights of all to common property 1

"3° It cannot prejudice security, liberty, or existence"
"Tence, nor to the property of our fellow human beings."

Therefore, all men must be property owners, and equally-

(1) Errors and Truth, pp. 317, 318, 319.

(2) Already cited, ibid., p* 298.

(3) Selection of reports, speeches, etc., vol. I, pp. 86, 87#

Lies! And the State can always, under the pretext of security,
freedom, existence and property of fellow human beings, to distribute it,
to restrict it, to govern it, to seize it at one's discretion.

c 4° Any possession or trafficking that violates this principle is unlawful and

immoral. Hence, he adds, the necessity of progressive taxation, for

"To take away from some what they have in excess and give it to others."

Finally, to extend these truths to the whole world and make all
"All nations stand in solidarity with Masonic principles," he adds,
as a summary of all the doctrines of secret societies:

“Kings, aristocrats, tyrants, whoever they may be, are es
revolting slaves against the sovereign of the earth, which is humankind, and
against the lawgiver of the universe, which is nature (1).

Between these doctrines and those of Saint-Simonianism, of Fourier-
Irism, of the International, what is the difference?

There really are none, and one understands with what bitterness
International players criticize their contradictions and hypocrisy.
seated in bourgeois Freemasonry.

They are all the more justified in doing so because the Freemason
Bourgeoisie was not limited to theories and speeches,
She moved from words to action, and in 1789-1791-1793 she
appropriated half of France's land through confiscation
property of the clergy, workers' corporations, establishments
hospital workers, French emigrants to escape the guillotine.

One of their representatives, a senior member of the teaching staff of
the State, it claimed some time ago in the Revue des Deux Mondes, that
These spoliations had been the triumph of the true doctrine of law
natural law on property, a doctrine to which Catholicism and the
According to him, medieval society understood nothing! (2)

Louis Blanc is certainly being logical when he addresses
this address to the ancestors of 1789:

"Who, as early as 1792, proclaimed atheism, and especially pantheism, of which
Is logical deduction the community of goods? Who, from that time onward,
proposed the equal sharing of land, and exclaimed: Everything belongs to everyone?
For me there is only one city, one people, one single law.
:iale, one public spirit and one God in three persons:

(t) Ibidem, t. II, p. 292, 293.

(2) Issue number i, September 13, 1877, Property during the French Revolution,
by Mr. Paul Janet.

Me, you, and him! Who, from that time onward, transformed into a club, under the The name of the Social Circle, the Masonic lodge of the Palais-Royal? Who pro Who proclaimed these principles? Who founded a newspaper under the name Souche de Iron, to spread them everywhere? The leaders of Freemasonry, the masons enlightened, the Fauchets, the Bonnevilles, the G-oubils of Préfeln, the Con-Dorcet (1). »

(t) L. Blanc, History of the Revolution, vol. III, pp. 32, 33.

BOOK TWO

1/ACTION! SECRET SOCIETIES AND MODERN HISTORY

The publication of a truly scientific work on Freemasonry would satisfy & one of the most high needs of our time. A book which, in fulfilling all the conditions of science and Criticism would reveal the origin, the history, the nature, practices, symbols, the situation of Freemasonry and its influence on states modern, would have an invaluable merit. It dissipates would finally dispel the shadows that envelop this society mysterious, and would allow her to be judged in full knowing the facts.

Mgr de KETTELER, Freiheit, Autoritœt and church.

CHAPTER ONE

THE ORIGINS OF FREEMASONRY

b

!• — Freemasonry is not linked to today

MYSTERIES OF ANTIQUITY.

The birth and development, within Christian society
yours, of secret societies, such as Freemasonry, of which
The core idea is the negation of Christianity and the entire order
A socially conscious society, based on its principles, is one of the most
worthy of attracting the attention of the philosopher and the historian.

Until recent years, most French writers-
masons, to give Freemasonry, through its antiquity, an auto¬
a truth that she can derive neither from history nor from reason, dear
They would attribute its origin to the pagodas of India, the temples
from Memphis or Heliopolis, the mysteries of Eleusis in Greece or
the cult of the good goddess among the Romans, the construction
finally from the Temple of Solomon, without reflecting that all these institutions
tutions, by placing at their foundation the priesthood and theocracy or
The aristocracy was the very contradiction of goal and purpose.
of Freemasonry, namely equality and the negation of all supremacy
priority, that of God himself. But pantheism was also present.
and the foul lingam, Osiris and Typhon, or the two principles,
Isis, Ceres, or Nature: the explanation of the names of the masks and
animal hides which the masons use to better their

to resemble (1), a pretext finally for the fable of Master Hiram, and
to the adoption lodges, without regard for history or the
truth. This claim of a most shameful lineage
mysteries of antiquity by all Masonic writers proves
only that Freemasonry tends through its doctrines and its
practices for the restoration of ancient paganism in its most
great perversion. We have had to invoke this more than once.
order of proof. But from a historical point of view, it is certain
that no organization, no sect forming a body has
perpetuated from ancient times to modern times. It
It must therefore be admitted, and the clever ones have admitted it themselves, that
All this jumble of pseudo-erudition was merely a prelude to the
Libertines and fools. We will therefore leave these crude farces aside.
to get straight to the real and proven origins.

The earliest dates back to the sixteenth century, to the year 1535.
an old authentic document from Masonic lodges, known as
the name of the Cologne Charter. It reveals to us the existence, ancient
already, perhaps dating back two centuries, from one or more so
secret societies existing clandestinely in the various states of

Europe, and in direct antagonism with religious principles and civils, the basis of their constitution.

Through this antagonism, through its universal character, this sect af affects the counterfeit character of the Church and divine works and this characteristic is the essence of works inspired by the devil.

As we progress through modern times, Masonic documents are multiplying; the legends that will serve winds of patterns related to lodge rituals and which seem to relate to different layers, indicate the successive filiation by which the doctrines that serve as the basis for Franc-masonry techniques were used to reach the 18th century.

The external organization is that of the great guilds of masons, who, like that of the mercers, that of the Lombards for Merchants and bankers grouped together the craftsmen of building in different parts of Europe, thanks to the wide and

(i) Ragon, Couru etc., pp. 105, 158. — Clavel, Picturesque Freemasonry, p. 40 etc. “Thus,” says Ragon, “adoption is an imitation of the mysteries of good” goddess, who had under her three feet a serpent whose deceit and seduction were recalled in a symbolic way, as in the modern apprentice grade... The use of masks originated in the temple of Mithras where the gods were worshipped. presented in symbolic animal forms, which the priests carried masks in processions.

fruitful community that Catholicism had created among all the members of the Christian republic.

The legend of Hiram and Solomon's temple is perhaps contemporary with these corporations. But alongside it, we have we find others no less considerable, which are related to the destruction of the famous Order of the Knights Templar and are like a prolonged cry of vengeance against the ecclesiastical powers Sistics and civilians who had to destroy them. Mixed with these memories And to these rites, other signs, other ceremonies bring us back up to the great heresy of the Middle Ages, that of the Albigensians, of the Catarrhs, Patarins, and to their ancestors the Manicheans and the Gnostics.

Gnosticism, Manichaeism, the Albigensians, the Templars, such are the sources from which Freemasonry emerged (1).

Before showing how the Freemasons of the 16th century emerged from the ruins of the Order of the Temple, we will point out the identity of the doctrines of modern Freemasonry with all these heresies. One will thus be able to realize the for-

my various [aspects] which have been the organized antagonism against the work of Jesus Christ, the church of Satan, to call it by its name, From the very beginning of the Christian era. Defeated on several occasions revived by the faith of Catholic peoples, the same enemy will be defeated. seems to have strengthened its forces amidst the turmoil of the Great Schism of the West,' and the separation of the Christian world in two by the Protestantism; and he wages a new struggle against the Church universal in principle, supporting the whole world as a theatre tre, in the form of a secret association which serves as his master that. He gradually lifts this mask of his own accord, little by little and as his successes in modern times embolden his audacity.

(!) We regret not having been able to obtain the book entitled: The Lessons From history, Gnosticism and Freemasonry, by Édouard Hans, Brussels, Gœmarre, 1876.

II. – Gnosticism, the primary source of Freemasonry

“Only the enlightened ones,” said Weishaupt in his inaugural address holding the rank of Scottish knight, are in possession of secrets of the true Freemason. 11. Even the enlightened ones still have a Many of its secrets are yet to be discovered. The new knight must devote his research to it. He is especially warned that it is through the study of the ancient Gnostics and the Manicheans that he will be able to make great discoveries about this truth Masonry table (1).

Ragon, in his Course of Initiation to Masonic Degrees, often also refers to the Gnostics and Gnosis to complement to clarify or better highlight the meaning of the rites or symbols. "At "In the middle of the blazing star," he said, referring to the rank of Fellow Craft, The letter G appears, emblem of the union of matter and spirit. Gnostics, knowers or clairvoyants, possessors of Gnosis or true science, also share the same initial letter. Then, at the Master's level: "The allegory of light and of darkness, which forms part of the foundation of mastery, has caused to describe the masons sometimes as Manicheans, sometimes as desp'is- Cillians, etc., or Gnostics (2). »

Clavel, in his Picturesque History of Freemasonry, in turn points out the identity of the doctrines of Gnosticism

with those of Freemasonry, and recalls that the Gnostics ap¬
The children of light were already peeling away.

F.∗. Rédarès, in his Historical and Philosophical Studies
on the three degrees of symbolic Freemasonry, he expresses
Thus, regarding the Gnostics: »

"The Gnostics, all associated with the ancient mysteries, all Freemasons"
elite individuals, remarkable for both their scientific knowledge and their talent, divide

(l) VI∗ Part of the Illuminated Code. Scottish Knight. Philo's Last Word. History
de VÉglise, by Ilobiano, vol. II, p. 430. — Barruel, Mémoires, vol. III, p. 107. —
Masonic hieroglyphs.

(?) Rngnn, Initiation Course, p. 130, 149. — Clavel, History, p. 342 et seq.

Masonic works in two categories: One, under the name
tion of the ancient rite, adopted the blazing star as its banner, indicating under
its mysterious veil, the one and only true light that illuminates the world
The other, known as the Christian rite, involves the cross.
on his banner, indicating the life of immortality and the regeneration of the
humankind.

And further on:

Gnosticism is a Renaissance thought, the scientific chain
which links the old world of the elect with the new; and we must consider
describing its philosophical and religious movement as the historical phase
the most important toric of symbolic Freemasonry. I do not claim
not to delve into the substance of the doctrines, to analyze the divisions and the sub-
divisions of Gnostic theology; I want to pass lightly over all
These things, to show the perfect analogy that exists between belief,
the rites and customs of Gnosticism and those of Freemasonry.

"The Gnostics believed in a general principle of love, in a life
pervasive throughout all creation. From this fundamental principle it follows
that the Gnostics had no other morality than that which nature has
engraved in our consciousness, and which, born with the world, cannot perish
than with him.

“Although they admitted everyone to initiation, they did not grant
ranks awarded only to a small number of chosen neophytes, of character and
provisions which they had ensured. The trials of the Gnosti
The initiations took place through a five-year novitiate; the neophyte was required
absolute silence, the harshest and most sensitive deprivations
nature; finally, it was only after having tested his courage and his per
severity meant that he was made to go through the trials of the ranks, the most
His high status was that of the chosen one. Therefore, he possessed knowledge. He was a ma

Free in mind and heart... They tolerated all beliefs, but they
defended theirs with all the strength of their convictions (1).

Thus, in Gnosticism as in Freemasonry,
same organization, same secrecy, same pantheism, with
two contradictory principles, one good, the other bad, all
Two eternal beings, however, the supreme being, author of all good,
and matter, the source of all evils. It is found there in detail.
Swedenborg and Cagliostro, Saint-Martin and the spiritualists, the ecclesiastical
Ticks and the Kabbalah. We see in their earliest outlines the
trials and degrees, Blue or symbolic Freemasonry and the
Red or philosophical Freemasonry, the dogma and morality of the

(1) Ilédarès Historical Studies etc., p. 72, 73, 254 et seq.

nature. But to show the full resemblance, one must go through
from the trunk to the main branches. To inspire more eon-
Trust the followers, we will follow a professor and inspector of
the Imperial University, also Protestant, Mr. Maller.

After the most varied praise of Gnosticism in general, which he
calls it "the genius of the Orient with its contemplations, its irra
dedications and his intuitions, including the soul, or the core idea, which pierces
In more or less all schools of Gnosticism, there is the pantheism
me (1)," he undertakes the apology of each of his leaders: it is
Simon the magician, that's Menander, that's Cerinth, that's Nico -
Laüs, that's Saturninus, that's Bardesanes, that's Basilides, that's Mar-
Cion, that's Valentin, that's Carpocrates. Unable to
to follow the apologist in the painting and the praise he gives of the document
Of all these men, we will limit ourselves to a few excerpts.
traits on the last two, which are a summary of all the others:

"Valentinian's school, which Tertullian calls the most fanatical and the
the most numerous of the Gnostics, was at least the one that professed the most
great wealth of doctrines. Rival of Marcion, Saturninus, and Basi
he carried into his beliefs the ancient Theogoni traditions-
questions of Egypt and the endless speculations of Zoroastrianism and the
Jewish Kabbalah. Eloquent and learned, he occupied a distinguished position.
among the thinkers of the second century AD. In Egypt, in Rome,
In Cyprus, everywhere he went to teach his doctrines, he gained disciples
enthusiastic people. His disciples, under the name of Cainilians or Judaites,
In their hatred of the demiurge, they went so far as to proclaim men the
the most eminent of the ancient world, the patriarchs, the lawgivers and the
prophets, enemies of the Supreme Being, instigators of the creation of the dd-
Miurge and oppressors of the holy race of Gain, Abiran, and Judah. They
were at once the boldest of all the Gnostics, the adversaries
more substantial of all the institutions of Mosaic and the defenders

the most intrepid of the independence of mind and of all actions of the
body.

"Here and there are men who dare to undertake..."
to lift from their condemnation the characters charged with the curse
of all centuries; the Edinites have surpassed in this respect all others*
very kinds of courage. For them, Cain, Gham, Esaii, the inhabitants of
Sodom and Gomorrah, the children of Korah, Ulaan, and Abiram are from
noble victims forming Sophia's true family, and as such
opponents of pride and the bad institutions of the demiurge Jesus
hova. They applied this point of view with unprecedented boldness.

(1) History of Gnosticism, 1.1, p. 17, 22.

vello and with an unalterable consequence to the entire history of the Mo-
Seism. They took it further: they considered the gospels and the
many Orthodox Christians view these works as tainted by
Judaism, as well as the majority of the apostles. Judas, the only apostle who was a prophe
matic, knew perfectly well the state of affairs, the relationships of the
upper world with the lower world, in short, the whole celestial
gnosis; it was through this that he knew that the empire of Jehovah would be destroyed
through the death of the Savior, and it is to bring about this result that he betrays him.
They added that the Savior had only descended into limbo to
to free Cain, Judas, the sodomites etc.

"This shows that the Cdinites were far from being enemies of Christia¬
nism; on the contrary, they claimed to be the true Christians and the best
in every respect like all the others (1).

"Garpocrates follows Valentinus. His school consists of more doctrines"
sharper than any other, even though they were cosmopolitan. She
is not only anti-Jewish in the sense that it fights against the laws
imperfect Mosaic law; it still proscribes all laws, it does not
recognizes that one, the law of nature. It has sometimes been referred to as
the epithet of eclectic; she deserves it in some respects; she comp
combines certain ideas from Platonism with some opinions from Christianity
nism. Carpocrates, born in learned Alexandria, raised in Christ-'
Tianism, contemporary with Basilides, Valentinus, and all the leaders
one of the most famous of the various Gnostic schools, could not fail to be a
not very eclectic. He joined Christianity, to which he wanted to give the
greater simplicity (?), the opinions of the East, such as the West
had made them, and those of the West itself. No Gnostic sect
no longer knows of any sources other than that of Carpocrates; none indicates
better than she could access the sources she consulted. The Carpocratians, in veneration
featuring images of Zoroaster, Plato, Aristotle and Jesus Christ
like those of their own leaders, thereby declaring their broad
a way of considering the great cause of truth. They were looking at the
former teachers of all peoples, considered superior men,

like common masters (2).

"The Carpocratians saw in the codes of the Jews – (the deca-
(logue therefore) – that the work of inferior minds, they do not admit
were part of the historical part of those Christians whom the only gospel
of St. Matthew, and they interpreted the rest as they pleased. This judgment on
The sacred codes significantly simplified the dogmatic aspect. In general
They had little love for dogma. At the head of all beings and all the

(1) History of the Christian Church, 1.1, p. 166 et seq. – History of Gnoslicanism,
t. III, p. 251, 252 et seq.

(2) We have seen the university Freemasonry of our time marching perfectly - 1 2
following in these footsteps, under the leadership of one of its leaders, Mr. Cousin.

*»

In their works, they placed the monad, the unknown father whom we encounter.
in all Gnostic systems. Everything emanates from this being, everything must
to one day return to its fold. The Carpocratians were still disciplinarians
They followed Plato's path in their anthropology; they believed in pre-existence
souls and considered ideas as a reminiscence of a prince
mitive and celestial condition. The purer the rationalism, the more it is
brought back to the very heart of Christianity, which is an emanation
of God manifested at a given time, like human reason in
is a primitive and permanent.

"The Carpocratians were drawing closer to the Simonians and the Menan-
drins by their Greek tendencies, as they drew closer to the
Nicolaitans and Cainites because of their anti-Jewish and anti-Christian morality.
Their morality was contempt for all moral legislation; they practiced it.
they reached such perfection that they attained, that they surpassed the Nicolaes
They were the brothers and the Cainites, if not their descendants.
what the orthodox doctors called good works, they treated
were external, indifferent things. Prayer itself was composed
caught up in external things, in indifferent practices. Those
those who value these things are still slaves to the inferior gods
laughers who founded the religious and moral institutions of all the
peoples. Slaves to these gods during their lives, they will remain so again.
after their death. All souls were in the same condition... The
Nature reveals two great principles: those of community and unity.
of all things. Human laws contrary to these natural laws are
culpable violations of the legitimate and divine order. To restore this order,

WE MUST ESTABLISH THE COMMUNITY OF THE LAND, PROPERTY, AND WOMEN. In general
Generally, the more one despises the laws of the demiurge, that is to say all the
existing legislation, the more we free ourselves from everything that is vulgar
In religion, the more one honors the Supreme Being, the more one becomes like Him.

to God (1).

Here we recognize all the dogmatic principles of the lodges of France and Germany, including Cousin, grand master of the Universe sité, s'acte l'interpreteur et propagateur dans l'enseignement of the State. It is still there, as we have demonstrated (Book I, Chapter III), the morality of the lodges and of all master masons, d'Helvétius, Voltaire, J.-J. Rousseau, Diderot, Condorcet.

After such testimonies, it is therefore permissible to put in The words of one of the doctors of Gnosticism, spoken by the masons. reported by Clement of Alexandria:

(1) History of Gnosticism, vol. II, p. 261 et seq. — History of the Christian Church tienne, t. I, p. 169, 170.

“A gnostic, a scholar, a child of light, an enlightened one” must know everything; for what merit is there in abstaining from something that that one does not know? Merit does not consist in abstaining from pleas sirs, but to use it as masters, to captivate pleasure under our dominion, even as she holds us in her arms; for me, that's how I use it, and I only kiss it to smother it (1).

How, on this fundamental point, upon which all the mo¬ depends rale, not recognizing in Gnosticism the origin of the doctrine Martinists, speaking of sensual pleasures, said:

"Fire, fire all of that! Give the fire all it asks for! All of it!" "This does not affect the soul."

And with Saint-Martin himself:

"In vain the enemy pursues me with his illusions; it is not necessary May matter here below remember me. The delights of matter, Is it man who tastes them? When his senses have difficulty or of pleasure, isn't it easy for him to see that it is not he who experiences this pain and this pleasure f (2). »

III. — Manichaeism, the second source of Freemasonry

Carpocrates and his rivals taught in the 2nd century AD. At the beginning of the 3rd century, Manes or Manichaeus was born in Persia. While still a child, he was bought as a slave by a wealthy widow from Ctesiphon in Babylonia. Raised and freed by his mistress, heir, when she died, to her vast estate* and the books of a

named Scytian, which were in his inheritance, he read them, the
translated, made some changes to it, and gave them as his
in this work he began to dogmatize, changing its original name from
Curbicus in that of Mani, and announcing himself as the Paraclete
promised by Jesus Christ. His system is based, like that of the
Gnostics, on pantheism and on the two opposing principles, the
The principle of good and that of evil, the Hormuz and the Ariman of the Pers
his, but which he emphasizes further by naming them: the first,
the light; the second, darkness, and by animating all this

(1) Strom. Book II, chap. 20.

(2) The man of detir, p. 225. See above page 147 and following.

who lived by the light diffused into the dark matter.
Some Gospel texts interpreted as he saw fit, some reasoning
ments borrowed from the Gnostics and philosophers on the tra¬
editions of Guebres or magistes, mixed and blended together, composed
a body of doctrines.

“Like the Gnostics,” said Mr. Matter, “he focused on sacred codes.”
Jews and Christians received a judgment of superior theosophy, and it was made
codes according to his doctrine.... He understood revelation in the sense of
broader and he attributed to the sages and prophets of paganism
revelations so sublime that he preferred them to those of the Jews. He pros
He condemned marriage while still allowing pleasures... The soul or the mother idea
what animated his entire system was pantheism... The cause of all this
that which exists, according to him, is in God; but God is in everything; all the
souls are equal; God is in all; and this animation is not limited
not in men and animals, it is the same in plants (1).

Thus the Manicheans, believing that the benevolent principle was
that the light, and that this part of God abandoned to the
Darkness was spread throughout all the bodies of heaven and earth,
they said that she was a slave there and defiled; that some
of these fragments of light would never be freed from this
slavery and would remain bound for eternity with the es-
I took darkness to a globe of darkness. Thus, believing that these
portions of light or of God spread throughout nature
formed the animals, the plants, the trees and gave them
life, they said, all these beings followed by those sensitive to the
pain and pleasure, that one could not pick a fruit, cut a
vegetables, pruning a tree, without causing them suffering, and they defended
that every last blade of grass, and even the thorns, be uprooted, condemning
thus agriculture, which could not be practiced without committing a

infinity of murders. Thus they condemned marriage and the
generation as perpetuating the captivity of souls or the best
portions of God; thus they condemned those who made the
bread, and before eating it, withdrawing to a secluded spot, they addressed him
knew to himself this singular protest: "It is not
I who harvested you, who ground you, I have not
I kneaded the dough, but I did not bake it for you; thus I am innocent of all
the suffering you have endured, and I fervently wish that
Those who made them for you are themselves experiencing them." Others,

(1) History of the Church, 1.1, p. 173 et seq.

Manichaeism, the second source of e<M

It is true, and the most subtle among them believed, on the contrary, that what to do
All these things were about liberating the parts of the divinity attached
attached to matter and that from their stomachs, when they ate,
They flew up to the sky to reunite with their source; in a way
the more they ate, the more they believed themselves to be saviors of God
even, and of the God of Light (1), drawing him out of the darkness. The ho
micide and murder, by delivering God's portion from slavery
wave or prison of the body and matter, child of darkness,
could therefore become a pious and entirely meritorious work.

Jesus Christ was therefore not, could not be a savior*.
His soul, like that of other beings, was only a portion
of divine light, though more perfect. They maintained that
his incarnation, his birth, his sufferings, his death, his resurrection
His rise to power, his ascent, had been merely superficial. Consequently
They rejected the Eucharist and the other sacraments and did not
They paid no worship to either the Cross or the Virgin Mary. They...
tended that the soul of Jesus Christ had reunited with the sun, and that
those of the elect, after having purified themselves of their darkness by
successive transfigurations into other bodies, passed into the
stars, then in the moon, which in turn, when it is filled with them
folds, and its entire surface is illuminated, the discharges between the
arms of the sun. They also honored the sun and the stars, no-
only as the symbol of eternal light, but com
to me the very substance of God.

To attract the remnants of Gnosticism, they repeated that all
Religions and all sects were essentially the same.
that they differed only in expressions and ceremonies,
and that we all needed to unite in a common brotherhood.

They made an exception only for the Catholic religion, which they
affected outwardly to believe and practice in all sorts
of dissimulation, ambiguity, and hypocrisy, but of which in
secretly, and amongst themselves they vehemently denounced dogmas and morality.

the bishops and priests. This humanitarian fraternity was not
herself only in words. Very eager indeed, says Saint
Augustin, who had initially been one of them, came to the aid of their adepts.
They were extremely harsh towards any other poor person:
Quin in homine mendico, nisi manichæus sit, panem etaquam
non porrigunt (2).

(1) Pluquet, Dictionary of Heresies, art. Manichaeans, Miçrc edition,

(2) S. Augustine, De moribus manichœorum et contra Fauslum,

has

They also condemned all laws and all judiciaries.
as a work of bad principle. They even attacked the law
of property, and taught, according to the testimony of Saint Epipbanus and
of Saint Augustine, which one could not own outright or own
sounds, nor fields, nor any riches whatsoever; not even magic
was not foreign to them, for it is the natural consequence of the
double principle (1).

They were also divided into three ranks: the believers, the elect, and
perfect. These were impeccable and absolutely l
bres, because there were no longer any binding laws for them and
whose violation could make them guilty, as Saint attests
Jerome. Each of them, moreover, was bound by the secrecy of his rank.
by the most inviolable oath; swear, per swear, secretum prodere
noli was one of their principles. They recognized themselves among
they, as children of light and delivered from darkness, assured
Saint Augustine and Saint Epiphanius also bear particular signs
links: words and passwords; touching of hands and the
breast; the latter, preserved by the Templars, was of such
indecency that it was removed: Signa oris, manuum et sinus.
Manichæorum alter alteri obviam factus, dexteras dont sibi
ipsi signi causa, velut a tenebris servati (2). And like their
calumnies against the Catholic religion, their aversion to the
marriage and agriculture, the secret libertinism by which they
women were led by corrupt morals, to which their
principles obliged all sovereigns to defend power
and society, and to crack down on them, they believed themselves permitted dissent
manipulation, lying, perjury, false professions of faith,
all kinds of deceit and profound hypocrisy.

Saint Leo summarized them as follows:

"Their only law is lies, their only religion is the devil,"
"As a sacrifice, nothing but depravity."

Every man of good faith who wants to reflect has already, in rap
Reflecting on our previous chapters, recognized in these principles the
doctrines and identical practices of Freemasonry: pantheism
at the heart of all systems; the dual principle of light and
darkness, represented by the two columns Boaz and Jakin;
the same praise for all sects and false religions; even

(1) Mosheim, Inst. HUt. Christi, 2» leaves, chap. 5, p. 351.

(2) St. Augustine, De Manichaeus,

hatred and even calumnies against the Catholic religion, its believers
these, his practices and his ministers; same honors and even
worship rendered, in all the lodges, to the stars, to the moon and to the
sun, representative or essence of the God of Light or Fire, spread
everywhere and in all things; therefore, the same equality, the same
triangle and even sides: vegetable, mineral and animal; even
aversion to all power; even condemnation of pro-
private; same fundamental grades, Y elected only having become the
fourth; same signs, same secrets, same oaths to each
same rank; same morals, same means of seduction and perverting
to expose women in adoption lodges, even perjurers,
Same deceit, same hypocrisy.

There are even ceremonies, decorations, and days dedicated to...
words, symbols so particular to Manichaeism and to
its author, whose tangible traces it is impossible to find
wounded in Masonic lodges, without feeling seized by this
resemblance. A physician, Manes had taken it upon himself to heal the son of
King of Persia, provided that all other doctors were excluded; pursued
by this prince for having let his son die, he fled;
Arrested a little later, he was condemned to be skinned alive
with reed tips. Now, every year, says St. Augustine,
To celebrate this death, the Manicheans gathered around
of a catafalque erected on five tiers and richly decorated; and
there, lined up all around, reeds in hand, in the attitude of
In silence and sadness, they paid homage to their dead.
individuals, what they called Berna. It was also common
lying on Good Thursday and Good Friday, which they celebrated as a way of
Easter is this anniversary.

What happens at the Master's degree, at the Rose-Croix degree,
Doesn't it bear some resemblance to the ceremonies of
This funeral service? Why, first of all, the story of this master?
assassinated, by Adonhiram or Hiram, as all learned masons
agree that they never existed, and that it was later replaced
By Molay? Why this acacia branch? Why this word?
Sacred: Mac-Benac, or the flesh leaving the bones? Why this au

Three words: To me the widow's sons?

What do these meetings of chapters and lodges also signify?
Rosicrucians, Good Fridays, and the reeds that are carried there
Members? And this expression of profound grief that is changing
suddenly filled with splendid joy? Manes alone, and his death unexplained-

Why don't they do all these things, history first and foremost, and death first and foremo
A historical fact, and the affiliation of Freemasonry? The acacia
Isn't it there to represent the reeds with their tips or their
thorns? Isn't his kind of death rendered exactly by the
Mac-Bcnac word? Didn't Manès owe everything to Cté-'s widow?
siphon? And the Manicheans and their sons, the masons, by becoming
Didn't his brothers consider the famous widow their mother? No
Doesn't it become perfectly natural to call upon this memory of origin?
how could one fail to recognize the common need for help from one's brothers?
This is the origin of the Freemasons' cry of distress: "To me the en¬"
Children of the widow?

It should therefore come as no surprise that Weishaupt dismissed his
followers of the Gnostics and Manicheans, in order to...
to know the true mysteries of Freemasonry, and that all the
official Freemason writers point out with complacent
the striking similarities with the doctrines and the gra¬
the fundamentals of Freemasonry, and proudly claim
the Manicheans for their ancestors; that Redares claims "de*
to show that the doctrines and principles contained in this
theories served as an element in forming the social core of all
"the peoples of the earth," that is to say, secret societies.

It is very interesting to note certain peculiarities of the lodges.
of the Cabal, which have disappeared today, but which played a
a very important role in the 18th century, and even before, according to all
probability (Book II, Chapter II, § 4) for the spread of Franc-
masonry. Here they are, as one of them tells us about them.
their members in the Z oroastre Telescope. Their Jehovah
is no longer just the God Pan or the great all, but it is the
God in dual and opposing parts: he is at once the god Siza-
Moro and the god Sena Mira. The genius joins the former.
Sollalc and, secondly, the genius Sokak. Read it in reverse.
these words, famous in the Kabbalah, and one will find the two principals
Zoroaster's or magician's cipicus, with their proper names of O-
Romasis and Arimanes, and reading backwards again the names of
Two geniuses, we find Kallos and Kakos, two borrowed words.
from the Greek, the first of which means good, and the second bad, this
which perfectly characterizes the dual principle, God!

Then let us give Oromasius a multitude of genies or spirits

good like him, to the wicked Arimanes as many geniuses who par¬
all bear witness to his wickedness, and we will reconstitute the Jehovah of

Freemasons beyond the Kabbalah, the great mystery of the word rediscovered
raised in their lodges and those of the Rosicrucians, religion, worship
which they substitute for true Christianity. If we are to believe the
Masters of the rite, the Freemason initiated into the Kabbalah will receive favors
of these geniuses, good or bad, in proportion to the trust he
will put it in their power; they will even make themselves visible, they will par
They will read, they will write and explain everything that intelligence screams
Maine would not be enough to conceive within the magic painting. It does not
The follower must not even be frightened by the society of evil geniuses.
doing things. He must firmly believe that the worst of them,
the worst of these beings that the uninitiated call demons, is never
but bad company for man. It's even necessary
that he knows how to prefer, in many circumstances, a visit from the bad
I will go to the one for geniuses; for often the best cost
rest, fortune, and sometimes life itself, and often one finds oneself
to have insignificant obligations to malevolent angels [i]. Of what
Wherever these genies or demons come from, it is they alone who
will give the adept the knowledge of occult things that make him
Prophet, soothsayer, sleepwalker, medium, and miracle worker. Arrived
to this degree of madness, extravagance, superstition, and impiety,
The follower, Barruel adds, will only become more valuable to the sect.
will have demonstrated that he prefers to be mad than Christian, and it will be
the last of the mysteries of the Kabbalistic Freemason.

IV. – The Albigensians, third source of Freemasonry

has

"It is through the initiates of the East," said William, following Condor.
"This is why we have received the current mysteries (2)."

This time, the internal tradition of the lodges conforms to the
truth, and the most authoritative historians agree in showing
how Gnosticism and Manichaeism, after being crushed
by the Christian emperors and the Muslim princes, so there are few
to a small extent infiltrated into Western Europe; initially in the form of small
groups, then, when they became stronger, formed these

(1) Zoroaster's Telescope, pp. 13, 118, 136 and passim.

(2) Masonic manual, p. 7.

Heresies of the Cathars, Patarins, Albigensians, what about them?
Freethinking writers of our time like to glorify (1).

The most recent historian of the Albigensians, Mr. Douais, establishes
peremptorily the oriental origin of the fatal doctrine which
corrupted so many minds in the south of France. Manès had
gave its name to the system which admitted two substantive principles
thiels, to explain the existence of good and evil in the world,
The good principle and the bad principle. We can't imagine anything.
more dangerous to public morality than Manichaeism.
there, on the one hand, the rapid progress he made each time the circles
Favorable circumstances allowed him to raise his head again; from there, too,
On the other hand, the war that the civil government, no less than
The Church was forced to do this to save society. The Ma
Nicheism, initially crushed by the Roman emperors, took refuge
in the still wild countries north of the Danube. By
through slow infiltration and successive stages, it reaches
gnit, from its starting point in the northern regions of Da¬
nube, the south of France, passing through Bulgaria, the Bos¬
ney, Dalmatia and Lombardy (2).

It was from this stay in Bulgaria, from where they sent emissaries
what came to them from the saires in Italy and the south of France?
Bulgarian name, transformed by popular language into a
a crude term, which formerly meant unnatural vice,
which they were accustomed to.

The learned medieval historian, the Protestant Hurter, ex¬
thus, a premium was placed on the Italian heretics:

“By comparing the internal organization of a certain society, the
Freemasons, and their attempts against the Church for the past sixty years
For years, with the known principles of Cathar doctrine, one is
forced to acknowledge some similarities, and not only because
the general principles, but only down to the smallest details. The two so
companies have as their principle the independence of man from all others
superior authority. Both share the same hatred for institutions
social and particularly to the Church and its ministers; both

(f) M. de ChatnpagDy, in the Caesars of the 3rd century, vol. 1, pp. 226, 227, 2nd ed.,
established the persistence of Manichaeism as a secret doctrine until the 13th and
14th century of the Christian era. He describes its gradual expansion throughout the unive
whole, and shows that it is the source of the whole group of sects known as
of Albigensian heresy.

(2) The Albigensians, their origins, the actions of the Church in the 12th century, by Dou
Taris, Didier, 1879.

only communicate the secret to the one whose confidence has been secured by a
long ordeal, and impose the obligation to keep it, even towards the
closest relatives. In both cases, the true leaders are unknown to
the crowd; the division is made by provinces, placed under masters
particulars; children's signs of recognition in the way they speak
and to come to an agreement, so that we can say, with some justification,
that all the upheaval that has been undermining the for more than half a century
the foundations of European society, is nothing other than the work of

Albigensians, passed on by them to their successors, the Freemasons.

If they feared some danger, they were immediately seen practicing all
the external duties of religion: they devoutly set about
They approached the holy Table with all the signs of a pro-
"They founded piety and protested that they were good Christians (1)."

Scattered throughout the heart of France, these heretics received
the name of Albigensians, from the city of Albi, where the first council was held
who condemned them. Long before the civil authorities
were forced to intervene to defend the threatened social order,
They professed the doctrines of Manichaeism on the two principals
cipes, attributing marriage and procreation to the evil principle
children, and they taught, as the council of
Tarragona, indicating this as a way to recognize them,
that no obedience was owed to the authorities, whether ecclesiastical or otherwise
questions, whether secular, and that no one had the right to punish by
corporal punishment for any crime; finally, they hated
the ministers of the Church and never ceased to denounce them; they vowed
milks that they be pursued and exterminated like
wolves; and wherever they were masters, they acted in this way,
breaking and burning crosses, images, relics, pillaging and
devastating churches and monasteries, sparing neither age nor sex,
and bringing devastation, fire, and death everywhere.

“I saw,” wrote Peter the Venerable, Abbot of Cluny, “who sixty
years before the crusade, he had been sent by the Sovereign Pontiff to
"Albigensians armed only with persuasion, I saw," he wrote.
to the bishops of Embrun, Die and Gap, by an unheard-of crime at
Christians, desecrating churches, overturning altars, burning the
crosses, whipping priests, imprisoning monks, forcing them to
"To take women by threats and torment." Speaking in
Addressing these heretical children, he said to them: "After having made a
a great pyre of piled-up crosses, you set it on fire, you have

II) History of Pope Innocent III and his century. Translation by Abbot Juger,
Paris, 1811), p. 284* 280.

cooked meat and ate it on Good Friday, after having
publicly invited the people to eat it (i).

This shows that the Good Friday meals date back a long way.
among the Freemasons, as well as the meetings of the Rosicrucians, in the lodge this
that day; it is an Albigensian tradition that cannot be ignored.

It wasn't easy to wrest their secret from them, said another
writer; they had a language full of ambiguities and artifice
These people practiced the adage of their ancestors, the Manicheans:
Jura, per jura, sccretumprodere noli: swear, perjure yourselves, but
Keep it a secret. They didn't preach, said an ancient author who
had been one of them, but they spoke in hushed tones; they were pleased
in secluded places, and they murmured rather than explained.
their doctrine. And Saint Bernard, after having said of these sectarians
that they were not seeking to conquer, but to harm, and that they were covering themselves
milks under the grass to bite and communicate more securely the
venom, was not afraid to assert that the apparent austerities of
their lives were nothing but hypocrisy, their piety, which concealed
tion, and that their errors, mixed with the profound depravity of
Their customs gave their sects all the characteristics of the mystic
a realm of iniquity foretold by Saint Paul.

Moreover, it is not only Catholic authors who
thus pointed out the Albigensian doctrines and customs, according to
all the monuments of the time, the interrogations, the sentences and
the minutes. Several writers of illustrious name in the
Masonic annals have had the courage not to back down before
such a striking truth, and here is how Mr. Michelet himself
He speaks of the Albigensians in his History of France:

"The nobility of the south, which differed little from the bourgeoisie, was
entirely composed of children of Jewish or Saracen women, people of good intellect
different from the ignorant and pious chivalry of the north; it had for the
to support and with great affection the mountain people. These road warriors mistreated
The priests, like the peasants, dressed their wives in
consecrated garments, they beat the clerics and made them sing mass
out of derision. It was yet another of their pleasures to get dirty, to break the
Images of Christ, to break their arms and legs. They were expensive.
to the princes precisely because of their impiety, which made them insane
impervious to ecclesiastical censure. Impious like our modern and
Fierce like barbarians, they weighed cruelly on the flying country,
ransoming, (throwing blood at random, waging a terrible war. The women-

(t) Floury, Ecclesiastical History, book LXIX, II, 24.

My highest-ranking female colleagues were just as corrupt as their husbands.
or their fathers, and the poems of the troubadours were nothing but impiety
lovers.

"Finally, this Judea of France, as Languedoc was called,
it was not only reminiscent of the other by its asphalt and olive trees; it
Sodom and Gomorrah also had them, and it was to be feared that the vengeance of
The Church did not give him his Dead Sea. That Eastern beliefs, the dua
Persianism, Manichaeism, and Gnosticism have penetrated this country,
This will surprise no one. Every doctrine had taken root there; but
Manichaeism, the most odious of all in the Christian world, makes us
"Forget the others (1)."

Mr. Michelet speaks in roughly similar terms of
Brabançons, and after saying: "Their doctors taught
Aristotle aloud, the Arabs and the Jews quietly, with the pan-
"Theism of Averrhoes and the subtleties of the Kabbalah," he adds:

"Such is the intoxication and pride of the self upon its first awakening. By the
Philosophy, through republicanism, attacks the non-word (that is to say
God (in academic terms) in three forms; he breaks authority, he
"tames nature." (Ibid. pp. 303-306.)

And here they are, the wise men, the men of reason, the forerunners.
of modern Freemasonry, its acknowledged, praised, blessed, and imitated ancestors
by their sons in their doctrines, their morals and their hypocrisy!

They were, moreover, and by yet another similarity, divided
in three grades: catechumens or apprentices, believers and
The perfect ones. These men led an outwardly austere life.
lived in continence, professed to have in horror
They swore and lied, and as their leader, the count
from Toulouse, swore, perjured themselves, recanted, appealed
to all means to keep their secrets and habits.
The latter lived like the laypeople, with all the luxury of their customs.
infamous, a consequence of their mistakes and the practices that led to them
stem from this. They believed they were saved by faith and by the laying on of hands.
from the hands of the perfect, according to the ancient discipline of the Mani
oaks.

((t) Michelet, Histoire de France, 1.1!, p. 104 et seq., 400, 47?. Compare in
the work already cited by Mr. Douais, the chapter on Jewish Schools in the Middle Ages.
We cannot overemphasize the persistence of these hotspots of spread of the anli-
Christianity for centuries, during which society seems to us to be far away
to have been completely Christian. Father Pachtler points out the rabbinical origin of
certain Masonic legends, which odiously attack the divinity of Our Lord,
(V. Mille Krieg gegen Thron und Altar, 2* ed. p. 309-320.)

We now ask this of all men of good
faith: where did the barbarians take away, where did the executioners take away? and it wa
he, after having employed all the
means of persuasion to bring these hordes of brigands back into line
gands, always ready to disguise themselves when they weren't the
stronger, let them loot, kill, burn, corrupt the majority
the rule of Christian and non-native populations, without allowing
to the victims to defend themselves, without coming to their aid to protect them
to manage their faith, their customs, their churches, their properties and their
priests against the secular lords by whom and for whom it was exercised
What execrable tyranny? Was it necessary, in the name of liberty, to...
Nowadays, proclaiming the principle of non-intervention by the bri
great opponents to their victims, of all tyrants and all oppressors
oppressors against the people and the weak oppressed? For, let us
As we rightly point out, the crusade against the Albigensians was not, as
the crusades against the Muslim hordes, which was a war of
defense against invaders, under the command of the Pope
and Christian sovereigns to whom natural law imposed it as
their first duty (1).

V. – The Templars, fourth source of
Freemasonry.

Similarly, the writers of Freemasonry, in praising and striving
forcing the Gnostics to justify themselves against religion and the Catholic Church
The Manicheans and the Albigensians, who have shown themselves to be its sons,
the heirs and the continuators, so it is with the Templars.
There are few among the condemned of the Church who have had so much
and such ardent apologists, few in whose favor one has so generously
ralement et si recklessly accused the Pope and the bishops.

"We will investigate," said Condorcet, "whether we should not put

(!) As for the Brabantians, Aragonese, Navarrese, Basques, Coteroaux and Tria-
vmlios, who respect neither churches nor monasteries, and spare neither orphans
linens, neither widows, nor old men, nor children, nor age, nor sex, but they exert so muc
cruelty and barbarity against Christians, and they pillage and devastate everything, comir
"Pagans, we command," said the ecumenical council of Latruu in the year 1179,
canon 27 (the provisions of which are reproduced by that of 1215), to all the faithful
They, for the remission of their sins, must courageously oppose these ravages,
and to defend the Christians against these unfortunate people.

The Templars, fourth source SELF

among the secret societies this famous order against which the
Popes and kings conspired with such barbarity (1).

Therefore, the Templars had a great interest in defending
for the Freemasons and all the revolutionary philosophers or Jacobins
bins. This is not, for anyone who wants to think about it, one of the least important.
evidence of their lineage and the conformity of their doctrines.
But let's look for even more positive things in the authorities
Masonic, and in these doctrines and practices themselves.

"The Knights Hospitaller of Saint John of Jerusalem, known
under the name of Templars, or their Freemason successors, says Wil-
Laume in his manual or Masonic Tiler, appear to be the
authors of most of the degrees of initiation. We would think
that they had been imagined by the Templars, in the times of their
splendor, to isolate oneself from the crowd of initiates, if we did not notice
not that these new degrees of initiation are almost all motivated by the
the state of order after its fall. We have no doubt, com
We can see that the Templars were initiates, even from their very inception.
tion; WE STILL THINK THAT EUROPE OWES FREEMASONRY TO THEM
NERIE, and that these are the secret practices that served as a pretext for
the accusation of irreligion and atheism that led them to such an end
Tragic. Everything confirms this opinion.

“The misfortunes of these knights, the persecutions to which they succumbed
combed, forcing them to seek a last refuge in those same
mysteries to the establishment of which they had contributed so much; they
found consolation and relief. Their situation not being
common to other initiates, they considered tightening their bonds among themselves, withou
However, they separated themselves from the larger family of Freemasons; they formed
these are the grades or degrees that we see added to the first three,
and probably only communicated them to those initiated into the matter.
which they thought they could rely on.

"The Templars disappeared into civil society, but they left behind
successors in Freemasonry, and their institutions have
survived. Such, it seems to us, is the history and the course of Freemasonry.
stupidity (2).

Ragon also traces Freemasonry back to the Templars.
He portrays them as having gathered in the East the doctrine of
the ancient one of the Gnostics and the Manicheans. Then he adds this
More precise argument:

(1) Condorcet, Sketch for a Historical Picture of the Progress of the Human Mind-)
7th period, Paria edition, 1822, p. 134.

(2) Manual or Tiler, pp. 10 and 11.

"

"The name of the Knights Templar did not relate, as one might think..."
believed, at the Church of the Holy Sepulchre; as a result of their mystical ideas
Therefore, the leaders of the order had envisioned another, more worthy temple.
no doubt from the Divinity: the whole world populated by free and green men
killers. It was on the construction of this temple that they were working; and that
that Jerusalem had once seen rise, during the reign of Solomon, in
was the symbol, less because of its magnificence than because of its
unity. Also, although the name Templars prevailed, they did not have
lost between them that of masons. Nikolai, who refuses to admit it,
provides, by the following fact, one of the strongest arguments.
In Italy, there are ancient churches that belonged to the order before its
abolition traditionally retains the name of churches, such as Delia Massone or
Maccione. Doesn't this mean that the people, before calling them that,
had they realized that Freemason and Templar were the same thing? (1)

“Masons of all ranks are armed with swords,” he wrote in 1806,
F.∗. Chereau, officer in the G.∗. O.∗, of France. The military apparatus
the most imposing one always accompanies and protects the ceremonies
religious, scientific research and in general all the work of
disciples and initiates. But it is only at the Rosicrucian rank that
The warlike origin is evident to the eyes of the uninitiated.

"They only learn then: 1° that the designated Masonic order
under the name of Blue Freemasonry, formerly the sanctuary of philosophy,
knew how to honor the misfortunes of an august, religious and military order, vic¬
a time of ignorance, fanaticism, and shameful greed, but dignified
by his virtues of attaining the highest destinies; 2° that he deserved by
services reported to become an integral part of this illustrious order
whose knights were all originally masons; 3° that the priests of the temple
The people of Memphis now marched under the banners of the temple.
the city of Jerusalem, after having sworn love, obedience and fidelity to his
laws and to its ministers; 4° that the two orders, united by an indissoluble bond
soluble, they became one and the same association... Freemasonry is
therefore a civil, religious and military society; but not all Freemasons
are not knights of the order, and consequently initiated into the mysteries which
They belong to him. There are higher degrees unknown to the disciples.
and to the postulants. These degrees alone lead to the sanctuary, — and the
The difficulties surrounding them are known to be for the order or rite of the East,
sole custodian of high Freemasonry, a sure guarantor of virtues and
of the loyalty of the neophytes who have the courage to cross them (2). »

Finally, the Masonic newspaper Le Globe reports the very long dis-

(t) Bagou, Cours, etc., p. 31, 32, 33.

(2) Explanation of the philosophical cross of the knights\souv.\ princ.\ R.∗. C.'.par
the F>". Chereau, dedicated to the G O.∗, of Portugal etc.

course of F.*, de Banville, former officer also of the Grand Orient of France, pronounced on April 8, 1839 in the lodge of the knights of the Cross, where he perfectly traced the origin of the association Masonic, says the editor:

“In my system, which I hope to demonstrate in a few words, the or Masonic order would be an offshoot of the Order of the Temple, of which you Know the history and the misfortunes, and it cannot be reasonable - Something else entirely. Freemasonry must have originated in Scotland; it was certainly, originally, a cautious and skillfully combined form born that knights of this country devised in order to steal the continua tion of their illustrious order in the clear-sighted eyes of their all-powerful proscribers.

"The heroic William de Moure, Grand Prior of England and Scotland" from his prison he could direct the knights of his language in the creation, organization and development of the rite Masonic, intended to conceal, from the eyes of the uninitiated, the order of the Templars proscribed and anathema. It is understandable that this transformation local, in the language of Scotland, of the Order of the Temple in the ma- order conic, had to remain constantly shrouded in the deepest secrecy; It is understandable that the unfortunate Templars, unjustly slandered by vile renegades, cowardly betrayed by ignoble apostates who tra- were like wild beasts in almost all Christian countries held, forced to hide their names and qualities under penalty of the most Given the dreadful persecutions and the most horrible torture, one can understand that these innocent victims of a king's avarice and a pope's jealousy were able to invent, to recognize each other and help each other in everything, everywhere for everything, in the countries of France, Germany and Sweden, where the Freemasonry soon penetrated, sacred words and superseded words, signs and the touches that have come down to us intact from generation to generation generation. Besides, how would we explain, on the part of a a vast association of philanthropists united for the honorable purpose of re- to lavish with both hands the consolations and the alms of Christian charity, these strict prohibitions against saying anything, to write, draw, or engrave nothing on the laudable goal of this society secret, without incurring the certain consequences of atrocious revenge, without to finally expose oneself to having one's throat cut, heart and entrails torn out, the body burned and reduced to ashes, the ashes scattered to the winds, and left Furthermore, a memory held in contempt by all Freemasons? All of this would take the character of a revolting absurdity, if one were to remove the explanation, simple and satisfactory for the reason, of the powerful interest that the Knights Templar hiding from all eyes, under the cloak of the Ma • pony-making, specially organized for this purpose by ewmémes.

"I therefore dare to assert that the Masonic order was established in the 14th century" century by members of the Order of the Temple, of the obedience of the great-priory of Scotland, and that this beautiful institution radiated from this point and spread easily throughout European lands, which were then covered with our outlawed predecessors. It would be easy for me to accumulate names abundant evidence, drawn from the comparison of rituals in use in the two orders, and one would be surprised at first to notice a system there identical reception, proceeding by way of physical and mo¬ tests rales. One would be no less struck by this singular analogy in the two orders of the same mode of initiation, of a certain series of grades, among which one sometimes finds such a resemblance to the Templar chivalry which she can rightly pass for a perfect similarity (1).

Now, turning against F.*, de Banville, against the Ma¬ stupidity and the Templars, these arguments so strong and so tightly focused on the secrets of Freemasonry and the Temple from which it emerged, I I will ask him in turn: Why these secrets, these oaths, whose violation is punished with such atrocious tortures, if happiness their goal is the consolation and the Are alms from Christian charity their only means? For What, especially now that Freemasonry is protected everywhere? triumphant everywhere, she continues her secret lodges, her initiations tions and terrible oaths? So she has, like the Templars and necessarily many things to hide, many secrets that Public opinion rejects these things, and they cannot be revealed. These things, these secrets inherited from the Templars with their lodge-temples and the most What are some of their rituals? Could these be the accusations themselves? My actions against the Templars? These accusations, these crimes were they actually removing something?

Mr. Michelet, a name dear to Freemasonry and to more than one reason his highest degrees, Mr. Michelet, member of the Institute, who counting so many high-ranking Freemason philosophers, published the trial of Templars on the very minutes of the proceedings, in the collection tion of unpublished documents belonging to the history of France. What do they say? What is the publisher's own opinion? Let's listen, and with your hand on your conscience, let us judge in turn and let us pronounces.

“We publish in this volume and in the first pages of the

(t) Le Globe, journal of Masonic initiations, Paris, year 1839.

following the most important act of the Templar trial. This is the inter-rogatory that the grand master and 231 knights serving underwent in Paris before the papal commissioners. This interrogation was conducted slowly and with great care and gentleness through high di-

ecclesiastical dignitaries, an archbishop and several bishops. The de-
Positions obtained in this way deserve more confidence than confessions from others.
their very brief, uniform and uninformative reports that the inquisitors and the
The king's men had been tortured immediately after the arrest
Two authentic manuscripts of the great interrogation remain:
One, copied on vellum, was sent to the Pope, and it is enclosed under the triple
The key to the Vatican; the other, on simple paper, was deposited in the treasury of No.
Third Lady of Paris. Judging by the overwriting and erasures, this one
could well have been an early draft made day by day on the
Court notes (signed by 3 or 4 notaries). He brings to the last
page the following words: As an added precaution, we have filed the
said procedure drawn up by one of the notaries as an authentic instrument in the treasury
of Notre-Dame de Paris, to be exhibited to no one except by special letter
those of Your Holiness.

"This great affair, perhaps the most serious of the Middle Ages, was bound to..."
to be treated seriously, to present oneself to criticism in its entirety
of its details, in its naive and terrible truth. From now on, the reader
will be able to judge for himself. We are placing the most important thing in his hands.
"An old preliminary trial of which a detailed investigation remains (1)."

Here is a summary of this authentic act and the series of ac¬
accusations on which the interrogation revolved, a series drawn up by
the Pope's order, based on the confessions of 72 of the most notable Templars,
done before the popes and cardinals, or before the bishops or
the particular councils, freely, without torture and under the sole
faith in the oath to tell the truth and the whole truth:

In these confessions it was declared: 4° that each Templar, at his
reception, after the three vows of religion, obedience, poverty, and chastisement
breast milk, or shortly thereafter, at the convenience of the person or persons receiving
'who were always among the highest dignitaries of the order, denied Christ
sometimes as crucified, sometimes as Jesus or Savior, sometimes as
God, and the Blessed Virgin and the Saints, according to what was there

(1) Collection of unpublished documents on the history of France, published by the
of the Minister of Public Instruction, first series. — Political history, trials
of the Templars, published by M. Michelet, vol. 11-4, pp. 3, 4. The copy deposited at
Notre-Dame's treasure, after passing through the hands of President Brisson and
Attorney General Servin, and escaped in 1793 from the fire at the library of
Béuédiciius de St-Germain-des-Prées, to whom M. deHarlay had bequeathed it, was deposed
at the Royal Library, Harlay collection, no. 49

pushed or invited by those who were hosting them and who told them that the
Christ was a false prophet, or he had not suffered or been crucified

for the redemption of humankind, but for its crimes; that this
this practice was common to that of the majority.

2° That he was forced to spit on the cross, or on the figure and the sculpture
pedure of the cross, or on the holy image of Jesus Christ, although by
In the interval, it was done beside it, sometimes even trampling it underfoot, or
trage that was practiced by those who had already been accepted.

3. That it was the custom of some to meet on Fridays
saint or another day of Holy Week to thus trample underfoot the
cross, to commit even more heinous outrages against her and to have them committed by the
others.

4° That at the congregation or general meeting, they worshipped a cat or
a dog, which sometimes appeared there.

5. That they believed, and were told, that the grand master as well
that the visitor and the tutors (other first dignitaries) could,
Although they were laypeople, to absolve them of their sins, without even confessing them,
that in fact these superiors acted accordingly.

6° That upon the reception of the brothers of the said order, the receiver and the recipie
they kissed each other sometimes on the mouth, on the navel or the bare stomach, sometimes
on the anus or the spine, sometimes even more indecently.

7° That these receptions were secret or only attended by
brothers of the order, and that they were made to swear not to leave it

8° That the recipients told the recipients that they could among themselves
to deliver to the infamous crime, that the thing was permitted, that they had to
temporarily lending themselves to it, that they themselves practiced it, as well as a grea
many others.

9. That they had in each province idols or heads of which
Some had three faces, others only one, others a human skull
hand and that they adored them, especially in their great chapters
or congregations; that these heads were crowned or that all were done to them
dear cords, which they then girded themselves over their flesh.

10° That those who, upon receiving them or afterwards, refused to do what
Those asked were put to death or imprisoned forever.

11° That they were ordered under penalty of death or imprisonment and by service
the need to reveal nothing about these things, nor about how they were received, and
that if anyone was caught doing it, they were put to death or
prison.

12° That all these things were generally and commonly done
in all order, beyond as well as this side of the seas; that the great master
He observed them and ordered them to do the same, as well as the visitors.
the preceptors and other major leaders; that these were observances

general and lengthy, ancient customs of ordinations of status?
of the entire order on this side and beyond the seas.

i 3° That which was considered permissible in the order of seizing
in his own interest and for the good of others by all means, per fas aut nefas,
and that they swore to procure its increase by all means
the advantages, that one could even swear oaths to this
END.

14° That the chapters which gathered during the first summit
The best or the first eve of the night were so secret that one
closed all the doors of the house and the church in which they
were standing, that access was forbidden to all foreigners, and that
Sentries were placed on the rooftops themselves, so that no one
could neither approach, nor see, nor hear them.

We will not dwell on the secondary points of resemblance
white between these Templars and the Freemasons, on their words
commons of grand master, knight, temple, on the law of
secret and the oath to keep it under penalty of death, the same as the
on both sides, on the same precautions to ensure this secrecy
among all the profane: night assemblies, sentries posted, from where,
Among Freemasons, the temple is covered or it is raining, depending on which lodge
is guarded or it is not. But we cannot pass without
sister on the denial of Christ and on the outrages which are against him
lavished in the chapter meetings of Good Friday, or of
on some other day of Holy Week, such a profound denial
essential to Freemasonry, that we begin to glimpse the light
and that one is only truly a mason after having done it, as comes
The high-ranking masons Chereau in 1806 and Teissier attested to this.
in 1856.

But what do these official reports say, and what does the truth say?
History of the responses to these accusations? They all say united
formerly, firstly, that Pope Clement V, far from favoring the
proceedings initiated against the Templars by King Philip
the Fair declares them null and void and suspends the bishops, archbishops,
French prelates and inquisitors who had taken part, to the point
to be accused himself by the king of favoring the crimes of the tempest
folds; they say that it is only after he himself has questioned
and had 72 of the most notable knights questioned in Poitiers, in his
presence and that of the bishops, cardinals and legates, not as a
A judge looking for culprits, but like a self-serving father
to find them innocent, and after hearing from their own mouths

J cs same confessions on all the most serious accusations, confessions
repeated several times and at several days' intervals, freely
and without constraint, that, by the duty of his office, the Pope, not
believing he could no longer resist, he gives free rein to
truth and justice; that consequently he decrees a commission
fact-finding mission in Paris, composed of archbishops, bishops,
high-ranking ecclesiastical dignitaries, several gentlemen
or other notables and four public notaries to provide information on
These accusations, giving the Templars complete freedom to come and...
to defend and uphold order, if they so wish, and to have it signified
consequently in all the dioceses of France to the Templars
free or detained (1).

And all the minutes published by Mr. Michelet attest that
.out of 231 knights or serving brothers, understood under the sole term
to tell the truth without fear or apprehension, a vow repeated again
after each deposition, and declaring that they had done so,
all (with the exception of a very small number, thirty or so)
at most (thirty of whom were in the Foix region alone) confessed
expressly and in detail all or most of the listed crimes
in the indictment, with all the circumstances of the location,
of time, and the names of those who had received them and of the
less assistants; and that these admissions are made by the principal
of the order, grand master, treasurers, dispensers, visitors,
provincial heads and superiors of houses in Paris, Reims,
from Normandy, from Auvergne, from Champagne, squires, chape
laysmen of the grand master or senior employees of his household.

Mr. Michelet himself expresses himself in this way in the preface to
second volume (1851):

"Moreover, whatever opinion one adopts on the rule of the Templars
and the original innocence of the order, it is not difficult to arrest a judge.
lies about the disorders of his later years. It suffices to notice in the
The interrogations we are publishing reveal that the denials are almost all
identical, as if they were dictated from an agreed-upon form;
On the contrary, confessions are all different, varied by circumstances
special, often very naive, traits that give them a particular character
of veracity. The opposite should be true, if the confessions had been...

(t) Documents, Michelet, vol. I, pp. 3 and 4* — See also other authenticated documents
questions collected by Dupuy, Treatise on the condemnation of the Templars.

"They would be roughly similar," and the diversity is
would rather be found in the denials (1), »

Should we now add that the same legal admissions and
without constraint are found everywhere in England, at the synod of
London, where two months were devoted to the same information.
They make the same confessions, the same infamies, and that it is in
As a consequence of these confessions, the Order of the Templars was abolished.
in this kingdom, and that parliament then has their
goods. Same information again and same results in the
councils held in Italy, at Ravenna, Bologna, Pisa and Florence
rence, although in these councils everything points to very-
eager to absolve those Templars who manage to
justify.

The recent publication of Florence's survey, by Mr. Jules
Loiseleur, has definitively demonstrated the guilt of the great ma
community of members of the Order of the Temple, from a certain period
which dates back to the mid-13th century. Even before the Council of
Vienna had often been subjected to accusations of heresy.
They were opposed to the papacy and the popular voice designated them
as guilty of the greatest crimes, of the denial of
Christ, sodomy, alliance with the Muslims and party-
particular with the order of assassins, which by a singular analogy
The Gulière sect was also a pantheistic and rationalist sect; s-
Sweden within Islamism. As in Freemasonry, alongside
public statutes they had secret articles, which con
held a doctrine similar to that of the Pathares, the Bogo-
miles and Luciferians, and which, as it was, was a branch
of ancient Manichaeism. Such is the final word of scholarly discourse.
temporary on this issue, that the violence of hostile prejudices
The Church alone was able to obscure (2). This required a

(1) Michelet, Documents, t II, p. 7 and 8.

(2) The secret doctrine of the Templars, followed by the unpublished text of the inquiry
against the Templars of Tuscany, by Jules Loiseleur, Paris, 1872, one volume. iu-8®.
Mr. Loiseleur also includes in this volume the text of the papal bull given
In Vienna, on the 11th of the Kalends of April, ldl2. Voxin excelso, who had not yet been
published in full. 11 explains very well the scope of the clause by which the
The Pope declares that he can pronounce a final sentence on the order, sententiam
super hoc non possumus ferre de jure, but that it suspends it indefinitely, per
vium provisionis seu apostolicre ordinatinis, who has deceived more than one writer
laiüolic. These words in no way imply that the slightest doubt arose about
the guilt of the Templars; the question of the condemnation of the order having been

a veritable conspiracy against history in which the
Freemason writers of the 18th century, as pro¬
According to the most authoritative historian of the sect currently available,
Brother Findel, director of the Leipzig Bauhutte (i).

Need we add anything further, in response to the slander against
Philip the Fair and his alleged greed, which, as early as 1307, he
had, in a letter dated December 24, declared to the Pope that he had
seized the Templars' property and had it kept for wax
employees totally at the aid of the Holy Land, according to their
first destination; that he renews this declaration in one
another letter from May 1311; that finally, as the king requested in
By this very letter, these goods were given to the knights of Rho.
of, today from Malta, without anything entering into the do-
king's manor (2).

Finally, it must be said that, if the great master and the brother of the dauphin
from Auvergne, after having been sentenced only to prison
perpetual, were then condemned to be burned, according to the law.
for having recanted when they were supposed to be on the scaffold,
erected in the forecourt of Notre-Dame, to confess their crimes and in
to ask for forgiveness before the assembly of the faithful, 30 to 40 thousand
other knights, condemned for these petty crimes they had
confessed to canonical penances, fasting and prayers and some
time in prison, outlived King Philip the Fair and the Pope
Clement V, and that, free in different parts of the world,
after the death of the alleged persecutors, no one else anywhere
did not retract, and did not attempt to justify his order, supported
that he would have been by the nobility of all the countries from which they were
released, if there had been any doubt in public opinion
contemporary questions about the truth and justice of the conviction?

Having previously been brought before the council, the Pope deemed it appropriate to inser
study of his authority to dissolve the order, without waiting for the outcome of a new
The investigation, which could no longer shed new light on the matter after the inquiries,
made by the papal legates and provincial councils in different countries,
particularly the one held in London in 1311. See also a series of published articles
on this subject, by Civililà caltolica, in 1866.

(1) Geschichte der Freimnurerei, Lepsig, 1877, 4th edition, p. 811.

(2) The guilt of the Templars has been demonstrated by Wilko in his
vrage Geschichte des Tempsl /terre» Ordens (2nd edition. 2 vols.in-8 0 Halle 1860). He pro
that the anti-clerical doctrine became the norm for the entire order between 1250 and 1279
The D, Pruiz(Ge/tetm/e/tre und Geheimstatuten TempelHerren Orden Rorlin 1879) recedes
this period up to the beginning of the 13th century, based on denx accu¬
The heresy had begun in Torre Sainte, the Church of Innocent III and Frederick III.

What! So many witnesses would have falsely testified against him?
their conscience and against their entire order; they would have been the cause
of his ruin and an immense and dreadful scandal, and they would have
lived a long time, and they would have died without any retraction, and
That in the 14th century? What a moral impossibility, to which one

He didn't think it through enough!

We can therefore conclude not approximately, but certainly
formation with the great historian Friedrich Schlegel:

"As for the origin or source from which the esoteric influence-
The Freemasonry movement spread throughout Europe, for whatever reason or
Whatever interest one may have in denying or acknowledging it, it results in roughly
obviously from the sole examination of the facts, that the Order of the Templars was the
bridge over which this whole set of mysteries has passed in the West, of the
less quanta the form, which continues today to be the same as a-
then. It is only through the traditions of Solomon and on his temple, to the
to which the very institution of order is linked, which can be explained
the symbols of Freemasonry.

“The very idea of such a society, of such a pure doctrine…”
esoteric knowledge and its secret propagation are hardly compatible
with Christianity; for Christianity is already in itself a mystery
divine, but a mystery which, according to the views of its founder, is exposed
visible to all and celebrated daily on every altar. Now, at
Because of this very reason, the secret that persisted in the pagan mysteries
on the side of national and popular mythology and religion, and was not
that the sharing of scholars and initiates, this secret, I say, cannot be
to link with a revelation intended for all men, since by its nature
She condemns and rejects him.

"A society within which, like the laboratory where genius
The destroyer was forging his weapons, the Illuminati, the Jacobins, and the
Carbonari, could not have a truly Christian tendency nor be
politically just, nor exert a beneficial influence on humanity by
general (!)• "

at the headquarters of the order, under the influence of Provençal knights of Albigensian
From there it spread mainly in France and was just beginning to penetrate in
In England and Italy, by certain groups of high-ranking officials, when the proceedings
Harsh acts began against the order. According to Dr. Prutz, the Knights Templar in
Spain had remained uninformed about the secret doctrine. As for those in Germany,
The violent attitude they adopted at the Council of Mainz is hardly in their favor, althou
that we do not have precise proof of their affinity with heresy.

(1) Schlegel. Philosophy of History, translated. franc., 18* lesson, p. 362, 363, 365.
Most modern writers unanimously acknowledge that France-
Freemasonry has its origins, at least indirectly, in the Order of the Temple. See Thomas F
The secret societies of the European revolution. London 1876. Introduction.

CHAPTER TWO

THE ANTI-CHRISTIAN SECT SINCE THE 14th CENTURY UNTIL 18th CENTURY

I. — The Persistence of Gnosis

The comparisons made in the previous chapter indicate quite a bit .how Freemasonry derives doctrinally from the heresies of 'Middle Ages and collected their unholy traditions in a vast Syncretism, illogical perhaps, but faithfully reproducing their hatred of the mystery of Jesus Christ. The generic name of gnosis to him still applies today, as in the times when this false science, daughter of the enemy man, fought against the establishment of the Church. It is much more difficult to establish through documents. followed the material transmission of this radical heresy, since the abolition of the Templars, who had given him in the middle of the Christian Ages, a powerful organization.

Was the Order of the Temple completely destroyed in 1312?

We have seen how a constant tradition in the lodges affirms master its perpetuation. According to some writers, he would never have ceased to exist in France as a clandestine association. Jacques Molay would have established a grand master, Larmény, whose powers would have been successively passed on to a series of characters, Among them are Duguesclin and several princes of Bourbon [The modern Order of the Temple, which we will have to to speak and which in the middle of the 18th century had as its grand master the Count of Clermont would thus be linked by a transformation Regular to the old order. In support of this opinion, it is shown There is currently still a charter of transmission dated 1326. Conventionalist Gregory published it and became a fervent follower of the order (1). But one finds in this piece more than one proof of its apocryphal nature. It bears the signature of Duguesclin who didn't know how to write, etc., etc. Also, all the writers who...

•(1) History of religious sects, 2nd ed., 1828, vol. II, p. 399 et seq.

Interested parties consider it to have been made in the 18th century at the time of the constitution of the Templar Masonic rites (1).

But if the modern Templars cannot prove their direct lineage, it nonetheless seems certain that the doctrine the Temple was preserved by hidden groups, who Font mo modified over time in a way that conforms to the mar¬ the minds of spirits and in such a way as to make them coincide with deism These groups have primarily preserved the tradition of a great vengeance to be exacted against the Church and the monarchy Christian. Without that, how could the founders of Masonic rites-

o

Would the Nicoma* Templars of the 18th century have reproduced so exactly in certain details the practices of the main culprits of 14th century, to the point that Tilaugwitz declares that it is not without with the intention that on August 10th the unfortunate Louis XVI was imprisoned at Temple (book n, cliap. vi, § I)?

It is not in the conditions of humanity that the Truth reigns there without contradiction. In fact, the opposition to Christ and the Revolt against the Church never ceased to exist in a doctrinal form. secret trine, even in the most devout periods of the Middle Ages age. If in the middle of the 10th century, an order as extensive as the Temple He was able to hide his apostasy and his crimes, how much more easily Could the secret doctrine have been transmitted during that period? troubled period extending from 1312 to 1535?

Moreover, evil was not confined to the Order of the Temple. Around the time of its destruction in 1315, the ecclesiastical authorities siastics found a large number in Austria and Bohemia of Luciferians, whose heresy of Manichean origin was sem¬ blable to theirs. In 1338, they were still discovering large ones. number in the same country, as well as in the province rhe nane (3).

Kabbalah, this science of demonic arts, of which the Jews

(1) History of the Knights Templar and their alleged successors, by Elisée de Montaguac (Paris 18<H) and AVilke Yesclnc/ile des Tcmpel-Ordens.Vn 1877, Merzdorflf and Dr. G. Schwotzko published in Hallo do alleged secret statutes of the Tem¬ folds, where the Freemasons, the Druze, the Bonshommes do Lyon, the Hogri do Tuscany is presented as being closely linked to the order. But the original manuscript One cannot be represented, and these statutes are likely a decoration. numerous apocryphal documents which make it so difficult to understand the origins of the Masonry. See the work of Doctor Hans Prutz cited on p. 310.

(2) F. Favre, Masonic Documents (Paris I8UG) p xxxui, notes that in the Bacon's Nova Atlanlis and the writings of the Rosicrucians contain very clear allusions. to the Templars (see below {j 3).

(3) V. Schmidt, History of the Cathars, vol. I, p. I, p. t39, cited by M. Loiseleur, the Secret doctrine of the Templars, Hanz Prulz, op. cit. p. 71.

were the initiators, had a very real existence throughout the during the Middle Ages (1). What would be surprising is if all these elements evil would not have been sought out and grouped together in the shadows.

How can one believe that after the sentence of Clement V, among this
a large number of guilty parties who suffered no other punishment than
Despite some ecclesiastical penances, no one was found to have...
deeply corrupt individuals who sought to remember
to get closer and maintain a link between them as a hope of
Revenge against the authorities who had struck them? From the
beginning of the 18th century, when Freemasonry was not
no longer forced to hide in thick darkness, and begins to
searching for her story, everywhere she claims that debris of
The Templars preserved themselves and continued the order in several
countries in Europe, particularly Sweden, Scotland, and Germany
gne and in Portugal. Now it is quite remarkable that the three pre
The first of these countries are those that welcomed with the most em¬
urgently Luther's cry of revolt. As for Portugal, surrounded
from all sides by deeply Catholic nations, he did not
did not break the bond of Christendom, but rather schisms.
matics have occurred there for a long time and up to our
days with a tenacity whose origin remains one of the problems of
the story (2).

The constitution of society in the Middle Ages, with its multitude
of corporations and brotherhoods, almost completely autonomous

(1) On Kabbalah in the Middle Ages, see V. Gougenot Desmousseaux, The Jew, Judaism
and the Judaization of Christian Peoples (Paris 1800), pp. 525-530. - An Adept
contemporary, Elephas Levi, (History of Magic, pp. 899-400), says in his own words
my: "The great cabalistic association known today in Europe under the
The name of Freemasonry, before bearing this entirely modern name, suddenly appears
in the world at the time of the great 16th-century protest against the Church
"Comes to dismember the Christian rumlô."

At the convention of the Philiheleths held in Paris in 1785 and 1787 (book II, chapter V,
It was almost unanimously recognized that Freemasonry was a ka- association
ballistics and had the Kabbalah of the Roman rite (sic) as its origin. The deputies who
Those who expressed themselves in this way were serious men, well-versed in the origins of
Freemasonry. See the minutes of the convention published in Le Monde Maçonnique.
of December 1872. The response from F.*. do Corberon is particularly caraelérisii-
that: "Freemasonry procures for man the advantage of becoming again what he once was, this
that it was always meant to be, that it will one day be.

(2) The King of Portugal, Denis I, obtained in 1318 from the Pope the authorization for th
Knights Templar belonging to his kingdom. To constitute themselves as a single parish
particular, which was called the Order of Christ. The great mastership was later united wi
crowned the secularized order. It always retained a great influence in
this country.

In fact, this greatly facilitated the preservation of a sect.
particular, provided that it was covered with a veil of secrecy. According to

a consistent tradition in lodges in England and Scotland,
the Freemasons' guilds offered shelter to the Templars
fugitives. Findel himself, driven by his antipathy towards the
the high-ranking system absolutely wants to deny any lineage in
The relationship between the Order of the Temple and Freemasonry is obliged to...
to know the truth of this tradition, which is crucial for the point
that we want to establish (1).

“Already we see,” said Glavel, “in 1155, the lodges of the ancient Freemasons
English administered by the Order of the Temple, which retained control of them until
that in the year 1290, that is to say until approximately the beginning of the
proceedings against him; and despite the precautions taken, from the following century onw
before (2). we saw the two powers, ecclesiastical and civil, unite to
to crack down on the masons thus transformed, and to forbid them their meetings
We will prohibit chapters and other matters, under penalty of imprisonment and fines. So b
that the independent spirit manifested by this society cast a shadow on the
government, or that the clergy were worried about the indifference which ajj'ec •
silenced in matters of heresy, being itself composed of members of
all Christian communions, either reflectively, as a result of
someone from one of its assemblies, it would have made itself guilty, as one
He was accused of acts of insubordination and rebellion, and an edict was issued
against her in 1425 by parliament, at the instigation of the Bishop of Win¬
Chester, guardian of Henry VI, who was then a minor (3). »

Masonic corporations had in England and in Al-
Lemagne has a very ancient history. Derived from the old guilds
Germanic, they were not only professional associations
sional, but also mutual defense unions linked by
an oath and an initiation, conjuratio. They differed in other ways
trades in that they were not confined to a single city,
but extended to an entire country (i). A Masonic corporation
that of this kind, established in Yorck, under the name of Lodge (1), pro-

(1) Geschichle der Frcimaurerei, p. 817.

(2) It is rather curious to note that in 1313, after the abolition of the tompliers,
the ecclesiastical authority suppressed in Lyon, "for just and reasonable reasons",
said the sentence, a lay brotherhood of pontifical brothers, which had adopted for em¬
problem a cross flanked <the sun and the moon, notoriously Templar emblem, V.
in the Catholic Review of Institutions and Law, 1877, Study on the Regime
municipal council in Lyon, by Mr. Vaoson.

(3) Picturesque History of Freemasonry, pp. 90-92.

(4) History of the working classes in France up to devolution, by Levasseur,
Volume I, p. 101 et seq.

dait goes back to the year 926 (1). Since then the corporations

Masonic elements appear from time to time in the history of
England and Scotland. Although they received only masters
very and workers belonging to the art of building and that, up to the
in the last years of the 16th century (§ 3), they remained closed
to the bourgeoisie who did not practice the building arts, however
Like other guilds, they admitted into their ranks as
protectors of lords and ecclesiastical dignitaries. The asser
tion of Masonic authors Tliory, Mossdorf, Kloss and others, to
to know that as early as 1155 the lodges of masons were placed in
England and Scotland under the patronage of the Knights Templar,
Therefore, there is nothing but the most plausible explanation. This data is consistent.
confirmed by the general history of these countries, whatever the case may be
the opinion one adopts on the authenticity of the charters cited by
some authors. The fact of tradition (and this is the important point)
so much) is undeniable (2). It is very easy to understand that the succ
cessators of the Order of the Temple gradually introduced into
these corporations, their secret doctrine, linked them to their pro-
acts of revenge against the Church and civil authorities and their consequences
served as an external order. The kings of Scotland, according to these
The authors would have covered this alliance with their protection.
Freemasons and the continuation of the Order of the Temple under the
The name of the Order of St. Andrew with the thistle. On the other hand, from the 14th cer
In the 19th century, Masonic guilds were very powerful in this country.
and as in England they have legends similar to those of
companionship (3).

In Germany, the Freemasons' guilds had a development
an even more considerable development. They formed, it is said, a
a single corporation from the 13th century onwards, where they would have been
organized by Erwin von Steinback. But this organization did not
it received its final constitution only in 1459, during the construction
of Strasbourg Cathedral. On that date, documents were written
statutes, which were adopted by all the confraternities or lodges, because
That was the name they were given. These statutes (4) are imbued

(1) The authenticity of this charter is doubtful; it is nonetheless very an
cienne.

(2) Tliory, Acta Latomorum, lomo V. — History of Freemasonry in An¬
England, in Ireland and in Scotland, by Kloss, p. 200.

(3) Findel, Geschichte der Freimaurerei published some of these legends.

(4) Jaussen, Gesckiclile des Deutscken Volkes, t. I, p. 133-13i, tiordor, Froiburg in,
Breisgau, 1873.

of the most orthodox Christian spirit. They have above all a scope
professional and aim to safeguard the interests of

masters and workers kept the secrets of the trade hidden.
Hence the particular symbols and legends. Franc-ma¬
stupidity embraced the entire empire and northern Italy; if it did not
It did not penetrate France, but it nevertheless exerted a notable influence
on the development of the guilds (which date from this period)
that. The legends of the companions have uncanny similarities
testable with those of current Freemasonry, which proves
that they all date back to Freemasonry of the
Middle Ages (1).

The Freemasons of Germany and Italy were overjoyed with
favors from the sovereign pontiffs, and nothing in the statutes of
Strasbourg of 1462, nor even in the revised statutes of 1563,
bears no trace of heresy or hostility towards the Church. However, in 1535
we find a document which shows us, under the name of
Freemasons, an order whose anti-Christian principles are ab¬
solely those of modern Freemasonry. This document has been
found in 1816 along with others relating to the founding of a lodge in
Amsterdam, 1519, in Botzelaar's papers. Doubts
Serious questions are being raised about its authenticity. However, like no other,
absolutely decisive argument has not removed any product against her and that of
new discoveries could confirm it, we believe we should
provide the translation:

(1) Levasseur, History of the Working Classes, Volume I, p. 509. < The workers of the
'buildings had frequent contact with Freemasons themselves, and their
They borrowed some of their traditions and mysterious practices.
traced their origins back to the construction of Solomon's Temple. Master Jacques
ques, chief carpenter of the temple, became the founder of their societies; the en-
Solomon's children, those of Master Jacques, and those of Father Soubise, demanded it
also for boss and each blamed the other for the murder of Iram, driver
author of the works. The societies claimed to date back to times prior to Jesus Christ;
the stonemasons of the year 500, the carpenters of the year 560, the joiners of Pan
571. Building workers, these traditions gradually spread among
the companions of other trades. There were, in almost all associations,
Gavais, wolves, werewolves and devourers, and these mysterious traditions
obviously borrowed, with certain uses and forms, from initiation into the
Freemasonry became the general rule of the journeyman system. The oldest members
Documents from English Masonic lodges contain an abridged history of
building arts , where all these legends are in embryo. (V. Findel op.cit.)

II. —» THE COLOGNE CHARTER OF 1535

A L.\ G.∗. D.\G.∗. HAS.∗. D.\The Ü».

We, the chosen masters, members of the venerable society consecrated to
Jean, or de Tord.∗, of the Freemasons.∗, directors of the Lodges.∗, constituted

in the cities of London, Edinburgh, Vienna, Amsterdam, Paris,
Lyon, Frankfurt, Hamburg, Antwerp, Rotterdam, Madrid, Venice
Ghent, Königsberg, Brussels, Danzig, Middelburg, Bremen (Fabiraë)
and Cologne, assembled in chapter in the said city of Cologne, on the day,
month and year stated below, and under the presidency of the Master. ∗. delaL.∗.
founded in this same city, our F.∗. T.\ V.∗., very learned, very
wise and very prudent, unanimously chosen by us for this purpose, namely
we make to the members of the order, both present and future, by means of
of these presents, which will be sent to all the aforementioned LLLs.

Considering that, in these unfortunate times, where discord and
Dissensions among citizens bring trouble and calamities everywhere (1),
our society and all of us FF.∗, admitted into the order∗, are imputed to
Jean or the Freemasons∗, principles, opinions and machinery
both secret and public actions, as contrary to our feelings
that of the character, purpose, and doctrine of our society; that one accuses,
Furthermore, the members of the order (in order to draw upon us the contempt of
prof.∗, and to devote ourselves more surely to public execration
that, and because we are all bound by a pact and mysteries
inviolable (religiously guarded and observed by all of us) to be covered
capable of wanting to re-establish the order of the Templars; let them designate us
publicly as such, and consequently, as if we were aff
linked to this order, we would be united and conspiring to recover the assets
and the estates that belonged to him, and to avenge the death of the last
gr.\ maît.∗. on the descendants of the princes and kings who were cou-
pables of this fact and which caused the extinction of the said order; that to this end,
we would seek to introduce schism into the Church, unrest and
seditions in empires and temporal dominions; that
Hatred and envy would drive us against the supreme pontiff. Tempe-

(t) This was at the beginning of Lutheranism.

and all sovereigns; that, obeying no power in the world,
and subject only to the elected superiors in our widespread association
throughout the world, we would carry out their secret commissions and orders.
clandestine through a trade in secret letters and their agents
charged with express missions; that finally we would not give access to our mys
less than those who, examined and tested by bodily torments,
would be bound and consecrated to our assemblies by a horrible and detestable oath
table.

Based on this, and having given it careful consideration, it seemed useful and

It is very necessary to explain the origin and true state of our
order and what is the purpose of its charitable institution, as well as these difficulties
Several points were fixed and approved by the principal masters.
skilled in the highest art and enlightened in the natural sciences; and this
Having planned and written the exhibition, we decided to send it to
original, subscribed and signed by us, to all the LL.*, of our society
ted, so that, perpetuating the memory of this solemn renewal of
our pact and the integrity of principles, may it in the future bear
our institutions in any other part of the earth, if in our con
fueled the hatred, envy, and intolerance of citizens and nations, multiplying
Utilizing the ravages of war, they overwhelmed our society and prevented it
were trying to maintain its state and consistency; or that, having become less
pure, less intact and less incorruptible in the course of time, she
may adopt as its rule the principles outlined in this charter,
if some of its copies escape oblivion and nothingness, and
to profess them again in more prosperous circumstances, when
The storms will be calmed, to restore order, if it was corrupted
or deviated from its original purpose and the purity of its doctrine.

For these reasons, and by means of this universal letter, drawn up according to
the oldest charters and existing monuments relating to the princes
cipes, to the rites and customs of our most ancient and most secret order,
We, the elected masters, guided by the study of the Fifth Enlightenment, in the name of
the sacred promise that binds us, we implore all collaborators to whom the
present will arrive or could arrive later, never
to deviate from this document of truth; let us further announce and publish, as much
to the enlightened world, as to that plunged in darkness, whose salvation we
is also expensive:

A. That the society or order of admitted brothers F.\M.\, dedicated to
Saint John, does not derive from the Knights Templar, nor from any order of
ecclesiastical or secular knights; that there is not a secular part of them
adorned; that it is joined neither to one nor to several of them, and that finally it
has no connection whatsoever with them, directly or indirectly,
none and not the slightest relation (1), but that it is older than at-

(i) The declaration made against the full oricinc of the HKicnnotiup order. >r

such a chivalric order already existed, both in Pa¬
destined only in Greece, and in both parts of the Roman Empire,
before the holy wars and the times when the aforementioned knights departed
for Judea; which is demonstrated to us by various monuments
of well-established antiquity, the origin of our association dates back
until the early days when, fleeing the disputes of the different sects of the
Christianity, a few imbued followers, through a wise interpretation, of the true
principles, secrets of moral philosophy, separated themselves from the multitude
of; it was during this period that learned and enlightened men, true
Christians, who were not tainted by any of the errors of paganism, believing

to see religion, altered and corrupted, spreading schisms and horrors
war instead of peace, tolerance and charity, united and
bound themselves by a sacred oath, in order to preserve, and more securely and
purer, the principles of morality of this religion, principles engraved
in the hearts of men; they devoted themselves to it until the light, shining
so much more, from the heart of darkness, could succeed in banishing the
superstitions and to establish, through the worship of all human virtues, the
Peace and happiness among mortals. Under these auspicious circumstances, the
The authors of our association were named FF.∗., dedicated to John
following the example of John the Baptist, a precursor of enlightenment.
which was to appear and of which he was the first apostle and the first martyr;
These doctors and writers were later called masters∗, according to the
custom of those times; they then chose collaborators from among
the most skilled and best disciples gathered together: it was from there that the
birth the name of companion, while the rest of the FF. ∗. gathered,
but not chosen, was designated, according to the custom of the Hebrew philosophers,
Greeks and Romans, by the name of apprentices (disciples).

MB. That our association is still composed today, as in∗
three times, of these three symbolic grades: apprentice, journeyman and
masters∗, and, beyond mastery, elected masters∗ and supreme
master. ∗. elected; that any association or fraternity thus called which
admits either a greater number, or other denominations or subdivisions
visions, or those claiming a different origin, those who tend to meddle in
political or ecclesiastical affairs, which devotes itself to hatred or to
envy against anyone, whoever they may be, and those who
support such gatherings of men with their power, or the ap¬
draw on their credit, although they arrogate to themselves the title of freemasons∗, of

This in no way diminishes the scope of the arguments given in this sense in the preceding
tooth. We only need to refer to a few lines later, in the charter itself,
to see the major obstacle that society had to overcome in order to disregard this origin i
to defend against the legitimate suspicions of the public authorities. The Hebrew origin a
The almost antediluvian image she projects is only 14 to confuse people
hostile to society.

FF.∗, admitted to the Order of John, or any similar order, does not belong
do not submit to our order, but are rejected and expelled as
schismatics.

C. That among the doctors and masters∗ of this order practicing the
mathematics, astronomy or other sciences, it is established, after
that they were scattered throughout the earth, a reciprocal trade of

doctrine and light; that from this came the custom of choosing, among the
master∗. elected, one of them as more perfect than the others, who,
revered as a grand master, chosen or patriarch, and only masters.
The chosen one, visible and invisible at the same time, must be considered as the prince a
the head of our entire association; that this is how the g.\ mail. ∗. or
The patriarch, although known to very few Freemasons, still truly exists.
Today.

And these principles were drawn from the oldest manuscripts and charters.
of the order, carefully compared, by the authority of the patriarch, with
sacred documents entrusted to the president and his successors, being fixed,
We, armed with the authority of our aforementioned illustrious patriarch, have
The following articles were decreed and established as precepts:

D. The system of our society, the manner and the means by which it operates
which rays of light∗ reach the illuminated FF.∗ extend
dant dans le monde prof.∗, sont en la pouvoir des suprêmes maît.∗.
elected officials; it is up to them to watch and ensure that nothing is being plotted agai
the true principles of our society or the state of any of its members; it is
also these supreme masters of the order who are charged with defending it,
to preserve and protect the rights and freedoms of its state and of
to maintain them, if the need arises, at the risk of their fortune and at the peril of
their lives, wherever and whenever it may be, against
all those who would want to harm it.

E. Bien does not indicate that our association was known before
the year 1440 after the birth of Christ under a different name than
that of FF. ∗. of Jean; it was then, according to what appeared to us, that she
began to take the name of the brotherhood of Freemasons.∗, especially
in Valenciennes, in Flanders, because at that time one could
threatened, through the care and assistance of the Freemasons of this order,
to build hospices in some parts of Hainaut for healing
the poor who were then afflicted with the so-called dartrous inflammation
Saint Anthony's disease.

E. Although in bestowing our blessings we should in no way
without being concerned about religion or country, it nevertheless seemed necessary to us
It is prudent to admit into our order, until now, only those who, in
the secular or unenlightened world professes the Christian religion.

It is not necessary to employ, to test and probe those who present themselves

everything at the initiation of the first degree, which is that of apprentice∗, no turn
physical aspect, but only the trials that can help to discover
to open the minds, wills and character of novices.

O. Among the prescribed duties, the practice of which must be sworn by
a solemn oath, are: fidelity and obedience to the secular and to
all those who are legitimately vested with power.

The principles that guide all our actions, and the goal toward which they tend.
Our efforts are outlined in these two precepts: love, cherish all
men like your brothers and relatives; render unto God what belongs
To God, and to the emperor what belongs to the emperor.

I. The secrecy and mystery that conceal our work serve only to
this sole purpose of allowing us to spread our good deeds without ostentation,
and to carry without disturbance to its perfection the work that we have
sum proposed.

H. Every year we celebrate the memory of Saint John, precursor of
Christ is the patron saint of our community.

fij. This custom and all other ceremonies of the same kind,
when they take place, whether in reality, in speech, or in any other way
In this way, the meetings of FF.'. nevertheless have no relation
with the rites of the Church.

Al. NJ is considered F.*, of the society of John or Freemason*. that he
only those who, legitimately initiated into our mysteries by an elected master*,
aided by at least the seven FF.*, is capable of giving proof of his
reception by the signs and words used by the other FF.*.; among
These signs and words, however, are also accepted by those who are in
use in the Edinburgh lodge^ as well as in those of Hamburg and
of Rotterdam, Middelburg and Venice, which are affiliated with it, and of which
occupations and labors, although regulated according to the manner of
Scotland, however, does not deviate from ours, with regard to the origin
gine, the goal and the institution.

AI. Our society being governed by a single, universal leader,
and the various magistrae that compose it, by several g.*, maît.'.,
depending on the position and needs of the various kingdoms, nothing more was born
necessary that there be complete uniformity among all those who, spread over the
surface of the earth, form like the separate limbs of a single body;
Nothing is more useful than correspondence between deputies and letters
very much in accordance everywhere with itself and its own doctrine; to this end,
these letters, attesting to the nature and character of
our society, will be sent to each and every one of the colleges in our
currently existing order.

And to these causes, we have subscribed and confirmed by our signatures.
nineteen original copies, all completely uniform and of the same

the content of these presents, thus drawn up and given at Cologne-on-

Rhine, the year 1535 and the 24th day of June of the era called Christian.

The nineteen signatures in full follow: Hermanus -J-. -
Garlton. - Ja. Bruce. - FJ Upna. -Gornelis Banning. - From Col -
legni. - Yirieux. -Johan Schroder. -Hofman. 1535.-Jacobus
Prepositus. - To Nobel. - Ignatius De La Torre. - Doria. -Jacob
Uttenhow. -Falck. Niclaes F» Noot. -Philippus Mclanhton. -Iluis-
sen. - - Wormer Abel.∗. (1).

Everything about this document is remarkable: the facts, the ideas, the
signatories. Its importance is paramount, if it is authentic. 11 us
would indeed reveal the existence and activity for over a century in
less, and probably much earlier, of a society
extending throughout the entire universe, shrouded in the deepest secrecy,
having undergone mysterious initiations, obeying a supreme leader
known only to a few masters. These are already the three great
the fundamentals of modern Freemasonry, with two
higher grades in which the whole system is seen in embryo
higher ranks of modern sects. Already the association is
book to certain ostensible works of charity; but the real purpose of
The association's aim is to maintain a secret, superior doctrine
to all the decisions of the Church, forming a Christianity
simpler and independent even of any adherence to divinity
of Jesus Christ, since society would be open to men of
any belief, were it not for the precautions to be taken with regard to the

(1) The original of this charter is in the archives of the Mother Lodge of Ams¬
terdam, which also preserves the document of its constitution, dated 1519. Its
Its authenticity has been contested because of the very strangeness of the facts it reveal
But serious critics outside the order have acknowledged it. See the dissertation by
CJ Breitschnoider, the last editor of Meladchlhon, Corpus Reformatorum,
vol. II, pp. 11-14 (Hallis Saxonum, 1 S3c). See also Pachtler, Slille
Krieg gegen Thron und Altar, p. 6 et seq. The German scholar who knows best
At that time, Mr. Janssen, the eminent author of the Geschichte des deutschen Volkes, has
kindly shared his opinion with us, which is also favorable to
the authenticity of this charter. Fiudel, obeying the concern that ncus avous
pointed out, namely to exclude any Templar lineage from the origins of Freemasonry, has
wanted to further contest the original character of this document (see Geschichte der Frei
maurerei, p. 82 1). All his arguments boil down to saying that the ideas and the style do
are not from the 16th century, which is to solve the question with the question. 11 we
He also gives a sense of the extent of his criticism by saying, pago 815, that "if some
remnants of the Order of the Temple had survived into the 14th and 15th centuries, the Jes
Yourselves would not have failed to discover and betray him! That's an anachronism!
worthy of M∗ Ragon t

Civil power; the Christian era was followed only to conform
to accepted practices. As for the Catholic Church, it is placed in the rank

sects, and the responsibility for them is hypocritically placed on them.
all the dissensions that occur in the world. The documentary
ment does not tell us what the mysterious doctrine is thus con¬
served: this is the object of the secret possessed by the very few.
elected masters. But two statements indicate to us what it
perhaps: 1° the enlightened or illuminated world is opposed to the world
profane, which is the foundation of Gnosticism, of Manichaeism
1. The ancient and modern Enlightenment; 2. Society is accused
to spread principles of revolt against all authorities
legitimate, and she defends herself against them with bold and in
seeking to mislead about his true origin.

Freemasonry is entirely contained within its degrees, its
organization and its doctrine destructive of all religion and all
civil order.

All those signatories of the charter whose history has preserved
the name were bitter enemies of the Church.

Herman de Wiec, Archbishop-Elector of Cologne, had to be
He was ostracized by the empire for his collusion with the Protestants.

Nicolas Van Noot, Jacobus of Antwerp, provost of the Augustinians of
In this town, the children incurred reproaches. Coligny is the leader
French Protestants who, not content with attacking religion
national, wanted to establish an aristocratic republic. Melancho-
Tuna, finally, is Luther's tireless companion.

The Freemasons' order had to use all its influence to
to spread Protestantism, and it can be noted that the cities
where lodges were established, according to the charter, are those where the
New doctrines found their first adherents. The scholar
Melanchthon's publisher, Bretschneider, tells us what this was.
underground work:

“Although one finds in Melanchthon’s letters no ex¬
pressure which necessarily relates to the Order of Freemasons,
However, we can see from the letters he frequently received in his
intimacy with strangers he had never seen before and whom he
warmly recommended everywhere they went and provided for
their needs of all kinds. I don't know if such familiarity had
solely because of the virtues of these men, or their renown
of Melanchthon and the doctrine which was now common with them (1). »

(1) Corpus reformalorum, vol. II, p. 13. The author notes that the grand lodge

Socinianism, which spread during this period, was viewed
by Lefranc in 1791 and recently by Mgr Fava as the truth

The source table of modern Freemasonry. As well as its principle
and its propagation methods are identically the same.
A particular memory is attached to the apostate Ochin, former ge-
general of the Capuchins, whom we see in 1(H6 at the head of a real
convent.

“He attended,” says Feller in the universal biography, “the famous
conference of deists or atheists, in Vicenza, in 546, where they agreed on
'means of' destroying the religion of Jesus Christ, by forming a so¬
a company which, through progressive successes, led, at the end of the 18th century,
an almost general apostasy. When the Republic of Venice, in
formed from this conspiracy, had Jules Trévisan and François de seized
Hugo, who were suffocated, Ochin escaped with the others. The society
Thus dispersed, it only became more dangerous; that is the one we
known today. Ochin was one of those who distinguished themselves the most
in the execution of the halted project. He poured torrents of oil on all

those who attacked him. He then went to England, where he

inspired young people with a taste for new mistakes, and of
contempt for the oldest practices of the Church. Religion ca
Catholic having returned to this kingdom with Queen Mary, he was
forced to retire to Strasbourg, and from there, in 1555, to Zurich, where he
was a minister in the Italian Church. His dialogues in favor of the
Lygamy caused him to lose his position, from which he was expelled in 1564.
he sought asylum in Llaucow, in Moravia, and found there only the
misery and disgrace. He died there the same year of the plague, at the age of 77.
He was also hated by Protestants and Catholics.

Similar meetings appear to have taken place in Modena and in
Treviso. (1)

The fact that the holding of this convent in Vicenza should be compared with the fact
that ten years earlier the Cologne charter mentioned the existence
The presence of a lodge of the sect in the Venetian state. The maneuvers
The sectarians in Vicenza gained enough publicity to

York, which was undeniably functioning at that time, is not named in
the Cologne Charter. He sees in it, quite rightly, proof of its authenticity because if it
dated from the 18th century, the era of the spread of Freemasonry in Germany
-English, they would not have failed to include the York lodge there. It must be concluded
1535 the English lodges retained, at least for the vast majority of their members
bres, their character as a professional association and were not yet absolutely
absorbed by the Templar sect. Similarly, the reformed statutes of the Strasbourg lodge
The town, in 1563, bears no trace whatsoever of the Austrian thought, however pronounced.
in the Cologne Charter.

(1) These very important facts were revealed by Lubioniczki, Historiés reformationis
Poloniœ (1685 Freiestadt, p. 38.) V. For more details, see Cantu. The Heretics of I¬
talie, t. iv. p. 89 (French translation)

O

that in that same year, 1546, Pope Paul III addressed
letters to the Republic of Venice to alert them to this dangerous situation
fojcr of corruption (1). The Venetian senate ordered measures
immediate. Jules Trévisan and François de Lugo were arrested, who
were executed. The others, including Ochin and Leilius Socin,
Peruta, Gentilis, Jacques Chiari, Darius Socin, Àlcias, the abbot
Leonardo, dispersed (2). But when one knows the career of
These figures, we see that they were the propagators in Europe
they are far less concerned with Protestantism than with this radical negation
of Christianity, which was already the essence of Freemasonry.
Some external demonstrations took place outside at
the turmoil of the religious wars, as for example
the sect of the libertines, who preached that Jesus Christ was
Satan, that the Gospel was a fable, that it was nonsense
to die for religion, that there is only one in the universe
spirit which is God, that all evil and good are indistinguishable
God's role as the sole agent (3). Such preaching,
very different from the point of view specific to Protestantism, indi¬
They appreciate the persistence of the old practices in hidden homes.
Manichean and Gnostic doctrines.

Kabbalah, of Jewish origin, was also at that time like
another branch, or derivative or tributary, of the sect, and very-
active for evil. Read, for example, this sketch of the life of a
16th-century Kabbalists, such as Agrippa von Nettesheim,
that it is found in the YAllycmeincs Encyclopedia of Wisscns -
Chaften und Kunste by Ersch and Grttber:

"His life is a tapestry of adventures like those one encounters in life."
humanists of the time. Born in Cologne in 1486, in 1509 he obtained
a chair of theology in Dôle; takes as text for lessons the
Reuchlin's work, De opéra mirifico, intended to exalt the Kahale; obliged
leaving Dôle because of his hatred for the monks (sic), he went to London, then to Italy,
in Cologne, in Pavia, where he gives lectures on Hermes Trismegistus.
In 1520, he was still in Cologne where he incurred the wrath of the inquisitors.
and monks because of his freedom of thought. He goes to Freiburg in
Switzerland, then Lyon; chosen by Francis I as his physician, he was in
at the same time his astrologer; he follows the party of the Constable of Bourbon
and returned to Germany. Imprisoned by order of Charles V because

(1) Baronius, Annales ecclesiastici, ann. 1540, no. 157.

(?' /> vni>» raised, naked the secret of the llévo'utinn. p 30. (Lefranc, 1791)∗

(3) The General History of the Church (Baron Ueuriou), Paris 1850, i. VII, p. 208.

of his cabalistic principles, he goes to Lyon; imprisoned again, then
Released, he died in 1535 in a hospital in Grenoble, at the age of 49.

"We have two works by him: one, De vanüale scientiarum, where he..."
The infirmity of all sciences, including Kabbalah; the other. Of
philosophicâ occulta, in complete opposition to the first, and where it
He exposed the cabalistic system that Reuchlin had already expounded. He was
Through his talents and adventures, he was one of the most influential men of his time.
time. He was one of the forerunners of the reform as a result of his opposition
position to the monks, although this struggle was purely on his part
subjective.

"The cause of all his adventurous undertakings, of his contradictions
tions and its instability, was its passionate character and its search
of brilliance, fame, and wealth. For this, alongside the sciences
Strictly speaking, he studied mainly magic and science
related, through which it was hoped to know the nature of things,
to produce phenomena outside the course of nature and to manufacture
gold at will. In order to achieve this, he formed a group with various young men, with who
He was part of a community of opinions, secret societies.

a The company he founded in Paris and which he disseminated in Germany
gne, in England, France, and Italy, for the practice of the secret arts,
and which became the model for many others, earned him a place in the
Freimaurcr Lexikon de Gœdike. »

Secret propaganda throughout Europe and constitution of
Secret anti-Christian groups, that's what needs to be noted in this
a life shared by many agitators of the 16th century. After
Having read it, one better understands Condorcet's words about
centuries that stretch from the suppression of the Templars to the times
modern;

"This spirit of freedom and inquiry can be found in all eras."
until the moment when, aided by the invention of printing, it was
powerful enough to liberate part of Europe from the yoke of the court
of Rome. Even then, there existed a class of men who, superior
to all superstitions, were content to despise them in secret or
at most they allowed themselves to sprinkle a few drops on them as they passed by
traits of a ridiculousness, made more striking by a veil of respect with which they

had taken care to cover it. We will examine whether, in a time

where philosophical proselytism would have been dangerous, it did not form
point of secret societies intended to perpetuate, to spread silently and
safe among a few followers a small number of simple truths
like sure condoms against dominating prejudices (I). »

(1) Sketch of a picture of the progress of the human mind, 7th epoch.

III. – TlACES OF MASONIC ACTION IN THE 17TH CENTURY.

A writer of questionable repute, Findel, does not hesitate to suggest that the Nova Ailantis of Chancellor Bacon (born in 1560, died in 1626) undoubtedly contains Masonic data:

"Bacon," he said, "imagines in this book an island of Bensalcm and a society secret. The island of Bensalem will, it is true, be presented and described as a land of asylum in the world, but the House of Solomon and the com The position of the college on the six days of creation must remain hidden to the rest of the world and to be revealed only to initiates. The members The college students find a cedar wood chest in the sea, from which emerges a green palm frond and in which the books are found biblical. The ancient one, king and lawgiver at the same time, does not want that The secrets of this island are revealed to foreigners. The members of The college is called Brothers (1).

If we find in the Nova Atlanlis the data which later vunl to lay the foundations of English Freemasonry, all the more so Should we see this as a manifestation of the sect that was asserting itself at Cologne convention, and whose organization obviously serves as type similar to that outlined in this book. For the general public, this noted that it was a bold fantasy, but for those in the know it had a practical meaning.

A German writer Amos is also linked to this origin. Comenus, born in 1592, was strongly hostile to the Church. He came from Fulkneck, principal establishment of the brothers in Bohemia, where he was preaching As a teacher and professor, he first went to Lizza; in 1641, he is found he spent time in England; then in Amsterdam, where he died in 1671.

“His opera dulacticia,” Findel continued, “contain several passages ges whose analogy with the Masonic Gonslitulions, published in 1723 by Anderson, is striking.... After having worked in vain at the union of all religions, he rose to a human point of view general.

"His Panergesia, as he himself says, is a book of advice"

(i, GescUiclUe der Freimaurereiy p. 120.

dedicated to humanity for the betterment of all human affairs.
Furthermore, passages like these can be found in his writings: "We
"we must return from multiplicity to unity, from the many errors"
"to simplicity, social conditions, fruits of violence, to freedom"

"native. The new, royal path of light and peace,

"that which must be taken will not bring about the destruction of ac-
"securitys, religions and state constitutions, because it does not have for
"not to destroy, but to perfect." In his Pansophy, he speaks
of a Temple of Wisdom to be built according to the plans, the designs
and the laws of the great architect, of God himself, and he adds; a But
"because this work should not be used by Christians alone,
"but to all those who are born men, she could be named
"Even more accurately, Pansophy, or human wisdom."

The influence of his writings on the grand lodge established in 1717
cannot be ignored, says Findel; these are also, he adds
will we, the fundamental ideas of Saint-Martin and of
Weisliaupt, as the doctrine indicated in a very clear way
related to the Cologne charter of 1535.

Around the same time (1623-1677), a man appeared whose activity
as a writer and his philosophical fortune are also remarkable
Quables, Barucli or Bencdict Spinoza, this son of a Portuguese Jew,
who converted to Protestantism, but infiltrated throughout the 17th century®
century a pantheism drawn from certain rabbinical schools. His
Its influence was completely out of proportion to its origin, its situation
tion and its literary value. We note that its philosophical doctrines
Sophistic and political are both those that the lodges have
propagated in the following century and those indicated in the charter of
Cologne. Was Spinoza a member of this secret society?
We have not been able to find direct proof of this so far; but
the support he encountered in all circumstances of his life,
the protection that Elector Palatine Charles Louis assured him in him
entrusting him with a chair of philosophy in Heidelberg, despite his atheism
me notorious, the zeal with which his friends circulated his Trac¬
ta tus theolof/ ico-p ol il te us, despite the prohibition of the Estates-General
Dutch politicians, and spread it under false titles in England
land, in France, in Germany, in Switzerland, all of this is a fact.
quite extraordinary and thought-provoking, as Pachtler says
that other forces were at play and working with him (1).

(1) Pachtler, Stiile Krieg der Freimaurcrei, p. 187 to 189.

We must also take into account another sect which probably
had come from the same source, and which, on the particular ground
wherever she positioned herself, she always allied herself with the deists or the pan-
theists and joined forces with them to fight the Church and the ghouls
civil government. We want to talk about the Ilose-Croix brothers, who
combined the practices of alchemy with the superstitions of the Kabbalah
rabbinic and promised their followers a mysterious life of
pledge of the senses. At the beginning of the 17th century, they appeared
both in Italy and Germany and are deploying extraordinary activity
dinner. The first document that serves as their rallying cry is published, in
1612, in Venice, under the title of La lié formation générale; then
the publications of the Fama fraternitatis, of the Thémis Aurea
de Maier, multiplied in the following years in Germany,
in Holland and England. These so-called scholars form a
secret brotherhood extending throughout Europe and constituting par¬
all of small groups communicating with each other (1).

These societies, Eckert adds, imitating the ancient mysteries,
proposed to bring all the sciences into their order, and to mo
to nopolish within their ranks; and indeed they won over all the scholars, few
many at that time, and preserved the results of their work
scientists like secrets of the order. They were divided into seven
grades, according to the seven days of creation; and at the same time, for
to mean more precisely that the main goal they had in mind
was that of mysteries, the investigation of the being and activity of the
nature, ritual, symbols and names were borrowed from the temp
folds, either in order to encourage them to accept the fundamental principle
of equality between nobility and science, and to maintain as possible
the order thus transformed, either because one was looking at the Templars
like the temporary custodians of the mysteries that one could well
modify, but not abolish. Facing these, and under the leadership of
Following the famous Bacon, another society of scholars was formed in the order, which
resolved to publish his scientific productions, and to attack publicly
"This forms the basis of the Catholic Church (2)."

According to Moréri, the Rosicrucian order claimed
dating back to the 14th century. They could not prove it by

(t) V. Rnsicrucianism, by TB Wliylolicad, in-8 #, York 1880, and the new an¬
clay) the Freemason of August 14, 18^0.

Eckert, La Fmnc-mnçonneric, vol. II, pp. 48 and 49. This author is mistaken when he
The existence of the Ilose-Croix dates back to before 1646 and attributes to it the
foundation h the English antiquarian Askmol. C.-'he was only its propagator
had England.

authentic documents support this claim, but the fact remains that they demonstrated, from the beginning of the 17th century, a great activity. "From 1604 onwards," he said, "these new brothers begin to distribute small books throughout Germany; The Illuminati of Spain emerged from it, and both groups have were condemned as fanatics." As early as 1619, an anonymous pamphlet The nym, Roseæ crucis frater, denounced all that was dangerous This association, and the famous Campauella, in his book De Monarchia hispanica discursus, published in Amsterdam in 1640, reports the Rosicrucian Brotherhood as systematically pursuing ticically the upheaval in society (p. 537 et seq.).

The Rosicrucian sect, says Findel, was continued by Valen tin Andréa, born in 1586, died in 1654 (1).

In England, it was propagated by Dr. Robert Fludd, better known as Aflactibus, a doctor in London, who, from In 1616, he published an English edition of the Fama fraternitatis, and later, by the antiquarian Elias Askmol, whom we see, on the other hand, to be received into Freemasonry in 1646 and who drafted the rituals later adopted by the Grand Lodge of London in 1717 (2). From then on, and even admitting that until that there the Masonic lodges were mostly simple ins¬ In these social structures, an anti-Christian spirit developed rapidly. "Demented," as Nikolai will tell us.

The Netherlands was the main center of this sect. According to the Contemporary testimony from L. Orvius, it existed in 1622 The Hague, a Rosicrucian lodge, belonging to the first classes of society. They claimed to have corresponding groups based in Amsterdam, Nuremberg, Danzig, Erfurt, Mantua and Venice (2).

In England and Scotland, Freemasonry proper had developed more and more thanks to Protestantism ism, and it had deviated from its character as a professional association sionnelle from the end of the 16th century, perhaps even from the middle of this century, by receiving in its lodges people who were not part of it the art of building. Thus, one sees in the archives of the lodge of the Mary's Chapel in Edinburgh, where a John Bosswell esquire was received

(1) V. Moréri, Historical Dictionary, v° Rose-Croix, or Illuminati, or Immortals, or invisible. Findel, Geschiclite (1st Freimaurcrei, p. 123 and 124.

(2) Preface to the first edition of the Principles of Hermetic Philosophy, by Montanari cited by the F.'. Favre, Masonic Documents, p. XXXI,

in the lodge, and that Robert Murray, Quartermaster General of

The Scottish army, was a master mason. An important testimony
extract from the registers of the presbytery of Jcdburgh, parish of Minto,
would push back by half a century the authentic proof of the invasion
the infiltration of lodges by foreign elements. In 1952, this involved
to appoint a certain James Aislic as minister of the Church.
Master of Arts, and there was opposition because he was a Freemason.
mason. "But the elders of Kelso declared, on the 24th
"February 1652, that, according to their judgment, there is neither scandal nor
"sin in this word, for in the purest times of this
"Church of Freemasons qualified as such were ministers; they
"have been and are found every day in our sessions, and beautiful-
"A number of professors bearing this name are admitted daily"
"to the sacraments" (1). The purest times of the Church
they date back to the middle of the 16th century, and this indication leaves room for
to think that the anti-Christian sect contributed significantly to the ex¬
The collapse of Protestantism.

In the 17th century, the professional corporation of the arts of
The building is gradually disappearing from Masonic lodges.
are increasingly being filled by foreigners, and
Their statutes give great importance to humanitarian ideas.
•But they carefully preserve secret signs and
specific passwords, which is not evidence in
The taste of their innocence (2).

Nikolai indicates, in these terms, how at that time the
mystical and Kabbalistic groups that were affiliated either with the
Bacon's Nova Atlantis, or to the Rosicrucian brotherhood,
'gradually melted into the Masonic lodges (3).

"The society annexed, in a way, to the society of masons, continued
Nua, however, assembled its members, but in its tendencies, in its purpose,
In its symbols, it undergoes, under the influence of Christophe Wren, the ar-
•Architect of St. Paul's in London, an almost complete transformation.

"Its main objective, from that time onward, was to moderate the hatreds re-

(1) This important document was published in the Freemason in 1879.

(2) Findol, Gcsrhichle der Frcimaurerei, p. 114 et seq., p. 129 and yes. He reproduces
produced a large number of English Masonic artifacts dating from the 17th century and coul
recently forgotten. This is due to the addition to the list of foreign people 4
the art of building which at that time their members added to the old name
of free matons the qualification of accepted.

(3) Essay on the crimes imputed to the Templars (1782).

religious, so terrible in England during the reign of James II, and

to seek to establish a kind of concord or fraternity, in matters
mitigating as much as possible the antagonisms arising from the difference in
cults, ranks and interests.

This dual origin, this paternity of English antiquarians, still
imbued at that time with the ideas of alchemists and astrologers, and
This annexation to a trade guild explains quite well the
a curious mix of emblems that seem borrowed from antiquity
more remote, and professional tools that are found in the symbol
lism and in the outward signs of Freemasonry.

According to Mr. Lecoulteux Lecanteleu, supported by numerous
his Masonic authorities, Cromwell, confused in the ranks
of the army and long unknown, a high-ranking initiate of the mysteries
Masonic lodges, resolved to use them to organize his vast
conspiracy... He divided society into three classes, imagined...
new signs and emblems, and completed its organization
by oath and secrecy; so that the core of his thoughts might become
Impenetrable, he demanded a republic in order to become king. Char
With the execution of the First and Hamilton, all of England was covered in
secret committees composed of his supporters who, imperceptibly,
formed corporations, of which everyone strove to become a member,
Some out of cruelty, others out of flattery or vanity; but,
As always, the secret remained among a small number of initiates.
Having come to power, Cromwell initially relied on his old friends
the levelers, whose first symbols had been the set square and
the compass; for a moment, one could believe that he had dreamed of freedom,
equality and natural law, because, for its propaganda, to which it
allocated considerable funds, he divided the land into four
major divisions. Freemasonry had served this revolution
tion and powerfully contributed to its success; she emerged from it entirely-
powerful and restored (1).

Such, at least, is the very old tradition in the lodges.
English, including Freemason writers, such as Kloss, Mos-
dorff, Lindner, and Nikolai echoed this sentiment. Despite its exaggerated
a probable ratio, it may contain a grain of truth, and it would be
It is astonishing that the prominent politicians that the Freemason
English nerie then counted in its lodges would not have been expensive
che to use it. So judges Mr. Henri Martin. From Haugwitz.
who, in the 18th century, was at the head of the order, also affirms)

(1) Sects and secret societies, p. 105. See especially the crushed Freemasons,
pp. 20-22, work published in Amsterdam, in 1747.

that Cromwell exploited for his purposes the power of
lodges (1).

After the liturgy, at least part of the Masonic order
nique recognized the Stuarts as great masters. Indeed, we
let us see in l(i<S (J Jacques II, upon his arrival in exile, establish at St-
Germain-en-Laye a lodge which practiced the ritual of Askmol.
Two or three others were founded by his supporters in Erance at
the end of the 17th century (2). But this attempt to make it serve the
Because of the law, the organization of the lodges is not successful. It is cu¬
It is surprising to note that the alleged transmission charter of
the Order of the Temple by Larmôny, which was made in the middle of the
18th century, declares that the Scottish Templars are excommunicated
denied. The sect, after having used the Stuarts, no longer wanted
to have nothing in common with them.

In England, after the failure of the 1715 uprising, the
The London lodges broke definitively with the Stuarts.
In 1717, they formed the Grand Lodge of England in opposition
tion with the Grand Lodge of York and elected as Grand Master
Anthony Sager. Georges Payne, Desaguliers, Lord Monlague, the
Toland's friends (§ 4) were successively grand masters.
It was only in 1739 that the Grand Lodge of York joined it.

For France, it would be risky to link it to the Templars
the association of libertines which, according to Saint-Simon, under the reign
of Louis XIV, met at the Temple and of which the Duke of Vendôme
was the center. Their sodomite practices had other antecedents
cedents. All that can legitimately be assumed is that the
survivors of this association of corrupt men formed a
a ready-made core for Masonic lodges and the new
Templars that were propagated from the regency of the Duke of Orléans.

In our France, so deeply Catholic, and where because of this
even the popular meaning was so straightforward, the impious sect, whose albi
Geois and the Templars had been the manifestation appears to have been
completely uprooted, like a foreign plant to which
the soil was disgusting.

It is important to note here, before entering into the narrative of

(lHIenri Martin, llittl. de France, t. xv, p. 309 (4" ed. 1860), Ilangwitz in
tkuksdirilfien und Jlriefe zûr Characlilcristik der Well by Üarow, Berlin, 1840,
t. iv, p. 211. V. ics oltiorvalions ou sous coutrairo de Fiudcl, Uesch. der Freim

p. 110.

(2) Historical note on the lioness Faith, Orient of St-Germain-en-Laye,

by the K.', from Loucollos, bjl-üeriuaiD, 1874, in-8°.

events that immediately paved the way for the Revolution, which
The Masonic sect had its origin and took its first developments
pements in Protestant countries. The skilled men who lead the
[Secret societies have had the art of directing the destructive torrent on
Catholic nations, beginning with France, and the
the pace at which these countries are currently being affected as a result of the
•Revolution becomes, for superficial minds, an objection to
the practical value of the social principles entrusted to the Church.
Let us therefore at least note that the original focus of the Revolution
modernity is found outside of Catholic countries, and let's not lose sight of it.
From what the Masonic Review Latomia said, "the
Protestantism was half of Freemasonry." (Book I, Chapter 1)
XII. § 14.)

However, history has not preserved the record of a multitude of events.
information, secret teachings, and active groups, and
Strange surprises may be in store for us from new
research.

One of the most notable is that of the rites practiced by the
French workers for the reception of the journeymen in certain
duties. "The ceremonial of their assemblies removed a parody
infernal of Christian ceremonies, and there was sometimes a
a kind of Sabbath mass, of which Mr. Michelet did not fear anything else
times to analyze the ignoble mysteries. The ecclesiastical authority is involved.
She was moved and condemned these sacrileges. Nevertheless, in the first
By the first half of the 17th century, these practices had conquered a
their terrible popularity, and they persisted throughout the 18th century
century (1).

(l) Léon Gautier, History of Workers' Corporations, p. 67∗ Mr. Levasseur was able to∗
Blié, in his History of the Working Classes in France, vol. II, p. 493, a summary
sacrilegious and superstitious practices carried out by the saddler journeymen
shoemakers, tailors, cutlers and hatters, when they receive journeymen
which they call duty, a subject on which doctors of the Sorbonne were
consulted in 1655. The practices vary in their details according to their trades.
but they consist (hearings, in the whole, or a parody of the baplemo, of
rinslitut; or of the Eucharist and of the Passion of Our Lord Jesus Christ, almost similar
to that of the Rn«c-Onix grade. "They all have this in common," the document states,
"to make the one who is to receive the Holy Gospels swear that he will not reveal
"to father nor to mother > wife nor in fans, presiro nor clerk, not memo in coufossi'",
1 what he will do and see done... », and we add ∗ this fact cur.iciorisli juo eu é^arti
at the time: "The Huguenots are received as companions by the Catholics and the Fa-
"The Catholics are received by the Huguenots."

IV. — Freemasonry and the Pantiiéisticon

of Toland.

But it was through England and Northern Germany that, at the com-
The 18th century saw the active organization of the
propagation of Freemasonry. It was at this time that it com
begins to play a decisive role in the course of major events
elements of modern history.

Bolingbrooke, Coolins, Tindall, Wolston, David Hume were
the principal members of a society of which Toland was the soul. This
The latter, specifically, was left under the title of Pantheisticon, dedicated
leelori philomalho and philalcfhi — (note this name of -phi -
lalHcs, which will be that of one of the most advanced lodges in Paris at
(at the time of the revolution), — a book in which the conduct of the
meetings of what he calls sorrutic sodalities. They
gather particularly at the solstices and equinoxes to
to celebrate banquets, from which the profane, even the servants,
were i igourely excluded. The ritual of these meetings is almost
that word for mol similar to that of current table settings.
The speeches that the author puts in the mouth of the king of the feast and
the assistance provided is imbued with the most avowed pantheism and
celebrate death as the reunion of the personality in the
grand tout (1).

Freemasonry in England, thanks to the strong constitution
social development in the country had, from that time onward, taken on a relational charac
moderately oriented, which she has maintained ever since, and she already fulfilled
perhaps the role of a mutual aid society, which hicn des cir¬
economic realities therefore made it necessary.

However, the antagonism of his doctrines to all revelation and
every positive religion reveals itself very naturally in its statutes
arrested in 1717, in a lodge of which the doctor was a member
Desaguliers, the theologian James Anderson and George Payne.

(I) Lo Panlhéislicon having become very rare, we refer the reader to lu subs¬
the extensive analysis given by Mr. Nourrisson in the Revue de France of November 30th
November 187fi. See also, on Toland's relations with Freemasonry,
Allgemeine»Uandbuch der Freimaurcrei, Leipsig (1867, Brockuus).

In 1723 they were published in London, like the constitutions
general principles of Freemasonry, and they have remained the basis of the statutes
of Freemasonry in all countries.

As Father Pacbtler very rightly points out, the fifths

The essence of Masonic doctrine is found in this passage:

"The mason, as a true Noachite, is obliged to conform to the
rule of morals. He who knows and practices the art well will be neither a
a senseless atheist, nor a libertarian without religion. Contrary to what had
In ancient times, it was deemed suitable in pre-existing times.
feels like forcing only the Freemasons to this religion of which all the
men are suitable, that is to say, for this ancient Catholic religion,
to compel them to be men of honor and integrity and to observe the
universally recognized moral precepts. After that, it is per…
Each member in particular is required to remain in their faith
and religious persuasion; all political controversies and disputes
and religious figures must be excluded, and the masons must remain peaceful.
likely submitted to the civil authorities. However, a brother, who has
engaged in a revolt against the State and has not, moreover, committed
Any other fault requires remaining attached to the lodge. The most fundamental law of all.
The members of the order represent brotherly love, assistance, and loyalty.
They must all consider themselves equals and brothers. Society in
Third World must be a fraternization of humanity and provide love for
men, tolerance, and sociability.

So no more revealed morality; Noah, or the lone man substituted
to Jesus Christ and his Church, as the source of all rules of
customs; all religions equally indifferent and no longer
that a local police matter; humanity absorbing all
nations; and the members of the order assured of the protection of
their brothers in all the enterprises they could undertake
between governments: Freemasonry is entirely present there.

If the Masonic constitutions of 1717 adhere to a
Vague deism, which makes God a constitutional monarch,
reigning without governing and without interfering in human affairs,
Let's not forget that this is a public document intended for the
profane world. Hidden sanctuaries already recognized, in
Indeed, the high ranks (1), and when it comes to these periods, one does not
may fail to recognize their practical importance.

(t) Masonic Magazine published, in its October 1876 issue, the dedication
of a very curious book entitled: The Long Levers. It is the first printed book,
gîte we know, where there is an allusion to the Grand Lodge of England. It de*.

22

Moreover, it was by no means forbidden to more members
penetrating enough to draw the extreme consequences from the premises thus
posed and to organize a propaganda of impiety and debauchery.

The Pantheisticon of Toland and all its secrets revealed to us
clearly what was being done in England at that time in
certain lodges (1).

The existence of sodalitês and the meetings described in the
Pantheisticon is perfectly real; Toland always affirmed it.
mée, and we will see, in the following chapter, that Voltaire was
received as a Freemason precisely at one of these meetings, lore of
his first trip to England.

"Esteemed, translated and commented on in Germany, says Robinson (5),
this work, which Mirabeau had adopted by the Philalètes lodge,
or of the United Friends, must be considered as the treasure of the op-
"Cosmopolitical unions of all perfected lodges."

shows that in 1721 there existed in England a Hermetic Freemasonry, although
does not reveal its precise nature to us, a few phrases here and there being considered
deemed sufficient for the followers. The author of this book seems well-versed
in what has been called the jargon of alchemy or Rosicrucianism, and it seems that
His words apply more particularly to this special form of hermeticism.
ism. The high-ranking brothers will be able to discover other clues there. Which
What remains well proven is that in 1721 Freemasons were members of these
high grades, and such a fact opens the door to many conjectures, (The Chain of u¬
nion, year 1877, p. 50.)

(1) The titles alone of some of Toland's writings are singularly ins¬
instructives: – The Christian Religion without mysteries, or a treatise in which one shows
that there is nothing in the Gospel contrary to reason, nor even that surpasses its
lights, and that the dogmas of Christianity cannot properly be called
mysteries (1696). –Reason for naturalizing Jews in Great Britain and
in Ireland on the same footing as all other nations (1715). – Destiny
of Rome, or the probability of the Pope's prompt and final destruction (1718).
Nazarenus or the Christianity of the Jews, Gentiles and Muslims (1718).

(2) Evidence of conspiracies against all religions and all governments
of Europe, plotted in the assemblies of Freemasons, Illuminati, and others.
Reading societies. (Translated from the English, based on the 3rd edition, London, 1799.)

APPENDICES

document A.

Spanish Freemasonry and the Existence of God

I

Freemasonry is no more harmless in Spain than anywhere else.
There too she is actively working to uproot Christianity from
the soul of the nation, especially in the upper classes. The document
following, which we borrow from the Masonic World of August 1880,
shows that she follows, with regard to the recognition of God, the
movement given in France, Belgium, and Italy. It has
only adopted the hypocritical formulas used in the latter
country, but clearly specifying the atheist scope of its statutes. This
What adds to the gravity of this document is that it emanates from the
part of Spanish Freemasonry which is relatively moderate
and who brought the young Alfonso XII to the throne (1).

"The Grand Orient of Spain, presided over by Brother Sagasta, met
on May 13, to begin drafting a new constitution.
In its first session, the Grand Orient made the following declarations
Claims: 1. Freemasons defend the unity of the nation; 2. Freemasonry
does not intervene in political struggles; 3° can enter into our
order all those who are not enemies of liberty...

"These statements were greeted with enthusiasm by all the
members present.

“In its second session, the Grand Orient decided that only for
those "who recognize the great arch-
"Tect of the universe as generating principle and supreme judge." According to
The committee rapporteur said this decision means that all
beliefs are accepted within the institution, including Catholic beliefs.
up to the pantheistic. Only the atheist is excluded. And yet, we are not there yet-

(I) On the divisions of Spanish Freemasonry and their political significance,
v. tome II, page 435, note (Liv. II, cbap. XII, g 3) and the attached Document G.

Not sure, because the rapporteur added: "But who is the atheist?"
Who, even in denying God, does not admit the generative cause of creation?

“One member of the assembly argued that the Masonic institution no
should neither admit nor welcome into its fold the apostolic Catholics
and Romans. Brother Utor, the rapporteur, replied to the previous speaker that the
Freemasonry is not the enemy of any religion, which it sees no dangers in.
serious in none of them, because its principles encompass them all. And as for
"Doesn't Catholicism, added Brother Utor, begin with the..."
Belief in the Supreme Being? Why reject it? Is there a fear of an in
Compromise? But here we must distinguish between dogma and discipline.

There are very sincere Catholics who accept the dogma, but not the
Church discipline; Catholics who reject intransigence,
because intransigence is precisely the negation of the doctrine of
Jesus. On what grounds would these Catholics not be admitted? Of excellent
Slow-moving Freemasons were also good Catholics. Exclude them
To do so systematically would, in my opinion, be to completely misunderstand...
the faith, the mission, and the spirit of the order, as well as the proprieties
social conditions of the present era and of the country in which we live.

"The Grand Orient declared itself convinced by this reasoning and has
accepted the item that was offered to him.

We believe it: Catholics who accept excommunication
major communication and apostasy are even better for the
sect than noisy atheists; their hypocrisy makes them more useful
the, given the social conventions of the time and country.

II

Another symptom reveals the seriousness of the masonry work
that in Spain, there has been a proliferation of androgynous lodges since
1877. La Chaîne d'Union, year 1880, p. 203 and p. 233, informs us
that several lodges of this kind were formed at that time and
that they received from ladies belonging to the highest society.
On page 208, one can read the account of the reception at the Fraternilad lodge
Iberica, no. 690, June 14, 1880, "of an illustrious lady belonging by
"his birth and his properties to the Austro-Hungarian nobility and by

"Links to Spain, Countess Julia A." This reception had

taking place amidst a very distinguished audience of politicians
and official figures belonging to Freemasonry.

The Chain of Union (p. 233) adds that "while the different
Freemasonry does not yet admit women to initiation into
pure mysteries of Freemasonry, the Grand Orient of Spain has
made an exception to this rule and received for the first time
This woman in all her forms, as if she were a man.

Were the acceptable rites then used for the noble countess?
Immoral aspects of the apprentice's reception?

It is impossible not to recall the systematic plan of
corruption of women that the Italian Haute-Vente was beginning to foster
in 1819. The situation in Spain, under Alfonso XII, is reminiscent of
the situation in Europe at the same time, and the methods of the
sects are the same.

Document B

THE ORIGINS OF CIVIL MARRIAGE AND FREEDOM UNION

Civil marriage is one of the institutions that Freemasonry
propagates with the greatest zeal, and this very year F.-Salhanda
Marino, grand master of the Orient in Brazil, expressed himself thus 4 this
subject :

"To request the institution of civil marriage, in order to remove our
fellow citizens subjected to the tyranny exercised in the name of an exclusive church
and intolerable; to obtain, through the secularization of cemeteries, respect
mortal remains against the insults of a religious sect that*

claims to extend its power into the realm of infinity.

Such was the work we undertook, not in the name of the
Freemasonry, but for her, since the defense of these principles
takes that of his own existence and integrity (lj. »

By establishing civil marriage in many countries
Catholics, as she succeeded too well there, the goal of the Freemason-
The mistake was to strip the family of its religious foundation.
who would prove it, apart from all historical evidence?
regarding its first establishment in France in 1791 and in 1804, it is
the care with which the lodges created a sort of marriage
Masonic, whose ceremonies are intended to replace the
rites of religion and 4 facilitating the transition to free union which
is the true aim of sects since Rousseau, Wcishaupt, Saint-
Simon, Robert Owen and Fanuy Wright. The divorce, which is also
their corollary of marriage in Masonic doctrine
(page 207), allows us to arrive at the same result.

But while weddings are being ostentatiously celebrated in Paris
Masonic (2), logical minds demand the suppression of the

(1) The Journal of Belgian Freemasonry of February 8, 1880.

(2) We are considering the following account in French from October 20, 1880:

"A Masonic wedding was celebrated a few days ago in Taris. In which..."
The mayor, the couple, followed by their guests, went to the ceremony.
at the Grand-Orient on Cadet Street. They were all decorated with the insignia of France.

civil marriage; recently two members of the anarchist party
addressed the following letter to the Citizen of Paris:

"The undersigned feel it their duty to inform you that, on May 1st
In 1880, they entered into a common-law marriage, in the presence of a few friends.
socialists invited and gathered simply to receive communal
nization,

"The reasons that led them to forgo legal marriage,
as well as religious marriage, which they consider to be
bourgeois institutions created for the sole purpose of settling issues
of property and inheritance, offering no serious guarantees to the owners
legitimacy of both sexes, enshrining the subjugation of women,
engaging wills and consciences for the future, without holding
taking into account the characters, and opposing dissolubility, which is the basis
of any contract.

"The issue of the children will be settled later in the manner..."
more in line with justice and according to the situation that will be presented to them by
bourgeois society.

"Fraternal greetings."

“Giovanni Defendi, Emilia Thonzi-Zanardelm. »

Masonic or civil marriage, even with unlimited divorce,
is an oppressive formalism, which advanced men reject.
just as they want to free Freemasonry from the symbolism that
The wise ones still deem it prudent to keep for a certain
time (Introduction, IV). This is the only difference that separates these
two layers of secret societies; but the principles are identical
ticks and the source from which they drew their sustenance is common. This letter
Even this is proof of it, because it is based on a page of life
by Jean-Jacques Rousseau, which was very opportunely handed over to
day by Mr. André Gairaî, in a very interesting study on te
Civil Marriage and Religious Marriage (Grenoble, in-8°, 1880, Raralier,
editor). Mr. Garial, after citing the main attacks of
Rousseau, against the institution of the family, asks what
he made use of his philosophy and his conception for himself
Wedding news:

There's no need to discuss the somewhat cursory way in which Rousseau has
practiced, on his own behalf, with regard to his children, this independence

maçonnorio. The men, the children, all wearing aprons or scarves, we should all
toir, and in the vast reception gallery, the banners had been displayed. The two
The couple, deeply moved, stepped towards the stage, while a pianist played a
joyful march. At a signal from the president, the music ceased, and! Oh, Brother Galopin,
memo, we believe, who was for a moment a member of the Commune, delivered a speech
during which he congratulated the couple for having gone to the Masonic temple at
instead of going to the clerical temple.

DOCUMENT B

which he had adopted as the absolute rule of relations between all the
members of the domestic society. Gomme M m# of Chenonceaux him r-
When confronted with his barbarity, it seems, he would reply: "Why didn't I
Married? you might ask... Ask your unjust laws, Madam...
It was not right for me to enter into a lifelong commitment.

"Let's get straight to the famous wedding which, incidentally, never took place,"
twenty-five years after the couple began living together.

"The details that follow are taken from Rous's correspondence"
bucket, and especially fragments of memoirs inserted in a monograph
phye entitled: Historical research on the area around Bourgoin, by
Mr. Louis Fochier (1). The memoirs are the work of Mr. Champagneux,
who was one of the two witnesses called by Rousseau to the ceremony.

“At the time when Rousseau celebrated his marriage, Mr. Champagneux
was mayor of Bourgoin and in all the ardor of his twenty-five years,
from his philosophical readings and his enthusiasm for a reputation
the wall of the small Dauphiné town seemed to have
barely able to contain.

"It was at the Fontaine-d'Or inn that, fifteen days after his
Upon arrival, Rousseau suddenly wanted to celebrate his marriage and give the
the title of wife to the girl with whom he had lived for so long in
relationships that only the audacity of Jean-Jacques' style can declare
pure.

“Thérèse Levasseur, a simple innkeeper’s daughter, seemed to have nothing,
which could inspire passion in a philosopher of Rousseau's stature.
Different, but generally unflattering, portraits have been drawn of
she who was both his servant and his concubine.

“Before resuming the account of the memoirs that retrace the scene of the
marriage, let us listen to J.-J. Rousseau, personally, in the explanations
statements that he felt it appropriate to give regarding this event, by different
rents letters written shortly afterwards.

"Bourgoin, August 31st {768.

"...I have had the pleasure of having her (my partner) here for the past few days"
of my misfortunes; seeing that she wanted to follow my destiny at all costs,
I at least made sure that she could follow it with honor. I believed
to risk making a twenty-five-year bond indissoluble

years, that mutual esteem, without which there is no lasting friendship,
has only increased incessantly. The tender and pure brotherhood in
which we have lived in for thirteen years has not changed in nature by the
marital bond; she is, and will be until death, my wife by force
of our bonds, and my sister by their purity. This honest and holy commitment

ai) Lyon, Bouilleux, 1865.

ment was contracted in all its simplicity, but also in all its
truth of nature, in the presence of two men of merit and honor
neur, artillery officers, one of them the son of one of my old friends from the good
time, that is to say, before I had any name in the world, and
The other, the mayor of that city, and a close relative of the first. During this
Such a short and simple act, I saw these two worthy men burst into tears.
my, and I cannot tell you how much this mark of their kindness
My heart has bound me to both of them.

"...Greetings from my wife, etc."

“A little later, Rousseau wrote to M. du Peyrou, on the same
subject :

"...I don't know why you imagine that it took, for me
to marry, to give up the name I bear (that of Renou); these are not
The names that are married are the people, and when in this
"impious and holy ceremony, the names would enter as part of the constitution"
The one I'm wearing would have been enough, since I no longer recognize it.
on the other hand. If it concerned wealth and assets that needed to be insured, this
would be something else; but you know very well that we are neither
Neither she nor I in that case; each of us belongs to the other with all our...
To be and to have, that's all.

"Mr. de Champagneux's notes are fortunately more explicit."
that Rousseau's correspondence on the forms he gave to the ce¬
ceremony, so that it may be accomplished, according to the expressions of Jean-Jac¬
questions, "in all simplicity, but also in all truth of the
nature.” We resume the narrative of the Memoirs, asking for mercy from the
reader for a lyrical expression and an overflowing enthusiasm
which are a century old, and which we now have some difficulty in suppressing
to carry :

“On the 29th of the same month, he invited me to dinner the following day; he
extended the same invitation to M. de Rosière, an artillery captain, my cousin
sin. He asks us to come to his house an hour before the meal. We
We anticipated the appointed time; Rousseau was more prepared than ever before, even at th
naire; M's adjustment, a Renou, was also more careful. He leads us
We both went into a secluded room, and there, Rousseau begged us

to witness the most important act of his life; then taking the
In the presence of Ms. Renou, he spoke of the friendship that united them.
then twenty-five years and the resolution he had to restore these ties
indissoluble by the marital bond.

"He asked Miss Renou if she shared his feelings, and, on a
"Yes," pronounced with the transport of tenderness, Rousseau, always holding
holding Mademoiselle Renou's hand in his own, he delivered a speech in which he made uq

a picture touching on the duties of marriage, he paused on a few circumstances
tacts of his life, and took such a delightful interest in everything he said, that
Ms. Benou, my cousin and I, versions of the torrents of tears com
prompted by a thousand different feelings, where his warm eloquence moved us
dragged on; then, rising to the heavens, he adopted such sublime language that he
It was impossible for us to follow him; noticing the height to which he had
Having risen high, he gradually descended to earth, taking us as witnesses of the ser-
comments he made about being the husband of Mr. Benou, asking us not to
never forget them. He received those from his mistress; they huddled together.
tenderly in their arms. A profound silence followed this scene.
touching, and I confess that never in my life has my soul been so
deeply and also exquisitely moved as by Rousseau's speech.

"We went from that ceremony to the wedding banquet. Not a
No cloud covered the new husband's brow; he was cheerful throughout the
at the meal, he sang two verses at dessert that he had composed for his
marriage, resolved from that moment to settle in Bourgoin for the rest of
his days, and told my cousin and me more than once that we
"We had something to do with the side he took."

"Now here's the other side of the coin."

One year, almost to the day, after this religious ceremony
civil shearing, Rousseau, who was then living in Monquin, in the vicinity of
Bourgoin took up his pen to beg his wife, and to urge her*
to do everything together, not to break the bond so solemnly forged
hardly, but which lacked, alas! a consecration that the most
sublime speeches from a philosopher cannot give.

"It had happened that Thérèse Levasseur, applying no doubt too much
exactly the principles of his lord and master, and finding the vio
the completely unbearable situation, had considered quietly breaking off the
contract, paying little heed to the ceremony performed at the inn
from Foulainc-d'Or.

"And then the unfortunate Rousseau protested in the name of the fundamental pact"
damental and to demand, sometimes with prayer, sometimes with impeding authority
Let's at least agree on the conditions of the breakup.
As we can see, it was a divorce by mutual consent and for
cause of incompatibility of temperament.

“Rousseau’s marriage was, in France, the first apparent example
remnant of what was later called civil marriage, just like the
Monquin's marital dispute was, in a way, the inauguration or
"The outline of the divorce proceedings."

Document O

THE MALTHUSIAN LEAGUE

It was with profound insight that Father Deschamps
wrote (page 184): “Civil marriage leads to divorce; the
"Divorce and Malthusian practices, to free love." We have seen
in document B how civil marriage, inaugurated by
Rousseau was, in reality, the glorification of free love.
Malthusian practices, the spread of which has ruined the foundation
France's power by halting the growth of its population
tion and by prohibiting any colonization, have for half a century
century were systematically propagated by the most
advanced sects, from Robert Owen to the Freemasons
French Talandier and Yves Guyot and even Bradlaugli, the head of the
English radicalism. The program and history of the League
Malthusian ideas do indeed have the character of a work of action and
not that of a scientific school. The names of the members
directors of the League, all of whom belong to the revolution
Social and political aspects clearly indicate its scope. That of Malthus,
that we compare to these abominable practices to res¬
Respecting our reader is, in a way, just a label.
This is by no means his theory on the movements of
the population, which from a scientific point of view can be the object
of diverse judgments, but essentially of practices
immoral, to the propagation of which the men of the sects have
obviously attached great interest. We reproduce this
document as published in the Journal des Économistes
from August 1880;

“We are acting quickly, at the request of one of the economic leaders”
European policy, from the editor-in-chief of the "Journal des Économis"
"Your," Mr. Garnier, a life senator, to give a quick overview
the reasons that led to the founding of the Malthusian League,
the latest product of 19th-century ideas on the path to progress
cial. We will not try to hide how much we are
happy to serve as intermediaries, to make the position known

recently taken up in England by this major question of the popu-
lation, to the one of all French writers who has the most profound
We have studied the doctrines of our most modern economists. We do not
Let us not exaggerate, in asserting that the most advanced of our thinkers
are now fully aware of the existence of the remedy that the
Neo-Malthusians contribute to the ills of society. We will explain
how things got to this point,

"Shortly after the publication of Malthus's work, some
Thinkers noted that, in modern France, caution after
Marriage, to a certain extent, replaced late marriages.
customary in most European states. Mr. Francis Place was a
among the first who, in a book on population, recommended the adoption
tion in England of physical impediments so frequently encountered
raised by French parents. Apparently, he had a discussion with
Malthus on the subject of the expression "vice" as applied by the latter,
in the first edition of his Essay, on the use of such impediments;
Tradition holds that, in the subsequent edition, Malthus renounced his
to use this word. Moreover, since Malthus only had two children,
Mr. Porter (of Nottingham) supposes that, like John Stuart's father
Mill himself was one of the faithful adherents of the practiced marital prudence.
by the wealthiest peasants and townspeople. It is also said that Mr. Place
converted the socialist Robert Owen to his views, and Mr. Owen had to
the success of his New Lanark colony to his knowledge in this
material, which he communicated to his workers. Mr. Robert Dale Owen, son
Robert Owen emigrated to the United States of America in his youth.
became one of the most distinguished citizens of the Western Republic,
and died in 1377. He had, without a doubt, heard this being discussed
questioned by his father, by Mr. Place, and by others. In 1830, he
felt compelled to publish a treatise, well-known today, on the question
of population: under the title "Moral Physiology", this work
contains the most philanthropic ideas, written in a language
clear, very neat, and perfectly fulfilling the author's purpose; there
This work describes the physical impediments mentioned above.
had, however, been preceded by Richard Garlile's treatise, entitled: "The
"Every Woman's Book," a treatise that calls
things by their name; the author was one of those bold minds who
did everything possible to complete the reform in England and ensure that this
country freedom of the press and of speech. Without him and his collaborators
in terms of development, England might be as backward as Spain.
Last. Then Dr. Charles Knowlton, a highly distinguished physician from Boston,
Massachusetts, in the United States, wrote a small pamphlet on this subject,
uuï'so famous, “The fruits of philosophy” (Fruits of philosopha),

which contains, in a popular form, good physiological notions
questions and a very complete exposition of the impediments recommended by
Messrs. Dale Owen and Carlile. This work was followed, at a fairly long
interval, from a small booklet by Mr. Austin Holyoakc, entitled
Large and small families, which was sold
for many years, alongside the treaties of Carlile,
Owen's and other works, by the booksellers of the ultra-liberal party
English; this party has, in the last instance, taken the name of secularist party.

"In 1876, the pamphlet was published as *The Fruits of Philosophy*," after having
circulated freely for forty years, was suddenly prosecuted
as an obscene publication, by virtue of an Act of Parliament called
"Lord Campbell's Act"; a bookseller from Bristol, named Cook, was
sentenced to two years in prison for selling this book. The publisher of
In London, MC Watts was also prosecuted, but submitted and in
was left to pay the costs, namely a fine of approximately five thousand
francs. Knowlton's book was about to be suppressed when MC Brad-
laugh, leader of the secularist party and editor-in-chief of the most progressive of
English newspapers, from the "National Reformer", and a very young woman-
distinguished, Mrs. Besant, bravely stepped forward to sell
to publish this. To bring the case before the courts,
Mr. Bradlaugh and Ms. Besant joined forces, renting in “Stonecutter
"Street," in London, an advertising establishment, sold publicly
They reviewed "The Fruits of Philosophy" and sent copies of it.
to the City authorities. Mr. Bradlaugh had been for many years
an avowed Malthusian; Mrs. Besant was also convinced of the importance
tact of the question. Both were determined not to suffer that a society
bigot was able, without encountering any resistance, to ban this work
the law. The trial took place in the first instance in the court of Guidhall,
then from there to the Court of Queen's Bench, before the Lord Chief Justice
Cockburn, where the debates, which began on June 18, 1877, lasted three days.
Among the jurors were, among other people enjoying a position
of exceptional wealth and fortune, Mr. Arthur Walter, Esq., son of
owner of the "Times". After a brilliant defense, where the speeches
Mrs. Besant and Mr. Bradlaugh made a powerful impression on
the president and of all persons present, the jury rendered the verdict
The following is a very enigmatic statement: "We unanimously believe that the
The book in question (The Fruits of Philosophy) aims to corrupt
public morality; but at the same time, we completely exonerate
the defendants of any corrupt motive in the publication of this book.
The judge, whose summary was entirely in favor of the accused, would not have
imposed only a formal fine; but upon learning that they had
Intending to continue the sale, he sentenced them to a severe punishment of
prison, along with a fine. Fortunately, the Supreme Court of Appeal-

The lower court decided that there had been an error in the indictment. The defense
They were released. The prosecution has not been renewed since.

"The emotion caused by this trial resulted in the founding of a
A society called the "Malthusian League," created with the aim of opposing a
active and passive resistance to any attempt to stifle the dis¬
Concussion of the population issue. Mr. Iiradlaugh had already tried,
There are a few armies, to form a league of this kind; but the opinion
The idea was not yet sufficiently developed. The League's first meeting
took place at the Minor Hall of tho Hall of Science, Old Street, on 17
July 1877. The agenda included the election of officers. In this
At the meeting, Dr. G.-R. Drysdale was appointed chairman; Ms. Aunie
Besant, Messrs. Illember and R. Shearcr were appointed honorary secretaries
raires; the League council was composed of Messrs. Bell, Brown, Dray,
Page, Mr. and Mrs. Parris, Mr. and Mrs. Rennick, MM. Rivers, Seyler, G.
Standring, Truelove and Young; Mr. Swaagman was appointed treasurer of
the League.

“Very shortly after the League was formed, Mr. Edward
Truelove, bookseller in Ilolborn, was prosecuted in the Queen's Bench,
February 1, 1878. The works in question, of the same nature as
The Fruits of Philosophy were entitled: “Physiology of
"rale," a very philanthropic pamphlet by Mr. Robert Dalo Owen, Senator
of the United States; and the Poverty of the Individual, the Family and the
"Nation." Mr. Truelove was admirably defended by Mr. William
Iluntcr. The trial was inconclusive, one of the jurors having declared
that he viewed the book in question as inspired by very-
moral and very philanthropic. Mr. Collecte, Secretary of the Society
for the suppression of the vice, resumed the prosecution. Mr. Truelove passed the 9
May 1878 before the "Central Criminal Court" and was sentenced to four
Three months in prison and a fine of two thousand five hundred francs. A huge
meeting, held on June 6, 1878, in Saint-James' Ilall* to protest against
this way of treating an honest man like Mr. Truelove, presided over
The president of the League's speeches were met with applause.
eloquent speeches by Ms. Aunie Besant and Mr. Bradlaugh. At the same time,
The husband of Messrs. Besant was bringing an action against this noblewoman on his behalf
remove, in violation of a formal agreement reached between the two
husband, custody of his children. The case was judged and brought before the CGur
appeal. On April 9, 1870, the Court of Appeal upheld the judgment of the first
First court. Ms. Besant thus had her little girl taken from her. The alleged
the husband's (who is a pastor in the established Church of England) statement was based
on what M mo Besant did not believe in English theology and had
published a work considered immoral by a jury (1).

(I) O tto noble fl'hune was one of the most violent orators of the Congress of
free thinkers who were in Uruxollea in September 1880. She demonstrated there

•We will add very little to this very brief account of the story
of the Malthusian League. The vice-presidents are Mr. G. Gerritsen
(Hollande); Yves Guyot (Paris); Talandier (Member of Parliament, Paris); J. Birch,

Master of Arts; Dr. Allbutt; S. Van Houten (Member of Parliament, Netherlands); the
Dr. Stille (Hanover); G. Anderson, and M. Bryson (Newcastle). The pre-
The first issue of Le Malthusien, the League's monthly publication, appeared on the 1st.
February 1879. The League gives numerous lectures and distributes
to read small treatises and leaflets. (Translated from the Malthusian of April 1948.)

"Let's finish with some information. The brochure by Ms. Knowl"
ton, The Fruits of Philosophy, Cause of the Trial Brought Against M" 1 ® Bcsant
and to Mr. Bradlaugh, deals with the physical means to be employed to pre-
to bring into marriage the excessive number of births, without harming
to women's health. It is primarily a technical study.

"Mr. Charles Bradlaugh, the well-known Republican agitator, comes
to be appointed a member of the House of Commons by the voters
of Northampton; he had failed in that constituency in the elections
previous tions.

“Ms. Aunie Besant combines rare distinction with a talent for public speaking.”
truly remarkable.

"Mr. Georges Standring, member of the council of the Malthusian League,
is editor-in-chief of the English newspaper The Republican, organ of the
advanced party.

"In England, it was the Republican party that undertook the propagation
the theons of which Malthus is the first modern instigator.

Statutes of the Malthusian League.

AIM.

∗ 1. To campaign for the abolition of all penalties applied
cables to the public discussion of the population issue; obtain
a statutory definition that will no longer allow, in the future, for the implementation of
these kinds of discussions fall under the purview of common law.

“2. To spread, by all possible means, among the people, the con
birth of the population law, its consequences, its effects on
human conduct and morality.

that his party in England aimed at the propagation of atheism, of republicanism
∗ patriotism, civil burial, the abolition of the House of Peers and the
< property system still in force”. She was the one who had the honor of pro-
she delivered the closing speech and declared that it was necessary "∗ above all to fight
Rome and its priests, fighting everywhere against Christianity and driving God out of
"The heavens." (See 1st French edition of September 14, 1880.)

DOCUMENT G

PRINCIPLES.

"1. The population has a constant tendency to increase beyond the means of subsistence.

"2. The means that react against this trend are either positive and destroyers of life, or provident and restrictive of births.

"3. The positive and destructive aspects of life include death" premature death of children and adults due to disease, famine, war and infanticide.

“4. The means of providing for and restricting births consist of birth control through abstention from marriage or through prudence dence after marriage.

“5. Prolonged abstinence from marriage, advised by Malthus, pro It caused many diseases and sexual vices; marriage in the Youth, on the contrary, ensures sexual purity and domestic comfort. social happiness and individual health; but it is a great crime social, for both men and women, than to bring more into the world of children whom we cannot house, feed, clothe and raise properly ment.

“6. Overpopulation is the main source of pauperism me, ignorance, crime, and disease.

"7. Free and open discussion of the population question is of vital importance to society; such a discussion should to be completely free from any fear of legal penalties.

"To become a member of the Society, it is sufficient to pay an entry fee" Entry of 6 pence (0.62 francs). The annual subscription is 1 shilling (1 fr. 25). One becomes a lifetime member with a single payment of one guinea. (26 fr, 50j. »

Document D

Masonic Rituals and the Radical Press

The following article from a radical newspaper published in Paris, on November 15th

November 1880, under this title, The Enemy, is, without a doubt,
the transcription of the rituals of the Kadosh knight grade, where one
cuts down the three crowned heads and the speeches that are their com¬
expressive commentary. The reader only needs to reread pages 80 and following.
sales and comparisons:

"The enemy is the master," says the wisdom of the people. The master, in
This Latin, the father of our language, is called magister. Hence, magistrate.

"So, the magistrate is the enemy. Our masters, unfortunately,"
They resemble the ancient Cerberus. They have a triple mouth before them! The people who
wants to force open the door to the forbidden abyss – for the priest, in agreement
This, along with the tyrant, has always hidden science, the
genius and liberty. – The people, therefore, have constantly opened under their
not, blocking his path and tearing him apart on occasion, these three ma
Devouring choirs: the priest, the soldier, the judge.

"Three enemies in one. They are three and they are one. This mystery-"
that is, alas! easier to explain than that of the Catholic Trinity
lique.

"The enemy, therefore, is the master in his triple form of the holy water sprinkler,
of the sword and the scales.

“A democracy can only live and progress on the condition that…”
having rid themselves of these three instruments of death. Also the struggle
is she currently engaged on all three sides?

"Down with the triple master: priest, soldier, magistrate! Make way for unity!"
The people, the sole ruler, the sole sovereign.

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Full text of " Pere N. Deschamps Les Societes Secretes Et La Societe Tome 2 "

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LEiS

SECRET SOCIETIES

AND

THE COMPANY

OR

PHILOSOPHY OF CONTEMPORARY HISTORY

BY N. DESCHAMPS

SIXTH EDITION

Completely redesigned and continued up to the present day

AYXC AN INTRODUCTION

SUE THE ACTIVITY OF SECRET SOCIETIES IN THE 19TH CENTURY

By Mr. Claudio Jannet

- VOLUME SECOND -

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THE SECRET SOCIETIES AND THE COMPANY

AVIGNON.

SEGUIN PRINTING FRIEND

BOOK TWO

THE ACTIONS OF SECRET SOCIETIES AND MODERN HISTORY

(Following)

The publication of a truly scientific work on Freemasonry would satisfy one of the most high needs of our time. This book, in fulfilling all the conditions of science and Criticism would reveal the origin, the history, the nature, practices, symbols, the situation of

Freemasonry and its influence on the States
modern, would have an invaluable merit. 11 dissi¬
would finally shed light on the shadows that envelop this society
mysterious, and would allow her to be judged in full
knowing the facts.

Msn de KETTELER, Freiheit, Autoritmt
und Kirehe.

CHAPTER THREE

THE SPREAD OF FREEMASONRY

O

IN THE 16TH 6TH CENTURY AND THE PHILOSOPHERS

I. — The particular character of the 18th century.

We have now arrived at the decisive point in the story. From the
During the regency of the Duke of Orléans, the Church no longer encountered only
the opposition that his morality will always provoke in devoted hearts
She no longer sees only one or another of her dogmas in her passions.
Attacked by a determined heresy, monarchies are no longer
exposed only to plots or revolts, the fruits of
ambitions of the powerful or the suffering of the people; a vast
a collective movement, contrary to all religious dogmas and
to all the principles of civil society occurs in the intellectuals
agencies, is reflected in literature as well as in political life
that, and prepares the revolutionary explosion of the end of the century.

This great movement, this advent of a power without pre-
elusive and irresponsible, which is called by a new name
calf, public opinion, and which attacks all religion
principles of civil order, the relentless assault on institutions
in which religion and society are practically realized,
Catholic Church, papacy, religious orders, legitimate monarchies
My, all this is not a spontaneous movement, it is the result
state of the underground work carried out by the sects of which we have
indicated the origin in the previous chapters.

We have already demonstrated this in the first book of this work
n 1

the uselessness of the doctrines of the philosophers and encyclopedists of
18th century with those of the lodges; we will now 1°
to establish through facts how Freemasonry spread
due from 1721 onwards in continental Europe and how its
progress coincides precisely with the impious propaganda of Vol¬
to remain silent and of his entire school; 2° to indicate the evidence of affiliation
Masonic practices of these writers and to identify in their writings the tra¬
these insufficiently concealed elements of the conspiracy that bound them; 3° my
to understand how, from the middle of the century, a conspiracy was brewing
up to a certain degree of advancement was already formed in the
but to destroy the papacy, Catholic civilization and the monarchy
Christian dog, and how the most advanced were already glimpsing it
the day they would destroy the family and the property.

II. — Spread of Freemasonry in Europe

CONTINENTAL.

He is a Freemason authorized above all others, Mr. Bazot, secretary
from the Grand Orient, which will reveal the secret of history to us <'u
16th century.

"Already through their words in the various classes of society and through
particularly in the intermediate class, that between the nobility and the
The people, the Freemasons had prepared minds for a great revolution
moral solution, when the works of the philosophers Helvétius, Voltaire,
J.-J. Rousseau, Diderot, d'Alembert, Condorcet, Cabanis, etc., contributed
their powerful and vivid light, as the sun comes to merge
to enhance the brightness of the day. There was none, there could not
There was a struggle between the Freemasons and the illustrious men of philosophy.
philosophy; the goal of both was the same (1).

The doctrines and the means to achieve them were the same
on both sides. Only Freemasonry, chained in the te-
the darkness of a deep night, due to the various interests of its members.
numerous affiliates and by the very needs of its propaganda, not
he was silently climbing the ladder of his mysteries and never emerged
scarcely yet of its subterranean ways; while Philosophy,

(1) Historical, philosophical and moral overview of Freemasonry, pp. 9, 10.

The front row seats in France at

like the volcano's crater, it spewed lava more openly.

To fully understand the general cause of the destruction that

we have already demonstrated and that we must demonstrate in
To begin, we need to go into some details here.

Freemasonry and Philosophy originated in England.
both of them, and that together, so to speak, they had in
Vahi, both continents, according to all Freemason authors,
with their shared hatred for all Catholic institutions
ques.

“It is certain,” said Robison, “that before 1743 there existed an association
tion whose sole purpose is to destroy them to their very foundations
religious institutions, and to overthrow all existing governments
both in Europe, and the system of this association had become universal,
and that the Freemasons' lodges served as his school (1).

The first lodges that were established in France and Belgium
that they were all by Englishmen and in cities where the
relations with them were frequent. Such were those of Dun
Kerque and Mons in 1721, Paris in 1725, Bordeaux in
1732, from Valenciennes in 1733, from Le Havre in 1739. When the
lodges were numerous enough to have a regular center of ad¬
The first central lodge, under the administration, took the name of Grand Lodge.
English from France, and it was only in 1743, although the demand
This would have been done in 1735 by a delegation from the lodges of Paris.
that the authorization diploma was issued by the Grand Lodge
of England. The first two Grand Masters were two An-
Glais, Lord Dervent-Waters and Lord d'Harnouester. They had
for successors the Duke of Antin in 1738, and in 1743, the Count of
Clermont, prince of the blood, whose rivals were the prince
de Conti and Marshal de Saxe.

Alongside the Freemasonry of the ancient rite, emanating from the great
London lodge, we see the emergence at this time of a new
the Order of the Temple, closely related to Freemasonry and...
destined to unite with her. Clavel recounts that the regent Philippe d'Or
Léans was the author of this reconstruction and he took steps
with the Order of Christ of Portugal to obtain the old
constitutions of the Temple. In any case, the order had as its great
successively master the Duke of Maine, the Count of Clermont, the
Prince of Conti, then the Duke of Cossé-Brissac who, at the time of

(l) Robison, Evidence of Conspiracies, pp. 63, 64.

the revolution, had the title (1). All historians are one
Nîmes to signal the close link between the lodges and the Order of the Temple
ple and the predominant role of the latter.

“Since the introduction of the Templar regime in France and Germany

"Gne," said Elizé de Montazac, "almost all Masonic rites..."
"Report their allegories to J. Molay."

“It was then,” said Lecoulteux de Ganteleu, “that Freemasonry…”
restored to prominence by its great English masters and its last successors
cessators, received into its fold all the adversaries of royal authority, all
the impious companions of the regent, all the nascent philosophers, all these ad-
then numerous admirers of the English system, who were already beginning to
to discuss the rights of the sovereignty of peoples, and the three branches of government,
and who no longer obeyed anything without discussing all the government's actions.
"lying."

A writer belonging to Freemasonry, d'Asveld, is
more explicitly:

"The Masonic Order of the Temple is divided into three classes, the high
initiates forming the Johannite church, the knights or Levites who form
the order of chivalry or militia, and finally the political faction,
known in China where it has many affiliates, under the name of the company
of the three united or of the Trinity, which has ramifications in all the
parts of the world under different names.

"The Freemasons of the Temple are the counterpart of the Jesuits. The latter
they only work to dominate nations and kings for the sake of their own stupefaction
of the human species, whose yoke they are preparing to then bind it
to the papal chariot and to use it as a stepping stone for their tyranny (!!!).
The Templars, on the other hand, were convinced that true glory consisted of
in the liberation of peoples, which men have always more
of morality and consequently more happiness when they are more enlightened
The Templars aspired only to restore to intelligence all its independence.
pendance, by submitting to the right of free examination what matters to us
to practice and to know. Also, far from contesting reason's exercise
Thanks to its attributes, they aid it in its growth and excite it in every way.
possible means to overcome the age-old barriers that fanaticism and
Superstition tries in vain to impose itself on thought.

"With regard to the political faction of the Temple, known as
to be admitted to the Society of the Three United or Brothers of the Trinity, one must

(!) It is worth recalling here that in the Order of the Temple, as in the 9th miscellaneou
Masonic streets, the grand masters are most often completely foreign
keeper of the order's secrets. Chosen because of their social standing, they serve
a screen for the clever ones who maneuver behind them.

5

THE FRONT BOXES IN FltAN'JE

"To have been raised to the honors of knighthood. This is not to be

indulge in philosophical or religious speculation, like the two
The first fractions, which were formed and which the brothers came together in?
of the three united, but with a purely political aim. Before
The revolution of 1789, their only avowed goal was its annihilation.
the nature of Catholicism, as disfigured by the Roman pontiffs, which they
consider them the most useful auxiliaries of despotism (1).

We shall see (Book II, Chapter VIII, § 5) the same writer
reveal the role played by the Order of the Temple during the Restoration;
But let's not get ahead of ourselves and let's point out here some strange propagators of Freemasonry.

Frederick of Prussia actively engaged, during his reign, in
the organization of Freemasonry. To establish more connections
the Masonic Order of St. John, which only had four
ranks, with the Templar systems, which were then reappearing, he or
Scottish Freemasonry was organized with twenty-five degrees, super
posing at the Freemasonry of St. John. The rite he created was called the
rite of the princes of the royal secret, named after its highest grade: with
various alterations dating from the late 18th century, it is the
Ancient and Accepted Scottish Rite, which governs the supreme law today
I advise in France and this is practiced in most of the
Grand Orients (2).

Among the most zealous propagators of Freemasonry,
At that time was the Knight of Ramsay, the author of the rite
Scottish. He was unable to get it accepted by the Grand Lodge of London
dres, who had henceforth broken with the Stuarts (book I, chapter II,

§ 3); but he quickly spread it in France under the name of
strict observance, thanks to the numerous ranks it offered to
the frivolity of the followers. He presented it as a continuation
of the Order of the Temple, or whether he had actually found some
whatever traditions in his homeland, or whether it was a pure subterfuge
for his political aims.

Ramsay was, in fact, acting in the interest of the legitimate heir of the
Stuarts and he hoped to use this organization to do so
to return to the throne of England. This is not the only time that
Honest parties have tried to use occult associations.
to achieve a legitimate purpose. This weapon has always been used
turned against them, and the genius of evil, hidden in - the Freemason-

(1) Quoted by Aid and Neut, Freemasonry Unveiled, 1.1,
p. 51 et seq.

(2) V. Le Monde maçonnique, 1378, series of articles on the history of rites.

C THE SPREAD OF FREEMASONRY

rie, took over. That was the outcome of this attempt. The misfortune
Charles-Edouard, delivered into the hands of fanatics and Kabbalists,
sometimes even to vulgar knights of industry, passed the
The last years of his life were spent building Masonic systems.
new, to issue charters to mother lodges, including the
venerable ones were perpetual, owners in a way of
these workshops, and like the colonels of their regiments, and pierce
held the rights to confer the degrees.

Thus, in 1747, it was erected in favor of the masons.
from Artois, as a testament to his gratitude, a chapter
Primordial of the Rosicrucian Heredom of Kcnilving, under the title
distinctive of Jacobite Scotland, whose government he entrusted to
knights Lagneau and Robespierre, both lawyers, at Ha-
zard and his two sons, all three doctors, to J.-B. Lucet, his carpet
Sier, and Cellier, his watchmaker, with "the power not only of
to make knights, but even to create a chapter in all
the cities where they would believe they should do it (1). »

This is how Masonic rites of all kinds spread
were geeking out, with a strange confusion of goals, people, and
means. Such patronage explains how so many men
honorable men were involved; but the influence of the Stuarts
in the lodges they had founded was ephemeral, and we will say
later how, on the eve of the Revolution, the leaders of the movement
They went about eliminating the honest elements who were there
found. The name of Robespierre, father of the famous convention *
nel, clearly indicates what dangerous elements were also creeping in.
therefore (2).

"It was also the English who established the first lodges"
from Germany, according to Clavel, in Cologne in 1716, according to Robison,
in Hamburg, in 1734. In 1740, the Grand Lodge of England founded
She herself is the Absalon lodge, which unites all the others.

“As early as 1757,” continues the authoritative historian of Freemasonry,
The Grand Lodge of England had appointed Prince Henry William,

(1) The original of this charter is located in the archives of the Cons- lodge
tance, in Arras. V. Élizô de Montagnac, History of the Templar Knights and their
alleged successors, pp. 145, 148

(2) Robespierre was a second cousin of Damiens the regicide. Louvet, the author of
Faublas, said of him: "He is always dressed to the nines and his cousin Da¬
My family was drawn from four horses. Cola comes from a family that has always
"days had advanced opinions." (The Last of the Napoleons, p. 174.)

hereditary marshal of Thuringia, to the dignity of provincial grand master

cial for Upper Saxony, and the first lodges that were established under his
The auspices were based in Altenburg and Nuremberg. The following year
boasts, German Freemasonry made an acquisition of the highest
Importance: Still a royal prince, Frederick the Great was received at Bruns
Wick, on the night of August 14-15, 1758, without the knowledge of his father, the king
reigning, who had always opposed the establishment of society in
his states, and had declared that he would deal with the utmost rigor any
any attempt that might be made for this purpose; therefore, the utmost secrecy was kept
absolute on the initiation of the young prince. Once he became king, the propaganda ma
The Templar conic encountered no further obstacles. Such was the organization
"Primitive Freemasonry in Germany."

If Freemasonry, in its form as a philanthropic society
that and in the ordinary rite, was imported into Germany from the An¬
England at that time, we must not lose sight of the many
secret orders that had existed there long before; most of them seem
smells coming from Northern Germany, Sweden and the ancient
possessions of the Teutonic Knights. Not only the mys¬
The mystery enveloped them for a long time, but so many deceptions and
Apocryphal documents appeared at the time they began
are trying to lift the mask, which is almost impossible to illuminate.
To recount this story completely (1). It suffices, for the demonstration
that we are pursuing, to note the existence of all these associations
beliefs, also stemming from a hostile attitude towards Christianity
and destined soon to merge under the auspices of the Enlightenment
nism.

Freemasonry spread at the same time in the countries of
southern Europe by the English.

"It is from 1726," said Glavel, "that the introduction of Freemasonry dates."
nerie in Spain. In that year, constitutions were granted by
the Grand Lodge of England to a lodge that had formed in Gibraltar; in
In 1727 another lodge was founded in Madrid. Until 1779, this one...
was aware of the jurisdiction of the Grand Lodge of England, from which she
held her powers; but at that time she shook off the yoke and constituted
killed workshops in Cadiz, Barcelona, Valladolid and in
other cities.

“The front row seats,” the young historian immediately adds, “who

(1) On the various Masonic and Templar orders of Germany aa
Xyil® century, see the works cited by Élizé de Montagnac and Lecoulteux de Can-
teleu.

settled in Portugal, and were erected there in 1727 by delegates from
societies of Paris; the Grand Lodge of England also founded, from
1735, several workshops in Lisbon and the provinces. Since then,

Masonic work was never entirely suspended in
this kingdom, but, except for the exceptions we will point out elsewhere, they
They were constantly surrounded by the deepest mystery.

In Rome, in 1742, there were several lodges of Freemasons.
This is evidenced by a medal they awarded to Brother Martin.
Folkes, President of the Royal Society of London. Freemasonry
It remained secret in Rome until 1789. A lodge in particular
The Sincere Friends, then removed it from force, and its foundation
It dated back more than 20 years. Initially independent, she had become
since regularized by the Grand Orient of France, whose com
The emissaries had installed it in December 1787. She had
successively contracted affiliations with the Perfect Lodges
Equality of Liège, Patriotism of Lyon, Secrecy and harmony of
Malta, Concord of Milan, Perfect Union of Naples, and with
several other Masonic bodies from Warsaw and Paris. His
diploma was a she-wolf suckling two children in the middle of a triangle
gle placed in a circle.

In the first half of the 18th century, society appeared
to have had a number of workshops in the Kingdom of Naples.
In 1756 they had formed a grand national lodge there in correspondence
correspondence with the Grand Lodge of The Hague, which still existed
in 1789, despite a temporary ban in 1777.

Around 1760, the first lodges were introduced into Switzerland, and
we will soon find them affiliated with French Illuminism, which
had its headquarters in Lyon (1).

In the Austrian Netherlands, numerous lodges were founded
ideas during the course of the century (see attached document A). The
Freemasonry began, as everywhere, with great lords.
light. "In Liège," said Ilobison, "I had been admitted to a lodge"
magnificent, including the prince-bishop, the landowners and the principal
the nobility of the country were members” (2). The greatest ladies
of the country were included in the adoption lodges, while waiting for
The active members of the sect established the lodges of 1791.
the Revolution and the center of treason (book II, chapter VI, § 8).

(1) Secret Societies in Switzerland, by M. d'Horrer, in the Correspondant du
March 25, 18'i5.

(2) Evidence of conspiracies, p. 3.

III. — Adoption Freemasonry

The speed with which Freemasonry spread in France, from Paris to the smallest provincial towns, the enthusiasm that led members of the high nobility to take dre part at meetings where they met not only with scholars and authors, but even with men of the most The lower classes, is one of the most curious features of history.

The frivolity of the time was such that, soon, in 1730, lodges women were created and destroyed, in the homes of many large families, Christian virtues and traditions domestic activities.

It was a French invention and not one of the least useful for the spread of Freemasonry.

The most prominent ladies were received there, swept away by the taste for pleasure, so keen at that time in the upper classes, and it is with sadness that we notice a little later, among the great mistresses of adoption, the Duchess of Bourbon, the Duchess of Chartres and the unfortunate Princess of Lamballe.

“It was around 1730,” said Clavel, “that the Franc-ma¬ was instituted Women's stupidity. We don't know who invented it, but it made its first appearance in France... The forms of this Freemasonry However, these were not definitively fixed until after 17G0, and it was not recognized and sanctioned by the administrative body (or Grand Orient) of Freemasonry only in 1774.

"Adoption Freemasonry initially adopted various names and various rituals, which have not survived to this day. In 1743, she had nautical emblems and vocabulary; and the sisters made the journey fictional island of bliss, under the sail of the brothers, and piloted by them. This was then the order of the facilitators, which included the ranks of cabin boy, his boss, squadron commander and vice-admiral, all had as their admiral, that is- that is to say, for grand master, the f. \ of Chambonnet, who was the author.

"The recipient was made to swear to uphold the secrets of the ceremony." which accompanied the initiation. If it was a man, he took an oath of never attempt to anchor in any port where there is already at anchor one of the order's ships. If it were a woman, she promises-

it was a matter of not receiving foreign vessels in its port, as long as a The order's ship would be anchored there.

"She took the oath, seated in the place of the squadron commander or president"

tooth, who, during this formality, would kneel before him.

"A split of this kind, resulting from inappropriate receptions," he said
Bazot, in 1745, the Freemason historian continues, gave birth to the order
knights and knightesses of the anchor, which was merely a purge
of the first one, and which had retained its formulas.

“Two years later, in 1747, the Chevalier Beauchaine, the most
best and the most zealous of the venerable, immovable figures of Paris, the same one who
had established its logo in a cabaret on rue Saint-Victor, under the sign
of the Golden Sun, which slept there and gave for six francs, in a
single session, all degrees of Freemasonry, instituted the order of the fen-
of the charioteers, whose ceremonies were modeled on those of the charioteer coterie
Bonniers, one of the many branches of the Compagnons du Devoir.

The lodge was called the construction site; it was supposed to represent a
forest. The president was called father-master, the brothers and sisters pre-
They were given the title of cousins, and the recipient was qualified
.of lighter.

“These meetings were extraordinarily popular. They took place
in a large garden located in the New France district, outside
from Paris. Courtiers, men and women, flocked there in droves,
Arm in arm, dressed in blouses or coarse woolen petticoats, the
their feet shod in heavy clogs, and there they indulged in all manner of revelry and
all the unpretentiousness of popular gaiety.

"Other amirogyne (both sexes) societies succeeded that one:
Such were the orders of the Axe, the Hundred, and Fidelity, whose
forms became closer to those of Freemasonry or
dinner... All the notables of Paris, in literary circles,
in the arts and among the nobility, flocked to the lodge in 1760
adoption agency founded by the Count of Beurnonville in New France
and to those that several other lords held at the same time

in their hotels. The Lodge of the Nine Sisters, under the presidency of

Ms. Helvétius, that of the Social Contract, presided over by the Princess of Lam-
ball, thus celebrated brilliant festivities, in which the joys of the
The feast and the ball did not make them forget the misfortune.

Ragon, who recounts, in his Complete Manual of Freemasonry
adoption, the actions and deeds of an order of this kind founded in
1774 in the small house of the Duke of Orléans, which he calls gra •
two and a place of delights, he immediately adds to his story:

"Androgynous societies, especially that of the felicitaries and that of the back
knights and rose nymphs, despite their frivolous appearance,

were a very powerful agent in spreading Adoption Freemasonry
and sow in people's minds the seeds of Masonic principles of equality.

"Among the great mistresses who have distinguished themselves in the art of adoption"
We will mention, said Ragon, the illustrious sisters: Duchess of Bourbon
(the protector of Saint-Martin, the founder of Martinism, the sister
of Philippe-Égalité). She was installed, in 1775, as Grand Mistress of
all the lodges of France, at the lodge of St-Antoine, climate of Paris.

"Helvétius, Lodge of the Nine Sisters, Auteuil climate, in honor of
Franklin, 4778... »

"Sisters bearing the biggest names in France," adds the intermediary.
The authorized loan officers assisted these high-ranking officials. In this large gatherir
The list includes the names of the sisters of G-enlis and Duchesnois (the co-
(dienne). »

“Madame de Genlis,” adds Ragon, “was even nicknamed more
"Late the mother of the church." We ourselves have heard attestations
by an attaché of the Palais-Royal, which was being played there at that time,
comedy in the state of pure nature, as before the original sin
Ginel, a state to which Freemasonry, for whom original sin is
Property, royalty, and family have as their supreme purpose...
to bring back.

“Why,” adds Mr. de St-Albin, “the worthy lover of the worthy
Sister Mother of Véglise, was he not also hailed with the title of father
from that church? Why separate this brother and sister who
did they make the journey to the City of Bliss together (1)?

IV. — Lodges and parliaments.

In vain were the meetings in the lodges defended in 1737 by
Cardinal de Fleury, and Freemasonry condemned, the year
next, by Pope Clement XII; the training was all the more
strong.

A distinguished scholar, Mr. Ch. Gérin, collected information from the papers
from the Attorney General of the Parliament of Paris, Joly de Fleury,
some very curious features on the spread of Franc-ma¬
Stupidity in France, from 1737 to 1764:

(I) Clavel, Picturesque History of Freemasonry, p. 3 et seq. — St-Albin, L<\

Freemasonry and secret societies, p. 215.

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“I noticed there,” he said, “the register of a lodge that was held at the fau
St-Germain town, rue des Boucheries, at the sign of the City of Ton
land, register begun today, December 18, 1736, the first
Regular lodge day, which will be held every 15 days. The Most Venerable
The headmaster is a man named Jean Coustot; the two supervisors are
Errembault, Dudzeele, and Baur. Most of the affiliates bear names
They are foreigners and belong to the Nordic countries. They also have among them
Italians, including a Jean-François Beccaria, and among the French names
We can distinguish the Duke of Villoroy, the Knight of Hastrel, Pasquior of the
Haye, from Rogaucourt.

"Another sheet informs us that the Parliament of Paris, already
Overrun by Jansenism, it was already supplying recruits to the
Freemasonry. "May 7, 1737, Ilastrel's brother proposed Mr. de
Beauclas, deputy to the Attorney General, who was admitted.” And
a list from the same period, where we read the names of Abbots Pernette and
des Rousseaux, a Count of Pons, colonel, and the Duke of Pecquigny, to
The Hôtel de Chaulnes also bears the name of M. de La Fautière, councillor
to Parliament.

We are no longer surprised that Cardinal de Fleury was in such poor health.
condemned by the secular courts in their legitimate rigor against the
The nascent Freemasonry. He had been dead for a little over a year.
year, and Ton was reporting on all sides the progress of this association.

A tradition of laxity, collusion, and impunity is established.
Little by little. The provincial magistrates, more faithful to the teachings
of the Church and of old customs, often bothered by their reverence
lations the heads of the judicial order and the government; but the
the replies they received from Paris were hardly conducive to maintaining their
zeal, and they were even sometimes blamed for the most legitimate measures.
that they took to preserve evidence of the crimes. If one of them, you
trying to imitate the example set so high, was too overtly affiliated
In the lodges, he was also reprimanded, but gently. They were looking for
still to save in appearance the honor of the principles that, in the pr
tick, we sacrificed completely, and the latest dispatches from the prosecutor
The general information I've read on this subject prescribes provincial courts
to only deal with Freemasons if they disturb the material order.

"It will not escape anyone's notice," adds Mr. Gérin, after having quoted several
several pieces of this correspondence, that these letters are precisely
at the same time as Malesherbes, first president of the court of aids
and the bookstore manager, did not simply turn a blind eye to the
books most hostile to religion, but protected and facilitated people

amicably their publication and introduction in France. Since then
At that time, Freemasons made other progress and other conquests.
Yours: they boasted quite a bit about the part they played in the revolution

of 1789, and it is only fair to agree that they did not slander each other.
denied. They would never have acquired this destructive power if they hadn't
had been favored by the weakness or even the complicity of the powerful
public views (1). »

From the ministry of Choiseul and under his protection, the
The movement intensified even further. 282 cities, said a serious
historians erected these so-called temples. Paris had 81 of them.
recognizing a grand master, and an equal number approximately
independents (2). Philosophers, advisors, men of letters,
lawyers, bourgeois, abbots of name and benefice flocked there in
a large number; some courtly prelates were even reported.
without fanaticism or faith, to whom they made to write, as to that
From Strasbourg, letters of flattery from Voltaire (3). "These lodges,
Robison said, were now nothing more than schools of skepticism and
unbridled license, where religion, Church, priesthood, kings and authorities
civilians were the perpetual object of sarcasm and derision.
all genders, and universal equality hailed as the future era of
freedom and unclouded happiness." The Jansenists by the parents
Elements came to unite with the philosophers there. They were strongly refused
to register the bulls of Clement XII and Benedict XIV against
Freemasonry; they openly resisted the king's edicts
in favor of religion; bishops were boldly persecuted
They were trampled underfoot, both the faithful priests and the faithful of the Church;
the most sacred and indisputable rights of the clergy in
spiritual matter; and, like the English parliament, they tended
manifestly and violently, to make himself the supreme and infallible judge
of both spiritual and temporal authorities, or rather to reject them
both of them, only recognizing their own. It was as if...
the Bourg-Fontaine conspiracy flourishing in full sunlight; and
Volluire could write to the brothers, and to the first among them:
"The Church of Wisdom is beginning to spread in our neighborhoods."
where, twelve years ago, the most somber Janism reigned. The provinces
These things become clear, the young magistrates think highly; there is
Attorneys general who are anti-Omer; there are many
confessors, and I hope there will be no martyrs (4).

(1) Freemasons and the French magistracy in the 18th century, review of!
historical questions, vol. XVIII.

(?) Proyart, Louis XVI dethroned, p. 104, 105

(3j D'Alembert, January 15, 1764.

(4) Voltaire, June 26, 1766

14 The spread of Freemasonry

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Certainly, even more so than today, the greater part
men and women who joined obeyed
the influence of fashion, and did not realize the des
impious and antisocial breast that was hidden in the lodges.

11, however, did not escape the notice of all clear-sighted men and
to the authorities, into whose hands information arrived
were there in large numbers.

Several of the magistrates with whom Joly de Fleury and Da-
guesseau corresponds, regarding Freemasonry, to point out the
profound irreligion, the spirit of revolt against royal authority which
it is propagated there, and as early as 1729 the Chevalier de Folard, yielding to the
voice of remorse, of zealous disciple of Freemasonry became
its courageous whistleblower; he denounced it as a sect of others
all the more worthy of attracting the attention of sovereigns than, in the om¬
shrouded in mystery, she was nurturing a revolution that was destined to strike.
At once all legitimate powers were targeted. They did not initially
He paid no heed to his revelations, so obvious did the conspiracy seem.
likely (1). However, the symptoms multiplied, and
Cardinal de Fleury, the wise minister of Louis XV, banned
formally Freemasonry. The following year, by the bull
In eminenli, on April 28, 1738, Pope Clement XII launched a
the end of the excommunication against Freemasons, after having
having taken the long and conscientious information that precedes the
acts of this kind. Successively all governments of
Europe, even Protestants, defended their meetings (2), at

(1) Proyarl, Louis XVI dethroned before becoming king, Paris, 1B19, p. 96.

(2) As early as 1735, the General Klats of Holland issued an edict which prohibited for
Freemasonry still exists in the United Provinces. Similar edicts were issued in 1737.
of the Elector Palatine of Bavaria and of the Grand Duke of Tuscauc; in 1738, of the Magis
trat do Hamburg. The same year, Frederick I, King of Sweden, banned all
Masonic meetings were held under penalty of death, and Emperor Charles VI forbade them in
the Austrian Netherlands. In the following years, the kings of Naples, of Portugal,
from Poland, from Spain, the government of the canton of Borne, the Ottoman Porto,
pioneered measures against lodges. In 1763, the magistrate of Danzig prohibited
the Masonic lodges by an edict in which we read the following passage: "Given that we
we learned that these so-called Freemasons, having recommended certain verses
they seek to undermine the foundations of Christianity, to introduce the spirit of in
difference against that doctrine, ot ce, to replace it with natural religion;

that they established, in order to achieve this pernicious goal, hidden statutes which the
they fuck under an oath that they make their candidates swear, an oath more terrible
that no other required by a sovereign with regard to his subjects; that they have a
a cash register expressly intended for the pernicious purpose of their dangerous intentior
which they continually increase through the contributions they demand from their

with the exception of England, where the ruling classes were
generally affiliated with the order, and thought of making it an instrument
for national policy on the continent (1).

Y. — The philosophers and the encyclopedists.

Apart from the more thoughtful men who could
a systematic design followed in the lodges, their multiplication
cation in France and throughout Europe, among the educated classes
vées, made possible the campaign waged so vigorously against
the Church and the Christian monarchy, by the impious scholars of
time.

Their widespread presence explains the prodigious success
what did even the most mediocre works of these sects of scholars have to offer?
who called themselves economists and philosophers,
and who were undermining all institutions with weapons
the most diverse. There were also eloquent bishops then and
skillful writers who dedicated themselves to the defense of religion and
national traditions. But no response came to them, and
Their voices were stifled by the conspiracy of silence. Only the
Critics of the Church and the monarchy found everywhere
Commanded applause and unofficial accomplices. Thus...
made this tyranny of King Voltaire, which weighed so heavily on everything
the century.

All philosophers were affiliated with lodges from the very beginning.
cement.

Condorcet, one of Voltaire's closest confidants, assures in
the Tableau des progrès de l'esprit humain, to which Voltaire was introduced

members; that they maintain an intimate and suspicious correspondence with the so+
foreign entities of the same kind... »jThe numerous prohibitions of the civic authorities
vile acts clearly demonstrate that the subversive practices of Freemasonry were
already perfectly observed.

(1) Tliory, who in his Acta Latomorum or Chronology of the F.'. M. m. (Paris,
181 S) gave the best history of Freemasonry, notes, in the course of the

16th century, several acts of diplomatic intervention by the English government in favor of the Masonic lodges of the continent, whose subjects were so engaged, particularly in Portugal in 1744 and in Constantinople in 1748. Propaganda Masonic activities were already intended to serve England's commercial interests.

to secret societies during his exile in England in 1726, to
At 32, he became friends with the Tolands, the Tindals, and the Collinses.
the Bolingbrookes, the leaders of the conspiracy in England
against Christianity (V. liv, II, chap. III, §4). In a conference
a visit made on the occasion of Voltaire's centenary to the lodge of the
Perfect union, F.-. Dunan, history teacher at the high school of
Marseille showed how crucial it had been for the formation of
his ideas, this stay in England "where for three armies he
"Menala vied'un Rosicrucian toujours ambulant et toujours caché."

Thus, in 1766 he wrote to d'Alembert: "Grimm taught me
that you had initiated the emperor into our holy mysteries;" and pre
Previously, in 1763, in instructions to the same person, he said:
"The mysteries of Mithras must not be revealed;" which
did not prevent it, after the fusion of Illuminism and the Frano-
French Freemasonry, to be admitted to the Lodge of the Nine Sisters.
Immediately after the reception, he was installed in the East, where
The venerable Lalande, who was the atheist, greeted him, and where La Dixmerie,
Garnier and Grouvelle addressed him with speeches of congratulations.
Helvétius' widow had sent the insignia of his
husband deceased; the deceased's apron was offered to Voltaire. Before
He embraced him and kissed him to show all the esteem he had for him.
of one of the most famous philosophers and one of the Freemasons
most distinguished of France (1).

Upon his return to Paris, he convened a similar lodge, where, under the
Under the auspices of d'Holbach, Diderot, Naigeon, Grimm,
Helvétius, Morclet, Fréret, Lagrange; and it is from this workshop,
atheist who published the most impious works under the names
different from dead or anonymous men: Christianity
veiled, portable Theology, Essay on Prejudice, the System
theme of nature, the Common Sense of Father Meslier, the United Morality -
Verselle, the translation of books by almost all members of the
English Pantheisticon, by Hobbes, Toland, Collins, and others
Gordon, etc. This is where the En- articles were brought
Cyclopedia, the little packets of libels from the lord of Femey,
by Damilaville, to whom they were addressed as clerks of
twentieths, so as not to have to pay postage, or by
through the intervention, in Lyon, of Brother Bourgela, who held a position there

(i) Hagou, Court, ed., sacred, p. 74. — Kloss, History of Freemasonry in
France, Kobold, p. 238. — Abbot Gyr, Freemasonry, p* 255, 256*

this kind, and which d'Alembert called one of the best marksmen of
the philosophical car, and certainly one of the best trained, sou¬
wind even under the cover of Minister Choiseul or the director
from the bookstore, Malcsherbes. But it was necessary to broaden the circle, or in
to make a second, less clear-cut one that would unite all the philosophers.

“That the true philosophers,” wrote de Ferney, April 20, 1761,
Voltaire to d'Alembort, let them form a brotherhood like the Freemasons,
that they unite, that they support one another, that they remain faithful to the brotherho
And so I get myself burned for them.

And that is why the followers are called brothers, and why he is
gives him the title of master, and also gives Timothée Thiriot that
of deacon, as in English lodges; that is why he them
greets you as brothers in communion with Lucretius, Collins, Hume,
Shaftesbury, Midleton, Bolingbroke, and that he loves them all as
his brothers in Socrates or in Beelzebub{ 1).

Who, after that, would not subscribe to Sle-'s unquestionable judgment?
Beuve:

"All of Voltaire's and d'Alembert's correspondence is ugly,"
It reeks of sect and conspiracy, brotherhood and secret society; of what kind
From whatever point of view one considers it, it does no honor to men
those who elevate lying to a principle, and who start from contempt for
their fellow human beings as the first condition for enlightening them.
Enlighten and despise humankind! A sad motto, and it's theirs...
Always walk with a sneer, my brothers, in the path of truth;
It's the perpetual refrain (2).

All the writings, especially the correspondence of these men, pre-
feel the authentic testimony of the impiety of Freemasonry
and his hatred of all revealed religions. A few passages
The most famous ones will be able to open the eyes of those who would like
to blind ourselves again:

“The Christian religion is an infamous religion, an abominable hydra.”
nable, a monster that a hundred invisible hands must pierce...; it must
that philosophers run the streets to destroy it, like the mis-
Zionists roam the earth and seas to spread it. They must
Dare everything, risk everything, even get burned alive to destroy it. Let's crush it.
Crush the infamous thing!

(1) June 10, 1760, October 15, 1759, August 15, 1760, December 29, 1763 and passim.

(2) Journal des Débats, November 8, 1852.

u 2

“Christians of all professions are very harmful beings,”
fanatics, scoundrels, dupes, imposters who lied about it
with their gospels, enemies of humankind.

"The Christian religion is obviously bad. The Christian religion
Yours is a sect that every good man should abhor...;
It can only be approved by those to whom it gives power and...
wealth.

"We are very free to give the name of God to matter as
than intelligent. The atheist is more virtuous than the one who believes in God.
— The intelligence that governs nature is not concerned by our crimes,
Nor should they be punished in another life... Virtue is not a good thing.
The soul is not separate from the body... After death is nothingness, post
Mortem nihil. The system that there is no soul, the boldest and the
The most surprising of all is, in fact, the simplest. — Every animal has
ideas which he combines up to a certain point, and man does not differ from
This aspect of the beast is more than just a matter of degree. — We are, as far as we are
claims, from the small wheels of the large machine, from small animals in pairs
feet and two hands, like monkeys, less agile than them, too
comical and possessing a broader range of ideas. We are from
poor machines; you and Mr. Diderot, you are fine watches to
repetitions, and I'm nothing more than an old spit-roast.

a. We must make the infamous (the Catholic religion) and its perpetrators ridiculous.
Also. We must attack the monster from all sides and drive it out forever.
of good company. It is made only for my tailor and for
my lackey. It must be destroyed among honest people and left to the
"rogue, great or small, for which she is made (1)."

And the characters in red heels, who have made themselves and are making themselves
The equals of monkeys, dogs, and pigs dare to speak of
dignity, freedom, equality, tolerance 1

(i) Voltaire, Letter to Damïlaville, December 14, 1764; — to d'Alembert, August 10
1767, June 76, 1766; — to the King of Prussia, January 5, 1766; — to Thiriol and to d'A -
Tembert, January 26 and February 4, 1762; — to Memmius, A. BC; — to d'Alembert,
August 29, 1757; — to Diderot, December 6, 1757, January 25, 1762; — to M. d'Épinay,
September 20, 1760, and Works of d'Alcmbert, vol. XVIII, p. 206. Important examination
so much, ch. 7. — Philosophical Dictionary, art. Sovereign Good. — Helvétius, De
VMan, p. 61. — J.-J. Rousseau, The Social Contract, p. 488. — Thoughts, vol. II —

Letter from d'Alembert to the King of Prussia, February 1, 1771, December 18, 1770 — Di¬
Derot and d'Holbach, System of Nature, vol. 1, ch. 12 and 77. — The King of Prussia to
Voltaire, October 3, 1770 — December 28, 1774. — D'Alembert to Frederick, August 7, 1769.
to Voltaire, Works of d'Alcmbert, vol. XV, p. 325. — Diderot and d'Holbach, System
On Nature, vol. II, p. 582. — Voltaire to d'Alembert, October 8, 1760. — D'Alembert
to Voltaire, October 18, 1700, and in all their works, passim, and especially in
their correspondence.

The philosophers and the encyclopedists 10

"The two true deities of this world are digestion and sleep"
Meil, or Priapus and the phallus. Atheism is the only system that can
to lead man to freedom, happiness, virtue... — A being im*
The material, infinite, immense, is a chimera. — We are looking for the seat of
"The soul resides in the stomach."

And it is to the leader of this hideous and fanatical impiety, to the one
which gave birth to the Dantons, the Marats and the Robespierres, that the
Freemasons of the Nine Sisters of the Constituent Assembly and the Convention
performed the honors of the apotheosis, and to which the Freemason
In 1870, a statue was erected in Paris, with the express approval of...
of the government of Napoleon III, and of which she solemnly celebrated
the centenary in 1878, as if to establish in the face of the
world the identity of their doctrines and their customs!

It is important to note that a large number of letters
where Voltaire thus reveals the designs of the Masonic sect are
addressed to Frederick II of Prussia. We have already explained this above.
the affiliation of this prince. Once he ascended the throne, he was during
Throughout the century, the great architect of the Masonic ideal, and the lodges
contributed, for their part, to his successes in the Seven War
Years (1). Also one of the most acknowledged writers of the sect, the F.*.
Bluntschli claimed for Frederick II the glory of dating the Hegira
revolutionary. The concept of a modern, independent state
any theocracy, that is to say, any submission to divine law,
must date back to 1740, the year of his accession to the throne; this is incorrect
that the French, in their van Hé, want to fix Colin's date at 1789! (2^

It is from him that Voltaire expects the destruction of the papacy.
religious orders, the destruction of Austria, Poland,
of France itself, his own homeland, because they are powerful
Catholic sessions.

History must still hold this correspondence before its tribunal.
dance that explains so many events, some of which were realized
from then on, and of which the others have been in our time as the accomplished...
the political testament of the two great sectarians.

Voltaire felt that, in order to crush the infamous thing, the Christian religion
Yours and Jesus Christ, it was necessary to overthrow his vicar on earth,

to uproot the stone that served as the foundation of his church; and this
This is not the least of the reasons that drive the Freemason-

(I) V. Hislor.polilische II! to bind. L. XVI, p. 47 <, ci XXIX, p. 577. A few double month
Mirabeau's agreement, within the Prussian Monarchy, seems to confirm this fact.

General Theory of the State, French translation, Guillaumin, 1870, p. 45.

20. The Spread of Freemasonry

he and his chiefs erected a statue to him - He was the first
had the idea of stripping the pope of his temporal power, to
to attain and destroy the supremacy of his spiritual jurisdiction.
It was he who, falsely applying to him the name of souvenir
Rain Stranger did everything in his power to make him odious to
peoples and kings and that mob of freethinkers and
libertines eager to break free, following Luther, from Calvin
and of Henry VIII, of Peter's crook, of faith and of the
evangelical morality that had civilized the world.

Voltaire therefore wrote, on June 8, 1770, to his colleague in Ma¬
Templar nonsense, Frederick of Prussia:

"The Holy Father is a poor saint,

He is a foolish monk who forgets himself;

He excommunicates at random.

He who grasps at too much holds nothing fast.

The misfortune, Sire, is that there is nothing to be gained by punishing Brother Gan-
Ganelli (Pope Clement XIV). Would to God he had some good do¬
maine in your neighborhood, and that you were not so far from Notre-Dame.
of Lorette.

"It's good to know how to mock"
These bubble-making harlequins,

I like to make them look ridiculous;

I'd rather strip them.

Why don't you take charge of Simon Barjone's vicar, while
The Empress of Russia dusts off Muhammad's vicar? You would have
Together you two have purged the earth of two great follies. I had once
I had high hopes for you; but you were content with yourself
to mock Rome and me, to go straight to the heart of the matter and to be a hero
Very wise.

We can see that for a century, feelings and desires have
The conical aspects haven't changed much. Only the Italian masons...
links, and the galantuomo they use, are less wise
that the great Prussian mason, who was thus responding to Voltaire, of
Sans-Souci, July 7th:

"That the Holy Father had burned
A large pile of my rhapsodies,

I will know how to console myself,
to heat their fires...

THE PHILOSOPHERS AND THE ENCYCLOPEDITS 2i

But this Swiss man from Paradise
Was drunk or at least Grey Place
When he dared to call me a kid
The works of my good saint (Voltaire),

I call out this anathema
To the body of the next council...

"This good friar from the Vatican is not, after all, so cantankerous"
that's what one might imagine. If he burns a few books, it's only to
that the practice not be lost. But don't you admire with what pa*
With a demeanor worthy of the spotless lamb, he allowed himself to be taken from the Comta
of Avignon? How little he thinks about it, and in what harmony he lives with
the most Christian?

"That's why all I need to do is wage a very philosophical stock market war
losophical, and to take advantage of this time of tranquility to heal completely
reopens the wounds that the last war inflicted on us and that still bleed
Again.

"And as for the vicar."

I say vicar of God,

I leave him in peace in his place
Having fun with one's breviary.

Alas, he is punished far too much.
By living that way.

“Lorette could be next to my vineyard, and I certainly wouldn’t touch it.”
I wouldn't. Its treasures could seduce Mandrins, Conflans, and others.
Turpins, the Riches... and their ilk. It's not that I respect the
gifts that stupidity has consecrated, but we must save what the power

public veneration, one must not cause scandal; and supposing one believes
wiser than the others, one must, out of complacency, out of commiseration
to avoid offending their prejudices, given their weaknesses. It would be necessary to
"I hate that the so-called philosophers of our day think like children."

Thus, it is indeed to destroy the spiritual power of the papacy
that Freemasonry was the first to conceive of the idea of stripping
first of its temporal domain; it was precisely because it defended
faith, morality, the immortality of the soul, the dignity of man
against the most miresome materialism, which, in order to remove from the pa¬
pauté, with its independence, this entirely spiritual and emi- power
social development, the leaders of Freemasonry conceived the project of
to wrest from him his temporal principality. Again, the mason-king, by a
he thought, it was a remnant of Christian morality or public decency, and
Was he not afraid to say that Mandrins, brigands, did

great road, or only their peers could carry it out. It is
it is true that this prejudice did not have deep roots in him;
because of the new information provided by his creeping accomplice that he
It is quite possible that Avignon would indeed be returned to Ganganolli.
although it is very ridiculous that this pretty little country is being dismembered
From Provence, Frédéric replied on June 29, 1771:

I congratulate you on the new minister, whose most Christian faith has made
choice (d'Aiguillon, successor of Choiseul). He is said to be a man of wit;
In that case, you will find in him a declared protector. If he is such, he
will have neither the weakness nor the stupidity to return Avignon to the Pope.
He may be a good Catholic, and yet strip the Vicar of God of
These temporal possessions, which distract too much from duties and which create risks
greetings.

We see that the Bonapartes, the Palmerstons, the Cavours, the
Rattazzi and Jules Favre invented nothing to justify the
banditry against the Pope and against the Church.

Also, when the lord of Potsdam had, in the manner of the gallant-
Tuomo of Savoy annexed a kingdom that was no longer the duchy
Voltaire, his pensioner from Brandenburg, congratulated him, as in
More or less nowadays, retired bricklayers and journalists with regard
of the king of the Italian annexations.

“Sire, allow me to tell Your Majesty that you remove as a
a certain character from La Fontaine:

Bartholomew went straight to the solid stuff.

“This solid foundation wonderfully complements true glory; you
create a flourishing and powerful kingdom from what was not, under the king

Your grandfather, what a kingdom of vanity. You knew the truth in
everything; also remove yourself as unique in every way. What you are currently doing
Your poem about the Confederates is well worth it: it is pleasant to...
Kill people and sing to them. The old sick man falls at your feet.
with attachment, admiration, respect and synderesis (1). »

F

But these Church domains were still venerated by the public.
and it was necessary, before getting to those of the Pope, to dispel the prejudices and

(1) Synderesis: remorse. Could it be for having deserved the sclilaguo that you made admi-
to be sent by one of his majors, the crowned brother and friend, to remind him of more tha
Discretion and respect? Equality, oh fraternity, you only have one word, kid.
among the most illustrious!

to prepare minds, starting with the monks' possessions and
of the clergy.

As early as 1743, Voltaire, entrusted to the King of Prussia with a
secret negotiations, wrote the minister from Berlin on October 8.
Amelot:

"In the last interview I had with His Prussian Majesty, I
I told him about a print publication that circulated six weeks ago in Holland,
in which methods are proposed to pacify the empire by secularizing
ecclesiastical principalities in favor of the emperor and the queen
from Hungary. I told him that I would wholeheartedly wish him success.
a similar project; that it was rendering unto Caesar what belongs to Caesar;
that the Church should only pray to God and princes; that the benedictions
Tins had not been instituted to be sovereign; he confessed to me that
He was the one who had the draft printed. He made me understand that he
priests would not be displeased to be included in these restitutions
they owe, he said, in good conscience to kings, and which he would gladly embellish
Berlin is for the good of the Church. He certainly wants to achieve this goal.

He remembered the history of his country and his race, which had become a source of memori
rained down by apostasy and the secularization of the goods of the order
Teutonic, for the benefit of its Grand Master Albert of Hohenzollern,
Lutheran apostate. The motive for these temporal annexations, from the outset
the beginning, therefore, was already, as it has been ever since, destruction
of the spiritual and the freedoms of peoples, for the benefit of Caesarism
more brutal. Before going any further, let's give some proof of au-
a truth that all subsequent events will amply confirm:

"All of history," said the Protestant Grossing in 1786, "proves that..."
It was through the establishment of ecclesiastical principalities that Germany
must have everything that is bad in its constitution as well as the re-

frequent establishment of his inner strength, respect for others
powers, its own strength, and even its preservation. Interest too
although justice must prevent Germans from rising up against
the ecclesiastical principalities, and yet they will soon be destroyed,
They will be done by foreigners whose interest is to weaken Germany (1).

Less than twenty years later, Napoleon was to achieve this pre-
diction.

Therefore, there was agreement from the outset between the two leaders.
Masonic inpiety for the destruction of the temporal possessions of churches;

(1) Statislik aller, katholich gcisllichen Beichsfurst in Deulschland t von Grossing.
Halle, 1786, end of the 33rd chapter of the first book.

$4 THE SPREAD 1)E THE Fr ANC-MASONRY

However, the purpose of this annihilation was not yet clear.
expressed.

A few years later, Voltaire wrote more explicitly to
Templar king (March 3, 1767, twenty years of Masonic intimacy and
correspondence had been used to get to know each other thoroughly):

"If superstition has waged war for so long, why not..."
Were we not giving in to superstition? Hercules was going to fight the brigands,
And Bellerophon and the chimeras, I wouldn't mind seeing some Hercules.
and Bellerophons to deliver the earth from brigands and Catholic chimeras
"liques."

Fédériq, as he always signs his name, responded a few days ago
After, March 24:

"It is not reserved for weapons to destroy the enemy; it will perish

by the arm of truth and by the seduction of self-interest. If you want
As I develop this idea, here's what I hear. I've noticed, and
Others, like me, believe that the places with the most convents are...
Monasteries are those where the people are most blindly surrendered to su¬
Perstition. There is no doubt that, if these asylums are destroyed
Without fanaticism, the people become somewhat indifferent and lukewarm about these issues
objects that are currently the focus of his veneration. These would therefore be...
destroy the cloisters, or at least start to reduce their number.
The time has come, because the French government and that of Au¬
Those who cheat are in debt, having exhausted the industry's resources for
to pay off their debts without succeeding. The lure of wealthy abbeys and
The idea of well-funded convents is tempting. By representing to them the evil that the
The cenobites do to the population of their states, as well as the abuse of the great
number of cucullati who fill their provinces, at the same time the
ease of partially clearing their debts, by applying the treasures of

These communities that have no successors, I believe that we
would determine to begin this reform; and it is to be presumed that after
having enjoyed the benefits of secularization, their greed engulfed
pulled the rest.

Any government that decides to undertake this operation will be friendly
philosophers and supporters of all books that attack superstitions
popular movements and the false zeal of hypocrites who would oppose them.
Here is a small project that I submit to the examination of the patriarch of Ferney.
It is up to him, as to the father of the faithful, to rectify and implement it.
The patriarch may object to what will be done with the bishops: I will tell him
I replied that it wasn't time to touch it yet, that we needed to start
by destroying those who fan the flames of fanaticism at the heart of
people. As soon as the people become disillusioned, the bishops will become small

boys, whose sovereigns will subsequently have time to spare as they
will want. The power of the clergy is only a matter of opinion; it is
It is based on the credulity of the people. Enlighten them, the enchantment
Stop.

A few days later, on April 5th, the summo patriarcha responded
to King Kadosh:

"Your Majesty is quite right to say that the inf... will never be de
Trout by force of arms... Weapons can dethrone a pope, dispossess
an ecclesiastical elector, but not to dethrone the imposture. I do not
I can't understand how you didn't get some good bishopric for the
war expenses, by the last treaty; but I sense that you do not
You will destroy Christian superstition only by the weapons of reason. Your
The idea of attacking him with the monks was that of a great captain. The monks
Once abolished, the error is exposed to universal contempt. We write
There's a lot of discussion about this in France; everyone's talking about it, but we
did not see this great matter ripe enough; one is not bold enough in
In France, the devout still have some credibility. #

Everything was therefore perfectly agreed upon between the top leaders of
Freemasonry. It was to destroy, not only the power
spiritual of the papacy, but the Christian religion, to crush
the infamous, Christian superstition, which had to be worked to dismantle
to strip the papacy of its principality and temporal domain;
It was through the monks, the religious, and the convents that it was necessary
to begin the work of stripping and destruction, in order to
then came the bishops and the clergy; it was through the Jesuits

the same ones that had to be started.

Were they not the guardians of the papacy, the guards of the
the pope's body, according to the expressions of the Solomon of the North, and,
Their institute destroyed, shouldn't all the other bodies...
to fall themselves, in the judgment of Choiseul?

Therefore, after the first blow was struck, the mason-king wrote to
his imitator, February 10, 1767:

"What an unfortunate century for the court of Rome! It is attacked or
harshly in Poland; his bodyguards were expelled from France and the
Portugal; it seems they will do the same in Spain. The philosophers, sa
openly undermine the foundations of the apostolic throne; they mock the
the magician's grimoire; the author of his sect is vilified; the preaching
Tolerance. All is lost; a miracle is needed to revive the Church.
She is the one struck by a terrible stroke; and you will have
There is still the consolation of burying him and writing his epitaph, just like you

Fitted for the Sorbonne. The Englishman Wolston extends the duration of the inf...,
According to his calculation, two hundred years; he could not calculate what has happened.
recently. It is about destroying the prejudice that serves as the foundation 'a
This building. It collapses of its own accord, and its fall only becomes more dramatic.
quick. That's what Bayle started to do; he was followed by
number of English people, and you have been chosen to accomplish it.

And Voltaire wrote to the Marquis de Villevielle, one of his loyal followers:

"I rejoice with my brave knight at the expulsion of the Jesuits..."
May all monks who are no better than be exterminated.
Those Loyola scoundrels! If we let the Sorbonne have its way, it would be even worse.
than the Jesuits. We are surrounded by monsters. We embrace our worthy
"Knight; he is urged to conceal his movements from the enemy." (April 27, 1767.)

Then came d'Àlembert, May 4, 1762:

"Crush the infamous thing," you keep repeating to me; eh! my God! let-
Watch her rush off on her own! She runs there faster than you think.
Do you know what Astruc says? It's not the Jansenists who kill
The Jesuits, that's the Encyclopedia. That's the Encyclopedia... For me, who sees
Everything is pink right now, I can see the dying Jansenists from here
of their beautiful death next year, and after having caused this year's death
Born here, the Jesuits of violent death, tolerance was established, the Protestants
The married priests were recalled, confession was abolished, and fanaticism was crushed.
without us even noticing.

"Victory is declared for us on all sides," he wrote.
Voltaire to Damilavillc. I assure you that soon there will be no more

under the banners of our enemies that the rabble (elsewhere he says the horns)
donors and servants), and we don't want this rabble nor for
neither supporters nor adversaries. We are a body of brave men
knights – Rosicrucians, Kadosh, – defenders of truth, who do not admit
you find among us only well-bred people.

"Come on, brave Diderot, intrepid d'Alembert, join my
Dear Damilaville; run after the fanatics and the scoundrels; pity
Blaise Pascal, despise Ilautevillo and Abadie – (polemicists and defenders)
of religion, the latter even Protestant), – as much as if they were
Church Fathers.

Didn't he write to the same person again on April 1, 1766?

“I believe we disagree on the people’s article,”
that you believe is worthy of being educated. By people I mean the common people
who have only their arms to live on. I doubt that this order of citizens has
He never had the time or the ability to educate himself. It seems essential to me that he

There may be ignorant wretches..., When the populace presumes to reason,
"All is lost."

Let us compare this language to that of the Gospel, of the papacy
and priests, and that one pronounces, with hand on conscience,
where is Y, the infamous enemy of the poor and workers?
The vast majority of humankind!

The impious aristocrat would therefore have wanted to get directly to the point
to the bishops and the pope, their leader, but the great captain Prus
his own, while acknowledging that everything he was told about the bishops
Teutons, whom he himself denigrated with the name of fattened pigs of the
tithes of Zion, was only too true, wanted us to wait a little longer
and that the use of moral means, of the dagger, should continue
Moral: "This is the only way forward; to undermine it silently."
And without a sound, the edifice of unreason is forced to collapse.
himself” (August 13, 1775). And torrents of pamphlets, of
slander and sarcasm of all kinds against the clergy
flooded France, the world, and the papacy.

Not content with inspiring the plan, Voltaire executed it himself.
with feverish enthusiasm. It suffices to mention the phi* Dictionary
losophique, this work which he publicly disavowed, but which
He boasted shamelessly to his brothers and friends. Almost
each page contains an insult or a gross slander against
the papacy. Let us note only the more measured attacks in
the form, but no less treacherous in substance, contained in
His work: The Century of Louis XIV.

This book is indeed imposed by the teaching state, not only
as a subject of study in high school and middle school classes
university students, but as a compulsory subject for the exam
of the baccalaureate, so that the entire authority of the State is employed in
to penetrate our youth with attacks on religion by the immense
majority of the French, to which Voltaire surrendered by order
of a king of Prussia.

"The Pope's spiritual authority, always somewhat intertwined with temporal authority,
he said, is destroyed and abhorred in half of Christendom, and if in
The other one is seen as a father figure; he has children who resist him.
sometimes with reason and success. France's maxim is to look at it
der as a sacred, yet enterprising person, to whom one must
Kiss the feet and sometimes tie the hands. The Pope gives the bulls
of all the bishoprics and expresses himself in his bulls as if he were conferring these

U

dignities of his sole power. All the Italian, Spanish, and other bishops
Mands, are named bishops by divine permission and by that of the
Holy See; many French prelates, around the year 1682, rejected
this formula (a lie here as everywhere). The Pope has kept in
all Catholic states of the prerogatives which assuredly he would not obtain
not if time hadn't given them to him...

"The religious orders whose leaders reside in Rome are still just as numerous"
of the Pope's immediate subjects spread throughout all states. The custom
who does everything, and who is the cause that the world is governed by abuses
as by laws, has not always allowed princes to remedy
entirely due to a danger stemming from things regarded as sacred.

a. To swear allegiance to someone other than one's sovereign is a crime of treason.
majesty in a secular setting; it is in the cloister an act of religion, fa
the difficulty of knowing to what extent one should obey this foreign sovereign, the
ease of being seduced, the pleasure of shaking off a natural yoke for
to take one that one gives oneself, the spirit of trouble, misfortune
All too often, times have brought entire orders of religious to
to serve Rome against their own country... Jurisdiction, that essential mark
The principle of sovereignty, still remained with the Roman pontiff.
Franco himself, despite all his freedoms from the Gallican Church, suffers
that one appeals to the Pope as a last resort in certain ecclesiastical cases
siastics.

"It is art and flexibility that preserve in Rome all that it has
could humanly preserve what no other nation could have preserved
server. The Pope uses the worn-out weapons of excommunication, of which one
does not even care more in Rome than elsewhere, but that one does not leave
not to be used as an old formula, as well as the soldiers of the

Popes are armed only for show (1).

And these insults, these cries of proscription and hatred, he rejected them.
He farts in every tone and to everyone; they can be found in all his writings.
in his letters themselves to adept magistrates, under a mask
more or less transparent:

"France is arriving late, but it is arriving," he wrote to the Attorney General.
Servan in April 1766. We are not usually deep enough,
nor bold enough. Our magistracy has indeed dared to fight against some pre-
the popes' demands, but she never had the courage to attack them
in their source; it opposes some irregularities, but it suffers
fre that one pays 80 thousand francs to an Italian priest to marry his niece;
She tolerates the annotations; she sees without complaint only subjects of the king
they are styled bishops by permission of the Holy See; finally, she accepted

(I) Century of Louis" XIV, chap 2 and t4.

a bubble that is nothing but a monument to insolence and absurdity; it has
was brave enough and lucky enough to seize the opportunity to hunt
the Jesuits; it is not enough to prevent the monks from receiving
to see novices before the age of 30; she suffers that the Capuchins and
The Recollects are depopulating the countryside and enlisting our young farmers.

"We are far inferior to the English on land as well as at sea:
But we must admit that we are learning; philosophy illuminates a
A new day; it seems, sir, that it has filled you with its light...
The entire story of Moses is taken, word for word, from that of Bacchus;
we were nothing but secondhand dealers who turned the clothes of the old
I am sending you, sir, a short note from the King of Prussia, who does not
will not please the ecclesiastical jurisdiction.

Elsewhere, in a sermon put in the mouth of a Lithuanian pope
Nian, pastor of Saint Toleranski, against the Polish confederates
to defend their independence and their homeland against trickery
And regarding Catherine's violence, he makes her say:

"What is the purpose, my dear brothers, of this alliance?" —"It is to ex
to finish the Christians their brothers, who differ from them on some
dogmas, on certain customs, and which are not like them the slaves
followers of an Italian bishop. They call the religion of this Italian Catholic
that and apostolic, forgetting that we have had the name of Catholic
long before them — (the Catholic Russians before St. Peter and St.
Paul 111), — that all their gospels are Greek (1), all the fathers of
The church of the first four centuries was Greek, as were the apostles who...
written only in Greek (sic), and finally Roman religion, if d
shouted throughout half of Europe, is not, if our spirit of gentleness...

allows us to say that a bastard, long rebellious against her
mother.

"They call us dissidents; fine, let us be dissidents -"
will differ from them as long as it involves sucking the blood of the weak.
ples, to dare to believe themselves superior to kings, to want to subjugate couples
rons with a triple mitre, to excommunicate sovereigns, to put the
States prohibited and to claim to possess all the kingdoms of the
earth... These appalling extravagances have never been criticized,
Thanks be to heaven, to the true Church, to the Greek Church!

“Consider, my dear listeners, that the powerful hand of Catherine
is the same hand that supports our Catholic Church. It is she who
signed that the first of his laws is tolerance.

(1) A. with the exception of the first, St. Matthew, written in Hebrew and Syriac, transla
very good hour in Latin and Greek, from the second, of St. Mark, composed in Latin,
according to serious authors,' of St. John and St. Luke translated into Latin, and of St.
Syriac, almost immediately after their appearance.

"*

"Conspirators of Poland, go and kiss Catherine's hand. Nations, no
Tremble more, but admire. God is my witness that I do not hate the
Turks, but I hate pride, ignorance, and cruelty. Our Empress
chased away those three monsters.

But enough of these furious declamations, where the im-
posture and bad taste vie with ignorance and hatred.
And it is on the ignorant blasphemies of this man that he erected the
Lying is a law, a fact of ignorance, and beyond slander, science
historical, that they take up arms in war against the Pope, against the bishops
ques, the religious and the priests, the Masonic masses and all
their servants! Is that surprising? This man, of whom they have
He made an infallible oracle, wasn't he Kadosh and a master who had passed into
All ranks? Pensioned by the foreign kings he adored.
worship of latria, exempt from all taxes by the favor of the ministers
and of his king's mistresses, whom he openly adored, he did not use
He didn't have the leisure time that their pensions and the stolen money provided.
his booksellers, under their protection, to brand them with names of
madmen, tyrants, and to spread and call for equality against them
Republican and all revolutionary violence? Don't treat
Weren't those who were getting themselves killed for being terrible fools?
them? Didn't he want only the... to be recognized as their homeland?
republics or countries where one felt comfortable? Wasn't he insulting
not incessantly France, his homeland, preferring Prussia, the
Russia, Holland, and England? For him, Rosicrucianism and par¬

Made a Templar, a traitor to his king, to his country, often even to his
accomplices, Jesus Christ, the Gospel and the Catholic religion, polish
In short, weren't they the infamous Y who needed to be crushed?
and the Christian people, the rabble who had to be trampled underfoot
and hitch it to his plows?

The calumnies, the cynical insults of the lord of Ferney, on
We find them in all the writers and publicists of the sects.
conic, from Helvétius to Garibaldi, from Diderot
and Volney up to Mattcr, Quinct and Michelet; this is one of their
Common weapons against this bulwark of all rights. To denounce.
and to debase this great institution, to make them look like foreigners,
as enemies and as tyrants, to make odious by the most
gross mockery, through the most infamous lies, the pontiffs
supreme which the Son of God has invested with his authority
ruling over all the peoples of the earth, whom he has appointed as shepherds

your philosophers and the encyclopedists

universals of the great Christian family, it is for all of them
the work of works.

It is therefore unnecessary to recount here the countless echoes of the
Masonic and Templar duo of the King of Berlin and the Lord of
Perney. This is the venerable, muddy lodge of the Nine Sisters.
including, on the day of his Masonic apotheosis, Voltaire so kissed
voting on the apron, it's the materialist Helvétius, giving to
a few chapters from his book On Man and Education,
The titles: False religions; Papism is of human institution
Maine; in the eyes of a sensible man, Papism is nothing but a
pure idolatry:

"O papists," he cried, "examine what, in all centuries, was the
the conduct of your Church. Did it have any interest in maintaining a Roman garrison?
in all empires and to attach a large number of men to herself, she
established a large number of religious orders, had buildings constructed and restored
a large number of monasteries. The same motive that made him desire the
multiplication of the secular clergy, it multiplied the sacraments, and the
peoples, in order to have them administered, were forced to increase the number
of their priests; it soon equaled that of the locusts of Egypt; as
They devoured the harvests, and these secular and regular priests
were maintained at the expense of Catholic nations.

The Jesuits, understandably, in response to his second point
tre: Education was not spared.

In its second volume we also read: On the Papist religion:
having more impact on people's minds would make religion...
an even more harmful lead; and the reason he gives is
that every tender mother should kill her newborn children

baptized to make them enjoy the fruits earlier and more surely
eternal happiness; that is to say, to save their children,
they should trample underfoot all divine laws and hu¬
mains and damn themselves. Some other of the rai¬
The sound of this learned character is that, celibacy being at
In the eyes of religion, more perfect than marriage, no one...
should get married; that unforeseen death being the greatest evil
to fear, one had to die on the scaffold and consequently com
to put crimes that lead to it!! And all of this was called
Philosophy and tolerance! "Disastrous philosophy,"
wrote the Marquis d'Argens, one of the brothers, who, the ha
with a knife in his hand, blindfolded, he knocks down, overturns, destroys

everything and nothing; who in his impious delirium makes his God of
Matter, distinguishes man from beast only by the
fingers, and, to perfect it, sends it back to compete with those animals
"The acorn of the forests is a curse."

And yet this Helvétius, this great logician, son and grandson
of Dutch doctors and alchemists, who enriched themselves with pensions
The most Christian kings had left him a great fortune, ob
still held in the hands of brothers and friends, from the age of 23,
a tax farmer's position, which was worth one hundred thousand pounds in annual income,
indulged in all kinds of pleasures with them, and composed his
book On the Mind, to show that man did not differ from the
bctc than by the structure and the habit, and the book, condemned by the
parliament and burned by the executioner's hand, was not retracted by
He, so that he might leave at his death one exactly like the one we have just seen
to quote.

This is d'Fiolbach's club, where Diderot, d'A-
Lembert and Yolncy. Here is what his secretary, Mr.
Leroy, the king's lieutenant of the hunt, a few days before the
days of October 5 and 6, 1879:

— “Well! That is the work of philosophy,” he said to
Leroy M. d'Angevillicrs, superintendent of the king's buildings, at whose home he
had dined, while talking about the Revolution which was already brewing on all sides
through all kinds of disorder.

— “Appalled by these words: Alas!” replied the lieutenant of the hunt,
You're telling me! I know it all too well, but I'll die of it.
their remorse and remorse!

— But what then! Would you have contributed to it yourself?

■— “Much more than I would like. I was the secretary of the
committee to whom you owe it; but I swear by heaven that I never have

I thought things had come to this. I will die of grief and remorse!
This committee, or rather this society, was a kind of club that we had
formed among us philosophers, and in which we admitted only those
of which we were quite sure; our assemblies were held regularly
at the Baron d'Holbach's hotel. For fear that its purpose might be suspected,
We called ourselves economists; we created Voltaire,
Although absent, honorary and perpetual president; our principal members
The brothers were d'Alembert, Turgot, Helvétius, Condorcet, Diderot, Grimm,
La Harpe, Thiriot, Damilaville, the Count of Argentai, Naigeon and this
Lamoignon, Keeper of the Seals, who, during his fall from grace, killed himself in
his park. Here are our activities: most of the li

verses, which you have seen appear for a long time, against religion, the

Customs and government were our work or that of some
affiliated authors. All were composed by members or by the or
company documents. Before being sent to print, all were in
sent back to our office; there, we revised them, we added, we re-
We made decisions, we corrected, as circumstances required.

The book was then published under a title and name that concealed
the hand from which it departed. Those which you believed to be posthumous works,
such as Christianity Unveiled, Portable Theology, under the name of
Abbé Bergier, The System of Nature, under the name of Mirabeau, true
code of atheism and materialism, the Common Sense of Father Meslicr, and di¬
towards others, attributed to Fréret, to Boulanger, after their death, were not
not from anywhere other than our society.

"Once we had approved all these books, we had them printed."
first, on thin or ordinary paper, a sufficient number to reimburse
to cover the printing costs, and then a huge number of copies
on the cheapest paper, to be distributed, for next to nothing
Nothing to the people, through booksellers or trusted peddlers. That's what
changed this people and led them to where you see them - I will die of grief.
their remorse and remorse (1). »

"Crush the infamous one" meant the horrible blasphemy: "Crush Jesus-"
Christ, the religion of Jesus Christ! That was like the motto.
of this abominable lodge, which thus preluded that of the Rosicrucians;
and all of Voltaire's letters that ended with this execution
The cries of impiety were directed at a member of this society, or one of them

initiates into its mysteries.

*

From there, soon after, came the speeches of Masonic luminaries,

Talleyrands, Mirabeaus, Chapeliers, Barnaves, and others
Gregory and others for the spoliation of ecclesiastical property,
for the abolition of religious vows, for the schism with the Pope
and the annihilation of its spiritual jurisdiction and of all religion
public by the civil constitution of the clergy and by the declaration
of human and civil rights. Hence the fundamental principles
Masonic principles dominate all these discourses: "Everything is for the nation"
or the people; everything comes from the nation and the people or from their
representatives; therefore, everything belongs to the nation or the people. It is
for him and through him that the clergy, priests and monks, received
endowments, not in ownership, but in usufruct; therefore, what he has
lent, the people, – (not the workers or the majority, but we,
bourgeois and aristocrats) –, can take it back and administer it himself

(1) Barruel, Mémoires, etc., volume I, p. 262. Compare Voltaire, Lettres à Helvé
tius, March and August 1763.

II

3

even; his law prevails and dominates everything, as Voltaire had said.
in his tragedy of the Guebres:

"But the law of the state always comes first."

"religion is not, it cannot be a social relationship;
It is a relationship of private man with the infinite, according to the cons
science of each, and the priestly ministry is subordinate, in
the distribution of the functions of worship, to the same authority which
prescribes the limits of all other public functions and which
determines all the districts of the empire.

These are the theories that form the core of the discourse
in which Talleyrand, de Chapelier, and Mirabeau have
ordered the confiscation of church property to the National Assembly
Siastics and the Civil Constitution of the Clergy. We have seen where
They had drawn them. As for the final result, it was destruction.
practical application of all religions, because religion, thus subjected to the
nation, salaried, civil servant, constitutionalized by the nation
was not, could not be a religion or a national cult, at¬
tense that the nation, as a nation, and its representatives by that
even, had and could have neither religious principles, nor
conscience, nor morality.

VI. – Attacks from the philosophers and encyclopedists

AGAINST the SOCIAL ORDER

Civil society was no less threatened than religion, from the outset
In the mid-18th century, through the propaganda of Masonic lodges
niques.

Voltaire challenged the principle of civil authority in
all his writings, from the Philosophical Dictionary (v° Roi) to*
than in his epistles and his tales.

All the encyclopedists relentlessly pursued the
same work of destroying the principles on which it was based
the constitution of Christian peoples, by odiously falsifying the

admirable role as moderator of power and propagator of
popular freedoms that had been fulfilled for so many centuries by the doctrine
the trine of the Church. It was Diderot who wrote in the System of the
Nature :

<t It is due to a lack of knowledge of one's own nature, one's own tendency, one's
needs and his rights, that man, in society, has fallen from freedom
in slavery. He failed to recognize, or felt compelled to suppress, the desires of

his heart and to sacrifice his well-being to the whims of his superiors.

Any government, to be legitimate, can only be founded on the
free consent from society, without which it is nothing but violence,
an usurpation, a banditry. Those in charge of governing
ment, depending on the form that society has chosen to give it, are called
sovereigns, chiefs, legislators, monarchs, magistrates, representatives.
The government derives its power solely from society and is not
established that for her own good, it is evident that she can revoke this power
when its interest requires it, to change the form of government, to extend or
limit the power she entrusts to her leaders, over whom she always retains
a supreme authority, by the immutable law of nature which dictates that the
tie is subordinate to the whole. As a result of the imprudence of nations, or of
the cunning and violence of those to whom they had entrusted power
By making laws and enforcing them, the sovereigns surrendered
the absolute masters of societies. These, unaware of the true source
of their power, they claimed to hold it from heaven, to be accountable only to him
from their actions, owing nothing to society, in short, being gods
on earth and to rule it arbitrarily like the gods of the Empy*
REA. From then on, politics became corrupt and was nothing but brigandage.

"It is therefore obvious that it is up to theological notions and cowards"
flattery from the ministers of the Divinity, to which despotism is due, the

tyranny, corruption, the licentiousness of princes, and the blindness of the people
people, who are forbidden, in the name of heaven, to love freedom, to work
to their happiness, to oppose violence, to exercise their natural rights
rels. The tyrants and the priests successfully combined their efforts
to prevent nations from enlightening themselves, from seeking the truth, from rendering
Their lot was gentler and their morals more honest... They took advantage of
man's error is used to enslave him, corrupt him, make him vicious, and
wretched (1).

The Monarchy and authority in general were thus shaken and demolished.
In people's minds, no effort was spared to incite hatred.
in their hearts. The Freemason philosophers carried this expression.
to the point of rage, to the point of delirium. One of them said:

(1) System of Nature > Part Two, p. 241 et seq., 226 et seq., London,

And my hands would weave the entrails of the priests,

"Failing a cord, to strangle kings 1

“However authoritative the leaders of nations may be,” Di said elsewhere
Derot, they are still only agents of the people; however mad they may be
Whether it's the people or not, they are always the master. It is their voice that elevate
heads and who cuts them down, or who cuts them off (4) he! »

“If the authority of kings comes from God, it is—like diseases and
"the scourges of humankind," said J.-J. Rousseau (2).

"The true monarchy," wrote Helvétius, "is nothing but an imaginary constitution."
Ginée to corrupt morals and enslave them, just as the
Romans, Spartans, and Britons by giving them a king or a
despot... If we absolutely need kings, at least we need...
remember that a king should be nothing more than the chief clerk of
his nation (3).

“Royalty is a disastrous institution for humankind,” said Th. Pay¬
no; heredity is a further violation of the sacred rights of peoples.
the constitution of England is fundamentally null, because the monarch
"Chie y imprisonne la république (4),"

“Kings,” said Raynal, “are ferocious beasts that devour nations.”
We deliver ourselves from the oppression of a tyrant, either by expulsion or by
dead. The consent of the ancestors cannot bind the descendants f
And freedom cannot be exchanged for anything. As soon as the slave of despotism
would have broken his chain and entrusted his fate to the sword's judgment, he
would be forced to massacre his tyrant, and to exterminate his race and posterity

He was brave; if he dared less, he would sooner or later be punished for not having been c
only halfway... Under a despot, there is nothing but terror, baseness, and flattery.
Superstition. This intolerable situation will end either through the assassination of the
or by the dissolution of the empire, and democracy rises upon this foundation.
vre. Then, for the first time, the sacred name of homeland was heard.
dre (5). »

"The priests," say the leaders of the lodge or club of Holbach, "
distorted moral ideas to the point of making them appear as the most
great of crimes, what the Greeks and Romans regarded as
a virtue, like a duty, the murder of tyrants (6).

Hypocrites 1 What haven't they declaimed against the theologians

(t) Reflections on a work entitled: Representation of the citizens of Geneva,

• (2) Emile, vol. IV; o(Social Contract, chap. VI.

(3) On Man, Vol. II, note on section 9.

(4) Common sense.

(5) Raynal, Philosophical and Political History, books 28 and 29.

(6) From IJo'lwcli «l Nuicoon. Essay on Us vrffwtéi o. H.

who had taught tyrannicide in certain cases! We would be in¬
It would be over if we wanted to report all the cries of fury and hatred, which,
emerging from the Masonic lairs, they burst forth from all sides ej
were going to inoculate all the peoples of Christian Europe
the spirit of hatred, sedition, impiety, and revolt. Prostitution
vocation and insult were directed alternately at kings and at
peoples:

"Tigers deified by other tigers, you think you're moving to the next level?"
Truth? Yes, in execration.

"Scourges of humankind, illustrious tyrants of your fellow men, kings,
princes, monarchs, chiefs, sovereigns, all of you who, in raising yourselves
on the throne and above your fellow men, you have lost all sense of equality
kindness, fairness, sociability, truth, in which sociability, goodness,
The seeds of even the most ordinary virtues are not yet developed.
I summon you before the tribunal of reason... If this globe has been your prey
and that you are still devouring its sad legacy today, it is to the
stupidity, fear, barbarity, perfidy, superstition
You owe them. These are your titles... Step down from your throne.
And, laying down your scepter and crown, go and question the last of your subjects.
throws; ask him what he truly likes, what he hates the most.

He will surely tell you that he only truly loves his equals.
and that he hates his masters (1).

"What is this idiotic herd called a nation? Can
You cowardly, idiotic herds, you just whine when
You should roar! Cowardly, stupid people, since the continuity of
Oppression gives you no energy, since you are by a thousand
lions, and that you allow a dozen children called kings, ar-
My little sticks, called scepters, lead you as they please, obey them.
Please, but walk without bothering us with your complaints, and know that
You can be less unhappy if you don't know how to be free!

Wise men of the earth, philosophers of all nations, make them blush
these thousands of bribed slaves who are ready to exterminate their comrades
citizens at the beck and call of their masters. Raise up in their souls the na-
ture and humanity against this reversal of social laws. Learn
that freedom comes from God, the authority of men. Reveal the mysteries
who hold the universe in chains and in darkness, and that, one realizes
Seeing how easily their credulity is exploited, enlightened peoples take revenge
the glory of the human race (2).

"Surround yourselves, tyrants, with your many satellites; the truth will

(t) Reasonable system, pp. 7 and 8.

(?) Philosophical History, vol. I, III, IV, passim.

It will dawn in their midst; they will reach you on your thrones for you
to hasten... no kings, no priests, this cry of reason and of the
Freedom will be heard from one pole to the other; it will be repeated from Mexico
in Japan. Freed from these two scourges, the world will offer only one
"A people of brothers (1)."

"O scoundrels, monarchs or ministers who play with life and
many peoples! What! He will not rise on the earth of men
My people who avenge the people and punish tyrants! O debased peoples,
Know your rights, all authority comes from you, all power is
Yours! In vain do kings command you by God and by
their lackeys; soldiers, stand still (2) »

All the correspondence of Voltaire and the Encyclopedists
reveals the political goal they were pursuing through this propaganda
purely doctrinal in appearance.

“Everything I see,” Voltaire wrote to the Marquis de Ghauvelin, “casts
the seeds of a revolution that will inevitably come and of which I
I won't have the pleasure of witnessing it. The French are late to everything.
But they are coming. The light has spread so much from one place to another.

that we'll erupt at the first opportunity, and then there will be quite a commotion. Young people are blessed; they will see beautiful things.

La Harpe, Marmontel and Chamfort, all three confidants and accomplices then in Masonic work against kings and priests They were therefore right, in light of the French Revolution, to write in the Mercure, of which they were the editors, this testimony famous gage:

Voltaire did not see everything he did, but he did everything that we see... The first author of this great revolution, which astonishes Europe, which spreads hope and anxiety among the people on all sides. In the courts, it is undoubtedly Voltaire. He is the one who brought down the first and most formidable barrier to despotism, religious power and priestly. If he had not broken the yoke of the priests, there would never have been broken that of the tyrants. The one and the attraction weighed together on our heads, and were held so tightly that, once the first was shaken, the other had to be shaken as well. soon (3).

"I am almost angry," wrote d'Alembert to Voltaire, "when I app I take, from the public, what you have given, without telling me anything about it. that new blow to fanaticism and tyranny, without prejudice to

(1) Essay on Prejudice, p. 23.

(2) Vo !ney, Ruins.

(3) Mercury, August 7, 1790.

Delicious treats with a closed fist, which you apply so well, by the way. H It is up to you alone to make these two scourges of humankind odious. and ridiculous.

We know that, in the language of the followers, reason and freedom, Fanaticism and superstition mean, firstly: incredulity and republic,* the others: religion and royalty.

"You love reason and freedom," he wrote to her again on January 19th. 1769, my dear and illustrious colleague, and one can hardly love Tune without the other. Well! Here is a worthy republican philosopher that I present to you—" sent and who will speak to you about philosophy and freedom. It is Mr. Jennings, cham—" Bellan of the King of Sweden. 11 is worthy to know you, and by himself and by the regard he shows for your works, which have contributed so much to spreading to express these two sentiments among those who are worthy of experiencing them.

And again, January 19, 1769: "Continue to fight as you Do pro aris et focis; for me, whose hands are tied by despotism ministerial and priestly, I can only, like Moses, raise them up

sky while you fight, s And finally, January 23, 1770: "I have
"I have almost as much hatred for despots as you do."

VII. — The First Conspiracies Against the Monarchy.

Masonic propaganda was beginning to attack the people
campaigns, and contemporary testimonies show us
the role played by this sect of economists, in which
Mr. de Tocqueville recognized the ancestors of the Revolution.

"Above Madame de Pompadour's drawing room was a mezzanine,
that was the home of the physician, economist, and encyclopedist Quesnay. It was there,
said Marmontel, that we should meet, Diderot, d'Âlembert, Duclos,
Helvétius, Turgot, etc., and that Madame de Pompadour came to chat familiarly
relatively with us, when she couldn't persuade us to go down into
his salon (1). It was from these meetings that Louis XV and
circulating among the public of memoirs, where people affected to repeat that
The rural people and the urban artisans lacked schools.

(1) Memoirs, vol. H, p. 24.

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of agriculture and education specific to their station; that it was necessary to establish
and increase the number of free schools, especially in rural areas, where the
children would be trained in different trades; that the bishops and priests
very, who until then had been responsible for inspecting the masters, could not
to go into details ill-suited to clergymen. Louis XV,
who truly loved the people and called Quesnay his thinker, sem
Blait has already tasted this project, and is ready to make the most of it on his own inco
a large portion of the costs that these free schools would require. He opened up about it
to Mr. Bertin, honored by his trust and entrusted with the administration of his
cassette. Here is how Mr. Bertin himself reports it:

“For a long time,” he said, “I had been observing the various sects of
our philosophers. Although I had many reproaches to make to myself regarding the
In terms of practicing religious duties, I had at least retained the principles
of religion, and I had no doubt about the efforts that the philosophers were making.
phes to destroy it. I sensed that their objective was to have themselves
the management of these schools, and thereby seizing control of the education of the few
ple. I understood that it was much less about giving to the children of the la¬
the farmer and the craftsman of agricultural lessons than to prevent them from
to receive the usual lessons of their catechism and religion.

“I did not hesitate to declare to the king that the intentions of the philosophers

Theirs were very different from his. I know these conspirators,
I told him; beware, sire, of supporting them. Your kingdom will not lack
that there are no free schools; there are some in the smallest towns, and almost
that in every village. It's not books that make craftsmen.
And for the farmers, that's the practice. The books and the teachers sent out.
These philosophers will make the peasant less laborious than systematic.
that. I'm afraid they'll make him lazy, vain, jealous, and soon
Reasoner, seditious, and ultimately rebellious. I fear that all the fruit of the
the expense that they are trying to make you bear yourself should not be
to gradually erase from the hearts of the people the love of their religion and of
its kings.

"I added to these reasons everything that came to mind to say
to persuade His Majesty... Louis XV seemed to appreciate my arguments, but the
philosophers returned to the charge, and he could not persuade himself that his
Though the thinker Quesnay and other philosophers held such detestable views
bles... Finally resolved to give the king certain proof that he was being deceived
Pait, I sought to gain the trust of these traveling merchants who
They roam the countryside and display their wares in the towns
lages and at the gates of the castles. I especially suspected those who ven
tooth of books to be only the agents of philosophism in relation to this
good people, and I soon acquired irrefutable proof of this truth
All these books came from the Holbach club, of which Voltaire was the president.
honorary and perpetual president, and the peddlers received some of it free of charge

entire bales, without knowing where they came from, only warned
to sell them in their shopping at the lowest possible price (1). »

Louis XV, informed by the account that the minister gave him of his
discovery, finally recognized that the establishment of schools, if ar
diligently solicited by the sect, it would only be a means for her
moreover, to corrupt the people; but, while abandoning the
In his project, he did not go back to the source of the problem and did nothing to
to stop its execution,

Were all these hatreds, all these maneuvers coming together?
already in a full-fledged plot to overthrow the.
The French monarchy? Therein lies a mystery that history does not speak of.
will never become completely clear. At least one man
A highly experienced politician, Horace Walpole, considered in 1755 the
the situation of the monarchy as very critical, as one can see
see his letter of October 28 to Field Marshal Conway:

"The Dauphin (father of Louis XV) has infallibly little left."
of days to live.

"The prospect of his death fills philosophers with the greatest
joy, because they dreaded his efforts for the restoration of the je-

sequels. Talking to you about philosophers and their feelings will seem
A strange piece of news indeed, politically speaking; but do you know what it is?
What do philosophers mean, or what does this word mean? First, it designates
here almost everyone; secondly, it means men who,
Under the pretext of the war they are waging against Catholicism, some tend to
the destruction of all religion, the others, in greater numbers, to the des
construction of monarchical power... You're going to ask me: How do you know-
You, who have only been in France for six weeks and who...
Did you spend three days confined to your room? — Yes, but during the
For the first three weeks I visited everywhere, all I heard was...
That. Confined to my home, I became obsessed with visits, and I had conversations
long and detailed interviews with many people who think like
I tell you this, along with some who hold the opposite view, and who do not
are no less convinced that this project exists. Recently, between au¬
Very, I had two officers at home, both of mature age. I had
It was very difficult to prevent them from coming to a serious quarrel, and
In the heat of the argument, they told me more than I could have otherwise.
"Learn through extensive research."

To prove to you that my ideas are not mere visions, I
sends you a very curious memorandum. I believe that never has a magistrate

O) Quote from Barruel, Memoirs on Jacobanism, 1. 1. chap. 17.

English could not have delivered such a speech in the time of Charles I (1).
But I wouldn't want anyone to know it came from me, any more than I would want anyone to k
news that I am sending you. Also, if you think it useful to com
I wish to share these memoirs with certain people; I would like to give my name
be deleted. I am writing this to inform you; but I do not
I wouldn't want anyone to think I'm doing anything other than...
to have fun (2).

Shortly after, in 1771, one of the leading figures of philosophism who
Later, Mercier, a member of the Convention, published under this title.
Van 2240, or a dream if ever there was one, a strange book, where all
the events that would take place in eighteen years were
clearly indicated.

He announced the abolition of absolute sovereignty by the assembled states.
wheat: —the Monarchy is no more, — the rake, the shuttle, the marble
The waters are brighter than the scepter. Why is the government
Wouldn't he be a republican? It will be a terrible and bloody time.
the fallout of a civil war; but the signal of liberty, the remedy
Awful but necessary, the Bastille is overthrown... —The monks
priesthoods are abolished, monks are allowed to marry, divorce is permitted, the pope
dispossessed of his states. "O Rome," he said, "how I hate you! How
all hearts ablaze with righteous hatred feel the same horror
"I have a curse for your name!"

And this strange chapter was titled: Not so far removed from what one might think
h thinks! (3)

(1) That is to say, at the time of the regicide.

(2) The Letlers of Horace Walpole edited by Beter Cunningham (London 1857) to¬
me iv. The editor adds in a note: This memoir cannot be found. – Nothing would be
more desirable than the discovery of such an important document.

(3) At that time, fireplace hearths were manufactured which, instead of porteries
three fleurs-de-lis from the royal coat of arms replaced the fleur-de-lis at the top with
cut off. Several of these sinister testimonies to the criminal designs of sects
"gubsistentencore"

CHAPTER FOUR

THE DESTRUCTION OF CHRISTIAN EDUCATION HERE, THE FIRST OBJECT OF THE CONSPIRACY MASONIC, AND THE ABOLITION OF COMMUNITY JESUS' PAGE

I. – General plan finalized in the boxes for the abolition of the Jesuits.

Even after half a century of impious propaganda, after Voltaire
and Jean-Jacques Rousseau, the former society still presented
a resistance force against which the sects feared
to break. This solidity was due to the Christian teaching that
the Church had created and which spread throughout all classes of
society, even in the most remote rural areas, the
fundamental knowledge from which the science of life derives
present, the elevation of thoughts and the love of the institutions of the
country.

Since the 16th century, the Jesuits had occupied the first rank
in Christian teaching, through the marvelous appropriation of
their methods adapted to the needs of the new times, and by the way
which they knew how to inspire in their disciples, in different countries
an enlightened patriotism. The France of Henry IV had established them poorly.
despite the jealousies of their rivals and the opposition of their enemies
of orthodoxy, and their numerous educational institutions were
so many seminars of loyalty to the Church and the monarchy.

That is precisely why people gathered against the

Jesuits, in all countries of the world, all the hatreds of the Ma¬
stupidity and its philosophers, aided by all the sects and all
the heresies. The attack plan had been finalized long ago, perhaps…
it could even be traced back to Bourg-Fontaine (1).

Is not the Jansenists' eager support one of them?
evidence ?

"In 4752, a member of their society, Father Raffay, professor of
philosophy professor in Ancona, informed his superiors of the following singularity
boasts. An English lord, a Freemason of the highest ranks, who
was travelling through Italy, having met this religious man under the
report of a man of letters, and appearing to have taken it in particular af¬
affection, confided in him that, still young and free, he would do well to
to consider obtaining a state, because little, and surely before
In twenty years, his society would be destroyed. The Jesuit, astonished by this tone of as
sure, asked the advisor as punishment for what cry
"My order would have to suffer a similar fate. That's not," the
Freemason, whom we do not esteem well among the individuals of your body;
but the spirit that animates it contradicts our philanthropic views on gender
human. By subjecting, in the name of God, all Christians to a pope and
All men have kings, you hold the universe in chains. You will pass
The first ones; after you, the despots will have their turn (2).

One of the high-ranking followers of philosophical Freemasonry, d'Alem-
Bert, he indicated, a few years before the abolition of the Jesuits, the
the goal pursued by the sect:

Another reason makes me very eager to see, as they say,
their heels: that is, the last Jesuit who will leave the kingdom
will lead with him the last Jansenist in the coach basket;
The hardest part will be done when philosophy is freed from the great
grenadiers of fanaticism and intolerance; the others are merely

(t) In the Bourg-Pontnine conspiracy, denounced on May 9, 1644 to the queen,
Louis XIV's mother, by the king's lawyer Filleau, the plan and the means of the actors
are absolutely the same as those of the Masonic period and of his philosophy:
Destruction of revealed religion, and particularly of Catholicism; war on
my to the Jesuits; impenetrable mystery of the cabo and inviolable secret of his
conspirators. — “All the spirits of the earth,” wrote Saint-Cyran to Arnaud d'Andilly, “to
However learned they may be, let us not listen to our cabal if they are not initiated into
"These insiders, like those of Weistiaupt and modern high sales, are de-
They, and the subjects they deal with, sign themselves with agreed-upon war names. Thus
Jansenius is called Sulpicius or Boethius, his book, Pii mot or the trial-, St-Cyran,
Solime or Célias; St Auguslin, Seraphi or Aetius * the Jesuits, the ends or the par¬
tie; Clement XI, Olibrio; the superior general of the Oratorians, Semir; and the conju-
They described themselves as: scholars and fully enlightened.

(2) Proyart, Louis XVI dethroned before becoming king, p. 160.

Cossacks and Pandurians, who will not stand against our troops ri*
flées (1).

And again:

“But let the thugs destroy the regular troops; when
Reason will only have the pandures to fight, and it will be good for that.
market. Speaking of pandures, did you know they don't leave any
To make a few more incursions here and there into our lands? A priest
from Saint-Herbland, from Rouen, named Leroi, who preaches at Saint-Eus-
[Name], honored you, about 15 days ago, with an apostolic missionary visit,
in which he took the liberty of putting you in a hug with Bayle.
Don't forget this honest man at the first good digestion that
you will have... »

Thus the pandures, which the Masonic philosophers were supposed to
To be right after the Jesuits was not only about the others
religious figures, but the priests, all the clergy, all the good Catholics,
and their schools especially. That is what their successors did, in fact.
Masonic censures of the Constituent, Legislative and
Convention, with a tolerance that everyone knows, and this
what is Freemasonry demanding loudly, and especially through the ballot box?
which has taken the name of international, and which seems to have in its power
braid of universal suffrage. Voltaire, in turn, replied:

"It's not enough to abolish the Jesuits when we have so many other
monks.

And again in 1757:

“Some (of the Geneva ministers) accuse me of a confederation
impious ration with you. You know my innocence... These people will
to cover with ridicule; every step they take from the tomb of the
deacon Paris, the place where they murdered Servetus and as far as the one where they
They assassinated Jean Huss, making them all equally disgraced by the genre
human. Papist fanatics, Calvinist fanatics, all are steeped in
the same mud soaked with corrupted blood. You don't need to
my holy exhortations to support the scabies that you gave to
flock of Geneva, You will be firm... with regard to Luke (the king of
Prussia); sometimes biting, sometimes bitten, it's a very unfortunate mor-
Such, and those who get themselves killed for such gentlemen are terrible fools.
"Keep this secret from me, both with the kings and the priests."

And again d'Alembert in 1759:

“A few days ago, I had a visit from a very honest Jesuit, to whom

(i) Works of d'Af emhert, vol. XV, p. 297,

I gave good advice: I told him that his company had made a big mistake in
to fall out with you, that she would feel bad about it, that she would have
the obligation to their fine Journal de Trévoux and to their fanatical Berthicr.
My Jesuit, who apparently doesn't like Berthier and who isn't from the
newspaper, applauded my remonstrances. This is very unfortunate, me
he said. — Yes, very unfortunate, my PR, I replied, because you
You didn't need new enemies... Farewell, my dearest and illustrious
Dear master, I commend you to your good intentions and to the rabble I follow
tic, and the Jansenist rabble, and the Sorbonne rabble, and the in¬ rabble
tolerant. » ®

“Ah! poor brothers!” Voltaire wrote again in 1760, “patience!
We are not discouraged!... Hérault said one day to one of the brothers:
You will not destroy the Christian religion. — We shall see about that.
said the other one.

Then in 1761, August 4: "We are overwhelming the Jesuits, and we are doing well;
But we let the Jansenists sleep, and we do wrong; it would be necessary, for
to find the middle ground and to take a moderate and honest stance,
strangle the author of the Nouvelles ecclésiastiques (Jansenist journal), with
Brother Berthier's entrails. — It is reported that three Jesuits were finally burned.
in Lisbon; this is very comforting news, but it's a Jansea
the ist who commands them. — I'm not sorry that Malagrida was burned,
But I feel very sorry for the half-dozen Jews who were burned alive.

Finally, in one of those jokes he titled: Excerpt from the
London Gazette, and that it dates from February 20, 1762, after having
accumulated in the millions and millions by the foundations
Benedictines, Bernardines, Carthusians, Premonstratensians
and the Carmelites, ridiculing them at length, and pointing them out as
the enemies of the fatherland, if they did not voluntarily submit
the use of these riches to build warships for the nation,
and if they did not send their novices and professed members to serve as
cabin boys and sailors in the French fleet, he adds in conclusion:
"For the Jesuit brothers, it is not considered that they should seize
to take this opportunity, given that France will be incessant-
"The purging of the said brothers (1)."

Comparing these insults, these ferocious joys worthy of Robes
Pierre and Marat, with the laudatory testimonies given in
other occasions by these young men, with the value of information
Jesuit order, it is clearly demonstrated that one does not
worked to destroy them only to arrive everywhere at destruction

(l) Voltaire's correspondence with d'Alembert and Voltaire's works, Facéties,

of the Catholic religion, of any religion, and of any nation
nationality, according to the supreme goal of secret societies. Also the pre-
President of Éguilles, of the parliament of Aix, who had attended all
the debates that preceded the ruling of his court, and which had opposed it
poised, with all the magistrates who were there, truly
Catholics, he said to the king at Versailles:

“If the Church is constantly outraged by the judgments rendered”
against the Jesuit institute, the throne is even more directly attacked
that by the two main motives that led their enemies to their
destruction. The first of these motives was clearly to remove education
the movement of children and especially people of quality to a society entirely royal
list. The second motive, as dangerous as the first, was to astonish
all the other bodies of the kingdom by the terrifying fall of him who
seemed the most unshakeable, and to make them feel by this that hatred
The protection of parliaments is more to be feared than the protection of the king.
search (1).

Now Voltaire, at that time, and his brothers in impiety and in
tolerance, under the veil of all kinds of lies of hypo-
Crisis and persecution governed France and Europe.

“From Ferney,” said Louis Blanc, “he presided over Helvétius’ banquets,”
animates the encyclopedists in battle, sets the tone for the French spirit and
forces all of Europe to live by its breath.

"Let's go back in history from the revolution to Louis XIV,
we will only be going through the life of Voltaire, a prodigious life and in the
18th century indispensable... Thanks to the perseverance of this easy-going gen
ne, the encyclopedists had as auxiliaries in their war to
the Church of princes and kings.

Les Délices, Lausanne, Ferney, were the royal residences of the
philosophy. From there, each day, this correspondence that Vol¬
Taire maintained with the sovereigns, his vain colleagues, immense
labor which his sparkling pen played with; incomparable diplomacy
who dominated almost all the Courts of Europe, turned almost all
crowned heads, and reduced haughty monarchs to becoming the
courtiers of a new majesty called Reason. Minister of
In his external relations with philosophy, Voltaire knew how to win over some
alliances within the various religious communities. For the German princes
who recognized in him a continuator of the work begun
by the prophet of Wittenberg, an elegant flattery signed Voltaire
It was like a new investiture. In the past, people wanted to be armed.
knight; now there is no great personage who did not have ambition

(1) Louis XVI dethroned before becoming king, p. 184.

to be a philosophical weapon by receiving the patriarch's embrace in Ferney...
Frederick summoned Voltaire to his court in 1750, naming him his chamberlain
Bellan gave him one of his orders and a pension of twenty thousand francs.
In Moscow, the Empress was concerned about the speeches or the silence of
Voltaire; at Fontainebleau, Christian VII, King of Denmark, honored himself
would have been in front of Louis XV for having learned to think from Voltaire; Gustav III
hoping to be admired by philosophers, he solemnly renounced
to arbitrary power; Joseph II, like a true 18th-century prince,
said against the priests, these fiery edicts, and put at the service of
ideas the arm of a Germanic Caesar... Voltaire was able to write to Daraila-
town: I have three kings, fourth. He was supposed to win this big game.
tie (1). »

It was a little after the century had reached its midpoint that the
a long-standing plot hatched in the depths of the lodges became a
open conspiracy. Thirty years of philosophical teaching and
the perversion of morals had prepared public opinion to witness, by
tagged or powerless, to the explosion of slander that preceded
the actions of parliaments and courts already filled for a long time
time by the followers. (See book II, chapter III, paragraph 4.)

In Portugal, Spain, France, Italy, and throughout Europe
whole, everywhere spread in large quantities the libels, the pamphlets,
the reports, the stories, the essays on sheets of paper, in
brochures, in books. The facts, the assertions, the texts, the tra-
ductions, testimonies, teachings, wishes and the
virtues, constitutions and rules, laws and edicts, everything
was truncated, altered, disguised, invented, or deleted. We printed
master and they reprinted, edited or reissued, in the
rejuvenating them or not, the old calumnies and the
old forgeries; Alphonse de Vargas, of the Protestant
Scioppius and his numerous imitations; History of the religious
of the Society of Jesus, Jesuit gifts; General History
account of the birth and progress of the Society of Jesus;
Who, the Jesuits or Luther and Calvin, did the most harm to the E¬
Christian church; The triple necessity: the necessity of destroying the
Jesuits, the need to remove the heir apparent from the throne, the need to...
to nullify the authority of the bishops; Arnauld's practical morality;
The plea against the Jesuits of Dôle; the Catechism of Stephen
Pasquier; Pascal's Provincial Letters, with or without notes
Wendrock; The new moral theology of the Jesuits and the new *

(t) History of the French Revolution, vol. I, p. 406 et seq.

casuistic calves; The assertions and extracts of the assertions, all of them
extracted or copied from the Catalogue or enumeration of traditions
Romans of the Protestant Pierre Dumoulin; Abridged account of the
Jesuit Republic in the overseas possessions; Let¬
Voltaire's jokes and witticisms under all sorts of titles.

Every effort was made to increase the noise
and darkness. Diderot, in a letter to Father Castel, and J.-J.
Rousseau, in his letter to the Archbishop of Paris, asserts that one
They hired them, they were even offered memoranda and money
to write against the Jesuits, and they refused. The president
Rolland, of the Parliament of Paris, in a letter dated October 8
1778, and in a memorandum for the inheritance of his uncle, deposed
the sitaire of Perrette's box, which the Jansenists had taken from him
vée, did not hesitate to publish that the matter was solely the responsibility of the Jesu
demolishing and rebuilding the colleges had cost him money.
sixty thousand pounds, and he added in truth that the Jesuits
would not have been achieved, if he had not devoted his life to this work
time, his health, and his money.

Finally, to conclude with a general observation, the Calvinist Sis-
Mondi cannot help but make this admission: "The chorus of accusations
tions and most often calumnies that we find against the
"The Jesuits in the writings of that time have something frightening about them (1)."
This was the watchword given by Calvin: Jesuitæ vero qui se
maxime nobis opponunt aut necandi, autsihoc convenient fieri
non potest ejiciendi, aut certe mendaciis et calumnjis oppui-
Mendi sunt. Perfected by Freemasonry, this motto has
extended to everything that is truly social and has embraced most of the
intelligences in a vast network of lies of all kinds.

Freemasonry then had the skill to assume the guise of
public good and devotion to religion and the king.

The executors of his plan were, in Portugal, Carvalho
Marquis of Pombal; in France, the Duke of Choiseul, the concubine
royal Pompadour, and the slim majority of the principal parliaments
ments; in Spain, the Count of Aranda and the Duke of Alba; in Naples,
Marquis Bernardo Tanucci.

All these names were, for their vices and crimes, marred
branded by the red-hot iron of history. They were all one, of es-

(1) History of France, t, XXIX, p. 231.
U

taken from the heart, in communion with Masonic principles;
They all belonged to secret societies.

II. – POMBAL AND THE DESTRUCTION OF THE JESUITS IN PORTUGUESE

Carvalho, known as Pombal, a man without morals or scruples,
skeptic in action (1), as Mr. de Saint-Priest speaks, had
showed a strong inclination towards libertinism and had gone through all the
excesses of impetuous youth. "Still young, after having en
raised a young girl of blue blood (or of the first nobility), he
had married her before the eyes of the indignant nobility; supple and
Bold at the same time, he had tried in vain to calm the hidalgos
and to be adopted by them: all his efforts had failed, and
It was from that day that, deep in the earth, he swore the ruin of those he
"He had been unable to assimilate." Deeply deceitful, hypocritical
He had done everything in his power, even resorting to depravity, to achieve the
favor, believing the influence of the Jesuits to be beneficial to his fortune, he
had made every effort to gain their esteem through a pious appearance and was
went so far as to dress the second of his
Lils, still a child.

Jealous, avaricious, cruel, and refined in his revenge, he pushed
to the very end the arbitrary nature of it and asked him for everything he could
to give. Despised by the Duke of Aveiro, an ally of the royal family,
From that moment on, he erected in his mind the scaffold of the great.
and in all the measures he ordered, he had not or did not appear to have
to have in mind that his interest, his revenge and the increase of
its power.

To de-Christianize Portugal, he resolved to Protestantize it.
and with one hand placing professors in universities
At times, he had Voltaire's works translated and disseminated, without
with the exception of La Pucelle, by J.-J. Rousseau, Diderot and others
Freemason philosophers; on the other hand, he surrendered his country to England,
where he had started out as a business manager, and probably
also by wax received Freemason, or, like Voltaire, member
of the sodalities of the Pantheisticon (V. book II, chapter II, § 4).

(I) History of the fall of the Jesuits, by Alexis de St-Prieat, Paris, in-12, 1846.
(Ouvrugti U>ul favorable to the dealruclours of Cumpaguie.)

"Although he had pretended through one or two diplomatic documents
to be an enemy of the English, he was not, said M. de Saint-Priest,
opposed to Great Britain only in words, and was always submissive to it.
Indeed. While he loudly proclaimed the freedom of Portugal, he
the city of Porto was stirred by the establishment of the company that delivered
The English have a monopoly on wines. It is even a tradition in the
political world in Lisbon, that these boasts were sometimes con
confirmed with the London cabinet to serve as a veil for complai-
sessions (1).

This devotion, this subservience, was such that when the
France, at the time of the family pact, proposed to the king
Portugal, due to the common origin of the houses of Bour¬
good and of Braganza, to renounce its ties with England
To enter into the Bourbon alliance, Pombal replied: That
the king, his master, would sell even the roof tiles of his palace.
rather than endure such humiliating conditions. Is it
astonishing, absurd, after that, according to M. de Saint-Priest, that Che¬
vrier, who had written the life of Marshal de Bellisle, negotiator
and French minister at that time, had him say in his
political testament: "We know that the Duke of Cumberland had
flattered to become King of Portugal. I have no doubt that there was
It would have succeeded, if the Jesuits, confessors to the royal family, hadn't interferec
were opposed. That is the crime that could never be explained to them.
give (2) .

"And that is how," adds Crétineau-Joly, "the idea of protest-
to tantalize Portugal, by marrying the Duke of Cumberland to the
The princess of Beira, had long been germinating in the mind of
Pombal (3).

Such a conjecture, far from being absurd, can alone explain
Pombal's conduct, and M. de Saint-Priest seems to confirm it
adding: "It is no less true that the Portuguese minister
Gays was linked with the Whig party and especially with Lord Chattam.

The speech that the State authorities addressed, in 1777, to the
queen, daughter and successor of Joseph I, who had finally been able, despite

(1) Voyage en Portugal, 1.1. — Michaud's Universal Bibliography, art. Pombal,

Vol. XXXV, p. 275. — Alex, de St-Pries?, pp. 9, 14, 28. — Crétineau-Joly, History of
I t Company of Jesus, vol. V, p. 151, 1815. — Sl-Priest, p. 9, 16. — Scliœll

(Protestant). History course, vol. XXXIX, p. 68.

(2) Universal Biography, Micliaud, vol. XXXV, p. 270. — Political Testament of
Bellisle wall fell, p. 108.

(3) Crélineau-Joly, History of the Company of Jesus, vol. V, p. 176,

Pombal, to marry, according to the wishes of his grandfather, John V, his
Uncle Dom Pedro, leaves no doubt about such an important fact
both in Pombal's conspiracy against the Catholic religion
and the fundamental laws of the kingdom, which excluded from succession
sion to the crown any foreign prince, especially non-Catholic.

"This is the Providence memo," reads the speech sent to
Pope Pius VII by the queen herself, who miraculously preserved
VM against the repeated shocks that reduced Portugal to consternation
the most deplorable nation. Its all-powerful arm annihilated powerful
stratagems, so that VM would have as her husband the august monarch who...
currently governs... Finally, Providence preserved VM from several
attacks and infamous machinations formed against the legitimacy of his
right. "

Pombal's panegyrist, M. de St-Priest, is obliged to say
himself:

"An enemy of the clergy and monks, whom he called the most vermin
dangerous, capable of destroying a state, says the Universal Biography, it
wanted the Jesuits even more than the aristocracy, and these grievances, the exchange
A false plan, already hatched in his mind against the Fidalgues, their ignoble death -
minieuse, n had been for him only a means (I), »

A means! What a word coming from the mouth of the apologist for the bour!
Reau and the enemy of the victims!

Moreover, under this man's despotism, everything was more se
"I believe that in Venice," wrote an eyewitness:

"Count d'Oeyras (Pombal) does everything. He has two secretaries who
dare not see anyone. The terrified nobility do not show themselves, the
Merchants go about their business. The actual work is kept secret.
which take place at Fort St-Julien and Cascacs, at the entrance to the port, although
Two thousand men work there daily. He is the count's brother.
d'Oeyras, who directs these works, although a priest and principal of the pa
triarchal. Lecomte trusts only his inner circle (2).

"It was this dreadful despotism," the states continued in the
the speech quoted above, which was systematically the enemy of humanity,
beyond liberty, merit, and virtue. He populated the prisons; he filled them
He fell from the flower of the kingdom; he drove the people to despair with his vexations.
reducing him to misery. It was he who caused people to lose sight of the respect due to
the authority of the Sovereign Pontiff and that of the bishops. He oppressed the
nobility, he corrupted morals, he overturned legislation and governed

(1) Biography, p. 275. — St-Priest, p. 19.

(2) Biography, p. 269.

the State with an iron scepter; never did the world see such a way of gon*
"To be so heavy and so cruel."

This is enough to demonstrate that the first executor of the
The Jesuits were worthy of the sect of the great Freemason philosophers.
who proclaimed themselves followers. The methods he used were
equally worthy of the lodges.

The legal assassination of the Duke of Aveiro and his entire family
was the first act of the drama.

No sooner had the VInconfidence commission's sentence been handed down, than...
a kind of committee of public safety presided over by Pombal and composed
of her creatures, accusers, witnesses and judges, was she rendered
that its execution was hastened. During the night of January 12-13, 1759,
an 18-foot-high scaffold had been erected in the square of
Belém, opposite the Tagus, recounts Mr. de Saint-Priest. Dtsb
of the day, this place was crowded with troops, of little [the], and the
The river itself was filled with spectators. The servants of the duke
The Aveiro men were the first to appear on the scaffold and were tied up
at one of the corners to be burned alive. The Marchioness of Tavora
Then came the rope around his neck, the crucifix in his hand; a few
Torn clothes barely covered her, but everything about her
was imbued with strength and dignity. The courageous woman
She was placed on the block and received the death blow. Her husband, her sons,
the youngest of whom was only twenty years old, his son-in-law and several
Her servants perished after her in terrible torments. The Duke
d'Aveiro was brought last, he was tied to the wheel, the body
covered in rags, bare arms, exposed thighs; broken
He lived, but only died after long tortures, making the
place and the river of its cries. Then they set fire to the machine;
In an instant, the wheel, the scaffold, the corpses, everything was burned and thrown away
in the Tagus. The palaces of the condemned were razed, and sowing was done
salt on the place where they stood.

“On the very day of the Tavoras’ arrest, the Jesuit houses
were surrounded by troops; the fathers were confined there, their
leaders in the prisons, and three of them, including Father Malagrida, remained
they were formally accused of having plotted the conspiracy, while
that all the others were declared accomplices, given their obedience
blindness and their uniformity of doctrine and conduct, the ruling said. Go
it was only after three years of imprisonment in the dungeons of the Tagus,
that Malagrida was handed over to the Inquisition, presided over by Pombal's brother

and composed of her creatures, and delivered by her to Inconfidence or to Pom-
Liai himself, who had him strangled and burned in a solemn auto-da-fé,
no longer as an accomplice to the previous crimes, but for the crime of witchcraft,
combining, as Voltaire himself said, the excess of the ridiculous and the absurd with
the excess of horror (1).

However, the Jesuits were divided into three parts. The novices
These scholastic and first vows were submitted by Pom-
bal, without any semblance of procedure, to all kinds of pro¬
masses, threats and vexations designed to bring them to
renunciation of their vocation. The professed were cast out onto the land
of the Pope, in Italy, with the first ones, who largely refused
majority to apostatize. Packed by the hundreds into ships of
trade, exposed to all kinds of weather, without provisions, where
Bread and water were deliberately lacking; they were thrown out one after another.
Driven by the winds, in the ports of Spain, they
were abundantly rescued, and finally to Civitavecchia, where they
were greeted with admiration. Three times these transports were renewed
velent; the last consisted of missionaries brought from the
Kaffraria, Brazil, Malabar, from all the places where they spread
linked civilization with the Catholic faith. Only, more
two hundred, including several French, Italians, Germans, were
held captive to satisfy Pombal's rage in the dungeons of the Tagus,
where 81 perished from misery and suffering (2).

(1) Fall, etc., pp. 17, 18, 25. — Ecclesiastical History, Henrion, vol. X, p. 392.

(2) “These are underground dungeons, dark and foul,” wrote one of them, “where
he only enters by day through an opening three palms high on three fingers
dâ largo. We were given a little oil for the lamp, a modest and mau-
bad food, poor water often corrupted and full of worms, and a
Half a pound of bread a day. We are only granted the sacraments at death, and
the danger must be confirmed by the surgeon; and as he remains outside the
strong and that no one is allowed to speak to us, there is no spiritual help
neither physical nor bodily & hoping during the night.

“These dungeons are filled with a quantity of worms and other insects and small animals”
ailments unknown to me. Water seeps ceaselessly along the walls, which makes
that clothes and other things rot there in a short time; also lo go¬
The governor of the fort said recently: "An admirable thing, everything rots quickly-
It's here; only the fathers are preserved here.
“In truth, we appear to have been miraculously preserved in order to suffer for Jesus-
Christ. We are in affliction, and yet almost always in joy,
although not having a moment without some suffering and almost naked; there
"Few of us still have any scraps of cassock left." Hardly enough
Shall we obtain enough to cover ourselves as modestly as requires? A piece of fabric
I don't know what sharp-pointed hair we use as a cover; a little straw is
our whole bed; it rotted in a short time, as did the blanket, and it's not

More than a hundred languished for eighteen years in these tombs until
the death of the king, a slave to his libertinism and his minister.
A tribunal, composed of the Council of State and the men
The most recommendable speakers, lights, and their integrity, were charged
by the new king and queen to review the sentence of
alleged assassination attempt against the king, and after hearing testimony from 80 witnes
It was overturned, declared unjust and without foundation, and it was declared
almost unanimously, both living and dead people
who were tried, exiled, or imprisoned under the law
sentence, were all innocent of the crime of which they had
accused. The fatal prisons opened, and out came...
underground and reappear among the living, eight hundred people believed
long dead; they were the remains of nine thousand abductees
to the State by the minister's hatred, ferocity, or suspicions, without
Interrogation without trial. The surviving Jesuits appeared
with the others half-naked, with no other clothing than the straw which
their bed served as their bed, their complexion livid, their body swollen, so weak for the
most of them could neither walk nor even stand on their own two feet.
many deprived of the use of sight by the profound darkness where
they had been immersed, some finally with rotten feet and
eaten away by rats and insects.

Carvalho was ordered to repay immense sums of money extorted from him.
quarreled under various pretexts, and relegated, out of consideration of his
advanced age and the signatures of the late king, which he had obtained as guarantees,
to his land of Pombal, where in 1829 the Jesuits were recalled by donation
Miguel paid his last respects to his corpse, deprived until-
there of burial. Meanwhile, nineteen arrived from India
crates addressed to the Marquis of Pombal, full of silverware and
of precious stones removed from the tomb of Saint Francis X
vier, to Goa, where the indignant queen had them sent away immediately.
Confiscations, or rather looting of this kind, had taken place.
place in all Jesuit houses and churches in Portugal and
to the colonies. In Porto, a relative of the minister, in charge of the seizure,
He was distinguished by his barbarity and impiety. He left behind three fathers.
To die miserably, for lack of a doctor and remedies. Adding
The sacrilege of inhumanity, he had the tabernacle opened and emptied beneath

It's often only after we've missed it for a long time that we can get it.
on the other hand. >

(Letter from Laurent Kinder, reported, along with a few others, in the Journal)
(final edition of Literature and Arts by the Protestant Christophe de Murr, vol. IV, p. 30

his eyes the holy ciborium which he seized and which he placed in the
a goldsmith's scales to have him weigh it on the altar itself.

“Who would believe,” said the funeral oration for King Joseph, delivered at Lis
good in 1777, that a single man, by abusing the trust and
the king's authority, was able, for the space of twenty years, to chain all the
tongues, close all mouths, tighten all hearts, hold the
Captive truth, leading falsehood to triumph, erasing all traces of
justice, enforcing injustice and barbarity, dominating public opinion
public access from one end of Europe to the other?

Freemasonry alone can explain it.

III. – The abolition of the Jesuits in France.

As for the French executioners, Choiseul and Madame de Pompadour,
their affiliation with the Masonic sect requires less time
The philosophers had evidence on Choiseul, said his panegyr.
Mr. de St-Priest, an influence he tried to dissipate
He tried to mule, but he always fell back under their tutelage (1). » His
apologies to Voltaire, when he happened to do something
which displeased the sect, abundantly demonstrate that, far
to conceal his influence or his authority over him, he accepts it
was a docile disciple or follower.

"Choiseul's already considerable favor increased after the death of M ffle de
Pompadour of all that she had possessed, so as not to
even to escape the suspicion, whether well-founded or not, of having contributed to haster
the death of this mistress whose power was so absolute, and that
Louis XV forgot so easily. Without having the title, he obtained all the
the powers of prime minister, the honors he desired, the riches
which he chose to accumulate, and only became more vehement against the
Jesuits, whom he had particular reasons to hate, reasons which were believed
very different from those he publicly asserted.

"Linked with the leaders of the philosophical party, of which he was a disciple,
Driven by them and by a perversity equal to theirs, this man, who had become
The master of France had conceived the insane project – and letters
His hand testifies to this – to destroy throughout the world the authority

(1) P. 67.

the abolition of the Jesuits in France

of the Pope and the Catholic religion. However, the complete destruction of an order religious, so strongly constituted, and which, widespread in both hemispheres spheres, supported and propagated on all sides the purity of the faith and the the fullness of this apostolic authority became the primary condition of a similar project: he therefore devoted himself to it with all the activity of his minc fueled by intrigue and fraud (1).

The historian of sects and secret societies, Mr. Lecoulteux de Canteleu expressed himself thus:

"The Duke of Ghoiseul's need to become popular, the a childish tendency of his caustic and incredulous mind drove him towards the protection of doctrines then called philosophical. He let himself go to the sweet and proud conviction that he was a strong spirit, a friend of Enlightenment and progress. For their part, the philosophers had descended to the lowest degree of baseness towards him. No praise was too much for them, provided that the power withdrew its hand from religious faith and left the society was becoming corrupted by the progress of the Encyclopedia. This was during the last two years of the Choiseul ministry that were published the most abominable books, not only against religion, but still against public morality and against all principles of governance of formation and civilization. D'Argens, d'Holbach, Helvétius, lived in Choiseul's company, and this was with the help of the Foreign Affairs department that even the worst books found a way to circulate (2).

Voltaire, their great master, was not ashamed of him to write :

"Your decrepit marmot will worship you with the cult of hyperdulia," as long as the little that remains of the body is guided by the little that remains of the me... For 60 years, Your Grace, I have been searching for what a soul, and I know nothing about it yet (3). »

Moreover, contemporary accounts have revealed the morality of the minister and the courtesan. They were the principal authors Seditious resistance from parliament to the monarchy. Choiseul, although a minister, he even had the insolent audacity to respond to large dolphin that he might have the misfortune of becoming his subject, but that he would never be his servant, and Mr. de St-Priest admits that the responsibility would have been his downfall in wn gou-

(1) De St-Victor, Tableau île Paris, t. IV, twelfth part, p, 342 et seq.

(2) Sects and Secret Societies, p. 125.

(3) 176G, without further date.

constitutional government, and that a republic would not have seen in him, a presumptuous and prodigal fop (1).

As for parliaments, their certificate of affiliation can also be found. Masonic-philosophical correspondence between Voltaire and d'Alembert, in the pilgrimages to Ferncy of the councilors and masters very many requests, and in the numerous letters to the principals members of these courts, we might have added, if he had been born necessary to join them to the first ones. The story of the rest and the Historical records also leave no doubt about this point :

"The most dangerous enemies of the Jesuits," said M. de St-Victor, "are those which could most effectively serve the revenge of the favorite (at subject of the absolution they had refused her unless she left the court), were in parliament. We saw that there was the heart of it of Jansenism, and that the philosophical sect also had its parties there without. It was Berryer, son of an attorney general, one of the creatures

and one of the senior spies of Madame de Pompadour, and of Lieutenant police officer who, through his protection, became Minister of the Navy, who prepared the initial springs of this plot, indicating to him, as his own to help him with his project, three parliamentarians, who enjoyed in their body of a great ancestor: the Abbot of Chauvelin, the Abbot Terray, the A-verdy (2). »

A few words about each of them will suffice to introduce them. and their character and the authority of their reports.

From Averdg: a councillor of Parliament, where he served the court herbal tea, as he wished, he became financial controller These, and did everything wrong, even good, says the Universal Biography by Michaud.

Abbot Terrag: a vile and sullen figure, with a despicable gaze cynical in action and words, with a satyr-like turn of phrase, it is not, The same biography states that by abandoning the interests of his company that he acquired the protection of Madame de Pompadour. Having become the court's rapporteur, and in charge of all the major In matters, he played a very important role in that of the expulsion Jesuits. Admitted, as well as the Minister of the Navy, Berryer, in the favorite's private consultations, he combined with this mini-

(1) Responsibility has always been a myth under dominated governments by secret societies. It only has reality under the government of a king Christian and* of honest people*

(?) TabU'iiUi etc., î. IV, second purlio, p. 323*

and the Abbot of Chauvelin, the attack plan which was so cleverly
conducted against this famous company. Appointed rapporteur with his
his colleague L'Àverdy, to examine the statutes of the Company, he
was again appointed commissioner to receive the scrum of abjuration
tion of the Jesuits, whom Parliament had just condemned, on his
report, to choose between this apostasy necessary to reach a
A meager pension, and death by starvation with banishment. From
favors were then lavished on the compliant reporter; he
accumulated profits and jobs, significantly increasing a
fortune whose origin came from the regent. He added another five
a thousand crowns of rent from the monopoly on grain sold
by Averdy, who had become financial controller, to a company,
with a share of the profits for Terray, who thus became second in command.
Averdy, whom he soon betrayed to take his place. The Baroness
de Lagarde, the second concubine with whom Averdy lived
publicly, he quite openly sold the favors of the control
their general, who found it convenient to pay her in this way, and besides
shared with her when it was worthwhile. This hon
The traffic had brought in eighteen hundred thousand pounds in eighteen
months, when a scandalous revelation came to dry up the competition
well the source of these enormous profiles. We can read in the
a long account from the Universal Biography of his concussions, thefts and
misdeeds of all kinds. He died, taking to the grave the
hatred of the families whom his operations had ruined, and the
The shock that everyone felt at the scandal of his morals...
could indeed place him among the men of the court or the church,
who, under the reign of Louis XV, contributed most to the degradation
tion of the monarchy by displaying triumphant vice alongside the
throne (1).

Abbot Chauvelin, short, extremely deformed and of a...
dreadful horror: he had, on every occasion, taken a very large part-
active in the war against the clergy and bishops in matters
of Jansenism, as well as resistance to the king's wishes (2).

Brother of Piron in the adoption lodge, or the Parish, of
Madame Doublet, ordinary consul of Mademoiselle Clairon
for the plays, and chosen by the famous Frétillon
for this edifying role, in the company of one of the most infamous temp-

(I) Universal Piofjraphre, t. III, p. 112, t. LV, p. 176, 177, 189.
(2 ; L'orrvsi/oiulunve générale , 17ôV.

plicrs and one of the greatest enemies of Christianity, in the
lodges and the intimacy of Frederick, finally a regular courtier of Vol¬
silence: that is the clerical advisor chosen by the upright parliament of
Paris to strike down the lax morals of the Jesuits and anathema-
matiscr as an attack on the Church and its general councils
their institute, declared pious by the ecumenical council of Trent.

La Chalotais: Attorney General of the Parliament of Rennes,
"was famous," says Michd's International Biography, "for a
a criminal trial that divided the court and the parliaments of the kingdom,
brought about the overthrow of the high magistracies, and was the era
of the most serious attack on royal authority before the Revolution
resolution of 1789. He was linked with the philosopher Duclos, his companion
Triote, a friend of d'Alembert, Abbé Mably and other people of Letters
"very much of the same species."

Of all the reports against the Jesuits, that of La
Chalotais caused the greatest sensation; and this sensation, said M. de
St-Vietor, was prodigious; people snatched it up, they devoured it
On these pages, people believed all these infamies, only to be met with silence from the J
seemed to confirm, and an almost universal cry arose around the ins¬
titut (1). Now here, according to a well-informed witness, was
the origin of the famous report.

Abbot Gcorgel recounts that he was at Prince Louis's house
de Rohan (whom the sect regarded as a follower) at a dinner
to which M. de La Chalotais had been invited, and where were
Among the guests gathered were Buffon, Duclos, d'Alembert and
Marmontel.

"Someone, wanting to curry favor with the presumed author of the Account -
Having become fashionable, he steered the conversation towards the Jesuits. Mr. de La Cha-
Lotais, who knew his diatribe by heart, did a very good job of delivering it.

I had done a small job for the prince some time before.
which demonstrated to what extent the work of the Breton magistrate had been
which, altered and falsified the institute. Questioned by him and provoked by Mr. de
La Chalotais himself, I suddenly found myself in the running with
This formidable athlete. The fight, which began with composure and without
The bitterness continued, warmly and urgently. The outcome
was not happy about it for the Report. The Inslilut, Pra¬ edition
The report and the transcript were brought in and compared; the alterations
were palpable. The Attorney General's extreme embarrassment was noticeable
He left, no doubt so as not to hear from all those present.

(1) Tableau de Paris, t. IV, second part, p. 334.

the reflections that this verification gave rise to. The triumph of the Insti¬
Everything was complete; it seemed everyone was convinced that M. de La Ghalotais was not
the author of his report (1). »

Public opinion attributed the writing to Tarai of the
Attorney General, d'Alembert, and that was not the least
because of its success. In any case, here is what d'Alembert said about it.
he himself wrote to the great master Voltaire, March 31, 1762:

"You haven't told me anything about Mr. de La Ghalotais's memorandum. It is, at
In my opinion, a terrible book against the Jesuits, especially since it is
Done with moderation. It is the only philosophical work that has been done
"So far against this rabble."

Voltaire's responses to the Attorney General are too
A faithful analysis of the report, which reveals its spirit all too well,
as well as the origin and common plan of the entire plot against
the Jesuits and the colleges, so that we do not mention them
main passages.

“I was on my deathbed, sir, when I received the letter of which you
You have honored me; I wish to live to see the effects of your excellence.
Slow report. I didn't know you had done me the honor.
for sending it to me, and that I had two thanks to give you, the first
for having enlightened France, and for having remembered me.

"Your indictment was printed in Geneva and distributed throughout
Europe, with the success that the only philosophical work that is
never left the bar. It is to be hoped that after having served France
From the Jesuits, one will feel how shameful it is to be subject to the power
ridiculousness that established them. You have very subtly highlighted the absence
deafness at being subjected to this power, and the danger, or at least the futility
of all the other imines that are lost to the State and that devour it
substance.

"I confess, sir, that it is a great consolation for
It's important for me to see my feelings validated by a magistrate like yourself. It's nec
that I boast of having been the first to attack the Jesuits in France.

This letter to Mr. de La Chalotais, Attorney General of Parliament
The ment of Brittany, is dated from Les Délices, May 17, 1762. It shows
that the report by d'Alembert's friend was the manifestation
tion of Voltaire's feelings, and that his goal, in destroying the
Jesuits, was to destroy all other religious bodies and on
the entire papacy itself, and with it the Christian religion.

(1) Memoirs, 1.1, p. 80*

In the letter of July 11, the great reformer of all the
The stories praise the Attorney General for having exposed the Jesuits.
and instructs historians. "The memorandum that you have deigned to give us"
"Sending me," he told him, "is very plausible." This refers to the parishes
ments substituted for the Estates General and placed by himself at-
above kings, and he still has some scruples about that.
dispel. But he eventually resolved them himself, saying that
Everything in the universe, and religion especially, is made of pieces and
fragments, that human society is a shipwreck from which the poor
Devils like him save themselves however they can:

"For you, sir, who have a fine place on the ship,
that's something else entirely; you threw Loyola into the sea, and your ship
The bucket is doing all the better. However, there are still a dozen

of Jesuits at Court; they triumph in Strasbourg, in Nancy; the Pope
gives in Brittany, at your place, yes, at your place, profits for four months of
Vannée; your bishops, prohpudorl, call themselves bishops by the grace of the holy-
seat, etc., etc. Sir, you fill me with respect and hope
rancid.

And on July 21st:

“I believe, sir, that it is to you that I owe the reception of your…”
Three new masterpieces (the 2nd review)... These two works are
the voice of the fatherland, which is expressed through the organ of eloquence and eruditi
edition. You have sown seeds that will one day produce more than we ever imagined.
think, and when France no longer has an Italian master to pay,
She will say: "We owe this to Mr. de La Ghalotais."

But let's move on to the Attorney General of the Parliament of Aix, Ripert.
by J. Iontclar. Praised by all Masonic philosophers, propagated by them
throughout Europe, his report offered the same philosophical spirit.
that of La Chulotais, and the numerous falsifications
The texts that were found there clearly show the spirit in which it
had done it. A few years earlier, Marmontel had pointed it out.
as one of the men most committed to the philanthropic movement
losophic (1).

Not content with slandering, he also filed a memorandum for the seizure
from Avignon, and accompanied the general who operated on him, on the orders of
Choiscul, to force the Pope to canonically destroy the Jesuits
sequels, as Flasscns shows in his History of Diplomacy
according to the instructions given to the French ambassador,

(1) Memoirs, vol. II, p. 22.

in Naples, while Tanucci, with the same aim, was occupying
by the principality of Benevento (1).

We will say nothing in particular about the Reports of
Messrs. Riquet, Cantelauze, and Chalvet in Toulouse, Charles in Rouen,
Dudon in Bordeaux, Castillon in Aix, Joly de Fleury in Paris, Sa-
lelles to the council of Roussillon, Tolozan to Lyon, Servan to Grenoble
ble. All are written in the same spirit: same truncated texts
Whether proven or falsified, the same contradictions, the same calumnies, even
opposition to the Pope and the clergy, announcing a common source
and the same conspiracy.

No sooner had the denunciation of Abbé Chauvelin been pronounced,
said M. de St-Victor, that all the party's printing presses had seized upon it
rees; it had been spread abundantly throughout the provinces, and to this
With the agreed signal, everything had begun to ferment in the other rooms.
comments. Three lawyers and public prosecutors, Joly de Fleury in Paris,
Montclar in Aix, La Chalotais in Rennes, had immediately set to
the work; a Jansenist workshop, established at the Blancs-Manteaux, their
provided materials, compounds, according to the traditions of polemic
from the sect, from altered, isolated, truncated, falsified texts; from pens more
exercised that those of these magistrates were employed in donning these
deceitful compositions of all the prestige of oratory and
the most energetic forms of satire. This is how they published
Reports; the writer chosen to polish the work of La Chalo
Tais had proven to be the most skillful and eloquent. It was the count
the rendering that caused the biggest sensation (2).

The Jesuits were therefore expelled from their colleges and condemned

(1) As for the ancient disinterestedness of Mr. Ripert de Montclar, here is what he had
Written by Mme du Defland, October 19, 1769, following consequently all the
services rendered by him to philosophical Freemasonry:

Monsieur de Montclar was the other day at the home of the Duke of Choiseul, who told him:
I congratulate you on the pension of 5,000 francs that the king is giving you.
Foreign affairs. Then he went to Mr. Le Ckaucelior, who said to him: I am making you
My compliment on the annual bonus the king gives you at the Stalls
from Provence. Then he went to Mr. de St-Plorentin's house, who said to him: I am giving y
He complimented you on the reimbursement the king made for your expenses; he wanted
to go to the Bishop of Orléans (the mason from Jaucourt, later an apostate), hoping for a
compliment on the gift of some benefice. » (Letters of Mme du Deffand, tou, I,
p. 339).

We are pleased to report here that Montclar, before dying, expressly retracted
all the impious and slanderous writings that had appeared under his name, and wanted
that his letter be published or preached by the vicar of his parish. The bishop
d'Apt had a report drawn up which he sent to the sovereign pontiff, in reparation-
ation of the outrages committed against the Holy See.

(2) Table of Paria, l, IV, 2nd part., p. 333 et seq.

by parliaments by a slim majority, without inquiry, without
defense, without witnesses being heard, without themselves being questioned
as in Portugal; they were outlawed en masse and individually.
like Jesuits; their property, Catholic foundations of their
colleges or their houses made by themselves or freely
confiscated by Catholics; this is the jurisprudence ma
conic which is being established and which will soon be applied widely to all
the priests and Catholic property, all the nobles and the fa
a thousand royal herself. Four thousand religious, which it had pleased
These tyrants, tired of placing their conscience between themselves and hunger,
were torn from their families, from their country, and forced to go and men
to earn their bread in a foreign land. Not all, however, were
not exiled. One of them was hanged for some indiscretions.
and another priest named Rinquel, accused of having emancipated himself
in parliaments, in the heat of the conversation, was also
he was hanged in Paris by order of parliament.

Voltaire, to whom d'Alcmbert had given the news in a sneer
"Nant," he replied.

"As for the priest who was hanged for speaking out, it seems to me that he
It has the honor of being unique in its kind. It is, I believe, the first
since the foundation of the monarchy, no one has dared to strangle it for
having had his say. But it is also claimed that at supper at the Mathurins' house
He had gone a bit overboard with the Abbé de Chauvelin. This makes the case more
serious, and it is good that these gentlemen teach people how to speak (1).

For the destroyers in France, they wanted, in the manner of
victorious, to erect a monument that would serve both to transmit
to posterity and the names of the victors and the consequences of the
victory. In the vast establishment of the Jesuit novitiate at
In Paris, on one side, the Grand Masonic Lodge or Temple was established.
of the Nine Sisters, where Voltaire's apotheosis was soon to take place
as a mason and as the first of the victors; and on the other hand,
a house, an organized gathering of prostitutes, a temple of
Venus.

Moreover, in France as in Portugal, the property of the Jesuits
were put up for sale and squandered, their magnificent churches stripped of their property
they were, and their precious libraries scattered: that was it.
all their treasures. Everywhere else, one only saw them.
complicity and poverty; and it was necessary, since, according to the survey

T; D’Alombert, 12th jauvier; Voltaire, February 18, 1763,

then makes up the revenues of the French company and the number of
individuals, numbering over four thousand, it was assured that they
had about 350 francs per person. In any case, the creditors
The priests did not profit from their spoils; they were consumed in
expenses that the legal wrangling and the agents of parliament rendered useless
The first legal fees for a single college were paid.
50,000 francs. The straightforward recovery of a sum of
500 francs incurred 600 francs in fees, and a bailiff, guardian-
sequestrator of a considerable college, he told anyone who would listen
that he wouldn't give up his winnings for 12,000 francs. We tried
even to smuggle entire libraries
in a foreign country to sell them there (1).

Maury was also able to say to the Constituent Assembly, in the discussion on
Church property:

"A fairly recent event demonstrates the drawbacks of these tax rules:"
When the Jesuits were suppressed, their opulence was praised everywhere;
No sooner were their possessions in the hands of the sequestrators than they...
proved insufficient to pay the indecently meager pension which
had been promised to them. The properties of this famous company have disappeared
published without any profit for the State. We will cite you, as proof against
a consequence of your miscalculations and our distress, the deplorable example of
these truly useful institutions which, having become so highly recommended,
other titles were of immense interest to the nation in terms of
purely economic; the salary of a single teacher costs something
times more today than the endowment of an entire college of je¬
suites (2).

(1) St-Victor, Pombal, Choueul, etc., p. 73.

(2) Lallemand, Choix de rapport, discourt, etc., Paris, 1818, vol. 1, p. 120*

A statement of the state of the Jesuit colleges and their revenues at the time of their
abolition, carried out in the offices of the comptroller general and kept in the archives
national, contains in substance the following reflections:

The king's letters that abolished them entrusted their execution to the parliaments.
ments. Each company appointed a number of advisors responsible for
proceed with the liquidation of the debts of the Jesuit houses; they seized
their possessions, which were very considerable; but nothing returned to the king of that
quidation— (the author of these statements complains that no work has been undertaken
charitable with these bions).—It was only noted that almost everywhere the mes
The members of parliament in charge of this liquidation suddenly became wealthy.

At that time, almost all the secretaries of these commissions bought their positions who ennobled them, a

n

5

IV. — The abolition of the Jesuits in Spain and Naples.

d'Aranda and Tannucci

There, the methods used were even more violent and more tyrannical.

“From Aranda, head of the council, Monino, Roda, Campomanès, lower-ranking ministers are certainly imbued with the venom of modern doctrines, admits St-Priest himself. The encyclopedias The pedists who heaped praise upon them showed enough that they were one of their own. They had Campomanès appointed. corresponding member of the Academy of Letters, and it was on the Introducing one of the most illustrious Freemasons of both worlds, Franklin, that he was appointed a member of the Philosophical Society of Philadelphia. But d'Aranda prevailed over all the others by the Free thought. First Grand Master of Freemasonry in Spain (1), he deserved in every respect to become the se Choiseul's commander in this impious conspiracy.

"The Count of Aranda," wrote the Marquis de l'Angle, an advanced traveler In Masonic philosophy, as we shall see, is the only man perhaps someone of whom the Spanish monarchy can be proud to pre- sent: he is the only Spaniard nowadays about whom posterity can write. his tablets. It was he who wanted to have them engraved on the frontispiece of all

(1) Here is what we read in a communication addressed by the Grand Orient of Es¬ Pagne au Monde maçonnique, August 1875:

"The first lodge was founded in Madrid in 1728 by the Duke of Wüarton, under the dependency of the Grand Lodge of England: "Having become sovereign in 1767, it "appointed as first Grand Master the Count of Aranda, who had just expelled the "Jesuits* Freemasonry could then consider itself to have come to power. It was "arranged a temple on a property of the State. And the lodge still met there." "There in 1848... on the ceiling of a grand staircase and hidden at the end of long corric a dormer. Two spiral staircases were built into the walls of the building to "To escape the hesoiu of some surprise. One was led through an underground vault"

One entrance leads to the Prado sewer, the other through another vault to an elegant priva
The Count of Aranda had in the basement of the house... (1)

“In this study, Count Aranda received his close friends, not forgetting the elaboration
tion of projects that made his name famous. Thanks to his influence, the Freemason
The idea spread to Spain and America, where it is proud to owe its
Independence and a strong constitution allowed him to resist so much.
of effort.

the temples and to unite in the same coat of arms the names of Luther, of
Calvin, Muhammad, William Penn, and Jesus Christ. He is the one who
wanted to sell the wardrobe of the saints, the furniture of the virgins, and
converting crosses, candlesticks, patens, etc., into bridges, into...
riverbanks and main roads (1). »

Also, a worthy precursor to the Freemasons of 1793, recalled to
Council of Spain in 1792, d'Aranda had himself dismissed from again
veau for having opposed the war against the French Republic
French and in defense of Louis XVI.

"Intoxicated," said the Protestant Schoell, "by the incense that the philosophers..."
Frenchmen burned at his altar, he knew no greater
"What a glory it is to be counted among the enemies of religion and thrones."

On April 5, 1768, less than a year after the destruction of the je-
Following his trip to Spain, d'Alembert wrote to Voltaire:

"Here stands a young Spaniard of noble birth and of the highest order."
merit, son of the Spanish ambassador to the French court, and son-in-law
of the Count of Aranda who expelled the Jesuits from Spain. You see
already that this young lord is well related; but that is his least
Dr. merit; I have seen few foreigners of his age with a more accurate mind,
Sharper, more cultured, more enlightened; rest assured I am not exaggerating at all.
H is close to returning to Spain, and it's quite simple that, thinking
As he does, he desires to see you and talk with you... What he
What you will hear about Spain will certainly please you; it is intended for
to one day occupy prominent positions there, and he can do a great deal of good there.
I should add that he will have with him another young Spanish nobleman,
named Villa-Hermosa, who must have some merit, since he is a friend of
"The Marquis de Mora. That is the name of the one who wishes to see you."

And Voltaire replied to him on May 1st:

"My dear friend, my dear philosopher, may the being of beings spread its
eternal blessings upon her favorite of Aranda, upon her dearest Mora and
at his beloved Villa-Hermosa. A new century is taking shape among the
Iberians. The customs of thoughts no longer closes the path to truth there.

than among the Welsh. The monster of the Inquisition has had its claws clipped.
while in your country the bull-tiger strikes with its horns and devours with its
teeth... I commend myself to your friendship and that of the brothers. Then
Do they all feel wise enough never to blame their brothers for this?
that they have neither said nor written i The mysteries of Mithras must not be di-
"vulgarized, even if they are those of the light."

(1) Voyage en Espagne, t. I, p. 127. — Histoire de la chute des Jésuites, p. 53.
— Universal Biography, vol. VI, p. 650.

O Freemasonry, this is indeed your thought, your secret, and your style!

The Duke of Alba, Huercar, shared these ideas. Minister of Fer
Dinand VI, he had made himself the apostle of innovations and the instigator of
the hatred against the Jesuits. His intrigues had just overturned
the ministry of Ensinada, the Colbert of Spain, whose probity,
Work and the economy had just restored the navy, the com
Spanish trade and finance (1).

“Two years after the suppression of the Jesuits in France, in 1766,
It was Spain's turn, wrote M. de Saint-Priest. They were then carrying to
Madrid of large hats with long wings, similar to the one that
Beaumarchais gives it to Basile. In the fervor of the reforms, who then
applied to small things as well as great ones, King Charles III
wanted to abolish them. Minister Squillace defended the capas and the
chambergos (large coats); but this minister was Neapolitan; the
The Spaniards refused to obey; they revolted. Squillace was assaulted.
seated in his house, which collapsed under a thousand arms; the minister did not
He escaped death only by fleeing. In vain the Walloon guards marched
they railed against the people; in vain the king himself harangued the sedi
held from the top of a balcony; neither armed force nor royal majesty
managed to calm the uproar; only the Jesuits succeeded in doing so with such great success
"It was easy to accuse them of having instigated the riot."

Spaniards, known throughout the people by their colleges, their
catechisms and their congregations, nothing is surprising in this face
bed; while the incitement to riot is pointless and without cause
It would be inexplicable on their part; not to mention their devotion.
to the king and to their country, of which they have been for almost two hundred years
had given so much evidence.

The confessions made to the Grand Inquisitor of Spain by the Duke of Alba
before dying, as the instigator of this riot, with the intention
to blame it on the Jesuits, confessions sent in writing to
Charles III himself, says the journal of the Protestant Christophe de
Murr, leave no doubt about the origin of this movement po
pulaire.

“However, the memory of this riot was quickly fading, and at
Because it went unpunished, it was forgotten. Only Aranda, chief of the con-
Seil, Moifino, Roda and Campomanès, junior ministers, conferred
between them by singular and almost romantic means. Monino
and Campomanès went separately and without each other's knowledge to
a secluded place, a kind of hovel. There they worked alone and no

p) History of the fall of the Jesuits, p. 50.

They then communicated only with the prime minister. The Count collection*
milking their opinions, transcribing them himself, or entrusting this task to others
young pages, children he couldn't possibly distrust. Never the or*
Donations, the memoirs relating to the Jesuits did not pass through the offices
of his ministry. He himself carried the various dispatches to the king and
admitted neither Monino nor Campomanès as third parties; it contained their
self-esteem, by declaring to them that he wanted to be their master, and that
That was right, because his life was on the line (1).

This is a remarkable confession from a forger.

Suddenly, the Spanish authorities, in both worlds,
They receive timed orders in the king's chambers. These orders,
signed by Charles III, countersigned by d'Aranda, were equipped
of the three seals. On the second envelope, one read: "Under penalty
You will not open this package until April 2, 1767, at the decline of death.
of the day.

The king's letter ordered them, under penalty of death, to seize im*
all the Jesuits were immediately sent to embark on ships.
buckets of war. Then, on the very day of the execution, appeared a
pragmatic sanction where one could read:

"1° That the prince, determined by motives of the highest order*
load-bearing, such as the obligation to maintain subordination,
peace and justice among its peoples, and for other reasons as well
just and necessary, deemed it appropriate to enjoin that all religious
members of the Society of Jesus leave its states and their property is
confiscated; 2° that the just and serious reasons that obliged him to give
This order will remain forever enclosed in his royal heart; 3° that
the other religious congregations earned his esteem through their faithfulness
their innocence, through their doctrines, and finally through their careful abstention
government affairs (2).

“According to this pragmatic view, a former Jesuit cannot return to Spain”
indignant under no pretext; all correspondence with that country is forbidden to him.
prohibited under the most severe penalties; expressly forbidden to
ecclesiastical authorities to suffer in the pulpit no allusion to the event

ment present; Spaniards of all classes are required to keep
On this subject, the most absolute silence; all controversy, all declamation
tion, any criticism and even any apology for the new regulation will be
considered a crime of lese-majeslê, because it does not belong to the particular
to judge and interpret the sovereign's wishes.

(1) Sl-Priest, History of the fall of the Jesuits, pp. 52, 53, 59, 60.

(2) Crétiueau-Joly, History of the Jesuits, vol. V, pp. 296, 297, 298.

"The proceedings against the Jesuits lasted a year," said Mr. de Saint-
Priest; she educated herself in profound silence, never secret
was better guarded, it is the masterpiece of spatial discretion
"gnole." The same writer claims that this motif, which must res
forever locked in the royal heart, is none other than
'A hat riot... But if that were the case, why all
These mysteries that seem straight out of a novel? Why not an investigation?
Witnesses, defense personnel? Why these mass proscriptions?
Against so many innocent people, why this secret of Aranda with scs
Colleagues, or rather, his accomplices? Why this word in particular? There
It's out of my mind! It's just too much absurdity and injustice all in all
It seems! Therefore, no historian adheres to this fabric of in¬
probabilities and impossibilities.

“Since 1764,” recounts the Prussian historian, the Protestant Schœll,
The Duke of Choiseul had expelled the Jesuits; he persecuted this order.
even as far as Spain. Every means was employed to make it an object of
terror for the king, and this was finally achieved through a slanderous slander.
He claims that a purported letter from Father Ricci was placed before his eyes.
general of the Jesuits, whom the Duke of Choiseul is accused of having made
Briquer, a letter by which the general allegedly announced to his correspondent
while he had managed to gather documents that proved inconsistent
testifiably that Charles III was a child of adultery. This absurd
The invention made such an impression on the king that he allowed himself to be snatched f
"to expel the Jesuits (1)."

The Anglican historian Adam gives the same version which explains
that everything, and he adds:

"One can, without offending propriety, call into question the crimes
and the bad intentions attributed to the Jesuits, and it is more natural
to believe that a bet is not only an enemy of their recovery
as a body, but even of the Christian religion in general, aroused this
ruin (2).

Thus speaks Leopold Ranke in his History of the Papacy

té (3). Thus Christophe de Murr, in his journal cited above;
He even adds that the Duke of Alba made the confession, at the time of the
death, from this supposed letter; thus speaks Sismondi, in his
History of the French; thus finally the Englishman Coxe, in his his-

(1) Course in the History of European States, vol. XXXIX, p. 163,

(2) History of Spain, vol. IV, p. 271,

•(3) Volume IV, p. 494.

history of Spain under the kings of the House of Bourbon, for
no cite except Protestant historians (1).

In vain did Clement XIII defend the Spanish Jesuits,
as he had adopted that of the Portuguese and French Jesuits; in
In vain did he call upon God and men as witnesses that the body, the institution
tion, the spirit of Jesus' society were innocent; that this
The society was pious, useful, and holy in its purpose and its laws.
in his maxims; in vain did he declare that the king's acts...
The Jesuits were obviously putting his safety at risk, and
that, even if some religious figures had surrendered
wounds, they should not have been struck with such severity without the
Having previously accused and convinced them: it was all in vain.

According to the very precise and rigorous orders of Charles III to
all the governors of his vast kingdoms, at the day and at the hour
marked the lightning strike simultaneously in Spain, to the north
and in southern Africa, Asia, America and all the
islands under Spanish rule. The secret of this expulsion was
so well guarded that not only no Jesuit, but also
no minister, no magistrate suspected it, on the very day when
She was due to arrive. All the transport ships were located
ready in the various ports indicated. Their orders were united
forms: supreme command from the king to go and throw
the prisoners on the coasts of the ecclesiastical state, without
to allow, under no circumstances, the filing of any other
part under penalty of death. Such was the march of the Count of A-
Randa: he regarded it as the masterpiece of a policy
wise and vigorous, and still liked to talk about it long after.
It is from his own mouth that the author of the Memoirs we are following
Here are the details of this event. What was so singular about it...
The key point is that the secret of the execution was not entrusted to the Duke of
Choiseul, the author of the undertaking; people feared his frivolity, his
indiscretion and especially his outpourings of self-esteem, of which he
was not always in charge.

A number of Jesuits, however, had obtained, by
through the Pope's intervention, hospitality on the island of Corsica belonging
then in Genoa; but scarcely had it been ceded to France,
that Choiseul had them expelled with a barbarity that set the barbs high
to all the others. The way in which this new expulsion took place

(1) Volume XXIX, p. 370.

sion, said the Protestant Schœll, showed the pressure in a sad light
tense philanthropy of the leading figures of philosophy. They threw the
religious figures in ships where, in stifling heat, they
were piled on the deck, lying one on top of the other, ex
placed in the blazing sun. That was how they were transported
to Genoa, from where they were sent to the ecclesiastical states
ques (1).

Tannucci, as much an enemy of the Jesuits as of the Holy See and of
religion, on the orders of Charles III who had left him as minister
sovereign of his son, king of Naples, copied in everything the minister of A-
randa. The stop was imposed on Parma and the island of Malta, which depend
dait then in fact of Naples. In Austria, Maria Theresa, won
after long resistance from his son Joseph II, who had just
to be initiated himself into Masonic mysteries, into our mysteries
res, Grimm wrote to Voltaire, she herself wept to the impression
the impulse of these courses and of Rome itself, and the teaching
Catholic nationalism disappeared almost simultaneously throughout Europe,
to make room for the more immediate lessons
how to prepare for the French revolution and the upheaval, the overthrow
union of kings and nationalities.

The destruction of the Jesuits was the first major blow
struck by Masonic sects against the fundamental institutions
mental states of Christian nationalities. They got rid of them by
there of an order whose science, fidelity and organizational strength
were an insurmountable obstacle to their grand plan to penetrate
the revolution in the Church, or rather to have it carried out by
Unworthy ministers. At the same time, the sects had appreciated
the ease with which public opinion can be stirred up with a war word
against imaginary phantoms, and they had made the
monarchies themselves to their plan of destruction. Such a
Their success was destined to double their audacity.

However, sects were not yet fully formed at that time.
concentrated and they were not fixed on the country through which it
The revolution had to begin. Fifteen years would still take away from them
necessary. But they didn't waste a single day in France to
to gain control of education. There are a number of facts here.

little known, which clearly show to what systematic plan is being followed
tainted the abolition of the Jesuits and the true origins of the en-

(1) Short history of European states, vol. XXXIX, p. 52.

state complaint that the Convention and Napoleon I de¬
finally organized.

V. — New schools that Freemasonry wants to replace KILLING IN CATHOLIC SCHOOLS. — THE PLAN OF THE CHA-LOTAIS.

In one of his letters to Mr. de La Chalotaïs to congratulate him
In his report against the Jesuits, Voltaire wrote to him:
"You will undoubtedly provide, sir, an educational plan drawn
of your excellent memoirs, which have served to destroy those who
were giving our youth a rather poor education. Would to
God, that you wanted to include some lessons for those who
"They think they're grown men!" It was on November 3, 1762, that the most
illustrious among the Freemasons and philosophers had written to his brother and friend of
Parliament of Brittany. Four months later, he had received, for the
to review and approve the manuscript of the requested book, and on February 28th
Friday he could write to her again:

"I would much prefer that you had done me the honor of
Please send me your printed work rather than the manuscript. The public in
would already be enjoying it. I sincerely believe that it is one of the best pre-
I feel that we can do it for him. I cannot thank you enough for giving me
to give a foretaste of what you have in store for France. To form
Children, you begin by shaping men. "You entitle the ou
vrage: Essay on a study plan for colleges; and I call it i
Instructions from a statesman to clarify all conditions. I find
all your useful views. How grateful I am to you, sir, for wanting to
May those who educate children have it themselves! Thank you.
to prohibit study among farmers. I, who cultivate the land, I tell you
presents a request to have laborers and not tonsured clerics.
Send me, above all, ignorant brothers to drive my plows.
or to harness them... There will be no father of a family who will not
keep your book as the most essential piece of furniture in your home, and
It will serve as a rule for all those who undertake to teach. "You will
elevate everywhere above your matter... I maintain, for the sake of reli¬
gion, to what you say with Abbot Gédouin, and even to what you do not
Don't say: The simplest and most fundamentally based religion is the lot
Natural is undoubtedly the best. — Now, what do you order me to do?

Would you like me to send you the manuscript back? Would you like to allow
that it be printed in foreign countries? I will obey your instructions exactly.
orders. Your trust honors me as much as it is precious to me. I defy anyone
"I am more sensitive to your merit than I am."

To receive such praise and such complete approval
of the most illustrious of Freemasonry's philosophers, of the enemy
more relentless in its opposition to the Catholic religion and Christianity itself,
without a doubt, Y's study plan essay had to respond
fully committed to all the designs of the implacable, sectarian. Also
was it solemnly deposited on March 24, 1763 in the parliament of
Brittany, the chambers assembled, and the act of deposit being declared
Surrounded, he traveled the world under the title of an essay on education
national, or youth study plan, filed with the clerk
of the Parliament of Brittany by Sir Louis René Decaradeuc
de la chalotais, the king's attorney general. Voltaire found there
It, along with its corrections, received copious praise on the main points
and on almost every page, the geometric ideas of d'Alembert,
whom he elsewhere calls the friend of La Chalotais. He also rented with
There was even more emotion surrounding the book and the person who had entrusted it to th

This work therefore has exceptional importance in history
history of that era, and we must see what new principles it
posed.

The first principle is the monopoly of all education in
in the hands of the State, which must assume full responsibility for education
cation of all children, from six or seven years old up to seventeen or
eighteen, and to have new elementary classic books composed
res, leaving aside all those who had served up to that point. Then
this teaching, thus given in the name of civil power and in contempt
the rights of fathers of families, must be exclusively in the hands
of secularists. "The good of society clearly requires an education
civil cation, and if we do not secularize ours we will live in extinction
"Naturally under the slavery of pedantry." This is what d'Alembert and
La Chalotais means pedantry as revealed morality.

"I spoke of the morality that precedes all positive, divine laws."
and human: the teaching of divine laws concerns the Church; but the
The teaching of this morality belongs to the state and has always belonged to it.
HELD; it existed before it was revealed, and consequently it
is not dependent on revelation. All of religion must be reduced
to a pure deism and to free it from all futile and ba-
sacred cakes.

But these futile controversies, these sacred trifles, which we are talking about
The Education Plan represents nothing less than freedom and
human dignity, the grace and mercy of God, rehabilitation
the bilification of humankind and its redemption through the incarnation of
The Son of God and his merits applicable to all men, that is*
that is to say, the very essence of the Catholic religion.

"One chaplain or chaplain in each college might suffice."
to this function. Moreover, it is within Christian families, in
the instructions from their parish, that the children must take the ele~
"The foundations of Christianity. Churches* are the true schools of religion."

Who wouldn't notice that this is already the entire educational plan that
Freemasonry wants to see triumph in France and that it
has just established in Belgium? (Book II, Chapter XII, § 7, and ...
XIII, § 3). Who could deny the persistence of the designs of the sects
yourselves and the enduring tradition that they pass on?

The proud parliamentarian, filled with contempt for the people, who
is the core of Masonic doctrine, which primarily seeks to destroy the
popular schools:

"There have never been so many students in a kingdom where everything
The flood complains of depopulation; the people themselves want to study;
farmers and craftsmen send their children to the colleges of
small towns, where it costs little to live; and when they have made
poor education that only taught them to disdain the profession of
Like their fathers, they throw themselves into the cloisters, into the ecclesiastical stat
They take up judicial offices and often become harmful subjects.
harm to society.

"The Brothers of Christian Doctrine, who are called ignorant ones, are
which happened to complete the loss of everything. They learn to read and write
to people who should only have learned to draw and use a plane
and the file, but who no longer want to do it. They are the rivals or the
successors of the Jesuits. The good of society requires that knowledge
The people's interests do not extend beyond their occupations.
A man who sees beyond his sad profession will never fulfill it
with courage and patience. Among the common people, there is hardly
that knowing how to read and write is only necessary for those who live by these arts
or to those whom these arts help to live (1). »

These words need no commentary; they are the
consequence of the Essay and all philosophical doctrines

(1) Essay, pp. 25, 26.

Masonic. Let us now judge to whom, the Church or of
Masonic impiety, the people are most indebted for their
freedom, for their civilization, for their well-being and their progress,
Which of their educations best deserves the name?
of national importance? So that citizens can achieve everything,
The Church had founded free schools and colleges everywhere;
Philosophical Freemasonry, having become dominant, has destroyed
He sold off and squandered all those popular institutions. He needed...
assemblies of brutes to lead them more blindly with
acorns and a whip. Now that she has mastered it
braid, by extinguishing their moral sense, and which she has perfected
She's been molded in the Ilotes mold, she asks again and pretends to
wanting free and compulsory schools, but only for
to increase its power by seizing control through the lure of free access
Catholic schools that have been re-established, and provided that these
schools, even when run by brothers and sisters,
will recognize no power but their own. For freedom, for
true equality before God, before laws and institutions,
The masons don't want them; they abhor them; and can there be any of them?
otherwise when their chief magistrates, supported, authorized
by the most famous leaders, those to whom they erect statues,
do not hesitate to publish before the world that the laws do not
are nothing without customs, and that "customs are the rules"
governments that make and unmake them, even subjugate them at will
of their passions and whims (1)? »

But that's enough about principles and their consequences.
As for the ancillary details, study plan and methods, a few
lines will suffice.

The essay suggests that children aged five to ten should take care of
history, geography, natural history, recreation
physical and mathematical concepts; that they be taught, by a
a grain of carmine staining approximately ten pints of water, the division
the infinite nature of matter; that they be accustomed to seeing the machi-
simple things and to notice the noticeable effects of leverage, of
wheels, pulleys, screws, wedges and scales, etc., etc.

"It would be desirable for children to be familiarized with the family from an early age.'
jokes with globes, maps, spheres, thermometers,
barometers; that they had mathematical cases, and knew how to

(t) Essay) p. 6.

Use of the ruler and compass... They would operate the pneumatic machine
tics and all those instruments invented by genius to unveil the na¬
ture... They would see the phenomena of electricity that are perplexing

philosophers and who astonish all men; they would be made to understand
to take on the weight of the air, and that the meat where the flies deposit
Their eggs become infested with worms... In place of grammars, these tissues
abstract ideas, that children are introduced to from a very young age
Mathematics, to geometry. Geometry presents nothing perceptible
and tangible, nothing that the senses cannot attest to.

"It is very possible and very common to reason incorrectly in theology,
in politics; this is impossible in arithmetic and geometry. Then
dance and music, which must be part of the education of all
people above the ordinary (1).

The consequence here would therefore be: there is nothing certain that the ma
third; only there is error impossible, whereas in religion,
In politics and morality, it is very common to be mistaken and to
To reason incorrectly. So again, brute force or geometry for all
religion and all politics, the letter G of the companion; then the
pleasure for people above the common people or the ordinary.

c Around the age of ten it would be time to start the course of
French and Latin literature or humanities, and we would continue in
same time the operations of the first age (2).

By literature I mean what the Romans called grammar,
grammatica. Abbot G-édouin says that in Rome this was understood
terfne generally refers to everything related to language, that is to say, non-
only the habit of reading well, correct pronunciation, spelling
accurate graph, but also the reading and understanding of everything in it
had good writing skills in his native language, either in prose or in
towards. That's when we must begin to study nature on nature
Even the arts and crafts in the workshops. I am convinced
that by proceeding gradually, one could manage to get a child to assemble
from twelve years old all the movements of a clock or the springs of any
other machine (3).

"It was only after all this, in later years, around sixteen, ten-
seventy-eight years, that we would come to the three essential articles that it
One must not forget in an institution: healthcare, business
and religion... Every Frenchman should know the liberties of the Gallic Church
cane; it is one of the important parts of French public law (4).

(1) Essay, pp. 47, 61, 63, 64.

(2) Essay, pp. 66, 67, 68.

(3) Estai, pp. 70, 72, 89.

(4) Essay, pp. 130, 132

"But instruction in all these things would have to be fully completed."
in books; that almost nothing should be added to what the master already knew, and
that he would, so to speak, only have to read and question. These books, these his
these collections, to be useful, should be composed by
philosophers.

The names and authorities cited in the Essay are usually...
philosophers, Protestants, Jansenists, and in the forefront
Voltaire, then Condillac, Locke, Clairaut, Haller, Sgravesande,
Nicole, Mesenguy, etc., etc., most of them correspondents from Vol¬
silence and d'Alembert. Finally, what is most curious in these
Masonic plans and methods, that's what we would like for the
classes the gaiety of the portico and the Lycée, and that the young men
They learned all these things by walking around, and taking everything in.
both their lessons and their play, conversing like the Greeks
with Aristides, Miltiades, Plato, Aristotle, Xeno-
phon, the Demosthenes, etc. (1).

There can be even less doubt that the establishment of such a
The education plan was not one of the goals pursued from then on by the
Freemasonry, to which one has been found that is quite similar
(in Turgot's papers f2). Defrocked seminarian and disciple
of this Quesnay, whose revolutionary propaganda we have recounted
In the previous chapter, Turgot was one of those sections
deeply skilled individuals who wanted to bring about the revolution
tion by the monarchy itself. Predecessor of the Cavours and the
Bismarck would have liked Louis XVI to destroy all the cor-
workers' preparations, confiscated all ecclesiastical foundations
and charitable, finally destroy all the provinces and communes
born to divide France into a checkerboard of municipalities of
four square leagues. With the establishment of the state monopoly
If it had been a teacher, the Revolution would have been complete. Fortunately,
Louis XVI could not be complicit in such a program:
after the emotion caused by the abolition of workers' guilds,
he dismissed him; but the Constituent Assembly, composed of free-
masons, became the executor of this obviously elaborate program
in the lodges and she accomplished it through revolutionary violence.

While, under the dictation of d'Alembert and Voltaire, or of
High Freemasonry, the Attorney General of Brittany published thus

(1) Essay, p. 51, 55, passim y 19.

(2) See Works of Turgot, edited by Daira (Guilloniin), vol. II, p. 506, 549.

In France, a national education plan for children and young people

a nale which aimed at nothing less than a complete overhaul
everything that France and Europe had cultivated and called national
in their educational institutions, and all Christian groups
nism, morality, freedom and equality, Wcishaupt in Germany
gne was establishing its propaganda rules on the same subject:

"To spread the truth and make virtue triumph, the twofold objective of
our order, he said in the General Overview of the System of Order, he
We must begin by curing men of their prejudices, establishing principles
images drawn from nature. For this, we have to open the sources of
knowledge, to take control of education, to train among the best
heads an indissoluble bond, to fight boldly, but prudently, the
Superstition, credulity, foolishness. That's what schools are for.
"Minerals and the lower degrees of Freemasonry."

In his own instruction, the brother insinuating or
The controller is further warned that order is especially necessary for the masters
school days (1).

If a Regent believed he could succeed in suppressing religious houses
and apply their resources to our purpose, for example, to the upkeep of the masters
suitable schools for rural areas, these kinds of projects would be special
especially welcome from superiors. The testing of our principles and of

Our schools are often more successful in smaller states.

Thus, the same spirit prevailed in Germany as in France, among the philosophers.
Freemason philosophers: to seize control of schools and students, by hunting
everywhere religious people, whoever they may be, to seize control of
their property, for the purposes of the order.

"It is of the utmost importance to the success of our sublime
project, and to facilitate and better ensure its execution, to do nothing
neglecting to train prominent members in our order
the clergy, in the civil and military authorities, the schoolteachers of the
youth, without excluding kings, princes and especially their children, their
advisors and their ministers, and finally all those whose interests are
would be in opposition to our doctrine. It is necessary to skillfully address their
education, and in the most seductive forms, to introduce the seed of
our dogmas and thereby gradually accustom them without them noticing
They doubt the shock that is supposed to annihilate them. It is through famous authors, ir
Morality would align with our designs, which we will paralyze and
will shake their authority and power.

(1) Original writings, pro recip, p. 54, n° 4, 18, 56.– Instructions, insinuation
A* 4. – Letters from Weishuupt, paesim el grade de régent.

And further on:

It is through such wise measures, implemented with prudence and on
all applied to young hearts too weak to discern the truth
And lastly, that we will get them to support us in this great
work, which must restore to men that noble independence of which the
Creation bestowed upon them a special favor that alone distinguished them.
guard of other creatures (1).

Helvétius, the venerable master of one of the most famous lodges in Paris,
also, both in his book on the Spirit and in that on Man,
discussed the issue of education at length. All the ills of
According to him, the problems of man and nations stem from a lack of uniformity.
friendship in education, whether public or private, and con-
traditions that it presents on all sides. These contradictions
are the result of the opposition that exists between the interests of the lenders
Peoples and nations: all false religion is an enemy of good
public, and all religions, and especially papism, are false;
the only true religion is the universal religion, which is not
three things that the best legislation based on nature of
Man and things. These are the titles of the main chapters.
"Y Man's very high opinion on this subject"

From this it follows, as from La Chalotais's Essay, that education
cation must be the monopoly of the State, just like religion,
which, being nothing more than the best legislation, necessarily falls.
ment as such in the domain of the State. 11 even adds in
the developments: “Such is the true cult, that which philosophy
Philosophy must reveal to the nations... Morality founded on principles
True teachings are the only true religion. It is the one that has not, com
me, the pagan, no dogma me, one that reduces itself, like that of the
philosophers, to a sound and high morality, which will undoubtedly be
One day, the religion of the universe (2).

In the chapter on Masonic morality, we have given the
principles and articles of that religion, a tissue of monstrosities
These [events] lead to the destruction of all virtue and all morality.

(1) A high-ranking Italian Freemason quoted by the Catholic Memorial, vol. IV, pp. 296, 29

(2) Helvétius, De l'homme, sect. i, ch. 10, 11, 12, 13, 14. It is from this work
that 'Weishaupt, writing to Cato, letter 3, said: a The most impious books and the
The most seditious are reserved for the most advanced ranks. However, if the master illumi
Miné found in one of his students the System of Nature, Natural Politics,
Helvétius, De l'homme, and others like it, without praising or blaming them, he...
will leave.

VI. — The origins of state education.

To take control of youth education and instruction in order to
to direct it early towards the end of Freemasonry, destraction
of the Catholic religion, of any religion and of any nationality,
Such was the plan devised by the secret societies and which had
began the destruction of the Jesuits and their colleges.

It is in accordance with these instructions that everywhere the brothers
undertook the reform of education, after the destruction of the
Jesuits. Pombal naturally began at the university of
Coimbra.

"In a work he published on this university, says the Bio¬
Michaud's universal graphy (1), he attributed to the Jesuits a rather
strange: it was that of the decadence of the sciences and the arts, which there
flourished before them. Having thus prepared public opinion, he
He was appointed by the king with the title of lieutenant-general for this reform,
and followed by a large and distinguished retinue, he went to Coimbra on the 15th
September 1772. He changed several professors, as well as the system
general studies, gave new statutes, assigned a kind of
preeminence to the physical and mathematical sciences, called for at great expense
foreign scholars (Protestants and non-believers) and increased the endowment
and the privileges of university life.

Philosophers do not teach, like the Jesuits, for free.
and for the greater glory of God.

This reform soon spread to all the schools in the kingdom.
me, and it was from there that the national spirit and genius went
continuing to sink further, and Portugal became, after having
lost most of its colonies, a kind of English colony
administered successively by Freemasonry or by grand seis
masonry workers.

As for France, education was abolished there with the abolition of the
Jesuits, say all historians and all publicists of what
that celebrity.

"It was thought that they could be replaced by mercenary schoolteachers, the
most of them married, says Baron Henrion (2), without any common ties, without

(!) Michaud, Biographie universelle, t. XXXV, p. 232 and 233.

(2) General History of the Church, book XGI.

II

8subordination, divided by principles, indifferent to the good, and who, in
The noble functions entrusted to them, instead of a duty to repay
They only saw a salary to be earned. It wasn't difficult to predict
to see what would result from such a change. Disorders of all kinds.
species introduced themselves into the new colleges: no surveillance
For the students, there was no discipline for the teachers; a few of them...
concealed the corruption of their morals, a greater number that of
their principles. Philosophy infected even childhood; and that's good
also what she had promised herself from those disastrous establishments, almost
all subject to his influence, and who poured into the society of the generals
entire tions of unbelievers." — "Yes, it's especially in education,
adds M. de St-Victor, that the wound was sensitive; it was there that it became
irremediable. In these schools, where the seeds of doctrines and feelings
Religious sentiments permeated the students' minds from all sides, in
at the same time that she was strengthening herself through these secular studies in which
The Jesuits, who at that time had no rivals, were succeeded by colleges that
We will paint a single picture, by saying that d'Alembert was charged with it
to provide the largest possible number of teachers. Thus was born the
generation that made the revolution of 1789, and it was there that she was raised
vée (1). »

Philosophical Freemasonry was already directing all towards this goal
his efforts, with such a comprehensive approach, that at the first announcement of a
a new society composed of clergymen and former Jesuits
who would dedicate his work to teaching in colleges,
Alarm was raised in the camp of the followers. D'Alembert wrote about it, and in
wrote again to Voltaire:

"What I desire and expect from you," he told her, "would be the work of a
A good citizen and a good Frenchman devoted to the king and the state. You can
to heap upon this project the odious and ridiculous things you
You know how to use it properly. You can show that it is dangerous for
the State, for the Church, for the Pope and for the King, whom the Jesuits regarded
will always treat them like their enemies, and as such, if they
can. It is the Broglie family, so well suited to muddying the waters, who, unfortunately
Despite their disgrace, they are currently plotting with all their might to
this object; but I hope they will find the Duke of Ai on their way
guillon. '

"Perhaps Little Raton could try a chestnut that would be worth
better than all the others; that's the downside of putting youth
in the hands of some community of priests, ultramon -

(1) Tableau de Paris, t. IV, 2* part., p. 352.

They are unpatriotic by principle and anti-citizen by nature; but this brown man demands a
"A covered fire and a paw as nimble as Raton's."

“Yes, indeed, Mr. Bertrand,” replied Voltaire, “do you think that
Can these chestnuts happily leave? Never mind, there's nothing but the
Poor Raton, what can I do for his dear Bertrand? I pause, I reflect, and
After having dreamed, I believe that this is not the realm of comedy and
Ridiculous. However much the French may be, there are people among them
reasonable people, and it is to them that we must speak without joking and without
mood. I'm going to see what turn this matter can take, and
I will report back to you. You will need to help me, please.
A little ; nihil sine Theseo (1). »

Meanwhile, the entire party is in turmoil, Freemasonry is active and...
bale without wasting a moment in Paris and at court. Soon the fan¬
The tomb that terrified the leaders of impiety disappeared. The ministry
Having been won, the plan remained unexecuted. But while
All philosophical fears vanished on that side, the
The news of the company's recovery in Portugal brought them back to life.
Men are so easily moved by hatred and resentment.
Bites torment. D'Alembert, one of the first, seized with terror,
fears that honest people will be victorious in this fight
and wrote to Voltaire:

"It is claimed that this Jesuit rabble will be reinstated in Portugal,"
except for the dress. This new queen seems to me a superstition.
foolish fool led by priests and monks. If the king of Ess
pagne happens to die, or if he becomes completely imbecilic, which is, said-
Well, at this advanced stage, I am not saying that this kingdom does not imitate Portugal.
This scoundrel resembles earthworms, very easy to cut, but very
difficult to die. Reason is lost if the enemy army wins.
this great battle (2).

The peddling of impious, seditious, and obscene books, pro-
pagea far away, in France and abroad, according to the instructions
From Voltaire to Helvétius, 1763. We even won a rather large
a number of schoolmasters, who, through the hands of gentlemen
affiliated with Masonic philosophy, received deposits which
soon flooded schools, towns and countryside.

D'Alembert had simultaneously formed a committee for the
education tasked with enlightening youth as much as possible^

(1) Correspondence between Voltaire and d'Alembert. Letters February 26, March 5,
March 22, 1774.

(2) Letter, June 23, 1777.

according to the recommendations of Voltaire and a board of schoolteachers.
It was to this office that all the followers first turned.
needed the recommendation of the sophists to promote themselves
to fill positions as tutors or governors in the towns
sounds of the rich and the great lords. Now d'Alembert
no longer limited his zeal to these particular institutions, he had
established its correspondence in the provinces and even outside the
kingdom. When some professorial position or even sim¬
the schoolmaster happened to be busy in the colleges or in the
villages, the followers scattered on both sides took care to in
to fill the vacant positions, the sub-
jets that presented themselves to fill them, of those that were needed
to exclude or recommend, people to whom it was necessary to refer
running to bring the followers to these kinds of places
either those that the office itself would send from Paris,
and finally the rules of conduct to be given, of the more or less
precautions to be prescribed to elected officials, depending on the circumstances
wedges, and the greater or lesser degree of progress that philosophy had
made around them (1).

It was a trial run by the Ministry of Public Instruction. Twenty-
Five years under this regime were enough to train the boldest and
the most ferocious revolutionaries of the Constituent Assembly, of the Legislature
lative and of the Convention.

“After having long harassed the Jesuits and established the opinion of the
The great blow was dealt to the people, according to the Memoirs of the Duke of Richelieu.
Finally, it was brought about on August 5, 1762. The revolution of 1789 was primarily
made by French people born since 4750, enlightened by the philosophy of the time
and preserved from 4763 onwards from the education of this company (2). »

In 1789, the days of triumph so often announced by the so-
Secret societies finally shone. With the Constituent Assembly, Freemasonry
had become the State, and the radical destruction of pure nationalities
Education was about to take a giant leap forward.

With the confiscation of clergy property and the destruction of
all corporations, even those dedicated to education, he does not
Nothing remained of the edifice of Christian teaching but the ages
Previous ones had raised the bar. The field was clear for all experiments.
incidents. Now, it is curious to note that in the Constituent Assembly, in the Legislative

(1) Barruel, Memoirs, 1. 1, p. 258 el auiv.
This i) Volume IX, p. 312, 313, 316. 317.

lative, at the Convention, under the Directory, these are men
prominent figures in Freemasonry: Talleyrand, Condorcet, Michel
Lepclletier, Daunou, who were in charge of developing the projects
of the organization of state education! All these projects are
always the reproduction, except for the details which changed with
the circumstances of the famous La Chalotais plan (1). But it is
to Napoleon Bonaparte that it should be possible to realize them fully
nement by the constitution of the Imperial University with a moment
nopole, of which no precedent had been seen until then.

We will see in one of the following chapters (Book II, Chapter VII,
§ 5), how he promoted the Masonic idea of supremacy
of civil law and the subordination of all religions to the State,
against the advice of his wisest advisors, who were precisely frightened
for the future of the country such an education given to the youth
nesse. Under all regimes, even the most democratic in
On the surface, state education has survived on the foundations laid
by La Chalotais, or rather by d'Alcmbert, and he became the
revolutionary mold par excellence. The influence of Freemasonry
The lie about the direction of public opinion has been quite powerful
to make an idea prevail in people's minds that is absolutely
new to the world and completely contrary to practice
of past centuries, as well as that of the most prosperous peoples
of our time.

(1) Comparing these projects and the university system of 1808 with the
The plan of La Cbatolais cannot, due to its size, find a place in the body
even from this new edition. However, we reproduce at the end of the book,
in the form of an anthology, that remarkable study to which Father Descliamps devoted hims
with the greatest care, and which, in the first edition of Secret Societies, rem¬
It fills a long chapter in volume III. It is a very curious page in the history of the en
teaching in France, and which current events give a real
opportunity. All those who want to have the last word on this serious issue, the
They will read with interest and profit (Editor's note).

CHAPTER FIVE

THE PREPARATION FOR THE EXPLOSION REVOLUTIONARY

I. — The revolution of 1789, the result of a conspiracy according to the testimony of Louis Blanc

While all revolutionary writers, blindly
followed by a large number of conservatives, repeat that the
The revolution of 1789 was the fatal consequence of the abuses of the old

regime and was inevitably brought about by the disorder of the finances
These, here is a historian who is both more frank and more advanced in the
science of revolutions, Mr. Louis Blanc, who will show us, in
a few pages full of facts, the leading role played by the
Freemasonry in the movement of 1789. The aim of its
The history of the French Revolution aims to show that the classes
Its female workers have the right to demand a new organization
social, and that the maneuvers of the revolutionary bourgeoisie
In 1789 they showed him the way forward; hence his frankness.

“It is important,” he said, “to introduce the reader to the mine that is being dug
They knew then, under thrones, under altars, revolutionaries who were well
far more profound and influential than the encyclopedists. An association
composed of men from all countries, all religions, all ranks, linked
between them by symbolic conventions, bound by the faith of the ser
to keep the secret of their intimate existence inviolably
laughing, subjected to grim trials, dealing with fantastical things

ceremonies, but also practicing charity and considering themselves
equal, although divided into three classes: apprentices, journeymen, and journeymen.
very much so: that is what Freemasonry is all about. Now, on the eve of
During the French Revolution, Freemasonry found itself having taken a
immense development; widespread throughout Europe, it second
dait the meditative genius of Germany, was quietly stirring France and
everywhere presented the image of a society founded on principles
traitors to those of civil society.

k In Masonic lodges, indeed, the pretensions of pride
Hereditary privileges were outlawed and privileges of birth were eliminated.
When the uninitiated man, who wished to be initiated, entered the chamber
In the study of reflections, he read on the walls covered in black and colored
green with funerary emblems, this characteristic inscription: "If you
"If you care about human distinctions, get out: we don't know any here." By the
During the speaker's speech, the recipient learned that the goal of Franc-
The aim of masonry was to erase distinctions of color, rank, and pa
sorting, to annihilate fanaticism, to eradicate national hatreds; and that was
that is what was expressed under the allegory of an immaterial temple, erected at
grand architect of the universe by the sages of various climates.

"Thus, by the mere fact of the constitutive foundations of its existence, the
Freemasonry tended to denounce the institutions and ideas of the world.
of the exterior that enveloped it. It is true that the Masonic constitutions
niques entailed submission to the laws, observance of forms and of
Customs accepted by outside society, respect for sovereigns. It is
It was also true that, gathered at the table, the masons drank to the king in the
Monarchical states, and the supreme magistrate in republics.
But such reservations, dictated by the prudence of an association

tion, which so many shady governments threatened, were not enough
not to cancel out naturally revolutionary influences, what
that generally peaceful, of Freemasonry. Those who made it
part continued to be part of secular society, rich or poor,
nobles or plebeians; but within the lodges, temples open to practice
that a higher life, rich, poor, noble, plebeian should
They recognized each other as equals and called each other brothers. It was an individual
real, yet continuous, iniquities and miseries of the order
social; it was propaganda in action, a living sermon.

“On the other hand, there is shadow, mystery, a terrible oath to be sworn to
to announce, a secret to be learned for the price of many a sinister ordeal
bravely endured, a secret to be kept under penalty of being doomed to execution
at creation and at death, particular signs by which the brothers recognize each other
ceremonies were born at both ends of the earth, which related
to a murder story and seemed to be covering up ideas of revenge:
What could be more conducive to creating conspirators?

"Soon innovations of a formidable nature occurred."
As the three degrees of ordinary Freemasonry included a
a large number of men opposed, by profession and by principle, to any project
In the realm of social subversion, the innovators multiplied the degrees of the scale.
a mystical challenge to overcome; they created back rooms reserved for souls.
ardent; they instituted the high ranks of chosen one, knight of the sun,
of strict observance, of Kadosh, or regenerated man; sanctuaries of the Tene-
breux whose doors only opened to the adept after a long series
tests calculated in such a way as to observe the progress of his education
revolutionary, to test the constancy of his faith, to try the temper
from his heart. There, amidst a multitude of practices, some childish,
sometimes sinister, nothing that related to ideas of liberation and
equality.

"In the rank of Knight of the Sun, for example, when a reception
whenever the tion took place, the most venerable would begin by asking the first
The supervisor asked, "What time is it?" and the student had to answer, "The time..."
"of darkness among men." When questioned in turn about the reasons that
brought it, the recipient would reply: "I have come to seek the light;
for my companions and I got lost through the night
which covers the world. Clouds obscure Hesperus, the star of
Europe; they are formed by the incense that superstition offers to the des
buddies... »

"It was in the underground schools where classes were held in pa
their teachings, which Condorcet alluded to when announcing
In his History of the Progress of the Human Mind, which was interrupted by his death, he..
promised to reveal the blows of monarchical idolatry and superstition
had received daughter secret societies from the order of the Templars (1).

II — Concentration of French Freemasonry under the

JJ

great mastery of the Duke of Orléans.

For Freemasonry to move beyond documentary propaganda
trinal and moral influence on political action, a work of
Concentration and organization were necessary. The Freemason
The rite was divided into a large number of rituals. Thus, in 1779,
Besides the lodges grouped around the Grand Orient, there was a
a large number of 'Masonic powers, including the main

(I) History of the French Revolution, by Louis Blanc, vol. II, pp. 74-81.

were the mother lodge or English grand lodge of France, the
Grand Scottish Lodge of the Comtat Venaissin, based in Avignon,
the grand lodge of the Scottish Philosophical Rite in Paris, the four
Scottish directorates of the Order of the Temple, the council of emperors
Fathers of the East and West, the mother lodge of the Egyptian rite
meeting in Lyon, the great general chapter of France, the great
chapter of the Order of Heredom of Kilwinning in Rouen, the
the Clermont chapter and the Ivry chapter in Paris (1). As well as
As we have said, the venerable masters and other officers of the lodges were
for life, and the lodges were completely dependent on them; new
rites were constantly being established, and Masonic affiliation included
she took on so many people of different inclinations that she did not
could hardly serve as a basis for projects nurtured since
long by advanced men.

It is very remarkable to note that all the work of concentration
The management of the lodges was centered on the Duke of Chartres, later Phili
Lippe-Equality. He was already Grand Master of the Scottish Rite, the most
considerable at the time, the council of the emperors of the East and
of the West, when his confidants, in 1772, separated from the
English mother lodge of France, which became inert under the great
mastery of the Count of Clermont, and found the Grand Orient, of which
They make him Grand Master (2). Two years later, in 1774, the Grand-
Orient regularly affiliates adoption lodges, and passes them on
under his direct obedience and places at their head as grand master
The Duchess of Bourbon, sister of the Duke of Chartres, was married.
the following year the great general chapter of France joined the
Grand Orient. In 1781, a solemn treaty was concluded between the Grand-
Orient and the mother lodge of the Scottish Rite, according to which this

the latter renounces the right to establish lodges within the territory
due to French domination, while retaining it for the
foreign countries; but it formally retains the right to affix
to link to its rite all the lodges of the association to the Grand Orient (3).
From 1772 onwards, in all the lodges of the Grand Orient obedience,
The venerable and other officers had ceased to be life annuities.
They were henceforth elected annually by the lodges under Tins-

(t) Gyr, Freemasonry, p 298, 299.

(2) Ibid., p. 253.— See also Masonic World, vol. XIX (1877-1878), p. 254,
317, 357, 433, 463.

(3) Circular of the Lodge of St. John of Scotland, of the Social Contract, Mother Lodge of
promoted } to all the LL.' . regular of the 24* j* of the 4 9 month of the V,\ L*\ 5782 .

following the instructions of the Grand Orient, they were thus placed
under his direct influence. No provincial workshop could survive.
to be outside the movement.

This inner work soon bore fruit. Around 1780,
the societies of Freemasons, which everywhere became Templar,
had invaded all of northern Europe; they were swarming in
Germany in all its forms; they had penetrated into Poland
France built lodges for them in France and even as far as Russia.
all its major cities, and especially Paris. Switzerland opened them up.
eagerly in its Protestant cantons. They slipped in deaf
In Italy and Spain, England was teeming with them, and the A¬
North America erected them as temples, and made their rites
and ceremonies, a kind of cult that presided over births,
at funerals and major life events. Statistics
Masonic practices had already brought the number of initiates to three million.
and the Lodge of Candor, one of the mother lodges established in Paris,
in a circular dated May 31, 1782, boasted of finding one
a million in France alone. A spirit of unease, of agitation
and impious revolt was felt everywhere, calling out loudly
the strangest revolutions in the entire social world.

Contemporary documents show the considerable place that
The lodges were an integral part of social life. The mixing of all the
classes there took on considerable proportions, and almost all
The high nobility and parliamentarians were affiliated. Thus we
before us, among a thousand pieces of the same kind, a state
the name of the lodge of St. John in the East of Besançon, and one
sees himself among a large number of advisors to parliament
several canons and religious, the intendant of the province, pres
that all his subdelegates. Add to that the crucial fact that in pres¬
that all regiments had Masonic workshops

a large number of officers and these regimental lodges
through their delegates took part in all the work of the lodges of
garrisons where* they were, and this sponsored anarchy will be explained
This disorganization of all institutions is erupting.
from the first months of 1789, which Mr. Taine described in a
a striking lesson, but one that had actually been prepared since
for a long time (1).

(1) We find them carried in the State of France, vol. III, as having
formed within their Masonic lodges, the following bodies: Company
Scottish "guard" of the king's bodyguard, {*• and 2 m * companies of musketeers, regiment

An Outline of the Adoption Works, Directed by the Officers
from the Lodge of Candor in Paris, shows us another side
of the dissolving action of the lodges. Here we find at work the most
great lords and the greatest ladies of France. On fèlo
like a hero a little lawyer from Naples, Fr.', de Lioy, who
was involved in a Masonic intrigue and in disorders in which
A woman of quality had perished following the holding of a lodge of a
doption. The King of Naples, it is said, had all the lodges closed;
but Prince Albert of Saxony and Queen Marie-Caroline have become
They bent over to secure the release of the arrested Freemasons, and they succeeded.
even to have the royal edict that forbade Freemasonry withdrawn
Nonsense. Brother de Lioy travels through Holland, goes to Lyon, to Basel,
in Paris (note all these centers of Masonic activity), and everywhere else
is received with honors, the reason for which is not disclosed, but
which were probably due to the importance of his secret mission.

"Two German princes who are at the head of the order"
in this vast region and in some neighboring provinces,
having learned of the solemn reception that the FF.*, of the G.*. O., of
Hollande had made letters to the R.F.*. Lioy, writing them letters
congratulations," implying that they had intervened in
favor of the Neapolitan brothers.

Then, in the affected style of that era, the story is told.
that the following anecdote, which shows how the lodges knew
to use female influence to disrupt the police:

“We owe it to the Countess d’Ailly to do justice to inform
our brothers, for the touching zeal with which she worked alongside
Count Falckenstein, in favor of a foreign brother, born under the
the emperor's rule, and which had been recommended to you by the
Lodges of the O. of Hamburg. All objects of dissipation that lead
and seduced at the age of this Sister, who vanished before her eyes, until the
at the moment when she had fulfilled the delicate and arduous functions of which her
Her obliging and sensitive nature had prompted her to take on the task. Nothing more.

It is interesting that the correspondence to which this act of fraternity obliges gea la S. \ Countess d'Ailly; her punctuality and activity are a model for all masons to whom functions of this kind are entrusted.

Angoumois, Auvergne, Condé infantry, Conli dragoons, Dauphin dragoons, Navarre, Orléans Infantry, Orléans Dragoons, Royal Champagne, Royal Marine rnyal-Poland, royal-ships, elc., elc. There were also in all more than forty regiments devoted to the occult leaders of the sect.

It was then, says Louis Blanc (1), that this administration was established invisible and omnipresent everywhere, which they speak of so much often contemporary writings. “Elusive informers made They can move from one place to another, as if by an electric wire. the secrets stolen from courts, colleges, and chancelleries, to the courts, to the consistories. People were seen staying in the towns certain unknown travelers, whose presence, purpose, and strength "Tune, those were all problems."

Other lodges added the most abominable disorders to this political propaganda.

The Marquis de Jouffroi, in his Dictionary of Errors* ciales, doesn't he assert, as is common knowledge, the immoral The status of the Ermenonville lodge?

"We know," he said, "that the castle of Ermenonville, belonging to Mr. Girardin, ten leagues from Paris, was a famous den of illuminism. We know that there, near the tomb of Jean-Jacques, under the pretext of to bring men back to the age of nature, reigned the most horrible dis¬ moral solution. Nothing equals the moral depravity that reigns in this horde from Ermenonville. Every woman admitted to the mysteries became common to the brothers and was left to chance or to the choice of these true ones Adamites.... »

It was following his affiliation with a lodge of this kind, and then that, obeying the voice of his conscience, he had just broken with her, that the unfortunate M. de Lescure, the father of the hero of the Vendée, met his death. A deadly poison was soon poured into his drink. Before expiring, he said emphatically to the Marquis of Montroi, a general officer, said he died a victim of this infamous horde of fanatics (2). Several prominent French families con They serve as a record of similar crimes in their archives. committed at the same time.

1IL — Lodges of Illuminati of Sài5Tï-Màrtiîi

The sect to which Mr. de Lescure belonged was affiliated with
Martinist Illuminism.

This sect, one of the most perverse in all of Freemasonry,

(t) History of the Revolution, vol. II. p. 93.

(2) ûarruel, Mémoires sur le Jacobinisme, t. IV. p. 334.

had been founded by a Portuguese Jew named Martinez Pasqua-
Read. From 1754 to 1768, he propagated it in Masonic lodges.
of France under the name of the Order of Cohens, or priests (1). Ello
received after him a considerable development of the famous Saint-
Martin. It is sometimes, because of the similarity of name, pre¬
He was perceived as the founder. He was only its theorist and the
philosopher.

In the first book of this work, we have shown how
This character, who has sometimes been presented as a dreamer
harmless, had pushed to their ultimate consequences the
principles of impiety, immorality, and anarchy contained in the
Masonic tradition. 11 had made it the subject of a party system
culier, established in the Masonic lodge of the Knights of Good-
business in Lyon, and which from there had created a certain number of ata¬
corresponding links, in Rouen, Bordeaux, Avignon, among others.
Its intellectual value, the position of the men who had committed themselves to it
several, without having grasped its true objective, gave
Gérard de Nerval placed great importance on this organization.
tells in his stories about the enlightened ones (Paris, Lecou, 1852) that
Cazotte, after having reproduced several details in his novels
regarding initiations, he was threatened with death if he did not affiliate with
their order.

"He was exposing himself to the same fate as Abbé Villars, who, in the
Count of Gabalis, had taken the liberty of displaying to public curiosity, under a
in a semi-serious form, the entire Rosicrucian doctrine on the world of
spirits. This clergyman was one day found murdered on the road to
Lyon, and only the sylphs or gnomes could be blamed for this
shipping.

"The Martinist school of Lyon, to which Cazotte then affiliated himself,
He professed, according to Martinez, that intelligence and will are the only
the active forces of nature, from which it follows that, in order to modify the phenomena
Nomènes, all you need is to command strongly and to want it.

“Martinez, who had covered France with Masonic lodges according to

his rite, had gone to die in St-Dominguc; his doctrine could not be preserved
ver pure and soon changed by admitting the ideas of Swedemborget
by Jacob Boehm, which was difficult to bring together in the same symbol.
The famous St. Martin became particularly attached to the disciples of this
last. By that time, the Lyon school had already merged into society
Philalètlies... Speaking of his stay among the enlightened people of Lyon,
This illustrious theosophist said: "In the school I attended twenty-

(l) Henri Martin, History of France, vol. XVI, p. 529.

For five years, communications of all kinds were frequent; I* have
I had my share, like many others. The manifestations of the sign
The repairman's work was visible there; I had been prepared for it through initiations.
But, he adds, the danger of these initiations is that they deliver man to...
violent spirits, and I cannot answer that the forms which communicate
quaient à moi ne fuaient pas des formes d'emprunt.

"However this expression is to be understood, it is evident
the fact that society then took on a political tendency that distanced itself
of it several of its members. Perhaps the influence of the
enlightened, both in Germany and in France, but one cannot deny that they
did not have a great influence on the French Revolution, and in the sense of
his movement. Gazotte's monarchist sympathies excluded him from
its direction.

"No one is unaware of the importance that the sects of enlightened individuals acquired."
in revolutionary movements. Their sects, organized under the
The law of secrecy and corresponding in France, Germany, and Italy,
particularly influenced prominent figures, more or less
informed of their true purpose, Joseph II and Frederick William acted
many times under their inspiration." (pp. 256, 276, 281.)

Mr. Gérard de Nerval, a little further on, quotes several letters
de Cazotte, dated 1791, where this excellent man declares that
The Jacobins were the masters of the sect: a. There are guilty parties.
"More than one dress," he wrote to a friend; and to another: "You
Don't be! Applaud yourselves for that. Remember the word:

Et scientia- eorum perdet eos. If I'm not safe,
I, whom divine grace has rescued from the trap, judge the risk of those
who remain. » He ended up perishing, a victim of the initiates themselves.
Sentenced to death by the revolutionary tribunal, its president
Lavan, a former member of the Society of Illuminati, sent him a
strange speech in which he reproached her "for not having had the heart"
"old enough to appreciate the value of a sacred freedom," and
urged him to honor his status as an initiate, through his courage
on the scaffold (1).

Robison, the English historian of secret societies, who had been re*
Hanging for many years in all the lodges of the continent,
This attests to the great influence of the Martinist system at that time:

"Among all the speeches I had collected," he said, "there were some
one that Brother Robinet had spoken in the lodge of the knights well •

(1) See this speech, pp. 296-297. Gazotte's family guaranteed its authenticity.
& the author of these curious tales.

makers of the holy city in Lyon, when the grand master of the order,
The Duke of Chartres, later Duke of Orléans and finally Égalité, came to visit her.
in which one could find the germ and substance of his famous
work: Nature, or Moral and Physical Man, and I can add the
Diderot's system of nature. We find one that Brother Condor
This was pronounced in the lodge of the Philalethes in Strasbourg, where we see
the plan of his posthumous work: The progress of the human mind;
another by Mirabeau in the lodge of the benevolent knights, in Paris
ris, which is filled with the principles of leveling and cosmopolitanism...

But the most remarkable productions we have in this

%

genres include the Mystic-Hermetic Archives and the book On Errors and
the truth. The first is a historical and dogmatic account of the system
member of the lodge of the Knights Beneficent in Lyon. She was the most zealous
of all the cosmopolitan lodges in France. She worked for a long time.
time under the special protection of the Grand Master, the Duke of Chartres,
then Duke of Orléans, and finally Philippe-Égalité. He trained in several
French cities with lodges that affiliated with it. Those of Paris, Strasbourg,
Lille and Toulouse added to this title that of philalethes. They took
then the name of the united friends of truth. One of those formed in Paris
In 1980, this name became very famous. The mother lodge, which was at
Lyon extended its correspondence to Germany and all other countries
foreigners, and sent regulations and systems there according to which all
your LODGES directed their operations.... (1).

"The mystical-hermetic archives should be considered rather
like a newspaper, reporting on the operations of the masons in their lodge,
and giving an extract of the strange doctrines that followed one another therein
adopted, as in the history of the Freemasonry system.
But if we study it carefully and intelligently, we will see that everything there
tends to captivate and dazzle minds to make them adopt it easily,

as needed, the most licentious principles in morality, religion, and
politics. The author has had the extreme skill to preserve in his style
the greatest moderation; but, whatever art he may have employed to
To veil its principles, one discovers at every step atheism, materialism
Islam and insubordination. He seduces by constantly reminding us of the danger
of superstition and ignorance, and leads us to believe that, in order to succeed
To achieve happiness, we must surrender to the guidance of our passions.
as the only guide that nature has given us.

"The other work, *Of Errors and Truth*, is in the same vein."
principles, and can be considered as Holy Scripture, or at least
The Talmud of French Freemasons.

(1) Robison, "Proofs of the Conspiracies Against All Religions" and "Us Governing" -
tneuts of Europe woven in the secret assemblies of the enlightened, the franci-
Wttfo iu • £ îles sociétés de lecture , p. 40 i 48.

Louis Blanc also notes the influence of Martinism on the
sequence of events:

"Martinism made rapid conquests in Paris; it reigned in
Avignon; in Lyon, he chose a center from which he radiated as far as Aile*
Magne, as far as Russia. Based on Freemasonry, the doctrine
The new rite consisted of ten grades or degrees.
of instruction, through which the followers had to pass successively;
and many schools were formed for the sole purpose of finding the
The key to the mystical code is to interpret it, to spread it. That's how.
From a book, initially deemed unintelligible, emerged a vast collection of corner pieces.
combinations and efforts that contributed to expanding the mine dug beneath
outdated institutions (1).

Mr. de Haugwitz later stated that the book of Errors and
the truth was the key to all the events of the Revolution
tion, and Mr. de Maistre, who foresaw certain happy effects of
the shock caused to minds by these doctrines in the countries
Protestants, essentially agreed with Barruel and Robison
when he wrote, in 1810, in his memoir on iliuminism:

“On a trip to Lyon at least thirty years ago, the writer
This led to the conviction that the Martinists held certain ranks.
unknown perils even to initiates admitted to their computer assemblies
They had a cult, and high initiates or a kind of priesthood.
whom they called by the Hebrew name Cohen, and he observed from then on that
all these great initiates have dabbled in revolution (but in truth
never in excess).

He also acknowledged that, in general, they had a natural antipathy towards
the priestly order and against all hierarchy. In this respect, he never

seen with exceptions. Everyone regards priests, without distinction, as
"At least useless officers who have forgotten the password (2)."

(lj History of the Revolution, t. H, p. 103, 104.

(2) Four unpublished chapters on Russia, p. 98. Mr. de Maistre says a little more
It is important to note that the Martinists derive their name not from Saint-Martin, the p
unknown, but indeed "by a certain Martin-Pasquale, who once lived quite a long time"
c in France, and who died in America perhaps forty years ago. > That re-
would place the creation of this sect around 1760. Mr. de Maistre's statement has a
great weight, for he had made a particular study of this subject. Having himself been-
even received as a Freemason before the revolution in Chambéry, while so many honorable
These people were members of the lodges; he could have had many sources of information.
tion, as can be judged from the extract above.

As for what Mr. de Maistre says, that the members of the Marxist system do not
did not fall into the excesses of the Revolution; the explanation for this will be found i
Next clown, 2.5, The Martinist lodges and the constitutionalists,

IX

7

$9 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

The occasion to which Mr. de Maistre refers here was probably the
meeting in Lyon, in 1778, of a general assembly of the illuminating lodges
mined, under the name of the Convention of the Gauls, an appellation which
Events would later reveal their meaning. The lodges.ma-
Swiss consuls were represented there and forged alliances
relations which, in 1795, singularly facilitated the French invasion
çaise (book II, chapter VI, sections 7 and 12) (1).

IV. — ORGANIZATION OF THE MASONIC ORDER

in Germany

Germany, as we have seen (Book II, Chapter II, Section 2) had been
the cradle of the Masonic sect. Throughout the 18th century,
all sorts of Templar sects, secret orders, continued
to work its upper classes, its clergy in particular, while
that English Freemasonry was spreading in parallel. Father
Pachtler showed how from the beginning of the 18th century
a naturalist movement, absolutely analogous to deism
English, occurred in this country. The Conscienciarier sect,

the writings of Edelman (1735), Remmar, Bahrdt, Men-
delshonm, violently attacked Christianity and all revelation
positive lation. In 1751, an impious work, dedicated to Frederick II,
of Prussia, published as a title illustration the scene of adoration
of a prostitute, which was to take place on 20 Brumaire 1793 on
the altar of Notre-Dame de Paris (2) 1
The great literary renewal which at the end of the century liberated
Germany was led to exclude from servile imitation of foreigners
sively by writers imbued with these ideas and belonging to the
Masonic sects. Not only the writings of Lessing, Her-
der, Gleim, Jean-Paul Richter, de Wieland, de Goethe, de Schil¬
first, are a continuous negation of revelation and the exaltation of
humanity, that is to say the essence of Masonic doctrine, but
Furthermore, proof of their affiliation with the lodges has been preserved (3).

(!) V. d'Horrer, Secret Societies in Switzerland, Correspondent of March 25, 1845,
(?) Der Goelze der Humanitœt oder das Positive der Freimaurerei, Freiburg
Ilerdor, 1875, pp. 70-80.

(0) Idem, p. 80 et seq., 138, 370.

This was also the case with rather obscure writers, Basedow and Campe,
but to whom their educational works gave an influence
real influence on the direction of public education in their country.

Voltaire could, with full knowledge of the facts, rejoice.
progress of this propaganda:

“I see,” he wrote in September 1776 to the Count of Argental, “tan*
early on, French youth learned to read using the Savoyard Vicar,
sometimes all of German youth who have nothing left but philosophical productions
"Sophics for a universal catechism, from Baden to Moscow."

And again:

A revolution is brewing on all sides; philosophy is gaining strength.
In northern Germany, it even penetrates superstition.
Bohemia and Austria; the same revolution is taking place in Poland.
in Italy and Spain: the people are quite foolish, and yet the philosophy
philosophy penetrates even to him; there are philosophers even in the shops
ques of Paris (1). »

In a letter from the famous Metastasios, written to Prince Chigi
On June 19, 1768, we see that he already sensed in Vienna the
a great catastrophe that threatened the civil and religious edifice in Europe
gieux. He complains mainly (which is quite remarkable) that the object
of those who would have had the power to bring about rest was
precisely the disturbance and the novelty (2).

In Germany, too, Freemasonry had attracted princes.
to its mysteries. After Frederick of Prussia and most of the princes
These Protestants, even the Catholic princes themselves had allowed themselves
to seduce. François de Lorraine, the husband of Marie-Thérèse,
had been initiated in 1731, in The Hague, in a lodge under the presidency
the Earl of Chesterfield's denunciation. Thanks to this secret protection,
despite the papal bulls of Clement XII and Benedict XIV, despite the edict
From the reign of Emperor Charles VI (1738), Freemasonry spread
silently within the Empire.

Crétineau-Joly recounts how Catholic principles were
shaken within the Empire by the machinations of two dangerous followers:

Marie-Thérèse demonstrates the desire to have two practitioners near her
trained by Boerhaave's lessons, she sets as her only condition
that they will be Catholic. Doctors Girard Van Swieten and Antoine
de Haen were from that small, restless flock, which were

(1) April 15, 1765, September 4, 1767, December 20, 1768 and 1769.

(2) Cited by M. de tfaitre. Four unpublished chapters on Russia, p. 104.

to appear in the schism the bishops of Utrecht, rebels of foundation.
Van Swictcn and de Haen, barely having gained the confidence of the emperor
trice, begin their work of purification on one side and proselytizing on the other
the other's ism. The task is very simple: it consists of discrediting
little by little the Jesuits as a teaching body, to eliminate them in the long run
then; and, by sponsoring university reform projects, one must
to succeed in replacing the episcopate and the Company with the perpetrators still
unpublished material from these projects. Van Swieten is the eldest. He found in the
capital of the Empire, a few isolated Jansenists; after having gathered them together
gathered together and fortified in their instinctive revolt, he shares with them the
teaching dignities. Abbot de Stoch is president of the faculty
In theology, Riegger professes canon law and Martini natural law.
The Jansenists had a foothold in Vienna; they will soon have one there.
undermined by Josephism, to which they grant letters of
large-scale naturalization (1).

Van Swieten was one of the members of the lodge where François
of Lorraine had been received as a mason; hence their relationship and the
considerable influence exerted in Austria by a Dutch doctor
canopy (2).

These pernicious seeds of heresy were developed by the
son of Marie-Thérèse and François de Lorraine. Affiliated from his
Young people in the lodges, Joseph II completely devoted himself to advice
The advanced Freemasons. The destruction of religious orders,

the confiscation of Church property, the separation of bishops
with the Pope, the civic education given to seminarians, such as
was the Masonic task that the unfortunate emperor accomplished
with an ardor bordering on mania, and encouraged by a con
certain adulations, where derision was bitterly mingled among his per
faithful advisors.

At the forefront of them was Fessier, a defrocked monk, who
directed with the assistance of avowed Freemasons, as lo con-
The seiller d'Étal Boni, the publicist Hasckka, a pamphlet war
and imperial edicts against the papacy and monastic orders.
Fessier had to leave Austria after the death of Joseph II; he went
in Prussia, where he openly apostatized from the Catholic faith and organized
the Clerical Masonic system, which served as an instrument to
Pussian policy to establish his domination in Germany
(Book II, Chapter XI, Sections 1 and 3). Later still, it passed into llus-

(1) The Roman Church facing the Revolution, 3rd ed., vol. I, p. 57.

(?) Paciillor, Dur (iaelze dur üumanilcet, p. 135 and 385.

sie where he was entrusted with the direction of the ecclesiastical schools and where he
propagated atheism (I) (book II, chapter XV, S 2).

The impetus given by Joseph II spread throughout the entire Empire
worse. The Elector of Bavaria, Maximilian, imitated him with fury
reur, driven by a treacherous minister, Mongelas, who persecuted
religious orders and protected all secret societies.

Above and within the Masonic lodges, and indeed within them, many others
More advanced societies led the flow of ideas. Such
were the Order of the Temple, the Order of Zinnendorf, the Order of the Jo-
Hannites. Each of them headed a certain group of Mahic lodges.
conical, in relation to which he played the role of internal order,
preserving the secret doctrine and directing the work of the lodges,
Ordinary Freemasonry with its three or four (2) lower degrees
laughers, forming the outer order (3).

It is at least quite curious to note in Germany a
a concentration movement similar to that which was taking place at
This period in France benefited the Duke of Chartres. It was the Duke
of Brunswick, one of Frederick II's generals, who assembled one
one after the other, the offices of Grand Master of most of these or¬
draws and could thus serve as an instrument in the grand design that was going
to be carried out under the direction of the enlightened ones (4).

(1) Pachtler, Stille Krieg der Freimaurerei, p. 19 to 25, and Der Gœtze der J3u-
manitcet, p. 384 et seq.

(2) Most German systems have four lower grades instead three, by the addition of a perfect master grade.

(3) See, on this organization, Eckert, Freemasonry, trans. by Gyr, vol. II, pp. 110, 111.

(4) Ferdinand of Brunswick, a skilled general, first served under Frederick the Grand, King of Prussia, then commanded English troops for George II and ha- Novrians in the Seven Years' War, seized Mindinet and drove the French out of Hesse; he left the service to peace and devoted the rest of his life, ending in 1792, to Freemasonry and to Thaosobic (sic) practices (Dictionary (from Bouillet's history). In Illuminism, he was called Aaron. However, Barruel said In the Original Writings (vol. II, pp. 122, 181), it is simply mentioned under the initial letters P.'. F.∗, V.∗. B.∗., either when he commands Knigge, or when he pro¬ puts all his protection on the adeplo which is to enlighten England [Memoirs, etc., I. IV, p. 212).

V. — Weishaupt and the Illuminism.

Amid the large number of German sects, projects sinister signs were already appearing, and they had to be well aware so that in 1766, Joseph II himself felt compelled to defend under the most severe penalties the Rosicrucian order (1). There had therefore already prepared many elements when the famous Weishaupt gave this plot a central focus by creating the Order of enlightened ones, who exerted a decisive influence on events from that era.

Adam Weishaupt was born in Bavaria in 1748. He had at He was barely twenty-eight years old when he was given a chair of law. canon at the University of Ingolstadt. Thanks to its outward appearance of morality which he always managed to preserve, thanks to his humanitarian goal The silence he was able to give to Illuminism allowed him to impress men. my most educated in Germany. Initiated for several years already in Masonic lodges (2), he convened, on May 1st In 1776, his friends and students formed a secret association, which he named The Order of the Illuminati. We saw this in the previous book. what was its fundamental doctrine, how did it govern According to them, the structure of society belonged to the delusional man, and how this enlightenment consisted of bringing man back to freedom and to primitive equality by destroying religion, the entire social order civil society and property.

The organization that Weishaupt gave to the order is perhaps the

a masterpiece of conspiratorial genius: his sovereign skill
consisted of the connection he provided her with the Freemason
nerie, into whose secrets he had been initiated early on.

He divided his entire system into three main categories or classes
its. The first class, or that of preparations, contained two
grades: those of novice, of minerval.

The minervals formed the bulk of the order and they were pla-
organized in an absolute manner under the direction of the leaders, who formed
Little by little their minds, and here are the instructions given to them
Weishaupt:

(1) Tliory, Acta Latomorum, t. II.

Çî) Thomas Frost, The secret societies of the European revolutions, t. I, p. 24.

"The superiors must also propose each year to the brothers..."
Minerva and the competition have some interesting questions. The answers
or dissertations will be judged as in the academies, and the speech
The prize winner will have their prize printed at the order's expense. The same
An advantage is offered to followers for all the works they want
to publish, provided, however, that they do not deviate from the views of the foundation
author.
their garlic would doubly fit into Weishaüpt's
intentions , if their
works were of the kind he calls "pasquilles" and which make people laugh
peoples at the expense of the priesthood and religious truths, parodies
on the lamentations of Jeremiah, burlesque imitations of the prophets, in
a word, of those satires that dispose people to impiety. It is, com
We see, in this case, the kind of Luther, Voltaire, etc.

"These are the best pieces of evidence that the Minerml can give of
his progress. So as not to be lost sight of him even during his travels,
Minerval must not undertake any such action without informing his superiors.
who, for their part, must provide him with letters of recommendation for
the brothers who are in his path. Us will also have to, outside of
these journeys, visiting them or being visited by them every day (1). »

"It is through all these means that the sect will learn whether these
young people have the makings or the minds capable of reaching the degree
impiety and communism were required for the highest ranks.

"After all these trials, does anything remain for F. Minerval?"
of what German adherents call religious inclinations,
and the French spirit of superstition and fanaticism, we will attribute to him the
the first three Masonic degrees; and, intended to increase the number of
those who vegetate in the insignificant and ambiguous study of all their

hieroglyphs under the inspection of high-ranking officials, he will be declared incompeter
in the sect's records (2).

a. Has he, on the contrary, demonstrated his lack of attachment to his religion and to his prince, and his enthusiasm for the purpose of the order glimpsed through the emblems, he will be elevated to higher ranks.

a Car finally the problems proposed to Minerval will still be of those who must express their opinions about kings and priests. The follower The president will avoid compromising himself; he will not applaud. literally to the epigrams, the sarcasms, the blasphemies of his students; he will leave this task to the visiting brothers, who insinuate the principals pes, who even dispense them, without announcing how much these principles hold he will be devoted to the mysteries of the order; but he will observe among his students t Those who understand better, those who repeat these things with more complacency sarcasms or blasphemies, those who bring them in with more enthusiasm

(1) Statutes of the grade of Minerva, p. 6,10, 11, and Instruction, n° 3.

(2) Last word of Philo, p. 90.

enthusiasm in their academic productions. These are judged di¬ chances of being promoted to higher ranks.

“However, in the problems for which a solution has been proposed to F.) J Mincrval, there must be some whose purpose will be the secret of the sect, the safety of its followers, especially that of its leaders and superiors. For to protect both parties against surprises, investigations and the In the justice of social authorities, even death must lose its horrors. miners with the brothers. The Mincrval will therefore not consume his academic course without having demonstrated how much these horrors have lost their power over him and that he is ready to suffer them all or to To prevent through poison or suicide, rather than betrayal through confessions. what he or his accomplices have learned. He will be offered, for example, or the either blame or praise Cato, and his decision will reveal whether he is ready to drink hemlock for the salvation of his brothers. The patet exiiius (the exit is free), or the freedom that every man has to take leave of life Whenever he sees fit, this great principle of the sect will be put forward; The Mincrval will comment on it, discuss it, and if its thesis indicates a schoolboy Still believing in a God who avenges suicide, Mincrval is not a "A man fit for secrecy, which Illuminism needs, will be rejected(1)."

"Study," Weishaupt continued, "the motives, the principles that your A student's worth depends on their education. If they are worthless to us, weaken them. Gradually replace and strengthen others, but here prudence is needed. dence. Tell your students that they should only seek the goodness of the goal, that antiquity, power, wealth, all of that should be indifferent to them, that The Gendarmerie justifies the means. (2)

The second class of the enlightened included the grades of illu¬
minor miner and major enlightened one. No one was received into this last category.
to deny rank only after answering 1,200 questions, which revealed
completely his character, his habits, his relationships. Each
a major enlightened figure had two enlightened figures under his secret surveillance
born minors. Furthermore, he was responsible for reporting in a
monthly report of services and benefits he could
to dispose of in civil life and to designate the subjects he believed the
more capable of effectively pursuing the order's goal.

This rank was succeeded by that of Scottish knight or enlightened one.
leader. To be admitted, the candidate had to deliver a
reciprocal letter by which he pledged to remain loyal to the order,
not to become more firmly attached to another secret society,
Finally, never to withdraw. Just like the minor enlightened ones
were the heads of the seminary for novices and Minervals, the

(1) Legal provisions.

(2) Instructions for training useful collaborators for Illuminism.

Scottish knights led the lower Freemasonry.
three symbolic degrees according to the current procedures of the lodges
directorial. Their ritual contained allusions to an explanation
higher tion of Masonic symbols. Next came the
the ranks of priest or epopte and that of regent, of which we have
indicated the doctrines (Book I, Chapter II, 9, Chapter V, § 2). Com
Those who were admitted were expected to have general management.
their reversed letters were returned to them, so that never
They could not fall into the hands of inferior zealots.
in rank.

Finally came the last and most important category. The
rank not yet completed at the time of the destruction of the order does not exist-
It was only a project. Its purpose was expressions and data.
of all that speculation can find in philosophy
transcendental. Only twelve Areopagites, chosen from among the
Regents were required to be members of this category.

The progress of the new sect was very rapid in Germany.
Magne, and, as we have just seen, it spread principally
among men already affiliated with Masonic lodges
English, to the Order of the Temple, to the Masonic Order of St. John

and other similar companies.

VI. — The Convent of Wilhelmsbad in 1781.

However, divided and subdivided ad infinitum, like sects
Protestants and, like in the past, those of the Gnostics, of the mani-
Masonic societies, from the Albigensians, from whom they originate
The only thing these niques had in common, at their core, was their hatred of
the Catholic religion and the impatiens of all legitimate authority;
and for the sake of form, the three grades of apprentice, journeyman
and of master or chosen one that they had borrowed from the disciples
the people of Mani and the Templars, and most with their double
principle: good and evil, of which all Masonic temples
what did the symbol offer in the two columns Boaz and Jakin?
Their action, while undermining and gradually eliminating louse in
the heart of the people, their faith, and their subordination, therefore remained isolated
lée. The effect was too slow for the impatience of those that

possessed a more jealous ambition or a stronger hatred against
social order. It was therefore resolved to hold a meeting or court
general wind of deputies from all Masonic rites of the unit
towards, to put more activity into the work, more together
safe walking, and to reach the goal more safely and quickly
common: a universal revolution. Wilhelmsbad, in Hanau,
near the town of that name and two or three leagues from Frankfurt
on the Mein, was chosen as the meeting place. Of all the
general assemblies held for twenty years by the freemasons
lessons, none yet had approached that of Wilhelmsbad,
either because of the number of chosen ones, or because of the variety of sects from which
It was taking shape. So in 1781, under the secret inspiration of
Weishaupt and upon the official summons of the Duke of Brunswick,
from all parts of Europe, from the depths of America and from
agents and deputies had rushed to the very borders of Asia.
secret societies, it was in a way all the elements
of Masonic chaos, said Barruel, gathered in the same den.

Weishaupt's Illuminism had two of its members there. It was
first Kniggc, whose name in the sect was Philon, the place
a follower of Weishaupt, the great organizer of the new rite, and
Without a doubt the most capable of its members. He had been a member of parliament.
to the Hessian convent by his former colleagues from the Templar lodges.
His second-in-command was sent directly by Weishaupt and his
sect, Baron Dittfurt, whose name in the sect was Minos.
Kniggc could have taken his place in the assembly and attended his
deliberations; but foreseeing all that they would be, he believed

to be able to serve the new Enlightenment more usefully by directing the
the role that Brother Minos was to play within the assembly
and reserving the right to observe and act from the outside.

His first plan of attack was to win over the masons first.
Templars of the strict observance, of whom he had known all the
Secrets and frequented the lodges, and to ascertain through them the most
a large number of votes. Had he succeeded, the Wei- code
Shaupt, decreed by the congress, suddenly became that of the ma-
symbols spread throughout the universe. By tracing this first attachment
that, Kniggc took care to learn himself, in his Last
clarifications, which changed his approach:

“I confess,” he said, “that I still harbored a secret inclination towards
my former brothers of the strict observance. I had already enlightened one of them
so many that I flattered myself that I could bring their system together at

ours. My intention was certainly not to deliver to the congress itself
all our papers and to put us at the mercy of all the members of parliament. I
I was not authorized to do so by those who sent me, and neither were we, for that matter.
whose entire constitution was to act in silence and secrecy, com
How could we have possibly placed ourselves under the control of an order that
Did it have so little unity in its systems? I nevertheless offered my services
both orally and in writing; my only response was to send my passports.
piers or to present them at the congress; that we would see what we could
would take some and what should be left (1). »

Stung by this disdain, Knigge believed himself absolved of his oaths and
of all duty towards his former colleagues. No longer flattering himself
Instead of training all the members at once, he resolved to attack them.
one by one and then to gain the whole body, lodge by lodge (2). »

He agreed with Assessor Minos that henceforth all their
Attention, with regard to the congress, would be reduced to two objects: one
was to prevent any measures that could be taken
against Illuminism; the other, to obtain everything that could amen
to establish, a little earlier, a little later, his dominance in the lodges
Masonic. The entire mission given to Brother Minos was therefore
to work towards having it decreed:

a 1° A kind of meeting of all Masonic systems in
the first three degrees, so that a Freemason admitted to these
three degrees was recognized as a legitimate brother in all lodges, of
whatever class and in whatever system it might be; 2° that in
Ordinary Freemasonry was never mentioned, nor were the high-ranking members.
ranks, nor unknown chiefs; 3° that any dispatch to the Masonic superiors
niques was prohibited; 4° that work be done on a new code for the
brothers; 5° that all lodges have the choice of their masters and of

their directory, that is to say, of the principal lodge to which theirs would be submitted (3).

By entrusting Minos with the task of pressing these articles at the
At the congress, Philon Knigge, outside of it, reduced himself to the role of brother insinuating and scrutinizing:

“I sought to find out,” he himself said in his report.
mission to the Areopagites, supreme council of German Illuminism, and
I knew the turn things were taking in the assembly, and all the
various systems that were being sought to make dominant. I established with

(1) Philo's final clarifications, p. 83.

(2) Ibidem.

(3) Original writings, vol. II; report by Philon, January 1783.

the leaders of the Zinnendorf system a trade in letters that I
maintain again (1).

"I scrutinized the commissioners of the other classes through various means;
I saw several of them open up to me of their own accord, seek me out and...
confiding their secrets, because they knew very well that my motives were
in the good of the thing itself and not in personal interest. Finally, the
The deputies learned, I don't quite know how, of the existence of our Illuminati
nism, they almost all came to my house, and begged me to receive them.
I deemed it appropriate to demand from them the reversal letters of our candidates,
by imposing absolute silence on them; but I was careful not to com
to divulge even the smallest part of our secret writings. I didn't tell them about our
mysteries that, in general terms, lasted the entire time of the congress...

"I owe them justice," he wrote again to his council, "that I..."
I found them for the most part at least filled with the best intentions;
that, if their conduct was inconsistent, it was solely their fault
"to have gone to a good school (2)."

And in his final clarifications:

"I was pleased to see that, if the excellent intentions which had
brought together all these men from all corners of Freemasonry, did not
They weren't more effective because they couldn't agree on the
principles. Most were quite ready to follow any system
that they would deem more suitable to give their order this utility and this
activity, the object of all their wishes (3). »

We know everything that this means in Knigge's writing

goodwill and these excellent intentions. Also all the dis
Were the positions agreed upon between him and Minos decreed by
the congress, and at the end of the assembly all the deputies rushed in
They returned to his home to request admission to his mysteries. Knigge them
He was thus initiated into the ranks of epic and regent, the two ranks which
their aim is to make all men priests and kings, and in the
freeing them from all spiritual and temporal authority, from them
to return to the freedom of primitive nature, the deprivation of which by the
religion and civil magistracies constituted original sin.

“Everyone was delighted,” added Lieutenant Weishaupt, “everyone
They were ecstatic about these masterpieces, all received them with enthusiasm.
Only two made slight observations to me on a few express*

(1) This Ziunendorf system, composed of the Scottish and Swedish grades,
of the Templars and confidants of St. John, was most generally widespread in
Germany, precisely because of this amalgamation.

(2) Original writings, vol. II; report by Philon, January 1783.

(3) Further clarifications, p. 83.

sîons, which can easily be changed according to local circumstances e
especially in Catholic countries (1).

From the moment all these Freemason deputies were enlightened
born, the progress of the Bavarian sect and its destructive spirit
Those who practiced any religion knew no bounds. Access to
lodges of all systems were opened to them by recognition
of the equivalence of symbolic ranks. The Duke of Brunswick,
elevated to the dignity of Grand Master of the Inner Order, he must
to assert its now undisputed supremacy over all systems
Masonic practices benefited an influence that directed them from afar.
movements, without him himself knowing the ultimate goal of the sect.
Their center was therefore in Frankfurt with Knigge, at least
As for the activity, Knigge soon had up to 500 followers.
illuminated by him and almost all chosen from the Masonic lodges
questions. Around him, the illuminated lodges themselves multiplied
fold: Franconia, Swabia, the Upper and Lower Circles
The Rhine and Westphalia have their epics and their mineral schools.
in almost every city. The lodges of Vienna and Berlin
almost immediately announced that Austria and Prussia were in
affected by all of Illuminism. Tyrol already is; and the same
The apostle carries it in Italy. In the north, other followers work the
lodges in Brussels and those in Holland; still others are dis¬
They pose to bring your Weishaupt mysteries to England; they
are already in Livonia; treaties are being prepared to give them
The full strength of the confederations in Poland. If the days of the

France hasn't arrived yet; it's because there are designs on her.
deeper.

However, French Illuminism or Martinism was not
remained idle before this work of Bavarian Illuminism. He came
to hold a large assembly himself in Lyon under the name of
corner of Gaul, and where he had planned to choose as leader
Duke Ferdinand of Brunswick, that with their support and at their ins¬
Indication no doubt, the assembly of Wilhelmsbad soon appoints
Indeed, supreme head of all Freemasonry; their central lodge,
said of the benevolent knights, in Lyon, had acquired, one does not
knows in what capacity, says Ciavel, a high preponderance over the
lodges in Germany. She was considered, in a way, even
by the different fractions of strict observance and by the ate-

(t) Final clarifications, pp. 125 and 32. — Original writings, Letter to take
From Philo to Cato.

liers who admitted, either exclusively or in part, the system
Templar theme, like the mother lodge of the association.

The Marlinist lodges had a deputy in Wilhelmsbad, with
Saint-Martin himself, the president of the Convent of Gaul, fr.
de Villermoz, a Lyon merchant, and La Chappe de la Heuzière.
Martinism, which had secretly provoked this convention, and
of which that of Gaul had only been the precursor, adds Cla-
vel, y exerceta la plus 'greatest part of influence; his doctrines
dominated in the new rituals, and the name of its mother lodge,
the benevolent knights, figured in the very title of the reform
me, with the addition: of the holy city. Also its adopted lodges
do they all, without exception, fall under the rectified regime that was substituted for t
Saint-Martin masonry. This system spread particularly
ment in France, Switzerland and Italy (1).

Even before the Wilhelmsbad convent, Martinism
corresponded with the perfect union of Rennes, whose upper reaches
ranks rested, says the same historian, master of all ranks,
based on a highly advanced philosophy (and we all know what this
The word actually means impiety. They had a superior chapter.
or acting as a center, which issued constitutions to several lodges,
both in Paris and in the provinces. Maugourit's brother, the
the same one who later founded the Adoption Freemasonry of the Ladies of
Mount Tabor was the principal author of the highest grade of this
rite: the chosen one of truth.

Around the same time, the Theodora or Good Counsel lodge, in
which Weishaupt, on Knigge's advice, had affiliated himself with the

Freemasonry, and of which the venerable physician Baader was famous
illuminated since then under the name of Celsus, had settled down, with a great
number of German lodges, in the correspondence of the center
Martinist of Lyon, says the same historian (2).

All these invasions of Freemasonry by Martinism and
Barruel also attests to the Hluminism of Weishaupt.

(1) Picturesque History of Freemasonry, p. 195. The spread of the Il-
Luminism in Italy during this period is a very important fact about which we cannot...
rail to gather too much clue3. Here is what Mr. de Maistre says about it (Four chapters
(unpublished, p. 103): "The company has further distinguished itself in Italy in a way
"Quite striking, since its regulations were seized by the Venetian Senate and
"It was transmitted in France in the most official manner."

(2) All these advances of the Enlightenment and the transformation brought about by it, at
The spirit of Masonic logos has just been attested to again by Mr. Rose,
in the famous German Encyclopedia of Ersch and Gruber, Leipzig, art. Illuminated.

THE CONVENTION OF WILLHEMSBAD IN 1781 111

"Strengthened by the protection of the victor of Crevelt and Minden,
Ferdinand of Brunswick, the Martinist deputies at the congress of
Wilhelmsbad, of which this prince was president, Saint Martin and La
Chappe de la Heuzière spared nothing, neither they nor their agents,
to triumph there; they were supported, and their victory would have been infallible.
easily completed without the large number of MPs already won
by Knigge (with whom, however, they came to an understanding and formed an alliance),
said Mr. Lecoulteux of Canteleu (1).

In Germany, an event, arranged by Providence as
a final warning to the monarchies, almost interrupted the
The sect's progress. Jealousy sparked a violent rift.
between Weishaupt and Knigge. Furthermore, the Elector of Bavaria, in
quiet about the underground machinations of what he believed to be Freemasonry
the actual order, ordered the closure of all the lodges.
The Illuminati, believing themselves already strong enough to resist the edict of
the voter, refused to comply. Chance led to the discovery of the
a sect whose existence was completely unsuspected. A minister
A Protestant man named Lanze was struck by lightning in July 1785.
Instructions were found on him stating that he
was tasked, in his capacity as an enlightened individual, with traveling to Silesia, to vi
to visit the lodges and to inquire, among other things, about their opinion on the
persecution of Freemasons in Bavaria.

Having been put on the trail, the government conducted a thorough investigation.
Abbots Cosandey and Renner, and the court councilor Utschneidei*
and the academician Grünberger, who had withdrawn from the order as early as
that they had experienced all the horror of it, made a judicial deposition
Ridiculous. On October 11, 1786, the authorities conducted a house search.

in the house in Zwach, in Landshut, as well as in the castle
of Sanderdor, belonging to the adept Baron de Bassus. We de¬
covered all the papers and archives of the conspirators, which the
The Bavarian court had printed under the title Original Writings of
Vordre and the sect of the Illuminati.

Strange blindness of the princes! The appeal of the Elector of Ba¬
Vière's plea went unheeded. The ban on the Order of the Illuminati
in the electorate and in the Austrian empire was without effect, because
All the leaders of the sect found declared protection in

(1) There was rather rivalry for the direction of the movements and reuse of the pro*
The concessions made are based on divergence in the very goal to be achieved. One can judg
respective positions taken by the two sects, by the strange speech that the president of t
revolutionary newspaper addressed, in 1793, to Cazotte, who belonged to the sect of
Martinists. (Y, The Illuminati 7 by Gérard de Nerval)

all the rest of Germany. The King of Prussia refused all
action against them. Wcishaupt withdrew to the home of one of his followers,
the Prince of Saxe-Coburg-Gotha, who gave him an honorary position
rific and lucrative (1). From there he was able to continue to lead the order.

Upon leaving Bavaria, Weishaupt had said that the triumph of
the voter would be short-lived and he would continue his work
with ten times more energy. Indeed, in the following years
In Vantes, one can trace the effects of his actions in Italy and Switzerland.
in France. It was during this period that the Union was organized.
German, created by two followers, Bardht and Nikolai. The publisher
very widespread organized the propagation of the most impious books
in the form of a literary society, and at the same time linked all
its members by an oath, obligating them to the most absolute secrecy.
Upon joining, each person received a document entitled: The Plan
of the XXII, which began thus: "We are constituted as an order
to fulfill the purpose of the famous founder of Christianity,
that is to say, the enlightenment of humanity through the destruction of the
superstition and fanaticism, through secret fraternization
of all those who love God's work. That's still the bottom line.
of Illuminism and instructions for the various degrees that one has
could see (2).

This propaganda primarily resulted in the introduction of
followers as professors in almost every university
or colleges. They even became quite dominant in the
universities of Jena and Halle. Those of the professors and students
those who escaped the nets of affiliation were more or less
reached by the articles and writings of the German Library
Universal of Nikolai or the books of the German Union of

Bahrdt. Under the direction of these masters, or of some followers
From the outside, people even considered adding to the lessons that were too slow
and always somewhat veiled by the masters of the associations or lodges
of students, who were expected to do for evil what the congregations
The actions of the Jesuit colleges were for the good. It was the implementation
in action and on a large scale, the mincerval academies of Weishaupt.
Their names were diverse, but they shared a common spirit and purpose. That
of the University of Jena was called the Society of Amicalists. For the

(t) c We heard from Pastor Muuier, president of the consistory
from Geneva, that Weishaupt, having found refuge with the Prince of Coburg,
promised to reward him for it, and Freemasonry populated the Coburgs of
Europe. 9 Mr. Léon Pagès, Valmy, p. 13.

(21 Thomas Frosl “Secret socUtie”, vol. I, p. 47 to 43*

to have access to all the secrets of the sect, the secret superiors
represented the oath taken to their society as the narrowest
commitments, the violation of which would be met with the most severe consequences.
terrible punishments. They then asked them if they were
enlightened enough to believe that they could, without hurting their conscience
science forget and consider null the oath made to the superior of
college not to join any secret society; if they believed themselves
honest enough to blame only themselves, and not accuse
to serve no one in the event that the magistrate punishes them for having eaten
that they kept this promise; if they believed themselves courageous enough to stay
in their society, even if they had been forced to renounce it.
Upon their affirmative response, they were given the friend code.
cists, and they read there that with their societies they formed a state
in the State, having their own laws, judging according to them the
even matters which are outside their circle, but in the most
A deep secret. They had to, when in extreme necessity they
they changed residences, corresponding by letter with their lodge
and everywhere obey the superiors of the order, come to the aid of their brothers,
to secure their advancement, to finally be ready to sacrifice to order
their wealth and their blood.

Cardinal Caprara, then apostolic nuncio in Vienna, if
He stated in a confidential memorandum addressed to the Pope in October
In 1787, "the morbid action spread throughout Germany"
by the various sects of enlightened individuals, perfectibility, and free-
masons, seers, spirits of the third heaven and swedenbor-
"Gians who multiply," and he concluded with these prophetic words
ticks:

The danger is approaching, because of all these insane dreams of the Enlightenment
nism, Swedenborgianism, or Freemasonry, he must emerge from
frightening reality. Visionaries have their time, the revolution they

"The agent will have his own (1)."

When the day of danger arrived, the defense of the place was in the hands
conspirators.

In vain, the successor of Emperor Leopold, who died poisoned
by the sect, Francis II, he proposed to the Diet of Lisbon,
A few years later, the suppression of all the companies
Cretans, Freemasons, Rosicrucians, Illuminati of all kinds; the

(1) Crétineau-Joly, The Roman Catholic Church in the Age of the Revolution, vol. I, pp. 75
edit, in -12.

zealous followers who dominated this diet by their voices or
their influence caused these requests to be dismissed as irrelevant and
contrary to Germanic freedom. They claimed that the illu-
The only things that were undermined were those small associations that we saw so much of.
examples in Protestant universities, and they did not grant
that against these societies designed to illuminate adolescence a de*
cret which remained without effect for most.

To conceal his actions, Weishaupt, in 1798, had a document written by
one of his confidants, Bættiger, in the Monthly magazine of
London, which since 1790 had ceased all its work. This
was precisely, as we shall see in the following chapter, the era
where the invasion of the revolutionary armies advanced so strongly, it was realized
tion of his program. Weishaupt lived until 1830, tran
keel in Gotha, and he had all the less to worry about the dominion
Napoleon's nation, one of whose principal disciples, Dalberg,
The archbishop, the great elector of Frankfurt, was the principal instigator
of this domination (1).

Mr. de Maistre, that well-informed observer, wrote in
1811 to the King of Sardinia;

"I read a very secret and very important document about the role that Jews..."
they are involved in the current revolution and their alliance with the Illuminati
for the ultimate destruction of the Pope and the House of Bourbon. This is
an extremely curious piece, but one which I no longer have time to discuss
"To maintain Your Majesty in detail."

In 1816, he again reported the existence of the sect in
a memorandum intended for Alexander II. In it, he presented art with
whose followers knew how to point out dangers to sovereigns
imaginary ways to achieve their goals, the skill with which they

they allied themselves with all the sects:

"There is most certainly, and there still is, according to all the
appearances, societies properly organized for destruction
of all the noble bodies, of all the noble institutions, of all
the thrones and all the altars of Europe. The sect, which uses
Everything seems at this moment to be taking great advantage of the Jews, from whom it is
many are challenging each other (2)

(1) Several years after the alleged destruction of Illuminism, the court of
Prince-Archbishop of Mainz, Joseph of Erthal, was one of the most active centers
of the sect and a center of impious propaganda throughout Germany. Its purpose was
Coadjutor Dalberg. See Janssen, Zeit und Leberwbilder, 3rd ed., Friborg gd
Brisgau, 1879, pp. 129-132. When the French appeared in 1792, the city was par-
voiséo iminé'.lialctnent aux couleurs tricolores.

(' „./ > ,/ Ifi* i ir.i $hT IV,

VII. — French Freemasonry penetrated by
The Enlightenment. — Mirabeau.

But it was France that was going to be the scene of the great assault
jump delivered by the sects.

One of the most distinguished members of the Dauphiné nobility
the Count of Virieu, who had been deceived by the app-
the mystical references of St. Martin's system, were part of the
lodge of the benevolent knights of Lyon and had removed in this
quality delegate to the Wilhelmsbad congress.

Upon returning to Paris, he was congratulated on the admirable secrets he was
supposed to bring his delegation, pressed by the barbs of Count de
Gilliers, who, in the Freemasons, had only ever seen men
my whose mind and common sense have the right to play: <t I will not tell you
"Not the secrets I bring," replied the Marquis de Virieu at last, "but this
What I believe I can tell you is that a conspiracy is afoot.
warped and so deep that it will be very difficult both for religion and for the gurus
governments not to succumb t (1)

The elements of the conspiracy were indeed formidable.

The Grand Orient, energetically focused under the leadership
the Duke of Orléans, had taken effective control of all the

lodges and directed them by means of four chambers, those
administration, Paris, the provinces, and ranks. This
the latter, the most secret by its very nature, did not admit to its chambers
these no visiting brothers, while all the venerable ones could
She attended the ordinary business of the other rooms. She used
new degrees, known as philosophical degrees, were created at that time.
like so many back-sanctuaries, so as to detach oneself from the in-
the influence of honest people, who were present in great numbers
in the lodges of that time.

Under the direction of the Grand Orient, in Paris, the lodge called...

(1) Memoirs to serve as a history of Jacobinism, vol. IV, pp. 119 and 120. Barruel
a|ou(o): "Mr. de Virieu possessed a very great foundation of probity and integrity. This
what he had learned in his despair inspired in him such horror for the mysteries,
that he renounced it completely and became a very religious and zealous man against
the Jacobins.

H 6 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

Friends reunited removed more specifically the correspondence
foreign. Its leaders included the famous revolutionary
Savalettedc Lange, honored by all the trust that he would have deserved
the most loyal subject, in charge of guarding the royal treasury. He was in
at the same time the man of all mysteries, of all lodges and
of all the plots against religion and against royalty. For
To bring them all together, he had made his lodge a melting pot of all the systems
Masonic themes and had taken as its basis, said Ragçn, the inter-
official priest of the Grand Orient, the same doctrine as that of the
Martinism. They were called philalethes or seekers of truth.
rity, named after their highest rank and in memory of the Pantheisti-
con de Toland. This sect, like the others of the Masonic reform
conic, tended to perfect man, says the master historian
at all levels, Clavel, and to bring him closer to the divine source
from which it originated (pantheism). It was, he added, a mixture
dogmas of Swedenborg and Pasqualis, including the baron
d'Holbach, author, with Diderot, of the System of Nature, was
the principal follower, and Saint Martin himself the reformer (1).
But, to impress the public more, Savalette had done
also from his lodge thus Marlinized, the lodge of pleasure and luxury, Aristide
Tocratic. While the brothers of the upper pariah, with the
Women, who had also become followers, danced or sang
in the common room the delights of their equality and their freedom
They were unaware that above them was a secret committee where
everything was being prepared to soon extend this equality beyond the
lodge on ranks and fortunes, on castles and chau-
mières, on the marquises and the bourgeois. '

It was actually above the common lodge that was
another lodge called the secret committee of united friends, say

Barruel and Eckcrt. Among the principal members of this committee
were Willermoz, Chappe de la Ileuzière, deputies of Martinique
me at the Congress of Wilhelmsbad, Mirabeau, Court of Gibelin,
Bonneville, and as long as the crack lasted on the lower floor
laughing, two terrible brothers, armed with their swords, one at the bottom
One of the men, near the staircase, and the other, near the door, defended the entrance to
this new sanctuary. There they removed the archives of the correspondence.
secret dance; there, the very one to whom all the brothers' packages
Those from Germany or Italy were addressed but had no permission

(I) Ibidem, p, 170, 194, 195.

to cross the threshold. He didn't know the number of the correspondence
correspondence; he was simply responsible for delivering the letters.
Savalette de Lange would come to receive them, and the secret remained with
committee. The nature of this correspondence will be easily understood
dance and the advice she received, Barruel adds, when
It will be known that, in order to be admitted to these councils, it was not enough
of having been initiated into all the old ranks, but that it was necessary to be
to all the new ones, named philosophical, or to be master of
all ranks, that is to say, having sworn an oath, with the knights of the
sun, hatred of all Christianity, and with the Knights Kadosh,
hatred of crowns and the papacy (1).

These philalethes, or friends gathered together, forming the secret committee of Iâ
foreign correspondence of the Grand Orient, was still in Paris,
in the rue de la Sourdière, a branch that had taken over the
name. It was presided over by Savalette, says Eckert's abridger.
Among those seen there were the Count of Saint-Germain, Raymond, Cagliostro,
Condorcet and Dietrich, the Robespierre of Strasbourg. Barruel said
also that there the brothers of Avignon, students of Swendenborg and
of Saint-Martin, mingled their mysteries with those of the ancients
Rosicrucians, ordinary Freemasons, and Sophist Freemasons.
outside, he added, under the mask of charlatans, *of vision
These new followers spoke only of their power.
to summon spirits, to question the dead, to make them appear
to master and to perform a hundred wonders of this kind. These were the
modern-day spiritualists. It is a constant that these so-called philalethes,
or lovers of truth, had given themselves laws, had organized
nized their societies, that they had, like Weishaupt, their voyages
geurs, and that they, like him, had sunk into the major lodges
conical methods to find men willing to their
mysteries and the new degrees they had at their communion

quer (2).

Such was the state of high-level Freemasonry in France, when
German Humism penetrated it from all sides and in a
even more intimate. He had already infiltrated through

(1) Memoirs to serve as a history of Jacobinism, (IV, p. 258 et seq. — The
Freemasonry, by Abbot Gvr, p. 301. — Hagon, Course of Initiations, p. 342.

(2) Barruel, Memoirs, t. IV, p. 264. — Abbot Gyr, Freemasonry in
herself, p. 305. — Le Coutoulx de Canteleu, The sects or secret societies of a
near the manuscripts of the Prince of Revelry and the papers relating to the Philalethes i
possession, p. 113 et seq., 168.

Dictrich and Cagliostro in the lodges of Strasbourg, when the
Count of Mirabeau, whom the French Revolution would soon make
Dr., so famous, was himself charged with making it dominant in
the lodges of Paris and the whole of France.

Sent on a secret mission to Berlin by the ministers themselves
of Louis XVI, for some political matters, although his life
until then it would have been nothing but a web of betrayals and monstrous
immoralities, and that he had not been rescued from his judges and from the shackles
It was necessary that, through the king's clemency, he made his favorite company of the pr
Weishaupt's first disciples, Nicolai, Biestter, Gedicke and this
Leuchsenring, tutor to the princes of Hesse-Darmstad, on
He was named Leoeller, or the Leveller, in the sect. He was initiated at Bruns.
Wick's final mysteries of Illuminism by Mauvillon, worthy
student of Knigge and then professor at the Carolin college (1).

Long before this initiation, Mirabeau knew all the secrets
sources that Masonic lodges offered for a revolution.

“In 1776,” said Henri Martin, “the young Mirabeau had drawn up a plan
reforms, where he proposed that the Masonic order work with mo¬
deration, but with resolve and sustained activity, to transform pro¬
progressively the world, to undermine despotism, to pursue emancipation
civil, economic, religious passion, the full conquest of freedom
individual (2).

Mirabeau knew how to appreciate all the new resources that the
Weishaupt's genius had been able to draw on the organization for a revolution
nization of Freemasonry.

Upon returning to France, he began by introducing himself
the new mysteries in the lodge of the Philalothes, of which he was
already one of the main members. His first colleague there was

(i) Barruel, Memoirs, vol. IV, chap. XII, pp. 256, 258. — It is to this child Mau
Villon, added Barruel, whom the Germans honor by having had
the main part to sweet works published by Mirabeau, one under the title of Mo¬
Prussian anarchy and the other under that of 9 Essay on the Illuminati From there these gr
the praise found for Weishaupt in the first volume (vol. V, book 7), and all the artifice
which reigns in the second to mislead the public. In a letter to the illustrious
Mined Cuhn, letter intercepted and preserved in the Brunswick archives, this
Mauvillon wrote, June 1791: The affairs of the revolution always go
better in France; I hope that in a few years this flame will also take hold
everything, and that the conflagration will become general. Then our order will be able to
big things. » (Ibid., chap. XIII, p. 381.)

(2) History of France, vol. XVI, p. 535. He refers to the Memoirs of Mirabeau,
t. II, liv. 2.

TallejTand, this abbot from Périgord, soon after bishop of Autun,
and who was already preparing to play the role of Judas in the first
order of the Church.

It was then that Weishaupt's council decided that the
France would be enlightened, and it was through her that the
great work. Weishaupt's acknowledged successor, Bode, advisor
Weimar's close confidant, nicknamed Aurelius in the sect, was
himself, a member of parliament in Paris, was involved in this major operation with Guil¬
Iaume Baron de Busclic, Hanoverian captain in the service of the
Hollande, another student of Knigge, and nicknamed Bayard among
the sectarians.

It was in the lodge of the United Friends that Mirabeau and Bonne
city introduced the German zealots and they struggled
the conditions or method of merging.

The negotiations lasted longer than expected.
expected and ended with the resolution to introduce the mysteries
Bavarian style without changing anything about the old form of the lodges, of
enlighten them without revealing the very name of the sect.
who brought them these mysteries, and finally to take, in the code
Weishaupt, that the means appropriate to the circumstances, for
hasten the revolution (1).

From then on, a new twist was given to Masonic secrets.
questions: the political aim is more pronounced; a new rank is introduced
introduced into the lodges; from Paris he moved to the provinces, and Barruel

said he had before him the memoir of a brother who, towards the end of
In 1787, he received the code in his lodge, more than eighty leagues away.
of Paris. According to the conventions, this new rank retained
Masonic emblems and ritual: the ribbon was dawn, the jewel
a star, but the heart of the mystery was a speech modeled on
that of the enlightened epic. The dawn of a beautiful day was dawning;
the secret of Freemasonry, hitherto unknown, was about to become
the 'property of all free men.' These were all the principles
weight of equality, liberty and so-called natural religion
of Weishaupt. The author of the memoir, although initiated into all the
other ranks, refused to affiliate with it, but most of the
The brothers who made up his lodge were so electrified that they
became the most ardent driving forces of the revolution, filling in

(1) Lecoulteux, Secret societies", p, 107, — Barruel, Mémoires, etc., I. IV, p. 281, etc.

Ut

they held prominent positions, and one of them even reached
than at the ministry (1).

The circumstances could not have been more favorable for the deputies
Enlightened and even more disastrous for France. Philosophism
of the century had done in the lodges everything that could be expected
by Voltaire, Iclvétius, Iolbach, Diderot, J.-J. Rousseau
bucket, etc. Weishaupt's Enlightenment came to regulate all of this
work of impiety and bloody revolt that formed the basis of all
the mysteries and put the final seal on them. The German deputies
were therefore eagerly welcomed by the secret committee of
Friends gathered together, acting as the Grand Orient. The most
A close agreement was concluded, and a general convention of the masons of France and
from abroad was summoned by the secret committee, under the name of
p/iilalôthés, regular superiors of the most venerable lodges of
friends gathered at the Orient of Paris, for February 15, 1785.

"We do not believe, we do not even hope," he said between
very things the circular (the summons, that the articles specified in
this project should be the sole and exclusive focus of the work of the future congress.
There are others more important that prudence forbids us to disclose.
in paper and even less so in printing, we even doubt that it is
It might be possible to treat them advantageously in the middle of a convention. Perhaps i
It is easier and more advantageous to the general good to develop them in secret.
and documents in hand in special committees, composed of delegates that

(t) Barrucl, ibid., p. 283. We ourselves, in 1865, found daDS uno
family, who had inherited them from an old uncle, a former tax collector, in
the South, the jewel and the apron of the grade that Barruel has just pointed out as havir
The key was created at that time. The jewel is a star, in the style of the star that
The masons call it flamboyant, except that instead of the G, this one bears the
On the other hand, one sees, on one side, the philosophical cross of the Rosicrucians, wit
Masonic symbols, a number and gentle letters, signifying, in all appearances,
God Nature, and, on the other hand, the triangle with an eye engraved in the middle, which
jou du eliovalior ordinaire du soleil, et du grand écossais do Saint-André, cheva¬
lier of the sun, surrounded by the characters of the high German ranks. — See the Ma¬
Teissier's general guide to Freemasonry, 1850, tables of secret societies
de Leeoulloux; for God Nature, the lagoon and Teissior, already mentioned, and the plancha
XII; and for the characters, the plancho XVI, or cubic stone of the tiler of all
the rites of Willaumo. The apron represents a sun, as shown in the
Plate XVII of the Willauino sun, cited above; this sun is surmounted
with one eye, as the brother of truth wears it, at the end of his white concrete, in the
Ordinary sun knight. On either side and around the sun are the words:
Ego mon qui sum, cl autour, les instruments masoniques, un glaive et un spec¬
three; then at the top: Lux e lencbris, above a gloho whose lower part
is black. (See on this last motto, book 1, chapter U, g 9.)

Their opinions, their work, and their degrees are particularly recommended.
These committees would inform the general assembly of the result of
their work and the fruits of their investigations as much as they can
would do so without risking perjury. It is likely that the discussion
The proposed articles will raise new questions that it is impossible
to specify here. All educated men can foresee them and should
wind to prepare for it. Let's not forget that the essential purpose of this convention
being on the one hand the destruction of errors, and on the other, the discovery
of Masonic truths or truths intimately linked with Freemasonry, our
The first duty of all must be to equip ourselves with everything that seems necessary
to contribute to one or the other of these goals.

Certainly, it was impossible for educated followers not to see,
through veils so transparent, that it was destruction
of religion and monarchy. The names of the principal people
swims deputies to this convent of Paris by the Freemasonry of each
countries would be enough to dispel all doubts, if any could exist.
again. Among the French deputies were Saint-Germain,
Saint-Martin, Touzay, Duchonteau, Etrilla, the card reader,
the great magnetizer Mesmer, Dutrousset, d'Héricourt and Ca-
gliostro, to which must be added the names of Mirabeau, Tal-
Leyrand and other leaders of the Philalethes, including Savalette
de Lange was chosen as president of the convent, and the Marquis de
Chefdebien, already a deputy in Willhemsbad by the lodge of philosophers
lalèthes, for secretary of the French language. The lodges alle¬
The commands were represented there by Bode, from Dalberg, coadjutor
Forster, the Baron of Gleichen, chosen for

secretary of the German language* Rusworm, of Voelner, Lava-
ter, Prince Louis of Hesse, Rosskampff, Starck, Thaden, of
Wachter. The Grand Orient of Poland and that of Lithuania
had been deputized Baron de Heyring and Jean de Thoux de Salverte.
The Grand Orient of France then had as its grand master the duke
of Orléans, later Philippe-Égalité; its high committee corresponds
already had connections with lodges in 282 cities, and from then on,
under his jurisdiction and under his orders, 81 in the single city of
Paris, 16 in Lyon, 7 in Bordeaux, 5 in Nantes, 6 in Marseille, 10 in
Montpellier, 10 in Toulouse, and almost in every city a name
proportionate to its population. Abroad, the lodges of Chamber
Béry in Savoy, Locle in Switzerland, Brussels, Liège in
Brabant, Cologne, Spa in Germany, Leopold and
Warsaw in Poland, from Saint Petersburg, from Moscow in Russia

sie, from Portsmoulh memo in Virginia, from Fort Royal to Gre
Nade, as well as all those in the French colonies, received
also their instructions from the same center (1).

It was at this congress that the French revolution was decided.
and its spread throughout Europe, that his entire plan up to the
The regicides who were to crown her were arrested; we shall see
the evidence in the following chapter.

Masonic lodges, widespread in the army, in the courts
judicial bodies, in all provinces, should be the basis of operations
The first maneuver to uncover the conspiracy was to expel it.
to identify the honest elements that were there. Suddenly, as
By a slogan, the rumor was spread that Freemasonry
was invaded by the Jesuits, a secret order led by them
penetrated the lodges and the higher orders. One of the most affdiôs
advanced group published a book entitled: The Jesuits Expelled from the Ma-
stupidity and their dagger, iridescent by the masons. Bonneville himself-
even published a work in the East of London in which it was claimed
dait revealing the entire secret organization of the Jesuits under this title:
Scottish Freemasonry compared with the three professions and
The secret of the 14th century Templars.

Mirabeau, for his part, in order to better mislead, declares
in his work The Prussian Monarchy, 1788, a work published
with the collaboration of Mauvillon, that secret societies are
a great danger to the State, which the government must not
to tolerate. He devoted a special chapter to the enlightened ones, in the
which he completely misled regarding the origin and the attachments-
those of the order. He referred to the work of Bonneville, very learned,
and which contains most of the evidence for a fact that the
Most of the good minds in Germany are now watching

fi) Biographical, literary and political memoirs of Mirabeau, vol. II, p. 249. Lertning's Encyclopedia, art. Poland, Acerellos, vol. IV, p. 204. — Barruol, Memoirs res, etc., vol. IV, chap. 2.— Alphabetical table of the correspondence of the Grand- Eastern France. — ClavoK Picturesque History, pp. 120, 196, 197. — Le Monde Masonic lodge of 1872 published the official minutes of the convent of 1785 and of its interim commission until its resumption in 1787. They do not contain na¬ literally no allusion to the political decisions that were made there; but they testify to the mystery with which the convent was shrouded and the precautions taken for to ensure the principles of its members. As in Willieinsbad, the ostensible object was the reunion of rites and the constitution of a body of Masonic science, The real purpose was the selection of the masons and the concert in view of the upcoming e ments*

as demonstrated: the invention and direction of Freemasonry and his daggers by the Jesuits / (1).

A great stir gripped the lodges at these so-called revelations. lations and the clever ones took advantage of this to exclude the men attai¬ attached to the monarchy and religion (2),

VIII. — Càgliostro and Cabalistic Masonry.

It was during this period, from 1780 to 1789, that a curious event also took place. episode of the actions of secret societies, the intervention of the famous Cagliostro, who had long been one of their most powerful agents skillful.

We have said that Freemasonry includes, among other origins The Kabbalah. Kabbalistic practices combined with dreams of Alchemy, in the 18th century, had, in full philosophical light... that, as many members as in the 15th century. The history of Freemasonry in This era is filled with accounts of lodge meetings of Kabbalah. All sorts of deceptions were mixed in with the pres¬ demonic stems whose reality cannot be denied. This is also the case in modern spiritualism, which we have pointed out the link with Freemasonry (book I, chapter II, § 9) (3).

(1) The Prussian Monarchy, ed., in-8*, t. VI, p. 76 et seq.

(*2) See Lecoulioux do Canteleu, Les Sectes et les Sociétés secrètes, p. 167. Oa is surprised to see Mouaicr, in his book entitled: On the influence attributed to philosophers, enlightened individuals, and Freemasons, repeat word for word what Mirabeau had said in the Prussian Monarchy, and claimed with Bonneville that Freemasonry was merely a Jesuit institution, and Hiram, the master assassin

The one targeted by the three companions, and whom they had to avenge, was none other than Roman Catholic, destroyed by Luther, Calvin, and Henry VIII without a doubt, although the latter not being named. It must be admitted that this is a peculiar way of proving that one is not a Freemason 1 Such allegations make one judge little favorably, given the perspicacity, if not the good faith, of this character. Eilcs en¬ render his attacks against Barruel and Robison worthless. It should also be noted that until July 14th Mounier spoke and wrote always for all the media revolutionary sureties: double representation of the third party* constitution of the third National Assembly, Tennis Court Oath.

(3) A work from that time, Zoroaster's Telescope, which we have already mentioned, He introduces us to the Kabbalah lodge system:

Their Jehovah is no longer just the God Pan or the great all, but is the God in dual and opposing parts: he is both the god Sizamoro and the god

Kabbalistic Freemasonry exerts a fascination entirely particularly sensitive to certain minds, Cagliostro's mission was to propagate. We will recount this episode in the history of the revolution. resolution, noting that Freemasonry cannot be to extract solidarity from this character, in whom the charlatan joined the possessed, for the rite of Misraim or Egyptian, of which He is the founder, and has never ceased to be part of the orthodoxy. masonic.

Born in Palorme in 1743, Balsamo, who later changed his name in that of Cagliostro, after having traveled a great part of the East, became the traveling agent of the double Enlightenment French and German, to which St-Germain had introduced him (1), and which he

Senamira. To the first is added the genius Sollak, and to the second the genius Sokak. If we read these famous words in the Kabbalah in reverse, we will find the two principles of Zoroaster or of magic, with their proper names of Oro-Masis and Arimanes, and by reading the names of the two genies backwards, one find Kallos ot Kakos, two words borrowed from Greek, the first of which means good, and the second evil; which perfectly characterizes the dual principle, God. Poor masons! I, like the devil or the spirit of darkness, mock them in the name of nature 1 —

Then, Oromase gives us a wealth of geniuses or good spirits like himself, to the wicked Arimanes, as many geniuses as there are, all contributing to his wickedness, we recomposed the Jehovah of the Freemasons of the Cabala, the great mystery of the word rediscovered in their lodges and those of the Rosicrucians, religion, worship which they substitute for true Christianity. If we are to believe the masters of the rite, A mason initiated into the Kabbalah will receive the favors of these good or evil spirits, proportion of the trust he places in their power; they will even surrender

Visibly, they will speak, they will write, and they will explain everything that human int
Maine wouldn't be enough to conceive in the magic table. It's not necessary to memorize.
that the itdopto is frightened by the society of malevolent spirits. He must believe firml
the worst of them, the worst of these beings that the uninitiated call de
Mons is never bad company for a man. He must remember that
preferring in many circumstances the visit of evil spirits and that of good ones;
because often the best ones cost rest, fortune, and sometimes life; and so
wind, we find ourselves having insignificant obligations to malevolent angels. Do somethir
Where do these genies or demons come from? They alone will give to the adept
the science of occult things that make him a prophet, soothsayer, sleepwalker, medium, etc
thaumaturge. Having reached a point of folly, extravagance, superstition, or impiety,
The follower, Ajoulo Barruel, will be no more dear to the sect. He will have demonstrated
prefers to be mad than Christian, and will be the last of the mysteries of the mason oaba-
lisle and others.

(t)His initiation took place a short distance from Frankfurt, in an underground location,
according to forms that he himself described. An iron chest filled with papiors was
open. The introducers in tirùrout a handwritten book, on the first page of the
which read: We, Grand Masters of the Templars. This was followed by a formula do sor-
The book, written in French, was traced in blood and has eleven signatures at the bottom.
It was claimed that the Enlightenment was a conspiracy against the thrones, and that

made it even more attractive through alchemy, cabal and se-
medicinal, magical and fantastical beliefs that he mixed in there.
He traveled about, presiding secretly or openly over the lodges, or
by founding new ones, Germany, southern Italy, the Es¬
loincloth, then England, always accompanied by Lorenza, wife
remarkable for her beauty, whom he had married in his first
trip to Rome, and that he had shaped it to all kinds of styles
duction. From there he went to Venice under the name of Marquis Pelle-
grini and crossed Germany again to reach an agreement with the
leaders of secret societies, and find the Count of Saint-Germain
in Holstein, from where he departed for Courland and Saint Petersburg
town with the rich cargo he had amassed. He would soon leave
the capital of Russia with twenty thousand more rubles, a gift from the importer
Empress Catherine, correspondent of Diderot, Voltaire and
d'Alembert, and the great protector of the Masonic lodges that he
had founded in this city as well as in Mittau for men and
for women. It was then that he appeared in Strasbourg, preceded by a
extraordinary reputation, and armed with a colonel's commission issued
by the King of Prussia. He founded new lodges there and made new
proselytizing calves. From there he went to Lyon where he was received with
great honors from the lodge of strict observance; there he founded
with extreme luxury, that of triumphant wisdom, which was to
to become the mother of all the others. From Lyon he went to Bord
deaux where he stayed for eleven months organizing Masonic lodges and
finally arrived in Paris for the second time. It was then that he founded
a mother lodge of adoptive or high-ranking Freemasons

Egyptian, then in her own home a second time for her dis
the most educated and reliable disciples; and that, in a session
solemn ceremony to which the 72 lodges of Paris had sent deputies,
He fascinated, in a way, with his eloquence and prestige.
Astonished brothers. But soon implicated in the necklace affair.
Imprisoned in the Bastille, he only left to go back to
England. It was there that he wrote (1787) this famous letter to
French people, where he announced the work and the realization of the plans

THE FIRST BLOWS WERE TO HIT FRANCE; THAT AFTER THE FALL OF THE
FRENCH MONARCHY: ROME SHOULD BE ATTACKED.

(Deposition of Joseph Balsamo, in his Life extracted from the proceedings)
against him at Borne in 1790, chap. III, pp. 130 and 131, and Mirabeau's letter on*
Cagliostro and Luvater; cited by Louis Blanc, History of the French Revolution^
(Vol. II, pp. 94 and 95.)

secret societies, and predicted revolution, the destruction of
the Bastille and the monarchy, and the accession of a prince, Phil
Lippe-Egalité, which would abolish lettres de cachet, would convene the
States General and would restore the true religion or the worship of the
reason.

In London, he received envoys from all the secret societies.
and created a lodge of the Egyptian rite; then, pursued by believers
Crowds, incited against him by a newspaper editor, led him to escape.
from London, preceded by his money and jewels, crossed from
He returned to Germany and took refuge in Basel, where he founded the mother lodge.
from the Swiss country.

From Basel he went to found new lodges in Turin and Roveredo,
in Trento, in Verona, and finally again in Rome he created a
last lodge corresponding with those of France and Germany.
It was from Home that, after the insurrection of July 14th in France,
He addressed to the Estates General a profession of faith, then a mis-
sive to the active brothers, Barrère, Grégoire, Égalité, who was in
intercepted by the police, and took him (it was September 27th)
1789) at Castel Sant'Angelo. His confessions before the royal court
Maine, although mixed with lies, was quite complete. Judged
On April 17, 1791, and sentenced to death, he saw this sentence commuted
by Pius VI in perpetual imprisonment and died two years later
After.

In the summary of his confessions collected by the Inquisition
Maine, we read "that Egyptian Freemasonry is divided into
several sects, but two in particular
estimated that the others; that the first is that of the followers;

that the initiates had sworn to destroy religion
Catholic here all the sovereigns; that they had written and signed the
An oath of their blood; which this sect had resolved to bear
his first blows against France; that after the fall of this
monarchy, it was expected to strike Italy and Rome in particular;
that Thomas Ximénès (literary confidant of Voltaire) was
One of the main leaders; that the company has a large quantity
of money dispersed in the banks of Amsterdam, Rotterdam,
London, Genoa and Venice; that this money came from contributions
tions that 180,000 masons paid each year; that he, Cag-
Liostro received 600 louis in cash the day before his departure from
Frankfurt...; that the second Egyptian sect was concerned with re-
chemical research.

All three of the tricks and sleights of hand that he engaged in
Cagliostro was a method employed by Weishaupt and Mira
beautiful enough to corrupt and lead astray a number of members
of the nobility and the upper middle class.

“Weishaupt,” said Louis Blanc, “had always professed beautiful
a scornful dismissal of the tricks of alchemy and fraudulent practices
hallucinations of some Rosicrucians. But Cagliostro was gifted.
powerful means of seduction; it was decided that they would use
would be like him.

The leaders of the secret societies had correctly judged their era.
and the cabal scenes of the great copta were one of the events
ments of the time.

"This is worth noting in the history of the adventures of
"The human spirit," Louis Blanc continued, "was formed around Ca-"
A sound like glory was heard in the gliostro. People saw a stream of
towards him, mingled with common people and simple workers,
princes, scholars, noblemen of the robe and noblemen of the sword. He could count on them
Among his supporters were figures of the highest rank,
such as the Duke of Luxembourg, and men of undeniable merit
well-known figures, such as the naturalist Ramond, a mason of the highest rank
elevated. His disciples called him only beloved father, master to
They were gusted, and obeyed him with an eagerness full of fervor.
Or wanted to have his portrait on medallions, on fans
Tails; and carved in marble, cast in bronze, his bust was placed
in palaces with this inscription: The divine Cagliostro.

The official writers of Freemasonry have preserved the
a memory of these mysteries.

“The great scribe, that’s what Cagliostro was called in the lodge,” said Clavel,
promised his followers that he would lead them to perfection, with the help of the

physical and moral regeneration. Through regeneration
In physics, they had to find the raw material or the philosopher's stone.
Sophala and the acacia that keep man in the strength of youth
and makes him immortal. Through moral regeneration, he provided the aped
tes a pentagon or blank sheet, on which the angels have engraved their
numbers and their seals, and whose effect is to bring man back to the state
of innocence; and to impart to him the power he had before the
fall of our first father and which consists particularly in commanding
last to the pure spirits. These spirits, seven in number, surround the throne
of the divinity:'* and are in charge of the government of the seven planets.

The lioinini'a and women were admitted to the mysteries of the rite

Egyptian; and although there was a separate Freemasonry for each sex,
However, the formalities were almost the same in both
rituals.

o In the ritual of reception into the first two degrees, the neophy
yourselves prostrated yourselves at every step before the venerable one as if to
to adore it. Then there are only insufflations, incense burning, fumigation.
rituals, exorcisms, prayers, invocation of Moses, of the seven spirits, of
primitive angels who are supposed to appear and respond (as in the
spiritualism) by mediums, who here must be a young boy or
a young girl in a state of perfect innocence. The venerable...
blows on his face, extending the breath all the way to his chin; he adds
a few sacramental words, after which the dove or pupil, that is
the name given to these mediums, see the pure spirits who declare to them
whether the candidates presented are, yes or no, worthy of being admitted and their
they are shown in a carafe full of water and surrounded by several candles
lit up, they must answer the curious questions that
They are made aware of things that are hidden or very distant (1).

Freemasonry took these shameful sleights of hand very seriously.
gitations, which are absolutely similar to the scenes of the spiritual
ism, of which we have removed witnesses. We saw above that Ca-
Gliostro removed one of the members of the great convent, which had convened in 1787.
around the lodge of the Philalethes.

His Masonic system still exists in France and Italy.

Combined then with borrowings from all the others
This Egyptian Freemasonry, divided into 90 degrees and rites, has
always supported. Much more, Mr. Ragon (and one can clearly see
these words) said in the course of his interpretations, approved and
authorized by the Grand Orient; "On November 8, 1816, the rite of
Misraïm or from Egypt was brought to the Great East which welcomed it.
This summary was given to each of the five members of the commission.

examination session appointed by him. That's why we reproduce it here. "

(1) Picturesque History of Freemasonry and Secret Societies, by FT R. Clavel, 3rd edition, Paguerre, 1844, p. 175 et seq.

IX. – The war chest of the Revolution.

All these childish things were not only intended to... to break with the nobility, the court, the army. They still served to to create a treasure that would bear the initial brunt of the riots of 1789 and 1790.

Cagliostro, during his interrogation before the Holy Office, confessed that he led the sumptuous life we have just seen thanks to to the funds provided to him by the fund of the Illuminati, and which he had received from Weishaupt the mission to prepare French Freemasonry It was difficult to receive its direction.

Mirabeau himself, in the Prussian Monarchy, published before the events, he let slip a rather revealing admission on the subject significant:

"Freemasonry in general, and especially the Templar branch, pro spent enormous sums annually on reception expenses and contributions of all kinds: a portion was used as an expense his orders, but another very considerable amount flowed into a crate general, of which no one, except the first among the brothers, knows was the job (1). »

According to very reliable historical sources, the population in 1787 was: 703 lodges in France, 623 in Germany, 525 in England, 284 in Scotland, 227 in Ireland, 192 in Denmark, 79 in Holland Land, 72 in Switzerland, 69 in Sweden, 145 in Russia, 75 in Poland, 9 in Türkiye, 85 in North America, 129 in the possessions overseas missions of European States (2).

Such was the occult power, formidable in number and through financial resources, who will be able to bribe so many people? packs and that we will encounter at every step in the chapter following.

(1) The Prussian Monarchy, in-8°, vol. VI, p. 67,

(2) Jaarboekje voor Nederlandsche Vrymetielaren 5852 (1852), p. 35. It's in the Dutch lodges where one finds the most complete and most

Certain about the history of Freemasonry, this country has always been one of the main foci of the base.

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CHAPTER SIX

THE REVOLUTION IN FRANCE AND EUROPE

1789-1800

I. – The Revolution as the result of a conspiracy.

"There's the victim!" exclaimed Mirabeau, one of the accomplices.
of the conspiracy, by pointing the finger at Louis XVI, on the day of the opening
of the Estates General (1). »

We have already reproduced several testimonies which we
showed the conspiracy taking shape, starting in 1760
(Book II, Chapter III, Section 7). Here are now two contemporaries
which will reveal to us how secret societies are the truth
The tables of authors of the events of the revolution. The first is
an English Freemason, John Robison, secretary of the Academy
from Edinburgh, who published a book in 1797 entitled: Proofs of
conspiracies against all religions and all governments
elements of Europe, hatched in the secret assemblies of the illus
mined and Freemasons.

“I had,” he said, “the means to follow all the attempts made during
for fifty years, under the specious pretext of enlightening the world with the
torch of philosophy and to dispel the clouds of superstition
religious and civil authorities were used to retain the entire population of Europe
in darkness and slavery. I have observed the progress of these doctrines
mingling and becoming increasingly intertwined with the various systems
of Freemasonry; finally, I saw the formation of an association whose purpose

(1) Weber's Memoirs, vol. I, chap. IX, p. 335. "Weber attended the session," he says
Louis Blanc after quoting this passage, History of the Revolution, vol. II, p. 264.

the sole aim of destroying all establishments to their very foundations
religious elements and to overthrow all existing governments in Europe
rope. I saw this association spread its systems with such zeal
argued that she had become almost irresistible, and I noticed that
The figures who played the most part in the French Revolution were
members of this association; that their plans were designed according to its
principles and executed with her assistance. I became convinced that she
It still exists, it still works silently, all the
Appearances prove to us that not only are his emissaries striving
to spread these abominable doctrines among us, but even that there
in England there are lodges which, since 1784, have corresponded with the mother
lodge. It's to unmask her, to prove that the ringleaders were
deceitful men who preached a morality and a doctrine of which they were familiar
the falsehood and the danger, and that their true intention was to abolish
all religions, to overthrow all governments and to make
The whole world is a scene of pillage and murder, which I offer to the public
an excerpt of the information I gathered on this subject.

An even more authoritative figure, the Korate of Haug-
Witz, the Prussian minister, will give us more testimony
precise, if possible.

It was 1822, the secret societies had just exploded
sion in Spain, in Naples, in Piedmont, by as many movements
revolutionary movements; the sovereigns, to guarantee and their
crowns and true freedom among their peoples, had been united
in congress in the city of Verona. It was then that the Count of
Haugwitz, who had accompanied the King of Prussia there, informed
the august assembly of a memorandum on secret societies, of which
Here are some excerpts (1):

"Having reached the end of my career," the count said, "I believe it is..."
my duty to take a look at the activities of secret societies,
whose poison threatens humanity today more than ever. Their
History is so intertwined with my life story that I cannot help
to publish it again and give you some details.

My natural inclinations and my education had excited me
such a desire for science that I could not be satisfied with mere knowledge*
ordinary sessions, I wanted to penetrate into the very essence of things;
But the shadow follows the light; thus an insatiable curiosity develops.
because of the noble efforts being made to penetrate further

(1) This very important document was first published in (840, in
the work titled: Earrow's Denksdirifften und Brie feu zur Charakteristik der Well
Und lilleratur (Berlin, U IV, p. *2ll-2vl).

in the sanctuary of science. These two feelings drove me
in the society of Freemasons.

"We know how little the first step we take in the order is..."
nature to satisfy the mind. That is precisely the danger to be re-
to doubt the volatile imagination of youth. I had scarcely-
I reached the age of majority and already not only found myself in charge
of Freemasonry, but I also occupied a distinguished position in the
Clown of the high ranks. Before I could know myself, before
to understand the situation I had recklessly gotten myself into, I
found myself in charge of the overall management of Masonic meetings
of a part of Prussia, Poland, and Russia. Freemasonry
was then divided into two parties in its secret work. The first
placed the explanation of the philosopher's stone in its emblems; the
Deism and even Vatheism were the religion of its sectarians; the headquarters
The central part of his work was in Berlin, under the direction of Dr. Zihn-
dorf.

"The same was not true of the other party, including Prince F. de
Brunswick was the apparent leader. Openly fighting each other, the two
The parties joined forces to achieve world domination.
to conquer thrones, to use kings as they used order; such was their
but. It would be superfluous to tell you how, in my
Driven by ardent curiosity, I managed to become master of the secret of one and of
the other party; the truth is that the secret of the two sects is no longer a
It was a mystery to me. This secret revolted me.

"It was in 1777 that I took charge of the direction of part of the
Prussian lodges—three or four years before the Convent of Wilhelmsbad
and the invasion of the lodges by Illuminism; — my action extended
kid on the brothers scattered in Poland and Russia. If I don't
I hadn't experienced it myself, so I couldn't give an explanation.
plausible explanations for the carelessness with which governments have
could close their eyes to such disorder, a veritable status in statu;
not only were the leaders in assiduous correspondence and em¬
they used specific figures, but they also sent each other reciprocal messages
The dispatch of emissaries. To exert a dominant influence over thrones.
and the sovereigns, that was our goal, as it had been that of the knights
Templar brothers.

"A work was published entitled: Errors and Truths. This work
It caused a great sensation and made the strongest impression on me.
at first thought I would find there what, according to my initial opinion, was hidden
under the emblems of the Order; but as I penetrated further
In this dark den, my conviction deepened that what
that something of a completely different nature must be in the background.
The light became more striking when I learned that Saint-Martin,

the author of this publication, must have been and indeed was one of the
coryphaeus of the chapter of Zion. There were attached all the sons who de
would develop later, to prepare and weave the mantle of the
religious mysteries that people adopted to mislead the pro-
fans.

"I then became firmly convinced that the drama that began in 1788 and

1789, THE FRENCH REVOLUTION, THE RE-ICIDH WITH ALL ITS HORRORS,

not only had they been resolved then, but were also the result of
associations and oaths, etc... Let those who know my heart and
My intelligence judges the impression that these discoveries produced
on me!

"Of all the contemporaries of that era, only one remains to me."
alone... My first concern was to communicate to William III all
my discovery. We became convinced that all the associations
Masonic tions, from the most modest to the highest degrees
Those who are elevated can only seek to exploit religious sentiments.
to carry out the most criminal plans, and to use the first commands.
coats to cover the others. This conviction that the prince by*
Tagea, along with me, did not make me take the firm decision to renounce absolutely
to Freemasonry. But it may be wiser for the prince not to
to break all ties with her.

II. — Regicide and the Masonic Convention of 1786

Mr. de Hugwitz's very specific allegation that the regicide had
long ago decreed by secret societies, comes
to receive unexpected confirmation: we now know
that the first thought of the crime and assassination of Gustav III
dates back to 1786, to the time of German Enlightenment and
'French Illuminism had undergone its fusion, as we have seen
in the previous chapter. It is Cardinal Matthew, a man at
cold judgment above all others, who first revealed it in a
letter addressed to Mr. Robinet Cléry on April 7, 1875.

v II There is, in our countries, a detail that I can give you as
Certainly. There was a meeting of Freemasons in Frankfurt in 1786.
where two prominent men from Besançon were summoned who
were part of the company: Mr. de Raymond, postal inspector, and
Mr. Mayor of Ouligney, President of Parliament. In this meeting, the

The murder of the King of Sweden and that of Louis XVI were solved (i). MM.

Raymond and Bouligney returned dismayed, promising each other to
Never set foot in a dressing room again, and keep it a secret.
The last survivor told Mr. Bourgon, who died at nearly four-
Twenty years old, in full possession of his faculties. You may have heard of it.
to speak, because he left behind a great reputation for probity, integrity and
of firmness, among us; I knew him well, and for a very long time
time, because I have been in Besançon for forty-two years, and he is dead
Quite recently. He often recounted the event, and to me, and to others.
You can see that the sect knows how to plan its attacks in advance: it's there, in
Two words, his story.

Some time after Bishop Besson, former vicar-general of
Besançon, now Bishop of Nîmes, thus completed this
revelation:

“I can confirm his letter with details that are not without
interest, and which were often recounted to me in Besançon, not only by
Mr. President Bourgon, but by Mr. Weiss, the city librarian,
member of the Institute, and the principal author of the Universal Biography,
published under the name Michaud. Mr. Bourgon and Mr. Weiss were
Good people, in the truest sense of the word. One of them had more courage
In his opinions, the other shows more indulgence for the faults of humanity.
nity. Both had known the Freemasons and the members of the National Convention.
of the last century; they were both thinking about the January 21st attack
as every honest man should do; they both died in
Christians.

“Freemasonry had been introduced to Besançon around the mid-
eighteenth-century site by the intendant of the province, M. de La-
Kore. Three lodges were established, recruiting from the best society.
The nobility, parliament, the bar, several members of the chapter
metropolitans left their names on the lists of these primitive lodges.
where nature was celebrated, without suspecting that they were walking on eggshells
not towards ruin, exile, and the scaffold. There is no doubt that the good
The faith of most of these honest people was not surprised. Witness the advent
The three delegates to the Assembly of 1785 were...
Mr. de Bouligney, President of the Parliament of Franche-Comté, Mr. Bour
Gon, an eminent physician and professor at the University, and Mr. de Raymond,
postal worker.

(1) The previous year, on February 15, 1785, a Masonic convention had taken place
in Paris, said Eckert; among the delegates from Germany were the illustrious
mined Bruch (in the Bayard order) and Bode (Aurelius). (Freemasonry, trans.
by Gyr, vol. II, p. 70. (See the preceding chapter, g 7.) This meeting in Frankfurt was no
It was only a more secret continuation of this convent.

"After hearing swearing to the death of Louis XVI and Gustav III,

The Freemasons of Besançon swore among themselves never to submit the
foot in a box. They kept their word. Mr. de Bouligney died in emi-
gration, Mr. Bourgon, in his native town, and Mr. de Raymond, beau
Younger than the other two, he outlived them until 1837.
was a member of the Academy of Sciences, Fine Arts and Letters of Besançon
He was witty, turned his verses easily, and lived in pleasant intimacy.
with the magistrates and writers of the province. It was he who
revealed the secret of the lodges regarding the condemnation of Louis XVI, at an age
where one owes the world nothing more than the truth.

"Mr. Weiss and President Bourgon were still quoting on this subject"
the confessions of Baron Jean Debry, prefect of Doubs. Freemason, con
Conventional and regicidal, this character, whom events had enlightened,
played an honorable role in Besançon, and in the twelve years he was there
passed, from 1802 to 1814, and greatly aided in the reorganization of all
public services. He even defended, not without skill or energy, the
loyal clergy against the sworn clergy, who were few in number, but
for which Claude Lecoz, Archbishop of Besançon, had preferences
These marks. He was brought several times into the privacy of the conversation.
sation, to speak of the trial and condemnation of Louis XVI. His
His vote weighed on his conscience; he did not excuse it, he limited himself to ex-
explain.

“I left home,” he said, “with the express intention of vo-
"To banish the king, not to kill him; I had promised that to my
“Woman. Upon arriving at the Assembly, I was reminded of the oath with a sign.”
"Boxes. The threats from the stands completely unsettled me: I
"I voted for death."

Jean Debry added mysteriously:

"We will never know if Louis XVI was actually condemned to the
"A majority of five votes."

Many believe that the bureau may have altered some votes, with
"the silent complicity of those who had given them. We had
"arranged the account of the Moniteur sessions accordingly. Even so
"The vote was public; no one, except the members of the board, was aware of it."
"had the absolutely accurate record." The session had lasted two days and
"one night, and this length contributed to making the outcome uncertain"
"Supreme. But we wanted to be done with it, and the famous majority of five
"The voice may have been noted at the last minute to avoid..."
"The boredom of another election."

COMPOSITION OF THE LODGES IN 1789

III. — Composition of the lodges in 1789.

The march of the Revolution presents phenomena at every step
strange behavior, absolutely inexplicable to those who do not hold
do not take into account the actions of the companies Seerotek acting without
unveil.

While the assembly of notables had spoken at the press
Although there was unanimity against doubling the third, the king was reluctant to grant i
months later, to the authorities of the Geneva-based Necker.

While, in the primary assemblies, the third estate rivaled
knows with the nobility and the clergy to affirm his Catholic faith
and his attachment to the monarchical government, and recorded it
the authentic expression in the notebooks, the appointed deputies
in these same assemblies would tear up these notebooks, vera¬
binding mandates, outside of which they were absolute
lying without powers. Obviously in electoral operations,
where hidden intrigue holds sway, the lodges had taken their
revenge for the drafting of the monarchist cahiers, which they did not
could have prevented it, because to do so would have required confronting a
public discussion and ostensibly going against sentiment
universal of the nation.

The game is certainly not equal between two opponents
one of whom is unaware of the plans and even the existence of the one who...
magpie in the darkness. That was the situation in 1789, and it has
renewed too often since. We must also add the feelings
of enthusiasm, of confidence in the integrity of men, which ca
characterized this generation and whose example was given by
Good and generous Louis XVI. These mistakes only made things too easy.
the designs of those who wanted to destroy the monarchy and who
had the power of the organization at their disposal.

But we have already seen what this organization took away in
the years of preparation; but she had become singularly de-
loppée at the time of the opening of the General Stalls.

The general assemblies of Freemasonry, convened in Paris
The steering committee of the Philalethes had met there.
secret committees had dealt with it and articles specified in the circum-

the summons, and those it indicated under the name of
more important works, which prudence forbade cutting
to paper and even less to printing (book II, chapter V, § 7).
A club, or propaganda lodge, was formed for execution. Its
The object and the list of main member SCSs are thus indicated.

in papers found at the home of Cardinal de Bernis, and of which we
We had communication.

"List of the honorable members who make up the propa club"
large, which assembles at 26 rue de Richelieu, in Paris.

This club aims, as everyone knows, not only to consolidate
the revolution in France, but to introduce it among all other peoples
of Europe and to overthrow all currently established governments. Its
The statutes were printed separately. On March 23, 1790, there were...
a fund of 1,500,000 francs, of which the Duke of Orléans had provided 400,000; the
The surplus had been given by the honourable members upon their reception.
These funds are intended to pay for the travels of the missionaries, who are called
apostles, and the inflammatory pamphlets that are written to achieve a
but also beneficial. All matters, both domestic and foreign, are
prepared and proposed to the club by a committee of fifteen people, pre-
"Studyed by Abbé Sieyès."

Here are the main names on this list:

Abbot Sieyès, Abbot Perochet, the Duke of Biron, the Abbot of Espagnac,
d'Espagnac, advisor to parliament, the count of Praslin, the count of
Castellane, the Prince of Broglie, the Viscount of Rochambeau the younger, the Duke
d'Aumont, Lacretellc, lawyer, Garat the elder, Garat the younger, the marquis
de Condorcet, Glavières, genevois, du Roveray, id., the Count of Mi¬
Rabeau, Barnave, Chapelier, Duport, Target, Pétion de Villeneuve,
Charles of Lamoth, Alexander of Lamcth, Theodore of Lameth, the
Count of Tessé, the Marquis of Latour-Maubourg, the Abbot of Pampelon-
nc, Boissy-d'Anglas, d'Annonay, Freteau, Poullain de Bellancour,
Baron de Giliey, in Valence, the Count of Crillon, of André, of Toulon-
Geon, the Viscount of Beauharnais, the Viscount of Androuins, the Marquis
de Blaçon, near Crassier, the Viscount of Lusignan, the Marquis
d'Harambure, Lancosme, Salomon.de Montélimar, Garnon fils, du Viva-
Lord Stanhope, de Fontenay, son-in-law of M. de Cabarrus, Martel
and Dinocham, journalists, Hérault, Advocate General of Parliament.

After ccs names, there is a long white space. —These
Did they remove the names of the members of the ordinary committees?
Then, at the top of another page, the list continues:

The Duke of La Rochefoucauld, Dupont de Nemours, Robespierre,

the Viscount of Noailles, Fournier the American, Pigre de Montai*
inge, Boyle, Irish, Okard, id., O' Konnor, id., de Saint-Se-
veranda, Spanish, the Viscount of Narbonne, Doctor Price, Be-
Narvids, Spanish, d'Aguilar, the Marquis de Satilieu, Fontana, do
Langeron the son, the Viscount of Damascus, Guillaume, lawyer, Abbot Gré*
goire, the Duke of Liancourt, the Count of Montmorin, Minister of Foreign Affairs

foreign res, Wiliams Howard, the Baron of Oyoso, Barrère de Vieu-
zac, Verne, Genevan minister, Germain (i) and Julien, treasurers of the
club, Abbé de la Hoche, Cabanis, doctor in Paris, Garau-Coulon,
Laborde père, Laborde de Méreville, Grétry musician, Dugazon, comedian
dien, the Marquis de Montalembcrt, Garneri, the club's printer, Volland
(or Voulland), bookseller for shipments, the Count of Kersaint, Chate-
nai-Lanti, Volney, the priest of Souppe, Dillon, priest of old Poussange,
Pascal, prior of Colombiers, Count of Croix, the Marquis de la Coste,
Chamfort (Talleyrand's secretary, editor of the Mercure), Office of
Puzzi, Baron d'Àllarde, Thouret, lawyer, Count de la Marck, Ânson,
the abbot of Saint-Nom (2), Violti, musician, Gorsas, Valdec Delcssart,
Nompère de Champagny, Rabaud, à XJzès, Beaumarchais, Chambon fils,
& Montpellier, Morveaux, in Dijon, Ernout, in Lons-le-Saunier, Roederer,
Jurinne Duluc, in Lyon, bookseller and printer in charge of sending books
in foreign countries, Delly d'Agier, in Romans, Grimm, Lachenaye, in
Montélimar, in charge of shipments to Spain, Lachapelle, aide-de-camp
by Mr. de Lafayette, Gouyion, Major-General of the National Guard. Room,
doctor, Lecoulteulx, Lecoulteux de la Noraye, Populus, Martineau,

. Goupil de Préfeln, Vandermonde, of the Academy, Genton, in Vivarais,
Abbot Noël, Abbot Fauchet, the Count of Aubusson, the Count of Choi-
Seul-Gouffier, Nérac, in Bordeaux, in charge of the colonies and Mexico,
Regnaud de Saint-Jean-d'Angely...

Mr. Lecoulteux de Canteleu adds to these names the first
affiliates of the United Friends lodge, names that did not mark
no less so in the most bloody splendors of the revolution:

Babœuf, Bonne, Ceruty, Chapelier, Chénier, the Marquis de Lacoste,
Chateau-Randon, Courtois, Dolomieu, Dupont, Fourcroy, Gudin, G ra¬
(il) Germain, Necker's brother-in-law, was receiving, the day before the massacres, guards
body, October 6, & Versailles, a letter from his sister which sent him: “Be
calm, everything will be fine; we can neither speak nor write (lotlro of October 5th)
bre); and while her worthy husband stood, caclié, ollo, tranquil spectatrico
of the brigands' fury in the very galleries of the castle, he said: "Leave them alone!"
"To do this good people; there is no danger /" (Memoirs of Barruul, vol. IV, p. 305.)

(2) Recommended to Voltaire by d'Alembert; pilgrim to Fornoy where he was going
to receive, before going to Rome, the patriarch's blessing. (Letters from d'A-
(Lembert to Voltaire, September 27, 1759.)

Mont, Hébert, Laclos, Lamettrie, Lasalle, Lebon, Marat, Melin, Mer
cier, Rabaut, Saint-Just, Sillery, etc. (1).

In the lodge of the Philalethes or Beneficent Knights, or disciples
of Pasquales, Jacob Boehme and St-Martin, dominated, after the
Members of the Grand Orient, the Prince of Hesse, the Viscount of Tavannes,

d'Amar, de Saint-Jammes, Tassin, de Bondy, Mesmer, Duchanteau, Gagliostro, etc., Grimm and the rest of Holbach's club.

In the Lodge of Candor were, besides the deputies to the Grand-Orient, the Lamcths, Lafayette, the Marquis de Montesquieu, Moretonde Ghabrillan, Custine, Laclos, Latouchc, Sillery, d'Aiguillon, the Marquis of Lusignan, the Prince of Broglie, and generally the devoted Freemasons to the Duke of Orléans.

In the Lodge of the Nine Sisters, under the venerable Pastoret, one could distinguish The Duke of La Rochefoucauld was there, and, besides the deputies of the Grand Orient, Commander Delomieu, Lacépède, Bailly, Cerutti, Fourcroy, Millin, Bonne, Chateau-Randon, Chénier, Mercier, Gudin, Lametterie, the Marquis de la Salle, the apostate Noël, Dom Gerles, Rabaud St-Étienne, Petion, Fauchet and Goupil de Préfeln, who soon after passed to the Iron Mouth. One could still see Franklin, La Dixmerie, Gordot de St-Firmin, Mcslay, Delort, Bignon, Rémy, Mercier, Lalande, Dufresne, who had received Voltaire there.

To all these groups was added the Society of Friends of Blacks, formed later and which was to consist of all the followers imbued with the principles of modern philosophy; by naming the members of its regulatory committee, Condorcet, Mirabeau the Elder, Sieyès, Brissot, Carra, the Duke of Rochefoucauld, Clavière, The Pelletier de St-Fargcau, Valadi, La Fayette, etc., and by reading the From the speeches that were being given there, it was easy to see that it was indeed more than the advance of the whites, through a Wei--- revolution shaupt, than the redlancy of the blacks, and that the subscription of the two gold louis paid by each member was only a sub-side to join with the others to hasten their accomplishment (2).

All these names, most of them at least, already appeared in the lodges in Paris, the provinces, or abroad; and those who carried in France soon actively marked and in the French revolution and in the majorities of its assemblies.

The Constituent Assembly made the king and all kings the representatives of people and the nation's top officials, abolishes the titles

(1) Sects and Secret Societies, p. 169.

(2) Barruel, Memoirs on Jacobinism, vol. II, p. 93. One can see from the Memoirs "Morales de Mollevillo that they were not strangers to the misfortunes of St-Domingu."

hereditary, decreed the Civil Constitution of the Clergy, declared its the nation's property, also made priests and bishops officials of the nation or schismatic jurors and intruder, and, in the name of freedom of conscience, arrogated to himself the right to

to rule and enslave all consciences, finally decreed a statue.
or the apotheosis of Voltaire and J.-J. Rousseau, and a tomb
first in the very church of Sainte-Geneviève, transformed into
Pantheon. The majority of the Legislative Assembly did or allowed to happen, on the 10th
August, the massacres of the Swiss, the bodyguards and the prisons,
On September 2nd and 3rd, he pronounced the king's deposition and decreed the en-
see to all departments and all municipalities, to be
read to all citizens, the declaration of Condorcet containing
the oath to fight kings and royalty; the majority finally
The Convention judged Louis XVI guilty and condemned him to death.
scaffolded and covered France with blood and ruins, in the name and in
as a consequence of the three great Masonic principles: equality,

LIBERTY, FRATERNITY.

Many others were also there, no doubt, in those majorities or
on this list, driven by circumstances and rather duped than
accomplices.

That the actions of the lodges were predominant in the elections
at the Estates General, this is what resulted from a circular sent
by the central committee of the Grand Orient to the venerable masters of the lodges
of provinces:

"As soon as you receive the enclosed package, you will acknowledge receipt of the package.
the reception. You will attach to it the oath to faithfully and punctually execute
virtually all orders that will come to you in the same form,
without bothering you to find out from whose hand they come nor com
how they happen to you. If you refuse this oath or if you fail to take it
quez, you will be regarded as having violated the one you made to
your entry into the order of brothers. Remember YAqua Tophana;
"Remember the daggers that await traitors (1)."

This is how the MPs sent to enforce the
wishes expressed in notebooks, which constituted an imperative mandate for them,
They tore them apart almost as soon as they were assembled. In the primary assemblies
where six million voters were gathered, the sects could not

(1) The date of this circular was June or July 1788. It was at least in the oe
it was only a matter of time before a mason, Knight Kadosch, a member of the Estates of Br
(Barruel, Mémoire*, vol. IV, p. 206, or vol. II of the same Mémoires, p. 344; he quotes
(several receptions of this kind by veterans.)

not to advance their principles which would have aroused the repulsion of
the vast majority; but they were numerous enough to
to get the men they trusted into the parliamentary seats

through a secret agreement of all affiliates.

IV. — Terror halted in the lodge of the United Friends

From the very beginning of the revolution, France was agitated by vague terrors, inexplicable panics at first seen, but whose authors were the widespread secret societies across the country. Riots and fires broke out. tents on all sides. Mr. Taine wonders if the populace has been aroused "by bribed hands that hide," and he replies: "Contemporaries are convinced of it and it is probable(1)."

There is more than just probability, and indisputable testimony blue, that of Bertrand de Molleville, the minister of Louis XVI, shows that all these crimes had been planned within the committee propaganda from the lodge of the United Friends:

* Mirabeau, who, even before the opening of the Estates-General, had He had marked his place at the head of the most violent factions, and was also initiated in the secrecy of secondary factions which, with less ambitious plans* Your steps and a more timid approach, nonetheless contributed to strengthening and accelerate that of the Revolution. All these mysteries, of which the knowledge- tance provided the key to several important events, which we had just which were then attributed at random, were revealed not only to Mr. de Montmorin, but to the king and queen in several secret conversations that Their Majesties had with Mirabeau; he taught them, among other things 'Things, that the system of Terror, which actually brought about the revolution* tion, which has not been abandoned since, originated in the philanthropic faction. These committees sometimes met at the Duke of Larochefoucauld, sometimes in the small house of the Duke of Aumont near Versailles...

“Adrien Duport (2), who was perhaps one of the members of the association

(t) The "Origins of Contemporary France. The Revolution," vol. I, p. 37, and it in dique eu note, Marmontel, vol. II, p. 249; Montjoie, Impartie, p. 92; de Bezenval, t. I, p. 397. < These spies added that people were seen stirring up the tumult and even distributing money.

(2) A young councillor in the Parliament of Paris, he was a deputy to the Constituent Asse nobility of Paris, and passed from the first to the Third Estate with Larochefoucauld and Tayette, following in the footsteps of the great master Philippe-Égalité.

seemed to have studied the history and tactics of all the ancient and modern revolutions, were admitted into the secret meetings the most secretive members of this philosophical faction and had taken charge of the re-

action plans. He read, on this occasion, a memorandum in
in which he described the character and discussed the interests of all the memories
rains of Europe, so as to conclude that none of them would take
the slightest part in the revolution that was about to take place in France, and of which
It was also necessary and urgent to regulate the process and to determine
to achieve the goal through a wisely combined plan; he then proposed the one which,
for a long time, he said, had been the object of his meditations. His principal
the foundations were the same as those adopted in the
Constitution of 1791. After lengthy discussions on this document,
Lafayette, who was also on this committee, if we are to believe Mirabeau,
took the floor and said to Adrien Duport: This is undoubtedly a very great
plan; but what are your means of execution? Do you know of any that are
capable of overcoming all the resistance that can be expected? You
Don't mention any. — It's true that I haven't spoken about it yet.
replied Adrien Duport with a deep sigh; I've tried everything
A well-thought-out move... I know some for sure... but they are of such a nature
that I myself shudder at the thought of it, and that I could not decide
I want to make them known to you, as long as you approve of all my
plan, which you will be well convinced is essential to adopt
ter, and that there are no others to follow to ensure, not only
the success of the revolution, but also the salvation of the State... After having
Having thus aroused the curiosity of his listeners, he added: It is only through the
means of terror that one manages to place at the head of a revolution
and to govern it. There isn't a single one, in any country whatsoever.
However, I cannot cite anything in support of this truth. Therefore, it is necessary, what
What repugnance we all feel, to resign ourselves to the sacrifice of something
prominent people. He suggested that Foulon should naturally
likely to be the first victim, because for some time now,
he said, there was a lot of talk about him being appointed to the Ministry of Finance and
that everyone was convinced that his first operation would be the ban
queroute. He then pointed to the intendant of Paris. There is only one cry, he said-
he, against the stewards; they could place great obstacles to the
revolution in the provinces. Mr. Berthier is generally hated: one does not
It cannot prevent him from being massacred; his fate will intimidate his colleagues.
They will be as flexible as gloves...

"The Duke of La Rochefoucauld was very struck by Adrien's reflections"
Duport and ended up, like all the other members of the committee, adopting
the plan and the means of execution he proposed. Instructions con
Forms to this plan were given to the principal agents of the committee of
insurrections, which were already organized and to which Ad. Duport had nothing
less than a foreigner; the execution followed closely; the massacre of Messrs. de

Launay, de Flesselles, Foulon and Berthier, and their heads, paraded
at the end of a pike, were the first effects of this phi conspiracy.
lanthropiqnc. His successes soon rallied, and for a long time, the different
revolutionary parties were beginning to distrust each other
others, but who, seeing all obstacles smoothed by this horrible

as a measure, they gathered to reap the benefits (1).

In 1789, Mirabeau had communicated this plan to Chamfort who
MarmontoJ. shared this information. The indications given by the latter
in scs Memoirs are absolutely identical to those of M. de
Molleville:

"Money, above all, and the hope of plunder, are all-powerful among this
people. We have just done Vessai in the Faubourg Saint-Antoine, and Von
one could not believe how little it cost the Duke of Orléans to make the sack
to cage the factory of this honest Réveillon who, in this same people,

(1) Bertrand de Molleville, History of the French Revolution, vol. IV, p. 181 and
(edict, of Paris, year IX).

The meeting in which Duport communicated this abominable plan took place, he said
Molleville, at the time of the reunion of the orders, that is to say at the end of June 17
It was only in 1791 that Mirabeau made this revelation to M. de Montmorin, who
He himself communicated it to his colleague, Mr. do Moiloviile.

Louis Blanc, in *Histoire de la Révolution française*, vol. II, p. 318, attributes
Duport was also responsible for organizing the massacres in Paris and the widespread panic
due in the provinces.

The following passage, which can be found in the Journal of Travels in France, by Ar-
Thur Young, on January 18, 1790, confirms the appalling revelation
by Bertrand de Molleville:

"Today, at dinner at the Duke of Liancourt's, the Count of Marguerite advanced
"In front of nearly thirty deputies, an extremely serious matter: speaking of the vote on
"Regarding the Toulon affair, he maintained that several members of parliament had openly
and the champions, claiming that more insurrections were needed. I watched
fl all around me to see a bride coming. To my extreme surprise, per-
"No sound," replied a word. After a pause of a few moments, Mr. Vulney,

"The traveler declared that he believed the people of Toulon were within their rights, and
"Reliable in all its conduct. The history of Toulon is known to everyone."

"This Count of Marguerite is stubborn, his conduct is firm, it is certainly not
"Not a fanatic. At dinner, Mr. Blin, deputy for Nantes, speaking of the Hé- club
"Evolution which is linked to the Jacobins, says: "We have given you a good
"President"; then he asked the Count why he wasn't coming; the latter replied-
"He replied: 'I find it fortunate, in truth, never to have removed from any society'
"As a particular political figure, I believe my functions are public and that they
"They can easily be filled without any particular associations." No one replied-

"In the evening, Mr. Decrétot and Mr. Blin took me to the Jacobins club: the hall

"where it stands is, as I have already said, the very spot where the famous league was sig

We are debating in this Toulon club an issue that should be brought before the National As

"It contains the draft bills that are rejected or approved after revision; when
They obtained general assent, and the entire party pledged its support.
* establishes driving plans, or elects the people who will be part of it
"Committees are formed to appoint chairpersons for the Assembly."

supported a hundred families. Mirabeau jokingly argues that with a
A thousand louis d'or could be enough to start a nice sedition.

"Do we have to fear the opposition of the large part of the nation?"
who is unaware of our plans and who would not be willing to lend us
to finish his competition? No doubt, in his homes, at his counters, at his
offices, industrial workshops, most of these homebodies
they might find bold projects that could disrupt their re-
pos and their enjoyments. But if they disapprove of them, it will only be because
Timidly and quietly. Besides, does the nation even know what it wants?
They will make her want and say things she never thought. If she
If in doubt, we will answer him like Crispin to the legatee: It is your lethargy.
The nation is a large flock that thinks only of grazing, and only with
Good dogs lead the shepherds as they please. After all, it's their own good that
what we want to do, without his knowledge. Neither his old regime, nor his cult, nor his
neither morals, nor all its antiquated prejudices, deserve to be mentioned
swimming. All of this is shameful and pitiable in a century like ours, and for
To draw up a new plan, you need to clear the decks.

"We will have, if necessary, to impose this classification on the bourgeoisie
determined, who sees nothing for herself to lose from the change and believes she has
Everything to gain. To incite them, we have the most powerful motives: famine,
hunger, money, the sounds of alarm and terror, and the delirium of terror
and of rage with which his mind will be struck. The bourgeoisie produces only
elegant speakers; all these orators on the podium are nothing in communication
comparison of these Demosthenes to one écu per head which, in the taverns,
in public squares, in gardens and on the quays, announce
Devastation, fires, ransacked villages, flooded with blood, conspiracies
to besiege and starve Paris. That is what the social movement demands. What
What would happen to all these people by silencing them from the principles of honesty and
of justice? Good people are weak and timid; there are only the wicked
Nothing that is predetermined. The advantage of the people in revolutions
is to have no morals. How can one stand against men to whom
Are all means justified? Not a single one of our old virtues remains.
that can serve us; the people do not need it, or they need it
of a different caliber. Everything necessary for the Revolution, everything that
What is useful to him is just: that is the fundamental principle.

Barruel, who was living in Paris at that time, tells us how
Mirabeau and his accomplices so easily manipulated the people
from the suburbs. As early as 1788, he tells us, the workers of the suburbs
St-Antoine and St-Marceau had been initiated en masse into
Masonic lodges (1). The abolition of the guilds of arts and crafts

third parties gave them an immediate advantage, dearly bought since

(1) Memoirs on Jacobinism, vol. IV, p. 585 et seq.,

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through all the evils that the Revolution has unleashed upon the class
working class, while the vast majority of the real people, who, in
within the city, lived under the protective regime of these ins
institutions, showed itself opposed to the revolution.

One of the most active instruments of the revolution of that era
It was the National Guard. Its creator was Savalette de Lange.
the director of the Grand Orient's correspondence chamber,
whose Masonic activity we have seen (Book II, Chapter V, § 7). It is
he who came to present to the Paris Commune a certain name
a group of affiliates, equipped as soldiers, saying:

"Gentlemen, here are some citizens whom I have trained to handle"
weapons for the defense of the homeland; I have not
does their major or their general; we are all equal;
I am merely a corporal, but I have set an example; order
that all citizens follow him, that the nation take the
"Weapons, and freedom is invincible."

What's surprising, after such origins, that the national guard
has always been so dear to Freemasonry and that it has
Introduced everywhere? It is the instrument born of all revolutions.

As if to clearly highlight the role that Freemasonry had
in the events, when, after the storming of the Bastille,
Louis XVI, obeying the Assembly, came to punish the riot by
a solemn visit to the City Hall, all the leaders of the movement
they lined up in his path and, joining their swords to-
above his head, they formed the steel vault which is the sign of honor
Masonic brother, and Moncau de St-Méry, haranguing him in the name of
They all told him in lodge language: "You owed your
A crown at birth, you now owe it only to your
virtues (1).

(1) Louis Blanc, History of the Revolution, vol. II, pp. 415, 420. — Ragon, Coure
initiations, p. 380. — Already at the opening of the Estates General, or had
passes the deputies under the steel arch.

It is worthwhile to report here the strange comparison that Ragon, the great officer
The founder of the Trinosophists lodge, Cier du Gr.∗. O.∗., established institutions
established by the Constituent Assembly, with the support of Freemasonry. These are the la
nières, according to him, which served as typo for the new organization:

“The government of France was formerly divided into departments
provincial lodges or lodges, which had their subdivisions. The National Assembly,
considering France as a grand lodge, decreed that its territory would be discreet
allocated according to the same divisions.

"Municipalities or communes respond to lodges; they correspond to a
against common to form a canton. A number of cantons, corresponding

V. – Martinist lodges and constitutionalists

A strange moral phenomenon! Among the men who had, in
In 1787, he conceived the rank of Knight of the Dagger, then prepared
the overthrow of the national constitution, which led to the seizure of
The Bastille, which sowed unrest throughout the country, there were some who did not
They wanted nothing more than the establishment of a monarchy.
constitutional, and if they were not afraid of pushing the people to
Such excesses were as much a remembrance of the intrigues of Aristide.
tocratic figures from the time of the Fronde, rather than under the influence of a
imagination inflamed by the horrible rites of Freemasonry.

A number of them left in a group in the lodge.
of the Social Contract, and they imagined dominating the movement by
establishing a federation between all the lodges, to defend
The king of the 1790 constitution? Their circular to others
lodge leaders, who mocked them and denounced them to the clubs

attached to a new center, it forms a district, currently
a sub-prefecture, and several sub-prefectures form a department or a
prefecture.

"The major provincial lodges had a common center in the Grand-
The East; the departments had their common center in the National Assembly,
where all the citizens of the kingdom contributed, through their representatives, to makir
laws and to establish, as in Freemasonry, a constitutional sovereignty.

"In Freemasonry, all the lodges in the departments are equal to each other;
All municipalities are also affected.

Mayors, elected by their fellow citizens, were removable, as are the 9
venerable lodges.

The first tribunal of a Masonic lodge is called a committee. It is there that the
matters of little importance are prepared there, and those which must be dealt with in the
It was for the same purpose and in the same spirit that committees had been formed to
prepare the materials for which a report was to be made to the National Assembly.

The justices of the peace are an imitation of the conciliation committees of the lodges, a
have the assignment memos.

f Masonic discussions and judgments being public” in the lodges
fraternity; the courts were ordered to publicly plead the case of the ac
excused, except in cases of offense against public morals or decency.

c Like every lodge speaker, the public prosecutor of the commune, established at
formerly near each municipality, and today the king's prosecutors, have for
the responsibility to ensure compliance with laws and statutes, and to expedite their impl
to speak out on important matters, as organs of the public voice.

"The order that Freemasonry established among its degrees has also been imitated. The guar
nationals, who at that time appointed their officers, just as the Freemasons appoint the
their, were subordinated to the municipal authority, as the brothers are to the di-

popular, ended with this eminently Masonic phrase
that: "This board is only for your chapter, use it with
Discretion. We have to protect two very sacred interests:
that of the monarchy and its king, that of Freemasonry and of
its members.

Mounier (1) and Lally Tollendal, who, according to Robison and Barruel,
were the authors of this singular demonstration, belonged
to this group of members of Martinist Illuminism, to whom
Mr. de Maistre was alluding to this in a passage that we have
cited above (book II, chapter V, § 5) (2)* Moreover, they had to re-
to know that they had been duped by Freemasonry*

The entire history of the revolution, moreover, shows us the logic
only evil, always giving birth to a new, more advanced sect.
who uses the so-called moderates and devours them one after another
while waiting for her to succumb to her own excesses.

After the constitutional members of the Martinist lodges, it was the turn
of the Grand Master of the Grand Orient.

gnitaircs or officers of a lodge. The judges' hats, the representatives' sashes
These were true imitations of Masonic ornaments or decorations. The?
members of the National Assembly left, at the door of the temple of laws, all
distinction, ribbon and civil dignities, as do the masons upon entering
lodge.

"Civil elections and the selection of voters were carried out according to the form used in Freemasonry. The manner of taking oaths, of obtaining the floor, of Requesting leave, filing a complaint, maintaining order, is obviously a matter of Freemasonry; only, in this latter case, the president's bell replaces the mallet. These practices became established all the more easily because almost all Educated French people are masons.

"The committees of the National Assembly recall the visitors and inspectors" that the Grand Orient sometimes addresses to the lodges.

"The annual contribution of each mason, to cover the expenses of the The masonic power gave rise to personal contributions in France.

"Some people thought they recognized in the general weaponry of the guard The national custom, adopted by all Freemasons, of having a sword as their logo. We have r also rightly pointed out that the National Assembly had abolished all the corporations rations, except for Freemasonry. Freemasonry can also claim the 'three colors: the symbolic grades provided the blue, the color of the cord of master; the chapter degrees, red, the color of the Rosicrucian cord; and the s philosophical degrees, white, the color of the Grand Inspector's sash, 33rd degree of graciously. » {Course, p. 377 et seq.} A curious detail: it is in The Raised Veil, or the Revolution, by Abbé Lefranc, a work dating from 1791, chapter 111, which Ragon has borrowed this comparison.

(1) We saw in the previous chapter how Mounier, despite his denials tions, belonged to secret societies, and the part he took in the maneuvering of Enlightened to expel those elements loyal to religion and royalty (Book 1, If, Chapter V, § 5.)

(7) We will see later (§ 14) how part of the Martinists themselves had followed Robespierre to the very last excesses of the Terror.

VI. — Philippe-Égalité

The leader of this conspiracy, or at least the one in whose name The watchword was given everywhere, it was the Duke of Orléans, the grand master of most Masonic rites, like us We saw him in the previous chapter. He is the one Mirabeau was referring in the conversation with Chamfort to the person we had just to report. Since then, the truth has fully come to light on the participation of this unfortunate prince in all the crimes of the era that. A letter from him to Laclos, dated March 10, 1790, recounts

the part he played in the Marseille riots and those of
Paris. There, he already uttered the word regicide in the midst of his
naces against Louis XVI and the queen!!!

One sentence is particularly significant:

“George (the King of England) is not far from having relapses”
yours; if it falls completely, you know what Fox and Grenville
They promised me, everything would be fine then (1).

But the Girondins and the Jacobins, who had used the great
Master of the Grand Orient, who wanted to overthrow Louis XVI, did not intend
not to serve his ambition. The republic was proclaimed, and on February 22nd
In February 1793, the unfortunate Philippe-Égalité submitted his resignation.
of a grand master, saying "that he thought there should no longer be
No mystery, no secret assemblies in a republic.

Also, most of the lodges had suspended their work
and had transformed into clubs across the entire surface of France
of Jacobins with the hairstyle of the enlightened Epopt, the Phrysian cap
Gien. We are all Freemasons, said one with exaltation.
revolutionary of that era, and he could have said with more
Accuracy again: We are all enlightened, according to the remark
by an English writer, a great admirer of all revolutionary sects
lutionaries (2).

"At all times during the massacres, the Memoirs say..."
to serve the history of Jacobinism, either at the town hall, or at

(1) First published in the Revue du Lyonnais, this letter was reproduced by
Mr. Amand Neut, Freemasonry Exposed, vol. I, p. 68, 2nd ed.

(2) Thomas Frost, Secret societies, t. I, p. 54.

Carmelites, the true rallying symbols, the true means of fraternity
To be with the brigands were Masonic signs.
The executioners themselves extended their hands, as Freemasons, to
those of the ordinary spectators who approached them. I saw a man
me from the common people who himself repeated to me the Masonic way
whose hand the executioners offered him, and who was rejected
by them with contempt, because he did not know how to answer; while
Others, more educated, were greeted with a smile.
amidst the carnage. I once saw an abbot dressed, it is true, in secular clothes.
that, that this Masonic symbol saved the town hall from brigands.

We have also seen that the vast majority of the Jacobin club,
where Robespierre held sway, and the Cordeliers, where Danton held sway,
was composed of Freemasons: therefore, one cannot deny that the

The Revolution, with all its crimes, were it not for their work. Language
odious, which resounded everywhere at that time, from the tribune, in
The newspapers, in the clubs, were merely an echo of the cry of hatred.
against religion and the monarchy that had been promoted for a century
the lodges (1).

VII. — The European Revolution

However, the work of the Revolution was not to be limited to the
France. The Enlightenment had chosen it as the stage for the first
First explosion, as much to satisfy his particular hatred against the
House of Bourbon, which was put at the service of the revolutionary cause
tionnaire the momentum and spirit of propaganda characteristic of the French people.

Freemasonry, through its universal ramifications, was also
capable of paralyzing the coalition of kings and facilitating by the
general betrayal of the success of the revolutionary armies.

At a meeting of the Propaganda Committee, on May 21, 1790,
Duport, who held in his hands all the secrets of the conspiracy

(1) In 17U2 at the Caon Jacobins club, the conventional Fauchet, évôquo du Cal¬
Vados, publicly pronounced this oath: "I swear implacable hatred to the trunk and
to the priesthood, and I consent, if he violates this oath, that a thousand daggers be use
"In my perjured breast, may my entrails be torn and burned, and may my
of ashes, carried to the four sides of the umvors, be a monument of the infidels.
“(ity.” {The Conspiracy Against the Catholic Church /792>p. 65, l’aris). It is impos¬
It is impossible not to recognize there the oaths of the apprentice and the knight Kaclock

Masonic, outlined in these terms the entire plan of the Revolution
European (1):

"Mr. de Mirabeau has very well established that the happy revolution which
what has taken place in France must be and will be for all the peoples of Europe
rope, the awakening of liberty, and, for kings, the sleep of death. Jo
I think like him in this respect, but I differ from him in the consequences.
those which he derives from this principle. It is indeed beyond doubt that, from what
the way in which the kings of Europe and other tyrants of
people in the various aristocracies, if our democratic constitution
strengthens itself if it triumphs over its adversaries; in that case, it is out of
Doubt, I say, that our example makes the ruin of thrones inevitable, that
Everywhere the people, excited by our example, will want to reign and that they will
gnera; but the previous speaker concludes from this principle that it is not a question
Now, let us turn our gaze beyond our homeland, let it not be a question of
than to strengthen the constitution there on unshakeable, assured foundations,
as we must be, that the French constitution, once strengthened,

requires a revolution that puts the scepter of kings back at the feet of the people.

It seems to me that, in concluding in this way, the previous speaker starts from a
This hypothesis, as ridiculous as it is false, is that the kings of Europe did not
they do not think about the inevitable danger that threatens them and that none of them ha
perceives its end in the strengthening of our constitution. But it is
To attribute to kings a stupidity too desirable to be real. No,
Gentlemen, no, this stupidity does not lull them to sleep on the brink of danger; they
are plotting to overthrow our constitution; and our divided provinces, our
Criminals and implacable enemies, whatever one might say, make this project
very easy; it is unavoidable if we are content, as the
the previous speaker, to remain on the defensive, if, by taking care of ourselves
On our own, we let them form a coalition, if, without current fear on their part
of their people, they employ them to raise up our king and to sacrifice us
proud on the steps of the throne; if we do not help the Revolution in
Their kingdoms, ours is lost, and we will become slaves, if
We are leaving slaves in Europe.

"We must therefore hasten among our neighbors the same revolution which is taking place
father in France. We will find two major advantages to this method
to act offensively: the first to occupy the kings in such an active manner
at home so they can't think about us; the second is to make us
necessary allies of all peoples who will shake off the yoke and who, not
not as far advanced in the Revolution as we are, find
will provide us with moral and physical support.

(t) This important document was found among the papers of Cardinal de Boruis,
under this title: Speech delivered to the Propaganda Committee, by Mr. Duport, u'i
of its members, on May 2, 1790.

"But what means should this committee employ to
to begin his patriotic work, and, taking matters into account
where our zealous collaborators have placed them, what remains for us to do, and
Where to begin?

“A great danger threatens us, I repeat, and we must be stupid.”
so as not to be alarmed. We have reason to fear that the kings of Spain,
Sardinia and Naples do not emerge from their incredible torpor, and that
Watched over by the danger, they do not gather to enter, armed.
in the kingdom still torn apart, poorly established, harboring within its heart
implacable enemies, certain to find a bitter, desperate king; and
that, taking advantage of these elements, they will not destroy our work and will not
they re-establish despotism in order to preserve it within their own borders.

"It would be futile to tell us that these sovereigns, alarmed by a few
popular movements that have already manifested themselves in their own countries, do not t
They only give themselves over to their rest and their worries, and they abandon us. Gela
Not true, because it can't be. What are these movements?

popular? Nothing essential enough to overthrow their thrones, nor of as
It is important to inform them of our plans and their danger.

"You know what these much-vaunted movements amount to and to
to whom they are owed. Can one, in good faith, call this a true insurrection?
tions? No, gentlemen, no, you are not unaware of that.

Based on this data, it is impossible for me to believe in the lethargy of the
kings at this moment; and when I hear you here assuring me that she is
In reality, I only see that we have traitors among us. No,
She does not exist, no, she cannot exist, and the darkness proves it.
major events that need to be prevented ; for note that, if our
Revolution is the cause of the people, our principles are also the cause of
all kings, that is to say, these are the enemies of all thrones and of
all the aristocracies of the universe.

Note that if Spain, Savoy, and Naples form a coalition, they
will not remain isolated. Count on the Swiss aristocracies, on the emperor
Prussia; all will eventually unite at the first one who...
will attack. Thus our salvation will lie in the same revolution carried out within
them, a revolution that should not be expected from our example alone, but
that we must hasten so that ours may be accomplished. Finally, gentlemen, the
The previous speaker's plan is defensive, mine is offensive: that's the difference.

"But how to act and on what? First, let's define this second point."
Point: what should we act on? The answer is clear: on those we have
the most to be feared, regarding Spain, Savoy, Italy and the Arsian cantons
tocratic Switzerland. The reasons for this choice are obvious: it is
among our neighbors and our primary enemies that a revolution must be carried out
similar to our situation. How to act? By none of the means that
You have employed them to date. They are ruinous and insufficient:

You are addressing the middle class of societies; it is already cor-
broken; if she serves you through corruption, she will betray you through the child
motive. No, it is within each government itself that we must find the
the seed of the revolution to be carried out there, just as the seed of our own was in
the memory of the General Estates and their convocation.

“Spain had its Cortes, it will still remember them: it is acc
burdened with misery and taxes. Its king is narrow-minded, impetuous; he will push the
things are extreme with him; with this character, one must hasten the
revolution, because of the bloody and chaotic means it employed
will plead to prevent it will determine it; instead, if you leave it to him
take the time to get involved in our quarrels, this same character imprinted on

His generals, in his later years, may perhaps make our ruin inevitable.
Andalusia, since the conspiracies we have been told about, pre-
few means of insurrection are available; Valence has none;
Cadiz offers insufficient resources; all possible means seem to be exhausted.
To die in Catalonia. Bold and fierce people, difficult country, crushing taxes,
Hatred of the Spanish, proximity to France, everything tells us that it is there
that patriotism must be revived and courage must be raised. That is where it
You have to sow to reap. That's where you have to look, not in Madrid.
proselytizers. Catalonia's special rights may stir
The peoples must always be united with those of the Cortes, because it is not
Catalonia alone needs to be stirred up; it is Spain; but in a way
In the face of the discontented classes of society, attach yourself more specifically
lies to the people. Vanity inflames the bourgeoisie, pressing need
spoils the people. One needs gold to take a chance, the other he
It is enough to give hope. The Spanish army, we are told, appears
invariably faithful; I heard that said of the French army in 1787;
She seemed to be, you see what happened; first we must focus
to the Walloon Guards; these troops, almost foreign, will serve,
Once acquired, I will deliver the others to you.

Savoy has an incompetent sovereign; it will be easy to sway.
She is already emotional; burdened with taxes, hated by the Piedmontese, he does not
It needs to be warmed up for it to work, and in this regard, entrust all your care
to those who are taking care of it; but also consider that the Piedmontese hate
the Savoyards, and that they will force them to submit if they themselves do not
they are not taking up arms for the same cause; and I do not believe that you have any
no advantage in this regard.

Switzerland presents more obstacles because the aristocracy makes the people
happy in some cantons; however, it is important that they become
all democratic; but it is through Lucerne or Freiburg that one must
start vigorously (with the two large Catholic cantons),
and not by the formidable canton of Bern; however, it should not be
neglect, far from it; but it is not the German country that should be

seeking to seduce; this is the conquered land, this is the land of Vaud. The ou
The work we were read, in this regard, is a good seed, perhaps it is necessary
wait before sowing it. There are some inaccurate details in the en¬
Major Duvel's enterprise and its tyrannical execution; they are dis
written in a more touching way in a work that I have, on the subject
of the consensus required in 1724 by the State of Bern. I will lend this writing to
the author of Y Advice to Switzerland. Bern has committed great atrocities in
1749, they must be revealed. But, I repeat, Bern must follow its fate
from the other aristocratic cantons. Bern will not be able to resist the impulsive
total sion; but efforts must be directed towards Lucerne and Freiburg, all
is willing to do so.

Naples seems, at first glance, less easy to move.
cause of general astonishment; however, Naples is easier than any
another country, because misery is at its peak and stupidity reigns supreme.
and to the council; no foresight, no plan; the inquisition on the
The French are driving away our discontented, and it is these guilty emigrants who,
by their clamor, they drive you away from you and your plans and arouse you
they have as many opposing prejudices as there is hatred (1).

Gentlemen, let us act, and act now; let us send our friends where
We don't have any; let's change the instructions of those who are on
the places; let us not wait for our enemy, and let us not lull ourselves with chi-
"Cruel mothers of Count Mirabeau (2)."

At the same time, and from the very beginning of the revolution,
a manifesto had been issued by the Grand Orient committee, addressed to
all Masonic lodges and all the Directorates in charge
to make proper use of it among the brothers scattered throughout Europe
p. By this manifesto and by virtue of fraternity, "all the lodges
were urged to confederate, to unite their efforts for the
maintaining the Revolution, and gaining supporters for it everywhere,
friends, protectors, to spread the flame, to add to it
to cite the spirit, to excite zeal and ardor in all countries
and by all means within their power.

(1) They would probably have been better off letting themselves be guillotined in France c
To join the ranks of missionaries paid for by the Propaganda Committee's coffers!!

(2) This speech is from May 21, 1790, and Mirabeau, according to L. Blanc, had sold out to
the court for fifty million francs per month from the beginning of the year; or
rather, says the colloclenr of Reports etc., the republican Lallement, <r in committing hi
Mirabeau, who had been involved with the court, had only wanted to take advantage of corru
"by the corrupters (LX, p. 238);" it is at the expense of his probity to praise his father
Trioism, but who would want to defend Mirabeau's probity?

VIII. – Masonic work in Germany and in the Nordic countries

This manifesto was sent to all the lodges, even those of An-
England; it was especially so in Germany, where Emperor Joseph II
He had a signed copy: Philippe d'Orléans. The professor
Hoffmann, whom Freemasonry had long pressured with
great praise for dedicating his pen to the cause of the Revolution

and to whom, on the other hand, various masons, ashamed of having let themselves
to seduce, had revealed important secrets, he recounts again
that he had learned from them:

"That Mirabeau himself had declared to his confidants that he had
in Germany a very extensive correspondence, but nowhere more important
aunt than in Vienna. He knew that the Revolution's system embraced
the universe; that France was merely the chosen stage for a first
explosion; that the propagandists were working on the people in all their forms
the zones; that the emissaries were spread throughout the four parts
of the world, and especially in the capital cities; that they had their supporters
and sought to strengthen themselves especially in Vienna and the states
tricksters. In 1791 he had read, and several other people with him,
two letters, one from Paris and the other from Strasbourg, designating in cipher
the names of the seven propaganda commissioners, based in Vienna, and
to whom new commissioners had to turn, both for the salary
of their work as for all the advice to be taken on their subject. He
had seen several of these newspapers in hand which, leaving Vienna
each week and filled with curious anecdotes against the court, of
principles and arguments against the government, would carry
all the poison of secret societies in the cities and towns of the empire
worse, and in foreign countries, without those to whom they were addressed
had ever subscribed and without ever being asked the price of
port or subscription. He had even passed it on to the government
some of these letters. He had revealed the purpose of the journeys that
The enlightened Campe was making his mark in Paris, and his relations with d'Orléans and M
Rabeau. He still knew, with absolute certainty, the plans of Mirabeau.
German, Mauvillon, Mirabeau's recruiter, the one who wrote in June
1791 to Guhn, another visionary.* “The affairs of the Revolution will always
better days in France; I hope that, in a few years, this flame will take hold.

it will also spread everywhere and the conflagration will become general; then our order
will be able to do great things. These projects by Mauvillon consisted of
in a very detailed plan to revolutionize all of Germany; and this
plan, sent to most Masonic lodges and in
all the clubs of Illuminism circulated in the hands of emissaries
and propagandists, already all busy stirring up the people in the
outposts and throughout all the borders of Germany (i). »

This was also the case with Poland and Russia itself, where
Freemasonry and secret societies had their affiliates and their
emissaries.

We saw in the previous chapters how, from a
half a century of philosophical propaganda and the spread of lo¬
These factors had undermined the social fabric throughout Europe.

However, the prevailing idea had so far only removed irreligion
and impious; but as soon as the French revolution had broken out, and
Upon receiving the circular from the Grand Orient, the anti-monarchist idea
The chic and republican style took over everywhere, and no longer served itself
on the other hand, it's like an undermining of the foundations of all
nationalities. In Holland, Paulus published his treatises on the
equality; in England, Payne, Human Rights; in Germany
Magne, Campe, his French Citizen; Philon Knigge is preparing
to end his career by surpassing himself through his profession of
political faith.

"Nicolai's entire clique is besieging according to all the rules," said Iï'ibi.
its, the Germanic constitution, and, when they get to the body cfc the
In place, they boldly display the banner of universal cosmopolitanism, and
the summit to surrender... The boldest of all these attacks was
a collection of anonymous letters on the constitution of Prussia. This
The work was supposedly printed in Utrecht; but, comparing the
characters with those of some books printed in Berlin, we clearly saw
It was clear that he had come out of Nikolai's factory... We look at him
like a Mirabeau production; it is at least certain that he tra-
duisit in French, and that he added a preface and even more notes
incendiary than the work itself. It is stated there that the monarch is
a tyrant, his subjects an assembly of wretches bowed under the yoke
of oppression, and the people of Silesia are stirred up there, as if groaning
under an even stronger tyranny, to emerge from their numbness and
to rise up en masse to reclaim their rights (2). »

(1) Important Advice to the Great Men of the Earth, Vol. I, g 19 (1702).

(2) Evidence of conspiracies against all religions and all governments
plotted in the secret assemblies of the enlightened and the freemasons, p. 122.

Italy has its Gosani, every nation has its patron saint of
A sovereign people and their egalitarian writers. The name of citizen
French is now for them the greatest title of nobility; it
becomes the reward of the Campes, the Thomas Paynes, the Cras
sea and a host of other fanatical zealots, Nimis,
Dorsch, Blau, etc., summoned to Paris itself from the depths of Germany
directed by the propaganda chiefs, to write under their supervision
these periodical sheets intended to carry beyond the Rhine all
the enthusiasm of the Revolution. Leuchseuring, by Rebmann,
Hoffmann's followers also went there, as well as followers of the
Switzerland, Savoy, Italy, Spain, to plot there,
as at the center from which all the rays radiate, the betrayals that
must be extended to all these countries. Thirty million are drawn
from the public treasury for this purpose, from the first year, and twenty-one
a few years later, to prepare for the victorious uprisings
laughter erupting everywhere at the approach of the republican armies

nes (1).

Belgium, Holland, the Rhineland provinces, Savoy,
Switzerland and Italy, like France, are becoming covered in clubs; Ams
Terdam alone has no fewer than forty to two hundred
members each, with a central club and a supreme council for
to unite and lead them. Leiden has its representatives in the central club; and the
clubs and the brothers, in Leiden, are proportionally more numerous and
even more factious than those of Amsterdam. The followers of Utrecht
surpass each other in revolutionary genius. The vi
Government surveillance and the proximity of the armies drove them out.
clubs; their leaders meet in country houses,
and their deliberations will add to those of the entire Areopagus
of Amsterdam. Rotterdam appears neutral, and not all neutrality is
than a Jacobinism that is waiting for the moment to reveal itself. The mi¬
Protestant minister and follower Mareux counts. Hardly in Néarden
a quarter of citizens who still resist his outdated apostolate
tionary. Commissioner Aiglam wouldn't suffer a single one in
Harlem, which was not entirely devoted to the followers of Amsterdam (2).

To lead the march of all these enemies of their homeland and

(1) On cos thirty million i, see the Memoirs of Dumouriez. As for the twenty-one
others, it was a deputy destined for deportation by the Directory who made the re-
velation. tBarruel, Memoirs, etc., t. IV, p. 362.)

(2) Extract from a secret memorandum on the state of Holland, a few months ago focusing on
evasion.

of their nationalities, the French revolution has, in Amsterdam,
for secret minister, the Malabar follower, and for commissioners the
named Larclicvêque and Aiglam. In possession of all the con
the loyalty of the factious individuals who are preparing to surrender their country, and
that of the general who must conquer it, Malabar does not
shows that in the areopagus of conspirators, he dictates the resolutions there.
tions. Larclicvêque and Frésine are the intermediaries who in trans¬
they put the results to the leader of the conquerors; Aiglam, in
In Amsterdam and Harlem, he is the superintendent of the underground arsenals.
where the brothers will be able to take up arms at the agreed time; if he
f .ut for this moment the protection of the magistrates, they have for
them, Dedellc, follower and mayor. To cover the costs of
In their revolt, they had, above all, in the trading houses,
trading posts of Tcxier, Couderc and Rottereau; they have
plus the treasures and revolutionary fervor of the Jew Sportas. In
In Amsterdam, as in Mainz and Paris, they have their ora-
market stall owners and café owners in Tcrmache, Lekain, Muti¬
First, Schneider and a host of others. By calculating their strengths, they

they have no fewer than forty thousand men ready to meet
to march ahead of the revolutionary army, and put
Caught between two fires, the allies or the legions that remained loyal to their
homeland and the institutions that constitute their nationality II
All they need now is a general capable of leading their
march; the brothers in Paris provide for it and send them the ge
General Eustach, whom the United States, when he is arrested, will claim
will later become American (1).

Wherever the revolutionary armies were to penetrate, the
The same vanguards were prepared, and the leader of the brothers at
Mauheim lodges, also zealous for the propagation of their comrades
plots that his namesake, the famous Zimmermann, was for in
revealing the plot, he boasted of having single-handedly established more than
a hundred of these conspiratorial clubs, under the guise of literary societies
or Masonic lodges, in his travels in Italy, in Switzerland
and in Hungary (2).

But it was in Vienna and the Austrian states that the tra¬
Vail was the most learned and the most profound.

"Immediately after the French revolution of 1790 and 1791," says one writer

(1) Ibid.

(2) Barruel, Mémoires etc., I. IV, ch. X, p. 254.

vain perfectly informed about all the details of this mysterious work
serious and the legal proceedings that brought them to light, we understand
threatened to speak of propaganda that had spread from all sides and
recruited supporters of the regime in power in France. The evidence
Unfortunately, there are far too many examples of his existence.
while the apostles who came to us from Paris to Vienna were only
poorly disguised Jacobins; their zeal betrayed them, and they could not do
great trouble. They had (on the surface) absolutely nothing in common.
with the conspirators in question. Therefore, they did not have
They were careful not to mingle with them; on the contrary, they denounced several of them
For political reasons, they had them imprisoned. The secret conspiracy of Vienna
She needed no propaganda; she was too closely involved.
with the leaders of the disorder, her plans were too extensive for her
could derive an advantage from the boasting of some democrats in the
pubs.

"The incarceration of several suspected foreigners, the discovery and the
destruction of a club composed exclusively of officers and servants
Frenchmen, some of whom were even in the service of the Prince of
Kaunitz, had nothing yet in common with the sect much more
hidden, much more dangerous, which is what we're talking about here. But that very

further removed it from the trace that could have made it known. For it
there were (apparently) no more implacable enemies of the Jacobins, nor
of inquisitors more zealous than even those of whom no one suspected
core the formidable existence. After the destruction of this club we thought
safe, because it was unknown that only the conspirators had been discovered
less criminal and less dangerous; we didn't know that the big
The guilty parties had escaped... suddenly a dreadful light
it spread out and revealed the precipice on the edge of which we were standing.
The capture of Sémonville, who had been a deputy to Constantinople, in
His status as an extraordinary delegate of the Jacobins was more important for
a large part of Europe than any victory and any conquest, more
important than all the events that had erupted since the appearance
tion of political fanaticism in France, more precious than many
that all the treasures and crown diamonds that this honest man
He took the prostitute with him. For you must know the plans of these men
are grandiose and proportionate to their criminal passions.

“This was not just a second Eastern war, the consequences of which…”
Yours would have been incalculable under the current circumstances, but
probably yet another complete upheaval of the Austrian monarchy
female dog and several other neighboring states, which were spared by
this screenshot.

"The papers that Sémonville carried with him were the treasures
the most precious thing that was seized along with his person. My pen is struck

of powerlessness when it comes to depicting astonishment, surprise,
the terror of those who first laid eyes on these documents
ments. We suddenly found ourselves transported into a world of traitors, of which
We hadn't had the slightest suspicion a moment before.

"I look forward to making this observation that, in these times, the favorites
who had been showered with blessings, even the confidants of princes
These were, for the most part, the first traitors; while they were
the unknown, or rather unrecognized and rejected, servants who remained
the most devoted, the most loyal men...

"We were then able to convince ourselves that the danger we were in was not
not only grand, but frightening; that there was no time to per
dre; we could even ascertain that this discovery would not have taken place,
if, by chance, the examination of the documents had been entrusted to certain persons
ges, something that could have happened, since they were all believed to be equally
faithful servants of the State.

a According to what we have been able to learn, Sémonville's secret mission
its purpose was to obtain oxen, wheat, to make different
rent orders in Trieste, to conclude verbal agreements and

to obtain information from certain departments. All those
those recognized as traitors were seized at the same time, and
their papers searched. Until then, it was believed to be just a tra-
dangerous story that had fortunately been discovered; but we saw
finally that it was a real conspiracy, a league acting according to
uniform plans, an association organized with the aim of overthrowing
the State.

"Each day brought a new light, each sheet of paper"
found among the cleverly hidden writings of certain prisoners
A new crime had been committed. They therefore had a key thread in their hands.
to penetrate further into this labyrinth of betrayal. Everything became
clear as day when it was found among about twenty affiliates the
writings, negotiations and the names of several men, wearing other
authority in France and in another country. We then saw that it was not
only in Vienna and Trieste, but also in almost all the
cities of the monarchy, which could be counted among the conspirators. All the
traitors from Bohemia, Moravia, Styria, Galicia and
Hungary was united; to safeguard the rights of the latter
country, they appointed, from within the Hungarian chancellery, which was located
In Vienna, a special committee attended the interrogations of the commission
main mission, responsible for conducting the trial.

“A few months ago, a large number of [events] were suddenly discovered
these conspirators; it was barely a few weeks ago that Bieleck, captain
and a professor at the cadet school, was brought in as a prisoner. He was looked at
as one of the first in line in the conspiracy; it was found at

him of the archives in due form. It is doubtful, however, that it has succeeded
at the end of the discovery; for, and almost every day new things are found
conspiring calves... However, the trial of several guilty parties has been
pronounced: we read it in the public papers. Gilloffsky, who
hanged himself, held a position in the military chancellery; his crimes
were very tall. He communicated everything he could to the enemy.
learn. And then we're surprised by certain events that have happened in
this war. Brandstaetter was a magistrate and assessor in the department
of the Joint Civil and Military Affairs Commission; Hackeb was
the owner of a port; Glückshafen and Jütz were doctors in
right (1). b

"Similar conspiracies were discovered in Turin and Naples."
and in Portugal. It was also the correspondence of an emissary, the
Brabant Segré, who provided evidence of the Lisbon case. Arrested
And locked up in Lisbon's prisons, he did not forget that a true
A follower must know how to die, rather than denounce his accomplices, patet
exitus; and the brothers reminded him of this by passing him a mattress,
and warning him that he would find a razor there; and he was soon found on
this mattress swimming in his blood. It was nonetheless noted that his

These plots, like all others, aimed at the overthrow of the state.
and to the downfall of the entire royal family. It is added that he found himself in
the papers of this conspirator, a regular correspondence with the prince of the
Peace, and that this Spanish minister, knowing him arrested, hastened to claim him
sea; but the one from Portugal replied that, since God had pre
His Majesty saved this kingdom from the greatest danger it had ever faced.
Jeste, the very faithful, reserved the right to deal with this matter with His Majesty.
Catholic (2). b

IX. — Masonic work in Italy.

It was also against the king and the Piedmontese nationality.
that the conspiracy discovered and suppressed in Turin had been formed.
The nobles and the wealthy would have begun to emigrate, if the
The government had not stopped emigration. Victor Amadeus forbade
all meetings were cancelled, and even the academies and casinos were closed.

(1) Secret History of the Jacobin Conspiracy in the Austrian States. Ci¬
tation of Eckert, (. II, p. 113 et seq.

(2) Barrucl, Mémoires, etc., t. IV, p. 363.

But in Sardinia, the people demanded the reunification of the Estates, and
forced the viceroy, besieged in his palace, to flee.

"In Naples, the Freemasons' lodges were more agitated than
Never. The conspiracy junta was no longer enough, Marie-Caro
line established an inquisition junta with extraordinary powers
naires (1). The trial of the conspirators was held; all the
Evidence against the guilty parties had been acquired; on the orders of
His Majesty himself, they had been collected and written by a
magistrates of recognized integrity and merit. But their result
tat mainly showed the error of a multitude of great people who did not know
not only that, behind the plots they participated in against the
royal family, there were other plots in which they themselves had to be involved
Same victims. And the King and Queen of Naples liked it better.
to show their clemency towards the main accomplices and their release
to serve life in prisons, rather than sending them to the scaffold after
a public judgment. But the circumstances, which politics has
Though they felt compelled to bury them in darkness, they nonetheless left
has uncovered the conspirators' goal and the role of propaganda (2).
A little later, another conspiracy was hatched in Pagan
to establish Sicily as a republic, and new movements
took place in Cagliari and Sassari 13).

(I) Universal History under the direction of M. Dutwj, Italy, Zollor, pp. 490, 492, Paris, Hachette, 1853. — Let one judge, by this passage from Goethe's memoirs, from riufluenco which secret societies in the states of the king of already exercised as early Naples and Sicily memo: "While I was admiring all these riches (church of (Jesus of Messina), an officer whom I had noticed at the governor's table, approached me, offering to show me parts of the port inaccessible to∗ foreigners. Fearing that this offer might be a trap set for the bizarre government The consul tried to prevent me from accepting it; but, thanks to a few signs mysterious, I had already recognized a friend, a brother, and I followed him with confider

“We had barely taken a few steps when he told me that the brothers were watching would have them on me and would protect me against the whims of the governor, if that were It was necessary, but unlikely... After giving me this information, he asked me to take advantage of a session that was to take place that same night, to make me to know more fully about the brothers of Sicito, whom I could probably not pa3 refuse mou estim, on seeing that, under a despotic government, they had the courage to secretly protect against the abuses of this government government, not only the inhabitants of the country, but the foreigners who are part do cotte association. I apologized, citing my upcoming departure, because I hadn't I have no desire to expose myself to grave dangers by attending a serious meeting. "defended, not only in Messina, but throughout Italy..." (May 13, 1787. Memoirs of Goethe, trans. of Baroness Garlowilz, 2nd part, travels, p. 171).

U) Fiarruel, Mémoires, etc., t. 1Y, p. 3Q4.
üuruy, History of Italy, p. 4UJ.

The secret societies had therefore prepared everything to extend throughout Europe, against Christian nationalities, the re- an evolution that had just destroyed that of France. No one expected moreover, for the final explosion, than the aid of the revolutionary hordes lutionnaires prepared in France (1).

No sooner was the signal given than, in front of the armies Republican resistance vanishes, the corps of ar The measures that are put in their way hesitate, grope, and retreat without cause. apparent (2); the fortified cities open their gates, the provinces invaded territories establish themselves as separate republics or annex themselves to the Mother republic. A delegation of the main Illuminati invites Custine, from the moment he entered the campaign, set about penetrating the country, and assures him that he will fulfill the wishes of the vast majority of residents. They add that, if he was worried about the means of overcoming the apparent difficulties, they can assure him that they and their friends have enough power to promise to raise them; that they are the organs of a large society, in the name of the

to whom they promise complete devotion and the fullness of
their zeal to contribute to its success (3).

Mainz opens its gates to Custine's second summons.
who doesn't even have siege cannons in his army; and the
The Cisrhenan Republic is proclaimed, along with the principal traitors.
or agents, Melternich, Behman, etc., for administrators at
High salary. The emissary of the Parisian club, Van der Noot,
sends Dumouriez a manifesto, agreed upon in London with Chau*
Velin, Talleyrand and Noël; Dumouriez publishes it without changing anything
ger, and, swayed by the agents and the manifesto, the people acclaimed
The revolution and Flanders are taken. Pichegru advanced towards
Holland, and Utrecht, Willemstad, Breda, Gorcuin, Berg-op-
Zoom and Amsterdam are taken, as are Flanders, Mainz and

(t) Louvet, Address to Robespierre.

(2) After the capture of Verdun in Champagne, occupied on September 27, the ro
The ministers from Prussia, Vienna, London, and St. Petersburg held a council
Everyone wanted a battle; only Brunswick, the Grand Master of the Freemasons.
appointed to Wilhelmsbad, general of the coalition armies, did not want it; however he
He conceded to the common opinion, and he announced the battle for the 29th. But upon leav
He gave orders for the retreat; everything remained shrouded in clouds; soon the
Champagne was evacuated; the brilliant coalition army withdrew, as if it had
was defeated, leaving fragments of her baggage everywhere. (BeauLeu, History of the
Revolution. (Laurentie, History of France, chap. XI.)

(3) Memoirs of Custine, 1.1, p. 46 and 47.

the Rhine provinces; while a little later Figueres, the
Boulevard de l'Espagne, devoid of any means of defense,
opens its doors, and is conquered, as are several other cities
delles, as Holland had been when it became the republic ba-
tave (1). So it was in Italy.

X. — Valmy, Dumouriez and the Duke of Brunswick

The example of treason was set from on high. The Duke of Bruns
Wick, the Grand Master of the entire Masonic order elected in Willhems-
bad, had been specifically chosen as commander-in-chief of the
coalition. But he systematically refused to subordinate his
action similar to that of the princes' army, which would have avoided offending the
national sentiment and would have much more surely brought about the triumph
ih,; allies, if his real goal had been the restoration of the monarchy.

But he could not include in his plans the destruction of the work of the Revolution. He entered into secret negotiations with the men from the Paris Commune and Dumpuriez, an advanced Freemason himself-same, who was the commander-in-chief of the French army. These negotiations culminated in the retreat from Valmy, which revolutionary legend transformed into a victory, but which was nothing more than a shameful betrayal for both parties.

We now give the floor to Mr. Léon Pagès who recently cleared up this whole mystery:

"The King of Prussia learned, on the morning of September 20th, that major movements were taking place in the French camp established at Valmy. It was Kellsmann's corps; Dumouriez with 20,000 men were at Saint-Menchould, contained by the Prince of Liohenlohe who occupied Clermont.

“Frédéric-Guillaume, who five days earlier had feared to see the French escape him, to advance his columns without having consulted the Duke of Brunswick, and made his arrangements as a man

(I) Dictionary of social errors, by the Marquis of Jouffroi, art. Societies crests. He adds that Figuières was sold by Roddelon for one million livres vres, but that the latter, having squinted at it in Paris, assigned it, worth forty-eight a thousand pounds, and complained about the low price, was guillotined.

of war and as a skilled tactician. Kellermann was on the narrow the Valmy hillside with 25,000 men, gathered in such a way that any deployment became impossible for them, and that the effect of its artillery was to be reduced to almost a thousand times its size.

"If the King of Prussia, with his 150,000 men, had pursued the Had he moved, he would have achieved complete success. The Duke of Brunswick rushed to beg the king to wait for the Austrians. and to limit themselves to containing the enemy. The King of Prussia listened to this This treacherous advice led him to relinquish command to his commander-in-chief. The latter arranged his columns in two lines, parallel to the hillside. of Valmy, and staged a simulated attack. He was shot from both sides parts, to excessive and ineffective ranges, twenty thousand blows of cannon. During this terrible crash, Brunswick noticed that the shaken French were close to scattering, because of the explosion of two caissons: he declared the position of the French çais unassailable and ordered the retreat (1).

"The French, proud of such an unexpected success, launched into..." cries of victory. The enthusiasm had an influence on the recruits fortifying and made them, as was later seen, quite good soldiers.

“However, Brunswick had 50,000 troops in the line.”
seasoned soldiers, and not far from him the 30,000 Austrians and émigrés
who had advanced as far as Croix-aux-Champs, five leagues away
de Châlons. His battleground was an open and vast country
your plains. He was the arbiter of the war.

"The population of Paris was in a state of indescribable alarm."
leaders of the revolution shared the common terror, and the des
Kersaint, whom Lafayette had held prisoner at Sedan, and
that Dumouriez had had released, he told them bluntly,

"that it was also impossible that the Duke of Brunswick was not
in Paris in two weeks, it was impossible that the corner wouldn't...
"It didn't hit the log when we hit it." Most
they wanted the government to take refuge behind the Loire, and
took Louis XVI and his family hostage. It was above all
the opinion of the Girondins, who hoped in this way to escape the yoke of
the Commune and to get closer to the departments of the South, more
favorable to their policy. But the men of the Commune and the

(1) Mr. Mortiner-Ternaux said that Valmy cost a thousand men between the two arsenals
Michaud seems to believe that he perishes infinitely less. These results, in
Not all cases are related to the cannonade.

The Jacobins were in favor of resistance. "Only with audacity,
"It still requires audacity," said Danton himself, "that we can
"We will save ourselves."

"We must not forget that Danton, Lebrun and Dumouriez were
the authors and directors of the secret negotiation, that their
Jacobin accomplices knew the greater part of it, and that the
The Girondins were unaware of the recent alliances. However, the Prussians
they withdrew, having pledged not to come to Paris, and it was not a question,
For Dumouriez and Danton, it was more about paying the ransom in the con-
stipulated editions. Danton was, moreover, resolved to unleash torrents
of blood, in order to collect the diamonds and gold that Dumouriez
had to deliver to the Prussian masonry. They could therefore, in
With complete freedom of spirit and a light heart, they continue their comedy.
gic.

“Let us listen to the first Bonaparte, an authorized judge, who had made himself
to show the battlefield: "I wouldn't have dared," he said to
Saint Helena, remain in the positions chosen by Dumou
Laugh, unless there's some secret negotiation that we
"Let's ignore it." — Napoleon knew everything, and what proves it is the
The manuscript of Saint-Hélène attests to this, that he professed the most
profound contempt for the Duke of Brunswick.

"All of Germany knew that the Duke of Brunswick, until
At that time, crushed by debt, he paid off some of it in the year 1792, for
over eight million, and nowadays we have seen in France the small-
son of this duke profusely strewn his clothes and his hat with
hereditary diamonds.

“Dumouriez, an old soldier, had appreciated his military resources
res; and he sought the salvation of Jacobinism in markets which
enriched him himself. He could not ignore for a single moment the origin
of finances and the embezzlement of crown diamonds. This
incomparable schemer, who then associated himself with the greatest cri
mes, deployed all his art, vis-à-vis the Parisian Commune and
of the Prussian court, and on the military chessboard.

“He had so skillfully concealed the secret of his maneuvers that his place
Kellermann believed he had been victorious, and that very evening
He, taking advantage of his success, wanted to leave the hillside on which
He was surrounded and went to occupy the lines behind the Aurc, which
Dumouriez had assigned them to him the day before. He went downstairs in a cleat to the
night, and the Prussians withdrew, in a sweeping movement,

to give him passage. The next day the two armies remained
"In their presence, the armistice was proclaimed (1)."

Negotiations then opened with Prussia and they lasted
rent enough to allow the regicide to be carried out. When
Hostilities resumed, even if Brunswick had led the
to wage war with greater loyalty, the Revolution had now been able to
to acquire enough forces to stand up to the coalition (2),

XI. – The assassination of Gustave III.

It was not only through treason that the Revolution triumphed
phait; it was still through all crimes and assassination.

The Convention seemed transformed into a lodge receiving a chef
Valier Kadosh, when, a few days later, on August 26, Jean Dcbry
proposed to the Legislative Assembly the legion of tyrannicids.

Will posterity believe, said Molleville, that this assembly of
legislators, representatives of France, heard without horror the
proposal to organize a corps of twelve hundred volunteer assassins,
who would dedicate themselves to attacking individually and hand-to-hand
all the kings who were at war with France, and their generals?
Will she believe that this execrable proposal, put to a vote, was adopted?

with such enthusiasm by the majority that two of the deliberators,
Merlin and Chabot declared that immediately after the cessation of their functions
legislative actions they would join this body, which could be called
A vengeful sea against humanity? The final drafting of this decree was
nevertheless suspended and referred back to the commission, upon observation,
which was done by Vergniaud, that, if a body of tyrants were organized -
In the event of homicides, the allied powers would also organize an attack against France.
bodies of generalicides and depulicides, that thus the proposed decree for-

(1) Michaud cites a strange episode and what men of the trade will be able to appreciate.
Cier. A column, sent by Dumouricz to support Küllermann, had received
the order to leave its crews on the placo and the trained snails to return there & the
night. Indeed, after the cannonade, the column returned 4 squares; MichaudMhisait
part of this body. Gibbon in his correspondence and Goethe in his Memoirs have
reported all that was strange in the rollraito do Brunswick.

(2) Valray, The diamonds of the French crown and the remains of the victims
September 2nd and 3rd, ransom of the Republic, by Léon Pagès, in-12. Paris, 1878.

could become a decree of assassination against patriotic generals and
between the members of the Assembly (1). »

The cowardly assassins soon took their revenge by murdering,
without running any risk, the innocent, the unfortunate Louis XVI, his
Sister Madame Elisabeth, Louis XVII, and the queen his mother.

The cowardice of the convention members alone prevented the formation
of this legion. But the lodges had not waited for this project to
to carry out assassinations against sovereigns, especially those
who had committed themselves through Masonic oaths. The emperor
of Germany, Joseph II, after having been so long and so effective
protected Freemasonry and fought alongside it
religion, had eventually become disillusioned and had died after taking
some powerless measures against secret societies (2).
His successor Leopold, who led the monarchist coalition
against the Revolution (3), died poisoned on March 1, 1792 by
the Neapolitan broth that had been prepared by Italian cooks,
and fifteen days later, Gustav III, King of Sweden, who had thought
for a long time he had a penchant for dealing with secret societies
and Masonic orders (1), fell under the blows of a dome*
Ankaslroem's tic, one of the members of the Illuminati sect

(1) Choice of report, etc., vol. XXI, table, p. 92 and 10, p. 233. — Bertrand de
Molovillo, History of the Revolution, vol. IX, pp. 230 and 231.

(2) “Joseph II and the enlightened ones were naturally mistaken in their expectations,”
wrote Mirabeau, in 1788, in the Prussian Monarchy.

(3) Initiated like his brother Joseph II, Leopold, being Grand Duke of Tuscany, had
began the plundering of religious orders and the war against the Pope and his jurisdictior
It was even in Pistoia, in a secret meeting supported by all the authorities, that the dec
took it upon himself to establish Masonic freedom and equality as the foundations of the C
questions. Freedom was, first and foremost, the liberation of the bishops from the authori
Siègo; and equality, that of the parish priests, priests and bishops, whose brothers they
res puîoés and the cooperators, and in whom resides all legislative power
under the supremacy of princes or sovereigns. Later, enlightened by events.
Leopold had banned all Masonic meetings in his states.

(4) This was the philosophical-Masonic genealogy of this unfortunate king
of Sweden. Voltaire had initiated Queen Ulrika of Brandenburg, and Ulrika had
initiated his son Gustave. But, on the other hand, Voltaire initiated Cordorcet, and Coudc
This man, sitting at the Jacobin Club, initiated Ankastroëm. (Voltaire's student, Ulrique)
taught his son to play the mysteries of the altars of Christ; student of Vol¬
In silence, Condorcet learned & Ankastroëm to play with the throne and the life of kings.
at the moment when the news outlets announced that Gustav III was to command
Condorcet and Ankas, commander-in-chief of the armies allied against the French Revolutior
Troëm belonged to the club, and this great club resounded with the desire to deliver the
land of its kings. Gustave was marked for being the first victim, and Ankastroëm
He offered to be the first executioner. J1 leaves Paris and Gustave falls under his spell.

Legal documents filed in the archives of the house of
Prussian authorities established that the crime had been planned by the lodges of
Stockholm and in particular by the Duke of Södermanland, brother of the king.
The assassin was taken by his associates to Prussia, where he was
police commissioner, but, having had the imprudence to recuse himself
He was imprisoned and died shortly afterwards because of his papers. (See Document)
(ment O.)

A few days earlier, on February 26, 1792, the Courier of
Strasbourg, announcing that the King of Prussia had just joined
The coalition followed this news with these strangled lines:

"Politicians predict from this that a meeting will be established between the
Two courses will be consolidated; it is certainly a good idea to do so.
believe in the French; but in despotic countries, in the countries
where the fate of several million men depends on a single piece
of paste, or the rupture of a small vein, one cannot count
over nothing... All it would take is indigestion, a drop of blood
extravasated to break this brilliant union (1). »

Are such predictions not a clear admission?
Was the crime premeditated?

XII. – The triumphs of the revolutionary armies.

After the defection of the Duke of Brunswick and thanks to the machinations
secret laws that paralyzed the sovereigns, the armies of the Revolution
tions seemed to encounter no further resistance. We quote
simply the facts as told by an essential writer
revolutionary:

"From the very first hostilities," says V. Duruy's Universal History,
The division that existed between the sovereigns and their people erupted...
General Lazzari's troops, attacked by the French in the gorges
The inhabitants of Mians gave up their footing from the very first engagements;
of Savoy — (we know who these inhabitants are and we're going to name them

blows (Barruel, Mémoires, elc., t. I, p. 169, 170.) Swedenborg, dil also Alexan¬
Dr. Dumas, whose followers assassinated Gustav III, was a mage (a rank of the Enlightenmer
(born). Memoirs of Garibahli, tr * series, p. 3. See some curious details on the
unfortunate Gustave 111 and his rolatiou3 with the Masonic sects, in the
Memoirs and Diplomatic Correspondence of M. de Maistre, pp. 351, 353.

(1) Cited in Voyages de deux français dans le Nord, t. V, chajp. 12.

(by name in Naples) — ran enthusiastically to meet the
French troops, who easily occupied Chambéry and almost all
the rest of the province. In the County of Nice, Curten fled with the
same haste, and left the French general Anselm and the admiral
Truguet seized Nice, Montalban, Villefranche-sur-Mer, and Oneglia. In the south
from Italy, when Admiral Latouche arrived with a French fleet,
Arranged in front of Naples, the Freemasons greeted the standard with rapture
dart of liberty, made contact with the French and transformed
rented the lodges into clubs. Ferdinand was forced to promise neutrality
and to recognize the French government, and a decree of the Convention
tion reunited Savoy and the County of Nice with France (1). »

“The Grand Duke of Tuscany was the first to recognize the French republic
The two republics of Venice and Genoa, approached, of a
On one side, Austria and England; on the other, ardent citizens.
Supporters of the new ideas, strictly maintained neutrality... More
Later, peace was concluded with the French Republic by Prussia and Spain.
pagne, allowed the Directory to concentrate almost all its forces in Italy.
Already, on his orders, Schércr, poorly guarded in Gera by the Piedmontese,
had turned the Austrian left wing, and Bonaparte, having separated
these Piedmontese kids, commanded by Collé, from the Austrian corps of
Beaulieu had arrived at Cherasco, ten leagues from Turin.

"The proclamation made by the young victor moved even more
Italy, which has achieved rapid success. People of Italy, he said, the French army is comi
break your chains; the French people are friends of all peoples and part

particularly descendants of Brutus; come to meet him: your property
Your customs, your traditions, your religion will be respected; we will wage war in
Generous enemies, and only to the tyrants who hold you captive... The
Italian princes and the clergy were no longer able to stop the Italian nation.
lien. She rushed enthusiastically to meet Bonaparte and
of the French, and ensured their rapid successes.

“The Piedmontese Bonefous and Renza stirred up a movement in Alba
republicanism, which soon threatened the entire kingdom, and Victor Amadeus
Deae demanded and obtained peace through the surrender of the cities of Alexandria and
of Cuneo. During the war, Bonaparte only had to enter the territory
the city of Parma and Piacenza, where the Italians were already stirring, and remained
soon, after Beaulieu's retirement, master of all Milan.
The cities of Pavia, Cremona and Milan opened their doors without resistance.
The Milanese, in particular, welcomed the French as liberators.
They flattered themselves with the hope of being placed at the head of the Italian union.
state aggregation, composed of supporters of French ideas, was established

(1) Duruy, Universal History, Italy, by Zeller, pp. 490 and 491. — Robison,
Evidence of the conspiracy, etc., p. 57.

blie in the city, and an organized national guard. The twenty million
The francs that Bonaparte raised on Lombardy did not even excite
a great murmur, except in Pavia, where the local peasants,
Silently aroused, they entered to massacre the French garrison.
Binasco burned, Pavia surrendered to the soldiers for a night, Mount-de-
piety itself burned, learned that Bonaparte would not let this go unpunished
No riots.

“A new proclamation by Bonaparte, published in Milan, covered
This first disagreement spread enthusiasm throughout the peninsula.
The feeling among the Milanese was: "Let the people be at peace," he said, "we
We are friends of the people. Restore the Capitoline Hill, awaken the Roman people.
After centuries of servitude, such will be the fruit of our victories.” A few
cities in Venetian territory, weary of the yoke of the aristocratic republic,
they themselves were inviting the French to violate the neutrality of the territory
Venetian. Bonaparte occupied Bergamo, took Brescia, and overthrew Beaulieu.
on the Mincio, entered Verona, Legnago, and began the blockade of
Mantua. The Venetian aristocracy, wounded to the core, dared to do nothing but...
rebukes. She felt, not only in the mainland cities,
but in Venice itself, to stir up trouble, with Villelard's encouragement, to*
founder of the French embassy, the popular leaven. The States of the King of
Naples and the Pope were more agitated than ever. In a ceremony
solemnly, the first consecrated his crown to heaven and wanted to push
his army at the border; he was soon forced to recall it to com
to reward a portion of his subjects. Pope Pius VI had sermons preached against the
atheists and the brigands of France; but the first of these cities, Bologna,
sent, by his chief magistrates, to ask the victor for his freedom

from Italy... He entered Bologna, which he declared free and republican...
In the Duchy of Modena, Reggio was the first to declare itself independent.
dante and sent deputies to Milan to begin founding, with the
transpadans, the Italian unit. Massa and Carrara, La Lunigiane followed
his example; Modena, finally, led by the patriots, pronounced the
The duke's downfall, and Ferrara broke away from the Papal States to become
to join in Bologna.

“The French general established a consiglio di stati in Milan, pending
during the establishment of a Tratispadane republic, and set up a
Lombard legion of 3,500 men, which was placed under the command
of Lahos. On this side of the Po, on his recommendation, the deputies of the four
The three cities of Bologna, Ferrara, Modena and Reggio proclaimed their
union in the Cisalpine Republic, and, as a first measure, decreed
also included the formation of an Italian legion (1). »

(1) Universal History, by a society of professors and scholars, under the direction of
Rection of MV Duruy. — History of Italy, Zeller, chap. XIX. — Revolution
French Directory, Chapter III,

"Soon to be a child, under various pretexts, the old republic of
Genoa was destroyed and transformed, with a new constitution, into
Ligurian republic; Venice was suppressed and annexed to Austria,
in exchange for the recognition by this of the Cispadane republics
and Transpadano, united and transformed into the Cisalpine Republic, with
five directors: Serbelloni, Alessandri, Moscati, Paradisi, Costabili,
that Bonaparte gave them. Rome itself was affected, its pontiff
dragged prisoner to France, and the capital of Catholicism, with Ancona
and the Roman territories, proclaimed a Roman republic with a cons
a fully French institution, adorned with consuls, tribunes and a senate;
And while Piedmont saw its cities open to Joubert, its soldiers
to join the French army and its provinces annexed to the republic
mother, Naples, left by her king in the care of Pignatelli, appointed his
viceroy, and the Austrian general Mack, after an amnesty obtained at
price of two million, the mass desertion of soldiers from his army
and the flight to the French camp of his general and officers, agreed
"With the republicans, the Parlhenopean Republic was proclaimed (1)."

In Switzerland, things happened the same way. Here's what
recounts Mr. d'Horrer, the highly authoritative historian of secret societies
of this country. "If we can believe two enlightened Freemasons, Heldmann
and Henry Zchokkc, all Swiss lodges would have in 1793 sus¬
They hung up their work, for fear of bearing their share of responsibility
horrors that occurred during this lamentable period of our history
Brothers and friends were committing crimes in Paris and throughout France. He is
more likely than by covering their lodges in this way and making them for
For a time inaccessible to ordinary workers, the masters

reserved the right to assemble frequently and furtively in very-
small meetings to ensure their work doesn't go completely idle.

"The Vaudois lodges had certainly not interrupted theirs;
They had simply distributed the work among the various factions.
of their societies called patriotic clubs, regenerative committees
or revolutionaries, philanthropic meetings, or kid
reading rooms. There, a small number of commissioners directed
They were directing the work towards Masonic ends. After the invasion
French armies, societies emerged from their sanctuaries and formed
They are currently being memoized by provisional governments, soon
constituted as permanent governments. Needless to say, at
the heads of these governments found themselves immediately placed
and, as ipso facto, the grand masters of the directorial lodges of

(I) Universal History, Zeller, chap. XIX.

Lausanne and Basel, figures who are largely overlooked, but who
in these lodges bore the names of the most illustrious and the venerated
bles (1). »

Thus, in a few years, laws, institutions, customs, constitution
beliefs, freedom, religion, homeland, nationalities, everything had changed and
fell victim to the violence and betrayals of the Freemason*
nerie and the boxes were converted into clubs.

XIII. — THE ALLEGED DISSOLUTION OF THE MASONIC ORDER BY THE DUKE OF BRUNSWICK

One of the defining events of that time was the
a sham resistance by the official leaders of Freemasonry
to the Revolution.

In 1796, the Duke of Brunswick issued a solemn manifesto
in which he declared he was excommunicating the revolutionaries and
suspend the work of the order.

This document is too characteristic; it proves too much the enormous
influence of secret societies on the events of the time for
do not reproduce the main passages:

c In the general storm produced by the current revolutions
in the political and moral world, at that time of the supreme enlightenment
tion and profound blindness, it would be a crime against truth and
humanity to leave things shrouded in a veil for longer

which can provide Y, the unique key to past and future events, of
things that should show thousands of men if the path that one
The path they followed was either the path of madness or the path of wisdom. It is a matte
from you, VV.\ FF.*., of all ranks and all systems se¬
crets. The curtain must finally be drawn back, so that before your blinded eyes
may that light appear that you have always sought in vain, but
of which you have only grasped deceptive rays and a holy darkness,
dimly lit by a magic lamp.

"The time for fulfillment is near, but know this, this

(l) Correspondent of March 25, 1845. In a footnote, Mr. d'Horrer gives biographical detail
very curious graphics on the main figures of the Swiss revolution and
their Masonic connections.

fulfillment is destruction. We have erected our construc-
tion under the wings of darkness to reach the summit from where we
we could finally freely cast our gaze upon all regions
of light. But this summit has become inaccessible: darkness has
dissipates, and a light more terrifying than darkness itself comes
suddenly strikes our eyes. We see our building collapse and
to cover the earth with ruins: we see a destruction that our hands cannot
They can't stop anymore. And that's why we're sending the manufacturers back.
from their workshops. With the final hammer blow we overturn the co-
The sanctuaries. We leave the destroyed temple deserted. The
The current workers destroyed it because they rushed their work too much.
precipitation . . . .

"A single channel encompasses the entire network, which is so vast today."
of all secret ranks and all systems in the universe. All of them
they converge at the central point of all science. There is only one
order. Its purpose is its first secret; its existence and its means, its
second... Secrets were never to leave our circle; the
men were neither strong enough nor prepared enough to withstand them, the
to understand and feel them. But the secret was discussed freely and openly.
with mockery and disdain...

“A large sect arose which, while taking good as its banner
and the happiness of man, works, in the darkness of the conspiracy
tion, to make the happiness of humanity a prey for itself.
Everyone knows this sect; its brothers are no less
known only by her name; it was she who undermined the foundations of order—(in
exposing them too soon, despite all his precautions)—, until this
that it was completely overthrown; it is through her that humanity has been

poisoned and lost for several generations. The fermentation which
His work is to lord it over the people. They began by pouring out the odious
on religion.

"Mockery and disdain, such were the weapons of this sect—(in which it was
transformed all of Freemasonry)—first against religion itself,
then against her ministers. If she had simply contained this contempt
In her own body, she would have been worthy only of pity; but she never ceased
to train his companions in the most skillful handling of these weapons.
preached from the rooftops the maxims of the most unbridled license, and
This license was called liberty. Human rights were invented, which...
is impossible to discover in the very book of nature, and one in
Vita, the people, to wrest from their princes the recognition of these rights.
supposed. The plan that had been formed was to break all social ties and to
destroying all order was revealed in all speeches and in all actions.
The world was flooded with a multitude of publications; recruitment of
companions of every rank and power; men were deceived

the most perceptive, falsely alleging other imitations; it was spread
in the hearts of youth the seed of lust, and it was aroused
by the awakening of the most insatiable passions: indomitable pride, thirst for
power. Such were the unique motives of this sect; their masters
had nothing less in mind than the thrones of the earth, and the
The people's government was to be run by their nightclubs.

"That's what's been done again. But we notice that the princes and
People do not know how and by what means this is accomplished.
That is why we say to them with complete freedom: The abuse of black order,
The misunderstanding about our secret has produced all the political and moral turmoil.
raux with which the earth is now filled. But, so that our attestation
If the tation has strength and deserves belief, we must do for the
princes and for the people a complete sacrifice; to cut down to the
rooted in abuse and misunderstanding, we must from this moment dissolve the or-
entire. That is why we destroy and annihilate it completely.
"lying."

There was neither abuse nor misunderstanding in this reversal of all
the thrones. The struggle between the two parts of the order that indicates
if clearly d'Haugwitz (supra I) did not concern doctrines,
but on ritual accessories: one retained certain forms
my Protestant faith which the other rejected, by opening her breast
to the Jews themselves. This division had no other purpose than to better
To hide the ultimate goal from the dupes, especially the princes, is to
to serve their authority in the overthrow of their own power.
Thus, despite this manifesto, the Order survived. Only, the separation
The ratio of lodges to Ajagna sometimes divergent tendencies, including
We'll see what happens next.

XIV, — Franconerie and Theophilanthropy

During the Reign of Terror, most Masonic lodges
French groups ceased to meet. We saw above ($6),
how Philippe-Égalité had to resign from his position
Master. The Grand Orient and the various Masonic powers
ceased to function, at least ostensibly: the clubs of
The Jacobins replaced the lodges at that time, and they challenged each other.
always aristocratic elements that existed in the Ma-

Nonsense. The old disagreements between lodge members on
the way the revolution was conducted played a significant role in
the division of parties at that time, and many other clues...
suggest that this is the origin of the sadistic struggle of the Jacobins
and the Girondins, later the Dantonians and the partisans of
Robespierre.

The Festival of Reason, celebrated at Notre-Dame in November 1793,
had been a solemn manifestation of atheism made by the
Hébertists. After sending them to the scaffold, Robespierre
wished to celebrate his triumph with the festival of the Supreme Being,
May 1, 1794, and we know what role the hatreds of the Hébertists played.
survivors had until the day of 9 Thermidor.

Brother Henri Martin pointed out this little-known aspect of the story.
of the revolution. After pointing out the 'aflinilê' which existed between
Robespierre and the doctrines of St-Martin, he adds: "The enne-
"Those in charge of the formidable leader of the Jacobins had the instinct for it, because
“St-Martin, a complete stranger to the desperate struggles”
"parties and the bloody interpretation that was made of his ideas,
"was caught up in the persecution directed against Catherine Theot,
"Dom Gerle and a few other mystical revolutionaries, few
"before the 9th of Thermidor, by the men who were preparing the fall
“of Robespierre (1).”

In any case, as soon as his dictatorship ended,
Freemasonry resumed its activity: guided by one of its elders
Larcvcillère-Lepaux followers, it was she who organized the theophany -
lanthropy (2). This system claimed to replace with
its ceremonies, Catholic worship, and corresponded both to
festivals of Being, Sunrème, and what is now called the®
white Masonic robes.

When the sect believed it had definitively achieved freedom and

Equality, as Weishaupt understood it in Yan-arcliie abso¬
Read, the veils of Freemasonry had been rejected as a symbol
unnecessary bolism, the lodge no longer needed to be covered, and we
had replaced it with the club. A reaction having taken place in the
minds, it was necessary to return to inner work, to symbolism,
The lodges reopened in various forms. It was with a
Brother André possesses a great understanding of the spirit of Freemasonry.
Ruisselle recalled this memory to the assembly of the Grand Orient of
1879, to maintain the symbolism and rituals,

(1) lislnrede France, I. XVI, p 531, 4* ed., 186?.

(2) See Le Monde maçonnique, 1879, p. 224J

XV. — Bonaparte and the destruction of power Pope's temporal possessions.

Revolutionary France accomplished the work of
The pursuit formed the primary goal of the sects: the destruction of
the papacy.

The high-ranking Freemason director Barras, after being machine-gunned by
General Bonaparte and the armed sections of Paris against the
Convention had appointed him to command the army of Italy.
Transalpine Freemasonry had paved the way for him;
The gates of the squares had opened freely, as we have
as previously proven; the republics had formed from all
parts. The betrayal was openly undermining what little remained.

“Bonaparte,” said Mr. Thiers, “had barely signed the capitulation of
Mantua, that he had gone to Bologna to lay down the law to the Pope. The
The Directory would have liked him to finally destroy the temporal power of the
Holy See; but he did not make it an obligation and left it
free to act according to circumstances and his own will. But Bonaparte, who
was preparing to cross the Alps again to march on Vienna,
only wanted to wrest one or two more provinces from the Pope and the
submit to a contribution sufficient to cover the costs of the new camera
He therefore assembled his army at Bologna and marched against the seven
to eight thousand men of the Pope, joined to the rural population who
had gathered to defend only what remained of the territory
technical, as he had been informed, and by way of parliament, the head of
The small army. But how can one resist an army three or four times as large?
and drunk with pillage? Faenza, Forli, Gesena, Rimini, Pcsaro, Sinigaglia,
Ancona was soon in his power; Loreto was pillaged, a rich offering
From the piety of kings and peoples, the virgin carved in old wood was sent to
Paris, as an object of curiosity; and having arrived at Tolentino, threatening Rome

môme, – (where the lodges founded by Cagliostro awaited him) –, he im-
He presented Pius VI with the treaty of that name for the preservation of Rome.

The Pope recognized the republic. He ceded all his
rights over the Comtat-Venaissin, invaded in an ambush from the
beginning of the revolution; he surrendered to the republic

Cispadane legations of Bologna and Ferrara, and in addition the
beautiful province of Romagna. The city and the important cita
The delle of Ancona remained in the power of France until the
General peace. The two provinces of the Duchy of Urbino and of
Maccrata, which the French army had invaded, was still
appointed to the Pope, for the sum of 15 million. Similar
sum still had to be paid, in accordance with the armistice of
Bologna, not executed. These 30 million were payable two
One-third in silver and one-third in silver or precious stones.
The Pope was also required to provide 800 draft horses and buffaloes.
and other products from the territory of the Church. He had to disavow the ass
assassination of Basseville, killed in the middle of a defended crowd
by law and where he preached revolt, and to make them pay 300,000 francs
both to his heirs and to those who had suffered as a result of the
same event. All works of art and manuscripts, donated by
the armistice of Bologna, were to be immediately directed towards
Paris.

Such was the treaty of Tolentino which Consalvi, in his Memoirs,
He called it the robbery, ladroneccio, so blatant was the injustice
of the aggression, origin and cause of the treaty. While the
Churches are being stripped, and the people are being oppressed, to
Faced with such unjust conditions, General Bonaparte wrote
went to Joubert:

In a few days I will be back in the army, where I feel my
My presence is becoming necessary. The army is three days' journey from Rome; I am
to Irailcr with that pre-trail, and for this time, St. Peter will save
"Even the Capitol, by ceding to us its most beautiful states."

And on the very day the treaty was signed, he wrote to the Director
tower:

You will find enclosed, citizens directors, the peace treaty which
has just been concluded between the French Republic and the Pope; I have signed it
jointly with Cacault, because the latter did not have any full tanks
powers in order, it was necessary to compensate for them. My opinion is that Rome, a
once deprived of Bologna, Ferrara, Romagna, and the thirty million that
We take it away, it can no longer exist; this old machine breaks down.
"She will be all alone."

This is the first diplomatic manifestation of the Napoleonic idea;
The click is, as we can see, perfectly identical to the Masonic idea.
fuck.

Let us follow its developments through its various phases.

First, let's note that she didn't just understand the
destruction of the temporal, but also that of the spiritual, and that
The Directory, not content with so many unjust stipulations, exn
still grieved, albeit in vain, from the pontiff's conscience, the retraction
the issuing of briefs that condemned the Civil Constitution of the Clergy,
drowned in blood so many times, no longer even in France
of authority for no one, and that the director Laréveillère-Lépeaux
he himself strove to replace theophilians with his religion
thropes.

However, Joseph Bonaparte, the general's older brother, had just arrived
to be appointed, as a consequence of the Treaty of Tolentino, ambassador
The Directory in Rome. Amid rumors of the Pope's illness,
the general prescribed to him (September 22), "if the Pope were to die,
to do everything possible to prevent another one from being made,
and to incite a revolution." Count de Robiano, in
its continuation of the History of the Church of Bérault-Bercastel,
even asserts that, in his instructions to his brother, the general
he told him, speaking of the papacy, "that the old idol would be
annihilated, and that is what freedom and politics willed (1). »

The Directory, for its part, wrote to its ambassador on the 10th
October, two and a half months before Duphot's death: "You
You have two things to do: 1. Prevent the King of Naples from coming
in Rome; 2° to help, far from retaining the good dispositions of
those who would think that it is time for the reign of the popes to end
Nice; in short, to encourage the momentum that the people of Rome seem
"to take towards freedom (2)."

"How, moreover," said Mr. Thiers, "can we prevent the democrats…"
The French, Ligurians, and Cisalpine peoples did not correspond with the democrats.
Piedmontese, Tuscans, Romans and Neapolitans, and did not whisper to them the
fueled by their opinions, their encouragement, and their hopes?...
They were stirring up revolt throughout the Roman state; they did not count on it
yet a large number of supporters.

"How to prevent the Roman nobles, who had received some -
one of the lights spread in Europe during the 18th century, of wall
to strongly oppose a weak, inept government, and to say that it
• It was time for the temporal government of the Roman states to pass from

(!) Volume II, p. 311.

(2) History of Pte VII, 1.1, p. 55. Baldassari, History of the kidnapping of Pius VI, etc.

ignorant, incapable bachelors, strangers to the knowledge of things
human beings, true citizens versed in the practice and habit of
world? However, the democrats were few in number; they inspired
prejudices regarding religion, of which they were believed to be
(1).

As a consequence of these instructions from the Directory, Joseph Bo
Napoleon one day left a considerable number of discontented people
gather in his apartments and in his courtyard. We do not speak
Milk, what a revolution. "Tomorrow we will change the government:
"We don't need a pope; let's return to the Roman Republic."
"She will restore to us the qualities of the Scipios and the Gracchi."

A riot broke out to overthrow the government.
tifical, said Consalvi, then Minister of Arms to His Holiness; the
General Duphot, an ardent and republican young man, began to
head. They were shouting: Liberty! Long live the French Republic! A
Down with the Pope! And in the evening, a little before sunset,
The riot advanced against a patrol of papal soldiers, and
pursued her to her neighborhood, which she abandoned along with the post
entirely, unable to resist the armed multitude
who came to attack them, and to take refuge under the Settima Gate -
nia and defend themselves there. A large multitude wearing French cockades
The Frenchwoman went there again; she had at her head two Frenchmen, swordsmen
naked, cockades in hand. One of them was inviting the Pope's troops into
shouting: Forward! Come on, courage! Long live liberty! I am your
general. And as they kept approaching the soldiers to
disarm them, after having repeatedly ordered them to
They laid down their weapons, opened fire, and killed several, and among
them, the one who marched at the head, General Duphot, who came to Rome
to marry a sister of Bonaparte. He thus perished in a
a riot that he himself incited against the recognized authority. This fact
was so proven, and Duphot's guilt so obvious, that Ca-
Cault, successor to Joseph Bonaparte, writing in 1801 to
First Consul, and having to speak about the alleged assassination, could not
to refrain from saying to him: "You know, as do I, the
details of this deplorable event. No one in Rome has given
Orders to shoot or kill anyone. General Duphot has
He was imprudent, let's be frank, he was guilty; there was
Rome has a law of nations like everywhere else (2).

(1) History of the Revolution, vol. IV, pp. 120, 127.

(2) History of Pius VII, p. 48, and Consalvi, Memoirs, p. 55.

That was all it took to expose the conspiracy. All
The apologies, all the offers of reparations, were rejected, although there were no
would have no need to do anything for a defense legitimized by all rights
and all the duties. Joseph Bonaparte and those around him
asked for passports (1).

“The Directory,” said Thiers, “saw in the Pope the spiritual leader
tuel of the 'enemy party of the Revolution. Destroy the party of
this old and tyrannical Christian religion greatly tempted him.
despite the danger of offending the powerful and provoking lewr
intervention. However, whatever the drawbacks
of hostile determination, revolutionary passions prevailed
They were here, and the Directory ordered General Berthier, to whom in
Bonaparte had given command with 30,000
men, to march on Rome (2). His instructions were:

"The Executive Directory, citizen general, only goes with the most vigorous
indignation at the conduct of the Roman Curia towards the embassy
The murderers of the brave General Du-
photos will not go unpunished; the intention of the Directory is that you
march on Rome immediately in the utmost secrecy. —• (Here se
finds a clearly written order of steps and details
very extensive military base.

"You will thus find yourself having more than thirty thousand men in Ancona"
my; the speed of your march is of the utmost importance:
It can ensure the success of the operation. From the moment you have
You will have enough troops at Ancona, you will set them in motion. You will not
publish your manifesto against the Pope only when your troops are at
Macerata. You will say in a few words that the only reason that makes you
marching to Rome is the necessity of punishing the assassins of General Duphot
and those who dared to disregard the respect they owe to the embassy
of France.

"The King of Naples will certainly send you one of his ministers."
tres, to whom you will say that the Executive Directorate is not led by others
a view of ambition; that moreover, if the French republic has been
generous enough to stop in Tolentino, when she had reasons
of complaints against Rome, it would not be impossible that, if the Pope were to give
to the satisfaction that pleases the government, this matter could be resolved
tidy up.

"While making these statements, you will be proceeding at forced marches."

(!) Memoirs of Consalvi, t. II, p. 54. — Artaud, History of Pius VII, 1.1, p. 45 and 8th. Simple and faithful report from the post commander, official document.

(2) Thiers, History of the French Revolution, vol. IV, p. 128, 8th edition.

The art here lies in gaining a few steps, so that when the king
The person from Naples will realize that your plan is to arrive in Rome, it is not
more time to come to you. When you are two days away from
Rome, you will then threaten the Pope and all members of the government
who have committed the greatest of all crimes, in order to
to inspire terror in them and make them flee.

"You will take care to arrest all the leaders of the assassinations..."
placed on 8 Nivôse, notably Cardinal Albani, as well as his family, and
You will seize their papers and impound their assets.

The instructions also included expelling the Neapolitan army,
If we are the strongest, otherwise, we must wait. Then, by a decree of the
During the Directory, it was ordered that the goods be seized in Genoa, and that they be b
would be in the army's diamond treasury that the Pope had
given as security to the French Republic and that it
had since returned. These diamonds were to be seized by all the
possible means, even by force.

It was prescribed at the same time, adds the historian Artaud, to e
to write to Rastatt, where a congress was then being held, that
French troops were going to march on Rome; that this expedition
its sole purpose was to avenge the recent attacks
committed against the republic; that it did not intend to keep Rome
neither for her nor for the Cisalpine woman; that if the Neapolitan government
tain sent soldiers into the Pope's territory, the troops
French people would oppose this invasion and Naples would be attacked
quarry both by land and by sea.

The dispatch included the following in the postscript:

"The purpose of my letter is to inform you and to allow you to take action."
caught off guard; but you must feel that the explanation should not come
on our side, and that the measures taken by the Directory must be retro
kept in the deepest secrecy (1). »

These instructions, these decrees, which the Holy See could not express
to explain, were dated Paris 22 Nivôse year VI (January 11, 1798)
and were signed Bonaparte. They can be found throughout the
Volume 3 of Napoleon's correspondence, p. 475, pu-»
forgotten by Napoleon III, like his undeniable work.

We see that here, as everywhere, as always, it is through the

conspiracies, slander, lies, and disguises
of all kinds that Freemasonry and its most prominent leaders proceed from

(1) Artaud, vol. I, pp. 50, 53.

illustrious. We see them continuing to conspire even though they are
who became heads of state, and in their hands the alleged
sovereign peoples on whom they rely are only an in
a tiny minority of ambitious people and brigands, under the name of patriots
states and annexationists. Wouldn't one say, upon reading these instructions
tions of the Directory or of Bonaparte, which Fanti and Cialdini, in
the invasion of the Marches and Umbria, had to carry out
Identical instructions?

In the letters written at that time in the name of the Directory, adds the historian
Torian of Pius VI and Pius VII, the riot of December 26 was
still referred to as the horrific event that took place in Rome on the 8th
Nivôse. The Directory was well aware that by demanding reparations,
he was merely following the initial successes of a conspiracy
grante, of which he was the direct driving force (1).

But Berthier is on the move; he writes from Ancona: “I am at
Ancona since yesterday, and I had a governor abducted during the night
of the Pope and 200 men from his troops, who had had the audacity
I decided to stay in Loreto. My vanguard will be in Macerata tomorrow.
The rest will follow a day later.

The masons of Ancona, declared entirely independent, did not
had not seen General Berthier leave without applauding his efforts
hopes of soon revolutionizing Rome and the surrounding provinces.
They even obtained permission to dispose of it, to be
A flag in the colors black, white, and red was placed in the Capitol building.
which became those of the new Roman Republic. Also a
Leoni, the historian of this city, said: "In Rome, the Frenchman Du-
■Phot is killed at the moment he tries to start a revolution in this
city; » and Mr. Thiers: «There was great joy among all the republicans
"Belgics and the partisans of philosophy (2)."

Berthier, arriving at night near Monte-Mario, orders that cha¬
Let the soldier light two fires, and let us disperse across the entire reverse flank.
from the mountain overlooking the city, and its first dispatch to
Bonaparte believes that the army found in this country only the most
profound consternation, and not a glimmer of independent spirit
that only one patriot came forward to present himself to him, and offered him
to free 2,000 galley slaves, but whom he did not welcome
his proposal. He adds that military operations are useless
those, that we only need negotiators.

(1) Artaud, vol. I, p. 53.

(2) Artaud, pp. 55, 56, and Thiers, History of the Revolution, vol. IV, p. 128,

This first dispatch was undoubtedly to follow the one in which Bona
Parte had told him: "Do not allow a few scoundrels to
French or Italians constitute themselves as patriots par excellence and
"They are trying to impose their will on you."

The important thing was to remain in control of oneself. Two agents of the
Directory, its ardent supporters on the day of 18 Fructidor,
Communeau and Jorry had been sent by him to Rome; they acted
were the brothers and friends (the rascals we just mentioned).

"The democrats," said Mr. Thiers, – (those he mentioned a page ago
(previously few in number) –, with whom Berthier was in
daily report by their club leader, meet at
Campo Vaccino, where the remains of the ancient forum can be seen, and
proclaim the Roman Republic. A notary drew up a deed
by which the people, who called themselves the Roman people, declared
to reclaim its sovereignty and establish itself as a republic.
went to ask the Pope to abdicate his sovereignty, which he
refused with dignity, replying that he could not rid himself of a
property that did not belong to him, but to the succession of the apostles,
and which was only in trust in his hands. This theology touched
"Few of our republican generals (1)." Berthier wrote to the general
Bonaparte on 29 Pluviôse (February 17, 1798), a few days after
his first dispatch, which we have just quoted:

"It is your victories, Citizen General, that have given the French army
French means to march to Rome, to take revenge on his government
the assassination of the brave General Duphot; the French army has mounted
entrance, and Rome is free.

“On the 27th, the assembled people of this immense capital declared their in
dependency and has regained its rights. A delegation conveyed its wishes to me,
and I entered Rome where, having reached the Capitoline Hill, I recognized the
independent Roman public, in the name of the French Republic.
Upon arriving at the People's Gate, deputies presented us with a wreath
born in the name of the Roman people. I told them, upon accepting it, that she
belonged to General Bonaparte, whose exploits had prepared the
Roman liberty, that I received it for him, that I would send it to him
name of the people of this capital. I charge my brother, citizen general,
to give it to you. It is to you that I owe the happy moment that
enabled me to proclaim Roman liberty.

"With less trust in lying words and a

(t) Tbiors, History of the Revolution, p. 129. — Memoirs of Consalvi, vol. II, p. 63.

agreement signed a few days earlier by Bertîiier, and which, in exchange for the surrender of Castel Sant'Angelo guaranteed the per sons and properties, the unfortunate Pius VI could have, said Artaud, He was able to avoid a terrible fate by taking the road to Naples. declared a prisoner. He was then told, with despicable irony that, since he had loved to travel, it was necessary to satisfy his leaning. He prayed with touching gentleness that he would be left alone. to die in Rome. — You will die everywhere, replied the caliph. Viniste Haller, commissioner of the French government. By order of the Directory, the Pope, initially confined to his apartments, was stripped of his rings, even the papal one, and received The order to prepare to leave Rome. The French government had written to his general some time before: You will to totter the tiara of the self-proclaimed head of the universal Church, all by assuring, then as ever, that they only wanted his temporal, and that he would still be recognized as bishop of Rome (1).

The next day, February 20, at four o'clock in the morning, in the middle of a storm that made the night even darker, he was thrown in a car and driven to France to die there, and a thousand Government and Masonic voices proclaim the end of the papacy. Which does not prevent Thiers, the historian and apologist for the French revolution to assert that the pope was treated with the considerations due to his age.

“Unfortunately,” he adds, “excesses, not against people, but against property, they defiled the entry of the French into the old capital of the world... Berthier had just left for Paris; Masséna (2) had succeeded him. This hero was accused of having set the first example. He was soon imitated. People began to plunder the palace, the convents, the rich collections. Jews following the army were buying them at rock-bottom prices. the magnificent objects delivered to him by the plunderers. The waste was revolting; it must be said, it was not the junior officers nor The soldiers who engaged in these disturbances were the senior officers. laughter. All the objects that were removed, and over which we had rights of conquest, should have been deposited in a crate and sold to the pro- "He was in the army, and hadn't received a paycheck for five months."

(1) Artaud, Pie VII, vol. I, p. 59. — Thiers, Histoire de la Révolution, vol. IV, p. 129. — History of the Roman Church, by Robiano, vol. II, p. 312.

(2) The famous Freemason, later an officer of the Grand Orient, with Kellermann and Soult.

And the young historian, a conservative Freemason ever since, said what
a few lines above that a convention had removed made before the en-
entered Rome, "on the condition, natural among civilized peoples
to respect religious worship, public institutions, and individuals
"Bones and properties!!"

The soldiers and junior officers were in the most
horrible, indeed; they were outraged to see their leaders
to gorge on spoils and compromise the glory of the French name,
without any benefit to the army (1); example repeated everywhere do
Masonic equality, fraternity, and probity, and republican
blicaines!

As for the excesses against individuals, denied by the historian...
revolutionary, even for Pius VI, who in his capacity as sovereign
The pontiff and king probably did not count in his eyes as
one person, they were no more spared than the others:

"The chief having been struck down," says another trustworthy historian, writing
According to official documents and contemporary memoirs, the flock should not
not to be spared. Rome was given over to all the disorders that accompany
a great revolution. The members of the sacred college were enveloped by
a blind animosity in a common proscription. Cardinal Bras-
chi was in Naples on a political mission; they confiscated
his income. The property of Cardinals Albani and
Busca, who had taken refuge. Cardinal Pignatclli fled to Na¬
ples, Cardinal Archinto in Tuscany; Cardinal Archetti, who had not
did not contradict the idea of his wisdom that his missions in the
Nord, attempted to escape, was caught in his flight and brought back to Rome.
Cardinal Gerdil, one of the luminaries of the Sacred College, and no less
respectable for the simplicity of its morals and its piety, as well as for its
knowledge and zeal, he withdrew to the court of the King of Sardinia, whose
had been the tutor, and if he was spared, it was because of the simple life
which he led, within an almost absolute dominion, had taught everyone
world that he was unable to pay his ransom. Cardinal Rinuccini
His properties were confiscated. Cardinal Mattei was also banished and deprived of his rig
of his possessions. Most of the other cardinals were imprisoned in a
convent in Rome. Among others, Cardinal Doria, the last and
too weak a Secretary of State, who refused to flee and wanted to share the
destiny of his colleagues; Cardinal Antonelli, one of the members
the most enlightened and virtuous of the sacred college; Cardinal Delia So-
Maglia, admirable for his qualities and character; Cardinal Borgia,

(il) TYers, History of the Revolution, vol. IV, p. 129.

considered for his talents and his taste for science, and especially celebrated through his zeal for the propagation of the faith, an object to which he devoted a a large part of his income; Cardinal Roverella, who joined
Gentle manners suited to a cultivated mind. Consalvi lived in all his apartments Distraught, his property confiscated, and he was taken away with General Sentini, commander of the papal troops, at Castel Sant'Angelo, where he remained held prisoner for more than forty days.

"After having held them imprisoned for some time in Rome against all kinds of rights were transferred to Civitavecchia; more
Later it was decreed that they be deported to Cayenne or some remote island; But after stripping them of everything, they were allowed to go and search They sought refuge outside Rome. Some withdrew to Naples, others... in the State of Venice. The prelates attached to the Holy See were not They were treated little better, and several bishops of the Pope's states were... prisoners and banished.

"This is how the Roman Catholic Church, attacked in its head as well as in its members were subjected to persecution that was as hypocritical as it was unjust. just and odious. However, amidst these proscriptions, the brothers and friends of Freemasonry and philosophy sang hymns to liberty; civic processions were held at the Capitol, and they invoked They were seeking the spirits of Cato and Brutus. They imagined they would to revive the republic of pagan Rome; they were not long in coming. time to disabuse oneself: the military government imposed by the Direc the enormous contributions to pay for his protection, the kidnapping of many masterpieces of art, the distance from foreigners, leave Soon the rich would be without shelter, the poor without resources (i).

(i) Robiano, Ecclesiastical History, t. II, p. 312,313. — Gonaahi, J | dd % p. «8, 71.

CHAPTER SEVEN

THE NAPOLEONIC DICTATORSHIP

I. — The failure of the Revolution in 1799.

The Convention's regime with the Jacobin clubs deliberated ruling and governing over the entire territory, the cult of the goddess Reason, the festival of the Supreme Being, theophilanthropy, The guillotine and permanent confiscation were the ideal of secret societies.

However, this abominable regime collapsed in chaos.
and the incapacity; called for by the people who were rising up everywhere
the shameless looting of the revolutionaries and the regret for their peace
possible lost happiness, the armies of Austria and Russia
had everywhere forced the Directory's troops to retreat. Germany
and Italy were free. Pius VII had succeeded Pius VI; he had
regained, after a thousand difficulties, possession of the capital of the world
Catholic. In France, public opinion repeatedly echoed the
above with greater force, and the restoration of the legitimate king of
was coming imminently (1).

The skilled members of the secret societies, seeing that they could not
to oppose the course of events, employed all this
skill in interfering with the monarchical restoration, so as to be able to
to see a constitutional government imposed on Louis XVIII
which rendered the power of royalty illusory and allowed them to con-

(l) See, among other books on this period, that the legend of the 18th Brumaire has
strangely disfigured, the interesting work entitled: Stofflel and the Vendée, by him.
Edmond Stoffiet, in-12, Plon, 1876.

to continue their war against the Church, against the hubris of parliamentary mechanisms
taires. This was notably the purpose of the association, the Phila--
Delphi, formed in Besançon by Generals Malet and Oudet,
two advanced Freemasons, in the final days of the Direc
toire, and from which later came the Cliarbonnerie (1).

The coups d'état of 13 Vendémiaire and 18 Fructidor did not
had only delayed the royalist restoration, which in 1799
<! ; was becoming increasingly imminent. The impending end of the republic
The republic was publicly discussed, and it was known everywhere that the
The Jacobins were preparing to replace the republic with a dictatorship.
by a revolutionary monarchy that closed the door to the Bourci
good. The British Mercure of July 25, 1799 published a
letter from Malouet, in which these possibilities were discussed:

"You announced, sir," he said, "in one of your recent issues,"
an intrigue that took place in France and in a foreign country to ac¬
to acknowledge the need for a change of dynasty. This project, abandoned
during the great fortune of the Directory, it is said to awaken in its
distress. It is said that the Jacobins, by deploying all their efforts to
to support the faltering republic, they are preparing, if they cannot succeed, to
to create a king and a monarchy of which they would form the first estate: one

Consequently, it renews the pamphlets on the character of our princes,
on what the nation would have to fear from it."

And Malouet discussed these revolutionary projects which consisted of
to install in France either a foreign prince or a Bourbon
outside the order of succession to the throne, that is to say the duke
d'Orléans, The intrigues of the Revolution are old, as we can see.
Sieyès, searching everywhere for a dictator, had briefly considered
to entrust this role to a prince of the house of Brunswick (2), comp¬
obviously on the support he would find in Freemasonry.

But the dictator was closer and within the ranks of these
same Jacobins. Bonaparte, who had sent Augereau to the Di-
rectorate to act against the royalists and the elected representatives of the nation
The coup of 18 Fructidor was already, in the eyes of the most perceptive, the
future preservation of the Revolution. Talleyrand, the great architect
secret societies, had long been attached to his fortune,
and during the festival celebrated in his honor after the treaty of
At Campo-Formio, he had addressed these significant words to him:

(l) V. Thomas Frost, Secret societies in European Revolution, vol. I, p. 142 et seq.

(i) Luufroy, History of Napoleon, vol. I, p. 426.

"Far from fearing what some might call his ambition, I feel
that perhaps one day we will have to ask him to tear him away from his sweet treats.
from his studious retirement. All of France will be free. Perhaps he will not
It never will be! Such is its destiny!

In these circumstances, Napoleon Bonaparte suddenly returned
from Egypt, and, in concert with Sieyès and some revolutionaries
distinguished and advanced Freemasons, he staged the coup d'état of the 18th
Brumaire, intended in their minds to save the threatened Revolution
through so much excess and incompetence.

Napoleon far exceeded expectations, to the benefit of his ambition.
Sonnelle, the aims of his accomplices. However, he did not disavow
never his Jacobin background, and he always gave himself
as the leader of the Revolution. In the midst of the reaction which
He was restoring order to the country, he became the defender of all interests
revolutionaries and aligned his cause with that of the purchasers
of national assets.

We would have seriously misunderstood the core idea of secret societies if
It was believed that they attached some interest to public liberties.
questions and the constitutional regime. Their goal is quite different, it is
The destruction of the Church is the exaltation of all appetites.

disordered man, the deification of his revolt against God.
As for the means, their choice is dictated by the circumstances.
These. Freedom of the press and parliamentarism are among them.
valuable instruments under a legitimate and Christian government
by its origin, like the Bourbon monarchy or the dynas-*
tie of the Habsburgs; but the arm of a despot does not inspire them
no repugnance if he wants to accomplish their work and if he does not abuse
not the power placed in his hands to pursue exclusively
personal goals.

II. – BONAPARTE'S MASONIC BACKGROUND AND ITS REVOLUTIONARY ROLE.

Napoleon Bonaparte, at the time of the 18th Brumaire, offered by
all his ties to revolutionaries and Freemasons
guarantees that explain the active support they gave him.

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THE NAPOLEONIC DICTATORSHIP

A trusted man of Robespierre, he owed him the commission
beginning of his fortune by receiving, with the command in
chief of artillery, the effective command of the army which made the
Siege of Toulon. After the capture of the city, he wrote to the Convention
tion:

"Citizen representatives, this is from the field of glory, marching in
the blood of traitors, which I joyfully announce to you as your orders are
executed and that France is avenged. Neither age nor sex was spared.
gnés. Those who had only been wounded by the Republican cannon have
were torn apart by the sword of liberty and by the bayonet of equality.
Greetings and admiration!

“Brutus Bonaparte, a sans-culotte citizen (1).”

He was then placed at the head of the Army of Italy with Robespierre.
In his youth, he had such close ties with him that this agreement
nel had offered him the command of the army of Paris, instead
Henriot, and that after the 9th of Thermidor he was imprisoned during
ten days (2). It was he whom, on the 13th of Vendémiaire, the regicides of the
Convention called upon them for help in order to perpetuate itself in power.
to see by force and drown the Parisian sections in blood.

We saw how he had made himself out to be in the war against the Pope.

the executor of the Revolution and expressed it in his correspondence
the innermost thoughts of the sects (Book II, Chapter VI, § 14).

His conduct during the Egyptian expedition essentially removed
in accordance with the plan of Freemasonry, which tends to put on the same
level all religions.

“He had prepared this long in advance through secret plots,” said Mr. Thiers,
the tradition of the island of Malta. Freemasons like the knight
Dolomieu and Bosredon, other historians say, were confined there.
and the cowardly Grand Master Ilomspesch paid him the honors, as well as
adjacent islands, by way of a principality in Germany or, at its
Default, 300,000 francs life annuity, 600,000 francs compensation,
700 francs pension for the knights of the French language; and
Cafarelli Dufalga, one of Bonaparte's senior officers,
While walking around the square, admiring its fortifications, he said this:

(1) Memorial on the French Revolution, by Touss. Fol. Joly, former professor
sister. Paris, Üoaucé-Rusand, 1824, p. 501. — The Universal Biography, by Mi-
cliaud, pose quo coite lettre n'est pas do Napoléon-Bonaparte, et elle ajout que lui-
The kid (he didn't disavow it then) later suggested that this horror
The letter could well have been written for his brother Lucien.., (t. LXXV, p. 80, 81).

\i, Laufrev. History of Napoleon, vol. 1, pp. 46-54.

We are so glad that there was someone there for us.
open the doors.

The Order of Malta was destroyed, and two years later, thanks to these
Masonic betrayals, the Mediterranean boulevard, the island
impregnable under the knights, belonged to the English, who occupied it
cupent encore (1).

Having arrived in Egypt after this easy feat, Bonaparte renounced
Christianity was odiously proclaimed in its first proclamation
addressed to the inhabitants of the country. Here is this entire section-
a work of Masonic hypocrisy:

"Qadis, Sheikhs, Imams, tell the people that we are friends of
true Muslims, whom we respect more than the Mamluks, God,
His prophet and the Quran. Wasn't it we who destroyed the Pope?
Who said we had to wage war on the Muslims? Wasn't it?
we who destroyed the Knights of Malta, because the fools
Did they believe that God wanted them to wage war against the Muslims?
Have we not been, throughout the ages, the friends of the Great One?
Lord—may God grant his desires!—and the enemy of his
"Is it God? God is God, and Muhammad is his prophet!" — And again:
"Do not fear anything, especially concerning the religion of the Prophet whom I love."

Already in his proclamation to the army, upon his landing
He had said:

"Soldiers, the people with whom we are going to live are Muslims."
tans; their first article of faith is this: There is no other god
that God, and Muhammad is his prophet. Do not contradict them; act
with them as we acted with the Jews, with the Italians: have
consideration for their muftis and imams, as you have shown for
the rabbis and bishops; have for the ceremonies prescribed by the Al-
Quran, for mosques, the same tolerance that you have shown for the
convents, for synagogues, for the religion of Moses and Jesus Christ.

But let us listen to him himself, judging later at Sainte-Hé
Lène, these proclamations:

"It was," he said, "charlatanism, but of the highest order... My French
they only laughed at it, and their disposition in this regard was such
in Italy and Egypt, so that they could be brought back to hear them quote
religion, I was obliged to speak about it very lightly myself, to place
to place Jews alongside Christians, rabbis alongside bishops.

"After all, it wasn't that it would have been impossible for the circumstances -

(1) Thiers, History of the Revolution, 8th edition, vol. IV, p. 151,152.- Barruel, Mè
Memoirs, vol. IV, p. 368.- Universal History, Duruy.- History of France, vol. II, p. 681.

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These things would have led me to embrace Islamism. Do we believe that the empire
of the East and perhaps the subjugation of all of Asia would not have been worth a
Turban and trousers? Because that's really the only thing it's meant for.
was reduced. We only lost our trousers and a hat. I say
we, because the army, in its current state, would undoubtedly have lent itself to it
bly and would have seen nothing but laughter and jokes. However, see
The consequences were that I was taking Europe by surprise; the old civilization
remained surrounded, and who would have thought then of disturbing the course of destiny?
born of our France and the regeneration of the century? Who would have dared the interview
"To take? Who could have achieved that (1)?"

This was indeed how Freemasonry intended to unite
to bring all religions under his supremacy (Y. book I, chapter II,
S 10). This presupposes, as we have seen, the most complete skepticism
in religious matters. But Napoleon was essentially skeptical,

Whatever some naive enthusiasts may have said. His conversations
The evidence from Sle-Hélène shows that her beliefs did not extend beyond the vague deism or the pantheism of Freemasonry.

"That evening, after dinner, the conversation turned to religion," he said. Mr. de Las Cases. The emperor stayed there for a long time. I am going to transcribe here, carefully, the summary, as quite characteristic of a point which has undoubtedly often aroused the curiosity of many.

"The emperor, after a very quick and heated movement, said: Everything proclaims the existence of a God. That's undeniable! But all Our religions are obviously the children of men.

"Why did these religions denounce and fight each other?" Why had it been like that in all times, in all places? It is that men are still men. That's what the priests have Fraud and lies have always crept in everywhere.

“However,” said the emperor, “as soon as I had power, I…” eager to restore religion. I used it as a basis and as a root; in my eyes, it was the foundation of good morals, of true principles, good morals.

"I am far from being an atheist, certainly; but I cannot believe everything" what I am taught despite my reason, under penalty of being false and hypocritical.

"To say where I come from, what I am, where I am going, is above my ideas. And yet all this is; I am the watch that exists and does not Never heard of it.

(1) Correspondence of Napoleon I, published by order of Napoleon III, vol. V, pp. 185, 191, 241. The formula, God is God, which is not found in the correspondence dance, but in several other stories, including: Memorial on the revolution French translation, by Tous. Fel. Joly, former professor, p. 593 – Memorial of Saint Helena) pp. 143, 144.

“No doubt, moreover,” he observed, “that my spirit of unbelief duality would not, in my capacity as emperor, be a benefit to the people; and Otherwise, how could I have also supported such sects? opposites, if I had been dominated by only one? How would I have preserved the independence of my thoughts and movements, under the suggestion managing a confessor who would have governed me through fears of hell?

"What empire can a villain, the stupidest of men, not build?" In this capacity as confessor, can he exert influence over those who govern nations?

"I was so deeply imbued with these truths that I promised myself..."

to do my best, as far as it was in my power, to raise my son in the
same religious line where I find myself (1), »

Two months later, the former emperor was speaking the same language.
and asserted that apart from belief in God, with which his nerves
were sympathetic, he had lost all religious faith from
that he had known and reasoned, and that from the age of thirteen (2).

These personal opinions help to understand the policy followed
by the emperor and where there is more unity than those who believe
they simply follow external events.

At the moment he was about to proclaim himself emperor. Napoleon
to give a decisive guarantee to the men of the Revolution, by
assassinating the Duke of Enghien.

“They want to destroy the Revolution,” he told his close associates on the evening of
crime, by attacking me personally. I will defend her, for I am the Re-
Evolution, me, me. We'll look at it from today onwards, because we'll know
what we are capable of (3). »

A few years later, returning to this subject, he said to his
Brother Joseph:

“I cannot repent of the side I took with regard to the Duke of En-
ghien; I had no other way to leave any doubt about my veracity
tables projects and to overturn all the hopes of the supporters of
Bourbons. Well, I can't hide it from myself, I won't be at peace.
on the throne only when there is no longer a single Bourbon, and this one in
is one less. It is the remnant of the blood of the great Confidant, it is the last
heir to the fine name of this house. He was young, brilliant, valiant
rous, and consequently my most formidable enemy. He was the sacrilege
the most necessary thing for my safety and my greatness. What remains?
Currently? Two sons of the Count of Artois without children... So I have re-

(1) Memorial of Saint Helena, vol. IV, pp. 204-209, by the Count of Las-Oasea.
Reprint of 1828. Lecoinlo, bookseller. Paris.

(2) Ibid, t. V, p. 384.

(3) History of the Consulate and the Empire, by Thiers, tV, p. 11.

duit as much as possible the number of chances that were against me.
Not only would I do what I did again if I had to do it again, but

tomorrow, if chance offered me for the last two offspring of
This family has a favorable opportunity; I wouldn't let it slip away.
per (1). »

Louis-Napoleon therefore faithfully interpreted his thoughts and with
She explains the raison d'être of the Bonapartes, by writing in the Idées na¬
Poleonian:

"The dying, but not defeated, Revolution had bequeathed to Napoleon
the fulfillment of his last wishes. Enlighten the nations, even if it means-
she told him; firmly established the main results of
our efforts; executes in scope what I had to do in depth;
Be for Europe what I have been for France. This great mission.
Napoleon carried it through to the end (2).

III. — The Development of Freemasonry under the Empire

Napoleon Bonaparte was indeed an advanced Freemason (3), and
His reign was the period of greatest flourishing of the
Masonry.

We saw how, during the Terror, the Grand Orient had

(1) Memoirs of Count Miot de Melito.

(2) Napoleonic Ideas, vol. I, pp. 28-29, with the Works of Napoleon II /.

(3J M. Gyr, in his translation of Eckert, Freemasonry, vol. II, p. 160,
claims that Napoleon was not personally initiated as a Freemason.
The only reason he gives, namely that the logo that supposedly initiated it would not have
The fact that one can claim to do so proves nothing, because: 1° Napoleon's initiation dat
early days of the Revolution, and he was very careful to make the disappear
traces of his Jacobin past; 2° he was too authoritarian to allow anyone who
"Either he attributed to himself an equality or a superiority towards him, as might have b
\o to make the members of the lodge who had received it. These reasons sufficiently explai
How, under the empire, this point was not specified. But Ragon, Cours des
initiations, p. 59; Clavol, Picturesque History, p. 242; Bazot, The Globe, 1841 f
p. 110. count Napoleon among the illustrious figures of Freemasonry, and their testimony
The gnage carries even more weight because they both had the other at their disposal.
tes lc3 archives of the Grand Orient. M. Amant Neut, Freemasonry, vol. II, K
pp. 11-13, has gathered a large number of indications which leave no doubt about
^'affiliation of Napoleon. V. in the same sense Àllgem, Handbuch der Freimaur ,

He ceased his activities. As soon as he had seized power, the lodges

they gathered from all sides.

"That was the most brilliant era of Freemasonry," said the secretary.
of the G-.*. O.'., Bazot; nearly twelve hundred lodges existed in the empire
French; in Paris, in the departments, in the colonies, in the
countries united, in the armies, the highest public officials, the
marshals, generals, a crowd of officers of all ranks, the
writers, scholars, artists, commerce, industry, almost all
France, through its notables, fraternized in Masonic ways with the
"Simple, ordinary citizens, masons; it was like a general initiation (1)."

“Illuminism and Freemasonry,” Alexandre also said.
Dumas, these two great enemies of the monarchy, whose motto was these
three initials: L.\ P.*. D.\ i.e. Lilia pedibus destroye, eurent
a large part to the French Revolution.

"Napoleon took Freemasonry under his protection; Joseph Napoleon"
was Grand Master of the Order; Arch-Chancellor Cambacérès, Grand Master
deputy; Joachim Murat, second deputy grand master; the empress
Josephine, being in Strasbourg in 1805, presided over the celebration of the adoption of
the lodge of the free knights of Paris. At the same time, Eugène de
Bcauharnais was the venerable master of the Saint-Eugène lodge in Paris. He came
since in Italy with the dignity of viceroy, the Grand Orient of Milan
appointed him master and sovereign commander of the supreme council of
thirty-second grade, that is to say, he was granted the highest honor
that could be done to him according to the statutes of the order. Bernadote was a mason;
His son, Prince Oscar, was Grand Master of the Swedish Lodge; in the
Various lodges in Paris were successively initiated: Alexander, Duke
of Württemberg, Prince Bernard of Saxe-Weimar and up to the am¬
Persian bassist, Askeri-Kan. The President of the Senate, Count of Lace-
pède, presided over the Grand Orient of France, which had as officers
of honor Generals Kellermann, Masséna, and Soult. The princes, the
ministers, marshals, officers, magistrates, all men
Finally, remarkable for their glory or considerable for their position,
aspired to become Freemasons. The women themselves
wanted to have their own boxes, into which Mesdames de Vau-
demont, de Garignan, de Girardin, de Narbonne and many others
ladies. But it wasn't only in France that the Ma-
stupidity (2).

“Of all these high-ranking figures,” said F.*. Clavel in turn, “the prince
Cambacérès was the one most involved in Freemasonry: he focused on
It was necessary to rally to Freemasonry all the men in France

(t) Historical overview of Freemasonry, p. 38.

(2) Memoirs of Guribaldi, 1st series, p. 34.

influential by virtue of their official position, their talents, or their strength
tune. The personal services he rendered to many brothers, the brilliance
which he spread throughout the lodges, by bringing them to their meetings, through his exa
ple and its solicitations, all the military illustrations,
judicial and other factors contributed significantly to the merging of parties
and to the consolidation of the imperial throne. In it, under his administration
With their active and brilliant activity, the lodges multiplied endlessly; they
They were made up of the elite of French society; they became a point
meeting place for supporters of the existing regime and for those of the regime
my past. The emperor's feast day was celebrated there; the papal bulls were read there.
details of his victories before they were made public by the press
sion, and skillful people there organized the enthusiasm, which gradually
seized hold of everyone's minds. (1)

It was during this period that the Order of the Temple, which was then active
a superior influence over all Masonic lodges, took to
Paris had a sort of official existence. In 1808 its members...
they poured through the town in procession and in full costume and gathered
they went to the church of St. Anthony, where the prayer was solemnly pronounced
his funeral procession for Jacques Molay. Such a demonstration was not
possible only with the approval of Napoleon I, who had made himself
affiliate, it is said, to the order (2),

Mr. de Maistre reported a similar event shortly afterwards:

“A very remarkable phenomenon is that of the resurrection of the
Freemasonry in France, to the point that a brother has just been buried
solemnly in Paris with the attributes and ceremonies of the order.
The master who reigns in France not only gives cause to suspect that
Nothing of the sort can be done without his leave; judge by his character
known for his ideas on secret societies. How then to explain
What is the matter? Is he the leader or the dupe (one can be both) of a
a society he thinks he knows but which is mocking him (3)?

The marvelous genius of Joseph de Maistre thus illuminated with a
a ray of light on the delicate problem of Napoleon's relationships
with Freemasonry.

(1) Picturesque History of Freemasonry, pp. 242-245.

Cambacérès effectively united under his own head the supreme dignity of all rites; he was:
t* Deputy Grand Master of the Grand Orient; 2' Sovereign Grand Master Commander
of the supreme council; 3* honorary grand master of the Rite of Heredom of Kilwining;
4* Supreme head of the French rite} 5* National Grand Master of the Knights Beneficent
sants of the holy city, in Strasbourg, in Lyon, in Montpellier, etc.

(2) Élizé de Montgae, History of the Templar Knights.

(3) Political memoirs and diplomatic correspondence, p. 353.

Leader and instrument, that's what he was to the societies
secret societies, and the secret societies were bound to break it eventually, the day
where it would no longer be a docile instrument.

That's pretty much the same thing Bazot, the secretary of the
Grand Orient, which, writing at a time very close to the bishops
nements, has a very particular authority;

“The imperial government,” said F. Bazot, “made use of its o-
nipotence, to which so many institutions, so many men yielded so readily
playfully, to dominate Freemasonry. She was neither frightened nor
revolted. What did she desire, in fact? To expand her empire.

“She allowed herself to be subjected to despotism in order to become a sovereign
raine. » (Code of Freemasons, p. 483.)

Omnia serviliter pro dominationc, as Tacitus said!

Napoleon PT, an instrument of Freemasonry, there are two
words that singularly clash with the legend that many
credulous Catholics have formed their own opinions about his role as a restorer of
religion and tamer of the Revolution.

However, a careful examination of the facts is enough to destroy it.

In 1799, secret societies were under the threat of restoration
Louis XVIII's ration, returning to the country not in the middle
of a national and embarrassing cataclysm, as it was in 1814, by
foreign intervention, but by virtue of an exclusive movement
national movement. It was the restoration of the true monarchy,
of the ancient national constitution stripped of its abuses; it was
the Catholic religion, purified by martyrdom and rid of
stains of Jansenism, resuming the leadership of the nation very
Christian.

Napoleon's dictatorship, with the guarantee of Jacobin precedents
indelible, it was the continuation of revolutionary confiscations,
Human rights remain the basis of institutions and laws.
the independent state, free from God's law and presenting itself as the only
arbiter of morality; it was the equality of all cults before the
law; a kind of official deism, similar to that of the constitution
Masonic tutelage, as the true state religion, and in reality,
any license acquired to attack Christianity: that is what

that Bonaparte offered to Freemasonry as a ransom for the dictatorship.

Therefore, it will come as no surprise to hear dTIaugwilz say to the
It was at the Congress of Verona that Napoleon was initiated into the plans of Boule.
payment to the sects and that he found in them a powerful support.

IV. — Attempts to subjugate the Church and

THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

The concordat, which was the truly fruitful and restorative work of
His reign was not inspired by religious sentiment, we
we have just had proof of this in his conversations at Sainte-Hé
lène. But, enlightened by his remarkable penetrating intellect, he felt
the indispensable need to provide, on this essential point, a
satisfaction to the Catholic majority of the nation, which everywhere already
reopened the churches and brought back the faithful priests. However, in ne¬
While negotiating the concordat, he always had the intention of subjugating the Church.
Catholic and the papacy. A few days after its signing, com
Mr. Volney, the impious author of The Ruins, of which he had made one of
his senators asked him: Is this what you had proposed?
"Calm down," replied the First Consul, "religion
In France, death is in the air: you will judge for yourselves in ten days.
years (1)!" At the same time, the tribune Ganilh told him that with
The Concordat gave power in France to a foreign prince.
“Do you think,” he replied, “that I put myself in that position?”
Dependence on the Pope? I acted towards him as I did with the
royalists, who, when I came to power, were everywhere
The masters. It was the Vendéans, the Chouans, who governed.
France. Well! I made them believe that I wanted what they
They wanted it themselves, and their leaders came to Paris. At the end
"They were arrested within a month!" And, doing a pirouette on himself-
He even added, by way of conclusion: "That's how we
governs (2)! »

Twenty years later, on Saint Helena, resuming his reign in the
In his solitude, he thus apologized for not having introduced the Protestant.
ism in France:

“When I took the helm of the business, I already had some ideas…”
I had focused on all the major elements that hold society together; I had

(t) Memoirs of Cardinal Pacca.

[2) Michaud jeune, Biographie univertelle, supplement, t. LXV, p. 139-140.

ATTEMPTS TO SUBJECT THE CHURCH *201

I weighed the full importance of religion, and I had resolved to restore it;
But you would hardly believe the resistance I had to overcome to
to bring back Catholicism (i); I would have been followed much more readily if
I would have displayed the Protestant banner.

c II is certain that in the disorder which I succeeded, that on the ruins where
I found myself in a position where I could choose between Catholicism and Pro-
Testantism, and it is also true to say that the provisions of the mo¬
all of them were pushing towards this one; but besides the fact that I really wanted to
my native religion (?), I had the highest reasons for making my decision.
By proclaiming Protestantism, what would I have achieved? I would have created...
France has two major parties that are roughly equal, when I wanted there to be none.
I would have had none of it at all; I would have brought back the fury of religious quarre
when the lights of the century and my will aimed to make them
disappear completely. These two parties, by tearing each other apart, would have annihilat
France, and would have made him a slave of Europe, when I had the
bition to make her the mistress of it.

"With Catholicism I was able to achieve all my great goals much more surely."
results; in the interior, at our place, the large number absorbed the
small, and I promised myself to treat this one with such equality that he
there would soon be no need to know the difference (2).

“Outside, Catholicism preserved the Pope for me, and with my in
influence and my forces in Italy, I did not despair, sooner or later, by some means

OR BY ANOTHER, TO END UP HAVING THE DIRECTION OF THIS POPE FOR MYSELF, AND
WHAT INFLUENCE, WHAT LEVER OF OPINION ON THE REST OF THE WORLD
"OF!... etc."

And he concluded by saying:

“Francis I was truly in a position to adopt Protestantism”
to me at his birth and declare himself its leader in Europe. Charles V,
His rival, vehemently sided with Rome; for he believed he saw there
For him, it was yet another way to achieve the subjugation of Europe. This
Was this alone not enough to indicate to Francis I the necessity of
tasked with defending the independence of that same Europe?

“If Francis I had embraced Lutheranism, so favorable to his sister
Had he been born prematurely, he would have spared France the terrible convulsions.

(l) Cos resistance came only from the revolutionaries who had helped him to
to carry out the coup of 18 Brumaire, and of which he had filled the Senate, the Tribunal
the Council of State.

(0) Equality in servitude, under the name of equal protection, equal freedom of all cults, therefore, was the means, in his idea, an idea that his successor calls Napoleonic, to eliminate Catholicism, Protestantism and all other religions yours. Now, this annihilation of all positive religions is the eminently Masonic and adopted in Germany, Switzerland, Italy, and England America, through Freemasonry without diacordauco aucuue.

nuns brought later by the Calvinists, whose influence was entirely The republican movement was on the verge of overthrowing the throne and dissolving our Beautiful monarchy. Unfortunately, Francis I understood nothing of it. That's because he couldn't offer scruples as an excuse. Quite simply. It's because he couldn't see that far ahead: a relic of the time! Feudal intelligence! Francis I, after all, was just a tournament hero, a handsome man "6alon, a do these great pygmy men (1)!"

But this is quite enough to elucidate the Napoleonic idea; it is without ambiguously, however impious it may appear. Or go and see the cults restored, with a principle that would have been, whatever anyone said contemporary adulation, which would be, whatever the naive person may think Catholic-liberal order, the inevitable and radical destruction of Catholicism licism in France, if the merciful power of God which often transforms obstacles into opportunities, if the enlightened zeal of the passages faithful supporters, if the faith of the French nation, whatever one might already have made to wrest it from him, had they not partially paralyzed the disasters very serious consequences.

This principle, one of the foundations of the Napoleonic ideal, which this emerges from all of Bonaparte's conversations on Saint Helena, of all his laws, of all his speeches, of all his actions, of all his life, this principle adopted by all of so-called Freemasonry preserved a trice to more effectively destroy all religions, that is the state or the protecting, master and or governments SUPREME ORGANIZERS OF ALL RELIGIOUS HOUSEHOLDS; it is the State, UNDER the absurd name of equal liberty, equal protection, dominating all the cults, administering them, making them civil servants, manipulating them, the oppressing all, like machines for grinding and enslaving all consciences. Indeed, the imperial, royal, or republican mechanic Cain holds cults in his power, without ever submitting to them. and depend on them themselves, in what they have that is most spiritual and moreover, divine, not only employing independence himself of his thought and his movements, according to the Napoleonic expression nienne, but bending to it, by cunning, by fraud or by violence, the The thought and movements of peoples and, if power is given to them was given, by the ministers of religion themselves.

The least historical facts and Masonic testimonies
questionable arguments, already cited by us, clearly demonstrate that
This principle was not only that of diplomatic Freemasonry

(l) Memorial of Sle-Hclène, book V, pp. 383, 388.

that, but also that of all secret societies, and everywhere
adopted as the primary basis for their revolutionary operations
against God, his Christ and his Church.

This is demonstrated by these testimonies from Bonaparte himself.
that, in his mind, the concordat had never been a work
in favor of religion, but for himself it was a matter of
calculation and ambition, and as a mason, in agreement with his close friends
Freemasonry, a more effective means, to destroy the Catholic
cism, that the civil constitution of the Constituent Assembly and the persecution
bloody execution of the Convention.

The way in which the negotiations for the concor¬ were conducted
dat leaves no doubt as to Napoleon's objective.
the first proposals he made to Monsignor Spina, representing
receiving the Pope in Paris, by Abbot Bernier, to whom services were rendered
Cents in Vendée were worth the favor of the master(l), and could be summarized as follows:

"Resignation imposed on all former titular bishops; new
diocesan district; sixty seats instead of 158; composition of a
New clergy, a group of ecclesiastics from all parties; appointment of
this clergy by the first consul, institution by the pope; promise of support
mission to the established government ; salary from the state budget; renunciation
donation to Church property, and full acknowledgment of the sale of these
property; religious affairs policing referred to the civil authority, represented by the
Council of State; finally, the Church's pardon to married priests, and their re-
"union with the Catholic faith."

These proposals were unacceptable, said Cardinal Consalvi
in his memoirs.

The main difficulties revolved around freedom and publicity.
of the Catholic faith, which Bonaparte wanted to be the master of
to control or enslave, under the pretext of policing. Pius VII could not
nor resolve to depose the faithful and banished bishops or
persecuted for this very loyalty, which was imperatively demanded
the self-proclaimed restorer of religion in France.

This policing of religious affairs, transferred to the State, was the essential point
tieral for Bonaparte, and it was to him that he always returned in all
the twists and turns of these negotiations, which the memoirs of

Cardinal Consalvi shed full light on the matter, and where he did not fear
not to employ sometimes unspeakable violence, sometimes ovens

(I) V. on the services of Bernier, Stofflet and the Vendée, by E. Stofflet. The pines
Strong presumptions seem to indicate that Bernier handed over Stofflet, as he had...
had already been the instigator of the Marigny murder.

These were fabrications worthy of a forger. This was the culmination of it.

The terms of the concordat had been definitively agreed upon in
between the plenipotentiaries and the day chosen for the examination of the subscribers
tions; in the morning of that day, Napoleon had it announced, in
The Monitor, the signing of the concordat by this note: "The car -
Dinal Consalvi succeeded in "L'objet qui Va," which brought him to Paris.
Gathered at the home of Joseph Bonaparte, brother of the First Consul, the abbot
Bernier offered Consalvi the copy he had made from his scroll
as if to get him to sign it without examination, but the latter
Having glanced around to ascertain its accuracy, "I noticed
"We must," he said, "that the concordat was not the one whose..."
THE COMMISSIONERS HAD AGREED AMONG THEMSELVES, WHICH WAS
AGREED BY THE FIRST CONSUL HIMSELF, BUT A WHOLE TO
TRE! The difference in the first lines made me examine the whole
it remains with the most scrupulous care, and I made sure that this
the copy not only contained the project that the pope had
refused to accept without his corrections, and whose refusal had been
because of the order given to the French envoy to leave Rome,
but in addition, he modified it in several places; for one
had inserted certain points already rejected as inadmissible
"bles before this project was sent to Rome."

When questioned by Consalvi, Bernier confessed that he had committed this
A deception on the express orders of Napoleon. One must read in the
The Cardinal's Memoirs recount the scene of violence to which
the first consul surrendered upon seeing his forgery discovered and the in
The cardinal's shaky firmness.

"New negotiations are resuming, however, and especially on
the police word j, which, as the commissioners of the first consul said,
I didn't understand the true meaning. The police, they assured me, are not
not the government itself, but that single part of the exercise
of governmental power which relates to the maintenance of the tran¬
public order in the community, prevents conflicts and insults
that an unregulated external cult could provide; it was the
The meaning given in the discussion on the side of the first consul. This

tranquility, they added, is desired by the Church as well as
by secular power.

Reduced to this meaning, the cardinal accepted the iriot; but this meaning, he
wanted it to be expressed as: "Either one is acting in good faith by affirming
that the motive, which forces the government to exercise in the public
city of worship the restriction of complying with the regulations of po-

the lice, is the imperative maintenance of public tranquility, and then
the government cannot and must not have difficulty
what is expressed in the article; or the government does not want
that it is expressed, and then he is not acting in good faith, and he shows
by the very fact that he wants this restriction in order to subjugate the Church
to his wishes.

Finally, we settled on the following wording: “The Catholic religion
lique, apostolic, roman, will be freely exercised in France;
his worship will be public, in accordance with police regulations
that the government will deem necessary for public peace
republic.

The next day, after a night of anxiety, Cardinal Consalvi
learned from Joseph that the first consul, very angry first
of the amended article, had finally accepted it, after a long
meditation and a long silence. 11 had seen that the word tranquil
public opinion, interpreted in its own way, offered him a sufficient basis
health for ORGANIC ARTICLES.

Organic articles were indeed the means by which Na*
Poleon returned to the concession that the discovery of his forgery and
The pressure from Catholic opinion in France had forced him to
TO DO.

After the signing of the concordat, he had pressed for the departure and the
Cardinal Consalvi's journey, to the point of not letting him take
taking a day of rest necessary for one's health, in order to obtain rather the
ratification of the concordat by the Holy Father. But ten months passed.
passed before it was ratified in Paris.

Everything was revealed, and the cause of all the deceit, and the res
secret fate of all violence, and the knot of all these come-
dies, and the reason for all these delays. It was no longer the treaty in thirteen
articles agreed upon in Paris and ratified in Rome, but a volume por
both in large print the title of concordat, and in which one
had encompassed, as part of the concordat and as approved
by the Holy See, 78 Organic Articles of Catholic Worship, and,
under the common name of organic laws, 44 other articles to the
next, for Protestant services. What to say about this new development?

percherie, which presented under the same title the joint work of
two contracting parties and an addition made by the other party which
Was the denial on the essential points?

The Pope protested vehemently against the Organic Articles, from the outset

that they came to his attention; the bishops never
recognized; public morals opposed their application
on more than one point. But the State, under various governments
who, through six revolutions, have succeeded one another since, never
explicitly abandoned; from time to time, in the bad
days, he uses it as a threat, and if God ever allows it
that the country's vital forces are sufficiently weakened to allow
giving free rein to the designs of a persecutory government, he will find
all the avenues prepared in the legislation that the alleged res
the architect of religion in France inaugurated it on the very day he
promulgated the concordat.

Napoleon, moreover, was to launch a new assault on the power
spiritual of the Pope and seek to withdraw the Concordat of 1801.
But first, the modern Charlemagne had to destroy
temporal power.

We will not recount here, after so many writers, the history of this
a series of deceit and violence which culminated, in 1809, in the oc
The cupation of Rome and the captivity of the gentle and holy Pius VII. The
Liberal writers, who have recounted this history, have condemned it with a
indelible way the plunderer and the executioner (1).

But what cannot be emphasized enough is that Na¬
Poleon was less interested in seizing a few provinces, on
which he had already been extending his domination for several
years, than to put the pope under his control and make himself a
docile instrument of this spiritual power whose understanding he grasped
force without acknowledging its divine nature.

He himself revealed his thoughts by recounting them in his conversations
tions of Ste-Hélène the goal he was pursuing when he extorted the
Concordat of Fontainebleau to the imprisoned pope, separated from all
his advisors and weakened by illness:

“I had other ideas. This move only increased the res
feelings and intrigues. Until then the quarrel had only been temporary
Porelle. The Pope's leaders, hoping to revive their affairs,
They complicated it with all the spiritual mixing. So I needed the
I also fought on this point. I consulted my conscience, my colleagues
them, and I invest my imperial courts of appeal as of abuse, because
Inès, the soldiers could do nothing about it anymore. I had to...

to beat the Pope with his own weapons. To his scholars, to his quibblers, to

(1) V. The Roman Church and the First Empire, by M. d'Hausaoaville.

THE CREATION OF THE UNIVERSITY MONOPOLY $07

To his lawyers, to his scribes, I had to oppose my own. The Bishop of
Nantes, de Voisins, was among our bishops the firmest supporter of
Gallican liberties. He was my oracle, my torch, he had my con
blind faith in religious matters, because in my quarrels with
The Pope was my first concern, despite what the schemers may have said.
and the troublemakers, not to touch the dogma; so that, as soon as this
The good and venerable Bishop of Nantes told me: Beware, here you come!
facing dogma, without engaging in debate with it, without seeking
Even when I understood it, I immediately deviated from my path to return to it.
by other means; and since he did not have my secret, how much he must have been
He was amazed by my circuits! How strange, stubborn, and... I must have seemed to him!
Precious, inconsistent! It's because I had my goal, and he didn't know it.
I don't know! I had the Pope transported to Fontainebleau, but there he must have been
the end of its miseries and the regeneration of its splendor. All my
Grand plans had been accomplished under disguise and secrecy; I had
brought things to the point where development was infallible, without
No effort and completely natural. Thus we see the Pope consecrating it in the
famous Concordat of Fontainebleau, despite even my setbacks
Moscow, and from then on I was going to elevate the Pope beyond measure, surrounding him w
With all the pomp and tributes, I would have made him an idol, he would have remained near
If I had been in charge, Paris would have become the capital of the Christian world and I

"THE RELIGIOUS WORLD AS WELL AS THE POLITICAL WORLD!"

That's the word that brings unity to this whole life!

He said yet another time that "this liberation from
the court of Rome, this legal meeting, the religious leadership
had long been in the sovereign's hand and always
The object of his meditations and his wishes (1). » Such a man
was truly the embodiment of Freemasonry and its
profound designs of despotism over souls.

V. — The creation of the university monopoly.

The same idea of subjecting the Church to civil power
and the omnipotence of the State, which inspired Napoleon's policies
vis-à-vis the Pope, he guided him in the restoration of the univorsile.
imperial of 1808.

The most enlightened men, Chaptal, Minister of the Interior,

(1) The Memorial of St. Helena, ed., of 1828, vol. V, pp. 391-401; vol. IV, p. 208,

Mr. de Champagny pointed out the dangers of atheism and of
the demoralization of the colleges that the Directory had bequeathed to
new regime, and proposed the reconstitution of the Oratory which
offered a union of enlightenment, patriotism, and tolerance, and
on the second level of the congregations of the Doctrine and the Beneficent
dictins of St-Maur.

“The fundamental flaw of the current regime,” said Mr. de Champagny, “is that…”
We have done nothing for education. We have done almost nothing for the survival
vigilance, neither especially for the choice of leaders, nor in the regulations, nor
in the given direction. It can be stated without exaggeration that a strong
half of the leaders or professors are, from a moral point of view, in the
more complete indifference, and that a quarter, speaking their words, their con*
duite, their reputation, displays the most dangerous character under the
eyes of youth.

"In vain will a headmaster, a censor, believe they have preserved the
They keep secrets from their friends; there are no such secrets in a high school.

"Firm religious beliefs are the only sure guarantee"
of the morality of men. In a nation and under a government
who professes Christianity, there is no education if one does not train
Christian students.

"It's not just by assigning a chaplain to a high school that..."
Mass is said on Sunday, and we will reach our goal. Religion must be
deeply engraved in the hearts and minds of the students. It does not
It never will be, if the high school does not have a religious spirit, if the leaders do r
warmth and zeal. Yet only two or three high schools offer this spec
tackle. Hence this estrangement from parents, which is attributed to prejudices
political geese; hence the scarcity of fee-paying boarding schools; hence the discretion
said of the high schools, and this constrained and uncertain situation that they present
"Tent. Public opinion is unanimous on this point." He added: "A
Wouldn't a single teaching body one day acquire moral power?
and political influence in Velat, which would make him almost master of public opinion, do
"Nator of all families?"

In vain did Portalis advocate for the father's rights and oppose
of the exclusive power of the State, and of a system that would not tend to
nothing less than destroying sacred rights on such a delicate matter
of fatherhood.

The mason Lebrun, future grand master, replied to Chaptal that
Philosophers would see in his project only a return to a
space of monasticism, and that although the congregations of the O¬
the ratory, the Doctrine and Saint-Maur had less than any
another religious establishment has a particular spirit, however they

They also lacked that national spirit, that independence
of opinions which characterize the teachers of a large society
society;... that new men were needed...

The mason Fontanes, the future grand master, questioned at his
in response to Mr. de Champagny's note:

“If we had to act on a homogeneous society living off its traditions
In light of past arguments, I would say: These objections are invincible; but, at
the day after a revolution, emerging from anarchy, and in the presence of
In hostile parties, unity is necessary in education, as in all things.
of views and of government. France needs, for a time at least,
"of a single university, and a university with a single leader."

"That's it," replied the dictator, "you understand me (1)."

And the mason Fourcroy, director, since the last law, of
public education, brought to the Legislative Body on May 6, 1806,
a bill drafted as follows:

Article 1. A [name of university] shall be formed under the name of the Imperial Universit
body exclusively responsible for teaching and education
tion publics throughout the empire.

As Fourcroy stated in the explanatory memorandum:

"The purpose of the bill is not to destroy, but to consolidate the
new institutions, to link their various parts together, to establish
invariably the necessary relations with the administration
general... Thus all men will be united in a single corporation
my colleagues are occupied with the noble task of instructing and educating the youth... (
a leader with sufficient authority and defined powers will supervise
and will direct the entire corporation, maintain discipline within it, and enforce
to cut the regulations with the force and severity that only can ensure
to understand the advantages and duration of the teaching staff.

"We must imagine the formation of this body as the crown*
the entire structure of public education, rebuilt over the past four years
years on the bases established by the law of Floréal year X. It is at the same time
time the strongest guarantee of its stability, s ■

Thus was realized in its essential features the Masonic plan

state-run youth education, by putting on the same
by subordinating all religions to civil law,
plan that d'Alembert, Talleyrand, Condorcet, Le- had outlined
Pelletier. This was the origin of this imperial university which, unfortunately
despite the excellent men she includes in her bosom, is

(1) V. Ambroise Rendu and the University of France, by Eugène Rendu.

H 14

remained, in its organization and general spirit, the expression
of the Revolution and the mold in which so many young generations have
learned indifferentism and pantheism.

VI. — The Revolution on horseback and its accomplices in Europe

What Napoleon was doing in France to support the Revolution
he did it throughout Europe, everywhere his weapons
were spreading out.

Overthrow of national dynasties, equality of cults, ex¬
religious impulse, sale of church property, sharing
forced inheritances, abolition of workers' guilds, destruction
tion of the provinces and local liberties: that's what he did-
even in the countries that he directly annexed to the empire, or this
that he had done by the vassal kingdoms created in Spain, to
Naples, in Italy, in Holland, in Westphalia, in Poland. It is
also the work accomplished by the German princes who, like
the Elector of Mainz, the Archbishop of Alberg, a fanatic, him
were selling the honor and liberty of their country. In 1809, he...
was fulfilling his task by destroying the temporal power of the Pope and by
seeking to reduce the Catholic Church everywhere to a miserable state
of a Russian Church, this dream still pursued by the skilled
Secret societies. Once engaged in the struggle with the sovereign
As pontiff, he waged war in France against the clergy and the Catholic faithful.
questions to an odious persecution that a liberal writer, Mr. d'Haus¬
Sonville, in his fine book, stigmatized the Roman Catholic Church and the
First Empire (1).

(1) MJ Destrem has just published, in a collection of fairly dubious quality, documents
very important regarding the deportations of priests during the First Empire. These
deportations took place during the conflict that arose in 1811 between the Pope

Pius VII and Napoleon, and the documents concerning them, reveal an important episode of the lu (the Roman and Tuscan clergy against the emperor. They establish that the proscription extended to several hundred priests interned in Corsica, and which suffered no interruption from January 1811 until the entry of the Allies in Paris in 1814, {Historical Review, November-December 1879 issue.}

We will go into the previous book about Freemasonry
destroys the idea of homeland in the hearts of initiates in order to replace it
through a vague cosmopolitanism and subordinates all obligations
natural loyalty to one's country, its interests, and the oath
Masonic.

In the first part of his reign, up until 1809, Napoleon
he encountered strong support in all the countries he fought against
from Masonic lodges, and often his military genius
was aided by the betrayal of the leaders he was fighting. Although, by the
the very nature of things, the trace of a multitude of betrayals of this
The genre has disappeared, however contemporaries have preserved the
evidence of a large enough number to shed full light on
this prodigious series of successes, which until 1809 had no setbacks
did not cross, and on the feigned enthusiasm with which the Italians
and the Germans welcomed the victors who ransomed them.

A mystery surrounds this battle of Marengo, which, two
once lost during the day, was won in the evening at the ar
Desaix's river. Melas had just charged his chief of staff
to command the army and pursue the French already in retreat
trade, while he was in Alexandria to dispatch
messengers tasked with carrying the news of the victory. But this
that we don't know, which leaves much to be desired, is what
Cardinal Consalvi recounts in his Memoirs:

“On returning,” he said, “from Venice to Rome, in the Genoa river,”
in the company of one of my excellent colleagues, Bishop Bardaxi, who is Spanish,
I went to visit the Austrian army at Pietra, beyond Finale.
the French year's creation by a ditch. Admiring her beautiful outfit and her
positions, I was thinking about something completely different than the terrible defeat th
suffered a month later... .I do remember, however, that when talking with
As one of the general's first aides-de-camp, I noticed some principles
and I pointed out tendencies of such a nature, which I told my companion
travel that corruption, displayed by the one who was so closely attached to the
"The army commander's actions gave me poor hopes for the army's successes (1)."

As for Germany, where Napoleon was destroying the princes as early as 1802
ecclesiastical capitals and the Holy Roman Empire, including the Catholic May
His Austrian counterpart was the leader; he was achieving one of the primary objectives
of the enlightened, the one without whose fulfillment all their desires
Later breast augmentations were impossible. 11 is/or remarkable that he has

(i) Memoirs of Cardinal Consalvi, vol. II, p. 34.

Charles d'Alberg, whose principal instrument in this work
evokes of Regensburg and elector of Mainz, who was already ins¬
written under the name Crescent among the disciples of Weishaupt.
Here is what one of the supreme leaders of the Carbo¬ says on this subject
Narism, Jean de Witt, in Fragments Extracted from My Life
and the history of my time:

"There was a mysterious clover leaf, made up of men
of the most eminent statesmen who, in order to bring about the unity and independence of
Germany, helped the foreign monarch in the execution of all the
projects he conceived for the expansion of France. The erection
from foreign kingdoms in favor of his family, each media appearance,
all the humiliations inflicted upon the German princes were in accordance with their
wishes, because they knew the emperor's explicit intention to
to mediate successively all the German princes, and, secondly Char
Lemagne, to unite Germany and France. This association mons¬
The truth would have persisted for a long time under Napoleon, because then Germany
Magne would have formed a single whole. If I were permitted, I would cite the
names of the prominent men who were part of this association,
called cloverleaf because only three men know each other
knew.

This is certainly a formal accusation of treason, which a
high-ranking Freemason, Carbonaro of the 7th and final degree, lance
against brothers. After that, it might be easy to explain,
in the history of France and Germany, events which
were an unsolvable enigma for contemporaries.

In the Memoirs and Political Correspondence of Joseph de
Maistre, there is a letter, about the Battle of Austerlitz, which I do not
then not to give an excerpt here:

"The battle of December 2nd threw us far away from the celebrations.
This misfortune, like all the others, was orchestrated by Au¬'s cabinet
cheating... The Austrians had seized control of the war
and did as they pleased. We want so many soldiers, we don't want any
Let's not go any further; we want them there and nowhere else; we don't want them
Not in Italy; we don't want Cossacks, etc... The first symptom
The great catastrophe unfolded at Ulm, where Your Majesty will have seen
with the greatest astonishment that there was no general, or that he
There were two of them, which comes down to the kid. One had the right to leave.

to go, the other to stay. (And General Mack, who stayed, surrendered the
(place with its army of 33,000 men!)...

“Several considerations argued against giving battle, especially

the certainty of receiving, within a few days, a reinforcement of fifteen thousand
men who noted more than a few steps. General Kutusof
did not want the battle, but the Austrians wanted it and fought it.
They wanted. Famine served above all to determine their strategies.
his: it had reached the point where the Emperor of Russia shared a goose with
twenty officers, and that the Russian soldier had not eaten for two
days, when the battle was resolved. The horses, even more so
clouds that the men refused service or only advanced by force
blows.

“Moreover, all possible value was bound to be useless, as soon as the
The Austrians thwarted her instead of supporting her. Almost without resistance
In their rebuke, we saw them open up to the French, cede ground to all
parts, to throw down their weapons, and finally fire on the Russians themselves.
This seems fabulous; however, there is only one opinion on the truth of this.
Done... No one here doubts that the battle plan had been communicated
Screw Bonaparte... I read, in a letter from a foreign officer, well
Informed and in no way suspect, these are his own words: We rarely have the
direct evidence of treason, but it must be admitted that everything happened pre-
precisely as if there had been one.

"Several indicators support this judgment, perfectly
in accordance with public opinion. It seems certain that a resolution had been reached.
Austria's aim was to force the brave emperor, through setbacks, to do
Peace. Your Majesty will not learn of this without extreme indignation.
that at a distance of four or five leagues from the battlefield one has
found abundant provisions for the entire retreating army.

One of the means used to facilitate the march of the armies
Imperialism had been the creation of military lodges:

"The imperial government had encouraged the formation of lodges"
military, said Clavel, and there were few regiments to which there were not
attached a Masonic lodge. When the French troops took
possession of a city, their lodges chose a location there, and applied
were tasked with providing initiation to those inhabitants who appeared to be exercising
to have the most influence on the population. These, in turn, opened up
lodges, and had them established by the Grand Orient of France. When
that afterwards these lodges became quite numerous, they formed a
National Grand Orient, which affiliated with that of Paris and received from
He was the driving force. This is how the Grand Orient was established in 1806.
from Baden to Mannheim and, in 1811, the Grand Orient of Westphalia in Kassel.

whose Grand Mastership King Jérôme Napoléon accepted.

In 1845 the Masonic journal L'Orient, criticizing the tide
Chal Soult, having banned regimental lodges, wrote:

the Napoleonic Dictatorship

m

"Could this statesman, trained in the imperial school, have forgotten
What advantage had Napoleon I derived from the regimental workshops?
knew full well that no sooner had our soldiers established themselves in a city than
Once our regiments were armed, they hastened to take up their posts, convoys
He called upon the local masons at his assemblies, multiplying them as much as he
Could initiations be performed, lodges established, and relationships fostered?
intimate relationships that he thus forged with his followers, established them in a stabl
and powerful influence of the victor on the vanquished (1). b

The memory of the actions of the military lodges has also been preserved.
in Germany:

"The entrance to the German lodges," said Eckert, "was always open to
military masons, which was a powerful means of surveillance and
propaganda. Sometimes the visiting brothers were a nuisance by their presence
They recited pompous eulogies, or corrupted brothers, to the great
to the detriment of the homeland. In Spain and Portugal, where it had been introduced
Following this, Freemasonry deployed the greatest activity to create a party
imperial. She flattered herself everywhere with the hope that with and through the dictato
Napoleonic, it would unite all peoples in a single kingdom of
brothers and would thus achieve all the goals of the order. Who doesn't remember
with astonishment at the sudden enthusiasm he showed for the emperor

French, a certain class of society. The defections, including to this

several garrison commanders at that time were found guilty.
Did all of his have the same foundation? I would not dare to assert that.
But it is certain that several facts cannot be explained otherwise.
in a plausible way, and that explains the easy entry
revolutionaries in Belgium, Savoy, Mainz, Trier, to
Spire, Worms and Frankfurt.

"Germany then gave a strange, inexplicable spectacle. Its..."
seasoned troops, who had recently given proof of their
bravery, suddenly seem struck by impotence, and his generals
blinded. In all encounters with the Republican troops and
Later, with the imperial troops, they proved unworthy of their
ancient renown. The garrisons in the fortresses put down the
weapons, without firing a shot; the information received by the leaders is false;

The decisions made in the courts-martial are immediately communicated
attacks on the enemy; orders are not given or are poorly executed
ties; reinforcements do not arrive in time; ammunition runs out
flaw; the officers' loyalty is suspect; discouragement is re-
He was swept up in the army by sinister rumors. How can these events be explained?

Strange? They are solely due to the treachery of German officers.

on the orders of the supreme leaders of Freemasonry.

^1) L'Orient, universal review of Freemasonry, 1845, p. 220.

"The order considered Emperor Napoleon I as an instrument
intended to overthrow all European nationalities; after this gigantic
that he hoped to more easily carry out his plan of a republic
universal republic.

In Frankfurt and throughout Germany, an illustrious story is told.
Torian, the Jews acclaimed him as the Messiah, so much had they
awareness of the overthrow of the Christian social edifice which is acc
complied with his weapons (1).

VII. – Napoleon abandoned by secret societies

1809-1815.

All these events, Eckert adds, only took place when the Ma¬
stupidity believed it could achieve its goal through the republic and through the
Napoleonic dictatorship, and they will always renew themselves in the
Same case: it's the consequence of all his principles. The homeland,
Nationality is Masonic cosmopolitanism. Therefore, from the outset
that the Masonic leaders understood that imperial despotism
focused entirely on personal ambition and
family interests, and that Freemasonry had not been for him
that an instrument, from that moment the ef¬ began to bubble
popular fervor, through the Tugendbund, the work of the
Masonic luminaries.

“The correspondence of the high-ranking Freemason Stein, Prussian minister, with
Prince Wittgenstein, seized by the French police and published by Na¬
Poleon himself demonstrated that the hostile conversion was already spreading
as far as Hesse and Westphalia. Councillor Gruner, from Berlin,

Professors Fichte, Fries, and Janh not only withdrew their
support for the dictatorship, but turned against it with all the youth
German Freemasonry and the dictatorship marched on for almost
defeat after defeat until the island of Elba and that of Saint Ilene, as
she had previously marched, with the support of Freemasonry and its tra-
hisons, from victory to victory.

"The defection of the Saxon officers and troops, at Torgau and near
of Leipzig, is attributed by educated and competent men to

(1) Jaussen, Zeit und Lebentbilder, V ed., Herder, Fribourg, p.23-24.

alliances with Freemasonry. The well-known policy of the lodges.
at that time, and the quality of masons of Generals Thielemann, etc.,
those in command at Torgau and Leipzig, attribute these events
a natural explanation. I wouldn't dare claim either that the
defections of French officers, after the lodge uprising against
the emperor, must, like those of the Prussian officers at the time when
The lodges were devoted to him, to be attributed to Freemasonry.
We see the same facts and we only discover the same causes for
explain them (1). »

This is what one of the men who have most thoroughly explored the
The harmful role played by Freemasonry.

The events in Spain, where the grand army was annihilated and
where all of Napoleon's genius resulted only in disasters, had
also similar causes. This is at least what results from a
communication addressed in August 1875, by the Grand Orient of Es¬
loincloth, in the Masonic world:

In 1808, the Count of Montijo succeeded Aranda as Grand Duke
Master of Freemasonry of the Ancient Rite (note that this Mon¬
Tijo was one of the supporters of the Josephist party); but around this time
that the Scottish rite spread in Spain, thanks to the Earl of
Tilly (Guzman by race and relative of the one who played a role in the
revolution of 1792), a poor gentleman devoted to adventures,
who, after having travelled extensively in Europe, returned to Spain

to import this Scottish rite. "He tried it in Seville, and succeeded there-

"sit and managed to form a junta against Napoleon. Tilly deployed
"remarkable talents in organization, cunning, and energy, for
"Crush your competitors. In a month he will gather 40,000 men-
"My men, poorly armed it is true, but who formed at Baylen the great
"network that paralyzed Dupont when he was attacked by the veterans"
"rans of Reding and Costànos. Under the modest title of com-
"Tilly, the army envoy delegated by the junta, was the director"

"of the company, the head of the combination, and in this qua-
"He drafted the surrender of Baylen."

The note here contains a paragraph, a perfect masterpiece of style.
mason, truly worthy of being brought to the attention of the Ministers of War
who still doubt the dangers faced by armies equipped with of
Freemason operatives. Judge for yourselves:

"If Napoleon had known that the man who commanded the

(1) Eckort, Freemasonry, (U, p. 155 et seq.)

The enemy camp was the leader of the Spanish masons of the new
"rite, of which his brother Joseph was then the great leader in France-
"tre, and which undoubtedly had a large number of followers"
"In divisions reduced to capitulating, it would not have been lacking,
"with its light and suspicious character (!), to attribute to the
"Treason, the defeat of his armies, when he should not have seen
"in this coincidence, there are reasons to soften the severity"
"of the war and to alleviate misfortune [sic!!!]."

It is curious to note that in the higher councils of the
Freemasonry appreciates its historical role in the same way.
Toric. This is how F.*. Malapcrt has recently expressed himself,
orator at the Supreme Council of the Scottish Rite, in solemn ceremony
of mastery of the L.-. Alsace-Lorraine.

"In the 18th century, Freemasonry was so widespread throughout the world that..."
can say that nothing has been done since that time without his consent
ly. It is not appropriate for me to speak to you today about the gigantic
the works of our French philosophers, all of whom were freemasons
lessons. Remember that in Germany there was an echo for all
generous ideas. The poet Wieland, the philosopher Kant are not
not the only Freemasons of their time. All men
Quants were honored to be initiated into its mysteries. The lodges of Allema
They applauded the initial efforts of our constituents. But when
The Englishmen Pitt and Burke, initially engaged in defense and propaganda
Even if the transfer of our ideas had changed, the Germans remained faithful to the
tradition. War broke out: France marched forward, and thanks to our
We had ideas, and we found friends everywhere. We all had them with us.
The civilized peoples; Belgium, Italy, Mulhouse acclaimed our
victories. The people stood in solidarity with our actions, because we
we were the emancipators.

Then France abdicated her role; she entrusted her destiny to a soldier

of fortune. He restored the nobles and threatened to restore the an
ancient privileges.

“After Jena, under the terror inspired by the presence of our weapons,
It took great courage to report the crimes of the conquerors. Honor
This brings us back to a German philosopher: Fichte dared to mount the pulpit.
preaching the ideas of liberty; he was one of us. Little by little the movement
The tension intensified in the lodges; everywhere people were demanding the rights of
man and citizen. The sovereigns, knowing that the true movement
The progressive approach could not benefit them, favoring the formation
of an anti-French society, whose sole purpose was to fight our
armies. It was called the Tugendbund. Our misfortunes of 1814 and 1815

They are suffering the consequences of this crusade. The naive ones who had let themselves
to train in the wake of the sovereigns had assumed that the masters
They would keep their promises; the disillusionment was not long in coming.
Despotism spread its icy mantle over the Rhine Valley, as
on the rest of Germany (1) »

The recovery should be compared to what was happening in Germany
activity of the French Philadelphes, who have remained dormant since
the Directory (§ 1), resume their propaganda and inspire the
Mallet's attempt, whom Napoleon had not thrown in prison without
motives as early as 1808 for a first aborted conspiracy (2).

The change in Napoleon's fortune was so rapid, apart
shooting from that era, which has led several historians to wonder if its
intellectual faculties had not weakened. Mr. Thiers has exa
undermined this question, but had to resolve it negatively. Never,
Indeed, Napoleon's military genius was never more fruitful than in
the French campaign; never did old troops spend
more heroically they shed their blood in defense of the French borders
French women; the flag they carried was covered in honor.
last time. But the natural laws of war, which give the
victory to the largest battalions and financial resources
more considerable, now resumed their suspended course.
twenty years through the action of Freemasonry: this is how Na¬
Poleon, twice brought back to the walls of Paris, was forced to ab
to label.

Only the impetus given by the secret societies was beautiful
The blow was outdated: the peoples, long oppressed, finally delivered to
They themselves were returning everywhere to their former dynasties.
In France, a huge royalist movement was emerging as early as the month
February 1814. Freemasonry realized it no longer had
than to abandon Napoleon and to rush around the new
regime, to preserve what would be possible from the Revolution.

Since Talleyrand, this soul of Freemasonry, as
faithless priest and court bishop, as a citizen and minister of
Directory and Consulate, as minister and great feudal lord,
from Sieyès and Fouché, to Grégoire, senator, to the
Duke of Alberg, nephew of Bonaparte's first lieutenant in
the Confederation of the Rhine; from Bernadolte and Murat, to
Berlhier, Marmont, Ney, Augereau and Maison, up to the general
Bcurnonvillc, who came, as deputy grand master, to put the
Freemasonry at the feet of Louis XVIII, answering to him as

(1) Reproduced in La Chaîne d'union, 1874, p. 85.

(2) Frost, Secret Societies, vol. 1, p. 167 and E. Homell, list of the two conspiracies of
General Mallet 1873.

of his own accord; from the Senate to the Legislative Body, all
turned against the dictatorship they themselves had established and
adored for over fifteen years,

VII. – THE RETURN FROM THE ISLAND OF ELBA

In 1815, Napoleon rediscovered in him the temperament of the past.
general of the Convention. He fulfilled this tenancy
tative anti-national by relying on the most abominable ran¬
Jacobin cunes, and he himself taught us that if after Wa¬
Terloo did not unleash a new reign of terror on France, it was
that he was arrested by the men on whom he depended.

"After Waterloo," he said in St. Helena, after having made the apology
Following the massacres of September 2nd and 3rd, two main options were left to me:
that of trying to save the homeland through violence, or that of giving in
myself, at the general impulse. I had to take the one I followed;
Friends and enemies, well-intentioned and wicked, all were against me...
I remained alone... I had to give in... The other party was demanding a strange
vigor. There would have been great criminals, great cha-
moments; blood could flow, and then who knows where we were taken?
What scenes could be repeated! Me, wasn't I going that way?
even, to soak myself, to drown my memory, with my own hands, in this
cesspool of blood, crimes, and abominations of every kind, fueled by hatred,
The pamphlets and libels piled up against me? That day I seemed-
blais justify everything they pleased to invent. I was becoming, for the

posterity and history, the Nero, the Tiberius of our time. If still, at this
Price, I would have saved the peerage! I felt I had the energy for it!... but was it
Of course I would have responded?... I would have sought advice or
national junta drawn by me from the ranks of the Legislative Body, entirely formed
of national names, worthy of everyone's trust; I would thus have strengthened
I would have trusted my military dictatorship with the full force of civil opinion; I woul
my platform. It would have breathed the talisman of principles over all of Europe;
The sovereigns would have shuddered to see the contagion spread among the people, they wou
He felt trembling, treated, or succumbed!...

"I could have dissolved the Legislative Body... But, in dissolving it,
At best, I could obtain a few surrenders from the enemy, and
Again, I repeat here, would it have required bloodshed and showing myself to be a tgra,

I had nevertheless stopped the plan, in the evening of the 20th, and on the 21st at
morning was about to witness determinations of a strange vigor, when,
Before daybreak, all that was good and wise came to warn me that he
It was out of the question, everything was beyond my control and no one was seeking a conf
"It is easier to adapt than to accommodate (1)."

We must read in the accounts of the time the violence of the movement
Jacobin uprising that broke out in several provinces of France
after March 20th. The popular revolutionary elements, which
Napoleon had disciplined them during his reign, they felt the
Masters of the situation. We were back to 1792. Providence
did not allow this bloody era to be reopened,
and she used the revolutionaries as instruments
more skillful. It was Fouché who, in fact, arrested Napoleon.
in his sinister plans. He, too, wanted to ensure the course
of the Revolution and he dreamed of taking its lead!

(I) Sle Uélène Memorial, t. III, p. 54, 55, 65, 66.

CHAPTER EIGHT

SECRET SOCIETIES FROM 1815 TO 1830.
THE COAL MILL AND THE GOVERNMENT
CONSTITUTIONAL.

I. — THE TÜGENDBUND AND THE HOLY ALLIANCE

To fully appreciate the role of secret societies in
moment of recovery of the Restoration and the congress of
Vienna, we need to go back a little.

The crimes of the Revolution had caused [scars] throughout Europe
a profound sense of horror among a large number of honest people
clear people, who had allowed themselves to be drawn in by new ideas and
were part of Masonic lodges.

We know the effects this sentiment has had in England
and the all-out struggle against the Revolution that Pitt and Burke
inaugurated. Impiety and anti-Christianity, which had had their
From their starting point, they quickly lost all their credibility.
Freemasonry, through a kind of process of absorption, possible
ble in a society whose political institutions are strong
The seated order largely lost its anti-Christian character.
so much so that Barruel himself wrote in 1798:

"England is full of these honest, excellent men."
citizens, men of every rank and condition, who pride themselves

to be masons and who are distinguished from others only by ties which
seem to overturn those of benevolence and fraternal charity.
The government and all of Christianity would have been lost since

for a long time in England, if one could suppose the Freemasons
initiated into the sect's latest mysteries. It has been a long time since the
There are enough lodges there to have fulfilled a similar project
and if, with the means of the backroom masons, the English had adopted
the plans and the plots. In the time when the enlightened ones of Germany

They sought to strengthen their party, that of the masons, we saw all
The first days were to show the greatest contempt for the Freemasons.
English. Philo's letters to Spartacus represent the followers of
London arriving in Germany covered and adorned with cords,
jewelry of all grades, but not, in essence, either against the
people, whether on religion, none of these projects, these mysteries that
tend directly to the goal (1). »

However, as Robison points out, a number of illustrations
The mined mingled with the lodges, and public distrust was such after
the publication of his book and Barruel's book which, from
From 1799 onwards, the lodges almost ceased to meet in England.
land. A parliamentary act of July 12, 1799, prohibited the erection
new lodges and did not allow those that existed to continue
to disguise their existence only on the condition of registering them at

near a justice of the peace the title of the lodge, the place of its
meetings and the appointment of its members. It was only around
It was in 1805 that Freemasonry was revived (2), and in 1811 that it gave itself
a new constitution.

Under the influence of such a powerful opposing current of thought, the
The most skilled men in the secret societies understood that it was necessary
milk postpone their plans and stick for the moment to preventing
the reaction of the spirits to go so far as to restore the old
Christian social order. This new lactic resulted in the
foundation of the Tugendbund in Germany. From 1806, closely linked
to Freemasonry, which provided it with the means to propagate, the
The new association differentiated itself from it by renouncing the attacks
against Christianity, which filled the lodges. She wanted
to create a religious union of Germany on a humanitarian basis
silence; philosophy, philology, and the science of

(1) Memoirs on Jacobinism, ed. d'Ausbourg, t. II, p. 154.

('2) Acla LoAomorum, by Thary, l. 1, p. 202, 223, cited by Amant Neut, De ta
u&çssüé dr studying Freemasonry, p. G6*

nature as forming the trinity on which would be founded
The German Church of the future. In university professorships,
In the books, emphasis was placed on the morality of Christianity, everything
by presenting its dogmas as a symbol, so as to bring together
In German patriotism, there was both disbelief and faith. It was the epic
that where the former advisor to Joseph II, the apostate Fessier, who
At heart he was an atheist, reorganizing Prussian Freemasonry
in a Christian form, in which the mystical spirit of
King Frederick William: this was the first attempt at pietism (1).

From this same movement emerged the Holy Alliance, upon the true
within which one is strangely mistaken in seeing a
declaration of war on the Revolution. Mr. de Maistre judged it
Quite differently. We will reproduce the assessments of this
great man, written at the very moment, in his correspondence
diplomatic:

c By this convention signed by the three sovereigns of Russia,
of Austria and Prussia, but whose inspiration, whose very author,
was Alexander, the three sovereigns recognized each other as brothers and
as heads of three great Christian families which are in fact one.

"There is a touching and respectable side to this whole affair which

must be appreciated and revered regardless of any question that one
could raise questions about the spirit that dictated it and which today is quite...
seeking to gain the obedience of sovereigns... This spirit is that of the illustrious
mined, from the school of St-Martin, a leader of transcendental Christianity

which opposes religiosity to religion. He is the one who dictated, above all, the

extraordinary sentences from the first article. Someone was observing in
laughing that they had wronged the Holy Spirit by not naming him there and that
It was a special privilege; but this is no laughing matter, these fanatics of this
This type of genre is rampant in St. Petersburg and Moscow.

"I am fully aware of the machines that these people have made."
to play in order to get closer to the august author of the convention and to
to seize hold of his mind: women have entered into it, as they enter
everywhere.

"The agreement has no title;... it cannot have one and
Here's why: it's because all the great and excellent characters who
Those who subscribed to it do not fully understand the views of

(t) This phase of the Masonic movement in Germany is very remarkable.
as described by Pachtler, in his work Der Gœlze (1st ffumanitat, p. 140 to
153, in the chapter entitled Die Humanitoet in Christlitchm Mantel, Die Zeiten-
der Iteihgen Atriau z. This is the origin of Christian Freemasonry in Allemagno,
whose lodges, contrary to the true spirit of the order, do not receive Jews.

those who dictated it, and that they were careful not to want to ex-
'explain clearly.' If the mind that produced this piece had spoken clearly,
we would read at the top: Convention by which such and such princes declare
that all Christians are but one family professing the same religion, and
that the different names used to distinguish them mean nothing...

"It reads in full: Jesus Christ Our Lord and our Savior"
See, Eternal Word, Splendor of the Father, Treasure of Love. It is said there that the
Kings only reign by divine authority.

“But no effective provision is made in the convention, the
The document is purely what is called declaratory in the courts (1).

Soon the true meaning of this declaration was established by
acts. The Congress of Vienna took no account of the rights
of the people, and, trampling underfoot true legitimacy, delivered
systematically small Catholic states with large powers
Protestant evangelicals. In Russia itself, they were tearing people away from Alexandria
to issue an expulsion order against the Jesuits, which Paul I
had collected.

CONSTITUTIONAL

Once we know the policy adopted by the companies
secrets in the upper echelons of European politics, we
understands how they seemed to rally to the restoration
of the Bourbons in France. They forced them to adopt the constitutional regime.
The charter was issued by Alexander of Russia. This prince was subject to
himself the impetus of Talleyrand and Dalberg, who since
a few years later they had distanced themselves from Napoleon and had become
to appoint members of the provisional government at the appropriate time.

These two figures, enlightened masters, surrounded him from his
arrival in Paris, through these influences which have just
to speak of Maistre and who, during this stay, were all-powerful
about him (2). De Maistre constantly points out during these years the
the power of the sect "which is both one and many" and
its strange alliances. Freemasonry in this evolution knew

(1) Corresponds, diploma, t. II, p. 131, 162, 168, 207, 310.

(2) Mme de Krudener, by K. Jacob (Paris, 1880) p. 77 et seq.

to retain his conquests and to subdue, while speaking more
than ever before of homeland and nationality, the peoples and kings to his
direction. It is in the name of the people that the Senate and Talleyrand
pronounce Napoleon's downfall; it is through grievances and op¬
People's pressure, grievances and oppression always legalized and exalted
they justify it; it is on the basis of the violation
of the social contract, made at the consulate and the empire between the pretenders
The representatives of the people and the dictator, let them decree it.

It was in the name of the people that Talleyrand and the Senate,
That is to say, Freemasonry, wanted to have the charter accepted
constitutional by Louis XVIII, as a new pact
social, similar to that of the empire; and, if the granting of it was left
After much resistance, this prince was not allowed to...
to feel like a contract, and to make it serve, and by that and by the
revolutionary principles that it contained or maintained, to all
all the anti-religious and anti-national measures that are being presented
appeared.

Among these principles was first and foremost the principle of equal protection for all.
cults that placed on the same footing, and with the same rights, the

justice and injustice, truth and error, divine religion and all
human sects. Now, as this principle placed above
all religions, the State, that is to say, a few men without any
right, without any mission, he rendered them by that very fact, especially
with the organic articles, the supreme directors of the cons
sciences, while putting them themselves, as a government,
outside of any rule of conscience or morality. It was
therein lies the greatest attack on public liberties and the constitution.
French national tuition.

Then came the monarchy limited to executive power, stripped of...
Stripped of its essential attributes, reduced, in what little remained of it,
to a meaningless name, the reality of which was to belong to ministers
responsible, ephemeral servants of the majorities in the Chambers.

It was again, through the declaration, without any conditions whatsoever, of
the inviolability of so-called national properties, the sanction imposed,
against the opinion of the majority of France, to all the plunder
revolutionary actions; it was the deepest blow given
to property rights, an incentive bonus for all
revolutions, the goal and means of Freemasonry. Such was the
"The constitution of 1814," said Mr. Thiers in a grand speech.

u 15

to the Legislative Body, on the address of 1SGG: she had left the
the very heart of the French Revolution.

Operated by the Tallcyrand, Fouché, Dccazes, and
of Orléans, new grand masters or high directors of the
Freemasonry, whose lodges were reconstituting themselves everywhere, united
For the Carbonari, such a constitution, with freedom of the press,
could only lead to further catastrophes, during the Hundred Days,
to 1830, to 1848.

What happened to France happened in other countries.
Caesar do La Ilarpe, former sub-preceptor of Emperor Alexander
Dr., saves the Revolution in Switzerland: "Thanks to him," said Mr. CTI-
rcr, or lives a strange alliance of a supposed liberalism with
the true ideas of order. César de La Harpe had abused until
than to the betrayal of the credulous trust of his former student (1). »

This Masonic work was felt throughout Europe:

“Sovereigns, Freemasons, peoples,” said Eckert, “all had gathered their efforts to overthrow the common enemy. Freemasonry had been for the princes an auxiliary power; she hastened to demand the reward think of his services. The sovereigns promised liberal constitutions Switzerland regained its republican regime; in France, the treason, by disposing of his victim's purple, demanded as its price His crimes, a treaty that would soon ensure the perjurers' leadership of the State... Under the protection of the monarchical-republican charter, we renew He had seen all the tactics that had produced the first revolution. Agitators used the press, the public platform, the courts, and the associations. associations, to attack and slander the government in the manner the most audacious and infamous, in short, to teach and organize to end the Revolution. It became clear that the existence of this monarchy The name was an impossibility. A king at the head of a republican constitution blicaine is nothing but an untenable contradiction, or the assemblage of two opposing forces, the bolder of which must sooner or later overturn the other. By Switzerland and France, the enemies of the monarchies, therefore had in the the heart of Europe, a land belonging to them, which served as their base of operations and asylum; and, through France, a revolutionary arm which would once again shake the world.

"In Germany, even before the insurrection against Bonaparte, there had hinted to the sovereigns that an uprising could not be expected in enthusiastic of the people in favor of the princes, their dignity and their liberty, by promising them liberal constitutions; and the suuve*

(t) D'IIorrcr, former minister plenipotentiary, Secret Societies in Switzerland, Cor¬ respondent of March 25, 1845.

blind men had promised constitutions in their proclamations tions. But, when the time came to move from a nebulous theory due to practical reality, the largest governments recognized The impossibility of execution. As if a constitution had been promised Similar to that of France, national constitutions were granted, but not parliamentarians. The interpretation given was barely understood. by the princes to their promises, that all of Germany resounded with the most bitter complaints about the perjury of sovereigns; the claims The most furious were published by Freemason writers. But these their cries found no echo among the people: they had seen their princes face death at their head, and a closer bond of love united with them. The common struggle of all German peoples against The Emperor of the French had inspired the armies and peoples of Germany. Magne of the same feeling of nationality. With the exception of the provinces these secondary regions of Austria and the former provinces of Prussia, there was a fervent desire for the restoration of the ancient alliance of the peoples the Germans, but we only wanted to find this alliance in the concert of sovereigns among themselves.

"This national sentiment that was germinating in people's hearts, these efforts towards the union of the different states of Germany, Freemasonry strove to seize them and direct them towards the overthrow of all thrones and of all nationalities themselves. The unity of all nations not being compatible with the independence of individual monarchies They hoped that after achieving union between the different regions of Germany, people would eventually call for unity or merger complete. The unity of Germany thus became the exclusive theme of the press; from the Tugendbund emerged, under the high Masonic direction,

The German Association, which soon absorbed it entirely. The aim of this association, according to the Authentic Report on Secret Societies of

In Germany, by Mannsdorf, one of the members of the high lodges, was

TO DETHRONE ALL GERMAN PRINCES, WITH THE EXCEPTION OF THE KING OF PRUSSIA; TO AWARD HIM THE IMPERIAL CROWN OF GERMANY and to give to give the State a democratic constitution. If we believe Mannsdorf (p. 433), after having pushed France back into its former borders, they wanted to endow Germany with a social republic. The speaker, who had proposed to dethrone the German princes in favor of the King of Prussia, modified his proposal and simply asked for media coverage.
But these differences ultimately led to the same practical result, either because they are all merely a pathway towards a republic German republic, or that they are merely an antecedent, of which this one would be the inevitable consequence; either because their practical explanation is found in the instructions for the degrees, such as Freemasonry has custom of giving them.

428 THE REPUBLIC OF 1870

I'm not saying that T.F. de Bismarck doesn't want to play the Italians and the French; but let him beware. General Etzel, entirely within him
In his tribute, he explained himself frankly on his account: "He belongs to us
"Completely," he said, "and the day we see him staggering we will..."
"We withdrew our trust, he knows it very well."

"Italian republicans are very concerned about the plans of
Meeting at the Colosseum. As I expressed some doubts earlier.
He told me to one of Garibaldi's closest supporters:

a In this general meeting of the Colosseum we have two things in
"View: the first, to measure our strengths, to observe the development-
"the moral dimension of our ideas, to know the degree of enthusiasm of
"the mass, finally, to know what can be derived from it for action; the se-
"Conde, to reveal ourselves to the world as a powerful party"
"and to establish ourselves as a constituted authority in the face of the others."
"We can't try anything at the moment, and we don't have the
"Design. We will remain within the bounds of strict legality. Lanza and
"The associates would be only too happy with a pretext to attack our

"rights and render futile the work of our young democracy. But we
"We will not give them that satisfaction. It is enough for us to assert ourselves."
" sea. "

Subsequent events have partly confirmed these indications.
tions. The consorts were driven from power in Italy and rem-
placed by much more advanced men. But Austria
has not yet been attacked. Mr. Bismarck has shown himself to be a titu
bant, and the sects have partially withdrawn their trust in him or at
less threaten it. (Book II, Chapter XI, Scenes 5 and 7.

Important coincidence: In 1874 General Etzel was appointed
Grand Master of the Lodge of the Three Globes of Berlin!

Plots were therefore formed in anticipation of a restoration
monarchy in France. The blindness of the parliamentarians having
Having failed, Gambetta's dictatorship was therefore inevitable, and
The sects were able to resort to less perilous methods than a
European war based on communalist instruction.

But let's return to the events of 1873 and we will see that
the movement of French radicals, announced with so much for
The decision made on November 12, 1872, was very close to exploding.

While almost the entire country was cheering in advance
the restoration of the monarchy, without worrying about intrigues
who were stirring up trouble in certain parliamentary groups infatuated with
their constitutional utopias and especially their personal interests
nels, in September a vast conspiracy, branching out into

public funds, until, in this last function, he was
convicted of bribery and sentenced by the court of peers.

“Louis XVIII,” said Bazot, secretary of the Grand Orient, in his
Historical overview of Freemasonry, p. 39, wants to walk
and reign according to the ideas of his century; he grants the charter: it is

The constitutional government. This principle protects us.

Louis XVIII allowed Freemasonry to take its course.
naire." And immediately Freemasonry, as if to prove that
Constitutionalism and popular sovereignty were only one
masking his intentions, he dealt a major blow to the French nation
çaise, and with the very hand of his king.

The Talleyrand and Fouché ministry, which had been imposed on Louis XVIII
Masonic diplomacy, which surrounded the allied kings, had everything
implemented to convene an assembly around them in 1815 which

resembled them; but France had thwarted all these efforts. The elite
of its citizens and its owners had been chosen by it to
to represent her to her king, Louis XVIII, who were also independent,
in their vast majority, of character, than independent of force
tune and position, as devoted to the monarchy as they were adversaries
enlightened by centralization and ministerial omnipotence. A
At the mere sight of him, the old, cunning masons of the ministry had taken
the escape: they had understood that with such a Chamber, the reli
Gion, authority, all public freedoms, the fatherland in a word,
returned to themselves, they would sit back down on their feet, and that
That would be the end of it, if it only lasted a few years, of the plans
Masonic and revolutionary triumphs. They therefore removed themselves,
[by withdrawing, chosen, to save the Revolution,] a successor
tested in the lower echelons of the lodges, less known than them, and at
which made it easier to disguise oneself and take all the forms
my, and that the lodges of all rites should soon establish their
Grand Master or Supreme Power, Decazes, to name him
by his name (1). His flexibility, his flattery, his hypocrisy, the

(i) Duke Dccazcs fat, from his ministry of police until his death, lieutenant
nant, then Grand Commander of the Supreme Council of the 33rd Degree of Scottish Rite Free
rile3 1 os more widespread in both hemispheres: he had as successor
Upon his death, Brother Viennet, who had become lieutenant to the Grand Commander upon the
Count Fernig, then Grand Commander until his death in 1808 (Picturesque History)
that, p, 258, 269, and Almanach de la Franc-maçonnerie, by Glavel).

Le Globe, journal of ancient and modern initiations, year 1839, p. 40 et seq.,
thus reports the speech given for the installation of F.∗. Duke Decazes, as
Sovereign Grand Commander of the Scottish Rite in 1835: The illustrious F.∗. Duke De-

maneuvers of high-ranking adepts, in France and in all courts,
They made him a favorite, and, after long resistance, the king...
even dissolved, as an ultra-royalist, this Chamber which he
had nicknamed her "the elusive one"!

From that moment on, the secret societies began again
their attacks against the Bourbon monarchy. Compressed one
momentarily overwhelmed by the universal horror caused by the attack of February 13th
February 1820, when the favorite's foot slipped in the blood, they re-
they pursued their conspiracy with greater consistency, ultimately leading to catastrophe.
trophy of 1830, which reopened the era of revolutions.

As early as January 4, 1818, Cardinal Consaivi, on the order of the Holy...
Father, ever-advanced sentinel of the social order, wrote to
Prince of McIternich:

Things are not going well anywhere, and I find, dear prince, that
we believe ourselves far too exempt from the simplest precautions
tion. Here I meet daily with the ambassadors of Europe of
future dangers that secret societies are preparing to wrangle, barely re-
constituted, and I realize that I am only answered by the most beautiful of
all the indifference. One imagines that the Holy See is too quick to
to take fright; One is astonished by the advice that prudence suggests to us.
This is a clear mistake that I would be very happy not to see.
Shared by VA You have too much experience not to want to
to put into practice the advice that prevention is better than repression;
But the time has come to warn: we must take advantage of it, unless we
resigning ourselves in advance to a repression that will only increase the evil.
elements that make up secret societies, especially those that serve to
forming the core of Carbonarism, are still scattered, poorly integrated

Cazes was, in 1808, a member of the Anacreon lodge... Naturally our gaze
so are focused on the courageous mason who, in difficult times, accepted the title
and the fouclioas of sovereign grand commander ad vitam to the supreme council of A¬
America. In that capacity, Count Decazes, then Minister of General Police,
pleaded the cause of Scottish Rite Freemasonry before Louis XVIII, we swear
It resisted attacks from evildoing, both internal and external, and preserved
the sacred fire. This double burden, he bore until the time when his demands
had brought together the scattered members of the Supreme Council of France, and effected
as sincere as it was generous between the two separate factions of the rite... Arriving at
power in a time of reaction and committed to taking an active part in the birth
In the spirit of the constitutional government, he worked to dispel high prejudices
tions against cctto salutary form and to make it accepted in regions where it does not
He found it repellent. He did a lot of good and he wanted to do more.
more... The day he fell from power, the Temple of Liberty was besieged by
his opponents (speech by F.'. Philippe Dupin), see in the same newspaper, year
18iü, p. 161, a Masonic notice on Duke Dccazcs, where his titles are recalled
In 1805, he had married the daughter of Count Murairo, one of the two most prominent membe
influential figures in Freemasonry under the empire.

or in ovo; but we live in a time so prone to conspiracies
and so rebellious to the sense of duty, that the most vulnerable circumstance
gaire can very easily make a formidable aggregation of these conscripts
scattered liabules.

“One day the oldest monarchies, abandoned by their defenders,
will find themselves at the mercy of some low-level schemers to whom per
Your son doesn't even deign to grant a glance of preventative attention. You seem
to think that in these fears expressed by me, — but always
verbal instructions from the Holy Father—there is a preconceived system and ideas

who can only be born in Rome. I swear to VA that by writing to him
and when addressing myself to the high powers, I completely strip myself
of any personal interest, and that it is from a much more
I'm considering the question now. Not to dwell on it now because
that it has not yet, so to speak, entered the public domain,
"That's condemning oneself to belated regrets."

Futile warnings! Freemasonry, despite its failures
Your apparent [unclear] had so remained mistress of all avenues
courses which, far from allowing them to accept the opinions of the Holy See,
she urged them to give her memoranda themselves and
to be established in all political constitutions Equal protection
or the freedom of all religions, in order to destroy faith everywhere &
Christian sentiment, and, through indifferentism, insubordination of
all religions to the State.

Everywhere the State—or Freemasonry, which has seized control of it—is in control.
by ministers and constitutions, — tends to move in line with
the Church and to dominate, through fraudulent organic articles
added to the concordats, the papacy and religion itself.
From there in France, the papal authority was subtly undermined or
great noise through books, novels and newspapers, and pai
the teaching of universities and high schools. From there, new access
calf of Gallicanism and Voltaireanism, marching together
to the destruction of the papacy in its most Catholic institutions
liques: missions, religious orders, seminaries and schools. From there
the alienation of church property that had not yet been sold,
despite the text of the concordat; hence the maintenance of the articles orga¬
niques and the annulment of the Concordat of 1817; hence the ordinances
those of 1828 wrested from Charles X, the maintenance and the aggravation
university monopolies. Hence the anti-Catholic propaganda.
spreading like a torrent from Berlin to Switzerland, Belgium and
in Italy, from Paris to Spain and Portugal, from Madrid to Naples

and in Mexico, from Lisbon to Brazil, spewing insurgency everywhere
reactions like volcanic lava. From there, in Italy and in the
The Pope's stalls, the Carbonara, undermining all the thrones of the peninsula
alone, to succeed in destroying the papacy, by isolating it first.

III. — The Carbonari in Italy, in Spain

and in France

All the uprisings in Italy, Spain, and finally
the French revolution of 1830, which is represented in the party
liberal as well as national movements brought about by mistakes

restored legitimate governments, in reality, had to
agents of secret societies. These societies, under various names of
Carbonarism in Italy, Charbonnerie in France, Com-
muneros in Spain, were all connected to each other by a di-
secret administration on which the papers seized by the government
papal in 1846 and published by Crétineau-Joly, do not leave at
without a doubt (Introduction, VI).

The Haute-Vente, composed of a few great lords
broken and Jewish, was the continuation of the internal order of which
we have seen the constitution before the Revolution of 1789 (book II,
ch. V, § 2). All of them had France as their base of operations.
Freemasonry. Certainly, not all Freemasons were
Carbonari, but they nonetheless contributed to the same goal,
because 1° the lodges, through an initial initiation, prepared the person
nel where they were recruited; thus, according to the constitution of the Car¬
Bonara, the Italian Freemasons, when they asked to be
initiates were exempt from the first apprentice grade (1); 2° they
facilitated the procedures of their members; and finally, by the
direction given to the great herd of regimented fools in
The lodges, they formed that irresistible weight of public opinion.
that where did the elections that cornered the monarchy come from
a charter, in a deadlock to which a coup d'état offered
only one way out.

After the success, Freemasonry boasted greatly
of the support she had given to the Carbonari.

(I) Th. Frost, Secret societies in European Revolution, t. I, p. 213.

“The lodges had been, says Le Siècle, the cradle and the nursery”
of the famous Carbonari society, which endangered the
Restoration and contributed so greatly to the renaissance
"The establishment of the Republican party in France."

This testimony is confirmed by that of Louis Blanc in
Y, a ten-year story.

In Italy, the current Grand Master of Neapolitan Freemasonry,
Domnico Anghera, in a Secret History of the Order, printed
born in 1864, reports with satisfaction that the work of the Carbonari
or buoni cugini, in 1820-1821, was directed by the ma- lodges
conical and led by their followers, who took other
designations. "In those days," he said, "the masons' mallets
harmonious rhythms were striking on the axes of the Carbonari.
And, in 1869, the grand master Frappoli, in his speech at the opening
The virtue of the Masonic convention of Genoa, recognized that,

"During the previous fifty years of tyranny, France-
Freemasonry in Italy had been replaced by the Carbonari.

We will see this plan unfold successively in Italy,
in Spain and France.

“The Carbonari,” said one of their high priests and inspectors general
raux, a high-ranking Freemason of all the other rites, the Swede Jean Witt, known as
Doering, derive their true origin from Freemasonry... As soon as
Napoleon ascended to the throne, he destroyed (?), by favoring it, an association
This situation posed a danger to him. She thus lost her independence.
and became a police institution that served only to catch the senseless
moments of the followers of whom it was composed.

"Then the Freemasons who were still in favor of the
defunct republic; they formed (within Freemasonry) a
another affiliation. Besançon was the headquarters of these stonemasons
Bonniers (or good cousins) and Philadelphus masons. Colonel Oudet was
their leader; most of the members were military men; these pro
they spread the order in Piedmont and in the northern states of
Italy. It was only much later that he settled in the south of
the Peninsula, where, favored by the former government (Murat), it spread
with speed. In 1809, the first Vendita was established in Cappoue, which
was at the same time the main one (1).

(1) Secret Memoirs, to serve as a history of my life, chapter entitled: Of the Es¬
taken who reigns in Italy and its secret societies, pp. 17, 18, 19.

The story of Jean de Wil, told by himself in his Memoirs, tells a
a very bright light on the conspiracies of the Restoration period and on corruption
which secret societies propagated in the highest regions.

Having been arrested himself, he watched as the highest officials transformed his prisons.

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Secret Societies from 1815 to 1830

"The opening of the prisons gave Spain a ministry."

"Ferdinand I of Naples, in his capacity as Infante of Spain, had to, throughout
while remaining absolute sovereign, swear obedience to the Spanish constitution
gnole. It was like an earthquake in Calabria.
in the Cnpitanato and at Salcrne. The Neapolitan government, weak,
uncertain, suspicious, decreed some insufficient reforms, which
did not prevent General Pepe from carrying out his own revolution.
Naples, as in 1798, had its provisional government and its chamber
of representatives.

"It was some time later that the revolution broke out in turn."
"Pied my silence (1)."

The Duke of Alberg, the friend of Tallcyrand, the nephew of this bishop
enlightened man, whom Napoleon I had made president of his confederation
Rhine ration, was then ambassador to Turin, during this
conspiracy that forced the king to abdicate, and it was at the am¬
bassadeur that M. de Saint-Marsan was going to take the password
of the revolt, as later, in 1850, the Freemasons of
Florence were going to pick it up from Mr. Buoncompagni, the ambassador
of Piedmont. On several occasions, the Piedmontese government
had requested the recall of the Duke of Albrecht, and the French authorities,

we have salons, from Milan to Bairculh, from Baireulh to Berlin. It was lo feid-rnarcchal
Bubua, commander-in-chief of Upper Italy, Waldcn, president of the regency at
Baireuth, do Sehuckmann, minister of police in Berlin, who recognized and
They hailed him as one of the highest-ranking members of Freemasonry and the Carbonara.

11 himself recounts in his Memoirs his liaisons with M. do Serres, with the ins¬
Inspector General of the police force of Mr. Uecazes, his relative, his friendship with Ta
Marmont camp, the famous Major Favier, who, according to him, played a very important part
active in all conspiracies, between glue caves of August 10, 1821, with the bishop
Gregory the apostate, whose house he identifies as the meeting place of the brothers, alle
Mands or inhabitants of the north. In entry 124 of his Memoirs, we read:
I will never be able to express enough gratitude to the Freemasons.
Everywhere I felt a gentle influence; they act through the walls of the ca-
chots, and where I feared an accusing judge, I discovered a protected friend.
EUR.

He was given, he himself recounted, communication of everything that
could be dangerous or useful in the matters concerning him. The judge of ins¬
Berlin's instruction even received the order from the minister, Je la polico do lui commun
to obtain all secret documents on foreign associations, in order to distinguish co
which was true and which was false. "It was promised to me," he adds, "on express orders."
Mr. Sehuckmann, to take a copy of a report that the general management of the
The French police had confided to the Prince of Molternich, and that the latter, because o
the importance of communication, had sent to the central commission of inquiry
and to all 1 or 3 particular governments. This report was from Baron Francîiay d'Cs-
perny. Everything that related to this question was submitted to me: the dispatches of Mr.
Niebhür in Borne, Mr. Olterstedl in Switzerland, Mr. Werther in Paris, y

(1) Garibaldi's Memoirs, first series, p. 2, 8, 0.

then in the hands of the Grand Master of Freemasonry, Decazes,
resisted his entreaties (1).

On the morning of March 10th, Captain Count Palma was having...

he laid down arms in the Genoa regiment and shouted this cry: The king
and the Spanish Constitution! The next day, a government
a provisional ment was established in the name of the Kingdom of Italy; he declared
would wage war on Austria. "Thus, the revolution that began in Ancona..."
had reached Naples and returned to Turin. Three volcanoes had
open in Italy, not counting the one in Spain, and Lombardy
was agitated in a triangle of fire (2). » The Carbonari- movement
Masonic practice soon spread from Spain to America and there it made its mark.
everything, and without transition, republics would erupt.

"The Federal People's Republic," says the report made by
order of the assembly of notables of Mexico and inserted in the Moni¬
teur, already proclaimed in December 1822 during a militant riot
The silence in Vera-Cruz was the source of all evils, the cause of
Our ruin... The establishment of divided Masonic lodges
In Scottish Rite and CTYorck Rite, these shadowy clubs decided,
through their conspiracies, through poison, through the dagger, through fate
of the country and the lives of its citizens (3). »

“At that time, there was an association in Paris,” said Louis Blanc,
a veritable club that emerged from Freemasonry, and whose
The solemn childishness of the Grand Orient served only to mask
political action. Founded by four clerks in the administration of
the octroi, Messrs. Bazard, Flottard, Buchez and Joubert, this club, under
the name of the lodge of the Friends of Truth, had initially recruited from.
the schools of law, medicine, and pharmacy; then, on the pro-
Bazard's position, he had summoned a large number of young people to his side
Men dedicated to learning the trade. The Lodge of Friends
the truth had thus managed to create itself, in the youth of Paris
her own, a powerful influence, and she was able to com
to address the agitation...

“The discussion of the law that was supposed to change the electoral system
Ral had started in the Chamber of Deputies. The opportunity was
favorable for stirring up the people. The Lodge of the Friends of Truth
seizes it; its members spread throughout the
capital to breathe life into the spirit that animates them. The schools are shaking-

(1) Courrier d'Europe, May 31, 1833.

(2) Memoirs of Guribaldi, p 10.

(3) Moniteur, September 15, 1863, p. 1150.

slow and large groups of students come to train
around the deliberation hall, shouting "Long live the charter!"
There were brawls, cavalry charges, and while the
Laffite, the Manuels, the Demarçays, the Casimir Périers, were
moving paintings against the troops, who were being vilified
Using the names of assassins, the newspapers published the grim interrogation
de Louvel. This strange man had only struck one prince
to extinguish in him at once an entire race of kings;
a man of unwavering convictions, even more unwavering than before
that his heart (1). »

Now, it was from there, from the lodge of the Friends of Truth, thus prepared
It was on May 1st, 1821, that this Carbonari emerged, which, a few months
afterwards, embraced France, and from which Joubert and Dugied came
to report the statutes of Naples, after the counter-revolution which
had just taken place there, despite the general's brilliant predictions
mason Foy (2).

But first let us listen to the testimonies of Witt, the great unifier
leader of all secret societies:

"Immediately after the Austrian occupation of Naples, the AUa
Vendita, or the supreme directorate of the Carbonari society, separated.
This dissolution was not due to fear of being discovered, because there was no
had no danger from the other, but from the desire to put limits to the in
fluença of the branches and the need to make modifications that the
The large number of affiliates in the first three grades made them indispensable.

In the summer of 1821, the eleven chiefs assembled at Caponc. They
They decided to send two initiates abroad to negotiate with
the leaders of the Grand Firmment (Grand Orient) and to see if it was not appropriate
They were not going to move the headquarters of the Carbonari's directorate. They were lea
to believe that it would be good to transport it to Paris. This capital is that
which has the most communications with the rest of Europe. It was
inhabited by the most influential members of society, and possessed the
the most abundant means of finance. I can enter into some
Details on the Firmament or the board of secret societies in France...
The oldest authentic decree of the Grand Firmament that I know of
is addressed to followers as a supplement to the statutes of the sublimi
maestri perfetti. The Grand Firmament decrees the following:... 2° The association
The order of Adelphes and Philadelphes is incorporated into the order. 3° Chapter
that adelphe or philadelphe will be admitted immediately, if he was not already

(1) L. Blanc, Histoire de dix ans, t. 1, p. 82,83, 84.

(2) L. Blanc. History of ten years, 1.1, p. 91.

Freemason, the three symbolic degrees, etc. Given under the equator on

22nd (read 7th lunar month 5812 (1).

"The distinctive feature of the Grand Firmment was a continuous trend
to gain control over other societies, while maintaining appearances, and
to make them serve, without appearing to do so, in the execution of his plans.

"Everything was prepared to merge together Alta Vendila and the Grand-
Firmament (Grand Orient). The two deputies in charge of this operation
were the Sicilian Duke of Garatula and the Neapolitan Carlo Chiricone
Klcrckon, son of Duke Framarino, prefect of the king's palace. The latter
Its responsibilities included Germany, Switzerland, and France. Arrived
In Geneva, where I had come from France, he brought me letters from one of
my close friends, who had been an agent in Naples for the disaffected Polish...
Klerckon informed me of the purpose of his mission; he urged me urgently
how to accept the position of Inspector General of the Carbonari in Switzerland,
from Germany, and issued me the patent which he had brought from Na¬
ples... (2) »

Whatever the circumstances, it is therefore undeniable
that Carbonarism was grafted onto Freemasonry and that it returned
in France in 1821. The accounts of Messrs. Louis Blanc and
Vaulabelle, whom we will return to, reconcile themselves with that
de Wit, without actually saying the same thing:

"Wonderfully suited to the Italian character, but not very clean"
to become in France a code for the use of conspirators, — (because of
(some necessary Christian appearances in Italy),—one had to consider
to amend these statutes, and Messrs. Bûchez, Bazard and Flottard, members
from the administrative committee of the Masonic lodge of the Friends of Truth,
were chosen to lay the foundations for a more scholarly organization,
— (that is to say, without any trace of Christianity, the spirit and the goal remaining th
(even, as we will soon see) —.

"The association's prevailing ideology was not precise, but
the considerations amounted to decreeing national sovereignty without
to define it, according to the spirit of Italian Carbonarism. But more the formula
was vague, the better it responded to the diversity of resentments and
hatreds. So they were going to conspire on an immense scale with an im-
mense ardor and this without any idea of the future, without prior studies, at will
of all capricious passions.

Another Freemason historian, M. de Vaulabelle, gives of
On his side, the following details:

(1) This association of the Adolphes or Philaelphes was none other than that of the Car*
Bonari, who, having passed from Franche-Comté to Italy, had initially taken this name. On
The origin of this sect, see the indications given, book II, chap. VII* 8 1 and 6.
in w<u Memoirs of secret societies, etc, p, 6, 11.

"It was agreed that around a parent association, sovereign authority
which itself elected its members, and called Hante •Vente, on for¬
merait, under the name of Central Sales, other associations below
of which specific sales would be involved, each in
unlimited number, but no. communicating with the Supreme Sale except by
the deputies of the Central Sales, and so that the police could only in
Entering the High Sales department, one must grasp the entire organization.
It was forbidden, under penalty of death, for any charcoal burner belonging to one
Selling to try to break into another.

"Besides the Gharbonnerie, the Haute-Vente, and the Ventes centrales"
and from the private sales, there were for the army the legion, the cohorts,
the centuries, the maniples. The charcoal burner's duties were to have
a rifle, 50 cartridges, being ready to devote oneself, to obey blindly
under the orders of unknown leaders.

"Thus established, the Gharbonnerie expanded in a very short time"
in all districts of the capital.

A parliamentary committee existed at that time. Lafayette was involved in it.
tie; he did not hesitate to put his head on the line like the others; he
entered the Haute-Vente, and among his colleagues of the Chamber

"The more skilled followed him" — Among them, M. de Vaulabelle names

Messrs. Jacques Kœclin, deCorcelles, deputies, Mérilhou, lawyer, deScho-
nen, advisor to the royal court of Paris.

"Armed with their letters of recommendation, several young men
They went to the departments to organize the Carbonari. Mr. Flottard
was sent to the West, Mr. Dugied left for Burgundy, Mr. Rouen
The elder for Brittany, Mr. Joubert for Alsace. Considered in its
relations with the departments, the Haute-Vente of Paris received the name
of Supreme Sale, and the Carbonari was organized everywhere as it
It was in the capital. The training was general, irresistible; sui
across almost the entire surface of France, there were plots and cons
hackers. Things got to the point that, in the last few days
By 1821, everything was ready for an uprising in La Rochelle and Poitiers.
in Niort, in Colmar, in Nantes-Brisach, in Nantes, in Béfort, in Bordeaux, in
Toulouse. Sales had been established in a large number of regions
ments, and even the changes of garrison were for the Coal-
"Nerie, a quick means of propaganda (1)."

(1) L. Blanc, Histoire de dix ans, vol. I, pp. 92, 97. — Acb. de Vaulabelle, Hit»
fair of the two Beslaurations, t. V, p. 148, 151.

Mr. Spuller, in his popular lectures, published recently, also
the history of the Carbonari.

"It is understandable," he said, "that it was necessary to bring in influential men."
in possession of effective influence over public opinion, which would be rotten to the co

care to name themselves and to cover with their authority the acts of the association. As
As organizers, they had to continue to remain in the shadows, in order to wield more contr

Coal in Italy, Spain and France 239

"As early as 1820, Carbonarism," wrote Alexandre Dumas, "had spread"
in Italy. It grew vigorously in the Romagna region; it had
joined the Guelph sect and supported Bonapartism.

“Lucien Bonaparte was elevated to the rank of great light; in the
secret societies demonstrated the need to wrest power from
In the hands of the priests, the name of Brutus was invoked, and the preparations were mad
spirits to the republic.

“At the same time, the same society was conspiring in Lombardy.”
and extended its reach into other provinces of Italy.
in the middle of a ball given in Rovigo by Count Borgia, the government
The Austrian had several people arrested, and the next day declared...
Anyone who affiliates themselves with the Carbona¬ would be guilty of high treason
rism. But where the movement was most violent was in Naples.
Coletta states in her story that the kingdom's affiliates were rising
to the enormous figure of 642,000, and according to a document from the chancellery
The court of Vienna would have remained below the truth. The number
carbonari, says this document (quoted by La Farina, Story of Ilalia),
rises to over eight hundred thousand in the kingdom of the Two Sicilies, and there is no
There is neither police nor vigilance that can stop such an outburst; it would therefore b
It is senseless to ask that it be annihilated.

“At the same time as the movement in Naples, Riego,
another martyr who left behind a death song, which has since become a song of
victory, raised the banner of liberty on January 1, 1820, and a decree
Ferdinand VII announced that, the will of the people having been manifested
The king had decided to swear to the constitution proclaimed by the Cortes.
general and extraordinary in 1812 (1). »

A statement from the Grand Orient of Spain, published in
The Masonic World of August 1875, contains the following verbatim:

"From 1817 and for six years, the history of Freemasonry is the history -
Turk of Spain... Riego, leader of the 1820 insurrection, is appointed Grand
master in 1821. Then came, after 1823, the persecutions during
in which the sacred fire was preserved, thanks to the Duke of San Lorenzo, at
several men of the high nobility, thanks also to the Infante Don Fran
"Is this right, particularly in 1828?"

The following facts, relating to Switzerland, will show us how…
The work of secret societies was indeed active, and how did the princes
were being dealt with by their own advisors.

freely the elements at their disposal. *.* * * é * - *

a II had been said, in the time of the Gharbonnerie, that each member of the association*›
Lion was supposed to have a rifle with ammunition and twenty-five cartridges. When they ap
In the Moniteur, the July ordinances, Paris found itself standing, and France uu^i
"Beyond Paris: the monarchy was lost."

(i) Memoirs of Garibaldi.

$40 Secret Societies from 1815 to 1830

As we have said, with Mr. d'Horrer, the national momentum, which
what had led the people to restore their former freedom had been paralyzed.
from 1814 onwards, through the disastrous influence of the Freemason C.'sar de La
Ilarpe, who through his intrigues had obtained from Alexander of Russia
the exclusive management of Swiss affairs. Safe from this
all-powerful protection; the sects had taken up the work begun
chosen by the first Swiss lodges (book II, chapter III, § 2) and
continued during the French invasion (book II, chapter VI, §21).

“Soon,” said Al. d’Horrer, “emerged in the capital of Argo
Life, a lodge, iniluléc: To fraternal fidelity. One of the writers
the most fertile and corrupting in Switzerland, Henri
Zchokkc was its founder. She settled there on February 27, 1815.
In a monthly collection entitled IJclvetia, Zchokke laid the foundations
cipe that just like the Christian Church had within it
many unworthy members, likewise the Masonic order
had to tolerate in his own many unworthy macous of this
name, quia numerum and wrarium augent.

In this written child it is said that the archetype of humanity
is universal brotherhood, a general association of all
humankind without distinction of religion... The author rejoices in this.
from what the princes themselves, instruments of Freemasonry
rie, accomplish today what, about ten years ago
born, had been condemned in the person of the wisest phials
losophists / ! ! He declares that, if royal art consisted only of
misunderstood symbols, mysterious quirks, and sumptuous
banquets, no enlightened mind, no noble character could
to indulge in it...

An even more powerful impulse, adds Mr. d'Horrer, was
given in 1817 to Freemasonry by the famous Juslus
Grüner, who had just arrived there as Minister Plenipotentiary
Tentator of His Prussian Majesty!!!

This man was known throughout Germany as a
illuminates the most exalted. He had actively cooperated in the founding
tion of the Tugcrulhund; the true purpose of this society was, in a
after the admission of its members, to revolutionize all of Germany,
to transform it into a representative republic, or else into

a phantom of an elective monarchy endowed with an archaic constitution
liberal. This political zealot disguised his revolutionary tendencies
"lutionaries under a passionate hatred against the banished man of Sle-Hé"
Lène and against the French.

"It was during this period that the first missteps of the
leaders of the Republic of Bern. Grüner had managed to get their per
to suggest that if they were viewed unfavorably in Switzerland, it was to
because of their stubborn resistance to the spirit of the age; that if they
agreed to place themselves at the forefront of the irresistible progress of the epic
that the Bernese government would soon become the regulator
and the master of Switzerland. We see today that this
The corrupting theory did not miss its goal, that, entirely
Delivered to Masonic supremacy, Bern openly aspires to the
political dictatorship of Switzerland.

“A circular, issued in 1819 by the lodge A Vespérance, of
Bern invites all covered lodges to meet: all the
Masonic societies must form a large association
national, encompassing all cantons, and independent of any
foreign influence.

These were the first outlines of Swiss unity, under the dictates
Bernese style, arranged by a Prussian hand. From 1817 onwards, a
The plenipotentiary minister of the King of Prussia prepared the work which
1880 Mr. Bismarck prepares to complete with Germanization
tion and the disguised annexation of Switzerland to the German Empire!

But here is another, no less significant, trend among companies
secret, which dates back to the first uprising of the Char-
goodness against the Restoration, and which shows us how the
Legitimate governments were betrayed.

“César de La Harpe, Russian general and Knight of St. Andrew,
could not and would not sit on the Council of State of his country
Although a simple member of the grand council, he was nevertheless very influential there.
powerful because of the prodigious influence he wielded there, both as
emancipator of his homeland than by his high position in France
masonry and in the Carbonari. His influence was quite considerable.
to draw the Vaud government into the grand and perilous
plan for an invasion of Franche-Comté by his militias, as early as
that we would be aware of the occupation of Perpignan by
Mina. Without the knowledge of the federal authority, the active contingent and the re-
All arms were summoned to reviews and harangues
guided by their leaders, as in days of some great danger
who would have threatened the homeland, and all the Vaudois artillery was secreted
conducted in the inner valleys of the Jura. It was only

ly when we learned of Mina's irreparable defeat, that Party U

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Lerie returned to Lausanne and the Vaudois militias returned
in their municipalities (1). »

IV. — The Congress of Verona

All these attacks eventually opened the eyes of the sovereigns.
on the single cause from which they started, and at the Congress of Verona,
In 1822, vigorous measures were adopted in concert against
secret societies.

It was there that Mr. de Haugwitz submitted to the assembled sovereigns
this memoir on secret societies that we cited earlier
(Book II, Chapter VI, Section 1). The King of Prussia alone refused to
Taking action against Freemasonry, we'll see more
far away (Book II, Chapter XI) by what policy. But the Emperor of Austria
cheating and the Emperor of Russia did not hesitate to outlaw it
in the most complete way. This last prince, whose enlightened followers
had been able to surprise the good faith at certain times, was
now fully informed about their true intentions.
Instead of protecting Freemasonry as in 1807, he prosecuted it.
absolutely wrote in 1822; instead of expelling the Jesuits as
In 1810, he was drawing closer to Catholicism every day, and he...
in 1824 saw his aide-de-camp, General Michaud, at the Saint-
Father, to prepare Russia's return to the great and true
Christian unity. His mysterious death (1825) in Taganrog
should it be attributed to secret societies, which had always
retained loyal followers among his entourage (2)? There is a mystery there which
will perhaps never be clarified; but it must be noted that immediately
Immediately after his death, an insurrection broke out against Nicholas, his
successor, designated by this cry of the constitution, who was then the
the motto of secret societies in all countries. It was established
that it had been prepared well in advance, since 1819, by a

(1) Correspondent, March 25, 1845. We ask the reader, says Mr. d'ftorrer, to
Remember that our entire account is based solely on eyewitness testimony. All these things
have passed before our eyes and can still be attested to by a multitude
do witnesses.

(2) According to Frost, Secret Societies, vol. II, p. M3, it was found, during the investi
on the 1825 insurrection, that from 1817 onwards, several plots were perpetrated in
The secret societies had as their objective the assassination of Alexander.

a society modeled on that of the Carbonari and called the Esclavo -
United States. A writer well-informed about these events states
that this society had, like all particular sects,
its base of operations in Masonic lodges, which had
dissolved only in appearance (1). The discovery of the pa¬
members of this association were under the leadership of Prince Troubetskoy.
showed how far-reaching its ramifications were. Members
It included members of the nobility and high-ranking officials.
as well as, from then on, the revolutionary elements, infiltrating through
all with the skill already noted by Mr. de Maistre, it is becoming more established
rent in Russia; more than once they were able to inspire the government
Nicolas's actions were so clearly contrary to policy
anti-revolutionary of this prince (2).

V. - The July Revolution.

France was then, thanks to the ascendancy gained by the Bour¬
good, the keystone of the European edifice, the sects worked
rent with renewed zeal to prepare for the overthrow
the Bourbons by all means, through electoral agitation and the
press, through conspiracies.

(1) Lubienski, Wars and Revolutions in Italy (Paris, 1852), p. 36.

(2) An English publicist, whose courage was very great and whose knowledge
extensive diplomatic relations, Mr. David Urquhart, has, in a multitude of pamphlets,
argued that all the revolutions of modern Europe had been fomented by
Russia. 11 argues in particular that the July Revolution was his doing.
(See the Revue diplomatique, no. 4, April 1872, p. lit.) This thesis, so improbable-
Similar to what appears to us to be in no way demonstrated. Mr. Urquhart, we believe,
his misconception about the true source of the plots and intrigues he so often
caught in the act, by not seeking it in the secret council that directs all
Masonic societies (See Introduction, § 6) and continues the destruction of
the Catholic Church and all the legitimate sovereignties that support it.
His publications are nonetheless very interesting, because on each page they
Mazziui, Palmerston and Russian ambassadors are shown holding hands.
if one can put it that way. Russian diplomats and senior officials have been

often the instrument of secret societies, without this necessarily making it
The responsibility should not be attributed to the czars, nor to the Russian government in
He himself is seriously threatened in Russia by the movements of the sects that have
surrounded by their most treacherous cronies. Regarding the French Revolution
From July 1830, it is only true that the Russian ambassador, Pozzo di Borgo, had
took on a very hostile stance towards the Polignac ministry, and that after the days of
In July, he encouraged Louis-Philippe to seize the trooao. (See Frosi, The secret
Societies of the European Revolution, vol. II, p. 35, and recent Russian publications
analyzed in the Revue des questions historiques, July 1879, p. 321.

2. SECRET SOCIETIES FROM 1815 TO 1830

We must not shift the responsibilities here and blame them on others.
element on a more advanced youth.

It is indeed the supreme leadership of Freemasonry that pursues
This led to the expulsion of the senior branch.

We will recount the dreaded conspiracy in the next chapter.
table tied by the Italian Haute-Vente, which was recruited from among
the social elites of this country and who had accomplices in
most of the firms (Book II, Chapter IX, § 2). The High Sale
was in full swing during the Restoration, from 1819 onwards, and what
that its main objective was the destruction of independence
spiritual of the Church, we see through the correspondences of its
members that it branched out into Paris, Vienna, London, in
Switzerland, in Berlin, where she had very high-ranking confidants (Liv.
II, chap. VII, § 4, and chap. XI, § 2). She was actively pushing
to the overthrow of King Charles X and the dynasty.

Perhaps she was more closely affiliated with an association
Masonic organization then existing in France, and which presented itself as the
continuation of the Order of the Temple. We have already indicated (book.
II, chap. V, § 2) the formation of this association, which poses
knows, in relation to ordinary Freemasonry, an internal order
directing the work of the lodges (Book II, Chapter I, § 5); we
We have said how, under the empire, it had asserted itself publicly
(Book II, Chapter VII, § 3). Under the Restoration, it par
would have further increased its forces by recruiting from among men
my politicians, journalists, writers, who, thanks to their
position, could serve his secret purpose by directing in that direction
the actions of Masonic lodges and liberal associations.

One of its members, Mr. d'Àsveld, revealed the goal in 1832
The secret that motivated the order of the new Templars at that time:

"Before the revolution of 1789, they had no other avowed goal than
the annihilation of Catholicism, as disfigured by the Roman pontiffs
hands, which they consider the most useful auxiliaries of despotism
me. Under the empire, they deplored the liberticidal attacks of the head of

the State; but, suppressed by its glory, their indignation was softened by
the hope of seeing Napoleon one day restore to the French people the rights
usurped from him. At the time when foreign hordes came to us
Having installed the Bourbons, the Templars merely continued the expulsion
of the enslaved race, and we were all faithful until August 3rd at this
patriotic duty.

"Satisfied with the revolution to which they had the glory of contributing,
violent hostility has now disappeared from their doctrines and from

their wishes. Having nothing essential left to destroy, they want to...
the most numerous and truest sequences of freedom; but they
They want them without upheaval and reject all absolute theories. Enough
enlightened so as not to be fooled by political forms, nor slaves to a
Regarding the name of government, they know that such and such a monarchy includes
often more freedom than such a republic. A single hatred fills
their heart: that of the Bourbons and the Jesuits; it was tempered by the
taken and lay dormant for several years; but on the day of oppression she
burst forth like lightning. After which their irritation subsided and
This gives way to the need to work with perseverance towards the goal that is set.
all factions of the Temple: Absolute liberation of the human species
Maine; the triumph of popular rights, of legal authority; its annihilation
the loss of all privileges without exception, and a war to the death against
religious or political despotism, whatever color it may adorn itself with.

"A massive propaganda campaign is now being organized for this purpose."
general. His rallying cry could be heard right down to the foot of all the
thrones, and she will know how to compensate, through her constant energy, for the cowardi
Diplomacy without courage and without faith (1).

The 1830 revolution served as a springboard for a movement
anti-Catholic sentiment throughout the rest of Europe, and particularly
the subjugation of the papacy, that was the goal for
followed by the Knights Templar; he may well have been in France
The correspondent for the Italian Haute-Vente. Its members, who.
mostly belonged to the upper classes, did not desire
not naturally going as far as practical equality, as far as republicanism
republic. We have often been surprised by the number of members of the
high nobility who had rallied to the government of Louis-
Philippe. Very precise communications, which we owe to
The Marquis de Q. tells us the cause of these defections
to the even stricter duties imposed upon them by their birth:
They were members of the Knights Templar. Throughout the
July government, the order gathered pompously at

Paris; but the same revolutionary logic that in Italy was to
to make the Haute-Vente disappear in front of Mazzini's Young Italy
gradually weakened the Order of the Temple. Assuming that it had
Having had, before 1830, all the influence given to him by Mr. d'Asveld, he is
It is certain that from that time onwards he ceased to lead the lodges.
Masonic. Many of its members abandoned it; the di
The administration of secret societies moved elsewhere. After 1818, they ceased-

(1) Quoted by Amant Neut, La. Franc-maçonnerie, vol. I, p. 51

rent to reunite; its last survivors have died out of our
days in Europe (i).

There is no more blatant lie than these words spoken
presented by Mr. Guizot in the Chamber of Deputies, on September 13
1830, as Minister of the Interior:

"Proud of its origins, the government is the result of a
heroic effort suddenly attempted to shelter from the -
the potism of superstition and privilege, the freedoms and the interests
national networks.

His accomplices have successively denied it.

Dupin l'alnô, a high mason of the Trinosophcs lodge, a
Ragon's disciple said at precisely the same time:

Don't believe that three days accomplished everything. If the revolution
It was so prompt and so sudden, that's why it didn't take anyone by surprise.
lacking...] but we did it in a few days, because
we had a key to put in the vault, and that we were able to
immediately substitute a completely new order of things for
the one that had just been destroyed.

This is what the famous company "Aide-toi, le ciel" (Help Yourself, Heaven) was working or
will help you, of which Mr. Guizot, a Freemason by the way, was president,
and which, according to a highly authoritative historian, Mr. Poujoulat, consisted of
of all the enemies of the legitimate monarchy (2).

M) Part of this information can be found in Y's History of the Knights Templar
folds and their supposed sciences, by Élizé de Montaguac, Paris, 1864. Here is
The names of the last grand masters, according to the date of their installation: 1804,
Bernard-Raymond Fabre; 1813, Charles-Louis Lepolletier, Count of Aunay; 1838,
Charles-Forluné-Jules Guigues de Morelon. At the end of the empire, the order having under
an internal schism, another list is found in certain Masonic collections
of great masters. We give here that of the principal fraction. The Globe, which
was the organ of the order, and was written by Brother*, Judge, Bailiff, Grand Cross of th
and was approved by all the Masonic luminaries, particularly the Grand-

East. A branch of the Temple was transported to the United States, where it is very well-k
breuse. But if we believe our private information, like many
of secret societies, it has lost its political character and is now merely a simple
association of pleasure and mutual patronage.

(2) Poujoulat, Histoire de France depuis /S/4, t. II, p. 295. <c In the session
In the Chamber of Deputies on May 18, 1833, Mr. Garnier-Pagès complained of the
legal action brought against magistrates for having corresponded with the company's lawyer
Help the heavens, and thus have debased their character. What will they be, he said.
He, the limits of executive power, whether it can exercise against magistrates powers
Unmotivated follow-ups? Under the Restoration, gentlemen, Mr. Guizot felt compelled to...
to sit the sessions of this society. — A. Guizot fidgets on his bench. — Indeed, sir
Gentlemen, Mr. Guizot at the time did not intend to debase himself. — Mr. Barlhe: Society
the same.— Mr. Garnier-Pagès: I doubt that one can cite a single fact against him.
company... The spirit of the steering committee was the same as that of the one who runs i

"It is through the care of our society," said one of the menhra
of the Union, a society created around the same time as all the other companies.
against the Restoration were published and distributed, within the interior of
France and abroad, to secret societies with which one
corresponded; that newspapers were being created and supported everywhere.
that the subscriptions were organized in favor of the convicts; that the subscriptions wer
political figures, writers, etc.; that the watchword was given, which
It was a long time before people complained about the Jesuits, the foreign soldiers, and c
in the riots: Long live the Charter! We had to take advantage of every opportunity
we were trying to discredit the government, to cause it embarrassment, to
to increase those that chance could bring about (1). »

“When the July Revolution broke out,” said the Freemason historian Cla-
vel, the members of the Friends of Truth lodge were among the first to
to take up arms. They were seen at the height of the danger, rallying, by
Their words and their examples inspired the fighters to redouble their efforts.
to achieve victory. Many perished in the struggle. On July 31,
when it came to placing the family on the throne in the Chambers
From Orléans, the lodge had a proclamation posted on the walls of Paris,
in which she protested against any attempt that would aim to
to found a new dynasty without the advice and consent of the
nation. September 21st, anniversary of the execution of the four sergeants
people from La Rochelle, Bories, Pommier, Goubin and Raoux, including the
the first was a member of the Friends of Truth, this lodge went pro-
transfer of his premises on rue de Grenelle, to place de Grève; and
There, after a drum roll had been heard, a speech
Brother Buchez, a member of the lodge, recalled the noble and generous de-
the vow of these four victims of power that the people's anger had just

finally breaking up. The procession then reformed and returned to the premises of the lodge, where a petition was signed to the Chamber of Deputies for its abolition tion of the death penalty.

“On October 10, twenty-three lodges in Paris celebrated in the halls from the town hall, a large Masonic celebration in honor of the general Lafayette, who had presided over the recently accomplished revolution. In the In most lodges, formal adherence was given to this revolution. tion, and those citizens who had survived the struggle or who were

from today...; I understand that the 150 members of this Chamber emphasize that the spirit is no longer the kid. —(Stomping in the centers.)— However, these men that You mentioned a few days ago that your bar was run by this company, when Mr. Guizot was presiding over it when Barthe spoke about it. These men had then their opinion today; they have never changed it… »

(1) Didier and other conspirators under the Restoration. Letter to the editor of The Gazette du Dauphiné, by F. Gros, former lawyer at the royal court of Paris, Vol. II, p. 12, Paris, 1841,

Those who died with weapons in hand were the subject of congratulations or ceremonies funeral monks (1).

Marshal Maison, who, through his odious treason at Rambouillet let, ensured the success of the Parisian insurrection, was a great officer Grand Orient (2).

But what ultimately establishes the long premeditation of the re- the revolution of 1830, it is to see all the men who had cons Piré against the legitimate government to appear in the first rank. It is Talleyrand who goes to London to represent the new government; it is Duke Decazes who occupies Luxembourg as Grand Referendary of the House of Peers; these are the founders of the French Carbonari, Lafayette, Dupont from Eure, from Argout, who occupy all the high positions; It was Mr. Cousin, who had been reported by the secret services of conspirator no less than by his attacks in the pulpit of the Sorbonne against the government (3), that a council seat of state, then soon a ministry reward.

(1) Picturesque History of Freemasonry, p. 163.

(2) Le Globe, journal des initiations, 9th year 1840, p. 3G8,

(3) Here is a little-known episode from the life of Mr. Cousiu, as told by Eclcort and do Witt:

Given as tutor to the young Duke of Montebilio whom his mother sent on
Germany to complete his education by doing three trips, Mr. Cousin, very advanced as
principles * thanks to his relations with Santa-Hosa, deemed it appropriate, path made
sant, do chauîTcr lo Carbonarisme, et fut arrêt à Dresde en flagrante delicto do
propaganda* then handed over to Prussia by the Saxo and imprisoned in his dungeons
Berlin. Michelet, then in that capital, moved heaven and earth to obtain
To secure his release, everything is useless. That honor was reserved for Witt.

“Professor Cousin, from Paris*, who, according to Witt, during his interrogation
Baircuth* had had relations with Follonius*, who in turn received from the am¬
French ambassador, the knight Bourgoing, the same one who later, being ambassador
deur in Pelersbourg. prevented Emperor Nicholas from opposing the revolution
of 1830 and was made a peer by Louis-Philippe, communication of Witt's reply,
before the inquiry, in order to respond accordingly*

And Cousin, Witt continued, was far from disputing what I had said about his
In fact, he even admitted to the later prosecuting of FoJlcnius in Paris, circums¬
tance of which the Prussian government had no knowledge. Informed of a-
Vancedo, despite all the charges that were brought against him, he was careful never to de
which was indisputable, but he also never admitted what was known. I
I asked to be confronted with him, and Cousin confirmed all my allegations;
However, he declined to consider the consequences. The result was not difficult to predict
The French police had provided a wealth of detailed information against him;
Mr. Otlerstcdt had also sent a long memorandum on Cousin's actions
on which the French ministry placed its greatest hopes. Fortunately
I was informed of this, and I earnestly begged not to add the slightest con-

Le National was therefore not exaggerating at all; it was even well above
under the guise of truth, when he said on June 5, 1839:

•c When Carbonarism became established in France, following the forms that
men, at this time peers of France and public officials, went
searching in Italy and Germany, his aim was the overthrow
of all irresponsible and hereditary power. One could not be affiliated with it without
to swear an oath of hatred against the Bourbons and the monarchy. In a few
In these very places, this oath was sworn on a crucifix and a dagger.
There are members of parliament and peers who remember it.

And that is what happened in the 15th office of the National Assembly,
In 1849, Mr. Michel de Bourges reminded Mr. Adolphe Thiers:
"Both of us law students, Mr. Thiers and I swore an oath,"
hatred of the monarchy with this rather egregious circumstance
As for: Mr. Thiers was holding the crucifix when I took the oath,
and I was holding the same crucifix when Mr. Thiers swore hatred to the

monarchy." And so that hypocrisy, that hallmark of societies
their secrets and their dark plots, were made manifest there for all to see.
Members present, it was a Carbonari sale, if the police
she did not intervene, and if she did intervene, it was a meeting
friends to celebrate a laureate { 1).

fiance, for the reason that a man as clever as Cousin would easily see it
that the true state of affairs was completely unknown. The suspicions ac
accumulated against Cousin increased further due to the circumstance that Ch. Folle-
Nius, held on his word of honor in the Basel prison, violated his oath as soon as
that he learned of Cousin's arrest, and fled to America.

"But he whom one does not want to find guilty is never guilty; Cousin was put
Released with strong apologies... And Witt? It was stated that he was not against it.
He had sufficient charges against him, and he was able to recommit with impunity, adds law
to begin his odious intrigues for the ruin of governments and the misfortune of
peoples.

However, while Witt, through his connections with high-ranking figures...
secret societies, ministers or marshals, worked through lies and hypocrisy
To save Mr. Cousin and to save himself, Mr. Villemain in the middle of his
The court strongly defended it. "It is not an opinion," he exclaimed, "that demands..."
M, Cousin, it's the honor of the throne, it's the public conscience! Arcades ambo.

(Witt, Fragments extracted from my life and the history of my time.— Eckert, Ma-
gazin, etc., t. I, translated by Abbot Gyr, book. 3, p. 103. — Freemasonry
(in itself, p. 169 et seq.)

(1) La Provence, a newspaper from Aix, recalled these facts at length in its issue
of December 1, 187?, when Mr. Thiers was President of the Republic and that
In this city, many friends of Jounesso were watching over everything that
was written about him. No attempt was made to deny a fact that was known to
numerous witnesses. "In 1819," it reads, "several newspapers recorded this
A memory brutally brought back by one of the culprits. Credit, the Press, Public Opinion
The public photographed him and released him to the public, b

The role played by Mr. Thiers was so considerable and the true
the unity of his life so concealed beneath various masks, that he
It is important to reproduce the characteristic account given by a witness.
Louis Blanc, hardly suspicious, from an eminently Masonic scene, to
in which he took part in 1831. It was the sack of Rarkevôchô:

a When Mr. Arago and his comrades-in-arms arrived at the en
Upon entering the garden, the assailants were already in full possession of
the archbishopric, whose demolition they were completing with a sort of
frenzy. A mass of robust men clinging to the gate had
bent double by a sudden and powerful effort. In the blink of an eye
The apartments had been invaded, the chandeliers smashed to pieces, the doors

Torn features, shattered marble, broken tables and armchairs, the
woodwork torn out; vast sections of wall suddenly collapsed
as if propelled by a magical force; the ice shattered; one
saw them twirling in the air and falling into the garden, launched from all directions.
windows, rare books, precious manuscripts, rich crucifixes, missals, chapels
robes, cassocks, ornaments of every kind. What was lost to art
And for science, on this day of madness, it is incalculable.

Too weak to fight against the demolition crews, Mr. Arago sent
Mr. do Montalivet's brother requested reinforcements from the commander-in-chief.
National Guard ral. The envoy did not reappear; he wrote that the
Help was expected; it was awaited in vain. The surprise of
Mr. Arago was extreme. He found it difficult to explain why power...
He became an accomplice in the riot. Workers were busy tearing down the cross.
From the cathedral, he tried to stop them; they replied that they did not
they were simply obeying authority, and showed an order signed by the mayor
of the district. Witness to this grim comedy, Mr. Arago
He was frustrated by his powerlessness, both as a scholar and as a citizen.
defeated, finally, that there was bias on the part of the authorities to favor
The riot; he was about to order his battalion to advance, determined to do anything
rather than a crude resignation, when he was warned that something
prominent figures, mingling with the national guardsmen, the engaged
were inclined to let it happen. Mr. Thiers, the undersecretary, was specifically mentioned
State secretary at the Ministry of Finance. He did, in fact, see him strolling
standing before these ruins with a satisfied face and a smile on his lips.

Around three o'clock, a legion of the National Guard appeared, but for
parade only around the building; and as Mr. Arago invited the
Commander, Mr. Talabot, to enter the archbishopric, so that...
The less the riot was driven from the scene of these devastations: I have orders,
Mr. Talabot replied, "I will appear here and then return (1)."

(1) History of ten years, book II, p. 27i and iuiv, 5th edition.

Even the accomplices and victims of the conspiracy are included.
Didier's ration, who did not receive their reward at that time. Sixty
to seventy, said Mr. Ducoin, received after July 1830
annual pensions, and Peuchet, police archivist, after
having demonstrated through numerous pieces of evidence that the conspiracy of
Didier had been organized for the benefit of the Duke of Orléans and by his
agents, he adds:

“Didier, condemned to death, was executed on June 10, 1816. From that moment on
her family, who found themselves reduced to the lowest degree of misfortune,
received help from an unknown source. The 1830 revolution came
partly lifting the veil that shrouded this mystery. The constant favor
which Mr. Didier Jr. has continued to enjoy and which he deserves in every respect

their, the important functions that were successively entrusted to him right up to the hour of his death, they bear striking witness to what because his father had followed (1).

There is more: in the biography of Mr. Bcrryer, by Germain Sarrut and Saint-Edme, published during the government of Louis - Philippe, we read this:

“There is another fact, from which we do not wish to draw any conclusions…” This, but we affirm. Woman B. lived publicly with Louvel; after this man's death she received regular assistance. They her services continued until 1830; since then she has married the man named T., who holds a high rank in one of the secret police forces, and has obtained for herself an important place in the domesticity of a large house, where, at least out of respect for propriety, she should never have been admitted (2).

From all these facts, from all these confessions, it clearly follows... the idea that the 1830 revolution was the result of a conspiracy long-standing organized tion, to which the high masons had to make the crowd compete, under a lure or a pretext dupes, a tiny minority nonetheless relative to the entire nation. When the most energetic and active portion of these dupes and of these victims she would have realized the disappointment and that she wanted to take over the work for his own benefit, the National, which Messrs. Thiers and Mignet was no longer writing, and could tell the whole truth. Seeing his friends and accomplices brought before the Chamber of Peers, he no He was not afraid to publish these lines:

(t) Ducoin, Conspiration de Didier, p. 208 otsuiv.

(2) Extract from the biography of the men of the day, volume VII, p. 42, Krabbe, editor-, 1839.

"When Carbonarism became established in France, following the forms that..." men, at this hour peers of France and public officials, were going searching in Italy and Germany, his aim was the overthrow of everything irresponsible and hereditary power. One could not be affiliated with it without pledging s a deep hatred for the Bourbons and the monarchy. In some places, even this The oath was sworn on a crucifix and a dagger. There are... putés and peers who remember it; now, we ask Mr. Did Frank-Carré and Mr. Martin du Nord find anything in the files of warned in April and May, in Alibaud's own case, nothing that deserves better, according to them, the epithet of anarchic than this burning oath of fanaticism (1)? »

And this irrefutable testimony, resounding like thunder... re, was only the weakened echo of one of the accused, from Trélat, to de-

fendant himself in front of these young judges in the Chamber
peers, in the so-called April trial:

"There is a judge here who has devoted ten years of his life to developing the
Republican sentiments in the souls of young people. I saw it myself.
brandishing a knife while praising Brutus. Doesn't he feel that he
Does he bear some responsibility for our actions? Who says that we...
Would we all laugh here without his republican eloquence? I have here, before me,
former accomplices of the Carbonari; I hold in my hand the oath of
One of them swore an oath to the republic, and they're going to condemn me for being
remained faithful to mine (2) »

(t) Le National, June 5, 1839.

(2) At the beginning of the volume you will find very precise indications due to 2 a
Russian writer, Georges Michalof [Die geheime Werkslœtte derp)lnischen Erhebung
von 1830 mil Streillichtern mf tlussland und Frankreich. Leipzig, 1877, in-8'),
on the role Freemasonry played in the Polish uprising of 1830. It was sus
cited as a means of safeguarding Louis-Philippe's throne against European intervention, ar
As soon as this result was obtained, she was miserably abandoned to her own
forces {V. Attached document J, IV).

CHAPTER NINTH

THE WAR ON THE PAPATUTY AND THE REPUBLIC UNIVERSAL BLANC (1830 TO 1853)

I. — The July Government.

Neither Europe, entirely monarchical, nor France, whose
The people were then overwhelmingly royalist and Catholic, 11 'é-
were ready in 1830 for the proclamation of the republic.
generation that had witnessed the crimes of the Terror still counted
too many representatives for that single name not to raise an ef¬
coldness of all interests. Under these conditions, wisdom advises
milk to the leaders of the movement to stop halfway and to
to perceive the revolution they had just accomplished as an imitation
of the English Revolution of 1688. That was enough for the time being.
for having overthrown the Bourbons and proclaimed the principle of sovereignty
The people's lineage. The seed was destined to become a tree and bear
.its fruits with time. This is the thought that was very expressively conveyed
sively Lafayette, saying, on February 19, 1833, to the Chamber
deputies that the July Revolution "had reinstated the dogma
of popular sovereignty, before which the considerations of
Government, constitutional or otherwise, are only secondary.
Throughout its duration, the July Monarchy felt the
weight of its origin. Its foreign policy was always placed

between an inevitable condescension towards revolutionary movements
similar to the one from which he came and the necessity of
to remain within the European community. Internally, after having...
ten years spent struggling arduously against countless secret societies
which arose from within the Carbonari. like the Carbon-

Freemasonry itself had emerged from Freemasonry, and they claimed
this freedom and the equality promised by the sect to its followers,
Gradually it took on a dynastic character and he hoped to be able to found
to his benefit what was then called quasi-legitimacy.

In vain did King Louis-Philippe deploy himself in this work
remarkable political skill; in vain the princes, his sons
gave his throne the prestige attached to military valor and to
admirable personal qualities; in vain did the ministers
How many did they expend remarkable talent on this worthy task?
the Danaids; the logic of the Revolution was stronger.

Imbued with the prejudices they had picked up in the boxes where it had
educated them, the men of July, since Dupont de
Eure and Thicrs, up to Guizot and Villemain, persisted for
throughout the entire reign, to maintain an attitude of defiance towards
regarding religion and to defend it, contrary to promises
of the charter, the university monopoly as one of the citadels
of the Revolution. Almost all the teaching chairs
Higher and secondary education spread among the youth, along with the me
taken from the Catholic faith, the principles of rationalism and natura
realism which is the essence of Freemasonry.

On the other hand, considerable work was being done in the
working classes in the shadow of legality.

The Revolution has always and everywhere begun its work of
corruption by the upper classes, and she unfortunately found
within their ranks unworthy members, who have given themselves over to her for
to rid themselves of the rigorous duties of justice, example and
protection towards the little ones, which natural law and the Gospel im
They were associated with nobility and wealth. They were great lords.
corrupt and perverse financiers who made 1789 happen. Later
only when corruption had been systematically spread
due to them, beings full of
covetousness and hatred, as all classes contain them,
and these newcomers then took their large part in the crimes
whose erc had been opened.

However, the Revolution had swept over France like a
torrent that spreads its ravages more than it digs deep into the soil*
deur. This was clearly seen in the ease with which the masses in
The countryside, as in the cities, returned to religion as early as
that the churches were reopened, and to the profound calm that followed
among the working classes during the upheavals of the revolutionary period

Revolutionary. Under the Restoration, the missions complemented this
back, and in 1830, in the provinces, the people were still royal
list as after the Hundred Days. The purchasers of nationalized property
only the nals retained the revolutionary ideas; but they no
formed only a tiny minority, generally viewed with contempt.
The Restoration was a time of great industrial growth, and
Nevertheless, during those fifteen years there was not a single strike
important; everywhere agreement reigned between the employers and the workers
vriers: both lived in peace amidst the prosperous
general perity (1).

1830 came to break this peace and harmony, and the formidable
the Lyon uprising, a consequence of the disruption of the
business and the universal fever instilled in the workers, was the
first revelation of this social issue which, since then, is
The big question of time remained.

At the same time, a new spirit took hold of the industry.
Official economists championed the theory according to the
that labor is just another commodity:
Many employers adopted it eagerly and did not
they manage more than just making their fortune quickly, without worrying about the
fate of their workers. For its part, the unofficial press preached
to the workers left to their own devices, enjoyment and progress and
This made them distrustful of the clergy. In 1833, a prefect of the
In short, Mr. Dunoyer, acting as a propagator of Malthusia
nism, recommended to the inhabitants of this department, in a
administrative circular, "to exercise caution in the union con-
"jugal, taking extreme care to avoid making their marriage
"More fruitful than their industry." It was logical that the idea
Republican and socialist politics succeeded bourgeois liberalism.

This is how the Revolution descended into social strata which
Until then, they had remained closed to him.

(1) During the winter of 1829-1830, I observed in most of the workshops
Parisians, between the boss and the workers, a harmony comparable to that which I
I had just admired the mines, factories, and farms of Hanover. (M. Le Playj
Reform in Europe and salvation in France, p. 51.)

II. — Rivalry between the Haute-Vente and the party action

During the eighteen years in which the government of
In July, the secret societies continued their work of destruction.
tion of the papacy and prepared the universal republic.

Two currents soon emerged among the men who
gave them the impetus.

On one side were the conservative Freemasons, who pursued
especially the subjugation of the Church and wanted to moderate the march
the Revolution's cause for their benefit, to fix it in governments
constitutional: that was the policy of Haute-Vente, of the re-
aristocratic revolutionaries who had led the movement of
1815 and the uprisings of 1821. On the other side were the men
new ones who, beyond the destruction of the Church, wanted
to achieve de facto equality and prepare the way for socialism through
universal republic.

In his Memoirs, Mr. Guizot recounts the following event which occurred
led to the aftermath of the July Days. This fact and the re-
The inflections he suggests to her give us the key to what the
the July government and reveals the real cause of its final downfall.

“On August 6, as I was going to the Palais-Royal for the Council
one of the most distinguished and sincere among these young men
He stopped at the bottom of the stairs and handed me a piece of paper, which he recommende
Your very moved, to my most serious attention. Here is verbatim what he
contained:

a We don't understand the state of things.

"We must be national first and foremost, and immediately."

"The discussions will be endless and will wear down the strongest."

"The Chamber of Deputies is bad, we can already see that and we
He'll see it better later.

"The government, whoever it may be, must act as quickly as possible. We are

press, and in three days, maybe two, we will no longer be the
masters to stop those who are behind us, and who want to march.

"Let the lieutenant-general propose to the Chamber of Deputies alone,
Tonight or tomorrow, a republican constitution in royal form

of a Declaration of Rights, to be submitted for acceptance by the com
municipalities, by yes or by no, within six months.

"That in the meantime, the lieutenant-general be government
provisional self-employment.

"That the chamber be dissolved immediately afterwards."

"Let us condemn the Restoration, the men and the things of the
Restoration.

"Let us march boldly towards the Rhine; let us carry the border there."
and that the national movement be continued there through war; that it be
tretienne by what caused it (1).

“It will be nothing to do, moreover, to take the initiative; it will be ral
to bind the army, to recruit it, to hold it in one's hand, to associate it with the Revolu
It will be about speaking to Europe, warning it, training it.

“Organizing the nation, relying on it, is essential and does not pre
feel no danger (2).

"There are no changes to the property to be made at this time,"
Therefore, there is no civil discord to fear.

That done, all difficulties disappeared; the position is great,
solid and without real danger; all it takes is the will to get there.

“At this price, we, republicans, commit ourselves to the service of the government”
government our people, our capabilities and our strengths, and we respond
of inner peace.

Mr. Guizot adds that such a plan was nothing other than
the continued use of force under the pretext of law, and the state
permanently revolutionary instead of the welfare state.

He and the Duke of Orléans fully intended to benefit from a fact
revolutionary, but they did not want it in a permanent state.

The antagonism between these two groups is the crux of the story.
during those eighteen years, and explains how the government
July's ment was able to maintain itself for so many years, as

supported in a balanced way by these internal struggles within societies
crests.

The plan of attack against the Church and the papacy, such as the con-
cevient les masons qui se conservataires, , had been traced from
on October 20, 1821, after the failure of the constitutional movement
in Piedmont and Naples, by the following circular, issued from
Haute-Vente steering committee:

(1) So it wasn't the ordinances that had caused it?

(?) The nation was therefore not responsible for anything that had been done and anything
This was, at least in the opinion of the leaders of the entire movement and the fight •
aunt of the three days of all shades I
II

17

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WAR ON THE PAPATA

a In the struggle now underway between priestly despotism
or monarchy and the 'principle of liberty', there are consequences that it
We must submit to principles that, above all, must be upheld.
Failure was inevitable in the planned events; we did not become ourselves
to sadden them more than necessary; but if this failure does not discourage per¬
If his name rings, he will have to, at some point, make it easier for us to...
to attack fanaticism more effectively. It's simply a matter of always
to exalt spirits and exploit all circumstances. The inter
foreign intervention in matters, so to speak, of external policing
re, is an effective and powerful weapon that one must know how to handle with
dexterity. In France, the elder branch will be overcome by re-
approaching incessantly having returned in the Cossacks' wagons;
In Italy, the foreigner's name must also be made unpopular, so
that, when Rome is seriously besieged by the Revolution, a
Foreign aid is, first and foremost, an affront, even to the natives.
faithful. We can no longer march against the enemy with the audacity of our
Fathers of 1793, we are hampered by the laws and even more so by the
customs; but in time we may perhaps be allowed to reach
the goal they missed. Our fathers were too hasty in everything,
And they lost the game. We will win it, if by containing the risks
Through our actions, we manage to strengthen our weaknesses.

"It is through failure after failure that one arrives at victory. So have
keeping a watchful eye on what is happening in Rome, Depopularize the pr-
by all kinds of means; do this at the heart of Catholicism

that we all, individually or collectively, do on the wings.
Wave it, throw it in the street, with or without a pattern, it doesn't matter; but
Shake. In these words are contained all the elements of success. The
The best-laid conspiracy is the one that moves the most and that...
promises the most people; have martyrs, have victims, we
We will always find people who will know how to give it color.
necessary, »

In other, more detailed circulars, the High Sales Department insisted
at length so that we would go less fast, less superficially;
She even predicted the pitfalls against which people would come to falter.
She wanted all the youth to be seized first by
teaching and clerical information itself, which one
win over the masses by decolonizing them, that the royal court be invested
a treacherous place of traps and intrigues, convinced that with the slightest touch of
Pierre's successor, involved in the conspiracy, will go further and
faster than with all the insurrections in the world. For at¬
to dye more surely the goal and not prepare with gaiety
at the heart of the setbacks that indefinitely postpone or compromise

For centuries, she championed the success of a good cause, defending "the
lend an ear to these boastful Frenchmen, to these nebulous Germans
mends, to those sad English who imagine they can kill the papacy
and Catholicism with an impure song, a deduction
illogical, a crude sarcasm smuggled in like the
British cottons; the Revolution permanently,
It is the overthrow of thrones and dynasties. Let us not conspire
"only against Rome. We must de-Catholicize the world."

We have cited the program in the Introduction, p. CV
traced by the hand of the chief of Haute-Vente to arrive at the e-
the image of a Pope devoted to the sect and to corrupting the clergy. But
the Carbonara, composed of young men, hungry for gold and
places could not accommodate these long-term plans.
Against these conservative revolutionaries, they positioned themselves as
action plan. They refused to wait, and, unless they wanted to become con
servants in their turn, when they had become wealthy, they broke out
in 1830. The authors of the circulars were themselves trained
by these madmen, as they had foreseen and announced in their
correspondence.

Misley was among them. So, in Paris to initiate the movement...
Italian, who was preparing for the one who was triumphing in France, he
there he received from Menotti, his friend, and like him a member of the High-
Italian sale, the following letter of December 29, 1830, reports
carried by Louis Blanc, to whom the secret correspondence of ,
Menotti had been informed, he himself said in his History
ten-year history:

• My brother will have told you about my return from Florence; I had “a long
interview with..., and we had everything very well arranged. Upon my return,
I went to the Duke's house to keep him in the same position.
He was pleased with me, and I with him. I hope I managed to make him
I'll do a few favors for the new year; but I don't believe anything.
Until I see... Everything is quiet here, and everything is being arranged for
The best. — There will be a central committee in Bologna. Without a center, it
It was impossible to walk properly, and I alone, moreover, could not
to suffice for everything. Romagna is still in the greatest ferment
tion, but it will not budge. Are the Piedmontese definitively
"Agreed with us? Goodbye, I eagerly await your news."

On July 19, 1831, Menotti wrote to him again:

"The day before yesterday I saw my friend...; through him I hope for a loan..."
9,000 francs secured by a mortgage — it's very good that we are coming from Orléans

protects and it is also with the greatest pleasure that I learn the great
"The intelligence that exists between you and Lafayette (1)."

The duke mentioned in the first letter was the old
Duke of Modena. Deceived by the artifices of Menotti, his subject,
as well as Mislcy, he had promised his support for the liberation
the fall of Italy; but having learned, through the Parisian revolution
his own and what had followed everywhere, that it was a revolution
an anti-social struggle against the papacy and all thrones, he had
defended against the attack of Menotti and his accomplices, who, in
emboldened by the success of other Italian uprisings, had
themselves broke out in Modena, and, in wanting to invade the palace of the
to seize the city, had been warned by the duke and made
prisoners.

However, a provisional government had been established in Bologna
which had just shaken papal authority. Napoleon and Louis Bonaparte
Naparte, son of Queen Ilortensc, had come to join the army
Insurgents. Enlisted early in secret societies
by the very father of the famous Orsini, and having sworn between his
hands, said Orsini the son during his interrogation, to destroy the
papacy and even the Catholic Church, they had responded to
steering committee, which had asked them if it was possible to comp
to focus on them and their name in the uproar that ensued
was preparing, that it could be done, but that they didn't want to appear
This letter, which
we had the original in our hands, it was signed Louis Bo
naparte. It was in French, and Misley, who owned it, told us
made him read yet another one, much longer, written in
Italian. We have retained the essential phrase, the meaning of which

was: If I ever become master, I will make the Austrians feel
the strength of my arm.

Later, during his reign, the National Opinion, organ of the
Saint-Simonians and his cousin Napoleon-Jerome, recalled
Thus, this was the first attack by the future emperor against the papacy:

"Napoleon III was only twenty-three years old, and already he was rising with
energy against the vices and abuses of the temporal government of the popes
He was not content with condemning them, he took up arms to destroy them.
to hunt. That was in 1831. The July Revolution awakens and exalts him, he says

(I) llisl of ten years, t. H, p. 202 et seq., 5th ed. I31G.

Mr. de la Guéronnière; he exchanges the sadness of the exile for the adventures
res of the conspirator, and throws himself into Romagna with his elder brother to march
on Rome at the head of the insurgents. Caught up in the rout of this army
undisciplined, scattering at the first Austrian attack, it does not escape
death only to witness his brother's agony.

Louis-Napoleon was writing to Pope Gregory XVI at that time.
the following letter, which is not found in the collection of his works
vres, but which we translate from the Scntinella della Alpi of the
October 19, 1859:

"Mr. ... will tell Your Holiness the truth about the situation of things"
from here. He told me that Your Holiness was distressed to learn that
we are in the midst of those who have revolted against the power
from the court of Rome. The people of Romagna especially are drunk with freedom, they
arrive tonight in Terni and I do them this justice that among the voices
They continually raise them, and not one of them attacks the leader.
of religion, thanks to the leaders who are everywhere the most respected men
but, and who everywhere prove their attachment to religion with as much
by force that their love for temporal independence, horn he loro
amorenel regno temporale. It seems they want, and in a way
The separation of temporal and spiritual powers was firmly decided.

I speak the truth, I swear it, and I beg Your Holiness to believe that
I have no ambition.

"I can also confirm that I have heard from all the young people
people, even the least moderate, believe that if Gregory renounces power
temporal, they will adore it; that they themselves will become the hottest
supporters of the true religion, purified by a great pope, and which has for
based on the most liberal book in existence, the divine Gospel. — Louis Bo
naparte (1). »

"Louis Bonaparte," says the biographical article devoted to his
son in the Encyclopedic Dictionary of French History,
Having abdicated the crown of Holland, the young Louis-Napoleon
spent his early childhood in Paris (where he was born, far from the king of
Holland (from whom his mother was separated). The proscription which in 1816
struck his family, forcing him to leave France at the very moment when a judge...
legal separation of body and property pronounced between its parties
Rents left him in the care of his mother, while his brother
He was supposed to go and join his father. He was entrusted to the care of the guardians a
care of the son of the member of the National Convention, Lebas (Robespierre's friend),
Louis-Napoleon received a liberal education, and the principles of

(1) Others have attributed this letter to Brother Aiaé, who died in Forli.

His governor protected him from the misfortune of being raised as a prince.
When in February 1831, Modena, Parma and Romagna began
They joined the insurrectionary movement.
the insurgents who marched on Rome. But the government
provisional, fearing to displease the French government by
tolerating the presence of two Bonapartes in the army ranks
liberal, the princes reminded Bologna. They will obey so as not to
compromising revolutionary authority, they withdrew to Forli.
There, the eldest son, Napoleon Bonaparte, suddenly fell ill and
died after two days of convulsions, in the arms of
his brother.

This article was specifically authored by Philippe Lebas. It is
therefore an authentic certificate of the revolutionary origin of this
prince.

But let us return, following Mr. Louis Blanc, to the story of this
first campaign launched by the party of action against the pa¬
pauté:

“After the Austrian occupation of Ferrara,” said Louis Blanc,
the government of Bologna had sent Count Bianchetti to Florence
rence, with a mission to sound out England's intentions and
from France, the representatives of these two countries. The response had been
favorable: hearts were filled with hope and joy. Mr. de La-
Fayette, himself deceived, asserted to Mr. Misley that the principle -of
Non-intervention would be courageously maintained, and that in court it
had received the assurance. Finally, the eldest son of the King of the French, the Duke of
Léans seemed so well-disposed towards the Italian conspirators that he
was initiated into their secrets, and that, as early as November 1830, he

had pointed out to Mr. Viardot the day on which the Modena uprising was to burst.

"Convinced that the word given to the world by a minister of the king The French were inviolable, but only to have the right to the principle of The Italians were expected to respect non-intervention first, the government The government of Bologna turned a blind eye to Austria's intervention in Modena, and when the Modones, commanded by the noble general Zuc- When they appeared, he disarmed them. He went even further. Napoleon and Louis Bonaparte, son of the Count of Saint-Lou, had thrown themselves swiftly in the insurrection and had deployed a brilliant counter-offensive at the outposts rage; they were hastily recalled by General Armandi, so much Care was taken to ward off the ill will of diplomacy and to to rid the Palais-Royal of all causes for alarm (1)!

(1) Ilist, do dix uns, t. 11, p. 295, 31?, 318.

But all these concessions made to the July government came to nothing. His ministers had already been retained and prostrated themselves before all the European powers nes.

“Messrs. Misloy and Linati,” said L. Blanc, “armed in Marseille, ready to to embark for Italy; they had chartered a ship and owned twelve hundred rifles, two cannons, and ammunition. They had He joined several Italians whom their threatened homeland was calling upon for help. The day of re-embarkation had arrived, when a telegram dispatch suddenly came to deliver to the prefect of Bouches-du-Rhône, Mr. Thomas, the order to arrest the outlaws, and the building was placed under sequestration that they had chartered. Similar violence was perpetrated against "From Mr. Visconti of Milan and the illustrious General Guillaume Pépé..."

Meanwhile, the Austrians were insolently invading Italy, they entered Bologna in triumph, and the government The temporary government only took refuge in Ancona to submit to the papal government in the person of the archbishop, Cardinal Benvenuti, their prisoner since the beginning, with whom they negotiated an amnesty. The conservative Freemasons had therefore abandoned their brothers in the action party, but only to take his place and succeed him, as always, against the papacy, diplomacy turned to violence.

III. – Diplomatic intrigues against the papacy.

Louis-Philippe, who had only been unaware of active Freemasonry

fearing that the powerful would turn against him
These legitimate and most advanced secret societies, clle-mcmos,
wanted to give them some satisfaction, without breaking
nevertheless ostensibly with monarchical Europe. Well understood
defeated, by his own experience, by the complaints put forward
Italian Carbonarism speaks to justify its insurrection were not
He seemed to take these excuses seriously in front of
the courts and the people. Supported, or rather directed, by England,
and Palmerston, supreme leader of the secret societies and for a long time
At the time, he was an all-powerful minister in his country, and he led people into this..

diplomatic campaign by conservative Freemason ministers
From Austria, Prussia, and Russia. They all dared.
together they will ask the sovereign pontiff for reforms.

"A dismayed Europe trembles before the Revolution," said the author
The Roman Catholic Church's stance in the face of the Revolution. It dares neither to figh
nor confront it: at best, in her panics, she has the strength to
to offer him the papacy as fodder. The Revolution announces that it will...
to put an end to the Church. Europe seizes this moment to ask the
holy see of reforms, whose indiscretion Carbonarism proclaimed
conceivable necessity. Austria, which seeks to maintain at all costs

peace in the Italian peninsula, is of the opinion that the Pope can very-
Well, given the imminence of the danger, it is reasonable to make harmless concessions.
France is proposing a simulacrum, in order, if possible, to close the
mouths to the speakers and newspapers that stipulate on behalf of the companies
secret (1).

Initially, there was only talk of a conference to develop the
project of reforms between the Catholic powers and in concert
with the Pope. It was the mask, because you always need one, at the
Conservative Freemasonry especially; but governments are prey*
The majority of schismatics were present. The conference...
posed by an Austrian commissioner, a Russian, a Prussian, a
French, and finally an Englishman, who came to Rome itself to discuss matters
Roman states without even being accredited by their sovereign to
near the Holy See! Spain was not invited, nor the
Neither Bavaria nor Portugal were admitted. Only one envoy from the
Sardinia with a consultative vote to initiate it into the pal- conspiracy
merstonicn, of which she was later to be the instrument and the
beneficiary.

“They were no longer friends,” the author quoted above continues, “or

children who would respectfully and in private study the matter
paternal. The interference of diplomacy and the publicity given to this
The assembly completely changed this situation. Rome could
and perhaps it should have been reflected in the state of mind; Gregory XVI did not
He did not deem it appropriate to invoke his sovereign right. Since Constantine
and Charlemagne, the Holy See, liked to know he was protected by the latter
majesties of the earth; nevertheless, he does not want this protection to be...
The papacy transforms itself into disguised servitude, or that it be to him
creates a permanent embarrassment.

(t) The Roman Catholic Church facing the Revolution r. tr, p. 199.

“Under diplomatic cover, we went, as if smuggling,
to allow subjects to initiate proceedings against the sovereign. The E- was placed
unexpectedly, the church was facing some discontented people, whose anger was being raised
patriotism, reaching its sublime heights, is akin to a constraint. Whether willingly or ur
It was difficult for the major powers to stand as guarantors for rebels.
exaggerating on the one hand the complaints made to the Pope about his government,
by spreading the word among the masses, sometimes that the Holy See had
conceded, whereas he had stubbornly refused, disaffection was sown,
The spirit of unrest was maintained, and little by little a situation was reached.
insoluble situation. Seymour (the English commissioner) had orders to place
an English milestone in preparation for future uprisings. It was intended to offer the
Carbonari, a still plausible pretext for rioting, and to England a
the ever-present motive of immoral intervention, offered to citizens
by his demands against the prince. This twofold goal was achieved, and the so
secret societies were so little mistaken about the importance of the mission.
clay that, in the abandonment of their intimate letters, they rejoice in
success even before the company.

"It was a singularly unfortunate thought, indeed, that
to impose on a monarch independent of public councils, administrative bodies
strict rules, and the art of governing one's people according to the recipe that
The anti-Christian idea would take care of providing it for him. The dignity of the prince
had no more to gain from it than public happiness; but the papacy of
would lose authority and prestige. One would be weakened in the eyes of the other.
The Romans distorted the other by placing the pontificate under scrutiny.
and by proving to him, through peremptory induction, that he, who
claims the spiritual arbiter of all consciences, cannot even
to succeed in satisfying the temporal desires of a tiny fraction of it
links.

"Outrageous in its principle, impolitic in its results, con
doomed from the start to an outdated work, the conference deposited in the
Saint Peter's heritage: a seed of eternal discord and a seed
of inner revolt. Didn't she come, through an unprecedented process in
the pomp of diplomacy, displaying in all four corners of the State the inadequacy

Is it the competence or incompetence of the priesthood in the management of civil affairs?
Didn't she proclaim that priests were no longer fit to govern?
ner (1)? »

Two thousand refugees, all members to varying degrees of the
secret societies, compromised or boasting of being compromised
paraded their theatrical tears and their
The despair of the convent. They complained of clerical despotism.

(1) The Roman Church, etc., vol. II, p. 199 et seq.

and the weight of the imaginary chains that the iriquisifion imposed upon them
to carry. England and France showed them official pity
cielle and sold, which must have heightened their ambitious hope, while
giving satisfaction to lower calculations. The brothers and friends
in unison, in newspapers and brochures, everywhere they lent themselves to
serious, but especially in Piedmont, these alleged complaints, for in
to write the text of their declamations against the Pope and the power
temporal; and the conference, echoing, drafted, as a point of
starting from the memorandum, a draft for permanent amnesty, which
was a stain on the fidelity and justification of all the
future revolts.

Lawyers, doctors, artists, students, legal professionals
students from all schools, students in Masonic lodges, notes
grey-bearded vices in secret societies, young men
heated by the fever of liberalism and progress, an infinite minority
close to the popular masses that she could not exploit under
The names of liberty, equality, fraternity, demanded loudly
cries an endless series of privileges permanently erected
under the name of constitution; and the conference, taking the noise of
some, masons or carbonari, according to the wishes of all, called
explained to him the fundamental points in a memorandum
famous dum, whose execution, required by the Freemasonry of the great
powers or his dupes, brought about all the misfortunes of Pius IX.

"This memorandum comprised four articles. The first, in Vin -
the general interest of Europe, demanded that the government of the State of
the Church was seated on the solid foundations of improvements and a guarantee
an inner sanctuary that shielded him from the changes inherent in the nature of everything
elective government: from a constitution therefore, as if since
For half a century, Freemasonry had not done and redone, changed and changed again
constantly all the constitutions of the countries where it became mistress
and its own constitutions themselves.

“In the second article, the organic declaration of His Holiness of
It would start from two vital principles: 1) the application of improvements in
question not only to the provinces where the revolution broke out, but also
to those who remained loyal and to the capital; 2° of general eligibility
lay people in administrative and judicial positions.

"The third article states that the improvements must have
for the purpose: in the judicial system, the expulsion and the consequent development
the promises and principles of the 1810 Molu Propno; and in
Local administration, the re-establishment and general organization of
municipalities elected by the population, and the foundation of municipal franchises

capitals, as an indispensable basis for any administrative improvement;
then at the top, the organization of provincial councils: administrative council
permanent contract intended to assist the provincial governor in the execution
exercise of his functions; larger meeting, taken especially within the
of the new municipalities, and intended to be consulted on the interests
the most important in the province, to control the communal administration
national, to distribute taxes and to inform the government about the true
the province's needs.

“Finally, the fourth called for a central establishment, or supreme court
me of accounts, in charge of auditing the annual department's accounts
from each branch of the civil and military administration; then a junta
or an administrative body composed of elected representatives from local councils and repr
government officials, whether or not they are members of a council of state, including
The members would be appointed by the sovereign from among the notables of birth
the country's strength, wealth, and talents (1).

This memorandum, drafted by the Prussian commissioner Bunsen,
It was approved by diplomacy, however ambiguous it was. Little
While important in itself, it was far too important as an intervention.
in the administration and constitution of a sovereign state. It was,
in the name of the secret societies themselves, a serious attack by
attached to the dignity of the sovereign pontiff, and as the continuation
or the renewal of all those that had preceded it.

They were asking the world, as if unknown to the States
Romans, equal eligibility in employment for laypeople and
clerks, while it was a fact accepted by public knowledge
and proven, moreover, by the irresistible eloquence of the figures, he said
Mr. Sauzet, citing the memorandum of a French ambassador in Rome,
Mr. de Rayneval, that the vast majority of government jobs
The temporal power of the Church is occupied by laypeople and
in the proportion of six thousand to one hundred!

Municipal freedoms were being demanded for the country that has them.
more preserved and which in this genre has served as a model for all the
other (2).

We were talking about judicial reform where regular procedures are in place.
"A regular legislation," said this highly authoritative publicist, "is necessary."
based on foundations laid by fairness, which have maintained respect

(t) The Roman Church facing the Revolution, vol. II, pp. 203-208.

(2) On the antiquity of local liberties and the development of the municipal system
in the Papal States, see the excellent work by Canon Magnan, History
History of Urban V (Paris, 1860, one volume in-8°)

centuries, and which opens and is completed every day, according to the
needs, more regularly than anywhere else!

And it's England, the most problematic country in fact.
laws, England at the legislative level, as the
legal memorandum, a jumble of texts including some privileged augurs
They sell secrets at a high price, including the largest fortunes.
exhaust themselves trying to question the darkness, whose longest lives
are not always sufficient to reach the denouement (1), that is
England, which proclaims the necessity of this reform!

After her, it was France, which underwent successive revolutions and
His hundred thousand laws are arranged so closely in his wake; it is the Other
che, it's Prussia, it's Russia, that the sects and a despot
Unregulated and unrestrained, they flattened, inlaid, and enameled.
of their contradictions and their whims in a thousand forms and
in a thousand colors!

Obviously, these were just pretexts, slander.
to weaken and destroy in the eyes of the people and populations
Italian women in particular, the majestic authority of the pontiff-kings and of the
the papacy itself.

It seemed as if they wanted to take revenge on his temporal power.
his spiritual supremacy and all his doctrinal condemnations
them, she who was said loudly, as always, you
to respect the dormouse, when it was her they wanted to destroy above all.

"The July Monarchy of 1830, which populated Europe"
of arsonists, in order to protect himself from the fire lit by

his hands, says the previously quoted author, tried little to go to
Beyond the form of the memorandum. Without guarantees for itself.
and opening the era of constitutional and Italian abortions, he
chose this hour to offer the Pope his guarantee, on the condition
that the reforms listed in the memorandum would be pro-
mule-like as laws. Only at that price, Louis-Philippe and the
The revolutionaries pledged to protect the Holy See.

Gregory XVI smiled at this communication from his minister:

“Oh!” he exclaimed, “Peter’s boat has suffered worse!”
These are trials we will face. We will certainly weather the storm.
Therefore, let King Philippe of Orléans keep in reserve for himself-
even the Bonaccia that he would like to sell us at the price of the honor
"His throne will crumble, but that one won't." And Bernetti has

(l) M. Paul Sauzcl, Rome before Europe,]}. l?i>, 152, 153.

replied to Louis-Philippe's ambassador, firstly that the ga
The French rantie seemed very precious to the Holy See, but
that the Pope believed it impossible to buy it through measures which
would be a true abdication of papal independence
the ; then to the others, that the guarantee of the courses is acquired.
right to the Holy See, but that this Roman See, in appearance so made
will never agree to sanction reforms that seem to him
would be dictated imperiously and on a fixed date; that he reserves his
freedom of action and its complete independence; which it has long held
time, moreover, proved by his conduct the eagerness with which he puts
to seek and implement all desirable improvements and
compatible with public safety.

Soon, in fact, some of the requested measures were
captures; the papal territory was evacuated by Austrian troops
female dogs; amnesty and non-confiscation of the property of the leaders of
The insurrection was proclaimed; a motuproprio called in
the consultations and in public administrations the liberals
the least hostile. Futile concessions! They were scarcely ac-
complies, as if to demonstrate to the less discerning that their
the stipulation had been merely a pretext; the secret societies were raising
once again the banner of revolt, proclaimed the downfall
of the Pope, and repulsed on one side by Cardinal Albani at the head of the
pontifical, they acclaimed on the other, on the order of the Carbo-
Nara, the Austrians returning to the Legations with weapons in hand,
as if to make them believe that the papal government was
even more odious than theirs. They were also quite pleased to
to demonstrate their gratitude through this comedic enthusiasm
for the efforts constantly attempted by Austria, since Jo¬

Sephardi II and his minister Kaunitz, up to Metternich, to isolate
the Legations and the Romagnas of Rome and make of it as a
A separate state resembling the German regime with the main
articles of the memorandum erected into pragmatics (1).

It was enough to make the conservative Freemasons of France jealous and
to determine them for the Ancona expedition.

“It was in complete peace, in the middle of the night,” he wrote to his brother, who re
Commander Galais had just fought in Poland, whom she
This was accomplished by scaling the rampart and breaking down one of the gates.
of the navy. It was a beautiful day to see your brother, three hours from the

(1) The Roman Catholic Church in the Face of the Revolution, vol. II, pp. 215, 223,

morning, going, with a company of grenadiers, to take in
his bed the Pope's legal one, asking him, moreover, to excuse the li¬
Great freedom. The disarmament of the city's police forces took place
without resistance, and not a single primer was burned. The fortress has
was taken by surrender. The secret was kept so well that
we were five leagues from Ancona, which no one yet knew
where we were going. The Pope's minister Bernetti exclaimed upon learning
nant: "No, since the Saracens, nothing like it had
"He was tempted against the Holy Father!"

Palmorslon, for his part, addressed his final word to the Holy See.
In it, he praised past insurgents and gave assurances
protection for future insurgents. And to provide them with a perpetual
a potential source of revolt, he asked the Pope, like a great-
The initer of the Orient of the Orient knows how to ask for institutions
full representativeness, unlimited freedom of the press and the
National Guard. Cardinal Bernetti responded verbally and
verbatim from the sovereign pontiff: “May the Holy-
Father took the cabinet's requests into very serious consideration
English, but that he was looking at representative institutions and the
unlimited freedom of the press is less seen as a danger to the Church
that as an impossibility for any kind of government
serious. The Revolution alone has an interest in ensuring the prevalence of such a thing.
utopias, which she makes a point of suppressing as soon as she triumphs.

“As for the National Guard, His Holiness is not yet complete.”
built upon the advantages or disadvantages that this offers
civic-military institution. Good and evil are in balance; and during

that the English government itself will have experienced this
London for fifteen or twenty years, the Holy Father then
will be able to adopt a measure that Great Britain is proposing
days to others and never seems to want to accept for herself-
even. "

That answer was peremptory. It was demonstrated that the memo
randum, which was merely a pretext for secret societies and the
opponents of the Church, had become by diplomatic authority
a ram that would never cease to beat the royal pontificate. In vain
Prussia disavowed its commissioner; in vain Russia urged
his envoy to repudiate what the memorandum might contain
In a sea of imperious forces, England, united with France, strove to make
in the hands of the Freemasons and the Carbonari the most powerful lever

doubtful for the Holy See, and Sir Hamilton Seymour in return
nant in Florence left Cardinal Bernetti this indictment, which the
The lodges and sales soon made it known throughout Italy:

"The undersigned has the honor to inform Your Excellency that he has received
his court's order to leave Rome and return to his post in Florence
rence. The undersigned is also ordered to explain briefly to Your Excellency
lence the reasons that led the English government to send him to
Rome, as well as those for whom he will now leave this city.

"The English government has no direct interest in the affairs
of the Roman states and never considered intervening there. He was in the prince
Cipe invited by the French and Austrian cabinets to take part in
negotiations in Rome, and he yielded to the demands of these two cabinets,
in the hope that its good offices, united with theirs, could contribute
to produce an amicable solution to the discussions between the Pope and his subjects.

"The papal government having done nothing of what needed to be done"
To quell the discontent, it only grew, amplified by the
disappointment in the hopes raised by the negotiations that had begun
in Rome.

"The efforts made for over a year by the five powers to
attempts to restore peace to the Roman states were in vain; the hope of
seeing the population voluntarily submit to the power of the sovereign is not
no more certain than he was at the beginning of the negotiations.

a In these circumstances, the undersigned has been ordered to declare that the
The English government no longer has any hope of success, and that, the presence
the undersigned's order in Rome having become moot, the order was given to him to al-
to resume his post in Florence. The undersigned also has the mission of ex¬
to prioritize the regret, which permeates his court, at not having been able during a

year and a half, doing nothing to restore peace in
Italy. The English government anticipates that, if the current course of action is maintai
The current situation suggests that new troubles will erupt in the Roman states.
of a more serious nature, and whose multiplied consequences can
(in the long run could become dangerous for the peace of Europe. If these precautions
If, unfortunately, the sycophants were to come to pass, England at least will be free of
all responsibility for the misfortunes that the resistance will cause
to the wise and urgent advice issued by the English cabinet.

This was the program for the Italian future, written and directed by the O¬
laughter from the Orient, prepared and executed soon in Rome; even by
one of the brightest stars of the great master, by Lord Minto.

IV. – Mazzini and Young Europe.

However, some previously active elements had already entered
scene, and it is to compete with them for the support of the boxes that the gu-
European governments were so eager to wrest from
The Holy See, a capitulation that would have prevented them from feeling the
backlash from attacks directed against the Church.

After the Carbonari's latest failure in the papal stalls
In 1831, Mazzini had loudly declared the impotence of the ancients
leaders and all those who took the lead in the movement, by opening
of more recent hopes to popular desires.

In vain had the Roman Haute-Vente refused in 1837 to
Having received it into his bosom, Mazzini nevertheless continued to act.
and, despite the muted opposition of the men of the Sale, he found
for the spread of Young Europe a support point in the
Masonic lodges.

In 1838, Mr. de Rochovv, Minister of the Interior of the Kingdom
of Prussia, wrote to the mother lodge in Hamburg to complain
to see that a large number of German lodges served as
rallying centers for the Carbonari and Young Germany (Y).
It is not without reason that Article IV of the statutes of the Youth
Germany forbade all its members from affiliating with it.
any other society, except Freemasonry, and that Mazzini
recommended through its circulars to affiliated SCS the training of
any companies (V. Introduction, $ G) (2).

“A young man,” said Zeller, “the son of a professor of medicine at
The University of Genoa, Mazzini, founded in Marseille with several refugees

In 1832, he founded the newspaper and the Young Italy society, and separated from
The constitutional Carbonarism of the Restoration broke with aristocracy.
cracy, with royalty, with the papacy, with the past, and lives in the state
the establishment of a unitary republic, the radical and unique means of
to restore freedom and independence to Italy. For two years this
propaganda, mysteriously spread through the newspaper issues

(t) Cited by Globe, journal of masonic initiations, year 1830, p. 233.

(2) V. M. d'Horrer, Secret Societies in Switzerland, Correspondent, March 25
IS45. See in the memo collection, dated October 10, November 10, and December 25, 1849
February 25 and March 10, 1850, a series of very important articles on the history of the
Young Switzerland and Young Germany. They are fully complicit in the complicity of
numerous directors of Masonic lodges in the propagation of Mazzi sales

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throughout Italy, it extended, multiplied, and exalted the new conspiracy.
In 1833, Italy appeared to be entirely built on a volcano (1).

Here are the plans and purpose of the Mazzinian society, as its
The chef published them himself:

“Regeneration must take place in large countries like France
This was done by the people; in others, particularly in Italy, by the princes.

"The Pope will embark on the path of reforms out of necessity; the King of
Piedmont, through the idea of the Italian crown; the Grand Duke of Tuscany, through
inclination, weakness and imitation; the king of Naples, by constraint (2).

The peoples who have obtained constitutions and who have ac
who thereby have the right to be demanding, will be able to speak out loud and com
to call for the insurrection. Those who will still be under the yoke of their
Princes will have to express their needs by singing, so as not to be too...
frighten without being too displeasing.

"Take advantage of every concession to rally and mobilize the masses,"
by simulating recognition, celebrations, hymns and gatherings
These factors will give impetus to ideas, and by making the people demanding, enlightenmer
will rely on his strength.

Young Italy Organization

Article 1. The company is established for the indispensable destruction of
all the governments of the peninsula, and to form a single State of
all of Italy, under the republican regime.

Article 2. Having recognized the horrible evils of absolute power and those
Even greater than constitutional monarchies, we must work
to found a single and indivisible republic.

Article 30. Those who do not obey the orders of the secret society or
Those who would reveal its mysteries would be stabbed without mercy. Even
Punishment for traitors.

Article 31. The secret tribunal shall pronounce the sentence and appoint a
or two affiliates for its immediate execution.

Article 32. Anyone who refuses to execute the judgment shall be deemed to have committed p
As such, he was killed on the spot.

Article 33. If the guilty party escapes, he will be pursued relentlessly, in all
place, and he must be struck by an invisible hand, even if it is on the breast of his
mother or in the tabernacle of Christ.

(1) Hist. universal. Italy. Zellor, ch. xx.

(2) Or we see from this that the first idea of Italian unity, even in Mazzini, was
a federation.

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Article 34. Each secret tribunal shall have jurisdiction, not only for
to judge the guilty followers, but to put to death anyone
that he will have condemned.

Article 39. The officers shall carry an antique, deformed dagger, the non-
The officers and soldiers will have rifles and bayonets, plus a dagger
one foot long, attached to the belt and on which they will lend ser
ment, etc., etc.

Two similar associations were organized for each country
of Europe. Young Germany then worked to prepare the
a movement that was to erupt in 1848. Young Switzerland, the first
the first to take action, under the name of the Griitli Society, engaged in
prior to the action and in 1847 destroyed the alliance of the Catholic cantons
liques in the Sunderbund War (1).

Italy was enveloped in a web of betrayals and perversions.
political assassinations were ordered here and there; the

the police chief of Modena, the police prefect of Naples,
the legate of Ravenna, the student Lessing, from Zurich, guilty
for having penetrated too far into Mazzini's secrets, the generals
de Latour, d'Auerswald, de Lemberg, de Lignowski, later
Count Rossi, who became a traitor to his banner, and many others
much less well-known figures were condemned to death and beaten by the
mysterious gatherings. Even in Switzerland, the illustrious patriot Jo
Seph Leu, having dared to raise his powerful and pure voice against the
stunted shadows of Robespierre and Saint-Just, he himself fell
The same hero and martyr under the blows of the Carbonari. After him, the
Sunderbund and the Catholic cantons succumbed to the tra-
hisons and the masses of the radical army commanded by the general
Ral Dufour, reinforced by a Bonaparte and numerous followers
foreigners of Young Europe, for whom he was the correspondent in
Swiss.

“Mazzini was the head of this Young Europe and of the war-power
behind Freemasonry, adds Eckert, and we find in the Lalomia
that Minister Nothomb, who had withdrawn from it, declared at that time
to Mr. Vcrhaegen, in the national palace itself, in the presence of six de
putes, that "current Freemasonry in Belgium had become
a powerful and dangerous weapon in the hands of certain men;
that the Swiss uprising had a foothold in the machinations
Belgian lodges, and that Brother Defacqz, Grand Master of these lodges,

(t) Th. Frosl, Secret Socielies, t. II, p, 269 et seq.

had only undertaken a trip to Switzerland in 1844 for the purpose of
to prepare for this unrest (i). »

The conservative, high-ranking Freemasons sensed the approach.
the providential punishment for their crimes. One of the members of
Haute-Vente, which for several years, says Crétineau-Joly,
had placed himself under observation in Vienna, near Prince Metter-
nich, wrote, on January 23, 1844, to the one who was the head of the
Sale in Italy, one of those letters that shed light on the very depths
the darkest underground worlds of the sects.

"Before answering your last two letters, I must, my Nu-
bius (2), to share with you some observations that I would like to
to benefit you. In the space of a few years we have considered
things have progressed drastically: social disorganization reigns everywhere;
It is in the north as in the south, in the hearts of gentlemen.
me in the soul of the priests (1). Everything has undergone the level below which we
We wanted to degrade the human race. We aspired to corrupt in order to

to come to govern, and I don't know if, like me, you are frightened
of our work. I fear I have gone too far; we will have too much
corrupt, and by thoroughly studying the staff of our agents in
Europe, I'm starting to believe that we won't be able to cash in at will.
a torrent that we will have caused to overflow. There are insatiable passions.
that I hadn't suspected, unknown appetites, savage hatreds that
They ferment around and beneath us. Passions, appetites, and hatreds,
All of this could devour us one day, and perhaps it's time to wear
A remedy for this moral decay would be a real good for us.
Done. It was very easy to corrupt; will it always be as easy to
Muzzle the perverts? That, for me, is the serious question; I have often
You tried to address it with her, but you avoided the explanation. Today
It is no longer possible to postpone it, because time is running out, and in Switzerland
as in Austria, in Prussia as in Italy, our henchmen who will be
tomorrow our masters—and what masters! O Nubius!—will not wait

(1) Eclccrt. Freemasonry, l. IF, p. 218, 219.

(2) Los moaibres do la Haute-Vente s'étaitienl donné dans leurs correspondances,
Like the Illuminati of WeisliaupI, they used pseudonyms to avoid being recognized.
in case of seizure. The author of that letter had taken that of Gaetano; it is the same
who appears in the history of the Sunderbund as the correspondent and muse of
the avoyer Neuhans. Others, according to letters seized by the Roman police, had
the names of Nubius, of Piccolo-Tigre, of Volpc, of the index, of Deppo.

(3) With the malice characteristic of corrupt men, the sectarian generalizes
acts of corruption among the 3 ecclesiastics which are too certain, but which do not preve
chaioul not the vast majority of the Italian clergy to be liele eu penli'e roi.

that a signal to break the old mold. Switzerland proposes to donate
to nip this signal; but these Swiss radicals, burdened by their Mazzini,
of their communists, of their alliance of saints and the thieving proletariat,
are not of a size to lead secret societies to attack the EU
rope. France must imprint its character on this universal
orgy; rest assured that Paris will not fail in its mission:
With the momentum given and received, where will this poor Europe go? I worry about it, be
I'm getting old, I've lost my illusions, and I wouldn't want to, poor me.
and stripped of everything, witnessing like a theatrical extra the triumph
of a principle that I had nurtured and that would repudiate me by confiscating
my fortune or by taking my head.

We've gone too far in many areas. We
we took away from the people all the gods of heaven and earth who had
his homage. We tore away his religious faith, his monarchical faith.

that, his probity, his family virtues, and now that we hear
In the distance, muffled roars, we tremble, for the mons¬
It can devour us. We have gradually stripped it of all feeling.
honest; he will be ruthless. The more I think about it, the more convinced I am that he
We should look for delays.

"Now, what are you doing at this potentially decisive moment? You are not
that on one point. From that point you radiate, and I learn with pain
that all your wishes tend towards a general conflagration. Wouldn't there be...
a way to postpone, delay, or postpone this moment? Do you believe
your measures are quite well taken to dominate the movement that we
Have we printed it? In Vienna, when the revolutionary alarm bell rings,
we will be overrun by the peat, and the precarious leader who emerges from it is
perhaps today in a penal colony or some other disreputable place. In our
Italy, where this double leg is being played, you must be working on the same things
My fears. Haven't we stirred up the same muck? This mud
It rises to the surface and I'm afraid I'll suffocate on it.

"Whatever the future holds for the ideas that secret societies"
They spread, we will be defeated and we will find masters. This
Our dream of 1825 was not there, nor our hopes of 1831.
Force is now only ephemeral; it passes to others. God knows where it will end.
tera this progress towards stupefaction. I will not back down from my
works if we can still direct them, explain them, or apply them
But the fear I feel in Vienna, do you not feel it?
Do you not admit to yourself, as I do, that it is necessary, if there is any
There's still time to stop at the temple before doing it on the
Ruins? This stopover is still possible, and you alone, O Nubius, can
to decide it. Couldn't we, by going about it skillfully, not
to play the role of Penelope and break during the day the plot that one has*
Milk prepared overnight?

Màzzint and Young Europe TH

“The world is launched down the slope of democracy, and since what…”
For me, democracy always means demagoguery. Our
Twenty years of conspiracies risk fading away in the face of a few
chatterers who will come to flatter the people and undermine the nobility,
after having machine-gunned the clergy. I am a gentleman, and I confess very-
Honestly, it would cost me to mingle with the plebs and wait
His good pleasure is my daily bread and the bright day. With a
In a revolution like the one that is about to happen, we could lose everything, and I
I want to keep that. You must be there too, my dear friend, because you
possess, and you would not like any more than I would to hear it resounding in your
ears the word of confiscation and proscription of the eclogues, the fatal
The plunderer's cry:

IIæc mea sunt, veteres, migrate, coloni.

“I hold on, I want to hold on, and the Revolution wants to take us away, brothers.”

neatly.

“Other ideas still concern me, and I am certain that they
They are currently worrying several of our friends. I haven't yet
of remorse, but I am troubled by fears, and in your place, in the si¬
If I see spirits in Europe, I wouldn't want to take responsibility.
on my head a responsibility that could lead Joseph Mazzini to
Capitoline Hill. Mazzini at the Capitoline Hill! Nubius at the Tarpeian Rock or in
Oblivion 1 This is the dream that haunts me, if chance filled your
wishes. Does this dream smile upon you, O Nubius?

“Meanwhile,” said the author of Y Church opposite the
During the Revolution, Nubius was found to be afflicted with one of those slow fevers.
which are consumed by a gradual prostration. This disease came
if it had its purpose. Nubius's accomplices did not.
They did not seek the cause. They had known for a long time that,
In secret societies, deafness dictates muteness and
that he still receives letters from Capri as in the time of Ti¬
Bere and Sejanus. The brotherhood had revealed itself through a small dose
poison-laced; the poison, real or imagined, made the stiletto feared
to the other affiliates already pale with the prospect of their impending death; the High-
Vente was dismembered at the very moment when it hoped for a triumph.
"That's certain."

In any case, two years later, on January 5, 1846, the Jew
Piccolo-Tigre was still writing from Livorno to this same Nubius the
The following letter, which paints a better picture of the work of secret societies in
This time, that all we lungs can say:

"This trip I have just completed in Europe has also been a happy one"
and as productive as we had hoped. From now on, we have nothing left to do.

Now all that remains is to get to work to reach a resolution of the
comedy. I found everywhere minds very inclined to exaltation; all
They feel that the old world is crumbling and that the kings have had their day.
The harvest I gathered was abundant: under this fold you will find
You will see the first fruits, for which I do not need you to send me a receipt,
Because I don't much like to count on my friends, I could say my brothers. The
The harvest must bear fruit, and if I am to believe the news I receive, that will be the c
communicated here, we are approaching the long-desired era. The fall of the
Thrones is no longer in doubt for me, having just studied in France, in
Switzerland, Germany and as far as Prussia, the work of our companies.
The assault, which in a few years and perhaps even a few months

will be delivered to the princes of the earth, will bury them under the debris of their
powerless armies and their decaying monarchies. Everywhere there is
enthusiasm among our people and apathy or indifference among the enemies
set. It is a sure and infallible sign of success; but this victory
which will be so easy is not the one that provoked all the sacrifices that
we have done. There is one more precious, more lasting, and that we
We have long envied your letters and those of our friends from the States.
Romans allow us to hope for it; that is the goal we are striving for.
This is the goal we want to reach. Indeed, what have we
asked in recognition of our hardships and sacrifices?

This is not a revolution in one country or another,
It can always be achieved when you want it. To kill the old man for sure
world, we believed it was necessary to stifle the Catholic and Christian germ,
And you, with the audacity of genius, offered yourself to strike at
the head, with the slingshot of a new David, the papal Goliath. It is
Very well, but when do you strike? I'm eager to see the companies...
Cretans grappling with these cardinals of the Holy Spirit, poor souls
withered, that one must never leave the circle in which impotence
or hypocrisy imprisoned them.

"During my travels I saw many things and very-
Few men. We will have a multitude of subordinate devotions,
And not a head, not a sword to command. Talent is greater.
than zeal. This brave Mazzini, whom I have met on several occasions, has
His humanitarian dream was always on his mind and on his lips. But at
Aside from its minor flaws and its method of assassination, there are some good things abo
at home. He captures the attention of the masses with his mysticism, who do not
understand nothing of his grand airs of prophet and his speeches of illusion
cosmopolitan mine. Our printing houses in Switzerland are on the right track, they
produce books as we desire them, but it's a bit expensive;
I devoted a fairly large part of the
subsidies collected; I will use the rest in the Legations. I will be
in Bologna around the 20th of this month; you can have your ins-

traction and ordinary address. From there I will move on to the points
where you deem my presence more necessary. Speak, I
I am ready to execute.

Amidst these failures and hesitations, Mazzini ga¬
knew the terrain and arrived, through his activity and his audacity which did not
stopped at nothing to create a kind of
supreme direction over all that was youngest and of
more democratic in the lodges, sales, and clandestine clubs

tins. He could already address proclamations to all of Italy, and
Diplomacy will soon be forced to reckon with him. One of his
accomplices, jealous above all of his fortune, wrote to the secretariat
of the Roman state on June 17, 1845:

“Mazzini found people in England who would not be
far from advancing money for an expedition to Italy, if one
could give them certain proof that for this expedition one
has resolute men in large numbers, and if a plan were presented to them
which had a plausible chance of success. As a consequence of this, we have
written in Ardoino in Spain and in Morandi of Modena, currently in
Greece, both enterprising and bold men, the latter on
everything that is linked to all the Greek revolutionaries and has done for a long time
the pirate's trade. Ardoïno, a Piedmontese, a very good officer, enjoys a
very great authority over all Italian refugees in Spain and has
extensive relations with the Spanish ultra-revolutionary party.

And Mazzini himself wrote in a letter to one of his relatives:

"I have not yet been able to complete the creation of the national fund; he
This involves a certain matter requiring a prospectus and a written document.
a numerical analysis for the Italians, which I have not yet been able to conduct
good ending. But this delay will not last much longer, and I assure you
I will soon see a handwritten circular. The whole question depends on that.
tion; if I succeed in raising funds, as I have every probability of doing so
If we are not sworn in, we will be followed by others and we will act. Otherwise, who can
hoping to fight, aided only by his moral influence, and to dominate
The party's anarchy? This anarchy, already widespread before the latest events
nements, is now general, as I am told; the party of
ever-increasing numbers come; there is no proportion between 1841
and 1845. – I will soon send a proclamation to the Swiss on the
the trafficking they make of their men. I published in the Revue de West
minister a long article on the Papal States. Here and in America, the
Propaganda in favor of our cause continues very actively and with
Great success. I have formal promises of cooperation. Biencoli and

Andreoni will explore better than others have so far what
"This can be done in Algiers and on the coast facing Italy (i)."

Indeed, on January 31, 1846, the Swiss Vorort was soon seen
request the recall of the Swiss regiments from Naples and Rome,
Charles Albert posed, in a grand review of the army,
Montaisc, like the great sword of Italy, under the orders of
secret societies, and these societies themselves prelude all

parts by the agitation and all kinds of rumors to the great ca¬
the strophe they were preparing. It was then, on June 1, 1846, that
Gregory XVI died, and fifteen days later, on June 16th,
The conclave elected Cardinal Mastai, archbishop- to succeed him
Bishop of Imola, who took the name Pius IX.

But here we must interrupt the account of the attacks against the pa
Pauté to recount the great European upheaval that began
Paris during the February Days of 1848.

V. — The Revolution of 1848

As we have said, dynastic concerns
had ended up absorbing all the activity of the government of
July. All the support he had given to the Cosmopolitan Revolution
Lite had limited herself to the memorandum, the occupation of Ancona, and to
the establishment of governments similar to itself in Es¬
pagne and in Portugal (2). Ruled sovereignly from 1840,
by Guizot (3), the constitutional monarchy entered more and more

(1) Roman Catholic Church facing the Revolution, Volume II, p. 392 et seq.

(2) On page 2, we will have noticed the role played by Freemasonry in Spain
for the benefit of the Infante Don Francis of Assisi. As for Portugal, one will find in th
Chain of Union of 1872 (p. 582 et seq.) details the role it played in
the events in this country, and especially the revolution that led to the act
of 1834 and the overthrow of the legitimate sovereign Don Miguel.

(3) Louis XVIII, in the soirées that bear his name, had thus drawn his portrait:
He's a good original, not a fool, but the liberals towards whom his ambition
They overestimate its worth; they don't know it as well as I do.
His ideas are fundamentally geared towards despotism, and if it ever happens, I believe
It is important to be wary of everything that in France is called liberty and progress.
I know what he advised me in Ghent: it was neither tolerance nor liberation.
lism.

struggling with revolutionary elements. In 1845, the tide
Chal Soult forbade all military personnel from joining lodges.
The Masonic authorities, headed by Duke Decazes in his
the quality of sovereign commander of the Scottish Rite and a commission
a special sion of the Grand Orient, made urgent approaches
, to obtain the revocation of this order (i). They were useless

and added to this the growing irritation of the lodges against Louis-
Philippe (2). Soon what had happened against him happened to him.
Napoleon in 1809. Having become a useless instrument, his overthrow
was decided by the steering committees of the secret societies.

As on the eve of all major public upheavals,
A large Masonic convention was held in 1847.

Several Masonic convents had preceded him in Rochefort, in
Heidelberg, where the deputies were appointed. It met in Strasbourg.
Bourg, a town so dear to the lodges, and so well suited to gathering emissaries
from France, Germany, and Switzerland. "We will mention,
Eckert said, the names of the most prominent figures who were there
took part. These names were communicated to us from Berlin by
the most reliable source, and, if necessary, we will produce
the entire list. It was for France: Lamartine, Crémieux,
Cavaignac, Caussidière, Ledru-Rollin, L. Blanc, Proudhon, Mar-
Tast, Marie, Vaulabelle, Vilain, Félix Pyal; and for Germany:
Fickler, Hecker, Herwegh, de Gagera, Bassermann, Ruge,
Blum, Feuerbach, Simon, Jacobi, Ritz, Welker, Herckscher,
etc., etc. It was there, among these men, that he was arrested.
would begin by converting all the Swiss cantons to Freemasonry, and, this
base of operations clear of all obstacles, that the explosion
would do so simultaneously throughout Europe (3).

Switzerland, in fact, began almost immediately afterwards with the
destruction of the Sunderbund and all cantonal autonomies
nationals, and by the one and indivisible republic which put all
The Swiss forces were in the hands of secret societies.
a social revolution thus consummated in the heart of Europe,
with the approval and assistance of England and other governments

(1) See the Masonic journal L'Orient of 1845 cited by Amant Nect, La Franc-
masonry, 1.1, p. 76.

(2) Dacs une notice sur le F.∗. Asiier (Paris, Guillemot, 1856) on Toit comment dès
In 1835, the Grand Orient refused to support this brother in a struggle he had initiated.
to prevent the lodges of Paris from adopting a position hostile to the dynasty,

(3) Freemasonry, by Gyr, p, 363.

unbeknownst to the people and despite their opposition, the eruption broke out everywhere.
with an inexplicable simultaneity without Masonic conspiracy
that, and Europe, seized with terror, awoke on February 24th to

in the middle of a volcano, of which Paris, the main crater, was pouring forth
All around, its torrents of lava.

It was within the ranks of Freemasonry itself that...
organized the reformist banquets, which gave the signal for
the explosion. #

Its five leaders, said Eckert, ostensibly from different parties,
There were five masters of the Parisian lodges: Messrs. Vitet, de Morny,
Berger, L. de Malleville, Duvergier de Iiauranne, and barely
he who marched at their head, – (the illustrious mason of the Trinoso –
phes), – Odilon Barrot, had he been called to the presidency of a
new ministry, which he ordered the troops to cease the com
bat and resistance, despite the oath of loyalty he had just...
to swear again to Louis-Philippe, and that the republic was proclaimed
proclaimed by the head of the provisional government, – another Freemason
illustrated.

Freemasonry was quick to applaud the revolution.

On March 10, 1848, the Supreme Council of the Scottish Rite was going to congratulate
to quote the provisional government, and Lamartine replied:

"I am convinced that it was from the depths of your lodges that these things emanated,
first in the shadows, then in the twilight, and finally in full sunlight
again, the feelings that ultimately led to the sublime explosion of which we
we witnessed in 1789, and of which the people of Paris have just given
the second and, I hope, last performance in the world, not long ago
of days.

In turn, on March 24, a delegation from the Grand Orient, having
at its head was F.∗. Bertrand, former president of the commercial court
Mercer and representative of the grand master, harangued in these terms
the provisional government, represented by two of its members
and by its general secretary, the Brothers Crémieux and Garnier-Pagès.
and Pagnerre, all three wearing their Masonic insignia:

“Citizens, the Grand Orient of France, on behalf of all the lodges
Masonic elements of his correspondence, lend their support to the government
provisional. French Freemasonry could not contain the momentum uni-
Versal of his sympathies for the great national and social movement which
has just been performed.

"Freemasons have always carried these on their banner."
words: Liber K, cgalilc, fraternity; finding them on the flag of

In France, they hail the triumph of their principles and applaud themselves.
to be able to say that the entire nation has received through you the consecration
Masonic tradition... Forty thousand Freemason brothers, spread across more than
five hundred workshops, forming among themselves only one heart and one
Môme Esprit promises you their assistance here to complete the work
of regeneration so gloriously begun. May the great architect
May the universe help you!

And F.∗. Crémieux, on behalf of the provisional government, re-
laid:

“Citizens and brothers of the Grand Orient, the provisional government
We eagerly and gladly welcome your useful and complete membership.
The great architect of the universe gave the sun to the world for the e
Clarify, the freedom to support it; the great architect of the universe wants
that all men may be free; he has given us the earth as our inheritance
to fertilize it, and it is freedom alone that fertilizes. – (Yes, yes I)

"Freemasonry does not, it is true, have politics as its object; but
high politics, the politics of humanity, has always found access to
within Masonic lodges. There, at all times, in all circumstances
constants, under the oppression of thought as under the tyranny of the thumb
Indeed, Freemasonry has constantly repeated these sublime words: Liberty, equality
Union, fraternity!

"The Republic is in Freemasonry, and that is why in
Throughout history, through good times and bad, Freemasonry has found
members all over the globe. There is not a workshop that he
may bear this useful witness that he has consistently loved the law
freedom, that he constantly practiced brotherhood. Yes, throughout the entire
Facing the sun, the Freemason extends a fraternal hand to
Freemasons; it's a signal known to all peoples. – (Applause)
(seeds.)

“Well then! The Republic will do what Freemasonry does; it will become
dra the shining pledge of the union of peoples in all parts of the globe, on
all sides of our triangle; and the great architect of the universe, of the
From the heavens above, he will smile upon this noble thought of the Republic, which,
spreading from all sides, it will unite all the ci-
toys of the earth

"Citizens and brothers of Freemasonry, long live the Republic!"

The days of February were followed by a uni-
Verselle.

On March 13, Vienna was ablaze. The support of Louis-
Philippe Metternich is overthrown.

On the 18th, barricades in Berlin, terrible upheavals, awaiting
in the German parliament, where President Gagera will proclaim
the sovereignty of the people.

On the same day, a terrible explosion occurred in Milan.

On March 20th, revolution in Parma.

March 22nd, republic in Venice.

Before the end of the month, Naples, Tuscany, Rome, under the breath
from Palmerston's envoy, Lord Minto, and Piedmont had
their parliamentary constitutions, pending the republic at
Rome, with Mazzini and Salicetti, in Florence, with Guerrazzi e*
Monlanclli; and Piedmont marched against Austria. This was, in
Italy, like a rushing wind, said Zellcr, falling on a
blaze; from the Pyrenees to the Vistula, adds Eckert's translator,
The Revolution brandished its bloody dagger and its incendiary torch
diary.

The Universal Republic, prepared by Mazzini and the Young-
Europe seemed destined to triumph everywhere. But the movement
It was premature. Austria and Russia easily saw reason.
of these attempts, despite the support that King Charles Albert of
Sardinia gave them. The Prussian dynasty itself did not want
He did not, for once, accept the imperial crown that was offered to him
1st Frankfurt assembly.

In France, the events of May and June brought about a
conservative reaction, which, along with their other failures, made
to understand to the skilled leaders of secret societies that con
Serving the republic in France meant a considerable setback.
their work in Europe. A dictatorship, a new form
of the Conservative Revolution, suited them better for the time being
present. It was necessary to revisit the major projects and the tactics
safer than the Roman Ilaute-Vente. We will see in the cha-
following this new phase of the Revolution. To complete
To this end we have to unfold the successive steps of the
great struggle waged in Rome against temporal power and the
gentle pontiff who had succeeded Gregory XVI.

VI. — The first assault on temporal power

POPES

A man of faith, prayer, work, virtue, and science,
of ineffable kindness, of candor and of true affability
celestial and which depicted itself in all its features, Pius IX joined to
an uprightness and a charity that does not suspect evil, like
speaks the apostle, a firmness of soul and conscience that nothing is
capable of deviating from the path of known duty. With also
possessing eminent qualities, he, as pontiff-king, could only think of doing
the good of his states and to bring back through truly Christian liberty
yours and the peoples and kings to the truth and to the practice of
virtues which, by preparing for eternal life, alone can make
happiness in this world; and he would have achieved it, with God's help,
without a doubt, provided there had been good faith in the
leaders of secret societies, of true discernment and of science
politics in the councils of kings. But at the point they were at
men and things, virtues and qualities themselves of
sovereign pontiff, under the designs and plots of perfidy and
of treason, could only turn against the saint-
seat itself.

From the very moment of the new pontiff's exaltation, he was acclaimed with
from one end of the world to the other, like the long-desired pope, the
restorer of liberty and liberator of peoples. In Rome,
in France, Germany, England and even in the provinces
In American public discourse, his virtues were extolled, his virtues were proclaimed
His liberalism led to the proliferation of his bust and portrait, and he was imprinted.
First, it was spread even on shawls and scarves. We dressed
in Rome, one knows triumphal arches at every turn;
applauded with incredible enthusiasm at each of his speeches
them; they covered him with cheers and flowers; never had anyone seen
such demonstrations and such universal ovations.

One month after his election, according to a commission of
cardinals, the pope had given the famous decree of amnesty.
Political prisoners were pardoned by this act of clemency.
spontaneous, provided they give their word of honor that

In the future, they would remain loyal to their legitimate sovereign. They were
excepted from this benefit are priests, employees and military personnel
whose crime was greater; but it was possible to hope that they
would receive successive pardons over time. This edict was posted
In the evenings, on street corners, curious onlookers read it aloud to
the glow of the moccoletti. The news spread immediately.
lying in the city and awakened an enthusiasm that was difficult to despise
to write. The Roman people ran to the Quirinal Hill with torches.
and filled the air with joyful cries: Viva Pio nonof until the
the moment when the Pope appeared on the balcony of his palace to give him

the blessing. The next day, Pius IX, going to Monte Citorio,
at the church of the Lazarists who were celebrating the feast of their foundation there
the author, was received with even greater enthusiasm, so much
that his horses were unhitched to pull his carriage by hand. This
a multitude of men shouting, of women waving their handkerchiefs,
that Italian vivacity evident in gestures and glances,
These windows, adorned with ladies' decorations, formed a glimpse...
singer (1).

A month later, on August 19, 1816, Pius IX promised, and on the 19
In April 1847, he ordered the convocation of the deputies of all the
provinces of the state to consult them on public affairs.
It was the State Consulta, an ancient institution of the popes, renewed
velée and adapted to the progress of the day. Celte consulte was required,
according to the law of October 15, 1847, which regulated it, to be presided over
by a cardinal, who could be replaced by a prelate. Cha-
each province gave a deputy, except Rome, who gave
four, and Bologna two; the total number was twenty-four.
The municipalities sent a list of three people to the councils
from the provinces; these also transmitted one of three persons
born to the Pope, and the Pope would choose one of them as a member of
consults her. A territorial, industrial or commercial fortune,
a high degree in science, a law degree, a job
municipal or provincial elections conferred the right to be elected; the mandate
The term of office for an advisor was five years; they were renewed every year.
by a fifth outgoing member. The council was divided into five sections.
tions: legislation, finance, interior, army, public works and
prisons. Important cases were examined by the sections
The consultation was to give its opinion on all the projects.

(1) Lubionski, Wars and Revolutions in Italy in 1848 and 1840, p. 57.

of law and on the temporal affairs of the country, without having the right
of initiative. He had to wait until these matters were brought to court.
to his knowledge by his president or by one of his ministers.
Twenty-four listeners formed a breeding ground for young people
capable of serving the State in high positions; and so that it
"There was no ambiguity, from their first audience the holy-
their father told them that he had summoned them to find out the
the needs and wishes of his subjects, which he would gladly listen to
their opinion, to then consult the cardinals and his own council
science; that he had already done and that he would do his best again
for the public good, without diminishing in any way the papal power of which
he had received, as king, and even in temporal matters, the
plenitude in deposit, from his predecessors, as a guarantee of the power
a spiritual vision instituted by God himself, and which he was to transmit
to pass on intact to his successors, in the very interests of all

Christendom.

Nothing was wiser than such an ordination; in the midst of the
ruins of thrones crumbling on all sides under the blows of the so-
secret societies, she maintained the true idea of the monarchy
paternal, and safeguarding the independence of spiritual power,
Also monarchical, it linked the new era to the an-
citizens and reconciled both powers with all the interests of
peoples and with all true freedoms. Thus it was received with
a general recognition, and the advisors she had just received
were they brought back in triumph to recreate, in the magnificent
carriages provided by the nobility, from the papal audience to the church
St. Peter's and the hall of their sessions in the Vatican.

From then on, the ma-
popular demonstrations that it is unnecessary to describe one by one; because
They were too alike. But, alas, those days were destined to be
short; and already the serpent of secret societies was hidden beneath
"These flowers," adds the Polish historian whose account we are analyzing.
The popular demonstrations at the Quirinal Palace not only supported
the momentum of national and Catholic recognition, they removed
also the work of a shadowy conspiracy that wanted to lull
the Italian princes especially through the incense of flattery, and to obtain
to make every possible concession to them, in order to make concessions against them
same and against their own people destructive weapons. Thus in
Freemasonry had acted against the unfortunate Louis XVI; thus had-
It was made at the beginning of the reign of Ferdinand II of Naples.

The impressionable and frivolous crowd then repeated these praises, com
She has repeated the most vile calumnies ever since.

Soon it became apparent that the gangs that were gathering
at the Quirinal Palace, the feeling of gratitude no longer followed and
of devotion to the Holy See; but that they obeyed a
secret impulse, that they had a clandestine organization and
recognized leaders. It was therefore easy to predict that the acclamations
The cheers and applause would soon turn into demands
and in tumultuous shouts. It was, moreover, for the artillery
without and the day laborers in good faith a waste of time and an in¬
interruption of work which could only encourage idleness and
The far-nienle, so natural to the peoples of hot countries. Also the
Did the Holy Father issue a motu proprio to encourage the people to cease
these gatherings, to return to the economy and to work; and he or
given that the money collected for such festivals was spent
for the benefit of the poor.

But Mazzini's agents were already everywhere, and it was he who,
in his last manifesto to the friends of Italy, November 1846,

had just recommended the opposite to them:

“Take advantage,” he told them, “of every concession to bring the
masses, if only to show their gratitude. Celebrations,
songs, gatherings, numerous relationships established between
Men of all opinions are enough to spark ideas, therefore
to give the people a sense of their strength and make them demanding. The difficulty
It's not about convincing the people: a few big words, freedom, rights
of man, progress, equality, fraternity, despotism, privileges, tyrant
Denial, slavery, are sufficient for that; the difficult part is bringing them together. Th
"The day he is reunited will be the day of the new era..."

Now, there was then in Rome a common man who had for
His real name was Angelo Brunctti, and his nickname was Cicervacchio. He was known for his
Italian, he combined strength of wrist and rough manners;
He had started out as a carter, then he became a merchant
quite wealthy, without abandoning his plebeian habits. A blessing
His noisy performance had earned him a certain popularity, and the sounds
secret societies, to which he had long belonged, had
took advantage of his credit to make him a tribune of the people and turn
against the Pope came the Trasteveres, hitherto so devoted to the Holy See.

Cicervacchio gave the rallying cry; he was
the organizer of the festivities, and had the flowers and torches prepared,

the flags and everything else necessary for such ceremonies
monies; he presided over the popular banquets which began to
to become fashionable. The doctrines of secret societies, the flatterers
the schemes of their leaders, idleness, ambition and drunkenness corrupt
gradually corrupted this man and led a multitude of others astray
three who became, like him, the blind instruments of the most
Dark plots and the most horrific crimes. The great lords
and the upper middle class of Rome were not uninvolved in this
corruption. It was fashionable to invite him to the palaces of the elite.
parage; they wanted to secure the tribune's favor; he affected
in the midst of his eminent flatterers, he had the airs of a charismatic
to remove, and posed proudly in the middle of them with his jacket and his
His costume was shortened. It was in this very fact, rather than in his eloquence,
completely nil, what did his influence and strength consist of.

However, the secret societies set all their sails at
wind to complete their organization in Rome itself; their
Public meetings or clubs were held in cafes, among close friends.
or clandestine for lone leaders in specific locations.
Each club or sale had a worse and lower one above
under him; so that the first, the Roman circle or of the
merchants, brought together the elite of society, while the latter,
where abominable crimes and execrable sacrileges were committed

"It was like something out of hell," said Count Lubienski.
emissaries from high-level Masonic propaganda had rushed there.
from all sides to accelerate the movement, and Palmerston had
sent himself, to lead and support them as an agent
unofficial representative of the English government, this Lord Minto so dear to the party
revolutionary everywhere he went. All the brothers and friends of
Rome had received him with enthusiasm, and made people forget about
their people the way to the Quirinal to serenade him;
He held sway in the popular circle and in the offices of the Contcmporaneo.
Cicervacchio received him courteously and even wrote verses for him.
his son Cicervacchietto. We ourselves, in the Basilica of St. Peter,
we saw him standing in a red suit, behind Rossi, then re
presenting Louis-Philippe, kneeling, in the tribune of the am
bassadeurs, at the Christmas 1817 celebrations, while Pius IX
celebrated the great Catholic sacrifice, then, after Mass,
to talk for a long time with another, beside the altar and the
Confession of Saint Peter, as if in the middle of the street.

10

Popular unrest was widespread, and terror reigned everywhere.
accompanied him like a shadow follows a body in the sun. Someone
who is well known to me, having pointed out to the Pope, who in his
kindness welcomed him with benevolence, the work of perversion
that propaganda, emissaries, and the
secret society café-clubs, he heard coming out of the mouth
From the sovereign pontiff, pale and moved, came this crushing reply: “That
Do you want me to do this? I had them escorted back to the border.
Papal States, foreign emissaries; I wanted to make them
to the Castel Sant'Angelo those of my states, and not one of my ministers
Nistres refused to sign the arrest warrant; » so was
How terrifying!

They all preferred to resign, and when he appealed
To others, he was often forced to resort to supplication.
and received the following response from the most influential figures: I
I cannot, Holy Father, I would lose my popularity. There was no
eager men around the pontiff-king, and to strip him of his possessions more easily
the nature of his royalty, that the members of secret societies or their
protected, from whom they could expect anything in that regard. He was
There were few palaces or grand hotels at that time, where the ladies
they didn't even repeat what they heard every day
around them: The Pope would have to decide to be content

of the spiritual, and to let our husbands govern the temporal!
They too were unwittingly following Mazzini's instructions
wrote:

“In large countries, it is through the people that one must go to regen¬
generation; in ours, it is through the princes; it is absolutely necessary that we
They get involved. The competition among the older children is essential.
necessity to implement reform in a feudal country. If you
If you only have the people, distrust will arise at the first blow; it will be crushed.
If it is led by a few powerful figures, the powerful will serve as a passport.
to the people. Italy is still what France was before the Revolution;
He therefore needs his Mirabeaus, his Lafayettes, and so many others. A great
The lord may be held back by material interests, but one can
seduce him by vanity; let him have the leading role as long as he wants.
dear one with you. There are few who want to go all the way. The essence
The problem is that the end of the great Revolution is unknown to them. Let us not allow
never see that as just the first step to take.

"A king gives a more liberal law, applaud while demanding
the one that must follow; the minister is only showing progressive intentions*
Tistos, give it as a model; a great lord affects to sulk his
privileges, place yourself under his direction; if he wants to stop, you are

If you leave him in time, he will remain isolated and powerless against you, and you
You will have a thousand ways to make those who oppose you unpopular
your projects. All personal dissatisfactions, all disappointments,
All thwarted ambitions can serve the cause of progress by their
giving a good direction.

All of this was being carried out in Rome, to the letter. The ter
fear or the Austrians' cloak, fear or foolish confidence,
They paralyzed some; ambition, hypocrisy, all the passions
bad ones activated the others; and the excellent pontiff, despite his
sublime qualities, his intelligence of things and his good will,
pressured by the memorandum, the promises of his predecessor
And the masons sent by the powers, could not, whatever he did,
than to succumb to grief. He had begun with amnesty, of
ordered by the ministers of all the crowns, and promised ex
hastily by Gregory XVI, and despite all precautions and
the limitations imposed, the double recognition by those granted amnesty
of the legitimacy of the pontiff's royal power, demanded on the basis of honor,
despite pressure from Austria in particular to obtain this
act (1), he was highly blamed by the former, even accused
by several, and those who had been pardoned did not kiss his hand, to the saint
even at the table, only to betray him, like Judas, with a kiss.

A law had, on July 7, 1847, created the civic or national guard
national; she called upon all Romans and foreign residents

in Rome to be part of it; it only excluded workers, the
servants who did not belong to themselves, men
condemned to infamous punishments, or known for their hostility
to the government. But the suspicious men took advantage of the turmoil.
and their Masonic or Carbonari fraternity with some
officers to enter first and paralyze by their punctuality
and their actions the goodwill of all the others. The officers
subordinates were chosen, and it was from among the suspects and the enemies
placed under the authority of the pontiff-king, most of whom were elected; while the
senior officers, chosen by the government from among the princes
and the great Roman lords, whether through fear or training,
were inclined towards the same ideas, and the courageous and courageous men
dedicated, very useful if they had formed a separate body, could not,
under such direction, than to whitewash the sepulchre and demolish
to read themselves in contact with traitors and cowards. The cor~'j

(1) Wars and revolutions in Italy, etc., cliap. 3 and 4. — The Roman Church, book, 3.

guard posts soon even became a school of revolt, of corruption
tion and impiety, where the conspirators and masters of the Carbonara
came to enlist the youth, especially under their flags, and infected
to terrify others from the contagion of their doctrines. A battalion
children's institution, named Speranza, which was intended to serve to exercise
the Romans from their earliest youth in the handling of weapons
my and to rescue them from the dangers of idleness, did not even escape
not to contagion; everything was done to divert from
their goal the most beautiful thoughts of Pius IX, and to make him serve him-
even, according to the long-standing plan in the companies
Secrets, to the conspiracy of the perverse. The National Guard, work
The intrigues and pressure from Palmerston were therefore only one
instrument capable of pushing the papal government into the
the path of concessions, and incapable of defending it, as soon as it was
forced to stop.

Cicervacchio, climbing onto the pontiff's car and waving at
The crowd's eyes saw the Italian tricolor flag, they shouted-
he not: Corarjio, sanlo patlref while Mr. Tliiers, on behalf of
Masonic France, echoing this call from the grotesque Ma-
Zaniello de la Carbonara, in turn, shouted from the top of the stands.
Constitutional: Courage, Holy Father! If the
secret societies repeat the Mazzinian slogan which manifests
Everywhere, the common work!

So it was with the consultation. Never was the philosophy of
History will not be able to explain, without intervention and high pressure
The association of secret societies, this unanimous aberration. In less than
In eighteen months, this people had received all the benefits it would have
was happy to wait for a whole century, and the fever revo¬
"The revolution has so completely taken hold of it," said Crétineau Joly,
that the members of the Council of State also show themselves to be
teeth that the street to pursue a chimera. Us need, all
days needing to pour out the gratitude that overflows from their souls
in honor of the pontiff; but this spontaneous expression of gratitude has
The document was deliberated, drafted and finalized by Bolo's lawyers.
gne, at least fifteen days before the consultation meeting, of
so that they are merely the mouthpieces of a recognition in
program, made in Bologna to excite the passions of
people in Rome. The conspirators also staggered the enthusiasm
They remotely control the shots that need to be struck.

But the clubs and gatherings of views, the civic guard

and the consultation, in the state we have just seen, was not sufficient
to achieve, with the desired speed, the goal of the Young-
Italy and the Carbonaro; they still needed a
A lying press to manipulate public opinion, and it was necessary
To satisfy this need, the abolition of censorship - of the press.
The matter was difficult in the face of the bulls of Gregory XVI and the
prescriptions on the index of the Council of Trent.

What did they do? They intimidated them with all kinds of threats.
newspaper censors, men of merit, but who were lacking
of firmness and discretion. The secret of the authors' names
This or that censorship was not enforced: it must have been the work of
the entire commission, and not any particular person;
as soon as it was the act of an individual whose name was soon to be revealed
I went to the editor of the censored newspaper himself, who came with me
When asked why, the position was no longer tenable. Also
was he abandoned by all, and censorship was forced to restrict itself
to purely religious writings, she was soon powerless to stop
to the universal overflow. We saw the most wicked emerge everywhere
I used to read newspapers. In Rome, they were the Contemporaneo and the Epoca.
Pallas, with the men of the secret societies as their leaders
writing, without any counterweight from anyone else, and a zealous priest who
He wanted to oppose one of them and was soon stabbed himself in broad daylight.
The Carbonara journalists therefore remained completely in control.
“They met at night,” said Count Lubienski in his history
to elect the leaders of their party and to take the moj
order. There, they distributed the roles among themselves like true actors.
or cronies. Pallas sometimes opposed the Contemporary
raneo; YEpoca seemed to have a different opinion; but deep down

They all aimed for the same goal. That's where inventions took place, where...
arranged that we would share the news to be given to the public
or to be confirmed. That's where the blank letters were filled in.
that was received by mail with stamp and postmark; in the art of
In terms of invention, Italian writers have always surpassed all others.
others; and in the hands of secret societies these instruments of men
dream and written sedition soon formed only one network
extending across Italy and connecting with those around the world
to give the order to sales and clubs, to hold the
peoples in ferment and ensure everywhere the appointment of masons
the triumph of his plots and the victory of his conspiracies.

“From then on,” said the same historian, “the hidden agents of the so-

secret societies, to make people believe that Pius IX was favoring their des
breasts, besieged the Quirinal, intercepted petitions and em-
They fished out the audiences who overshadowed them. The vows
Swiss Catholics from the Sunderbund were unable to reach the foot
of the papal throne; two priests sent by the loyal cantons
were unable to cross the threshold of the Quirinal, which was once accessible
beneficial to all. The triumph of demagoguery over Catholics was
celebrated as a festival by the Roman democrats; they went,
torch in hand, congratulate the Swiss consul on the victory of the pro-
testants... It wasn't about freedom in the Swiss republic,
or rather it is religious freedom (and cantonal sovereignty)
which were trampled underfoot by secret societies. Mazzini came
From London to Bern, Heildren followed him, a congress of conspirators
He was summoned to a congress whose consequences soon became visible (1).

February 1848 saw them erupt in Paris with the proclamation
the formation of the republic, and to this call, the Revolution indeed had
levied everywhere, in Vienna and Berlin, in Dresden and Frankfurt, in
Milan and Parma. She had already performed in Naples, Turin, and...
Florence, by a constitution, on January 29, February 4 and 17, 1848;
She decided it in Rome. The formation of a new ministry had
It has been a laborious summer for the Pope, and, in order not to lose their populace
Those who ultimately agreed had declared they did not want
to take office only when Pius IX had also given,
a constitution; but it was only on March 14th that he signed it.

“The absolute power of the Pope,” said Count Lubienski, “was
expressed in the preamble, but in a way that is not explained enough
quote. Because in Rome power cannot be a fiction, power
The executive power of the sovereign people alone. The Pope is king only
because he is pontiff, and so that his kingship may ensure his independence
dance; being infallible in the government of the Church, he is
It is obvious that it cannot be the subject of any chambers or of the
Roman people. The cardinals formed an indivisible senate of the

no one from the sovereign pontiff and did not count in the
political chambers. The chambers were forbidden to mingle.
religious and moral questions, as they do elsewhere
by a manifest usurpation of spiritual power, and by the most
ridiculous and the most absurd of tyrannies, that of intelligences

(i) Wars and Revolutions in Italy, pp. 68, 81. A French priest, in charge of a
work commissioned by the Pope himself and requested again by him, he solicited the letter
He waited a month for his audience and was forced to leave without having received one.

and consciences that are and can only be dependent
of God alone, or of those whom he evidently has, and by acts that
He alone can do it, deputies for this divine ministry. And let him
Note well, this is there for Catholics as well as for the so-
secret societies, the whole Roman question; and human dignity,
True freedom, or rather all freedoms, are not and are not
can only be on the side of the former, while all the con
traditions and all servitudes necessarily go hand in hand with
the others.

"The deliberative power in matters of purely legislative matters
civil matters were entrusted to two chambers: the high council, alto consiglio,
composed of members appointed for life by the Pope, and the council of
Members of parliament chosen by the people. To be a voter, you had to pay
12 scudi or 64 francs in taxes, being employed by a municipality or
to have a scientific degree. For the upkeep of the Pope, the cardinals
financial matters, propaganda, and the entire governance of the Church,
including the legates abroad, for the guard, the court and the
Apostolic Palaces, a small sum was allocated in the budget.
Political censorship was abolished, while retaining ecclesiastical censorship.
tick.

"The Romans were unable to observe or defend this constitution"
eminently liberal tion: they let it be torn apart by anarchy
shit (1). »

Secret societies could not be satisfied with that; they had
obviously another goal, the destruction of the royal pontificate, of the
spiritual as well as temporal. In the consistory of April 29, 1848,
Pius IX had to protest against the acts to which the revolutionary sect...
naire wanted to train him.

“Today, however, as many are asking that, gathered at
to the peoples and to the other princes of Italy, we declared war on
Austria, we believed it was our duty to protest strongly
mildly and loudly in this solemn assembly against such
A resolution contrary to our thoughts, given that, despite our unworthiness,
We hold on earth the place of the One who is the author of peace,

the friend of charity, and that, faithful to the divine obligations of our supreme
In our apostolate, we embrace all countries, all peoples, all
the nations in an equal feeling of paternal love...

“But here we cannot help but push back, in the face of

(1) Wars and revolutions in Italy, p. 88.

all nations, the perverse assertions published in newspapers and
in various writings by those who would like the Roman pontiff to preside
damage to the constitution of a new republic formed from all the peoples
ples of Italy. Moreover, on this occasion, we warn and we
let us earnestly urge these same Italian peoples, by the love that we
We have them to be carefully on guard against this advice.
treacherous and so disastrous for Italy. We beg them to cling tightly
lie to their princes, whose affection they have experienced, and never to
to allow them to be diverted from the obedience they owe them. To act differently, this
would not only be a failure of duty, but would expose Italy to danger.
to be torn apart by increasingly bitter discord and by
internal factions.

Already, in his 1846 encyclical, Pius IX had pointed out to
world the work of impiety and secret societies and renewed
against them the anathemas of all his predecessors. This allo¬
cution, which we have too abridged, coming from the heart of the pontiff-
The king was making his position and the obstacles facing him public.
They were tense on all sides. So he raised her against him
All the anger and hatred from the clubs and the multiplied sales
every day in Rome itself.

"The conspirators," said Count Lubicnski, "did not want any more
the war that the Pope, and they have proven it well since, when
Being in power, they did not send a single soldier to war.
of independence; they only wanted to use the Pope as*
my instrument, to have Austria excommunicated, the compromise
to pit Europe against it, to discredit it in the eyes of the people
(in both the spiritual and temporal realms), and then to find, like Judas,
an opportunity to betray him and lose him. The speech of April 29
This seemed to them a favorable opportunity to accelerate the sedition.
A riot is being organized in the city. Cicervacchio is bringing out the dregs of society.
the filth of the streets; the civic guard closes the gates of the
city. People are shouting in the streets and at intersections, they are threatening death.
cardinals. The Pope summons Cardinals Mattei to his side,
Lambruschini, Gizzi, Patrizi to save their lives; he sends the
Prince Salviati, colonel of the civic guard, to search for the
Cardinal Délia Gcnga; the people pursue her car into the streets
with stones. This prince will also seek out Cardinal Ber-

Netti; the civic guard wouldn't let him in. The Pope sent there
the commander of the civic guard, Prince Ruspigliosi; a lieutenant
His civic duty disobeyed him; His Eminence did not want to leave his

palace; this act of courage saves him, for he would have been killed at the gate.
The assembled clubs dominate the city: Count Mamiani
and the Neapolitan Fiorentino (as well as Galctti, Sterbini and the monk)
(Gavazzi, apostate) are noted for their eloquence as revolution
They want to force the Pope to retract his address and to
to throw themselves into a war in which they are careful not to take part
by themselves.

"To calm the storm, Pius IX tasked the composition of a ministerial team."
one of the conspirators who had obtained his pardon, the only one who did not
Count Terence Mare had not given him his word of loyalty.
Miani, a native of Pesaro and a former student of the Roman college. He
appointed Minister of the Interior. The State Secretariat for the
Foreign affairs was divided into two portfolios: the cardinal
Orioli (who was considered agreeable to conservative Freemasonry)
received the spiritual part, and was soon succeeded by the cardinal
nal Saglia; the temporal affairs fell to Count Marchetti, assisted by a
a certain Catabene, to provide passports to the conspirators; the
Prince Doria had the war; the Prince of Regnano, the works
public; Galetli, the police. This ministry claimed to govern
the State and the Church in the name of the Pope, and Count Marchetti wanted
to take note of all the letters addressed to the Holy Father,
as well as their responses.” That’s how social security was understood.
the abolition of the Roman states, while retaining a nominal pope
to facilitate the transition to the republic.

"Only a small number of voters (the Carbonari) benefited from the
a new constitution for choosing the deputies. The minis
They drew up a list of candidates for the high council, and the
Cardinal Altieri, having been charged by the Pope with opening the chambers
Bres, Mamiani wanted to know the opening speech the day before.

"Treason!" he cried, after reading it, "I will resign my
wallet. —It is possible, replied His Eminence, that what-
that someone might want to betray the country, but certainly it is not the
Pope, and I hope that the night brings you counsel.

"The next day the cardinal delivered his speech, and Mamiani
kept his portfolio; only he gave a speech where
He said in his own words: The Pope, seated and firm in integrity
of religious dogmas, pray, bless and forgive; the holy one!
Father relinquishes to the chambers the management of the most important
your state affairs. The minister's program promised in
in addition to unprecedented social benefits and the salvation of Italy.

"The Holy Father replied to the chambers that he did not accept-
milk the Mamiani program that in what agreed with the
status, and that his power was not limited to pardoning, that he
had the power to bind and to loose, and which he fully intended to keep
complete freedom of action.

Mazzini, moreover, had written: “Never let the people
sleep outside the sphere of movement. Always surround it with
Noise, emotions, surprises, lies, and parties. What
All of this is chaos. You can't revolutionize a country with
Peace, morality, and truth. To come to us, the people must
to be beside himself. —A courier, departing on July 30th
evening at the Villa Bonaparte — the prince (Lucien Bonaparte) was removing
President of the Council of Deputies), — returned during the night by the
People's Gate, bringing the false news of a victory
won by the Italians. Bells are ringing, there's a racket.
throughout the night; but while the Te Deum is being sung
In Saint-André de la Valle, Father Ventura ascends the pulpit and
he cries out: My brothers, this is a terrible hoax; you sing
the Te Deum for Radetzhi's victory; and the crowd leaves
the church, crying out for vengeance! — A few days later, “at
At the beginning of August, the chamber declared itself in permanent
nence; she sends the lawyer Sturbinetti and the Marquis Patcrziani
to the Pope, to demand that he declare war on Austria.
The Pope refuses, and this refusal infuriates the populace, who await

dait the return of the deputies with spears and daggers; on
Cardinal Lambruschini's windows are smashed; the
Minister Sereni, who resigns and is replaced by
the lawyer Sturbinetti; and the rioters cross the city with
torches, bare arms, shouting: Death to the priests! Down with the
"Pope!"

It was a sample of the Free Church in the Free State; the
The red republic, or Mazzinicnne, was advancing rapidly. Pius IX,
to stop its progress as much as it was within him, prolong the
chamber until November 15th and charges the former ambassador
and peer of Louis-Philippe, friend of Mr. Guizot, Count Pelle-
Rossi, to distort a new ministry. Rossi was born in Car-
rare, was removed attached to Murat in 1815 when he invaded the States
Romans, had passed through Geneva, then to Paris in 1830, and had been
naturalized French. The Pope naturalized him as a Roman subject. Rossi on
the requests of the Duke of Arcourl, the new French ambassador,
and Father Vaure, a French cordwainer, accepted the responsibility that was assigned to hi

offered; he took for himself the ministry of the interior and provisional-
finance and the police. He had more pride than he knew.
comes to a Christian, said Lubienski, surrounded as he was by people
less capable than him, idle, thieves of public funds, etc.; he
had many enemies and few friends. Devoted, moreover, to
head of the Church out of Italian patriotism and religious sentiment
joy that had never died in his heart, and that had
revived in Rome amidst the ruins of the world, he said that for
To get to the Pope, you'd have to go through him.

That was all it took to stir up all kinds of hatred against him.
of the Carbonara, who regarded him as a traitor; and during
that a series of violent articles were published against him by Ster-
bini in the Contemporaneo, Prince Canino, Count Mamiani,
Dr. Stcrbini was attending the scientific congress in Turin,
whose assemblies had long been the pretext for
"Conspiracy meetings," Mr. Lubienski added, "that's..."
upon returning from this congress, in a house in Florence or
Livorno, where Rossi's death was decided. He was tried, con
damned according to the jurisprudence of secret societies, and on the 15th of no
November 1848 was chosen for the execution. Mazzini, in a letter
which was published, declares that this death is indispensable. In a
From the clubs of Rome, the assassins were chosen and drawn by lot.
were supposed to help in Rossi's murder, and the main perpetrator of this
the crime was committed in a hospital on a corpse by striking the
mortal.

So on November 15th, Rossi, after responding to the warnings...
warnings received from all sides, which foretell the danger that
He threatens him: The cause of the grater is God's cause, he goes to the chance
furniture for the opening of the room; he thinks about the speech he
will pronounce, and the manuscript of which has been preserved. He was to refer to it
to peel back the blessings of Pius IX and the clergy, who had just granted
four million scudi on his assets, to account for the finances
who, despite the two million documents left by Mamiani, did not
levied a tax of only three scudi per tax, while in France it
was at nine and in England at ten, finally announcing prosperity
futures that the wealth of its territory, its power, ensured for Rome
The situation between two seas and finally the government of Pius IX. All
barely had they lowered their sails and were the first to climb in the...
sandstone of the palace, he is struck from behind with a blow from the wrist of
dagger, and as he turns to see who hit him,

The assassin plunged the dagger into his throat, cutting his vein
Carolide, he withdraws, saying to his accomplices who surround him:
E [alto! It's done! Civic Guard, Carabinieri, Chamber of De-
Putes, everything remains still. Or acclaim the new Brutus, and the
unpunished assassins, after having paraded triumphantly through the streets
from the umm and right up to the windows of Rossi's widow the poi¬
gnard stained with his blood and crowned with (theirs, to the song of Bcne-
ilelta la ma no che Mossi pur/nalo! Blessed is the hand that
stabbed Ilossi! They will exhibit it, at the Café des Beaux-Arts, at the
public veneration of this first of clubs. Rome belongs to
Carbonara; honest people are either fleeing or in hiding; the
The pontiff is besieged in his palace by the amnestied of
IS'tG, who, after having, despite their oaths, torn off the dia¬
The deme, still demanding his head and the end of the papacy in 1818.
But happier than Louis XVI, the gentle and saintly pontiff was
having escaped their fury by fleeing, and aided by the embassies
from Bavaria and France, he arrived in Gaelia, where the king of
Naples came to receive him with the devotion of a grandson of
Saint Louis (1).

However, the opportune moment had passed for the sects in
Franco.

XVII. — The Roman expedition of 1819. — Louis-Napoleon

AND BALMERSON.

A constituent assembly was convened, truly representing
Catholic France, in its majority, and determined to support the
Pope and to suppress Italian Carbonarism. Already the generals
those who are part of it have, at the head of the national guard and the ar
crushed in the June days by the hordes of Mazzinism
French rebels against it to dissolve it and bring back 93; and
as early as September, two months before Rossi's assassination,

(See Wars and Revolutions in Italy, by Lubinski, ch. 12 and 13. — The Church
Konuune in the midst of the revolution, Volume II, Book 5* — D'Arliucourt, Red Italy*
— History of the Roman Revolution, by Baloydier,

General Cavaignac, head of the provisional ministry, had arrested

to assist the sovereign pontiff and had proposed the mission to
Mr. de Corcelles. Therefore, no sooner was this assassination known than
The order was sent by telegraph to Toulon to assemble a squadron
dre, to embark 3,500 elite soldiers with a company of
engineering and a battery. Three days later, M. de Corcelles left
with her, with Admiral Tréhouart and General Molière. None
nation, adds M. de Corcelles, could not then offer to the saint-
father a quicker and more significant help. It is true that he
'was not authorized,' he himself said, 'to intervene in any of the
political questions that were stirring in Rome... The republic,
she was told in her instructions, driven by a feeling that

IS AN OLD TRADITION FOR THE FRENCH NATION, Se
she comes to the aid of the person of the Pope; she does not think of
Something else. A few days later, on November 30th, Cavaignac,
the president of the council submitted the measure taken to the Assembly;
Dufaure, his colleague at the Ministry of the Interior, said in the de
fendant: What we believe is that the Pope is the head of everything
Catholicism, because it is the guide of guides of our
awareness; that is what matters to France, as to all the
Christian nations, to ensure not only personal safety
not only moral freedom, but also the freedom of action of the sovereign
pontiff. It is towards this goal, in our opinion, that the Assembly should strive;
and the Assembly adopted, by a majority of 480 votes to 63, those
Ledru-Rollin and La Montagne, the following agenda, pro¬
posed by Mr. de Tréveneuc: "The Assembly, approving the measures
sure precautions taken by his government to ensure the
freedom of the Holy Father, and reserving the right to make a decision
on further, still unforeseen events, moves to the agenda.

Upon arriving in Gaeta, the Pope first appointed a commission
of the government. But a few days later, he was forced
to decree the dissolution of the chambers, which, instead of serving
to put in the government he had just established, had
sent a delegation to urge him to condemn himself and to
prisoner himself upon returning to Rome, and had appointed a
governing junta, at the request of Lucien's eldest son
Canino, carbonaro-clicf, like his father, and who had remained "
Rome while his brothers Peter and Anthony had come there
Paris to support their cousin, Louis-Napoleon, in his Tuesday
towards dictatorship. Mazzini, for his part, encouraged his followers; he...

recommended being wary of Piedmont, not suffering from just one
Constituent Assembly emerged from federalism, from believing in Italian unity and
to work there against all odds. Bonaparl-Canino supported this.
as a consequence, and had the motion of a Constituent Assembly adopted

Roman before being able to convene an Italian Constituent Assembly.

*

Elected amidst scenes of disorder and violence including
we saw the rehearsal in 1860, "on February 5th, finally, the
Representatives of the Carbonara went up to the Capitol to invoke
to worship the god of liberty, as Muzzarelli said; and of the Captain
The tole, which recalled pagan solemnities, led back to the palace
of the chancellery, consecrated by Rossi's death. The deputies
were accompanied by the flags of Rome and Italy;
that of Lombardy (where the revolt had been suppressed) was
covered with a black veil. The next day, during roll call,
Citizen Bonaparte-Canino shouted: Long live the Republic!
republic! and the Minister of the Interior, Armellini, in a speech
he uttered these words: "Our conscience does not accuse us
You're welcome; if you approve of us, by returning to our private lives,
We will believe it is too much of an honor for us if we are
calls for zealous servants of this people so good, so great, so worthy,
who is our only Ror, our god, to whom we sacrifice our
"Our peace of mind, and if necessary, our lives." That was the profession of
According to the beliefs of advanced Freemasonry, this is a blasphemy worthy of Mazzini.
of whom he was soon to be a colleague in the triumvirate. The man from Nice
Garibaldi was also a member of this so-called Roman Constituent Assembly, and
From the very first session, he too proclaimed his republicanism.
me. Two days later, on February 8, 1849, on the proposal of
Prince of Canino to accept a form of government, one in
Count Tcrence Mamiani, the head of the ministry imposed on
Pius IX, through secret societies, declared that the popes had
lost, a power superior to the chamber, than the republic
was the best form of government, but that however,

OUT OF REGARD FOR THE MONARCHICAL SENTIMENTS OF PIEDMONT

and the hostile attitude of other European states, he advised
to leave the decision on the form to the Italian Constituent Assembly
of political power in Rome. They publicly stole by yes
or no, and, always at the request of Prince Bonaparte-
Canino, the deposition of the pope, and the Republic were proclaimed.

The holders of executive power were first Armellini, then

Salicetti, minister of Naples, and Monlecchi (1), who soon had
for successors SafTi and Mazzini, who became the first of the triuin-
virs and the great dictator. A forbidden priest, named Spola, a
an apostate monk named Gavazzi, and the unfortunate Father Ven
Tura, Theatine religious from Sicily, replaced the pope in the
major functions of St. Peter's Basilica on Easter Day.
And while, in order to gain recognition, the triumvirate was sending to

Paris, for its chargé d'affaires, the leader of the Piedmontese Carbonari,
Prince Cisterna, and in London Murat's son-in-law, the Count
Pepoli, leader of the Carbonari in Bologna, he welcomed, in order to train
the general staff of his native army or to erect barricades,
the Maslovichi, the Llang, the Steward, the Laviron, the Podulak,
the Popfer, the Gabet, the Lopez, the Isensmid, the Dobrowoleski,
the Besson family, and a multitude of Sicilian, Milanese, and other adventurers
Neapolitans, Hungarians, Germans, Piedmontese, English and Americans
Americans, and for generals the Nice native Garibaldi, returning from Montenegro
video, and the New York cigar merchant, Avezzana.

However, in Gaute, around Pope Pius IX, the ambassadors
had met; conferences had been established between the powers
Catholic sanatoriums, Austria, Bavaria, Two Sicilies, Spain and
France. Piedmont, already involved in the plans of the companies
Cretans and fearing to harm his Italic-unitary hopes, had
refused access to it by the very organ of Abbot Gioberti, president
tooth of his council. The delegates of Catholic Europe had
a common goal, says the author of The Roman Church in the face of the
Revolution; but it was very difficult for ministers, representing

(i) Armellini, an advanced Carbonaro, was a consistorial lawyer well-versed in legal wrang
of the profession, hating the pope to whom he owed his entire fortune, said the Count of L
Bienski, readily taking on the bad causes of the great lords; he had
driven by his lingering passions, despite his white hair, he took on the task of
the republican cause. — Monlecchi was a Carbonaro conspirator, condemned under
the reign of Gregory XVI. — Salicetti was the son of a Corsican lawyer who committed regic
following his time in Naples in the service of Joseph, then of Murat. His son, at that ver
had been forced to flee Naples for having led a riot which
had not succeeded. We met in Civitavecchia in the company of a
Prussian emissary, sent from Naples to Berlin for the revolutionary movement
"It had just burst out there." —"So what do you intend to do?" he asked Salicetti.
— An attempt, he replied. — There was only one thing to do, replied the prus
his: to assassinate the what! — We were not able, replied the other with a
A calm that made me shudder. The Prussian waited for the boat from Naples which was to car
General Vial, loyal to the king, whom he said he wanted to have thrown into the sea by*
The brothers and friends were passing through Livorno. That very day, they had just procla
in Civitavecchia the Roman constitution of Pius IX.

nearly six forms or shades of government, all having
at their borders or within their borders the Revolution acting or by
slow, so as not to encounter any obstacle. Some were talking
again from the memorandum; the others were heading towards the separation

the distribution of powers under the name of secularization; others in
reverted to the constitution of Pius X, modifying it in such a way
so that the necessary guarantees for spiritual administration are due
pontificate were very well defined and reserved, as if the expé
nothing we had just obtained was not more than sufficient for
men of good faith. It had been decided first, under pre-
text of a more complete freedom, than any representative of the head of
The Church would not be invited or admitted to the conferences. It was by
anticipating the treaty between France and Piedmont settling the question
Roman tradition without Rome and the Pope.

It was soon judged, however, that such an affront could not
to be done in the presence of the Sacred College and the Pope, under their very eyes, and
Pius IX having been asked to kindly choose his representative, he
designated Cardinal Anlonelli, who was appointed president by the con
reference itself.

The principle of intervention was no more disregarded than the law
of the sovereign pontiff. Rome could obviously not be left
under the yoke of a factious minority and a kind of assembly
a constituent assembly that legislatively obeys a handful of wretches.
But the principle is acclaimed, how can it be applied without harm?
to be aware of some national sensitivities. It was difficult to
to come to an agreement, when the Holy See itself proposed a plan which
seemed to satisfy everyone, by making each of the
powers, its most appropriate share of intervention. France
was to occupy Civila-Vccchia, the province of Spolèle and Perugia;
Austria, the Legations as far as Ancona; the Neapolitan army,
the province of Velletri, Frosinonc and Ascoli on its borders;
then Spain, Rome and its surroundings.

It was Spain that first gave the idea of the con-
reference; it was she again who, in her note of December 21st, had
proposed to France a congress to restore sovereign independence
the Pope's dependence guaranteed by the Catholic powers, in order to
that a small country should not decide a question that concerns the whole of the
Christendom, and that an Italian city should not insult with impunity
he who is venerated by the entire Catholic world, and did not give him
not in her spiritual government a dependency of which she

could abuse. It was in the Spanish Cortes that the minister
Pidal had responded to a Freemason senator who opposed
the intervention, "that we were not intervening to reinstate a prince
temporal like the Grand Duke of Tuscany, but that one went to
Rome, in the Catholic interest of the freedom of the Church; that the
The pope is not appointed by the Roman people, but by the cardinals.
also Spanish; that Rome would be nothing more than a foreign province
manages without the Pope; that Spain had great interests there

to protect, and that the freedom of the world depended on that of the Pope.

Moreover, Spain had already sent its fleet to Gaeta under the
Brigadier Rustillo's command. Pius IX had therefore indeed
judged. Spain then truly marched at the head of Catholicism.
cited; no doubt France was still the eldest daughter of the Church
and the most Christian kingdom, as it will show in all
the circumstances; but could the same be said of his government?
nement? Mr. de Rayneval, his representative at that very moment
in Gaeta, still unaware of which party his government would ultimately support
ment, he himself declared in his official report "that the division
the proposed sion was good, natural, geographical, that it
respected the existing constituencies and would facilitate Vad¬
ministry.

But "the steam aviso Variel heated up immediately," he said.
the author of The Roman Church Facing the Revolution, always
favorable in his accounts to the new head of the French government
Frenchman, Louis-Napoleon; he went to deliver the news of the second role
daire which may be assigned to him in this crusade, and the
The Holy See's plans have been overturned.

Piedmont had already presented itself to the provisional government
to take it upon himself to restore order in Rome. Rejected by
the provisional commission and General Cavaignac, it was better
welcomed by Louis Bonaparte. It was through Piedmont—and with Piedmont—
Mount, according to the Palmerstonian plan, that the Prince-President wants
to act in Italy; already the majority of ministers are inclined
On this side, when Mr. de Falloux, soon supported by Mr. Buffet,
and especially the defeat of Piedmont at Novara, which occurred around that time.
these factors lead the French government to take on the responsibility alone.
of the expedition. It was, in the president's mind, the only
chance to remain in control of the situation and to make the pro succeed
A gram from Palmerston in favor of the House of Savoy.

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The army corps was therefore hastily embarked; the general
Oudinol is the apparent commander, and already, on April 24th, the
The first division is in the waters of Civita-Vecehia. The governor

governor of this leafy port. Munirai, former editor of a leaf
Republican, at the invitation of the municipality, puts no
opposition to the landing, and the very next day, April 25th,
The city was occupied by the French army. If she had marched on
On the same day in Liome, she would have entered without any difficulty;
But by losing two days, she lost two months. The minister
Roman, questioned by the assembly about the dangers that threatened
The State had indeed confessed, in the secret committee formed on its
request, that foreign expeditions were approaching and that there was no
had nothing to do, due to a lack of cash and soldiers,
especially since the provinces were hostile to the republic.
The city of Comachio, asked to cede some of its cannons,
had always refused. Bologna, ordered to send troops
against Ferraro, which the Austrians had already reoccupied, had
sent only twenty dragoons, and had ordered the 4th regiment to
to retreat and avoid any encounter with the enemy. We cannot
would only be able to rely on Garibaldi, sent to Eicli to defend the
border. Armellini himself, with a large number of republics
Cains was of the opinion that the French should be allowed in, knowing full well that
Resistance would be useless; but Mazzini, fearing above all
all free expression of public opinion, made sense prevail
contrary. There was some mystery there, and under
different masks reveal a profound division, which time manifests.
tera will soon be so unmistakable that there can be no mistaking it, and which God will se
no doubt to preserve papal loyalty.

In any case, they refused to receive and recognize the
governor whom Pius IX sent to take in his name the
command of Civila-Vccchia, and the flag of the republic
The Roman statue was kept next to the French flag.

However, the Neapolitan troops had taken up positions on the
border; and the Austrian troops were advancing on their side,
while a powerful reaction was being prepared in Rome. A circle
the municipal appeal addressed to the civic guard found many supporters
rents, Lubienski wrote; at the Transtcvcrc two-thirds of the guard
civic-minded people were for the Pope. The Papal reaction counted in
Its ranks included a multitude of wealthy citizens and commoners; it had at its disposal
at Home, a number of 35,000 men; a much larger number

A large number of auxiliaries supported him in the campaigns, led by
a Roman prince. This reaction of loyalty wanted to imprison
to overthrow the triumvirs, dissolve the national assembly, seize the
Castel Sant'Angelo and the city gates, open them to the French
That's it, disarm the worst part of the civic guard and all
the volunteers.

But an ambiguous proclamation to the Romans, sent, it is said,

From Paris to the French general, the landing at Porto d'Anzo of
Lombard volunteers whom the French had not wanted to do
prisoners when they arrived in Civitavecchia, their arrival
in Rome with Garibaldi, the arrest of several reactionary leaders
tion, the assassination by dagger of a battalion commander
civic duty, honest citizens held back by fear of the ban
cosmopolitan sayings that were constantly increasing, the muffled noise that
The French Republic did not want to destroy the Roman Republic.
Maine, everything contributed to paralyzing the plans of the reaction, and
when Oudinot, counting on her, according to the reports of the duke
d'Harcourt, who was urging him to come to Rome to give him the
hand, presented himself confidently beneath the walls of Rome and to
Saint-Pancrace gates, Light Horse gates, Angelica and Caval-
ligeri, he was everywhere met with gunfire and cannon fire, without surrender.
to counter any sign of help from the Roman conservatives. The
Commander Picard was even greeted with 250 men at the gate
Saint Pancrace, to the cry of "Long live peace! Long live the French!", did not...
fia that to become a prisoner with his men and suffer all the
types of insults and mistreatment.

Meanwhile, an envoy, a former consul in Barcelona,
rent of the Bonapartes, arrives from France to negotiate with the triumvirate
virat of the peaceful entry, if possible, of the French troops
his in Rome. His name was Ferdinand de Lesseps (1). First
It was rather poorly received, judging by his letter of May 24th to the assembly.
where he complained of having been threatened with a dagger, he soon entered
intimate relations with the triumvirs and eventually agreed (I trans¬
cris Lubienski) that the French army would not penetrate into Ro¬
me, that it would only have external barracks, at 15
or 20 kilometers from Rome, and that it would limit itself to defending

(1) Mr. de Lesseps belonged to Freemasonry. He has been cited as one of the
glories of the order in an official document of the Grand Orient of Paganism that one
will find book II, chapter XIV, page 6. See also the Masonic World of November 1879.

Rome from a foreign attack, from the Austrians for example,
without interfering in the government of Rome. This convention, if
The convening of the triumvirs and of Lesseps was, whatever the
molifs, a betrayal on his part (or on the part of those who had sent him).
General Oudinot rejected this act with indignation, as well as
the other generals, unable to forgive Lesseps for having
wasted so much time on such negotiations, while the app
The approaching summer heat exposed the army to the ravages of

pernicious fevers which last until the end of September (1).

The Moniteur of August 23, 1849 reported the alleged treaty and the
censure by the council of Elat, as well as the conduct of
The envoy. It reads:

"Delicate issues were involved in this mission. On the one hand
the government had not recognized the Roman Republic; the
The papal nuncio had remained in Paris with his official status; the en¬
The envoys of the triumvirs had not been received. The government did not see
in the powers that dominated Homo than de facto powers, with
which necessity perhaps compelled us to deal with, but which were de-
endowed with all legal character; in his eyes the Roman republic was
the product of violence and surprise. It was maintained only by
the terror inspired by the bands of foreigners, who had come from all over
points in Europe and other Italian states to proclaim it or the
to defend. Austria and Naples had sent troops for the com
to beat. The government could not lend him support, in the person
men who ruled in his name.

“On the other hand, diplomatic conferences were open to
Gaeto with the Holy Father. France was represented there by
Messrs. d'Hiercourt and de Rayneval; she pleaded the cause of liberty there
Italian; she had to fight against tendencies that she could not overcome
cre that BY THE FRANCHISM OF ITS LANGUAGE and THE UPRIGHTNESS OF ITS POLICY.

Therefore, the agent sent to Rome to negotiate an arrangement
He took great account of this twofold difficulty. This is what the
The instructions given to Mr. de Lesseps brought to his attention...
indicates the dual purpose of the mission.

"Its primary aim is to remove the Papal States from the anarchy which
They are distressed. Mr. de Lesseps, while being tasked with entering an arran¬
dealing with the men currently in power must abstain.

(1) Most of the facts reported so far about Rome and the question relating thereto
These are taken from the Roman Church, vol. 11, book 2; and from the Wars and Revolutions
from I.ubk'.nski, ch. 14, 21, 23, whose authors rely on official writings and
Contemporary, Italian and French.

of anything that might lead them to believe that we consider them as a
regular government, or lend them a moral force of which they have been
deprived until now; he can only make arrangements with eiTX
partials.

"The mission also aims to prevent the re-establishment of a
regular power in Rome may be compromised in the future by a blind
reaction. It is necessary, by preventing the development of the intervention exerted

by other powers animated by less moderate sentiments, to retain more
to allow for our particular and direct influence. Furthermore, we must avoid
any word, any stipulation likely to arouse the sensibilities of the holy
seat and conference of Gaeta, too inclined to believe that we are
willing to disregard the authority and interests of the Roman Curia..."

These were, as you can see, double-entry instructions, but
leaning more strongly towards the party opposed to the sovereign pontiff.
This secretive conduct is indicated by the initial steps of
L. Bonaparte, deputy. It became more pronounced when he reached
to the presidency, and left no doubt during his dictatorship.
France's eminently Catholic character and the need to learn
Puyer, on him, was the only obstacle at that time to the achievement
of his plans for the complete ruin of the papal government. If the
censure by the Council of State following this report signed by Vivien
and Boulcty de la Meurthe was reduced to this simple exposition, by
consideration of the envoy's devotion and good faith
Seps, wasn't it because of secret or verbal instructions?
data provided by the president, as later to the heroes of Cas-
telfidardo, to Cialdini and Fanti, by the emperor?

But the philosophy of history does not require that we
We were to develop all these consequences, nor that we would follow all
All the trials and tribulations of a siege that lasted a month,* let that suffice for us
to say that Oudinot, after refusing the help of the Spanish and
Neapolitans, after having sent the apostate Gavazzi home safe and sound
surprised in the French camp, which he had entered to assassinate,
It is said that the general himself entered Rome, despite all efforts
and the daggers of the Revolution, on July 3rd, in the midst of the ac
enthusiastic clamor from the entire Roman population, and especially
of the Trasteveres, the true people of Rome, and despite the protests
the actions of the English consul Treeborn and Mazzini, who appealed
until the end of the Treaty of Lesseps. Returned to France, Roman citizen
and Patrice, after appointing General Rostolan as governor (b
In Rome, he was imprisoned during the coup for remaining loyal to the state.

his oath,* he saw the marshal's baton given to General Vail
lant, as having commanded the Roman expedition, without him
could not obtain any explanation from the ministry at that time, otherwise
that the secret appointment of General Vaillant was conditional,
and that if the general has not taken command of the army,
that was the condition for which it had been possible for him
the given condition did not materialize (1).

What was this condition? Could it have been anything other than
The Lesseps treaty and the recognition of the Roman Republic?
In other words, Uudinot was deprived of the marshal's baton, pre-
precisely because he had taken Rome, destroyed the Maz- republic
Zinienne and recalled the Pope, despite President Louis Bonaparte
and his government.

The letter to Edgard Ney, written (August 18, 1849) by the president,
and that General Rostolan prevented from being published in Rome, would be
another clear piece of evidence, independent of O-'s testimony
Dilon Barrot and General Oudinot himself. She throws too much
A big day has been shed on what happened and what will follow so that
We did not publicize it here:

"My dear Ney, the French Republic did not send an army
to Borne to stifle Italian freedom, but on the contrary for the
regulating it by protecting it from its own excesses, and to give it a
solid foundation by restoring to the papal throne the prince who first
had boldly placed himself at the forefront of all useful reforms.

"I am saddened to learn that the benevolent intentions of the saint-
father, like our own actions, remain sterile in the presence of pass
hostile influences and influences. We would like to give as a basis for the meeting
Pope's entry, proscription, and tyranny. Tell the general from me.
Rostolan, which he must not allow to be in the shadow of the tricolor flag
we commit no act that could distort the character of our in¬
intervention.

"I summarize the restoration of the Pope's temporal power as follows:
general amnesty, secularization of the administration, the Napoleonic Code, and
Liberal government.

“When our armies circled Europe, they left behind
everything, as a trace of their passage, the destruction of the abuses of feudalism
ity and the seeds of liberty (2); it will not be said that in 1849 a

(1) Letter from Odilon Barrot, former president of the council of ministers.

(?) That is to say, the destruction of religious establishments and the plundering of the
revolutionary or Masonic despotism; hypocrisy cannot frighten history.

The French army could have acted in a different way and brought about another
result . "

The instructions given to Edgard Ney by the presiding prince
teeth tended to do nothing less than provoke new
movements which would have overthrown the temporal power of the pope (1).

(I) Proof of this secret purpose of Edgard Ney's mission results from the following facts
advances reported in the letter addressed in the first days of September 1840,
by General Rostolan, to the Ministers of Foreign Affairs and War.
This letter has been unpublished until now;

"The lieutenant colonel, after reading me the knife of this letter, asked me to
to make it known to the army and the population, and to allow its integration
in Home's newspaper. I felt I had to refuse, to resist his entreaties and those
which have been done since: I have the honor to submit to you the reasons for my refusal.

"Nothing in the government dispatches informed me of the existence
According to the letter from the President of the Republic, she should only have had in he
the authority of a particular letter. When its publication was demanded, I had to
to investigate whether it was appropriate to allow it. As a result of the continuation of
The state of siege in Rome, the position of the commander-in-chief had acquired an im
no political action could be taken: no notification through the press could
to take place without special authorization. The appearance of a printed document, whateve
that it may be, implicitly carries his approval, and its meaning becomes that
of an official act: it did not seem to me that the instructions of the chaplain were...
to give such importance to the letter from the President of the Republic.

"I could have assumed responsibility for the order that accompanied the letter of
Mr. Lidgard Ney, if the state of mind in the capital and the imminence of events
The comments had not made its publication dangerous for the army and the government.
that we had just restored.

"For some time now, police reports have informed me that a
A society, called the Frate'lcnza, had formed in Rouie, with the aim of working on the mir
of the army, to harm the officers and non-commissioned officers, to provoke demons
political actions against the national government, in which they allegedly participated
the French army soldiers. I therefore had reason to fear that Mon's letter
Mr. President of the Republic, by exciting the spirit of the
members of the Fraternity, by showing our officers, our soldiers, the approach
there is a disconnect between the thinking of the head of state and the projects of societ
nasseut immediately the retirement of the cardinals, that of the officials
newly organized administrations.

"For these reasons, I formally refused to participate in the application process for the p
of the new policy outlined to me by the letter to Mr. Edgard Ney and that
from the President of the Republic addressed to me. Mr. Second Colonel Ney
approached the printers directly, who refused to publish his work unless...
Authorization from the Chief of Staff. Copies were made by hand and circulated.
in some public places: the next day, the letter from the President of the Republic
which was known throughout the city and was the subject of all conversations.

“On the 29th, Monsieur de Rayneval met with the government commission; the cardinals
They declared to him that, if the letter from the President of the Republic had been pro
Officially, they would have seen in this dispatch the public censure of the conduct
the course they had followed, and that they would have found themselves in the necessity o
to lay the ground by staging a demonstration in front of the people and to abandon the cap

Lieutenant-Colonel Ney, having been summoned to my home, confessed to me that

Lacking other means, he had provided three or four handwritten copies,
ot renewed his efforts to obtain the authorization requested since his arrival at
llome.

"To the reasons already stated, I added this one: that, through the publicity of the lette
of the president, I would have called the discussion of the army and its judgment on the
political acts and the conduct of the head of state; that alongside those who applauded
Regarding this policy, there were those who would find it incomplete, insufficiently thoug
that the discussion drawn to this ground could just as easily lead from the
regiments receive blame, while the thinking of the president receives unlimited approval.
president.

“Mr. Ney insisted; his words were sharp enough to let his true feelings show through.”
in his mind: he saw in my conduct an act of disobedience to an order from the

This Machiavellian policy failed in the face of the foresight of
Messrs. de Rayneval and de Corcelles, who, strengthened by the authority they
members of the Assembly reacted vigorously, and above all
before the loyal firmness of General Rostolan who, spontaneously,
had already opposed the publication of the presidential letter.
He paid for it with his recall and the loss of his marshal's baton.
to which his services entitled him.

The goal of the Roman expedition, in the mind of the president and
against the sentiment of France, was therefore a revolutionary goal.
naire, the same one that the republic of '93 and the had proposed
first empire; and as, despite its machinations, this expedition
the edition, thanks to the generals who commanded it, had remained,
In his mind and his results, truly Catholic, everything was necessary.
attempt to mitigate and destroy them. Here meet
words with double meanings, which the philosophy of history must clarify.
We can already see that a liberal government means a government
revolutionary; that the Napoleonic Code means annihilation of
the former property and legislation to which the name of God
and religion presides, legislation superior to the Civil Code
French, as Mr. Sauzet has shown; that "general amnesty is
a second incentive bonus given, after the first,
to all the Carbonari. But what does the word secularization mean here?
tion of the administration? 11 has been demonstrated by in-
questionable, recalled by MF de Corcelles, that against 6,836
lay officials, there were only 289 clergymen, there
including 179 prison chaplains, and 10 attached to the vicariate, and
that the army officers were not included in this table; but
as no layperson could be a prison chaplain, nor an attaché

at the vicariate, therefore, there are only 100 clergymen in office.
naires against 6,836 laymen, and adding the officers, less than one
percent; and in that same year, 1849, the 243 employees
Clergymen received a salary of 190,316 écus, of which it is necessary*
would cut them in half, reducing them to 100, while the la
that took six times more from the budget, that is to say 1,186,194
crowns, not counting officers' salaries. What does that mean?
So the word "secularization of administration," and what can it

president and affected to repeat to me that it was my responsibility: You would be
rvspon^ab'c today, jno dil-il, of any movement that could take place at
Paris.— Jo replied: General Changarnier will know how to suppress it, just as I will.
In Uunoo, any movement attempted against Jordro and against the laws, from any side
"that he would come — Jo, so I can leave for Paris?" said Lieutenant Colonel Noy.

"Yes, sir, I urge you not to postpone your trip."

to signify, if not the secularization of the government itself,
or the reigning pope who does not rule, or no ruler but
by a vicar, the King of Piedmont, as would later be proposed
at the Congress of Paris, Cavour himself, then Grand Master of
the East of Italy?

VIII — Palmerston's Plan for Reconstruction

of Europe.

But to better understand the entire European Masonic plan
Pean, and to have the key to all these equivocal hypocrites and
all the events that we are about to see unfold, we must reveal
Here is the program drawn up a few months earlier by the Grand-
Orient of Orients, Lord Palmerston, and which he had published at this
era in a newspaper placed under his direction by wrapping it
of more or less fanciful historical and diplomatic considerations
taciturn.

The letter to Edgard Ney is dated August 18, 1849, and the program •
published in the very newspaper of Freemasonry, the Globe, is from
May 12, 1849. Here is the program:

"It is to be feared that the events of the previous year (1848)
had only been the first scene of a drama with more fruitful results
broad and less peaceful. The scaffolding erected by the Congress of Vienna
was so arbitrary and so artificial that all statesmen with opinions
The liberals could see that he would not withstand the first shock of
Europe (1).

"The entire system established by Congress was in complete dissolution, and
Lord Palmerston acted wisely when he refused to lend his condolences.
courses to oppose a dike to the invading waves.

"The plan he has formed is that of a new configuration of
Europe, the establishment of a vigorous German kingdom, which could be

(t) Most of the statesmen who had erected this scaffolding were in favour of
so many high-ranking Freemasons, and that is why the vast Catholic provinces had
were annexed to Protestant or schismatic states: Poland to Russia, the
the Rhine provinces to Prussia, Porrentruy to Bern, Ghablais to Geneva, the
Belgium and Holland. But that wasn't enough. Italy had remained Catholic.
and the papacy, although not without effort, had regained the integrity of its states.

THE PALMERSTON PLAN

in

a separation wall between France and Russia, the creation of a
Polish-Hungarian kingdom destined to complete the work against the giant
from the north, finally a kingdom of Upper Italy dependent on the main
his of Savoy. Palmerston has often been criticized for having neglected
Austria's alliance; but here his accusers will still have to answer to him
to do justice. England's alliance with Austria has never
based on a community of principles; it existed simply because
that Austria was the main representation and as the embodiment
of the German nation.

"From the Peace of Wcstphalic to that of Aix-la-Chapelle"
(1648*1748), Austria found itself to be the center of German unity.
But when Frederick's sword had pushed back the borders of his kingdom
which was formerly the Electorate of Brandenburg; when the true alle-
The Mands would have recognized in this warrior the true representative of their
Because of their strength and nationality, Prussia became the ally on this continent
natural of England. Only George's self-esteem and timidity
The Third Estate obstructed the alliance between Prussia and England
was our shield in the American war.

"What Austria was at the beginning of the last century, what
Prussia later became, and Germany may be as well, that it
had its capital in Berlin or Frankfurt. If Lord Palmerston succeeded in
to consolidate this natural alliance and strengthen it through a cor- agreement
In his dialogue with France, he will have proven to what extent he is truly the
the most skillful diplomat that this era has seen (1). r

It should come as no surprise to see Lord Palmerston using a
article in the newspaper to communicate his plans to the followers of
secret societies; the method was habitual to him, as he had been told

Lord Normanby approached me a little later about another matter:
“For some time now we have had another example of this
"an oversight in which we indulge when it comes to a dispute"
"Even more extraordinary. We noticed it right from the start"
"of the current cabinet, that there existed within it some in-
"a mysterious tcrmôdiaire charged with making known to the world,
"not only what he does in his most secret conclaves,
"But what does he think, but why did he think (2)."
He thus gave the password to his accomplices, without revealing himself.
personally.

The following two chapters will show us the realization
sation of the Palmerston plan.

(1) Eckcrt was able to reproduce this very important article in his work,
Freemasonry in its true meaning, Trarl. franç. de Gyr, Liège,
1854, vol. II, pp. 240-217.

(2) The English Cabinet, Italy and the Congress, trans. by Audloy, Paris, 18C0.

CHAPTER TEN

THE DESTRUCTION OF TEMPORAL POWER OF THE POPE AND ITALIAN UNITY (1852 A 1870.)

I. – The establishment of a dictatorship in France

The previous chapter concludes by showing the plan that
Palmerston, who, according to Eckert and Misley, became the most
influential secret societies wanted to impose their will. This was not
not that of Mazzini, but rather that of the Roman High Vendée.

We were able to see how, after the abortion of the republic
Universal in 1818, Mazzini had gradually lost ground.
He had to submit to Palmerston's plan, but not without
protest, without rigorously monitoring its execution, and act
sometimes for his own benefit.

The first part of this plan involved the Entente Cordiale.
with France, and for this, a power with monarchical forms
who could, while lending himself to the works of the Revolution, offer the
security for material interests and to hold a place in the midst of
other European governments.

Louis-Napoleon Bonaparte was the man to whom societies turned
The Cretans entrusted this mission to them.

t>

He had the Napoleon name on his side, against whom the liberal opposition
of the Restoration and the blind apotheoses of the government
July's events had created a false sense of popularity. However, the heavy burdens
The failures in Strasbourg and Boulogne showed that this popu-

laritô would not have been enough to propel him to the throne. But other titles
they recommended him to the trust of Palmerion and the Mason
nonsense,

The son of Queen Iortense had as tutors the son of
Robespierre's lieutenant, Lebas, and the philosopher Vieillard, two
allies. 11 had been initiated into the high Carbohara by Orsini, the father
the name of the one who, later, would remind him of it with bombs
fulminating the oath, sworn in that initiation, to destroy the
principal Roman and to put an end to the Catholic Church; he had
wrote to Gregory XVI the letter we have quoted, in which he pressed him
knows how to abjure the temporal, promising to worship him, and
had taken his place in 1831 in the army of insurgent secret societies
ged against Gregory XVI and already occupying Bologna.

In 1839, recounts Taxile Dclord, one of the main
members of the Order of the Templars, Mr. Barginet, from Grenoble, who
had become his grand master, working actively to prepare
the elevation to the throne of Louis-Napoleon in the company of Mr. de
Crouy-Chanel, a Hungarian revolutionary, by Mr. Mocquard, of
Mr. Saint-Edme, from Mr. Charles Durand, editor of the Journal de
Frankfurt. It is indeed the Masonic faction that wants to retain
the material order and destroy only the Church. (See Book II, Chapter V,
S 2, and chap. VIII, § 5.) (1)

In a text published during his captivity in Ham, under the title
Louis-Napoleon had positioned himself as a continuum of Napoleonic ideas.
author of the Revolution:

“Great men have in common with the Divinity that they do not move
They never return entirely; their spirit survives them, and the Napoleonic idea has
sprang from the tomb of Saint Helena, as did the morality of the Gospel
Gile rose triumphant despite the torment of Calvary.

"She fought to exist, she triumphed to persuade, she
succumbed only to rise from its ashes, thus imitating an example
divine. "

And again:

“Napoleon, upon arriving on the world stage, saw that his role was
to be the executor of the Revolution's will... Without the consulate and
under the empire, the Revolution would have been drowned in the counter-revolution, while
that the opposite occurred because Napoleon entrenched himself in France and introduced
duisit throughout Europe the main benefits of the great crisis
89... The emperor must be considered the Messiah of new ideas
velles...

(1) History of the Second Empire, vol. I, p. 236 (Paris, 1869).

And if, in the celestial abode where his now rests in peace
great soul. Napoleon could still worry about the unrest and the
judgments that clash here below, would not his irritated shade have the
right to reply to his accusers: You who blame me, what have you got out of me?
made for twenty-four years of profound peace?... Have you restored
The divorce law that guaranteed the morality of families? Have you counted?
Is the clergy confined to their spiritual functions, far removed from political power?
etc. (1)

Elected representative of the people in March 1848, at the same time as
his cousin Napoleon-Jerome, they both went and sat down
on the left-wing benches. On September 30th, he abstained from voting.
in the vote on the agenda approving the expedition
Maine, and two days later we read in the Constitutionnel and the
Press, the following letter:

"Paris, December 2, 1848. Sir, upon learning that..."
noted my abstention in the vote concerning the Civita expedition-
Vecchia, I feel I must state that, while being determined to support
all measures designed to effectively guarantee freedom and authority
of the sovereign pontiff, I could not approve by my vote a demonstration
A military force that seemed dangerous to me, even for sacred interests.
that we wanted to protect, and which was likely to compromise the peace of Europe.

"Please accept, Mr. Editor, the assurance of my sincere sentiments"
Distinguished. Signed: Louis-Napoleon Bonaparte.

From that time onwards, his candidacy for the presidency of the republic
which was posed and resolved under the patronage of Freemasonry.

Brother Redares, a long-time advisor to the Grand Orient, the author
of highly esteemed books within the order, had a dream (no¬
November 1848) printed by himself in a book having for
Title: Historical and philosophical studies on the three degrees

(I) Napoleonic Ideas according to the text published in the Works of Napoleon Ht
(Imperial Printing Office), Volume 1, pp. 7, 28, 56, 102 and 125. In another passage

Titled "The Clergy and the State," it expressed principles that explain many actions.
of his reign. He demanded that the clergy be citizens before being priests, that they ceas
knowing of being ultramontane, and that to this end he should be raised, like other citize
not in seminaries, but in state institutions. He was still writing
in Napoleonic Ideas” regarding the Concordat of 1802:

The clergy was divided between the old and new bishops, the priests
sworn priests, supporters of the revolution, and refractory priests: the latter
were the pope's darlings; taking advantage of the influence that the
Under the protection of the religious leader, they misled minds with the writings they spr
daient of [foreigners in the 3 campaigns. The emperor, by his concordat, removed the
chief in this regard.

symbolic. This book and the dream were recommended to all the
brothers and friends by Vautour's former colleagues at the Grand-
Orient^ for the presidents of workshops (lodges), by the members of the
advice from the grand master, as the broadest and most enlightened
new rituals, and containing, under the theory of symbols
Masonic doctrines and principles, which served as foundations
elements to form the social core of all peoples of
THE EARTH. This is CC SODge.*

Masters and journeymen, we were gathered together
Beneath a symbolic vault,

When the great Napoleon appeared.

After giving us the Masonic sign,

He told us: Children of the light,

Heaven smiled upon your wishes;

One of my people has left a foreign land;

His courage did not fail;

He comes, guided by my genius.

To continue my noble work,

And save the motherland
Schemers, deceitful people, and fools.

From the yoke of tyrannical power
He will break the authority;

He knows that freedom

France is the classical land.

You will see it in its burning passion
To defend his holy cause,

And his arm as well as his heart
They will be forever for her.

At that word, the master fell silent.

Good eagle carried it on its shining wings
Towards the immortal abodes,

And the great man disappeared.

Addressed to the revealed candidate, with the Masonic symbol, the dream,
or rather its author, received this reply, printed following
in the same book:

“Sir, Louis-Napoleon Bonaparte thanks you on behalf of my
I am grateful for the noble sentiments you express to him in the poem.
that you kindly composed for him; he recognized in it the devotion
the unalterable stance of an old brave man of the empire, full of the memory of this
great era. The emperor's nephew will devote all his efforts to
to respond to the wishes of all citizens who, like you, take part
So active in her application.

"Signed: Mocquard,"

Freemasonry's patronage was discreet; France came
to prove in 1849 through the elections to the Legislative Assembly that it
essentially monarchical, despite the divisions within its upper echelons
classes, and firmly Catholic. Therefore, Louis-Napoleon sought-
will he repair the effect produced by his abstention in the vote for
the Roman expedition, by the following letter addressed to the nuncio of
Pope:

"Your Grace, I do not wish to allow the following to be accepted by you
rumors that tend to make me complicit in the conduct that is taking place in Rome
the prince of Ganino.

"I haven't had any kind of contact with the son for a long time."
eldest son of Lucien Bonaparte, and I deplore with all my soul that he did not have
felt qite the maintenance of the temporal sovereignty of the venerable chief of
the Church was intimately linked to the splendor of Catholicism as well as to freedom and
the independence of Italy. Please accept, Your Grace, the assurance of my
With sentiments of high esteem. Louis-Napoleon Bonaparte.

Published by Y Univers and other religious and cultural newspapers
servants, this letter decided, said one of these newspapers, Messrs. of
Falloux, de Montalembert and all their friends, as well as the
Marshal Bugeaud, Count Molè, and all the party leaders
Conservatives to adopt the candidacy of the prince as president.
A committee that included Mr. Berryer also nominated him for the legitimizations
Yours. It was obviously giving him a leg up in the imperial ranks. The
the power of darkness was everywhere supported by the confidence of
each within themselves.

We saw in the previous chapter what the sod attitude was
throughout the entire Roman expedition. This was the constituent assembly,
then the legislative elections, which had the honor of this beautiful page in our history.
history. Louis-Napoleon sought only to hinder and to halt it.
Numeric the results.

We do not need to recount here the silent struggle which, for two
years, continued between the assembly and the presiding prince.
culminated in the coup d'état of December 2nd.

Certainly, this audacious act had some instruments at its disposal.
ambitious military leaders; he had the support of the masses
res, who, having twice held monarchical elections for
escaping the menacing demagoguery, they were disoriented by the
the sterility of parliamentary debates and the impotence of two a¬
successive appearances. But didn't he also have the complicity of:s
Leaders of secret societies?

320 THE DESTRUCl'ION DUE PO l/V01R TEMPORAL DUE PAPE

A few days before December 2nd, the quaestors of the a¬
seemingly sensing the danger that threatened her, they tried to...
prevent by submitting a proposal under which
troops would have been placed under the direct orders of the assembly.
Who fought most vigorously and thwarted
This measure of salvation? Michel de Bourges, one of the leaders of the
LEFT !

Here are the intimate details that have recently been revealed to us.
by a Republican writer:

“In the year preceding the coup, political friends had
They arrived at Michel de Bourges's house; one of them noticed on his table a
An English volume entitled: The Cromwell Protectorate. This fact
at first it struck rather poorly, but when he saw the leader of the opposition
to deliver the enigmatic speech whose argumentation was based on
the will of the Duke of Orléans, the will of Louis-Philippe, then vote against
the law of the quaestors, which was approved by more far-sighted individuals, such as Clia
Ras, the event came back to him with greater force, and he understood.

that at the time of his visit the tribune was already preparing for the role that more
Later, on his deathbed in Montpellier, he explained in these words:
"I placed the Resolution in the hands of a prince, convinced that he would
"Forced to serve her and walk in her ways (1)."

The way the coup was received is also good
significant. The suburbs remained inert, and it was after two
days of maneuvers that the police managed to have erected a few
barricades to provide a pretext for the bloody shooting of
boulevards; in the provinces, there were only a few levies of
isolated shields in the most remote departments, where the
The orders could not reach them. All the republican leaders
The workers remained motionless (2). Once again, the workers, the
fanatics – the only honest people in the party – had been
abandoned by their leaders. These sham resistances do not
served only to persuade unprincipled conservatives that the
The company had been saved!

The events that immediately followed were
give us the key to this mystery.

(1) Benjamin Rampai, Introduction to the course in political economy, by Sebnlza
Delilsch, p. CCXXV.

(2) We read in Freemasonry, revelations of a Uose-Croix (Itar-le-Uuc
1877, 3rd edition, p. 72 et seq., the following story:

When the coup d'état of December 2nd took place, three hundred thousand men, united
cook them by a terrible oath, formed a vast association whose rarni-

II – The Convention of Secret Societies of 1852

It was during this period that our relationship with Misley began, this
member of the steering committee we mentioned in the introduction
induction.

Misley had already written to me previously from Geneva:

"September 22, 1850. It is very unfortunate that the struggle which is about to begin
The struggle between democracy and despotism does not leave enough time
to lessen the consequences of this terrible shock; for there
will have great misfortunes to lament and needless misfortunes; but
I also hope that those who place all their trust in the strength
brutal will be broken. It is certain that these scourges of humanity have
For them, a strong and well-defined organization, unity of will and
formidable means of execution. But very few people know

senses the new kinds of obstacles they will encounter and against which they will flex
Their power will be torn down, and their pride humbled. — I have no doubt
moment of triumph for the party to which I belong, and to which I will be
devoted the rest of my life; but I fear his excesses, especially for the
religion and its ministers. I don't believe Pius IX died on his
throne.

The following year, shortly after the coup d'état on February 7, 1852, he
was still writing to me from Montpellier, so much was the general spirit of

The restrictions extended to twenty-five departments. Five months later, France
The entire event had to be organized, and the president was going to find himself unable t
to support the struggle. Informed of this state of affairs, the prince confided to one of
devoted followers, like him carbonaro, the mission of buying at any
The prize went to the head of the militant section, an intelligent and energetic man, but
Morality, driven above all by the desire to rebuild his fortune. Instead of waiting until
spring of 1852, the time when the insurrection was to break out, Louis-Napoleon specified
He intervened and forced the conspirators to reveal themselves. Orders
contradictory information was given simultaneously to the various sections and, thanks to
The state of anarchy into which their leader deliberately plunged them led to the defeat o
Some were transported to Lambessa, others to Cayenne. Meanwhile, the traitor
would disappear and hide under an assumed name in America or elsewhere. Such
is, in simple terms, the story of the coup d'état. I can guarantee its authenticity, havir
had to play an active role (in this deplorable drama. I must add that, fifteen years
Later, I became acquainted with the administrator, who paid three hundred thousand francs
Our leader's science: a fine prize, as you can see, and I was thus able to learn
certain details that I was completely unaware of, a

secret societies and the execution of a long-dormant plot
time in their secret meetings and the high councils of Palmerston
for the destruction of the papacy:

“I believe that the initiative to get things moving will be given by Louis-Na¬
Poleon. I'll tell you frankly that I'm delighted with all of these
storms... If religion were not threatened in the Pope, if I did not know
I don't think that all the efforts in Italy are directed against him, I would push for a
"A revolution with all my might..."

It was around this time that a large convention was held in Paris.
leaders of European secret societies, and that the
dictatorship, under the name of Empire, in the person of Louis-
Napoleon, and the Italian Revolution. Misley, on her way there...
showed his summons; it was countersigned Mocquart,
and it read: To stop the cVItaly business.

Mazzini, then under a death sentence
reported against him in France, he only wanted to go there on safe-

A document signed by Louis-Napoleon himself. Three members
only those from the large convent persisted with him at dcmandei
re-establishment of a democratic republic. But the great
The majority thought that a dictatorship would be better for the Republic.
evolution, and the empire was decreed, on the formal promises of
Louis-Napoleon to put at the service of Freemasonry all the
forces of France. All the men of the revolution were employed 1
rent to make the Narvaez coup a success, which obeyed in all things;
Palmerston lent 500,000 francs to Louis-Napoleon, a few
days before December 2 (1).

Shortly afterwards, Misley wrote to me from London, where he had gone, "because
that it was there that the future of his country had to be decided," the Ita-,
Lie, near the Orient of Orients, Palmerston, the following letter,
dated July 1, 1853:

"As for public affairs, I do not believe in an imminent war"
nente; but I believe that events will soon disrupt it
Europe. I believe in a revolution in Spain, if Queen Christina
does not go into exile voluntarily. This revolution will signal that
from Naples. They fear war for the revolutionaries, and I...
I believe that if there is war, there will be no revolution. My ideas
are based on deep convictions and knowledge of certain
the circumstances. I am also convinced that Napoleon will give the signal
"The commotion will start later, and when no one believes it."

(c) V. Revue de France of April 1, 1880, Donozo Cortès and Count Razinsky.

These predictions came true in every detail. Queen Chris*
iine went into voluntary exile, and the revolution did not take place (1).
But soon Mr. Gladstone opened the debate against the Bourbons.
Naples, and a little later, on January 1, 1859, Napoleon was to
to give the signal for all hands on deck with his famous apostrophe to
Mr. de Hübner.

The heart of all this policy was Palmerston. He needed,
to carry out its plans, of France, of its army, of its financiers
these. In January 1852 he had the new empire recognized by the An*
England with an eagerness that won the gratitude of
other European courts, which remained for some time in
an expectant attitude.

He did so by altering the letters of the Queen of Great Britain.
gne, as John was forced to denounce in open parliament
Russell himself, his colleague at the ministry, to justify the return
The voice of the faithless minister. Here is Lord's testimony on this point.
Normanby: "John Russell stated that the Secretary of State for Disaster
The Foreign Office (Palmerston) had written several

dispatches to ambassadors without having been authorized by the cabinet
clear, and without having informed the queen. He had altered
dispatches bearing the royal signature; and finally, the same
The secretary of the state had taken the place of the crown, neglecting
thus giant and trampling on the queen's rights, in order to
to prevail over his personal opinion on the state of affairs in Paris (2), »
and bring about the cordial understanding without which nothing could be done or
Not much.

I then saw, shortly after Palmerston's dismissal, Misley,
who was going to London. Regarding what I told him about this dismissal and
the impossibility of recalling Palmerston, after such ignominious
breach of trust: — Oh! he told me, we can't be
to pass by him, and his recall will not be long in coming. — He did indeed,
and even in a ministry headed by John Russell! Freemason
Like him, he had denounced him in parliament in the interest of the world.
lying and to save himself and ensure the success of the great
Masonic conspiracy.

(1) 8 On the fall of Queen Christina in Spain, see the note from the Grand Orient
from Spain published in Le Monde maçonnique in August 1875, and Amand Neut, La
Freemasonry, 1.1. p. 323.

(2) The English Cabinet, Italy and the Congress, by Lord Normanby, translated by
Audley, Paris, Douniol, 1830, p. 18,

III. — The Crimean War.

The plan that Lord Palmerston was having drawn up in the Globe
of May 12, 1849, and which included the unification of Germany under the
Prussia, the creation of a Polish-Hungarian kingdom and that of a
kingdom of northern Italy, under the house of Savoy (book II,
Chapter 9, paragraph 7 in fine), had failed before the forces of Russia
and the still vigorous monarchical resistance of Austria.
To resume the work of the Masonic program, it was resolved to
to turn all French and English forces against Russia,
and to associate them with the Piedmontese forces, since ultimately
Piedmont had such a large share in the program's profits.
How else can we explain this interference by Piedmont against
Russia, about which he had never had cause to complain, which had
on the contrary, if effectively advised and protected under the first
empire and at the Congress of Vienna? "We will make Russia repent
sie, Misley had told me again, for having done so much against us in
1848, and if we can separate it from Austria, we will
Then we can pass this one wherever we want.

The pretext of war was utterly futile.
a struggle for influence in Jerusalem between the Greek and Latin rites, of which
England cared very little, and she cared even less
Piedmont, a flimsy pretext that soon disappeared in the face of...
reciprocal transfers, and yet it lives, an inexplicable fact if one
wanted to consider it as a reason or a cause, to succeed one another
to succumb to it three ambassadors, Messrs. de La Cour, de La
Valette and Baraguay-d'Illiers, sacrificed, it is said, to the embassy
English.

Breaking the agreement that Emperor Nicholas had re-established between the
great powers, with Austria in particular, thus removed the goal
continued. Without this, the Italian revolution and the German revolution would have conti
The orders were impossible to remove. It was the preliminary operation.
conceivable.

Two writers, from different points of view, have made re-
to highlight all the abnormal aspects of the conduct of the war
of Crimea, the choice of Sevastopol as the point of attack and IV.
Danube campaign bandon.

Mr. Urquhart pointed out the mysterious way in which Palmerston
directed the most important operations, only informing one
only one of his colleagues in the firm, forcing the others to accept this
silence, having a completely free field of action thanks to the absence
inexplicable tention of the leaders of the Tory opposition (i), and saying epi-
grammatically in the House of Commons, speaking of the en¬
cordial relations with France: "The two countries have only one
and even a cabinet, some of whose members live on the banks of
the Seine and the others those of the Thames (2) /// » By wearing
the war in Crimea, against the advice of all the generals, Palmers
"Your," said Mr. Urquhart, "followed precisely the plan that he would have"

(1) Lord Normanby, like Mr. Urquhart, points out this strange attitude of the leaders
of the Tories. Masonic influences explain it sufficiently. They were close.
that were also powerful among the Tories, until Mr. Disraeli became
the undisputed leader.

(2) The close dependence in which Napoleon III always remained vis-à-vis
Palmerston and England have revealed themselves through a multitude of facts, and in parti
by the way in which he imposed on France, in 1860, by a coup d'état, a change
a change in the trade regime, which served England's interests, but which
was not generally appreciated in France.

Mr. Méline, during the discussion on the general customs tariff, revealed to the Chamber
(session of February 2, 1880) the serious accusations that the minutes, until now
The conferences between the plenipotentiaries tasked with setting the tariffs, which remai
Customs officials, acting on the basis of the treaty of January 23, 1860, placed the burde
Leo III. < It appears, he said, that, if Mr. Rouhcr vigorously defends the interests
of French industry facing Mr. Richard Gobden, he always ends up giving in;
On every issue, it is French industry that is defeated. When we consult
Upon careful review of these minutes, it is recognized that it is not Mr.'s fault.
abacus, but the fault of a superior will that dominated his own and that has

dictated the tariffs for some of our industries. Mr. CobJen, without wanting to discuss,

constantly opposed the French plenipotentiaries with commitments that would have removed
taken against him... Negotiations were being conducted in name only with Mr. Rouher, but..
had private meetings with the emperor, and it was there that the rights were determined.

Napoleon III's neglect of national sentiment was taken even further.
as can be judged from the following conversation that some English people had
with him in 1862, and which was thus reported by Mr. Shaw Lefebvre before the
National Association for the Promotion of Social Science, Liverpool, October 11
1876. A commission, of which he was a member, had been tasked with negotiating in Paris
A fishing agreement between Great Britain and France. The commissioners,
Having obtained an interview with the emperor, they seized the opportunity to rise up agai
the current rates; Napoleon III told them that he shared their sentiment on this
in this regard, but adding that the fishermen formed a very ignorant population

and completely placed as such under the influence and special direction of the priests
∗ very. The question of reducing duties on fish had been brought before the
■ Legislative body; but the clerics had then created such unrest in

"In favor of their clients, his government had been forced to retreat." Ht
(Quoted by the Journal des Économistes of January 1877, p. 46).

advised Russia itself. The weakening of the empire of
The north was therefore merely a pretext: the real objective was to remove
elsewhere (1).

The other assessment comes from Prince Napoleon himself, who,
for family reasons known to everyone today, was in rivalry
continued the alliance with his cousin, and throughout his reign he
positioned vis-à-vis him as the supervisor of the execution of the pro¬
revolutionary gram accepted at the convention of 1852.

Desiring the quickest possible implementation, he was a great supporter of
the campaign on the Danube, which would have immediately taken on the character
of a revolutionary war. He had agreed to take part in
the expedition, counting on the Danubian provinces being

chosen as a theater of operations and from there one would extend the lamaiu
to an insurrection in Poland and Hungary.

The plan having suddenly changed, Prince Napoleon
withdrew and published in Paris in 1855 a pamphlet, from which we extract
the following passages:

“When Mr. de Bruck – (one of the major correspondents of the Holy See)
monism, interdict then in Constantinople) – saw passing in the Bos¬
the Anglo-French troops going to Bulgaria, his resolution
was quickly taken. He hastened the dennouncing of the negotiations that had begun.
between him and Beschid-Paclia, and the treaty between Austria and Turkey
was signed on June 20th. The final text was submitted to Marshal Saint-
Arnaud sent him back to the internment without any comment. From the
On June 19th, the fact was known to the Stock Exchange, and on the same date a dispatch
departing from Vienna, announcing the imminent evacuation of the principals
paid by Russia.

“Greater were the obligations in the present than those of Austria
had contracted in 1849, pines great also was his impatience to
to free herself from a gratitude that placed a kind of burden on her
the teacher she endured as a humiliation (2). We wanted to do
to repeat Prince Schwartzemberg's words: We are astonished •
We will one day conquer the world through the magnitude of our ingratitude.

"But this alliance also presented more than one danger, a serious danger."
and difficult to avoid completely. We have also seen with what a...
this membership promised from the outset to France and England
It took shape openly and in broad daylight. This is because Austria, subor-

(1) See his instructive brochure, The Naval Force Suppressed by the Major Powers
ritimes, Crimean War (Greuoblo, Baralier, 1873.)

(2) To the jugomoot repeated everywhere by Freemasonry, which had so much interest in
destroy it.

gave this support on conditions that would render it unacceptable.
table and compromise it in the eyes of sensible people in France and in An¬
England. She only entered the struggle to fundamentally change it.
character, views and conduct, and to substitute for the defense
of the principle of independence and freedom, a political war without
principle, without reason for being, of an ill-defined character, and of an impossible out
impossible to predict.

“Austria saw an inevitable danger in the vicinity of the United States”
French forms on the Hungarian borders and at a short distance
Poland's neighbor. This proximity could give the national party honor
the weight of hopes and provoke uprisings powerful enough to
to shake the barely replanted tree of the Austrian monarchy to its roots
female dog. Already the Hungarian and Polish emigrations were in the making
vement; they formed legions destined to join the powerful
these allies and to fight the Tsar, in whom they saw the
personification of absolutism and tyranny. In the very midst of
The French army included Hungarian and Polish refugees. However, this
What Austria wanted to avoid at all costs was the appearance of a flag
French on the Hungarian borders; it was the unrest that could
resulting in provinces always ready to revolt. His membership
was on that condition, as we have said; it had to be unacceptable.

"And yet it was accepted."

Such were the reasons of the subordinates of the great masters.
who had determined the original plan in which it was assumed
Austria loyal to Russia; but now Austria detached
Russia's strait, Prussia neutralized by that very fact, we were
assured of a victory, which nevertheless cost the four coalitions so much
sesame seeds, and which would undoubtedly have turned into a disaster, if
Austria, Russia, and Prussia would have remained united. At that
powers would even have joined the conservative opinion of
all countries, and it was the undeniable ruin of the new empire
French.

The movement in Hungary and Poland was already quite advanced.
The famous Félix Orsini had been tasked with preparing it. He left from
London, with instructions from Kossuthet de Mazzini, he had passed
via Turin, then crossed all of Austria and had already established his
headquarters in J-Iermanstadt, Transylvania, where it took the
Georges Ilernagh's name. It was during this time that the affair
A relationship was forged with Austria. Appointed to the government in London
Austrian, Orsini was immediately arrested; but he was not abandoned
He did not submit to Austrian justice. He was imprisoned, for appearances' sake.

In Mantua, he was able to remain in prison for a few days recently.
to see his friends; he left shortly afterwards and was able to cross Paris in
complete safety (1).

But let us return to Prince Napoleon's memoir:

"The pain that the notification of the treaty of June 20 caused among the
The generals and senior army officers were indescribable. The prince
Napoleon expressed the greatest indignation. General Bosquet

uttered the word treason. General Canrobert, who was following the system
He expressed his displeasure with the measures taken. The Turks did not understand.
Absolutely nothing. The English remained silent and showed no sign of their
opinion. Marshal St-Arnaud alone was radiant: one would have said, at the
the satisfaction he expressed, that this deplorable treaty was his own work.
He conveyed his compliments to Reschid Pasha and renewed his greetings to Mr. de Bruclc
the congratulations he had already offered her regarding her increasingly positive attituc
more drawn from his government.

"On the other hand, the prince (Napoleon) had much to suffer from the
a spectacle of intrigues, all the threads of which led to Constantine
The prince was a nobleman in the office of the Minister of Foreign Affairs.
meticulously informed of everything that was happening in Paris, Vienna and
at the Divan. He received well-informed letters from France which represented to him
they felt the emperor's obstinacy was invincible, and his blind
to lie as incurable.

"11 closely followed all the demarcations in the Turkish capital"
marshal's chess and he knew of his close involvement in the deplor
the political path he was taking. The prince shared during
A few days of general discouragement, and from that time on he asked
da formally recalled him. He was loath to take part any longer.
time to a struggle whose outcome was impossible to predict and, in essence
of which even the most discerning perceived only disappointments. One does not
was not yet thinking about the disaster. The recall request submitted in
The proper and due form was not accepted. The emperor gave him a re-
urgent response, in which he invoked the name of the imperial family and the honor
Prince Napoleon remained (2).

"At the beginning of July, Grimée's expedition began to
to be brought up. The idea for this expedition had not originated in
Orient; she came directly from Paris, after passing through Vienna
and by London, where she had been received with extreme favor.

* In Vienna, the goal that had been set for oneself was achieved in one fell swoop,
that of drawing the western troops away from the Danube and engaging them

(1) This very characteristic episode is recounted throughout by Frost, The secret
Societies of the European Revolution, vol. II, pp. 188-194.

(2) It was only a little later, on his father's orders, that he returned.

in an adventure. In London, the idea of taking Sevastopol and of
Destroying the Russian navy in the Black Sea made the negotiators shudder.

citizens of the city and the shareholders of the East India Company (1).

"It was in the Tuileries cabinet that, we repeat, was born
the idea of this expedition; it was conceived in solitude (2).

"The emperor spent long hours developing the plan and he..."
his journey to Constantinople entirely written in his own hand and without having pre-writ
not communicated to anyone. He was aware of the observations that the
Marshal Vaillant would not have failed to present and that he would have supported
with impatience.

"Orders arrived from Paris to expedite the expedition, and it was after
upon receiving these orders, Marshal Saint-Arnaud returned from Cons
Tantinople in Varna and convened the war council. The Marshal presided.
the council; he had previously informed Prince Napoleon and the
generals Canrobert and Bosquet of the plan agreed between him and the emperor;
This was the plan drawn up by Napoleon III himself; it was dated
Biarritz; for it was from there that, at that critical time, Napoleon III...
saw his orders and dated his proclamations.

The marshal presented the idea of the expedition to the council. He made it
To highlight the advantages of Anglo-French policy, he analyzed the
plan as he had received it from Paris, fully formulated.

"All eyes turned to General Raglan. He had the
His forehead was worried, and his gaze had been expressing everything for the past few mir
the incredulity of his mind. He objected to the lack of knowledge about the forces
Russians and on the state of the place on the landward side; the roads, the rivers,
Natural obstacles were unknown; it was a poor field of
battle.

“Vice-Admiral Hamelin put more passion into it. According to him, the expedition
tion under similar conditions closely resembled
an adventure. Prince Napoleon then spoke, which he kept close
for three-quarters of an hour. We must say that he was expressing both his
opinion and that of General Bosquet and the Duke of Cambridge with the
which they had agreed upon the day before.

"The prince rejected the expedition in its principle, in its execution"
cution, in an absolute way. The emperor's authority was undoubtedly

(!) Palmerston was delighted to hide the most blatant Masonic plan behind
behind an interest that was seemingly entirely English, firmly convinced that, with Russia
The designs of high Freemasonry would no longer encounter any obstacle.

(2) Lord Palmerston would not be led in this way. U. Urquhart, in the pamphlet
The above-mentioned text strongly asserts that Palmerston was the author of this piano.
exclusively between him and Napoleon III. The intermediary of their communication
tion was Sir John Burgoyne, one of Napoleon III's confidants. It was under the patronage
swimming of this character that Napoleon III placed in 187t his attempt at justification
of his military conduct & Sédaa as a souvenir of an accomplice ancion in masonry-

t;«'.—great in this matter, but the emperor in Biarritz was not in me¬
sure to realize the practical difficulties of the business. The

The Danube was a veritable battleground for the allied armies; after
The Danube, the Pruth. We were there in a rich and fertile country.
"*: in the midst of a friendly population. The presence of the allies on the
the borders of Hungary, sixty leagues from Poland, made them
masters of the situation; war dominated diplomacy and dictated the law
ii Vienna and Berlin.

"Marshal St-Arnaud was very sharp in his reply to the prince, and
made some biting allusions to his ideas and his well-known relationships
bare. General Canrobert supported the project, and ultimately the
The four remaining opponents were Vice-Admiral Ilamelin, Vice-
Admiral Dundas, the Duke of Cambridge, and Prince Napoleon (1).

We know the rest; from the dispatch of the Toulon fleet to Salamis,
March 22, 1853, at the capture of the Mayakoff Tower and the fall of Sebastián
Topol, September 8, 1855, more than two years had passed.
Glorious battles no doubt for our soldiers, but two loans
successive increases, in France alone, of 500 and 750 million, without
to account for the annual budgets of two billion each year,
immense pearls in men, horses and equipment, the Au¬
cheating, forever detached from Russia, were the price and the glory
of this Masonic expedition.

The Congress of Paris, which soon opened for the treaty of
peace, will tell us the rest, and bring out all the advantages
the lessons that Austria and the Catholic and Christian world gained from it.

IV. — The Italian War.

The Crimean expedition had been such a simple operation
preliminary that, in the very congress where the instrument was drafted
Following the peace process, the revolutionary campaign began and
diplomatic relations which were to lead to the Italian War and the cons
establishment of Italian unity under the rule of Victor Emmanuel.

X; On the conduct of the war in the East. Crimean Expedition. Memoir addressed
to the government of His Majesty Emperor Napoleon III, for a general officer,
L'-ricr 1855, p. 3 et seq. 21, 26, 29, 33, 35, 42.

The House of Savoy had indeed accepted the poisoned fruit.
that secret societies offer to princes, but that the house
Bourbon has always been repelled. Like the tempter, the Revolution*
tion promised her kingdoms, if she agreed to worship him.

Charles-Albert, long involved in secret societies
tes, had begun this betrayal by lending himself in 1821 to the loan
first Carbonari uprising; then, in 1847, he returned
to the accomplices of his youth and had thrown himself into the revolutionary war
a revolutionary that ended with the defeat at Novara (1). Such sad examples
These burdens weighed heavily on his son, although he never lost his religious faith.
pious. When the pious princess who was his wife died,
It was left unchecked and exposed to revolutionary influences. From the outset
then Cavour, governing in his own name, was able to engage Piedmont
in the Crimean War in order to then be able to ask the question
Italian at the Congress of Paris (2).

It was at the beginning of 1856 that the opening of the
Congress of Paris, under the chairmanship of the Minister of Foreign Affairs
foreigners of France, Walewski. The first sacrifice made to the
Türkiye, and it must have cost the Masonic victors little, was the
fundamental belief of Christianity. All treaties made in
his name and from time immemorial were stipulated in the name of the
Holy Trinity; they were content with the name of God to do honor
We are loyal to Turkey and to Allah; Muhammad is its prophet.
then closed the Black Sea to Russia, and the great
Turkish independence of its administration and government
within, and the integrity of its territory and borders to
outside. It was also stipulated that the sultan would increase his power
above the Quran and all other religions, protecting them all equally
without following any of them, which is properly secularization -
modern tion of all governments, or the State makes God, at

(1) On the revolutionary role and commitments of Charles Albert with the
secret societies, see Thomas Frost, Secret Societies, and especially a very curious passag
memoirs of Crétineau-Joly in the work of U. Maynard, Crétineau-Joly, his
political life, p. 364-:t73.

(2) The recent publication of Cavour's correspondence with Louis Cibrario
(Count Louis Cibrario and His Time) contains a series of letters from Cavour
dated from Windsor Castle and Paris, in 1855 and 1856, responding to the congress,
closing many details on the intrigues then woven between him, Palmerston and
Napoleon III. In February 1951, Cavour wrote that Napoleon III did not yet want
to let the Italian question arise because he is awaiting the birth of a child whose
He wants, for political reasons, for the Pope to be the godfather.

name of Freemasonry (1). If the Pope, as king, had wanted it
to do so much, perhaps the aura was assimilated to the Grand Turk; but
Unable to bring it there, the Paris congress, after
having thus, in the name of the Mahometan god, guaranteed all genres
of independence and inviolability to Turkey, opened, against Rome
and the papacy, the long series of protocols of all kinds that the
Masonic diplomacy intends to conclude only through the destruction of
the papacy itself.

On March 27th, said Mr. de Corcelles, Count Cavour,
Grand Orient of Piedmont Masonic, assisted by Mr. de Villama-
Rina had given a note to the ministers of France and England
verbal demand in the government of the Holy See the intervention
tion of the powers that will meet in congress.

The impotence of the sovereign pontiff to govern his people;
permanent danger of disorder in central Italy; extension
the extent of Austrian domination far beyond what the
treaties of 1815 granted it to him; such a thesis removed the argument which was being mac
undermined by these words:

"If there is one fact that clearly emerges from the history of these last few
years, it's the difficulty, or rather, the impossibility of a reform
complete of the papal government, which responds to the needs of the time
and to the reasonable wishes of the people.

“It is obvious,” adds Count do Cavour, “that the court of Rome
will fight until the very last moment against the execution of these two projects.
It is understandable that it might, on the surface, lend itself to the acceptance of the r
civil and even political forms, except to render them illusory in the
practical; but she understands all too well that secularization and the Code
Napoleon introduced in Rome, the very place where the edifice of temporal power
rest, would undermine it at its base and cause it to collapse by removing its
Main supports: clerical privileges and canon law. However
while if we cannot hope to introduce a genuine reform in the
children's center where the workings of temporal and spiritual authority are
so intertwined that one could not completely separate them without
taking the risk of breaking them, we believe that it is possible within the framework of t
tions, provided that this is separated from Rome, at least administratively.
part of the state. Without flattering ourselves that such a combination could
to last forever, we believe that it might be sufficient for

(1) We remember the medal engraved on the order of Napoleon III. representing
In the middle, Napoleon III, and above his head; Catholicism; on the right, Victory
Ria, Queen of Anglo-Turro, with: Protestantism, above; then on the left, the Sultan,
and above; Islam, and having for its exclamation: God protect them all!

for a long time to the goal we propose: to pacify these provinces, to give a sa satisfaction to the legitimate needs of the people, and thereby ensure the government of the Holy See without the need for a foreign army manente. »

Follow the entire project:

"Apostolic principality under the supreme rule of the Pope, but governed by its own laws, having its own courts, its own finances, its own army, governed, with ministers and a council of state, by a pontifical vicar a secular official, appointed for ten years; an indigenous troop immediately organized through military conscription; execution of these measures security entrusted to a high commissioner appointed by the powers, and to the French government, whose troops would temporarily replace "Those of Austria in the Legations."

The Earl of Clarendon, reporting on June 7th to the chamber the lords' welcome to this memorandum from the Earl of Cavour and his colleague explained themselves in these terms:

“The French plenipotentiary and I agreed to pen to ensure that, the question having been fully discussed with the plenipotentiary Sardinian tiaire in the numerous interviews, it was not necessary to provide a written response. The note of March 27th, which I am submitting to the office, was in fact the request to bring the question of Italy to the attention of before the congress that was to be held in Paris. The best answer to This note was to do what she asked, and the question of Italy was handed over to the congress (1).

It was a resumption of the old Directory quarrel and of the first empire against the papacy, it was the continuation of the letter to Edgard Ney; we find the same theme there, the very words of secularization and the Napoleonic Code, and to top it all off the The same hypocrisy, the obligatory seal of all Masonic acts.

On April 8, Count Walewski therefore posed the first, at within the congress and on behalf of the French government, the question Roman and Italian, from which they immediately fly away, adds Mr. de Corcelles, as from Pandora's box, all the grievances of the Pié mountain and England. In vain the Baron de Manteulfel, am The Prussian ambassador asked if such opinions were not nature to arouse a spirit of opposition and revolutionary movements lutionaries, instead of responding to the ideas that one would like to realize to read with a certainly benevolent intention.

(t) Correspondent, July 25, 1856, p. 656 et seq.

3V IA DESTRUCTION DTT POPE'S TEMPORAL POWER

In vain did the Austrian ambassador object that the congress had not
was not summoned to make known to independent sovereigns
pendants of wishes relating to their internal organization. (1).

In vain, soon after Prince GorlsehakolT had to write a
circular to all Russian ambassadors, which read:

"We are not committing acts against any of the European powers"
the injustice of assuming that it was not against us then, when we have
invoked respect for the law and the independence of governments, that
from a rallying cry of the moment, and once the fight was over, everyone went their separa
believed he had the right to choose a path consistent with his interests and calculations.
own. We are not accusing anyone of using those grand words
as a weapon that was needed at the moment, in order to don-
to give a greater extension to the theater of war, and that one deposits
then in the dust of the arsenal... Less than ever is it permitted
Today in Europe, we forget that sovereigns are equal between
them, and that it is not the expansion of the territory, but the sanctity of the
the rights of each individual which govern the relationships that must exist between them.
To seek concessions from the King of Naples regarding the inter- regime
laughter at his states by threatening means, or by demonstrations
threatening means violently usurping his authority, it means wanting
To govern in his place is to proclaim, without pretense, the right of the strong over the
weak (2).

These were just words, full of meaning and justice, it is
True, but to which the acts and signatures themselves at the congress
They did not reply.

Was the dispatch from the Prince of Gortschakolî the expression
the true nature of the chancellor's policy, or was it simply...
one of these ostentatious displays intended to deceive the
sovereign himself in whose name they are written and intended for 1
will it remain a dead letter? This last supposition seems more likely.
blable when one has followed the development of the policy of the
Chancellor of Russia for the next twenty-four years. Mr.
Urquharta aptly reminded us, in his pamphlet above, of the ar-
The following article was published in 1868 in the Moscow Gazette, a newspaper
Imperial official: "It is necessary for Russia that Italy
"be united, but it can only be united in Rome, its natural capital-
"Relates. Is not the fall of temporal power the triumph
"From Orthodoxy (the Russian Church) to Rome, kid? Yes, it's with

(H Correspondent, July 25, 1856, p. 658 et seq.,

[i) (Javelle de Cologne, circular from Prince Gorlschakojf, 2 Sept. 1850.

"a higher interest than that of mere spectators, than we
"Let us examine this high point in Italian history."

More than ever, so as not to be misled by diplomatic dispatches
In terms of mathematics, it is necessary to distinguish, as Mr. de Maistre said, between
the house and the study, between the legitimate sovereigns and their mi¬
ministers of whom they are often the first victims. But returns
No votes at the Paris congress.

"The Earl of Clarendon, speaking next on behalf of England,
recognized first in principle that no government has the right
intervene in the internal affairs of other states, but
that there are cases where the exception to this rule becomes a right and a
duty; according to him, this extreme case certainly arises for
the papal government, since it is complaining about the state of siege
from Bologna, of the brigandage in the countryside; he declares that if
We cannot remedy the legitimate causes of discontent.
will make permanent such a dishonorable system for the
governments that are regrettable for the people; he finally takes for
England's account, the project for a secular separation of the Lega
tions, as stated in the Sardinian note, without however naming the author.

"Count Cavour succeeds and judges appropriately before the
combined powers to add nothing to the staging of its
their own ideas, to remain silent on the memorandum that provoked
all these debates. Didn't this, however, take away the opportunity to explain
how his note of March 27 could reassure the government
temporal power of the papacy, while at the same time alleging its iniquity
his utter bad faith, his absolute powerlessness; how, if he does not
could forever vouch for the effectiveness of his remedy, he
"Did he believe he should propose it to the Church in perpetuity?" He would have
had to prove at least how a congress of ambassadors without
powers of their sovereigns, without the presence of any en
diverted from the power that they wanted to place under their tutelage and
to slaughter piecemeal, had the right and the power to change in this way
the rights of third parties and to overturn completely the entire law
people, not to mention the morality of the Church and religion
gion, against whom all his blows were directed.

But the question had moved from the Masonic underground to
It was a big day at a congress, and Count Walewski summed up what he
has just heard and said, declaring:

"1° That the Austrian plenipotentiaries joined with
wish expressed by the French plenipotentiaries, of the double evaluation

Caution of the Papal States, as soon as possible without
disadvantage for the consolidation of the authority of the Holy See;
2° that most of the plenipotentiaries did not contest the effectiveness
cited the clemency measures taken in a timely manner by
the governments of the Italian peninsula and especially by that
of the Two Sicilies (1). »

It was made into a protocol that no longer only included the Pope
and Naples, but Florence, Parma and Modena, by the words ùorjou-
governments of the Italian peninsula, and it was the 22nd that was
signed by everyone, just like the others.

From that moment on there could no longer be any doubt about the mar
The course of events. On April 11, 1856, Mr. de Bunsen, minister
From Prussia to London, he wrote to Mr. Cobdcn: "May God follow
Blessed be the return of peace! But everywhere we only look at it
"like the end of the first Punic war, that is to say eosa-
"That. The theater of the second will be Italy. I am sure that"
"Napoleon has already decided on it (2)."

The game was committed against all of Italy and especially against
the papacy, in blatant disregard of all principles. One could see
the great Italian kingdom was emerging in the House of Savoy; it was
a new triumph for the Palmcrston program, and a
a new beginning of victory for Freemasonry and the Car-
Bonara. Everything will be done to make it complete.
in newspapers and in diplomacy, through cunning, through violence
lence and by all kinds of audacity.

Here is how Cavour explains it in a letter to Ra-
tazzi, his accomplice, quoted by the North (3):

(1) P. Do Corcello?, Correspondent, 1856, p. 658 and 659.

(2) Richard Cobden, letters and correspondence, by M. Sales Scbevalho, Paris, 1879,

297.

(3) Reported by the Union, February 15, 1862. The Revistó contemporanea and the North
They published Loulo's correspondence with Halnzzi during the Congress.
read in the analysis given by the Union the following day, n D of April 12 i

“I understand,” replied Clarendon, “that a flare-up is inevitable; only
"The time to speak about it out loud hasn't come yet," I replied. "Jo, you..."
I have given proof of my moderation and prudence; I believe that in politics
one must be extremely reserved in words and extremely decisive regarding

Actions. There are positions where there is less danger in a bold party
than in an excess of caution. With La JUarmora I am convinced that we are
My forces are in a state to begin the war, and if it lasts long, you will be forced to do
to help us. — Lord Clarendon replied with great vivacity: Oh, certainly
If you're ever in a bind, you can count on us, and you'll see

"In a lengthy dispatch addressed to Cibrario, I recount in detail the
Yesterday's congress session, where the Italian question was discussed. I have little
things to add to my official narrative.

"Mr. Walewski was very explicit regarding Naples, and spoke about it
with words of bitter censorship. He may even have gone too far.
because he prevented the Russian plenipotentiaries from agreeing to his proposals

“Clarendon has been more energetic than ever, either towards the Pope,
either with regard to the King of Naples; he described the first of these powers
as the worst that ever existed, and as for the second, he has
treated as Mazzini had done. I believe that, convinced of not being able to
If no practical results were achieved, he deemed it necessary to use language
extra-parliamentary. We will have another lively session when he
It will involve the adoption of the minutes. Clarendon told me he was reserving
his reply for the occasion. As I left, I said to him: My lord, you
You see, there's nothing to be gained from diplomacy. It's time to...
to use other means, at least as far as the King of Naples is concerned. He
He replied: "We must take care of Naples"; and soon I left him to it.
saying: I'll go talk to you about it. I think I can talk to him about doing
jump the B... (Bomba).

"Something must be done. Italy cannot remain in this situation."

With what energy we will come & your help... — And in that case, why not
Shouldn't we take advantage of this arrangement to make a supreme effort to ac -
to fulfill the destinies of the House of Savoy and of our country. There is, however, a
It is a matter of life and death, and we must therefore act only with great caution.
dence. That is why I intend to go to London to consult Lord
Paltnerslon... If he shares Clarendon's views, we must make preparations.
secrets, take out a loan of 30,000,000 francs and send it back after the return
Delia Marmora issued an ultimatum to Austria, which it would be impossible for her to acce
to open hostilities. The emperor cannot be against this war. He desires it.
from the bottom of his heart.

Two days later: < I attended yesterday, with the Earl of Clarendon, a (liner at the
Prince Napoleon. I had a long conversation with these two figures: they
They both told me that the day before they had had a very long conversation with the emper

on Italian affairs. The emperor seemed to largely share their observations;
He remained thoughtful for a few moments and finally expressed his desire to talk
with me.

Two days later: "I saw the emperor... he listened to me kindly... I have
insisted on the need to take a decisive stance, and to begin the discussion, I have
added that I had prepared a protest which I would hand over to Walcwski the next day.
The emperor showed some hesitation and ended by advising me to go to
London to explain myself as clearly as possible to Lord Palmerslou and to
come in the evening when I return.

Palmerston was therefore the master, and orders had to be awaited. These lines confirm
everything we have said about lo personnago and about dependence
Napoleon III in relation to him. Let us now reread the official documents and that
We see with what bloody impudence the leaders of secret societies play at each other
dee peoples 1

II

22

current. Napoleon is convinced of this, and if diplomacy is powerless, we
We resort to extra-legal means. Moderate in my opinions, I am
rather inclined towards extreme and audacious means. In our century, I maintain
"I believe that audacity is the best policy."

The Journal des Débats, one of the organs of Freemasonry, said
Later, after analyzing the Yellow Book: "We must not..."
to conceal, and we mustn't be afraid of the words: there are facts.
just, legitimate, which can only be achieved through revolution -
Naively.

Certainly, one could not have stated more clearly the names of
accomplices and the impious plot that was about to unfold in a Masonic fashion
to drive with as much hypocrisy as shameless audacity.

On April 16, Cavour addressed only the governments of
From London and Paris, a second note, more vehement than the first.
first, and where he will adopt a tone of complaint and defeat:

Our hope has been dashed. Despite England's good will and
of France, despite their benevolent efforts, the persistence of the Au
cheating by demanding that congressional discussions remain strictly
circumscribed within the sphere drawn before its union, is the cause that this
The assembly will dissolve without the slightest compromise being made.
a remedy for Italy's ills.

"Never before have prisons and penal colonies been more full of convicts."
for political reasons; never have the police been more harassing, nor the state
of a more harshly enforced siege: such has been the state of Italy for seven
years.

Convinced that they have nothing more to expect from diplomacy, the
Italians will fall back with southern fervor into the ranks of the party.
revolutionary and subversive, and Italy will once again be a burning center of
conspiracies and disorder, which may perhaps be suppressed, but which the
The weakest European shock will erupt in the most violent way.
Thus, the undersigned are convinced that the offices in London and
Paris, taking seriously into consideration the state of Italy, will advise, from
concert with Sardinia, a way to remedy the situation.

"Signed, C. Cavour, from Villamarina."

It is already clear from everything above that everything in this is false.
second note, as in the first, and the complaints and the accusations
The complaints, Mr. de Cavour will refute them himself, and to
the Chamber of Deputies, and the Senate.

In the Chamber of Deputies, on June 7th, these were his words:

"Thus the abnormal and unfortunate condition of Italy was denounced*"
given to Europe, not by so-called demagogues and revolutionaries, but
by representatives of Europe's leading powers. A verdict
"The work done by France and England cannot remain fruitless."

There is therefore no cause for complaint. It will be better in the Senate.
Again, Austria itself will receive a pat on the back:

"The facts cited by the Sardinian plenipotentiaries have not been recounted."
tagged in the congress after the close of which they were recognized as accurate
by a power that had refused discussion on this subject; such ma*
more than today there is not one that does not recognize the stupidity
Italy's situation is abnormal and needs to be remedied.

It is no longer just a question of the Roman states, but of the whole
Italy, let's not forget.

These calumnies have been refuted a hundred times, and the plan of this book
does not allow us to show their nothingness one by one. That it...
It suffices to recall that this campaign, undertaken by the men

dream against the papacy and against the legitimate monarchies of
Naples and Tuscany, was the occasion for one of the greatest
victories won before history by justice. Publicists
Talented people from all sides have risen up to defend these causes
sacred: let us only recall the solid writings, the brilliant
defenses of Messrs. de Corcelles, de Montalembert, de Gaillon,
Poujoulat, Nettement, Paul Sauzet, Villemain, Saint-Marc
Girardin. But the leaders of the conspiracy continued nonetheless
their work of slander. The public formed by the lodges
That was enough for them, and it was to him that he was speaking. Two months after the
At the close of the Congress of Paris, Lord Palmerston addressed the assembly
English these accusations, by depositing a dispatch from Sir James
Hudson, the English minister in Turin:

"His Majesty's Government cannot hesitate to declare that,
According to him, the occupation of territory belonging to the Pope by troops
foreign elements constitute an irregular state of affairs, which disturbs the balance
and could endanger the peace of Europe, and that by sanctioning
indirectly causing bad government, it provokes the
discontent among the people and a disposition towards revolt (1).

(1) A work by a very authoritative diplomat, The Last of the Napoleons, tells
thus the role played by Palmerston's agent, Sir James Hudson, Minister of England
land in Turin: < One last and very useful collaborator of Cavour was Sir James
Hudson, the British ambassador in Turin. His drawing room was a refuge, a place of asylum.

He himself was not afraid to say:

"The papal government is bad and tyrannical. Although..."
However atrocities may have been committed, the provisional government of Home*
striven to prevent them, and the holy city was never better governed.
that during the Pope's absence, who can only remain in Rome with
the support of a foreign force.

For two years, the English newspapers in the pay of the Freemason
They developed this theme, attacking in turn the pope, the king
of Naples, the government of the Duchess of Parma, this princess
So French in heart, so great in intelligence.

"Everything is ready," Count Cavour reportedly told the head of government.
French ment, before leaving Paris, after the congress; com¬
Let's start with the Romagna region, firstly Bologna is drunk
Vera. — No; we are not prepared here to fight against the States
For the Pope, it's Naples that you should start. You had
the Duke of Genoa for this country; dead, you cannot replace him
by your Carignan; but I have Murat; with him everything will be easy.
Nicotera (1) and all Garibaldian scs had already been bought for

conspirators who were too compromised and whom the Piedmontese government would not have
They could protect themselves against extradition requests from embassies. Sir Hudson did
honored them not only with the most touching hospitality, but also burdened them with con-
funds and subsidies. One of the secretaries of the legation said jokingly: "I come
"to dine at Sir James's; we were twelve Stable; except for him and me, the guests"
"They were all galley slaves and condemned to death. 1 The fellows gave me the fris-
“His. a (pp. 149-150). The author then recounts an interview between Mazzini and
Mr. Cavour, & Turin, under the auspices of Sir James.

(1) Nicotera, under the title of Revelations, published the following details on this
The first basis of the Italian revolution, in Democracy, a Naples newspaper:
"Mr. de Cavour and his coterie from the year 1857 — I am speaking of that time, because si
I was in prison until May 1860.— conspired to stir up in our pro-
vinces a Rouratist revolution; Conforli, Fisanelli, Scialoja, Stoico Romeo, Léo
pard}., Tommasi, Massari, Ciceono, Trinichera, the Mezzacapo brothers, Marioti,
Salicetti, etc., etc., were all Rauratists.

In 1857, this pretender traveled with Salictli to Geneva, where convo-
Mr. Louis Mezzacapo and Mr. Andrea Romeo, who was also leading the general
Slocco, not without first reaching an agreement with Count Cavour, What
What were their plans? Stocco could tell us; let him whisper to us.
They wanted Italy divided in two, with the Pope in the middle. The money for this
travel, and for others also carried out by agents from Turin and Paris, was
supplied by the Piedmontese treasury.

"After this meeting in Geneva, a draft constitution was sent to Turin"
modeled on the Napoleon III design. This project was discussed article by article by Pisa-
nelli, Sclaloja, Tommasi, the sweet Mezzacapo, etc., and fat immediately sent
to the agents who were in the kingdom of Naples. These, after having been
tensions with Mr. Giovanni Vacca, then a ship's captain in the Naples navy*

this undertaking. — At the mention of Murat's name, Cavour had paled.

He left worried, with many other projects in his head.

This conversation, as reported by Mr. de Cavour to one of his colleagues
legacies, through whom it has been substantially transmitted to us,
explains and the appointment of Murat to the Grand Mastership of Freemasonry
the nique of France, at the request of the Freemasons of Naples, and the
their later rejection of it, after its vote in the Senate for the
pope, in order to elect in his place Jerome-Napoleon who had so audacious
esteemedly pronounced on this occasion and all the others against
the popes and the papacy itself (1).

However, the secret societies, in agreement with Piedmont (2),

taine, now an Italian rear admiral, and Joseph Vacca, then a magistrate at the court

of the Court of Cassation, now a senator, and who all claimed to have in their hands
the keys to the country, organized the movement, which seemed so certain to them that the
future Muratist ministry, of which Pisaneili, Scialoja and Mezzacapo were part,
was formed under the presidency of Salicetti. The supporters and acolytes of the minis
The Muratists had gotten along well, sharing the best jobs, when the opposition
England's forceful stance, having learned of the matter, caused all
these beautiful projects. > The Muratist clique then became Cavourist; and to better
To judge her current liberating attitude, let us see what her intentions were in 1857.
tions for Italy.

"After the Geneva meeting, another meeting of the most influential leaders of
The emigration took place in Paris, under the presidency of Mauin. A delegate of the princ
Murat came there to plead the pretender's case and present his political program.
To know: the Italian peninsula divided between Naples and Piedmont and the pontiff at
middle; 2° no liberty, but an enlightened despotism, given that the populations
were still unable to appreciate the benefits of freedom. Manin rejected this
program, declaring that he would never allow the unity of Italy to be sacrificed, and uu
Another also opposed it, because in no way would he want to sacrifice freedom
of his homeland. Today, the Muratists are Cavourites and see in their
adversaries like Bourbon supporters, Mazzin supporters, and Murat supporters; they dream c
rations and old parties. These are the men who, in 1857 and since, were doing so
cheap unity and so quietly sacrificed the liberty of the fatherland.” What
proof to be attached & all the others of the Masonic supremacy of Palmerston and
"From England to Louis-Napoleon!" (Gazette du Midi, no. 8746.)

(t) c The Grand Master (Murat) had been elected in large part, says in the Century
Brother Léon Plée, for the support of the most influential brothers of Italian Freemasonry
and universal suffrage, a summary of the lodges, had rallied to Prince Murat precisely
Because of the tendencies that its alliance with Italian Freemasonry was creating
to set down. » (Quote from the Union, May 25, 1861.) This is what further explains
The prince's words upon his installation: "We can deploy our banu.viv,
The time has come for Freemasonry to show what it is, what it wants.
"What she can."

(2) 11 advice by legal evidence, verified in a trial judged in Rome in
1861, at the supreme tribunal of the sacred consultum, that from the year 1851-52 he so
formed in Bologna, under the name of the Piedmontese party, a class of sectarians
whose goal was the unity and freedom of Italy; that this party, in 1856, demanded the
reorganization of the sect into three central committees for the Papal States; quo for

extended their network throughout Italy to bring about its unity
with Rome as its capital, according to Mazzin's idea; their lodges
or sales were rampant in the States of Naples; they radiated
from Bologna throughout the papal provinces; they were undermining
silently, but with powerful activity, domination at
Trichian, from Milan to Venice; England was multiplying all

parts its agents and its incendiary devices, agreed everywhere
with the ambassadors and consuls of Piedmont, hiding their
plots under diplomatic inviolability, when suddenly, the
On January 14, 1858, Orsini's bombs exploded, tearing from his
apparent hesitations, the one they were supposed to threaten, and not
striking, plunging many families and the surrounding area into mourning.
the killing of horrible lights, complemented, as one historian put it, by
the testamentary declaration of the perpetrator of this heinous attack.

Mr. Relier was honored by his courage no less than by his
eloquence, in reporting to the Legislative Body, in the session of the 13th
March 1861, the Italian War as the execution of the will
d'Orsini, and we know with what determination the government
has since sought to prevent his re-election. But the light of
The story was fully told and, in 1874, the Journal de Flo¬
rence published a detailed account of these events, of which the prince
principal features have been removed, known at the time, but it is important to
place here in its entirety:

To carry out this reorganization, the Marquis Jean-Antoine Migliorati, although invested w
functions of chargé d'affaires of the Sardinian government to the court of Rome, travel
He raided the domains of the Holy See, acting as the party's spokesperson and gaining supp
with the Carbonari sects; that the young Migliorati had gone to Posaro to
to witness a popular uprising; that he establishes a general congress at Sinagagiia;
In September of that same year, he met in Ancona with all the conspirators
city rats and with the blood league; and that in 1857, in the month of May and of
In June, an alliance was concluded with the Mazzinians: Napoleon had to be defeated.
as unfaithful to his three oaths, to the King of Naples and to the other Bourbon dynasty,
of the Duke of Parma, of Modena, etc. What Migliorati then did to Home, Delia Minerva
continued it, as Buoncompagni did in Florence and Villamarina in Naples, and during
that Orsini (Corvis Poudevauo) was preparing his bombs, the lega di sarigue was committing
In Homagnes alone, five political assassinations. (Anconislana orna, Z* parte y
processura Ancolano di gravissimedeliqueme) etc., analyzed by VOsservatore romano.
— Union World, Ole.)

According to the same legal documents, the Pope was to be compelled to give a
constitution in harmony with the Piedmontese status: institution of the civic guard,
freedom of the press, appointment of secularists to government positions, adoption
tion of the Napoleonic Code, suppression of exceptional courts, including the curio
Ecclesiastical, abolition of customs duties. When the Pope had yielded on these points
Capital, he would soon be nothing more than the Bishop of Uome...

"...On the evening of the assassination attempt (January 14, 1858), the emperor showed,

In the face of danger, admirable composure. As during the
conspiracies at the Hippodrome and the Opéra-Comique in 1853,
In Pianori in 1855, he initially scorned the relentless persecution.
of the Italian sect of which he was a member, but which he had resolved
to renounce in order to dedicate oneself to the prosperity of France and to the state
solid foundation of his dynasty.

“But soon came reflection, and, with reflection, this
retrospective terror that grips even the most hardened souls and
inflicted their torture. The imperial prince was just a small child.
What would become of the empire and what would become of this crown prince, if
The sect, which had sworn to kill Napoleon, managed to achieve
his execrable plan?

"The emperor, gripped by terrible perplexities, remembered
from advice given to him by his mother, Queen Hortense:

"If you ever find yourself in great peril, if you have
You never need extreme advice, contact us with complete confidence.
Trust lawyer X... He will get you out of danger and lead you to safety
"Really."

“This lawyer, whom I do not wish to name here, was an exile.”
Roman, whom Napoleon himself had known in the Romagnas
during the insurrectionary movement in Italy against the holy-
seat. He lived near Paris in a state that was neither wealthy,
nor mediocrity, that state of mysterious ease which the Freemason
rie assures its captains.

"Napoleon instructed M. to go and find him and invite him to

come to the Tuileries.

"He agreed, and an appointment was made for the next day."
Morning.

"When he entered the emperor's study, the emperor stood up,
he took her hands and cried out:

"So they want to kill me? What have I done?"

“— You’ve forgotten that you’re Italian and that oaths…”
bind you to the service of the greatness and independence of our
three countries.

"Napoleon objected that his love for Italy had remained inal-
deeply in his heart, but that, as Emperor of the French, he
It was also and above all due to the greatness of France. And it
The lawyer replied that the emperor was in no way prevented from doing so.
to manage French affairs, but that he could and should tra-

to attend to the affairs of Italy and unite the cause of the two countries, in giving them equal freedom and the same future. Otherwise, we were absolutely determined to use all means to remove all obstacles, to free the peninsula from the yoke of Austria and to establish Italian unity.

"What do I have to do? What do they want from me?" he asked. Napoleon.

"The lawyer promised to consult his friends and give a statement shortly" a decision in days.

"This decision was not long in coming."

"The sect asked Napoleon for three things;

"1° The grace of Pierre Orsini;

"2° The proclamation of the independence of Italy.

"3° France's participation in an Italian war" against Austria.

“Napoleon was given a fifteen-month grace period to prepare to prepare for events, and he could, during those fifteen months, enjoy of absolute security. The attacks would not be repeated, and the Italian patriots would await the effect of the imperative promises riales.

“Here,” continues Florence’s Journal, “memory accumulates the known documents that marked such a sudden reversal of imperial policy and linked this policy to the letter by Edgard Ney.

"The fact is that the emperor redoubled his efforts to achieve the sect's first request. He implored the grace of Or-sini by the empress, consult her ministers, the diplomatic corps that foreign, and found resistance only in a single per sonnage; but this character, the most inclined to clemency by state, did not believe that the emperor was in a position to chain the arm of justice.

"Cardinal Morlot told him..."

“Sire, Your Majesty can do a great deal in France, no doubt,” But she cannot do that. By an admirable mercy of the Providence, your life was spared in this terrible attack; But around you, French blood has been spilled, and that blood wants a expiation. Without it, all idea of justice would be lost, and justi-

"tia regnorum fundamentum."

"Napoleon had understood. There was only one thing left for him to do;
And he did it. He went to find Orsini.

THE ITALIAN WAR

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"What was the conversation between the two followers of the sale of Cesena?"
We may never know. What we do know, however, is
that in this interview Napoleon confirmed the commitments made in
Italy in his youth, renewed to the lawyer X..., and which he swore,
in the arms of the one he could not save, to become his executioner
executor of the will.

"The expression is only apt. Napoleon was the executioner of these
Orsini's commentary. It was agreed that he would write a letter
that the emperor would make public, and in which the program
of Italian unity would be declared.

"We then witnessed one of the greatest scandals of our time: the
reading before judges of this letter-testament and its publication
tion in the Monitor.

"The memorandum provides the letter in which the passage of
pope, a passage which has nevertheless been known since 1870.

"A martyr of the Italian ideal, Orsini mounted the scaffold, with
the certainty that Italy would be united, that the Pope would be decapitated,
And he cried out in the presence of death:

“Long live Italy/long live France!”

The union between the Tuileries and the Palais-Royal became closer.
you; history has not yet revealed the mysterious cause; we know
only that the division had erupted, from the very beginning, on
the legitimacy of the titles to the empire; that in 1854, Napoleon III had
declared by the heads of his family council, Messrs. Tro-
Plong, Baroche and Abattucci, the legitimacy of the Bonapartes of America
rique; that in 1856, the same council, presided over by the same per¬
sonnages, had, at the insistence of old Jerome, revoked his
first judgment, and declared the legitimacy of the second son born of the
Princess of Württemberg (1); and that finally, after the interview of
Plombières, where everything had been settled with Mr. de Cavour on the Italy
Prince Napoleon was to marry the second daughter of the king of
Piedmont, Victor Emmanuel. In any case, we reread without over-
taken from a letter by Enfantin, one of the confidants of
Palais-Royal and Tuileries (2), to Laurent de l'Ardèche:

(1) Official documents revealed at the Paterson-Bonaparle trial, Imperial Court of Paris, hearing of June 24, 1861.

(2) Louis-Napoleon had been philosophically educated by Vieillard, the admirer and the defender of the doctrine; and had not Enfau:in written that, while in In Switzerland, he indoctrinated the former great ladies of the empire, the Duchess of Bac the Countess of Sl-Leu, and that they ardently embraced the economic or

"You know that I have always refused to see only one thought" dynastic in the affection of Louis-Napoleon for his cousin. .T'ai always thought that he was grateful to him for having kept Napoleon's name alive within the ranks of democracy, and having abstained from any alliance policy with the supporters of the past, arguing that he, on the contrary, was obliged to take everyone into account without distinction of party, se according to the demands of the time and the necessities of his supreme position. Between us, I don't believe the emperor hates men who, In Italy, they fought against the abominations of the governments of Naples, of Rome and Milan.

Therefore, this other passage is not surprising.

What cannon does he need to make the Emperor of Austria tremble? in Italy, the King of Prussia on the Rhine, England in Ireland, and Even Russia in Poland and on the banks of the Danube? Since 4848, We know a great deal in all these countries about the strategy used for peoples, far more skillful and powerful than the strategy in use kings. — Between us, it seems to me that this is the real ambition and fundamental to the current Emperor Napoleon.

I had dinner yesterday at D...'s with Paulin and some other friends; they are always confused, misled, understanding nothing of what is being done and believing in a coalition of kings and bourgeois, without counting for anything the proletarian and the soldier. They have read no more Vinçard than they have I read the works of Napoleon III; they are where the burgraves were; They believe they will scare him, make him back down, and even send him away in Cayenne or Saint Helena, or at least in Mazas; they would say almost like Changarnier: Deputies, deliberate on peace! The Stock Exchange She keeps trembling, I still believe that this year she'll see a lot. cruel.

A little later, on January 3, 1859, he wrote to Arles:

"Great excitement at the Stock Exchange this evening; the Emperor is said to have told Hub "I regret that your government does not get along better with us." Beware of the Lombards!

And on January 7th, the memo:

"Guéroult, who still believes in the war, paid a visit yesterday... from where
He came out more devout... Always believe in war... I believe that
Rothschild and Pereire are selling off everything they can, and that's why.
only that there are occasional hopes of recovery.

the policy of the doctrine and some of its general views on humanity, they
He kept repeating: It's very beautiful! (Vol. II, p. 95, 2* 6d.) Childishly remained for
The entire empire was bound by the laws of the Tuileries and the Palais-Royal. His discipl
played an impure role in all the political and financial affairs of the reign.

THE ITALIAN WAR

I am so convinced that the current year and the following ones
will demand in business all the qualities of youth and none
the drawbacks of old age that I pay almost no attention to.
calls for a consummate experience. The seven-league boots of the little
Tom Thumb, the keen ear that hears sprouting, the eye that sees a fly on
the towers of Notre-Dame, the waist supple as a rush, that's what he
It is necessary to dance the grand farandole that the emperor is preparing to play.
Rothschild himself will have difficulty keeping up (1).

And on March 5th;

“The emperor, who was to come to the opera of Herculaneum of David (dis¬
Enfantin's couple), did not come: he has much more important things to do than to en-
to play music; this morning's Moniteur proves it... I don't know
how will P. N. (Prince Napoleon) react to the denial given to the Ti¬
my this morning, and the great retreat that precedes the denial; the affairs
6' engage and become entangled through Rome, Modena, Tuscany. The game
Now is to be peaceful, to let go of the rope and let go
ser... »

As we can see, Saint-Simonianism had a voice or an ear in the council
And perhaps both of them. In any case, everything being ready,
Napoleon III, in the first days of 1859, gave the sign
the uproar announced in 1853, six years in advance, by H. Mis-
ley, and that in two months the treaties of Villafranca and of
Zurich. British diplomacy, under the pretext of peace, had stopped
the march of the Austrian army as much time as it takes
needed the French army to reach Italy by sea and by
land. Napoleon-Jérôme, at the head of the 5th Army Corps, was to
to create a diversion in Florence and on the Romagna border; Ga-
Ribaldi, appointed major general, commanded a cosmo- corps
avant-garde politeness. He had said after the siege of Rome: We
our hands are stained with French blood; it is our arms that

We will delve into that of the Austrians. It satisfied his
Passion for helping and supporting the French people. The Masonic link
That was enough. The French had fought with their courage, and the
defection of the Hungarian and Italian legions on the side of Austria
She had come to the aid of the Piedmontese.

“I saw a parade of people,” said the editor of Débats, who had been sent to Italy for
Reporting on the events of the war, I saw the prisoners march by.

(t) Works of Saint-Simon and Enfantin, published by members of the council
instituted by Enfantin for the execution of his last wishes, t* XII* p» 201 and
see also, vol. XIII, p 34, 42 and following, 46.

deeds at Magenta; the Italians, who marched in the lead, sang their
victory; the Hungarians who came next said loudly that*
had not taken them prisoner, but that they had laid down their arms
and refused to do se Lattre, because they regarded the cause as Hungarian
of Italy; so they soon hastened to form the honorary legions
large forces which, under Turr's command, were to form one of the
those of Garibaldi's army; only the Croats were sad and true
"Prisoners of war."

Italy was not yet free from the Alps to the Adriatic Sea.
as promised in the proclamation by the head of government
French; but the intense heat had arrived; we were...
born from typhoid diseases; the formidable quadrilateral with its
marsh and its cannons were opposite, and a Northern coalition against
What was happening was to be feared. That was enough for the old woman.
artillery; the news, that of the secret societies, was enough on its own
for what remained to be done.

"Kossuth is not dead, Mazzini is still alive," Enfantin had said.
The illustrious Manin, the equally illustrious Gioberti, and a few square heads
and strong from the banks of the Rhine and even a lot of bad French heads
The grumbling in Switzerland and England, all this is worth a fortune
tillerie, even if it was at Paixhans. Although Louis-Napoleon had built a fort
A good work on old Arlitterie, I believe it is much stronger in
this new artillery which - (with the help of Freemasonry) - takes
human passions as elements of its thunderous power (1).

Let's examine its effects.

A draft treaty completely freeing Italy and stripping it
naming Austria, subject to certain compensations, of all its
possessions in Italy, had been sent by Palmerston to Prussia,
without revealing the author to him; Prussia had just returned him
to send to the Emperor of Austria, when Napoleon III asked him
after an interview in Villafranca, promising to treat him more favorably

reasonably. Louis-Napoleon, as later revealed to parliament
Lord Palmerston himself was the author; but the
the father of Austria, who was unaware of it, believing himself abandoned by the
Prussia and Germany eagerly accepted the interview and
The articles of the treaty, known as the preliminary articles, were easily agreed upon.
peace, arrested in Villafranca.

The two sovereigns pledged themselves through the first two articles

(t) Works of Suinl-Simn and Enfantin, vol. XII, p. 902.

keys to promoting the formation of an Italian confederation, under the
honorary presidency of the Pope. The Emperor of Austria was to, by
the 3rd, as it was presented to him, cede his rights to Lombardy
to the Emperor of the French who, according to the wishes of the people,
would hand it over to the King of Sardinia. Austria added: “To the ex
reception of the fortresses of Mantua and Peschiera, and a line of
"Borders exactly defined," and had the following removed: "According to the wish
populations. » Veneto, while remaining under the crown of
The Emperor of Austria, according to the 4th article, was to be part of the
Italian Confederation. The proposed 5th article was worded as follows:
"Both sovereigns will make every effort, except for recourse"
to arms, so that the Dukes of Tuscany and Modena may return
in their states, by granting a general amnesty and a cons
"titulation." He was reduced, without ambiguity or conditions, to these words:
"The Grand Duke of Tuscany and the Duke of Modena return to
their states by granting a general amnesty.

The 6th article was thus proposed: “The two sovereigns of
will order the Holy Father to introduce reforms in his states
necessary and to administratively separate the Legations from
the rest of the Papal States.” This was obviously the pro-vicariate
posed by Cavourau at the Paris congress and which slipped in surreptitiously
ticically, and at the same time a beginning of secularization
tion requested by the letter to Edgard Ney.

It was thus stipulated: "The two emperors will ask the
the Holy Father to introduce in his States indispensable reforms
bles. » The 7th and final article stipulated a full amnesty and
entire to the people compromised during the recent events
incidents in the territory of the belligerent parties.

These preliminaries were signed in these terms by the two emperors
relatives in Villafranca on July 11, 1859. Piedmont, principal

The aggressor didn't appear to be there; he was hidden behind France, he identified more with his leader; and Prince Napoleon, intermediary the official document of the treaty, and tried, though in vain, to stipulate for him the Cavourian pretensions and the Piedmontese vicariate of Legations.

The Treaty of Zurich, signed four months later, on November 10 1859, did not change the substance of these preliminaries; it stipulated only at greater length and in all the details the consequences these of the cession of Lombardy. Article 19 stated: “The circumstances territorial conscriptions of the independent states of Italy which

had not gone into the last war, unable to be changed only with the cooperation of the powers that presided over their training and recognition of their existence, the rights of the Grand Duke of Tuscany, the Duke of Modena and the Duke of Parma, are expressed reserved between the high contracting powers.” The 20® expressed the union of efforts to obtain from His Holiness that the need to introduce into the administration of these States the reforms deemed essential must be undertaken by its government ment in serious consideration (1).

But by whom were these reforms to be recognized? conceivable? By the Pope or by the contracting emperors? In In both cases, was not such a stipulation without the pope and against the pope an intervention in the administration of its states? Piedmont, here again, only signed the treaty which... ceded Lombardy, as he has boasted so many times since, in order to shift the responsibility for all of this onto France that he was going to do against all these treaties and against the law of nations more indisputable.

Everything in this war and in this peace treaty was therefore the continuation of hostile thinking towards the Holy See and its power which we have found in all the previous acts of Louis-Napoleon. But let us follow the development of this to its conclusion. thought.

On May 3, 1859, in his proclamation dated from the Tuileries, he had declared to France and the world: that he would respect the territory and the rights of neutral powers. We are not going to In Italy, he said, neither foment disorder nor shake the power of the Holy Father, whom we have restored to his throne, but the under to respond to this foreign pressure that weighs heavily on the entire peninsula, contribute to establishing order there based on legitimate interests my satisfied customers.

However, Napoleon-Jérôme's army corps, as well as the entry of a

French warship in the port of Ancona, by its diversion
sion on the borders of the Legations, determined, as has been the case
praised in his report, the retreat of the Austrians and consequently
the Romagnic uprising, long prepared by
Murat's son-in-law and the other agents of Mr. de Cavour (2).

(() The Italian campaign of 1859, by Baron de Bazancourt, official writer
sky to which all 3 pieces have been communicated, volume II, p. 356, 357 and 35'J.

(2) Dax» a parliamentary struggle in Turin between Count Pepoli and Mr. de Cesare,

Piedmont, under the pretext of popular wishes, annexed these
provinces and almost simultaneously the states of the Dukes of Tos
Cane, from Modena and Parma. Not only the head of the army
French made no effort to oppose it, as he had just
to engage in the preliminaries and the treaty; but three days
after the signing of the preliminary agreement on July 14, as reported
Mr. de Thouvenel's letter of February 12, 1860, to
The French ambassador to the Holy See, he himself wrote
from Desenzano to Pope Pius IX, as to Gregory XVI, of the ar¬
the insurgents' party, as in Edgard Ney, as in the proposal
The position was rejected by Austria:

"In this new order of things, Your Holiness can exercise the most
great influence and to put an end to any cause of unrest in the future.
That she consents, or rather that she willingly agrees of her own volition
The Legations had a separate administration with a secular government
appointed by her, but surrounded by a council formed by the election; that this
the province pays a fixed fee to the Holy See, and Your Holiness will
ensured the peace of its states and could do without foreign troops.
I beseech Your Holiness to listen to the voice of a son devoted to the Church,
but who understands the needs of his time.

A few months later, on December 31st, leaving the tracks
With vain hypocrisy, he wrote again to the Pope, announcing to him
denouncing the definitively accomplished fact of violent annexation or
by the force of the Romagnas in Piedmont, the letter which threw to the voy
Piedmontese and Garibaldian racial identity throughout the states of the Holy See,
and that Mr. de Cavour thus characterized in a speech of explanation-
citation, in the Chamber of Deputies of Turin, on May 26, 1860:

"The peace of Villafranca had undoubtedly been painful; and if
I withdrew from the management of affairs because expectations
which had always guided my policy had not been fulfilled; but

We must not be unfair. The addition of new provinces to our
The state is a beautiful thing, but as long as Venice remains in the hands of the Au¬
cheating, the Italian question cannot be considered resolved. Tou¬
However, the annexation of Romagna, it must be acknowledged, has, under another
in this respect, of equal importance to that of Veneto.

He was the first to admit that, in order to love Romagna, Turin had to...
sent millions; that afterwards the revolutionary junta obtained the guarantee due
his loans; that in a certain circumstance the king gave his signature per
Sonnelle, but only bankers, who today present themselves as unitary liberals.
did not loosen their purse strings to provide the guaranteed 400,000 francs
by Her Majesty.

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"The letter from Napoleon III to the Pope dated December 30, 1859,
proclaiming that the Pope's reign in Romagna is over, is a date
memorable in the history of Italy. By this letter the emperor, to my
in this sense, has earned our gratitude a title that does not yield to that
which he had conquered by defeating the Austrians on the heights of
Solferino. Indeed, this is so, because by means of this letter he
put an end to priestly domination, which was more detrimental to us.
perhaps even Austrian domination.

“I was criticized for giving too much importance to the letter of
the emperor to the pope. But this is not a simple letter, it is the ma-
confirmation of a great principle. In this letter, the sovereign of a
The Catholic nation declares that the temporal power of the Pope is not
not sacred; now, such a fact is, for the Italian question, just as important
as long as the Battle of Solferino.

"The question of the Pope's temporal power is not only a
an Italian question, but a European question, a United question
Verselle, and I am not aware that, without this declaration, any minister
would have dared to assume responsibility for the annexation of Romagna. This letter
This event is of equal importance to us as the liberation of Venice.
Thus, it should not be said that the cession of Savoy and Nice was
for us without compensation... (1). »

And with 92 votes against 10, they accepted, convinced by this speech.
the cession of Savoy and Nice, demonstrated to Italy, to the
France and the world that this transfer was the price and the consent
the French government's response to the annexation of Romagna, and
of the imperial letter, destroying in principle temporal power
of the Pope.

Therefore, there was nothing serious in these treaties of Villafranca
and Zurich, if not for the cession of Lombardy to Piedmont
and only as a complete; everything else was just a

A trompe-l'œil. But let's listen to the official intermediary from Villafranca, Prince Napoleon himself explained to the Senate, during the session of March 1, 1861, the revolutionary part of this act with a cynicism, which was a calculated move on his part, because he presented it to the secret societies like the Masonic overseer of Sou Cousiu crown :

“There are two things in the Treaty of Villafranca,” he said in the Meeting of March 1st: what was settled, definitively stipulated, promised

(t) Reported by Mr. Nollemont: Our Holy Father the Pope, etc., and by V Union, H June 1860.

without ambiguity, and what was only of a possible, conditional nature. The Two emperors, having resolved to make peace, came to an agreement, and they It consists of two parts: one that they settled immediately, such as the transfer from Lombardy to the Emperor of the French, a fictitious, imagined cession to safeguard Austria's pride; the other party, which has composed of a series of promises and indications. Here's what the two emperors have said to themselves; — I may have some authority to say so, since chance had it that I was the intermediary in this negotiation tion: — We agree on certain points which depend on We will fix these points; for the rest, which does not depend on us, we we will, so to speak, only indicate desires; and after much Following discussions, these desires were in turn written in the pre-preliminaries.

The true thinking behind Napoleonic politics lay entirely in these statements by Prince Napoleon.

Prince Napoleon played a significant role throughout the Empire. maple. Circumstances had placed the throne in the hands of his cousin, but family secrets relating to the birth of the latter, for which he had the evidence in hand in the disavowal of King Louis's paternity obliged the emperor to reckon with him. If his youth had prevented him from playing, like him, a role in the Carbonaro, its revolutionary principles were not less certain. In October 1851, shortly before the election from a grand master for France, the newspaper Le Franc-Maçon (3® year, p. 41) gave a list of thirteen candidates presented as the most deserving of promotion to the rank of Grand Master. The candidate who is second in rank and is designated as follows: "Napoleon Bonaparte, representative of the people, initiated in 1848 into the Friends of the Fatherland by Brother Desanlis, the last president of the Grand Orient.— Portrait:

advanced principles; endowed with energetic qualities and loving the
Freemasonry following the example of his father, Brother Jerome. Louis-
Napoleon preferred to appoint Prince Murat as Grand Master.
as much because he wanted to preserve some influence for the latter in
Italy, to prevent Prince Napoleon from increasing his power
cendant and his means of action. On several occasions, the emperor
sought to compromise his cousin. The brutal impiety, the morals
crude, scandals of this character's domestic life
They served him in this design. But this one, even before being the
Victor Emmanuel's son-in-law, had, through secret societies,
a force of its own that prevailed over his crowned cousin.

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He was always, at the heart of his reign, the representative of the idea of re-
revolutionary, which was the raison d'être of the imperial dictatorship.
Inside, he gathered around him a considerable fraction
of democracy, which hailed him as a disgraced Caesar, and which was
represented by Le Siècle and V Opinion nationale, the newspapers
most influential of the time. As for foreign policy, he pushed
knows how to energetically accentuate it more and more in the direction
revolutionary, and here is how he presented it to the Senate.*

"Gentlemen, I still need to emphasize the fundamental question."
of our discussion, the one that is undoubtedly the most difficult to
to make triumph in the mind of the Senate: I am referring to the unity of
Italy. This unity, gentlemen, was the inevitable result of the war.
of 1859: I foresaw it, and that is why, I confess, I was by
herbalist of this war. It contained the seed and the principle of unity
Italian. Indeed, with Austria defeated, all the Italian princes who
were only her prefects who were destined to fall with her. These sovereigns were not
were only the liege men of Franz Joseph. It was said that there were
Anyone who is more intelligent than everyone else is everyone. Well, 1
Everyone in Italy, after the 1859 campaign, said that these princes
These Italians were destined to fall with Austria. That was the voice of the people.
Italy's opinion (1).

"There is a sovereign who was not the prefect of Austria, and who
He became so by his own free choice: he is the Pope.

"I'm getting to a delicate question, the confederation. In my opinion..."
An unfortunate idea, an old idea. It happened in Villafranca.
'There I chatted a bit with everyone: nobody wanted the conference
Neither Austria nor the Pope would agree. The Pope asked only one thing,
his states with someone to guard them; Victor Emmanuel did not want
Not milk either: he wanted better than that. We don't accept scraps.
"When we can take everything." — "That's naive," said Mr. de, interrupting.
Larochejaquelein. — No, it's true! replied Prince Napoleon; the

POLITICS MUST NOW BE CONDUCTED FRANKLY and openly!

In summary, the confederation was a mere hypothesis put forward by
France, and this hypothesis was rejected by all those concerned.

And yet it was signed, through the speaker,
and by those concerned, as well as the wishes of the signatories. It is
It was true that when Victor Emmanuel affixed his signature to the treaty
"From Villafranca," Prince Napoleon continued, "he limited himself to writing"

(1) And that is probably why only a few hundred thousand votes were found
over twenty million inhabitants, and under the threat of daggers, for formal
Cello, unified Italy. It was there, all those people who were more intelligent than each c

in his own hand: "Approved with regard to Piedmont;" this
which meant, for him and his son-in-law the prince, the intermediary
officially, that he approved of his taking of Lombardy, of a
piece, and that taking the whole thing was in his desires.

Some time after this speech in the Senate, we read in the
Memorial of the Loire, newspaper of St-Étienne, which was frequently
the organ of Mr. de Persigny's thoughts;

Copies of a letter from Napoleon III are circulating today.
would have written to her cousin at the very moment when, presiding over the council of
ministers, he would have been aware of his magnificent improvisation:

"My dear Napoleon, although I do not agree with you on
"All points, I want to be the first to congratulate you on your feelings"
"so nobly patriotic that you have expressed them with such eloquence, and of
"The immense success you had in the Senate."

The account in the unofficial journal offers even more guarantees.
of accuracy that in this same Senate discussion, a person
Mr. Piétri, a very important member of Napoleon III's entourage,
had gone even further than Prince Napoleon. He had not
feared to say that the fall of the Pope's temporal power was
consumed / This statement was removed from the official record.
But all the newspapers of the time reported it, including Le Siècle,
which was both the official journal of Freemasonry and of the
Prince Napoleon wrote on this occasion:

"In our view, the key speech of yesterday's session was that
by Mr. Piétri. Here is good, loyal, and very French politics.

We don't want to praise this speech too much, we could
to appear immodest, for the honorable senator has adopted in excellent
in terms of the Patnotic policy that we have persevered in supporting
France and advised since the first columns of the French army
Spanish women have entered Italy. We recommend to those of our readers
who want to know the summary of French policy in Italy, of study
Listen carefully to Mr. Piétri's speech. This speech was all the more important.
of importance that the honourable senator was able to appreciate the spirit of the people
Italian lations, which he has long enjoyed the confidence of the leader

FROM THE GOVERNMENT, WHOM IT MUST BE INITIATED TO THE MOST INTIMATE THOUGHTS OF
IMPERIAL POLICY.

At this speech, the entire French Freemasonry rose and
wanted to elevate Prince Napoleon to the rank of Grand Master by replacing
Prince Murat's ceremony, who had voted in the Senate in favor of
petitions relating to the temporal power of the Pope. It is at this time that

as F.∗. Edmond About published, in V Opinion nationale,
a manifesto in which Prince Napoleon was present as the son
legitimate, not illegitimate, of the Revolution, a very noticeable allusion
at the time. Prince Napoleon lent himself to this united movement.
Versel in the lodges, but the emperor did not consent. The prince
Murat was forced to withdraw; but the government appointed
by the authority of Grand Master Marshal Magnan, cnofTrantàla Franc-
Freemasonry as compensation for this authority recognizes it
official session (1).

V. – Italian unity!

The establishment of Italian unity under the Piedmontese monarchy
taise was the result of a combination of various actions
under the leadership of the grand chief of the secret societies, Palmerston,
but not without power struggles and fleeting rivalries, which
at times seem to break the thread of events and decon
Certainly, the superficial observer, unaccustomed to the mysteries of the so-
secret societies.

The main players in this drama were, besides Palmerston,
Mazzini, Cavour and Napoleon III.

Mazzini was still pursuing the implementation of the Young-
Italy: a united, republican and democratic Italy.

Cavour, heir to the thought of the aristocratic Carbonari of the
Haute-Vente wanted unity, but under the House of Savoy and with

the constitutional monarchy.

Napoleon III, deeply imbued with revolutionary ideas
and Saint-Simonianism, which he had been steeped in during his youth, do
also undermined by his resentment towards Austria and his oaths
of the Carbonaro, hesitated between this past and the union of interests
conservatives who had served as his stepping stone to the throne.
He would have liked to redraw the map of Italy, to enslave Austria,
Rome will realize the designs of the Roman High Vendée; but he
would have preferred, by leaving the Pope in the Vatican in a state of servitude
rée, not to needlessly offend the feelings of French Catholics

(t) See all CCS incidents reported at length by Amand Neut, La Franc*
masonry, t. II, p. 228 & 250.

and establish, with Murat on the throne of Naples, a monarchy
vassal in southern Italy.

Mazzini, forced by his defeat in 1848, to yield to the ascendancy
Palmerston had accepted the Piedmontese monarchy, only
on the condition that Italy be one; but he only submitted to his body
defending the Napoleonic dictatorship. He reserved the right to do to him
a silent war and to remind him from time to time of his commitments
gages by his henchmen.

Napoleon, well aware that his useful role would end the day when
the program of the Revolution would be fully realized,
calculated delays in fulfilling its commitments, so as to
to make possible necessary for as long as possible; but, dominated by
Palmerston, closely watched by Prince Napoleon, if necessary
Stimulated by Mazzini, he never deviated from the path that led
to this end. Whenever some difficulties arose between
The accomplices in this drama, we saw the count arriving in Paris
Arese, a great Italian nobleman, a former friend of Napoleon, a man
the confidence of Mazzini and Cavour, and the march of the Revolution
tion then resumed its course (1).

Therefore, it is in both Paris and Italy that the work must be followed.
Masonic order which achieved unity.

Public opinion is now informed about the methods which
led to the destruction of the Italian governments and on the pre-
tense spontaneity of the popular movement. Here, however, is a
A page of history that must be included here: these are the revelations.
from an agent of Mr. de Cavour, Carletti, which were published in Italy
and in France after his death and have never been denied.

"The secret propaganda of the Piedmontese in Tuscany and the Ro-
Magnes was beginning to bear fruit. Everything was ready for a
revolution; the committees, which were working on minds in these two provinces
These men, under the leadership of Count Cavour, were asking the minister for
signal for action and a few reliable men to carry out the movement. I
I was entrusted with this mission, and initially sent with 80 carabiniers.
disguised. — This last word is obviously implied every time
that I spoke of agents and carabinieri in Florence to me
to be made available to Buoncompagni.— The plan of the movement was
arrested in an interview I had with this ambassador and to which
Ricasoli, Ridolphi, Silvagnoli, and Bianchi were assisting: my men of-

(1) On the Comto Arese c. Frost, The Secret Societies, of the European Revolution,
L II, p. 170, and The Last of the Napoleons, 1st ed., p. 31 and 148.

were to disperse in groups to the outermost parts of the city;
At ten o'clock, begin to form gatherings shouting: Long live
Independence! Down with the Bourbons! And to move forward, through a movement of
concentration, towards the Pitti Palace... As soon as the crowd got going, we
we had to run to the public coffers and seize them. Ricasoli will
he was determined to have his men occupy the ministries, the posts and the
Ducal palace. This campaign plan succeeded, as we know, to a certain extent.
at point • at 4 o'clock in the evening, Buoncompagni was installed in the palace
of the sovereign, to whom he was accredited, and, at the same time,
All public coffers were empty.

“My account, as simple as a police report, may surprise you”
those who have only seen the political unrest through the prism of large-
a narrative of fear, or of the newspapers of the triumphant party. Yet it is
the history of all revolutions. They are almost always the work
of a few men to whom two or three bought officials open
the gates, and whose people, most often indifferent to the issues
In the game, he unknowingly becomes an accomplice, lending them, out of curiosity
or for the love of noise, the imposing support of its masses.

"The army, whose leaders had been won over to the Revolution, had been removed
and sent to the borders of Modena, under the pretext of sur¬
monitor any movements that might occur there, in the event that the
The Austrians would evacuate them; but, in reality, to keep them in reserve
pect, if they tried to enter Tuscany to support the Grand Duke.

I was ordered to go immediately to Parma to give the
hand to Count Cantelli; before leaving, I had to renew my permit
sonnel; two-thirds of which had disappeared. That was easy for me: the
Emigrants from Rome, Milan, and Venice provided me with the elements of
my new troupe. Things happened in Parma as in Florence.
rence; the army was not sent abroad, but General Trotti took
the simpler option was to confine it to the citadel.

“While the revolutions in Florence and
Parma, Francis IV, Duke of Modena, abandoned his states, leaving
thus leaving the field open to the Zini and the Carbonnieri, who were quite astonished by
an unexpected success. The Duke's conduct on this occasion was...
understandable, if we do not assume that he was misled about the truth
bad situation. I am convinced, for my part, that all it took was one
a gunshot to thwart the Modena conspiracy, like the
Florence and Parma remain. In any case, the duke has left,
Zini and Carbonnieri hastened to form a provisional government
and appointed Farini, a Roman subject who had emigrated, as their governor, then
I was a doctor in Turin. I followed him as head of his political police...

“However, everything was being prepared in central Italy for the elections
tions of the provincial parliaments, when the note arrived in Turin from
The French cabinet, which requested the recall of the clerks before the vote,

Piedmontese 6th. Piedmont could not evade this requirement;
He submitted to it, albeit reluctantly, for the sake of Romagna, Tuscany and
the Duchy of Parma; he had enough agents in those countries to support them
to please. But this was not the case in Modena, whose countryside especially
caused a great deal of concern. Farini had to stay there, and to
this would find a pretext that would mislead the French government or more
early on, the opinion; for it is difficult for me to believe that the imperial cabinet had
took the Modena comedy seriously for even a single moment, no more than...
others played in Italy. This is where we stopped, in a long
conversation I had with the governor on this subject; or rather, here is what
It happened because the program was followed exactly.

“On the day set for Farini’s departure, I posted myself in the Place du Châ
I had brought in a portion of my men; I had summoned them to bolster the ranks
number, all the carabinieri and police officers who were present at
Reggio: Carpi, Mirandola and Pavullo. As soon as the governor appeared to
Getting in the car, they started shouting, following the instructions they had received.
Received: He will not leave, our father to us all! We followed the car
continuing their cheers; I had positioned myself, with the rest of my
agents, outside the Parma gate. At the moment when the governor
He arrived, and at my signal my agents began to shout: Viva il dittatore!
they threw themselves onto the car, unhitched it, and brought it back into the city
to cries of: Viva il dittatore! Upon arriving at the palace, where the
principal members of the commissar government, a meeting was held, without
to disarm, in Farini's presence, a report that named him
Citizen of Modena and dictator. The first signatures one reads there at
The lower ones are those of Count Borromeo, Farini's secretary general; Carbon -
Nieri, Minister of the Interior; Chiesa, Minister of Religious Affairs; Riccardi, Chief

of the firm and son-in-law of Farini; Visoni, attached secretary; Zini, steward
in Modena; Mayr, steward in Ferrara. In the evening, at Farini's, there was much laughter.
The farcical scene at the Parma Gate. At the moment when the
The car was unhitched, I was two steps away from the new dictator; I could see him
he could barely keep a straight face.

"The elections that took place a few days later resembled
much to the scene I just described. We had made
to hand over the parish registers in order to draw up the lists of voters.
We prepared all the ballots for the parliamentary elections.
locals, as later for the annexation vote. A small number
voters showed up to take part; but at the time of the
Once the ballot boxes were closed, we threw in the ballots, naturally in the direction
Piedmontese, of those who had abstained; not all of them, though, that will
Without saying so, we left a certain number depending on the population of the
school. Appearances had to be kept up, at least in the eyes of the school.
foreign, because on the scene we knew what to expect.

"Let no one protest; I am not exaggerating, all of this is of the most
scrupulous accuracy. Oh, my God! In France, where the people are
accustomed to the electoral process, where the formation of the bureau is to
not very serious, such alterations to the ballot have not been
rare and not yet so. The ease is therefore easily explained.
with which such maneuvers were able to succeed in countries still
new to the exercise of universal suffrage, and whose indifference and abstention
Attention served fraud wonderfully, by making everything disappear
control. We were doing it in such a way as to render it perfectly
The guarantees of publicity and the means of surveillance are illusory. From the outset
Before the vote opened, carabinieri crowded the halls of
ballot and their surroundings. It was always from among them that the candidates were chos
The chairman of the polling station and the scrutineers. So we weren't embarrassed.
on that side. In some colleges, this mass introduction, in
the ballot box, ballots from absentees — we called this completing the vote
— was done with so little attention that the vote count gave
more voters than registered voters. We got away with just a rec-
tification in the minutes.

"For negative or hostile ballots towards Piedmont, necessary for
to give the vote an air of sincerity, we deferred to the elect
themselves.

a As for Modena, I can speak knowledgeably about all of this,
since it was done under my supervision and direction. As for the rest...
The situation was no different in Parma and Florence. For its part, the
The dictator had taken all the necessary measures during the elections to ensure
of parliament. He forced the candidates to sign in advance two decrees that he
had prepared. The first pronounced the downfall of the House of Este;
The second extended the dictator's powers indefinitely. Two men

Only a few refused to sign: the banker Amadio Livi, and the
Professor Paglia; they were not appointed, which is easy to understand.

“When Farini annexed, by decree, the Romagna to his government
government, which then took the name of the province of Aemilic, Pepoli and Mon-
The Tanari got rid of Cipriani, whom they themselves had summoned to
government. This Cipriani's father had gone bankrupt in Balegna (Cor¬
his brother had failed in Livorno, and he himself had gone bankrupt
road to America: this is the man called to the government of the Roma
gnes, instead of the papal legate! To get rid of him, they took the
using as a pretext a deficit of 20,000 francs, of which he was completely innocent
a hundred, but that Pepoli, the finance minister in Bologna, had handed over everything
simply to Montanari, the Minister of the Interior, for his expenses
police. The aim of these successive annexations of Parma and Romagna
The role of Farini's government was never clearly explained. Here's what
In short, the real reason: the French government was affecting a great-

of repugnance at allowing the Romagnas to be annexed to Piedmont; but one
knew he wouldn't oppose the annexation of Emilia. A matter of words!
And, for this annexation to Piedmont of all these provinces under the name
Emilie, what I said earlier about the elections to local parliaments
applies exactly to this second appeal to universal suffrage. More than
Four-fifths of those paying in Emilia never came near
from the ballot box! This is such a well-known fact in central Italy that
I could have refrained from mentioning it if I had only written to be
read beyond the Alps.

“Moreover, the demonstrations that preceded or accompanied the
The votes in the cities were also organized by us. All the
placards which caused a great stir in the Piedmontese newspapers, and which carried-
Some were saying: Long live the independence of Italy! Others were saying: We want for
our legitimate king Victor Emmanuel I were sent all printed from
Turin, and we ourselves placed them on all the balconies, on all the
windows; and, despite the freedom of the vote, no one would have dared the
remove. For the illuminations, the zeal of the inhabitants was stimulated by little
almost as they did in Paris in 1848, with this difference that the
The gangs were not drawn from the people, but from Piedmontese agents.
and most of them foreigners, paid and fulfilling a deposit; and beware of the
windows of those who did not obey Lu's imperative shouts quickly enough
Mi! Lumi. The Archbishop of Naples knows something about it.

“After the vote on annexation, I followed Farini to Turin, who took the
wallet from the inside. The very next day after my arrival, he
was sending me to Rome, with the mission of pushing the

revolutionary committee of this city; on my advice, a demonstration
The event was organized for March 19th on the occasion of Saint Joseph's Day. We
Let's not hide the fact that we had no chance of success in a
struggle, even if the French had remained with weapons in hand; but we hoped
to intimidate the Pope, by misleading him about our true strength, and bring him
perhaps to leave Rome, which would have led to the army's departure
French, and ensured success. But the Roman Curia resisted, and we
We only managed a ridiculous skirmish. Despite this failure, my
The trip was not entirely wasted; I had brought two from Turin
highly skilled agents, Biambilla and Bondinelli, whom I managed to get in
in the Papal Army. By means of a cryptographic system con-
When they arrived, they were supposed to keep us informed about what was happening in Rome
A little later, and on several occasions, I brought in a number of
Piedmontese carabiniers in the army that General de Lamori was then creating-
ceremonial; they were of great help to us at Castelfidardo.

Upon my return from Rome, Farini, who had undoubtedly retained a
fond memory of his fake departure from Modena, charged me, in his capacity
of the Minister of the Interior, to go and prepare the reception for the King, who...

was going to officially visit his new provinces. I left a few
days before the court, with 50 carabiniers dressed in French style; I believe
It's quite unnecessary (going into the details of this trip: we've already read them all).
at length in the newspapers of the time, whose accounts are roughly
accurate, if we take into account the theatrical illusion. And let us not imagine
not to assume that these last words only refer to us children,
humble, but useful supporting players who represented the people in these representations
official statements; the main roles themselves were sometimes
held by figures who were anything but official... Thus,
In Bologna, the archbishop, Monsignor Vialeprcla, having stubbornly
refused to sing the Te Deum that was requested of him, and having taken, for
to cut short the more moderate provisions of the chapter, the party energized
the gic to suspend all its members, three chaplains of the r
giments and twelve students from the Sapienza seminary took the place of
episcopal clergy, and preceded by the pontifical insignia that had been made for themselve
Having entered through the sacristy, they came to receive the king under the porch of the
San Pctronio Cathedral.

“However, despite all our zeal, we could not prevent that…”
In Parma, a few cries of: Long live the Republic! and in Pistoja, these rather
persistent: Bread! did not reach the king's ears. These two
The untimely demonstrations led to around fifty arrests.
which were, moreover, the only unpleasant incidents of the trip.

“A few days later, I was sent to Ancona to hire other
three carabiniers in the Pope's army, where we already had a certain number,
number, which I succeed at. The instructions our agents had

focused on three main points: in garrison, to provoke the most
A large number of possible desertions could be obtained for a price; they had at that
Indeed, a cash box was opened at the Piedmontese consuls' residence; in the countryside ar
in combat, shout: Every man for himself! and get rid of the officers during the fight
tion. We know how they fulfilled their instructions at Castellidardo *

"From Ancona, I went to Florence to organize the committee there"
Romans exiled following the events of March 19th. This committee was installed
in the New York hotel, where the emigrants were housed at the expense of
government of Tuscany. This organization was linked to the invasion
the Marches and Umbria, which were already being prepared.

"We know what an uproar Gari-'s departure for Sicily aroused
Baldi. We know that the Tuileries sent a request to Piedmont
no explanation was given. Minister Cavour vigorously denied having given
born with his hands on the Sicilian expedition; he maintained that it had been organized
nized without his knowledge, and that Garibaldi had seized, by force, the two
buildings on which he had embarked. Finally, in support of his claims
mations. He published Garibaldi's famous letter which ended with
These words: Sire, I will disobey you no more. France was willing to accept them.

I took these explanations seriously. Was she really fooled? I don't know.
But anyway... do we want the reality of things?

"The two steamships were not forcibly removed, but
well bought by Garibaldi. Here are the conditions: Medici had
We negotiated the deal with the owner, Rubattino. We had reached an agreement.
about the price, but Rubattino, to whom the destination had not been hidden.
steamers, refused to deliver them, without payment, on the sole signature
Garibaldi's property. The deed of sale was drawn up by the royal notary Ba-
digni, rue du Pô, in Turin, and signed by General Medici for Garibal
Saint-Frond for the King of Piedmont, Riccardi for the Minister of
the interior Farini; and, as there was a shortage of ammunition, one
sailed for Talamore where the governor of the fort handed over powder, cartridge
weapons and equipment, on a written order from the Minister of War, Fanti.
Finally, when Thouvenel's note arrived, Riccardi was summoned in great haste.
Chief of staff and son-in-law of Farini, to Garibaldi to pray
to declare himself independent, which he did by letter to Victor Emmanuel
which we have just discussed and which was the subject for several days

comments inspired by Piedmontese newspapers. I will limit myself to

tell.

“Garibaldi, then master of Sicily (1), had led the charge on Livorno

a number of men without a confession, whom the Sicilian revolution
the link had revealed, and that he could not manage to bend to any
discipline; the Piedmontese cabinet camped them at Ponte-d'Era (Tuscany),
and placed at the disposal of Nicotera, an apostate priest who commanded them,
Several officers were assigned to instruct them. This camp appeared threatening to 1%
The Pope's tranquility; France demanded its dissolution. What was done?
A few days later, they were seen arriving in Livorno by way of
iron, with Nicotera at its head, a regiment dressed in Garibaldian uniforms,
escorted by the National Guard; he was immediately put on board for
Palermo. It was yet another hoax; the Tuileries were satisfied.
Not a single man had left the Ponte-d'Era camp. It was
indeed a regiment of the regular army that had just been dispatched
in Sicily, under the Garibaldian colors (2). Nicotera had received the
a colonel's commission and 30,000 francs to keep quiet, instead of 40,000 which
had been promised to him. So he did not remain silent, and the
scandalous scenes from the Turin parliament.

a While, under the red coat, a Piedmontese regiment por
The Ponte-d'Era camp provided powerful support to the expedition.
numb to organizing, and, as soon as everything was ready, the men who forged it

(1) Thanks to the hand of England and new betrayals & money prizes.

(2) It wasn't the French government they were playing, it was a crony,
but peoples from Italy and France.

now they were entering papal territory, led by the committee
Roman from Florence. They advanced in three columns: the first,
under the command of Sant-Angeli and Silvcstrelli, on Perugia; the other, on
Urbino, with Martricola and Richotti as leaders; the third on Pesa-
ro, under the orders of Silvani and Tittoni.

"According to the original plan, the Piedmontese were supposed to
wait until the men they were sending forward had revolutionized
the Marches and the Umbri, and called upon them to restore order there.
But as Garibaldi's situation became worrying, the need for a
prompt diversion, bed, putting aside considerations that one had not
kept until then only to satisfy the emperor, eager not to frighten
to provoke public opinion too violently. The Piedmontese army immediately
directly across the border.

"The Turin cabinet, moreover, did not have the need to..."
to say, to have taken such a serious decision without having ascertained that the governme
The French would continue to cover it with the principle of non-intervention.
The mission that Farini and Cialdini had just completed in Chambéry had
The purpose of this delicate negotiation was indeed to negotiate Napoleon III. It is true,

had not hidden, in granting a favorable response, that, in order to decline
any solidarity, he might find himself needing to break diplomatic ties
technically with Victor Emmanuel, but this possibility was not a cause for concern
hardly Turin; and he was scarcely reassured on the side of the Alps when, on the day
even where the army penetrated the Marches, the official Gazette published
decrees appointing Pepoli and Valerio as royal commissioners of the Mar¬
ches and Umbria, Sant-Angeli general of the national guard, Silves-
trclli intendant in Rieti, Mastricula deputy commissioner in Ancona, Silvani
sub-commissioner in Orvieto, Richotti commissioner in Perugia, Tittoni in
Pesaro, the last six expelled from the Papal States after the affair of
March 49.

"I don't have to recount the history of this short campaign in the Marches,
the outcome of which could not be in doubt given the superiority of our forces and
the elements of decomposition that we had slipped into the army
tifical. I am simply bringing to light a fact known to some-
Some, suspected by a few others, completely ignored by the greatest
Number: Yes, General de Pimodan was assassinated. At the time
He then set off, at the head of a few men he had rallied, to
charging a Piedmontese column, a soldier, positioned behind him, fired at him
At point-blank range, a rifle shot struck him in the back. This soldier
was this Biambilla, whom I had hired a few months earlier at
Rome. Upon arriving at the Piedmontese camp, he was appointed quartermaster sergeant.
in the Carabinieri, and he is currently stationed in Milan. He had not
He simply followed the instructions of his superiors.

“A few weeks before the Piedmontese entered the Marches,

I had been sent to Naples. The Turin office was beginning to conceive
to see a deep-seated mistrust towards Garibakli. It was known that the maz-
The Zininians were very active in Naples, where they were
brought together their main leaders: Mazzini, Saffi, Mordini and Mario. We
feared that Garibaldi, lacking political intelligence and more than mediocre
this administrator, should not allow himself to be swayed by the machinations of the repub
clerics, and finally this Neapolitan revolution, whose rapid results
tats, it must be said, were less due to the weapons of the adventurer
generally, than to the money of Piedmont (in the hands of the Carbonari and Freemasons),
did not turn into the Turin debacle. In short, the ministry already saw the
ghost of southern Italy constituted as a Republic, under the pre
Garibaldi's residence. These fears were, at least as much as the position
The embarrassed situation of the southern army in front of Capua, the reasons
decisive factors in the sudden invasion of the Marches. My mission was
therefore to ascertain the true state of affairs and to combat the in¬
influences that could divert Garibaldi away from Piedmontese interests.

“I found Naples in the most incredible disorder, the camp of
Caserta was in an even more incredible state of disarray. The army was teeming with
women: Milady "White" and Admiral Emile were the heroines; the
Nights were spent in orgies... Garibaldi was no longer recognizable
when he didn't satisfy his passion for popularity by getting acclaimed
sea in the streets of Naples; he divided his time between Milady and
Alexandre Dumas, who followed him everywhere. He saw nothing, didn't pay attention.
Paying nothing, %t let things drift. Taking advantage of this
In a state of carelessness, Naples was the object of systematic exploitation by
des Conforti, des Sciazola, des Cardona, des Imbriani, des Tefano, etc;
I won't go into details here; you'll find them in the brochure.
special that I am preparing on the affairs of Naples (1).

"From a political point of view, the situation of the Kingdom of Naples was
of a nature to inspire serious concerns in the Piedmontese government
of: the Bourbons, momentarily stunned by the sudden and unexplained
With the appearance of Garibaldi, they began to consider the events.
with more composure and taking stock of the situation; one could feel the first signs of l
movements in Abruzzo ready to rise up against the newcomers.
On the other hand, the Mazzinians were exploiting Garibaldi's weak mind,
around whom they had many supporters.

"Piedmiki people were out of the question. A single word was enough."
Gaubaldi, or an advantage of the army of Francis II, to overthrow
The hopes of the Piedmontese have been dashed from top to bottom. Faced with this situatic
which I explained at length to the ministry, he could not hesitate, without man-

(i) This brochure was not published, probably stopped by threats or seizure
of money.

qucr to his program A*Italian unity, which he knew deep down he had paid for
of his money: so he did not hesitate. I was still in Naples when
Farini arrived there with the title of lieutenant of the king; I was attached to his
administration as head of the political police. The former governor
de Remilie arrived in Naples full of faith in his skill and in the
to come; after a few months, he would leave disillusioned and deeply
discouraged. After him, both the Prince of Garignan and
Nigra, and Ponta di San Martino, and Victor Emmanuel himself, what
that presented by Garibaldi and Cialdini, despite the support of the Monnians
them-kids.

“I left Naples with Ponza di San Martino; upon arriving in Turin,
My resignation gave me back my freedom... The experience I had gained
had significantly altered my thinking. Having experienced things firsthand
and knowing better the needs and aspirations of Italy, I understand
I was beginning to seriously doubt the crowning of the building, whose
The bases, thrown at Plombières, had been so disproportionately widened. I

I saw Piedmont accepted with repugnance and as a transition by
Lombardy, prevailing through surprise and maneuvers at Par¬
me, in Modena and central Italy, and barely managing to stay afloat
and through bloodshed in the kingdom of Naples, some men came
to sell it to him. I had never seen this enthusiasm for unity anywhere else.
Italian, whom, imbued with Piedmontese ideas, I had expected to see
burst forth in all directions; on the contrary, I had found it everywhere, in all
Its vivacity, its instinct for local independence. Everywhere, finally, Piedmont
was regarded as a foreigner and an imposter. Faced with such
feelings, I was forced to admit that the true flag
the Italian movement had never ceased to be about independence and had not
never been the unit... (1) »

If to these great deeds of corsairs and heroes of great journeys
Regarding the current focus on Italian nationalities, it was necessary to include the summ
crimes, arson, assassinations, looting and violence of all kinds
genres employed by them to prevent people from protesting
and impose upon them the silence of servitude and death, he nou9
It would suffice to reproduce here an extract from the Marquis's official report
d'UIloa, sent to all courts and nowhere denied.

(!) Revelations of an agent of Count Cavour, pp. 6-21. These Revelations are
of indisputable authenticity. Mr. Éliaune San Pol, editor at the Conlem•
Poraneo do Florence reprinted them in large part, and in their details here
more infamous, in his Forty Truths Told at the Court of Turin, translated and
printed in Paris, at Brunuct's, and he precedes them with these leagues: "This is not
Not me, Sire, who's just spouting nonsense here. Jo, as an honest citizen, reveals to you
Lelli took it upon himself to reveal Italy to Europe. This is a book that made the
Around the world. Printed abroad, it was reproduced in Naples, Rome, iBologue,
in Florence, and no one denied it.

"The traitorous and foreign generals, the Pinellis, the Nerins, the Gala-
teri, the Fumele, etc., by invading the Neapolitan states, announced
a war of extermination in which piety was a crime. Cial-
dini, who can boast of having ordered more shootings during the
short duration of his lieutenancy, which all previous powers addressed
On October 28th, to all officers under his command, this proclamation:
Make it public that I will shoot all armed peasants I capture; I have already
began, and everywhere the insurgents (defending their homeland and their nation)
(ality) fell into the hands of the Piedmontese, they were shot, summit
brutally and without mercy. We have seen human sacrifices of 40 or
50 prisoners at a time. In Monteciffiane, for example, out of 80 prisoners
47 were executed; at Monteulcone, 50 men
Having fled to the house of God, they were slaughtered there; at Montecoglioso,
A captain had ten or twelve farmers locked up in a cottage,
who had not properly informed him about the insurgents' movements and the
burned in the presence of their families. In Garibaldi's time, popu
Entire villages witnessed the massacres of Ariano, Trasso, and Pa-

duli, Montemiletto, Terrecuso, Panepisi, Sant-Antimo,
of Isernia, of Gastellacia, of Gastelsarraceno, of Carbone, of Lutronico,
peaceful havens of agriculture and industry. Under the conquest, one
saw the destruction of San-Marco-in-lunis, Viesti, Cotronei,
Spinetlo, of Rignano, of Barrile, of Vico-di-Palma, of Campo-di-Mia-
no, from Guarda-Regia, following vile scenes of looting and rape
and of sacrilege... Who, after all, has not heard the dreadful tale of the destruction
tion and the fire of Pontelondolfo and Gusalduni?.,. What about the
assassinations in Rome, Naples, Parma, Ferrara, and Bologna?
And, so that the whole world could not doubt this brotherhood of in¬
fire and murders, the Chamber of Deputies of Florence, the minister
Menabrea, at its head, has she not, by making it an apotheosis, just...
to proclaim, like his brothers and sons of glorious Italy, the ignoble
assassins Monti and Tagnetti, executed in Rome, according to all laws, for
having ambushed and blown up the Serristori barracks in Rome, and there
having killed 25 Zouaves, wounded a number of other people, by
including women and children.

“According to official figures released by the Ministry of the Interior
Turin's interior, well below the reality without a doubt, and
According to reports in the Portofoglio Maltese, there were thirty thousand Italians.
begging for their bread in a foreign land, eighty thousand deprived of
their position inside, and reduced to misery; the number of those shot
or massacred would amount to more than eighteen thousand, and the Neapolitans
"The number of prisoners in a single year would exceed fourteen thousand."

While these events were taking place in Italy, the com
The Masonic plot was also taking place in Paris. At the end of 1859, pa-

he read a pamphlet, "The Pope and the Congress," written under the watchful eyes
the emperor's child by M. de La Guéronnière and which was imme-
immediately reported by unofficial newspapers as the expression
from the master's thinking. She was republishing all the old calumnies.
against temporal power and concluded by letting the work be completed
of Italian unity and to reduce the Pope to the Vatican and his garden.

This program, thus established by Napoleon III, and this pledge given
through him to the sects and their representatives Cavour and Palmerlon, the
Events unfolded rapidly.

The Pope had gathered a small army of faithful Catholics.
who, under the leadership of the illustrious General Lamoricière, the victor
Abdcl-Kader's queuing was perfectly capable of suppressing the
insurrectionary movements that a handful of sectarians had
artificially induced in the Romagna region.

The French government had done everything within its power.
to prevent the formation of this army. The momentum of the Catholics

that forced him not to overtly take concrete measures
milking; but when it was formed and prepared to suppress
the insurrection of the Italians and to re-establish in these provinces the
Despite the Pope's authority, Napoleon III opposed it with his absolute veto.

This very serious incident was officially noted in a press release.
written shortly afterwards in Castclidardo by Cardinal Anto-
nelii to Mgr Mcglia, nuncio in Paris. The Secretary of State, in
This dispatch refuted the accusation of impotence leveled against the
papal government through an anonymous and unofficial brochure:
France, Rome and Italy, written by the same hand as The Pope
and Congress.

Cardinal Antonelli speaks in this dispatch in
these highly significant terms, despite the diplomatic style that
envelope :

I am deliberately refraining here from any research on the circumstances
which prevented the restoration of the Pope's authority in Romagna. I
I will simply say that we don't understand how France should not have
not to do it, after she had taken charge of protecting power
temporal power of the Holy See, as the brochure acknowledges. Moreover, if
This protection included the presence of his troops in Rome, on no
I don't see why she wouldn't do it in Bologna.

"Finally, I would add that the sovereign pontiff could do so, having already a
an army sufficient to retake the Romagnas; and, if he has not done so,
The author of the brochure should know this better than anyone, that's because
that he was prevented from doing so.

tftmrrf ïtAirtHNB

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But it was not enough for the accomplices to prevent the Pope from
to retake the Romagnas. His valiant army prevented the comrades
dies that had taken place in Parma, Modena, Bologna, with the
competition of some Piedmontese carabiniers in disguise, to re-
produced in Umbria. An attempted insurrection in Perugia
had been immediately suppressed by the papal troops at
applause from the vast majority of the population.

Napoleon III and Cavour resolved to put an end to it, and hypocrisy did not
No longer satisfied, they resort to force, to the use of the army.
Piedmontese army to destroy the small papal army.

This was one year after the publication of the program brochure.
The Pope and the Congress.

Napoleon III had gone to Chambéry to receive the
congratulations to the new subjects that Mr. de Cavour had just
to cede to him by the Treaty of Turin, as compensation for the Roma -
gnes and the letter to the Pope, as he had expressly stated
He was at the Turin parliament. He had received homage there.
that the galantuomo had sent him via Cialdini and Farini. That
What happened during this interview? The Monitor did not say;
But history tells us that afterwards, and barely back at the head
From his army, Cialdini attacked the Pope's small army, and without
Declaration of war: none; he invaded the territory in an ambush.
papal, and amidst nameless betrayals in any lan
With ten against one, they seized the Marches and Umbria,
Legations that still remained with the Pope.

Mr. de Becdelièvre, former colonel of Papal Zouaves, ra
recounts that, during his stay after the capitulation of Lorette
In Ricanati, he had the following conversation with the general
Cugia:

"Are you not afraid," he asked him, "that France will not..."
Stop? Haven't you read the Duke of Grammont's dispatch, saying to
The consul of Ancona said that the emperor would oppose your invasions by force.
"Sunsets?" - "Oh!" said Cugia, laughing, "we know more than
Your Duke. Last Friday, our commander-in-chief, Cialdini, had lunch at
Chambéry, where, after asking for advice on what he had to
to do, he was told: Come in, and hurry! - You see, we
let's go quickly (1). #

(1) Memoirs of the Papal Army, p. 84, - Gazette de France, October 11, 1877, -
Gazette du Midi, October 17, 1867.

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For his part, here is what he wrote about Mr. de's dispatch
Grammont M. de Quatrcbarbes, governor of Ancêne, in a
letter reproduced by most newspapers of the time:

“On September 11 or 12, when the brave Colonel Sapi was defending himself
heroically in Fesaro, in an open city, one against twenty, facing
of the Piedmontese army, the French consul in Ancona, Mr. de Courcy,
He rushed in full force to the delegation's palace where I was staying. He held
in his hand a telegraphic dispatch he had just received, signed:
Duke of Grammont, ambassador to Rome: "The emperor will not tolerate
"the guilty invasion of the Papal States by the Piedmonian lay government.
"The emperor wrote from Marseille to the king of Sardinia to inform him"
"that he would oppose it. Orders are given for boarding at
"Toulon new troops, who will arrive in Civitavecchia without delay-"
<t lai. » Except for the underlined lines, I am not sure enough of my

I have no memory to guarantee the literal text of this dispatch, but I can
I guarantee its strict meaning on my word. I went immediately.
with Mr. de Courcy at the consular palace, and we agreed that, for
to stop the bloodshed that was flowing freely in an unequal struggle and
impious, one of the consulate employees would immediately go to his post
to Pcsaro, to communicate the dispatch to the army's commander-in-chief
Piedmontese. A few hours later, the representative of the consul of
France did indeed hand over this dispatch to the Piedmontese general, who
simply handed over a receipt, then walked on without
another concern of the French government's defense.

“I will not repeat here the words attributed to Generals Fanti and
Cialdini to explain their audacity. Belgian independence made them in
part of knowing, and they were repeated to me by the most disseminated witnesses
principles of faith. I only wish to affirm here the things that I have seen and heard
"They are due, and no denial in the world can prevent the story from being true."

Mr. do Lamoricière, in his report on the operations of the ar
The papal messenger also relates this dispatch, which had been sent to her.
transmitted directly from the Ministry of War in Rome; it
is exactly the same and ends with these months: "As
Vice-Consul of France, you must regulate your conduct by
consequence.

According to various publications and newspapers, the words said
to Cialdini and Fariui in the Chambéry interview would have been
These: Go and hurry up, or: What are you wasting so much time on?

Mr. de Tliouvenel, addressing his diplomatic agents
matics, agrees, in a note published in the Blue Book, that
the emperor, in the interview that had taken place in Chambéry between him

and Mr. Farini, accompanied by General Cialdini, was approached about
the possibility of an entry of Piedmontese troops, which he did not
did not disapprove of the eventuality presented to him; this
The possibility was Garihaldi's march from the Neapolitan states,
where he encountered no resistance, across the states -
hands, by raising the people, and, this last step
crossed, an attack against Venetia that it would be impossible to
prevent.

The recognition of the Italian monarchy, which followed ten days
After these explanations, it was therefore, as Ricasoli said to
Piedmontese senate, approval, sanction, and like the pact

of everything the Piedmontese government had done. It is impossible
It's easy to be mistaken. Also, Mr. de Thouvenel, not only
shortly afterwards rejected the offers made by Spain and Austria
to intervene jointly with France in the custody of the Holy Father
and from Rome, but brought these powers, with the help of the Mason
nothing, by the principle of non-intervention, and as the only
a means of pacifying and legitimizing the fait accompli, to recognize
between themselves the kingdom and the king of Italy (1). And yet
at the same time Ricasoli proclaimed in full parliament
I was setting the goal pursued by the Italian Revolution:

Yes, we want to go to Rome! Rome, politically separated from
the rest of Italy will remain the center of intrigues and conspiracies, a
a permanent threat to public order. So, going to Rome is for
For the Italians, it is not only a right, but an inexorable necessity.
But how should we go about it? On this point, more than on anything else
Furthermore, the king's government will be open and precise. We do not want
not to go to Rome by means of insurrectionary, untimely movements,
reckless, who could jeopardize the acquisitions made and compromise
to put the national project to use. We want to go to Rome in concert with
France."

And he repeats Cavour's theory on the free Church, and the
definitive fall of temporal power as a sine qua condition
No!

Several years passed; the policy of Napoleon III remained
The same. It was absolutely the same duplicity which, in 1867, during

(1) The diplomatic documents (1862) communicated to the Legislative Body have
proven all the steps taken by the French government to bring this
recognition from the powers.

of the Garibaldian invasion, halted the expedition for eight days
French woman in the port of Toulon, then sought to recall her, and
only allowed the Mentana event to take place because this
times the Piedmontese had lost the given time (1).

Piedmontese diplomacy itself published in the Book
green from 1867, the piece that sheds light on this entire phase of politics
than Napoleonic. It is a dispatch from Mr. Nigra, dated
Biarritz, January 25, 1866, and which is thus conceived:

"The emperor told me that the question of what would be in
to do in the event of a republican revolution in Rome cannot

to be resolved a priori, regardless of the circumstances that will have provoked; that the conduct of the two governments will be regulated in part by the circumstances and by the impression they will make on public opinion public (2).

This is how the execution of the convention was understood.
1864 which guaranteed the Pope the possessions that remained to him!
It was still the same two-faced policy which, seven years ago
previously, had formally prevented the papal troops
to suppress, when it was still possible, the uprisings of
Romagnes, as we learned from the important dispatch from the cardinal
nal Antonclli, cited on page 368; but this time God, who wanted
ensuring the council convened at the Vatican thwarted these plans.
Chiavellian.

Enfantin's letters during this entire period are very cute
laughing, because they reveal the intimate conversations that were being exchanged
then between the Tuileries and the Palais-Royal.

In the early months of 1861, Enfantin wrote:

“I often hear several of us express surprise at the mena
gestures, temperaments, delays, that the French government
has been contributing to its relations with the papacy for ten or twelve years.
For me, it doesn't surprise me... Which obviously stands out for
My opinion of our conduct in Rome is precisely that we do not want
to destroy Catholicism from top to bottom, but that we desire it to
transforms; that is to say, we call ourselves Napoleon III and not
Mazzini.

(1) We ourselves have learned through reliable channels that La Marmora, sent to Paris,
After Mentana complained about what had happened, he received the following response:
I gave you eight days; why didn't you know how to make the most of them?
(?) Published in the Correspondant of January 1868, p. 266

Pais, speaking of "public opinion which, as the emperor said-
"Reur always wins the last victory," he added:

"The emperor has faith in this victorious instrument, and he has his reasons."
personal reasons for believing it; he must therefore hope that the Church will resound
one day of this popular and divine acclamation: Vox populi, vox Dei.
He must rely on that brilliant voice more than on that of the cannon.
But he doesn't want to be bought off, because the papacy is hard of hearing.
ve. And besides, is this current deafness temporary or does it constitute
tional? How long has it existed? Once again, it's this cou-
impious crown of Caesar, who plugs the papal ears; let it fall and
the Vicar of Christ will hear the voice of Christ speaking through the mouth of

people. "

He was writing to Arlès-Dufour, his former metropolitan in Lyon,
from the previous year:

"General affairs are progressing well despite key oppositions."
Ricales. The chariot is launched on both rails, spiritual and temporal. You
you need to breathe in the air of Paris, to hear the Pereires, Rothschilds,
Morny, having lived with Cobden and perhaps with Lord Cowley or
Cavour, or even Rouher and Haussmann, and above all to know this
that we propose to do immediately in both directions in¬
"Indicated: Italian affairs, commercial affairs..."

And again:

"I quite like Garibaldi, who doesn't help the famous recovery very much"
business, according to people in the stock market, but who does no less
a very big deal. We drank at Garibaldi in Saint-Germain;
Meanwhile, Cavour and Garibaldi, who complement each other, are walking their own little w
good way (1). »

Finally, Enfantin wrote the following year, again to the same person:

"Public affairs are heating up in a way that resembles 1847"
and 1849. I still hope that the result will not be the same, and that we
It allows many people to get themselves into trouble, including people in the Church. Foul
received a letter of congratulations for having courageously criticized the
imperial finances. Prince Napoleon-Jerome will receive one at the first
First day; he has just delivered a speech in the Senate which has a great
impact in France and Europe. Meanwhile, Thouvenel
said on Saturday: "Your Grace, you have allowed the question to mature well.
According to Alexandra Dumas, Garibaldi had been affiliated with Saint-Simonianism by
Barrault.

"Lienne;" and Billault: "My Lord, you have made my task very difficult..."
Renan has a letter informing him that his suspension was decided by
due to very serious political circumstances, but that he would resume his
Classes coming soon. Bonjean and the prince made a pretty good story
critical.

"May Mercury, messenger of the gods, come to the aid of Mr. Rouland!"
that he at least raise it to the rank to which Mr. Rouher has placed himself! that he rest
equality between science and industry, because it is the basis of morality, of
"Politics and the new religion."

And again:

Dinner at Isaac's went very well; I enjoyed myself there.

knowledge of Franck, which will be very useful to the Encyclopedia (Saint-Étienne magazine
Simonian). On Monday, at Lebey's, where you were a guest, I found
with great pleasure Delangle, who had been, thirty-five years ago, the
cat of my father, and for whom I was the legal advisor. He was
very kind. We talked a lot about national opinion, about
Guéroult, from England, from Gobden. It was good (1).

Mr. de Cavour having made threats of schism and
Mr. de Lavalelte having published a diplomatic note commina
In his attack against the Pope, Enfantin wrote:

"Guéroult's article from the day before yesterday on Catholicism and freedom"
It was masterfully done. But he must go as far as Gallicanism.
true, that is to say, any kind of national Christianity, however fashionable it may be
Anglican, Prussian, or Russian, so that one can say of the fifth
Austria, a major power: It remains alone with the papacy, which
The papacy will either reside in Vienna or Madrid, or even remain in Rome.
capital of Italy. If this great politico-religious event comes to pass, if the
Catholicism is entering its final phase of dissolution; it will be a
good fortune for the French Encyclopedia (2).

However, Cavour had been struck down on June 6, 1861, by the justice
God's power in the midst of these ungodly victories.

"What a life," wrote Enfantin, announcing his death, "which has
firmly embodied in the world. It is quite obvious that if this gai-

(t) Works of Saint-Simon and Enfantin, vol. XIII, pp. 51, 55, 58, 67, 111, 137,
143, 146, 180.

(2) It was a project he dreamed of, and Guéroult was to be at its head,
Jourdan, Yvan, Laureut, etc., all democrats tamed by the empire and familiar
Prince Napoleon's kinsmen.

That man no longer lived in the apoplectic conditions he was in, he lived
still in the political world, where he had poured drop by drop all
his personality.

Enfantin and his disciples do not recognize any other life than
that one; heaven and hell, as the master repeats in succession
According to them, these lines are nothing but a chimera.

Cavour was the secret mastermind of Masonic societies.
"of Italy" Its power emanated directly from the Grand Orient

of the Orient, which Palmerston directed in London. His death brought
for a time among the top brass of Freemasonry
the frenzy of competitions and rivalries, which manifested themselves even
before the profane world through certain actions that must be maintained
holding to tell.

Until 1859, despite the de facto authority that Cavour exercised
Regarding them, the Italian lodges depended on one or the other
Foreign Grand Orient. Such as those of Genoa and Livorno
depended on the mother lodge of the supreme council of Paris. This did not
It was during 1859 that an independent logo, under
The name Ausonia was founded in Turin by Philippe Delpino, Felix
Goveau, Sixte Anfossi, Vital Mirano, all four from Turin, and
by Charles Fiori de Rcggio, Joseph Torelli, de Varallo and Zam-
Beccari, from Bologna. In a short time other lodges were created,
under the auspices of YAusonia, which thus became the mother lodge of
Italian Freemasonry.

F.∗. Goveau, appointed as interim head of state after Cavour's death,
proceeded with the election of a Grand Master. Brother Nigra, in charge
Piedmont's business representative to the French government, student and
Cavour's favorite had all the votes cast. However, as
A number of lodges had declined to participate in the vote.
Nigra did not accept. The first convention of Italian Freemasonry
It was convened and met on December 26th. 29 deputies sat there.
sent by the FabioMassimo lodges of Rome, Iside and Pompeia
from Alexandria in Egypt, Argilano of Ascoli, Sevcra of Bologna,
Vittoria of Cagliari, Eliopolis of Cairo, Concordia of Florence,
Rigenerazione de Genoa, Amicitia, Garibaldi, Unionc and Con¬
cordia of Livorno, Lumo et Verità of Messina, Fraternilà of
Mondovi, Valle di Potenza of Macerala, Insubria of Milan,
Azione and Fede from Pisa, Uttica from Tunis, Ausonia, Progresso and
Cavour of Turin.

The first six sessions were devoted to writing a
constitution, regulations, rituals, etc. The assembly decreed,
among other things, that God would be called the great architect of the uni-
towards; that all religions would be free; that every Freemason would be
bound to absolute obedience; that all would remain silent,
not only about what is said or done in the lodge, but
still on the names of the lodge's members or visitors.
Furthermore, the assembly recommended to those who would be called upon
to give a speech at the grave of one of their own, not to use ex¬
Masonic pressures only with extreme reserve: di tenersi
riservatissime nelle espressioni masonichc. Et elle défendit sé¬
It is outrageous to appear at the funeral wearing Masonic insignia.
from a colleague. Caution was still needed, and the fox's skin
still had to mask the wolf's skin.

It was on the seventh and final day, January 1, 1862, that, on the
Following a motion by the Garibaldi lodge of Livorno, it was decided that the ge
General Garibaldi would hold the title of first Freemason of Italy, and
that a gold medal would be struck with the inscriptions, on one side:
The first constituent assembly of Italy; and on the other: At
The first Freemason in Italy, Joseph Garibaldi. The following procedure was then carried c
to the election of a Grand Master. Brother Nigra was re-elected,
unanimously. Then the assembly resolved to make treaties
friendship ties with foreign Grand Orients. To this end, the
Turin Freemasonry soon after established communication with the
Grand Orients of France, Belgium, England, Ireland,
from Switzerland, Portugal, Hungary (1), and with that of Poland,
to the erection of which the Grand Orient of Turin helped, according to the
Official Bulletin. The Grand Orient of Belgium and the Grand-
Eastern Portugal was the most eager to respond to
the call from Italian Freemasonry. The first one sent to Turin
his grand master Verhaegen, who reported, with the evil which
He died, the treaty of fraternal bond and imperishable friendship.
He was accompanied by Brothers Hochstein and Van Schoor. The
The second group consisted of three naval officers, headed by
the Marquis of Loulé, former grand master of the order in Portugal.
Before dissolving, the assembly decided that it would meet again from

(i) Turr is appointed Grand Master and Kossuth Honorary Grand Master of the Grand-
Orient of Hungary; Klapka, founder of a logo in Geneva, under the name of 'lstet
or Danube^ refers to himself as Inspector General of Freemasonry.

again on June 24, 1863 in Rome, or, if Rome was not free, in
Venice, or finally Florence (1).

Nigra having refused again, Minister Cordova was appointed
by 15 votes to 13 given to Garibaldi; but the Scottish Rite,
having its Grand Orient or supreme council in Palermo, appointed
Garibaldi, Grand Commander, communicated this choice to all the lodges.
by a circular which began as follows:

“Dear brothers, to the masons of all countries who are working on the re
construction of the temple of humanity, let us know that General Joseph
Garibaldi, the man whom the great architect of the universe created for the
liberation of oppressed peoples and for the emancipation of all
nationalities that are trampled underfoot (de tutte le nationalità ancor concul-
(cote), is named Grand Commander, Grand Master of the Masonic Order
in Italy... »

Moreover, Cordova and Garibaldi were equal in principles.
Cordova, as reported by YArmonia according to the atti ufft-

ciali, no. 204, p. 775, did not hesitate to declare the Convention of 93 blessed throughout the world for having founded the nation French and created democracy in all parts of Europe.
And Garibaldi, in the address he sent to England on the 22nd September 1862, extolled France "which in 1793, a solemn era nelle, gave the world the goddess of reason, overthrew the tyrant denied to the ground and consecrated the free brotherhood between the dwarves tions. »

The following year, after Cordova resigned, Garibaldi was appointed unanimously minus five votes, by the convent of Flo¬ Rence, Grand Master of the Order. Having accepted, he appointed for his representative in the grand committee of Italian Freemasonry F.-Antonio Mordini, adding that concord was the only a path to achieving unity with Rome, its natural capital. The Italian masonry then included, apart from carbon- sales Nariques, 67 lodges in Italy, including 5 in Turin, and 10 abroad, including 2 in Greece, 1 in Constantinople, 5 in Egypt, 1 in Tripoli, and 1 in Tunis (2). These were milestones for future unity.

(1) Enfantin also wrote around the same time: “Perhaps Mexico will "It's finished before Rome, which is starting to bore everyone."

(2) All these details are taken from Masonic journals: liulletino officiale del Grande Oriente d’Italia do Turin; Annah delta massoneria of Naples; /luc¬ re! to of Florence; Masonic world, and collected by Neut: Freemasonry, t. II, p. 306.

Italian Freemasonry took advantage of these convents to renew to reveal its constitution and publish it for the brothers. Article 4 was thus conceived: "Freemasonry recognizes its God in the principle of the natural and moral order under the symbol of the great architect of the universe (1). Article 5 stated: "It does not prescribe any a specific profession of religious faith and excludes only believers those which would impose themselves on the beliefs of others” (the Catholic religion (obviously).

Article 8 was even clearer, excluding and working towards de- to destroy, not just the Catholic religion, but all the positive religions. He expressed himself thus: "As the ultimate goal of scs works, she sc proposes to gather all free men in a large family, which can and must gradually succeed all churches founded on blind faith and theocratic authority, to all superstitious, intolerant, and hostile cults, to establish the true church of humanity (2). »

No sooner had Freemasonry been established than it set to work to

consolidate the regime imposed on the population by force. Here's what
among other things an official document that shows how it was used
the Italian ministry:

“A.\G.∗. D.'. G.–. A.\ D.\ U.∗.

"UNIVERSAL MASONRY – ITALIAN FAMILY"

"SCIENCE, FREEDOM, WORK, FRATERNITY, SOLIDARITY"

"To all the regular Freemasons belonging to the Communion, greetings"

and brotherhood.

"T.–. C.\ F.'.,

"The bills that will be debated in parliament concern
vital questions for the future of the Italian nation, and especially
for the future of the Neapolitan and Sicilian provinces; it is our
It is everyone's duty to fulfill their civic duties without failing to comply with the law
And the first of these duties, for the deputies, is to give their
vote according to conscience, – for voters, to seriously ask
to ensure that our representatives do not evade the vote.

(1) God, therefore, was not a creator. Cost fire, gas, nature, the
double principle good and bad.

(C) Unila callolica, "July 1 and 11, and Civilla callolica, September 3, 1861.

a Let the country know that while Freemasons are not a faction,
They are, however, vigilant citizens, ready to sacrifice themselves.

"Florence, July 20, 1865."

"The 1st Gr.\ M.\ ad.\ ff.\ of Gr.\ M.

“Lodovxco Frapolli.”

Mazzini had also organized an association during that time
of Italian unity, whose main objective was to achieve unity
national, by contributing with all its strength to the realization of pr
the entire and complete program of General Garibaldi, the unity of
the nation, with Rome as its capital. It was to be called
Italian Democratic Union; but on the orders of

Garibaldi was given the title of Italian Emancipatory Society.
To become a member, it was enough to declare one's desire: 1° for the realization
1. Complete sation of the plebiscite of October 21, 1860; 2° Rome capi¬
tale of Italy; 3° equality of political rights in all the
classes; 4th competition of citizen weapons to provoke and ensure
to restore freedom and the unity of the nation; at least five centimes per
monthly contributions were made by each member to the central fund
the. The program was written in Mazzini's own hand and
approved by Garibaldi. A council of 20 members and a president
elected at the general assembly were supposed to have the leadership of the
society. Garibaldi was appointed its president by acclamation. Here is
the list of council members signed by Garibaldi and written in
whole by hand, adds the press correspondent who told us
provides this information: Savi, Mosto, Cuneo, Sacchi, Campa-
nella, Mario, Crispi, Dolfi, Massoni, Cabolini, Miceli, Grillenzoni,
Nicotera, Bertani, Cairoli, Allezzino, Salfi, Libertïni, de Boni,
Priscia. Il Popolo d'Italia was to be her official organ.

As for Mazzini, he too contributed to the work of Italian unity.
lienne. One of its manifestos, published in Genoa, stated and
reported by Y Belgian Independence:

"The Republican party neither approves nor opposes a fact
(unity with the monarchy) which he regards as transitory and which he acc-
accepts this as such. The Republicans are not responsible for a mistake
which inevitably leads the country to believe that without freedom one can establish
to the unity of a nation... The sad markets, the shameful transactions
All divisions will pass like shadows, and only the unity of the homeland will survive...
This religion of unity contains within itself the entire logic of our con-
duite and what various people have chosen to call our abdication. When, before

In the last war, we saw Italy straying into the same old errors.
Narcissists, we preserved our faith intact; but we kept it hidden.
Deep down, we loyally allowed the experiment to unfold.
tempted, and not a word was spoken by us other than: Unity,
Freedom! The rest stays in the country!

But one cannot establish freedom by allying oneself with a domineering despot.
author. We knew about the Plombières pact when nobody else did.
still suspected, and we prophesied disillusionment: it happened
they checked; and yet we did not become angry, and the men
the republican faith in Tuscany and elsewhere led the popula
tions to vote for annexation. We protested and we protest on behalf of
of the honor, salvation, and unity of the homeland, against the illegal cession
gale and perilous of Savoy and Nice, against the stay of the French
extended in Rome.

“We protest against the servile habit of substituting for the country ot

to a principle, an individual, monarch or minister, it doesn't matter, and
against the premature and exclusive cry of "Long live the monarchy!" The Republicans
They say to the country: The Italian homeland can know no other borders than
The Alps and its seas, nor rest until they are conquered. Arise and
walk: with the one who reigns, if he is heading towards the goal; without the one who reig
gne, if he stops; against the one who reigns, if he ever tries to prevent
to arrive.

But by thus yielding to Palmerston's supreme direction,
Mazzini had high hopes for the future. Let's listen to one of his confidants, a
founders of Italian unity, uttering these audacious words
to the parliament of Florence as a challenge to the Piedmontese monarchy-
silence:

"The word republican means, if you'll allow me to speak plainly..."
Simply and without mincing words, regicide, enemy of the king. That one is a republican
who wants either to kill the king, or overthrow him, or at least diminish his power
tority.

"And in Italy, starting with Mazzini himself, all of them are..."
Republicans, who created the kingdom, who are the authors of Italian unity
lien, and who offered all of Italy to Charles Albert. That's the truth,
And it was, moreover, a historical necessity to which those
kids who didn't suspect a thing; but the necessity for the Revolution
to be royal in Italy is such that the republicans have gone further
even the monarchists and, from a certain point of view, all the
ministers, all conservatives would be less monarchical than the
Unitary, the Mazzinians and Mazzini himself. What did he ever say in
All his writings, from Young Italy to his latest publications?
He kept repeating: Unity first, and then the rest; my principals

The cipes are known, but first I want Italy to be one and not divided.
These are the statements he made while in Rome, before going there; and
Since he left, he has constantly repeated it, always offering the Ita
linked to the House of Savoy. Beware of accusing the republics too much.
Cains: you would all accuse yourselves. The republic is the axe
with which you severed the roots of seven governments; it is the thread
with your sword; you still have the papacy before you, and you par
you are trying to blunt the only weapon you have; therefore you do not intend
not the meaning of your own words, and you are unaware that this assembly
is the greatest of the republics that has appeared on the balance sheet of Italy (1). »

VI. – The Napoleonic idea or domestic policy

OF THE empire

We have shown how Louis-Napoleon seized
of the dictatorship, both with the support of the governing council of the companies
secret parties and with that of unprincipled and hostile conservatives
harmed by terror for their material interests.

This dual origin explains the indecisive policy that followed
the empire... From the beginning of his reign until the Or¬ conspiracy
Sini, 1858, he seemed to take it upon himself to reassure material interests
riels, to flatter religious men. However, he did not give these
The latter offer no serious guarantees.

In 1850, the National Assembly, after having partially emancipated
secondary education, had committed to making a law
similar on the freedom of higher education. Never the
Catholics were unable to obtain from the imperial government the realization
fulfillment of this promise.

He gave Freemasonry an official position which it
had never had one in the country since the time of the first empire.
Prince Murat, inaugurating his duties as Grand Master, said
Highly:

"The future of Freemasonry is no longer in doubt. The new era..."
will prosper; we are resuming our work under auspicious circumstances.
Thus, free from all constraints, we can unfurl our banner.
The time has come for Freemasonry to show what it is, what it
She wants what she can.

(1) Session of the Chamber of Deputies, April 27, 1868,

Later, in 1861, when the lodges revolted against him, the
Prince Murat could have it noted by a friendly newspaper, Le Franc-
Mason, as a result of his administration, created 80 lodges
news in seven years. The government favored them highly
ment. During the annexation of Savoy in particular, the new
The prefects believed they were doing a clever thing by multiplying the lodges
conic; one of them, an honorable man, but deceived by a
false politics, by recounting this memory to one of our friends,
sadly noted how lamentable the result had been
for this province so Catholic (1).

Even in the days when we claimed to reassure the good and do
to make the wicked tremble, or even to bring about revolutions
Like rivers in their beds, there was always a current
hostile influences against religion and property, which was reminiscent of
the Jacobin passions unleashed by Napoleon I during the Hundred Days.

It was revealed as early as 1853 by this insurrection in the Charentes where misguided peasants destroyed the churches, marched against the presbyteries and castles to cries of "Long live the Emperor!" (2). At the The end of the reign was the atrocious crime committed in the Dordogne. against Mr. de Moneys and the violence perpetrated in the Pas-de-Calais against M. d'Eslourmel, what mysterious ringleaders desired They treated the peasants like enemies of the emperor.

It must be admitted that sometimes strange excitements would arise even the steps of the throne.

This is how Prince Napoleon spoke in the Senate on the 22nd February 1862:

"Gentlemen, allow me to outline the empire as I I understand. For me, empire is... popular education. Pandue without limit, without being given by religious congregations It is the destruction of medieval bigotry that they want us to see. to impose... I didn't speak for my own pleasure, but I did it. as a duty, when I believed that the explanation given for The empire was bad, unfortunate, fatal, and I wanted, with the little of authority that can be attached to my word, elevate it. Listen carefully

(1) In the presence of this propaganda and the specious character under which it is The venerable Archbishop of Chambéry, Cardinal Billet, presented, and recalled, by a pastoral letter of November 12, 1805, the excommunication which affects all affiliates of the lodges and pointed out the dangers that Freemasonry poses to the order social work.

(2) Convicted by the courts, the guilty parties were immediately pardoned later by the emperor.

my feeling. I am on the side of the Revolution, both in France and in Europe. I wish that the government of the Revolution would remain in the hands of moderate men; but when this government passes In the hands of ardent men, even radicals, I do not abandon I will not give up my cause for that: I will always be on the side of the Revolution. This is what Mr. Thiers said in 1845. These words accurately summarize- "That's my opinion!"

And amidst the fierce religious protests rallied to the em¬ Worse still, but from the absolute silence of the ministers, Prince Napoleon thus emphasized his thinking, (we quote verbatim the account (officially made):

"However, it is important to remember the lessons of history here. Do you know—"
To what cries was Napoleon I brought back from the Gulf of Juan to the Tuileries?
ries?

It was to the cries of: "Down with the nobles! Down with the émigrés! Down with the
"traitors!" (very energetic protests. On almost all the benches of the
In the Senate, this phrase was interpreted as: down with the nobles, the émigrés!
and the priests 1)

Several senators. — Enough! Enough of the Revolution!

u. the first president, Barthe. — Is this the symbol of the Revolution?
A solution as you understand it?

Prince Napoleon. — Yes, I defend the Revolution and I
I am proud of it. We are honest revolutionaries.

a senator. — There are no honest revolutionaries who shout:
Down with society!

Another senator. — This isn't even about the Revolution: it's about
Demagoguery!

Mr. Count de Séour-d'Aguesseau. — It's instinctive! One cannot
To oppose instincts. (Growing agitation.)

Mr. President. — You are bringing back sad memories, Your Grace.
to come.

Many cooks: 1 to order!

Prince Napoleon. — I will not accept a recall to the army.
Dr... I've observed a fact. (Loud complaints.)

Various voices: It's inaccurate. It's an insult to everyone.

Mr. Baron Lacrosse. — We must not allow the cries of: Down with the
Nobles! Down with the priests! They leave this enclosure under the pretext of citing
historical tions.

Mr. Count de Séour-d'Aquesseau. — This scene is very useful.

Mr. First President Barthe. — This appearance of approval,
of adoption, which you give to these revolutionary and infamous words
"This aroused the indignation of the entire Senate."

If Prince Napoleon could thus defy the sentiment at will

the Senate and most of the men who had rallied to
the empire, that is, Orsini's assassination attempt had opened a new phase
old woman of the reign.

From that moment on, no further attacks disturbed the peace.
quality of the sovereign, but a more pronounced policy towards the interest
laughter in the revolutionary sense came to coincide with the war
from Italy. And when the confident and disillusioned conservatives did
to hear their legitimate demands, a whole range of measures
hostile to the clergy was inaugurated.

As early as 1860, the Minister of Religious Affairs, Mr. Rouland, addressed to the em-
They wrote a confidential memorandum, outlining an entire plan to
to gradually and quietly bring about the subjugation of the Church.
The minister points to "the belief of the episcopate" as a danger.
and the clergy's belief in the infallibility of the Pope," "the development of
conferences of Saint-Vincent-de-Raul and the societies of Saint-
François-Régis, the progress of religious congregations dedicated
to popular information, especially that of girls.

Mr. Rouland naively said the following about this:

"It is impossible for the secular element to fight on this ground against
the religious element which, in reality or in appearance, will always present
to families with far greater guarantees of morality and devotion, t

A little further on, the minister reveals the secret of his ten-
prepared for secular education:

"The laypeople, modest and useful civil servants," he said, "are devoted"
to the emperor and render notable services in the rural communes
those, where one would be greatly weakened from the point of view of universal suffrage, i
All primary education was placed in the hands of religious orders.

And further down:

"Where do people cordially shout: Long live the Emperor? Surely it is not
not in religious institutions.

In conclusion, the minister proposed dissolving the companies
tés de St Vincent-de-Pau 1, by application of articles 291 and 292
of the penal code and to appeal "to an anti-religious reaction"
who would police the clergy's transgressions and form around them
He faces a circle of resistance and opposition that is stifling him.
rait (1). »

(1) The main part will be found at the end of this volume in the attached documents.
this thesis.

the Napoleonic idea*

This plan was followed faithfully:

The Society of St. Vincent de Paul was disorganized by the me
sure bets taken by Mr. de Persigny, at the same time as France-
Freemasonry was once again legally recognized; the press, which
was then subject to an absolutely discretionary regime, had
any permission to insult and slander the clergy; the councils
provincials were prohibited; in certain cities and in the
departments where beliefs were more fervent, the prefects
multiplied cabarets and brothels for business
to overcome religious resistance.

A new Minister of Public Instruction, Mr. Duruy, declared
would therefore wage a silent war against religious education, and
he was seeking to fulfill one of the program's dearest wishes
Masonic, by inaugurating an education for young girls
of the State, which would have been a preparation for androgynous lodges.

At the same time, one of the most advanced leaders of Freemasonry
In nerie, Mr. Jean Macé, a professor at the University, organized, with
the dual competition of Freemasonry and the administration of the Institute
public education, the League of Education, whose stated goal
was to destroy all religious teaching in schools and
to corrupt the masses through popular libraries (i).

Enfantin always applauded.

“Many people,” he wrote to Arlès Dufour, “believed that our two
Napoleon, instead of making the 18th Brumaire or the 2nd of December, would have
It was necessary to give France every imaginable freedom. It's not about
The freedom we need most today is authority.
Intelligent and forward-thinking.

And its publishers add: "This intelligent and practiced authority
In his study of the future, Enfantin had faith that he saw her facing
him."

But perhaps the most serious aspect of this new policy
was the tolerance, sometimes the complicity, of the police of the time
USA towards Y International. She believed, by allowing this to be created
socialist organization, just as by leaving the Jacobins of

(t) Not wanting to split what relates to the education league, we have
referred to a later chapter (iv. II, cbap. XV, g 7) the history of the establishment
The formation of the league under the ministry of M. Duruy. There one will find the evider
complicity of the imperial government in this eminently Masonic undertaking

fuck.

u 25

Paris engages in furious declamations in clubs (2),
to stop the liberal and religious reaction that was taking place in the
country and place France between maintaining material order and the
Revolution.

The plebiscite of May 1870 was for him one of those illusions that
God's justice sends those whom it wants to destroy.

Quosvult loses demented Jupiter.

The organization of demagoguery, to which various groups are attached
they either belonged to Mazzini or to the International, but they united
The struggle was growing stronger. Also, when it came to the sequel
The misfortunes of war caused the empire to collapse; she found herself completely
organized to reclaim the power he was letting go of.

For Napoleon III to have allowed himself to slide down this fatal slope,
contrary to its obvious dynastic interest, despite all the
lessons that come with holding power, despite the
given the relatively conservative influences surrounding him, it was necessary
that he was driven by a logical force tracing back to his origin
even and to that of the empire.

Napoleonic vision, whose features he sketched in his dreams
The revolutions of 1844, is an essentially revolutionary idea.
exerted a kind of fascination on him throughout his reign, and
Even today, the day after the death of his son, the prince
Jérôme-Napoléon had it affirmed by his most self-proclaimed supporters.
ridiculed.

Here are the terms in which, at the end of June 1879, Mr. Georges La-
hot, in a brochure entitled: What will become of the bona-
party members? explained the profound divergence of principles which
separates the Bonapartists from the Conservatives, and that is the reason
to be claims to power by Prince Napoleon:

The empire is not essentially conservative in its origins,
neither in its traditions, nor in its consequences.

Its founder gave substance to many revolutionary utopias.
res; its rights are based on national sovereignty, the most unstable
principles; his men mostly belong to the classes

(2) It will later be difficult to understand how the police, always

represented at public meetings, could allow tempers to flare to this extent.
We therefore refer to the book M. do Moliuari, which described these strange scenes.
day by day in the Journal des Débats. It is entitled: The Socialist Movement
and the public meetings before the revolution of September 4, 1870 (in-12, Paris,
1872).

democratic; its second sovereign, Napoleon III, introduced into the
legislation the only socialist ideas that have ever been put into practice
tic in our country. The empire is not clerical, that is to say, it does not per
no religion can hold the influence of the state in check; and the
Concordat, if applied to the letter, would reduce the Church to a strict
vassalage.

Therefore, the empire must be viewed with suspicion by conservatives and Catholics.
too ardent; all the more so since, following in this its principal law, which
is a law of progress; it should not remain at the point where it has been left.
Napoleon I and Napoleon III. The modifications that seemed sufficient
health practices of the past are now largely outdated by the wishes of public opinion.
public.

The most profound reforms are accepted and desired today.
by everything that thinks. Taxes, civil and criminal laws, the
The relationship between capital and labor no longer conforms to the feeling of
the majority. The empire therefore needs to renew itself. Its program must not
to be, according to its very principle, a kind of thermometer that marks
that the point to which the country's opinion has reached. Now, when we examine
this opinion, which was reflected in the promises that were approved
the electorate, it is understandable that the obstinate conservatives cannot
would like a regime whose formula consists of following the wishes of
universal suffrage.

The empire as it might appear, aided by this singular stroke of luck
that the Republicans have not implemented their program and that he is qualified
to largely take it back in their place, the empire is therefore made
to frighten the reactionaries.

"Bonapartism must regain its composure, it must cease to..."
lean to the right and restore legitimate influence to the men who
They emphasize the democratic nature of its mission. Well, 1 to this
Title, the presence of Prince Napoleon as head of the Bona family
part is particularly advantageous. Prince Napoleon can his
"Silence, his name speaks for itself."

Conservatives are therefore well aware, and by history
of the claimant and by the statements made on his behalf. The idea
Napoleonic is only one form of the revolutionary idea, and it
it imposes itself as an inevitable fate on the entire Bonaparte line.

(1) What will become of the Bonapartists, by Georges Lacbaud (Deotu, 1879), p. 51,
He and 66.

VII. — The fall of Napoleon III and the capture of Rome

SEPTEMBER 20, 1870. - MASTER MASONRY IN

Italy.

Napoleon III, compliant with Palmerston's direction, had left
to be accomplished without intervention, despite France's obvious interest
and the advice of the most basic wisdom, the events of
1866, which broke Austria and paved the way for the unification of Germany
under Prussia. This was the implementation of the plan established as early as 1849.
(Book 2, Chapter IX, § 8). At the same time, the dualism introduced in
Austria-Hungary was sketching out, for a future not yet realized,
the Hungarian-Polish kingdom.

The French government not only let it happen, but it
even went so far as to attempt to justify these events through the speeches of
Mr. Rouher and the diplomatic dispatches of Mr. de Lavalette.

Prince Napoleon was showing himself here, as always, to be the bad guy.
genius of the empire, and the following passage from his famous speech
in Ajaccio shows how the policy pursued by Mr. de Lava¬
The letter and Mr. Rouher's was the one dictated by the Revolution.
The demagogue could only find fault with their restraint.
towards the Pope:

"What these gentlemen are advising is the old and traditional way"
a policy that has been too lenient for the past twelve years.

"We need to see from a higher perspective and look further ahead."

“The empire is the triumph of modern democracy, of the Revolution”
a resolution, which was thwarted by fifteen years of Restoration and by eighteen
years of parliamentary liberalism, but which today overflows with everything
Your powerless dikes. We hesitated and were too cautious.
up to now; we should have formed a frank alliance with Prussia and Italy.
Then a year. The time has come when the flag of the Revolution, that of

the empire, must be widely deployed. — What is the program of
This Revolution? — It is first and foremost the struggle waged against the Catholic
cism, a struggle that must be pursued and brought to a close; this is the constitution of
national units, on the ruins of fictitious states and treaties which
founded these states; it is triumphant democracy having as its foundation
universal suffrage, but which needs, for a century, to be

ruled by the strong hands of the Caesars; this is imperial France at the
the height of this European situation; it is war, a long
war, as a condition and instrument of this policy.

"Here is the flag and the program."

"But the first obstacle to overcome is Austria."

“Austria is the most powerful supporter of Catholic influence in
the world; it represents the federative form opposed to the principle of
unitary nationalities. She wants to see them triumph in Vienna, in Pest,
In Frankfurt, the liberal and parliamentary institutions opposed to the
democracy.

"It is the stronghold of Catholicism and feudalism; therefore, it is necessary
to cut it down and crush it. The work was begun in 1859; it must be
Completed today.

"Imperial France must therefore remain Austria's enemy; she
must be a friend and supporter of Prussia, the homeland of the great Luther,
and which attacks Austria with its ideas and its weapons; it must support
to kill Italy, which is the center of the Revolution in the world, while waiting
while France becomes so, and who has the mission of overthrowing the Cad
Catholicism in Rome, as Prussia's mission is to destroy it
Vienna. We must be allies of Prussia and Italy, and our
Armies will be engaged in the fight within two months.

Unfortunately for Napoleon III, Lord Palmerston died.
and from then on a shift of influence occurred which was to be his
fatal. Neither M. de Bismarck nor Mazzini were any longer restrained.

At that time, England had a ministry headed by
Mr. Gladstone, a student from Palmerston, one of the most
disloyal members of the conspiracy hatched in 1856 against the Pope and the
King of Naples, the shameful approver of Mr. de's Kulturkampf
Bismarck in 1873. England, which could have saved France,
on the contrary employed all its power to paralyze the forces which
he had left. In the disarray into which the war had taken us
In 1870, we had only one weapon left: the use of our force.
Naval warfare, the use of privateering. However, from the very beginning of the

Lord Granville reminded the French government of the declaration of war.
Paris ration, which he had imprudently signed, with injunction
to have to comply with it (1).— A few days later, on August 10, 1870

(1) Mr. Urquhart (The naval force suppressed by the maritime powers, Grenoble
(ble, 1873, p. 4 et seq.) demonstrates that the Paris Declaration does not, from the point
The law of peoples has no binding force. This has been recognized by the government.
Englishman himself, who in 1867, wanting to prevent war from breaking out between Prussia
and France, the first of these states, threatened maritime reprisals only for
rait exorocr la France (dispatch from Lord Stanley, April 17, 1867). But Lord Stanley
was then minister in place of Palmerston and Gladstone.

Lord Granville communicated his actions to Lord Lyons,
concert with Prussia and Russia, with the governments
from Denmark, Italy, and Austria, to prevent these
countries to rally to France.

Mr. Bismarck had therefore been able to prepare for war against France
which was to crown his work, and Mazzini was free to enjoy
the first favorable opportunity to break the man he is suffering under
knows the dictatorship impatiently.

Following recriminations between Mr. Bismarck and La Mar-
Mora, curious revelations have been made about the relationships of
Mazzini with M. de Bismarck.

Here are two notes that the Italian agitator sent him via the in¬
intermediary of Mr. d'Usedom, Prussian minister, in Florence.
They provide the key to the events of 1870. The first is
dated Lugano, November 17, 1867:

"I suppose you are familiar with Louis-Napoleon's resolutions."
in relation to a war against Prussia, as well as the proposals
formal requests made to our government with a view to an alliance.
form the content of a dispatch sent to Florence on March 17, where
it was indicated how, by means of the article of the Treaty of Prague re-
Regarding the northern districts of Schleswig, one could find a pretext
to break the Italo-Prussian alliance. The auxiliary corps requested
Italy was expected to have 60,000 men, in addition to a considerable quantity
artillery. These proposals received the king's approval.

"It is likely that, in order to appease the natural discontent of the
country, French troops will be withdrawn from Rome.

“I do not share Mr. Bismarck’s political views; his
This method of unification does not have my sympathies: but I admire his perseverance.
France, his willpower and his independent spirit with regard to
abroad. I believe in the unity of Germany, and I desire it as

that of my country. I abhor the empire and supremacy that the
France is usurping its place in Europe, and for this reason I believe the alliance of
Italy, with her against Prussia, to whom we owe Venetia, would be
a crime that would stain our young flag with an indelible mark.

"While ensuring our material independence for the future, I
at the same time, consider what I call an alliance as necessary.
strategic relationship between the Prussian government and our party of action
against the common enemy. The Prussian government should give us
I would give a million francs and a needle gun. I would commit to
the honor of employing these means exclusively to prevent the possibility

the nature of an alliance between Italy and the empire, and to overthrow the government
lying in the event that he becomes recalcitrant. His successor
would necessarily adopt the idea of an Italo-German alliance against
any attack from the outside. As, on the other hand, any movement
The Italian must leave Rome; the conflict between Italy and France becomes...
It would be inevitable. I have no other guarantee to offer. All my life and the
The goal that I have pursued for thirty-five years is the guarantee of my loyalty.
to the obligations I undertake. It goes without saying that the material support of
the request made to the Prussian government should be granted at least partially.
element before the implementation of Napoleon's plans against Germany.

"For us, it's about preparing the ground for action. On the other hand..."
On the other hand, this action alone would be sufficient to eliminate any danger of the
Prussia. 500,000 francs were to be immediately placed at our disposal.
position. As for weapons, if you agree, I will indicate the
a way to fulfill the promise made. I believe that's a question
vital for us, for Germany and for Europe, to fight the
Bonapartism, and I believe that the starting point of the campaign can
It was found in Italy. It would be appropriate, however, to help us.

a Mazzini.

Here is the second note:

“Lugano, November 28 -18G7.

“I do not consider myself authorized to inform you of the
name of the Prussian officer; but, as a Prussian, he is known among
others by Mr. de Rustow, and there is nothing to fear. I am natural
ready to come to a verbal agreement with MU (that is, Mr. d'Use-
dom) and also with the person he will send. Two more words about
the matter in question. I assure you once again that the war against
Prussia was a settled matter for Napoleon III. In France, there was no
There isn't a barracks where the question isn't already on the agenda. I tell you
assures that VE has personally committed to involving Italy
lie. These are things that cannot be proven, but I them

I have people I can trust, as much as the one who revealed me to
However, the Plombières convention.

"It is likely that the intervention in Rome, as I have already indicated
that in my first note, is regarded by Napoleon as
a guarantee of the fulfillment of the royal promises against Prussia, in order to
to neutralize Italian resistance by promising a concession
any sion whatsoever in relation to Rome at the appropriate time. I say "a
any concession whatsoever; for the question of Rome in itself, that is to say the
The destruction of temporal power is a matter settled between the two of them.
But we only want and can achieve this result through the
Revolution. On this subject, I would point out that I don't know if, in
Overall, the Roman question may be of particular interest to the

Prussia. Yet the importance of the political and religious question,
the idea contained in my proposal" was for us, and, in my opinion,
for Europe, an idea of a higher order. It was an anti-
Bonapartist.

“I consider Bonapartism to be a permanent danger for
Europe. I don't think I need to explain myself any further there.
above. He who does not see it is afflicted with political blindness. Against this
In my opinion, there is only one way to avoid danger: a sincere agreement.
and cordial relations between Germany and Italy. A national government
Italian would be, by essence or rather by principle, because of Nice and do
Home, hostile to Bonapartism. Our current government is not
anything other than a French prefecture. I am unwell and cannot
I write a lot. I will simply repeat that this support, if we want to...
To grant it, it must be granted to us immediately. We need a little
time to prepare, and in two months we will be approaching the
Spring. "Mazzini."

Mr. Bismarck did not fully commit to Mazzini, whose
actual power had noticeably decreased; but, while continuing
Nuancing his efforts to speak with him, he used his proposals
as if it were an all-powerful threat to Victor Emmanuel and made
*To understand Italy's alliance with France. For his part, Mazzini,
The outbreak of war forced the Italian government to enter into
Rome, despite the personal wishes of King Victor Emmanuel (1).

In vain did Napoleon try to bring Italy to his side
by sacrificing the Pope to him.

From July 26, 1870, when no failure had yet brought
Having damaged the prestige of our arms, the order to leave was sent
to the brigade that occupied Rome. On August 20, Prince Napoleon
was going to Florence, carrying instructions to authorize
Italy for everything (2). The Lanza ministry then represented the

a group of revolutionary conservatives called the Consortium, tou¬
days faithful to the data of the Roman High Sale of 1830. This
The ministry wished not to rush the capture of Rome; that was certain.
Victor Emmanuel's desire; but the Masonic lodges
they took steps towards him by which they led him*

(1) See, among others, documents Nos. XXXI and XXXIV published at the end of the History
of the invasion of the Papal States and the siege of Rome, by the Count of Beauffor
(Palmé, 1874, p. 88).

(i) See, regarding these negotiations, the article published in March 1878 by Prince Napol
in the Revue des Deux-Uondes, and the Duke of Grammont's reply in the Revue de
France, April 15, 1878.

They were determined to act directly. Mazzini, who was then based in Italy, did
He heard threats and even started an uprising.
Republicans in Sicily (1), and from then on the order to march was given
to General Cadorna, who, moreover, had already been designated for this
mission (2).

All the newspapers of the time noted the part that this played in
event the Prussian minister accredited to the Pope, the
signals he gave to the Piedmontese cannons, his walkways and
arrivals in the enemy camp.

Accomplished under these conditions, the capture of Rome was a
Another victory for Prussia. It required the absolute absence of everything
national sentiment among the dictators who had seized power
power in France to dare to explicitly support the fall of
the power of the Pope, this sole and last friend of our country. It is
what the minister did on September 4th with the government
Italian government, Mr. Sénard. His servility went even further,
because he offered, if necessary, the return of Nice to Italy. Here, in
Indeed, the document published in January 1876 by Pensiero de
Nice. It's a letter from Mr. Crispi, the famous leader of the left.
from the Italian parliament, to a Nice resident living in Florence:

"Florence, November 19, 1870. — Dear sir, I hope you will..."
Please forgive me if I have been somewhat late in replying to your letter of the 15th
current. Naturally, I spoke with Mr. Sénard, the French minister,
of Nice and its situation. We will have to, I believe, based on my observations, the
dismissal of the famous Baragnon, of which I was immediately informed.
Mr. Sénard told me that the Republic could not want to retain by the
force the county of Nice. He earnestly begged me to be so kind as to employ
my influence to postpone the solution to the question until peace returns.
For the moment, France needs harmony, so as not to lose
forced to disperse its forces when repelling the foreign invasion
manages. "G. Cbispi."

Italian, Prussian, and French Freemasons united
fraternally to accomplish the program of which the Carbonara
pursued the task since 1818. The grand master of
the East of Italy, Frappoli, having wanted to resist this change
directly, was the subject of the measure described above (1.1, c. III, §4),
on the orders of Brother Schakenburg, Grand Master of the Grand
Royal York lodge of Berlin, and replaced by F.'. Mazzoni(l).

(1) Frost Secret Societiet, UU, p. 198, Pacliller S hile Krieg, p. 42%.

(2) Pachtler, ibid. p. 79.

VIII – THE REIGN OF FREEMASONRY IN ITALY

But beyond temporal power, it is spiritual power that
The Revolution wants to achieve.

"The granite foundation of Italy's future policy must be
the war against Catholicism, across the entire globe,
said in the Turin Chamber of Deputies; on July 12, 1862, a
of the heads of Italian Masonry, Petruccelli delia Gattina..,
We must fight against Catholic dominance in the world
"From everywhere, and by any means necessary."

The so-called moderates, their ilk, have only accomplished
hypocritically, Garibaldi's infamous threats. All the property
Church property was plundered, religious congregations were destroyed,
priests subject to military service, civil marriage established, the en
public education has become atheist, and the businesses of sects...
more abominable solidarity groups highly sponsored by agents
of the government, that's how Freemasonry triumphed
Phante implemented Cavour's hypocritical program: The Free Church
in the free state, and if it has not extended to greater
excesses again, the cause lies solely in remorse and the
struggles of conscience of Victor Emmanuel and his son.

But Freemasonry was no less oppressive to the people
than for the Church. Its domination is that of a predatory caste
which reduced them to famine and pellagra (the disease of hunger)
these countries, once so rich and so happy. The Revue de France has
drawn, in its issue of December 1, 1878, a table as well
It is indeed distressing to see the tyranny of Freemasonry:

"The situation of the lower strata of the Italian people is
as painful as it is fraught with peril for the future of the new

order of things. The peasant is at the end of his patience and doesn't think
all that remains is to get rid, for better or for worse, of everything that is...
gallant men or bourgeois in Italy. But here it is necessary
It is important to clearly define what Neapolitan peasants mean by pai
a gallant man, since the entire Italian social question
The debate currently takes place between him and the peasant or conladino. The gallant
man is not the large landowner owning almost all-

days to the old nobility, who once lived in the midst of his
peasants and formed a small caste in which all the
The world was bound by close ties of kinship. The nobleman disappeared
from the village, or, to put it more accurately, he was driven out by the gallant men
men, who introduced Freemason federations into Italy
They were born and used it to exclude the nobleman from any participation
to the administration of public affairs in general and of communication
a particular municipality.

"Now, in all the countries where it has established itself, Freemasonry
nerie is recruited particularly among usurers and those who
exploit the lower layers more directly, such as the
doctor, pharmacist, lawyer, and bailiff. That's what
which in France we call the new social strata.
Where we live, the farmer is too rich for them to be able to milk him.
to their liking. But in Italy, it is completely at the
discretion of the one who lends him a bushel of wheat at 150 percent
of interest.

"Gallant man in Italian should therefore be translated primarily as..."
by village usurers. It was these usurers who benefited
accounted for by everything that has been done in Italy since unification, these are
they who have monopolized almost all public jobs and functions
elective elections by having peasants vote as they pleased who
are all their debtors. The class of large landowners was
infinitely less rapacious than them in his dealings with the peasant;
but this moderation was spoiling the profession, and they forced it to re-
shooting in major cities.

"The class of galantuomini, by the unanimous admission of all the
The Italian press confiscated for its own benefit everything that was tried
to establish measures to improve the condition of the rural proletariat in Italy.
Agricultural banks, those providing seed advances, have not been used
than to provide sinecures to disloyal administrators, for
most, and to favor the village moneylenders, the only ones who
borrow to lend to the peasants with a large commission
Zion.

"Bourgeois Freemasonry, which so cruelly exploits
The Italian peasant is in the process of cutting down the only supports that can

to inspire some resignation in the proletarian, by preaching to him of all
apart from the crudest atheism, and when the gallant man has
completed this work of social destruction, which he undertook to
its particular profit and to get rid of the supremacy of the

The wealthy landowner will suddenly see the ground open beneath his feet.
this revolutionary abyss that will engulf him as he has already...
swallowed up the French bourgeoisie of the eighteenth century (1).

If this portrait of the French writer seems too busy, listen
rather Bakunin, the founder of the international alliance of
Socialist democracy, tell us what lies at the heart of societies
secrets of this country, which in its rivalry with Karl Marx have
if vigorously supported:

“Italy,” he said, “possesses what other countries lack: a
ardent and energetic youth, completely out of place, without a career,
a dead end, which, although of bourgeois origin, is not exhausted
morally and intellectually like bourgeois youth
from other countries. This youth is rushing headlong today
seized in revolutionary socialism, in a socialism that
accepts our entire program. Mazzini, our opponent, so
powerful and so full of genius, he is dead; his party is completely
disorganized; and Garibaldi is increasingly being led astray by
the youth, who have seized his name, and who will, or rather who
runs further than its leader (2).

This is the generation capable of fulfilling the satanic wish of a
leaders of the Italian revolution: "No doubt we will not be able to
We will not stay in Rome, but we will corrupt it so much
that after us the papacy will not be able to remain there either (3).»

But God is there, and if this land, consecrated by the blood of the marabouts
Tyres, meant to carry the seat of Peter, are destined to witness the attacks.
the most extreme anti-Christian and anti-social sects,
She will also see the triumph of divine justice and the words that
They won't pass!

(t) To this very bleak picture of the condition of the Italian people during the Revolutic
we are happy to affix that of its prosperity under the government of its princes
These legitimate ones. A man of little suspicion, the famous Cobden, visiting Tuscany in
In 1847, he said: "The condition of the Tuscan population seemed to me superior to anythir
"I've seen elsewhere. The country looks like a well-tended garden. Everywhere the
"The people are well dressed, and apart from a few lame and a few blind people, I have not
"Nowhere are there beggars." Quoted by Mr. Salis Schwabe, Richard Cobden,
Travel notes and correspondence, p. 71.

(2) Document cited by R* Meyer, Der Emancipations Kampf der vierten Standes, Berlin, 1874, vol. 11, p. 192, trans. by Winleror, Contemporary Socialism, Paris, 113.

(3) We have this saying from an eminent prelate, now a bishop, to whom it has said verbatim by one of the important men in the Italian government.

CHAPTER ELEVEN

PRUSSIA AND THE MASONIC EMPIRE

I. — The Masonic Genesis of Prussia.

We have no information revealing the share taken
by the Masonic sect at the first development of power
descendants of the apostate grand master of the Teutonic order.
We only know by what intrigues he was seized in 1701
to the emperor the recognition of the royal title in their favor.

We have already described above (Book II, Chapter III, Section 2) the part
Frederick II's actions regarding the spread of Freemasonry,
the support he found in her; we have quoted the testimony of
Grand Master Bluntschli, dating from his accession the beginning
from the era of the Revolution. He is one of his lieutenants, a
prince, vassal of Prussia, the Duke of Brunswick, whom all the
Masonic orders united to make their grand master aucon-
the winds of Wilhelmbad in 1782; it was thanks to the diplomatic strategy
Prussia's tick that the coalition of princes turned into a
pure war of conquest, an intervention against the Revolution
which should have been essentially selfless.

From that time onward, the idea of destroying was established within the sects.
the Holy Roman Empire and the House of Austria, to unite all
Germany into a centralized empire under the Prussian dynasty.
One of Weishaupt's followers, the Marquis of Constanza, wrote
Already :

"In Germany there should only be one or two princes in total"
m plus, and these princes must be enlightened and so much

led by our followers and so surrounded by them that no
no profane person may approach them (1).

After the apparent dissolution of the Illuminati, following the
measures taken in Bavaria against Weishaupt (book II, chapter V,
5 5), the apostate Fessier, who had just become the inspiration for Joseph II
in his sad campaign against the Church (Book II, Chapter V, § 4),
he went to settle in Prussia, where, according to Eckhart, "he had set himself the task
to give an external form to the goal and means of the Enlightenment
nism." There he organized the Grand Royal Lodge of York to Friendship, of which
He had the skill to get William III to accept the patronage.
Thanks to this tactic, this lodge, where the purest was preserved
the spirit of the Illuminismo, survived the measures taken in 1794 by
the Duke of Brunswick (Book II, Chapter VI, § 13), and she served, com
As we shall see, from the core to the anti-Christian conspiracy and
anti-social (2). That same year, at the Diet of Regensburg, the
Prussia opposed Austria's demand to ban lodges.
Masonic throughout the empire (3).

In 1802, the Holy Roman Empire was destroyed, and with it the last
to deny the remnants of Charlemagne's grand vision. Prussia was of
of all the Germanic powers, the one that benefited the most from the
secularization of ecclesiastical principalities. As we have seen
(Book II, Chapter VIII, § 4), his chief minister at that time,
Mr. de Haugwitz was in charge of Freemasonry and of

(1) Trial of Illuminism in Bavaria. Legal depositions.

A letter from Empress Maria Theresa to her daughter, the Queen of France, in 1778,
and cited in 1868 in a press trial held in Darmstadt in the newspaper Hessische
Volksblaetler would even trace this project of a Prussian dictatorship back to the beginni
Germany & Frederick II, the leader and propagator of Masonic lodges in Germany
Magne, the great correspondent of the Freemasons of France: Everyone knows in
Europe, to what extent can we rely on the King of Pi-usse, and in what case should we
to keep one's word. France has been able to see this in various circumstances. And
Here, however, is the sovereign who presumes to set himself up as protector and deacon
German leader. What is even more extraordinary is that the powerful
These people do not think of uniting to prevent such a misfortune, which all, sooner or la
will have to suffer the disastrous consequences. What I have just stated concerns all
The powers of Europe; the future does not appear bright to me.
However, we are currently under the influence of this despotic monarchy.
and a military that recognizes no principles, but which, in everything it does and
It undertakes, always pursuing the same goal, its interest, its exclusive advantage. If
we continue to allow this Prussian principle to gain ground, which will have to hope for
rer those who will succeed us one day? o

(2) Eckert, Freemasonry, trans. French, t. II, p. 119 et seq.

(3) Amand Neut, La Franc-maçonnerie, vol. II, p. 9, has given a very complete
Outline of the relations between the Prussian sovereigns and Freemasonry.

Internal order in Germany and Poland. Frédéric-Guil¬
Laume III and his ministers became fully involved in the
Tugendbund, whose patriotic thinking was so singularly
mixed with the tendencies of Freemasonry (book II, cliap. VIII, § 1).
After Napoleon's defeat, the King of Prussia refused to give
a constitution, and from that moment the struggle seemed to take shape in
to be the monarchy and secret societies. Meanwhile, there had
The congress of Verona took place, where Mr. de Ilaugwitz addressed the sovereigns
his revelations about the true purpose of sects and the impossibility of them
to govern as Prussia had tried to do since 1797.

The sovereigns' response to this communication was
Quite different. Here's how Mr. de Gloden tells it:

"This memoir produced a... about the emperors Francis and Alexander
a deeper impression than the author could have hoped for. In Austria
In Russia, it's over for a long time, and perhaps for all
days of Freemasonry. And how did William III conduct himself?
to whom the report of his former minister was addressed, and whom his friends and
His allies urged others to follow their example? How did he himself act?
who, as everyone knows, lent himself so early to con-
seils of its neighbors and allies?

“Inform your brothers,” he wrote from Verona to his personal physician
lier, Wiebel, who was a member of the Grand Lodge of Germany, that
I had a lot to do here regarding Freemasonry and its conservation.
tion in Prussia; but that I will not withdraw the trust that I have in them
I granted it, unless I have more compelling reasons. Tell them that
Freemasonry can count on my protection, as long as it
it will confine itself within the limits it has set for itself (1). »

(1) Mr. de Gloden published these documents in 1840.

A few years later, L'Orient, a monthly Masonic review, Paris, 1844-
1845, reproduced the following extract from the Gazette de Leiptiek:

"Mr. de Gloden, worse than Cli. de Gloden, professor at the University of Rostock,
at the time when he still possessed a considerable fortune, he had bought and
collected various Masonic documents which prove that Prussia had and has
still intends to use Freemasonry to establish its preponderance
political bias against Germany. Mr. de Gloden, having lost his fortune, thanks to
The European hospitality of his home conceived the idea of expelling his papers from the p
of Prussia (the current king) for the sum of 10,000 thalers. This prince offered him 5,000

'which Mr. de Gloden refused. Recently, two Mecklenburg gendarmes presented themselves
They feel at home. After repeating the offer of 5,000 thalers for his papers,
and, upon Mr. de Gloden's refusal, they declared to him that they were authorized
; by the police & to conduct a home search and to remove the living documents
force. Mr. de Gloden protested in vain; the papers were found and removed. He comes
to bring a lawsuit against the Mecklenburg government, which, by acting in this way, "

PRUSSIA B. THE MASONIC EMPIRB

From that day forward, a pact was concluded between Prussia and France.
Freemasonry. The lodges judged that Prussia was among all the
European states most capable of carrying out their work, and they
have made it the cornerstone of their political action, without letting themselves be
to consult through hesitations and sometimes even through half-hearted attempts
reactionaries of the successor of William III.

II. — German unity

From 1821 onwards, all of German Freemasonry converged towards
Berlin: it was like a branch of the administration, conducted
to a specific goal with the stiffness of hand characteristic of the BU¬
Prussian maucracy. If the lodges tolerated this despotism,
It was because, by enduring it, they only worked harder.
surely towards the accomplishment of the great Masonic work (1).

The idea of the reunification of Germany under his rule
continued to be the goal of all the lodges. Here, among others, is a
curious story extracted from the memoirs of General Lamarque, where he
recounts his interview with Count B... in 1826:

"He found a way to get himself accepted in all societies"
secret societies of Italy and Germany, and he claims that these societies mi-
They lay the groundwork for the current social order. According to him, the
The Carbonari will achieve their goal, which is to unite all of Italy in
a single power. This desire for unity is also one of the great goals of the
Teutonic society in Germany: the mysterious numbers of thirty-
seven and thirty-eight that it adopted mean that out of the thirty-
Of the eight princes who divide Germany, only one should be kept.
who will establish the constitutional regime and found liberty. What is this
prince who is to succeed so many others and make but one state of so much
of states? It is only known to the main followers of the great circle di-
rector, of which he himself is a member. Will it be the Prince of Baden or the king?
of Württemberg (2)? »

Violated both the laws of the land and those of international law. » The Orient ceased to
shortly after producing this article; we do not know how this trial ended.
See also Allgemeines Jlandbuch der Fre { m ,, v° Gloden, and the publication of this dor-
nicr Aufscltluss ubermein VerhoeUnits zum Freimaurer ortien (1850).

(1) On this period of Masonic history, see very precise details
in a communication from P.∗, from Beysô, in the newspaper Le Franc-maçon de
184'.), reproduced by Arnaud Ncut, volume 1, p 324 et seq.

(?) Memoirs of General Lamarque, Paris, 1835, Volume II, p. 4.

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By dropping these last two names into the conversation, the count B... had wanted to mislead General Lamarque, or even to maintain the Masonic alliance between liberals and Bonapartists, because the Prince of Baden was allied with the Bonaparte family.

Prince Louis-Napoleon, who even before his political fortune was very familiar with the views of secret societies, had sought to enter into this plan as early as 1845 with the Duke of Brunswick.

A book published in London in 1867, under the title: Letters and correspondence from Th. Slingby-Duncombe, gives details quite curious and little known about the relationships that fire Duke of Brunswick and Napoleon III, when the latter was only pretender. The Englishman Slingby-Duncombe was related to the earl de Dorsay, Louis-Napoleon's personal friend, and, either out of self-interest, either through a kind of romantic fantasy, he worked on part of his life to serve the cause of Prince Napoleon and the deposed Duke Brunswick's secretary. He was the first to have the idea of doing to use the enormous fortune of the "Diamond Duke" for projects Napoleon, for his part, pledged to restore the Duke to his States and to promote the unification of Germany. With the aim to bring about an agreement between the two contenders, Mr. Duncombe in 1845 sent his private secretary, Mr. Smith, to Ham, where Prince Napoleon was being held. Smith had a long conversation sation with the prince, who signed the following agreement:

“We, the undersigned, Duke of Brunswick and Prince Louis Bonaparte, Let us agree on the following:

"Article 1. We promise and swear on our honor and on the holy Gospel, on the one hand, to restore the Duke of Brunswick to his duchy, and, if possible, to create a united national Germany, and to give it a constitution that meets the progress and needs of the spirit of the times; on the other hand, to assist Prince Napoleon in his the aim of restoring to France the exercise of its national sovereignty, as it was recognized in 1830, so that the country could, in all freedom, deciding on the form of government that best meets his interests.

"Art. 2. Whoever among us first attains supreme power, under whatever title, undertakes to provide the other party with the subsidies necessary in money and weapons to achieve its goal, and not only to authorize the use of a desired number of volunteers, but to to facilitate their enlistment in every way.

"Art. 3. As long as exile weighs upon us, we pledge to

lend us assistance at every opportunity when it comes to returning
It's 26

in the possession of the political rights that were violently taken from us
raised. If one of us manages to return to his country, he pledges to raise
to defend the cause of one's ally by all means.

“Art. h. We further undertake never to sign or pro-
to abdicate or renounce our rights
policies. Each of us owes the other advice and support in all matters.
life circumstances.

"Art. 5. If in the future, and in the full enjoyment of our freedom,
we had to deem some modification of this con-
convention, that is to say, a modification required by our situation respect
and our common interests, we commit to doing so only in
jointly and to review together the stipulations of this contract in order to
to discard defective clauses, effect of the circumstances in which
It has been written.

The contract was signed by Count Dorsay on behalf of the prince
Louis-Napoleon and by Mr. Smith for the Duke of Brunswick. This
the latter is the same one who was in charge of managing the fortune of
duke and received one million for his share of the inheritance. It is known that a
The first will, made in 1865, bequeathed to the imperial prince all
the Duke of Brunswick's fortune. But the latter did as the
fortune and distanced himself from the Bonapartes at the time when his millions
would have been more welcome than ever.

In 1845, the treaty of the prisoner of Ham and the Duke of Diamonds
was grotesque; unfortunately, in 1866 this idea did not reappear
that too much in the hallucinations of Napoleon III.

In 1848, the union of Germany was on the verge of being achieved.
The creation of a Prussian empire, which would separate France from
Russia was Palmstone's objective, and he had given the word
order in the lodges by this programmatic article from the Globe of May 12
1849, which we have reproduced in its entirety (book II, chapter IX,

(1) See the biography of this character in the Zeit und Lebensbilder of M. Jans-
See especially p. 481 and p. 481, the characteristic account of an interview he had with F
with Napoleon III, Michel Chevalier, Cobdcn, and a project for a mission in Switzerland
In 1859. Bunsen's ideas on the absorption of the concept of Christ by the people
the State (vp 468 ot suiv.) are quite closely linked to Freemasonry (book J, chapter II
g G); naturally he was one of the great admirers of Ronau (p, 477) and of
his eminently Masonic work. The mention of Osiris and Dionysus in his
Religious plans are also absolutely characteristic of Tinspiraliou lodges.

(2) We have just named here a character, Simon Ueutsch, on whom we
We were able to gather some information; it gives an idea of the type of men they are.
that secret societies employ. Let's listen to him first. From Arnim:

a The main intermediary for all relations between the democratic press
that the French progressive and the German press is a certain Simon Deutsch.

German unit

German constitution. One of the assistants, an eminent man, moreover
a respectable person, issued this opinion, that the main mission of parliament
was to extend the borders of Prussia as far as the Main and to constitute
thus in northern Germany a royalty that would be placed under the crown
Prussian crown; that my duty as a deputy was to contribute to this
design. It was the first time I heard the idea that we
we saw it come to fruition twenty years later. I was strangely surprised.
in a time when all rights were shaken, to hear such a
mouth advocate, as a means of salvation, a new and so colos*
a dirty violation of the law, and I vigorously rejected the advice of
to contribute to a design that was the dismemberment of Germany. I do not
I could hardly imagine then that I would later witness, as bishop of
Mainz, the implementation of this plan and the extension of the borders of Prus
his own up to the Mein. How many times I've thought about that gentleman since then
of Tecklenbourg, whose words have become proof for me
that what has happened today was long in the making. I
I am certain now that this man was not expressing a personal opinion.
sonnelle, but that he had appropriated the thinking of a secret society."

The Frankfurt parliament offered the imperial crown to the king
Frederick William IV, and it was entirely up to him to achieve it from then on
the work that was accomplished in 1866 and 1870; but this prince, hon
a man who sincerely respects the principle of legitimacy
friendship, absolutely refused. The recent publication of his correspondence
Correspondence with Baron von Bunsen sheds a singular light on the matter.
the history of those times: it is curious to see how the Revolution
The revolution, in its liberal form, continued to do its work, under a
prince who, however, saw very clearly that liberalism
led to radicalism. But the secret societies exploited
his prejudices against Catholicism and his mania for wanting to cons
to establish a kind of universal Protestantism, as a counter-
the way of the true Catholic Church.

Their instrument in his presence appears to have been this baron of
Bunsen, who was the confidant of all his religious projects and
who wanted to create a universal religion, hence the dogma of the
Trinity would have been excluded, and where Christianity and Judaism would have

would join hands, making room for religious practices if necessary.
heroes such as Osiris and Dionysus, Prussian Minister to Rome,
From 1831 to 1838, he had actively collaborated on the work of lai
Haute-Vente. Later becoming ambassador to London, he served as second-in-command,
would activate Palmerston's policy. Taking up the des
within the Haute-Vente, he supported Louis Napoleon, Cavour,
GaribaUi, in their plans for a conscrvjUrice t

he always gave, insofar as it depended on him, an impetus
revolutionary in his country's foreign policy, and against
carra constantly on this ground the desires of the sovereign of which he
was the favorite, but he mocked him in a low voice with Humboldt
and Vernhagen von Ense (1).

In 1818, when Bunsen, then ambassador to London, pushed
He knows with all his might the King of Prussia must unify Germany
and to reject Austria in the East, Prince Albert, a Coburg,
(v. book II, cliap. V, S 5) himself wrote to the King of Prussia to
encourage him to follow the advice of his own ambassador! This
This strange fact is reported by Wolfgang Mentzel in his correspondence
pondance. We saw above (book II, cliap IX, S 8) that it was
This was the plan pursued by Palmerston.

But Emperor Nicholas, who in 1848 had so energetically
contributed to the repression of the Revolution, and died in 1855.
The defeats suffered in Crimea and the administrative disorganization
the Russian Empire's policies inclined his successor Alexander II
to pursue a completely different policy. In turn, Frederick William IV
died in 1861, leaving the crown to a less scrupulous brother.

Freemasonry, after its defeat in 1848, had not ceased to
to work towards German unity, and Mr. Bismarck was the man who
He grouped all the forces of the secret societies under his leadership.

It can be noted that the men who serve his policies have
The most ardent are former agitators, who have taken an active part
to the events of 1848. Such are Schultze-Delitsch, Dr. Lœwe,
Becker, Bennigsen, Miquel, Gervinus, Bamberger, Gneist, Seydel,
Lasker, and then those who, like Karl Marx and Simon Deutsch,
leaders of the International, work for him on another field (2).
Mr. Bluntschli, the Grand Master of the Mother Lodge of Bayreuth, the
S 8). It is to this period that the following account of the e¬
eminent bishop of Mainz, Mgr Kelteler (1).

“I was (in 1848) a parish priest in a parish in my country, in Hopkins,
in Westphalia. The trust of the inhabitants of that region compelled me,
contrary to all my preferences, to accept a mandate in parliament of
'Frankfurt. The electoral district where I was located comprised between

very the county of Tecklenburg. former province of Prussia and pro*
(testamentary. In a meeting of voters held there, they mainly dealt with the
role that the deputies were to play in Frankfurt in the debate on the

(l) Germany after the war of 1866, French translation by Bolot, p. 36 and following

propagator of the entire Germanic movement in Switzerland, he
highly praised in his autobiography, published in 1874 under this
title: Gegenwart, having, as early as 1866, in the midst of the conflict constituted
Prussian nationalist, the first among the liberal nationalists,
recognized the true goal toward which Mr. Bismarck was striving and understood
that "the modern notion of the State (see Book I, Chapter I, S1), was required,
thanks to him, to prevail in the new constitution given to
German people on dynastic tradition and the remnants of the last
last centuries (1). »

The easy victories won against Saxony, Bavaria,

which had already been supplying money to the radical party during the time of the empire.
During the war, Deutsch was in Vienna, where he was doing French propaganda (sic). He retu
In Paris in February 1871, he was one of the most active members of the International,
councilor of the Commune and financial advisor to the finance delegate. After the
Following the fall of the Commune, Simon Deutsch was arrested, but released at the inter-c
intervention by the Austrian embassy. The French police then expelled him from the territo
Shortly afterwards, thanks to the intervention of Member of Parliament Laurier, he was abl
Mr. Gambetta's ego. He is associated with the French Republic for the sum of
50,000 francs and is very closely linked with Mr. Étienne, the director of the Neue Press
particularly since he has, in his capacity as an agent of Mustnpha-fazil-Pacba,
powerful financial resources." (Dispatch from Mr. d'Arnim to Mr. de Bismarck,
December 2, 1872.)

On the other hand, this Simon Deutsch was a member of the steering committee of the Young-
Türkiye, which is a branch of Freemasonry and which dethroned Abd-ul-Azis.
It was not without reason that Mr. Disraeli, in September 1876, at the Ayles- banquet
Bury, publicly pointed out the large role that secret societies played in
agitations in the East, from which the war between Russia and Turkey arose (v.
Introduction, II).

In 1877, some newspapers highlighted the name of Simon Deutsch as
possible governor of Bosnia in one of the many combinations that were being developed
Diplomacy would then be 11! Simon Deutsch died in 1878.

(1) Quoted by Pachtler, Der Götze der Humanitöt, p. 651. See in the same work
vrage, p. 659,1a violent declaration of war on Christianity made by Bluntschli
in July 1873 in the Zurich Modestia lodge, cited from the Freimaurer Zeitung
of May 2, 1874.

Mr. Bismarck's relations with the leaders of the International were not a

A mystery to no one. He has a Mr. Lothair as his personal secretary.
Bûcher, who, after being forced into exile after 1818, was the executor of the will
Lasalle's secretary. Karl Marx, in a letter published by L'Égalité, a republican newspaper
Cain Socialiste, dated June 30, 1878, speaks in a lighthearted tone about the communicatio
Lothair Bûcher made this on behalf of his master, and incidentally points out his
action on certain socialist newspapers abroad. We are not saying that 17n-
international, either under the orders of Mr. Bismarck; but we conclude only from this
that there is communication between the top leaders of secret societies, despite the
violent disagreements from the majority of their members.

You will also find some very characteristic biographical details on several
leaders of Young Germany in 1848, who in 1870 became the men of Mr. de Bis
Marck, in Socialism and Reform in Germany, by C. Reichenback, in-8°
1879, Paris, at the headquarters of the Social Economy Society.

Austria itself is due to the complicity that Prussia makes
contracted everywhere among the lodge members. As early as 1861, a meeting
of all the rites of German Freemasonry had taken place
in the form of a federation entitled Verein deutscher Frei~
Maurer, and had chosen F.∗. Seydel as president. Thanks to
this union, the work of unification, was carried out ostentatiously, indefinitely
even depending on what the leaders could do
(1). Opinion received an irresistible impetus from all the
renowned writers and professors regimented in the Verein.

All the prominent figures of the current German empire are
advanced Freemasons; this can be seen by comparing
comparing Masonic directories with the Lleichsanzeiger.

III. — Freemasonry as master of education

in Germany

After Prussia's great successes, a skillful character
said that "it was the Prussian schoolmasters who had ga-
"Given the Battle of Sadowa!" Like all impactful phrases,
That one has been repeated everywhere, especially in France. Nothing is more
False, if one wants to see it as proof of the development of power
The health of peoples through primary education. The countries that the
Prussia defeated Saxony and Hanover in 1866.
much more advanced than she is in this respect; but the word is
perfectly true, if by that we mean that schoolteachers and
professors at German universities, almost all of them French-
Freemasons, through their teachings, have contributed much more than
Mr. de Moltke at the victories of Prussia.

The sect has long been implementing the golden word in Germany
dre that she takes after the enlightened ones: to corrupt in order to achieve domination.
The ground had been particularly prepared for him by Protestantism,
which logically leads to naturalism, and through Socinianism which
has insidiously invaded all Protestant denominations. At the com
At the beginning of this century, Mongelas, a disciple of Weishaupt, had
compulsory education has already been introduced in Bavaria (Document J)
and around 1825, the author of the book Secret Societies in Germany
could paint this bleak picture of the universities in this country:

(t) Pachtler, Der Gcetze der Humanitast, p. 557.

"It follows from this report that 8,200 students were attending in 1818 the
courses from twenty-one universities, including six Catholic ones, half and
fourteen Protestants; that the German population, being 27,500,000
souls, yields approximately 288 students per million, of which 150 are at
fewer are affiliated with Illuminism, or with secret societies, under the name
of Tugendbund, Freemasons, Burschenschafts, Black Band, etc.; and
that finally more than half of the generation that will take part in
Public affairs in Germany is imbued with the principles of the sect.
"Please provide us with other figures, if possible."

One man, however, stands out above all others in this work.
corruption of younger generations, that's the Prussian minister, the
high mason of AlSkentein during the reign of Frederick William IV.

Let us leave aside the Archbishop of Cologne, the Athanasius of Germany,
to summarize, in his book on peace between the Church and the States,
The entire process of this infernal tactic:

"It is on the grounds of schools," he writes, "that the minister of Alskentein
strived primarily to attack its vital principle, to dissolve
to eradicate and to extirpate Catholicism more specifically, but at the same time
also Christianity as a whole.

"He had gradually become master, not only of the universes
not only the cities, but also all the gymnasiums, all the schools
secondary schools and even primary schools in the cities and the
campaigns. For even the smallest village school, he had determined and
prcscj'it the study plan, the textbooks and even those that shouldn't
to be used only for simple reading. He had taken the most meticulous care
to ensure that all these books were suitable for insinuating and propagating, under
artificial and slightly veiled forms, all doctrines and
anti-Catholic tendencies, although he tolerated nothing that would have
could have resembled an open attack against the Catholic Church or against
Christianity. It is especially towards Catholics that there is fear.
As a precaution, everyone was given the food they could eat.
able to support.

“In the Rhineland provinces and in Westphalia, where Catholicism
presented itself in a more concentrated form and therefore less
While easier to manage, government action was infinitely less sensitive.
Bishops were consulted, and the teaching plan was communicated to them.
that, anti-Catholicism manifested itself and spread only under
worldly nuances. In Silesia and East Prussia, one mar-
Chait plus à visage découvert: l'influence de l'Église sur l'enseignement
was no longer tolerated at all. No doubt one didn't touch the*
Catholic forms, but a contraband was introduced

a multitude of books written in a purely deistic sense and proper S
to subtly undermine Catholic practices and doctrines.

"An even more important provision of the minister was the exclusion"
complete freedom from all ecclesiastical influence on the pedagogical seminaries
ques (normal schools). It is there that all the
anti-Catholic tendencies; it was from there that, in the form of instructions
morals, or skillful commentaries on often innocent works and
These trends, free from any accusation of heterodoxy, are spreading.
in every vein of the Catholic people. There, all control became
virtually impossible, and, it must be admitted, to the shame of some bishops
and their clergy, this control was not even attempted by them. Unfortunately
Fortunately, they paid little attention to the appointment of schoolteachers.
For most of them, this meant emancipation from all ecclesiastical influence
had taken on the character of a fixed idea. In the eastern provinces of
Prussia, the priest and the schoolmaster, when they are not both
imbued with rationalist sympathies, they find themselves in a better situation.
Their situation is the same, and has been for a long time.
in these ways.

“Leave us the schools,” said the minister from Alskentein, “and we
We will gladly leave you the pomp of your worship, the splendors of
your hierarchy, your bishops and your chapters; we will honor them even
outside, and we will protect them; for they serve us, for a time
again, a cloak to cover our views and our measures, and by their
We keep Catholics at ease. But when once what
is essential to Catholicism will be erased from the hearts of your people, when
that the chain of your traditions will be broken, your hierarchy will fall
of itself like an old rag; it will go and blend into the
rubbish that the broom throws outside; it will be trampled under everyone's feet,
unless we were willing to save it, by classifying it among the
other state officials.

To complement this historical account with more recent events,

one must read in Pachtlcr's work, Dcr Gœtze der Ilumanitœt,
the chapter on Masonic propaganda in schools. Basically
of all these much-vaunted methods, these object lessons, system
iFrœbel, amidst these philanthropic institutions, like
In the Kindergarten islands, we find the persistent spread, from the
A more youthful island, based on the principles of pure naturalism. To seize
the education of women to de-Christianize and demoralize them,
>is currently one of the main objectives of state policy
and the efforts of Freemasonry in Germany (1). Father Pachtlcr

(t) The entire Masonic plan on this subject is set forth in a speech by Brother Fis¬
dear, held in an adoption session in Fribourg, on December 31, 1872, and published

These attempts are similar to those made in France by the league of
education and by our various ministers of public instruction
that (see Book II, Chapter XII, § VIII). This simultaneous and
Doesn't the fact that it's completely identical shed light on many things?

This also explains the rapid moral corruption which
is now being revealed on all sides in the land of billions.

IV. – Masonic work in Austria

The same Masonic work is carried out with a relentless determination.
The same was true in the Austrian Empire.

The meeting of Austrian schoolteachers, in a kind
of the congress in Vienna, on September 5, 6, and 7, 1867, announced to
world that secret societies ruled there as elsewhere
theirs, and gave the explanation for the dissolution of this poor em¬
worse, which is rapidly disappearing.

“The people who attended, in the Redoute room of the pa
imperial court, at the sessions of this scholastic parliament, did not report on it.
made a favorable impression, said the correspondent of a well-known newspaper
informed in these matters. The high opinion that the masters
Austrian schoolchildren have their own children, and the grotesque naivety with the-
which they demonstrated, greatly amused most of the spectators;
But sensible men grieved at the thought that youth is
entrusted to these poor people. To a ridiculous vanity they add ideas
perverse and hateful feelings. Hatred against the clergy and the
biased towards rejecting any influence of the Church on schools, the ra
nationalism and even irreligion manifested by this assembly of mayors
Those responsible for raising Catholic youth have struck down good Catholics.
they were filled with a painful surprise and a profound

sadness.

in the Freimaurer Zeitung of 1873, no. 43. The following facts can be used to judge the...
the kind of education that Freemasonry intends to give to women. In 1874, at Ber¬
lin, in one of the first girls' schools, was given as a topic for com-
Literary position on this theme: "Feelings experienced at the first encounter with a
lieutenant of hussars. » In another school, composed of young girls belonging
addressed to the highest classes of society, the topic of the dissertation was given to
students in the first division, composed of children aged 16 and over, have certain advant
respect for marriage and celibacy in the U

Prussia and the Masonic empire

"Applause and frenzied shouts greeted
any allusion to the separation of school from the Church, to emancipation
from the school. Even the enemies of the Church themselves expected nothing.
of the same kind; their joy was all the greater, and now they change
their triumph. One could say that the congress was a revelation;
He brought to light one of the main causes of the ills of the Other
"People become what their educators make them (1)."

A judicious observer, Mr. Xavier Roux, outlines for us a ta¬
public information office in Austria in 1878, which shows
well the fruits of the impetus given to public information by
a series of Freemason ministers.

Having observed that under the veil of the Froebel method
Religious indifferentism reaches primary school and that no
Christian thought is only shown in official books the
The government is imposing this on nursery schools and other schools, he adds:

"It is in university teaching that they appear with the
more evidently the anti-Christian intentions of the liberals of Austria
che. There, professors who are completely free in their thinking teach at
the distinguished youth of the empire the most dangerous doctrines.
Medical education is generally materialistic; the eco-
Those in the legal profession profess, under the name of liberalism, revolutionary ideas
naries and Josephists.

"The ministers of both empires leave their mark on the

professors' choice of minds devoted to philosophy
pantheistic or materialistic philosophy. If apostate priests solicit
a chair, it is immediately granted to them. We were assured...
Hungary, where there is no university that does not count among its professors
one or two apostates (2). »

Therein lies the true source of this artificial current of opinion which is manifesting it
nifeste in the German provinces of Austria, and demands their
annexation to the German Empire. Moreover, Freemasonry

no longer even bothers to hide in the empire of
Habsburg, since the transfer of power to Mr. de Beust(3). She
solemnly settled in Hungary in 1870. "Flourishing
in these countries from the end of the 18th century, it was able, says Le Monde

(1) Universe, September 10, 1867.

(2) Austria-Hungary (Paris, 1879), pp. 157-159.

(3) See in Freemasonry Subjected to Publicity, by Arnaud Neut, volume
II, p. 324, numerous indications on Freemasonry in Austria, and in particular
the quote from a Masonic journal, which establishes the affiliation of Mr. de IieusL

the Kültürkampf 4 U

Masonic, to resume its work with the restoration of the
Constitutional life. On January 30th, a mother lodge for the three
symbolic grades were ostentatiously opened at Buda-Pesth and
appointed as Grand Master Fr.∗. Fr. Pulzki, director of the
National Museum, for Vice-Grand Master F.-. Berecz, Director
of the girls' high school in this city. Above this
lodge is a mother lodge for high-ranking members, which had, in 1874,
for Grand Master, Brother Joanowics, Secretary of State to the Minister
territory of cults.

This rapprochement says enough, and it's still Klapka and
Ttlrr who actually run the lodges in this country (1).

V. – The Masonic Empire and the Kulturkampf

The German Empire was established by Freemasonry, and it
showing faithfulness to that origin by declaring war on Catholicism,
by launching one of the most daring assaults against him worldwide
It was difficult that he still had to endure anything like that.

For the first few days, this plan was fairly well concealed.

It was in the shadows that Mr. d'Arnim, during the Council of the Va¬
tican, plotting his treacherous incitements to schism, and that on the 20th
In September 1870 he became an accomplice of the invaders of Rome.
The leading roles in the work of the schism were skillfully
entrusted to the Prussian and Freemason ministers of the Catholic Church
Bavarian lique!

It was precisely after his great successes in 1870-1871, when

(l) The following document helps us understand what the situation is:

The Grand Orient of Italy to the Hungarian Grand Orient; Turin Valley, 27 of first month 5863. V.∗. L.∗.

Having heard the report of Deputy Grand Master Buscalioni; considering that the al-
The alliance between the two Freemasons, Italian and Hungarian, further strengthens...
plus the political fraternity of the two nations; hoping that, soon, the Freemason-
Hungarian nerie will be able to take flight and sing the hymn of the F.∗, redeemed on
the paternal banks of the Drava, the Theiss and the Danube;

(The Grand Orient of Italy is happy to receive all its free flag
The nascent Hungarian Freemasonry rejoices with Brother Türr—(that memo who
commanded the Hungarian legions in 1859)—from his election as Grand Master effective,
and with F.∗. Kossuth, of his appointment as honorary grand master of the order.

"Signed: Grandmaster Filippo Cordova, First Deputy Grandmaster Go-
calf, the second deputy grand master Buscalioni, the grand archivist Pazza, l<j
Grand Secretary Gallo.

Prussia no longer had any enemies in Germany and the Catholics
liques, not content with having shed their blood on the fields of
battle, hastened to offer their loyalty to the German Empire,
It was then that, without any motive and against his most obvious interest
Mr. Bismarck inaugurated a religious struggle that will be
the stumbling block of the new building.

With the haste and agitation that are characteristic of his personality,
Mr. Bismarck, in the space of three years, changed the entire
Prussian constitution and enacted the series of laws that make everywhere
part of the Masonic program. As early as 1871, the law on inspection
The school board, voted on by the Prussian Landtag, stripped the
ministers of religion, Catholic and Protestant, by their authority
cular on schools to transfer it to nominal officials
administered by the State. At the same time, they were being expelled by the Reichs.
German tag the Jesuits and with them the ladies of the Sacred Heart,
the Ligorians, the Lazarists who were supposedly affiliated with the Jesuits/
The Prussian Landtag went so far as to suppress the religious orders.
teachers and most of the nuns.

When the legitimate and unanimous protests of the episcopate
broke out, the Prussian government already had two plans ready
laws which are the most monstrous inventions of the theory of
the religious supremacy of the State over the spiritual order.

One, concerning the appointment and education of clerics, removes from the
bishops the power by divine right they have to confer the sacrament
doce. Under the terms of this law, they could no longer order
than subjects who would have first obtained a certificate of completion

studies in a German gymnasium, which would then have passed
a scientific examination, related to their vocation, in history
history, philosophy, German literature and in the languages
classic cases, before a commission appointed by the minister
religious practices /// These studies must be done at a university
(We are familiar with the materialist doctrines of German universities)
des), and during the three years of study the theology students
cannot live in a seminary. The free life of universities
In Bismarck's eyes, this was the best preparation for sa¬
Cerdoce. That was already the one Weishaupt recommended for...
to gain followers among the clergy. That was the one the ministers
Freemasons of Joseph II had sought to establish in Austria
che.

Thank God, the priests capable of being seduced have

were as few in number in Germany as in France. The second
The law on ecclesiastical disciplinary power was made all
expressly to protect apostates:

"Appeals to the State are permitted against any disciplinary penalty."
pronounced by the Catholic ecclesiastical authority." That is the
fundamental article of this law, which goes so far as to authorize the government
the need to depose, if necessary, the clergymen whose maintenance
in their duties would be incompatible with public order.

All of these laws recall, article by article, certain projects
of Napoleon I, later timidly taken up by the government
of Louis-Philippe. Mr. Bismarck no doubt flattered himself that he would bring
Thus, little by little, the Catholics embraced the Reinkens schism and...
Doëllinger: it's always the same hope of corrupting and
to transform Catholicism, according to the satanic program
from the aristocratic part of the sects.

Commitments made with secret societies can alone
to explain such an insane undertaking, because the vast majority of
Serious Protestant clergy and laypeople strongly rejected it
any solidarity with such laws—and condemned them as
disturbing the religious peace of the country.

Faced with the courageous unanimity of the episcopate, the enemies of
The Church had to lift the mask and resort to persecution or
green. This persecution does not stop at the borders of Germany.
Magne. All attacks against

the Church, all the legal vexations that afflict it in the world
throughout Brazil and the United States of America, as in
Switzerland, Italy and Spain.

The attitude adopted by Freemasonry since the Kultur¬
The fact that Kampf was inaugurated is singularly significant. She judges
that secrecy has become unnecessary; on the contrary, she insists on showing herself
to be and to make his power felt. In his newspapers, in his
lodges, it loudly proclaims a leading role in the
foundation of the new German empire and in its struggle against
the Church. Here are two examples taken from among a hundred articles that seemed
bles.

Herault-Rhenan (October 25, 1873) said:

“We believe we can legitimately assert that this is the spirit of the
Freemasonry, which, in the latest trial being conducted against the ul-
tramontanism, pronounced its sentence by the letter forever remembered
the emperor's ble to the pope. The ideas of Emperor William, who, one

He knows this, is a member of Freemasonry, these things are not new, and do not
They were not solely inspired by his current advisors, as well
that we take pleasure in spreading it. Already, still in the prime of life, he expressed t
my presence in the presence of the order, at a time when the world was making of him a
A completely different idea. At that time, he uttered words befitting a prince and a man,
and he remained faithful to them. If he carries them out today, it is because history
History will bear witness to future centuries.

A few days later, following an exchange of letters between
Pope Pius IX and Emperor William, the Freimaurer Zeitung
Leipzig published the following manifesto:

When two antagonists are thus present,* the emperor who, in
his status as a F.'., esteems and protects the order; the pope, who curses him and
Freemasonry would like to send him to hell, but it can and must
She will adopt a side. She can and should align herself with the side where she is underst
and loved. i," Following the emperor, we march towards the freedom of
the spirit without subjugation, towards the pacification of society without dis
tincture of symbols, towards liberation from all prejudice of enjoyment
selfishness... This old man, this hero, is our F.*.; he is bound to us by
An indestructible, indissoluble chain. The ideal that our society pursues.
We associate him with us. Arec, and for us, wields the hammer of strength.
the square of wisdom, the compass of common inspiration, which serves to
to regulate, according to an ideal type, acts worthy of man... That the con
duite of our F.', imperial, who did not work in vain for the great
This work should be an example to all the Brothers.* We trust that all
our Brothers*, and all our lodges are animated by these sentiments, and that we
will not forget, at banquets held at fixed times, to

to make three hearth fires in honor and out of love for the noble old man
bacon who knew how to fight the powers of darkness that want to annihilate our
designs.

But God's justice confounds his enemies through the consequences
these logics of their crimes and reading about the glorification of his Church.

The Kulturkampf succumbed to both the admirable
resistance from the German episcopate and clergy, which has recovered
stronger and more united than ever at the Roman seat, and before the de-
development of socialism. It is not with impunity that one
destroys all religion among the masses! A Protestant country can
much less able to tolerate this governmental persecution of the Church
the Lutheran confession, also known as evangelical, merged to
so to speak, under the influence of the Masonic school. Hence the prodigious
and the alarming development of the Democratic Socialist Party.
masses do not allow themselves to be meekly guided by the heir of Pal-
jnerslon, even if he were Prince Bismarck himself.

THE TRIUMPH OF THE JEWS

415

At the same time as the electoral successes of the social democrats
The lists in parliament gave the Conservatives pause for thought, who had
hitherto followed with confidence the policy of the Grand Chancellor and
awakened the social forces of the country, the savage attacks of Hœ-
del and Nobiling against the old emperor, coinciding with the ex¬
The collapse of Nihilism in Russia opened the eyes of the dynasty.

All the honest people in the country rose up and...
declared that we had gone down the wrong path, that the Kulturkampf per
dait the empire and society. Faced with this powerful reaction, Mr. de
Bismarck had to change his system; he took the lead in the movement
against socialism and broke its alliances with the pro-
progressives. But so far he has refused to abolish the laws of
May; we see him always trying to keep the Nafo'o- around him
neo-liberals, who more specifically represent the policy of
Freemasonry. He agrees not to push the war any further.
against the Church, but he stubbornly wants to maintain the legal positions
the attacks against Catholicism in defiance of the constitution and
concordats. At the very moment we are reviewing these pages,
all the German newspapers that are under its control...
"sent the French radicals to expel the Jesuits and the religious."
The work of secret societies came to a standstill in Germany.
gne, but it is not destroyed; we will give a [detail] of it in § 7
evidence that will reveal the various currents contributing to it; but
First, we need to show the culmination of their action.

VI. — The triumph of the Jews.

Eckert, Cougenot-Desmousseaux, from Israel, assert that the
Jews are the true inspiration behind Freemasonry and are still
in the majority in the supreme council of secret societies.

Their authoritative word will be all the more readily believed if one considers
tatera the universal exaltation of Judaism, which follows the march in
before the Revolution and the expansion of Freemasonry. Not-only-

(1) For anyone who wants to think about it, how can one fail to notice that if the socialı
had really wanted to strike the head of the German empiric, it was against Mr. <\e
Bismarck: and not against the old emperor that they would have directed their attacks? May
Mr. Bismarck is protected against death by a superior power, because he has
still finished his masonry role. (V. lib. II, chap. XII, g 3.)

The Jew today walks everywhere as the equal of the Christian, but
He dominates it through the power of gold, the press, and high-ranking officials.
scientific positions.

There was only one country where the Christian populations defended
protested against this invasion: these were Romania and the
Eastern provinces of Turkey. In these countries the legislation
civil law denied the Israelites the full rights of citizenship and
the right to acquire the land. You should read about it in Mr. [Name]'s excellent book.
Gougenol-Desmousscaux, The Jew, Judaism and Judaization
'Christian peoples,' a masterful exposition of the Romanian question
and the many economic and moral reasons that justify
the resistance of these peoples to the invasion of a foreign element
ger destructive of their nationality.

But, in Berlin, the Jews have just erased this last
the latest insult. The congress convened in this city in June 1878, to
to settle Eastern affairs, solemnly decreed that no
distinction of worship could not in Christian countries
a difference in civil and political rights (1). It is to a
Minister of the French Republic, Mr. Waddington, whom we have
He left it to himself to introduce this article. His role, too, has been...
limited to doing the affairs of the Jews, and that is the only consolation he
It has brought back all the humiliations that France has suffered.
the subject at the congress. Mr. Waddington was, moreover, merely following
the path that his predecessor, M. de Gazes, had laid out for him (book II,
Chapter XII, Section 3),

But it was Mr. de Bismarck who was the great inspiration behind it.
It was to him that the Romanian people, in their despair, turned.
to obtain an exemption from this article of the Treaty of Berlin; but
The Grand Chancellor was inflexible, and a dispatch from the agency
Havas, on August 18, 1879, informed the whole world that Mr. de
Bismarck refused any modification to the Treaty of Berlin, in
as long as he dedicated himself to the emancipation of the Jews of Romania.

Mr. Bismarck was merely paying off a debt he had incurred.
in the lodges, because the Jews have removed his most active supporters in
the work of German unification (2). The Journal of
Debates, in a major article devoted to the exaltation of Israel, the
said in his own words and at the same time shows us the Jews
attacking the very core of German nationality:

(1) Father Bluntschli published a pamphlet in 1879 in favor of Romanian Jews*
(2; Mr. Laskcr, the leader of the National Liberals, who has ôtô lr uii dos more vigorous
German champions Puuificatiou* and Mr. de Hismark, as well as Bamberger
always so hateful towards Catholics, they are Jews*

"In Germany, from 1830 onwards, Jews took on an important role;
The sons are at the head of Young Germany. If German unity has been
hastened by Prussian diplomacy and Prussian militarism, this
They prepared, supported, and completed this work... Allied since 1866 with
Prince Bismarck, they hailed in him another Constantine and
showed his most devoted auxiliaries...

"Free from this parochial routine which, among our neighbors, will be long
to overcome, they simultaneously temper the patriotism that prevailed.
It is exclusive, abrupt, and shocking to other peoples.
complains in Berlin about the general decline of intellectual culture.
What would have happened if the Jews had failed? Deputies, lawyers, journalists
lists, they highlight the liberal professions,' and without them the real, the pure
Germany, the one that Germans dream of as ancient and historic, would be poor
"Vre, silent, half-barbaric... (1)"

The author of this article is well aware of what's really going on behind the scenes.
of contemporary politics.

Mazzini's auxiliaries, when he was spreading the anti-Christian idea
tienne in Germany (Book II, Chapter IX, § 4), the Jews have con-
powerful tribute, by abandoning the leader of Young Europe i
to transfer control of the forces of secret societies to
hands of M. de Bismarck (liv. II, chap. X, S 7). Hence their action
tion preponderant over the cabinets and their current triumph.

VII. – A Masonic Threat

German unification was an eminently Masonic achievement.
and, like Napoleon III, Mr. Bismarck was vis-à-vis the sects
Yours, both leader and instrument. The fate that befell the emperor
In 1812, did he threaten the chancellor? Some symptoms of dis¬
A cord between sects appears. After breaking with the
socialists, Mr. Bismarck saw his relations with a
another part of Freemasonry, which is represented in the poli¬
external pressure from progressives and national liberals.
The irascible chancellor having dared to say in a drawing room

(1) Issue of November 5, 18?!). On the role of Jews in Germany, see the work
by M. Marr, Der Sieg des Judenihums uber das Germanthum (Borne, 1879, (0* ed.).
This book should be noted all the more because it comes from a Protestant writer.

27

ii

that "it was easier to negotiate with the Jesuits who are
reasonable people than with Freemasons," the Bauhütte of
Leipzig, the most important organ of German Freemasonry, has
The following article was published in June 1880:

“We are quite familiar with the Chancellor’s tactics.”
the empire, to appreciate the value of his words, when he said that the
Freemasons are more dangerous than Jesuits. When it is resolved
to engage in a new struggle, he always announces it with a
a similar one. This is how France was warned on the eve of the
Franco-Prussian War; this is how the imperial chancellor
Rial threatened the center, then warned the liberals before...
abandon. Now it's the Freemasons' turn. It's Napoleon.
Leo III, the great diplomat, who taught him this policy...

"...The Masonic union must not delay in marking the exact point
where patriotism ceases to be a virtue, "because the lodges have always been the
protectors of freedom of thought, and have invariably opposed
to all forms of despotism. According to the declarations of Prince Bismarck,
Freemasons therefore want to oppose this with solemn acts; they con-
they call for the adoption of three measures: 1° international opposition from
United lodges of England, France, and Italy, an opposition that would be fruitful
in results; 2° a unanimous protest from the lodges of
Prussia, because it is to be hoped that the three great Prussian lodges will...
they argue that it is their duty to protest vigorously against this
unforeseen accusation; 3® the action of all the sound elements of France-
Freemasonry against the policies of Prince Bismarck.

"...As for us, we gladly welcome the prospect of seeing..."
will soon realize what the political press is announcing, and we are not
my steps grieved to see the imperial chancellor undertake a cam¬
anti-Masonic loincloth with its usual energy. This war throws
would shed a lot of light on the current state of affairs. If the lodges
actually contain corrupt elements, their corruption will
demonstrated; if, on the contrary, these elements are healthy and vigorous,
The fight will prove their vitality and strength.

Perhaps never before had a Masonic document been clearer-
-ment made clear the power that the lodges can wield, and
The Masonic World, September 1880 issue, by reproducing it,
He saw it as a threat against the chancellor, to whom the fate of Napoleon depended.
Leo I and Napoleon III could well, he said, be reserved (sic).

We acknowledge the threat, but do not believe for
the moment of its realization. Indeed, some time after the publication-

A MASONIC HOUSEHOLD 418 *

In the course of reading this article, Mr. Bismarck took a significant step towards the
party which represents the lodges in foreign policy, in
excluding members of the center from the Landtag office
Prussian, through a coalition of conservatives from the Empire
with the National Liberals, led by F. de Bennigsen.

A reconciliation of this kind could only take place at the expense of...
thinks of the freedom of the Church, and, indeed, the end of the Kullur-Kampf
seems always to be in the past. Already in May 1880, the Prince Chancellor
had published a letter he had written on April 20th
to the Prince of Reuss, German ambassador to Vienna, in
in which he insulted the Holy See and declared almost no longer
They wanted negotiations. These negotiations have not resumed.
since then. Imposed on the chancellor by the emperor and the force of
public opinion, he seems to have sought only a means
to disorganize the resistance forces of the Catholics who fought
they are subject to the public law of their country for the defense of their
religious rights and their domestic freedoms. Having been unable to succeed
In this way, the prince returns to his former ways.

A recent incident (October 1880) highlighted this situation.
celebrations for the completion of Cologne Cathedral,
The emperor refused to receive the Catholic delegates, while
which the Imperial Prince granted with the utmost benevolence
a public hearing for delegates from Masonic lodges.

The reader will have noticed in the Bauhütte article the me¬
birth of an international alliance of lodges from Italy, France
and England. It coincides with plans for an alliance between

the governments of these three countries. The threatening speech of
Gambetta, also a lodger, in Cherbourg, then the
The peaceful evolution of its diplomacy also corresponds to the phases
various threats and reconciliations between the German lodges
des and the Prince Chancellor.

It must be acknowledged that, for a century, in most of the
Freemasonry played a considerable role in the wars, and it will be
and also in those that are being prepared, as has so clearly been said-
Lord Beaconsfield [Introduction ii).

CHAPTER TWELFTH

THE REPUBLIC OF 1870 AND THE WAR
TO CHRISTIAN EDUCATION

I. — HOW THE WORK OF THE REVOLUTION WAS COMPROMISED
BY THE ELECTIONS OF FEBRUARY 8, 1871

The proclamation of the republic, on September 4th, was both
Mazzini's revenge, the explosion of socialist passions
supported by the International, and, above all, the movement sponsored
fed up with the country, abandoning a regime without roots in its
breast, which had exhausted its strength and compromised for the third time
its existence.

Freemasonry could only view the proclamation with satisfaction.
the development of a form of government to which seâ lead
doctrines and which opened access to power for lodge members
see in Paris and in all the departments. She actively involved
movement towards the radical movement, which from the very first day overflowed the
Government of National Defence.

"Three elements seem to me to have, from the outset, hindered the development*
national defense and ultimately prepared the events of March 18, he said
one of the witnesses heard by the parliamentary inquiry committee.
These three elements are:

"The Masonic lodges of Paris,

"The socialists known as positivists."

< The Internationale.

THE REPUBLIC OF 1870

"The Freemasons placed themselves on all the committees, even

among the delegates from the butchery, with members of the International
nale; they held forth in the boxes, they paraded at funerals, they
sat on municipal and government committees. All
The idea of national defense was set aside (1).

In the departments, instead of focusing their efforts on
the defense of the territory and the uniting of all patriotic elements,
The prefects and municipal commissions thought only of
to fulfill the wish expressed by the Grand Orient shortly before for the
destruction of Christian teaching (see § 7) and to be driven out by
all of the schools, the religious teachers (2).

However, the work of Freemasonry was to be halted, and the
Providence was sparing France's favor in the elections of February 8th.
1871, the means to break with the Revolution.

The people, sensing the hand of God in the unprecedented succession
From his misfortunes, he turned to religion and tradition.
national, as he had done in 1815. His elected representatives gathered in Bordeaux
were overwhelmingly Christian and royalist; at least the
people, in the simplicity and integrity of their judgments, had them-
He chooses them as such, without considering the nuances that divide them.
they knew, nor the errors that could haunt the minds of many
of them.

From then on, the Revolution was threatened with losing all its positions.
tions that it had conquered in 1852, in 1830 and even on September 5th
September 1816, because the august representative of the Bourbons was
already known for combining an indomitable firmness with
breadth of vision, which has always allowed him to disentangle himself through all
Sophisms, the hidden poison of revolutionary ideas. Henry V
can only be the king of a Christian monarchy and father
nelle; he can only echo the great thoughts of Charle-

(1) Deposition of Mr. Bourgoin, Inquiry into the actions of the government of the
National defense, volume IV, p. 538.

(2) See on this campaign against the congregations undertaken during the war
child, and on the part played by the intelligence league, the Memoir on the pro-
anti-religious intelligence sandstone in public instruction published in 1872
by the General Society for Education and Teaching.

A telling detail: it's in the coffers of the Democratic Committee of Women

Lyonnaises, placed under the patronage of the Croix-Rousse lodge, which M, Challe-
Mel-Lacour, by an official decree, ordered the payment of the sums originating from the lo
restoration of the brothers of Caluite. See letter from Gomot, Secretary General of the
Prefecture of the Rhône, dated December 17, 1870, produced before the Court of Lyon#

Magne, of Saint Louis and of Henry IV; it is never him that
The sects will succeed in leading to the precipice, by separating him from the
people through constitutional fictions and by rendering them powerless
health for the good.

Against this supreme danger, all the forces of the Revolution,
All its various factions have conspired together, since the Jacobins,
at this moment masters of Paris, up to Mr. Thiers and Mr. de Bis
marck.

The explosion of March 18 was undoubtedly the main work of the
Jacobins and socialists; but she immediately had the support
of all Freemasonry in Paris and the provinces, who vow
to take advantage of this movement to strip the National Assembly
final of its power or at least obtain as a transaction
the final proclamation of the republic.

II. — Freemasonry and the Commune

Freemasonry in Paris strongly sided with the
Commune, we say. On April 26, 1871, a large assembly
Freemasons of all rites met at the Châtelet, and after
having chosen as speaker one of the party's best-known members
radical, F.∗. Floquet, she made the following resolution:

“Having exhausted all means of conciliation with the government∗
In Versailles, Freemasonry is determined to establish its banishments
nières on the ramparts of Paris; and if a single bullet were to hit them, the
FF. ∗. MM. -. would march with the same momentum against the common enemy.

From there the assembly, growing larger at every step and numbering more than ten thousanc
Freemasons, wearing their insignia, proceeded in procession to his
read the insurrectionary power at the town hall, and Brother Thiri-
Focque, their orator, exclaimed that "the Commune was the most
a great revolution that the world would have been given to contemplate;
that it was the new Temple of Solomon, that the Freemasons
lessons have a duty to defend.

Citizen Lefrançais, a member of the Commune, then declared
that "he had long been in league with the Freemason

nerie, having been received into Scottish lodge no. 133, passing to this

era for one of the most republican, and that he had since
long assured that the association's goal was the same as
that of the Commune, social regeneration.

A delegation from the Commune escorted the delegation
conical all the way to the temple on Cadet Street.

A few days later, the Freemasons went onto the ramparts
parts opposed their banners to the troops commanded by the marshal
Chal de Mac-Mahon, and the venerable masters of the lodges of Paris were asking themselves
highly as mediators between the Assembly, the sovereign legal
of the country, and the band of cosmopolitan revolutionaries who terrorized
the capital.

We have recounted elsewhere (Book I, Chapter III, §4) the singulars
incidents that occurred between the Masonic delegation and the
General M*'*, who commanded the outposts and who was
to be a brother. Mr. Thiers received the delegation, but refused for the time being
to make no commitment. A few days later, on May 5th,
the federation of Freemasons and Companions of Paris
addressed a manifesto to their brothers in France and around the world,
where, after presenting their intervention, they would say:

“Brothers in Freemasonry and fellow craftsmen, we no longer have to
to make resolutions other than that of fighting and covering with
our sacred aegis, the cause of justice.

"Let's arm ourselves for defense 1

Let's save Paris!

"Save France!"

"Save humanity!"

“Paris, at the forefront of human progress, in a supreme crisis, does
his appeal to universal Freemasonry, to companions of all
corporations; he cries: The widow's children are mine!

"This appeal will be heard by all Freemasons and Companions;
They will all unite for common action, protesting against the war.
civil, which is being fomented by the supporters of the monarchy.

"You have truly earned the gratitude of the universal nation, you have ensured the
happiness for the people in the future.

"Long live the republic!"

"Long live the communes of France federated with those of Paris I"

Some members of the Grand Orient and the Supreme Council
made their opposition to these demonstrations very clear at the time.
equivocal protests, based solely on what France-
Freemasonry doesn't concern itself with politics! !! These were just sim¬
precautionary measures taken at any event.

The Freemasons were not mistaken about their scope and did not
did not let themselves be stopped in the active competition that they brought to the
the Commune's savage struggle. The more violent the Commune became,
The more vigorously they supported her. We have authentic proof of this.
tick in this note from the Official Journal of the Commune of
First days of May:

"The Freemasons and federated companions have established for the twenty
districts, through a delegation, an unofficial service whose purpose is
to report to all civil and military administrations the abuses which
They do exist. They will also collect complaints in order to address them.

"We intend to strictly enforce the decrees of the Com
"mune: an office is set up in each town hall."

As we can see, just as under the Convention, the lodges are transforming
formed into Jacobin clubs and committees of public safety (see book II,
Chapter VI, Section 14).

Finally, on May 22nd, when the French army had already entered
In Paris, a large group of Freemasons met
one last time and published under the name of the Grand Orient the pro-
The following claim:

"Freemasons of all rites and all ranks, the Commune,
Defender of your sacred principles, she calls you to her side!

“You heard it, and our revered banners are torn by
the bullets, shattered by enemy shells. You answered he
Kingily!

"Continue with the help of all our brothers and all our companions"
swims!

"The instruction we received in our respectable workshops dictates
to each of us the sacred duty that we have to fulfill.

"Blessed are those who fall gloriously in this holy struggle!"

The Grand Orient of France subsequently disavowed the practice
which was made in his name. But what allows us to measure the port
The result of this disavowal is the support that has since then been given by the powerful
Masonic sessions from abroad have given to the Commune, they
who had nothing to spare. We will cite these important documents
ments in one of the following chapters (book II, chapter XIV, § 7)(1).

As for French Freemasonry, its action was more decisive
in favour of the Revolution, but on a different level.

(1) See the accounts of these demonstrations in the printed newspapers & Paris to
this period and in a brochure entitled: Freemasons and the Commune of
Paris, by a Freemason.* Oenîu 1871. See also Parliamentary Inquiry into
the insurrection of March 8, volume 11, pp. 201, 256.

Indeed, from the very beginning of the Commune, a great name
lodges in the provinces sent threatening petitions to
the Assembly to ask him for reconciliation, the proclamation
of communal franchises and of the republic (1).

What the Assembly did not grant them, Mr. Thiers granted them.
He promised, and he kept that promise.

Mr. Thiers is now the man who will save the Revolution.

Through a strange blindness, religious men had worn it
in power through their multiple elections. But Mr. Thiers was
always remained faithful to his oath as a Kadosh knight (v. book.
II, chap. VIII, § 5), and the words should not have been forgotten
which he delivered on January 17, 1848, in the Chamber of Deputies:

"It is said that the men who have just triumphed in Switzerland are
radicals; because we think we've said it all by accusing them of radicalism.

“I am not a radical; radicals know that very well. But listen
That's my feeling: I'm on the side of the Revolution, both in francs

AS IN EUROPE.

“I wish that the government of the Revolution would remain in the
in the hands of moderate men; but when the government passes into
the hands of men less moderate than myself and my friends, in the hands of
Ardent men, I will not abandon my cause for this, I will always be
of the Revolutionary Party.

That's Mr. Thiers in his entirety: he wasn't a Communard, but he
He preferred the Commune to the legitimate monarchy. He himself, when

his intrigues were more advanced, he boasted, in a speech
lecture at the Assembly on November 29, 1872, for having taken vis-à-vis
delegates from Parisian trade unions and municipal councils
several cities, in April 1871, the formal commitment of
to maintain and consolidate the republic, for the price of their
abstention between the Commune and the government (2).

The Masonic lodges could rely on him; the Mason
The provincial confederation abandoned the Paris Commune and Mr. Thiers
triumphed at the end of the uprising.

(!) See report of petitions made to the National Assembly, December 16, 1871, £n-
Parliamentary inquiry on the insurrection of March 18, 1.1, p. 360, 515, 550, 558, 559.

(2) In addition to the session cited, see Mr. Morlimer-Ternaux's speech in the sessions
of 10 and 11 May relating to the bill proposed by Messrs. de Lorgeril and de Cintré on
the scope of this commitment, and the report of the 18th initial parliamentary commission
Commentary. One day, someone will also explain to us the reasons why Thiers declared himse
The protector of Rocbefort. After delaying his departure as much as possible.
For New Caledonia, he followed him there and showered him with kindness, according to the
expressive of the latter (V, Attached document J).

III. — The Failure of the Monarchical Restoration

Once he had the situation under control, Mr. Thiers abandoned the propaganda
revolutionary action is once again spreading across the country. It is up to the
pressure from its agents was the reason for the success of a number
of republican elections, on July 2, 1871. But above all he employed
the remarkable abilities of his mind to disintegrate the majority
royalist of the assembly, to stir up distrust between men
everything brought them closer together, and made the situations worse.

In vain did the National Assembly, by the act of May 24, 1873, resume-
She was in control of herself; the damage was largely done and
The restoration of the monarchy was no longer approached with simplicity,
which imposed it on everyone in Bordeaux in February 1871, in Versailles
in May 1871.

Our framework does not include an account of the events that led to
the restoration of the true monarchy failed in November 1873.

The moment of truth has not yet arrived; it will reveal without
doubt, alongside men led astray by the prejudices of Catholicism
liberal, the hand of skillful sectarians, seeking to impose once
still to the monarchy the bastard regime that had cornered the Restoration
tion in the charter and consolidated the work of the Revolution thanks to

lies of the parliamentary system.

We must simply note the strong opposition that
to the restoration of the monarchy, Mr. Bismarck. The debates
providential, we might say, events from Arnim's trial have
revealed the powerful interest he had in removing from the throne
France, the prince who could have best restored its grandeur.

He kept repeating in his dispatches: "that Germany
he had nothing to fear from either the republic or the empire; that his interest
was that France would remain weak and without allies; that the republic
and, failing a republic, an empire was the regime under the
which France would be least able to recover from; that France
a monarchically constituted system would be a danger to the empire
from Germany because the monarchy would be capable of concluding
alliances... » All statesmen, all newspapers
Mands have repeatedly stated that "the regime which, by acclimatizing
in France, would best serve Prussia's interests, and was the regime
"Me, a Republican."

The possibility of a Bonapartist restoration in the event of the re-
public could not be maintained, was, as we can see, itself
carefully managed by our enemies and served by them with
discretion.

Mr. d'Arnim wrote to the Chancellor on May 6, 1872:

a We must not reject Bonapartist attempts to
to connect with us. They are the only ones of all parties who seek
openly expressed our support, and which includes in its program The
reconciliation with Germany.* »

On May 12th, Mr. Bismarck replied:

"The Bonapartist imperial party is probably the one with the help
which one could still most reasonably flatter oneself with establishing
"Tolerable relations between Germany and France."

He therefore recommended not to do "anything at all"
that could weaken him, harm him in the eyes of the nation, or render
His position is more difficult.

Bonapartist restoration or republic, that's what Mr. do
Bismarck was working to establish in France! "Neither Bourbons nor Or
"Léans," he said one day in front of his table companion, Dr.
Busch. Later, seeing the republic and the republicans
playing his game so well, he exclaimed with his political cynicism that "the
France was in a playful agony!!!

A few years later, when Mac-Mahon, on May 16, 1877,
had a desire to escape the revolutionary current in which
He had placed himself in position, all the forces of the cosmopolitan Revolution and
in particular the liberal press and the Masonic lodges of Germany
Magne allied themselves with the 363 left-wing deputies and made
with them the election campaign which culminated in the vote of the 14th
October 1877 and to the submission of the marshal.

The altitude of Masonic lodges in France and Germany and
Mr. Bismarck's actions after May 16, 1877 are too similar.
their attitude and actions at the time of the restoration
The monarchical order was being prepared, so that we would not have it from the
now noted.

But let's not anticipate any further and let's lay out the events as they unfold.
important events of the year 1873.

Secret societies around the world were working together in
the greatest mystery to prevent at all costs the advent of

throne of Henry V. We find evidence of their actions in a
A very strange document at first glance, but whose sequel...
events have demonstrated the veracity.

In November 1872, the newspaper Y Univers received from a
a very reliable source a series of very precise communications on a
secret meeting of the sects, which had taken place on the 29th, 30th and 31st
October 1872 in Locarno, where the principal leaders of
Italian Freemasonry. Philippe Cordova was present.
(East of Rome), de Franchi (East of Naples), La Yaccara
(Orient of Palermo), André Giovanelli (of Florence), Alb. Mario
(from Turin), Quadrio (from Genoa), Félix Pyat (for France),
Kossuth (for Hungary), Ivlapka (for Switzerland), the general
Etzel (for Prussia): all very important figures,
as we can see. General Etzel opened the session by proposing
the following three items for deliberation: 1° a war between the
France under Thiers and Italy, then under the regime of the Con-
Would sorting be useful to democracy? 2. What principles of
were to preside over the formation of a provisional government
in France under Gambetta's dictatorship? 3. What new
Should this cult replace Catholicism?

In a letter from Genoa dated November 12, 1872, published in
In the Universe of the 19th, this correspondent gave the following information
Your thoughts on the situation of the revolutionary party in Europe:

“In Genoa, as in Venice and Milan, where I stopped in reve

from Geneva, the brothers and friends, as well as the government,
They are unaware of this detail; only they know what needs to be done and will stick to it
They are ready. It is on the movement of the French radicals that they are counting.
and on Prussian money. Mr. Felix Pyat gave assurances
sitives and one of your most important radicals is linked by commitments
things he will never be able to break.

General Etzel was no less explicit, and Mr. Bismarck is
more interested than one might think in working towards democracy.
For the moment, Germany necessarily remains outside the movement.
republican ment; but the reason is very simple: it has not completed
its unity. The Grand Chancellor has done a great deal of work, and something
However impatient he may be, he needs time. Now, while France, the I¬
Italy, Spain, the entire Latin world will be in turmoil.
through social transformation, he believes he will more easily accomplish the
sovereign executions which he has premeditated and will deliver the final blow to the em-
worst of Austria. That done, we will see all of Germany cheering the
republic and send old William packing.

"I'm not saying that Mr. Bismarck doesn't want to play the Italians and the
French; but let him beware. General Etzel, entirely within him
In his tribute, he explained himself frankly on his account: "He belongs to us
"A completely," he said, "and the day we see him staggering, we will..."
"We would withdraw our trust. He knows that very well."

"Italian republicans are very concerned about the projects of
Meeting at the Colosseum. As I expressed some doubts earlier
He told me to one of Garibaldi's closest supporters:

a In this general meeting of the Colosseum we have two things in
"View: the first, to measure our strengths, to observe the development-
a moral dimension of our ideas, to know the degree of enthusiasm of
to the mass, finally to know what can be derived from it for action; the se-
* conde, to reveal ourselves to the world as a powerful party
"and to establish ourselves as a constituted authority in the face of the others.
"We can't try anything at the moment, and we don't have the
"Design. We will remain within the bounds of strict legality. Lanza and
"The associates would be only too happy with a pretext to attack our
"rights and render futile the work of our young democracy. But we
"We will not give them that satisfaction. It is enough for us to assert ourselves-"
" sea. "

Subsequent events have partly confirmed these indications.
tions. The consorts were driven from power in Italy and rem-

placed by much more advanced men. But Austria
has not yet been attacked. Mr. Bismarck has shown himself to be a titu
bant, and the sects have partially withdrawn their trust in him or at
less threaten it. (Book II, chapter XI, § 5 and 7.

These plots were indeed hatched in anticipation of a
Monarchical restoration in France. The blindness of parliaments
Comments before it failed a year later, the legal advent
From Gambetta to dictatorship was therefore an inevitable fact, that
Everyone had to plan ahead, and the sects were able to resort to
methods less perilous than a European war relying on
on a communalist insurrection.

But let's return to the events of 1873 and we will see that
the movement of French radicals, announced with so much for
The decision made on November 12, 1872, was very close to exploding.

While almost the entire country was cheering in advance
the restoration of the monarchy, without worrying about intrigues
who were stirring up trouble in certain parliamentary groups infatuated with
their constitutional utopias and especially their personal interests
nels, in September a vast conspiracy, branching out into s

The entire southeast of France was forming to oppose it by the
force the decision of the National Assembly and raise the banner of
the civil war.

Recently, the newspaper La Révolution française, in its issue of
May 12, 1879, regarding an article by Mr. Littré, clearly
Mr. Gambetta was appointed as its head. Here are his own
words :

"From what the republic was able to escape the cutthroats of the 23rd
In May 1873, Mr. Littré concluded that it was quite pointless to defend it in
1871.

"There is no need to seriously discuss such a weak assertion."
serious. But we would like to know what Mon¬ might think about it
the Count of Chambord, whose refusal to accept the tricolor flag
Lore alone prevented him from becoming Henry V, and Mr. Gambetta, who, in pre-
vision of this eventuality, had prepared and organized across the entire surface of the
territory and even within the army an insurrection alongside which the insurgent
The administration of March 18th would have been child's play (1). »

Mr. Gambetta's official newspaper, La République française, at
to whom this question was addressed, never responded to this
questioning. We therefore cannot know to what extent

Mr. Gambetta took part in the execution of this plan.

But we know, through genuine legal debates,
the crimes by which the lower agents of the insurrection
publicaine planned to begin.

In the Saône-et-Loire department, a band of insurgents
was to abduct the Marquise de Mac-Mahon from the Château de Sully,
a relative of the marshal, and to hold her hostage. The investigation
trials were later held against the perpetrators of this
The conspiracy established that its core was the Freemasons of
Saône-et-Loire.

An eminent magistrate in whom civic courage equaled the
of military value, Mr. Robinet de Cléry, was then in charge of the
Dijon prosecutor's office, and the firmness with which it shed light
on the whole of this affair and its ramifications designated him
to the hatred of the radical party; but he could not depend on that party
to make the judicial findings made in their disappear
sentences by the court of Autun and the court of Dijon.

The meeting of September 1873, essentially called the tri-

(1) Reproduced by l'Univers on May 14, 1879.

The Autun cantonal council was merely the execution of the program of the central committe
radical republican. One of the recognized goals of this committee was
to demonstrate at every opportunity, to call upon insurrection if necessary
rection. Indeed, Josserand joined the meeting at Le Creusot, pre-
chaired by Representative Boysset; therein he proclaims the duty of
to support the Republic, even with gunfire... The gunpowder and
munitions of war, held by Alemanus father and son, were
a reserve, a means of action more or less effective on the day when
the radical republican central committee would come to carry out the evils
I have plans to incite a riot.

In all these meetings, we always see Mr. Boysset, who was
venerable master of the Masonic lodge of Châlons and deputy to the Assembly
national wheat. It is this last quality that prevented it
understand in the proceedings (1).

One of the defendants is convicted for his actions during the
meeting held in X district by citizen Boysset.
“After joining the committee leaders who were provoking meetings

In Aulun, Épinac and elsewhere, he in turn gives instructions
tions to hold a meeting in Le Creusot. At this meeting, of which he
pays homage to Deputy Boysset; he is accompanied by Josse
rand, and, in accordance with the aim set by the republican committee-

(I) An incident during the hearing of the Dijon Court of Appeal, on October 13 (874, a
authentically noted the part that Masonic lodges had played in the com
plot and the action they continued to take in favor of the defendants. We quote
verbatim, according to the Gazette des Tribunaux of the 15th, the deposition of the aforem
Pierre Jamcat, aged 37, a mason by trade, residing in St-Lôger-du-Bois,
who declares the following:

a On November 17th last, I believe, the day the Guinot case was judged, on opposition
sition, by the tribunal of Autun, I went to that city by train at 9
hours in the morning. Upon my arrival, I followed the rush to the train station. At a cert
At the station, I saw a very well-dressed individual who was waving at me.
Believing he was mistaken, I continued on my way without paying him any attention; he
He came up to me and said, "Jo, I'm a Freemason." Since I didn't know where he wanted to g
"To get to the point," I replied, "and I too am a bricklayer, but I believe that you
"You're mistaken." He then said to me, hitting me on the shoulder, "I was taking you for a
"For the individual who committed the act," I replied, "You're mistaken, I don't
I know what you mean. Who are you talking about? He replied: I'm talking about
"Charlel, who sold the secret; is he in Autuu?" I told him I didn't know.
Nothing. He then told me that two of the accused had been hidden for several
nights in a cellar in Autun, that they had been given aid, that today]
They were in Switzerland, where they lacked nothing, because they were passed on
money.

As for Charlet, he told me: "He sold us out, and if we can, we'll take him back,"
"We will kill him."

radical cain, we stopped there in our resolve to resist, even by the
weapons, against all attempts by the monarchist parties.

“Insurrection is no longer just a right,” they said.
quickly on October 7th, the newspapers of Saône-et-Loire, it's the most
sacred duties. But today all republicans are dis
settled down to do their own thing. Our Republican representatives are keeping watch.
weapons; Mr. Boysset travels through the Autun region....

The Autun judgment, confirmed by a ruling of the Dijon court in
the continuation of the adversarial debates in which the defendants have
were defended by Mr. d'Azincourt, of the Dijon bar, Mr. Mar-
Mr. Leven, of the Mâcon bar (1), and Mr. Leven, of the Paris bar,
clare "that the facts established, with regard to the secret meeting
of Sully, have acquired new force in the debates; that the depos
The statements of witnesses Chariot and Berret were corroborated by the
confessions that escaped Guinot; that the latter has, in fact, declared that

The proposals made to Chariot had reminded him of the horrors.
of the Commune, and that he had been struck by it as if by lightning; that he is not
it is no longer possible for the defendants to contest the details provided by
Chariot and by Berret on this sinister interview at the Jean- cabaret
nin: the civil war they announced as imminent, the
resolution to seize the Marquise de Mac-Mahon and to
to hold hostage the information gathered about the time of his pre-
presence at the castle, on the men who could take charge of it
to penetrate, all circumstances that show society at work,
the chiefs making their preparations and coordinating their plans for
an execution is imminent.

"What did Guinot want?" exclaimed Mr. Margue, finishing his
plea: the triumph of the republic. If that is a fervent wish
Minel, all Republicans are guilty, and all of them must
bring onto benches (2).

Mr. Margue was right: all the leaders of the Radical Party were
involved in this conspiracy (3).

(1) Mr. Margue has since become, despite his ridiculous state, undersecretary
of State in the Gambetta ministry.

(2) See the debates on the Autun conspiracy in the Gazette des tribunaux of October 30
October, 7, 8, 13, 28, November, 15, 16, 17, 18 December 1873.

(3) Mr. Boysset, the venerable master of the Dijon lodge, has not forgotten, despite the i
the unity that his status as a member of parliament ensured him, the magistrates who had c
11 had no rest until he said he had obtained the dismissal of Mr. Curique, who
had incurred during the investigation of the Autun trial. But his revenge goes further,
and in the Chamber of Deputies he has become the promoter of a project that destroys...
completely overhauled the judiciary by suspending the irremovability of its members.

The same plot branched out in Lyon and had as its starting point
Then the sections of the International. The social war was to
to erupt at the same time as the civil war. The indictment
presented by Mr. Boissard, public prosecutor at the tribunal
The Lyon correctional court has perfectly demonstrated how all
Republican political associations were withdrawing at that time
closely united with the International, to resist through an insurrection
action towards the restoration of the monarchy (1).

Another characteristic detail of the actions of secret societies:
the leaders of the Autun conspiracy, the Bontemps brothers, duCreuzot,

Two leaders of the International dared to address a friend of the
princes of Orléans, Mr. Michon, to propose that they begin to
their service, if they wished to oppose the restoration of the legitimate king
This approach naturally remained without results; but
It is reminiscent of those carried out by the Lafayette brothers in 1815 and 1817.
The Fonlécoulant and Teste families, asking the sovereigns for their king
Allies, even a prince of Nassau, anything rather than the Bourbons! (2)
(Book II, Chapter VIII, § 2.)

The Bontemps brothers were, after the scandal of the Dijon trial,
abandoned by their party as people too compromised; but
They had simply followed the general course of action.
otherwise, in their fruitless efforts with the Prince of Orléans,
the direction given by the leaders of Y International.

Here is indeed an article that was published by La Liberté de Genève, or
authorized by International, immediately after May 24th,
and which sheds considerable light on the subsequent course of events
comments in France and Spain:

"...May 24th is inseparable from socialism, since it is made up only of..."
against socialism. Our friends throughout Europe have felt the
backlash, while pure politics in various European countries
have only given this fact secondary importance... In fact, there is no
It has affected us... Socialism is politically defeated in France...
We are simply asking whether the movement should continue at all costs.
Parisian and Spanish, despite being abruptly cut off on May 24th, or
if it is preferable to temporarily leave the game for us to reor*
Organize thoroughly.

It is our duty to advise socialism to rest, so that it

(1) See this indictment reproduced in the Gazette de France of April 23 and 24, 1874*

(2) This particular incident in the trial of the Creuzot secret society was re-
reported in the Echo de Saône-et-Loire of October 15, 1874.

retains at least all its strength. As long as a battle is not lost
due, the last of the generals, marching to the sound of the cannon and throwing himself
In the heat of the moment, the situation can change. But when the day has been positive
A bad turn of events, a good retreat, which saves as much strength as possible
ble, is still the wisest resolution. The Spanish revolution arrives
If she had been there at the time of the Commune, she could have saved everything. She cou
to succeed a month ago, if Lyon and the south of France had broken away from the
north to follow Spain and train Italy. But now that the

May 24th was a success, even more so than its creators could have hoped, Cost to

our friends in Spain themselves, whom we are obliged to recommend the pr
density, and that they are not playing for all or nothing anywhere. And for those
who, like the Belgians, would have everything to do without any hope of support, of
On whatever side it is, it is a necessity for them to bite the brake (1).

Once the monarchy was out of the picture, it became clear which way to turn.
would hasten events.

Freemasonry was fortunate to have in Duke Deçà-
zes a representative to Marshal MacMahon. Mr. De-
Cazes had the knack of maintaining his position at the Ministry of Foreign Affairs.
managed from November 1873 until October
1877. Allied with Mr. Léon Renault, then Prefect of Police, and
skillfully using his personal connections with Mr. Emma
Muel d'Harcourt, Secretary General of the Presidency, Mr. Decazes
exerted a dominant influence on the course of the poli¬
internal tick in more than one incident on which the light
will happen later. Moving successively from a reactionary ministry
attached to a left-wing ministry and vice versa, he was defined
definitively eliminated from political life in December 1877, and has
succumbed to a Senate candidacy under the feeling
what do men who have one foot in the camps aspire to
more opposed. Now, like his father (Book II, Chapter VIII, § 2),
Mr. Decazes is a Freemason. On the occasion of this candidacy,
The Masonic world was well aware of his quality in power.
omitting the following note in its January 1878 issue:

"It was on September 22, 1829," says the minutes of Lodge Y Ave¬
nir, from Bordeaux, that the first-degree reception of the Lowton took place
Louis Decazes, Duke of Glucksberg. Approximately two hundred visitors from
French rite, among which were the venerable ones, attended the
held and consecrated by their presence the first steps of the recipient.
They all shared their hopes to one day see the new brother become
to become one of the strong pillars of Scottish Rite Freemasonry.

(1) Reproduced by the Qazelte du Midi of July 5, 1873.

His time at the foreign ministry was very useful to the Jews of

the East, whose interests he served with great zeal (t); but he has
616 particularly disastrous for the cause of King Don Carlos, who
fought along the Pyrenees and had its line of operations ap
Puyée on the French border. Many times the neutrality of
Our territory has been violated for the benefit of his adversaries. The failure
Don Carlos's was one of the objects he pursued with the most
Freemasonry's relentless attacks. In 1874, the Grand Orient
Italy sent a circular to this effect to the Grand Lodges
from all over the world, to ask them to contribute to an effort
combined on public opinion against the Carlist movement (2).

The 1868 revolution was made by Freemasonry.
laughter, who could not forgive Queen Isabella for the support she
had always sought to give to the papacy (3). The kingship of A-
Medea, then the republic, were all combinations of es
successively covered by the various layers of the Mason-

(Ci) Mr. Crémioux, Grand Commander of the Ancient and Accepted Scottish Rilo and President
of the Alliance Israélite Universelle^ communicated the following letter to all newspapers
vante, which Mr. Dccazes sent him from Vorsaills, on 29 décorabro 1870:

To the Senator,

"I received the copy that you did me the honor of sending me of the a¬
draws that the Universal Israelite Alliance has decided to send to the conference
of Constantinople, as well as a volume entitled; The Situation of the Israelites in Ser
well and in Romania, and the letter by which you ask me to intervene with
of the conference through the mediation of the French ambassador to Ottoman Porto.

"I hastened to write to Count de Bourgoing, as you wished,
to recommend Mr. Noter to his kind welcome, that the United Israelite Alliance
Verselle was charged with acting on his behalf, and the feelings of the French government
The issues that concern her are well enough known that I don't need to
to add that the support of our plenipotentiaries is assured in advance to the Israelis in
Orient, in the deliberations in which their interests and rights could be
the object.

"Agree, etc. Dicazes."

The Union aptly adds:

We like to think that French diplomacy will not lose sight of the role
that the Eastern Israelites, mostly subjects or protégés of Germany,
They have not stopped playing for several years. It is Mr. Do Bismarck, whom they serve.
with too much perseverance and activity the designs, which is their natural protector;
It is therefore up to the representatives of AUemagno to intervene, if they deem it necess
& propos, near the Gate, in the interest of those tireless pioneers of the idea
German.

(2) Fact cited by Caulioli World, March 1878, Italian documents offereman-
sonry.

(3) Here is what a Masonic newspaper wrote after the Revolution of 18C8
lil Universal, quoted by the Universe on October 16, 18G8:

rie (1). The Zorilla, the Castelar, the Py y Margall, represented
its most advanced factions; once in power, they declared
They waged open war on religion. But Spain was not
not ripe for the republic, much less for the impiety of
Clarié. The high-ranking leaders of the secret societies then intervened and
decided to establish a constitutional monarchy, pro
proclaiming the supremacy of the modern state and ensuring every facility
of spreading revolutionary doctrines. That is the core idea
secret societies, as we saw at the beginning of this work
(Book I, Chapter I, § 1).

The accession of the young Alfonso XII seemed to them the best
means of preventing the restoration of Christian social order
in Spain, by dividing the country's conservative forces. Where
The Revolution cannot advance, it at least retains the ground
who.

The leaders of the secret societies were not frustrated in their
waiting, because scarcely had the government of Alfonso XII been

"The Fraierniiad Iberia Masonic lodge was established in Seville. The numerous
people who are part of it have been working for a long time, with all the reserve
possible, to destroy the oppressive governments that have tyrannized us; we
Let us extend our warmest congratulations to these universal supporters and propagators.
salts of liberty, legality, and fraternity. In Cadiz, public functions
the Masonic lodge to which, for the most part, our nobles belong
and valiant sailors who gave the signal for the insurrection, and who, joined to their
brothers of the army, with bayonets long since made intelligent by the
Lodges established within the regiments accomplished the glorious revolution.

(1) A letter was written to the Geneva Correspondence on February 3, 1872, shortly
before the fall of Don Amedeo:

CC Sagasla dissolved the Cortes and summoned the electors: Freemasonry...
is irritated, because Zorillano is the Grand Commander of the Spanish East.
Zorillac's special merits include having organized Spanish Freemasonry,
fiercely independent: he brought together more than sixty lodges under his leadership.

But, alongside this young Freemasonry there is an old one, which calls itself historical
risk and who does not forgive Zorilla for his rapid advancement: starting from nothing, he
In his studies, through public charity, he escaped poverty thanks to a ma
A wealthy marriage; his charlatanism and the Freemasons did the rest.

"Thanks to these family feuds, no one can count on a majority."
The Masonic World of May 1879 informs us that after 1871 Zorilla was
ousted from the leadership of Spanish Freemasonry. Following long-standing disagreements
between the lodges and the island, numerous attempts were made in 1875 to have the grand e
Master the Duke of Montpensier, in September 1876, the functions of the Grand Orient
from Spain were entrusted to Sagasta.

These indications from Masonic journals, deliberately rendered very obscure, leave
one can guess the role that Freemasonry played in the recent events of Es¬
loincloth. V. volume II, Annexed Document G, and volume I f Document A.

sitting that a bill on public education, stopped by the
Commission of the Congress of Deputies of Spain, May 12, 1877
assigned to the State the direction of education • publishes and the
regulations for private education, and reserved for him the right
to determine the nature of moral education which
will be given in schools. This project has sparked protests.
unanimous from the Spanish episcopal council (1). He rightly invokes against
him the fundamental principles of the Spanish constitution, which
make the Catholic religion the primary basis of national life.

A detail brought to our personal attention made it possible for
We clearly understand the role of high-level secret societies in these
events.

In September 1875, the newspapers devoted to King Don Carlos
they talked a lot about a letter of congratulations regarding his
victories, which the Emperor of Russia had sent him, and they
they concluded that Russia's support was assured to his
cause. Mr. David Urquhart wrote to us at that very moment
to warn us that something was going on precisely
against Don Carlos, and that the Tsar's letter, well without this sou's knowledge
verain, would have had the effect of masking the preparation
of this plot (2). The military coup that brought to
Alfonso XII's power soon vindicated Mr. Urquhart. It is
as well as one must always distinguish between the house and the office and that the
secret societies penetrate even to the level of sovereigns through
instruments they are far from suspecting.

IV. — THE GAMBETTI DICTATORSHIP AND ELECTIONS

FROM 1876-1877

No sooner had the restoration of the monarchy been ruled out than...
France, one of the most widely circulated newspapers of the order, La
Chaîne d'Union (November 1873 issue) expressed its satisfaction

(1) These important documents were published by MJM Orti y Lara & the end
of the Spanish translation he published of Father Rièss's work, El estado
moderno y la escuela cristiana, Madrid 1879, p. 219 to 268.

(2) This letter was later published in the early days of the Home newspaper
from May 1876.

events that had taken place, as having had the most
of great importance to Freemasonry. The lodges resumed
then with even greater fervor their anti-Christian propaganda work
and demagogic.

The empire, by taking Freemasonry under its protection,
had contributed to bringing in a number of elements
conservatives. We know of such a provincial lodge, where the
The chapters of the Rosicrucians and Kadosh served only to
to put local influences at the service of an official candidacy
Elsewhere, however, Freemasonry, following the course
The natural course of his doctrines was becoming increasingly advanced.
the fall of the empire, the conservatives who had gone astray
They generally withdrew under official pressure. But
Many imperialists have transformed into radicals and the
Lodges have become, to the highest degree, a political factor.

Their main means of action, from 1871 onwards, was dissemination
in workshops and in the countryside, a mass of brochures,
where religion is shamefully attacked, where the country's history is
disfigured and where class distrust is stirred up by the men
the most odious dreams. "The time has come for us to finally free ourselves
old priestly swaddling clothes and at the same time breaking the last
"The old chains of monarchical traditions," said one of the main
The authors of this propaganda are F.*. Morin(1). This propaganda
shapes the subject, says the Bulletin of the Bibliographical Society of...
December 1875, from this multitude of pamphlets which make up these collections
various tions, which, similar to poisonous cryptogams,
the poison is even less subtle than theirs, they swarm, each
morning, in indefinite numbers. The main ones are titled: the Library -*
democratic library, the Franklin Library, the Library

workers, Popular Education, the Society's Library
of republican education, the Lessons of Popular Education,
The Five-Pent Collection, The People's Catechism, Y School
mutual insurance, etc. The brochures included in these collections
Some are in-64 of 05 cent., others in-32 of 10
cent., most of the 32mo volumes of 150 to 200 pages, at the full price of
30 cents, reducible by discounts to 25, 20, and even 15
cents. They are thus accessible to all budgets because of their
Cheap, affordable for all budgets thanks to their small size.

(I) The Separation of Church and State, by Morin, preface, page 6.

“These considerations, no doubt, are not unrelated to the fa
The speed of their flow. But their prodigious flow rate is due above all to
to the skillful organization of propaganda. The system of this
The organization was revealed during a trial initiated in 1874.
before the court of Dijon, specifically to the author of one of these hates
tables of brochures, entitled Jean Caboche, by reading, to the other
dience, of a letter seized on one of the distributors (1).

“I am searching,” the author of the letter said, “in every city, either
departmental capital, or district capital, the following group
before:

a 1° The republican newspaper which gives us free publicity
weekly quote*,

<t 2° The sole depositary or purchaser of a quantity of bro¬
chures, on which we grant him a 50% discount, on the condition
tion do to give propagandists a discount of at least 30% on the
five-cent brochures;

"3° The group of militant republicans, which is responsible for training
a list of the auxiliary republicans in the countryside, and who addressed them
Regularly, every two weeks, a circular invites them to ve
They will take a small quantity of brochures, which they must distribute
in the countryside.

"This group commits to taking on its own behalf, every quarter,
the quantity of brochures that remained on sale at the distributor.

"In this way, we ensure the flow of a certain
number of brochures, which effectively penetrate the campaigns.

“Furthermore, we are forming a propaganda committee in each city

large, and we create a serious and effective solidarity.

"In addition, we will also place one or two shares of the bookstore
in each group, and we will form a homogeneous power throughout
dedicated and very active during our electoral struggles.

"Thus, in the ten cantons of a single district,
fifteen hundred copies of the pamphlet in question had been
distributed in a few days. And it's by the same process that
many other brochures of the same kind, including the one on
The Confession, were disseminated in 1874, in less than three months, to

"More than three hundred thousand copies."

The centenary celebration of Voltaire, on May 30, 1878, was the
the rot of this propaganda. As Bishop pointed out

(1) The investigation of this trial also found that the propaganda of these
brochures originated from Masonic lodges.

Dupanloup in his speech to the Senate, on May 21, 1878, France-
Freemasonry wanted not only to demonstrate its power, but
to make it yet another instrument for the spread of impiety
by Voltaire.

“In a special appeal addressed to all city councilors”
"Do France," exclaimed the eloquent bishop, "the committee said: 'The committee
"wants it to remain a lasting and useful trace, a monument of the conte-
“nairc.” This lasting and useful trace, this centenary monument, that
Will it be? It's a book, a volume, whose most ardent promoters
of the centenary say, these very days, verbatim this: "It is this
"A volume that expresses the true meaning of the centenary." (May 19.)

"And this volume has such meaning and scope that the committee,
in an official document issued by him and entitled: Appeal from the committee,
declares:

"This volume will be distributed in thousands and thousands of copies"
to please, even in the most remote villages. He will go to every
family, and when there is a Voltaire in every family, the churches
will empty out. (Public good)

"This volume is a quintessential extract of all impieties..."
more crude, more violent, more obscene than Voltaire.

“In its appeal to the general councils, the committee said: “The co
The central committee has prepared a popular, summarized edition of the works of
Voltaire. The committee's intention is to counter the propaganda of
"Religious books, Voltairean propaganda."

“A Masonic newspaper announcing this publication said the same thing
me: "A book has already been prepared; it will be distributed to thousands and..."
thousands of copies, even in remote villages, still in
"Prey to superstition." (Masonic World, March 1878.)

"When we don't dare to say our whole thought, we say 'superstition'."
When you dare everything, you call it "the catechism." Listen, indeed:

a This is the volume that must be disseminated. This is the one that must be made to penet
"It's everywhere, and especially deep in the countryside. It's him we need to target."
"to ask in catechism class." This was written just the day before yesterday, May 19th.
(Public good.)

A large number of lodges in France and Italy celebrated this
centenarians in their workshops with pompous solemnity and there
The Masonic World and the Chain were also invited.
(The Union newspapers of 1878 are filled with accounts of these demonstrations)
tions.

Freemasonry has, since 1873, never ceased to have a
It was she who had a dominant influence on the course of events.
We can say that who made the 1876 elections happen?

The Chain of Union said immediately afterwards:

“First of all, we note with genuine satisfaction that
We have a good number of senators and elected deputies
brothers; we knew most of them as
Freemasons among the most active and devoted to our institution, practicing
as a teacher, not without talent, the generous, the beneficial, the pro-
"The progressive and humanitarian principles of Freemasonry."

It is worth noting that everywhere the lodges have been working on
all in favor of candidates of the Gambettist persuasion (1), because
It was Gambetta whom the secret societies had decided on since
It was a long time since Franco had been under dictatorship.

On October 29, 30, and 31, 1872, a secret convent of leaders and
Deputies from Masonic lodges had met in a villa near
from Locarno, province of Novara, as we have seen earlier
top (§ 3). The deliberations had focused on the means of ren-
to pay the consorts then in power in Italy, on the development

the role of anti-religious propaganda; but its principle
The main objective had been to determine which principles should
to preside over the formation of a provisional government in
France under Gambetta's dictatorship (2). As we can see, there is a long
as long as Gambetta is the man of the lodges.

The way in which the lodges have influenced the
politics has never resulted in a more significant fact than
through the sudden rise of Mr. Ricard to the position of Prime Minister,
in March 1870. A lawyer specializing in party wall disputes in Niort, Mr. Ricard...
had only become known through an attack against the court of this
city, while he was prefect under the government of September 4th
In the National Assembly, he hadn't left his
darkness, and in the elections of February 20th he had failed, just as
Mr. Buflct. Suddenly, however, a thousand voices were heard.
Dr., Mr. Ricard is the right man for the job, the only man and
necessary. The Marshal makes him his prime minister, and the Senate
They are eager to appoint him a life senator. The only reason for this
Sudden fortune was the choice the lodges had made of him: the

(l) The Masonic World of mal 1H7G recounts a feat given in Besançon, by
The logo, "Sincerity," belongs to Messrs. Oudct and Vielle, newly elected senator and depu
department. Both expressed their gratitude to the logo, acknowledging
that they owed their election to the competition of your Freemasonry.

(?) V. Y Universe of November 12 and 10, 1872, clPachtler, Slille Krieg gegen Thron
undÂltar, pp. 158-159.

Irrefutable proof was acquired by this letter from Mr. Cré-
better, Grand Commander of the Supreme Council of the Scottish Rite:

"Or.*, from Paris, June 21, 1876.

"Gentlemen,

"The Niort city council has taken a generous and patriotic action"
initiative by opening a subscription to erect a monument to the
In memory of the late Ricard.

"The city of Niort thus wished to pay homage to civic virtues."
of one of her children, of whom she is rightfully proud. The Freemason
Scottish nerie, which included among its members the former minister of

the interior, and which finds in him the most accomplished model of private virtues and public ones that it recommends to those it receives into its bosom, the Freemasonry cannot remain uninvolved in this event, which responds so well to the sentiments of all good citizens; consequently the supreme council of the Scottish Rite, ancient, for France and its Pendances has the honor of conveying to you its modest offering; you will receive it as an expression of his regrets and sympathies for a man who did not measure his devotion by his physical strength to his country and to the triumph of law and justice.

"Gentlemen, please accept the assurance of my devoted sentiments."

“The gr.\ command.∗. gr.\ m.∗. of the rite.

"Signed; Crémieux, Senator."

Mr. de Marcère should also have enjoyed a political fortune which contrasted his very mediocre talent with his status as a Freemason. If we are to believe La Vraie France, from Lille, November 1878, the former member of the Society of St. Vincent de Paul allegedly he joined Freemasonry in 1866. He never, as far as we know, denied this allegation published in the capital of the department which He was a member of parliament.

The inconsequential attempt of May 16, 1877, by its failure, than to increase the power of the lodges. The ministry, which counted always within its ranks, Mr. Decazes, not knowing how to attack the Re-evolution, nor even less what he wanted to put in its place in case of success, was destined to fail in the struggle so poorly begun against She.

The lodges have entered the electoral arena even more openly only in 1876.

Here are, among others, some excerpts from the speech given in July 1877, by the Venerable Master of the Lodge La Triple Essence, in Saint-Malo:

“Yes, my brothers, the republic will live; it will live, despite the obstacles obstacles that are placed in his path to hinder his steady progress, incessant, towards the future.

“Since our last Masonic revival banquet, great events events have occurred. In this room, which we occupy this evening,

We had gathered a few months ago, all of us, with peace of mind,
with a heart full of hope.

"A thick cloud passed over the black sun! The horizon darkened;
Darkness has once again spread over the earth. — A cloud
of black men, driven from nations ruled by intelligent leaders
gents, descended upon this land where liberty flourished. — These partisans
without the night and ignorance, to which they are attached like the
The caterpillar attaches itself to the shrub that feeds it, eventually penetrating as far
in the nation's councils, and there, these Jesuits, in the name of an old man
on the edge of the grave, who should only know how to love and bless, have
sown discord, sowed discord, and perhaps threatened with the wrath of
the Church, if the head of the cabinet were not immediately changed,
the honest and moderate republican, our friend Jules Simon.

"The treacherous advice of this black group was, it seems, heeded."
and followed, and soon after all the other citizens who possessed the
the nation's trust, carrying high the torch of truth, seeking
to enlighten humankind about the machinations of the clerics — that was the
their greatest crime — were forced to leave power.

“Since that act, freedom has veiled its head, and we, its true…”
Friends, we have donned our mourning clothes. Let us groan! Let us groan! Let us groan!
sounds U! as we do in the temple at our funeral ceremonies;
But let us never lose heart!

a The sun is not extinguished; light will reappear on the horizon; the
The final twilight of these ill-fated days will cast its last glimmers.
Let us always have faith in the future. The night is only temporary... We
We will soon see the dawn again. One day, February 20, 187G, chased away our
enemies of power. Another day will drive them out again, and with them,
This time, the man they imposed on us and whom they will have com will leave.
promised.

The soil that sustains us cannot flourish without sun; the spirit of man
I cannot live without freedom. This is only a partial eclipse, which...
rera what the eclipses last, the space of a moment.

"In the homeland of Voltaire, Edgar Quinet, Michelet, and Victor
Ilugo, Littré, Thiers and Gambetta, one could not remain well
"Long oppressed. Once again, let us have faith, let us hope!"

The submission, then the retreat of Marshal Mac-Mahon, have rea-
read successively the expectations of the lodges and brought, conformed
in line with the plan outlined in Locarno, the dictatorship of Gambetta, dictatorship
a ture all the more powerful because it declines responsibilities
apparent power. Never has a parliamentary majority obeyed
a more rigorous discipline than that which has been observed in

the events of this period and which currently dominate the
Chamber of Deputies. It has even been claimed that at certain times
res the sign of Masonic distress there determined votes
as in the past at the Convention (Book II, Chapter VI, § 2).

It took the complete success achieved after installation to the
Mr. Grévy's presidency, so that a new day might dawn
The inevitable personal rivalries between these greedy men are inevitable.
of power and the natural antagonism that exists between sectarians
enemies above all of the Church and those whom the logic of evil
leads to socialist demands. (Introduction, VII.)

V. — Freemasonry in power
*»

The increasingly significant share taken by Franc-Ma¬
The stupidity of the course of political events in France is
due, according to the newspaper Le Français, to the energetic leadership that
receives from a man whose portrait he thus paints:

"The government of the Grand Orient and the lodges, very numerous
The management of the businesses that depend on it is entrusted to a council composed of
thirty-three members, elected by the general assembly of delegates
of the different lodges. This council constitutes its own bureau.
The president has been a poor old man for the past few years.
Completely incapable of taking any serious action, Brother Saint-Jean,
Doctor of Medicine. In fact, one of the men who knew,
through their zeal and personal worth, obtain a certain au¬
torité, is F.*. Cousin, vice-president of the council of the order.
Mr. Cousin, chief inspector in charge of the special service of the ex¬
operations at the Northern Railway, actively involved in the
Freemasonry. More educated than most of the characters
in which he is involved in this society, enjoying, it is said, a

possessing a rather remarkable talent for speaking, he is one of the men of ac
tion beyond Freemasonry. It was Mr. Cousin who, in recent
years, released from wresting control of the boxes from the characters
vulgar, mediocre, and uncultured people who governed them,
and endeavored to bring in well-known, educated men and
more or less distinguished in mind. No one has the
disgust for the silly phraseology, which until recently
time in use in the lodges; no one judges, I am assured, with

no more disdain for the ridiculous ceremony in which the ancients
Freemasons are complacent; no one works more actively at
to make the Grand Orient a fighting institution, to free the
Freemasonry of childishness and outdated ideas. President
Mr. Charles, from the lodge La Clémente Amitié, one of the most active
Cousin brought in Messrs. Littré, Wyrouboff, and Jules Ferry. With
For him, the most important members of the council of the order are:
Mr. Andrieux, the Radical deputy from the Rhône, who was appointed prosecutor
of the republic in Lyon by the government of September 4th,
had to be dismissed by Mr. Dufaure following a declaration of
theism and materialism made publicly in the exercise of
functions of the public prosecutor's office; Mr. de Ilérédia, one of the members
the most violent members of the Paris City Council, Mr. Albert Joly,
Rossel's friend, lawyer, and one of his executors,
today a left-wing member of parliament; Mr. André Rousselle, who,
as deputy mayor of the sixth arrondissement, he showed himself during the
headquarters in Paris, and in particular on October 31, heavily involved in the
revolutionary party, and was formed in the department of Oise,
the servant of the most advanced demagoguery; finally, Mr. Massi-
cault, director of the press under the ministry of Mr. Jules Simon,
today prefect in Limoges, and who, already prefect in 1871, in
this city, had to be revoked by the government of Mr. Thiers.
These are the names of the members of the council of the Grand Orient order,
as provided to me by the Masonic Calendar of
Grand-Orient, year 5877 (vulgo 1877), indicate sufficient
the nature of the inspirations to which this advice is often given
(1).

Under this skillful direction and harmonization with the spirit of the
time (see Introduction, § IV), Freemasonry quickly acquired
a much more effective action on the direction of public opinion-

(l) Lo Français, u“ of March 30, 1878.

blu¬ The number of its members has doubled, and the popular societies
The affiliated areas have multiplied prodigiously. At the same time
Over time, she freed herself from the constraints where mystery held her back.
were, in order to take possession of the advertising. It acts all by
particularly through the lectures given in the lodges, where
the opinion of the brothers is formed and where so much is made of it as an instrument
propaganda messages.

The Masonic World (January and April 1876 issues)
gives the list of topics discussed this winter in the lodges of Paris.
Among other things, we note the following topics: human morality •
Maine;— a speech by Jean-Jacques; — necessities of liberation
to dismantle the morality of religious dogmatism; — Diderot and his,

time; — beliefs in antiquity and up to the time
modern; — the progress of the human mind; — morality and
V. Education among the Jesuits; —conference on the two moralities;
—■ study on Paul-Louis Courrier; — study on instruction
that a mason should give to his children from a religious point of view
gieux; — a study on marriage; — positive philosophy; —
duties of the brothers delegated to gather information
on the laypeople proposed for initiation, etc., etc. (1).

As early as 1877, the lodge La Clémente Amitié began studying the question
taxation, and Father Paschal Duprat summarizes the following:
Vaux: "This is not the least of the advantages of our work."
"for having allowed all our Brothers* to understand and appreciate"
"the financial reform plan of the budget committee pre-
"sidled by our F.*. Gambetta(2). Freemasonry, as we see, has not
was quick to provide its courtiers to the nascent dictatorship.

In 1873, Masonic activity spread beyond the confines of the lodges, and
These are sessions in all the outlying districts of Paris
of White Masonry held on Sunday afternoons , where one

(1) Messrs. Erkmann and Chalrian, the well-known authors of revolutionary novels
naires, are among the Masonic speakers.

(2) Chain of Union, year 1877, p. 17. The conferences continue to be one of the
The most common means of propaganda used by the lodges. Here are the titles of the topics
Treatises in Parisian lodges during the winter of 1879-1880: The mysteries of the con
institutional. — Feudalism. — The struggles of Catholicism against science and the
Reason. — On the separation of Church and State. — A study on orphanages. —
The study of the origins of life. — The State, the Church, and woman. — Lecture on*
Democratic education. — Popular education and the old regime. — Study
had* ultramontanism. See La Monde maçonnique, March 1880.

invites the families of Freemasons and non-Masons to negotiate before
They are the questions on the agenda of republican politics.

Thanks to this activity, Gambetta became the undisputed dictator
tested by the French Republic. Its power has precisely the
characteristics of the one who gives rise to secret societies: he has no
no legal responsibility and remains outwardly outside of
constitutional action and yet as president of the
budget committee, since as president of the House
(a position which until then was considered to exclude the one who
(he was clothed in the arena of parties), he has an unknown power
tested, making and unmaking ministers, raising and lowering the
men at his command. Undoubtedly, he has enemies whose tactics
which consists precisely in bringing him to occupy a public position

that and responsible. But these enemies belong to a fraction
sects, which are dominated by the most influential men, to
this very fraction that has been left to its own devices
during the Commune (see above § I).

For those familiar with the composition of the Republican party, the successes
obtained twice in a row at the last minute by Gambetta in
The elections in Bordeaux and Lyon are a manifestation of
forces that work with him. They have been quite powerful.
to dominate Jacobin excitement in the name of higher disinterests
of the party, interests which are linked to combinations relating to the
general European policy.

That the current government of the French Republic is
essentially a Masonic government, that's what results
due to the fact that official positions are occupied almost exclusively-
by the Freemasons. Here is a table by the Frenchman,
on May 17 and 19, 1879, which raised no objections and that
We supplement this with some details by mentioning the
sources.

Government

P.∗. L. GAMBETTA, Freemason deputy since before 1869. — Chain
of the Seine, president of the union, 1877, p. 17.

Chamber of Deputies.

F. Cazot, Minister of Justice, former speaker of the L.∗. VEtoile
tice. des Cévennes , Or.'. d'Alais.

F/. Jules Ferry, Deputy of the Members of the L.∗. Alsace-Lorraine^
Vosges, Minister of Education, Or.∗, from Paris; initiated on July 9
public. 1875, in the L.'. La Clémente Ami¬

tied.

(1) In a volume of notes and documents to be published shortly, we publish
We will create a second list that is almost double this one.

F.∗. Constans, Minister of
The Interior.

F.∗. Tirard, deprived of the Seine,
Minister of Agriculture and
trade.

General Gresley, former
Minister of War.

F.∗, General Aytnard, Governor∗
neur de Paris.

F.∗. Duhamel, Chief of Staff
from the President of the Republic
blique.

F.∗. Edouard-Louis Laferrière,
State Councillor, Director of
cults.

F.∗. Gaslagnary, advisor to E¬
tat. former city councillor.

F.∗. AnloninDubost, advisor
d'Ëlat, former chief of staff of
F.∗. Leroyer.

Affiliated in 1857 with the L.∗. les Coeurs
gathered in Toulouse. – Chain of u
nion 1880, p. 236.

Member and former Venerable Master of the L.\
Mutual School, Or.\ of Paris.

The Lantern of July 1879, cilécpar
Decentralization of the 19th.

Idem.

Venerable of the Lodge, The Fraternity
of the peoples, Or.-, of Paris, member
of the council of the order of the Grand-
East.

Initiated on April 10, 1870, in the L.∗.
The Masonic Awakening, do Boulo-
gnc-sur-Seine.

Masonic world, 1878.

Senators and members of parliament

F.'. P. Bctbmont, deputy of the
Charente-Inférieure, Vice-President
tooth of the Chamber.

F.∗. H. Brisson, deputy of the
Seine, Vice-President of the Chamber
bre.

F.∗, from Mahy, deputized from the Reu¬
nion, quaestor of the Chamber.

F.∗. Jean David, Member of Parliament
Gers, Secretary of the Chamber.

F.∗. E. Peilelan, senator of
Bouches-du-Rhône, Vice-President
Senate tooth.

F.∗. Allain-Targé, deputized from the
Seine.

F.∗. Andrieux, Member of Parliament for Lyon,
police chief.

F.∗. Emmanuel Arago, senator
teur of the Pyrénées-Orientales.

F.'. Audiiïred, deputy of
Roanne.

F.∗. Bambcrger, deposed from the
Seine.

F.∗. Barodct, deputized from the
Seine.

F.∗. Barne, Senator of the Bou-
ches-du-Rhôno.

Member of the L.∗. The Perfect Agreement.
Gold.∗, from Rochefort.

A great orator, in 1872, of the great
central lodge (Scottish rite).

Speaker of the L.\ Les Trinitaires,
Gold.\ of Paris.

Venerable of the L.\ The Right Line,
Or.∗. d' i \ucb.

Former Venerable Master of the L.\ The Future,
Gold∗. of Paris, former member of the

council of the Grand Orient order
from France.

Initiated on March 20, 1869, at the L. •. The
Masonic Awakening, Or. 1, by Bou-
logne-sur-Soinc.

Venerable of the L.-. The Perfect Si¬
lence, Or.∗, of Lyon, former member-
hre of the Council of the Order.

Initiated on April 10, 1870, at the L.∗. The
Masonic Awakening, Gold.∗, of Bou-
Logne-sur-Seine. Speaker of the south
First council of the Scottish Rite.

Masonic World, 1879, p. 50.

Done, at the beginning of 1879, a
conference in the L.'. The Reno¬
vateurs, Or.-. dcClichy.

Member of the L.∗. Work and the
Persevering Friendship, Gold. ∗. of Paris.

Member of the L. La Phocéenne ma¬
ritime, Or.∗, of Marseille.

F.'. César Bertholon, deputy of
the Loire.

F. Paul Bert, Member of Parliament
Yonne, rapporteur of the law on
Higher intelligence.

F.∗. Buuquier, deputy of the
Doubs.

F∗. Louis Blanc, deputy of the
Seine.

F.-. Bonnct-Uuverdier, Member of Parliament
of the Rhône.

F.∗. Bouchet, deputy of the Bou¬
ches-du-Rhône.

F.\ Ch. Boysset, deputy of
Saône-et-Loire.

F. Bosc, Member of Parliament for Gard.

F.*. Canlagrcl, deputy of the
Seine.

F. Carnot, senator for life
wheat.

F.*. Car rey, deputy of Seinc-ct-
Oise.

F.-. Germain Casse, deputy of
the Seine.

F.*. Ghallemel-Lacour, senator
teur of Bouches-du-Rhône.

F/. Ghevandier, deputy of the
Drome.

F.*. Clémenceau, deputy of the
Seine.

F/. Codct, deputy of the Haute-
Vienna.

F.*. Corbon, inamorous senator
visible.

F. - . Crémicux, senator ina¬
removable.

F.*. Emile Deschanel, Member of Parliament
of the Seine.

Member of the L.\ Industry, Gold/,
of St-Elienne, former venerable of
the L.\ Belisarius. Or.-. of Algiers, an¬
former member of the council of the order
of the Gr.\ Or/.

The Slogan of February 22, 1880.

Speaker of the L.\ Sincerity, Perfect
Union and Constant Friendship
ni' s, Or/, of Besançon.

Presides, on March 4th lfcw9, over the banquet
annual of the L/. Good Faith,
Or.', from Saint-Germain-en-Laye.

Former Speaker of the L*. The Friends
of the Future. Gold.- of Jersey.

Figure, like a mason, at the solstice crack-
liale of the L.-. IJ Etoile des Cévcn-
nes. Or/. d'Alais, October 10, 1876.

Gold, from Chalons-sur-Saône, from
before 1SGS, the time when he attended,
as a mason, at the inauguration of a
Masonic temple in Lyon.

Member of the L/. The Echo of the Grand-

, Orient. Nîmes.

Written on July 19, 1876 to apologize
to be sorry for not having been able to attend, as
mason, at a party given by the
II.\ L/. Scoss/. No. 147. The Hero
of Humanity, Gold/, of Paris.

Founded in 1840 in the L/. L<s Friends
incorruptibles, Gold, of Paris; a
then attended L/. Philadcl-
pki.

Venerable of the L/. Friendship said
Crete, Gold/, from Rambouillet

He gave a lecture on October 13th.
1878, in the L/. L'Homme libre,
Gold/, from Paris.

Initiated in -1867.

Attended, on December 22, 1876, a
initiation in the L.*. The Clement
Friendship, Gold/, from Paris.

Listed in June 1877 as a mason,

at the funeral of F.-. Schalïcr,
former venerable of the L. •. Scoss/.
No. 133.

Most powerful sovereign, great commander
commander, grand master of the supreme
Scottish Rite Council.

Member of the L/. The Clement Friend
tié, Or.-, of Paris.

F.'. Desseaux, deputy of the
Seine-Inférieure.

F.∗. Dréo, Member of Parliament for Var.

F. Ducamp, Member of Parliament for Gard.

F.∗. Duclaud, deputy of the Cha¬
annuity.

F∗. Pascal Duprat, deputy of
the Seine.

F∗. Escarguel, deputy of the Pyrenees
Renée-Orientales.

F.∗. Favand, Member of Parliament for Gard.

F.∗. Jules Favre, senator of the
Rhône.

F.∗. Frébault, deputy of the
Seine.

F.∗. Ch. Floquet, deputy of the
Seine.

F.∗. Gatineau, deputy for Eure-
et-Loir.

F.∗. Alphonse Gent, deputy of
Vaucluse.

F. George, Senator of the Vosges
ges,

F.∗. Girault, Member of Parliament for Cher.

F.∗. Guichard, deputy of the Yon
born.

F.∗. GuifTrey, Senator of the
Hautes-Alpes.

F.∗. Guyot-Monlpayroux, de-
puté from Haute-Loire.
F/.Greppo, Member of Parliament for the Seine.

F.'. Hérisson, deputy of the
Seine.

F.∗. Victor Hugo.

F.∗. Hovius, deputy for Ille-et-
Nasty.

F.∗. Humbert, inamo senator
visible, Attorney General at the
Court of Auditors.

F.∗. Krantz, Senator.

He

Honorary Venerable of the Freemason
Rouen laughter.

Speaker at the L.∗. Mutual School,
Or.-, of Paris; dedicated Rose-
Croix, August 29, 1878, by the cha¬
pitre lsis-Monlhyon , valley of Paris.

Member, since 1875, of the J.-L'Echo
of the Grand Orient, Or.-.of Nîmes.

Venerable of the L.∗. The Perfect
Union, Or.∗, of Gonfolens.

In 1876, he gave lectures in
The L.'s. The Clement Friendship and The
Beneficent Friends, Or.∗, of Paris.

Petit Méridional, September 23

1879.

Venerable of the L.∗. The Star of the Ce-
venues, Or.-. d'Alais.

In 1866, member of the Scottish L.∗
No. 133; venerable, in 1873, of the
L.-. Justice, Or.∗, of Paris.

Member of the L.-. The Admirers
of the universe, Paris. — Chain of a
nion, 1877, p. 61.

Venerable, before 1870, of the L.∗. The
Vosges Fraternity, Or.-. of Epi-
nal.

Initiated in 1869. Speaks, at the beginning
cement of 1879, in the L.-. The
Friends of tolerance, Or.-, of Pa¬
laugh.

The Chain of Union, year 1874, p.
37.

Member of the supreme council of the rite
Scottish.

Initiated on September 25, 1873, in the
, L.∗. Alsace-Lorraine.

Written on October 25, 1876, to apologize
to be unable to attend the meeting
installation of the R.-. L.∗. The
Scottish franchise. Gold.∗, from Paris,

Venerable, in 1872, of the L.\ The School
mutual insurance company; member of the board of
the order in 1873.

He is identified as one of the "masons"
important ones," including the Grand Orient
Mexican received communications
specific actions.

Member of the L∗. The Triple Essence,
Or.∗, from Sl-Malo.

Chain of Union, 1879, p. 469.

Gives a lecture on the exhibition

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THE REPUBLIC OF 1870

universal at the L.\ The School; My¬
Masonic, 1878, p. 492.

F.∗. Joigncaux, deputy of the
Côte-d'Or.

F.-. Albert Joly, deputy of
Scinc-ct-Oise.

F.∗. JournaulL, deputy of Seine-
and-Oise, then sub-governor of
Algeria.

F. Labille, deputy of Som¬
me.

F.'. Laisant, deputy of the
Loire-Inférieure.

F.∗. Langlois, deputy of Scine-
el-Oisc.

F.∗. La Serve, senator of the
Meeting.

F.∗. Laurcnl-Pichat, senator
immovable.

F.∗. Bornard-Lavergnc, deputy
from the Tarn.

F. - . Leeherbonnier, deputy of
Corrèze.

F.∗. Leconle, deputy for Indre.

F/. Lenglé, Honorary Prefect,
deputy.

F. 1. Lepère, deputy for Yonne,
former Minister of the Interior.

F.∗. Lepouzé, deputy for Eure.

F.∗. Le Royer, senator ina¬
movable, former minister of the
justice.

F.∗. Littré, senator irremovable
wheat.

F. – . Inckroy, deputy of the Bou-
ches-du-Bhône.

F.'. JVladier de Montjau, deputy
from the Drôme region.

F.∗. Malens, deputy of the
Drome.

F.'. Marion, Member of Parliament for Isère.
F.∗. Marmottan, deputy of the
Seine.

F. Henri Martin, Senator.

Venerable of the L.\ The Philosophical Friends
Lanthropes and discreet individuals gathered together. Or.'
of Versailles; member, in 1876, of the
council of the order.

Member of the L.∗. The Philanthropic Friends
tropes and subtleties combined. Or.–, of
Versailles.

Venerable of the L.–. The Perfect Har¬
Monie, Or.–. d'Abbeville.

Venerable, in 1870, of the L.'. The Li¬
bre conscience , Or.∗. de Nantes ;
pronounced, on August 7, 1876, a dis¬
course at L.–. The Pro¬
sandstone, gold, from Paris.

Member of the L.–. Les Amis philan¬
thropes and discreet reunited, Or. –. of

Versailles.

Initiated on December 23, 1876, in the
L.–. La Clémente Amitié, Or.', of
Paris.

Venerable of the Lodge. The Fraternity
Gold.– from Brives.

Member of the L.–. La Gauloise, Or.'.
from Issoudun.

Member of the council of the order in
186b: Masonic Yearbook, for
5866.

Chaine d'Union 1880, p. 227.

Initiated on May 31, 1874, in the L.–. the
Sincerity of the Eure, Gold.∗. of Evreux.

He attended, as a mason, in 1868,
the inauguration of a “Masonic temple”
"Nique" in Lyon.– Chain of Union,
1877.

Initiated on July 9, 1875, in the L.∗.
La Clémente Amitié, Or.–, of Paris.

Member of the L.∗. The Clement Friend
tié ., Or.–, of Paris. – Parle h l'ins¬
settlement of the L.\L'Homme Libre,
Gold.–, from Paris.

Honorary Venerable of the L.–. L'Hu¬
manity of the Drôme, Or.∗, of Va¬
lence.

Already a bricklayer in 1870.

Initiated, on February 18, 1874, to the L.–.
Renaissance by the followers of Hi–
ram, Or.–, of Paris.

The Chain of Union, year 1874, p. 37

F.∗. Jules Méline, deputy of the
Vosges.

F.'. Mestrcau, deputy of the
Charente-Inférieure.

F.–. Millaud, deputy, then se¬
Rhône native.

F.∗. Nadaud, Member of Parliament for the
Hollow.

F.∗. Alfred Naquel, deputy of
Vaucluse.

F.∗. Oudet, senator of Doubs.

F.'. Alexandre Papon, Member of Parliament
from Eure.

F. Georges Périn, Member of Parliament
Haute-Vienne.

F.∗. Peulevey, deputy of the
Seine-Inférieure.

F. de Pompéry, deputy of
Finistère.

F. – . Poujade, deputy of Vau¬
Cluse.

F.∗. Antonin Proust, Member of Parliament
from Deux-Sèvres.

F. Raspail, deputy of Mar¬
seille.

F.∗. Ralier, deputy of Mor¬
bihan.

F.∗. Récipon, deputy of the Al¬
pes-Maritimes.

F.∗. Rouvier, deputy of the Bou¬
ches-du-Rhône.

F.'. Saint-Martin, deputy of
Vaucluse.

F.∗. Schœlcher, ina¬ senator
removable.

F.-. Jules Simon, senator ina¬
removable.

F.∗. Talandier, deputy of the
Seine.

In 1869, assistant speaker of the L.∗.
The Mutual School, Gold∗, of Paris:
affiliated with L.∗. The Work, Or.∗, of

"Remiremont."

Written on April 17, 1877, to express
his regret at not being able to attend
as a mason at a festival of the L,∗.
Sincerity, Gold ∗. of Saints.

Speaker of the L. 1. The Pro-Fraternity
aggressive, Or.∗, from Lyon.

Member of the L∗. The Benevolent Friends
Sants and the Imitators of Osiris
reunited. Gold.∗, from Paris.

Done at the beginning of 1880,
a conference on divorce
in the L.∗. Friends of the Fatherland,
and L'Avenir, Or.∗, of Paris.

Former speaker of the L.∗. Sincerity,
Perfect Union and Constant Friendship
gathered, Or/, from Besançon.

Initiated on May 31, 1874, in the L,\Za
Sincerity of the Eure, Gold.∗. of Evreux.

Member of L.∗. Les Artistes réunis,
Gold. - , from Limoges.

Member of L.∗. L'Aménité, Or.∗, of the
Haven.

Venerable, in 1873 t of the L. - . The
Friends of Humanity, Or. - , do Gar-
pentras.

The Masonic World, 1878, p. 426,
relays numerous demonstrations
Masonic traditions at his funeral.

Venerable of the L.∗, Nature and Phili
Lanthropy. Or.∗, from Lorient; an¬
former member of the council of the order.

Member of the L.∗. Mars and the Arts,
Gold.', from Nantes.

In 1869, speaker at the L.∗. La Ré -
shape. Gold. - , from Marseille.

The weekly magazine he just
founded under the name Y Secular School
is highly recommended to FF.∗,
by the Masonic world.

Initiated on July 3, 1870, in the L.∗.
The Masonic Awakening. Gold.∗, of
Boulogne-sur-Seine. — October 24th
The 1878 event took place at the Hôtel Conti
nental, a "Masonic banquet,
under the chairmanship of T ∗. ILL. - .
Fr.∗. Jules Simon, in honor of the
foreign Freemasons.

Speak to the L/ installation. The Man
me free, Or.\ of Paris, the 26th of December

THE PUBLIC FESTIVAL OF 1870

F.∗. Testelin, inamo¬ senator
visible.

F. Thomas, Member of Parliament of the
Marl.

F.∗. Tiersot, deputy for Ain.

F.∗. Tolain, senator of the
Seine.

F.∗. Edmond Valentin, senator
teur of the Rhône.

F.∗. Vielle, deputy for Doubs.

December 1876; Vice-President of the
Malthusian League.

Former Venerable Master of the L.∗. The Star
from the North, Gold from Lille.

In 1867, Venerable of the L.\ La Sin¬
Truth. Gold.-, from Reims.

In 1869, Venerable of the L.\ L'Ami¬
fraternal bond. Or.-, from Bourg.

Initiated on August 5, 1875, in the L.\
Scotland.∗. The Provident Fund, Gold.∗, of
Paris.

Initiated on September 8, 1872, in the
Jj.\ Alsace-Lorraine, Or.-, of Pa¬
ris, member of the council of the order.

Member of the L∗. Sincerity, Perfect
Union and enduring friendship combined,
Gold.∗, from Besançon.

Police headquarters

F/. Andrieux, deputy of the Rho- Venerable of the L.∗. The Perfect Si¬
ne, Prefect of Police. Icnce, Or.∗, of Lyon; former member

the council of the Grand Order
Eastern France.

F.'. Caubet, chief of staff of the Venerable of the L.∗. Laying the Par-
Prefect of Police, in charge of maintaining silence, Or. of Paris; Vice-

municipal police. president of the council of the order; di¬

editor of the magazine Le Monde
conic.

Paris City Council and Seine General Council.

F.∗. Blanche, mayor of Puteaux,
general councillor.

F.∗. Cattiaux, municipal councillor
cipal.

F.∗. Castagnarv, president of
municipal council.

F.∗. Émile Chevalier, council-
municipal.

F.∗. François Combes, advisor
mayor and vice-president
of the General Council of the Seine.

F.∗. L. Combes, editor of
the French Republic and con¬
municipal seiller.

F.∗. Deberle, municipal councillor
cipal.

F.∗. Ugh. Delattre, advisor
municipal.

Initiated on October 8, 1870, in the L.'.
The Light, Gold.∗, of Neuilly.

Praises the Orphanage Institution
Masonic, of which he is one of the
administrators from 1860 onwards, in the
municipal council meeting of
March 16, 1880.

Attended as a bricklayer, February 9th
1878. at the solstice festival of the L.∗.
The Zealous Philanthropists, Gold.∗, of
Paris.

Initiated on January 25, 1879, in the L.'.
The Rose of Perfect Silence, Gold.∗,
from Paris.

Attended as a bricklayer, August 12
1876, h the solstitial break of the L.∗.
The Friends of Humanity, Gold.∗, of
Paris.

Attended as a bricklayer, August 12
1876, at the solstice festival of L.∗.
The Friends of Humanity, Gold. ∗. of
Paris.

Venerable of the L.∗. The School mu¬
tuelle, Or.–, of Paris; – treatise, in
1879, in that lodge, "of the opposition
Tunisianism and its relationship with the
Masonry.

F.∗. Denizot, municipal councillor
cipal .

F. Dumas, municipal councilor
CIPAL resigned.

F. – . Engelhard, mu¬ advisor
municipal council, president of the General Council
General of the Seine.

F.∗. Foresl, municipal councilor
pal.

F. – . Germain-Baillère, councillor
the municipal one.

F.∗. Goudchaux, municipal councilor
national.

F.∗. Ernest Hamel, advisor
municipal.

F.∗. Harant, municipal councillor
cipal.

F.∗. Hattat, municipal councilor
pal.

F. de Hérédia, councilor
national.

F.-. Hovelacque, councillor
municipal.

F.\ Yves Guyot, municipal councilor
national.

F.-. Jacques, municipal councillor
pal.

F.*. Jobbé-Duval, advisor
municipal

F. Colonel Martin, advisor
municipal.

F.'. Masse, municipal councillor
pal.

F/. Saturnin Morin, advisor
municipal.

F. •. Murat, municipal councilor
pal.

F.*. Ulysse Parent, advisor
municipal.

F/. Perrinelle, municipal councilor
national.

F.-. Eug. Iligaut, advisor
municipal.

F. Jules Roche, editor of
Century, city councillor.

F.-. Sick, municipal councilor.

Venerable of the L.'. Liberty of
conscience. Gold.*, of Paris; ancient
Venerable of the L.*. The Elect of Hi -
ram, Or.-, of Paris.

Member of the L.*. The Freedom of
awareness.

In 18G7, venerabledclarj.∗. The Friends
of the Order, Or.–, of Paris.

Initiated on October 14, 1875, in the L.–.
Alsace-Lorraine, Or.–, from Paris.

Member of the L.–. Alsace-Lorraine.

In 1867, Venerable of the L. – . the Ave¬
nir, Or.–, of Paris.

Initiated on October 14, 1875, in the L.–.
Alsace-Lorraine, Or.–, from Paris.

Takes part, at the beginning of 1879,
to a discussion in the L.–. The
Friends of Tolerance, Or.–, of Pa¬
laugh.

Venerable of the L.–. The People's Star
laire, Or.∗, of Paris, secretary of the
council of the Grand Orient order.

He gave several lectures in the
lodges of Paris (See Masonic World)
that 1879) on the question of secularists
and congregations in schools
municipal.

Vice-President of the Malthus League
his (Journal des Economistes,
August 1880).

Initiated in 1876 in the L.–. Les Amis
of Humanity, Or.–, of Paris; ac¬
utellement venerable de cete L. ∗.

Member of the L.∗. Alsace-Lorraine,
Gold.–, from Paris.

Initiated in 1875 in the L.∗. Alsace-
Lorraine, Or.∗, of Paris.

Speaker of the L.–. The Frater¬
Union of Peoples, Or.–, of Paris, in
1871; current member of the council of
the order.

Member of the L.∗. La Renaissance,
Or.–. of Paris.

Member of the L.–. Mutual School,

Gold.–, from Paris.

Former Venerable Master of the Scottish Rite∗.
No. 133.

Takes part, at the beginning of
the year, at a discussion in the
L.–. Solidarity, Gold,– of Issy.

Member of the L.–. The Polar Star.
Gold.–, from Paris.

F.vThulié, municipal councilor– Venerable of the L.∗. The Masons received
pal. nis. Or.∗, of Paris; member of the

council of the order.

F.∗. Lamouroux, municipal councilor – Member of the L.∗. La Liberté de
national conscience; – made in 1878, in the

L.\ Law and Justice, Or.\ of Paris,
a conference on the role of the State
in the instruction.

F.∗. Ch. Laulh, municipal councilor – Initiated on September 8, 1872, into the
nicipal, administrator of the ma– L.–. Alsace-Lorraine; old ve-
Sèvres factory. Maple of this L.∗.

F.'. Level, municipal councilor
pal.

F.'. Manier, municipal councilor – Already a mason in 1868.
pal.

F.–. Marsoulan, municipal councilor. In 1873, venerable of the L.–. The
nicipal. Trinosophes de Bercy, Or.\ de Pa-

laugh.

F. AnLide Martin, Venerable Councillor of the L.∗. Le Devoir, Or.∗,
municipal. of Paris,

F.∗. Le Plé, municipal councillor – Chaîne d'Union, year 1877, p. 37.
pal.

Administration and press

F/. Edmond About, editor. Initiated in March 1860, in the L–%

chief of the 19th century. Saint John of Jerusalem, Or.', of

Nancy.

Sister Edmond Adam, director of Monde maçonnique, August 1879.
of the New Review

F.'. Allaroche, former editor
author of Charivari.

F.'. Étienne Arago, former
Mayor of Paris.

F.'. .Babaud-Laribièrc, prefect. President of the Grand Orient in 1870.

F.-. Emile do la Bédollière, an¬
Former editor of Le Siècle.

F. Alfred Blanche, Deputy Grand Master Advisor of the Grand Orient
State under the Empire, secretary under the Empire; takes part in a
General of the Algerian Ministry, Masonic ceremony (see Le Monde)
under Prince Napoleon. Masonic, January 1880).

F.'. Ch. Bigot, editor of Le Fait, on September 19, 1878, a con-
Siccle. férencc in the L,-. Alsace-Lor¬

raine, Or.*, of Paris.

F.'. Bolâlre, manager of the newspaper Supervisor of the L.'. The Union of
The French Revolution. Peoples, Gold*, of Paris.

F.*. Brémond, General Councillor, Member of the Grand Orient,
ral des Bouehes-du-Hbûno.

I-'.*. Victor Borie, publicist. Initiated in 1856 into the L.*. 133, World
Mayor of the 6th arrondissement. Masonic, August 1880.

F. Henri Carie, editor of In 1873, Venerable of the L.*. Le Libre
The journal La Libre Conscience. Examination, Or.\ of Paris.

F.*. Charrain, mayor of Tulle. Chaîne d'Union, 1880, p. 284.

F. a. Charbonnier, editor of
Nu lio nul

F.*. Ghatrian, man of let- Initiated, on October 14, 1875, in the L.*.
very. Alsace-Lorraine, Gold.*, from Paris.

F.'. Ch. L. Chassin, publicist. In 1865, member of the L.'.La R<-

birth, Or.', of Paris.

F.'. Jules Clarctie, publicist. Already a Freemason in 1867.

F.∗. Emile Corra, publicist.

F. Eug. Courmeaux, candidate
ultra-radical in Reims, in 1879
F.-. Décembre-Alonnier, pu¬
blogger.

F.-. Delize, prosecutor of the re-
public court near the
Seine.

F.∗. Alphonse Humbert, amnesty
Tié, a radical candidate.

F/. Fauvety, Editor-in-Chief
of the secular religion-
F.∗. Fonvielle (Ulrich).

F.∗. Fonvielle (Arthur).

F.∗. G. Francolin, publicist.

F.∗. Gréard, director at the mi¬
Ministry of Public Instruction.

F. Auguste Hazard, editor
editor-in-chief of L'Ami du Progrès, of
Roubaix.

F.∗. Héligon, former mayor of
Paris, in 1870.

F.∗. Clovis Hugues, editor
as head of the Young Republic,
from Marseille

F. Huriot, former chief of ca¬
binet of F.'. Lepère, minister
from the inside.

F.-. Xavier Korsack Branicki.

F. Jou rdc, di recleu r du Siècle.

F.-. Paul de Jouvencel.

F.'. Jules Labbé, former re-
"actor of national opinion"

F.*. Lafon, director of the Indé¬
during the Pyrénées-Orientales.

F.*. Laverlûjon, director of the
Gironde.

F.*. Lepellelier, editor of the
Marseillaise.

F.*. Ferdinand de Lesseps.

F.*. Jules de Lesseps.

F. Jean Macé, promoter of
the League of Education.

Done, at the beginning of Year,
a conference in the L.\ The
Renovators, Gold/, of Clichy.

In 18G6, member of the Scottish L.\
No. 133-

Venerable of the L.\ The Zealous Philan *
thropes, Or/, from Paris (Vaugirard).

Even before ISIS, the orator of the ma- lodge
Caen conic, substitute in Caen
in March 1848, Attorney General
after September 4th, dismissed after
On May 24th, appointed in Paris in 1876,
maintained in office under the mi¬
Ministry of Education of May 16 and the ministries
following

Presides over a Masonic ceremony
at the Grand Orient, on November 14th
1880. — French, December 16.

Member of the Order Council in 1866;
Masonic directory for 5866.

Members of the Scottish L*. • .Scottish, No. 133,
in 1866. Masonic Yearbook

for 5866.

Venerable of the L.∗. The Mutual School,
Or/ of Paris, director of the School
mutual insurance company, "published," says the Channel
d'Union, 1879, p. 65, by a reu¬
union of professors and institutions
"They were all masons."

L/. of Benevolent Friends, Chain
<VUnion, 1877, p. 37.

Venerable of the L/. The E/star of the
North, Gold/, of Lille.

He gave a lecture in August 1880.
the L/. The Trinosophists of Bercy,
Chain of the Union, 1880, p. 282.

Member of L/. The Perfect Union,
Gold, from Marseille.

Chain of Union, 1880, p. 217.

World, Masonic, January 1830.

Already a bricklayer in 1867.

Masonic directory for 5866.

Already a bricklayer, eh 1865.

Venerable of the L.∗. The Friends of the
by perfect Union. Gold/, from Perpignan.

In 1868, Venerable of the L/. Fran¬
Scottish elected official, Or. . of Bor¬
waters.

Masonic world, August 1879.

Masonic world, August 1879.
Member of the L. – . Alsace-Lorraine,
Gold/, from Paris.

L.1 REPUBLIC IN 1870

F. Maglione, mayor of Mar¬
Seille, in 1878.

F.∗. Mahias, former publicist, in 1870, speaker at the L.\ Le Réveil
Prefect of Côtes-du-Nord. Masonic Or.-, of Boulogne-

on the sea; made in 1870 in this
L.\ the praise of F.∗. Armand Bar¬
bes.

F.∗. Massicault, former director, Member of the council of the order of
from the press to the Ministry of the Grand Orient,
interior, prefect of Haute-Vienne.

F.∗. Aug. Marais, secretary
general of the Society for the ins¬
elementary instruction.

F.∗. Améd Marteau, editor, Initiated on September 28, 1878, of the L.\
editor-in-chief of the Journal du Havre. Alsace-Lorraine, Or.∗, of Paris.

F. Mazaroz, furniture maker - Member of the Scottish Lodge No. 133
wheat, author of various writings on economics in 1866; Masonic Yearbook
no social security. for 5866.

F.-. Paul Maurice, man of
lel1res.

F.∗. Meyer, director of the Chain of Union, June 1880, p. 134.
Lantern.

F.∗. Paul Morin, former member
br of the National Assembly.

F.'. Montonier, former reilac- Already a mason in 1866.
their National Opinion, pre-
Gers region under M Gambetta.

F.∗, de Plcue, lawyer in Mar- Masonic World, January 1880, p.
Seille, former president of the bar association. 403.

F.∗. A. do Holland, former re- Initiated, in 1867, in the L.\ Mars and
daclcurdu Phare de la Loire. les Arts, Or.∗, de Nantes.

F ∗. Camille Raspail.

F.∗. Elisée Reclus, man of
letters.

F∗. Léon Richcr, director of the Venerable of the L.\ The Disciples of the

Journal L'Avenir des femmes. Progrès, Or.-, de Paris

F.∗. Francisque Sarcey, dircc- Le Monde maçonnique , 1878, p. 90.
their 19th century.

F.∗. Rclinerl), former editor Initiated, on May 3, 1875, in the L.\ Le
of the 19th century, prefect of Mount Sinai, Oi''. of Paris. He does
Cluse. Today, in his department,

said, at the end of 1878, the speaker of
the L-∗., < the application of liberal
thoughts he expressed here!

F.∗. Aug. Schneegans. the die
puté «autonomiste # d'Alsace au
Reichstag.

F.∗, from Saulcy, former member of the Grand Orient,
The Institute, senator of the empire. Masonic yearbook for 1866.

F.∗. Sauveslre, former editor
National Ypinion director, director
Rector of Secular Education,
newsletter of the education league
ment.

F.∗. Stebeckcr, publicist. In 1878, speaker at the L.∗. 'Alsace-

Lorraine, Or.∗, of Paris.

F.∗. Scingucrlel, publicist. Initiated on September 8, 1872, into the

L.∗. Alsace-Lorraine, Paris.

"

F.∗. Siegfried, Mayor of Le Havre, Bulletin of the League of Education,
one of the founders of the Passim League.
teaching.

F/. Ad. Slaplaux, publicist.

F. Hipp. Slupuy, publicist. Initiated on November 2, 1877, into the

L.∗. The Mutual School, Paris.

F.'. Eug. Ténot, former editor- Member of the L∗. La Renaissance
author of the Century, director of the Or.\ of Paris.

Gironde, from Bordeaux.

F.'. Jules Troubat, publicist, Receives, on behalf of the Raspnil family,
former secretary of Sainte- on January 27, 1878, to Père-La-
Beuve. chair, the members of the L. - . The

Benevolent Friends and Imitators
d'O sir is réunis. Or.-, de Paris.

F. 1. Louis Ulbach, man of... Founder of the magazine Le Monde ma-
letters. conic, with F.'. Caubet, ac¬

actually police chief
Paris municipal council.

F. Walz, Editor-in-Chief
of the Republic, of Nevers

F.∗. Wyroubois, director of Orator of the L.-. The Rose of the Perfect
the journal Positive Philosophy. silence, Paris; member of the Grand-

East.

It seems that the status of Freemason has become indispensable
conceivable for holding a public office.

All of Paris knows that on the eve of the decree which, in July 1879,
completely renewed the Council of State, a proposal was made to a
senior civil servant, long-standing republican, to be part of it.
After his acceptance, the person who made him this offer
added that there was only one preliminary formality to complete, that of
to be initiated as a Freemason in the evening, a kid: "A pure ceremony, him
"They say, three blows with a mallet will do the trick!" The official
having replied that his republican opinions removed a guarantee
sufficient and that he refused such a prompt reception, his
His name did not appear in the list of advisors the following day.
of the state.

On August 3, 1880, a Freemason wrote from Caen to the Chain
union:

We had the honor, or rather the pleasure, of receiving on Saturday
last in our L.∗. Saint-Jean-de-Thémis:

"Mr. Gravier, Prefect of Calvados;

"Mr. David, private secretary to the Prefect;

"Mr. Buquet, prefectural advisor."

"These gentlemen had requested Masonic initiation." (Assembly)

*

The reception was large; all the old Freemasons were there at the Or.
was splendid and our F.'. Bouet, orator.*. delivered a speech to

Brothers*, newly initiated, a magnificent speech that I intend to...
We will contact you in a few days.

“Even the prefecture's secretary general, Mr. Farjas, was a bricklayer.”
for a long time, and now we have four F.*s at the prefecture.
Understood, Mr. Prefect.

"Our workshop therefore made some excellent acquisitions last Saturday, and
We are all delighted to see our colleagues reinforced by FF.*,
who occupy a high position in the administration of our department
tement (1). »

(i) The Chain of Union > August-September 1880 issue. This story has a worthy counterpart
the Masonic reception held in Lille in May 1880, at the F.-. Jules Ferry, and which we
let us borrow from a particular correspondence of the Journal of Freemasonry
Belgian of the 13th and 20th days of the 4th month, 1880.

Upon Jules Ferry's arrival in Lille and along his route, there was the entire population
Republican lation of our Or. and neighboring municipalities, all members of
republican circles, and in the middle of this enthusiastic crowd, the hundred or so
masons of the North Star, all well known in Lille, and who, like all their

political friends, fled to give a standing ovation to the Minister of Public Instruction.

“On Saturday evening, the logo was received at the prefecture, but the attendance was so s
pact in the salons that barely (just a few members were able to reach the mid-
minister, who was kind enough, on the decanando of one of our own, to promise us a
a special audience for the following day at six o'clock.

“On Sunday, the dignitaries, accompanied by the L.H.T., were
received in the prefecture's reception rooms, I presented nmçonn *. parvén.*. de l'atel.\
The minister disregarded all official ceremony and helped himself, throughout
the review, of the name maçouu.-. : Brothers.

“I am,” he told us at the beginning, “a rather infrequent, irregular bricklayer, and I…”
"I regret it, because LUs are excellent schools; I have nothing to apologize for,"

"You know what obstacles keep me far from our temples. Outside
"From the lodges, however, I fight for the triumph of our Masonic principles.* and,

"Despite what has been said, the government will enforce the law without hesitation. I

"I am touched, more than I could ever say, by the enthusiastic welcome I received."
Received in Lille; I travel to take the pulse of the nation, and here again jo
"I notice that it beats in unison with mine. That's a powerful encouragement... We
"We are moderates, I claim to be a moderate, but a moderate for
and a determined moment to fully execute what he undertakes.
Then the minister asked us various questions about our alel.* and about our
trav.*., <t after twenty minutes of conversation, we took leave of the F.*. Ferry,
delighted with the cordial reception you had reserved.

"To complete my correspondence, I'll tell you a detail to keep from
our audience with F. - . Jules Ferry.

“You are certainly familiar with our excellent F.** Lepercq Saint-Léger, the most
A mason among masons, an ardent and zealous one, if ever there was one.

“At the official reception on Saturday, at the prefecture, F.*. Lepercq-Saint-Léger
The Prefect of the North requests that he kindly present it to the Minister. The Prefect
the one presented,

<r F.* Lepercq-Saint-Légcr to the minister:

"Are you a bricklayer, Mr. Minister?" - The Minister: "Yes, my F.*."

"Then, after F.*. Lepercq-Saint-Légor had exchanged with Jules.
Ferry, who establishes the regular mason, this F.', adds aloud:

"I can now, my Brother, give you a fraternal embrace."
a And in full ministerial reception, our F.'. Lcpercq-Sainl-Léger gave by
Three times the kiss of peace for the minister.

Los lodges do Lille, we learn from Le Soleil of November 24, 1880, have sent
delegates in front of Blanqui and Louise Michel, who intended to preside over a
large socialist and comrade meeting in this city.

A few days later, the F.*. Gravier was equipped with a re-
this general.

Freemasonry wishes to publicly affirm the part that it
takes into account current politics, both in France and in Belgium
She is starting to show herself off, contrary to her former habits.
nes, in official ceremonies; thus, on the occasion of the inauguration
image of the statue of General F.*. Denfert-Rochereau, at
Saint-Maixent, she took care to have noted the presence among
the authorities of F.*. Guimbault, delegate of the Masonic lodges
ques [Avenir de Vienne, May 17, 1880.]

She is increasingly trying to infiltrate the army; that's how
which can be read in the Chaîne d'Union of May-June 1880:

"L. the Temple of the Friends of French Honor. Or. - , of Paris.— The
May 17th, this altar... had a most interesting event. Large crowd
The number of visitors was considerable. She received appr.\ her prof. - . Michel
Vary, second lieutenant in the 74th Line Infantry Regiment; Sylvain Tourgarou; Apffel,
Second lieutenant in the 39th Line Infantry Regiment; she affiliated the Freemasons. - . M
Taillon; Le Leurch, captain; Roux and Clicquot, lieutenants; Rat,
Second Lieutenant; Vezien and Mabon, Adjutants; Boulet, Sergeant Major;
Delcambre and Caudron, musicians, all from the 74th Line Infantry Regiment, and Degroux.

According to the same newspaper, September 1880 issue, the L.∗. Iris
Monthyon has just begun studying a project to affiliate mainly
the non-commissioned officers and prepare the army for the unity of peoples, for the
Brotherhood of peoples, this great goal of Freemasonry.

Already in 1878, on the occasion of Voltaire's centenary, the lodge
Solidarity and Progress of Dijon had heard from a brother, an officer of
the army, to present the same ideas:

“This F. - ., in a brilliant improvisation, gives a glimpse of the pro¬
founder of the abyss that still exists between the civil element and the ele-
military ment, and insists in a very particular way on the seriousness
duties incumbent upon Freemason soldiers. These include
to bridge this gap by bringing together, or rather merging, these two
classes of citizens. It is to this difficult task that he wants to dedicate himself
all his efforts. He firmly believes that Freemasonry is the link
intended to one day cement the union of all the vital forces of the country.
In closing, he toasts the unity of the army and the nation.

"The words of this F. - are met with applause.

“A member of the R.-.L.-. Arts and Friendship, Or.-. of Aix, equal
The army officer then spoke, saying: "Today
More than ever, Freemasonry is called upon to play a major role, a role

which, moreover, is imposed upon him. Today the nation and the army do not
more than one; they are indivisibly united. Why? Because
in the cottage, in the hamlet, as in the castle, all the
Patriotic French people know how to obey the laws passed by the national representation.
national freely elected. Yes, that's what unites and strengthens society.
In France, it is obedience to the laws, however bad they may be.
No people has ever been able to walk without laws, and it is to the Freemason
nothing that it is his responsibility, to a certain extent, to dictate them; because socie
Masonic, which must regenerate the world and show civilized nations
the path of progress, will one day, I hope, be the mother of all
peoples. Allow me then, my brethren, to drink to the Freemason.
Universal nonsense. This health is unanimously acclaimed.

A very progressive Masonic newspaper recently wrote these lines
Significant genes:

"Freemasonry would cease to have its raison d'être in that case"
where all the governments of usurpation and privilege would have been
overturned to make way for a regular democratic society, within
of which the truth could come to light without raising
against her, as today, the clamor and the league of interests
aristocratic, in the event that, thanks to the liberalism of public opinion,
The Revolution could continue to unfold peacefully, without further
rivalries other than those of a noble emulation in the search for truth and
of the practice of good. In this latter case, the Freemason
nothing would be canceled out, it would become widespread, and all of humanity
would no longer be anything but a single Maoist temple.* (1). »

The Masonic writer acknowledges that we are not there yet.
and that Freemasonry must continue its secret activities. But its
The words tell us how she is already tending towards the affirmation
universal connection. It precedes it in environments where, as in
In Paris, she is the absolute master of the field, through the multiplication
public Masonic ceremonies, and in particular by the
mass affiliations of children in certain neighborhoods (2). These

(1) The Journal of Belgian Freemasonry of March 1, 1880.

(2) Or read in the French newspaper of November 16, 1880, the account of one of these afûl

“The Grand Orient of France hall, located on rue Cadet, housed the Masonic lodge
Screw the Free Hive, which was celebrating its solstice festival at two o'clock. Many
assistance, said the Gaul; citizens all more swathed in ribbons than the others
very; the ranges of the rainbow, from violet to red inclusive, copiously represented
scuteos; an orgy of glittering insiguos, a fantastic medley of hammers
and triangles, set squares and compasses; but what predominates above all are the
children of T. #, C.\ F.'.; There are some in the front rows, on the right and on the left

The scenes are undoubtedly grotesque; but we must not forget
that it is through affiliations of this kind that Freemasonry
had seized the populace of the suburbs of Paris and the
large cities in 1788 and 1789 (1), and that she soon found there
after instruments for all his crimes (see Book II, Chapter VI,
§§ 4, 6 and 14).

Moreover, to make its action more extensive, without giving up
to secrecy, which is characteristic of the order (Introduction, SEEN),
Freemasonry creates public societies or clubs everywhere under
its dependence. Such are the works of the School Fund of which we
We have already spoken, the Democratic Union of anti-propaganda
clerical, of which the French Republic, official journal of the dictatorship

President Gambetta thus announced the public constitution in Paris:

"A prefectoral decree dated August 49, 1880, has just authorized the statutes"
of the Democratic Union of Anti-Clerical Propaganda.

"We know that this society, founded under the honorary patronage of
Victor Hugo, Garibaldi and Louis Blanc, aims to fight against the
the encroachments of clericalism, and the propagation of the doctrines of
free thought.

%

Everywhere the astonished faces of babies emerge, who hardly doubt that we
▼to initiate them into terrible mysteries. The entertainment at this festival was unparall
F.∗. Alphonse Humbert, a former convict, wrote essays on children and rejected seminaries.
and the University, and advocated republican education, which will make children of
"Those little Regulus."

"At a signal from the F.\ V.'., all the children leave the room, accompanied
each one a Freemason. After a short dialogue between the Worshipful Master and the two
Watchmen stationed near the north and south columns of the temple, three shots were heard
They weave. New presidential signal, and command: "Up with the swords!"
The initiating masons, lined up in a double bay, brandish an old sword
They stir, and cross swords with their opposite number, so as to form a triumphal arch,
Under which the catechumens, escorted by their godparents, proceed. Arriving at the foot
From the altar, they are required by the F.∗. V.∗. to swear that their wards will be
faithful to the sect's teachings. Therefore, the babies are prevented from entering
the corporation.

a The F.\ V.∗. descends with a majestic step, a mallet in one hand, a sword of
the other; then, successively, placing the sword on the head of each child, he strikes
three blows with a mallet on the blade, and pronounce the sacramental words: c Au
On behalf of the Free Hive, I acknowledge you as my adopted child.

"The initiation is complete. It's time to celebrate; endless hugs,
A flurry of medals and blue ribbons, distribution of cakes and sweets.

"The president returns to the platform and calls upon the small-scale masons, cataloging"
under a special name the new F.'. We are witnessing & a litany of baro¬ names
questions, of which the following is a sample, sufficient in our opinion: Miss Solidarity
hand to U. Future. » '

(1) V. Barruel, Mémoires sur le Jacobinisme, U IV, p. 285 et seq.

The president is Mr. Victor Schœlcher, senator, and the vice presidents are
They are Messrs. Paul Bert, Gagneur, de Lacretelle, deputies, and A.-S. Morin,
Paris city councillor.

"The statutes will be sent free of charge to anyone who requests them."
request, by stamped letter, to the Secretary General, Mr. Victor Pou
pin, 48, rue Monsieur-le-Prince, Paris (1). »

These are all the active men of the lodges; they organize
public lectures are held every Sunday, where the most
Outrageous attacks against religion are being heard in order to
competition with collectivist socialists and for the greater
political gain of opportunistic Jacobins.

The prefects in the departments are competing with each other in zeal with the
F.*. Andrieux, even get ahead of him if necessary. In Reims, as early as
On May 2, 1880, the prefect authorized the League of Free Thought
Reims, whose name clearly indicates its purpose.

The Paris City Council, as in 1791, is the center
more active. Its exclusively Masonic composition is sin
regularly significant. To facilitate universal affiliation, it
formed alongside him, and with members mostly taken
within it, a committee for the creation of a circle, which would serve
it would be a meeting place for all the masons of Paris, of the pro
Vince and from abroad. The members of this committee are the FF.*.
Thulié, of Ilérédia, Antide Martin, Darlot, Ernest Rousselle,
Bétrémieux, de Serres, Petit-Frcre and Paillot. The club's premises
is located at 42 and 44 Bonne-Nouvelle Boulevard (2).

All that remains is to reconstruct the sections, and the project in
is already under consideration: a proposal from Brother Aristide Rey states that
The children of Paris' municipal schools will be organized into
armed and equipped battalions. The other children would be incorporated
res in the battalions of the neighborhoods they inhabit. These battles
The ships would be commanded either by officers or non-commissioned officers.
chosen from among the most capable students, or failing that, by
Officers or non-commissioned officers of the active army. The service of these
battalions would be equivalent to a year of volunteering and one could
thus significantly reducing compulsory service.

The Paris Commune would thus be reconstituted from scratch.

(1) Reproduced by Le Français on October 29, 1880.

2) Journal of Belgian Freemasonry of the 4th day of the 2nd month*. 1879 (1880).

these (1), and this is what the organizational project openly aims for

municipal which the Municipal Council discussed and voted on in November in 1880, despite the opposition of the moderates (2).

Lodges are increasingly becoming the center of political action.

The full amnesty granted to those condemned during the Commune has It was celebrated by them as a triumph. The Chain of Union of July 1880, noting the coincidence of the amnesty with the celebration of the anniversary of the storming of the Bastille, he said enthusiastically: "The Freemasons are absolutely right "to rejoice in these two great events. They are the "CONSEQUENCE OF THEIR TEACHINGS AND RESULTS" "LET THEM CONTINUE."

Throughout the year 1880, the lodges multiplied their addresses to Brothers Ferry, Cazot and Constans; in August 1880, They visited them to find support in their struggle against Mr. de Freycinet (3).

Even in Paris, the lodges are openly taking the direction of the movement. A newspaper very likely to be informed on this point, Belgian Independence, thus reports their action in its issue of October 7, 1880, after having described various other groups Parisian politicians:

"While the various groups we have just spent in journals appealed to the press and increased their meetings to to assert their existence, it was formed in each of the twenty districts Parisian gatherings, avoiding all publicity, compact groups* closely united, and which, by the number of their members, are making themselves known as a true power. This organization adopted the following title: 'Fraternal and civic group'. The borough groups are united between them by a group of delegates comprising eighty members (four per borough). Citizens holding an elected mandate, such as that of a member of parliament or a municipal councillor, are excluded from the group of delegates.

"This organization recruited its members from among the Freemasons, but completely outside the Masonic authorities. Hence the ease

(1) Messenger of November 8, 1880.

(2) These comparisons between two similar situations give a high interest ready to study the Masonic processes from which the Paris Commune emerged in 1792. See the work of Mr. Léon Pagès, entitled "Danton, the reign of justice" and laws in 1792, in-12, Paris 1880, Taranne, publisher.

(3) See the accounts of the visits of F.*. Couslans to the lodges of Toulouse and of the F.*. Cazot at the lodges of Nîmes, in the Chain of Union of August and September 1830.

with which recruitment was able to take place without any advertising. Freemasonry has fifteen thousand active members in Paris, and Von estimates that there are 120,000 Freemasons who have left the association, but remain united with their former colleagues by a community of views and principles. The role of Freemasons has always been predominant in public affairs. Statesmen, speakers, journalists, almost everyone who plays a role in the Liberal party members went through the lodge; the second-tier men... are content to be part of the committees in their districts, where, thanks to their firmness and their habits of open discussion, they exert a real influence.

"The program of the central group has this original aspect that it does not con* makes no demands. He merely draws to the groups of ar rounding up a study plan and a method of action. These groups are a kind of deliberative assembly examining the progress of public affairs and the conduct of the people's representatives; dealing with reforms to be brought about, useful works to be created, elections to be prepared rer, and, after having reached a decision, seeking to have it ratified by their fellow citizens by means of public meetings where the speakers of groups will support and defend the decisions made. — They tend, In short, to exercise, under a modest appearance, a kind of direction tion on public opinion.

“These ambitious views, not free from illusions, reveal that the young people dominate among the organizers of the Fraternal and Civic Group - that; indeed, the most active among them is a young man, an orator of talent, who presided with rare success over the most "Friendly Parisian."

VI. — THE RADICAL PROGRAMME AND DOCTRINE MASONIC.

There is a whole series of measures that the radical party has not ceased to propose when he was in opposition in the Legislative Body and to the National Assembly, which these writers tirelessly propagate che, and that once in power he tries to achieve, despite his

obvious interest in not loosening the levers of government too much Lies, since he is the one in charge.

This entire set of measures is nothing other than the doctrine lodges. The following document, precisely because it dates from over twenty years old and of Belgian origin, will demonstrate better in

core that the radical program is by no means the result of
circumstances and facts specific to France, but which he had
On the contrary, its source lies in a secret, essential association.
international and destructive of all homelands.

It was in 1855, at the solstice festival of the Liège lodge, and the
F.'. Goffin thus formulated the program of Freemasonry to
unanimous applause from the lodge (1).

“Are we no longer the sons of our fathers? Are we no longer
The descendants of those who made '89?... The time has come to oppose
to serve as a powerful barrier against clerical encroachments, to organize
a formidable opposition against the men and ideas of the past, of
to revive Masonic zeal and faith and to foster solidarity
of all those who advocate for the progress of humanity. Let me,
my Brothers, I would like to point out to you some essential principles on which
will need to be your focus when it comes to developing a profession
sion of faith.

Principles to be reserved for the future

"Direct universal suffrage."

"Abolition of standing armies, causes of ruin and oppression"
for the people.

"Abolition of the irremovable judiciary, the origin of injustices and
outrageous trials.

"Abolition of clergy salaries, henceforth paid by the
believers of every faith.

(1) The Grand Orient of Belgium, finding the manifestation of the logo of Liège
dangerous because of the publicity that had immediately made it fall into the world
profane, disavowed this speech and suspended the lodge. But this measure does not mean
Nothing for those who are familiar with the methods of Freemasonry. The great-
Master Verhægen, who took cetto mosuro, was at least as advanced as F.*.
Goffin, and it was he who said that after the success of revolutions, we glorify the
Freemasonry for having taken part in it despite its statutes (Introduction, VI). The F.-.
Goffin, reinstated in all his Masonic rights, exerts a serious influence
on the Masonic movement in his country and directs the Journal d'a Franc-
Belgian masonry.

Principles of immediate application

"Universal suffrage for provincial and municipal elections,

as a means of gradually accustoming the nation to the exercise of its power
see sovereign.

"Primary education, free and compulsory."

"Abolition of the national bank and establishment of a vast system"
land, commercial and agricultural credit theme.

"Organization of work through the creation of large associations or
vrières.

“Reduction of all budgets, and especially the war budget.”

"Associations to help students complete their final homework without the competition"
of the clergy.

"Abolition of the death penalty in political and criminal matters."

In my opinion, this should be the agenda for the major meeting, Mr.
which will take place soon. Do we want to crush the infamous thing or submit to it?

Each of the points raised by F.'. Goffin is one of the articles
of the radicals' program.

We have not forgotten the speeches of the Brothers.* Pellctan, Jules Favre,
Jules Simon in the Legislative Body, from 1865 to 1870, to demand
the abolition of standing armies and their replacement by
national guards.

After the events of 1870, the radicals could no longer
to propose such a measure, but they indirectly return to it
by revising the 1872 law, passed by the National Assembly, of
in order to significantly reduce service time and make
the civilian army as much as possible. That is the task to which he dedicates himself
more specifically the F.*. Leaving. At the same time the links of
discipline is relaxed by a series of measures imposed on
Ministers of War, under pressure from the press and members of parliament:

The same applies to all other points of the Masonic program.
fuck.

In the aftermath of the elections of February 20, 1876, F.'. Viette,
The deputy from Doubs said to the lodge: Sincerity, Perfect Union and
Constante Amitié réunies, in Besançon:

"Our propaganda is constant, it is universal, it is infinite."
like progress; and I, already an elder among you, one of the new
Having come among the representatives of France, I can tell you on behalf
of the nation: You have prepared our work, you work on it every day,
we will make every effort to complete it (1). s

(il Le Monde maçonnique, 1876, p. 8,

The Freemason members of the majority of the Chamber, since
that their latest triumphs in the elections of October 14, 1877 and
of January 5, 1879, had freed them from all restraint,
hurry to introduce bills implementing the various
points of the Masonic program. It is up to those who distinguish themselves by
any attack against religion and the principles upon which it rests
establishes the order of civil society.

The abolition of Vinamovibilité de la magistracy, under the
a hypocritical form of a six-month temporary suspension, is re-
proclaimed by Brother Boysset and continued by Brother Cazot.

The abolition of the death penalty is periodically proposed
by the FF.∗. Louis Blanc and Schoelcher.

The abolition of clergy salaries is the lot of F.∗. Gui¬
Chard, the ardent enemy of the Jesuits, the rapporteur of the budget of
cults.

Brother Boysset and seventeen of his colleagues filed on the 30th
July 1879 a proposed law aimed at repealing the Constitution
cordat, that is to say, the suppression of the compensation due to the clergy
in compensation for the property that Catholics were deprived of
in 1790. The same proposal also targeted Protestant confessions.
aunts, because, says F.∗. Boysset in Masonic style, "neither religion
"Catholic, nor any other doctrine, could today
"To constitute a public service that benefits the whole of society."

Divorce, which is not included in the F.∗. Gof- program
5n, because in Belgium it has always worked since the Revolution
The resolution has just been voted on in principle by the Chamber of Deputies.
on the proposal of F.∗. Naquet, and will be supported by Mr. Léon
Renault, the former police prefect of May 24 / (V. supra, S 3).

Brother Saint-Martin, from Vaucluse, requests on March 10, 1879
the abolition, by a special law, of the jurisprudence which, in accordance
in accordance with the Concordat and for reasons of public safety
This forbids marriage to priests who have voluntarily entered the faith.
in the orders.

Brother Paul Bert, professor at the Faculty of Sciences in Paris,
one of the most ardent Freemasons and positivists of the
The Chamber tabled a proposal to make military service compulsory
to silence the clergy and members of religious congregations
gieuses devoted to teaching. Brother Paul Bert is only one
plagiarist of Messrs. Bismarck and Falk. It is also true that...
the same sources from which he draws inspiration.

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THE REPUBLIC OF 1870

Another set of proposals aims to strip the
Catholics from their cemeteries (Rameau, Journault proposal)
and Joly, of February 22, 1879), to prevent the clergy from presiding over the
Christian burials (Mr. Belle's proposal regarding the pumps)
(funerals), to appoint the members of the church councils
by the municipal councils (Labuze proposal, dated May 20, 1879).

In this last proposition, the grotesque is mixed with the odious.
Citizen Labuze proposes to remove the condition
to be Catholic in order to be a churchwarden:

“We don’t see,” he said, “why we should impose on the
members of the church councils are required to be Catholic.
They have to ensure the preservation of purely material interests,
and for those of their obligations which are related to the necessities of the
worship itself, these are obligations that result from
the very terms of the law, and the law is equally binding on the faithful
of all religions (1).

Despite the absurdity of such a proposal, the commission
parliamentary initiative took it into consideration in the month of
July 1879.

These latest projects don't even address the passions and
to the prejudices of French radicals. One might even wonder
how they might present themselves to the mind of the honorable La
Buze, if we didn't know that the Belgian Masonic lodges have
have been very busy with these questions in recent years (Jiv. II,
Chapter XII, § 2), and that Freemasonry is active in all countries
with a perfect set.

Citizen Duvaux requests that the entrance to the barracks be...
strictly forbidden to ministers of religion.

During the budget debate for 1881, Mr. Bernard Laver-
gno requests a credit of 20,000 francs "for relief to
priests banned because of their Gallican opinions!

F.-. Brisson, in the same discussion, wishing to prelude to
The expulsion of religious orders presents a legislative provision
tive to subject all establishments to the industrial license
and houses of authorized or unauthorized religious congregations.

These are not mere demonstrations. Mistress of all
Legal positions, Freemasonry intends to do its work by
iÿic series of legislative provisions as under the Convention.

(1) Official Journal of June 14, 1879, p. 5123.

This is how a series of proposals followed, all aiming to...
subject the repeal of the law of November 18, 1814 on the rest of the
Sunday, concerning the law of May 20, 1874, on military chaplaincy,
of the law of May 21, 1873, on the rights of ministers of religion
to be part of the administrative committees of the hospices and
charity offices. The Chamber, which for two years has not
could lead to regulating the country's economic system, he found
the time to vote on most of these proposals, and the Senate has
already adopted several.

At the very moment we are reviewing these pages, a new at¬
A plot is being prepared against civil liberty and equality before the law.
no less than against freedom of conscience. The government
and the Masonic majority in the Chamber, wanting to compensate themselves
of the failure before the Senate of Article 7 of the F.*. Ferry law
which prohibited teaching to a large category of ci¬
toys under the pretext of the wishes they could have made in their
For the interior, have just consulted to enact measures
of proscription against the Jesuits and all religious orders.
Never has there been a more solemn rebuttal to the motto
Liberty, equality, fraternity inscribed on our walls by these co-
clues from Jansenist parliaments and Prussian Freemasons!

Finally, to crown this work of insult to the beliefs of
the vast majority of French people, and as if to clearly attest
Masonic domination, the press law commission,
chaired by Mr. Emile de Girardin, proposes absolute abolition
the offence of insulting religion and public morals (1),
at the same time as it enacts a series of penalties and qualifications
New fabrications against any discussion of the republican principle!

This furious drive to demolish all institutions is reminiscent of the
sinister joke with which Rochefort preluded the Com¬
mune:

"Draft decree: Art. 1." Everything is abolished. Art. 2. Per

"The person in charge of the execution of this decree is not responsible for its implement

One symptom that has not escaped the notice of political minds is...
that most of these radical bills and measures
revolutionaries are first proposed to the city council of

(1) On all these projects ▼. the excellent brochure entitled: The War A
Religion, an overview of the anti-religious bills submitted to the French Chambers,
by G, Grousseau, professor at the Catholic University of Lille (Palmé, 1Sî'J\

Paris. There, almost unanimous agreement belongs to Freemasonry.
and its most advanced faction. The Paris City Council
has already expelled the brothers and sisters from all the schools; he has pr
Tickly, and despite existing law, eliminated the teaching
religious figures in public schools; it has almost completely
He expelled the chaplains and nuns from the hospitals; he laid hands
in factory administration and is preparing to make a claim
churches as communal buildings.

About six months later, it was noticed, the Chambers followed
the impetus and example given to them by the council
main. He thus exerts his influence over her, in the shadows and without compromising himse
to establish, through street demonstrations, the predominant influence
that the Paris commune was exerting on the Convention.

But this work of Freemasonry and radicalism can be summarized
all in this formula of Gambetta: Clericalism is Ven -
enemy. Like Voltaire's "Crush the infamous thing," it has become the
The watchword of all the lodges. Here, among a thousand manifestations
of the same kind, the funeral oration by F.∗. Auguste Hazand,
Editor-in-chief Av Progrès, from Lioubaix, made this on behalf of the lodge
The North Star, on the tomb of an Irère:

"He felt that Freemasonry, whatever people said, had its
reason for being. He knew that the truth had not yet had its final say.
on soil still shrouded in the darkness of blind credulity; on
a soil where the overflowing clerical element has left its mark and continues to do so,
boldly, without respect for the laws of the land, such a large place
in the sun.

“Waghemacher was one of those who think, along with a few sensible minds
ses, that one must not become complacent with acquired positions and that it is good
not to remain stuck in place indefinitely. He believed, along with us, that he
We must, vigilant sentinels, watch ceaselessly, always and forever,

that one must remain vigilant, with eyes wide open, and not disarm in
facing a formidable enemy who, unlike him, never gives up. He was one of those
solid workers who believe the job isn't finished until he
there is still something to be done. Like us, he believed that nothing
will be finished until we have eradicated the last and tenacious ra¬
the seeds of this poisonous plant that insinuate themselves and penetrate the heart of
nations to smother them in a deadly embrace.

"With a handful of resolute and determined vanguard men,
Waghemacher swore to contribute, to the best of his ability, his share of
resistance to the devastating torrent, which would end, if we did not take action, by
to invade everything, to absorb everything. (1) »

(1) Reproduced by Le Monde maçonnique of December 1879.

THE EDUCATION LEAGUE

However, to encourage the working masses to vote, he has
Promises had to be made, and public meetings have just been held.
from time to time, urgently remind the deputies of their duties.
pledge of their commitments.

From this a series of proposals from the radical deputies tending to
to prepare the organization of work, in accordance with utopias
Masonic. It's the state buyout of the railways, the assurance
the State's responsibility for all risks, the right for all to a
retirement pension funded by new taxes on
industry, the legal setting of the length of the working day,
the organization of workers' unions, etc.

But proposals of this kind are much less rapid.
voted on more than the others. Their authors do not foresee the
discussion. If necessary, those deputies who have reached the point of power
to see, those who appreciate its charms and understand its necessities,
they oppose their friends with a resistance based not on a diversity
agency in principles, but based on a simple concern for op¬
Portunity. Hence the origin of opportunistic politics.

But there is one question on which everyone believed they could im-
to implement the lodges' program. This is the destruction of
Christian education and the establishment of general education
tuit, compulsory and secular. It is there that the union of the gau-
ches, which is essentially a Masonic union.

VII – The League of Education

We have already said this (Book II, Chapter IV and Chapter VII, Section 5), and we shall see it again (Book II, Chapter XIII, § 1), everywhere where She can seize public power, the Freemason nothing seeks to abolish Christian teaching, so as to form new generations among whom his destructive doctrines no longer encounter obstacles.

The day after the elections of October 14, 1877, the prefects and the city councilors who belong to the sect have, as if obeying a command, they resumed the work they had undertaken after September 4 (see § 1) and have everywhere replaced religious school teachers were replaced by secular school teachers.

Here we must note the skill with which the Revolution knows how to, through skillful ambiguity, to sow confusion in people's minds. By raising the banner of secular education, she intends to establish the godless school, and it lets the simple believe that it only wants to* to give preference to secular masters over masters very congregational. While favoring religious congregations grieving women, who through supernatural devotion dedicate themselves freely Regarding the education of the poor, the Church has no bias on The question of teacher selection. Teachers in secular schools. may be perfectly worthy of fulfilling their mission, and that is to them that before the revolution the bishops, in concert with the fathers of families, who had effective control in each parish of primary education, entrusted the schools so named numerous from that time onward. But, whether secular or religious, the The master must always give religion first place in the work of education. However, with the current legislation, which since Napoleon I removed all positive authority over schools from the priest. We were gradually led to develop the congregations of masters those who make a special profession of fidelity to the Church, to the practically preferable to secular teachers who are left without A counterweight to the leadership of the academic bureaucracy. Also Everywhere we see radicals persecuting secular schoolteachers Christians on the same footing as members of religious orders.

The origin of this persecution dates back to recent years of the Second Empire. This has been judiciously pointed out, few time after the Battle of Castelfidardo, that is to say after the

unleashing of the revolution by Napoleon III, a movement
to wrest the school from the influence of the Church, to make teaching
The youth movement, independent of religion, has spread
worldwide, from Belgium and France to
England and the United States (1).

This movement, which is currently culminating in the draft laws of
FF.'. Ferry and Paul Bert, had as its precursor in France the League
intelligence, which has, one might say, left the alliance
of the State University and Freemasonry, and was founded
on October 15, 186G by Brother Jules Macé, with the active support
by Mr. Charles Robert, Director General at the Ministry of Education
public education under Mr. Duruy.

(1) See the beautiful book by M. de Moussac: The League of Education, history, document
trines, works, results and projects, Paris, 1880, p. 216.

The University certainly has a large number of
of sincerely religious, good men; but their action is
analyzed by the principles of subordination of all religions to
the state and indifferentism, which are the basis of its constitution.

Mr. Jules Simon said it with great candor in 1848:

"The dishonor for the University would not consist in teaching the
Christianity, but to contradict and disavow itself: the University is
I am a rationalist, I declare, and I even declare, for my own part, that I
I will be so until my last breath (1).

The League of Education aimed to achieve the following
dance which existed in a latent state in the councils of the empire of
then Mr. Rouland's confidential memorandum of 1861 (2), by rendering
secular, free and compulsory information, that is to say, by suppressing
including in public schools all religious instruction and in
destroying the embryos of free education that the laws of 1833
and 1850 had allowed birth alongside the powerful body of
the State University, supported by a budget of 58 million. Under
the impetus given by the imperial government, the functions
Officials of all kinds hastened to spread the league.
Imperial prosecutors, prefects, officials and professors of
the University, demonstrated their zeal by acting as agents of
recruitment for this new institution, which, by positioning itself as
a privately initiated project, however, benefited from all the

government favors (3). In Algeria especially a real
The watchword seems to have originated in the upper echelons of government.
the. By the end of 1868, the league was established everywhere there by the
local authorities, showered with subsidies. It was as if the
the imperial government wanted, through its favors for an institution
tution, the spirit of which the bishops were already beginning to denounce
anti-Christian (4), to make the persecution that was coming more noticeable
to be directed against the venerable archbishop of Algiers, in the circ¬
the most odious constants (5).

(1) Freedom to spend. Passage quoted by the Gazette de France, January 14, 1873.

(2) See an extract from this memorandum in the attached documents F.

(3) See the League of Education, by M. do Moussac, p. 41 et seq., p. 185, p. 92.

(4) See the mandate of Bishop Dupont des Logos, Bishop of Metz, for Lent
from 1868, and the writing of Bishop Dupanloup, "The Alarms of the Episcopate Justified by
(1868).

(5) Bishop Lavigerie had taken in the unfortunate children abandoned by Jours
parents following a famine, which had just killed ninety thousand

Equally effective support was given to the fledgling league by
the lodges. Its founder was indeed this Brother Jean Macé, function
President of the University, who in 1869 presided over the Metz congress,
where people began to demand the removal of God's name
in the statutes of Freemasonry (book I, chapter II, § 13).

In one of the league's early bulletins, Brother Macé stated
Call to followers:

“Far from denying the support of the lodges, I had invoked it, even demanded it
for the perfectly natural reason that the work of the league is indeed real.
the implementation of the principles proclaimed in the lodges, the execution
cut of the commitment one makes upon joining, to work at
To enlighten men in order to make them better. That is the whole mystery.
which hasn't been one for a long time; that's why I can well...
To say that I became a Freemason. I am happy to be able to...
to feel today through figures, once again, that the lodges have
proved right. The list of those who, since the announcement of this bulletin, have
sent their membership and subscription to the work of everyone,
is already long enough that it is well advised that the Freemason

Nothing is favorable to the league.

The Grand Master of the Grand Orient, General Mellinet, recommends
immediately ordered the league to the lodges in an official circular
cielle.

The Masonic World of April 1867 stated:

“We are pleased to note that the League of Education
The statue of Brother Jean Macé and the statue of Brother Voltaire meet in all
Our lodges extend their warmest sympathies. Two subscribers could not be united.
tions more in harmony: Voltaire, that is to say the destruction of the pre-
souls. The governor general was attempting to force the archbishop to
to return, after the next harvest, these children not to their parents, — in this
In that case, no dispute arose—but to their tribes I The governor general
Ral was then Marshal MacMahon; he was completely led into this
a sad campaign by his chief of staff, Mr. Gresley. This senior officer had
He spent his entire career in the Arab Bureaux, and he was one of the inspirations
the famous imperial letter of 1863, by which Napoleon III launched
the utopia of the Arab kingdom. Far from a strange inevitability, we find it, after the 24
May 1873, head of personnel at the Ministry of War under General du Uarrail,
Then, after May 16, 1877, he became chief of staff to General Bertaut. He was the one who.
November 1877 was brought to the Ministry of War by the Gambettist majority and
who delivered to the left the secret orders given by his predecessor to the generals
commanding the army corps. If we are to believe the information from the Lan~
lentc{v. supra, g 5), Mr. Gresley is a Freemason.

judged and superstitions; the League of Education, that is to say a
A new society, based solely on science and education. All
The FF.*, understand it this way.

And he added in his May 1867 issue:

"The propaganda tools available to the workshops, thanks to
Their special organization will be of great help; and on the other hand,
the principles of our association, the same as those that come
to be expressed, make it a duty for Freemasons to register among
members of the League of Education.

"The Freemasons must join en masse the benevolent league of
teaching, and the lodges must study, in the peace of their temples
ples, the best ways to make it effective; their influence will be
more useful. The principles we profess are in perfect agreement with
those who inspired Brother Macé's project.

As early as 1870, the general assembly of the Grand Orient issued a unanimous wish in favor of free, compulsory and secular (1).

"We all agree," said Grand Master Babaud-Laribière. today, the prefect, in his circular of July 4, 1870, on the principle of free, compulsory, and secular education, so warmly acclaimed by the last assembly.

In 1872, the annual convent of the lodges renewed this resolution resolution by an almost unanimous vote (2), and F. ∗. Macé, in a meeting of lodges held in Strasbourg, paid its debt of recognition session, proposing the following toast:

"At the entry of all Freemasons into League I

"This is their work that is being done there."

"At the entrance into Freemasonry of all leaguers!"

"Therein lie their natural supports; therein lies a force that will multiply tenfold their action.

(1) Bulletin of the teaching league, July 1870, p. 127. Bulletin of the Grand - Orient, 1866, no. 9 and t0, official section. Le Monde maçonnique, 1868, p. 202. On the League of Education, see the memorandum cited above from the Société Générale of education and teaching; in the work of Mr. do Moussac, the chapter entitled The League is one form of Freemasonry. It brings justice to the wretched. ambiguities by which F.∗. Macé tried at a certain time to return based on his initial statements.

(2) See Le Monde maçonnique, March-April 1872, p. 582.

"To the triumph of light, the common motto of the league and of Freemasonry (1).

Halted for a time during the events of 1870-1871, the The league resumed its work and enjoyed success under the government of Mr. Thirsts of official favors similar to those she had received under the empire (2). The number of circles multiplied until the the figure of 400 obtained at the end of 1877 and exceeded by many since then.

Masonic lodges have consistently supported the work of
the league with all the more energy the more the league threw itself into it.
boldly removed the mask and asserted its anti-Christian and radical aim.
Mr. de Moussac noted one hundred and eleven lodges expressly adhering, and
in body to the league.

After the triumph of the radicals in the elections of October 14
In 1877, Brother Jean Macôa loudly announced his intention to de-
develop all the consequences.

“When will we finally come into possession of republican liberties?”
"We need the right to..." he said in his report for 1877.
meeting and association... This republican right, I feel strong for the
to claim in the name of the men of the league. They have served the republic enough
the republic while it was still behind the curtain, to believe itself justified
to now demand the necessary consequences.

And the following year, after the senatorial elections of January 5th
In 1879, he added:

"It seems impossible to me, as long as January lasts, that
Republicans meet without discussing this among themselves.
the republic's final triumph..., whose brilliance was so unexpected for
"Everyone, kid, for his most enthusiastic and trusting friends."
(Report for 1878.)

For its part, the Grand Orient also supports the work of
the league.

On September 24, 1878, at the banquet given by the Grand-
Orient on the occasion of the Universal Exhibition, F.∗. Bourland,
G.∗. M.\ deputy of G.'. O.\ of Belgium, expresses himself thus:

"The obstacle to France's intellectual development, what is killing it,
What is killing us, what is killing the whole world, is ignorance, it is the

(1) Le Monde maçonnique, October 1872, p. 305.

V') Do Moussac. The League of Education, p. 164.

Fanaticism is this idea that the world should belong and belongs to
dra indeed to the one who has dared the most to diminish the faculties in»
telelectuals of man, to the one who will have succeeded in stupefying him.

“Let us all rise up together against this claim; let Rome,
that ultramontanism, that ignorance, that everything that derives from it
Combe, may it perish forever through the development of education which leads
to morality, and through the development of education which leads to…
"Full development of intelligence."

These words, says Le Monde maçonnique, are received by
unanimous applause (1).

The League of Education thus played a pioneering role
of the decisive campaign that Freemasonry was about to undertake.
She gradually prepared minds, she assessed the situation; and
At the same time, through its open form, it recruited Freemasons.
the nonsense of many followers that the symbolic trials and the
The close link of affiliation often stops at the threshold of the Temple.

Brother Macé said it very well in his report on the
League works for 1875:

By the very nature of the role he had assigned himself... the betting circle

His is now this center of information and impetus, this
a universal fulcrum, through which all the scattered circles could
to feel connected to one another and to form a living whole of life
common. It will certainly soon become the rallying point around
from which delegates from circles and societies can come together
instruction, when it finally comes to giving the great pha¬
language of men who work under their leadership for the development of
popular education, the regular and tangible organization they expect
"I've had a tooth for a long time."

Finally, below it and in a completely popular form,
She created works which, like the Sou des écoles laïques,
are both a means of propaganda and an electoral framework in
our large cities (2) (See Introduction V).

(1) Masonic World of November 1878, p. 346.

(2) De Moussac, La ligue de l'enseignement. p. 203.

We would like to draw your attention to the education congress held in Brussels in Septemb
1880, under the direction of the League. We have reproduced the most important passages.
salients further on, chapter XIII, g 5.

VIII. — The Ferry Laws

Brother Macé said on January 18, 1879 to the general assembly
of the league:

“The fate of our work is so closely linked to that of the republic
that the only approach of this senatorial majority, which was therefore
to secure the definitive consecration to the republican institution, was sufficient for
to accelerate the movement, which has its central support in our country.

This movement began on March 7, 1879, with the presentation
bills to which F.∗. Ferry attached his name...

Before establishing compulsory, non-religious education,
the men of Freemasonry, knowing full well that the vast majority
French fathers would flee from such schools, wanted to destroy
independent education.

We have already seen the fervor of impiety (Book I, Chapter II, § 13)
and the Masonic zeal of Brother Ferry. Not content with his manner
celebration of positivism at the lodge La Clémente Amitié, he had not
he never ceased to give the lodges tokens of his devotion.
In 1876 we find him performing in front of the Senonais circle (Vos¬
ges) of the League of Education a conference that the account -
The League's analysis is as follows:

c He demonstrated the usefulness of the league, due to Catholic circles
of workers who are multiplying in France, and whose founders do not say
they no longer simulate the goal: to abolish the benefits of the last century's revolution
"To deny and return to the laws and customs of the Middle Ages."

F.-. Ferry was therefore worthy of being the man of the lodges and he
long deserved the trust that F.∗. Madier de Mont-
Jau testified to him personally and to the exclusion of others
ministers, in his programmatic speech of March 16, 1880.

But let us explain the economics of these bills. The first s¬
bonus the few representatives of private education 'and of
major state bodies that had a place on academic councils
miques and the Higher Council of Public Instruction. He delivers
thus to the arbitrary will of a council appointed exclusively by the minister
minister all the rights of citizens in the order of education.

The second is stifled by a series of hypocritical tax provisions.

Combined, the Free Faculties and Universities created in
by virtue of the 1875 law. He also wanted to banish from all
the levels of education: primary, secondary and higher education,
teachers belonging to non-self-governing religious congregations
ridiculed. However, it so happens that until now the religious congregations
They alone were able, through the strength of their organization and through the pau¬
voluntary truth of their members, fighting against schools of
the state, which is funded by six to seven thousand scholarships and a growing budget
always. And, as the State has systematically refused the auto-
risation, which makes them civilians, to most of these con¬
aggregations, which he can at will and without cause withdraw this
authorization to those who, like the brothers of the Christian doctrine
If they had obtained it, free education would have been killed in one fell swoop.
This blow. These oppressive measures threaten girls' education.
as well as that of the boys, and already official persecution
began against the humble girls who, under the name of beatuses,
have ensured the benefits of education to the people for centuries
underprivileged communities of the Cévennes.

In presenting this bill, F.-. Jules Ferry counted on
the League of Education and Masonic lodges to ensure
his triumph and his continued presence in the ministry. We seize the
evidence in some authentic writings and documents, which do not reveal
although only a small part of the maneuvers of the lodges and the league
teaching:

From the moment the bills were presented, the League of Education
was launching its campaign; the central Parisian circle, then the circles
The locals successively offered their congratulations to the minister
minister, and in response to one of these demonstrations, F.*. Ferry
wrote to its president, F.-. Macé:

"Sir, I received the address that you were kind enough to send me."
to put in the name of the popular education societies of the east. I know that
These companies have contributed significantly to awakening in our populations
lations, a love of education, and republican sentiments. I do not
I am therefore not surprised to find them standing up to support the government.
nement in his work. It is not freedom, but privilege, that
target the recent bills, and if I count on their success, it's
that I am sure they are responding, as you say, to the wishes of
the whole of republican France.

"The Minister of Public Instruction and Fine Arts,

“Jules Ferry (1).”

(1) Quoted by L'Univers on April 26, 1879.

Everywhere, lodges have held numerous conferences in support of
draft bills (1). The Union Chain informs us that, on the 5
April, Brother Gambini, Worshipful Master of the lodge La Parfaite Sincérité,
gave a lecture in Marseille, where he showed

“Fr. Jules Ferry, Minister of Public Instruction, works
aiming to make education essentially secular, amidst the cl-
bawdy jokes, nameless attacks from the entire clerical class.

“Fr. Jules Ferry, who had the distinct honor of being initiated into our
mysteries at the same time as the illustrious Littré, accomplishes at this moment
the program he himself outlined: Let us educate ourselves, let us educate the
others.

“But, if the F.” Jules Ferry pursued an essentially ma-
conical, it is up to us, as Freemasons, to support him in the acc
fulfilling his mission, and he must know that, if he has before him
a group of clerical reactionaries who are trying to do a lot of
noise with the petitioning, he also has an army of re- behind him
serve who, in order to be calmer because she feels stronger, is not
and less willing to support him at the risk of her own life.

The following information, taken from the April issue of Le Monde maçonnique
and from July 1879, show how the lodges of Paris strive
one hundred to form Y public opinion:

"L. The United and Inseparable Brothers: Speech by Brother Duhamel, Head"
from the office of the President of the Republic. Mr. Duhamel strongly

Urged the Freemasons to give their full support to the government.

“L.\ The Friends of Tolerance: On the Question of Secularism and®
congregationalists in municipal schools, by F.∗. Hovelacque.

"L.'. The School: A talk about divorce."

“L.∗. The Link Between Peoples: Appreciations and Critiques on the Clerical Society”
lism, by F.'. Gassmann.

"L.'. The Clichy Renovators: On the difference between instruction"
secular and congregational education, by Brother Albert.

“L.∗. Union and Perseverance: A Conference on Diderot, by de La¬

Nessan.

“L.∗. The Disciples of Progress: Laws on Education, by the
F.∗. Gros.

€ L.∗. The Masons United: Conference on the Concordat, by Brother∗,
Roche. — Conference on teaching, by F. Marmottan.

“L.∗. Perfect Equality: Conference on Education in Semi-∗”
ftaires, speaks F.∗. Renault.

, Ui Chain of Union, journal of Universal Freemasonry, May 1879, p. 217.

the Ferry laws

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< L.\ Renaissance: The Churches and the State, by the Brothers Boué and Dally #
Blémont, Castagnary and Morin. — Congregations, by Brother Cas-
tagnary.

On September 26, 1879, a conference was held in favor of
Ferry's projects at the Sincérité et Parfaite Union lodge in Besançon
under the chairmanship of F.∗. Oudet, senator (1).

During the journey that F.∗. Jules Ferry made in the South
in September 1879, to find in demonstrations demanding
gogiques a point of leverage against the very strong resistances raised
Inspired by his projects, the lodges placed themselves at the head of these
demonstrations.

Here is the exact address that the Freemason gave him:
Toulouse laughter:

To Jules Ferry, Minister of Public Instruction,

"T.∗. C.\ and T.∗. D.\ F.∗.,

“Toulouse Freemasonry has honored us by de
to leave with you to welcome you and to
to express the feelings she professes towards a mi∗
Minister of the Republic who supports with persistent courage a
A difficult struggle against the eternal enemies of civil society. France
Democratic France, the working class is with you, and Freemasonry does not
would forget that the Minister of Public Instruction is one of his sons.

more distinguished. She will help you, T.∗. C.\ F.∗., she will support you
in the struggle you have undertaken, by all means that are in
her power, because she understands that, since one does not believe it necessary to apply
To obtain from the Jesuits an unrepealed law, it is urgent at least to wrest
French youth embraced them.

Please, T.∗. G.∗. F.∗., tell the government that, especially for
On this issue, the Freemasonry of Toulouse is with him.

She also hopes that, moved, like the rest of France, by the re-
Given the hundred events that have taken place, he will fulfill one of his wishes.
the most dear and will not delay in returning to the homeland the last exiles that it
waits with confidence.

"Please accept, F.∗. Jules Ferry, the expression of our sentiments"
fraternal.

They signed:

For the lodge Les Cœurs réunis,

— The Friendly Fees,

— The Encyclopedia,

— Perfect Harmony,

— La Française des arts.

Louis Braud.
Delaux.

Jules Baque.

Blockage.

Sergeant.

(1) Masonic World, Nov. 1879, p. 298 et selv.

We find in the Petit Méridional of September 23, 1879
the summary report of the reception held in honor
of Mr. Jules Feriy and leading republican figures, in the lodge
Masonic lodge of Perpignan. He had been invited and he had taken care
to apologize:

“Last night, the main Republican dignitaries paid a visit
to the Masonic lodge and the Republican circle.

Messrs. Lisbonne and Yernhes, deputies from Hérault, obtained a
great success in discussing current political issues.

Mr. Paul Bert delivered a remarkable speech, which produced
a profound emotion.

"The members of the Masonic lodge and the Republican circle have
offered a punch to their guests.

The same newspaper contains some additional details the following day.
comments on this visit to the lodge by republican notables
Caines:

"The lodge 'Friends of Perfect Union' was honored on Saturday"
of the visit of MM. Arago, senator; Escanyé, deputy; Harant, mem¬
member of the Paris municipal council, and Lisbonne, deputy of Hérault.

After a brilliant reception in the Masonic temple, a punch
was offered to all visitors in the club's lounges.

Mr. Jules Ferry, Minister of Public Instruction, Mr. Etienne Arago,
former mayor of Paris, and the venerable master of the lodge at St-Jean des Arts"
had sent their apologies. The audience was large and even overflowed
the garden, which was lit up daylight. Mr. Escarguel, deputy member of the
lodge, had not joined his colleagues.

Mr. Mercadier, the venerable, welcomed all the visitors
and recalled the glorious titles of the illustrious man to whom Roussil
A statue is being erected. — Mr. Emmanuel Arago, on behalf of
his family, then he looked back on the past to observe the pro-
achievements of the republic, despite the coalition of reactionaries
naires.

Mr. Emile Brousse, the speaker, offered a toast to the health of all those who had
He accepted the lodge's invitation so cordially; he also drank at the union.
Republicans of all shades, on the ground of perfect equality.
Let us assure the government of our support, on the condition that it will strive
a fraternal hand to the progressives as well as the moderates and will return to
the important working class the fundamental freedoms of re-
union and association which the clergy enjoys exclusively.

Mr. Lisbonne and Mr. Escanyé highlighted the positive results of
the union; the word "Perfect Union" served as the theme for a very spiritual

The first of these deputies made a spontaneous, impromptu remark. The second said that "th
The reforms desired by the Republican party would have originated in Paris.
The name, which is synonymous with freedom and devotion, was acclaimed, and
Mr. Harant warmly thanked, in his capacity as a councillor,
capital of the great city. He raised a toast to the defenders of humanity,
among whom François Arago occupies one of the most prominent positions.
At midnight, we parted with cries of: "Long live the Republic!"

In Montpellier, a delegation from the Masonic lodge went to
"The station to meet Mr. Ferry."

Freemasonry views these bills so favorably as its
work which, in July 1879, the Grand Orient, it is said,
approached Father Jules Simon to ask him
to withdraw his opposition. This fact, alleged by the Tablets
that of a spectator, has never been denied.

The Journal of Belgian Freemasonry of the 11th day of the 11th
m.∗. 5879 gave the following news: “The Supreme Council of
France has just suspended the Hospitallers' logo for six months
of St-Ouen. The motif of this suspension is a board addressed
seated by this lodge at the Supreme Council and requesting that the F.'.
Jules Simon ceases to be a member of the Supreme Council and is struck off.
of the general control of Scottish Rite Freemasons. The lodge responded
that she would not submit to this decree and that she would continue to
to meet as in the past.” A few days later, this lodge
separated from the obedience of the Supreme Council and constituted, with
the approval of Brothers Andrieux, Lepère and Duhamel, the new
The powerful Masonic Grand Lodge of Scotland
(V. Introduction, II).

The destruction of Catholic private schools is only a pre
First step: once the state schools are rid of their
competition, we will abolish the provisions of the 1850 law, which
place religious and moral education among the subjects of
instruction. This is the subject of a proposal presented on January 23rd.
1878 by the FF.∗. Talandier, Louis Blanc, Duporlal, Madier
de Montjau, Barodet, Cantagrel, Leconle, Clémenceau, Jules
Maigne, Viette, Germain Casse, Martin Nadaud, Bouchet, who
each represented one of the main lodges in Paris.

This project was referred to a committee chaired by F.'.
Paul Bert, and composed of Brothers Louis Blanc, Lockroy, Noirot,
René Brice, of Lacretelle, Chalamet, Barodet, Bousquet, Cons-
tans, Allemand, Spuller, Dethou, Allègre, Passy(?), Cantagrel,

Floquet, Drumel, Armez, Deschanel, Duvaux and Boysset.
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These names, which all belong to the lodges, sufficiently indicate
the nature of the work written by MP Bert, which was
appointed rapporteur. Here is the analysis.

"Education is the responsibility of the State, which would centralize resources."
financial sources previously related to the departments and communities
munes.

"Compulsory education."

"Constant surveillance and repressive sanctions are being created."
to ensure the obligation.

"Instruction will be secular, exclusively secular. No teachers
public cannot be chosen from among the members of a religious association
gious, authorized or not (1).

"They will only be able to open private schools under the
conditions stipulated by the project and subject to the condition that they will belong
to authorized congregations.

"Religious instruction is prohibited in public schools and
banned from official programs: it can only be given on a voluntary basis.
optional, between classes, for children whose families
will reprimand.

We will refrain from further reflection on such a project. He will buy
would, if it were passed, demolish what the Revolution left standing
sister of France, beginning with communal liberty and the
local life, which receives, by the first provision of this law,
the hardest blow they have suffered since 1790 and the cons
Constitution of the year VIII.

But what they really want to destroy is the soul of France, the
faith of his new generation. The report by F.-. Bert indicates
The scope of the law is clear. It prohibits public information, not-
not just religion, but God, the immortality of the soul, life
future, because the members of the commission) he said, "did not
wanted to take sides as legislators in the disputes, the eternities
"New quarrels among metaphysicians (p. 40 of the report)."(2).

(t) This allows us to judge the good faith with which, in art. 7 of the draft of
law against freedom of higher intelligence, F.*. Ferry and his associates
the ministry claimed to base their proposal on the lack of authorization
certain congregations and on respect for existing laws.

(2) On the F**. Paul Bert project and the various similar projects put forward lately, through Freemasonry, see the excellent book by Father Rouvier, The Revolution as schoolteacher, evades the issue of secular, free and compulsory educatic 1 vol. in-18, Seguin and Oudin, 1880. All aspects of this vast question and These current issues are addressed there. The author deserves credit for always relying or and the most complete sUiii-'iiqucs.

However, the intention is to make the child take sides from a very young age. tender youth amidst the internal struggles tearing the nation apart: He He must be taught, the commission said, "to hate fanaticism and to "to despise tyranny" (p. 42). This is entirely the jargon of the boxes.

The following page of the report, if necessary, completes this demonization. tration. It is merely a repetition of a certain passage from the education plan. de La Chalotais, composed by d'Alembert, which we have quoted above (Book II, Chapter IV, Section 5). We ask the reader to Refer to pages 76 and 78 and compare.

"Our main objective has been the discipline of intelligence, of course, when the natural sciences would have learned to observe, the physical sciences to prove, the mathematical sciences To clarify and draw the necessary conclusions, we would have prepared a mindset free from prejudice, difficult to seduce, and on whom they would not easily... witchcraft and superstitions are taken seriously, wherever they come from. Through the study of natural phenomena that he would have seen rigorously Subject to immutable rules, the child will not only have learned to defend themselves against the mad terrors and naive credulities that they from which they will be born the deep feeling, the respect for the law. From natural law to social law, this feeling will be preserved. After Having seen caprice banished from nature as useless or dangerous, he will be reluctant to recognize any authority in it, and especially any usefulness; he will no longer be tempted to ask some sudden miracle for the cure of Social evil, as well as physical evil, and the saviors will not seduce him more." (p. 44 of the report).

Let us add, to show the underlying materialism that inspires all this work, in which religious teaching is replaced by Gymnastics, which is also compulsory!

As we will see in the next chapter, it is identical. the law that a Freemason ministry has just passed in Belgium. Belgian liberals, however, are outpaced by the

French radicals. Indeed, Paul Bert is involved in the F.* project.
Article 98, which is one of the most monstrous violations of the law
of property that has occurred since the Convention:

"Donations or bequests made on the condition that the rooms d!a-
sile or the schools would be run by members of religious orders or would have
a religious character, will remain acquired by the municipalities, except in compensation
nity, if applicable, in the event of a claim within six months from
from the promulgation of this law.

“A commission appointed by the President of the Republic, on
the presentation by the Minister of Public Instruction will determine, without
no appeal or recourse to the Court of Cassation, the compensation that might be due to
directors or their heirs, based on the value of the objects
at the time of the donation, and taking into account the time during the
which condition will have been fulfilled.

"In the future, these conditions will fall under the application of Article 900."
of the Civil Code (1).

Thus the members of the congregation will suffer legal dispossession, and
From now on, the municipalities will enjoy the benefits that will be bestowed upon them.
without having to fulfill the conditions imposed by their benefactors.

IX. — Freemasonry and women.

The work of Freemasonry is encountered in the organization
of the family an obstacle that she wants to eliminate, we seize
the education of women. The Christian family is based on
the woman, whom the Church has rescued from moral degradation and
the intellectual degradation into which paganism had plunged her. Instinct
actively the mother and wife adhere to a religion in which
they find the safeguarding of their dignity and true equality
a code of honour and rights to which they are entitled. We
we have seen (book I, chapter IV, 2) the work of systematic corruption
that undertaken by the lodges. Adoption Freemasonry cannot
before serving them only with a small number of women more or
Less emancipated, they resolved to take control of education.
young girls in the name of state law, as they did
already, since the revolution, pretty much everywhere for young people.
This project has been in the works for a long time within the lodges.

In 1864, in Antwerp, F. 4. Arnould said in a meeting
Masonic:

"We need to redo women's education. We need to redo it by..."

science. It is necessary, first and foremost, that their minds, prone to digression,
tion, to the tendernesses of imagination, to dreams without hope, and which, recognized
"

(I) That is to say, they shall be deemed unwritten, so that the donation to the co-
will be acquired despite the testator's wishes and without taking into account the conditi
tion & which he subordinated it.

Empty spaces cause them to fall more deeply into a state of submission without
dignity, when it is without love, requires that their spirit
receive a strong foundation through science.

“A purely scientific, but broad, scientific education*
understood, would accustom their intelligence to the method which does not proceed
based on facts and experiences. They would thus be conducted immediately.
to dismiss the revealed hypotheses and the arbitrary dreams of reli-
principles contrary to any positive conception... As this obviously emerges
resources and the primary education program would be needed
For women, a strong organization of secondary education. Thus the
A woman will not love less, she will love more brightly.

In Germany and Belgium there are many women's schools
atheists have been organized (1). In France, a certain number have been created
number in Paris in the last years of the empire under the name
of vocational schools (2). But, as long as they are works
Private, the masses don't flock in. What Freemasonry wants is a
state education for girls, similar to that of
middle schools and high schools.

Mr. Duruy, in 1867, had tried to organize it in the form of
public lectures. His project failed in the face of courageous denunciations.
comments by Bishop Diipanloup, who clearly saw from what source
This project came about and what its consequences would be.

It was taken up and implemented by the Masonic majority of the
Chamber of Deputies. The proposal was tabled by a frank-
mason, professor at the Paris School of Medicine, known for
His advanced opinions, Mr. Camille Sôe (3). Taken immediately
In consideration, this proposal was referred to a committee.
sion, which hastened to appoint Mr. Camille Sée as rapporteur
himself. Passed by the House and the Senate, it became the
Law of December 21, 1880.

(1) See very precise details on the organization of Masonic teaching of
femtnes in Germany in Pachtler, Der Gœtze der Uumanitat, pp. 415-421, and
pp. 695-700.

(2) See Le Siècle, issue of November 20, 1867.

(3) Brother Sée is Jewish. See some indications of his personality in the Jew and Judaism, by M. Gougenot Desmousseaux, p. 266 et seq.

Girls' high schools are currently being sent to establish -
in all departments. We start with exteriors,
nats, but the stated goal is to establish boarding schools. Venseignement¬
Religious instruction is only given upon the express request of the
parents. Education is entrusted to men and women.
exclusively secular. A higher teacher training college for pre-
to dress mistresses according to the wishes of F.∗. Ferry, was created at
Sèvres and the management entrusted to a Protestant, the widow of F. •.
Jules Favre.

That the resumption of this project is the work of Freemasonry is
This is proven by a series of demonstrations carried out in the lodges.
in recent years to prepare public opinion for it.

Here, in fact, is what was said at a given adoption party:
April 20, 1878, by the chapter L'Étoile polaire, in Paris, the F.∗,
de Ileredia, venerable master of the lodge, member of the Grand Orient and of the
Paris City Council:

"Freemasonry merely reflects the opinion of democracy"
French; it encapsulates all the aspirations of republican opinion;
She doesn't need to resort to force and cunning, because she
does not engage in any Machiavellian schemes; but what she wants to conquer
First and foremost, it is woman, because she is the last fortress that the spirit
"of obscurantism (!) opposed to human progress..."

Yet another Masonic ceremony, organized on
May 26, 1878 at the Château-d'Eau theater, by Their Majesties.
Masonic Liberty, The Burning Bush, The Rainbow, The Meadow
Clairvoyance, The Free Hive.

...Fr. Germain Casse, deputy, examined the situation at the
woman by clerical teaching and the resulting necessity for her
to adhere to Masonic principles. Freemasonry places the

woman in full possession of her intellectual and moral faculties;
Clericalism, on the contrary, uses women to guide its intellect.
agency and its conscience in this path, the last word of which is: Credo
quia absurdum (?//). »

Here is how V.∗. F.–.Noirot, in a given conference
August 6, 1878 at the French Lodge of Scots and Friendship
gathered in Bordeaux, he spoke about women:

“Is man, to use Lamartine’s overly poetic expression, a
A fallen god who remembers the heavens? Is he but one of the rings of the
A universal chain? Is it descended from apes? I don't know, and to be frank,
We all don't know!

“In 1725, Freemasonry opened its first lodges in France.”
ples, and 60 years later one of those thunderbolts strikes that shakes
slow not one people, but the whole world. Human rights
are proclaimed. A terrible, necessary trinity: Robespierre, Danton,
Marat saves the panicked people through terror... What is the point of leverage?
that the 19th century must provide for the Archimedean lever of Freemasonry
Laugh? My answer is quite simple, my friends. It's the woman! Why?
Shouldn't we be teaching him the basic principles of hygiene instead?
Those from catechism?... On women who understand religion without
Neither worship nor priesthood, the priest has no power. According to biblical tradition,
Jehovah said to Eve: You shall crush the head of the serpent. Our duty, my
F.∗, our duty, as advanced sentinels of civilization, is to
show the woman where the snake is and tell her; Crush it! Dead!
"Bot, death to the venom (1)!"

X. – Freemasonry and the expulsion of religious figures

On May 9, 1880, F.∗. Courdavaux, professor at the faculty
letters from Douai, sent to the VÉtoile du Nord lodge in Lille,
a conference on holy books which began like this:

“The Holy Books. I am going to address before you, my Brothers, a question…”
tion that I would not dare to address anywhere else. All of us as long as we
We are here. As Freemasons, we are excommunicated; therefore, we are
I am ready to hear anything; before you I can read anything.

"The subject I am going to address is the very heart of all the questions"
on the agenda.

"The distinction between Catholicism and clericalism is purely

OFFICIAL, SUBTLE FOR THE NEEDS OF THE TRIBUNE; but here. CH i);/C,

Let's say it loud and clear for the sake of truth: Catholicism and clericalism do not
qit'un, and, in conclusion, let us add: One cannot be both Catholic and wax
that and republican; it's impossible (2). »

This authorized commentary on the words of the dictator Gambetta has

inspired the lodges throughout the odious campaign which, com
initiated by the decrees of March 29, it resulted in the expulsion of all

(t) V. The Chain of Union, year tS78.

Cited with the fullest approval by La Chaîne d'union* 1880, p. 199,

the religious orders and lowered France to the level of Prussia
masonic.

At the most critical moment, on August 21, 1880, F.*. Cazot,
the Minister of Justice, thus reported on his conduct in
a lodge, the Echo of the Grand Orient, in Nîmes:

"Following a formula you know well, we entered
In Father of Difficulties; it is not yet closed. We therefore have
struggles to support, for example the reform of the judiciary in the
in a republican spirit, so that it is neither servile nor factious.
laws to be respected by all, and particularly by those who, under
vain island pretext for defending religious freedom, of which we are the
founders and apostles, of whom they are, as they have always been, the
worst enemies, claiming to obey only a foreign sovereignty, re-
they rush to bow before the sovereignty of the country (1). »

Since the lodges have thus spoken out, how can we admit that they
would have allowed a retreat at the ministry! The negotiations that the
The dictator Gambetta had authorized M. de Freycinet to establish a relationship with
The sole purpose of these measures was to postpone condemnation by the
Holy See of an impious government. When it came to sus¬
Mr. de Freycinet was quick to take action regarding the expulsion of the religious order.
He was forced to abandon the ministry. We know the rest of the story.
ministerial meetings of September 16, 17 and 18; they
coincided precisely with the sessions of the said great convent of
Grand Orient, and the Universal Monitor of September 22 revealed
The following details are provided on this subject:

"We were talking on Saturday to one of the Freemasons at the convent about the negotiatior
that Mr. de Freycinet had had with the Vatican court regarding the
statement from the congregations: "If the president of the council has negotiated
"With the Pope," he replied, "Mr. de Freycinet will leave the ministry."
the next day, as the sect member had stated, Mr. de Frey
cinet submitted his resignation.

Freemasonry has triumphed since then, and Garibaldi was able to...
to give Gambetta testimonials of satisfaction quite capable of
to consolidate his prestige within the party.

As for the lodges, they have increasingly intensified their activities.

In Marseille, on the day of the expulsion of the Capuchins, Brother Brémond, A member of the Grand Orient, he personally oversaw the execution of the at¬ attempted and distinguished himself by the brutality of his insults against a religious figures (2). In Mâcon, on October 27, at the meeting of the Soit schools, F. Margue was calling for legal action against the members of the recalcitrant clergy (3) and the 30th Bishop Colton from Valence, was assigned to the correctional police!

(1) L(t Chain of union, 1880, p. 237.

(2) Le Citoyen (do Marseille) of October 30, 1880.

(3) See the Republican Union of Maçon of October 28, 1880.

CHAPTER THIRTEEN

FREEMASONRY IN BELGIUM

I. — Universal war according to Christian teaching,

WORK OF FREEMASONRY.

"#

The legislative proposals presented to the French chambers by The Freemasons Ferry, Sée and Paul Bcrt, are not a con a particular conception of French radicalism: they are the accomplished* gradual unification of the Freemasonry program.

The universality of the declared war on Christian teaching, the tactic adopted in all countries to substitute the State for fathers in the education of young people and to exclude them Religious dogmas are one of the most striking proofs of the action of Freemasonry. The same program is, in In effect, followed point by point, with identically the phases the same, in all countries, and everywhere one finds the action of boxes.

In the United States, the Radical Party has assigned itself the task of putting to place education at all levels in the hands of the State and to make this unsectarian education, that is to say, excluding any principle denominational, by only allowing families to donate at They, in their spare time, as a secondary activity, teach dogma. This is the basis of moral education. an idea that emerged in the United States about forty years ago, was contrary to all the traditions of Protestant denominations. It originated in 1828 within a secret society formed

by European revolutionaries who wanted to start with

Therein lies the dechristianization of the country. The illustrious Dr. Brownson has revealed in his autobiography, and his actions and aims
of this sect, which was obviously linked with the sects of the old
world (1). Since then this idea has taken on such an extent that
is applied almost universally. However, this diffusion cannot
This can be explained by the fact that Masonic lodges, so numerous
in this country (Introduction V), they spread it by all means to
their disposition. In this system, in effect, the school becomes a lodge.
anticipated: children of all faiths — and soon of all faiths
sexes — are confused there; these cults, so diverse, so opposed, are
proclaimed equally good; — the name of God, where it is con
served, serves only as decoration, each child being free to
to form whatever idea he wants. We still allow—temporarily—
— to families to provide religious education at home
gieux; but that religion must be a matter of private feeling,
without influence on social and public life, according to the formula of
liberalism. — The morality taught in these schools is purely
human in its origin and purpose; it is nothing else.
that emptied of sociability, sufficient unto itself, according to the formula
developed at the L.\ Clémente Amitié by F.\ Ferry (book I,
Chapter II, §14).

This is why Freemasonry spreads everywhere
same school system.

We have already seen how she systematically pursues him
since the 18th century (Book II, Chapter IV), how it tries
to carry it out in Germany (Book II, Chapter XII, § 3), in Spain
(book I, chap. IV, §3 and book II, chap. XII, § 3), and in France (book II,
(Chapter XII, §§ 6, 7, 8, 9). The same is true in Italy. There, in
This land is predominantly Catholic, and the populations are not
ripe for the uniform legislative application of this system, but
The Revolution had already driven out the religious congregations teaching
gnantes and it is multiplying schools in all the major cities
impious, where the name of God himself is no longer pronounced. This is not
These are just steps. Freemasonry wants to go further.
far away, and, in June 1877, the general assembly of the Grand Orient
Italian has proposed a prize for the author "who, in the course of

(1) The couvert or teaves from my own experience, 1857. V. The United States con¬ temporains, by Claudio Jannel (Plon, 1879), 3rd ed., chap. XX, gg & et 5, cbap. XXI and XXVII, g10.

the year 1878, would send to a commission appointed to reflect
to decide on a moral code for the child, which could be
"It has replaced Catholic catechism in schools."

In that same year, 1878, in Holland, a law of July 18
voted under the influence of the Public Good Society (1) and voted
despite the strong opposition of Catholics and Protestants
Orthodox, established the secular nature of education.

Article 2 of the law reads as follows: “The program of the en-
The teaching is purely scientific; it does not include research.
religion"; and paragraph 3 of article 33: "The responsibility for providing instruction
religious matters remain left to the ministers of religion.

We now want to take this war to education.
Christian in Belgium. This country, which touches us so closely by
the community of language and customs, holds in the world
a larger space than its territory allows, by the
the value of its institutions, the talent of its writers and orators
finally, by the importance of the principles involved in its struggles
politics. This is also the country where Freemasonry has the most
boldly raised its sails and most ostentatiously mingled
linked to religious and political conflicts, despite the derisory article
which it continues to display prominently at the top of its statutes.

II. – Lodges and the Belgian Liberal Party.

The first Masonic lodges were created in Belgium
in the 18th century (2). This country then enjoyed, under the domination
Austrian, with a highly developed local autonomy and freedoms
popular ones based on Catholicism, as in the Middle Ages.

(1) At the end of the last century, in 1784, in Holland, a Monnonite pastor,
Jean Nieuwenhyscn founded the Public Welfare Society, which, along with Freemasonry,
"was committed to combating prejudices among children, as well as among adults"
"Superstition," according to its own program. Beneath a harmless appearance, it has
contributed powerfully to spreading the ideas of Freemasonry, of which it is one of the
popular forms (Gf. Introduction, F.) V, on this society, very precise details
given by M. deMoussac in his work: The Intelligence League, p.9 and 234.

(2) Or one will find in the attached documents a rather curious episode of the propagatior
Masonic and philosophical doctrines in the Austrian Netherlands
18th century.

Under French rule, a time of great development
Freemasonry and lodges multiplied even further. After the events
Following the decrees of 1814 and 1815, Belgium was incorporated into Holland
Protestant by a Machiavellian calculation of the Vienna Code of Congress (book.
II, chap. VII, § 1), had the misfortune of serving as a refuge for revolutions
French citizens. They found a warm welcome in the lodges
existing ones, and they in turn gave them an anti-Christian character
much more pronounced than they had then. Mr. Amand
Neut, in his remarkable collection of Masonic Documents,
sketched the story of an apostate priest, from Saint-Martin, former
advisor-clerk at the Parliament of Paris, then advisor at the court of
cassation, and that Napoleon I had entrusted several missions
of trust in the united countries. This wretch, settled in Liège
After 1815, he was one of the great reorganizers of Freemasonry.
Belgian and was one of the first to set an example of a civil burial,
Teste, yet another agent of Napoleon I and later minister con
percussionist of Louis-Philippe, was also one of the renovators
members of Belgian Freemasonry, one of the leaders of the party which called itself
From then on, following the example of the French revolutionaries, the liberal party
ral (1).

The Belgian liberals of that era, at least those who were
Freemasons were by no means eager to remove the Bel
gic to Dutch domination: the submission of their country to
A Protestant prince would have suited their purposes much better. A member
Mr. Woeste, a distinguished member of the House of Representatives, recently...
He recalled this memory:

“When King William adopted a hostile and aggressive attitude to
With regard to Catholicism, this party was careful not to defend itself against it.
with freedom, the independence of the Church. He proclaimed him "the monarch
the most enlightened in Europe;” he gave his approval to the expulsion
of the brothers of Christian doctrine, to the suppression of teaching
free, at the founding of the philosophical college, and one of its representatives
During the Estates General, Mr. Reyphins exclaimed: "There was a necessity
to organize public education and to take wise measures to
that in the future Belgium would have an educated and enlightened clergy; that is
what the government did by creating the philosophical college.
The government should not limit itself to monitoring public education,
but he still has to lead it, he has to take care that the young people

(t) Freemasonry subjected to the great day of publicity, volume I".

be instructed in good principles, in principles that conform to
our customs and our institutions.” — Next to Mr. Reyphins. Mr. Do-
Tringe spoke in a similar manner; both accepted the honors.
of the Council of State, and believed they were serving liberal principles by prodi¬
Guant, in concert with the government, launched the least measured attacks
to the clergy and the Jesuits (ii). »

However, the national movement of 1830 led to most
liberals. Belgian Catholics, who formed the immense
the majority of the country, influenced by the spirit of the times and
obeying a generosity that disregarded the bad
faith of their adversaries, enshrined in the constitution articles
keys that ensured unlimited freedom for the propagation of all
the doctrines. A loyal civil tolerance was absolutely necessary.
sare at that time under the conditions of Belgian society; the vice
the constitution of 1831 was to grant error the same
rights only to truth and thus to profess indifferentism. The
concessions made to the error of time did not even achieve the
pacification and the union that generous men expected from it
they granted them imprudently.

Those Belgian liberals who belonged to Freemasonry
they protested and rallied around Mr. Defacqz
a counter to the freedoms enshrined in the fundamental pact.
From then on they proclaimed that "temporal power must
to prime and somehow absorb spiritual power,” and
They added, more or less, in their organ, the newspaper L'Indépendant
dant: "We do not adopt the anarchic maxim which, in
"The congress found many supporters: freedom in all
"And for all" is not our motto. The religious society is
"powerful in Belgium; we believe it is our duty to sur
"It is necessary to monitor its progress and combat its invasions."

Grand Master of Belgian Freemasonry, President
At the Court of Cassation, Mr. Defacqz gradually asserted his
viewpoint throughout the Liberal party (2). Men of good faith

(1) General Review, November 1876, anti-Catholic and radical devolution of the
Liberal party.

(2) We have already pointed out above, vol. II, pp. 274-275, according to Hckerl, the acti
taken by F.∗. Defacqz & the mazzinionne propaganda in the year 1844, notably
ly. At that time, precisely, a prominent member of the Conservative Party, a
the former minister, dared to blame the Belgian bishops who condemned
Freemasonry. According to him, they were giving too much importance to an association

those involved were eliminated one after the other by a

new generation. Trained in Masonic lodges, she
She now declares open war on Catholicism, she wants
on the ruins of the Church establish the dogmatic omnipotence of
the State, and finally, with its most advanced members, it confines
to socialism.

There is nothing more instructive than following the fine work of
Mr. Wocstc, whom we have already quoted, this anti-Catholic evolution
lique and radical of Belgian liberalism; but what is important to
What we can observe here is that the authors of this evolution are at the same time
at the time the leaders of Freemasonry, that today the leadership of
The Belgian Liberal Party belongs to the lodges, and the lodges obey it.
to the impetus that came to them from Berlin, from the center of the Kulturkampf.

Defacqz, Vcrhaegen, Defré were all the great directors
members of Freemasonry and leaders of the liberal party. They have returned
countered in their double work by a secret, but effective, support, in
the prince whom the European powers gave in 1832
for king in Belgium. Leopold of Saxe-Coburg-Gohlha, apparent
he was attached to this house to which Weishaupt had promised to give
the support of secret societies, in exchange for the hospitality she
granted it to him (Book II, Chapter V, § 5). He himself was a Freemason.
advanced, Knight Kadosh; at his death the lodges of Brussels celebrated
They held one of these funeral services in his memory
which are a counterfeit of the Church's prayers, ceremony as well
absurd, sacrilegious, coming from people who believe neither in hell nor
to purgatory, not even to the immortality of the soul. There the great
The master of the Belgian East declared that this prince "had all
days walked without hesitation and without any failure in the
The path laid out for the masons, and the highly royal protection
"The lawyer had never failed to appear at the lodges."

That Freemasonry was henceforth the linchpin of the party's policy
Liberal, that's what F.∗. Verhaegen said in 1848:

“We have achieved our goal, because if liberal opinion has triumphed
"In Belgium, it is to Freemasonry that she owes this triumph."

in which his clear-sighted mind perceived only a gathering of gourmets 6f
bon vivants. This was also the testimony that King Leopold gave about France-
Freemasonry to one of the bishops of the kingdom, which he did not, moreover, prevent from
the duties of his office.

And in 1854 he repeated:

“In political crises, whenever necessary, the center, h
The point of support for resistance was there, in the Freemasonry.

actively involved herself in political struggles... If liberal opinion triumphed
"In Belgium, it is to Freemasonry that she owes her triumph."

From 1855 onwards, the Grand Orient of Belgium took an open approach.
the leadership of the Liberal Party is firmly in their hands, as these
two documents:

On the 5th day of the 11th month (January) 5855, the Grand Committee, which is
the permanent section of the Grand Orient, made the following decisions
Sales related to political elections:

“I. A Freemason candidate will first be proposed by the lodge in the
from which the election will take place, upon the adoption of the Grand Orient, for
to then be imposed on the FF.∗, of the obedience.

"11. In elections, whether national, provincial, or municipal,
Regardless, approval from the Grand Orient will also be necessary.
also reserved.

"III. Every mason will swear to use all his influence to do
to succeed in the adopted application.

“IV. The elected Freemason will be required to make a pro-
profession of faith, of which a record will be drawn up.

"V. He will be invited to seek the guidance of this lodge or the Grand-
Orient, in serious cases, which may occur during the
duration of his term of office.

“VI. Failure to fulfill these commitments will expose him to severe penalties”
res, even excluding the Masonic order.

"VII. Each lodge, deeming it useful to make use of publicity,
will have to find ways to get its articles published in newspapers. But the
Grand Orient reserves the right to recommend to him those of these newspapers which
will have his trust.

In 1856, a decree of the Grand Orient of Belgium, dated
March 1st and signed by Th. Verhaegen, solemnly confirmed these
decisions:

"Having regard to the decisions of the Gr.∗. committee dated the 5th day of the 11th month
(January 5, 1855).

"Having regard to the report submitted on behalf of the Gr.∗. Committee by its rapporteur,
the T.∗. G.∗. F.∗. Bourlard, Gr.∗. Orat.\

"Considering that a respectable lodge of the obedience has posed to the Grand-
The following question arises: Does a workshop have the right to ask a
of its members involved in political life, explanations of the acts of

His political life? The columns consulted, and the great orator heard in
In its conclusions, the Grand Orient responds: ... The obligation pronounced by
the Mac.\ gives it an indelible character (1)... By promising
By fulfilling his obligations, the mason relinquishes a portion of his absolute freedom.
of his actions... The goal of Freemasonry is to bring about truth
demonstrated by reason to the errors that ignorance perpetuates in the
society... By engaging in the bonds of the Masonic institution
F.∗. Mac. – , is committed to fighting ignorance everywhere. It is society as a whole
the whole that Freemasonry has as its object. The lodges are schools in the
which men should be trained to do, so that they may then fight in the
secular world with vigor, and especially in the political arena.

"...Freemasonry must keep its eyes open on its soldiers..."
Without this action taken by the Mac.∗, on its members given over to life
public, Masonic work would be sterile, the devotion of our brethren. '.
a deception, and our hopes for the future would be nothing but (chimes
res...

“Through these principal considerations, the Grand Orient resolves, without hesitation
the situation, the question that was put to him, and he decides that not only
Lodges have the right, but also the duty, to monitor the actions of public life.
of those of their members whom they have brought into political office
questions, the duty to ask for explanations when it appears that one or
Many of these actions do not tend to enlighten the torch society.
of the truth... the Grand Orient believes that one must be severe and inexorable
towards those who, defying warnings, push treachery to the point of
to support, in political life, acts that Freemasonry opposes
all his forces as contrary to his principles on which he cannot
to be allowed to transact.

"The wisdom of the lodges will resolve each particular case, for
which, moreover, recourse to the Gr.\ Or. – , remains open before the
The decision, if it includes a severe penalty, must be carried out in a defined manner.
tive.

"Thus stopped in ten.\ of the Gr.\ Or. – , the 1st j.\ of the 1st m.\ 5856.

The 1st Gr.\ supervisor acting as
Grand Master, National

By order of: Verhaegen the Elder.

The expert acting
of Gr.' . secretary ,

Henri Samuel.

The preceding decree was communicated to the lodges of the obedience.
by the circular, the text of which is as follows:

(1) Like baptism, which gives the baptized child an indelible character
of Christian. We see that Freemasonry is a religion with its own sacred rituals -

i# •••

"By sending you twenty-five copies of decree no. 703, please..."
Please, in one of your next outfits, draw attention
seriousness of the FF.', of the lodge on the duties that every mason has undertaken
towards Vordre, on the very day of his initiation into our mysteries, duties for
mules in general terms in Article 1, § 2 of our general statutes, and
that no Freemason can disregard under any circumstances of his life
Masonic and secular.

c By order:

"The expert general acting as secretary,
“Henri Samuel.”

This decree from the Grand Orient was so well in line with practice
lodges, none of which were addressed to them
testa. Moreover, a Freemason, who was suspected of having delivered to
The publication of these documents was solemnly excluded from the order
by the lodge of Philanthropic Friends (1), and this decree of exclusion
was solemnly ratified by the Grand Orient, meeting under the pre-
sidence of F.∗. Debie, F.∗. Boniface Defrê filling the
functions of public prosecutor (2).

(1) Here is the text of this grotesque document:

The Royal Lodge of Philanthropic Friends declares Brother Armand Tardieu
pable of the Masonic revelations inserted in La Patrie, of Bruges, says that he has
deserved the censure of his FFF.∗. ; that consequently the R.∗, lodge orders that his name
written on paper, will be burned between the two columns, all the lights∗ extinguished;
that there will only be a funeral torch for the execution of the judgment, after which she
will be broken and thrown in a public place; that the name of the said Armand Tardieu will
from the painting, from the extract of the drawing, written in red ink, addressed to the l
response; said that the execution of the said judgment will only take place one month afte
meaning. "

(2) For twenty-five years these important documents have been cited several times in parliamentary discussions, and their authenticity has never been questioned. recently F.∗. Jottrand, member of the Chamber of Representatives, former Venerable the lodge of the Philanthropic Friends, tried, in a letter addressed to the Courier from Brussels, to mitigate its scope by claiming that in 1863 and 1876 the Grand-The Orient of Belgium had recognized the freedom of opinion of the members of the order. and renounced choosing candidates for elections from the lodges. Brother Jottrand could not produce any decree from the Grand Orient withdrawing that of 1856: the speeches and the agendas that he quotes in extracts are by no means sufficient to repeal such a solemn regulatory text. They signify nothing other than desire lodges not to incur public responsibility, which at certain times has They might have found it compromising. But such maneuvers change nothing. neither the heart of the matter nor the reality of the political action carried out by Fre one could see in the course of this work that these apparent retreats were a tactic strongly used in the order since Weishaupl (book I, chapter 111, g 3). It is safe from these masks that Freemasonry has propagated pantheism while claiming to respect to all religions, that it established the principle of the subordination of civil duties to the Masonic oath (vol. I, p. 167, book 1, chap. III, g 4).

Mr. Amand Neut victoriously responded to Mr. Jottrand, demonstrating by the

U 32

Not only does Freemasonry pronounce sentences, but
It also gives rewards: thus, in 1865, the supreme
The Scottish Rite Council conferred upon Brother Bara, Minister of the
justice, the twenty-ninth degree, as a Masonic reward
that.

On June 24, 1854, during the national solstice ceremony, Brother
Bourlard, in the presence of the Supreme Council of Belgium, and of
hundreds of Masonic vine-like members belonging to the various lodges of the
country, he said, to the applause of everyone:

“All the major questions of political principle, everything that has

"A matter relating to the organization, existence, and life of a state, oh! that.

“Yes, this belongs to us on the front lines. Each one of us in

“our localities, each in our own home, wherever there is good to be done, by
And wherever the opportunity arises to be useful to us, there must be a
"mason; it is necessary that in all charitable and welfare administrations"
"Faisanco, Freemasonry must be there, watching over us, fighting us, if he
"It is necessary, for the triumph of truth."

And after formulating this audacious demand, in the middle

The assembly erupted in frenzied applause, F.-. Bourlard
spoke this revolutionary language:

We have the right and the duty to address the issue.
"nuns from convents, to attack her head-on, and it will be necessary that
"the whole country will eventually do justice, even if it means using the
"Strength to cure oneself of this leprosy (1)."

facts and numerous examples that the decree of the Grand Orient of Belgium of
1855 had been constantly enforced since Lor$ y and that the alleged freedom of opinion
union claimed by two Freemason senators or deputies on certain issues
The declarations of war measures by the lodges were absolutely illusory. He concludes his
The answer lies in this decisive argument: "Isn't the law of July 1, 1879 in..."
blatant contradiction with the opinions expressed on several occasions by many
of those who stole it? Impossible to deny; the discussion established it without question.
test. And where does their cynical recantation come from? Where does this bloody demise re
Given to them themselves? — This occult influence, which requires that the Freemason,
By joining the Masonic family, he alienates the freedom he would have had to remain
Indifferent to the work the institution undertakes. (Public Good of Ghent, March 30, 1880)

The debates of the convent in 1876, held on the occasion of the revision of the school law
(vp 510;, as they were published in 1880 by the Journal de la Belge,
Mr. Neut's explanations on the logo tactics continue in full.

(I) A. Following these measures, the major logos of England and Germany
broke off their public relations with the Belgian lodges. In 1874, the lodges went
orders, through the organ of F.∗. Bluntchli, Grand Master of the Grand Lodge of Bayrouth,
took the initiative to restore relations, precisely when the character
The revolutionary and allied back logos of the Belgians had become more pronounced. The Gr

THE LODGES AND THE BELGIAN LIBERAL PARTY

Brother Bergé, Grand Master of the Grand Orient, was only
to develop this policy, when he said, on August 23, 1875, during
its installation:

"The organization of liberal forces is only possible through Freemasonry"
nonsense.

“Nothing can be done without her or against her. She will be the key.”
of the union of all our scattered forces; it will be at once this refuge
where the disagreements of those inspired by principles will come to be calmed
common containers and the arsenal preparing weapons for combat; it will

the columns that have bent, will stimulate the zeal of those who, judging the things on the surface, have given way to overly hasty discouragement. But he It is essential that she direct this work and take responsibility for it. Those who misunderstood her come to pay her homage, and those who They do not want to serve her, they respect her.

"It must not be judged as compromising, but as support, like a guardian authority.

"At the present moment, she already holds the reins of these organizations" still isolated, imperfect, but which attest in various forms the awakening of the Masonic spirit; several workshops have established themselves heavy burdens for the needs of the fight and had the consolation of to note that the soldiers, numerous and eager, were only waiting for the signal leaders who have the honor of marching at their head will know how to join the evidence of a liberalism without reproach and without indecision.

"The dignity of Freemasonry demands that the situation be settled in this way; To act otherwise would be almost suicidal, and it's not when... muffled tremors stir the country, when the fanaticism of our enemies puts the security of the homeland at risk, when from all sides friends, of brothers come to make amends, to rejoin their ranks, that he "There can be no question of degradation."

England also resumed relations shortly afterwards. We are therefore entitled to ren to the Freemasonry of all countries in solidarity with the current conduct of that of Belgium, and F. Bergé was perfectly within his rights to say at the Grand-Orient, August 23, 1875: Our relations with them are completely restored. The prejudices that had broken off these relationships have given way to a feeling more just, leading to a more accurate assessment of our conduct. The result is... We are all the more satisfied because not only the Grand Lodges Germany absolved us, but they recognized the necessity of entering themselves even in the path we have taken since 1855. Let us compare the words pronounced at that time in our Or.*, by Brother Bourlard and those of which the F.*. Bluntschli made use of Berlin; the arguments were identical on both sides; tl « this advantage for us, which we recognized as being just 185th, while that our German FFF waited until 1987 to adopt them. Our good Relations with Italy and France have existed for a long time; they continue on excellent terms. > (Quoted by the Courrier de Bruxelles, August 13, 1370).

It would be too long to recount the countless maneuvers of the lodges, and their daily involvement in political struggles. Let us mention just a few outfits from the Brussels lodges:

On October 12, 1874, the Philanthropic Friends placed at their disposal
The question of the day is: "What weapons does the State possess?"
Can democracy be used against ultramontanism?

On January 11, 1875, they discussed the proposal of Brother Goblet.
d'Aviella on the means to be employed to popularize in the
electorate the idea of the absolute separation of Church and State
the State.

In 1876, all the lodges in the capital met to discuss
To answer the following question:

"What means should be used to stifle the ultra- reaction?"
"Montaine and especially to curb the audacity of the reactionary newspapers"
"tionaries?"

After a long discussion, the meeting stopped at the means
following:

“To bring civil lawsuits against Catholic newspapers for defamation”
defamation or slander; sue the preachers for damages
guilty of having publicly advised unsubscribing from the newspapers
of the sect; finally, to initiate proceedings before the courts as much as possible.
"Bunals in which the venerable brothers are assured of their majority."

The reports of the lodges' work, published in the report
The annual port of the Grand Orient shows us that since 1870 the
Each lodge is also associated with a liberal circle and an association.
liberal, whose affiliates have effective control and in which
They bring together a considerable number of members. These become
They quickly become unconscious tools for the benefit of the skilled.
hidden in the rear sanctuary.

It should be noted that around this time, in 1873 and 1874, some
Very close relations have been forged between the Grand Orient of Belgium.
and the Masonic powers of Germany, thanks to the intervention
active tion of Bluntschli, one of Mr. Bismarck's confidants.
The coincidence of these reports with certain projects of the grand
chancellor on the annexation of Holland and Antwerp to the empire
Germanic, is all the more noteworthy given that the initiative of these
The initiative came from German lodges, as noted

the Grand Orient of Belgium (1). If the annexationist projects of
Mr. Bismarck had no follow-up at that time, the French-
Belgian Freemasons drew from these communications a new
fervor for the Kulturkampf. The F.∗. Roofer, grand master in
In 1875, he spoke thus before the Grand Orient on this occasion:

“Freemasonry, in turn, has come to admit the necessity of af
to affirm its principles against the enemies of the true light. The provisions
regulatory situations that prohibited the examination of problems in lodges
Religious and political factors had the effect of keeping her in a
narrow formalism; but formalism stifles all life when it is not
not the shell of an intellectual activity. The German lodges,
illuminated by the illustrious and serene editor of L'Indépendance,
were aware of this danger, and, while avoiding transporting the
political and religious struggles in the secular world in the field of
Freemasonry, they understood the need not to systematically dismiss
In the course of their work, the general questions that relate to the
humanity's most vital interests. Ancient traditions will carry weight.
for some time now on the work of the German lodges, many scruples -
putes will still need to be treated with care; but, with the new spirit (of the Kul¬
(turkampf) which characterizes the Germans, one can hope that their Ma¬
"Stupidity will soon adapt to the needs of the times."

If Belgian lodges are thus actively involved in politics
from their country, who will believe that the French lodges don't
Don't they do as much? The only difference is in the more or less
precautions taken with regard to secular advertising.

These are, moreover, all the principles of Freemasonry, as they
are presented in the first book of this work, which express
Freemasons, leaders of the liberal party:

“Be Lutherans,” wrote the Revue de Belgique, the party’s avowed organ,
in its issue of April 15, 1875, be Calvinists, be Unitarians,*be
Old Catholics, be Israelites, be rationalists, be something else entirely
One more thing; you can remain good citizens, excellent liberals,
sincere progressives; but know that logically no one can be
"Both liberal in politics and Roman Catholic in religion."

(I) See the bulletin of the Grand Orient of Belgium for 1874 and 1875. To be clear
To appreciate the scope of these relationships, one must know that the city of Antwerp is
near the balance of the elections between the two parties and that the main strength of
Liberals in Denmark, this city relies on the numerous German merchants who are there.
established. Although, because of their status as foreigners, they did not have the right
However, they have many resources thanks to their wealth and their employees.
of influence, which they exert in the direction indicated by the Masonic centers.
mands. The current Belgian ministry reportedly plans to naturalize all of these en masse.
foreigners. Never would a more decisive act have been taken for the destruction of the
Belgian nationality.

And Brother Goblet d'Aviella does not hesitate to write:

“Liberals cannot dispute the urgency of supporting any movement
a process that tends to separate any group from the Roman Catholic Church
our fellow citizens, regardless of which sect or school they support,

if only for electoral reasons (1). »

“If Belgian liberals want to save their country and their ideas,” he said
For his part, F.∗. Pergameni believes they must resort to means
more energetic; they must work tirelessly to abolish
convents and religious orders, which they wrest from the teaching
hands of the clergy, that they arrest by severe and radical measures the
unprecedented development of miracles, pilgrimages and stigmata
tions... Prison, fines, and banishment are legal weapons
Why not use them? If we want to do serious work,
We must forget the doctrines of 1830 and put aside our beautiful
dreams of freedom (2).

In the lodges, the same language resounds, and it is the
The same characters speaking. Here are, among others, two declarations
wartime actions against Catholicism, extracted from the Bulletin of the Grand-
Orient of Belgium, December 1875:

"Speech by Brother Bergé, Most Serene Grand National Master for
1875. Meeting held on April 23, 1875, in Brussels. (p. 113):

"It has been said, and I believe it, that Freemasonry is the true enemy"
of the Catholic religion... Yes, we are the enemies of religion
Catholic, if the Syllabus is to be its basis...

"Freemasonry has the mission of dealing with political issues."
and social; it must, to use a common expression among us,
rough-hewing the raw stone...

c ... We cannot remain indifferent to the maneuvers
verses of our enemies. When the men of darkness [11!) spread
ignorance, superstition, and fanaticism lead populations to
against stupefaction and decrepitude, we have a mission to plant the dra¬
skin of free inquiry, to spread education, to enlighten and to protect
to manage all those over whom they exert their harmful influence. And this
Mission, we will not fail!... That's Masonic policy in
opposition to clerical doctrines... »

(1) Revue de Belgique, July 1876.

(2) Revue de Belgique, October 15, 1876.

"Speech by F. Couvreur, former Most Serene Grand Master of the National Order,
(same outfit, p. 115):

"...I will be brief; this is not the time for long speeches, it is to

action. Belgian Freemasonry now has everything it needs
to engage in the struggle. It includes brothers who will not compromise with
their principles,... a grand master (Fr. Bergé) whose name alone is
a challenge to intolerance and fanaticism. Yes, the time for fighting is now.
Naked!... Like our fathers, the beggars of the 16th century, we went out
of the Church rather than denying our principles. Let others do so.
Let's exalt the constitution. But let it be the constitution with
all its provisions, in its spirit as in its letter, and not such
that Pont is distorted by laws passed by clerical majorities or accepted
by liberals (law of 1842) who still compromise with the faith of their
Fathers! This is the real battleground... A door must be
open or closed; in our case, it is neither one nor the other. The constitution
tion proclaims the divorce between the State and the Church. This divorce, our laws
(law of 1842) have made it a concubinage (??)... This game of deception must stop.
Let that be our motto.

"Attention, my FFFs..... First madman (health). To the constitution,
but to the constitution with all its freedoms, without privileges for the
churches, bishops and the Little Brothers.

“Second fire, to Belgian Freemasonry! To its alliance with the Mason
foreign nonsense!

“The God who sits enthroned in the Vatican recently wrote to one of his bishops
that Freemasonry, the work of Satan, could no longer be defeated
that through the prayers of the faithful; that the bulls and the mandates were
powerless against her: that is the finest praise ever bestowed upon her
our institution. May it continue to triumph over the prayers of its adversaries.
how she triumphed over their calumnies and their anathemas!

"Last and perfect fire. To the death of the clerical spirit!... To the fall
finally, of a Church whose power rests on ignorance and superstition, of
the one whom Luther, the great Luther, already called the whore of the times
modern, to the fall of the Roman Church!... »

At a banquet organized in Liège to celebrate the election of F.∗.
Bergé, the F.∗. Scailquin said in his toast:

“Some men have the privilege of embodying an idea,”
of a party. F.∗. Bergé is one of them.

"He personifies, so to speak, in our country, the party of free -
thought, free inquiry. And it is to pay homage to his principles,
It is because it aligns with his convictions that Belgian Freemasonry elected
"F.∗. Bergé, Grand National Master."

The lodges do not limit themselves to purely theoretical declarations.
issues of irreligion, they do not limit themselves to preaching atheism in

within their midst, they are at the forefront of impious propaganda and they serve both the press and public power when
It is in the hands of the followers, as evidenced by this plaque from the lodge. From the Philanthropic Friends of Brussels, May 3, 1870:

"The lodge declares that there is cause to fight, as marked in the a corner of superstition and intolerance, the organized demonstrations by the Catholic clergy, for the month of July next, in comme
The event described as a Miracle of the Blessed Sacrament. She decides that it is necessary to inform the public about the odious nature of these demonstrations, notably through the organization of public conferences and the free distribution of brochures.

"It further decides that there is reason to appeal to the public authority" that absolute neutrality and abstention with regard to the holidays which will be organized.

"The dignitary officers are charged with the execution of this Resolution: They are authorized to contact other lodges. and with other associations that would pursue a goal consistent with this resolution.

"Ultimately, the lodge entrusts the success of its work to the devotion and to the individual loyalty of all the FF.\, who will receive notification of this resolution and will be invited to organize within their circle of friends thousands and their relationships, absolute abstention from demonstrations events that are being prepared.

"The workshop also decided to make available to the officers dignitaries and lodge members that they are authorized to to add the sum of 400 francs which had previously been allocated to the commission responsible for publishing a Masonic almanac'(l). »

How can one not believe that the ban on processions, in France, by all the republican mayors, in June 1879, is not Was this also the result of a slogan originating from the lodges?

Nowhere do the lodges propagate the sect of the solidaires, this odious pact against freedom of choice science. It was in 1862 that the first group of solidarity members... formed in Brussels, and it is from there that this sect spread in France and Italy.

Through an inevitable logical chain of events, socialism penetrates the lodges and he is welcomed, warmed within them (V. book II,

(1) Published by the Courrier de Bruxelles on June 27, 1879.

(ch. XIV, §4). In 1845, under the great mastership of Brother Dcfacqz, Eugène Sue, the socialist novelist, received a golden pen from the Antwerp lodge and a medal from the Brussels lodges as Testimonials of admiration. The progressive movement of ideas Revolutions have not stopped since then, and in the future that one can foresee socialism will signify its dismissal to liberation realism, as the latter did for the doctrinarism of generality ration of 1830. Brother Grün, former orator of the Grand Orient and The venerable master of the lodge Le Travail in Verviers is well known by his socialist opinions. In 1877, the lodges of Brussels, the most All of these advances have brought Mr. Janson to Parliament, the former speaker at the Congress of Liège (book II, chapter XIV, § 3), whose socialist opinions are so well known that the International hailed his entry into political life as an indication of the profound change has taken place in the country.

III. — WAR ON CHRISTIAN EDUCATION

The desire to take control of youth education is former members of Belgian lodges. For many years, they have, by taking advantage of the freedom common to all in this country, created at all levels of schools where religion is completely excluded. As early as 1842 we see them trying to seize the public education by indirect means.

In the session of the 17th day of the 9th month 5842 (November 1842), The Lodge Le Travail of Brussels unanimously adopted, after Having debated them in several sessions, the following proposals sales:

"To admit to Masonic initiation, without payment for reception" *jet without monthly fees, any layperson, primary school teacher, Belgian or domiciled in Belgium, who will possess all the other required qualities his, subject to and condition by him:

"1. To provide free primary education to four children, of masons or others, who will be indicated or entrusted to him by the lodge;

"2° To provide likewise, and in addition, primary education, to the fan presented by your lodge, at the same price as primary school teachers

sü'ariés will receive from the government or the municipality, according to the terms of

the law, per indigent child placed in their school;

"3° To be subject to the supervision of one or more commissioners"
delegates from the lodge, regarding instruction, genre and method of teaching
instruction given by the teacher to the children entrusted to them, in
by virtue of the two preceding articles (1).

In accordance with this thinking, the Belgian lodges founded
the University of Brussels, which is like the citadel of doctrines
of the masonry. This foundation is not solely due to the
generosity of the brothers, because the Brussels city council and the
provincial council of Brabant, which have long been subservient
The dice in the lodges give him a large subsidy from the budgets.
municipal and provincial.

Finally, to give more impetus to the movement, the Ma¬
Connerie founded the League of Education on February 16, 1865.
Belgian, which supports non-religious schools through the use of the tax
schools (2). This is the type that F.*. Macô and the freemasons
French lessons were imitated from the following year (book II, chapter XII,
5 7).

The lodges employ not only their money and influence
to support these schools, but they also exert influence on domestic life
tick of their members a pressure, which is the negation of the same
theories of freedom that they proclaim. Thus, on November 3, 1873,
the lodge of the Philanthropic Friends of Brussels, on the proposal of
F.-. Goblet d'Aviella, put this question under study: "Every
A non-initiate entering the lodge must make certain commitments
relating to his children's education system." We can see immediately
the permanent inquisition to which the unfortunate submit
who allow themselves to be drawn into this cycle.

But Freemasonry does not intend to fight by means of its own alone.
weapons of competition against Christian education; she wants
stifling it through the omnipotence of the State and destroying this freedom of
the teaching that Catholics spontaneously proclaimed
In 1831, they always respected it when they were in power.

(!) This document, so important because of its date and its nature*, was published in the
Natural Religion, Sunday Review of the Interests and Progress of the Catholic Church
French, issue no. of February 12, 1843. Let us note in passing*, says Mr. de Moussac, the
pathie do l'église éphémère do l'abbé Cliatel pour la Franc-maçonnerie.

(2) See on the works of the Belgian League } Mr. de Moussac, the Intelligence League *
pp. 14, hè à *i2 oî <3*:

It is in the field of primary education that the struggle has taken place.

initially committed.

Modern nations having believed that it was important to their power
ability to rapidly develop reading skills and
of rewriting, and, on the other hand, the Revolution having plundered the ins¬
institutions that provided freely and truly free of charge
This popular need, modern nations, we say, have been
guidelines to be entrusted to the municipalities, and secondarily to the State, the
responsibility for primary education. Therefore, the most important questions
Difficult questions arose. Donated at the expense of all taxpayers.
This teaching must be in harmony with the beliefs of the im
majority and in accordance with the fundamental principles of education
cation, as indicated by the experience of all peoples. Now,
This experience shows that youth education must be
essentially religious, that God and his law owe to each
to intervene instantly in the moral formation of youth, as
they must be present in all reasonable actions
man. On the other hand, the Belgian people are overwhelmingly
Catholic and has the right, as long as the budget is allocated to it.
bution, to have a Catholic public education for his children.

A law on primary education passed in 1842 had reconciled
the rights of fathers, those of the State and those of religion
gion: Christian teaching was the basis of education, and its
ministers had a share of authority in the management of schools which
is essential to the accomplishment of their mission.

The liberals of the time had voted for it themselves (1). This law
It functioned to general satisfaction and the leaders of several
liberal firms, notably Mr. Van Brouckere and Mr. Frère,
had repeatedly acknowledged that it would be seriously imprudent
tooth to harm it.

In April 1860, the Grand Orient declared a law on
compulsory education with fines and even prison sentences, such as

(1) The few reservations they made should be reported as symptoms
of the current of ideas to which they belonged, or as milestones in the march
of the error: they readily agreed that teaching should be religious, but they
they wanted it under the exclusive direction of the civil authority, giving it
the constitutional means to support competition against establishments
private, and by rejecting the intervention of the minister of liter-sized binges of author
education organized by the civil authorities; they did not want, according to the word of
Mr. Rogier, "to call upon him to provide religious instruction only through administrative
tive. » See M. Woeste, article cited from the Revue générale.

sanctions. Two years later, in 1862, wanting to introduce this
questioning in a practical way, he put it in these terms to the order of the

day of all the lodges of the obedience the question of the teaching
mandatory registration:

a 1° Define what is meant by compulsory education; 2° Establish the
program of this teaching; 3° determine the coercive means
to ensure the implementation of the measure; 4. to draft a bill.

These four points were the subject of reports of varying degrees of detail.
developed by the lodges of Antwerp, Aalst, Liège, and
Louvain, Namur, Verviers, and Brussels. The whole of
This work was published in 1863 in a substantial volume by the publishers.
Lacroix and Verboeckhoven.

And what was the response of the lodges to the questions of the Grand Orient?

The Antwerp lodge, from the very beginning of its memorandum, made this
statement :

"The priest's intervention in teaching, in his capacity as an authority figure,
inevitably nullifies the teacher's action, paralyzes it, and deprives the students of...
children of all moral, logical, and rational teaching. The teaching of
catechism is the greatest obstacle to the development of the faculties of the
fant. The human mind, freed from this mass of things that distort it, of
would be more just, more righteous, and more moral.

The lodge of Liège considered to be vicious the laws which re-
education in general, "in that they grant a
harmful influence on the ministers of a positive religion which for
pursues a goal diametrically opposed to that of liberalism.

The Namur lodge, more brutal, had been content with approximately
to fill his memoir with savage diatribes against the clergy and
against religion. For her, morality has nothing in common with
Catholicism. She added that "the essence of teaching
The obligatory thing is not to concern oneself at least with religion, nor
"Perhaps even a moral issue."

And the Louvain lodge:

"It is sad to mention the deleterious influence of Catholicism on the
intellectual progress of the masses. Protestantism understood better that
Catholicism: what a moral and humanitarian religion should be.
Poverty and ignorance are built upon the Gospel.

The volume concludes with a bill in twenty-three articles.
developed by the Grand Orient and in which the various
its provisions proposed by the lodges of the obedience:

"1° Obligation, for the father or for the widowed mother, to drive
forces her children to go to school;

"2° Removal of all religious instruction;

"3. Inscription of the names of the defaulting parents on a display board"
publicly in front of the town hall;

c 4° In case of repeat offence, the parents will be fined
100 francs maximum; in case of insolvency, to forced labor of one to
thirty days for the benefit of the municipality, or imprisonment for one to
five days;

“5. As a last resort, removal of the child from the care of the directorate…”
eternal.

And this regime was declared applicable not only to
boys' schools, but also girls' schools!

From 1863 to 1876, the lodges never ceased to prepare public opinion
to this project: they made it the test imposed on all men
Liberal party policies. No need to list all the conferences
references, drafting of bills done in the lodges at this
subject. They are all summarized in the action of the Grand Orient at the
On the eve of the 1876 elections:

"The Grand Orient of Belgium," the official summons stated, "in its
held on April 9, decided to convene an assembly on May 7, 1876
general assembly of Belgian masons, for the purpose of establishing the agreement of the M
laughter on the need to ensure the triumph of the principle of secular education,
free and compulsory and, consequently, to have the laws revised accordingly
existing ones on education.

All regular Belgian Freemasons will be invited to attend this
meeting, to which current circumstances lend importance
capital. It is important that it be large and imposing. At the assemblies
the wounds of ultramontanism, where they deliberate on the best measures
inherent in undermining our freedoms and violating the constitution, it is necessary that
The children of the true light oppose a meeting where they will take care of
the most effective measures to ensure intellectual development
the people's moral and spiritual state. Freemasonry attacked in its essence, slandered
denied and proscribed by the priestly party, must raise its head; the meeting of
May 7th will primarily result in bringing together men of goodwill.
will united in a common thought. The Grand Orient counts that, for
to accomplish this work of unity and progress, the Belgian Freemasons will
will answer his call in droves.

At the same time and by the same summons, the Grand-
Orient announced that in its session of March 19th it had

stopped the program of questions put to the competition for the
This is the present Masonic year. We extract the two questions from it.
following:

"Can humanity and human societies preserve themselves and..."
To develop without religious ideas? What should this idea be according to reason?
To make known the foundations and the sanction of morality according to the positivist sch
and demonstrate that they are sufficient for maintaining social order.

To present a practical project for the application of secular education,
Free and compulsory in Belgium.

The result of the general assembly of masons on May 7, 1876
was a decision stating that "public education, which com
moral instruction should henceforth be exclusively
Secular and scientific at all levels, free and compulsory.
At that time, the Grand Orient believed it was assured of the elections.
legislative elections; the event then thwarted his hopes, but a
Surprise put him in power two years later
in this ministry composed exclusively of Freemasons (1).
The Minister of Public Instruction was specifically chosen to be...
F.*. Van Humbeeck, former national grandmaster, who was known
for the violence of his hatred against religion.

On December 26, 1864, the Antwerp lodge, Les Amis du commerce (Friends of Commerce)
and perseverance combined, had summoned all the beautiful lodges
ges to a plenary session, precisely to study the point of

(l)Za Vraie Lumière, n* 2, reproduces the Masonic titles of the ministers as follows:
Brother Fière-Orban, prince of the royal secret of the lodge La Parfaite Intelligence de
Liège: Minister of Foreign Affairs;

Brother Pierre Van Humbeeck, now Lieutenant Grand Commander of the
Supreme Council of Lodges of Belgium, received as a Freemason on June 28, 1857, elected or
1867 Grand Inspector, Inquisitor, Commander, former Venerable Master of the Lodge of
Philanthropic friends, former president of the Liberal Association: Minister of Education
public;

Brother Jules Bara, a cub initiated on January 15, 1858, was elected sovereign commander.
Born of the Temple of Jerusalem on April 27, 1866, Mason of the 27th degree: Minister of
justice;

Brother J.-B.-J. Bruno Renard, today Grand Commander of the Supreme
Tonsil of Belgium, initiated on July 29, 1847, elected sovereign grand commander
In 1878, lieutenant general: Minister of War.

Brother Rolin-Jacquemyns, former member of the Saint-Vincent-de-
faui, from Ghent, now a member of the lodge and chapter Le Septentrion, do Gand;
Minister of the Interior;

Brother Graux, of the Lodge of the Friends of Union and Progress United, of Brussels the, senator: minister of finance;

Brother Sainctelette, member of the lodge La Parfaite Union, of Mons: minister public works.

From a Masonic perspective, the question of public education. The Brother • .Van Humbeeck, then Worshipful Master of the lodge Les Amis de l'union et du progress from Brussels, he went there invested with a delegation of all the lodges of this city, and there, in the middle of a meeting of two one hundred and forty delegates from the Belgian lodges, he pronounced the words following, which were met with applause
Nîmes:

“Throughout the course of this work, I was thinking of words that escaped I paid tribute to a great poet, on one of those days of despair when exile... had become a famous pamphleteer. He said:

"The Revolution has been criticized for creating a chasm. That's not True: the Revolution did not create an abyss; it dug a pit. She dug it out to lower the corpse of the past into it.

“What is true of the Revolution is true of Freemasonry, whose Re- "volution" was merely the profane formula.

“Yes, a corpse lies upon the world: it blocks the path of progress; this A corpse of the past, to call it by its name bluntly, without circumlocution, It's Catholicism.

“Yes, Catholicism is a corpse, not in certain precepts” of a sublime morality, whose maxims he shares with the other Christian sects and are confused with those of unified morality Verselle, but in its oppressive dogmas that paralyze freedom everywhere examination and only want to allow the citizen to think through the intermediary priest's diary; he is a corpse in this cleverly organized combined by skilled pontiffs for the purpose of universal domination saddle. It is this corpse, my brothers, that we have today looked at in face.

And if we did not throw him into the pit, we lifted him from the less so as to bring him closer by a few steps.

"This is a great result, and we owe it to our Brothers* in Antwerp; We thank them warmly, in Masonic spirit.

Once the discussion on the agenda had begun, he concluded Thus, his speech:

“Education, this lever of the human mind, is one of the concerns constants of Freemasonry. We have no doubt whatsoever that our keeping today does not shed any new light on this important point and that We left here refreshed and with our spirits renewed to work outside, by all possible means of execution, to obtain practical results ques. »

The bill was introduced on January 21, 1879, by V.∗. F.∗. Van Humbeeck, therefore, is the practical result of the inner work and outside the boxes.

Challenged by a courageous right-wing MP, Mr. de Moreau d'Andoy, in the session of the Chamber of Deputies on March 4 In 1879, Mr. Van Humbeeck formally maintained the core of his discourse, abandoning only the form as pretentious (sic), and Mr. Bara, the Minister of Justice, has openly accepted it solidarity.

The law presented by the Freemason ministry was passed by eight majority vote in the Chamber of Deputies compared to only one in the Senate. The Liberal Party turned it into a strictly party vote, and the most violent one. pressure has been exerted on representatives who owe their position political action on the Liberal Party to wrest a vote from them that the many people secretly disapproved of this.

This law fulfills the great desire of Freemasonry: the en¬ Religious instruction is absolutely excluded from the school. It is permitted only for priests to come and administer it in a special location. at certain set times. Not only the bishops and the priests are stripped of the authority they necessarily owe. their authority to have control over the schools where children of their faith are educate sion; but also, fathers of families are excluded from any sion influence in the school's management. As it was feared that beautiful municipal councils cannot withstand such an organization Contrary to the wishes of the people, the schools are practically removed from their control. For this, an entire body was created of chief and cantonal inspectors appointed by the Minister of public education. School committees, appointed by the mi¬ minister in all rural municipalities, eliminate the action of municipal councils, which would probably have been beneficial in beautiful in a special case, and thus allow the city lodges to have all days lay hands on the schools in their neighbourhood (1).

(t) Here are the main articles of the law:

Article 4. – Religious instruction is left to the care of families and of ministers of various faiths.

A room in the school is made available to ministers of religion for this purpose.
to provide religious information to
children of their communion attending school.

Article 5. — Primary education necessarily includes morality, the
reading, writing, basic arithmetic, the legal system of weights and measures,
elements of the French, Flemish or German language, depending on the needs of
localities, geography, the history of Belgium, the elements of the drawing, the con
the birth of geometric forms, the elementary notions of natural sciences
They also did gymnastics, singing, and, for the girls, needlework.

Primary education can receive extensions in localities where they
•have recognized as possible and useful.

The Belgian episcopate strongly protested against this system, and
after having exhausted all avenues to inform the public authorities
Regarding the consequences of this law, he stated that Catholics
could not in good conscience send their children to such a place
schools nor participate in any way in their administration, and
Everywhere he encouraged the creation of free Catholic schools, pla¬
created under his exclusive direction (1). Indeed, nothing is more serious
for the future of the country, an education where God is not
present. A Catholic deputy, Mr. Janssens, said it with a great
Eloquence in the House of Representatives:

"God's law must be first and remain the most important."
of their knowledge.

"He captures the first glimmers of their intelligence in order to anger them
We must delve into their thoughts. We must seize every opportunity for development.
new of their faculties to make them enter more deeply into

Art. tf. — The books intended for teaching in primary schools are exa¬
undermined by the improvement council and approved by the government.

Article 7. — The teacher neglects no opportunity to inspire the pupils with love
and respect for national institutions and public freedoms.

In his teaching, he refrains from any attack against religious beliefs.
grievances of the families whose children are entrusted to him.

(1) Here is a summary of the joint deliberations of the Belgian bishops, according to the
Gazette de Bruxelles, September 1, 1879:

“After a lengthy examination of the situation, they jointly decided on the resolutions
the following actions, the seriousness of which will not escape anyone and of which we are
measure to attest to complete authenticity: J • had what concerns the teacher training col
refusal of absolution to all teachers and all students attending these establishments
blissements; 2* religious instruction given in secular schools is considered
dismissed as schismatic; consequently, all teachers who give this
teaching again and excommunication; 3* refusal of absolution to all institutions
lay guardians indiscriminately, even to those who would refrain from giving the instructio
religious instruction in schools; as for children attending schools
As laypeople, they are considered to have acted without discernment, and as such admitted
provisionally to make their first communion. These resolutions were communicated
referred to the deans and parish priests, with orders to inform the faithful of them
advocates for the next one.

These resolutions are in accordance with the constant doctrine of the Holy See and with th
the course that the Catholic episcopate has always followed in similar circumstances,
particularly in Ireland, the United States, and the Netherlands.

The Frère-Orban ministry tried, in one of those long-prepared parades,
hand, familiar with the parliamentary system, to claim before the chambers
that NSP Pope Leo XIII had disapproved of the conduct of the episcopate
Belgian. This lie, despite the audacity with which it was produced, did not take long to
to be unmasked, see the declaration of Cardinal Deschamps, Archbishop of Malinos*
on the alleged disagreement between the Belgian bishops and the Holy See, in the Bien
public (of Ghent) of December 1879. This Masonic maneuver has completely
turned to the confusion of its authors.

II

33

their minds and in their hearts knowledge and love. All those who
took care of Christian education, either within their families, or
in schools', know how many opportunities there are to associate with
lessons that we give to children, this strong and beneficial thought, which
elevates and ennobles, we find in how many circumstances, either in the
works of nature, or in the facts of history, occasions for
to raise children's thoughts towards God, to make them love his goodness, to make
to fear his justice.

"Everyone recognized how useful it is to connect objects which
ideas of a higher order strike the senses and earthly thoughts
higher and more important.

"And we are more convinced that these rapprochements are in the right order"
of Providence as one discovers the numerous analogies

and the admirable harmonies that exist between the material order and the
Supernatural world. The best books written for children in all genres.
languages, those whose specific purpose and effect is development
to nurture nascent faculties, to ennoble first impressions, by
a word to elevate, all have given a large part to religious thought.

“None of these will be able to serve in your schools, and it is distressing in
thinking of the sickening, cold, wicked and stupid task, to which
we are going to have to give ourselves up: to compose books for Christian children
which have, if not the direct aim, at least the effect of making them forget
that God should have the first place in their hearts.

Let there be no mistake about the scope of the provision
which allows priests to come and give special instruction
at certain times: it's a hypocrisy of the law and nothing more.
The Philadelphes lodge of Verviers stated this clearly from the outset.
1875:

“Secularization of education. The Atel.∗. believes that a good teacher
A SECULAR WAY IS THE MOST POWERFUL WAY TO LIBERALIZE POPULATIONS;

The priest must be removed from the school.

Faced with the uprising of the people, F.∗. Van Iiumbcck
deemed it prudent to manage the transitions, and by a circular
ministerial decree of September 20, 1879, he prescribed to schoolteachers
to bring "no innovation to the practices followed so far" regarding
to prayers and religious symbols placed in classrooms.
Moreover, he enjoins them, "as a result of the clergy's refusal, to give
himself, religious education in schools, to supplement
the ministers of religion and to have the religious lessons recited
according to the catechism approved by the diocesan ordinary / »

Nothing has changed outwardly from the previous state of things and
Inattentive people may believe that the principle of the law
The news is abandoned. On the contrary, it remains standing entirely.
and Freemasonry has not retreated in the slightest. This teaching of the catechism
The schism is indeed given, not in the name of the Church, but of
by the administrative authority; not by virtue of the law of the land,
but, by virtue of a ministerial circular, which will be changed from
hand, as soon as the Liberal party has escaped the electoral dangers
which threatens the violent blow dealt to the faith of the Belgian people.

To better conceal their tactics, the skilled boxers will
to the point of accusing the ministry of weakness and desertion by
an avant-garde organ.

The Journal of Belgian Freemasonry, a weekly review

daire published in Brussels under the direction of a high
a high-ranking member of the order published a virulent article in March 1880
against the ministry, where we read this:

Freemasonry, which has done so much to obtain a radical revision of
The law of 1842 suddenly saw its tendencies and aspirations disregarded.
naked by those who had the mission to stipulate in the name of human progress
"Native and to react vigorously against ultramontane doctrines."

“This negative result,” he adds, “was bound to dampen the enthusiasm.”
the zeal of the convinced masons and to stop the magnificent momentum that has made us
to win the victory in 1878 (1). »

We consider this article as further evidence of the action
lodge politics; but the conservatives, who would believe in this
a Masonic domestic quarrel would show very little experience
Error in the tactics of cults.

The law of July 1, 1879 was limited to organizing secular schools.
In order not to increase popular resistance which could have
The ministry has been trying to make him lose his only majority vote.
held there. 11 has only since then been content to file a
a virtually identical bill concerning secondary education;
the law against the freedom of higher education will come to the
next session. But we must not forget that in 1860, in 1863
and in 1877 the lodges decided on the establishment of instruction
mandatory. This will be the subject of a second step in the inarche
Masonic. Let us read these words extracted from the memorandum sent

(1) Reproduced by the Public Good of Qand, no. 30 of May 15, 1980

in 1877 at the Grand Orient of Belgium, by the Amisphi lodge -
lanthropes, and we will see that Freemasonry will not back down before
none of the consequences of his principle of despotism:

• What is compulsory education, if not a conscription of
All children under the banner of civilization, conscription well
fairer than drawing lots, because it is fruitful and productive,
And what is its general nature? — What is the obligation of education?
otherwise the overriding reason of public utility, as in the case of expro*
the primacy of property, private interest, and even the rights of the individual,
"There, the right of the owner; here, the supposed freedom of the father?"

The law passed in June 1879 was only a prelude for the lodges.
They are already sketching out even more destructive plans for
complete freedom, and even if it took them twenty years to prepare for it
gradually swayed public opinion. They did not want a single vote.

versatile, because the deeply Catholic people would quickly drive them out
the transfer of power; but they are seeking a legal formula for
granting the right to fly only to initiates. Article 1 of the
The program of the liberal convention adopted in 1870 reads: “Attribution
tion of the right to vote without property qualification, for the elections
provincial and municipal, to citizens possessing a degree of education
"Instruction determined by law!"

This is quite reminiscent of the idea of the civic sacrament of F.∗.
Bluntschli (Book I, Chapter V, § 6), and it is at least curious to
to note that it occurs in Belgian lodges after the relays
tions that they had with this character (1).

Belgian Freemasonry wants to extend the same system to
women's education, as she sought to do in France
with Mr. Duruy under the Empire, and as she tempts him under the
Third Republic (Book II, Chapter XII, Section 9), with the proposal
Camille Sec's law on girls' high schools∗

As early as 1875, the Philadelphus Lodge of Vcrvicrs revealed this to us.
secret design of Freemasonry through this deliberation:

Women's education must be given the utmost care and
to be brought up to the level of modern progress. Alongside primary schools
mayors, it is established that middle schools and boarding schools be founded where the pa
Liberal pensioners can ensure their daughters receive a complete education and
reasonable (2).

(1) See the Bulletin of the Grand Orient of Belgium 1873, 2nd issue.

(2) Produced in the Courrier de Bruxelles of September 1879.

The Journal of Belgian Freemasonry, March 1880
reiterates this demand and requests that the Liberal ministry
ensures that women receive this reasonable education (1).

We know what this expression means in the language of the lo¬
ges: it is the negation of all religious belief and the boost given
to all passions.

IV – Freemasonry and Charity

Freemasonry, wherever it comes to power, confiscates the
property of the poor and destroys the foundations of Catholic charity
to then place the burden of the poor on the budget, create the
the poor person's right to assistance and the organization of functional bodies

officials in charge of this administration. What the French Revolution France did it in 1790, the Italian revolution accomplished it in our days, and we have spoken of the misery that ensued for the people (Book II, Chapter X, § 8).

In Belgium, the French conquest had confiscated the patrimony monk of the poor. Since then, the assistance of the needy has rested largely on the charity offices established in each municipality. However, one of the draft laws on primary education mayor, prepared in 1863 by the Vcrviers lodge, had an article thus conceived:

"Poor parents may be removed from the list of dis-
"relief contributions from charity offices and other establishments"
"Public institutions, until they submit to the law."

In a Grand Orient ceremony, in March 1877, this question was adopted in these terms by the FF.∗. Aug. Couvreur, Duriau, Féréol Fourcault, Aug. Jones, Alb. Lacroix, Ad. Le Hardy de Beaulieu and F. Van Meenen:

"Can charity offices deprive people of all aid?"
any poor individual who refuses to send their children to school
Free, secular, and compulsory municipal education?

The answer was a resounding yes without any reservation.

The lodges never abandon their projects. After the instrumental-

(1) Reproduced by the Bien public, of Ghent, of March 30, 1850.

secularism, if their representatives remain in control of power, the The Belgian people will undergo compulsory education, and with it assistance Public criticism will become a new weapon in the hands of the despotism.

Even Masonic zeal has already begun to make use of it, and one cited several charity offices, which spontaneously, have refused public assistance as a general measure to poor families vres, whose children attended open Catholic schools by the bishops in view of the state's atheist schools.

But Freemasonry will not stop at half-measures. sure. In 1875, the Philadelphes lodge of Verviers posed as an article from the Liberal Party's program, the secularization of public charity, especially orphanages and hospices of orphans.

Unfortunately, we already know in France what the
Freemasonry provides public assistance: the circular
from Mr. Ilérold, Prefect of the Seine, to the directors of the hospitals
The rate in Paris clearly shows what becomes of freedom of consumption.
science of the poor forced to endure it. On the other hand, the majority
Masonic members of the Chamber of Deputies continued with zeal
the expulsion of the clergy from charity offices and
administrative committees of the hospices and the appointment of
their members by the municipal councils A proposal in
This meaning, presented by Mr. Plessier as early as 1876, was taken up again in
1878 and became, with some slight modifications, the law
of August 5, 1879.

Is it because of the use that Freemasonry counts in
to do, that the French Republic, the organ of the dictator Gam¬
Betta highlighted this law as one of the most important measures
aunts carried out during its session by the Chamber of Deputies?

11 Belgian lodges have been requesting the se-
The cultivation of cemeteries and church councils. It is a
articles from the current ministry's program and it is sad to see
to highlight the servile emulation with which French Freemasons,
once in power, they hasten to copy it (Book II, Chapter XII,
$6).

On all points, it is therefore still the same plan that is
executed by Freemasonry for the benefit of the United Revolution
Verselle.

THE MASONIC TRIUMPH

V. — Masonic triumph and outrage

TO THE PAPAUTIA.

It is in vain that, in order to consolidate precisely the harmful work
Regarding the secularization of education, the Belgian ministry tried
to introduce some purely temporary adjustments, admitted
administrative and arbitrary, in the application of the law of July 1st
1879; the result was nonetheless achieved and Freemasonry of the
The whole world saw it as a triumph.

On June 29, 1879, a meeting of Dutch Freemasons and
Belgian Freemasons were meeting in the logo Gclclcrsche broe -

derschap at Arnehm; Brother van Capelle, addressing the masons
Belgians, he told them:

“You could not have chosen, dearest brothers of the south, a mo-
"I'm happier for our interview than this one; you
"You have just accomplished in your homeland a work of which human-
"Nilé is grateful to you; you have wrested the conseignc-
"a primary matter in the hands of an intolerant clergy to make it
"in the hands of the neutral state (1)."

Since then, Masonic exultation has never ceased. A new
food was provided to him by the attack on the rights of peoples committed
Against the Holy See, the Belgian ministry speaks of the expulsion of the nunciator
apostolic. Already, in one of the preliminaries of this measure, the new
The powerful Scottish Masonic organization in France addressed its
Congratulations to the Belgian lodges:

"...An important first step," said the Bulletin of the great
Scottish Symbolic Lodge, in its July 1880 issue, comes
to be done in Belgium in the path of the emancipation of ideas
clerical, by the suppression of the accredited representative of the Pa¬
The lodges are not unrelated to this interesting result.
tat. »

The House of Representatives, in November 1880, has

(1) Look at all this speech full of savage hatred against Christianity
in the Chain of Union of January 1880.'

crowned these insults to religion by refusing to attend the Te
Deum celebrated according to custom for the resumption of parliamentary work
comments and which the king attended.

Proud of this success, Belgian Freemasonry wanted to continue
The Scottish Rite Supreme Council concluded
a solemn treaty with the Grand Orient, on March 5, 1880. The
The disputes between these two powers concerned only rights
reception to be touched; agreement on all political measures
was perfect; but amidst the general prosperity of the lodges,
These minor conflicts have been definitively resolved. All the names of the
Liberal parliamentarism is at the heart of these documents, including the
Solemn formulas would be amusing, if the actions of the lodges were not
Not so serious.

The fiftieth anniversary of national independence, celebrated in the mid-
the place of mourning for the nation's Catholic majority, provided to the
The sect takes the opportunity to assert its power through demonstrations

unusual public spaces.

The order organized a performance at the Brussels opera house
a gala event, where all members attended wearing their insignia,
and where they performed The Magic Flute, whose Masonic libretto
which served in 1790 as a rallying point for the affiliates of Vienna, and which
The impious Strauss wanted to have the choruses performed on his tom-
Beautiful. Freemasonry always preserves its symbols.

At the same time, the municipal authorities were giving a
public sanction for these celebrations by posting them throughout the
city, the following opinion:

CITY OF BRUSSELS

Police measures during shows and popular festivals
events organized by the Masonic order, for the celebration
of the 50th anniversary of national independence.

"This is the first time," said the Courrier de the following day.
Brussels, which the official poster, on white paper, informs the
public awareness of the existence and flaws of the Masonic order. That is where
A sign of the times. It's clear that Freemasonry reigns supreme.
and governs. These holidays become official celebrations.

These feasts took place on August 23rd and 21st (the 23rd and 21st days of the

7* months of Tan of the true light 5880). The Chronicle, a
of the lodge's organs, speaks of the first in these terms dis¬
crets:

"The first evening took place in the temple on Rue du
Parsley; as it is the rule not to divulge what is
passing inside the lodges, we will not speak of the
Monday evening.

On the same occasion, Freemasonry organized in Brussels
congresses of all kinds, which are discreet means for her.
of meetings and recruitment. The most important was that of
Information. We borrow the report from the Fran¬
Spanish:

This congress was organized by the League of Education: it is
It's enough to say in what spirit it was prepared. But what is more significant
What is truly remarkable is that, with such a background, he was awarded the presidency.
Honor to Mr. Van Humbeck, our Minister of Public Instruction
that, and that he accepted it. The effective presidency was granted

Dedicated to Mr. Couvreur, one of the dignitaries of Belgian Freemasonry, Member of Parlia
and editor of Belgian Independence.

"There is hardly a speech that has shown us any mercy"
the usual tirades about ignorance, superstition, and abuses of
Middle Ages. A speaker declared that Protestant countries prevailed
tent on Catholic countries from an educational point of view; another, that the
Morality is not learned in catechism; Latin and Greek have
had a rough few minutes; aren't they defended by the je-
sequels? Several times the republic was praised with applause
comments from the audience; a Portuguese man exclaimed that the congresses of ins-
tructidh would bring about the universal Republic; a Frenchman made res¬
to realize that we had the happiness of living in a republic in our own country.
Mr. Fouchcr de Careil, who lacked the tact to remember the speaker
of the Mechelen congress, bowed to the University of Brussels,
He said he should not confuse it "with universities that are not
free, who do not know independent science and dogma
"suffocates." This allusion to the University of Leuven is amusing; for after all,
What serious and impartial mind is suitable for anything other than science?
from Louvain can at least stand comparison with the elo
declamatory cadence of the French senator.

“If, however, one seeks to extract from most of the oral pieces
stories that have been told, the idea that inspired them, we arrive at this
conclusion that, for free thought and radicalism, under the patronage
swimming in which the congress was held, the school must replace the Church.

Mr. Couvreur, the president, was the first to indicate this desideia*
tum: “The churches,” he said, “sometimes complain that science is invading
raises their domain; they want to keep the monopoly on the brand.
morality. I wouldn't want to offend any opposing beliefs.
to my own; but I cannot help but express this conviction
that where conflicts of this kind erupt, they arise from the feeling
The masses are sometimes unaware of the inadequacy of education.
religious. People feel that the school, by expanding the sphere of
Their intellectual capacity also elevates their souls, purifies their atmosphere
moral sphere, and better than the pulpit or the confessional, better than the
repressive law, better than judges, police and prisons, turns
against immorality, the conscience of man and judgment all-
powerful among his peers.

“In my opinion,” said Mr. Francolin, “religions are systems.”
comprehensive educations, which formerly responded to questions with dogma
problems that science is working to solve. However, for those whom the cult of
Our fathers have ceased to interest us; we must look to modern scenes.
something to replace them. Therefore, the only possible system is education.
integral cation of the elements of all knowledge. That is the
a program that is essential for all countries and all governments.

Mr. Rapozo, the Portuguese delegate, added: "The school will be good if it is based on scientific principles; on the contrary, it will be bad vaise, if it is based on dogmatic principles. The school must be "Secular in order to be national." Mr. Vanderkindcre exclaimed: "The ideal To create a modern man, it would be necessary to introduce him to teaching. science is the management of the results achieved by humanity. Our material prosperity, the foundation of all intellectual prosperity; it "It reveals to us the secret of life, of the universe."

"Besides this fundamental idea, there are two others which make country with many members.

Several speakers recommended the introduction of the policy in the school. One of them, Mr. Tempels, said, "I would like to see the policy should be incorporated into the curriculum, even at the university level. especially in middle and adult schools that education po litigation can take place; but it is undeniable that a course in political law litic, instituted in higher education establishments, is necessary serious and useful to the highest degree. The necessity of the absolute separation of Church and State and of religious education "of each individual by themselves, without any official intervention." As a consequence, Mr. Tempels requested the establishment of a course in The history of religions (1): "The State," he said, "does not defend itself sufficiently.

(tl) Note the establishment of a chair in the history of religions at the Collège de Franc

He must do justice to religion, which tends to encroach on the land. "Politics, this phantom that I summarize in the history of religions."

Is that all? No. Here is a whole squad of speakers who recommend In order to mandate military education in schools, Mr. Jean Macé advocated the first this reform. After him came Messrs. Tempels and Perga- ly. “The day will come, I hope,” he said, “when teaching will become mandatory. What could be easier than bringing it into Children's education, military education? Some have proposed tested: a Before giving children a military education, said one Austrian captain, Mr. Dunord, that they be given a good education religious.” But this opinion did not seem to prevail. Radicalism wants a large army, placed under the orders of a power of which he is the master, and called upon to triumph over all resistance, especially from that of the Catholics.

"The final word was spoken by Mr. Buis, one of the leaders of the Ligrn" From the education sector: A stronger impetus, he said, will be given in the future to the propaganda of the League of Education, in order to ar river to implement the main proposed improvements.

One will have noticed in the report of this congress the wish
in favor of introducing politics into schools. He is linked to
an accentuated movement of Belgian Freemasonry to arrive
to a revision of the constitution made in such a way as to remove from
Catholics the freedoms guaranteed to them by the fundamental pact (1).
But we must not delude ourselves into thinking that this movement will go further.
and will go beyond the realm of political issues to address the
social question. The newspaper entitled Journal de la Franc-
Belgian Freemasonry, and which represents the young and active party of
lodges, engaged in very active propaganda in favor of suffrage
universal, which she expects not from the vote of an assembly resulting
neither property-based suffrage nor general unrest, but
of a movement whose nature it does not indicate (No. 22°
j.\ of the 12th m. - . 1879).

The same newspaper also publishes in almost every issue
mero of articles whose socialist tendencies are indisputable
bles. Here again, whatever the wealthy bourgeois may think
which feed the lodges' coffers, it represents the true

in favor of a freethinker, by the radical French chambers, in December
1879.

(1) See in the Revue générale of November 1880, the quotations made by Mr.
'Woeste: The progress of the evolution of liberalism in Belgium.

the spirit of Freemasonry. Without it, what would this passage mean?
from the lodge inspection report addressed to the Grand Orient of
Belgium by F. Optât Scalquïn:

"What strength, what support, what resources can she devote to her
a great work of humanity, in its ceaseless struggle against reactions
bent on its destruction? Does it find within itself, in the laws that
They shelter, in the manifestations of public opinion, what is necessary for him.
What will it be like to resist its enemies?

"For this is indeed an immense, solemn, grandiose battle; everything
announces that the 19th-century funeral will be celebrated amidst the
the most astonishing spectacles that people have ever been given to contemplate.
What weight will we carry in this formidable clash, in this melee?
who would have tempted the genius of Homer (1)?

Aren't such words an arousal to everyone?
social upheavals and the prelude to the cataclysms to which
Will Freemasonry have led modern society?

(t) Journal of Belgian Freemasonry, 31st j.'. of 8th m.\ 1880.

CHAPTER FOURTEEN

THE UNIVERSAL REPUBLIC
INTERNATIONALISM AND SOCIALISM

I. — THE FINAL DEVELOPMENT OF THE HUMAN IDEA

Weishaupt, in the instructions for the grade of A'Epopte, threw
this threatening statement:

The seed is sown, from which a new world must emerge; its roots
The cines are spreading, they have already become too strong, too widespread to
that the fruit season hasn't arrived. Perhaps we'll have to wait a while longer.
to last for thousands and thousands of years; but sooner or later nature will consume it.
her work; it will restore to humankind the dignity that was its destiny
born in the beginning. So let the laughers laugh, the mockers
to mock. He who observes and compares what nature has done to other-*
times and what she does today, will soon see that, despite all our
"Through games, it invariably tends towards its goal."

Around 1825, a famous Freemason, Blumenhagen, said in
a speech to a lodge:

"The Freemasonry order has finished its childhood and adolescence"
cence. Now he has become a man, and, before his third
When the century is over, the world will know what it has truly become.
That is why the spirit of order watches attentively, ahead of time and
From the spirit of the world, it takes root in every corner of the earth, and
is firmly established in the heart of the country. And since the whole world is
the temple of order, the azure of the sky its roof, the poles its walls, and
the throne and the Church its pillars, then the shepherds of the earth bow down

will do as they please and will abandon the government of the world to us,
and to the people the freedom we are preparing for them. May the master of
The universe gives us only a century, and we will have arrived at this
but thus designated in advance. Then the peoples will seek their princes
amidst the relics of the past. But, for that to happen, nothing must
Let us slow down the work and let our building rise day by day. Let us place,
Without anyone noticing, stone upon stone, the invisible wall rises.
will always be solidly higher 1 (1) »

Since then, events have certainly unfolded: the power
The Pope's temporal power is destroyed, the Bourbons no longer reign.
part; imperial Germany, unified Italy, Austria delivered to
parliamentarism and subjecting the Church to a regime of distrust,
France as a republic, sufficiently testifies to the universal reign
of Freemasonry. However, the great work is not yet finished.

The Masonic World said very recently, in an article
official statement on the role of Freemasonry in the future:

a ... Such an association could not perish, because of an evolution
progressive progress has been achieved... Humanity will continue to progress. That is
its law. When what has long been regarded as an ideal is realized, the
broader horizons of a new ideal offer to human activity, all
days moving towards a better future, new fields of exploration,
new conquests to be made, new hopes to be pursued (2). »

This great work goes far beyond a change in the
political map of Europe: he goes so far as to destroy all the na-
tions and to raise the universal republic upon their ruins. The war
to the papacy and the Catholic Church must lead to a change
the most radical thing in the world, to the destruction of all thought
of future life, of all social ties, of all individual rights over the
ground, in short, to the restoration of this freedom and this equality
primitives, celebrated by Jean-Jacques Rousseau, Weishaupt and
Saint-Martin, where man would be absolutely like the beast
forests.

The Universal Republic - Socialist Communism
The International, - and finally Russian Nihilism, thus appear
logically and historically, as a successive development
of the Revolution. The savage sects that propagate them are

(t) Zeitschrift fûr Freimaurer als manuscript, 1828, p. 320, cited by Pachtlef,
Ùer Gœtze der fiumamtœl, \>. 450.

(2) Le Monde maçonnique, April 1876.

all come out of the lodges and only apply in their latest
res consequences the doctrines of Freemasonry.

Freemasonry is certainly often in conflict with these new
New secret societies: Mazzini, Karl Marx and Bakunin, who
of our time represented these new phases of the Revolution
tion, have clashed more than once, because it is a logic

of the evil that makes them succeed one another, and a provi¬
vengeful dence, which always fulfills Camille Des's word
windmills: The Revolution is like Saturn, which devours its
their own children! But there are also secret lairs, where the leaders
Sects agree on their work of destruction. The present
chapter will provide the evidence.

IT — The universal republic.

Based on the principle that every man, like an emanation
tion of the unique substance, is an absolutely independent being,
that he is king and God, Freemasonry teaches that there is absolutely
No right exists without the consent of the people. This
consent is essentially revocable, and, as he said
one of the men most deeply imbued with his spirit, Jefferson, "a
the people have, every eighteen years, that is to say at each renewal
generational shift, the right to change one's government and to
to go bankrupt. A constitutional monarchy cannot be
that one step on the path leading to the republic. The homeland,
Nationality, in itself, does not constitute any right that can be
to chain sovereign individuals. Similarly, in a country,
The sovereign people were able to destroy the provinces, the corporations,
local freedoms, so that sovereign humanity can and must
destroy particular nationalities. "The nation must not tolerate
"There is no intermediary body between it and the citizens," they said.
revolutionaries of 1791. By virtue of the same principle, the IIumanitô
Freemasonry must not tolerate any intermediaries between the Grand
everything and sovereign individuals. The idea of it has long been around.
is formulated.

In 1792, a deputy from Cantal, speaking at the Jacobin lodge-club,
Milhaud exclaimed, regarding the union of Savoy with France:

"Ah! If it were true that the awakening of the people had arrived, if it were
It's true that the overthrow of all thrones should be the next step.
of the success of our armies and of the revolutionary volcano, which each re
Gion, having become free, then forms a government in accordance with the extent
greater or lesser than nature has determined for it, and that, of all these
national conventions, a number of extraordinary deputies
form at the center of the globe a Universal Convention, which watches over without
ceases to uphold human rights, to the general freedom of the corn*
merce (1). »

Mazzini was the great propagator of this idea: he wanted to
to arrive step by step by successively establishing the republic
democratic in every country. At the end of his career, he was

to publish the following appeal in America, to throw into this vast country,
so well prepared by Protestantism and Freemasonry, the seeds
these are from his work;

Universal Republican Alliance.

a. Dut of the association. — To affirm the right of every country to govern itself
to be born in a republic and, consequently, the duty of all republicans
to unite among themselves to form a republican solidarity.

a. Form of organization. — The association must be composed of sec¬
distinct tions... These sections will be so many representations of the fu¬
various republics, while their delegates, gathered in a council
central, will represent the solidarity of the republics, whose realization
is the ultimate goal proposed for the work of the alliance.

"Means of action. — Fund financed by contributions to
paid by its members, in the form of fraternity fees, fixed taxes
advance payments and voluntary donations in support of the cause.

a Central Council. — Must be composed of a president, a secretary
to keep quiet about finances, a secretary of deeds, and as many secretaries as possible
that there will be two nationalities represented on the council. Each secretary
silence, thus representing a present or future republic, will be the
The accredited minister of his own section and the intermediary with it.
will be responsible for the affiliation of its members and their membership in
orders of the central council. These secretaries, after the first year, will be
elected by the various sections.

"The actions of the central council will be secret."

"Subordinate councils will be established. The list of members will be
communicated to the central council in the manner that the latter will have indicated.

"General orders and regulations will be issued by the central council."

“Affiliation. — Any existing association, of whatever name-

'! ' Cited by Tliiers, History of the Revolution, vol. IV, p. 43i.

tion, whether in schools, colleges or communities, can
to join the Universal Republican Alliance, provided that this association
communicates the list of its members to the central council, subscribes to the same
profession of faith, and pays the affiliation fees.

"Special Agents. – Appointed by the central council for all matters necessary for the organization or expansion of the Republican Alliance Verselle.

"Publications. – All publications that will emanate from the alliance" will be printed under the authority of a committee, exclusively elected for this matter by the current council.

"Affiliation tax. 25 cents."

a Profession of faith. – a I believe in the Republic, which is the organization the formation of a free people based on the equality of social rights and policies, as the only means for a people to express and to to translate his will into action, for the fulfillment of his own destiny and of its duties towards humanity.

a. Just as I believe in the necessity of a republican organization a suitable framework for each people, so that they may reach their full development From a moral standpoint, I am forced to believe in the necessity of an organization republican for all nations of the earth... I believe, therefore, to the solidarity of humanity, to the duties of one people towards another people, and the duties of each individual, not only towards his their own country, but towards the whole world.

"I therefore believe that it is a sacred right and duty for every nation" and for every man to help in every way possible the efforts of others three nations and other men for the foundation of a covenant universal public.

"And I am obligated, as a member of this association, to help in any way I can." my power, and by all means, the propagation and realization of this profession of faith.

This program had barely been published in New York (January) 1867; that the Italian followers echoed him by spreading through The following proclamation:

"Italy's enemies being the Senate, Parliament, and the Statute, and everything that is the work of the Piedmontese monarchy, it is absolutely necessary the desire to overthrow the monarchy, the sole and true cause of the misfortunes PEOPLES.

"The Italian Universal Alliance, which claims to be in contact with All free peoples demand that this be fulfilled throughout the world republican unity, and announces that, as for Italy, there exists a supreme committee, currently secret and invisible, to which each com The accomplice must obey even at the cost of his life, exposing himself, if necessary, to

the torments, rather than betraying his brothers, and by obliging himself to take
lay down arms as soon as the hour strikes, and not abandon them
that when the goal has been achieved (1). »

We will discuss later the role that Mazzini played in the
foundation of Y International and the reasons why it was eliminated
(S 5); but the ideas thrown out by this terrible propagator of thought
The rise of sects has made its way into the United States.

In 1872, in his proclamation to the people for the inauguration
of his second term as president, Grant, the elected and representative
of the Radical Party, issued an official proclamation with these words
inconceivable to those unfamiliar with the language
lodges:

"The civilized world tends towards republicanism, towards government
the will of the people through their representatives, and our great republic is
intended to serve as a guide for all others... Our creator is preparing
the world to become, in due course, a great nation, which does not
will be one language only, and where armies and fleets will no longer be necessary
saires (2). »

It is the same thought which, in 1866 and in the following years
tes, inspired these congresses and peace leagues, which prepare
would cause the explosion of 1870, and to which so many honest people
gave their support rashly. It was enough to have followed along with
Some care was taken with these methods of secret societies to know that they
advance towards their destructive designs precisely by throwing
prey to the minds of our time, devoid of all rules,
sonorous words and humanitarian dreams.

The true meaning of these demonstrations and these gatherings
nions is given by the expression of hatred against Christianity
nism and the Catholic Church that emerged within it. They have, to the point
From the sect's point of view, the advantage of propagating their ideas through retention
the information provided there and to group the elements that they use
read later.

(1) Gazette du Midi, August 1868. See also attached document IV).

(2) Grant became the man of this part of Freemasonry in the United States
which, more advanced than the majority of lodges in the country, is waging a systematic wa
against Catholicism, in 1874 he spoke out as no president had ever done.
He had done it, for the secularization of schools and the fight against the clerical spiri
the real reason why an entire, very active party wanted to perpetuate it to the pre-
residence, and despite its "shock in 1877, wants to postpone it a third time in 1881.
treatment of all constitutional precedents. {See contemporary United States,

by M- Claudio Jaunct, 3rd ed. Pion, 1877, vol. I, pp. 91-97, vol. II, pp. 66, 196, 229.)

III. – THE STUDENTS' CONGRESS AT ILGÉ IN 1865

One of the most significant meetings of that era was the
Congress of students gathered in Liège in 1865. We must go there
to stop, because its members are now at the head of Internation-
national, of Freemasonry or of the Gambettist administration
in France. It was one of the signs of the times, according to the words of
the Bishop of Orléans, and even today his debates indicate to us
They are well aware of where the Cosmopolitan Revolution stands.

More than a thousand young people, from Germany, Spain, from
Holland, England, France, and Russia were present there.
sent.

They were first received at the Town Hall by the mayor of
Liège, surrounded by the aldermanic college, and greeted by the magistrate
like the elite of studious youth, like the young apostles
of freedom and progress, they then proceed, preceded by
Flags of various nationalities, towards the Grôtry casino, hall of
dance hall and singing café, where the general sessions are to be held
rales. There the congress is constituted. The president of the organizing committee
The sateur of Liège, in turn, extends a welcome on behalf of the
university youth, and is responsible for presiding over the assembly; the
The assessor commissioners for France are: Rey and Regnard;
Sarro de Magallone, for Spain; Schramm de Joug for the
Hollande, etc. The son of the mayor of Leuven represents there
Brussels; Goudry, Ghent; Gobert and Derguiny, Liège; of
Secretaries are chosen from various nationalities, and the con
grès is open with the question of teaching as its object.

Regnard, on behalf of French youth, thanks the
from the University of Liège.

"Having come from France, where freedom was once also practiced, he hopes,
he said, to get back to a learning process during these four days that will not
will not be difficult; he will work bravely on the work of renovation.
social or progress-oriented.

And Mr. Optât Scailquin, a young lawyer from Brussels, – today
member of the House of Representatives, one of the leaders of
Liberal party and Freemasonry, – he cries out in the middle of a tone

Type of applause:

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THE UNIVERSAL REPUBLIC

A tribute to France, which must still have hope, when it counts
Such children within its fold! Honor to the fighters of thought!
for having opened this platform, accessible to all principles... The
Nir belongs to the youth; everywhere they will compete in devotion so as not to
to bend the knee neither under the threats of intolerance nor under harshness
of despotism... Let us therefore address all questions of education
Let's stir up the masses! Let's shake up the social idea in all its depths!
Otherwise, the work would be incomplete. What is its purpose? (n'cst-co pas de réa¬)
to read all the reforms, to ensure that one day the people, confused
due through the exchange of their products and through religious tolerance, will be able t
to extend a fraternal hand to each other, above the debris of their barriers.

“In Madrid,” the speaker continued, “when the students protested…”
the resignation given to one of their masters because of his opinions
If they're too liberal, they call in the army, they cut them down, they trample them under
horses, and the people applauded their resistance... In Vienna,
when academic authorities want to force them to attend anniversaries
They refuse to accept concordats, and the people agree with them.
In France, in Prussia, it's the same story, and seeing this, I said to myself:
My brothers, love this youth, for it is worthy to serve this
a great cause of progress and freedom.

In one of the sessions the following day, the editor was heard
of one of the most important organs of Belgian liberalism, the Pré¬
Mr. Arnould, from Antwerp, said among other things:

Education is anarchic because society is anarchic.
that, contradictory. There are not two institutions of which one can say
which exist for reasons of justice.....

"I'm moving on to the moral order. Where do we stand? Here, we have..."
Again, and despite ourselves, we don't have all of Catholic morality.
on the other hand. — It is officially taught and followed in the hearts of
masses. How can you expect a contradictory society, which only has
ideas that came from who knows where... be serious and complete in their...
Education? Discussing education before discussing society.
That's not wanting to be practical...

"How do you want to bring back this immense humanity that we
we do not yet know, which has only been partially revealed once,
to the French Revolution, which was so great that we live
"All of them with this breath for the last eighty years?"

And with this energetic declaration, the speaker descended from the tri-
bune, greeted by unanimous applause. There
had therefore, in this congress of youth from all countries, exit
state-run schools, unanimous sentiment against the

Catholic and Christian beliefs and morals are unanimous.
adherence to the doctrines of the French Revolution, including
1793, unanimity against the current social order, which does not count
two institutions founded on injustice.

We had to acknowledge this first, and yet there was between
the members of the congress of violent struggles, of oppositions in
Harsh and brutal words. What was the subject of them? We will
let it be explained by one of the speakers, Mr. Fontaine, from Brussels.
the, young orator with a red beard, of honest build, to
the careless attitude, typical, it is said, of the bourgeois farocrat of the
Belgian capital:

“Before we begin,” he said, “I would like to clarify a point of order.”
my name and to say that I am not the double of Mr. Jean Fontaine, of
Liège. Mr. Jean Fontaine is a lawyer, I am currently a publisher.
from the left bank; the lawyer is a spiritualist and a disciple of Cousin, the publisher
is a materialist and an apostle of Proudhon. I wish to establish these differences,
because it could harm us; because we are all
Two born in Belgium, to Belgian parents. I was baptized Belgian, by virtue of
The civil code and the Catholic clergy. But I have no homeland, and you...
know: ubi libertas, ibi patria l »

But what is this freedom? Mr. Fontaine will tell us at the
end of his speech:

"You want freedom of education... it doesn't exist in Belgium."
gic; freedom of education is impossible in a constitutional state
tional... Who will give you this absolute freedom? It will be given to us.
through this synthesis that we call the Revolution: read Edgard Quinet, he
He'll explain it to you! It's a molten substance, it's equality, it's
the abolition of all privileges, and since our program includes: Everywhere
We discuss major social issues; socialism must enter into
fully engaged in the issue of education. Capital must be serfs.
work. 11 You need to know that every individual before going to
The school must have eaten a piece of bread. And it is work that...
will give it to him; therefore you must admit the Revolution and the

Socialism in the question of education... This point requires developments*
enormous lops. But I'll tell you what we want, we
Revolutionaries and socialists: we want physical development.
The moral and intellectual aspects of humankind. Note that I say physical first.
intellectual afterwards. We want, in the moral order, through annihilation
from all prejudices of religion and church, to arrive at the negation of God and at
free examination.

"We want, in the political order, through the realization of the Idea of Re-
public, to achieve the federation of peoples and the solidarity of individuals.
In the social order, we want, through the transformation of property,
through the abolition of heredity, through the application of the principle of associatior
Through mutuality, we can achieve solidarity of interests and justice! We
we want, through the liberation of the workers first, then of the citizen and
then, for the individual and without distinction of class, the abolition of all
authoritarian system.

After Mr. Fontaine, from the Left Bank, comes Mr. Georges Jan-
his, a dark young man, with a vibrant voice, proud gestures and
The tone of the challenge, the reports say. He calls on the youth to
the study and teaching of politics.

“Politics belongs to you by virtue of your age, because in youth
It seems that we have more upright and higher views. The young
People these days have almost abandoned politics. It's not
what was done in ancient times in Rome and Athens. Similarly, we have seen
in a famous era, where we must forever seek models of
political life and character, the Dantons, the Saint-Justs, the Camille Des
mills, the Marats, bravely venture onto the burning ground
revolutions. That's where you need to find your examples, that's where you'll see some
Intrepid hearts, there you will see all of youth rise up, armed
of new ideas, against the past centuries. You will finally see the cry, the
a true cry from the people, raised in response to the call of a 22-year-old man,
Camille Desmoulins (1). (Loud applause!)

“We talked about the Republic and socialism. There is one thing certain-

(I) The following passage from the Chain of Union (year 1878, p. 147) shows that
Mr. Janson, by thus making the apotheosis of Camille Desmoulins in Liège, expressed
the current thinking of Freemasonry. The author of the article, F.*. Emile Corra, addresse
to the category of people who think that in the period of civilization that we have
"Freemasonry is useless," and he responds "with facts and with..."
names. "

"By actions, because it has created and it subsidizes educational establishments" and of most flourishing charity; for it currently numbers more than 8,000 lodges spread throughout the world, lodges which have 500,000 active members and nearly of three million inactive members, united in a common inspiration.

"By names, because it saw in its ranks the Condorcets, the Dantons, the Babeuf, the Camille Desmoulins, the Lalande family, Abbé Grégoire, the Hoche family, the Kléber, the Lacépôdo, the Lafayelle, the Lavatc, the Laplacc, the Mirabeau, the Tho¬ Mas Paine, the Prouduon, the Saint-Just, the Washington (the Masonic World, t. IX, p. 227, ajoulo to that list of "glorious" names Hébert, the "Father Duchosno", Santerre, and elsewhere Mazzini); and even now she enclosed within her bosom the Brisson, the Crémieux, the Jules Favre, the Garibaldi, the Garnier-Pagès, the Pelletan, the Louis Rlancs, the Gambettas, the Littrés. No, no, Franc-raacon- Nerio is not useless... No, no, his time was not fleeting, and today, Now more than ever, she must renounce the sacred work she has undertaken.

THE STUDENTS' CONGRESS AT ALLEGIANCE

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The ultimate goal for all high intelligences is the abolition of all privileges, based on race or birth, and all the dis distinctions of order and caste, that is what the government of the nation by herself by means of universal suffrage, without being hindered by the pressure from a clique or a single individual is in the wish of humanity, and All these things are encompassed by the word "Republic."

Most Belgian representatives say the same thing.

Let us now listen to the main representatives of the schools of France. We first meet Mr. Regnard, from Paris, mem¬ office door:

“We have just recalled the idea of God; I, for one, am attached to the positive Visma. There have been two teaching methods; only one is good. the positivist or experimental method, that of Bacon, of the encyclopedias pedists and Auguste Comte; it has also been called materialist, name on whom many insults have been hurled: I believe that we should not I deny it; I accept it; I declare it frankly: I am subdued. realist...

"Count, following Diderot, our great Diderot, has truly deserved to humanity. The Middle Ages was a dark period, where a few Only the bonfires lit the world. It was fatal to humanity... I believe

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that, if the man called Julian the Apostate had succeeded, perhaps-

to be the progress made in the 19th century would have been achieved as early as the "V®.

I take this opportunity to pay tribute to a man who did not
Mr. Littré never sought any position, any honor.

“We are also for science, for Germany, we believe
We are born with Kant and Hegel; but I believe there are men who make
more services and which are making progress on them. The philosophy of the
Nature must be the basis of all knowledge; we attach our
flag to the men who proclaim materialism; every man who
is for progress, is also for positivist or materialist philosophy
list. "

Mr. Lafargne proclaims "that no divine intelligence governs
human actions; that spiritualism cannot achieve any morality.
He acknowledges, however, that "Catholicism is the most
strong that was invented in terms of spiritualism. There are four
For a hundred years we have been undermining it; it is still solid, unfortunate
"seeding." Then, undertaking the praise of our great master to
"All," Puoudhon adds, "Here is the most beautiful word that humankind..."
manity has heard: Now that we have re-
We are standing tall, yes, we possess justice,
faith, without fearing a soul that lives in heaven, on earth, under

"Earth... We will be honest, for the love of honesty."

u w4

What probity can there be for someone for whom God is evil, and the
property theft, for one who recognizes neither God in heaven, nor
authority, and consequently neither truth on earth, nor even Satan
in hell, when it is repeated everywhere in every tone, and inspired by
Him, his cry of revolt and hatred? Also, a few days later,
the same Lafargue, in the last session held in Brussels,
ended his motion with the cry of hell: "War on God!"
Hate God! Progress is here! We must break through the sky!

LIKE A PAPER VAULT.

Should we now report the motion of the French student?
Germain Casse, now a member of parliament, speaking of declaring the reli-
Catholic church powerless in its teaching, of demand
der “the total, complete exclusion of any individual who represents,
to whatever degree, the religious idea, which is the idea of in

Tolerance. That, he said, is the crux of the matter! It's about taking
to take a clear position. We must leave here in a clear position.
Paris or Rome, or Jesuit or revolutionary, if the word does not
"You don't mind!..."

And in Brussels, the following year, where the minority, the spiritualists
The students from Cousin's school did not dare to surrender; one could hear
This demand, a corollary to the previous one:

“What is the Revolution? It is the triumph of labor over the
pital, of the worker over the parasite, of Man over God! That is what
We want. That is the social revolution that the principles entail.
From 1989 onwards, human rights were pushed to their ultimate consequences...
In the presence of such a great and pure principle, he
You must either hate or prove you love... Citizens, we have just praised
of France; France is nothing. It's because we are
men, not because we are French, because we are
something. No narrow borders! Fraternity must prevail.
stirs the world. One day, a great artist cast a metal statue,
He ran out of bronze; he took iron, tin, silver, he
He mixed everything together, and his statue emerged radiant from the furnace. The Revolut
this statue that we must create, we ourselves. Let all cooperate in the work
True! Let's close ranks!

“Citizens, I ask you for an oath. We are men.”
Well then! Let's swear hatred to the bourgeoisie, hatred to capital, and a right to work!
Vail; no, that's an absolute concept, a right for workers! United
Let us rally, let us gather around the red flag... The red flag,
It is the call to arms, the people fighting and triumphing. In 1830,
In 1818, the people, etc., were not generous, but duped. The question is:

if we will endure slavery any longer. Let's be clear, because*
frankly, boldly revolutionary, or else let's return to Home, and
"Let's kiss the Pope's mule!"

And there you have tolerance, the fruit of state-recognized teachings. These en-
the teaching of children by the State, to the point where they have led this
She doesn't want any more of youth. It's Mr. Armengaud, a French student.
çais, who will also proclaim it, even in Liège:

“You heard,” he said, “that energetic cry (by an
(Glais and a German, Messrs. Gobert and Burcke): War on superstition,
to fanaticism, prejudice, theology, theocracy! That's good;
This is also the cry of my heart. But what should our plan of action be?

loincloth, in this fight against ignorance? What have we heard?
This morning, if not an apology for force and violence? I'll...
To prove it, I shout with them: Long live the Revolution!... incompatibility beyond
material power and moral power, budget cuts
Ecclesiastical and academic: that's what the word Revolution means...
The sole purpose of the State is to protect material order; for me,
The state must be reduced to its simplest expression. As has been said, it
"He must be nothing more than a policeman!"

But it was in Brussels that, rid of Cousin's disciples
and doctrinaires, agreeing on the principles, but dissenting
For appearances' sake, the youth educated in state schools have
explained with even more candor, reinforced by the company
Supporters and editors of Liberté:

“I see women here,” said Citizen Sibrac, a French student, “I
We thank them for coming. It's important that they understand why.
We are fighting, they must understand our aspirations. Biles, don't
must not remain outside the revolutionary movement. Biles no
They will not fail us, I'm sure of it. It was Eve who uttered the first cry.
of rebellion against God.

"So Freemasonry, as we have seen, cries out in unison.
Eva! Eva 1

It was again in Brussels that citizen Brismée made his move.
to quote these words:

“We are preached about tolerance: no tolerance! when we are told…”
Catch us, we'll be killed. The day we become masters, we must...
Let us use our strength to found the republic. If there is a need for 1 1
"Guillotine" we will not back down! Citizens, it is only on this condition
It is a wonder that we will no longer see scoundrels shouting today: Long live

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The republic! Tomorrow, betray it, stifle it, assassinate it... If the republic
Geoisie, just like in 1848, is closing its workshops, come on now!... Like
If the people didn't have the right to seize the workshops, then they should be closed to
If property resists the Revolution, it must be done by decrees of the people
Destroy property. If the bourgeoisie resists, the bourgeoisie must be killed.
Citizens, as you know, today good people are murderers.
and thieves... It's not the petty bourgeoisie I'm attacking, it's
slave, and often more of a slave than the workers. I blame the bour
capitalist, aristocratic and banking geosis, the one that makes the laws and our
"Misery. That one must perish."

And citizen Pellerin:

“I am a worker and it is in the name of the workers that I demand the
role. We talked about the guillotine, we only want to overturn the obs¬
Tackles. Six hundred thousand heads stand in the way, let them fall. Yes!

Next come the thanks to the French students:

“Citizens,” said a Russian student, “I am not used to speaking in
public; in Russia, we were silent, as you know. I thank you from the bottom of my heart.
French students, on behalf of Russian youth, materialized ideas
Your developments at the Liège council, and I hope that one day they will come
to help us achieve the triumph of the materialist cause.

Already in Liège, the member of the bureau representing Spain,
Mr. Sarro de Magallone exclaimed that the days of the congress
were the happiest moments of his life, and explaining how, at
Because of cholera, the students in Spain generally had
If they were lacking, he promised instead to bring many of them and
eager for the next congress.

Citizen Caesar of Pace succeeds the Russian student and comes
also, on behalf of the Belgian socialist workers, to thank the students
French words:

“We have just heard you thank the Belgians,” he said.
We ourselves owe you thanks, you who came to us.
Give strength, French citizens! The words you have heard
They must support you if you need support. You have
given that in Belgium there are positivists, atheists, revolutionaries.
Everyone wants social reform. A month ago, I was in London. There,
As here, as everywhere, the movement is the same. Germans,
English, Belgians, French, Swiss, want socialism based on the
science; you too, student citizens! This vast union makes our
force. In the past, only privileges reached out to one another over the
borders... Now work and science are doing the same. I applaud
"Tell us to unite science and labor, students and workers."

Finally, the student Rey, a member of the office in Liège for France,
He responds to these congratulations as follows:

“Citizens, or rather fellow citizens, for we are all of the same
homeland, for eighteen centuries the people have suffered and worked. Alongside them,
suffer like him, work like him, some men, despite
the Inquisition, despite the dungeons, despite the stakes, studying and bringing
so obscurely, silently, sometimes secretly, their stone to the building
fact of science.

"Today this building stands, and its rich architecture shines
in the eyes of all. To get there, we have one word: Justice!
To achieve this, there is one way: Revolution!

"Freedom will soon reign, the slaves will become the masters, he
There's room for everyone in the bright sunshine of Revolution 2.

Who doesn't recognize the Masonic temple there, the vast, elevated edifice
to independent morality, and completed by state education,
on the ruins of all nationalities?

From these quotations, says the Gazette de Liège, to the reports
from which we borrowed them and which were transcribed in shorthand
by its editors on the very tables of the congress, the most revolting
aunts have always garnered applause from a portion
at least a notable figure in the assembly; there was sometimes unanimity
to protest against a spiritualist speaker, never against a
materialist or atheist. The majority of the assembly was not frightened
words alone: - too sharp or too cruel, they aroused protests
mations; but the same doctrine, better veiled under terms
softened, it no longer aroused this repulsion and provoked immense
Bravo! Mr. Arnould's success is undeniable proof of this.
gnage. Wasn't that, moreover, the logical consequence of the doc¬
the trines of state education in France, as we have
demonstrated by irrefutable evidence? And the president of the congress
and its organizer, Mr. d'Hoffschmidt, in his closing speech
Didn't he say that the congress was what it was supposed to be?

Moreover, citizen Fontaine from the Left Bank expressed his opinion on the matter.
Thus, at the last Brussels session: "In the minutes
The Belgian press has shown
generally due to gross ignorance or bad faith. She has will
always truncated, altered, falsified, sometimes deleted
the speeches delivered; she did not dare to conclude: she backed away,
as always, faced with the affirmation or negation of principles
revolutionary social and atheist movements that occurred. However
A choice must be made; one must believe or deny!

"Only one newspaper, just one, acted in good faith. That was the Gazette."
of Liège, and this because she is frankly Catholic, apostrophes
Tolic, Roman... She published a complete analysis of the de-
bats (1). »

Moreover, these facts have been judicially established in the considerations of the sentence rendered by the academic council of Paris, which excluded certain students from state schools (2). The Journal des Débats wrote on this occasion:

"To which generation do these young people belong? No Didn't they treat at college about fifteen years ago, at least "Where did the current regime take root?" This was written by Le Temps. in turn: "Shouldn't we ask the institutions and to the teachers who shaped these young people. .... of what im¬ pressures and what lessons could be learned from the documents "Trines so sad, so negative, so desperate?" (3)

Isn't it finally the Revue de l'instruction publique which, on in a completely opposite tone, and as if to justify the masters, dared write: "The student meeting in Liège has a very real existence laughing and serious, and even though the congress would only have served to to give an indication of the high trends in which young people feel comfortable generations, that would at least be a result that comes at a price (4). »

Shall we now say that this meeting of students and... vriers, in Brussels, starting from the primary state education system, Secondary and higher education, all sharing the same foundation: naturalism. pantheism, the hatred of religion under the guise of superstition and fanaticism, transformed into a vast secret association which covers Europe and whose trial on January 5 in Paris has cons-

(1) These reports have been compiled into a brochure under the title of Inter-Congress national student association. 1866, Liège, 3rd ed.

(2) See the Moniteur of December 18, 1865.

(3) These quotes are taken from the Gazette du Midi, December 4 and 5, 1865.

(4) To say, wrote the student Pilon, in a letter to the Gazette de France, May 29 1868, to say that the teaching of the medical school is not materialistic, but it is Deny the sun! SK Castelnau, a writer of dubious character and very well-informed, says he/ VerSy found nothing there, in an article in the Moniteur scientifique, July issue, but three spiritualist professors; the rest breaks down as follows: eleven atheist professors materialists, and twelve uncertain ones. Mr. Castelnau thinks, memo, that among the latter There are many names (he mentions five) that could legitimately be passed on in the category of atheists; "but the list of these," he said, "is quite decisive by the number and, even more so, the scientific value of the names of which it is composed to justify the assessment of an eloquent cardinal* that the major of the faculty is "Materialist..." (Gazette du Midi, October 18, 1868, Paris correspondence.) (Universe, October 31, 1868.)

legally confirmed its existence, as well as the Parisian meetings.
and international in Geneva and elsewhere? Shall we say that in ■
New Congress of Geneva, of Students and Workers, God and the
religion was dismissed by common agreement, as were the ideas of religion.
gieuses were declared harmful to the people and contrary to U
human dignity, where morality was proclaimed independent of
religion, that they were talking about organizing strikes in Europe
menses, invincible, and to push back into the social question the in¬
intervention by any authority, by any government. "Such is the
"A flood," said Liberty, "that is rising and that in twenty years will cover everything."
This, says another newspaper, is the new Freemasonry.
whose members may one day number in the millions
my, and who receives the order from a secret committee (1). »

Shall we say that in the meeting at Café Mathieu, on November 7th
In Paris, a letter from the high-ranking Freemason, Félix, was read and seized.
Pyat, urging the association not to just speak like
in Liège, but to follow the examples of their brothers who did not
No newspapers, but barricades, not congresses, but
plots, which did not go to Liège, but were encamped in Saint-
Merry, calling for new regicides, a new Convention,
new Louvels, new Alibauds, new Orsinis,
There is atheism at the archbishopric, socialism at the town hall, the
Revolution at the Tuileries? To arms, citizens, form your
battalions!

Would we say that this association is already pushing its members to
solidarism, and that it was Aristide Rey, a medical student, at
which, says Mr. the imperial lawyer Lepelletier, the congress of Liège has
made a name for itself, which led to the drafting of the statutes read to the audience by
The same magistrate?

Society: Act as you see fit

"T. Whereas he alone is an honest man whose actions and
convictions are always in agreement; that it is not permissible to treat
with contempt certain practices and to submit to them;

“II. Whereas conscience condemns all religions, these
directing man by the most unworthy motives: self-interest and fear;
that our more enlightened intelligence rejects the various beliefs of
primitive peoples transformed into religious dogmas; that reason...

(t) Cited in the letter of Bishop of Orléans on the signs of the times, Douniol, 1566.

gives truth, science, and that good, inseparable from truth, cannot
to exist with the false doctrines of any sect;

"III. Whereas the communion of ideas between man and woman
can alone found a family; that a rational education is necessary
- to the child; that he instill in him beliefs in opposition to
All that his nascent reason reveals to him is to distort his judgment.
blinding his mind, perverting his conscience; that our weakness towards
the defenders of the past, to whom we abandon women, is the
a major cause of suffering for our modern societies;

"The undersigned pledge never to receive any sacrament."
from no church. They don't want religious ceremonies at the wedding.
nor to death, they do not want religious initiation at birth.

They do not form any secret society, nor have any other positive link in
three others than the registration in this register, and cannot meet
"only to perform the final duties for one of them."

But will it be said that these declarations cannot bind the
Freemasonry, and that the speakers who read it were not
Bricklayers?

Here is an indisputable answer:

"Didn't Proudhon, one of the greatest minds of this century, have
Were the young men at the Liège congress not received into Freemasonry?
They weren't received as Freemasons? Yes, certainly; we offered them
the hand, and we said to them: Work with us! b

It was at the Masonic convent on June 13, 1867, that he spoke thus.
F.∗. Garrisson, and his words were immediately recorded
in the Masonic World (July 1867), as recognized
Official confirmation of an undeniable fact!

Some time later, the lodge L'École mutuelle, which had
In Paris, the most prominent men of the young bar received so
one of the students, F. Grenier, whose theses
materialistic and anti-patriotic, admitted to the faculty of medicine,
had been slygmalized by Mgr Dupanloup (1).

(1) Le Monde masonique, May 18CS. In his doctoral thesis, P.∗. Attic
he wrote: “Patriotism, the principal virtue of the peoples of antiquity, is no other
something that the altruistic law is limited to the fatherland. Therefore, this sentiment
Nuant, and while it was a progress at the beginning of history, times will come,
They came perhaps, where the way of Ciro will only be the reaction, of the ar-
developmental delay, a vice. F. - . Grenier rejects in another passage all
freedom to man; but on the other hand, he declares it possible that locomotives have
passions and desires.

These are the doctrines that Freemasonry embraces, because they are the final logical development of its principle.

Moreover, Belgian and French Freemasonry proclaims, under the in the name of solidarism, the same statutes, spreads everywhere the ma- free marriage and civil burial.

IV. — SOCIALISM AND FREEMASONRY

Socialism and communism necessarily stem from principles of Freemasonry. We have already, through analysis of its rituals and the books of its principal founders, shown how its doctrines destroy at its root the right of pro- priété (book I, chapter VI).

Since man is posited as an end in himself, it follows that For him, the right to all pleasures.

The last socialist manifesto published by Le Révolté de Genève, on the occasion of the workers' congress in Marseille (September 1879), It begins like this:

"Considering that every man, by virtue of his being a man, has a right from his birth to equal satisfaction of its needs and equal development of all his faculties.

But this is precisely the old doctrine of the declaration of the rights of man and of the citizen of 1793, classifying the pro¬ privacy among the natural rights of man by charging the law, that is to say the omnipotent State, to fix this property.

This is the doctrine of Condoicet, one of the men who had penetrated most deeply into the doctrine of secret societies:

“The Jacobins,” said Ma Ion, “adhered to equality before the law, the only "Compatible with the institution of private property." Condorcet "was more revolutionary when he said: 'Equality' in fact, the ultimate goal "Social art (1)."

Ragon also indicates the same thing as the ultimate goal of The royal art of Masonry:

"It is to Freemasonry alone that we owe the affiliation of all the classes of society. She alone could effect this fusion, which, from her within, has passed into the lives of peoples. She alone could promulgate

(1) Exposition of the socialist schools, by Malon (Paris, Lechevalier, in-12, 187?p

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CCTTC humanitarian law, whose upward action tends towards the great unity social formation, a march towards the fusion of races, of diverse classes, of Customs, codes, traditions, languages, fashions, currencies, and measurements. Its virtuous propaganda will become the humanitarian rule of all cons sciences.

“Every generous reform, every social benefit, stems from it,” And if they survive, it's because Freemasonry lends them its support. This phenomenon is due solely to the power of its organization. Its past... belongs to him and the future cannot escape him. By his immense leverage of association, it alone is capable of achieving, in a general communion trice, this large and beautiful social unit, conceived by the Yellows, the Saint-Simon, the Owens, the Fouricr. Whether the masons will it, and the generous The ideas of these philanthropic thinkers will cease to be vain. utopias. — The social movement, moreover, he adds in a footnote, has since long occupied Freemasonry in general and the Grand Orient of France especially (1).

Nothing could be more accurate: all the founders of social systems lists emerged from within its ranks and the Masonic lodges have all days supported socialist propaganda.

Buonarroti, the founder of French and Italian Cliary Lienne, the tireless propagator of all secret societies during the Restoration period, he removed a former accomplice of Babeuf; He had appeared with him before the high court of Vendôme. Far away. to renounce the communist principles he then professed (2), he have infiltrated the Carbonara's constitution:

"In the origin of the centuries that we call the golden age," said the speaker Starred in the Vcnclita with the rank of Grand Elect, our meetings were unusual tiles, my good cousins. All men, obeying the simple laws of nature, were good, virtuous and helpful; all their virtues their sole purpose was to prioritize the practice of charity. The land, without any particular owners, abundantly provided the necessities It was useful to all those who cultivated it. Their needs were moderate: Fruits, roots, and pure water were sufficient for the sustenance of men. "my and their partners..."

And, to restore equality of nature and the community of goods

through a significant advance, the Carbonara has decreed in art.
XXXVIII of its constitution:

(1) Course on ancient and modern initiations, pp. 46 and 47.

V. Conspiracy for the Equal of Babeuf, Brussels, 1828, vol. I, pp. 86, 87 and
Malon, Exposition of Socialist Schools, pp. 26, 27

"The tax will be progressive... The poorest will only pay one percent."
one-fifth of his income, the richest will pay six-sevenths; we observe
will see the progressive rule for intermediate classes (1).

Saint-Simon is considered by all Masonic authors as
one of the illustrations of the order, and in turn Enfantin, in a
letter to General Saint-Cyr, thus uniting Saint-Simonianism
with the Carbonari and the Jacobins:

"To sympathize with Saint-Simon today, the men of
thirty to forty years old must have sympathized with Foy, Manuel and
Lafayette, and the men of sixty, with Mirabeau, Saint-Just and I
I'd almost say Robespierre.

At the time when Fourierism was seeking to spread, the logos
Masonic lodges in Paris provided him with sympathetic support. Jau-
The people of Pompéry were members of the lodges, and held conferences there.
rences and found proselytes there(2). Later, as we saw,
The same thing happened in Paris with the spread of VInter¬
national.

This is the tradition of Freemasonry everywhere. In 1845, the lodges
Belgians bestowed Masonic honors upon Eugène Sue, and the
socialist novelist, in his response to the lodge La Persévérance
from Antwerp, explicitly stated that "the Masonic lodges were
at the head of the liberal socialist party" (letter of January 13, 1845).

On November 7, 1866, the lodge La Parfaite intelligence and L'É
The canvases gathered from Liège affiliated with the Philadelphes lodge of
London, to continue the work of militant Freemasonry and
progressive (sic), and sent him a board in which she formulated
This is what she meant by progressive Freemasonry:

“To banish from the mind the vain preoccupation with a future life and the
the notion of a providence ready to rescue all distress; – to overthrow
blind forces; – to humble the pride of money and privilege; –
transforming charity towards the poor, which humiliates them, and seeking
the rights of the poor who raise them up; – to equalize intelligence through education
tion, fortunes through the proportional balance of wages, protections
by laws that are equally respectful to all – to achieve justice

"Tick instead of promising it in an unknown world (3)."

In 1868, regarding a proposed revision of the statutes of the Grand Orient of Belgium, Brother Jacobus said to the lodge of Philanthropic friends from Brussels:

(1) Constitution and organization of* Carbonari, g 99, f 02 and t?8.

(2) Le Globe, journal des initiations, 1839, p. 170 et seq., 1840, p. 144, 168, 210.

(3) Quoted by Le Monde on January 16, 1807.

"These words (the passage: Working together, etc.) announce another reform, due to a decision of the League of Philanthropic Friends thropes. This workshop examined the issue of charity, and in a substantial report, concluded that the most effective way, the the most humane, the most Masonic way to practice charity was to push to contribute to economic and social progress, either by promoting the establishment cooperative societies, workers' banks, either by spreading the ins¬ instruction. It was following this report that a restaurant was established at cheap.

"To call on the people to conquer their own well-being, to help the minor classes to emancipate themselves through education, work and credit, This is, without a doubt, the most powerful form of benevolence, for not only She excludes almsgiving in the present, but she makes all protection unnecessary in the future.

"It is this transformation of charity into emancipation, of the charity in social institutions, from protection to liberation definitively, it is this doctrine, which could be called a practical socialism tic, which the project wanted to specify clearly in the first article the general statutes of Belgian Freemasonry (1).

Currently, the lodges in Paris are all joining forces to found a higher school of positive sciences, according to the positive method tivist, intended to scientifically propagate socialism in the intelligent classes, and with socialism this brutal materialism and this radical negation which is the essence of positivism and of Freemasonry (2). It is not in vain that F.-. Jules Ferry proclaimed in 1875 the identity of the two institutions (book I, chapter 1). II, § 15).

The Masonic World, which reports all these actions with

a complete approval, is well within its rights to protest against the administrative measures taken by the Grand Orient of the Netherlands against the L'Alpina lodge, because of its overly socialist tendencies accentuated, it seems, by this workshop (3).

Mazzini, in turn, while claiming not to be a communist, claimed to change the distribution of wealth and to make people govern collectively, work by the State:

“There are no inequalities of nature, no fatal inequalities of con
Despite the divisions and classes, inequalities exist that stem from

(1) Quoted by La Patrie, of Bruges, October 1868.

(2) See the program of this environmentalist and the account of the actions of the lodges this meaning, in the Masonic World, August and November 1879.

(3) of uovombre 1879, p. 314.

social forms, within the very element where life develops. and we must work to change these forms, to transform, in the name of God, in the name of the war that God commands us to wage against evil, to sin and its consequences, this element is susceptible to change perpetually. The physical world, humanity's great workshop, has It was not given to a few, it was given to labor. The goods material, neither good nor bad in themselves, but instruments of good or evil, depending on the individual or collective destination they receive. wind, belong to all those who work, and the distribution always The increasing production of these goods will yield fruits that are all the more useful, a more pleasing to God than the most advanced education of humankind will have taught men to use it for good (1).

The statutes of Young Europe contained these articles which left know that the door is open to all socialist ambitions:

"Art. 8. According to the law of God and humanity, all men are free, all men are equal, all men are brothers.

"Art. 11. Equality consists in recognizing for all the same right and the same duty, in that no one can be under to adhere to the law which defines rights and duties, and in that each person, pro in proportion to his work, he shares in the common wealth. which is the product of all social forces put into action.

The first German socialist, the tailor Weitling, who in 1837 began his propaganda in Switzerland and Germany, had organized its societies on the model of the enlightened and the carbo- nari, and he used cbant associations to propagate them

which are often just disguised Masonic lodges (2).

We should therefore not be surprised to see Masonic lodges
to provide the International with the first cadres (§ 5). Ac¬
still, despite the experience of the Commune, the lodges
Masonic lodges continue to propagate socialism.

Thus, in Paris, in 1877, at the opening of the L'Homme lodge
free, whose name is reminiscent of the title of Louis Blanc's newspaper,
ie F.∗. Minât, venerable of the L.\ Perfect Equality, makes a
exposition and commentary on the social system of Louis Blanc (3).

Most recently, on June 28, 1879, the lodge Le Globe, of Vincen-

(1) Address to priests concerning the Encyclical of Pope Pius IX given at Portict
U December 8, 1849-

(2) V. Frost, The secret societies of the European Revolution, t. He, p. 268 e∗ ∗

(3) La Chaîne l'Union, year 1877, p. 73.

born, listened to the funeral oration of F.∗. La Chambaudie, “poet so
specialist and apostle of Saint-Simonia (1). »

In Italy, the Masonic lodge of Palermo, known as Y Equality of the 10th
In March 1878, in a circular sent to the press, he invited all
SCS members to deal with social issues, CL states that
Economic emancipation alone will bring well-being and
happiness to the people.

V. — The founding of the international association of

WORKERS. — KARL MARX AND MAZZINI

It is also a mistake to represent VInternatio¬
nale as a purely revolutionary secret society, similar
at the Société des saisons, at the Charbonnerie, and when it is represented
felt as merely an expression of the social unease of
working classes.

She possesses both of these traits, and that's what makes her stand out.
a completely unique place in the history of secret societies.

The vast majority of its members are solely under
the impression of suffering caused by the disorganization of
the ancient system of work. They are prey to passions which are
the continuation of the liberal regime applied to economic relations.

In this vein, they often curse the revolution of
1789, the bourgeoisie hoarded national property and destroyed
leaders of the corporations; they even cover them with their imprecations
the Masonic lodges, where they see, entrenched as if in a
citadel, the bosses they have to complain about (see Introduction VII).

But to these feelings, one could find the equivalent
in the social struggles of previous centuries, is added to the
the internationalists a furious hatred against religion, a
radical denial of God and the afterlife. This spirit of impiety
It was inspired by their founders and is maintained by their
leaders, all of whom belong to the large anti-Christian sect and
who see in this uprising of popular passions the means
to achieve the ultimate goal predicted by Weishaupt: freedom and equality
forests on the ruins of religion and property.

[\] Masonic World, August 1879, p. 161.

Their skill lay in seizing upon the feelings specific to
working masses suffering under the modern industrial system, to serve-
vir as a framework of their spontaneous organization in Trades-
Unions, syndicates, professional societies. Through this they had a
action much broader than that of exclusively revolutionary societies
Mazzini's tionaries and policies.

They adapted to the temperament of the modern worker by rejecting
all the fantastical apparatus that exists in Masonic lodges
It amuses the bourgeois, but it baffles the worker on the evening of a day
born from hard labor. The International was therefore able to raise
the veil almost completely and work in broad daylight. But she
It always remains a secret society, because it is led in
the shadow and the mystery by chefs who are in close contact with
the other Masonic lodges, and often combine their actions
with theirs. As a man who had wittily put it
initially quite rashly engaged with the Fifth International, Mr. Jules
Simon, "twenty years ago the socialists were sectarians, at
"Today they are practitioners." (Radical Politics, p. 23.)

These two characteristics, combined in the Internationale, explain
the two tendencies that sometimes occur within it and have
led to a temporary split: some are socialist Jacobins

Yours, the others want to be exclusively socialist. But he is
It is very instructive to note that the exclusive socialists, not wanting
not entering into political struggles, have always been eliminated or
absorbed by the socialist Jacobins.

We will now look at the earliest origins
of this formidable association and how Masonic societies
what his staff provided him:

"In March 1850, wrote in the German Universal Gazette of
Leipzig, a man who initially favored communist tendencies,
He had then completely separated from me; I had just been released.
after being imprisoned, as a political prisoner, in a prison
of Augsburg, when I learned, from a commissioner, of the existence of the
league in the form of a conspiracy whose leaders were Engels and
Marx (1). The following year, another emissary, Weidmeger, at*

(1). Karl Marx, a wealthy and educated man, a philologist of note in universities
German, is the son of Israelites converted to Protestantism. (Lasalle, the founder
of a socialist association, which today feeds into that of Karl Marx
(was also Jewish). Karl Max was in Rome with Weitling in 1847 preparing for the return
payment by Pius IX (V. Bresciani The Jew of Verona 1.1. p. 75.)

today, dead, came to visit me in H...., where, in full view of my
political co-religionists, I accepted the position of president of the
A commune, established in this country by the association. I attended in this capacity,
in Frankfurt am Main, at a congress organized by the associations of
Mannheim, Mainz, Giessen, Frankfurt am Main, Ha¬
nau, etc...

"The party was then called the Communist Party; it was only later
that it called itself democratic social. But under the very name of com-
munisle, it already formed an international association, and one could read in
The head of his program was: "Workers of all countries, unite!"
This manifesto, printed as early as 1851, and which I have in my hands, contains
exactly the program and main features of the International
current. The propaganda has certainly followed since a pro-march
aggressive; but, as for the organization, by 1850 it was already complete.
From that moment on, the central fund was financed by contributions
of the various members and of the Communes (1). »

The Universal Exhibition in London in 1862 gave to the association
tion an immense increase.

"The workers, delegated by the various nations of the civilized world,
met, says Fribourg, on the ground of production and
Observation. Questions of labor, daily working hours
strikes, even, and many others were expected and were supported.
levies. Correspondence then took place between Parisian workers and workers
English and others; on September 28, 1864, a public meeting, organized
in Saint Martin's Hall, reunited again, and officially this time, said
the same historian, the workers' representatives of several nations
European. A month later, the post brought the founding pact to Paris
mental, and the international association was taking possession of France (2). »

Mr. Winterer, in his scholarly work, Contemporary Socialism
porain, thus completes the story of the birth of the International:

The most famous conspirator of our century, Mazzini, could not
not to remain a stranger to the formation of this international league. He
he, too, proposed a draft address and statutes; but it remained too
himself, that is to say, Italian and a conspirator. — His address reproduced
simply knows his political program, drowned in a phraseology

(1) Translated and quoted by Le Français on July 17, 1871. Ragou recounts in Bon
Course, p. 344, that Krauso, a famous German Freemason, had proposed, as early as 1812, to
to replace Masonic mysteries with the institution of a society which he named
Menscheitbund or Alliance of Humankind.

(2) The International Workingmen's Association. Origin, pp. 6 and 12, by EE
Fribourg, one of the founders. (Paris, 1871, iu-12, Lechevaller, ed.)

socialist. — As for its statutes, they called for centralization
so rigorous, such an absolute dependence on the impulse cent
tral, that any initiative and consequently any development will become
impossible to establish in local associations. Marx had the work of
Mazzini, who withdrew in despair to his tent, abandoning the In¬
international to its fate. In turn, Marx presented an address and some
statutes, which were unanimously adopted by the London committee; the
The general congress in Geneva ratified them in 1866. The address and statutes
The German socialists were far from disarming the central leadership which
was to remain directly or indirectly in the hands of Marx;
but they reserved the rights of particular associations and threatened
"They aroused all fears and sensitivities (1)."

The association's supreme authority resides in its congresses.
as in Freemasonry it is placed in convents.
Congresses, like convents, meet every year.
The time and place of their meeting are indicated, as well as the
matters which must be addressed there, by the congress itself, or
by the general or international council, which is for the association
what the Supreme East represents for Freemasonry. — “This

The general council is made up of workers representing the different nations belonging to the international association. It takes within it, according to the needs of the association, the members of the office such as president (2), secretary general, treasurer and Personal secretaries for different countries.

"Every year, the congress convenes to designate the seat of the council general and appoints the members. » The seat of these councils has was first in London; since 1873 he has been based in New York.

“Each section is sovereign in appointing its correspondents”
"These are the correspondents who..."
Beneath a subordinate appearance, the directors are in reality all powerful groups.

(1) Mr. de Lavoleye has just recounted, in almost identical terms, the founding of The International (Revue des deux Mondes, March 15, 1880). In the conferences At the London preliminaries in 1862, Mazzini was represented by his secretary, the Major Wolf.

(2) Two years later, in 1869, the Basel congress adopted the following resolutions yours: "Considering that it is not worthy of a working-class society to maintain in within it a monarchical and authoritarian principle by admitting presidents, during even if these were not invested with any power, the purely honorary positions being yet another attack on democratic principles, the congress in pledges all sections and workers' societies affiliated with the international to abolish t presidency within their ranks.

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"The general council has the right to admit or refuse affiliation" tion of any new company or group, except the call to the next congress.

"The general council also has the right to suspend until the next congress a section of Pinternational. Any group, of For its part, it may exclude a section or a company from its membership. without, however, being able to deprive it of its international character, but he will be able to request its removal at the next congress (1).

"Wherever circumstances permit, the central offices

works (or federal) of a group of a number of sections
offices in the same language will be established. The members of these offices
central, elected and recallable at any time by their sections
respective, must send their reports to the general council one
"Once a month, and more often if necessary." — These offices
or federal councils, as they are now called, and the sec¬
tions that name them, equivalent to national Orients and to
lodges of Freemasonry.

It is not without reason that Assi, in the manifesto he addressed
knows all Y International affiliates to ask them to
to support the strikes at Le Creuzot, invoked the name of France
masonry:

“In the name of social republican democracy,” he said, “we
let us loudly proclaim our membership in the great association in¬
International Workers' Federation, this sublime Freemason
the folly of all the proletarians of the world, this hope of the future,
of equality... (2). »

(1) The entire national leadership of YI resides in fact within the General Council,
It is interesting to note the names of scs ineml>rc 3. The fundamental pact, which
It serves as the basis and form of its first foundations, was initially signed Odgers, Cre
"Wheler, English workers* and arrived in Paris under that name and with signatures which
were members of the provisional committee established in London. Approved by the
At the Congress of Geneva, it adopted the name of the General Statutes. The General Counci
then of President Odgers, an English worker and carpenter, and of Secretary General George
Kccarius, tailor, who had been so from the beginning; in place of Wheler, the tre¬
The secretary was Cow'ol Stopnoy. The private secretaries of correspondence were
S. Shaw, for America; Karl Marx, for Germany; Besson, for Belgium
gique; IL Yung, for Switzerland; A. Sabicki, for Poland; Johannard, for
Italy; Eugène Dupont, for France; Paul Lafargue (Marx's son-in-law), for
Spain. Since then, in 1871, Serraillier is said to have replaced Besson; Giovanni Bora,
Johannard; Eccarius, while remaining secretary general, would be in charge of the
correspondence with America; James Cohen would be the delegate from Denmark;
John Wcrlon would have replaced Cowcll & the treasury.

(*2) VInternationale, Brussels newspaper, no. 24, April 1870 — Tcstut, L*Asso¬
International Workers' Association, octavo, 1870, pp. 34 and 98.

Fribourg tells us, in fact, that the International was based on
everything about Freemasonry; that through it the In
International Freemasonry was penetrating Parisian Freemasonry,
where it garnered strong support, and that finally Switzerland, the Bel
France and America announced the creation of French groups
socialist movement (1).

In April 1865, several Parisian lodges, notably Le Tem¬

Family group, The Straight Line, The Hospitallers of St-Ouen,
Lodge No. 133, The Rose of Perfect Silence, The Future, The Renaissance
sance, united, at the instigation of Fribourg, to prepare the reunion
union of a great congress of workers from all nations. We
we do not know why this project failed (2); but the
lodges nevertheless continued their support for the International.

Fribourg also recounts its active role during the elections
de Pelletan and Garnier-Pagès, high-ranking masons, – the former even,
venerable master of the Paris lodge, who first organized the association
tion of those in solidarity (book I, chapter II, § 12), – had put him in contact
port with groups from schools and the St-Antoine district,
restless students or Blanquist workers, whom they did not disdain
not to use, while despising them, the committee candidates
of the thirteen, all high-ranking masons.

The founder and historian of the International adds further:

"Having made the acquaintance, we met again in the St-An- suburb
toine, and when the Left Bank was founded, Fribourg was admitted
in the small circles of the Latin Quarter. This explains how
strangers to the world of work, such as Longuet, Emile
Richard, Emile Maison, Robert Luzarche, Jules Ducrocq, Nauzet
and Pierre Denis, were, from the very beginning, members of
VInternationale. »

It was in these circumstances that Mr. Jules Simon gave his
membership and accepted, from Fribourg, the membership card
bearing the number 606 (3). Certainly, Mr. Jules Simon did not foresee
not at that moment that Y Internationale prQnÀmiiiext aux incendies
of Paris, and that he himself, the enemy of standing armies,
the author of Radical Politics, would associate himself with the legitimate but
harsh repression of the Commune as minister under Mr. Thiers.

(1) Fribourg, International Association, p. 31, The parliamentary inquiry into the
Government of National Defence, de Sugny, 2nd report, cliap. 1",

(2) Le Monde maçonnique, May 1863.

(3) Fribourg, The International Association, d. 152 and 17a.

Like so many others in his party, he was inevitably
led by the community to the first principles laid down by a
philosophy that starts from the absolute independence of man vis-

defiance of all positive divine law (Book I, Chapter I, § 1). Unconsciousness
of this man's adherence to a naturally benevolent spirit
That alone would be proof enough, even if it were just a few months later.
Later he would not have addressed the following letter to the Vin- congress
international in Lausanne in 1867;

"Men who spontaneously gather in all countries"
of the world for a common and noble purpose; who have no other
concerns that contribute to the triumph of common sense and reason;
who, in politics, in socialism, and in science, do not seek
that the truth, treating brute force and routine with equal contempt,
these two enemies of thought; an assembly that has no other president
tooth than the one she chooses and other regulation than the one she
In fact, it's a spectacle that consoles us with the official truth, with official justice.
cielle, of the freedom granted by the menu cl of the truth stifled under the
myriads of restrictions and conventions.

“Believe me: when I called from the podium for the abolition of the ar-
permanent laws, the separation of church and state, and total freedom
of the press with suppression due to the offense of offending public morals and re-
My dear, I was not speaking to the Legislative Body, but to your council.
sandstone; I was bringing him my share in advance, just as I am sending him today
"From today, I offer my support and best wishes from afar (1)."

Mr. Jules Simon was not alone in giving his support in this way.
to the statutes of VInternationale. A number of prominent figures
politicians did not hesitate to do so either, and Mr. Fribourg cites
expressly “Henri Martin, the popular historian, Gustave
Cliaudey, Proudhon's active collaborator, fell victim
by Raoul Rigault, Corbon, the former vice-president of the Constitution
the killer of 1848, and many others whom events separated
later from the founding group (2). » All were removing Freemasons,
We saw that earlier.

Mr. Fribourg also notes the contribution that the group formed by
The students of the Liège congress brought to the International:

(1) Reproduced by the Gazette du Midi on August 13, 1871 and most newspapers
from Paris at the time.

(2) Fribourg, L'Association internationale, p. 431. En nofe, p. 132, he cites the
articles written by Henri Martin, in Le Siècle de 1865, in Tuouueur de l'interna-
Uo.tale*

“While Parisian workers remained silent and studied,
European students were meeting to speak at the congress
from Liège; there Tridon, Protot, Humbert, Jaclard, Regnard,

Germain Casse, Levraud, etc., and others of the same caliber,
they put on a spectacle for the world, fighting with fury
philosophical opinions contrary to their own. » Between Pro¬
Mr. Testut also names the student Rey, and Humbert, all
delegates to the Geneva Congress of the International; Mr. Fribourg
It even says in its history that an unholy program, or Association
international of freethinkers of this same student Aristide
Rey found followers there and enjoyed some success. The accounts-
The proceedings of the Liège congress demonstrate, down to the last detail,
dence these furious battles of the students of the International pari¬
his own, against what Mr. Fribourg calls philosophical opinions
physics contrary to their own were nothing less than the belief
in God and the Catholic religion, its morals and dogmas, and the
principle of nationalities themselves, as Aristide Rey did.

At the Geneva Congress, which organized the International, it was posed
the question that was supposed to be the touchstone of the association.

The French delegates, who were socialists of good faith,
wanted to exclude from the association those who did not engage in
to manual labor, who were not workers in the strict sense
In short, the speakers who had, in the past, caused them
So much disappointment. But the Germans, who made up the chosen group
Karl Marx's team rejected this proposal. The International
therefore remained open to all revolutionary elements of any kind
Whatever the case may be: this is how Karl Marx, a man of letters,
his son-in-law Lafargue, Dr. Buchner, the author of Force and
matter, Lucraft, employed in London at the Schoolboard, Hins, the
Belgian professor, General Cluzeret and so many other Jacobins
bourgeois were able to continue to be part of the association and in
made it possible to direct it. The question has often arisen since
in local groups, but the clever ones always managed to get by.
to maintain the politicians of the Revolution in their place
the association's headquarters.

V, — The doctrines of the International and those

hence Freemasonry.

•»

As for the religious and social doctrines of the International,
We only need to read the documents published by the association itself.
following each congress.

In 1866, she sent to the Geneva Peace Congress Eu¬

Gene Dupont, a member of the general council for France, who
he expressed himself thus:

“Citizens, the most ardent supporter of perpetual peace is in
Undoubtedly the worker... He wants peace; but peace is not
In principle, it can only be a result. Do you believe, citizens,
that you will be able to reach it by the means that were proposed to you yesterday in
creating a new religion – (the religion of the God-Reason of Garibal-
di) ? – No, isn't it? Far from creating a new one, reason must
destroy those that exist... Every religion is a despotism that also
his standing armies: the priests... Don't these armies have
not inflicting on the people deeper wounds than those they receive
on the battlefield? Yes: those armies distorted the law, atrocious
That's the reason. Don't clear out the barracks to turn them into churches:
"Leaks, a clean slate for both."

And at the banquet that concluded this congress, the Italian Stéphane por
This toast was silent:

“To Garibaldi, to the first citizen of Italy, to the great man
European whose contribution gave so much impetus to the first congress of the
Peace, to freedom, to the true regenerator of peoples, to Garibaldi!

The following toast was given by the Russian Bakunin:

"To the future of the League and future congresses, which, developing the
principles established and increasingly uniting the scattered republicans in
the world, can hasten the advent of true democracy through the
federalism, socialism and 'aktithêoi.ogism (1). »

The following year, at the Lausanne congress, Albert Richard
went so far as to say:

(t) Annals of the Congress of Geneva (Geneva, 1868).

"In matters of education, we must oppose the immoral study of the
The Bible, that of useful men.

And Murat added:

"The Bible is the code of immorality!"

Fribourg supplements these details with the following account:

"The freethinking movement was bound to find followers in
The Internationale. Also the following play, a work by Mr. Aristide Rey,
student, – (one of those from the Liège congress who had been so large

number devoted to the International), — there was some success.

"International Association of Freethinkers."

"Society: Act as you think."

c I. Whereas only he is an honest man who agrees
aligning his actions with his principles;

“II. That good cannot exist outside of truth and that there is no
truth than that given by science; that it is important to separate the mo¬
progressive and scientific analysis of outdated dogmas that reason...
damned, and which sentiment must condemn; which conscience rejects
religious doctrines that govern man through fear and the most
unworthy motives; that these doctrines have divided men by distorting
morality and by corrupting the notion of law... »

And in conclusion, the play ends like this:

"Not a priest at birth,

“No priest at the wedding,”

“No priest at death (1).”

"They constitute, under this title: Society act as you think, a
an association whose law is science, whose condition is solidarity, for
But justice.

(t) Ftibovfg. International Association, p. 154 et seq.

This satanic association continues to spread. Here is the document published in
The Marseillaise of August 1379:

"N® 1750. — Membership of MC.. (Auguste).

I am a great supporter of your association for the propagation of the faith
civil. However, before my membership is published, I would like to be convinced
that, thanks to the organization and statutes of the Society, this membership is irrevocab
ble, that is to say, that it not be taken into account in my final moments, when I do not
I no longer have the mind to lihro, of such a desire that I could formulate, contrary to m

today resolutely expressed.

“If this is the organization of the Society, accept my full support today.”
Miss, and publish my name if you deem it appropriate.

Please keep me informed of the progress our ideas make.
municipalities.

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"The following document was attached to this statement:

"THIS IS MY WILL:"

"My last wish is not to be buried according to the rites of any religion."

religion, and I give to . the power to represent me before

my family, to prevent the desecration of my body.

This is undoubtedly for the execution of this international program.
final list of freethinkers decreed by the Lausanne congress:

"1° Scientific, vocational and productive education, and the implementation
to the study of a comprehensive teaching program; 2° organization of
Y school-workshop; 3° considering that the term free education is a non-
makes sense, since the tax levied on citizens bears the cost, but that
Education is essential and no father of a family has the right
to deprive one's child of it, Congress grants the State only the right to
to replace the father of the family, when the latter is powerless to remedy
to fulfill one's duty. In any case, religious instruction must be excluded from the
program (1).

And a little later, the London General Council, in
July 1869, admitted as section Y International Alliance
the final stage of socialist democracy, whose program, drafted by
Becker, Bakunin, Albert Richard wore:

"The Alliance declares itself atheist; it wants the abolition of cults, the
substitution of science for faith and of human justice for justice
Divine! (2)

Moreover, from the very first days of the International and even
in relatively moderate fractions, we find the same
spirit.

The fundamental pact accurately reflects Masonic phraseology
in the preceding considerations;

"Considering that the emancipation of workers must be the work
the workers themselves; that the workers' efforts to con-

The inclusion of the Marseillaise proves that the awful deal offered by the a* 175*0
is subscribed. The contraction and spread of this association in certain large
The fact that the Paris workshops exist is, moreover, a matter of public knowledge.

Mr. Iléroid, Prefect of the Seine, has just given official consecration to this

association by a circular addressed to the directors of Paris hospitals, in vortu
of which every patient must, upon arrival, declare whether they intend to receive assistar
of religion and cannot, outside of this prior declaration, be visited
by the chaplains.

(1) Fribourg. International Association, p. 155.

(2) Fribourg, International Association, pp. 129-131*

seeking their emancipation should not tend to create new
privileges, but to be established for all with the same rights and the same duties;

That the subjugation of the worker to capital is the source of all
political, moral and material servitude;

"That, for this reason, the economic emancipation of the workers
is the great goal to which every political movement must be subordinated.

a That all efforts made so far have failed, due to a lack of solidarity
between workers of various professions in each country and of a
fraternal union between workers from various countries;

a That the emancipation of workers is not a simple problem
local or national level; on the contrary, this problem concerns all
civilized nations, its solution being necessarily subordinate to
their theoretical and practical competition;

"That the movement which is taking place among the workers of the countries
the most industrious in Europe, giving rise to new hopes,
gives a solemn warning not to fall back into old habits.
errors and advises combining all the still isolated efforts;

“For these reasons,

“The congress of the International Workingmen’s Association, held at
Geneva, September 3, 18(36), declares that this association, as well as
all member societies or individuals will recognize, as de
truth, which should be the basis of their conduct towards all men,
justice, morality, without distinction of color, belief or nationality.

"Congress considers it a duty to demand not only
For the members of the association, human and civil rights,
but also for anyone who fulfills their duties; no duties without
Rights, but no rights without duties.

"It is in this spirit that the congress definitively adopted the statutes
"The following tuts of the International Workingmen's Association."

So here are fifty to sixty workers, who undertake to
to definitively define the rights and duties of man in the
the whole world, and at the Brussels congress one of them was heard
them, a deputy of the Swiss workers, named Catalan, was
shout, usurping a word from the apostate and high mason Sieyès, that “the
The revolution of the last century was contained in these words: "What is-
What is the Third Estate? Good. What should it be? Everything. Likewise
Today, to summarize the revolutionary movement, we can say
naire: What is a worker? Good. What should he be? Everything.
that is to say religion and papacy, society and magistracy, nation
nation, kingdom, and republic! To him and him alone the priesthood, the
Capital and property!

It is up to him to decree truth, justice, and morality, outside or
without distinction of belief or nationality. He decrees, himself, five
quième, to which are added fifty-five other individuals,
that truth, justice, and morality are outside of all
religion, of any belief, apart from God. That's it.
that they decide against the entire human race since the beginning
The beginning of the world!

And what then are justice and morality? What is the
truth for affiliates who, in a sovereign congress, decreed
the abolition of the presidency altogether, of the very word "president,"
Out of hatred for authority? What is truth, apart from...
reason of the centuries, against the authority and testimony of all the 3
peoples since the beginning of time?

Justice, morality, law, rights – all these ideas imply
a supreme authority, a king, universal sovereign, God in one
word, from which all fatherhood, all royalty, all superiority derives
or presidency, any power that binds and obliges, anything that can bind
and to bind men together, to constitute them in society, in
any association whatsoever.

Outside of that, what becomes of the groups, the sections, the federations?
rations, general councils, and the congresses themselves? What
What rights do they have? What authority do they have to make statutes and...
binding laws; directing the actions of other men, work
their and bourgeois; to do justice and morality, truth, the
Rights and duties: determining where they lie, what they are?
What man has ever had such power over one or more men?
My? To merely claim so, isn't that despotism in its purest form?
At the highest level, a monstrous tyranny?

Poor, honest workers! How you are being deceived, how
They corrupt you, just as they erase your conscience itself.
even !

Following the statutes, nine or ten questions were discussed.
tions, on which the Parisian founders and the sections of
The Paris branch of the International had sent a memorandum to the congress
with the French delegates. In this memorandum, signed by all the
French delegates (1), but only the German and English delegates
They found it not advanced enough, we read this:

(i) Among the signatories, the following were distinguished for Paria: Fribourg, Malon, Mu
Tolain, Varlin; for Lyon: Nichant, Sccrcluiu; for Uouou: Aubry, Tousincueurs
main international or Fiauce.

“Work is still the act by which man manifests his vail
man's strength, his morality; through work, man tames nature.
acquires new knowledge and rises to the point of deification
himself, if it is permissible to use such an expression here, because
Divinity is and has never been anything but the ideal of perfection towards which
invincibly tends humanity through the complete development of its
faculties.

How can one not recognize the doctrines of Freemasonry here?
and of F.∗. Renan teaching that God is nature, that God is
a word which, although old, should be considered an ideal
For the people? This is the ultimate expression of teaching
Cousin's philosophical approach, bringing back the triple infinity of God, nature,
humanity, to a unique synthesis.

A little further on, the delegates of the Parisian International
added this statement which recalls the reception of the rank
apprentice:

"It is impossible for us to do, on this question (religion),
something more than a statement of principles.

“Religion is one of the manifestations of human consciousness,”
respectable, like all the others, as long as it remains an internal matter.
individual, intimate; we consider religious ideas and all the
ideas a priori as not being subject to useful discussion; each
will think, on this point, what he deems appropriate, provided that he does not
to involve one's God in social relations, and to practice
"What about justice and morality (1)."

A member of the Commune, Lefrançais, was therefore indeed self-employed.
ridiculed to say, in a Masonic meeting held in Paris, on April 26

1871, to prepare for the major demonstration of the 29th: "I was from
My heart was with Freemasonry when I was received into lodge 133.
one of the most republican, and I made sure that the goal of the
Masonry and the Commune was the kid.

After having preluded, in the congresses of Geneva and Lau¬
Sanne, the International declares, at the Brussels congress: "that
machines, like all other working tools, must
wind belong to the workers themselves and operate at their
profit...; 2° that the means of communication, canals, roads,
telegraph lines, and the forests must remain in the community
social; same decision regarding land, mines, quarries,
coal mines, railways.

(1) Fribourg, r^woeiaHon internationale, p. 84.

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The Basel congress confirmed and further emphasized this
denial of the right to individual property. It was decided there:

"1° That society has the right to abolish individual ownership of land and
to bring the soil back into the community; 2° that there is a need to do
to bring the land under collective ownership.

There were only four votes against these decisions, and in withdrawing
The congress left, as a stepping stone towards the abolition of
inheritances, the following considerations:

a Considering that the right of inheritance, which is an inseparable element
individual property contributes to alienating land ownership e<
social wealth, to the benefit of a few and to the detriment of the most
large number; that, consequently, the right of inheritance is an obstacle,
at the entry of the land and social wealth into collective ownership;

a That, on the other hand, the right of inheritance, however restricted it may be
his action constitutes a privilege, the greater or lesser importance of which does not
destroys the inequity in law and which is a permanent threat to the law
social ;

"Furthermore, the right of inheritance, in all its manifestations,
in the political order as in the economic order, is an element
essential to all inequalities, because it prevents individuals
they have the same means of moral and material development;

"Considering, finally, that Congress has voted in favor of property

collective land, and that this declaration would be illogical if it were not corroborated by the one that follows;

“Congress recognizes that inheritance rights must be complete
ly and radically abolished, and that this abolition is one of the conditions
the most essential elements for liberation from work.

It goes without saying that Richard, Bakunin, Varlin, Brismée and the
Others having spoken out against the right of inheritance, it had to be abolished.
in the program of the ['International Alliance for Democracy']
social.

Langlois, considered by Fribourg as an opponent, differed little
However, the majority; here are its conclusions, reported by
Fribourg:

“1° The land, insofar as it is not a product of human industry
Maine belongs indiscriminately to everyone, and, by right, it has never
ceased to belong to them. 2° The parts of this common domain, of this
common and inalienable property could not be granted to a few
i;uo under certain conditions. 3° These conditions, which, history tells us, are there

to demonstrate this, have often been modified, will be modified again, and they
will have to be in each nation, as soon as they have been recognized there.
contrary to justice and the public interest.

Carteret, also in the opposition, nevertheless said:

“Any owner who wants to rent out a building proves, by that very fact*
"He doesn't need it: let him be expropriated."

We cannot here explain the nuances that separate the col¬
lectivists of the communists; these are among the socialists of
school questions, all of which presuppose the prior destruction of
the existing social order, the abolition of private property
sort, finally the reconstitution of society by the omnipotent State on
an imaginary plan over which they are divided. These divisions
are primarily the result of personal rivalries; one cannot assume
tending indeed to ensure that the wicked escape the causes of
dissension that human infirmity produces even among people
of good.

But these divisions do not prevent them from coming together for the
destruction: all secret societies, Jacobins, Mazzinians,

Marxists and anarchists have come together for the explosion of the Com
Paris commune and, after a few years of division, they have
reformed into a compact body.

VI. – The Commune in Paris and its accomplices

At the Brussels congress in 1869, one of the former students
The Liège player recruited by Fribourg at Y Internationale thus ended his career.
one of his speeches:

You speak of federation and republic, and you think you have
He did a lot by establishing them. However, if I examine what follows,
I see misery and rickets there... You need a philosophical foundation.
that in order to establish, and if you want to make a social revolution, it

You have to be atheists, otherwise you'll collapse. If you're not

As atheists, you must logically be despots, and instead of being a league
of emancipation, you will be a holy alliance against the Revolution....
My conclusion is that we must put an end to everything that exists, to all
to this bourgeoisie that has nothing in its head, nothing in its heart, and that

no longer stands, and it is only upon their smoking ruins that...
Socra the republic, not in their blood, they haven't had any for a long time
no longer in the veins, but on their accumulated debris that we plant
"We will raise the flag of the social revolution."

And Ilins, the Belgian professor, added:

"The International is now strong enough to inspire fear and
Respect. From now on, its motto must be Danton's words:
"Audacity, more audacity, always audacity (1)."

These threats clearly indicate the role that Y International played.
in the explosion of the Paris Commune and in the crimes that
marked his reign.

The communalist idea, that is to say the dissolution of the national bond
nal, the autonomy of communal or federative groups, and their
Grouping by federation is one of the foundations of the association.
No doubt the Parisian sections of the International have

shown to be moderate compared to the Jacobins who had the ma¬
justice in the Commune. But they had precisely let themselves
invaded by these Jacobins (2); it is voluntarily and by virtue of
their principles that they had held for several years and more
especially during the siege, grouped this cosmopolitan element which
then completely dominated them. Now, it is this directed element
by Karl Marx and his confidants who prepared the Commune and who
supported it with the tolerance, if not the cooperation, of Mr. de Bis¬
marck.

On September 7, 1870, Eugène Dupont, the council member
general who directed all French sections and federations,
he wrote to them from London:

The pitiful end of the imperial Soulouquo brought the
Gambetta, the Favres. Nothing has changed: the power still lies with them.
bourgeoisie. In these circumstances, the role of the workers, or rather their
duty is to let this bourgeois vermin make peace with the
Prussians.

"We must take advantage of all the freedoms that circumstances will allow."
to bring about the organization of all the forces of the working class. The bour
Geisie, who is currently overwhelmed by her triumph, will not notice

(1) Teatut. International Workingmen's Association, p. 34.

(2) See in the parliamentary inquiry on March 18 the depositions of Messrs. Nusse
e> Lagrange on the merger of all revolutionary societies into the International
nale pendant h siège.

not first of all the progress of the organization and, for the day of truth
The workers are ready for war. The general council has written to all the
corresponding, so that all efforts are focused in this direction
to act together at the opportune and decisive moment.

And on October 17, fearing a resurgence of national instinct, he
he added:

“Many of our friends have allowed themselves to be blinded by patriotism”
ism, joined the chorus of the bourgeoisie who are shouting everywhere: Let's forget
Despite our differences of opinion, let us sacrifice our dearest principles.
Pedestrians on the altar of the fatherland! Infamous deception! For the bourgeois have
nothing and had nothing to sacrifice, and the people are once again deceived
Because it lacks organization.

During the Commune, the sections of the International gave
in Paris there was strong support for the movement, and in the departments
It was his main followers in Marseille and Limoges who...

In Saint-Étienne, Toulouse, and Lyon, attempts were made to move
in his favor.

At the height of the struggle, in March 1871, the Vorbote, an official newspaper
sky of German socialism, wrote: "History is in
the presence of a revolution that the socialist democracy of the world
The whole community should greet it with enthusiasm.

After the fall of the Commune, although Karl Marx had dressed
arranged to disclaim all responsibility for his failure
In this regard, the general council of Y International highly approved
all his crimes are detailed in a lengthy manifesto dated May 30, 1871.
which was sent to all members of the association in Europe
and in the United States, and was published in its entirety by the Volkstaat of
Leipzig. "He is for the Internationale," said Mr. Winterer, "the story
official account of the events of the Commune; he must be among them, before
History, authorized apologetics. When one reads the manifesto,
we wonder with a feeling of dread in what sphere
"You need to live with ideas to appreciate such packages (£1)."

Freemasonry itself persisted after the Commune.
to show its fighters the sympathies that its lodges give
were born to the founders of P International. Thus we read in
the Chain of Union of 1872, that on April 17, 1872 the great
The Philadelphes and Concord lodge, which meets regularly at
London, gave a banquet in honor of the Commune, where

(!) Contemporary Socialism, j>. 129.

Present were the Brothers Lelubez, Cambault, and Albert May.
Mairé, Benoît, Vésinicr, Bradlaugh, La Cecilia (1).

In New Caledonia, the deportees found a center for
their secret meetings in the V Union calédonienne lodge, founded under
the empire by Governor Guillain. Their actions, tolerated by Mr.
of the lichcria by virtue of secret instructions from Mr. Thiers, about
They fired upon the escape from Uochefort. The investigation was conducted by Admiral Ribo
at the request of the Assembly, establishes that the necessary funds
had been supplied first by the lodge, then supplemented by a brother,
receiver of the registration in the colony who was venerable of the
lodge. The lodge was, until its closure, the center of communal meetings
Nationalists. A Prussian also played an important role in the escape.

Some time earlier, a lodge in Bordeaux, L'Anglaise,
having made a decision to exclude the Franks from French temples
German Freemasons, the Italian lodges, in assembly gathered in Paler-
They addressed this admonition to the Grand Orient of France:

“Dear and venerable brothers,

"When the cannons of the Porte Maillot sounded ominously until..."
that at the gates of our temples, the voice of our dear brothers from Paris...
was comforting and friendly; she did not cross bayonets and
dangers of foreign guests, but rather curses and weapons
fratricides on both sides, where the same language was spoken, the sons of
the same mother, where we shared tears, glory and misfortune.
This voice carried the holy word of peace, love, and brotherhood.
eternity, where war, hatred, evil, and violence reigned
the most terrible, Cainism, fratricide.

"So, we sent our sincere approval which came from the
heart; but perhaps she was not welcomed with heart-rending cries
Frenchmen who fell by French swords.

But today we are struck in a more sinister way.
and even more chilling due to the "no" of the venerable lodge L'Anglaise, communiqué
via your newsletter.

Freemasonry is one, just as the harmony of the universe is
one; the pyramid of our symbols has as its base the surface of the globe and for
summit the highest ideas of humanity. All branches, no matter
Whether they are French, Italian, or German, they are connected to it and are linked to it
melt.

(1) As early as June 11, 1871, the London correspondent of a Moniteur universel, him
ilgnftlait la sympathie qüo rencontréaient les crimes de la Commune dau3 certains
Layers of the English population. And he added: "We would make a little bit of an idco cxa
of the propaganda of the national nier by assuming it is limited to the lower classes
English society. In certain literary circles, the doctrines of the Commune
have encountered two defenders, especially among the followers of positivism, which has im
planted in England recently.” (N* of June 18, 1871.)

“His past is the catacombs of Rome, his martyrs, and the em
The worst of violence that collapses. Its present is the most beautiful of your
nights, the night of August 4, 1879, human rights, the nations that res
freely awaken and develop their individual genius. Its future, the
realization of a threefold ideal of which Christ and the French have the glory:
Liberty, equality, fraternity! Annihilate, by your authority, the name of
The Englishwoman, fraternity demands it. Annihilate him, he is against equality.
Destroy it, and it restricts human freedom, represented in
you by Rousseau, Diderot and Voltaire, who fought against superstition;
against human freedom, which, through your Lesseps, has pierced the isthmuses and
united the seas; who, in our land, pierced the mountains by subjugating
the elements; against human freedom, which will destroy the last and the most
One of the greatest evils is the prejudice that turns a universal people of brothers into

Sheepskins and wolfskins, victims and executioners. Receive, venerable
And dear brother, the symbolic triple embrace.

"The secretary,

"BrAGio la Manna."

In 1875, Tolain, one of the founders of the International,
was receiving Freemasonry into the Lodge of Foresight in Paris.
When questioned, F.∗. Emm. Arago asked him why he
He wanted to become a Freemason, and his response was essentially:

"Having entered political life, concerned with social issues and
In my haste to arrive, I confess I hadn't given a thought to the Freemason.
Laughter. I must even say, I thought it was an outdated institution and,
While respecting it, I neglected it, believing I would find on my path
more precise weapons. I recognize today that I was wrong; the
Freemasonry can still render eminent services, and I come to
she (1).

History has not yet clarified to what extent the
Mr. de Bismarck's tolerance for the Paris Commune; but
She collected numerous testimonials regarding service offerings.
that the Jacobins and Parisian internationalists made to the en
invaders of their homeland. Cluzeret, in the steps he was taking
to Mr. de Hatzfeld to encourage him to openly support
the Commune, spoke to him in exactly the same language as Mr. de
Bismarck later wrote to Mr. d'Arnim:

“Let’s leave that aside,” he said in the report he himself published,
the archbishop's case and let's talk about the common interests of your government
government and to the Paris Commune. If the government of Versailles
triumph, it will be a desperate effort by the monarchy to return to
Water. There is no monarchy in France that can, I'm not saying...
to maintain (none will maintain itself), but to attempt to maintain itself without
promise revenge... You smile... She won't be able to keep that promise.
Mass, I know it better than anyone, and I count on it like a
a means and an opportunity for revolution (2).

(1) Quoted by L'Univers on August 11, 1875.

(2) Cited by the Gazelle de France of May 30, 1873–

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A few years go by and we still see the money.
No, the Prussians' hand in the attacks by the internationalists
and the Jacobins. In 1878, the debates of the Lebiez trial established
that Father Duchêne's surety had been provided by the
Baroness d'Eckstedt, a Prussian woman who claimed to live in Paris
to spread socialist ideas. At the same time, a trial
engaged between the leadership of Y Free Man of F.*. Louis
Blanc and the Baron of Panaïef, where a treaty was produced by virtue
of which the latter had reserved for himself, in exchange for the sums given
through him, the right to direct the policy of this revolutionary body
naire and socialist in the sense of pan-Slavism (1).

Here, responsibilities and complicity extend in a unique way.
ly, and it is impossible not to notice the preponderant role
two leaders played a role in the founding of Y International
of Pan-Slavism, Herzen and Bakunin.

Mr. Rodolphus Meyer, a very well-known German writer, who,
after having had a long relationship with Mr. de Bismarck, is at
today, honored by him with a very particular hatred, he raised to
on this subject the most serious accusations and supporting them with
documents that are likely to make a great impression. We have them
Let us borrow the following summary from the study SM: Contemporary Socialism
Mr. Winterer's opinion, whose judgment carries the most weight.

"According to Mr. Meyer, Russian unrest in Switzerland and England,
by Bakunin and Herzen, was not directed against Russia,
but against Western Europe, for the benefit of Russia; Herzen
and Bakunin were merely Russian agents, either in the service of
the government's right, either in the service of the Pan-Slavist party; the cause
of the two agitators was Pan-Slavism, not socialism.
The Internationale. If Mr. Meyer is right, one shudders at the thought of the
hideous immorality of Russian politics and the fate that this
Politics prepares for Western Europe. Let us hasten to say that
Mr. Meyer is not alone in his opinion. Karl Marx and his followers
have long accused Bakunin of being a Russian agent.
But Mr. Meyer is not simply referring to the accusations of
certain socialists; the life of Bakunin, his enterprises, his

(1) Baron de Panaïev has for many years directed days in Russia
institutions that propagated both Pan-Slavism and a pronounced radicalism. See on this
personnago Essay on the history of the revolution in Russia, by N. de Gereblzoff
(Paris, 1858), t. II V p, 361 et seq.

writings, his system, everything was seriously reviewed, and everything
seems to confirm the suspicions surrounding the cynical blasé
Swiss congress phemerator.

"Herzen was, without a doubt, an apostle of Pan-Slavism, li
was socialist, but Pan-Slavism is also socialist. The dream
Pan-Slavism is the domination of Europe and the world; it wants
to reign over the ruins of the European social order, and to establish in the middle
The site of the ruins represents the Russian social organization. It is not widely known t
the basis of this organization is a kind of communism
agrarian.

"This constitution of the commune is at the heart of all dreams
social aspects of Pan-Slavism. Its apostles speak with disdain of pro-
the clergy of Western Europe; they proudly proclaim that
The social constitution of the Russian commune delivered their country from
the scourge of such a proletariat. Alas! if Russia does not have this
wound, she has other wounds no less deep.

“Let us now turn to Bakunin. Was he, too, an emissary…”
what about the Pan-Slavism movement? After answering this first question
tion, following Mr. Rodolphe Meyer, we will ask ourselves a
second question, which is a consequence of the first: Baku
Was nine simply an emissary of the Pan-Slavist party, or a
direct agent of the Russian government?

“Bakunin’s turbulent life is obviously, according to Mr. Meyer,
The life of an unrepentant Pan-Slavist. The Russian gentleman Baku
Nine was initially an artillery officer, according to the Chronicle.
workers from Pest. He came to Breslau, in Silesia, around the year
1848, and was received into the democratic party of that city.
During the same year, he took part in the Slavic congress of
Prague, and published, in the name of this congress, a pan-Slavic manifesto
visit. He was soon denounced as a Russian agent by the
New Rhenish Gazette. The Breslau democrats having taken
Taking up the cause of their colleague, one of them asked for explanations.
tions to the New Rhenish Gazette. He received the following reply,
which is not without interest for French readers: "If you
"Do you want to convince us of the truth of our assertion, if you
"Request written proof; contact Mr. Georges."
"Sand; she's the one who provided us with this evidence."

“Bakunin’s revolutionary activities led to his arrest at
Chemnitz, and he was condemned to death in Saxony and Austria; but
Russia demanded it; Emperor Nicholas himself seemed to be interfering.

to take special care of his fate. He was sent to Siberia
in 185G, not as a convict, but as a simple exile. The governor
Governor of Siberia, Count Murawiel, a cousin of Baku
nine, showed every respect to the exile, allowed him to practice at
around him a great action, and he finally charged him with a mission
official who was to take him to the very border. Arrived
In NikolajelTsk, Bakunin did not miss the opportunity that was presented to him.
offered, embarked for Japan, from there went to America, and
appeared in London in 1861 to assist Hcrzen in his pans- mission
laviste. 11 declared, in a manifesto published by 1 eKolokol, that he
was determined to dedicate his life to the struggle for the freedom of
Russians, Poles, and all Slavs. He asserted that the emperor
Father Nicolas, shortly before dying, had thought in the same
but to declare war on Austria and to incite the Slavs to revolt
Austria and Turkey, along with Hungary and
the Italians. The man who, in 1868, was to speak on behalf of the In
Internationalism was therefore preaching racial warfare in 1862. At the epicenter
than the emancipation of the serfs, the revolutionaries of the West
found that the Russian government was not going far enough, and they
Herzen and Bakunin urged Herzen and Bakunin to declare themselves against the government
Russian ment. Neither Herzen nor Bakunin obeyed this advice.
Bakunin published a Pan-Slavic pamphlet under this title:
Romatioff, Pugatschoff or Pestel, in which he exhibited with
enthusiasm fueled his Pan-Slavist dream of a new Russia, and of-

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commanded Emperor Alexander to establish a state such as
Peter the Great had created it. "Alexander alone," he said, "could
"to accomplish, without shedding a drop of blood, the most
"Great and happiest... 11 can still do it now... We
"Do not stop a people who are finally waking up from a lethargy of
"A thousand years. Let the Tsar take a firm resolution; let him
"He had the audacity to put himself at the head of the movement! His strength
"Action for the prosperity and glory of Ilussia will be without
"boundaries."

“Bakunin then outlines the program of his Pan-Slavism.
11 wants for the Slavic state government by the people in the
municipality, in the province, in the country, throughout the state, with or
without the Tsar; he wants to extend a hand to Lithuania, to Ukraine, to the
Poland; he wants to liberate the Slavs who groan under the yoke of
Austria and Turkey. He proposes an alliance with Italy,
Hungary, Romania and Greece.

"Following whom shall we march?" asks Bakunin.

"Will it be following in the footsteps of Romanov, Pugatschov, or someone else?"
"Pestel? Let's be frank. We would prefer to walk at the
"following Romanoff, if Romanoff agreed to no longer be a cm-
"Father of Petersburg, but a czar of the peasants."

“Bakunin remained faithful to his program until his death.”
Pan-Slavist. The contradictions in his life are only apparent.
The fiery agitator of the League of Peace and the International
is always the Pan-Slavist, more or less disguised. He justifies it by
Russia is constantly criticized for being the focus of reaction.
While we see him loudly demanding political action
He is on the side of the Slavs, he preaches complete abstention from
Western European socialists. He doesn't want that
the international alliance of the West becomes a power of
Minante. He needs to unsettle the West, to sow anarchy there.
and the Revolution. When anarchy and revolution have exhausted themselves
In Western Europe, the time for Pan-Slavism will have come; it will be
will assume the general charge; he will march to conquest and to trans
formation of the world.

“Bakunin, who had no personal fortune, spent the
the last years of his life in a delightful villa in Switzerland.
These are not subsidies from the International, said Mr. Meyer,
nor the workers' contributions, which provided him with this pension
aristocratic. From his tranquil villa, in view of the turmoil
surrounded by social groups on all sides, the Russian agitator was able to
to comfortably indulge in the cursed fruit of his revolutionary work.

"One objection to Mr. Meyer's opinion remains to be addressed."
socialism that Bakunin propagated in Switzerland, Spain and in
from other countries, doesn't this prove that the accusations directed against
Are they lacking any solid foundation? Baku socialism
nine is, on the contrary, further proof of its pan-Slavic mission
visit, because this socialism is essentially just agrarian communism
of the constitution of the Russian rural commune.

“Bakunin was therefore a Pan-Slavist emissary; it is difficult
to doubt it. The agitator's direct relations with the government
Russian stances are less well established. He sometimes attacks violently.
the Tsar and his government; however, it is the government
Russian government which saved Bakunin from the hands of Saxony and
of Austria; it is the same government, so ruthless towards
other exiles, which strangely softened the exile of this condemned man
politics in Siberia.

“Contemporary events are far from displacing the es
taken to absolutely absolve the Russian government. On another
On the ground and in another sphere, didn't ChernaïelT exercise
a pan-Slavist mission somewhat similar to that of Baku
ninc? Didn't the Revolution also hail this Russian leader of
The Serbian army? Hasn't Serbia been worked on in all areas?
in a sense through pan-Slavist and revolutionary actions at the same time
Time? Didn't Garibaldi acclaim his cause? ChernaelT
Did he not depart at the opportune moment with all the blessings?
tions or at least with the favor of Emperor Alexander? No
Didn't he go to Prague, where Bakunin had also found the
The first scene of his exploits?...

"Whatever the truth may be regarding all the mysteries of Russian politics,
if one can doubt Bakunin's positive relations
with the government of Saint Petersburg, it is hardly possible
It is possible to doubt the agitator's close ties with the party.
Pan-Slavist party of Russia, which enjoys the favor of the government
ly. Truly, the projects of this panslavismo are hideous; better
is still worth the motionless barbarity of the crescent. To corrupt, to tear apart
to weaken Europe through revolution, anarchy, and war;
to push the countless Slavic hordes upon ruined Europe;
to offer the insurgent proletariat of Western Europe the lure of
Agrarian communism, that's Pan-Slavism, that's the system
monstrous which, at the same time as the International, threatens
Civilized Europe (1).

A German writer very knowledgeable about secret societies,
Mr. Rcichcnbach, for his part, recounts the biography in these terms
graphic of the famous Russian agitator:

Bakunin, who died in Switzerland in 1876, played such an extraordinary role
one is tempted to take it, as former interns say
nationalists, for a Russian agent. His exile in Siberia was a real
Just kidding. Hopefully the phases of his existence will be a
better known, when the true history of the Com¬ is done
Paris, Marseille, Carthage, etc.: Charles Marx will know
to talk to us about it, as he would be a very apt man to tell us.
what he needs to know about Mr. Hamburger, the private advisor, a character
of German nationality and of Jewish descent, and who enjoys with

(1) Contemporary Socialism, by Abbé Wintorer, Member of the German Parliament
ni;i 'd (Paris, Palmé, 1878), p. 153 to 158.

of Prince Gortschakoff, with the same confidence that Mr. de Bis¬
Marck honors Mr. Bûcher.

"There are, therefore, certain eminent individuals who, among the
trials of a wandering and laborious life, have learned to know the steps*
unions and the secret tendencies of men, social classes and
races: under the modest titles of secretaries and close advisors,
They occupy, in a way, only the background of the scene, but
However subdued their characters may seem, they are nonetheless them.
which lead the action (1).

What responsibility do such revelations place on the
chancellor who for so many years 'has governed Russia under the
Emperor's name (2)! How could one not remember Mr. d'Israëli
saying that Russia's secret diplomacy was entirely at
hands of the Jews (Introduction VI), and Mr. de Maistre denouncing
the skill with which the Illuminati infiltrated even into
the most secret advice of sovereigns to use first of all
their power for the benefit of their designs and to destroy them
then themselves (Book II, Chapter VIII, § 1).

(1) Socialism and Reform in Germany (Paris, 1878, at the headquarters of the society
(Social Economy), p. S2. In the same work, Mr. Roichenbach outlines the following:
biography of one of the leaders of the German revolutionary movement in 1848, one of the
afüdésdô la Jeune Europe, Struve: "A lawyer from Baclat, of Livonian origin, brother of
close advisor to the Emperor of Russia, it is worth noting here that here
the Russian legation in Switzerland, represented by the late Baron and Baroness Krüdner*,
refugee from Bern & Freiburg im Breisgau, where she remained for a long time in the
same hotel F., which was, in short, the headquarters of the insurgent movement
tional of the Grand Duchy of Baden. I was assured that the chiefs Struve, Blind, Ileiker
and Brentano, especially Struve, were not on too bad a relationship with the
Russian legation, s

(2) On the occasion of the French government's refusal to extradite Ilartmann,
The newspaper Le Gaulois, dated March 17, 1880, claimed to have received the following dis
from his correspondent in Vienna:

Vienna, March 15, evening.

"The violent article published yesterday by the St. Petersburg Journal against the governm
The French government, it is said, was created by the close advisor Giers. The Tsar is
more irritated than ever since he received the detailed report on the incidents of do IV -
Hartmann: Speaking to Prince Gortschakoff about the men currently in power
If we were to see in France, the emperor would have said: "And these are your friends I s

VII. — The current situation of the International

Following the failure of the Paris Commune, the influence of
Karl Marx's position on the International was momentarily shaken.
Violent recriminations occurred against his authoritarian leadership.
He was accused of being in league with Mr. de Bismarck and of having
deliberately allowed the Commune to fail. At the congress of the
Haye, in 1872, he had the transfer of the general council to New-
York. It is difficult to understand the motives that may have dictated this
decision: however, we can assume that he had a dual purpose,
to lull European governments to sleep, to avoid an immediate conflict
and direct contact with Mr. Bismarck, finally preparing for the revolutions
futures of the world the powerful support of a strongly socialism
organized in the republic of the new world.

If those were his thoughts, they were entirely successful.
It would be a strange illusion to believe in the deca-
dence of the International.

There was indeed a split within the association in 1873, which
we will give Tliistoriquc; but we will see that it has not been
that it was temporary and that the International emerged stronger.

In 1873, after the General Council moved to New York,
the Jura federation led a lengthy indictment against
Marx, against the General Council and against the Congress of The Hague.
"Defections became considerable from 1871 to 1873, especially
in Belgium and Spain. The Spanish followed Bakunin,
who had been the great propagator of the International in their
country. The secessionists met in Geneva on September 8, 1873,
a congress where Spanish sections were represented, hol
Landes, French, English and Swiss. The Lasallian party of Al¬
Lemagne announced his support for the decisions by telegram.
congressional elections. The secessionists organized a new
an international association, that of anarchists, in the form of a
a simple federation of national sections, without a general council and
without central direction. The annual congresses were supposed to be held in the same plac
of federation union; in the interval between congresses
correspondence between national sections was to be between-

held by the country's federal council, designated for the congress
next (1).

Marxists and Bakuninists are also atheists, and they
they also want to destroy private property and all the
existing governments; only while Karl Marx intends

to maintain the omnipotent state in the form of a general council formed
delegations from different countries, the anarchists, like their
As the name suggests, they claim to further loosen the bond so¬
cial. In their social reorganization plan, not only
each municipality, but also each corporate group, must have
its autonomy. Freely formed economic federations
would group together worldwide without distinction of country the
industrial workers, farmers, artists, etc. One can
see an outline of these plans for anarchy in a work
de Py y Margall, the Spanish revolutionary, entitled The Nations
nalités (2), as well as the transactions of the congress of the
Peace was held in Lugano in 1872. Bakunin's supporters were
especially widespread in Spain, French-speaking Switzerland and Belgium
gic. But little by little he lost ground by diverting the
workers to take part in electoral struggles under the pretext of
to reserve themselves for the revolutionary explosion, and as, far away
to exclude bourgeois politicians from socialist groups, according to
His promises were fulfilled; he delivered to them the effective management of the organiza
socialists, his supporters eventually came to believe Karl's accusations
Marx, who identified him as the secret agent of one or two governments
European groups interested in maintaining division among the ou¬
vriers. His death, which occurred in 1877, also facilitated the reconstruction
The Socialist Party's tuition. Two major events have confirmed this.

In 1873, at the Gotha Congress, the two major factions which
German socialism, which was divided among itself, has united into one
Democratic Socialist Party. Lasalle's followers, who had
more or less controlled under the direction of the Prussian government,
rallied to the Marxists, and all their combined forces have
delivered to the German Empire this assault which has just halted the course of
the Machiavellian policy of Prince Bismarck.

(t)Winlerer, Contemporary Socialism, pp. 32-33.

(2) One theft. in-12, trans. by Ricard, Germain-Bailière, 18?!). The author pro¬
proclaims the two fundamental dogmas of secret societies: absolute atheism and
the autonomy of the individual. These are always, under other formulations, the ideas of
'Weishaupt. (W. liv. I, chap, I, jj 3).

In September 1877, a socialist congress took place in Ghent where
delegates from all the dissident factions of the
socialism. Karl Marx did not appear there; but his friends obtained
great results for his policy.

Theoretical statements in the sense of the organization so¬
the specialist advocated by the author of Capital were adopted, but
above all, a solidarity pact was concluded between the largest
part of the socialist associations of various persuasions. The
delegates from the German Social Democratic Party, who, because
laws in force in the country, has always maintained an organization
a separate nisation from Y Internationale, y have formally adhered.
The same was true of most of the groups that had been trained
Bakunin.

With a few changes to the external organization,
Y International is therefore more strongly united than ever.
Its newfound strength is primarily due to a significant change implemented
from 1872.

Instead of forming local sections grouping workers
From various professions, she adopted the principle of grouping.
corporate. It thus responds much better to the aspirations of
workers, who above all want professional associations.
Thanks to this new tactic, Y Internationale benefits from this
such a remarkable social movement that created the trade unions
in England and in the United States, labor unions in France.
It is enough for his loyal followers to infiltrate these groups and acquire
influence, so that this enormous mass of workers falls,
without even knowing it, under the direction of his hidden leaders.

The goal of Y International, and this is what differentiates it pro-
the foundation of the previous phases of the Revolution, it is to put
economic issues as well as political issues are at stake.
religious and social issues. She wants to create a workers' state embracing
all of humanity, where the general council of corporations or
trades would regulate the production of wealth worldwide
and individual consumption. This dream of monstrous despotism
The sly and brutal communism has today the greatest
grip on the workers, who are suffering so badly from the disruptions
of the industrial system and especially of overproduction crises. VIN
The international organization claims to provide them with the means to achieve this.
The following instructions cannot be emphasized enough from this point of view.
resolutions adopted by the General Council of the International on January 1st
1870; they have lost none of their relevance:

"Although the revolutionary initiative must originate in France,
England alone can serve as leverage for a serious revolution.
economic situation. It's the only country where there are no more farmers and where
Land ownership is concentrated in a few hands; it is the only
countries where the capitalist form, that is to say combined labor on a
large-scale, under capitalist masters, has seized control of the entire
production; it is the only country where class struggle and organization

of the working class through the trade unions have acquired a certain degree
maturity and universality due to its market dominance
of the world; it is the only country where every change in economic facts
normiques must react immediately to everyone. If the landlor*
Dism and capitalism are headquartered in this country; consequently, the
The material conditions for their destruction are more carefully considered there. The cou
general being placed in the fortunate position of having control over the
a major lever of the proletarian revolution, what madness to let it fall
in purely English hands!... —Signed: Dupont, secretary of the
general council.

Despite the difficulties that the International's actions present
the very exclusive patriotism of English workers, however little to
Little by little she gains ground among them, and we have been able to see at
Congress of Trade Unions meeting in September 1879, progress
of cosmopolitanism and communist tendencies.

The same is true in the United States, and the constant progress that
Karl Marx's theories, the gifts, have an impact on the workers' minds
born from the instructions of the general council, reported above are
a very significant symptom (1). Who can foresee the dreaded
What consequences will emerge from this in ten or twenty years?

In France, we sometimes find reassurance in seeing how little grip
that socialist theories have on the minds of our workers and on
the almost constant failures experienced by collectivists
when they engage in violence against purely political elements
questions of the radical party. It is to this national temperament that Yop -
Gambetta's portunism owed its successes to; but the danger to come
is all the more real. If the native common sense of French grasps ins¬
tangentially what is unrealizable in collectivism and
In anarchism, socialist passion finds an outlet in him of au¬
all the more formidable because she doesn't bother with a plan of
reconstruction and immediately seeks to destroy. The elements

V. in the Correspondant of October 25, 1879: The social question at the» Él-'ht-
United, by Mr. Claudio Jaune!

Jacobins and socialists are inseparable in our country; the frightening
the rise of atheism, the spread of solidarity associations
emerging from the lodges of bourgeois Freemasonry, don¬
will give this explosion a character of savagery in comparison to which,
as a follower of the Internationale said, the fires of the

Communal matters will have been nothing more than child's play (1).

I (I) The most advanced seclos are actively working to meet this audacious challenge
and to push to their ultimate consequences the work begun by France
So-called conservative Freemasonry. Information from various sources.
They inform us of the holding, at the beginning of 1880, of a convent similar to that
of Locarno in 1872 (book, II, chapter XII, g 2). The following decisions were allegedly ma
measures taken for the different countries: — for France, to destroy religion by
laws against the clergy and by secularizing public education through destruction
free schools. After eight years of educating youth without religion, throw
this new generation in Europe in a revolutionary war; nothing for him
will resist. — For Spain, a country of fanatics in the hands of the clergy, to dishonor th
clergy by all means; to attribute to them all crimes, such as fires, which
can inflame public opinion. When the Spanish are once in
}a revolution, nothing will surpass them in energy, — For Italy, it will be in republic
republic as soon as there is no longer any opposition; we just have to let it happen. — Fo
northern powers, for Germany and England, to break their military power by
destroys the family spirit and the local spirit.

Spain is currently the subject of very intense underground work; in memo
As long as official Freemasonry carries corruption into the upper echelons, the
lodges serve as a vehicle for the propaganda of the Universal Democratic Alliance.
The explosion in this country, as in Italy and France, appears to be subordinate to the
success of the Russian nihilists who are redoubling their activity and are far from being
their previous failures. It is becoming increasingly clear that the nihilists do not
are nothing other than the Russian branch of the Universal Democratic Alliance,
founded by Bakunin. Its progress has been very considerable, especially in Spain
and in Italy, and this explains the preponderant role that seems to be expected of
nir to cps country in the next explosion. The congress of freethinkers, held at
Brussels at the beginning of September 1880, under the auspices of the Freemason
rie, seems to have been organized to play the same propaganda role that fulfills
the student congress in Liège in 1805, five years before the communal explosion
(See the report of the congress in L'Français of September 14, 1851.)
a large cosmopolitan socialist congress, similar to that of Ghent in 1877, is con-
summoned for September 18S i in Zurich.

CHAPTER FIFTEEN

RUSSIAN NIHILISM

YES. — The crimes and program of Nihilism.

For a long time the Russian empire seemed inaccessible to
The upheavals of old Europe. The social convulsions, which
periodically threaten France, Spain, and Ila- since 1789
Lie and Germany, seemed to many to have for

The sole cause was the overly rapid development of manufacturing industries.
billers. For others, they were the result of the struggle undertaken
by Catholicism against modern ideas, and they readily
would have held the Church itself responsible.

But for the past fifteen years, Russia, despite the difference
profound influence of its civilization, despite egalitarian institutions
res of its land tenure system and its municipal organization,
despite the abundance of land that remains free for its peasants,
Russia, we say, sees a sect, powerful in numbers and
audacity, to launch a furious assault on the dynasty, on the religion
national and at all levels of society. The demands of
the most egalitarian socialists or the most radical Jacobins
These are strangely outdated, and the sect itself writes
on its flag this sinister word Nihilism, that is to say the
Destruction for destruction's sake. Indeed, it no longer even takes place
concern to develop a plan for social reconstruction. To make room
clear-cut by the destruction of religion, authority, and the family,
free from all dogmatic prejudice or moral sentiment, that is his
sole purpose.

She pursues him with a series of crimes which, even after those
Carbonari, Mazzinians, and members of the Paris Commune,
baffle the modern world. Five attacks against the life of
Tsar Alexander II, who emancipated the serfs, who revoked the
humiliations of 1856, the honor of the national flag, and which...
was ready to give his people a constitution, – several leaders
Police officers and provincial governors assassinated – a young
Chamberlain to the Emperor, Count Nicolas Koskul, abducted as
a hostage in the heart of the capital and slaughtered a few days later – of
scandalous acquittals before the jury – an organization
secret network that penetrates the police and the highest administrative regions
tives and which in most cases ensures impunity for the culprits
fires, blazes in almost every city –such as
These are the proofs that Nihilism has given of its power.
At the very moment we are writing, it affirms its vitality through new
new crimes, despite a year of martial law and a deployment of
unprecedented police and military repression measures
in Russia.

This label of nihilists is well justified by the character
boldly destroying the sect. It was given to him for
the first time, in 1861, by the famous Russian writer Ivan Tur-
Guenieflf in his novel: Fathers and Sons. Whatever the in¬

the tension that dictated this writing, the sectarians claimed high
this name, as the beggars of old had done,
the sans-culottes, and they adorn themselves with it as if it were a title of glory.

Nihilism is both an organized secret society and an action
health, and a doctrine whose followers are inspired by a spirit
a propaganda fanatic. For a long time he remained in that state
of a moral epidemic; its followers formed small associations
mysterious tions which were limited to a hostility of words and
of writings against the government; but these associations have,
In recent times, they have merged into a revolutionary organization.
a society whose leaders appear to be based abroad and who find a
more or less active complicity among the many members of
The doctrine. They are the ones who are spreading pamphlets everywhere.
incendiary documents written in Russian and printed newspapers, the Zemblia
y volia (Land and Freedom), Proboudjenie (The Awakening), Wpered (In
a/oant), and other sheets, which are printed in Bern, Geneva,
in London, in Paris.

Adherents of Nihilism are rarely encountered except in the

educated classes. So far, his most numerous followers
They were recruited from among the professors and students. Officials
ciders belonging to the less well-off nobility, civil servants
Subordinates rushed in large numbers. Some merchants
and schoolteachers are beginning to join; but the peasants
and the urban workers thus far seem inaccessible to
virus, despite the propaganda targeting them by exploiting
their particular economic position.

In 1873, Count Pahlen, Minister of Justice, in a
a confidential circular addressed to magistrates noted this aspect
frightening situation:

"Investigations have shown that several middle-aged people, fathers
and mothers of families, possessing financial resources and a position
a more or less honorable social approach, far from acting against the propagandists,
On the contrary, they very often showed them unequivocal sympathy.
that they helped and rescued them, as if they had been unaware,
in their blind fanaticism, that such a way of acting should
to have as its ultimate consequence the ruin of all society, as well as of themselves-
same. Thus Endaouroff, a fairly wealthy landowner and justice of the peace
the government of Penza, favored the actions of one of the men
of the most dangerous actions, Voinaralsky, himself a former justice of the peace of the
Goroditschi district. Thus the wife of the Oren- gendarmerie colonel
bourg, Goloucheff, far from excluding his son from participating in the movement
revolutionary, on the contrary, helped him with his advice and his
information. Thus, a very wealthy and already elderly woman, the owner

Sofia Soubotine, a landowner, engaged in revolutionary propaganda among
the local peasants; not only did she personally apply herself to it
eminently, but she had also determined her pupil, Ms. Chatiloff, to join her,
and had sent his daughters, even though they were minors, to finish their studies in Zuric
Thus, the daughters of private advisors (the highest rank of employees)
civilians), Natalia Armfeld, Varvara Batuchkoff and Sophia Pérovsky, the
daughter of Major General Sofia Lechern-von-Herzfeld, and several others
went to mingle with the people, taking part in agricultural work, living
with the peasants, becoming their companions in work; and all these acts,
Far from being blamed, they have earned the support of several parents and acquaintances.
sympathy and approval. Such examples—and there are many—
This blow — confirms the opinion that the success of the propagandists depended
less from their own efforts and personal activity, than from the
ease with which their doctrines were received in the different classes
their place in society and the sympathy they found there. Thus, for example,
three of the most ardent leaders of the extreme revolutionary party — the
resigning artillery lieutenants Kravtchinsky, Rogatcho.T, and

the student Clémente — lived for several months in different
families in the city of Moscow, and far from being forced to hide their
They propagated theories and their tendencies. This same Rogatchoff
had made the acquaintance, in the government of Penza, of a certain
Soïnaralsky, who later became one of his most zealous disciples,
and who sacrificed almost to the cause of revolutionary propaganda
His entire fortune, 40,000 rubles (approximately 135,000 francs).

Large numbers of women are being subjected to the doctrines of the
sect, and they sometimes become its most active agents.
The true causes of such a strange phenomenon are to be found in the
The position that Russian society places on women of the educated classes
in the almost complete absence of intimate religious life in these
classes, finally, in the development of education without constraints
moral weight given, in universities and academies, to
children of both sexes from a caste of civil servants mostly
without connection to the land and to whom the mediocrity of his means of existence
tence is unbearable (1). The result is that idle women
People initially welcomed these destructive ideas as a gateway.
time, then devote themselves to their propaganda to fill the void
of their existence. The very large class of female teachers
especially fulfills this role, and it is to them that we must attribute the penetration
The spread of Nihilism in the palaces of St. Petersburg and Moscow
neck. The social decline of a fairly large number of young girls
who engage in liberal professions, in the practice of medicine
cinema in particular, and who frequent the

universities make many recruits for the sect. It is through this trait
which it first revealed fifteen years ago.

In university towns, one sees women wearing
short hair, loose-fitting clothes that conceal the figure,
masculine hairstyles and blue glasses intended to veil
the gaze; these are the nihilistic female students, who begin in this way
to put into practice the sect's fundamental dogma: equality
of man and woman.

And here it's not just a matter, as in America, of the e
equality of civil and political rights means the radical destruction of
the family we want to create.

Nihilists reject marriage; and if, in order to ensure rights

(I) See in the remarkable book by Schedo-Ferrotti (Baron Firks) The Xilitlum&
6n Russia (Brussels, Glassen, 1807), the cliap.VI and VU.

civil marriages to children; they contract a kind of legal marriage.
the husband immediately signs a deed in which he declares
to renounce the use of all the rights that the law or religion gives him
It would be. Often [nihilists, men and women, live by small
groups, where everything is shared. To be fully independent,
The woman must provide for her own subsistence.

"Since motherhood is the result of an inequality of nature, the nihilists
They avoid it by all possible means, one of the historians tells us.
"designated members of the International, and if they cannot achieve this, the woman
"A nihilist readily abandons the fruit of his loves, or rather, of his
“Natural necessities (1).”

The general destruction of the entire social order, that is the goal that
continue the nihilists, and in this, they far surpass the
the most extreme socialists of the Fifth International.

“You deny everything, or, to put it more precisely, you destroy
"Everything," they ask Bazaroff, the hero of Ivan Tour-'s famous novel.
Guénieff, and yet we must rebuild! —Gela doesn't look at us
"No," he replied. "First and foremost, we need to clear the land."
rain. Later, when all institutions have been destroyed,
when the tabula rasa is perfect, then the existing forces, then the human
manity, will crystallize again in institutions, which will be
no doubt appropriate to the environmental conditions.— Bazaroff continues his
thesis by asserting that there are no just relations between men,
"Nor feelings, there are only sensations"; and his last word

is this one: "Let us eat and drink until the time of ex-
"Distinction of animal heat."

This is not a fanciful painting. The following passages
Bakunin's Revolutionary Catechism confirms this.
too authentic information:

“I. The revolutionary is endowed with a sacred character. He has nothing
that is personal to him, neither an interest, nor a feeling, nor a property,
not even a name. Everything about him is absorbed by a single object, by a
A single thought, driven by a single passion: the Revolution.

∗ II. He broke completely, in the deepest part of his being, with everything
the current civil order, with everyone civilized, with laws, customs,
morality. He is its implacable adversary; he lives only for the
destroy.

(1) tfriboürg, L'Asèôcialiàn Internationale des Travailleurs, p. Ifii, and Schedo-
Iforrotti, Nihilism in Russia, p. 219,

“III. The revolutionary despises all doctrinaire thinking and all the
present science; he only truly understands one science: destruction
tion. He studies mechanics, physics, chemistry, and perhaps the
medicine; but only with the aim of destruction. He devotes himself, in the same way, to th
Finally, to the study of living science, that is to say, to the study of humankind,
of their character, of their current social conditions. His desire will be
always the quickest and surest destruction of these despicable things
social conditions.

a IV. The revolutionary despises public opinion. He has the same
contempt and hatred for current morality in all its forms
festivities. For him, anything that promotes the triumph of the Revolution
is honest; anything that hinders this triumph is immoral and criminal... »

The nihilists appeal to the peasants by exploiting certain
features of the social constitution of the Russian people.

As a result of the very prolonged duration of the patriarchal system,
in the vast, still imperfectly cleared steppes which
constitute the soil of Greater Russia, a very particular regime
land ownership has continued to this day. The families

only possess their perpetual and hereditary property
dwelling and its adjoining enclosure. The arable land and pastures are
the collective ownership of the group formed by the inhabitants of the village
who originally removed all those descended from the same stock. The chiefs
families from the village periodically distributed the land between
the different households. When a household disappears,
The lands allocated to him did not pass to his parents.
but they return to the community, which then allocates them
news to another household. All the inhabitants of the village being
formerly jointly liable for the payment of seigneurial dues,
even today for the payment of the compensation due to the six
landlords, and taxes, as well as for the conscription of conscripts, the
The council of heads of families exercises discretionary power over
the conduct of each household, so that its laziness does not compromise
They don't put common interests first. Hence, constant interference.
in what Western peoples regard as the domain
inviolable privacy.

The great act of 1861, by which Alexander II emancipated the
peasants, and divided the land between them and the lords, in exchange for
a small indemnity, and granted the lords ownership of
forests, by removing the peasants' usage rights, appeared
in the eyes of the people, as the undeniable manifestation of

the omnipotence of the State: "There is no true property except that
of the emperor," such is the popular and legal saying which ex
It prioritizes the core beliefs of the Russian people.

The settlement of the reciprocal rights of lords and peasants
This could not have been accomplished without offending many interests, nor without
aroused desires that could not be fully satisfied
do.

The nihilists are skillfully taking advantage of this situation, and, for
to incite the masses against religion and the tsar, they
promise the peasants the abolition of all taxes and all
royalties, which still burden them.

These explanations were necessary to make people understand...
certain particularities of the following proclamation contained in the
Zmblja i Vola (Land and Freedom) newspaper, April issue
1879, and where we find the entire destructive plan of the sect:

“Land and Liberty 1” These are the magic words that have always made life
to win the hearts of the Russian nation: twice, they were enough to raise
the country, and even today they have the power to make it tremble with a
from one end of the empire to the other.

"Land and Liberty I This is the motto they wrote on their flag, in
1860, our predecessors, the true representatives of genius and history
of our people.

“We too will make it our rallying cry. Our conviction
The point is that there is no future except for social constitutions, which can
will be their organization in human reason and aspirations
popular.

“And we do not believe in the possibility of spreading it in the masses
its principles, whatever propaganda we may do, contrary to
those sown there by previous revolutions.

“Attempting that would be a waste of time; we know, by all accounts,
popular movements of recent times, since the Peasants' War
up until the Paris Commune, every revolutionary action, in its
developing, necessarily also develops, purifies and spreads outwards
laughter at the fundamental ideas that presided over its emergence.

"Revolutions are the work of the popular masses. The past..."
prepare. The revolutionaries are not in a position to determine the
stopping point. They are merely the workers of the evolution of peoples and
The interpreters of their ideas. Their role is to guide the masses.
in the spirit of progress and their aspirations, to call them to the fight
to achieve its realization, in such a way that the impenetrable stops
the principles of the law that governs human societies receive their application

within the appropriate timeframe. Outside of that, revolutionaries can do nothing.
But, within the sphere of action we have just indicated, they constitute
kill a formidable lever for the evolution of peoples.

“At all times, everywhere, and in all possible uprisings
bles. Whatever their importance, the Russian people have always returned
Dedicated to the land and freedom:

"The soil, as the common property of those who cultivate it; and freedom,
as a right belonging to all men to be the sole masters
of themselves, as well as of their actions.

"To wrest the land from the lords and its holders; to expel, and
In certain cases, they exterminate civil servants and all representatives.
of authority; to create Cossack territories, that is to say, communes
free, autonomous, electing responsible representatives
and revocable: such has consistently been the program of the revolutionaries

Democrats and socialists, Pugatcheff, Bazin, and their disciples.

"This program is undoubtedly that of the vast majority of the
Russian people. That is why we, men of the Revolution, we
We accept it. That's why we put the questions first.
the issues it raises. We will temporarily leave aside the question
worker. We insist on this point so that no one thinks that we
we consider the expropriation of industrial establishments to be unnecessary
triels; but to establish that the social evolution which west of the Eu¬
rope gave pride of place to the workers' question, on the contrary,
In our country, agrarian problems have been highlighted.

"This will not prevent the revolutionary movement, while elevating
putting the question of land on the map, to solve the workers' problem,
and inevitably lead to the expropriation and destruction of capital, of which
The grave will be dug as much by the current state of affairs as by the
development of the work of the Revolution. To this end, and independently
In addition to that of the countryside, an uprising must be prepared
in the cities: he will inevitably encounter the one whose object
the agrarian social question. Because of the truths we have just discussed
To develop further, we will not touch on the concrete questions, which appear
still cling to the socialism of the future.

"All of this falls under the category of future questions. Let's leave to the future what.
It belongs to him. The present has a colossal task to accomplish which can be
In summary: the development of the popular revolution, which alone is in
state of preparing the way for the social transformation of the future such as
"You understand the spirit of the people."

DISORGANISATION OF THE NlHILISMB

II, — U ORGANIZATION OF NIHILISM

To avoid misunderstanding the current state of Russia, one must
It is important to understand that Nihilism, like Freemasonry,
is both a doctrine and a conspiracy. For a great
For many Russians, Nihilism is merely an intellectual aberration.
tuelle, and fashion, at certain times, has strangely contributed to
its spread. But in this mass of perverted minds, the
Conspiracies, real secret societies recruit from all over the world
naturally.

The entire set and sequence with which the attacks are carried out
nihilists, the power of publicity they possess in de-
Of all the police measures, the ease with which they

often succeed in helping the perpetrators of their attacks escape,
attest to a highly centralized organization and also to com
complicity in the highest ranks of the administration. The latter
This point is indisputable, but it is worth noting that up to
Currently, none of these high-ranking accomplices have been discovered:
The sect knew how to maintain their position and cover up the secret from which
depend on the astonishing speed and accuracy of the shots she has
managed to strike even within the sovereign's palace.

Its main periodical publications are printed abroad.
Ger, we've seen that. But where is its central committee located? It seems
established abroad, but so far it has not been possible to discover if he
was based in Switzerland, London or Paris.

Below the central committee are local committees, which
present themselves as the embryos of freely federated groups j,
We are not talking about society, but about the anarchy of the future.

Apparently, discussions are already taking place among nihilists about
The organization of this anarchy, which indeed presupposes a dose
of constraint and stifling of individual initiative much more
greater than that of the most authoritarian societies of the past.

A nihilistic writer thus informs us of these divisions.
intestines:

"There is a small Jacobin fraction among the nihilists whose organ
is the Nabat (the tocsin), in Geneva, and which affirms certain trends which
have often been attributed to the entire party; but this fraction has been fré*

sincerely and expressly disavowed by all serious bodies and
influential figures of Russian socialism, such as Vpercd (Forward), edited by
Paul Lavroff in Paris, YObstchina (Commune) in Geneva, and 1 eZemblja e Vola
(Land and Liberty), published clandestinely in St. Petersburg. In the no og
On issues 9 and 10 of La Commune, a protest appeared, signed by the names
the most prominent of the nihilistic emigration, disavowing all the ten-
tatives on the part of the Nabat to give to the revolutionary social party
Russian list of Jacobin tendencies and a dictatorial organization.
It was formally stated that "the different sections of the party do not
"are subject to no central directing power, but are organi-
"based on federal principles and the recognition of this doctrine"
"It is fundamental that the liberation of the people cannot and must not be ac-
"It was complied with only by the people themselves (1)."

This divergence of views seems to us quite similar to that which
The International is dividing the communists proper,
collectivists and anarchists (see book II, chapter XIV, § 5)
and which we mentioned earlier. Like those, we believe

that she is mainly concerned with personal competitions; but to the point
From a practical point of view, they are of no importance, and yet
The writer we have just quoted would not have had as his objective
to mislead public opinion about the true center of action of the
Having left, reading his article shows us that he fully approves
all the attacks committed by the nihilists against the Tsar
and the generals or provincial governors who fell
murdered.

The entire party is therefore complicit in these crimes, and moreover,
regardless of any disagreements among its leaders regarding the following day
of the victory, it is obvious that it is only through a great
concentration of forces that they can sustain in a fight to the death
which they declared to the empire and the dynasty.

III. – The Origins of Nihilism

Upon reading the declarations of principles of the nihilists, it is im¬
It is possible not to recognize their close connection with the doctrines
born from contemporary German naturalists.

(1) The Revolution in Russia by a Russian Niliilisl, North American Review, July
1879.

Dr. Louis Büchner, one of the members of the congress of
T Internationale at Lausanne (book II, chapter XIV, § 5), a for¬
He emulated the radical materialism of this collaborator in his books Force
and matter, Man according to science. They are both
exhibitions of materialist science and practical socialism.

In Turgenev's story, which we quoted earlier,
The nihilistic character pompously cites this book as the ex¬
the most complete pressure of these ideas. One can also be
convince them of their identity by comparing the following page to the
German doctor of the CIT programs at the beginning of this chapter:

"One of the main arguments of those who admit that the
birth and the preservation of the world must be attributed to a
creative power, governing and regulating everything in the universe, is the
the supposed doctrine of "the destiny of beings" in nature... All
something in the ship excites the admiration of those who believe in the destiny of
Beings, for the profound wisdom of this superior power. Science

nature in our time has freed itself from these hollow ideas which do not
They only scratch the surface of things. Our reflective mind is the only

the cause of this apparent destiny, which is none other than the consequence
necessary for the interaction of matter and physical forces. •

"Man, as a physical and intelligent being, is the work of the
nature. It follows that not only his whole being, but also his
His actions, will, thoughts, and feelings are inevitably subject
to the laws that govern the universe... The individual finds himself in a relationship
so intimate and necessary with nature, that free will and the
Spontaneity plays a very secondary role in his actions. The phenomena
behaviors that have hitherto been attributed to chance and free will are re-
governed by specific laws... The actions of men depend everywhere,
and lastly, certain specific physical necessities...

"Let us be permitted, finally, to disregard all
A question of morality and utility. The only point of view that guides us.
In this examination, that is the truth. Nature does not exist for religion,
Neither for morality, nor for men; it exists by itself.
What else can we do but accept it as it is? Aren't we making ourselves look ridiculous?
if we wanted to cry like children because our sandwiches didn't
Are they not buttered enough? The empirical study of nature has no other
but that the search for truth, whether it be comforting or disheartening
lante according to human ideas, whether aesthetic or not, logical
or not, whether it is in accordance with or contrary to reason, necessary or
miraculous (1).

(1) Force and Matter, popular studies of natural history and philosophy, by

Bakunin is merely developing the doctrine of the German doctor
mand, when he says bluntly in his critique of theology
Mazzini's policy and the International (1871),

“The moral law, which we materialists and atheists recognize
sons of existence more truly than the idealities of
whatever school it may be, Mazzinian or not, is not a law
truly moral, a law that is both logical and real, a powerful law,
a Joy that must triumph over the conspiracies of all the idealists of
world, because it emanates from the very nature of human society,
nature, whose true foundations must be sought not in God but in
Animality.

Who would not notice how God, according to the word of the saints

Scriptures, mock the pride of the wicked!

Since Protestantism, and especially since 1789, it is not
of expression that has provoked more anger and protests
than that of divine right. This idea, misunderstood by some,
deliberately disfigured by others, seems to have been particularly
unbearable to modern men, and recently a frank-
mason violently reminded the French Chamber of Deputies,
that the Revolution consisted, in its essence, in the triumph
of human law over divine law (1). Now, in turn, the
Human rights are dethroned, trampled upon, and a revolutionary is no more
Logic raises the flag of animality on its ruins!

To give free rein to animality, to let the
forces of nature, as Bazaroflf said, we must destroy all the
institutions; we will then see what these forces will produce; the
Nihilists imagine that they will lead to complete equality of
individuals:

"All men resemble one another in body as
in the soul, Turgenev has his hero Bazarov say. Each of us
has a brain, a heart, a liver, lungs built from the same
manner; the qualities that are called moral are also identified
found in all men. They only present such differences
Significant. A single human example is enough to judge everything else. The
Men are the beech trees of the forest. No botanist would bother to
study each specimen separately. There is no other difference.

Louis Büchner, Ind. sur la 8* édition allomandp. Paris,» Rcinwald, 1865, 2* ed.,
pp. 93, 247, 265.

(1) Madior-Monijau, speech to the Chamber of Deputies, session of March 16, 1880.

between the fool and the wise man, between the good man and the wicked man, than between m
The healthy and the sick. The lungs of a consumptive are not in the
same condition as yours or mine, although their structure is the
even. We know approximately the causes of certain diseases
Physical illnesses in women. As for mental illnesses, they stem from a
bad education, all sorts of follies that are crammed into
our heads, in short, the absurdity of our social law. Reform society
society and you will no longer have diseases. Once society is reformed, it
It will amount to the same thing whether a man is stupid or intelligent, good or
"Wicked; they will all be in the same position."

This is the equalization of nature that Proudhon and Accolas dream of.
and our European socialists. The Russian nihilists are nothing but
plagiarists, despite their claims of originality.

In this renewed world, fraternity, this resounding word
added by Saint-Martin to the program of Illuminism (book I,
Chapter II, § 2), disappears. There is now only liberty and equality for
These men had reverted to the state of forest dwellers. It is in
all its purity the data of Weishaupt (book J, chapter I, S 3).
How can one not be struck by the persistence with which re-
ideas come in all forms and from all walks of life.
fundamental aspects of secret societies?

Death is the great agent of this destruction towards which the
The sect rushes forward. Contrary to the common feeling of the genre
As a human being, naturalists celebrate it as their ally, and they
fight against heredity, family, tradition, as preventing
death to fully realize its effects. Listen instead to Mr. Na-
quet in his letter to the Journal des Débats of December 19, 1872:

"The family can now only be harmful to man... Education"
The family bond neutralizes the positive effects of death. The family
prevents man from dying entirely; it perpetuates and sustains him.
continue.

That is why nihilists, like the thugs of India, hasten
the work of death through all the attacks:

"There's only one thing left for us to do, and that's to strangle"
"Our masters are like dogs," said one of their proclamations! No
neighborhood! They all have to disappear! The cities have to be burned down; it
Our country must be purified by fire! What good are these cities?
They only serve to create servitude!... As if they had cannons
and rifles, and that we are disarmed, it is only by fire that

We can attack and defeat them. Once the walls, behind
which this rabble takes refuge in, reduced to ashes, it will be necessary
that she starves to death (1).

Russia's educated youth drew their destructive principles
professors in German universities. Ivan Turgenev, who has
contributed greatly to popularizing the nihilistic idea, his
biographers, spent three years in Berlin, from 1838 to 1841, studying
Hegelian philosophy (2). It was at the University of Zurich that

the first demonstrations of the nihi students took place
lists and they were soon repeated in the universities of
the motherland. Finally, it is undeniable that these ideas have been
originally propagated mainly by Russians who stayed in
the foreigner. The eminent writer whom we quoted in the paragraph
In his previous statement, Mr. Schcdo-Fcroti indicated the causes of this
A strange situation that meant that the Russians for two centuries
disdained their national tradition and religion to demand
to spend their intellectual lives abroad. The impious ideas which since
the mid-18th century appear to superficial minds to have
an irresistible ascendancy, have naturally been adopted by the most
part of the Russian classes that receive a rudimentary culture
intellectual.

Not only did the Russians stop drawing from Germany and France
ccs destructive ideas, but even they were propagated by the
public education system established by the imperial authority.

Mr. de Maistre pointed out this danger as early as 1811, in a memorandum
confidential document intended to be shown to Alexander I.
showed how unwise it was to entrust public chairs
ques and especially the training of young clergy in Calvinism
your Germans, who pushed destructive principles to their limits
of their sect, "of this sect united for the ruin of kings and of
States, and whose spirit is to hate all forms of authority." He
showed the link between this sect and Illuminism, and we
can now indicate proper names where, by a
Reserved by the high purpose of this memoir, it does not
spoke only in general terms (3).

(1) Cited by Fribourg, International Workingmen's Association, p. 184.

(2) See The New England, July 1878. NikUism in Russia.

(3) Four unpublished chapters on Russia (Appendix), pp. 18?, 184, 185. See also
Document K contains details on Freemasonry in Russia and the early origins of
NiliilUuic.

Emperor Alexander then had as an advisor a Frank-
a highly skilled mason, the famous Michel Speranski. Son of a
Pope, then tutor to the children of Prince Kurakin, he vegetated
was in the lowest ranks of the bureaucracy when, in 1801
The emperor, the day after his accession to the throne, gave him

His confidence led him to be appointed to the highest positions. The influence of his tutor, Laharpe, one of the most dangerous sectarians of the time (book II, chapter VIII, S 2), was largely responsible for this sudden fortune (1). Speranski was the evil genius of Alexander I 8r, until his sudden disgrace in 1812, which has not been further explained that his return to favor came a little later. The secret influences that Mr. de Maistre so often pointed out must have contributed to it a great deal. What is undeniable is that Speranski exercised a decisive influence on the future of Russia through the organization the emphasis he placed on public instruction and especially on education of the clergy. In this work, he used the Capuchin as his instrument. apostate Fessier, who, after having key the advisor of Joseph II in his war against the Church, had turned to Protestantism and had organized The new rite of the Grand Lodge of York was presented in Berlin. A. Friendship (Book II, Chapter XI, §1). Speranski had called him since 1809 as a professor of philosophy in St. Petersburg. There he occupied himself actively sought to propagate the principles of Illuminism. Accused of atheism by a Greek priest, he had to exchange this position for that of correspondent for the legislative committee; but later He regained favor: in 1820 he was found to be superintendent at Sa-ratow, and, in 1834, bishop and ecclesiastical councillor at ayt-Péters-town, where he died, after having had every opportunity to throw in educated society, and particularly in universities and the sciences and literature. trinkets of radical impiety and social destruction!

This short biographical sketch will make everything clear. that there was something precise in this page written by Mr. de Maistre in 1811;

"German Illuminism is nothing other than Calvinism" Consequently, that is to say, rid of the dogmas he had retained by whim. In short, there's only one sect. That's what no man The state must neither ignore nor forget. This sect, which is all at once one and several, surrounds Russia, or, to put it better, the pene-attacking from all sides, reaching its deepest roots

(t) PachlkT Der Gœlze (1st ffumanitcet, p. 142 (noie). See the article devoted to Spe-ranski in VJUycmi"** "undùuch der Freimaurcrei (naclitrœge), Leipsig, 3 v. in*8«.

of. She does not need, as in the sixteenth century, to go up from the pulpit, to raise armies and publicly rouse the people ples. Its methods nowadays are more skillful: it reserves the noise Finally. All he needs today is the ear of children everywhere. age and the patience of sovereigns. She therefore has everything she desires.

Even as a child she attacked your clergy, and the evil is perhaps even greater-

It's not as we believe it. And don't come telling us

that these dogmas are outdated; on the contrary, they are more alive and more
active as ever. In the sixteenth century, they were children, and a few
pages of the catechism that had been saved from the fire still impressed them;
Today they are adults and no longer have any kind of restraint. This
This appalling sect, which calls itself the Legion, has never been more to be feared.
that at the moment, especially because of its alliances (1). »

In another passage, he referred to these men as being in front
to end in nothingness, like the "nothing-goes." A marvelous prophecy of the
A genius enlightened by faith! Sixty-five years later, the minister
Russian justice was obliged, in the face of the attacks of
Nihilism, to note that the cause of this rapid perversion
The cultured classes were found in the education given to the youth
nesse:

In many parts of the Russian Empire, it became a
extremely criminal propaganda, which also threatens religion, the
Morality and property. This evil has taken such great forms that
Legal proceedings alone are powerless to suppress it, then
that no one would want to stigmatize these pernicious theories
such as crimes and attacks. Moreover, there are even people who
Their official character and social position should keep them away from
communist and revolutionary maneuvers, which not only assist im¬
susceptible to these events, but still have the audacity to reproach the
the government and the measures it adopted against harmful propaganda
which is expanding further every day.

"The revolutionaries chose as their instrument their infamous

(i) Four unpublished chapters on Russia, pp. 185 and 175. Emperor Pauli" had
seized the traces of the plot hatched by the Illuminati against all religion and all
authority. We have proof of this in these words that he dictated to Father Gruber, in 1800
"I see no way to stop the tide of impiety, Illuminism, and Jacobinism."
In my empire, there are other means than entrusting the education of youth to
Jesuits. It is with childhood that one must begin; one must rebuild the structure from the
"Fundament, otherwise everything will collapse and neither religion nor government will re
(Letter from Father Gruber to Bishop Marolli, quoted by HP Gagarin in his work:
Emperor Paul and P. Gruber, p. 7,} Who will tell us if the Illuminati, threatened by
His foresight, however, was not the inspiration behind his assassination, which remains so

propaganda is precisely what most deserves your attention.
Honorable and enlightened men, I mean the youth and the school. And
This is understandable: their communist doctrines, which tend to destroy

Any social organization designed to establish anarchy is so absurd and so crude, they can only find some credit among the like children, inexperienced young people, or ignorant individuals belonging to the common people. But unfortunately, these children and young people, instead of finding resistance in their surroundings and families rebuke to the exalted doctrines and political utopias with which they are infected, On the contrary, they often encounter only encouragement and support. Only in this way can we explain the expansion that they have undergone, in thirty-seven governments, socialist theories that have since long since condemned by true science. Like the investigation As the courts have shown, there are fathers and mothers who themselves have taught their children these dangerous theories. Such an act is to my eyes find it even more distressing than the propaganda itself; it makes to see how superficial a certain portion of Russian society is cieal and, I must say, ignorant. It strengthens me even more in this conviction that, in our culture, the family is not a support for the school, and that the school, on the contrary, must educate the family itself, something that does not happen in any other European state.

"Let the teachers therefore replace the parents here – that is their duty, – that they choose favorable opportunities to do it to them to understand. "

A government newspaper, the Moscow Journal, told this occasion:

"It is not without the deepest bitterness and without apprehension* the most serious questions we considered in our youth. At twelve years old, the Fant ceased to believe in God, family, and the state; at fourteen, he he practices practical protest; at fifteen, he is a conspirator; At sixteen, he may already be a criminal; at seventeen, he closes his The result, by blowing their brains out. Such is, alas! the all-too-familiar story. "A repeated wind from our children."

In Russia, as everywhere, secret societies therefore have began by seizing control of youth education, and when they believed they had sufficiently prepared the ground by destroying in souls, regardless of religious belief or patriotic faith, they have appeared on stage as a conspiracy, grouping all the disbelievers temptations and all passions through the hope of a cataclysm social.

We have just grasped the point of convergence of Nihilism with

the main centers of secret societies in Western Europe;
We will see, in the following pages, the relationships that he did not
ceased to maintain contact with them, despite the very particular nature
that the Russian world gives him.

IV. — Relations between Nihilism and secret societies

of the West.

Nihilism revealed itself as a social danger in 1866.
by the Karakosow assassination attempt; but it is especially since 1877
that he highlighted the power of his revolutionary organization,
by waging a fierce struggle against the government.

But Nihilism was preceded by a long propaganda campaign
Hertzen, whom we have already encountered as the precursor
of the International (book II, chap. XIV, S 5). In 1850, in Leipsig,
we saw him trying to group the first elements with
Karl Marx and some Russians, among whom were Golowin
and Bakunin (1).

A Republican Red and Socialist, Hertzen, for twenty years,
From 1818 onwards, Russia was flooded with virulent pamphlets and...
an underground newspaper, Kolokol (the Bell), which opened doors for him
ardent propagators throughout the empire, and thwarted all the
police measures. From 1860 to 1865 especially, he exercised a veri
table intellectual dictatorship over the younger segment of the cultural classes
vées. From 1862 onwards, following the advice of Kolokol, he
formed a number of secret societies whose purpose was to make
revolutionary propaganda (2).

Hertzen is now outdated and obsolete.

Around 1865, his influence was replaced by that of Cherni-
chcwsky, one of the editors of Le Contemporain, founded by the ba¬
ron de PanaïelT, and by that of Bakounine.

Tchernichewsky is the most original socialist writer of our
time; it is he who, in his social novel: What to do? — in
his Critique of Political Economy, — in his Letters Without Addresses —

(1) See the curitfux story published in the Gatèlle de France on July 23, 1871.

(2) V. Scüedo-Ferroli, Étude tur le Nihilüme.

his, formulated the modern theory of socialism, the Collectivism

me (1). Karl Marx acknowledges, in his book Capital, that he owes him a debt.
a lot.

Tchernichewsky, because of his talent, his trial retained
weaving, then his deportation to Siberia (1864), enjoyed a great
prestige among Russian revolutionaries. It is in his honor
that the nihilists made in 1877 one of their most important
public demonstrations (2). Why him and his associate Baku
Did nine supplant Hertzen's influence? It's difficult to say.
to say, because we do not attach any practical importance to their statements
Subtle distinctions between communism and collectivism? Hertzen
was as much an atheist and a revolutionary as Bakunin. In 1848, at
On the eve of the June days, he uttered this wild cry:

"What is resolved is finished, and the coming Revolution is only just beginning."
We do not build, we demolish; we do not announce
New revelations, we discard the old lie. The man
contemporary, sad pontifex maximus, merely lays the bridge, another
An unknown future will cross this bridge.

"The world we live in is dying, and the successors..."
To breathe freely, they must first bury it.

“In passing from the old world to the new, one cannot change anything”
to carry with you.

"Long live chaos and destruction! Long live death! Make way for the future! (3)"

This is indeed the savage genius of Nihilism. Therefore, if we
we could put forward some conjecture about what is happening in the in¬
within secret societies, we would rather believe that the distance
The current trend in Hertzen's thought stems from the sympathy he...
showed the Polish insurrection in 1863 (4). Closely linked

(1) Some of Tchernichewsky's writings have recently been translated into
French. A very good analysis of this can be found in the History of the Technical, by
Malon (Lugano, 1879), p. 585 et seq.

(i) See the account in the Time* of January 30, 1877.

(3) From the other bank, letters from France.

(4) See in Malon's History of the Totalitarian, p. 577, the text of a protest
d'Hilzen against the atrocities committed by the Russians in Poland and which is directed
against Bakunin.

Without being able to find the true reason, one is struck by the place that the
The Polish question in the founding of the /i'.fernaffanale. In 1862, in London, it was
And following a meeting, the first group was formed. In the program of
of the questions posed to the study at the Geneva congress, there was a ninth question
tion thus conceived î «On the necessity of annihilating Russian influence in Europe by
I apply the principle of the right of peoples to self-determination and the recons-

to the Pan-Slavist movement, as we will show in a
jDStant, Russian nihilists are essentially hostile to the Po¬
loge.

In any case, Hertzen's influence from 18IG to 18G4 was
considerable; he is the link that connects the Russian sect to the societies
•secrets of Western Europe. It's because of propaganda
a preliminary point made by him that in 1870 Karl Marx had been able to represent
numerous Russian sections on the General Council of the International
tional (1).

We also saw the role played by Babunin, the founder
of the Universal Democratic Alliance, the accomplice, then the rival
of Karl Marx in the direction of the Internationale. He was at
criticizes one of the inspirers of Nihilism; but we have seen the
Mystery surrounds his conduct and his relationship with the
Russian government itself (book II, chapter XIV, § 7).

Indeed, there have been undeniable relationships between the nihilis
both groups and the Pan-Slavists, and both are in communication
tion with the most dangerous secret societies in the West.

"Tilulion of a Poland on democratic and social foundations." Freiburg, to whom
we owe the knowledge of this document (International Association* p. 19),
îvjouie, p. 85: a Happier in Geneva than in London, the Parisians were able to do
to dismiss the question of Poland for the following reasons: <r Supporters of
"In the name of liberty, we declare that we protest against all despotisms and condemn the
"giquemont the organization and social tendencies of Russian despotism; but
"As delegates to an economic congress, we believe we have nothing to say on the recons-
"This political influence is a tactic." It is evident that powerful, very-
superior to the level of knowledge of the workers' delegates of the International.'
There was unrest within the association regarding, or under the pretext of, Poland.

This is the time to recall how advanced revolutionaries have always
They are deeply hostile to this unfortunate nation. They make further compromises
once pushing her into insurgents without hope, but Pont always
left to be crushed and defenseless by Russia.

Garibaldi attributes Poland's misfortunes to prejudices of nationality and
religion; and he wrote from Caperca, December 28, 1863, to the Poles: “Cease
giving the heroic struggle a religious and outdated character that alienates you
"Masonic sympathies and provoke bloody reactions against you."

That is to say: renounce your religion and your nationality, or become Russian.
its, and you will be treated better. An official statistic has nonetheless established
that, during the Polish uprising of 1852 alone, 33,800 young men were
killed in combat, 468 hanged, 18,682 deported to Siberia, including 164
women. The number of exiles in the Ural steppes amounts to 33,780; the figure
of those transported within European Russia, at 12,556, including 218 women
2,416 were incorporated into the Russian army; 31,500 were imprisoned; 620 died
&v.mi judgment as a result of ill-treatment; and 7,000 convicted by contu
maco to the capital city.

^1) Wintorer, Contemporary Socialism, p. 152#

The following episode, which dates back to 1871, is quite significant.
In October of this year, an insurrection broke out, under the pretext
of some local discontent among the Slavic populations
from Austria's military borders. Now, here are the details we
Let us read on this subject in a letter from Vienna, addressed to
Gazette de France, October 24, 1871:

"The leaders of the insurrection are well-known figures"
in the country. The most outspoken is the lawyer Eugene Kwaternik, a member
of Starcevic's party. The latter, an eccentric and bizarre character,
member of the Diet of Agram and its representative in the Parliament of Pest,
is the leader of a party sometimes called, after his name, starceviden,
sometimes nihilistic, because of his affinities with the Russian party of the same name.

"The documents discovered at Starcevic's home, who has just been arrested, have
proved that he had ongoing contact with the Saint- action committee
Petersburg, with the International of Paris, and also with the VA sso-
workers' association of Pesth, whose leaders are currently under investigation
red. But alongside this socialist program, Starcevic and his friends had
also a political program, and it was through this that they were getting closer to the
"The national party" in Croatia. The Starcevicians are in Croatia the
presenters and agents of the South Slavic national movement. The
Their goal is the creation of a vast Slavic kingdom, which
would include Croatia, Slavonia, Dalmatia, detached from the Au-
"cheating, Bosnia, Herzegovina, Montenegro and Servia."

"Kwaternick is what Mr. de Bismarck would call 'an existence
Catiline. » In 1818, he fought with the insurgents commanded by
Jellachich against the Hungarians. Since then, he has traveled throughout Europe and serve
several political parties; one day, he offered to sell for 200,000 flo¬
Rins, in Rechberg, the secret of the alleged agreements between Russia
and France against Austria. Returning to his country, he wrote there...
political brochures, and one day when one of his pamphlets had made him
to face a heavy fine and imprisonment, he pulled a pass from his pocket
Russian port declaring that it was a subject of the Tsar.

In addition to the details contained in the preceding letter, it is appropriate
to add the following revelations, made by the Reform of Pest,
and which was reproduced in the Gazette de France, in the same issue.

"There is no doubt that the Croatian movement is linked to the mou¬
workers' movement which broke out in Pest, and which, in St. Petersburg and Paris,
A simultaneous revolution had been plotted in Agram and Pest.
projects of the Vienna Workers' Association having been thwarted by the pre-
Police clairvoyance, Y Internationale chooses Agram, Pesth and Karlstadt
for centers of its action. It hoped to find in the military confines-

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to silence an army already prepared for his purposes. It is certain that the
Exalted among the South Slavs were in contact with the workers of
Pesth and that the joint operation had been coordinated in Paris.
The European revolutionary committee had considered nothing less than to...
He was from Pest-Ofen. He knew the area very well, and the insurrection
It was supposed to break out on August 20th, the day of Saint Stephen.

"On that day," said the plan drawn up in Paris, "the garrison was with its
Unloaded weapons in the fortress. Members of the International
can go there armed with revolvers, fall upon the soldiers, seize
to seize their weapons, the citadel with its munitions, and take possession
sion of the ministries. At the same time, another group of insurgents,
disguised as peasants, they would have climbed the B'ocksberg, near the citadel, which
has a small garrison, and from there launched some oil bombs on
Pesth, who would thus have been led to capitulate before the new Commun
no. The International could surely count on the alliance of the party
national among the South Slavs.

"The plan is expressed as follows: 'The Croatian uprising must break out in
"The military frontiers; first and foremost, we must seize the fortress"
"from Karlstadt, after which we will march on Agram, where the government
"Revolutionary must be established." The Paris committee did not find
old Starcevic, quite suited to the role of leader, which he entrusted to Kwater-
Nick.

Just recently, a well-informed newspaper...
commenting on the situation in Russia, signaled a rapprochement between
the nihilists and the leaders of the Slavophiles, who impatiently endure
ment the halt imposed on Russia in its advance in the East (1).

Freemasonry worldwide applauded the war
declared by Russia to the Turkish Empire, said La Civiltà cattolica
of August 1877, and she reported the excitements that came to her
of all Masonic parties, particularly the group whose
Mr. Gladstone, an eminent Freemason, is the leader in England.

Leczar personally abhorred war, and he was forced
reluctant to give in to the demands of the leaders and the cries of the misguided people.
The audacity of the Pan-Slavists was such at that time that its leader
Aksakolf was able to write to the Bohemian doctor Riéger:

“In the past, the government had usurped the monopoly on
the Slavic question. Today it has passed into the hands of the
people, who do not like to beg from the powerful
which belongs to him by right and by justice (2). »

(t) Le Soleil of November 29, 1819.

W. Quoted by Le Monde on August 29, 187

An undertaking under these auspices, having as its precursor this general
Tchernaïeff, who has rightly been called the Slavic Garibaldi, the
The war of 1877 caused a shock throughout the Russian nation
deep-rooted, which sectarians exploited. Despite his great successes
military, despite the prestige it restored to Russia throughout
In the East, the Tsar, contrary to his predictions, found himself more
weaker after the war than before, and from the day after the
Peace, the internal question has been posed in a more acute way
than ever.

Nihilists affect a great disdain for all institutions
political actions of Western Europe, and they are very harsh, at
needed, in words, for the socialists of the Paris Commune.
The virgin soil of Russia seemed to them the only theater where the forces
active forces of nature can create new forms
social issues arise once the clearing work is completed. But this is a
pure attitude on the part of the doctrinaires of Nihilism.

The Russian revolutionary society, as it calls itself, displays
the red flag of the Paris Commune and the Revolution
universal. It employs all the elements of cosmopolitanism
Secret societies can provide him with information. Among the condemned...
In the latest attacks, several Prussians were found.

The following facts, which relate to the month of June 1879, in
clearly demonstrate the primarily revolutionary nature of the sect:

"The nihilists, momentarily appalled by the attack of April 2 (14) re-
They take courage. In a suburb of KiefT, in the Podol district,
inhabited by merchants, the police seized several crates containing
Orsini bombs, a number of revolvers, and, it is said
tend, a varied collection of poisons.

"The Jewish population itself, hitherto profoundly indifferent"
to everything that wasn't trade, is now showing signs of being affected by the
The most radical socialist propaganda. Countless pamphlets in
Hebrew, and in German dialect, specifically addressed "to the youth"
Jewish people were seized. Several Israelites were arrested. They stated,
with enthusiasm, to be the apostles of the new religion, the religion
revolutionary, mixing nihilistic theories in a curious jumble
yourselves and biblical language. “Overthrow the whole old world of the ment
dream and oppression. On its ruins will then unfold, in a
radiant light, the red flag of the Social Revolution 1 » Such
is the tuning fork to which minds have risen. In a situation similar
blabbery, all sorts of surprises are to be expected (1). »

(1) Russian correspondence from the Sole# of June 6, 1879. Modetsky, who in the first
In March 1880, he tried to assassinate General Melikoff, who was of Jewish origin.

This upheaval among the Jews, in a country where they had had up to
present, so greatly to praise the government, is indeed so
significant. For their propaganda, nihilists do not disdain
nor to make use of the History of a Peasant, of writers
French Freemasons, Eckrmann and Chatrian, which they translated
in Russian(l). The lawsuit brought by Mr. de Panaïefîa Louis Blanc, at
the occasion of their joint collaboration at L'Homme libre, revealed
the close relationship that exists between Pan-Slavism and the
Western socialism. (Liv. II, chap. XIV, §).

The true explanation for such a complex situation lies,
we believe, in these wise words of Mr. Winterer:

"The Slavic or Pan-Slavist idea, the national idea, is not
"Foreign to nihilists. Simply nihilists beyond the
"At the border, they are nihilists and Russian beyond. Like half"
"In Russia, the land is collectively owned by the municipality; there is
"a way for the Russian to be collectivist without ceasing to be
“Patriot. Bakunin knew how to reconcile the two things (2).”

In any case, the close ties between the revolutionaries of the
The clash with the nihilists was clearly revealed by the incidents which

occurred in Paris, during the request made by the government
Russian government to obtain the extradition of Hartmann, the author
of the plot which, in September 1879, nearly blew up, near
Moscow, Imperial Train.

Hardly had Hartmann been arrested in Paris, where he was hiding under
Mayer's false name, at the request of the ambassador of
Russia, that the French radicals rose up as one
Man. One of the leaders of the left wing in the Chamber of Deputies.
F.*. Engelhard, having appointed his own lawyer, demanded the
ability to communicate with him and wrote a memorandum in which he
claimed to demonstrate his non-identity. At the same time, some me
Death threats were addressed in writing to Prince Orlolf, a
Russian ambassador; noisy student demonstrations and
a unanimous chorus from the radical press, demanding his implementation
freedom; a challenge from all left-wing parties was even being prepared
in the House, threatening to overthrow the government. It was then that
this one, without waiting for the new documents announced by
the Russian embassy to establish Hartmann's identity} has been

(U Thomas Prost, Secret Socielies, t. II, p. 306*
{■) Contemporary Socialism, p. 160.

pressed with unusual haste to adopt the conclusions of the memorandum
of F.*. Engelhard. lia refused Hartmann's extradition, under the
the double pretext that his identity was not established and that his
The attack was a political crime, and he was taken to safety.
in England (1).

This incident demonstrated both the dependence in which
In France, the ministry finds itself in opposition to the Masonic majority.
the Chambers, and the pressure that the revolutionaries
more extreme elements in turn exert influence on this majority composed of
however, mostly men who were personally harmless.

Here, in fact, is the double manifesto that was published on this occasion
Sion, two of the leaders of demagoguery:

London, March 1, 1880
Félix Pyat to Garibaldi
“My old friend,

The latest attack against the despot of all Russia confirms
your legendary phrase:

"The Internationale is the sun of the future."

"From the first king to the last president of the republic"
bourgeois, all must disappear either willingly or by force.

"Join your voice with that of the French socialists to protest"
against the planned extradition of our valiant friend Hartmann.

"French soil must be inviolable for exiles who, like
We want armed action to establish the universal Republic,
democratic and social.

"I shake your hand. Greet your charming wife."

Your sincere friend, Félix Pyat.

To this beautiful epistle which preaches disappearance, willingly or by force,
of all sovereigns and presidents of republics, Garibaldi
had to respond in the same tone. So as not to fall behind,
He even emphasized and commented on the glorification of the assassination.

(l)Harlman, in a letter dated London, March 19, 1880, and addressed to
The newspaper La Justice refuted the fanciful account of the Moscow attack that he had
attributed to the English advertising agency Central-News; but he does not deny his
participation in the crime itself: a Neither in London nor in Paris, he said, have I ever
"Tell anyone about this." And he concludes with this sarcastic remark:
"So that you may not doubt the identity of the one who writes to you, I ask my
my friend, MF Lavroff, whom you know personally, to pass on to you
that letter. » MP Lavroff published in Paris the nihilistic organ Le Vpered (Forward).

Caprera, March 6, 1880.

Garibaldi to Felix Pyat
“My dear Pyat,

You are the popular hero of the Parisian barricades. Thank you for
your affectionate letter, although I had reason to complain about the long
The silence you have maintained towards me.

Hartmann is a valiant young man to whom all honest people
Minister Freycinet and the president deserve respect and recognition.
Grévy will not tarnish their name as honest republicans by ex
tradition of a political outcast; that would be worthy of the hyenas of Verdi

sailles.

"Political assassination is the secret to successfully guiding the Revolution"
tion. The rulers call the friends of the people assassins. The true
republicans, Agesilaus Milano, Pietri, Orsini, Pianori, Monti and Tognetti
They were, in their time, assassins; today, they are marabouts.
Tyres, objects of veneration for the people.

« Hœdel, Nobiling, Moncasi, Passanante, Solovieff, Otero and Hartmann
They are the forerunners of the government of the future, the social republic.

"The assassin is the despised priest who first assassinated progress in
with the help of the stake and now murders consciences with the men
dream.

"It is the priest who should be deported to Siberia, not the companions"
Hartmann gnons.

"I shake your hand affectionately. Greet the brave Vallès."

"Always yours, G. Garibaldi (1)."

After the publication of such documents, no man of
good faith will no longer be deceived by writings that represent
they view Nihilism as a historical development of institutions
tutions of Russian soil, or at most as a particular evil to
Moscow society.

On the contrary, we will adopt this conclusion of the revolutionary writer-
Russian lutionary, which we have already cited several times:

"In reality, Nihilism is nothing other than the
Russian socialism, and as such it stands ahead of all others
parties, liberals or Slavophiles. He is the natural leader of the revolution
present, and he will retain this position until at least one part
so that all of his claims can be fulfilled (2). »

(1) Reproduced by the Union on March 14, 1880.

(2) The Devolution in Russia by a Russian nihilist, North American Review, July
1879. See, in the same vein, a letter from Hartmann reproduced by the Union du
April 13, 1880.

CONCLUSION

These are the doctrines, facts, and antisocial conspiracies qn i
are displayed for all to see and everywhere in the broad daylight of history.
to lay bare, without fear and without accepting conditions and
people, demonstrate them through numerous and indisputable examples

evidence to the most trusting minds, it seemed to us, despite the
perils and hardship, a duty of conscience; it is up to each individual, according to
its position and influence, amidst the material ruins, in
intellectual and moral issues that are accumulating on all sides, under the
incessant upheavals of revolutions that threaten to tear away and
to scatter far and wide the last vestiges of social order,
that it is our duty to study them, to unmask them, to
finally oppose everything that religion, love of family and
his country, common sense, the instinct for self-preservation, can suggest
to manage energy and strength. In these noble and necessary struggles,
In this supreme struggle, the good man, whom he often calls himself
redis, is not alone.

The cause he defends is indeed that of God.

Secret societies of every name, by deifying man, by seeking
a song to establish the universal Republic on the ruins of all
States and people of all nationalities, by engaging in a work
Wild destruction, like Russian Nihilism, is not
something other than preparing for the reign of the Antichrist.

The Antichrist was presented to us as an attempt at revenge.
wise and powerless of the ancient enemy defeated by the cross
Calvary.

Mr. de Maistre said it with great reason, the Revolution is
essentially satanic. The same is true of Freemasonry.
which is the Revolution in its active and living state, as we have
repeated to all his followers.

This is what gives it its momentary strength, but also its weakness.
irremediable.

CONCLUSION

The table of doctrines of secret societies, which we have
outlined in these two volumes, shows us at once a singular
uniformity and absolute powerlessness.

Their uniformity is nothing other than a fatal chain of events.
of the error that forces them to keep going around in the same circle.
The persistence of certain ideas is historical proof.
testable lineage and transmission of satanic ideas,
which has taken place throughout all ages. Several of their maxi-
my, repeated from sect to sect with characteristic tenacity,
reveal even more directly, through their perversity, the inspiration

that animates them. These are true signs of the beast, that all
Attentive men can recognize it at first glance.

But there is no doctrine in Freemasonry and
sects that emerged from within it, no principle capable of allowing
a society of life.

They perpetually oscillate between Vanarchy, freedom, and
the equality of the beasts of the forest on one side, and the most monstrous
Despotism of the state or of the community, on the other hand. A hundred times already.
These ideas were put to the test, and they failed in the face of the
instinctive resistances of outraged humanity and reactions
spontaneous, of that natural order of societies whose laws have been
established by the Creator himself.

Also, despite the apparent unity given to them by their spirit of
destruction and their hatred of the Catholic Church, they carry in
themselves are principles of contradiction and antagonism which,
The day after their triumph, passions clashed
that they have raised. Thus their work always tends from itself-
meme to undo.

Sterility and lies, these are the two characteristics of the Revolution.
tion in its multiple forms. Powerful for destroying at certain
In the course of history, it is incapable of building anything, and yet
less than giving men purely earthly happiness
that she promises them. This very strength is given to her only to
for a time: it could not definitively prevail against the Church
and against this Christian society, which, upon exiting the catacombs
placed the cross on the crown of kings.

So, despite their momentary successes, the good man who
The fight against cults must have confidence. He knows he is accomplishing something.
divine will, by defending the social order that God himself
he established, and the Church which he founded with his blood.

CONCLUSION

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The hope of final triumph must sustain him, for God who has
makes nations healable, and has promised to assist his Church
until the end of time, is with him, and if God is
For us, what do we have to fear from the very powers of
hell, when we fight with him for order and for the
truth: Si Deus pro nobis, quis contra nos?

Document A

AN EPISODE IN THE SPREAD OF MASONIC PRINCIPLES
IN THE 18TH CENTURY IN THE AUSTRIAN NETHERLANDS

The history of the 18th century is inexplicable if one does not consider
taking into account the secret influence exerted everywhere by the ma- affiliation
conic.

We have proof of this in the extraordinary career (one
journalist of very minor rank, named Pierre Maubert de Gou-
vest, who directed the Royal Gazette in Brussels around 1759, and was ac
picked up by the greatest figures with a strange washer
when we know what his background was. The attention of the per
sons who deal with the history of the 18th century has been called
recently on this character by a reading done by Mr. Ch.
Piot, in the literature class of the Royal Academy of Belgium, in
January 1880. We reproduce the analysis from the newspapers.
From Brussels. Our explanations will follow:

"In the 18th century, the periodical press was especially exploited"
in the Netherlands*; Austrians by French writers, who, rejected
from their country, they readily came to settle in ours. It didn't matter
Regardless of their qualities or their flaws, they were sure to find a welcome there.
eager on the part of a government always willing to favor them
to introduce the French spirit into Belgium through them
and a taste for light literature. In terms of writers, our country...
only scholars, no journalists steeped in philosophy
French philosophy and even less so the pens devoted to literature
of the day. We have already said a word about these trends regarding the se
Linguet day in Belgium.

"Currently, we will be talking about a similar position taken in favor of Jean-
Henri Maubert de Gouvest, writer, born in Rouen on November 30th
1721, died in Altona in 1767.

“This very peculiar character led the most extraordinary life”
centered in France and the most nomadic abroad. At the age of 19

In 1740 he entered the Capuchin order, taking his vows in 1744.
under the name of Brother Bernard of Rouen, professed Capuchin cleric; he...
fled from the convent in Caen (March 10, 1744), and joined the army
French, left him to go to Spain, then to Holland, where he
arrived bearing letters from the Duke of Bouteville. His mind was restless and adventurous
tureux did not allow him to reside for long in the Batavian republic.

Having crossed Germany, he entered (1745) as a volunteer.
to remain silent, in the army of the King of Poland, Elector of Saxony, and there he was r
marked by a certain tact in the art of war. Having become a tutor
from the son of the field marshal, Count Rutoswski, he obtained, through the intermediary
from him, the favors of Count Brühl, prime minister of the king of
Poland. Thanks to the title of Knight of Gouvest, which he had bestowed upon himself,
He managed to gain access to the court. Certain very indiscretions-
His inappropriate and inexcusable actions led to his dismissal.
brutal imprisonment and detention at Kœnigstein Castle. During his incarceration
Through his cunning, he managed to outmaneuver the Pope's nuncio.
The prelate felt compelled to intervene on behalf of a converted sinner, ready,
he said, to return to his monastery and do penance there. In 1752, he
regained his freedom. Forced to go to Rome dressed as a Capuchin friar, he
there he was subjected to continuous and very annoying surveillance for a
a character of his own caliber. Finally, he managed to break free from him...

"Far from fulfilling his commitments, Maubert arrived unexpectedly
In the town of Mâcon, he threw his habit to the nettles a second time and fled.
in Geneva, then in Lausanne (1753).

"What became of him afterwards? According to French biographers, he was expelled"
from Holland by order of the States General, then he would have been received,
during the year 1759, in Belgium, thanks to the intervention of Mr. de
Hesluer, the emperor's resident in Liège. This diplomat is said to have supported him
to the Count of Cobentzel, Minister Plenipotentiary of the Empire-
queen in the Netherlands, who received him with open arms. On the sole recommendation
In exchange for his writings, the minister allegedly granted him an annuity of 600 ducats.
and the privilege of the Gazette, including the management of the printing press
royal. The intolerance of the Belgian people, who called him an apostate monk,
would have chased him out of Brussels. That's what Mau's biographers say.
Bert before and during his stay in the Netherlands.

"Mr. Piot's note corrects and completes, by means of the correspondence
unpublished dance of Maubert and state papers, the biography of the publisher
French civicist, when he resided in our country, from July 24th
4758, to return to Holland for just a few days.
This is a whole episode intimately linked to the history of the press
and liberal journalism in 18th-century Belgium; it's a picture
"The island's customs and the habits of bohemian writers, so numerous at that time..."

Reading the account of this tumultuous career, where a per
This seemingly uninteresting survey found everywhere such
powerful protectors, we thought it was one of the creations
tures of Freemasonry. Our conjecture has been found
confirmed by the following indications that we found
in VAUgemeines Handbuch der Freimaurerei (2nd edition, Leipzig
1863).

Here is what we read there in the name of Rutowsky, who was the
grand patrol of the apostate Capuchin.

"Rutowski, born May 1, 1702, died in 1794, known as the Knight
of the Eagle in the Templar system. Through the creation of the lodge with the three
Eagles in Dresden in 1738, he is the first founder of Freemasonry
in Saxony. In 1741, he was chosen as Grand Master of the Order in Saxony.
and in this capacity established four lodges in Leipzig, Altenburg, and
Sachseafeld and Nossen.

As for Count Brühl, the Prime Minister of the King of Polo
He himself does not appear in the list of masons given
by VAUgemeines Handbuch, but his four sons were invested with
important ranks in the Templar order and were at the head of
enlightened. It is difficult to believe that their father was not himself frank-
mason, when we see his son Frédéric-Aloys de Brühl, aged only
at the age of 27, he became in 1766 the Worshipful Master of the lodge Aux trois
brothers of Warsaw, at a time when Freemasonry was outlawed
by the laws of the kingdom. (See Findel, Geschichte der Freimaurerei.)

Masonic influences must have followed Maubert de Gouvest
in the rest of his career. We can believe it all the more.
that a lodge had been founded in Mons in 1721, and that from 1742
In 1766, several new lodges were founded in the different
cities of Belgium, despite the bull of Clement XII and the edict of
Emperor Charles VI. It was necessary that the governor of
The Netherlands was more or less in league with the brothers; hence
the warm welcome given to Maubert de Gouvest.

The information we have about 18th-century figures
The information on lodge affiliations is very incomplete. It is impossible to propose...
a more useful application to scholarly investigations than the re-
raised and the publication of the names of the lodge members with the
biographical information provided by local archives
Many obscure points in history would thus be clarified.

Document B

The laws of the Revolution on public education.

I

"All the Church's possessions," said Talloyrand, the Freemason bishop,
belong to the State, it is the State's responsibility to take charge of its
account "the obligations attached to these assets, a subsistence
honest to each holder, the maintenance of hospitals, workshops
charity, church repairs, public education costs
"Olique, etc..."

What is property, Mirabeau wondered, on the other hand,
trained more immediately in Woishaupt's doctrines? "That's
he replied, the right that all have given to one person to possess
exclusively a thing to which in the state of nature all
had equal rights. It is the law alone that constitutes the right.
privacy.

It is in the name of these false principles that Freemasonry,
which, through the Constituent Assembly, became the government of the State, will throw th
foundations of the broadest socialism and everything to the law of the most monstrous
the most utter despotism imaginable. It is by virtue of
these principles and by the force of the decrees which consecrate them
Consequently, the Constitution handed over to the State all schools and colleges
ges, all educational institutions run in cities
and the countryside by priests and religious. He read it from memory.
universities, which, according to Fleury, were merely corporations
of clerics exempt from secular jurisdiction and holding the authority of the Pope himself
rite upon all their members. All these foundations were laid
to the street or delivered, like that of the Jesuits, according to the prophecy
de Maury, prey to the masons and their accomplices. He was not
not even a mention in the decree that put all the property ec¬
clerical staff at the disposal of the nation or state holding office,
imposed in the reasons, to provide for the costs of the schools maintained
by these goods; there was only talk of the fr.iis of the cult, of ren-
three members of his ministers and the relief of the poor. Only
ment in the law of February 19, 1790, which declared that the law cons •
The kingdom's religious institution will no longer recognize monastic vows.
solemn, the second paragraph of the second article added: "To
Moreover, nothing will be changed, for the time being, with regard to the mai-

schools responsible for public education and educational institutions
charity, and this until a decision has been made on these matters."

But the sequestration and sale of ecclesiastical property, especially
the civil constitution of the clergy and the oath required of the ec-
clesiastics, professors, and members of religious congregations
The grievous spirits soon came to overturn this supposed status quo. Less
A year later, Talleyrand, mounting the tribune to denounce
to highlight the urgency of a decree on public education, on which
He had presented a report a few days earlier, which
He expressed this significant fact in these words: "Universities everywhere have
Having suspended their operations, the colleges are without subordination, without
"Teachers, without students (1)." This was what the sect expected, in order to
to complete the moral destruction of French nationality by
The Masonic organization of education. Already a decree,

which had taken place within the fundamental provisions guaranteed by the constitution had decreed the legal destruction of all the educational and training establishments of old France.

“A common public education system will be created and organized in all citizens, free with regard to educational components indispensable for all men, and whose establishments will be distributed gradually in a combined ratio with the division of the kingdom.

It was simultaneously the communism of intellects with the destruction of all equality and all freedom in a monopoly of the state. The first report on the organization of this monopoly by one of the highest leaders of Freemasonry, the apostate bishop d'Autun, is too instructive, it exposes too much the lying spirit of the sect, as well as its materialistic spirit, so that we Let's not give a quick analysis of it.

The famous report, like everything that comes out of the mason's workshop nique, begins with the grand words of liberty and equality con quises, and by a declamation as false as it is insulting against the previous teaching of the French nation, or what we have, he said, appointed until this day as instruction.

"Under the old order of things, one could not fix one's thoughts on the barbarity of our institutions, without being frightened at first by this privation total lighting that extended over the vast majority of men my, without being revolted afterwards, and the deplorable opinions that were thrown into the spirit of those who were not entirely devoted to ignorance, and of prejudices of all kinds with which they were nourished, and of discord or rather, the absolute opposition that existed between what a child was forced to learn what a man was required to do; finally this blind and persistent deference to long-outdated customs born, which, constantly placing us back in the era when all knowledge was con-

(1) Lallamaot, Choisi de rapports et discours depuis 1780, tome V, p. 136.

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centered in the cloisters, they still seemed, after more than ten centuries, to be... to limit the universality of citizens to living in monasteries.

"However, these shocking contradictions and even greater ones

should not have been surprising: they were bound to exist where
Constitutionally, everything was out of place, where so many interests were
gathered to deceive, to degrade the human species, where the na
The government's approach rejected true principles in everything that
was not intended to flatter his mistakes, where everything seemed to make a ne-
the need to teach men from childhood how to deal with pressures
judged in the midst of which they were called to live and die, where he
They had to be accustomed to restraining their thoughts, since the law told them
with the threat that they were not in control, and finally a prudence
pusillanimous, who dared to call himself virtue, had made it his duty to dis
to rid their minds of anything that might one day remind them of rights that he
They were not permitted to invoke; and such had been the case in these respects.
the influence of public opinion itself, which had been managed to
see the history of ancient free peoples presented to young people — (where
(two-thirds of the population were slaves), — to inflame his imagination
gination by the account of their ivy-like virtues, to bring it to life in a word
in the midst of Sparta and Rome, without the most absolute power having
nothing to fear from the impression that these great and me-
Morable examples (1).

"This complete reform of schools is called for both by reason of
all countries, and by the particular constitution of ours. It is impossible
It is indeed possible to have absorbed the spirit of this constitution, without recognizir
to be born that all principles invoke the aid of a new instruction
old.

“Men are recognized as equal; and yet how much this
Equality of rights would be barely felt, would be barely real, if education did not
was constantly striving to restore the standard!... The constitution exists
Would it truly exist if it only existed in our code, if from there
It did not take root in the soul of all citizens if it did not imprint itself there.
forever changed new feelings, new customs, new
habits?

"And isn't it due to the daily and ever-increasing action of the ins
What is the plan that these major changes are in store?

"Everything therefore proclaims the urgent need to organize education,"
Everything demonstrates that the new state of affairs requires creation
in this genre, and the rapid and almost spontaneous decline of establishments
current ments, which are withering away in all parts of the kingdom
like plants on new soil that rejects them, clearly announces
It is now clear that the time has come to undertake this great work.

(!) Lulloment, "Choice of Report," vol. V, pp. 337, 338*

“Indeed, we must consider society as a vast workshop; it does not
It is not enough that everyone works there; everyone must be in their proper place (1),

otherwise there is a clash of forces instead of the competition that multiplies them fold: whoever doesn't know that a small number distributed intelligently must do more and better than a greater person endowed with the same means, but different How quickly is it invested? The greatest of all economies, therefore, consists of to put them in their true position; however, it is undeniable that a A good education system is the primary means of achieving this.

That's the principle; let's see the application, or, as the other person says teacher, the rules on the distribution of teaching.

"There must exist for all men a basic education common to all; there must exist for a large number of people an education that tends to give greater development to the faculties, to enlighten each student on his particular destination; he must exist for a certain name a special and thorough education, necessary for various states, including Society stands to gain significant benefits.

It is not necessary to highlight the legal inequality which It serves as the uprooted foundation of this educational plan. And so that this system of inequality would be more radical, more entrenched tional, more stable, its author links it to the new division territorial, which has constitutionally annihilated even the ele- material and historical elements of the ancient French nationality:

c The first instruction will be placed in each canton, or more exactly in each division that contains a pri- assembly mayor.

No more parish or communal schools, therefore; pri a new resort for the inhabitants and families of the canton, ex¬ concluding education for the greatest number, that is to say to say the children of the villages scattered one or two leagues apart of the chief town of the canton.

What became of the foundations of these parish schools? that barely a year ago the same person claimed to have to be so religiously replaced by the State, according to the intentions founders?

"The second instruction will be placed in each district."

“The third would respond to each department, so that by this means each one could find, either at home or around oneself, everything that is important to to know.

"From this a gradual distribution, an instructive hierarchy corresponds* reporting to the administrative hierarchy.

(t) Remarks on Masonic comparisons*

DOCUMENT B

Thus, radical inequality serves as the very foundation of the law.
the most common, the most general one that can be imagined,
that of education; inequalities, privileges and forced labor until
in the places where this instruction is distributed; and, what will
to become the most odious, the most tyrannical of privileges, unequal
in the distribution itself, or rather incompatibility distances
measurable between the different lessons that will be the subject of it;
and these legislators establish as a principle that all men are born
They are equal in rights and remain so!

“Near the primary assemblies, which are the units of the political body
that, among the first national elements, the first naturally takes place
First school, elementary school: this school is for children and should not
understand that general documents, applicable to all conditions
tions.

"For a long time, people groaned to see the men of all nations, of
all religions, making morality depend exclusively on this
a multitude of opinions divide them; great evils have resulted from this;
because, by subjecting it to uncertainty, we save it from absurdity, we have necessary
It has been compromised, rendered fickle and unstable; it is time
to establish it on its own foundations, it is time to show men
that even if disastrous divisions separate them, it is at least in the realm of morality.
a common meeting place where they must all take refuge and reunite. This
The change is simple, it doesn't hurt anything, and above all, it's possible. Com
How can one fail to see, in fact, that abstracting from any system, from any
opinion, and considering in men only their relationships with
Other men, we can teach them what is good, what is
simply, to make them love it, to shape their minds early on and
their conscience and make them both sensitive to the slightest im-
Pressure from everything that is evil? Nature has made great
advances; it endowed man with reason and compassion: by the
First, he is enlightened about what is right; second, he is attracted
towards what is good: this is the twofold principle of all morality. But this
a new part of the instruction, in order to be taught well, requires a...
Elementary work, simple at the same time, clear and profound: it is worthy of
the National Assembly to call for vigils and mediation on such a matter
"sentences of all true philosophers (1)."

Thus, there are men who do not want us to believe in Jesus.
to the Lord Christ and to his Church, to the reason of God and to that of the ages,
they find it quite simple that we train our minds and our consciences
sciences and those of our children on the reason of Talleyrand, of Mira¬
beautiful and of Lafayette and on the compassion of Danton, of Marat and
Robespierre's doctrine. That was also La Ghalotais's doctrine!

[\) Choice of speeches and reports p. 344,34 1.

Laws of the Revolution on Public Education 611

For the high-ranking Freemason Talleyrand, morality was the foundation of the people. Ples regenerated by Freemasonry and human rights, has no no relationship with God, nor with oaths, nor with morals, nor with politics, nor even with conscience, nor with religion Catholic whose morality is uncertain or absurd and whose dogmas opinions, nor with any religion or system whatsoever; this Morality, he claims, does not change according to countries and times; it is one and immutable. What is it? Is it Plato's or Aristotle, Diogenes, or Epicurus? But each of them differed on the other hand, and was therefore neither one nor immutable. Is it that of human and civil rights, which are the rights of all and Where will everyone's duties forever reside? But the constitutions Tuitions change like clothes, and rights and duties too. which serve as their guiding principles, such as interests and passions each one. What then is enün? The life of the high priest mason you He said it: it is the negation, the destruction of all morality and of all a rule of morals; it is as one as the demolition worker's pickaxe. immutable like the ruins she piles up without ever raising them none.

To this teaching of human rights and its eternal de regarding Masonic morality, the report adds, always for the education of children, the teaching of the principles of national language, whether spoken or written, and almost, on the same level, the basic rules of calculation, to which we must add those of the, measured, then the elements of religion; but he adds: "For If it is a misfortune to ignore it, it is perhaps an even greater one to "not knowing her well," which is not without being very significant; because, while it is true that they are all merely opinions, systems themes that divide men, and from which great evils result, As he said earlier, it is clear that there must be some of them religious teachings to be given to children and others, such as those of morality, and that they will have to resolve themselves into zero.

"The purpose of district schools is to give individual faculties greater development and to have access to all the functions by far useful elements of society. Thus, the principles of the national language succeed will give district schools a more in-depth theory of the art of writing and knowledge of those ancient languages which retain the most riches for the human mind. We will add in several of these schools teach one of the modern languages that Local or national relationships would seem to recommend more.

"To the simple elements of religion we will add the history of cetio religion and the exposition of the titles according to which it commands the cons

science.

"To the principles of morality, whose application is so limited from the outset"
In the early stages of life, we will include the development of morality in

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its private and public applications, and to the principles of the constitution
tion, which can only be indicated for children, an exposure developed
the declaration of rights and the organization of the various powers
see (1).

Morality, religion, etc., therefore, there is nothing positive except the constitution-
Lionetlcs human rights: it's all there*

However, this intellectual training program is further enhanced by...
lectuelle swimming, Pescrtme and even dance, and for P imagina¬
tion (sic), the beauties of eloquence and poetry, and the elements of the
music and painting.

We almost forgot one of the most ludicrously significant objects
imicatives in relation to the thesis whose demonstration we are pursuing
tration: the destruction of nationalities through Masonic teaching
fuck.

c. A memorial will be offered to students in district schools,
The history of free peoples (Greeks and Romans), the history of France, or
"More likely French people, when one exists."

So, the old France has disappeared; it must be erased from memory.
to nirs down to the last trace and create a new nationality which
will date from '89.

A word follows that sheds considerable light on this entire report:

"It will be necessary that, through useful institutions, the practice of honesty be practi
a tension developed between the students; such that the relationships that constitute the
morals become real relationships that extend and grow in their eyes
"They say it more and more every day."

Thus, the relationships that constitute morality are the only relationships
the customs between men, and also the relationships of honesty,
politeness or probity; therefore, no duty towards God, none of
to see towards oneself, and the moral duties of men between
them; it's the 1989 constitution, interpreted by each individual or by
the State, which determines and regulates them. That is absolutely the point.
Masonic morality as understood, in the name of the Grand Orient,

the interpreter llagon, and as we have brought it to light.

Here we are at the departmental schools.

Each departmental click-place will initially contain the school of dis
trict, but it will also include the named department schools
for the states to which the company reserves special means of intervention
instruction, albeit with significant differences, because the public good
will require that, with regard to certain states, several departments join forces
for the same education.

(!) Choice, etc., ibid., p. 356 elsuiv,

The apostate bishop provides some very important developments here.
to report on how he intends to have the State organize
ecclesiastical teaching. It is the same thought, which later
inspired Napoleon I when he had a catechism written for
throughout the Empire and claimed to dictate to the seminaries the nature of their
teaching. It was she who inspired Mr. Teste, the high-ranking official, in 1839.
Freemason, Minister of Religious Affairs under Louis Philippe, when he re-
was demanding for the government the right to have the powers to
theology.

“Let the government have the right to have powers to
"theology; do not renounce through a narrow idea of economy"
"which is of little importance, I admit, today, but at this
"which could become much more so in the future (1;"

The firm resistance of the French episcopate, under Louis Philippe
as under Napoleon I, prevented these projects from being carried out
State domination over ecclesiastical education. But of
In our time we have seen Mr. Bismarck trying to regain
in the May laws on the education of pupils the Weishaupt plan
and Talleyrand. Let us therefore follow with attention the program that
the apostate follower of Illuminism was unfurling before the constituent assembly.

"The position of minister of religion is one of those to which the nation
destined for specific establishments; the one where students will find
The necessary instruction for them will be provided, as you have instructed.
given, near the cathedral church. Each department will have the right
to meet at any time for this part of the instruction at a departmental level
neighboring ment.

"As for education, it should be divided in the following way
next:

"1° The fundamental tenets of the Catholic religion, which will be

obliged to draw from their source... with reason as their supreme guide.
It is primarily up to you to restore her rights.

"The reasoned presentation of the various articles that must include
explicitly the belief of each believer, who is not obliged to believe
more than those of the Church of the early centuries. It becomes more
that there was no need to re-engage in endless discussions that were
the nourishment of the old theology. The nation, which finds itself on every page
Its history bears the deep trace of the evils that so many quarrels have engendered.
religious figures have the equally undeniable right to seek to defend themselves against i
to shape the future, by removing them from public education, what protection
ge... Theology, moreover, should not be regarded as a
science... it must be today what it was originally;
must concern itself not with extending it, but with fixing it, with enclosing it

(1) Official Monitor of July 14, 1839.

within its limits, which too often ambitious subtleties strove to
to make him cross.

"3° The development of the morality of the Gospel, or evangelical (1).
The National Assembly will not dictate the rules for such a sign here.
ment although e/Zc has the right to complain about the flaws of the old methods ...
However, it can, and undoubtedly it must, order that one wait
task especially to teach the students of the priesthood the moral aspect
evangelical which consecrates in such energetic terms your perfect equality of
men, and this religious indulgence that the philosophers themselves
They dared not call it anything but tolerance, but that must be a very strong feeling
purer, much more fraternal, much more respectful of suffering.

"4. Laws specific to ministers of the Catholic faith. The laws
The organization of the clergy forms the whole of canon law.

"5. The principles and usual objects of preaching. And
This must be true, for what could be more criminal in the eyes of a nation than a
an official who uses what is most sacred to incite
peoples to disobey its laws?

"6° Details that belong to a ministry of consolation and
of peace, whether in the administration of the sacraments or in the government
parish formation... thus, the rules of surveying and measurement, plus
developed only in primary schools, the knowledge of simple things, what
principles of hygiene and some of the law.

“By thus circumscribing this teaching, you are exercising an unlawful right”
debatable, that of enclosing all kinds of power within their
real limits.

All-powerful supremacy, universal dictatorship which, in the name of equality, has the claim to submit to the exclusive direction of the State: religion, morality, science, literature, and the arts, consciences, intelligences and wills.

Or understand after that what was supposed to be in this plan the military, medical and law schools.

"These are, to correspond to the various degrees of the admitted hierarchy administrative, the different levels of public education; and likewise that beyond all administrations lies the first or the organ of the nation, the Legislative Body, invested with all the force of the vo¬ lonté Pum.iQUE, thus, both for the supplement to the instruction and for the rapid advancement of science will exist in the capital of the empire. and as if fully aware of all the instructions, a particularly

(1) The word became official in the University of Elat to designate the chair of Morality in Faculties of Theology. Do not confuse evangelical morality with State morality, universal morality. In Masonic language, these expressions Yes, that's how many different meanings there are.

national, a universal institute. And to conclude the comparison and the pa parallel, as the Legislative Body is invested with the full force of the will public, blind faculty, the institute will be invested with all the force of the in intelligence or public spirit. It will be the papacy of reason, and it will will divide into sections of literature, science, inscriptions and belles-lettres, fine arts, and finally politics and morality.

The papacy of reason, that is to say Freemasonry, declares itself infallible leader, sovereign of intelligences and employing all the material force of the State to bend souls to its level of iron! What a profound word, what an illumination on the projects of anti-Christian sects!

But do they give their unfortunate followers the same equality they Do they promise them freedom? They deserve no less to be studied in this respect, because the entire plan of Talleyrand sanctions wealth inequality is, in fact, the basis of his new projects.

“There must be free education: the principle is indisputable” It's possible, but to what extent should it be free? On which items? But does it have to be? What, in short, are the limits of this? What great benefit does society provide to its members?

The only schools in the canton will supposedly be free, that is to say maintained at the expense of the State, with common contributions budgets, that is to say, paid for by those who do not benefit from them

They won't.

District and county town schools will be the responsibility of the state.
for the strictly necessary part of the treatment of the institutions
teachers, paid, as for the teachers of the cantonal schools, on
joint contributions, that is to say by everyone and even by
the many inhabitants of the cantons and communes, who do not
will not benefit; and, on the other hand, by the students who will be
obligated, moreover, when they do not reside in the district or the chiefs-
places, to come and settle there at great expense, which will increase
core by expenditures the privilege of the districts or chiefs-
rieux

It is added that scholarships will be created for some children
poor, of distinguished and exceptional talent; but these scholarships
will be based on taxpayers' money, and will be distributed accordingly
ministerially, that is to say between the children of brothers and friends.
How, moreover, can we recognize these talents in the children of
municipalities that will not be able to attend the cantonal school, and in those
municipalities and cantons that will not be able to establish themselves on a large scale
Fees to the districts? So it's privilege and arbitrariness everywhere, and
inequality.

Let us now compare, in terms of equality, the
freedom and free access, truly national schools of the
France and Christian Europe, with the schools of Freemasonry-

revolutionary lie, such as one of its highest leaders comes
to provide the plan.

As for the methods dealt with in the rest of this report, they
They have nothing new but hatred of religion, of the monarchy, and
the declamatory denigration of everything that was done before the reign
sovereign gno of Freemasonry.

A single quote will suffice to give an idea of the spirit of
the second part of this report.

"Man is a rational being, or more precisely perhaps, he
is destined to become so; he must be taught to think; he is a being
social, he needs to learn to communicate his thoughts; he is a social being
Right, we need to teach him to do good. How can we help him fulfill this?
triple destiny? By what means will we manage to extend and perfect
to activate reason, to facilitate the communication of ideas, to smooth the
Moral difficulties? Such research is worthy of our time.
Here are some glimpses, perhaps some results that we share
to the public.

“Reason, that essential part of man, which distinguishes him from
Everything that is not him is nevertheless so dependent on him
organization and the impressions it receives, which it almost seems to hold
from the outside its existence, as well as its development; it is necessary
Therefore, monitor these initial impressions, to which they are attached.
and the true nature and dignity of man.”

a And first, let it be prescribed to banish from the new teaching
everything that in the past was clearly only suited to corrupt, only to...
to chain this first faculty, and the superstitions of all kinds of which one
It frightened her, and they exerted a terrible power over and against her.
long after reflection had dispelled them; and all
these sterile classifications which, never being the expression of an idea
felt, were both an overload for the memory, an obstacle to
the reason; and these bizarre modes of teaching which, being classified, being
valued in inverse proportion to their actual usefulness, served well
more to confuse and deceive reason than to enlighten it; and these methods go
ethical, which, by converting even the rules intended to act into obstacles
Accelerating her pace almost always caused her to regress. It's time
to break these chains (i). »

The superstitions to be banished from the new method are therefore the
Gospel morality and the punishments of the afterlife or hell, which
are the punishment, as well as the heavens.

But the Constituent Assembly was nearing its end, and despite the
At Talleyrand's insistence, she refused to comply with a

1) Lallement, Choix de rapports, p. 338, 349, 399,400.

decree to this report; she merely voted for its printing and the
distribution to the members of the Legislative Assembly, so that it could serve
of foundation and rule to everything that would be done in matters of en-
teaching under the Masonic regime.

He

It was the Marquis de Condorcet, one of the most progressive Freemasons,
who was tasked with taking up the issue of public education
to the Legislative Assembly, and he did so by means of a new report which does not differ
scarcely any like Talleyrand's, except perhaps in a more pronounced tone of
fanatical hatred against the Catholic religion and all institutions
traditions of old France. This characteristic is evident from the very first
These lines of this new Masonic work:

"To offer all individuals of the human species the means to..."
to see to their needs, to know and exercise their rights, to hear
and to fulfill their duties; to ensure that each of them has the opportunity to
to improve its industry, to make itself capable of social functions
which he has the right to be called upon, to develop the full extent of his talents
that he received from nature, and thereby establish equality among citizens
in fact and make real the political equality recognized by law: such must*:
to be the primary goal of national education, and from this perspective,
It is a duty of justice for the public authorities.

“To direct education in such a way that the perfection of the arts increases
lies the enjoyments of the generality of citizens and the comfort of those
who cultivate them – to cultivate, finally, in each generation the faculties
physical, intellectual and moral, and thereby contribute to this perfection
general and gradual functioning of the human mind, the ultimate goal towards which
Every social institution must be managed:

"Such must also be the object of the instruction, and it is for the power
Public session, a duty imposed by the common interest of society.
by that of all humanity.

We can see from this beginning the Masonic spirit in (its extent):
nothing national except the mol alone; everything applies only to
the human species, to all of humanity, and to a human species, to
a humanity without religion, without ties, and without other principles
social norms than those invented by a few men; human standard
a soulless entity, without immortality and without any idea of another
life; to a humanity, in short, degraded to the level of an animal species,
which differs from other species only in stature and habit

A few lines later, Condorcet expresses his thought in a ma-
even more explicit:

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"You owe," he said, "to the French nation an education at the level
of the spirit of the 18th century, of that philosophy which, by illuminating the generatic
contemporary tion, foreshadows, prepares and already anticipates higher reason
ii which the necessary progress of humankind calls for the gene-
future rations.

"Such have been our principles; and it is according to this philosophy, free
free from all chains, liberated from all authority, from all old habits,
that we have chosen and classified the objects of public education. It is
according to this same philosophy, we have examined the moral sciences.
political and educational policy are considered an essential part of common education.

"It is even less according to these philosophical principles, than on
['experience, that the project presented to the Legislative Assembly was com¬
combined; but to apply the experience to a new nation, it was necessary
"To disentangle the facts from the influence of causes that no longer exist..."

From what experience, from what influence can there be here ques¬
tion, if not from the experience of Catholic education which had
This makes France the first of nations, and yet it is rejected, it is rejected.
Destroyed, like the old France was destroyed?

But where will the sovereign authority of such teaching be, and the
An infallible judge of this experiment? Let's listen carefully:

"The first condition of any instruction being that it does not teach
than truths, the establishments that political power dedicates to them
must be as independent as possible from any authority
litigious, and yet this independence cannot be absolute,
It follows from the same principle that they should only be made dependent on
the assembly of the people's representatives, because of all the powers
He is the least corruptible, the furthest from being led astray by interests.
particular loans, the most subject to the influence of general opinion
enlightened men, and especially because he is the one from whom essence emanates
so completely all the changes, it is therefore the least enemy of
progress of the Enlightenment, the least opposed to improvements than this progress
must bring (1).

Here again is the dictatorship, the despotism of the intellects, of the
consciences, souls; an assembly of men forming, so
decreeing God to decide the truth and enslave the entire world
to her whims, which she will call laws.

“If this plan is criticized for containing too extensive an instruction
due, we can answer that with well-made elementary books and
intended to be placed in the hands of children, with care taken to give to
masters of the works composed for them, where they can learn from the

(t) Lallomont, Choix, etc., t. XUI, p. 261, 263, 279, "SO, 295 noie.

a way of developing principles, of adapting to intelligence
students, we will not have to fear that the extent of this sign*
ment exceeds the limits of the ordinary capacity of children.

"In the first three levels of education, only the following will be taught"
elements of varying sizes. Therefore, the power must be able to
The Church indicates which books should be taught. It would be dangerous.
to abandon the direction of elementary education, because the lu

These materials are not widespread enough to avoid having to
fearing that she might be led astray by prejudices.

"But in the high schools, of which there will only be nine, and in
the highest level of education, the national society of sciences and arts,
Professors will be prescribed nothing except to teach the science of which the
The courses they will be responsible for teaching will bear the name.

These latest regulations show that the new plan makes
closing one more level; primary school no longer began at
canton, it extended down to settlements of 400 inhabitants;
but secondary or district schools were just one school
primary education is somewhat more developed, and the schools in the main towns of
the department was still only a continuation of the two previous ones
Mières, where there was nevertheless supposed to be a Latin teacher, for
to introduce students to this language; the high schools, where only all the
sciences will be taught in their full scope, and where will be formed
The teachers of the other grade levels will number only nine.
and the final degree, as in the previous plan, must not be
than in Paris.

Thus, all the facilities offered are radically destroyed.
to enable poor young people to train in the study of literature and
sciences without leaving their locality and their family 'they that
They offered them the free foundations of the old colleges. On
From these ruins, a centralized education monopoly is being built, which
must lead to the creation of a true financial aristocracy in Paris and
philosophical-Masonic, that of the La Chalotais, of the Talleyrand
and Voltaires.

The reasons given for this division and the objects of this en-
teachings by the philosopher-marquis will make them even better known
his tyrannical spirit and his hatred of religion and the old
France:

"The old teaching was no less vicious in its form than
through the choice and distribution of objects. A six-year study
The progressive study of Latin formed the basis of education, and it was on this
funds that disseminated the general principles of grammar, some
knowledge of geography and history, some basic speaking skills
and to write; it seemed they had only wanted to produce theologians and
preachers; we aspire to form enlightened men.

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Thus the education that shaped the France of Saint Louis, of

Charles VIT, of LouisXII, of François I, of Henri IV.of Louis XIV,
and trained all the great men of all states, of all the
conditions, in literature and science, in the arts, in the
law and administration, in commerce and war, this en-
Free and equal education for all was only suitable for forming
theologians and preachers, ignorant men, men without...
Mother, unenlightened!

He said nothing, and for good reason, about his two and three years of philosophy.
Sophie and physics, from this teaching which formed the Coper
Nic, the Galileos, the Newtons, the Leibnits, the Gassendi, the Pascals,
The Descartes, the Bossuets, the Lalandes, and the La Condamines. He
be careful not to say that it is this in-depth study of Latin and of the
Greek, which shaped our beautiful French language with its precision,
its clarity, its profound and Christian philosophy, and all the writings
vains who have spoken and written it best, since Malherbe, Racine
and Fénelon up to Massillon, Fontenelle and Voltaire; but these are
the very properties of this language that Freemasonry had in
interest in destroying, and she wanted, by suppressing the study of languages
old ones in the most common levels of education, alter
down to the very meaning of the main words that compose it.

He gives two other very curious reasons from the point of view of ma¬
conic: the first is that this study of ancient languages
nes trained poets and orators (it was no longer just a matter of
theologians and preachers), and that this poetry and eloquence,
necessary for ancient constitutions, would be in ours the germ
of a destructive corruption. And that's why we wanted the
bishops and priests elected to the Constituent Assembly took an oath
to the Civil Constitution of the Clergy, by yes or by no, without sentences,
and that later the true Freemasons also voted without question
death of Louis XVI. — The second reason is the slope towards the aris
tocracy, particularly noteworthy in ancient historians:

"One only needs to see the features in which the ten¬ were presented to us
measures taken to destroy in Rome the influence of this inequality which
was bound to destroy the Republic in the long run; distribution of national lands
even though the rules are still reserved, there has been a change in the form of the delib
extension of citizenship rights; all these operations, as soon as they tend towards
Equality (especially agrarian laws) is always presented, not as evil
combined, containing some injustices, but as seditious, as
inspired by the spirit of faction and brigandage (1). »

From this it follows that communism and land sharing, or the
Banditry and theft are not unjust, and the great wrong of
Ancient authors called them seditious.

i, Choice of reports, etc., vol. XIII, pp. 267, 276, 278, 294 note, 296*

Finally, since everything must be said, since all prejudices must
Today, the long, in-depth study of languages is disappearing.
ancients, a study that would require reading the books they have given us
Leaving them would perhaps be more harmful than helpful.

These reasons for the destruction of the old establishments of ins¬
public education are the same as that Condorcet argues for
the creation of new teachings.

Material sciences, calculation, surveying, geometry, mechanics
that which, at all levels, are the principal objects of study,
the only ones, even, with human rights and their consequences
these.

“Were not elementary notions of physics born from this,” he said
necessary, if only to protect against sorcerers and manufacturers or
storytellers of miracles. I would even like to, continues the facetious and very-
learned mason marquis, which the masters weave from time to time
some in the weekly and public lessons: a duck
of glass that comes to get the piece of bread that is presented to it with a
knife; the answer to a question that one has to find in a book
white; the fire that appears at the end of a pike; the pyre that lights up in
sprinkling the victim; the blood liquefying; the miracles of Elijah of Saint
January and a thousand others of this kind, which would be neither costly nor difficult
to repeat.

"The principles of morality taught in schools and in the
institutes will be those which, founded on our natural feelings and on the
Reason, they also belong to all men. The constitution, in
recognizing the right of each individual to choose their religion, establishing
ensuring complete equality among all inhabitants of France, not per¬
puts a stop to admitting into public education a teaching which,
Rejecting the children of a segment of the population would destroy equality.
social benefits, and would give particular dogmas an advantage.
This was contrary to freedom of opinion. It was therefore strictly
It is necessary to separate the principles of any religion from morality.
particular and to not admit into public education the teaching
of no religious affiliation.

"This proscription must extend even to what is called religion"
natural; for the theistic philosophers are no more in agreement than the
theologians on the idea of God, and on these moral relationships with humans
My. So it is an object that must be left, without any influence
foreign to the reason and conscience of each individual.

And that's probably why he said earlier:

"Thus, in schools, the fundamental truths of social science"
will proceed with their applications. Neither the French constitution, nor even the

Declaration of Rights, will not be presented to any class of citizens
comfortable tables descended from heaven, which must be adored and believed in; their
Enthusiasm will not be painted based on prejudices, on habits of
childhood, and we will be able to tell them: This declaration of rights, which you
teaches you both what you owe to society and what your rights are.
to demand from her this constitution that you must maintain at the expense of
Our lives are simply the development of these simple principles dictated by
nature and reason, which you learned in your early years
to recognize the eternal truth. As long as there are men who do not obey
will not rely on their reason alone, who will receive their opinions from an opinion
foreign, in vain all the chains would have been broken, in vain these
Opinions of command would be useful truths: humankind does not
would still be divided into two classes, that of men who reason
"And that of men who believe, that of masters and that of slaves."

Who can fail to see the falsehood and absurdity of this entire theory of morality?
and of constitution?

Who doesn't see in this entire teaching monopoly the design
Stop destroying all religions?

Finally, we see emerging in Condorcet's report a
corporation responsible for managing this monopoly on behalf of the State
monstrous in minds and hearts:

"Members of the National Society (or of the highest degree of self*
(The group established by the report) will choose themselves. The first
Once the training is complete, if it includes nearly the most enlightened men,
We can be sure that the Society will constantly present the meeting.

"Half of these scholars will have their habitual residence in the
departments, and this more equal distribution will have the further advantage of
to better appreciate the value of talent and knowledge, to offer by
all in the ignorance of the instructors and supporters; to the charlatanism of the
enemies quick to unmask and fight him; to leave no room for
prejudices no retreat where they can put down new roots, se
to strengthen and expand.

"Each class of the National Society Ht high school teachers *
High school teachers appoint those from institutes. As for the institutes
secondary and primary school teachers, the list of eligible candidates will be made
by the professors of the institutes in the district, and the choice appeared
will hold for the first time the municipal body of the place where the school is located
killed, for the last ones at the assembly of fathers of families of the district
school administration (1).

But Condorcet's report, like Talleyrand's, was not
also that an attempt; it required time and considerable strength

f1) Choice of ratio”, ele. t. XIII, p. 266, 269, 277, 28i, 286: 304,

a despotic commune to bring about the vastest machine
of compression and as if in an eminently masonry mold
fucks the intelligence and conscience of a great people and of
a people who remain Catholic to their very core.

neither

Finally, Robespierre appeared, dominating the Convention and the clubs.
and the most advanced part of Freemasonry. A law makes
due between August 10th and the September Massacres, August 18th, 1792,
and bearing Danton's signature, came to finish destroying everything
what remained of secular teaching congregations, and decree
to end the sale of their assets, foundations of the Catholic faithful,
their members were not to continue practicing teaching
public as well as individually, and up to its defined organization
tive.

Less than a year later, Robespierre himself, on July 13, 1703,
for this purpose came to read the national education plan to the Convention
left by one of the first enlightened figures of France, the regicide Mi¬
Chel Lepellelier, "a plan that the genius of humanity seemed to have"
dictated, » to the judgment of the great philanthropist (1).

This plan, intended to be more national in scope, begins with the
the greatest praise of previous works, that of Condorcet
especially, which had just been approved by the Con- instruction committee
convention and presented in his name with some modifications; but Le-
Pelletier and Robespierre found too much inequality there. Wisely
designed for the preservation and improvement of knowledge
Human intelligence, it seems far removed from the advantages that should
to offer a truly and universally national education. By con¬
serving, therefore, the final degrees proposed by the committee, it de¬
calls for a complete overhaul of primary schools. Here's what
said Lepelletier through Robespierre:

"I request that you decree that from the age of five until
twelve for boys, and up to eleven for girls, all children
without exception and without distinction will be raised jointly at the expense of
the Republic, and that all, under the holy law of equality, will receive the same
same clothes, same food, same education, same care.

"At five years old, the homeland will therefore receive the child from the hands of nature
At sixteen, she will return it to society... In the cities, there will be a

establishment for each section; for each canton in the cam¬
loincloths. Each establishment will contain four to six hundred students.

(I) Choice of reports, Aie., t. XIII, p. 316.

He

DOCUMENT B

one teacher for fifty children; those aged ten and eleven will be able to
to relieve the teacher in his duties, to supervise the younger children, to help
for rehearsals... No servants will be employed in the
institutional homes; the older children will give to the younger ones
young people will receive whatever help they may need; each will do their part.
their turn the common service.

"Will the public institution of children be compulsory or optional?"
tative for parents? According to the principles, everyone should be obligated to do so.
everyone; for the public good, everyone must be obligated to do so. I ask

that anyone who refuses to allow their children to attend the common institution shall be
of the exercise of the rights of a citizen, for as long as he will have
exempted from fulfilling this civic duty, and that he also pays double con
contribution in the children's tax I

"It will be easy for you to place these establishments in the buildings"
belonging to the nation, religious houses, émigré dwellings and to
very public properties.

“I would still like, failing this resource, the old cita
The doors of feudalism open up for this interesting destination.
From all sides there are murmurs and protests against the existence of these
castles and those towers, odious monuments of oppression; instead of
To destroy them, let us put their ancient mass to good use... By demolishing them
by handing over the owner, she will bring out of the hands of ordinary citizens
palaces that offend the stern eye of equality, and this last sacrifice will serve
Vira, perhaps against his will, the sad lord of the castle, currently oppressed by
its colossal residence, ever since the liberation of the countryside has
dried up the source of its opulence.

"Here, then, is how I propose to equip our institutions with institutes"
National tuition: 1° the product of child labor; 2° income

staff of the children who will be raised there, for the entire duration of
their education; 3. the surplus will be provided by the proceeds of a tax
imposed on all citizens of the canton, each in proportion to
his faculties, half in addition to the contribution.

So much for the promised free access in place of the old foundations!

"Expenses will be limited to what is strictly necessary. I wish that for
the necessities of life, children deprived of all kinds of superfluity,
be restricted to the absolute necessities; they will be laid down hard; their
The food will be healthy, but frugal... the wine and meat must be...
to be excluded, their clothing comfortable but coarse. The salaries
The salaries of male teachers will be fixed at 400 pounds; those of female teachers at 300
by giving them double the amount of food given to children
older.

Regarding the administration:

“Fathers have both the right and the duty to
to continually shower with tender and solicitude
these interesting deposits of their sweetest hope... I propose that
Every year, fathers choose for each school
a national council, which will be established there, a council of fifty-two fathers
taken from within their bosom.

“Each member of the council will be obliged to give their all”
during the year seven days of his time, and each will do his week of
residence in the institutional home to follow the conduct and
children and teachers. Once a month the council of fifty-
Two fathers will get together, and each will give an account.

"For financial administration, for revenue and expenditure, the
The council of fifty-two fathers will form a committee of four members
taken from within its ranks, whose functions will be to handle all purchases,
to prescribe the nature of children's food according to the seasons,
determine the types of physical labor they will be employed in,
to set the price for their tasks, and finally to keep all the records. Each
They will present their accounts in a few months.

"It's all about establishing a wise order and setting up the machine properly."

But what will the education system be like during the course of the institution?
public?

"After strength and health, the fruit of a disciplined regimen, there is
a good that the public institution owes to all, because for all it is
of an invaluable advantage, I mean, habituation to work. In
The day's schedule, everything else will be secondary, the work of the hands

will be the main occupation. I propose that all be trained in tra-
to work the land. We can still make them gather and spread the waste
materials on the roads; the localities, the seasons, the car factories
House sines will offer particular resources. Finally, I would like
that various kinds of institutions be established within them
tasks to which all children are suited, and which, distributed and
distributed across all these establishments, would grow significantly for the
republic the annual mass of manufactured production.

"What are the concepts and knowledge that we owe to our
Students? Always those that are necessary for them to be citizens.
and whose usefulness is common to all professions.

"I fully adopt the nomenclature for the public institution"
that the committee presented to you for the primary school course: ap¬
to learn to read, write, count, measure; to receive principles of manner
a basic knowledge of the Constitution, some basic economic concepts
domestic and rural economy; developing the gift of memory by...

engraving the most beautiful stories of the history of free peoples and of the Revolution
French solution; this is what is necessary for every citizen, this is the ins¬
instruction that is owed to everyone.

"It is based on the principle that childhood is destined to receive the im-
the healthy pressure of habit, which I would like to see at this age not be
We didn't talk about religion at all... I would like it if during the entire course of
The public institution where the child received only moral instruction
universal and not the teachings of any particular belief. I
I wish it were only at twelve years old, when he had returned to the
society that he adopted a cult with reflection.

“However, according to the current state of mind, especially in
In the countryside, perhaps you might fear carrying the discontent
the situation and the scandal itself... I submit to this circumstantial difficulty
to the wisdom of your reflections; but I insist in all cases that
This part of the teaching is not part of the education curriculum.
national, not to be entrusted to national schoolteachers, and that it be
only permitted, if you deem this condescension necessary, to
to take the children to the temple on certain days and at certain times
closer to learn and practice the religion to which they
will have been dedicated by their families.

"Such are the limits within which the plan of the ins¬ is enclosed
public institution. Never in private schools will we find

than an imperfect education. Their fundamental flaw is not to seize that of a few hours, and to abandon all the others.

“In the public institution, on the contrary, the whole child is considered by us belongs; matter, if I may put it that way, never leaves the mold; no external object will distort the modification you Give him... (1).

Thus, according to the most advanced Freemasonry, the French nation dates only from '89 or '93; her children must be raised as foundlings, without God, without religion, without any other rule of customs that universal morality, which we are careful not to define, by a handful of atheist tyrants seizing total control of their existence to cast them into a mold made in their likeness and from which they They must never go out.

A decree of the Convention dated August 13, 1793, had, said Lallement, prescribes the common education according to the plan of Lepolleticr, proposed and supported by Robespierre; but this decree was repealed on the 28th of Friday Demi-Brief Year II (October 19 of the same year), before the impossibilities bilities of the execution. Two days later, 30 Vendémiaire (October 21) He was replaced by another who did not keep previous plans. that primary schools, one per municipality of 100 to 1500 inhabitants people of both sexes and all ages.

(1) Choice of reports, etc., vol. XIII, p. 316 et seq.

“Children, says article 2, receive their first education in these schools physical, moral and intellectual cation, the most suitable for developing in them republican values, love of country and a taste for work vail.

"Art. 3. They learn to speak, read, and write the French language. They are shown the traits of virtue that most honor men. my books, and particularly the features of the French Revolution more likely to elevate the soul and make them worthy of freedom and of equality. They acquire some geographical knowledge of France; knowledge of the rights and duties of man and citizen is made accessible to them through examples and their own experience. gives them their first notions of the natural objects that surround them and the natural action of the elements. – (This is the part of the miracles of Condorcet!) – They practice using numbers, the compass, the level, weights and measures, lever, pulley, and measurement of the times. They are often made witnesses to rural work and to workshops; they participate as much as their age allows.

Eight days later, on a report from Rome, another appeared
decree of e.Yécu(ion relating to the location of these schools and to the
The first appointment of male and female teachers. “Their
The examination was to be carried out by a commission composed of five
members, chosen by the District Directorate from a list of
five citizens sent by the council of each municipality, after
having consulted the supervisory committee for each of them
This place, to attest to their patriotism and good morals.
The commission sets up in the district capital; it invites all the
citizens who wish to dedicate themselves to the honorable function of instituting
teacher in the first schools (that's their official name) to be ins¬
write in their respective municipalities, with a visa from the committee
monitoring the site, to similarly attest to their patriotism
their morals and their good morals. Excluded from registration are all
formerly noble, any ecclesiastic and minister of any religion whatsoever
conch shell. The formerly noblewomen, the formerly nuns,

canonesses, grey nuns, as well as schoolteachers who
would have been appointed in the old schools by clergymen
siastics or former nobles.

"The commission examines publicly, according to the ranking of
registration, knowledge, teaching ability, morals
and the patriotism of the individual, and the fathers of families, the widows
mothers and guardians gather in each community
a meeting to choose a teacher from among the eligible candidates on the list
displayed in school districts (1).

(i) Complete collection of laws, decrees, etc., by J.-B. Du Verger, volume VI, p. 299
and 320.

6.8 DOCUMENT B

In that same year, 1793, the Convention member Lakanal pre-
felt a plan for moral education for the youth of both
sexes, which was based on patriotic festivals in honor of the re-
A tour of greenery, fruits, harvests, and grape harvests. These
The festivities were to be celebrated with patriotic songs and dances.
Ticks. Dancing became mandatory!

This great legislator even wanted to help men
and to women, whose education had been neglected under the old
regime, and, in his draft law on education, he asked
that a theatre be built in each canton where men come
They should learn to dance!

This was entirely the practice of androgynous lodges, of which we
we have pointed out the profound immorality (Book I, Chapter IV, § ?); and
it is with less grotesque forms, but even more subdued

if possible, the principle that Freemasonry
modern seeks to establish in state education the
what she wants to subject the young people of Lille to in Germany, to France
and in Belgium (book II, chapter XI, § 3. XII, § 9, XIII, § 3) (l).

"It would be as tedious as it would be pointless to reproduce the discussions
"sions which accompanied these various decrees," Lallemcnt continued,
most of them interrupted, agitated, or marked by incoherence
political events. Their positive result is the law of 3
Brumaire, Year IV; these developments are found in the reports
Talleyrand and Condorcet's ports, put, so to speak, in a state of hardship
moniker by the report that precedes it.

This report is from Daunou, an apostate priest of the Oratory, and all
faithful days in the assemblies to the Masonic doctrines of the
left. He is notable for his declamations against the teaching
the organization of old France, by the reasons he gives for its
destruction, and by the reasons he sets forth to justify the new
calf. The Masonic spirit completely dominates him.

"In 1789," he said, "education was undoubtedly flawed, but it
was organized. Here, the higher education institutions, everything that provided training,
so to speak, the pinnacle of education, the academies, the societies,
The high schools and theaters had honored the French nation in the eyes of
all cultivated peoples. There, eloquence and philosophy were united.
sometimes to cast long furrows at the foot of terrified thrones
light through the ancient night of prejudice and error. There, it is formed
mastered a kind of public opinion, which was probably not always
pure... but who nevertheless grew accustomed to murmuring around the governor
nement, and even managed to intimidate him sometimes; in short, one could not
one could not say that there was no education among a people where one

(1) See the fact-filled speech delivered by Mr. Koller in the Chamber of Deputies
put on January 19, 1880, during the discussion of the F.* project. Camille gaped over the
girls' high schools.

began to meditate on the writings of d'Alembert, Condillac, and especially
of this immortal author of Emile, who seemed to have been mistakenly thrown into our
modern times and among crowds of slaves, like the representative of
antiquity and freedom.

"This is what public education was like among us in 1789 in
its higher degrees... In second-order institutions one does not
almost nothing remained of the physiognomy and character of
first. It's not that several universities, several colleges don't
were justly renowned for the skill of the masters and for the emotion
the disciples' conversation; but the plan that both were con-
Those damned to follow misled their talents and deceived their activity. I do not

I will not recall here the bizarre institutions that were tiring and corrupting
childhood... where reason was insulted by the forms of reasoning, where
Finally, nothing was intended to develop man, nor even to begin him.
cer. But it was especially at the gates of the small schools that the careful watch was ke
ignorance, fanaticism, prejudices of all kinds.

You see, representatives of the people, that public education
was bound by too many chains to the abuses that you overturned for
that it could withstand the shocks of the revolution.

"Lower institutions were soon to give way to progress"
from public reason, to the contagion of enlightenment, to the sudden overflow
dement of philosophical ideas, which were spreading for the first
times, perhaps recommended by a kind of general approval and
bearing the very seal of the law.

“The intermediate institutions, hit by the same blows, have dis
appeared gradually along with the corporations that governed them; and, with regard to the
In higher education institutions, they were also driven by their own
corruption, through this aristocratic immorality which they contained
deadly seeds.

"Among the public education projects that have multiplied so much over the past six
over the years, there are two to whom your committees have felt they owed attention
particular tion; but a public education system could not sr.
to place alongside a republican constitution. Your committees, in drafting
the project they are reproducing today has only brought together, in
linking them to the principles of the republican constitution, the ideas
scattered famous men who had dealt with it; we honor ourselves
We will recommend this project in the names of Talleyrand and Condorcef.
and several other writers (1).

Thus, there is no longer any doubt, the old teaching of the Franco,
with its foundations, its freedoms and its free access at all levels,
was completely destroyed, for two Masonic purposes

(1) Lallement, Choix, etc., volume XV. p. 402 et seq.

to annihilate the Catholic religion first, the patriarchal monarchy
then, double haze of our nationality, and all the trials
Those tempted to create a new one have not had, and should not have had,
no other purpose than to maintain and consume these two major
destruction.

The law of 3 Brumaire, Year IV (October 22, 1795), which followed this report
port, is in fact a summary of the reports, projects or decrees ana¬
mentioned above, and the evident manifestation of the dual purpose that one

He proposed to do so. Here is the plan for this new law:

1. One or more primary schools per canton; teachers
examined and chosen by juries, presented by the administrators
departmental offices; premises and garden provided by the State to these institutions
teachers, and annual remuneration paid by each student and set by
departmental administration; and finally, teaching materials:
reading, writing, calculating, and elements of republican morality.

2. Central Schools: one per department; three sections per
school; in the first one a drawing teacher, a teacher
of natural history, a professor of ancient languages, a pro
modern language teacher, as judged by the relevant administrative bodies
departmental, and with the authorization of the legislative body.

In the second section, two professors: one of mathematics
ticks, the other being physics and experimental chemistry.

In the third section, four professors: one of grammar
general mayor, one of literature, one of history, and the fourth
of legislation.

Examination and election of these professors by an investigating jury,
and administrative approval; annual salary equal to that
of a department administrator, with an annual remuneration
a daily allowance that cannot exceed 25 pounds per student. A quarter of
students from each section may, however, due to individual circumstances
agency, to be exempt from this fee by the administration of
department.

Finally, additional central schools, at the expense of the municipalities
those who once had colleges, and who have lost them.

3rd National Institute in Paris, divided into three classes: physical sciences
ics and mathematics, moral and political sciences, literature
ture and fine arts. For the training of this institute, the Directorate
The executive committee will appoint 48 members, who will then elect the other 96.
which, assembled, 141, will appoint 24 associates, eight for each
class.

Once organized, the nominations for the vacant positions will be
made by the institute on a less than threefold list, presented by the
class where a place is vacant.

The Legislative Body will determine annually, based on the statement provided by the
Directory, a summons for the maintenance and works of this ins¬
titut.

4. In each canton of the Republic, each

Year seven national holidays: that of the founding of the Republic
that, on the 1st Vendémiaire; that of youth, on the 10th Germinal; that
of the spouses, on the 10th of Floréal; that of the recognition, on the 10th of Prai
rial; that of agriculture, the 10th of Messidor; that of liberty, the
9 and 10 Thermidor; that of the old men, on 10 Fructidor.

These national celebrations consist of patriotic songs, in dis¬
courses on morality (read by the citizen, in fraternal banquets, in various
public games and in the distribution of rewards (1).

These festivals are reflected in the constitution of the Carbonari.

So again, more free services, more equality, more freedom.

no other morality than that of the republican constitution-

no more religion, no more worship, no more God than the God of

Freemasons: Nature!

*

This system could only be implemented with a doubling
a series of tyrannical measures. A decree of the Directory dated the 13th
Thermidor year IV, was thus conceived:

"The teachers of the youth who will live in the commune, will
will return with their students to the public square. They will commit to
in a loud voice, in the presence of the constituted bodies, not to inspire their students
than republican sentiments, respect for virtue and recognition
birth for the founders of the republic.

Two years later, Chazal proposed to the Five Hundred, on the 12th of Vendée
Year IV, that the "teachers and schoolteachers who pro
would harbor hatred for the republic and its laws would be
reported to the public prosecutor and deported for life.

And as the acts of violence increased more and more
more to impose on the population a system in opposition if
complete with their Catholic sentiments, a member of the con
"Boonaire (of Cher)," cynically said from the tribune, the l* p
Ilorêal ah VII:

"Either fathers of families are friends, or they are enemies of order."
current state of affairs. If they are friends of him, they will abide by the laws he
established, and will not hesitate to entrust their children to teachers
Republicans. If they are enemies, I don't see how we could
to demand for themselves a freedom which they certainly could not abuse
ser (2) 1 »

(1) Complete collection of laws, decrees, etc., by J-B. Duvcrgier, vol. VIII, p. 435.

(2) See the excellent work on the laws of the Revolution concerning public education by Fr. Rouvier SJ, The Revolution as Schoolteacher, a study on secular education, free and compulsory, one volume in-12, 1880, Seguin, publisher, in Avignon, Oudin in Paris As for the absolute state of disorganization into which popular education fell during the entire revolutionary period, V. in the Revue des Questions Historiques d'avant-P 1880, an important article by Mr. Victor Pierre V, "School during the French Revolution," 1789-1802.

DOCUMENT B

IV

However, the Revolution had just brought about a new development new; to the Masonic dictatorships of the Constituent Assembly, of the Le- legislative, of the Convention and the Jacobins, of Robespierre and of the The Directory had been succeeded by that of one of the most famous Freemasons. Napoleon Bonaparte. The First Consul (statement of the situation of The Republic, presented to the legislative body, on 3 Frimaire, year X by State councillors Thibeaudeau, Marmont and Regnauld de St- Jean d'Angély) expressed himself thus on all the laws of education trials to date.

"Public education has taken a few steps in Paris and in a small number of departments; in almost all the others it is either Slight or nonexistent. If we don't step off the drawn line, soon it There will only be some light shed on a few points, and elsewhere ignorance and barbarity.

What was the cause? Roederer, rapporteur of a new the bill implied it in these terms:

"Experience has shown that most fathers wanted that their children be raised in the principles of their faith, and that they preferred schools paid for by themselves, where their religion, in free schools, which did not teach it.

Legislative Body member Daru formulated this cause more explicitly again:

“Public opinion, stronger than all laws, rejected the new institution” old, despite its usefulness. What was the cause of this resistance? tance? I don't think I'm wrong in attributing it to religious opinions. his. Nothing could be more true, no doubt, than this feeling which tells man

that one can no more forbid him to believe than order him to believe; nothing of more natural than the alarms that parents must have felt, when that they were offered the option of entrusting their children to a master who would keep the deepest silence surrounding the religion they children professed.

But this same cause is accentuated in a much different way. in the analysis of the minutes of the departmental general councils statements, made before the Legislative Body by State Councillor Por¬ talis, in the explanatory memorandum of the concordat that had just been concluded with the Holy See.

“Listen,” he said, “to the voice of all honest citizens, who in V<s Departmental assemblies expressed their wishes on what will happen for ten years, under their eyes.

a II, they say, is the time for theories to fall silent in the face of facts. There is no instruction without education, and no education without morality. without religion.

"The teachers taught in the desert, because it was proclaimed imprudently believing that one should never speak of religion in the schools.

"Education has been nonexistent for ten years. We must embrace religion." as the basis of education.

“The children are left to the most dangerous idleness, to vagrancy The most alarming bondage. They have no idea of divinity, no notion of justice and injustice, hence of fierce and barbaric customs, hence a ferocious people. If we compare what education is with what it should be, one cannot help but lament the fate that threatens the present and future generations. Thus all of France calls for reli Gion to the rescue of morality and society.

"It is the result of the analysis of the minutes of the general councils departments, which the majority of French people adhere to the Catholic faith that... The same things result from the correspondence of the government "lying with the prefects (1).,."

So, according to official findings, these are the results had culminated in a whole century of crowned Masonic propaganda through several years of revolution and bloody persecutions. And yet, far from experiencing such a brilliant and to the wishes so clearly expressed by the vast majority of the French nation, Masonic fanaticism persisted in pursuing his anti-national enterprise and resorting to making it succeed Rob *spierre's own methods by masking the violence under the guise of outside of privilege and cunning. Councilor Thibaudeau continues

naked, indeed, his presentation of the situation regarding instruction by the
Next project:

“A more focused public education system has fixed thinking
of the government^ Primary schools assigned to one or more
municipalities, if local circumstances allow this association,
will offer elementary knowledge to the children of citizens everywhere
res, without which man is little more than a blind agent and dependent
dement of everything around him. The teachers there will receive treatment
fixed salary provided by the municipalities, and a variable salary consisting of remunerat
actions agreed upon with the parents who will be able to bear them.
Some useful functions can be assigned to these teachers, if
They can be reconciled with their primary and necessary function.

"The basics of languages will be taught in secondary schools."
ancient subjects, geography, history, mathematics. These schools formed-

(1) Lallemeut, Choix de rapports, etc., t. XVIII, p. 8, 43, 60, 61, 127.

meront or by private companies avowed by the administration
public funding, or funding through the support of local municipalities, will be encouraged
through concessions of public buildings, through free places in the
Higher education institutions are awarded to the most distinguished students.
and finally through bonuses granted to a specific number of pro-
teachers who will have provided the most students to higher education institutions.

"Thirty schools, under the name of lycées, will be established and maintained"
at the expense of the Republic, in the main areas, which by their
the situation and the customs of their inhabitants will be more favorable to
the study of literature and science.

"There, scholarly languages, geography, and history will be taught."
history, logic, physics, geometry, mathematics; in
some of them, the modern languages whose use will be indicated speaker
situation.

“Six thousand students from the homeland will be distributed among these thirty establishm
three thousand
will be children of military personnel or civil servants who have served well
the state; three thousand others will be chosen from secondary schools,
based on specific examinations and competitions, and in a number
proportionate to the population of the departments that will have to supply them.

“Students from the merged (annexed) departments will be called in

The secondary schools in the interior will be trained there in our customs and traditions. They will absorb our maxims there, and will carry them back to their families. love for our institutions and our laws.

“Other students will be received, cared for and educated there at the expense of their parents.

“Six million will be allocated each year to training and education maintenance of these establishments, to the education of the nation's students, to salaries of professors, to the salaries of directors and staff accountants.

"Special schools will provide the final level of public education" that; there are some that are already formed and that will retain their organization nisation; others will be established in places that suit will indicate, and for the professions for which they will be necessary.

.* This, in short, is the system that appeared to the government. to gain the most advantages, the most chances of success, and that in this During the session, he will propose to the Legislative Body, reduced to a draft bill.

"Its surveillance may be sufficient for thirty establishments; a larger many would escape his attention and his gaze; but above all, one more Many today would find neither distinguished professors who do the reputation of the schools, nor of the principals capable of maintaining a strict discipline, nor sufficiently enlightened advice to direct the administration.

a. Thirty high schools wisely distributed across the territory of the Republic

will encompass its entire extent through their reports, I will illuminate, spread "will shine upon all parts the brilliance of their lights and their successes" will strike even the eyes of foreigners (1). »

We have seen, and continue to see even abroad, the progress and the fruits of these lights.

Thus, at all levels, there will be no more religious instruction. than before; republican morality itself has disappeared.

In vain did the legislator Daru, during the discussion of the bill, did he strive to show the disastrous consequences of this material? lism for the very success of the law:

The mason Roederer, the government's spokesperson, was responding to citizen Daru, who, in order to bring religion into schools, had national laws, it would have been necessary to return education to the priesthood. the doctrine of the various cults, and that one could well sense how many reasons revolved around such a system, and how imprudent it would have been to

adopt it. Public education and religion are and must be
two different institutions (2). »

As for the difficulties arising from inequality, from the resurgence of
privileges of places, establishments and people, from the creation
of the worst kind of aristocracy, that of bayonets and offices,
State Councillor Fourcroy simply replied dictatorial-
element:

"The government thought that in order to establish literary institutions
to establish a solid foundation for research and scientific knowledge; it was necessary to
dear to the pupils and to populate the classes with students, so as not to run the risk
to populate them only with professors. That was the goal he wanted to achieve.
by creating a fairly considerable number of national expenditures so that their
funds, distributed among the high schools, may be sufficient for their upkeep. The foundat
The total cost of the new system is based on this design, of which the
, grandeur is worthy of the French people, and whose suitability to the times pre-
the feeling will be easily felt by all those who know how to appreciate the state of the c
constants in which we live.

"Those who believe that the government must provide everyone with the means
The investigating judges will recognize that he has done everything he can in this regard.
in the circumstances in which it is placed. It would have taken more than ten thousand
lions of annual expenditure to establish, at the expense of the public treasury,
two hundred and fifty secondary schools; and yet this number is indispensable
sand WOULD HAVE BEEN INFERIOR TO THAT OF THE COLLEGES THAT EXISTED IN 1790 AND
WHO ALMOST ALL OWE THEIR EXISTENCE TO PARTICULAR FOUNDATIONS
RES... »

Yet another very significant admission in favor of the old institutions
tutions; it would be difficult to state this more explicitly

(t) Lallemenl, Choix, etc., lomeXVII, p. 384, 385.

(2) Lallement, Choix, etc., tome XVIII,^. 8.

the violence and injustice of revolutionary plunder, as well
the sterility of efforts attempted outside the religious framework for
to repair the ruins of an unprecedented despotism.

Title VII contains one of the most important parts of the
draft bill; it deals with national students: out of six thousand four
hundreds of boarders or students kept near the high schools, gentle
fourteen hundred will be taken immediately by the government

among the children of citizens who have served the Republic well,
and for ten years among the inhabitants of the united departments;
and four thousand will be chosen, according to a competition, from among the
secondary school students.

“The basis of the system which constitutes the novelty of this plan and its diff
In comparison to all those that have been proposed so far, everything rests on

entire on this last provision. When the students have finished

their six years of study in high schools, their application or their pro¬
sandstones will find, at the first stage of their work, a new character
a source of hope and success. Two-tenths of them will be placed
in the various special schools, where they will continue to be educated and
maintained at the expense of the public treasury, so as to acquire with glory
A secure state and existence within the Republic. Never an advantage
No greater opportunity has been offered to studious youth. Jurisprudence, medicine
cinema, mathematics, physics, military art, manufacturing, diplomacy,
administration, astronomy, commerce, painting, architecture, all
the paths of knowledge and talent that make men valuable and useful
The doors to their peers will be open to them. Five hundred high school students
will be received at the only military school; they will be cared for there during
two years at the Republic's expense, they will receive all their education there
necessary for men of war, either in theory or in practice
ministry, either in the practice of military art, and after these two
years, which will be counted as time of service, they will enter officially
candles in the bodies.

"Title VIII sets the average term of six thousand four hundred pen¬
pensions of seven hundred francs. These pensions will be used for food, for schooling
maintenance and instruction of students. Those that the parents will pay for.
Their children will receive equal government pensions... The students
External students from high schools, like those from special schools, will pay a reductior
proposal put forward by the high school administration offices and confirmed
by the government. Not only will pensions be used for food
In addition to the care and maintenance of the students, they will also provide for the pr
fixed by the three administrators and the high school teachers, which will be
completed by the government and deducted from these pensions. This processing
fixed supplementary treatment (sic) taken from those of the pensioners
non-national staff and on the remuneration of external staff; and this supplementary
The amount will also be determined by the government. This will determine merit and...

zeal of the professors, the censor, and the prosecutor of each high school, receipt
will receive a reward proportionate to the number of students they attract.
will. It was deemed appropriate not to include in this provision
the headteachers of the high schools who will receive immediate support from the governmer
an additional fee related to their treatment and services

these (1).

In other words, France no longer wants us or our brands.
Our schools are empty; let's fill those that have...
intended to govern France and public opinion, of our
teachers, our children, and all of France, poor and
The wealthy, who had to deal with the costs and the foundation on the budget, by paying
teachers and students. This increases our income.
we are reducing our expenses; and thereby the inspector positions,
administrator, professor and supervisor, etc., all at the
appointment by the government or ourselves, belong
to Freemasonry; the Freemasons remain masters of opinion, of the
intelligence, conscience, the army and the fortresses, and by
They are from all over France. And we'll see if, with our
national government and our students alone worthy of the name
nationals, we will not destroy the old nationality, for
to create a new nation, not French, but revolutionary
and cosmopolitan or Franco-Masonic.

Such peremptory reasons were perfectly understood
by the brothers and friends, and the bill went to the Court, to the
a majority of 80 votes against 9, and in the Legislative Body by 251 votes
white against 27 black.

Thus was completed the work undertaken against education
through Freemasonry and the Revolution. Nothing less than
the organization of this monopoly to put it in the hands of the State
all schools in France, from primary school to the
highest faculty, and to mold the entire country in its image
of a new dictatorship.

The establishment of the Imperial University by arbitrary decree
and anti-constitutional of March 17, 1808, (see Book II, Chapter VII, § 5j-
was merely the consecration of the Masonic plan with a set
despotic prescriptions intended to establish in the young
generations and the educated classes, the despotism of the dictator that
The secret societies had given to France.

(1; UUeaieat, Choix, etc., tome XVtll, p. 91 et seq.

Document C

Secret Societies and the Assassination of Gustav III.

We indicated in chapter VT of the second book p. 131-136
and pp. 168-160 the numerous contemporary testimonies which attract
secret societies believe the assassination of the unfortunate king of

Suede

This very important fact, which until now has been shrouded in so much mystery has been definitively clarified by documents that have been published first the Moerkische Kirchliche Blœttcr, then the Germania of the 9th June 16 and 23, 1878, and which Mr. Krnest Fagiant analyzed in The Universe of August 13, 14 and 15, 1878.

These are extracts from the file relating to the count's servant d'Ankarstroëm who, on the orders of his master, had assassinated Gus tave III and who had subsequently taken refuge in Berlin. A magistrate went In 1812, mand was tasked with organizing the archives of criminal court and found there a series of legal documents relating to this person, of whom the Swedish government had later requested extradition.

The Prussian magistrate we just mentioned made extracts of these documents and communicated them through an intermediary to these newspapers in 1877 with the permission of the higher authority. The the Prussian government, which has so many ties with France Freemasonry had long held their secret tones, but, after the last In response to the socialists' attacks, he instead found it advantageous to to incite public outrage against the fregislates.

We reproduce the essential passages of the interesting story in which Mr. Fatigant analyzed these documents.

"After the destruction of Catholicism and religious orders in Sweden, He had founded three different lodges of Freemasons which, until Gus Tave III, had held all the real power. This prince having To dare to escape their domination, various attempts were made to bring him back to other feelings. Seeing him unwavering, the The fanatics did not hesitate. They resolved to assassinate him.

“Three members of the nobility, Horn, Ribbing and Ankarstroëm, were They were tasked with the assassination attempt and drew lots to determine who would carry

Appointed to carry it out, Ankarstroëm entrusted the mission of striking the king to one of his servants, a brother serving in the lodge.

"This is how this criminal plan was carried out."

“Ankarstroëm had dressed his servant in a domino and had con due to the theatre, to a masked ball which the king was to attend (March 15) 1792).

“At a moment when Gustav III, masked, was crossing the hall of

dance, the conspirators arranged themselves to surround him, and from the middle
From the gathering a shot rang out, the sound of which was almost
stifled by the shouts and laughter of this undulating and tumultuous crowd
killer.

At that same moment the king collapsed into the arms of Baron Essen.
exclaiming:

“– I have just been injured by a large black mask (1) 1
"But already the gathering that protected and covered up the assassin,
had scattered in all directions.

c The king's supporters, and this was the vast majority of those seated
They rushed to his aid. They were indignant, and in the first
In a moment of anger, they severely mistreated all the black masks who
they fell into their laps.

"The king had a deep wound in his side. They rushed to him
transported to his apartments. He thought he had sensed, he said, that someone
he pressed a pistol against his chest, and, having then freed himself from a
With a quick movement, he had deflected the blow. The numerous folds of
His scarf had, moreover, cushioned the force of it, and he owed it to these two
circumstances of not having been killed immediately. The scarf had also taken
fire, and the flame then spread to the cloak; but one
had been able to extinguish it by tearing off the scarf and tearing it to pieces.

“The troops appeared a few minutes later, and we were returned to
the ble of their prompt arrival to the zeal and presence of mind of the son of
The young Pollet, governor of Stralsund.

"Seeing the king fall, he rushed out of the hall, and he
had run to warn the regiments on whose loyalty the royal party
could count on it. He had taken care, upon leaving, to have the exits guarded.
sentries were posted to the hall to prevent any unauthorized attendees from entering.
ringers. In addition, he arranged the troops he had gone to warn on
the square located in front of the theatre.

However, there were individuals who, without a doubt, were bribed by
The conspirators, in order to increase the unrest and confusion, had set themselves
And to cry out, at the very moment the king fell; To the fire! The hall is burning!
Every man for himself!

(i) Count Aokarstrom was short in stature, but a domestic servant, who drew the
A gunshot, had been fired from six feet away.

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DOCUMENT G

"And the crowd immediately rushed out of the hall and surged into
the corridors.

"Neither the stairs nor the corridors had handrails. But there existed
at various levels, and at intervals, sorts of landings on the
which sentries had been placed on. These men, taken from among the
The guards carried out their duties with inflexible rigor,
that the crowd had suddenly come to assail them with its disorderly waves
born. An indescribable uproar ensued, in the midst of which several
were hurled from their narrow pedestals and killed in the fall, or
injured, some more seriously than others. However, the order could not be enforced.

"Meanwhile, the police lieutenant, von Liliens, arrived."
He was escorted by a strong detachment of reliable troops. He forced
the crowd, having entered the theater, were placed in the middle of the
In the room, around a table, a platoon of soldiers stood with bayonets fixed.
a sharp drop; then, after having surrounded all the areas around the buildings
Surrounded by an impenetrable cordon of troops, he sat down at the table, and made himself
he brought in all the assistants one after the other, and subjected them to minute examina
difficult interrogations.

"Count Horn, one of the most brilliant horsemen at court, had to..."
to suffer like everyone else. Although he was only twenty-two years old
For years, he was considered one of the most fervent members of the opposition.
His distress was extreme, and the most intense anxiety was evident on his face.
and in his entire demeanor. He attributed them, when they were pointed out to him,
to the horror that such an attack inspired in him. The response seemed pleasant
possible and dispelled suspicions. Von Liliensparre did not believe it, at least.
entitled to retain it.

a The main leaders of the discontented: Ribbing, Engstrom, Bielke,
Lilienhorn, General Pechlin, etc., appeared successively in
subsequently, and by the firmness of their demeanor and their responses, did not provide
They have no grounds for the accusations.

Finally, Count Ankarstroëm, then an ensign in the Blue Guard,
He was questioned. He was, at least outwardly, perfectly calm.
and master of himself. But suspicions had already fallen on him.

"At the moment when the group of conspirators had rushed into the
hall, to meet Gustav III, and had surrounded him, a musician from
The orchestra had seen the count approach very closely to the king. He had made
the remark to several people.

"Ankarstroëm, having been informed of the matter, had begun searching for this..."
man, had led him to the buffet and after drinking with him and his
health, he had left her after shaking her hand. But this poor behavior
acquaintance, far from dispelling the musician's suspicions, had increased them, and
He had communicated the fact to Liliensparre. Ankarstroëm, however, did not

was not arrested on the spot.

"The room was already beginning to empty. The assistants, as they
were questioned, were sent back, not to their homes, but to the changing room
bubble. It was then discovered on the floor, not far from where one
had shot the king with a dagger and two pistols.

"The dagger had a very particular appearance and was well made for
to frighten, because its shape had been calculated in such a way as to make it almost nece
any wound, even a slight one, inflicted with its blade is fatal.

As for the two pistols, they were of English manufacture, and the
The cannons were five inches long. One had just been fired, the other
was still loaded. Two small round balls were found in the barrel.
which were not of the correct caliber; a triangular piece of lead, which
appeared to have been cut with a sharp instrument; another fragment
of the same metal and shape, wrapped and sewn in a hide of
glove; eight small nails first and two lead pellets. From this we conclude
that the other pistol was to contain the same charge, and that a number
An equal number of projectiles were found in the king's wound.

"Around four o'clock in the morning, people who had
attended the ball before returning home. The interrogation was over, and
had not provided any decisive information about the authors of the attack
attempt.

"The crowds that filled the streets were expressing the most profound grief"
lively and most sincere, because Gustav III was generally very well liked.

a – It was a French Jacobin who just assassinated the king, they said
the conspirators to the people in the streets of Stockholm,

“And as a company had just been formed in Paris
The idea of regicides, the supposition, was not entirely plausible.
and justified.

“On the morning of the 16th, the police lieutenant had it announced to his…”
deceived in the city that a reward of ten thousand rixdales would
counted towards the person who would reveal the king's assassin. Then he
summoned all the armorers in the city, in order to subdue the dagger and
the pistols upon their examination.

“However, Akrel, Stockholm’s most famous surgeon, had
They were able to remove two projectiles from the king's wound. The entire court was
gathered in the castle's great hall. The pain was painted on
the greatest number of faces • but it would not always have been easy
to guess whether she was sincere or affected, because some of the conspirators
had had the audacity to come.

"They hoped in this way to deflect suspicion, while..."
giving them the pleasure of witnessing their victim's agony. They accused
highly accuse the Jacobins of being the perpetrators of the murder, and Count Rib-
Bing, one of the leaders of the most radical opposition, was ranting against
games with extreme violence.

642

DOCUMENT C

“The government is on the wrong track,” he said in the middle of a
a group of courtiers, speaking in a vehement and convinced tone. The real cousins
pables, these are the French. The king was preparing to wage war against them;
They knew it, and they wanted to warn him.

“An infantry general, cousin of a minister, Baron Ârmfeldt,
he was then unable to control his indignation.

“You are mistaken, sir,” he replied. “Those are not the
Frenchmen who murdered our master; he was a Swedish gentleman.
And although I blush for my order and my country, I do not want to
Hide for longer.

€ This firm and severe response provoked strong recriminations.
But the unrest was suddenly calmed by the arrival of the governor of the
town, which came to announce that the real culprits had been discovered.

"One of the gunsmiths summoned by the police lieutenant had admitted
the pistols and declared that he had sold them to Count Ankarstroëm, in*
A sign in the Blue Guard. We immediately went to the latter's house, and
After arresting him in his bed, they took him to prison, where they
had subjected him to an initial interrogation.

Upon hearing this news, Count Ribbing paled and wanted to leave.
gner. But he was taken prisoner. The search had already begun,
without losing a moment, of all the discontented people whose intimate relationships
my dealings with Ankarstroëm made them suspects of complicity.

“However, a number of conspirators escaped. Baron Bielke…”
poisoned. But his corpse was handed over to the executioner, who took it to
the scaffold on a cart, and buried him in the place where they were
the executions. A Stockholm notary hanged himself. However, one
managed to seize Lilienhorn, from the Horn counts (father and son),
of General Péchlin, of Artillery General Sinclair and about twenty
other gentlemen suspected of being fanatics and accomplices of the assassination
assassin.

"It was only after the king's death, which occurred that very day,
that the investigation began. But it was only ordered to appease
public outrage; it was conducted with extreme leniency, and
The search for the accused was incredibly slow. Everyone
in Stockholm, however, was convinced that among the members of the
a large number of the nobility who lived in this city had taken part in
the conspiracy.

"Gustave III left only one young son, and the Duke of Suder-
Mania, his brother, was appointed regent after his death. A commission
was constituted by his order to judge Ankarstroëm and his accomplices.
But, as he himself was affiliated with their lodge, she was only
composed of fanatics.

“In the initial moment of confusion and surprise, Ankarstroëm

had confessed. But afterwards he consistently refused to count them.
ter, and not a single word could be extracted from him about his secret plans,
nor on the number and quality of his accomplices.

“Furthermore, much insistence was placed, but with just as little success, on
to make him tell what had become of Mahneke, the servant he had
charged with carrying out the crime. It was not mentioned in the documents
of the procedure, and for what reasons this question was returned to so often.
tion, so that we do not know if the suspicions that this insistence conveys
The hits were based on a beginning of evidence. But the silence obs
Tiné d'Ankarstroëm revealed that he had serious reasons for not
point to facilitate the investigation of justice. Mahneke could not be discovered
green. We will explain later why, and what became of it.

“Many historians have claimed that Ankarstroëm was resolute,”
Having committed his crime, he took justice into his own hands by shooting himself.
in his head. The assertion is false. Ankarstroëm hoped to escape the
research; he even expected to receive the prize for the murder. It was, moreover
Their end showed him to be a man devoid of courage and energy.
This is further proven by the fact that he initially weakened and did not know how to
to uphold the oath by which the conspirators had solemnly pledged themselves
not to confess, whatever happened, and especially not to reveal
to denounce each other. He was better able to control himself afterwards, it is true;
He even tried, during the second interrogation, to go back on his previous statements.
first admissions and to mitigate their seriousness.

"The investigation, moreover, was progressing with extreme slowness. The
The regent showed himself to be neither impatient nor even eager to avenge his
brother and his king. The judges could, however, have easily discovered this.
the leaders of the conspiracy. But they systematically left in
the shadow of all the compromising revelations for the sect of the Illu¬
mined.

"It was finally necessary to satisfy the people, who were demanding punishment"
tion of the assassins, and, after a month of investigations and interrogations, the
Count Ankarstroëm, found guilty of the murder of Gustav III, was
sentenced to death and executed.

“We have just said that the conduct of the Duke of Södermanland was,
in this whole affair, which is extremely suspicious. Grand master of all
following the orders of Swedish Freemasonry, he acts as little as possible and
always under the pressure of public opinion.

"By closely examining his habits and intimate relationships, one
He became almost certain that he was among the conspirators. We are
even though he is convinced today, in Sweden, that he could have saved his brother,
if he had wanted to, for in his capacity as grand master, he knew everything about
what was being discussed and plotted in the lodges.

"Once appointed regent, he removed all supporters of the court from the court."

044

DOCUMENT O

Gustav III stripped them of their offices and pensions.
to reward Ankarstroëm's accomplices, and didn't even bother
to conceal his hatred for the deceased king.

"Among the most loyal supporters of the latter was the general
Count Armfeldt. He had been his closest confidant. Gustav III
He hid nothing of his feelings from her, and he had even, it was said,
entrusted with the safekeeping of highly compromising documents concerning the conspirator
The regent did everything in his power to regain possession of these papers;
But seductions and threats failed in the face of the count's firmness.

“— I handed over to you everything that pertained to the interests of the State,” he
replied Armfeld. As for my master's secrets, I cannot divulge them.
ser; but they will die and be buried with me.

"Despite this promise, he fell from grace and soon had to leave the precipice."
especially Stockholm and Sweden, his friends having come to warn him one day
that his freedom, his very life, were seriously in danger. He fled.
in Naples; but the spies sent after him discovered him there almost
that immediately, and one of the leaders of Swedish Freemasonry, the co
Ionel Palinquist came there to revive it...

"Tasked by the regent with secretly abducting Armfeldt, he had made himself
to appoint captain of the frigate on which he was to bring back his pre-
State bell ringer in Stockholm. Lise believed success assured, having acquired

the support of the Illuminati of Naples, by accusing the Count before their
court for having betrayed the secrets of the association, an unforgivable crime and
always punishable by death. Armfeldt was suspected of being searching
of his master's assassin, the servant of Count Ankarstroëm, and
That, in reality, was the reason why he was being pursued with such ferocity.
of relentless pursuit.

"Secretly warned of this new danger, he was able to escape it by
fleeing to Russia.

"Count Munk was less fortunate. He was a strong-willed man and
of heart, and one of the most devoted supporters of Gustav III. The Duke of
Sudermanie judged him so formidable that, immediately upon being appointed regent, he reac
arrested and taken from Stockholm by soldiers. A few hours
Afterwards, these men returned to the city without their prisoner, and nobody
Since then, he has only known in a positive way what they did with it.

"But it was being said publicly in Stockholm that it was one mile from the city
Count Munk had been shot, then buried by his escort in a
deserted place. The soldiers in charge of the execution had themselves
confessed.

“The orchestra musician, an eyewitness to the assassination, disappeared
Rut also, and without anyone being able to discover what had become of him.

"He was Polish."

"Where was the assassin hiding?"

Perhaps we could have known, if we had contacted the police at the time.
from Berlin.

In April 1792, a man calling himself Schultze and...
said to be originally from Swedish Pomerania, a province now part of Sweden
his own, had come to settle in this city. He was an individual of a
exceptional size (he was nearly six feet tall), with striking features, but
poorly drawn, with blond hair, whose gait seemed difficult and
He was unsteady. His facial expression was usually mocking.
and disdainful, and with an air of smugness, not to say vanity, was
imprinted on his entire being.

"He aroused the curiosity of the respectable middle class of his beautiful neighborhood"
a blow more than that of the police. He spoke fluent German and
must have had a secure means of subsistence, because he lived well and paid
counting, although he did not do any work with his ten fingers.

"Curiosity intensified when it was learned that he regularly attended..."
the Masonic lodge on Splittgerbergasse, and was not just a

a respectable man, of impeccable conduct, but a virtuous man,
as they used to say in the language of those who claim that
“Humanity, charity, and fraternity exist in all countries of the world,”
the distinctive qualities of the brothers.

“Schulzte, moreover, led a very secluded life. He kept to himself.”
reserved with his neighbors, he almost never spoke to them and received no visitors
other visits than those of a few individuals of whom he had made the
knowledge within the lodge.

"Despite these respectable appearances, curiosity soon gave way to
suspicion, and the rumor spread through the neighborhood that Schultze was a
foreigner whom nasty affairs had forced to leave his country
natal. The distrust aroused by his mysterious life increased even further during
that one day we learned that we had found his apartment locked, and that we
He never reappeared.

"Soon it was whispered that this disappearance was not
volunteered, but that they had come at night to abduct him with all sorts of
precautions, and that at the same time his papers and his
effects. It was also claimed that Schultze was not originally from the
Swedish Pomerania, as he claimed, but from Sweden itself*
even, and that if he spoke German so well, it was because his mother
was Pomeranian.

"What was true in all these rumors and what was really going on?"
mysterious character?

"To these two questions, the author of the work we are analyzing
lyse responds in the most categorical way, using official documents
cielles.

“One of the files I was examining contained the procedure investigated

DOCUMENT C

046

against Police Commissioner Mahneke, known as Schultze, for forgery*
ments. It piqued my curiosity, because it is very rare for functions
Police officers are guilty of such crimes. I examined him
in a very attentive manner. Among the documents in the proceedings was an
a second file entitled: Documents (Acta) relating to the application
made by the Swedish government to obtain the extradition of the 6th
Mahneke, a domestic servant, is accused of being an accomplice in the murder committed
on the person of King Gustav III by Count Ankarstroëm.

"Here is the substance of what the two files contained:

Schultze's real name was Mahneke, and the burghers of his
neighborhood, in Berlin, were not mistaken in saying that he was originally from,
Not from Pomerania, but from Sweden. They had no idea...
The fact remains that he was the servant of Count Ankarstroëm whom they were looking for.
then throughout Europe.

It was indeed the police who had made Mahneke disappear, and this
The secret arrest had taken place at the request of the Swedish government.
dos, who was demanding his extradition for the reasons stated above,
because we had the strongest reasons to believe that he had known the
conspiracy of the Swedish nobility and probably participated in the crime.
It was also recommended on several occasions, and in the most
express, to seize all of Mahneke's papers at the same time.
The Swedish government was undoubtedly much more concerned about the pa
Piers and revelations of this man than of his own person, for he had
shown until then to be very little concern for prosecuting the guilty.

"Upon reading the first few pages, I soon became convinced
that alongside the official instruction, a second one had been opened
much more important, but kept secret, and that it was in
the transcripts of his interrogations which needed to be sought to verify
Mahneke's confession tables and the final word on the case.

"Curiously, the person who denounced Ankarstroëm's servant was
one of the powerful figures who had hitherto protected him
protection.

"The justice system and the police, whose most active investigations were
which had remained fruitless, one day received the following note, emanating from the
the office of the State Chancellor himself;

"Count Ankarstroëm's servant, wanted by the government"

"A Swedish man named Mahneke lives on K.. N.. Street."

"Arrest him at night in the most secretive way and with the greatest-
"take precautions, and at the same time seize his papers and"
"His effects. You will send every three days to His Excellency, Mr.
"Chancellor, a report on this matter and a copy of the interrogations."
"It is of the utmost importance to keep this from all those concerned."
“Mahneke is in B... (Berlin), and most importantly, he should stay there between the
"Hands of justice."

"One of the minutes was worded as follows:

"It was observed that he had to confess frankly and without any diss."

to reveal the truth, everything he knew about the assassination of the King of Sweden
Gustav III by his former master, Ensign Ankarstrocm, and recognized
to also determine the extent to which he had become involved in the plot,
if he wanted to avoid being extradited by the Prussian government, while
that, if he tried to deceive the judge with lies, he should expect
he was to be handed over to the Swedish government, which would subject him to the penalti
The accused responded to the most severe and harshest questions:

"I no longer want to conceal the truth, and I tell you
I will tell you, without hiding anything I know, how the king was assassinated.
siné.

“My master, Count Ankarstroem, had particular motives for
hatred against King Gustav III. He belonged to the order of the Illuminati.
B let me in, and since I was poor and couldn't pay
a large contribution, I was admitted as a serving brother.

"The count was a fiery, violent, and vindictive man. Only one
This example will suffice to make you understand the violence involved.
of 6on character:

"While riding with several officers who were friends of his, he
He wanted to lead his mount across a stream. But the animal refused.
And all his master's efforts could not overcome his obstinacy. This
resistance enraged the count so much that he drew his sword.
and struck both of his horse's front feet until they
would have been broken. Then, pointing to the slain beast:

“That’s how you treat the rabble who refuse,” he said.
to obey.

"And crossing the stream at a ford, he rejoined his friends, who were waiting for him."
daient 6ur la rive contraire.

"When he wanted to take revenge on the king, he set his sights on me, because
that I was a serving brother of the lodge. He hid nothing from me, and he had
also absolute confidence in his two friends, Counts Horn and Rib-
Bing. One day, while they were talking in front of me about drawing lots to decide which c
Tasked with killing the king, my master burst out laughing and replied:

“— It’s pointless. I’m asking, as a favor, to be put in charge of
hit Gustave.

"However, lots were drawn and my master's wish was granted.
He was the one chosen.

“But the count was a coward, despite all the violence of his character.”
and his hatred; his response had been nothing but bravado, and he was
not at all inclined to strike the king. Before his friends even had a chance to speak to h
They were talking about drawing lots, he had suggested I do it.

“I couldn’t be in any danger,” he told me; “I was just a kid.”

DOCUMENT G

sure to then obtain a beautiful and rich reward, because our order
was too powerful to leave me in grief and not pay me a
such a great service. I knew just as well as he did, he added, that the
The Duke of Südermanland was its Grand Master, and that in its ranks he
It comprised the highest and most powerful nobility in the kingdom.

"For a long time, I refused to consent. But one day he found
in my room several silver spoons marked with the monogram of
our lodge, and this discovery placed me entirely at his mercy. Con-
Moreover, given the growing power of our order, I allowed myself to be persuaded
to commit an action for which remorse will haunt me as long as I
I will live.

“My master and his two friends, the Earls Horn and Ribbing, had
had taken the precaution of having state documents delivered to him by affiliates
of high value to the powers neighboring Sweden. They include
were planning to use it as a weapon, in case they were forced to
to flee, and use it to defend oneself. My master handed me
the iron box that contained them, giving me the advice of the
to leave with friends; but never to leave it for long between
the hands of the same person. I still possess it; it is in
deposit at the home of one of my acquaintances.

"It had been decided that I would hit the king during the ball. Like
I wouldn't have been able to recognize him under his mask, my master recommends me
he ordered me to stay constantly to his right and to unload my weapon
in the person's chest, whose shoulder I would see him touch
with his hand. The count had loaded the pistols himself. When he
He handed them to me; I kept one in my hand and hid the other in a
from my pockets. We were both wearing a black domino. I followed
Following my master's instructions point by point, and I fired at a mask
of small stature whose coat shifted when he lost his balance.
and that I recognized as the king with his plaques and decorations.

"Instead of reaching the chest, the blow pierced the entrails. The king
had seen me point the weapon at him, and the movement he then made with
The arm, to push me away, lowered the pistol and pointed the barrel
towards the lower abdomen. In the midst of the ensuing turmoil, and which
The conspirators and their accomplices decided to rush towards the
As I entered the room, I dropped my two pistols to the ground without
that we noticed. My master likewise disposed of the dagger
which he had brought with him. This did not prevent him, however, from being arrested shor
some time later.

"He had assured me in the most positive way that I would receive my
reward as soon as the troubles that were to follow the king's death

would have been appeased. But things did not turn out as we expected.
we had thought. The energetic measures taken by the police lieutenant

and the city's governor made the uprising impossible.
He had planned and massacred all the nobles of the royal party. Upon hearing the news of
Upon the arrest of the Earls Horn and Ribbing, I no longer hesitated: I took the
I fled and didn't forget to take the strongbox. The countess not being
As an accomplice of her husband, I deemed it prudent not to speak to her about these thing
papers. But I asked him and got money to earn
Stettin. I know for certain that the documents I am
owners are of the greatest value to the government of this country, and
I am ready to give them to him. I only ask in return
"not to surrender myself to the Swedish government."

“Mahneke’s request should have been welcomed, because
It was, in a way, granted in advance by the chancery, which,
in his instructions to the police, he recommended, as a point of the
Of utmost importance, to keep silent from all those concerned that Mahneke
was located in Berlin.

Mahneke was probably not exaggerating when he said that the papers
contained in the cassette were high-priced pine trees for Prussia, because
He was appointed police commissioner. This is evident from the documents in his file.
that he held these positions for two years; that afterwards he was arrested
under the charge of perjury, then convicted of this crime and sentenced to several
several years of confinement, and that, shortly afterwards, he died in
Spandau prison (1).

"Thus the brothers had never ceased to follow him since his crime, and of
to watch over him. After having, in a way, disarmed him by forcing him
ingnant to deliver Ankarstroëm's papers to the Prussian police, in
into whose ranks they brought him in to keep him even more firmly under control

(1) We will naturally be curious to know what became of the papers
d'Ànkapstro'éin. Here is what the Prussian magistrate, author of this account, says:

Struck by the importance of these documents, I felt obliged to bring them to the attentior
tooth of the tribunal of S....; and, upon his expressed desire to examine them, I
placed in his hands. Since then, I have not had the opportunity to see this magistrate aga
nor to write to him. But I had addressed myself, in 1850, to one of my former colleagues a
whose functions gave access to the registry where they were filed, in order to obtain
I received a copy of two of them, and the magistrate replied that he had found no other
trace of the file that this brief mention, inscribed on the register, in the margin of its
Report: Transferred to the State Archives. But the statement was false, because I had
occasion, some time later, to do some research in the archives, and one of them
My friend, who was employed there, told me: "This file never entered here."

For if he had been sent there, I would have found evidence of the incident in our records.

"This was not the first time I had noticed such errors,"
very deliberately committed. Thus, for example, in the article concerning the môموi-
posthumous gifts left by Prince H..., who was State Chancellor, can be found on
The Celtic directory mentions 's'. Transferred to the royal family archives, and yet -
dant, when they were looked for there, they were not found, and this is what they are doir
Answer: They are in the king's study, where he reads them.

DOCUMENT O

Their dependence had ensured him a peaceful existence.
had covered him with their all-powerful protection until the day when
compromising himself in a way too clumsy for his fault to be
Because it was hidden, he had forced them to abandon it. And then, by a
a coincidence which, perhaps, was not accidental, his death had almost
This abandonment was immediately followed.

Document D

Napoleon I and Freemasonry

I

We said in chapter VII of the second book of this
the work on the considerable development undertaken by Freemasonry
nerie under the First Empire and the services it rendered to
government.

The following excerpt from the proceedings of a lodge in Paris may give
an idea of the depths of adulation to which these
Proud Rosicrucians and Kadoch, destroyers of all despotism:

EXTRACT from the Annals Mac.*, dedicated to His Serene Highness the Prince

Cambacérès, Arch-Chancellor of the Empire and Grand Master of the Order of the Holy Roman

France, by Caillot, R.'. C.\ (Caillot, printer-bookseller, rue de

Hurepoix, Quai des Augustins, No. 9J. - Year 5807.

Meeting of the R.*. L.\ Ste-Thérèse of the Friends of Constance, on the 15th

July 1807.

"...Fr. Savari, Or., deputy, is given the floor and, rising, by
a sudden surge, on par with the prodigious feats of valor produced by the bra
warriors who executed with the most courageous energy the profound
He hesitates to consider the conceptions of genius that led them to victory.
Indeed, what he should admire most in the hero of France, or of his
military qualities or his moderation.

"It is no longer a Sesostris who is concerned with the happiness of his people,
and who uses the unfortunate kings he has defeated to serve his triumph.

"It is no longer an Alexander who takes the mother, the woman, prisoner
and the daughter of the wise and courageous Darius, who, after the battle of Arbella,
was forced to flee to Media, where he was assassinated by Bessus.

"This is not a sovereign who is only concerned with his own glory;
He is the protector of humanity, the friend of princes and peoples, who
sacrifices his days to remind his family of their duties, in order to secure
The happiness of others.

DOCUMENT D

"Napoleon, in Alexander's arms, is even greater than at
at the head of his victorious army; he is above passions and
human vanities. Each sovereign, having become his ally, will fulfill, to his
For example, the sacred duties of a good prince, by taking care of himself
happiness of his subjects.

"A burst of applause vividly portrayed the vivid and profound
an emotion that stirred every soul... »

II

In doing so, the instruments of the reign, the same lodges
Masonic, which had been active in 1789 and 1793, was not as active.
more significant than it might seem at first glance.

Napoleon!*• was in effect the Revolution on horseback, as he said
in a picturesque way Lamartine, or better yet the Revolution
organized.

We have demonstrated this; but we like to quote
In support of this, the following passage from a German Protestant writer

justly famous, of whom no party concern could
to influence judgment and which consequently will not be suspect.

This is how the illustrious Frédéric-Jules Slahl expressed himself in
his speech entitled: What is Revolution, delivered in
1859, and which produced a pro-impressive impression throughout Germany
foundation:

"The essence of the Revolution and of rationalism is the man of sin"
being worshipped in the temple of God. It is true that this leads to
a personality, but it is the workings of a system occupying first
the spirits, then personifying itself through its culmination in an individual. From
that humankind is deified, it takes very little for an individual to
powerful, driven by mass fanaticism, does not consider itself as
the representative of the deity of this same human race and does not demand his
worship.

(1) Frédéric-Jules Stahl was born in Munich in 1802 to Jewish parents; but
He converted to Christianity at an early age. Initially a professor at the University of
In Munich, he became a professor at the University of Berlin in 1827 and formed close ties
with Auguste de Schlcgel. Like him, he became deeply religious and dedicated himself
no, in itself. A moment to be refuted on the grounds of the philosophy of law and history.
the revolutionary and rationalist school. He became president of the central consistory.
from Berlin and a member of the Chamber of Healers in 1846. He died on August 18th
1861. The pinnacle of his career was marked by the speech which we are giving
Here is an excerpt, and he said it was the crowning achievement of his career, the defense
political life. He left behind a history of the philosophy of law, which has just been wri
translated into French by Mr. Chauffard, president of the Lavaur court, (Paris,
Tkorin, in-8* 1880.

“Rationalism and revolution are not mere appearances of
always identical forms. Being the product of the principle of evil, they
enter history at certain moments and take shape under a
a fixed form in the development of the struggle between the spirits of the
light and the demons of darkness. They are the beginning of the line,
the sign of the entry into the apocalyptic era.

"If, therefore, the revolution has an immeasurable depth, it would be
It is childish to be blind to the means of fighting it.

"The era of revolutions cannot be closed by a constitutional charter."
nelle. This charter is a revolutionary piece. The French are forging
constitutions from 1789 to 1852, but the gaping maw of the
Revolution was not blocked by these paper stamps.

"Nor do we close the Revolution by force, or by
the empire. The French empire, far from destroying the revolution, consummated it.
the idea.

"In the empire as in the republic, the natural elements
Created and developed by God, they completely failed. There was nothing
national representation point composed of historical elements and
popular. It was the emperor who created the Senate, and the Senate created the Body
legislative. There were no communes with their natural administration
real. The emperor created the communes and appointed the administration. There is no
had no free science. The University of France, this breeding ground of
Skeptical scholars commanded science, and the emperor commanded
at the University. In the empire as in the republic there was
no idea of moral submission, either to a historical right, or to the
religion. It lacked the principle representing in man the cons
science, and what I will call state consciousness, allegiance to an order
divine. Wasn't it the emperor who broke European law, who de
destroys all the works of the divine order, which has scorned all the elements
of nationality? Hasn't he made it perfectly clear that he has an iron will
recognized no law above it? The empire, like the republic
The republic is founded on the exclusive will of man. It is made with the
Human reason, and serves only that same human reason. The empire,
was another phase of the revolution. Through the Terror, the powers
infern forces had established their power. In the empire, the powerful reigned.
powers of nature, the forces of the earth. No celestial ray has
illuminated this reign. With all its glory and all its intelligence, the empire
was the annihilation of the true essence of man, who lives only through
the radiations from the sky. The characteristic feature of the revolution is
the adoration, the deification of man. In the republic, it was necessary
to worship the people. Under the empire, they worshipped the divine emperor. Co was
a veritable return to paganism. Now, if a Christian people re-
He falls into paganism; he no longer possesses the innocence of mere powers.

of the earth, the darkness of hell plays the leading role. If the revolution
The solution was identical with anarchy. Napoleon would have closed the revolutionary era.
Revolutionary. But if revolution means the elevation of a reign according to the
human will against God's order, then, far from having defeated the
revolution, he was only its hero, its missionary...

"There is one power, and only this power, capable of closing the era."
Revolutions: that's Christianity. Christianity is the extreme
opposed to the sin of revolution; for it places all of human life on
the divine order. Furthermore, Christianity fully satisfies all the
demands of the revolution.

We do not know if Stahl had read the rules of the French lodges.
under the First Empire. But it was impossible to find a better example there.

all the essential features of the revolutionary idea, the character of baseness which completes them, the adoration of the divus imperator.

Document E

Italian unification and the Masonic conspiracy

As we move further away from the events, the various authors from the comedy performed in 1860 by Cavour, Napoleon III and Garibaldi gradually reveal the machinations they used to to make people believe in an uprising of the Italian population against the legitimate governments. It is only through the betrayal of their officers prepared in the lodges, by the abuse of their privileges lèges by the ambassadors of Victor Emmanuel, finally by the numerical superiority of the Piedmontese armies than King Fran¬ Pope Francis II, the Grand Duke of Tuscany, succumbed.

Lastly, here is Admiral Persano, the Inca commander pable of the Italian fleet at Lizza, which, to avenge itself on its disgrace, reveals in its final details the part played by the government Turin government to Garibaldi's expedition in 1860. The Moni¬ universal author, who received an advance communication from this work, published in its issue no. of March 17, 1880 the following letters sales:

It begins with a letter from Garibaldi to Persano: what emerges from it that Piedmont's support was already assured.

Admiral,

Pagan, June 15, 1860.

You have given me, in truth, very pleasant news, and I... This attests to my deepest gratitude; under your all-powerful protection I am calm.

I believe, like you, that it is better for the flotilla to come directly ment here. I therefore order Medici to enter the small port, where I will wait for him. Garibaldi.

Then a letter from HRH the Prince of Carignan, who was working, he too, as we can see, was involved in the conspiracy against Francis II; n 42

DOCUMENT E

Tarin, August 1, 1860.

My dear Persano,

I rejoice with you and congratulate you on the
distinguished manner in which you fulfilled the important and difficult mission
which was entrusted to you, and at the same time I thank you for having
kept informed of political events in Sicily.

I hope everything will be alright, even in Naples.

I wrote to the Count of Spanense asking him to place all his trust in
you as if you were a close friend.

Baron Nisco will certainly introduce himself to you, with a ticket
as an introduction on my part.

I recommend it. If necessary, protect it and offer it shelter.
on one of your ships.

I have every hope that everything will end with the triumph of the cause
of Italian unity and independence. But, for that, we need
Prudence and a certain discretion. Eugene of Savoy.

We now give a letter from the Count of Cavour to
even :

Turin, August 1860.

"Admiral,

“As I informed you by telegraph, the governor
ment desires that, if a revolution were to break out in Naples, you accept the
dictatorship, if it were offered to you by the people. If the offer
was done in Villamarina, which would be wrong, Villamarina should also
accepting, in order to avoid the greatest of perils, that of seeing
to fall power into weak or disloyal hands.

"Whether or not you have a dictatorship, you will have to assume immediate responsibility.
to assume command of the Neapolitan fleet and occupy the forts

with the Bersaglieri and the marines, and assume if necessary, provisionally, the army command.

"You will gather in Naples or in the vicinity of that city all the Neapolitan fleet, by removing all officers devoted to the king and in replacing them with proven liberals.

"Before immediately dispatching a Piedmontese division composed of from the brigades of Aosta-Piedmont to Naples, you will take care to see in Genoa a number of Neapolitan buildings and our ships to transport it.

"If the revolution does not take place before Garibaldi's arrival, we we will find ourselves in a most serious situation. But let us not Let's not get carried away by that. You will seize, if you can, all the forts, you will reunite the Neapolitan fleet and the Sicilian fleet, you

You will give all the officers commissions, you will make them take an oath to the king and the status, and then we'll see.

"Admiral, the king, the country and the ministry have full confidence in you." Follow, as far as possible, the instructions I send you; but, If unforeseen circumstances arise, do your best to achieve the Our ultimate goal is to create Italy without us. to be defeated by the revolution. Cavour.

But here is something much more curious and instructive: core. Admiral Persano gives Cavour details about the conspiracies errors that hinder him and on the sums that he is obliged to give them pay :

Naples, August 31, 1860.

"Your Excellency,

"I had to distribute more money! Twenty thousand ducats to Devincenzi," two thousand ducats from Consul Fasciotti, on the order of the Marquis of Villa-marina, and four thousand ducats to the committee. Although all this is executed cut according to the measurements I established, without a single penny going to waste However, this money issue, which I handled myself, eventually began to tire me out. In truth, it's not my business. I found myself forced to argue. with Devinceuzi in the presence of Villamarina; he asked me for more twenty thousand ducats, and I didn't even want to give him that much.

Regarding the people I am in contact with, here are my impressions: pressures...

What follows is a series of notes on several characters who played
Then, and ever since, they have played an important role in Italian affairs.
Universal Monitor did not elaborate further on its extracts, but the
The forthcoming publication of Persano's book will complement them and will be
the latest confirmation of the narrative of the Unity of the Alians, which the Father
Deschamps contributed to this volume.

(f) The Count of Villamarina was then the ambassador of the King of Sardinia to
of Francis II, and was, as we can see, the principal agent of the conspiracy.
age against lut

Document F

IA RELIGIOUS POLICY OF THE EMPIRE

I

We reproduce the conclusions of the Memorandum submitted to Napoleon
Leo III in April 1860, on the policy to be followed with regard to the Church,
by Mr. Rouland, his Minister of Religious Affairs.

A special edition of this important document has been published
first in 1873, then in 1879, under the supervision of Mr. Léon Pagès
(8° brochure of 24 p., Paris, Pillet Dumoulin printing house).
We strongly encourage our readers to read the presentation of the
The religious situation is being addressed by the minister of the Empire. They are there
will find the prejudices, the errors, and also the slander that,
Twenty years later, Mr. Jules Ferry brought them to the podium of the Senate.
The conclusions, except for the question of procedures in the execution,
are exactly the same. Let's see:

“Should we, by abruptly changing the system, expel the congresses
religious orders of men, amend the law on education, application
that all organic articles, and arrive at the point that legality
absolute will resemble persecution. No, because one would doubt the sin.
the sovereign's fairness, passing so vividly from the broad and affectionate protection
killer in the strictest respect of all prohibitions; we would hurt everyone
clergy and a host of respectable Catholics; one would suppose,
Nevertheless, let us return to Voltairean prejudices, and perhaps we would have-
we must defend ourselves against an anti-religious reaction that believes itself
permitted in its excesses.

"The measures to be taken must not exceed the proportion of the
abuses which we want to eliminate, in the interest of respecting memory

gentry, public peace, and religion properly understood. Moreover, we know
their view that public opinion itself polices the mistakes of the
clergy. Every time he steps out of his true role, and wants to comp
to encroach upon the powers or independence of the society

within society, a circle of resistance and opposition forms around him which
compresses it. That's why today he's starting to get scared of this
which he believes to be revolutionary passions, and which in reality are only
the nation's strong sentiment rejecting theocratic tendencies
questions. To remain true to the integrity of religious sentiment, — not to use do
violence, — borrowing from our public law what is necessary for
to stop unbearable invasions — thus separating the cause of
religion, sincerely practiced, exaltations and calculations of the
Roman propaganda, there you have it, one can believe, a good plan of action
adapted to the needs of the time and which would obtain the approval of
country.

"Based on these general ideas, we might perhaps arrive at..."
to the following measures:

“1° Not to be tolerated, except for perfectly consequential local needs
tatés, NO NEW ESTABLISHMENTS OF RELIGIOUS CONGREGATIONS for MEN,

whether it be convent houses, churches, chapels, and the
pretext for auxiliaries in the sacred ministry, whether it be state
public education institutions and general charitable works.
The hospitality so generously extended by the Emperor to the congregations
The practice of men, although prohibited by law, would not be so
retracted. — “There are quite a few of you, surprised you didn’t give the
France to exploit;" — that is the sensible response to give without incurring
the accusation of exclusion.

"2° To henceforth apply the greatest severity in the authorizations -
the duties of women's congregations, which should not be granted
that in the presence of undeniable necessities of public charity or of
primary education; demanding certain proof of their resources
sufficient for their existence; no longer easily accepting the conversion
sion of local communities into communities with general superiors
which flood France with their subsidiary establishments. — It is very-
It's true that we can't prevent de facto religious congregations; — but then
not recognized by law, they see each of their members remain
subject to common law; and the de facto congregation, which has no
of collective civil existence, cannot receive gifts and bequests, nor act
as a body.

"3° With regard to authorized congregations of men or
of women, bringing the Council of State back to a great severity in
the assessment of the gifts, bequests and donations that need to be authorized.
It is not enough to simply consider the situation and the demands
the families' requests for a reduction of these gifts; it is necessary
also examine the needs of the congregation receiving the benefit. There is no obligation t
to provide them with the means of unnecessary or abusive expansion, by authorizing them
health to receive, to cope with expenses they should not

to undertake. The communities, once established, would remain what they
are, if the fertile source of more or less provoked liberalities and
the desired effects did not stimulate the natural propensity of these com¬
communities to expand indefinitely. The spirit of rivalry that exists between
For them, the desire for propagation and influence, everything pushes them towards develop
incessant lodging. Having embarked on this path, they need money,
and they are doing their best to find and call for help, donations and
alms. If the authorization system for these donations and bequests were more
severe, if one were to posit as a principle that liberals should not be admitted
presented as an incentive to expand spending and establishments
If we were to implement these measures, we would put a stop to the excesses we complain ab

c It must be admitted that the congregations, whether authorized or not,
always have ways to commit fraud and receive help.
by hand. — There's nothing we can do about it when things are skillfully done.
and the congregations are not lacking in either wise counsel or members
Many rents are ready to help them in any way. But, even in this case, the
the result of these frauds or these manual gifts that deprive the fa¬
thousand, during their author's lifetime, is easily appreciated. Where does it come from?
They, for example, possess the immense resources that religious orders,
condemned to poverty, they had to dedicate themselves to numerous and vast establishments
What? The Jesuits' real estate holdings exceed 20 million.
How did they buy or build them? — Obviously with the
donations from individuals. Now, this is well known, doesn't it follow from this that
the State's obligation to no longer tolerate new establishments, which
would require further appeals to private fortunes, and the certainty,
For him, is this prohibition a way to do the right thing?

a 4° Maintain as much as possible, without breaking the freedom of
municipal council choices, secular and primary education. If we
The maneuvers are not stopped by the intelligence and firmness of the prefects.
incessant pressure from the clergy, pushing municipalities to entrust their schools
The brothers of Christian doctrine will soon have no more teachers.
lay people, except in poor localities, which these brothers disdain.
It should also be noted that efforts are being made to increase the number of religious co
They are called little brothers, who settle in isolation in the countryside.
while the brothers of the Christian schools can only establish themselves by
Groups of three brothers, in the same school. The municipalities that do not have

not enough resources and population to receive the brothers, of
Christian schools would therefore be run by the Little Brothers, known as
of Lamennais, — of Saint Viator, — of Tinchebray, etc.; and we arrive
would thus see the complete elimination of secular institutions. Today
from today that these teachers, modest and useful civil servants, are devoted
to the Emperor and render significant services in rural communities,
We would be greatly weakened, from the point of view of universal suffrage, if everything

Primary education passed into the hands of religious orders, which
depend more on Rome than on France.

a Therefore, it would be wise to no longer recognize as est*
public utility building no congregation of men for the cn
primary education.

"It should also be noted that it is in the boarding schools of
young girls led by religious orders, in primary schools
free activities entrusted to them, as in secondary institutions
directed under their influence, that history books meet
compiled with the aim of glorifying monarchies by divine right, of exalting the
religious supremacy and indirectly undermining civil principles
and political gains made since 1780. In reality, these establishments so
Many are, more or less, veritable branches of the legitimate party.
misti and Catholic. On the contrary, it is in our imperial high schools, in
our municipal colleges, in our secular schools, where instruction is more
male and more popular, keeps all the feelings in the hearts of children
national ments.— Where do they cordially cry: Long live the Emperor? Assu¬
This is not the case in religious institutions. (1)

"5. To vigorously support state education, because it is the
a true national education system, and to establish its institutions, through a
sufficient budget, even to increase, to improve their installation
material preparation and their means of instruction; therein lies the keystone of
the future. That's what the Legitimist-Catholic party had wonderfully
understood, by asking so vehemently, under Louis-Philippe, freedom
of education, monopolized by the University, and by voting, in
In 1850, during the presidency, the law on public education was passed. Later,
At the beginning of the dictatorship, he dared to consider the absolute abolition of educa
government-run, in order to deliver this teaching to the clergy and to
congregations; but the Emperor, well informed about the implications of such
measure, refused. Nevertheless, thanks to the law of 1850, it allowed
so much so that every French citizen should teach, the Legitimist-Catholic party
has been able to perpetuate the division of castes and of
ideas, which could disappear under the unity of university intelligence
to remain silent. He was thus able to continue, through the children raised in the houses
congregationalists, the existence of its social and political doctrines.
It is a great evil. But however great it may be, it is impossible to think

1) On this occasion, let us recall the fact that our poor schoolteachers alone have, given more subscriptions to the asylum of the Imperial Prince than all the autici classes of society united; — that it is among them that a newspaper lives and circulates educational and political with 30,000 subscribers; and that it is they, finally, who allow us to encourage the Rural Library, reminding everyone of all that it has useful in our arts, all that is glorious in our modern history*

(Minister's note).

to abolish the law that guarantees the freedom of families. That would be a
An immense, fierce, and unlawful struggle. This leaves only one party.
Fair and prudent: there is competition. Let's strengthen and promote it.
State education, which prepares for all careers, which is the most
solid and the most patriotic, at the same time as it was made religious,
moral and paternal.

6. Return as often as possible, without pushing things to extremes.
To the implementation of the organic provisions which put in place beneficial

OBSTACLES TO THE ENCROACHMENT OF POPAL POWER OVER THE CLERGERIE AND ON

the State; in other words, to tolerate no attack against our
civil legislation and our political constitution, whether in writing or
in the pulpits.

c. Regulate the office of the nuncio, in France, like that of any other
ambassador of a friendly power, and to suffer in no way that he corresponds
ponde, in the name of the Pope, with the French bishops, — nor that he should do so
no act of jurisdiction, — nor that he have the slightest say in the choice of
bishops.

"To hold the hand firmly & that no act of the court of Rome
may not be received, published or distributed in France without authorization
of the government.

"Gradually extinguish the faculty, which has been left to the bishops for the past ten yea
to periodically convene provincial councils without authorization
special government initiative.

"To resolutely choose bishops from among pious clergymen and
honorable, but known for their sincere attachment to the emperor and to
institutions of France.

"Suppressing religious newspapers, of which no one suspected the
needed before the invasion and the unrest of the ultramontane party. The clergy
to its discipline, its bishops, its priests, its pulpits, its mandates,
his pastoral letters and a complete government. There is no need
the need to add press controversy to the ordinary means of advertising
city of this ecclesiastical government. Moreover, this press, while in
The third party has never been anything but the instrument of the doctrines and designs of
Roman theocracy or parliamentary Catholicism. Today it
is the most active fuel of religious agitation. Eliminate this source.
of excitement which is spreading throughout all the presbyteries, and the clergy will be t
bowling pin. The Universe has confused the heads of all the young clergy by preaching to t
religious supremacy, and the damage caused will not be erased before
for many years (1).—To impose the tutelage of the Church on the State; —to undermine
all civil and political liberties; — to undermine all institutions

(1) The suppression of the newspaper ['Univers, despite the support it had, up to the
The Italian War, given to the government of Napoleon III, closely followed the handover
of this thesis.

secular; — to relentlessly attack any European alliance other than
that of Austria and the Catholic states; — thus bringing above
The influence, ideas, and hand of Rome pervaded everything and everywhere; that was the wo
vre of religious newspapers, supported by the legitimist party.

"Finally, encourage the public study of ancient French liberties"
his, and to profess everywhere and with energy the conservative principles of
the independence of the State from the papacy.

"7° To maintain, moreover, a system of fair protection for the
genuine religious interests and deference towards the clergy. Nothing
would be more skillful and fairer than increasing the treatment
of the lower clergy who, in almost all of France, are experiencing harsh conditions
deprivations. — That is how it must be tied to the government. If
The episcopate, through weakness or some other reason, abandoned the emperor.
We would need to win over the lower clergy, who would be only too happy to oblige.
than to have a little more ecclesiastical independence and who suffers
sometimes episcopal despotism. — In all cases, it is very important
suddenly the religious country is astonished by the noise of Roman quarrels or
He remains indifferent, seeing the national cult still peaceful, pro
protected and honored. It is for this reason that it is very useful that the allocators
budget allocations should be increased to benefit construction and repair
ration of churches, presbyteries and diocesan buildings.

"8. Perhaps, finally, it would be appropriate for the government to
concern of large secular associations, such as Saint-Vincent de
Paul, Saint Francis Xavier, etc., who, by their direction and nature
of their works, are really in the hands of the clergy and the party
legitimist.

"The conferences of Saint Vincent de Paul now transcend the
number 900, they penetrate all ranks of society, and until
than in high schools and colleges, where they enroll children under the title
of prospective members. They connect to a main conference, in
each department; — they are governed by the general council of
this society, which presented a report to the Holy Father in Rome on
the general state of French conferences. It is a formidable association
tion than that which, having so many members and resources,
form like a secret and complete government. Our laws do not admit
Nowhere is there an independent organization of such associations. Everything
recognizing the charitable and Christian purpose of the Society of Saint-
Vincent de Paul, the benefits for which we owe him, the excellent
in the minds of many of its members, it is impossible not to notice
see the tendencies of men who have the privilege and the thought of his
direction; it is also impossible not to be concerned about an organization
tion so vast and so skillful, with the help of which thousands of citizens
can receive this or that impulse or this or that command. The

Selfless charity knows how to do without such propaganda, and the
Charitable organizations do not need, in order to exist and do good,
to leave their locality, nor to affect the spirit of affiliation and solidarity
a trait that until now had only been encountered in secret societies
your revolutionaries. Isn't there a risk that they might be replaced, do the
sort of, the old Catholic restoration associations, that the
The people then called: the Jesuits in short robes — or the congregation?

It is beyond doubt that one no longer enters these societies uniquely.
out of love for charity or out of a taste for religious exercises;
They are so numerous, so well recruited from all ranks of society
a society where one finds a powerful solidarity for family interests
and career.

"The Society of Saint Vincent de Paul, which was shown earlier"
introducing children in our high schools and colleges, has entered the school po
high school and in all state administrations. It is developing
Loppe in the army, in the judiciary, in the bar; everywhere, in short
She manifests her secret influence and unites all her members through bonding
of mutual support. To be a member of the Society of Saint Vincent de
Paul today is not simply an act of religious affiliation,
It's entering a hidden, highly organized world, acting...
on all sides regarding the feelings and affairs of society; it is to pro-
cure active and influential back protectors, and prepare all the ways
success in the various fortunes or directions of life.

"The Democrats had wanted to establish republican solidarity. The
Clericals and ultramontanes, allied with the legitimists, established the mu¬
The tradition of Saint Vincent de Paul. What an immense lever this could be!

in hostile hands, to stir up political ideas 1 Yes, it is necessary
To reiterate, the power of associations is such that people come to them through
purely temporal motives. They weigh, more than one might think, on
the determinations of families, and it's quite a strange spectacle that
that of a considerable number of our civil servants enlisted under their
banners, while their children, fleeing state institutions,
receive their education from the Jesuits, the Carmelites, the Marists, the
Dominicans.

This Memoir was not simply the work of a Gallican legal expert,
whose brain was bound by the ghosts of another age.
was the exact expression of the Emperor's policy, and what
The proof is that, some time later, the Y Universe newspaper was
removed by administrative measure, according to the proposal of the Minister
moire, and that all the government's actions towards the Church
were, from that time until the end of the reign, the application
exact tion of the rules of conduct drawn up by Mr. Rouland.

THE RELIGIOUS POLICY OF THE EMPIRE

065

H

The heir to Napoleon's blood, Prince Napoleon Jérôme, the
a Freemason of sound principles (Book VI, Chapter X, § G) hastened
to seize an opportunity to affirm the essentially
revolutionary in the Napoleonic tradition, despite the interest
It was obvious that he had to win over religious men, who admitted
They deliberately gloss over his past.

Already in the session of the Chamber of Deputies on March 16, 1880,
at the moment when the Gambettist majority was about to dictate to the ministry
a war program against the Church, one of the main deputies of the
The Bonapartist party had not hesitated to assert from the tribune the existence
tenancy of laws condemning the individual rights of French citizens,
Catholics committed by vows of conscience to live together in
the same residence.

Mr. Jolibois, former prefect and State Councillor, had the sad
courage to claim the legacy of Mr. Rouland's policies
and to highlight its advantages over the more brutal one of
Mr. Ferry. Here are his own words, as collected at
the analytical report at that very moment:

"The empire, for its part, found a liberal law, that of 1850; it lived
with it, containing even those you call the powerful and their

saying he would close their establishments when they threatened to de
to become factious. It is to the honor of the empire that we recalled what they had
Messrs. Rouland and Duruy did. These men, in terms of liberalism, have no...
lessons to be received from no one (1).

This was only a prelude, and three weeks later, Prince Napoleon
Leon violently brought his party back to the Napoleonic tradition.
by giving his solemn approval to the decrees of proscription
tion of March 29, 1880.

Here is the text of the manifesto that he had published in the newspaper
The Order in the form of a letter addressed to a friend:

there

“Paris, April 5, 1880.

“My dear friend,

"You tell me that our friends are hesitant about what course of action to take in
struggle being prepared against the decrees issued by the government

(I) The effect produced by these words was such that the speaker's audience dis
to appear from the slenographic report published by the Official Journal the expression
of factious people, which applied to the Jesuits. As witnesses to this session, we can
to affirm the accuracy of the slenographic account. Our memories assure us
Mr. Jolibois even described Mr. Rouland as a great Minister of Education,
public and that he called Mr. Duruy his eminent successor.

on religious congregations. You ask for my opinion. I don't
I show no embarrassment in expressing it to you; I don't like to hide
in the silence of shadowy machinations, and I believe that it is through
the honesty that wins the trust of a people like ours.

A Napoleon could not, without lying about his origins, appear
The enemy is either religion or revolution. Religion, he said.
My uncle on Saint Helena is a pillar of good morals, of true character.
principles. » The destiny of my family, in 1800 as in 1848, was
to save the Revolution from the royalist reaction.

"Napoleon reconciled these two forces equally through the Concordat."

indestructible, although of very diverse nature and origin. In this
immortal work, he traced with the foresight of genius the domain
respective of the State, assured to society the most precious of goods, peace
religious, and to every citizen, the most sacred of rights, the freedom of
awareness.

"Two types of aggressors threaten this pacification charter:
the sectarians of theocracy, who dream of a return to a state religion
oppressive and intolerant; the sectarians of disorder, who pursue the or
organization of a society without God and without moral law.

"I have always been and will always be an opponent of these two
extreme demands. When the budget for the
worship services or the closure of churches, I will oppose them. When one tells
I will defend one of the principles of the Revolution.

"The recent decrees do not constitute persecution: they are not
that the return to an indisputable rule of public law. The principle which
subordinates the existence of a religious order to the authorization and supervision
The vigilance of political power is found in all societies;
The Bourbons themselves acknowledged this. To abandon it would be to destroy it.
the State and place it at the feet of the theocracy.

"Why would our friends attack these decrees?"

"Is it because they are based on the laws of the empire and that they
are renewing the Concordat's provisions, which have been neglected for too long?
That would be a strange way to show oneself to be a Bonapartist.

"Is it because they are the work of the Republic? Only the op¬
positions without principles and without morality deny good out of hatred for the
the hand that makes it happen.

"Is it out of fear of dissolving the Conservative Union?"
This disastrous fiction has gone on for too long. There is nothing in common.
between the legitimists, who are conspiring against 1789, and us, who have
rendered invincible; between the men of the white drapery and the faithful of the
National flag. It's time for everyone to reclaim their colors, their
tradition, its principles, and that all ambiguities cease. Of all the
nrn'uVes of not being ourselves, the most disastrous would be that which

would make us, in the eyes of the nation, united in the hopes of the year
the old regime would lead us to reject the legislation of which the Napoleons
are the authors and would make us the auxiliaries of the party forever con
damned one who lowers Religion to being the instrument of passions and of
calculations of a retrograde policy, hostile to civilization, to science
and to true freedom.

"Use my letter as you see fit. I will be happy."
She obtains the approval of our friends.

“Napoleon Bonaparte (Jerome), has

Document G–

The Role of Freemasonry in Revolutions

from Spain and Portugal

The revolutions that have taken place in these countries since 1812,
were mostly caused by rivalries between different
factions of Freemasonry, which are always united to fight
between the Christian social order, but which tear themselves apart as soon as they
are mistresses.

The same thing happened in Mexico, as it was
as evidenced by the declaration of the country's nobles at the time of
the accession of the unfortunate Maximilian, a statement reproduced by
The Moniteur, the official journal of the French Empire. Someday we
We will return to the history of Freemasonry in America
than from the south, but for the moment we just need to justify what
we have just stated regarding the revolutions in Spain
from a few extracts from Le Monde maçonnique. We reproduce
verbatim, by pruning only digressions without any
In relation to the point in question, two important communications
tions that were sent to this newspaper during the year
born in 1875 and which complement each other.

I

Communication from a Spanish mason very knowledgeable about matters
res of his country, says Le Monde maçonnique, April 1875 issue.

“At the end of the 18th century, there were indeed some masons in Spain
a group among elite men, belonging to the aristocracy, at the bar
and to literature, won over to the cause of the French encyclopedic school, and
initiated into the mysteries of our association through trips to France and
in England. These men formed a particular society in Madrid.
which never missed an opportunity to expand by attracting to itself the

best minds; but they were not organized into lodges; one could not

would have been well guarded in those days; they never practiced ceremonies
monks of our temples; but they cultivated the Masonic spirit, li-
They knew and spread good books, fought against the Jesuits and
inspired the 1812 constitution with their spirit.

"The return of King Ferdinand, after the fall of Napoleon I, put
Their influence came to an end. An era of persecution began for them. All
were either captured and imprisoned in castles or in prisons,
or pursued like wild beasts and driven to the border, from where they
They fled to France, England, and Italy. But they had
left behind them, on the beloved land they were forced to leave,
friends, fellow believers, who under their direction began to work
ardently to the triumph of liberty and civilization. It was then
that societies were founded in secret throughout Spain
conical schools frequented by the youth and the bourgeoisie, and which worked
milked with fervor, despite the threat of the greatest dangers. Woe,
Indeed, to the brother whom the government caught in the act! The gallows of the assassins
Sins was the punishment for his recklessness. How many, alas! honest fathers
family members and courageous young men gave their last penance there.
Pir! The 1820 revolution, soon crushed by the French expedition,
drew these societies out of the mystery in which they lived. They revealed themselves to
big day, surrounded by the prestige they owed to their work and
to the persecutions they had suffered. But the return to the ab- regime
Solu soon made them return to the shadows, where they resumed their conscientious activiti
reusing their old work, braving the same dangers and the same

tortures. After this new ordeal, which was as harsh as the

previous (1), they triumphed again, at the death of Ferdinand.

"We understand, from this brief explanation, how Freemasonry's space
Gnol was led, by the persecutions she suffered, to play,
In these difficult times, an active role in public affairs, a role

(1) In support of the opinion expressed by our colleague on the rigors exercised
of the attacks carried out at that time against the followers of Freemasonry; we will suff
of Granada, where seven Freemasons, caught in a meeting, on August 6, 1825, at the time
where they were undergoing an initiation, they were thrown into dungeons with their feet i
They were summarily tried and finally hanged on September 9th.

Here are the names and qualities of these unfortunate people:

Don Felipo Azo, Lieutenant Colonel, former commander of the guides squadron
of General Morillo.

Don Juan Sanchez, captain.

Don Antonio Lopez Quintinilla, ex-notary.

Don Francisco Meslo, retired lieutenant.

Don Ramon Alvarez de Toledo, Second Lieutenant.

Don Francisco Alvarez, lieutenant.

Don Jase IbarreUa, colonel, venerable of the Lodge.

The recipient, Don Manuel Suarez, was sentenced to eight years of exile.

DOCUMENT F

unfortunate, which distanced him from a studious, peaceful and fraternal existence
that which is the very life of Masonic societies and which constitutes their
grandeur and their glory. Objects of unspeakable violence, constantly
threatened with the most cruel tortures, the Spanish masons, although ex-
united exclusively for a work of civilization, peace, and love,
They were bound to slide down this disastrous slope. That was the cause
main of the tensions that dismembered Spanish Freemasonry
and most of the misfortunes that have befallen her. Accustomed to mingling
In public affairs, the masons of the Peninsula long believed
time to persevere in this disastrous path which was bound to compromise everything
to put it into practice. Division crept into their ranks, and the institution, agitated,
Fragmented, fragmented, it lost all its strength in internal struggles,
until she disappeared in the bloody clashes of the conservative party
and of the progressive or liberal party.

Around the year 1848, amidst the prevailing turmoil in the minds of the people
At that time in Spain, some progressives in Madrid and
in Barcelona the Masonic banner; but once again they were
trained to give their work a political slant. This is not
that those who were convicted, or even just suspected, were always hanged
known to belong to Freemasonry. No. 1 The new regime
was more humane. They were simply sent to the penal colony. Nothing
At least, the new societies appeared formidable. They were credited with the
a coup against the life of General Narvaez, the priest's attempt
Merino against the queen, the uprisings of Madrid and Catalonia
in 1846 and 1848. But it is of the utmost obviousness, although some-
Some of those who played a role in these events were Freemasons.
like Merino for example, it is perfectly obvious that the blows
The attacks against people were not the work of Freemasonry.
The attempt against Narvaez stemmed from the impatience and hatred of a
a small number of men; the attempt against the queen, of hatred per
Merino bell.

“The competition among the Lodges had a wide influence on the movement”
liberal of 1854; but it did not prevent the opponents of Freemasonry
the idea of taking charge of affairs. The Lodges are not discouraged
They didn't return and continued working. Their work had, moreover,
a more sensible, more practical character than before. We had days,
their own, deputies belonging to Freemasonry and imbued with his
a truly conciliatory and fraternal spirit. The authorities were indeed persecuting

again the Freemasons; but he merely threw them into dungeons.
It was something that had been won.

"Then came that terrible struggle, which began in Parliament under the
directed by Messrs. Olozaga and Ribera, and completed in Cadiz by the generals
Prim and Serrano. Queen Isabel's throne was attacked and ren-

paid after many setbacks. The Bourbons left Spain and the
The lodges opened into the light. This is the third period of Freemasonry.
Spanish nonsense.

"Our readers will no doubt have noticed that there is no difference
The essential difference between the two periods we have just outlined is...
since they obviously had the same concerns, the same
trends. However, an interesting point is the internal discipline of
lodges differed completely in the two periods. During the reign
of Don Fernando, that is to say during the first period, the lodges
They operated under an iron discipline. No one was accepted without
having gathered the most rigorous information. One did not make an ini-
tiation only after subjecting the candidate to all the tests. On
would only open an outfit once it had been carefully ensured that the
The work would be protected from any surprises or betrayals. It is
It's easy to understand the reasons for this extreme caution. A negligence
could have cost the lives of a hundred, and perhaps a thousand, honest
good people. During the second period from 1844 to 1868, it was all
something else; far fewer precautions were taken, because the
Persecution had weakened and caution was less necessary.
At receptions, we easily relied on the word of one or two people.
brothers, and the initiations took place almost without ceremony. However
It should be noted that from 1846 to 1854 the lodges were more easily accessible
difficult; but from 1856 to 1868 there were hardly any lodges in
the strict meaning of the word, because, although there were dignitaries cons
within the framework of a Grand Orient, the brothers worked generally
without constituting itself. It is also worth noting that, in these
Lately, the upper ranks of our association counted good
a number of men belonging to the Liberal and Progressive Party; while
that the majority of Freemasons holding the first degrees
attached to the democratic party. The first were old ma
lessons having belonged to the lodges during the time of the great persecutions;
The latter were newcomers. Such was the situation of the
Spanish Freemasonry at the time of the September Revolution.

a. At the time we arrived, the lodges multiplied
quickly. Madrid, Cadiz, Barcelona, Valencia, Zaragoza, Malaga,
Seville, Valladolid and other cities took an active and glorious part
to Masonic work. But at the heart of this situation, if
While seemingly satisfactory, within this very progress lies a sense of unease.

sensitive issue caused by a silent struggle between the old and the new
masons. On the other hand, accustomed to drawing resources from Freemasonry-
sources for their projects, all parties wanted to seize the
, direction of the lodges. Their efforts deeply disturbed the association
tion and gave rise to continuous storms within our great fa-

A thousand. In vain did the well-meaning seek to banish politics
In Masonic workshops, it was impossible for them to make themselves heard.
reason to those who had taken to the unfortunate habit of putting the ins¬
a position serving the interests of their party. We know how these things turned out.
Misunderstandings. Spanish Freemasonry split into gentle great
fractions: the group of those who believed it necessary for the general interests
the desire to associate the lodges with political unrest, and the group
of those who intended to place the sphere of action of Freemasonry in
calmer regions. This deplorable split deeply affected the
true Freemasons, who took the most active steps to reconcile, the
two parties and bring them to recognize each other and to lend themselves to each other
help and assistance. But Brother Ruiz-Zorrilla, grand master of one of the
groups, having renounced the Grand Mastership after the king's abdication
Amédée, the plans for reconciliation were abandoned. Far from it
to follow, the lodges which had been headed by Brother Ruiz-Zorrilla
They elected as Grand Master Brother Juan de la Somera, a full Freemason
of ardor, whose zeal seems entirely limited to forcibly bringing back the
Spanish Freemasonry, united, and which does not hesitate to launch the excommunication
action against lodges that refuse to work under its authority.
We sincerely hope that this violent attempt, which cannot
to achieve a serious result will quickly slow down. It is no longer
time for the Spanish masons to wage war and fight amongst themselves
The time to unite and reconcile has come.

“We had thought of stopping here; but it seemed to us
that the sketch would not be complete and that these indications would be missing
historical tions the idea of the struggle that Spanish Freemasonry has supported
resistance against clerical fanaticism. This struggle was fierce in the pre-
in the early years and recently, it has been almost nonexistent in the first
middle period. In the early days it was terrible and without
glante, because our enemies were powerful against the order, while
that in recent times it had no serious consequences, because
that they were powerless.

II

Following the publication of this note in Le Monde maçonnique,
The Grand Orient of Spain sent this newspaper a further notice
extensive which appeared in the June and September 1875 issues and

Here are the main passages:

It begins with some details about the destruction of the archives
of the Grand Orient. A few names are worth noting at
passage :

THE REVOLUTIONS OF EPAONE AND PORTUGAL 8*73

The former mason Narvaez, once very zealous, came to power,
and exercising dictatorship, persecuting or deporting his former brothers, he
allowed his agents to commit an indignity, which would have been repugnant to his
character. The outgoing secretary of the Grand Orient was won over, and we discover
He revealed the place where the archives were hidden. This secretary was a priest;
and it is quite peculiar that the two major denunciations against the Ma-
Spanish nonsense, that of the middle of the last century, and that of the middle
of this century, were made by priests, seemingly very zealous
masons.

"The current Grand Master had just been elected in December 1847."
The resigning Grand Master was succeeded by the Infante Don François, Grand-
Father of King Don Alphonse. Lieutenant Brother Couder (Nephtali) and the
Secretary Jean Cruz communicated via a board, which was autographed.
And that Brother Caubet has the power to call new elections. So be it.
Brother Cruz's resentment at not having been re-elected, or other reasons
more criminal, he proposed to sell his brothers, and began under
various pretexts were used to delay the inauguration of the newly elected official.
Deputy Grand Master Brother Pinella, betrayed in his trust, left him
time to carry out his act of treason. Meanwhile, the con
The effects of the February 1848 revolution were felt in Spain.
The government took all sorts of violent measures. Brother Pinella,
Fearing the seizure of the papers, he carried them, with the help of Brother Cruz, to a
a hiding place known only to them. But during the night, the idea came to Pinella that
The papers weren't there in a safe place; he got up very early in the morning,
had the most interesting seals and papers transported and left
that some useless papers in case the police were to decide to
break into the house.

“Shortly afterwards, Brother Cruz rushed breathlessly to Pi¬
Nella told him that the police had discovered the hiding place;
that there was no way to save the papers; but that being compromised
Having been put in charge along with Pinella and all the brothers from Spain, he only had
dear, trying to warn those we might meet. Pinella very-
Calm asked Cruz how he knew the papers had been taken;
In his confusion, he gave very confused explanations; then the brother
Pinella told him that he should reassure himself; that he had been deceived and that
No one was compromised. Furthermore, the fate of Brother Cruz was very...
unhappy; no doubt consumed by remorse and conscience.
Public contempt led to his premature death.

"The earliest traces of Freemasonry found in Spain"

are those of the propaganda made by reformed English Freemasonry
in 1717 in England under the name of philosopher. This name and that
Accepted things, which are generally not understood, stem from affiliations.
which, as we have said, took place within the brotherhood of masons

in other professions and trades, admitting members who
They were not of the profession. They were called accepted. These in 1717
made the Masonic brotherhood a philosophical symbolism in
of which all men were brothers.

"Well, in a quarterly session of this meeting of brothers,
at the place called Crown Tavern, near the London Stock Exchange, on Wednesday
On Wednesday, April 17, 1728, the delegate of the Grand Orient communicated a letter
from some masons from Madrid and other parts of Spain, saying
that they had taken advantage of the Duke of Wharton's presence to found a
lodge called Matritense, on the main street of San Bernardo; we meet there
knows the first Sunday of each month. The date of the letter is the 15th
January 1728 and is registered by Philip, Duke of Wharton, delegate
of the Grand Master, Charles de Labelye, Venerable Richardi, first
vigilant, Thomas Hasson, second (pro tempore, for time) Eldnage,
Diusdale; André Halluy, etc., etc.

c. Consequently, the first authentic fact about Freemasonry is
Pagnole, as evidenced by documents still existing in Madrid and at
London demonstrates that the institution began, as in France, by
delegation of the English Grand Master, and that a Frenchman was the first
venerable.

The Grand Orient's notice then recounts the history of the order in
Spain:

"The introduction of the Scottish Rite into Spain is due to the Count of
Tilly, relative of the founder of the Rite of France.

"It is not necessary to recall here the origins of the Scottish Rite"
old accepted, nor to examine the value of these words: Old Scottish and
Accepted. There are few people who know the history of Freemasonry.
stupidity that could not appreciate the serious reasons that one might have
to dispute the three qualifications of this rite. As for its antiquity, one
knows the history of propagandists from Bordeaux, and the patent of the ad-
joined to the Grand Master of France in the second half of the last century;
We know of the regularization of the rite in Charlestown, its introduction in
France at the beginning of this century by the Count of Grasse-Tilly; and
its later introduction to Scotland, where since the 12th century there had been

traces of Freemasonry, in which, for many years,
A family of high nobility occupied the Grand Mastership from father to son.
Therefore, the Scottish Rite as we know it, which has no
the kinship with the ancient Freemasonry of Scotland is much less
similar to Freemasonry as practiced in Spain and less Scottish
that this Freemasonry, daughter of English Freemasonry, which was
sister of the ancient Scottish Rite. As for the title: accepted, we
We have already explained its meaning; people were returning to the brotherhoods

of art and offices to associates who were not of the profession. Thus he
there is no reason to apply it to the Charlestown rite imported in
Europe by Grasse-Tilly's brother, who was never a member of
the brotherhood of stonemasons in the literal sense of the word. The apparatus
The development of this rite was a simple evolution of philosophical Freemasonry.
that.

"Some may find that what we are saying here is a digression"
unnecessary and even inappropriate; but our first duty as a Frenchman-
A Freemason's duty is to tell the truth, even when that truth may turn against him.
ourselves.

“Moreover, the Scottish rite can easily do without subterfuge, because the
The foundation of its institution is an important development in the history of the
Masonry.

"As we have indicated, its introduction into Spain had
place shortly after its appearance in France, due to the kinship of the
Count of Grasse-Tilly and the Spanish Count of Tilly.

"This last character was a Guzman, therefore belonging
to the oldest families, but enjoying a rather modest fortune
cre, and a genius that drove him towards adventures. He was close by
rent from this Guzman, who played a considerable role during the great
Revolution of 1792. After traveling across Europe without much success
In his ventures, the Count of Tilly returns to Spain with an au
permission of his relative, the Count of Grasse-Tilly, to propagate the
a new rite. He first tried it in Seville, and he took advantage of his stay.
in the peninsula to ensure the triumph of the May 1808 movement
against Napoleon's invasion, knowing the popular movements
through the learning he did in France, he was able to master and control them.
to rise in the shadow of a former minister, named Saavcdra, made by him pre-
President of the Junta (committee), of which he was the soul. His
rivals and hastening campaign preparations, French forces advanced,
towards Andalusia. He displayed remarkable organizational skills,
Cunning and energy to crush his competitors. He will reunite in a month
forty thousand men, rather poorly armed, it is true, but who formed
at Baylen the large network that paralyzed Dupont when he was attacked
by the veterans of Reding and Castanos, whose Tilly had decided

long periods of uncertainty. Under the modest position of commissioner of the ar
Appointed by the Junta, Tilly was the company's director, the head
of the combination, and in that capacity drafted the capitulation of
Baylen.

"Napoleon harshly criticized the conduct of those who had
were the victims of his mania for ordering everything in Paris, without knowing
this gorge of the Sierra Morena, where any army that ventures there when
The country is in turmoil, especially in summer, and people are bound to die of thirst.
or to have been put to the sword.

DOCUMENT G

"If Napoleon had known that the man who commanded the camp in
Nemi was the leader of the Spanish Freemasons of the new rite, of which his
Brother Joseph was then the Grand Master in France, and who counted
undoubtedly a large number of followers in the divisions that came
He would not have failed to capitulate, with his frivolous and sullen character
conneux to attribute the defeat of his armies to treason, when he
This coincidence should have been seen only as reasons to soften
the rigors of war and to alleviate misfortune.

"Tilly, following his successes, was appointed one of the two representatives
tantrums of the Seville committee to the central government, which was established &
Aranjuez, September 21, 1808. On the same day, he was at the council
supreme of Scottish Freemasonry, of which the members were part
government liberals, among whom we knew the great
poet Quintana, who faithfully transmitted to our generation the evè
elements of time.

"Then one of those anomalies called cosas of Es- occurred."
pana. The Scottish Rite that introduced the higher degrees was the Rite of
those who tended towards democracy, while Freemasonry...
three grades was, at least as far as its grand master was concerned, the defender
sister of the aristocracy and absolutism.

"While Tilly was dying in prison, a victim of freedom,
Montijo devoted himself to the triumphant liberals from 1810 to 1814
implacable hatred. Upon the return of King Ferdinand, after the fall of Napoleon
Leon, in two councils where the king brought up the question of knowing
if it were necessary to proclaim the Constitution or restore absolutism, Montijo
repaired itself with its colleagues of the high nobility who wanted the Cons
a constitution of national sovereignty or at least a granted charter
while the councilors drawn from the people (another anomaly) of
demanded the complete restoration of the old regime.

“Montijo did more. When Ferdinand imprisoned and wanted to execute
cut the deputies who had given him his crown, Montijo tried to do
to give the restaurant a semblance of popularity by rallying the
The slums of Madrid, defiling themselves to the point of giving the password
to the fanatics around the prison, whose gates they almost forced open
to massacre the liberals.

"But, endowed with a light and fickle nature, he changed his behavior"
three years later. Being in Granada, as captain-general of King Fer
Dinand, he protected the masons of both rites, and brought the rite that he
was heading towards uniting with the Scottish Rite, which after Tilly's death had
was led by Vadillo and Vcllesa, capable and honest ministers, but without
notoriety. To consecrate the union, a Chamber of Rites was created under
the management of Montijo.

"Since then, and for six years, the history of Freemasonry is

the history of Spain. She fought against the absolute power of Ferdinand
and took part in the 1820 movement, which restored the constitution of
the year 12 and which spread to Portugal and Italy, and was nearly to precede
1830 in France. But Montijo had previously separated himself from the movement
lodges led primarily by the heads of the Scottish Rite, which had
triumphed in practice. Driven by prejudices or aristocratic calculations
As far as his changeable nature allowed, he kept his distance from ticks.
and finally, in 1821, he ceased his duties as Grand Master and was rem-
placed by General Riégo, the leader of the 1820 movement.

“Riégo was a fine character, albeit eccentric; still at
Today, to praise liberalism, we say: More liberal than Riégo.
Under his great mastery (yet another anomaly), as a politician
that he was rather the leader of the democrats or the zealots, but affiliated
in Freemasonry with all the distinguished men of Spain by the
Birth, wealth, talent, or service, he found himself separated from
more advanced, who had formed a democratic society, under the name
of Gomuneros. Thus Riégo found himself almost always torn between the
respect due to his distinguished colleagues and the acclamations of the masses
the rival company.

"We know the sad end of this liberal phase of Spain, La Sainte-
Alliance, threatened by a movement that had spread in Italy and
which threatened to spread in France, hastened to suppress it in Naples
and in Sardinia and to distract the revolutionary spirit with the military spirit
silence.

"Freemasonry having been accused of contributing to the revolution
From 1820 onwards, no one questioned after 1823 whether it was meeting innocuously
decently or for conspiring, she was considered a rebel. In 1825, it was decided

announced the meeting of a lodge in Granada, and, although there was nothing to
to reproach its members for nothing other than having been found wearing aprons,
They were thrown into prison, tried quickly, and executed.
seven.

"Until the year 1828, when the uprisings of royalist fanatics..."
Yourselves and clerics informed Ferdinand that there were, among his
former supporters, men who called him a mason for not having
wanted to reinstate the Inquisition, and who wanted to replace him with his brother,
the spirit of persecutory continued to display itself in all its horrors
reurs. The impossibility of organizing Freemasonry continued; only
The sacred fire was preserved thanks to the care of the Duke of San Lorenzo and
some friends of the Sovereign Chapter, aided in this by high officials
Ferdinand's followers who had belonged to Freemasonry,
So it happened that, exiled from Madrid, San Lorenzo passed through Valencia,
where the man invested with (the highest authority, by a happy coincidence,
recognized him as a brother and made him stay in that city, surrounding him with
every kind of consideration and protection.

DOCUMENT G

“After the defeat of the Carlists in 1828, a relatively liberated spirit
Ral reigned around Ferdinand; the old masons, among whom
Many belonged to the high nobility, and had their entry to
palaces began to form a nucleus of the opposition liberal party
to the absolutist party.

cc And as monarchies never lack a member of
the royal family to sponsor an opposition party, to Don Carlos and
to his Portuguese wife, there was the younger brother, Don François, and his wife
me, from the House of Naples, who patronized liberalism. This
This phase was also a new era for Freemasonry.

The revelations in which the Spanish Grand Orient
launched were undoubtedly compromising, because Le Monde ma
Connique never published the continuation of this notice. But one can
to see that in its broad outlines it confirmed the first com¬
communication that reveals your full role in Freemasonry
revolutions of contemporary Spain. Most of the pro-
nunc-.amicntos had as their point of reference one of the fractions
between which the lodges were divided.

The same divisions continue today within Freemasonry.
Spanish riots and foreshadow new revolutions (see a letter)
(from F.∗. Ferez in the Free-Mason of August 14, 1880). The document
emanating from the Grand Orient presided over by Brother Sagasta, who represents

the governing party in Freemasonry in this country, document
published at the end of volume I, it clearly indicates the anti-Christian spirit of
the last revolution in this country that we have mentioned (book II,
chap. XII, § 3, note).

III. — Freemasonry in Portugal

has

We reproduce without comment the following extract from a
communication addressed by F.'. Chabirand, lieutenant of
vessel, to the Chain of Union and published in this journal years
1872-1873, pp. 581-581. It confirms everything we have seen here-
above, relative to Spain, and can be considered as
supplementing the truncated account of the Spanish Grand Orient •

"The origin of Freemasonry in Portugal dates only from..."
beginning of the 19th century. It was then inaugurated almost in
at the same time by English and French lodges.

"Until the fall of the First French Empire, the workshops were able to
work successfully in Lisbon and Porto. They were also open
protected either by the French or English authorities,
who successively governed the country at that time.

But after 1815, under John VI, King of Portugal, Freemasonry
was subjected to one of the most violent persecutions in history
make mention. Several Freemasons were condemned to death for
their opinions and executed in Lisbon, Porto and Terceira.

there. Freemasonry in Portugal 679

c The Grand Orient of Portugal then had as its Grand Master the illustrious
Fr.'. Gomez Freire d'Andrade, a brave general officer, who had glo-
. seriously commanded a division in the French army during the
Russian campaign. The military services of the illustrious Fr.-. d'An-
Drade did not protect him from the vengeance of the political party which
pursued Freemasonry in Portugal. Sentenced to death, he was
hanged ignominiously on October 17, 1817, along with several members
of his obedience.

"This execution dealt a fatal blow to Freemasonry. The lodges..."
closed and did not reopen until around 1824, at
the continuation of the liberal trends manifested by the Cortes assembly.

John VI died in 1826, leaving his son Don as his successor
Pedro, Emperor of Brazil. Don Pedro came to Portugal, ceded the crown
ronne to his daughter Dona Maria, then seven years old, during the regency of
Don Miguel, second son of John VI, and, giving to Portugal the
the famous constitution known as the Portuguese Charter, returned

in Brazil.

Don Miguel immediately usurped the throne after his departure, restoring the absolute regime and inaugurated its advent with a new persecution tion against Freemasonry.

"The reign of the usurper Don Miguel was fortunately short-lived." duration.

After a civil war that lasted a few years, Don Pedro He drove out Don Miguel and restored his daughter to the throne; in 1834 he gave to Portugal adopted a new constitution, which guaranteed the country's freedoms, and he himself returned to the darkness, content with the satisfaction of having inaugurated among the peoples of the Lusitanian race the reign of freedom.

Freemasonry had played a major role in the revolution. which ultimately led to the act of 1834. She was to remember it. for a long time. A large number of Portuguese masons did not consider giant that the political results, which had in reality only been the as a consequence of a huge liberal movement in the country, in attrition They gave all the credit to the influence of Freemasonry.

"They wanted to continue to make order a political instrument." This disastrous trend was bound to influence the foundation of as many Orients as there were political parties in Portugal.

"In 1840 there were as many as nine Masonic authorities: too many" Indeed, it must be said, Freemasonry was often called upon to play a role. a leading role in the triumph of a party.

"Internal divisions will subside in the long run, thanks to the fruits that sooner or later, Freemasonry was bound to adopt the wise constitution of 1834. She herself eventually began to feel the effects of this beneficial influence.

"In 1859 the Grand Orient of Portugal, which was essentially the authority..."

DOCUMENT O

Masonic tradition is ancient and, as such, legitimate, and Qni had the honor of counting among its great masters the glorious martyr Gômez Freire d'Andrade, established himself on new foundations and chose for Grand Master the illustrious Fr.*., Count of Paraty, managed to gather under His obedience largely encompassed the workshops.

"At that time, there were four different Masonic authorities" in Lisbon, outside the Grand Orient of Portugal:

"1° The Grand Orient of Portugal;

"2° The Portuguese Masonic confederation, whose Grand Master, the
Marquis de Loulé, had been able, on several occasions, to maintain relations
fraternal ties with the Grand Orient of France;

"3° A supreme Scottish council;

“4° A Grand Provincial Lodge of Iceland, a foreign authority relating
in front of the Grand Lodge of Dublin.

In 1863, the Grand Orient of France officially recognized the Grand-
Lusitanian East. after* having thoroughly inquired and acquired the
certainty that Brother*, from Loulé, no longer belonged to any of the obediences
these existed then in Portugal.

In 1867, the Grand Orient of Portugal and the Masonic confederation
that the Portuguese joined forces and formed the Grand Orient
The illustrious Portuguese F. Mendes Leal was elected grand master.

This new authority was only temporary. Thanks to the efforts of
nis of the FF.*. Mendès Leal and of Paraty, the Portuguese Grand Orient
met at the Grand Orient of Portugal on August 10, 1869. The Ma¬ power
conic, which was thus formed by the fusion of the entire Portuguese family
Gaise took the name of the United Lusitanian Grand Orient. The Count of Paraty
was elected grand master, and Brother Mendes Leal was declared grand master
lifetime fee.

The Scottish Supreme Council is on its way to meet at the Grand Orient.
The Grand Orient of Portugal had, in 1870, under his authority,
fifty-six lodges, including twenty in Spain.

Document H

MR. DE BISMARCK'S RELATIONS WITH THE SOCIALISTS

Here, in essence, are the statements made by the socialist MP
Bebel made this statement in the Reichstag on September 26, 1878, during the debates on
the law against socialists; they complement what we have
said (book II, chapter 11, g 2, p. 405):

“The workers’ movement began in 1862 in Leipzig, where it was
A steering committee was then formed. A man named Eichler presented himself.
to this committee, claiming to be sent by the Prussian government, and
offering even the material support of the government, if one agrees
was determined to fight the progressives. An initial sum of 60 to
80,000 thalers were to be given to participate in the foundation
tion of a production company. »

Bebel also provided detailed information on the en

Revue by Mr. Bismarck and the socialist Lassalle during the hi
around 1863-64. One day, the Bavarian ambassador had to wait at the
Bismarck's door, which was in conference with Lassalle.

"In these conferences, the main issue was..."
universal suffrage and a state subsidy for the establishment
production companies. Prince Bismarck elaborated
fully committed to Lassalle's plan; he only refused to acc
to immediately implement universal suffrage, as required
Lassalle; he believed that this would not be possible before the end of
the Schleswig-Holstein War. This disagreement led to further
very. It is not Mr. de Bismarck, but rather Lassalle, who intervenes
broke off negotiations.

Bebel went further in his revelations:

"The leader of the Socialist Party after Lassalle, Dr. Dammer,
recommended to his successor Fritsche that in the meetings
which would take place in the kingdom of Saxony, one should not be born
gliger, while affirming socialist demands, to ask
of the unification of Germany under Prussian domination. Fritsche
had to report to Mr. Bismarck personally on the re-

results obtained in these meetings. According to Bebel, Fritschp would have
refused, but his successor, Mr. de Schweitzer, would have accepted, in
4866, to stir up trouble in favor of the German Tunitô, of
consultation with the government.

The socialist Liebknecht, a member of the Reichstag, claimed from his
on the side of having been subjected to unofficial solicitations; he was also told to*
would have offered to address social issues from his point of view
in the Norddeutsche allgemeine Zeitung; he was reportedly given a card
white on this point.

Document X

The enlightened Montgelas and compulsory education

in Germany

This war machine against Christian morals of
people was introduced to Bavaria as early as 1807 by a disciple of
Weishaupt, who, thanks to the support of the sect, was hung fifteen
in the absolute master of this country, under the high domination of

Napoleon, to whom he was beholden. We extract a few details
on this character from Michaud's Universal Biography and
Didot's New General Biography:

"The Count of Montgelas, from a family originating in Savoy, was born
in Munich in 1759; the origin of his great fortune was the friendship with which
The duke's brother, Prince Maximilian Joseph, later king of
Bavaria. When this prince succeeded Elector Charles Theodore,
Montgelas followed him to Munich and soon rose to occupy the important
position of Minister of Foreign Affairs, to which he added in 1803
the finance department and in 1806 the Ministry of the Interior. It was
according to his advice, which Maximilian, changing his ways, abandoned
the coalition and became a vassal of Napoleon I. Until the end, he sought
cha to keep Bavaria within the empire's orbit and he did not withdraw,
of power only in 1817, when Marshal de Wrède declared himself his
adversary. During his all-powerful administration, he
distinguished by a large number of reforms which earned him the nickname
Pombal of Bavaria. He was with Abbot Salabert at the head of a society
of zealots, and both ruled over the weak, less busy prince
of business as of pleasure; a declared opponent of the Jesuits, he provides
to the historian Lang the documents necessary to compose Y History
The Jesuits of Bavaria, a violent pamphlet against this order. He is*
no less hostile to other religious groups and to the old privileges
of the clergy, which he significantly restricted. He played a leading role
in the secularization of ecclesiastical principalities in Bavaria

DOCUMENT I

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and all of Swabia. At the same time he attacked the nobility in its
privileges and completely changed the laws of Bavaria.

Arndt expressed himself thus regarding this nefarious character:

"Mr. de Montgelas, whose dignities and titles are accumulating"
Year after year, he comes from Savoy... He came from a good background
school, the school of the enlightened, which gave us the Dalbergs, the Ben-
zel-Sternane and others. We have not forgotten the time when, at the beginning
cement of the French Revolution, this Mr. de Montgelas, Mr. de Zwach
and some other followers of their school, who were suspected by the government
government, wandered to the borders of Germany. Montgelas returned
in Bavaria with the current king whom he completely dominates, and in the name
from which he ruled all of Bavaria like a despot. He was a gentleman.
Impoverished and burdened with debt, he now possesses millions; his
Immorality and corruption are an affront to German probity.
Skilled, with a lighthearted character, and extravagant, he never hesitates to
He has nothing to gain in order to reach his goal, and that is what makes him dangerous.
All Bavarians curse his regime, which two words can...

to characterize: infidelity and so-called light. He tends, with the help of one of the convenient potism, able to bend everything to general formulas, and k
to undermine all religion and all morality (/). »

(1) Arndt, Beheizigungen vor der Wiener Congress, 1814.

document J

Thiers' secret dealings with Gambetta and Rociiefort

in 1*871

The quarrels between opportunists and intransigents come
to uncover documents that show how narrow
were Thiers' secret relations with Gambetta at the time
where, in his public speeches, he called him a raving lunatic.

In July 1871, Rochcfort, on the advice of his lawyer
Albert Joly wrote a letter to Gambetta in which he told him
ordered intervention on his behalf, and where we read verbatim this
passage: "You must have, my dear friend, a very significant influence
laughing at Mr. Thiers, who is forced to reckon with you more
than with anyone.

ftochefort having sought to cast doubt on the circumstances
Gambetta made
to respond with the following note published in the French Republic
French decree of December 15, 1880:

“In response to questions from several newspapers, we are
my authorized representatives declare that the letter from Mr. Henri Rochefort, published
by Voltaire, was handed over to Mr. Gambetta, 12 rue Montaigne, to the
end of July 1871, by Mr. Albert Joly. Mr. Gambetta immediately...
They assisted Mr. Thiers with the procedure that was requested of him by
Mr. Rochefort.

Rochefort was quite right to count on the situation
where Thiers was located opposite Gambetta. Thiers, compliant to the
the request made to him weighed heavily on the
pardons commission to save Rochefort's head and the
followed by his acts of kindness as far as New Caledonia.

Bans all the letters published on this occasion by Rochefort
The following assertion must also be noted:

"From all sides – one only has to read the newspapers of the time – it was repeated

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that Mr. Gambetta was the true leader of the Commune, that he would lead was being handled through Mr. Ranc, and there was talk of apprehending them both.

In a letter from Paschal Grousset, his escape companion de llochefort, written on December 18, 1880, on the occasion of these Controversies arose, and the following passages stand out:

"An honorable merchant from Nouméa, a good republican and a good man - mason, who had come to see me on the Ducos peninsula and whom we had the joy of meeting upon disembarking in Sydney, kindly agreed to us spontaneously cover the necessary sum to meet our

initial expenses. Upon my arrival in London in July 1874, with

Mr. Jourde, I knew that Mr. Rochefort, who had arrived there first with Mr. Pain had received a visit from Mr. Edmond Adam... It was only the following year, in March 1875, I learned for the first time, of the mouth of a member of the Paris City Council, visiting Lon dres, at his brother's house, that the 25,000 francs sent to Sydney were the proceeds of a subscription organized by Gambetta.

Other Communards were the object of very special protection. Mr. Thiers's cial: such was notably the case of F.*. Roques de Filhol, later mayor of Puteaux after the amnesty. He obtained in Nou¬ méa, on orders from Paris, an exceptional position nelle.

What is evident to the reader from all this po¬ The key point is that the four characters named there were at that time partly linked or at least negotiating crudely with each other.

JSL document

Freemasonry in Russia and Poland.
THE INSURRECTION OF 1830 AND THE JULY REVOLUTION
THE ORIGINS OF NIHILISM.

Unfortunate Poland was, as a Catholic nation, the

first victim of the grand conspiracy hatched by the sects against
the Church and the Christian social order. On the other hand, Russia is of
then for several years the scene of the decisive struggle between them all.
These considerations lend great interest to the study of the Ma¬
stupidity in these two countries. We borrow the elements from them.
a highly authoritative work by Mr. Georgios Michalof published in Leipzig
and in Amberg in 1877, under the title: Die geheime Werkstœte der
Polnischen Erhebung von 1830 mit Streiflichtem auf Russland und
France.

I

Freemasonry in Russia. —• From the earliest years of
During Catherine II's reign, lodges were greatly multiplied in the
Russian high society, and Saint-Martin propagated his doctrines there by
the intermediary of the Polish Count Grabianka and the Russian Admiral
Pleschtschejev. The Polish Freemason historian Valerien Kran-
Sisky, in his Religious History of the Slavic Peoples (Paris 1853),
tells how St-Martin lived in the Russian lodges a field
a very large area open for the propaganda of his ideas. In Moscow was
established a typographic society, which, with the works of Jacob
Boehme, d'Arndt, and de Spene published all the manuscripts and
all translations of French works imbued with reli¬
The moral zeal of the sect. All the literature of the country was soon to be influenced by
imbued, starting with the famous historian F.*. Karam-

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sin. The soul of this society was Novikof, grand master and director
intimate author of Russian Freemasonry.

“Every member of Freemasonry,” said Kranisski, “used to
his noble works not only his talents, but his authority, his
influence, his relationships. Were some being discovered in the provinces?
A man of talent, he was remembered and highlighted. Those
which among the Martinists could not contribute financially
They gave their time and energy. Some sacrificed
their entire estate, like Senator and Criminal Advisor Lopu-
China.

The Martinist lodges thus penetrated the Church and spread there
rent, through high-ranking officials, the spirit of Calvinism.
the pious appearances with which Martinism cloaked itself had for
the aim of attracting religious souls to him, to hide from the police
its political aim, to lull the im-
empress, who was born into Protestantism and was very zealous for
civilization, and to spread the ideas of liberty and equality in

the widest circles. Alexandre Lïerzen, in his studies on
The social state of the Ilussic (Hamburg 1854) is expressed as follows:

"The first serious action that gave a different scope to the dilettante-
literary ism, from Freemasonry. At the end of Catherine's reign
rine II, she was very widespread in Russia; her leader Novikof was a
of those prominent figures in history, who perform wonders
on a scene that must necessarily remain in the shadows. He was
one of the propagators of these underground ideas, whose work becomes

all of it suddenly became visible at the moment of the explosion. In all

the expensive publications he produced were strongly supported by
the order of Freemasons, which united for a common purpose of
then great lords like Prince Leopuchin, up to the
"Poor environmentalist teacher and district surgeon."

Catherine II, in the early years of her reign, had
declared the protector of Freemasonry and had built in
In 1784, the Imperial Lodge was established in St. Petersburg. In 1787, there were 145 mem
lodges in Russia and 75 in Poland.

After the explosion of the revolution in 1792, the Tsarina changed
of feelings, and when she learned that the Grand Duke heir
Since Paul I, who had been initiated by Novikof, she wanted to put an end to it.
with Freemasonry. Novikof was thrown into the fortress of
Schlussebourg, and the princes Léopuchin, Nicolas Troubetzkoi,
Turgenjef relegated to their lands. But only a few heads remain.
The members were struck. The rest of the affiliates worked even harder.
actively working behind the scenes.

Paul I, on the day after his accession, restored freedom to

Novikof and again favored Freemasonry, but at the com
At the beginning of 1797, he closed the jousting lodges and exiled the most
dangerous affiliates. "Despite this, to use ex-
Despite pressure from Kranisski, the Martinists did not continue.
less to pursue their philanthropic goals." Alexander I, in
Despite his good intentions, he fell under their domination, and
In 1803 he revoked Paull's ordinance. In that year he-
even entered the order, thus adding his name to the list of
sovereigns who serve as playthings for the skillful leaders of sects.
It was Bober, the State Councillor and Director of the Cadet School.
which thus earned the lodges imperial favor; and so it was great
Grand Duke Cons
Tantin, Count Potoki, organized in the very courtyard of
lodges set up on the largest footing. Several lodges practiced

the old Swedish system and formed a large lodge directly
riale under the name of Wladimir to the order which consisted
of high-ranking members and representatives of the lodges jo-
Hanites (1).

The campaigns against Napoleon fostered Freemasonry.
nerie in the army. Military lodges formed within its
They fraternized with all the lodges they encountered.
in their race across France, Holland, Germany
gne (2). We now know what the secret direction of the ormi
Dr. understood by the war cry of 1813: liberation of the peoples
from foreign domination; it was, in essence, absolute independence.
the man of all religious and civil authority. The Russian army was
gradually infected by these ideas.

Freemasonry had long been working to Protestantize
the Russian church through Bible societies. It was served at
near the emperor by Mme de Krudoner, a Protestant mystery
tic. "Under his influence," said Kranisski, "he surrounded himself with martial-
"Nists, chose as minister one of their own, Prince Galitzin, who
"charged an affiliate, Labzin, (to propagate Russian translations)"
"of several religious works in the style of Stilling and
"founded for this purpose the Messenger of Zion, which soon numbered
"Numerous subscribers." A characteristic passage from the Journal de
Vienna for the Freemasons of that time shows us the interest
with which Freemasonry followed this religious evolution of
the emperor. For his part, Herzen points to the biblical societies.
like the forerunners of socialist Young Russia.

While the emperor charged two brothers, Karamsin and
Speranski, to prepare a draft constitution, the Sufi lodges
sensed the insurrection in the minds of the young nobility and were
to dangle before his eyes the prospect of restoring the old republic

(1) AUgemeinet Handbuchder Freimaurerei, (. III, p. 112.

V. Allgemenies Handbuch vo Fedtoge n.

Russian aristocracy. From their ranks a young phalanx detached itself
in which young men distinguished themselves by their zeal
literary, such as Pestel, von Wiesen, Narischin, Juchnewsky,
Murawieff, Orlof, the writers Rulejef and Bestuschef, the princes
these Obolensky, Trubetskoy, Odoeoslcy, Wolkonsky, the count
Tchernichef. The Alliance, of salvation, that was their name, and at their head
At the top, we could still find the old master of the lodges, Novikof!

The first group was organized in 1813, within a regiment of
the guard, modeled after a lodge, and in 1815 Pestel tied all

the conspiracy, by enlisting it in veritable lodges
reds. At the same time, for foreign propaganda purposes,
a Public Good Society, divided into four sections, one of which having
the first object being works of philanthropy, the second being civilization
intellectual and moral development and the spread of schools, the third
the oversight of courts and officials, the fourth
the study of the national economy. Impossible to ignore the i¬
identity of this company with similar companies, which were
created at that time in France, Spain, Italy, and Switzerland,
in Germany.

The conspirators' actions opened the emperor's eyes, who,
By a decree dated August 22, 1822, all secret societies were forbidden.
particularly those of the Freemasons. A special provision
The civil service extended this prohibition to residents, consuls and embassies.
foreign soldiers. The emperor must have acquired proof of the
part that several members of the diplomatic corps took to
conspiracies, as has happened so many times since.

But only a revival of the Christian spirit could have stopped the evil.
In November 1825, Alexander I commissioned Count Tschernits-
chief to search for the conspirators; but he only spoke of hastening
his tin, and he died suddenly on December 1st, in Taganrog.

The conspirators did not intend to rise up until 1829. Prisâ l'im-
They burst forth unexpectedly without sufficient preparation and appointed
Prince Trubetskoy was appointed dictator. We know how energy
Nicholas I finally overcame it.

The Salvation Association now had to hide underground and
taking refuge in two even more secret societies, the Northern Union,
which had its directorate in St. Petersburg, and the Southern Union, which had
his own in Podolia.

There was also another secret society in the South, which in
In 1823, the Masonic lodge "The United Slavonians" was founded in Kyiv.
and which had a total of 33 members. This small number should not
to downplay their importance; the centers of action in the
Secret societies are still few in number. Their rituals were
exactly those of the higher degrees of Freemasonry; their symbol
bole, the dagger, as in the 30th Scottish grade (Kadosh).
As for their goal, the Calligraphy of the Slavs presented it thus in style
Masonic:

"Through a federal alliance and an egalitarian republican government-
to remain silent, but without prejudice to their respective independence, to unite the
"eight Slavic countries, whose names were inscribed on a seal with eight

"compartments: Russia, Poland, Bohemia, Moravia, the
"Dalmatia, Hungary (?) with Transylvania, Servia with the
"Moldova and Vatachio. They wanted, at the geographical center of the
"Slavic country, found a federal city and raise on a throne there the
"Goddess of civilization!"

This is a goddess who strongly resembles the goddess of reason from 1793.
We have in this outline the federal republic
Slave, a new proof of the antiquity of the sects' plan which
want to establish the United States of Europe with republics
federated, Romance, Germanic and Slavic.

The United Slavonians, who were in contact with the Southern Union
Did they join the 1825 insurrection? We don't know.
Proof of this is that at least they did not take an overt part in it.

Even before the establishment of the United Slavonians, societies
Russian Cretans had close ties with secret societies
from Warsaw, who exploited Masonic patriotism
Polish, as was happening in France, Germany and in
Italy.

What characterizes the Russian movement from 1817 to 1825 is the idea
National-Russian-Socialist, which proves that the defendants in the trial
of 1875 were mistaken when they claimed that the movement
Socialism only dated back to 1870. "In the beginning," he said
“Herzen, the company had a constitutional tendency in the
"English meaning, but it soon took on a radical character, which in
"It alienated many members. But the core of the conspirators..."
"was a republican. He wanted to establish a revolutionary dictatorship-
"Nairo, in order to be able to proceed with a republican organization"
"of the country... Pestel, as soon as he took over the management of the company, asked
immediately addressed the agrarian question and put forward the principle of
"The expropriation of property... If the plot had succeeded, it would have been him
"who would have been a dictator..."

II

Freemasonry in Poland. — Already, during the reign of Frei
Deric-Augustus II. There were a few lodges in Warsaw. In 1742 the
Count Stanislas Mniseck, André Mocranowski and Prince Cons
tantin Jablonowsky opened a lodge in Winiesvitz in Volhynia;
But they were mostly French, Longchamp. Jean de Thoux
de Salverte, General Lefort, who were in this country the propa-
leaders of Freemasonry.

In 1744, Brother François Longchamp opened the Lodge of the Three

brothers in Warsaw and the lodge the Three Goddesses in Leraberg, in 1717.
In 1749, F.*, de Thoux de Salverte appeared in Poland and founded
in Warsaw the lodge to the Good Shepherd, in whose name he established
several Masonic lodges in different cities in Poland.
During the reign of the Saxon kings, under the leadership of the two great
Masters von Brühl and Z.imoisky, there was a logo in Warsaw
A German lodge and a French lodge working together.
On April 30, 1778, Brother de Thoux de Salverte erected the Knights lodge
of Saint Charles, friends put to the test, which was a chapter of the high
grades and which included among its members the Brothers Charles
de Heyking, G. Wilhorski, Count Jos. of Hulfen, of Woiwode,
Joseph Zaikeseck and General Dzuski. Two years earlier, at
the linen of 1776, the merchant Jean Mioche had founded in Warsaw
the lodge Le Parfait Silence, which asked the Grand Orient of France
its constitutions and introduced into Poland the system which was
practiced. This is the one that Count Pobcki chose to prevail in 1781.
when he had been chosen for the second time as grand master.

Nevertheless, the progress of Freemasonry in Poland was not
not very fast at first; the Masonic World (vol. VII, 1864, p. 727)
He blames "the influence of the Jesuits, which hindered the direction too much."
"Order so that he could establish himself in this country as firmly as possible"
"that it was at that time in many other civilized countries"
“Lized.” After the destruction of the Jesuits and the first dismemberment
In Poland, Freemasonry experienced a great boom, and one
It had 70 lodges in 1784.

The Polish legion of 20,000 men, which Dombrowski commanded
manda under the reign of Napoleon I or, became a hub of propaganda
Masonic, because, like the French officers of the time, the
The Poles also organized themselves into lodges. Among them was Ramo-
Rino, the famous Carbonaro. Freemasonry thus took root in Poland
an ardent patriotic character, so much so that Brother Maurice
Mochnacki was able to say: "In Poland all insurrections are
"Exits from secret societies (1)."

Around 1818, a society that borrowed its entire organization from
Freemasonry was formed under the inspiration of Dom
browski and the direction of Second Lieutenant Prondzynski, of the prince
Jablonowski and Teraszinshi. Other former officers of Napoleon-
Poleon, Freemasons already, the FF* *. Lukazinski, Wierzbonoski.
Macliniki and the lawyer Schroder formed a law firm in Warsaw in 1819.
lodge, whose purpose was essentially political and which was the home
of the 1831 insurrection. "The words signs and degrees," said the
"The Masonic world, they were entirely Masonic, and the mem-
"bres pledged by oath to help each other, to era-
"to devote all their efforts to the triumph of the national cause."
* Major Lukasinski was appointed Grand Master. » After various

(1) Powslanio Narodu Polskiego wiroku 1830 i 1831. Posen, 1803, 3 vols.

changements dans l’organisation intérieure, nous voyons en 1821
la société réorganisée par le général Uminski et SazoznieskL-
« Ils groupèrent autour d’eux, continue le Monde maçonnique, un
« certain nombre de vieux maçons “politiques comme il en faut dans'
« les circonstances suprêmes... Le comité central s’établit à Varsovie.
« Seulement le succès do cette nouvelle organisation exigea cn-
« core que la dénomination de Maçonnerie nationale et celle de
« Kossinieri (les faucheurs , en souvenir de la guerre de 1794), fus-
« sent remplacées par celle de Société patriotique. » Ces derniers
mots montrent bien que la Société patriotique et la Maçonnerie
polonaise n’étaient qu’une seule et mémo chose.Elle comptait,en
1822, 5,000 members. All three were leaders, Uminski, Louis Sobanski
Lîichowski and Jordan were long-time Freemasons.
as in Freemasonry, the supreme and absolute power, which
directed the entire association, removing it from the hands of a very-
few in number, consisting of only seven members.

As it does everywhere, Freemasonry skillfully made use of
popular associations, which bring together ardent men in
large numbers without initiating them "into any secrets and allow him to do
to maneuver them as she pleased while remaining true to herself
behind the scenes. The strength of patriotic sentiment greatly facilitated things.
In Poland, the formation of associations of this kind. In imitation
German Burschenschaften, or student associations, ot in
the same spirit of impiety and republicanism, they formed among
Youth in Vilna, the Society of Rascals, the Student Society
Polish people from Berlin and Breslau and the Radiant Brethren. The president
The first member of this latter company was an enthusiastic young man.
Thomas Zm is, moreover, quite honorable; but his real director
It was history professor Joachim Lelcwell who played a role
important in the 1831 insurrection and who later took refuge
in Paris, where he died in 1861. This last association had a
marked social trend. "She proposed," a document states.
* time, to unite the rich and the poor in brotherhood.
Dissolved by the police in 1821, it reformed into a society called
linked to the Union of Philanthropists.cn in memory of the German Tuqcndbund, which
acted both as a public association and as a company
secret. In the first capacity, she exercised great influence.
influence in Vilna by maintaining a hundred poor students at the university
books and by forming a publishing agency, which published a collection
Selection of Polish classics. Through the Patriotic Society,
It establishes corresponding centers in Lithuania, Ukraine-
ne, Samogitia, and thus covered all of Russian Poland with a
a network whose threads were wrested from the hands of Freemasonry. But
The Philarèles were also a secret society, because they
above them was the Committee of Philomaths, composed solely of
a group of twenty members chosen from among the most reliable and advanced

They forged a close alliance with the Templars of Volhynia.
denie. high Masonic chapter.

In 1821, Alexander I extended all societies to Poland
secret; but Grand Master Lukazinski had parried the blow
by eliminating the least reliable members from the lodges for two years
previously, so that, while ostensibly forming the
Lodges, Freemasonry continued its existence. However, the police
Having obtained secret proof that he was preparing an insurrection, he
was arrested along with four of his accomplices and sentenced to ten years of
prison. Other brothers were able to conceal their participation in
plotted and reconstituted the central committee, of which members
Krzanoxvski, Piichta and Grzymala. Shortly afterwards, the government
The Russians discovered the revolutionary activities of the Phuaretcs.
and the Philomalhcs, and in 1821, twenty of these young men were convened
condemned to deportation.

However, these associations constantly reformed under
other names; moreover, the prohibition of secret societies is not
was not so rigorously applied, that in 1825 the grand master
The rule of Freemasonry in Poland could not be offered to the count
Stanislas Soltyk and accepted by him.

It was then that the Polish secret societies formed
two very important alliances, one with the Templars of
Volhynia, the other with the socialist political societies of the
Russia.

The first of these companies had been founded in 1819 by the ca
Captain Majewski, who had received the high Templar ranks
while he was in Scotland as a prisoner of war. To the three
symbolic grades, she added a fourth, where, as
In the rank of Knight Kadosh, one swore hatred to death to
triple and hideous despotism, that is to say, to the papacy, to the monarchy
and in the army. The lodges were called encampments and the large
lodges large encampments (1). In 1822, the Templars entered
mass in the Patriotic Society and the two associations merged
they practically fit into each other.

The Warsaw Central Committee also entered into this period
relationship with Russian secret societies in the North, South and
United Slavonians. The Southern society especially promised to the polo¬
the independence of Poland and its return to the kingdom
parts of Lithuania that were not Russified, from their
On the other hand, the Poles were expected to rise up at the same time as the
Russian conspirators, contain the Lithuanian army, assassinate the
Grand Duke Constantine, if necessary, and proclaim the republic

than in Warsaw. A first meeting took place in Kyiv in 1821.

(l) Noloz the spread throughout Europe of this order of the Templars that we we saw at the time the preparation in France of the July Revolution (book 1, chai. VIII, g 5) ot closely united to the Haute Vente italiunue (Editor's note).

between the president of the Polish committee, Prince Krzyanoski, and the two Russian conspirators, Bestuchef and Murawiev; a second had place between Prince Antoine Jablonowski (the son of the founder of lodges of Volhynia, in 1742) and the Russian leader Pestel, in the castle of Prince Wolkowski. There Pestel revealed his plan, which consisted of to kill the entire family of the Tsar and to proclaim the republic cial. Prince Jablonowsky recoiled in horror before these pro- assassination plots and refused to hear anything about socialism, but only liberation and independence for his country (1). It was agreed, in order not to break off relations, that Poland would have the choice of his government. The Russian conspirators gave to the Poles the assurance that alliances had been concluded in Germany, Italy and Hungary (2).

We have seen how the death of Alexander I precipitated in Russia's explosion, a conspiracy originally planned in 1829. The Poles did not want to risk everything while joining in. However at least, they were compromised in the investigation of the trial of conspirators, and more than 200 were arrested, among whom were the old Freemason leaders, Senator Castellan, Count Stanislas Soltyk, aged 77, Andreas Plichta, Alb. Grzymala, Adolph Lichowski, who, in 1831, was to write the ultra-democratic newspaper that, the Polish Courier, finally Prince Jablonowsky. In the arrests were also made in the Grand Duchy of Posen. among others those (the Nepomucene Uminski, by Jean Krzyanowski, by Prondzynski, by Mathias Mnelzynski (3). These last names clearly prove that the two governments were on the same page tracks.

In vain did Nicolas forcibly contain the dangerous elements relations in Russia; relations nevertheless continued between the former Russian conspirators of 1825 and the future Polish insurgents from 1830. Marc Fournier, in his book The Mysteries of Russia (Brussels 1844, p. 40;, informs us that "the secret societies of "The two countries had continuous relations; the Russians proposed "to Prince A... J... and Count Peter M..., later chiefs of the del- "Polish uprising, to exterminate the imperial family in a way "to thereby redeem all the crimes of the Russian government against "Poland. This proposal, although it was not accepted,

"proves the existence at that time in Russia of a liberal party He was very passionate about it.

A lively political unrest began to be stirred up in the
youth schools under the direction of Lelewcl, by Julien Ursyn
Niemcewicz, Boleslas üstrovvski and Kempawiecki, so well

(1) Onorowski, Polish Insurrection, y. 93.

(2) nr Spazior, Geschic/itc des Aufstandes des ponüchen Volkes, I830-i83I
(AHenltorg, 1832, vol. I, p. 93).

(3) Cliodsko, Dits ti'iederuuflebea Potens, Brussels, 1831, p. 257. Cùodsko case'
agent for Polish companies in Paris, in 1830 and 1831.

that a police report in 1826 could provide the names of 2,600
affiliated. During Napoleon's wars, most of the officers
had been received as Freemasons, so that the Masonic apron
The in-nice was quite fashionable in military circles. The in-nice
Greek uprising and Turkey's war against Greece
(1828) circumstances appeared favorable to the Poles. We have
certain that there was a large presence of Poles in the Russian army
significantly paralyzed the 1828 campaign, and that knowledge
a concerted plan between the Poles and the Greeks prevented the
the czar in the midst of his triumphs to push on as far as Constantine
nople (1).

The leader of all these movements was Lelewel. He attracted into his
Valentin Zwierchowski, MP for Mnejechow, network of intrigues
who, moreover, was already a Freemason and who became the head of the op¬
position in the diet. The Freemason Vryzinski, Count Ro-
Inin Sollyk, Count Gustave Mulaohowski, were also
won by him. Lelewell himself reserved the correspondence
with Lithuania and all the annexed provinces, where he was strong
widespread and where he had an in-depth knowledge of all secret societies,
even those composed of nisses(2). A witness of the time recounts
that every day the followers could go see him at the library
library where he was bent over a pile of folios. The less he puts himself
The more zeal we put into going to him, the further ahead we went.

Under his inspiration, a society was formed on December 15, 1828.
secret within the Warsaw cadet school, which took part
decisive in the 1829 insurrection, Tsar Nicholas was to be
assassinated without ceremony during the coronation festivities:
Accidental circumstances caused this attack to fail (3).
Finally, the insurrection broke out on November 29, 1830. "The last-
"The last remnants of Freemasonry emerged, so to speak, from
"Their catacombs," says Le Monde maçonnique, "and were quite
"Happy to die perhaps; but before dying, they

had given the signal for the revolution in Poland (4). »

III

The Masonic character of the Polish revolution. — The true
A defining characteristic of Freemasonry is cosmopolitanism. It has shown this well.
during the French Revolutionary Wars, by destroying

(l) Poland, by brougham (Russell), p, 153.

Ç2) Spazicr, Geschichle des Anfstandes des polnischen Volkes I830-1S31 (Al-
(CDlmrg, 183?), t. I, p. 1H.

(3) Moelinaeki, Pomtania N-irodn Po'slcivgo wiroku 1830 i {831 (Poson, 1803,
3 vol.), t. I, p. Vj'2.

(4) See also the Zirkd (Compass), Masonic journal of the Viennese lodge
Uumanilns, n" of August 15, 1870, which recalls the bet taken by Franc-ma¬
connerie el l'ordre ues Templiers à l'insurrection.

to its benefit all neighboring nationalities. It did not take any*
their nationals than when the despotism of Napoleon I" had
stirred up the people; but this is only a mask for her.
This was also the case in Poland.

Immediately after the revolution of November 29, 1830, the
The Poles split into two parties, one truly national and
Conservative, the other radical and Masonic, at the head of which
found the old revolutionary doctrinaire Lelewel with his
Patriotic society, and one that was much less willing to fight in the
Russia, the enemy of Polish nationality, is the principle of
narchic. Let us listen on this point to Brother Jean Czynski, vice-president
President of the Patriotic Society (1):

"While in the Warsaw Diet there were elements
monarchists and conservatives inclined towards compromise, the thought
revolutionary democracy found its expression in some
newspapers, notably Gazeta Polska, edited by Nep. Janowski,
and Ludw. Zukowski's New Poland. Its home was the Polish Society
Lelewell's triotic, where a large number of the early authors of the
revolution, peasants, bourgeois, soldiers, workers, merchants, Israelites-
people from all walks of life, no longer concerned with privileges, you
waged an irresistible national war by means of renovation
cial. There, proposals were made for improving the lot of the pays
without Jews. Prince Czartorisky, head of the section, was denounced.
diplomatic, which relied too heavily on the aid of the
poorly arranged courts. There, the affairs of the people were dealt with against
with whom the kings had conspired, had forged a holy alliance.

There, they accused the old General Kniazjewitsck, Count Ludw. Plater, who played the role of beggars near the courts. There, they wanted to break with the courts and we wanted to turn towards the people First to Poland, and from there to all the peoples of Europe. The Society patriotic therefore addressed an appeal to the Russian people as to unfortunate brothers deserving of a better fate. And she celebrated by a solemn ceremony, on January 21, 1831, in memory of the mar Tyrants of Russian freedom, Bestuchef, Pestel, Muraview, Rylejeff, Ka- chowski (2).

..."If a happy success had crowned the 1830 enterprise, the ar A victorious Polish army would not only have dethroned the Tsar,

(t) Die Ereignisse in Warsehau am 15 August /8Si, by J. Czynski, Irad. of Polish, Deux Ponts, 1832.

(2) The anniversary of this scene was celebrated in Paris in 1832, by the radi¬ the hold of Polish emigration. A medal was struck on this occasion, on the which one saw from a commando, liberty trampling underfoot a throne on which was On the other side, he wrote the name of Nicholas, and on the other, the names in Russian c Pestel and his companions.

But she would also have brought freedom to oppressed Europe. That was it. the destiny of Poland, the goal of the patriots who had undertaken the revolution ".

Here again, Lelcwoll was the secret mastermind. At the second com commemoration of the Polish revolution, celebrated in Brussels in 4846 by the radical part of the Polish emigration, it is said ou¬ clearly stated that "Lelcwel represented the socialist element as early as 1831" "And that he wanted to make it prevail in the Polish movement!" Among the speakers at this festival, we note (two workers) Mands, Kats and Pollcring, Wallan, president of the Union of transporters German valiant men of Brussels, Sénault, F. Engels, the Jewish lawyer Lublincr,ct Kahl Mabx!

This socialist element did not exist among the Polish people. but he removed it, introduced by Freemasonry, whose doctrines all lead to socialism (1)... Freemasonry showed itself So, here as everywhere, it's anti-national.

Things came to a head that after having made a revolution tion against Russian domination, they wanted to make it one against the better social elements in their own Polish homeland. This plan, which was carried out on the fateful day of August 15, 1831, had been prepared by Lelcwel, Czynwski, Franz Nakwashi, Ant. Ostrowski, Zwierkowski, Szamieski, Kemprowiecki, Franz Dmochowski, Casimir Pulaski. A furious mob rallied

shouting "Long live Poland, death to traitors," and lynching the generals
Raux Llurtig, Jpnkowski, Bukowski and others. Czywski
said on this occasion with rare cynicism: "The people felt their
"dignity and strength; and as the enemy withdrew near, he saw"
"that his cause was compromised by the weakness of the government"
"By the underhanded dealings of the powerful; his anger turned
"about the traitors and spies who had long been
"Arrested and not punished." Gzartorisky had to flee.
under a Warsaw disguise; the aristocratic party in
which included the noblest patriots, was driven out of the country
see and the Patriotic Society played the role of the Paris Commune.
But the Polish cause was soon finished.

We now understand why F.∗. Kossuth, the
the Hungarian dictator of 1818, was already working as a zealous agitator for
Poland in 1831 and why the Masonic part of the emigration
The Polish tion always and everywhere takes part in insurrections.
Major Michalcwski was the leader of the uprising.
Frankfurt am Main, April 3, 1833, with the Privatdozent do
Gœtlingue llauschcnplat. Bolim ligure dans l'insurrection vien-

(1) The around do la hrochuro quo we analyze proves that proposition by do
Numerous extracts from Masonic newspapers and writers? This is a demonstration
new to ajoulor to colio that P. Doschamps made in book I, "lmp. VI do eot
work. (Publisher's note.)

noise of 1848, while waiting to join Kossuth in Hungary,

then to embrace Islam. Mirolawski is with the insurgents

Baden in 1848.

TV

How all the sons of the Polish revolution left from Paris.
— The overthrow of Charles X in 1830 was caused by the in
trigues of Masonry and mainly of Marshal Maison,
who belonged to the lodges and committed himself to his prince and
in his most shameful treasonous service. All the chels of the
movement, Laftite, Lafayette, Dupont de l'Eure, Schonen, Gé¬
rard, Odilon-Barrot, Mérilhou, Teste, Bérard, Manguin, Audry de
Puyraveau, Labbey de Pompièrcs, Alexandre de Laborde, Dupin
The eldest sons were Freemasons. It should never be forgotten that the
High-ranking Masonic figures, the Templars, constantly pursued
a political goal. F.-. Schwerman, in a speech
delivered in Brussels on March 22, 1822, said: "We who almost
"We all know the high ranks, we know very well that in some of them

"Among them are principles, whose public manifestation
"would never be permitted by governments." Likewise, at
no dynasty was hated by the sect to the same extent as the
Bourbons. Already the evil genius of Louis XVIII had been the
F. Decazes (1).. ....

Thus, we understand why Louis-Philippe, the Bourbon king
geois "who boasts of being one of us," as the Franks used to say
The Freemasons of that time were brought to power by the lodges, and how the
The constitutional monarchy was proclaimed the best of republics.
bliques. Let's just recall one coincidence: it was in 1829
that the Pestel conspiracy was to erupt, including his premature death
Alexander's hastened the explosion. What would have happened if he had
for his preparation, for as long as he wanted!

By around 1820, secret societies had extended their network to
throughout Europe and provoked movements in Portugal,
in Spain, in Naples, in Romagna, in Piedmont, in France, in
Belgium, Germany, and as far as the banks of the Newa; the
The route departed from Paris.

Polish Freemasonry, as we have seen, was
a daughter of French Freemasonry: in 1781, in particular, when
Count Ignace Potocki was elected Grand Master of the Polish Logos
his, he drafted statutes similar to those of the Grand Orient of
France, which were definitively adopted when André Mocra-

(1) Here the author of the brochure reproduces the evidence of Masonic activity
Duke Decazes, more or less as we have given them in the work, book II,
Chapter VIII, § 2, and he cites, to complete his demonstration on the action of the lodges
against the Bourbon government, the very important passage of the Templar of Asweld
which we ourselves have given, book II, chapter VII, g 5. (Editor's note.)

DOCUMENT K

Nowski definitively organized Polish Freemasonry in 1785.
opposite the Grand Orients of France and England. Bous l'em¬
worse than Napoleon, the alliance became even closer; the Grand-
The Orient of Poland was reconstituted in 1811, and on March 12 of the same
In the same year, a concordat was reached between him and the Grand Orient.
of France. That same year, a chapter for the higher degrees
was established in the province of Posen directly by Paris.

From 1821 onwards especially, the maneuvers of the lodges, the societies
semi-public entities that they constitute are the same in Poland and

In Paris; even the names are identical. Polish Freemasonry
maintained a special agent in Paris, F.'. Léonard Ghodsko, who
in 182b he published his History of the Polish Legions in Italy.

Immediately after July 1810, Emperor Nicholas formed the
a plan to combat the revolution and proposed for this purpose a
combined action by Austria and Prussia. These powers have not
had not rejected its openings. Only one thing could appear
to lyse this action, it is clear to occupy the llussic at home by means of a
Polish uprising. French secret societies covered it up
immediately Europe, through their emissaries, to plot
new movements, particularly in Poland and Belgium
gic. "It was," said Lucien de la Jloddo, who gave the details
"More precisely on this subject, the means of diverting the gold.'ige which me-
"was about to erupt from the work of the revolution. The great states
"were on their guard and were able to stop these maneuvers; but
"Two small peoples, the Belgians and the Poles, allowed themselves to be-

• to drag (1). »

It was a Masonic newspaper from Paris, La Tribune, that said
even in 1833: “Regardless of the large wheels which con
They all led from Paris to the capitals of the absolutist states, there is also

∗ an underground path, and when the appointed day breaks, we
"We know where burning fuses are placed which
"will shatter the thrones into dust."

In Warsaw, at the beginning of October 1830, a dispatch from
Grabowski, Minister for Polish Affairs in St. Petersburg, at
Prince Lubecki, the kingdom's finance minister, where he was
the question of a campaign on the Rhine, of an eventual mobilization
guardianship of the Polish army and financial support from the kingdom,
an essentially confidential dispatch was made public, thanks
to an inexcusable carelessness. Public opinion immediately went completely astray.
lying in the direction of the secret society. The latter took advantage of this to
prepare for the November explosion.

Let's be clear: four long months had passed.
since the July Revolution, without public opinion having
It was a turbulent summer. But in France, at the beginning of autumn, 1
the Freemason ministry, of which Laftite was the head, was located between

(1) History of Secret Societies from 1850 to 1818, Paris, 1850, p. 38.

The anvil and the hammer. He didn't want to abandon Belgium.
and feared a war with the great powers. Despite all efforts,
proclaim the principle of non-intervention abroad and the

within republican institutions, Nicolas was ready to march
Dear. That's when Poland exploded. We know the joy with

which news was received in Paris. The Minister of
war, F.∗. Sébastiani, the same one who under Napoleon had com¬
commanded a Polish corps, knew the country well enough to
knowing that it would take Russia several months to
triumph over Poland, and afterwards, an occupying army of
should still stay there for a long time. The war that Nicholas deserved
The Franco affair was therefore postponed indefinitely.
mine.

In Warsaw, however, a French army corps was expected.
But the French cabinet continued to offer delaying tactics.
to the demands of Poland's friends (1). Everything he did was
to send, but without men, a tried and tested Carbonaro, the general
Romorino in Poland, where he was immediately provided with a
commandment (1)... Poor and noble people unjustly deceived
and sacrificed to the most secret schemes of the sects! Which
later clearly demonstrated the obligations undertaken towards the insurer
Polish administration, "these are the aids that for so many years
The July government included funds in the budget for emigrants.
It was obviously not a simple matter of humanity, but the
paying off a debt, a way to shut men up
my obligations towards those we had committed to.

"The lodges distinguished themselves in this task, as the
F.∗. Rébald, History of the three major lodges of Freemasons in France,
p. 151.

"This period of 1830 is memorable in the annals of France-
Freemasonry. After the events of July 1830, the Polish people
he sought to shake off the yoke that still oppressed him, but he succumbed
in the struggle, and a great number of its heroic remnants took refuge
lodges were established in France; Masonic lodges of all countries, those of
France in particular welcomed them as brothers and
striven to alleviate the plight of these valiant defenders of rights
of the people. Most of them were initiated, and their participation
The work of the lodges gave them new impetus.
Grand Orient places no obstacle to these demonstrations of sympathy
ques. »

(1) S. A few words concerning the order given to the corps of General Ramorino,
Paris, 1832, p. 4 et seq.

(2) The German brochure sets out in detail this conduct of the government of
Louis-Philippe, who is very well known in our country. See also Spazier, Getchichte de
Aufstande» des polnischen Volket, 1830-1831, t. I, p. 268.

This passage suggests a reflection: if the Polish refugees
had received the light for the first time in the French lodges
As apprentices, how could they have given to their
work a new impetus? For that, it was necessary that the
most of the emigration had long belonged to
the sect and read in the high ranks 1....

V

The universal, democratic, socialist republic of Freemasonry in
Russia and Poland. — We have seen how the left wing of
The Polish insurrection had, as early as 1831, turned to pure socialism.
The same was true of emigration, and from 1832 to 1848, we find
Poles involved in all the insurrectionary movements which
agitating the various states of Europe. In 18)8, the idea of the republic
the United States of Europe, with three Romance, Germanic confederations
Nic and Slavic, explodes. On March 25, 1848, a manifesto is published
Title: General Federation of Free States, dedicated to the friends of
people, by S. Gordaszewski (Paris, “general” bookstore of J. Bry).
Time passes, the sect's ideas remain the same, and
In 1867 we find, under this title: Universal Republican Alliance
saddle, Polish department, an appeal to the Russians in which
all the principles of the democratic, social republic,
are exposed and where an appeal is made to the people to rise up against
the Tsar's government. It is signed for the steering committee of
the Polish republic, Bosak-iianke, General Bulewski (1).
It was an echo of the Universal Republican Alliance, which was formed
was killing in New York at that time, and from there, as from a safe place,
radiated throughout Europe (see Book II, Chapter XIV, § 2). The Alliance
Republican television is the diplomatic television of this army of the revolution.
tion, the bulk of whose troops are supplied by this International
which, in 1872, also moved its center to New York.

But Polish socialists can do nothing as long as Russia
is their enemy. Hence the necessity of an alliance with the revolutionaries
Russian officials. As early as 1822, Pestel had forged links between them
which have never been broken.

Freemasonry particularly hates Russia (2), and it is in

(1) The full text of these documents is published in Mr. Goorgios's booklet
Micbalow.

(2) Russia and Austria are the object of the particular liaison of Freemasonry.
Here is what the monthly journal Der Freimuurer illustriste Zeitschrifft für wrote.
die gemmmle Freimanrcrei (Visuno 1S7G, n° 1< On all the earth, Austria and the
Russia are the only two countries where the Mnçonnerio no poul pas deploying its full son
activity, and these were precisely the countries that needed it most urgently.
This is being printed under the watchful eye of the Austrian government, and they would li
Say more! Why do Austria and Russia have a more pressing need for

I.) Freemasonry, if not to change the principles on which their
c. social initiation?

It was in vain that Alexander II in 1857 allowed the reopening of the lodges and they were given complete freedom in their work.

The man behind this alliance was the Russian refugee Bakunin, who holds a high rank in Freemasonry.

Without going back over his life, an outline of which has already been given In the body of the work (book VI, chapter XIV, § 6), here is the summary of his policy, as he himself outlined it in a brochure work entitled: To my Russian and Polish friends (translated from Russian, Leipzig, Wolfg. Gerhard, 1802, in-8°)

"The current social relations in Russia cannot continue."
Two parties are involved: one wants reforms, the other revolution. radical solution; the first forgets that the entire governing organization The mental state has been a corpse ever since Peter I diverted Russia from its historical development. Russia must therefore fall like the Austro-Hungarian cheating and Turkey, but with this difference that the latter must wind disappear completely while, after the ghost of the Rus¬ official, must appear the Russian people, that child who has centered in the Rascol against Czaropapism and official Russia.

Quite different is the party of the radical revolution. It too has its roots born into a segment of the Russian nobility, which, instead of weakening In contact with the West, it actually recovered. This contact awakened in them a new feeling: love for humanity;
They were counted in the dozens under Alexander I; today they are hundreds today. In 1815, they demonstrated the purity of their views, but also their powerlessness. Among them, Pestel, that powerful genius,

The first recognized the need for a social revolution in Russia.

Peasant Russia is the only one that has life and to which the future appears yours.

The main means of bringing about social revolution in Russia,
According to Bakunin, it is union with the Poles.

“We must,” he said, “extend a hand to all Slavs, and above all others to the Poles, who are our closest neighbors. As long as we will hold the Poles under the yoke, a close alliance will reign between the three German governments, which are based in Berlin, Vienna and St. Petersburg. Once this solidarity was broken, the Germans did not form will no longer have bodies, and we will no longer have to take care of them in Peters burgh. There are very few Russians left who deny the need to liberate

to chir Poland.

"Already, Tsar Nicholas, anticipating a war with the Austro-Hungarians..."

cheating, had thought of making an appeal to all the Slavs of Austria and
from Turkey, as well as to the Italians and the Hungarians, and to do the
a czar of the Revolution instead of a czar of despotism.

45

II

704

DOCUMENT K

proclamations to the Slavs and Poles previously freed.
were already signed (???)... The Slavs, the Poles are necessary to us-
saires. They themselves will help us when the time for Pan-Slavic battle comes.
visit will have come, when all Slavic land is claimed in the
East Prussia, in Poznań, Silesia, Bukovina, Gali-

company, Bohemia, throughout Austria and Turkey. That's us,

Russians, who must pave the way for the great chosen ones (1). »

Bakunin had already expressed the same ideas on the necessity
of the union of Russian and Polish socialists, in a
speech delivered in Paris on November 17, 1847, for the seventeenth
the anniversary of the Polish revolution, and he had invoked
the memories of Pestel, of Rylejef, of Muravief, of Bestucbef, and
Rohoffski, who had been executed in St. Petersburg as
the martyrs of this idea. He concluded:

“The reconciliation of Poland and Russia is an ongoing work”
comparable and worthy of our complete dedication. It is the deli
The surrender of sixty million men is the deliverance of all the
Slavic races groaning under the foreign yoke; this is finally destruction
radical dismantling of all despotism in Europe.

The events which, since 1872, have demonstrated the power
of socialism in Russia, show that the socialists did not
They wasted their time; but one other thing has also been quite remarkable,
This is because socialism has almost exclusively confined itself to the

provinces that were purely Russian, while those that belonged
to the former Polish kingdom, either within its former borders, or
in its latest, most restricted form, have been completely
exempt. The explanation is quite simple. The revolutionaries
Russians were inside the country, while Polish socialists
not only were they physically distant from Poland,
but hated by her and by the best part of the emigration.
This, Mr. Georgios Michalof aptly adds, is an indication
tion which should benefit those who hold power.

(t) This last expression, borrowed from Masonic rituals and which designates
Freemasonry as the revolutionary force par excellence, as indicated by Baku
Nine belonged to the higher ranks. It will also have been noted, in the passage cited
Above, this expression of love for humanity, quite strange under the pen
of the Russian nihilist, but which is characteristic of Masonic doctrine 1

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THE

SECRET SOCIETIES

THE COMPANY

OR

PHILOSOPHY OF CONTEMPORARY HISTORY

BY N. DESCHAMPS

VOLUME THREE

NOTES AND DOCUMENTS

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Mr. Claudio Jannet

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AVIGNON.

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PREFACE TO VOLUME THREE

The notes and documents that we are publishing today, for
ment the complement to the work of Father Deschamps.

Faithful to his thinking, as much as it was within us, we have not
ceased to collect confessions and testimonies emanating from the sources
these most diverse, which, in recent years, have come
to confirm his assessments and his accounts.

The Memoirs of Prince Metternich, the revelations so cu¬
Mr. Diamilla Muller's comments on the relations of Victor Emma
nuel with Mazzini and Napoleon III are, to name just two
examples, sources of information, that we can no longer
neglecting, at the risk of reducing history to the reproduction of
official journals.

We also followed, day by day, the traces of the part
taken by Freemasonry in the great struggle engaged against
the Church in Spain, in Italy, in Belgium and especially in our
France. The place it ostensibly holds in the government
the beginning of the Third Republic, the penetration of all the
forms of social life in which she engages before our eyes, do not
confirm that too many of the deductions drawn by Father Deschamps,
with such insight, from the analysis of internal principles
of the sect.

However, the extent of its action and its methods vary

depending on the country. The particular temperament of the peoples
changes are made to it, which the impartial observer must
to note. Therefore, we have devoted a series in this volume
from chapters to secret societies in England and the United States,
in Canada, Ireland, Brazil and the republics of
South America. We also studied them in the events
Eastern movements. Finally, we have grasped their manifestations ex¬
extremes in the recent attacks by the Anarchists.

We repeat once again, see exclusively the Freemason*
to be mistaken in the events of modern history would be beyond
to draw the legitimate conclusions of these studies,* the life of peoples
is too complex for everything to be reduced to a single cause
unique; but the underground work of secret societies has not
no less was, at certain times, such an important factor
so much so in the great assault waged against the Church, that one cannot make of it
abstraction.

And this is not simply a matter of purely subjective appreciation
historical.

Good people, who, in order not to break with tradition
outdated party structures or old ways of thinking,
would persist in ignoring this very important element
in the social life of this century, would voluntarily place themselves
in their powerlessness to react effectively against the evil, of which they
the effects are regrettable.

The authority of the work "Secret Societies and Society" is
today consecrated, we might say, by the highest approaches
the positions he obtained in the episcopate and in the political world
tick. We will judge for ourselves by reading some of the letters that
Their Excellencies the bishops deigned to address us on the occasion of his
second edition.

But we were particularly encouraged to continue
these works through the insistence of His Holiness Leo XIII, since
the beginning of his glorious pontificate, has put to note

to the princes the grave danger that sects pose to the
civil society, and to warn the people of hidden agendas
hidden beneath the specious formulas of freedom and emancipation
tion. Addressing, in February 1882, the preachers of the station
of Lent, Leo XIII focused on the general movement of
This serious judgment, which, it seems to us, confirms a
strikingly the general data of the Father's work
Deschamps:

Today, note this well, incredulity and
corruption, which are the primary sources of
all civil and moral disorder, do not derive solely
element of ignorance and the gratification of
passions, but truly they are rather the
The result of this relentless and ferocious war, which the
sects have declared to Jesus Christ and his Church,
with the unholy aim of annihilating and destroying it, if
It was possible. Today, in fact, it is through a
premeditated design, with a firm resolve and
arrested and by all sorts of means that one
attacks the truths of the faith, which are propagated
more criminal doctrines and that one foments the
baser appetites.

These words cannot be pondered too deeply. They do justice to
the mistake of those who attribute the critical situation of society
contemporary exclusively to the abuses of the old regime in
its decline, due to culpable failings or political errors
of certain princes.

There is something else at the root of this immense evil which, like a
A pestilential cloud envelops the Christian world at this very hour.
path.

The systematic action of the sects has exasperated all the sufferers*
these; she prevented all remedies; she gathered in one fell swoop-

that formidable thing, all the passions and all the desires^ that
original sin incessantly excites humanity
fall.

These sects are themselves instruments of a more powerful action
deep.

An illustrious religious figure, Dom Guéranger, in his book *Le Natu*
Realism in history has maintained the great Christian tradition
yours, by showing the predominant role that the element
the supernatural power of divine grace had in the constitution of the
Christian society and by putting in the background, – without for
this denies its scope – the political and social causes which
had contributed to this prodigious renewal of the world.

Similarly, the other side of the story, the one where the sequel takes place
attacks against the Church and the chain of heresies remain
misunderstood and unintelligible, if we do not place in the foreground the ins¬
inner aspiration that modern sects, like ancient ones,
they receive from the father of all lies, from the one who was a murderer
from the very beginning.

No, the hatreds of Freemasonry are not purely
human, and, after the new picture that we are going to draw of it,
we will repeat with even more conviction the luminous word of
Joseph de Maistre: The Revolution is satanic /

Liberalism, which eliminates the influence of this from its calculations
hidden engine, is the political expression of rationalism^ and its
his inability to control events is a consequence of his
false conception of the whole of human affairs.

We will not dwell further on these considerations: they
will find at the beginning of this volume a masterful development in
the letter that Bishop Gay, the worthy colleague, was kind enough to send us
builder of the great Cardinal of Poitiers.

Paris, March 1883.

LETTER ON FREEMASONRY

By Bishop FAVA, Bishop of Grenoble

To the editors of the Catholic Review of Institutions and Law

on the occasion of the book by P. Pesohamps and U. Claudio Jannet (1)

MBâSIBURS,

Several times, you have kindly asked me to...
to send, for your excellent Review, of which my diocese is an honor,

I found some articles about Freemasonry today.
to respond to your invitation, such an opportunity, that it is
It's impossible to keep you waiting any longer.

Mr. Claudio Jannet, your learned friend, and also mine, had Pat*
intention to send me Father Deschamps' work on the So¬
secret societies, to which U. aLionté an introduction and a complement
I feel it is my duty to express my gratitude to her.
on occasion, and I believed that nowhere was my reply to her gracious letter
The sending address would be best placed in your Review. I am
persuaded, gentlemen, that upon his return from America, our excellent
My friend will be happy to see that in his absence we have done something
his memory.

I will speak here about the three fundamental ideas that were suggested to me.
Read either the introduction or the work itself:

"Freemasonry is the true mother of the Revolution, which"
has been stirring up the world for one hundred and fifty years;

2® Freemasonry has been able to conceal its actions, by commanding
the secret to its followers;

3® Freemasonry claims to become the schoolteacher

(1) Bishop Fava has written two letters about this work, (/ui under a
The Syatbetic form constituted a very complete study on the work of Freemasonry.
We would have liked to reproduce them here in their entirety; but they form a bro-
propaganda book, which is on sale at the bookstore of the Bibliographical Society, k
Paris (195, Boulevard SuGermain). We must therefore publish what
These pages, which have been and remain for us the most precious encouragement.

VI LETTER FROM MONSIGNOR FAVA

of humanity and to substitute, on this quality, for the Church ca^
Catholic.

This is the doctrine that Freemasonry undertakes to teach.
and that she teaches, as much as she can, and more and more, at the eh-
fapt, to youth, to middle age, to old age, to the rich, to
poor people, to all of humanity. It is to fulfill this mission
the idea that she wants to ruin the Catholic Church, that she is closing the economies
the congregationalists, expelled the Jesuits, destroyed their colleges, dis
perse the unrecognized congregations, pending her decision-^
persecutes the others and that it reaches the clergy, the bishops and the
Supreme Pontiff.

It is through this complete organization, as we were told earlier
the F.∗. Goblet d'Aviôla, that Freemasonry is in a state of rioa-
User with his great enemy: the Church of Rome.

Since Freemasonry regards the Church of Home as a
enemy, if Freemasonry the pcul, it will reduce this enemy to
Silence, obviously; and Christianity, he hopes, will have lived.

Let no one accuse us of exaggeration; here is how it is expressed
master himself, one of the sect's leaders, always in agreement with the
Doctor of all lodges: "Our ultimate goal is that of Voltaire"
and so the French Revolution, the annihilation forever of
Gallicism and the child of the Christian idea, which, remaining standing on
The ruins of Rome, that would be their perpetuation later on.

Such is the ideology of Freemasonry and secret societies
crests.

Let us conclude by saying that this idea, for fifty years on¬
everything was ardently promoted by the lodges; she penetrated into
modern philosophy, which draws inspiration from it, in the sciences and the
arts; it spread among the people and especially among the class
working class in large cities.

The three or four million Freemasons, who are spread
dues in the world, belong to the bourgeoisie, for the most part
Part. Well! These are the gentlemen who adopted the program
which we have spoken of: 1. "Destroy all government; 2. all
religion; 3∗ all property.

We understand that they consent to the destruction of the government.
the Church and the Church which hinder them; but the tour of the property
will come. How can these good bourgeois not see that the
The priest is there to say: You shall neither take nor withhold the property of others.
dras d ton escient; the magistrates to condemn the thieves to the
Prison; and the army to stop the looting? — They're leaving the sect
to overturn the walls behind which property is sheltered, and
Then, soon, they will be surprised that it is being questioned and that...

LETTER FROM MONSIGNOR FâVA

VII

It is snatched from their hands. It is then that the bourgeoisie will be able to,
To truthfully apply this maxim: We are the children of our
works.

But what can be done, one might ask?

What would need to be done, if it weren't so late—and it's never
but too much to do right — that would be to leave the Catholic Church
to freely fulfill its mission; to ensure respect for the magic
to cultivate and to honor the soldier, by providing him with the means to
to maintain one's faith and religious principles.

What should be done is to close the lodges and re-
to know that the Bavarian Weishaupt caused France more than
evil, through its impious doctrines, that the German armies with
their cannons.

Here is some practical advice to give your readers, gentlemen,
It is to read the work of Father Deschamps and Mr. Claudio Jannet.
This work will prove to them that Freemasonry is destructive:

1* Of any religion;

2* Of all morality;

From the family:

4° From civil and political society;

5* Of the property.

The second book was admirably completed by Mr. Claudio
Jannet. He proves abundantly how right F,* was.
Malapert, when he said: "In the 18th century, Freemasonry
was so widespread throughout the world that one could say that nothing was done
since that time without his consent.

Grenoble, July 2, 1880.

i AMAND-JOSEPH,
Bishop of Grenoble.

LETTER FROM Bishop Sébaux

Bishop of Angoulême

To Mr. Claudio JA^NET

Aiigoillême, January 2, 1882.

Sir,

First of all, please accept my thanks for
referral that you were kind enough to give me of your fine work
on SccHtcs Companies.

But these thanks go further. Father's research.
Doschamps, the documents he had gathered and arranged
Yours are for us and for the cause of the Church of the most
Seriously interesting. I had already read these lovely volumes in an edition
previous, and from today I can tell you my thoughts on it.

Thanks to already valuable works, we knew the so
secret societies with various names; they had not been able to shroud themselves in
darkness so thick (their organization, their mind and their
Rostassout's designs in a mysterious plot. The writers who
Those who had revealed them had well deserved the Church's, by justifying them
the condemnations issued by the Sovereign Pontiffs and in pre-
protecting the faithful against deadly training. But the
facts and authentic texts cited by you in such a high name
They conclude a salutary demonstration in its sadness. There is no
there is more reason to doubt that secret societies are essentially
enemies of the Church and of social order, and that their rites, sometimes
childish and sometimes sacrilegious, do not cover the most sinister of
breasts.

Among the members of these societies, we know that there are some who
inexperience, youth, lack of discretion, or scruples
religious figures whose secrets 011 conceals; who do not see in them
than philanthropic associations, useful to their interests or
to help them in their distress; who join them through persuasion
or by fashion, and which is deemed prudent to leave at the entrance, where they
They maintain their illusions. They are no less than lethal recruits.
to whom we will know how to appeal in times of struggle, by reminding them
their daring commitments.

LETTER FROM MGR SÉBAUX

IX

We also know that in the past, and in certain regions, these societies^
In order to gain acceptance and establish themselves, they presented themselves under the
harmless forms; that they initially seduced the imprudent,
friends of novelties, who would not, however, have lent themselves to

anti-social or anti-Christian conspiracies; that one left there the
freedom of faith and that even religious convictions were surrounded
displays of apparent respect. The innermost thought remained, and one
She understood that one day she would be the dominant thought.

It is claimed that several companies have abandoned their bizarre
ceremonial, probably judging it to be outdated and now useless:
It is possible; and we understand the boldness inspired by the
success and the hope of a future triumph.

But whether or not they have abandoned the rites of their initiation
successive tions; that from time to time, they even emerge
shadows, everything demonstrates to us that with regard to the Church, the Holy-
Seat of the clergy, of the religious state, of Christian teaching,
the plans have remained the same, and may they continue with
a satanic agreement. Recent events have provided us with one
new evidence

So you have rendered a genuine service, sir, by
gathering and presenting documents to serious men
equally capable, by their sheer number, of dispelling their power.
all doubts. For Christians who absolutely accept the di-
the salutary governance of the Church, the repeated and formal acts of the Holy-
Sieve resolve the question: Homa locuia est^ causa finita est. Si
some, for themselves, or with a view to giving advice,
want to gain more insight, less extensive works than the
Yours may suffice. But there are more demanding minds or
Those who are more prepared should read your two volumes.

For us, and for all those who are called upon to preserve the
souls or to remove them from the wrong path, to justify the decisions
of the Popes and to subdue their minds, to defend the order
As a Christian and social work, your book is of paramount importance, and
is, in a way, essential to any serious library. We do not
Let us not condemn without knowing; but from now on we will know better
Again, the sects themselves are revealing their secrets to us.

I will not stop at simply reinforcing these considerations with texts
Your book is there, and that's all that's needed.

I therefore add my vote to those you have received.

I beg you, sir, to accept the expression of my sincere regards.
respectful demotion.

f AL,

Bishop of Angoulême.

LETTER FROM MONSIGNOR GAY

Bishop of Anthedon, Vicar Capitular of Poitiers.

4 Mr. Claudio Jannet

Sir,

Poitiers, February 2, 1881

I took longer than I would have liked to thank you.
I am very pleased with your two fine volumes on Secret Societies and Society.
You were aware of the reasons for this delay, and you excused it.

Today I was able to read part of it and browse through it in its entirety.
I consider it my duty to third your important work
to congratulate you loudly and even publicly, if you judge
Get the right thing.

By republishing, after having skillfully done it yourself
and learnedly revised and completed, the already valuable work of R.
P. Deschamps, you have given back to the Church, to France, to Europe,
I will be able to tell the whole world, a first-rate service.

To discuss, as you have just done, the actions of companies
secret societies, and particularly those of Freemasonry, concerning the so-
contemporary society, that's putting your finger on the wound. Alas!
Is it just a sore? Isn't it rather leprosy, or something?
an even more serious internal evil, and are we not reduced to
to say of the modern social body what God said of his people
in the time of Isaiah: As a result of the terrible evil which, despite so many
laws, warnings, and pardons—he neither knew how nor wanted to defend himself.
dre, "from the soles of his feet to the top of his head there is
"Nothing healthy left in him (1)"?

You make the day (a day all the more frightening because it has more
of brilliance and strength) upon these living and active darknesses, that
So many fascinated souls prefer the light, even claiming
that they are the true, the unique, the universal light. You tell us
Refer to the living sources of the Revolution, that is to say, to the principle
.of this movement of pride, impiety and hatred which, as

(l)IaBi. J, 6.

LETTER FROM MONSIGNOR GAY

never before has it seized the civilized world and swept it away to supreme ruin.
You're pushing me to all extremes. You're showing us the great
opening of what Scripture calls "the pit of the abyss"*
adding that smoke was escaping from it as from a furnace
toothy, but so thick that it obscures the sun and the air:
fertile smoke in its own way, for in this night where it...
dives, she gives birth to some unknown mysterious beings who, having
They have the appearance of men, yet they are true animals, re-
dubious, hostile, and very powerful enough to do harm, especially since they
form an army and obey a sovereign leader, hidden in
bottom of the abyss, from where he inspires and guides everything.

The Book of Revelation gives the name of this odious monarch, whom it condemns.
simultaneously declares himself to be a fallen angel. She calls him "the Ex¬
"Terminator," which clearly indicates that he lacks genius and passion.
and of such force as to devastate and destroy (1). It is he who, according to the testimor
The teaching of Saint Paul, holds the empire of death and governs it (2).
This is the one Jesus Christ was finally saying to the rebellious Jews:

“Your father is the devil, and you want to accomplish, in
killing me, the desires of your father, who has been a homicide since the
beginning (3).

We cannot read your exposition of the doctrines, the designs, of
the organization, history, and hidden or public influence of
Freemasonry, without seeing, and even before the obvious, that, under its
various names, with its multiple, changeable forms and despite
its divisions and internal struggles, this execrable and highly criminal
such a society is merely the body constituted by anti-Christianity
and the infernal counterfeit of this holy Catholic Church, of which
Jesus Christ is the invisible leader and the Pope the visible leader. Furthermore
Several highly esteemed authors had begun to collect them.
evidence; gathered by you into a bundle and supported by documents
Whether unknown or recent, they impose on the mind a conviction that
leaves no room for the slightest doubt.

It is therefore both formulated and established there; it is there, alive.
and operating with superhuman weapons, a formidable activity,
Alas! And a prodigious success, this old "mystery of iniquity"
which, in the time of Saint Paul, already had its place and its action in
the world, and whose ultimate fruit and sovereign agent must be
"the man of sin, the son of perdition," the Antichrist, the great

(1) And saw putoam Abyssi; and asceadit fumus putei sicat famus fornacis ma-
gnœ, et obscuratus est sol et aer de fumo putei. Et de fumo putei exierunt locusla

in lerram.....Et dalum est ois utcruciarent.Et similitudines locustarum similes

equis paratis in proelium.... et facies earum tanquam facies liominum.Et babe-

bant super se regem angelutn abyssi, cui nomen bebraice Abaddon, grace autem Apollyon, Latin babens nomen Exterminans. Apocal.^IX, 2, 7, 11.

(2) Ad. ffebr., II, 14.

(3) Joanii., VIII, 4i.

XII

LETTER FROM MONSIGNOR GAY

possessed and Satan's master craftsman (l). He will be, continues TApô-
three, the opposition, the objection, the contradiction personified^ which
adversatur. In his pride and audacity, he will rise up against
everything that bears the name of God and is honored as such, extol-
litur suprà omne quod dicilur Deus aut quoi colitur, i.e.
that he will rebel against the adorable Trinity, the one God, created
author and lord of all things; against Christ, the eternal son of the
Father, and one God with him; against all authority, whether divine,
be human; against all grace and natural paternity; against
all power exercised in the name of the Most High: priestly power, po
litigious, civil or domestic. He will rebel against any law, in
as long as the law presents itself as being based on a higher right
to man and dominating his will; finally, rising above
He will trample everything and people underfoot, in the name of
humankind, of which he will proclaim himself king, the word and even the
God, for that is where he will go, and it is inevitable that he will go there. Saint
Paul announces it in explicit terms: "This monster will lay his
seat in the temple of God, he writes, making himself the center and master
of all religion as of all power, and the object of
the only cult that, under his reign, will be legally permitted, Ua ut
in Umplo Dei sedeal oslendens se tanquam sü Deus (2). *

And here, looking at the Ktat that we call modern, still
that it be precisely the ancient state, the pagan state, that of the old
monarchies of the East and the Caesars of Rome, the State as the
Freemasonry dreams of it and wants it, as it began and
having succeeded in establishing it in the world, the State that dominates everything, cer
and absorbs everything, can do everything, and intends to do so without control, being the
nation itself and this sovereign people "who have no need," says
Rousseau, to be right in order to validate his actions (.*1) »•, — it is necessary to re-
to know and confess that the prophecy is already becoming history.

Freemasonry is the field that will produce this abominable fruit.

She is the harbinger, she will soon be the mother
of this deified tyrant, reigning on behalf of Hell and inau
managing the state here below. She prepares everything for the advent and the
triumph of the Antichrist; click smooths the paths for him, reconciles him
she wins the minds of men in advance and gains their sympathy; she
He creates his resources and trains his organism in every country
political; she popularizes its principles and formulates its dogma
me; she propagates her morality, which, starting from lies, leads to
perversion; it is the basis of his teaching and ensures its
monopoly; it recruits its army; it provides for it to have
its scientific, literary, and artistic apparatus; it builds its theatres

(1) Nisi Tenorit discossio primum et revelalu» fuedt homo peccati, fllias perdi-
tionie... Nam inysterium jam oporallir iniquitatis. (lU ad Thessaloa. II, .1 et seq.)

(2) IbM.

(3) Rousseau had borrowed this maxim from Minister Jurieu, as one can
see it in cb. .59th of the V* warning of Bossuet to the Protestants.

LETTER BS MONSBiaNEUR GaT

Ein

very; she sets up her platforms for him; she preludes her legislation and
She invents his language; she keeps her press all ready; finally, in
building her throne, which she knows will one day be an altar,
Above all, she shapes his people, this blinded, degraded people.
and the servile nature it takes for him to be acclaimed, followed and obeyed.

Father Deschamps writes, at the beginning of his book, that he is like
the philosophy of contemporary history; this title is all too much
justified. As it is impossible to understand the work and the*
took secret societies without understanding the mystery of Jesus*
Christ, who is the divine foundation of all things (1), the great
question of the centuries, the sign posed to the contradiction (2) and the cause
principal, albeit indirect, of the disputes and wars that
fill history; likewise, if one ignores the mystery of these
harmful societies, one cannot explain what, since the pre-
tense Reform, but especially since the first half of the last
last century, took place in France and around the world and is being fulfilled
still before our eyes. In your introduction you have already...
watch.

Ah, how wise the Holy See was, and has continued to be so!
that he has shown himself and continues to show himself faithful to his mission of pa
universal charity and charity, when, since 1738, through the bou¬

the case of Clement XII (3), followed in this by all his successors
up to Pius IX and Leo XIII, he relentlessly denounced to the authorities
rains and to the peoples these infamous societies as the great peril
of our time and a diabolical power that threatens everything
invade with the firm intention of destroying everything that holds society together
standing. Alas! It has been the same with the vicars of Christ as with Christ himself,
who said: "The judgment," that is to say, what will serve as his thesis
me and for too many will make it so formidable, "the
"The judgment is that light has come into the world," this
light which is my word and the testimony I bear to the truth*
"And men have loved darkness rather than light,"
because their works were evil (4). We have not
listened to the Holy See; they scorned and ridiculed not only its
warnings and alarms, but also sentences of excommunication
cation with which he struck the heads, members and perpetrators of
these shadowy associations; kings and peoples continued to march
dear in their ways, carrying, without always being conscious of it
This, the shameful yoke imposed by the lodges. Everyone knows what, by
Next, they became kings; we are learning
what becomes of the people.

For us, sir, who has long been aware of the facts and
gestures of Freemasonry, we eagerly hope that your

(1) Omida in ipso constant. Goloss. 1.17.

(2) Positus est hic in signum eut' eontradieetur. Lake. II, 34,

(3) GootÜtaÜo In eminenii, 4 Kalend. Mayi.

(4) Joann. III, 19.

XIV

LETTER FROM MONSIGNOR GAY

May this book spread throughout France and Europe, may it be read and pondered upon?
by mature men, by young men, by all those who
their position puts or may soon put them in a position to exercise at
around them a political or social influence. Our conviction
is formed: either society, disillusioned and weary to the point of no longer
more power, will break these impure and tyrannical chains of the
Freemasonry, which increasingly surrounds and enslaves him; or
Well, plunged from abyss to abyss, she will return to barbarism.
by way of slavery. But if God allows her to escape
and that, above all (a necessary thing), she wants to be saved,
it will only be so through a frankly Christian power, very much in
loyally united to the Holy See and valiant to the point of heroism; for

He will have to face the most desperate of struggles and
to personally brave a death decreed by thousands
of voices having thousands of arms at their service to carry out the
sentence.

In any case, these will remain blessed by both God and men.
who, like you, sir, will have used everything they have
received in talent and strength, all that they acquired in knowledge and
of authority, to serve and defend the holy cause of truth, which
is that of God, of the Church, and of souls.

Please accept the expression of affectionate feelings.
With the utmost respect, I am your humble and devoted servant.
author in NSJC

Charles

Bishop of Anthedon,
Yicaire-capit. of the diocese of Poitiers.

BOOK THREE

WjW^H secret societies

AND E% REWOEVTIOIV VIVlWERSEELiE

NOTES AND DOCUMENTS

to follow up on the work of Father Desohams

c Aojourâ'huit rvmarqaaz-le bien, riacrédnlité et
corruption, which is the primary source of everything
Civil and moral disorder, do not derive solely from
ignorance and the gratification of passions, but
In reality, they are more the product of this war.
implacable and ferocious that the sects declared to Je-
to the Church and its Church, for the impious purpose of Ta*
to annihilate and destroy it, if that were possible. Today
today. Indeed, it is by a premeditated destein^ with
a firm and determined resolution, and by all kinds
of means, that the truths of the Faith are attacked, that
the most criminal doctrines are propagated and that
fomented the basest appetites.

(Words of His Holiness Leo XIII)
preachers of Lent in Rome, the

February 25, 1882.)

PRELIMINARY CHAPTER

SPECIAL CHARACTERISTICS
MASONRY ACCORDING TO THE TIMES

AND THE COUNTRIES

SI. — The unity of the purpose of Freemasonry and the diversity

OF ITS mode of action

Father Deschamps' work highlighted with what per
Despite its severity, Freemasonry pursues the same goal everywhere:
namely the constitution of the company on a purely human basis
Maine. Liberalism, State Caesarism, the Commune and the
Nihilism—these are the three stages she goes through, carried away by
the logic of the principle of lying posited at its source. His hatred
has as its main object the true Church, which is the great obstacle
key to the realization of these designs, and with it the institutions
social structures that serve as an external defense of religion. It is at
then tackles all religious denominations which, admitting
Revelation retains a part of the truth. This unity of the
Freemasonry, whose three fundamental degrees are the expression
sion, is revealed by the identity of the attack methods, the measures
legislative changes it inspires, currents of opinion it has shaped
to create.

However, it could only be a grim counterfeit.
fifty of the divine unity of the Church. Therefore, it is imperfect.
and is it never fully realized? Kon only
His doctrines are always contradictory, like error and

III 1

2. SPECIAL CHARACTERISTICS OF MASONRY

the lie; but also the Masonic sects, according to the
Time and countries obey two distinct trends, although
not absolutely opposed: some would like to maintain a gold
social and material benefits, from which their members reap the advantages;
They direct their attacks only against the Catholic Church and
the dynasties who, faithful to their mission, are the auxiliaries of the

divine truth; on the contrary, they accept princes who pretend to be
their active instruments or at least their accomplices by an in-
culpable difference between good and evil: they would accelerate
even the Church, if it could be reduced to the role of a simple organ
police force for the people and renounce fighting the vines
These are the human beings in revolt against Jesus Christ.

But this measure in evil is not a position that
These sects can maintain their power indefinitely. A vengeful logic.
This pushes more advanced sects behind them, recruiting
both the majority among the disinherited of the social order and those governed
by distinguished minds at times, than by destructive fanaticism
anime. This new layer of the Masonic army accepts
always, as a first step in clearing the land, the destruction of
The Catholic Church, which began with the first ones, but it pushes
further the hatred against the work of the Creator God and claims
destroy the entire natural order of societies, civil government,
Property, family. The International, the democratic movement.
Socialism and Nihilism currently represent this fraction
of the army of the .seclcs: it would be in antagonism with the
Masonry properly speaking; but the attentive observer perceives
the ties that prevent them from dividing, at least as long as he
The aim is to fight the Church.

The action of Freemasonry in different countries is natural
really influenced by the circumstances specific to each people
And in every era, man is a complex being and life
social development presents a very significant complication. In development
the development of a historical situation, as in the formation of
the moral state of a soul, multiple causes come together to mingle their
inllucncc to the action of dominant causes, and it is necessary to know how to re-
to know each other. We don't hesitate to say so.
very high up: it would be a serious exaggeration to see everywhere
and exclusively the actions of secret societies. The truth is that
This action is one of the important factors in the events and
that at certain times this factor was predominant.

CATHOLIC AND PROTESTANT COUNTRIES 3

We will clarify our thoughts with two factual considerations:

The prosperity and social stability of Protestant countries
compared to the decadence of Catholic countries is for our
contemporary issues are a major source of scandal: we will explain
in a moment how the action of the sects must have moved so close
exclusively on these latter countries; but we must also consider
account of a milk of another order: from the 16th century onwards the large
trade routes having diverted from the Mediterranean basin
Spain, Italy, and southern Germany were hit.
of relative inferiority, while England, Holland"

Northern Germany found new elements of pros-
Perity in this economic situation.

Currently, in France and in parts of Europe, the
irreligious education given to youth for a century and the
The impious press has done its work: a considerable fraction of
the nation is imbued with false ideas and prejudices, which correspond
They lay too well the secret desires of passions not to
to spread like wildfire. Many people have all the
ideas of Freemasonry before being affiliated with its lodges. That is
Obviously, there's a display of things there, which must be taken into account for
the practical solution to certain government issues. But
It is nonetheless true that this situation is the result of
the propaganda of secret societies in the 18th century and in the
first half of it. Even now, Masonic action
nique gives all these bad elements a different direction
a precise statement regarding the harm they would not have suffered if they were delivered
to themselves; it prevents the healing action exerted cons
particularly on society through the Church, and above all it acts powerfully
within the sphere of international relations.

§ 2.—Why Freemasonry has a

LESS REVOLUTIONARY CHARACTER IN PROTESTANT COUNTRIES
AS LONG AS IN CATHOLIC COUNTRIES.

A notable difference exists between exclusively pro-
testing countries like England, the United States, and the Scandinavian States
naves on the one hand, and on the other the purely Catholic countries thus

that those where the Church has, coincide with the confessions pro-
testating, a constitutional position, like Germany of
North, Switzerland, Holland.

In the first ranks, Freemasonry is currently viewed
having largely lost its anti-religious character
and antisocial. The political institutions there exhibit stability
which is their strength, and the Church in fact enjoys a freedom there that
We are reduced to envy: Some conclude from this contrast
that Catholicism is precisely the source of political conflicts
social and cultural issues that are devastating France, Italy, Spain, the
Belgium, South America. This is the thesis put forward by Mr. de
Laveleye, in a pamphlet that the sect had translated into eleven
languages. We do not have to refute it here.

Sincere Catholics, but imbued with liberalism, pre

in turn tend towards the development of secret societies
and the intensification of their antisocial character in these countries have
primarily political causes, and stem from vices
governments. They are thus promoted, in defiance of the signs
Church statements, to look at the overthrow of governments
legitimately established, as a good thing; moreover they fa
unconsciously accept the opinion of our opponents, admitting
both as a proven fact that Catholic countries have been and
are still the most poorly governed, with the complicity of the clergy,
until they felt the benefits of movement
from 1789.

When we studied the subsequent actions of secret societies and
Knowing their generating principle explains this contrast
easily.

The largest faction of Freemasonry, the one that has
which has hitherto held the preponderance, continues almost exclusively
the destruction of Christianity. This is the adorable person of
The incarnate Word, which is the very object of his hatred; for, not to open it
Let us not forget, Freemasonry, like Devolution, is essential
satanic ment.

However, Christianity is not found in its complete, living and
expansive, as in the Catholic Church. Protestantism, poorly
despite all the natural and supernatural virtues, even though few
It is possible to have a good number of baptized and well-intentioned Protestants.
is merely a Christianity in a state of decay. Of itself,
by virtue of the principle of free inquiry, it gradually disintegrates.

little; the less it is opposed externally, the more this result is achieved.
hundred, and, two centuries after Bossuet's Warnings, a
A large number of Protestant pastors no longer believe in divinity.
The Community of Black Lord Jesus Christ. Protestantism and the
Freemasonry thus moves towards one another, without this
the latter needs to act. Moreover, the savage hatred against the
Papacy, incited by the apostates, authors of the Rôformation,
the fact that a large number of Protestants are acting in good faith
complicit in all the attacks directed against the Catholic Church
lique. The governments of these countries, particularly those of the
Prussia and England, under this impetus, too often
propagated the Revolution they were fighting in Catholic countries.
were at home. It's hardly been since the beginning of this
century the most enlightened men of the Franchise set of these pre*-
judged.

Protestant countries should therefore not be affected by the flood
destructive, that when, the Catholic Church having lost its position

external action in the world, the logic of evil will push the
sects to attack the natural social order. The progress of social-
democrats in Germany, internationalists in Switzerland and in
Denmark, radicals in England, nihilists in Russia,
are a first symptom of this barely sketched evolution
Again.

This demonstration, to which reasoning leads us,
is corroborated by positive statements made in the
boxes.

Thirty years ago, a very important Masonic journal said
knows that Protestantism was half of Freemasonry. (Book I,
Chapter II, paragraph 14.)

In 1874, Brother Conrard, Worshipful Master of a lodge, wrote in
the Leipzig BauhüUe;

As for Protestantism, which has remained lamentably confined within
the swamp of scrofula to the letter of a book, and mistletoe, deprived of a discipline”
Pliny, a living force pushing forward the work of the mind, broke and fragmented into
Confessional parties without power, they no longer need to be taken into account except as
of a statistical section. Only the organization, so strongly coherent
Catholicism is still an active factor, capable of stopping by a
powerful barrier the formation of limomnies in view of humanity in-
dependanlc.

"• Here is CO that the wicked, concerned about their oaths, did not san'^ent

6. DISTINCTIVE CHARACTERISTICS OF MASONRY

Forget. He who aims for the highest must reach the highest. In the
sense of the infallibility of the Roman papal Catholic Church, a frank*
A mason absolutely cannot (Christian). This Church is a challenge
thrown not only to the Freemason society, but also to all
Civilized society. Do we, like worthy Freemasons, want to progress?
In keeping with the spirit of our association, we must therefore resolutely say
with Strauss; We are no longer Christians, but only
Freemasons, nothing more, nothing less! That's enough! We must concentrate
focus our strength on that which is truly useful to man, Vassocia-
humanitarian mission. Masonic dilettantism contributes little.
of benefits to humanity and little consideration for our association.
It's either one or the other (1)!

The main efforts of Freemasonry have therefore been directed
against Catholic countries for a century and a half, and that is what
which explains the constant political upheavals they have
summer Je théiUrc. There memo, its lactic acid varied according to certain circumstances
constants of time and environment that must be presented.

§. 3. — Special tactics of Freemasonry in

SOME CATHOLIC COUNTRIES.

Not understanding the supernatural assistance of which the Church of
Jesus Christ is the object, the skillful directors of Freemasonry
They had long believed they could achieve the
to attract, at least in some countries, that they could spread
with the complicity of legitimate governments and a clergy
to corrupt morals, their practices and their anti-principles
Christians. This was the ancient method of the Gnostics, of the Mani-
Christians, Albigensians, Templars. Weishaupt has some, in his
The tour, the sketch, and the complete plan finalized in
1818 by the Roman High Vendée, to install a confidant
on Peter's seat himself!

Such plans seem to us absolutely insane.
ses. However, strictly speaking, their realization jiarlicllo would be possi¬
ble in certain particular churches, if divine Providence and

(1) Rcproilult by Paclillcr, Stille Krieg gegen Thron nnd Allar, 2® edil, p. 58.

The vigilance of the Apostolic See did not intervene. In the
In countries where Freemasonry has adopted this tactic, it does not attack the
ecclesiastical property nor the privileged position of the clergy; the
external pumps of religion are maintained as a
a kind of police force for the people. It would suffice for him that the clergy of these
the country became expressly or at least de facto schismatic and
plunged thus into those abysses of which an ancient man said: optimi cor-
ruptio pessima.

Didn't this lodge tactic, at the end of the 18th century,
key, received some implementation in a part of Germany,
in northern Italy and Tuscany, at the beginning of
This one in Portugal? Some indications will be found in this volume.
cations on Masonic activity in the latter country, which confirm
this assessment. What is certain is that such was the
plan of the lodges in Brazil, such a profoundly Catholic nation,
that the sect could never have launched an open attack on it at first.
Religion. He was fortunately thwarted by vigilance
of Pius IX, who sowed the seeds of regeneration in this country
by sending bishops whose science and energy have broken
these plots so treacherously designed.

When Freemasonry reaches this period of action, it pro

outwardly displays great respect for religion and...
It is tempting to be hostile to him. But she seeks to separate the clergy from the
a center of unity, it pushes civil power to extend the limits of
its powers in mixed matters and even to encroach on
the essentially spiritual attributes, under the pretext that it is
Bishop from outside. Gallicanism and Febronianism have been
in their time very useful auxiliaries of Freemasonry, although
Most of those responsible were probably unaware of it.
Also, the sect is not afraid, on occasion, in certain countries, to
to revive these outdated memories enshrined in civil law,
However grotesque the evocation of principles may be in his mouth
also contradicts his theories of a purely
human.

Religious orders, whose mission is precisely to re-
inflaming zeal in the Church is particularly odious to the
Freemasonry, and it has always sought to separate their cause from
that of the secular clergy. When the necessities of his tactics forced him-
She was careful not to attack all religious orders at once.
no need to distinguish among them those whose management is in Rome

8. Distinctive Characteristics of Masonry

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racrne and which thus contribute further to strengthening Catholic Unity
lique. That's the secret of their attacks against the Company of
Jesus. She always tries her strength against herself first, and when
She manages to divide honest people about herself; she has won.
a major point. The war in Jerusalem in 1760 and under the Refuge
"Tauration" was his watchword, like the famous cry of today;
Clericalism, that is the enemy.

S. 4. — Freemasonry and legitimate governments.

The conduct of sects towards legitimate governments
my has always been south-ordered towards the supreme goal that they for¬
follow.

Where the heads of the national dynasties have agreed to put themselves
to be at the head of the war against the Church, as in Prussia and in Pie-
They cheered them on the mountain; they gave them at least
for a time, these kingdoms of the world, of which they seem to
see available.

Where local circumstances have allowed for the raising of difficulties
They did not attack based on the order of succession to the throne.
itself is the principle of legitimacy, whose good effects are

undeniable, even from the point of view of pure prosperity
material. They limited themselves to choosing, among the branches
prevailing by a legitimate right of accession to the throne, those whose
chiefs promised them their support (1).

This behavior was particularly pronounced in Portugal and
in Spain. The regent Maria Christina, who came to power in
invoking, rightly or wrongly, the principles of Spanish public law,
inaugurated the course of the Revolution in this country. Within this
A unanimously Catholic nation, constitutional rights have
were spontaneously recognized in the heresy and the error, which thus
acquired all the facilities for propaganda; the clergy was stripped of
her property, religious orders were outlawed. Queen Isa
Belle, having refused to continue this political course, was expelled.

(1) V. (Ifin.? CO voIiiiTjoIo chapiiro VI inlitiild : The» Secret Societies in Spain of-
p read the XVHl* siede ji*q'i'en o' parliciüère'noul Ij g 1.

After a few years, his son was raised to the throne by those
the same ones who had expelled the mother, to avoid above all the
Don Carlos triumphs. The young Alfonso XII is today
— probably unconsciously — the example of what can
to be a legitimate king of the Revolution. The attempts made to
then his reign to take away the education of youth from the
direction of the clergy by the ministry of Canovas del Castillo, the foreigner
the proposal for settlement made to the Jews of Russia by the
Sagasta's ministry clearly shows that here too the sect is pursuing the
plan established in its central directorate, independently and by
above any purely national political question (1).

When Freemasonry found itself facing dynasties,
who, despite the individual failings of their members, are,
by a providential arrangement and a glorious tradition, the
servants of the Church, defenders of the truth, she leads con
between them all his effort.

Such was the fate of the Bourbons. Liliapedibus destrueQ^i de¬
Then, in the 18th century, the motto of the sects. History...
temporary is there in its entirety to attest with what perseverance
France, he was executed.

Not to mention their own duty, which obliges citizens to
that country to enforce national public law, guarantee of
all private rights, the tactic of backing sects indicates quite clearly the in-
major interest that Catholics have in wanting the opposite of this
that the Church's adversaries so stubbornly want. This interest
The rêt exists primarily for French Catholics. It cannot be their

to be indifferent to all the means of action that the State has, in a
countries like ours, are delivered into the hands of a dictator chosen by the
sects, or belong to the prince, who openly professes
of wanting to make him reign supreme. Let no one say that the
Customs make the laws, and persistent efforts on the ground
exclusively religious practices will eventually revert to Christian customs.
born in our country: these efforts and works of zeal are assured
It is indeed an imperative duty, but he must do this and not
omit the rest. For this action can only be very slow, if
even she is not completely paralyzed by the torrent of
revolutionary measures. On the contrary, experience demonstrates

(1) V. in this vu'ume lo chajiitro intiiulé: Freemasonry in Spain under Alf~
Phone XII.

ê ^

the powerful and much more immediate influence than laws and
the impetus given by sovereign power has on morals
public: the majority of men is determined in its con
directed mainly by the iu)i)ressions it receives from the outside.
However, the chances of survival are much greater for the
individuals, if the environment in which they live is Christian. That's why
rKdisc has always condemned all forms of daii^e-
a reuse theory of the separation of Church and State; that's why
On the contrary, Freemasonry seeks to establish everywhere what
may call for the secularization of your social life.

Here we are dealing with a common interest among Catholics of
the whole world; nowhere could they be indifferent to the res
the establishment in France of a truly Christian power.

The particular situation of many countries, the mixture of
Races and beliefs make it impossible, probably because
always, the establishment of the Christian state, that is to say the realization
practical application of the doctrines that the Holy See has not ceased since
a century of teaching and which have been summarized in the SijUabus.
The establishment of a fully Christian power in France, all
by scrupulously respecting the civil rights acquired by the
separate religious denominations, is rendered])ossiblc both by the
national tradition, through the logic of the French spirit and finally
by the very violence of the struggle undertaken at this hour by the Re-
evolution.

However, the realization of the Christian idea in a country
reasoning/sounding like France, must exert a very strong influence

happy with the public opinion (jue in other regions of the
world and on maintaining Christian consciousness in its
integrity.

The complete lack of practical application of the teachings
given in our century by the supreme magisterium of the Pontiff
Romain would be, as far as one can humanly judge from the views of
Providence, a subject of scandal for weak minds, on
all in the countries where Catholicism began to take root in the mid-
place of heretics. This (Jew is only r/////}o///é.ve commanded by
The circumstances of time and place would risk taking little
gradually in people's minds the superior place which belongs, unique-
inherent in what must always remain the thesis of the wall of the threads subjected to
Church information.

Beyond the reasoning, the spectacle of the fury in the boxes

of all countries faced with the possibility of a monarchical restoration
A little bit of chic in France would be enough to enlighten people. You'll find some of it
very informative testimonies in the chapter entitled: The Great
1873 plot.

What we have just said about the Bourbon dynasty,
also applies to the noble race of the Llabsburgs.

When the Revolution cannot overthrow the true dynasties
Christian women, she seeks to paralyze them by enveloping them
within the constraints of the constitutional regime. That's what she has
Made in France in 1814, under circumstances which have been fully
clarified in the work of Father Deschamps; that is what she
Made in Austria today.

An explanation is necessary here to avoid misunderstandings.

Certainly, the constitutional, or parliamentary, system is
a form of mixed government that is perfectly legitimate in itself,
as well as the Republic. The Church, which does not shy away from
one form of government, accepts it like any other, provided
that in the country in question it be established according to justice,
That is to say, in accordance with the national constitution. The free
constitution of Aragon in the Middle Ages, the almost
Poland's anarchic policies were approved by it; it is uni
a certain kind of alterity to the people, instructed by experience, to correct
the flaws inherent in these kinds of constitutions.

But when Freemasonry became propagated in this century
As guardian of the constitutional regime in Catholic countries, she has
had only one aim; 1® to establish as a legal principle

that the RIGHT to error to be professed and propagated under the
protected by freedoms of conscience, of the press and of association, in
substituting this false principle for the recommended practice of tolerance
mandated by the Church within the limits of the particular needs of
each country; 2® to weaken the authority of dynasties, of which it
knew the attachment to the church, and to prepare for a long time
their overthrow at the heart of press freedom, li¬
liberty which always degenerates into license, where the law of God is not
not the undisputed foundation of institutions.

This is a practical point of view that must be taken into account, if
we want to appreciate the true scope of France's efforts
Freemasonry j) restoration of the constitutional regime in
France, Italy, Spain, Portugal and Austria,

12 SPECIAL CHARACTERISTICS OF THE MAGDNNERIE

Certainly, when governments of this kind function
nent for many years and that civil relations have
established on this basis, Catholics must loyally respect
ment of such consliliitioas inalgi>é their defects, because
the Church, "as happens in human affairs, is
< the constraint of sometimes tolerating evils that it would
"It's almost impossible to make money without exposing oneself to calamities"
"and to even more disastrous troubles (1)." But something else
is a respect for the situations ac(|uiscs, also in accordance with the great
policy which inspired Henry IV when he issued the Edict of Nantes,
than to the prudence that the Church has always recommended to Christians
here, without thereby betraying the inalienable rights of the truth
rity; something else entirely is a blindness to the maneuvers of the
sects, which in the past has led to the falsification of history, and in the
present to do Play the calholi((ues the rhyme of dupes.

A better understanding of the facts would have prevented certain
publicists, whom it is pointless to name, represent the struggles
Catholics against this taclicfue as ridiculous attempts
ves of the supporters of the old regime and of monarchical absolutism-
ohique, M. d'isracii, in his latest work, has perfectly ex¬
Awarded, with his extensive experience, this sensitive political point
Practical information regarding the July Revolution:

It wasn't the bourgeoisie who erected the barricades, I know
the people who made them; they do not form a nation, but a con
Brotherhood... Their secret societies cover Europe with a network. They
are widespread throughout Spain; Italy is ruined. The same
The organization exists in Germany and in Itussio. The wiglis do not admit
that a remedy, and according to them infallible; the constitutional government
They assert that "secret societies" cannot coexist with
representative institutions; I may deny being mistaken, but it seems to me
that secret societies will instead make representative institutions disappear

tatives (2).

This proves how indifferent secret societies are.
to the constitutional regime taken in itself, when the circumstances
tances do not allow them to derive any particular profit from it, that is
that they favored the absolutism of all the princes ([who have

(l) Brief from NSP Leo XIH to Cardinal Docliainps, Archbishop of Malinos,
August 3, 1881 •

('2) Kndfjmion (London, 1880), 1, i, oh« VU.

They wanted to serve their purposes, so that they would eliminate councils everywhere.
the most liberal traditional institutions, such as those of Tyrol
and the Basque countries, that they destroyed the autonomy of the republics
the freest republics, such as those of the forest cantons in
Swiss.

§ 5. — The two phases of Masonic action

What has just been said will help to understand how the action
of Freemasonry in Catholic countries, a success story
tively in two phases: in the first, it lays its principal
principles in the laws; in the second, when legality revolutionized
tionary has taken root; it directly attacks morals
Christians through the organization of an impious and corrupt teaching
author.

The entire system of Masonic legislation rests on
This error: that the State — (delegation of the sovereign people, king
absolute or organ of positive science) — creates law, and can
making laws without regard for dependence, where is man?
vis-à-vis God in all aspects of his activity.

Voltaire expressed this idea as early as the mid-18th century*,
in his tragedy of the Guebres or Intolerance:

Honored and submissive, upheld by the laws
And by these same wisely contained laws.

The Guebres will now be free
To follow a secret cult that has long been persecuted.

May each person peacefully seek the light in their heart.

But the law of the state always comes first.

Another advanced Freemason, Odilon Barrot, said bluntly
In 1828: "The law is atheistic and must exist."

The publicist of the German Masonic empire, the f.∗.
Bluntschli said, more hypocritically:

"The modern state is founded on human nature."
The State is a human community of life created and administered by

14. Distinctive Characteristics of Masonry

Man for a human purpose... The modern state is an organization
Human constitutionality; the law of the land is governed by public law. Its
Politics seeks the public good according to the principles of reason.
human beings using human means... He feels independent and free
even in the eyes of the Church, and he even asserts his right over it
high (1).

From this stem the equality of religions before the law, the freedom of
the press understood in the sense that there is no crime of opinion
(to put it more accurately, in a manner of speaking or opinion), civil marriage, the
denial of the Church's own right to exist as an independent society
dependent, to administer itself according to its own constitution, to teach
to gner, to possess the goods necessary for the maintenance of his ministries
their temples, the destruction of religious orders or their
assimilation to other associations.

Legal formulas vary according to the particular spirit of the law.
to link to each people and the historical development of its legislation
lation.

Thus, for the French, a people with a logical mind, friends of the
equality, accustomed to centralization, the watchword of the Freemason
The question is: Christians must be subjected to common law.
a cunning mule, of which Bishop Aiguiecy recently showed
the destructive character of Clericalism (2). —In Italy, where the
The people are fundamentally religious, but where they are eclipsed by
glorious historical memories applied in the wrong direction, that was
The free Church in the free State. — In Germany, a country covered
green still of traditional associations of all kinds and where the
corporate life has an indestructible vitality, the formula of oppres¬
The Church's position is this: "The Church is in the State and is not
"before him that a corporation with subordinate rights as
"The others."

Despite these differences in expression, the Masonic program
is still the kid.

We could see from the general plan of the works of the large

lodge of Chile, arrested in J 870, which we published (volume I, Introduction, § 4), how adept the sect is at exploiting the ideas of the time, what the 'principles' want to say for her of equality, liberty, fraternity, which she seeks to introduce

(t) General Theory of the State, French translation, in-So. pp. 50-55,

(2) Common Law, by Mgr Isoard, Bishop of Annecy, in-8o Paris, 1881.

THE BEST PHASES of MASONIC ACTION

d<ms public institutions^ the spread of knowledge- these popular, secularized educational institutions and of charity. This will be discussed in a chapter of this volume. how in this noble country the sect has already taken root and progress is being made little by little towards the realization of this plan.

When, following work of this kind on opinion and In public assemblies, legality became revolutionary. Freemasonry takes a second step and sets out to corrupt the people by destroying Christian morals, the fruit of ten- eight centuries of faith, which serve as a basis for beliefs, pushed individuals are influenced by external factors and seem may be necessary for the ma¬ in a given society The majority of men practice religion.

Father Deschamps' work revealed in all its details the systematic plan to corrupt the family pursued by The lodges for a long time. A chapter on the current state of dogma and Masonic morality will complement them all too well.

Today they seem to have more need to resort to covert maneuvers. They claim to corrupt nations on a large scale through the education of younger generations, that they completely wrest from the Church's control to to make it a state monopoly. But the state has become their property. They took care to seize political power beforehand. tick, and under this direction Public Instruction becomes a propaganda continues to promote atheism and immorality.

Separating education from religion, that is, at this moment, a From one end of the world to the other, the direction given to the lodges.

We are witnessing the most complete development of this plan in France and Belgium.

Since Freemasonry ostensibly reigns there, it adds to this activity

towards the demoralization of the masses, a series of festivals and practices
which have the avowed aim of replacing Catholic worship in the
popular customs: these are only baptisms, weddings and burials
Masonic practices. The flaws of the Tœuvre du Sou of secular schools
and of the League of... the Freethinkers, the Masonic lodges
white ones take the place of our processions, forbidden by the ar
arbitrary administrative. All scientific and pro-
Professional organizations are being invaded by the sect, and it is making use of all thes
natural groupings of men are all means of retaining
the populations under their rule. As well as all life

16 FEATURES OF MASONRY

Social life among Christian peoples was deeply influenced by religion.
of a child in a nation given over to Freemasonry, she is penetrating
entangled in its venom in all its manifestations, while waiting
the day when, according to the prediction of the Apocalypse, it will be necessary to wear
on the forehead the mark of the beast to be able to buy and sell {\),

§6. — The exploitation of national issues by the

Frang-Masonry

The cosmopolitan principle of Freemasonry is essentially
contradictory to the national principle: its aim, as we have seen, is

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restoration of the state of illuminity; it must therefore sacrifice to it
One after another, all the nationalities, and, in fact, the destruction
of a considerable number of independent states, autonomous entities
centuries-old wedges, was the consequence of the ascendancy it gained
in the general politics of the world.

But, when it comes to inciting a people against governments
established elements and to introduce into social life elements
In terms of disruption, Freemasonry excels at exacerbating issues
national and to exploit them.

The same sect which, in 1815, delivered Catholic Belgium to
Holland and the Rhineland to the Prussians, who, in 1817, destroyed
the autonomy of the small Swiss cantons, which, in 1832 and 1876,
dealt a fatal blow to the ancient popular constitution of
In the Basque Country, this same sect, we say, exploited against
Austria, the Italians' al-riological sentiment, and it became
The idea of unity became a weapon against the temporal power of the Popes.
the most national power that ever existed.

In other situations, it corrupts through its contact
the most national movements, and introduce elements into them
dissolution processes that cause them to miserably abort.

This is a lamentable history of Poland in 1830 and 1863.
that of Ireland in 1881.

The Catholic Church is a mother; and she multiplies her solicitations
studies and his tenderness for those of his children who are suffering.

(1) ApocoUypse, cb. xui, 16, 17,

Among peoples who enjoy the fullness of their national life
In her later years, she carefully withdrew into the spiritual realm.
and leaves temporal matters to the civil authorities. But
when a nation is in mourning, when it is widowed of its memories
legitimized and independent, then we see the bishops
and the monks tending the bleeding wounds, supporting the failing soul
the people's hearth, and the sanctuary thus becomes the sacred home where
Beneath the ashes lives the patriotic spark, the promise of resurrection
future!

Under these conditions, Freemasonry is careful not to do the
War on Religion, it hides its true purpose; but, temptress
Treacherous, she promises temporal victories to oppressed peoples
but, if they accept the help of the Cosmopolitan Revolution. The Church
inevitably opposes such disastrous compromises, and few
Gradually, Freemasonry created a party in these countries, which then separated
firstly, the direction of the bishops on the ground of national action
national, then gradually becoming hostile to the Church itself
even.

This is how the Revolution lost Poland. (See the
Secret Societies and the Society^ t. ir. Attached Document K. The
Freemasonry in Russia and Poland. — Insurrection
of 1830 and the July Revolution.)

Some words escaped from men very advanced in the
The secrets of the sects even make one doubt that they ever wanted to
sincerely the resurrection of a country, which would have formed a great
Catholic nation and would have been an impregnable bulwark opposed to the
Revolutionary Pan-Slavism (1).

A similar situation is occurring today in Ireland. If this
noble people have preserved their nationality and distinctive qualities
The freedom of his race, he owes it to Catholicism. But his demands
cannot go so far as to authorize insurrection against a government

government that time has made legitimate, nor to undermine the
principle of property. By its very mission as guardian of the uncorrupted
The Church, vulnerable to the principles of morality and social order,
finds herself obliged, while energetically seconding the movement
national of the Irish people, to indicate the limits that it cannot
to surpass. Anti-Christian sects skillfully take advantage of this to

(1) See in this volume the chapter entitled; Poland and the religious sects-
naires.

III

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to incite the people to shake off the yoke of their pastors, to sow
the distrust of the Holy See, and finally to push it
in back roads of violence | which open the way to crimes
more atrocious.

11. 7. — The agonistic objection against the Church in

THE GERMAN COUNTRIES.

11 is a number of countries, whose governments are
Protestants, but where Catholics form significant minorities
aunts and compacts and where they had rights recognized by the
national constitutions, the CPII ensured the necessary freedom
to the ecclesiastical government. Such was, and such still is in
right, the condition of the North Charleroi region, of several cantons
from Switzerland and Holland.

This situation is certainly not acceptable to the Church.
poses as an ideal; however, given the circumstances,
She was acquiescing for the sake of peace. As long as the governments
All things respected and loyal, these peoples have enjoyed all
inner tranquility, which is compatible with the division of
beliefs. We will reread with further insight, in the work
of Mgr de Kellelcr iulilulated: CAllemaiino after the war of
1860 (1), the conslatalioii of the re.sullals lieurciix of this stall of choice
their, that they contrast with the deep troubling of consciences which
The reversal followed.

It was the Erauc-Masonic that demanded the Kultur-Kampf as
pledge of his contribution to the work of the German institution. We

we do not need to reproduce here the positive testimonies which restored
nor to retrace the various steps of this new persecution
tion, (jui a eu son cofiIre-coup dans toutes parts du monde.

It is only necessary to give here its legal characteristics
discs.

Neither the German government nor the Bernese government has...
ficheut, like ff. Gambetta and Ferry, the pretension of sub¬
to treat the nalioii to what they call reveries and supers-

(i) Trans. French by Abbot JJelet, 1 vol. io-8*'» Gaume, 1866.

tuions (that's what they call Religion), to replace it
The empire of positive science, that is to say, a brutal materialism.
No; these countries are not yet advanced enough, and the Freemasons
conservatives (see above 1 and 2) who lead the movement,
find in the state churches j)rotcslantcs an instrument too
compatriotic period of government seeking to ruin the people
any religious idea.

The KuUur' Kampf consisted of denying any rights inherent to
the Catholic Church, to recognize only granted rights
by the State as to the Protestant confessions, then to him
to impose in its discipline and administration the pro-
close to the country's Protestants, but who essentially repugnant
to its constitution. *Thus, in Bern and Geneva, as well
that in Germany, the Kultur-Kampf had been forced to interrupt all
relationship with Rome and destroying the religious orders. The difference
The inconsistency of the procedures is only evident in this: the laws of prudence
his own, known as the May laws, on the education of clerics and the nomi
nation with pastoral functions, tend to impose on the Church
Catholic, the direct interference of the State, which is the law of the con
evangelical federation; while the laws of Geneva and Bern
on the election of priests they attempted to subject it to the democratic regime
cracy of these countries. That's what one might call the es-
legal department of the Kultur-Kampf.

As for its outward appearance, the most characteristic feature
Tunion is a united front, fueled by a shared hatred against the Catholic Church.
lique, Freemasonry and the faction of Protestantism called
liberal, that is to say, one that no longer recognizes the divinity of Our-
Lord Jesus Christ.

The number of ministers in the evangelical church who are part
Masonic lodges in Germany, the Netherlands, and Switzerland
(and we could add also among French Calvinists) is
considerable.

The history of Freemasonry in Germany presents two phenomena
contradictory terms only in appearance on which
we draw attention; on the one hand, Freemasonry in certain
Certain systems have taken on Christian appearances, have borrowed
part of its rites to Christianity and excluded Jews from
his lodges; on the other hand, it is the country where the Jews, by means of
higher lodges have certainly exercised and continue to exercise
The most active core leadership within the entire sect. One cannot

20. Distinctive Characteristics of Masonry

to tire of repeating that part of the practices of Freemasonry
The main purpose of this is to deceive minds. Let us explain.
Thus, how could such a considerable number of ministers protest?
Many enter the boxes.

Franc-maronncric does not thereby relinquish its hatred of
Our Lord Jesus Christ and all revelation. Spend more
earlier than what F. Es. Van Schaick said in the Official Almanac
Dutch Lodges 1872, on the use of the Bible in
the lodges:

"As things stand, the Bible is placed on the altar of the Lodges"
as a mere extra. From whatever point of view we consider
If we laugh at the Bible, we do not hesitate to declare openly that it
is no longer in its place in the works and cannot be there since
the doctrine of humanity is its basis and is proposed as the means
to improve man" (1)^

Therefore, it is not surprising that we see a writer, Ecclesias.
Protestant tic, Dr. Guerike, declared, as early as 1840, that the "p&
birth of the Eranc-inaconcrie in the Protestant churches has
toncontribué like a hammer striking relentlessly to destroy the
Positive Christianity, to erect a tower in place of Christ
temple, and that it made use of the principle of fraternal aid
as a powerful system of corruption and monopoly for
to invade all official positions and jobs having a
influence in the Church and science (2).

§8. – On Freemasonry in Anglo-Saxon countries

Saxons

It is a constant fact that Freemasonry does not present the
the same anti-religious and anti-social character in England and to
United States as well as on the European continent and in America
South. The vast majority of SCS members do not see it as
that an opportunity for friendly gatherings and a supporting institution
mutual. Nevertheless, English lodges consider themselves as

(1) Cué by PachÜor, Slilk Krleg gegen Tkron und Allar, 2* ôdit., p. 111.

(2) llandbuch dtr KirchengeschUchte, t. II, p. 253, cited by Pachtler, ibid.,

p. 118.

being part of Universal Freemasonry, and they do not refuse
not on occasion, in accordance with Masonic oaths, the aid
fraternal to their brothers on the continent. Therefore, there is in this
a special characteristic of English Freemasonry that is a difference
in the intensity of the action and not in the essence of the principles.
The Holy See was not mistaken, and it has always maintained
the application to the lodges of these countries of the censures imposed by all
The sovereign pontiffs, since Clement XII in 1738. They have
were extended specifically in America to VOdd-Fellowshlp,
which is merely a simplification of Freemasonry for the use of
people.

The causes that led to this situation are numerous; it
To completely outline the whole story, it would be necessary to sketch it out.
political, social and religious development in England since the 18th century*
century. Therefore, we dedicate a special chapter in this volume to
the situation and trends beyond Freemasonry in these two countries.
In this, as in many other things, the Anglo-Saxon race
follows very different paths from that taken by the races
Latin and Germanic. By diverting from the odious conflicts
anti-religious groups that exhaust these communities, by rejecting the interference of
The state's influence on private life creates elements of superiority.
which foreshadow a leading role for him in the near future.
Failing the 19th century, the 20th century may perhaps see the realization of the
glory of the Church, the famous prophecy of M. de Maistre, announces
assuming that England will unite with France for the propagation of
the truth in the world.

However, one fact must be taken into account, namely that, under the
violence of persecution, Catholicism for nearly two
centuries disappeared almost completely from England and its

colonies. No longer having to fight its essential enemy, the Ma¬
The nonsense fell asleep. The movement, which resulted in making
Civil liberty for Catholics, had as its main propaganda
The religious struggle between the Usonters remains very intense.
here and the established Egliae. On this subject, a very distinguished English priest
we were told that the disastrous form of the Episcopal Church did not pre-
would offer no real advantage to calitolytics. On the contrary,
The result would rather be to turn against them all the fanaticism
intolerance, which still exists in Protestant sects.

This can be seen in the United States, where for a quarter of a century
Catholics have become numerous enough to be a factor

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important social. Their progress was followed by attempts to nominate
breuses to awaken both Protestant intolerance against the
Papism, which posits the principle of the supremacy of the modern state.
according to the Masonic program outlined above.

It will likely not be without struggles that the people
Anglo-Saxons will succeed in eliminating from their social constitution
the venom that heresy has infiltrated.

S 9. — The ROLE OF Jews in Freemasonry

The anti-Semitic movements in Russia and Germany,
some recent events that have highlighted the financial predominance
Israelites on the stock exchanges of London and Paris called
Attention is strongly encouraged regarding the role played by Jews in the poli¬
modern tics and especially on their connection with Freemasonry
rie (1).

It is impossible not to be struck by the fact that the principals
nihilistic and communist agitators, whom the recognized leaders
radical parties in Germany, Russia, and Switzerland are
of the Israelites. The author of a remarkable article published in the
Nineteenth Century of January 1882, under this significant title,
The dawn of a revolutionary era is expressed there in this way;

The most remarkable feature of all the upheavals that took place
Returning to the continent is the predominant role of the Jews. While
that some of them seize major financial powers,
other individuals of their race are the leaders of this revolutionary movement
the revolution we have outlined. Those who consider the Jews

as a force for conservation in society must change their
point of view.

The work on Secret Societies contains in this regard the observation
the presentation of a number of facts, to which the
reader who wants to have a precise view of the subject. (Book I,

(l) Among the works responding to the nctlc iiréoccupaliou, we must particular-
romont report the volume iuliliiile: Fruiivs^rnavotts H Juifa^ stem üeVFglise

itaprh do Sî-AimIiù (In-tîi", IHSl}. 6or liter

irii]i'|n«? sufü^'imiincul read of ainjucl view isf jiÎLiê the iiulrur.

chap. II, $9, Book II, chap. V, § 6; chap. VIII, § 3, chap.
XI, § 6, chap. XII, 2, chap. XV, § 4.)

We have specifically mentioned this in the Introduction
(§ VI, note) the indications from which it would follow that the Jews are
mostly in the central leadership of the sects which likely-
menla its headquarters in Germany. What other clues have been gathered?
Since then, we have become more inclined to admit the data.

For a long time, the Israelites were excluded from most
German, English, and French logos. They then founded
special rites like that of Misraïm in France, of the Beni-^
Berith in the United States, which allowed them to benefit from
advantages ensured by the universal nature of Freemasonry and
to communicate with all lodges as needed. However, one
will find in this volume (chapter I) proof that, even at
mid-18th century, a number of Masonic lodges
that the Jews received into their midst. Martinez Pascbalis, the
founder of the French Illuminati, who, according to our latest studies
of, would have played a very important role in the spread of
sects at that time (see chapter P'', S 3, cf. book II, chapter V, 3)
was a Jew.

Moreover, the internal movement within Freemasonry has overturned
almost everywhere the barriers that a remnant of Christian ideas or
social prejudices opposed the admission of Jews into the
ordinary lodges. Freemasonry in Catholic countries, that of
France, Italy and Spain were the first to admit them.
Germany has followed suit in our time. In the United States and England
On earth, only certain rites are accessible to them. Of
since most German lodges have lowered the old
These barriers, we see even in the Masonic world, no
without a certain amount of dread, the influence that the children of Israel have there

(1) The considerable contribution they make to pro-
gressistG and national-Uberal^ has become 'i)liculièremnt désa¬
agreeable to the Grand Chancellor. One of his writers, Theodore
Mommsen, in a pamphlet entitled: A Word on the Jews,
he reproached them for their ingratitude and addressed a curious apj)cl to them
the alliance with the Germans against France and Idlomontanism.

In France, we don't have a social question to address.
To speak frankly: the numerical proportion of the Israelites is too

(1) v. P,.-AC. V)n \Ve<!<îll, Vnrurllicil nder hercc/tUocr llnux, UorWn, 18X0,

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low, but the number of official positions they hold is
without any proportion to what the general population reported.
Furthermore, all those among them who have reached a certain po-
social silion, are involved in Freemasonry and exercise a
considerable influence. One of them, Brother Créinieux, has, during
for many years, Grand Master of the Supreme Council of the Rite
Scottish. Another, a chief rabbi, Brother Dalsace, is one of the
the oldest members of the Grand Orient. The Masonic Mummy
that of 1878, said of him: "that he glorifies the Jewish name by the
the way he leads Freemasonry.

Judaism is, moreover, in itself a form of Freemasonry.
times by the close solidarity that unites its members,])ar 1(3 cosmopo¬
litanism which places the Jew above all ties of homeland, finally by
his hatred of Christianity. With the decline of Talmudic worship,
a new organization, the Universal Israelite Alliance, was
founded in 1858, to create a bond between all Israelites
mun on the bases we have just indicated, independently
traditional rites that many no longer care about. Here are
how Brother Cnhuieux explained the purpose of this association:

<tVAlliance üraélUc universal how barely and already its influence
Its salutary effect is felt far and wide... It doesn't stop at our worship alone.
It addresses all faiths. It wants to penetrate all religions.
gions as it penetrates all lands... Well! gentlemen,
Let us continue our glorious mission. May enlightened men, without
distinction of worship, unite in this universal Israelite association
saddle, whose purpose is so noble, so broadly civilizing... To give a
A friendly hand to all those men who, born into a different religion than the
ours, extend their fraternal hand to us, recognizing that all
religions, whose foundation is morality and whose summit is God,
must (Hre friends with each other; thus breaking down the barriers that
separate what must one day be reunited; there, gentlemen, is the beautiful, the
great mission of nolro Universal Israel Alliance... I call on our

association our brothers of all faiths; that they come to us; with
How eagerly we will go to them... The time has come to found
on an indestructible foundation, an immortal association. (1)

It is difficult not to be struck by the identity of this program
with that of Freemasonry.

Judaism and Freemasonry are two parallel institutions.

fl) isvArlfin l, XXV, p. dII cl s iiv,

This thought is not exclusively ours. It has been expressed by the
Chief Rabbi of France at the prize distribution to students
Israeli vocational schools, December 27, 1879, at the hotel
of the Grand Orient:

“Listen, my friends, there is a coincidence in this meeting that
something strikes me, and I want to share it with you. Do you know where you
Guests, where are we? — We are in the salons of the Franc-
masons. They kindly agreed to make them available to us. I told them
Please send me my gratitude.

The Freemasons! What hasn't been said against them? They have been
I am nothing but a bunch of troublemakers, disturbers of the public peace, impious, atheis
I don't know what else. They've been bombarded with misery, they've been slandered,
persecuted 1 They tried to drive them out, to exterminate them, as
We !

But they are here, standing just like us! They are not, like you,
You know, neither rebels nor atheists! I know many of them, there are
even among us in this meeting, and I assure you that this
They are men of heart and honor. They preach, as we do,
tolerance and charity; they preach, like us, fraternity, the
Work, human solidarity; and that is why we live together.
and the others, and that's why we live despite and against all odds.
Ah! my friends, brotherhood cannot be stifled. Truth cannot be killed(l).

Ten years earlier, on June 29, 1869, a large synod convened
in Leipzig there are Orthodox, Reform and Liberal Jews of all kinds
all the nations, and made the following decision:

"The synod recognizes that the development and realization of ideas
Modern euros are the most reliable guarantee for the present and future of the
"Jewish nation and its children."

These modern ideas are revolutionary ideas, and the Ma¬
This nonsense powerfully serves the particular interests of the Jews. Also
It must be acknowledged that the material and economic transformations
global standards are increasingly increasing the value of
remarkable abilities of the Israelites, and demonstrate superiority
an indisputable ethnic identity that they have preserved throughout the centuries.
The growing influence exerted in our societies by their pen-
their writers, their artists, their financiers; their pener
tration in certain populations such as in the United States, where they
tend to merge with the large, indifferent mass

(1) chain of union do nioi-juiii 1880,

to Christianity: these are providential events whose consequences
The consequences will only become apparent later. Let's just note that the
Jews still hold fast to the belief with great tenacity
to the Creator God, to the living God (1), while more and more
The lodges suddenly became positivist and materialistic. If
The apostasies of the Christian peoples filled the measure, did they?
through them, according to ancient prophecies, the return would take place
of riiumanity to its author?

(1) V. onfre autres l'ouvragod'im israélite, M. Bonlœw, former dean of the Faculty
des lollrcs do Oijon^ The laws of history (iii-S*. Germer-Uaillère. 1881).

CHAPTER ONE

Freemasonry in the 10th Century

b

§. i.—Some new historical sources.

Mazzini, in 1868, wanting to bring the Italian Freemasons to
to work for the restoration of the Republic, he cited the example
the core of 18th-century Freemasonry, which had taken part
preponderant to the great Revolution of 1789 (1). This is the ve^
historical truth, and it must now take the place of legends
those who represent it as a spontaneous movement of the
oppressed nation. Father Descbamps (Book II, Chapters III,
IV, V and VI) provided the general elements of this demon.
tration, by broadly following the course of events and eu

reporting a number of first-rate testimonies.

In this chapter and the next, we propose to complete
his work, by summarizing numerous research projects on the history
local history in which either French writers engage
Freemasons, or independent scholars. They allow one to grasp
on the spot, social and political activity carried out by the lodges, and by
there they allow us to grasp the action of hidden mechanisms, which have
produces the major events of general history. Another
An equally important source consists of the numerous writings
which were published in the 18th century on Freemasonry.

M) Quoted in the Pnlilica segrcUi ilaliana (Turin, Iluux cl Favalo, 1880, in-S®)
p. 383.

^ ê

It is very surprising to see all governments banning it from the outset.
its beginnings, and it is particularly remarkable that the gou
Protestant governments may, in this respect, have preceded the Holy-
Seat (V. S 9). There is therefore a great interest in collecting in
the dust of libraries the authentic testimonies of
The contemporaries' assessment of the new society. These are
brochures and books for the occasion, which the absence of m¬
literary ritual has caused it to fall into oblivion, but those who haven't
less of great historical value. They fully trust the action.
repressive governments. Some of these writings are from
the memoir of the Revolutionary period; they emanate from men who have
took part in the events, who were themselves involved in the so-
secret societies; these are irrefutable witnesses, who come
to confirm in a striking way the accounts of Lefranc and
Barruel.

The history of Freemasonry in France can be divided
in three periods.

From 1721 to 17C0, Freemasonry was propagated across the continent
by the English and the Scots. It is outlawed by the auloritô
royal; but the application of these measures is done with so much
leniency on the part of the magistrates, — l)eaucot!p are themselves
followers — that propaganda is hardly hindered by. During
During this initial period, the lodges mainly attracted young people.
people, men engaged in philosophical innovation,
the libcrins^ as one would have said in the previous century. On the

presented as an English import, and the lodges are held
usually in cabarets. We have very few documents
writings on the lodges of this egregious creature: either because of the necessity
SC hides a little more, either jrarce (pic h's foiulateui'S des hjgcs,
the vcncrablcs^ the mailrcs of coniiiic we called them

then, they were in (some way) and kept by
towards them the constitutions and the verbal points, (thus the
Freemasonry continued to progress, and lodges were established.
from the middle of the century in many more cities than those
which are mentioned in the work of Secret Societies (Book II,
chap. III, 2). We will encounter this fic ((uemrnenl riiidicalion in
the course of (V*s eludes.

The second period begins with the rninistèi'o of the Duke of
Choiseul, 1702, and the destruction of the Jesuits. It is marked by

absolute tolerance, by the very favor of the public authorities.
In 1772, the Grand Orient was founded, with the Duke of Chartres for
Grand Master; Freemasonry then spread rapidly
extraordinary situation and at the same time takes on an organization
more focused: she is preparing for action.

Finally, the Convents of Willemsbad, in 1781, and of Paris, in
1785, inaugurated the period of active and decisive conspiracy.
The Revolution breaks out, and the men of the lodges become the
key players in the events.

Abroad, the development of Freemasonry progressed by little
closely followed by the kids' phases.

§. 2. — What was thought in 1747 of France

Masonry*

has

Contemporaries were not mistaken about the importance that al
milk to acquire this new company, which claimed to be only
a charity and fun gathering, like so many others
formed then under the influence of the customs of the time which had become
easier. The number of works published for them against the

Freemasonry from 1740 to 1760 was considerable. One of the most
One notable example is the one entitled: "The Freemasons Crushed"
first published in 1747 and which had many
editions. Its author is Pérau, one of the most serious publicists
and the best informed of that time (1).

The previous year, he had published *The Order of Freemasons*.
betrayed and the secret of the Mopses revealed (in-8°, Amsterdam), in the
which he merely described as an explanation of the organization of the lodges and the rite
the reception at the three symbolic grades.

In "The Crushed Freemasons," he points out the danger they
present for religion and civil society. The following pages
These sales are interesting to reread after the events have taken place.
have given such confirmation:

R The order of Freemasons is a society which, under the special title
two of the closest brotherhood, united together and in the same

(l) See Miebaud's Universal Biography, article Peru, and Barbier, Dietiorv-
black of anonymous. This work has also been attributed to Abbot Larudan.

views an inBnity of people, without the diversity of characters, of
Inclinations or religion present no obstacle. A policy ad
admirable, widespread in the doctrine which it teaches, animates it, sustains it
and extends not only to the brothers it gathers, but also
on all the inhabitants of the world.

This doctrine, which is like the lifeblood of society, which animates all of it
the members, is nothing other, according to the Freemasons, than this principle
natural, that this primitive law engraved in all hearts and which must
to be the basis of all our actions.

Every candidate is informed of this principle on the day of their interview.
that he is always made to consider, nevertheless, in the light of approval
and usefulness, and in proportion to the penetration and intelligence that it
made it apparent to those whom the lodge had charged with the task of indoctrinating him.

However, it should not be inferred from this that every brother once received deposits
Suddenly the prejudice to which he had been enslaved until then; no, the air of
The lodge does not immediately inspire that grace which is called grace of state
and does not work in hearts those marvelous changes, which hold
The wonder. The diverse feelings, far from being destroyed,
They remain exactly the same as they were before. All reli-
gion retains its rights there; the Catholic and the Protestant, the Jew and the
Christians gather there under the same banner, without deviating from that of
their sects. The prince and the magistrate lose nothing in terms of homage.

to which each subject is dependent.

Here the reader undoubtedly awaits with imi)atience the explanation of this
doctrine: he is already asking me what science is subtle and pro-
founded, what charming and inconceivable art could have gathered together in a
Even the sect, the followers of an infinite number of others, and becoming the miraculous
a cultural and universal concept that unites them all without prejudice to any?

Here are the main points:

Liberty and the Palliated: these are the precious prerogatives that the so-
the company claims to be able to put each person in possession of them.
bres; it is they that produce this admirable effect, by drying up
the poisoned sources from which all human evils stem,
I mean ambition and avarice. The former makes everything disappear.
An unwelcome and mortifying idea of superiority. Through it, man, having returned
in its original rights, no longer recognizes either ranks or dignities, including the
The sight wounds the gaze and shocks his self-esteem, Subordination
is now nothing more than a chimera which, far from finding its origin in the
decrees of a wise Providence that made it necessary, does not find it
more than in the whims of fate and the extravagances of pride

who wants everything to bend beneath him. The second, finally, produces this

delightful peace, this trust so sweet and so enviable but incomprehensible
compatible with avarice, whose designs it ruins, by making it corn

muns these goods and riches, the possession of which costs man so much
of care and the loss of so much remorse.

Such is the essence of Freemason doctrine; but let us not
it is not expected that it will suddenly be exposed to the public eye or in such strong te
Mels's aspiring asset: a subtle and agile mind could draw from it

consequences too disastrous for the intentions it conceals.

Dogma is proportioned to capacity in this order; to facilitate this...
to legitimize progress and to publicize its importance to a greater or lesser extent, one
distributed it into three different classes, the first of which is that of
penetrating minds, the second restless and anxious minds; the third
me, credulous and superstitious minds...

The true meaning soon becomes apparent in the first one, whose
enlightened members, instantly dispelling the cloud surrounding it,

They only need a glance to spot it. Therefore, it is up to them
that the leading roles belong to, such as those of the enthusiasts and
to the drivers of society, delicate and important responsibilities which are part of it
first columns and main supports.

The second, a mobile and restless troop, did not reach this high con-
birth only by degrees, which are its emblems and similarities,
that are presented to him to guess and which captivate him with their difficulties*
fickle imagination, whose deviations could cause some dis
order.

As for the last one, which I can call that of the fools and made ex¬
Ready to house ignorance and superstition, nothing else is required of it.
than to blindly and unreservedly follow the spirit of the doctrine that he
insinuates, to embrace him warmly, to support him strongly, and to res
inviolably attached to these divine oracles, that a prophetic
"Fury," he repeats to her constantly. This is how the insensible communicates itself.
This light, which is meant to illuminate the universe, is consumed by this system.
which must purify it and restore its original excellence, but that however

We always take great care not to develop abruptly.

Regarding this Liberty and this Equality, if the Freemasons
could read the hearts of their candidates, if they could ascertain
of their tastes and their characters, they would soon explain it by the
return to that first state in which man found himself upon emerging from the hands
of its Creator; by this independence which, according to them, would have been
the eternal prerogative, if ambition and avarice had not changed the face of
its condition by subjecting the weakest to the tyranny of the strongest; by
one word, by this salutary antidote that they want to use against the
progress of an evil too deeply ingrained not to tend towards the unfortunate
humans a propitious arm that breaks their chains, crushes tyrants and the
finally restore to them the rights whose loss has cost them so much
pirs.

This is the precious time of the Golden Age that the Freemasons want
to bring back to earth; but, as for a cban/^emeot so sudden it does not
It would take nothing less than a miracle and a hasty execution.
would become prone to too many incidents, the policy found about
to first introduce this Freedom and this E/jaHlé among the brothers, of the y
foment, to perpetuate it without interruption, until society
sufficiently strengthened, it can finally rally under its banners.
entire .

This is the current method adopted by Freemasons for
to conduct oneself with certainty to the brilliant denouement of this plot.

The author then explains with great precision how the
Masonic doctrine, through all the allegories of the rebuilding-
the destruction of Solomon's temple, aims to destroy
of all revealed religions in order to bring man back to the pure
natural religion and discredits them all equally by confusing
their followers within its ranks. He also shows how the
Freemasonry undermines the entire order of civil society from its very foundation:

This respect owed to princes becomes a weakness and a cowardice.
te, as long as it is not measured by their wisdom and equity; so
than to obey them in circumstances where neither has any
To share in their crimes is to share in their crimes, to execute guilty parties.
tensions.

This abolition of all authority, which the true Freemasons, that is to say-
to say that those who are perfectly aware of the society's views, do not cease
to preach among themselves; this independence to establish, these scepters to break
to break, to dissolve this harmony that reigns in the universe
So, are all these things merely simple revolutions?
details that should be viewed with indifference and which have no influence whatsoever
On civil order and society?

The author also points out the role of dupes that are played.
to the princes received into the order (I j. Belonlui, if the order of the Franks-
Janson had not yet provoked any violent uprisings, it was
because the time has not yet come. H tells a story
a number of murders ordered during his time by the lodges
and executed by their henchmen against some of their own
brothers who had betrayed them. (Cf. Liv, II chap. V. §2.

(I) It also mentions the arrest of twenty-five brothers by the watch on May 22nd
1240, in Paris; They were immediately dismissed because of their condition, says the autho

At the end of the book, the author describes the reception into the rank of arohU
tecteou. Scottish (Past Master)i in which, at that time,
a more advanced introduction was provided:

On the evening of his reception, he was told nothing else, except that the
freedom and Yégalüé between brothers are the Tunic, the goal of society, and that
the temple depicted, the mysteries, the emblems and the metaphors are
similarities that conceal the true purpose from weak minds, things that
they gradually give a taste of the true meaning to the point of making them embrace their
feeling; after which they say that this freedom and this equality do not
can only be acquired with a singular firmness of spirit. During this
At that time they were already tasting among themselves the sweetness of that state... The

each of the Scottish assemblies, if the architect was last received
gives signs of perfect docility towards the company's purpose,
then we reveal the hidden agenda, or rather the key object of the
society, which is to reduce all men to a mutual equality and
to give humankind natural freedom. Finally, after some
During assembly days, they openly say that the expression "to make all"
men are equal among themselves and the free human race includes indistinct*
all persons of whatever quality and condition they
may be, without even excluding princes, magistrates, the
Both adults and children. Once this big step is taken, they have nothing left to do.
than to imagine the means of achieving their ends... The Freemasons
they find nothing that frightens them more than the power of
sovereigns and the authority of magistrates.

I have always recognized in their speeches that the spirit of society
was quite similar to Cromwell's conduct, and this was so evident
the doctrine, the projects, the actions and the thoughts were
as many copies of this original.

It should be noted that Brother Louis Blanc appreciated it exactly.
in the same way the influence of Freemasonry on the neck
rant of the ideas of the 18th century (Book II, chapter V, § 1).

The author of "The Crushed Freemasons" appears to have penetrated the
more secret designs of the sect. He attributes its founding to
Cromwell, and he goes into very specific details on this subject.
ciés, which he claims to have learned from one of the great masters of Tor¬
dre (î). If this testimony, collected a century later, amplifies

(1) The tradition, the most generally accepted throughout the 18th century, fai^
going back to the supporters of Charles I*', after the Wuitehall crime, the organisation
Freemasonry in a Potential Society. A summary can be seen in the Archi¬
Literary trends of Europe, by Suard, Morellet, Ségur, etc., no. of January 31, 1805
We must conclude from these contradictory statements, as we have said (book, II,

3

III

••

perhaps a tradition from which we have, moreover, collected other
three echoes (Book II, chapter II, ^ 3), the insistence with which
The author emphasizes the regicidal nature of Freemasonry.
or a very wonderful premonition, or rather the testimony

of the impression made on him by the |)rüpos held from then on in
the lodges. He claims to have frequented a large number of them, namely
in England, that is, on the continent.

S III. — The High Degrees. — Illuminism. — The Philosophy

LALETHE. —MarTINEZ-PaSCHALIS. —BaINT-MarTIN

The author of the crushed French maps only speaks of Freemasonry.
symbolic nonsense, which was therefore the most widespread and which
was aimed at the masses. He only heard about va-
the organization of high Scottish degrees and philosophical systems,
who were trying to supersede English Freemasonry.

We have gathered together (Book II, Chapter 11, 3 and 4, Chapter III, § 2,

chap. V, 3) some indications on the origin of the high degrees.
We explained how the Btuartistes had clicked to get involved
to establish a foothold for their businesses on the continent.
But after a few years, after the knight's death
In Hamsay (1743), Charles Edward had fallen into the hands of
trigants of all kinds and had made himself a source of revenue from the
sale of constilulious chains of high grades. Already, in
In 1738, he had conferred upon a Spanish Jew, Marlinez-Pasclialis,
the power to establish lodges. If we are to believe a letter
This character, his father, is said to have founded, as early as 1723,
lodges in Aix and Mars (Miss (1). For over thirty years. Mar¬
ti nez-Pascha lis traversed France, clKMchunt to i[n|»larj{er les
high ranks in the Synboliri lodges. That's how we
We find him operating in Bordeaux in 1702 (2 days). There, as on

chap, II, g iÇ, quo Here POcii'*l('>s <ic fr.inrs-ma'ons have been playing since the 17th
a political role in An.lu erre cl that the clillèfci.is j/ariid avaienl esscyu successi-
vemetil (Jo s'uii servir.

(1) V. CCS documents published by the f,'. Henri de Loucelles in the Chaine
d'Union. 1880, pp. 277 cl suiv.

(?) Ibid.

On several points, he encountered strong opposition; but his
The influence was nonetheless considerable. We have reported the
very important testimony of Joseph de Maistre on this subject (Book.
II, chap. V, § 3).

Martiuez-Pasclialis represents, in Freemasonry, the Kabbalah
Jewish, and it is impossible not to compare his actions to
that of certain Rosicrucians and Hermetics of the 17th century.

In lü23, Naudô, in his Atis to France on the brothers of
The Rosicrucians, in their secret doctrine, pointed out the following points
vants hidden in the middle of a jumble of alchemy:

That by their means the Pope's triple diadem will soon be reduced
in powder form.

a. That they recognize only two sacraments, with the ceremonies
of the primitive Church, renewed by their society.

That they recognize the fourth monarchy of the Emperor of the Rota
hands for their leader, as well as for all Christians.

A quarter of a century later, a character whose real name is
unknown, but (he calls himself Eyreneo Philalethes, travels the
France, England, Holland, America, speaking of a new
a new humanitarian religion that must be established. His writings have a
A very pronounced Jewish influence. Humanitarianism is evident.
already in place of Christianity (1). This is obviously not
without a certain prior relationship, that this designation of
Philalethes was taken at the beginning of the 18th century by the
Toland's group (Book II, Chapter II, § 4) and later by the elevs
the most advanced aspects of the sects (book II, chapter V, § 7).

It is generally believed that the Jews were only received from our
days in the lodges. Reflectively, they encountered opposition
situation when Freemasonry wanted to expand, and it was necessary that it
to organize, in order to attract the simple-minded, the mystification called the
Christian lodges (see Book II, Chapter VIII, 1). But at the time, pri-
In the past, Jews were received in symbolic lodges. The author
Freemasons crushed, claiming to have seen three receive in
a lodge in London. They were made to swear an oath on the gospel.
of St. John, which indicates either a desecration of the holy books

(!) V. History of Hermetic Philosophy accompanied by an annotated catalogue
Writers of this science (by Lenglel-Dufornoy), 3 vols. ia 12, Paris, 1742, l. 1,
p. 402.

or the existence of specific books in the lodges. Elsewhere,
He says that the essence of Freemasonry is to disregard
all religious beliefs, to also receive the Jew and the Christian
here. (1)

After founding the French Illuminati or Martinist sect
and having spread it throughout France, Martinez-Fuschalis dis¬
appeared, whether he had to leave Europe for America, as
It is commonly believed that he died obscurely, thus
as his disciple St. Martin seems to indicate, but the sect does not
survived no less. She indulged in the practices of the Heurgy and
She made great use of the support she received through her writings.
Count of St-Martin, so famous under the name of the unknown philosopher.

Born in Araboise in 1743, into a family of the local nobility,
He was initiated in Bordeaux by Martinez-Paschalis. Later, he
separated from his disciples, who had their principal headquarters in Lyon (2),
because he was averse to the very frequent and sensitive displays and
very real in these lodges. H nonetheless propagated them through his
his writings and conversations, in aristocratic salons, the fake
mysticism, which Schroder, St-Germain and Cagliostro exploited
so skillfully for the benefit of the revolutionary sect, and which opened
the aluminum door, a much more active alternative to Weishaupt's.

We find some interesting indications] Kîs in a correspondence
the relationship he had from 1792 to 1797 with a Swiss gentleman,
Baron de Kirchberger-Liebistorf, member of the Grand Council of
Bern. It revolves mainly around mysticism and the ancients.
Authors who have written on this subject:

“In the school I attended more than twenty-five years ago, the com-
Communalities of all kinds were numerous and frequent, and I have
I had my share* like many others, and in that share all the signs
The Repairer's instructions were included (3). However, you are no longer unaware

(1) Around 1750, the lo^es of Bordeaux decided not to receive the Jews, mewe
masons rrguliert, ni comme visUour, ni à aucun tilro. {Chaine d'Uunion, t87v, p.
347.) there were therefore no Jews in the inaçooiiurio à ceUu ('p<a{uo.

(2) pans the last loved ones of the old regime, the general lieutenant of the police
in Lyon, Anloiuo-Frauçois Prost do Roger, email, under the name of AntouiuS eques ab
Aquila, member of the Strict Observance, Grand Prior of France and administrator of
of the second province (l.yün) {Allgemeines lianbduch der Freimaurerei bv).
This is how the nionnrcliio éiait servie I

(3) Unpublished correspondence of SC de Saint-Yartin with Baron de Kircltber-
ger, published by L. Sebauor (!n-8*, Paris Üeutu tstiü). - Letter of March 6, 17a6
In a later letter dated July 11, 1796, Saint-Martin expressed himself thus:
"Our first school has two precious things. I am still tempted to believe that"

that this repairer and the active cause are the same thing. Despite this,
as I had been led there by an initiation, and that the danger of the initiations

The temptation is to surrender ourselves to the violent spirits of the world as it is
This is what happened to Adam when he initiated himself in his imagination, (Memch)
Werdung, Part 3, Chapter 6, No. 1j, and that his desire was not total
As for God, I can only answer through the forms that were communicated.
to me were not forms borrowed; for the door is open
to all initiations, and that is what makes these paths so erroneous and so
suspicious. I know that Germany is full of these inUi(\tions; I know
that the Berlin cabinet conducts itself and its king only in this way ^
But so far he has no reason to be pleased with it; I finally know that the earth is
filled with these wonders; but I repeat to you that unless things
"They don't leave from the kids' center, I don't trust them..."

We have seen (Book I, Chapter II, § 2) what authority Saint-
Martin in Germany. During his lifetime, despite his secluded life, he
had a considerable nobility, and it is very significant to
to note that in 1791 the Legislative Assembly appointed him to
Louis XVI as one of his candidates for the office of governor
The young Dauphin's father. To make the representative of the monarchy
A very Christian, enlightened one — what a masterstroke for the sect!

Throughout the Reign of Terror, Saint-Martin lived peacefully.
In his correspondence with Baron de Kirchberger-Liebistorf,
He rarely alludes to the terrible events that were taking place.
So. No doubt, prudence dictated it to him; he lets it
to hear it repeatedly. But the crimes of the time did not concern him.
did not cause the horror felt by, for example, the unfortunate
Cazolte. On January 6, 1794 (17 Nivôse, Year II), he wrote:

"I hope the political outlook doesn't seem entirely
as dark as it was some time ago. For me, I never doubted that
Providence should not interfere in our revolution, and it was not possible
It's possible she'll back down. I believe more than ever that things will go...
their term and will have a very important - and very instructive finale
for humankind.

He and his correspondent seem very opposed to impiety.

Martinez-Pasqualis, whom you mentioned (and who, since it must be said, was our
master) had the active key to everything that our ciiar Boelimo exposes daa.'< his

tliéorios, but that he did not believe us or state to bear these high truths.

I am convinced that we would have eventually succeeded if we had kept you.
longer; but scarcely had we begun to speak together when he
Death has taken him from us.

brutal, to the crude materialism of the men of the sect of Nî-

Colaï in Germany and anarchists in France (1). But this
intense hostility towards the Roman Catholic Church and the regular priesthood that
J. de Maistre pointed out in them (book II, chapter V, S 3), unites them in
definitive with those whose methods most shock their ins¬
aristocratic tendencies. They dreamed of a theocratic government-
that, like St-Simon and Auguste Comte later, and, in 1797,
They thought they were touching their millennium.

We anticipated the history of sects during the Revolution
resolution. At the time when Martinez-Paschalis began to introduce
In France, the high ranks, around 1750, the Strict system
Observance was spreading in Germany. It was being reproduced in its
higher grades the allegories of the Uose-Croix (2). 11 spread
also in France, concurrently with the various Scottish systems
and Martinists.

We have said that we find in the history of the lodges the trace of
much opposition was raised against the various systems based on the
high ranks; however, these eventually triumphed.

In 1776, a treaty of alliance was concluded between the Directories
Scottish and the Grand Orient, according to which the former con
served complete freedom to establish chapters of the high
ranks within the lodges, the Grand Orient reserving only
exclusive jurisdiction over the three symbolic grades (3).
The Stuartites were definitively eliminated; but the Marlinis-
The Swedenhorgians allied themselves with Weishaupt's Illuminati.
and both triumphed at the Willeinsbad convent.
This alliance was further sealed at the Paris convent of 1785.
(Book II, Chapter V, 7), in which Cagliostro took an active part, as
representing high ranks, despite the scams and crimes
of all kinds to which he had just indulged during his stay
in Lyon (4).

(1) Ihidem, p. 195 ot seq., ot p, 284.

(2) European Literary Archives, no. of January 31, 1805.

(3) Masonic world, 1880, p. 81.

(i) Caglioslro's stay in Lyon, from 1784 to 1785, A, P, (Anloiilo Poricaud), Lyon,
Kossary's imprimorio, in-8* (1832).

4. — La Franc-jiaconnf:rie en France depdis le minis-

#

TÈRE GiioISEÜL JUSQü'a LA CONSTITUTION DU GrAND-

East.

After 1760, Freemasonry experienced a great boom. The destmc-
The Jesuits completely occupy Choiseul's ministry:
there is no longer any question of the police orders that prohibited
the assets of Freemasons; in the lodge registers
From this period, we see the inclusion of the councilors in a large number of figures.
to the parliaments and magistrates of the bailiwicks (1).

The appointment of the Duke of Chartres, in 1772, as grand
master of the Grand National Lodge or Grand Orient, finished
hasten the movement. The highest-ranking figures hastened
rent to be initiated: it was like a way of doing
their court; in the provinces, the momentum was followed. Between 1772 and
In 1785, in every town, in every regiment, one sees
to form lodges through the initiative of the upper classes of society
society. Even clergymen are not afraid to do so
part. We are no longer concerned about the excommunications brought by Clé¬
ment XII and renewed by Benedict XIV.

The great influence that the Jesuits exerted on education
Moreover, the youth movement did not make its presence felt in this new development.
generation. Religious defense is also weak at this time*
that the attack is bold.

High-ranking magistrates, intendants such as M. de La-
Koré, in Besançon, Mr. Leberthon, First President of Parliament
In Bordeaux, they are not afraid of being at the lodges. These
take advantage of every public event to assert themselves at the top
outside of an institution, and they engage in activities to that end
acts of philanthropy to which they give prominence
theatrical.

In Bordeaux, in 1775, they took a public part in the
festivities to celebrate the return of Parliament, the pre-

(1) See, among others, H. de Louceiles, General History of Freemasonry in
Normandy (1739 to 1875;, in>S", Uieppe, printing house of f.*. Qmile Dclov.igo, 1873.

First President Leberthon was one of them, moreover. "The Francs-

masons, according to a contemporary account, studied distinguished by a
superb triumphal arch... The Venerable harangued M, Leber-
tuna and invited him to the prepared meal (1).

Father Desebamps published the considerable chiler which
They had arrived, about seven hundred of them. There were even some...
in the smallest towns; thus, in Normandy one could find them
in Pavilly, in Gournay, in Caudeboe, in La Ferlé-Mare, in Carenton,
in Isigny, in Pagny-sur-Eure. They were also trying to establish some in
the countryside. The same is true in Aunis, Sainlonge and
Angoumois. Cognac, Oléron, Saint-Jean-d'Angély, Marennes,
Aulnay-en-Poitou has lodges like Saintes, Angoulême, and Ro*
Chefort (2).

When we went through the lists of lodges from that period, we
sees it as a reflection of the society of those times: France-
Freemasonry loudly proclaims, in its statutes, absolute equality
men's view: all distinctions drawn from social conditions
Commercials are ephemeral; nobles, bourgeois, artisans will therefore make them
part in the same capacity. However, the various classes have a
a tendency to separate, to form distinct lodges. This is
very visible, particularly in Troyes: we take this example between
a hundred others like them.

A lodge had been founded in that city as early as 1751. It
reconstituted in 1773 under the title of Union and Sincerity and
Until 1790, it displayed great activity. One of its
Deputies, including Milony, took part in the work of the constitution in 1777.
tuition of the Grand Orient. It has about fifty members
brothers who all belong to the upper middle class. As for the
As members of the nobility, they initially kept to themselves. But
soon they enter a military lodge, the Regularity, which for
the officers of the 2nd company of the King's bodyguard,
then garrisoned in Troyes, and whose composition is very ar
Tocratic. It is the Duke of Crussol (who, on March 2, 1787, came
reinstalled in the name of the Grand Orient. At the same time, the new-

(1) Historical journal of the evolution carried out by Maupeou, t. VII, p. 217.

(2) V. uu trÔ3 iutéressant mémoire do .VI. Jules; Pélis^ou sur les logos maçoimi-
quos de l'Angoumois, do r.Vuai3 and la Suintonge, read at the meeting of the companies
scholars at the Sorbonne, April 21, 1881. The kind autora was kind enough to communicate t
quer sou ijjanuscril avec une bicavoilliMicu duiil nous 'ouons & lui osprimer ici
toiilK DUlru gralittulc.

The old lodge decides to admit to its work the most
honest people from the city.

It should be noted in passing that the reception fees at the various
grades and those of approval were very high (8 louis for the first
24 pounds for the first grade, 24 pounds for the other grades, and 5 louis for the affilia
ties; for the military, the rights respectively removed from
6 louis, 12 livres, 72 livres). It is therefore not surprising that
the war chest of the Revolution (Book II, Chapter V, § 9) had
was so abundantly provided, although certainly very little of
Members of the lodges suspected what use was to be made
of their contributions.

Although composed of different social elements, the two lo¬
They maintained very frequent contact. Their delegates
assisted each other in their work (1). Above all, the
Dependence on the Grand Orient was becoming increasingly energetic.
to feel and bring the scattered groups back to unity: thus, it attracts
gradually, the lodges founded by the St. John lodge came under its authority.
of Jerusalem of Bordeaux which itself went back to Martinez-
Paschalis (2).

Within the Grand Orient itself, both elements are easy
to be distinguished. Take the State of the Grand Orient for the year 1777,
The list of honorary officers includes the biggest names
of France. They are the ones who preside over the extraordinary gatherings of the
lodges; but the reality of power belongs to the chamber of administration
Nistration^ to the chamber of Paris and to the chamber of provinces.
They are composed of men from the Third Estate, lawyers, and...
doctors, men of letters. From that date onwards, we see the inclusion of
Dr. Guillotin, Bignon, Guy Pingré, Savalette de Langes, who
was expected to play such an important role in the revolutionary explosion.
He is the secretary of the Grand Orient and is in charge of
monitor all printings relating to Freemasonry: by
Among them, there is only one man of high birth, Moreton
of C..., who was therefore heavily involved in Templar rites.

The Grand Orient, once constituted and placed under the direction
of the Duke of Orléans, exerted on Freemasonry at the same time a work
concentration and a purification process.

(I) 2/1 Freemasonry in Troyec. by Emile Socart, in the Memoirs of Ut
Academic Society of the Department of Aube, Volume XLI, 1877.

('2) V. mo.ajoire cited from il. Joies Pélissoa and History of Freemasonry in
Normandy, by the f.∗. do Loucollcs,

•J

The diversity of social elements, which were brought together by the brotherhood

Masonic affiliation sometimes led to difficulties. In 1777 and 1779,
The Grand Orient decided, through two successive circulars, that the
Craftsmen will not be able to do so by way of the lodges. He explains in a
This very serious attack on the principle of equality
"To be silent," he said, "the masters of arts and crafts do not have independence."
The dance required by Freemasonry, they can fall themselves
in need and no longer able to take part in the works of
philanthropy, which is the object of the order
There is, it seems to us, a pretext for expression here,
that the true directors of the lodges reserved the right to apply com

they renlendaicnl; for, in the states of the Grand Orient of the an¬
In subsequent years, we see, notably, a certain number
bre d'artisans figurer comme vê'uh'ablca des logos.

The task of concentration consisted of bringing back all the lodges
who practiced the symbolic grades under the obedience of the
Grand Orient, while leaving the workshops of the high gnules to function
to function within their ranks; to defend the lodges from being engaged in
public places, which removed the guarantees of secrecy and made it pre-
to dominate the character of a gathering of pleasure which had hitherto been theirs
there served as a mask; to suppress rheredib* the functions of veneration
rables; finally, to impose Icrenoiivclk'inentdn as the watchword of the lo¬
every six months. Thanks to this latest measure, Elahlie
definitively established by a circular dated the 21st day of the 9th month of the year
born in 1778, secret communications, made through the intermediary
diary of the lodges, present an unknown security in the
pass.

In 1774, the Grand Orient attempted to group the lodges into
so many nudes in the provinces, Masonic pics: there would have been
in each generality a provincial logo-mèn'provinciale which served him
as an intermediary with the local lodges, and thus given beautiful
this made its action more effective; but these people were concerned
few of those organizations, which deprived them of their autonomy and
increased their contributions (I). The project had to be abandoned
given a few attempts.

(1). See the cited memorandum by Mr. Jules Pélissou.

§.5. – WHAT WAS THE PURPOSE OF GALLICANISM,

When we browse the lists of lodge members, we are
struck by the relatively considerable number of ecclesiastics and
of religious figures who are part of it.

Read, for example, the General History of Freemasonry in
Normandy by the late 19th century, from Loucelles; one sees in almost
all the lodges, established at that time, of the priests, the canons.
This fact had not occurred at the time of the founding of the lodges in the mid-
place of the century. Had the Gallican priests come to ignore
the very serious censures imposed by the sovereign pontiffs, or
Should we see their presence within the lodges as proof of the
corruption which, at that time, had gained a share of the first
state order, which was bound to lead to so many defections during the
Civil constitution of the clergy? Both explanations are true.
Both, depending on the person.

At that time, there were convents that were transformed
in the boxes almost en masse.

Thus, the lodge La Triple Unité was founded in Fécamp in 1778.
by twenty people, among whom there are nine Benedictine religious
abbots of the abbey, a priest, three cantors of the abbey and seven
brothers belonging to the best society in the city (1).

In Champagne, we also note the presence of nom¬
religious figures in the lodges:

On March 6, 1785, we find in the minutes of the lodge
Union and Sincerity that "a letter was sent by Mr. Galien, re-
<t religious of Glairvaux, by which he appears to be asking to establish in
"His place was a regular lodge." The lodge of Troyes, which was then
in all its expansive force, welcomed this opening
ture. Also on the 28th of the same month. Lodge of Virtue in the East of Glair¬
Vaux – as she is called – wrote again to the one in Troyes,
inviting him to appoint members of parliament to come and visit his works, in order to
to then obtain constitutions from the Grand Orient of France. Three

(1) H. de Loucelle.s, Uisl. General of Masonry in Normandy^ p. 134. The other
Ecclesiastical authority must intervene, because in 1780 the religious withdrew en masse f
the logo, p. 135.

deputies were appointed, the V.'. ir.∗. Bertrand, the fr.'. Odin she fr.∗.
Dhuyelle. The account they gave of their visit and the reading of
The tracing boards of Clairvaux led the lodge of Troyes to support
the request drawn up by the friars of the East of Clairvaux to obtain
Constitutions of the Grand Orient. These constitutions were obtained

One year later, on March 6, 1786, the log(î of Troyes was also informed immediately. She was even put in charge of installing the new lodge with all possible speed. Three deputies were appointed to the ballot; the ff.∗. .,∗. Odin, Adino and do Montineau, to transport themselves at Clairvaux. It seems that the abbey of Clairvaux. — because the news lodge had formed in her care — was impatient to see the arrival of the day of her installation; the following April 20, she was elected deputy for Dreux.∗ at the lodge in Troyes to expedite this ceremony, assuring that the ff.∗. .' deputies would have all the necessary approvals and freedom to to proceed with this installation, even with the written consent of the pro¬ curate and other officers of Clairvaux Abbey. It was only at the month of July following the installation, as can be seen by the tracing board of August 15, 1780 (1).

The lodge La Régularité^ forinCe in Trdyes, as we have said, by the officers of the second company of the guards of the body, had established itself in premises rented by the Cordeliers fathers of this city. Soon some of them were incorporated there. Among the admissions of March 4, 1787, we note that of the re- Antoine Germain, a religious, superior of the convent and that of Brother Henry, prosecutor.

In Dieppe, it was the Miniine religious order who melted open Position with the ordinary to enter Freemasonry. Here is this that we read in a History of the lodge of Üb-Louis^ created in this city in 1760:

Mac. had many admirers; in religious congregations her of this era. Lise/. the minutes of the meeting of October 7, 1873 and

Think about it. Brother Hamel has just died! Despite the appeals

tions of the ff.∗. .∗. at the Parish Priest of Saint-Jacques, a funeral service is refused. The religious Minims, through the intermediary of F.-, De.«cassins, They spontaneously offer to provide this service... The Reverend Father Minim Erasmus Duchateau goes further, he offers to perform this ceremony according to the rite of the de The convent chapel is decorated with this style. The choir is draped in black in its entirety. The gentle lodges, the Venerable Masters at the head, the L.,, of adoptic

(1) Freemasonry in Troyes, by Imilo Socart. Memoirs of the Society academician of the Aube department, t. XI.I, 1877.

Accompanied by their chief inspector, the family of F.∗, deceased, go
in pomp at the convent of the Minims religious, where the service is celebrated
Masonically. All the FF.∗, religious, attended this magnificent
The ceremony was a formal affair. The costs were paid by the community, which refused
any salary.

A few days later, Erasmus Duchateau came to request initiation.
I don't need to tell you, my Brothers, that his entry was ac
shouted by the masons.

"My soul still filled with the sweet emotion caused by our presence"
In his temple, he delivered, according to the official record, a powerful speech,
of energy and eloquence that moved all the Freemasons.∗. .∗. »

In that same year (1788), Charles Delacroix, parish priest of Rouse-Mesnil,
The 70-year-old man was initiated. The younger brother, Jean-Baptiste Maillard
de la Martinière, a captain in the Poitou regiment, gave him his hand
and guided him in his symbolic journeys (1).

In Guise, in 1774, it was in the Minims' own convent.
that the lodge La Franchise is established.

"We left from the East of St-Quentin," said a relative
of time, at 7 a.m. Arrived at the Or. ∗. of Guise at 10 a.m.
and descended, at the gracious invitation extended to us, to
the conventual house of:; RR. •. .∗ PP.∗, .∗ Minims, whose supé¬
Rieur received us with the most sincere welcome, and who, by his gestures,
words, etc... he revealed himself to us as a mason, and immediately to
Venerable Master of the aforementioned lodge, at the Or.∗, of Guise... The installation wa
marked by an admirable speech by F ∗. Loth R.∗. P.∗, Minim.

The lodge of Guise was represented at the G.'. O.∗, by F.∗. Loth.
Do we want to know how this MP understood his obligations? What
read the letter he addressed to the Grand Orient of France on February 5, 1776:

My state and my commitments call me to Brussels.

(1) In the lodge on the Ile de la Héunion, a similar event had occurred, if it must be
According to this account published in the Masonic Mold of June 1877, p. 55:

“Brother Derieul de Roland (Ils, has just published a very useful procedural summary∗”
Interesting history of Freemasonry on Réunion Island. Our institute
The tution shone brightly on that island. It counted among its members the
Bomiuos remained celebrated in Laos, the Masonic fasts: the Beurnonville brothers, of
Ponds, sons, the governor Ripaud Ponlaudeverl, the governors Farqubar and Roa-
ting, elc... But we must not forget, says the author of the summary, Brother Collin who,
parish priest of Ste-Marie, was part of the Triple Union of St-Benoû, at the closing
of that lodge is affiliated as a Rosicrucian to Perfect Harmony^ giving,
and for the price of its qualities and its affiliation,)a masso of the dead and the mass
"The &:-Jean, which he will say every year for the workshop." Brother Collin's leltie is
still in the lodge's archives. This fact is, in fact, quite original, for me

to avoid falling into oblivion.

"to preach the next Lent at the court of Prince Charles;
"My status and my Masonic commitments require that I not leave"
"Not rOr.'. do Paris without warning you, begging you, TT. JJ.FF.,
"to take into account the reasons for my absence, without diminishing in any way the
"zeal and fervor that I will always be proud to show for
"The A.R., and the sentiments with which, etc."

The Franchise within its ranks the FF.', of Martigny, lieutenant-

general of the ducal bailiwick; Desmoulins, lieutenant-general of the bailiwick
royal; Leynoux de la Framboisière, reporting commissioner for the item
of honor; Menechet du Ilaquet; Violette de Bretagne; de la Beyrie
Cavenue, superior of the Minims, venerable; Dercassins and
Loth, Minim friar; Leynoux de la Framboisière, canon of
Guise, and Menechet, canon of Origny. (1)

In Bordeaux, the general lodge of July 22, 1759, dealt with the
religious Freemasons and decided that "in the future he would be asked
to religious laypeople who would present themselves for initiation if the
The statutes of their order did not impose an obligation on them to disclose
to reveal to their leader the secrets of Freemasonry and that in this case
They would be refused. » Some responded satisfactorily
doing, because 16 2'! September 1770 \iL Frenchwoman of Aquitaine toa-
Creta to admit religious brothers free of charge to its banquets
of all orders. It must be said that every year the lodges do
know how to celebrate a mass for their festive occasion! (2). The
simple people could be mistaken.

We see, on the list of members of one of the lodges in Annonay,
said Father Bélat, men such as Abbot Mourmeson and Abbot
MontgolBer, canon of the collegiate church, of the Reverend Father Pounet,
provincial of the Cordeliers, of Abbot Bonlils, parish priest of Annonay, of Abbot
Froroageot, prior of Goudargues. The bourgeoisie, then liberal, was there.
represented by members of the most honorable families of Anno
nay, and we see many names of the nobility of the surrounding area (3).

The situation in Maine is roughly the same.*

“For about half a century,” said Dom Piolin, “associations
Masonic activities had made deplorable progress in our province.

(1) Le Monde maçonnique, May 188t, p. 4.
t2) Chain of Union of 1882, p. 348.

(3) — 1881, pp. 192, 193.

Members of the clergy had entered, and canons were reported.
of St-Pierre-de-la-Cour as notoriously affiliated with these companies, including
The primary goal is the destruction of Catholicism. What is certain
Damn, it's because several of these canons professed the doctrines
philosophical views most contrary to Revelation. The cis- abbeys
the ternéennes of Epan-Clermont and Fontaine-Daniel were considered
very lax in terms of discipline; these rumors had
too real a foundation; we nevertheless ensured ourselves by
irrefutable testimonies that took place in each of these meetings,
Until their last day, a few religious men led exemplary lives...
Philosophical doctrines had not, in proportion, achieved as much
progress among the nobility of our province. (1).

The discipline and morals of the clergy suffered greatly from
this neglect of Church discipline, into which so many clerics had fallen
siastics. In Maine, the trade union assembly of 1788 and the ass
The assembly of the clergy for the elections to the Estates-General were marked
driven by a great insubordination against the venerable bishop
of Le Mans, Mgr de Joulfroy Gonsans, when the monastic orders
ques fureut abolis, les religieux de l'abbaye de l'Epan ainsique
the U.' collars of the Fléché quiiillèrent en musse their monastery (2).

These are painful details to recall; but history
has its rights and its lessons. Some fault always preceded the
major crimes: the canons and Freemason religious figures are
the explanation of the sworn and apostate priests, that, thanks to
God and the form of discipline of our contemporary clergy, we
We will never see each other again, whatever the misfortunes of the times.

The priests, from that time onward, - and they formed the im-
The majority of the clergy-severely judged those of their
colleagues who were members of the lodges. Mr. Mathieu, in his
A truly remarkable book: The Old Regime in Lorraine
many details were taken from the diary of the priest of St-Clément,
a strict priest, very learned in morals; now, here is how this priest
recounts a scandal that happened right before his eyes;

"1774. D. Bernard Malin, prior of Beaupré, has just had removed,
by lettre de cachet, D. Ricatte, his religious brother, and has him taken to

(!' Uom Piolin, History of the Church of Le Mans during the ReooluUon, vol. I, pp. 7, 12, 13, 14.

(2) Ibid., pp. 148-149.

Sept-Fonds. We do not know the cause of this violent and scandalous act.
them. This superior is not one to stay put; he is
He himself is a Freemason, a gambler, and associates with people who speak rather rudely.
of Religion (Ij. »

§ C. — The Episcopate and Freemasonry

ON THE EARLY DAYS OF REVOLUTION

Among the bishops, some indulged in an in
fatal dulce. One of the most culpable in this regard was Bishop
de Conzié, appointed archbishop of Tours by the favor of Brienne
who had employed him, in 1778, on the commission of regulars,
tasked with secularizing the monasteries, under the pretext of re-
form. In several letters addressed to Brienne, we see that
among the Cordeliers there were a number of free-
masons. Bishop de Conzié sought them out in preference, because
to place them at the head of the convents that he was uniting with each other
others (2). In this affair, Bishop de Conzié had found himself in
opposition with many of his colleagues in the episcopate, no¬
particularly with the venerable Bishop of Quimper, Mgr de St-Luc,
which we will have to talk about soon.

At the same time, a bishop of Savoy, Bishop Biord, had
also to crack down on Freemason Cordeliers. We borrow
read the following account in Le Monde maçonnique (3), which reproduced it
himself, according to the Swiss Masonic newspaper VAlpina.
In the middle of his venomous tale, we will see the no less zeal shine forth
that of the long patience of this holy bishop.

In tTG-l, Freemasonry was emerging from a long lethargic sleep.
that and set foot on the fertile soil of Savoy, depilated by the mo¬
narchy and the clergy.

(1) The Old Regime in the Province of Lorraine, in-S, p. 85.

(2) Cos lollrcsont ôlo published by M. Oorin in the Revue des queslions histo¬
riques, l. XVII, pp. 112, 113, 1875 Happrüchoineiit caraclérislique. The family of
Conzié had been the great champion of Llobospierro in his early days in Arras.
do ses égarements, commo t-mi d'auircs, .sous lo coup des événements, Mgr do Conzié
In 1790, he joined the bishops' protest against the Civil Constitution of the Clergy.
and died a Christian in The Hague in 1795. See Biography of Miebaud.

(3) N« of December 1880.

Convents and monasteries were plentiful in Savoy; but, uh
Fortunately, among the religious there were intelligent and generous women
fertile natures, understanding the miseries of the people and associating themselves with
legitimate expectations.

Considering the critical situation in which he arrived at headquarters
episcopal, Bishop Biord – appointed in this same year bishop of
Geneva, residing in Annecy, – captivated his clergy with his zeal and
through his zeal in creating new churches and new presbyteries;
He won the favor of the masses through the establishment of schools and institutes.
charitable trusts (i).

To consolidate clerical power, to wage war against philosophical evolution
phique, by gradually seizing all the points where instruction
A secular approach could have made the torch of truth shine with a brighter light.
Order, such was Bishop Biord's plan. In the fervor of his zeal and

upon learning of the existence of Masonic lodges within his diocese,
He rages against them. Chambéry, Annecy, Thonon, St-Julien, Ru-
Milly, Evian, etc., became the 'phylloxera-ridden joints,' where the clergy had to
use the episcopal remedy to destroy the insect.

Pulpits are being uttered with words of condemnation against societies
secretive activities and threats against their members. And this adds to the
Holy terror will intensify the struggle; this is the strange news.
that religious figures have joined Freemasonry, and this at the
disregard for the excommunication pronounced by Pope Benedict XIV.

On the other hand, Bishop Biord had received confidences from an officer
already advanced in rank. This officer told him he had been frightened
oaths were required, and he was subjected to an ordeal where a dagger was placed in his ha
in his hands, telling him to defend himself against any prince, king, etc.
power that would seek to hinder freedom.

This statement confirmed the bishop in his own judgments;
From then on, he openly denounced Freemasonry as a danger
for society, the throne and the altar.

The opening of the Rumilly lodge provides the pretext for a correspondence
pondance, which reached the king. At the urging of Bishop Biord,
His Majesty sent successive orders to the commander
Mr. Desolières so that he would have to close the lodges not only
in Rumilly, but also in Chambéry and Annecy, which is accomplished successively
vement in all the Savoyard towns where they had taken up residence
density.

It remained for the bishop to discover which religious figures could be free-
masons, in order to act against them with certainty and rigor.

(t) We will note in passing this testimony, wrested from hatred and returned to zeal, that

deployed the Church in the 18th century to bring popular education up to the level of needs of the times.

III

Bishop Biord began with the Cordeliers of Annecy, affiliated in sufficient numbers a large number at the lodge known as Sie^Marie,

Complaints had already been made to the king against Father Montaut. provincial of the Custody of Savoy. The oldest religious figures ac- were trying to exert a despotic authority and to have^ at the time of the last chapter, sidelined the best subjects of the order and tolerated the part- Participation of some fathers in lodge meetings

Armed with these documents, the court of Turjn warned Bishop Biord that Such disorder could not be tolerated and it was necessary to demand to the Pope the suppression of this religious house, as well as that of Evian, whose religious figures were accused of facilitating smuggling.

It was a complete revelation for the bishop.

His surprise was even greater when Father Montaut came to him to announce that, by order of the king, those who had been imprudent enough to be admitted to the Ste-Marie lodge would be divided into the houses of the Custody and replaced by other religious orders until the arrival of the chapter.

The general of the Jesuit order (???) (1) having been informed of this event, he himself came from Rome to gather information; he cons Tata, the dissension existing among the religious leaders, and the relaxation of their discipline. He immediately went to the court of Turin, and there he learned that there was talk of abolishing the Cordeliers convent in Annecy, to convert it into a bishopric, and to cede the church to the canons for the cathedral.

Bishop Biord was consulted for the execution of this delicate point. He, sensing that he was about to lose the sympathies of the most religious figures prominent figures in his diocese replied that it was better to attempt a reform and keep these religious figures.

But then, by order of the Pope, someone arrives in Chambéry on Father Honoreo Marcntini of Sommariva, with the title of Vicar Apostolic tolique. He had received from the Pope, in agreement with the King, a mission to establish in the Cordeliers house in Annecy the reform, of the strict observance advance according to the rule of St. Francis of Assisi or to proceed to a secularization. He first warned the religious leaders, and made them feel the need to return to the spirit of their vocation, through the practice of

mortification and poverty ab.<<olue II adre.s.sa a circular in
This meaning applies not only to the Cordeliers of Annecy, but also to those of Évian, from Cluses, Moutiers, Mians and Chambéry

Everywhere he encountered formal opposition from religious leaders.

Their community was dissolved on August 24, 1781 by a papal brief.
Clement XIV.

(I) At the time this story takes place, the Jesuits had been abolished by Clement XIV (1773).

The Freemason religious figures distributed themselves among the houses of Franciscans in Savoy and Italy. As for their house in Annecy and to its dependencies, they were granted to the bishop, and their church with all his furniture and sacred vessels passed both to the bishop and to the chapter. This liquidation was completed by Father Salietti.

The Freemason religious of Savoy, stripped of their possessions by their mother church, gave a great example of the strength of their convictions and their loyalty: they continued not only to frequent Masonic lodges^ but also to include the most capable subjects their order's members.

As for Bishop Jean-Pierre Biord, who believed he had destroyed the a philosophical seed planted on the soil of Savoy, he died on March 7th 1785.

As early as 1776, the Bishop of Quimper, Mgr Conen de Saint-Luc viewed Freemasonry as the main center of the impiety and the revolutionary spirit. The following episode that we were piling up on the touching tale of PX Pouplard: A martyr in the final days of the Terror, Victory of St. Luke (1), shows the vigilant foresight of this prelate at work, and in At the same time, the sect was taking over all the powers public.

In 1776, Bishop de Saint-Luc had summoned about forty clergy* scholars of his diocese, distinguished by their learning and eloquence and their virtues in order to give the jubilee, in the form of a mission, in its episcopal city. Among the subjects of major importance on which It was deemed necessary to educate the people; a common ac Freemasonry, which was involved in more than one class of citizens the most deplorable. The country folk themselves were seduced by emissaries of the sect who promised to make them rich, provided that they pay, upon enlisting, a certain sum which is given to them gave a receipt.

Bishop de Saint-Luc had written proof of these malpractices, and,
Moreover, the scandal and damage caused by the clan assemblies
The lodge's frequent and dubious activities were all too well known.
as the principal chiefs held a rank and an office in the city!
The qualities that made them formidable meant there were obvious risks involved.
laugh, by openly attacking the sect.

The bishop, whose conscience could not resign itself to hesitation

(1) One theft. in-18, Lille, St-Augustio printing house, 1882.

These facts, completely unknown until now, are taken from manuscript memoirs.
writings of Abbot Boissière.

Faced with a real danger to souls, he declared to the missionaries that
It was his responsibility, as the first pastor, to expose himself first and foremost
and, after having thought it over carefully before God, after having sought the advice of
cooperative members, it was decided that it became all the more necessary and ur
It was a matter of raising their voices, as the Freemasons were saying loudly that
"The bishop would not dare to do it." The prelate therefore mounted the pulpit, and, in
the presence of a huge crowd and people from the sect, who had come
In fairly large numbers to swell the audience, he attacked the Freemason
negativity, both in its principles and its consequences; it unveiled a
part of her depravity; he showed that it was opposed to the laws of
the State as well as those of the Church; in short, he argued with a
apostolic zeal all the reasons and motives that should have distanced
to manage these assemblies every good Christian as well as every good citizen and
every faithful subject.

This speech made a profound impression on the audience; it was the talk of the town.
many in Quimper and the diocese. As for the Freemasons, dis
Feigning resentment and ill will, they merely did
inform Bishop de Saint-Luc that, if a second negotiation were to take place
This matter, as he had announced, would lead to him being denounced in court.
This threat could not intimidate the holy bishop; it encouraged him.
rather than deliver a final blow to the sect. He did so, and with a new
vigor, the day before the mission's conclusion. Upon returning home, he
found in the vestibule of the palace a summons that had been thrown there
to Rinsu of his people, and who ordered him to appear the next day
before the criminal lieutenant "to testify as a witness on a ser
my sermon in the cathedral, circumstances and dependencies, etc. » My
The lord had a plea of decline served on the King's attorney. The decline
The appeal was not accepted, and a new summons was issued to the
prelate. He then felt obliged to appear before the tribunal; there he
already offered other witnesses, mostly chosen deliberately, and pro
ready to embark on the project of stirring up a serious affair with His Lordship
laughing. The criminal lieutenant ordered the complaint to be read aloud.
brought against the Bishop of Quimper. My lord, seeing that he is

question of his sermon and that we seek to give his words a
interpretation and a twist worthy of the most refined chicanery and
The most cunning one then takes up the pen himself, and to prevent any
Surprised and affected by the bad luck, he wrote his deposition in these
terms: * Toussaint-François-Joseph Gonen de Saint-Luc, bishop of
“Quimper… declared that he only appeared here to obey the law—
"and to give his diocesans the example he owes them in all
"genre; but that, as soon as there is talk of a sermon preached by him,
He has nothing to deposit, being accountable for his doctrine only to God and
"to his superiors in the hierarchical order, etc."

Nevertheless, Your Grace, to fulfill his religious obligation...

gion and his dignity, felt it his duty to instruct the Keeper of the Seals and
The general agents of the clergy of what was happening. The first
ordered the presidial court of Quimper to send him the procedure.
ce; and shortly afterwards, he wrote to the prelate to give him advice
that he had sent, on behalf of the King, following the Council of State, the place
criminal prosecutor and King's attorney. My Lordship, who was then in
during pastoral visits, he hastened to reply to Mr. the warden of
seals and to beg him most earnestly to send back the
two magistrates in their positions. But, despite the reasons that the cha
the bishop's order alleged in his letter, the Minister of Justice the rights
He stayed in Paris for several months.

From that time until his death, His Grace put everything into
work to prove to these two magistrates how far removed he was from
to retain the slightest memory of their shortcomings towards him; he
He showed them on every occasion full consideration and attention.
born of delicacy, and rendered them all the services that depended on
him.

While the Minister of Justice acted as we have just
to say it and punish the magistrates who had so publicly insulted
the Bishop of Quimper, Cardinal de la Roche-Aymon, Minister of the
sheet of profits, informed on his side of the persecutions and the disasters
the feelings he was experiencing led to his appointment, without warning, to the bishopric
he was from Saint-Flour, and in announcing this transfer to him, he was making him
to consider the advantages he would find in this new seat. Bishop of
Saint Luke was very touched by the goodwill of the cardinal-minister,
but he hastened to write to her, after having expressed his gratitude
sance, "that His Eminence already had to reproach himself before God for
<t having placed him on the seat of Quimper; but that, since the Provi-
"Having thus allowed it, he would not leave his wife... That the
"Fear of the persecutions themselves had not appeared to Saint
For Francis de Sales and so many other great bishops, one motive was sufficient.
"sant to change seats, and that he was determined to imitate them at least

"In this respect. Consequently, he begged him to make the King accept his

"deep recognition and at the same time his formal refusal... That at
"He remained, he hoped, with God's grace, to win through his good deeds-"
"those of his flock who had strayed from the sentiments they
"They owed it to their pastor..."

Cardinal de la Roche-Aymon having shown this letter to the king
Louis XVI, His Majesty was greatly edified by this and did not insist on
that Bishop de Saint-Luc should change his seat.

7. — The concerns of an honest Freemason

IN 1785.

We repeat once again, although the most prelates
Enlightened people consider Freemasonry a dangerous breeding ground
of errors and even conspiracies, good number of people
upper classes, nobility, even the clergy, were making themselves
illusion about its scope. In those days of Gallicanism, it was repeated
willingly Index non viget in GalUa, what a man of wit has
translated as: "We do not want to lose the precious right of
"We are mistaken in France."

The conduct of many Freemasons who, during the
Revolution, showed great loyalty to the monarchy, until
tifie that appreciation. We have before us a number
considerable number of speeches were delivered in the lodges at that time:
Most are filled with warm sentiments about virtue,
duty, love of men; the lodge meeting provided
their authors, they constantly remind us, at least, of the means of
better to cultivate these feelings.

However, all these discourses exude naturalism and
the exaltation of human reason; revealed religion has passed
either silenced or drowned in a haze of empty phrases. It was
It is already a great deal for the sect to take away the Church's role
cial and to separate morality from its teachings. The lodges
contributed in this way, along with all the philosophical literature of the
time, to dethrone Christianity. Even if they had done only that,
a considerable share of responsibility in the final catastrophe
should be allocated to them: we have proof of this in the abandonment

The practice of sacraments, almost universal at that time,
among upper-class men, even in families
more devoted to the throne and the altar.

Sometimes, however, honest people were astonished by certain
bold remarks were being made around them in the boxes.
We owe it to the kindness of the Marquis de Virieu
the communication of a very curious document in this regard, and which
dated 1781 or 1785.

Its author was obviously driven by ideas and feelings
the most irreproachable. He thought he noticed that Franc-ma¬
stupidity, she was coming from the straight path... she forgot her origin
spotless... He shares his impressions with his brothers and their in
discourse on the means of improvement. His speech is entitled;
Observations on the circular invitation to a fraternal convent
eternal, written by the council of friends assembled by an annal
nyme. (Cf. Book II, chap. V, 7.)

At the top of the first page is this verse from the Proverbs
verbs: Hominis animam preparare and domini gubernare Un-
Guam.

After having said that the creation of higher grades is re-
center, that it is wrong to represent them as giving the
true science, he adds.

I will confine myself to pointing out to you that the allegories of the pre-
The first degrees never make one view science as anything other than a reward.
thinks of virtue. I therefore think that it is by straying from the true
the spirit of Freemasonry that some brothers, seduced by illusion
that the other grades present, imagined that it contained truths
hidden secrets, which could only be discovered through a series of investigations
ches and correspondences. And I will conclude that, the truth being super
While they may be the conduit for human institutions, they can also serve as institutions
never the deposit, because the truth, always active, circulates and does not stop
Never rest. I therefore think that to restore Freemasonry to its
primitive institution and derive all the advantages that it can offer
To understand, we must limit ourselves to destroying prejudices, which impair faculties.
the traits of man, to remind him of primitive equality, of the feeling of
the existence of his soul, his correspondence with his author, to the ob
observance of the duties that derive from his relationship with God and his
similar and prove it to him, through lessons, or even better through examples
ples, that he can only find his happiness in the laws emanating from
Divine wisdom... Such is the desire of a brother zealous for all that
interests his peers, desiring to see them follow the simple path,
from which he derived the greatest advantage, that of the entire conQanco
in divine providence.

That is surely the language of a good man. He had suffered
the enthusiasm of his time in believing he would find the practice of
virtue in a new society instead of being content with practices
of religion. A little reflection and perspicacity made him
to glimpse frightening thoughts from behind, as Pascal said,

in the machinations of those who led the lodges. His state of mind
dutétrc that of many honest Freemasons, at the time
where events began to take shape and where they saw the
part that the lodges took.

§. 8. — Freemasonry in the Netherlands

O

Austrians.

We have published (Volume II, Appendix A) an episode
of the propagation of Masonic principles in the countries-
Austrian stockings. Much more extensive information
are provided on similar facts by two interesting sources
memoirs on the propaganda of the French encyclopedists in Belgium
gique, who shared the prize in 1879, in an open competition
by the Royal Academy of Belgium. One of them is authored by Mr.
Kuntziger, a liberal writer—we know the meaning of this name in
Belgium; — the other, Mr. Henri FrancoLe, one of the young public
The ciders of this country that show the most promise.

In 1756, a French writer, enrolled in the brotherhood of
encyclopedists and who served in their ranks with great
Pierre Rousseau, an active participant, conceived the project of establishing one day
literary and philosophical center in the city of Liège. This helit
the country was then the seat of a dependent ecclesiastical principality
of the Empire. By virtue of its political status and position, it offered
very large facilities to operate throughout Europe. Circuits
particular constants, as we shall see, allowed Pierre
Rousseau believed that he would find in that ecclesiastical principality
siasliquc plus de liherlô, même (pi'en France, pour la propagation
philosophical ideas[)lii([Ucs. There was, in eirel, i)Our prolecteur and in-
Introducer, Count of Ilorion, canon and grand provost of the prince-
Bishop Theodore of Bavaria.

“People may be surprised,” said Mr. Kuntziger, “to see the Prime Minister
the prince-bishop's favor to grant his protection to one of the sect's followers
pliilosnpliiqiie. But we must not forget that this man was himself involved

me imbu des nouvidlos (loofriucs ; il a\;üt p.-tssé plusieurs années à Paris
as the prince's ambassador, and had witnessed the movement

who fascinated everyone. A man learned in the arts and
letters, he did not share the narrow ideas of the Liège clergy and did not
he couldn't have asked for anything better than to foster a literary renaissance in the
principality, by welcoming French writers there. Here
the portrait left to us by a contemporary: "Incomparable in
Politics, said Vevarth, educated in secular sciences, with a taste
exquisite in fine literature, perhaps more versed than required by the
faith in fashionable criticism, he was not the first of his kind in
neither theological sciences nor Christian instruction.

Lecomte d'Horionet, his brother, who removed the Grand Mayor of Liège,
They were Tun and the other Freemasons. Upon his arrival, they filled
They showered Rousseau with favors and privileges. In particular, they did
exempting his newspaper from ecclesiastical ceremonial restrictions, the great pre-
vôt reserving to himself the right to remind him of the principles
caution, if he deviated from it.

P. Rousseau set to work under the most
favorable, and quickly gained 1,500 subscribers. Some dim
allowances for postage costs were granted to him in France and in Germany.
Lemagne. The sect carried and supported him. "Voltaire and all
"His friends enthusiastically joined an enterprise which
"They knew the true purpose and appreciated its usefulness to the cause."
"commune". (as its title indicated, the Journal Ency¬
The clopédique was, in fact, an echo of the famous dictionary. In all
On this occasion, Rousseau affirmed solidarity with the doctrines.
philosophers of Paris. He had called upon a certain
Abbé Yvon, whose portrait was thus drawn by a contemporary: "He was
He was widely criticized in Paris for his religion, his morals, and his affairs.
with some of those who work on the Encyclopedia."

Mr. Francotte very subtly outlines the hypocritical methods
used by the journalist to insinuate his doctrines:

Those who would read it today, without knowing exactly to whom they
are dealing with, would be quite willing to believe the pompous declarations
Rousseau's rations, and to answer for his scrupulous orthodoxy. They
would wonder where the basis, the pretext for the accusations lies.
mules against him. If, here and there, they encounter some passages
whose bold tone astonishes them, ten lines below, the attenuations, the
Retractions, reservations accumulate until they satisfy consciences.

These are the most timid. At times, a bit of indifference, a certain
lack of decision <l;ms the defense of the attacked truths, an admiration
too exclusive a concept for the leaders of the Encyclopedist party, that's all.

which we could include in this collection today. In any case,
No fanaticism, none of those fierce and intolerant hatreds
that one is entitled to reproach Voltaire for, no obscenities, no pleasantries
"Santeries gro.«sières, a tone always serious and decent., ..

Read the Journal Enct/rloiu^dùjue carefully, and pay close attention to it.
By exploring thought in its twists and turns, you will soon discover what you
You hadn't noticed at first: you will distinguish what is necessary
to take seriously and the part of what one could not believe without a
excessive credulity.

In the places where Rousseau affects a zeal for religion that he
if you do not experience it, you will rediscover the mocking smile with which Vol¬
"Silence," wrote the preface to his Mahomet. "Remove everything that is not..."
that are merely rhetorical precautions, mere concessions to the prejudices of
Listeners, read as their contemporaries read, between the lines.
like them, keep your mind constantly alert to grasp beneath the surface the
the tricks of language, the ideas that dare not appear in broad daylight, and you
you will soon be convinced that Rousseau, as he wrote to him
Voltaire thinks like a true philosopher.

The Liège scholar was also Roco. Tiniandable by his science
than by his virtue. He soon realized the danger of the
The Journal Encyclopédique demanded its suppression. But the
The prince-bishop resided in Germany and cared little for
affairs of his diocese. Besides the brothers of Ilorion, Pierre Rousseau

had a protector at his side in Velbruck, who was supposed to
to ascend later to the episcopal seat and whose role we will see.
Pierre Rousseau went so far, he replied, ([iie the faculty of Lou¬
Vain censored his newspaper. Horion's brothers died one
one after the other in 1759; the prince-bishop, finally yielding to the demands
repeated demands from his superior, the newspaper was suppressed.

Pierre Rousseau then wanted to settle in Brussels. There was
a no less fervent protector in the Count of Cobentzel, mi¬
Cobenlzel was imbued with the power of the plenipotentiary minister of Maria Theresa.
Voltairean ideas and involved in the high Masonic degrees
niques (l). He had promised Rousseau that he would let his
newspaper in Brussels. But Marie-Thérèse refused, according to the opinion
from the nuncio and the faculty of Louvain. Pierre Romsseau then went

to settle, he and his newspaper, in Bouillon, in the Ardennes, from
He created a center of propaganda. It was there that the most immigrated.
part of the impious and immoral books, published without indication of

(1) See Allemeinen Ilandbuch det Freimaurerei, 2nd edition. Leipzig, 1869, h, v*.

place or with false indications, which were spread widely.
sion during the last third of the 18th century (1). His day
nal, which lasted from 1764 until November 1793, played quite
at that time the role that the Revue des deux now fulfills
Mondes. It was Voltaire's official publication.

Cobentzel did not cease his protection; he obtained for Rousseau
subsidies from the Austrian government and all sorts of
facilities for the circulation of his newspaper in the Netherlands,

P. Rousseau, upon leaving Liège, had stated that his work
had not been sterile. The seeds of impiety that were there
seeds developed under the reign of one of these ancient pro-
tectors, Henri de Velbruck, who became Prince-Bishop of Liège in
1772. His reign removed the "edebre" (a derogatory term used by all the Encyclopedists).
as the golden age of philosophy. According to Mr. Francotte, this is not
He was not an absolutely impious prelate, like some others
bishops of Germany at that time; but he was imbued with
New ideas, lighthearted, fun-loving.

The philosophers asked for nothing more. During
During his episcopate, Liège became one of the main centers of pro-
encyclopedic pagan.

"We will never know," said Mr. Francotte, "the honor of the
The city has nothing to gain from it, what it has printed in books within its walls,
for a period of forty years. They ran around the world, hiding
carefully their birth certificates and as if disowned by their father.

No one knows to whom they owe their existence, nor where they come from;
But each one has met them, for there are no distances they cannot cross.
They cross, and there are no police who can stop them along the way.

When it was stirred, at the back of an old, rather crude library
printed materials bearing the title Isfahan, London, Frankfurt,
Rome, etc., some unhealthy productions from the last century, there are
It's a safe bet that we have Liège works in our hands: this large piece of paper
of poor quality, these tastelessly drawn characters, and especially the im
The morals of the book are like so many trademarks.

At the same time as the reign of clandestine printing, it is inau-
figure that of counterfeiting, and of the most audacious counterfeiting,
the most brazen one that ever was; it seems to be a twist of fate
who designated Megève as a haven for press freedom, everywhere
outlawed; in France, the censorship has redoubled its severity; in Holland,
The printers' license no longer allows the government to close

(1) V. Francotte, op. cil. p. 63 et seq.

the eyes; and it is in an ecclesiastical principality that he comes to
to shelter a trade, whose neighboring states are reddened...

Plomteiix, the bishop's printer, used his presses for...
works much less orthodox than episcopal mandates.
unabashedly mixed the sacred with the profane, and published in 1771 the works
Voltaire's works and partnered with Panckouke for a new edition
tion of the Encyclopedia. At the same time, he was profiting greatly from the impression
sion of religious books. This wise man had, as we see, two
strings to his bow.

The edicts that subjected books to censorship existed all
days; Velbruck renewed them again ^ but the same and all his
officials had tacitly agreed not to apprehend them
explain.

Freemasonry, with its secret organization, was...
behind all these maneuvers. Here we give the floor to Mr.
Kuntziger, the liberal writer:

Other circumstances further contributed to this propaganda:
These were, to mention only the three main ones, the suppression
of the Jesuit order, the establishment of Masonic lodges within the order itself
of the episcopal city, and especially the founding of the society of emissaries
lation

Freemasonry had established itself in Liège from the very first years
of the second half of the 15th century (I). This institution, which hides
his actions under the veil of mystery and whose avowed aim is to fight
ultramontane doctrines were to exert a more or less significant influence
considerable on the intellectual development of the nation. Lille was
held in high esteem in Liège, where we arrived. The men
my most distinguished by their science and their social position in fact
Bishop Velbruck, who was part of it, tolerated it, resenting the anathemas of which
1 had struck Clement XII and Benedict XIV. It is even reported that he

(1) Mons already had one logo in 1721. Maesiriclil already had three in 1769:
the first one which dated from 1?.')!, before 11th for 11th La Concorde; the second one wa

claltlio in 1762, and la Iroisiônia in 1769, under the title La Constance. In the villa
The first lodge in Liège was founded on December 10, 1771, by Pierre Io cliovalicr
de Sicard cl porla lo nom do ['Union des cœurs. Le 12 octobru <775, elle so fondit
en uno aulrc, erected under the au«jiices of the ('irand-Orient do èVancc; cetlo dernicro
It took the name of the Vnrfailc intelligence. Read 1776. The great logo of France establi
Liège colle do la Parfaite égnUlr ; oiinu, Io n mars 1778, la grando logo do Hol¬
Lande established the Temple of the Invisible in Spa. (See for Ions cos dclails an opus¬
cule of M. ülys.?o Capilainc, intilnlô: Historical overview of Freemasonry
at Ld'ge before iS'iO, and inserted in the ISIilIctindc the Liège Archaeological Institute
(tl, pp. 406 and snivanlos.)

was part of it (1). What is certain is that many priests
had been received by members of the lodges, among others, Abbot HJ of
Pais, treasurer of St-Lambert, who wrote even in favor of the institute*
tution a heroic poem entitled: The Praise of Freemasonry (2).
However, the prosperity of the lodges in Liège was not long-lasting.
After Velbruck's reign they declined rapidly, and, at the time
that of the Liège revolution, they had fallen into oblivion
complete.

Mr. Francotte also cites among the main figures who
were part of the Liège lodges of Go6r d'Haltine, president of the
ordinary council, of Bourguignon and Hodeige, mayor, of
Lantremange, treasurer.

Several lodges in Liège were affiliated with the Grand Orient
from France.

But the influence of Freemasonry was exerted primarily in the
means of a public society, a supposedly literary society that it
secretly directed and which served to prepare followers for him.
This is the method she still uses today (V* Intro~
(duction^ § 5). Nothing is as persistent as its traditions. But
Let's continue. Mr. Kuntziger:

The Society of Emulation was founded in 1779. It was founded by
Velbruck himself saw it as the most effective way to develop

in his principality the taste for literature, science and the arts. There

The V. Bassenge, the Régnier, the Henckart, and the Ches- families gathered
alongside the Villenfague, Anciaux and a host of other laypeople,
who formed the elite of Liège society. The good idea was to...
also admit some active and enterprising foreigners, refugees
Mostly French, who had settled in the city. We quote

Among these were Abbot Outin, de Lignac, Le Gay, and the Chevalier de Sfc-
Peravi, who was appointed Speaker of the society(3) and delivered the speech
opening during the formal inauguration, which took place on June 2nd

(t) Or read in Michaud's Universal Biography, article RobUon, that this-
Having arrived in Liège in 1770, he was invited to dine at the Prince-Bishop's residence;
To the surprise of all the guests and the prince himself, wearing the insignia of France..
masonry; that he was persuaded to go there and that he obtained, during his stay i
Liège, all the successive grades of the order from the title of apprentice to that of
Scottish mailro.

(2) See Ulysse Capiuine, Historical Overview of Masonic France, [, c,
R de Paix, in 1789, renounced Freemasonry and placed himself in the first rank
defenders of the Church. See the work cited by Mr. Francotte, p. 170.

(3) Note this Masonic designation.

1779, in the presence of the prince-bishop and the principal members of the
high clergy. As for the philosophical and social doctrines which pre-

public opinion was so deeply preoccupied at the time, it's easy to imagine that the
Members of the Society of Emulation did not refrain from discussing them.
The regulations did, in fact, forbid them from dealing with any other matter.
which, directly or indirectly, may harm religion or
to the government; but they weren't looking at it so seriously.

The Emulation Society did indeed become a propaganda center
philosophical, and naturally ends up attracting the hatred of a great
part of the clergy, who did everything in their power to bring her down, or of the
less to make him lose the support of the prince-bishop; but it was
In vain. Velbrück himself followed the movement, and far from fighting
He favored the ideas of progress that were emerging from all sides.
knew as much as he could; he had understood his era and its aspirations
of his people.

Is it really true that the lodges ceased their activity after the e
Velbrück's episcopate? 11 It is more likely that they concealed it.
rent under his successor, the Prince-Bishop of Moensbroeck, who
was driven by entirely different feelings.

In Liège, a very active revolutionary party existed in 1789, and
Seconda, the French invasion. A very well-informed contemporary.
Cadet Gassicourt, claims that the leaders of the Liège revolution
were affiliated with the Masonic-Templar center of Paris: one will find
further on his testimony (book, III, chapter II, § 3).

After the Revolution under imperial rule, the functions
French leaders, and in particular the apostate Saiqt-Marlin, reconstituted

the lodges and gave them a strongly impious character. It is believed
that the ancient elements provided them with the first nucleus.

Moreover, on this reconstruction, one will find the linked lodges
geoises, some very interesting documents in the large work
by Mr. Armand Neut: Freemasonry subjected to the great
day of advertising^ volume I, Biographical and historical documents
torics concerning Freemasonry in Liège.

The same writer found in the archives of the Privy Council
from the Netherlands, now kept in Brussels, correspondence
official dances which established the importance that the lodges had
captures in Belgium at the end of the 16th century. The protection of the
f.*. Cobentzel had been effective. At the accession of Joseph II, he
There were twenty-one civilian lodges and three grouped military lodges.
under the authority of a provincial lodge, formed by the great

Officers of the order and delegates from the lodges. The Grand Master
was the Marquis de Gages, chamberlain to the emperor, and member
of the Noble State of Hainaut. When, in 1785 and 1786, the emperor
Joseph II wanted to keep a close eye on Freemasonry and placed
In the dressing rooms under police surveillance, he met a
muted resistance. The Fays-Bas privy council and the minister
plenipotentiary, Prince Belgioso, defaced themselves as much as possible
to mitigate the application of imperial edicts, and the lodges were
still very influential in Brussels in 1790 (1).

§9. — Freemasonry in Germany AND IN Russia

The history of the sect, present on the other side of the Rhine, is not far off.
following almost the same phases as in France. In its early stages, the authorities
they prohibit it.

On November 30, 1735, the States General of Holland
issue an edict, which forever forbids Masonic meetings
ques. In 1737, a lodge having assembled in Amsterdam, the magis¬
The treaty made the offenders arrested and the Estates-General renewed
slow their edict.

In the same year, the Elector Palatine of Bavaria issued an edict
against the Freemasons. In 1738, the magistrate of Hamburg,
Frederick I, King of Sweden, Emperor Charles VI in his Estates
hereditary, in 1739 Augustus II, King of Poland, took the
same measures. In 1743, the Grand Council of Bern defended the

Lodge attire. In 1745, the Protestant consistory of Hanover
forbidden, under penalty of deposition, to all pastors from doing
part of the lodges. It was based on the secretive nature of the society,
on the oaths she demanded: as for the bond of fraternal love
eternal union that it claims to establish among its members, the Christians
They have, he rightly said, a sufficient one in their religion.
Finally, in 1763, the magistrate of DanUig defended Franc-
Freemasonry by an edict, the details of which were reproduced by Father Deschamps
astoundingly remarkable (book II, chapter 111, § 4).

(1) y. Amand Neut, La Frane-maçonnerte toumise au grand jour y in«8o, 2 « ed.
1866, Ghent and Bruges, vol. 1, p. 62 et seq.

It is remarkable, however, that in Prussia there was never any pro-
hibition of this kind of thing (''fô porlôe. Kiiire the sect and the des-
ceiidatits of the apostate grand master of the Teulonic order there were
secret alfinilùs.

Despite this, Freemasonry spread throughout all states
Germans, because it recruited affiliates from the very first day
among the high-ranking civil servants and religious monks who had
to carry out the orders of the sovereigns. The systems of the high
The ranks spread the most dangerous mysticism there. One must read
in the work of M. (k'oITroy: Giistavelfl and the court of France^
the curious chapter devoted to the Illuminati and Freemasonry
nyah. We will see there how these sectarian hahilis had, towards
1775* seduced most of the princes with their charlatanry, and
they took advantage of this to spread their conspiratorial meetings with impunity
pirates. Mr. George Troy does not hesitate to attribute a major role to them.
in the aftermath of the Revolution: these accounts all agree on
made with those of Father Deschamps (book II, chapter V, 4 and 8, and
Chapter VI, § 11. See Volume II: Annexed Document C.)

We are talking about the failure of the ecclesiastical authorities; we
has already been able to see (Book II, Chapter V, Section 6, and Chapter VII, Section G) s
information on this subject.

Father Pachtler reports the affiliation of a certain name to the sect.
br of German and Italian prelates at the end of the 18th century.
Thus Prince Michael of Liriggido, Archbishop of Laybach, was
received, in 1778, into the high degrees of strict observance;
AloysFickert, prior of the Augustinians in Prague, was so in 1791 (1).

Grégoire also mentions among the members of the Illu¬
mined, Martinowicz, imperial advisor, provost of the cathedral
d'CEdenbourg, abbot of Zagras, ([who, he said, removed a large parish
proponent of revolutionary ideas, and took part in attempts to support

rising of Hungary in 1791 (2). (Cf. Liv. III chap. XI ^ l.)

However, the regular clergy were far from being considered
to portray Freemasonry as harmless, and we have preserved
in Aachen the memory of the sermons of an eloquent
Dominican friar Louis Guntzman, who denounced it vigorously
a few years before the Revolution (3;.

(1) PacliUor, Der ilüle Krieg gegen Thron und Altar, 2nd edition, Amhorg, 1876
p. 44.

(2) Grégoire, History of religious sects (new edition, 1828), vol. II, p. 13.

(3) See this fact recalled in the Masonic Bulletin of the Grand Symbolic Lodge,
ecoMAiie, June 1880, p. lit.

The Viennese Masonic newspaper, Der Zirkel, published, had
1880, a study on the history of Freemasonry in Russia, hence
We extract the following passage:

It seems that Peter the Great, upon his return from a trip abroad,
was part of a Masonic lodge, and that his favorite, Lefort, was Grand-
master.

But the introduction of Freemasonry took place in 1732, by the
English general, Lord James Keith, and the most distinguished persons
of the empire were part of the lodges. The poet Sumarolaof should be mentioned.
and the historian prince Scherbatof.

In 1770, a large provincial lodge was founded in St. Petersburg,
named Jelaguin System Society, by the initiative of the director
of the imperial theatre. The various lodges that formed worked
following the English system; but in 1777, one was founded according to
the Swedish rite, by Prince Kurakin, who was returning from Stockholm.

Their activity manifested itself through philanthropic works and through the
publication of moral books. But, in the time of Catherine II, after
the death of General Chernishef, protector of Freemasonry and
The governor of Moscow, his successor, Bruce, imprisoned the impostor
Novikof first, and the masons were persecuted throughout the area
of the globe. In 1796, the last year of Catherine's reign, all the
lodges were closed (1).

Information on the activity of lodges in Russia at that time can be found on the website T
particularly on Novikoff, details in the anr- Document
nexé K ^ 1 published at the end of volume II of Secret Societies and the
Company.

§ 10. – The sect in Italy

The sect, which primarily targeted Catholicism and the papacy, was supposed to seek early on to establish a presence in Italy. We find in the Masonic Bulletin of the Grand Symbolic Lodge dco55aw0 (September 1881) the following indications, which complete those of Father Deschamps (Uv. II, chap. III, § 2).

(1) Translated by the Masonic Bulletin of the Grand Symbolic Lodge of August 1880.

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FaANC-MaÇONNEHIE in the 18th CENTURY

The first traces of symbolic masonry appear around 1732 in Florence, where an English duke, Charles Sackville, founded a lodge, who established others in Milau, Verona, Padua, Vicenza and Venice. From 1735 to 1737, Allome worked in an English lodge of the Scottish Rite.∗, anc.∗. acc.∗. In 1737 Pope Clement XII, in concert with the cardinals Ottobonc, Spinola and Zadederi ordered the dispatch of an inquisitor in Ferrara, where the lodge committed the crime of receiving indiscriminately Catholics, Protestants and Jews.

Towards the end of 1737, Gaston de Medici issued a decree against the Freemasons∗. and several were arrested; but, at his death, the new Grand Duke (who later became Emperor Francis and married Marie-Thérèse), being himself a Freemason, took the Freemasons of Florence under his protection.

On April 27, 1738, the famous bull "In Eininenti" was published, and soon after a French Freemason writer was burned at Home, and a doctor Cru-Deli, in Florence, only narrowly escaped the pursuit of the inquisitors. tion, thanks to the help of some English brothers.

As we have already noted, several Protestant states had Freemasonry was outlawed before the sovereign pontiffs.

The jubilees celebrated in Rome from time to time brought about frightening revelations about the ungodly sects that were forming in the shadow. We still preserve those of a Freemason today. who, after converting, wrote in 1759, a notice on a so¬ secret society where he had been employed for twenty-five years previous ones, and where he himself had received more than two hundred per

sons. They were bound to it by the most atrocious oaths. Here, put into Latin, the maxims of impiety and libertinism that one finds there practiced:

“1. Nos per nos.— 2. Nullus super nos. — 3. Quæcumque ubi-cunique and quandocumque comode, bibe, hotaro.— 4 Cum quocumque quacumque conjunge et disjunge, diimmodo convenias .«iimui. — 5.Da necessaria atl victum, veslitum et voluplatcs siguatis nostris indige-nis. — ü. üxorom, lilios, tilias» serves, ancillas cum aliis conve-nienlcs non impedias. — 7. Neque aliorura hbertati, etsi contraria volentium, resists. — 8. Nil est quod sit malum, et occisio volun-taria imo. — fi. Honum necare qui vol unite priestess nobis. — 10. Mo-rimur et vivimus et ilorum .'omper. — 11. Possumus omnia facere quu) vülumus absquo levi etiam culpa. — 12. Ergo semper liberi sumus (1).

(I) Hui)ru(lit in the Memorie documetUali per la tloria deüa JHvoluzione lluiiana harvests from i'aolu Ueucacci (iu-8o lluiua 187!)) t. 1, pp. 44-4G.

Certainly, such maxims should not be attributed to the generality of Masonic lodges of that era: but it is within their midst and under the cover of their secrecy that this a company had been founded. Moreover, it should be noted that these remarks These sites contain the essence of all of Weisliaupt's doctrines. and of Saint-Martin; only it is expressed with concision and the frankness inherent in a confession made to shed light religious authority.

We can therefore understand the alarms of the sovereign pontiffs and of the most serious doctors of the Church, such as St. Alphonsus Liguori. gori, who knew of this terrible outpouring of impiety. It was the knowledge of facts of this kind, gathered on occasion of the Jubilee of 1750, which in 1751 determined the great Pope Benedict No. XIV to renew the condemnations issued in 1738 by Clement XII.

In Northern Italy) continues the Masonic Bulletin of the Great lodge that we mentioned above, despite the excommunications of Popes, Freemasonry continued its work; around 1762 a Grand Master of province, Manucci, was appointed from England, and in 1772, another The English lodge, L'Union, was created in Venice; several Masonic works Important articles were even published in this latter city around 1780. The large cliap* of Lombardy, in Turin, had branches in Modena, Verona, Ferrara, Garmagnola, Borgoforte, Padua, Vicenza, Mondovi, Tortona, Gberasco, Aosta, Vogliera, Alagno, Savona, Trino, Mortara, Alba, Messala, Bondeno, Treviglio and Milan, under the rit.', Scottish.'. ancient.', acc. *.

After the success of the French armies, the Masonic movement...
centue; in 1801 the lodge L'Heureuse Rencontre was founded in Milan; in
1803, in Mantua, the lodge "The Friends of Glory and the Arts"; in 1803
a sup.'. cons.', is created: Grasse-Tilly, Peyron, Renier and Vidal dir
manage its constitution and Prince Eugène Beauharnais was appointed
Grand M.'. with Galepio as his deputy; on his side Murat, former nn
G.'. O.', and lodges in Naples, Gapua and other places.

English Masonic newspapers recently published a
an anecdote relating to the year 1781 which paints a good picture of these
time :

“Two young French Freemasons, François Cartier and Adolphe
Lemercier, had attended a lodge meeting in Venice, where there existed
several workshops, and where many works were published around 1780
maç.'. ; they knew that the Council of Ten, having taken offense at

Freemasonry, thanks to its countless spies, had discovered
the names of most members of the Venetian lodges (not all)
fortunately) as well as those of their visitors. The Sl-Marc lodge
Venice being more specifically suspected, the Council of Ten...
cida the immediate arrest of all members and visitors, including the
The names were known.

Two days later, while the gondola carrying these young people glided by
On the canals of Venice, they were approached, abducted, a blindfold on
their eyes, and thrown into an underground dungeon. Shortly after, taken away by
Masked men were led into a room and found themselves
they see in front of five figures seated at a covered table
of a red sheet.

They were told of the accusation against them; they defended themselves
They did the best they could, citing their ignorance of the laws of the country,
adding that in France, as in England and Germany and in
In many other countries, the heads of state belonged to the order and
wind itself were its great masters.

At the moment they were made to withdraw, they noticed that one of the judges
He made a Masonic sign to them, and they recognized him as one of the
members of the R.'. L.*. St~Marc. They left feeling more reassured than when they arrived
trant. Soon, in fact, a man dressed all in black came to inform them
they were free, but they had to leave Venice in the
twenty-four hours.

A few years later, the two French brothers met
In Paris, an Italian man was making the distress signal to them. It was their
judge of Venice, whose progressive opinions had forced him to leave
his homeland (1).

(1) Reproduced in the Masonic Bulletin of the Grand Symbolic Lodge Eoss., Tfi of May 188t.

CHAPTER TWO

THE SOCUËTËTBS DURING THE FRENCH REVOLUTION

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§. 1. — Influence of Freemasonry in the ELECTIONS OF 1787 AND 1789.

At first glance, it would be surprising if the considerable force re-
resulting from the number of lodges, from the close solidarity which obliged
the brothers to help each other in civilian life, of the secrecy which guarantees
knows all communications made under Masonic cover,
had not been used by men determined to overthrow the mo¬
anarchy in the elections to the Estates-General of 1789. "In
"The electoral operations, we said, where the investigation is taking place"
"With all power gone, the lodges had taken their revenge on the
"drafting of the monarchical notebooks, which they had been unable to en-
"to sin, because that would have required facing a discussion"
"public and to blatantly go against universal sentiment"
“of the nation. » (Liv. II, chap. VI, § 3.)

Several documents published since then have demonstrated this
preponderant action of the lodges in elections and in the
provincial gatherings of 1787, which served as its preface.
One of the most significant is the history of the Joigny logo, the
Phoenix^ as recounted by the Masonic World in its
December 1880 issue. We reproduce it in its entirety.
ment:

It was on October 13, 1777, that the Joigny lodge was installed under the
title of Eagle of Saint John. It had twenty-eight members, including
Here are the names:

Saulnier de Moulins, honorary councillor in the election of Joigny,
venerable; — Saulnier de Montmarin, infantry captain, 1st on¬

watching; — Bourdois de la Motte, doctor of medicine, advisor to the
king in the election, 2nd supervisor; — Bourdois de Champfort, warden of the
Mr. d'Artois's body, orator; — Bourdois de Peschoire, officer of
Fanterie, secretary; — Badenier do la Perrière, lieutenant of the bailiff
ge, assistant secretary; — Boullard, merchant, Keeper of the Seals and stamp
bre;— Landowner of Gliesne-au-Roy, squire, tax collector, l*®
Master of Ceremonies; — Louvain de Pescheloche, lawyer, 2nd Master
ceremonies; — Bazille de Villars, merchant, tiler; — Gharié
son, alderman of the city, steward; — Bazille (Gabriel), mayor of
Joigny; —Bourdois de la Perrière, canon of Sainte-Geneviève; —
Bourdois de la Motte fils, doctor of medicine; — Boit de Grèvecœur,
Knight of Saint-Louis; — Marquis of Briqueville, officer of the dra¬
gons; — d'Hermand de Gléry, vice-consul in Lisbon; — Ferrand
des Fourneaux, dragoon officer; — Gillet de la Jacqueminière, di
Postmaster; — Gondot, War Commissioner; — Jacqui-
net de la Goudray, Knight of Saint-Louis, dragoon officer; — of
Risle, comptroller general of farms; — the Worker, commissioner of the
generality of Paris; —■ Marchand, notary; — Meignen, merchant;
— Perroté de Richebourg, Knight of Saint-Louis; — Soufflet de
Pâlotte, farm controller; — Vougino de Waufourand, officer
foreign infantry,

The list of founding members of the lodge had been accompanied
a certificate attesting to the regularity of the work on the new lodge, attested
Signed: Maret, parish priest of Saint-Savinien, Venerable Master of the lodge
Concorde of Sens.

The Sens logo, loaded (the installation was represented by its
venerable Brother Sendrier, advisor and prosecutor to the king at the bailiwick
of Sens; by its orator, Brother Larcher, first advocate of the king at
Sens, and by Brother Dalmières, lieutenant of the first surgeon of the

king.

Brother Larcher's speech ended with these pieces of advice;

(c Let us observe the ancient rules, the true principles of our Cons¬
Institution, the precious maxims of wisdom and equality! What
the love of good and the noble emulation of filling the gullies of the Great-
Let the East be the rule of our work and of the example it leaves us.
"They will come after us!"

The venerable Brother Saulnier of Moulins replied to him in these
terms:

“We swear to the Great East, into your hands, to follow your
examples, to devote ourselves entirely to the practice of virtues and trades
values of the Masonic order, and to make Freemasonry formidable to
all vices.

The following year, under the Venerable Master Brother Bourdois de la Motte,
The lodge was tasked by the Grand Orient with establishing a lodge in Auxerre.
titled; The truly zealous.

In that same year, the number of lodge members increased
fifty, including twenty clergymen, canons, Benedictines, etc.

In 1773, the lodge proceeded once again with the installation of the lodge.
Friends gathered at Tannerrel

Brother Bourdois of 'a Motte remained venerable until 1782. His successors
The cessators were Brother Dufour, receiver of aids (1783-84), and the
Brother Gillet de la Jacqueminière, receiver of bridge tolls, who directed
gea the workshop until the Revolution

And here it is appropriate to pause for a moment. What was the role of the mem¬
The sled's breeches of the Eagle of Saint-Jean, at that time? Brother Bérillon
was careful not to leave this point in obscurity, and we will summarize
In short, what it teaches us:

From 1788 onwards, with the creation of the provincial assemblies, the Ba brothers>
Zille, Meignen and Badenier de la Perrière had been appointed members
of the third estate in these assemblies.

Brother Gillet de la Jacqueminière, elected public prosecutor for the
the district of Joigny, laid the foundations of the new territorial organization
territorial and administrative which is still in force.

The election to the Estates-General was, as we know, conducted indirectly.
The primary assemblies of the voters of Joigny had six deputies at
to appoint someone to draft their list of wishes and elect the representative of the Third
state. They chose five of the lodge's dignitaries: Gillet
de la Jacqueminière, venerable; Gharié, alderman, orator; Ragon des
Essarts, King's Attorney, Secretary; Badenier de la Perrière, Lieutenant (cf.)
nant of the bailiwick and councillor, treasurer; and Bazille, mayor of Joigny.
The commune of Joigny belonged to the bailiwick of Montargis, where it was
to hold the election. It was the venerable Gillet de la Jacqueminière who,
by a large majority, was elected deputy of the Third Estate to the Estates General.
His deputy was Brother Bazille. Both had taken the most part
important for the drafting of the final notebook.

At the Constituent Assembly, Brother Gillet was part of the committee of.
agriculture and commerce; in 1790, he made the report to which two
the abolition of toll, haulage, measurement and standard fees
swimming. It also led to the adoption of several important measures
on plantations, maritime trade, and freedom of trade
Grain, mail services, etc. In 1793 he was appointed to the council.

Ginq>Gent8. He then moved to the Tribimat, where he was secretary, then president of the finance section. He was finally one of the first conc master seillers of the Court of Auditors.

A. The suppression of the provincial "embiées," three other members members of the lodge were called upon to sit on the General Council of Joigny; this was rent, in 1790, the Foacier and Badenier brothers of La Perrière; in 1792, the Brother Gharié-Bérillon. Brother Bagon des Essarts was elected vice-president of the district.

In 1792, Badenier de la Perrière was appointed public prosecutor of the department, and Boullard, district prosecutor. Saulnier des Moulins was mayor, and Saulnier de Montmarin commanded the guard national of Joigny.

Shortly afterwards, the lodge had to go into dormancy, like all all the other lodges of France...

Father Deschamps noted the Masonic affiliation of all prominent men in the National Assembly and the Convention tion; the same was true for obscure deputies, whose votes The silent ones gave strength to the bold. We might find some more The trail for almost everyone.

Thus, Mr. Jules Pélisson in the interesting memoir that we we have cited, noted among the members of the Amiable Con lodge cord^ in Rochefort, in 177G, the name of a f.*. Romme, who was the brother of the famous member of the National Convention of that name.

In 1792, the department of Haute-Garonne sent for his representative at the Convention, a deputy who was secretary of the Assembly, Julien Bernard Dorothée de Mazade. Now, he finds himself it was understood that this character had been a propa¬ for many years active promoter of Freemasonry (1). So it was with many others that their obscurity alone allows them to escape the investigations of history.

S 2. — A final warning in 1789

At the moment when the Revolution was about to break out, a few men courageous men pointed out the source of the evil. We know the vigou several writings of Abbot Lefranc, superior of the Eudists, who perished

(I) V. uDo üoMco on Mazalo in the Masonic i/onde of June 1880.

in the September massacres. Before him, from the very first
In 1789, a man of letters, of a completely different character, the
Marquis de Luchet published an Essay on the sect of the Illuminati,
in which, through great emphasis and a certain vagueness
wanting to avoid compromising himself too much, he signaled the existence
of the Illuminati sect, headquartered in Germany,
and accused him of working to destroy all thrones and the
religion to establish anarchy on its ruins. Luchet has great
Care is taken not to mention any proper names, but it clearly refers
The Weishaupt Illuminati and the Martinists. In closing, he
urges all honest people to open their eyes to save the
French monarchy.

He rectifies, with very good reasons, the crude fable he has thrown forth.
in public by Mirabeau, after the discovery of the papers of
Weishaupt, claiming that the Jesuits were the directors
Crets of the sect of the Illuminati (1). (Book II, Chapter V, § 7.) He
shows that she uses Freemasonry as a pre-order
a competitive examination, where trials and secrecy allow him to recruit
with his followers. Here is how he describes the organization
active in the sect;

Each member of a circle also belongs to all the others.
so that a Venetian (2) arriving for the first time in Breslau,
introduced into the circle of this city, is admitted to the secret children that
those who have been part of it for ten years.

These circles are therefore the points of correspondence, the beacons placed
on this sea of iniquity; and, to better grasp this invisible chain
If possible, I will go into more detail. Frankfurt am Main
Mein, for example, instructed Mainz, Darmstadt, Neuvied, Cologne,
Weimar. Weimar illuminates Kassel, Gottingen, Wetzlar, Brunswick,
Gotha. Gotha brings its light to Erfurth, Leipzig, Halle, Dresden,
to Dessau. Dessau takes charge of Torgau, Wittenberg, Mecklenburg-
Berlin is a town. Berlin connects with Stettin, Breslau, and Frankfurt.
on the Oder. Frankfurt takes care of Königsberg and the Prussian cities.
Following this scale, we can clearly see that there are some fairly significant links.

(1) He makes a very judicious reflection for a man of letters
(note X, p. 198 of the first edition, 1789): “Without the destructive bull of Gan-
Ganelli, perhaps we are the first Jesuits against the Illuminati, like Louis XIV
and Madame de Maintenon launched them against the Jansenists.

(2) Note this mention of Venice, which is by no means thrown without purpose. The Illu¬
Minimism had a number of followers there. (Book III, Chapter I, | 10.)

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squeezed between Mainz and Poland, and that an entire country is soon
known in its most secret parts.

That the reader now etc. this communication of kingdom to
kingdom, and that he supposes a center where the plans of those would end
Those who govern Europe, we see who the true masters of
each country.

Luchet, who claims that "the content of these horrible services-
"Menls revealed to him the key by people lost in the te-
"darkness of the Illuminati and to whom the proposal to enter a
"Such a conspiracy has restored reason and courage," Lu
Chet is fully aware of the sect's plans and of
its centers of action. Its indications regarding Germany are of a
rigorous accuracy, and he mentions the outfit very precisely.
from the Willemsbad convent. As for France, he doesn't want to, ev-
deliberately, without going into any specific detail, to threaten
managing people; but it very clearly involves, in VAyer-
tissement placed at the beginning of the book, that she is threatened with a Troy-
a major upheaval.

Although Germany was the source of these fatal errors, although they
They enjoy high protection there; they are not entirely foreign
manages other nations. Franco is not entirely pure; and if,
In the crisis that torments us, the Martinists dare not, or perhaps
If they cannot make themselves heard, they will reappear with even greater danger when...
that calm will have returned.

Five years have passed: conspiracies have been carried out,
Torrents of blood flowed, the mnnarcbio collapsed, equality
He paraded his level everywhere, the cult of reason was celebrated
at Notre-Dame. Hardly any freedom of the press has been restored.
reappeared, after the Thermidorian Reaction, (here is a witness
escaped from Récliaraud, who comes to denounce the unlenrs of all
these crimes, and this time by calling them by their proper names.

§3. — The history of the Revolution as told in 1794.

Charles-Louis-Cadet de Gassicourt, son of the illustrious chemist
of that name, had followed very closely, as a lawyer and journalist,
the first uprisings of the Revolution, and he was one of the
one of the most active supporters of the Thermidorian Reaction: he was

even imprisoned after the 13th of Vendémiaire and avoided at great length
barely the scaffold. Yet he was not a religious man;
In his writings, he reveals himself to be Voltairean and full of prejudices.
among the Jesuits. Under the Restoration, he became one of the coryth
phemes of the Parisian liberal opposition. Now, in year IV (1794),
While he was still in prison, he published a book that made
It caused quite a stir when it appeared, and it's titled: The
tomb of Jacques Molai^ or secret and abridged history of the ini¬
Ancient and modern ties^ of the Templars^ Freemasons^ Illu^
MinaSj and research on their influence in the Revolution
French, with this epigraph: Neither gold nor silver pays
would make my silence (1).

The entire Revolution with all its crimes, he said quite clearly.
This was the result of a plot hatched in higher lodges.
a group of enlightened individuals, who formed the Order of the Templars and who used
they viewed ordinary Masonic lodges as an instrument
more or less unconscious.

He traces the founding of this back to Jacques Molai
sect, and claims that it has always existed since then, and has formed
early English and Scottish Freemasonry. He does not give any further
their lack of evidence for this assertion other than tradition
lodges and some historical comparisons (Cf. Book II,
ch. I, § 5 and ch. II, § 1); but his testimony, as to the facts.
contemporary, with great precision, we shall judge it;

All the ceremonies of ordinary lodges, although conforming to
the association's goal, since it only concerns avenging death

(1) First edition, in-S*, Paris, year IV of the French Father, edition, in-12, year V.

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of a certain Hiram, architect of Solomon's temple, serve only to
to conceal the constitution of the order, and to test those who will be called
to know the great secret; for one cannot present oneself to
chapter, even if we were aware of its existence.

There are therefore a multitude of Masonic lodges in Europe; but they
mean nothing from a political standpoint; they are merely truths
bles sfminairei. The true 'fempliers' masons are only one hundred and eight out of
the earth: it is they who, through vehemence, ambition, and system,
have sworn to massacre kings and to achieve the independence of the universe (1).

Only two sovereigns knew the whole truth about Freemasonry, and did not
They weren't afraid: it was Frederick and Catherine. The current King of Prussia,

who is grand master of a lodge of Iliirninés, is merely the dupe of a
An insignificant comedy, but he is surrounded by initiates; and when their party
will be stronger, William will suffer the fate of the King of Sweden.

The Duke of Södermanland is not the only initiated prince. The uncle of
William is a Templar. Prince Potemkin, that famous minister of
Catherine, her lover, and the assassin of Peter III, was a Templar.
believes that the Grand Duke is an initiate, and that this is one of the reasons that led
refused the crown at his majority (2).

Such, in a few words, is the mystery of Freemasonry, denied,
Ignored, ridiculed for five centuries. Gela may seem like a fable to
anyone who is unaware of the immense resources of this sect; but
that he be admitted once into a simple lodge, and the spirit that reigns there
He will make him judge who should lead the leaders.

What wouldn't the followers of Molai have done in France?
the horror of tyranny, if the feeling of true freedom had not
brought about the 0th of Thermidor! For a while, people believed in the reign of
laws; the Jacobins, everywhere unmasked, hid the shame in the shadows
and the contempt with which they were covered; but they were plotting new schemes
the plots; they sharpened new daggers, and the massacre of
Vendémiaire, the Grenelle revolt, the Babœuf conspiracy, prove
what they hope for, what they are still pondering.

All the memories of that time reveal indiscretions...
blables, pailielles revelations of the niaçonnitjuc plan, which
produi.saienl in the heat of the action. One day, in the living room
from the Count of Nikolai, first president of the chamber of competencies
states of Paris, shortly after the reopening of the States-General
rau.x, a discussion had arisen on the question of whether the

(1) In the construction that one can make of these diirôronles bases, it is always necessa
to fight the Initiates of the Freemasons (Note from GG).

(2) See on rorapcrcur Paul !«»• Book II, chapter XV, g 3.

France had a constitution: did it need one? Would it have one?

This removed the topic of discussion, which involved many participants.
right-wing MPs, such as Maujy and Cazalès, were philosophers.
such as Laharpe and Marmontel, and other lesser-known men.
Standing apart was a usually rather quiet figure, who
was thought to belong to Masonic societies and to know them
the secrets. But why a written constitution? they said.
members of the right wing; France has one that the
centuries have gradually made it happen, and it is doing very well in the end.
England alone has a clearly formulated constitution,

the proponents of the new ideas were laying... The conversation
continued in this vein, each remaining of their own opinion, when the per
Silent sonnage stood up and spoke the words in a confident tone.
following: "We don't need a constitution, that's true;
"But we will have one, and this constitution will make the
"Around the world. She will go as far as Russia, as far as Constantino-
“Pie. Yes, a day will come when there will be a constitution in Cons-
"tanlinople" (1).

It is very striking to see how this word constitution
for three-quarters of a century, it was the rallying cry of the
revolutionary sect in Russia (Book II, Chapter VIII, § 4) also
although in Italy and Spain. The strange prophecy of the adept
the plan of 1789 was to be fully realized in our time, where in 1877
the Young Türkiye party tried to establish a constitution in
Constantinople and even Cairo.

The Templars, whom Cadet Gassicourt mentions, were the leaders
Parisian lodges, the active members of the Grand Orient.
recounts in great detail how, in order to weave their plots
and to stir up public opinion, they used charlatans such as
Saint-Germain and Cagliostro, false mystics like Saint-
Martin and Lavater, whose pantheism shook the believers
these Christian women, magicians like Swedenborg, Messrs.
sea, Schrœpfer; all these elements of moral disorder and de-

(1) Mr. de Nicolaï was a member of the French Academy. He received guests in his
salon, his colleagues from the Academy and many political figures, belonging
belonging to various parties; he himself was very devoted to the monarchist cause and
was very struck by this conversation. He recounted it several times to his family before
to mount the scaffold. We owe the communication of this curious story to a
of his descendants.

social organizations contributed, under their skillful direction, to
to prepare for the great work.

You who see in this writing only the dream of an imagination
Exalted, whether it's a game of wit or a mystical deception, explain it to me, I'll tell y
pray, why, in./e muxcuni German (January 4788, page 56) Ga-
Hlidonne and Schwedemborg clearly announce our revolution, in
saying; "A very political revolution is going to take place on our globe
"remarkable, and there will be no other religion than that of the pa-
"triarebes^ that which was revealed to Gagliostro by the lord, of which
"the body is surrounded by a triangle s.

Explain to me by what means, if not by espionage and the
rapid and secret correspondence of the enlightened and initiated, the duke
d'Orléans managed to have so many murders committed at once;

By what unfortunate chance did Normandy, Provence and Brittany
they rose up that same day, at the same hour as the Parisians, who
marched against the Bastille. Explain to me why the movements
revolutionaries have always been in exact relation to time and
motifs in different parts of the Republic.

Cadet Gassicourt then recounts the rapid multiplication of
lodges in the years 1787 and 1788, although a good number were
sent composed of people who would have been horrified, if they had
known, of the designs to which they would contribute.

The lodge attire served as a means of correspondence
and of meeting with accomplices, who could not have met otherwise
He lies without arousing the suspicions of the police. He tells the story in grand style.
details a solemn outfit at the time of the convocation of the Estates-
generals, where all the venerable masters of the lodges were to meet under
the presidency of the Duke of Orléans, and which was intended to unite the
supporters of Necker were among them. Mirabeau was there.
d'Aiguillon, d'Espréménil, Lally-Tolendal - The pretext was
the reception as a Freemason of Madame de Staël, the daughter
of Necker.

The main insiders, who played a role in the French revolution
French figures include Mirabeau, Fox, the Duke of Orléans, Robespierre, Cloolz, and Dantor
Dumouriez, St-Fargeau. The current Grand Master is the Duke of Suderma.
neie, regent of Sweden.

The Revolution began with the storming of the Bastille, and the
Those in the know singled her out for the people's blows, because she had been the

The story of the Revolution as told in 1794 79

Jacobus Molay prison. Avignon (1) was the scene of the greatest
atrocities, because it belonged to the Pope, and because it contained the hundred
The Grand Master's offices. All the statues of the kings were torn down, in order to
to remove that of Henry IV, which covered the square where Jacques
Molay was executed; it was in this same place, and nowhere else, that the
Those in the know wanted to erect a colossus that would trample crowns underfoot.
and tiaras, and this colossus was but the emblem of the Templar corps
folds. How many features I could recall; but I limit myself to the principals
main facts.

The King of Sweden was an ally of Louis XVI; during the flight to Va-
Rennes, Gustave came all the way to the borders to receive him and take him
teger, but the Duke of Southermania had his brother assassinated by Ankas-
Troem, a Freemason, who was previously convicted of theft, was
hanged, had obtained a pardon from the king. As any Templar can govern
ner, but cannot regulate, we immediately saw the Duke of Southmania
to form an alliance with the Jacobins of Paris, to take away from the Swedish nobles
many of their privileges, restricting the prerogatives of the young king

of which he is guardian, and in whose days two attempts have already been made.

On the other hand, the Grand Master of the Paris chapter, Philippe d'Or
Léans, orchestrated the downfall of Gapet and his family to achieve the goal
marked by the initiates, it was necessary to strike big blows, and to strike them
quickly. For two years, the followers held chapter meetings in the
the Grand Master's palace, then in the village of Passy. It was there that
Sillery, JacohFrey, Dumouriez, d'Aiguil'on, Clootz, Lepelletier, Mer...,
Abbot S..., the Lameths, Mirabeau, D... — C,.., Robespierre, prep
would have the plans they delivered to the second-order conspirators, who were in charge
to translate them into a philosophical-revolutionary language.

Philip's gold is not spared; first the parliaments are,
Divided, they can then be destroyed. To put the people in
action, d'Orléans seizes the wheat (2) and exports it to the islands of
Jersey and Guernsey, while its leaders accused the government
How to orchestrate the famine. Their agents roam the countryside?
They massacre the nobles, the rich, the priests, and burn down the castles.
and ravage the me. "5,eons. The propagandists seduce the troops and
they regroup abroad; they prepare there the assassination of Gustavus,
the Berlin movements (3), the disintegration of Poland (4), the

(1) Avignon has always been preferred by initiates, and by Freemasons, in this city,
are much more educated than elsewhere. (Note by O. G.)

(2) See Philippe's History of Your Conspiracy, 1796. (CG's note)

(3) All the newspapers of the time agree that it was in their boxes ma-
conical plans were being made for these movements; the authorities stopped them in time. (
CG).

l4) Everyone knows that Kosciusko came to Paris to receive his instructions and
that he frequented the Duke of Orléans. (GG note)

dissension in Holland, the insurrection of the Liègeois, and the uprising
Netherlands (1).

After spending the days of October 5th and 6th, Philippe goes
himself in London to conspire with Fox, Stanhope, Sheridan, the
Doctors Price and Priestley. The initiates establish the Jacobin Club.
and recall the Grand Master. Shortly after his return, the days of the
June 20 and August 10 overthrew the throne (2). Philip had exhausted his
coffers, and his ambition was his undoing. After the king's death, for which
He had voted himself, he believed he was taking the reins of the state; he would have succ
No doubt, but the insiders were divided. The downfall of the Bourbons, sworn.
by the Templars, only allowed him to govern by losing his
name; he believed it was enough to renounce it; he disowned his father from the tribune
of the Jacobins; he protested to the commune that his mother, a prostitute, had received

in her bed a coachman, and that he was the fruit of her shameless love.
He humbly begged that his name be taken from him, and he took the name of Equality,
But Robespierre already had a party, and d'Orléans, despised even by
His accomplices were sacrificed.

What Cadet Gassicourt says about the predominant lolc of the
Masonic-employee sect, which manipulated all the
ordinary lodges, is confirmed by d'IIaugwilz, whose e.^- are as follows
textual pressures in his memorandum to the assembled princes
Verona:

"The Order of the Temple was in possession of the secret, and the facts"
"have shown that it was not by pure chance that Louis XVI
"was led to the Temple, from which he only emerged to be sacrificed"
“to the spirits of Molay” (3),

Cadet Gassicourt thus continues his account of the events of
the Revolution:

The emperor soon perished, a victim of the sworn enemies of kings; Leopold,
He was not long in following him; the emperor's valet, suspected
of having poisoned his master and Leopold, he did, in his interrogations
toires, the confession of these two crimes, and declared that he had received payment for
of the Duke of Orléans (4),

(1) Van der Nootet van Espen étalent initiates et chefs de lodges. See the causes
The Brabant revolution, by Le Sueur. (GG's note)

(2) In March 1788, the king had wanted to attach himself to Orléans by a double alliance.

He proposed marrying Philip's daughter to the eldest son of the Count of Artois, and the D
from Chartres to a princess of Naples; but, faithful to his parricidal oath, Philip
had refused. (Note do G. 6.)

(3) V, Darrow's Denkschrifften and Briefen zur CharaehterUtile der Welt und
lüteratur (Berlin, 1840), l. IV, pp. 211-221.

(4) See the Jacobin journal from that period, article on correspondence. (Note)
(from GG)

The story of the Revolution as told in 1794 81

For four years, Ireland has been restless and threatening to revolt: it
has a Templar chapter. The leaders are in London (l), and
Georges, already attacked four times, thought he would lose his life on October 13th and
February 3rd of last year.

A newspaper from Pluviôse, Year IV, informs us that the Freemasons
took the name Defenders in Ireland, and James Veldor, con
condemned on December 22nd in Dublin as guilty of high treason,

He was carrying the following writing:

Question. I'm interested. — A. Me too. — D. With whom?
R. With the National Convention. — D. What is your goal? — he. The
freedom. — D. Qrix, is that your project? — it. Its foundation is built on rock.
— D. What do you propose? — he. To subjugate all nations,
to dethrone kings... — D. Where did the rooster crow, when the whole universe
"Towards... I heard?" —He. "In France." —D. "What is the password?"
R. ÉLIPHI.SHATIS.

The first voters of Paris (Lavigne, Moreau de Saint-Méry, Ds-
leutre, Danton, Dejoly, Champion, Keralio, GuilloHn f5), etc., etc.), the
The first commune of this city, the first Jacobins were almost
all Freemasons, and at the head of the lodges, although there were none in France
than twenty-seven initiates. We will no longer be surprised if we soon see them fall
under the sword the King of England, the King of Sweden, the Pope and the Emperor
pereur.

Cadet Gassicourt then reveals a previously unknown detail of history.
of the Revolution, but which is explained when one knows the mass
of honorable people involved in the lodges at that time:

Several lodges were opened in France, with the intention of bringing together the
supporters of the monarchy, like the Freemasons in London, when
They wanted to restore Charles II, designated in the Romance, to the throne.
Irish Masonic lodge, under the name of the widow's son. Twenty-four
People attached to Louis XVI favored this project; but as

(1) When the first edition of this work appeared, one of my friends, an employee

near the Directory, he gave a copy to a very powerful man at that time.
This man wanted to meet me; my friend refusing to name me, he said to him: If
The author has some specific notes on the current projects of the Initiates; hire him.
to entrust them to the government, which is informed that the Duke of Bedford, head of the
is organizing a revolution in London at this moment and wants to play, in England, the
role of the Duke of Orléans: the Directory was even approached to see if he would favour
would be this insurrection. Gute confidence was made to me at the time when we pre-

The famous descent into Ireland appears. (CG's note)

(2) Guillotin, forever famous for his terrible mechanical invention, which we do not
He owed, however, to his principles of humanity, and was the venerable master of a lodge.
that he fabricated the famous petition of six bodies, which led to his appointment to the
raux. (Note do CG)

neither

it was clearly contrary to the spirit of true Freemasons" and that the
True Freemasons could not be excluded from these lodges; this only served to
irritate them and designate victims for them (1).

This attempt helps to explain several incidents in life if
curious about the unfortunate Cazolte and especially the strange speech that
addressed him, in condemning him to death, the president of the court
revolutionary, Lavau, who like him had been part of a so-
ciété d'iüumiRés:

You, weak plaything of old age, whose heart was not big enough
to feel the price of a sacred freedom, but which has proven, by your security
in the debates, which you knew to be sacrilegious even to your very existence for the
Supporting your opinion, listen to the final words of your judges! Then
do they feel ■pouring into every soul the precious balm of consolation.
May they, by prompting you to pity the fate of those who come
They are not about condemning you, but about inspiring this stoicism, which must preside c
last moments and to fill you with the respect that the law imposes on us
Us!... Your peers heard you, your peers condemned you,
But at least their judgment was as pure as their conscience; at least
No personal interest interfered with their decision. Go, resume.
Gather your courage, summon your strength, face death without fear, think
that he has no right to surprise you; it's not a moment that should
frighten a man like you. But before you part from life, re-
maintain the imposing attitude of France, within whose bosom you do not
Don't be afraid to loudly call out to the enemy; look at your old homeland.
oppose the attacks of his vile detractors with as much courage as you
You suspected him of cowardice. If the law could have foreseen that she would have to...
to denounce a culprit like you, out of consideration for your
If you were old, she would not have imposed any other punishment on you; but rest assured,
She is severe when she prosecutes, when she has pronounced the sword
falls from her hands; she moans at the very door of those who worship her.
They were tearing her apart. Look at her weeping tears over her white hair,
that she felt she had to respect until the moment of your conviction;
May this spectacle bring you repentance. May it compel you, you ill old man.
happy, to revel in the moment that still separates you from death, for
to erase even the slightest traces of your plots with righteous regret
felt it. One more word; you were a man, a Christian, a philosopher, an initiator
Hey, know how to die like a man, know how to die like a Christian, that's all.
that your country can still expect from you (2).

(l) Go fait so trouve indicated in La clef det loges, appendice added by Cadet
GassicurI, in the 2nd edition, year V.

(•2) Itapporlo by Gérard de Nerval: Les Illuminatiés, iu-t2, Paris, p. 218. See also
Alfred lléJouin, Masonic Laws, Ca-zolle trial, pp. 49 and 50.

This speech, with its mysterious allusions, struck people with astonishment. gathered together, recounted the stories of the time; it was indeed quite in contradiction with the usual procedures of the bygone court* tionary.

In many circumstances, one finds at this time that the trace of the lodges' actions or the influence of commitments who were taken there. For example, during the September Massacres of 1792 At the Abbey, some of the arrested suspects owed their salvation to Masonic symbols. "When Jourgniac Saint-Méard was Absolved by the tribunal of blood, he was made to put on his hat. on the head and they led him into the street. One of the guards cried out: Citizens, here is the PCMR for which your judges are asking for help and Help. That, as we know, is the distress call, the urgent call. Freemasons." (1).

§.4. — The lodges transformed into clubs according to a

PRANC-MACON WRITER.

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The Masonic Bulletin of the Scottish Symbolic Lodge has published in 1880 a series of highly remarkable studies on the francs* masons in 1789 and 1790, who reproduce almost word for word Father Deschamps's account. Like him, F.*. Schæfler attributes a predominant role in the lodges in the preparation of the mou¬ movement of 1789, in the elections to the Estates-General, and finally in the direction given to the Revolution. He passes successively actively reviewing the main lodges of Paris, which trans¬ formed into clubs. The very precise details he gives about the Circle The social group Friends of Truth deserve to be registered here, because they clearly illustrate how this transformation took place.

Under this system of general freedoms, which would be new today Even today, masons had only one course of action to follow; to open the The lodges opened their workshops and boldly published their work. properly speaking, they saw, in fact, a rapid decrease in the fever of a¬ activity that had animated them until the elections of 4789, The temples,

(1) This fact is related in the work entitled Danton; the reign of Justice and of laws in 4792 by Léon Pagès, iQ*i2, 1880, p, 53.

in large numbers, had become clubs, where the political leaders
they met publicly.

But having changed form, would the Masonic spirit continue to evolve?
disappear completely? Does Freemasonry reside entirely in the
symbols and mysterious ceremonies, which are the character
Exterior and apparent aspects of his work? We can judge that by a
example.

The social circle of the Friends of Truth, opened on October 15, 1790, at
Circus at the Palais-Royal, before an audience of eight to nine thousand
people, was a former Masonic lodge. Its founding members
The members were Goupil de Préfeln, deputy of the bailiwick of Alençon, Mailly
de Ghateau-Regnaud, Condorcet, the future member of the National Convention, especially Bo
Neville and Fauchet, the editors of La Bouche de Fer. They had given
in the club's journal the name of the famous lodge from which they had come.
In two eloquent speeches, Fauchet, appointed Attorney General of
the truth, expounded the doctrine of the circle and indicated the goal of the efforts com
muns. The followers wanted to "free men from slavery to
hunger... and to give everyone liberty, equality, and property. To achieve this
to achieve, they proposed to form, "with the Masonic organization
"Nic, a federative pact of humankind."

"Gentlemen," said the new apostle, "a great thought has dawned on us."
It seems. It is a matter of beginning the confederation of men, of rap
to bring together useful truths, to link them into a universal system, to make them
to enter the government of nations, and to work, in a
a general concert of the human spirit, composing the happiness of the world.

"For us, simple brothers in the great alliance of nature,
Let us approach these circles with open minds and united hearts.
of men initiated in all parts of the world into freedom and equality,
to unity. Let us raise one hundred million voices in unison with humanity.
in the grand concert of fraternal harmony. Let us raise our hands,
"All-powerful as soon as they act in agreement, the throne of public opinion."
Then the speaker recalls the history of Masonic societies - societies
ancient, which have been perpetuated to this day with the principles of
frankness, equality, liberty, fraternity.—“These vestal societies have
preserved the sacred fire of social nature... If he has been prudent until
CO day to further unveil the mystery surrounding this precious deposit,
the moment approaches when the sacred fire will be freed, and when the statue of the
Humankind will be animated by the Prornethees, who have preserved the
"Celestial flame."

It shows how powerful a central assembly would be, where all
the friends of truth, liberty, and human happiness, divided into
Specific companies would come together to form a common coalition.
proposes a general organization of Masonic Lodges receiving the

movement of a single consistory, sitting in Paris, – the capital of
humanity.—“The social circle will serve our efforts,” he said in closing,
He will establish relations with other circles; he will support our correspondents*
correspondences with external associations that will form in the example
of ours among the nations... All that I have of strength, of patriotism,
love for mankind, zeal and courage for the truth will be consecrated
created to contribute to this supreme work. My pen and my voice will be
"At your command; my mind will expand with your thoughts." (Excerpts from
(La Bouche de fer newspaper).

Thus brilliantly inaugurated, amidst a huge crowd, the cer-
The social group began its discussions by examining the first chapters.
very much of the social contract, when an article was agreed upon, we
sent it via the periodical, with developments, in all
the headquarters of the club's correspondence, and great lights
arrived from all sides to illuminate the principles of truth. » (/W-
dem.) And what were these, by the way, if not the principles
the same as the Masonic organization, with the suppression of the high
grades and the autonomy of symbolic lodges? But what did they want?
serving Freemasonry, the brothers who renounced the protection of
ancient mysteries to be revealed to all and thus offer the object of
Their work in the public square? They renounced symbols
full of oriental poetry which until then had vaguely taken on
their thoughts and their hopes. For the moment had come. One
statue long shrouded in jealous veils, by the artist who formed it
Mastered in secret, it must one day reveal itself in its true proportions.
definitively settled. Thus, the mature and complete idea was about to confront
discussion and submitting to the judgment of men.

It was indeed Masonic doctrine that was meant to distinguish between all
the club organized by Claude Fauchet. The foundation of this association
tion, it was truly the fraternal spirit, that is to say the essential basis
of our institution, the principle of universal solidarity of men
mys and things, united in the pantheism of Bonneville and Con-
Dorcet. And it was the spirit of brotherhood that gave the orator the Friends
of the truth a singular prescience of this modern socialism, "the
"scandal of the 19th century, its horror and its glory." (L. Blanc.) From
that day, in fact, when humanity formed nothing more than one vast family,
as in a family, the common inheritance should be equal
Shared ownership was meant to become accessible to all. "Sublime"
"Rousseau," exclaimed Fauchet, in La Bouche de fer, no. XV, "you have heard
of, one of the first, the eternal order of justice. Yes, every man has
right to land and must have ownership of the domain of its existence
tence. » This beautiful vision of Freemasonry undoubtedly also came from Freemasonry
the future, where the apostle foresaw the whole of humanity in-

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voluntarily embodied within the framework of "Universal Harmony". Illuminism, one might say, if you will. But already many times this word Hasn't it been synonymous with prophecy?

What still served to characterize the social circle was that the Women were allowed there to claim the rights of their sex. Deman* to the Revolution 4'to raise the condition of the mother, the wife, of "To address her as a lover was certainly to make a request worthy of her." (L. Blanc) (I).

This was the work of the lodges ((that Cambacérès presented to the Con-) convention in the form of a draft civil code: the lover, as Fauchet asked for it, seeing his condition improve, the children natives received inheritance rights equal to those of legitimate children.

Citizens, he said in his report, the Civil Code establishes order moral. But what sanction will we give to our laws? We do not wish We no longer pay oaths or worship at the altars of the gods. For us, more wise as all legislators, for us, free from all prejudices, our laws will be nothing more than the code of NATURE sanctioned by reason and guaranteed by liberty. Adherence to the laws, obedience to the laws; this is the guarantee of public happiness (2).

§. 5. — The reorganization of the lodges in 1794.

In 1791 and 1792, Masonic lodges closed everywhere in France. On February 22, 1793, Philippe-Égalité had to send his Resignation of the Grand Master. (Book II, Chapter VI. .Sc. 6.)

This closure of the lodges had two reasons: firstly, a large many were disorganized, because many of their Members were forced to emigrate or became suspects. We have not forgotten indeed the aristocratic character that they presented a good number of lodges. (Book III, Chapter 1, § 4.) That was enough for to arouse the distrust of the Jacobins in the street, (some services that they had previously submitted to their cause. That is how it is that in Le Mans, in 1792, a popular riot ransacked the hotel, where a lodge was meeting, composed largely of the nobility. of the country.

(t) Bulletin linked to the Grand Lodge SymhoUqve, August 1880.

(?) Ci!nbao(.Tü3, Bupporl on the draft Civil Code, .Uonileur of September 9th-

1791.

The second reason for the closure of the lodges was the persuasion where
It was the Illuminati who had definitively triumphed, that
The great work was accomplished. From now on, there was no longer any...
they, like the Girondins, celebrated the cult of Reason and
the Brissotins or that of the Supreme Being as understood by Ro¬
Bespierre (1).

But these are only the lower Masonic lodges. The
Higher-ranking initiates always kept their ties secret, what
that Providence had allowed them to divide and break away
destroy each other. Cadet Gassicourt brings to this
A crucial point: a testimony of the utmost precision. It dates from
from 1794, let's not forget.

Although Masonic lodges are closed in France, the cha
The clown created by Jacques Molay still exists, and the Templars never will.
The Jacobins were no longer powerful. Calvinists, men of
all the sects, prominent figures, former ministers,
Members of the early assemblies are still conspiring; a club
established in Morat is the center of the conspiracy

Immediately after the Thermidorian reaction, deceiving
the will of the Jacobins who had organized this day, had com
Having promised the work of the sect, the lodges were reconstituted everywhere.

(1) The three lodges, however, did not cease to meet absolutely everywhere. We
we find in the Chain (the Union, October 1832, back details on the logo the France
French from Aquitaine, which give an idea of what happened then on more than one point
of the territory:

"In November 1791, the ultra-revolutionaries, who were in power, forced
The lodges changed their titles. Our R Atel took the name of French Lodge of
VUnilé. The blue color of the cords was replaced by the national colors.
It was decided that the republican oar would be joined to the Masonic cross, and that the
would be purged in a republican manner. Los glaives .avait été tombés dos lodges ,
and a petition was addressed to the member of the MtaAnEAU convention, to the effect of
obtaining the remission On January 19, 1794, the general lodge reported the interdict whic
paid the Jews and decided that all good citizens, whatever their religion, the
color and profession would initiate them into Masonic mysteries. The day of
Thermidor so produced it shortly after (July 27, 1794) and laid six months in
Viron le travail dos lodges était suspendu ; mais môme pondant ootlo tempête,
the FF*, of our Atol, gave the lumioro to a professor, Paul Songones,
the reception of which took place in a secret location. On November 6, 1800, the logo
reclaims its former title of "Frenchwoman of Aquitaine," rejects foreign emblems
to Freemasonry and held a new inauguration of the temple.

(2) The tomb of Jacques Molay, 2nd ed., p. 41.

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The following year, J 795, the Grand Orient reorganized itself and placed at its head, under the title of Grand Venerable, Roettiers of Montaleau, one of the members of the Correspondence Chamber before 1789. Little by little, the lodges were reformed in all the provinces.— Freemasonry was back on its feet by the 18th of Brumayor.

At the same time, we find Ta \ti in Father Deschamps' work (Book II, Chapter VI, § 1), the military society of the Philadelphi; its aim was to resume the policy of the Leflants (Book II, Chapter VI, § 5) and to halt the monarchical movement the chic that was emerging so strongly in the country, to take it, If he succeeded, safe havens for the Revolution. The general Ral Moreau was its director (1); this explains the households comments that Napoleon Bonaparte had for him, while Pichegru disappeared in such a summary fashion, and the strange role that the former general of the republican armies was preparing to fill, when, in 1813, he perished in the midst of the Allied camp while carrying weapons against France.

(1) Ernest Hamel, the two compilations of General Malet, in-8°, Paris, 1873, 2nd edition.

CHAPTER THREE

NAPOLEON I" BT LB MONOPOLI UNIVERSITY

ACCORDING TO A BONAPARTIST PUBLICIST

Napoleon saved the work of the sects, which had been compromised by the effect terrible material disorder in which the Convention and the Directorate France had been thrown into chaos and by the fierce reaction which, in 1798 and 1799, quickly brought the country back to religion and the monarchy Shit.

A writer whose name will certainly not make him suspect, Mr. Albert Duruy, in a recent work: PUHLI- that and the Revolution^ observed and described this state of public opinion

public with a sincerity of which we must know all the more
more than anything, he is and remains a great supporter of the Revolution.
highly praises Napoleon P* for having saved the essence of his work
v in matters of public education and having stopped the movement
a reactionary movement by resuming the monopoly plans developed
by the first revolutionaries (1). We cannot too much
Turn your attention to the following page, which summarizes his work:

(1) To the plans of La Chalotais, Turgot, Talleyrand and Condorcet cited
Book II, Chapter IV, §§ 5 and 6, and Volume 11, Annex B, another must be added
national education plan by Roland de la Platrière, one of the most
advanced logos. MA Diiruy, we speak in these terms:

"It is above all Roland's plan that must be studied if one wishes to make progress."
account of the movement of minds regarding public education in the last*
The final days of the monarchy. With Roland, we are in the presence of a spirit
Very clear and very positive, going straight to the practical solution and always indicati

Bonaparte has often been criticized for having brought about this reform
me of 1802, and especially in his great creation of 1806, a spirit of
centralization and excessive regulation. A less super-
ücieilc and especially more equitable would not have failed to notice the slight
rest of this grievance;])But even if she had studied the documents very little, she woulc
It quickly became known that the only way to save public education from a
irremediable decadence was precisely to confine it within a
rule and to impose an inflexible discipline on him. That there was
this aspect of it being somewhat exaggerated, an excessive abundance of precautions, a
there may be an overly pronounced tendency to militarize schools; the matter is pos¬
possible; but apart from this slight defect, if it is one, what a marvelous
The concept that this University of France, with its grand master, its
council, its inspectors general, its ranks and its powerful hierarchy!
What a stroke of genius to have understood that %Cü was just a large corporation
secular, to compete with the younger generation for the remnants of the old corporate 7 'a
hold on, teachers, and especially "their cspntl Before 18 BRUMAIRE ON
COULD ALREADY FORECAST A MOMENT WHEN THE REACTION WOULD HAVE REGAINED IN
THE DR L'EXSEIGNEMRNT ESTATE ALL THE LAND LOST SINCE 1789.
A grave danger, which aimed at nothing less than calling into question,
in the very near future, the principles of tolerance and equality of which the
conquest had been the goal of so many efforts, and which remained an excuse for
so many excesses. By creating the University of France in his own image, by animating it
the maintenance of his mind, that is to say, by giving him the mission of being, in
at the same time “as a guarantee against pernicious and subversive theories
guardians of social order, the guardian of laws and of established liberal ideas
in the French constitutions(1) », Napoleon forever dismissed this dan
ger. After having riveted the present to evolution by the civil God and the

There was above all an administrative system, click on Roland, and, naturally, a centraliz

author; he would have liked Paris to become the center of public instruction, or king-
University of Paris, the superior literary institution of the provincial universities. Abc
a fairly standard council called the Bureau of Education/Township and a senior director
do Téducalion, placed under the immediate orders of the minister of justice, would have
Summer cliarés do maintain runilé do inseignoineui. Add delegated visitors
by the Faculty of Arts for inspection of the courses, the creation of a house
an institution for teachers, a kind of normal eco-school; cnilu, the subordination of
private institutions at colleges and at the authority of the university, and you will have
lines of a system that certainly no longer lacked breadth, s (p. 4C,) — This
Wasn't the correspondence room inspired by the Chamber of Correspondence created?
at that time in (Morand-Orientales? See the curious pages of Ra-'ou on Tin-
fluonco dos institutions ma^'onuiques dans les créations adiuinislralivcs do la Cons-
tituanlo cited by Father Do-'Cbamps (book 11, chapter IV, g 4). But above all, we must not
ter «the subordination of private buildings to the autonomy of the Klal >', (I have reslô
since then the keystone of revolutionary legislation and Freemasonry
seeks to establish in all countries where clic a do l'inllucnro,

(1) Note from Napoleon relating to the organization of the Imperial University.

The Concordat secured his future through education. Historians of
The liberal school has neglected this point of view too much; and truly, from their
On the one hand, it is indeed ingratitude; for, of all the services that Napoleon
returned to their cause believing, I grant you, that they could win his own, I
I know of nothing more memorable than having wrested the teaching
to the worst enemies of the new regime, to entrust it to a pro-regime body
fundamentally imbued with modern ideas. The University, no doubt, has
numerous personal titles in recognition of the de-
democracy; she has been preparing for a long time, sometimes openly and sometimes
quietly, generations have been pushing its worship to the super-level.
tition. But however large a share we give it, that's not a reason
to forget the one that belongs to its founder, and, so as not to put there
to be at the forefront, to have cast in bronze what was still only
of clay (1).

These pages are not only of historical interest. They show
thirty what the Church and the cause of social order have to expect
of a Bonapartist restoration. MA Duruy was personally honored
ne! leraenten combating the republicans' plans against the teaching
Christian movement; but he is at the same time a defender of
Napoleonic emptiness, and this idea is nothing other than
Revolutionary video. The statement is so precise that he makes it here
must be attached to the published indications (volume II, book II, chapter 1).
X, S 6): The Napoleonic idea or the internal policy of
The Empire, and document F: The religious policy of the Empire.

(1) Public education and the Revolution, Paris, Hacbetle, 1882, one volume in*8*,
pp. 357, 358.

CHAPTER FOUR

THE MASONIC CONSPIRACY FROM 1815 TO 1830

S 1. — Secret Societies and the Parliamentary System

To have a historical understanding of this period, one must always keep two considerations in mind: l*QueIque However important the actions of secret societies may be, they have to to take into account the ideas that are spreading among the peoples at the following certain situations. Their great skill lies in not to go against these currents of opinion, but on the contrary to mingle with them and to exploit them by introducing their destructive principles.

Thus, after the long oppression of the people by the Revolution French and by Napoleon, the restoration of the Bourbons was necessary. knows as an absolute necessity. The sects renounced to hinder him; we even saw Talleyrand have himself, in 1814 and 1815, the champion of the principle of legitimacy, except to begin The very next day, underground mining work began to overturn the Bourbons (1). People everywhere wanted to reclaim their independence. The feeling of nationality, after having been heinously raped for twenty-five years, resumed by a reaction

(l)V.daiiB the memoirs and various writings of M. de 3fenerntc/ipublished by his ûls(Parls Plon, 5 vols. in 8vo (1830-82) his assessment of Talley's revolutionary role rand, t. L, p. 70.

inevitable, an empire much larger than it had ever been eu. The domination, of Austria in Venetia, of Russia in Po¬ logne, from Holland to Belgium, constituted acts of violence incendiary, injustices, which the Secret Societies skillfully exploited enjoy.

2® Absolute doctrinal unity does not exist within sects; among them there are always diverse currents and rivalries of people. At times they unite to destroy; a
■ A secret instinct, in the absence of a central guiding force, brings them together to to fight the Church and the truly Christian dynasties; but

often their various layers are strongly divided along the
means to be employed. It should therefore come as no surprise that the so-
secret societies, after having favored them during the early years
of the century, the French conquests, turned violently
lie against Napoleonic despotism from 1808 onwards and have
adopted as its watchword the establishment of a constitutional government
tutional. Later they added the principle of the na¬
nationalities.

An anecdote, which would be grotesque if it weren't mixed with...
These very serious events clearly demonstrate how the government
constitutional had become their password at that time.

We saw above (Book III, Chapter III, § 3)^ at the beginning
By 1789, the men of the sect were already using the word "constituent."
tution to stir up minds, and to boast of carrying it all the way to
Russia and as far as Constantinople. That was in 1825, the day after
of the death of Alexander I; a military revolt had broken out in
cries of: Long live the constitution! The officers who took part
They knew perfectly well the meaning of that cry. As for the soil
dats, they had been led to believe that it was the name of the wife of the
Grand Duke Constantine, whom the rebels claimed to represent
the rights to the throne, despite his abdication in favor of his brother
Nicolas!

We explained ourselves in the preliminary chapter,

§ 4, on the scope of these claims. By pursuing the state
establishment throughout Europe of the form of government
Glais, without taking into account any of the specific conditions
each people, the secret societies had no concern for
real and steady development of popular freedoms. They have
proven by thwarting, throughout the Restoration, the
projects for the decentralization and reconstitution of corporations

professions. What they wanted was the aqaîblissement of
the rauioritc of the Legilian governments and especially the freedom of art
attacking religion through impious literature and bad press.
This is what must not be lost sight of in order to appreciate the struggles.
your story, which will follow.

§. 2. — The Philadelphus Society and the first

ORIGINS OF THE CONSTITUTIONAL PARTY.

We saw in Father Deschamps' work how in 1789

a large group of secret societies, recruited mainly
among the Martinists (book II, ch. VI S, 5)" had tried in vain
to promote, from that time onwards, the theories of the government
constitutional amendment.

This party, long silenced, naturally had to
to revive after the destruction of the Jacobins and in the midst of
the imbecility of the Directory. It took shape in a secret society
a particular society which called itself the Society of Philadelphus and had its
main center of activity in Franche-Comté. It brought together
high-value elements and had recruited mainly
among the military. General Oudet, General Guillaume,
Moreau and Malet were among its principal members. The history
English Torian of Secret Societies, Mr. Thomas Frost, notes
that they were all Freemasons (1).

Initially disconcerted by the coup d'état of 18 Brumaire,
in which Bonajiarte had had as his principal instruments
Former Jacobins, the Philadelphs, soon resumed their activities
with a tenacity that proved among their members a great
conviction. If we are to believe Nodier (2) and Mr. Ernest Hamel, they
were allegedly involved in the Arena conspiracies. The government
The consular authorities at that time were fully aware of their actions and the
Moreau played a major role in it.

According to the journal of the Earl of Malmesbury, which Mr. Tho¬
Mas Frost, laborious 'negotiations for the restoration of the
The Bourbons were pursuing each other between Pichegru and Cadoudal in a

(1) 7/(6 Seerel Soeietie» of Vie European RewltUiony volume 1, chap. III.

(2) Nodier, History of Secret Societies in the Army

Part Cl Moreau on the other hand in the name of the Philadelphians. The nejj^o-
cialioris focused specifically on the gura/ilies to be demanded of Louis
XVIII and on the re-establishment of a constitutional regime, sem¬
blable to that of England. Meanwhile, the police of
Bonaparte seized them. Moreau's friends, said Mr. Ha¬
Mel had sworn to rescue him from his tormentors if he were to
to be condemned to death. Moreau, leaving for Texil, had to abandon
to take over the management of the Society. It was taken over by the general
Oudefc, its first founder. Struck by exile in his turn, he
transmitted the command of the Pliiladelplies to General Malet. That is
It was in this capacity that Malet received proposals in 1808 for
the destruction of the imperial government by a group
of Jacobin terrorists, at the head of whom was Demaillot. This commander

The plot was still in its embryonic stage when the police impe
riale seized the traces and threw Malet in prison without trial (1).

Many other people, who appear to have been strangers
to the secret societies, preparing, for their part, in the silence of the
office and within the circle of private relationships, restoration of the
parliamentary government under the Bourbon monarchy; because
its restoration therefore appeared imminent to all men
clairvoyant. Works like those of Montesijuieu have on
the direction of the human mind an influence that translates more
Late in the events, lloyer-t^ullaid is the representative the
the most eminent of this group of men, (who in their pro-
preconceived notions, without taking into account the underground work of sects,
have unconsciously but very powerfully favored the work of
the Revolution.

11 is certain ([ue .his long correspondence with Boyer-Col-
land and its relations with the 18th-century philosophers had
prepared Louis XVIII for the accession of the government by
commentary. However, the energy with which he rejected the charter
developed by the old revolutionaries of the Imperial Senate, is a
an indication that he had persisted in that path and had returned to the true
traditional government of the jiays, without the pressure exerted on
him by Emperor Alexander, himself urged on by Talleyrand

(1) E. Hamel, History of the two conspiracies of General Malel, 2nd ed., Paris,
1873, in-8o. According to this author, the Philadelphes would have been for nothing in the
conspiracy of 1812: it sprang entirely from Malet's brain and was concocted
born exclusively from him in his prison.

and Dalberg by means of the influences which are known (book II, chapter 1).
V1I1,§1).

This is the memory that Louis-Philippe invoked when, wanting
to make amends for the July Revolution, i wrote to the em-
Father Nicolas "that he would maintain the granted Constitution"
BY THE ALLIES at the Fraice (1). »

§ 3. — A neglected aspect of the Hundred Days

Few events are more poorly received today than the
Return from the Island of Elba and the Hundred Days. The grandeur of the ca
tastrophe, which concluded this brief episode, inaugurated by the march
from the Gulf of Jouan to Paris, make it appear as a wonderful

military epic, where one particularly admires the prodigious rise
of a great general on his former soldiers.

The Hundred Days, however, were above all an attempt to
revenge of the Revolution, and they were prepared in the societies
secret* Mr. Nettement, in his History of the Restoration, has ra¬
recounted that, as early as the end of 1814, two centers of conspiracy existed
in France: a military conspiracy in which he was only involved
tion than Napoleon; a civil conspiracy, including Fouché, Carnot,
Barras held the principal sons, and who, by using Napoleon
as indispensable for overthrowing the Bourbons, he thought either of
to establish a regency, that is, to place the Duke of Orléans on the throne:
"The Duke of Bassano, in particular, had remained the active intermediary of these
relations. The emperor had few correspondences there; this means
Dangerous, it compromises more than it helps. The information...
plus i.Tiporlant3 arrived for him through devoted servants, accré-
said to him by means of agreed passwords, and which
were following his instructions (2).

(1) Colle Icllro, communicated by a member of the revolutionary government
of Poland, which had it discovered in the archives of the Grand Duke Conslanliu, was pu¬
forgotten by the newspaper La ReooluUon, then edited by James Fazy, later pre-
resident of the governorate of Geneva. V. Ivan Golovine, Revolutionary Europe,
Paris, in-lî, Gapelie, 1819, p. 2.

(2) Clearly, Hüt. of the Restoration, book, V, (or II. This preparation of the
Gent-Jours is barely mentioned in the book (LYlle) that 11. Tbiers devoted to them
created in the Middle Ages of the Consulate and the Empire.

ill

But this is only one aspect of the fabric of societies.
Crete. In Italy too, they were returning to the former general
beyond the Convention, towards a mocking of the Treaty of Tolenlino.

When Napoleon (pillaged the island of Elhac), he was already camped out of
Romans and king of Ilia by the will of the people and the grace of
God. He had accepted the project and received the council only...
Delegates from Italian cities had drafted documents in Turin. We have con
served the reports of his principal emissary in Italy, dated
Naples, October 1, 1811, on the means of creating an insurrection
revolutionary tion in the States of the Church (1).

When the Duke of Wellington and Count Pozzodi Borgo, it was "5
the first days of February 1815, proposed confidential
the Congress of Vienna to transport Napoleon in a

living further away, they only acted on concrete evidence.
certains, and it was certainly not those who violated the just faith

created by the Treaty of Paris.

5.4 — The role of secret societies in politics

EUROPEAN ACCORDING TO M. DE METTERNICII. — PRUISE
AND FREEMASONRY.

The publication of the memoirs of the great Austrian chancellor is
came to provide striking confirmation of the facts that signed
then, with such great devotion, Cardinal Consalvi, Joseph
de Maistre, M. d'Haugwitz.

Melleriich's testimony on the actions of sects is also
It is all the more noteworthy that this statesman was, by his past and
by the turn of his mind, far removed from the views which inspire
would be the eminent men, whose... we have just mentioned
names. Absolutely suppress freedom of the press, prevent
any development of representative government, especially organa
to establish a secret police force headquartered in Vienna, that's what
only means (that he saw to oppose evil. He readily deals with
in his intimate correspondence of ti/in/s, of visionaries, the hom-

(1) Y. the Italian documents cited by Rattazi, 'MUazi and your time, volume I'
pp. 17-21, p. 25.

those who believed that the real remedy lay in religious education
joy of youth, in the freedom of the Church, in the rise
given to works of zeal, true science, and propaganda
of which she still maintains the home.

From 1817 onwards, almost or at the same time as Consalvi (book II,
(Chapter VIII, Section 2), the chancellor realized that the work of the Res¬
The situation was very precarious and was undermined on all sides.
through underground work.

In his view, the main causes were the disastrous path in
which the French government had entered with the ministry
Decazes, Emperor Alexander's enthusiasm for the ??if/sU''-
ques who exploited him and used this coat for cou-
to uncover their plans, and finally the persistent complicity of Prussia
with Freemasonry, despite Mr.'s representations.

from Haugwitz to King William III (book II, chap. VI, § Ij.

In a dispatch dated June 28, 1817, addressed to Count Lebzel-
tern, the Austrian ambassador to Plersburg, he called with
with great care the attention of the Russian court on
"the progress of sects which are beginning to threaten the peace of
"Several parts, especially central Europe." H describes
the manner of the mystics in terms very similar to those that em
then folded de Maistre (Book II, Chapter VIII, § 1^, then he
shows the alliances that existed between the most diverse forms
verses of error in the practical field:

It is undoubtedly worthy of the wisdom of the great powers of
to take into consideration an evil that is possible and perhaps even
Easy to shut down in principle, but which can only gain in
intensity as it spreads. This is something to remember during the courses.
that there exists in Europe a class of disturbers of the public peace, who
was deceived in all her calculations by the strong and constant march
and by the just and liberal principles of the great monarchs, who saved
Europe. These men, desperate and forced into their last refuge
chements, regard all questions of
any kind of disorder, and it may be reserved for us to see the editorial staff
authors of the Yellow Dwarf and the True Liberal preach against the vanities of this
world, and to see Carnot and Darrère become the apostles of the New
Jerusalem. This matter deserves the most serious attention; it is linked more
that one does not believe in the peace of society and the tranquility of states, and the
major courts should soon take into consideration the

means of thwarting the plans of these perpetrators of a new kind of
revolutions (i).

Two months later, Metternicli received a strange communication.
(the emperor of Lüssio. Alexander P'" addresses the cabinet of
Vienna, to complain about the obstacles put in place by the police
Aulriclian to the proi)agande of the Bhliques Societies! Metternich,
in his official response to Mr. do Nesselrode, gives some
explanations in diplomatic style; but in a letter dated the 29th
In his letter to Emperor Francis in August 1817, he expressed his full thoughts.
and in very pi(iLiants) terms:

VM has probably long been convinced that the spirit of
The prosecutor Alexander is unable to persevere in the same order
of ideas. Since 1815, he has abandoned Jacobinism to throw himself into the
mysticism. However, as its tendency is constantly revolution
tionary, his religious sentiments are also; therefore the protector
rat of biblical societies no j)Where could he escape from him.

I ask VM to consider my reply to the Count of Nesselrode

as written exclusively for the emperor Alexander and not to appease him
To specify that from this point of view. If I'm fixated on details of a certain kind
What's particularly important is that I wanted to cut short, right from the start,
Correspondence between the two offices concerning biblical matters
questions and religious police, Emperor Alexander will certainly lose
any desire, any wish to become more involved with Christians as well
limited, as narrow-minded as VM and his minister are in my letter.
I wanted to fully enlighten him on this point, regarding his ideas on the matter
VM's ideas about religion are not those of VM, therefore VM
might not be easy to convert. However, it is difficult to
To predict how far this aberration might still lead. In all
The ideas of Emperor Alexander include the desire to make proselytes.
which holds first place in his calculations. It is in this spirit that he
enlisted the Jacobins in Italy and the sects in Europe. Today the
The rights of the bourgeoisie have given way to the readers of the Bible. We have not
What will the next answer be, as curious and disinterested observers?
to my last fishing trip to Lebzeltern regarding the dangers of the mys
ticism and the common agreement of the cabinets in view I fight against them
unfortunate consequences.

The reader may wish to refer to what was written at that time
that of Maistre on the form of Bible Societies that the

(1) itemoriesyl^îil, p. 53 »

sect had taken root in Russia (Uv. II. chap. XV, §. 3.)
further on in this volume you will also find proof of their
action in the events in the East which broke out shortly afterwards.
These dispatches from Melternich perfectly reveal this situation
tion.

We should also note the role played by Russian agents in
the center of Europe and in Italy, and we must not forget that it is
among the diplomats that the Roman High Court recruited
its members. (Book II, Chapter VIII, § 5.) Some good in
However skilled Metternicli was, he could not always outwit
his plots, and, in a cruel twist of irony, it was in his office
the kid who was hiding one of Piccolo Tigre's accomplices and
Nubius, a Lombard nobleman, named V, whose name
Gaëtan was at war. We still have a letter from him dated...
Vienna, late 1840, addressed to the Swiss avoy Neuhaus,
in which he urges him to vigorously pursue the war against the
convents and Catholic institutions that were to lead to
events of 1847.11 urges him not to let himself be stopped by
Austria's diplomatic notes, because, he said, there exists in the
Austrian cabinet «unanl^igoiiisra) between the Prince of Mettcrriich
and Count Kollovrath, who succeeded in paralyzing everything.” It is necessary to

proceed step by step and slowly. "For them, they cut a
"to one and in silence all the roots of the great oak at-
"Trickster. He will be satisfied with himself and then everything will be
"finished (1),"

Metternich naturally raised the question of the Societies
Cretans before the sovereigns in the conferences that took place
place after Kotzebue's assassination. The sects had insisted on
to show their hand in this audacious crime, because Sand was wearing
On him at the time of the crime was a piece of paper on which was written
these months:

Death sentence against Auguste de Kotzebue, executed on March 23
at five-thirty in the evening, according to the decision of rU 7 iiver<
sitô de .

(1) V ilemorie documentate per la storia délia Riooluzioru ilaliana, raccoUo da
Paolo Meucacci, Uoina, ISTOiia-S'i t. I.pp. 51, 52. Mr. Moucacci adds, quo beaa«
A number of Freemasons were found in the ranks of the army and the administration.
autricliieuaos and contributed to spreading in Italy the secret societies that their
government complied. V also, on the Austrian cabinet at that time, Créti-
noau-Joly, History of the Sonderbund, ch. VI (2 vols. ia-8 », Paris, 1850).

The fact is quite horrible in itself, wrote ftentz on April 1st
1819, but the first course of the crime and its probable connection, already
almost obvious at this point. with the diseases and the dangers
more formidable than those of the present era, make it far more horrible and
even more appalling for someone who is used to seeing the
Things from above. This is the result of these innocent efforts.
and virtuous of German youth and its excellent teachers, of which we
He talked so much, to silence us, when we had for the
first reported the danger regarding the excesses of the AVartburg.

Metternich replied to him from Rome on April 9, 1819:

For my part, I have no doubt whatsoever that the murderer acted not
not of his own volition, but at the instigation and on the orders of a
secret society... The sad end of poor Kotzebue provides us with an a-
gumentum ad hominem, that the Duke of Weimar with all his liberalism
could not defend...

•.. 4 ...*

It seems absolutely certain that Kotzebue's murderer was not
that the emissary of the Vehmic court of Jena, that is to say a true
Ilaschischin. The university that was to carry out the coup was designated by

the lot; following this first operation, the lot designated the
member of the association who was supposed to strike the victim, by doing so in advance
the sacrifice of his own life, and who, in fact, was the executor of the sentence
tence.

We will soon see what the Russian leader will say about the
the amiable manner in which these State Councillors are treated in Germany
Magne.

But while in Germany Russian agents are being assassinated...
obscurationem^ other Russian agents preside in Italy over the clubs of
Carbonari. ,1c thinks that soon we will be done with these excesses.

Alexander of Russia, with the great integrity that characterizes him
knows, had to return to its infatuations.

Even more dangerous was Prussia's collusion with the Soviets
secret societies, which served his hidden plans for the unification of the Al-
Lemagne under his scepter.

Among Prussia's allies in that party linked with the
sects, there was the Duke of Saxe-Weimar, Charles Augustus, who
was one of the most active members of the high Masonic ranks
ques, one of Weishaupt's followers (1). Mr. d{; (lenlz addressed the
Next dispatch to Meltcrnich, April 25, 1819:

(1) See the article in his name in VAUgcmcincs Jlandbuck (1st FrciHi««rcrci, Leipzig,
in-S\ 2'> cdil

I must return to the matter at hand regarding the declaration of the great-
Duke of Weimar, as on one of the most important documents of
our era. A primary focus on the evil from which Germany suffers*
gne, one of those who helped the most to spread it, was able, eight days
after a crime that sparked revenge against him and his advisors
more than against any other, to be heard on the diet, by the organ
from his representative, words like these: "It is necessary that
"freedom of opinion and education must be respected in the
"universities; for it is in the open struggle of opinions that one (the students-
“Gods!” must find freedom here; it is against trust in
"The authority of the teachers, from which the schoolboy must be protected, is to the
a level of independence of judgment qtt'on l'apporter direct-
"lying."

When I consider how far back I would have to go, how far back as what
To achieve depth, one would have to plunge the scalpel into the raw flesh to operate.
To believe in a radical cure, I find it almost madness to believe

that I have a body like the diet, that I say! even in a
congress of the first sovereigns of Germany, it may be found
enough unity, insight, courage and resolve to bring
results.

The chancellor, strengthened by the revelations that the assassination of Kotzebue
sparked, drawing primarily on the uprisings in Naples,
from Piedmont, Spain, will now act personally
to the sovereigns to reveal to them the danger with which
They are playing unconsciously. Here is Mettcrnich's letter to the em¬
Father François, dated July 30, 1819, in which he summarizes his
interview with King Frederick William III, in Teplitz, and his
conversation with this prince;

Before intervening, the emperor needs to see things clearly; he needs to
know which governments are worthy of the name that are capable
able to design and execute a plan. The question applies to
Prussia itself. The country does indeed have its king; but we are looking there
In vain does royal power prevail. If the king gives free rein to evil which
threatens his throne and even his person, as evidenced by the evidence
quests directed against the conspirators, the emperor must
bends in on itself and follows, in the interest of its own salvation, united
a very different approach from the one he had adopted until then.

...I can speak openly to Your Majesty, I added; for
She has always been receptive to my sincerity. Therefore, I will freely say my
thought, as in the past, since you expressly invite me to do so. All the

The advice given so far to Your [name] was, in principle, bad.
or defective in the application. The discovered conjuration is only
Action always follows theory. This conspiracy has its origin
and its seat in Prus. The lower-ranking conspirators are known.
today; the leaders are not yet in charge, but they belong
certainly in the highest spheres, and are found among your pro-
Your Majesty knows my opinion of the prince.
State Chancellor, the Prince of Ilardenberg. He has rendered to Your Majesty
the most distinguished services; but today he is old, he is af
Weak in mind as well as body. He always wants what is best and does not
argues that too often evil.

"You know," replied the king, "that I know the
Prince of Ilardenberg; what makes him unlucky is his entourage,
in which there are some very unusual men.

Why does Your Majesty tolerate these people? Why
Have you given free rein to any notoriously bad institution?
Vase and dangerous?

“You are absolutely right,” replied the king; “but here is what

It happens when people get old. I wish that, while you
You will be here, we will establish principles which will then be rigorously
applied.

On August 1, 1819, the Prince of Melcrinch reported to the em-
pereur of a conference he had with the Prince of Hardcnberg,
Prince Witlgcnstcin and Count do Bernstord:

My plan generally included the following points:

The shady, even unbelievable, conduct of the most
part of the German governments (and in this respect the government
(the Prussian leader) gave such impetus to the revolutionary spirit
naire in Germany, that we have perhaps arrived at the last
period in which evil can be successfully fought.

In the past, German revolutionaries were separated from one another.
others, like the states in the sqnols they lived; the con.'?pirates do not
They soon realized that, under such conditions, it was impossible.
to strike a blow that would carry. The Prussian military party began to
to consider enlarging Prussia by means of conquest; the civil party
limited himself to turning his efforts towards the side of the Iransfonnaliun of Prussia.

Soon some men (who — remarkably — belonged
(almost all in teaching) went further: they followed the
a true path, if one adopts a revolutionary point of view; they aim
return to the reunion of Germans into one Germany!

The already advanced generation could not be used to help them achieve this

But; so they cast their eyes on the generation to be raised. This was a
plan which left a fairly wide field of inquiry, even for impassioned minds
hold on; for the student groups succeed one another every four years in
Four years at most. But more than one of those generations has already passed.
since we have been systematically working with youth towards this goal
criminal; therefore, there is now a whole class of future employees
of the State, of teachers of the people and of budding scholars, which is ripe
for the Revolution.

If we now consider that, in the public administration of the
Prussia, most of the jobs, and precisely the most important ones, are
occupied by outspoken revolutionaries, and this in the center of the government
lying as well as in the provinces (and this is particularly the
(as in the case of the Rhineland provinces), it should come as no surprise if one can

to consider Prussia as being completely unsuitable for the Revolution.

To complete the work, all that remains today is to introduce
a democratic constitution in Prussia. If the measure is not in
To make matters worse, this stems solely from the king's personal aversion to
this innovation.

Could I have foreseen that the great conspiracy, which extended over
Would all of Germany be unmasked right now? Gela was
all the less possible since it was part of my plan not to reveal it.
than in Garlsbad.

In all my interviews with the first statesmen of the
Prussia, I have become convinced of the following truths which are self-evident
by themselves.

The Prince of Ila''denbe»'g is, both morally and physically, prey to
to a weak, almost childlike state. He wants what's best, he
he even knows how to discern; but as a consequence of his great weakness, he is
today even more than in the past. "Under the influence of two elements,
which are always the most dangerous for a statesman who enjoys
of great authority: one is an extraordinary need to pass
for liberal; the other is an unfortunate tendency to seek a
singular entourage. It has reached such a point that one can affirm,
without being accused of exaggeration, that he does not have around him a man who
does not profess the doctrines of pure democracy or who is not prepared to
to play an active role in the conspiracy against the Prussian throne
himself.

After the Naples Revolution (1820), Emperor Alexander ou-
He saw absolutely everything. Metternich wrote, on August 8, 1820,

Then (read 20 Novcmbro, for coustator ce chan cmenl. Later,
(l.jdéceiuhrc, he addresses) to Alexander himself a memorandum on

It shows the paths the disease has taken and the remedy to be applied.
how" the revolutionary spirit could, in Germany, in Italy and
"Later in Spain, to cover herself with the sincere veil of love"
"of the homeland", amidst the upheavals caused by the
Napoleon's conquests:

Prussia committed a grave error in calling for help from
weapons as dangerous as secret societies will always be
Your fault; which cannot even be justified by the deplorable situation
in which this power was then found. It was she who pre-
Mière gave a strong impetus to the revolutionary spirit in his
States, and this spirit made rapid progress, sustained as it was
in the rest of Germany through development since 1800
It was seen as a step towards a system of foreign despotism. Several
princes of the Rhineland confederation will (will go on to particularly the auxiliaries)
liars and accomplices of this system, to which they sacrificed the institutions
tions, which, in their country and from time immemorial, served as sa¬
guard against arbitrariness and "democratio.

The alliance war, by putting limits on the preponderance of
France was strongly supported in Germany by the men themselves.
whose hatred controlled France was in reality nothing but hatred against the
Napoleon Parte's military despotism and also against legitimate power
of their own masters.

• ••• ••• •••

The return of the inventor to France and the completely erratic march
government smoked. From |815 to 18 accumulated a
a sum of new dangers and harmful calamities for civilization
entire tion. It is to the first of these misfortunes that the state
crilifjue, in which France and the entire social body are placed
entire. Lionnparle annihilated, in one hundred days, the work "the fourteen years
years during which he had held power. He unleashed the revolution
tion that he had managed to enchaîter in France; he brought back the spirits
not at the time of the 18th Brumaire, but to the principles that the Assembly
constituent assembly had adopted them in its deplorable blindness.

We have not yet touched upon one of these points in this present memorandum.
instruments at the same time. The most active and the dangerous problems of which
serve revolutionaries of all countries, with a success that...
jourd'liui is no longer debatable. Ce .totit les S'fcu 'rs xeo'Nes, puissance
genuine and all the more dangerous because it acts "in the shadows,
It undermines all parts of the social body and deposits the seeds everywhere.

of a moral gangrene, which will soon develop and carry
its fruits. This scourge is one of the most real. friendly governments
rest and their cuplej* can monitor and fight.

And he concluded by asking the princes to "Vélouffer les Socié~"

secret societies.

§. 5. — Memorandum from Mr. de Metternicii to the Emperor

Alexander in 1822.

At the Congress of Verona, he addressed Emperor Alexander,
on this subject, a special report which we reproduce in ex-'
tenso. It contains a broad overview of the activities of cults.
in modern societies, as conceived by the prince of
Metlernich. However, general forms must be taken into account.
in which the purpose of this memoir required the skillful
a diplomat to envelop his thoughts. Alexander himself had been
As we saw earlier, he was too easily seduced by the intrigues of sects.
so that it would be possible to tell him how much he had fooled them
at times.

Of all the ills that afflict society today, the one that
what deserves to draw the particular attention of governments is
the criminal game of sects.

One of the weaknesses of the human mind is the tendency
who, at all times, led him into the vague realm of mysticism
cynicism. There is a multitude of restless minds, that the need to create a
occupation is turbulent and its activity is unable to focus on objects
of limited utility, it pushes them towards sterile abstractions. Dupes of
their disordered imagination, duped by anyone who wants to use their
These men, obsessed with perverse projects, have constantly been for the
secret societies as a breeding ground for followers.

Societies have always been influenced by the changing spirit of
sects. If there are any among the clicks that have remained faithful to certain
based on their primitive institution, the largest number is always
ready to deviate from it and give in to the strong impulses of the moment. That's
as well as in times of religious fervor, secret societies
Your people armed themselves in support of these or such dogmas. Today
that the spirit of the century is directed towards the reform of modes of governance

nomoiit, c'esfsur 1 p champ <1(5 la politique que nous vois ces mômes
associations ilcplovor all their turbulent activity.

Where secret societies do not seek out factions,
These groups, knowing all the advantages they can derive from the sects, do not delay
they hardly need to go looking for them.

It is necessary to indicate three main periods from which the ex¬ dates

The extraordinary tension that sects have acquired in recent years
time |1).

The French Revolution, at its beginning, had suspended work
sects. The arena was open to all the aberrations of the mind.
human, as with all ambitions; what would the followers have gained?
to mysterious conventiculcs? They embarked on the career which,
while flattering the dreams of their imagination, offered them the perspective
of a brilliant fortune. Also the revolutionary administrations in
Did France recruit its members from the ranks of sectarians and lodges?
Masonic lodges found themselves depleted; just as we have seen
the revolutionary army in Naples to complete its cadre with the Mal
content.

It was under the Empire and following the purges that Bonaparte had
made in the administrations (2), which the secret societies have com¬
began to rebuild itself. Strengthened by his will, Bonapirto cellula qu'au
instead of emulating useless resources to prevent their organization, it is up to him
would be easier to contain them or the "iijeti" users by placing them under surveillance
severe and even to make them serve iiUliMinMit to his descendants. From then on,
While covering them with ridicule, he worked to secure a way
of police active in associations which seemed to him likely to be
guided; on the contrary, he displayed an inflexible severity against all
the others.

The fall of Bonaparte relieved the world of an immense burden; but
this weight having weighed on both the good and the bad, the right and the
They felt unwell, yet simultaneously free from the constraints that bound them.
were. Unfortunately, the ebunents of the biim were either distorted
or paralyzed, while those of evil did not remain inactive,
and we soon saw the revolutionary esjirit take up a new
growth.

However, the factious ones themselves soon realized
to see that the people, weary of so many violent scourges, were not
more willing to actively and massively serve their purposes. He was
reserved for the most remote country, in terms of civilization, and unfortunate-

(t) Our words are underlined in lo toxio.

(2) MoUornicli viso here the coii.sUtulion dos Philadolplics ol des Garbouari, which dato
was close to the TKiiipiru communities.

the most stirred thing within him, to create a new way for
to bring about upheaval.

A general unease reigned in Spain; no people, however,

was no further from an uprising than the Spanish people; also
Was the Revolution of 1820 the direct result of a conspiracy?
hatched in the darkness, prepared and combined in the ways of a
secret society. If there could be any doubt about the truth of this
In fact, it would be lifted by indiscreet confessions, that one of the instruments
more active and at the same time the most shameless of the military revolt in
The island of León has made them public.

What the crime had spawned was a government in a state of...
No amount of utter nothingness could destroy it. The success of Leon's plot
marks the second period of momentum that secret societies have gained.

The revolutions in Italy in 1820 and especially in 1821, seem to us
bent indicate the third one.

If one cannot see in the military revolt of Naples anything but imitation
servile tion of that <le the island of Léon, it could not be the same of
the Piedmontese revolution. This was obviously led by the
sectarians of France, and if enlightened observers had long ago
time was able to sense the existence of a vast revolutionary association in
Paris, linked to those abroad, is the revolution that erupted in Turin
who tore away for us the veil that until then had enveloped his
action.

It seems to us to be of positive interest to strive to distinguish the different
characteristic differences that exist between the two Italian revolutions
One was more local than the other. The genius of the Neapolitan people
Tain and Piedmontese, and even the geographical position of the two states,
had to establish, and did indeed establish, a notable difference between
the two revolutions. We do not believe we are going too far in considering
portraying the Neapolitan revolution as the work of pure Carbonarism and
simple, foreign, in its origin, to any means other than means
nationals, although it may have been fomented and supported by the influence
Spanish. On the contrary, the revolution in the Sardinian States was
placed under the combined leadership of the Piedmontese revolutionaries and
French sectarians. If an infinite number of notions didn't support this
We would find proof of this thesis in the moral situation
current state of the two kingdoms.

The situation in Naples seems to us much further removed from such an upheaval.
similar to that of 1820, which is not and will not be again the Pié¬
mount.

The organization of secret societies in France, as they exist
today (1), does not seem to go back further than 1820.

(1) These words are underlined for the second time in the text. Metternicli indicates

Los prociMlurps ontanipos on Ail'magiin, in 1819 and 1820, and the
The work of the central commission in Mavoncc has provided more than one
proof that the German revolutionaries did not yet maintain at that time
at a time when only direct relations with the revolutionary center existed.
Paris. It was only afterwards that the prisoners arrested in Carlsb ul curent
forced the main leaders of secret societies in Germany
to seek refuge in France, which several of them
They returned to Paris, where they found little way to reach an agreement with
French liberals. Hatred of Bonaparte had served as the first
the impetus for German secret societies, the sectarians found
This creates a difficulty in aligning with the French leaders. The no*
the philanthropic sense of the Teutonic professors and students, who despised them
on the other hand, by factions too convenient to stop at
Nonsense. It was only in 1821 that direct relations
were able to establish relations between the German and French revolutionaries (11, and
Among the first group, there were German Bonapartists.
the most significant places in Germany today, from the point of view of
the combination of German and French revolutionary methods, are
the kingdom of Württemberg, the city of Frankfurt and some cities of
Switzerland. The men who play leading roles in these places, this
are the Murhard brothers, and a few other men of letters in France*
strong and the editors of the Neckar Gazelle. The enterprise of this paper
is subject to the direct influence of the steering committee in Paris, and its re-
chief actor, Lindner, served for several years as
An active agent of Bonaparte in Germany. The second editor was
police commissioner under Bonaparte.

Until that time, French radicals had followed in the footsteps of
their own revolution.

Several attempts made in France to rouse the masses have
had to prove to these men that such undertakings did not offer them
not the chances of success of 1789. On the other hand, the one obtained by the
The military revolt in Spain, however, was unable to capture their attention.
on the new means that had prepared it, and this same means having
since then, the government has also been overthrown in three days
Although legitimate in Naples, the French revolutionaries had to adopt it.
as the most efficient and quickest. By not bringing up the in¬
introduction of Carbonarism in France only in 1820 and perhaps
child at the beginning of the following year, we believe all the more
We are less likely to be mistaken, as we discover in the explosion of revolution-

by this that he knew the aclioa quo los soctos ont exorcé under another form to
earlier periods

(1) See CO which is recounted in Book 11, chapter VIII) § S» on the mission to Germany
the family of Cousin and Folienius.

Pinmont, the result of two distinct influences which, undoubtedly,
They were not in opposition to Raiitre regarding the goal, but who
proceeded in a slow manner. The revolt in Turin was manifest
directed and prepaid by the concerted efforts of the revolutionaries
Piedmontese and French, while that of Alcxandria, of which all the
cogs were rnis in niuuv**inent])ar pure Carbonarism, appeared to have
its independent march from that of the capital.

The very secret of associations of this kind, those of which we are
Keeping them busy always makes them make rapid progress. That's why we see...
that, in all the numerous attempts that have been made in the
over the past ten months, with the aim of organizing in France
military revolts, the instruments of French Carbonarism] 0 \iQnt par¬
quite a role.

Having shown in this quick sketch the pernicious influence
that the companies exerted on the major political upheavals of the last
In recent years, we will not hesitate to establish as a thesis that these societies
are a disease that eats away at the social body in its most fundamental parts
wounds; that this evil has already taken deep and widespread root; finally,
that, if governments do not take effective measures, no
not only to halt its further progress, but to repress it
within the limits beyond which it is no longer possible to reach T,
Europe risks succumbing to repeated attacks.
that these associations support him.

The factions today employ two methods; one of which is found
in the form of secret societies, and of all sects that which is
The most practical is Carbonarism, this institution, born among a
a people not very civilized, but passionate, bearing the imprint of the character of
this nation; quick to conceive, the Italian of the south executes with a
equal ease. A goal clearly stated in the higher grades of Tas-*
scoiation; simple means free from the clutter of Freemasonry;
a true government reserved for chiefs; a number of
ranks to classify individuals; the dagger to punish dishonor
Confidence, indiscretion, or enemies: such is Carbonarism, which
of all the sects seems to have come closest to perfection
in the practical organization of political sects.

The factious groups found a second way in the merging of their factions.
interests and in establishing a central point of direction,

Nationality, political boundaries, everything has disappeared for the sect.
It is, without a doubt, in Paris that the steering committee of the
radicals from all over Europe, and each day will contribute more to dismantling
to show the truth of this silence.

The faction harbors an equal degree of resentment toward all states; powerful monarchies
States, constitutional monarchies, republics, everything is threatened by
the Levelers^

Meltc/nicli concludes in domanilunl to the sovereigns of subordon¬
ner riiili-rèt dhino onduaire to the comniim and fjé interest ~

general conservation, and to create an information center in Vienna
mations, which could constantly enlighten them on all the demarcations
sects' houses.

Upon his return, Emperor Alexander ordered the closure of
numerous lodges that he had allowed to be formed since the beginning
ment of his reign. The Zirkcl, of Vienna, gave, in 1880, on
this measure, details which he claims to have drawn from tra-
recently published articles in Russia on Freemasonry.

The first Grand Lodge of Russia was founded under the name of
the order of Vladimir. From 1811 to 1815, the reopened lodges grouped together
in the capital and in other cities. But the Schröder system,
imported from Germany, which included high-ranking Swedish officials, brought with it
discussions which led to the closure of the gramlo lodge and to the for¬
the formation of two groups in its place: the Astrea and the Provinciale. The system
The liberal theme of the first attracted all sympathies to him, so much so that
that in 1822, it had twenty-four lodges under its auspices; while
The other only had six. The most distinguished people of
the empire were affiliated with Freemasonry.

But the elected grand master of "ŸAslrcû", General Kushelcf, appears
He had become frightened by the democratic organization of the institution. He was
Quiet to see the popular element exercise rights. The result was that,
Eighteen months after being elevated to the position of Grand Master, he...
put the felony of addressing the Tsar a memorandum divided into three parts.
In the first, he explained his reasons for accepting the
charge; in the second, he gave the history and the list of lodges
of Russia, with the names and jobs of the presidents, the dates of
their foundation, the number of members, the location, and the obedience. This
The painting is very interesting, and we regret not having the space
to reproduce it. It seems that in 1822 there were two thousand in Russia
masons. In the third part, he outlined the dangers that could
to result for the State from the existence of a society that proclaimed freedom
of thought.

On August 1, 1822, the Minister of the Interior, Count Victor Pawlovich
Kochubei received an ukase from the emperor, ordering the closure of
all the lodges. The Minister of the Interior communicated the order to
grand masters, who obtained permission for the workshops to meet
nir in order to settle accounts and declare the association dissolved.

On August 11th, V Astrea ended; on the 12th, the weighty La Provinciale began.
whose respective grand masters were Count Vaslli Valentovich,

Musin Pushkin, and State Councilor Sergei Stepanovich Sanskoi.

§. 6. — England and the European Revolution.

The memoirs of Prince McIternich do not indicate that the HauteVenle counted followers among English statesmen. But the various cabinets that succeeded one another in business during this period, they nonetheless provided a point of support to all revolutionary attempts directed against the gu- governments of Italy, Spain and France.

The sympathies that were developing within the lodges between the émigrés and members of the English aristocracy, the prejudices Protestants whom they, especially at that time, were feeding against Catholic countries, the fetish of constitutionalism, made them very conservative characters at home and for themselves accomplices of the worst revolutionaries on the continent.

The support given by the English government to the revolution The Spanish law of 1820 is notorious. The link is the same as its efforts. to prevent the success of the French expedition, led by the Duke of Angoulême. From 1821 onwards, all movements The liberals who succeeded one another in this country were prepared by the Spanish concert lodges with the Gibraltar lodge and with those of London.

The Spanish emigration in London received large subsidies tions of the English government and she used them to conspire (1). In 1824, a French agent wrote in a report:

The English government supports, maintains and promotes in every way in a way the Spanish refugees, whose caress he simultaneously cherishes, all passions. The aristocratic party of the émigrés possesses all the assistance that he may desire, and is thus in a position to spend considerable resources for political purposes. This party uses its members of Mina, as a base of operations, and both are, in In reality, they are dependent on the English cabinet. They must have received explicit encouragement to maintain the hopes of the Revolution lution (2).

(1) Wallon, The revolutions of Spain froni iSOS to the endof { 836, 2 vols., Lon¬ gift 1837 t. 1, P ' 355

(2) Go documeul is cited in full in the Hisloria de las Sociedades segredas M BspanaéaV. dela Puente (3 vols. in-8o, Lugo 1870), t. I, p. 477-485.

nor 8

It is understandable why Anglote favored this party. She...
said at that time to replace the Bourbons with Don Pedro
of Portugal, who had become the constitutional king of the entire
Peninsula and would have made Spain a vassal province of Tem-
worse than Britain, as Portugal already was. A few years
later, the substitution of Infanta Isabella with the regency of
Marie-Cliristine to the legitimate king, Don Carlos, was to lead to a
result almost similar (1).

§, 7. — The ROLE OF Freemasonry during the

Restoration.

For many people, Freemasonry remains foreign.
to secret societies involved in conspiracies: di.^tincle,
Yes, but not foreign. We specified, as much as possible,
in our Introduction to Father Deschamps' work, the reports
ports that exist between these two divisions of the great army of
bad. The altitude of the lodges during the Restoration will lighten them
Even better, if possible.

The lodges had multiplied prodigiously during the Empire
worse. In 1812, there were 886 of them, plus 337 chapters of the upper towns.
grades (2).

The historical publications that have been produced in recent years,
The Chain of Union and the Masonic World clearly demonstrate the role
that they fulfilled in Napoleonic politics. Among
their members, at that time, we regularly see figuring
to the prefect, the general commanding the division and all the troops
officials based in the departmental or district capital
dissement. A number of people belonging to the
bourgeoisie are juxtaposed with this element (3).

Under these conditions, the lodges had undoubtedly become rela-

(1)y. Die geheimen Getellschaften in Spanien von ihrem Eindringen in da$ KonU
greich iU zum Iodine Ferdinand'! VII, voo D* H. BrQck, (Maioz, io-So, 1881),
pp. 291*295.

(2) Fiadei, GeseAicAle der Freimaurerei (tradacl. IraQ., vol. II, pp. 85), and Rebold.>
Mut. of the three great lodges, p. 146.

(3) A certain number of ecclesi- are still found in the lodges of that period aiasliques, but they are much less numerous than before 1789.

tively inodorous and quite similar to what the
English lodges in this century. It is therefore not surprising that
the great national current of 1814 and 1815 penetrated them
and that in many cities their members have joined with
popular demonstrations celebrating the return of the Bour¬
good. As it does with every revolution, the Grand Orient
hastened to bring to the foot of the throne the expression of his loyalty
and requested the honor of having a prince as his grand master.
royal family - Louis XVIII, amidst certain errors of es
had taken, and had always retained a sense of his duties as king
very Christian; therefore he absolutely refused this
order.

The Grand Orient retained the title of Grand Master for Joseph Bo¬
Napoleon. The deputy grand masters were successively the
Marshal Beurnonville and Marshal Macdonald.

• Father Deschamps has repeatedly shown what
reduces the influence of senior officers on effective management
lodges. This time again, it was absolutely useless.

A truly remarkable event then occurred. Between 1814 and 1820,
A considerable number of lodges are dissolving. At this point
At the latest date, they fall below 300 (1). The governor
ment was absolutely not responsible for this dissolution: the
characters ostensibly placed at the head of the order, inspiring him
would rightly trust them, and we have found many traces
a kind of benevolence from the local administrative authorities
with regard to them (2).

This collapse of the lodges can be explained by two causes;

Barruel's writings had a wide circulation at that time.
sion and opened the eyes of a multitude of honest people to the action
harmful tion of secret societies, on the radical opposition which
existed between their doctrine and that of the Church.

But on the other hand, it is clear that the actual directors of
Freemasonry lent itself to the closure of a large number of
lodges so that they can be reconstructed later with elements
safer ments (3).

(t) Rebold, Bütoire des trois grandes loges, p. 146.

('?) V. Chain of Union, 1882, pp. 119-120. Cf. The General History of Freemasonry*
nerie en Normandie, par le f,*. de Loucelle, p. 77 et passim.

(3) If we are to believe Kaufmann (i7i<tojre phüosuphique de la Franc maçonnerie),
At that time, attempts were made to form a royalist Freemasonry whose members...

This reconstruction is taking place quietly in most cities
those of France from 1820 onwards. We see this in local histories
lodges, some former members from the time of the Empire, take
to take the initiative to resume work, to group men
belonging almost exclusively to the bourgeoisie and the pro-
Liberal associations (1). Alongside the Grand Orient, the Supreme Council
of the Scottish Rite led by Brother Decazes soon came to give a
a new impetus for Freemasonry.

Besides the regular boxes, there were also private boxes
leading to special rites, the ceremonial of which was more expensive
and who sought to group together somewhat superior social elements
laughers. We saw in the work of Father Deschamps (book II,
Chapter VII, Section 5) very precise details about the Order of the Temple
under the Restoration (2).

On the same date, there existed in Troyes a lodge of the Knights of
the cross of St. John of Jerusalem, which, although placed under the obedience
of the Grand Orient, practiced high degrees and considered himself
It was considered far above ordinary lodges. One of its
The principal member was a f.*. from Widranges, who was already at
the head of Freemasonry in this city in 1789 (3). The Marshal
Beurnonville was an honorary venerable figure there.

The true spirit that animated Freemasonry is revealed in a dis¬
lecture delivered on August 26, 1821, in the name of the Order of the Sword,
by the three highest degrees of the Grand Orient, at the funeral
a celebration held in honor of this same marshal, who was great
Commander at the Supreme Consistory of the Jites, the Orator, Exajte
the republican campaigns of 1792, and your war waged for the
Liberty versus aristocracy. He speaks of Bonaparte's rise to power.
and presents in striking features the metamorphosis by which it
He made his own soldiers into soldiers of liberty. He implies that the
Freemasonry contributed to its downfall.

They were called the Francs-régiérès. He added that the Grand Orient was the first
He petitioned, and obtained from the government, the dissolution of these lodges with tenc
jacbbiies.

(1) 'V. entering details on the resumption of Freemasonry in Bordeaux,

in 1820, Anion Chain, I8b0, p. 60.

(2) On the Order of the Temple under the Restoration, one must read Grégoire, BUtory of th
Religious seeles, new edition, (828, 2 vols. in-8*. He was one of the principal
members, which would say enough, if need be, about the spirit of this sect.

(3) Socart, Freemasonry in Troyes, in volume XLI of the Memoirs of the
Academic Society of the Department of Vauhe, 1877.

Men can change like nations; but philosophy
Sophie, like the Divine, never changes. The man who was your
master and that of Franco, had loved him when he was poor and honest
clear; he abandoned him when he was strong and powerful; he dared to insult him,
To persecute her: look what has become of him.

We will also not forget that, besides Pépéé of the fatherland, you carried

The sword of our order. This sword must also have its power. You

We waged war on the kings, our aggressors. The knights K,*, H,*, swore
to do it to the most cruel enemies of mankind, fanaticism and
superstition.

May this sword be effective and victorious in their hands; may it
May it drive away the darkness, and may it push back hideous ignorance, this
daughter of imposture, whose eternal vows only seek to gorge themselves
Gold and blood of nations! You fought with iron; we com
We will fight with the weapon of science and philosophy. As a great
Honorary commander, you had sworn an oath; this oath...
Let us renew it on the ashes, because we all know that, if the
States perish through ambition, they also perish through ignorance and the
fanaticism, and that their firmest support is justice, is science,
That's the truth (1).

Beurnonville is constantly referred to throughout the discourse as
his republican general's title.

It is difficult not to see in these words, when compared
the song of the date on which they were pronounced, the expression
of the hatred that Freemasonry bore towards the legitimate monarchy and
to religion.

Many other facts attest to this: let us cite only, according to Re-
bold, the role played by the lodges in the demonstrations to which
this gave rise to Lafayette's journey in 1829 across the
France. There, we will grasp the secret of this comedy of popularity, in
a means by which the true opinion of the country was falsified.

A meeting took place in Lyon in September 1829, in the
premises of the Children of Hiram lodge, members and deputies of
Lodges of Sincere Friendship, the Square and Compasses, Union and Trust,
The Children of Iliram, Candor, the Sage's Asylum, the North Star, to
Gold, of Lyon; Frank Friendship, Gold*, of St-Etienne; Perfect
Union, Gold*, of Villefranche; Friendship, Gold*, of Geneva; Fidelity,

(1) Printed following a volume entitled: Collection of pieces relating to the an
Ancient mysteries and modern Freemasonry by Brother Ant. Bailleul, Paris, 5821,
in.-8*.

Or.*, from Lille, to receive Father Lafayette, veteran of the Li*
Berté, a devoted representative of the principles of Freemasonry, who
He had just arrived in this city, returning from the tour he had
made in the south of France after the advent of the Poli ministry
gnac, with the aim of preparing the nation for resistance and demands*
cation of his rights. The march of this soldier of independence had not
It had been a series of ovations, and the liberal party of Lyon had come, at its
in turn, to give him a brilliant celebration, to which the entire population
had enthusiastically joined. It was only right that the Freemasons of
Lyon also offered the illustrious traveler the tribute of their gratitude
Their admiration. General Lafayette and his son were
received in this imposing assembly with the honors due to them
dues. They were decorated with masters' insignia and jewels, on which their
Names were engraved. — General Lafayette made a profession of madness.
worthy of the great patriot and loyal Freemason. She was warmly applauded
plea (1).

The following year, some prefects who had taken action against lodges
measures that were obviously too well justified, the Grand Orient
resorted to Marshal Macdonald, in his capacity as Grand Master-
deputy, and received from him this reply "worthy of a hero"
and from a wise man: "I saw the civil servant who misunderstood
"the spirit of our meetings. I told him that the Masonic lodges-
"Niques were not considered political societies; that"
"I was pleased to be at the head of an association that was always so-
"Enforcing the laws, useful to humanity; and that, if necessary, I would por-
I would even go to the foot of the throne to make a well-founded claim against
"Error and surprise (2)."

Poor grand masters of honor! This is what they're used for.
their good faith and loyalty f

Lafayette, that most complete representative of Freemasonry's ideas
nerie, was at that same time, as were several others
members of Parisian lodges, in regular correspondence with

the Roman High Sales. It is through such intermediaries that
The bourgeois lodges and the liberal lodges find themselves competing,
like the chorus in ancient dramas, through their applause,
through their more or less conscious complicity, through their votes, to
schemes hatched in the most secret councils of sects.

The veil that covers the war names of the members of the

(1) HUtùira d«$ troU grandes loges, p. 142 and H.'t.

Circular of the 2nd of the month, Mon. lyar. 5830 (May 17, 1830).

High-Sale price increases are partially lifted today. Here are a few details:
ones that Civiltà caUolica recently published in a study
on the events of that time:

The number of letters Nubio wrote each day for the affaH
res of the sect is prodigious. It corresponded particularly in
France with Buonarotti, with Charles Teste, Voyer d'Argenson, Bujard,
General Lafayette, Saint-Simon, Schonen, Mérilhou and others; in
Germany with Tscharner, Hegmann, Jacobi, Ghodsko, Lieven, Pestel,
Mourawief, Strauss, Pallavicçini, Bem, Bathyani, Oppenheim, Klaus
and Garolus, all heads of sales and lodges. He also used it for secretarial purposes.
to remain silent, especially when it came to corresponding with Jews and
to handle financial matters, of a young Israelite, who had for
Masonic name Piccolo Tigre (1).

One simple fact will show how the lodges echoed
the Haute-Vente. On June 4, 1825, Rome was horrified by a
assassination, committed in broad daylight on the steps of the church of
St-André de la Valle. The victim was a former Carbonaro and
Freemason Joseph Pontini, whom his brothers had wanted to punish
his repentance. His murderers were apprehended by the police and
defeated after a long trial. The two most guilty were Targhini
and Mootanari were condemned and executed; they died in
rejecting the aid of religion, Targhini cried out from the top.
from the scaffold; "People, I die without reproach, I die as
"I was a Freemason and a Carbonaro." The sect made marches of them
tyrs.

In a letter addressed to one of his accomplices, whose name
Rücher was wartime; Nubio recounts how he, a former vice-
regent of Rome^ directs all this propaganda and seeks to
to take advantage of this proclamation of its existence for the sect,
made from the top of the scaffold.

Getting back to the flowers, we've already ordered from one of the

the most innocent affiliates of our Freemasonry, the French poet
Casimir Delavigne, a {Messenian) elegy on Targhini and Montanari.
This poet, whom I often see in the art world and in salons,
He is a brave man. He also promised me poetic tears in
honoring the martyrs and imprecations against the executioner. The executioner
It will be the Pope and the priests. Thus we will have struck a decisive blow.

(1) CivÜta catMiea, 21 agosto 1875, p. 473.

ble. 'The corrosive agents of the English leaves, for their part, make
their best. I know more than one among them who has already taken the plunge.
epic trumpet for the glorification of our purpose (1). »

Other testimonies, taken from the memoirs of General Pepe, of
Those from Vannuci complement these indications on the central rent
where all the sects branched out (2).

In 1821 a group formed
formed in Paris. Its aim was to overthrow all governments
legitimate figures of Europe. Among them were Lafayette, Benjamin
Constant, General Lamarque, Mauguin, Dupont de l'Eure,
Francesco Salfi, Masco, Galiano, Mina, Ciro Ménotti, Borso di
Carnusiati, Filippo Buouarotli, Claudio Linati, Pietro Mirri,
Porro Lamberlenghi.

It was with this committee that the Roman Haute-Vente was in contact
followed lations, as we have just seen.

In 1829 he was preparing revolutionary explosions in Spain
France, Italy, and France. The French Revolution had to take place
for the benefit of the Duke of Orléans; but it had to be preceded by
a revolution in Spain and Italy; it is for this purpose that,
As early as 1829, Henry Misley was preparing a plan for an insurrection.
in which he had sought to involve the Duke of Modena. Already at
At that time, the two Bonapartes, Louis and Napoleon, sons of the king of
Hollande, were in contact with the committee. The sums considered
maple syrup, deposited with London bankers, which was at his disposal
then the Bonaparte family were strongly seeking their support.

(1) Cetto lellro, where ôclalont les sônlimonls les pins san"uinairo8, is published in-
extenso dans lu CiviUà caltoUcn, série IX, vol. VII, p. 320 et dans PaclUler Der
tlillé Krieg gegen TliroaunU Allar, 2* ed., pp. 202 et seq.

(2) .M* llal.'azi, after having finalized the composition of this revolutionary central co
tionnaire provides the following indications on the new direction given to
sects in 1821; "The choronari had at least a clear concept of the law
collective than individual right. Their soulovomont of 1820 and 1821 had not, in

Consequently, it didn't achieve its goal; it didn't interest the people. The hidden work
what did the republicans, the Bonapartists, the nationalists accomplish from 1820 to 1830?
was more logical. By bluffing the Hairbons, by crushing Austria in Italy
and by pushing the Hussio westward, they managed to reconquer the carnage of Europe
based on nationalities and on the principle of sovereignty
people. That's what they'll say... Liifayclie, who was in Paris, Icchuf of the committee
ouropéon, inclined towards the republican forrao, without any concern for national distinc
nales... Pope was striving from London and Paris to instill in the Italian soul
ideas, <iui, French, could not acclimatize there". Hallazi el son temps, ilocu^
unpublished mountains (Paris 1881) volume I, pp. 40, 71.

This committee was not in direct contact with the lodges and
the countless societies detached from the Masonic trunk which,
under the name of Adelphi, Latin Guelphs, Carbonari, brothers-
sublime, perfect masters, Philanthropists, Philadelphus, Aegizins,
Dormenti, Apofauumeni, then covered Italy; but its mem¬
bres were individually in communication with your hom*
those who managed these companies locally, and that is how the im-
the impulse was transmitted to them (l).

S 8. — Masonic oaths and the oath

MILITARY

The fifteen-year comedy was drawing to a close. Its principals
paux actors, as we have seen (Book II, Chapter VIII, § è), were all
Freemasons.

Marshal Maison was also a Freemason who, at
a decisive moment, when Charles X was surrounded by loyal troops
in Rambouillet and only had to overturn the Parisian rabble to
to return to his capital in triumph, that is Marshal Maison, di-
sons-nousj who, through the most odious betrayal of the military oath,
consummated the work of the Revolution. Here we give the floor
to Louis Blanc, whose account, at least, will not be suspect;

On August 3rd, an expedition was launched on Rambouillet; carriages, etc.
buses, cabriolets, and cars had been requisitioned for transport
to carry the bulk of the army. It consisted of 15,000 men

approximately.

The men of the expedition arrived three-quarters of a league from
Rambouillet, harassed, starving and in the most appalling disorder.
The municipality of Neuville was supposed to raise 6,000 rations; they had not

The deliveries had not been made. General Pajol ordered a halt; he was looking

Defeat as inevitable in case of attack... Among the men of
The expedition, many overwhelmed with fatigue, collapsed and slumped on
the wheat fields that bordered the road and had fallen asleep there.
Such enemies were certainly not very formidable.

(I) V. the original documents and memoirs analyzed by 6, Silingardi in his
ariicies, CiVo JUenoUi and the Rivoluzioite dell'anno 1881 in MoAerut, in the Rivista
Europea, volumes XVIII and XIX, 187-J-1880.

The three envoys of the Duke of Orléans passed through this throng with their
car,

Messrs. Maison, de Rclionen, and Odilon-Barrot arrived at 9 o'clock.

Soon afterwards they were received by the king.

Mr. Odilon-Barrot spoke with confidence. He spoke of the horrors
of the civil war. And as Charles X insisted on the duke's rights
of Bordeaux.v, formally reserved by the act of abdication, the orator
he represented to him in a caressing voice that it was not in the blood
that the throne of Henry V should be placed. — “And sixty thousand men
"They threaten Rambouillet," added Marshal Maison. At these words the
The king, who was walking briskly, stopped and signaled to the marshal.
A house he particularly wants to maintain. After a few moments
After some hesitation, the marshal consented. Then, looking at him intently:
“Sir,” the king told him, “I believe in your loyalty, I am ready to…”
"trusting in your word: is it true that the Parisian army is advancing
"Composed of 60,000 men? — Yes, sire." Charles X did not hesitate
sita plus. (1).

When Charles X said to a man, "I believe in your
"Loyalty," he no longer knew how to doubt. Alas! He didn't know to what extent
obliteration of moral sense: the impious oaths of Freemasonry
could lead a man, who had Ole brave on the field
of battle, and how much the secret ties of sects destroy within
their followers all are immils of honor and probity, on
on which human society rests.

§9. — La Uaute-Ventk after 1830, according to M. de

MeT! EUNICH

After the 1830 revolution, Metternich again pointed out to several several times the guiding action that c.vcrce la Haute-Vente on all the movements of the time.

On October 21, 1830 he wrote to Estherazy:

The game of the revolutionary faction, which, for many years, has established in Baris a center of action exhibiting all the characteristics of a true government, no cease to neutralize the defense of the government's regular ments, proclaiming from the rooftops the dogma of their isolation-

(!) Ten-year story, 1st ed., volume I, pp. 422-431*

lying, while the High Sale of the Revolution takes no account of the political delimitation of states, of which she swore the Itoulcverse-ment. By protesting against any intervention in the disturbances of a Neighboring state, the new French government, faithful to the system to which it owes its origin, has for its part declared itself in favor of the same dogma.

Still in October 1830:

The present evil offers in all places two dangers particularly formidable: one, which we consider the greatest, is located in the extreme weakness of most governments; the other, in the organization of a compact revolutionary government, whose traces and points of connection we are discovering everywhere,

On the same date, he attributes Italy's tranquility to the lack orders emanating from the high revolutionary power in Paris (l).

Metternich considered the High Sale as the continuation of the sect of Illumiu's, which had fled the Revolution. The 24th In June 1832, he wrote to Neumann in London:

Germany has long suffered from the affliction that covers Today, all of Europe. From several points of view, this evil is there even preceded the explosion that occurred in France in 1789. The sect The Illuminati, this first radical association, owed its existence, well before that time, to the weakness of the government Bavarians and the complicity of several men, who had made part of it from their very origin. It is this same sect which has never since, was destroyed. qu(tiq\ie !(> same government sought to compri¬ sea and even saw himself forced to take action against it, and which took success

tively, according to circumstances and the needs of the times, the decisions nominations of Tugendbund, <the Burschenschaft etc. (2).

Surely no one could have been better informed than him, and
From now on, Paclion of the *^001 Secret Islands will have to be watched by all serious men as one of the main factors of
the Revolution which, since 1789, has been unleashed on the continent European.

The harmful activity of Haiile-Venle continued to
To demonstrate, it is its members who revolutionize Switzerland.
destroyed the age-old liberties that flourished there and destroyed-

(1) Metternich, Memoirs, volume V, pp. 41, 58, 68.

(2) Memoirs, Volume V, p. 368.

sir, the sanctuaries that the Catholic faith could find there for its
works. (Joly has recounted their meii'es in the History of the
Sonderhnnd and a piihlié de nouibreuscs lettres de leurs agents.
They are all imbued with the same aristocratic cynicism and
impious, which we have pointed out in connection with the revolutions in Italy
(y.Introduction^ 7, and book II, chapter IX, §. 2). But there too
this first layer of revolutionaries, after having, by the
Clever treachery and skillful diplomatic intrigues destroyed the
old Christian building, found itself, on the day of triumph, eliminated by
the democrats and revolutionaries of the street. Neuhaus, their
adept, whom they had brought to the pinnacle of power. a|)after having des
chained the temjjcte, se vil ahiudoii t ' eouiplèlCineMl: i! f he 'cui-
placed in 1810, in the j)oput.iriit (joe les sect 'Ssive »i ruire. par
Ochsenbein and James Euzy, las liaïuui.îs de M î/.ziai.

CHAPTER FIVE

THE BONAPARTES

AND THE REVOLUTIONARY SECTS
ACCORDING TO M. DE METTERNIGH

MettPirnich, after the July Revolution, gave up doing
reix'sor la [)politique européenne sur le principe de la légiti-
iiié: he died at Teiidroit, near King Charles X and the Duke of Bor-
of iuix a dèua'je.meni ètjoïstc. His entire fault consisted in limiting

revolutionary explosion in France and to seek to bring about
Louis-Philippe, considering his interest, in entering
the path of repressive measures against sects.

June 21, 1852, the prince wrote to Count Appony, ambassador
rich man in Paris;

Neither the Tuileries Palace nor anyone else can doubt
the sum of dangers that threaten the social body as a result of the force
extreme that has been acquired, in the shadow of tolerance and impunity, a
an anti-social sect, which, under this aegis, has managed to establish a government*
solid and compact. This steering committee, which for years
We were accused of dreaming about existence, which has now come to light.
after his works had already been evident for a long time. Without
an intimate and strict union between all governments, of some
whatever their origin may be, between governments of law
and those who are in fact placed at the head of affairs, the power of the
sect will have to prevail over them (l).

To influence Louis-Philippe, Metternich had an argument
puisiiirit in the part taken by the Bonapartists in all the explo-

(t) Memoirs, loin# V, p, 355.

sioQS'rcvolulioiiiiuircs eii B.'îlgnjuc, in Polûy;iic and in Italy.

In a brief dated March 9, 1831, where he announces the next
Entry of Austrian troops into Modena, Metternicli writes:

Meanwhile, the Bonapartes proclaimed the downfall of the power
temporal session of the Sovereign Pontiff. Lc.s lils of Louis Bonaparte
are at the head of the insurgents who want to conquer the capital; they are
equipped with considerable sums of money.

Our future emperor was beginning to make a name for himself. More
Later, Napoleon III would only too easily be drawn to these memories.

Louis-Philippe II favored these new things to a greater or lesser extent, and the
Prince wrote again on March 0th:

The reports from Ferrara, Modena, Florence and all the others
points are unanimous in re.\pre.«.«iun of the conviction that all the
The Italian revolution is not the result of the work of the Parisian elite, supported
on the claim of the Hon-intervention of the committee agents>director
gave the signal from the uprisingjcnl.cn ensuring both that the principle

the policy of non-intervention had been recognized by all the powers, in part particularly by Austria, and that, in the event that we were to falsify it, France would stop us in our operations.

In each insurgent village, one or more Frenchmen are found the head of the uprising. The diplomatic agents in 'Lurin and Rome They speak like the provocateurs of the clubs.

On February 15, 1831, Mellernich returned to the revolution of Modena:

The Modena revolution was not an isolated event. It was an episode of the vast conspiracy that encompasses all of Italy; this is the signal of a conflagration that its authors want to make widespread. One could could provide a wealth of evidence, but the simultaneity of the revolts, which have just broken out in the Papal States, renders all super-proof flue.

In Bologna, the conspiracy exploded an hour after the news of the election of Gregory XVI.

The prince notes that* at the heart of all these movements one finds the relatives and allies of the Bonaparte family, the Murats, The Pepoli family, former Bonapartist officers. 11 concludes thus:

d'apbês m. de Metternich 127

This vast framework, long established in France, obviously carries The hallmark of Bonapartism. The plan, according to the data we what we possess is to deprive the Pope of his temporal domain, to form a Kingdom of Italy under the constitutional King of Rome. The new dynasty Nastie is all set, as evidenced by the proclamation that was widespread throughout northern and southern Italy.

The next day he added:

The revolution is entirely Bonapartist. I do not doubt that very soon we will see Lucien Bonaparte and Jérôme there to take on a role. The same will be true of Achille Murat who, two months ago, landed in England. I will send you some by the first mail. curious evidence of the work of the Bonapartes near us. Proof that the revolution in Italy started in this direction can be found in The tranquility that still reigns in the Duchy of Parma, it is evident that they do not want to disturb the mother of Napoleon II,

The following year, the Duke of Reichstadl died, and the Bonaparte* tisrae was going to pose a much more direct threat to Louis-Philippe to supplant him in the favor of the sect:

"Please," wrote Metternich on June 21, 1832, to Count Appony,
to make King Louis-Philippe attentive to the person who will succeed him
Duke of Reichstadt, I use the word succeed, because in the hierarchy
Bonapartist dog, there is a fully acknowledged and respected succession by
the party. The young Louis Bonaparte is a man committed to the tra¬
my sects. He is not placed, like the Duke of Reichstadt, under
the safeguarding of the emperor's principles. On the day of the duke's death he
will see himself as called to the head of the French republic.

The conduct of Prince Louis Bonaparte certainly had to justify the
Metternich's foresight. Two years later, he reports to the other
A new Bonapartist plot unfolds at the edge of Europe:

Metternich to Appony; Vienna, September 17, 1834:

Among the objects worthy of the attention of all those who know
To assess the scope of the events, it would be impossible for me not to
to consider the possibility of the Duke of Leuchtenberg's marriage to Dona
Maria. Don Pedro pursues the idea of this marriage with fervor and the
An English firm is also favorable to him.

Europe has enough to deal with with revolutions. It doesn't have
There's no need for this scourge to be further complicated by Bonapartism. In ex*

Prevailing this feeling, it seems to me that I cannot offend those of
King of the French, and I'd like to know what he thinks about this.

This adventurous spirit (Don Pedro) will certainly give them a run for their money.
to twist the two powers, who put him where he is, and who in the
doing so, they made the mistake of not breaking the instrument, after having
felt compelled to use it. There is indeed much confusion in all of this.
the method of proceeding, and it is impossible to understand what has
This could have motivated the attitude taken by France and England. As for me,
I frankly renounce the pretense of being able to guess it.

By transporting Bonapartism to Portugal and placing it under the
With Don Pedro's protection, you will see this specter take on a new body.
Bonapartism represents something in the universal disorder;
It would be nothing if the social body were less agitated than it is. It has
the advantage of power provided by kings and presidents, that the revolutionaries
They offer their solutions on the markets. If they find few buyers, they
It is, however, difficult to understand how such governments
that those in England and France might be able to prepare the
ground.

The Duke of Leuchttemberg, King of Portugal, will attract to himself a fraction
of the sect; the young Louis Bonaparte tends to secure its protection
of another faction, because Bonapartism offers a very large super

ficie ÿ it extends from military despotism to the Society of Friends of people.

If I engage in this reasoning, how could they not
To occupy the thoughts of King Louis-Philippe? France is geographically placed in such a way that the Bonapartist monarchy would only have to cross the Pyrenees and the Bonapartist republic would only have to cross the Alps to join hands in this kingdom.

By pointing out with such precision the role of Bonapartism in the conspiracies of sects and particularly in those directed
He was against the papacy, "Was Mr. Metternicli a prophet?"
Mr. Coquille asks, after citing some of these...
Peaches? No, he's talking about coins on corn. Since 1796, the Bona Parte have established themselves as masters of the ilalic; the leader of this race he had conquered her and he never let go of his prey, which prevented any serious attempt at peace in Europe until 1815.
In 1815, Murat launched himself onto the halic. A few years later,
Other uprisings broke out in the same spirit in 1821.
in 1822. The 1831 edition was a natural continuation, and this time, we had a Bonaparte, an Austrian prince, to put at the head of the company. The Kingdom of Italy under Bonaparte had re-

read with Bonaparte himself; in 1815, negotiations were initiated between the Italian conspirators and the island of Elba for the
The re-establishment of the Kingdom of Italy by the Bonapartes. The same
The idea took shape and developed in 1831. It culminated in 1859 with the Louis-Napoleon's will. Victor Emmanuel is taken for a ti¬ tular, but he is forced to enter into a family alliance with Louis-Napoleon. He applied roughly the program in mentioned in Metternich's dispatch in 1831. The duration of
The Empire in France would undoubtedly have extended our hegemony to Italy imperial ceremony. It was in the nature of things. Other events
Force majeure events have ruled out this necessary consequence.
saree (1). »

Today more than ever, we must remember these words.
from Prince Metternich:

Bonapartism covers a very large area. It extends from military despotism to the society of Friends of the people.

Louis-Philippe and his sons were to learn this the hard way.

[\) U Monde of February 8, 1882.

CHAPTER SIX

SECRET SOCIETIES IN SPAIN
FROM THE 15TH CENTURY UNTIL 1832

Two important works have recently been published on this
subject; one, due to Mr. Vincente de La Fuente, the learned author of
The Ecclesiastical History of Spain is entitled: Historia de las
sociedades secretas antiquas y modernas en Espana, y special-
mente de la Franc-masoneria (Lugo, 3 vols. in-8®, 1870); the au¬
tre, by Heinrich Bruck, professor at the Mainz seminary,
is entitled: Die geheimen Gesellschaften in Spanien und ihre
Stellung zu Kirche und Staat von ihrem Eindringen in das
Konigreich bis zum Tode Ferdinand's VU (Mainz, in*8'', 1881).

We reproduce some extracts relating to the periods
the most important in the history of Spain.

^ 1, — Introduction to Freemasonry. — The ex
Jesuit impulse. — A plan for schism

The first lodge was established in Gibraltar in 1726; another...
was in Madrid in 1731. They multiplied quite a bit, mainly
in the commercial towns, so that, on July 2, 1756, an edict
Ferdinand VI proscribed them.

The accession of Charles III to the throne favored their diffusion. This
prince was formerly king of Naples, and in that country the Ma-

Sçonnerio had, from the middle of the 16th century, many a¬
Members included courtiers and high-ranking officials. More
Freemason gentlemen were among the courtiers who
Among those who followed this prince to Madrid were the Marquis of Squillace.
The Madrid lodge immediately experienced significant growth and
began to exert a serious influence on the course of government*
government.

The Spanish lodges, like the Neapolitan lodges, were
under the jurisdiction of the Grand Lodge of London. The cabinet
The English were all the more interested in the spread of Freemasonry.
nerie in Spain and Portugal, that the lodges placed in this
dependency usefully served politics and trade.
tannics. The English ambassador to Spain, Keene, deployed
a very great zeal for the establishment of Freemasonry
in the country, and thanks to the complicity of the prime minister of
Charles III, General Wall, he ensured the pre-
weighting of English trade. Either by interest, or by other
For very different reasons, Freemasonry spread throughout the world of the elite.
officials. Among the most zealous brothers, one noticed...
wealthy Spaniards from the American colonies, who had come to
to be based in Madrid.

During the reign of Charles IV, Freemasonry further increased its
forces. Many high-ranking figures, the king's minister,
Urquijo and some clergymen entered the lodges. The Inquisi
tion cUe*mèmo was invaded, and the secretary of the Holy Office,
Llhorente became one of their most active members.

Following the closer relations established with France
after the accession of Philip V, Gallicanism and Jansenism
had entered Spain. The Grand Inquisitor, Raymond-
Joseph de Arce, archbishop of Burgos, his secretary, Llhorente,
the consultant S.-L. Villanueva, who had the upper hand in
the tribunal of the Inquisition, were avowed Jansenists. The Es¬
Pagne also had at that time an entire school of canonists
and lawyers who are very hostile to the rights of the Church and the Holy See.

No doubt these men did not all hate Christ.
Tianism; but, unconsciously, they were the instruments of the
The war that the sect declared against him had the same outcome.
objective and went through the same phases as in all the others
states of Europe, namely: the de-Catholicization of the brand
lower and upper, the spoliation of the Church and the separation
ration of Spain from the center of Catholic unity.

Charles III was originally well-disposed towards the Jesuits.
Two Freemason ministers, General Wall and the Duke of Alba,
urged on by the English ambassador, Keene, they employed the ca-
He lost his most shameful secrets in his mind.
He was led to believe that the Jesuits wanted to establish an independent state
dant in Uruguay and Paraguay. Count Aranda, one of the
principal agents of the secret societies, continued the plots thus
started and succeeded, in 1766, in having them expelled from Spain
and of all Spanish possessions (1).

No sooner had this Boulevard de l'Église fallen than the...
legal measures to de-Catholicize Spain followed one another in
an order absolutely similar to that followed in France (V. book II,
Chapter IV, § 5: New schools that Freemasonry wants to replace
killing in Catholic schools, and § 6: The origins of intelligence
state government).

"Teaching," said Dr. Bruck, "experienced a great deal of..."
cadence, and heretical doctrines were introduced into the ins¬
ecclesiastical institutions. The higher colleges were either reformed
mis in the sense of the enemies of the Church or completely
suppressed. In many episcopal seminaries, they taught
Jansenist errors and even the atheist doctrines of the encyclopedias
French clopedists. The rector of the Salamanca seminary,
Estalla, a member of the lodges, taught the natural religion
real and insinuated atheism to his listeners. It was a matter of
even in the seminaries of Osma, Cordoba, and Murcia. The
The government supported these attempts with all its might.
King Charles III signed an edict on August 12, 1768, in which he
proscribed the teaching of Jesuit doctrines (2), and subs*
he titled for the teaching of religion a Jansenist work at

Ripalda's excellent catechism. Jansenist doctrines and

Masonic lodges had members in episcopal sees.
in the chapters, in the universities. The chapter of Saint-Isi
Dore, in Madrid, was distinguished by its illuminated members. There,
Followers of Locke and Dalembert were teaching the youth.

At the Royal Academy, Llorente and his clique held sway. The points

(1) MV de la Fuonle, Hislor. of society. segred., t. I, p. i04,121, establishes
through numerous testimonies from Masonic writers that the expulsion of
The Jesuits was a conspiracy prepared in the lodges and led by them.

(2) Mr. Bismarck was merely a copyist when he proscribed the Jesuits in 1871.
and the orders affiliated with or similar to the Jesuits (Book II, Chapter XL, § 5).

The meeting place of the frivolous and elegant world, in Madrid, was the main
son of the Countess of Montijo and those of some wealthy Americans
Southern Christians. Incredulity and immorality were spreading in
the upper classes of large cities: but the vast majority
The clergy and the people remained faithful to their beliefs and customs.
of his fathers. The ecclesiastical authorities could not de
to devote the necessary energy to combat the spread of evil,

because their hands were increasingly tied.

The IL Bruck sets out in great detail the series of laws
and administrative measures which, under the reigns of Charles III and
of Charles IV, restricted ecclesiastical jurisdiction and over
all of them almost completely eliminated the exercise of the law.
tion of the Holy See. The weakness of Clement XIV contributed to this.
tablement, in consenlanl, in 17CG, to the abolition of the tribunal of
nuncio. The aim was obviously to establish a national church;
Thus, for each of the religious orders, the king granted himself the right
to appoint vicars general for the extent of its domain
mination, vicars general who in fact became absolutely
independent of the superior general residing in Rome. The
Freemason ministers Campomanès and Jovellanos took
measures to reduce the Church's assets. The bishops who
Those who wanted to protest, like Cardinal Lovenzana, were exiled.

Upon the death of Pius VI, a series of edicts were issued to halt
All relations with Rome were promulgated by Minister Urquijo.
an advanced Freemason, who had filled the Grand Con-
The sultans of Castile believed they had finally put an end to the
papacy, and the same ministers were preparing a plan to establish
Jews in Spain (1),

The accession of Pius VII put an end to these schismatic attempts.
Thanks to energetic representations, he obtained from Charles IV the
withdrawal of the measures most hostile to the Church, and Spain was
fortunately for her, in communion with the Holy See, when
the evils unleashed by the French invasion erupted.

(1) V. do la Fuonto, Hisloria cclesiastica de Espana, Madrid, 1873, t. IV, p. 144.
Loa ff.*. Zorillaol Sagasta, we see, we do not follow the Masonic traditions
ques (Cf. book 1, chap. V, g 5) on wanting to establish three Protestant colonies and
Jewish women in a country which has so far been able to preserve the benefits of religious

§.2. — The Constituent Cortes of Cadiz.

The invasion doubly accelerated the progress of Freemasonry.
nonsense.

French officers and officials established themselves in all

the cities of the lodges to which they affiliated the sympathetic Spaniards
ques to their domination, \qs Afrançesados. A grand lodge, under
The name of Santa Julia was established in Madrid. Generals L. and
Mr., the first in Andalusia, the second in the province of Soria,
They distinguished themselves by their zeal for propaganda, said D'Bruck.

But alongside the French lodges, a number of lodges
purely Spanish continued to depend on the Grand Orient
of England. Indeed, if the French were the great propa-
leaders of Freemasonry in Spain, we must not lose
given that she previously had many followers there.

The two types of lodges were separated only on the field
political, but this disunity in no way prevented the brothers from
helping each other, especially when they were in danger. During
the Peninsular Wars, many times a French general left
at liberty his opponent, as soon as the latter had made the sign of
distress, and on their side many French prisoners recovered
rent freedom in the same way. Regarding the questions
political actions, the two major lodges both pursued
the objectives of Freemasonry; they worked to achieve them
and fought the Church with the same enmity.

The Afrancesados lodges had an easy task; for Joseph,
or rather Napoleon, brought the most oppressive laws against the Church
sives, closed a large number of convents, confiscated their property,
persecuted bishops and clergymen and promoted the propagation
denunciation of all impious doctrines by word and by press.

The situation of Spanish Freemasonry was more difficult.
Clergy and monks were everywhere at the head of the national resistance
national. The constituent Cortes of Cadiz were going to provide him with the
a way to carry out one's plans.

These Cortes met under conditions that deprived them of
predetermined all values as representations of the people
Spanish. First, disregarding existing titles, the nobility

and the clergy were excluded, and only re-
representatives of the Third Estate. Secondly, most of the provinces
occupied by the French who were unable to send deputies, we
chosen to represent them, under the name of substitutes^ of the Es¬
Pagnols originating from these provinces, who were in this
moment in Cadiz. In reality, they had absolutely no
mandate, and their choice was dictated solely by considerations
coterie and sect formations.

Secret societies played a leading role from the early

meeting of the assembly. The place where the Cortes met
was particularly favorable to them. As early as 1753, a strong lodge
important because of the position and wealth of its members, was
established in Cadiz and had 500 members there. This number in 1809
had been considerably increased by the Freemasons who were
came from various parts of the Peninsula seeking shelter from
the French and by many adventurers from America
from the South. Most of the alternates belonged to the lodge. Its
Thus, from the very first day, the followers found themselves forming the majority
The Cortes' order. A liberal press, entirely in the hands of
the sect exerted constant pressure on the deliberations of
assembled, excluding from the command of the armies the
the most capable leaders, such as the Catholic and royalist general
Duran, to replace them with Freemasons, like Mina, at
whose ferocity did not compensate for his lack of military talent.

The Cortes of Cadiz were in many respects a reproduction
tion of the French Assembly of 1790: while the minority
Catholic and royalist, he received from his opponents the epithet of
Serviles^ these took the name of Liberals and soon that of
Jacobinos.

In the afternoon of the day they had solemnly taken their vows
lying in the church, the oath of allegiance to Ferdinand VII, the
Cortés declared that sovereignty resided in the people and
took for themselves the title of Majesty.

The Freemason majority in Cadiz marched in all respects on the
traces of the Afrancesados^ and was not ashamed to copy the decrees
that Joseph returned to Madrid. She abolished the Inquisition, oppressed
The clergy persecuted religious orders and suppressed convents.
He forbade the admission of novices. Like zeal for defense
Religious unity was the lever that roused the people against
The French, the Freemasons of the Cortes could not

to fight openly. They therefore had to adapt to the circumstances
constants; thus they proclaimed St. Teresa patron saint of the Es-
pag^nc, but at the same time they were careful not to crack down on
the irreligious press which, daily and before their very eyes, attacked
quait the clergy and Christian dogmas. The bishops and the ecclesi
Siastics, who wanted to defend the rights of the Church, were
brought before the courts and convicted: the papal nuncio,
Gravina, whose energetic protests were particularly
disagreeable to the Freemasons, he received his passes on June 7, 1813.
Minister Labrador's ports.

Obeying the watchword that had been circulating in the lodges since 1789
(See above, Chapter II, § 2), the Cortes set about elevating
to draw up a constitution, while the enemy still occupied the
two-thirds of the territory. They promulgated it on March 19, 1812.
She begins by declaring that sovereignty resides essentially
lies in the people and maintains the Monarchy only for the
form. The reality of power belongs to the Cortes; the king is not
more than a senior official, as in the constitution
French Constitution of 1790. The Constitution stipulated, it is true, that
The Catholic religion would be the only one permitted: this clause was
so much controlled by the state of mind that she was found
in the constitution that Napoleon had given to Spain and
which he had had written by the Freemason Urquijo' already mentioned.
But, in the laws they passed, the Cortes of Cadiz did not
were not failing to remove any practical scope from this
clause. The Constitution had to be explained in schools and
the universities. The catechism itself was supposed to contain a
a brief exposition of the citizen's obligations, something like
me what later became the civic instruction of f.' Paul
Bert.

No sooner had King Ferdinand VII returned than the feeling
popular support, especially from the army, made it his duty to re-
to promote this constitution which is contrary to both the national spirit and
to the country's social conditions. He unfortunately abused
this situation to exercise a highly unintelligible personal despotism
a group, from which the Church and Spain suffered greatly.

3. Secret Societies under the reign of Ferdinand VII,

The historical criticism is that the members of secret societies
Your policies sometimes relied on royal despotism, sometimes on revolution.
lution, so as to be able to achieve their goals by one or
by the other route. Many Freemasons who, until the return
Ferdinand VII, who had been removed from the liberal ranks, threw themselves
suddenly switched to the opposing party. The type of these men was the
Count do Montijo, who had already taken part in the events of
The Escorial in 1807. Upon the king's return, he was his most formidable opponent.
ardent supporter of the Constitution, he betrayed all his former friends. That's him.
however, the Spanish Freemasons then chose for
their grand master. Secret societies were thus able to continue to

marching towards their goal. Ferdinand VII was surrounded by their
loyalists, and many of them filled the highest offices
state actions during his reign. These included, among others, P. Cebal-
los, minister from November 1814 until October 181C.
A relative of Godoy, he had already served as Minister of State under Charles IV
and had advised this prince to travel to Bayonne. There, he betrayed
his king and handed him over to the usurper, who forced him to draft the constitution of
Bayonne in the company of Urquijo and do Llhorento. Soon he abandoned
gave Joseph Bonaj'arte and went to the Cortes of Cadiz,
who appointed him a member of the Council of State, in 1814, Cehallos
He became an extreme royalist, and Ferdinand VII entrusted him with a ministry.
After his overthrow in 1810, he once again joined the
arm of the liberals. Macanaz, also a Freemason, named mi¬
Minister of Grace and Justice on May 31, 1814, was, after what
a few months, deposed because of his corruption, and imprisoned in the
The fortress of San-Anlonio at Corogno. His successor, Thomas
Moyano, like him a Freemason, only once gave places
These thirty-two parents! General Ballestcro, who during
He long held the position of Minister of War and was a Freemason.
declared and an adherent of liberal ideas, to the propagation of
which he played a large part in. The same was true of the minister
Garcia Pizzaro. Garray is also suspected of having apj)arlenu

at the lodges. Another of their followers was Taveuturier Lozano
Torres, an ignorant and shameless parasite, that in 1817 the Camarilla
elevated to the post of Minister of Grace and Justice. In 1813, he...
During the Cortes' stay in Cadiz, he had lent his house to
The lodges' attire. Many other officials and ministers.
were also involved in the secrets of the sects (1). The Count
Bardaxy, Spanish ambassador to Turin from 1817 to 1821, fa¬
in this city all the plots of the Carbonari ('2).

Ferdinand VU's wretched character, his lack of honor
the neur made it accessible to the base influences which were
were around him and which have remained tarnished under the name of Cama¬
Rilla. This explains all too well the domination of such men.

Also, despite an edict of May 24, 1814, by which France-
Freemasonry had been banned in Spain, and, except for a few
Despite insignificant consequences, the lodges remained open even in the past.
of the reaction^ from 1814 to 1820, and were able to spread in
the entire Peninsula. A large number of prisoners had
made affiliated during their captivity in France; they returned to
their country imbued with anti-Christian principles and brought to the
Freemasonry of new elements of propaganda.

The testimonies of liberal writers are unanimous on the acc
activity of the lodges during this period. According to the captain

DGJG, more than 5,000 Spanish officers and a larger
A number of non-commissioned officers returned to their country with the attachment
Masonic and gave a powerful boost to liberal projects
plotted in secret. According to the Freemason Van Halen “a
(the same oath united liberals and secret societies for
"aveng betrayed patriotism and resist the threats of despo-
"ism. The lodges erected a temple to the lights and to the pa-
"Triotism." The author of History of the Sea and the Reign of
Ferdinand F// adds: "In the most flourishing cities,
"Masonic lodges had formed, and in their shadow
"Thick were preparing the overthrow of despotism." — "The
“Spanish Freemasonry,” said another liberal writer,
a formed a political party which had inscribed on its flag the a-
"annihilation of existing political and religious institutions"
"Your aunts." Count Miraflores summarizes the history of this period

(1) V. de la FaoDte, HUi. of batch soc. dry. (. 1, p. 215, and U. Bruck Die geh. Gesells. in Spanien, pp. 39 and 42.

(2) Moacacci ilemorie documenlale pe' b storia délia passé therefore l. II. p. 7?,.

"by saying that Freemasonry gave the impetus to the resurrection"
"of the constitutional system. Liberal and Freemason were sy-
"Nameless at that time (1)."

A large lodge was established in Granada and, from there, radiated
throughout the entire Peninsula. Its main focus was on
the army and transformed the military quarters into lodges. At Al-
among other things, a lodge was established in the engineering district
and included almost all the officers of that corps. The large
The Granada lodge and its grand master Montijo were engaged in the
propaganda so openly, that they forced the government to
to take care of it. Some of them were arrested, others
They fled; the Count of Montijo was summoned to Madrid. This happened
passed in June 1817, but as a liberal writer says,
deeply involved in the events of that time, Louis Julian, their
The only cause was carelessness (2). The measures taken were
so frivolous, that the grand lodge immediately moved
in Madrid itself. There, she could count on the protection of
higher figures and she was even in the Inquisitor
sition (3). The Montijo salons continued to serve as a center
to all liberals.

The king was fully aware of the existence and spread of
Cults: A follower, Van Halen, having been arrested, asked him
he spoke, and revealed to him the full power of Freemasonry, he told him
knowing that she was very devoted to the prince and wanted nothing to do with it.

to challenge his authority, that it depended solely on him to do so
a force by putting itself at its head (1).

We will not delve any further into the story of the events of
reign of Ferdinand VII. The two works we are analyzing
contain lengthy details about the preparations for the revolution
of 1820, on the part played by Freemasonry, on the so-
more active societies that formed within it, Communerosy
Carbonariy and who soon split under the influence of the riva
personal issues, always so vivid in the world of evil.

(1) See all the testimonies reported by H. Bruck: Die geheîmen GeselUehaften
in Spanien, p. 40, 4i.

(2; Historical summary of the main political and military events that have
brought the Spanish Revolution, by U. Louis Julian, in*8*, Paris, 1821, p. 36.

(3) V. do La Fuonto, IJist, de las soc. <ecr., 1.1, p. 267.

(4) Quoted by Bruck, Die geheim. Gesellseh. in Spanien', p. 43.46.

The English historian Thomas Frost expressed himself thus, regarding
This division within the revolutionary party:

Since all moderate constitutionalists were Freemasons
and had used the Masonic organization to coordinate
secretly the movement that led to the revolution, the ex-party
The communists thought they could do no better than
to adopt a similar organization.

This society was called the Confederation; it was divided
in provinces called communes; each commune is composed of
knows of an interminable number of local groups called towers.

The reception at the society, the passwords, the oaths
were modeled on Freemasonry: absolute secrecy, obedience
limitless bloodshed at the beck and call of the leaders, the vengeance to which
In the event of infidelity to society, the alfiliés submitted to the system.
They knew of a secret society quite similar to the Carbonari.
Unlike the Freemasons and the Carbonari, there was no
only one rank in society. All functions were
elective, and the supreme power of the confederation resided in
The Supreme Assembly.

The communalists were thus marking a significant step forward.
They were able to follow the path that sects lead people down.
abandoned early on by the bulk of the Freemasons, and the

The break between the two parties was complete, but their idea remains the same of the revolution in its most advanced parties. Currently, In Spain, the federalists are the heirs of the communeros.

Mr. Frost adds that among the leaders of the commune in 1822 The Duke of Pasquale, who was a member of the society, was present. of the European Patriots, founded by General Pepe (1). This society was itself only an early form of the revolutionary committee European revolutionary, at the head of which were in Paris the General Lafayette (V, Book III, Chapter V, § 7). We clearly saw the close ties that bound the communeros to Haute-Vente Parisian, when the Duke of Angoulême entered Spain. Combined maneuvers in both countries took place to provoke to encourage French troops to defect, and a group of refugees Giés presented himself to fight them with the tricolour flag (2).

(1) Thomas Frost TAe seefet Soeieties of the European revolution (London, 1876^ 2 vol. in>8*) volume 1, chap. SEEN.

(2) V. Nettement, History of the Restoration, Volume VI,

During their period of domination, the two parties rivaled each other to whoever would most brutally carry out the Masonic program. The destructive laws of ecclesiastical discipline followed one another they with a feverish struggle, and there was an outpouring throughout the country Outrageously impious. The plundering of ecclesiastical property, the destruction of religious orders, the expulsion of bishops, desten- atives of schism, even attempts at organizing instruction public in an anti-Christian tone (t), that's what it leads to from the start First day of the constitutional government. Popular freedoms The irises were the least of the sectarians' worries. What they did with the Cortes elected under pressure from an insurgent army and under the The top leadership of the lodges, they could just as easily have done it with the the despotism of Ferdinand VII, if this prince had already had it at that time wanted to make himself their instrument, as he was destined to become in the end of his life.

These details are full of interest: but they only confirm sea the account of Father Deschamps (book II, chapter VIII, § 3), and the documents that we published at the end of the second volume (Document G). If we reproduced them here, we would be in¬ dragged too far outside of general Philosophy. We stop Let us focus only on the decisive event in the history of Spain, on the change in the law of succession to the throne, which threw this unfortunate country in an endless series of civil strife.

4. — The change in the law of succession to the throne
AND THE Grand Orient of Spain

After the overthrow of the revolutionary government in
1823, said Dr. Bruck, the secret societies had to hand over to a
distant time the accomplishment of their designs and prepare for it
long ago. Like the vast majority of the Spanish people
They were hostile to it, so they sought to interest the foreigner.
The headquarters of the unrest was London: it was there that

(1) II. Rruclc, Die geh, geselUch. in Span„ p. 185.

prepared the plans that a favorable opportunity should allow
to be done later.

At the same time as he was filling the English newspapers, fran
Spanish and other foreign sheets of recriminations against the
cruelty of the Spanish cabinet, the dear Masonic liberal party
chait to divide the members of the royal family and by the same
the royalists, so that they could then more easily return
to overthrow the monarchy. An instruction from the Grand Orient to the lodges
dated April 1, 1824, and printed that same year in Cor-
Doue expresses himself thus:

In the current crisis, we must make even more efforts than by the
past to divide the families of despots among themselves. The lodges must
wind throughout the Peninsula spreading the rumor that the royalists are
The people have a plan to dethrone Ferdinand VII and proclaim king
Don Carlos, that the king's brothers are complicit in this plot, and that
the frequent visits of numerous royalists to the residences of the Infants
have no other purpose (1).

The Freemasons worked in accordance with this instruction
both domestically and internationally. The plan was treacherously devised.
and it was carried out by the most despicable means. To accredit
To stop these rumors, the lodges spread them throughout Spain in 1826.
proclamations, which appeared to emanate from royalist societies
and spoke of the need to elevate Don Carlos to the throne:
These proclamations, in reality, were composed and printed at
London (2). By these maneuvers, and by spreading falsehoods
The rumor of a royalist plot spread through the lodges.
came to arouse suspicions in the mind of Ferdinand VII
against his brother. The people were thrown into doubt and turmoil.
Don Carlos, a sincerely religious prince, of pure morals and of a
noble character, enjoyed the love and esteem of
Spaniards, whose eyes turned all the more towards him and

his brother, whom the king's barren marriage eventually called them
to the throne. The proofs of independence that Don Carlos had given
born in certain circumstances had already aroused the jealousy of

(1) The complete text of this instruction is found in the ÆtJ^oria de las soeied, se¬
cret as in Espana do V. de La Fuente, t. III, p. 662 et seq.

(2) The revolts of Spain from 1808 to the end of i836i wilh hisographica
Sketekes of the most distinguished personages and a narrative of the war in the Pe-
ninsula down to the present Urn from the most authentic sources^ by W. Walton,
(London, 1837, 2 vols.,) t. I, p. 363.

Ferdinand VII: the false rumors and writings we have just discussed
parlo^, domièrcnl to this feeling a new food. Don Carlos
He was so outraged that he demanded the convening of a commission
sion of inquiry into this ()rétendii com|)lot. More than a thousand people
were questioned, and not the slightest trace of
truth in these allegations that undermine his loyalty.

The lodge members were not discouraged. They provoked
in 1827 sought a movement in Catalonia and became the
spies of the general sent by Ferdinand VII [to suppress him,
so as to sow doubt and division among the
royalists. But this maneuver failed, because it was discovered on the
prisoners a plan devised by secret societies and prepared to
London jiar Mina for the establishment, in case of success of a
Liberal constitutional government. Almost all the prisons
moreover, the niers belonged to the lodges (1).

After the July Days of 1830, Ferdinand VII had refused
to recognize Louis-Philippe, which had earned him the hostility of
this prince. With his complicity, Mina prepared a movement
on French territory. Its success was counted on the
competition of a large number of Spanish officers involved in
secret societies (2), and on university students, among
in which Freemasonry had become very widespread. On October 1, 1830,
Mina crossed the Pyrenees: the English newspapers, which were
In secret, they were already announcing that he was marching on Madrid; but,
Meanwhile, the Catalan royalists, united with the troops
His followers surrounded him and then drove him back across the border. From
three insurrections fomented by the lodges of Cadiz and Malaga
erupted in Andalusia in 1831: they failed equally
element (3).

These attempts, to achieve his goals through hard struggle, did not
However, they did not divert the sect from the underground plot, if
skillfully combined, which was to lead her to her goal: a circum
A new consistency came to favor her.

The pious Queen Amélie, third wife of Ferdinand VU,
had died on May 18, 1829, said Dr. H. IBruck. As early as June 19

(1) V. de LaFuonte, Hist. of Socied lot. segred. in Etpana, t. 1, p. 471-473.

(2) A secret military society, which had formed in the wars against the co-
Hispanic-American lions, existed at this time under the bizarre name of 'ÀyacuehM.
Esportero and Maroto, the traitor who would later betray Charles V, were doing so
part. V. do La Fuento, Utsl. of society. secret.^ t. II, p. 107.

(3) For more details, see the works cited by Bruck and La Fuento.

In the same year, the monarch, on the advice of his sister-in-law,
Louise-Charlotte (1) asked for the hand of the sister of that-
Here is Marie-Christine, Princess of Naples... On December 15th, the
The wedding took place. The lodges rejoiced at this event.
Several members of the royal family of Naples were, in
Indeed, suspected, with too much reason, of belonging to the companies
secret (2), and the new queen was more or less imbued
liberal ideas. Above all, she was completely dominated
through his sister Charlotte, whose ties to Spanish lodges
were no mystery to anyone. This intriguing woman has the
primary responsibility for all the harm that has been done since in
Spain. What Freemasonry had prepared, Charlotte
realized it.

She persuaded the king to change the order of succession to the throne
established by Philip V in 1713. She used for this the fa¬
vori royal Grijalba, a man of low birth, who, after the
Ugarte's fall, he had become the head of the Camarilla (3). His
Intrigues supported by the queen and by Charlotte led to
royal decree of March 29, 1830, which abolished the Salic law and
established heredity through women, so as to substitute for
the king's brother, his daughter, Tinfante Isabelle, then barely a year old.
The publication of this decree aroused the most intense indignation in Spain.
tion.

On his deathbed, this unfortunate prince, on the representatives
statements by his minister Calomarde, he understood the injustice he was suffering from.
was found guilty towards his brother, of the crime he had committed
to his country. By a codicil of September 28, 1832, he re-
invoked his decree of March 29, 1830. The codicil was to remain
It was a secret, but the Infanta Charlotte found out: she gave birth
rut at La Granja in the heart of Andalusia, treated in the manner
even more unworthy is Minister Calomarde, and through sheer prayers and
Despite threats, she forced the terrified dying man to retract his statement.
codicil.

Immediately, all measures were taken to ensure
the triumph of the lodges: the Duke of Acudia, head of the ministry, was
replaced by Zea Bermudès, and Calomarde by Cafranga.

(1) Wife of the Infante Francis of Paola.

(2) V. de La Fnente, Hi$t. of society. tecred., 1.1, p. 510-599.

(3) See on this character, Wallon, The revolution of Spain, vol. II, p. 335.

III

10

October 7th, the universities, which had to be closed because of the pro-
liberal pagan practices that took place there were reopened, and a decree
The amnesty brought most of the revolutionaries back to Spain.
émigrés. The regency was granted to Queen Mary Christ
tine-, and all the positions entrusted to liberal Freemasons,
supporters of the queen. On December 31, the king publicly dismissed
he added his codicil and, soon afterwards, he summoned the infant
Don Carlos to recognize in advance the young Isabella as
heir to the throne.

This prince protested against this violation of national law.
Spain, and sent his protest to all the EU cabinets
Europeans; but, at the time Ferdinand VII died, the Franks-
Freemasons and liberals were nonetheless in possession of
all civil and military positions (1).

(1) The Masonic lodges did not cease to be hotbeds of conspiracy
throughout the regency of Uarie-Cbrislino and the reign of Isabella. Mingling with
dilTôrcuts political parties, they always favored those who made progress
Furthermore, revolutionary ideas. We refer the reader here to the testimonies.
that we published in the Soeiélé$secrèlet, 1. II, Attached Document GM Amand
Nent, in Franc-Juaçonnerie soumise au grand jour, vol. 1, p. 332, published
also a very important extract from the Belgian Observer, organ of the lodges, etc.
highlighting the role played by Spanish Freemasonry in the progressive movement
of 1854. At the end of her reign, Queen Isabella had banned Masonic meetings.
niques.

CHAPTER SEVEN

THE ITALIAN REVOLUTION (1830-1870)

1. National Aspirations and Societies

SECRETS

The history of Italy during these forty years shows more than any other, how the harmful action of the Freemason ria and sects that emerged from it distort the development of n¬ turel of public life among peoples where they succeed in to establish itself.

Certainly, in the major transformations that have taken place Compline in the Italian peninsula during this period, a Considerable attention must be paid to national aspirations, and these aspirations were legitimate in some respects.

Peoples cannot remain static; the course of history the story indicates to each of them a development that he can and must to seek to achieve, provided that he observes justice: 1® in res¬ respecting the rights acquired by sovereigns or other peoples; 2® by employing only means acknowledging morality.

Italy, that predestined center of civilization par excellence, was, by a consequence of this very destiny, the field of battle of other peoples. The rivalries of his own children and above all, the republican regime of its municipalities prevented it to form a nationality, at a time when other European races European monarchies were forming compact entities. The dominion tion, foreign, to which some of its provinces were submitted, has become particularly difficult to bear in this

century: on the one hand, the feeling of nationalities has developed everywhere as governments have become more centralized to the detriment of local autonomies, so that the foreigner is* even more foreign; on the other hand, the unjust annexation of the Veneto by the brigandage of Oampo-Formio, and the scandalous contempt for the law, which the Congress of Vienna demonstrated in its sanctioning ignoring this injustice, had seriously compromised the principle of legitimacy that Austria could invoke over Milan.

The diplomatic correspondence of Joseph de Maistre contains repeatedly expressed the energetic sentiment of Italian patriotism link outraged.

That the situation of the Italian people presented difficulties, no
will not deny it; the observance of duty has for nations as
for individuals, austerities to which they cannot
subtract without compromising their future. In fact, most of the
The Italian sovereigns were motivated by the best intentions.
Duke Francis IV of Modena, the Grand Dukes of Tuscany, plus
Later, Madame Louise of France, regent of Parma, took
in their respective fields, limiting all economic progress.
The kings of Naples ruled over much larger populations
backwards of the Two Sicilies in the manner that their state entails
social: the elTroyablcs soulTrances, which have overwhelmed them since
the introduction of a different political and administrative regime, have
Their policy was too well justified. (Book II, Chapter X, § 8.) The Popes
were all ready to resume the great traditions of the regime
Aegidian. But the goodwill of these princes was constantly
paralyzed by the incessant revolts against their authority which exci*
were the secret societies. Mazzini summarized the entire tactic of
these companies in this passage of his instructions of November 1st
bre 184C:

In Italy, the people are still being created; but they are ready to tear each other apart
Fenveloppo, which holds him back. Speak often; much and everywhere of his
miseries and needs. The people do not agree; but the part
active members of society are filled with these feelings of compassion for
the people, and sooner or later it acts. Scholarly discussions are neither
necessary or opportune. 11 There are regenerative words that contain*
They understand everything and it often needs to be repeated to the people. Freedom, right
Man, progress, equality, fraternity, that's what the people understand.
dra, especially when it is confronted with the words despotism, privileges,
Tyranny, slavery, etc. The difficult thing is not to convince the people.

It is about reuniting them. The day they are reunited will be the day of the new era.
old.

The ladder of progress is long; it requires time and patience.
to reach the summit. The way to go faster is to not fran
to take it one step at a time. To want to take flight towards the last one is
exposing the work to more than one danger.

It has been almost two thousand years since a great philosopher, named Christ,
He preached the brotherhood that the world still seeks. So accept
all the contests that will be offered to you without ever looking at them as
of little importance. The Earth is made up of grains of sand; which
Whoever wants to take a single step forward must be one of yours until...
What he leaves you. A king gives a more liberal law, applaud!
by asking which one should follow; the minister only shows in
progressive intentions, hold him up as a model; a great lord af
Instead of sulking over his privileges, place yourself under his direction; if he wants

Stop, you have time to let him go, he will remain isolated and powerless against you, and you will have a thousand ways to make those unpopular who will oppose your plans.

All personal grievances, all disappointments, all Thwarted ambitions can serve the cause of progress by giving them giving a good direction (1).

Secret societies from the very beginning of the movement Italians, from 1815 onwards, were pursuing a goal quite different from rindépen- dance of Italy. They wanted the restoration of the Republic that, democratic government and the destruction of power temporal power of the Pope and of the Catholic Church itself. That was there the goal of the Carbonari, like that of the Roman High Vendée and the Masonic lodges.

Italy became covered in sects, says a writer very familiar with their led; Freemasonry was strengthened by Carbonarism. The Ma¬ his stupidity was humanitarian; his universal brotherhood could be translated in what is nowadays called communism or socialism, and in language radical: federation of peoples. She was anti-Catholic. The Carbo Narism had become enamored with constitutional government. It gave birth to a a host of other companies with baroque names, but all having little near the same goal (2).

No doubt, among the young men who were training at the sec-

(1) Reproduced by Lubienski, Guerres et révoluiions d'Ilalie, Paris, 1852, p. 46.

(2) lialtazi and his time, unpublished documents (by M"** Ratlazi), Paris, 1881, volume I, p. 20, p. 46. For the Carbonari, see also, in the work of U. Silengardi, Ciro Also, the chapter entitled I Cabonari e le assoziani segrete.

Many were led astray by national passion and seduced. by the mirages of the libcralime. Such certainly removed the case of Silvio Pellico, from Massimo d'Azeglio, to name just two illustrious names.

But they were indeed guilty of linking the cause of the fatherland to that of these sectarians; they were all the more despised because they were despised. They are taking into account the repeated warnings given by the Holy See, including the condemnations bound the conscience of every Catholic (1).

Ilalia may well have won its independence, but at what cost? The price? She sacrificed the development of local political life and the wonderful resources of provincial autonomy, ap¬ based on the noblest traditions, to an artificial unity that

clash of interests, difference in economic status
of the north and the south, and which will disappear in the first great
European war or only in its intestinal convulsions
Italy has, moreover, seriously weakened the principle of sovereignty.
truth, by establishing a revolutionary and usurping monarchy
in disregard of the rights of several dynasties, which, in a conference
a similar division to that of the new German empire, had
brought valuable elements to the country; she created a divorce
against nature between religion and public life through destruction
tion of the Pope's temporal power. Finally, to support this work
through violence against material interests, she usurped the property
of the Church, and has entered the dead-end path of struggles against the
religion. The result is that the constitutional monarchy is
on the eve of being overthrown by the republic. Anarchist socialism
Bakunin's chic and materialistic ideology is making steady progress.
among the outcasts of all kinds, whom such a profound revolution has
thrown like unhealthy scum onto the surface of society. The example
the odious means that this revolution employed and their
successes remain in the people's minds as a permanent cause of
demoralization.

(1) Rappoloas here Io3 dates of the most recent papal bulls. Pius Vif, by the
bull EcclcsioLM aJesu Ohfisto, dos ides do soplontibro 1821, condemns all
secret societies and notaries Timont les Garbonari. Leo XII, on March 13, 1826, recalls ar
confirms the bulls of Clement XII and Benedict XIV against Freemasons, he
extends them to all secret societies, and in particular to societies formed in the
universities. Pius IX reiterated all these condemnations in a con- address
sistorial of September 25, 1865, where he particularly stigmatizes Freemasonry
and denounces it as the source of attacks directed against the Church and the Panegyric
pauté.

The liberals who applauded the Italian reunification effort
They are frightened by it today. One only has to read the letters so cu
Mr. de Laveleye's jokes about Italy to find there some disastrous
late admissions about the havoc wreaked in the lower classes
Republican and socialist secret societies. What are they doing?
during, if not continuing the work of Freemasonry?

Two peoples found themselves in such a national situation
painful as the Italians after 1815: these are the Canadians
French people delivered to English domination in 1763, and the Irish.
But these peoples remained faithful to the voice of their pastors; they
have endured the harshest application of the principle of legitimacy,
that which results from conquest. In the long run, they obtained the
redress of their grievances; the French Canadians arrived,

after fifty years of legal struggle, towards de facto independence, in
at the same time as at the highest degree of material prosperity, without
They have lost none of their ancient customs and social peace.
Irishmen, with O'Gonnel's great voice, emerged from their sepulchers.
They have already won recognition of their civil rights and...
gieux and are on the verge of forcing England to backtrack on
territorial confiscations dating back three centuries. May they alone
how to persevere in this path of legal struggles in the open and
to turn a deaf ear to the seductions of the cosmopolitan revolution!
Revolutionary Italy is there to show them the danger of
allowing sects to exploit national demands.

The notes we publish in the following paragraphs
they do not form a continuous narrative: their sole purpose is
to shed light on some points of the secret history of this period,
to provide new evidence to support the masterful narrative of
Father Deschamps.

§ 2. — The Scientific Congresses from 1839 to 1875

Nothing in itself is better than periodic meetings of
scholars and friends of science, who meet every year in
a different city in the country. In France and England they
yielded the best results, from two points of view:
dissemination of science and the social relationships it creates
between men who are ordinarily distant from each other by
their daily activities. In Italy, another element was involved.
The first congress was convened in 1839 in Pisa by the prince

Charles-Lucien Bonaparte, who, later, was to be one of the
instigators of the Ouazzinian republic of 1848, and who, from
at that time, was involved in all the secret societies (V.
(see above, Chapter V). In other years, the congress meets at
Turin, Florence, Padua, Lucca, Milan, Naples. The
The meetings always began with a solemn mass, and nothing
and appearance was no longer harmless. Only the government of
Gregory XVI refused them hospilalito in the Papal States
caux, and his intolerance was accused. In 1846 the congress
held in Genoa, and there its members made a great demonic
a ceremony in honor of Pius IX, the liberating pope "who
not following the examples of other princes, he walked with
the people and with time." In 1847, at the Congress of Venice,
who was the ninth, Prince Charles Bonaparte said: "We
We have finished the novena: next year we will celebrate the
"Feast." He predicted all the better, since, with all the sects he
was preparing for the fulfillment of his prophecies.

When, after the unification of Italy, the scientific congresses

resumed, the leaders boasted highly of the character
that they had given at their previous meetings. In 1873, at
congress of Rome, the syndic Luigi Panciani, grand master of the Grand
Orient of Italy and distinguished Garibaldian, said in his speech
opening:

The resurrection of Italy is largely due to you. Black moon
The movement began with the scientific congress, which took place in Pisa in 1839,...
The Congress of Venice in 1847 was answered by the Milan Days of
1848, and this heroic movement that we can call the marvelous
dawn of the Italian resurrection of 1848-1849. .....

And you, me , who have managed to overcome the obstacles
the keys I was referring to earlier, when all the governments
They were suspicious of you, even though outwardly they welcomed you.
with honor — I remember well seeing myself followed by the police
the scholars who were officially celebrated at the Venice congress, —
You see what an honorable way the government welcomes you.
Italian. He applauds the work you have accomplished and hopes
to help you better govern the country.

Count Solar della Margherita speaks of these congresses in this way.
in his memorandum of 1852;

In 1839, the first congress of Italian scholars took place in Pisa, and

It was there that the web began to be woven, the threads of which had been...
long prepared; Charles-Lucien Bonaparte was the first pro*
engine. He worked for himself and didn't realize he wasn't

that the instrument of sects. People spoke publicly of science and

of art; but the leaders of the various liberal factions of the peninsula
they met privately and discussed matters of a very different kind.
tance. They forged personal relationships with each other, formed bonds,
formed friendships, established correspondence, and prepared themselves

to work together for the great work of the Italian revival. They do not

However, they did not hide so much that the Italian princes could be excused.
who, with the exception of Gregory XVI, all applauded these meetings
nions. O ccBd reges, qui rem non cernitis istam, could one say to the lesson
the form of a document that was printed in Lugano about the Congress of Pisa and which
revealed the whole trend. When the congress had to meet in Tu¬

Rin, I could no longer keep from the king what was no longer a mystery. To him as
to each prince, to Ferdinand of Naples, to the Grand Duke of Tuscany, one

said he would be the champion of Italy. The king smiled at my community
nification and the tolerance. I believe that in this circumstance his mind was
He looked troubled under my gaze, but he didn't back down. He could take my
functions, he did not do it; as for making me change, he did not do that either
more and did not try it (1).

§ III. — A carbonaro king. — Charles-Albert

Charles Albert, Prince of Carignan, had allied himself with the Carbo-
naridans sa jeunesse et avait concivé à l'insurrection de 1821 (2).
As soon as things went wrong, he abandoned his accomplices and appeared
having broken with them. Of dull mind and unpredictable character, he

(1) We borrow these extracts from the remarkable publication by M, the com
Mandator Paolo Hencacci, Documentary document by the etoria delia rivoluxione
tttaltana, Rome, in-8*, 1879, vol. 1, p. 10 et seq. — See also, on the conspiracy which
mingled at the scientific congresses, Sattazi and your temple, vol. I, pp. 191, 295.

(2) M. Mencacci in volume II of his Memorie documentate, pp. 67 et seq.,
publishes some very curious extracts from a book entitled: Il conte Cibrario ed i lempissu
Memorie “torfcAe (Firenze, Civelli, 1872), which was only printed in a limited number of c
to please and which has almost completely disappeared. According to documents from
Charles Albert, this prince, was not formally affiliated as a Carbonaro.
but would only have joined forces with the Carbonari to carry out the military revolution
silence of 1821, which in fact amounts to the same thing, Charles-Albert in these document
the Duke of Alberg, am¬, is identified as having been the instigators of this revolution
French ambassador to Turin from 1816 to 1820, Count Bardaxy
of the King of Spain from 1817 to 1821 and Count Scibilt Sdory, envoy from Bavaria
From 1817 to 1824, they had made their palaces in Turin the meeting place for Freemasons.
and the Carbonari. They themselves were affiliates of the Haute-Vente. 11 must be brought
dear these names of the indications of Melternich that we have reported above.
(Book III, Chapter IV, g 4).

He wanted to reconcile his ambition with his religious beliefs.
In reality, he always maintained ties with the Societies
Crete, even during his reign (1831 to 1847), when he appeared
knows the most hostile to the Revolution.

A friend of Mr. de Cavour remarked that, during this
During this period, he always took care to have, in his ministries, a
man representing advanced ideas, like Count Pralor-
Rao, Count Galliera, Marquis Alfieri, Cavour himself, that he
called to the ministry in 1846, although he was not unaware of his biases
Masonic (1).

Metternich recounted an incident in his memoirs, which
will judge the ambiguous policies of this prince and his commitments
which he kept:

In 1825, King Charles Felix was considering excluding from the
Succession to the throne: the Prince of Carignan. The advice of
Emperor Francis II dissuaded him from doing so, and, in the interview that
The two sovereigns had, at that time, in Genoa, the prince
he openly testified to his repentance, made the commitments
more formal for the future.

Thirteen years later, in 1838, Charles Albert, now king, surrendered
He went to Milan to serve Emperor Ferdinand. He then went to...
Prince Metternich, this strange communication;

"There is a vast conspiracy in the world," he told the chancellor.
seems solely directed against the thrones, but it is in fact directed
against peace and the social fabric. I'm not talking to you.
learn in this regard; what I want to prove to you is that I do not
I am not, like so many others, the dupe of a faction; which on the other
One thing is certain: the position of any king of Sardinia is the most
difficult from all positions. The fact lies in the flaws of the pious mind.
Montais, a meticulous mind, both daring and fearful, argumentative and cautious
them; the position of the leader of a country, animated by such an evil spirit,
is thereby rendered excessively difficult; it is never free
and must therefore always be aroused suspicion by other cabinets
nets. The Piedmontese spirit is above all anti-Paustian; it is the wind that
It comes from France, which fuels this tendency within him. You know what
that I think of the middle ground policy, and you know from that point on
You can also count on me. But there may be

(1) The Count of Cavour, stories and memoirs, by W. do la|Rivo, Paris, 1862, in-8°
p. 144.

There are instances where my conduct might not seem clear to you. In these
Occasionally, contact me directly. Write to me and do not confide in me.
Don't send your letters to the post office, but have them passed through a trusted hand at
your envoy to Turin. He will be the one who, without telling anyone, will*
I will give them to you; it will be by the same means that you will receive my
explanations (1).

Mellernich naturally refused to go down that path.
unworthy of sovereigns as well as their people, and which, in
In reality, it concealed a trap.

Indeed, as early as the autumn of 1845, Mazzimo d'Azeglio, as he

He himself recounts it in his memoirs, having taken a trip to
Italy, in the interest of secret societies, and with the aim of bringing
the Mazzinians and the Republicans to unite with the monarchists
and to Charles Albert to achieve Italian unity. For the en
to pledge to trust the Piedmontese king, he told them
In his own words: "Let's treat this coldly. You me
"You might say that if we want to obtain from Charles-
"Albert, something contrary to his interests, there is no
"no basis can be found in the case of the traitor who, in 1821, abandoned
"given the Carbonari. But now we want to obtain*"
"to take from him something that is good for him, but which is
"Even better for us. We ask him to..."
"Let it be bigger and more powerful. If you wanted to..."
"to turn a thief into an honest man, and have him do it for you"
"He promised ten times, but could you count on his promises? But
"To offer a thief the chance to steal and fear that he won't follow through"
"His promise, that's not reasonable." This comparison
The king's reason with a thief, Mazzimo d'Azeglio had said most
great success. For members of secret societies, it was a
argument without reply (2).

Rattazi places the beginning of the
Italian propaganda by Charles-Albert and Mazzimo d'Azeglio.

Central Italy was flooded, she said, with its revolutionary missi dominici.
tionaries, Casale, Borromeo, Martini, Zorelli, Dominis, d'Adda,
Ficolmi and Lechi held successive conferences with the king in view of
of the Emancipation of Italy; all aristocratic conspirators and do
Res on the edge, but also conspirators in the Italian soul. The Count

(1) Memoirs of Prince Metternich, (IV, p. 267.

(2) Riordi, 1867, chap. 34.

de GasUgnctto served as intermediary; Parctti, Doria, Zicci, Sal>

vagnoli, Gollegno, Giovanelli, Solerero.c tutti quanti. The monar*

Charles Albert's constitutional order was grafted onto the republic
stunted Mazzini (i).

Crétineau-Joly, in his Memoirs, recounts a di-
right, made near him by this unfortunate prince, in November
in 1846. He was then preparing a History of Secret Societies and
had already collected many documents in Vienna, and especially in Milan
elements that proved Charles-Albert's complicity in the tra¬
underground world of the sects, or rather they presented it as a toy
in the hands of their leaders.

As every year, Charles-Albert spent part of his time in Genoa
Autumn. I arrived there in November* Needing to coordinate my
thoughts, my observations and my materials, I resolved to live in Thé-
such, and to remain there silently and almost without movement.

But no sooner had I settled into my modest apartment than I was informed
that Monsignor Antonucci, the Holy See's nuncio in Turin, was asking me
see. He had followed the court, and, like me, had gone down to the hotel of the
In the town, he had just learned of my arrival. Antonucci, a man of the neck
Rage and moderation, was the type of the Roman diplomat, in the
better meaning of the word. He knew the purpose of my wanderings.
tions; he spoke to me about my plans; he asked me if he wasn't coming in
in my intention to visit Count Solar de la Marguerite,
Minister of Foreign Affairs.

“I know him and I love him,” I replied to the nuncio; “but his position
The official situation is very difficult now, and I don't want to increase its
embarrassment at my presence at the Durazzo palace.

— And the king, who is for the historian of the Vendée military and of the
The Society of Jesus holds you in such profound esteem, do you not request...
Won't you have the honor of greeting him?

"My God, no," I replied. "With the king, one would have to use a..."
"Unseemly frankness, or condemning me to hypocrisy."

The next day, the king sent me a Jesuit whom he still liked.
had understood my discretion. Knowing what I had gone to Vienna to do,
what I was going to undertake in Rome, he had entrusted to Father Polydore,
under the strictest secrecy, to request an interview
at eight o'clock in the evening and in a secluded house.

My first impulse was to refuse. The Jesuit insisted; and as
Italians always like to shroud themselves in mystery at the appointed time.

(1) Rattazi and his time, p. him.

a man draped in a vast cloak, his face almost entirely...
hidden beneath a wide-brimmed hat, came, with a word of
pass, pick me up at the hotel and act as my guide. We wandered for a long time
time spent wandering through the dark, narrow streets of Genoa. My con
The conductor remained silent; I didn't utter a word during the entire time.
the journey. Finally, we arrived at the designated place. I was shown into
a small, rather poorly lit living room; a few minutes later, I had...
Charles-Albert is in front of me.

He was very pale. His face, on which macerations and an en
mystical enthusiasm had carved deep, premature wrinkles, affected
a calm that was betrayed by a nervous trembling with every movement
want.

It was clear that, through his remorse, there was nothing decisive in him.
neither for good nor for evil, and that he would never be able to
to find, in times of danger, those sudden inspirations that we speak of
Tacitus, and which for some are crimes, for others experiments
savior teeth.

He greeted me with a cold, restrained sadness. After the applause
preliminary quotes on my previous works, congratulations that he
had addressed them to me in writing more than once;

"To Mr. Crétineau-Joly," he added with visible effort, "I have
I learned that you are now involved in such an important project.
aunt, but much more difficult. You will have to judge the events
These are little-known figures and men. Among the actors, some have made
doing evil for the pleasure of doing it; others through training, through
obsession or a vague desire to innovate. In these cases, there was
More of an error than a crime; and I can assure you of that, myself
who, in my youth, perhaps had the misfortune to succumb to seduction
tion. »

I bowed without uttering a word. The king understood this silence;
interpreting it according to his desires: Is it not so, Sir, that I tra-
Do you understand your thought correctly? — I wish I could affirm it to the king; but
I am convinced of the opposite, and that the dupes, in Societies
Cretans are the very small exception. It's a different story among the Franks-
Freemasons. In the lodges of England, Germany, France and I-
In Italy, we recruit an endless number of honest fools who let themselves be imposed
tribute for a banquet on a given day, or for the benefit of a philanthropist
pie and a lying brotherhood. If, in the sales of Carbonarism,
we regiment a few poor creatures tormented by the itch of a
Better is impossible; it's about making it a brand and sometimes a
safeguards; but attempts are always made to compromise them, and there
happens very often.

— I've heard about some documents that an archduke...

would have shown, added the king. It is whispered that this proud
Prince Felix of Schwarzcmberg, who caused me so much suffering through his in¬
Solences, during his embassy to Turin, had with you, in Naples and
Elsewhere, frequent reports. I receive a letter from Vienna that he has
provided information that it would be wise to keep hidden at all times

forget, and which, in the current circumstances, would be more than an in¬
Your discretion is appreciated. These documents, which concern me,
Do you actually have it?

¬■ I might know some of them. Sire, I stammered, sworn
who pronounces a guilty verdict.

The word fell upon the king's head like a condemnation. He had
since I wasn't very intimidated, but also because I wouldn't try to do
trophy of my discoveries.

"Now," he continued after a pause, "now that I know what
to focus on the imperial government's intentions towards me,
I hope, sir, that your pen will not lend itself to the scandal that it
expects from you. God is my witness that I have never aspired to the
popularity that is coming my way and that frightens me. We will obviously be in
dragged into an Italian war against the House of Austria. It is in
this prediction that she commissions a work into which I will be thrown
to the dustbin of history.

In terms filled with almost obsequious deference, I tried to make
to understand to the king that the History of Secret Societies had not taken
born in Vienna, but in Home; that it was not the government
imperial, which had inspired and solicited her, but Pope Gregory XVI,
and I explained the phases and the plan to him.

He listened with a somber and distracted expression, as if in the grip of a hallucination.
or to an inner turmoil that my words, however measured they may be
were, they only served to increase. When I had finished:

“Finally,” he resumed abruptly, as if breaking with himself
a tiresome monologue, in short, it's a direct insult that you are preparing
rez against me, and an undeserved outrage, based only on the impos¬
"Ture!"

I had followed every move of that unfortunate prince. I had studied
in his wild eyes, and on his brow, furrowed rather by remorse
than by repentance, the anguish of his soul. I felt trapped for
His pity was such that it would lead me to make concessions. His last
Words put me back in the saddle. With a first leap I cried out:

“I am not, sire, in the habit of relying on imposture. My
The work will have the fault, the sole fault, of being true. It may contain
on Your Majesty a judgment that the honor of no victory, the
"No defeat will ever be forgiven for pity."

I greeted the unfortunate monarch in respectful silence, and, ac¬
Accompanied by the unknown young guide, I returned to the Town Hall.

The following Sunday, there was a celebration at the church of Saint-Ambroise.
belonging to the Jesuits.

The king came there with his court. Chance led me to meet him on his way.
11 waved to me. During the religious ceremony, Count So-
Marguerite's wife sent me Father Guibert, rector of the house
Jesuits, to offer me an interview in the house itself.

The minister either didn't know or pretended to ignore my conversation about the
I stayed up with the king. I felt I should confine myself to the same discretion.
tion. But he was aware of my history project, and he was afraid
to see the prince, whom he served and loved, exposed to cruel fates
revelations. A man of ancient faith and loyalty, an innovative servant
a hundred of a guilty king, for three hours, in Father's cell
Gaillard, standing guard at the gate, tried to prove something to me.
monarchical men such as we were expected to bury in certain
truths deep within their hearts; and, without arguing with me
He asked me for my more or less guilty side, and thanked me.
for him.

I refused in the name of the rights of truth, which are inalienable in all respects.
time, and especially in the present circumstances; and, in order to
to assert my authority as quickly as possible, I embarked for Oivita-Vecchia (1),

S 4. — An episode from 1848. — The History of Societies
SECRETS BY CRÉTINEAU-JOLY

The preceding pages have indicated the scope of the work that
Crétineau-Joly was preparing in 1846. Gregory XVI, in the last
in the last year of his life, he had asked him, and had confided in him
documents of the utmost importance. The Holy Father was
intervened with Metternich and the King of Naples, Ferdinand,
so that they could provide the historian with the documents they contained
their archives. Both complied with this request, and
Pius IX, upon his accession, confirmed his mission to Crétineau-Joly.
But many people, Charles Albert and others too, had
great interest in the serious revelations contained in
These documents never saw the light of day. They succeeded. Here he
We must let the historian speak for himself:

The thought had come to Charles-Albert after despair, and she

(1) Published by M. Maynard in the volume entitled: Jacquet CritineaU'Jolij,
your religious and literary life^ according to his Memoirs (Paris tSiby ia-8^},
pp. 336 to 371.

This had led him to appeal to the Pope, in order to obtain, through his intervention...
I had refused his explanations and the prayers of his mi*
nister.

On November 16th, I arrived in Rome.

From the very first audience granted to me by the Sovereign Pontiff, to his
Christian claritic recommendations, to her clans of paternal love
As for the repentant conspirators, I saw that I would find them in Rome,
In the generous sentiments of Râpe, a more insurmountable obstacle
than in Genoa, in the obsessions of a complicit and duped prince. All the more so
more so than where Charles Albert had only prayer at his service.
Pius IX could issue an order which I was quite resolved to obey.
submit. That's what Charles-Albert and his colleagues had clearly understood.
seillers; and that is why a dispatch had been sent to the Pope, for
to point out to him the drawbacks of such a situation, and to ask him to
prohibit me from composing it.

Pius IX inquired about my travels and their outcome; he assured me
that the records of the Italian secret meetings had been compiled by his
orders, and he told me to come to an understanding with Cardinal Gizzi, his secretary
of State, and Bishop Corboli-Bussi, his trusted man.

Suddenly, stopping as if by a sudden inspiration:

"This is a serious matter," he added, "and it must be considered before God."
Go to Naples; see the king and his ministers. However, I will pray at
foot of the crucifix. Whatever resolution it inspires in me, promise me to
comply with it."

Despite anticipating the sacrifice that such a commitment would require of me,
I promised on my honor and on my faith... The conversation continued
It was quite early in the night...

On November 27th, I was in Naples. I had letters to introduce myself.
very that Father Manera, by order of the Holy Father, had given me for
the king, for his ministers and for his confessor, Archbishop Cocle
from Patras.

Father Manera, then rector of the Roman College, had long been
Provincial of the Jesuits in the Kingdom of Naples. Still young, and
of a nervous sensitivity that sometimes reached even into the con
versation. To the greatest effects of eloquence, he possessed a rare
to the degree all the gifts that constitute the charm and pride of the world. The king
Ferdinand had developed an affection and trust for him, which
He gave him testimonies every day. It was said that Gré
Goire XVI had wanted to move him from his convent to the Sacred-
College, and that Pius IX, whose Father was the comforter, was going to accomplish
to fulfill one of the last wishes of the deceased pope.

I saw the Marquis Pietra-Castella, president of the council, and the Marquis

del Garretto, Minister of Police. Both had been Carbonari in

1820; but they were of the same breed as those men who pass through all the
governments under the pretext of serving their country, and who expect to
The master's order to unleash the servility of their obedience.
sance. The king having spoken to them of my plan with approval, they: <
They in turn approved it, and even promised to
sV associate in the most active way.

On one condition, however; that is, through more or less reluctance
Skilled and loyal, the historian would be misrepresenting the truth about them.
and also on the account of the Marquis Fortuitato, of the Knight of San-Au-
geîo and most of the senior state officials, who, under Tini-
the impulse of King Francis of Naples, father of King Ferdinand, had
thrown headlong into the Revolution and the Secret Societies.

I still had to see Bishop Code, who was then highly regarded in the roj-aumo,
and on whom, according to everyone, the success of the enterprise depended. I
I therefore went to the Ligurian monastery, where the powerful confessor, [religious]
The slime of this kind continued to remain. I couldn't manage without
Delicacy and without fear. What Gregory XVI had confided to me several
once regarding Bishop Code, had just been confirmed to me by the general
Saluzzo, first aide-de-camp of the roj.

"He was a Carbonaro like the others," the general told me; he Test
perhaps still; and, at least, he still holds dear everything that
This touches on secret societies. Make every effort to Tamener
"You, but I doubt you'll succeed."

Indeed, my interview with Bishop Code was difficult and stormy. No
He only refused to help me, but he went so far as to deny the pro-
masses that had been said for me during my previous journey. My
Loyalty flew into a rage, and I left, threatening him with some kind of revelation.
terrible.

After such a spectacular display, approaching the king was no longer easy. The avenues
of the palace were under the immediate supervision of the confessor.
whose first priority must have been to close the most degrading door
to me personally and to my messages.

I was alone, lost in sad thoughts, awaiting advice from the geue*
ral Saluzzo, when a thought as swift as lightning flashed through my mind.
The confessor denied the king's commitment; I wrote to the king on December 5th.
bre, the following letter:

••*♦4 «.*.4 444 .) *...,

In this letter, Crélineau-Joly reminded the King of Naples of the

encouragement, the promises he himself had made to her.
cel publication and asked if Bishop Code had interpreted the
royal will, or had substituted his own...

I0'3 THE ITALIKNNK NKVOLUTION (1830-1870)

This fund, as one could have foreseen, rinilueiicc tic Mgr Code,
the Carbonaro ancestor, more or less converted, who introduced him to
of the king.

Crélineau left Naples: back to Itome, on December 31st
In 1817, the Holy Father declared to him (his father's dignity and his
Princely duty opposed the publication of a history which,
In the present circumstances, it could offer more than one danger.

Hn 1811), while the Pope was in Gaele, lo Cardinal Pornari,
The nuncio in Paris urged him to resume his work.
Anloncllì wrote a memo to Gaetc, a note to that effect.

But new vicissitudes awaited this book.

"Once more tick," said Mr. Maynanl, "one last time, Crétineau was
torn from his work by the intervention of Mgr Garihaldi. I/ainuislio
had him suspended on I8'i7, the io IX no being able to pormottro that one at-
tacltàt au pilori do l'históiro les gens qu'il avait pardonnés et que il
believed they were converted; the service that the government rendered him in 1500.
Louis Lionaparte's comment about giving free rein to a
book, where this prince, infant and pupil of the Secret Societies, would have
played such a sad iô!e and t>ccnpé such an infamous place.

The book was almost finished and partly printed. Crétineau-Joly
has always regretted that his hands were tied; "This should no longer be the case."
"to surprise no one," he wrote to his daughter on November 21, 1800,
"Today, all the masks fall. I wanted, in 1817, the..."
"tear down all these ignoble faces; princes, generals, ambassadors-
"deurs or prelates." (0

History of the Sonderhutid and the Roman Catholic Church opposite the
fïcvoliition contain some of the parts that were intended to be used
of documents to this work But reasons of prudence
litigious, households for high-ranking families, including
some members had the misfortune of being trapped in the Ilautc-Vcntc,
forced him to reveal the names of the authors of this correspondence.
“Everything is known now,” said Rubb’∗ Maynard, “down to the cli-
"fre of revolutionary pseudonyms Nubins, Picolo-Tigre, and
"the others, that there would still be some drawback to li-
"To open."

(I) Jacques Crélineau-Johj, p^r Muyeanl, p. 3Sl.

5. — Victor Emmanuel and Cavour

The day after the Novara disaster, Victor-
Emmanuel and his immediate circle have the will to resume
the first opportunity the work of the Revolution.

We speak of the work of the Revolution and not that of independence.
Italian dance, because, in 1850, this prince gave to the Freemason
nery a positive sign of his intention to wage war on religion
gion no less than to Austria and to make Tintérét révo¬
He was a revolutionary before the Italian rilérôt. He did what the
cosmopolitan sects above all; and the emancipation of the peninsula
that in his hands would become a means of reaching the Church and
the Christian social order.

The ministry of Azeglio, which after Novara had the mission
to heal the country's wounds, to rebuild the army, took a
a very energetic authoritarian attitude and inspired the king to proclaim it
tion of Moncalieri, in which, says M'“® Ratlazi, one could see
"an allusion to a coup d'état like the one Napoleon was supposed to stage"
"A little later (1)." Cavour was the leader of this ministry; now, by
the law of April 9, 1850, he broke the existing concordat with
Rome: this law was passed with the support of Rattazi, in the year
former revolutionary minister of Charles-Albert, the head of the op¬
position in the House. A close alliance was therefore
contracted between these two men: the persecutory measures of
the Church intensified rapidly. Archbishop Franzoni
of Turin, having protested, was arrested, fined and sentenced to
He was imprisoned by the courts, soon after sent into exile.
as much happened to the Archbishop of Cagliari.

Rattazi had once been part of the Italian youth team: compromise
with the militant revolutionaries much more so than Cavour,
who until now seems to have remained in more hidden regions and
more advanced secret societies, he brought to the latter the ap¬
then of the action party, whose leadership increasingly escaped
Mazzini.

Cavour's break with the old Piedmontese royalist element
The chain of transmission to which his birth bound him was soon complete. Rat
Tazi was, thanks to him, elected president of the Chamber of Deputies.

(1) Raltati and his time. Unpublished documents, correspondence, personal recollections, by Mme Rattazi, Paris, 1881, 1.1, p. 304.

in 1852; he entered the ministry in 1851, and immediately proposed
a law to confiscate the assets of religious corporations.
A ministerial crisis ensued, and Victor Emmanuel used
of his royal prerogative])onr maintain Rattazi in power and
to overturn the law (May 28, 1855) by the Gliambre, which was threatened with abolition.
solution.

“Mazzini,” said Mr. Rattazi, “was thrown from his seat by the blow and became
furious (l). » But the majority of revolutionary olcmenls
res grouped around Cavour and Rattazi and entrusted them with the
leadership of the movement. One of the largest memberships
was that of Maniu, the former doge of Venice in 1818. He brought
his influence and that of the French and Italian lodges, of which he
was one of the leaders, serving the unified ideal under the monarchy
Piedmontese dog, and fought against the Razzinian policy, which had
the objective is a federal republic.

Rattazi suggested the idea of opposing this centrifugal propaganda outside
From Piedmont, a centripetal pressure on Turin. From this idea, put into practice...
cut by Cavour, came the Socielù nazionale^ which was the reverse of the
medal of Parlilo of Apène. The triumvirate Manin, Farina, Pallavi-
Cini se forma .son.® la direction de Cavour avec le programme ; Unifica-
zionc d'Ilalia^ independence sotlo la dinaslia di Savoia, as long as this
The dynasty would remain loyal to the Italian cause, using the action
popular and with the useful support of the Piedmontese government. This so
Society worked on the Italian spirit and transformed it. "Agitatore edngitato," he said.
Manin. This agitation made it impossible, by unmasking them, for the Eu¬
Menides of Italy at that time, that is to say Mazzini, Murat, the Re-
public, the Pope. The patriots were grouped together, the forces were concentrated.
Cavour was the head and the focus of this immense polyp, which launched its
tentacles on all points of the peninsula and concentrated the Italian soul
lienne in Victor Emmanuel's study. The triumvirate had com
took into account the situation, the spirit of the times, the national instinct, and found
men who were to spread the great idea (pp. 337-338).

However important that concentration of elements might be
Italian revolutionaries under the leadership of Cavour, she would not have
not enough to protect Victor Emmanuel from a second Novara, if
had not found cooperators like Palmston and Napoleon III.

These are the people we are going to see in action.

(1) Colto dcleclion explains the deep hatred that Mazzini harbored towards Rattazi and

which 6(;lal(! ù eliaquo inslanl in soa leKrc.s pulilidos by Diarailla-Muller, Politiea tegreta ilaliana, Turin, Roux cl Favalo, ia-8o, 1880.

All matters from this period were handled by
secret coramuQicatioas between the main actors of the events
ments. Almost constantly the diplomatic documents, the
Ministerial notes express the opposite of what Vic¬ are preparing
tor-Emmanuel, Napoleon III, Palmerston. Their way of acting
is that of men involved in secret societies, and who have
to take into account elements entirely different from those listed
on the external political stage.

The Crimean War has never been properly explained in its
Its origins. It remains a mystery in many respects. Well!
It is very striking to see that, as early as March 12, 1849, this idea
was highlighted by a newspaper of the sect, published in Rome,
who advocated an alliance between Turkey, England and
France versus Russia (1)! Government intervention
The Piedmontese role in this war is even stranger.

In 1853, it was Victor Emmanuel who, personally and
Despite his ministers, he committed Piedmont to this war
where he had absolutely no interest, but which bound the
revolutionary party with Napoleon III. Cavour was from that
at that moment his instrument, and followed in concert with the king a
a policy completely opposed to that of the ministry, of which he was
part. As early as June 1853, Victor Emmanuel was making to the Duke of
Guiche, the French minister in Turin, made very specific overtures.
which culminated six months later in the treaty of June 8, 1854, when
We would have had time to work on public opinion in this direction (2).

S 6. •— Palmerston and his roles in the Revolution

EUROPEAN

Father Deschamps attributed a pre-
weighing heavily in the revolutions of this century... Misley had him
reported as early as 1850, as exercising a kind of dictatorship over
secret societies and this hidden diplomatic world which
in reality leads European policy, and for which the debates

(1) V. CO fait si curioux rapport dans les Jfemorie doeumcnlale do Al. Moncacci,
t. 1, p, 8o.

(2) V. Guisoppo Masari, La vila e il re;)no di Vitorio Emanwlel II, 1 vol. in-18,
Milan, 1878; Godkin, Victor-Emmanuel Kiny nf Itnly, Loiidou, in-t8; AlacmillaD,
ot unarliclo de AI. Bouiilior, Correspondant d\x 10 décombro 1881, où collo conver¬

sation très caracléristiquo do la situation est reproduced toxtucllemout.

ICC THE "ITALIAN EVOLUTION (1830-1870)"

parliamentarians are not often (|only parades played on
trestles for grooving jnililic.

This part of Father Deschamps' work has raised some
doubts among sincere minds, who rather believe that Vold
Palm personified selfish politics in his long career
from England.

Since then, various writings have contributed to the views of
the author of Secret Societies at least partially confirms
which we must relate here.

From his first ministry in 1832, Lord Palmerston intervened
in German affairs, he complains that Austria does not want
not to enter into concessions and to focus solely
to repression. Metlcrnich strongly rejected this interference.
in the internal corridors of Germany(l).

In 1810, Lord Palmerston fled to Ochsenbein, the chief
of the free corps, may he, like Mazzini, have his sympathies
by the English minister to Borne, Mr. Peel. After the invasion-
In the Catholic cantons, he worked to stop the ambitions
intervention by the French cabinet against radicals (2).

In the correction of Lord Palmerston which was published
by Sir Bulwcr Lyllon and M. h]velyn Ashley, we find a letter
strange that he addressed it in 18'iG to Sir Bulwer, who was then on a mission in
Italy :

Brondlands, lo 16 seplombrc 1816 .

My dear Buhvor, I completely agree with everything you have said.
Done, and I repeat what Lord Anglosoa said (Irish: cr Shake!
"Wave! Shake!" However, be careful, as this will not involve you in any way.
Einaut's project; but, avoiding any complicity in such
actions, you can support in their hostile dispositions those
that you would see willing to believe in the support of the English nation, and
consequently to make some attempt of this nature (3).

In 1817, at a time when Italy was beginning to ferment, he
sent Lord Minlo on a mission to activate the movement (Cf.
Book II, five). IX, 3).

(1) Dc|iùcîio 3 of 31 pclohro ItlJv' {Mémoires, lomo V).

(2) V. (a-plineau-JoIy, Uist. du Smidcrbnnd, lomo I, p. 2i0-25f, i05 et seq.

(:») The Lifeof Jh-J, Temple viacouul Palmerston^ wiUi sclrclinns from his spee^ speeds and corrcsj.ondcntCjhy i:\c Hulwcr Lyllon, and Kvelyn Ashley, Loudon, lierU loy, 2 vo'.iu- 20 , 1871.

The birth of Lord Minto in Naples in 1817, said the Commander Mencncci, under the pretext of obtaining from King Ferdinand concessions in favor of English subjects; but, in reality, his The goal was to incite the subjects of this prince to rebellion. results expressly from one of his dispatches to Palmerston, in Dated January 18, 1848. Sicily, meanwhile, had risen up. But then, on February 12th, Lord Minto sent a dispatch che to MG Godwin, English consul in Palermo, so that he might to know to the revolutionary committee of this city that he, Lord Minto was available to act as a mediator between the rebels and their sovereign. The committee, naturally, accepted the offer and, by a dispatch dated the 11th of the same month, invited Lord Minto went to Palermo in person. But the revolution from Paris arrived, and Lord Minto remained in Naples to press the King Ferdinand to grant prompt reforms (1).

In the volume she compiled on notes and memoirs Mrs. Llatlazi emphasizes her husband's role as boss and the initiator of the Italian revolution, played by Palmerston. Overwhelmed by personal resentments, she diminishes too much the actions of Napoleon III, but we believe they are in the truth when she shows Palmerston constantly goading her, pushing especially Cavour, with whom he was in close contact Mite. His testimony on this point has undeniable value. because it's Rattazi's own child.

She depicts Palmerston detesting the Pope and the princes these do the house of Bourbon (p. 99, 200).

The oaths of the knight Kadosh, the old motto: Lilia pecUbus deslruef appear constantly in scs dispatches diplomatic letters and his personal correspondence. In 1817, in his dispatches to Lord Minto, he urges Charles Albert to inaugurate the Revolutionary War (pp. 115, 132).

By the end of 1852, Cavour, who had become prime minister following of an evolution made towards the left with the support of the king (V. (above, § 5), enters into diplomatic struggle with Aulrichcct the Vatican. "Palmerston's loyal support was assured to him."

“Austria had to suppress a Mazzinic insurrection at

"Milan. Cavour seized the opportunity to protest in notes"
"Diplomatic measures against the repressions that had been part of it"

(I) SIemorie dociitnenUUe per la sloria delia lUvoluzione italinna, t. I, p. 217.

"consi'ciuencc. Lord Paltncrslon supported these protests with
“fcrmelé, Xapolôoii III with softness.” (pp. 311, 312) From
From that moment, the diplomatic relations of Piedmont and
rAulrichc étaient inicrrompucs.

At the Congress of Paris in 1856, when, on the orders of Napoleon
Leo III, the Italian question was raised, it was Count Claren
don, English ambassador, ([ui, non sculemcnl supported the most
Cavour eagerly attacked, but <pii still attacked with the last vio¬
lence the king of Nails.

As the congress was ending, Napoleon had advised
Cavour to go and find Palmerston as the sovereign ir
tre (1).

"Lord Palmerston, said M"'® lîatlazi, had been converted since
"for a long time. However, he advised Javour not to alarm
“Napoleon, not to be bound by his promises, not to specify anything”
"To be a fool. Time is our best ally," he said. (p. 323)

J.I. de Cavour having accused Austria of committing atrocities
cited in Lombardy, Mr. de Buol addressed a circular to all the
diplomatic agents of Austria abroad. Lord Palmers
ton intervenes to support Cavour (p. 320).

In 1857, two difficulties arose in the East; Russia seemed
so closer to Aulrichc who is worried about the work of the sects, di¬
erected by the Piedmontese government. Cavour is alarmed, and that's
with Palmerston (that Villamarina receives assurances fa-
vorahlc.s, encouragement, but also advice
of caution. Just declare, he told him, that you do not pro-
You will not mention the reversal of the state of affairs established by the
treaties of 1815 by violent means. By this means, the
concert established between France, England and Piedmont
will not be broken, and Austria will remain isolated (2).

Two years later, in 1858, the Pisacane expedition took place in
the kingdom of Naj)les, "a somewhat republican expedition, a
"Not very monarchist," said Mr. Rallazi. The invaders were

"seized by the Bourbon police. The government took possession
"also from the Caqliari, an English ship, which had transported Pisa-

(!) Los Mémoires do lladax.i rcproiluisoat ici les faits et les documents quo le P. Dttscliampsa puljliés (liv II, cliaj). X,g 4).

(•>)V. the curious letter of April 27, 1857 from the Marquis Villamarina to Cavour in the ifonorie Xocnmenlide i\o Mciicacci, t. II, p. 57 cl suiv.

"cane, which led to a diplomatic conflict between Cavour, sou-
"held by Lord Paloierston, and King Ferdinand." (p. 335)

Lord Palmer's ministry had stumbled upon these intermediaries.
tes (1858), and the Tories held power precisely during
the period of the Ilian War.

This change of ministry did not benefit the cause of the re-
The Italian revolution and the consequences one might expect. The po¬
foreign policy has in England such a slability that the mi¬
nistères succeeded one another without noticeably altering it; then, the Tories
English people, in their capacity as Protestants, are full of prejudices
against the papacy and the Catholic monarchies; the house of
Bourbon is for them a traditional rival of British supremacy
tannic. Almost all are Freemasons, and, although the Mason
English nerie ailc/tc3c//6'des allures fort dilTérentcs de celle du con¬
However, all the lodges fraternize; moreover, the English
In Italy, affiliates have hardly any relations other than with men.
my members belong to the progressive party. For all these reasons, the course
events in Italy were not stopped; Cavour was only
less supported (1), and Napoleon III was freer to conduct the
campaign as he saw fit.

Palmerston, however, although out of the ministry, did not cease
to push for war. At the end of November 1858, he pressed
the emperor.

Palmerston arrived at Gompiègne, says Mme Rattazzi, with a suite of
horses and dogs and an arsenal of rifles. 11 came there to hunt on
an invitation from the emperor; and indeed, old Cupid, like the ap¬
Lady Sebthorpe was a keen hunter, and hunted admirably during the day.
stunning everyone with his vigorous old age, his skill, his
wit, of his shamelessness with the women of this tasteless Trianon.
During the evening, while the throng of guests chattered and danced,
he acted in comedies in official salons, he strolled around with the emperor
a philosopher; he scrutinized him and drew him into an exchange of ideas, of which
Each of the parties involved benefited reciprocally from their own interests.
personal matters. Lord Palmerston wanted to push the emperor towards a policy
that daredevil, while pretending to hold him back or at least

to divert the storm he predicted far away from England and Belgium
gique (p. 375).

By July 1859, Palmerston had returned to power

(l) Raltazi and his time, p. 35i.

and during all the intrigues that followed the armistice of Villa-
Franca, we see him constantly supporting Cavour and Rattazi in
their maneuvers for the annexation of central Italy and Naples,
weighing on Napoleon III to make him accomplish the great work,
the runaway of Italy and especially the destruction of the temporal power of the
pope (pp. 420, 425, 449). In January 1860, in anticipation of a
Austria's offensive return due to the failure to execute the preliminaries
In Villafranca, he promised Italy the support of the fleet
English (p. 451). Garibaldi's expedition to Sicily is being plotted
between him and Cavour (p. 457); we will see the details later, § 8.
On November 9th, Rattazi, addressing a memorandum to the king on the si¬
the situation resulting from the invasion of Naples and on the attitude to adopt
dre vis-à-vis Napoleon, who, at that moment, was showing some
ill will towards Victor Emmanuel, he wrote this: "He does not
<c must not adopt too humble an attitude in their eyes,
"in order to leave him always in uncertainty about our good re-
"Let's take action against the other powers, especially against England."
“leiTC.” (p. 538)

If Napoleon is the arm that carries out the Masonic work, in
lavishing the blood and treasures of France, that is Palmerston
who controls everything. Every time ([that emperor wants to follow a
a particular design, when he dreams of an Italian confederation
where he would have supremacy, or wants to establish Prince Napoleon at
Florence, Murat in Naples, Palmerston intervenes; he threatens the emperor
father, or else he has personal interviews with him (pp. 374,
450, 451) and the work, momentarily stopped, resumes its progress.

Palmerston, however, only committed England's arms
(pjand there is a material English interest to be asserted, as
in disguise in 1854. In all other circumstances he
limited to diplomatic pressure on European cabinets,
with vague promises of maritime cooperation.

What, then, was the reason for this prodigious ascendancy that he
exercised? There is an inexplicable problem here for those who neglect
will manage the very curious revelations of Misloy and Mr. Urquhart
(Book II, Chapter X, 2 and 3), that is to say, the existence of a plan
that the Secret Societies and their leaders want to impose.

Palmerston's policy did not only aim to...
the destruction of the Pope's temporal power. 8 Their plan included
again the reworking of the map of Germany (V. book II, cha-
(Pitre IX, 118. — The Palmerstonian plan).

Mazzini, who was in London, was in constant communication with
he, in one of his confidential letters to Diamilla Muller
tale, dated June 20, 18Gi, that Palmerstun wanted, to
Regarding the question of the Schleswig-Holstein duchies, to engage the
war in Central Europe, extending a hand to Poland and to
Hungary.

The conference turns into a war. The British cabinet believes it inevitable.
ble. 11 has already proposed to Louis-Napoleon that he begin immediately
The hostilities have resumed. This one has closed* Here is the secret: Louis-Napoleon
has an agreement with the Tory party; an attempt will be made to overthrow the ministry
before the end of the session. If successful, the new ministry will be...
will be represented by a new formal alliance with France. Louis-Na¬
Poleon prefers a Tory cabinet to this one. He hasn't liked it since the
Congress's refusal. He also knows that the cabinet distrusts him and the over
watch (1).

Did Palmerston really want to throw England into this?
war, or was he only speaking this way to bring Napoleon III into the war?
to make France bear the entire burden of this?
that is tlie question (2^.

§. 7. The Secret Policy of Napoleon III

Throughout his reign, Napoleon III remained faithful to the ideas
perverse, to the commitments made in the sales of the Carbonari
where his youth had been spent. His political methods remained
always the same ones, and throughout his reign he is seen surrounded
obscure foreigners to whom he entrusts the most delicate missions
cates. It is with agents of that sort, recruited in the per¬
sonnel of the high secret societies, which he deals with all the great
International affairs. Their foreign ministers, except
Thouvenel, write notes, exchange dispatches made

(1) Polilica segrela ilaliana, p. 101. It was at the time when Oarîbalüi was going to
put to the test of a revolutionary expedition or Iloumanio, and lend a hand
to the insurgent movements prepared in Hungary and Gallicic. liossutli, Klap-
ka and Turr were very keen on the preparation, which had as its basis the aris and
London, V. Raltasi el son temps, pp. 601 et seq., ut les docatnonis cités plue
far, % 10.

(2) y. a similar assessment in a letter from Mérimée (Letters to Pannizi^

(t. I, p. 40) on the obstacles that English public opinion imposed on Palmerston
for the direct execution of scs designs.

j>oir tromper l'opinion publicicpic. Quite a different action,
aiming for plans quite distinct from French interests,
part of the Emperor's inylerious cabinet (1).

We will only report here a few extracts from the sow-
Coming and writings from my exile, by Kossutli (2), which relate
at the time of the Italian war and complete the father's story
Descliamps (book 11, cliap. X, 1).

This is an important fact, and one that the historian of our time must always
to keep in mind that the policy of Emperor Napoleon diff
will often do, quite frankly, something entirely different from that of his ministers.
These men were not even initiated into the master's policies, nor did they hold any positi
to implement it. Thus, the Hungarian refugees were in common
interaction only with the emperor, with Prince Napoleon (who in
important occasions was used as a mediator and enforcement agent.
tjon) and with certain characters without an official status, who were

(t) Uo dti 303 intermediaries with Palmeraton was Panaizi, an Italian carbonaro fixed at
London, and became curator or head of the Brilisli Muséum l'Annizzi, born in
1797 in the dube do Modune, had taken part in the conspiracies of 1820
and 1821. His role there was quite active, so much so that the representatives of Austria*
Franco and Sardinia demanded his expulsion from Swiss territory.
Fugitive or Anglo-Roman, his Masonic connections quickly created a brilliant career for hi
Lante Poilion. In 1828 Lord Üroughum appointed him professor at the University of...
London, and shortly afterwards curator at the Italian Museum. He had a confluent con
astounding in the Times editorial staff. We would not be surprised if Pannizzi
would have been in London one of those men of whom Misloy and Israel speak. We find
quol<{uos indicutions, mais très abrimées, sur ses relations avec Napoléon III dans
the letters that Merimeo sent him (Paris, Calmann-Lévy, 2 vols. 11-80 1881).
Alériniéc, the devoted cuniident do l'irapératrlcc, no appait avoir ou aucuno part dans
CCS communications, for which he served as a material intermediary.

Our assumption is consistent to the point made by the biography that he
dedicated MIoui3 Fagan, The life of sir Anthonÿ Pannizi, 2 vols. in-8*, London,
1880. It shows the close ties between Pannizi and Thiors, Afazzini, Garibaldi,
Cavour, Gladstone, and especially Pulmersion. The negotiations are discussed.
including those that the latter entrusted to him with Napoleon III. Good morning, Pannizi
had separated from Mazzini. He seems to have secured the rescue with Palmorston
of the entire Italian revolutionary party. It was he who encouraged Glalstono to write his
letters as violent as they were unjust against the Neapolitan government in 1857. Thanks
to him, the ilij)lojn iti {uos agents and the English ships then favored the escape of
Scllcml)rini, a revolutionary napnliiain. Finally, what cstpcut-ôlrc even more
Significantly, in 1855, Pannizi actively worked to raise public opinion.
that English against the pajiality and the Aulricho on the occasion of the concordat concl

this era besides Viouno and Homo. Il oxcilo parliculièroménт lord John Russel o*
Gladstone (Book II, p. 120). Among Pannizi's first friends and proles, one
sees Mr. Sliugby-l)uncoml)e, the negotiator of the treaty of 1815, between the prince
Louis-Napoleon and the Duke of Brunswick, for the Unification of Germany (See book 11,
ciiap. XI, jt 2).

(2) One theft. in-8", Paris, Plon, 1880.

However, the instruments of the emperor's trust. But we had not
I have nothing to do with the ministers. For my part, I have no connection whatsoever.
with them. They were not initiated into our relations, at least not in 4859. More
Later, when Thouvenel was Minister of Foreign Affairs, there were
This has changed somewhat, not because the system was modified, but
simply because my friend, Colonel Nicolas de Kis, was close-
was linked to Thouvenel and their families were related.
The emperor, who was aware of this close relationship, did not disapprove of it.
This dualism existed from the beginning in Napoleon's relationship with the god.
Piedmontese clothing. It doesn't seem that a single French minister has
I was aware of what happened at the Plombières meeting, no
more than the defensive and offensive alliance treaty concluded in December
4858.

The entire ministry, with the sole exception of Prince Napoleon, who
He was part of it at the time, and didn't even know the alliance existed. It's true
that there was no solidarity between the prince and the other ministers;
On the contrary, they were in marked opposition, and Prince Napoleon
did not sign the secret treaty in his capacity as minister.

Among the men who served as intermediaries between the Emperor and
among the revolutionaries, one of the most important was Pietri, a senator and
the police prefect, and Doctor Conneau.

In June 1858, Mr. Conneau, the Emperor's personal physician, came
in Turin to inform Cavour that the Emperor wished to meet him at
Plombières. It was the Emperor's custom not to resort to
Professional diplomats for secret missions. And also, what else?
Although I did not know him personally, Conneau was indicated as
I acted as an intermediary in case Pietri was busy elsewhere.

Kossuth recounts how, a few months earlier, Pietri
had made every effort to save Orsini's life; he
had obtained the Emperor's promise. The latter not having
Pietri could not keep this commitment, because of public opinion (1),
"was so offended that he resigned from his position as head of
"The police." It was from Pietri himself that Kossuth got this information.
details.

“Orsini had this mistaken idea,” said Pietri, “that the Emperor Na

Poleon was an obstacle to Italy's freedom. And he absolutely had
Wrong. The Emperor had always been a true friend of this freedom.
He explained to Orsini, in his cell, that if the assassination attempt had succeeded, he,
Orsini, of all the sovereigns of Europe, is said to have killed the only one

(1) Compare the curious account in Florence's Journal which has been reproduced in book II
Chapter XII, § 4.

that the Italians could expect help and relief. This explanation
was not without consequence for Orsini. On February 21st, he addressed a letter from his p
de Mazas, a letter to the Empress.

“Do not reject, Sire,” he wrote to him, “the words of a patriot who
is at the threshold of the grave. Deliver Italy, and the blessing of twenty-
Five million Italians will follow your name into posterity.

The newspapers were allowed to publish this letter. Orsini understood.
that his voice, rising from the threshold of the grave, had reached the heart
of the Emperor and on March 11, this time from the Roquette prison, he
wrote a second letter, in which he openly condemned
the political assassination and urged Italian youth to prepare
to fight for the freedom of Italy through the practice of the virtues mentioned above
viques (1).

Kossulh gives curious details about the revolutionary character-
tionary that the republicans of Paris attached to the war
from Italy.

My friend Colonel Nicolas de Kis de Nemesther told me that he
had seen, when the Emperor left for Italy, the workers – said
rather than workers – surround his car and cheer him on; Good luck!
Go on! Don't be afraid! We are the ones who make revolutions.
But also, it's us who are preventing them! Go on!

Kossulh, at that time, rendered two kinds of services to the
revolutionary politics. He took an active part in England in
electoral campaign of May 1859, which resulted in the fall of
minislcrc tory, by organizing numerous meetings in the¬
which he advocated for England's neutrality in the conflict
A dispute arose between France and Austria. It was on this issue that the question arose.
that Lord Derby's cabinet fell and that Palmerston took over
power.

Kossulh then returned to Italy in full swing to organize the
Hungarian legion, which is to prepare an insurrection on the last
rear of the Austrian army. At the same time he is in charge
from a mission from Palmerston. Barely arrived at headquarters
On July 3rd, he had an interview with the emperor, which he recounts

Thus :

11 detained me for more than an hour, so that the king of Sardinia-

(i)p. 41-42.

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Gno was forced to wait about half an hour. Pielri was pri¬
He was present at the interview, and when we left, he said to me, "It's astonishing-
“Nant, he received you with extraordinary respect and treated you
"With high regard."

I began by reporting to him the results of my efforts.
in England. I was afraid of seeming vanquished, but Pietri inter
came

“The strangest thing,” he said, “is that Mr. Kossuth has, in his pocket,
"Letters from English ministers, in which they boast of maintaining the An¬
"We must remain neutral, remember if we go to Hungary."

“Really!” asked the Emperor. “May I see them?”

I gave him the letters. Biles seemed to interest him greatly. He
read them one by one, smiling in between and shaking their heads in a look of surprise
socket.

“- Your Majesty can see from this,” I told him, “that not only
"I have duly fulfilled the mission I undertook, but what
"has been more successful than I had hoped (I).

As we can see, Kossulh served as an intermediary between Napoleon III
and Palmerston. What could have given him such an autonomous role?
mocked, if not for the oaths sworn long ago in the same Fridays
your ?

Pietri and Kossulh, like all those who were committed to
deeply involved in the revolutionary movement, they were profoundly disappointed.
pointed out by the Villafranca preliminaries.

Senator Pietri came to see me and told me he knew nothing about
more than the newspapers had reported. He doesn't understand the
thing; he believes it impossible, so unexpected and horrible is it. He has
He telegraphed the Emperor and sent him a letter by post. This is
"Impossible, impossible!" he exclaimed. A few days later, Mr. Pietri came
At home, everyone was in turmoil, crying out: "Woe, woe to us! It's over!"
"All is lost / Read..." It was an autograph letter from the Emperor,
addressed to Pietri. I was crying like a child. I could barely...

read :

"We have pondered the situation with the prince and the king, and, well
"that it would cost us a great deal, we agreed that we
"We had to make peace. This time we cannot do more."

"The war is over. Tell Mr. Kossuth that I deeply regret..."
"that this law, the delivery of his psvs ccive, should leave it at that. I do not

(i:

"Then there's no other way. It's impossible. But I beg him not to
"To lose heart, and to have faith in me and in your future."

It has often been said that the abrupt end of the war to
Villafranca had been imposed on Napoleon III by the circumstances*
CCS: it would seem that this project had been planned for a long time in
His program. Kossulli will show it to us with precision.
of remarkable dates;

Already, a year before the outbreak of war, while diplomacy
He didn't even dream of it; some members of the émigré community were honored.
gross, residing on the continent, revelations about pro-secrets
storm symptoms, so that they might give me information about them.
Then again, I was told it was second-hand and third-hand.
in the first half of December 1858, that war was inevitable
table, and I could have hoped for help in the form of weapons and money... But,
what was more important than these tentative steps, incapable of serving as
The basis for serious decisions was the report of General Klap*
ka with Count Cavour and Prince Napoleon who entered with
him in formal negotiations.

Among these initial openings, there is one so strange that it can
to provide historians with food for thought.

On December 7, 1858, Daniel Irangy, my friend and companion in exile,
today, a member of the Hungarian parliament, told me that Miero^
Lawskl, the exiled Polish general, had come to his house with a mission from
Prince Napoleon to place at his disposal a Hungarian, who would
in Italy to inquire about the strength and disposition of the honorary regiments
Gros, because war against Austria was inevitable. The plan,
he said, it was this: Piedmont would cede Savoy and Nice to France
and would receive in exchange Milan up to the Mincio. If Austria^ after the
the Milanese takeover, consenting to be dispossessed, then the conclusion would be made
Peace with her, without pushing things any further.

In truth, he said, there is no question of the fragmentation of the empire
Austrian, nor in particular of the Hungarian Revolution, but
If we could bring about the desertion of the Hungarian regiments, we would force
would unite a Hungarian legion, under the command of Klapka; he
It would therefore depend solely on us to give a different twist to the
war.

The passage in italics reproduces word for word the conditions under which
Seven months later, in July 1859, the war ended at Villa
franca.

Isn't that strange? Either Mieroslawski was a prophet, or this

THE SECRET POLICY OF NAPOLEON III H?

The question arises before the historian: the Villafranca arrangement
was it really a product of the necessity of the moment, in particular
from the prospect of armed intervention by Prussia, or was it<
a plan coldly and silently devised, which neither knew nor
Cavour, nor Victor Emmanuel, nor anyone else?

Historian Zini, for his part, cites documents that prove
that Napoleon was not alarmed by the threatening intimations of the
Prussia and the German Confederation, even less so the at¬
the attitude of Russia, to which was attributed the hidden design of
to incite Hungary, to invade the Danubian principalities and to
to deliver to Bonaparte one of the states on the left bank of the Rhine (1).

The truth is that Napoleon III, while wanting to accomplish the
great work of the revolution and to satisfy his hatred against the pa
pauté, odere quem læsistij poursuisait un but d'ambition per¬
sonnelle. His brain was haunted by the dream of resuming the work
"V of Napoleon I", or at least the plans of 1815. (V,
Book III, Chapter V). He hoped to make Italy al-Tranchie of
Austria, a vassal power of his empire. Prince Na¬
Poleon, who was a nuisance to him in Paris, was said to have been established in central I
in Tuscany and Romagna; Murat would have reigned in Naples.
This explains his contradictory behavior.
In appearance. Upon entering Italy, he promises to return it
free as far as the Adriatic; it stops abruptly at Villafranca,
and puts forward a project for an Italian confederation led
against Piedmont's ambition. From 1856 to 1859, he undermined everything
the possible means by which the Bourbon government in Naples; it
spread proclamations throughout the Neapolitan army, stirring up
uprising against the Bourbons and recalling memories of
King Joachim; a Muratist committee, established in Paris, is actively functioning
(2); then, when Garibaldi is arrested before Gaeta, he
sees giving some support to Francis II to thwart

Victor Emmanuel. 11 requires Palmerston's pressure and strength
acquired by the Revolution to make him acquiesce definitively
to Italian unity under the Piedmontese monarchy.

Napoleon III was dealing with a man of greater skill
than him in Cavour.

No sooner had the Paris congress ended than Cavour com-

(1) Cited in the outrage RaiUuixi et «on leinps, t. I, pp. 247-248.

(2) Uencacci, Memorie doeumentate, t. J, p. 329 and scholars.

III

12

threatened, through secret societies, to prepare, in Italy
tral, uprisings that would coincide with the entry into campa¬
French troops.

Mr. Mencacci published in his interesting Memorie documen-
tate of numerous letters from Piedmontese agents written in May,
June, July 1850, and which allow us to follow their day by day
conducted in the duchies and Liomanes. "In Tuscany, the Ira--
Vail is doing well, and in Romagno very well," wrote Lafarina, then in
Turin, July 19, 1850, to one of these agents, Vincenzo Cianciolo.
In July 1850, Garibaldi, who had been so hostile to Charles Al
Bert, under the pretext of offering hydrotherapy, has come to settle in
Voltagio in Piedmont, he speaks in his manifestos of the pro^
Liberation Channel of Vllalie, and indicates that it is via Piedmont
that it will take place and that the revolutionary elements will march
all with Victor Emmanuel (1).

At the same time, Cavour's emissaries were preparing an in
uprising in the Two Sicilies. Malta was their base of operations.
ration, as evidenced by a letter from Ruggero Settimo of
May 21, 1850 (2), and the English government allowed them to do so.
to maintain the cadre of an Anglo-Italian legion, which had featured
in the Crimean War, and was later to serve in one of the
center in Sicily (3). But Cavour and his accomplices were very

(t) Mencacci, Jtfemorie documenlate, t. 1, p. 154, I60 et seq.

(2) Mencacci, ÿemorie documenlale, t. I, p. 155.

(3) The Foreign Minister of the Republic of Naples, Mr. Carafa, in a
Confidential letter to Count Bernstorl, Prussian minister in London, established*
knows from irrefutable facts the complicity of the soft-hearted English and English governr
French involvement in the attacks against this kingdom:

Assuredly, if he were in the king's states, two individuals who conspired
sent against the vio do the queen of .^bglotorro or do the emperor of the French, not seu-
We would not allow it, but we would inform the governments immediately.
of these two sovereigns. It is well known that the horrible event of December 8th
(l'attenlat do Milano) had been publicly prepared in London; and in some
French printed materials, memo before the attack was committed, it read: The late king
from Naples!

<If one believes one can excuse the inappropriate press in England, by the bad reason>
While it is free there, it is unforgivable in France, where we know what
She enjoys freedom there, and yet where it is the most blatant provocation, God
It is known for what purpose, but the proven result is to push Italy into revolt.
and especially this kingdom.

It is also a well-known fact that the protection afforded by buildings which are
in our harbor to all those who want to flee, and the sale they make of weapons and of
munitions; every time a new building arrives, the exaltation of the so-called
Liberalism is immediate.

"Although it has been said that English ships have come here from time to time"

preoccupied by the thought that Napoleon III was pushing for overthrow
of the Bourbon government to establish Murat. At the beginning
In September 1856, Lafarina wrote to him about this and told him
request a passport for France, in order to go and consult with
his friends in Paris, to thwart this project. "We mustn't,
he told him, may our work be thwarted by those in whose favor
"We are conspiring." Immediately, Oavour arranges a meeting with him.
your secret(1).

Napoleon III was completely outmaneuvered, and it is not surprising
that he had shown his bad mood, that he had sought
to take pledges against Cavour and Victor Emmanuel. That's where
the true explanation of Villafranca, as later of Men-
tana (2).

§ 8. — Mazzini's policy

Cavour and Napoleon III also had to contend with a third party
a power that often thwarted their plans. On August 3, 1856,
Lafarina wrote from Turin to Vincenzo Cianciolo, who, from Genoa,
directed the work of secret societies in central Italy:

For the protection of their citizens, the frigate Malacca has been here for a
months without scruples about selling powder to anyone, and where it is occupied
trying to encourage parties against the government and by spreading new information
from the arrival of other buildings,

The agents of both powers in several points in the provinces, instead
to inspire feelings of calm, provoke the greatest exaltation.

In Sicily, by Bentivegna and his associates, it was constantly shouted, to incite
to the rebellion;

"That the English had landed;

c That the English were protecting them;

That the English would have defended them.

(The royal government is well aware of the large sums of money that arrive here)
from abroad.

“A large part of the people from both countries are openly conspiring here, in treason…”
thus misunderstanding the hospitality offered to them, because they believe themselves to
as they actually are, by their governments; the man named Vincenzo
Sproviero, a Calabrian, was sentenced in absentia to twenty-five years in irons for crying
my politicians, embarked on the English steamship the Wanclerer, protected by the
officers, and he was transported to Malta, from where on the French postal steamship, the
Can, with a Piedmontese passport, he returned to the port of Naples and is
went to Genoa.

(1) Mencacci, Memorie doeumentate, 1.1, p. 280-281,

(2) This assessment is also that of Mr. Gallenga, in his work, The Pope
and the King (London, 1879, 2 vols. in-8°). Gallenga was, throughout this period,
The Times correspondent in Italy. His testimony is of great value.

The news I am receiving from Naples agrees with that
You give me. They give me high hopes for a part of Varmce. A
Massa and Carrara, Mazzini, as usual, unable to do it himself*
kid, tried to undo our work (1*.

Mazzini, as we saw from the very important revelations of
Misley had not agreed to the conventions of the secret societies.
Held in Paris, in January 1852 (Book II, Chapter V, § 2). Aware
plans agreed upon between Palmerston, Cavour and Napoleon III,
He wants to thwart them and unleash outdated movements.
Republican and local officials. He uses his weapon Iiabi-
The assassination. Duke Charles III of Parma falls under

the blows of an assassin, on March 23, 1854; in 1856, it was the attack
from Milan which he orders; the same year, as we have just seen
see, he seeks to provoke an uprising in the duchies which
aborted. Attacking the Piéraonlais government, a
A band of Mazzinians attempted to seize Genoa on June 29, 1857.
Everywhere Mazzini fails: new forces hold him back
its former power. He understands well that the obstacle is Na¬
Poleon III, and he seeks to overthrow him through conspiracies which
were expected to be preceded by assassination. Numerous attempts
SC units succeeded one another without interruption since July 1852.
than to Orsini's bombs (January 1858) which brought this phase to a close
of Mazzin's actions. The imperial government sought as much
as possible to hide from the public these atlenlats which revealed the
fragility of its establishment (2).

Here are the forces that Mazzini had at his disposal.
In London, there were two action committees; one, the Central Committee
European policy, directed immediately by him; the other, called the
A revolutionary commune, led by Félix Pyat.
another committee existed in Jersey, a fourth in Brussels, a
fifth in Geneva, where Eugène Sue had taken refuge. These comi-
These groups remained in contact with various secret societies, which
had continued to exist in France, the most important state
the Lifjue of the South-East, which Alphonsc Gent had organized in 1849, and
which, from Marseille to Chelon, branched out throughout the valley of the

(1) Moncacci, Memorie documcntale, (. I, p. J56,

(?) The list, which is quite long, can be seen in *L'Histoire intime du se*
cond Empire,] by the Viscount of Coumont-Vassy (ia*12, Paris, Sartorius, 1874),
and in Borne and the Second Empire, studies and recollections, by Clément Coste, in 8vo,
Paris, Dontu, 1879,

Saône and Rhône (l). In April 1857, regarding a plot
that the imperial police had leaked, the Parisian correspondent of
Daily-News gave him this information about the organization of the
Secret societies of France:

It seems that the High Sale, to speak the language of the Garbonari,
is led by some of the principal exiles who took refuge in England
land. Between them and the directors of these companies inside, there is
There were some disagreements. They were willing to accept the cooperation.
of the first order, but do not want to submit to their law at all costs. In France,
Secret societies are now reduced almost exclusively to...
lower-class people, who are impatient and jealous of the kind of suze-
The privilege to which exiles lay claim as a result of their education and
their social position, "We know what we can expect from the me-
"Nurses in frock coats," they say, "we want to see them at work and we..."

we no longer want them except as auxiliaries (2)”. Various modifications
have been introduced into the organization of these companies. They are no longer
divided into decuries and centuries. Each member can no longer have
now only having relations with three others. In imitation of the so-
secret societies of the Restoration, each occupying the peaks of a triangular
an imaginary triangle, whose sides are in contact with another triangle, and
This is how they spread gradually throughout the departments.

The political and commercial language adopted to transmit orders
from one place to another by post and telegraph, was completely
change. The words goods, traveling salesmen, shares, which si-
gniûaient; arms, emissaries, subscriptions, were perfectly known
from the police. They were replaced by other expressions. Today the
communications are conducted as much as possible through affiliates, who
belong to the company known as the Tour de France office. It is known that
Many workers make the journey from the departments to each year.
the goal of perfecting their craft. Those who are affiliated and who
enjoy great confidence and are employed to deliver the
Instructions to the committees. When orders are urgent, emissaries
They are sent by rail and their expenses are paid. From this
In this way, it is much more difficult for the police to discover them.

(1) In 1850, a large meeting of the leaders of the Southeastern League had taken place
in Meknes, at a fair. Note that these same revolutionary elements have
reappearing in 1870 under the name of the Virli League, and in 1882, they still formed the
main core of anarchists. Note also at all these times the important role
wearing by Félix Pyat.

(2) The split already indicated between the bourgeois Jacobin elements and the party
The worker has been gaining ground ever since. The election of Bellevillo in 1869 was the
development of the situation which began to emerge in 1837.

new company, which was recently acquired, is probably
clearly a branch of the larger association.

Mazzini never stopped trying to have Napoleon III assassinated.
that after Orsini's failure. He tacitly accepted the commitments
exchanged between the purged carbonaro and the son of the one who had
formerly received in the Sales. (See Book II, Chapter X, § 4.)

In that same year, 1858, he was preparing from London, where he had
formed a universal revolutionary committee, which included
Garibaldi, Herzen, Bakunin, Kossuth, Türr and Klapka, a
a general insurrection that would have broken out simultaneously in Hungary and Poland
logne, in the Danubian provinces, and which would have resulted in the
Universal democratic republic. On May 23, 1858, it was
to issue a proclamation to that effect to the Poles by the committee
of the Revolutionary Alliance founded in London in 1832, and which

had fallen under his direction (1). It would have been the same with the he
the infamy that Napoleon III attributed to himself. When the Italian War
It erupted, and Mazzini thought he was seeing his plans come to fruition.
In May 1859 he wrote to the Poles:

If the Polish uprising is general, national, and begins
In a striking way, it will have fruitful consequences. The insurrection
will inevitably erupt in Hungary. That insurrection and that of
Italy will draw in Turkey and other countries. Poland must
to be assured of this: no one will intervene. If, therefore, Poland does not
doesn't yet feel strong enough to get up, relying on the
success, ck of supporting the insurrection for at least a month against the troops
Russian women, she must wait and remain quiet until the
The movement from Italy has spread to Hungary. Then it will be the
This is the moment for Poland, and it will have to break out at all costs.
wants to locate the war in Italy, and make it a battle between the princes
these; but it will become a revolutionary war. We will expand
the field of war, and the peoples will appear on stage in brotherhood*
If Poland were to rise up prematurely and with significant means—
If sufficient, it would undoubtedly arouse strong sympathies, but it
could easily be crushed, because we are too far away to
see him assured of powerful aid. Until the crisis you must ha-

(1) This document is published in, as are those we cite in lo§,

in a work written based on the papers of General Ilorg, commander-in-chief
Russian troops in Poland, and which contains several secret documents seized from
the insurgents. It is entitled Die polnischen Aufstoende $eü i830 in ihrem Zu-
sammenhange mit den lérnalionalen Umsturzbestrebungen von major Knorr
(Berün, 1880, in-S*).

They will work diligently to strengthen and unite national forces.
Galicio is an important point on which we must primarily work
to work. The conditions for success are: national movement, — adjournment
until the day we are strong enough to be self-sufficient.
border issues that could raise sensitivities
Germany — reciprocal concessions internally and organization
of the people, so that the movement does not divide itself — demonstrations
public expressions of sympathy for other peoples. Moreover, the Po¬
The people of SC have to face all the promises and all the temptations.
coming from Napoleon's side. They would inevitably be betrayed by him.

At the same time, Mazzini sent his emissaries to Poland and
in Hungary. Orsini bombs were sent to various locations.
Napoleon III was perfectly aware of his schemes and of
has relations of Polish emigration with the party of the
European revolution. Not daring to break completely with
her, and yet wanting to get rid of her, he imagined doing

to remove from Paris all the Poles who were receiving subsidies
and to intern them in departments under the supervision of
prefects. The Count of Morny was pushing him towards this measure, which was
fought by Prince Napoleon (1).

We have seen (S 7) how Mazzini flattered himself wrongly or to
reason, four years later, to see Palmerston inaugurate the
revolutionary war in Central Europe. Seeing him re-
When Napoleon III came to the ministry in 1859, did he fear that Maz¬
Zini did not take the lead of the movement and that an insurrection
general in Hungary and Poland did not have a scope exceeding
Was Kossuth's diversion much what he hoped for? We can see that
assume.

What is certain is that Mazzini and the revolutionaries
Italians continued to prepare an insurrection in Hungary and in
Poland, even after the Peace of Villafranca. In October 1860,
Garibaldi appointed Mieroslawski, an old conspirator from 1848,
senior commander of a Polish foreign legion, and Genoa,
in the early months of 1861, became the center of preparations
for this expedition (2).

We will see in one of the next ones how Mazzini was
about to carry out this project with the support of Viclor-Em-

(1) Die pdnUtehen kufttoendey von Knorr, pp. 94*95.

(2) Ibid., pp. 109*110.

manual. But let's return to the events that occurred in
the Italian Peninsula.

S 9. — The annexation of central Italy and the Two*

Sigiles.

Cavour was not discouraged by the preliminaries of
Villafranca. Palmerston supports him with his advice and his
courage. He can stand up to Napoleon III.

Let's listen again to Kossuth's stories:

The preliminary agreements for Villafranca were signed. Officially, he
It was necessary to submit to it. Minister Cavour ordered Mr. Farini to leave
Modena. But Cavour, the revolutionary patriot, summoned to his home,
in his own palace, at daybreak, the republican Louis Frappoli(l),
and approached him with these words: — Do you want to help save Italy?
lie? — Yes, was the reply. — Well then! Meet me at once at

Modena. Make yourself available to Mr. Farini. You will find him
there. But if he had by chance obeyed the order that we were forced to give
to give it to him, and if he had left Modena, take it upon yourself to
For defense, make a weapon out of every piece of concrete, throw these Ita¬ into the Po
unworthy ties that are ruining their homeland.

A few hours later, Mr. Malmusl, president of the assembly of
Modena was knocking at his door. He was asking for weapons. Cavour kissed him
On several occasions: — “Good people, whom you take away,” he said, “I am not
"No longer Minister of War; but we're going to try something." He
he drew a few lines on a sheet of paper and said to Malmusi:

— “Take this to the armory; if they give you weapons with this,
"Take them quickly to Modena." They gave him the weapons and he took them.

Farini received a dismissal order; he responded to it by telegram.
phique: "The royal commissioner obeys; but the citizen becomes sur-
"Soldier field with the people." (Dispatch from Farini of Modena, July 16)
(Letter 1859.)

Moreover, without soldiers, a day's walk from the enemy, in
Surrounded by a discouraged crowd, he appeared on the balcony of the princely palace.
and presented himself as a dictator to the inhabitants of Modena, saying to them:

— “Forward with the Star of Italy. Italy did not sign the peace of
Villafranca!

Cavour wrote to him on July 17: “The minister is dead; the good
"My friend applauds your firm decision."

The dictator Farini appointed Frappoli as Minister of War. This is

(1) This is CO Louis Frappoli, who later became Grand Master of Freemasonry
çonnorio italionno et dont la dostiuéo fut si étrange (liv. II, chap. X, % 7).

and thus the army of Modena was formed, in which our Hungarians
took up service (1).

Cavour's departure from the ministry had been nothing but a false start.
tie. A few months later he had odiously resumed the management
affairs he had never truly left behind. Napoleon III,
For his part, shortly after the Villafranca preliminaries,
received the presumptive heir to Tuscany, the archduke, very poorly
Ferdinand, and approved the methods employed by the government
Victor Emmanuel's plan for the annexation of the duchies and the
Tuscany (2). Lord Palmerston, said M^'Rattazi, assured Victor-
"Emmanuel of England's friendship and urged him not to
"to be concerned about the official protests from French diplomacy"

"Caise and articles from its unofficial newspapers*"

So we could dare more, and that's when the expedition
The Sicilian mystery was resolved. Every day documents are published which
attest to the complicity of Cavour and Victor Emmanuel in
this shameless banditry.

Here is, among other things, what we read in the correspondence
from Rome, from the Journal des Débals of March 23, 1882, under the si¬
nature of Mr. de Montferrier:

La Gazetta d'Halia tells about the death of Mr. Bombrini
a rather curious historical detail. In 1860, Mr. de Cavour protected and
organized Garibaldi's expedition to Sicily, while appearing to be there
to oppose for diplomatic reasons. He was only embarrassed because
the money, which could not be secretly taken from any chapter of the
budget. He addressed it to Mr. Bombrini, Governor of the Bank, and this one*
provided the funds against a bond signed by Mr. de Cavour, undertaking
not only as head of government, but as a person
private.

The story is very true, and I've known about it for a long time. I
I hadn't thought it necessary to recount it, but the Gazetta having taken the initiative
tive, I no longer see any reason not to talk about it as well. Only
I think the Gazetta is mistaken about the figure; it mentions 500,000 francs.
Half a million. The sum was much higher.

The transaction must have been rectified since then, but I don't know how.
It was.

(1) Memories and writings of my exile, p. 338.

(2) Hattazi and his time, pp. 434, 435.

(3) Ibid, p. 435.

Other documents, published by Fanfulla in 1881, show
the personal part taken by Victor-Emmanuel in the experiment.

It is a letter dated April 16th of this year and signed:
William de Rohan, American commodore. The said commodore
recalls that in June 1860, he was driving in Sicily, on three
steamers, the second expedition of 3,400 volunteers. Dj return to
Genoas, unable to embark on the third expedition, was stopped by
an observation by the revolutionary doctor Bertani, who represented

he felt he had no money to supply the Washing
your ship, on which the troops were to embark. On what?
The American commodore, vested with full powers, left by train
express train to Turin, where he saw the king and explained the situation to him. Vic
Tor-Emmanuel said he needed to see Mr. de Cavour, but
that he would soon return the favor. Indeed, an hour later,
An aide-de-camp brought the letter to the American commodore.
"Textual" as follows:

Commander, I am returning to you herewith the two letters from Medici,
which you will put in other envelopes and deliver to Cavour. I have
Already given three million to Bertani. Return immediately to Pa*
a term to tell Garibaldi that I will send him Vaîerio in place of La
Farina; and that he should advance immediately on Messina, Francesco (the king
of Naples) being on the verge of giving a constitution to the Napo¬
litains.

Your friend,
June 27, 1800.

VicToa- Emmanuel (1).

Any further comment would be superfluous. But it is necessary to point out specifically
this feature of the "Make it quick," the watchword given to Garibaldi
by Victor Emmanuel, at the time when he supposed that Francis II,
granting a Constitution could thwart the maneuvers
revolutionaries with whom he had long been surrounded.

Lord Palmerston was privy to the details of Gari's expedition.
Baldi and he gave him decisive support on two occasions.

On May 1st, said Mr. Rattazi, Garibaldi learned that from the small port of
Two Neapolitan frigates had departed from Marsala the previous day,
And since two English ships had just arrived there, Garibaldi hastened the
jmarchc from Piedmont and entered that same day in that port. The Lombardo

(1) Reproduced by VUnipers on April 22, 1881.

had remained behind; the frigates arrived and began to cannon-
nei the little Lombardo. Bixio read him to force the pass, where he failed and blocked
the harbor entrance. The Stromboli wanted to seize it. The Argus, a ship
English, ordered the Neapolitans to cease fire as long as the

English officers would not have returned on board. The Neapolitans obeyed
They complied with the injunction. The Thousand asked to be disembarked. Two hours
afterwards, they were all on Sicilian soil. Only then did the An-'
The Glas withdrew. The Capri and the Stromboli advanced, firing on
the volunteers; they captured the already empty Piedmont, and moved away
rent (1).

A few months later, the King of Naples valiantly defended
lies to Gaeta about the true nationality of his people. Engaged by
of old promises, Emperor Napoleon left the French fleet
It would protect the city from the sea.

Victor Emmanuel complained to the emperor about the almost
aggressive of Admiral Lebarbier de Tinan. Napoleon retracted his statements
instructions and gave new ones, perhaps after the observations of the
English cabinet. To justify his conduct, he later claimed that he
had tacitly established himself as a mediator between the two kings, in order to...
force them to reach an agreement and deal directly. The truth is that Pal-
Merston, having suspected the emperor of intending to create difficulties
difficulties between France and Italy led him to understand that the English squadron
might well leave Malta to go and anchor off Gaeta, next
of the Italian squadron (2).

Also, when Garibalùi was received in England in 1864, he could-
He will publicly utter these words, which history must record.
ter: "In 1860, without England's help, it would have been impossible
"to accomplish what we did in the Two Sicilies, and
"Naples would still be under Bourbon rule without the help of
"Palmerston, and, without Admiral Mondy, I would never have been able to pass
"The Strait of Messina (3)!"

There can be no doubt about the loyal sympathy that the emperor
Ale.\andre 11 testified to Francis II, but one is astonished in

(1) Rattazi and your tempt, p. 473.

(2) Ibid., p. 533.

(3) Reply to the address of the Mayor of Southampton on April 4, 1864 and speech to
Crystal Palace on the 16th of the month, cited in the Meinorie documented by the
ttoria délia rivoluzione ilaliana (t. 1, p. 131), and Merimée, Leltret à Pannxfi, 1.1|,
p. 23.

reading the diplomatic keys of his representatives. Slackel-
bcrg, the Russian ambassador to Turin, wrote to Prince Gorts-
chakofT, May 13, 1800: "The king spoke to me frankly: it's^
he who prevented any revolutionary movement from breaking out in
Sicily; it was he who gave the order to Cialdini* who commanded

in the Homagnes, to respect the tranquility of Veneto and
of the Marches, unless the king of Xaples intervenes. That is
Victor Emmanuel, who advised the King of Naples to reach an agreement
with him; but his advice has not been heeded, and that's why
What, the Grand Duke of Tuscany lost his states and the Pope?
Kornages; and that he hardly cares about his excommunication.
Gortschakoir, for his part, said to Uegina, the king's minister, "Naples
In St. Petersburg: "The King of Sardinia spoke to me like a man
loyal, and I believe your king would do well to come to an agreement
with him (1). »

It's fair to say: who were they deceiving, the King of Naples or
Emperor Alexander?

We inevitably remember the role played by the Russian diplomats in
1821, in the Italian Hautes-Ventes and stigmatized by Mr. do
Metternich (see above book III, chap. IV, .§ 'î), and we have recalled
close to the bitter words spoken by the unfortunate Alexander II
to his chancellor after the government refused to extradite Hartmann
French government (book II, chapter XIV, 7).

The legend of the Thousand is over. Instead, sell off what you have left.
said an Italian who published interesting works under the name Flarninio
studies on the foundation of the Italian unilô in the Deutsche
Rundschau à"' ociohvQ 1882:

Italy has nothing to gain from this legend. It shouldn't
that people abroad believe that Italian unity needed to...
to achieve an intellectual nullity like Garibaldi. Those in the know understand.
although the entire Sicilian revolution was carried out by Gavour, whose
Military emissaries, dressed as peddlers, roamed the island and bought
The most influential people were paid exorbitant prices. The general, who counted
He who commanded the fleet and the army before Palermo was corrupted. He who
The order placed in Naples received two million for its part. The shipment of
Garibaldi with those famous Mille, whose poor equipment was not
incapable of serious commitment, he was nothing more than a
grotesque comedy that was performed before Europe to relieve the res-

(1) Quoted in Rallazi and his time (p. 438).

the responsibility of the Piedmontese government. Garibaldi himself had
lost all courage at the Volturne bay and was found by Nino
Bixio is hidden in a tomb. Today, he tells him, it is necessary
To conquer or die. The arrival of the Piedmontese Bersaguerii saved him and...
gna the battle.

Freemasonry played a role at least equal to that of
gold in these shameful betrayals. Liborio Romano, this rare_

ftfjure de traître, as Bishop Dupanloup called him, was one of the leaders of Neapolitan Freemasonry, and he died in 18C8 presiding tooth of the Scottish Consistory of Naples. The organ of the Freemason The Italian people, in announcing his death, said: "His actions, his popularity "Larity, the persecutions he suffered prove how much he "He was estimable both as a mason and as a citizen (1)." That is as well as Freemasonry understands honor and probity.

S 10. — The relations of Victor Emmanuel and Mazzini. — 1863-1870.

We are dealing here with a first-rate publication order. Mr. Diamilla Muller, who has been for many years the designated intermediary between Mazzini and Victor Emmanuel and by times also between these characters and Napoleon III, published in In 1880, in Turin, an account of their relationship, based on their letters very original, under this title: Politica segreta italiana (2). Its revelations received widespread publicity and did not receive a The only denial; they therefore now take their place in history. and will show even the most skeptical how important the action of Secret societies have played a role in contemporary events.

The figure of Diamilla Muller is particularly interesting. health. He is a distinguished engineer and scholar whose studies they establish close ties with Father Secchi; he is a man of the world and a businessman. He holds no official position, No one seems more detached from politics, and yet he at hand during the biggest events. At all hours the cabins the offices of ministers and sovereigns are open to him; at one point Given the circumstances, the day after September 20, 1870, he led a negotiation to establish a modus vivendi between the papacy and the Italian government and prevent the departure of the S-Father. A great

(1) CU6 by Le Monde maçonnique of September 1867.

(2) In-Si*, Torino, Roux e Favale, 1880.

In his case, education and lofty views were combined with passions. of the sectarian.

He is reminiscent of Henri Misley, who, in 1829, appeared in Paris to deal solely with the sale of nitrates and wheat from the country of Modena, who later worked on the construction of the roads of iron in Italy and Spain, and which, completely unknown to the public, contributed to bringing out the most hidden mechanisms of politics European. These are the men who represent the power of the secret societies.

Mr. d'Israéli, who had seen them at work, thus outlines their
physiognomy in his novel (['Enilijmmi;

The most powerful men are not in public life;
It is private life that governs the world.

But surely King Luitprand, who is called the Wise par excellence
Is this a powerful monarch? And Emperor Harold, who succeeded in
Everything? And as for the ministers, who will be great and strong if not Wen-
Ceslas? — King Luitprand is governed by his physician, who would be
capable of governing Europe, but lacking ambition. The emperor
Father Harold is under the influence of his mistress, the wife of a certain
age and great sagacity, but who nevertheless believes in magic.
As for Prince Wenceslas, he is inspired by an equally obscure individual.
that we and who, as far as I know, can be busy, like us
at the moment, drinking a cup of coffee in a private room(l).

It was 18G3. The Italian revolution was unhappy.
of Napoleon III, who, despite his promises, had left the Fifth
netie under Austrian rule and which continued to occupy
Rome, as much to maintain a guarantee against the Italians as to
to obey the pressure of Catholic opinion in France. After the
death of Cavour, Ricasoli, Raltazzi, Farini, Minghetti, had
succeeded to the ministry without being able to control the situation. Gari-
Baldi, intoxicated by his popularity, no longer accepted the leadership of the
government as in 1859. By the publicity it gave to
his armaments, he had forced him to dissolve his first time
bands to Sarnico, then to strike him himself in the scaffolding
d'Aspromonte. Irritated by this action, all the violent elements
The revolution was fermenting dangerously. In these circumstances
Victor Emmanuel judged that they should be diverted onto
Austria: a direct expedition against Venetia had little

(1) Endtjmion^ (omol, cliap. XXXVIII, London, 1880.

chances of success and would have forced the Italian government to
to immediately enter the scene; but Poland was in arms, the
Servia and Romania were in turmoil; Austria could be created
complications in the East, rising up in Hungary. These insurrections-
They would have the tacit approval of Prussia, that much was known.
No doubt; they were preparing a movement in Veneto.
To carry out this plan, the king took a bold initiative, that of...
to dress directly for Mazzini. Mazzini had once offered his
competition at Charles-Albert. Later, he had turned violently
lies against him. Until 1859, he had not believed that the dynasty
Piedmontese pï)t to achieve Italian unity. But after Villafranca his
the point of view had changed. Moreover, the abrupt stop of the

The war waged by Napoleon III was meant to bring him closer to Victor-Emperor
manual; also, talks had been exchanged from that time.

Shortly after the Peace of Villafranca, says Kossuth, some
prominent members of the Republican party addressed figures
very influential members of the monarchist party to encourage them to concentrate all
their efforts aimed at achieving a unified revolution in Sicily.
At that time, these talks, while not abandoned, remained in
Suspense. They were resumed in March 1860. Then Mazzini, approving
the negotiations, wrote the following on March 2nd: a It is not a question
"It is not currently known whether Italy will be a republic or a monarchy-"
"That, but whether it will or will not happen. If Italy wants to become a monarchy
"Under the Savoy dynasty, let it be done! If, after the emancipation-
"The nation wants to call the king or Cavour the liberator."
"Or whatever, let her do it. What we all want"
"Now, it's about Italy doing its thing (1)."

At that time, Mazzini still had quite a few plot points at his disposal.
considerable. From London, where he usually resided, he directed
he had assembled a general staff of cosmopolitan revolutionaries that he could
throw ourselves at some point in Europe and that we will
soon to appear in this story. "He had," said Mr. DiamilJa Mul-
"First, a wonderful talent for drawing contributions in ar-
"gen of the enthusiasm and faith of its elders and its
"New followers, mainly from the early days."

Mazzini had founded the first companies in Italy in 1848.

(1) Biancbi, Storta doeumenlala della diplomazia europea in llalia da iSii a
é86i, tome VIII, p. 285, cited by Kossuth, Souvenirs et écrits de mon exti^ pp.
5S-57.

vrilhrs. In 1803, 153 were completed, with a clTeclif of 111,008
members and their number was growing day by day (1).

These societies were especially widespread in the South and in the
Lombardy; they did not consist solely of workers,
as their name might suggest; they also received the
students, the marginalized of all kinds. In each group there are
had a core of loyal followers; all displayed absolute obedience
session at the higher committee, and that committee was Maazini. One
will soon see the new influences that prevailed in this
movement (S 12.)

Mazzini possessed a political acumen far superior to Garibaldi's, and he understood,
like Victor Emmanuel, from a revolutionary point of view
the definitive expulsion of Austria from Italian territory was to
to happen before the invasion of Rome. The intermediaries of these

The negotiations involved lawyer Libertini, a member of Parliament.
but above all Mr. Diamilla Muller, a friend of fifteen years for
Mazzini, in whom he had complete confidence and who was in London
dres in February 1863, to buy rifles for the governor
Italian nement. He simultaneously purchased weapons for
Mazzini, and the two expeditions were undertaken together.

To follow these negotiations more closely, Mazzini, in the month
in April, moved to Lugano; Diamilla Muller, in Turin, com
communicated with Victor Emmanuel through the lawyer
Pastorc, who was not an official figure, but had
the king's complete trust, handling his private affairs,
the most intimate affairs; then by that of the Count of Savoiroux,
aide-de-camp to the king.

These negotiations continued for eighteen months;
Mr. Diamilla Muller's book recounts all the events and...
produced a large number of letters from Mazzini, Pastore, etc.
questions from the king himself.

However, they were unsuccessful because neither party had
not complete trust in each other. Victor-Emmanuel
wanted Mazzini to create a diversion using only his own resources by
Romania, Serbia, and Hungary; but what about the moment?
There was no uprising in Venetia. Mazzini suspected...

the king's desire to remove the merciful revolutionaries from Italy
the most active; he feared that Venetia would be sacrificed

(1) Lavoloyo Contemporary socialism, Paria, 1880, p. 345 et seq.

and that the general war not be indefinitely postponed. 11 demanded
therefore, that at the same time as the war was waged on the Da¬
Nube and in Hungary, an insurrection was provoked in the upper
Veneto and that the Italian government stood ready to support it
by force of arms.

Prussia and Austria were then engaged in the question
duchies. The general conflagration, the revolutionary war
The European [revolution] that the great agitator wanted would thus have erupted in
outside of Napoleon III and without resorting to him again as
in 1859. Mazzini, on the other hand, made a commitment to Victor-^
Emmanuel, to temporarily renounce all republican propaganda
blicaine.

Here is a letter written from Lugano in April 1863, in which he specified
its position with great clarity (1):

Dear Muller, thank you for the information... To obtain the au¬
very, it is advisable to remain on good terms with little Talleyrand (2).

During your conversations, you must tell him that if the king, instead
to conspire in Serbia with Prince Michael, conspired with the leaders
of the Serbian National Party, he would be assured of their immediate support; that,
Moreover, the king of a people of twenty-two million souls cannot...
to require that the initiative originate from a country of two million and
half of the inhabitants; that Italy must begin, attack first, at
condition of being followed immediately; that undoubtedly the king cannot
to take the initiative, and let no one claim that he is doing so, but that,
If he were sincere, he would let us act, keeping himself ready to follow.
vre and then authorized to do so by the initiative taken in Veneto and by the
fermentation that would occur throughout Italy. It should be added that,
Made incredulous by long experience, I do not wish to stipulate
agreed with the crown, but that the agreement would result from the very fact
that we would be given complete freedom to act and that no one would take
measures against us. Regarding the political question, per
Sonne cannot believe me stupid enough to want to proclaim the re-
public at the foot of the Alps. If I were to formulate a slogan, I who
I am determined not to make any commitments for the future; I will not give any.
other than that of: "Long live the unity of Italy!" But the king knows very well
although for the moment, because of the army's needs, all

(1) We are examining that tradantiou, as well as that of some other pieces, A
The work of A. Auguste Bouillier, which appeared in the Correspondance of the 10th and 25t
October 188t: that's the only thing we owed to that study, which can't be said
consider using Diamilla Muller's work.

(i) This is the name given among them to the lawyer Paslore.

III

13

The municipalities would necessarily add: "Long live Victor Emmanuel!"
It would have been enough for me not to do it.

P.S. — When you talk to little Talleyrand, let him believe
that, naturally, the measures taken by the government have made me
to renounce any attempt on Venetia, but that it is a bad
tactics for him. Because all the activity I would deploy outside
against Austria, I will inevitably bring it back inside and spend it
agitated against him.

On November 15, 1863, Mazzini insisted from London on the
conditions of its action; after having renewed its assurances of
"Not to raise the republican flag," he added:

There are two essential points I haven't mentioned, because...
Anyone who knows us can guess them. The first is that we
We oppose, in any case, we declare frankly, any intervention
France's role in our war, as well as in any intervention
The first was Italy's intervention on the Rhine. The second was Garibaldi's action.
Garibaldi is the soul of any volunteer expedition. No one
may doubt his adherence to the statement I made at the beginning of
this letter. But I am convinced that, both because of what has happened
in the past, that to avoid divisions among the volunteers, he
The general's actions would have to be completely independent and free.

A note was attached to this letter, which was intended to be circulated.
confidential document in which we read the following:

I need to remain free for the future. We may have a day together.
to enter into conflict over Rome, and a formal agreement concluded beforehand
It would bother me. If you have my letters read to the king,

Observe the impression they will produce, especially my statement
relating to France's intervention in Italy, and Italy's intervention in the
Rhine.

In another confidential note dated January 25, 1864, Mazzini
he adds. 'You must make this dilemma clear: or
Venice, or Republican Propaganda," and he bore witness to
his contempt for Pastore "who, he said, didn't have the slightest bit of
"Moral energy and depended on a promise from Louis-Napoleon."

At a certain point, Mazzini's sensitivities having increased
Having been informed, the king summoned Diamilla-Muller to him, and him
delivered the following letter, signed and dated Turin, February 28
1864:

Pastore conveyed my words in a completely inaccurate way.

I never said that I had caused or made an agreement with the per
sonne (Mazzini), nor that this person had reached an agreement with me. I have
he only said that I had been kind to her in various circumstances
constants that she herself may not be aware of, and that I had left her
quite peaceful in Naples, while on the contrary, in his writings, so much
In both public and private matters, she has been ungrateful to me. I said
that it was unacceptable for the action party to take the initiative in the
events that are bound to happen, and that if he tried it, he would be re-

awarded by force.

I am now saying that if he formally renounces doing so,
I am willing to agree to the terms requested, but with full responsibility.
for myself alone and my government, as soon as there is a shadow of
possibility, the glorious mandate to undertake, with all the forces
long live the nation, the completion of our homeland.

I have the same drive, the same desire to act as the person I have
spoken; I judge things by myself, with the most manly energy and
not with the timid impressions of others.

But the person must convince themselves that the circumstances are serious.
that they must be weighed with a calm mind as well as with a fair heart
tooth; that if I want, that if we all want to carry out, the plqs
As soon as possible, the great work of unification, woe to us all,
in the event that we prove inadequate to the task, and where,
giving in to an impetuous and untimely frenzy, we
would only lead to plunging our country back into its former situation.

The time is not yet right. Soon, I hope. God is coming.
dra in aid to our country.

VE

Things had reached this point when Garibaldi left...
blow for England. Victor Emmanuel feared, said Dia-
milla-Muller, that Mazzini and Condottiere did not combine,
with the secret complicity of the English government, an ac¬
tion which precipitated events against his will. He resorted to
Diamilla-Mulier and he asked to go to London. There, the
Negotiations continued, with Diamilla-Muller corresponding with
Count Verani de Castiglione, head of the king's cabinet (1).
On May 2, 1864, the king sent this handwritten note to Maz¬
zini:

(1) Mr. Diamilla-Mulier provides curious details about Garibaldi's journey
England. Lord Palmerston, like Victor Emmanuel and Napoleon III, did not see
The competition among revolutionaries surrounding the Condottiere was not viewed favorably
and feared expeditions that could have thwarted his plans. (At the law link)
prohibiting access to the territory, which would have provoked the anger of the English pe

The statement that the party was manipulated cannot be accepted.
action, whereas on the contrary, he has always been made to understand a
in a clear and precise way that we would vigorously oppose and by all means

means at our disposal for any internal movement and for any undertaking
a takeover aimed at initiating an attack against the
Venetian provinces.

Any attempt of this kind, under such conditions, would therefore be
senseless, it would lead to nothing and would have unfortunate consequences.
which the promoters could only deplore.

Poland, in the various phases of its uprisings, lacked
of expansionary force, and this is the main cause of its ruin. Can-
Could it, like the phoenix, rise from its ashes, if the in¬
The uprising spread to Galicia, the principalities, and Hungary.
where the land would be easy to cultivate, provided that men could be found
my energetic and audacious ones who would serve as hyphens.

If the Galician movement were to spread to the aforementioned countries and pre-
This gives rise to the proportions of a spontaneous popular uprising, capable of
to create great embarrassment for Austria, then it would be necessary, before
everything, from supporting this insurrection with a small troop of Italians

decided to entice the hero, to surround him with a brilliant world, to accost him
bler de fêles of official. The members of the aristocracy lent themselves marvelously
to this conspiracy; the Duke of Sutherland would have accepted his hospitality;
Then, when popular enthusiasm was somewhat satisfied, the duke made
declared by Doctor Fergusson that the hero's health required his immediate departure
diat. The day before, at a banquet, he had fraternized with Mazzini and Herzen. What
A few days later, he was sent back to Italy amidst enthusiastic ovations.
after receiving a visit from the Prince of Wales, but without being able to see his frienc
the revolutionaries. Questioned in the House of Commons about these maneuvers,
whose secret had leaked, Lord Palmerston declared that the French government
had not intervened in any way in this hasty departure. But Mr. Diamilla Muller leaves
perfectly understand that Victor Emmanuel greatly feared for him the
personal relationships that developed between Garibaldi and the leaders of the revolution
European, and feared that they might take an initiative on the Venetian side
which he would have been obliged to oppose. The Duke of Sutherland, against whom he had ac
Palmerston, fortunately came to his aid. There was even more: Gari
Baldi had expressed the intention of going to Paris and returning to Italy via the North.

He was the victim of another hoax, proof of which can be found in the tele-
the following gram addressed on April 19 by Count Albert Maifei, secretary of the legislat
tion, in London, to Count Verani de Gastiglioue In Turin:

Regarding Garibaldi's departure, he informed the king that the Duke of Sutherland, at
< place to bring him back to Caprora, will keep him on board his ship for the entire
"The time he will be traveling in the East. He will remain on the journey for two months.
On this journey, he will probably stop at some port in southern Italy. There, the duke
This will prevent Garibaldi from going down or undertaking any operations. Telegraph me if
"Suitable for the king."

But Mazzini immediately learned of the telegram and informed Garibaldi at Gi¬
Braltar was aware of the plots being hatched against his freedom. He then had himself take
he went to Caprora, from where shortly afterwards he went to Naples and Ischia.

determined, and, having thus grouped the various elements hostile to the en-
main enemy, we could achieve the realization of our common
desire.

VE

Mr. Diamilla Muller, by forwarding to Mazzîni the copy of this
The king's note added:

Regarding Galicia, the king is ready to support the movement
ly, provided you approve his proposals. The opposition that
meeting your projects related to Veneto would cease as a result of your
membership, provided that your preparations aim not
an initiative to be taken, but simply cooperation on projects
royals. On this point, we defer to you and your word. But
The attitude of some of your friends inspires distrust... If you
If you succeeded in organizing the insurrection in Galicia, you could count on –
You are free to verify this yourself – on a body of maintained volunteers
at the king's expense.

The leaders of the European Revolution were then gathered
News in London: the persistence of the Polish uprising
gave hope. General Klapka, in concert with the
General Turr submitted to Garibaldi a plan for an uprising in
Hungary. But Mazziiii preferred to employ someone named Frygezi, who
had, it seemed, supplanted Klapka and Turr in the confidence of the
Hungarian refugees. Meanwhile, a certain General Bulewski
was preparing an insurrection in Galicia. Mazzini having been unable to obtain
the action in Veneto, finding itself abandoned on this point, even
by her agent Diamilla Muller, perhaps discouraged by others
influences, seemed momentarily to adhere to the king's plan and read|
Bulewski was sent to Turin.

There, King Victor Emmanuel had the note delivered to the latter
The following is written in French:

Mr. Bulewski will have to report to the Minister within two days
Peruzzi, who will help him within certain limits when his men leave.
8a Her Majesty approves Mr. Bulewski's departure. A movement in the
Tyrol and Venetia will be repressed; but there is a promise that nothing will
will begin without a directive. Mr. Bu's project initiative
Lewski belongs to Her Majesty, who has been looking after it for two years, while
that Mazzini recently issued.

We can see how much Victor Emmanuel was keen to claim for

him rioilialibc and therefore the direction of this diversion revolution
tionary. This was, in essence, the plan outlined by Bu-
Lewski in several notes:

Protesting against the Austrian alliance that the national government*
Polish national adopted and viewed the Galician uprising as
the only way to salvation for Poland,...< the revolutionary center
The Polish people made direct contact with Italy and Hungary,...
its natural allies, against Austria^ In Italy, the Polo Gentleman
nais addressed both opposing parties, regarding their
means of action, but which he considers both as requiring us to
to him. He proposed to General Garibaldi that he accept the mandate

of moral leader of the insurrection in Venetia, Poland and Hungary;
And, knowing the prestige of his name, he asked him for his son, the
Colonel Menotti, to command an Italian legion in Galicia.
The general accepted the mandate and promised his son. On the other hand, having
Colonel Horyslawski learned that influential people consented
were seriously supporting the insurrectionary movement in Gali¬
company, the Polish Center had organized in Italy, by the said colonel) some
Italian, Hungarian and Polish executives.

In Hungary, the Polish Centre had made contact with the party
action in this country, under the direction of Colonel Frygezi, but at the con
edition that we will have nothing to do with Kossuth and the Klapka generals
and Turr (1).

Finally, in Serbia, we made direct contact with the
National publication: through the intervention of Colonel Zega, we are masters
of a corps of three thousand men. The officers, all ready to leave and
to which we have been paying wages for a month and a half, consist of
of three hundred and sixty men, who are to disembark, as workers
railways, to Sulina, to Galatz, to Ibraila, where we have already
four of our civil and military commissioners to receive the co-
lonnes^

In Moldova, under the command of Colonel Frygesi, we
We have a Hungarian column ready to go into action. In Serbia,
There is a corps of three thousand fully armed men; Colonel Zega is the
head of this corps, composed of Serbs and Montenegrins. Our agents in
Galicia prepared the elements of an uprising in the small towns
general knowledge, and they are all ready to join our men in the
mountains to organize militarily. But to be able to com
To begin these movements, we need weapons and funds.

(1) Klapka ot Turr étaioot absolumonl dans la main du princo Napoléon et de
Napoiêuu 111. il on ôlail à peu près do inôiuo do Kossuth. 11 faut note, au pas-
sago, toutes les traco:^ do cetto division dos doux couchos des Sociétés secrètes.

much more considerable than those we have at our disposal. We

We therefore address ourselves to the king and propose: 1** to send all our officers in Moldova by detachments of thirty men, at a rate of two convoys per week.

2® Ten days after the arrival of the last convoy entering the campaign both in Galicia and Hungary, as soon as our columns appear In the mountains, Galicia and Hungary will rise up in accordance* according to the plan we had organized in advance.

The program of Bulewski, plenipotentiary delegate of the Cen^ The Polish revolutionary character was:

It was, as he himself* said, the Revolution. Everything For the people, everything by the people. No alliance with ideas nor with the men of the past; solidarity with men and princes examples of the future, war drawing its means of action and its forces vital among the masses; Social order reorganized in such a way as to to redress the age-old injustices to which peoples have been and are subjected core condemned.

Garibaldi, in turn, wrote on June 30, 1864:

To the members of the Polish Revolutionary Centre:

The agreement I signed with your government's agents national dedicates the same goal, the same path to follow for the salvation of Poland, which you were the first to proclaim. What you recognize were born as the flag of the principle of nationality, substituted for all A purely local flag, the solidarity of peoples, the simultaneous struggle against any common enemy, is now recognized by your government government.

Therefore work together in complete agreement, and let no division be dis appear before the active and ceaseless work of all.

Your friend, G. Garibaldi.

The Polish national government was unfortunately at this moment fell under the direction of the revolutionary committee European, led by Mazzini. (See Chapter X, Poland and the Soviets) secret societies.) Garibaldi also addressed a letter around the same time. letter to the youth of Pesth, to encourage them to insurrection (1).

This is the case here, and it's worth noting: this revolutionary war plan The naire was the same one that Prince Napoleon supported in 1854, and

(t) Many documents can be found attesting to the role played by Maszini and Qa*
Ribaldi's contribution to the Polish uprising, in the volume entitled: Pdnische Áufstande,
i.e. 1830, von Knorr (Berlin, 1880).

which Napoleon III had opposed. (See Book II, Chapter X, § 3.)
Victor Emmanuel adopted it for his own purposes and, for several
For several months, he directed all the execution details, providing
weapons and money. General Turr, a friend of Prince Napoleon
Léon, as we have just seen, was also one of his inspiring figures.

On June 9, 18Gi, Diamilla-Muller wrote to Mazzini:

The king's agent is Sacchl. Other funds have been given. We have been
written to the Italian consul in Galatz to pay 1,000 pounds to Frygesi.
Bulewski leaves for Caprera. We promised that if Ménotti starts
On the road, he will be provided with the necessary agent. The first column will depart
Tuesday of Genoa, Livorno and Ancona (1).

The expedition to the Danubian provinces would have struck at the
Austria and Turkey were both involved. Prince Couza was counted on.
obscure creature of secret societies, who owed his elevation
that at their will and which was to disappear from the scene as soon as he them
would have displeased them. Kossuth had approached him to make it happen.
to supply, at the beginning of 1863, 23,000 rifles to the insurgents
Polish; but, based on observations from France and Russia,
he had intercepted them (2)*

Garibaldi was in Ischia, making preparations for his departure for the O¬
They laughed. A Wallachian bishop had come to see him, and had spent two
days in colloquium with him (3). The king, for his part, was actively pressing
the Galician expedition was underway when an unexpected incident occurred
disrupt all these projects.

The leaders of the left-wing party in Italy had not been put on the spot.
during the negotiations of Victor Urnmanuel, Mazzini and
Garibaldi; they suspected, in the announced departure of the latter
deny, a plot hatched by the monarchy against themselves for the
deprive them of their leader and their means of influencing the masses.
Desperate to keep him in Italy, they published in the
Diritto of July 10th, that protest:

Knowing for certain that some of the members
The most important members of the action party are called upon to take part in ex¬
military and revolutionary expeditions outside Italian territory, and
convinced that Italy is in a serious political situation; that a

(1) PoUtica segrda Italiana, p. 9'J.

(2) Knorr, Polnische Aufstoende seit 18.30, p. 148.

(3) PoUtica segreta Italiana^ p. 172.

a revolution intended to serve the interests of liberty, cannot find more favorable terrain and a better-disposed population than in Italy; that companies that are too distant and too uncertain, such as those those we are talking about, organized by princes, must necessarily be rather in their own interest than in that of the people; the undersigned they believe it is their duty, to ease their conscience, to declare that the distancing of Italian patriots at this moment can only be futile neste to the interests of the nation.

This publication completely derailed the expedition project. in Galicia: Victor Emmanuel, whose secret plots were thus denounced throughout Europe, had to refuse any further assistance to Bulewski and Frygesi. He took the opportunity to reconcile. with Garibaldi. He sent his aide-de-camp, the general, to Ischia. General Porcelli promised him compensation of all kinds and a An important command in the coming war. Garibaldi, dissatisfied with the men on the left who had thwarted his projects, accepted the advances of royalty and remained loyal to it until than at the end of his life.

In vain Mazzini protested that he was a stranger to the publication unfortunate error in the Diritto note. It was obvious that His long absence from Italy had caused him to lose considerable the erosion of its power and that other influences were directing the advanced men. Victor Emmanuel now felt handsome a freer stroke in relation to him, although in 1867 and 1870, Mazzini could still have exercised a fairly significant share of action (Book II, Chapter X, § 7).

The Galician expedition was therefore completely abandoned. As for the Romanian one, it was too late to stop it. Fry-Gezi and Borzylawski had established their headquarters in Constantinople. military training and traversing the Danubian provinces, when Prince Couza, on whom we had counted (1), but who was the a creature of Napoleon III, probably on the advice of the latter Denial had Frygezi arrested and completely disarmed the insurrection.

The unfortunate Frygezi, released after two months of detention attention, thanks to a letter from Garibaldi to Couza, addressed, the September 6, 1864, to the Polish Central Committee, a request for

(1) Mazzini, who was aware of his relationship with Napoleon III, wrote as early as the 25

July 1864, that there was no funding to be made on his promises. {Secret Policy}
(llaliana, p. 109.) On August 12, a revolutionary agent, Kraus Carlo, wrote from
Constantinople: "As far as our paedia is concerned, Prince Couza must attend**
c dre permission from Paris. > {Ibid.j p. 114.)

rescue, which reveals both the high-level complicity that had
committed to this adventure, and the profound contempt with which
the leaders of secret societies, whether they call themselves Victor-Emma
Nuel or Mazzini, treat their instruments:

"I absolutely did not deserve the treatment I received," he said.
Received here from Klapka's agents... I regret that the Consul General at
Bucharest, Stumbio, did not want to protect me. By God, I am
Italian citizen..... So far, I have not received a passport.
Ambassador Greppi is causing difficulties. I am pleased to learn

to discuss your relationships and understanding with certain illustrious figures, includir

We can expect money. If they continue at this pace.

The king will be able to count on us more than on his army (I mean by this
(which concerns the initiative). As for me, it's the first time I've seen
a king conspiring generously with the republicans.

God willing, the prepared combinations will soon come to fruition.
Mazzini with the king, Garibaldi with the government, we at the forefront
Keep in mind, it's impossible for this agreement not to succeed.

You will allow me a fraternal observation. It would be a very
It's useful not to tell everyone who comes here what you do at
Turin. The most sacred secrets are known only to men who are privy to them.
unworthy (1).

§ 11. — A little more light on the causes of the
SECOND ROMAN EXPEDITION, 1866-1868.

In 1866, when Austria was victorious at Custozza and
Lissa, personally ceded Venetia to Napoleon III, the one who-
this showed signs of wanting to revive the idea of a confederation
Italian, and some of its agents were traveling through Veneto,
seeking to provoke demonstrations in favor of autonomy
mie under the protectorate of France. Grandguillot, from Consti-
Honnel, I was preparing a brochure to that effect, which would have had as its
Title: France, Italy, and the Venetians. Baron Ricasoli,
then president of the council of ministers, took the side of depê¬
send a secret envoy to Paris to handle the matter confidentially
to do, and he chose Mr. Diamilla-Muller. The representative habitu-
Mazzini's relationship with Victor-Emmanuel also had

major connections near the Tuileries.

On July 14th he was in Paris and was going to see Grand

(*i) Poiitica tegrela üaliana, p. 118.

Guillot, who greeted them with these words: You arrive on time.
Conferences were immediately established between the envoy of
Victor-Emmanuel, General Fleury, Mr. Conti, head of cabinet
of the emperor, and Grandguillot.

Two days later, things had completely changed
in appearance. Prince Napoleon was then in Le Havre. The emperor
Father summons him by telegram. He has barely arrived
In Paris, the emperor and the prince had a long conversation.
As he left, he said to the emperor in front of Conti: I am ready
to make known to the king, my father, such a policy
that and Your Majesty's benevolent intentions. Immediate*
The prince was leaving for Italy, without even going through the Patent
Royal lands, and the cession of Venetia to Italy, without conditions
none^ became a new fait accompli. At the same time,
Grandguillot had orders to suspend his pamphlet, and some
days later, the Constitutionnel published a damning note.
observing the change in imperial policy, notes that Mr. Dia-
Milla-Muller had previously obtained approval from Baron Rica-
soli. In a secret note presented as summarizing his thoughts
In response, the emperor requested the Italian ministry to postpone
any attack against Rome. "The emperor," it said, "whatever
((be it his power and his secret will to help you when it is
"The case cannot follow you on this point. It cannot expose itself to
"to see the Pope take refuge in the Austrian states." He invoked
also the state of public opinion in France, which remained very sym¬
pathetic to the maintenance of temporal power. "The masses, what-"
"that are not very religious and not very Catholic, as you say,
"They are even more so than one might think. Le Siècle and VOpinion"
"national^ who have lunch with a vicar and dinner with xm cwré^
"have not yet been able to create here, as in Belgium,
"A sect of solidarity. From this, you can judge the influence of the clergy."
and the account that the emperor must keep of it (1). »

This note, which had been drafted in the office of
the emperor, clearly indicates the underlying gross impiety that motivated him
master. But on the grounds he invoked with regard to Italy, for con
Serving Rome to the Pope, at least provisionally, was joined by one

(1) PolUiea segreta Italiana, p. 280. The idea of inviting Mr. lUcasoIi to come came to fr
dear directomoDt with the emperor was then put forward and very well received by
the latter. Mr. Grandguillot was sent to Florence for this purpose, but Ricasoli re
fusa, to consort a greater freedom vis-à-vis France.

other than Mazzini, who never missed an opportunity to point out. The
September 7, 1868, in a note addressed to Mr. de Bismarck, the
The old and skilled leader of secret societies said:

Germany cannot expect anything else from the Italian government
an attitude of neutrality or hostility. If it believes it can ally itself with
against France, she is blind; she knows neither the king, nor the
ministers, nor the official element. For fear of public opinion, the
The Italian government may initially remain neutral. But the
The day France wants to obtain her support, she will tell her: "I
"Gives you Rome," and on that day the seduced country will let the government do as it ple
government, whatever it wants.

The real secret of Rome's second expedition was precisely the need
to obtain a pledge of alliance for the planned war (1).

Not all the veils have been lifted on the expedition that Gari-
Baldi led a case against Kome in 1867, and who, as a result of a conspiracy
an absolutely providential course of circumstances, culminating in the sending
of a second French expedition and the victory at Mentana.

According to the information contained in Father Deschamps' work
(book II, chapter X, S 7), we can now add the book by Mr.
Diamilla-Muller. According to him, Rattazi wanted to repeat the game
of Cavour; in 1860, he allegedly secretly encouraged the expedition
tion, reserving the right to take over the direction at a later date.

A certain major, Ghirelli, one of the principal instruments of
This expedition, dated October 28, 1868, formulated a
position conceived in the following terms:

It has been more than twenty days since Rattazi completely abdicated
Grispi was in charge of directing the Roman movement;

2* Rattazi handed over two million pounds to the committee, and took the pledge
the agency to provide him with weapons and ammunition. On the scene, weapons and
ammunition ran out;

3® Major Ghirelli left with the mission of training the Roman legion
Maine. Baron Franco Mistrali, correspondent for the Gazetta di Mi¬
Iano and of the Patria, was attached to him by order of Commander Mon-

zani;

4® Ghirelli left with the formal promise that the Italian troops
their followers would follow him at a five-day march;

5® At Terni, he telegraphed Rattazi in cipher, asking him for the

(1) PoUtica segreta Italiana, p. 354.

the precise day of the arrival of the Italian troops in front of Viterbo. It was
answered: Sunday;

6* Rattazi, when giving his mission to Ghirelli, told him that he knew
to make a U-turn (1).

Victor Emmanuel, who, despite the fictions of parliamentarism,
personally directed Italian policy and particularly
all revolutionary movements had obviously given
his approval of Rattazi's conduct.

As for the relationship between Rattazi and Napoleon III, all of this
What we do know is that at that time Rattazi was particularly
pleasing to the emperor, and that his accession to the ministry in rem-
Ricasoli's placement had been very well received at the Tuileries.
represented in Victor Emmanuel's councils the alliance
French, as opposed to the Prussian party towards which he inclined
Ricasoli.

What talks had been exchanged, what commitments had been made?
taken, for this march on Rome,—* it is a point on which one
still waiting for a little more light.

§ 12. — The rise and fall of Mazzini

Mazzini was a powerful figure in European politics, one
has just seen it through the persistent efforts of Victor-Em
manual next to him "Despite all the police, 1 was
"still as well-informed, and even better than the diplomats"
"The most skillful," said Mr. Diamiila Muller (2). That is how
He had been aware of the negotiations for several months in advance.
for the convention of September 15, 1864, as well as a draft of
border rectification on the Alpine side in favor of France
this, which was originally joined, but to which Napoleon III
He resigned out of condescension towards Italy.

(1) PolUiea tegreia ItaUana. p. 3?4.

(2) Oo finds on every page in Mazzini's correspondence evidence of
This wonderful information, which has no other explanation than the presence of its
AfBliés in all European cabinets. Thus, on July 27, 1865, he wrote from London
To Oiamilla Muller: € From Paris I am assured that negotiations with Rome (for
"The withdrawal of French troops) are arrested and kept secret solely for
f not to give the opposition a pretext during the elections (for the councils
(general).

We will see later (Chapter VIII) how Mr. Bismarck addressed A
Mazzini to obtain written proof of the secret treaty existing between Napoleon III and
Victor Emmanuel.

From that moment on, he sought to provoke an experiment on his own.
edition in Veneto by exploiting the strong discontent that a¬
had caused the convention among men on the left, and
the abandonment of Turin as capital in favor of Florence among the
Piedmontese. One can read in the work of Mr. Diamilla Muller the
A long account of his relations with the men of the Piedmontese party,
to support the insurrectionary campaign in Veneto, the pre-
military comparisons that he directs. This prodigious expenditure of assets
this approach resulted in complete failure, and the war of 1866 ensued.
to control the events without Mazzini having any part in them.

Two sentences from this voluminous correspondence characterize
sensed the situation. One day, one of his correspondents, Parenzo,
the editor of the newspaper Avant-Guarda wrote to him: "The moderates do not
€ will never unite with us if we do not have the government on our side
no one, or at least the king. And without the moderates we cannot
"Just throwing a few bombs in the cities. Them, but them..."
"Only they could make a revolution." Later, in 1867,
Mazzini will sadly exclaim that with one hundred and fifty thousand francs he
would have revolutionized Italy, and he had not found this misery
blue sum (1)!

This is because, little by little, the driving forces of secret societies...
were worn elsewhere. Palmerslon, Victor Emmanuel, Napoleon
Leo III, although often divided among themselves, got along perfectly
to counter Mazzini's action. The most
active, like Manin, Rattazi, Lafarina, Klapka, Turr, Kossuth, the
abandon: the bulk of Italian Freemasonry had rallied to
Cavour on the day he attacked the Church in 1850, and when he had
posed the Italian question at the Congress of Paris (2). We have seen this by
the manifesto published by Diritto, the men of the left themselves-
They themselves did not accept orders from abroad without oversight.
ger. Mazzini finally understood the weakness of his operational base

tion, and we will see the efforts he made at the end of his career to
to reclaim Freemasonry, which he had perhaps too much disdained.

The workers' societies he had founded began, at

(1) Letter of April 1867, Polilica segreta italiana, p. 261.

(2) The work of Mr. Rattazi, written from notes and correspondence
from the minister of Victor Emmanuel, the emulator of Cavour, contains many
traces of the antagonism that had arisen between these gentle representatives of the old
The politics of the Carbonari and the old conspirator. It shows how, little by little
the first ones had attracted around Victor Emmanuel all the vital forces of the
revolution, (See especially p. 330.)

From 1865 onwards, to be influenced by Bakunin who, as we have seen
(Book II, Chapter XIV, § 6), was in complete opposition to Maz¬
Mazzini, not only on the religious question, — but Mazzini held
much to his deism,—but also on the practical question. Maz¬
Zini constantly preached political and republican action; Baku
nine, on the contrary, recommended abstention in politics and the
concentration of all efforts on purely socialist ground.
Mazzini having broken with the International, which did not want to su
In its direction, it increasingly lost its means of action on
the revolutionary elements, and recently the newspaper La Plebe
from Milan, bluntly described the Mazzinians as reactionaries (1).

That is why Mr. Bismarck, better informed than anyone else
whether it be actions by the International and in particular
Bakunin's comment (Book II, Chapter XIV, § 6) did not do much
funds based on the competition offers that Mazzini made to him in 1867.

S 13. — Mazzini and Freemasonry

After the breakdown of the projects on Veneto, combined with
Victor Emmanuel Mazzini declared he no longer wanted to work except
for the Republic. He was in Lugano in October 1867, at the beginning of
the way in which the Garibaldians marched on Rome, ready to take the
direction of the movement and to reclaim the dictatorship, as in
1848 (2). The crushing defeat at Mentana seemed to him a favorable opportunity*
suitable for undermining the Piedmontese dynasty. Mr. Diarailla-
Muller shows him trying to organize an Italian branch
link of the Universal Republican Alliance^ therefore^ from {3)j

He had laid the foundations in America. Father Deschamps in
published the program (book II, chapter XIV, § 2).

In these circumstances, he had the thought, along with some others, of

(1) Bm. de Laveleye, Le SonalUme contemporain, p. 347. He adds: c After the
After Mazzini's death, the Mazzinians and Garibaidians united to found a vast association.
"Society, which aims to bring together all the democrats of the peninsula. They took the
"J's name was Franchise Caponi. Their newspaper was Le Sparlactu. This grand project did r
"C put Bo realize this, and the Caponis almost all drifted towards socialism." V*
also Tullio Martello, Storia della Internazionale (Padova, 1863, ia-8*), pp. 418
and follows. V. on the current trends of the old Mazzinian party further on (book III|
Chapter XXX, Part 1, Section 4.

(2) PolUica segrela italiana, p. 323.

(3) Ibid. p. 254.

his agents, Moriundo, Villa, Diamilla-Muller, to turn back
Freemasonry and to make it its base of operations.

As Moriundo complained about the lack of political activity in the
Turin Freemasonry, Mazzini replied to him on June 9th
1868;

The method of admission into Freemasonry is a scourge that...
condemns to power. By not requiring conditions of faith
Politics will always be a mixture of heterogeneous elements. There is
However, for some time now there has been a tendency within it - especially in
the South-which should not be scorned. We must try, if it would not be
It's not possible to transform it.

To realize this idea, Moriundo affiliated himself with the lodge.
Dante Alighieri of Turin: "I believe," he wrote to him, "that this
The lodge will acquire much strength, because we are bringing it in
(Every day there are young and good elements.) Some time ago
beyond that, Moriundo provoked, on July 19, 1868, in Asti, a meeting
union of the lodges of Turin and the surrounding area to train them in
the movement and he asked Mazzini to send him a letter
that he could read there.

Mazzini hastened to send the next plate:

Freemasonry was in the past a noble and powerful institution.
His first thought was one of liberation, of freedom, of
equality between all men, who are all brothers under the law of God.
It was a profoundly political thought, and that is why it had
the honor of enduring great and prolonged persecution at the hands of
those who wanted to dominate the people by virtue of their birth, of the
conquest and arbitrary rule. Freemasonry bravely confronted the

struggle and she played a considerable part in the revolutions that made
to advance human progress, the last one she laid her hands on was
the great French Revolution of 1789.

Since then, Freemasonry has fallen into decline. As a result of the
general upheaval produced first by imperial despotism, then
through the constitutional monarchies that followed it, it abandoned
its primitive thought, became a society without social purpose, accepted in
within her own circle of men of contradictory doctrines; she made her
chief princes or satellites of princes; she contented herself with empty forms,
devoid of true life, of symbols that no longer represented an idea. Its
His works included banquets and acts of charity towards his own
brothers, and nothing more, and Freemasonry fell in the minds of men
my, as the papacy and the monarchy have fallen, as all have fallen-

all the institutions that have ceased to produce, to direct actions, to
to lead men towards brotherhood and the achievements of human progress
hands.

The papacy and the monarchy will never flourish again because they rely
based on privilege and on doctrines denied by the conscience of the best
theirs. Freemasonry, based on a tradition of equality, can be revived
by appropriating all the progress. But for that, it must re-
turns to the thought she had abandoned. Institutions, like
Machiavelli said, must from time to time go back to their prin
cipe.

By doing so, Freemasonry can still have a powerful life
in humanity, and Italian Freemasonry in particular can, if
She wants it, to be the initiator of a new life, to provide a starting point
lever support.

A major reform must take place within the Order. This reform must
gradually reduce the worship of symbols and empty forms
to substitute for it faith in the principle, which was the soul of the ancient Freemason
Nonsense. An elimination will have to take place sooner or later within the ranks of
lodges: a more rigorous initiation will have to recruit men who are not alone
capable of speaking about the temple, but who can build it.....

The political viewpoint is inseparable from Freemasonry, from the
Italian masonry in particular. It is not possible that it
uninterested in the great and sacred questions of the country where Rome is located, -
independence from foreign powers, the dignity of the nation, the advent
the people's path to equality.

These thoughts should attract the attention of the Freemasons of the North.
Italy; they are already almost dominant in Southern Freemasonry.

All minor fraternal disagreements must disappear in these
thoughts. Let there be no question of the divergence of rites. The rites
They are nothing when they do not represent an idea. That is the unity of
This idea needs to be established. Once established, the rites will not
will represent the diversity that must reign within it, a guarantee
For the freedom of individuals, the vital question lies in a pro
a gram encompassing all aspects of Italian life and the harmonies
health to the advantage of Humanity. It is this comprehensive program which
does not exist today at the head of Freemasonry. Hence the dissimi
comments.

Unite in the name of God and your tradition to develop it and
To adopt it. Therein lies the future of Freemasonry.

Brother Motiundo reported to Mazzii'i a few days later,
of the meeting of the lodges in Asti, and of the success his letter had there.
He had laid, with the f.*. Villa, he said, the foundations of a cü\ifédé-

I

III

Masonic ration between the various lodges on the established bases
by the master. "If this attempt fails," he added, "I have the
plan to form a shooting society similar to that of Milan.
It's useful and even essential. Milan and Turin are the only ones
provinces that can keep the idea alive and resist.

Alongside this action on Freemasonry, Mazzini organized
nism the Universal Republican Alliance and drew closer to
Garibaldi and men of the left. Crispi was making him
large advances and charged Diamilla-Muller with managing her re-
reconciliation with him. In the practical instructions he gives
In anticipation of a movement, we note this passage:

It is necessary that you know a secure means of correspondence and
transportation. You will become involved with certain individuals from
steamships on Lake Maggiore and the Upper-
Italy (1).

We ask the reader to note this detail in passing.
1871, during the Commune, and in 1873, during the great conspiracy
Gambettist (see further on, Book III, Chapter XXI), one was astonished by the
promptness with which the men of the advanced party received
They were always kept informed about news that might interest them.
several hours before the authorities. This is the revelation of the me-

transmission mechanism currently used by companies
secrets.

Here is how Mazzini summarized his instructions:

Form a three-person committee from the Piedmontese section of
the Universal Republican Alliance;

Form several groups, choosing a group leader from among the
workers, among the students;

Establish a section leader in each city;

Spread the idea of the strength of the Republican Alliance;

Let's talk about the two cases in which we will rise up;

If you have a newspaper that influences the people, which you can
dispose, attack the monarchy and the king by seeking to destroy them
to credit as much as possible;

To tend to divide the lodges and affiliate them with the Grand Orient of Pa-
tear.

(t) Volilicu segrela Ualiana, p. 392. On page 127 of the same book or will find
the agreements made for the transport of Garibaldi's troops to Constantinople in 1864,
with an agent from Messageries niarilimcs.

Mazzini returns to this last recommendation several times.
mandate; he wants to attach all
the lodges of Piedmont, which do not recognize the Grand Orient
of Florence, whose leadership belonged entirely to the revolutionaries
Monarchist revolutionaries. The Grand Orient of Palermo at the con-
milking, as we have seen, had retained all its independence
(Book II, Chapter X, S h)*

According to Mazzini's letters from 1867 and 1868, we see that he
still had in Romagna, Southern Italy and Sicily, a
considerable action. In vain the Italian government, whose po
The list was recruited from Freemasonry, and was always very well informed
of his actions, and did he obtain, from the government of Ticino, in
May 1869, his expulsion from Lugano; two months later, Mazzini was
in Como itself to direct preparations for an uprising in Sicily,
for the moment, which he foresaw was very near,* when war broke out
would be between France and Prussia.

We saw in Father Deschamps' work (book II, chapter X,

§ 7) how, in September 1870, Victor Emmanuel removed his
base of operations at Mazzini by carrying out the invasion himself
sacrilegious oath of Rome.

Italian Freemasonry nonetheless boasts of having
counted among its leaders.

When Mazzini died in Pisa on March 11, 1872, the great
The Grand Orient of Italy ordered that all Italian lodges
Liennes celebrated mourning ceremonies and asked that
Freemasons of all nationalities who could sit there
they settle at his funeral.

CHAPTER EIGHT

THE SECRET REIIA.TIONS OF NAPOLEON LUE

WITH PRUSSIA

^ l”. — Napoleon III and the unification of Germany

No sooner had Louis-Napoleon come to power than he conceived the idea of realizing
to serve, for the benefit of Prussia, the plan for the unification of Germany
that in the dreams of his exile he had sketched out with Slingby-
Duncombe and the Duke of Brunswick, a plan which, moreover, was
long since stopped by secret societies (see book II,
chap. XI, § 1. — Book. III, chap. IV, § 4).

The first time, said the Duke of Broglie, that Napoleon III betrayed the
strange preoccupation which made him view the reconstruction favorably
the tuition of the German Empire in favor of Prussia, this was before
his rise to power and during his presidency, following the
disturbances that had shaken the German Confederation in 1848.
he confided his secret feelings to the minister he was sending to
Berlin, M. de Persigny, chosen, as we see, from his private life
personal. As soon as the effect of these ignored instructions began to be
to demonstrate, the Ministry of Foreign Affairs, then entrusted to the general
Labitte, and where M. de Viel-Gastél directed the political work, took
the alarm and stopped this madness with a severe rebuke: the prince, embarrassed in
core in the exercise of his power, did not defend his agent (1).

(1) The Correspondent of November 10, 1882.

Napoleon III gave in easily in appearance, but he came back
always clinging to his ideas as if under the sway of an obsession that
He did not allow him his freedom. Throughout his entire reign,
He used the same methods in his relations with Prussia.
conspirator, whom he used with Victor Emmanuel. Over
the heads of his foreign ministers and ambassadors
for them, he sent confidential emissaries whom he took care to
choose from among foreigners, from among the members of societies
upper ridges. We still possess them — and this is quite natural,
As long as M lives, Bismarck and his work — that very few
documents on this period of contemporary history. In
Here are a few, however, some of which relate to 1858,
The others are from 1801 and 1860. Napoleon III is still there.
dominated by his cousin Prince Jérôme Napoléon, working ac¬
tively to redraw the map of Europe according to the Pal- plan
Merston and continue its realization, without any concern for the in¬
French interests, nor even, it seems, his dynastic interests
the most obvious ones.

§ 2. — The mission of Marquis Pepoli to Berlin in 1858

In December 1880, an English magazine founded in Rome, La
Minerva^ published an account of an initial negotiation which allegedly
took place between Napoleon III and Prussia in December 1858, in
the following conditions: (1)

On October 9, 1858, Prince William of Prussia (the emperor
(current king of Germany) became regent of his brother's kingdom
Frederick William IV. His first concern was to send back the mi¬
ministry presided over by the])aron of Mantcuffel. The president of the no¬
The cabinet of curiosities was headed by Prince Charles-Antoine of Ilohenzollern.
brother-in-law of Marquis Napoleon Pepoli. The latter was in charge
by the Count of Cavour to sound out his brother-in-law's intentions,
in the event of a war between Austria and Piedmont. The Marquis
Pepoli, before going to Berlin, passed through Paris, and had a
Interview with Napoleon III. From Minerva to Napoleon III
handed the Italian envoy a note intended to be placed under

(n Ges (locuinonls have been puliliésilans/c French of January 23, 1881.

the eyes of the Prussian chieftain and the prince regent, and whose aim
was to separate Prussia from Austria.

Here is the gist of it:

Paris, December 1858.

There are two great German powers: Prussia and Austria.
Prussia represents the future, Austria the past. France since
ten years has always shown a marked preference for Prussia; this
Will he fart at her? That remains to be seen.

Let us examine where Prussia's interests lie, of course.
This country, like everything that grows, cannot remain stationary, and, this
Meanwhile, if he forms a close alliance with Austria, he is obliged to remain
stationary and even downshifting.

The best thing that can happen to him is to counterbalance by
Germany, the Austrian Empire. But is that the only glory that
befits a new reign and with high instincts and chivalry
Prussian risk?

I don't believe it, and yet, if Prussia follows the advice of the interior
Given the pressures it receives from various quarters, its role in Europe must be
limited to balancing its rival. But in this policy there is a
Danger: if, driven by disastrous influences, Prussia, making
a common cause with Austria, guaranteed the Italian provinces
of the House of Habsburg, then the European balance would be broken,
The treaties of 1815 would be abolished, and France would be forced, by doing
an appeal to Russia to throw down the gauntlet to Germany. I hope that this
The end will not come. If, on the contrary, Prussia, by breaking away
Without Austria making a fuss, she shows herself to be benevolent towards Franco, do
Great destinies await her, without danger or upheaval. For,
if, as a result of a struggle between France and Austria, the latter
As power lost its influence in Germany, it was Prussia that...
would inherit.

Therefore, if Prussia allies itself with Austria, all progress is at its expense.
impossible, and it risks uniting Russia and France against the A-
Lemagne. If, on the contrary, it allies itself with France, any reduction
Austria's influence benefits her, and, supported by France, she
can pursue in Germany the high destiny that awaits him and
that the German people expect from her.

Napoleon.

Following this note, Minerva published a long letter
in which the Marquis Pepolirend reports to Napoleon III on
The result of his mission, and here are the main points:

Solon, following Your Majesty's orders, I handed the note to my brother-in-law.
Prince Clarios, (he told me he was going to send him straight to
Prince Regent. This note, according to him, had great merit—that of our
Clear and frank. I then had to ask him how far the spirit
A public favorable to Austria would commit Prussia, and if it were true that
The Prince Regent was going to guarantee his Italian possessions to Austria.
He answered me clearly: "No." So I reminded him that in the
At the time he had written to me that an agreement had been signed with the Autri¬
King J, he immediately replied that he had believed him, but that he
believed he had made a mistake and that he would have had precise information there.
Then he asked me if people in France believed in the war: I replied
that I believed it, but that Your Majesty had not authorized me to add
to add a word to the terms of the note and that my mission was entirely
personal; that, however, Italy's position was very serious and
that I was entirely in agreement with the opinion he had previously expressed to me,
that we would never succeed in establishing true peace in Europe
than with a]>onno war.

He replied that it was still his opinion, but this opinion,
It was also personal for him. I took this opportunity to express to him
in the name of Count do Gavour, whom I had seen in Genoa, all the sympathy*
the feeling that was present in Italy towards the new Prussian government,
and that it was hoped he would be favorable to Italian ideas. I told him
observed that Piedmont was Prussia's true ally, then
that their future depends on the downfall of Austria, and that the Italians
links ask for nothing more than to love the Germans.

Quehlucs days later, the Prince of Ilohcnzollern handed over to
martiuis Pcpoll one of the Prince Regent's titles in response to the note
of Napoleon III. The text is not given; but the Marquis
written by transmitting it:

I took the liberty of adding that I did not believe it was unified.
Your Majesty, a very categorical endorsement of the note C, since ultimately
She left the question unresolved, and did not allow judgment on whether Prussia
would move further away from or closer to Franco on the major issues
of the day. I therefore felt entitled to ask the prince if the new
The new minister would be more favorable to Austria than the previous one. He told me
replied that, in Germany's internal affairs, he was certain
certainly more inclined towards conciliation than the previous cabinet, but
that, in foreign affairs, he did not believe him; that one could
agree in matters of the heart but not in matters of public opinion
external; that we knew very well at Üerlin that we wanted to persuade the
France, that the Prince Regent and the new ministry were not him
favorable, but tpic was completely wrong.

He added that there were only two possible policies in Prussia,
those which Your Majesty had so well outlined in his note; that he, he

would still support the policy of Frederick the Great, which consisted of
to take advantage of every event to expand Prussia, but that he
The Prince of Prussia had to take into account the uncertainty of his position.
and pressure from public opinion and most governments
comments in favor of Austria. As I desired the conversations
that I had with the prince were entirely accurate, I believed him to
see this report, so that he can verify its accuracy himself.
study.

He fully approved it, and I even left him a copy;
but since it contains the prince's personal ideas, and since he spoke
With the utmost candor, he confides in the high expertise of the em¬
father, asking him to always send him his communications in a manner
confidential and reserved information.

December 26, 1858.

Pbpoli.

If we are to believe the anonymous author of the revelations of the Mi-
After Solferino, Prussia decided to join the army.
Franco-Italian alliance; a courier left Berlin for the
Italian headquarters with a letter for the Marquis Pepoli
where the Prussian cabinet was making its intentions clear. But it was too
late: news of the peace of Villafranca reached Berlin before
that the dispatch did not reach Marquis Pepolb and the courier was recalled
summoned by telegram before he had completed his journey. The Ga-
zette nationaleA q Berlin, in its issue of December 30, 1881,
translated the letter attributed to Napoleon III without raising any doubt
regarding its authenticity; she limits herself to this single observation:
"The story of the letter sent, then recalled after Solferino,
is old, but it is not at all believable [keineswgs beglaubi
(g tes). »

The information found in Father Deschamps' work
(Book II, Chapter X, § 4), the revelations of Kossuth that we were able to read
in this very volume (book III, chapter VII, §7), indeed give
It was as if, after Solferino, Prussia remained at least neutral and
that, if powerful influences were to solicit the prince regent to agree
to cable Austria, others worked alongside him in the direction
opposite.

§3. — The Italian-Prussian alliance of 1866 AND Napoleon III

Five years after Villafranca, the conquest of Venetia was complete.

Victor Emmanuel's arrival was a necessity of existence: it was
the only way for him to resist the pressure from Mazzini and
Garibaldi.

In October 1865, he had sent a secret emissary to Vienna,
Count Malaguzzi, of Modena, to propose to Austria a
cession of Venetia in exchange for monetary compensation.
The Vienna cabinet initially refused; but, in February 1866, it
returned to this proposal and offered the cession of Venetia to
Napoleon III. He refused it: he preferred Italy
allied itself with Prussia, and that Austria be crushed once
Furthermore, let us note these dates: in November 1865, there had
the famous Biarritz meeting between Mr. de Bismarck and
Napoleon III.

La Marmora, then president of the council of ministers in Flo¬
Regency, had sent General Govone to Berlin with the mission of
negotiate a treaty of offensive and defensive alliance. The government
The Italian was hesitant to commit. All the general's interviews
with Mr. de Bismarck were faithfully reported to Napoleon III.
La Marmora had dispatched one of his confidants, the Count
Aresc, because he believed Mr. Nigra was too influenced by the emperor.
On March 30, Mr. Arese telegraphed the short words to Florence
and concise from the Oracle of the Seine, "Addressing Mr. Arese not
as sovereign, but as a friend, he had said: I believe the
A useful treatise.

The famous treaty was signed in Berlin on April 8th. Napoleon III in
received the news that night, memo by telegram: after having
Having read it, he SC fell back asleep with a light heart and great satisfaction.
tion.

In May 1866, Napoleon III, with the hesitations
which characterized his policy at that time, wanted to return to
Austrian proposals, but this time it was too late;

the Italo-Prussian alliance that he himself had forged, removed the challenge.
nitive (1).

§4. — The revelations of an agent of Mr. de Bismarck

A former Hungarian refugee, Count Scherr-Thosz, who,
from 1862 to 1867, was, in various circumstances, to what he
said the confidential agent of Mr. de Bismarck, published,
in 1881, in a German magazine, Souvenirs of his memories
moires (2).

He recounts that he came into contact with Mr. Bismarck
at the moment when he had just been summoned by the king to the
presidency of the council of ministers, that is to say in October
1862. Mr. Bismarck, who was then Prussian ambassador to
Paris for about six months, returned there after conferring with
the king in Berlin, to present his letters of recall to the emperor.
It appears from the Memoirs of Mr. de Scherr-Thosz that, from this
At the time, Mr. Bismarck harbored plans for war against
Austria; he made no secret of it in his conversations with the
French ministers and politicians; but what he said
was absolutely mulating then (and yet it was also an armed project
(a dream he cherished), it was that he was already thinking about a
war with France, and that he had above all else
sought to understand the true strengths of our country during its
stay in Paris, to find out when he would be able to reach us
and what would be the most opportune moment to surprise us
to get and to fight.

(1) These details, so important for clarifying responsibilities, are taken from
the work of General La Marmora; Cn po pin tU lucc sugli eventi polilici e mili^
tari del anno 1806 (Florence, 1873). "It appears positive," says the Gazette de France of
It was on September 18, 1873, that Victor Emmanuel formally authorized the general,
"whose close relationship with his sovereign is well known, to publish all the documents
contained in his book. He had others removed, the general clearly states.
"It's hard to hear, and one especially notices the care the author has taken with no nothi
"Publishing something very compromising for Bonapartist diplomacy. Cola explains—"
"The fact that we are also guaranteed, namely that three months ago, the
The general came to Paris and read his manuscript in the drawing room of a large house.
(C of the imperial era, we presence of Uouher, Benedetti, Grammont, Drouyn
t do Lhuys and other servants of the empire. >

(2) We borrow these extracts from Le Français of July 7, 188t.

Mr. (the Scherr-Thosz having written to Mr. Bismarck to
to put at his service against Austria, the future Chancellor of Germany
Magne summoned him and said to him;

You guessed it. I have set out to avenge the shame.
d'Olmütz, to defeat this Austria which has treated us so unjustly*
I want to give Prussia its rightful place in Germany. I
I recognize the value that Hungary's aid can have for us.
I know that the Hungarians are not revolutionaries in the traditional sense.
dinner of the word. Besides, the great Frederick negotiated well for a
alliance with the disaffected Hungarian magnates. If we are vain
In the end, Hungary will be free; count on it.

One of the most curious pages of this Memoirs is as
surely the one that reveals to us that from this moment (October)
1862) Mr. Bismarck had obtained Napoleon's assent
Leo III had his views on the unification of Germany and withdrew his explanation
very freely with him on the impossibility where he would always be
to give France compensation on the left bank of the Rhine.

"I have no concerns on the French side," he reportedly said.
The same circumstance, Mr. Bismarck. I spoke last night, during
two hours with the emperor, and obtained from him the promise of a new
absolute reality. He spoke to me at length about what he called a small correction.
border crossing; he wanted the Saarbrücken coal basin. I told him
I stated quite plainly that we would not give up a single village, because
that, even if I wanted it, the king would never consent. There-
On top of that, the emperor gave me his assent. He believes us to be weak.
Or perhaps he is exaggerating the strength of the Austrians. He told me several times—
They were asked to take good care. Finally, seeing that I was holding firm, despite
His warnings. He told me; "Well, do what you cannot
avoid doing this.

Count Schcrr-TIiosz proves once again in
his Memories the nefarious and pernicious suffering that the prince
Jerome had a view on the politics of the Second Empire. He ra
recounts a conversation he had with the host of the Palais-Royal on
July 5, 1806. Count Scherr-Thosz was crossing Paris to
to go to the IhéAtro of the war and take part in the opera-
ti(»ns of the Hungarian legion, ([which had been formed under the orders
General Klapka. Paris was decked out and illuminated that day.
had just learned of the emperor's request for mediation

of Austria and the cession of Venetia to France. Is it known what
was then the main concern of the secret cabinet of the Tui¬
Leries? — There were fears that peace might be made too soon and that the
Prussia did not take enough advantage of its victory!!!

Prince Jerome, when I saw him, had just come from the emperor's palace; he
was very excited. — You did well to come, he shouted to me; you
You'll be doing us a favor. — He asked me to go directly to the district
Prussian general, to warn Mr. Bismarck not to grant a
neither a premature peace nor an armistice. Austria, flexible in the darkness,
but vindictive and cruel in its success, if it is not complete
Devastated, she will make them pay dearly for her setbacks on the first comeback.
fortune.

For over an hour, the prince tried to convince me that he
spoke less in his own name than according to the intimate and secret desires of
the emperor, who would be obliged, in his capacity as mediator, to advise

officially peace.

I had to remind Mr. Bismarck that Prince Napoleon had
he has already played this confidential political role twice in Italy.

The attitude adopted by Prince Napoleon towards the agent
Mr. Bismarck's secret is entirely consistent with policy
revolutionary and anti-French views that he outlined in his speech
from Ajaccio shortly afterwards (Book II, Chapter X, § 7). (1)

Napoleon III, driven by necessity, changed his mind, but too late.
again, and without abandoning his conspiratorial methods.

(1) The Duke of Broglie published, in the Correspondant of November 10, 1882,
an article entitled: The Ministry of Foreign Affairs before and after the Revolution,
in which he recounts that in 1866, after the Battle of Sadova, Mr. Ürouyn of
Lhuys had convinced the emperor to intervene in Germany to save Austria
and that the mobilization orders were already ready, when, during the preceding night
dait the publication in the Official Journal of a decree convening the legislative body, t
Prince Napoleon's influence prevailed and ended the war. Prince Napoleon, in
a letter addressed to Le Figaro on November 23, 1882, claimed that he had not
i866ysur the emperor's advice, the influence attributed to him, but he develops
in the same letter all your reasons —• or rather some of the reasons —
for which he opposed intervention in favor of Austria. The account of
Count Scherr-Thosz shows what maneuvers Prince Napoleon resorted to
to sense his policy prevailing, and if that were the case, as he claims in his letter to
Figaro, guided exclusively by the interests of France. In reality, the agent's story
Mr. Bismarck's secret and Mr. de Broglie's secret complement each other. We
We have also reproduced, in chapter VII, | 11, the very precise testimony of U. Diamiila-
MuUer, recounting the role played in 1866 by Prince Napoleon to prevent the
France to support Austria and its journey to Turin. V. Politica segreta italiana,
p. 271. We can therefore judge the value of the prince's denial.

4. — A SECRET AGENT OF NAPOLEON III IN 1866

In 1864, while Prussia was crushing Denmark, the party
Danish national had sent a representative to Paris, Julius
Hansen. The Danish National Party pursues the unity of the three
Scandinavian kingdoms; Mr. Julius Hansen defended this idea
in the press and in brochures. This was a recommendation to him.
a perfectly natural mandate to the crowned Carbonaro, who in
He soon read one of his conPidonts. Julius Hansen had his connections
at the Ministry of Foreign Affairs and was the diplomatic editor
France's tic. The emperor had sent him to Prague in 1866
on a confidential mission to Prince Bismarck, for
to obtain in the treaty with Austria the insertion of an article por

as long as the people of Schleswig were called upon to vote on the annexation already carried out to Prussia. Mr. Bismarck agreed to cilement to this childish request, which became art. V of the treaty of Prague, and which, as we know, was never executed. Napoleon III imagined he had thereby created a cause of future embarrassment for the Prussia!

In March 1807, he learned very unexpectedly of the conclusion of the treaty of alliance of Prussia with the states of Germany of south, which in fact achieved Germanic unity. Emerging then from its torpor, driven by public opinion, to which the debates of the The legislative body had caused a great deal of excitement, Napoleon Leo III and his ministers wanted to forge an alliance with Italy with a view to a struggle with Prussia. To this end, he sent to of Baron Liicasoli, then head of the ministry in Florence, the prince Cariati, a Neapolitan, and all this negotiation went through Julius Hansen, who served as an intermediary between Napoleon's secret envoy Leo III and MM. Drouynde Luys, from Moustiers, Rouher. At this Political negotiation was mixed up with a financial affair concerning the ecclesiastical properties in Italy that had been concluded with Rothschild, Bamberger and Crédit Foncier.

Entrusted to such agents, these negotiations were easily penetrated. Mr. Diamilla-Muller, from whom we borrow this account, publishes the text of a dispatch from a secret agent of the Prince of Bis-

marck, the man named B., placing, on March 30, 1867, the count

Usedom was fully aware of the mission accomplished by the Prince Caryati (1).

Mazzini was no less well-informed, as we have seen from his notes from November 1867 to Prince Bismarck, which we have published in volume II. (Book II, chapter X, section 7.)

fi) PolUiea tegreta itaUanOf chapter VIII, Varticolo V del trattalo di Praga.

Chapter Ninth

THE MASONIC ALIAS OF PRUSSIA

AND FROM ITALY

§ 1. – The memoirs of General La Marmora

The ideas and hatreds that are common to Freemasonry
have had, concurrently with gallophobia (1), their share of*in-
influence in the rapprochement which, from 1866 onwards, took place
between Prussia and Italy, and upon which rested and still rests
Mr. Bismarck's policy.

General La Marmora, in his curious revelations,
recounts that in 1861, having been sent to the King of Prussia in the west
Following his coronation, he made contact with the head of the
Liberal party, the deputy de Vincke, and "he carried away the hope that,
"Through him, he would appear in public opinion"
"In Prussia, a reversal in favor of Italy"; but he omits
to state what arguments he put forward to Mr. de Vincke and
what means did the latter employ to bring public opinion back?
that lost.

(1) See the feelings that the Italians harbored towards the
France, the day after the Italian War, the curious work of M. Auguste
Brachet: The Italy we see and the Italy we don't see. Paris, Hachette, 1881.

In March 1866, Victor Emmanuel had sent the government to Berlin
General Govone to forge an offensive and defensive alliance between
Italy and Prussia, as we saw in the previous chapter. In
In a telegram addressed to La Marmora, the general summarized a con-
Mr. Bismarck's statement on the difficulties he was experiencing
to engage Prussia in a war with Austria and on the
motives that dictated his own conduct:

Mr. Bismarck had always been of the opinion that Austria should be
regarded as the natural enemy of Prussia, and that is why he had,
I have always viewed with pleasure the conduct and successes of the house of
Savoy, but he was alone in Prussia in his opinion.

In the past, war against the Austro-Hungarian Empire was considered a crime there.
cheating and the alliance with France; and public opinion had re-
felt Italy as personified in Mazzini and Garibaldi. He had
he had managed to change this way of seeing things, and, just recently, he had
proposed to the King of Prussia to conduct a trial, to involve Austria

to the war against Denmark and thus try to consolidate the alliance
this Austro-Prussian one. This attempt had completely failed, or rather
completely successful, according to his predictions: the natural rivalry of
Austria and its sensitivity had become more pronounced than ever, and this
the trial had cured the king and many other people of the Austrian alliance;
King William had abandoned his exaggerated legitimist scruples.
res, and he could now guide it (sic) according to his designs.

§ 2. — A Prussian Memorandum addressed to Mazzini

IN 1867

The same ideas are expressed in a memorandum intended
Tule: The Pi'usse, natural ally of Italy, but sent this time
directly from the Prussian chancery to Mazzini, in response
to the overtures that he had made to Mr. Bismarck and that one
was able to read book II, chapter X, 7.

Here is the full reproduction, because this document relates to
a large number of points of contemporary politics and is
the counterpart to Napoleon III's secret relations with the
Prussia.

Affinities of language and race, analogies of temperament
Morality and customs matter little in the actual formation of alliances. Alliances do not

are based solely on the incrot and are determined only by the advantages
that they provide. When two states have a geographical situation
such that they can develop their own system of action and increase*
to indefinitely increase their power through industry, commerce and the
war, without the power of one ever being able in any way
to obstruct that of the other, that, on the contrary, the strength of one ac
grows that of the other, these two States are and must be allies
turels. On the contrary, when two states have a geographical situation
such that one cannot extend its sphere of action without harming the other;
when one person's business can only prosper at the expense of another
on the other hand; when, in short, the goal to be reached in order to arrive at full
their power development is the same for both of them, in a way
that, if one of them achieves it, the other will never achieve it, and will therefore be
sequent in dependence on the first, not only is there no
of natural alliance between these two states, but there is between them a ri
necessary value which, at any moment, can and must turn them into enemies
mis.

Based on these principles, the only ones consistent with reason, it is

It's easy to say who Italy's natural ally is and what its ri-
natural value.

Germany is a natural ally of Italy.

Italy's natural rival is France.

Let us suppose Italy, entirely in control of itself, strong in its
political unit, which has become the warehouse for its own diverse products and
of all those in the South; let us suppose Germany is also strong because of its unity
politics, which has become a warehouse for its own products and those of the
North; Italy mistress of the Mediterranean, Germany mistress of the
Baltic; these two powers, whatever one may say, the most intelligent
the most civilized, who divide Europe in two and who strengthen
the center, these two powers with such precise borders and
so clearly defined, so different in language and temperament,
exercising their influence in such diverse ways that Italy never
will be able to aspire to dominate in the Baltic, nor will Germany even consider dominatir
mining in the Mediterranean, and let's ask ourselves if they can do
other than helping each other and loving each other cordially
ment.

Italy and Germany are surrounded by peoples who aspire to
to grow at their expense. In the north, England exerts pressure on Germany.
And one day the East will manage to exert its influence on Italy. Only in the south, only
The star of the future shines for both of them; to the south, where rAlle<*
Magne relies on Italy, where Italy has the Mediterranean Sea in front of it.
can become an Italian lake again.

The people who made 4844, 4848 and 4866 are the true ally of that
which produced 4848, 4849 and 4860.

228 Masonic Alliance of Prussia and Italy

By the end of the year, Germany will have to form a single powerful state.
extending from the Baltic to the Alps, from the Rhine to the Vistula and the Brave;
Italy must no longer have provinces in foreign hands; or else
Neither Tune nor Vautre will have understood their respective situations.

As for Tltaiie and France, the configuration of the globe
Since they cannot be changed, they will always be rivals and often in
enemies. Nature has thrown between them an apple of discord that they do not
will cease to be discussed; the Mediterranean, an admirable port in the center of
Europe, Asia and Africa, a canal between the Atlantic and the Pacific
fique, basin surrounded by the most favored lands of heaven.

Wouldn't it be madness to think that France might not be ja-
Italy's border, which extends so far into the Mediterranean, which possesses
sede the most beautiful, most populated and richest coasts, of
Italy, which is the most direct route between Europe, the East and India

of the?

Everyone knows the joy the French felt at the news
of the Lissa disaster. France saw a great advantage in it.
Although she showed some sympathy towards Italy in 1809, it was not
whether by fashion or national pride, if child, at that date, one
Carefully study the true French opinion, and you will see that everything
limited itself to the praise of three or four Parisian newspapers paid for the
insert. And when we talk about France, we mean France
as shaped by its geographical situation, the French nation.

On the other hand, it is impossible for Italy to tolerate France ws-
at any moment to seize Tunis as it did recently:
from Tunis, which would only be a stepping stone for her to reach Sardinia,
It is essential for Italy to constitute itself in such a way that it does not have
no need to tremble for its coasts, for its trade, for its provinces
at every frown of the French Jupiter.

France, mistress of your Mediterranean? France with the borders of
Rhine? No: Italy and Germany must not allow it at any price.
For them, it's a matter of life or death.

And let's not even talk about Italy's gratitude towards
France. Italy owes nothing to France.

Here is a summary of both. It clearly shows which is
the creditor.

France lost on the Italian battlefields, in the interest
from Italy, twenty thousand soldiers.

And that's all.

For the benefit it derived from the French intervention, Italy has
given Nice, Savoie and 60 million.

And that's enough.

But let's look back and remember the years

elapsed between 1797 and 1815; let us remember the blood of a million
Italian soldiers paid for the benefit and glory of France who, for
Before making Italy free and great, he made it a slave; let us remember the
millions paid by the thousands to France or spent on its behalf, and the
incomparable artistic treasures stolen by France from Italy and which
they still adorn the Louvre today!

France, in the war of 1859, was merely paying Italy a price.

part of his debt.

Italy and France cannot join forces to exploit in com
the Mediterranean. This sea is not an inheritance to be shared between
parents.

The Mediterranean empire undoubtedly belongs to Italy, which
possesses coasts on this sea twelve times more extensive than those of
France. Marseille and Toulon cannot be compared with
Genoa, Livorno, Naples, Pagana, Ancona, Venice and Trieste.

The empire of the Mediterranean must be Italy's constant thought, the goal
to be continued by the Italian ministers, the basis of Italian policy.

A Prussian statesman, convinced of these truths, had the idea of
to unify Germany by relying on an alliance with Italy.
Prussia and Italy could have dictated peace to Vienna by rejecting in
the Slavic countries, the Habsburg dynasty, which thus became a dan
what was a war for Russia ceased to be one for Germany and Italy
Prussia could then have completed the unification of Germany. (In a...)
at a time when Italy and Germany were together forming their unity,
They gained dominance in Europe. And, although England
And Russia does not like to see Germany forming its unity, they
would have resigned themselves to it, if this unity had resulted in making
to disappear from the world stage another preponderance.

The missed opportunity will come again.

Italy and Prussia, being closely allied, could bring it about at their
willingly.

Consequence:

The need for an alliance between Italy and Prussia through diplomatic means.

Or:

Prussia's strategic alliance with the Italian national party.

§ 3. — The recall of Mr. d'Usedom, Prussian minister, has

Florence in 1868

We published in volume II (book II, chapter X, S "O the
key documents relating to Mazzini's communications and

by Mr. Bismarck in 1867. They are recounted with more
details are found in the work of Mr. Diamilla-Muller, and there we find
the explanation for a diplomatic incident, which had remained obscure
so far.

Mazzini, in his first note of November 17, 1866, signed
milk to Mr. Bismarck the existence of a secret treaty of alliance
between the emperor and King Victor Emmanuel. A few days later,
Mr. Bismarck had the following note delivered to Mazzini:

The Berlin government fears that there may be an agreement between the king
Victor Emmanuel and Emperor Napoleon III, an agreement which would be...
to understand what the King of Prussia should expect from Victor Emmanuel...
But he doesn't have proof of it, and that's the proof he would like to have.
If he had it, he would immediately agree to deal with the man who
Only today can thwart the policies of the Tuileries.

The author of the note is therefore interested in obtaining the desired proof.
and to provide all necessary clarifications regarding the officer
Prussian, so that we could then speak directly with him-
even.

To make things easier for the author of the note, he is informed that the
Generals Cialdini and Durando said they had read the exchanged telegrams.
between His Majesty Victor Emmanuel and Emperor Napoleon III, in
dispatches which the king pledged not to go to Rome, which were
the preliminary stage of an Italo-French agreement against Prussia.

This written proof—Mazzini could not or would not provide it
(See his reply, vol. II, p. 391). The Prussian government in
obtained the proof through another means.

The Count of Usedora, having had, at the beginning of 1868, the o¬
As he was crossing Rome, he saw Cardinal Antonelli, who...
gave very precise indications of the existing agreement between the
Cabinet of the Uileries and Rattazi, for joint action in
certain circumstances, and provides him with the means to obtain them
authentic evidence.

Upon his return to Florence, the Count of Usedom had nothing to do with
Mr. Dia was more in a hurry than to inform Mazzini's representatives.
Milla-Muller in particular, from the conversation he had had with
Antonelli.

A few days later, at the request of the Italian government^
He was suddenly recalled by Mr. Bismarck. The game had
linked between Prussia and Italy. Victor Emmanuel had understood
the scope of the threat which concluded the memorandum on Germany

Italy's natural ally: "Birth of the Prussian alliance
and Italy through diplomatic channels or strategic alliances
of Prussia with the national party." The chancellery

Prussian officials had the skill to have some extracts published.
in the Vienna Neue-Presse as a threat to the
of Victor Emmanuel.

Mr. d'Usedom was compromised by the relationships that Mr. de Bis¬
Marck had imposed them on him with Mazzini's agents; the last
The communication he had just given them was imprudent.
whose renewal the two new allies wanted to avoid.

Mr. Diamilla-Muller concludes his story thus;

New commitments were made: the solution to these negotiations-
tions was entrusted to new individuals. What had been written to Flo¬
Rence fell into a kind of oblivion. London today possesses
documents, which are not unknown to us, on this second phase of the
diplomatic intrigues, which were to cause a sea of bloodshed and
to raise a new one in place of an old hegemony, before which
the whole of Europe would be forced to bow down (1).

Through a reciprocal exchange of good deeds, in 1871, the grand master
from the York Rite lodge of Berlin, Brother Von Schakenburg, of
ordered and obtained the dismissal of Frappoli, Grand Master of the
Italian Freemasonry, then his confinement in a mistress
his insane (book I, chap. III, § 4 and book II, chap. X, § 7), because
that he had been too sympathetic to France during the
war.

§ 4. — Emperor William and Freemasonry

Italian

During Emperor William's visit to Victor-Emperor
In Milan in 1875, the Italian lodges sent a manual to...
deputation to their crowned brother. Deputies Mussi and Tamajo
represented the Grand Orient and numerous delegates from the lo-
The ges had joined them. The newspaper Il Secolo thus recounts their
receipt in its n® of October 23, 1875 (2):

(1) Politica segreta italiana, p. 355.

(2) Reproduced by the Civüta caltoUcOt no of December 18, 1875.

Yesterday at five o'clock in the afternoon, the German Emperor received
in private audience and with the most exquisite cordiality a delegation
of Italian Freemasonry. The delegation presented him with an address so*
assembly of members of the Grand Orient and all delegates from the lodges
Italian women gathered in Milan.

After expressing his heartfelt thanks, the emperor wore the
conversation on a completely intimate level and clearly demonstrated
scs deeply Masonic sentiments. Speaking of the obstacles that the
Freemasonry encounters, in its spread and with malevolence, the
which some people seek to diminish in public opinion
Recognizing its importance and value, he encouraged the brothers to remain steadfast.
in the struggle without being disturbed, and always counting on the adherent
Zion and the support of all affiliates. The words that came out of the mouth
of such a character, to refute one of the objections constantly
by our adversaries, deserve to be reported verbatim: "I
"Also," he said, "I encountered obstacles at the beginning of my life as a Freemason-
"nice, but to those who, to dissuade me, asked me what é-
Regarding Freemasonry and what it could be used for, I always replied-
"Go in and see for yourselves."

The emperor then kindly asked for information
detailed information on the domestic system and family development
Italian Freemasonry. 11 inquired with interest about the illustrious Grand
Master. After a half-hour hearing marked by a touching
and fraternal affability, the delegation withdrew, deeply moved by the ac
a truly Masonic catch of the illustrious and powerful brother (1).

(1) The newspaper La Capitale, dated October 27, 1875, published the text of the address
from the Grand Orient of Italy to Emperor William.

CHAPTER TEN

POLAND AND FREEMASONRY

9

Father Deschamps showed in his work how the
Freemasonry, which has so skillfully exploited the idea of
nationalities, in reality tends to destroy all nationalities, for
to carry out his plans to destroy the Church and Christianity,
and to erect in their place the temple of Humanity.

Unfortunate Poland learned this the hard way. Its cause has
served as a pretext for a large number of meetings and demonstrations.
revolutionary operations. On several occasions the leaders of the
The movement sought to make him create diversions useful to
their subsequent projects: ultimately, they always abandoned it.

born. We have seen in previous volumes more than one indication of
this hidden thought of the sects towards him.

Napoleon I" in 1809 and 1812 had his fate in his own hands.
It was up to him to restore the kingdom of Poland, and there would have been
found solid support for his military operations; but he
stubbornly refused, despite the advice given to him by
all men with political sense. A deep-seated hatred. Rani
He opposed this Catholic nation and he let slip the
secret in a conversation with M. de Narbonne. "I don't want
€ from Poland as a disciplined force to furnish
"a battlefield," he said, and he added, for colo-
to condemn this odious selfishness, these recriminations against the elderly

liberal institutions of this people, against its mystical fanaticism
or demagogic (1).

Napoleon III did not pursue a different policy. Nor did he...
1803 that in 1854 he refused to extend a hand to PoK)gne, mal¬
despite the obvious military interest that would have existed. The steps
The diplomatic relations of 1863 were intended only to deceive the
French public sentiment (2). The same was true of England
and Palmerston.

Since 1832, the leadership of the insurrections has, in reality, been
almost always in the hands of the Polish emigration faction
naise who had embraced revolutionary ideas (see volume II,
(See attached document K, paragraphs 4 and 5). The lamentable insurrection
of 1862 was instigated by the committee of the united revolution
verselle sitting in London, under the direction of Mazini, of
Saflî, de Turr, de Kossutfi. The reader has been able to see in this volume
(chapter VII, §§ 8 and 10) how this insurrection was, in
their projects, part of a universal revolutionary movement
intended to counteract the actions of Napoleon III. We will find
documents attesting to these facts in a publication made
based on the notes of General Berg, commander-in-chief of the Russian forces
its in Poland, and which contains a large number of secret pieces
your seizures on the insurgents. It is entitled Die Polnischen
Aufstoende seit 1830 in ihrem Zazammenhange mit den in-
ternationalen Umsturzhestrehungen^ von major Knorr (Berlin,
in-8“, 1880, Siegfried Mittler) (3).

However, while the Polish people rose up with a co
rage and patriotism worthy of admiration, despite some

(1) Contemporary Sowenin$, by M. Villomain, volume I, Jf. de Narbonne,
Chapter XIV.

(2) Mérimée's correspondence with PannizzL (2 vols. in-8°, Paris, 1880) shows how hostile Napoleon III's inner circle was to the Po¬ loge.

(3) This book should be consulted with great caution. The author has not worked that on documents and police reports; he is animated by prejudices German and Protestant Jews against Poland. He systematically blames the Catholic clergy to justify the barbarities of Berg and Murawif. It is equally- ignorant and unfair, presenting them as socialists and communists Polish patriots who were concerned with emancipating the peasants and resolving the agrarian problems specific to Slavic countries, which at the same time Emperor Alexander He was striving to make a decisive break in Russia through his memorable act of liberatior of 186t. But the documents emanating from the revolutionary committee of London that he The published material is of indisputable authenticity.

crimes unfortunately mixed in with the men of the revolution cosmopolitan tion, Hungary, Romania, Serbia, Italy I remained deaf to the voices of Mazzini and Garibaldi. That's that in Poland there was a truly national and religious movement gieux. In the work we have just cited, we find the Undeniable evidence. Mierowlaski, the revolutionaries' agent from London, could have been a socialist atheist, like Lelewel had He was a liberal Freemason; the Polish insurgents were rising up before everything to defend their faith, and the image of the Virgin was on their Banners. Prince Wladislas Czartoriski in Paris, the Count Zamoyski in London could agree to represent at foreign powers are instigating the Polish uprising. It is absolutely It is certain that, if she had succeeded, the superior elements of the country would have ultimately prevailed and Poland would have been reconstituted as a Catholic nation. Also the men Those who possessed the secret of Freemasonry, did they not care? Not at all. One of the leading figures of the sect in Italy, Brother Pe- trucelli délia Gatina, correspondent for the French newspaper le SU^ Cloy expressed this very clearly in 1864, in the Chamber of Deputies deputies from Turin, on the occasion of a motion of sympathy in favor Petrucelli strongly opposed the Polish uprising. motion and ultimately argued the decisive reason in the eyes of the Boxes:

The Polish Catholics. Their first act, if they emancipate themselves The pent will be to kneel at the Pope's feet and say to him: We Here is our sword, our blood, our fortunes are at the service of the Holy One Seat (1).

The chamber adjourned the matter!

Herzen and Bakunin were part of, at least since 1858, the

revolutionary committee of London, which sparked the insurrection of 1862 (2), and one may doubt that they sincerely wished for it. success. The reconstitution of Poland would indeed have been the biggest obstacle to their plans for a Pan-Slavist republic, atheist and socialist (cf. book II, chapter XV, § 4).

(1) Rattazzi and his times (in-S", Paris, 1880), t. II, p. 652,

(2) Die polniseken Aufstænde seit 1830, pp. 91 and 153.

CHAPTER ELEVEN

FRENCH MASONRY IN AUSTRIA (1)

S 1. — Prussian origin of Austrian lodges

During the course of the 18th century, some lodges had founded in the countries of Austrian domination, thanks to the protection of Emperor Francis I, husband of Marie-Thé Resis (cf. Book II, Chapter III, § 2). Joseph II, associated with the empire through his mother, continued this patronage. In January 1776, a bequeathed by the Grand Lodge of Germany established in Berlin, the f. *. Franz von Sudthausen came to Vienna with the aim of reuniting all these lodges at the center established in the Prussian capital. In an audience which he obtained from Joseph II through the intermediary of famously von Zinnendorf, his favorite, he presented this prince with a letter a letter addressed to him by the Grand Lodge of Germany, full of the most fine protests, and he asked him to grant Austria to the Freemasonry, a protection similar to that which it already received of the King of Prussia. The Emperor, seduced by a vain love of the popularity responded favorably. Freemasonry thus acquired

(1) In this chapter, we have borrowed extensively from an instructive brochure: Der Hammer der Freimaurerei am KaUerthrone der Bahtburger^'ton Ânnuarius Offeg, 2nd edition, in*8o, Amberg and Leipzig 1880. We thus complete {g 2 and 5 of the Chapter XI of Book II, entitled: German Unity and Masonic Work in Austria,

a kind of official recognition in hereditary states silences.

Most of the Austrian and Hungarian lodges
was affiliated with the Grand Lodge of Berlin. Between 1771 and 1794
approximately 45 lodges of the different rites (1) existed in the countries
of the Austrian monarchy.

The emperor was not rewarded for his condescension.
war with Turkey, which troubled the last years of his
reign, was the work of sects; it was instigated by diplomacy
Prussian mate Herzberg, a Freemason, in concert with Pilt.
The head of the Hungarian Freemasons, Count Nicolas Forgatzch,
he personally went to Berlin to prepare, with Herzberg,
an uprising in Hungary. The Illuminati, led by Mar-
Tinovicz, the provost of Oedenburg, gave it their full support. (2)
This is a tactic that the Prussian court has since adopted.
frequently used in its struggles with Austria.

We have said elsewhere (Book II, Chapter V, § 4) what part
The members of the lodges had, in the attacks against Joseph II,
to the discipline of the Church. Their treacherous flattery drove them to
This prince is increasingly heading down a disastrous path, which is wicked
the education he received from his father had predisposed him to embrace all the
errors of modern sophists. He wanted, at the end of his reign,
to suppress sects and claimed, in 1789, to subject to surveillance
the police launches the meetings of the Freemasons; but he does not
was able to repair the harm he had allowed to happen. Francis II, in
In 1794, he took more energetic measures. He absolutely prohibited
Freemasonry and demanded that every official lend
the oath that he did not belong to any secret society. The pro
The spread of evil was thus largely halted, and it was at
long standstill opposed to the invasion of Freemasonry which we must attribute
to preserve the Catholic faith among the Austrian people
lique, patriotic sentiment and sound social principles.
The sects only became more determined to destroy
of this noble monarchy. The delenda .iMxtna is, with lelftfa

(t) V. der Zirkél^ organ dUr Wienct-Loge lîumanüat, 1 Juli 1874. In 1749,
the first lodge of the Strict obtervance of the Uuod system was foodéo at
Prague.

(1) Cf. in Michaud's Universal Biography, art. Marlinovicz, and in this
volume-ci the indications given book III, chapter I*', § 9.

pedibus destruey has since become one of the dominant directions
Tests of the politics of secret societies.

During the reigns of Francis II and Ferdinand, the Freemason

rie was strictly forbidden. She was, however, able to make a cer¬
a certain number of followers in the upper social circles, among the
students, professors, merchants who traveled abroad
outside, and were affiliated with foreign lodges, with those
from Prussia and Saxony mainly. That is how "there exists
There are more Freemasons in Austria than is generally believed; they
are attached to a foreign center," as Freimau says.
rerZeitung of July 11, 1874.

In 1848, in the aftermath of the revolution, which broke out in the
In the streets of Vienna, a lodge was formed under the title of St. Joseph.
She had as her venerable Dr. Ludwig Lewis, professor at
the academy of engineers. On July 22nd, this lodge received its consecration.
Institution of the Grand German Lodge of Berlin. The restoration
the monarchy soon forced the brothers to interrupt their work
ostensible values, and the ancient edicts that forbade Freemasonry
nothing was reinstated.

2. — Freemasonry in Cisleithania since 1860

After 1859, Freemasonry began to raise its head again.
Under the ministries of Schmerhng and Belcredi, steps were taken
They were done to achieve official recognition. They were unsuccessful.
thanks in part to the publication of one of the most remarkable writings
Quables of Eckert: Die Frage der siaatlichen Annerkennung
des Freimawrerordens in Oesterreich vor der Richtersthul
der offentlichen Meinung gebracht und beantwortet (Vienna,
1862), The events of 1866 completely changed the
situation. News of the Sadowa disaster was met with
the Viennese Freemasons with demonstrations of joy not
ambiguities. They were able to start immediately afterwards against
the Church a legislative struggle, the development of which has been halted
only by the will of the sovereign (see book II, chapter XI,
§ 4), and at the same time they worked towards the unification of Al—^
Lemagne under the rule of Prussia. Masters of the press,

of which all the Viennese organs belong to them, to the only
with the exception of the Fatherland; masters of the stock exchange by the Jews,
their allies, they wield an influence out of all proportion
with their numbers. The electoral law made by their affiliates
gives the chambers the means to impose their policy
to the vast majority of the nation, who are repelled by it as much by
social reasons rather than religious motives. Not satisfied.
In order to exert real influence, the sect wants to assert itself. From the 19th
January 1868, under the ministry of Count de Beust, a rescript im-
Périal removed the clause from the oath of civil servants by the

which they declared they did not belong to any secret society.
Despite the theoretical maintenance of laws that defend Freemasonry
rie, a society of Freemasons – we don't say a lodge –
was formed in Prague under the title of di'Amiciay and was recognized
by the government. In Vienna, the Freemasons formed
a non-political society^ according to the statutes, under the title of Hu^
Manitas. Its president is F.∗. Franz Julius Schneeber-
ger (1). It quickly grew to over 200 members, all high
well-placed and wealthy, and founded affiliated societies in the provinces
related. The members of the Humanitas society meet at
Neudorfl, on Hungarian territory, to carry out work
regular Masonic lodges. The Hungarian government recognized
officially. It was solemnly opened on February 25th.
1872, and the deputy, Grand Master of the Grand Orient of Hungary, the
f.∗. Liditeinstein, stated on this occasion that the Hu¬ company
Manitas formed the crystallization nucleus of the future great
Austrian lodge. Lef. ∗. Lewis, Venerable Master of 1848,
He wrote, for his part, that "the Vienna Freemasons' Society,

"as well as the Neudorfl lodge demonstrate an activity
"which is not surpassed by any lodge, and which many lodges an-
"Cians should agree that they have to take their model from
"their younger sister (2)." She has been publishing a journal since 1869.
special masonic under this title: Der Zirkel (the compass).

Following personal rivalries, another group, calling itself
The International Circle of Freemasons was formed in Vienna
and created several other similar circles in the provinces.

(1) Brother Schneeberger, a telegraph engineer, wrote many novels
under the pseudonym Arthur Storch.

(2) Dr. Lewis, Geschiehte der Freimaitrerei in Oeeterreiedi und in Ungarün,
Leipzig, 1872.

11 also publishes a newspaper, VAllgemeine Oesterreisehe Freimaurer
Zeitung. These two wealthy and numerous centers work together.
to spread Masonic ideas throughout all classes of the
population (1). If they persistently demand recognition
official birth of the government, – it has always been to them
refused – it's less about having more freedom of action (they don't
may wish for more), than to assert their power
in the eyes of the people. The liberal newspapers of Vienna have
publicly acknowledged the dependence where they are lodges by the
The vigor with which they supported this request. The reason that
One of them points out the curious point: "The Austrian lodges are
subjected to foreign influences. The day a grand lodge
"If it were established in Vienna, these influences would disappear! (2)"

In any case, the German Masonic powers, no
particularly the Grand Lodge of Bayreuth, in 1873, testified
publicly expressed the interest they attached to this recognition
session.

In 1874, there were ten Masonic societies in Oisleithania.
niques. Since then, several new lodges have been founded.

Ever since the German writer we are analyzing wrote these
pages, the Austrian government appears to have woken up from its tor-
fear. Lef.*. Henri Palak, a member of the Zukunfly lodge, had re-
produced in the journal of this lodge, Allgemeine Oestereische
Freimaurer Zeitung^ a translation of a speech delivered at the
lodges the Justice of Paris, entitled: Progress through
the ages when Christianity was odiously attacked. The par¬
The Vienna prosecutor sued the newspaper's publisher and editor.
which suspended its publication (3). The lodges have not obviously
with the current ministry the favor they found at
near Messrs. Herbstet and Giskra. However, the repression did not
might not have been very energetic. For, in 1881, the Zirkel^ l'or¬
gane of the other Masonic group VHumanitas^ signaled with
confidence in the activity of the lodges of Oisleithania (4).

(1) Correspondence from Vienna in the Freimaurer Zeitung of August 20 (874.

(2) Cited in the brochure Der Hammer der Freimaureret, p. 34.

(3) BuUetiu of the Grand Symbolic Scottish Lodge, May 1880.

(4) Reproduced by the Chatne d'Union, 1881. p. 437.

III

16

U

3. — Hungarian Freemasonry

As in Vienna, some lodges had been founded in Hon-
Grie in 1848. One of them, in Pesth, had taken the title of Kossuth

to the dawn of a higher light. Its name says enough to what
The point was that Freemasonry embraced the revolutionary program of
Kossuth.

After 1861, some Freemasons, Dr. Lewis, the former
venerable Viennese of 1818, Edouard Caroly, Stephan Esthe-
rasy, Julien Tcleky, Baron Bêla Bay, Georges Comaromy, the
Two counts, Theodore and Coloman Czaky, tried to constitute
to kill a lodge; but it was still necessary to wait for new
Misfortunes befell the monarchy. We see from the names that
We have just described how sect propaganda is carried out
in certain upper regions of society, independently
ment of the regular functioning of the lodges (1).

The Hungarian Freemasons were no less active in this regard.
during the fateful year of 1866.

La Marmora's work, Un po più di luce, teaches us
that Mr. Bismarck had sent to one of his agents in Italy,
Mr. von Bernhardi, the order to enforce a camp plan
a plan developed by Italian revolutionaries and Hungarian émigrés
gross, and based on an insurrection in Hungary. The IT. •. Klapka
and Kossuth were to be at the head of the movement. We saw (Book II,
(Chapter XI, § 4, note) that, as early as 1863, Hungarian émigrés had
formed among them a Grand Orient, of which the ge-
General Turr, and whose honorary grand master was Kossuth.
The Hungarian Freemasons residing in the country followed his
impulse. We read in a note from Mr. d'Usedom to the general
La Marmora, June 12, 1806 (2), these words relating to one of the
Counts Czaki named above

(1) From that conslalaliou of a fact that must never be lost sight of when one
It deals with a general policy issue; we should not conclude that in our
This thought suggests there is no interest for a conservative government in prohibiting it
Freemasonry is legally prohibited. This prohibition considerably hinders its access
tion and completely prevents its spread in the middle classes and
lower segments of the population.

(2) This dispatch was published by the Opinione on January 29, 1874, and by the Ger-
mania of February 3 and 4, 1874, without raising any contradiction on its autben-

Regarding the Hungarian Affair, Count Gzaki, whom you have
addressed at the time and which I, in turn, had recommended to the count
Bismarck recently visited Berlin, where he found a very
Good welcome.

The Leipzig Bauhutte, dated March 17, 1866, announced, from its
On the other hand, secret lodges were being organized in all the counties

under the influence of the Hungarian Grand Orient, which we have just mentioned
peel the formation. They were to support the action of the organized legion
nised by Klapka on Prussian territory (1).

The rapid pace of military events rendered this work unnecessary.
underground. More peaceful days awaited the Hungarian brothers.
After the establishment of dualism, it was accepted that the edicts
Imperial decrees prohibiting Freemasonry had no legal value.
in the kingdom of St. Stephen. The lodges were thus formed.
since then ostensibly, and a Liberal ministry approved
expressly, on October 6, 1858, the founding statutes of the
Lodge V Unity of the Fatherland in Pest. A Grand Lodge for the lo-
The Johannites were formed in 1870 and numbered approximately 20
lodges in its dependency from 1874.

Shortly after the government's recognition of
the lodge of Pesth, in June 1869, a certain number of émigrés honored
They constituted a Grand Orient for the high Scottish degrees.
Among them was General Turr, Georges Joannovics, who more
toi'd became Minister of Religious Affairs of Hungary (cf. book II, chapter 1).
XI, § 4), Baron Albert Nyary, August Von Rubiny, Count
Theodore Gzaki. This new Masonic power was not
nothing other than the public and official constitution of the Grand-
The Hungarian East was established in Italy in 1863. General Turr has
ceded the grand mastership to Brother Joannovics, Minister of Religious Affairs
of the kingdom, to save appearances. In 1873, it counted
18 affiliated lodges and 1,004 brothers. This last figure may appear...
It may be insignificant, but we will appreciate it differently when we know
that among these brothers are 22 members of Parliament (2),

(1) The account above should be compared to that of a similar project prepared by
Mazzini, Victor-Emmanuel and Garibaidi in 1891 and 1862 (see in this volume,
Book III, Chapter VII, page 10 and Chapter VIII, page 3). It should be noted that General
excluded by the group of Hungarian émigrés linked to Mazzini; Mr. Bismarck, on the contrar
resorts to him and other Hungarian Freemasons, whose names indicate the origin
an aristocratic woman.

(2) Among these we also find a Count Julien Gzaky, who in 1872/
was the venerable master of the Hungaria lodge in Pest.

"#

144 public officials, 155 merchants, 87 lawyers, 74 doctors
cins, 46 landowners, 34 professors, 17 architects, 15
actors (1), 13 innkeepers, 8 writers, 8 newspaper editors,
3 Protestant pastors.

Freemasonry thus has an official position in the kingdom

of St-Etienne. It got to the point that in 1874, the Minister of Finance
addressed himself publicly to the Grand Orient of Pest, for him to
to request support for hospitals and certain charitable institutions
bles. The Zirkelf of Vienna, naturally greeted as a fact
This recognition by the Hungarian government is considerable.
of Freemasonry as a social institution.

What is the political role of Hungarian Freemasonry?
Led primarily by former emigrants, it cannot
than being hostile to the Habsburg dynasty, against which
She conspired for so long with the help of Prussia and Italy
lie. A Hungarian correspondent for the Union Chain (March)
(1874, p. 187) wrote to him this: “Thanks to the action of those of our
“brothers who hold important public and social positions”
Your aunts, we hope to break the influence of Rullramontanism
"which until now has dominated almost without obstacles in the
"the ruling house of the Habsburgs, and through this we will come to
"€ to also bring light to Austria."

In 1881, the lodge of the A^xciens friends of Pesth published
to the triennial report of its work. It has created several
several humanitarian institutions are keen to consolidate its influence
local. Among other subjects that have been the topic of dissertations
or conferences within the lodge, the report cites the following
which indicate the political scope of its activity: 1® La Franc-
Can Freemasonry exert an effective influence against corruption?
reigning tion? And in what way? — 2® What is the
superstition and how to combat or restrict it
domain (2)?

It is well known that Freemasonry means corruption everywhere
legitimate authority, and, through superstition, Christianity. The Ma
Hungarian nonsense is just reusing the old masks under
which French Freemasonry fought against in the 18th century.

(1) Before 1789, in France, actors also appeared in very large numbers
in the boxes.

(2) Cited by the Chain of Union, 1881, p. 437.

4. — The completion of the unification of Germany

The Austrian lodges are closely linked to the Prussian lodges.
their own. It is on these that they have relied since 1848
tally. 11 We must not delude ourselves into thinking that they are a preparation
tion to the dismemberment of Austria, to the absorption of its pro-

German vices in the great Prussian empire.

On this point, Mazzini agreed with Palmerston's plan (Book II, Chapter IX, § 8). In the instructions he gave in 1851 to To the revolutionary action committees, he expressed himself thus:

For Austria, one word says it all; Delenda est Austria. But over there the subversive principles of authority, on which one could rely, are not widespread. Therefore, the usual methods cannot be used. elsewhere. But fortunately, alternative routes are available to we are exploiting the rivalry between different nationalities. You know-ve>s what, from this point of view, we can do for our goal in Italy, in Hungary and in the Slavic countries. In all these countries we will have There are still many periods of transition to go through. But once

If unity has been broken, we will have already gained a great deal.

To create difficulties for Austria, we cannot be too active in London, Paris, and even, when possible, Berlin. I have since without reason to believe that the efforts of those who serve our interests secretly achieve some success in this regard in Berlin. Delenda est Atistria is the first and last word of the action against

this empire. We must seize Prussia by appealing to its pride.

military and its susceptibility. Austria must be seized in excise pitting the various peoples of which it is composed against one another sée (1).

A few years pass. In 1859, the national PCTRTI LU German politician halts his program, composed of..., in Gotha five following articles:

1. Formation of a large, united national party, with the same position vis-à-vis Prussia, which the Constitutionalists had previously taken vis-à-vis Piedmont.

(1) The Journal des Débats of May 16, 1851 published in extenso des instruclions.

2. This party is completely turning away from Autriclik. Consequently he awaits the moment when this empire will be dissolved by a new national movement in its provinces. Then the German provinces from Austria will unite of themselves with Germany.

3. Current activity is limited to moral agitation, which excludes all violence, to bring the entire people to the conviction that, only,

Unity can bring salvation, and unity is only possible through...
Prussia,

4. The moment of action is that in which France, through agitations
internal processes, which will soon follow, will force her to allow them to be fulfilled.
the constitution of Germany. Presumably, this will be the moment
where Piedmont will come to the aid of an insurrection in Veneto and where
Austria will be occupied elsewhere. This situation would ensure success.
On the other hand, a premature attempt would fail due to the opposition
tion of Franco, Austria and Bavaria.

5. Prussia's role should now be to prepare for the union
Finally, by adopting a progressive popular policy at home and
by encouraging popular uprisings against governments (1)

In 1859, wouldn't Prussia have begun to play the great
of part without a confluence of circumstances^ on which the
The truth is far from being revealed? Still.*? The fact remains that in 1866, M de
Bismarck had adopted both the program of the Gotha party and
that of Mazzini. He made the latter give the latter assurance in
this memorandum of 18C7, which we have reproduced (book III,
Chapter IX, § 2) and where we read this sentence: "The people who have
"The events of 1814, 1818 and 1866 are the true ally of the one who has
"Done in 1848, 1819 and 1860. At the end of the year, Germany
"will have to form a single powerful state, extending from the Balti^
"only the Alps, from the Rhine to the ViHule and the Dvina; Italy does not
"will no longer have provinces in the hands of foreigners; or
"Neither Vune nor Vautre would have understood their situation re-
"Reciprocal."

As for the part that the German lodges played in the realization
testimonials abound regarding the success of this program. Here are, among others:
others, the words spoken by the f.*. Roennefahrt to a
Solstice festival, March 22, 1869, in Stendal:

The King of Prussia is not only our king, but also a member
Brother of our Order and protector of Freemasonry. My brothers, we

(1) This program was published in the I>re$dener~Journal of August 21, 1859.

We have all lived through the events of 1866, which led, for all the
questions of the present, such an unexpected and decisive solution. Yes, the
The great Architect of the universe, who created everything and who ensures that the
stars do not deviate from their orbit, also contributed to the advent
the formation of a united Germany to this new constitution to which
we worked with the utmost zeal for the happiness of the nation
German. Just as Jehovah once said to David and Solomon: Ba-
Weave me a dwelling in which I may live with my little

ple for whom I have prepared a homeland in Canaan, thus the Almighty God
Santa said to our king: Unite all the German tribes into one
A great empire that is their homeland, so that in the end I may find satisfaction
in this people whom I love despite their discord, despite their tendencies
ce^^trifuges and his mercantile spirit. King William undertook to acc-
to complete this work. But who could serve this work more effectively than
We ?...

This great work still has many enemies and adversaries.
So let us pledge to conduct ourselves like champions
unwavering steadfastness of our king in his battles against these dark powers
hateful and odious, who deny the Eternal.

Let us now compare these words with another speech held
in an Austrian box, at the time of the World's Fair:

Of the princes attracted by the exhibition, none excites more
our sympathy that the Emperor of Germany, HM Wilhelm, our
crowned brother. Has not our heart breathed more joyfully?
When did we learn the final news of his arrival? Don't you
Shouldn't we be proud when we look upon these princes, who
belong to our Order and preside over it with all their soul? His re
The response to His Infallible Holiness, Pope Pius IX, was published at
point, shortly before his arrival. By this, this prince removed all the symbols
the paths of the Viennese and almost made them forget the injuries he caused
to Austria. You already know that the ultramontane leaves, do not permit
not having the opportunity to present William and Bismarck as being
closely linked with Freemasonry. I will not learn, either
nothing new to the brothers, telling them that King William is a
champion of light and truth, all the more unshakeable and
acting, that he is a Freemason in the fullest sense of the word.
This talent and service should be attributed to the honor of art.
royal (1).

(1) Reproduced by Zirkely issue of August 15, 1874.

Zirkely, organ of the Masonic society Humanitas, ex¬
premium thus in its issue of May 15, 1874:

We live in wonderful times. In ten years, things are accomplished
Events that once took centuries to unfold. Wars
formidable battles took place: all were wars of liberation, that
whether it be for the liberation from servitude of millions of men who,
in the southern states, they were treated like merchandise; that this
either for the breaking of the chains and barriers that had been erected against

eternally legitimate struggle of the peoples best endowed for unity and the freedom, powers and dynasties, which had no opposition to these rights eternal as the principles of legitimacy, principles aged and become innocuous such as are applicable to modern times – that is to say, the wars of 1889 and of 1866. – These powers fell by virtue of a fundamental law by virtue of which the tree dies, when the sap is dried up, and the man I cease to live when the soul has flown away.

One could not more clearly incite insurrection and treason his against the Austrian dynasty and homeland.

CHAPTER TWELFTH

Masonic work from 1852 to 1870

§ !•'. – Freemasonry at the time of the coup d'état

In 1848| in some localities, particularly in the South, The conservatives had believed they could make lodges of their own quality of the branches on rue de Poitiers. They did not collect any no real political gain, but only unpleasant memories pleasant, sometimes awkward. The vast majority of lodges had, on the contrary, strongly involved in what was then called the social movement. Also, immediately after the coup, The government demanded the suspension of lodge meetings. fearing that they might be used as rallying points to the socialist insurgents. But this ban was lifted as soon as the mid-January 1852.

Louis-Napoleon, who at that very moment was gathering in Paris a convent of the leaders of secret societies and who dealt with them (Book II, Chapter X, § 2), could not show hostility towards the Ma¬ Nonsense.

Far from it, he wanted to take advantage of the new legislation on the mutual aid societies (decree-law of March 26, 1852) for to recognize Freemasonry as an institution of utility public. The Grand Orient was perfectly suited to this; but the project

the prince-president encountered such fierce resistance in the con- upper echelon of mutual aid societies where, alongside high officials, there were several independent men, no especially Viscount Armand de Melun, that this proposal was abandoned. Louis-Napoleon reserved the right to return to it later.

late.

Meanwhile, as the administration was mainly relying on,
at that time, to the Catholic and conservative forces, the Ma
stupidity, though secretly protected, invaded elsewhere on
certain points by the technical elements, had to observe a large
She exercised caution and avoided getting involved in day-to-day politics. She...
withdrew into itself, but only worked more actively at
to attack the church thoroughly, that is to say, to undermine Christian beliefs
yourselves, to destroy faith in souls, to seize control of education
youth organization.

S 2. — A prophetic revelation by Bishop Pie in 1858

The official overseers who had been given to the lodges did not-
They may not have been complicit in these plans. The Freemasons
they themselves declared that Prince Murat was "not very expo-
"Mento still clings to the occult dogmas of this institution of
"Charity and relief." Marshal Magnan, after receiving,
one morning, the thirty-three degrees of the Scottish Rite, he said
laughing that he didn't know the first thing about Masonic matters
ques (1).

But the official authorities are of little importance in France.
masonry and the currents that propel it forward become established,
Whether these authorities like it or not. There is everything
days in the middle of it a few avant-garde boxes which were ahead
a hundred and lead the others.

It was at this time, in 1855, that a lodge in Liège adopted this
program of f.*. Gofiïn, which became, a few years later,
pelui of all Freemasonry (v. book II, chap. XII, S 6).

(l) The Freemason^ n" of February-March 1852, p. 117, cl Liéponce du f.-. Viennet
, to the circular of Marshal Magnan, Grand Master of the Grand Orient of France

(1862), p. 22.

The f." Edgard Quinet, professor at the Collège de France under
the reign of Louis-Philippe, and then a refugee in Belgium, wrote
at roughly the same time as this page:

The fight is serious and all-out. It is not only a matter of re-
to eradicate papism* but to extirpate it; not only to dishonor it,
but, as required by the ancient Germanic law against adultery, of

to smother it in the mud...

For me, I believe it's not too late to crown
this end of the century by some great and memorable change of which the
Posterity would preserve the memory. If the 16th century tore away half of
Europe in chains of the papacy, is that too much to ask of the 19th century?
that he complete the half-finished work... What then must be done?
Religious despotism cannot be eradicated without the exit of the
Legality: blind, it calls upon blind force against itself... Get out of the
Old Church, you, your wives, your children. Leave by all means.
open; go out, and if, through events I do not know, Providence
He's reaching out to you again, take his hand. Don't give in to
the world the spectacle of men who, unable to become accustomed to defeat,
yet they never want to take advantage of the victory (1).

Father Renan wrote at the same time:

The physical temples of the real Jesus will crumble; the tabernacles where
One thinks one can hold his flesh and blood, and they will be shattered; already the roof
day, and the water from heaven comes to wet the face of the kneeling believer.

And some time later, announcing an edition of the (Bu-
Voltaire's words:

The new edition that is being prepared of the works of this great man
will satisfy the need that the present moment seems to feel to make a
A response to the encroachments of theology; a bad response in itself.
but adapted to what is to be fought (2).

The illustrious Bishop of Poitiers followed with his keen insight.
the intellectual and moral movement of the time. In its magnificent
In his synodal instructions of 1857 and 1858, he affirmed that
the anti-Christian philosophical systems of Cousin and his
disciples, would not always remain in the spheres where they pre-

(1) Introduction by Mr. Quinet to the Table of Disputes, the drafting, by Van
Mamix do BtO'Âldegonde (Brussels, 1857, 4 vols. iu-8*).

(2) Studies in religious history, Revue des Deux-Mondes, September and October
1857.

O

tended to hold them; that they would soon come down, that they would remove
already down, on the practical field.

"The organization of rationalism," he added, "is the fact that

n plus patent, the formidable pim of our time. A league
"EUROPEAN has formed, a universal ASSOCIATION"
"was established with the avowed aim of forming an army corps"
"who can gloriously resist the doctrines that Con wants
"To impose on the human mind through revelation."

The great bishop pointed out the international character of Celtic
association and indicated Holland as one of its main
homes (1).

S 3. — A center of free thought in Holland in 1857

Since the time of Spinoza (Book II, Chapter II, § 3; the Hol¬
Lande has always been one of the centers of the anti-Christian base, and
if it did not provoke the same political upheavals there and
social issues than in neighboring countries, perhaps because it has
wanted to secure a safe place for himself among this small people
from where it could spread its ravages far and wide with impunity (2).

In 1855, a few Dutch freethinkers and positivists,
The brothers* d'Ablaing, Günst, Junghün founded next to and under
the patronage of the famous Post Nubila Lux lodge, of which we di-
we will discuss history elsewhere (Book III, Chapter XIV), a review called
the Dageraad or the Point of Day:

The first issue of this magazine tells the story of the Masonic world (3),
appeared in August 1855. Our common idea, said Mr. d'Ablaing, there
was sketched out through various small trials, all openly attacking
the fanaticism of the so-called Christian Church, all tending to propagate the a-
to die for the truth and to break the yoke of blind faith. Despite the obstacles
countless incitements by the clergy, the influence of the journal com
begins to make itself felt at the end of the first year, and the circle of
The free thinkers movement gradually expanded. At that time, the critics

(1) Synodical introduction of 1858, Selected Works, vol. I, p. 265 (Oudin, ed.,
in-8*).

(2) We saw in the Secret Societies and the Society (liv, II, cüap. XIII, g 1) that the
The first stirrings of the League of Education were born in Hollaado in 1784.

(3) N* of January 1864.

àxiL dageraaà announced in the newspapers that, on October 8, 1856, they
would gather in one of Amsterdam's largest public halls
Damn, all those who, sympathetic to their work, would like to co-opt it
to manage personally. Only fifty people dared to reply

to answer their call; but of that number thirty-five signed up for
found the Dageraad association.

The Dageraad association grew rapidly. Almost all the

Readers of the Review asked to participate. The meetings were
numerous and frequent. The discussions never ceased, fraternally
nelles, that when some theologian, misled in this sanctuary of
free thought, attempted, by known methods, to defend the
The Bible and Christian dogma had nothing to do with this assembly.
wheat.

A year later, on October 4, 1857, the Dageraad convened a
universal congress of freethinkers, in which sixty- took part
five people from both Holland and neighboring countries, and who
In addition, it received numerous memberships.

The secretary's report noted that the association corresponded
corresponded with the Revue philosophique, of Paris, with the Jahrun~
dertf of Hamburg, with the weekly reviews of London:
TheReasoner, The London investigator, The Humanistic journal;
with the English Humanists and Secularists; with Ragione,
from Turin; with the quarterly review, the National, the Congress
liberal, from Brussels. During the Congress, the association of
Dageraad recommended that freethinkers frequent
the University of Brussels (1).

The f.*. of Albaing had some passing difficulties with the
lodge Post nubila lux, but it was this one that yielded and which, one of the
first, eliminated the formula of the great architect of the universe.
He became venerable a few years later.

He also maintained relations with Ronge, the famous
founder of Rongism or the party of the Free Communes of Germany
Magne.

"There is something more to this than just passions or
individual errors, he said in 1858, when recounting these events,
a man of great perspicacity. There is a whole organization
European sation; and if, to this picture, we add what has happened
denying us any bias against the revelation in the work of

(!) speeUnSeur, December 23, 1857.

Mr. Maury, whom an entire society of scholars and professors,

under the direction of Mr. Duruy, himself a professor and member
of rUniversitô, has chosen as an introduction to a new story
universal; if we take into account the role played by rationalism
the Franco Institute, in the person of so many scholars and
literary figures, whose writings are constantly and systematically
directed against revelation; of the reception that theatre and literature
erasure, in general, that poetry more or less sensual or im¬
pie, and even street songs, magazines, novels,
Newspapers and even some almanacs make daily contributions to
doctrines thus professed in high places, it will be recognized that there are
would be more dangerous than prudent to show in a society
thus worked and circumvented a satisfactory spectacle for the
faith and reassurance for the future; in the enemies who besiege him
Everywhere, simple and innocent sheep unintentionally taken from the
home. 11 There is a European league, vast, active, powerful, having
his head in the highest echelons of the scholarly world, like his means
action within a portion of the teaching staff and the press,
extending its affiliations throughout all parts of the social body,
and whose avowed aim is the annihilation in Europe of all
belief based on revelation. (1)

It should be added that the magazine Dageraad was thriving.
had 1864 (2). As for the Post nubila Itir logo, its influence has not
never ceased to be very large, and today it attracts to itself the
major part of Dutch Freemasonry (see book III, ch. XIV).

S 4. — The Universal Religious Alliance

French Freemasonry followed this trend. In 1854, at
within the lodges is founded the universal religious association
external tion that sought to confuse the members of all the
cults on the terrain of rationalism with these three bases: in¬
Violability of conscience, absolute religious freedom, right to

(1) MH d'Ànsolme, in the Revue dit monde païen, January 1858 issue,
article entitled: the Ralionalüme organite.

(9)V. Arnaud Ueut, La Franc-maçonnerie eoumiieau grand Jour^ (om. I, page
185.

free inquiry. The logic of the French spirit has vindicated this.
hypocrisy, which consisted of giving the label of nun to a
association directed essentially against all kinds of religion.
But the lodges did not cease to be patrons for several
years, as a means of external grouping of all the ele¬

hostile to Christianity ('!). The Alliance does not make
Does she know how to translate the innermost doctrine of the lodges? We have
before their eyes, a Masonic instruction for the degree of apprentice
taken, published at that time, and whose author declares that he has, for
to write it, consulted the works of J. Simon, of Abbé Lame-
nais, of Abbé Châtel, of Pierre Leroux, of Platon Blanchard,
of Gentil de Cabagnel, as well as a large part of the rituals ma
Conic (2). The god Apis and Jehovah are placed on the same footing,
treated as pious follies, good for the people as if
instrument of social discipline: “Freemasonry does not
"Don't be fooled," it says; "she seeks to destroy the error, and sur-
"All religious errors can be corrected through true and reasoned instruction"
€ of which she has so many resources at her disposal.” The authors
Those to whom this instruction refers were all masons; this indicates
sufficiently the role they played in the great anti-Christian propaganda
of the sect. Father Deschamps was therefore very right.
his in book I of his work to constantly bring closer
their writings on lodge rituals to establish the doctrine of the
Masonry.

§5. — The Laws of Brothers Ferry and Paul Bert prepared

IN 1859

Bishop Pie pointed out in the synodal instruction that we recall*
lions higher up. Importance of certain ideas put forward by
Eugène Sue. This writer was very involved in the lodges, and the bishop
This has shown that his ideas were not solely his own.
but these were the plans of the entire sect. Here, in particular, is the plan
which he outlined in 1859, in letters to the National, to substitute

(1) On VÀllianee religieute universdle, see the interesting details given by
Alex, from Saint-Albin, The Freethinkers and the League of Education, Paris,
1868, chap. XXV.

(2) ln-12(1863) parle f.*. A. Fiseb. See particularly pp.25 et seq.

from atheist schools to Christian schools (1). They contain
the entire framework of the laws to which, twenty years later, the ff.-. Ferry
and Paul Bert have attached their name.

Here is the defense plan that could be used against the aggression of the en-
Nemi:

In order to present my ideas more clearly and concisely, I
I will proceed by asking questions and by answering them.

— What would be the first means to employ to combat reaction?
clerical union?

— To remove the generation from his influence and teaching
nascent.

— How can this result be achieved?

— By using all the resources made available by the press, by the sorting
bune, through oral or printed propaganda, through the legal agitation of the
country, in order to penetrate public opinion with this undeniable truth
that the MORAL INSTRUCTION of children could be and should be com~
completely outside and distinct from religious ikstrugtion.

— What do you mean by moral instruction?

— I understand the teaching of the principles of morality, of justice
eternity, — the development of civic virtues, — the filial cult of
the homeland, — the love of liberty, — the horror of despotism, — the
respect for the laws, — a basic knowledge of duties and rights
that the child will one day be called upon to fulfill and exercise as a citizen,
teaching that can be formulated in a clear, precise, and appropriate manner
scope of the intelligence of the first young person, and summarized in what
I will call it the Civic Catechism.

— What arguments would you put forward in favor of education?
is this a summary of the civic catechism?

— This moral education would obviously be superior to that which

gives the Catholic Catechism. This one, except for the recommendation of
to respect one's parents, — to love one's neighbor, — not to steal, —
contains only a fabric of idolatry and lies, a chaos of imposture
something incomprehensible to everyone, and even more so to
the minds of children, which are thus disturbed, distorted, or perverted forever
But. — This simple and sole maxim: Know how to die for your
homeland and aimeda counte ta mère, would have on the morale of the youth
the most beneficial, the most fruitful action for the future of a little
ple.

— Let us admit that this opinion, relating to the moral instruction of

(1) The newspaper La Patrie, in its issue of November 2, 1882, reproduced
these letters, which Mr. Amand Neut had already included in his large collection.

children, if it were to become widespread, if it were to become popular, what would be the
in order to make it prevail?

— In free countries where the government owns a share of the stock
the direct influence it must have on public education, it would be necessary to address
to the legislative power of petitions signed by their members and exhibits
sant, I suppose, the following:

"Considering that the educational institutions placed under the supervision of..."
"The state's tutelary body, or the colleges it subsidizes, have not
"The mission is to raise young people in the Catholic faith,"
has Protestants, Jehovah's Witnesses, or Muslims, but to develop
among the children entrusted to them the virtues which should constitute
"to one day kill the good man and the good citizen;

Considering that moral education, which alone can produce
"These happy results are completely distinct from the teaching of re-
"religious and is often radically opposed to him;

a. To these causes, — and especially given the boldly
"admitted by the Church in the latest circumstances, — the petitions-
"The unions invite the legislative branch to consult with the government-
"ly, so that, in all educational institutions or colleges pla-
"Created under state supervision, a Mokal education should be given
by lay professors appointed to this function, teaching com-
"completely separate from religious instruction that parents will be able to
They should also make sure to give it particularly to their children, if they do not
"They do not find moral teaching sufficient."

— This method seems, in fact, practical and legal, and if it is not
Initially successful, it must have a beneficial effect on the es-
took to public view. But there is one fact noted in these letters, namely
that, — thanks to the considerable and mysterious resources of which it
disposes, — the clerical faction raises disastrous rivalries and
untenable for secular institutions, — Now, a decreed law
so much 'moral teaching separated from religious teaching would have certain
training as an immediate result of redoubling the efforts of the clergy
against secular educational institutions; and moreover, in several
States, they are less numerous than those ruled by priests.
How can this danger be remedied?

— By withdrawing the clergy's authorization to open establishments
of public education.

— However, the constitutive principles of modern societies
They are familiar with freedom of worship and freedom of conscience.

— Freedom of worship and freedom of conscience are complete
different from academic freedom,

— The State, — especially in the grave circumstances in which we find ourselves,
And unless one wishes to commit suicide, the State must have the right and the

m

17

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to have the power to give new generations a rigorous education
in accordance with the essential principles of the constitution that governs it,
— Therefore, it is the State's duty, in the interest of social welfare, to refuse [this].
Repentantly, he, his confessed enemies, gave him permission to raise the youth
in aversion and in contempt of the fundamental laws of the country.

— Assuming that this is the case, we must not forget that,
In several nations, freedom of education is recognized and guaranteed.
protected by law.

— A law can undo what another law has done.

— What steps would need to be taken to obtain a law that would exclude
The clergy of public intelligence?

— To take advantage of the legitimate indignation currently being provoked among
the most moderate minds by the latest episcopal mandates;
to further agitate public opinion on this subject through the press, through brochures
through discussions and ultimately addressed to the legislative power*
Latif, a petition drafted in roughly these terms:

"Considering the maneuvers and the highly declared goal of the
"clerical faction, a goal very clearly stated in recent circulars"
a laires of the episcopate: to these causes, the petitioners submit to
"Legislative authority proposes the following:"

"That no citizen be authorized by the State to open a may-
"His education if he doesn't belong to the Secular University."

Here we find not only the initial rotation of article 7
of the project presented by Mr. Ferry in 1879, but also the foundation
of all the speeches delivered at the Irihune by the ministers and the
Republican deputies to repeal the laws destructive to liberty
berté (information.

Moreover, the principles laid down by Brother Eugène Sue were not
not different from those whom Freemasonry has always supported
eonry (v. book I, chap. IV, 3).

G. — The PROTECIIOX of a FRATERN power

AND TOLERANT

The Masonic World wrote in July 1867:

To mouvomont idiilosopliiquo, beaucoup plus accenté et boldi dans
French lodges, as well as those in workshops in America and England
and memo from Germany, naturally placed the masons of our
countries at the forefront of volunteers for the independence of morality and

of thought; but this movement is not exclusively French,

as they try to make people believe; it spreads and extends over the

Entire masonry.

".

After 1860, instead of receiving impetus from abroad, the
French Freemasonry transmits it to neighboring countries.

The Italian War, the role played by the imperial government
to the attacks against the Holy See, the official recognition of
Freemasonry under the ministry of Mr. de Persigny, don
give to the internal movement of the lodges a surge that nothing can
will now be able to stop.

In 1863, Brother Hayman, at the Grand Orient's order celebration
from France, celebrated the prosperity of Freemasonry in the world
whole. He proudly showed "Italian Freemasonry is consummated?"
opening up, asserting freedom of thought where
"The Holy Office once reigned." Then, addressing the brothers
French, he told them: "Protected by a liberating power
"And tolerant, your tombs are sacred sanctuaries." Then, their
speaking of the role incumbent upon them:

French Freemasons, I will say again, where have you placed your ideal? And
However, don't you feel that the old world is dying, that it
We need a new formula, one that humanity, which is awakening, needs.
dogmas appropriate to its aspirations, which the young society that Inonte has
A thirst for more harmonious beliefs? And the revealers don't descend
no more mountains!

It is up to you, my Brothers, to search for them and discuss them, in the si¬
the liberation of our temples, these articles of faith of the future.

What were these articles of faith of Vavenir?

In June 1863, the assembly of the Grand Orient declared, to a large majority, that the profession of atheism is not an obstacle to entry into the lodges. The article of the statutes, which states that the Freemasonry is based on belief in God and immortality.
The state of the soul may soon disappear (l). Some lodges, in Hollande, Belgium, and France are taking action from this moment onward. initiator of this suppression. The Grand Orients from which they depend* winds hardly protest and only for the sake of appearances (2).

(1) See this discussion reproduced in the work do &f. Arnaud Nout, £a Vrano-maçonMrie submitted to the great light of publicity t. 1, p. 195.

(2) Ilid„t, I, pp. 192, 204, 236, volume II, p. 280.

As in all grave circumstances, the Sovereign Pont Tife Ht to hear his voice. In a statement delivered on the 25th September 15, Pic IX denounced Freemasonry as Fun of the main agents of the universal war directed against the Church. 11 signaled its growing development, the impunity which She was assured everywhere, the audacity with which she raised the head.

The Papacy could now only point out the dangers that society. In 1865, most of the governments of Europe were more or less under the influence of Freemasonry. Also could she continue her forward march in complete freedom.

7. — The public courses of the Grand Orient on the street

Cadet, 1804-1865

An eminent man, rpii, was memorized to know and judge the events of that era, kindly agreed to write for this the following pages of the work (which show how the protection of fraternal and tolerant power:

In 1801, when Mr. Diiruy wanted to print, by lecturers This, a shock to public opinion, he first resorted to piolesours from the University and then to a few people from outside, (whom he judged worthy of the governor's special favor) ment. To achieve his goal more surely, he changed the jurisdiction caution regarding authorizations for public courses. These authorizations Until then, stations were granted after consultation with the imperial council of public revelation: Mr. Duruy attributed to himself in this regard a arbitrary power or, more precisely, he eliminated intervention

The council limited itself to seeking the opinion of the Minister of the Interior.
The entirely moral question of the objects of study and pedagogical aptitude
The political guarantee became entirely secondary; the political guarantee
was practically the only one required of applicants. The Bull
administrative Latin of the Ministry of Public Instruction has
published, in 1864 and 1865, the names of the authorized speakers with
indication of the subjects they were to address; therefore, one can
SC to get an idea of the use (|that the administration then made of the power)
see ipi'ello was being conferred.

The public entrances of Grand'Orieijt at 261 Cadet Street

As it was in Paris that the conferences multiplied
The faster the speed, the easier it will be to follow.
the general management and appreciate the spirit in which they were ac
corded the government's favors.

We can disregard some lectures given by speakers
isolated, because the movement quickly concentrated in four
groups receiving nine-tenths of the authorizations: 1®, group
of Rue de la Paix; 2nd and 3rd, groups of the Pliilolech- associations
nique and Polytechnique; 4®, group do ta rue Cadet and du Grand-
The East. We will not discuss the Sorbonne lectures,
A sort of evening rehearsal, given by state-run teachers,
nor the courses of the Practical School of Medicine, which were self-
The Philotechnical and
Polytechnique, for its part, innovated little; it did not
that they broaden their scope by extending their former [activities] to the general public
adult classes. The only two truly new groups that
formed in 1864 were the one on Rue de la Paix and the one
of the Grand Orient.

The conferences on Rue de la Paix had as their main
Mr. Deschanel, the speaker, who was in a way the niece of the
house. Some special men, like Messrs. Corlambort,
Barrai, Toussenel, Samson had access to it, but the color po
The dispute was marked there by Mr. Deschanel and by the editors of the
SièclSy M. Jourdan, from Auriac, etc. M. Vapereauy was doing some
literary interviews.

It was at the conferences of the Grand Orient that, from the outset, the following were gr
The first day saw the most permits issued. Here's what they were.
were the names of the main speakers and the topics they were
authorized to trade in December 1804:

MM. Asseline, Anecdotal History of the Formation of Our
language.

Borie (Victor), Elements of Agriculture.

Brisson (Henri), Studies on Lord Macaulay.

Castagnary, Contemporary Art and Main Artists.

Chauvin (Victor), Studies on Lucretius, Virgil, Horace.

Glaretie (Jules), Lafontaine.

Delord (Taxile), Biographical Portraits of Some Women
of the Reformation. Voltaire.

Fouquier (Henri), Du théâtre au France.

Hébrard, Elementary questions of common finance.

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Messrs. Lcneveu, Doraeslic Economy.

Lissagaray, History of the American War of Independence
caine.

Martin (Henri), Some episodes from the beginning of
the history of France.

Meunier (Victor), monthly review of the main discoveries
scientific and industrial greens.

Pcrdiguicr(Agricol), Ilistuirc du compagnonnage, etc.

Pessard, On Morality in Contemporary Theatre.

Quentin, Travelogues in South America.

Reclus (Flysée), Travelogues in Central America.

Sauvcslre (Charles) (1).

The Giant-Oriental did not only grant its halls to the con
farmers; he assured them, in a way, a sympathetic audience
ethics.

11 There is no example ([uc the authorizations granted to its
speakers have never been removed, which shows the perfect agreement
from the administration with the management of the house. From another
On the other hand, when we compare the lists of authorized courses in 1864 and
In 1805, it was soon noticed that several of the speakers from
The voices of those on Rue de la Paix were also heard in the Grand Orient, this
which shows that the mind was pretty much the same, and one can re-
to know thus, amidst the sometimes bizarre diversities of

staff of the speakers, despite the disarray of ideas that seem
ble indicate the strange variety of projects, a true unity
of direction, going from rue de Grenelle to rue Cadet. He removed
It was natural, moreover, that radjninistrion, who had recognized the Franc-
Freemasonry, which spread dictionaries in schools where the
Freemasonry was defined as: Charitable association^ dear
She found her support among those she herself supported.
with so much energy.

From 1865 onwards, the official ïîidlctin no longer publicized the
Names of speakers. All those (pii) were aware of the facts.
and administrative procedures of that sad era, when one saw a
governors to commit suicide in rage, have not forgotten that just
that after Mr. Duruy's fall, the direction remained the same. The
Authorizations remained the privilege of a few; and, as

(I) Administrative Bulletin of the Ministry of Public InslriicUon, 18C4, (. II, p. 6H

Few people, apart from civil servants, are forced to endure everything.
or associates of the Grand Orient, were requesting authorizations, this
was within the select circle of the four groups indicated above
that so-called free eloquence had to contain its flight.

What happened to a group of talented and convinced writers
t ions was not designed to encourage honest people, who would
might have taken seriously Mr. Duruy's appeal to the men
my goodwill.

Messrs. de Broglie, Guizot, and Cochi had obtained with
a few friends, permission to hold conferences on Bona Street
parte. Everything was ready: the speakers, the venue, the audience, the authorities
The instructions were given, when an order from above stopped
all at the very moment classes were about to begin. During this
At the time, the most eccentric were allowed on Rue de la Paix and
to the Grand Orient. Young's son was seen walking along Rue de la Paix,
the founder of Mormonism, with Mr. Fréd. Passy, Mr. Lullicr,
Mr. de Tonnons, King of Araucanin, and MJ-.1. Weiss. Sometimes
the government wished to obtain pro-
grams quite precisely. Thus, Clément Laurier had been somewhat flattered.
not being able to give lectures on lawyers, as he
proposed to do so. These vague, overly general titles left
too much latitude given to the speakers, they gave them a freedom which
They could abuse it.

The Grand Orient, however, had undertaken to follow all the
Literary movement day by day. H wanted to do a review
Spoken bibliography. The goal was quite delicate; we were going to

pronounce there on the new books, on all people and
on all the ideas as they were put forward
in the spotlight. What discretion in his speech, what certainty
In principle, shouldn't we have desired in the one who would
entrusted with such a mission! The course was, however, authorized at
Grand Orient; the particular trust of the Grand Orient and of
the imperial administration was going to seek, for this bibliographic review
graphic, Mr. Jules Vallès, the future member of the Commune! (1)

(!) The courses of the Grand *Orîont coiitinucnl the IMasonncrio and nllacltc an grando
inii>or'aaco.Lo F.*. Saiut-Jcan, prcsUIcnldu Consoi! dj r 0;'dr 3, was at the convent of
seploinbro 1882 a ciialcuroux appeal to all the fri'ïros to the soulcnir cl the roui"
liplicr. The provincial lodges faith-icut in this least of the Férics do oonforencos dan®
their cities on this model. At l*.iris la Marotmenc installs adult centers of the
same kind in the town halls of the arrondissements.-;, V. la Chainc d'i'niony de dé¬
December 1882, p. S05.

Masonic work from 1852 to 1870

§ 8. — The Explosion of Anti-Iristianism

Freemasonry, with feverish activity, the conditions
such favorable conditions were meted out to him. From 1801 to 1870 his pro
Pagande has an intensity and a fervor that witnesses of this
Time cannot be forgotten.

In the solstice festival celebrated on February 2, 1881 by the
\o^,Qi\di Rose du 2^ar fait silcncG de Paris, «le f.*. Daily a rap~
Pelé believed that independent morality had emerged from the discussions
which took place seven years ago in the two narrow lodges
united, the Renaissance and the Rose of perfect silence, of which
The venerable ones were the ff.-, Caubet and Massol (1).

It is during this period that all the works are formed.
works of anti-Christian propaganda, the consequences of which we have seen
development after 1877, the Societies of Freethought, the Li¬
information service, the Elementary Education Society, which
are like the two wings, right and left, of the army whose
The lodges form the center. Then a multitude of
newspapers that spread these ideas among school children and
in the workshops: VEcolc, Free Consciousness, VHorizon, the
Resistant, Solidarity, journal of principles, Cooperation
tion, ephemeral leaves, but which succeed one another and
maintain fermentation in all the impure elements of the

society. The Freemasonry newspapers, Le Siècle, VOpinion na¬
Nationally, the Masonic world highly recommends them.
thus attesting to the link that unites him to the lodges. From 18G4 onwards, the lodges
from Paris and the provinces are carrying out adoption ceremonies and
baptisms raaçonni([ues (2).

We can only mention this movement here: it has been
described and followed in detail in the admirable brochures of
Bishop Dupanloup; in the documents collected with such care
gacité by Mr. Amand Neut; enliii, in the work of Mr. de
Saint-Albin, entitled: Freethinkers and the League of Ven-

(t) V. The Masonic Mummy of tn.irs 1881. Cf. Introduction, g iv.

(2) V, The Masonic World, March 1807. V. Sl-Albin, The Lihret
peneues and the League of Education, p. 31-13.

teaching published in 1808. Upon rereading this latter work, in
seeing the activism deployed by the lodges during these years, we
recognizes that this was the initial driving force of the entire movement which
followed. One is particularly struck by the efforts made from this period onwards
than the lodges to seize control of education.

We wanted, said one of their members, *. Félix Rocquain,
in 1868, that all teaching be excluded from the domain of public education
religious and dogmatic organization, along with any interference
personal of the clergy. And it would be wrong to believe that, in our thinking
In this case, this proscription only affected Catholicism. It is in
our wish that no minister of any religion whatsoever, Catholic
that, Protestant, Israelite, no one interferes in any capacity whatsoever in the
teaching questions (1).

We saw in the work of Father Deschamps {Uv. II, chap. XII,
§ 6) the initiative taken by the Grand Orient, regarding the famous
formula: - Free, secular and compulsory education.

But what is absolutely striking, what indicates the plan
secret, planned and pursued through all obstacles with té¬
The nascent thing is to see the secondary education of young girls
demanded by the lodges, twelve and fifteen years before Brother Paul
Bert took over Mr. Duruy's work.

The 1st, the Amiens Renovation, proposed as a subject of con-
courses for its solstice festival of 1867:

The education and instruction of women - what they have been in the
past, - what they are today, - what they could be and

should be.

National Opinion said at the same time, in its nu-
Merodiri of November 20, 1807:

Let's start first with the education of women. That's the question
vital for the country.

School added, n® of December 1867:

Secondary education for girls is not established in France. It does not
It will only be on a broad and democratic basis that we do not find
point here, and, then kid, it will only have substance if freedom and

(1) The newspaper l'^'co/e, n* of December 1, 1868.

With good sounds succeeding laws of privilege and prejudice, the profes
Liberal siones become accessible to women (1).

And here we are faced with a universal program of
Freemasonry. On the same date, "the League of Education for
"Belgium is pursuing its goal by seeking to develop the en-
"They would teach girls (2)."

In Italy, we hear the same echo:

The adoption lodge "Etendard de charité", whose sisters take care of
with so much care and charity from the asylum and workshop of Naples, a
voted an address to F.'. Vesuviano Salvatore Morelli, O.*, of Florence
this, Member of Parliament, to thank him for the bill on the
rehabilitation of the woman he presented at the last session (3).

At that time, in April 1870, Mr. Jules Ferry
held a conference under the chairmanship of Mr. Jules Simon at
name of the Society for Elementary Education. It ends
born from this declaration:

He who holds the woman, he holds everything, first of all because he holds
the child, then because he holds the husband, not perhaps the husband
young, swept away by the storm of passions, but the husband is tired or disappointed
through life. That is why the Church wants to restrain women, and that is
That is also why democracy must choose, under penalty of
dead.

A choice must be made; it must belong to science or it must be...
partienne to the Church (i).

What did Freemasonry mean by science?

In 1808, the Paris mutual school received as franc-
a young doctor of medicine, Mr. Grenier, whose thesis
brutally malignant, it had been reported by Bishop Dupanloup.
in his pamphlet, The Signs of the Times. Mr. Grenier had
write this:

Patriotism, the principal virtue of antiquity, is nothing other than this.
that the altruistic instinct is limited to the homeland. Therefore, this feeling goes into

(1) V. SuAlbin, Les libres penseuses et la L>oue de l'enseignement, chap. XXIX
ol XXX

(2) Letter from Mr. Jean-Marie to U. Bador in the 15th issue of the League,
decombru 1800,

(3) Lo Masonic World, scplenil)ro 1807.

(4) ItuUelin of the society for elementary education, year 1870, p. 156.

decreasing, and while it was progress at the beginning of history, of
The time will come, perhaps they have already come, when this way of our...
will be that of the reaction, of the cessation of development, a vice (1).

This was the doctrine that Freemasonry acclaimed and adopted.

At that time, the UEcole mutuelle grouped together many of the
men who, under the Third Republic, would become the
masters of France. Among them were the fT.*. Pelletan, Hendlé,
Goulon, Constans, Hérisson, Tirard, André Rousselle, Delattre,
Dréo, Murat.

A few days later, Mr. Jules Simon had spoken from the podium
from the Legislative Body the clearest expression of impious doctrines
in the discussion of the press law:

I demand, for religions, the right to be insulted... Rest assured that
Anyone who has lived by the power of reason is with us in this.
demand; rest assured that we are being followed, not only in
France, but in Europe, through all universities, through all the pro-
teachers, by all those who honor themselves with the name of philosopher, by all those
for whom the title of freethinkers is regarded as an honor and
like a glory. Well! thanks God, the battalion is large (2).

The men of September 4th were ready, as we can see, on all fronts.
the line, and their program was completely shut down. But for
some the consecration that only Masonic affiliation gives

which was lacking on Sunday, July 3, 1870, Mr. Jules Simon
was going to be received as a Freemason in the lodge "Le Réveil maçon"~
nique of Boulogne-sur-Seine. Attending this ceremony were the
most of the deputies from the Seine, says the report (3).

At the same time, the question of freedom of education
The superior question was posed and discussed in the press and in a com¬
extra-parliamentary mission. Two distinguished Freemasons, the f.*.
Dolfus and Mr. Michelet were discussing the best
a way to destroy the clerical worm, the year arguing that for this
It was better to give freedom of education, the other than he
It was safer to refuse her. That was the only thing that divided them.

(1) See Le Monde maçonnique, May 1868. J. do Mousme, La Ligue de l'enseigne^
ment, p. 49. The Universal Yearbook of Freemasonry of all rites, by the f.*,
Piaon, 3rd ed., 1867, in-3®. Paris.

(2) Official Journal of August 7, 1870.

(3) Le Monde maçonnique of July 1870.

*4

A manifesto published in Paris, at the headquarters of the Grand Orient, Sunday
In the face of science, we reread and Frank's stupidity, by Edouard
Lioullier, M.*., thus posed the crucial question:

Two or three thousand roliprions are vying for the world. If, therefore, the pro-
sandstone of civilization depends on the truth of one's claims
of them, there is immense interest; to know and adopt the most
Done, the most excellent.

The time to address this high and important question is when we do not
It may be favorable.

Indeed, Catholicism, that bitter enemy of Freemasonry
rie, whose doctrines are entirely opposed to it, holds, in this mo¬
ment, its major sessions under the name of ecumenical council. It is
necessary, due to these circumstances, that our order affirms
new, and more than ever, its ideas, its trends, and the goal to which
he aspires (1).

Everything was ready, or so it seems, for an all-out war against FE-
To complete the project, only a government was needed.
a new kind of thing, which was free from the commitments that were only at its beginning
The empire had to take it with your conservatives.

Looking at the path taken, it's understandable that the sect

He manages his work. The following speech was given in 1880
at the civil funeral of a certain F.-. Périlleu.v, founder of the
The lodge of Charleville, is a cry of triumph: (2)

It was in the 19th century that the struggle was undertaken by free thought.
against religions po.'îitivos seemed much less a practical necessity
than the social situation that the rutopio of a few isolated minds, in
dragged along by philosophical speculation in the world of ideas
pure; the works of freethinkers during our century offered
certainly a rather good ground on which to pursue the triumph of reason
on faith.

Free thought heralded the claim to bring, into the field,
social facts, the struggle, until then confined to books and to
the pulpits, and to banish religion from institutions and customs, com
She already was, according to science. What probability would such a plan

(1) Lilé «lans lo Mriariire nur les prngris island Vespril anlireligious-v in the instruct
Public lion, published for the General Society of Education and Teaching, Paris,
187?.

(2) This discourse is reproduced with full approval by the Chain of Union
do 1880, pp. 283, 281. Go journal mcnlionno la prosonco do M. Féray, Sénateur, à
these obsequies and speeches.

How long could it have succeeded? The most audacious did not foresee the triumph.
the principle of free thought that in the distant future or at the cost of
the most terrible upheavals, all the more impossible because they de-
were supposed to be universal. Indeed, religious restoration in Europe
it seemed such an inconstructive and powerful fact that to shake it only
Simply put, it would have been necessary to stir up the entire society. Let us remember ou
Internal questions, the daily bread of politics: the priest in
the school, defended as a social necessity; the religious oath
maintained; purely civil marriage repudiated by almost everyone
of; civil funerals disrupted by riots instigated by the
priests; and the isolated freethinkers as if a breath of plague had
passed over them. The Church was triumphant. Gentlemen, in all the
governments, as in all classes of society. When
the pope convened this council which was to give, by deifying him himself,
of new laws to modern society, it seemed that these laws had
need only be decreed from the Vatican for everyone
bowed his humiliated head. And when, indeed, at the same time as the in
fallibility which made the pope the supreme universal magistrate, the council
had the legitimacy of the Syllabus been proclaimed, a bishop dared to exclaim: “Main¬
holding the world can rest easy, the papacy has just restored it
peace. "

It was this immense pride of the Church that was the primary cause of its downfall. Never did human majesty crumble so swiftly as did the papacy after this sort of seizure of power universal.

No sooner had these monstrous claims been formulated from the top from the Vatican, that the Vatican appeared isolated in a united storm universal. Civil funerals, purely civil marriages, the ab¬
The presence of baptism for children is an everyday occurrence; if Even today there are popular movements, it's no longer against the free thought that they produce; the people have identified with the li¬ brief thought. Never has a deeper transformation been experienced in such a a short time.

We have reproduced these delirious words. Some peni-
However painful they may be to hear, it is necessary to listen to them; They specify dates, and it is those who, having then the whole power in their hands, have allowed, have encouraged, have favored ridiculed even by their administrative measures, this propaganda, to whom does the responsibility for the evil fall before the law? s'cot unleashed since (book 11, cliap X, S 6, and vol. 11, Document attached F.)

CHAPTER THIRTEEN

A PRELUDE TO PERSECUTION UNIVERSAL IN PORTUGAL

§ l®*** — Particular Characteristics of Freemasonry PORTUGUESE

Portugal has long been one of the countries where the Franc-
Freemasonry exerts the greatest influence (see the Societies Cretes and the Society^ t. II, Annexed Document G, III); but its action there takes on particular characteristics, which stem both from Its origin and the character of the nation. It is the power which, by twice, under Pombal's ministry, and later in 1832, under the reign of Don Pedro, the lodges were established.

This dual origin is thus explained by a French priest of Father Delvaux, who resided in this country, received great distinction. a particularly critical period, from 1829 to 1834 (1):

No one doubts that the rebels of Porto originated from Masonic lodges. A consistent tradition attributes to the Marquis of

Pombal re-established the first regular lodge in Lisbon, mo¬
delée on those he had seen in England, where he had been ambassador
sadeur. He, as well as all the other diplomats that Portugal corrap-

(i) Unpublished letters of Father Joseph Delvaux on the restoration of the Jesuits in Portugal (1829-1834), published by P. Carayon, ia>8*, Paris, 1866.

were then living abroad, belonged to the school of publicists that one
called them disillusioned; they showed themselves to be very opposed to the Roman court ar
to the pious belief of the people who looked to the clergy and religious
such as the support of the State, etc., etc. The Marquis reformed the university
In that sense. If he personally was a Freemason, it's difficult to
to verify; but that he and those of the sect he put into action prepared
rent the events whose consequences we see today,
That's beyond doubt.

In some colleges incorporated into the university, it began to...
recruitment for Freemasonry took place at a certain time. It is certain that in
By 1790, the problem was already long-standing at the University of Goimbre; the entire
The youth who frequented it at that time were entirely distinguished by
his taste and skill for maneuvers and discussions constituted
tutionals. It is a constant that among the men called by Pom-
ball to form the University of Goimbre in 1772, there were
men of the sect (I will provide you with their names). It is therefore permitted
to say that not the small, but the very large number of supporters
of the philosophy of Voltaire and Rousseau which are found in Portugal
They graduated from the University of Goimbre; this is a general phenomenon.
recognized. Lise/Aes Ecclesiastical News of 1880 b. 1790, and
you will see the doctrines that were professed there, doctrines that were confessed
here; for this periodical is very widespread, very highly regarded, and Jansenism
that he preaches has invaded almost all classes"

The Marquis of Pombal gave command of the regiment of ar
tillerie called de Porlo, belonging to Jean Victoria Miron de Saberjone
a native of Switzerland, and established in his favor and under his authority a military s
mathematics in Valença, where this regiment was quartered. Now from this
school, as well as all the lessons of the aforementioned commander, emerged
perhaps the first impious people of any name in Portugal, and never,
Since then, this fatal poison could not be eradicated from this place of war.

One will notice in this story the Jansenist character that had
took the sect to Portugal. It has maintained this there to this day.
mask. It was in the name of religion that, in 1833, the party constituted
The tutional order, led by men from the lodges, expelled the Jesuits.
which had been restored in 1829 by the legitimate king, Don Miguel. It was at
in the name of the principle of episcopal authority and under the pretext of strength
asserting his rights, ([that the same party, in 1862, odiously expelled

some sisters of ChaHlé

The unique nature of this situation is perfectly highlighted.
by a witty liberal writer^ M. de Laveleye;

Portugal's situation is unique in Europe. Not only or no
He doesn't see a monk, neither black nor white, but not even any priests, it seems.
Is it because they don't wear cassocks? Country priests are
They are very poor. They live meagerly, often off the table of a maid.
tender soul. No spirit of propaganda or domination animates them.
Me. They are indifferent to religion, just like their flock.
They are even liberal on occasion. When I visited Portugal, the
The Liberal party was in power and the president of the council was a prelate;
the Bishop of Viseu. I can still see him in the Chamber of Deputies, he replied
during an arrest, in a frock coat, hand in his pocket, looking
mocking, with bright eyes, a warm complexion, and overflowing with life. When he
had gone to the council to vote for the Immaculate Conception, he had
accompanied by two young and pretty nieces. It was probably because
to delve deeper into the issue by drawing on their insights.
found in Rome that it was taking too much care and being too scrupulous;
But he did not give in. Why give in to the wicked?
languages? (1).

Portugal remains, on the surface, a deeply religious country
gieux. Catholicism is the state religion: the processions
are done publicly; the chambers, the ministers, the family
The royal family attends. The people, fervently believing, impose on the
public authorities respect his faith; and however great that
Be that as the moral miseries of the upper classes may be, there still reigns
A social peace prevails in the country, contrasting sharply with the unrest.
nations that are more materially prosperous, but where religion
The true [institution] ceased to be the first national institution.

Freemasonry nonetheless accomplishes its work under
other forms.

First, she established the constitutional regime in that country.
Nely, whose main practical result is to allow the most
complete overflow of the impious press (see book III, chapter
preliminary, § 4).

Then she found a way to infiltrate a crowd
of Catholic institutions, confraternities, foundations, and so on
that the barriers between good and evil are sometimes strangely
lowered. Thus, in 1860, in Porto, the president of the Third Order
of Saint Francis, and most of the administrators of this
the brotherhood, which had considerable foundations, were free-

(t) De Laveleyo, LeUrettVItaly, 1 vol. in-12, 1880, p. 278.

III

18

•-^7i PHKLL DK A LA PKiL'-liCL'TlOX tM\ KitSKLLK KN rOM'n iiAL

Freemasons took an active part in the persecution directed against
the Sisters of Charity.

The maxims of the most extreme Gallicanism, such as it has never
It has been practically implemented in France, and reigns in that country.
The consequence is that any spirit of zeal and propaganda there
is paralyzed, if not extinguished, as Mr. de Laveleye says.
The laws of 1833 and 1834 completely destroyed the religious orders.
religious orders, and as for confraternities, we have just said what about them
happened.

The lodges' tactic was primarily to isolate the national clergy
(read unit center. From 1838 to 1852, all relations were
iuleiTompucs praliquemeiil entre Kome et l'épiscopate. Même
After the 1852 rearrangement, the Portuguese bishops
generally refrained from attending the various summonses
(Peace Pius IX addressed to the bishops of the Catholic world.

The gravity of this situation compelled Pius IX to address the
July 8, 1862 to the Patriarch of Lisbon and the Bishops of Porto
Tugal, a brief document that contained serious warnings:

In the midst of the numerous and excessive amci tûmes which we
oppressive, said the Holy Father, we feel the sweetness more keenly
their cause is the deplorable state in which they find themselves in this kingdom
from Portugal matters relating to the Catholic religion and the Church.
Got state is known to us with certainty and no testimony
The public has not come to prove that you have contributed to the accomplishment*
the vigilance and energy required by your episcopal office
all tcmp.s, but especially today, in the midst of the singular ini¬
The quits of the present times are urgently demanded by the obligation
even your ministry.

The papal brief then lists the ills from which more suffer
particularly Religion, the weakening of religious discipline
clesiastical, the decadence of monastic life, the neglect of
priests to fulfill the duties of their ministry, the teaching im¬
the youth's machinations, the machinations of sects, the enterprises of
civil power over the rights of the Church

Do not let yourself be frightened by any consideration that may
prevent from bravely entering all battles for the glory of
God, for the defense of the Church and the salvation of souls... We cannot
we will conceal how great our pain was at not having been able to see
only one of you at the celebrations of the solemn canonization that

we collaborated on the 8th of June, where, for the sovereign con
solace for our soul, a great number have prided themselves on intervening
bishops from all over the Catholic world, who came from even the most remote regions
further away.

Difficulties may have prevented you from going to
of us; but it is no less evident that nothing could have affected you
sin by sending us letters to give us testimony, which
was in your power, thanks to your loyalty, your love, and your respect
towards our person and towards this seat of Saint Peter, center of the u¬
Catholic unity, following the example of what they have done for the infinite glory of
their name and, for our supreme consolation, a great number of
bishops of both Italy and other churches, to whom it had not been permitted
set about undertaking the journey to Rome (l).

(I) V. this serious document reproduced in the Universal History of the Catholic Church
Iholiquede llochbachert continued by Cliaiilrol, sixth edition. Annales ccclésiasli-
Ques de \8âG à 1866, p. 492. A few pages further on you will find the account of
difficulties raised at the Holy See at the same time by the Portuguese government
gays, on the occasion of the appointment of the patriarch of Goa.

The situation of the Portuguese church remains very difficult.

The wisdom of Leo XIII in 1879 spared the Church a great misfortune.
do Portugal, by refusing to accept Abbot Ayres do Gouvoia as bishop.
A recent booklet under this title: Documentos e reflexoes, do l'abbé Amado, gives
the following information about this candidate for the episcopate; “Abbot Ayres do Gou-
Veïa is affiliated with the Masonic lodge Liberia^ established in Coimbro in 1869. There i
grade of the Uose-Croix and there bears the name of L*. Eurico. The lodge has given itself
rnission to combat the reaction (s»cj in whatever form it may take. Fidelo è
This instruction, Father Gouveia did not miss an opportunity to distinguish himself in
that struggle, either as a professor at rt.'uivcrsilé, or as a Minister of State. The
newspapers^ Ordem and the Bem publico reported how Ayres de Gouvoia, in
his chair of Portuguese ecclesiastical law in Coimbra, publicly insulted saint
Elizabeth, Queen of Portugal. It took the theologian Rodriguez do Âzovedo,
delivering a panegyric to the saint, he refuted her calumnies. That is the person
swimming which the Lisbon government wanted to make a bishopric 1 » P. Mencacci,
Memorie documentate per la storia delia Bivoluzione Rome, 1879, t. II, pp. 117,
118.

These facts explain the new difficulties that arose in 1832 between the

The Holy See and the Portuguese government. They are thus recounted in the correspondence
Roman equivalent of the newspaper Le Français^ of November 28, 1882:

“A very acute conflict has just arisen in Lisbon between the nuncio, Archbishop Massella
"and the government. The Portuguese ministry, in agreement with the Holy See, had e-
"A new district was created between the dioceses. As there were five bishops..."
"new to appoint the government of Lisbon made the presentations to the Saint-
"Siege, but unfortunately they were deemed unacceptable. The court of
"Rome rejects the five condididals that were submitted to it. The liberal press of Lis-
"Good attack violently on the nuncio and the Roman Curia; she advises the government-
"The need to break off relations with the Vatican, at the same time, the candidates
"Those rejected are intrigued at court and are trying to persuade people that the nuncio t
"deafening leads from the parishes of Don Miguel Lü"

'276 PRELUDE TO UNIVERSAL PERSEOUTION IN PORTUGAL

Failures within the clergy alone made it possible
The same thing happened. Here is a quote that paints the situation well and
which we borrow from a highly authoritative writer. It was in 1861,
after the death of Mr. de Cavour; the lodges and the liberal party had
decided to have a funeral service held in a church
so?i honor J following the strange formula used in such cases:

The Italians residing in Lisbon joined forces with the Freemasons to
to stage a new scandal.

The opportunity was opportune, and the time fruitful. Already regarding the con-
Cordat on the Padroado of the Indies, unjust hatreds had been stirred up and
ridiculous attacks against the Roman court, without sparing the Pope; then they had
attacked to His Excellency the Nuncio.

The death of Count Cavour was another occasion, which he [importunities]
was trying to take advantage of this, and Mr. Délia Minerva, chargé d'affaires of Italy,
aida did her best for the brothers and friends.

His Eminence the Patriarch, having been consulted, declared that he wished to leave to thi
with regard to the complete freedom of decision granted to its priests, the government of
Loulé, urged on by his friends, took the matter under his wing, and it was there that
All we want to point out is that this anti-Catholic conduct was
worthy of the persecutors of the Sisters of Charity. It was decided that one
would seek out bad priests, the good ones refusing to make demands
Italian and Portuguese patriots and refugees from various nations.
Once these unfortunate priests had been found, the search began for a
church.

The municipality of Lisbon, which possessed, by virtue of ancient privileges
village, that of Saint Anthony of Padua, born in Lisbon, put it with
pleasure at their disposal, and the service took place; that is to say, under pre-
The text to have a mass said for Count Cavour, a
a grand Masonic demonstration. The ministry was represented there, as well

that all the Italian and Portuguese lodges; but let us hasten to
to say that His Majesty Don Pedro V did not send any of his high-ranking officers there:
He was ashamed of this impious scene. Not all Catholics were
Less distressed and frightened by such audacity, people then understood better.
Why were the Sisters of Charity so hated by their persecutors?
authors.

And we do not hesitate to exaggerate the impiety of this ceremony,
since a writer, a great admirer of Freemasonry, declares, in
lamenting that Mr. de Cavour's funeral service would never have taken place
in Lisbon, if the Municipal Chamber had not considered speculating on
This mass was to secure his re-election!

With the scandal complete, the ministry, which had played a major role in it,

did not stop there; and all the wicked priests who had practiced
This rebellion against the laws of the Church resulted in them receiving positions of powe
government. One of them, raising his views to the episcopate, said:
"If I ever become a bishop, it will be by the grace of the king, never by
that of the Holy See. (1)

§ 2. — The war against the Sisters of Charity

However, Portugal was not unaffected by this awakening of
the Christian spirit that occurred throughout parallel Europe
[This refers to] the attacks of the Revolution.

Not only the supporters of the legitimate and tra¬ government
Traditionally, the Miguelists conceive of the relationship between the Church and
of the State on a basis consistent with the teachings of the Holy
Seat, but also, memo in the Liberal Party, many es
prisoners have gradually returned to more accurate feelings about the
conditions of freedom necessary for the Church to fulfill its mission
sion. Eyes were opened primarily by the inferiority where this
The country has fallen into everything that is suspicious of charitable works.
and popular education.

A branch of the admirable Institute of the Daughters of Charity, which
had been founded in 1819, had, in 1836, severed its ties with
the head office in Paris, under the influence of these sentiments
parastatists that we have reported. He had gradually become
lifeless, like a branch that dries up once separated from the trunk.
In 1857, a few pious ladies, at the head of whom was
the Empress Mother, widow of Don Pedro I*'', with the approval
and the support of the Patriarch of Lisbon, Don Guilherme, of
ordered the Daughters of Charity of Paris to send some-

one of their sisters to care for the sick in hospitals and
to take care of the education of poor girls in a few shelters.
About fifteen of these pious girls, accompanied by two
Gentlemen of the Congregation of St. Lazarus, in their capacity as
directors established themselves in Lisbon and Porto, where the former
The Portuguese sisters happily joined them.

(I) Question of the sjeurs of charity in ^orti^al, ia-8*, Lisbon, 1863

Yellow fever was rampant at the time (they perished as soon as
the [)rcmicrs days in themselves,^nant the sick.

The honor that these heroic acts of devotion brought forth
on religion, the resurgence of zeal (naturally of
Such examples were bound to produce in the clergy of the country: that's it
this (|uc at first glance the Masonic lodges perceived.
From the beginning of 1858, they began, by way of
from the press, through public meetings, and as we
Let's see for ourselves, with the complicity of government members,
an uproar over what they dared to call the question of
Sisters of Charity. After four years, in 1862, a large
Victory was won: the French Sisters of Charity and the
Two Lazarists were expelled from the country using adversarial methods.
ministerial measures absolutely identical to those implemented in Italy
in 1860, and in France, in 1880!

We borrow the main features of this singular story
meaningfully linked to an authentic relationship of these events
ments, which appeared in 1863 in Lisbon under the title: Question
Sisters of Charity in Portugal^ (1857-1862), according to the
press and official documents {\).

There is a political party in Portugal which, without wanting to admit it
frankly, in the face of the nation, still very attached to the religion of
his fathers, relies on this twofold propaganda, — revolutionary
cosmopolitan and Anglo-Protestant, — effectively protects it, communicates
with secret societies outside, and is rather Anglophile and revolutionary
tionary than patriot, if by that word we mean devotion
boundless to the homeland.

The audacity of this already long-established party has grown in recent years, and
the triumphs of friends from outside so excited his own ambi'
tion and exalted his hopes, that he claim the right to dominate the country
and to seize power alone, against all the rules of the system
constitutional. As for its union with external societies, the
Evidence abounds, and, to cite just one example in passing, the smurs do
Charity had barely left Portugal when a circular from

Italian Freemasonry congratulated the Portuguese Freemasons on their victory.

advanced faction of the historical party which still counts in its
among true liberals, men of order and government, called
Today, reactionaries, the men of this party, of which we are

(I) A volume ip-8*, Lisboatio, 1863, imprint of the Typographic Society
French-Portuguese.

let's occupy ourselves, they call themselves progressives, historical figures, rasgados or
could more clearly be called the party of revolutionary liberalism
born in Portugal.

Their current leader is the Marquis de Loulé, who, during the war...
to the sisters, will find himself both president of the Council and grand master of
Freemasonry.

O

At the head of this fabricated agitation directed against the sisters of
charity, was found in the Patriotic Association, a political association
public activism, recruited and directed by the lodges to act ostentatiously
possibly on the political field, like the former Society of Emun-'
lation in Liège (book III, chapter II, S 8), as today 1*^5-
liberal society in Belgium (Book II, Chapter XIII, § ?), and which,
as well as the latter, organizes riots in the area if necessary.
street. Its organs in the press were the newspapers O Portuguez
and O Asmoden.

As early as June 6, 1858, the first of these newspapers declared that the
The Portuguese nation was furious (furibunda) against the sisters
of French charities and their directors, and, on the 29th of this month,
she was informing the Marquis de Loulé that his continued presence in the ministry
depended on his willingness to obey the demands made by the
newspaper. The most odious calumnies occurred in these
sheets against the sisters: they were always confused by the
official investigations. The lodges then resorted to one of these
methods they have traditionally used. They secretly ordered
a complete outfit for a nun to wear
a woman of ill repute; but this horrible plot was uncovered
green in time, and it was necessary to abandon the premeditated scandal.

Insults against the aristocracy mingled in the columns
from the Portuguese to the attacks against the sisters.

The alarm bell is ringing in the ranks of liberalism, he said in scs
Issues of August 18 and 19, 1858. The seasoned soldiers of liberty...
are gathered. The struggle has taken on serious, frightening proportions. He

We must throw down the gauntlet to the decrepit nobility and provoke a duel of exteriors. a breakdown in relations between her and the people. We need to import men

such as Louis Blanc and Victor Hugo.

Interrogations soon took place in the chambers. The at¬
The attitude of the Marquis de Loulé, President of the Council, was singular. embarrassed.

As we have already said, the Marquis was both President of the Council, Minister of the Interior and Grand Master of the Masonic Confederation than Portuguese. Now, if it is difficult for a common member of the so¬ secret societies to break the heavy chains he voluntarily forged for himself The burden of shaking off the yoke of the lodges was even greater. great for the Marquis de Loulé, elevated to the dignity of Grand Master. Wanting to be a minister and the head of a political party, he needed to remain mason; and when members of his family devoted to the Sisters of the Charity, they expressed their astonishment at such a hateful persecution, or he of They demanded that it be stopped, but his father's heart filled them with hope. which the grand master of the lodges knew to be impossible.

The mere fact of having allowed the Sisters of Charity to enter, being President of the Council, he was accused of a crime of lèse-Mason- nonsense; and it was much worse when, instead of expelling them brutally, As he had received the secret order, he seemed to grope and equivocate. His dual function, both secret and official, could not be officially replaced fold, because it was serving both order and disorder, royalty and the revolution: but one can only truly serve one master. On the one hand, the cries Lodges and despotic liberals were pushing him forward; on the other hand, He was being held back by the jilainles, sensible people and true friends of freedom, progress, competition, education of the people and of civilization.

King Don Pedro V himself belonged wholeheartedly to this latter party. and he was deeply loath to give in to so much unjust clamor.

In vain the Marquis de Loulé, to gain time and to give the right to spare the sisters, declared loudly that he was a Freemason at the session of the Chamber of Peers on the 21st January J850 (I). The sect was pushing him ever more vigorously. Portw/uez made no attempt to conceal where his blows landed:

A society with the Pope at the top would not be suitable for the people Liberal... We need a society that is acceptable to liberalism, daughter of liberty and reform, founded on the mine of superstitions of all the rules (n'' of November 10, 1858).

MciitOt public meetings are held to address these issues.
Lion of the Orders of Charity. Meanwhile, a minor clerk,
Manuel Rodrigue/. Machado, who was collecting signatures in fa¬
the sisters without being embarrassed by the threats that had been made against him
He died several times, assassinated in the Serra do Murùo.

(1) Los anriones law? do Jean Vf, (jci proliibcnl la Franc-raaçonnorie, are ros-
.(They are registered in the Portuguese Penal Code and are still nominally in force.

In February, the Patriotic Association met again.
calf to advise, and this time she holds a demonstration against the
Marquis de Loulé, while at the same time making advances to
Marshal de Saldanha, who was also heavily involved in the
Freemasonry (vt II, Document G, § 3.) In the elections ma¬
In the elections of that year, the Marquis de Loulé was not re-elected.
Grand Master and the gavel passed into the hands of Mr. José Estevao,
who kept it until his death, which occurred in November 1862, then in
1863, to Mr. Labo d'Avila, Minister of Finance. The Marshal
Saldanha allowed the leaders to use his name and talk about a
a military riot that would overthrow the ministry. This, in turn, was pushed
then, in his entrenchment, had the king issue a decree
June 22, 1861, dissolving the corporation of the Sisters of Charity in
as long as it is a legal entity.

This decree was illegal, and in both chambers many
Speakers argued that a law would have been necessary to dissolve
thus a recognized corporation. Great misfortunes struck
the country; death successively took King Don Pedro and two
infants, leaving the crown on the head of a teenager, Don Luiz.
In the midst of the truce that these calamities imposed on the parties,
the sisters continued to serve the poor and the sick in
hospitals run by private associations, where they had been
peeled. The sect resumed its offensive, and in a manner that characterized
This situation in this country is well understood.

In January 1802, the directors of the Third Order of St. Francis
In Porto, pt'ireut V initiative to expel the sisters from V hospital
this city, where they had summoned them. They recognized, from the
remains in the very letter by which they notified their departure
to the sisters, (no unfavorable motive had influenced the sisters
in this determination, but these tertiary singulars were
Freemasons, and they were doing their work:

These are not, said a Porto newspaper, O Directo, on January 30th,
the true brothers of St. Francis, but the enemies of the Church and of the
Catholic, Apostolic, and Roman religion, which, through their intrigues, ca¬
their lies and infamies succeeded in expelling the sisters; these are the ones
even those who, during the night, led with pomp to the church of the

Holy Independence, the deceased in Aguardente, then the deceased, to attend
The secular office. The people who are not initiated into the dark mysteries
of Freemasonry, or who is not deceived by these sectarians,
loves and respects sisters.

One more step remained: it was a matter of expelling the
sisters. The Marquis de Loulé, now free from his shackles
that King Don Pedro imposed on him, had brought into his mid-
nislère the head of the most advanced Masonic party, Mr. Mendôs-
Léal (volume II, Document G, § 3), and had it presented, on the 1st of 1862,
by the Minister of the Interior, Mr. Braamcamp, a draft law
absolutely prohibiting any religious association and
"prohibiting the functions of Teaching^ as well in
private and charitable establishments than in the
public schools-Sj to any national or foreign member eVune
"unauthorized religious association." This was, as we can see, the app
Implementation of Eugène Sue's plan, article VII of the F.*. Ferry. Of
Valiant defenders were not lacking in either chamber.
to the cause of justice.

A former liberal, Mr. Casai Ribeiro, very aptly characterized the
the country's situation, she was a target of sects (as stated in her speech on May 1st).
1862.

There are people who believe that all of this stems from a certain propaganda.
Great Protestant. I laugh at Protestant propaganda, as well as at
Those who are afraid of it. There can be no Protestant propaganda here.
serious. There is no Protestant trend in Portugal.
and it does not exist in any Catholic country.

Protestantism is not advancing: it is retreating every day on the land*
rain that he formerly usurped from the unity of the Church, and here, the propa-
A great Protestant can only be tempted by a madman. But what exists
is far more dangerous than Protestantism. It is a pro-
a certain school's pronouncement of a false philosophy that denies revelation
and its necessity, and to the doctrine called rationalism, which is, in matters
of religion, the most irrational system I know. It is in
core the tendency towards a kind of obscure deism or pantheism and
confused regarding atheism, as atheism itself [touches on the
negation of virtue, probity, and honor... to the dissolution of
social connections are key.

Mr. José Estevao; There is no atheism; you are writing the history of
schools in Germany.

Mr. Pascal Ribeiro: I could do it, and very appropriately;
■but I will not do it to the illustrious deputy who knows history and who has read
Mr. Rendu's book. I am very pleased to be exempt from it; but

(As he knows this story and many others about the kid
For example, he knows that the doctrine of atheism is not a fable and that
SO& consequences are far from being a climate. I know very well that there is no

There is no atheism among us; nobody wants it, and few even...
Those who would like it admit it; but that is where it leads directly
repugnance for any religious idea. Now, if we call
reacting to the opposition that arises in response to such a trend, I move on
frankly, openly and bravely, in the religious reaction,
against the anti-religious reaction.

Brother Mendès-Léal, in his reply, declaimed against the reaction
tion, against religious orders, against the relations of Catholics
he had agreements with Rome; he cited the example of the measures directed
against the Church which had been taken in Germany, in Italy
lie. He extolled the Italian Revolution and authorized himself to take measures
that the imperial government had just taken in France against
the conferences of Saint Vincent de Paul.

Thus, the expulsion of some of the Daughters of Charity was demanded.
by the principles of the Universal Revolution!

The ministerial bill was stolen from the Chamber of Deputies, badly*
despite strong opposition, he would have encountered even more effective
probably in the House of Peers, when the day before the
vote of the Chamber, on May 27, a French frigate, the OrénoquGy
had entered the Tagus, coming from Brest.

It was soon known in Lisbon, according to the account from which we borrow*
all these stories, which the ministers had had the Empress write down
French, by the young King D. Luizl, a letter in which His Majesty said that he was
urgent for the peace of the country and the crown, to recall the
Portugal, all the Sisters of Charity.

In the face of such a demand coming from such a high place and based on
Given such serious reasons, it was necessary to believe, at the Tuileries, that a critical
tic for Portugal, and, consequently, the dispatch received was immediate
immediately communicated to the parent company, with advice to give in to
the king's wishes. Father Etienne, despite the unprecedented persecution that he
had endured the daughters of charity, would not have dared to take, before
God, the responsibility to recall them from a country where they were doing the
good; but when he saw the sovereigns assume this responsibility upon themselves
bility, he gave in, and, no doubt he did not want it to be said that the sons-i
The charitable organizations, accustomed to peaceful missions, were shaking a
throne! He therefore recalled all the sisters, except for those who had
ministered at the Saint-Louis des Français hospital. — The sisters of this
The hospital was to remain for the sick and for the poor of the colony.
French, and the emperor's government had made a reservation

formal in their favor.

28i prelude to the pp: universal sequestration in Portugal

3. — The celebration of the Centenary of Počibal

Freemasonry, which remained peacefully in control of Portugal, wanted
to accuse its domination through the solemn celebration of the container
of Pombal; it was the counterpart to the centenary celebration of
Voltaire. Numerous protests arose in the
country, but the government, completely in the hands of the sects
tes, ignored.

On May 8, 1882, the festivities began in Lisbon with a
civic procession organized by students.

Leroi, the royal family, and the great bodies of the State have
attended the inauguration of the monument erected in honor of the one
whom Freemason orators called "the great man"
of the Portuguese state," but which his contemporaries ranked among
monsters.

In the evening, the city of Lisbon was illuminated; all the newspapers
Liberals in Portugal, beholden to Freemasonry, celebrate
the administration of the Marquis of Pombal, and among the acts of his
ministry, mainly highlight with praise the expulsion of the je
suites.

The few Catholic newspapers that bravely fight
to restore true Catholic civilization in this country of
Having arrived from a grand lodge, they protested vigorously against these men
Magi paid tribute to the memory of a man whom history, impartial as it may seem, has overl
has rightly been branded (Book II, Chapter IV, Section 2).

Does the monarchical idea gain much from the fact that the monarchy
Does she thus become the servant of the Revolution?

This curious extract from the Masonic Republic will demonstrate this.
November 1882;

"Recently at the VÀsile du progrès lodge in Bordeaux, we ap-
"excessively pleaded a member of the Grand Orient of Portugal,"
U, who urged French republicans to remain united, because they
< do not have the right to sacrifice the French Republic to their qu-
.a personal lies, and thus annihilate the efforts of the republicans

"foreigners, who can no longer persuade their compatriots of the good*
all facts about this regime by showing them France. %

In Portugal, as elsewhere, Freemasonry therefore has for
ideal, more or less close, the Republic.

CHAPTER FOURTEEN

THE AVANT-GARDE LOES

Freemasonry is constantly in motion. Carried away by the
logically, based on the principle of negation from which it emerged, it moves forward
always towards this state of nature, this anarchy, which is the bottom
of his doctrine since Saint-Martin and Weishaupt, if not before
(see book III, chapter II, S 2), and which has as its expression the Re-
public socialist. But along this path, the stages are
multiplied. From time to time, the masons who had achieved wealth, at
high official positions, or simply matured by experience
of life, seek to stop it, to fix it at a certain point which
It is called, depending on the time and the country: Freemasonry
Christian, Human State, Liberalism, Constitutional Regime
Liberal republic, Authoritarian republic, Pro-
aggressive.

The Grand Orients, what are called the Masonic powers
"These trends are generally swayed by these station trends."
naires; but their plans are constantly thwarted by
groups of new men, who form the youth lodges and who,
by delving deeper into Masonic data, they promptly position themselves
lying to a much more advanced point than their predecessors
aged. These are the vanguard lodges. When the Powers
Masonic groups want to wage war against them, the Powers
always end up being defeated, and after a while,
They are forced to return to those they had excommunicated.

The avant-garde lodges

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Elsewhere, this movement is happening without struggles, but just as effectively.
So, if we want to know where Freemasonry works and
What will his doctrines and actions be in a few years?
political, its social influence, we need to keep a closer eye on its

statutes and on the speeches delivered in the Grand Orients and
the solemn ceremonies of the old lodges, as well as the discussions
of these young lodges, with their somewhat eccentric airs, that .the
old people call irregulars with disdain, or disguise themselves
They suffer from a feeling of powerlessness.

Follow, for example, Thisloire of Freemasonry in France of
then the Restoration.

In 1855, the majority of lodge members were certain
spiritualist* The most advanced lodge was that of the Trino-
sophists, where the dominant note was represented in philosophy by
Cousin, in politics through the Dupin family.

Fifteen years pass. We have the reports before us.
addresses to the Grand Orient at that time, by its orator the f.*.
Henri Wentz. He points out with concern the democratic tendencies
ticks, from several provincial lodges: these are precisely the
more active, more zealous, those composed of young elements,
while those that remain just within the official rating age
They are felt and go out. These new lodges, a little turbulent, are*
cupent of social issues.

a The commission, he said, on May 4, 1847, which will be appointed for Pin-s-
The protection of the lodge La Tolérance will, I believe, have to insist with her on
that its principal members, animated, moreover, by very philosophical sentiments
lanthropic, sometimes even, if I may say so, too philanthropic
pikes, are well imbued with the wisdom with which our legislators
defended in 1, all political and religious discussions.

The "Friendship" lodge is a constant source of concern for the Grand Orient.
which is responsible for handling complaints from the police headquarters.

On another occasion, it was a lodge in Paris that initiated the discussion.
this question: Is belief in God indispensable, in
Moral order, to social institution? As it precisely does
Note the f.*. Henri Wentz, "for people who know
Reading between the lines, can't we already see in large print...
"The answer is 'No'."

1848 is approaching, and the Parisian lodges were expected to take part.
a fairly active part (Book II, Chapter IX 5). The Grand Orient ce-

famous, we know with what lyricism, revival of the Republic.
As for the honest man, Henri W'oiitz, he had requested letters
fees in 1847 and left the management to less ar-
riérés (1).

During the period of relative calm, which marks the pre-
first part of the Second Empire, some lodges of Belgium
that, from Switzerland and England, are grouping refugee demagogues,
And that's where the projects for organizing societies are born.
of free thinkers, of those in solidarity with Universal Freemasonry
was to propagate ostentatiously after 1860. Edgar Quinet, Eugène
Sue, were in exile at the head of this movement.

The same events are happening today. Seven lodges have, in
4880, separated from the obedience of the Supreme Council of the Scottish Rite
I know, in order to be able to obey more freely the tendencies of the mate-
the political and authoritarian Jacobinism, which were hindered by the pre-
the presence of Mr. Jules Simon in this Council and the method of recruitment
exclusive ment (the Celtic authority (see Introduction, Part III). They have
formed the Confederation, headed by the Grand Lodge
Scottish symbolism. Little by little, the new obedience attracts
to her the lodges dependent on the Supreme Council; above all it is
The new workshops are now operating under its aegis. The titles
The choices are very significant. One of the most recent and most
The asset category is called Social, and we will see in the following chapters
following how he addresses all current political issues.

Here, moreover, is the program that the Grand Symbolic Lodge
has taken shape;

Born from the struggle against the despotism of the Supreme Council of
Scottish rite by the most lively and active portion of the workshops
symbolic of this obedience, the new Confederation began to im-
mediately at work, and she focused especially on inaugurating in her
within the ideal of freedom always proclaimed, but never realized, even
in Freemasonry. On the front of the new temple, she began
by inscribing this formula which summarizes his entire doctrine;

Freemasonry in the free lodge...

She organized freedom of the press for the workshops and the masons,
now masters of publishing, without prior authorization and under their
their own responsibility, everything that their conscience dictates, without having

(1) Masonic pamphlets by Brother William Woatz, former orator of the Grand Orient
deFrance, Paris, in-8", 1864, pp. 117, 163, etc.

III

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LKS]>0(a:s avant-garde

U fear official censure, deregistration or suspension.
She ensured freedom of expression, the jihis ab.<o!ue in the temples,
by ii\imposing no restrictions on the independence of ideas and their
complete munil estation. She allowed the workshops the right to meet and
even to join forces with each other, to give more vigor to the initiatives
verses that they would believe they should pay in the face of such and such a cause
prolitable au jtrogrès géna! (1).

The Grand Lodge, which prospers all Powers
The Italians of the world have known her well, and that she has
received testimonies; punctual from syiupalhie do most of the
French lodges. She Inditjue ensiiilo the questions she puts to
the study: the fusion of the guilds and Freemasonry, the ad-
women's initiation into riiiiliiation, all questions that must
to enjoy Freemasonry in a progressive way.

But within the very heart of that vanguard of Freemasonry
French rie, there are scouts, two children jierdus. Among the
of the lodges that founded it, one of the most active being the Lodge of the Free
thinkers of the PCQ. Traucliaul themselves one of the questions put
expressly under study by the Free Symbolic Lodge
The thinkers of the PCQ admitted a woman to initiation, the ci¬
Maria Deraismes, a well-known figure in Parisian clubs,
instead of receiving her only as iidoplion's sister.C(yi act
Hardi greatly moved certain provincial lodges. The Great
The Symbolic Lodge protested; the Freethinkers of Le Pecq...
declared independent, they continued their work no less.
Bieniol, it was they who, on this question of the initiation of women
my names, in the same liter as the others, will ensnare the entire Masonic order.
rieon. Here in fact are the conditions under which, despite their excoin-
Official municipal government, they celebrated their festival on January 12, 1882
solstice:

A large number of brethren belonging to all obediences have
arrived in St-Germain, despite the bad weather, to give more
to shine at this initiation, as well as to bear witness to the woman of heart
and of high intelligence, Ms. Maria Deraismes, and to the lodge that receives her
went into his temple, conferring upon him the first Masonic degree, of
their sympathy and the community of ideas and sympathies on this
crucial question.

(t) The acts of the symbolic lodge in the Masonic order of the grand lodge,
niuuiTo do mars 1881 .

Following the initiation ceremony, a fraternal banquet brought together...
around 400 guests, including many laypeople accompanied by
their wives and children.

On the proposal of Brother Constans, Ord., of the lodge of Pecq, who has
highlights the anticlerical and profoundly democratic character of
At the meeting, our secretary, Ms. Maria Deraismes, was acclaimed president.
of honor at the banquet (1).

The insertion of these lines in the official organ of the Great
Lodge indicated enough that soon the example of the lodge of Pecq will be
followed. Indeed, shortly afterwards, that lodge returned to the
Confederation; E finita la commedia! (2).

In Belgium, the f.'. Goffm, although excoramunié during
for many years by the Grand Orient, has in reality exercised
a considerable influence on the lodges in his country. The
the program he outlined in Liège in 1855 became that of
the Masonry of almost all of Latin Europe (liv. II, cbap. XII,
§ 6). Its periodical publication, the Journal of Freemasonry
Belgian (3), is one of those that must be read if one wants to know the ten-
dances of men who represent the future of Freemasonry.

In Italy, it is the Orient of Palermo that groups the lodges
more advanced and which exerts the most influence (see book III, chapter 1).
VII, S 13).

The link is the same in all countries.

The Constance lodge of Louvain had a conflict in 1866.
with the Grand Orient of Belgium, for having taken the initiation
tends to reject spiritualist formulas, including Freemasonry
was still covered at that time. One must read in the work of
Mr. Amand Neut the relevant documents of these debates. On
He sees how the most advanced brothers invoke the
the founding principles of Freemasonry and recall the march
progressive, which she has always followed. Then, as always in pa
In this case, it is the Masonic authority that bows down, closes the

(1) Masonic Bulletin of the Grand Symbolic Lodge, February 1882, p. 844.

(2) Masonic Bulletin of the Grand Symbolic Scottish Lodge, October 1832.

(3) This newspaper was published from December 1879 until February 1, 1881. If the
f.∗. GofQn has recontre tant du conlrndiciious, ce n'ost pas à cause do ses idées
atheists and socialists, but because of the violence of its poems, and especially because
that he was attacking secrecy and wanted to transform the lodges into clubs before the tor
public (v. liv, III, chap. XXVIl, § 4).

eyes; a few loved ones pass and it is she (|who is then
renewed by the novateiu-s (l).

There is also a cosmopolitan lodge in London, composed
mainly refugees, the grand chajiital lodge of the Phila-
Delphi of the reformed rite of Mempliis (book II, cliap XIV, 't
and G), which is not recognized by English Freemasonry, but which
exerts a marked influence on lodges across the continent. This lodge,
following the publication of the famous Masonic program of Liège,
conferred the rank of Rose-Croix upon Brother Guffin, for his fine con
duite (2). This influence is exerted by means of the visiting brothers
who exchange ideas; these are topics presented as themes
discussions that spark curiosity and shake up old habits
The received doctrines; these are, finally, the secret communications.
which are established between brothers, and which the system always facilitates
high-ranking officials, as one might believe from a document
ment iusôréfurther liv. III, clip. XXI, S 3.

In Amsterdam, a group of Freemasons founded, in 1851, the lodge
Posi nubila luxy and to be freer in its movements,
she placed herself outside the obedience of the Graud-Orient des Pays-
Down.

Here are the main articles of his couslilution:

Article — The Pnü nubila lux lodge is a Masonic corporation
independent.

Article 2. — It recognizes love as the sole principle of the O. ∗.
of the cerîlâ and of justice. Its aim is the moral and intellectual
tuel of man and society.

Article 3. — The work of the brothers,∗, for the advancement of this goal, constitutes
temporarily focused on the study of the science of the individual and society
with their reciprocal interests and duties.

Assemblies will be convened to provide the [unclear] with the opportunity
to exchange ideas on topics in this category, and courses
will have been given, to equip them, by means of Freemasonry and
do science, knowledge required to confer such ma¬
third parties in a manner befitting her.

The brothers are instructed to attend these assemblies regularly.
and these courses. (.3)

tl) Xnmnil Neui, Im Franc-maçonnerie soumise au grand jour^ t. 1, p. 337 and
.luiv., png, aSi ol sev., p. 400 et seq.
f'2) Journal of Belgian Freemasonry, 0'* of 1 the ai., 188(1.

(J). V. Aniaod Nout, Freemasonry Unveiled, 1.1, p. 185,

THE LODGETS ü'aVANÏ-GAHOE

One of the first in the world, the PoH nubUa Im lodge
removed the formulas relating to the existence of God and
to the immortality of rAmc. To act more effectively, she founded
Alongside it is the public society of freethinkers, Darjeraad,
whose activity we have already mentioned (book III, chapter XII,

3). (This, moreover, is the classic method of the sect, one might say.)
say.

This lodge, thus constituted outside the national Grand Orient
nal, established relations with a large number of workshops in Eu¬
rope and the United States, on which the very boldness of its
principles give her a great advantage. She is memo arri
raised, after thirty years, to draw into its orbit the major
part of Dutch Freemasonry. Here is what it reads in elit
in a letter from Amsterdam, published in Le Monde
Masonic &Q December 1881;

For some time now, a movement in favor of the independent lodge
Dante Posl Nuhila Lux is accentuated in various workshops of the Grand Orient
From the Netherlands, currently, many regular maoons are seen
forced not to visit this supposedly irregular workshop; but from a
On the other hand, several brothers believe they can still go. He is
It is necessary that after so many years of existence, this lodge, which works of
in such a way as to leave nothing to be desired, to be recognized by the Grand Orient of
The Netherlands. As I just told you, the brothers belonging to the
Regular workshops go there as visitors, but the Arnhoirn lodge comes even
to receive as visitors two members of the Post nubila lux lodge.
However, most of the venerable figures in this city recommend to
novices should not have any Masonic relations with this lodge.
Therefore, these brothers, bound by their oath, cannot go there.
to put an end to this state of affairs, it is a question of proposing one of the
lodges of the city to seriously examine the work of the Posl lodge
nubila lux, and, if they are found to be regular, to bring the matter before
all the workshops and before the Grand Orient from its first meeting*
We have no doubt that this method will lead to recognition of that
valiant lodge, which has been working honorably for over thirty years,
and which was the object of a fierce war on the part of the Grand Orient.

Let us add that the elections for the Grand Orient of the r*ay.s-Das,
which took place in 1882, gave the majority to the candidates

vorables at the admission of the Posl nuhila lux lodge into the fold
common (1).

(1) V. Chnine d'inion, July 1882, p. '21;}.

Let us reiterate in conclusion that the very principle of Freemasonry
it pushes her towards this forward march down the path of destruction.
It was formulated very recently in a speech given at the
the lodge La Française O.'Aquitaine, in Bordeaux, by Brother Baril:

What would become of this lack of workers, who were unable to draw from the
A beneficial source of instruction? Ah! My brothers, that is where our role
begins; we receive among us all these disinherited, and we give them
Let us learn that there is a whole future of work and dedication, that
Man is capable of improvement and it is in every season to improve himself.
tion.

Finally, we teach them that one must constantly work to achieve
Clear the road of brambles.

Freemasonry has neither beliefs nor official systems, that is what
which is its strength. At its podium, ideas clash instantly.
the most diverse and the most contradictory, but the true principle of the
Freemasonry, it was that which believed in the inexhaustible fertility of the brain
human, and respects the growing development of social ideas (1).

By virtue of this inexhaustible fecundity of the human brain,
which is essentially his only dogma (see book I, chapter I, § 1), the Ma¬
French stupidity is currently marching squarely along the path of
socialism.

(1) See the Chaîne d'L'nion of December 1882.

CHAPTER FIFTEEN

WHERE DOES THE DOGMA STAND?
AND MASONIC MORALITY

1«*'. •— Freemasonry considers itself superior to all

RELIGIONS

Ily abiea des aniites, les suprcnies conseils du rilo écossais du
The whole world gathered their delegates and drafted the treaty
solemn of union, alliance and confederation of April 23, 1834.

The declaration, placed in the outer box of this document, contains the
two following articles:

1® Freemasonry is a unicersi cult, whose object
God and virtue, which is divided into different recognized and ap¬ rites
proven.

Adoration of the gr.–. arcli. ∗. of Tuniv.',, moral philosophy, well¬
Vigilance towards men, that is what a true mason must study
constantly.

This religion is essentially tolerant, and each Freemason is free in
the choice of the rite he wishes to profess.

All true Freemasons form an Order, which has its dogmas, and
which is governed by general laws and fundamental statutes.

2® The purpose of establishing lodges is to work towards the goal of
the Order. That of a dogmatic (Masonic) power is of their en¬
to teach the doctrine and to guide their actions by the purity of dogma
and by observing the fundamental institutes and statutes of the Order.

596 Masonic Dogma and Morality

We cite this already old document because it represents this
that we call ostensible Freemasonry, that which we
shows the public, that of the bulk of the followers.

Well done! This Freemasonry, thus reduced to a minimum, is already
destructive of all positive religions, because it poses
like the superior religion of riliimaniié, it claims em¬
to stir all the men in her bosom, and it presents itself, as
the only one capable of leading them down the path of virtue, of
lead to happiness.

The tolerance, which she displayed, towards religious opinions
of its members, is the greatest insult to religions ()Osilives;
because it denies them possession of the truth, to which each
claims, and reduces them indiscriminately to nothing more than external rites
laughter and legends [jroblémalitjucs.

This is the true spirit of lodges in all countries.

Freemasonry, says the Masonic World of July 1867, remains like the matrix in which human freedoms are developed, like the universal temple open to the faithful and to infidels, unbelievers and believers, orthodox and he-atheists, atheists as well as anitheists, deists, Catholics and Protestants of all denominations.

And the f. ∗. Ferdinand lîourc, to the 1.∗. Friend of the ISaiifragés ùq Buenos Aires, June 1889:

There is only one required cult, that of the veitii, and who could say that such worship is not that of the true God?

In the world, there are ancient beliefs and modern beliefs. dernes; there are Jews, pagans, Inahometaus, Greeks, Protestants and anti-Protestants, and a thousand other sects, including the pre∗ tensions frighten thought, and which, all enemies of one another, slaughtered each other for centuries in the name and for the interests of sky.

In Freemasonry∗, Mecca and Geneva, Itoinc and Jerusalem, are confused. There are neither Jews, nor Luahomctans, nor Papists, nor Protestants tants; there are only men, there are only lf.'. who have sworn to always remain ff.∗. (1).

This claim by Freemasonry to replace the Islamic Club

(1) chain of union^ 188U, p. Tii.

is still expressed in terms worth recalling by a Italian Freemason, who wrote in 18G3:

The allegorical goal of Masonic brotherhood is the ancient project to rebuild the Temple of Zion; but the true and real object of these attempts ves is the reconstitution of religious unity, based on dual adherence or alliance of reason and faith and the reorganization of the hierarchical system that according to the data of virtue and science... The religion of the Or The Church is essentially unitary. It has only one dogma. The Mother Stupidity recognizes only one God, immense, immutable, creator and conservative of worlds, excluding any heterodox idea of a Freemasonry believes in lineage or a co-eternal and infinite procession. to the suffering beyond the grave and to a future life... The basis of his cult is the practice of austere virtues and an ardent and intimate love for humanity nity (1).

It is esocinianism (v. lib. II, chap. II, § 3) ctledeismcde
Mazzini. Today the uu cl the aulrc are good d('pas:<t'S, but it is necessary
to note that always cl pUrloul la Maroniicric has posed itself as
a religion like the adversary of Christianity. Here is nolam-
In Spain, how was the definition of the Universe^ annals of the
Freemasonry of Madrid^ June 1875 issue;

Free from any compromise with a particular church, the Freemason
France is, in matters of religion, supremely free. It seeks
what are the relations of human consciousness with the supreme principle?
me of reality and life, in order to find there, if indeed it is there
shows, the positive basis of all holy worship and of all knowledge
pious zeal; for it is only in this way that one is a holy atheist,
or virtuously deistic, without concerns, without dogmas, without idols.
sorting, nor superstitions of any kind.

As for the morn/c', Freemasonry's mission, as an association
organized, to signal to humanity the profound dominion of eternal laws
implanted deep within its nature, with a view to forming a runic rule
of his conduct and our sole and pure motive for his actions
remarkable, full of clarity and justice.

Legally, Freemasonry is an organized center, defender of the weak,
tigable of law, of liberty, of Injustice liumaino, inevitable guarantees
wounds, indispensable conditions, eternal means in which neither life
is not worthwhile, nor is its development possible, nor are its sublime ends

(i) Sloriadéliesùcielà sccrelc slabprime origini agliultimi tempi, di Osvlado
Pernii(2vol. iu-8”, Milauo, 186J}, l. l,pp. Cûj-006.

can be achieved. That is why she must always defend without question.
doctrinal distinctions nor hypocritical reservations all institutions which
in the social, political and legal order, are in better conformity*'
with law, religion, justice. His responsibility, his mission, his aspirations
are therefore eminently political and social, just as they are re-
religious, moral, scientific, artistic; but all of it, to the point of
practical, achievable view, producing a strong influence, an action
etched in the hearts of the people, in all classes of society,
in institutions, on interests, on the active elements of life and
of progress, improvement and reform (1).

At the Charity Lodge in Malaga, the speaker addressed the ladies
in an A'adoinion outfit, he told them

The temple of La Mae*, stands stronger than ever, because it has
For dogma, logical reason; for practice, universal morality; and
for the ideal of indefinite progress; these sublime elements and its program
of real liberty, equality, fraternity (sic) guaranteeing him forever

the empire of the world (2).

The supposed indifference that Freemasonry boasts of, vis-
towards religions, is therefore in reality a declared hostility.
Saying it openly, instead of insinuating it, was only a question
tion of time and circumstances:

The essentially moral and universal work of Freemasonry,
wrote, in September, 'i H(\l, Le Monde maçonnique, far from comprising
no religious demonstrations, formally exclude them under penalty
of illogic, of violation of his law and even of forfeiture.

At the convent of the Grand Orient, of 1881, lof.*. Belat, member
ducomseil de l'ordre etoratenrdi} couvent, s'exprime ainsi dans
his opening speech:

My brothers, where will you find for grown men, for spirits
mature, such a school of progress, such a diffusion of light
re? Will it be religious instruction, the lessons given by the mem¬
members of the various cults in their respective pulpits which can be given
ner as the equivalent of Franc-mneouneric? Ah! here, all the
intimate feelings, all consciences would protest against a

(1) Pure product of the Union Chain, I87â.

f2) IIhO. We brought closer to these oxlrails the document A of ((uiic 1. l.uFrunc^
the expagmian ironwork and the exùlence of IHen.

%has

such assimilation. Catholic, Protestant, or Jewish temples*
Your religions! But my brothers, it is precisely against them, it is
against the priestly work of all times and all countries that the
Freemasonry was founded; it is against them that it delivers these commands.
centuries-old battles, which have brought progress, sheltered under our banners
res, all this space of field and sun, where it unfolds and extends
today (1).

2. — The TRUE SECRET OF FREEMASONRY

In the presence of this radical negation of what constitutes the
the basis of all religions, namely the fundamental principle that each of them
due to its exclusive verilô, it is singularly instructive to consider
der the altitude taken by the dilTcrentes confessions.

Islam and the Greek Church pretend to ignore Ma-
Nonsense.

In many Protestant denominations, the authorities
nuns sympathize with her, and from this rapprochement arises
The two institutions are in a strange state of affairs, which we
we will study particularly with regard to England and the United States
United. However, a number of animated Protestants
of the Christian spirit see the danger that the very part runs
a sliver of Christianity that their confessions have preserved. (See
(Book III, preliminary chapter, sections 7 and 8, and Chapter XXXIII, section 3.)

As for Judaism, it rushes to meet Freemasonry and
unites closely with her (see Preliminary Chapter, § 9). Alone
The Catholic Church condemned Freemasonry from the very beginning.
the day of its outward manifestation, and since then it has not ceased
to condemn it, even in countries where it seems almost harmless
defensive, because no click can ever compromise with an error
dogmatic.

If other religions accept to live in this way with Freemasonry-^
Nonsense, it's because none of them are truly certain
that she is in possession of the truth. Only the true Church
knows that she releases the deposit and is aware of her infallibility.

(t) Published in \îi Chain of union, scplcmbrc-oclobro 188t.

That is why the struggle has coalesced between Freemasonry and
Catholicism.

The destruction of the Church, of the social order founded on its foundations
teachings, from the Papacy which is its keystone" such is the
Freemasonry secret:

In vain did we flatter ourselves with the 18th century that we had crushed
the infamous one: the infamous one is reborn more intolerant, more rapacious, and more fan
Never. The Catholic religion is a greedy theocracy, devoid of any spirit of
family and homeless, obeying a foreign leader and making them bow
governments and peoples are under its yoke... It is against this
domination that must be fought... To achieve this goal, it is necessary to establish
altar against altar.

Freemasonry fights Christianity to the extreme. It will be necessary to...
that the country will finally bring about justice, even if it has to use force
to cure oneself of this leprosy (i).

These quotes date back to an early date, 1847 and
1854. They show that the movement we are witnessing
today has been prepared for a long time and that was the
the true goal to which the lodges worked in silence. (See book.
III, chap. XII.)

The audacious words spoken by Mr. Gambetta, in his speech
Romans course, Clericalism, that is the enemy, has in all
the raised boxes of frenetic echoes. We saw what a start
silence had been given in 1879 by Mr. Courdavaux, to VÉtoile
North of Lille (Book II, Chapter XII, § 10):

The distinction between Catholicism and clericalism is purely
official, subtle for the needs of the tribune; but here, in the box, di-
I speak loudly and truthfully, Catholicism and clericalism do not
make one.

Since then, language has been the constant echo in the lo-
We will cite two or three examples among thousands:

On December 25, 1881, the logo of Good Faith, of Saint-Ger-
Main-en-Layc adopted a certain number of young children, that
their parents handed them over to the Masonic protectorate.

The Chain of Union thus summarizes the words addressed by the
F.', speaker to the women who were present:

(i) Meetings of the Belgian logos of July 1, 1846 and June 21, 1854, in the newspaper
From Antwerp, August 1857.

In highly refined language, he perfectly retraced
the role that the mother is called upon to fulfill in order to give the child
fant a healthy education, free from all fanatical practices,
superstitious and absurd ideas, which stifle these fleeting imaginings
and hinder the development of their intelligence. He particularly emphasized
so that our sisters may protect their childhood from contact with the priest, who
having voluntarily renounced the pure joys of family,
finds itself in the worst possible conditions for teaching morality.
A mother's heart is the best thing to fill effectively.
this task.

That is why it is necessary for her to redouble her efforts in the ac
accomplishing this difficult task, in order to make his children
men and mothers, on whom we rely to ar*
river to effectively improve the generations that will follow us (1).

At the end of the session, Brother de Serres, a member of the Grand-
Orient, insists again on "the powerful considerations which must

vent to engage each and every one of you in contributing to the prosperity of the works
works of the nature of those of the Sou des Écoles and the League of
"Teaching, works born from Masonic initiative."

On the same date, at the solstice festival of the V Union lodge
The philanthropic brother of Sà\ût-Deais, Galopin, made himself heard
a veritable cry of rage against Religion;

In the past, two feelings existed in the rudimentary state of the
world: religious sentiment and the feeling of duty fulfilled,
that is to say, the feeling of pride and that of philanthropic union
These two sentiments led to the evolution of two classes
of very distinct men: the clerics and the freethinkers.
The first are represented today in society by men
of the various churches and theological sects; the latter are so by the
Freemasons. The latter, convinced that religious sentiment is
that a bastard feeling grafted onto fear, have made every effort to
to fight it and built upon the ruins of a philosophy of words and
reasoned science, formulated in figures, is a product of exalted passions.
naked all the attributes of the human mind.

It is Freemasonry which, in the great human struggles,
It breathes truth through every pore of selflessness.

As a practical conclusion to these absurdities, lef.'. Galopin pro¬
poses to all the brothers the example of Mr. Hôrold, of

(l) Chain of Union of January-February 1882.

to spread propaganda through civil funerals and to seize
youth education (1),

On December 11, 1881, according to the Masonic Jlipuhlique, the lodge La Libre
Pemée, Or,∗, from Gastelsarrasia (Tarn-et-Garonne), was holding his festival of ins¬
assembly. At one o'clock in the evening, nearly one hundred masons, delegates from the loc
People from the region crowded into the nice little Libi'e-Pensée premises.
After the opening, a presentation was given on the work of the workshop since its inceptic
foundation. Everything was clearly laid out: the civil burials, the inaugural
res in this Or.\ by the l,'. ; the incidents, the initiations, the discussions
nothing has been forgotten.

A conference at the theatre had been organised to benefit the League
of Education... The floor is given to our f.∗. Joanne-Made-
Leine, editor of the newspaper La Constitution de Lot-et-Garonne. He took
The text of his speech included Gambetta's famous phrase: The clerical
lism, that is the enemy, a text which he developed very well to the applause
Assembly proceedings. The f,∗. Jeanne-Madeleine finished her discourse

Let's start with this word: We must democratize women (!); that is the noble task which belongs to the Republic.

But the main attraction of the meeting was the conference of f.*, Gal-
Vinhac, editor of Le Réveil, from Toulouse. We were eagerly awaiting...
that the well-known speaker from the popular meetings of Paris should take the floor...

Father Galvinhac brilliantly concluded his lecture. "Up with the
"Cu'urs!" he said; "Let's fight for the Republic of tomorrow..." (t).

The Masonic Bulletin, of the Grand Symbolic Scottish Lodge
Seizure of December 1882, we show that what will become of the Republic
of tomorrow^ organized |) by Freemasonry. After having boasted about
all tones a vile parody of the Bible, the Bible farce, work
vre d'un f.*. he points out that this book, condemned by the
courts under Marshal MacMahon, was authorized to re-
to appear through the Ferry ministry, and he adds; "It must be read, and
Also, have him read it and share it, because it's one of the best books.
of republican propaganda.

One of the contributors to the same Bulletin announces that under
Soon after, he will publish a book entitled: "God, that is the enemy."
which reproduces a series of lectures given before the large
symbolic lodge. The editorial staff adds: We would like to see this
A book for everyone. The other 70 wmawo; Masonic
recommended this work no less strongly (3).

(1) Ghaine d'Ifmon, January-February 1882.

(2) Reproduced by Le Français, January 11, 1882.

(3) Y. nolamment the Masonic Republic of April 9, 1882.

Foreign Freemasonry — except in English-speaking countries — is
animated by the same feelings.

Plancha of gr. O,', of Italian Freemasonry of August 3, 1872. The
f.'. Mazzo declares that all the workshops that depended on the supreme
council sitting in Palermo, of which F.*. Cavo is secretary, have decided*
stained to unite into a single bundle, which was the ultimate goal
which was the focus of all the efforts of the true Italian Freemasons. This goal has
fortunately reached, and the Roman Masonic assembly, composed
representatives from 200 workshops, solemnly, on April 28, 1872
proclaimed Unity of Italian Freemasonry having its seat in Rome, which is

HIS TRUE BATTLEFIELD (1).

After the expulsion of religious orders and the Ferry Laws, Freemasonry
nerie françai.se has received numerous congratulations.

Brother Héridier, known as the 3rd Masonic Brother, achieved a resounding success.
by showing that Swiss Freemasonry is no less anti-clerical
that French Freemasonry and that it shares the same opinions and
aspirations than this one. (Lodge meeting of the Rose of Perfect Silence)
(from Paris, February 2, 1881.)

S 3. — Atheism and Freemasonry

The logical development of his principle was to lead to the
Freemasonry is embracing atheism. It is fully immersed in it today, ex¬
Accepted in England and the United States.

In France, since the day the Grand Orient abolished recognition
Birth of the great Architect of the universe, not a single defect
no such event occurred for this reason within the lodges; this
which proves how advanced the ideas were in this direction.
For a long time, God was just a word to the Freemasons.
meaningless. See how Mr. Fé explains it.
Lix Hément, school inspector for the K//® district of Par-
ris, in a speech delivered at the prize distribution of these
schools, December 5, 1880:

(1) Cnion chain^ September 1872, p. 519.

I have spoken the name of God, and I owe two words on this subject.
plication, so as not to separate myself from the people who were in the audience
would not share my ideas. Suppose I did not pro-
noncélo mut, etquo je me sois confiné à dire que justice, la
Human beauty is flawed in some way; which we conceive
perfect justice, truth, and beauty; that this whole of all
All perfections, whether called the ideal, surely no one can
to deny what we are saying, and, if it is true to say that the sensation of
Thirst proves the existence of a body that must quench it, our aspirations
towards the irfdalsont is no less certain proof of its existence. Finally,
It is no less true that our superiority depends on the progress that
We are moving towards the ideal. Let us therefore agree on the points that all
can admit. Let's say that the bundle of perfections is called the i-
ideal and that through our efforts we must strive towards it. Some give him
a form and a body to better grasp, and they call it God;
others conceive of it, but renounce representing it (1).

In foreign Freemasonry, the same movement is intensifying.

every day. To the foreign Gruuiids-Ürierils, who approved the
suppression of the nereulion, eu tôle des statuls, du grand Architecte
of the universe (see Book I, Chapter II, 4 and Vol. I. Attached document)
We must add the eastern part of the Netherlands.

On April 3, 1879, he sent a paper to the Grand Orient of
France, in which he declares that this vote will not anger their
fraternal relations. It follows that deists are tolerated in the
Iranian lodges. Also, if he did not follow the example of the great
lodges of England and Amsterdam. "Some facts have mitigated
"the scruples of the great council of the Netherlands," says this monument.
"of rare hypocrisy, namely that having 1789, the Constitution
"French Freemasonry did not contain the determination
"now withdrawn; that moreover the principle is not yet
"expressed in other Masonic constitutions, and that this
"omission does not hinder the maintenance of existing relations"
your aunts. Moreover, the Grand Orient of the Netherlands believed it could
"to settle in the inlets of the Graud-Orient of France to remain

(1) The ItuUelin fnnçoiinique of December 1882 strongly recommends a political book
intended for schools, in which Mr. Félix Iléinont treated the physiological part of
programs of f.∗. Paul lion, and nolainmeul the origin of life. He found the
hub of telling everything, according to the Mayouaicjuo urgaiie. Here we are brought back
of ancient paganism, which, at least, recognized that maxima puero debetur
raverenlia.

"faithful to the maxims of the Order, while retracting the article in
"question (1).

Belief in God was therefore not a dogma of the Order, but
only one of these common opinions, which vary according to the
time and the countries to which the lodges adhere for political reasons,
but in resei vanl their principle IbudanKirital.

The following year, in the Peace logo, one of the main
from Amsterdam, the f •. Knapper dealt with this question: the atheist
Could he be a Freemason? He resolved it in the affirmative, to the app¬
unanimous applause from the assembly, after a speech in
which he claimed to overturn all evidence of existence
of God. We will only cite one passage, in which he contrasts
to the opinion of Orthodox Christians who believe in a creator God
that of the liberals (who profess that God is the cause of everything)
nante of the system of the world^ Varchitecte of the universe (1).
So when Freemasonry, during the period when it took
a spiritualist mask, used to designate God by this expression.
it was, as Mr. Félix He- told us earlier
lying, to suggest something other than the living God
and creator of Christians. Moreover, from raunée 18G5, the f.∗.

Fauvely explained himself clearly to the general assembly of
Grand Orient;

By declaring that she professes that God exists, that the human soul is
Has Freemasonry, immortal as it is, sought to dogmatize in the manner of...
Churches, which impose a profession of faith? Not at all. Freemasonry
never considered excluding anyone for personal beliefs.
Forced to define herself in order to assert herself to the world and to her pro-
Up close, she has to say what she is. So, like everyone
His symbols, all his actions, reveal a certain science of being and of
immortal life, she translates its symbolism into the vernacular and
posits as a basis, as a principle of its constitution, the doctrines in
teachings to its initiates.

French Freemasonry is thus consistent with itself.
when she proclaims today the most brutal form of atheism.

We read in the Masonic Hepublic of October 1882:

(1) See in the Cliaine d'union April and May ISS1, p. 100, the complete text of this
documeat.

(2) Chaine d'union, April and May 1881, pp. 155-186.

III

20

306 Masonic Dogma and Morality

In its meeting of September 25, 1882, the L.\ Union and Perseverance
(of Paris), unanimously decided to appoint an honorary member
F.∗. Bradlaugb, Member of the English Parliament, expelled for refusing to
religious oath.

The F.∗» Fontainas, ven,∗. of the at.∗. relates that introduced in An¬
England with Brother Uradlaugh, on the recommendation of the brothers...
Yves Guyot and Dreyfus, he received a charming welcome. The freethinker
An English sister declared she would no longer go to the English 1.∗. because of the allu-
religious matters of Freemasonry in his country. It was in these circumstances
that Father Fontainas, explaining to him the progress made in France, had
Taffiliation offered.

F. Bradlaugh owes his fame solely to his profession as a scanner.
daleuse of atheism in English arlemenl and the part that it took
at the founding of the Malthusian League (see Volume I, Document
Annex C).

Belgian Freemasonry is at the same point. The report of ins¬
Inspection of the lodges carried out at the Grand Orient by Brother Optât Scaîlquin
It ends with these words:

A formidable collision occurs between the riotous reactions and
the forces of expansion of progress; our Freemasonry will not be worthy of it-
child, of her glorious mission, that if she is imbued with the necessities of
and if, leading the nation in its wake, it throws itself to the four winds
the resounding cry of progress, the delight of the black masses who gather
in the shadows; and this cry will only be heard if it is uttered by a breath
powerful and generous, if it is repeated from the highest spheres down to the
more humble, if reforms that appear inevitable, inflexible,
are obtained through common sense, reason, and patriotism, instead of
the being by force or humiliating interventions, if they appear
under the double calm and resolute halo of the Freemason*, and of democracy
wise and peaceful.

Littré, that immense genius, that august old man who, after an existence
memorable tence above all others, came simply and modestly to dedicate his
immortality on the pediment of the Masonic temple. Littré said: Instruct, instruct.
Always destroy. Our strength, our hope, our certainty, is the
science that surely dispels what is phantom, superstition,
Iniquities: this is the letter G, symbolized by the blazing star, immortal
ray, eternal like matter, infinite like intelligence^ which projects
its light reaching the very bowels of the earth and boldly penetrating
to the depths of both (1).

(!) Journal of Belgian Freemasonry 26th day of the 10th month, 5880.

These statements are remarkable: it is both an adherent
sion to materialism, positivism and the scientific republic-
that^ as understood by Mr. Gambetta. So as not to frighten
The monarchy, the Lofjes simply call it wise democracy
and peaceful.

§ 4. — Two speeches by Friars Ferry and Gambetta

It suffices to read these two speeches, after the quotations that we
we have just done, in order to recognize the quintessence of the doctrine
lodges.

The Senate was debating the education law on July 4, 1881.
primary. Article 2 determines the subjects of intelligence
and excludes religious truths by way of preterition. An amen
The dement presented by Mr. Jules Simon proposes to understand the en¬
teaching of duties towards God. Father Ferry, Minister of
public education, takes to the podium to demand the

Rejection:

The goal is to find a clear and simple form; and the formula that we
what you propose relates not only to philosophical doctrine,
of which the honorable Mr. Jules Simon is one of the most eminent representatives
nents, but it can also be linked to a confessional duty, to such
or such religious dogma, and then, as we were saying earlier, we
can ask this question: Which God are you talking about? (Vives
(Exclamations and rumors on the right.) — Mr. Baron de Lareinty; There is no
There is only one. He is the God of the Christians. (Very good! Very good! Long live
agitation on the right).

Mr. Minister. — Please, gentlemen, moderate yourselves.

The honorable Mr. de Lareinty, who interrupts me impetuously,
It's really too good to be true, and I don't want to take advantage of it. (Very-
good, very good on the left).

Mr. Baron de Lareinty. — So much the better! On the contrary, take advantage of it!

Mr. Minister. — Yes, you're making things too easy for me. If there isn't
that a God, the God of the Christians, according to you, we come to the point that
As I was saying earlier, you are affirming a positive religion.
tive, you provide religious education. But I ask the question
tion from a philosophical point of view, and I ask who the God is
which you hear about, because the concept of God varies according
before philosophical systems. This God whom you wish to charge
The schoolteacher, speaking, is he the God of Christians, is he the God of

Spinoza, the one of Descartes or the one of Malebranche? {Lively interrupts
(sighs and ironic laughter on the right. — Very good! Very good! (on the left).)

Shortly afterwards, on August 29, 1881, the late Gambetta presided
dait, in Paris, a conference on secular intelligence held by
lef.*. Paul Berl, and here are the words with which he opened the
session :

You know, — and there really is no need to remind you of this here, —
that, whatever the difficulties and inevitable troubles of the
In public life, beyond personal quarrels, there exists a cause to
which you have always remained faithful to, to which I too (I can
(I say this with some pride), I have always remained inviolably
attached.

This is the cause of democratic progress; not of that chimerical progress.
that we formulate in two words, as if the whole world didn't have
proof that one can only build and create through sheer effort
continuous and sustained, with the support of his constituents

toys and also having the firm will never to give up on
facing an obstacle, no more than letting oneself be intoxicated by the favors of
fortune or victory.

And of all the efforts that thinkers and orators can attempt,
Statesmen, there is only one. "One, understand this well, who is
What is truly effective and fruitful is the development of this capital.
the first one that we received from nature and which is called reason.

Yes, our highest task is to develop in everyone
man who comes into the world—and by this word I encompass the entire species,
— to develop the awakening intelligence, this capital with the help of which
we can conquer all the others and consequently achieve peace
civil war on earth, without force or violence, without civil war, nothing but
through the victory of law and justice.

This is our religion, my friends, the religion of intellectual culture.
This sublime word "religion" means nothing else, in fact,
THAT the link which is attached to man and which makes each one equal
to the one he meets face to face, he salutes his own dignity in the dignity of the other.
It is true and bases law on the mutual respect for freedom.

It is for an act of this religion that we are all here.
gathered in a spirit of common solidarity. We come to contribute,
You your offering, we our word, to this communion that we can
and must name the republican Easter of democracy.

Never before had the terrible power of blasphemy, which was permitted to
the creature, rebelling against God, had not occurred in a way
more calculated and more airborne.

The man alone faced Thomme; all religion being in
this link from man to man; man, in short, becoming
God: — that is what Father Gambetta affirms as dogma
of the McCannséey company after F. Ferry outrageously
denied the true God.

§5. — The Religion of Humanity

It is found within the lodges of men with logical minds.
that, who argue that since we have finished with God, this old
A little word, as Renan said: worship is a superfluous thing.
Proposals to this effect are constantly being made in the
lodges (1). We have said how the Masonic Powers
welcomed them (v. Introduction^ S IV}.

For these more advanced minds, Freemasonry propagates the So^
society of free thought, and that is how the revolutionaries
very ardent are found not to be part of the lodges; but the a
Theism is so contrary to nature that this brutal impiety
Tale and self-awareness will always be the sad prerogative of a
small number. The large mass needs to be deceived by
vain pretenses. That is why Freemasonry will retain
always assemblies and rites that make it a counterfeit of
the Church* The following speech, delivered at a joint session
of the Masonic lodges of Lyon on May 3, 1882, by Brother Ré
gnier, and published in the Chaîne d'union of August 1882, explains
This situation and this role are very good. We reproduce it in en¬
third, despite its length, because it contains many confessions
interesting information on the current activities of the lodges:

(1) See, among other places, in the Chain of Union of January 1974, this thesis supported
with great verve by a f.*. Vallotton. < Freemasonry is overloaded, he
We must not be afraid to acknowledge it, from an old baggage of errors and falsehoods.
prejudices, superstitions, monarchical, despotic, oriental customs and traditions
Tales, Jewish, Egyptian, Greek, and Augean. That Freemasonry, which ut

Pure anthropology abstains from all formulas, all theology or philosophy

theological." In a note, the newspaper's editors explain the reasons for

to maintain the symbolism; moreover, it reassures atheists against the consequences that
The f.*. Valleton draws from the formula of the Great Architect of the Universe. < When th
The fool tells the novices: Admit to the idea of a Great Architect, it has good
taking care to give each of them the freedom to define this Great Architect by themselves
"Brightly guided by reason alone."

My brothers, if you take an impartial look at our country, placed
Undoubtedly at the dawn of civilization, one is struck by the spectacle
of the disagreement that exists between minds and material interests and
morals. Society is divided into a multitude of religious sects or
philosophical sects that were united as long as Catholicism was
triumphant, but since the ultramontane ghost is no longer threatened*
which, in the eyes of a few visionaries, are separating more and more
Moreover, from the purest deism to the most extreme atheism.
The same applies in the realm of politics; as long as the despot
The pressure was intense, the parties were united in attacking him; he fell,
all political factions have fragmented into such a large quantity
a number of nuances, which a bench in our Assembly will soon be insufficient
so that each of them is represented there. To what can we attribute this state of
things? What are the causes that led to it? That's what we will say.
let us examine.

The development of human societies has not occurred in a single way.
in a uniform and continuous manner, but rather in alternating phases
targeted in two periods, which we call organic periods and
critical periods. Both have a similar character: in the
In organic eras, society conceives of its destiny; it knows where it
And, notably, these eras are all religious. Religion thus
that the institutions being in perfect harmony with the ideas, the be¬
Care, the trends of peoples, society thus gravitates without upheaval.
too serious, until the day the dogma is discussed, challenged, denied, and
where institutions no longer represent the current, as a result of pro-
accomplished sandstones. Finally, and even more remarkably, all the epochs~
These criticisms are irreligious.

As a result of the material and moral disorder in which we find ourselves
vons, the highest intelligences humble themselves, beliefs...
The sturdiest falter, the majority wander aimlessly without sa¬
to see where to rest one's conscience; hence the most extravagant ideas,
the most absurd theories, all having ardent supporters, and at
Their martyrs are needed. The meetings we attend at every ins¬
The fact that so many were invited is proof of this. It is also this state of turmoil of t
I believe that we owe the emergence of the sect of Freethinkers, of which
The name hardly reflects their principle. Every man can think freely.
to have one's views, one's knowledge, without being obliged to think
like everyone else, and even among themselves (the Freethinkers), the thought
Is the seat truly free since, to belong to a group, one must accept
regulatory articles?

Freethinking is simply a protest against the ca¬
Catholicism. But it is completely powerless to found the new
social code. It is therefore destined to disappear and merge into the

new law, which will reunite the scattered fragments of our modern Bauel, for
to usher society into a new organic era. This will be, it will
Hopefully, it's a work from the end of the 19th century.

The main objective of freethinking is to repudiate worship and not
to believe is good, and yet a society cannot live normally
without any religious link, and if science is ever to replace
According to the dogma, it has not yet acquired its right to exist within the
society. Our freethinkers themselves will soon feel the need for this
religious link, and I only want proof of what I'm saying; it's in
the fact of the birth of two children of freethinkers baptized in
a Parisian cabaret by the high priest Henri Rochefort, and in fact
even more significant was the funeral ceremony held at the palace of
Trocadero, on All Souls' Day, in memory of all freethinkers
deceased.

No matter what anyone says or does, birth, marriage and death

need to be sanctified; the majority of republicans, while repudiating
Catholic worship still clings too tightly to certain ceremonies, and the
Women, especially women, are too attached to them to abandon them before
that they be replaced by others that are superior to them.

From the foregoing, given the decline of Catholicism,
Given the impotence of free thought, we must now examine what the
role, what action can Freemasonry exert in this work?
the drive for social transformation, and whether or not it is powerless,
as some gloomy and frivolous people claim... See what
sublime data contains this legend which makes of society and of the ci¬
the development of an entire edifice, retracing its miseries, its struggles, its oppressic
sions; then these three companions, wanting to seize by force the se*
the master's credit for making their profit, — (see book 1, cliap. I, § 2), — and
What hope does the resurrection of him who in reality did not give us?
He was not dead, but he will return one day to resume the work of
master, that is to say, to rebuild society on new foundations, where
The triple motto of Liberty, Equality, Fraternity will reign. Also, faithful to
This motto, we see Freemasonry at work and give a large part
to the French Revolution, which seized upon its motto. Thus it is
currently adopted in France... It served as a model, by its organization
nisation, to those societies which, through their conspiracies, brought about the state
current events...

To believe that Freemasonry* has run its course would be a serious mistake.

error, especially in France, because the republican regime^ modeled
Regarding our institutions, it is a fait accompli. It must be currently
the school for men who aspire to become the leaders of democracy.
There they learn about social life. The graduates sort them out, because those
Those who lack a sense of public life will not stay there long.

time; it is destined to unite the mass of independents sooner or later.
free thinkers who, without this, would still only be a push
a series of disintegrated elements, facing the still unified and formidable mass
the problem of clericalism, and of the ignorant crowd that follows it. One must not
that we are no longer using what is a mvstèue: that for a long time two
armies are present, and the fighting is currently open in
France, Italy, Belgium, Spain, between light and darkness
ignorance, and that one will prevail over the other. Therefore, we must know
THAT THE GENERAL STAFF, THE LEADERS of these friends, are on one side the Jesuits
sequels, on the other hand the Freemasons.

La Fr.'. Mac.', must therefore olfriranx true libre'^-penscurs an element
without which any victory would be merely fleeting and futile. Let us not forget
Not only from the point of view of rallying, men need a thought,
a common link; hence Relkhon's word. Nothing! Franc-ma¬

stupidity CAN offer it to the miiRKs-THINKER, without harming their
independence, without imposing on them a dogma relating to the first caMc
things, to the ultimate goal of life; love of humanity, practice
solidarity, the philosophy of work, all of this can and must...
suffice.

A civil burial, at worst, as is currently practiced, cannot
long enough, despite the immortelles worn in the buttonhole; it
Whatever people say, a human being needs some kind of ceremony.
He leaves this world and goes into the great unknown. Well then, my brothers.'
The Mae... offers all of this. She has her secret; she also has her temples which
should be larger; it has its festivals, its decorations, its en-
Its cens, its candles, its organ, and its flowers. It has its golden vault, its
mallets; it has its baptisms, its weddings, its funerals; it has
All this, and more. Its ceremonies are symbolic, and, practically
guided by intelligent masons, their sùjniftcalion bears fruit.

Furthermore, it finally possesses one of the main elements of religion,
seniority, because it is older than Catholicism and can be placed
cer at the same age level as Brahmani.sme.

Finally, I still need to discuss other matters with you, such as the
the burning question of the day, a question we absolutely must answer and...
to absolutely include in our agendas, a question that we would need
If not to solve it, at least a solution should be prepared:
"A more equitable distribution of material and moral well-being!" This
work, my FF.∗., is that (which the legend of IIrain gave for tâ¬
to Freemasonry.

Mac.', therefore, has not completed its work, but to accomplish it
demands greater freedom. He needs the ease of being able to move
to improve and perfect themselves; and to those who say: the Freemason
Nerie should not concern itself with politics, religion, or socialism.

I boldly reply: Freemasonry has been, Freemasonry is, and Freemasonry will be.

ALWAYS POLITICAL, RELIGIOUS AND SOCIAL, OR IT WOULD BE NOTHING.

Following this speech, Brother Regnier made the proposal
next:

1® That every year, in the spring, a raptismalb festival takes place, where
Both girls and boys will be admitted.

2® That every year, in October or November, a funeral celebration
be given for all masons who died during the year.

3® That a voluntary subscription be opened in all workshops
for the making of a Masonic funeral pall, so that all those

those who live outside of any religious cult should be buried civilly, but ma-
connically.

4® That the conference committee draw up a questionnaire on the
a question that is stirring up minds, particularly among the working classes, regarding th
role of labor and capital, so that all competent masons app
they bring their share of insights to this burning issue.

§ 6. -- This WHERE signifies the inviolability of the PERSON
HUMANITY, THE BASIS OF MASONIC MORALITY

We will give some examples of the new one later.
worship that Freemasonry substitutes for that of Christians (see the cha¬
clown XVII, The New Theophilanthropists). We will finish
this one through a few quotes on the morality taught in the
boxes.

Lef.*. Félix Pyat wrote in December 1880, in his journal
nal la Commune:

I remember that under Louis-Philippe - I remember
Far away, you see, - I was received as a Freemason at the lodge La Clémente Amitié by
Brothers Clavel, Altaroche, and other republicans of that time. My ordeal,
all politics, rolled on the regicide, which I then supported as to
today.

This is the same person who said in 1840;

The Republic has both powers, both swords, for it pro-
the sovereignty of the people, and the people are spiritual sovereign

as he is temporal sovereign. No more tiaras or crowns; the
The people are pope as they are king.

Far from being excluded from the lodges, Félix Pyat remained a
of their most important characters.

U Almanac of Free Thought (Liège section) for 1882
He made an apology for political assassination in these terms:

Ultimately, Orsini is aligned with Judith, Agésilas Milano with Garibaldi.
The Counts of Egmont and Homes belong to Gerard Dalthazar, Jesus belongs to
Barabbas, and the Russian nihilists are to autocracy what failure
is key to success.

This is what the inviolability of the human person means.

that Freemasonry has substituted for the recognition of the Grand Architect
tecte of the Universe and the immortality of the soul, as a principle
fundamental to order.

Listen again to this glorification of human hecatombs
The Terror by F.∗. Barre, at the meeting of the supreme councils
Scottish Rite lodges, in 1875:

The Encyclopedists, Rousseau, Voltaire, affirmed free thought.
The ground is prepared, the seed has germinated. Lightning tears across the sky and
illuminates the blazing star of '89. Let us all salute: it is the Convention
who passes by. Alas, the work is incomplete; they demolished the old one.
In reality, they were unable to completely eliminate it in the
Ideas: destroying abuses is not enough, we must change customs.

I know full well that we are bombarded every day with the grim date
from 1793. A cloud formed over 1590 years; after fifteen
centuries ago he died, and where was the trial held by the thunderbolt! Apart from
the Revolution, which, taken as a whole, is an immense affirmation
human tion, 1793 is a replica; many find it inexorable.
Marat claps his hands at the guillotine. But Bossuet sings the Te Deum.
on the dragonnades.

The French Revolution has its reasons; its anger will be absolved by the
to come; its result is the best world; of its most terrible blows
He offers a caress for humankind. The brutalities of the problem
sandstones are called revolutions; when they are 11th, we recognize that the
Humankind has been roughed up, bruised, but it has also walked (1).

(1) Cftainc d'unio », soplorabre-octobre t875.

WOMEN AND FAMILY

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§7. — The woman and the family

The work of the Revolution will not be complete, he just said
the f. ∗. Barred, that when Freemasonry has reached
to change morals. That is the reason for his efforts to
to seize the souls of French women. We have seen (Uv. II, cha-
(Pitre IV, and Book III, Chapter XII, 7) some extracts from
the watchwords given in the lodges on this subject. Now that they
are in possession of power, they agree on this decisive point
all the forces of the Revolution.

The official municipal bulletin of Paris publishes a speech
pronounced on August 12, 1882, at the distribution of school prizes
of the fourteenth arrondissement, by Mr. Schmidt, deputy to
mayor. We extract the following passage:

For girls, their role is no less noble; it will be theirs
one day to guide the first steps of citizens of future generations;
to make them in turn cherish family, school, to make them know
this beloved, free and prosperous France; to make them hate this cosmopolitan
religious liturgy, which places a hymn homeland above the earthly homeland
poetic, lost in the celestial vault; to distance them from this humility
misunderstood, this leads men to kneel before others who,
Whatever they say, they are no more infallible than we are; do tes amen
to obey only their conscience and their reason (l).

What will Freemasonry do with the homes where it has established itself?
mistress ?

(l) We cannot pass this Uscr ceilo oflieuso accus.ilion, without recalling by
Some quotes on what Masonic doctrine rejects from patriotism. — “It is worth
"It is better to be a little less patriotic than not to be a citizen of the
"world," said Brother NéJoncliello, venerable of the Hospitallers of Saint-Ouen,
held in July 1874. — “The German Masonic Union must not differ from
"To mark the exact point where palriolismo ceases to be a virtue," said BauhüLe
of Leipzig (in 188'), by threatening Mr. Bismarck with the withdrawal of the lo¬
ges. V. furthermore Secret Societies and Society, \\y I, cliap. V, g 7, France-
destructive masonry of love beyond peers and of all nationalities.

No doubt many of the French masons have shown patriotism in practice.
but in this they are inconsistent with their doctrine; they violate the oaths which they
oblige one to come to the aid of a brother on every occasion, while the Catholic, by servi
his country, no fact that he was only putting into practice the doctrine formulated by the
command.

Listen to a certain F.∗. Zaniawski, making, in 1875, a con-
fury on women and the family:

A woman aspires to the enjoyment of the rights that should be hers.
common with man, and to higher studies, than man, by
the rule of the strongest, appropriated for himself alone; this educated farm
as man and jointly with him will ensure the dissemination of the lu∗
morals, civil liberties, and general happiness. Without the
With women thus emancipated, the progress and happiness of humanity are not
Just dreams.

As far as the family is concerned, it must be said that marriage, not being
that a contract between two persons of the same sex for the purpose of vi¬
Living together and raising children, is dissolvable in certain cases.

like any other contract. The separation of persons and property is conc
to deal with the order of nature and morality (1).

The emancipated woman, the democratized woman^ as
said another brother, "That's a vast program. We're not there yet."
Not yet fully implemented. Divorce alone is possible.
at this moment and still encounters strong resistance in
our Christian society. After the 1881 elections, the Cham
The French deputies voted for the bill establishing the di¬
vorce, and this time, the f. •. Irisson did not raise any protests
tion: electoral interest was no longer at stake!

In Italy, a similar bill had been tabled in the Chamber
deputies, before the elections of 1882, by Mr. Villa, the year
former agent of Mazzini (v. lib. III, chap. VII, § 13.) At the opening
ture of the new legislature, the ministry of f.*. Depretis has not
he did not want to give him exclusive credit for this initiative and he
presented on behalf of the government a draft establishing the di¬
vorce (2).

But this is only one step. Freemasonry has something better than the
Dissolute marriage. This will be judged by the discussion that took place.
at the lodge la l*arfaUe ér/alité, Orient of Paris, the fourth Tuesday
of July 1871 (3), where the question of religious marriage, of the ma
Civil marriage and cohabitation were discussed:

P. Cerezoli. — Freemasonry no longer has to inquire about the

(1) Chain of Union of 1875.

(*t) See FanftMa of January 9, 1883.

(3) Union decree, August-September 1874, p. 532,

the way in which laypeople, who want to be initiated, unite only in the
the way they are buried.

F. Minot distinguishes between marriage, cohabitation, and common-law union.
Free unions can stem from respectable theories.

The intervention of civil authority in the major act of marriage under
the form of a magistrate, having the inclination and inertia of the priest who
to proceed with a burial, is something shocking for na¬
sensitive and high temperatures.

On the other hand, insubordination that the law systematically imposes
The role of women in marriage partnerships can deter some consumers.

Sciences shaped by a higher morality. From this, thought becomes possible.
to be free from the formalities of marriage according to the law, so as not to have to
course that to the intimate contract of hearts. But it

There are cases where free union, despite the opposition of words, is forced.
husband, who had to leave his lawful wife because of her promiscuity
either on her part or due to her lack of basic virtues
of the home, cannot be condemned, without contempt of the law of nature, to
remaining in isolation, deprived of the necessary charms of life
jugale and offspring.

In this case, free union is the obvious solution for the most fâ¬
misfortune, and far from condemning such unions,
those who use the term "concubinage," on the contrary, must, when they are
moreover irreproachable in all other respects, surrounding them with consi-
irrationality, of sympathy. The brother speaking concluded by not pronouncing
of general exclusion, but to examine each case individually.

F. Maret supports these words. Each case must be examined.

FF Gbabpy cites the example of a F. •. man who was honorable above all others.

F. Mazzorelli requests the reinstatement of the divorce. He supports the
ideas put forward by F.∗. Havet, and A. Minot.

F. Gatalo. He asks that in matters of conscience and
of feeling, such as that of the mode of marriage (free marriage), the law
it should become advice, not an obligation.

This discussion does not lead to a conclusion: that's how it is.
that the lodges readily proceed in matters where opinion
The public is not yet sufficiently prepared; they sow ideas
which then spread shortly afterwards; she sketches, as she said
a brother in 1863, the articles of faith of Vavenir (book 111, chapter 1).
XII, S 4).

CHAPTER SIXTEEN

CONSERVATIVE MASONRY

"progressive masonry"

§ 1". — The FF.–. Renan and Jules Vallès

Freemasonry has two faces: One is polished, correct, it

affects an aristocratic appearance and a scientific apparatus;
The other is abrupt, crude, and radical. It is above all this se
second face of Freemasonry as we know it in this world
ly; but the first one has been important at various times.
and it could resume under certain political regimes; it
It is therefore necessary to seize upon all its manifestations in passing.

Brother Renan represents the tradition within the Masonic army.
of profoundly hypocritical impiety of Weishaupt and the High-
Roman Sale (see Introduction^ 6 and 7. -r- Book II, Chapter IX,
§2. — Liv. III, chap. prel., S 3).

We have had to remind people several times of his ties to the sect.
(Book I, Chapter II, § 6, and Chapter V, § 6). He expresses his thoughts
the deepest ones with a refinement that disguises them to the literal
superficial thinkers, and his mockery of democracy
noisy and ignoble, to Caliban^ made the readers take
Boulevard papers for a conservative!

It is therefore useful to recall here some of his writings

more recent; because they testify to the continuity of his work in
in favor of the destructive work of the Revolution, and at the same time
time they shed more light on the inner doctrine of the sects.

The f •. Renan, in scs Üialoipics phlLosophif/ues^ expressed
with a ray of precision their thinking in what shady the role of the
power in royality (book 1®*', chapter V, O). In a writing
more recently, VEau de Jouvence (l), it sets forth the concept that the
The sect focuses on morality and personality development.
human:

Gostelcac. We should, however, consider moralizing the masses; he
That's the only thing that matters.

Prospero, at our age, Gotescalc, can we say such childish things?
Ges? If we are not disillusioned, when will we be, my dear?
How can you not yet see the vanity of all this? All three of you,
We led a wise youth, because we had a work to do.
In good conscience, seeing how little this yields, can we advise
For others, who have no work to do, what are the little maxims of life?
Morality should be reserved for those who have a mission like us.
He who occupies a special place in humanity must assert himself, in
return of his privileges, austere duties, a constrained way of life
to difficult rules. But poor ordinary people, come on!
They are poor, and you want them to be green on top of that?
Killers! That's asking too much. Elil, my pious one, their share is not the worst.
It's wrong. Only simple people have fun. But having fun is a...

a lower level, yet a real way to reach the goal of life....
The people must have fun; that is their great reward...

Gotescalc. So you don't believe that temperance societies
would save the world from the dangers that threaten it.

Phospero. But this is truly outrageous! Depriving ordinary people
of the only joy they have, by promising them a paradise they will not have
Not 1. Come now! Poor, desolate lives! Why do you want to prevent
Dear to these unfortunate souls, to immerse themselves for a moment in the ideal? Perhaps
to be the hours when they are worth something.

At the end of this short work, Renan has the Cardinal express
another thought dear to Freemasonry (see book II, chapter IV, <§ 2
and liv. III, chap. XXXV, § 3). *

Cremation is the only burial worthy of the idealist, because the body
human, as long as it is no longer the substratum of a person, is not

(1) ln-l«, ^aris, 1881,

nothing but a cluster of atoms like all the others, nothing to respect
order to disintegrate. But we are not equipped for this
type of funeral*

For many years, Father Renan has disdained frequenting
to the French lodges. He leaves the empire to Calihan. But his
relations with high-ranking officials of foreign Freemasonry
are narrow, and his travels are always an opportunity for meetings
important.

In 1872, the highest members of Italian Freemasonry
They offered him a banquet, which caused quite a stir at the time, and
where the great victory won by the sector was celebrated
Christianity, the occupation of Rome by the Piedmontese (1).

Also the members of the Loc congress arno (liv. II, chap. XII,
§ 4) did they recommend, to substitute another cult for Christ
Tianism, to reduce Renan's books to the form of a catechism
and popular writings (2).

In 1881, a new trip to Rome by F.*. Renan.

Upon leaving the city of the popes, he addressed his Roman brothers

a letter dated October 28, in which he urges them to
to continue their work with perseverance, but with restraint, in order to
not to compromise its success.

Here is the beginning:

I was deeply touched by the expressions of sympathy I received.
received from you in this city of Rome, where the religious problem of
Humanity has been posing itself with a kind of clarity for eighteen hundred years.
sovereign.

Rome has always been remarkably adept at two things: the first is
the great art of waiting; the second is the inflexibility in maintaining the
principles destined to triumph one day. Now, what is in the religious order?
gieux, the principle to which the future belongs?

That is undoubtedly freedom.

Rome, I am convinced, will now work just as hard to establish this
a salutary principle, which it has been able to help instill in the past
opposing doctrine.

You have suffered more than anyone from the abuses of the imposed belief
see; you will know better than anyone how to drive the last of the world out of the world

(1) V. ïUnivers du 4 novembre 1872.

(2) See rUnùwTf of November 19, 1872.

in

21

remnants of a regime that contradicted the most firmly held principles
of modern civilization.

In the early days of human societies, the city was merely an extension
of the family; the family had sacred rites that constituted it;
It was therefore natural that the city should have its rites and that whoever refused to
to conform to it would cease to be part of the city.

When the state was formed on broader foundations, embracing
masses more or less imbued with the same belief, it was also
It was natural that there should be a state religion.

But everything has changed these days. There are no longer masses of believers.

Yours: there are individuals who believe. Whether we regret it or not,
enjoy, the people of the big cities no longer go to church or temple;
He will not be brought back there. The secondary towns and the countryside
follow the same trend. The progress of public education
minuent plus en jüus the sum of superstitious viruses that is spread
in humanity, and we can foresee the day when belief in facts about-
natural (I'm not saying ideal) will be something in the world
of such little regard as faith in sorcerers and re-
coming.

It might not be worth stopping this re-edition
tion of the impious lucubrations of the Life of Jesus if the organ the
the most important of the Bonapartist party, the official newspaper of the prince
Napoleon, the Orrfre, of November 7, 1881, had not seized this opportunity
to indicate how this party understands the issue of relations
the Church and the State, and what, according to him, religious freedom should lead to
gieuse registered on her program.

We quote without comment:

The question of the relationship between Church and State has just received
In a way, a resurgence of activity.

Mr. Renan, on October 28th, wrote to the anti-circles
clerics from Rome and Italy, a letter to thank them for the witnesses
signs of sympathy he received from Rome, that city where "the pro-
The religious problem of humanity has existed for eighteen hundred years with
a kind of sovereign clarity.

The letter in question is very important, and constitutes a document
Invaluable. Conceived with the author's usual open-mindedness.
In her Life of Jesus, she concludes that the State is neutral in religious matters.
gious. For everything concerning human consciousness, for the
science, for faith, {the illustrious writer demands the most absolute freedom
solution j

This principle is none other than the very principle of democracy. We
We could only be its zealous supporters.

The future belongs to freedom.

This shows what the authorized representatives of the idea na-
Poleonian, of the Bonapartist tradition, have in mind, when
They talk about religious freedom and what they expect from it. The ar
Article of the Order and the letter of the f.*. Renan, determine the true meaning
that must be attached to the promises of Prince Napoleon in his
manifesto of January 16, 1882 in favor of religious freedom and
respect for the Concordat... stifled and distorted by the articles organizing

niques.

Renan's Bonapartist ties do not prevent him
to support all measures directed against Christianity by
the ministers of the Republic. Much has been noticed in
his volume on MaroAurèUy published in 1882, this encouragement
direct message given to Brothers Ferry and Paul Bert:

If Marcus Aurelius, instead of using lions and the red-hot chair, had
employed primary school and a rationalist state education system, he would have
Much better prepared was made to avoid the world's seduction by the Christian supernatural
Demonstrating the futility of all things supernatural, that is the radical cure for fanati

Oelse probably didn't take a single disciple from Jesus. He had
reason from the point of view of natural common sense; but simple common sense,
when it is in opposition to the needs of mysticism, is
He listened very little. The ground had not been prepared by a good minister of
public education.

It is at the heart of the organization of state education.
Tishrean and materialistic, which will crush the new generations
within the framework of the omnipotent state, which Freemasonry...
tends to resume the fight to the point where the pagan emperors per
The seducers had abandoned her, and they flattered themselves that they would triumph this
faith of Jesus Christ!

The herald of this new phase of persecution receives
testimonials of support from all the men of
some perspicacity which are engaged in the sect. His dis¬
lecture at the Academy, during the reception of Mr. Pasteur, was
the object, on the part of Brother Jules Vallès, of significant encouragement
ficatives. Le Français of May 1882 reported them with re-
bends that are useful to reproduce:

“We would not want the French Academy to be unaware of this”

^ a

çaisc, says this newspaper, the approval given to one of its members,
to Mr. Renan, by the spokesperson for the dissenters, by the scholar
of the Commune, by Jules Vallès. He shows us quite
Mr. Renan, in fact, was pulling Mr. Pasteur by the coattails of his
habit and saying to him in a childish tone: V infinity? Are you finished? Then
He adds:

“Last Thursday, he bravely led impiety through the pews.”
where the mummy aristocracy and literature celebrating Easter reside,
as an eighteenth-century abbot presented, in the salon of Hol¬

Bach, a marquise, atheist, with roses stuck in her hair.
frost-proof.

a Nom rCavons qu’à applaudant, l’opené la breach,

"The nails of Golgollia no longer hold your glory;

"Over your divine tomb the sky has withdrawn;

< Your glory is dead, O Christ, on the ivory skull;

Your celestial corpse has fallen to dust.

"The blow was even deeper, thanks to sentimentality and..."
simpering, which further accentuates the contempt that the one deserves
She is treated like a dirty old woman, who loves to play games in mockery.
laughter. It is the lighthearted form of the sentences that others have praised as
flowering of style; it is the poison they hide in their corolla that
I distilled it and I weigh it by the weight of gold. Religious tradition has had
looking as if she'd been touched by a skeptic's hand, I think she's dead inside.
Once skepticism was welcomed and celebrated, atheism soon began to show its true colors.
his face.

"Where the father has gone, so shall the child go."

"Mr. Jules Vallès therefore believes that the statements of Mr. Re¬
No, frail in appearance, they are pregnant with unholy hopes.

"He sees it primarily as a great advantage for social revolt,
for the revenge of the refractories, for the vanquished of 1871, and
He concludes by addressing Mr. Renan and his friends in a me- tone
naçant:

"Perhaps they were wrong to pull God by the feet. Their so
Their wisdom and caution may perhaps be linked to this idea of infinity.
Mr. Renan, with a coquettish gesture, has just delivered the rabbit punch.

"If they continue at this rate, having reached letter 11 in their dictionary, —•
infinite, that one, for goodness' sake — they might be capable of swordsmanship
"I'm going to write the word 'Revolution'."

We invite the brilliant minds who have tasted Pyrrhonism
Mr. Renan's academic work, said the Frenchman, is something to ponder at the same time
Mr. Vallès' compliments and threats.

And we would add, for our part: Never lose sight
that in a certain sense, as Joseph de Maistre said, "it

"There is only one sect: that is what no statesman should
"Neither ignore nor forget (i)."

(1) Qwüre unpublished chapters on Russia, p. 175 and 185.

CHAPTER SEVENTEEN

THE NEW THEOPHILANTHROPF^.

Freemasonry has rites for its followers to which it attaches
she attaches great importance to them. She agrees to simplify them, to their
to give a positivist slant instead of pantheistic overtones
that they had in the time of the ff. •. Victor Cousin, Matter and
Ragon: but she still keeps them, for the reasons we
we have indicated in our Introduction^ III.

Apart from these rituals that are specific to her, she feels that it is necessary
to the men she excludes from the Church's ceremonies, from the so-
lennities that satisfy both religious sentiment, indes¬
neat in the city, and habits of sociability. The conventions
The traditionalists had tried the cult of reason and the festivals of Our Lady
supreme; the Theophilanthropists continued under the Directory.
They soon ended up in ridicule; but this weapon is not dead.
such as for Freemasonry, and we are witnessing nowadays
a complete overhaul of the Directory scenes. We
Let's reproduce some accounts of the ceremonies.
of baptism, of Masonic adoption, which corresponds to the confirmation
Finally, the Masonic marriage ceremony.

§ l®**. — A Masonic baptism

The Masonic Bulletin of the Grand Symbolic Eco- Lodge
Saisoy, in his August 1881 issue, recounts the white outfit thus{\)dG

(1) Oa Apollo held white Masonic meetings to which the profane
are admitted.

The VIndépendance lodge of Paris. The Worshipful Master opens the session.
through a lengthy speech, in which he clarifies the purpose of the haplêmcs
independent civilians:

The civil ceremonies lacked that of baptism. People forgot to
overthrowing the first of the clerical Bastilles, the starting point, in
a word, of this intolerable enslavement of all the existence of the individual
vidu. Some had the child baptized according to one rite or another, and
they stopped there, without realizing that by sacrificing to the inode, they were lacking
seriously jeopardized the integrity of the honest citizen and the republican
sincere, after having failed to show due respect to the child. Others, more
Those who were logical abstained, as a sign of protest.

We found that this protest was insufficient, that it
must have an unusual impact, and that the civil baptism of this
This evening must be the beginning of definitive emancipation.

Before concluding, I must acknowledge the public's testimonial of esteem.
our excellent f.*. Gestliau.scn, who was the first to raise this question
the study in our workshop—and, joining the example to the idea, we presented
sent, with the eager consent of our Lord, his child to baptism
independent.

Brother Galopin continues by saying that Macilai, who will preside over the
independent baptism of the Lowt.'. Gesthausen, no, will not lose it.
seen, and that she will watch over her with the utmost care.

The clergy takes the child as soon as it is born. We must do this to
So much. The father who imposes his religion on his child will do with him what the
The clergy calls a renegade. Let us not give him religion; he finds himself
will find it impossible to deny the one he will not have. The child, who
is presented to us today, is excommunicated by the sole fact of cotte
presentation; we can say that, although there are accommodations
If we are in cahoots with heaven, the clergy will not take it back from us.

A triple round of applause greeted this peroration.

The godmother and the two godfathers stand up and stand around
the child.

Levén.'. addressed the following questions to them:

Madam, Sir, you have just heard the excellent words of
Our friend Galopin; you know what your rights and duties are.
Now, regarding this child, do you agree to be her godfather?
And godmother? — Yes.

Do you consent to act as his father and mother, if his natural guardians
If they were to miss him? — Yes.

Promise yourself to use your influence and power to
to provide the child with an education in accordance with the principles of sound

Moral and free from prejudice and all intellectual servitude?
Yes.

Promise you will not interfere in any way with his freedom, if,
At the age of reason and of her full will, she declared she wanted to embrace
Is it a religion of any kind? — Yes.

F.∗. Galopin, are you ready to ratify these declarations?— Yes.

We acknowledge your promises.

The father and mother, the godmother and the two godfathers, the venerable∗ and the
sccr.'. affix their signature to the document, which is then endorsed with
seal of the L,∗.

At the invitation of the Venerable∗, the secretary reads this document aloud.

thus known;

■>

Liberty. — Equality. — Fraternity.

L.∗. n® 17. — Independence.

In the name of freedom of conscience:

We, the undersigned; Grandjany (Eugène), Bayle (Aline), and doctor
Galopin, honorary member of the L.∗. Independence,

We publicly declare our consent to serve as godparents to
Anna Aline Gesthausen, manonically named "Independence",
born on November 24, 1880, daughter of Guillaume and
of Zoé Anna Jenzsch, his wife.

Let us promise on our honor to protect and rescue her in case
His natural guardians would fail him.

We declare our intention to follow up with him by all means within our power.
to see an education in accordance with the principles of sound morality and independence
intellectual dependence.

Furthermore, let us declare that we grant him the freedom to embrace any religion.
that he may please, provided that this choice is made of his own free will.
and only when his age will allow him to act with full knowledge
cause.

Done in Paris, and recorded in the guestbook of the Lodge L'Indépendance,
Saturday, August 27, 1881.

The godfather and godmother.

Signed È. Grandjany, Aline Bayle.

The child's father and mother.

Signed: Gesthausen and wife Gesthausen,

The Masonic godfather.∗..

Signed D∗^ Galopin.

Certified true and sincere.

The President of the Lodge: Signed: Guenot.

The secretary: Signed: Delhotal (LS).

Having finished reading, and after a few seconds of reflection,
A resounding and prolonged round of applause demonstrates that
The assembly understood our thinking and agrees with it.

The Venerable invites all the Freemasons present to stand up.
order. My Brothers, he said, we now have a duty to accomplish.
fold. Our F.∗. Gesthausen presents his child to the protectorate
maç.'„ and according to his wish, our F.∗. Galopin agrees to serve him as
godfather. Freemasonry, by virtue of its principle of solidarity, must confirm
sea this acceptance by its own.

F.∗. F.∗, maç.∗., do you consent?— Yes.

Do you agree to be the unsung supporters and protectors of
Lowt.∗. Gesthausen, called "Independence"? — Yes.

'Do you swear to love her, help her, and rescue her in the world?'
Difficult aspects of life? — We swear it.

In the name of France, universal, in the name of the Great League, Symbol of
France, I proclaim the Lowt. ∗. Gesthausen placed under the protectorate
maç.∗. and make for her the most ardent wishes for happiness and
prosperity (1).

In your name as well, my brothers, I give our child my embrace.
frat.∗., and to you, my dear S.∗.Gesthausen, I will say: Remember!

A schoolteacher, Ms. Hardouin, attended the ceremony.
€ first school principal who, under the empire, proudly displayed—
"The flag of free thought is flying." She is asked to go up to

The Orient:

Addressing the topic at hand, Ms. Ilardôuin said that a birth
A birth without baptism is very sad. Therefore, a ceremony is necessary.
Tonight's is definitely the one we need.

But the role of Freemasonry* should not stop there.

The time of First Communion is for children a day of
At the party, the boys wear white trousers and an armband, the girls have
a white dress, they give them gifts, etc. Why the Freemasonry*.
Wouldn't she throw a party for 12- and 13-year-olds? That would be
their first Masonic communion*. and this ceremony would attract us
many mothers.

The Freemason*, adds Mrs. Tardouin, threw the first stone at the
Royalty; she now casts the first stone at clericalism. She makes ve-
to give to her the little children and the women, and to take them away, to return
free and independent, from the clutches of the clergy, who, through the education he

(1) These promises of protection in civil life, in the
business, done to the affiliates of the Ma<;onnerio. It is one of the main means of
propaganda back logos and it provides them with subjects for their baptisms, many
.more than the grotesque ceremonies we have just read about.

gives, throws nations into slavery. All his wishes are for our
three cause.

The end of this speech was greeted with warm applause.

The Venerable* takes advantage of what Mrs. Ilardouin just said a moment ago
to inform the audience about the issue of first communion
maç.*. cstprccisément à l'étude ce moment dans le R.*. L.*. les Hos¬
hospital staff of Saint-Ouen, our affiliated S.'. L.*., and that this first com»
Masonic communion will take place on the same day as the first clerical communion.
wedge, which will remove any cause for envy or jealousy between the children.

§2. — Masonic Confirmation

The following account is taken from the C/mme d'union^ of 1880, pp.
252*253 will indicate which sacrilegious parodies the sect engages in:

The L.*, the assembled Philanthropists, celebrated its summer solstice festival, the
August 8, 1880, by a Masonic protectorate.', followed by a banquet and ball.

The adoption party, which started at two o'clock, was charming.

The works opened to the vibrant strains of the Marseillaise, under the presidency of F.'. Fleiiiy, assisted by F.'. Duvoislv and Boulet, 1®'' and 3* serv,*., the children, twenty-one in number, make their entrance into their temple accompanied by their protectors, and passing under the steel vault; they come to line up at the foot of the altar.

The venerable..., in an address, explained to the large assembly – (more than three hundred people enhanced the splendor of this celebration) the but of the Masonic protectorate.'.. He says that the Freemason,*, is concerned with childhood, from a young age, not to justify this statement of Christ: “Let the little children come to me,” so that he may make them… heavenly chosen ones, but to guide them in life, and make them honest family men, useful citizens devoted to their country and to humanity.

The venerator then calls upon the woman to help the man in his difficult mission: raising children; he pledges to shake off the yoke of priest, the religious yoke, which are an obstacle, an obstacle to reality the sation of humanity's ideas.

The work continues, and each of the children, after breaking the BREAD AND THE VL\ (1), comes, in turn, to receive at the altar, from the hands

(t) This parody of the august sacrament of Christians is an ancient practice in Freemasonry, and to which she readily returns, when she is not afraid not to shock public sentiment. We found it mcolionnéo in the ou¬ book The Crushed Freemasons, published in Amsterdam in 1747 (see book III, chapter I,

§ 2).

of the Venerable, the name and the Magon jewel, signs of its adoption by the Franc-maeonn.-,.

F.*. Gouciiaüi) then takes the floor and, in a charming and witty conversation, this F.", highlights the role of women in the society and its duties within the family. Warm applause. welcomed these words.

The music once again fills the air with its melodious sounds. It is while F.'. Goxxvni), doctor, gets up, and, in an improvisation a warm and eloquent message addressed to the children, highlights what are Their rights and their duties. Their rights, the right to exist, the right to the Social life, these are the duties of society towards them; their duties, This is the debt they incur towards their family, towards their country, in towards humanity.

Describe the applause that erupted at each of the words of The orator is almost impossible. Speech full of elevation, of

The heart and feeling of F. Gonnard electrified the assembly, and
When he finished, there was a real ovation.

After a fundraising campaign for the Masonic orphanage, which produced
655 francs 75 centimes, the works are closed in the usual manner, and the
Venerable∗, gives a rendezvous at six o'clock for the banquet to the whole assembly
seemed.

This appeal was heard, and at six o'clock, 250 guests crowded in.
around the tables.

The most sincere cordiality and the most vivid sympathy have not ceased
to reign for the entire duration of the works.

For dessert, warm toasts were served.

This brilliant celebration, of which the lodge Les Philanthropes Réunis can, quite rightly
The title, "Being Tied," ended with a ball, where charm and elegance reigned.
The dancers never ceased to captivate attention until four
half past the hour in the morning.

§ 3. – Masonic marriages

Here, the rituals vary greatly. The Masonic ceremony follows
quchiuefüis the civil marriage contracted at the town hall. Here are between au¬
very the story of a wedding celebrated in Paris in the lodge the l^'ancc

■Masonic, and the account of which can be found in the Chain
(Union of January-February 1881:

...Long before the bride and groom arrived, the room was full. Around two
hours later, the ceremony began. Following Father Lépine's request,
to present his wife to the Lodge, two masters of ceremonies will
look for the couple and, while the pianist Mr. Dupré plays a
an impromptu march, they lead them in front of the platform, where F.∗. Bé-
Trémieux, the venerable master of the Lodge, was waiting for them.

In a short speech, which nonetheless is very
The happy F.'. Bétrémieux welcomes F.∗. Lé 5 »ine and
to his young wife. He congratulates F.∗. Lépine "for having affirmed by all
his actions, his principles as a freethinker"; then, addressing the young
married, he said to her: "Our congratulations to you, Mr. Lépine, who
ave/, knew how to understand that, by becoming the wife of a Freemason,
You had to free yourself from the prejudices that give men their strength.

blacks, and who preferred to the blessing of a salaried religious figure
the respectful tribute of your husband's friends, who, like him, have the
death of family and country.

We must, S.∗. Lépine, thank you, for your presence here.
is for us the dawn of the new era to which Freemasonry

Aspire, and for which she has fought and will always fight, this era
SO DESIRED, OR THE WOMAN WILL FLEE THE EULISE AND ITS CONFESSIONALS TO COME
TO US WHO CLAIM TO BE FRIENDS OF THE LIGHT.

“Our Lodge, my sister, has considered it an honor to offer you, as
as a token of our deepest sympathy, its cord and jewel, on the reverse of which
She had your names and wedding date engraved. So, tell me
the favor of letting you pass this cord, and allow me to don-∗
To give, on behalf of all my Brothers, a fraternal and Masonic embrace.

After the presentation of the ribbon, Brother Bétrémieux gives the floor to
F.∗. Galopin for a little private chat.

First, F.∗. Galopin sends his congratulations to S.\ Lépine for
the courage she showed by coming to a Masonic temple, and
then he pronounces, addressing himself mainly to the ladies, a very large number
In the audience, a very remarkable speech, from which we extract
the following passages:

"The civil marriage we are celebrating today," he said, "because it is
a true consecration that Masonic France is making in its time
ple, inaugurates this republican civil marriage that our enemies fear
so much.

“It is today that our Brothers take the oath never to [be]
to go to church, and it is likely that many of those we call
The uninitiated will imitate this example.

“We, ladies, we, fathers of families, want to persuade you,
Because if we don't persuade you, the priest will.
will persuade. It has never failed. If we want to persuade you, (ballast
that we are things that we can only overcome with you^ and
For that, we need the strength that only you can give us.
when you have stopped attending what is called the confessional
sional.

Republican municipal administrations do not disdain
not to associate oneself with the flaws of Masonic marriage:

There was a large crowd around the Capitole, reports L'Union du Midi, from

Toulouse. A wedding was being celebrated in the large red salon.

Since the couple did not have to go through the church, the Libre-Pen¬ society
the sée and the Masonic lodges had taken steps to give to
their manifestation an exceptional brilliance.

\j' K mancipation publishes the speech given by the mayor of
Toulouse on this occasion. Mr. Castelbou congratulated the hero and the heroine
of the small celebration "of having known how to disdain the outdated traditions of the
Catholic law, which imposes submission and humiliates.

From the town hall, the couple proceeded to the Masonic temple.
Héveü informs us that "the F.∗, of the Lodge Les Vrais Amis Réunis, re-
dressed in their insignia, they occupied the area around the altar, where the venerated
"The meeting was presided over by Mr. Valentin Roumers, a municipal councilor."

After the marriage was "consecrated in a Masonic manner, Mr. Gal-
Vinhac, the former Toulouse city councillor, declared that he pre-
This gives rise to the commitment, in his name and in the name of his brothers, that "no c
From now on, he will not marry any other way; otherwise, he would be excluded.
unworthy of the rank of Freemasonry.

The ceremony over, the artists of the Irand Theatre, who were
released in order, sang several pieces from their repertoire (I).

In the same vein, Mr. Denis Poulot, mayor of
11th arrondissement, founded in June 1881, with the patronage of
The entire opportunistic general staff, a civil marriage society,
in order to compete with the St-François Régis company and
at the St. Vincent de Paul conferences. She intends to offer
to the poor the financial means to celebrate their marriage, to
the condition that they will not go to church.

(I) Reproduced in Le Soleil of June 1881,

ËNGORË SIMPLER

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§ 4. – Even simpler

No sooner had Denis Poulot launched the idea for his company,
that the Intransigeant declared that freethinkers had not
What to do with civil marriage. "What need," he said, "does a man have?"
"and a woman, who want to live peacefully together, from al-
"First, they had to tell their little stories in front of a belly"

"A kaleidoscope of the three national colors...: The wedding is not
"Useful only to the rich: for the poor, it is full of disadvantages"
"Nonsense. For all couples, if they are happy, they only have..."
to make marriage happen; if they are not, it is slavery for them.
"A wave worse than death."

After the theory, the practice. Le Gaulois, October 18
1882, tells this story:

On Saturday, a wedding took place in a large furnished hotel in Paris.
which recalls the famous saying of a celebrated revolutionary, recounting his
marriage to a citizen of her caliber: "I married her in front of the
nature. "

Nature, this time, was represented by a table planted with plants.
lavishly served, covered with candles and flowers, around which
A number of guests and three families were present, because there
three families were present.

It was a wedding like few others, a wedding of a...
freedom beyond which there is nothing.

Mr. Elysée Reclus married off his two daughters – without the help of the priest
tre, needless to say, – and even without the help of the mayor or his ad-
seal.

Two free unions at the same time.

At the end of the meal, Mr. Élysée Reclus, – the father of the two brides
without marriage, – he raised his glass and his voice, – the late Scribe would have said,
this language, the secret of which he held, – to tell his guests that they
to crown the celebration, they were going to see two young people – the two
daughters of the illustrious geographer of the Commune – each going off to
arm of each.

I'm not laughing, I'm not mocking, I'm telling a story, and I assure you that I
I never felt less like laughing.

“My daughter Josephine,” said Mr. Elisée Reclus, “freely–I tell you

united with Mr. Victor (I warn you that the first names are made up); my
"Daughter Marie, be Mr. Edward's wife."

Then, Mr. Édouard and Ms. Marie, — Ms. Joséphine and Mr. Vic
Tor, they walked away arm in arm, freely.

We will not take the liberty of following these dou.v couples.

A few days later, one could read in the Chain of Union, oc¬
October 1882, Part 2, p. 380, these lines:

Mauiaoes. We offer our sincerest congratulations to the families.
that we register the marriage of Mr. Léon Cuisinier, son of our
Esteemed Mr. ∗. Jules Cuisinier, with Mrs. Jeanne Reclus. '

Brother Élisée Reclus also belongs to Freemasonry
for a long time.

Father Reclus did not protest against this account; he merely
filed a false claim against another newspaper, which had accused him of having
he used his paternal authority to force his daughter to be free,

The publicity given to this new way of celebrating
unions provoked strange reflections from the organ of
Anarchists, ((who are an even more layer of free thinkers
advanced. We reproduce the following article, despite its crudeness
of his expressions, because he makes it very easy to grasp the logic which,
Once the religious idea is removed from the family, it degrades man
down to the beast.

Here is what L'Egalité said on October 29, 1882:

The day when, as a result of the socialization of the productive forces, the
woman will have become economically independent from man, the
day when maintenance, like the education of children, will be the responsibility of
the community, on that day the marriage-contract will have disappeared and the relationshi
sexual matters will finally be governed by complete freedom. They will re-
will then focus exclusively on the only motive that can make them
dre worthy, on a mutual desire. They will be able to adapt to the
multiplicity of desires, and these desires are essentially variable; this
Since the beginning is the most pleasant thing, one aspires, in fact, to
to start over often. Therefore, in this matter, the future is no to Punion.
free, more or less ceremonial, which may still involve some
the idea of perpetuity, but with free love, with the diversity of relationships
sexual desires as varied as the desires that give rise to them.

The union of the sexes being now merely a matter of necessity

as Bakunin said, the right to infanticide stems from it.
logically (1) and the Malthusian league (Book I, Document cm--
nexé G) is there to encourage weak minds, who experience
would still see some repugnance.

(1) V. Fribourg, International Association of Workers^ p. 184.

CHAPTER EIGHTEEN

Masonic Loans and Abolition

5

ON THE DEATH PENALTY

Breaking the magistrate's sword is one of the fundamental rites
of the rank of knight Kadoch (book I chapter II, 8), and the Mason¬
nerie remains true to the spirit of its institution, an essential enemy
the basis of what constitutes the maintenance of civil order, when
She calls for the abolition of the death penalty. We have seen in the...
vrage of Father Descliamps (liv. II, chap. XII, § 6), that in 1853, the
f.∗. Goffin included it in the articles of his program. In 1863,
We read in an instruction for the apprentice grade:

The death penalty is the most egregious offense against divine law and
natural; it is the most criminal usurpation that human society
may accomplish, and the most immoral act that exists on earth. (1).

Wherever Freemasonry holds sway, it seeks to
to fulfill this desire. In France, since the Third Republic
republic, draft laws to that effect have been presented to
several times by the members of the lodges (book II, chapter XII,
6) In Belgium and Italy, the death penalty was abolished.
do.

In Spain, Freemasonry continues the same campaign

(1) Would choose from the work Initiation "the philosophy of Franc-Vanonnerie.
by the f.'. FiscU, in-lî, Paris, 1803, p. 49,

gne, and nothing is as significant as this story that we borrow

Tons in the Masonic World of March-April 1882:

On December 27th, the Madrid lodges met in the restaurant
The Pearl's journey to celebrate the winter solstice banquet. Brother
Romero Ortiz was unable to attend due to his poor health.
In his absence, Lieutenant Grand Conmander Brother Manuel de Ha-
Noly Peisi presided, with the deputy grand master, Brother, to his right.
Martinez del Bosch, and to his left Brother Utor y Fernandez, great
secretary.

The main toasts were offered in memory of General Prira, to
the health of the Ruiz brothers Zorilla, Sagasta and Romero Ortiz.

The most important incident of this brilliant meeting was raised
by Brother Utor y Fernandez, who with great eloquence proposed
to his brothers to join forces to try to rescue him from the scaffold
two atrocious criminals who were to be executed in Denio. He recalled
that the entire Freemasonry demands the abolition of the penalty of
dead.

Deeply impressed by these warm words, the meeting
almost all of them left the banquet hall to go to the
President of the Council of Ministers, Brother Sagasta. He was ab¬
sent. A commission of twelve masons went the following morning
at his home, and also thanks to the steps that he had taken on his side
Grand master, she managed to share her feelings with the first
minister. Brother Sagasta immediately convened the council of ministers.
Three and seven, at noon, he was able to announce to the anxious masons that grace
had been granted to the two convicts. It was about time, because
They had entered the chapel at eight o'clock in the morning and from mid-
nute to the other could be executed.

What gives this event its true character is that the
Two scoundrels who thus escaped death had absolutely nothing
which could be of interest to them. On this occasion, our brothers have
were driven solely by the desire to achieve, at least in practice, the abolition
tion of the death penalty. We believe that there will be no Freemasonry
nothing but a voice to congratulate them on their Masonic sentiments and
of happy success in their endeavor.

CHAPTER NINETEEN

Freemasonry and Political Action

§ !*'■ — The written statutes and the facts

All the Grand Orients continue to place at the head of their

statutes, that "Freemasonry is a foreign institution
to politics." Willingly, the venerable and the brothers
Speakers repeat this alTiruiation in formal speeches.
The constitution of the Grand Symbolic Scottish Lodge dQ 1881,
She also said: "She forbids herself any political discussion, any im-
"Interference in the conduct of public affairs, any criticism"
"Acts of authority, of the various forms of government."
It is therefore useful to compare this with some authentic confessions
ticks, emanating from the lodges themselves in various countries.

In 1854, Brother Verhœgen, Grand Master of Freemasonry
Belgian, said at the solstice festival of the Grand Orient:

It will be said that our statutes forbid us from all political discussions.
religious and philosophical questions. But this must be taken seriously once and for all.
examined... Let us first note that in many circumstances the
Freemasonry unanimously disregarded this restriction. It
actively involved in political struggles; and, when the triumph of his
The cause, applauded by the entire nation, demonstrated how sympathetic she is.
tliique in the country, who would dare blame her? That would be slandering the history-
ioire, to deny the immense service rendered to the country.^.

O

Let those who believe Masonic law is treacherous rest assured.
attacked by the statement I just made. When I question the
past of our institution, do I not see that Freemasonry has always
These days have been the attentive lookout, watching over the progress of the political sh

In political crises, whenever necessary, the center, the
The point of support where resistance lay was there, in Freemasonry!... Freemasonry
nonsense actively became involved in political struggles... Liberation opinion
Rale triumphed in Belgium; it owes its
triumph. In fact and in law, we are justified in definitively dismissing
vement the prohibition that the letter imposes on us (1).

Belgian Freemasonry has never ceased to be involved in politics.
revolutionary.

We know what a failure the liberal party, that is to say the Masonic party, has been.
nique, essuya au.x legislative elections of June 13, 1870.

However, we read in the Bulletin of the Grand Orient that, on the 18th
The following June, the Liberty Lodge of Ghent, a progressive lodge, in
saw at the Grand Orient of Belgium a plate by which
This workshop requires the grand committee to convene a meeting of the
Grand Orient, "with the effect of discussing and deciding on the line of
conduct to be followed by the lodges of the obedience, in order to fight

effectively the harmful result of the elections that took place in
the secular world on the 13th of this month.

On the agenda for the Grand Orient meetings of July 9 and 23
In the letter dated November 12, 1870, the following item is shown:
"On the political role of Freemasonry. — What should it be?"
THE ROLE OF MASONRY IN THE PRESENCE OF THE SITUATION
"CURRENT STATE OF THE COUNTRY?"

In the meeting of July 23, 1876, Brother Desguin, Deputy and
speaker of the lodge Friends of Commerce and Perseverance
The assembled members of Antwerp read the following resolutions adopted
through this workshop, of which the League of Beggars, from Antwerp, is only
the public emanation:

The Lodge,

With the aim of remedying the country's political situation.

It mandates its deputies to propose to the Grand Orient:

(1) We refer here oncoro lo Icclour to the work of Mr. Amand Noul,
Freemasonry Exposed to the Light (2nd ed.). 11 will be found in Jo
volume 1", pp. 218-236, 260-27r), numerous official documents of the Graud-
Orionl do Bolgii[uo, atloslant l'action politiquo do la Maçonnerie. See also those
that we have published in the work on Secret Societies, book U, chapter XIII, page 2.

i * The use of legal means (?) compatible with the Constitution
as it currently exists, and in particular: the party organization
liberal in cities and the countryside, and the adoration of DB projects
LOî to preside over the legislative chambers by the members of the minority
liberal;

2” The examination of reforms that would require amendments to the Cons*
institution, and especially the addition of capacity to the census, as a basis
of the electorate;

3** Alternatively, in the event that attempts at the liberal wager*
would remain powerless in the face of pressure from the clerical party, or, in the event
of violent attack by him against existing institutions*
yourselves or against men, organize now, throughout
the country of resistance to these encroachments, so as to guide and to
to lead the popular movements that could be its consequence*

QUENGB.

For exact copy:

V, Desguin, orator (1).

An Italian correspondent wrote the following to Freimaurer*
Leipzig Zeitung (1874, no. 19, p. 150):

The decisive point of our work lies in the higher degrees. It is
That's where we make progress, politics, and world history. That's where we make progress,
the entire raison d'être of the Scottish Rite. It is in it that our
Fathers accomplished their glorious deeds, overthrew tyrants, drove out
the foreigner. But the great work is not yet completely accomplished
in Italy. That's why we still need Scottish Rite Freemasonry. A
What are the first ranks for, then? Nothing other than to lend us
their peaceful names, with which we surprise our enemies.
So what purpose do symbols serve? They are shields and
Breastplates on the day of battle and nothing else. — What use are they to us?
All forms of lodges? They are there to hide us from our enemies.
when we are in misfortune or when we need
to gather our strength (2).

However, note that, unlike French lodges, alle>
English and British lodges, where many lodges belong exclusively
sivement to Blue Freemasonry, in all Italian lodges
we practice the higher degrees, that the three symbolic degrees do not

(1) Quoted by the Courrier de Bruxelles of July 14, 1882.

(2) Heproiuit in the work entitled: Der Hammr dw Freimaurerei am Kai*
Serthrone der Habsburger^ p. 77, 2nd edition, Leipzig, 1880^

are at home only the porticoes of the Rosicrucian chapters and
consistories of Kadosh.

In Germany, where Freemasonry, as a result of its alliance with
The Prussian dynasty, with its more moderate approach, took action
policy is no less positive: let us cite only two examples.
testimonies.

In 1874, Brother Bluntschli said at a solemn gathering of the
Modestia Lodge of Zurich:

Freemasonry has a duty to extend its activities outside its walls.
in a more effective way than in the past... It must not remain at
the gap between the major battles currently being fought, for the good
to be and the ennoblement of humanity, if it is to fulfill its mission...
A girl should no longer be confined to raising her limbs, but should spread out
in social life, as it is with its antagonisms of ideas and
his fight for progress.

We were in the midst of the Kurkampf, and these words indicate
quite the direction given by Freemasonry to the works of its
members. As for the method of operation, here is what he said to the
Around the same time, the Freimaurer^Zeüung of Leipzig, year 1874,
p.141:

Where the lodges and their members best respond to the leadership
Given this, we must better instruct the lodges and enlighten them on all the
major movements of the present. In Germany, a step has already been taken.
in this sense, and the Swiss lodges should do something similar. If one
a certain central point, data related to the circumstances
were presented from a single point of view and were thus sent
to the lodges, so that their attention was directed at the same time
On these issues, a secret dissemination of opinion would take place, and
this activity would be fruitful in results (1).

These are indeed the watchwords with which Freemasonry creates
artificial currents of opinion and prepares political movements
that!

In France, it's no different. The Masonic World
January-February 1882 publishes a circular issued by the lodge
VAmiliô of Paris, who is requesting a meeting of Freemasons) for
to give new impetus to the work of Freemasonry:

(I) We borrow these gentle quotations from the work *Iutituté*: *Der Ilammer der*
Freiimurcrei am Kaiserthrone der Kahtburger, Leipzig, 1889, p. 49-51.

WRITTEN STATUTES AND FACTS

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My dearest Brother,

Paris, January 15, 1882.

It is easy to notice, for those who regularly attend the
lodges, how many are sterile, so remarkable and so well run that they
So, the work put on the agenda for the workshops, and each of us
can see every day that, if Freemasonry, theoretically by
Lant, is at the forefront of progress, it does little from a political point of view.

This would be a fatal symptom for the development of his in¬
influence, if we didn't all equally know that this powerlessness can

to cease, and that the day we unite to emerge from this lethargy
hereditary, we will become the most powerful and the firmest auxi
paths of progress and freedom.

To what should we attribute this state of affairs? It is easy to
to say: Freemasonry, during the reign of despotism and of the
monarchy, was forced to suppress its impulses towards liberty, to shelter
to define its doctrines, its philosophical and social tendencies, under the dra¬
skin of charity and benevolence, enshrined in its statutes and
constantly repeating these singular words to the most afflicted: "He is de
"I'm so tired of talking politics," as if politics weren't the very foundation
necessary social issues which we are allowed to study!

Since then, the Republic has come, liberty has pretended to appear
to rise up, and, instead of immediately shaking off the yoke of restrictive laws which
They oppress us, we have come to regard them as
Masonic axioms, and, under the pretext of tradition, to preserve them
preciously, whereas our predecessors merely endured them.

What we want is for Freemasonry not to be only
A body that thinks, but also a body that acts. What we want,
It is because our work does not remain in our temples in a purely literal form.
dead; it's that, if, to better concentrate our efforts, to better
To regulate our aspirations, it is necessary that we remain a so-
In a closed society, it is also important to the cause of humanity, of which we
we are the most ardent defenders that the fruit of our research,
the result of our efforts spreads outwards to teach the de^
democracy, its rights and duties, and to help it with its demands.

"The practical moral to be drawn from these revelations is said to be judicious."
Mr. Coquille's point about this document is that, in the
monarchies, the Freemasons have always mocked the mo¬
monarchies and monarchical government. All monarchies
Those still standing are found to have within them a secret society.
whose members hold each other's hands, consult with each other, and obey a word

of order. They came from outside/profess republican opinions.
the most advanced, proudly acknowledging that they have all
days professed and that it is solely out of fear, and to enjoin
"To the princes, that they disguised them in the past."

This initiative by the VAmitié lodge is not the work of a group
of lost children.

In 1881, on the occasion of the banquet of the order of the logo the Ad¬
admirers of Punivers, of Paris, the f.*. Barre, member of the
The Council of the Order of the Grand Orient, therefore, was issuing a statement.

course, in which we find the following passage:

Remaining true to its motto, you will always find Freemasonry in
Before.

In 1830, it inspired the most liberal elements.

In 1818, she studied some aspects of social issues and did not
does not remain without influence.

In 1870, it largely supplied the men who, during the invasion
Sion, helped to establish the republican administration,

Jo still sees, after the shame of Sedan, our dear and missed Mas-
ground, occupied from morning till night in noting down the names of the good masons
lonté who, through their specialized knowledge, could make themselves useful^ and
immediately transmit these names to those who had accepted power...

Reunited after the war, we were naturally the
early wrestlers, when men of the past, after surprising the
power, e.stryèrcnt to maintain themselves there in order to in turn evade the-
public freedoms (!).

We can proudly claim the successes of the last elections
(of 1877), which brought back to power such clumsy men
people ousted by shrewd policies, but devoid of a judge
ment (1).

Given his status as a veteran of the institution, Barré fears that...
Freemasonry does not identify too closely with a faction of the revolutionary army.
lutionary, to the Gambettist faction; hence the discreet advice by the
which he concludes:

This latest political struggle, which we could not avoid, because under
The mason's envelope naturally finds a liberal citizen, a
Perhaps it had a bad influence on Macxinnerio: click did it
to deviate slightly from the purely idealistic path that she must not abandon.

The success of politicians supported by Freemasonry

(I) The Masonic World, 188?.

obedient to ambitious young people who, rightly or wrongly, aspire to lead
the others, and we saw men knocking at our doors from all sides
who, having previously disdained us, do not seem to cooperate in our work
that to have our support outside, and who will abandon us by day
where they will have nothing more to expect from us.

For them, Freemasonry is not a stepping stone?

Eq 1881, at the general assembly of the Grand Orient, we
Less embarrassed than usual. The Masonic World of December
1881 speaks, in effect, of the eloquent exhortations addressed by
the speaker of the last assembly and all the lodges, to know this
to focus more on issues related to utilitarian/ucs.

In an article published in La France on December 19, 1882,
Father Charles Limousin wrote this:

Democratic doctrines and Masonic doctrines are identical.
tics; what is true is that the reforms having the objective of bringing
the substitution of the people's interest for the interest of a class, in the
Legislation and government policy have been, are, and will be discussed in the
boxes.

What is also true is that the important men of the...
French democracy has, for the most part, produced its political education in these
same lodges.

What is also true is that it was we who fought, at
Through the ages, superstition and despotism; that's because it's us
who made the Revolution; it is because it was we who, after
as before this great stage of human progress, we have fought for
political, social, intellectual and moral progress.

The clericals' hatred of Freemasonry stems from this
that this association is, in reality, organized democracy; from the fact that
It is through her that the agreement of opinions, the concert of wills, takes place.

There is only the age-old organization of Freemasonry, with the power
the power given to it by its secrets, its rites, its traditions, its symbol,
that can combat the equally age-old association of theocracy.
The events we witness and take part in
On the other hand, these are merely incidents in the struggle between these two ancient na
enemies who personify: one, physical, intellectual freedom and
moralo; the other, enslavement, in all its forms.

One day, which cannot be far off, when we will have completely
Having triumphed on the political front, we will have to continue the struggle on
the social terrain. Our opponents, who have a keen eye, have already-
They have taken a stand. They are actively campaigning for feudal socialism.
Dal and religious leaders among the industry leaders.

348 Freemasonry and political action

Here again, it will belong to Freemasonry, whose symbol is
absolutely socialist, to undertake and accomplish the emancipation of

people.

The following chapters will provide detailed evidence of
the interference of lodges in politics; but, if one wants to know
How this action is carried out, one only has to consider these two articles
Keys to the constitution of the Scottish Symbolic Grand Lodge
from 1881, which are also found in all rites:

"In all circumstances, the masons must help,
protection and assistance, even at the risk of their lives.

In all circumstances, no restrictions are placed on this.
commitment.

"The Grand Symdolic Lodge maintains order, the
signs, touches, sacred words, words of
pass currently existing in the Scottish Rite

OLD ACCEPTED, AS WELL AS THE USE OF SEMESE WORDS
TRE. »

Qui potest capere capiatf seems to say Masonry to its
followers.

It is and always will remain a secret society, despite the in¬
numerous publications that it authorizes. Under the cover of
In the lodges, all communications are conducted securely and nothing is
what one wants to hide is not likely to be revealed to the uninitiated (1).

(t) Those who ask how to know Freemasonry reconciles its political activity
that with the prohibitions of the statutes, the text of which we have given above,
will find the solution in a report made by Brother Doltard and the Jerum- lodge
lem det Egyptian valleys on the logo of the Friendship of Saint-Denis, which he represente
Masonic convout of 1832. 11 words completely exposed the mechanism of so
actioq;

"Shall I speak to you of the spirit of the L.∗. l'^milié and of its activity? We summit
all Freemasons of Réunion, Republicans, and we do not admit among ourselves, scrupulous
Fortunately, that republicans; free thought and the spirit of inquiry also count
many representatives in our L.', ; the activity of the ff ∗. is admirable; all
The topics covered include: politics, sociology, literature, science, arts, and
This happens almost every night.

Politics, which is banned from our attire by our statutes, is being passionately discussed
in these intimate evening meetings, and it is thanks to the Freemasons of Reunion
that Republicans have always had the upper hand in elections over their opponents
saires..,.,

"For a long time, Bourbon Island was under the rule of priests; these
they all belonged to the Capuchin order, who had settled there at the beginning
.of colonization. They left as a mark of their power the name of the

2. – Masonic secrecy

Publicity and secrecy: under this name, the Bauhütle, from Leipzig, inaugurated a series of articles that the Unim Channel (issue March-April 1882) declares very important and that it summarizes Thus :

It must be recognized that the point of view from which we consider the Things have changed considerably these days. We have changed a lot. part of the rigor with which secrecy was formerly kept about everything which touched, even remotely, on Freemasonry. Since the Freemasons Freemasons walk the streets of our cities in full symbolic regalia. and that the periodical press reports in detail on the ceremonies held previously strictly secret, since the rituals have been revealed and that novelists use it in their sensational stories, the secret Freemasonry hardly exists anymore except in appearance.

In any case, it would be to misunderstand the spirit of the Order to re- to impose general secrecy on all initiates.

The author of this study makes a distinction between useful advertising and pointless publicity. He believes that the interests of Freemasonry require that we reform, through wise publicity, the erroneous ideas that are prevalent today in the masses concerning the real aims of the freemasons lessons. He doubts, however, that a Masonic publication ever had to success outside the circle of initiates. The general public is required to driven by deeply ingrained prejudices.

depopulation centers, all named after saints, from Saint-Oenis, there ca hospital, all the way to the seaside resort, which is called Saint-Gilles-....

This state of affairs has fortunately changed since then, and we owe it to the struggle tr The colonial masons' ceasefire against clericalism. The struggle was fierce and long. If you dream that the Revolution of 1880 drove many emigrants to our shores of the throne and the Holy See, one can understand how painful this struggle must have bee to support. Thanks to Freemasonry, monarchical and religious ideas have to They've pretty much done their time with us. Most of the Creoles, who have a coat of arms their family, no longer bear their titles of nobility. One of my relatives, who des Godfrey of Bouillon (?), simply signed Constant Godfrey; ...
...de Lasserve, died senator ü ÿ a quel¬
A few months ago, Lasserve signed; in Italy, Demahy signed at the Reunion.

These fine results are largely due to the Freemasons of the
L.*. Friendship, »

Reproduced by the Chain of Union, December 1882.

"By the way," he exclaimed, "is it really necessary to give a greater
Extension to Freemasonry? Is the number of Freemasons a guarantee?
tie to the success of the work? Assuredly, 7ion, the task of Freemasonry has a
intensity character; it consists in the preparation of the limbs
struggle for the defense of Masonic principles within society. We are told
will no doubt object that the effect produced will be all the greater than the
The number of members of the order will increase. This would indeed be the case if...
all members were what they must wax; but if! increase of
The initiation was done at the expense of the acquaintance of the building elements, one
would go (I) against the good being pursued.

The author adds that the increase in the number of lodges will be achieved by
the natural force of expansion of the Order and that it would be unwise to you
to accelerate it excessively.

He believes that, in order to surely propagate Masonic principles in
The public needs as much circumspection as activity.

He recommends public conferences where the discussion would focus not on
Freemasonry, of course, but also other more general subjects,
so that, by deduction, the audience can get an idea of the pro- principles
spanked by the Freemasons.

He says that the various attempts he has made in this regard have always
were crowned with success. The audience showed by a consistently high turnout
As the days grew longer, he enjoyed these lectures.

The topics covered by the speaker were mostly em¬
borrowed from the social economy or indirectly from the issues of
day (1).

Ji 3. — WHAT ARE THE HIGHEST RANKS STILL USABLE FOR?

The higher degrees, which form Red Freemasonry, do not without
no doubt more currently, at least Franco, rimpoiTance prati¬
than they had before 1789. In many lodges they

(1) This question of secrecy preoccupies all logos. The Bulletin, of the Great.
The Symbolic Lodge of June 1881 reproduced the deliberations taken on this subject by the
Lgo Galileo of the Grand Orient of Hungary. She appn uvo the disclosure of ten¬
dances and aspirations of Freemasonry, niai." rtcominando de tenir fcrreis les
words and recognition signs, because without this precaution nothing allows us to distingu
"tiuguorjcs mayons des profanes, ce qui jreul atnonerjcs plus fârent Résultats..."
Finally, speaking incidentally of the code of conduct to be followed by the brothers^
Regarding letters to women, [Galileo recommends to the Freemasons that they do not give th
"to instruct in Masonic matters only with the greatest caution and according to
"It's their character and their intellectual level."

lavished to beat Moanaie. However, the fractions
The more advanced members of Freemasonry have not given up and believe
that they can derive a particular kind of utility from it^

FOR INTERNATIONAL RELATIONS. We reproduce ODS in

an entire article published on this subject in the Masonic Bulletin
of the Scottish Symbolic Grand Lodge, in its issue of
March 1881:

A fairly large number of masons holding high ranks are...
thirty few supporters of the attempts currently being made to achieve u¬
nification of the blue lodges. It should not be assumed that all
CCS brothers are hostile in principle to such a solution, but there is
in their minds a misunderstanding that it is important to dispel, in order to
not to have them as adversaries in this matter, which depends on
the future of Freemasonry. These brothers mostly fear seeing
In practice, the unification of the blue lodges will lead to the weakening
the formation of Red Freemasonry> and, over time, the disappearance of
workshops of the higher degrees. In this they are mistaken, and it is easy to their
to demonstrate that their fears are unfounded, and that they have, in the con
milking, everything to gain in terms of influence and authority to see
to succeed in this great movement towards unity. In the state of Freemasonry
universal, the existence of high-degree workshops is no less essential
essential, that of the blue lodges. Certainly, if it were only a matter of
Considering France, one could argue that Red Freemasonry is
in contradiction with the democratic form of our secular institutions
nes and the egalitarian tendencies of minds in our country. But the Ma¬
Stupidity is not just a French institution, it is of
all countries, and, in the very interest of its universality, it is indis¬
conceivable that all the constituent elements of the association, which is re-
to be found among other peoples, let them be represented among us. To this end
From this point of view, the existence of high-grade workshops is not only useful,
It is necessary. But what is no less important is that in France,
as in other countries, these two Masonic orders are essential
so distinct that they never encroach upon one another, and that,

living side by side in a state of mutual independence, they enter
maintain the most fraternal relations without ever confusing their existence
administrative tenancy and without ever involving the workshops of the high ranks
be subordinate to Blue Freemasonry, as in the Grand Orient
of France, or the blue lodges in the workshops of the higher degrees, such as
in the Supreme Council of the Scottish Rite.

The role of Blue Lodge Freemasonry is primarily internal; its influence and its
action must be exercised in the secular environment in which it develops; that
of the red Masonry is more specifically external; it is h she

that it is his responsibility to develop and maintain Masonic relations in-
ternationauic.

Therefore, there is great value in the workshops of the higher ranks.
in France they take the extension and inclusion to which they are entitled, and
They can only do so if they find a large database of re~
cruelly within an active and numerous Blue Freemasonry.

Anything that can lead to the development of symbolic workshops
must therefore, in turn, benefit the workshops of the higher ranks, and these,
to consult only their true interests, must, for this reason,
show supporters of the unification of the blue lodges, which alone can as¬
to give real power to our association.

It is also believed that the success of the Vimification of the blue lodges
would lead, by a kind of logical necessity, to that of the upper workshops
grades, which would merge into a single Supreme National Council, whose self-
Pride would be great abroad and would put an end to the deplorable conflict born of the
the coexistence of two Supreme Councils in our country.

CHAPTER TWENTIETH

THE BELLEVILLE PROGRAM AND THE MASONIC PROGRAMME

We could see in volume II, p. 463 (book II, chapter XII, § C),
how the Belgian liberals, the Swiss radicals and the republicans
French citizens, since they came to power, have been gradually implementing
but with a follow-up that attests to a concerted plan, a pro¬
political gram presented, in 1855, by Brother Goffin, in the
lodge of Liège.

It is also worth noting the analogy that exists between this program

and the one that the Parisian radicals submitted, in 1869, to Belle-
city, to the acceptance of a very obscure candidate at that time.

Let us first recall the main points of the program ma¬
conic; we will then compare the two texts.

Abolition of standing armies, a cause of ruin and destruction.
pressure for the people;

Abolition of the irremovable magistracy^ origin of the in¬
justice and scandalous trials;

Abolition of clergy salaries, now paid by
believers of each faith;

Free and compulsory primary education;

Reduction of all budgets, and especially that of
war;

III

23

35'(PtlOGRAM.^IE OF BeIJÆVILLE AND PROGUAM.ME .MAGONNIQUE

Organization of work through the creation of large associations
tio7is uuvrièrcSf — establishment of a vast credit system
Commercial and agricultural land.

From the beginning of 1809, a silent work was underway.
was taking place in the first electoral district of Paris, which
then included Decville and Montmartre. Groups of ci-
citizens were conspiring to shake off the yoke of the repudiated Burgraves
clerics, from the group of deputies and men of 1818, who, supported
sm\Q Century, National Opinion, the National Future, believed
to be able to dominate Parisian elections indefinitely.

These groups, in January, set their sights on a young lawyer,
barely known at the time through a few pub speeches and a
resounding plea in the criminal police. This man was
Mr. Gambetta, and he was already a franc-inaron (1).

He was pitted against Mr. Caiiiot. The public... until the very last moment
did not consider that application to be serious, when
entirely new processes then occurred in the electrical arc
rale.

In the first days of May, Mr. Gambetta addressed to the
voters a proclamation of the [)first constituency, where he
he said the application had been offered to him five months earlier
before, that he had initially hesitated to oppose Mr. Carnot,
but having received assurance a month ago that such was the
at the voters' will, he presented himself as a candidate. It was noted
quait, in this proclamation, the following phrase:

“I will give you neither a program nor a profession of faith. The co-
"Members of our constituencies must send me their promises"
"gram, and I must answer it. We will thus contract pu-
"publicly and in full view of everyone." (2;.

This was the practical implementation of the contractual mandate that
are demanding today the Parisian lodges (book III, chapter XXII,
S 2).

Two days later, a note was sent to the newspapers
dait account in these terms of a meeting held in Bcllcviile:

“A meeting was held at Bcllcville on Wednesday evening, May 5th. The
Three Democratic candidates were in attendance.

(1) Chnim d’union Co J877, p. 17.

(2; V. r.lrtfwiV national of 'J May 18('.!).

>4

"Citizen Beaimiont, presiding, took the first floor.

I ask each of the candidates if they accept the program
that I am going to ask:

Repeal of the general security law;

Deletion of Article 291 of the Penal Code;

Elimination of the budget for religious affairs;

Abolition of standing armies and reduction of the budget.
gct of war and navy;

Primary, secular and compulsory education^ and increase
financial aspect of this budget;

Expulsion of the Jesuits from the teaching staff.

A seventh and an eighth article were added to this draft
gram by citizen Dumont, assessor;

1® Setting the duration of the legislative mandate at one year;
2® Commitment made by the candidate to work to do
to triumph over all the egalitarian principles established by the glorious
Revolution of 1793,

The candidates refused to answer the question of re-
newly annual of the Legislative Body, on the grounds that this
If the question concerned the Constitution, they would expose themselves to the consequenc
cutting to have their election overturned.

As for the rest of the questionnaire, Mr. Gambetta gave him a
complete agreement. Mr. Carnot, more reserved, merely recalled
that in 1818, he had been part of the provisional government (1).

On May 24, Gambetta was elected by an overwhelming majority.
21,731 votes against 11,001 given to Mr. Carnot.

The demonstrations made by French and foreign Freemasonry
managed in honor of Mr. Gambetta on the occasion of his funeral (2)
testify to the importance of the role he had played since that
date for the completion of the great work. The speakers who
celebrated his memory in the funeral ceremonies, they honored him
everyone praised for having saved the Republic in the circumstances which
We're going to read the story.

(t) V. la Gatellede France do mai 1809.

(2) V. in the Chain of Union of January 1883 lc3 ologoa funùbros du f.*. Gam¬
betta pronounced in the logos, thus qiio la lisio dos atoliers who attended ù scs
funerals or sent to addresses. A good number of foreign logos are noticeable there.*
gùrcs.

CHAPTER TWENTY-NINTH

THE GREAT MASONIC CONSPIRACY OF 1873

§ — The story of a conspiracy

We have indicated volume II (book II, chapter XII, § 3, the school/ieo
of the monarchical Restoration)^ how in 1873 a great
a plot had formed within the Republican party to raise
in the country the banner of civil war, at the moment when the Ass

The national assembly would have proclaimed the monarchy.

Here are two more detailed accounts, which show the
The important role played in this plot by F.∗. Gambetta.

The first one appeared in the Revision, a reputable daily newspaper.
Progressive republican issue of September 28, 1881, under the si¬
nature of the f.∗. Bordone, the former chief of staff of the f.∗. Gari-
baldi, during the disastrous Eastern campaign.

In this article, Bordone wants to defend Gambetta against the attacks.
questions of the Intransigeant relating to financial manipulations, to
which his newspaper, the French Republic, serves as an instrument, and
to highlight "its role in the great struggle undertaken"
AT THAT TIME AGAINST THE GOVERNMENT OF THE 24TH AND 16TH
MAY. "

At the time when we go back to establish the financial precursors of
the current campaign in Tunisia, the one to whom we must attribute the res∗

direct responsibility of the food department, in Mr.'s newspaper.
Gambetta had long since introduced Mr. Gregory Ganepco
behind the scenes at the newspaper, he had stated this axiom in our presence,
against whom we had strongly protested: "A politician
"He cannot be strong if he is not rich." One might be surprised to learn
that the author of this axiom was not Mr. CI. Laurier.

Far from being rich or even dreaming of becoming so, he was exhausting his credit
to address a situation threatening the Republic. Having
etc., perhaps only in the secrecy of certain measures prepared by
To prevent the Republic from "overshadowing," we must say that...
no one else could have done what our conscience compels us to do.
to testify. Too bad for him if this revelation is painful for him, to
today, where he has gone from being a man of opposition to a man of government.
birth.

The aim was to get at least ten people through the Vosges region
a thousand rifles, to arm the citizens ready to rise up against the government
who wanted the overthrow of the Republic, because only the South of
France was equipped with everything necessary and in a state to undertake
the countryside.

These weapons had to be bought, paid for, and transported on foot.
of work.

The devoted friend who placed his cash box at Mr. Gambetta's disposal and
who could also make him rich, if he had consented, others would have-
Did they find it?

It will be impossible for us, whatever happens, to ever forget the
Mr. Gambetta's conduct in this circumstance.

It would be wrong to believe that these weapons were of the highest order to men.
my readiness to accept Mr. deOalliffet's command, as well as the
as another compromising friend once said on the Aventine Hill,
Mr. Sich.

The one who writes these lines, an accomplice of Mr. Gambetta in the affair
which is being referred to, would never accept, under any pretext, to
to collaborate on even the most meritorious work, with this general officer, and
He smiled with pity and disdain when he heard him boast of having
One day his statue will be placed in one of Strasbourg's public squares.

Some time later, an extreme left-wing newspaper, the Ha-
dicalf number of G December 188d, completed cos indica[ion.s
through a much more detailed account, under this title: Story of a
conspiracy. We reproduce it in its entirety without
nothing should be omitted from its lengthy preamble:

G'élajtaux, the good old days of the merger intrigues. With the Marshal
Mac-Mahon and the Duke of Rroglic, the monarchist party had arrived

in power, and he made no secret of his intention to restore the
royalty.

"Franco must work," Baragnon said at the time, and, we haven't
Not forgotten, nothing had been overlooked to make it work.

The civil servants, half Republicans, half Orleanists, whom we
had given the government of M, Thicrs, had not stayed long
time in place; they were too soft, too timid for the agitators
Monarchists. Everywhere, they were replaced by unscrupulous men.
those willing to carry out the most shameful, the most criminal task
nelle.

It was then that Ducros, the prefect, even more grotesque than the general
General, was sent to Lyon. He had been preceded by General Bourbaki, this
he was appointed by Mr. Thicrs.

The two colleagues were destined to understand each other, and they did.
took hold from the very first week.

After a few days, the state of siege, long since forgotten,
was exhumed and applied with unprecedented rigor.

At the same time that vexatious decrees were being directed against the

republicans, that all imperial laws were reinstated,
the press, hunted down first, chased from the kiosks and the road
public, was soon affected in its o.\tstenco and struck by the suspension
sion or even deletion.

Terror reigned in Lyon as throughout Franco; intelligence
Some groups claimed that proscription lists were
drawn up at the prefecture, and which was only awaiting an order to stop at
home the heads of the democratic party.

The political police, led by the infamous Coco, also legendary,
watched its prey day and night. For all republicans, these were...
naked, incessant harassment and surveillance that was even exercised
on privacy.

One night, as we remember, the prefect, who liked to laugh, offered himself
the perverse pleasure of having a search carried out in certain hotels
furnished apartment, where Mr. Andrieux, partly in a romantic mood, had gone to hide his
happiness.

Never, not even during the terrible days that followed the coup,
Individual freedom had never been so little respected.

The central committee resolved to oppose force with force.

It was then that his recently organized resistance subcommittee
sea, began to act. All its members were set in motion,
Some in Lyon and the surrounding area, others as far as the extreme
Noon.

With the support of a large group of Republican deputies, to the
which the Ordinary Citizen had been charged with making the first or -
greenings. A gigantic defense plan was organized.

General Bordone was designated, by common agreement, as ge
commander-in-chief of the armies of the insurrection. Under his command were to
to operate on former officers of the active army and the legions of the Rhône:
Ballue, former captain of the Chasseurs, now a member of parliament; Jules
Thîvollet, former infantry captain, former colonel of the fifth
Legion, municipal councilor; Ferrer, former infantry captain, an
Former colonel of the Second Legion of the Rhône, general councillor; Or¬
dinaire, former staff officer in Garibaldi's army, etc.

The army of the insurrection - a legitimate insurrection if ever there was one
- was numerous. Besides the able-bodied men affiliated with the committee
tral, who were instructed to join, at the first order,
such a point in their neighborhood to reconstitute the old companies
In addition to the national guard, the central committee had an entire army at its disposa

territorial ready to group together in each city, and also of a large
part of the active army stationed in the various garrisons of
Rhône basin.

The support of the active army had not been obtained without difficulty.
Many officers, even the most republican, feared brimstone.
to jeopardize their careers in the event of the conspiracy – which they believe was prepar
based on a mere hypothesis, – would have been exposed. However, the
Some had promised their support; others their neutrality, others
their silence. In some cities, it was agreed that they would let themselves
disarm and arrest, and it was known that their troops, sufficiently prepared
adorned, they would rally without hesitation to the insurrectionary movement.

In short, apart from a few regiments, especially the cavalry, the 11th, the
15th, 16th and 17th army corps, whose headquarters are in Lyon, Nîmes,
Marseille and Montpellier were won over to our friends at the time, who, by
through the intermediary of some general officers, had intelligent
these, all the way to headquarters, could even paralyze the command.
demented.

As for the weapons, the committee had made sure of that. First of all, there were
a few thousand rifles were seized from military control during the
the arming of the national guard; these were, finally, along with other rifles,
munitions gradually brought in across the Swiss border, transported
as far as Lyon and mysteriously buried a few kilometers from the
town, in Irigny,

Everything was ready, the army and the weapons.

As for the resistance plan, it had been drawn up by General Bor-
done and his collaborators.

This plan was sent to Paris to be submitted to the group for review.
of deputies, who, as I will explain later, had a role
active in playing a role in the insurrection.

A curious incident occurred here. Mr. Gambetta—he had not—
core invented opportunism – received the first communication of the plan

campaigning. In his capacity as former Minister of War, he did some
several objections; finally, after conferring with our political friends
ticks and a few special men, he wrote in his own hand a plan
amended.

The Ordinary Deputy, who served as an intermediary between the centrist committee
tral and the republican representatives were to report this project back to Lyon
definitive. When he came to demand it from Gambetta, the latter did not have it.
had a copy made; also, only after much hesitation and

with a thousand recommendations, he decided to put the original between
in the hands of Ordinaire, who undertook to copy it and return it that evening
kid.

The restitution was to take place in the basement of a café on the boulevard.
Good News garden, where the entire editorial staff of the
French Republic and a few members of parliament.

At eleven o'clock. Ordinaire hadn't arrived yet. Gambette was sweating.
was trembling) was suffocating. For the first time, this man, who wanted
Leading the Republican party well, but not compromising oneself personally.
He had acted imprudently. Dejected and at the end of his tether, he
he finally returned home, after sending all his friends after him
Ordinary. But this one was nowhere to be found. Perhaps, oh terror! the
Had the police arrested him while he was carrying the precious document?

When Ordinaire appeared, around one o'clock, we almost embraced him.
friend, Spuller, faithful Spuller, if I remember correctly, took the autograph
from the master and immediately took it home.

And that night again, Gambetta was able to sleep without worry.

This famous plan was immense. It encompassed both the direction
military operations and the political organization of the insurrection.

At the first sign of worrying news, communications should have been
cut off, by all possible means, between Paris and Versailles, from
way to isolate the government for a few days or at least
to separate its members, some of whom reside in Versailles,
others in Paris. In any case, the meeting of the
Bedroom.

In Paris, and in all the major centers, the unrest was actively
maintained and the loyal troops thus condemned to immobility.

Meanwhile, the republicans throughout the Bhône Valley,
leaving the cities in haste, they occupied, with the support of the ar
the forts and strategic positions destroyed the roads
railways were being cut and telegraph wires were being cut. The war was then being transmi
carried out on the roads, in the countryside, where our friends, entrenched
behind natural or improvised shelters, they could easily hold out
several regiments failed, without exposing themselves to mass fire. Re-
to fight back, never accept a pitched battle, but to worry by

a war of snipers against an enemy as few as they are numerous
Convinced, that was the tactic adopted.

Under such conditions, resistance was easy.

It should also be remembered that the central committee had,
in the region, a number of active artillery regiments and
genius.

While the military operations were being conducted in this way, the de-
Republican politicians, acting under the Tréveneuc Law, met
were to be moved as quickly as possible to a city in the South, which was to be designatec
Later, they transported the seat of the new Convention there and
continued to govern republican France.

.(I)

One evening, around eight o'clock, a large meeting was taking place in a
garden, behind the Guillotièro, in the Gharpennes district. Three count people
approximately were in attendance.

They were delegates from the central committee; they were republicans.
Coming from all over the South, they were finally the military leaders of the movement
and, alongside them, generals of our army who had joined the insurrection
reaction.

We will not name anyone. We must not forget that the general
de Miribel held high-ranking positions in the Ministry of War, and
that Mr. Gambetta is a man to be feared by those who resisted in the past
with him, that they may not resist him again in the future. If he remembers
He calls out the names of these officers and if he dares to threaten them, he who protects
We used to rage, we will speak with less reserve, for we will be
certain then that a Klat attack will be prepared,

The meeting of the Gharpennes had been organized with the utmost caution
desired. The assistants, who came from all the cities of the South, were all
arrived separately, at different times, and had disembarked at the different
towards the Lyon train stations and surrounding areas; all, finally, received by a republi
The Lyonnais citizens had gone one after the other to the place.
signed and known only to the leaders of the movement.

Furthermore, rumors had been spread that a large democratic meeting
The event was supposed to take place that evening at the other end of the island, in Vaise
The police gave a joint warning in the panel; for if they had any
As representatives in the group(s), they only knew one thing,
It was because they were preparing for the fight, because they were called upon to partici
but they were unaware of everything else*

Our friends were therefore not worried.

Do I need to tell you the resolutions adopted by the Assembly?
Unanimously, she declared herself in favor of resistance, resistance to ou-
,*rance, resistance at all costs and let's use the means.

.M) CeUo ligQO (!o polota is found in lojouraal the Radical,

the story of a 3G3 conspiracy

In the days that followed, the roles continued to be assigned, we
the organization was completed, the last urgent measures were taken, and one
waited.

But the merger failed. The government then dreamed of a coup d'état.
for the benefit of the majority; he did not dare to do so; the reports of the prefects
The southern fire frightened him. Calm returned.

The central committee did not give up, however. It was only with the advent
The Jules Simon ministry, judging all danger to have disappeared, decided-
He tore up his campaign plan, disbanded his army, and surrendered all his troops.
He returned his weapons and ammunition to his chiefs and sent them back to where he had th
sockets.

Thus ended that conspiracy, one of the most considerable of
the history of France, as much by the number of its members as by its
results.

These (two reefs, inspired by diverse feelings for the per
sonority of f.∗'. Gambetta, and which complement each other so well by
The other, were published under his ministry, without provoking any
an observation from his unofficial newspapers.

No, it wasn't with General de Galiflet, as he says
Bordone, that Gambetta was then preparing for civil war; it was
with the Masonic lodges. The debates of the trial. of Autun have
established in connection with one of these incidents, the abduction of the marquise
of Mac-Mahon (see book II, section XII, § 3, line II, p. 430), the part
that they had taken in preparations for the insurrection. They acted
know in concert with the most violent socialist elements, with
the black gang, this secret society widespread among the miners of the
Montceau coal basin, which, in August 1882, prematurely
social warfare has recently begun.

The debates of the Lyon trial in 1876 revealed the alliance
which was established at the time of danger between the leaders of Vlntcrna-^
national and the leading figures of the Republican party.

A letter addressed to Boriasse, dated October 5, 1873, by a
named Borniol (from Cannes), clearly indicates how the different
your republican factions, united in a common part, re-
served to allow each to act using its own means, and, after success, to
to deceive each other.

We have so often exposed ourselves to beatings, shootings, and
prisons and transportation for the success of the bourgeoisie, that he is
Well, since these bourgeois are struck right in the chest by the advent

the gentry and clerics, to excite them, with the assurance

of our support, to rise up against our common enemies, but of
Let them this time expose themselves to the avant-garde... As we have,
We, the true force, will always prevail at the end of the battle.
provided, of course, that we do not allow the power to take hold
see, as in 1848 and 1870, the representatives of this bour
geoisie decorated with the name of republicans (1).

The legal debates that arose from the movement
anarchist of August and October 1882, in the Saùnc-et-
Loire and Lyon, has once again highlighted several of the individuals
those who had appeared in the 1873 trials of I-yon and Autun,
notably citizen Dumay. It is at least singular to cons
tater remotion caused by these events within the lodges ma¬
connic. The defendants' lawyer before the Assize Court of
Chùlons provoked a meeting in Paris on November 6th, announcing
Produced in CCS terms by the Radical:

Go evening, Monday, November 1st, at the Grand Orient of France, IG, rue
Cadet, (temple no. 2), meeting of the Lodge of Human Rights^ at nine
evening hours.

Initiation.

On working conditions and religious fanaticism in the basins
miners.

Brothers Georges Laguerre and Camille Ilicliard will report on this
which they observed on site, during the trial in Montceau-les-Mines(2).

It is relationships of this kind that explain immunity
which are enjoyed by certain high-ranking figures in Freemasonry,
F.'. Félix Pyat, for example. He can incur with impunity
Despite his legal convictions, he can defy republican powers.
established, the hand of justice can never seize it. Thus, in
In June 1881, he was very conspicuously in the vicinity of Paris.
coming and going, without anyone thinking of carrying out the con-
prison sentences pronounced against him.

(1) Uo already takes a good look at the situation. The Lyon revolutionaries discussed,
2 Novorabro, the drafting of a proclamation by the revolutionary action committee
to the workers. The project, after numerous insults directed at Marshal Mac-
Mahon and Mr. Tliiers, had a coiisidoraut which inflicted a severe censure on Mr.
Gambetta. The delegates of the central government demanded the suppression of this
phrase, co which was granted without difficulty.

(2) On November 26, 1882, the Law and Justice lodge held a Masonic meeting
white. At the exit, a collection was taken up for the benefit of the families of the accus
Montccau-los-Mines: the Radical, November 28, 1882, November 29, f.∗. La¬
Grange, deputy of Ilhôno, venerable Je la logo la Candeur, in Lyon, made on lo
anarchist movement a conference at the logo the Disciples of Progress, in Paris.

Le Clairon, dated June 17, 1881, published the following article on this subject:
before, without provoking any denial:

An evening newspaper reports that Félix Pyat is in hiding
back in Paris, where he would do propaganda work in Belleville.

Mr. Félix Pyat may be in Paris, but he is certainly in France.
After his conviction to two years in prison for condoning terrorism
classified as crimes, he reads the rumor that he was taking refuge in London, and
data even from this city some articles, which appeared in the large
Marseillaise.

In reality, the theorist of regicide never left France. ∗
Then for six months, he lived in a small town near Paris, at
a political friend.

Another newspaper clearly indicated Gambetta as having
made a request to the ministry to ensure that he was not in
peace, and this approach naturally had an effect. He did not
We must not forget that Félix Pyat was the representative of the revolutions
French missionaries at the Locarno convent, where, in October 1872,
Gambetta's dictatorship had been decided upon (book II, cliap XII,
Sections 3 and 4.

Jî 2. — Foreign Freemasonry and the Restoration

MONARCHIC IN FRANCE

There was considerable emotion at that time throughout the world.
Masonic, especially in Germany:

"Take your eyes on France," said the f.∗, after May 24, 1873.
Smitt in a Leipzig lodge, in a speech published under this title:
Us and the Ultramontanes. See what deadly plans they have for our brothers.
French people are being prepared at this moment, what dangers do the French lodges face?
çaises are threatened in the most serious way by ruitramontanisrae
Roman (1).

This could not have been the ministry of May 24th; the academician
distinguished, who was its leader, would not have inspired on his own

(I) Quoted by PachJIer, Stille krieg gegen Thron md AUar, 2» êdili, p, 75.

So much anxiety in the lodges: it was the future that was being prepared. So, as for France, which they wanted to exclude at all costs,

At that time, as well as in 1877, the cry of distress from Freemasons nique: d me the sons of the widow I resounded throughout the world entire.

In Vienna, on the occasion of the World's Fair, large Table settings brought together Freemasons from all countries and brothers Austrians. There a certain brother, Charles Choudrouka, appealed to the Freemasons of the world "to support the French brothers in the struggles they had to wage against the ultramonarchs tains » (1).

It was not only through speeches that the German lodges Some expressed their sympathy. We saw this from the account in Le Radical. the aid that the leaders of the plot would read from abroad, from Germany and Switzerland; we know how in a sphere The higher the German government's efforts to prevent, as far as it depended on him, France's return to government nement, which alone could restore its national vitality.

The Italian lodges shared the concerns of the German lodges. orders. At that time, one could read in the monthly Bulletin of Italian Freemasonry, public in Rome, by the Grand Orient from Italy:

In the midst of serious events, which can happen at any moment taking place in Europe, we must understand that there is immense interest ready for all Masonic groups to be subject to an impulsive sion and to a uniform discipline, so that they can act in a powerful way, more effective on men and things in the interest of law and liberty (2).

§ 3. — Freemasonry during the period

FROM IG MAY

The great struggle that began on May 24th continued, he said. Bordone, during the period of the IG May. Freemasonry is in core in the front row.

(l) Der Ilammer der Freimaurerei am Kaiserlhrone der Habsburger, p. 31.
(i) Roproduil par la Chaitie d'union do janvier 1874, p. il0.

VÜnivcrs of September 25, 1882, recalls that "in 1877, Mr.
“Gambetta and the French Republic boasted of being in-
"formed by the lodges of the confidential orders sent to the defi-
"Returns to the Corps: the French Republic published them"
" text. "

In a speech delivered on March 4, 1882, at the lodge La Libre
Aarillac's thought, the f.∗. Paul Roques outlines in broad strokes the
role played by Freemasonry in the revolutions of France
since 1789:

As you know, gentlemen, it was during the great Revolution of 1789 that
we owe the benefit of these political reforms which have transformed the
facing not only Europe, but the entire world. But
this Revolution, who prepared it, who directed it: in short, who
Done? It is you, gentlemen, it is Freemasonry, which, daughter of the
Reform, in the presence of the tyrants' armies, organized the popular masses.
laires, who in place of the royal banners unfurled the flag of humanity
unity and led peasants and workers to storm the bastions of the people
areas.

After the Revolution and the Empire, Freemasonry continued the affair
crossing of the people. Persecuted by the Restoration, she did not
She was not unconnected to the 1830 revolution. She then fought
Louis Philippe, which was supposed to be the best of republics, according to the
Lafayette's word, but whose reign was nothing more than the reign of the high
bourgeoisie.

Having arrived in modern times, it continues as follows:

Here again, gentlemen, I see you at work: on May 40th when united
Treason brought the enemies of the Republic to power; you remained.
on the breach, repelling the enemy foot by foot and reducing them to a capitulation
lation, where all hopes of monarchical restoration have sunk (1).

At the Union and Perseverance lodge in Paris, a family celebration of the
March 1, 1879, a health initiative is presented by Brother Aubert:

It was with patriotic joy that we saw in society ci¬
vile the splendors, victories of the secret truths of Masonic society: the
sovereignty of the people and universal suffrage, in a word the Republic.

Our enemies, the enemies of the sovereignty of numbers, as they
say the supporters of the absolutism of princes and priests, the par

ti) V. the Chain of Union of July 1882.

*

herbalists of some divine right or other, united in appearance, are divided at
bottom, and they were defeated (1).

On the memorandum date, in the lodge the Fraternity of the Miditja, at
Blidali, a speaker, expresses himself thus;

"Freemasonry has been struggling until yesterday. Why shouldn't it be?"
Not in the spotlight today? To whom do we owe the...
Free France, rid of its shackles and once again called to
to lead the nations, if not in the spirit of moderation, then...
wisdom and patriotism of all these great citizens, including France
who are honored and who all, or almost all, belong to Freemasonry?

Our institution therefore has the right to be a source of pride, because it has made peopl
Republic (2).

In 1881, Mr. Barré, member of the Council of the Order of
Grand-Orie7it, presiding over the banquet of the lodge, the Ad¬
admirers of the Universe, recalling the role played by Freemasonry
laughter at revolutionary politics, he said, speaking of the last
time :

Reunited after the war, we were currently the
first wrestlers, when men of the past, after having surprised the
to be able, they tried to maintain their position in order to in turn conceal the li-
public rights.

We can proudly claim the successes of the last elections
of 1877), which brought back to power men so clumsily
ousted by shrewd but unwise politicians (3).

German Masonic lodges were, in 1877, as in
1873, they came to the aid of their brothers in France. Threats of
war, in case the elections had given a majority to the government
the government of Marshal MacMahon, removed during the
This period was frequently reported in unofficial German newspapers.
and this foreign pressure was odiously exploited
by the Republicans to influence universal suffrage in the election
tin of October 1, 1877.

After the triumph of the radicals, the lodges of all countries...

are united to celebrate it. On October 21, 1878, a grand celebration
was offered by the Supreme Council of the Scottish Rite to the Freemasons

(!) C/taine (the unionf April 187!), p. tr>8. (2) Ihid.

(3) The Masonic World of 1882,

foreigners. The brothers Crémieux and Gam were noticed at the banquet.
betta, Jules Simon, Etienne Arago. The f.∗. Jules Simon wears
a toast 4c to the triumphant Republic advancing into the future
without further hindrance.” Brother Van Humbeck, Grand Master of the National Assembly
National of Freemasonry in Belgium and Minister of Public Instruction
the republic of this country, speaking on behalf of the Belgian delegation, said the
official report of the crack, "joins in the sentiments ex-
"awarded prizes in the eloquent toast to the Republic, to France,
"Speaks f.∗. Simon. He congratulates France from the point where she is
"Arrival. He places all his hope in the future. He develops the
€ considerations and feelings, which commit every Belgian to
"to associate with the fears as well as the hopes of France"
"republican, to rejoice in its prosperity and its successes"
“These (1).”

S 4. ^ Freemasonry and Mr. Grévy

Marshal MacMahon had submitted in spite of himself, so much
that he had not resigned, the lodges still retained some
fears, mixed with many hopes, as the
ff.∗. Jules Simon and Van Humbeck. Once Mr. Grovy was elected president
resident, their confidence knew no bounds and they demonstrated it
rent immediately.

On January 1, 1879, the sovereign chapter of the Benevolent Friends-
sants, was gathered in Paris.

The f.∗. Glovis-Laureus announces that the National Assembly, meeting at
Versailles has just elevated Mr. Grévy to the position of President of the Republic
public.

The very wise F.∗. Alépée says that, although it is not customary to
to speak of active politics in the work of Freemasonry.∗, he does not believe
not to contradict the constitution and the general statutes
members of the Order, saluting in the battery of hope, which will
to be drawn, the appointment of the head of the French government.
adds that Mr. Grévy's rise to power ensures rafTermissemetit
of the Republic: it is from this day that the trial will begin

loyal to the form of government favored by the majority of the nation,

(1) Union CheUne, November 1878.
m

As the era of work is born, France will need
the cooperation of all his children to resolve the serious issues so*
ciales, the in-depth study of which cannot be delayed any longer.
Friends of liberty and fraternity can rejoice. The heubs of
Clemency will be granted. The man whom the National Assembly has just
to name and whose honesty is proverbial, will be done, we have Your*
management, a duty to have decreed, in agreement with the representatives
elected officials of the country, a good general amnesty law, in order to erase the last*
vestiges of our civil discord.

Triple battery of hope. (1)

The lodges now only had to exercise their power.

The Lodge of Good Faith in St-Germain-en-Laye was celebrating a banquet
March 4, 1879, according to the Union Channel.

For dessert, the illustrious historian of the French Revolution, the f. *.
Louis Blanc, responding to a toast proposed by the Venerable Daumont:

“Those who hesitate to reopen the gates lack deep faith.”
They send their love to the homeland and to all exiles, and fear to see the sun of the Rep
public opinion compromised by the criticisms of a few men who, impla
cables for the humble, have treasures of indulgence for the great and
tremble at the prospect of bringing the ministers of May 16th before the Senate, who
are finally frightened by the need to bring the assembly back to the middle of the
good people of Paris (2;. »

At a funeral celebration held on November 9, 1882, by the
lodges the United Hearts of Toulouse, of which the f.*. Constans is ve-
The honorary brother, Orateur, has loudly proclaimed
For Freemasonry, the triumph of the republicans, and in particular
The defeat of the government on May 16th:

Thanks to the energy and dedication of the Republicans, in the front ranks
among whom, we can proudly say, were the masons,
These dangers have disappeared, and the specter of despotism, for a moment evoked
which has vanished; and, although today the role of Freemasonry
It is far from over, we are witnessing its triumph, or at least, this
which amounts to the same thing, to the triumph of his principles. The men qw

The manifestations of universal suffrage that brought to power are nd-
very; it was under our black banner that they fought; it was within our
lodges where they learned the love of freedom and devotion to the insti*
democratic tuitions (3).

(1) Chain tPunion, March 1879, p. 141.

(2) chain of union, from April 1879.

(3) Chtdne ^unionj déeembrs 1882.

CHAPTER TWENTY-SECOND

FREEMASONRY!

AND THE GOVERNMENT OF THE REPUBLIC

§ 1*^. —• Lodges and factions in politics

The F.*. Gambetta, who subscribed to the program in Belleville
Masonic, has since then given the watchwords to the lodges:

We read in a speech delivered on May 5, 1882 by F.*,
orat.*. of the L.*. Us Emules de Monthyouy Or.*. from Orleans
(Chain of Union, August 1882 delivery, p. 269):

It is our duty to make known to the profane world what
Freemasonry; for one should not always judge institutions by the
apparent results that they can produce. Therefore, one does so in the
society, and especially in French society, a very false idea of the
Freemasonry. Some consider it an exclusive association.*
political ment; the others as a kind of relief society
mutual; some others—I'm talking about the naive ones—take us for
banqueters and bon vivants.

The clergy alone provided the exact characteristics of this institute*
tution, by defining it: an instrument for combating associations
religious women, against the encroachment of clericalism into social society
last.

Yes, my brothers, the great orator, the eminent statesman, the only
Imme qu'ait produit rwtre troisième R^ublique, au milieu des tous ces

thirsty, position-seeking, and fearful of Tartuffe and Gambetta, these myrmidons
I said, uttered this phrase, which brilliantly summarizes the struggle
The last point against the principle of reaction: Clericalism, that is the enemy...

F.∗. Raynal, his former Minister of Public Works, making
a speech at the lodge in Lormont (Gironde), recalled the word
famous clericalism, that is the enemy, to oppose it with that-
here: Freemasonry, that's the friend (1).

The reader will have noticed in Father Deschamps' work
(Introduction V and Book II, Chapter XII, § 5), the quotation from an article
of Belgian independence, giving very precise details on the acc
the role of Freemasonry in Parisian elections; here is the
confirmation within the Masonic Republic:

The brothers of the Polar Star offered, on October 8th, a ban
quet to their venerable, the f.∗, of Hérédia, to celebrate his appointment of
Member of Parliament for Paris.

We had gathered in one of Gillet's salons at Porte Maillot.
The evening was marked by a character of cordiality and joyful camaraderie.
ethical for the honor bestowed by the voters of Paris upon one of the most
fervent apostles of Freemasonry,

For dessert, the first supervisor of V Polar Star, Lef.∗. Clément,
a: offered a most warm toast to the f. of Heredia and attached to
his buttonhole held the insignia of a member of parliament, which, as a thoughtful gesture
the lodge wanted to be the first to offer it to him.

The f.∗. of Hérédia, very moved, very touched by so many signs of sym¬
pathy, responded with a magnificent speech, in which he made res
to bring out all that the Republic has long owed to action and to
examples of Freemasonry. But the most eloquent passage of his
improvisation, and what deeply moved the listeners, was when,
wanting to address some doubts raised about his perseverance in remaining
devoted to the extended family, since his appointment as a member of parliament, he has pr
he claimed to be called one of the most faithful sons of France
Freemasonry, brought him all the honor that the voters have just
to do it for him, and solemnly renewed his protestations of devotion
unalterable to the mother of his heart and mind (2).

(1) See Le Monde maçonnique of 1882.

(2; Gi(é par le Français, dated October 29, 1881. Il est à notre conconaissaDce person¬
such as in the municipal elections of Paris, in January 1881, of the Freemasons
between the two rounds of voting, they went to promise success to one of the candidates
conservative figures, a highly respected merchant in his neighborhood, who outshone the ca
opportunistic and radical didats, if he agreed to be received as a Freemason. This
The proposal was rejected, and the opportunistic candidate won, thanks to the union of the
Republican factions.

The great successes of Freemasonry, the part it plays in
The exercise of power inspires concern among its veterans.
who fear a repetition of the mistakes made during the pre-
first revolution and its absorption by secondary fractions.
They would divert it, as Brother Barré said (Book III, chapter 1-
pit. II, 19), of the purely idealistic path that it should not
to abandon, that is to say, its essential goal, the war against the Church.

At the same time, Brother Duparc, one of the oldest members
The head of the lodge "Les Cœurs réunis" in Toulouse said:

Let us be careful, now that Freemasonry is no longer persecuted,
Now that she is in power, only clever and selfish people
do not allow it to deviate from its principle and do not use it to oppress
their brothers (Ij.

Several of the most important politicians of the day
regularly attend the lodges and discuss matters there
day. The workshop summons sheets mention
constantly the communications of the brothers •. Brisson, Clemenceau,
Constans, Paul Bert.

F.-. Floquet, shortly after being appointed prefect of
The Seine, on October 30, 1881, went to the banquet of the lodges
confederated, forming the Grand Symbolic Scottish Lodge, the
the most influential Masonic power in Paris today, (v.
Introduction, III). Here is a summary of his speech, according to the
Masonic Bulletin:

As for me, as for those of my colleagues in the House whom the
Parliamentary work takes us further away from the tra-
Lodge members, we are happy for these opportunities to get together
We see among you and we seize them eagerly. We do not
Let us never miss these appointments. — What's the point, people sometimes say,
These Mac.* meetings? No doubt they are useful under tyranny.
nie; it is there, in these dark times, that public life comes to concentrate
that, the spirit of freedom, resistance and social progress; but today
"Today," they add, "we have freedom and the Republic, why?"
Are we hiding behind these rituals that may seem childish?

Well, my brothers, Freemasonry retains all its usefulness. We will save
We defend freedom when it is threatened; we propagate it when it
triumph,

(t) Chain of Union, January 1883, p. 34.

Freemasonry has now become an official institution.
and she is keen to assert herself in all public ceremonies.
Thus, she was represented by a number of her dignitaries.
res wearing their insignia at the inauguration of the monument
Bara (September 12, 1881) (1), at the inauguration banquet of the hotel*
such as the city of Paris (July 14, 1882), at Gambetta's funeral
(Official Journal, January 6, 1883)

In the colonies, the administrators of the Republic did not
don't bother changing premises to fill their
official functions. The Amitié lodge of Saint-Denis distributed,
On October 30, 1881, prizes were awarded to students of the high school. The governor
from the colony* went to the lodge^ to take part as
complicit in this exercise of Masonic supremacy over information
public administration.

11. Moreover, there is only the final word in his speech which
means something; "We can hope that one day
will come when we will all be Freemasons. I, for one, desire that
May that day come soon. In the meantime, let us drink to Freemason France.
"Nice, which gives us an example and shows us the way."

It is in the lodge of Equinoctial France of Cayenne
only, on December 25th of the same year, the f.*. Charvein, di¬
The rector of the interior, presented the Legion of Honour cross to
F.*. Siguier, president of the general council. F.*. Charvein is in
same time orator of the lodge (2).

The watchwords of Freemasonry are translated into laws by the
rooms.

Immediately after Grèvy's accession to the presidency,
The amnesty was voted in accordance with the demands of the lodges.
which we recalled in the previous chapter*

At the meeting of July 17, 1879, of the lodge Les Amis Bienfaisants
and Osiris imitators gathered from Paris:

The f.*. Ranc, said the Chain of Union (3), gave knowledge to the
lodge of a kind of geographical map of religious establishments not

(t) This ceremony, in which Masonic lodges held the first rank,
elected, presided over by General Tbibaudin, Minister of War, as representative
The government – The general delivered a very advanced speech and handed over to
The gold medals awarded by the logos were given to secular schools. See the Reminder
of September 13, 1881 and the French Republic to the memorandum

(i)Chaine Xunion, 1881, pp. 411-416, and 1882, pp. 30-31.

(3) August 1880, p. 250, reproduction of the report of Masonic work
of this lodge in 1879, by the f.∗. Bourdiu.

authorized in France; the list is long^ and it ended with
a wish that is in all our hearts and that we are perhaps at the
the day before seeing it come to fruition: it is that of seeing it restored to social life
active, productive and useful, this immense quantity of creatures
less useless and most often harmful and dangerous.

A year later, the decrees of March 29th were issued, and the Chamber
bre, following this program to the end, ordered the execution
of this map and these statistics to prepare the confîéca-
tions, to which the lodges keep pushing the Government.

On August 17, 1880, Brother Gonstans, the day after the expulsion
of the Jesuits, would visit his brothers of the lodge La Parfaite har-
Mortie^ of Toulouse, of which he is an honorary venerable master. The lodge
He received an enthusiastic ovation and was awarded a palm:

Receive, F. Gonstans, this palm, said the Orator; around it
The symbolic acacia of the mason and the oak, the reward, are intertwined.
of the citizen who has served his country well.

To whom could it be awarded more justly than to the minister?
publican who has just dealt a terrible blow to the threatening enemy?
Unwavering and serene like a principle, you drew strength from
the law, and moderation in force.

Your task is not finished, however; you will continue it with the
even invincible courage, and the name of Gonstans will shine in history
history of democracy and the strengthening of our young Republic,
as it will remain engraved in our hearts (1).

We read in the Masonic journal of March-April 1882:

On March 25th, the lodge Les Zélés Philanthropes celebrated, at the Grand Orient,
the return of spring with a banquet, followed by a concert and a∗
ball.

Brother Desmons (member of the council of the Order, deputy for Gard),
shows, through a few examples, how the action of the Ma¬ is exerted
Nonsense, indirectly, but surely. It brings to mind his famous speech
at the convent of 1877, indicates what Freemasonry did and wanted to do
French at that time, and sees in the projected abolition of the religious oath
gieux before the courts^ one of the applications of the principle of tolerance
proclaimed and pursued by Freemasonry.

The Paris City Council, as we saw in volume

(1) Ohaine d'uniouf do December 1880.

second, a veritable lodge. The lists we publish were
reveal that not a single Republican member of the Council
foreign to the lodges. The same applies to the borough halls
and those in the suburbs. Unlike what happens in
the higher political regions, the city councilors
continue to regularly frequent the lodges in their neighborhood.
A sort of hierarchical advancement has been established within Freemasonry.
Nonsense. After a certain period of training, the most senior members of the council
deserving individuals become deputies of Paris: it is through this path that
The IT.* teams from Ileredia, Lanessan, and Delattre arrived.
Marmottan, Roques de Pilhol; others, more obscure, are
recommended for a few rotten provincial towns. Thus, the
ff.*. Marius Poulet, Jules Roche removed elected deputies from Var.

The council is increasingly affecting the Chamber
the role of initiator, like the Commune of 1792. It was he who
first, before the new laws, raised the question of secularization
schools and hospitals. Within the scope of its responsibilities and
Sometimes, by exceeding them, he achieves the separation of i'ü-
Church and State, abolishes the salaries of ministers of religion,
He drives out the chaplains from the hospices. He imperiously pursues
with the government the withdrawal of the buildings allocated to
Daughters of Charity and Brothers of the Christian Schools. At six
month, one year from date, the Chamber follows the impetus given.

This strength is due to the Masonic bond: one does not take
There's no point in hiding it. Therefore, no one should be surprised by the
proposal made by Mr. Monteil in July 1881, to make
to remove from worship some churches in Paris, nor the reasons he gives
not in his report:

Churches are not, as one might believe, monuments
buildings erected by believers. The buildings that were constructed during the
fifty or sixty years of religious fury, which seized the
Christianity in the eleventh and twelfth centuries, have long since
Times have collapsed, and what we call Christian art today is nothing
other than Masonic art.

It is Freemasonry which, developing from the tenth century onwards
century and turning towards Christianity, the only ideal, the only constitution
tion, the only knowledge at the time, was Freemasonry which elevated
our magnificent cathedrals. Always traveling, in constant contact
In their interactions with one another, the Freemasons founded a new art.

excessively learned calf "where, as Viollet-le-Duc wrote, everything

is methodical, reasoned, clear, orderly and precise. That the style was
French or Norman, the principle was the same. The Sainte-Chapelle
From Paris, replied to Saint-Ouen of Rouen, and Appelmans of Cologne
replied, from the top of the Antwerp bell tower, to Erwin and Jean de Steinbach.
And, as if they wanted to testify that religion was not for
They were merely using a pretext, these Freemasons, these admirable architects,
marked in a gargoyle, a capital or a cornice of their
work, the merciless mockery of the clergy... »

Yes, churches, those places of gathering, pleasure and business for the po
In the medieval period, the churches truly belong to us, in principle
cipe as in fact, and, also determined to leave free the beliefs that
We are determined to put an end to priestly organizations, ü
It seems wise to us to start renting today
to the factories (1).

In May 1882, the lodge VAmitié, Or.∗, of Paris, put to
on its agenda was the question of the "separation of Churches and
of the State," and its Or.∗ has already drafted a bill intended to
to put into action the principles accepted by the "National Congress
of 1882 for the separation of Church and State. » The f.'∗
Achard, deputy for the Gironde, was simultaneously addressing this
question in the French Letter of Aquitaine, Or., of Bord
deaux. A little earlier, lef.∗. Jules Roche, also a member of parliament,
gave a speech on this subject in the L.∗. Alsace-Lorraine^
Or.∗, of Paris. In the orders of the day of Their Majesties∗, in 1882, we
note a conference on "municipal reform", by
Mr. Dreyfus, deputy for Rambouillet, in the L. ∗. the Friends of
Humanity, Or. •. of Meulan; another on the "question of
railways", by Mr. Cheneau, deputy of Cher, in
the L.∗. the Disciples of Progress, Or.∗, of Paris. On May 1st, the
L.∗, the Human Rights Committee discussed the issue of "repeal"
of religious oaths in court.

It was shortly afterwards, on the same date (January 15, 1882), that
place the curious circular of the Amitié lodge, of Paris, that
we have reproduced above (book III, chapter XIX, § I), for
e.exhorterles freemasons to push the Republic along the paths
progressive and to change the laws, a legacy of the old regimes
narchic. It was like a spur to the chambers and to the
ministry.

As the Masonic Republic said, Freemasonry
intends to be the mistress of political parties.

(1) Reproduced by the Frenchman, July 5, 1881.

Often conservative newspapers, such as La Patrie and Le Moni
theor, recounted the intervention of the main lodges of Paris and
of the Grand Orient in the ministerial crises of the last
years. Such, for example, is the story of the Fatherland:

Here is a fact whose authenticity we can guarantee.
in the most absolute way, without having to fear the slightest contradiction.

The war against the religious orders is only the beginning of the war.
ostentatious, open, implacable towards religion and any idea of God.

After the expulsion of the religious orders, the hunt for bishops will begin.

After the cowardice against the bishops, the war against the lower clergy by all the
possible means – we mean all possible means.

We are only mentioning, for the record, the elimination of the budget for
religious worship and the separation of church and state,

This ruling was issued and communicated, we specify, by the Masonic lodge-
niqie of the Grand Orient of France, in the session held on the second Sunday
sleeve of the Lenten season of 1879,

The grand council decided that it was necessary to tear it from the heart of France
up to the Idea of God.

After the ministers of the Catholic religion and the Catholic religion
Protestantism itself will be persecuted in the person of its
pastors, from his associations, and his temples will be closed as one
will close the churches.

We remember the letter from Mr. Ducarre, a Freemason, announcing
that he was withdrawing because the idea of God was under attack.

It is to the decision that we have just revealed that Mr. Ducarre was
allusion.

This is where we are going.

This is what the government of the Republic wants, the executor of the order.
vile decrees issued by atheist Freemasonry.

Once again, we do not fear any denial.

If these claims, based on revealing indications, are
Denied by the lodges, they will not be able to refute the following account
by France on May 16, 1882, one of the newspapers placed under their

influence (1):

There was talk, last January, of the admission of
Mr. de Freycinet in Scottish Freemasonry, where his father had held a position
the high functions of venerable.

(!) Lo f.∗. Farcy, editor or cbef of France, was affiliated in October 1881, and
Since then he has regularly frequented the lodges. See the Chain of Union of December.
bre 1881.

One of the most important Parisian lodges of this rite, the Libre Exa¬
men, which includes several members of Parliament, has declared
bequeathed, for this purpose, to the Honorable President of the Council, Messrs.
Raymond, member of the supreme council of the Order, Durignieux, Mau¬
Rice Faure, Albert Tournier and Eugène Deloncle, former prefect.

The Masonic delegates were received yesterday morning at the Ministry of
foreign affairs.

Mr. de Freycinet gave the delegation the warmest welcome. He
assured of his strong sympathy for Masonic work, but he believed
must postpone its determination, given its current situation of
President of the Council of Ministers.

What is remarkable about this note is not at all
the approach taken by the lodges towards a person he could
It would be useful for them to attract people into their ranks; it was advertising that...
has been given. The lodges want this to be known: no one can
to remain in power if they do not submit to their leadership. It is not enough
not to execute their work: today, it is still necessary to appear to them
To hold on. That's what France's note means.

It makes what had been said about
of the fall of Mr. de Freycinet's ministry in September 1880
(vt II, p. 487, book II, chapter XII, § 10). It will be noted that in
July 1882, two months after the Scottish brothers' initiative,
Mr. de Freycinet was overthrown by a sudden reversal of fortune.
majority and replaced by a frankly Gambettist cabinet (1).

(1) G'ost to These maneuvers within the lodges that the Masonic Republic
alluded to in an article cited by Franpaû on May 4, 1882:

"The departmental Freemasonry must be vigilant. It is currently the subject of..."
"attempts at political absorption that could cause it the greatest harm.

"There is a party in the Republic which, having been excluded from power, seeks to return
f by all possible means.

Let's not specify further, everyone understood us.

(One might wonder why Messrs. Ménard, Dorian, and Paul Sert were there, there
"A few days ago, while travelling around Africa and visiting the Lille Metropolitan Area,'
c nes.

"Why did Mr. Constans, who had long since ceased to be a regular citizen, become..."
to offer you a banquet by the Lll.', of Toulouse!

And if Raynal, at the L/. of Lormont, what fine zeal has seized him, he who, there
"Barely a year old, he refused to come and visit a logo of a city in the center, in
"And claiming that he hadn't gone to those places for a long time?"

"This confluence of circumstances is too bizarre to be accidental. A political party-
that tries to get hold of Freemasonry. Freemasonry must dis-
€ splits and remains what it should be, THE MISTRESS and not the servant of the parties
"Politics."

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During the subsequent parliamentary recess, the Freemason
nerie did not waste its time. One could read in the French Republic
French decree of October 30, 1882:

Approximately five hundred Freemasons belonging to the five lodges of
the East, had gone to the meeting of the lodge Les Cœurs réunis, that
was to visit Mr. Gonstans, a member of this lodge and its venerable
of honor.

After a very lucid explanation of the policy he followed during
his time at the ministry and the difficulties he faced
in the execution of the decrees desired by the country and by the Chamber, Mr.
Gonstans addressed external and internal issues, which, in these
Recent events have greatly concerned public opinion.

He stressed the urgent need for judicial reform by the
the abolition of irremovability and the need to put an end to
to the encroachments of the clergy in civil affairs.

Mr. Gonstans stated that he had faithfully followed the policy of
the republican union, which he persists in believing to be the most favorable to developme
development of our institutions, and which he is determined to defend with Mr.
Gambetta in the future, as he supported it in the past (1),

§ 2. — The deliberative sections

The Constitution of 1793, in which all powers were

they left for the lodges transformed into sections of Jacobin delirious
The armed leader, known as a Freemason, remained the ideal of Freemasonry. In Paris, where it has considerable importance, she seeks to achieve it.
U Belgian Independence, in the very curious article that we have already cited (//lirof/wciio/i, § V, and liv. II, chap. XII, § 5) pointed out This work. The following excerpt from the meeting of the Social Lodge,

(1) This article shows the intensity of the personal rivalries that divide the Masonry.

In the final days of Gambetta's life, they became very lively and in most Parisian logos showed a strong hostile current emerging against the opposition Tunisianized. He had notably made his presence felt very strongly at the celebration orgar Scottish Federation on November 5, 1882 (see the Masonic Republic at 15). The Death, which sets everything right, has momentarily quelled these dissensions; but they will inevitably renew.

This represents a permanent cause of weakening for Freemasonry, due to its origin, and which neutralizes part of the power of its organization.

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No. 22, dated April 4, 1882, clarifies its scope. The speaker, after having first recalled what the purpose of the foundation of the Grand Scottish Symbolic Lodge, on which the Social Lodge depends:

Our watchword is merger. — Like you, we believe that
It is by gathering all our scattered forces into a compact whole.
in the different rites or obediences, that we will be able to walk from the front and to give Freemasonry the place of honor, which it →
comes by right in the professional society*.

Then he adds:

From a political point of view.

Without wanting to consider ourselves in any way as the party more intelligent of this population of the 18th arrondissement, also large by number as well as by heart, we nevertheless believe ourselves to be the the most active and morally demanding part. Our idea is therefore to study together the major issues on the agenda, of coordinate the results of our studies and confer directly with our representatives in Parliament. Our role will therefore consist of being the link between principals and agents, between elected officials and the sovereign, that is to say the people.

Too often the elected official forgets that the sovereignty of the people is permanent. nente, and only considers it to exist virtually on the day of the elections.

We believe it useful to remind him of reality sometimes, by making him
without understanding the danger that could result [from non-compliance]
commitments made.

Several Parisian lodges have adopted this line of thinking.
and have put on the agenda the question of the assimilation of the man
political and civil mandate. The deputies would be mandated
contractual partners, obliged to answer for their actions to all
their constituents at every opportunity in periodic meetings.
It is in these primary assemblies that the real power resides.
government (1). This is obviously the step forward that the government intends
now have to make the Republic do the lodges of before-^
guard, who have grouped themselves into a confederation under the grand lodge
symbolic.

Obeying this impulse, several newspapers support

(t) See this plan developed in several articles of the Masonic Bulletin of the
Grand Symbolic Scottish Lodge, notably no. of February 188*2*

in their columns the theory of the contractual political mandate
political and the f.*. Henry Maret, deputy of the Seine, in a
public meeting, requested that the next review of the
The Constitution introduced Vasshnilation of the legislative mandate to
civil mandate (1).

§3. — The lodges and the administration

Throughout France, lodges are currently active
direct and daily control over local administration.

They control the municipal elections in many
country.

They force civil servants to join their ranks.

They monitor the administrative reaction, stimulate it in the
meaning of the struggle against the Church^

In short, they are like so many public safety committees.
blic au petit pied.

We quote without comment.

In a letter addressed from Bordeaux to the Masonic World
March 1881;

I am pleased to begin my letter by addressing your at¬
tension on the success achieved in the last municipal elections of
Bordeaux by Brothers Roquas and Laroque, the first Venerable in
Title, the second member of the L.∗. the Candor^ who were elected to
very strong majorities. Several of the new councilors, the ff. Furt
and Oodé, in particular, are former Freemasons. Pbesque half of the

The members of the Bordeaux Municipal Council are thus formed of

Freemasons.

In the suburban municipalities, Bordeaux Freemasonry has
achieved numerous successes. We will cite Brother Lucas, from t7Asm-
lier» da of the Pt∗aternity, appointed to Rules; Max. Laterrade, secretary of
Candor, elected in Talence; Arnut, from the same workshop, elected in Le Bouscat,
etc.

On the other hand, we read in the Masonic Bulletin of December
bre 1881:

(1) Y. riTalOft da 6 oovembM 1882.

B,.', h.∗, the United Friends, Or.∗, of Poitiers,— Meeting of October 4th
bre 1881.

At Amis Réunis, October 4th was a day of celebration. It was about re-
to know, as a member of the Council of the Order, the f.∗. Guimbaud.
For almost five years now, Mr. Guimbaud has been firmly directing the
work. ∗. of the Friends reunited.

At this moment, all the ff.∗, who illuminate our T,∗, (temple) of
their light. •. have managed to acquire a respectably marked position in
the ranks of the liberal party of Poitiers. Thanks to the members of the L.'.
who were able to show the professors∗ what a devoted Freemason can
to do for the cause of progress, instinctively, as soon as one returns
in a period of active politics, the vast majority of liberals
raises his eyes towards the recognized leaders of the L.', as if to ask them
the watchword II must also be said, if the Mac.∗, of Poitiers, no
more than their Venerable∗ have never brought politics into their
L.∗. (!!!), as citizens they have never failed to respond to an in¬
avoidance of secular work, whenever it was made to them.

Mr. Guimbaud has been deputy mayor of Poitiers for almost
one year; he is also a member of the Council of the League of Education
ly...

The new list of political figures belonging to the
Freemasonry, which we publish further on, shows that in the
In most cities, mayors and deputy mayors are chosen from among the
Lodge members: again, we were only able to do this work because
very incompletely. The above excerpt from Le Monde maçonnu
Quey proves that this action also affects small centers.

For the past four years, Masonic newspapers have been reporting
taking into account the receptions of the prefects, sub-prefects, and
professors of the University in the lodges of the cities where they are
sent. It would be tedious to multiply the quotations from this
genre. Let us note, in passing, the reception in 1880 of the
f. ∗. de Girardin, the prefect of the Vendée; a particular interest
is attached to it because of his family history (1).

Masonic despotism extends even to municipal employees
principals in Paris. Mr. Alphand, director of works for the city, has
He was initiated in 1881, and to pay for his welcome, sent all
the city's shrubs adorn a Masonic lodge's attire, to

(t) iM Masonic World of February-Margin 1881.

•J

which was also assisting Father Charles Floquet, prefect of the
Seine (1).

In Marseille, Brother Brochier, mayor of the city, and venerable of
The Truth and Reform lodge, in August 1882, expelled from the town hall
all employees who were not affiliated, by taking the pre-
text of a derisory examination in view of their position (2).

Freemasonry has everywhere taken on the task of monitoring the execution
rigorous enforcement of the impious laws that she had passed by the
chambers, or decrees that she had issued by the ministers to
his devotion.

In September 1881, the presidency of the general assembly of
Grand Orient is given to Brother Ali Margarot, mayor of Nîmes
and Venerable Master of the Echo Lodge of the Grand Orient. Le Monde ma
The conic journal, October 1881 issue, justifies this choice by

saying that "he is a very distinguished man and a Freemason"
"Experienced. We haven't forgotten his driving, frankly."

republican in his capacity as mayor of Végard des clericals
"From Nîmes."

The lodge of Besançon, in its session of May 26, 1882, pro-
yielded to the initiation of three laymen, "one of whom was the mayor of a town
The municipality of the Doubs department responded, according to Le Monde.
conical, with great relevance to all the questions which
questions were asked of him. Do we know what the interrogation focused on?
has focused, says the Masonic world, "on the attitude that it
would have if he encountered resistance in the implementation of the law on
public education recently voted on by our legislative assemblies
latives. »

Nothing surprising about this question, really. The school law
Is it not essentially a Masonic work, whose
Brothers boast?

The lodges have undertaken to replace the cult of the saint
Virgin by that of the goddess of the Republic. A committee
addressed to all the venerable masters of the lodges a circular thus con-
received:

...A bust of the Republic, born here, since it was designed

(1) Union Chain, Jauvier-FéTrier 1882*

(2) See all the Marseille newspapers of that date, in particular Le Sémaphore of the 10th August 1882 and the Citizen he.

by one of the ff. for a 1. *. is now adopted by the world
secular and sponsored by independent groups in a very large
number of municipalities.

It is easy for each of the ff.*. of your 1.*. living in a commune
rural to take the initiative at home of a subscription committee to
the elf to raise the necessary funds for the erection of our monument
which has a very wide reach on the still ignorant and backward parts*
some of our countryside, who, if they see the Virgin Mary or any other saint
in plaster in their church, they will also see the Republic, symbol of justice
tice and Véquilé in indelible metal, gain a foothold on the communicative forum
nal.

We are addressing brethren; we do not need to elaborate.
to demonstrate to them the enormous scope of the goal we are pursuing.

At the head of the "Honorary Committee", we find, as president
tooth, Victor Hugo. Among the other names, we will note the following
fronts:

Arago (Emmanuel), Senator T.*. III.*. F.*, and Power, Souv.*. Place

Holder G-.∗. Commander;

Beauquier, Member of Parliament for Doubs, M.∗. delaL.∗. Perfect sincerity, Union and Constant friendship reunited;

Cernesson, municipal councillor of the city of Paris, M.∗. of the L.∗. the True Friends of Peace;

Desmons, deputy of Gard, Member of the Council of the Order;

Dréo, deputy of Var, 30∗ T.∗. S.∗, (very wise) of Chap.∗. Isis-Mon^ tyon, Vén.∗. de la L.∗. É(x>le Mutuelle ;

De Hérédia, deputy of the Seine, Ven.∗, of the L,∗. Polaris star

Hovelacque, municipal councilor of the city of Paris, M.∗. of the L.∗, Friends of Tolerance;

Level (Emile), municipal councillor of the city of Paris, A.∗, of the L.∗, Polaris;

Macé (Jean), president of the Ligue fraise de l'enseignement^ M.∗. of the L.∗. Alsace»Lorraine;

Martin (Georges), municipal councillor of the city of Paris, M,∗, of the Scottish L.∗. Jesttsalem;

Measurer, municipal councillor of the city of Paris, M.∗. of the L.∗. Justice;

Roche (Jules), deputy for Var, M.∗. of the L.∗. the Friends of the To¬ lérance. (1)

The Bulletin of the Education League (June 1881 issue)

(1) Reproduced by the French newspaper of April 6, 1882.

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The patron also has a bust of the Republic, probably the same one. Here is the description of the base:

On the right, Ignorance and Superstition, symbolized by a monk Milréy are strangled by a cord on which is written "League of the En-

teaching. » The curtain with Masonic emblems covers the part
left. Voltaire lifts it up and laughs at the progress his ideas have brought about.

This mitred monk wears a bishop's costume; he has donkey ears, and
Snakes come out of its mouth.

§ 4. — Freemasonry and public assistance

We will describe these actions in a separate chapter.
of Freemasonry to establish atheist teaching: that was his
main work. But she also has a hand in the odious laii-
cisatmi of hospitals and charitable institutions.

The following can be read in the Masonic Bulletin of the Grand
Scottish Symbolic Lodge of June 1880, at the beginning of the campaign
the building that was to be inaugurated by the Paris City Council:

In a series of lectures (three at the lodge "Union and Benevolence-
sancé" and one at the lodge "la Franche Union"), the brother Georges Martin has
briefly and quickly outlined some aspects of the
public assistance; we thought it would be useful and interesting to
give greater publicity to the information provided by our
f.'. G. Martin, especially since we generally know little
this important administration, which however operates alongside
it absorbs a respectable amount of our money.

For a long time we ignored the actions of public assistance
that, which was almost completely under clerical domination
wedge, and we all know how skillfully clericalism has managed to draw
part of the exploitation of misery. There, as on many other points,
we have only begun to be somewhat enlightened since the rescue
The safeguarding of the interests of the city of Paris was restored to a municipal council
elected official.

In 1881 and 1882 the summonses for the lodges of the di-
The various obediences of Paris indicate as one of the subjects the
more frequently dealt with public and private charity and its or~
organization.

Not content with having secularized hospitals and having hindered by
all sorts of administrative persecutions against free works
charity, Freemasonry aspires to direct everything by itself
public assistance.

Also, the Chain of Union of December 1881 brings us the
a highly solemn account of the Masonic work of the booklets

held in Le Havre on October 27, 1881.

The lodges had gathered in the main hall of the Franklin circle.
all the secular municipal schoolteachers under the presidency of duf.*.
Sénécart, Venerable Master of the VAménité lodge, assisted by Mr. Richer,
deputy of "our friendly municipality," said the count
rendered. The entire account of this ceremony shows the lodges affirming
their senior management of public education in this city. The
f.*. Sénécart, in his speech, expressed, to enthusiastic applause,
Nîmes, from the hall, the wish that "the children of the hospice be
sent to live communal life in secular schools.
We believe, he added, that in a free and democratic country
like France, it could well be seized by the administration
competent intervention, a measure in that direction.

This is how Freemasonry intends to exploit misery and
The suffering of the people to fill their atheist schools!

In its meeting of May 17, 1882, the Scottish Olive Lodge,

38, in Le Havre, is studying a reform project for the
distribution of aid by municipal charity offices
paux (1).

The lodges of Le Havre organized, under their direction, assas
apprentice associations, a shooting competition for schools at the shooting range, a socie
child protection services, a daycare center. In nine years, they have
distributed 22,870 francs in savings account booklets to students
secular schools. Their activities cover all useful objects.
public.

Contrary to previous practices, they have sessions com
common to their offices; this concentration of their forces makes
their more effective action (2).

The Chain of Union of May 1882 provides us with the indications
following:

(1) Chain of Union, October 1882, p. 353.

(2) See in the Chaîne d'Union of October 1882, pp. 350-354, the report of
IraTanx of the lodges of Le Havre for a year.

The lodges of Nantes are not asleep: they are on the eve of
to reach an agreement with the Society of Secular Schools to organize a workshop
erected by non-religious women. They consulted and united.
to appoint delegates responsible for responding to the ff.*. from outside, who
would need information about the Nantes exhibition, before opening

Open on May 13th, at the Peace and Union Masonic circle; there will be, all the evenings, from 8 to 10 o'clock, ff.∗. are permanently on duty to receive the ma¬ travelling lessons.

The Freemasonry substituted for religious congregations. — Under This title calls for the establishment of agricultural colonies and in particular in favor of the one already existing in Rey, under the direction of Rection of F.∗. Jouanne.

This circular is accompanied by a statement of the situation as of December 31st. 1685, from the Rey rural experimental society house (Seine- Inferior), first colony of the work.

5. — Freemasonry and the army

At various times, Freemasonry has tried to im- to plant in the army. We have recounted (Book II, Chapter VII, §6) the use that had been made by Napoleon I of military lodges. They had not survived the fall of the empire. During the During the African wars, Freemasonry once again became fashionable in the regiments that were garrisoned in Algeria. These affiliations were made under such unserious conditions, often en masse in a corps of police officers, that they might have seemed harmless. The Marshal Soult, however, who had equal experience of Masonic matters and military matters, which, during the Spanish wars, had made use of Freemasonry, afrancesados and had experienced the counter-action of the English lodges, the Marshal Soult, we say, through circulars dated 1844 and 1845, absolutely forbade active duty officers from affiliating to link to the lodges.

Freemasonry was almost completely unknown to new generations of military personnel. But since 1870, many attempts (and this time with a very specific political aim) have been made to infiltrate the sect into the army. It is through her that the authors of the great conspiracy of 1873 (see in this volume, chap. XXI,

§ i, {'History of a Conspiracy') hoped to find a com¬ complicity, more or less openly admitted, in some regiments. Since At that time, a number of affiliations were made. The days Masonic lodges have eagerly reproduced the story of the solstice festival General meeting of the lodges of Rouen, January 27, 1881. At the banquet which... crowned, the f.\ Vézieu, adjutant in the 74th line, former member bre of the Rouen lodge, Constance Proven^ currently member of the 1st∗, the Temple of the Friends of French Honor, after a very anticlerical speech, he addressed his

ff.∗.du 74∗ :

I will now fulfill another duty and declare to you, so
in the name of the brothers of the R.∗. L,∗. the Temple of the friends of French honor.
Or.∗, from Paris, of which I am one of the delegates here, that in the name of the ff.∗,
Méry, battalion commander; Le Leurch, captain; Rat, second lieutenant;
Delcambre, musician; Mr. Gaudron, musician; Mr. Petit, lieutenant;
A. Gliquot, lieutenant; A. Debert, lieutenant; A. Roux, lieutenant;
A. Vary, Second Lieutenant; A. Mabon, Second Lieutenant; A. Boulet,
Sergeant-Major; A. Gentil, Private; all children of this R.∗. L.∗., at
with the exception, however, of our dean, the T.∗. G.∗. F.∗. Méry, – whom no¬
Our greatest desire is to see the two workshops continue,
the friendly, intimate, fraternal∗ relationships that currently exist between
their relationship, which must be all the closer, all the more
followed, which our If.'.of the Temple of the Friends of French Honor have done
a joy to welcome among them the many military children of
The proven Constancy forced to leave your Gold.∗

The F. Rat (second lieutenant in the 74th Line Infantry), another delegate of the
lodges the Temple of the Friends of French Honor, in an improvisation
happily, she affirms that the army is no longer the devoted force it once was.
servant of authoritarian and absolute governments; that her role is not
more than to prop up the shaky scaffolding of a monarchical government
or any hereditary condition; that, thanks to the benefits of education,
All soldiers today understand that their duty is to be in
a communion of ideas with the national will, and that everyone also knows
appreciate that they no longer need to lend themselves to any entry into the ways
illegal and dangerous. Ge f.∗. concludes by saying that, if there are still
men to forget the army's mission and its popular origins
Yes, not all military personnel will forget their duties to the law.
and the government of the French Republic, resulting from unanimous suffrage
versel (1).

(1) The Chain of Union, January-February 1881.

Despite all the talk from these budding Laborderes, the
Freemasonry had made little progress in the army until these
Lately. Both institutions are based on principles
absolutely opposed. The contradiction between them is such that the
Freemasonry places among the demands of its program the a-
bolition of standing armies (v. lib. II, chap. XII, § G). Without
No doubt, after our disasters of 1870, we leave this in the shadows
point of the program of the great work; but it is not erased
For this reason, and progressive thinkers remind us of it from time to time. Thus,
Father de Lanessan gave a lecture in Troyes in June 1881.
in which he again called for the abolition of the armies

permanent and their replacement by local militias (J).

Freemason officers find themselves, as a result of the doctrines which permeate all the rites of the institution, in a strange situation. What to think, for example, of a conference

on Wmnéc news, made by the f.'. Fa.. officer, at the lodge

the Free Thought of Aurillac, in which he calls for the transformation transformation of the army into a kind of national guard, and ends with this peroration:

There is no war between states, nor between individuals.

That is what reason dictates.

Humanity, the only providence that works for us! It advances, abolishing war, which was the harsh and bloody condition of societies past.

She advances, consecrating industry and labor which will be the pacification that and salutary condition of future societies. Hands turn away of the sword and head towards more useful labors.

I conclude, my heart filled with the hope of the great poet: "One day the The entire globe will be civilized, all points of human habitation will be enlightened, and then will be fulfilled the magnificent dream of Intelligence: "To have the world as one's homeland and humanity as one's nation!" (2)

That is very humanitarian and very Masonic.

But it is poor preparation for military courage, for the unyielding discipline, the ardent patriotism, which constitute the strength of armies.

(1) üep&ches (the VAgence Uavas of June 27, 1881.

(2) Ohnine d’union, January 1882.

The introduction of Freemasonry into the army often leads to incidents likely to damage team spirit.

"In May 1880, a soldier from the 63rd Line Infantry Regiment, having by surprise drawn to a civil funeral, the colonel and the officers of his regiment

Giment was sentenced to fifteen days of detention. The Artists' Lodge
The assembled members of Limoges took charge of the matter. Delegated by them, the
f.*. Georges Perin, deputy for Haute-Vienne, obliged the general
ral Farre to lift the orders issued against the officer, and to
to substitute a punishment of eight days' detention, which was imposed
to his colonel (1). »

Such methods, no more than the homilies of the f.*. of Au-
Rillac, are not designed to make Freemasonry appealing.
to the army.

In September 1882, Mr. Billot, Minister of War, following
of incidents raised by the Patriotic League and to which which
that general officers had been involved, published a circular
to reiterate the prohibition, imposed by regulations on the military
res in active service, not to be part of any association.
In his circular, General Billot cites as precedents
similar measures taken by his predecessor, the Marshal
Soult. But he forgot to mention that they were directed against the
Masonry.

So Freemasonry paid the price for its audacity and acted as if it
was above military regulations and the circular of
Minister of War. The Masonic newspapers of October and of no*
November 1882 brings us the accounts of a number of
Military receptions following the circular. The Channel
of union of October 1882, in particular, by announcing the
presence in Tunisia of F.*. Desmons, military surgeon, report
shovels the activity he instilled in Freemasonry in the department
from the North, and expresses the hope that he will enjoy his stay in
Tunisia to unite its efforts with all brothers and spread the instH
tuition.

The same newspaper, in its December 1882 issue, has
clarified the situation completely by publishing the following note in
Large print:

In our previous issue, we had hinted to our ff.*..

(I) Universe of September 25, 1882.

that we were sufficiently informed to be able to pen
ser that the circular from General Billot, Minister of War, to
generals, army corps commanders, having the effect of defending
instructing active-duty military personnel not to join any association, not to...
Freemasonry is not well known. What we have learned since...
It can only confirm our first impression.

, A mason friend of ours informed us that the Sup.∗. Gons.'.
Scotland∗, of France, rightly concerned about the consequences
cheuses of the circular of General Billot, for the Mac. •. fran¬
If this circular actually prohibited access to our work...
active-duty military personnel, masons, or those aspiring to become masons, resolved to
to appoint a commission of 33®, taken from within its ranks, which would have to
mandate to obtain an audience and to go to one of the ff,\, mem¬
active member of one of the LL.\.∗. Feoss. of the Orient of Paris, which occupies a
important position in the State. The Supreme Council's commission was to
to seek to obtain from this eminent figure, that he intervene with the minister
war, so that an exception would be made in favor of the Ma-
French consonant, and that thus our military brothers would have full faculty
to be part of our LL.

The commissioners of the Sup.∗. Cons.' were perfectly received,
and, when they withdrew, they carried away the assurance that the circulation
General Billot's decision had not been intended in any way whatsoever,
Freemasonry, but a certain association that is too noisy and embarrassing
reassuring, and certain companies, having occupied the courts too much.

We are pleased to be able to provide, through this account, which is accurate in every res
to reassure our brothers belonging to the army.

To better emphasize the triumph of Freemasonry over the r
In the same issue, the Chain of Union publishes the
The following is a list of dignitaries of the Lodge "The Disciples of Progress"
in Paris, who have just been elected for the year 1883:

The ff.'. .'. Sbver, commander of the engineers, aide-de-camp to the minister
OF THE WAR (then General Billot), venerable.

Simon and Galbtzeustein, supervisors.

Marmonier, deputy chief of staff to the Speaker of the House, ora
author,

Postelle, attached to the prefecture, secretary.

Roty, treasurer.

Warin, captain of dragoons, aide-de-camp to General Faidiierbe,
hospital.

Strauss, juror.

This presents a new and perilous situation for the constitution.
army tuition.

§6. — Freemasonry has the police prefecture

Lef.∗. Gambetta, by forming a strong government in 1879
who, during his lifetime, had a significant influence on the Republic, the prefecture con
police to a man of undeniable ability, but who had
plus the merit of being very advanced in all sects and of being
one of the most prominent members of the Grand Orient: we
We have appointed Brother Andrieux. He has called to his side a
another member of the Grand Orient, Brother Caubet, and, from this
At the moment, the prefecture received a much more vigorous boost.
more than in the past. To use secrecy, power for the police
affiliation, which until then had only served to conspire,
was obviously a stroke of genius.

But this essentially opportunistic maneuver has raised
within the Order of keen sensitivities. Lef.∗. Andrieux has
left the prefecture in time; but F.∗. Caubet stayed.

La Lanterne, issues of July 5 and 6, 1882, published
articles that we reproduce as if they were pieces of evidence in a trial.

Mr. Caubet is the author of small manuals of Masonic morality in
in which we read excellent principles;

Freemasonry proclaims, as the foundation of law and morality
rale, the inviolability of the human person.

"Its motto is: Liberty, equality, fraternity.

Fraternity is the conscious development and application of
inclined to the relationships of life, affectionate feelings that we carry
tempt us to love and help each other.

"Freemasonry honors and recommends work, respects the
It upholds the law and condemns all violence.

The mason must be good, just, worthy, devoted, courageous, and exempt.
free from pride and ambition, liberated from all prejudice and servitude,
Ready to make any sacrifice for the triumph of right and truth.

Then, further on, Mr. Caubet asks for an explanation of a symbol:

"— What does it mean?"

“— I would rather have my throat cut than reveal the

secrets that were entrusted to me.

We will see how Mr. Gaubet interprets, for his part,
these axioms of Masonic morality, ever since he became chief of police
municipal.

We know how Mr. Gaubet entered the police headquarters. Mr. An-
Drieux and he were both members of the council of the order. Mr.
Gaubet was, at that time, for reasons that were never known, vice-president.
a member of the city council. He was in a precarious situation. Mr. Au-
Drieux said to himself; — By taking him, I am doing him a favor.* I will tie him up
With golden chains, he will be at my disposal. On the other hand, this
The nomination will have a flattering aspect for the city council and the Ma¬
Nonsense.

Ge wasn't badly calculated.

We must say that Messrs. Andrieux and Gaubet, upon arriving at the pre-
The police department asked for the names of the officers in charge of surveillance.
They went to the lodges and ordered the surveillance to be suspended. They had
still scruples.

His scruples lasted only two months. In April 1879, Mr.
Caubet began requesting reports on the affairs of the Scottish Rite.
I know, and especially about the formation of the Grand Lodge of Freemasonry.
fuck.

Mr. Girard then organized a veritable service. He procured, one would not
He knew how to summon the lodges and chapters. He would bring them in.
sometimes one agent, sometimes another, and they would say to him:

— I am told that MX.., journalist, member of parliament, etc., would have presented himsel
sent to such and such a lodge; let us have the information immediately.

Or he would add:

— In such attire, MX.. took the floor and is said to have uttered such-
those words and such. Why didn't you tell me about them?

Several agents fulfilled these roles as mason informants.
niques.

Mr. Gaubet particularly recommended monitoring the
It houses Perfect Silence. We will understand why. He is its venerable figure.

This is how Mr. Gaubet understands brotherhood towards his brothers and
the observation of silence.

That's not all.

Yes, but only halfway; Mr. Gaubet was specifically focused on

to watch over his box of Perfect Silence by a young man.

In turn, Mr. Girard said to his agent;

— So keep an eye on Mr. Gaubet's agents at the Masonry.

It's the age-old story of the police. Every department spies on the
others. It's reciprocal and mutual espionage.

However, the agents who monitor Masonic lodges all end up
by getting to know each other. They find themselves in the same lodges, in the same
circumstances, doing the same jobs. Then they have an air of fa-
thousand.

Mr. Gaubet's young man took a long time to realize that* he
was being watched. He initially thought it was Mr. Gaubet who was doing it.
to watch over himself. Then he realized that the surveillance was coming from elsewhere.
Officially, the second brigade has Freemasonry among its attributes.
butions.

The young man never forgave Mr. Girard for this mistrust.

The agents in charge of masonry are sometimes quite
They were embarrassed. They didn't want to arouse the suspicions of the other brothers. Al
Sometimes, Mr. Girard knows that such and such a reception will take place in such and suc
and such lodge, such and such day, before the summons boards
be sent.

I cite one fact: when Glovis Hugues was affiliated with Saint-Ouen, his
His name was not written on the summons. The day before,
However, Mr. Girard dispatched his agents to this lodge, with orders to
to provide a report of the speeches.

But the agents do not limit themselves to recording speeches. They take
They also take part in discussions and votes, when they can.
Sometimes naive people wonder: — Why this opposition against
so-and-so person?

Look around, and you will find the policeman's brother, — the officer of
Messrs. Gaubet and Girard.

I sometimes wonder what Mr. Gaubet must think of himself.
even.

He didn't think anything of it. He's too congested.

That's likely.

But if he had the lucidity to see himself as he truly is, here is
what he should say;

— When I was in the opposition, I presented myself as one of the
fiercest opponents of the police headquarters. Now, she
follows the same traditions as before. I then called his actions infamy
Today, I'm the one committing them.

When I was in the opposition, I made it a principle to fight petty treachery.
comments; today, I'm signing off on a large one with satisfaction, without any complaints
to end small profits.

When my only title was that of council member of
I was a staunch Freemason, a staunch member of the order. Today, I am betraying the Masoni
Stupidity by my police.

But Mr. Gaubet didn't think all these things to himself. The food is good,
cigars too; and all the principles of honesty he could have had
go up in smoke.

O

This is how the former manager of La Morale Indépendanle preaches
example (1).

The f, ∗. Caubet did not pursue the Intransigeant; but our
Impartiality compels us to add that the lodge La Rose du par^
silence of Paris, of which he was long venerated, felt obliged
to award him a jewel of honor as a token of protest against these im∗
calculations and as one of the most active workers of the Ma¬
French stupidity. The Masonic World, September
In 1882, the public recounted the entire story of this family celebration.
The conclusion to be drawn is that the police functions appear
Freemasonry is perfectly compatible with public attendance.
lodges.

Ji 7. Popular associations stemming from Freemasonry

Masonic lodges are only one part — the most com
complete and, it is true, the most solid — of the great sectarian army
which marches to attack the Church and the Christian social order.

A considerable number of associations∗ are grouped around them.
popular citations, which attach adherents to them without requiring
a solemn assembly of them, without imposing expenses on them
quite considerable, resulting from attendance at the lodges,

but also without admitting them to this secret, which is the characteristic*
the Order's risk assessment, the assured cover of the most
delicate.

These associations are very diverse; they include all kinds of
nuances, to respond to the diverse temperaments of the members.

The Intelligence League is the most important. Its goal,
essentially political, is clearly proclaimed today.
“We have,” said Lef.*. Macé, opening the congress session
"of the league in 1881, to do, not pedagogy, but of the
"If. Republican propaganda."

Its founders deserve recognition for their genuine organizational talent.*

(l) These articles have been reproduced by the Masonic Republic.

They leave behind a great deal of initiative and apparent autonomy.
rent to the numerous local clubs they founded in the provinces,
while giving impetus through the Parisian circle^ which
in reality fulfills the role of a central committee.

These circles or societies currently number nearly
500 and we can estimate the number at nearly eighty thousand
of their members.

The circle was initially founded with the aim of propagating the instruction
primary tion. A step forward was then taken with the creation

popular library societies, which constitute a kind
of a permanent club, where the leaders energize the lukewarm, gather
the uncertain ones through careful reading of newspapers and books
members are chosen. Members scattered throughout the countryside are
tasked with circulating libraries and creating a first
grouping. Here is a notice published by a republican newspaper of
Marseille in September 1882, which indicates how the pro-sect
yields;

30 volumes will be given away free of charge every month, to lend to the fa'
a thousand of their customers, to the cafe owners and hairdressers of the towns and countr
who will send their address to the Director of Libraries, Bert, 15, fau
Montmartre district, Paris.

These methods succeed in bringing people together under the direction of the lodges.
many companies, whose goal is in itself quite legitimate.
League reports show us that many companies
mutual aid organizations have made contact with them and have accepted

its libraries. People who closely follow the movement
political experts know with what reason the Bishop of Verdun,
in a circular that we have already cited {Introduction, V),
signals its efforts to seize control of meetings of all kinds,
drawing classes, adult classes, choral societies, gymnasium societies
tick.

Father Macé will tell us himself how a second
A layer of affiliated companies has been created:

Since 1870, he said, I felt I had to give a different character to my
personal propaganda, and, abandoning the ground of political neutrality…
litigious and religious on which I had based the ancients
League circles, I create societies wherever I am called
republican education, having by the sole fact of their title a cou*

their clearly determined policy* Saying this^ we do not believe
to exit (our primitive program of political neutrality^ which had^ I
Then, to be perfectly clear, it was a forced implication. We haven't lost anyone.
in the league by proclaiming ourselves republicans (1).

Here are the first articles of the model statutes of these associations
tions published in the Bulletin of the teaching league:

11 is formed, between all persons who adhere to the present
statutes, a society under the title of Republican Society for Instruction of...
This society is calling on the support of all republicans to tra<
to strive, by all legal means, for the development of education.
Its headquarters are located at...; its duration is unlimited. Ladies are admitted.
to be part of it. The company's goal from now on is;

Article I. — To establish public libraries in the communes
those that will have gathered the most members relative to their population
tion; to encourage the creation of local library societies
having no other link with her than that of a community of principle
and elTorts; to help establish rural bookstores in
the municipalities of the district; to organize public readings
voice and familiar lectures, either at home or in public meetings*
bliques; to draw the attention of municipalities to all the me*
certain measures they could take in the interest of their schools;
to install, wherever possible, trunks of the Sou des
Schools.

The Republican Societies for Education quickly
developed, thanks to the administrative pressure that was exerted
by dressing them in it. Prefects and sub-prefects enlisted eagerly in
their ranks and affiliate their subordinates.

"However small the municipality," said the rapporteur to the congress.
From 1881 onwards, it will suffice to find a man there who takes the matter to heart, and
If he manages to gather five or six neighbors around him, that's quite
to create a society that will then grow, however little it may...
a hub of activity, and will become the natural rallying point of the elements
Republicans of the commune.

Another member added:

In every village there is now a group of republicans.

(1) Report of the proceedings of the Parisian Circle for (879, p. 261, and Congress
of the Vendgnement league of (88l>

They cannot, under the current state of legislation, organize themselves openly.
mentally to the state of permanent political associations; but they can
to constitute themselves as educational societies. It will therefore be, under this title
and beneath this ingenious organization, a true party organization
Republican throughout the country. Therefore, what must be voted on by acclamation?
the commission proposes.

Let us recall here, for the record, the work of the secular schools' fundraising efforts.
which is also a means of grouping.

Regional congresses of the League of Education, a con-
annual central sandstone in Paris, periodically restore to all
These companies have an active impetus and are strengthening their ties.
bres les liens de TalSliation.

The petition for free, secular and compulsory education
toire, was also conducted in such a way as to create a kind of place
permanent between the signatories (see chapter XXXII, § 1).

The direction given to them is essentially gambet-
tiste. Lefr.∗. MaCé is an editor at Petite République
French. This situation has even raised some sensitivities
within the congresses of 1881-1882; but discipline
The conic section won, and the league's general council is composed
exclusively the henchmen of Gambetta.∗

Among the more or less dependent public organizations
lodges, it is also necessary to point out the existence in the capital of each
dismantling of a democratic republican circle, which corresponds
pond with the societies of people originating from the various departments,
founded in Paris for the purpose of mutual aid, but whose in
Political influence cannot be denied.

This organization had been created by F.∗. Gambetta: in Paris

She sometimes encountered opposition due to currents in
compromisers we mentioned earlier, but the pro-
vinciale, the departmental circles, generally obeyed
opportunistic action.

Another, more advanced group is formed by professional companies*
anti-clerical paganism and societies for funerals
civilians, called freethinking societies.

The Society for Democratic and Anti-Clerical Propaganda, self-
ridiculed by a prefectoral decree of August 19, 1880, and in imitation
from which several companies of the same name were founded in
the departments, aims to satisfy the sectarians

more ardent, to those who love public demonstrations. Here
its statutes;

I. — A Society is founded in Paris, under this title: Democratic Union
than anti-clerical propaganda.

II. — FIIo aims to combat the encroachments of the clergy-
Cmism, by fighting superstition, ignorance, fanaticism, — and
to propagate the doctrines of free thought, that is to say, to bring about triumph
to uphold reason, science, and freedom of conscience.

III. — It will pursue its goal by the following means:

1“ To institute large school festivals, conferences and con
patriotic courses;

2® Organize civil ceremonies to mark major events
of life;

3® Compile a periodic catalogue of republican works and
anti-clerical works published by members of the Society; to propagate the works
books of reading, music and drawing approved by the Society;

4® Compile statistics on the general movement of freethinking;
to gather and publish all laws contrary to clerical claims;
to provide for the members of the congregation, who have ceased to have faith, but whose r
The station is spotless, honorable ways to enter life
civil;

8® Ensure the execution of the last wishes of the dying in what
concerns their civil funeral.

The main organizer of this society is Brother Victor Pou
pin, who is also one of the main characters of the

League of Education. Here are the names of the members of the co-
moth-eaten:

President :

Mr. Victor Schœlcher, Senator.

Vice-Prudents:

Mr. Paul Bert, Member of Parliament.

Wl. Gagneur, Member of Parliament.

H. de Lacretelle, Member of Parliament.

Â.-S. Morin, municipal councilor of Paris.

Secretary General:

Mr. Victor Poupin, publicist.

LBS POPULAR ASSOCIATIONS ISSUES DE LA MAÇONNERIE 401

Secretaries:

MM. N. Blanpaîn, publicist.

J. Chennevière, publicist.

E, Figurey, publicist.

J. Hergomard, publicist.

Léon Richer, publicist.

E. Thiaudière, publicist.

Treasurer Administrator:

MA Ginqualbre, publisher.

Librarian-Archivist:

Mr. Georges Bonnot, managing director of the Anti-Semitism Week
clerical.

Members:

Mr. Allain-Targé, Member of Parliament.

Barodet, Member of Parliament.

E. Bonnemère, publicist.

Gantagrel, Member of Parliament.

Germain Gasse, Member of Parliament.

Gh.-L. Ghassin, publicist.

Delattre, Paris city councillor.

Outdated, publicist.

Deschanel, Member of Parliament.

Eugen Farcy, Member of Parliament.

Gh. Fauvety, publicist*

Floquet, Member of Parliament.

Ernest Hamel, Paris city councillor.

Jobbé-Duval, municipal councilor of Paris.

Leaving, Member of Parliament.

Édouard Lockroy, Member of Parliament.

Martin Nadaud, Member of Parliament.

A. Naquet, Member of Parliament.

E. de Pompery, publicist.

B. Raspail, Member of Parliament.

Tony Révillon, publicist.

Jules Roche, Paris city councillor.

HONORARY COMMITTEE

VICTOR HUOO — GARIBALLDl —LOUIS BLANC

Mr. Emmanuel Arago, Senator. — Mr. Baudot, Mayor of the 1st arrondissement Department of Paris. — Caslagnary, State Councillor. — Glémenceau,

III

Freemasonry and the REPURMOU

deputies. — Gambetta, president of the Gliambro of deputies. — Lau¬
Rent Pichat, senator. — Jean Macé, publicist, founder of the League
of Education. — Madier de Montjau, deputy. — Marmottan, de
Pute. — Ménard-Dorian, deputy. — Ménicri, deputy. — E. Millaud,
Senator. — Pelletan, Vice-President of the Senate. — Peyrat, Senator. —
Denis Poulot, mayor of the 11th arrondissement of Paris. — Spuller, de
puté. — ïalandier, deputy. ■— Thulié, president of the Municipal Council
Paris. — Thurel, senator. — Tolaih, senator. — Auguste
Vacquerie, editor-in-chief of the appeal. — Emmanuel Vauchez, se¬
general crétaire of the Parisian Circle of the League of Education (\).

All members of these committees belong to the lodges, to
Republican party. The main figures are the leaders of the
municipal council and chambers.

The Society for Clerical Propaganda must therefore be considered
Derée as a direct offshoot of Freemasonry. Moreover,
we have cited enough documents establishing the propaganda
made by the lodges for civil funerals.

Note, in the statutes of this company, the paragraph
relating to propaganda through drawings and engravings. It is up to her
that we owe this overflow of illustrated newspapers and images
that we wither the name of pornographic. In a pe¬
This book was published under the auspices of the society, by F.∗. Yves Guyol
declared that modesty was merely a prejudice and a place of...
mun (2).

This society organized two inter- congresses in 1881 and 1882.
national freethinkers, which were held in Paris in the ho-
such as the Grand Orient, on rue Cadet, that's where they arranged to meet.
all socialist and communard organizations, the circles
social studies, atheist groups, the League for Women's Rights
My, the English free thinkers. Cries of
savage hatred against the Church and against all religions. Com-

(t) The same characters publish a weekly newspaper, the Separation of
Church and State, organ of a league of the same name, whose president is the
f.-. Charles Boysset. This journal maintains a very moderate tone and republishes the lett
by Paul-Louis Courrier, winegrower. Freemasonry is multiplying its organizations” in
different tones, so as to better capture all minds, according to their
temperament, their prejudices, or the necessities of their position. And there is always
Fools who fall for these labels without seeing the heart of the matter.

the real goal being pursued!

(2) The "Common Places", by Yves Guyot, in-24, 1874.

In response to current events, demands were made for the confiscation of the assets of religious congregations and the separation of Churches and State
the State. A Protestant pastor, Mr. Hirsch, having tried to get involved
To make himself heard, he was told that Protestantism was also
Catholicism is dangerous! In short, these congresses were the
repetition of the student congress of Liège in 1865 (see book II,
Chapter XIV, § 3). The eccentricities of its speakers should not
to obscure its significance. All these obscure names represent
tent the general staff of the next Commune. It is thus preparing itself
in advance with the complicity of the government and high-ranking officials
Masonic authorities. These congresses are indeed held in the time
the Grand Orient, and many delegates there ostentatiously
11. It is also necessary to note the pre¬
presence of a good number of Paris city councillors (1).

Anti-clerical propaganda societies are intended for
noisy demonstrations. Solidarity societies remain at
On the contrary, they are essentially secret and have much more importance.
tance. They are called Societies of Freethought.

Here are the statutes of one of them:

Article 1. – It is formed in Montpellier, between the citizens who
adhere to these statutes, an association which will bear the title of:

"Free Thought."

Article 2. – Its purpose is to combat the invasions of the
clericalism, by combating superstition, ignorance, and fanaticism,
and to propagate the doctrines of free thought, that is to say, to do
to triumph of reason, science and freedom of conscience.

Article 3 – She undertakes to arrange, at her own expense, a purely religious funeral.
civilian and uniform items for members.

Article 4. – The first condition of admission is for the member
to formally declare his irrevocable wish to be buried
civilly.

Article 5. – Voluntary contribution; a donation proportionate to one's
means.

Article 6. – An administrative committee receives the members...

Article 8. •— Women may be admitted; they may take
participates in general associations without paying the annual membership fee.

Art. 9. — The administrative commission: is composed of thirteen
honorary members by absolute majority. It is composed as follows: a

(!) See Le Français, April 1, 1882.

president, two vice-presidents, a secretary, a treasurer, three mayors
ceremonial officers and five assessors.

She has executive power and takes action without the approval of
the general assembly.

The company holds a general meeting every six months; it is
reported each time on the work and the situation of the So¬
city...

Article 14. — General meetings shall be held when the commission
The administrative body will deem it necessary...

Article 17. — The list of members of the society will never be published nor
communicated to the public in any way whatsoever.

Article 18. — Political and religious discussions are prohibited.
in meetings.

Article 19. — In the event of serious illness, the administrative commission,
informed as soon as possible, will then take all legal action to effect
to protect the dying or deceased member from the companies of the
greed or religious fanaticism...

Article 21. — In the event of death, members must attend the funeral.
relment.

Article 22. — Throughout the ceremony, each member will be
core of an immortal.

Art. 23. — The body lowered into the tomb, there is a speech.
Once the speech is over, each member will place their immortelle flower on the
fall.

The society's emblem is the Masonic triangle, with these
Words: "Free thought, Equality, Fraternity." At the top of the booklet
is the formula: "Liberty, Equality, Fraternity." We are
therefore within the very heart of the Masonic-republican institution.

These two legends adorn the frontispiece: "Religion is a
"a matter between each man and the divinity" (Bayle); and: "When
Since death has equalized fortunes, a funeral home should not
not to differentiate them" (Montesquieu). We recognize in the first
The first formulation of the ideas put forward by Mr. Gambetta in the
manifesto speech which we have quoted (book III, chapter XV, § 4).
The model for the freethinker's will is thus designed:

This is my te. "tament:

I am a free thinker. I desire and want to be buried in a civil ceremony.
I entrust to my family and friends the task of carrying out my su¬
first will.

Done and signed by my own hand.

The measures to be taken to remove the priest are also outlined.
at the last moment and to disinherit, as far as the law allows
puts, the heirs who do not comply with the will of the
deceased.

These companies also seek to contract only
civil marriages; only they leave, in this respect, a more
great freedom to their members so as not to cause too much
difficulties in getting married. But this restraint is only temporary,
and already in some localities the same pressure is being exerted
to prohibit affiliates from religious marriage (1).

A mayor of Paris, the f.'. Denis Poulot, the author of Sublimet
or Vouvrier as he is, has, as we have seen, tried to achieve
the recommendations made in this regard by the lodges, in organi-
establishing a special society to promote the celebration of marriages
purely secular matters (book III, chapter XVII, § 3).

Mr. Coquille, citing the statutes of the free pen companies
see, claims that they are very widespread in cities and especially
in the villages (2). The investigation we have been pursuing since
Several years allow us to affirm that this is the case.

These companies, in certain departments, consist of...
vriers, and are indistinguishable from socialist organizations. The So¬
The black society of the Saône-et-Loire coal basin is an example of this.
ple. (Book III, Chapter XXXVII, § 2). Elsewhere, they have a couple
their exclusively political: in countries where the manufacturing industry
The billing system is established in small factories or consists of...
dispersed third parties whose products are centralized by manufacturers
often these manufacturers, their foremen, their agents, are the
propagators of these societies. The unfortunate ones who resist their

pressure, especially for those seeking to escape it after having
Having signed the required written commitment, they are expelled and then have all
the world's struggles to find work. Everywhere they encounter
invisible enemies.

We have conclusive proof that these companies are run
by Masonic lodges: their leading members are free-
masons and thus attach them to a center, without the mechanism
that this organization is known. The secret of the Order covers them.
true. To attract workers and small shopkeepers, one

(I) See an article in this sense in the Masonic Bulletin (the Grand Lodge)
Symbolism of April 1882.

(2) The .Vonde of November 4, 1881.

dazzled their eyes with the power of the lodges "of this society
a society which, it is said, rewards three times the one who has done wrong
"affaires."

The fact is that where the municipalities are Republican, the
Only affiliated workers can obtain direct or managed orders
even participate in auctions: artisans and merchants,
who resist the obsessions of the leaders, encounter in their
profession of hidden hostilities, under which they succumb
Sometimes. That is the essential characteristic of these kinds of second-tier lodges.
order: their organization has varied since the society of the solidaires,
with a written and signed commitment; up to and including simple affiliation with a
popular library of the League of Education.

Add to that the influence of the lodges on the journeymen's associations and the
mutual aid societies, and you'll get an idea of the intensity
of the action carried out by Freemasonry, in favor of the Republic
that and for the benefit of a radical revolution, whose program will
always getting worse.

This is a sign of the times that would frighten certain characters
involved in Freemasonry, if we judge by this correspondence
Dance from London addressed to the Chain of Union (February 1882):

Some of the speeches you inserted into the Channel
unions clearly illustrate the progressive state of Freemasonry and its
influence in the political world. The Masonic world is here in a state
lukewarmness; he takes no initiative, and his leaders do not meet.
It's not felt here like in France to prepare for political struggles and w-
cialcs.

In London, politicians are beginning to worry about this latent form of the disease.

Masonic beliefs that seem to be spreading in France across all social classes
society. What will be the result? The year that has just begun will tell.

S 8. — Supplement to the list of politicians

ENGAGED IN MASONRY

We supplement the list with a number of additional details.
that we published (volume 11, page MO and following) in the
fourth edition of Father Deschamps' work (1).

(1) We have Tait aucuno nilditiuii i\ ecKo Hsto in the fifth and sixth
editions of the first two volumes of the work "Secret Societies" and "Your Society".

Three preliminary observations must be made;

1® Some repetitions will be found when comparing these gentle
lists; for we have brought here again, among the members
Freemasons from the chambers, a number of advisors
municipal officials in Paris or journalists who have become deputies
tés since 1880.

2® These lists are very incomplete: we have, in fact,
made it a rule to only grant the status of Freemason to those who
sonnages described as such by Masonic newspapers.
Although we knew, through personal information
We are very certain that several members of parliament were affiliated with lodges, we hav
We did not feel it necessary to use it in this publication.

3® Finally, the distinction between active members and members
passive bres (see Introduction, V), allows Masonic journals
that certain ambiguities.

So, is Mr. Grévy a Freemason?

Masonic newspapers have denied it several times. However
\ei Chain of Union of 1881, p. 220, published an account
from a session held on June 6, 1881, by the lodge La Constante Amitié
from Arras, in which we read the following:

Brother Dujat addressed the health issue in very noble and dignified terms.
of the President of the Republic; an officer of the garrison, on behalf of the
The officers present at the banquet (and there were many) asked that
The toast was sent to our 111.∗. F.'. Grévy. This proposal was
accepted.

On the other hand, the Masonic Bulletin of the Grand Lodge Sym¬
Scottish newspaper, no. 1 of March 1881, reproduced without any comment
vation an article from the Bivista délia Massoneria italiana, in
which is cited, among the illustrious Freemasons of France, the
(f.∗. Grévy and Léon Say.

The explanation for these contradictory allegations lies in the dis¬
distinction that we made in the Introduction and that we
we must remember here.

Only those who are active or regular Freemasons are af
affiliated with a particular lodge and the annual membership fee. But
all those who have been accepted, even if only at the apprentice level,
They are nonetheless Freemasons, and everywhere they bear this characteristic
with them, are in possession of the signs and touches, and are
finally bound by their oaths to obedience and obligations that
The Order claims to impose its will on its followers.

However, many political figures, who are affiliated and in
They are incompetent, do not like to frequent lodges, especially in pre-
the presence of their increasing encroachment by social elements
quite inferior. Others simply seek to dis-
think about the payment of contributions. Which confirms in us
This assessment is that the Chain of Union^ in its number
in December 1882, he launched into vehement recriminations against the
politicians, who, after having used the lodges, abandoned them
data and no longer contribute to their expenses. They no longer use it.
Unfortunately, the projects of the sects are no less active.

Freemason senators and deputies (1).

F.∗. Achard, deputy of the
Gironde.

F.∗. Buyat, deputy of the I¬
sere.

F.∗. Cadet, deputy of the
Seine.

F. Cazauvielh, Member of Parliament
the 5th constituency of Bor¬
waters.

F.'. Cavalié, deputy of the

Tarn.

F.∗. Charton, senator of
the Yonne.

F.∗. Cheneau, deputy of the
Dear.

F.∗. Courmeaux, deputy of
the Marne.

Initiated in 1880 in the L.∗. the
Rose of Perfect Silence, O.∗∗
from Paris, Chamber of Union,
1882, p. 334,

Mentioned as a mason by the
Masonic Republic of the 8
October 1882.

Mentioned as a mason by the
Masonic Republic of the 14th
May 1882.

Initiated in May 1882 at the L.∗.
The Englishwoman, No. 204, Bordeaux,
Chain of Union, August 1882.

Honorary speaker of the L.∗. the
Perfect Friendship, Gold. ∗. of Albi.

Freemason since 1848, Le Monde
Masonic January-February
1881.

Admitted on November 22, 1881 to
to be initiated into the L.∗. the Dis¬
ciples of Progress, Or.∗, of
Paris.

In 18GG, member of the L.∗.
Scottish, n® 133, Gold. • .of Paris.

(1) We consider it our duty to note once again that we have put
to contribute the information gathered with the greatest care in the newspaper
French^ by Mr. Eiiiuiunuei Cosquin.

F.∗. Delattre, deputy of the
Seine.

F.'. Deniau, deputy of
Loir-et-Cher.

F.∗. Desmons, deputy of
Gard.

F.∗. Dreyfus, deputy of
Seine-et-Oise.

F.∗. Duvivier, deputy of the
1st constituency of Rouen.

F.∗. Joseph Fabre, Member of Parliament
from Aveyron.

F. ∗. Paul Féau, deputy of
Seine-et-Oise.

F.'. Anatole de la Forge,
Member of Parliament for Paris.

F.∗. Fourcand, senator of
the Gironde.

F.∗. Gerville-Réache, de»
whore from Guadeloupe.

F.∗. Goblet, deputy of the
Somme, former Minister of the Interior
laughing.

F.-. Adr. Hébrard, sena¬
author, director of Le Temps.

F.∗. Hurard, deputy of the
Martinique.

Mentioned as a mason by the
Chain of Union, 1871, p. 151.

Member of the Council of the Order of
Grand Orient, Protestant pastor

so much.

Figure as a mason at the "festival"
solstice » beyond L.'. the Friends
of Humanity, Gold.∗, of Meu-
lan, March 12, 1882.

Chain of Union, August 1882, p.
251.

Mentioned as a mason by the
Chain of Union, 1882, p.
346.

Mentioned as a mason by the
Chain of Union, 1881, p.
370.

Raise a toast to the "solsti festival"
ciale » celebrated on May 13
1882, by the L.∗. Union and
Perseverance, O.∗, from Paris.

Honorary Venerable of the L.∗.
English, Masonic world,
December 1880.

He took part, towards the end of 1881,
to a discussion in the L.∗.
The True Brothers united inseparable--
Rabbits and the Philanthropists
gathered. Gold. •. of Paris.

Mentioned as a mason in
the minutes of the meeting
of the council of the Order of the G.∗.-
Or,∗. of February 13, 1882.

Member of the L. •. la Persévê->
Rante Amitié, in 1863.

Mentioned as a mason by the
Chain of Union, 1881, p. 370.

F. •. Jiillien, deputy of the
Loir-et-Cher.

F. Langlois, Member of Parliament
Seine-et-Oise.

F.', de Lanessan, deputy
of the Seine.

F, ∗. Girodet, deputy of the
Loire.

F.-. Lagrange, deputy of
Rhône.

F.'. Clovis Hugues, Member of Parliament
Bouches-du-Rhône.

F.∗. Albert Ferry, Member of Parliament
Vosges.

F.∗, Doctor Marmottan,
Member of Parliament for the Seine.

F.∗. Ménard∗ Dorian, Member of Parliament
from Hérault.

F.∗. Laurent Pichat, senator
author.

F. Raynal, deputy of the
(Jrironde, former Minister of Transport)
public assets.

F.'. Remoiville, deputy of
Seine-et-Oise.

F.'. Tony Révillon, de-
whore of the Seine.

Member of the L. •. the Perseverers
Scottish Goldsmiths∗, of Tours,
Masonic Republic^ sep¬
September 1882.

He was initiated on December 17th
1882, at the L. •. the Triangle
Sacred in Corbeil, the Frenchman
of December 25, 1882.

Veneration of the Liberty of
conscience, Or. ∗. of Paris, in
May 1881.

Received into Freemasonry at the L.∗. the A¬
Paris, November 27th
bre 1882.

Venerable of the L.;. Candor
from Lyon in 1881.

Venerable of the L.∗. VÉgalité
Vosges woman in St-Dié, in 1881.

Chain of Union, January 1883.

Mentioned as a mason by the
Masonic Republic of
April 30, 1882.

Masonic world of January-
February 1881, p. 381.

Member of the English L.∗,
Or.∗, from P∗ordeaux; pronounces,
on April 13, 1882∗ a speech-
lion at the L.∗. of Lormont,
near Bordeaux.

He was initiated on December 17th
1882, at the L.∗. the Triangle
sacred. Gold.∗, from Corbeil; the
FrenchdvL^h December 1882.

He gave a lecture, in his capacity
of mason, at the "solsti- festival
tiale » of the L-∗. the Li-Hive
bre, Or.∗, of Paris, October 27
October 1881.

SUPPLEMENT TO THE LIST

P.\ Jules Roche, deputy of
Var, former member of the Con-
Paris municipal council.

F.∗. Oscar Rougé, Member of Parliament
from the Aude.

F.∗. Sleeg, Member of Parliament for the Gironde.

F.∗. Ténot, senator of the Hautes-Pyrénées.

F. Tisserand, deputy of Puy-de-Dôme.

F.∗. Rouard-Triolle, Member of Parliament of the 2nd constituency of Dieppe.

F.∗. Verraond, deputy of Seine-et-Oise.

Member of the L. ∗. Friends of Tolerance, Gold, of Paris.

Mentioned as a mason, by the Chain of Union, 1881, p. 151.

Member of several lodges of Bordeaux, Masonic World that, December 1881, p. 354 and 358.

Member of the L.∗. the Renaissance session.

Mentioned as a mason by the Chain of Union, 1881, p. 370.

Chain of Union, August 1882, p. 251.

Figure as a mason at the "crack. solstice» beyond L.'. the Friends of Humanity, Gold.∗, of Meu-lan, March 12, 1882.

F.'. Vacherie, captain Chief of Staff, Chief of Staff of F.∗. Brisson, president of the Chamber of Deputies.

F.∗, Colonel Miquel deRiu,
commander of the armed forces
of the Chamber of Deputies

F.∗. Marmonier, chief ad
joint office of the president
of the Chamber.

Initiated on April 25, 1882, into the
L.∗. the Disciples of Progress,
Gold.', from Paris.

La Lanterne assures that the dom
interest rates obtained from the Tri-
cannonballs will be paid to the works
Masonic practices; cited by the
French, November 25
1880.

Chain of Union, January 1883,
p. 25.

FsANC-HACONKEAIE AND THE REPUBLIC
•∗

Council of State.

F.∗. CourceUe-Seneuil, con« Masonic World of December
State seiller. 1880, p. 342.

Paris City Council.

F.∗. Lover, member
from the Paris City Council,
former member of the Com¬
mune∗

F.'. Boué, municipal councillor
cipal.

F.-. Camille Dreyfus, con∗
municipal councilor, former sub-

Secretary of State to Mr. Wil
his, at the Ministry of Finance.

F.∗. Desmoulins, advisor
municipal, in the district of
Spruce trees.

F. •. Cernesson.

F.∗. Martin (Georges).

F.∗. Measurer.

F.∗. Rousselle (Ernest).

F.–. Neighbor.

F.'. Songcon.

Masonic World and December
1881, p. 373.

Member of the pro-committee
pagan of the Association of
Masonic foresight.
Member of the Council of the Order of
Grand Orient.

Done on July 26, 1882, a con
reference to L.∗. VINdépen¬
dance y on the question of
rents.

Member of the lodge Les Vrais.
of the peace of Or.', of Paris.

Masonic Bulletin of the
Grand Symbolic Lodge^
1880, p. 114.

Vôn.'. from there. L.∗. Justice^
Gold.∗, from Paris

Venerable∗ of the Lodge VEnseignement
mutual^ Or.', of Paris.

He gave a lecture, in his capacity
of a mason, in a "uniform of
Mac. ∗. white » given by

the L.', VEnseignement mu^
tuelj on November 24, 1881.

Mentioned, as a mason, by
the Masonic Republic of
May 14, 1882

F.'. Louis Combes, cou- Masonic World, January
municipal seiller, editor 1881, p. 444.
of the French Republic.

F. Calvinhiac, elected in the Masonic Republic, January
1880 member of the council - 1882.
National of Paris.

F.*. Alphand, Director. Newly a member, according to the
works by the city of Chain of Union from January-

Paris. February 1882.

F. *. Canis, assistant to the Venerable Master of the His Mon Lodge
re du 3* arrondissement. thyon .

P.*. Trébois, mayor of Le- Venerable of the Lodge les Tra-
Vallois-Perret (Seine). Vallemont, East of Levallois-

Perret.

F.*. Denis Poulot, mayor
in the 11th arrondissement of Paris.

F.*. Leroy, member of the Worshipful Master of the VUnion lodge
St-Denis philanthropic municipal council, in St-Denis.
(Seine).

F. Ferdeuil, lawyer to the Venerable of the lodge Les Frères
court, former president of the Universal Congress, in Paris,
prefecture seat.

P. Richel (Clément-Pélix), Worshipful Master of the VUnion Lodge
vicc-présidentdelaiSoc/^t^<fsr Fraternelle, Paris.

Seine rescuers, presi-^
tooth of the French Society.

P. *. Koechlin - Schwartz,
president of the Society for the
spread of cremation.

Administration, General Councils, Councils
borough.

P.'. Ardisson, sub-prefect, received as a Freemason at the lodge on
to Chftlon. Progress and Equality, from Ohâ-

lon-sur-Saéne, December 26
bre 1880. Masonic Mrs.
January-February 1881.

F. •. Lesnier, member of the
General Council of the Gi^
round.

F.'. Dubiez, general councillor
General of Saône-et-Loire.

F.-T. Bradfer, mayor of
Bar-le-Duc, member of the
Regeneration"

F.∗. Martin, mayor of Mâ¬
con, general councillor of
Saone-et-Loire.

F.'. Bouvagnet, sub-president
fet.

F.∗. Ali-Margarot, mayor
from Nîmes.

F.'. Broclier, mayor of
Marseille.

F. Anthony Martinet, se¬
general secretary of the prefecture
Indre-et-Loire region.

F.'. Gros, sub-prefect of
Montbéliard.

P. Moreau, General Councillor

General of the North.

F. Guimbaud, deputy to
mayor of Poitiers.

F. '. Pulley, member of the con-
general seil of the Somme,
appointed in 1882 as advisor to
the court of Douai.

P.∗. Fresne, prefect of
Hérault.

Chain ^uniotij April 1882.

Chain of Union of 1882, page
292.

Chain of Union, July 1882
p. 205.

Venerable Master of the Arts Lodge
gathered in Mâcon in 1880,
Masonic world of Jan
February 10, 1881.

Masonic Republic, octo
bre 1882.

Member of the Council of the Order of
Grand Orient.

Knight Kadoch, the Wise One
chapter Perfect Sincerity and
meeting of the chosen Friends and
assembled, venerable master of the lodge
Truth and Reform, in Marseille.

Admitted in November 1881 to the
houses the Disciples of Progress.
The Frenchman of November 25th
1881.

Masonic world, August 1881,

Chain of Union, 1881, p. 175.

Venerable Master of the Lodge Les Amis
gathered, from Poitiers.

Member of the Council of the Order of
Grand Orient.

Received into Freemasonry on December 26th
in 1880, at the lodge Le Progrès
and the equality of Gbâlon-sur-
Saône, Masonic World,
January-February 1881.

P.-. Péan de Serres, con¬
district seiller of
Pantin, Seine-et-Oise.

F.*, de Girardin, prefect of
Vendée.

F. Gravier, Prefect of Calvados
Vados, in 1880, treasurer general
general.

F.*. Hendlé, Prefect of the
Seine-Inférieure.

F.*. Blache, lawyer, in Tou¬
lon, member of the council of ar-
roundabout.

F.*. Cordier, deputy to the
mayor of Bône.

F.*. Ducarre, former deputy
from the Rhône to the National Assembly
national in 1871.

F. Siguier, President
of the general council of
Guyana.

F.*. Charvein, director of
the interior, in French Guiana.

r.*. Cuinier, governor
from Reunion Island.

F. Clément Jobert, pro¬
professor at the Faculty of Sciences

these, city councillor, to
Dijon.

F.∗. Sever, battle commander
the genius, aide-de-camp of the
General Billot, Minister of the
war.

F. Warin, captain of
dragons, aide-de-camp to the general
General Faidherbe, Grand Chancellor
cellar of the Legion of Honour.

F.∗. Giraud, mayor of Pont-
charra.

Member of the Bar Council
of the Grand Orient.

Masonic world, February-March
1881.

Chain of Union, September 1880,

Member of the L. •. the School mu--
tuelle in 1867.

Chain of Union, 1882.

Union chain, December 1882
p. 434.

Venerable of the L.∗. the Perfect
The silence of Lyon in 1866.

Chain of union^ 1882, p. 32.

Chain of Union, 1882, p. 32.

Chain of Union, 1882, p. 416.

Venerable of the L. •. Solidarity
and Dijon Progress; Chain
d∗union, January 1883.

Venerable of the L.∗. the Disci¬
Paths of progress; Chain of U'-
nion, January 1883.

Chain of Union, January 1883,

Venerable of the L. ∗. Us Friends
gatherings of Gremhle'iRépublique
Masonic, October 1881.

[AU] The Freemason and the Republic

F.∗. Belat, mayor of Va- Venerable delaL.\ Humility
lencc, vice-president of the Con- of Drôme in Valence,
general seil of the Drôme.

F. ∗. Edmond Gharain, mayor
from Tulle.

F.∗. Victor Farot, 1®∗“ ad¬
joint in Tulle.

F.∗. Jules Vauzange, 2nd ad¬
joint in Tulle.

P.-. Delavelle, mayor of \ Members of the L. •. Sincerity^
Besançon, January 1881. / Perfect and Constant Union

F. •. Fates, J fi∗ • i (Friendship reunited feL^e&dLviqoïk^XQ

F.∗. Clerget, (^) French of January 30, 1881.

F.∗. Delorme, mayor of St- Venerable of the L. ∗. the Frater-
Sorlin (Ain). Religious community^ at St-Sorlin.

F.∗. Gadaud, member of the Venerable of the L.∗. the Friends
Dordogne General Council - Persevering and Star of Vé”
gne. rone united.

F.∗. Lagache St-Jest, Venerable of the L.∗. Friendship^
former sub-prefect, member of the in Boulogne-sur-Mer.
Pas-de-Calais General Council
Calais.

F.∗. Charpentier, mayor of Venerable of the L.∗. the Demo^
Tours. Philists; Masonic Republic
than of February 4, 1883.

P.∗. .Joseph Jean, former Venerable of the L.∗. fa Par/iw'tô
sub-prefect, member of the Alby Friendship Council.

municipal council of Alby.

F.∗. Gerand, General Councillor - Venerable of the L.∗. Star of

General of Toulouse. Hope^ in Beauvais.

F.∗. Biot, mayor of Fé- Venerable beyond L.∗. 7a Triple
Camp. Unit, in Fécamp.

F.'. Constant Menen, mem- Venerable of the L.∗. the Demo-
bre of the Municipal Council of Philiès, in Tours, in 1881.
Tours.

F.∗. Meynul, Venerable Substitute Judge of the Law of Justice,
at the court, deputy mayor in Marmande.

from Marmande.

F.∗. Le Cherbonnier, Venerable Mayor of the L. •. fa Gauloise,
dTssoudun. to Issoudun.

Chai7ie d'union, April 1881.

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F. •. Motlieau, advisor
municipal of La Roche-sur-
Yon.

F.∗. Emile Adam, deputy
to the mayor of Nancy.

F.∗. Hippolyte Coste, pre-
President of the Chamber of Commerce
Castres market.

F. Georges Level, Chief
disputes concerning railways
of the state's iron.

P.'. André Rousselle, con¬
seiller général de Seine-et-
Oise.

F.∗. Anatole Robert, con¬
district councilor in An¬
Gers.

F.∗. Casimir Jugy, advisor
1st district of Saône-
et-Loire.

F. • .Floréal (Mathieu), mayor
from Oran.

F.-Lecertisseur, deputy to
mayor of St-Quentin.

F.*. Ambroise Bully, mem*
br of the General Council of
Eure.

F.*; Antoine Roche, con¬
municipal councilor of Roche-
strong, district councilor
Charente-Inférieure
laugher.

F.'. Lamothe, notary, con¬
district seiller of
Gers.

F.*. Christian Nano, sub-
Prefect of Vouziers.

Venerable of the L.*. the Frater*
Vendée nation^ in La Roche-
on-Yon.

Venerable of the L.'. Sl-Jean^
of Jerusalem of Nancy.

Venerable of the L.'. the Hearts
united of Castres.

Venerable of the L. *. Jerusalem
Egyptian valleys^ at Pa¬
laugh.

Chain of union, 1880, p. 433.

Venerable of the L.*. Work and
Perfection.

Venerable of the L.-. the Frater-
progressive.

Venerable of the L.*. VUnion
African, in Cran.

Venerable of the L.*. Justice and
Truth, Gold.'. of St-Quentin.

Venerable of the L.*. Union and
Progress, in Pacy-sur-Eure.

Venerable of the L.*. Accord
Perfect, in Rochcfort.

Venerable of the L.*. VAuguste
Friendship, from Condom, in 1881.

Initiated on December 13, 1881, into the
L**. the Disciples of Progress,
from Paris; French of January 11
vier 1882.

neither

27

F.*. Cbauviü, Alfilié's advisor in December 1881 at the
Vaucluse Prefecture. L.\lcs True Friends United h

Avignon; French, January 11
vier 1882.

F.*. Malens, former deputy, Venerable of goodness of L.*.
first president of the Court of Humanity of the Drôme
From Grenoble. Valence.

Press and education.

F.*. Rémond, Vice-President
tooth of the Philosophical Association^
technical,

F.*. Marcel Chariot, pro¬
professor, attached to the ministry
of public education.

F.'. Emile Duter, professor
sister at St-Louis high school, teacher
lectures at the Sorbonne.

F.*. Bécourt, professor at
Turgot school.

F.∗. Albin, editor in
head of the Gleaner of St-Quen-
tin.

F.∗. Titard, editor of the
Radical,

F.∗. Lallemand, editor
chief of VAvenir de la
Vienna.

F. •. Joanne-Madeleine, d∗
actor of the Constitution.
(Lot-et-Garonne).

F.∗. Jobert, professor at the
Faculty of Sciences of Dijon.

F.∗. Bone de Villiers, re-
actor of the Republican Union
caine de VEurC) in Evreux.

Venerable of the L.\ la Merciful
Friendship, Chain of Union 1882,
p. 57.

Rejected the L.∗. Friendship, the IG
October 1881; French of the 25th
November 1881.

He gave a lecture on October 21st.
born in 1881, at the L.∗. the Temple
Friends of French Honor
çais; V. le Français du 25 no¬
November 1881.

Chain of Union, 1882, p. 93.

Masonic Bulletin, December
1882, p. 264.

Speaker of the L.'. the Friends re-
nise of Poitiers, Union of the 21st
January 1883.

Masonic Republic of de-
December 1881.

Masonic world of January-
February 1881.

The Masonic World of 1875,
p. 384.

SUPPLEMENT TO THE LIST OF POLITICIANS 419

P.∗. Joseph Remacli, door-
pen of the f.-. Gambetta.

P. ∗. Alfred Rambaud, an¬
former chief of staff of f.∗.
Jules Ferry.

F.∗. Gaëtan Simon, professor
sister at the Lycée de Lons-le-
Saltmaker.

F. Courdavaux, professor
at the Faculty of Arts of
Douai.

F.∗. G. Bonjean.

F.-. Bourceret, editor
from the Dauphiné Awakening,

F.∗. Félix Rocquain, di¬
rector of the newspaper VÉcole, in
1868.

F.'. Bokos, editor of the
Mostakel.

P. Edmond Gardien, di¬
rector of Independent of
Haute-Saône^ in Lons-le-
Saltmaker.

F.∗. Laguerre, lawyer at the
Court of Paris.

P.∗. Pontainas, lawyer at the
Court of Paris.

Made in 1881, according to the World
Masonic conference
to his brothers of the L.∗. the Good
Faith, Gold.∗, of St-Germain.

Delegate of L.∗. the Clement
Friendship, Gold.∗, from Paris, to the
“Solstice festival” celebrated, |the
June 18, 1881, by Their Majesties∗.
Sincerity, Perfect Union and
Constant Friendship united,
Gold.∗, from Besançon.

Venerable delaL.∗. the Prudent
Friendship in Lons-le-Saulnier.

Chain of Union, 1880, p. 199.

Held a lecture at the Grand-
Orient, November 1881.

Masonic Republic of the 8th century
December 1882.

Initiated on July 6, 1881> to the L.∗.
Jerusalem of the Valleys, Egypt
Parisian girls; Bulletin ma¬
conic of the Grand Lodge,
1881, p. 134.

The Masonic World, December
bre 1882-

Done on November 6, 1882, a
conference on the al-case of
Monlceau-les-Mines at L.∗.
Human Rights
Paris.

Venerable of the L.∗. Union and
Perseverance of Paris.

F.∗. LéonRicher, director Chaîne dhuxion^ 1881, p. 195.
from the journal Women's Rights.

F.∗.Notelle. Masonic World^ December

1880, p. 842

F.∗. d'Abzac, author of The Masonic World, December
Social question. 1880, p. 342.

CHAPTER TWENTY-THIRD

THE FRANG-MAGONNERIE
AND PUBLIC EDUCATION

§ 1. — The main goal to be achieved

"Whoever controls the schools controls everything," said Brother Macé at the congress.
of the League of Education in 1882, by appropriating the word
famous by Pascal. For what future does Freemasonry, served
This is true of all sects, and of socialist organizations as well.
Although by the highest followers, does she therefore want to have our en-
fans?

These are the resolutions adopted at a very secret convent, held on
June 11, 1879.

To de-Christianize France by all means, but especially by
strangling Catholicism little by little, each year through new laws
velles against the clergy; finally achieving the closure of the churches...

In eight years, thanks to secular education without God, we will have a generation.
an atheist generation. We will then create an army and launch it against Europe.
We will be helped by all the brothers and friends of the countries that this army will inv
mée (1).

(l) Mgr Fava, U Secret de la Frane-maçonnerie (Paris, 1882, p. 121.

On this matter, see the note placed at the end of chapter XIV of book II, volume U,

The blue lodges, the Maroon community brought into the open,
they speak no less clearly.

In October 1882, a school complex was inaugurated in Ivry near
Paris. Among the official assistants, there was "a great
"A number of representatives from Masonic lodges." One of them?
Mr. C. Dreyfus, delivered a speech in which one
must address these serious words:

Freemasonry is the school where men are formed, like the house
The place where we are is the school where children are educated.

It is Freemasonry that prepares the solutions that democracy
tie makes triumph. It is up to her to close the nineteenth
century, in crowning the work of the Revolution. Just like our glorious
ancestors of 1789 enshrined the civil equality of men before the law, of
just as our predecessors in 1818 achieved political equality of the ci*
toyeps before Turne of universal suffrage, likewise Freemasonry must
to prepare, for the end of the nineteenth century, social equality, which would restore
will bl the balance of economic forces and restore unity and con*
a thread running through our deeply divided society.

Freemasonry is the school from which those who founded the order emerged.
public and liberty: Voltaire and Lakanal, this grandfather of teaching
primary education in France, and Danton and Littré, all those who, from
Their efforts, their blood and their lives, prepared the modern world.
all have passed through Freemasonry (1).

Lakanal and Danton, the heroes of 1793, that's the time to which
Freemasonry is working to bring us back! They themselves say so.

jSi 2. — Freemasonry and the laws of the brethren.* . Ferry and

Paul Bert

An insidious confession escaped the notice of Jean Macé at the congress of
the League (Information in 1882:

The league had launched, before Mr. Jules Ferry, into circulation, the
Three words: obligation, free of charge, secularism — she had prepared the ground.

While public opinion ultimately prevailed, a part of it comes down to...
assuredly to those who stimulated her, haiiceléb, whipped her, pass me
the word, until the day of victory.

(1) Cilô dans lo Monde, from October 4, 1882.

The main way to stimulate public opinion

A recalcitrant proposal was made to the municipal councils regarding a plethora of plethor
paux, to whom the League's correspondents presented him as
a necessary republican demonstration in the interest of the party.
A multitude of ignorant people were thus trained to press
the advance of laws actually contrary to their ideas. This petition-
the process had begun in 1872, under the government of Mr.
Thiers; interrupted first by May 24, a second
once by May 16, it was vigorously taken up again in 1879. Lec«r-.
The Parisian branch of the League has published the membership lists for its
petition, so as to create a public commitment from the signatories
and to link them to his cause by this sort of affiliation (1).

Beneath the starry vault of the boxes, one is no less eager
to celebrate the victory. The f. ∗. Alfred Rambaud, head of the ca»
binet du f.'. Jules Ferry, attended the celebration on June 18, 1881
solstice celebrated by the L.∗. Sincerity^ Perfect Union and
Constant Friendship reunited^ Or.∗, of Besançon. The celebration at which
delegations from a large number of lodges and the f.∗ attended.
Gros, sub-prefect of Montbéliard, was presided over by the venerable,
Mr. Bruand, a member of the council of the Order, who pronounced the
The following words, according to the Masonic World of August 1881:

Although the primary education law ultimately prevailed in the Senate,
It was the League that stormed out this last position.

Addressing specifically to Brother Hambaud, delegate of the Lodge
Clémente Amitié, from Paris and former member of the Workshop, F. Bruand
expresses himself roughly in these terms;

Dear Mr. Hambaud, it is with great pleasure that we...
let us see among the delegates our respectable Sisters of the Afflié,
who come to lend us their support for this solemn occasion.

"You have surely not forgotten that you were a child of our
lodge before belonging to the Clement Friendship, and that in this capacity
you have always been the object of the warmest sympathies from the
members of the Workshop who knew you.

"You also mustn't have forgotten that, on a festive day
like this one, on August 9, 1861, the lodge had awarded you a great
Medal of honor as a token of appreciation for outstanding achievements
The success you achieved in your studies... Since then, you have maintained
all the promises that such brilliant successes could have inspired,

(1) See the report of the work of the Parisian circle of the League of Education
sent for 1879,

And, if you hold a prominent position today, it can be said that you

You owe it only to your work and your intelligence.

"You here remove in the name of our beloved sister, the Clement Friendship;
She could not have been more worthily represented. A lodge which, since
In recent years, it has received into its ranks so many notable figures in science,
Literature, the arts, and politics required a scholar and a republican.
a sincere man to represent her. If the Lodge of the Nine Sisters had the honor
neur, on April 7, 1778, to initiate into Freemasonry the greatest philosopher
The philosopher of modern times, Voltaire, a century later, the Clementine
Friendship in turn received Littié, the celebrated and honored leader of the
positivist school, and that will be her eternal honor. On the same day, she adopted
still included in the initiation the f.*. Jules Ferry, our current minister of
^public education, this great citizen (stc) who has done more for education
a secular and popular approach unlike any of his predecessors. We know,
My dearest F.*. Rambaud, that, in this laborious task, he has in you a
"valuable collaborator, and we congratulate you on that..."

Freemasonry everywhere assumes the role of pressuring and controlling
to implement the Ferry laws. In 1880, the general assembly of
Grand Orient has decided to form a commission "responsible for
"to encourage the production of educational materials designed
"In a liberal and democratic spirit (1)."

On August 4, 1881, Lef.*. Cousin, member of the Grand Orient,
presiding over the distribution of prizes from Masonic schools, "enum-
"Mother, the progress that Father Ferry has made in the last two years"
"to public education, not only by developing it and in
"transforming it, but also wresting it from the influence of the Je-
"sequels (2)."

Freemasonry did more than applaud; it had a part
absolutely paramount in the preparation of this legislation.

On February 14, 1878, the Scottish lodges of the obedience of
The Supreme Council in Lyon is celebrating a family celebration:

Father Payet gives a lecture on the importance of education and
the education of women.

He demands that elTorts be made energetically with the aim
to obtain the creation of a special education program for young girls.
He would like this teaching to include a good program of >no-
ralCf from which the old errors would be rejected and where, on a very

(1) Masonic world, August 1881, p. 147.

(2) Masonic world, n*' do aoToinbre ol December 1881.

Simply put, we would take as our only principles the laws of nature, which speak directly to our consciousness and our reason. It is on these foundations that one could truly erect the moral edifice desired by all men of goodwill and on which, with the chisel and the mallet of The words of the republican motto could be engraved there: Liberty, equality ity, fraternity (1).

One year later, the law on girls' education was presented to the Chambers by the representatives of the lodges, and it was voted on after long discussions, which betrayed how much she disliked It was born of a national character. The curriculum of education The path traced by this law is exactly the one that F.*. Payet indicated. Morality is based there on the laws of physiology. / Also, After the triumph, what exaltation among all the followers! The 4th December 1881, Lef.*. Challamet, Under-Secretary of State for the Interior public education in the Gambetta ministry, thus celebrated AT Auxerre the new law, in a speech that reproduces the language usual in the lodges:

...If you get to the bottom of it, how insidious it is, how< Even an irresistible and all-powerful wind, the weakness of woman! She knows how to command without seeming to! What am I saying? Command! all while appearing to obey!

Imagine yourself in a family, poor or rich, it doesn't matter. It's about deciding who will be entrusted with the children's education, a decision Serious indeed, especially these days. There are two schools nearby. primary schools, two secondary schools.

On one hand, the leadership is entrusted to men who live off our livelihood, sharing our ideas, worthy of raising our children to one day make them citizens, patriots, men of our time.

On the other side are masters nurtured in the blind worship of past and in hatred of the modern world.

Well! It's a question of choosing between these two kinds of teachers. If the Father was free; I have a good idea which way he would lean. But he He is not free, because the mother is there. Is the mother herself free? Whether she knows it or not, isn't she under foreign influence and... Cult? In any case, the mother's opinion prevails, and if you ask to the father why he entrusted his son to teachers whose ideas, whose beliefs, whose very attire repulses him, he will answer you sadly: What do you want? We must preserve the peace of the... swimming I

(I) The jyonlde moponniçue, 1878.

What will you (read me about the influence of women on education) say?

Early childhood? The father is in the fields, in Tusinc, busy with his business.
which keep him outside all day. He doesn't have time to...
cutting up children. This early education is a household matter.
which he readily abandons to the mother.

Consider the difference between first feelings , first
notions that the mother awakens in minds and hearts that...
They watch over the young woman, depending on whether she is educated or ignorant! Ignoran
She feeds them all her ignorance, all her prejudices, all
their superstitions, which they will have so much trouble getting rid of later
late. Educated, she precedes school for them, she replaces it, she
Completely, she is a mother and a schoolteacher all day long. However, the
Lessons learned from a mother are the kind that are never forgotten.
Never.

Let us therefore educate the young girls, so that there may be no contradiction
between their ideas and the glues of their husbands. Let us educate them, so that a
One day they become capable of raising their children well. Let's give-
their education and moral strength necessary for them to know how to do
their sons, hardworking young men, honest and devoted
to duty, good citizens devoted to the fatherland. Let us educate the girls, if
We want to transform the generations that will come after us.

...Women will open their eyes too! They will breathe and have
like the invigorating air of modern ideas! They will escape the in-
influence of the enemies of all our freedoms! But then, what will be left to
Our affairs? They will have little left, I certainly hope; but
Good household harmony and social peace will not suffer any loss.
Women will have their role in this work of civilization that we
we have undertaken, and it will not be the least effective.

In a general meeting of the Nantes lodges, May 20, 1882
To deny it, a high-ranking official announced, to applause from
all the brothers, like the holder of a good source, that soon
Nantes is said to have a girls' high school (1). One can judge
of the teaching that will be given there. If necessary, the zeal that is put into it.
the Paris municipal council to urge the establishment of these ly¬
The eunuchs would say what they should be used for.

Moreover, we are clear on the moral direction being given
by the Republic to the official education of girls. A decree of
Minister of Public Instruction, F.-. Ferry, dated October 31st
October 1881, appointed as director of the VKcole normale secon-
,daite de fillesy established in Versailles, M™® widow Jules Favre, a

(1) chain of union, May 1882.

Protestant; for Inspector General of Studies, Mr. Legouvé;
and for professor of morality, Brother Joseph Fabre, deputy of
Aveyron. This f.'. has since distinguished himself in the Chamber by his
proposals for proscription against the princes. At this time
that, he was only designated at the discretion of F.-. Ferry, in addition
8. As a brother, through /Elements of philosophy where he en¬
in particular, it teaches that "morality can and must be constituted
"independently of God," p. 258...; "that the opposing doctrine
"authorizes the poisoning of a Socrates, renews the great
"The scandal of the cross of Jesus justifies the Neros and the Dominates"
Hey, relight Jordano-Bruno's pyre, reopen the dungeon of
“Galileo, resurrecting the atrocities of the St. Bartholomew’s Day Massacre, do not con-
"not only consecrates an error, but transforms the sectarian into
"executioner (p. 260)." Elsewhere, Brother Fabre says that some pretenders-
"The evidence for the existence of God is insufficient."
p. 357. On every page of this book, the traditions and doctrines
members of the Church are insulted (1). Here is the morality professor kqai
The Republic entrusts the task of training future schoolteachers to...
Girls' high schools.

§ 3. ∗— Again, the League of Education

We will be brief regarding the League's actions. Thanks to the
A fine book by Mr. Jean de Moussac; now comes the part...
better known from the sects' headquarters.

His close connection with Freemasonry is published above
ly today. In the League congresses in 1881 and
In 1882, F.∗. Macé said it: they are two sister societies.
Also, the delegates from the lodges come there wearing their
badges (2).

(1) See an analysis of this work in Le Français of November 13, 1881.

(2) (Let it be permitted to Brother Jean Macé, whom the enemies of the League are attackir
(again, occasionally, the innocent joke of the three symbolic dots placed side by side)
(in his name, to profile this solemn occasion to accept aloud a

(solidarity that exists in clTot. The numerous delegates sent by the logos to

(Our congress is there to attest that the work of the League is a Masonic work)
(as well as patriotic. When a lodge is behind a society
c of instruction which is based^ it is in its role., > The I.'. Macé at the congress of
the LtÿueenlSSl.

O

In the speech he delivered at the closing session of the
Congress of 1881, Mr. Gambetta also alluded to
Freemasonry, "that powerful society which has done so much
"to enlighten universal understanding, and who knew so well how to popularize"
"To mock the work of the League."

This sentence, recorded in passing by shorthand, was
carefully omitted from the text published the following day by the
Liégeptic French (1), which proves, by the way, how much the
Freemasonry, in certain circumstances, is keen to conceal its connections
tions with high-profile political figures.

She only allows what suits her to be published in her newspapers.
and remains essentially a secret society.

The League threw open the mask by taking the title of
Republican League of Education of 1881. One

saw how she is even more involved in republican propaganda
blicaine than the foundation of schools (book III, chapter XXII, S 5).

At its last congress, it decided to organize everywhere,
with the help of municipalities, children's festivals intended for
to leave a lasting impression from a very young age and to com*
to complete the affdiations so numerous now in the lodges
(Book III, Chapter XVII, 1). At the same time, under the pretext of ins
military instruction, she seeks to create sections of Jacobins
armed throughout the country.

The plan adopted at the congress of cannot be overstated.
1882:

The Intelligence League, extending the scope of its action, takes
in hand the national cause of civic and military education. Eraser
Regarding means of action, the congress believes it is necessary to take immediate action.
The following measures are being taken: 1® to induce formation in each
canton of France of a national education district, subdivided into sec¬
tions by municipalities, and which will aim to organize, for young people
people leaving school up to the age of twenty, a civil education
and military, through weekly exercises and cantonal meetings"
periodicals; 2® to train in the departmental and district capitals
roundabout a commission of well-intentioned citizens, which
would be responsible for establishing relations with each cantonal capital, and there
to encourage the creation of cantonal circles and to serve as an intermediary

(t) LeFran^au of April 23, 1881.

between local societies and the League's general council; 3" finally,
for the formation and operation of these cantonal circles, of ve¬
nir en aides aux cantons moins bien. Que s'est est-il que la Ligue ac s'a-s'
at his disposal sums of money proportionate to the scale of the work
and the importance of the needs to be met. Therefore, the congress
decides that all citizens will be called upon and that it will be open, in
To achieve this goal, a major national fundraising campaign is underway.

As always, the League only produces outside and
to carry out a plan deliberately hatched in the lodges.

As early as 1872, the Masonic World recommended a brochure
on compulsory military instruction in primary schools,
by Ed. Salland, General Councillor of Seine-et-Marne, published
at the Pagnerre bookstore (February 1873 issue). The political events
Ticks prevented the implementation of this plan. But as early as 1880,
we see it taken up again in this grand lodge which is called the council
municipal council of Paris, and on the report of Father Aristide Rey, the
The first school battalions are being organized.

On March 17, 1881, this plan was discussed in these terms at the lodge.
The Benefactors gathered in Paris:

Brother Ghateau has the floor on the matter on the agenda: "the ins
military instruction. » The speaker would like to see artists trained in the trade
young people from the age of 15 to 20, or even at all
less to begin their education in such a way that they have little left
things to do after their arrival at the regiment to be good
soldiers.

Implementing this idea would be of great importance to
from a political economy perspective, not only because each
citizens will have less time to spend in the military, but because
that these strengthening exercises will develop a greater amount of
physical and intellectual strength. Young people could be brought together in
the municipalities, for example on Sundays and Thursdays, place them under the
orders from former officers; these would divide them by company, section 8
and squads. The students would have at their disposal, during the exercise
only the weapons and equipment necessary for the instructions;
These objects, immediately after the exercises, would be handed over to the care of the
municipality or the officer who would be in charge of it (1).

On these plans for the general arming of the population, see
everything that has been said in book II, chapter XII, § 6.

(1) Masonic Bulletin of the Grand Symbolic Lodge, September 1881.

'l30 FAANC-MACHINERY AND PUBLIC EDUCATION

The Ahace-Lorraine lodge, one of the most influential in Paris, took the initiative to fund a subscription for civic education military and sent, in July 1882, a circular to that effect to all of Franco's lodges (1).

As usual, one of the brothers took it upon himself to carry to the The Chamber drafted and prepared the bill in the lodges. On the 27th Decapitation in 1882, Father Paul Bert had distributed to the Chamber Members of Parliament have proposed a bill worded as follows:

Article – Military training, made compulsory for all young boys by articles 1 and 4 of the law of March 28, 1882, must be extended for thirteen years until the age of the draw at spell.

Article 2. – From thirteen to sixteen years of age, it will be administered in the battali schools established in execution of article P' of the aforementioned law by the care of officials from the Ministry of Public Instruction.

Above the age of sixteen, it will be administered by officers, under the authority of direction of the Minister of War.

When the child is under sixteen, they strike the parents or the people responsible for the child's care. When he/she is over At sixteen, they either target these individuals or the minors themselves. my, that is, both one and the other.

The League also takes action through conferences organized on all points in the country. For it belongs to the League, says F.*. Macé to congress of 1882, to triumph over the resistance of Catholics to Laws of misfortune. We write from the lodges of Lorient to the Chain union (February 1882);

We still take care of the League of Education; we We increase our conferences; they are very successful; we We will go and do several in our villages or small towns. hopefully we can break free from the routine mindset that still holds them back, our Breton populations.

Father Jean Macé employs women to open his conferences Among these is citizen Paule Minck, who has acquired the reputation that Ton knows in the most criticized clubs of Paris and its suburbs. Like the name of this Communard. might horrify the peaceful middle class of small towns

(I) See the dmm iVunion of August 1882, p. 249.

West, the f.*. Jean Macé uses a technique that paints well
the hypocrisy of the sect. 11 simply calls the citizen,
Paulc Minck, from the noble name of "Madame de Montrésor".
Thus disguised, the Communard enters circles that...
would be prohibited if his true civil status were known. What
Would a mayor dare to close his door to such a distinguished lady?

The mayor of Avranches, the honorable Mr. Frémin, having refused
to deliver municipal premises to this lady, was obliged to
to give his resignation (1).

§ 4. – What will become of state education

The League of Education, in its early days, invoked freedom;
Today, she dropped the mask: she wants to destroy the entire school.
free movement, to retain only that of the fallen State
in his hands.

Mr. Gambetta explained himself clearly in his speech
From April 21, 1881, at the League congress:

I am a tireless champion of true freedom of signage*
ment, not of a certain freedom: I know that one, it's a so*
a physics by which all the lights are turned off, and I could not
You can give a better demonstration of this than by committing to
read and reread on this point the speeches of my eminent friend, Mr. Paul
Sert, who combines incisive dialectic with the science of a Benedictine monk, to
such signs that one no longer even discusses with him in the ranks of the
clergy.

'This is the passion that drives me, and, inspired by your words, I will say to
My turn; That's my faith, my Ortdo. I have no others.

It is therefore important to know what this state education will be like.
surviving alone on the ruins of the free and paid establishments
using budget funds, that is to say, at everyone's expense.

This can be judged by the speeches given in the lodges by the
affiliated university professors.

He is a professor at the Faculty of Arts in Douai, the f.*.
Courdavaux, who undertook to provide the authentic interpretation-

(t) the Jfonde, of April 18, 1882.

that and auloris (3rd of the famous Gambetta's work; Clericalism^
There is the enemy, — Speaking on the Holy Books, before the lodge
Vlhoile du Nord de Lille, on May 9, 1880, he said: "The distinction*
The relationship between Catholicism and clericalism is pure
official, subtle, for the sake of the platform; but
Here, in the lodge, let us say it loudly for the sake of truth, the Catholic
Clericalism and clericalism are only one thing, and, as concluded
Sion, let us add: One cannot be both Catholic and
Republican: That's impossible!

La C'/idine in its May 1882 issue, we ap¬

carries the continuation of the teachings that the brother imparts around
him, during the leisure time afforded him by his professional work
nels:

Arras, R.*. L.*. N** 260, La Constante Amitié. — Meeting of February 24
1882. — Brother G... will address before his Brothers, from Artois, the question of whethe
serious and so interesting regarding the origin of the dogma of original sin.

After thanking the respectable workshop, Brother G. declares that, if he has
I chose this conference topic because it speaks to French people.
oons. Freemasonry, he said, is today the vanguard of the league
bre-pensée, an association of people who clearly know what they
They want them: to seek and spread the truth for the greater good of
the liberal cause. Now, the liberal cause is intimately linked to the question
religious: at the heart of almost all our political debates today we find
The affirmation or denial of the truth of Catholicism; it is because
We part ways on this point, just as we part ways on so many others; all of this
Catholic logic is necessarily an ultramontaih.

However, the essential basis of Catholicism is original sin without
which Christ would not have had to come. To deny this dogma, by showing
that it rests on nothing and that many centuries have passed before
that it should be admitted by the Church itself, is therefore to attack the Catholic
cynicism in its very foundations. The speaker feels all the more at
I feel comfortable addressing this issue when speaking to freemasons.
Lessons, he speaks to excommunicated people.

We will not follow the speaker in his ramblings. They
are in the realm of high fantasy, and, to produce them, he has
had to rely on the ignorance and crude prejudices of his audience
authors.

But we are grateful to him for having, once again, clearly
asserted that political issues are all fundamentally dominated
by anti-religious hatred, and that the liberal cause, as it

recalls by a singular audacity of language, that is to say the
Republic^ is not, in our case, a form of government, a
political question, but the current and positive expression of Tanti*
Christianity.

We are struck, upon reading the Masonic journals, by
see the increasingly considerable number of professors of
higher education and secondary education, which
affiliate with lodges.

On October 1st, —Le Monde maçonnique tells us in
its December 1882 delivery, —the L.*. ta Vraie Réunion dê~
Sirée, Or.*, from Gray (Haute-Saône), proceeded with the initiation of "a
member of the University," and the Orator of the L.*., Brother Edmond
Guardian, director of V Independent of Haute-Saône, pronounces there
gave a speech, in which we note the following passage:

The future belongs to Freemasonry.

And the future lies in education, in the popularization of all...
sciences; the future, newly initiated Brother, destiny V University walking
side by side with our institution. (1)

Academics, you are the leaders of a new generation, and its
to remain worthy of such a noble mission as yours.

Create men, establish citizens.

(t) One can judge the sentiments of universalist Freemasons by the letter
the following, addressed by Mr. Gaëtan Simon, headmaster of the Lycée de Lons-le-Saunier,
in the Courrier du Jura, and reproduced by VUnivert on April 17, 188%:

Lons-le-Saunier, April 13, 1882.

Masonic lodge,

Quai de la Mégisserie,

N® 9.

Office of the President.

Dear Editor,

I have been sent an article from your newspaper concerning the burial of a franc-
mason, article at the end of which you will kindly take care of me.

You're going to a lot of trouble to state the obvious. Since the 22nd
Last September, it became public knowledge that I am president of the lodge of
Lons-le-Saunier.

I would add that I have been a Freemason for almost 20 years and that I have not
never felt embarrassed in the performance of my professional duties, even
and especially ("te!!!") those concerning the religious education of the children entruste
& my care.

This is followed by a eulogy of Freemasonry and its followers.

Who will believe that the men who hold speeches in the lodges
similar to those we have just read in the text, do not reproduce them any more or
less in their teaching?

III

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Freemasonry welcomes you with open arms; it receives you as its
dearest children, she shows you the goal you should strive for
all your efforts.

There is an important fact here. Until now, despite the
fundamental flaw in its principle, despite the bad in¬
influences that predominated in the upper ministerial regions
rielles, the University of France had counted within its ranks a large
a number of sincerely Christian professors, who were deeply moved
their professional duties included the importance of the
religious elements in education, in many cases, the
Men were worth more than the institution. This state of affairs will
change quickly: the young university generation will be mo¬
Delée, like the Ferrys and Paul Berts, and now the teaching
The state government will strive to instill atheism in young people*
generations, from primary school to medical school.

Father Macé is careful to point out that in public schools one
will outlaw denominational education, but will replace it
by "this common fund of universal religion, which is imposed on all*
"all confessions, and which broadens the progress of age by age"
“Human consciousness (1).” Note this variant

from Renan's formula; It is man who makes God.

S 5. — Masonic education in Italy

A few extracts from Masonic journals are enough to show me
It is clear that here too the sect obeys the same tactic.

The Caffaro lodge of Genoa, meeting on July 4, 1875, is working a lot
in favor of Masonic and secular education. She makes a great
opposition to religious instruction in public schools. It
conde of all his power those where popular scientific education
is based on experience. The lodge also dreams of founding a
children's garden, according to the Fnebel system (2).

(1) Report on the work of the Parisian circle of the teaching league
for {879, p. 7 and 8.

(2) Correspondence of the GOacs, September 1875, published in the Chaine'd'union
from 1875.

In November 1875, in Florence, the Goncordia lodge held a sort
of the congress, to which she had invited all the workshops of the Tuscan group
to send their delegates. That's the demonstration she wanted to make.
in favor of progress and modern ideas, to defend them against the
repeated attacks from a powerful and widespread enemy. We were there
focused primarily on establishing the preeminence of civil authority over Tele-
religious ment. Practical means of applying goodness were sought.
public activism.

Finally, the need to protect freedom of expression* was recognized.
lying against the interference of the clergy.

Leg.'. M.*., who was unable to attend this congress beyond L.'. Goncordia
of which he is a member, apologized by letter and took this opportunity to
Congratulations to MH for having the idea to organize this Mac meeting.*
with the aim of solemnly affirming the rights of civil society and
of science at the very moment when they were most threatened (1).

We also read in the report of the work of the circle p¬
risien of the League of Education for 1879:

A letter addressed to the Parisian circle by Mr. is read aloud.
Beluzzi, the president of the Bologna League for the Education of the Little*
pie, which sends the statutes and regulations of the company, with the tap
statistical tables established by her for the years 1877, 1878 and

1879. Mr. Beluzzi recalls the Leagues of Verona, Turin, Milan, Bologna, Mantua, Ferrara, etc., were founded under the inspiration of ideas, which presided over the founding of the French League of Education gnement.

Already, in April 1872, at the congress of Workers' Societies meeting in Rome, amidst many wishes in favor of associations cooperative tions, an Israelite, Brother Arbib, had the Next motion:

The congress expresses its wish that it be established in every community a sufficient number of elementary schools or a sufficient portion of a municipality and is convinced of the need to establish the obligation of education with criminal sanction (2).

(1) Chain of Union, November 1875.

(2) See the Gazette de France of April 24, 1872.

CHAPTER TWENTY-FOURTH

THE POLYTECHNIC ASSOCIATION AND THE PHILOTECHNIC ASSOCIATION

Freemasonry leaves none of the institutions outside of itself. tutions, which can exert an intellectual and social influence. Good men must therefore keep their eyes constantly open. to examine whether the sect has a firm grip on the works which present themselves to the public in the most innocuous guise.

In this regard, we draw attention to the following extracts from Masonic world (i), relating to two institutions, which have exercised and still exert some influence on popular education light in Paris and other major cities:

"We know the history of these two sister societies, which have given themselves born with the task of compensating for the inadequacy of primary education, ra5- polytechnic society founded in 1830, and the philotechnical association created in 4848.

We cannot remain indifferent to the work and efforts of dedicated propagators of education, who make up these two associations tions. Both are headed by eminent men, excellent Freemasons, Brother Laurent Pichat, senator, for the first time, Brother*, of Hé- Redia, municipal councillor, secretary of the council of the Order, for the se conde.

On December 12th, the Polytechnic Association celebrated with

(0 Maponic Mende, iianiet-iévriee 1881, P*

a grand celebration on the fifth anniversary of its founding. After a
a lengthy speech by Mr. Laurent Picliat, its affable president,
Mr. Gambetta delivered a speech that will remain among his best.
and that we would have liked to reproduce in its entirety if our frame hadn't been there
opposed.

In this speech, Father Gambetta made a profession of faith
d, positivism, which is, as we have seen (Book I, Chapter II, § 15, and Book III,
Chapter XV, § 4) increasingly the doctrine of the lodges:

"It is, gentlemen, this method, severe in principle, more se
still visible in its application, which was traced at the very beginning of your
association the greatest thinker of the century. Why won't I say it?
right here, in this Sorbonne long devoted to another ideal and to
other doctrines, but which, thanks to the effort of time and the competition
of new men and generous spirits - I will allow myself this praise
before the most authorized representative of the University of Paris, —se des
gradually shedding the shadows of the past to look towards the future and cast
the foundations of a true positive science—this rigorously tested method
more severely practiced, such has been the philosophy of the most powerful
a great thinker of the century, as I was saying, the one whose penetrating ideas
thirty today everywhere, from Auguste Comte..., this thinker only
concerned with ridding the human brain of darkness and chi*
"Mothers, to make thought nothing but a pure gold ingot."

It should be noted, says Le Monde maçonnique after this quote, that this
adherence to a doctrine, which today has so many followers
in French Freemasonry.

"I

In an obituary notice dedicated to Brother Mahias, suc¬
causitively prefect of several departments, the same newspaper
expressed as follows:

“During his unfortunately too short career, the f.’. Mahias
He had devoted himself primarily to educational matters. A very active member of
Lu Société Philotechniqiie, he created branches for it not only in
all the departments he administered, but everywhere he could directly-
through his friends to acquire some influence (1),

The Chain of Union of January-February 1882, after having re-
produced a violent attack against Christianity directed at the lodge
The Philanthropic Union of Saint-Denis, by Brother Galopin,

adds:

(l) Myconic world, decorobro 1831.

Brother Hémond, Venerable Master of the lodge La Clémente Amitié, "in his quality of mason and vice-president of the Philosophical Association^ a He drank to the health of Mr. Galopin and thanked him for the assistance he provided. was committed to the democratic cause, by coming to Saint-Denis every fifteen days, for several years, to teach a course in physics biology "A public and free philosophical space."

CHAPTER TWENTY-FIVE

THE FRANCO-MAGONNERIE, THE COMPANIONS Swimming and Trade Union Chambers WORKERS

Purely workers' organizations, even those which affect taking the form of secret societies like guilds, are which have so far remained, at least in France, outside the scope of the tion of the lodges.

Masonic doctrine does indeed lead to socialism, and that is that's where the logical minds it contains within go: (Uv. III, chap. XXVI) but the social category, in which the lodges have so far recruited mainly, inspire an instinctive distrust of the workers.

However, great efforts are currently being made to rat to try to integrate into the lodges both the guilds and these organizations modern ones called trade union chambers. These attempts are facilitated on the one hand by the spread of anti-religious sentiments in the working class, on the other hand by the growing number of men my members belonging to manual trades, which the lodges receive within their bosom.

Here is an important fact, which relates to this absorption process through Freemasonry, representing the vital forces of the working class. The lodge LaJibStice, from Paris, convened a mixed meeting on December 9, 1881 of apprenticeship and Freemasonry:

The entrance to the temple, the report states, was given to the delegations.

of the various journeyman duties of Paris, which are represented
by delegates of the journeymen coopers, stonemasons, carpenters,
passers-by stonemasons, blacksmiths, young foreign men, tailors
their stonemasons, bakers, shoemakers of the new era, duties
gathered together: saddlers, carpenters, plasterers, fullers of cloth, ropemakers,
locksmiths, turners, weavers, tanners, clog makers, basket makers and winemakers
sorters.

Fr. Germain Gornille, the venerable master of the lodge, who presided over the meeting
nion, has defined the role and outlined the purpose of these joint meetings. Fr.
Borniol outlined in broad strokes the history of the journeyman system and the...
Freemasonry. Following Brother Borniol, Brother Germain Cor*
Nille took the floor to inaugurate, in a way, the discussion of the
The question on the agenda, he said, is to research what the...
"The relationship between capital and labor is to approach the social question by
"Excellence." Fr.*. Mamelle addresses the practical side of the association
and "demonstrates to the ff. •. journeymen of Duty and to the masons the necessity-
"if you want to group together into societies resisting capital,"

The session was followed by a meal.

The next meeting will take place during January, on the columns
from one of the journeyman groups of the Duty,

The one in February, which will be held at the temple of the Justice lodge, com
will continue the discussion of the relationship between capital and labor, and
the study of the organization of credit! work. » (l)

This mixed-gender outfit is merely the fulfillment of one of the goals
that the Scottish Grand Symbolic Lodge has assigned itself.

"Propaganda by the master craftsmen, mid-Ktes attire, festivals"
"in common: these are the three main means, which must be..."
"to lead to the future alliance and which would double the forces of the compa-
"gnonnage and Freemasonry, and would constitute a secular force"
"in a position to defy all clerical reactions (2)."

Furthermore, she placed on the agenda of all lodges the
question of the admission of workers under preferential conditions
companions. Propaganda would thus be easier (3).
This is an idea that is gaining traction in the lodges. She does.
also within the apprenticeships.

(1) See the report of this meeting in the Masonic Bulletin of the Grand
Symbolic Lodge, n® January 1882, and in the Chain of Union, January-February 1882.

(2) Bulletin of your Grand Symbolic Lodge, October 1850.

(3) See the Bulletin of the Grand Symbolic Lodge, no. 10 March, May 1881, February ,<.8^J2,.July 1882.

AND THE TRADE UNION CHAMBERS

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We know of a city in the West where there is
a fellowship. Every year at the fellowship members' meeting,
Some are proposing to join the lodge en masse.
The proposal has so far been rejected because the companions
are brave and loyal workers, who intend to remain foreigners
to the intrigues of the parties (1).

Unfortunately, a man to whom companionship owes
A great deal, Agricol Perdiguier, has in this respect entered into a
a fatal path. His religious faith had greatly weakened, and he recounts
He himself managed his relationship with Georges Sand. He was influenced by her.
and was initiated into Freemasonry. While purging the journeyman system
barbaric traditions that dishonored him, he unfortunately...
placed on the path of a vague humanitarianism, of a religio*
indeterminate location, which today gives rise to ma¬ action
conic (2).

Along with the trade union chambers, organizations all
recent and imbued with the anti-Christian spirit, the task of the Freemason
It's easier to do nothing.

We reproduce here, despite its length, the account in a manner
celebration, which took place in Poitiers and where the two institutions had a dispute
confirmed their close alliance, the Future of Vienne (n® of 14
July 1882), published it under this title; Civil Burial

Yesterday, a civil funeral was held for a brave worker, who was abducted before
at the age, after a long illness, to his family and many friends.
More than two hundred people accompanied Charles-Gélestin Rossi
gnol at his final resting place. Mr. Gamille Perré, member of the Chamber
the workers' union and Mr. Guimbaud, president of the Masonic Lodge
those from Poitiers who spoke at his graveside.

Mr. Gamille Ferré, a member of the Chamber of Trade Unions, spoke
in these terms:

Gentlemen,

It is not in vain that one knocks on the door of a Masonic lodge.
Whatever help you request, you are certain to receive it, because

Our law makes it our duty to give what is asked of us. Gon
Convinced of the legitimacy of your request, you came spontaneously-

(1) We must note that we have found no indication relating to
external attire of journeyman and Freemason uerio, including the lodge La Jusliçe
had taken the initial form and that the Masonic newspapers were announcing.

(2) See the 3rd edition of the Book of the Journeymen, 2 vols., 11-12, Paris, 1857.
p. 7, volume II, p. 6C et seq., p. 224 et seq. Moral and religious dialogue,

We ask you to help us with the last homework assignments at the cama>*
harbor that you have just lost, and we, without hesitating for a single moment,
without asking you what you were basing this decision on.
We have come to unite with you at the edge of this grave.

If you understood that Freemasons are workers for
to which there must be neither truce nor rest, when it comes to helping the
Men, you are mistaken. You have grasped, without realizing it,
URL of the sides of our work, and we, coming to this funereal rendezvous-
We are trying to prove to you that we will always be ready to
to come to your aid in all circumstances.

Gentlemen, everywhere you look, you will see
Freemasons at work. And you can believe me, there is no
world a great thing accomplished, there is no progress in pre-
preparation, without any discernible trace of our company's hand in it,
'All the liberal laws you possess were proposed and passed'
by our Brothers; all these immense civilizing works, which illustrate the
19th century, bear the imprint of the Masonic seal.

What is the French Senate doing right now, which, perhaps despite the
Does the will of its creators include a fairly large number of Freemasons?
He is studying the law on trade union associations. And despite the efforts
From the anti-liberals, JL will emerge from his discussions with wise regulations
and strong, because it will be the expression of justice. Well then! ask-
Tell us what part we have played and we take seriously these matters.
will tell you.

Gentlemen, while you are bent over your work for twelve hours
per day, while tied to the forge or the workbench, you earn peni-
They provided enough to feed their families, did the lodges work?
also: they had thought that your fate was unjustly bad;
that you, who enrich society through your work, were deprived
of everything; and they felt it was their duty to help you acquire
to find a better position.

So, now that the arduous period of childbirth is over, you have

seen all the questions that interest us emerge in the political arena
sent. The liberal press, becoming our ally, has sold, by thousands
of channels, the result of the secret work of the Lodges. And when the masses
popular ones were sufficiently prepared when they appeared com
to consider the scope of the questions raised one by one, have emerged
These great laws will be the glory of the Third Republic.

Workers! From now on, thanks to Freemasonry, your children will study
They will die. They, too, will possess the knowledge that makes a man
and which, even today, are reserved for the wealthy classes.

Once they become men, your children will only be soldiers for a strict period of time.
necessary to learn to defend the sacred soil of the homeland;

workers, they will be able to come together and defend their interests collectively, and,
With the help of our legislators' efforts, they will have in their hands a
a powerful means of reconciliation capable of sparing them these bloody struggles*
glantes, where the people are always defeated.

Oh! Gentlemen! Think about it carefully! Never deviate from the law;
Don't try to resort to force; that would be, even assuming that
you succeeded for a time, allowing in the aftermath of disastrous re-
reprisals. — Do not listen to those who will incite you to violence
the social order; rest assured, they would push you forward, and the
When the big day arrives, you would be solely responsible, because they would not
Not there anymore. Instead, consider using the law as it is or will be.
in your best interests, and remember that if you rebel
against society and completely overturn the current order, you
You would have done only one thing:

To substitute the tyranny of the many for that of the few.

Finally, gentlemen, among all the laws owed to the Lodges, there is one
another one that I want to remind you of, because it is the remedy for a
great evil. — What is the fate of the worker who has arrived even today?
In old age? Gentlemen, you know him. — When his faculties
are diminished, his vision becomes blurred, his muscles refuse him
service, he is replaced at the workbench and the workshop door closes for
him. — What then becomes of this unfortunate man? — He is forced to
to beg, until public charity allowed him to come and die
to laugh on a hospital bed. — Well, it is this sad state of affairs that the
Freemasonry wanted and wants to abolish. Thanks to the numerous members of parliament
who are his children, the Old Workers' Fund will open. The E
Tat will throw all the millions he can give without compromising

the country's financial base, and the worker, called upon to contribute through his
Savings to ensure the success of this work will lead to better and more productive work.
reflecting that the Republic, which educates his children, assures him
bread and shelter when age and fatigue have worn down his strength.

Gentlemen, it will still take some time to reap the rewards.
of all these creations, that is why we must deplore that some
Men like the unfortunate one, who is lying there, die before a
see the implementation of these measures.

Rossignol, whom a long illness took from you too soon, was all her
He lived an excellent and honest life. He had earned the affection of
His friends, the esteem of those for whom he worked. He truly deserved it.
that we should come and accompany him. You probably know this better than anyone else.
me, you who are his friends.

Gentlemen, he had another merit, that of putting his death in a...
Cord with his life; it's beautiful! — We respect all beliefs,
We understand that people pray, that they have a religion, that they believe in everything

whatever one wants; but we demand that the same respect be shown to
our ideas. —> We are not trying to oppose anyone's actions.
So be it; but in return, we insist on being able to exercise our freedom.
iiiberiû! This word is inscribed on the frontispiece of our code; we insist on it
too much to erase.

My friends, let us make a covenant at this grave. It will be lasting, I
I hope so; for one does nothing lightly in the face of death. The lodges,
As you now know, they are made up of workers. Well! re-
Let us recall what Freemasonry already did two centuries ago; on the
Our fellow worker has fallen; let us unite the moral workers.
to manual laborers; let's help each other, protect each other, advise each other
we 1

My friends, if you do this, you will be doing the work of masons without being-
three; you will only have more merit.

Now, farewell to the one who is no more!

Farewell, on behalf of all the workers, his friends!

Farewell, in the name of free thinkers!

Farewell, on behalf of the Trade Union Chamber!

Mr. Cruimbaud, president of the Masonic lodge Les Am/s Réunis, has
pronounced the following words:

Gentlemen,

Before this pit, opened long before its time, closes again
on the remains of the one who was Charles-Célestin Rossignol, we have
our first duty is to express our gratitude to those who have not
I never doubted for a single moment that by calling on us, they would find the
The fraternal society we represent here is ready to join
to them to accompany to his final resting place the man so young and so
very talented, whom death has taken from the affection of his family and friend
separated from his comrades. Our second duty is to affirm to the
The grieving family deeply shares in their sorrow.
the loss she has just suffered is all the more cruel because the honest or
Friday, who is no longer alive, by his clearly manifested last will,
given the measure of what could be expected of him. It is necessary, in fact,
at the present time, and in this moment of failure, a strong character
a poignant moment to shake off all prejudices during his life and to...
to declare at the hour of death that, having not needed the assistance of
We've had a cult since we reached manhood, so we can do without them.
that we no longer exist.

May his example be a lesson for us all, and may the con
May the conformity of his death with his life be a consolation to all those who
They mourn him

Rossignol died before he could witness the constitution defined*
tive of the Trade Union Chamber of all the workers' corporations of its
city. He will not enjoy the benefits it should provide to all those
who are members. To those who survive him, may they allow us
to tell them: We know of nothing better than vast associations
companies placing the defense of their interests in the hands of men
that they choose freely. One is never better defended nor
better supported than by his peers.

We tell them again: Persevere in the path you have chosen.
traced, do not heed the cry of alarm we heard:
"Here comes socialism bursting into the provinces," The word so
Socialism has long been a bogeyman for our adversaries
that they threw to the wolves in the moment of social crisis.
Let those whom they seek to frighten rest assured, socialism as
you hear it and as we understand it, is purely and simply
plement than a completely new association of three combined forces:
The idea, the capital, and the workforce. The day when the application of these
The three elements brought together by the association will be a fait accompli on that day
The most perfect equality will reign forever among men.

Sleep in peace. Nightingale, if you were not given the chance to witness the realization
By making use of this blessing, those who survive you will benefit from it.

Let's work together, let's educate each other, that's the best way.
a way to honor the memory of the worker we are losing!

Nightingale, I bid you a final farewell here, in the name of brotherhood and unity.
Verselle I

These demonstrations indicate a highly skillful combined effort.
ment.

Will Freemasonry succeed in engaging the journeymen and guilds?
The unions under her control? That's another question. She
may well, through its impious propaganda, destroy the faith among its members
Christian, but the proletarian still regards the lodge as a
bourgeois institution and instinctively distrusts it. Other cent
He was attracted to very active groups: the International, the Anarchists, and others.
of attraction for him, when he lost his Christian sense.

Freemasonry will nonetheless have exerted an influence
formidable influence in spreading the socialist idea among politicians
elderly people in limbo and the outcasts of all kinds who fill
his boxes.

We will see this in the next chapter.

CHAPTER TWENTY-SIX

Freemasonry BT The Sociology

5

S 1". — The social revolution resulting from the

POLITICAL REVOLUTION

By the strength of the communist principle, which is at the heart of the document*
Masonic trine (see Book I, Chapter VI, and Book II, Chapter XIV, § 4),
The lodges were gradually led to adopt socialist principles.
and gradually, as the leaders, through political means, lower the
financial barriers that once made it an aristocratic institution*
cracy, then a bourgeois institution, these tendencies intensified
kill.

The Scottish lodges of Lyon consecrated on February 14, 1878 a
held to discuss the social issue:

Brother Bouland explains that poverty and degradation are accidents

teeth, which the properly applied law of solidarity can remedy. It is
a doctrine that claims that misery is of divine origin, Christ
having said to his disciples, "There will always be poor people among you."
The critic argues that misery cannot be of divine origin, that it is
simply the work of corruption within social circles and the resistance of
Ignorance.

Father Perrouet concluded the discussion with these words:

Any social order in which the individual does not encounter the guarantors*

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III

Sufficient resources to satisfy his needs will be misunderstood by him, economical
constantly threatened. Human needs must be
satisfied so that he is sociable {{}.

On September 12, 1875, the three lodges of Le Havre distributed so
the distribution of savings account booklets to the most
deserving students from secular schools. The speaker from the VAménité lodge makes
A speech on the emancipation of the working class by Vins,
Liberal instruction and truly patriotic education.

The social problem, he said, is no longer, as it once was, the impossibility
to produce enough for all men, but the difficulty of operating a
fairer and more equitable distribution between them (2).

Reading these ambiguous declamations, these double-edged words
In this sense, one wonders if these speakers want to create in the
poor workers, who listen to them, with unrealizable hopes or
well if they intend to take the lead in the social revolution and in
to fall squarely into socialism.

Some people go for it quite frankly.

Brother Garnier, Worshipful Master of the Globe Lodge in Vincennes,
In the meeting of August 23, 1874, he demanded the right to work.
like in the old days, the f. *. Louis Blanc:

Freemasonry wants to use all scientific and so-called means
to improve the lot of the workers. She wants order, the economy
nomy, the moralization of the worker. She wants the right to work, the
Work development, work organization. It's definitely there.
in its element, this is the temple of work (3),

The following speech, delivered by L*. Danel at the VHom lodge
free me in January 1877, very clearly highlights the logical lineage
So many ideas, which could lead to the most brutal form of socialism, tyranny
of the State, of humanity, of the first principles of liberty and equality
purely human issues posed from the outset by Freemasonry
nonsense.

The founding members wanted, while having as their primary goal
dial to fight our common enemy, clericalism, to devote ourselves

{\) Union chain, 1878.

(7) Chain of union, 1875.

(3) Chain of Union, 1874, p. 551.

particularly in the study of social issues.... equality of resources
Sources. Pagan individualism was succeeded by Christian individualism.
and under the direction of scheming priests and false moralizers, humanity
nity has deviated from its path. It must return to its nature: the reorientation
Social organization is necessary; at the top as well as at the bottom, no one is
satisfied... A compact mass of new men present for
to sweep away Christian individualism in turn, and this mass thinks
as we, with the philosopher Lessing, that man is not immortal
such as by humanity and in humanity.

Let's work... Let's educate.

At the lodge "La Libre pensée" in Auriîlac, on March 4, 1882, the f.*.
Paul Roques, after recalling that 1789 was the work of the
Freemasonry, he concluded:

This past is a guarantee of what you will become in the future. The role of the
Freemasonry is far from over: after having worked at the Revolution

POLITICAL ACTION, IT MUST WORK TOWARDS SOCIAL EVOLUTION (l).

§ 2. — A statue has Proudiion

These are not new trends in Freemasonry.
nonsense.

In 1870, Brother Mahias, who was, as we have seen, one of the
main promoters of the PhUotechnical Association during
his administrative career, had pronounced the Awakening ma-
conic^ of Boulogne-sur-Seine, the funeral oration of f.\ Ar¬

Barbès man (2)!

In 1881, Brother Dionys Ordinaire, deputy for Doubs, pro
called for the formation of a committee to erect in Besançon a
statue to Proudhon. This is naturally under the auspices of the
Masonry work that he installed in this company.

On June 18 of this year, he delivered a speech as the speaker at the
Lodge of Sincerity^ Perfect union and Constant friendship united^ at its

(1) chain of union y July 1882.

(2) Fact recalled by Le Français of November 17, 188t. Let us add, since we
You have had to speak several times about Mr. Mahias, that he died a Christian death and
piously in 1881, in the arms of the venerable Bishop of Grenoble, who united a
such sweet apostolic charity in zeal for the defense of the Church.

solstice celebration and to the applause of a large number of ff.∗.
visit, "a remarkable discourse on Proudlion, whose initiation-
"The ceremony, as we know, took place in that lodge. He comments on the
"The famous philosopher's answers to the three usual questions"
"that which is done to the novices," the Masonic World tells us
in his report (no. of August 1881).

On this occasion, the same newspaper (issue no. 1 of December 1881) has
published an important article on Proudlion, which we reproduce here
in full:

We know the stir that Proudlion's initiation caused in Freemasonry
in 1847. At that time our institution had allowed itself to be invaded by the
The irritating mysticism that reigned outside. Proudhon returned to this
The moment the service awakened her from her torpor and reminded her that
His tradition imposed upon him other tasks than founding a new republic.
religion. This sudden intervention, which caused a scandal, did not leave only
to bear good fruit, and it is right to remember that it was especially
to his friends and disciples, that Freemasonry owed its brilliance and Pimportanco
which marked its existence during the second half of the imperial regime
perial. Freemasonry also does not forget Proudhon, and when the celebratory
The polemicist died in 1865; it was Massol who was tasked with interpreting
to alleviate everyone's regrets and to show how much the life and work of
Proudhon's views aligned with the aspirations of Freemasonry. We were told
will allow us to reproduce this remarkable page, which may appear
outdated to some, but which will remind more than one of our readers
from an era of generous and selfless struggles, of enthusiasts
my ardent ones, which were soon, alas, to disappear amidst the ca
friendships without [shadow of the invasion and the civil war.]

Here is how Massol spoke at Proud'hon's graveside:

"The man who rests in this tomb was great in spirit. Everything
The world was able, through his writings, to appreciate the depth of his intelligence.
and the power of this dialectic which has crushed so many prejudices. What
only a few, those kids who lived in his inner circle, his
wind how much beneath the rough exterior of a son of a Franche-Comté worker, there
He had indulgence for others and genuine kindness.

“But what characterizes Proudhon, what makes him original, his
Her distinctive trait is the strength of her conscience. She never wavers.
cha; faced with many temptations, he always remained pure, he won
his life lived by the sweat of each day.

"A proletarian he was born, a proletarian he lived, a proletarian he died, that is-
that is to say, he has always been poor, so poor that we have been forced
to pool our resources to provide him with this grave.

He had only one true passion, the passion for law and justice;

He had all the delicacies. He is one of those who have the most
worked on the construction of the century's most important project, the foundation of
Morality, free from all superstition.

His entire life was a corollary to this morality that he glimpsed.
as the true sovereign of the future.

No one more than he had a sense of the dignity of man, no one
No one proclaimed respect for the human person more than he did, no one more
that he did not engrave in souls, by rejuvenating it, the motto; Liberty,
Equality, fraternity.

Despite his diverse occupations, Proudhon never ceased to be inquisitive.
to take an interest in Freemasonry. Let us reread this page written towards the end of his
life and which was a valuable encouragement to the friends of progress.

3. – A page by Proudhon on Freemasonry

AND the socialist idea

Pranomaçonmrie.

What happens to any sect has happened to Freemasonry, which,
Having started with symbolism, he doesn't know how to understand and develop
philosophically the meaning of its emblems: it has lost its way in
false speculations and corrupted by doctrines, which are diametrically opposed to it
fundamentally contrary. Freemasonry, if it believes it can play

still has a role in the world, and needs a reform that would not carry
not only on the ritual, as has already been tried so many times; but on a re-
a form which, by getting to the heart of things, would illuminate thought, the
true Masonic thought.

For nearly a century, the vast majority of Lodges have professed the
The deism of J.-J. Rousseau. This vogue for deism is understandable; for the
weak souls who, while renouncing the Christian faith and giving themselves
with an air of rationalism, they nevertheless wish to retain a core of re-
religion, nothing is more convenient than this profession of faith in the Muslim way
mane: the existence of God and the immortality of the soul. — With that we
If he is considered duly informed, no further examination is necessary. — Is there anythir
What is better in matters of opinion than what is not examined?
We might not find, from the dual point of view of religion and
of philosophy, of a more inconsistent, narrower doctrine, than this
The reduction of Christianity: that's precisely what makes it so successful.
no longer wants to be lumped in with the mob of believers... but we are
incapable at the same time of following the philosophical critique to its conclusion
phique. Just as the pure idea is derived from the average of

spirits, justice for her is above consciences, and one
stands within an eclecticism that also satisfies presumption and
powerlessness.

Some masons, however, having more ability or more law
Sir, they allow themselves to search beyond. *— The Ecos- Oiler
seism, published in 1812, and intended for high-ranking Freemasons,
professes under the name of system of universal generation a kind
of pantheism similar to that which was formerly taught in the
mysteries and which fits into the ideas of Volney and Dupuis.

The aspect of the universe, says this anonymous author, presents to the eyes of the observ
a perpetual cycle of creation, destruction, and regeneration
Generations. To be born, to die, to reproduce, such is the law imposed on all
that which exists. Movement, or, if you will, God, spirit, fire, the
atoms, subtle matter is the efficient cause of these various states.
He alone gives life, he alone causes death, he is the benevolent Osi-
Ris, it's the dreaded Typhon, these two are brothers, or rather they are not
are but one God.

In symbolic language, it is commonly said that death is the
gateway to life, a truth little known to those who hold the rank of
master, although the emblems placed before their eyes, should have...
to instruct.

This figure refers to this fermentation, this putrefaction
tions precede birth and give it; that without the first condition
tion the second cannot take place; that in short, for the generation

For the process to be accomplished, the generative principles must die, in order to that is to say, that they dissolve, become disunited through putrefaction.

Indeed, without an internal and fermentative movement, without the separation ment, without the disintegration of the surrounding parts, how the Will the germ be able to emerge through the layers that hold it? captive?

The phenomenon of universal generation can be considered under a multitude of varied aspects... Hence this immense variety of fables, of rites, of symbols, all relating to the same goal, nevertheless have more than once embarrassed the myth-making commentators. Because the Ancient and modern religions are all equally physical, and this it is only among the principles of nature that one must seek the gods of the nations.

There is a long way, as we can see, from this doctrine to the glue of Jean-Jacques; It also appears to have been reserved for the highest initiation. But Whatever mystery may have been created, she no more belongs to the Ma- What nonsense deism is; it's just one more piece of evidence supporting... CO, as we have said, of the void of doctrine, which afflicts us at this moment the lodges.

In CCS lately, some brothers, more indiscreet than wise.

O

Having proposed using the lodges for religious renewal, he The Masonic world responded to them with great common sense. that the principles of free inquiry and tolerance, which form the basis of Freemasonry, opposed its becoming the agent and the organ of no religious thought; that any profession of faith, becoming mandatory, implied, with regard to the one who rejects it, excom communication, therefore, was in contradiction with the principle of universal brotherhood, which is the true purpose of Masonic societies niques.

“We are told,” the editor adds, “that the religious link is indispensable” Religion, on the contrary, appears to us as a solution to modern societies. as an individual feeling completely independent of existence of progress and the well-being of societies. Collectively, it... "It almost always appears as a danger."

Thus, religion is clearly and duly excluded from Freemasonry. nery^ not in the sense that it excludes from its fold, neither Jew nor Christian neither Christian nor Muslim, and that she shows intolerance for any opinion religious union, but in the sense that it is, like the Revolution, the justice, free reason, above all religion. Accepting a pro

To renounce faith in Freemasonry would be to denigrate, to descend:
She doesn't want it. What does this mean, if not that the Freemason, as
that Freemason, recognizes only one law, which is justice, and in the arch
architect of the universe, affirms, not the substance or the cause, but the reason
Sound, relationship, harmony of things? — PJ Proodhon.

Proudhon did not judge the scope of the rituals and the spirit of the
Freemasonry, but not as Father Deschamps did it in
the first book of this work.

CHAPTER TWENTY-SEVENTH

IsA Sect in Belgium and the Netherlands

§. 1. — Independent Morality and the Neutral School

Around 1860, the theory of independent morality was invented.
by the lodges and put into circulation by them to gain acceptance
their fundamental given to the general public, the separation of life
social relationship with religion (see Introduction IV). Here is a discussion
lecture given by Brother Goblet d'Aviella on January 26, 1879.
for the consecration of the temple of the Philanthropic Friends^ which ex¬
prime well the goal pursued by the sect;

I was telling you, my brothers, during the ceremony where we laid the...
the first stone of this temple (1), that Freemasonry was the philosophy
OF LIBERALISM, that is to say, the source, the reservoir where the opponents of
all prejudices and all superstitions had to draw their
higher principles of moral guidance and political reconstruction.

As long as it's simply a matter of overturning systems based on
error, superstition, or imposture: a purely negative criticism
It can suffice for the task. But you can't build anything on negations, no
more than one devotes oneself at length and completely to truths
tingents and relative which were not the truth of yesterday and which will be
Perhaps tomorrow's lie. It is necessary, for parties as for individuals
due, an ideal that serves as a beacon to guide them against the pitfalls
of selfishness and passion. Now, this ideal, apart from conceptions

(!) V. the essential parts of this first speech cited in the introduction, IV.

sectarians that it must precisely serve to combat and replace,
Is it not Freemasonry that offers us its highest expression?
happier?

An example will better illustrate my point. What is currently
In Belgium, the big question that preoccupies the government and fascinates
Public opinion? It's the reform of popular education, this lever with
which a philosopher said would uplift humankind. It is
to remove from the REVEALED REUGTONS THE TEACHING OF THE ORAL, which they
have so far monopolized public schools. Well, if
It was true that, for Liberalism, there was no moral compass.
positive and absolute principles, founded on reason and common to all
We could not, without infringing upon freedom of conscience,
to charge the State with teaching some kind of morality. The State, in short,
could teach reading, writing, arithmetic, and many other things
again; he should give up what I consider to be the most beautiful
and the most important part of his educational mission: to make men
and citizens. Neurotically, these principles, and, if the liberals

Those who want to find them, they only have to come to our temples and decipher them.
ON THE WALLS OF OUR FORECOURSES, THE PRINCIPLES FORMULATED IN OUR WORKS.

Freemasonry teaches that there is, in the moral world as in the
physical world, absolute, primordial, permanent laws, universal
saddles, independent of time and place, like sects and
schools, based on reason and therefore destined to become the foundation of
any rationally organized society. Such is the principle, which we understand
command to do good for good and not for profit that we
we could derive from it... These are the principles that have been formulated by
the Declaration of the Rights of Man in France, before taking place
in the most beautiful chapter of the Belgian Constitution. — And these are not
Not here are DOGMAS, which Freemasonry claims to impose on reason.
a supposed divine revelation! Freemasonry* neither teaches nor pro-
no dogma in the narrow and arbitrary sense of the word. But this
These are principles that were arrived at starting from the fact that
Man is a free and responsible being, endowed with reason which...
allows one to glimpse the law of things, and a consciousness which entails it
agreed to comply with it, and she succeeded without any other guide than the E.*.
F.*. (Eternal Hearth), that is to say, by the sole effort of Reason: "this
light which, according to a famous expression, enlightens every man coming
in this world." And in proclaiming them, she is only conforming to the goal
of its institution, — for this goal — as all those among us know
you who, having reached the 3rd gr.*, have discovered, beneath the superstitions bi¬
the idioms of our rituals, the common and primordial myth of all the
naturalistic religions of antiquity — this goal is the study of nature
ture, that is to say, the discovery of the laws that govern the moral world,
As well as the physical world...

Freemasonry shows that it is not just a philosophy.
philosophy of progress, but also a religion, the religion of the ideal.

Now, what need is there for a secret society for that, se
building Egyptian-style sanctuaries to perform rituals
Mysterious? This is not the time, my brothers, to defend appearances.
and the SECRET of Freemasonry*, which, moreover, do not need to be revealed
split here. However, to limit myself to saying a word about the usefulness so¬
cial of Freemasonry.*. in an era like ours, where what I call
merai utilitarianism is increasingly invading all levels of society
society, where men seem to be judged exclusively by their
success and doctrines according to their immediate utility, where our universities
kids, these hotbeds of free science, seem to be becoming nothing more than
machines for manufacturing doctors and lawyers, faced with such
Given the situation, can we still contest the existence of a vast association?
like Freemasonry*, which, in the presence of collapsing theocracies
From all sides, they gather to dedicate temples, as we do
sounds today, a cult that will outlive all cults, because it
rests on a progressive conception of nature, on the worship of law
living, in the worship of truth, justice and fraternity? (1) »

A neutral school, to use a euphemism, which they used
ministers to deceive the public conscience and pass the
law of misfortune, aims to carry out the program of fr.*.
Aviella's goblet.

We shall see.

In 1881, F.*. Van-Humbeck, Minister of Public Instruction
The republic published a General Regulation for Normal Schools and
primary normal sections of the State^ in which is
the curriculum for the morality and etiquette course for three
years. The different duties towards oneself, towards men
They reviewed my principles there, including kindness towards animals.
evils; but of duties towards God not a word is said, and
Even God is not named, or rather he is named in a way
derisory. Indeed, right at the end of the 3rd year course program
Born, entitled: Theoretical Morality, there is one last question
designed as follows:

Examination of the various sanctions of the moral law: physical sanction,
moral sanction (satisfaction of conscience and remorse), sanction of
public opinion; sanctions derived from the philosophy of religion
gions: the future life and God (2).

(1) KeproduU by the Courrier de Bruxelles of March 7, 1879.

(2) This document is published in its entirety in the Journal de Bruxelles of the Zi
July 1881.

That is to say, the future life, God's judgments, his
Their very existence is presented as a hypothesis, as a
of the various philosophical systems under examination which we will consider
young teachers live to engage, in a theoretical way^
but while warning them that practical morality is entirely at
independent of such questions.

A newspaper of the sect, La Flandre libérale, has perfectly
indicated the goal that Ton wanted to achieve.

Anyone who sends their child to the local school is in fact
enlisted in the ranks of the Liberals.

How many people came to us without even knowing it! We succeeded!
even in the smallest villages, thus creating a strong group of people
are moving closer to freethinking. Some may resist, but their
children imbued from their earliest years with contempt for the cuUCy will break fa¬
civilly with Catholicism. There is a seed there that will sprout and bear fruit.
tifiera (i).

S 2. — A second step forward

The lodges are seeking to consolidate the victory they have achieved.
by passing the law of July 1, 1879, which secularized education
state education and excludes religion from the framework of elementary education
silence (book II, chap. XII S '»)•

We have been able to see how, in the works to which, since 1863,
The lodges have spoken on this issue, and their views have been summarized.
in memoirs and bills published in one volume in 1865,
Compulsory education was intended to be a sanction for teaching
secular. The text of the Belgian constitution guarantees a
In an absolute manner, the freedom of information presents itself to a legislature
The nature of the difficulties, which explain the efforts and the work of
lodges. Therefore, to bring the draft laws into effect
Through it, the lodges in 1882 imagined provoking a
on the side of provincial meetings of official schoolteachers, then a council
general assembly in Arlon, where, under the pretext of addressing peri- issues
In terms of teaching methods, they simply reproduced the })rojeis
of the Law printed in the volume of the lodges.

(t) CilR in the brochure iaiiluléo: The Masonic School in tielyique) pir Imu
<i'Aaver3, BruxQlIes 188%.

The teachers of the province of Liège held a meeting
in June 1882, in which they declared it necessary to impose
parents have an obligation to ensure their children attend school.
children under penalty of a fine, or at the very least of being deprived of their
right of custody, guardianship, and above all, the right to be excluded from assistance
communal (1).

In September, a general congress took place in Arlon. Live coverage
their general of Primary Education at the ministry^ the f.∗.
Germain came to lead the debates and opened his sessions
through a speech, in which he appealed to both the interests and
to the passions of the unfortunate that the necessities of their position
or their bad principles have reduced them to being his collaborators (2)^

For a long time, we have been united by the same work, by
the same struggles, driven by the same hopes and the same confidence
unwavering in the future of our schools (2). It is therefore with joy that
I can see you all again, full of enthusiasm, gathered in large numbers
in the city of Arlon, to share your knowledge, your experience
education; to study the serious questions of education and teaching
grouping, to seek ways to raise the school even higher
municipal, the only one that can ensure true national development
tional (//)

(1) Qand's Le Bien public, in its issues of June 28 and 29, 1882, by comparing
the text of the declarations of the teachers of the province of Liège of that of the ine>
memoranda and draft laws of the lodges, demonstrated in a tangible way that the
Official teachers had done nothing but copy these memoirs.

(2) The solidarity that F.∗. Van Uumbeck and his agent established between the government-
The relationship between Freemasons and official schoolteachers is the result of a particu
to Belgium. After the law of July 1, 1879, the bishops declared that the pa
Renls could not, under penalty of sin, send their children to schools, hence
Religious information was banned. (Book II cbap. XII g 3 note). All the more so
The teachers could not continue to teach under such conditions.
except in particular circumstances, the assessment of which the bishops reserved for thems
Consequently, the vast majority of official schoolteachers, who had principles
Catholics have resigned and found positions in all the
Christian schools that the admirable generosity of Belgian Catholics opened at the same ti
weather in almost all municipalities.

Since the number of private schools is infinitely smaller in France, the same line
Driving practice could not be followed after the law of March 28, 1882. On the contrary
The teachers were committed to keeping their positions, as long as they were not dismissed
would not mandate positive acts contrary to the faith. A very large number of
Three of them deplore the disastrous path the Republic has taken in education.

public, and react to the extent of their power against its disastrous consequences
Meetings like the Arlon congress were attempted in France in 1881; but
They did not produce the result expected by Father Jules Ferry. Go, which is said to
The text concerning Belgian schoolteachers cannot therefore be applied in any way to Frenc

4C2 THE CULT IN BELGIUM

We will all pursue our goal with fervor; the progress of the*
national education. We will redouble our efforts so that our children
receive in our primary schools an education based on truth.
la. jiisliceJ la moralilé... and you will work more courageously than
never, I am convinced, to definitively ensure the triumph of
National education: you will not allow it, — and we will help you
will be involved in the efforts you make to achieve this goal; — you will not
will not allow qxion to take away your primary school, this fertile land where
science, morality, and freedom germinate (Loud and long cheers)
matations).

What the Belgian Freemason ministry was looking for there was
A kind of pressure to take another step forward, to
establish compulsory education as in France^ conforming
ment to the Masonic program. We saw how, from the very next day
hand of the vote on the law of misfortune, the lodges had put this
question to be studied (Book II, Chapter XIII, § 3). The congress of the institutes
the teurs was only a means to transmit the watchword to
liberal opinion. Indeed, this is what the result of its de-
releases.

The assembly adopted, firstly, absolute free access as a condition
essential.

(A second proposal tends towards the establishment of a jury tasked with making
students graduating from private schools as well as official schools will be subjected to
an examination that will decide whether they can be issued a certificate
knowledge. Various advantages will be attached to this certificate; among other things.
tre, f admission into public administrations or establishments
industrial matters, allocation of electoral rights, etc., etc.

A lively discussion ensued regarding what the
elements, which will be included in the composition of the jury^ that the proposal aims to
sition.

A schoolteacher in Liège and a schoolteacher in Saint-Gilles-lez-Bruxel-
They develop a series of considerations for the purpose of establishing a jury
composed of both official and independent teachers.
invoke, in support of their system, the principle of tolerance and
the idea that we must, as much as possible, avoid the criticisms to which the
public education would obviously be exposed on the part of our administrations.
academics, if private education were excluded from the training of juries.

This line of thinking is strongly opposed by a schoolteacher in Liège.
who is protesting against the composition of the mixed juries. "The intervention of the
"clergy in primary education," the speaker exclaimed, "was imposing
possible, before 1879, because he is opposed to all progress, that he works in

outside of nature and humanity (!!). Now, we know, outside
In nature, there is nothing true or just (!!) outside of humanity.
Nothing good. This intervention is even more impossible since the law
of 1879; there is between him and us an abyss that we will not cross, nor
will never fill the void.

The proposal under discussion is put to a vote.
and the assembly rejects the intervention of Venseignement libre in Vorgu'
Jury training.

The assembly then adopted a series of measures, the effect of which was to
to enable all parents to provide primary education to
their children; these measures consist of regulating the work
children in industries, in the implementation of methods
rilables (??), in the allocation of subsidies and allowances to parents
needy.

The assembly admits, in addition, like French law, the application of
penalties (1).

The concert that exists between Freemasonry in all countries is acc
caused by the identity of the measures of persecution directed against the
religion. The Freemasons of Belgium are determined not to let themselves
to be surpassed by their French brothers. At the opening of the session
of the Chamber, in December 1882, the central section had, by the or
gane of his rapporteur, the f. ∗. Goblet d'Aviella, requested the
suppression of 442 vicars, confiscation of the salaries of the cha¬
noines and episcopal secretaries. In the discussion, within
the section, we have shown the intention of submitting more and more
the administration of factories to government interference. From
Moreover, Brother Goblet d'Aviella has just had the following brought to the order of
a proposal in the House aimed at removing
sea the exemption from military service enjoyed by students in
theology, which is not comfortable. This is, as we can see,
the copy of the laws passed in Paris (book II, chapter XII, § 6), which
What aggravates the inequity of this project is that at the same time one wants
to maintain military immunity for hundreds of schoolchildren
normal and to the teachers of the official education system, who in
Belgium is essentially anti-Christian.

Following the example of Generals Billot and Thibaudin, (Book III, Chapter (Tre XXII, S 4), the f.∗. Gratry, Minister of War, prohibited strictly for officers to be part of the conferences St. Vincent de Paul and Catholic patronages, but contrary-

(1). See the Brussels Courier of September 14 and 15, 1882.

relative to the regulations, he left them complete freedom to to become affiliated with Masonic lodges (i).

§3. —• Solidarity Societies

There are currently around twenty companies in Belgium, including The aim is to establish a pact between their members to remove to religion all the acts of life.

"They join forces," says one of their manifestos, "to obtain, after their dead, that their remains not be defiled by the antics of the charnel houses Latins, who swindle the public, who are foolish enough to resort to these ex¬ ploiteurs: priests, pastors, rabbis, popes and other mummers of all kinds sort of indispensable upholders of oppression... The light is Once it's done, we must follow it. Every citizen must be convinced. that evil is God, and that the exploiters of this must be struck down aberration (2).

Here are the recommended mandate and will forms Almanac of Freethought^ Liège section, for 1882.

MANDATE FORM

to remove from his death the religious obsessions of priests

AND OTHER PEOPLE

I, the undersigned, first name, last name,

profession, residing at street

No. , declares he wants to die outside of any religion. sitive; I want no priest of any faith to come and find To fill my last moments.

I hereby give, by this formula, to M*" first name
Name, profession, residing at

street number ®, and to M** first name,

Name, profession, address of residence

street n*, concurrently and separately, mandate and

full power to ensure that my will, freely expressed herein,

(1) Le Françait of February 6, 1883.

(2) History of the Rationalist Societies of Belgium by Affranchissement, Druxellee, typograpliio de Brimée, ia-18, 1879) pp. 3, and 4).

be faithfully executed. To that end, when they believe me to be in danger of death and unable, through infirmity or illness, to save myself against the religious obsessions of priests or other people, they will move into my house, they will take such measures that the Circumstances will dictate; they will rule as masters over all this which concerns my person^ which I place under their absolute guardianship.

I want their will to be considered as the expression of the my own. I ask them to faithfully execute this mandate and to enforce, if necessary, through judicial authority.

Thus done at [location], in three originals,

of which each of my agents received one, the 3** being between my hands. [Signature]

TESTAMENTARY FORMULA

I, the undersigned, declare that I wish to be

buried, without any religious ceremony, by the Society
The Free Thought Society of Liège, founded on June 20, 1878. This is my testament that I charge the citizen to execute punctually and

which I place under the protection of the Civil God. Thus done of my own hand, in three originals, one of which is issued to

Mr. Other at the Free Thought Society of Liège,

the third one remaining in my possession. Date and Signature:

And it is in the name of human freedom that a man puts himself
thus under the absolute tutelage of one of his peers (1), abdi-
As for the advance, all will, all possibility of enlightenment!

According to the table of Belgian Free Games Societies that
we have before our eyes, they exist in cities where there are
already Masonic lodges.

The lodges are their propagators, and in reality they have
all the principles.

Things have gone so far that the lodge Les Américains Philanthropes has
put under consideration the question of whether she would declare
Apostates and renegades are all the brothers who, being sick, accept
would seek the help of religion (2). It has not been made public
the decision was made because of the state of mind, even in the world

(1) In religious orders, the vow of obedience is never made except under the
with the most express reservation of the rights of conscience, uhi peccatum non cernerelur
says the Summa Constitutionum of St. Ignatius, regula 31. There is nothing similar there.
to the absolute control of Masonic sects; individual responsibility and freedom
judgment, the source of merit and demerit, are fully safeguarded.

(2) V. Journal of Freemasonry helgcy *26® day of the 10th month, 1880.

30

read

liberalism in Belgium has not yet reached the desired level for
That said, the pressure from the lodges is nonetheless very intense.
this meaning, and, some time later, the lodge Les Vrais amis de V Union
and Proyres deposed its venerable, guilty of having allowed
to his daughter to make her first communion (1).

The lodges believe they can banish God from the conscience with impunity.
Human science: but the thaw is near. ^History of
Rationalist societies in UcUjique, which we have already discussed
cited several times, claims for the socialists the honor
for having founded in 1854 the first solidarity society ap¬
Peleus VA Franchissement. The bourgeois, the capitalists have
sought to gain access to it in order to exclude its demands
socialists and restrict war to God alone; but "in
destroying God, J said this brochure, rationalism affirmed the
"Human fraternity. The organization of the dispossessed is in good shape."
"enforcement proceedings against a company based on the most overwhelming

"despotism and the most execrable exploitation, to constitute in-
"following a new social life, the foundations of which would be the
“Justice in solidarity!” The Paris Commune is in
a continuation presented as the realization of law and justice (2)!

The freethinking bourgeoisie have been warned!

Besides, they have no right to complain. One of the high
dignitaries of Freemasonry, Brother Jottrand did not
feared, in the session of the Chamber of Deputies on May 31
1871, to heap insults upon Mr. Thiers and the government of
Versailles, on the occasion of the legitimate repression of the Com
mune (3).

4. —Fr. Goffin

Our work has often referred to Brother Goffin, to
both the enfant terrible of the lodges and a precursor of their ideas. We will read
with interest the notice that was devoted to him at the time of his death, the
Courier from Bruœelles, no. 21 of September 1882:

(1) Fact cited by VUnion, of April 12, 1882.

(2) History of the rationalist societies of Belgium, by Affranchissement,
jn-18, Bruxcllos, 1879, pp. 12 and 13.

(3) See Louis Piaux, Histoire île la guerre civile de i87i (i 0 - 8 ∗, Paris, 1879).

F. Goffin 4C7

The death — alas, a civil death — of Joseph Gof&o, a man of
letters, died on the 15th of this month, in Lackeii, at the age of 42.

Joseph Goffin was a Freemason and an independent liberal. He never
but wanted to bow down under the iron fist of Mr. Frère, and, in
His newspaper, La Réforme, gave the doctrinaires a lot of trouble.
Verviers. He also removed, subjected to all persecutions, a free-
imaginable female thinkers.

Pursued relentlessly and mercilessly by our great supporters of the tolerated
"france" and "free examination," he had to leave Verviers, and he was founded
last, in Spa, the Memorial, which, after having made such a meager meal, has finished
to eat at the trough of the Peltzer clique.

However, the old radical burgrave soon grew tired of this servitude,
and he preferred to retire to Brussels, to live there in his hard and stoic life.
than isolation. In 1879, he wanted to try one last time, if the times
were not mature enough to express their liberal opinions without reservation

and without fear, and he founded the Journal of Belgian Freemasonry.
thought that Freemasonry should finally emerge from its shadow
promising, and to stop being a bat and show oneself in full
light.

He said in his program;

We are no longer, as we were six thousand years ago, under the influence
has mysteries of Isis and Orisis. The time of riddles and meetings
"Secrets have disappeared. The veils must be torn away in the interest of..."
To ignorant masses.

No one was more suited to do this useful task than Brother Goffin.
He who wrote the Popular History of Freemasonry. But immediately he
an immense cry of terror arose from one end of the Grand-
Orient of Belgium, especially as Goffin announced his intention to
"to unmask those who have made order the stepping stone of their ambitions"
tion. » How could we! We were going to tear off all the false noses, and the vulgar would
initiated into the conspiracies that are being plotted behind the trappings of the Lodges!
but all would be lost and the prestige of the
secret society!

And the persecution of the partisans of
liberal obscurantism versus the unwelcome Freemason "light-bearer"
Goffin admits it in his issue of January 18, 1881:

“Some of our sisters,” he writes, “blame us for putting ourselves in
all opposition with the regulatory body, and daring to tell it truths that
"No one, until now, had thought to formulate it publicly.
"They even claim that the alleged author of our newspaper will be put in..."
"accusation, for having revealed secrets, which must be ignored by the
"vulgar,"

Goflin responds to these tremors with this terrible apostrophe;

"Hey! My brothers, what's the point of hiding if you're doing good?"

Goflin was nevertheless forced to cease publication. He was put on a
accusation by the Grand Orient,

F. Goflin complicated his case with personal attacks-
nelles, by rôvCdations which were to make his journal very d¬
agreeable to the Masonic luminaries.

Here are a few lines he wrote in February 1880, in response
to self-serving attacks which later earned him the honor of
Exclusion. They deserve to be regulated.

d'ui wrote dimaiiclu* past; "Freemasonry needs to purify itself"
its ranks and to no longer receive followers, who not only respond
tooth in an evasive and incomplete manner to the.\ questions forming the basis
do their c.xamcn, but also hold in the profane world a con-
"An irregular edition likely to discredit the institution itself."
I'm being asked to clarify. So: Hey, my F.*., this isn't about
search so hard to find among us the unfaithful husband who, surprised
flagrante ileïicto, nearly getting knocked unconscious by his lawful wife;
the merchant who gets rich a little too quickly; the agent of
exchange dealing in fraudulent securities or acting as an intermediary for a
Philippart, the infamous reveler who forgets to pay his debts
and struts around the park in the company of a pretty stuntwoman; the bad
son who cradles his hand against his father; the lover who abandons his mistress
braid and her child after having lived with them for several years; the newborn
A struggling businessman leaving his hometown to go to another city,
to set up a magnificent business with his creditors' money; the son
of a prominent figure placed under judicial supervision for having had too much
often needs her laundress, despite the proverb that one must
washing one's dirty laundry in public; the guardian, who seduces his ward and rejects
his wife; the police alderman who neglects to fulfill his duty,
when required; the lawyer who refuses to give an account of his management
tion to an unhappy customer; then, certain lodges that let die
their members in misery, and this mob of sycophants of power
and aspiring paid employees, who cease to frequent the tem.
magpies as soon as they have achieved the goal of their hopes.

It would not be very difficult for us to extend this rich repertoire even further.
toire and to go into certain details that might lead one to guess the
no one who hides behind these vile acts; we will not do it; we
we believe we have said enough to attract the serious attention of the body re-
regulator on the danger of staying longer, without taking

energetic resolution to introduce the scalpel into this wound of Tlnsti*
tuition.

"It's too natural," said the Courier of BmœelleSy for qnenous
"Let's make some comments," and we can add that
This is the best illustration of Masonic morality (1).

§5. — The League of Education in Holland

We have already pointed this out several times in this volume
the action of Masonic sects in Holland (book III, chapter XII,
§ 3 and chap. XIV). For a long time she did not appear to have
of repercussions on the country's domestic politics nor on relations
denominational ports.

Since the Constitution of 1848, Catholics, who form
two-fifths of the population enjoyed a freedom
complete, and, although Protestant, the dyuastie, which is sincere*
Christian faith loyally protected this freedom. Originally
the orthodox Protestant party, the conservatives in politics,
showed themselves quite willing to interpret the stipulations restrictively
the provisions of the Constitution, to impose on the Catholic Church the
outdated aspects of the Josephist regime that William I®' had
purportedly restored from 1815 to 1830. The liberals, on the contrary,
defended the rights of Catholics and sought their salvation.
alliance in electoral struggles.

This situation has changed. Through an evolution that has occurred
A complete reversal took place almost everywhere in the world.
in the respective positions of the parties.

(1) N* da 22 September 1882. Two major trials have recently shown the
Belgium, what was the morality of the Masonic world? The Pelizer brothers, con
condemned in December 1882 for the assassination of lawyer Bernays, following a
situation & which it seems that F.-. GofOn alluded to, the Peltzer brothers
were the leaders of Antwerp Freemasonry: it was they who, in 1872, had
organized a riot among the German populace of this city to force Mr. the
Count of Chambord to leave the hotel where he was receiving his friends.

In the other fraction of sects, a member of the Free Thought Society, the f.*.
Bogaerts betrayed his benefactor César do Paepe in a heinous manner and
aroused public outrage by the manner in which, before the Assize Court of
nriizollos of November 2, 1881, he affirmed the practices of independent morality.
This wretch was one of the subjects who gave the most hope to the radical party.

"In the blatant nature of the Roman question," says the author of a
Excellent work on the religious question in the Netherlands^
The liberal press applauded the Italian revolution without reservation.
He praised Cavour and Garibaldi and had only insults for the Pope
and his defenders. The antipathy of the liberals towards Napoleon
minua from the moment that the sovereign Pontiff was the victim of the
Napoleonic policy, and, as a result of the influence of the lodges,
their newspapers took on a character of hostility and hatred against
Catholics, their institutions and their clergy, and forced them,
in a way, to separate themselves from the party, of which they had been the
loyal and faithful allies (1).

The German Kürkampf singularly aggravated this situation
tuation and soon almost all the so-called liberals declared
the war on Catholicism. The rationalist Protestant party is, in
elit, which had essentially become revolutionary. Pastors called
belonging to this faction of Protestantism collaborate in

major Dutch newspapers, such as the Nieuwe Boterdamsche
current, the Arnehmsche current^ the Tydspiegel, the Vadcrland,
the Noorden, and appeal to it and echo all the hatreds, which in
The lodges pursue the men and things of Catholicism.

In June 1875, the Protestant assembly of Leuwaarde, capital
from Friesland, a professor of philosophy at the University of Utrecht,
The incredulous Mr. Opzoomcr, shamelessly revealed the thought that...
anime: "The laws of May will come," he said (2).

The debate focused primarily on the issue of education:
A law of August 13, 1857 had introduced the principle of the new
The practicality of public schools, but left a fairly large degree of
titude to municipalities to subsidize private schools, where
They were founded by the different faiths. The Catholics
ques were content with this law, although it was not always
applied towards them with sufficient impartiality by the
Protestant civil servants. May, opposition against the law
came from a group of liberals who, under the pretext of fa
to improve national education, they founded an association in Holland
a cation similar to the French League of Education.

“Mr. Moens, a modern (rationalist) pastor in Sneek, elected to
appointed by this city, after he had obtained his emeritus status, and named

(1) General Archive of Belgium, July 1875.

(2) IbW.

then primary intelligence inspector in the province
of Utrecht by Mr. Geertsema, Minister of the Interior, and MA
Kerdifk, a Maelite who became a Protestant (1), placed himself at the head
of the movement [Vereenigung voor Volltsonderwigs]. There are what*
In the 12th century, an association called Schoolverhondf was founded.
or league of schools. The stated goal was to put an end to the
students' neglect of attendance, especially among the
children from middle-class families, to generalize private education*
mayor, to increase the number of teachers as well as their
salaries, etc. It was suspected that beneath these fine projects
The underlying idea was to gradually move into teaching
free, compulsory and secular, and to spread more and more
rationalist doctrines.

"The founders of the League of Schools were Messrs. P. Har-
D. Harting, a professor in Utrecht, and D. Harting, a Mennonite pastor in
Enkhuysen, who received the Dutch Lion Cross as a reward
dais from the hands of the Liberal minister, Mr. Fock.

"Their true tendencies soon became apparent."*
They wanted public education to be provided outside of
any religion, in opposition to private (religious) education
and that it could develop rapidly through the increase of
number of schools and teachers. The costs that would be incurred
From this point on, the municipalities were to be reimbursed for the
four-fifths by the State. In addition, the instruction was to be
made as obligatory and forced as possible; but we proceed
This would gradually change because the Dutch nation supports
eagerly awaiting any constraint. In short, the real goal of the
The League aimed to eventually eliminate all life from private education.
by burdening it with financial charges and paying the brand
rationalist approach at the expense of the state.

4c hdL Schools League, which is now merged into Vasso^
donation for national education, created circles everywhere
and received the warm support of modern pastors. Some
Naive Catholics were taken in; the vast majority of
these latter, or rather almost all of them, as well as the Protestants

(i) In Germany and even in France, a certain number of Jews, who want
To better integrate into Christian society, they convert to Protestantism. We have
noted that in general – with a few honorable exceptions of course – these
eonvertù protatanU are the most bitter enemies of the Church and of all Christ
positive tianism.

Orthodox Christians or Wolutiounaires refused to participate.
tie (1).

A law of August 17, 1878, passed despite the opposition of Catholics
liques and orthodox Protestant backs, has aggravated practically all
the principles laid down in the law of 1857, by obliging each com
common to maintain a public school, hence all teaching
Religious institutions are excluded. State subsidies are increased to a
a point that makes competition increasingly expensive for the
free schools. However, the League of Schools was unable to prevail
The principle of compulsory education was upheld: the law was limited to
to a series of measures, "which should gradually prepare the mind
public to the adoption of the coercive system" (2).

As in all Protestant countries, the princes of the house
sovereign and many very honest people believed they could
to be part of the lodges. We indicated how it should be done, in
general thesis^ to appreciate these facts (see book III, preliminary chapter)
naire, S 7). However, those Protestants, whose conscience is
more delicate, understood the danger that Christ posed
Christianism, Masonic affiliation. In 1819, Prince Frederick

of Orange, second son of King William I***, who had been appointed
At the Restoration, a great protector of the Order, he was frightened by the
profound impiety of the rites of the high degrees and abandoned the
Masonry, indicating the patterns in a circular address
greetings to all Freemasons in the Netherlands above the grades of
prenti and companion (3).

Currently, Prince Alexander of Orange, heir presumptive
Head of the crown, is national grand master and goes quite often
preside over lodge meetings. Orthodox Protestants have
moved by this situation, they addressed him with reprimands that
published in Dutch newspapers in December 1882.

After touching testimonials of loyalty and respect, this
The address is expressed as follows:

Your people have the right and the duty to express their grief to you and
his grievances. The lodge is a secret matter for your people and a se
cred without reason. Everything that comes in the light of its principles and of
His actions contradict the religious principles of the most

(1) General Review of Belgium, July 1875.

(2) V. Yearbook of foreign legislation, published by the Society of Common Legislation
adorned, t. VIII, 1879. pp. 516 to 548.

(3) See important document reproduced by Mr. Arnaud Neut, Freemasonry
submitted to the light of publicity (2nd ed.) volume I, pp. 175 and following.

a large number of citizens of the Netherlands. Among your subjects, the Catholics
which cannot honorably or conscientiously support Freemasonry
nonsense.

For all these reasons, your acceptance of the supposed dignity of
Grand Master," and the visits that YAR makes to the lodges are a source
of scandal and sorrow for your loyal subjects. They are wounded, no
in their loyalty and obedience, but in their respect and their
Love. They think they deserve better from the house by their remonstrances.
of Orange" that the Prince of Orange himself does not do, when, fleeing
"Advertising" is at work in secret assemblies, where initiates
only are admitted.

The glory of the name of Orange was won in broad daylight: it must not
not to be compromised or lost in a lodge!

CHAPTER TWENTY-EIGHTH

Freemasonry in the German Empire

§ 1 ", — A look at the composition of the lodges

GERMAN

We find the following indications in the Almanac of German lodges for 1880, published in Leipzig.

Brother Guillaume appears there as protector of the German lodges. orders.

According to this almanac, there are 8 Grand Lodges in Germany and 436 lodges, not counting the clubs, the vereine and the kraenz-Dear.

These lodges have more than 42,000 active members.

Among the dignitaries of the grand lodges are:

2 Protestant preachers or pastors.

33 members of the public education system.

6 officials and employees.

6 judges or lawyers.

11 army officers.

16 councillors, mayors or deputy mayors.

14 bourgeois.

Among the venerable masters and assistant masters of the lodges one relief;

O

22 Protestant preachers or pastors.

I, a Protestant deacon.

154 members of the public education system.

18 officials and employees.

87 judges or lawyers.

44 army officers,

113 councillors, mayors or deputy mayors.

446 bourgeois.

What is striking about this painting is the large number of
Pastors and professors who run the lodges! What must it be
the number of pastors and professors, who are simple
members?

This contains a whole revelation about the German school, even
on the Protestant pulpit.

We have before us a small piece of propaganda from the
intended to present Freemasonry in the most softened light,
the most suitable ones not to frighten religious men. Now, here is
what it says:

"The Bible, not taken literally as the rule
"infallible of particular beliefs, but understood as the
"concrete manifestation of the idea of faith in its most
"Elevated, is the symbol of our convictions concerning the truth {!)."

Masonic hypocrisy is the same everywhere: consider
Thus, the Bible is to be treated like Strauss and Renan, and those
those who continue to include it on the table of the lodges are deceiving
This doctrine, moreover, produces its effects.

Statistics from the London Bible Society tell us
whereas in all countries of the world the number of
The number of printed and distributed copies of the Bible is increasing.
In Germany, since the Kulturkampf, it has decreased by 13 0/0(2)!

S 2. — Freemasonry and the Prussian administration

General F. Selazinski was able to say, in his work frei^

(1) Die Freimaurerei in zehn Fragen und Anlwortea sur Auufklarung fur dnt
Volk und denen freunde, St-Gallen, 1882. in-S* p. 25.

(2) Fact cited by Mr. Luzzati, in Social Reform, issue of November 19th
1882.

maurerei iind Christentlium, printed in Berlin, with Tautorisa-
Lion of the Grand Lodge of Germany:

Of all the European powers that have been in contact with the
Freemasonry, only two have always been consistent with
herself: Prussia, which had always protected her, the Papacy, which had always
days fought (1).

Two key facts reported in the new edition
from the Allgemeines Handbuch der Freimaurerei (vol. IV, Erganzwi'-
gen^ v® Koln), show how the Prussian police and the
Masonry identifies itself;

On May 4, 1867, the Landgericht (court of first instance) of Colo¬
gne, condemned Sebastian Scharfer, rector of the Church of Minorities and
the general president of the Gesellverein (Society of Companions), at 25 tha-
fines or 10 days in prison, because they had published in
Les Meinîsctie Volksblceiter an article taken from the Sudliroler Volksblatt,
in which were found the most dishonorable allegations and the
more absurd attacks against Freemasonry, especially since many
in places Freemasons were required to trample the crucifix or cr
dear above, pledged to abstain from the sacraments, enshrined a
crucifix in the parquet floor to step on when entering, etc.

On October 25 of the same year, the same person was sentenced
Cologne animal control police spoke of a fine of 30 tha-
1st and at the expense of, for having offended Doctor Zille, of Leipzig, as
Freemason.

This was the prelude to the KtUtwkampf.

S 3. ■— A COLLABORATOR OF M* DE BiSMARCK

The German newspapers of January 1881 brought us this
Obituary notice:

Arnold Buge, one of the first leaders of the revolution in Germany,
A former friend of Mazzini and Ledru-Rollin, has just died in Brighton.
Born in 1802 in Bergen (Rügen Island), he studied at the universities
cities of Halle, Jena and Heidelberg. He was then sentenced to six years

(1) Quoted by Pachtler, Der StilleKrieg gegen Thron md Altarf 2nd ed., p. 370.

has

detention as a member of a Tugcndbund, a secret society of students*
deans. In 1830, he became a professor at the University of Halle, and published
successively a number of works of philosophy and criticism*
that, in which he attacked the Church and the State. In fear of new*
Following his convictions, he emigrated to France, then to Switzerland.
Revolution of 1918, he founded first in Leipzig, then in Berlin, one day*
a radical movement called the Reformation; he read, at that same time, part of
the Frankfurt Assembly, where he sat on the far left. Having taken
Having taken part in various insurrectionary movements, he was forced to flee and
seeking refuge in England, in July 1850. Ruge had...
converted, since 1866, to the policies of Mr. Bismarck. In 1870, he
preached the annexation of Alsace and Lorraine. The Reichstag had
voted in favor of the former conspirator an annual pension, which was
served until her death.

§4. — Why the Külturkampp did not end

The Union of October 23, 1882 published an interesting correspondence
dance that we are going to read;

The anniversary of the birth of the Imperial Prince of Germany,
which took place on the 18th, is celebrated by Berliner Tageblatt in a very strange way.
After recalling that the imperial prince was opposed to the movement
antisemitic and that he had repeatedly described it as "shameful for
Germany," the said newspaper congratulates the prince in his capacity as Franco
Freemason, On this occasion, the sheet gives of the Freemason career
A brief summary of the prince, which is not without interest. We learn*
we know that the Imperial Prince was received as a Freemason on November 5, 1853.
that is to say, at the age of twenty-two. The reception was conducted by his
father, then Prince of Prussia and now Emperor of Germany, in
presence of the grand masters of the three great Prussian lodges and of
so that the new member spent the first three that very evening
degrees in the "grand lodge of the country." The father, who since 1840 was
Freemason (his brother, Frédéric-Guillaume LY, born had never been one),
addressed the following speech to his son upon his admission:

"May you be and become a strong support for this order; then no
Not only will your own future be secure, but above all you'll have the beautiful
satisfaction in having always tried to spread around you what is
"Good and true."

In the same year, the prince became Grand Master of the "Great
Masonic lodge of Germany.

In 1861, the king entrusted him with the "ordinary affairs of protector of the lodges of Prussia, and the presidency in the sessions of the society of great masters of Berlin. » The “young grand master,” says the Tagus-Blatt, in conclusion to his summary^ since his entry into the functions* lions, first of all, tried to inform himself well and then to contribute to the best of his ability to the realization of the "noble intentions of the order,” The year 1870 arrived and with it the anniversary of the great lodge of the country. The speech then given by the imperial prince was for many members of Freemasonry, a historical fact, which ushered in a new era for Freemasonry. The "new "era" began, as is known, soon after 1870 at the same time than the "Eultürkampf." As for the internal affairs of France-Freemasonry, the imperial prince employed and still employs his in influence to favor the admission of Jews, who are not considered as worthy by a portion of German Freemasons. 11 follows in This is the emperor's opinion, and we have no doubt that, sooner or later, this the question is not resolved everywhere in Germany in a favorable way to the Jews, as it has long been the case in French lodges, English, etc. Already, now, the number of Jewish Freemasons in Germany is quite considerable, because the admission of the Israelites is not not forbidden in German lodges, and lodges outside the Prussia generally admits Israelites.

The frank reporter probably also belongs to this group. mason of the Berliner Tageblatt, which, moreover, is for indiscretions sometimes committed in his reports on the lodges, has already had disputes with the Norddeutsche Âllgemeine Zeitung, It is possible that the The desire to give "spicy" news has often been the driving force. responding to the Berliner Tageblatt further than he should have, but this "Brother" never published any real secrets.

At the heart of it all lies the Semitic and anti-Semitic question. and the Norddeutsche Allgemeine Zeitung also appears to be the organ of the Anti-Semite Freemasons. That certainly lacks logic, because, given the position held by Freemasons with regard to Christianity On the positive side, it's really not very reasonable to be so scrupulous. towards the Jews.

S. 5. — The question of Swiss schools

Since 1866, Switzerland has increasingly gravitated into the orbit of the German Empire. The Radical Party is working towards Germanization there. and to the de-Christianization of the country, and as everywhere he seeks

to win over the younger generations. His program in Celtic ma
The tax was set by Dr. Schenk, former president of the committee.
federation! It carries the prohibition of all Christian emblems, of
All prayers, of any religious nature, are prohibited at school. But otherwise,
the autonomy still enjoyed by the cantons is an obstacle to the
implementation of this plan. The radicals sought to get rid of
of this obstacle. Carefully leaving the pro-
Dr. Schenk's gram, they had the chambers vote on it
federal law establishing a federal secretary and ordering
an inquiry into the state of public education. Fortunately,
Catholics and conservatives have found a weapon in the
Referendum. The Swiss people, consulted directly, rejected
This law passed by a large majority in November 1882.

In Switzerland, as everywhere, the leaders of the Radical Party appeared
hold to the lodges. The main organ of this party, the Bund of
Bern is run by Freemasons and the Grand Master of the
The Alpina Grand Lodge is headed by John Cuénoud, the police director.
central in Geneva.

CHAPTER TWENTY-NINTH

The Franggombony in Spain Under

ALPHONSE Xn

We have already pointed out (Book II, Chapter XII, § 3) the role that the Mason
his nerie had at the elevation of Alfonso XII to the throne. His ob
The primary goal was to prevent, above all, the rise of Don
Carlos, just as she had excluded her grandfather from the throne (book III,
Chapter VI, Section 4). Whatever the Christian appearances of
new regime, however personal sincerity it may have
the young Alfonso XII, a latent work of disorganization
social dechristianization of this noble country is not being accomplished.
no less since its advent in considerable proportions
rables.

The number of lodges is increasing every day. Before 1868, it
there were only a small number who concealed their existence;
Today, there are more than 360. The Grand Lodge of Spain has
154 lodges under his authority; the Marquis of Seoane is the
Grand Master* The Grand Orient of Spain^ whose Grand Master
Sagasta was there until his appointment to the ministry, number 162.
plus 30 chapters. The Grand Orient of Portugal retains its jurisdiction
dictionary on approximately 40 lodges. Finally, a dozen lodges relegated
wind from foreign Masonic powers. One can assess from
25,000 to 30,000 is the number of active Spanish Freemasons and their
The figure is increasing daily.

Freemasonry in Spain under Alfonso XII

The Bulletin of the Scottish Symbolic Grand Lodge, in
Its January 1882 issue published the following article, which said
quite the official rank that Freemasonry has taken in this
country :

In Spain, Freemasonry has suffered cruel vicissitudes in
various eras; it has been alternately tolerated and proscribed, and fate
of our Spanish F^.∗. has never been enviable. We were waiting with
concern, to know how King Alfonso XII would act towards him,
and we are pleased to see that his promises of complete freedom of
conscience were held. liHl.∗. Gr.∗. Eraser∗. of Spain, the f.∗.
Praxedns Mateo Sagasta has just been appointed Prime Minister.
This ensures that Freemasonry has the freedom to carry out its mission.
of charity and to spread its light. Its new functions have
forced F. Sagasta to resign from G.∗. Gomm.'., and our
FF.∗, have appointed to replace him F.∗. Don Antonio Romero Ortiz,
former Minister of State, Member of Parliament for Gortes, and currently Governor of
the Bank of Spain.

I/Installation of the new elected official to the position of G.'. M.'. and Souv.'. G.∗.
Gomm.'. took place in Madrid on May 10th, in the presence of a
large part of the Masonic∗, Spanish world. The celebration would have been even more
of brilliance, if Brother Sagasta had not been prevented from installing his own staff
element sound .∗< 00068860 ^

At 5 o'clock in the afternoon, the G∗. L.'. was opened in the manner
accustomed, and the G.∗. Sec.'., the f.'. Juan Utor Fernandez, read at the new
vel éln the decision that allowed him to take the gavel and presi-
der la T.'.

The representative of f.'. Sagasta, ill.'. f.∗. Montejo Rohledo steps forward
cit at the '0,'. appointed a commission of seven members of the L.'. to
to conduct the elected G.'. M.'. between the two G.∗, by making him pass under the
steel vault. The oath was taken and the installation of the other ILOs∗ began.
ht in ordinary form.

Mr. Montejo Robledo presented in a very fine speech the pros
sandstone of Freemasonry in Spain during the five years of the
G.'. M.'. of the Sagasta family. Under the auspices of the Great Orient of Spain,
There are currently 160 lodges, and many of these L.∗. can
to have more than 100 members. He expressed his satisfaction at seeing the

Freemasons can meet under the protection of the law, and it will
Mina, congratulating the Spanish government on this recognition
official Itii had been granted by the Obed.∗ of Italy, France, of the
Mexico, Brazil, Buenos Aires, Uruguay, etc., etc., including
A few representatives were present: "I myself," he said, "have
the honor of representing the Grand Orient of France, whose insignia I wear
with pride.

Father Ortiz replied that he would do everything possible to maintain
the Order in its present prosperity and good relations with the powerful
masonic sessions from all over the world.

The ff. . LlanO'Persi, Sergio Martinez del Bosch^ General Qorona
presented the congratulations of the FF. ∗. present.

A splendid banquet concluded this celebration, attended by all the Freemasons present.
withdrew with the conviction that the interests of the F.∗.>M.∗. would
in good hands as long as they would smooth between those of the G.'.-O.∗. of Espa∗
gne and its T.∗. III.∗. G.∗. M.∗. Romero Ortiz.

It is sometimes said that in Spain Freemasonry is first and foremost
linked to political parties. That's true: but its divisions in
Rival Easts, corresponding to diverse factions, do not
do not prevent them from being united on the ground in the fight against E¬
church.

We have seen (volume I, Appendix A, and book III, chapter XV,
1) how anti-Christianity and even atheism reigned in
the lodges in this country to the same degree as in France or Italy.

hQ Monde maç(yimique^ in its March 1881 issue, a
published correspondence from Spain, which indicates the existing agreement∗
both French Freemasonry and Spanish Freemasonry
gnole:

It would seem that very little effort would be needed to bring about today
all the Spanish masons to group together around a single center.
We have reported on the new trends that have emerged.
in central as well as southern Spain. We have under the
eyes an eloquent call for unity that the Asilo lodge of the Vcrud of the
Ferrol has just sent a letter to all Spanish masons. Rightly alarmed
of the recent invasion of monks expelled from France, the lodge of Ferrol
deplores the anarchy in which Freemasonry finds itself today
of his country. In Galicia, as in Catalonia, as everywhere,
Enlightened and liberal minds know what Spain had become
under the domination of the convents; they fear, with some reason, a
a return to a dark and abhorrent past.

Freemasonry is the only force that can oppose the invasions.
the Roman militias, but for that they must unite, and
May petty squabbles not undermine so much effort.
meritorious and paralyze the best intentions. Italian Freemasonry
became powerful the day she understood that she absolutely needed
the "unity of the government"; Spanish Freemasonry does not
It will be no less, if she manages to have the same conviction. Above

(According to their personal preferences, the Spanish Freemasons will know how to put
the interior of their homeland.

We have published in this very volume, concerning the abolition
tion of the death penalty, an account of what happened
recently in Spain on this subject (Book III, Chapter XVIII). There we saw
the influence that the lodges had acquired over the government,
thanks to the presence of the f •. Sagasla and numerous affiliates in
the upper echelons of power.

This influence resulted in a draft law aimed at
the goal of restoring civil marriage, which the government presented
in the 1881 session. Civil marriage had been introduced
mentally under the revolutionary regime of 1875, but he
had been suppressed as a result of the reaction movement, which had
The country was delivered from the Republicans. The F. Sagasta was supported.
on this occasion by Mr. Montero Rios, a former minister
of the Republic in 187C. During the discussion, which took place
which took place in the Senate and was marked by eloquent protests
following the bishops' statements, the Minister of Justice declared that if the rupt
relations with Rome were taking place. The government of Don Alphonse was established.
would be worse off from Charles' conduct ///, and would know how to give Ve.Tem-
pious firmness against the Church (1). This is the universal program
of Freemasonry, which is thus accomplished gradually, and if the
The government of Alfonso XII is not progressing any faster, if he has
The civil marriage project has been postponed; it must be awarded.
only to the energy that Catholics deploy in the struggle,
and especially to the fear inspired in him by the Carlists, around the
which should be released sooner or later, the grouping of all forces
conservatives of this noble])ays.

A number of civil burials are beginning to take place
to drive to Madrid with an advertisement that attests to the complicity of
ministers. Mr. Figueras recently gave this sad spectacle
key (2).

(1) (pure VAsROcitiion calholUiue on January 15, 1882.
(?) V. /rt Xaçno (tîc Lisbon), 1®'' December 1882.

CHAPTER THIRTIETH

THE SECT IN ITALY BT THE PAPAUTY

§ — Plans for Masonic Congresses in Rome

Oq has seen several times in the course of this work
how the sect is relentlessly working to corrupt the Italian population.
The overthrow of the temporal power of the popes did not please her
that one step, as Father Deschamps has shown. It is to
her spiritual authority which she attacks with fury.

A project for a universal Masonic congress in the eternal city
she was put forward by Italian Freemasonry for the month
September 1882. The Masonic World, November 1881
he announced it in these terms:

Taking advantage of the exhibition that has just taken place in their city, the
lodges in Milan organized, under the patronage of the Grand Orient, a
National Masonic Congress. This congress met from September 28th
on October 3rd, under the presidency of Brother Petroni, Grand Master of
the Order.

...The aim of the congress was to "prepare Italian Freemasonry for
international Masonic congress, which is to meet in Rome, and of
to provoke an exchange of ideas among the Freemasons of the obedience and
studies on important subjects of a Masonic and secular nature.

The topics submitted for deliberation at the congress were as follows:

L. Of reconciliation and the necessity of reuniting, as far as possible.

in Rome a universal congress of Freemasonry, without distinction of
rites, with the aim of better defining international relations
between the various Masonic families of the world; to establish, on the one hand
by mutual agreement, the territorial jurisdiction of each of them; to determine
In what cases and in what localities can the existence of
Masonic colonies belonging to distant Grand Orients,
in the interest of your Masonic propaganda; to settle the rights and the
the attributions of these colonies in relation to indigenous Freemasonry and
national; to establish the foundations of the legitimacy and regularity of
various centers of Freemasonry, either in relation to the rite practiced, or
in relation to the condition, morality and philosophical principles

the humanitarian and social needs of the brothers who are part of it; to finally seek the most rational and appropriate means for the immortal princes*
Cipes of the brotherhood to give to the Masonic apostolate a
coordinated and effective impulse, which ensures its power, solidarity
dignity, action, authority, and influence with regard to the profane world. (The
The rapporteur on this matter is Brother Giuseppe Petroni, Grand-
master.)

II. On the attitude of Freemasonry towards the social question.
(Reporter: Brother Bovio, Professor.)

III. Means of achieving the gradual unification of rites in Italy.
(Rapporteur, Brother F. Dobelli, Professor, member of the council)
(the Order.)

IV. What are the most urgent reforms demanded by the Ma^
Stupidity in Italy? (Reporter, Brother Doctor Louis Castcllazzo,
Grand Secretary of the Grand Orient.)

V. Measures to be taken for the effective suppression of corporations
religious activities in Italy. (Rapporteur, Brother G. Migliavacca, avo
cat.)

VI. Possible proposals from the lodges and the brothers.

In 1882, the Congress of Freethought, meeting in Paris, decided
for his part to have, in April 1883, a session at Home.

Brother Lepellelier thus gave the reason for this choice in his
The Word of Order newspaper

It is of the utmost importance that the congress convene.
in Rome, not only for free thought, but for the fatherland.
The Maleutcudus, who so sadly divided Italy and France,
These concerns will dissipate all the more easily when the democrats of both sides...
countries will fraternize together in front of the Vatican.

The union of the two peoples was very strong when they marched
against the fortress of Sevastopol. We are dealing with a fortress

more formidable than the one that was considered impregnable boulevard do
the Russian autocracy. Could we not find united Italians and French
French, going to the same goal, fighting the same enemies, running the
same perils and having to share fraternally the fruits of the great
peaceful and moral victory that the future holds for the battalions of the li
Bres-penseurs, the vanguard of the United States of Europe?

The Rivista Massonica said for her part:

The Revolution went to Rome to fight the Pope face to face;
to assemble, under the dome of St. Peter's, the champions of the race
its; to give Freemasonry gigantic proportions
in the very heart of Rome, the capital of the universe. She will attack there
mercilessly all religions, which share the common point of belief
in God and in the immortality of the amc.

This dual project, the execution of which was quite imminent for
provoking repeated protests from SS Leo XIII (§ 2), a
however, it was aborted.

English Freemasonry has stated that it does not wish to take part
at the grand Masonic meeting, precisely because of his ca¬
character of violent impiety (v.liv. III, cliap.XXXI, «i 2). The Mason
German nerie, obeying pressure from Mr. Bismarck, has
also refused (1). The Congress of Freethought was also
abandoned. In vain did Mr. Lepellelier, at a meeting...
a preliminary meeting in July 1882, which took place in Genoa for the erection
of a statue to Mazzini, he promised, to calm sensitivities
German government policies, which no Frenchman would accept
the presidency of the congress. Despite the humiliations inflicted by the French brothers
In this case, the government seems likely to hold firm, as with the
Masonic congress (2). He has, in order to prevent these meetings,
serious reasons for this. The free thinkers^ by bringing this together
congresses in Rome, had as their primary objective to force the Holy-
Father to leave the Vatican. One of the leaders of the Republican party,
Alberto Mario, published in his newspaper La Legga della Demo-
crazia^ in October 1881, an article in which he indicated very
clearly this goal (3).

But there is nothing that the government installed at the Quirinal re-

(1) V. le ilonde maçonnique do jauvior-février∗ 1881.

(2) See an article from the Journal de Rome, reproduced by the Rien public do Gand du
July 20, 1882.

(3) V. this characteristic article reproduced in the rotnalno correspondence of the
Gabelle du Midi of October 29, 1881.

No doubt more than the departure of the Holy Father. That would be the signal of
its overthrow. In September 1870, Victor Emmanuel began,
by Mr. Diamilia-Multer, a negotiation which
is a masterpiece of intrigue, to prevent Pius IX from leaving
of Rome (I).

Today, the incret of Humbert II is even more deeply involved in

the question.

But the sect, which specifically pushes for the restoration of the republic, act all the more vigorously.

At the time of the October 1882 elections, the Grand Orient of I¬ Italy has published the program imposed on candidates, who are seeking They sought the support of the lodges. Here it is:

Total abolition of papal guarantees and revision of the status.

No privileged, proprietary, salaried, or endowed cult.

The rectory houses converted into schools and housing for the masters.

Complete abolition of religious brotherhoods and conversion of their rents in income allocated to agriculture and industry (2).

2. — Acts of SS Leo XIII against the Secret societies

The vigilance of the Sovereign Pontiff was not lacking in the Society is threatened no less than religion. The following acts of Leo XIII, although immediately provoked by the attacks which the Church is subjected to in Italy, do not contain serious lessons for all countries. As such, they must to take part in this story.

On October 17, 1882, he addressed a message to the Italian pilgrims. course in which we find the following passages:

Your attitude greatly comforts and consoles us, since We see that Italian Catholics understand that there is for their homeland a more formidable danger; these are the real plans back fierce sects.

(t) V. the curious account of this negotiation in the work PolUisa segreta Üaliana (Turin 1880) cbapllrc XII.

(?) See L'Union of September 27, 1882.

And, in fact, these projects are now revealing themselves in every way, with Us more It's very obvious. The sects, always careful to fight the Church of Jesus. Christ, and, if they can, to make Catholicism disappear from all Us

parts of the earth, now growing everywhere in number, power and in
audacity, they specifically targeted Italy, where the Catholic faith had cast such strong
and such deep roots, where, for many centuries, the seat of
Supreme Pastor, and from whom the spirit of
Jesus Christ and the Benefits of Redemption.

Thus, in the various congresses that the affiliates of these sects held this
year in various cities of Europe, Catholic Italy was the subject
of their aims. Lately, finally, they decided that a new and more
an important congress was to bring together representatives of the sect from around the wo
whole / and so that there would be no doubt about its meaning, they have de-
claré wanted to keep it in Rome, in the center of Catholicism, as a
audacious challenge against the Church and with the plan to launch an assault on
the cornerstone of the Christian edifice.

Meanwhile, to keep anger alive in people's minds,
and in order to prepare new forces for this unholy war, in the
agricultural shows recently held in Rome and in many cities of Italy,
It was said and proclaimed, without mystery or hesitation, that we wanted the a*
bolition and the suppression, forever, of the Papacy, against which,
Insults were uttered against religious institutions as well as against religious institut
the most atrocious things, the most unworthy outrages and blasphemies.

And at that same time, new associations began to emerge.
popular actions, which openly propose to fight to the bitter end
Catholicism and the papacy in Rome.

Thus the specious promises and protests, made from the
beginning and widespread to deceive the simple, to want to keep
to save and preserve the Catholic religion in Italy, surrounded by security*
dignity and respect for the person of the Roman Pontiff, to maintain freedom and independe
depending on the exercise of his spiritual power, — in a short time these
promises and these protests have received the most striking attention.
denied and ended with declared hostility towards the Church and against
his boss.

Now that we know the audacious plans of the sects, we feel
tons, dearest sons, the need and the duty to denounce you, to you and
To all Italian Catholics, the great peril that threatens you.

Let no one be deceived; let all be persuaded of the contrary.
that they want to tear from you from the bosom of the most tender of mothers, the Church,
to free you from the gentle yoke of Jesus Christ, to enslave you
under the domination of those who are preparing calamities for the homeland and
ruins.....

And as in the freedom and independence of the Pope, not disguised
The good of the whole Church rests, but full and manifest.

of the Catholic world, as necessary things; that all the iidc-
they, and especially those from Italy, are showing concern and
Jealous of this freedom and independence, it is necessary that she
are guaranteed constantly and to the extent required by the
good law and justice.

Always remember that the Supreme Shepherd of your souls is at
amidst enemies who had already shown Borne, terrified, in this
Eight forever disastrous, where one accompanied with such devoted piety to
his final resting place the remains of Our revered predecessor, which
They may harbor resentment and hatred.

Remember that the person and divine authority of the Pontiff are
every day thrown into the mire by a frenzied press, which launches at
full hands on Nous-môme the outrages and the filth.

8 Remember that in Italy and Rome there is a party which threatens to
the occupation of Our Apostolic Palace itself, to con
to force into harsher captivity or exile.

These sad memories, dearest sons, will serve as a stimulus for you.
powerful enough to always share with us the hardships and the dangers
of the struggle, in which ultimately victory will remain flawless for the E¬
church.

On February 15, 1882, Leo XIII addressed a letter to all the bishops
Italians, an encyclical, which begins as follows:

Although the authority and the scope of apostolic duty make Us
to surround the entire Christian world and each of its provinces with everything
love and all the vigilance that is within our power, Ilalia,
at the present time, particularly attracts Our concern and Our
thoughts.

A pernicious sect whose authors and leaders neither hide nor rot-
slow their will^ has long since taken a position in Italy; after having
declares war on Jesus Christ, it strives to strip the people of
Christian institutions. How far have his audacity already gone? It is for us to know.
It is all the less necessary to say it. Venerable Brothers, that the grave at
The colors and ruins that morals and religion have to deplore are displayed beneath
your hands.

In the midst of the people of Italy, always so consistently faithful to the faith
From their fathers, the freedom of the Church is attacked on all sides; every day,
We are redoubling our efforts to erase from public institutions that form, that
,the Christian spirit which has always and rightly been the seal of glories
.of Italy. .The religious houses suppressed, the Church's property confiscated-
t iués, marital unions formed outside of Catholic laws and traditions,
,'<c role of religious authority erased in the education of youth: it

is endless and immeasurable, this cruel and deplorable war declared on
Apostolic See, this war for which the Church is under the weight of its burdens!
unimaginable suffering, and the Roman Pontiff finds himself reduced to the most extreme
my anxieties. For, stripped of the Principal Civil, he had to fall to the
bites from another power.

But Rome, the most august of Christian cities, is a place where
green to all the enemies of the Church; profane novelties defile it; there
And there, temples and schools are dedicated to heresy. It is even said that she
will receive, this year, the members of parliament and the leaders of the most radical sec
against Catholicism, who gathered there for a solemn
assembly. The reasons that determined the choice of this theater are not
a mystery: they want, through this outrageous provocation, to satisfy the
the hatred they harbor against the Church, and to get closer to their
incendiary torches of the Roman Pontificate, attacking it in its seat
even.

The Church, without a doubt, finally victorious, will thwart the plots
impious men; yet it is a given and a matter of experience that their
These plots aim at nothing less than overthrowing the entire body of the Church
with its leader, and, if possible, to extinguish Religion.

To dream of such projects, for supposed friends of Italian honor
seems an incredible thing; for the ruin of the Catholic faith would dry up for the I*
Italy, the source of the most precious goods.

So many lost blessings are followed by supreme evils; for the en
based on Christian wisdom, whatever their claims may be
milking, leads society to its ruin. Nothing is more effective than their
doctrine to kindle violent flames in souls, and to fan the
the most pernicious passions. In the field of science, they repudiate
say the heavenly lights of faith; but, this torch extinguished, the spirit
Humans are usually led astray, no longer see the truth, and
easily sinks into the depths of an abject and shameful mate*
Realism. — In matters of morality, they disdainfully reject the
eternal and immutable reason, and despise God, the sovereign lawgiver and
supreme avenger; but, these foundations torn away, there is nothing left for the laws
of sufficient sanction*, the rule of life depends solely on the will and
of man's will. In society, freedom without measure, that they
advocate and pursue, generates the license, and the license is followed
closely linked to the overturning of order, the most disastrous scourge of the matter
public. In fact, we have never seen a more hideous and miserable society.
than those where such men and such doctrines could have prevailed*
Let's take a moment to appreciate it. If recent examples didn't attest to this, we would..
It would be tempting to believe that men, in the heat of a moment of audacity
furious and criminal, could have rushed into such excesses, and,
retaining, almost derisively, the name of liberty, to surrender to desatur*

crimes of murder and arson. — If Italy has not yet experienced
We must first attribute such terrors to a singular

protection (God), but we must then recognize, to exploit
this preservation, which the people of Italy, faithful to the immense majority
loyal to the Catholic religion, could not be dominated by the vice of doctrine.
shameful things that we have denounced. If the ramparts erected by the
If religions crumble, Ilalia will also fall into the same trap.
misfortunes, of which the greatest and most flourishing nations have been
sometimes victims. The same doctrines must lead to the same
Consequently, and since the germs are infected with the same poison, it
They may not produce the same fruits.

Moreover, the ilalia might pay a higher price for its apostasy, because
that in her case ingratitude would put the height of perfidy and impiety.

May God avert such a terrible misfortune! May all give a
serious attention to the dangers that partly afflict us, and partly
we are siding with those who, serving sectarian and not projects
not in the public interest, they have vowed the Church to a war to the death.

Unhappy, if they were wise, if they brought to their country a true
table love, far from holding the Church in distrust and from trying, sou*
the empire of insulting suspicions, to deprive him of his necessary freedom, better
inspired, they would use all their power to defend her, the pro.
light and would first provide for restoring the Roman Pontiff to possession
sion of his rights.

Indeed, the more the struggle waged against the Apostolic See harms
the Church, the more it is detrimental to the cause of Italy.

We have discussed this topic elsewhere:

“Say that the public good in Italy will neither prosper nor take hold.”
to have a sure and tranquil consistency, if one does not provide for the dā
the dignity of the Roman See and the freedom of the Supreme Pontiff, as well as
All rights are demanding it.

Just as We have nothing more at heart than the salvation of
Christian interreligious figures, and deeply moved as We are by the peril in which they fi
At this present time, people of Italy, we exhort you. Venerable
bles Flrêres, more ardently than ever, to unite your care and
your love for finding the cure for so many ills.

And first, strive to make your people understand what
The price they pay is the Catholic faith, and how dearly it must be obtained.
to split. But, like the enemies and assailants of the Catholic name
use a thousand practices and a thousand tricks to seduce more easily
those who are not on their guard, it is of paramount importance to de
to conceal, to translate to the great enjoy their secret advice, so that after
Having opened their eyes to their designs, Catholics feel they are...
to watch over the fervor of their souls, and decide to defend openly
intrepidly the Church, the Roman Pontiff, that is to say their salvation.

So far, either through experience with the new stall of things, or
for lack of having sufficiently realized the extent of the danger, the cou-
The rage of many, from whom much could be expected, did not appear to
to deploy with all the activity and vigor that such a situation required
A great cause to support.

But, now we have learned from experience in what times
Noos sommes, nothing would be more disastrous than to endure with a
Acbe inertizes the malice of the wicked who never tire, and their
to leave the field open to persecute the Church until fully satisfied
of their hatred.

More cautious than the sons of light, they have already dared much;
Inferior in number, but more powerful through cunning and wealth, they have
It was a vile deed to ignite a vast fire of misfortunes in our midst.
May all friends of the Catholic name finally understand that it is
time to dare to make some effort and to tear oneself away at all costs from a languor
health and carelessness, for one is not more readily oppressed than in
sleeping in cowardly security. Let them see how noble courage
of their ancestors knew neither fear nor rest; how,
through their tireless work and at the cost of their blood, the Catholic faith
grew up in the world.

Finally, on February 25, 1882, the Holy Father addressed the predicates
those observing Lent in these terms, which do not only aim
the particular situation of Italy, but that of all countries
where the work of cults is felt:

This year, to excite you to fill with eager care the
This is a very noble mission entrusted to you. We believe that it is sufficient to
to put before your eyes and to remind you, although you know them
fully understand the deplorable conditions of public affairs.^, consider
Unfortunately, the situation is getting worse every day here in Rome.
as well as anywhere else.

Today, note well, unbelief and corruption, which
are the primary sources of all civil and moral disorder, do not derive
not only ignorance and the gratification of passions, but
In reality, they are rather the product of this relentless war and
the genocide that the sects have declared to Jesus Christ and his Church, in
the unholy goal of annihilating and destroying it, if that were possible. Today
Today, in fact, it is by premeditated design, with a resolution
firm and deliberate, and by all sorts of means that they attack the
truths of the faith, that the most criminal doctrines are propagated and that
the most ardent appetites are stirred.

The press, science, history, politics, associations and kids
The most beautiful inventions of the human mind change, in the
The hands of the wicked, in instruments of corruption. We exaggerate by party
human rights were invoked to overthrow all principles of authority;
They vilify and insult all feelings of religion and virtue, they open
free rein to depravity and vice. — What's surprising if all the
good, rightly frightened by the excess of so many evils and by the very

grave dangers to which young people in particular are exposed, they believe that it is
now from the mercy and power of God that one can
only hopes and awaits the effective remedy against such a great
Perversion of ideas and things?

And, truly, this need for superhuman and all-special help
This seems obvious to everyone. But we must not presume
may this help come to us from Heaven in a completely
prodigious. Divine Providence, which will know how to make him triumphant.
the Church of the hardships it is now enduring,
most often uses ordinary channels and pre-established means.
That is why the greater the dangers, the more serious the evils.
And the more pressing the need, the more duty compels us.
forced to use these means to obtain help from God
desired.

§3. — GALIBALDI AND UNIVERSAL FREEMASONRY

Garibaldi had been Grand Master of Italian Freemasonry since
the month of June 1865. Upon his death (June 1882) the new grand-
The master made this appeal to the Italian masons:

Italian Freemasonry turns to Italy and, in the name of its
ancient institution, he said that the hero liberated a large part
from the soil of Ilalikon, the defender of the freedom of all peoples, lives in the
grateful memory of the peoples, in the true immortality of history

history. The nation that the hero of two worlds contributed so much to making
A free and powerful woman will erect a monument worthy of her. The Mason-^
nerie, which is a universal institution, and which had it for its great-
master for life, will erect an even greater monument to him, because he
will be raised by the participation of all nations, which profess the only
worship accepted by human reason, that of genius and truth.

For the assembly of Italian lodges,

The Grand Master, G. Petroni, 33.

Rome, June 3, 1882.

Everyone remembers the odious blasphemies of
Garibaldi and his letters inciting regicide. (See Book II, Chapter XV,

4). This did not in any way prevent Universal Freemasonry

to make him a hero and to solemnly celebrate his memory
in all countries and even in America (1).

French Freemasonry, to whom the memory of the demonstrations
Garibaldi's Germanic influences should have imposed a certain reserve (2),
was carried away by the hatred that drives her against the Church and of which the
The famous condottiere was the embodiment of this. Many lodges have
celebrated by the funeral services on the occasion of his death 3).

We read, among other things, in the minutes of the meeting of the
June 22, 1882, of the Grand Symbolic Scottish Lodge:

A mourning battery is fired in honor of our brother Garibaldi,
the model of the patriot and the French. The expression of the painful
The sympathy of the G.'. L.*. will be sent to the family of the general and to the
G.*. L/. of Italy.

(1) See in the ChaiM d*union, September 1882, the account of a funeral celebration
brée at Baeuos*Ayres by the lodge tes Àmü of the shipwrecked. The Grand Orient of
On this occasion, the Netherlands sent a message of condolence to the Grand Orient.
from Italy {Chaim d'unton, July 1882, p. 21tt).

(2) Let us recall here only two letters addressed by Garibaldi, one to .Vf*
Ghon, from Stockholm, in August 1870, and the other to a certain Viilani:

(It is pointless for me to betray my humanitarian principles. French, Scandinavian)
Navas, Germans, all are my brothers. If I desired the triumph of Prussian arms
his own, my sole motive was the burning desire to see the downfall of the most execrable

tyrant of modern times. I am a prisoner here by the oITol of Bona's influence
part of the government of Klorence, and, if I could escape from this place
And if I had entered France, I would almost certainly have been arrested. You know, nature
my ideas of universal union, but I think this is the right time for the
to expose once again.

"The United States, England, the Scandinavian States, France, Germany, having
Under their protection, all the secondary establishments would form a magnificent base
for this universal union. The deputies of all monarchies and republics
Politicians from all over the world would be summoned to an areopagus in Nice, a free city
they would vote there, as the first foundation of a general constitution, on the articles
following: 1. War between nations is impossible; 2. Any dispute that arises
would see between them would be referred to the Areopagus to be judged peacefully. If my
If you think your ideas are good, spread the word.

f GAniBALDI, »

“My dearest Vilani,

You have painted a portrait of Bismarck imbued with grandeur and truth.
unparalleled rarity.

You truly understood this illustrious great man, to whom the world belongs.
indebted to these generous moral battles, which, more than material ones, crush
will cast into the dust the priestly hydra of lies.

“For my part, I thank you from the bottom of my heart and I am for life,”
Your

c Gabihaldi. »

(3) V. Chain of union^ July 1882. pp. 211, 212.

4. The height of hatred for sects

Through a kind of moral law, which proportions the punishment
from apostasies to their guilt, Italy, this center predes
destined to see sects arrive on
its soil to a paroxysm of hatred, to a madness that baffles the

reason.

It is no longer within the temporal power of the popes, nor even within the Church. that their blasphemies are directed at. They go all the way to God, and Maz- Zini, ten years after his death, is strangely outdated. His disciple, Alberto Mario, the heir to his works and the director of the newspaper the Legga della Democrazia^ has publicly renounced the motto that Mazzini had inscribed on his flag: Dio e Popolo^ or rather the transformed by a hateful rabble. For this he posed an accent on the e, which in Italian changes the conjunction e (and) into the 3rd person of the verb to be (ê), such that Dio e Popolo God and the people become/?/o è Popolo^ God is the people / (1) There is There's a little bit of infernal logic here. After having made the people an absolute sovereign freed from all respect for divine law and master of making the di-oit (see book I, chapter t, 2), there was no longer than to proclaim him God himself.

This is not an isolated incident: the Proletario, organ of the socialists Italian lists, printed in 1879 this horrible blasphemy: God is the greatest enemy of the people because he has cursed work! After atheism, was there one more step to take along the way Crime? The Italian sects have found it. Listen to these lyrics of a hymn sung in February 1882, in the middle of the theatre Alfieri, in Turin:

“Here he is passing by, O peoples, here is Satan the great. He is passing by!” traveling from place to place, on his chariot of fire. Hail, O Satan, hail again! Volté! May our sacred incense and vows rise to you! You have "Defeated the Jehovah of the priests!"

(1) Cited in the Roman correspondence of the Gazette du Midi of October 29 18S1.

And the crowd, says the newspaper from which we borrow this account, applauded the infamous work of Br. -. Joshua Carducci (1)*

A little earlier, a newspaper, bearing the title VAteo, had Founded in Livorno. "Satan is our leader," say its authors. in their profession of faith, he is the genius of res-^ human destruction, the vengeful force of reason (^). »

In Ancona, a socialist newspaper was also founded entitled: He Lucifero (3).

(1) V. YUnion of February 26, 1882.

(2) V. Vünivert of August 29, 1877.

(3) V, do Laveleye, Leltres d'Italie, in-12, Paris, 1880, p. 381.

These satanic maairestalioDS are taking on a more intense character at this moment.
and are frequently repeated in Italy. That's why we're talking about them here. But they c
are not as isolated as one might think. The history of Freemasonry tells us
shows that its most vigorous thinkers have been subject to a kind of fascination with
the abyss, which led them to worship Satan. We know the
famous passage from Proudtion: <Come Satan, come, the slandered one of the meadows>
"I have many kings, that I may embrace you, that I may hold you close to my breast. 1 II T
It is the time I have known you and you have known me too. Your works, O blessed one of
In my heart, they are not always beautiful or good; but they alone give
"gives meaning to the universe, and prevents it from being absurd. You alone animate and f
(work; you ennoble wealth, you serve as the essence of authority, you set the seal on
That's virtue.

Father Renan published in the Journal des Débats on April 25, 1851 a rebab
Satan's quote, which the illustrious Cardinal Pie did not hesitate to reproduce verbatim.
ment in his first synodal instruction (see Selected Works, vol. I, pp. 86-87), because
It wasn't just a display of imagination; it was a sign of the times.
In 1869, M. de St-Albin, in his remarkable book, Les Libres penseuses,
(chapter xxv), also reproduced a number of invocations to Satan,
published in the progressive newspapers of that time. We will return the per •
those who would like to have the philosophical explanation from this side of Freemasonry
nothing to do with pages as profoundly and wisely thought out as they are soberly written
P. Desebamps (see book I, chapter II, § 9). We will limit ourselves only to mentioning
to ner here a book by Dr. Brownson, The Spirit Happer, the masterpiece of literature
Catholic culture in America, where this question is addressed very thoroughly, but at
This is too narrow a viewpoint, as the author has neglected the actions of secret societie
politics in contemporary revolutions. We owe an excellent translation of it
to U, Georges Gandy, VEsprit frappeur, in-12, Gaslerman, Tournai, 1878.

III

CHAPTER THIRTY-FIRST

FREEMASONRY IN ANALETERRE

— Organization of English lodges

The Grand Lodge of England has 1,649 lodges under its jurisdiction.
obedience with 101,234 members. The Grand Lodge of Scotland has

504 lodges and that of Ireland 344.

English lodges practice a rite, which includes the three of*
symbolic degrees of apprentice, journeyman, master, plus one of
The Royal Arch, the highest degree of Red Masonry. Its members
hold special chapters, which govern the symbolic lodges.
leagues. Some lodges subdivide the master's degree into four
and were given the name of because they give a name*

distinct from each of their members: they number
223 in England, placed under the authority of a grand lodge
tint.

Furthermore, the higher degrees are quite practiced: the Scottish rite
I know. The ancient accepted has a supreme council in each of the three
kingdoms. In Ireland there is a supreme council for the Irish rite
Landais, which is a simplification of the Scottish Rite in 15 degrees.
Scotland also preserves the old rite of 'Heredom', whose great-
Mastery is attached to the royal crown. Finally, Great Britain
Tagne counts Templar encampments.

500 Freemasonry in England

It is with the United States [the country in the world where Freemasonry is]
the most widespread. It has more than 200,000 allies and members
takes a significant portion of the upper classes.

The Prince of Wales is Grand Master of the Grand Lodge of An-
England as well as the Supreme Council of the Ancient and Accepted Scottish Rite
accepted for England and Wales and the Grand Chapter
of the Templar order; he is, moreover, protector of the great
Scottish and Irish lodges.

The Deputy Grand Master of the Grand Lodge of England is the
Count of Carnavon. The Grand Master of the Grand Lodge of Ireland
is the Duke of Arbercon, currently Lord Lieutenant of Ireland.
Many members of the aristocracy are part of it and occupy
the positions of grand masters of the provincial grand lodges and
chapters of Royal Arch^ which exist in almost every
county.

Freemasonry has become a real force in the country.
social institution. It is represented by its members in the ceremonies
monies whose purpose is the erection and inauguration of the principal
public monuments. The large budget at its disposal, — the contributions
annual fees and airport taxes are very high, —per¬
put them in the grand lodge, the provincial lodges and the lo- lodges
wedges to make significant contributions to various charities
of public good. Although passwords, touching and
While the rites are kept secret, great publicity is given to

Lodge meetings. The presence of the Prince of Wales and before him
that of several members of the royal family at the head of the order,
have completely erased the memory of the measures taken under
the reign of George III (Book II, Chapter VIII, ^fl), and it is by
Mr. Forsler responded to this argument on June 17, 1880, in
the House of Commons, to Mr. O'Donnell, who asked him if
the oath sworn by the constables of Ireland not to belong to
The term "no secret society" also applied to Freemasonry.

Public opinion has come to perceive the ma- order
conical as a filling for the upper and middle classes
the goals of mutual aid and sociability that VOddfellowship,
the Fore$terSy the TradeS'Unions satisfy in the lower classes
laughter.

S 2. — The spirit of English Freemasonry

“Freemasonry is a loyal society,” said Mr. Forster, and
It is generally regarded as not being anti-Christian.
The ministers of the various sects and the clergymen of the Church
established, they are part of it in large numbers (1). They frequently fill
quickly in the lodges the functions of chaplain and reciter
the prayers that open and close the meetings.

The rites for receiving the different grades in the Masonic Order
The most widespread Royal Arch nonsense is in its subs¬
identical instances to those described by Father Des-
Charaps: it's still the legend of Hiram and the same interpretations
philosophical and humanitarian missions (2). However, one does
to depict the Bible in a way that is designed to deceive the masses
initiates. It is on the holy book that all the ser-
ments. However, it is actually an object of derision for
anyone who wants to seek the meaning of these allegories. Thus, in the
Upon receiving the apprentice rank, there are three great lights^ which
are the Bihle^ M set square and \q compasses. The Bible is absolutely put
on the same level as Masonic traditions! And the initiate re-
see these three great lights of the little lights, which are the
sun, moon and the Worshipful Master of the lodge; that is to say, the
Dogmatic and moral teaching derives directly from nature
and Freemasonry. The letter G designates both God and geography.
metry, the most important of the sciences (3).

Despite this sacrilegious and profane use that is made of the name

of God and the Holy Scriptures, most of the Protestant clergy
Many don't look at it so closely. Fantasy, naive elements
touristists, aestheticism, as they say today in England*

(t) In 1757, in Scotland, the Synod of Stirling of the Presbyterian confession
adopted a resolution depriving Freemasons of any participation in the coronations
ments; but these provisions were not applied (see Mackay, Lexicon of
Freemansonry, pp. 240-218).

(2) A very complete description can be found in the work entitled: Irish
amlEnglish freemasons and their foreign brothers, by Michael di Gargano, in-4'',
Dublin, 1878.

(3) See the work cited in the previous note, pp. 15, 41 and 43.

has

land (1), have taken such a large place in the worship of certain
congregations, that the Masonic rites thus mixed with Christ
Their beliefs appear to them to be very similar to those they practice.
in their temples. Moreover, the natural virtues of benevolence
The rituals of lance, charity, and probity are celebrated in the lodges.
with the sincerity and seriousness that characterize the English.
Freemasonry and Protestantism have thus come quite far
one in front of the other, having almost met.

The vast majority of English Freemasons in England
remain in good faith Christians in their lodges. Given the
strange attitude of the ecclesiastical bodies that we have just described
quer, they are not like the Catholics who become free-
Freemasons, apostates, rebels against religious authority. That's it.
in English Freemasonry a considerable factual element^ that one
cannot be ignored. To equate it with Freemasonry in Catholic countries
ques or even just to Freemasonry in Germany, it is
to make a serious mistake.

The Grand Lodges of the United Kingdom have provided evidence
brilliant reflection of the spirit that currently prevails in the majority of
their members. They broke off all relations on March 6, 1878
with the Grand Orient of France, following the modification that it
In relation to its constitution, by eliminating the belief in the immortal
the nature of the soul and the existence of God, while Freemasonry
of all the other countries adhered to it more or less explicitly
(see Book I, Chapter II, §14, and Book III, Chapter XIV, §3). Since then
the French brothers of the Grand Orient's Vobedience lodges
are no longer admitted as visitors to the English boxes. Finally,
In 1881, English Freemasonry refused to join the project of

Universal Masonic Congress proposed by the Italian lodges,
based on the anti-social and anti-Christian character that its
promoters announced their intention to give it to him.

When we recall the spirit of violent impiety, of atheism
almost, who presided over the constitution, in its modern form,
of Freemasonry in England (Book II, Chapter II, § 4), we are
surprised by this major change.

The causes are numerous. First, we must consider this
The fact is that Freemasonry was primarily founded to fight

(i) On what is meant by the aesthetic phate in religion in the countries
Protestants, we take the liberty of referring to our work; The United States con-
temporains, 3rd ed., volume II, p. 288 et seq.

against the true and living Church and against the See of Rome. Where
Catholicism does not exist; the main fuel for his hatred is...
default. That's what happened in England. After the advent
With the fall of the Hanoverian dynasty, Catholicism almost disappeared
completely from England and Scotland. The ideas of the
Freemasonry was able to take a different direction. The end of the 18th century®
The century was marked by a remarkable revival of the Christian spirit.
John Wesley and the Evangelicals reacted against the
deistic doctrines and the gross indifference with which a
A significant portion of the established Church had fallen. The spectacle of
horrors of the French Revolution, the eloquent voice of Burke,
further developed this Christian reaction. At the same time,
by a kind of screw mcdicatrix naturae, the principle of the
Political legitimacy was gradually being restored in people's minds.
Social institutions have remained Catholic, one might say.
to say, in many respects, and Protestant England retains
more Christianity in its laws than Catholic countries, on
which has borne the great effort of the Revolution for a century.

Finally, add the eminently practical turn of the na- spirit
national, the lack of generalizing skills, the absolute absence
of cosmopolitanism, and we will understand the character that the
Freemasonry in England. It has become primarily an institution
mutual support; those of its members who belong to
middle classes see it only as a way to do business
trade with more advantages, and everyone scoffs at grand ambitions
humanitarians for their brothers on the continent.

Does this mean that Freemasonry presents no dangers?
In England?

The Catholic Church does not judge it that way, and there, as in

throughout the world, it forbids the faithful from joining lodges.
under penalty of excommunication.

His reasons are drawn both from the social order and from the religious order.
gieux. From a religious point of view, a careful examination of the rites
Masonic lodges quickly discovered the naturalist spirit there.
denial of all revelation, which is the essence of Freemasonry.
It requires the strange numbness of religious sense among the
Protestant clergymen so as not to be shocked by the desecration
A constant that prevails in all these rites: a certain number
among them, we shall see later (book III, chapter XXXIII,
They exhibit in this regard a sensitivity that does them credit.

Sound morality will always condemn such oaths.
made to the unknown, these promises of secrecy, these pledges of obis*
absolute and unrestricted access to an unknown authority
No. An honest man cannot make such a commitment (1).

From a social point of view, the existence of a secret society,
which exclusively favors its members regardless of
family relationships, neighborhood ties, professional connections, national ties
This is contrary to the common good. There is in Freemasonry
of Mark a degree called secret monitor^ which expresses with
crudeness, which is what actually happens in all Masonic rites
niques. By receiving it, one is bound by an oath worded as follows:

"I swear I will assist my brother, Secret Monitor, preferably at
any other person, by facilitating their affairs, by sending them
practical, and in all the ways I can make him win juice*
than a penny. I swear to always have this oath present to my mother
moire. I solemnly pledge to this, under penalty of having my heart
pierced by an enemy's dagger and left friendless on the day of
"Danger. May God help me."

This oath has considerable effectiveness, especially when it comes to
to allow a brother to benefit from public funds. The cama¬
Hidden radio broadcasting plays a role that distorts the competitive landscape.
and that fair play so dear to British loyalty. The real ones
Social relations are altered and corrupted as a result.

Finally, it should not be forgotten that the Masonic order is a
Universal order. English Freemasons affirm it more than any others.
others, the great advantage of affiliation being to make them find
to have brothers in all countries. But in this way they make themselves solitary
the forces of impiety and revolutionary spirit, which reign in
the other branches of the Masonic tree. The lodges deliver
to those of their members who travel, cards or letters from
recommendation, which assures them everywhere of help and assistance

promised by the oaths as well as the entry of all the lodges
country. The break in relations with the French Grand Orient is

(1) An eminent jurist, Lord Plunkett, condemned Masonorio on his behalf
From this point of view: "I consider an association founded on a secret oath to be..."
(f me extremely dangerous) according to the principles of common laxo; because it
c separates the subjects of the State and interposes itself between them and the allegianc
“rain” s — Cited in the work entitled: Secret u arfai'e of frceinansonry against
church andjtale^ Introduction, p. tvn.

a very recent event, provoked by the audacity of the outrage thrown
through this body to the public conscience. But in reality, the lodges
of the Supreme Council of France, those of Ilalia, Spain, and Al-
Lemagne are no less impious; now the English masons receive
sell their members as visitors and frequent them on the
continent.

S 3. — England and the Cosmopolitan Revolution

We have repeatedly pointed out the immoral support that the
English government, — often supported, it must be acknowledged
on public opinion in the country, •— had given to the Revolution
cosmopolitan.

These misplaced sympathies, this corruption of public opinion
that, are largely the work of the lodges, which welcomed as
brothers, the worst Italian, French, and Spanish revolutionaries. In
1875, on the occasion of the appointment of the Prince of Wales as
Grand Master (1), the Grand Lodge of London and the Grand Orient
from Italy exchanged expressions of fraternal solidarity. The death of
Garibaldi was the subject of numerous tributes and addresses of condolence.
grievances throughout English Freemasonry. For the brothers and
Glas, as with the French and Italian brothers, was the type
of the perfect mason!

High degrees are quite common in England; however
The rituals of the Rosicrucians and the Kadosh are almost the same.
that in France and instill in certain minds this blind hatred
of the papacy, the monarchy, and especially the Bourbons, that Ton
This is a common observation among many English people. It wouldn't take much to
to awaken, memo in England, the spirit of antagonism which is the
the foundation of Masonic doctrine. In 1874, the Marquis de Ripon,
Grand Master of the Grand Lodge, had abandoned Freemasonry
following his conversion to Catholicism. At the meeting of the
Warrwickshire Provincial Grand Lodge under the presidency

from Lord Leigh, a certain F. Parkinson, Grand Master himself
of the Grand Lodge of Middlesex, declared "that he regretted the
"retirement of the Marquis de Ripon, but which he could not share"

(1) V. 1» Times of April 29, 1875.

*»

"the naive astonishment of those who do not understand that a
"Roman Catholic could not continue to occupy a position"
"In order. The system of the Roman Church and that of the
“Freemasonry,” he added, “is not only incompatible,
"but still radically opposed."

The following year, at the meeting of one of the most important lodges
From London, the Lord Mayor indulged in the most violent declamations
against the papacy, he declared that Freemasonry would always
on the side of light against obscurantism (1).

Was it Mr. Gladstone who was echoing the lodge in his pamma
pleadings, published at that time against the Holy See, or the lodge
who was throwing back at Mr. Gladstonc his imprecations and calumnies?

Masonic hospitality enabled the founding of cosmic lodges
Mopolites, which are hotbeds of conspiracy and impiety for the
worldwide. This is the Phila- logo amidst many others.
declphius of the rite of Memphis (V. lib. III, chap XV).

The English believe they can maintain these things with impunity in their country.
outbreaks. They are, however, beginning to have a group
impics and revolutionaries. Bradlaugh, the elected representative of Norlhampton,
He is a Freemason; he is linked with the entire continental revolution.
However vigorous the social consensus in England may be,
It is unwise to deliberately infect oneself with the disease.

4. — The secularist movement in the iscoles

An association was formed about twenty years ago.
bearing the title of National Education League, whose aim is to
times of directly involving the State in the distribution of
popular education, (uijus([uc-là was exclusively provided)
by IcsditTérenlos religious confessions, and secondly of separ
to completely review that intelligence instruction
gion. There is a complete identity here with the program whose
Freemasonry continues the realization.salion in all the Stalls of the

continent. Is this the elf of a secret society or the influence
continental ideas, which were produced by contagion in the air

(l) Quote from the included work: The sccrcl v'cirfare of Frecmansont'tj againsl
cliurch and siale, lutroducüou, p, XXI, London, 1878, lîurns cl Oates.

Free? We will not decide the question; we will only quote...
"The assessment of a man who knows the Angle perfectly"
earth :

"The National Education League was largely formed"
"free thinkers, atheists and dissidents, who veil their
"Perfidious designs under the guise of secularism. They want security."
"To secularize the school, or, as we say in France, to laicize it. Basically."
"There were hardly any left except the Anglicans and Roman Catholics"
"who supported the denominational schools, and even among
€ Anglicans, members of the Large Church and the Lower Church
"They adapted to the new law (1)."

It was under Mr. Gladstone's ministry, in 1870, that...
voted the first act by which England deviated from its
traditional principles for doing not follow the path indicated by
the National Education League. This first step was moderate, and
The secularists had to reckon with the impartial spirit, which, unfortunately
Despite many prejudices, it still prevails among the English. In terms
of the act of 1870, supplemented in 1873, 1876 and finally in 1880,
Under Mr. Gladstone's new ministry, the government did not
He no longer subsidizes religious education, he no longer counts the time
which is dedicated to it as satisfying the requirements of the law,
but he does not forbid this teaching in any way and he distributes
subsidies to denominational schools as well as others,
in proportion to the successes achieved by their students in the exams.
The most serious aspect of the new legislation was the creation
in all municipalities of School boards^ which have the power
to create their own schools, independent of the existing schools -
nelles. In these schools funded by taxes levied on the
taxpayers, religious education is completely prohibited.

"The school boards," they said, "before the implementation of
the act of 1880, Mr. Martin, organized themselves on many levels
points of the kingdom, particularly in the major cities, and thus
As was easy to predict, they quickly fell to
hands of dissidents, freethinkers and secularists, who, al
applying the law of 1870 in its spirit and sometimes even in its letter
three, had only one goal: to ruin the denominational schools, supported
through voluntary subscriptions, to replace the eco-
non-sectarians, that is to say neutral and secular, as they say in

(1). Public education in England, by M. Martia. Correspondent of the 10th July 1870.

France at this time. The goal set by the 1870 law was to supplement the voluntary system, to fill its gaps cunes, to reach where he could not go; but the School boards were much more concerned with supplanting than with supplement the volunteer schools. Thanks to the ability that these School boards have the power to collect taxes and contract through loans, they drew heavily from the coffers of taxpayers and clerks in many places involved in financial scandals ciders, which closely resemble those of the United States. Public opinion The public is beginning to be alarmed by this squandering of funds. public, and she adjusted accordingly. The major newspapers of London have strongly censored the School board in recent weeks London on the occasion of the budget presented for the year 1881 and 1882 by Mr. Freeman (1). »

Many Protestants voted for the legislative acts that we we have indicated, without sharing the aims of the National Education League. The debates in the English Parliament on this occasion are singularly instructive, and show, when compared speeches of the fi'.*. Paul Bert and Ferry, the difference pro¬based on currents of public opinion in both countries. The hostility that most dissidents feel towards the established church and Catholicism contributed greatly to making desmesu* acceptable res also contrary to the national genius of the English. The principle of the separation of religion and education is no less took place in the country, by virtue of the law, through the practice of many school boards, those established in cities where The radical party is the master (2). Another cause will aggravate it. the dangers of the struggle undertaken by the Science boards conive the denominational schools. The dissidents will join forces. with them. Now, as the Anglican Church will be defeated the day when It will be destabilized, and the Catholic Church will then be left alone to face it. school boards (3).

Even in England, the situation has some problem areas. and the English may well regret having allowed it to be introduced into

(1) V. compulsory education in England by Mr. Martiu, in the Contem¬porain du If) December 1881.

(il) See the facts cited in the London Nation's Correspondence of the 14th decombro 1882.

(3) See primary education among Catholics in England, by Mr. Martin, in The Correspondent of 1880.

them, by a roundabout way and even with a great deal of temperance ments, the principles whose logical application produces such great ills on the European continent.

§5. – Freemasonry in the English colonies

The English have established a very large number of lodges, not only element in their colonies, but also in all the cities of Asia and Africa, where there are groups of British subjects somewhat compact lodges. Thus, there are several English lodges. in Constantinople, in Smyrna, in Cairo.

The character of these lodges, in British America and in Australia, is quite similar to that of the mother's lodges sorting. Although Catholic populations are numerous in In these two countries, there reigns religious peace and loyal respect. the rights of all British subjects, which exclude the hai-^ born and the antagonisms of the European continent or of America of the South. Freemasonry, we repeat, is above all an ins mutual support structure.

In the countries of the Far East and Africa, it takes on a The caiaclère is much more antagonistic. The lodges there are composed of much lower social elements; one can say, in a general way general, that Protestant society loses the outward appearance that it in Europe. Also the lodges of India, those of Mozambique, Those from Shanghai show a thinly veiled hostility towards the Church Catholic and its missionaries. The Bishop of Bombay, Bishop Meu-Rin, in 1881, had to forcefully point out the dangers that pre-Freemasonry is present in these countries (l). A number of lodges rejected the Christian ritual in use in the motherland, for They wanted to receive Muslims and Parsis. They were

(1) See La Chaîne d'union, 1882, p. 11. Freemasonry was introduced into riadd, in 1728, by Sir Georges Ponfrely who founded the first lodge in Calcuita. currently has 110 lodges in India^ placed under the direction of provincial lodges* cialos established in Bombay, Madras, Punjab, etc., which themselves fall under the Grand Lodge of London* The number of Freemasons in India is estimated at 37,338* (CAoine cTunicm, Ibid.)

%*

thus placed, in accordance with the true spirit of the Order, on
a purely humanitarian basis (1).

Freemasonry in the Dutch East Indies is also a
a hotbed of impiety even more pronounced than in Holland itself (2).

Bishop Fava has repeatedly pointed out the impious nature
that Freemasonry had in these countries; "In Masonic marriage
nothing like what we saw celebrated twenty years ago on Mau-
“Rice,” he recounts, “the venerable one asks the senior warden
"In front of the spouses: — What do you think of indissolubility?"
"Marriage? ^ It is contrary to the laws of nature and of the
“Reason. — What should be the remedy? — Divorce (3).”
Masonic oaths, the terrible punishments to which one ex
The person lending them may pose a problem, but they are not always...
vain simulacra, as is believed. We know several
murders committed under these circumstances by English lodges
of the West Indies. They have always remained absolutely im-
punished, for the reason that judicial and administrative functions
are almost exclusively occupied by followers.

(1) See Allgemeines Handbuch der Preimaurerei, tom. IV, Erganzungen, 1870,
V. East Indian.

(2) See the facts cited in the Masonic World of January 1864. See also the Chain
of union of December 1882.

(3) Second letter on Freemasonry, in the Catholic Review of the /ns
Mutations and of the law, vol. XV, p. 2G5, 1880.

CHAPTER THIRTY-SECOND

SECRET SOCIETIES IN IRELAND

S 1®^. — The origins of the Irish question

The Irish people have for centuries been victims of three
great oppressions, which are still far from being remedied
completely.

His religion has been odiously persecuted, and it is only at the cost

heroic efforts to which O'Connell has attached his glorious name
rieux, which in 1829, the Catholics removed from the ostracism
legal cynicism, which had weighed on them since the 16th century.

Alone in the world, along with Poland, Ireland is subject to
a foreign power, which claims to govern it,
without taking into account his particular interests and the manner
which she herself understands.

This situation had finally provoked outrage even among the
Protestants settled in the country, and at the end of the 18th century, a
the national movement led by the illustrious Grattan had succeeded,
in 1782, with the establishment of an Irish parliament in Dublin.
the concession was far from complete, since only the Protestants could
were supposed to be members. However, in the long run, this parliament
would have at least taken into account the country's economic interests
odiously sacrificed to British trade and industry.
In 1800, William Pitt bought a majority in this parliament, at

a price of money, and made him vote for union with England! The deputies
The Irish are a tiny minority in Weslininsior, compared to
in which the two major English parties always form a coalition
when it comes to a particular interest in Ireland. The more the Angle
the earth loudly proclaims the principle of self-government within its borders.
The more the denial of their right to self-government appears
Insulting to the Irish. Even the local government doesn't...
does not belong, except in the vivles, which form corpo*
rations. The principles according to which the stipen~ are named
Magistral diarij, the existence of a special armed force, observation
bulary, maintain under the yoke the largest extent of the
country.

Finally, there is a third [question concerning the interests]
more intimate to the people. Under James I, under Cromwell,
Under William 111, Irish landowners were expropriated
en masse, transplanted arbitrarily from one part of the country to
the other one.

The current landlords are mostly descendants
usurpers, whether racial or religious differences, or the absence
Senteism then prevented merging, despite two centuries
elapsed, along with the mass of the population. In their relations with
the rural classes, they completely ignored the law on the
land, which the historical conditions of the country gave to the tenant
cier, and with the help of English legal experts purported to trans¬
to form into temporary and revocable leases the tenures which, according to
Celtic law, had to be perpetually preserved by the
peasant as long as he paid a fair rent (1).

Such oppressions inevitably provoke unrest,
conspiracies, secret societies, independently of the inter-
convention of the universal sect. Freemasonry in particular
Lier has nothing to do with Irish affairs. She is in this
country an essentially English institution, which, as such, has
always aroused the repulsions of the indigenous population. It is to
1848, at the latest, is when we can trace the first com
communications between certain Irish people and revolutionary sects
more advanced of Young Europe.

(1) Y.Syttem of tenure of laml in various countries, edited by CobdoD-Club Ire^
land, by good. Loagfiolü. London, in 12, 187G. Sir Sumner Maine, Lectures on Early
History of institutions, in-8*, London, 1880, Paul Foornier, The agrarian question in
Ireland, in-12, Paria, Plon, 1882.

Even to this day, the secret societies of Ireland
had a distinctly local and national character. But the revolution
cosmopolitan tion only makes greater efforts to penetrate them and
exploit for the benefit of its plans to destroy Christian society
hold the legitimate grievances of the Irish people.

2. — The Defenders and the United Irishmen

FROM 1791 TO 1800

The rural struggle between Protestant English and Catholic Irish
which had, in certain provinces, brought about as early as the 17th century
the formation of popular secret societies, which engaged in
Violence against people and property. The Peep of Day
Boys were burning down Catholic homes, and the Defenders
were reading about reprisals against Protestants. In 1791, a draper
From Belfast, Samuel Neilson organized an association, which com*
took Protestants as well as Catholics, with the aim of af
to cross Ireland from the yoke of Augelerre. She took the name of ü-
Nited Irishmen. Originally, this association was not secret.
and had no republican aims. It was only in 1795,
when the conflict had intensified due to provocations from the Orange-
men, that the United Irishmen constituted themselves as a society
secret, they adopted passwords and a ceremonial reception
tion imitating Freemasonry, and forged an alliance with the
France. We could see in Cadet Gassicourt's account (book III,
Chapter II, § 3) some rather vague indications on these relations
tions, He notably confuses the United Irishmen with the
Defenders. The plans for the invasion of England, the execution of which

The operation had been entrusted to General Hoche, but failed by
a consequence of the Directory's inaction. The English historian of societies
secret^ Mr. Thomas Frost even says that the government br
tannique received people who were very close to the mem¬
the Directorate's intelligence services, which allowed him to thwart
the efforts attempted in Ireland by the United Irishmen.

The ministry also had a large number of spies,
among the affiliates, and O'Connell proved that Lord Casllereagh had
excited by its agents provocateurs, the 1798 uprising, for
to use this as an argument in favor of recalling the Union.

III

33

In any case, it was more of a conspiracy than a so-
secret society. After the recall of the Union and the execution of the misfortune
In 1803, after the death of Robert Emmet, nothing remained of this ass
association ^1).

.^3. — The Lodges of Üuangists

In 1794, at the time when unfortunate Ireland began
to resume some semblance of national life, fanatical Protestants im
they decided to form a secret association similar to Freemasonry
nerie, to combat the emancipation of Catholics and maintain
to enforce the rights of the House of Hanover, although no one, to this
at that time, no longer considered contesting them. The founder of this association
a ciation called Orangemen^ Thomas Wilson, was a frank-
mason, and it is on the model of Freemasonry that he considers it
titua. 11 in copying the ritual, the alBliation ceremonies, the words of
passed, the oaths, and divided his association into lodges, raising
from a Grand Orient, which gave them the impetus.

In Ireland, there were as many as 20 provincial grand lodges.
and 1,510 Orangemen lodges with 200,000 members. That
The organization was also extended to England; to London
only, it had 50,000 members (2).

The Orangemen stirred up unrest in Ireland and in An
England [on numerous occasions, and their violent opposition to all
the liberal measures of the English government have not been without their consequences.
contributed to keeping this country in a state of continuous unrest. Their

fanaticism, despite the colors of loyalty he liked to display
The decoration did not spare the crown itself.

In 1828, when the Catholic Emancipation Bill was
discussed in the House of Commons, one of the leaders of the Orange
men exclaimed, in a meeting, that they would not defend the dynasty
tie that as long as she herself remained a firm supporter of the Protestant
ism (3).

(t) V* on the Defenders and the United Irishmen Th. Prost, The Secret Society
of the European Revolution^ t. I, p. 55 to p. 142.

(2) Allgemeinee Handbuch der Freimaurereif Leipzig, 1865, (. Il, y Orange¬
men*

(3) Irishand Engtieh Freemaeone, Dublin, 1878, in<4*.

These lodges have been a constant provocation for almost a century.
aunt to the Irish people. At the same time they have up to a
to a certain extent authorized by their example by secret societies, which
have been and still are the dominant feature of this country's politics.

S 4. — Popular Secret Societies

The Irish peasant always retained the memory of his
land rights and considered the English landlord as a
usurper. Deprived of all legal protection, overwhelmed by
courts that systematically disregarded the basics of history
Torics of his demands, he naturally formed
Secret agrarian societies for self-defense. Associations of this kind
genres have always existed since the end of the 16th century; but, from
From 1820 to 1880, they underwent significant expansion under the name of
Ribbon-Men or Molly Maguire (1). They are organized
In the lodges, they have passwords, signs of recognition.
Upon joining the association, the affiliate swears an oath in the name of Christ and his
Holy Mother, absolute obedience to Molly (the popular name of the
Irish peasant, like Jacques Bonhomme in France in the past),
that is to say, to the unknown leaders of the association, and this until the
murder of one's own parents, if the honor or safety of
Molly demands it.

The goal of these associations is simple; it is above all to de-
to defend the rights of the Irish peasant against what constitutes — or
what he considers — as legal oppressions of his rights,
to prevent the eviction of landlords by terrorizing those who
would replace them on their farms, to protect the Irish who

would be brought before the courts by intimidating the
witnesses and jurors. There are no membership fees in his associations.
fixed and regular tions, but, when there is a helping hand to
Attempting local leaders to collect contributions, which are not

(t) The name Ribbon-Men was not given to these associations until around t82é.
We knew them previously, says 11. Suliivan, under the names of I<6sr(y«JfeA,
Migtoni liberty ty$tm, UniUi tons ofirith freedom, «ont of the Satnrock et autres
names of the same kind.

never refused; for those Irish peasants who resist the
Molly's power, or betraying her interests, are even more
inexorably struck by bailiffs, sergeants or the
Irish landlords.

Murders, fires, destruction of livestock, that
Molly Mayuire views these as wartime measures
indispensable, have long ensured the authority of the association
tion. The owners have often made deals with them to obtain
to provide a level of security that the courts and the English Confiscation Authority can
could not assure them.

It is through this inexorable struggle pursued in the shadows that the
The Irish people prevented their rights from expiring; but a
Such a social state has engendered habits of contempt for the law and
of vengeance that made them a people to be plowed. Then it formed
among the Lubbon-McN gang of scoundrels accustomed to all kinds of crimes,
that the Fenians and the assassins of the Land Icague later
found all prepared for their attacks.

The Ribbon-Men did not form an association with a
center and a single direction.

I made sure of it myself, Mr. Sullivan, the eminent writer
Vain Irish, that the ribbonism of a period was not the ribboni.
on the other hand, that the direction of his aspirations, and his dominant character
The figures differed greatly between committees.
In Ulster, the Ribbon-Men presented themselves as a defense association.
or reprisals against the Orangemen,

In Munster, it was originally an association to resist the
collection of tithes by the dignitaries of the Anglican Church In the Con-
naught, it was an organization against the arbitrary raising of the fer-
magicians and evictions. In Leinster, it was often only
a sort of dictating by its agents and making pre¬

to justify, through its violence, the employment or dismissal of workers, of counter-
masters, or even sometimes simple servants (1).

These various associations were far from being united with each other, and
At certain times, organizations shared them. But

il) iSeii' irHartii, polilical (hlches and pertonal remimicences of the Airly years of
irix'i pnhlie. /.//V, hy A. he. Sullivan, sevoulli editioo, Glascow 188?, in I?, p. 34,

They all had this common trait, Mr. Sullivan added, of being
exclusively composed of Catholics: they have never admitted
put a Protestant in charge. From the beginning, the Catholic clergy de-
declares an energy war as contrary to morality; but
He was never able to uproot these societies from Irish soil, because
of the character of defending agrarian rights that they had
most of the time, and which justified them in the eyes of the peasant.

The English government was also powerless: with the
With the progress of education and temperance, they became
less influential; but they have left behind organizational habits
secret, which the Fenians and the land leajm took advantage of.

Ribbonism was transplanted early on into the nom¬
numerous groups of Irish emigrants in the manufacturing districts
riders of England.

In major ports and large manufacturing cities of
England and Scotland, in Manchester, Liverpool, and Birmingham
In Sheffield, in Glasgow, Irish workers are usually
regimented in charitable or relief societies
which, under a philanthropic guise, often conceal
political and national views. Among all these associations, one has emerged
The Vanquished Order of Hibernians, remarkable for the vigor of its
organization. According to its regulations, this association aims to
the defense of the Catholic religion (no Protestant can in
(being a member), encouragement of brotherly love and mutual support
protection and assistance to the Irish. The Flibernians lend themselves
helping each other, not only against their employers or
their English comrades, but if necessary against the police and the justice system
British ICT. The association trains, in the cities where it has
its seat, a kind of secret government, and serves as an arbiter and
disputed among its members.

Structured in a more sophisticated way than agrarian societies
From Ireland, she has a regular income provided by contributions.
and fines; it has periodically elected leaders, including the

Torturity is respected.

We will find her again in America where she plays a significant role.
derable; but the seat of hidden and highly concentrated power
The person who runs it always seems to have been in England. It's a
The question is whether the revolutionary elements do not
have not seized this central power.

§ 5. — Young Ireland from 1848 to 1857

O'Connell did not remain the undisputed leader of the
Irish national movement. Around 1840, a group of players-
young men, brilliant minds, sincere hearts for the most part
part, but under the influence of the ideas of the Revolution
French, thought it necessary to write alongside the movement ca-
Catholicism, a movement based exclusively on the idea of race,
uniting the native Irish Protestants with the Catholics, and for
This completely disregards the religious aspect. Culture
intellectual education, whatever its nature, should, according to them, be
the great instrument of emancipation.

Charles GraffanDuflyll), Thomas Osborne Davis, John Blake,
Dillon, who were soon joined by Darcy Mac-Gee (2),
John Mitchell, William Smith O'Brien, the latter a Protestant,
and former Tory, founded, on October 15, 1842, in Dublin, the
The journal La Notion^ was intended to support this new policy.
A new Ireland was formed in opposition to Old Ireland
d'O'Connell, whom she criticized for identifying the cause of Ireland
with that of Catholicism (3).

O'Connell had been dead for a year when the Revolution of
1848 erupted. The repercussions were keenly felt in Ireland.
and a new split occurred within the Nation group.
While some of its founders remained faithful to the pro-
primitive gram, Emancipation of the country through intellectual culture
reading and moral strength, a number of them
wanted to resort to physical force. John Mitchell, a fanatic
Presbyterian, founded the newspaper V United Irishman, then
Virish Felon, who, under these significant titles, preached openly*
the insurrection.

“This somber Unitarian of Ulster,” said Mr. Sullivan, “led a campaign
pronounced in favor of what half a century earlier one would have
would have called the French principles. He was a republican and revolutionary.

(1) From the first month of the Victoria colony.

(2) Later miaistro of the Domiuioa of Canada in OUava.

(3) XSulliVaD, New Ireland, chap. VII.

naire...,. It was he who revived the separatist idea or the revolutionary party*
born in Ireland. From 1803 until 1845 no such party
had not existed or at least had not manifested itself outwardly (1). »

Under the influence of these stimuli, made more intense by the
terrible calamities of the famine of 1847 and of the Exodus which followed
As a consequence, the country became covered in secret societies, the murders
Fires and agrarian crimes multiplied. At the end,
This unrest culminated in the Ballin- insurrectionary movement
Garry, which was immediately suppressed. Thomas Francis, Meagher,
John Mitchell and some of their accomplices, including
James Stephens, the future founder of Fenianism, was there.
were sentenced to transportation. Most escaped
and some of them went and spread the word among the emigrants
in America the idea of the Irish Republic (2).

From that time onwards, the leaders of the movement demonstrated
hostile sentiments towards the Church. One of them, Mitchell Doheney,
in his book The Fairy Tale Tracks, published in 1849, accused the
the clergy for having opposed the liberation of Ireland, because he
had not approved of the uprising. "The priests," he said, "act
This is how it feels, because above all, it is necessary for them to maintain certain
absolute privileges of the Church.” Another, Thomas-Francis
Meagher added: "If the altar were to rise up as an obstacle between
"Man and his freedom, I would throw down the altar (3)."

S 6. — The Fenians

After the abortion of Young Ireland, the country, during
For a few years, it enjoyed relative calm. The companies of Ribbon-
men persisted, it is true, in the lower strata of the
population; but their action was essentially scattered and
divided, as we have seen. A public and legitimate association,
both in its means and in its purpose, the Tenant lea*
gue, aimed to enforce the rights of the tenants and

(t) Ibid., pp. 84-87.

(2) V. The American Irish and their influence on Irish politics, by Philip Ba-
ganal, ia-i2, Londoa, 1882, p. 110 to 120.

(5) Ibfd., p. 136.

to improve, as far as possible, the agrarian situation
in the country. Later, a group of prominent patriots demanded for
Ireland has the right to self-government (Home-rule)^ at
Name of the principles of Self-management recognized in all subjects
British and applied liberally during this period to
English overseas colonies. But a completely new element
Fenianism, which was going to intervene in the country's destiny, was going to intervene i
found its main support in the Irish* populations
daises who emigrated to America.

"Two refugees," said Mr. Sullivan, "John O'Mahony and James Stephens,"
after their escape from Ireland, they had settled for some time in
Paris in 1848. There they fell into the society of men who, pen
during the year of the revolutions, they had personally played a role in
The different parts of Europe, from Vienna to Rome. Coming soon in this
environment, which could be called the normal school of the European revolution
Pagan, they learned that the path by which they had to begin was
a secret society. After a few years' residence in Paris,
O'Mahony left for America. Stephens returned quietly.
in Ireland, where he took a position as tutor with a resident gentleman
near Kiilarney. Before parting ways, they had both arrived at the
conclusion that, if ever their principles could still have a
The chance of success in Ireland would be by following the skillful tactics
which they had learned in Paris (1). »

Mr. Philip Bagenal confirms these indications and adds that Ste¬
Phens himself enlisted in the Continental Secret Societies
to obtain their help, when he was about to execute his plans
revolution on Ireland (2).

In May 1858, James Stephens met Jeremiah in Ireland
O'Donovan Rossa and together they laid the foundations of the organization
of a secret society, which they formed under the guise of an association
literary cation, and called themselves the Q. Phoenix Society. Their goal was
to prepare an insurrection in Ireland, relying on the
Irish Americans, who would supply the weapons and the instruction
military men.

This was the first nucleus of Fenianism! The government
Glais soon grasped the threads of the conspiracy. He arrested him in Ger-

(i) New Ireland, p. 198*

(î) The American Irith, p. 123,

THE Fenians 5Ji

I and a few accomplices were the only ones condemned to servitude
penal (1).

Stephens sought refuge in America, and there, with the help of
John O'Alahony, Michael Doheny, and Colonel Corcoran, he
organized the association of the Fenians on its definitive bases.

This name comes from the old Gaelic language and means the
companions of Fin or Fion, the famous hero of the Celtic race
that.

It is essentially a secret society. Each member
pledges by an oath of absolute obedience to the Republic*
The Irish republic was virtually established. The organization was
different in Ireland and America. In Ireland, all the
powers belonged to the Supreme Center, that is to say to a
dictator' who was Stephens. When an affiliate commissioned by
He had gathered fifty followers, he was becoming central and direct.
was leading his men. In America, the organization was modeled on
that of the major political parties. It consisted of sub-cer
Keys, circles, states, each having a center. Power
the central body of the association was to be elected annually by a council
sandstone composed of state centers with delegates elected by the
circles, each circle having a delegate. The association was supposed to group*
for all Irish people of origin in whatever country in the world they
were. The supreme seat was to be in America (2). O'Mahony
was the first center for the United States, while Stephens
led the affiliates in Ireland, England, and Scotland. O'Dono-
van Rossa, in concert with Luby, published in Dublin Vlrish peo-
pie, which was to spread the ideas of the Fenians. In Paris, John
Mitchell was for several years the accredited agent of the association
association (3).

The goal pursued by the Fenians is the emancipation of the Irish
land from the yoke of England and the establishment of a Republic
that independent. To settle the agrarian question after the suc
In this case, the property of the Landlords, supporters of
England, and on these national assets, provisions would have been established
landowners and farmers, who would have bought the land from the Republic
that Irish at a price fixed by a commission and payable by
annuities.

(1) New Irelandt p. 'iOO et seq.

(2) VO SulliTaD, New Ireland, p. 335 et seq., and v. Thomas Frost, The Secret Soeielies, t. II, p. 276 et seq.

(3) lBagenal, The American Irith,'^}. 116.

Unlike the na%ionQ,ux of 1848, the Feniam made
exclusively appealing to the lower strata of the population and
intended to give the movement a distinctly democratic character
cracy.

Their hatred of the Catholic Church was the final act of betrayal.
The founders of Fenianism had ties to the revolutionaries.
cosmopolitan.

In the government plans of the future republic
Bored by Stephens, all cults had to be placed on a
on an equal footing, and the priests strictly confined to the exercise
of their spiritual functions. Education was to be secularized.
see^ \e& religious bodies deprived of their property^ Education
of the clergy placed in the hands of the State; the priests were to be
as many as possible state officials who would have
paid from public treasury funds, in the instructions general
general instructions he gave to his lieutenants, Stephens showed
particularly bitter for the clergy: "Don't lose your
"Time," it said, "to try to win over the priests. They have not
They had only one idea: the good of their mother, the Church. That the revo-
"May the solution succeed only; Holy Mother Church knows well"
"How to come to terms with the facts. Moreover, a
"A priest can never be a free agent of his own movements."
"ments (1)."

The Fenian newspaper, *Virish People*, never ceased to excite the
Irish people to detach themselves from the clergy:

Superstition, he said, is a yoke that crushes in our country.

common sense. Experience proves that submission to certain

Irish bishops' political power is tantamount to slavery. In this regard,
Upon reflection, we arrive at the conclusion that the priest has a right to be obeyed.
teaching his flock only in spiritual matters.

No one, except a fool or a servant, would deny the bostity per¬
resistant and mischievous member of the Irish clergy to the national cause since
1848?....

It is declared in the pulpit that reading *Virish People* is a pe¬
fatal. Hadn't John Mitchell been forced to declare that there was no
had no hope for Ireland until all its people had
He was excommunicated along with the bells, the Gospel, and the torches. That's

(I) Philip Bagsnal, American Irüh Tea, p. i35-13S.

a very old story: but we would have liked to preserve the memory of it
in our heart (i).

That was exactly the language used at the same time
the Italian revolutionaries of the Mazziniou school the newspapers
French Masonic publications, such as Le Siècle and L'Opinion nationale^

A committee of public safety was formed within the Âs*
the Fenian society, to single out for their vengeance all those
who had tried to harm the association, and from that time
that (11^59}, several official organs of the association in America^
who openly incited some owners to murder
or of certain politicians as to a patriotic work
that. The association was organizing a spying system in the
the whole world, everywhere there were Irish people, and threatened those
who would leave the association for a revenge of which a great
number of murders committed in Australia, California or in
The populous cities of England have shown the eBcacity (2).

The association spread rapidly among the Irish
from America, which had long since already brought into
their new homeland of associations modeled after the Ribbon~Men under
the name of Alolly Maguire and of the Ancient Order of Hihernians. (D'aiU)
O'Mahony, for several years, had been preparing the ground
rain.

In Ireland, Fenianism initially spread with a large
captivating promptness.

Mr. Sullivan notes that its spread was singularly
aided by the English press. At that time, the newspapers of London
The courts continued to incite the Italian subjects of Pius IX to revolt.
of the King of Naples or Austria. They proclaimed that a people
can only be legitimately governed by itself, that the na-
nationalities have an inalienable right to independence, which all
The means are good for a people when they are dissatisfied with
his government and wants to overthrow it. Members of the ministry
they themselves made statements to that effect on several occasions

in Parliament or at public meetings. Nothing surprising there.
if the Irish people were gradually drawn into the ways of vio-

(1) Issues of May 14, June 1, September 24, 1864, cited by Bagoaal,'rAe Ame¬
rican/risA, p, 169-170.

(2) Sullivan, Km Ireland.. p. 238-239.

slow and if the Fenians succeeded in supplanting the organizations
wiser ones, like the Tenant Learjue or, to reiterate, the National Law^
gue founded in 1858 by Mr. O'Donoghue (I).

We know the story of the Fenians' attempts: they dreamed
to secretly establish army corps in Ireland
held by arms, gold, and leaders from America. In 1865,
Stephens ordered an insurrection; as always, it failed.
severely. A large number of Fenians were condemned to the
prison. In 18G7, Stephens tried another move of the same kind.
genre- Everything failed and had to fail. The only thing to note
The point of view that concerns us is that, on that latter date, the
American Fenians had chosen to command the operations
in England Cluserel, the future general of the Commune in Mar¬
In Seille and Paris, Cluseret found that the organization was not
sulïisammcnt solid and preferred easier exploits (*2).

This is the time to note how wise the conduct had been
of the Catholic Church. As early as 1848, the bishops had condemned
any attempt at insurrection and later Pius IX declared applying
cables to the Fenians the censures which strike Freemasonry (3).

The Church's conduct in these circumstances was dictated above all
by the principles of natural law, of which it is an immutable guardian
ble. One cannot deny that the absence of any government is naive.
Irish national having historical rights, the English dynasty
has not acquired by prescription a legitimate sovereignty over this
fortunate country. Armed insurrection could therefore not be approved,
especially given the goodwill of the English government, of the
The entire English nation, so to speak, needs improvement in
the limit of what is possible, the fate of Ireland cannot be determined.
tested. The reminder of the laws against Catholics, the disestablish-
the Anglican Church, the Land Act of 1870, that of 1881
These are irrefutable proofs of this.

But this conduct of the Church, dictated above all by the principle of
justice, turned out to be the most political at the same time. The in¬
Uprisings can only lead to disasters, and societies
Secrets only deliver this noble people into the hands of dangerous schemers.

reux, who, under his own name and under the guise of a patriotic design, commit the most abominable crimes.

(1) Sullivaii, New Ireland, p. 248 following ot.

(2) Philip. Bagepal, The amircan Irith, p. 184-149.

(^) V. Decree of the Congregation of the Inquisition of January 12, 1870.

S. 7. — The intervention of sects in events

FROM 1879 TO 1882

After the failures of 1865 and 1867, the Feniaos seemed have lost much of their importance. Their organization it continued, however; but the leadership was divided between several rival cliques, said Bagenal. They remained quite apart from the Home-Iiule movement (1).

They gave no further outward sign of life except through a a grotesque attempt to invade Canada. There was a tendency to view Fenianism as one of the many organizations which in America serve politicians to live at the expense of people. Certainly, this was a very important and practical aspect. that of Fenianism, but the leaders who directed it in the shadows They were nonetheless plotting their schemes, they were becoming more and more moreover, imbued with revolutionary ideas. The opportunity to return The stage was finally going to be provided to them.

In 1879, following a series of poor harvests, the question Agrarian tensions were once again becoming more acute in Ireland. It was then observed tha a group of men, most former Feniansj like Michael Davitt, O'Connor Power, who judged the time had come to resolutely place the debate on the social terrain.

They began by declaring war on the organization exis> "tant," the Tenant league^ and at Home-Ray. Based on the Ribhon-Meny's still existing associations, they supplanted completely the men who led these associations and in soon dragged along the active part of the population.

Mr. Parnell, at that time one of the most distinguished members
of the Home-Rule party^ hesitated for a long time to enter the new
a new movement; but in June 1879, he threw himself into it resolutely
ment (2). He would have done better to eco,'.ter scs first hesitations.

The National Land League ostensibly offered

{\) Th* AmerieaH Inih, p. 151.

(2) The American IrHh, p. 191.

first, to obtain the abolition of excessive farm rents, secondly
instead of facilitating land acquisition by those who cultivate it
wind. Finally, its National League liter, wider than the word of
Home Rule, hinted at a future emancipation complete
complete of the country. The means to be employed had to be the refusal of
to pay for exaggerated denials and resistance against evictions.
The battle cry was "Abolition of Landlordism in Ireland."

Certainly, the Irish question should not be judged by
point of view where similar facts would be judged in France
or in Germany. We have spoken of the unjust origins of
large estates in Ireland. There is more, in the presence of
the famine, which occurred after three bad harvests
successive landlords displayed ruthless harshness.
In the English Parliament, Whiglis and Tories united to re-
to push through all the requests for an inquiry from the Irish MPs and
A member of Israel's ministry, Mr. Lowllier, responded ironically
that there was more distress in certain parts of
England and Scotland, as well as Ireland

Such denials of justice inevitably push people into
the arms of the Revolution and it must be acknowledged that, without action
violent of the Land League, the English Parliament would never have
entered the path of redress, where the 1881 landact has marked
that a first step (1).

Unfortunately, as in all revolutions, some elements
singularly impure substances have been mixed in.

Michael Davitt supported the National Land League movement
on the organization of the Fenians in America. In Ireland itself he
achieved this great result of intimidation only by using
Ribbon Men; these secret societies existed in several parts of the country.
The judges completely dominated the movement from the beginning.
Those most lenient towards the National Land League are forced to
recognize it (2).

In this major campaign against Landlordism, some
distinctly socialist programs emerged. These trends
are ancient among the Fenians.

Mr. Philip Bagenal points out that the refusal procedures
farm leases, the suspension of justice, and the entire functioning of

(1) VM Sullitan, New Ireland p. 429 to p, 440.

(2) See «D f MDi M. Sullivan New-Ireland, p. 440.

social life, to which the National Land League owes its successes
had been recommended as early as 1848 by an extreme member of the
Young Ireland^ James Fintan Lalor, the publisher of Virish Felon.

The English government, he wrote, will be forced into this dilemma: or
abandon the landlords, or defend them with all the armed force of
Pempire. If he refuses to incur this odious expense and to com
promising England's security in a social war of extremism
mination, then there will be no more landlords: the people will be the pro-
owner of the land; a powerful revolution will have been accomplished, and
The foundations of a national revolution will have been laid... It has been said
that a war of the kind whose principles I am outlining would be re-
guarded with horror by Europe. I assert the opposite and say that a
Such a war would spread of its own accord throughout Europe.
Listen to my prophecy and remember its words. The principle that I
This question will one day raise the ire of all of Europe. Humanity must
to be mistress of the land. The people's right to make laws caused
the first major earthquake, the aftershocks of which were felt
still feel. The people's right to own the land will produce the pro-
chain of major revolution (1).

This is pure socialism and the Revolution in its essence.
A number of directors of the Land League^ those who
were its true creators and hidden leaders, they pushed this
movement in this direction. Michael Davitt, James Stephens, O'Dono-
van Rossa and their supporters rejected the undeniable benefit-
the benefit that Mr. Gladstone's Land Act brought to the Irish people
in 1881, and uttered the absolute cry of no rent (no farm leases) 1
They hired a socialist writer, Mr. Henri George, into their service.
who in his writings supports the absolute illegitimacy of property
landowner and who declared in London, at a meeting, that all the
current landowners were to be expropriated without compensation.
Finally, they are trying by all possible means to raise a
agrarian question in Scotland and England, to excite the iron^*
farmers and agricultural workers against the landowners, although
The same injustices do not exist in these two countries.

To this end, they founded the National Land League of Great
Britain.

Finally, the leaders of the land league sought an alliance.

(1) said* from The Àmerieam Msk, p. Iftt on p. 117.

SECRET SOCIETIES IN IRELAND

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the most advanced men of the Revolution. Mr. Parnell himself-
meme, during a trip to Paris, did not hesitate to seek support
of Rochefort and the Communards.

It should be noted that since James Stephens, the Fenians and the
Land League always had an organizational center in Paris.
That's where the English government went, following the re-
Carey's revelations before the Dublin grand jury, claiming
the extradition of Mr. Byrn, secretary of the Land and Labour League
Of great Britain. The newspaper Le Citoyen et la Bataille of February 28th
February 1883, by protesting against his extradition, recalled this memory
The reason for this is that in 1870 Mr. Byrn was a sergeant in the company
of Irishmen, who fought bravely for the French Republic
çaise.

The Irish episcopal body, while supporting the cause of the people and
the owners, in what is legitimately their right, had to condemn the
actions of the Z, anti/caj 7 ue. Especially he condemned agrarian crimes,
to which, despite his official disavowals, his exiles did not give
too many encouragements were given (1); finally, he never ceased to put
The faithful warn against the liaison that the leaders of the movement
sought to establish a link between the Irish cause and the cosmic revolution
Mopolite. Cardinal MacCabe, Archbishop of Dublin, published at
This subject was addressed in a pastoral letter in August 1881, in which we read the follo

We have often heard good people express surprise at the energizers
The condemnations issued by the popes against secret societies
and their guilty members. These societies seemed to computer eyes
such harmless and even beneficial things that they could not
to discern the reason for their condemnation. But the sentry placed on
the alarm tower has more than ordinary wisdom, for it holds the place

(1) Here, for example, is what Mr. Lalor, Member of Parliament, one of the
lawyers A Moral Vinturreetion, at a meeting held on October 10, 1880, at Atty,
a few days after the murder of Lord Montmores:

The Archbishop of Dublin appears to be under the impression that the Land /eai7us, of whic

I am mesnbro, I urge the people to shed the blood of the Land lords. I prolesie contra
that accusation of the archbishop. Neither he nor anyone else has the right to make us pay
responsible for the assassinations committed in the country. The archbishop is
He died because an unfortunate man who bore the name of Mountmores was murdered.
The other day, no doubt it was a bad deed. But who is it that is moved by it?
What did a poor devil raise? In Anginterro, five murders are committed every day
for one who is committed to Ireland, who is it that takes care of the men who have
killed their wives, their children, and their mistresses. 7 But because he was found
Since the assassin wore a noble title, his death was widely publicized.
And the archbishop denounced her to the nation!

The crowd, which was spreading these perverse insinuations, applauded enthusiastically. It
Moreover, this was a common practice among the speakers of the Land League. See various ei
tiona of this kind in the work of Mr. Bagenal.

of Peter. He is the vicar of Him who reads the secrets of souls, and this
Sentinel has discovered the most bitter enemy of religion and freedom
rational human being under the mask of the philanthropist and the philosopher.

The deplorable state of Europe today shows whether the popes have
or not deceived. France, fallen under the grip of infidelity, makes the
War against God and his Christ; Russia pales before the dreadful specter
of nihilism; Italy groaned under the tyranny of the sects, which had
promised freedom and prosperity, but brought him only poverty.
Islam and dishonor. Germany, having become a permanent camp and
who devoured, without profit for herself, the substance of a thrifty people,
We learn what statesmen under the orders of Freemasonry
can accomplish. England, hitherto victorious in its
external enemies, is threatened internally by an enemy who has
has infiltrated the very heart of authority and is preparing conflicts with it.
which could end in a wild revolution.

But what will we say about Ireland, our beloved country? It has passed
through very dark days, but a glorious blessing was bestowed upon him
assured by a merciful Providence. Faith, honor, love
These, for eternal justice, characterized her in her darkest days.
Are principles now being set aside? God forbid! But
You know what the Apostle says, that communication with evil
corrupts good morals. What is true of individuals is also
of a nation. You must therefore, dear cooperators, raise your voices,
child, at the risk of being misunderstood by our friends and seeing our intentions
tions slandered by our enemies, and to protect our people against a
imminent danger.

A few months ago, when an alliance between Ireland and the representatives
sensing the worst infidelity of the unfortunate Paris, she was sought out by
agents without a warrant, our Catholic instincts shuddered with horror
anger at this dishonorable union. A similar attempt is made

at this moment, and a few days ago the Catholic people of Dublin
was invited to receive delegates from an association, whose members
directors are avowed infidels whose formal aim is to ren
to all religions. Experience teaches us that in its march
The monster of infidelity never discovers his true intentions and his
character. Those on whom he casts, like a net, his first
seductions, would flee in horror upon openly hearing the expression
of his impiety. But words of sympathy assure their messengers
Gers received a favorable reception. Trust followed their supposed zeal for the
rectification of our ills Their deceitfulness attributes these real ills or
Imaginary aspects of society, religion, or even God himself. The serpent
He thus charms his victim before pouncing on her.

Therefore, warn the faithful against the dangers to which loyalty

530 SECURE COMPANIES IN IRELAND

Even their very nature exposes them. Show that these societies, which
must absolutely be proscribed by the Church; they are the worst.
enemies of domestic peace and national prosperity. Tell them
that the man who lends his name to the lists of these malevolent associations
ciations, places his freedom and honor in the hands of unknown agents
who are ready to betray them. Perhaps our Irish will say that they are
Strong enough in faith to take no risks. Alas! They were strong.
also in faith these thousands of our brothers who have lost this precious treasure
skies in the cities of England and America I

The following year the Irish episcopate, meeting in Maj^noolh,
He renewed these condemnations. The Holy Father confirmed them.
in a brief dated August 1, 1882, in which he condemns especially
"secret societies^ that seek to evade the law under
"a pretext for avenging him, to disrupt the established order of things"
"public. >"

These warnings were heeded by the vast majority of
Irish people, and it had been possible to report in the year 1882 a di*
notable ammunition in agrarian crimes.

The sectarians only became more violent. They sought to
to bring to this country the wild passions that drive the
the most fanatical revolutionaries of both worlds.

The National Land League dissolved because the elements that
The components were too disparate.

There are, said Mr. Bagenal, among the Irish Americans up to
four different factions, and the same ones exist in the mother
country.

One, represented by the Boston Pilot and by Mr. Collins the
president of the American ISiLand League, is moderate; she would like
to limit itself to constitutional agitation and aims for the Home
ray. The second, whose organ is Vlrish World, is registered on
its flag is "io-ren" and is socialist. The third, led by Mr.
Devoy, editor of Vlrish natio7î., propagates the idea of an insurrection
army (1). These various factions met in Chicago in August
1881 a major convention, where their divisions erupted; the
the party of violence prevailed, and the representatives were seen rushing to it
sentients of this cosmopolitan revolutionary spirit that the great
American cities. (See book III, chapter XXXIII, § 6).

Finally, a fourth faction, which could be called the party of

(I) Philip BflgennI, Irüh in America, p. 220 et seq.

dynamite, has given itself the mission of organizing the assassination (i).

In 1881, this latter group created an Irish section,
which aimed to assassinate the main officials*
public officials and all citizens who would obstruct the actions of
the Land League, including the jurors and witnesses, which fulfills*
would do their duty before the courts. In November 1881, a
emissary of the committee established in London, named Walsh, after having
recognized as affiliated with the Fenians, announced to a name
Mr. Carey, Alderman of Dublin and Fenian himself, whom he had
was appointed to organize the Invincibles section in Ireland
Irish. Carey, bound by his previous oaths, accepted and swore
over a knife, promising to kill without asking for an explanation
whoever might be designated to him, and by consenting to be himself
killed if he refused to obey. The number of members was determined alone.
350 for Ireland. 11 was easy for Walsh and Carey to
recruiting this staff from among the affiliates of Fenianism and the
Ribbon-Men, already accustomed to similar crimes. Awaiting
As long as victims were designated for them, they received allowances
sufficient money to live in debauchery and peace*
resse.

In May 1883, Le Révolté de Genève, organ of the anarchists
chistes, gave in veiled terms some indications about the
Feniane brotherhood—that's what he called them—and published
This is an excerpt from a proclamation sent by a group of Fenians.
From the United States to the Irish:

Awaken, rise up, solemn and mysterious conclave, continue to
Increase your strength, exult! Sword, fire, broadsword, and you others
considerable resources of civilization^ come to the aid of our hatred
invincible against a hereditary, ruthless, tireless enemy, for
the destruction of which we must employ, as long as we have one
breath of life, all the means at the disposal of human energy (2).

Some time later, on May 13, 1883, the horrible tra¬ took place
Phoenix Park, where Lord Cavendish and Mr. Burke fell
in broad daylight, beaten by a gang of assassins. During
For eighteen months the English police were powerless to discover them.
However, little by little, proof was acquired that this crime and more
Several others had been committed by a secret society. In no
In November 1883, the murderers of the Joye family declared themselves guilty.

(1) Ihid. p. 220etsuiv.

(2) Cited (laos ÏUidon of May 24, 1882.

guilty of murder, but saying that they had been forced to do so under
under penalty of being executed themselves by virtue of the commitments they
had taken.

Finally, in January 1883, the assassins were apprehended.
from Phoenix Park, and one of them, Garey, decided to do some
full confession before the Dublin grand jury. He recounted the
the way in which society had been formed, and then the order that it had
received orders to assassinate Mr. Forsier, Secretary of State for Ireland, and
Mr. Burke. Mr. Forsier's departure saved him from the fate that awaited him.
tended. As for Lord Cavendish, he perished trying to defend his
friend. Lord Cowpner and several other landowners had been
condemned to death: their assassination failed only as a result of
accidental circumstances.

Some details of Carey's deposition showed how
how the Society of the Invincible Irish was itself led
by a superior secret society (i). They received from time to time
another is the visit of a person residing in London who is making himself
He only knows them as number one. That's
"A man with a good air about him," said Carey, "a gentleman. He's the one who..."
supplied the knives to the twenty assassins; he had them carried by
a woman.

Walsh, from whom the English government requested rexlradilioii

to France following the Dublin revelations, was previously
secretary of a secret society of Irishmen *in Ilochdale in An¬
England, probably a section of Vancient Order of Hiber^
nians.

Carey, whose deposition completely corroborates the witness
The involvement of other people, concluded by saying that the checks
sent to the prisoners while they were being held at Kil-
Mainham, as suspects, came from the Land League.

Two witnesses swore, on oath, that two
Prisoners stabbed special juror Field during the night
where the murders committed in Dublin Park took place.

O) Note this characteristic detail of the debates before the Dublin grand jury:
when after the overwhelming deputies of Carey or proceeded to the intorrogatory of
Patrice Uulaiiy, accused of a murder charge on the judge's behalf
Lawson, accused of complicity in the Pliœnix-Purk crime, this individual, consumed
by the nialaüio, pdio, emaciated, looking more like a specter than a human creature-
niaino, êlundit lu main un désignorant Caruy avec une douleur profonde plutôt qu'avec
anger; fi/. Murphy, dÜ~U, voüà the man who is the source of all the misfortunes of
"My life, my childhood, and everything up to this day."

Parrel told Titistruction that he had been affiliated with Fenianism,
Seven years ago. Since then, he has attended many
Fenian meetings; he knew that the prisoners belonged to
a group calling themselves: "Society of Assassins"; he said he had
met at the meetings.

A police officer, called as a witness, stated that he had
a large quantity was discovered at the home of the accused Whelan
of weapons and ammunition. He added that the individual, who had supplied
to the police the information that led to this discovery,
had been assassinated shortly afterwards.

The main intermediary of Lani lea/jue with the Invin^
One of the Irish targets was a man named Slieridan, of whom Mr. Parncll has ob
held the return to Ireland, after his release from Kilmainham and
this agreement with Mr. Gladstone, which brought about precisely the retirement
from Mr. Forster of the Ministry. Mr. Parnell told Parliament:
"Mr. Sheridan is one of the main leaders of the Land League"
in the Gonnaught and, if he is allowed to return to Ireland, he
will be able to use his influence effectively to stop the perpetration
agrarian crimes." He came there, in effect, with authorization
of the government. Carey saw him disguised as a priest, under the name of
Father Murphy, and he received from him the money and weapons that the Land
league sent zxxn Invincibles.

Certainly Mr. Parnell and many other members of the Land
The league has not been informed of the formation of the Society
assassins. But they are ashamed to have been the instruments of
These wretches, for the sake of external agitation, for having accepted the res¬
official responsibility of an organization, of which they were not the
real directors.

Moreover, Mr. Parnell's attitude in Parliament, at the session
of February 24, 1883, when Mr. Forster delivered his damning
The indictment against the Land League^ demonstrated how far
had been pushed to compromise by the men of the movement
lying with the leaders of secret organizations.

Finally, it emerges from this revelation that the Land League itself-
even was a cralion of the Fenians, and that among the Fenians
It is the most advanced fraction that has concentrated all the force of
The action. It's the eternal story of the secret Suciclôs.

One last remark to make is that the leaders of that frac¬
extreme Fenianism appears to be related to the Anarchists
The Christians and the Nihilists.

SECRET SOCIETIES IN IRELAND

When, in January 1883, Prince Krapotkin was arrested at
Evian, and brought before the Lyon criminal court, the following days
Radical groups announced that the investigating judge had received from a
Irish MP MacDonald offers bail of 5,000
1. ster. to obtain his provisional release. There is no deputy
Irish of that name and there is probably some confusion in
this indication, but the fact of the intervention of Irish people in favor*'
from the leader of the Anarchists^ from the director of Le Révolté, does not appear
no less certain (1).

S 8. — Ireland and Parliamentary Government

In concluding this chapter, we must point out that,
For a century, the English government has not maintained peace
public in Ireland than by resorting from time to time to acts
decoercion, that is to say, a set of measures analogous to
those resulting from the state of siege in France. The privilege of
Vhabeas corpus is periodically suspended, which allows
the administration to arrest citizens without putting them through

judgment; public meetings are arbitrarily prevented
when the authorities deem them dangerous; seditious newspapers are
suppressed, the circulation of foreign publications, such as Virish
World in recent times, is forbidden, foreigners sus¬
pects are expelled by police order.

Certainly, these precautions are perfectly legitimate, and the
The English government would be failing in all its duties if it did not...
It didn't work. But if we add to that the fact that at no time,
Even in times of greater peace, Ireland is not governed
by its elected and responsible representatives, one will ask
what does the absolute cult professed by the English mean for
the parliamentary government and the contempt they show
they apply it to continental powers, which do not apply it at home
they.

Parliamentary government is a form of government
a very remarkable figure that is perfectly suited to the conditions
present where the people of Great Britain find themselves; but it

(1) See Iq Progrès de Lyon cited by VInlransigeanl of January 8, 1883.

does not have an absolute value: it assumes complete agreement in the
nation on the principle of sovereignty as well as on the
social issues and political struggles confined within the
administrative domain. Where these conditions are lacking,
Parliamentary government becomes unenforceable, and Mr. Glads
tone, the author of the disgraceful pamphlets against the government
Neapolitan in 1856, today employs much more
violent not only to thwart the plots of the conspiratorial
trous, but above all to dominate a general situation
wheat, the demands of a people who are calling for their ancestors
property titles after three centuries of usurpation. It is necessary
It would therefore be good if enlightened Englishmen gave up once and for all
to this prejudice of parliamentarism, a prejudice as ridiculous as the
French chauvinism, which is why many honest people
among them became the blind accomplices of all the societies
secret territories of the continent.

CHAPTER THIRTY-THIRD

SECRET SOCIETIES BAN STATES-
UNITED NORTH AMERICA

J. !•'. — ORtftine and organization of masonry in

UNITED STATES

Freemasonry was propagated very early on by the
English in the North American colonies. In 1729, under
the great master of the Duke of Norfolk, a certain Daniel Cox was
appointed Grand Master of the Grand Provincial Lodge of New Jersey;
In 1733, the Grand Lodge of St. John was established in Boston, at the
request of the brothers established in this valley^ says the charter issued
of the Grand Lodge of England. Soon lodges were established in
Baltimore, Philadelphia, and other major cities. In 1792,
The Order was already extremely widespread, and it celebrated in Boston a
The solstice festival, which brings together all the masons from the colonies. Warren was
appointed by the Grand Lodge of England as Grand Master of the Rite
Scots for all of America. This same Warren, a few
Years later, it was to fall at the Battle of Bunker Hill.
Around the time of the War of Independence, many people
influential sonages, either in the southern colonies or in New
Old England, belonged to the lodges; Franklin, Jefferson,
Thomas Payne were followers. They served, we believe,
to the spread of egalitarian ideas, which at that time were erupting

in the newly emancipated states and brought to Virginia
in particular a religious and destructive movement against customs
my nationals, which the wisest men have regretted
then (1).

The Grand Lodge of Boston declared itself independent in 1778.

After the disorder that followed the establishment of the new order
things, a religious and conservative reaction occurred in
The country, and Freemasonry itself, under these influences, saw its beginnings
to reject the egalitarian spirit that the previous generation had introduced.

Under the influence of the same causes as in England and under other
very particular to the country, Freemasonry has taken on very large
proportions in the United States. Each of the 38 states of the Union
American has a large regular lodge^ and sometimes two, at
because of internal divisions. According to the latest statistics, in
By 1880, they brought together approximately 10,000 lodges under their jurisdiction.
including 545,000 active masons^ that is to say, regularly paying their wages
The membership fee and lodge attendance. The number of Freemasons
passives {v. Introduction V) must at least be tripled (2).

The most commonly practiced rite is the English York Rite.

with 3 or 7 degrees, depending on whether one shares the master's degree. (See book. III, chap. XXXI, § 1). Above rise the chapters of roijal archy which has approximately 135,000 members. Finally, as by a reaction against the excesses of political democracy, Americans are very fond of ribbons and badges {rega^ lia) and the parades, there is an order of Templars, divided into gran commanderies and encampments, which include nearly 110,000 members, divided into numerous ranks. This order it may derive from English Templar rites; it has no relation with the very dangerous sect of the same name, which existed in France at the end of the 18th century and during the Restoration period (v. liv. II, chap. V, § 2; Liv. III, chap. II, § 4).

Most major American lodges reject their among people of color. These have founded special lodges, organized like those of their white brothers. There is today

(1) See work I 03 Contemporary United States Introduction 2 7 and chapter XX !!

(2) We extract these statistical indications from the Freemaon's Chronicle of 1880 (cited by the Masonic journal of January 1880, in the Chain of Union of 1880) p. 23, from the Lntiiinpolilan ilasonic pocket book of 1880, the Masonic world^ May 1881, of Vallgemein'es Uandbueh der Freimaurerri t. IV. Erganziingen 1879.

large color lodges in the main states of the Union. They have several thousand members. A few major lodges they also admit white people and people of color; but they are considered irregular by others (1).

A host of other societies of Masonic origin exist in United States, because as we wrote in 1877, it is not a the least curious features of contemporary America, that this tendency to forge secret ties, while the laws of countries do not place any obstacles to meetings and associations tions of all kinds. One of the most widespread is the society of Odd-fellows, which is just a popular and lesser simplification costly of Freemasonry: it has all the characteristics. Origin born in England, where it was created in 1812 in Manchester, it was organized in the United States in 1819. In 1851, the Order of the Odd-Fellows was supplemented by a kind of adoption masonry for women, called the Rebbekah degree. In 1880, it had 6,975 lodges in both the United States and Canada and approximately 450,000 members (2).

S 2. — The Spirit of American Freemasonry

Generally speaking, and with a few exceptions, one can
to apply to Freemasonry in the United States everything that has been said about
Freemasonry in England. The lodges in the United States are
English by origin, by rites, by the spirit that dominates them.
Let us read in the Masonic World of December 1871 the
ritual of the ceremony for installing a lodge in the Massa
chussets, and "we will see," said Brother Caubet, "how much the Ma-
"American stupidity differs in its forms from Freemasonry"
"French and how much religious sentiments still play a role in

(1) See the Masonic world of October 1581.

(2) V. Revised odd feuomhip illiutrated by rev. Blanchard of Wbeaton College,
Chicago, Ezra A. Cook 1881 ia-12.

The Odd*Feilows company is of English origin and was born from a transformation
of old companionships. Despite its bizarre rites, it is at heart a great
mutual aid society, which provides real services. Also in England, we don't...
She is not condemned by the Catholic Church. In the United States, she has a certain chara
Masonic influence is much more pronounced, and the censored terms are generally applied to
which strike Freemasonry.

€ on the other side of the Atlantic a considerable role in the cere-
"Monk of the lodges."

Many Americans mistake Freemasonry for a religion
gion like any other; which led Bishop Spalding to say,
archbishop of Baltimore, to a Freemason, who asked him
Why the Catholic Church condemned it: "For many
"for reasons, and among others because Freemasonry is the
4c best human and natural counterfeit, which extends
"to take the place of our supernatural and divinely
"revealed,"

In 1878 the Grand Lodges of the United States and Canada had
followed the example set by the Grand Lodges of Great Britain,
and have severed all relations with the Grand Orient of France.

“Fortunately for the United States,” said Father Thébaud, “the
policy adopted by the founders of the constitution, and strict
observed since then, keeps us out of the orbit of politics
European... That's the real reason that made Freemasonry
thievery in this country, at least as a whole, less suspicious in
sincerely conservative men, who want to protect the so¬
society against the disastrous effects of the destructive principles of order
social; in other words, it's the lack of connection with the
European sects (1). »

In a new country, where social hierarchies and ties of
Patronage does not exist and families disperse rapidly.
Indeed, many individuals are drawn to the association by
the lure of mutual protection, often very effective, which it...
sure to its members, "At least seventy percent of.s
masons are not affiliated with the institution, says the Freemason of St-
Louis, that for personal gain and in no way for
none of the principles professed by the lodges (2). » 11 there is no
countries where resignations and dismissals for non-payment
contributions are more substantial. It is per year of 6* or
of the 7* of the number of active members.

Politicians are all part of lodges and they play a role
Taxation is a factor in many elections. When they can,
They only allow their own people to reach public office.
bres. But this influence is exclusively local, because the two
major parties that divide the United States, the Democrats and

(t) Fm/n«*(;ftry in VAmerican cathoUc qmrterhj reviev: d'octobre 1881.

(?) Cite p.ir lo Monde maçonnique do juin 1878.

Republicans are equally represented in the lodges. None of the
deu.\ cannot be used exclusively. The exclusion is not
than for laypeople.

"Although Freemasonry is not a party in this country
political, says the Cutholic World, it is nonetheless a pou
to see some importance in the world of politicians. One
A Freemason is not typically considered for a public office.
that his connection with the Order is notified to the brothers, so that
to guide their vote, perhaps not in an official way, but the
The result is nonetheless effective (1).

However, the situation is not quite the same in the United States
United only in England. The Christian foundations of society there
are much more shaken by general indifferentism and by
the mixture of impious elements, which the growing flow of immigration
European union brings it to bear. Thus the question of whether a
The idea that atheists should be excluded from lodges is far from being so clearly re-
solue than in England.

In 1870, the Mijstic Star, a Masonic newspaper from Chicago, published
omitted an article in which he complained that the grandmaster
from the Grand Lodge of Iowa would have spoken of the God who created the world
and of Jesus Christ, redeemer of r/m)na>ii7^. These expressions do not
They are not suitable in such a place, he said, because the lodges count

a large number of universalists, Israelites, spiritualists, and
We must not hurt them with such expressions (2).
These are exactly the same arguments that were used in France.
put forward to obtain the amendment of the constitution of
Grand Orient. The Mystic Star theory cannot yet prevail.
pher in the Freemasonry of the United States; but it has adherents
rents in increasing numbers, as the following account proves that
The Masonic World of July 1881 borrows from newspapers
Americans:

In October 1880, the Ohio Grand Lodge was seized by the lodge of
Blademburg, complaining that one of its members was boasting
She was afraid of not believing in the Bible; she asked the grand master this
that she had to do in that circumstance.

He replied that the regulations do indeed require belief in
God, but none of them prescribes believing that the Bible is essentially

(1) Calholic World, February, 1881.

^î} Quoted by the ChrUlian Cynosurat of 4 novambra 1870,

divine. Although neophytes must swear an oath on the Bible, one
never demanded that Jews, Muslims, and pagans renounce
to their opinions, although it is known that they reject the revelation of
the Bible. Moreover, apprentices are taught that Freemasonry unites
men of all countries, of all sects and opinions, through all these
After lengthy explanations, Mr. Lemmon concluded that, whatever
Whatever disapproval the conduct of the accused brother deserves, he
There was nothing to be done.

The Grand Lodge commission, tasked with examining the message of
The Grand Master did not share this opinion. In his view, it is indispensable
to believe humbly and sincerely in the origin of the Holy Bible;
for it is from this book alone that intelligent knowledge comes to us.
and satisfactory livinity.

Between the liberalism of his grand master — a very remarkable liberalism
It is possible if you dream that this concerns American Freemasons, — and the into
Regarding the management of its commission, the Grand Lodge did not hesitate; it approved
completely the report of this one.

§ 3. — the “Anti-Masonic Party” and the “National

Christian Pari y »

The Catholic Church has never ceased to condemn the States-
United Freemasonry and generally all secret societies,
where one swears an oath to an unknown authority. The two councils
national conferences held in Baltimore in 1855 and 1869 had on this
express provisions.

This is because the Church, as guardian of the principles im-
the mutables of morality, cannot vary its prescriptions
tions according to local customs. Freemasonry, even in
the most favorable assumptions, is always contrary to the or¬
by establishing a mutual support society outside of the ties
natural social norms; she is dangerous because of the oaths she
demands, finally, that she be impious by the counterfeiting of religious ceremonies
religious and irreverent use of the holy books to which she
his book. Furthermore, as we lock it further, some
Masonic lodges, without overgeneralizing this assessment
ciation, are in contact with other hostile secret societies
not only to the Catholic Church, but also to all religions
revealed.

Within Protestantism itself, Freemasonry has
raised equally strong opposition.

In 1827, in the state of New York, a journalist named William
Morgan, who had received the highest degrees, published a book where
they were revealed (1). 11 was drawn into Rochester's lodge, em¬
carried by the Freemasons in a boat, and he was never seen again.
But more. His friends accused the Freemasons of having assassinated him.
They claimed that he had drowned in Lake Ontario and
they smelled a corpse like his, but it was proven that it was
that of a certain Monroe. The legal proceedings were unsuccessful.
No, because all the judges and police officers in the county were
Freemasons themselves, as well as the state governor,
Clinton. The outrage caused by this crime and the denial of justice
The actions that followed caused a great deal of emotion in the State of
New York, and a special party called the Anti-Masonic was formed.
party to exclude all people from public functions
belonging to secret societies. So far, so good:
But in the United States, politics is a profession. The men who
had organized the Anti Masonicparty ïtmixQïd in service, as
electoral support for the Democrats who were fighting the White Party
then in power. It ended up, like all the other parties, being
more than an electoral machine exploited by politicians and
as intolerant as the Freemasons themselves (2).

The events that gave rise to it were no less
true. Fifty years after Mr. Thurlow Weed, who had known

closely following the Morgan case, published very revealing statements
details about his assassination by Freemasons. His burial was
discovered in July 1881 at Pembroke in Bata County
via, New York State, and some debris of pa¬ were found
pier bearing the name of a Freemason, Henry Brown, than to this
at the time public rumor had considered it one of his
murderers (3). A statue was erected to Morgan in 1882, at
Batavia.

More recently, a large group of sincere Protestants
Christians devoted to the Holy Scriptures founded in 1868

(1) Frematonry exposed and explained howing lhe origin history and nature
of Masonry, is effeeU on the government and the Christian ReUgion^ ia-S» New>Yorck,
1826, ia-8*, Fitz Gerald publihser.

C?) V. Kzra the eonetitutions and laivs of American people, New York, 1850
in-8**

(3) See the New York Herald, August 9 and 11, 1875: its articles have been summarized
by Abbé Martin in Le Monde on September 17, 1875.

uuo public good league entitled: h National Christian Association^
tion, which has given itself the special mission of fighting the
Masonic media coverage, conferences, sermons and
even by intervening in the elections. Certainly, in the
publications from that league often shock us with
the expression of some very strange ideas about Catholicism, and of pre-
judged against his teachings; but the high honor, the
perfect good faith, the very delicate religious sense of its members
are above all dispute. By engaging in a struggle
also unequal against a power stronger than anywhere else
In matters of political and financial interests, they demonstrate a
great Christian courage.

The National Christian Association criticizes Freemasonry for:
1* of antisocial behavior by substituting family ties with ties
secrets, by vitiating the administration of justice by influences
these hidden things, and by introducing a false camaraderie in
financial matters; 2. to destroy the Christian faith through its ri-
Your teachings and his teachings. Here is how he expresses himself on this subject
Reverend J. Day Brownies:

Freemasonry is a religion. It claims to save man and the
to perfect. It proclaims itself the true religion, the religion
of humanity... Yet, she profanes the name of God, she profanes the
Holy Scriptures... But it is above all Christ who is excluded from them
Prayers... I analyzed all their prayers and there are many.*

There are those for the dedication of their meeting places, for the opening
and the conclusion of the lodge meetings, for the reception of their members
bres and their advancement to new degrees^ for their burial.
Well, firstly, there isn't a single one where Our Lord Jesus Christ is
recognized as our savior and mediator?... But that is the
radical reversal of Christianity. A Masonic speaker said:
"The religion of Freemasonry is that which includes both the Jew
and the kind one, the Muslim, and the Hindu." But then it's not the re-
Christian religion, because the Jews do not recognize Jesus Christ. This
It is not the religion of the Bible, because the Muslim does not recognize it.
This is not the religion of the true God, because Hindus do not believe that the
Lord is God. What religion is that then? It is pure deism.
Freemasonry believes neither in the Son of God, our Savior, nor in
the Holy Spirit, our sanctifier. She does not believe in the
Bible, since it extracts from it the Gospel which is its crowning achievement.
She doesn't believe in the true God either, because the God of the Bible is the
The true God, and the God of the Bible, is the God in Jesus Christ. What

So what is his faith? It is nothing other than what pure nature reveals to us.
disc. It asks us to believe in an incomprehensible architect of
the universe, which can be anything we want, or the God of the pantheists^
or the great spirit of the American Indians. We can therefore con
to conclude that Freemasonry is a false religious system, that the
the cult she establishes is a false cult, and the temples she erects
are merely pagan temples, on whose dark door one can
one could rightly write, as on the altar of the Athenians: To the God »n-
eonnu.

The National Christian Association is headed by clergymen
distinguished, among others the Reverend Blanchard, president of Whea-
Tons College, in Illinois. She gives lectures, publishes
treatises and books on Freemasonry. Its organ is a
The Christian Cynosure, a very well-written weekly newspaper.
Issue 11 appears in Chicago, where the association's center is located.

Following American customs, which serve the campaigns
electoral propaganda of ideas, the National Christian
i4ModaUo;t enters the arena. But, to avoid the pitfall against
which gave rise to the Anli-Masonicparty, it does not ally itself with any of the parties
existing tis, and at each presidential election, she proposes as
two men are candidates for president and vice-president.
of high honorability, which one certainly cannot, in
In these circumstances, she is accused of ambition; at the same time she publishes
\m%platform or program. We have before us the one launched
in 1880, where she not only called for the prohibition of oaths

Masonic schools, but strongly protests against the school system
Unsectarians: Cultivating intelligence without improving ca-
"Moral character means creating only cunning and pre-"
"to attract followers; the Bible must therefore always be associated with
"Science and education books in all our institutions"
"Of instruction."

Here are the names of the Protestant denominations that adhere as a body
to the National Christian party, and consequently prevent their
faithful and especially their ministers to be part of the lodges; —
The Adventists (of the day) —Baptists (primitive, of the day,
Scandinavians) — the biblical Christians, — the {Bunkers or
German Baptists), Church of God (only a part)
—• The Disciples (only a part), — The Friends, — The Lutherans

85

1X1

nothing (Swedes^ Danish^ Norwegians and the synodal conferences)
the), — Mennonites, — Methodists (Free and Wesleyan), — the
Protestant Methodists of Minnesota—the Moravians—the
Omischf — the Plymouth Brethren, — Presbyterians (reformed)
associated and united)^ — the Dutch branch of the reformed VPylise^
— the Brothers united in Christ.

Furthermore, in other confessions a number of con
gregations imposed on their members the obligation not to
not part of any secret society.

Between Freemasonry and the National Christian Party
The struggle is very unequal. However, the efforts of these zealous Christians
And the actions of these sincere patriots may not be without results.

From 1876 to 1880, the number of Freemasons and odd-fel*
lows, instead of increasing with the general movement of the
The population, as was natural, has instead decreased by several
thousands.

S 4. — The more advanced sects

Secret societies are much more varied in the United States
than in England and France. This extreme multiplicity attenuates it
the negative effects, in the sense that they do not form a unified body
that, powerfully branched, like French Freemasonry with its

annexes, the League of Education and the societies of the free
thought. But, in this large number of Masonic lodges, of Üdd-
Fellows, from the Templars, are recruited from fundamentally im- groups
Magpies. The purely humanitarian principle of Freemasonry creates
between her and all the organizations of the evil of the allegations, which
reveal them on occasion.

Thus, Spiritualism spread throughout New England.
mainly through lodges; there are still currently so-
Masonic societies of philosophers who practice the prestige of
Cagliostroet des Saint-Martin (1).

(1) The Masonic World of January 1880 gives details on a society of
Iheotophet established in New York:

The first condition imposed on members of society is that they have

UAllgeineiaes Handbuch dor Freimaurerei points out that
the raaçonni(|ues out served as a model for the conceivables and the
The cult of the founder of the Moriions. The Latter-day Saints have
lodges were organized among them, which are not, it is true, re-
known by other lodges in the United States (1).

The Catholic World, of New York, in an article where the question
the establishment of Freemasonry in the United States is being considered with
Enough optimism, he expressed it thus:

11 However, it is important not to lose sight of the fact that the constant addition made
to the American lodges of Freemason emigrants from Germany, of
France, Switzerland, Italy is perhaps calculated with a view to inoculating
American Freemasonry, a large part of the poison of Order
European.

The influence of the Jews is something that must also be taken into account.

The Jews are a race full of talent. Many of them, who
are rationalists, have secured an unassailable position in the
European press, and acted powerfully for the destruction of the ins¬
Christian institutions by the zeal with which they propagated the alleged
liberal movement. However, there are many Jews in American lodges
caines (2).

European immigrants brought their organisations with them
Masonic lodges. There are among the West German populations
material groups, such as those found in Leipzig and
in Saxony; they have tarnvereine, gymnasium societies
yours, quite similar in their tendencies to the societies of the free-

thought of France or Belgium (3).

a thorough knowledge of the laws of nature, in order to arrive thereat the coo-
naisa ice do la cause éternelle do toutes choses.

This society makes a peremptory opposition to materialism in the natural sciences.
tiles; but also a decisive opposition to all positive religions. It is
especially Christianity, which she views as dangerous... In order to be able to
Having attained the highest rank, the theosophist must have come to not grant the
he must have freed himself from any preference for any form of religion whatsoever.
of all obligations towards society, the State, and family; he must be ready to give
His life was dedicated to the honor of humanity and every brother, regardless of his race.
his color or his belief. The members hope to see him gain even more experience.
tension, to form a brotherhood of coiuproniiut r/iumvahe'foui srtlièré. s
(1) T. IV (Erganxungeu), Leipzig 1879, vo i'ouiig ürighain et Jformons.

(2; No. of February 1881. Eu ltl74, the f E. Oppeiihoiin, very wise of the chapter of fstl
Monlhgon in Paris was also a correspondent of the HutnanÜas lodge of
New York. V. Cluiine d'Union, June 1874, p. 112.

. (3) V. L'Atlantie Montkly, October 1872.

In a letter from the United States addressed to the Bauhütte
From Leipzig (issue no. 24 of March 18C6) we read the following:

In our logos, as in other American lodges, one finds
Wind of the brothers, who no longer belong to any church. These brothers
bring their newborn children to our Saint-Jean celebrations,
and there they call them brothers and sisters, instead of making them
to sprinkle with water by one of the Christian sects and to strip them
the first of original sin.

The Germans provide excellent clements to the United States
United; but, since 1848, the radicals of Young Germany
and, in recent years, the Social Democrats have been onxolQül
a large number of representatives, who, as a result of a certain
Their intellectual culture exerts an influence on their compatriots
harmful influence (1).

The following account, attributed to a Passionist Father from Hoboken, recounts
door to the year 18G5:

One evening, I was called to administer medication to a dying man in Brooklyn.
He was a German, whom I had had the opportunity to meet several times.
times. His only daughter, an excellent Catholic, warned me that her father
was a Freemason. After hearing his confession, I asked him
if he had not belonged to some secret society.

— Yes, Father, I am a Freemason; but, as you know, in
America, that's not bad.

"That's a mistake," I told him, "Freemasonry is doomed."
wherever it exists; therefore you must retract everything you have
I was able to promise and deliver your insignia.

The sick man was experiencing some difficulties, but he had kept his faith and
He signed the retraction that I drafted; then I had to do new
New instances to obtain his scarf, his square and his trowel
of silver, his leather apron and his ritual, locked away in a cupboard
near his bed. I had to explain to him the necessity of getting rid of
All these objects if he wanted to show genuine remorse. I was going out
carrying away the spoils, and overjoyed to have snatched a
soul to the demon. The young girl was waiting for me under the vestibule:

"Well!" she said, "my father gave you everything, everything, didn't he?"
Has he made peace with God?

— Look, rather, at my Gile; I showed her the objects I had to
the hand.

(t) V. Hiitorteh polUùehê Blatter, of Munich, July 15 and 15 Mptomhro ItTC.

She takes them one after the other, and then, looking sad, she says:

— No, not everything is there; my father wore those insignia in
his lodge, and in important circumstances; he had no trouble with you
to hand them over; it cost him more for this book, which is particularly
linked to his rank. But there's something else too.

— What is it?

— A document whose contents I don't know; my father advised me to
To carry it, completely sealed, after his death, to the head of his lodge. This must be
some important secret.

I go back to the sick man, and I say to him;

Why are you deceiving me? You are going to appear before the tribunal.*
God's law; do you think you can escape his justice? You still have
something to give me.

The patient appeared dismayed; I noticed the pallor of his face and
the disturbance in his eyes.v: then, he said with some embarrassment;

— But you've taken everything, I have nothing left to give you.

— No. There is a written document, like all Freemasons have.

— That's a mistake, Father, I have nothing left.

I redoubled my efforts; it was all in vain, the demon was going to triumph.
I used all the means I believed to be effective on such an occasion.
I got nothing; the patient denied it or didn't answer. Then, his daughter
She opens the door and throws herself to her knees at the foot of the bed:

— Oh! Father, please, save your soul, your daughter would be too
You're unhappy. You say you love me, now prove it.

The patient was not expecting this shock: the hugs and
Her daughter's tears move her; she lavishes caresses on her.
more vivid; she spoke the most tender words to him, spoke to him of heaven
that he loses, and the sick man wants to respond:

— You know I have nothing to hide.

His daughter, adopting an inspired tone;

— Don't lie, Father, you have always been honest; that I
Do not be ashamed of your name. Give the Father the paper that you gave me.
It is recommended to bring this to the Worshipful Master of the lodge.

At these words, the sick man cried out, then, making an effort, he said
(sighing)

"No, my daughter, you will not be ashamed of your father. Here, take this."
With the key around my neck, open the drawer and give Father the paper he returns.
farm.

Then he falls back, slumped. His daughter, quick as lightning, had executed
cut his orders and handed me a sealed envelope, saying:

—Victory, my father is saved; he vomited up the poison.

That scene deeply moved me. The courage of that girl
reminded me of a Christian woman from the early centuries. The sick man lived in
For a few hours, and his last words were an act of contempt.

trition along with faith and hope. I opened in the presence
The sealed envelope from his daughter. It was an oath signed in English. I had
I've heard of this kind of writing being used by the leaders of France*
Freemasonry; but when I read through this paper, I couldn't believe it
my eyes. It was your oath of an endless, merciless war against

the Church, the papacy, and your kings, with the most execrable curses
if he broke his word. This paper, I placed it in your hands from the*
"Chef, so that he could appreciate the malice of iiifer as well as I did."
national of Freemasonry (1).

Political and socialist refugees from Europe found in
America has an even broader hospitality than England.
Mazzini was able to organize the United Republican Alliance there in 1807.
Versailles; Karl Marx moved the Central Council there in 1873
of the International; the international brothers (see book III,
Chapter XXXII) have ramifications there and they are generally
attributed the fires that ravaged Chicago in 1874 and 1875.

Besides secret societies, America also has its freethinkers
similar to those in London and to freethinking societies
French and Belgian.

The freethinkers held a kind of congress in August 1882
in Watkins, New York.

The program they adopted is based on the most atheism
absolute. The only point worth noting is a resolution
by which they declare their alliance with the spiritualists, the nationalists
lists, deists and agnostics, who, while differing from them,
are, however, opposed to the influence of the Church and want to do
to prevail an absolutely secular interpretation of the constitution
tion of the United States (2).

The brutality of these statements has the advantage of provoking indifference.
The birth of the American people. In that form, evil cannot
It is unlikely to spread in a country which, despite its shortcomings, has at
less the great merit of always recognizing God and his law as
the foundation of political life and social institutions (3).

(1) Reproduced in the Uonde on November 23 and 34, 1874 by M. Abbé Martin.

(3) See the full report of this convention in the New York Weekly-
Herald, August 30, 1883.

(3) V. Contemporary United States, 32nd ed., 2 vols. 1877, chap. XVIII and
Chapter XXVI, page 11,

5. — The early origins of non-public schools

CONFESSIONAL

The system of separate public (common) schools
of any confessional, unsectarian task, is contrary to
traditions of the American people and the true spirit of its cons
institution. It is, in fact, of foreign origin; and a work pre-
paratoire, due to sects from Europe, sowed the first
germs before he was enthroned in the great Northern states,
between 1845 and 1850. He was a French refugee. Girard, who, in
In 1828, he founded the first educational institution in New York, at the
the condition that all religious teaching would be excluded; this
are cosmopolitan revolutionaries of the World's Formers, who
They first systematically propagated this harmful idea.
The attempt is recounted by the illustrator Brownson, who was involved in it.
This is the moment in his long journey towards the truth.
A story that we read in his beautiful book The Convert or Leaves From
My own experience:

Francess Wright was born in Scotland, around the end of the last century;
she had inherited a considerable fortune and had received an education
distinguished. She was a young woman gifted with rare and brilliant abilities,
possessing a varied and extensive education. She had been raised in
the principles of Jeremy Bentham's ulilitarianism; die was often
received at General Lafayette's home in La Grange, and this was at the request of
general that she visited this country in 1821. On her return to England, in
In 1825, she published a work on the United States. This book was written in
a boundless spirit of admiration for the American people and their ips-
institutions. She saw only one blemish in our character, only one thing?!
to censor or to deplore in our social order: that was the slavery of
This slavery struck her, as it did most Europeans: she
He lives there, like them, an anomaly with our theories on the rights of
the man.

When, the following year, Mr. Owen came with his friends to begin
his essay and create a new moral world in New Harmony, Frances
Wright followed him, not as a convinced supporter of his system,
but in order to experiment with an experiment conceived by Lafayette, Jefferson and
others for the emancipation of black slaves.

This attempt having completely failed, Francess took her efforts further.
views: she recognized that the people of the United States were not yet

ready to seriously undertake the abolition of slavery; that
Whites were as much slaves as blacks, and the slaves of negroes
was but a branch of the immense tree whose fatal shadow...
the whole country was affected.

It was unreasonable to waste time and resources on es*

trying to prune a branch, while the tree itself remained
end. We had to put the axe to the root, and rabuliiion de rosclavago
could not be (|uc the result of a general emancipation and a re-
radical form of the nrnoiicain people.

First, we had to awaken in Americans the feeling of their
rights and dignity; to deliver them from their superstitions and fear
from an invisible power; to emancipate them from the servitude of the clergy, to draw them
of stargazing or an imaginary paradise after the
death, cl fl\er their allcnion on that great and glorious work: the
Pursuit of human well-being!

Secondly, it was necessary, through political action, to establish h the
The first favorable opportunity, a system of Eial schools in which
all children, aged two years and older, would be fed, clothed,
maintained and educated at the expense of the public treasury.

To build on the success of the first, Francess Wright
had prepared a series of lectures on "Science", which she proposed
knows how to do things in the main cities and towns of the Union. The great

the means on which Francess and her friends relied to achieve success
Ultimately, it was the public school system. We had to provide in
these schools, as I have already said, not only for instruction and
the education of all children of the IStal, but also to their enirelien.
These schools were founded with the aim of both teaching and learning.
ger, the parents of the care and of the responsibility of the children, as soon as
These children would have reached the age of one or two years.

It was assumed that parents were generally incapable of raising
their children as they should be, to give them character, the
temperament, the necessary instincts. That's why we wanted that
the State should take full responsibility for the children, providing them with an establi
suitable, professors and insiliipurs until they had
once they reach their majority. This will free the parliaments from their obligations.
gations and we would thereby obtain the main advantages of commu¬
nature of goods.

The primary goal was to reduce the burdens of marriage and
to remove the main reasons that make it indissoluble; and then
to secure the future, by giving children a rational education
in order to make them into reasonable men or women, that is to say
men of lilircs of loulc superstition, of all belief in God and to
immortality, the aspiration towards an invisible mummy, the bombs
who knew how to consider this life as their only life, this earth as
their sole home, the pursuit of their earthly interests and of
their pleasures as their only end

The three great enemies of human happiness on earth were
Therefore, religion, marriage or family, and private property:

Once rid of these three institutions, one could hope for realU
to be the earthly paradise. Science had to replace religion, but
only the science of this perceptible world which falls under the five
meaning; to private property, the community of goods; to marriage, the com¬
community of women, or rather there should no longer be in the new
a world without husbands or wives. There would only be men and women.
women, free to live together, according to their mutual inclinations,
only as long as they found it pleasant, no more and no less.
less.

Our work was therefore entirely based on an education system.

in public schools, organized according to our plans or rather according to
those of a Frenchman, William Phiquepal, who later married Francess
Wrigbl. This William the biquepal has not been allowed to be prosecuted in the dom¬
magicians and interests for having neglected and mistreated some children he
had brought them from France to America, and whose education he claimed to be providing
tion....

The most pressing need was to see our school system adopted.
To achieve this goal, it was proposed to secretly organize the entire Union
after a plan that was roughly similar to that of the European Carbonari. ^ I
I knew nothing about the Carbonari at that time.

The members of this secret society had to, first of all, each in
their locality, taking advantage of all the means that were at their disposal
to prepare public opinion in favor of state-sponsored education and
at the expense of the public treasury; and then to have the legislatures elected
bommes, which could probably help our projects. I don't know
up to the extent of that secret organization; I know, however, that it
had penetrated most of the state of New York, because I
I was one of the agents. In any case, I grew tired of that work and I
I abandoned it after a few months. This organization ex-sle-it
And yet, did she exert any influence, yes or no? That's what I don't know.
then say, and that's something I didn't bother to check.

Our second work, very closely linked to this one, was the formation of this
which is known as "Woi kinqmcn 's Parhj (party of the ou¬
(vriers). It was established in Philadelphia in 1828 and in New York the following year.
vante. The idea for this party was conceived and put forward by Owen, Robert,
L. Jennings, George II. Evans and a few others, who were all
like them, of European origin.

Our aim in forming this party was to seize power.
the politics of the State as well as using it to establish our system of
schools. We hoped, by uniting our cause with the ultra-democratic sentiment
oraliqiiedu pays (seniimeni who had, since Jefferson and Tum Payne, a
(a rather pronounced Anfi-Cbrelian character), by presenting us with the known
intrepid champions and Intransigeanls of equality, affecting a great

love for the people and a deep sympathy for the worker, that
we portrayed as deceived and oppressed by his boss; in de¬
denouncing all the (proprietors as local authorities, and leaving to
as much as possible in the background the most unpopular points of our
program, enlisting the majority of Americans under the ban-

the end of the "Workingmen's ParUj". No doubt that, if we could
If we were to one day bring this party to power, we would not be able to use it.
to achieve the adoption of our education system.

Since then, the idea has gained traction. Several factors have contributed to this.
run; particularly the difficulty, in cantons where the population
is very dispersed, to support schools too specific to each of the names
numerous confessions that are found in the country; but this reason
did not exist in the big cities, where the news precisely
begun. 11 It is essential to recognize above all, with the desire to prevent
the development of Catholicism, the influence of the plan, which was conc
Certainly, at that time, there were cosmopolitan secret societies.
Protestants, who became its passionate instruments, in re-
they themselves pick the fruits; for, although the unsectarian school
in the United States, it is generally not an atheist school like
that of the brothers Jules Ferry, Paul III and Vau Ilurnbeck, she
However, it is based on Christian beliefs and morality.
of youth, destructive effects recognized by all minds
impartial. We will see, however, that a powerful party is stirring
to give the principle of the unsectarian school its consecration
constitutional which it lacks.

§6. — Attacks against Catholicism

UAmerican catholic quarterUj Uôviewy e.examining the question
Freemasonry in the United States says it is bad
less because of the harm it is currently doing, than because it is ca
pable d'èlre employed for the worst purposes, the Day when she
would fall into the hands of ill-intentioned people (1).

That day will inevitably come, we believe, and his coming
it already manifests itself through some symptoms that cannot be ignored
without a systemic optimum.

Catholicism is a much more important social factor
In the United States, as in England, it is growing in number, it has also
Today, with nearly seven million followers, his organization becomes
increasingly solid.

(t) N* of April 1878, p. 105.

From this, a simmering hostility gradually accumulates.
It reigns among zealous Protestants, but it also exists
in many Masonic logos, we do not say in all
yours, because, in the former Southern states in particular, the lodges remain
seem entirely similar to those of the former motherland. But in
the North and the East, bigoted Protestants^ as they say, and Freemasons
are always in perfect agreement to exclude functions
public actions for practicing Catholics.

On several occasions, organizations have been seen forming in the United States
specific arrangements, imitating the constitution, the secrets, the words
do pas de la Maçonnerie et destines de combattre la catho¬
licism.

This is the aim of a large association founded in 1867, under the
Named after the Order of American Union. Its members commit themselves by
oath to fight the Roman Catholic Church, let us use the means to exclude it
Catholics in all positions, never to raise their children
children in their establishments, finally to support the eco-system
the unsectarian public. To secure the support of the protesters
So much in good faith, VOrder claims to want to maintain the Bible in
the schools, but their leaders are people practically without religion
gion, who don't care about the Bible at all. Meanwhile,
their actions are very skillfully combined with those of the liberal league, which
fights the Bible, to bring together all the forces of the radical
Islam and Protestantism towards the ultimate goal: the destruction of
Catholicism.

VOrder gathered at a certain point a considerable number
of affiliates.

General Grant, who is a Freemason and has, on several occasions,
expressed in a resounding way the thought of the lodges (see book.
II, chap. XIV, §2), had made it an instrument.

In 1876, when he began his election campaign for a
For his third presidential term, he thought it necessary to create a derivative.
to the repulsion that Caesarism inspired in the vast majority of
Americans.

Reiterating the thesis of his speech to the former army of the Ten-
nesse, he recoinman Ja, in the message addressed to Congress on the 7th
December 1876, the adoption of two new laws to the
Constitution, from which Tun would remove the properties of the religious denominations

religious orders have the privilege of tax exemption, which is granted to them

quis in all the States of the Union, and of which the second would have done
a duty for every state "to establish and maintain schools
free public schools, providing general education to all
children, without distinction of sex, color, origin, or
religion, piobib intdans cis écoles l'enseigne nofjt de tous dogmas
religious, atheistic or id-viscian support for the allocation by the States
municipalities without any part of the land or taxes
schoolchildren with no religious affiliation, to what degree that
It was.

Beneath the hypocritical phrasing, it was a reproduction of the
Order of American Union program. To better welcome it-
to kill, the president dismissed, at the same time the cbief-juslice of the
Arizona territory, Honorable Mr. Dunne, unifpiemnnt because
that a few months earlier, using the freedom given by
the customs of the country to the magistrates, he had pronounced, before a
Catholic Union, a speech in favor of dividing the fund
school-related distinctions between the different designations.

Many newspapers, obeying a directive, denounced
loudly denounced the dangers that the ins¬ posed
the country's institutions, the progress of Catholicism! ! In the same
time, secret societies similar to the Order of Souls^
American Union, which had been organizing itself in the shadows since
Grant's inauguration in 1868, began to give
to public demonstrations against Catholics. We then saw
to reveal the existence of the Vainerican Alliance, which, under the pretext
to revive the old Know-Nothings program, to give
Its aim was to exclude all Catholics from public office.
questions. That was also the watchword of the Sentinels of Freedom.

These companies are nothing more than organizations
special ones created to meet particular circumstances.
But the most serious fact that emerged from the revelations to which
Their demonstrations gave rise to the fact that many ass
workers' associations, which, at first glance, appear exclusive
occupied with professional interests, were often in the dark
assignments to the management of VAmerican Alliance.

At the Chatnbro of the representatives, Mr. Blainc, the leader of the re-
publicans, who was born Catholic, but has, like so many others,
apostlasiôsa foi, presented a constitutional amendment defending
dant aux Etals cl aux municipalités d'allocation aucun fonds à des
Private schools affiliated with a religious denomination. A sad thing to

It should be noted that no serious objection has been raised to this fine. The Democrats unanimously stole it from the Uliainbrc. hastening to show that, if they accepted the thefts of Catholics, they did not intend to make any commitment towards- live off them.

Fortunately, in the Senate, the amendment did not obtain a majority. The required two-thirds majority in such cases. But it fell short. by a very small number of votes. This is a worrying omen. for the future, and which shows how delicate the situation is to Catholics (1).

In the United States, these organizations do not have the robustness they have in Europe. The politicians involved, above all electoral machines, and, once election time has come In the past, they engage in other exercises. However, some kernels always remain in the shadow: thus in In 1881, there was still a section in Cincinnati, Ohio. of the American-Alliance. Around the same time, we have discovered in the Pacific Ocean, a secret society is established tulant herself; Secret Society of the Knights Commanders of the Suuy, whose purpose is to combat by all means the the spread of Catholicism and for that reason to oppose everywhere the founding of denominational schools, to promote the principle school of thought unsectarianism. This society has grown considerably. so that Bishop Seghers, Apostolic Vicar of Oregon, had reported in a letter to the public opinion court (2).

S 7. — Irish Secret Societies in the United States

The particular social conditions of the American people, As we have said, they necessitate specific associations composed of men of the same race or having the same interests economic. Often these associations take the form of secret societies, without oaths of obedience being sworn to them unlimited. Such are, for example, the lodges of gigro-

(1) V. le$ États-Unis contemporain", 3rd ed. chap. XXVI.

(2) See CaUtoUe Univert" of CleTaUod (Ohio), August 12 iSSO.

farmers in the Western states may wish to defend

their particular interests include financial monopolies.

In this situation, the twelve national council of Baltimore
decreed (in the future no bishop would condemn by name)
no secret society, unless it had already been convicted
expressly by the Sl-Siéjje or that it manifestly did not fall
under the general sentences set forth in papal acts and
the councils.

This wise rule allows certain societies
Irish communities to continue to exist in a sort of
tolerance, on the part of the ecclesiastical authorities. Continued
lived for a long time through a disdainful ostracism of the
part of native Americans, targeted by immigrant hatred
English Protestants, who had hastened to organize so-
In the cities of Oran, the Irish also had to band together to
to defend each other. From there, several organizations, more or less
less secret.

The main one is the Ancient Order of Ilibernians, on which the
Opinions are quite divided. Here, however, is what appears
to be this society. It is composed of two main classes. In
The first, the largest group, the members, lend no
they swear an oath, but only give a contribution, which assures them
sure the benefit of societal protection. But it exists in
The order is a superior category of initiates, bound by oaths.
formidable, who receive their passwords from a central committee called
Board of Erin. This central committee meets sometimes in England,
sometimes in Scotland, sometimes in Ireland, and sends every three months
emissaries carried his passwords to New York, from where they
then spread to all Irish centers.

The Hibernions only admit Catholics among their members.
They have approximately 0,000 lodges in the United States. The Hibernions oni
in reality frequently deviated from the honorable goal of protection
national, which attracts so many members to them. It has been proven
that their secret leaders had fomented a particular society
say it. Maguire has long terrorized with his crimes
the coal basins of Pennsylvania; it was they who have
supplied the Ecinianism with ready-made frameworks. In Ireland and in
the cities of England, where there is a large population or*
behind the scenes, they are in communication with the companies Ug Ribbon-Men
(see book III, chapter XXXII, to 4) and other dangerous sects.

However, it is certain that the vast majority of Hibernians
They are unaware of the guilty schemes in which they are complicit.
unconscious. This explains the tolerance they are
the object in several dioceses (I).

The Land Icague had, like Fenianism, many
ramifications in America and created considerable unrest among the
populations of Irish origin. These branches have shown themselves
generally hostile to the clergy and bear witness to the
Sympathies to all European revolutionaries. One cannot be
to conceal the fact that these more or less noisy companies are
exploited by ringleaders, who are inspired by hateful designs
of the European Masonic sect against the Church. There is a
serious danger to the future of Catholicism in the United States:
Therefore, the bishops continue to warn the faithful.
against secret societies and Freemasonry, which tend to
enter.

58. — Jewish Masonic Rites in the United States

Since the 18th century, Jews have settled in the United States
United. Their emigration from Germany was quite considerable in
lately, and their number is now estimated in
this country at 300.00!). Although of German origin, they abandon
quickly the Talmudic rites and tend to merge externally——
laughter in the population. However, they organized two
Masonic orders, which are specific to them, and which are not
less recognized as a branch of universal brotherhood.
They thus have both the benefit of cosmopolitan affiliation, and
They retain their own national cohesion within the State.

The first of these orders is that of the Beni-Berith, founded in
1843. It has 206 lodges, with an average of 100 members.

In 1876, on the occasion of the Philadelphia Universal Exhibition
phie, the Beni-Beritli had a church built in Fairmount-Park
colossal statue to religious freedom.

(I) V. ilans VAmerican calholie quarterly Heview of April 1878, the Secret article
Soeietiesin lhe ü. S. and Studuilz, North Amerieanitcke arbeUerverheeUnisUy Leipaig
ts:;), p. 289 to p. SU6.

The second Jewish Masonic order is that of the Kesher Shel
Barzcl. The date of its founding is unknown: but it already existed
in 1874, and at that time comprised 4,934 men and 530
women (1).

Rich and influential, the Jews are beginning to make their presence felt.
action on foreign policy as in England. In 1874.

They obtained from the United States Congress, thanks to influences which they have at their disposal, a diplomatic approach in favor of their coreligionists of Romania (2). Here, on the other hand, is what we Readings in the Washington newspapers, dated May 30, 1877:

“Mr. Evarls, the Minister of Foreign Affairs, has forwarded to United States minister, in Constantinople, the demands of American Israelites, with respect to how they are treated the Jews of the Turkish and Romanian provinces. Mr. Evarts gave instructions to the American minister to make decisions marches near the Gate, in order to ensure the Jews a safe passage lioration in their situation (3). »

(1) Allgemeinet Handbueh der Freimaurerei^ t. IV, Erganzungen, v "Juden Or-' len.

(2) See the article on this incident in Y Abeille de la nouvelle Orléans, dated May 23 1874.

(3) V. Contemporary United States, 3rd ed. cbap. XXIV, g 3, and cbap. XXVl | 10.

CHAPTER THIRTY-FOURTH

FRANCO-UAON BRIB IN CANADA

France's ancient and vast colonial domain in the 17th century* The century is today divided into seven provinces, including the reunion forms the Dominion of Canada, except in the province of Quebec Bec, the English and Protestant element is in the vast majority; in In the province of Quebec, Protestants make up one-sixth of the population, and occupy important positions in the com¬ commerce, in the liberal professions, in public functions ques.

These preliminary indications are necessary to assess the true reach of Freemasonry in Canada. It is very strong there widespread, as in all English colonies. In the In 1882, only the province of Ontario had 396 lodges. Rite of the Free and Accepted Masons, 87 chapters of the Royal Arch, nearly 200 CDD-Fellows lodges^ a few Rebecca lodges DegreOy not counting the Mark Masonry (1). In the In the province of Quebec, a grand lodge was founded in 1870, after the reminder of the union with Ontario. In 1878, it had 70 inhabitants. ges under his obedience (2).

(t) V. Canadian Tea Jltnanae for tea Ytar^ 1882, Toronto.

(2) Fïndel gesehiehte der Freimaurerei, 4th edition, Leipsig, 1878.

In 1834, the Orangemen organization was introduced in Canada.
a number of English Protestants, eager to prevent the development of the population
French Canadian communities joined them, and in less than a year, there were 12,000

read

But this Freemasonry is exclusively English, and all that
that we have said about the specific characteristics of the insertion
in England and the United States must apply to the large ma
The Freemasons of Canada. English and Protestant, the lodge
For the most devout, it is a kind of temple; for others,
It is an institution of mutual support.

In this respect, Freemasonry is not without influence in the
sphere of federal politics, headquartered in Ottawa and where
The English element predominates. The influence of the coterie is very
likely to be felt in the distribution of federal jobs.

So far, we believe there are only a rather limited number
we, Freemasons among Canadians of origin and race
French. But for them, Masonic affiliation must be...
viewed from a completely different point of view. There are a few,
no doubt, those who in their youth were trained in the lodges
by English Protestants whose influence they had been subjected to, without them
realize the implications of such an act. But the clergy has
has long since energetically fulfilled its duty to warn
the conscience of the faithful, and the French Canadians who have
affiliated to the English lodges of their country, to those of the States
United or those of Europe are apostates having the perfect
They are aware of their actions. They are all the more dangerous because,
except for one or two, who have the audacity to admit their allegiance, the majority
part of it is carefully concealed.

Public opinion in Canada is, in fact, strongly Catholic.
lique; the people do not accept that a Church to which they owe their
preservation of his nationality, and thus he forces the wicked to surrender
dre encorè by their hypocrisy uii homage to true principles
of social life.

However, the province of Quebec is experiencing a religious crisis
who is not yet being violently accused, but whose minds are
Perceptive people notice and never tire of denouncing. One
A deep-seated spirit of distrust against the clergy is widespread. "Systematic-

quickly; a party has formed that is not afraid to do

Orangemon onrégîmontés dans leâ loges (Allpemeines Handbuch der Freimaurerei^
2nd ed., Leipzig, 1864, !• II, v* Orangemen,^ This information still persists, and at
On several occasions she has had the opportunity to attend Iroulles & Montréal. A remarkab
quablomeut inoiivô of the Court of Queen's Bench, dated November 18, 1881, declared
that this society, binding its members by secret oaths, was illegal in
the province of Quebec, in accordance with a law that protects secret societies,
The Legal Nain# of Montreal, t, IV, p. 393 et selv.

appeal to secular judges, English and Protestant, to suppress
the interference, perhaps questionable, of certain priests in the
elections. Bishops and pastors are openly denied
souls the right to enlighten the conscience of the faithful through man-
dementia or preaching, and one claims to subject these acts
at the discretion of the civil judge. In Montreal, in 1869, these same
men dared, in accordance with one of the articles of the program
Masonic, to be destroyed by the authority of the Privy Council of the
Queen of England, the sacred nature of the Catholic cemetery,
by burying an excommunicated person there. The aim is to diminish the action.
of the clergy in the education of youth, when it is he
which, from the village school to the great University La-
Val created it with her own money and supported it with her care. We want
to establish a bureaucracy there, which strives to imitate those
(Europe with a naive inexperience.

In short, it's the same situation as in Belgium.
1842 (V. liv. II, chap. XIII, § 2.)

In Canada, we also find the same differences of opinion.
debate among Catholics on the origin and scope of this
work the same disastrous alliance of liberals that we want
to believe sincere Catholics, with men whose violent
hostility towards the Church is well known. Therefore, we cannot recommend too highly*
ask our friends in Canada to study the history of Belgium
and the evolution of his Liberal party; they would see it projected as
in a mirror the peril that is advancing towards them.

Certainly, this should not be attributed solely to the Freemason.
negate these disastrous trends. The influence must be taken into account.
that contact with the United States exerts on the current of ideas of
Canada, an even more demoralizing spectacle of the successes of the
Revolution in Europe.

Despite the righteousness of his people and the high value of his
clergy, this noble country will not always be able to remain, in the 19th century,
an oasis impenetrable to these currents of error, which presents itself

tempts uncultured minds with the irresistible prestige of the
modern thought and progress.

This trend is even stronger in Canada, because this country
still lives largely off French literature, and that
our unfortunate homeland provides him with too many subjects in this respect
of intellectual and moral corruption.

We must still give considerable weight to the traces left by the
Gallican jurisprudence and even theological teaching;
2** in contact with English jurists^ for whom the supremacy of the
The crown is an undisputed constitutional principle.

Whatever the very complex causes of the political crisis-
religious life in Canada, the existence of a small group of Freemasons
among men devoted to the liberal professions, it is an undeniable fact
deniable. They are both in communication with Freemasonry.
English provinces and with that much more dangerous one of
Europe. The existence of this core dates back to at least 1848; from
At that time, some newspapers echoed the revolutions.
founders of old Europe, and a party had formed, which
was not afraid to assert its affinities by calling itself the party
red.

A very precise testimony has established that, as early as 1853, a society
literary work entitled: The Canadian Institute of Montreal^ was composed of
a group of affiliates. However, it was this society that was excommunicated by the bishop.
which in 1869 gave rise to the conflict known as the affair
Guibord.

We are reproducing this testimony, as it was published in the
Minerva of April 18, 1881:

The Canadian Institute of Montreal, created in 1844, and nurtured from its
the origin, of Voltaire's spirit, was already, in 1853, not to say
Previously, it was largely driven by the influence of secret societies.
The proof is that in 1853-1854, a single lodge, designated by the name
of the lodge of the Free Brothers and subject to the grand lodge of the Odd Fellows
of Montreal, contained approximately two hundred members of the aforementioned Institute
Canadian. It is worth noting in passing that these two hundred members
included the leading liberal figures of the Canadian Institute; for,
At that time, conservatives were not, in practice, admitted to the
lodge of the Free Brothers.

Receptions in the lodge of the Freemasons were held as
among the Freemasons. The new candidate was blindfolded for
to undergo the initial trials, then he was led by a
rope around the neck in a room draped in black, where there was a cer

empty coffin covered with a shroud, with a skull for
additional information. There, opposite a table on which lay a kind of Bible,
and, in the presence of several Freemasons, armed with daggers, after
having removed the blindfold that covered his eyes, they made him swear an oath.
novice free brother, and this under threat of death, among other things the points

following: 1* to keep absolute secrecy about everything he knew about
the brotherhood of the Free Brothers; 2® to obey blindly the Grand Master
of the lodge and to the orders of the higher lodges; 3® to always be de-
Democrat, liberal in politics, and to fight him with all one's might
another form of government, especially the monarchy; 4® finally of
to propagate the doctrines of the Franks as much as he could.
Brothers.

We are therefore entitled to conclude that at the time indicated above, he
There were at least two hundred French Catholic Canadians in Montreal.
who had committed themselves to the service of Satan to fight the Church of
God. It must be admitted that some of these two hundred Freemasons
returned sincerely to the Church, their mother, by renouncing the doctrines
perverse trines of hell; but the masses do not seem to have changed
his ways of thinking and acting, not to mention all those who
will continue to swell the ranks of secret societies since that date.

The secret society of the Odd-Fellows, like the Freemasons, was
lessons and other secret societies, condemned and excommunicated by the E¬
Catholic Church, because of its anti-Christian aim, it follows from this that, in
1853, two hundred members of the active and liberal red majority of
the Canadian Institute of Montreal, not to mention all those who could
Those affiliated with other lodges were already excommunicated and rejected.
of the Catholic Church by Popes Clement XII, Clement XIV,
Pius VII, Leo XII, Gregory XVI, and Pius IX. This excommunication
has since been confirmed by all the bishops of the Catholic world, at
Vatican, in 1869.

Following the above-mentioned fact, one might ask, with
that's why it wouldn't be useful to seriously study the degree of influence
secret societies practiced by the Canadian Institute of Montreal in Ca¬
Nothing, and then the lineage of this child influences men
who seem to pride themselves on their political kinship with the Leaders of
the aforementioned institute. Secondly, one might ask whether several
religious and political questions, since the origin of the Cana Institute
Indians up to that point, had not been more or less directed by Indians
The influence of secret societies? For those who know the trends
and the principles of the Canadian Institute of Montreal - for having been there
associated for several years, and who see and understand the op
unions and the principles of a large number of public figures today
Things haven't changed today, and the influence of secret societies
is currently far more powerful than we seem to believe. We know

even several Catholics, who, without realizing it, are instructing themselves
servile elements of the Revolution and secret societies, to the great dis
rhyme of religion and public morality.

A former member of the Ixstitut C.\nadibn.

566 FAANC-MASONRY IN CANADA

Prominent Catholics, in a document submitted at the feet
The Holy See expressed the following views on this subject:

In Canada as in Europe, schools have formed which, under
different forms and in various ways, have not ceased, in concert with
the Freemasonry, to combat Catholic doctrine and works
ques.

On the other hand, almost the entire clergy and a very large number of
A number of enlightened laypeople enlisted under the leadership of the members
the most illustrious and saintly of the Canadian episcopate, to com
always and everywhere to fight against these pernicious doctrines and to work to make
to love the Pope and the Church, and to make the spirit of the Holy Spirit triumph everywh
Headquarters. Those in Canada who are followers of secret societies are
all the more dangerous because they never openly display their
colors, but on the contrary, they proclaim themselves devoted Catholics,
while constantly working to undermine and ruin everywhere
sound doctrines and the spirit of the Church.

This war against the Church of Christ is manifested above all in the work
constant, though hidden, to which they resort in order to destroy the influence
of the clergy in all social matters and to depopulate, ruin or
to discourage the institutions and works most dear to the heart of
the Church; that is why they constantly cry out against various religious orders
devout people whom they despise, seek to discourage by all means and
even ridicule the congregations of the Holy Virgin, the ca- circles
Catholics, devotion to the Sacred Heart of Jesus, etc. That is how they
constantly persecute devout Catholics who, following the con-
seal of the holy pontiff Pius IX, your predecessor, consecrate their
watch over the writing of books and newspapers for the propagation of the
good doctrine, and that they raise prejudices and
hatreds and employ all means to discredit and ruin them
ner (1).

Once again, we must not exaggerate the importance of the acc
Masonic association in Canada; but we must, enlightened by experience
what the history of secret societies in the world reveals, is
remember that they excel at taking on the most diverse masks,
to exploit all national and local issues through which
She can attack the Catholic constitution of a people, and to
to forge alliances for this purpose, where honest people will all be
days of his dupes.

(1) Petition from the citizens of Montreal to His Holiness Leo XIII, published in the Minerva of July 27, 1881.

Joseph de Maistre used to say, "There is no
that it is a sect: this is something no statesman should ignore, nor
forget. This dreadful sect, which calls itself the Legion, has never
was more to be feared than it is now, especially because of its
alliances (1). »

May our brothers in French Canada not forget this warning.
sowing!

(I) Four unpublished eAapüre* on Russia, p. 175 ei 185.

CHAPTER THIRTY-FIFTH

FREEMASONRY IN AMERICA

6

SOUTH

S 1". — Particular characteristics of Freemasonry in the former Spanish and Portuguese colonies

Freemasonry, from the mid-18th century onwards, had become very active.
especially prevalent among the wealthy Creole class, who came to enjoy
in Madrid or Lisbon, enormous fortunes are often acquired
rather inhonorable circumstances in the colonies (Book III, Chapter VI,
§ 1). Lodges multiplied in these countries during the period of
wars of the First Empire. The backlash of revolutionary principles
The resolutions issued by the Cortes of Cadiz were felt beyond the
seas and determined the insurrections, which from 1815 to 1830 brought
granting independence to the colonies. Mr. de Haugwitz, in his
a letter to the sovereigns assembled in Verona, declaring that the souls
The movements of the American colonies were the execution of a plan
arrested in the higher councils of the sects. The troops that the
The Spanish government sent troops to fight them who were under
winds commanded by Freemason officers who made pacts
with the insurgents. Thus the capitulation of the Spanish army at

Ayacucho, in Peru, in 1824, was due to the collusion of

His generals with the lodges of Quito and Lima (1). The support that
England gave them, it must also be noted. After the Iriomphe
colonies, independent Masonic obediences are conscious
They held titles everywhere. What the Masonic World says about the
Peru can be applied to other Spanish-American republics
caines.

Before 1821, there were 99 lo^es, which were neither well organized nor
truly Masonic. They were composed of Spaniards, and the
The doors of the temple of peace and fraternity were closed to creeds.
The spirit of the peninsula reeked of exclusivism.

In 1821, along with independence, there arose, as if in a
A fertile ground for the love of light and freedom. Freemasonry
Peruvian was constituted.

In 1824, the masons of the colony gave it a new impetus
sion. In 1830, the Supreme Council of 33* was created. In 1831, the Grand-
Orient peruvien se former (n® of March 1875).

Since then, the lodges have been actively involved in the revolutions.
incessant rites that have devastated this unfortunate country. Masonic rites
niques develop conspiracy tendencies among the allies
and the sharing of lodges between rival obediences provided the
factions of new ways to consult and perpetuate themselves (2)*

Freemasonry, throughout South America, is deeply
impious, and she drew her rites and doctrines from the Order
recent consequences. We have already cited several examples.
ves (book, I, chapter II, Ji 3). It is to be noted that none of the
Hispanic-American Masonic powers have not broken their ties
tions with the Grand Orient of France following the expulsion of the
the name of God and the immortality of the soul of his constitution.

In all the states where they dominate, the lodges seek
they seek to oppress the Church or at least to subordinate it
completely under civilian control. That particular tactic,
on which we have already given some glimpses (book.
(read, preliminary chapter, 3), was commanded to the sect by
the deep faith of the people and the religious habits of all

(1) H. firuck Die geheimen Gesellehaften in Spanien, Mainz 1879, p. 313 and the
Spanish works to which he refers.

(2) V. On the rivalries of the lodges of Peru, the article cited above from the Uonde wo-
Finnic.

the classes of the population. Freemasonry in America.
that of the South is therefore hypocritical; that is its particular character-
to bind. While thoroughly removing the impious, she seeks to retain as much
as possible the outward forms of Catholic worship: the sa¬
Crilège is an institution for her!

In Colombia, Mexico, and Peru, the violence of the persecutions
The actions directed against the Church had at least the advantage of making
to the clergy the fullness of its moral independence; he struggled with
courage, although with varying degrees of success over time,
against the latent infiltration of Masonic venom among the ca¬
Catholics.

In Brazil, the situation was more difficult. The revolution there...
made by the dynasty itself, which had taken refuge in Rio de Janeiro following
of the invasion of Portugal by Napoleon I. When, in 1814, the
The old sovereign, John VI, returned to Lisbon; his son Don
Pedro, who remained in America, threw himself into Freemasonry and...
had her proclaim him an independent emperor (1). In a letter
which he addressed to his father on July 15, 1822, to justify his conviction
led and committed to putting himself at the head of the movement
As a revolutionary in Portugal, he explicitly stated:

"For my part, I became a Freemason. I know that the nobles in
In 1806 they made advances to the Freemasons and when the latter refused
Not adhering to their proposals was the cause of Goroez's disgrace...
To avenge Gomez's death, the Porto revolution broke out on August 24th.
1820. The Freemasons had to fight against the nobles after having
were so cruelly persecuted by them; for the Portuguese had the wrong to
to look with horror upon such a philanthropic institution" (2).

Indeed, as early as 1822, we see this prince appearing as
Grand Master of the Grand Orient in Brazil (3).

Whatever his faults may have been, Don Pedro was nonetheless
legitimate sovereign. This country, having had the good fortune to retain the
In its monarchical form, it escaped the upheavals of republics.
Spanish. Religion has never been the object of persecution there.
brutal as in Peru and Mexico; but there it was ex¬
posed to more dangerous challenges.

(1) CUvel, Picturesque History of Freemasonry^ 2- part chap. IIIÎ.

(2) Ceiia lettre is published in full in the Stemorie documentât» per la

storia delta Rieotueione ilaiiuna de UP Mencacci, t. Il, p 67-69.

(3) ÀUgew^nes HafuUtueh der Freitnaurereit L IV, ErganeungeUf Braeüien,

However, only a certain number of members can be concealed
of the Portuguese clergy were, after the destruction of the Jesuits,
engaged in Freemasonry (book III, chap. XIII, ^ 1 and 2).
The Brazilian clergy, which was originally recruited from the ranks
of that of the motherland^ naturally received into its bosom
less pure elements; hence the weakness, the complicity
times of some of its members.

As in the old Catholic countries, the confraternities are
numerous and wealthy. Therefore, the Freemasons sought to...
It's good to be part of it as a way to acquire
influence and having financial resources.

This is how Freemasonry became a powerful force.
session in Brazil. She is in everything everywhere. When a young
man asks to join a brotherhood like that of the
Carmel or St. Francis, he is not admitted before he
he had himself baptized in some lodge.

Brazilian Freemasonry is in close contact with
that of continental Europe. We will, in the paragraph
next, recount the persecution it provoked in 1872
between the Catholic Church. It should be noted that it coincided with the
German KuUwrkampf. The stoppage that occurred in Brazil, in

1880 also coincided with the awakening of his impotence, which
was wrested from the iron chancellor.

The murder of Garcia Moreno is also, it seems, not
without any connection to the activities of European sects.

During the period of the German Kürkampf, the republics
countries in the South, particularly Argentina, have been
often stirred by liberal movements against the Jesuits
suites.

In 1874, in Buenos Aires, a wretch, driven by the press
impious man of the country, deliberately set fire to the church in El Salvador.
which belongs to their college. The following year, the archbishop of
This city, having wished to entrust one of its parishes to the Fathers
of the Society of Jesus, the liberal press organized an agitation
artificial tion, which resulted, on the day of February 28, 1875, in
a riot in which the Jesuit house was ransacked.
The millers had inscribed on their flag: Long live Clé¬

ment XIV / but, once in progress, they also attacked the re-
Franciscan friars.

In Buenos Aires, as in Montevideo (I), there are, in addition to the boxes
local lodges, a number of French, English, and Italian lodges
nes, germanes, dependent on the Grand Orients of those countries.
They are very advanced and are carrying out impious propaganda.
They influence public opinion through newspapers they inspire.
worsen. In July 1882, they organized, in all these cities,
large demonstrations in honor of Garibaldi (2).

§2. — Masonic persecution in Brazil in 1872

In 1879

Freemasonry in Brazil is officially recognized (3), and the
the number of its members is considerable in relation to the population
of the country. In 1882, the Grand Orient, known as the Benedictines, to
because of the place where it sits, whose grand master is the f.∗. Saldanha
Marine, a member of parliament and former prime minister, had under her
obedience 213 lodges and 182 chapters.

The Lavradio, another Masonic power, whose grand-
mayor was the Viscount of Rio Branco (4), who was also

(t) The graad-mailre of Graud'Orient and supreme council of the Republic of
Uruguay in Montevideo is the f.'. Carlos de Castro, head of the superior court
of justice.

(•.) See the Chain of Union of July and August 1882.

(3) [.e Brazilian penal code expressly permits secret societies, to the con-
diliou that a signed statement be made to the police indicating the general purpose of
the association and the afOrmaliou that it is not contrary to public order I II has been r
specifically designed to authorize the practice of vaquerie. In 1877, a proposal was submi
The Senate, through Mr. Figueria de Milio, incriminated the sole fact of the meeting of mo
ten people, secrecy was required of the partners, with or without an oath, and aggravated
the penalty if the meeting's purpose was to propagate doctrines likely to...
to directly destroy the fundamental truths of the existence of God and of immortality
the nature of the soul, or to overthrow the religion of the State. Political or religious
gious, in which the secrecy of the partners would not be required, were not, according to
the project, secret, but they had to, under penalty of fine, publish their statutes and th
coti:;;iuuiquerà l'autorité do police dans fifteen jours suivant leur installation. «This
The proposal, its author said, tends to defend all secret societies, whether of gold or
political action, whether of a religious or charitable nature, whatever their name,

whether they call themselves Masonic or not." After a fairly short discussion, the
The proposal was rejected by the Senate (August 31) {Foreign Legislation Yearbook}
t, VII, 1878 p. 847).

(4) The Viscount of Rio Branco died in 1880. The Masonic World of December
In 1880, by announcing his death, he celebrated him as an illustrious Freemason and the
praised for having been one of the instigators of the persecution against the Eteques.

President of the Council of Ministers during this period, in comp
was about half. In 1875, the Masonic world was
estimated the number of active masons at nearly 18,000; this figure has
due to wax well outdated, because from 1875 to 1882 the number of lodges
considerably increased (t).

Despite this almost official character, Brazilian Freemasonry
he had no less hostility towards the Church.

The following is an excerpt from the Bulletin of the United Grand Orient of Brazil
(n* VII, May 1872) will give an idea of the plans that are being prepared
would be in the councils of Freemasonry and the impetus that it
gave to his followers:

We are striving to accomplish the great humanitarian and social mission,
which is reserved for our Dream, in the universal homeland worked and mi*
born from millennia-old errors, far be it from us to fear annihilation-
the mind corrupted by ignorance and fanaticism; our intelligence
In our wisdom, our reason tells us that we are moving towards perfection.
The key issue is to regulate this upward trend.
In the most serene way. What is needed to achieve that goal? Well
to understand society, to study its elements and the forces that shape it
to move.

While awaiting the future of wisdom and moderation, we must
to work to ensure the triumph of law, and of liberty and for
to save the new generation from lies, imposture and hypocrisy
crisis. What's most important is that we know by
uncovering the machinations of our enemies, who are not lacking
to maintain the spirit of servitude and abrulis.scment which suits them,
for the people, whose happiness seems to consist in not thinking
Hidden behind the curtain of so-called religious beliefs, men
blacks eagerly propagate the faial principle of enforced ignorance, in order to as
to perpetuate their sovereign authority. They have too much interest
to concentrate their all-powerful influence, and for that they need
to blind the people instead of enlightening them.

The press, schools, and public conferences will educate each
The people are reminded of their duties and rights so that they may understand the desire
to know the origin and price of the happiness that reality is preparing for him-

clerical lion. Then he will blush at the undignified position of ignorance and
will tear off the band of servility that the oppressors have given him
of human consciousness. Education will spread more and more there,
despite the immense cohort of black robes; society will not add
no faith in his superstitions; religion will be the rule of consciences and

(t) V. Le Monde maponnUfue^ year 1875, p. 397, year 1876, p. 230, December
1880, and the Grand-OrietU Calendar for the year 1882.

The advantages of modern civilization will succeed the routines
centuries old!

This is the phraseology of lodges in all countries; but the
Events soon demonstrated the power enjoyed by the Ma¬
Brazilian nonsense.

We are reproducing here a notice that was provided to us.
from Rio de Janeiro and which details the events up to the end of
1875:

1* Origin of the question or its causes

Until March 3, 187?, the Church enjoyed perfect peace, and there was no
There was no religious question in Brazil. The perpetrators of the evil that did not
Milk didn't have to be produced, but Freemasons certainly existed.
but they did not show themselves, did not provoke, and speaking had not
in no way did the intervention of the bishops require

At that time there were two factions within Freemasonry, or better
two lodges with different political opinions: one, with mo¬ tendencies
narchic, a friend of the government; the other, a supporter of the opposition, ra¬
The first is called Livra Üio (field la¬
(bouré), the other (lienedictinos, Benedictines), from the name of the places or lodges
are hiUics.

At the time of the events we are about to recount, the grand master of the Lavra
Dio was Rio Branco, president of the ministry.

On March 3, 1872, the Lavra Dio held a solemn celebration to which as
the entire ministry rallied to congratulate its grand master Rio Branco
of the law he had passed in Parliament concerning slavery.
This woman was assisting a priest, who not only delivered a speech there,
but he also had this speech printed, adding his own name and titles.
in one of the most widely circulated newspapers: the Commercio.

Was it a provocation? Everything suggests so; but what is not

Without a doubt, the bishop could not let such an ina-
Father I. U therefore sought to bring the prevaricator back to Pohéissance at
Saint-Siege, who has condemned Freemasonry several times. But
It was in vain, and he had to suspend him from his duties.

After this act of episcopal authority, that is to say after the suspension of the
The Lavra Dio, a priest who had committed corruption, gathered on April 16th in session.
solemn and resolved to attack the episcopate through the press.

The effect followed the threat. In eliel, from that day forward, they attacked, with
one spoke in agreement and of the most indescribable intemperance of language,
the Church, the bishops, the dogmas, the hierarchy, everything related to
related to religion, whether directly or indirectly

From Rio de Janeiro, these provocations "spread throughout the empire: the
The order was given and from North to South, from East to West, everything was destroyed
suddenly, as if by magic, Masonic sheets appeared

in which, as in the cells of the capital, everything that looks
the Church "hail odiously outraged.

To act with more force, the two major lodges felt the need
to meet, and in that session of April 16, the Grand Orient of
Lavra Dio sent letters (planches) to the Grand Orient of the Benedictines
tins to encourage him to enter the fight (he was going to be handed over to the Episcopate

Such a proposal could not be refused: the pact was therefore concluded.
and the political differences disappeared, leaving no room
than to the most perfect agreement against religion.

But Rio Branco wanted to dominate, and for its part the Grand Orient of
The Benedictines shared the same ambition. The hatred that united them was
However, the bond was too strong for the union to be broken, so they made the
things like gentlemen. Two months after the agreement, it was agreed that each
that the lodge would regain the independence of its political action, but that
Both would unite their forces against the Church. Herod and Pilate
they had become friends.

To inaugurate their union, the lodges wanted to challenge the bishop.
from Rio.

At that time, in Tel, they announced in all the newspapers,
that on a certain day at a certain hour the Freemasons would have a mass said for
a deceased Freemason.

It must be acknowledged: the Bishop of Rio has weakened. He has not
not opposed to this sacrilegious demonstration, and the mass took place; brother
How many similar ones are still celebrated. The bishop did not fight

No, there was no struggle in Rio, and the matter went no further.
far.

At that time, the Bishop of Olinda, Monsignor Vital Maria Gon-
Calves of Ouveiro, coming from Saint-Paul, a Brazilian province where he pro
was teaching at a seminary, was still in Rio and was preparing to
to go to Pernambuco. This is to say quite clearly that he had not yet entered
in the struggle, that he was not known as a bishop and that none of his
acts (he had not performed any as bishop, since he was not in
(core entered into his diocese) could not have been provocative. However
dant, in a book entitled The Black Spot (ponto negro), published in Rio,
a book which is nothing more than an attack on the Church and the glorification of
Freemasonry, he was presented as an ultramontane, a
A combatant, against whom he felt compelled to issue a warning.
It is worth noting that he had only written one pastoral play so far, in rai
his circumstances had led him to charity.

The bishop, having arrived in Pernambuco on May 24, 1872, took possession
in the cathedral of that city. With exquisite tact, he had understood
all the delicacy, all the prudence that the circumstances demanded
tances, ctdans in order to prevent all difficulties, to avoid causing them
no key to keeping them as far away as possible, he had chosen to
secretary and vicar general of gentle, calm and good men.

Did Freemasonry want to wait for a provocation from the bishop?
What, or was she preparing her weapons? I don't know. In any case, the

The twenty days following the bishop's arrival passed in peace.
the most complete. The Freemasons would soon emerge from it.

In fact, after these twenty days, a Masonic leaf (the first
which appeared in Pernambuco), The Universal Family, was published with a
en-léle: "Organ of Freemasonry", which left no
doubt about the nature of her opinions and her goal. She would not, moreover,
their steps allowed rincrlitude to persist for long, for in its four
In the first issues, the only ones that were published, she had found the way
to attack five dogmas.

So many efforts exhausted him, and the Universal Family gave way to
a sister and friend, who replaced her under the name of Truth.

This is CP, which I would call the first provocation of the sect in the
Diocese of Olinda. The second was expected to happen soon.

In it, a lodge announced, on June 27, in the newspapers, that it would
celebrate the day of Saint Peter (June 29th), in the church of Saint Peter
and an hour before the parish mass, a mass to celebrate the anniversary
anniversary of its foundation.

However direct this provocation may have been, the bishop wished to avoid entering struggling with the sect; but on the other hand, he could not tolerate that a scandal was caused in his church and by some of his priests diocese, he secretly wrote a letter to each of his parish priests, letter personal, in which he reminded them that neither they nor any priests under their orders could not and should not attend at a religious function, let alone celebrate it, when it would be announced as a Masonic festival and that the petitioners would attend were to return with their insignia.

The bishop's prudent foresight was not disappointed, for, by virtue of This defense, the mass announced for June 29th was not said. But the Masons don't get discouraged by so little.

So they tried again, on July 3rd, to wrest something from the bishop an act that would give them a semblance of reason: they wanted to put it in a position such that he became provocative or disloyal to his duties. They They did not succeed, thank God, in any of these desires.

On July 3rd, they wanted to have a mass celebrated for the repose of The Soul of a Freemason, a Masonic mass, of course, to which the brothers and friends would attend in body and with their insignia.

By virtue of the defense I mentioned earlier, this attempt failed. and the mass was not celebrated.

Hence, a feigned indignation from Masonic piety. Goment! on refuses to pray for their dead!... The good apostles care so much about prayers of the Church, that we have difficulty taking these cries seriously. However, the priests to whom they presented them gave themselves it is worth the trouble to explain to them that Freemasonry, being con damned by the Church, could not have a share in the honors of the Church; that the Church could not condemn with one hand and bless with the other; There was no need for so much fuss, but only to ask for a or several masses for that person, without entering into this

III

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aflaire la Franc-maçonnerie, of which we saw absolutely no sign, in such a circumstance consistency, suitability, or necessity.

Having learned this point, the Freemasons, continuing their system of out of provocation, they turned to the bishop's side and told him that < his

His conduct was inexplicable... that he could not be on both sides at the
times... that one had to be frank and loyal (!), and show oneself to be either a Jesuit or
Silian, or as an agent of the Roman Curia or as an employee of the
In this country, people everywhere have the same expressions, having everywhere
the same mistakes.

Using a prudence that cannot be too admired, the bishop did not go out
not at all reserved and didn't answer a word: which didn't make it any easier.
It is difficult, even for Freemasons, to blame a sect.
the actions and words of a man who neither says nor does anything.

So they tried another approach. But before following them into
To this new maneuver, I must say a word about what are called here the
brotherhoods.

From the beginning, founded by Pombal with the secret intention of diminishing
The curial authority, the confraternities, in Brazil, are gatherings of men
my, who have absolute power in the administration of the parishes.

They are more than just manufacturing advice in France, because not only
They have access to the resources of the churches, but they also organize the
They invite whomever they please to celebrate services on Sundays.
lennities, and enjoy powers which cannot be, in France^
to form an idea, however imperfect. These brotherhoods have costumes with
whose members attend the celebrations, the funerals, the meetings
religious and religious leaders at civil meetings. Their power means that
People from all over the world seek to be part of it. These brotherhoods have
so nothing resembling the congregations referred to as the
same name in the parishes of France.

Seeing that the Bishop of Olinda did not respond to their provocations,
The Freemasons, determined to break his silence, attacked him
directly and said: "Why does the bishop despise Franc-ma¬
does he oppose her appearing en corps in the churches?
Religious ceremonies? It's a sacred institution; the proof is...
that there are many Freemasons in his clergy, in his chapter
even within brotherhoods. Freemasons are excellent Catholics.
questions; the proof of this is that the same hand which, in the lodges, carries the
hammer, carries the banner and the images of the saints in the churches and the
processions...”

The episcopal silence remains unchanged.

Furious at being unable to extract a word or an act that lent itself to
In response to their attacks, the Freemasons tried a third provocation.
cation.

Their newspapers therefore launched their campaign, and in one series, I...
To tell the truth, an orqic of articles, they attacked the Holy Virgin, grace,
the Eucharist, the Trinity with such impiety of language and feeling
comments that it would have been difficult to utter more abominable blasphemies.

The bishop set aside what was personal to him, but not what
concerned the sacraments and the mysteries, which he could not be
indifTérenl. So many ahominalions demanding redress, he knew Tan-
to announce and procure it, without again directly dealing with the
sect and without breaking the silence he had chosen to keep to his
Regarding this. -- Consequently, only on September 21st did he address his
clergy issued a circular urging them to pay a fine
honorable to God and to the Most Holy Virgin, especially outraged
by the monstrosities I just mentioned.

However simple it may have been, this circular, in which the bishop had not
named no newspaper, enraged the brothers and friends, because the con*
the course of the faithful whom she brought to the foot of the altars to pay this fine
The honor was immense. They sent some of their own to the
churches, to see how things would go, to hear the
sermons, and their fury increased all the more as they could only
to witness the horror inspired by their blasphemies, without finding in all
anything said or done in churches is the slightest pretext for recrimination*

They had to resort to a fourth provocation.

The bishop, they said, "doesn't seem to believe what we're telling him."
formerly, it was known that there were Freemasons in its clergy and in
The brotherhoods! Well, we'll convince him, and so that he doesn't
Don't ignore it, we're going to publish all the names of our members.

And they did it with the greatest detail. We see, in cifel, in the
list, that such a priest in such a parish belongs to such a lodge; that the
Venerable X. is also the president of such-and-such confraternity or a member
of such another, etc., etc. This publication was made not only in
the Masonic newspapers of Pernambuco, but in all the others
sheets, so that no one could henceforth ignore it.

Their goal was easy to understand, as they informed the bishop of the pre*
the presence of Freemasons in his clergy and in his brotherhoods, they put him
They were faced with the choice of doing their duty by cracking down or violating it.
By not acting, if he took the first course, they hoped that
Strengthened by government support, they would triumph through imprisonment.
exile or resignation. If, on the contrary, he were to follow the example of the bishop
that from Rio, the second party, he would be demoralized, somewhat de-
monetized; it would be a triumph for the sect.

Finally, to be more certain of not missing their opportunity, the French-
The masons resorted to a fifth provocation. So that the bishop
He had no doubt, which was no longer possible anyway, that there were
Freemasons in the brotherhoods, they appointed, with great fanfare, 4
blicilé, president of a brotherhood located fifty steps from his palace
episcopal, a Freemason, Worshipful Master of a lodge and editor of a

Masonic leaf.

Up to this point, I must point out, the bishop had neither said nor
whatever it was done with regard to the sect.

"Here ends the first phase of the monkfish which took place simultaneously"
in Para under almost identical circumstances. This first

phase had the result of making known the bishop who was in the
clergy and in the Freemasons' brotherhoods, which until then he
had ignored, or at least what he could ignore. But after the pu¬
Given the imposition of frameworks, he was obligated to act.

2“ Acts of the bishops towards the Freemasons.

Towards those priests convicted of being affiliated with the lodges, the council
The bishop's conduct was by no means doubtful; but it contained many
A series of difficulties. I say many difficulties, because unfortunately-
reusomenl l'inlluenco des évô<|ues brésiliens sur leur clergé est presque
none, and that there was reason to fear that in wanting to oppose evil,
the harm and the scandal no longer became significant.

However, the bishop did not hesitate: he summoned his priests to him.
Freemasons and told them that he would suspend from their functions those who
would refuse to recant.

With regard to the brotherhoods, he endeavored to expel the members of the sect
affiliated brothers by all means of gentleness that can suggest to the heart
of a bishop, the care of souls. He employed, for this purpose, the parents, the
friends, influences, but all these charitable and secret measures
The employees remained without success.

If there is a time to be silent, there is also a time to speak, and this
The last one had arrived for Monsignor d'Olinda. For the first
He used official language and an act of authority. It was on December 28th.
In December 1872, he sent a circular to the parish priests of Pernambuco.
to order them to act with the Freemason members of the con-
confraternities with the aim of persuading them to abjure or leave said confraternities
ries. This circular was accompanied by a list including the
names of the members who were the subject of it in each parish.

In response to the invitations to abjure issued by the priests of Pernambuco,
The Freemasons responded, as expected, with a refusal
unanimous. Some of these brotherhoods responded immediately,
Others made us wait several months. This delay is necessary to men
to function to explain why the brotherhoods were not banned h
the same period, as we will have occasion to say.

The bishop, wishing to avoid unfortunate consequences, sent a se
Official circular sent in the same direction. Same negative responses.
given to the priests: there was even progress, for several answers were
addressed to the bishop with the vulgarities and insults to which the
Our brothers and friends have spoiled us too much.

Patient and peaceful as much as one could be, the bishop sent an Iroi
sixth circular, which achieved no other result. From then on, it was necessary
to act, as prolonged condescension can be dangerous and be
interpreted as either approval or a culpable weakness:

It was then that the Bishop of Olinda banned the brotherhoods from one another.
after the others, as their replies reached him-
Not all of them put him in this sad predicament. There were, in fact, some

in which there were no Freemasons; those were natural.
were not inlordile. Others pointed out to him that at the pro
In the elections, they would choose non-Freemason leaders; what about...
then it would be easier to abjure, the dignities being handed over to better
res mains; consequently, they begged the bishop not to act im¬
mediately.

He granted all the time requested. Thus, a
The brotherhood obtained a one-year reprieve, after which it kept its word, and all its
Members submitted as they had promised. Another also gave
the little consolation in the bishop's heart.

The prelate gave further proof of his condescension. In certain
certain chapels where there were two confraternities, one of which abjured, he did not rea
not to close the chapel, although the second persisted in remaining in France
masonry. Similarly, the parish churches remained open, although
all their brotherhoods refused to abjure.

In Para, things happened in a much the same way, and
It is striking that in all the words and deeds of the two bishops
the ques were of a perfect resemblance, although there had been no difference between them
no interview, no prior agreement, despite the contrary assumptions of the
government and lodges. The answers that they later addressed to the
president and various authorities also exhibit this character
astonishingly similar. — Truth is one, and that's how it is.
that those who rely on the Holy See present everywhere, in their
Their words and their actions, a wonderful unity.

However, the clergy of Pernambuco, remaining faithful to the recommendations
episcopal tions, and, on the other hand, the confraternities not having accepted the
terdit, there were what one might call dry cracks^ that is to say
offices, religious acts, worship ceremonies performed without prostration
very much so, and the confraternities bore all the costs, some of their

members acting as celebrants. They also continued to
to appear in costume at funerals and other religious events.

These revolts, these provocative and reprehensible maneuvers, are not enough for them.
At this point, the members of the confraternities held the priests of the parishes account
the following language:

"The current state of affairs cannot continue and we cannot
I would like you to keep us in suspicion any longer. Two things
one of them; or disregard the bishop's orders and prohibitions, ce
Celebrate the offices before us as Masonic corporations, ad-
melte/.-nous en corps at all the ceremonies and honors of the Church; or
Well, do nothing more in the churches, because we will oppose this.
that you perform any act whatsoever of the priestly ministry."
If we want to recall what I said about the power of brotherhoods,
It will be easy to understand that this was not a threat of little consequence.
lift. They kept their word.

From that moment on, they removed the ornaments from the churches, the
sacred vessels, enclosed all the objects of worship and even pushed
the audacity to lock away the Eucharistic species, in

so that the parish priests, when they had to bring to the sick
the holy viaticum, were in Tobligalion to ask for the key to the tabernacle
nacle.

It was not possible to stop in such a direction, and these messages
The gentlemen did not stop: "We will give you the key to the tabernacle,"
they told the priests, but only on the condition that we accompany you.
"We will wear our costumes and, as members of Freemasonry, will be present."
Naturally, this proposal could not be accepted, and it was not.
not. — Then the bishop tried to avert the harm that was being caused to
sick people, the oJieuse pretension of the lodges, cl 11 the bed still without hurting in
Whatever the brothers and friends, they were content to send their priests
permission to go and receive the Blessed Sacrament in other parishes
his, in the convents and in the chapel of his episcopal palace.

But the confraternities, wanting to push the bishop to his last resorts...
cbémenls, stripped the altars of the parish church, sent away the
chaplains that until then they had had to tell the nieces ordained
born in favor of their deceased, they refused to have the masses paid for.
said of (foundation, crnplojèrenl to raise several billiments the sum¬
my left by the liberality of the faithful to the invocation of masses for the
May their souls rest in peace.

Liberals of all countries and all times like to address
To Caesar when Caesar is necessary to stifle their opponents!? The
Ours did not fail to do so, and the brotherhoods were quick to write

to the deputies to ask them to take action against the bishops.

However, this complaint addressed directly to the members of parliament was not
not without clumsiness, because if the deputies could take action, they could
also approve the Bishop's conduct: the brothers and friends do not
had not considered, Hcuicusemcnt, the ministry warned of the danger, and the
The minister of ecclesiastical affairs responded to the complainants by asking them to add
scr to the crown, because thus launched the complaint would pass through its
hands, and that, in this way, it would not fail to produce the
results as expected.

Having received this advice, the confraternities approached the ministry, which was
entirely Freemason; so that in that case Freemasonry
The stupidity was going to be all about the judge and party.

3* Government actions towards bishops

The government responds to the confraternities' recourse against the bishops.
said by ordering the bishops, by a decree of June 12, 1873, to raise
Vinterdit with which they had struck the brotherhoods, adding that they had
makes a mistake in acting in the .sorle, and that moreover the bubbles of Homo
Condemning Freemasonry means accepting no values, having no
Vexequatur received from the Brazilian government.

Here I must place a few remarks necessary for the understanding of
facts that will continue.

An ancient custom, long accepted by the bishops,

grants the government the right to inspect the property belonging to the brother
ries, a practice under which the government can request these latter
nières, whenever he pleases, their account books, in order to examine the
ploi do their property. This is what I will call the temporal side of the
confraternities: money, use of this money for good works, examination of
this employment by the government, etc.

The bishop refrained from interfering in this temporal matter, because his inter
said a portal only on the reli;jintx side, that is to say on the admission to
sacraments, church holidays, etc. It was essentially a punishment
spiritual matters concerning only ecclesiastical authority, both in application
tion than in the revocation. The decree of June 12, 1873 ordering the
Therefore, the prohibition was abusive.

Therefore, the Bishop of Olinda replied, on July 6th, that he could not
He was going to obey the government, an assertion he based on the following considerations
which have just been presented. As for Vexequatur, which is mentioned earlier
high, if we mean that, in order for the bubbles to have civil effects, they
must have the imperial petition, it can be accepted; but, if one pre-

tends that in order to compel Catholic consciences, they need this
That is a mistake, as the Holy See is the sole judge of matters of faith.
and morality.

Moreover, in this eminently religious matter, the Holy See
Monsignor d'Oinda approved. He, in fact, after having forbidden
The first brotherhood wrote to the Holy Father to inform him that he had
done and ask if he had acted rightly or wrongly; cl Pic IX, speaks briefly quanquam
doloreSf, on May 29th, had responded with the most complete approval
of all your episcopal acts, approval renewed since then on several
repeated in documents that the Catholic world is not unaware of, and by
the granting of the necessary powers to dissolve even the councils
confraternities, if the bishop deemed it appropriate. Furthermore, in this same brief, the
The Holy Father allowed every priest to be able to do so for an entire year.
to absolve Freemasons who would renounce their errors, which an
Once the birth has passed, the common law would resume its effect. The sectarians, no.
only did not benefit from the ease of return that was granted to them
deed, but also welcomed this proof of papal indulgence by
insults and vulgarities.

The brief was delivered to the bishop on the same day and at the same time as the
imperial decree ordering the lifting of the interdict, the bishop squinted by this
By a singular coincidence, he replied to the emperor: "Sire, I have at this moment
in one hand the letter by which you order me to lift the restrictions
said, and in the other a brief from the Holy Father approving what I have done.
Judge for yourself whether I am permitted to comply with your request.

The Holy Father's brief was also to be communicated every
bishops, and the one from Ilinda sent it to them. So that the Franks
lessons were not unaware of the ease of return offered to them, nor of this
that we were thinking of Home from their society, he would publish in his diocese the
even briefly without asking for the equalizer; col excqualur, as I said
higher up, being necessary only so that the letters of Rome obtain

(the civil forces. Despite this, the government is putting the bishop on trial.)
of Olinda, for having been able to [illegible] in his diocese the brief (the Rome without
lorisalion préalal)lc, hoping that he would be condemned, that the other eve-
Those intimidated by that conviction would not dare to make the same public statement.*
cation, and that the an'airc would remain bed It would have been a victory, and of pines t
end of a struggle in which the government was beginning to get bogged down
that he had been wrong to get involved. That was a poor understanding of bishops, because
all, during this time, published in their dioceses the brief pontificate
tifical.

Seeing that the main effect he anticipated was the condemnation of the bishop
d'Olinda, the limitation of his colleagues in the episcopal body, escaped him,
and above all, not wanting to prosecute all the bishops, which he should have
to do so since everyone had published the brief, and was frightened by that opposition

of the entire episcopal body, the government halted the trial.

However, feeling too committed to back down, he turned the question around, returned to the prohibition and reasoned as follows: "The bishop has disobeyed a decree by not lifting the prohibitions placed on the fraternity lies; therefore, I am pursuing him." So a second trial ensued, which was to take place culminating in the arrest of the bishop on January 2, 1874.

This trial took place in Rio, from September to February 21st. During this time, the bishop was in Pernambuco.

According to Brazilian law, there are causes during the debate during which the accused remains free; others, on the contrary, during which He must be deprived of his freedom. That of the bishop was regarded as being among the latter. Consequently, in the course of In December, a commissioner appeared at his palace, informing him of the sad mission that fell to him. The bishop replied that he did not recognize the government's right to imprison him was in no way established, nor was it that he would only yield to force. At the commissioner's urging, he asked After a few moments, he went up to his room and wrote a protest. donned the papal vestments and, followed by several priests in sur folded, went to the chapel of his palace. He read, "Open the ports," and presenting himself again to the government commissioner, he addressed the words of Nolre-Scigncur to his enemies: Quan quaTÎtis? He then read the protest I just mentioned,

The man tasked with arresting him and those whose help he had requested they trembled like a leaf, to such an extent that he had great difficulty giving a reading of the document that ordered him to stop. From that moment The bishop was a prisoner; he was put aboard a Brazilian aviso, the liéci/ié, on board which he found none of the errors due to a bishopric even as a prisoner, he remained three days in the harbor of Pernambuco and, after UDO, after a nine-day crossing, arrived off Rio on January 2nd. He disembarked. The Bishop of Olinda was placed in the armory of the house of this city.

He had been there for a few days when the justice system sent him the body. of the accusation or documents of the trial, so that he might be aware of them, made the remarks and the answers he deemed necessary in rinlérêl do sa

cause. To comply with the laws of the Church which forbids recognizing as competent in religious matters, the bishop, who had already rejected the jurisdiction of that tribunal in Pernambuco, abstained tint of any response or annotation on the sheet that was presented to him: His reply was short, consisting of these three words: Jesus to-tem tacebat.

As before, he had given rather lengthy answers to the pieces

the court was curious about the government letters addressed to it.
to know what he would do upon communication of the corpus delicti. Large
So was the general expectation when, in the middle of the session, the person in charge
CO care announced that it had to make known the bishop's response
of Oinda. The seal is broken, and what astonishment must there be,
In the margin, these simple words: Jesus autem lacebat/

During the proceedings, the bishop was forcibly taken twice.
in a wing, in court. Finally, the sentence was handed down on February 21st:
the bishop was sentenced to four years of hard labor, commuted by
the emperor in four years of simple detention, in a fortress.

The Para attacks closely followed those of Olinda: at very little
In very close terms, they gave rise to the same procedures and to
Same details.

Before concluding this notice, I want to answer a question that we
must have addressed himself inwardly: And the other bishops, did they follow the
What happened to those from Para and Olinda? What became of them? Are they not
Are they not also exposed to persecution?

In truth, every day in Brazil, the bishops are even more or
less directly caused; however, none have yet been found
in the same alternative as those who are currently in the islands of
Cobras and San Jaô. Here is the link: in their dioceses, or the
Freemasons present themselves as a body, and demand to participate
as such at the ceremonies of worship, at the sacraments; in short, they
either show themselves openly, or not. In the latter case, the bishops
They can say nothing, and all difficulty is eliminated. In the first
In this case, on the contrary, here is what happens: the bishops call the interested parti
They manipulate the people they consider most influential towards them,
And so either they abjure, or they withdraw from the brotherhoods. In
In either case, therefore, there are no possible difficulties.
Hence the absence of conflicts like those in the two aforementioned dioceses. Celtic
Submission in solidarity from brothers and friends is not spontaneous:
It is a watchword they obey, which comes to them from the Grand Master.
between, the latter not wanting to find himself in conflict with the episcopate while
third. In order to avoid any further dispute until further notice, he
wrote to the ministry, entirely devoted to it since it is composed
of sectarians, to not accept or take into consideration the complaints
which could be directed against the bishops (1).

(1) Before concluding this authentic and unassailable account, from the perspective of dol
titudo, beyond the religious question in Brazil, especially in the province of Ter-
Nambuc, I will recount a fact that no longer has the memo character hUlorifju» and the sam

After two years of detention, the bishops of Oinda and
Para were pardoned by the emperor.

Monsignor Vital d'Oliveira went to Rome to report to the Holy Father
of the situation of the Church in Brazil and received the highest ap¬
probation.

He soon had to make a second trip to Europe, and it was there
that death came to find him, in the Capuchin monastery of
Versailles.

As for the Bishop of Para, Bishop Macedo, upon his return to his
In the diocese, new trials awaited him. Here is the story.
published by V Univers on November 10, 1879;

For a long time, a confraternity, bearing the name of Our Lady of
Nazareth existed in Para. This brotherhood met once a year.
in the Church of Nazareth, and celebrated a feast, under the direction of a
A committee was responsible for arranging the ceremony and covering the expenses. The brot
In 1842, it no longer observed its regulations for the admission of its new
members and for the election of the committee of the calves since the year 1852
approximately. However, no conflict has ever occurred with the authority.
ecclesiastical in the celebration of these religious heads, the bishop of
Para allowed the brotherhood to act freely. But, in October 1877, at the time-
where the solemnity takes place, His Grace having approved the program
of the crack, was about to embark on a short voyage, when she was on
captivated by reading the Üiariode lielem^ where an article revealing
scandalous events had just occurred in the Naza suburb
reth.

After the procession with the image of Christ and the Virgin Mary, and

Oxaclitudo guarantee: however, I link it to a source to which it would be reckless.
not to grant the most complete conflauco.

When Emperor Pedro II made his trip to Europe in 1860, he went to Rome
and was received by the Saiauper.

Through an intention of conciliation, the agreement of which it would be difficult to expl
Inance, the emperor, who was then traveling under the name of Count X..., felt obliged to
pormeliro do parler au Saint-Père des aflatros italiennes, de lui prôclior la tolérance
and a reprimand on Viulor-Eminuuuel's side. The approach was inconsiderate,
and the Holy Father apparently judged it so incoherent that he could not help but do it
to feel for the imprudent visitor, to whom he addressed himself in these terms: My dear li
"Count, you understand nothing about these things; let's not talk about them then."

Pius IX's reply apparently deeply offended him, and from that day forward he vowed to
to make him regret persecuting the Church.

One thing is certain. Before the emperor's return from Europe, people were already saying.
Brazil, which he returned to, was judged against the Church, animated by ill intentions to
Regarding him, Oltju'ollo should have expected bad days ahead. These rumors, I repeat,
rumors circulated in Brazil before the emperor's return, and the facts should not have

not to confirm them. — (Note communicated by the author of the memorandum).

as if deliberately confusing what is most sacred with what is
There are also more secular items, such as the emblems of Catholic worship and objects
hideous in their depravity and sin, they had publicly exhibited
abominable paintings; first a group of three naked women who
they kissed, and then, standing up, in front of several thousand people
of all ages and conditions, a woman in the display of nudity
more complete.

Outraged by these events, Bishop Macedo, before embarking, gave to
The parish priest of Nazareth ordered the immediate suspension of religious services.
night-time revelers (a novena to the Virgin Mary was being celebrated), just in case
These scandalous scenes would continue to occur.

Father Pinto, the parish priest of Nazareth, obeyed and fully confirmed the account
from Behm's Diary.

But the colleagues refused to take into account the suspension of
the novena and the closing of the church. Also, resorting to the
with violence, they forced open the church doors and rang the bells.
A large crowd gathered, and they began to desecrate the temple, singing litanies,
as if in derision, and above all in response to the bishop's action. The
The principal perpetrators of this violence were Messrs. Hricio and Baccllari, who
Moreover, they boasted about it in the sect's newspapers.

But what seems most revolting to us in all of this is the stupidity*
The authority. Mr. Bandeira de Mcllo was then administering the province.
Far from cracking down on foul-mouthed libertines who outraged conscience
public by abominable aliens, the complacent president limited himself
To give them advice. It is true that by this advice he...
were betting on giving guarantees to Bishop Macedo, declaring that he
would side with the bishop, in case the steering committee did not
would not hold up to the conditions imposed by it. But the weakness of
This summons could not deceive the Freemasons, who, moreover, know
What should we expect regarding the camaraderie of government officials?
ment t.

The agreement between the bishop and the committee seemed for a moment to have been reache
It was nothing, however, or rather it was a feint by the sect. A few
The committee delegates having gone to speak with Bishop Macedo, they declared
they accepted the conditions dictated by His Excellency for the reopening
church maintenance and the continuation of religious ceremonies.

However, a few hours after leaving Bishop Macedo, these gentlemen
published a false account of their interview
with His Grace. In this document, it was stated that it was the bishop who
had wanted to reach an agreement with the committee. It read the^luelle-

menl:

"That the reason for his decision stemmed from the rumor that had circulated that immoral displays had taken place in Nazareth;

f That by handing over the keys to the church, His Grace would go to per*
his son attends religious ceremonies to expose to the public the
reasons for his conduct.

"Here are the facts: it is well established that the aforementioned exhibitions, which

had nothing immoral about them, were removed from public view, at the re-
the police chief's quest, which, he said, is for the honor of truth,
demonstrated great wisdom and moderation in these events.
ration.

"Things unfolded in this way, the committee believes it has not missed
to its dignity by allowing religious ceremonies to continue
to be done with the assistance of priests.

This document contains the signatures of the committee members who had
attended the conference with the bishop. Father Mourao, secretary of
the bishopric, having gone to communicate this document to Mr. Bandeira de Mello,
To find out what to expect, the provincial president declared to him,
that he considered it apocryphal. This official even went so far as to say
until... call the police chief, apparently to give him...
orders on this matter, but the police chief was not in the
city.

Meanwhile, the bishop summoned Mr. Uchoa, an excellent Catholic,
under whose patronage the committee had presented itself to him, and questioned him
on raulhcnlicité of the story that we have just reproduced and of which he was
the first signatory. Mr. Uchoa vehemently denied it, while admitting
that he had consulted M-Lucio, his friend, whose wisdom had instructed him*
He had gained a great deal of confidence. He added, in front of forty people, in
the sacristy of the church, where this explanation took place, that the story of
The link with the bishop was false, that he authorized the prelate to declare him
rer in the pulpit.

This is what Bishop Macedo, in full terms, calls "moderation."
He exposed the painful and sacrilegious events that had just taken place.

The bishop noted that the committee, yielding to the advice of the first
the provincial authority, had presented himself to him and had accepted meekly
scs conditions. He added that these conditions can be summarized as follows: l® in the
immediate handover of the church keys, which, guarding the tabernacle,
could remain in the power of the laity; 2” in the cessation of representation
indecent sensations and the promise not to repeat them; 3® in

the committee's statement that it had not taken part in the violation of the church. The committee having formally accepted them, the prelate had also authorized the continuation of the ceremonies, reserving the right to operate further he would implement the reforms he deemed necessary for the good of religion.

Challenging this noble attitude of the bishop, the radical newspaper The Liberal insolently proclaimed, almost immediately, that the authors of The authors of the false document were Messrs. Iricio and Baceilar, notorious Freemasons. who had played an important role in the scenes of debauchery sacrilege, and who, taking the title of directors of the festival committee, reli- The nuns were in reality the leaders of the rebellion against the bishop of diocese.

Here begins a new phase of the Nazareth question. generally believed that the enemies of religion would not push further on, their indescribable altitude in relation to Bishop Macedo, and that the conDit would take (in speaking of the nomination of honorable people such as

members of the new committee of 1878. It was precisely the moment of the election of this committee. The act of creation of the brotherhood, recognized in 1842 by the civil power, specifies precisely the manner of proceeding in this election. After a meeting of the general assembly, including the priest must be part of it, as a member of the brotherhood, a list was formed which was announced from the pulpit by the preacher, after having obtained the app probation of the priest of Nazareth.

However, for many years, the brotherhood had not been functioning according to its rules. It did not admit members, or it admitted some without the priest's consent, which rendered these admissions null and void.

Because of this, the ecclesiastical authority considered the committee as an assembly of people who contributed every year to celebrate a religious ceremony, and not like a duly canonical brotherhood organized.

These details were necessary to explain this second part of the conflict, which brought things to the acute state in which they now find themselves Nant. At the top of the list for 1878 were precisely the names of Messrs. Bacellar and Bricio. It was all-out war. After the marches useless things on the part of the preacher, Father Mourao, and the priest, for to persuade the colleagues to modify the list, the ecclesiastical authority Siastic refused to give his approval, and the list was not proclaimed in pulpit, as is the custom. The colleagues had it published by the revolutionary newspapers of the place.

Moreover, some of the committee members had made statements public rations of irreligion and impiety. Others confessed that they did not were only part of it to better wage war against the bishop.

This is where the unjust bias of the authority becomes glaringly apparent. Judge de Capell
A close friend of Mr. Bricio, approved the election of the committee by means of a telegra
from 1878, without even inquiring about the irregular and anarchic conditions
in which he had been trained, without heeding ecclesiastical authority
and without fearing the consequences of this reckless and heinous act.

The judge then asked the priest of Nazareth for his submission to the committee
or his resignation!!

With this support, the committee, on November 28, 1877, addressed
a summons to the priest, signed by Mr. Bacellar, ordering him to
find the next day in the church, "to proceed with the general inventory"
of all the places, ornaments and furnishings belonging to the confraternity” The
the committee agreed to leave some ornaments on loan for the
parish service, provided that the priest signs a receipt
As a rule, to avoid confusion,

The priest of Nazareth did not respond to this monstrous summons.
But the comilé obtained a warrant from Judge de Capellas to seize
The keys to the church from the priest. Father Mourao and the lawyer Mr. Mac
Dowel wanted to accompany the priest to witness the violence he
was going to be the subject. The bailiff, Mr. Lima, accompanied by other people of the sam
Tice, presented himself to the priest, who, while protesting the violence that law
Once the work was done, he handed over the keys. We regret that we cannot provide the text

of the mandate C'osl a piece as curious as it is unjust. The priest refused to
to hold no ceremony in the church: the sacristan fled and was dismissed by the
coniled.

Bishop Macedo was obliged to "ask the Royal Portuguese Society of
kindness in lending him the chapel of the hospital of Louis I, so that he could
to transfer the parish of Nazareth, pending the outcome of the
conflict.

The Freemasons' committee triumphed; it swayed the judge of Nazareth.
to ask the prefect if the committee's list should be posted in the church
of Nazareth, or in the hospital chapel. They also surrendered
to a new desecration of the church of Nazareth, by singing there a
burlesque litany.

This, in summary, is the story of the conflict that arose between the French and the
Let her, courageous Bishop of Para Venoqs, now get to the facts, thanks
events that have occurred this year and which are simply a continuation of this
that we have just described.

A new committee having addressed the bishop on August 16, 1879,
requesting that the religious ceremonies to be celebrated be specified

on the occasion of the Feast of Our Lady of Nazareth and the priests with
which the committee should agree to in order to carry out His orders
Your Grace, Monsignor responded with a communication dated the 19th
August, which can be summarized in the following provisions:

The communicators will have to attest, first and foremost, before the prelate dio¬
Césain, that they form a regularly established brotherhood
and canonically in this diocese, according to the book of its foundation, equipped
of the approval of ecclesiastical authority, or at least establish the identity
the identity of the current brotherhood with any other ancient brotherhood constituted
killed regularly, this (|which must bring out documents from its archives.

The bishop is ready to deal with the communicators immediately, a ti¬
three of the Didegués who were part of a commission tasked with organizing a
religious ceremony, provided that the members who signed the
draws, as well as those who did not sign it (Messrs. Bricio and Ba-
cellar), will declare themselves Catholic, Apostolic, Roman, ready to fill
the prelate's intentions, with regard to the decorum of the solemnities
religious—that they will submit their program to ecclesiastical approval
that, as regulated by a diocesan resolution; that they will obey the
the prelate himself, if he deemed it necessary to suspend or modify any act of the
worship, except for recourse to higher religious authority, and finally that they do not
will never see the lamentable scenes of the ciml which have so scandalized
read the Catholic people of this diocese and of loull'crnplre.

The bishop's protests prevented nothing; for the Mac
The president of the province, the f. •.
Goma y Abreu: “The procession of the brotherhood, says la5oa nova
"in Para, took place at night. While parading in front of the palace of
"She insulted Tévéque with her jeers; on the other hand, the IiOtel of the
"The box was completely lit up. Fireworks were set off."

€ which reproduced Masonic symbols. The people who did-
"were part of the procession (they were mostly men-
"those who marched in two rows, hats on their heads and
"Cigars in their mouths. They were making loud jokes."
€ votes against the bishop (1). »

While these events were taking place, the masons
Brazilians felt that these persecutions were drawing the bishops' attention.
sympathies from all honest people and made it closer
the union of all members of the hierarchy. Therefore, they have com
realized that, to go safely, it was necessary to go slower and,
as in Europe, first take control of the family and education
youth cation. In his inaugural address as
Grand Master of the United Grand Orient of Brazil, Brother Joaquim
Saldanha Marinho, who was then prime minister, explained as follows
his program:

I assume before you and before Brazil the very serious responsibility of
to ardently uphold all the great social ideas, including their realization
is the desideratum of all free peoples.

I claim before you and before Brazil, the responsibility of
to fight, by moral means, to restrict the power of the E¬
Roman Church at the limits of its spiritual jurisdiction, so that freedom
so that humanity can assert itself on a solid foundation in our country.

I opposed the logic of truth to the sophistry of Jesuitism, the se¬
renunciation of my conscience to the sophisms of hypocrisy, the rights of the
rai. on libre auxexcès de fanaticisme, le diffusion de l'enseignement et
from sound doctrines to the propaganda of error and obedience
ism.

However incomplete the work to which we refer may seem
We are dedicated, and results have already been achieved.

"This result should be attributed to you more than to me.

A man alone, whatever power an innate will gives him
shaky. However strong it may be by truth, by justice, by law
of which he makes himself the organ, cannot, with the sole resources of his strength
tune, to take up the gigantic task of such propaganda and put
to be at the service of this generous idea the most considerable publicity.

This is where the power of association is revealed; this is where you
have proven your enthusiasm and determination by generously contributing
the resources necessary for the success of the mission that I have

(1) GUé by VUnivtTi of SI dated 1879.

inij»us<''e. Pt thanks to niixquelles I was able, during S(*pt years, to publish everythir
what we published, and j)ortor in the most remote corners of the country,
and even to foreign shores, the echo of our voices, of our complaints,
of our associations, and the demand for our rights stifled by the
sad militias that make up the armies of fanaticism and super-
tition.

Request the institution of civil marriage in order to inform our councils
toys to the tyranny which is exercised in the name of an exclusive church and into*
depressing; to obtain, through the secularization of cemeteries, respect for the depressec
deadly lice against the insults of a religious sect that claims
to extend its power into the realm of infinity... such has been
the work we have undertaken, not in the name of Magonnerie,

but for her, since the defense of these principles includes that of
its own existence and integrity (1).

Brazilian Freemasonry did not stop there:

The Scottish Aurora of Rio de Janeiro, known as the Chain of Union, contains,
in its May issue, an interesting presentation of the needs in¬
intellectuals of the Brazilian population, and an overview of the means pro¬
laid down by Freemasonry to spread light among the illiterate of
this immense empire.

The author of the article poses the following two questions:

1® Can and should Brazilian Freemasonry remain indifferent?
rent to this state of affairs?

2® Doesn't she assume her share of responsibility by sticking to the
cart of the public affairs department?

Six compact columns are devoted to elucidating these two points,
whose importance is self-evident.

Our Brazilian brother cites the example of French masons in the past
different aspects of our history: he also recalls what
operated wonders the masons of the United States (2).

However, Freemasonry had to moderate its persecutory actions.
She had thought it wise to concentrate her attacks against the two
bishops of Para and Olinda, to present them as liom-
exalted. It so happened that the entire Brazilian episcopate was last-

(1) Reproduced in the Journal de la Maçonnerie belge of the 1st and 8th of the 12th month,

(2) La Chatne ttUnion, October 1882) p. 315.

behind them with a unanimity that the sect did not suspect.
The prosecution coming from the legitimate power itself, the protests
The activities of the Eveepipies remained discreet, but they did not
They moved the sovereign no less.

In 1880, Father Saldanha Marinho left power. The new**
The ministry has, in some respects, entered a path of
repair and provided evidence of it, notably by calling the
Capuchins in charge of missions to the savages. The venerable
The Bishop of Olinda was able to resume full exercise of his duties in his diocese.
from his ministry and he had the consolation of receiving Tabjuratiou

many Freemasons (1).

S 3. — Freemasonry in Chile

Chile is the most ca* of all the countries in South America
Catholic; it has an admirable clergy. It is also of all
of these republics, the one with the most political stability is the
more advanced from a scientific point of view. Striking military successes
Their silences testified to his superiority.

Freemasonry seeks to disorganize it. We only have to
to recall here the work program of the Grand Lodge of Chile
in 1875, which we published (Introduction, IV). It shows
what Freemasonry means by modern and civilized freedoms
tion.

More favorable circumstances for her seem to be preparing
rer. The Chain of Union of 1881 informs us that "the f.*. José
"Vergara, the Minister of the Interior, has just been elected Grand Master"
"of the Grand Lodge of Chile. We have no doubt," she adds, "that
"under the direction of this eminent brother the Chilean lodges do not re-
"cover all their activity, today largely com-

(f) See Catholic Association of June 1881, p. 835. There is only one nuance
between the new ministry and the old one. AiOi^i the new ministers declared the
IG July 1880, in response to an interpollalion do U. Saldanlia Marine, that they do not
would not tolerate the establishment of Jesuit novitiates in the kingdom and Maiutian*
always upholds the principle of state ease. See Yearbook of Legislation
foreign, t. X, p. 731.

nor 38

"y)rim6e by the clerical party. The lodges (|who work reclus-
"How are the English, French and German lodges (I)/"

The latest news received from this country, only one
conflict erupted between the government and the apostolic nuncio.
The action of Freemasonry was nothing but Irop elTicace.

Among the qucslioiii (pie cos loges seek to grow in
Popinion, it is necessary to note that of the cremation of the corpses.
This is one of the theses that Universal Freemasonry propagates (Book I,
(cliap. IV, § 3). She believes she sees in it a way to change morals.
and Christian customs.

There is also a group of positivists in Chile, which is very
active and works to discredit national institutions.

S 4. — Freemasonry in Ecuador and the

Neighboring republics

The assassination of Garcia Moreno, the illustrious and Christian president
of the Republic of Ecuador, is one of the crimes where the hand of
Freemasonry was the most overtly displayed.

Garcia Moreno had governed Ecuador for fifteen years:
first as dictator, then sweetly once as president, and
Shortly before the day he was assassinated, he had ('tô re-elected by
the unanimous vote of Lu Nuliou. Just like Rossi, he had been
warned of the plans formed against him, we find proof of this
in a letter to Pius IX, written shortly before his death. He
he hastened to ask for his blessing even before the inauguration
official of August 30, 1875. "At this moment," he told him, "the lodges
Your countries, inflamed by Germany, are spewing hatred against me.
of atrocious libels and horrible calumnies; even during
that they were secretly plotting my assassination, I have more than
"Never needing divine protection."

A letter, written from Guayaquil to the Bien Public of Ghent, has
The following information was provided regarding the crime:

The main assassin, named Rajo, was born in New Granada; q

U) Chain of Union of 1881, p. 437.

had received many benefits from the president, he had held the office
of the governor of the Indian province of Napo, The other two assassins
sins, one of whom belonged to a good family, and the other to the lower classes
classes of society, were both citizens of Ecuador.

The president was on his way to the Ministry of Finance in Quito when
Rajo struck him behind the neck with his dagger. Garcia Moreno was wearing the
with his revolvers in hand, when the two other assassins, positioned at the entrance
Virons, having their saddled horses with them, unloaded their revolts
worms upon him. He fell immediately and expired shortly afterwards: the skull
had been broken by the handle of the heavy dagger. The two Ecuadorians
They escaped immediately; they have not yet been captured; but one
An unarmed soldier passing by called to the sentry who found Rajo de
before his victim, and pierced his body. He was then torn to pieces by the

populace.

One of the assassins' accomplices, a civil servant, was arrested after the
murder and brought before a court-martial. Before the trial, the president
The court's representative assured the prisoner that his life would be spared if he...
denounced his accomplices. "It is useless to spare my life," he replied,
"for if you were to give it to me, it would be taken from me by
"My comrades; I would rather be shot than stabbed."

The correspondent for the film was writing from Paris on October 5, 1875;

According to reliable sources, it appears that Garcia Moreno,
The president of the Republic of Ecuador was assassinated by society.
secret, which has ramifications throughout South America, too
although in Europe. We drew lots to determine who would be the
murderers. The men upon whom fate fell have made their way
a path through the presidential palace in Quito.

We found out about the assassins of the checks on the Bank of Peru.
that the Universe of September 28th called a notorious den of francs-'
masons.

An assassination attempt had already taken place in 1869; it had
failed; but it proves at least that the last Masonic murder
The crime was conceived in cold blood, and planned from the
In that same year, 1839, a young scholar presented himself
appeared to be leaving Berlin to go to Ecuador. He was supposed to...
to obtain a chair of science at the University of Quito, which was vacant
cante, and to which Garcia Moreno had applied it. On the eve of
After his departure, he went to Berlin to pay a farewell visit to one of
his professors. He was a learned mathematician holding a
He held an important rank within Freemasonry. He was affectionate.

for this young man and expressed his deep regrets to him.
seeing him leave for such a distant country and also subject to balls
periodic payments. He added that he should no longer be lathered
to serve Garcia Moreno, because it was more than likely that Moreno
would no longer be president upon his arrival. This young man, no fit
then he paid no attention to these words, but he had scarcely...
landed in Guayaqui! What did he mean by a conspiracy?
The President's life had just been ruined. The assassins had
were arrested and their lives were generously spared by Moreno (1).

We can better grasp the threads of the plot woven over so long.
Moreno, after reading the following article published by QiMonde ma¬
conical under this signature: a Kqualorian, in June 1875, that is-
that is, shortly before the crime, and as if to prepare for it
the opinion:

It was in the face of the wars of independence that Freemasonry penetrated
tra in Ecuador. In 1821, a year before the Battle of Pichindra,
which sealed the independence of this republic, there was in Quito a
well-organised lodge, the Ley Nalural.

In Guayaquil, there was a lodge and a chapter for a long time.
These groups disappeared for about ten years, until...
In 1856, the Philanthropy Lodge of the Guyayas was organized. There was at this
At that time, in Guayaquil, there was an extraordinary Masonic fervor.

Ecuador was then following a liberal path. The Guayaquil lodge
was a democratic lodge. The Freemasons of Quito claimed to
on the contrary, to maintain the aristocratic character of the old, or for
To put it better, false Freemasonry and to make it a political weapon.
Unable to implement this system in a liberal country, they preferred
not to raise the columns of their temple.

The Guayaquil lodge had to fight against tensions within its own ranks.
similar dances supported by two of its members who possessed
the higher degrees; but the democratic or Masonic element remained
victor in the struggle.

In 1860, following the Civil War, the Conservative Party
triumphed, the leader of this party, Mr. Garcia Moreno, requested initiation
from the lodge of Guayaquil (2).

The lodge in Guayaquil had serious reasons to distrust Mr.
Garcia Moreno. The violent and aggressive nature of this man was not

(1) We compare these delays to the Clviltà eatlolka of 1875«

(2) We do not, of course, guarantee the veracity of the allegations on this point.
gations of the EqtMtorUn of the Masonic World.

a Masonic quality. Mr. Garcia Moreno had, moreover, outlawed
many members of the Guayaquil lodge; he claimed to be entering
in the lodge like a master.

In response to the conditions demanded by the lodge, he authorized the Jesuits
to return to the country. Finally, in 1869, when, with the help of the ultramontanes
He managed to seize complete power, Mr. Garcia Moreno
pursued a large number of Ecuadorians, and issued a decree by the*
which he ordered that any individual denounced as a Freemason be tried in
court-martial. Today, there are no more lodges in the Equa¬
author.

In his letter to the Holy Father dated August 30, 1875, Garcia Moreno
was alluding to the threats made against him by Freemasonry
neighboring countries.

The previous year, on March 29, 1874, the Grand Lodge
Venezuela had sent to all the lodges in its vicinity the
The following circular, which indicates its power in this republic
and at the same time his connection with the Freemasonry of the continent
European:

Masonic Chamber
The R.\ M,\ L.'. of Yenesuela aiix RR.\ LL.*,
within its jurisdiction

S.'. F.*.

CH.*. FF.*.

It is in solemn circumstances that the Grand Lodge pays you
taking into account a function, the most important one that has been celebrated until now
Today, the Masonic* in Venezuela; important because of its significance
direct, indirect, by the circumstances in which it took place.

Called upon by the country to lay the foundations for the regeneration of the Venetian
Suela, Brother Gusman Blanco, full of faith in Masonic principles,
resolved to take on the Venezuelan Freemasonry as a partner, and prepared*
felt as its declared and determined protector, in order to give to the association
the appropriate representation and basis for its existence with dignity
that which is befitting the stature of his mandate.

The Gr.*. Lodge, understanding the full importance (the transcendence) of the
a new era, to which this institution is associated, marked this day
happy by a gr.*. ten.'. extraordinary, ety a presented at the ch.*, fr.*.
Guzman Blanco, with great solemnity, the resolution by which
He is recognized as protector, and receives the significant title of Mr.*. Resp.*.
and Ch.*. Fr.*. Protector of the Order*. F.*. Mason.*. of Venezuela, in him
delivering a speech praising the efforts of Brother Guzman

for all that is holy and great in the eyes of the Mac.*, namely: the
peace, public education, the material progress of the country.<!,]*e.\tinction
of fanaticism and superstition. In his reply, Mr.*. Resp.*. and
Ch.*. Fn.*, Protector made known how much he regarded this de-
demonstration as important, and he urged Mac.*, to occupy the
a position that suits him in the struggle of light against darkness
bres.

The function was interesting and moving; but we would not have
not gained much if that alone reduced the demonstration*
lion of IT.*., because it would have been nothing but a cry, a cry that must resound in
all parts of the Republic. Therefore, the blow of the mallet must
strikes all ears and the cry of "Let us arm ourselves" is repeated
"All of us, with our swords, to defend the principles of the institution!"

The war is over in our country; with it disappears the mo¬
tif who silenced the masons* when they met in the
temples to deal with public affairs prof.*.. The questions that the
protector of the Masons*, inscribed on a high column, that all
They see them as: the dignity and prosperity of the homeland through the means
of peace, freedom, and equality. These questions are essential.
masons, and the masons who wish to be worthy of such a glorious name.
must lend their full cooperation and support to resolve them
decided.

By urging his brothers to embrace these sentiments, the Grand Lodge
does not fail to comply with the constitutional precept of avoiding controversies on
politics and religion, an eminently necessary precept so that
the logs*. may be the meeting point for those who could not
not meet on another field; however, we cannot
avoid addressing these issues raised by our enemies.

The Great Lodge calls enemies of Freemasonry those who have sworn and
who wage war on the Masonic corporations*, those who do not respect
the dignity of the nation, those who seek to disturb the public peace,
those who want to stifle human reason, those who want to do
to undermine, through ignorance, those who foment fanaticism and
superstition, and finally, all those who hate principles and tendencies
these masons.*

Addressing the dignity of the nation is not addressing a question
politics: if that were the case, Freemasonry* would contradict itself, and then
that she recognizes that love of country is the first duty of
maç.', ; hence the necessity of taking sides when the enemy of the fatherland
is the declared enemy of Freemasonry*, against which he has always launched his
curses, which he still hurls every day and incessantly.

And why? Because the M.*. recognizes the existence of a Being Super
first, father of all men; because she maintains that all
Men are equal and capable of improvement; because it teaches that truth

rests on science, and only on science; because it
absolutely pushes fanaticism and superstition, by making them a
relentless warfare through education; because it con
popular education is considered indispensable for humanity
on a basis that is also suitable for all religious beliefs

its, that is to say, which excludes them all, leaving the teaching which
concerns them at their respective temples and by denying them the right
to give no other; because she wants the country to be subdued
verain and not dependent on any other sovereign.

If these are the principles of Mac.∗., as they are of the liberal-
lism, and if they are the basis of the conduct of the government of the country,
directed today by our protector, it is clear, and the G ∗. Log.∗. the e¬
definitively established, that one is not a true mason.∗, who does not {range
not on the side of the government that represents the Venezuelan people, [for
combating the [Vatican's claims to a sovereignty superior to
that of the Venezuelan people on Venezuelan soil. The question that arose
The question is whether Venezuela will be free and able to progress.
by his own generous and liberal efforts, or if he will have to receive his
inspirations from the Vatican, which recently ordered its representative to
Paris to have prayers addressed to the Supreme Being in all churches
Catholics for the fall of the Republic and the restoration of the Monarchy
shit, and who has always proclaimed ignorance as the main support of
his seat and of all thrones. Hence the recent encyclicals of the Pope
condemning modern civilization; hence his famous non possumus,
which would set us back to the Middle Ages, if it were to prevail
but; hence his absolute domination over his priests, who cannot,
in their ecclesiastical conscience, to defend principles other than
those of their leader, who thus has as many votes in our corporations.
public, that there are priests sitting among them; hence the contradiction
tion which exists in consciences, because the doctrine which presents itself
felt as religious is different from political and patriotic doctrine
that, the former wanting to retreat, the latter rushing impatiently towards the
continuation of progress, — the former seeking obscurity, the latter the brilliance of the
light—the former holding back the national momentum, the latter claiming to elevate
the nation at the level of the most advanced.

You see how pernicious the Vatican's influence is on its
employees, an influence that leads them to the most criminal perjury. The ar
bishops and bishops elected, before being presented to His Holiness by the
the nation's executive power, take the oath to "support and
to break the constitution of the Republic, not to usurp its sovereignty
negativity, to obey the laws, to carry out the laws, orders and decrees of the government
government." And before they were issued the official documents of their institution,
They take this other oath: "I swear that I will never consider
as cancelled, directly or indirectly, nor diminished in any way

part, the oath of obedience to the Constitution, the laws and the
government of the Republic, oath which I took before my pre∗
seignation to the Holy See, by that of obedience to the Apostolic See
that which I must lend at the time of my consecration, nor by any act
"Not later, under any circumstances. — So help me God."

This oath recognizes without any reservation as supreme the duty
obedience to national authority, obedience demanded of all
at the same time the nations that hold the Catholic religion as re-
religion of the state. This obedience has never since been considered
as anti-religious, and there is only bad faith, there is only the
guilty desire to sow discord again, who could have claimed
to raise the political flag. The vast majority of Freemasons appear
adheres faithfully to the Christian religion and fulfills the duties that
the Church imposes this on him, without thereby renouncing the exercise of his reason)
which is sacred to him, as being an emanation of the Supreme Being
first.

Reasoned principles cannot be substituted for those of fanaticism.
ism and superstition that gradually and by means of en¬
teaching, because for centuries the Church of Rome prevented
the dissemination of knowledge and punishing men as heretics
to whom nature revealed its secrets, and who unveiled them to their
turn to all of humanity. For centuries, the education of
masses was denounced as detrimental to ecclesiastical tyranny
and to civil tyranny, and the See of Rome appealed to the thrones, to
The very name of their existence, against liberal principles, which have not
could only, through heroic struggles, open a passage to make his
dignity to the vast majority of men who, under the name of the masses,
were condemned to remain ignorant and to patiently consume their
yie in work for the greater enjoyment of the privileged classes
giées. It is against this blatant injustice that the Mac.' has worked since
the early days of its existence, and the hour has struck again
in which all FP.∗. must contribute to working so that the
The truth may be known in all its parts, and so that the true interests
that the voices of the nation and its citizens be heard.

The Gr.∗. L. ∗. has confidence that this pruning∗. will be done actively and
decision, according to the guidelines set out in this circular, by disseminating
the principles both among foreigners and among the Freemasons, because
that Mac.', works not for itself, but for all humanity
whole. The light must not be hidden; it must be placed in
a high place, as Jesus Christ said, so that it may illuminate the way
min of all.

Given unanimously in the Extraordinary General Meeting of March 29th
from 1874 (E.-. VM)

THERE. Franc-kaçonnsrxs AV Mbxiqvi 601

Lb Gr.∗. Matt,∗., J.-C∗ Hustado, 33. — The Dep.∗, G,∗. Matt.∗,, Jesus»
Mr. BlancOf 33. — The 1st G.∗. Vie.∗., José-Raph(ai Paeheco, 33. — The
2∗ Gr.'. Vie.∗,, José dsl R. Ponte, 33. — Le Gr.-. Orat..'., Is.-J. Pardo,
38. —Le Gr.∗, Secréi.∗., Eduardo^A. Machado, 32. — The G.∗. Very.∗.,
A.-Eyzaguirre, 33. — The Gr.∗. Gard.∗, des Sc.∗., Ramon Yâpes^ 33.

For copy: Macuado, 32.

After the assassination of Garcia Moreno, Freemasonry is
return to power in Ecuador. At the same time, she triumphed
she was in the neighboring state of Colombia. She was officially there
recognized in December 1875.

The decree published by El Registro del Estaclo, the official journal of the
government, is based on what "Freemasonry has
for the purpose, according to its proposal submitted to the executive branch,
the practice of charity, the practice of morality, the study of
science and the arts, and the defense of civilization based on a
universal tolerance (1)!

S 5. — Freemasonry in Mexico

The influence of Freemasonry in the revolutions of this
unfortunate country was noted by a document of the most
high authority and which was also reproduced by the Moniteur
Universal^ official journal of the French Empire, no. of 13 September
December 1863. This is the report on the form of government
that Merigue should adopt, chaired by the commission
special, appointed on July 8, 1863 by the assembly of notables.
Here are the salient passages;

If Mexico, shaking with all the ardor of an inexperienced youth
Having freed herself from the yoke of her former metropolis, she had not forgotten her for
institutions, there is no doubt that he would have reached the height of prose
perity.

But he did not know how to use his emancipation and abused his
independence. The adoption of the 1824 constitution, which succeeded

(1) See Le Monde of January 1, 1876. The Grand Master of the Grand Orient of Colombia
Bogota, in 1882, is the f.*. Thomas de Mosquera, former president of the republic^
His deputy grand master is Brother Manuel Ancizar, former secretary of relations
eztérieurss.

the French masonry in South America

The Iturbide monarchy established the people's and federal republic already
proclaimed in December 1882 during a military riot in Vera-Gruz,
fpt the source of all our woes, the cause of our ruin. At this point*
imitating the United States, they joined the establishment of lodges.
Masonic lodges are divided into the Scottish Rite and the York Rite. These shadowy clubs
decided, through their conspiracies, through poison and through the dagger, to
it is about the country and the lives of its citizens. It was then, in 1828, that we saw
for the first time, during the looting of the Grand Bazaar in Mexico City, the cars

rituals themselves directing attacks against private property. This
It was from these lodges that the unjust laws of expulsion against the originated.
European Spaniards, laws that struck innocent people, that ruined
trade drove out capital and gave rise to shameful
trafficking in which items are put up for sale, as if at public auctions,
the exceptions to the decree of exile that some people eventually managed to obtain
sounds ..

This is how we saw Santa Anna and Mon- rise and fall
tano, Labato, Zavala, Bustamante, Conalizo, Baredez, Urrea, Favias,
Uraga, Zuloaga, Echegaray, and so many others, dragging them down with them
their government plans, the 1824 election, the seven laws
constitutional, organic, and reform acts, and finally the
the famous charter of 1857 which dealt the final blow to the dignity and to
the remaining life of the nation...

After that, it's not surprising to have seen thieves of the highest caliber.
The path to occupying the highest positions, having witnessed the squandering
of the treasury's assets, that of the clergy's assets unjustly confiscated and
without benefit to the country.

This document continues with a description of the anarchy of the
Mexico. Clavel says, for his part, in his 'picturesque' History
of Freemasonry, that the overthrow of Ilurbide was the work
lodges.

Everything that the Assembly of Notables said in 1863 is com
fully confirmed by a detailed first correspondence published
by the Freimaurer-Zeitung of Leipzig in 1867, which was tra¬
published in the newspaper Le Monde, on July 14th of that year.

Since the fall of the unfortunate Maximilian, Freemasonry has reigned
without question in this country and subjects the Church to oppression
systematic, worthy of the revolutionaries of the old world.

CHAPTER THIRTY-SIX

SECRET SOCIETIES
AND THE EVENTS OF ORLEUN

Oq aura remarquiS dans VIntroduction^ II, le discours dans
which, in 1877, Cardinal Manning pointed out the importance of
The role of secret societies in events in the East. This
The action dates back a century.

It is not at all our intention to condemn outright
absolute denial of societies which, like the Philomuscs, Vllétairie^
The Omladina^ had to resort to secrecy to prepare the Tranchis-
liberation of their country from the odious yoke of the Turks: adversus hostem
aeterna auctoritas, one might say, of this age-old struggle engaged
against the Crescent by the Clirollian populations. We want
only to show how Western Freemasonry
has infiltrated these societies, thanks to the secretive form
that they had adopted, how the sect sought to do
to divert the national movement from its Christian character and to
to create in the future a foothold for the Cosmo-Revolution
polite.

— The Hetairib

The UHétairie was founded in 1815 in Vienna, during the congress
sovereigns. Russia, the Protestant powers and the
Freemasonry, says Mr. Faligan, who has studied this very well

question (I), pushed towards its foundation, each with the thought
to advance SCS's specific designs.

Mr. Thomas Frost describes its organization as follows:

The organization of the Iletairia was admirably suited to the purpose it
proposed itself; less simple than that of the Carbonari, it resembled
rather to that of the Illuminati, with regard to the number of degrees
the reports of the various sections of the company, some with Ifi
others.

Each member had the right to initiate others, but, before dfle
to do so, he was obliged, under severe penalties, to do the strictest n-
quêle sur le caractère et de la ante de la personne qui initié. O' 1®
held responsible for those he brought into society.

The number of grades was five, namely; 1* Los .dda/p/iot who,
On the day of their initiation, they only committed themselves through a solemn oath.
General to keep VJletairia's secret and to be loyal to him, samsavoir
the means employed by the company to achieve its goal; 2*^8
temenoi^ to whom it was learned that the liberation of Greece would be obtained
by a revolution; 3" the Priests of Elettsis, who were being informed
of the progress of the movement; 4** the Prelates, who were initiated every
secrets of the company and who were responsible for monitoring its various aspects
sections; 5® the Grand Arch (the Grand Council), which exercised power
supreme and sovereignly ruled society; he was composed of
twelve, or, according to some writers, sixteen members who according to all

probability, so recruited cux*mémes.

The initiation oath, pronounced on his knees by the candidate, "obligatory"
He was determined to be loyal to his country, to work towards its regeneration with all
his physical and intellectual strength, to keep inviolate the
the secret of society, and to put to death even its closest confidants,
if they betrayed the cause of Greece. Each member paid, aimo.
the process of his initiation, a contribution to the foundation of society; the
the amount of this contribution was left to his discretion, but it
to be proportionate to his financial situation. At the same time, he
a document written in the following format:

“I, a native of, practicing the profession of

Although I have reached the age of [age missing], I have not yet received the WPS [Wagen F

it's about making a donation for a worthwhile purpose; that's why I entrust to
(c the sum of piastres, payable to the monastery ^ school)

" of ".

(1) Greek question, French influence and traditional politics of the
France in the Orient, in-8o, Angers, 1881.

A number was attached to the signature, which was subsequently used to
check the letters addressed to the steering committee. This committee kept a
List of names with attached figures and supporting documents.
newly initiated member was also fleeing a particular sign on the
paper. This sign was unknown to the initiator, and it was the Great One
Arch, who subsequently used it to authenticate all the comments
communications he would have to deal with the new initiate. The money, the document
and the supporting document was sent to the Grand Arch' via the intermediary
Diary of the Prelate of the district.

Mr. Faligan cites some contemporary testimonies, which
establish a link between Rilctary and Freemasonry. The
The most important is that of Poucqueville, who was the French consul.
in Janina, at the time of the Hellenic uprising.

"In his history of the regeneration of Greece written and
published in 1824, that is to say in the midst of the Greek insurrection, then
that we were trying to draw the Western powers to the aid
of Greece, ready to succumb, he does not hesitate to say that, from
In 1814, the Russian government and Freemasons took part in

the founding of the Philomuses society, mother of the Heliaria.
Greek affiinaitaux, he said, "that the congress gathered at Troppau,
"acting on behalf of the Saiute-Alliance, established in the interest of
"Peoples, concerned with improving the housing systems of the homeland"
< of Thômislocle; that the society of the Hetairists founded in Vienna
€ in 1814... But I stop there, like that writer from antiquity,

"WARNED BY CB QÉNIH, WHO DEPENDED ON HIM TO REVEAL THE

“SACRED MYSTERIES of Eleusis (1).” Even more explicit in
In another passage from his book, he had written: "Its statutes (of the
"Society of the Hetairists), if we are to believe the Greeks, had
"written under the auspices of a great monarch (Alexander-
"drel"); several kings of the Holy Alliance had adhered in
•“providing considerable sums; his cash box was in Munich.
"Her aim was to come and spread among the Christians"
4C of the East the benefits of the biblical society, condemned by the
"T1IÉOLÜGIS.ME of ignorance, and admitted by the puilanturo-
"PHEs, who see in the propagation of the Gospel the most
A powerful way to unite all the children of redemption
"under the august sign of the cross {2j. }"

(1) The secret Soeieties of Iheenropetn RecoluUoa, l.oadon, 1876, t. He, p. 47el8uiv.

(2) T II, pp. 309-310. History of the Regeneration of Greece including the summary
events from 1820 to 1821, by FGTS PoucqaeviUe, 1824, 4
flight. in-8*, Published, Fkmin Didot, 1. 1, p. 424,

The attentive reader will be struck by the role that the spread of the
Bible played a role in that organization. J. de Maistre had already...
engraved in 1811, the biblical mantle, from which the revolutions were drawn
tionaries in Russia, Union of the Illuminati and Calvinists
Protestants (1). (Book II, chapter XV, .C2j. We have shown it to
the work after 1815, in the underground work of the sects alongside
of Alexander II (see volume II, document anneœé K, § I), and finally one
has not forgotten the very pointed letters from Mr. de Metlernicli to this
subject in 1817 (book III, chapter IV, § 4). ha. propagation of the Bi¬
At that moment, ble removed the mask used by the sects
more skilled.

Mr. Thomas Frost, after recounting the various episodes of
the Hellenic uprising, signals the subsequent role of certain per
English songs that were mixed in there:

In concluding this account, it may be interesting, from the point of view of
Given the current state of the Eastern Question, it is worth recalling that Jeremy Bentham
Sir Francis Burdett, Lord Erskine, Lord Ebrington, Sir John Camilob-
kouse, which later became lor<l Broughton. Joseph Hume, sir

Jamps Mackinlosch and Lord John Russell were members of the committee
Philhellenic society of London. Among the Philhellenes, less generally
D' Taylor and Major Beniowski were known to be among them.

Dr. John Taylor, a few years before the Charisma movement,
had inherited a fortune of thirty thousand pounds and a business com
considerable commercial success. In a short time he had squandered his fortune and
ruined his business. He was excessively vain and had a habit
to imitate Lord Byron. He spent the last remnants of his fortune in
the acquisition of a small armed vessel, with which he went to find the
Greeks. He later went to France and became involved in the conspiracy to
which led to the two Beaumonts being put on trial.

Beniowski was a Pole who came to London, where he lived some time ago.
several years in Bow Street, teaching a memory system
artificial and inventing logotypes, which, according to him, should be adopted
one day as a way to simplify and reduce costs
printing.

In 1839, he allied himself with the leaders of the Charist faction who hoped
to achieve his goals through an insurrection; he was probably introduced there
by Dr. Taylor. In a private letter from a convention member
Chariiste rie 1839, he is referred to in these terms: "I saw Be*
"Niowski and I have heard of Tai; I think he would be a good fit"

(1) Four unpublished ekapüres on Russia, appendix, in-8*. Part 185.

"to exert influence and acquire authority over men"
"who are not very capable of thinking for themselves. It's a
"a handsome, tall man with an aristocratic air, speaking with a good*
"Dance and ease, endowed with much audacity. He came to us in the
"last days of the convention to ask us to contribute"
"through our funds to help the movement of a society, a society composed
"mainly foreigners, of whom he was one, but for which
"We had no sympathy."

This association appears to have been the London section of the committee
democratic for the regeneration of Poland, some of whose leaders
Chartists were members, or the Polish section of the association
Fraternal Democrats, a society largely composed of
political refugees, and who held their meetings in White Hart
Drury Lane (1).

S 2. — THE OMLÂBINA AND SECRET SOCIETIES AMONG THE

South Slavs

In the account of Mazzini's relationship with Victor Emmanuel
(Book 111, Chapter VII, § 5) we have seen the close relations of the party
Italian action with what they call the national party of the
Serbia, Montenegro, and Romania. As early as 1863, there was
in these countries a secret revolutionary organization, linked
with the Polish, Hungarian, and Italian action centers. Serbia
This was to be Mazzini's main base of operations.

Mr. Thomas Frost informs us that this secret society has
Her name is VOinladina and she is the heir of the united Slavonians,
who already under Alexander I∗' proposed to raise all the
Slavic populations (see volume II, attached document JT, § 2). What?
that the Russian government favored it out of ambition, however

(I) c Georges Julian Harney, editor of the North Star, adds Mr. Prosi, was
leader of the first of these societies and secretary of the English section of the associa
ciation of the fraternal Uemocrats. Ernest Joncs and Samuel Kyd<l were members
of cotieossociailun, I believe, for the first, on the authority of the origin
and for the sei-ond. on the authority of 1.63, the fraternal Democrats were

divided into six sections: the English, the French, the Germans, the Scandinavians, the
Poles and Hungarians. Their motto: "All men, brothers" was written on
Membership cards in twelve languages, in French, English, German, etc.
Dutch, Danish, Swedish, Italian, Spanish, Romaigue, Russian
in Polish and Hungarian. Colonel Oborski was the air force commander of the polo section.
nnise in t847-t848. »

YOmladina nonetheless has its own unique, revolving goal, and
son vrriluhio objeclifcst, après la deslriicliun de l'empire turc et
to rem|)ire another, reestablishment of a confederation or of
rep U b I i (j U es s I u ves (1).

(Jette orgaiiisaliou s'est manilestée en 1<S7G par rinsurreclion
against the 'rurgy, which has opened in the 'Iterzô^»^ovine, and by the innovation-
mciit national which propelled Serbia to the forefront. According to
the report on the Bulgarian Revolution in 1870, by Mr. Bariug,
the Bucliarest committee, which had organized it, intended to
extend the movement to Austria (2).

Among the emissaries traveling through Bulgaria, we find
Simon Deutscb, this Jew whose trace can be seen in all the
revolutionary activities of the time, Deutsch, both the friend of
Gambetta, the agent of international relations and of Young Turkey (book.
II, cliap. XI, ^5 2, noie).

The Austrian government was concerned about the actions of

VOmladina. On July 5, 1870, he was arrested in Neusalz, Hungary
Mr. Miletich, member of the Hungarian Diet and head of the association*
tioii in the lands of the Crown of St. Stephen. They were found among
Mr. Krosl said he had a long correspondence with Mr. Rislicli,
Prime Minister of Serbia and head of the national party in this
country, correspondence which established the preponderant role played
in the insurrection by Omladina. (Book II, Chapter XV, §4.)

Other experts contributed to the solution, which was provisional at the
less, events in the East, and the armies of Russia have
activated the work that his secret societies had prepared.

The princes of Serbia, Montenegro, and Romania played
vis-à-vis YOmladina the same role as Victor-Emmanue^
with regard to the Italian revolution. They placed themselves at the head of the
movement to avoid being overwhelmed. But secret societies
They still threaten them, and Omladina still has, as in 1803,
links with Italian secret societies.

Here, for example, is the telegram sent from Celtigne on the 10th
February 1882 'at ISew-Wicncr-Taghlalt:

The unrest against the prince is taking on an increasingly...
threatening; there is open talk of driving him out. Viemercick, back

(l) The secret Societies of the European evolution, t. II, p. 317 et seq.

(?) Cited by M. Froat, t, II.

from Naples, enthusiastically and successfully oversees the election of Mé
notti Garihaldi, as perpetual president of the federation of the Bal¬
Western kans! (1).

Such actions would be utterly unintelligible, if one
only remembered that in 1863 Garihaldi, driven by both Victor-
Emmanuel, through Mazzini and Palmerston, was preparing a landing
quickly in the vicinity of Montenegro, to start a war
universal revolutionary.

At precisely the same time, newspapers reported a
conspiracy organized in Galicia by the Russian Pan-Slavist party
to destroy Austrian domination (2).

Mr. Thomas Frost, who wrote his History of Societies in 1876
secret^ concludes his chapter on Omladina by saying that the so¬
The final solution to the Eastern Question was even more so in Berlin.
than in St. Petersburg, and that the possible annexation of Herzegovina at that time
Govine and Bosnia to Austria would be a first step for the

dislocation of this latter power, which insurrections per
periodic schemes would be fomented in these provinces until the day when
the German states and Hungary, tired of spending on the repressions
sea, would cause the disintegration of the monarchy. God
av&rtat omen!

^ Sé — Young Turkey

Freemasonry also sought to penetrate the
Muslim populations and to form a secret organization there
which she calls Young Turkey.

This is how the late Mr. David Urquhart described his composition
and his aims in a letter published in the newspaper Rome, on the 7th
July 1876:

Turkey had the misfortune of producing a Catiline within its borders.
Born into the upper echelons of society, enjoying immense wealth, consumed by
an unbridled vanity, knowing neither faith nor law and immersed in all the

(t) Reproduced in L'Union of February 13, 1882.

(2) V. dispatches from Vienna in Le Temps, of February 11, 1882, reproduced in

the Union of the 13th.
IXl

39

610 The Socrétis SecnèTEâ and the events of the East

vices of Europe, this man, himself an instrument of a revolutionary
Vainque, s'esl pourlaiil created a party known as the island of Jrtme Tur^
quie. ('el hoiiune, inoil aujounl'hui, appi'lail Mouslaplia Fazvl-l'aclia,
and he aimed both at the succession in Egypt and at the graml-viziial to
Conslanlinopln.

The ideas put forward by "Young Türkiye" were emancipation
the union of Muslims, Christians, and the Ottoman Empire — emancipation
pation which was to be fulfilled)tar raholilion dii Koran and of the authority
religious [and civil] of the sultan, and by the separation of Turkey from
non-Muslim populations. All of this will be exposed in
extracts from the Prof/ramme do l'association ci-inclu, as well as in a
letter from me at the time of its publication.

The afTairc seemed to have fallen into disrepute and then into the ou-
t>li> following an intercepted and published correspondence between Mus¬
Tapha Fazyl-Pacha cl Russian ramhassadeur, in which the latter
pledged to obtain for him the fiosh^ of the Grand Vizier. But it matters
to return to this topic, because it demonstrates the necessity for the
the new Sultan to guard against everything coming from Europe, and to
to make it clear how far the embassy's interference can go
Russia

There is also another reason: It is that KhalilPacha, today mi.
nislrc des afîaires étrangères, s'esl trouvé mêlées à tout cela.

Shortly after this publication I received the city of one of the same
I sent him back from the association, ashamed and full of remorse, after
to clearly commit to returning to his associates the service that I had rendered him to
himself. Gel Homme had filled a ministerial post at the Sublime-
Door.

This circumstance reminds me of another. In 18ii, I was passing through
Paris to travel to the Orient, and a delegation composed of the princes
French and Polish revolutionary leaders presented themselves, and asked me
during my cooperation for the re-emancipation of Turkey (it's always
through emancipation, which begins the game of "out of law from there, that I in'y
put."). I asked them what they wanted me to say on their behalf
to the Turks. The explanation that followed revolved around the words, "liberty, equality'
"Lity, fraternity," and led me to speak to them as a Turk would if one
managed to make him understand those words.

YOUNG TURKEY PROGRAMME (I)

Establishment of the Young Turk Chancery founded in Constantinople
Tantinople, Paris and London in 1867.

Art. >- The JuuQe-'rurqiiic party is founded with the aim of: i** of

(1) This program was first shown in 4t6 pulilid on the Tablets (TV Spectator, etc.)
Tablets, he said. Urqutiart, are uuo correspoiidaneo apparlenaut to Mr. Gaiiesco, a
Wallachian; he was hired by Fazyl-Pasha to be featured in the newspapers in his favor)
and against the Sultan and the Khedive.

to implement the reform program (1) of Prince Mustapha Fazyl-paeha,
contained in his letter to the Sultan, and consequently to effect the reversal
the regime and the men who oppress and exhaust the Ottoman empire
man; '2° to destroy Russian influence in the East through the emancipation of
Christian populations in Türkiye.

Article 2. — Young Türkiye has its leader, its steering committee, its
civilian and military agents at its main headquarters.

Article 3. — Its head is His Excellency Mustapha Fazyi-Pacha, president of the co director mite.

Article 4. — The members of the steering committee in Paris and London are SB Zia-Bey, Agbia-Biïendi, Count L... P..., (2;, Kemal>Bey and Simon Dculsch.

Article 5. — The members of the steering committee, responsible for the affairs of within the Ottoman Empire, are: 8 B. Zia-Bey and Aghia-Effendi.

Article 6. — The members of the steering committee, specifically responsible for International and diplomatic affairs are handled by Count L... P... and S*. D... (3). They appoint agents in all countries.

Art. 7. — The steering committee shall have its seats in Paris and Zurich.

He will promptly begin studying the drafting of a constitution and the army reorganization.

Article 10. — The principal agent of the committee in Constantinople is MJ BB (4).

If the interest of Young Türkiye required the presence of Prince M.-F.-Pasha in Constantinople, he would arrange things so as to obtain from the Sultan • his return to Constantinople, to give by his presence in the ca¬ hospital of the empire a very great impetus to the affairs of the Young-Türkiye.

Article 12. — In the event that Prince Mustafa were to die before that the large enterprise had succeeded, M., K., Z.(5) and the members of the co¬ The mite of Constantinople would continue the work according to the plan drawn up. until the day when the cause of Ottoman regeneration would have triumphed its internal and external enemies.

(1) The program. This letter from Fazyl-Pasha to the Sultan was drafted and written by Mr. Ganesco, and Fazyl-Pacha Ta signed, kid, without having read it again. We're in tir thousands of copies in French, and Zta-Bey had a Turkish translation, which was First printed in five thousand copies and distributed in Gustaotinople. This was the first which ZLa-Bey compromised himself in the eyes of the Sultan.

(2) L... P... : Count Plater, Polish, editor in Zurich.

(3) S... O .. : Simon Oeu'.scli, a revolutionary exiled from Aulriche, then from Constantinople.

(4) JBB: he. B. Bonnal, a French banker in Péra (Gons(aniinople).

(5) M.: Hereditary Prince Mubrad-ElTendi, now Mubrad V*

K.: Kbalil-Bey, now Khalii-Pasha, Minister of Foreign Affairs, mid-
son-in-law of Musiapha-Kazyl-Pacba.

Z.: Zia-Bey.

All these notes are from M. Urquhart.

Below this document are the apostille and the signature
following:

Approved :

JU ustapha-Pacha.

Paris, August 30, 1867.

There is a thirteenth article that Mr. Ganesco has not published. Here it is:

Article 13. — The undersigned, chairman of the steering committee, undertakes to
to pay annually into the fund of the said committee the sum of one month's rent

A THOUSAND FRANKS.

The party of Jeune-Turrjuie is merely the external manifestation
the lineage of Western Freemasonry transported to Constantinople.
This will be judged by the following pages of the Chain of Union.
from 1882:

Masonic life is asserting itself more and more prominently in Türkiye every day.
The rite is observed there with that rigorous 'Iélilé' which the Ottomans ap¬
they are carried in every ceremony. As for the spirit, it is in no way inferior to this-
he who reigns in the best lodges of Western countries.

In this regard, we believe it is worthwhile to reproduce, according to the Z/r/cr/,
the main passages «'sdps proU'ssiuns of faith of two repr.'ienlanls éilii-
nenis of Young Turkey, Mustapiia-Fazyl and Kbmal-Bey, members
of the Grand Lodge of (.oiislantlnoplc.

"I don't know," Mustapha-Fazÿl said, in essence, "what the will
Mlah will grant hours to my destiny. What will my situation be?
Will I be barren on the last day of my life? Will I possess riches? Will I have...
Shared happiness? In any case, I declare, by virtue of my
my deepest convictions, which, throughout my entire past life, I have not
I wanted to, and I only did good as much as was in my power.
Therefore, remain true to my principles and steadfastly maintain my
firm intention to do only good, to have only good as a goal.

I abhor all evil or immoral actions. If it were given to me
On the day I take over the leadership of a people, I will treat each
to my subjects as a "brother"; my sole concern would be to work
to public happiness. May my destinies be fulfilled.

This profession of madman is, in truth, strongly marked by fate.
lism, nevertheless it is an expression of feelings, the realization of which
would open a new era among the Ottoman populations.

Kemal-Hky has risen to higher considerations. A celte ques¬
The ritual's focus: Why are you here? he replied simply.
ment: I came to request Masonic initiation. — El dans
What specific purpose do you seek in this initiation? —I intend to
to spread, to the best of my ability, the doctrine of brotherhood
among men they are Masonic doctrines, if they are in
Reality as I imagine it. — And what idea do you have of it?
—I believe they tend towards the reciprocity of good between men, to

general, universal well-being; finally, I am convinced that the signs syni«
boliques cl the language which the Mas^onnerio uses, nonl d'anlre but que
to give Tassociation a great power of Ci)hd.sion, which per-
Roello to act effectively for the good, while projecting branches
throughout the world. France makes no distinction
of race and beliefs; for her, there are neither great nor small; she of
commands each one the same virtues, the same courage for good, the
unalterable, fragile child. For my part, I attribute to him yet another
three missions; that of dismantling and eliminating the prejudices that persist among my
compatriots and to cement the union between the various nationalities of
the Ottoman Empire.

When Prince Mounn.ao was initiated in 1873, he declared, in his pro-
profession of faith, that the motive for his determination was the desire to find
the path that leads to brotherhood. He promised himself, if ever he were called
to be in power, to draw inspiration in all its actions from the principles of equity, whic
are the foundation of societies.

It was not without difficulty that the future Sultan managed to leave the palace
of Tseberagan, where he was the object of the most active surveillance, and that he
He returned, at the end of his initiation, without anything having betrayed his incoguilo.

We know the lamentable circumstances in which Prince Mouhrad, of
Having become the later sovereign of the Ottoman Empire, he was deposed after three
months of a troubled reign. If he was unable to realize the projects he had for*
However, the fault lay less in the brand's lack of sincerity than in the pernicious
the actions of his entourage and the brevity of his reign.

Eq 1877, Midhat-Paclia, who is one of the principal persons
The Young Turk delegation, located in Paris, received deputies

The teachings of various societies, and in particular the Positivists. Here are how the Havas agency's correspondence reported on it as of *27 August:

A delegation from the Positivist Society presented, yesterday, in Midhqt-Pasha, an address expressing his sympathy—for Turkey and for Midhat-Pacha.

In his response, Midhat Pasha refuted the existing prejudices in Europe against the spirit of the Muslim religion, which, he asserts, is as compatible with modern civilization as Christianity. protests against the statesmen of Europe, whose sentiments relate gieux have obscured reason and which, in relation to everything that Russia For the past two years, they have only found words of indignation. against Turkey. What good is religion if it doesn't lead to justice ?

Responding to the speech of the president of the Hungarian parliament Midhat Pasha, residing in Paris, called his compatriots "tes llongrois" of the Ottomans. The two nations love each other today.

A few years later, Midhat Pasha was convinced that he had

assassinated Sultan Abclul-Azis. This is how Young Turko intends to regenerate the Ottoman Empire.

A similar movement occurred in Egypt. The Europeans They introduced Masonic lodges of all rites there; but the The English removed the major propagators and sought to... affiliated a number of the country's dignitaries. They organized even a number of Arab lodges. Arahi~Pacha tidXiÙM The number of affiliates, and this fact explains the strange role he played, the double game of the English ministry, the betrayal by which it ended the national movement and the farce of the trial that crowned it nee.

From the very beginning of the war, the correspondent for the newspaper Xünion pointed out the Arab lodges^ as an instrument in the hands of English (1). But it is very curious to note an assessment that the correspondent for the newspaper Le Temps sent him as early as the month from April 1882;

When the news that Mr. de Blignières' resignation was accepted* The news became known in Cairo, and Arabi-Bey went to see our consul. general to ask him to congratulate the French ministry on this decision Zion.

The colonel, who had been promoted to the rank of Pasha the previous day, spoke at length

On this occasion, he developed his humanist theories to our Consul General.
nitaires. He also included—I am told—the most bizarre insights into
the constitution of the terrestrial and celestial universe. He listed in detail
the seven heavens, which rise above the earth and lead to
infinity. He then glorified the "great Architect" of this immeasurable
a vast universe, and he finished the painting with a portrait of man
"King of creation." He gave the assurance to one of our compatriots
that he would never experience the intoxication of power. "The peacock of pride,
he said, will never hover over my head 1" (Verbatim.)

The kind of illuminism that Arabi-Bey seems to be experiencing every day
The increasing possession of certain substances would offer an interesting subject for psy
logical. It is the product of the purest doctrines of the Quran grafted
on the poorly learned lessons of Christian Freemasonry The education
The development of this unbalanced brain occurred through reading the book
Muslim; it developed through attendance at Muslim lodges
Italian conics of Egypt; and it is being completed by
the study of "the life of Napoleon I*'".

(I) V, in particular the Union of 18 June and 15 September 1882.

§ 4. — European lodges in the countries of the Levant

The Europeans, who will settle in the cities of the East and
which today form very large urban areas,
have created a large number of lodges. These lodges are generally
attached to the Grand Orients of the mother country. Through this they
serve to establish particular political influences. We
we have just described the use that the English had made of it in
Egypt. In Tunisia, the Italians had also organized everything
a network of lodges, which received the impetus from Fiorencé and
Palermo.

This is one aspect of Masonic action, of which statesmen
should be concerned.

We were simply drawing attention to another aspect of this
action. Some people often compare with bitterness
the moral laxity of European Christians in virtues
triarchal structures of the old Turkish lineage. Isn't that the explanation?
not — also taking into account the very mixed origin of
these colonies — in the influence that Freemasonry exerts
based on their still poorly coordinated elements? Real hotspots
immorality and impiety are hidden in some of these
lodges and equal them to the worst dens of European sects.

Others are trying to attract Jews and assimilate them into the
Europeans. What good can possibly come from such a mixture of
populations based on rationalist and humanitarian data, when
She's not exactly anti-Christian, is she? Certainly not.
not to generalize too much, and among these numerous lodges several few
winds are actually quite harmless, but that's no less
It is a serious matter to see Western civilization taking root.
in this country with Informe maçonniciuc. The benefits of education
Christian union, which at least there do not encounter governments
persecutory elements will, hopefully, be neutralized in the new
generation, these disastrous seeds.

CHAPTER THIRTY-SEVENTH

THE ANARCHISTS

§ 1**. – Succession of the International

“When Dante,” said M. de Laveleye, “descends the circles of
4c hell, having arrived at the deepest point of the "city without hope", he
"There he finds himself face to face with the terrifying ruler of the angels"
"revolted."

Uimperator of the doloroso regno.

"Thus, when one penetrates to the lowest layers of the so-
"Revolutionary socialism, one encounters Bakunin there. One does not
"cannot go further, for he is the apostle of unified destruction-
"verselle, of absolute anarchism, or, as he himself named-
"His doctrine, of amorphism. It is he who, borrowing
"The name and organization of the International, spread the
"Anarchic socialism in all Latin countries. These are its
"Ideas that dominated the Paris Commune. These are the
"which now form the basis of the programs adopted
"most socialist associations in Italy, Switzerland, in
“Belgium, Spain and even France (1).”

We have already mentioned (Book II, Chapter XIV, 58) the split which, after

(1) LeSocialime contemporain, Oeaève, Marqabart, ia-8, 1881.

the failure of the Paris Commune, which had occurred between the parties without Karl Marx, the collectivists^ and those of Bakoimino, the anarchists.

"The International Workingmen's Association appears, under its primitive form, no longer functional. Its primitive form is loudly proclaimed. Finally, in November 1852, a group of MPs submitted a proposal jet abolishing the law of March 11, 1872 on the International, by based on the fact that the formidable association had ceased to exist ter (1).

Regardless of personal rivalries and hatreds that Following this failure, Karl Marx's attempt to create a state universal, whose supreme powers would reside in the con- annual meetings and the general council of Y International, ôlait pré¬ matured. The degree of advancement of the evolution and ideas Socialism is not the norm in different countries. France- Freemasonry has not yet sufficiently elevated national sentiment and The idea of the homeland among workers. On the other hand, the preplenty Karl Marx's plan to abolish the apparatus of secret societies, gra¬ initiations, oaths, passwords to act exclusively through advertising, was also ahead of the movement of the times. Bakunin, on the contrary, makes extensive use of it, as We will see this in the AqY Democratic Alliance organization. universal.

the International, even in the branches that remained loyal to The direction of Karl Marx, therefore, had to transform itself and enter into a new phase.

Proscription measures against the socialist democrat partei, which is entirely within the order of ideas of Karl Marx, me¬ safety measures introduced in Germany by the law of October 21, 1878, forced the socialists to confine themselves to propaganda Crete, in that which takes place at home and in the workshop. The triumphs electoral pheas he had in the Reichstag elections

(1) Here are the names of the deputies who signed this proposal: Messrs. Lafont, Clemenceau, Clovis Huguos, Uonnet-Duverdier, Ernest Lefèvre, Georges Périn, Grand, Henry, Muret, Ü. Barodu), Girodd, Raspail, Roseily>Mollet, Hoques de Filbol, Tony Uovillon, Camille Pelletan, Vernlies, Marius Poulet, Gaston Laporle, Leydet, Courmeaux, MenarJ* Doriaü, Uuiailly, Boauquier, Gaillard, do Lanessan, Talandier, Laisani, Datas, Belloi, Louis Blanc, üanlagrel, Delaltro, Jules Roche, Gatineau, Oesmons, A. Ouportal, D'^ Turiguy, Oaumas, Emile Brousse, Marias Chavanne, Ferrary, Bouchet, Gambon, O' Villeueave, Gervilie-Réacbe and Brelay.

in 1881 proved that its strength had not been affected in any way (1).

In France, Italy, and Belgium, seizures are still common at
the socialists of the cards of the International^ of the stats
tuts of this society It is by evoking the memory of the Inter¬
national propaganda they use. The collectivists have
France, an organization that manifests itself through a press, including the
The organs are Equality, the Proletarian, the Citizen, and the Battle.
separated only by certain nuances, by annual congresses,
which were held in Marseille (1879), Le Havre (1880), and Reims
(1881), in Saint-Étienne and in Roanne (1882).

But the scene is nonetheless undeniably occupied
at the forefront today by the anarchists.

We have seen what their doctrines are. Let us simply recall
that they disdain electoral political action and want to organize
to be a socialist party independent of bourgeois political parties,
and which, once it is sufficiently strong, will act through violence and ex
exclusively for his own account.

Mr. Winterer, in his scholarly research, established that the
Anarchist propaganda has been particularly successful in spreading
in Switzerland, Italy, Spain, and France. Mr. de Lave-
Leye, in his work on contemporary Socialism^ con¬
confirms these indications. Bakunin died in Bern in 1878;
but the association he founded continued nonetheless.

His doctrines are summarized in the following manifesto, which has been
written by Bordât, from Lyon, and Élysée Reclus at the congress of Ge¬
Newe in 1881:

The revolutionary anarchists gathered in Geneva found themselves
agreed on the following program:

Our enemy is our master.

Our enemy is the landlord, it's the state, it's the boss, that he
It is called monarchy or democracy.

Our enemy is all authority, whether it calls itself the devil or good
God.

We want to take over the factory.

We want to reclaim common property, whatever the
government to be overthrown.

(1) V. Trot» years of the history of SoeiaXism, by Tabbé Winleror, deputy to the
Raiebstag, Paria, Palmé, 11-12, 1882, pp. C to 20. We will do in this chapter
frequent borrowings from this volume, which complements the masterful work on Socialism

contemporary, published in 1878 by the noble champion of religion and nation
the identity of our brothers from Alsace-Lorraine.

m

THE ANARCHISTS

The debates of the trial of the Lyon anarchists in the month of
January 1883 established that the Jura federation (\o l'Inter¬
national, which in 1873 had separated from the central council and from
Karl Marx, in 1878, after the theft of the laws on freedom
from the press and public meetings, the initiative of the constitution
tion in France of the anarchist party. This is the result of a report
port read by Prince Krapolkine, under the name of Levanof, at the
Jura federation. The various workers' congresses that have been
held in recent years have served as a means of propagation
Grande; and everywhere she made use of the old Independence cadres
international, which, after the repression of the Commune and the state of
the headquarters had been dispersed.

In 1881, a congress of revolutionaries took place in London.
cosmopolitans, where Prince Krapolkine was delegated by the groups
Lyon anarchists and where the constitution of a
new international workers' association with a character
a more distinctly revolutionary one than the first.

If the International, with its former public organization
and centralized, has not been reconstituted, as argued by
accused in Lyon, it is nonetheless true that this conference
of the main revolutionary leaders from around the world, gave
the signal of a resurgence of the socialist movement in the various
country, no longer just through theoretical propaganda, but through
practical action.

The new association claims not to be a secret society
and act solely either through public propaganda or through the
violence. The following facts and documents will allow us to judge
to determine what is true in this claim.

S 2. — International Finances

The German newspapers Reichshote of Berlin, and Vater-'
land, of Vienna, published in March 1880 the statutes of the association
The anarchists' cation, found at the home of a nihilist. Here is the
Content:

International Brothers Alliance Organization.

Three grades:

1. International Brothers.

2. National brothers.

3. Brothers of the semi-public organization of international democracy
national.

International Brothers' Regulations

§ 1. — The brothers know no other homeland than the Revolution
general tion, no other foreign! no other enemy than reaction.

§ 2. — The brothers reject any conciliation or compromise.
They view any movement as reactionary, from the moment
that its direct or indirect aim is not the triumph of revolutionary principles
revolutionaries.

"

§ 3. — Brothers may never attack or resort to one another
to the courts. They know no other court than the jury of honor.
jury, chosen equally by both parties. This jury decides
raining.

§ 4. — Each brother must be sacred to the other. Each brother has the
the right to rely on the akle and the assistance of the brothers, who are bound to
to do everything for him up to the limit of what is possible.

§ 5. — Only those who accept
they are implementing the revolutionary program in all its theoretical consequences
questions and practices and who have the intelligence, energy, honor and the
desired firmness.

I 6. — The service of the Revolution must be regarded by every brother
as the first and most sacred of duties and interests.

§ 7. — The brother always has the right to refuse the services required by
the local committee or committees. But if these refusals seem to be cons
Therefore, he can be suspended from his rights as a brother.

•; 3. — No proud person could manage a public function without the au-
Special authorization from the local committee. He cannot participate in any
hostile demonstration against our cause. Every time there is a meeting
of more than two of our brothers, they are required to take care of the cases

public.

P 9. — All international brothers must know each other, and they do not must have no political secrets between them. They will not be able to appear to be held by no other company, without special authorization from the local committee. and at the same time they are required to disclose to the central committee all the secrets of the other company, which may be of direct or indirect interest recently the international society.

The second section is made up of designated national brothers.

to prepare for the K-evolution in each country in a way iodc'p(Uidanlc. They must not suspect the existence of\ine international organization. —— The Iroisine section comprises ordinary members, who join social associations local lists appear in the congés and constitute the large year of the insurrection (1).

The existence of this higher order of international brothers, having below him a second order, national brothers, is modeled on the order of the Regents of Weishaupl and on the High-Roman sale. He explains the sect's direction on all the points around the globe and the complicity it encounters in these areas higher social groups (§ 5).

Below these two orders are the national federations national, which SC present as party or frier.

“The French National Federation was subdivided into six re-gions:

The central region, capital: Paris.

—• from the East, — Saint-Etienne.

— from the North, — Roubaix.

— from Algeria, — Algiers.

— from the West, — Le Havre.

— Marseillaise, — Marseille.

"In the capitals of these six regions, there is a committee
regional or federal centralizing socialist action in the region.

"The federal committees are composed of as many delegates as there are delegates."
that there are trade union chambers in the region. Thus the union
The federation of the center has its headquarters in Paris; it has approximately 20
members, delegates each by trade union chamber.

"The delegates to the regional committees are usually chosen
in the region's capital city. As far as possible, these delegations
These are single people who do not have family concerns and
therefore able to devote all their time to propaganda
which they are responsible for. The resources of the regional committees pro
come from subscriptions from their members, but especially from
shipments from the trade associations, which must pay to the federation*
tion half of their cash reserves.

(1) Co dneumont was published in VÜniver$ on March 25, 1880. M. de Laveleye,
Contemporary Socialism, p. 311, the lepioduit. Its aubbooticilé has never been
disputed.

"Above the regional federations crowning the glued edifice*"
tiviste, is the national committee of the workers' party.

The committee was only formed last November. It was created at
National congress of Reims, on the proposal of citizens Brousse,
Gilliet, Labusquière, Malon.

"The patioaal committee consists of five delegates from each
region, usually residing in Paris; it thus has 30 members
bres, appointed for one year.

"Its current composition is as follows:

"Messrs. Brousse, Chabeit, Bazin, Cibol, Desvilliers,

— Deynaud, — J.-B. Clément, — Aveline, — Bouty,—
Prudent, — Deville, — Gardat, — Guesde, ~ Joffrin, — La
Busquière. — Le Prieur, — Paillot, — Fourrière, — Maés, —
Andrégely, — Citizen Floret, — Harry, — Josselin, •— Adhé-
mar Leclerc, — B. Mâlon, — Audejean, — Valdy, — Teulon,

— Germany, — citizen Rouzade. The delegates of the federation
The citizens of Paris are Bouty, Jodrin, and Desvilliers.
Allemane, — Citizen Floret. — The trade union chambers,
The regional committees and the national committee do not have presidents.
twos. At each meeting, one of the members present is responsible for

to guide the discussion. One final improvement will probably be
This is something to add to this organization, because the proposal has just come from
to be leaked: that is, in case the national committee were to be
Decreed by the government, the regions must each nominate
immediately a member to reconstitute it.

"The functioning of these different mechanisms is not certain"
not with perfect regularity, but the force that has gradually...
The current state of affairs is already such that manufacturers sometimes feel
It is important for people to resist, and for the government, if it dared to intervene
To choose to enter directly into a struggle would have a high chance of being
carried away (1).

Whatever the actual importance of this national committee, which
The constitution is very recent, the French National Federation
appears to have had its headquarters in Lyon and at

(1) The Catholic Association of November 15, 188?.

bdU3 lea (leruiera jours do feviier 1883, lo Couteau, journal suisse, published la
oole suivanlo, dostiuéo peut-éiru à douner lo cliauge sur le jour et le lieu de la
meeting ;

c The delegates from the provincial anarchist committees are summoned to an important-
this general meeting, which will take place in Paris on March 9 at the headquarters of the
(tral: B: 4. D: L. 2. — All our friends will make it their duty to sempolena; to not
I couldn't miss this important event.

Geneva. It's always the point where the conspiracy brings us back.
gambellisle of 1873 (v. liv, III, cliap. XXI, .Ç 1) and the crimes
which took place in August, September, and October 1882. In 1870, this
organisalien exisluil already, and it is very important to note that the 4
In the fall of that year, the Republic (which was) proclaimed by the riot
from the city of Lyon at noon, with the red flag, then
that it was only 4 o'clock in Paris. September 28
Bakunin was in that city at the dawn of a new insurrection.
tion directed against Brother Andrieux and the other Jacobins, who
they had installed themselves in power in the first moment.

The strength of national federations lies in the fact that they
rely on organic groups, on pro groups^
professional bodies, on trade associations: they thus lead
under their leadership the socialist reopening, which arose spontaneously
among manufacturing populations for religious reasons,

political and economic policies, independent of the actions of companies
secrets.

Bakunin and his sect capitalized on the experience gained by
VInternationale and which in 1872 led to the substitution of the group
corporate contribution to the organization into sections (see book II, chapter 1).
XIV, § 8) (1). The workers regimented in these innom-
local associations are unaware of the existence of the two
superior orders; they nonetheless obey them blindly.
the accused from Monlceau - the • Mines, almost all of very
young men declared that they had obeyed the orders given by their donor
were born men with long beards, whom they refused to
to name. The debates of the trial of the anarchists of Lj'on have
left it suspected that among these were the chiefs
cults that had sparked this initial explosion. In eOet, it's
Dynamite depots were established in Lyon and Vienna.

The organization of these local groups is not the same everywhere,
we believe; where it is most advanced, the partners are not
received only after an initiation similar to that of Freemasonry
Nonsense.

(1) Although the trade union chamber is the absence of reorganization of the new so¬
revolutionary societies, including the UNARCIists or the new International Dalón, have
not given up on having distinct groups of corporations. Thus the debates of the pro
The people of Lyon reported the presence in Vione of a group calling themselves the indigr
In Villefranche, there was a group called Le Glaive. In Lyon, some women called themselves
Marie Ferré group, etc.

In Montceau-les-Mines there were two groups called Tua la
Thought^ the other the Santa-Maria^ constituted in the form of
trade unions. A similar group existed in Tusine de
Gueugnon. Both groups were in contact with the
groups from Le Creuzot, and branched out into the Federation. From a
besides the booklets seized from the defendants, the purpose of these associations
was simply to give the workers the means to do so
to uphold their rights in court, and to provide assistance to
sick. In reality, no help was ever given.
and these companies were merely groups formed for the purpose of
Social war. The accused themselves recounted the ceremony.
monastic ceremony that surrounded their reception. They blindfolded themselves
of the judiciary, which must shoot at a mannequin representing a traitor
three; they walk him, at night, in the woods; finally, they make him
swear allegiance on a revolver, and signs are communicated to him and
physical contact used for recognition. Another pre-
came to declare that the mannequin on which the insider was to shoot
represented a traitor. Mr. Campionnet, ironmaster at

Gueugnon had in its possession the statutes of these alleged
trade unions. One of their clauses stipulated that members
rents had to renounce all religious practice.

The newspaper Le Paris—a mouthpiece of Gambetta, which took its
information to the police headquarters — published on October 25
1882, the following indications on how the groups
forming the various federations are attached to the centers of
the higher order*.

In all the cities and industrial villages of France,
and even in small towns surrounding large farms
working-class revolutionary groups, composed of a small number
Secure affiliates have been organized for several months.

They are all composed, for the most part, of very young people.
People aged eighteen to twenty-five. They accept the slogan that...
is transmitted, as far as possible, verbally by delegates

One of the letters seized in the recent searches recommends
to members of local groups to conceal the revolutionary organization
the company to which they work under the legal label of a syndicate chamber
wedge.

All groups in the same region are linked to each other by a
federation which bears the name of the department where they are located, unless
that their small number in the same department did not lead to the ehefii

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m

to group them differently. 11 there is the Saône-et-Loire federation, that
from the South, from the Southeast, from the Loire, etc.

Each of these federations has its own stamps and seals, bearing its name,
the name of the place where its leaders sit, and sometimes also some symbol.
Those from Saône-et-Loire have a lion as their emblem.

The federation serves as an intermediary between the operational groups, dis¬
sown in the municipalities, and the steering committee of which we will
The operation will be explained further below.

All federations in France appoint a delegate to the committee intimate, supreme leader of the league, and which meets at least once per month in Geneva. We only know five names of delegates. They are not all French. At least the committee deliberates with the Prince Krapotkin's competition, several letters of which do not allow not to deny intervention in all of this. It also includes former pardoned, including one illustrious figure who promises to "astonish Russia" by the explosion which will take place here.

All the seized dynamite cartridges were of Swiss manufacture. and come from Saint-Sauveur. This is a most important fact. He proves that the starting point of revolutionary action is at the foreigner.

Other indications from different sources have also gnalé at the same time the federation of the Bernese Jura^ as serving as a base of operations for the anarchists' attempts in France (1). The name of Pindy and that of Élisôe Reclus, the an- Former members of the Commune, have a key often pronounced as those of the movement's leaders. The latter himself threw a A bold challenge to French justice (2), and the Attorney General Fabreguettes declared before the Court of Lyon that his stay abroad alone had prevented him from understanding it in the... suites.

None of the wretches who committed the crimes of Montceau- les-Mines, does not appear to be part of the higher committees, of the order of national brothers. Thus, for example, Dumay, who, in 1873, had played a role in the Republican plot, and whose lectures excited the workers of Monlceau, did not put his hand to the execution.

Our personal studies allow us to confirm the indicators cations given by Paris. In a very large number of factories,

(1) La Fanfutia, cited by L'Union on November 30, 1882.

(2) See letter in the Union of December 27, 1882.

From Miao, from factories, the workers are at each payday obliged to pay a contribution of 0.50, 0.75, or 1 franc per semiino, depending on the size of their salary, for the fund of the company. They have absolutely no idea what this company is, but if they did not comply with this requirement (such as voting for the candidates designated by the sect to appear at funerals civilians), they are ruthlessly driven out of the workshops, either by the master craftsmen, who in reality have complete control of the

Cruelty of workshops in large industry, either by a
silent persecution of their comrades. These minimal contributions,
regularly perceived over large masses^ constitute
considerable funds and give the anarchist party resources
that VInternationale never had,

The existence of the two higher orders is completely
addressed to members of local groups, trade unions,
by the following process: the regional and national committees are
the product of multi-stage elections which are carried out by means
of successive eliminations. Those who stole in the first degree did not
They never know who the second-degree elected members were.
by their delegates, and so on.

This organization extends across Europe and as far as the United States
United. If in the latter country, as well as in England, the anarchists
yours do not engage in physical acts of violence against the
people and property, it's so as not to compromise asylum
safe and the base of operations they find there.

After a period devoted to organizing the groups, then
to propaganda through the press and meetings, the committee di
The rector deemed it appropriate to make a strong impact on working-class opinion.
through a series of enforcement actions. It was then that we saw the following
mining in the Saône-et-Loire coal basin, in August 1882
this unrest which has since continued to grow.

Following the events in Montlceau-les-Mines in October, a
a number of dynamite explosions, onar- meetings
slurs, placards, and threatening letters have occurred at
Paris, Lyon, Arles, Marseille and the surrounding areas;
then, the central committee of the Federation, judging that one had
"as.'sez did for propaganda, gave the order to arrest these mas
demonstrations, and they ceased immediately. It's a word c^'or-
dre who commands them as he stops them, and there is absolutely
There is nothing spontaneous about these so-called outbursts of anger from the people.
against the clerics and the capitalists.

In March 1883, at the time when the radical party was organizing Tagita-
revisionist tion and where a crisis is affecting the building industry
leaves a large number of workers without work, a new word
Orders are given; and immediately in the vicinity of Le Creusot the
The breaking of the cross, the dynamite explosions began again. The
The government of the Republic is absolutely powerless to

eliminate that organization. The newspaper La Tenaille, organ of
the Federation of the center, declared it the day after the verdict
Riom with great brutality.

At the same time, an accidental dynamite explosion occurred between
the hands of two accused in the Lyon conspiracy, which took place in
Belgium, drew attention to the comings and goings of anarchists
schists, and on the existence of several organized sections in
this country. One of the causes of their power, which compensates for their
small number, resides in this ease of operating in the world
entire and to shift their base of action from one day to the next, thanks
to rapid communication routes and scattered high-altitude areas
in small groups in all parts of the world.

There has long been a center in London where the mazzi-
Nihilists and anarchists meet and find
every ease to conspire. The Philadelphes lodge, of the rite
from Memphis, receives them and provides them with all the resources that the
Freemasonry, in its highest degrees, can provide the cons
pirates (see Book III, Chapter XV). The anarchists publish there
a newspaper, Frcilicit, which published its apologies for the assassination
the Tsar had, a rare thing in England, condemned
by a jury; but the group nonetheless continued to exist
in peace. It was there that Hartmann was solemnly received after
that France had refused his extradition to Russia.

In the United States, there is a similar facility. Hartmann
was received in triumph in New York in August 1881, where he went
dait, as he himself said, aRn to organize a double
propaganda: one for humanitarian purposes, to help the few
The Russian people sought to conquer their freedom, the other to support the workers
with the aim of liberating Russian workers by means of
strikes (1). After the meeting. "The inauguration of Alexander II, several meetings took p
are held in New York and Chicago to condone crime and

(1) See the Ntv-York Weekly Herald da August 3, 188V.

to protest against the execution of a woman who had taken part in it,
Jessa Helfmann (1).

"The revolutionary socialists of America," said Mr. Win-
terer, sent a delegate to the congress who sat secretly at
London, from July 13 to 20, 1881, for the purpose of studying and
to gather the chemical and physical resources that may be useful
to the revolutionary work.

Finally, an assembly that cynically took the name of Council

Dynamite held its meeting in Chicago. Deliberations took place there.
publicly on the means of blowing up cities and ships
tes (2). On December 29, 1882, Most, the German socialist, the editor
The leader of Freedom presided over a meeting in Chicago in which
The murder of all property owners and capitalists was cheered.
by a band of fanatics (3).

At the end of February 1883, American newspapers reported
yet another meeting held in Philadelphia, under the direction
d'Hartmann and de Mo.-t, with the support of established anarchists
in that city. They reportedly conspired there for a corn action.
common ground between German socialists and Russian nihilists.

The Democratic Alliance took advantage of the situation
agitated Ireland to establish a secret society which has
systematically subjected to assassination. The Rebel of Geneva, organ
of the anarchist party, published on this last May
company details that indicate the relationships existing between the
two revolutionary centers (4) (see book III, chapter XXXII, §).

§ 3. — The Black Hand in Spain

The Alliance of Socialist Democracy, we said, has
extended with powerful ramifications in all European countries
Latin (5). It was Bakunin who, in 1873, had stirred up the movement-

(1) Sew^Vork Weekltj Herald, May 24, 1882.

(2) Three years of Thisloire of socialism, p. 73.

(3) V. the Nation, January 4, 1883.

(4) V. do!> extract» do ce» informaiioQS in YUaion da 24 mai 1882.

(.0) The tendencies of Italian socialism led them to the anarchists. In November
and in December 1882, a group of Italian socialists was reported in Marseille, intending
tulant Cireolo reooluzionario, di ifarsiglia who were in contact with the anar¬
French schists. V. YLnion of December 3, 1882.

ment of Barcelona and Carlhagcne. We saw (!iv.
n, chap. XII, §7) rarticle si remarquable de I7:.7a///d de Genève,
his organ, regarding this movement following May 24, 1873.

After a few years of reflection, that is to say, of pro-
Secret pagan, the attacks have started again.

On October 25, Oliva Monnasi, who declared herself international^
Listoy fired a pistol shot at King Alfonso XII. In 1881,
When the workers' congress of the ISIS was being prepared, one of the miners
The Spanish wrote, in a letter read at the congress, that they could not
were going to be represented there, "because we are very busy with the
"The work of the Revolution."

It is in southern Spain, in the kingdom of Va
lence, but especially in Andalusia, which is where the main
party strength. As a result of the agrarian system of this last pro-
Vince, socialism is especially widespread among agricultural workers
fires. Since the 1878 decree, fires had occurred frequently.
lying in this part of the country, and it had been noted once
eighteen fires on the same day in fairly distant districts.
The Madrid correspondent for the Journal des Débats (no. 22)
August 1881) did not hesitate to attribute them to the International.
at the same time signaled the incitement to strikes by the
socialist agents, who were concealing their instructions from London
and from Switzerland,

In February 1882, new fires led to the discovery
green of the Spanish anarchist organization.

It takes the name Black Hand Society. According to the
The Imparcial newspaper of Madrid, it has its center of operations in Xé¬
rès, Grazaleuza, Ubrique, Arcos and other localities of the Andares
lousie: but the committees from which the impetus originates are established at
Madrid and other major cities, and count among their members
brs of people belonging to the upper classes of society.
They themselves receive the top management from Geneva.

Several dynamite deposits, found at various points in the An¬
Dalousie, clearly indicate the foreign origin of this association.
although local circumstances have contributed to its dilution.

It is divided into provincial federations and local sections:

The organizers of the Black Hand state in their statutes that
The company aims to defend the poor and oppressed against
those who exploit and tyrannize them, against their thieves and their
executioners.

"The earth," they add, "exists for the common well-being of humankind."
my people, who all have an equal right to possess it; it was created by the ac*

productive activity of workers; the current social organization is ab¬
surly and criminal; it is the workers who produce and the rich
lazy people hold them in their clutches; therefore, one cannot be animated
of an excessively deep hatred against all political parties, because all
are equally contemptible; all property acquired through labor
any inheritance from another is illegitimate, whether it comes from rent or interest;
The only legitimate form of recognition is that which results from personal, direct work a
useful. Consequently, the Society declares the rich exempt from the rights of
people; she proclaims that to fight them as they all deserve
The means are good and necessary, without excluding iron, fire and
even slander.

The association affirms that it is in agreement with all those of the
same characteristics established in the various countries.

The organic statutes are short and categorical. The sanction general
The association's general decision is the death penalty.

The association is essentially secret. Anyone who reveals, by im-
Whether due to prudence or bad faith, the acts of which he is aware are put into
suspicion for an unlimited time or sentenced to death, depending on the severity of the se
speed of the revelation.

Any mission assigned to an affiliate is mandatory. The one who submits to it...
trait is regarded as treacherous.

The affiliate must make it a rule to conceal their relationships in public
with the association or his sympathies for it.

Every affiliate is subject to a novitiate; he must provide positive evidence
tests of his sincerity, and it is only after this test that he is admitted to
to present himself before the initiates of the group to which he is to belong.
In this circumstance, those in the know take every precaution to
to avoid being caught off guard. After hearing the recipient, we
proceeds to the vote. No one is admitted except by unanimous vote.

The Statutes of the People's Court or Secret Court are reminiscent of those
of nihilism. They carry at the head the following declaration:

"Whereas bourgeois governments, by outlawing
The International, prevent a peaceful solution to the social question,
A revolutionary organization must be established in secret.
Triumph is still a long way off. The bourgeois continue to commit
Their crimes must be punished; and since all the federates are
Once this plan was completed, a people's tribunal was tasked with...
to condemn and punish the crimes of the bourgeoisie. The members of
revolutionary tribunals must belong to the International; they must
They must be capable of carrying out the mission they accept. The bourgeois
will be punished by all possible means, by iron, fire, poison,
or any other way.

THE ANARCHISTS

The court's regular meetings take place on the first of every...
months. Their purpose is to report on the reprisals carried out.
by each of the members against the bourgeoisie, advantages offered
by each of the implementation methods j to examine the reforms
some things that would be useful to introduce into the association and to give
instructions to affiliates.

Every member of a group is required to submit to that same group
his ideas and views on the best methods of arson and assassination"
poisoning, and generally any means of causing harm
to the bourgeoisie.

Each member pays a membership fee of five cents per week
for correspondence costs. For high out-of-pocket expenses, recovery-
This is truly achieved through repetition; in the case of extraordinary expenses, one
resorts to federation.

Punishments should only be applied at the opportune moment. The affiliate
must know how to take advantage of favorable opportunities.

Whenever it is necessary to compromise and expose one's
life, the affiliate must demonstrate energy and not hesitate in the choice of
weapons.

Reprisals must be carried out against property wherever
They cannot reach people.

No one is obliged to act in the event of material impossibility or inca-*
personal peace. But anyone who has accepted a specific mission
must fulfill it under penalty of death. Anyone who fails to act in a
permanently declared null and void and expelled from the association; he is
placed under the close supervision of the court and faces the death penalty
at the first revelation. No consideration of friendship or kinship.
cannot stop the execution of the traitor. No one should be respected.
the price of a brother's or father's life which endangers a considerable number*
demandable number of people. Every time a group from a locality
can carry out the death sentence pronounced against a traitor, the aff
Links from other localities are responsible for this execution. They surprise
They condemned him and killed him without mercy.

Various means are indicated to the members of the people's court
to ensure the secrecy of their deliberations, their resolutions and of
their actions. They must change their name often; they have a number for
their correspondence and a code of precautions where everything is planned with
meticulous care, down to the smallest details (1).

Among the causes that must be invoked, several will have a
great repercussions. The assassinations of Blanco and Benaoçaz were
committed in atrocious circumstances. Thirty-six individuals have already been

(I) VJtnparcial of Madrid, cited in the Union of March 0, 1883.

involved in both cases. The assassination of Negro and his wife,
in execution of a sentence rendered by the people's court, the death
Don Antonio Enciso's attack in broad daylight on several masters
sons of Arcos, all crimes for which the principal perpetrators have been arrested, se
will, in all likelihood, be the first facts on which the tribu
Nationals will have to vote. It is already estimated that there will be more than 200
cases to be judged.

Among the leaders of the Black Hand* is said to be a master
of a school named Juan Ruiz, on whom the most serious charges are brought
and who is suspected of having participated in the assassination of an affiliate, Barto-
Lomé Gago, condemned by the people's court. Juan Ruiz is on the run.
But justice is on his trail.

It should be noted that these statutes of the Black Hand^ seized by the
Spanish justice, are like a paraphrase of the statutes of
international brothers (see above, S 2). The origin of the movement
The Spanish psyche is once again betrayed by this fact brought to light during the investi
that the leaders of the Black Hand consecrated several marriages
said to be emancipatory, attested only by the presence of some
such witnesses, like those of the daughters of the F.-. Reclus. (Book III.
Chapter XVII, Section 4).

VImparcial provided figures on the number of members
which seem very exaggerated to us. They are undoubtedly being confused with the
men of secret societies the masses of workers who are terrified
controlled by the sect and do not dare to resist its injunctions.

The police had barely apprehended the local group
Jerez, which the committee, far from being intimidated, took the offensive.
By his orders, a large number of vines were cut down in the
In the province of Malaga, new fires have broken out, the bour
Geois, owners of rural properties, have received death threats.

S 4. — Relations of the anarchists of Western Europe WITH the Russian nihilists

After Bakunin, it was a Russian, Prince Krapotkin, who

took over the leadership of the Jura federation and propagated
Anarchism in France by reconstructing the debris of rinlerna-
national. One of the defendants in the Lyon trial wrote to one of his
accomplices after the nihilist attacks in Russia: "All this

"which belonged to the Churches, the Jews, the bourgeoisie has been
"Shines thanks to our nihilist friends."

As early as 1881, a special journal, Polybiblinn, reported the strange
propaganda that was taking place in France and Belgium:

Among the signs of the times, we must include the apparatus in France of
The nihilistic press is still only in its early stages, but rest assured
that before long she will produce, certain of impunity, with audacity
ever-increasing. Meanwhile, various booksellers are announcing: Alexandra*
Letters from a nun, with a portrait of the author; the Heligion and the Heeo*
social lution^ by Michel Bakunin, annotated by Arthur Arnould (member
of the Commune). He is an amnestied man, Mr. E'isée Uecltis, whose opinions
ultra-radical groups are well known; who is responsible for reviewing and classifying them
the writings of the Russian socialist.

Brussels is a very active center for revolutionary publications;
In fact, the depot, in Paris, is at the booksellers whose names we are given.
and the addresses; among other writings, one sees: social indication^ ton-
reference made by Mr. Fleury, of the Or., of Paris (on the frontispiece)
vignette depicting a triangle surmounted by a liberty cap, with
a motto whose meaning is easily guessed: No duties without rights).
Let us also mention The Priest's Novel, a title which dispenses with commentary, they
Tablt tles du libre-penseur. Le Journal de la Librairie takes the trouble,
It is quite superfluous to announce to us that the sale of these works is self-funded.
Ridiculed in France; the matter goes without saying. He previously informed us
than other Belgian productions (a heap of ignoble impétés, watered with ti¬
ultra-radical groups) obtained from the Minister of the Interior the lifting of
the prohibition that once afflicted them. As for the vile productions
of the Belgian bookstore, as for the disgusting garbage it spawns without
relaxes, they are very easy to obtain in Paris; the government closes
our eyes. We have before our eyes vile catalogues; we are told
will think of citing no title

Nihilistic publications continue in Italy; a novel by one of the
leaders of the sect; How did Jàite? appear in Milan; another, written very
violent, originated in Italy; its French translation has been announced.
Mazzinian party, still formidable, strongly organized into secret societies
tes, fully aligns himself with the doctrines of the Russian revolutionaries (l).

Dynamite opened the eyes of liberals who observed
tended to see in Russian Nihilism a liberal reaction
a somewhat violent and complex mysticism specific to the Slavic race.
The Journal of Economists^ in its November 15th issue
188*2, contains a very interesting article by Mr. Edmond de
Molinari, French consul in Kiev, (intended to prove that the
French anarchists and Russian nihilists are two branches
from the same association. We reproduce here the main ones
passages:

!\) The Polybiblion of April and May tSSl.

The events that have just taken place in Moniceau-les-Mines and
in two major French cities we are committed to publishing some
Unpublished details on VUnlon ouorière nihilmte (la midi de la Hiissie Cette)
a secret society sought to provoke anarchy in the provinces
southern parts of the Russian Empire, in the years 1880 and 1881, by employing
the same violent means used today by anarchists
French.

The analogy we find in the actions of the leaders of
this revolutionary movement, shrouded in mystery,
in the recruitment of very young people for the accomplishment of blows
senseless, in the issuing of numerous subversive proclamations
near the workshops, in the vat of threatening letters, written with
the same crude style, applied to the directors of industrial establishments,
to the jurors, the prefects, etc., stamped with the seal of the "Committee of the dyna~
"mite" like the letters of the nihilists stamped with the "Executive Committee"
in the use of the same terrorist methods, with the aim of terrorizing
the masses and to make them believe in their omnipotence, in their signs of
convention, in the disguises they use, and finally in their
theories in which they proclaim themselves enemies "of the laws, of religion, of the
property and bosses." all this insane means, similar to
those which we have seen practiced closely by the nihilists, not ncus
This leaves no room for doubt that these latter, after having failed in Italy,
had not employed their exuberant activity in France, by cooperating in the movement
socialist anarchist movement, or even by leading it.

Until 1880, the nihilists of the so-called "terrorist" group had not
terror spread only in the highest governmental circles, by
their attacks on the sovereign and government officials.
owners, merchants, industrialists, the "intelligent classes"
had been spared. It was only around this time that a fraction
News of ultra-terrorists attacking them, excising, in the provinces
from the Southwest of the Empire, all elements hostile to the state of affairs
current. They tried to incite the peasants against the landowners, the

Workers against bosses; they sought to provoke unrest
to bring about, as they proclaimed, peri-urbanizations
economic changes, which would in turn lead to political changes
culminating in "the Revolution." The arrest of the main members of
This workers' union fortunately destroyed the evil still in its ra¬
cinema

During searches of the defendants' homes, state police found
revolutionary pamphlets, the statutes of V.4 asocial international
workers, submersible proclamations, encrypted letters including
We were unable to discover the meaning of the letters written in chemical ink.
poems, programs of revolutionary groups from various parties
nihilists, manuscripts detailing the organization of the groups, quits
cash deposits, subscription tickets to offices of
reading, excerpts from works on political economy, social works
lists, a flying printing press, printing type, missteps
sports, postmarks, factory stamps, that of the police chief of

Karkow, Engraving Instruments, Mug ink for the stamp
Ruiion, corrosive materials, arnie.s, revolvers, knives,
axes, boxes of crumpled shells, wigs, false beards
blue lines, dowdy clothes, etc., etc.

The second part of the program outlines your following demands
of the Workers' Union in the name of the working classes:

1** The land, the factories, the workshops, the industrial establishments
will have the exclusive property of the people;

2** The work will be carried out by association;

S*» The future governmental organization will assign a share of party
equal participation for each, in the direction of the government;

4° Individual liberty, privacy, freedom of speech, freedom of assembly,
of association, and freedom of the press;

5** Organization of a national militia, replacing the year
current permanent.

The means advocated by the "people's socialists" (socialistow
narodnikow) to achieve this social l^den are:

1® The terror that will be provoked by inciting the peasants, the

ichin$chéoiki{ a type of farmer whose number reaches approximately 400,000
in the southwest provinces) against landowners, by pushing them
seizing land and woods by burning crops; by murdering
nant, as in Ireland, the owners here are the lords; '

2* Industrial or factory terror, by setting fire to factories,
the workshops, the industrial establishments; by assassinating the directors and
the bosses;

3® T<a military terror by inciting discontented soldiers to revolt
against the ornciers, having advised them to assassinate the leaders who use a
excessive severity, mistreat or punish them; in short, in
raising the troops against the senior officers;

4® Political terror by discrediting the government by all means
current situation; diminishing its prestige in the eyes of the people; weakening
strengthening its force; by overexciting the revolutionary spirit of the classes
exploited female workers; by inciting the people against the authorities, the officials
tionaires, the police; taking advantage of the hostility of the population towards the
Jews and Poles, to create conflicts leading to disorder
and finally provoke revolutionary riots.

Since it is through secret agitation that they must prepare the great
fighting against exploiters, they will work under the banner of the organization.
trade union whose aim is the education of workers and improvement of
their condition.

The members of the society were tasked with spreading out into the countryside.
loincloths, to gain entry into factories, into workshops, by searching
to hire influential men, enjoying a certain authority over
their companions, more capable than others of hastening the movement re-
revolutionary. In the villages they had to strive to seduce the
starostas, the bailiwick greltikrs; in the factories or workshops, the
foremen, the former workers; in the army, the junior officers.
"The party's new recruits," they said in their proclamations

They will act on the minds of the men under their authority in order to win them over
to the great common cause.

The propaganda of "revolutionary ideas" was carried out in two ways.
nières: verbally, through slovoini speech, in cabarets, at fairs,
in markets (bazaars), in places frequented by the people; by
written, that is to say by proclamations that society disseminated profusely
sion in towns and in the countryside, on roads, on bridges,
on railway trains, etc. Their propaganda was skillfully
practiced. Thus, the proclamations were usually thrown there on the eve of the Days
holidays, at night, in villages and around factories. These
appeals to the people, printed on a single sheet, sometimes in letters

of gold, like religious writings, stamped at the bottom with a red seal of
the Union, were collected by the peasants and workers, who read them
on a festive day at the cabaret or in some secluded place.

The new converts used their most specious reasoning.
to convince the unbelievers.

These proclamations are too original in their kind for us to
We hesitated to reproduce some of them. We chose the main ones.
They are addressed in the name of the Union Terre et l'Aberlé, or in that of
The Workers' Union of the South^ or simply the Secret Union.

1. Proclamation to the peasants, in the little Russian dialect.

"Recommendation of the Secret Union Earth and Liberty to honest people"
people. "

She recommends that they: "act together, as friends; abolish the re^
advances to the owners, to no longer pay the rents, to cut the
forests, no longer respecting property boundaries, seizing the
land, which belongs to them since they work it, to share it among themselves
distributing in such a way that each of them receives the portion that he is entitled to
"I cultivate."

The epistle ends as follows: “If the Tsar sends his
army, this will prove to you that he is the enemy of the people and the friend of the
lords; then he should no longer reign, for he is no longer the father of the few
ple. »

All these manifestos or proclamations were stamped with the seal of
the Union, printed in red ink, with the words "Land and Liberty*,
surmounted by an intertwined axe, pickaxe and revolver.

2° Notice addressed to Colonel Karobkine, head of the workshops of the arsenal mi¬
Klew's literate.

The Workers' Union ordered him: "to increase the daily wage and
the first 'munérationment per piece after agreement with the workers, to consider
the worker as a man not working only for himself, but
for the common good; to no longer dare to fine the workers following
"Before his whim, a fine was only permitted in cases of theft."

Some time after the sending of this first acis, a second, closer one...
reminding him of the same requirements, he added: "that the Union present-
the Colonel said that in the event of non-execution of the demands already made
mules, she will find herself obliged to carry out the sentence to
death warrant issued against him, head of the arsenal.” The notice addressed to Messrs. Ja

Brothers, is it not a perfect imitation? If we have found no
part in the bare programs in the proclamation ci-dcssiis of the nihilists,
the demand for information. It is by reason, which they explain, moreover
their, in other writings, "what would not proliferate (|u'a,n\ cabarctiers, to
employees, etc., who would freely steal from the people without danger."

This is according to a manuscript of the "statutes of the Society" divided into
twenty-four articles, found at Koscbintsow, which we are publishing the following
the following information relating to ruralization, administration and research
sources of this secret society.

The Union piéridionale des Iramîlleurs comprised several groups
separate, whose number was neither fixed nor limited. The relationships between them
were regular or irregular: regular and official with the cen* committee
tral of Saint Petersburg; irregulars with the Kharkow groups,
Odessa, Moscow, whose members, through their personal relationships,
communicating matters, of whatever importance they might be. The
secret of the cipher used in correspondence with the executive committee
n'était cpiiitu que des eonjnrés most ancients.

The Union circles were organized on the model of all the
Nihilistic associations. They consisted of 10, 20, 30 members, including one
present, a secretary and a cashier. To avoid denunciations or detection
The police easily, your revolutionaries used false names or so-called
lighters. The president, elected by the members of a group, became its,
Official delegate to the Executive Committee of Saint Petersburg. Often
This Committee admits him into its ranks, and the right to fund new
groups were allocated to him. Membership was granted by election.
The new candidate presented by three nihilists was expected to win, in the runoff
two-thirds of the votes; but, if only one person opposed or
if he raised a serious objection against his opponent, it was rejected, unfortunately
despite the vote cast in his favor. Accepted, the neophyte had to pledge his swornness
the conspirators, "to faithfully observe the prescriptions of the Society,
not to "reveal his secrets or decisions to anyone."

A member suspected of treason and found guilty faced the
death penalty. Not only were members required to keep the se
the most rigorous credo on the association, to work assiduously for its pros¬
perity, to make the sacrifice of their lives when the cause of the party demanded it,
but they were obliged to "uphold the honor of the group to which they
belonged, (iliac member retained the freedom to withdraw from
the association, provided that the payments made remain in the
the fund of the society The resigning member became subject to a surcharge
meticulous vigilance on the part of his companions. The resignations, moreover
Theirs were very rare.

The Society's resources came from private donations, from
secret lotteries, membership fees, etc. In the papers of a

accused (probably the cashier) a note was found specifying the
in the following manner the last verspinents: 3-na é rubles, of N. p- 1
ruble, from M y 13 rubles, NN 2 rubles.

Correspondence between members of different groups was not to be written,
when it concerned matters of interest to the Society or relating to the party

than with chemical ink. Between the lines of an ordinary letter, one finds*
had the important missive (O.

According to the "statutes", each circle was supposed to have its own local, its own bi-
A library and a clandestine printing press. The Bratstco (the Brotherhood),
The Union's projected newspaper would have had the mission of indicating to the people "it
needs" and to paralyze the influence of the "bourgeoisie". The creation of
This journal remained a project. It is to be assumed that there were obstacles
serious issues hindered its publication.

Around 1873 (2'), students and young women founded at
Kiew, a society which they named after the Commune of Kiew
(Kiefskaïa kouminouna). The membics, the "communards," were assembling
Every evening at the association's premises. In the meetings, they talked about
government affairs, its policies, desirable reforms, and
various changes that the government had to make in its administration
administration. We smoked a lot, we drank (even more, we got drunk so much
wind, and almost always these secret meetings ended in scenes of...
gie. To provide for the upkeep of society, the Communards contributed,
But the main income came from theft. One member stole 30 rubles.
and a fur coat: he put the 300 rubles in the till and kept the fur coat;
Another became a postilion and delivered the mail he was carrying; a woman-
A member of the group was in the service of a landowner whom she murdered and then escapec
carrying with it its values, which shaped the Commune.

As the actions of this circle became disturbing in every respect
ports, numerous arrests took place among the members, almost
all young men. Some were pardoned, others sent away by direct means
ministerial staff in the northern provinces or exiled to Siberia. This matter
It is known as the Trial of the 770.

From 1874 to 1876, a new secret society was discovered. 193 per
103 were arrested, 103 sentenced to different terms and 90
pardoned (trial of the 193).

Fragments broke away from the Commune and scattered into
all parts of Russia and around which the revolutions gravitated
lutionaries scattered throughout the land where these debris fell. Then,
these "fas" of the Commune, those pardoned in the trial of the 193 and the revolutions
traveling merchants gathered and founded new groups, including the
The program and its operation were better studied. It was at this time

that, around 187G, the revolutionary party moved from the passive phase to the active phase, from speech, as the nihilists say, to action, that is- that is to say, to assassination.

From 1876 to 1879, Stepanovieh, an ardent, passionate, determined and con- nihilist damned ever since, he organized a revolutionary group in Kiew whose mission The special aspect was "to take advantage of the people's miserable state, with the aim of to create discontented people whose spirit of revolt the party would incite.

(1) Letters from the brother of the accused Prirelski, residing in Montpellier in 1881, were found at her home written using this method.

(2) .8'élaieot constituted before this time; in 1861, the first circle revolved tionnaire said Penzenthi: in 1862, the Society of Land and Liberty; in 1889, the group of Netehaeff.

This very organized, blue-collar group sent to the Minister of Justice, under form of address, energetic protests against the harshness of the police in the name of the Pntifh/ue party of southern Russia. It is by members from this group, in 1877 or 1878, that perjured vilililists were murdered.

In 1876, another group, called flrrowpc ffe Kiew (Kiefski Kroujok) ap¬ appeared; its organization, more competent than those of the previous ones, had direct links with Saint Petersburg and other cities in the country. He owned an underground printing press. The members distributed a profusion of revolutionary pamphlets as well as proclamations, and their activity was prodigious. It was at a meeting of this group, composed of men my determined and violent, that he Jut decimated for the first time in April 1879, to use dynamite as a destructive device in the revolutionary attacks. It was through ignorance or error that Golden- Berg revealed that the use of cdte liiaiiére cxplosil)le fui decided the first "fools at the Congress of IJpcIz," "Lc.s nihilists who attended it, in July 1871), that is to say three months after the decision taken by the Kiew group, He did not ignore it. Dynamite is destined to play too important a role. carrying on in the socialist agitations so that we let them ignore where It was, for the first time, proposed as an instrument of so-called destruction. Ciale, it is from this Kiefski Kroujok that the workers' union of the South descends directly, (as we have seen, its members have • gone into the, people," and God knows what terrible catastrophes would have been unleashed upon the country the union of peasants and anarchists, if the Russian government had acted with as much energy as skill.

This was the first time that nihilists interfered in business

internal administration of workshops, factories, and farms
agricultural, it was also your first time receiving death threats.
to workshop managers, bosses, and owners.

Mr. Anatole Tjoroy-Bcauliou cites, regarding the disturbances raised
In their attacks against the Jews, a characteristic phrase: "We are having lunch
with the Jews, said a common man in 1881, during the three
Days of looting at Kicf; we will dine with the owners.
we sup with the Popes (1). » In a national form
Russian Nihilism, being very particular, is nothing other than something else entirely.
the first analysis that universal evolution pushed to its limit
extreme ro.vysme.

Galicia and Bohemia have recently been the scene of attacks.
which indicate the same leadership thinking.

In January 1883, the sor/a/w/cÿ threatened to blow up
with the dynamite the Jesuit church in Lemberg, and their com
The plots appeared so serious that, as a precaution, the police

(1) The Empire of the Russian Tertelles (Paris, Hachelle, 1882, vol. II, p. 548),

for a few days the church was closed. The Jesuit Fathers of
Galicia were targeted for their hatred, because* they had just been
charged by the Holy See with reconstituting the Eastern order of
Saint Basil. This is not the first time that nihilists have
They are the instruments of Russian Pan-Slavism.

The same organization exists in Bohemia;

The sect's secret council, according to the Vienna newspapers of February 11th
1883, had recently outlawed the police prefect of Prague, and
It had been decided, in a night session, that lots would be drawn to
to know, who would be responsible for carrying out the proscription sentence.

Merciless fate chose a glove maker named Dressler, who
Repentance came a little too late, and he just committed suicide to avoid being
no victim of the sect or its executioner, that is to say
He will likely be hanged tomorrow like a common murderer.

But the suicide of this poor devil had quite serious consequences.
unexpected. A letter, written by Dressler to his parents, revealed
the conspiracy of the prescribers (1).

5. — Relations of anarchists with others
Socialist factions

One of the biggest practical mistakes one can make,
is to believe that the divisions of secret societies or social
Lists, they render them powerless. They always meet.
to attack the social order.

Thus, whatever rivalry there may be between the supporters of Baku
nine and those of Karl Marx, among the various revolutionary groups
Naires, Jacobins and socialists alike, all applauded nonetheless
everywhere at the assassination of Alexander II, as they had done
after Hartmann's translation (v. lib. II, chap. XV, § 4).

Members of the German Social Democratic Party, could not
Before meeting in Germany, they moved their conference to Switzerland.
They gathered from April 20th to 23rd in the ruins of the ancient
Wyden Castle, Canton of Zurich. There, although they excluded
from the party organization two anarchists, Hasselman and Most,
They cast a vote of sympathy for the Russian nihilists.
his. The following passage from their manifesto indicates that between them

(1) See L'Union of February 15, 1883.

m

and the anarchists share an identity on the goal to be achieved, if not on
all means to be employed.

The socialist democracy of Germany is convinced that the Revolution,
To be victorious, it must be prepared in advance. She considers it as
the first duty of any good revolutionary is to contribute to spreading
Increasingly, through active propaganda, socialist ideas among the few
ple, – to make those who must more capable of defending themselves and acting
I fight to lead, – to organize an inflexible discipline, – to weaken
the opponent and parry his blows. We must be ready with all
our forces for the universal shock that will overthrow the organization
current state of the world. When the irresistible march of events will have
When the moment of truth arrives, the socialists will know how to show that they understar
their duty; they will leave nothing to chance; they will be ready; they
will go into battle with the well-founded hope of victory.

The congress declares first and foremost that the emancipation of the class or
The revolution must be the common work of the proletariat of all countries. Opposite
of the international alliance of reaction and capitalism, it is absolutely necessary
the international alliance of the proletariat to fight the old

powers of oppression.

Mr. de Pulkammer, Minister of the Empire, declared in the Reichstag,
in December 188'?, that the Leipzig police had proof of the
existing relations between the socialists of this city and the nihi
foreign lists.

In his response, Socialist MP Von Vollmar, while
denying the material fact of Paffilation, he highly expressed his sym¬
pathy for Veneryie and the spirit of sacrifice of the Russian nihilists.

Equality, organ of the relatively moderate fracture of the col¬
French lecivists, expresses himself thus:

We will begin with political power. It is the Parliament
which one will have to be taken away first, with or without dynamite, the
how we will dislodge the bourgeoisie from the dependent government no
Men, but circumstances.

And by proceeding in this way, by first removing the fortress,
government, which controls all of bourgeois society, we will not be
not innovators. We will only benefit from the immortal lesson that
was given to us at the end of the last century by the men of the Third Estate and
follow their example.

Power first,

Next, the property.

As we can see, there is a complete identity in the doctrines
born and within moral principles.

Attempts have been made to engage in trades.
English unions to give at least moral support to
French anarchists. A solemn visit by eleven delegates
English in Paris, under the pretext of consulting about the tunnel
under the English Channel, was organized for this purpose.

They were offered a banquet in a hall decorated with flags.
reds, and the following day a meeting was held under the chairmanship of the
Citizen Joffrin, municipal councilor, heard the cries of "Long live the Com¬
Commune! Long live the social revolution! They have been constantly engaged in
tender. It began with the reading of an address by Félix Pyat
to the English workers, of whom the following is the most characteristic passage:

Force and faith separate men. Science and law unite them.

Sent. What is law? Liberty, equality, fraternity! What is it?
Science? Press, steam, electricity! One is the end, the other the means of...
unity. The law of rights and science is a national variety within unity
human. This law of order is the corporation in the commune, the
common in the nation, the nation in humanity. (Burst of applause)
(dissements.) Thanks to law and science, no more barriers
neither physical nor social relations between men, no more kings, no more priests,
of masters (1)! Each his own master, his own priest, his own pro
pre-king, having all the sovereign attributes, the weapon, the vote and the land; more
of water, mountains, and seas! (Prolonged applause. Five the Interna¬
National! Five the Social Revolution!\ vaulted or decked seas, the
Mountains pierced or leveled, islands linked, the globe cabled; air, water, fire,
the earth, all the elements enslaved, subjects of the one master, of the one sovereign*
rain, of the one and true king by right and soon in fact, His Majesty Labor.
(More applause.) The worker, whom the English master calls a machine
mechanic, or simply main, hand, is the crowned head, the Majesty
of the future. Every other sovereign, warrior, priest, or bourgeois, is king
of the past. Why? Only work thrives on peace, creation, and rights. Everything
Another sovereign lives by war, plunder, and force. The sovereignty of the
The people alone can and will universal peace, because it is universal.
itself, because the people have no other subject than itself,
because his reign is a contract and his income is produced. Any other
The monarchy can only, and wants only, war. Its reign is constrained, its re
Having come with plunder, his subject is all that is weak, all that is poor, the vile
The multitude, the cannon fodder, the mob, the people at last. (Frenzied cheers.)

A delegate from the Trades-Unio7is, from Bristol, responded with a
speech, the meaning of which was translated by the interpreter as follows:

The English approve of the heroic struggles in which he is embroiled
In France, the Socialist Workers' Party. The union between French workers

(1) Note in passing the phraseology of the ritual of the knight Eadosch.

And Aoglais is made from today, a new sun will rise
to allow workers from both nations to get to know each other better, and
A day will come when these united workers will rise up to break the chains
slavery prevents them from progressing. Workers are the foundation of
The company, let us be careful, these foundations could well be lacking.
day and crush those who cannot bear anything. (1)

The assembly adjourned after several rounds of applause.
the honor of the fighters of Montlceau-les-Mines. Certainly,
We shouldn't exaggerate the practical results of this federation*

demonstration. Félix Pyat and the anarchists sought to make themselves known.
moral support from the Trades Unions to encourage their
French members. The meeting's chairman had to acknowledge
to be at the beginning that the French workers and the English workers
differed on the means to be employed, if not on the goal to be achieved.

Unfortunately, there is a common hatred that unites the
Socialists of all countries: it is anti-religious fanaticism,
the hatred of God.

Bebel told the Reichstag, astonished by his audacity:

We want the Republic in politics, and the economy in economics.
"Cialism, in religion atheism (2)."

Hartmann, in a letter written from London, stated that for
For him, as for all nihilists, all religions were equal.
element to be destroyed (3).

It was through violence against churches and religious figures that...
began the crimes of Montceau-les-Mines as well as the Commune
from Paris.

We wrote it in 1880, "if native French common sense re-
instinctively pushes what is unrealizable in the collectivist
For him, and for anarchism, socialist passion found an access
all the more formidable because she doesn't bother with a plan of
reconstruction, and immediately seeks to destroy. The elements
Jacobins and socialists are inseparable in our country.

The day when the violence of the anarchists would have overthrown the organization
government station, we would see the emergence, in an attempt to
to give form to this chaos, the formidable authoritarian collectivism
to silence Karl Marx, and it is perhaps for this eventuality that

(1) We borrow these quotations from the complete report published in the FrançaU of
November 38, 1882.

(2) Winterer, Three Years of the History of Socialism, p. 14.

(3) Reproduced psaV Union of April 13, 1880.

The founder of VInternationale is keeping a low profile at this time.
moment.

S 6. – The accomplices of the anarchists

Anarchists in Western Europe, like nihilists
In Russia, they are, after all, only a handful of sectarians.
This audacity is explained by the shortcomings they encounter in the
holders of power and by old alliances. France-
Freemasonry, whose bourgeois followers they are now threatening,
He prepared the way for them.

"We have supporters," Bebel told the Reichstag, "where
You wouldn't even suspect it, in a place where the police won't go.
Never. "

ME de Molinari, in the curious article we have cited,
reports an example of these complicities.

In the year 1876, a secret union was established between the young people of Granada
Ukrainian sympathizers and revolutionaries. The Ukrainian sympathizers represent
a little Russian party, whose political theories are in opposition to ab.
solue with those of the Slavophiles; they desire the autonomy of the provinces
of the south (of Ukraine), while remaining under the rule of the emperor
from Russia. The Granada^ "literary" circles are composed of fifteen
or twenty members, intelligent, educated, well-off, whose contributions
amply cover the club's expenses. The old Granadas date back to
1848 and they remained outside of the X Union we are talking about.

Moreover, this alliance was limited, on the part of the pro-Ukrainians, to providing
money to the revolutionaries, in order to facilitate their propaganda
revolutionary in the region. The agreement did not last, for it could not
to coexist among people of such different opinions and aspirations.

In France, the leaders of the great republican conspiracy of 1873
had sought the support of the anarchist hordes (Book II,
Chapter XI, § 3, and Appendix I). In 1882, we saw
the Masonic lodges of Paris to cover with their sympathy and
their protection the accused of Monlceau-les-Mines (book II, chapter 1).
XXI, § 1).

Russian nihilist committees have been operating in Paris for several years.
several years. In March 1880, at the time of the request for extra
Hartmann's administration, they sent threatening letters to the am¬
Russian ambassador, Prince Orlov, to Attorney General Mura-

Wief, sent to Paris by the Russian government without the

French police did not worry them in the slightest (1).

The newspaper Le Gaulois took the opportunity to recall the scandalous
protection which all of Mr. Grévy's ministries covered the pro-
nihilistic paganism and even the preparation of its plots (^l.

The number of nihilists residing outside the territory of the Russian Empire
can be approximately estimated at three thousand.

In France, there are two thousand of them, spread between Paris, its surroundings and the
province.

In each of the countries where they have established their residence, the nihilists have
formed a committee composed of the association's principal members.
committee has high command of all subcommittees or groups; it is of
It is through him that the orders for delays originate! ; it is also through him that the
He carries out the orders of the supreme committee; he oversees and directs within his sph
the printing, chemical, peddling and financial services, which constitute
lay the foundations of the nihilistic organization.

Funds from fundraising or other financial operations
The association sends them to him, and he is the one who arranges their distribution.

Each of the three committees of England, Switzerland and France, possesses
a printing press which he runs and employs staff in its operation
refugees designated by him.

A chemistry laboratory, which has an attached manufacturing workshop
bombs, is also installed by the committee in his residence or not
Far from it.

The nihilis also include among them a number of
peddlers, disguised as street vendors, with a trinket of
trinkets and coarse fabrics," they come to the printing shop to find the newspapers
documents, brochures or proclamations which they conceal with a sur-
captivating in the folds of the stars they peddle.

While selling their stars and distributing their printed materials, these people
cross Germany, cross the Russian customs lines to tra
to send them, without making it known, to Poland, where they would be poorly received.

It was only in Russia that the nihilistic peddlers began to act
to complete their task. We then see the merchant furtively emerge from between
the folds of the fabric he sells, the printed materials he leaves in cottages,

A large number of staff are needed to meet the requirements of the project.
nihilistic pagan, given that a skilled peddler takes several months
to distribute a few thousand printed copies.

An individual who calls himself Ta'^Kini, who trades in fabrics
and resides in Paris, on Avenue Reille, in the Observatory district, is
the main nihilistic peddler between France, Switzerland and Russia.

Besides the laboratories mentioned above, the nihilists also have

(1) See a very characteristic account in the 6niï'cr» of March 7, 1880.

(7) Reproduced by the Union of the U.S.I. November 1882.

at their service a number of "office workers" who
They are involved in the manufacture of weapons and bombs.

The famous watch spring boxes, which were used for assassinations
Siner Alexandre 11, were manufactured in Paris and tested in wood
du Vésinet.

Regarding finances, such as funds from bequests,
Donations or collections would be utterly insufficient, the nihilists of London
have set up a counterfeit paper ruble workshop in this city, of which the
The conversion into cash is done for the most part by means of
the traffic of peddlers.

It is still in London that all the destructive devices are brought.
of nihilistic manufacture, which would suggest that the Lon¬ committee
Dres has real connections among shipowners.

Prince Krapotkin, based in London at two addresses: Willmington.
Square 6, and Riwer-Street 44, and currently passing through Geneva, is
the supreme leader of nihilism.

11 to the supervision of the committees of France, England and Switzerland.
He is the one who orders proclamations and specifies their destination.
nation to the peddlers.

He has three secretaries or aides-de-camp who are: JasIokoiT, editor of
the former Tbcs/r”, Dr. Roussel and Goldemberg, cliimist, whose family
resides in Paris.

Although actually based in London, he travels constantly, sometimes to Paris, sometimes
in Geneva. But it can be said that it is in Paris that he practices most specifically*
his command.

11 There are nihilists in every neighborhood of Paris, but it's in the
It is in the vicinity of the Pantheon and the Glacière that one finds the most
compact.

The head of the Paris committee is a man named Krukoff, known as Petruski, leader
typesetter at the Reiff printing works, Place des Écoles, 9; he replaces the colo-
nel Sokoloff, expelled by the French police and currently a refugee in Genoa
nève.

Krukoff owns an apartment in Asnières in which are located
A dozen peddlers were gathered together, awaiting his orders.

The lieutenants of the head of the Paris committees, themselves exercising a command over one or more groups of nihilists, are: Mok-
Rowitchz (who escaped from the Siberian mines in 1881), Colonel I. Yavroff, KadchefI, said Bouche, Victor Ivanowitcz and Daninhcwski.

Three women hold high-ranking positions in the Paris hierarchy.
The members of the association are: Katcha, Olga and Friedutchina.

The nihilists of Paris are almost all in more than adequate situations.
modest.

They stay in groups of four or five in rooms that they mov
blend in the most primitive way.

One or two iron beds, a stove, and in one corner the bundles form,
along with some chemistry instruments and books, the furniture of the fake stallholders.

Until two in the morning, they work, either on the editorial staff of proclamations intended for Russian peasants, or the selection of formulas of chemistry, or finally to experiments of the same kind. At that hour, they They go to sleep; one of them keeps watch, relieved in this role by one of the sleepers. whose place he takes.

It is only around noon that they are awakened by the last watchman; they they then share a simple meal.

Work then resumes until nightfall.

We'll get dinner from a friend's house; the nihilists will go there.
separately, so as to attract as little attention as possible from their neighbors sins.

The subsidies arrive by registered mail addressed to the one of the nihi¬
lists in whose name the room was rented. Because there is never more than one tenant in name, while in reality five or six individuals are
gathered in a room.

When a nihilist comes on a mission, from London or Geneva, we
defrays all his expenses at the hub of quests among the residents of
Paris.

We met some of these refugees at the Soufflet café and at the
Dréber brasserie, rue Saint-Denis. They are trying to connect with the students
of our Faculties to gradually gain the ground they deem necessary
to own in France.

On average, there are two nihilistic meetings per week in Paris; the
Thursday and Saturday, between nine o'clock in the evening and midnight.

On Sunday, a meeting takes place in Sèvres, on rue des Guinguettes, at the home of
nihilistic Askiiiasi, or, when time permits, in the upper part of the park of
Saint-Cloud.

These are the most important meetings; only the leaders attend them.
are admitted, because that is where the most effective measures are discussed and decided.
caces to be proposed to the supreme committee.

These meetings only begin when night falls.

Those who attend receive a travel allowance.

As for the meetings held during the week in Paris, the questions that were discussed there
cute have a much less powerful appeal; their main purpose is to
connections between affiliates scattered throughout the big city.

These meetings consist of approximately one hundred and twenty people and take place
19 rue Pascal, or 83 rue du Cardinal-Lemoine.

Every month, at the Brasserie Suisse, 28 rue Coquillière, one...
large gathering of five to six hundred nihilists. There, so to speak, the
summary of previous meetings, and the leaders give speeches
whose peroration, always the same, shows the tsar lying in the grave
by sectarians.

The Sèvres meetings are temporarily replaced by meetings
We are less numerous, but perhaps more decisive, in the events that take place on the stre
fiertholet, in Paris.

This is where the nihilistic center of Paris is currently located, and we
It is assumed, it seems, at the Russian embassy, that Prince Krapotkin, whom one

said in Switzerland, is there in person or is expected there from
day to day.

The nihilist press was established not so long ago,
in Alolières, a small village near Litiiours, on a property
belonging to Messrs., former member of the Commune, married to the
deportation by a court-martial in Versailles.

He offered hospitality to the nihilistic printing press and lodged there for some
At the time, several of the refugees who worked there were among the refugees. About twent
had settled in the village and in Boulay-les-Trous.

But soon, following fairly active surveillance by the
The gendarmerie, the nihilists of Mulières moved out, and the press was...
It was located on Avenue Belle; but it was moved there a few days ago.
and it is believed that it is on Berthoel Street.

M.... has sold his property, which he will leave at the beginning of no¬
November to return to Paris; 'Taskini, the chief peddler, has just left
Boulay-les-Trous to come and live on Reiile Avenue.

Before the dissolution of the Moiières colony, the printing works was managed
by a nihilist nicknamed Lyon, who lives in Paris, on rue de la Glacière.

In Asnières and Citchy there is also a small nihilist colony, of which the
Most of the members are employed as typesetters at the printing shop
Paul Dupont.

The man named KrukoO, known as Petruski, former head typesetter of this im¬
primerie, currently at the iteilT printing works, Place des Ecoles, and the head
committees in Paris, a large part of them lodge.

In Meudon-Sèvres there is a group that includes some of the
the most influential members of the Paris committee. That is where they reside.
Mokrowitez, escaped from Siberia in 1881.

Russian police are monitoring him very closely, as he is considered
'an of those held in reserve for the accomplishment of regicide,
and we know he is very capable of facing anything to accomplish his terrible
assignment.

Mokrowitez is a friend of Prince Krapotkine and Colonel Lavroff.

Some of the nihilists live on Rue des Sablons, near the castle of
Meudon, in a deserted place.

The strikes, which are increasing in duration and in dangerous demonstrations,
and this unemployment of more than forty thousand cabinetmakers, of which we are
threatened, they appear likely to provide the Russian revolutionaries with a playing field
most favorable, and certainly they are not the kind of people to let this pass
an opportunity to create a secure place of refuge here.

It's all hands on deck; the leaders, Krapotkin at the head, are going to
and come from all directions, giving orders, massing their troops."
casting a final glance at the preparations for the attack, and this horde
who would stop at nothing, this band of foreigners will
Gabons, is preparing in the shadows to deliver the final blow to a government
whose blind weakness gives free rein to these vulgarizations
dynamite makers.

The farcical expulsion of Lavroff had already been pointed out; what-

A few days later, he was back in Paris and walking around the
room (the (''iit!'S, provided with a verbal authorization from Mr. de
Freycinet, to this (the Va!taire said)

In Germany and Austria, the anarchists found other
instruments.

One circumstance to note, says Mr. Winterer, is that this pro
The pagan sect often recruits its agents from among the Jews. We have
seized among the papers of the Jewish agitator Aaron Libermann, who
was the im of these agents, a letter worded as follows:

I have frequently been in contact with Jews, and I have noticed that
Their thirst for wealth is such that, for the love of money, they are
ready to give everything up to their honor and God. I wonder if he
It is worthwhile to spread socialist ideas among them. In Germany,
We still see them getting involved in politics; but in Ilus, where it is a matter of
By sacrificing one's fortune and life to an idea, one cannot make use of them.
Jews can be useful for clandestine operations and for the com
communications. They can also provide passports. These are the services*
which they can return to us, for a fee.

The anarchists, in the trials recently brought against them
They have often spoken with tn0[)ris of Freemasonry, which
In their eyes, this is precisely what is in(arnalion), or opportunism.
either bourgeois Jacobinism. But one of the pitis iiilelligenls,
Bordât, in the sense that he appeared in the criminal court
nel (Lyon, ittditpied the hair by U'cptcl Freemasonry
and anarhus; "We agree on a
"Only one point: abolition of religion; but we follow
"the example of the one who said: and Clericalism, that's it~
“nemif”

The insurgents of Montceau-les-Mines, when they ransacked
the Church, have given themselves over to ho.-lies consecrated to odious
profanations, which systematically recall those practices
in certain groups, where sacrilege is combined with debauchery
as the extreme manifestation of Satanism, this common fund
of all secret societies.

This is the characteristic trait of Italian socialism. Its organs

current U Satana ilo Koli) (Sicily), the Gesu-Christo of Turin, the
Scamiccato (the [Shirtless Ones] of Reggio, are above all

(1) cited by Franpaû on May 27, 1882.

blasphemous newspapers. But they do not echo the leaves
government newspapers, such as Corriere della Sera, for example, which
In an issue dated January 24, 1883, he wrote: "The papacy is
"Our eternal enemy. Destroying it is to consolidate the edifice of
“our homeland (i).”

Having reached this point, we can conclude in no better way than with these
Profound words from Mr. Winterer: "Nothing is more inexplicable
that the blindness of impious liberalism, which blasphemes with the
socialism, which, through its press, continues the ruin of faith in the soul
of the people, and who imagine that on the day of revolutionary fury
The godless people will pass before the liberated collaborators.
raux, because the tabernacles will have been handed over to him. We permit your
It is not uncommon for workers' congresses to demand and vote for schools without
God, provided that the resolutions of these congresses do not speak
No collectivism. A calculation as odious as it is senseless! This proletarian
silence that which denies God, that which no longer has hope for a future life,
Will someone who believes only in material things and pleasure be satisfied?
At the sight of the ruins of the tabernacle? Ah! What an idea you have!
you of the man who has neither home nor a fixed share of property
of the earth, nor eternal hopes? We have often had the
My heart aches to see how everything that binds men to
Society has little influence over the irreligious proletarian; how he
is insensitive to the consideration of those around him, how
He emigrates without regret and renounces his homeland; how, finally, he
abandons his family to give himself up to vagrancy.

"Irreligion has had necessary antisocial consequences"
in all ranks of society. At the top, she removed everything
a restraint on the thirst for pleasure and covetousness; it was the cause
first of the abuses and inhumane exploitations of capital.
Down below, she was the main source of all the hatreds which
Socialism is the expression. Remove God and the afterlife.
The man without God finds himself, with his passions, facing
mortal life, with the inequality of conditions and the inequality of
enjoyment. This man will ask at the banquet of life for
a part that his passions demand. He will encounter barriers.
what does current society, based on flight, oppose to these passions?
God and in the life to come; he will stop against the obstacle, and the hatred

(1) V. a series of very characteristic quotations taken from the fuis aux jour¬

socialist newspapers and Italian government publications of February 1883, in Le Français of March 9, 1883.

social, with the hatreds that accompany it, will enter into its soul (1). »

(1) Three years of the History of socialism.

APPENDICES

Attached document A.

Lbs Sources of the History of Freemasonry IN THE 18TH CENTURY

During the printing of this volume, we had to... birth, thanks to kind communication, of a little A very well-made book, entitled: Adumbratio liberorum muratorum WW Freemasons, vi cujus eoruni societasy origoyvitusy moreSf etc., deteguntur aulhore P. F Johane a Maire Dei Cœsaraugus-tano,Tauriniac Salmantkæsacræ Theologiæ ^5ro/more,Maflrid, 1751, 12mo, 135 pp. The author, in the preface, states that he used, among other sources, a pastoral instruction from the Bishop of Ventimiglia condemning the Freemasons, by a mandate the Bishop of Toulon's letter, for the same purpose, of a small booklet by Valerio Angioleri Alticozzi, title: Relatio societatis libero-- ram muratoruMy printed in Naples in 1747.

11 describes the rites exactly and reproduces the oaths used. In the first three degrees, oaths are sworn on the gospel of St. John, the system of signs, passwords, and symbols, but seems to know nothing of the higher ranks, which moreover com were only just beginning to spread at that time. Franc-ma¬ "Nonsense," he said, "was created in England during the 17th century." century (p. 87) and from there it spread to all countries of the world (p. 2). It had 129 in Great Britain and Ireland

lodges in 1741, it had 45 in Paris in 1746; it had
Founded three times in Livorno in 1748 (p. 22). Freemasonry
it was also introduced into the kingdom of Naples, where Ton had

discovered, in 1750, that several noble figures and even
a bishop had joined it, in defiance of the bulls of Cle
ment XII (p. 110). It was beginning to spread in its time
in Madrid, by gentlemen who traveled abroad
(p. 37).

Freemasons from all countries still recognized
at that time the Grand Master of London, under whose authority
in each kingdom were the great provincial lodges
the (p. 88).

Father Jean of the Mother of God shows with great sa¬
how the principles of Freemasonry overturned everything
the principles of religion. Indeed, from the moment of entering the order,
The adept was told that he was passing from darkness to light;
The body of Christians was treated as profane. Furthermore, the Franks-
Freemasons admit men of all sects into their lodges.
yours, even the apostate monks (p. 45); they give pleasure
their purpose in life (p. 27); they systematically despise the
abstinences and fasts prescribed by the Church (pp. 29, 30); they have
they condone suicide and fornication (p. 24, 97). This is recognizable.
all the maxims of the so-called philosophy of the 18th century.
According to this very precise testimony, which is based on a great deal of evidence
For ten years prior, Freemasonry had been the schoolteacher
philosophers and not a fruit of the movement imprinted on the es
taken by them.

The author points out the identity of the doctrines of Freemasonry.
nery with those of the Socinians (p. 61), of the Rosicrucian brothers
(p. 27), and the analogy of their secret organization with the tempi
pliers, the Albigensians and the Manichaeans (p. 17, 64, 65, 73).

Although Freemasons claim to be a republican society
Father Jean de la Mère de Dieu, with his benevolent spirit, quotes several times
several highly authoritative testimonies attest that in various places, no
particularly in Florence, Germany, and Holland, some lodges
had degenerated into debauchery. This confirms
completely the indications that we have published (book III,
Chapter I, § 10).

The author further notes (p. 54) how much this society
Secrecy is dangerous for the state. The main reason that had
condemned by the States General of Holland in 1735
was, he said, an article in its statutes worded as follows: If who con-
frater res forte novas adversus principlem aut rempublicam

U

moliretuvy eum reliqvi sodales deberent non quidem imitari
neque e societate eapropter exturbaroy sed illius vicem do-
1st (1).

The Masonic lodges, with this discreet article, were already
schools of conspiracy, as Pérau indicated in 1747
(Book III, Chapter I, §2).

The book ends with a reproduction of the speech bubble of
Benedict XIV and the edict of Ferdinand VI, of 1751, defending
Freemasonry throughout the extent of its domination
gnole.

(1) A similar article was found from the beginning of the century in lescona*
Institutions of English Freemasonry. V. General History of Ceremonies and Customs
nuns of all peoples, by Banier (Paris, 1741, folio). It contains,
Volume IV, pages 334 to 342, a notice on the Freemasons, taken largely from
Anderson's Book of Constitutions and the English work Masony dineeUd, This
The most interesting thing is a letter from Ulrecht, recounting the circumstances
which had led to the proscription of lodges in 1735 by the Estates-General.

Attached document S

The Role of Jews in the Universal Revolution

We reproduce, to confirm the views stated in chapter
Preliminary section of this volume, § 9, the document below,
which is kept in the archives of Fribourg?*g in Switzerland.

Copy of a letter that I, Augustin Barruel, honorary canon of
Notre-Dame, received in Paris, August 20, 1806. N.B. I am even copying the
grammar mistakes.

J f M. Florence, August 1806.

Sir, it has been a few months since I was fortunate enough to be...

I am pleased to have learned about this excellent work entitled
“Memoir of the Jacobins. • I read it, or rather devoured it, with a
unspeakable pleasure, and I derived the greatest benefits and the
greater insights for my own conduct, especially since
I found an infinite number of things depicted exactly, which I have
I have been an eyewitness in the course of my life, without, however, being very much invo
To understand them. So, sir, receive this from an ignorant soldier.
As I am, I offer my sincerest congratulations on your work.
which can rightly be called the quintessential work of the last
century. Oh, how well you have unmasked these infernal sects who
They prepare the voices for the Antichrist and feel implacable enemies
not only of the Christian religion, but of all worship, of
every society, of every kind! There is, however, one that you have not
You were only slightly touched. Perhaps you did it intentionally.
because it is the best known and therefore, the least to
fear. But, in my opinion, it is today the most powerful
formidable, considering its great wealth and protection

which it enjoys in almost all European states. You com
Please understand, sir, that I am speaking of the Jewish sect Bile pa¬
She was an enemy in every way and separated from others; but truly she
Don't test it. In fact, it would be enough for one of these to become an enemy.
of the Christian name so that she would favor her, bribe her and protect her.
And have we not seen it, and do we not yet see it?
to dam up its gold and silver to support and moderate the moderates
So-called theologians, the Freemasons, the Jacobins, the Illuminati?
Jews, therefore, along with all other sectarians, form only one
a fraction to annihilate, if possible, the Christian name. And not
Don't believe, sir, that all this is an exaggeration of my
I am not saying anything other than what the Jews told me.
themselves, and here's how:

While Piedmont, where I was born, was in revolution,
I had occasion to associate with them and to deal confidentially with them.
Yet they were the first to look for me; and I, like
So I wasn't scrupulous; I pretended to form a bond with them.
close friendship and I managed to tell them, begging them with the utmost rigor
a secret I kept, that I was born in Livorno, into a family of Hebrews;
but that, as a very young boy, I had been raised by I don't know
who, that I didn't even know if I had been baptized, and that, whatever
that outside I lived and smooth like the Catholics, in
my interim (Mir, however, I thought like those of my nation for
to which I had always kept a tender and secret love
Then they made me the biggest offers and gave me everything
Their trust, they promised to make me a general
if I wanted to join the Freemasons sect; they showed me
They took sums of gold and silver which they distributed, I was told
did they, for those who embraced their party, and wanted to absolutely

They should present me with three weapons decorated with the symbols of the
Freemasonry, which I accepted so as not to disgust them and
to encourage them to tell me their secrets. So here's what the
The principal and wealthiest Jews communicated with me in various ways
its circumstances.

t* That Manes and the intoxicating Old Man or old man of the Mountain
had left their nation;

2*' That the Freemasons and the Illuminati had been founded by
two Jews whose names they told me, who, through disgrace, are
escaped from memory;

3" That, in short, all sects would trace their origins back to them
anti-Christian,<|who are now so numerous in the world
that they affected several million people of all genders,
of every stall, of every rank and of every condition;

4® That in our Italy alone, they had more supporters than
eight hundred ecclesiastics, both royal and secular, among the
how many priests, public professors, prelates, how many
bishops and some cardinals; that soon they would not despair
would not have a pope of their own (and assuming that it was
(a schismatic, the thing becomes possible);

5* That apparently in Spain they had a large number
of supporters, even in the clergy, although in this kingdom was
still in force the cursed Iiii|uisilion;

6. That the Bourbon family was their greatest enemy,
that in a few years they hoped to annihilate it;

7® That in order to better deceive the Clirollians they themselves feigned
my being Christians, travelling and passing from one country to another
with fake baptismal certificates that they bought from certain
stingy and corrupt priests;

8» That they hoped, through intrigue and money, to obtain from
all governments a civil registry, as was already the case for them
arrived in several countries;

9® That, possessing the rights of citizens like everyone else, they
they bought as many houses and as much land as they could,
and that, through trickery, they would quickly succeed in

to strip Christians of their land and treasures;
— this is starting to become apparent in Tuscany, where the Jews are exercising
with impunity the most exorbitant and damned buildings and
continuous acquisitions both in the countryside (in the cities;

10® That by co-sequerit they promised themselves in less than one
century to be masters of the world, to abolish all other sects
to make their rule prevail, to make as many synagogues as churches.
Christians, and to reduce the rest of them to a true slavery
wave.

These, sir, are the terrible plans of the Jewish nation, which I have...
Heard with my own ears. Undoubtedly, it's impossible
that they can all carry them out, because they are coilraiies at
infallible promises of Jesus Christ, to his Church, and to the pro*
phetias which clearly announce that this ungrateful and obstinate people
must remain a wanderer and vagabond in contempt and slavery, until
that he may know the true Messiah whom he crucified, and do in
lately, the consolation of the Church has been found in embracing the faith.
However, they can do a lot of harm if the governments
ments continue to favor them, as they have done since
number of years. It would therefore be desirable for a pen
energetic and superior like yours, opened the eyes of
the aforementioned governments and instructed them to turn this people
in the objection that is due to him, and in which our fathers, more
politicians, and wiser than us, always took care to...
tenii-. That is what, sir, I invite you to in particular and
asking you to forgive an Italian, a soldier, the errors
you will find in this letter all sorts of things. I will
desires from the hand of God the most beautiful reward for all
|the luminous writings with which you have enriched his Church and which he ins¬
worse for you, to whomever reads them the highest elimine and the most pro¬
With deep respect, in which I am honored to be, Sir, your
very-bumble and very-obedient servant.

Jean-Baptiste Bimoninz.

P. 8. — If in this country I can be of any help to you in any way,
and if you need new insights into the content of
That letter, let me know; you will be obeyed.

Following the copy of this letter are the annotations
the following, written by Father Barruel at three successive periods:

NB l. — On reflection, the purpose of this letter would seem in¬
believable, and how much, at least in terms of sound criticism, it would require
Impossible proofs! I was careful not to publish them.

Nothing like it. However, I felt I should share it.
to Cardinal Fescli, so that he might make use of it with the emperor
that he would deem appropriate. I read as much from Mr. üesraarcts,
so that he could speak to the chief of police, if he deemed it necessary.

I believe I would have been better off not publishing anything of the sort. — In
By sharing this letter with all those people, my purpose was
to prevent the effect that the Sanhedrin convened in Paris could have
by the emperor. It made an even greater impression on Mr. Dosma-
rets, that he was then occupied with research on the conduct of the Jews
which, he told me, were worse in Alsace than in Tuscany. He would have
He wanted to keep the original: I refused, reserving some for myself.
to send to the Pope, as I did with the request to do on Mr. Simo-
nini the appropriate information to know the degree of con¬
The fidelity that his letter deserved. A few months later, His Holiness
I had Father Teifa, his secretary, write to me that /they announced the
the truthfulness and integrity of Celai who had revealed to me everything he knew
claimed to have been a witness.

Subsequently, circumstances did not allow me to com-
Having consulted with Mr. Simonini, I felt I should remain silent on the matter of
His letter was met with profound silence, firmly convinced that, if I were believed,
I could cause a massacre of Jews, and if we no
If you didn't believe me, it would have been better to have said nothing.

NB 2. — Upon the King's arrival, I sent him a copy of the
letter. — To understand this hatred of the Jews against the kings of
In France, we have to go back to Philip the Fair, who, in the year
In 1306, he had expelled all the Jews from France and had seized
their property. Hence, in the future, a common cause with the Tem¬
pliers. — Origin of the grade of Kadoch.

NB 3. — I learned through an Iranian-Mason initiated into
great mysteries of the sect, that there were many Jews, on
everything in the higher ranks.

The specific information we received does not...
leave no doubt that the above document originates from the
Father Barruel himself. La Civiltà cattolica published it in its
issue of October 21, 185', and said that the original of the letter from
Simonini, as well as Barruel's letter of dispatch to the Pope,
are found in the Vatican archives. The three notes that complete it
are very interesting and indicate the conclusion that

ANNEXED DOCUMENT B

Fiarruei was only drawing on the communication he had
received, but also from all the political events he had
observed.

As for Simonini's communication itself, the indications
The actions it contains are highly plausible. It would make in reality
the core of which dates back to the early years of the 19th century
this Roman High Vendée, oh the Jews had such a great in
fluence, and whose activity Cardinal Gonsalvi sî^^nalail began in 1818.
(See Secret Societies and Society, book n, chapter 9, § 2.)

Note also the lively sympathy that your Jews inanifoslaicnt
for Napoleon's government! • and for the destruction of
ecclesiastical principalities and the temporal government which he
operated. (Book II, Chapter VII, Section G.)

In Germany, said Mr. Janssens, they acclaimed him like the Messiah.
that is to say, as the destroyer of the Church. Already in England,
at the time of the Reformation, they had flocked under the reign
of Edward VI, then under that of Elizabeth, and had surrounded one
and the other of their Ilaiteries (I). A little later they tied a
close alliance with Cromwell, (who protected them in particular)
ment and establishes them definitively in England (2)

In 1806, circumstances seemed even more favorable to them.
bles.

It was at this time that the great Sanhedrin met in Paris.
drin, following which the Jews entered as equals of
Christians in modern society and were admitted for the first
first time to the fullness of civil and political rights.

Finally, at roughly the same time, in 1811, Joseph de Maistre
pointed out to the King of Sardinia the role of the Jews in the {evolution
and he returned to it in 1816, in a memorandum addressed to the emperor
from Russia. (V. Book ii, chap. v, § 6.)

All these indications corroborate each other, and the
Simonini's letter, we believe, can take a place among the
documents that shed light on the actions of secret societies in the work
of the Revolution.

(î) V. The history of tlie lews in Great Üritain by (ho rov. Mosos Margolioulb
(Loudon 18ül, 3 vol, iii-8®, t J, pp. 3()3 etsuiv.}. A reformer, Ilugliuos Brotiglitoo,
se fil sous bliaabotb le proloctuur ilus Juifs ot lui irausinit dos loUres vraies ou suppo
sessions of a rabbi do (lonstaiitiuple, Abraliani Iteubou.

(2) Los Juifs so sontaiont lolloinoul les in;>i(rd3 sous Cromwell, qn'ila demandôront
to aebotor the church of Sdal-Paul to make a synugoguo. VM Margolioulli,
History of the Jcu's, l. II, p. 1 to 20. Tovey, .-(Mplm Jutluicü, (O.xford, 1738, iu-4').
Bariiett, Révolution d'Anglelerrtf (edition of La llayo l. I, p. 7!*,) raconio (juo les

Jews served as spies for Cromwell throughout the world, but especially in Spain
Portugal. "He had seen," he said, "at first glance all the advantages he could gain from i
"To shoot in order to secure his dominance."

Attached document C

GEOGRAPHICAL AND STATISTICAL STATE OF FREEMASONRY
FRENCH IN DECEMBER 1882

As we saw in Introduction^ 111, Freemasonry
French religion is divided into four groups or obediences, depending on
of the Grand Orient of France^ of the Supreme Council of the Scottish Rite¬
I know an ancient accepted, of the Grand Symbolic Scottish Lodge
of the Grand General Council of the Eastern Masonic Order of
Misraïm or Egypt.

According to various statistical documents relating to the end of
In 1882, the Grand Orient of France counted among its
obedience, at that time, 273 symbolic lodges (the three pre
(first grades) and 46 workshops of the higher grades, the Supreme Council*
The lodge comprises 76 symbolic lodges and 25 high-degree workshops.
Grand Symbolic Lodge, 23 lodges, and the Order of Misraïm, 6
boxes.

The workshops for the higher degrees exist alongside the symbolic lodges.
they are religious; but they have a separate government.

"Since 1872," said Le Monde maçonnique of December 1881,
the separation of symbolic workshops and so-called superior workshops
laughter is a fait accompli within the Grand Orient of
France. Since that time, the general assembly has not dealt with
plus the high ranks which fall exclusively under the jurisdiction of the Grand Colonel
Council of Rites Supreme Council for France and the colonies;
and on the other hand, only the lodges are represented at the assemblies
general.

ATTACHED DOCUMENT C

G(ii

These lodges and workshops comprise between 25,000 and 28,000 members.
active. We have seen (Introduction V, and Book III, Chapter XXII, §1) this
what should be understood by active members and how few of these
figures give an accurate idea of the Mason's real reflection
nonsense.

However, we still believe it is useful to publish a geographical table of the symbolic lodges; it will give an idea of the distribution of Masonic forces across the territory.

The letters G.-O. designate the lodges of the Grand Lodge obedience Orient, SC those dependent on the Supreme Council, GLSE those of the Grand Symbolic Scottish Lodge, Mr. those of the Rite of Misraïm.

L

Paris and the Seine department

PARIS

Lodge of the Admirers of the Universe. Venerable: Father Barré, member of the council of the Order, doctor of medicine, rue de Seine, 34. GO

Alsace-Lorraine Lodge. Venerable Master: Brother Diisacq, head of lodge. reau f'i the Seine prefecture, 18 Boulevard Voltaire. GO

Lodge the Beneficent Friends and Immortals of Osiris united. Venerable ble: F.∗. Petitfrère, Jules, member of the municipal council of Neuilly-sur-Seine, rentier, Avenue de Neuilly, 94, in Neuilly-on the Seine. GO

Rosicrucian Chapter. The Beneficent and Imitating Friends dOsiris reunited. T.' S.' the F.∗. Alôpôe Félin, maker of devices gas station, Boursault Street, 71-73. GO

Lodge of the Friends of the Fatherland. Venerable: Brother Edgar Bordier, lawyer, rue du Vieux-Colombier, '21. G. Ü.

Lodge of the Friends of Progress. Venerable: Brother Léon Rouquier, manufacturer of colors and varnishes, in Dugny near Le Bourget (Seine). G. Ü.

Lodge of the yim/s of Tolerance. Venerable: Brother Murat André mechanic, rue de Sanibre et Meuse, 28. GO

Logo of the Triumphant Friends. Venerable: Brother Jules Matignon. owner, rue Cadet, 18. G. ü.

Lodge of Friendship. Venerable Master: Brother Oolmas, merchant rie, rue Chapon, 2(1. GO

Lodge Vateher. Venerable Master: Brother Alfred (owner) rentier, boulevard des Batignolles, S2. GO

VAvenir Lodge. Venerable Master: Father Jean-Pierre Barbe, dentist,
34 rue Mont'nartre. GO

Lodge of United Benefactors. Venerable Master: Brother Château, Accountant
ble, rue de Villiers, 60, in Levallois-Perret (Seine). OO

Lodge Chapter and Areop.∗. The Clement Friendship. Venerable: the

F. ∗. Rémond, Divisional Inspector of Customs, rue
Ursuline convent, 16, in St-üenis. GO

Chapter of Rose Croix. Clement Friendship. T.∗. S.\leF.∗. Tho-
Rin Jules, accountant, 18 rue des Trois-Bornes. GO

Council of Knights Kadosh. Clement Friendship. President;
Brother Du Hamel, 32nd member of the council of the Order and of the Grand
College of Rites, lawyer at the Paris Court of Appeal, head of the cabinet of
President of the Republic, member of the General Council of
Pas-de-Calais, rue des Martyrs, 41. G. O,

Clement Lodge Cosmopolitan Friendship. Venerable; Brother Tessier,
Armand, sales representative, Richard Lenoir Boulevard
28. GO

Lodge of United Hearts. Venerable; Fr.∗. Bazin François, professed
Geography department, 98 Boulevard Voltaire. GO

Lodge the Reüoir (previously under the title of /fenri Vénéra¬
ble: Brother Martin, member of the Council of the Order, member of the
General Council of the Seine and the Paris Municipal Council,
former notary, rue du Faubonrg-poi.ssonnièr»∗, 129. G O.

Lodge of the Disciples of the Crof/rès. Venerable: Brother Dreyfus, member
member of the ONLRO council, former head of the sons-se-
State office at the Ministry of Education, rue d'Université, 25.

GO

Lodge of Human Rights. Venerable: Brother Lepellelier
Edouard, man of letters, 19 rue Bergère. GO

Lodge of the School. Venerable Master: Brother Edouard Vorséjoux, employee,
Lepic passage, 6. G. 0.

Mutual School Lodge. Venerable; Brother Dréo, member of the
Chamber of Deputies, rue de Savoie, 5, G. 0.

Lodge of Emancipation. Venerable Master: Brother Domino Étienne, geo
meter, rue des Boulangers, 25. G. 0.

Mutual Education. Venerable: 1st Brother Ernest Rousselle
wine commissioner, member of the municipal council of
Paris, Place des Vosges, 9. G. 0.

Lodge YKquity. Venerable Master: Fr.∗. Marchai Gharies-Just, negotiator
ciant, i'ue d'Aboukir, 21. G. 0.

Logo VEsprit Mokrne. Venerable: Fr.-. Philipon, pharmacist
30 Rue des Ecoles. GO

Masonic Lodge France. YônévAhU: Brother Laurent, merchant
iron, boulevard Richard Lenoir, 82.

Lodge of the Fraternity of Peoples. Venerable; Fr.-. Zypressom-
Baum, head of accounting, rue de Malte, 17. G. 0.

ANNEX C

Lodge Chapter and Areop.∗. the United Inseparable Brothers, Venerable
ble: Fr. Daridan, commercial employee, rue Soubise, 5.
(A St-Ouen, 5), (Seine).

Chapter of the Rosicrucians, the United and Inseparable Brothers. T.∗. S.',
Fr. Léon Masse, member of the council of the Order, solicitor
near the Civil Court of First Instance of the Seine, 12, rue
Gaillon. GO

Council of Knights Kadosh, the United and Inseparable Brothers. President
tooth: Brother Ferdeuil, a member of the Grand College of Rites, had
cat at the Court of Appeal, former vice-president of the prefectural council
ture of Loir-et-Cher, former sub-prefect, rue des Sts Pères, il.
G. 0.

Lodge of Free Men. Worshipful Master: Brother Anatole Danel, representative
of commerce, rue de Belleville, 33. G. 0.

Lodge IsisMontyon. Venerable: Brother Canis, jeweller, assistant to the
Mayor of the 3rd arrondissement, Me du Temple, 101. GO

Chapter of the Rose-Croix, His Alontyon. T.-. S.∗, the Brother Lemaire,
owner, Brolcuil Avenue, GO. G. O-

Jerusalem Lodge of the Egyptian YalUes. Venerable: the Brother Level

Georges, head of litigation for the state railways, bou¬
levard de Courcelles, 11. G. ü.

Lodge of Justine. Venerable: Brother Opportun, merchant-tailor,
40 rue de riivoli. G: O.

Lodge of Freedom of Conscience. Venerable Master: Brother Sanzel. Eilix, sta¬
tuaire, quai du Château. 10-GO

Logo: The Link of Peoples. Venerable: Brother*, Gassmann, Édouard.
cartoonist, 23 rue des Trois-Frères. GO

Lodge Perfect Equality. Venerable: Brother Herpin, member of
Medical Council, Doctor of Medicine, Pachot Street, Livry
(Seine-et-Oise). Address: Mr. Simon, 217 rue de Charenton.
Paris. GO.

Lodge of Progress. Venerable: Brother Émile Trélat, architect, di¬
rector of the special school of architecture^ rue Deufert-Roche-
reau, 17. GO

Renaissance Lodge. Venerable Master: Brother François Elloy, printer
typographer, 28 rue de Sambre-et-Meuse. GO

Rose Lodge of Perfect Silence. Venerable: Father Wyrouboff, member
bre and Isecrélairo of the Council of the Order, man of letters, bou¬
Leviard St-Germain, 127. GO

Free Hive logo. Venerable: Brother Gouvenot, representative of
commerce, boulevard Voltaire, 280. GO

Saint Peter's Lodge of True Experts. Venerable Master: Brother Duplai.v,
building inspector for the Pa- company
Ris, Avenue de Ségur, 6. GO

Lodge the Temple of the /4mis of French Honor. Venerable: the F.'.
Lemaire, owner, 60 Avenue de Breteuil. GO

Lodge of the United Workers. Venerable: Brother Crespiu de la Jean-

Dominique, owner, St-Dominique St-Germain Street,
95. G O.

Lodge of the Venerable Trinoiop/ia: Brother Édouard Chevalon,

Professor, 72 Avenue St-Ouen. GO

Lo^^eVUnion FraUrneUe, Venerable: Br.-. Richel, Clément-Félix,

vice-president of the Seine Rescuers, president of the So¬
French Rescue Company, 41 Avenue de Rüpéra, GO

Masonic Union Lodge. Worshipful Master: Brother Alphonse Delacroix,
commission agent, rue Montmartre, law. GO

Lodge Union and Perseverance. Venerable Master: Brother Charles Fontainas.
lawyer, rue de la Victoire- 10. GO (1)

Lodge of True Friends. Venerable: Brother*. Bonnel, Hippolyte, mar-
Tailor's shop, rue du Commerce, 00. GO

Lodge the Friends of Humanity. T.', rue du Champ d'Asile, 03, (14*
district). Venerable: Brother Jacques Édouard, merchant
Vice-President of the Paris City Council, rue du Château
133. Address: Mr. Taltard, St-Antoino Street, 170, GO

Lodge of Law and Justice. Formerly The Indivisible Hearts of Ba-
gneux.T.'. rue du Champ d'Asile, 03. Venerable: the F *. Cin-
qualbre, Arthur, bookseller-publisher, rue Monsieur le Prince, 48.
GO

Lodge of Free Thought. T.', rue du Champ-d'Asile, 63, (14'' rounded
(seeding). Venerable: Brother Fillion, civil registry employee, rue
Vercingetorix, 37. G. ü.

Chapter Lodge. The North Star. T.*., rue de la Condamine, 77,
bis. Venerable: the Brother S. of the Iérédia, member of the Chamber
Members of Parliament, former president of the Paris City Council,
147 Boulevard Péreire GO

Chapter of Hose-Croi.v U Polar Star. T.'.S.'. Clément Joseph,
accountant, avenue Peroiro, in Asnières (Seine). G. ü.

Lodge of United Freemasons. T.*, rue des Sablons, 77 (16th arrondissement)
(ment). Venerable: Brother Henri Thulié, member of the Council
of the Order, member and former president of the City Council
from Paris, Doctor of Medicine, Boulevard Beauséjour, 31.
Address: M. Ricliard, rue de Passy, 00. GO

Lodge L'Union de Belleville. 'l'.*. rue de la Mare, 22- Venerable: the
F.'. Voisin, Alexis, member of the Paris Municipal Council, engineer
Electrician, 41 St-Fargeau Street. GO

\iOgo The Zealous Philanthropists. V.'. rue Croix-Nivert, 1.54. Venerable
ble: F.'. December Alonnier, publicist and printer, rue de
Vaugirard, 320. GO

Lodge L'A//tance, n° 170 T,*, rue Jean-Jacques Rousseau. 35. Veneration
Address: F.-. Saunier, rue des Bernardins, 7. SC

Lodge Les Amis Inséparables y 150. T.-, rue Jean-Jacques Rous¬

bucket, 35, Venerable: Brother Morin, rue du Quatre-Septembro,

2. SC

(1) All the logos above meet at the Temple of the Grand Orient, rue Cadet_

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Scottish Rite Lodge, No. 240. T.-. me Jean-Jacques Rousseau,
.34. Venerable: Brother Messner, 15 rue de Marseille. S C.

Lodge Les Écossais Inséparables, No. 58, T.-, rue Jean-Jacques Rousseau
bucket, 35. Venerable: Brother Laurent, St. Denis Street, 8, h Good-
dy, (Seine) SC

Lodge the [Iospilalie>'s of the Pay!im, n* 107. T.', rue Jean Jacqties
Rousseau, 35. Venerable: Brother Bernard, Achille, rue de Breta
gne, 39. SC

Lodge of the lîospilnliers of Sl-Oiien, n® 1.35. T.'. me Jean-Jacques
Rousseau, 35. Venerable: Brother Mongnon, rue des Vertus, 22.
SC

Lodge of the Indivisible Scots, No. 65. T.', me Joan-Jacqties Rous¬
Bucket, 35. Venerable: Brother Dulernez, 35 rue de Lyon. SC

Lodge {^.Masonic Liberty, n« 188. T.* rue Jean-Jacques Rousseau,
35. Venerable: Brother Decliosal, Quai Valmy, 51. 8. G.

Lodge Le Libre Examen, n» 217, T.*, rue Jean Jacques Rousseau, 35.
Venerable: Brother Leblanc, Place L'Ereire, 5. S C.

Lodge Mont-Sindi, n* 6. T.', rue Jean-Jacques Rousseau. 35.
Venerable: Father Foucault, 27 rue Richelieu. SC

Osiris Lodge, No. 150, 35 rue Jean-Jacques Rousseau. Venerable
ble: F.*. Dacosta, rue Gay-Lussac, 48. 8. G.

Lodge of the United Philanthropists, «®G6. T.*, rue Jean-Jacques Rousseau
bucket, 35. Venerable: Brother Fleury, rue du Dragon, 38. C.

Logo la Prévoyance, 7i® 88. T.', rue Jean-Jac(iues Rousseau, 35.
Venerable: ie F.*. Leullier, rue de l'Intrepôl, 26 SG

Lodge La Rose Ecossaise, jv* 140. T.*, rue Jean-Jacques Rousseau, 3.5.
Venerable: Brother Bastion, 33 Rue du Roi de Sicile. 8. G.

Lodge the United Scottish Rite, u" 138. T,', rue Jean-Jacques Roussé
bucket, 35 Venerable: the F'.*. Filassier, boulevard Magenta, 1.36.

8. C.

Lodge Les Trinilnirrs, n° 3. T.∗, rue Jean-Tarques Rousseau, 35. Vé¬
nerable: F. ∗. Clerc, Jules, cited Gaillard, 7. SC

Lodge of the Peoples, «® 131. T,∗, rue Jean-Jacques Rousseau,
35. Venerable; the Father. ∗. Besnard, rue d'Argout, 16. 8. C.

Lodge of the True Hunchbacks of Poix, No. 110. T.'. Jean-Jacques Street
Rousseau, 35. Venerable: Brother G.

Lodge of the True Brothers united inseparable, no. 2.35. T.', rue Jean-
Jacques Rousseau. .35 Venerable: F.∗. Maigret, me des
Daughter.s-8t-Thornas. 9 SG

Lodge of the United Indivisible Hearts, No. 197, T.-, rue de Vanves, at
Paris Montrouge. Venerable: Brother Guillou, city of Plans
tes, 17, in Paris. 8, C.

Lodge of the Masonic Federation, No. 23. T.-, Avenue de la Motte-
Piquet, 23. GL 8. lil.

Lodge La Franche Union No. 10. T.', me Payonne, 5. Venerable: the
F.-. Froger, 49 rue Condorcet. GLS F

Lodge of the Heroes of Humanity, No. 7, T.', 5 Payeime Street. Venerable
ble: leF.∗. Perrotet, rue Gay-Lussac, 37. GLS É.

Lodge of Independence, No. 17. T.∗, 5 rue Payenne. Venerable Master; the
F. ∗. Cuenot, rue Fauvet, 7. GL 8. É.

Lodge the Scottish Jerusalem, No. 2, 5 rue Payenne. Venerable: the
F. •. Bertaux, at the Ministry of Finance, rue de Rivoli, door A.
6. LSL

Lodge of Justice, 7th arrondissement, 3rd arrondissement. T. •. rue Payenne, 5th arrondiss
Miss, rue du Cherche-Midi, 14 G. L, S. 15.

Lodge of Liberty, Masonic Lodge 15. T., 5 rue Payenne. Venerable:
F.∗. Calti.iux, rue de Glaire, 4. Address: Mr. Mollard, rue
Beaubourg, 54. GL S É.

Lodge the Liyiie aroile, n® G" T. ∗. rue Payenne, 5. Venerable: the F.'.
Pichenot, rue Hippolyte-Ijebas, 2. GL 8. É.

Osiris Lodge, 14. T.∗, Payenne Street, 5. Venerable; Brother∗. Da-
Costa, 48 rue Gay-Lussac. Address: Mr. Bouriof, rue de Jouy,
12 GLS É.

Lodge of the Seven United Scots, No. 18 T.', 5 rue Payenne. Venerable Master: F.∗. Filassier, Boulevard Magenta, 136. GL 8. É.

Loge la. Sociale, n'^ 22. T.∗, rue de la Fontanelle, 27. Venerable: the F.∗. Co.'îtor, rue du Poteau, 6. GLS É.

Lodge of Work No. 21. T •. 5 rue Payenne. Venerable: Brother∗, Chassaing, rue Vieille-du-Tomple. GLS É.

Union and Benevolence Lodge. T.∗, 73 Avenue d'Italie. Worshipful Master: the F •. Friquet, rue Lesdiguières, 7. GL 8. B.

Lodge of the True Faithful Friends, No. 5. T.∗, 5 rue Payenne. Venerable: F.∗. Haissôlin, Cour des Miracles. GLSB

Lodge of the Rainbow. T.-, rue Jean-Jacques Rousseau, 35. Venerable ble: F.∗. Morel, Paul, rue de Bretagne, 54. M.

Lodge the Burning Bush. T.«. 35 rue Jean-Jacques Rousseau. Vé-î: arable: the F.-. Osseliii fils, rue Commiues, 13. M.

DEPARTMENT OF THE SEINE

Vincennes. — Lodge Le Globe. T.'. Avenue des Charmes, 5. Venetian rable: F. G. Villeneuve, retired officer, rue de l'Uôtel-City, 23. GO

Saint-Ouen. — Lodge of the Hospitallers of Saint-Ouen, No. 4. T,'. street of the Chapel, 1. Venerable: Brother Cardyvet, rue Beryéluis, 46. GL 8 E.

Boulosne. — Lodge of Charity and Progress. T.∗, rue d'Aguesseau, Venerable: Fr. A. Janvier, retired special receiver, 1 rue des Dames, Batignolles, Paris. GO

Clichy-la-Garenne.—Loge les/î^noüotcur^. R.\ rue de Paris, 62. Venerable: Father Roche, employee of the State Railways, National Boulevard, 81. GO

Issy. - Loge la Solidarité. T,∗, Place des Marronniers, 3. Venerable Address: F.∗. Leborgne, rentier, rue Gaston St-Paul, 6, Paris. Address: Mr. Auguste Hude, rue de Vanves (in Issy). 6. O.

Levallois-Perret. — Loge les Travailleurs. T.∗, rue de Gourcel-

the, 85. Venerable: Father Trôbois, owner and mayor, rue des Herbert Brothers, 02. (JO

Nouilly-sur-Seine. — Loge la Lumière. T.-, rue de l'Eglise,
15 (bis). Venerable: Fr. Vacca, Edinontl, Professor, avenue
of Neuilly, 175. GO

Nogent-sur-Seine. — Loge la Nognitaise. T ∗. avenue (le Fer¬
reux, 71. Venerable: Father Louis Mullex, representing com
merce, boulevard de Slnisbourg, O'.l, in Nogeiil-snr-Seine. GO

Pantin. — Lodge of Democracy, Masonic. Venerable: the Brother.
Péan, member of the council of ('(Jrdre, member of the council m¬
nicipal and mayor dos Lilas, district councilor for the
Pantin canton, rubber manufacturer, carpet avenue-
Green, 1.3, in Les Lilas (Seine). GO

St-Denis. — Lodge of the Humanistic Society. T.-, rue de Paris,
147 bis. Venerable: Brother II. Leroy, transport entrepreneur
by water, member of the municipal council, rue Denferl Roclierau,
in St-Deuis (Seine). GO

II

Neinc-et-Marne, Seinc-el-Oise, Oise, Aisne

SEINE-ET-MARNE

Melun. — Lodge for the Children of Iliram. T.∗, rue du Ghûteau, 18. Vé¬
nerable: F.'. Lagache, Gustave, director of the Fon¬ factory
taine-Ronde in Cesson (Seine-el-Marne). Address: Mr. .Mosny.
Wine merchant, from La Vannerie, 18, in Melun. GO

SEINE-ET-OISE

Versailles. — Lodge of the Reunited Philanthropic and Discreet Friends.
T.∗, former watch shop, 52 Avenue de St-Cloud. Venerable.
F.\ Lasne, owner, Impasse des Chevau-Légers, 2. G O.

Mantes. — Lodge Liberty through work. T.-, rue de la Gabelle, 19.
Venerable: F. Üesgranges, Victor, owner, in Liinay
(Seine-et-Oise) GO

Maule. — Logo Order and Progress. T.∗, rue Quincami)oix, 1. Vene¬
rable: F.'. Piton, Alexandre, doctor of medicine, suburb
des Moussets. GO

Meulan. — Friends of PUumanUè logo. T.∗, ciuai de l’Arquebuse,
2. Venerable; Brother Monnereau, wine merchant, rue de
City Hall. GO

Montmorency. —Jean-Jacques Housseau Lodge. T.-, Market Street, 3.
Venerable: 1st F.-.Maricot, Edouard, owner, rue de la Châ¬

tadpole grove, 3. GO

FRENCH MASONIC AEOGRAM Q71

NenlUy-sar-Marne. — Star of Future Lodge. T.∗, avenue la
Station, 67. Venerable: Brother Garaudé, retired, rue de la Pe¬
louse, 13. 6. O.

Pontoise. — Lodge of the Friends of the People. T.∗, rue Neuve-Saint-Jacques,
2. Venerable: Brother Arthur, iron and char merchant
Okay, 2 rue de l'Hôtel-Dieu. GO

Rambottillet. — VamiiU Discreet Lodge. T.∗, rue d'Angivilliers, 23.
(Formerly at Neauphie-le-Gudteau.) Venerable: Brother Joly,
Charles, architect of the Palace, 30 rue de l'Hôpital. Address:
Mr. Laigneau, baker, 61 rue Nationale - GO

Reneil. — The Faithful of Hiram. T.'. Boulevard des Ormes, 28. Vé
nerable: F. Mantion, Jules, arcbitecle, rue des Hautes-
Eaux, 23, in Bougival (Seine-et-Oise). GO

Argentenil. — Lodge VEspérance fraternelle n'^175. T.\ rue du Port.
Venerable: F. Desbleumortiers, Montmorency Boulevard, SG

Montlhery. — Lodge of the Friends of Progress, no. 161. T.∗, Place du
Market, Venerable: Brother Prou, pension master, SG

Tholry (Seine-et-Oise). — Lodge of Work and Peace, no. 233.
T.'. Main Street. Venerable: Brother Pellegrini, of Antouillet, by
Thoiry (Seine-et-Oise). 8. G.

Le Pecq (Seine-et-Oise). — Lodge of the Freethinkers. T.∗.Vené¬

rable.... GLSE

St-Germikin-en-Laye. ~ Lodge Good Faith. F.∗, rue d'Ayen, 9:
Venerable: Brother Dambrino, member of the municipal council,
Wine merchant, 4 rue de Mantes. GO

OISE

Beonvals. — Lodge VEloile de l'Espérance. T.∗, rue du Théâtre, 1.
Venerable: Brother Gérard Ernest, Doctor of Medicine, con
General bailiff of the Oise, Place St-Michel, 3. GO

Greii. — Lodge of the United Masons of Oise. T.∗, rue du Pré-St-Mé-
dard, 7. Venerable: Brother Lance Louis, merchant, rue Monge,
8t, in Paris. GO

AISNE

Château-Thierry. — Jean la Fontaine Lodge. T.∗, rue Jean-la-
Fountain, 7. Venerable: Brother Fleury, architect, avenue de
the Republic. GO

La)n.— The Brothers of Mont Laonnais. T.∗, St-Just rampart Vé¬
Inable: F.-Crépy, Emile, merchant. GO

St-Quentia. — Lo^i Justice and Truth. T.\ boulevard du 8 october.
Venerable: Brother Lecertisseur, landowner, deputy mayor
at La Fôre (Aisne). GO

ATTACHED DOCUMENT C

III

Northern Region (Nord, Pas-de-Calais,
Ardennes, Soiiime)

Lille. — Fidelity Lodge. W∗ T', rne Neve-des-Meuniers,
53. Venerable: Br∗. Desinoiis, rne natisbonne, l,!. SC

Lille. -- Lodge the Itéorü of the North^ n∗ ?5i T.- nie Vanbaii, 2. Vené¬
maple: the F.-. Ilirily, pinc, riieSl-Finniii, 6. SC

Cambrai. — Themis Lodge. T.'. |iGtite rue Vauderbnrck. Venerable
rable: F.-. Depreux, TJiéopliile.avocaf, rue des Anges, l. GO

Cambrai. — Lodge La Solidavilé traUrnelle .Vené-

rally.SC

Dunkirk. — Lodge of Virtue. T.-, rne David IV-Viigers, 30. Venô-
rablü: F.∗. Foulon, merchant on rue «les Vieux-Quartiers, 22.
GO

PAS-DE-CALAIS

Bonlogne-snr-Mer. — l..oge Wamity. T.’. of the polite shore, Bou¬
levard Dailnou. Venerable: Br∗, Lagage Saint-Gesl, member

. of the Bar Council, lawyer, former sub-prefect, general councillor
General, 48 Siblequin Street. GO

ARDENNES

Cbarleville. — Lodge of the Fraternity. T.∗, rue do Tivoli. Venerable Master:
F.'. Dévies, grain merchant, Forest Street. G. 0.

Sedan. — Equality, Justice, Progress Lodge. T.'. guardhouse of
The old fort of La Rochette. Venerable: Father Louis Guittard,
dyer, Cassino suburb, 20. G. 0.

SUM

Amiens. — Loge la Rénovation. T.', rue Sire-Firmin-le-Roux. Vé¬
Manager: F.∗. Poulie, olficicr of the academy, member of the council
of the Order and of the Grand Council of the Hiles, Councillor to the Court
Douai appeals court and municipal councillor in Amiens, rue d'Es-
quercUin, 10, in Douai. G O.

IV

Normandy (Seine-Maritime, Calvados, Eure,

Orne, Manche)

LOWER SEINE

Rouen. — Lodge of the United Arts. Carmelite Monastery, 20. Venerable
rable; F.∗. Godefroy, Jules, owner, rue St-Maur, 79. G. O,
Gliapilre of Rose-Croix. T.-. S.-, the F.'. Godefroy, Jules.
Council of Kadosli Knights. President: Brother Viénot, 33
member of the Council of the Order and of the Grand College of Rites
lawyer admitted to the commercial court, 37, rue de la Vicomté/
GO

Rouen. — Lodge of the Tested Constancy, 20 rue des Carmes.
Venerable; Father Georges Dubreuil, Doctor of Medicine, rue
of the Savonnerie, 20. GO

Rouen. — La Persévérance Couronnée. T.', rue des Carmes, 20. Vé
Nerable: F.∗. Lesueiir, Jules, merchant, 39 rue St-Éloi. GO
Rouen. — 20 Rue des Carmes. Venerable: F.'. Lher-
Mitte, merchant, rue aux Ours, 40. GO

Dieppe. — Lodge of Crowned Hope. T.∗, rue Desmants. Venerable
Address: F.'. Lefebvre, master shoemaker, Grande Rue du Follet, 120.
GO

Le Harre. — Logo VAménité. T.–, rue Caroline, 10. Venerable:

F.–. Sénécart, geologist and archivist, 77 rue Thiers. GO

Le Havre. — Scottish Volier Lodge, l. T.∗, rue Caroline, 10.
Venerable: Brother Leclerc, Cours de la République, 174. GL
SE

Le Havre. — The Three UTs, 10 rue Caroline. Venerable: the

F. '. Fleury, Léon, merchandise broker, 70, rue d'Orléans.

GO '

Chapter of the Rosicrucians. T.–. S. •. the F.∗. Reinhart, knight ka-
dosh, merchant, 19 rue Corneille.

Fécamp. — Lodge of the Triple Unity, rue des Près. Venerable: Brother∗.
Biot, annuitant, mayor in Elretat. GO

CALVADOS

Caen. — Lodge of Themis. T.', rue Neuve Saint-Jean, 44. Venerable:
F–.. Dufour, Gustave, landowner, retired, rue Caponnière,
20. GO

Chapter of the Rosicrucians. T.∗. S.–, the F.∗. Laflctay, Adolphe, born
gociant, rue Neuve-St-Jean, 3.7. GO

Lisieux. — Lodge of Humanity. T.∗, rue Petite Couture. Venerable:
Lechevallier, Bernard, retired, rue de Launay, in Pont-l'Évêque,
GO

neither

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Tronville. — Star of the Two Poles. T., rue d'Isly, 15. Vé∗
nerable: F.–Barhier, Louis, house painter, rue Édouard
Larue, in Le Havre. GO

SLEEVE

ORNE

i*.

EURE

Evreax. — Lodge of Sincerity of the Eure. T.*. Impasse Panelte. Vé¬
nerable: F. *. Lapeyruque, Henri-Édouard, rentier. GO

Pacy-sur-Eure. — Lodge of Vnion and Progress. T.-, rno of Point-dii-
Venerable Brother: Brother Ambrose Pnlly, member of the Council
General of Eure, owner, in Houlbeo-Coclierel. G. 0.

Vernon-sttr-Seine. — Lodge VEtoile Neustriennc. T.-, rno Riqnier.
Venerable: Brother Georges-Constant Bourguignon, merchant in
Grains, Gabelle rates. G. 0.

V

Brittany (Northern Côtes-d'Armor, Ille-et-Vilaine)
Finistère, Morbihan, Loire-Inférieure)

COTES-DU-NORD

ILE-ET-VILAINE

Rennes. — Lodge La Parfaite Union. T.*, rue du Mail-d'Onges, 13.
Venerable: Phelipot, merchant, rue St-Louis, .30. Address: to Mr.
Paifon, 13 rue du Mail-d'üriges. GO

Chapter of Pose-Croix. TS the F.'. Louveau, professor
Medical school. G. 0.

Saint-Malo. — Lodge La Triple-Essence, rue Mahé de la Bourdon-
Venerable: Brother Edward Leooutcux, agent of the com
South-Western company. G.O.

FINISTÈRE

Brest. — Lodge of the Friends of Sully^ T.*, 4 rue Guyal. Venerable: the
F.*. Cormier du Médic, Place de la Liberté, 8. SC

MORBIHAN

Lorient. — Nature and Philanthropy Lodge. — T.\ Maury house, Place Alsace-Lorraine, 1. Venerable: Brother Rondeaux, Mayor, Former sub-prefect, property owner, 26 rue de la Comédie. GO

Chapter of Rose Croix, TS the F. Esmiol, Jean-Antoine, born gociant. GO

LOIRE-INFÉRIEURE

Nantes. — Lodge Peace and Unity. T.', Place de la Bourse, 23. Vé Manager: F. •. Ebstcin, Henri, merchant, 3, rue Suffren. Address: to Mr. Pontuxi, Place de la Bourse, 23. GO

Chapter of the Rosicrucians. T.-. S.-, the F.-. William Sebire, knight Lier Kadosh, stationer, 1 rue Boileau. GO

Council of Knight Kadosh. President: Brother Paul Bayon. Hardware store, 15 rue d'Orléans. GO

Nantes. — Lodge of the Liberated Conscience, No. 212. T.-, Quai de la Fosse, 36. Venerable: Brother Eugène Legal, shipowner. SG

VI

Loiret, Loir-et-Cher, Sarthe, Eure-et-Loir

Mayenne

LOIRET

Orléans. — Lodge of the Emules of Montijon, T.∗, rue des Turcies, 22. Venerable: Brother Gavot, brewer, 18 rue du Héron. Address: Mr. Rachet, Place du Grand Marché, 17. GO

LOIR-ET-CHER

Montrichard. — Lodges the Children of the Cher Valley. T. ∗. place of the Great Market. Venerable: the F. Supligeon, Silvain, painter in buildings. GO

SARTHE

EURE-ET-LOIRE

Chartres. — Lodge of the Beauceron Franchise. SC

MAYENNE

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ANNEX DOCUMENT C

VII

Vendée, Oeux-Sèvres, Vienne, Maine-et-Loire,

Indre-et-Loire

Vendée

La Roche-flur-Toii. •— Lodge Vendée Fraternity, T.∗, rue des Gardens. Venerable: 1st F.∗. Motbeaii, owner, member of the City council. GO

DEUX-SÈVRES

Niort. — Lodge Les Amis de l'Ordre n∗ 78. T.∗, rue de la Juiverie. Venerable Brother Pellevoisin, Mayor of Niort. SC

VIENNA

Poitiers. — Logo Les Amis Liétmis. T.∗, 22 rue du Trottoir. Venerable rable: leF.∗. Guimbaud J.-B.-lippolyte, member of the Council of the Order, merchant, deputy mayor, rue des Carmélites, IG, GO

Chatellerault. — riivmtV.'T.-. Impasse de la Guadeloupe. Venerable ble: the F.-. Girard, Edouard, founder, rue d'Autrau, 41. GO

MAINE-ET-LOIBE

Angers. — Logo Work and Perfection. 1.-. rue Cordelle, 1, near From the Place du Ralliement. Venerable Brother Robert Anatole, Lawyer at the Court of Appeal, Borough Councillor, 3 rue Boisine. GO

Saintinttr.— Lodge of Perseverance. T.∗, rue Baillé. Venerable: the
F. Piéron, accountant, rue Porte-Neuve. GO

INDRE-ET-LOIRE

Toars. — Lodge the Demophites. T. Jerusalem Street II. Venerable
ble: F.∗. Menou, Constant, member of the Municipal Council, born
gociant, rue Ste-Martiie 4. GO

Tours. — Lodge of the Scottish Perseverings 177. T.∗, Broten- Street
Venerable: Brother Beaugin, rue du Commerce, 7U. SC
Tours. Lodge of the Children of Truth. T.∗, 4 rue de la Paix. Venerable
saddle; the F.'. Rcboulloan, rue d'Kntraigues, 04. M.

Ghlnon. — Lodges the Children of Illabclais. T. •. rue 8l-Maurice, 02.
Venerable: Brother Faucillon-Bouclier, farmer in Haute-
Olive (Chinon). GO

VIII

Eher, Indre, Creuse, Haute-Vienne, Corrèze,
Cantal, Haute-Loire, Puy-de-Dôme, Allier,
Nièvre,

GBER

INDRE

Issoudun. — Lodge La Gauloise, T.∗, 8 rue Surrerie. Worshipful Master: the
F.'. Lecherbonnier, Alexandre, owner and mayor. GO

GREUZE

La Souterraine. — Lodge of the United Brothers of the Creuse, T.∗, at the Rou»
Venerable: Brother∗. Gagnadre, Ernest, rentier, rue du Fau¬
Lavaui town. Address: Mr. Jules Sallet, cabinetmaker, suburb [of
Limoges, 24 (in La Souterraine). GO

HAUTE-VIENNE

Limoges. — Lodge of the United Artists. T.-, 20 rue Gaignol. Venerable
rable: F.'. Thuillat, Louis, insurance director, old

Aix road. GO

Limoges. — Loge VEtoile Limousine^ 211. T.∗, rue Gaignol. Vene¬
Address: F.-Soumy, Faubourg Montmaillé, 4. SC

GORRËZE

Tulle. — Lodge of the Intimate Fraternity. T.∗. 4. rue des Portes Glianac.
Venerable: Brother J.-B. Vauzanges, bailiff, rue de la Bar¬
rière, 19. GO

Brive. — Lodge & Fraternity. T.-, rue de Lestangi Boulangerio coopé¬
rative). Venerable: Brother Auguste Lecherbonnier, lawyer,
Members of the Chamber of Deputies. GO

GANTAL

Anrillac. — Lodge of Free Thought, No. 222. T.', rue des Carmes. Vé¬
Manageable: the F.∗. Casse, rue des Forgerons. SC

HAUTE-LOIRE

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PUY-DE-POME

Clermont-Ferrand. —■ Lodge of the Children of Gergovia. T.\ street
Neuve Ste-Claire, :?8.Vônérable:lo I'\∗. Fournier, Louis-Casimir,
accounting officer (retired military ministerial officer).
Address: Mr. Oomini (jue, Picrre, hommc do lettres, rue du Dois de
Gros, 72. GO

ALLIER

Vichy. — The Cosmopolite Lodge of Vichy. T.', former chapel
Celestines, Victoria Avenue. Venerable: Brother Pélissian
Joanny, avenue de la Gare, :l GO

NIÈVRE

Nevers. Lodge of Humanity. T.-, rue du Carrefour, «i. Venerable∗
ble: F.∗. Conitct, landlord, rue St-Martin. GO

IX

Gironde, Dordogne, (:liareiite∗Inférieure, Lot-
et-Garonne, Charente, Gers, Landes, Basses-
Pyrenees.

GIRONDè

Bordeaux. — Lodge the .^mis united. 1'.∗. rue Ségalier, N. Vé¬
nerable: F.'. Louis Carrère, lemonade seller, rue Ste-Calhorine,
11)2. GO

Bordeaux. — Loge r//ng'/ü/,çc. T. •. rue Ségalier, 8. Venerable •
F.'. Abadie, civil engineer, rue des Angustins, 14. G. 0.
Bordeaux. — Lodge La Candeur. T.∗, rue Nauville, 8. Venerable
rable: F.∗. Edouard Laroque, painting contractor, rue
of the Stock Exchange, 12. GO

Chapter of Rose-Croix, Candor. T.∗, rue Nauville, 8. T.-.

S. ∗. : F.'. Tourné, owner, rue Gratelonp, 7.3. G. ü.
Council of the Knight of Kadosli, Candor. T.∗, rue Nau¬
town, 8. President; F.∗. Lanusse, retired, rue du Temple,
13. GO

Bordeaux. — Lodge of the Knights of the Fraternity. T.∗, rue Sé¬
galier, 8. Venerable; Brother Alfred Soulié, director of the school
municipal, rue St-Cbarics, 15. G. 0.

Bordeaux. — Lodge l'Etoile du Progrès (formed from the merger of
lodges 'Essence of Peace, the Star of the Gironde and the Triangle).

T. ∗, rue Ségalier, 8. Venerable: Brother François de la Mare,
owner, Orléans alleys, ?' ». O. 0.

Bordêauz. — Lof^e Français» (FAquitain », T.-, rue Ségalier,
8. Venerable: Brother Baril, finance employee, in Candéron
(Gironde). GO

Chapter of the Rose-Croix. French of Aquitaine, T.∗. rue Séga-
to link, 8. T.∗. S.∗. : F.∗. Moulnier, chief controller of
Direct taxes, 149 rue Sainte-Catherine. GO

Bordeaux. — French Lodge elected, Scottish and friendship united,
T. •. rue Ségalier, 8. Venerable: Brother Camille Fouaud, doctor

Medical school, Cours du Jardin Public, 71. Address: Mr.
Bgol, rue Ségalier, 8. G. O

Bordeaux. — Lodge of the Free Knights of Saint Andrew of E¬
Cosse. T. ∗. rue Ségalier, 8. Venerable: Brother Ernest Oelcourt,
Entrepreneur, 7 rue d'Anjou. Address: ML St-André, rue
Ségalier, 8. GO

Bordeaux. — Lodge of the Sisters. T.∗, rue Ségalier, 8. Vé¬
Manageable: F.∗. Théodore Moulnier, tax collector. GO

Bordeaux. — Lodge of Sincerity. T,'. 8 rue Nauville. Venerable
ble; Father Cabaret, merchant, Brienue quay. GO

Bordeaux. — Lodge the KJritJ. T.∗, rue Ségalier, 8. Venerable:
Mr. ∗. Albert Lacoste, employee, rue du Pas Saint-Georges, 35.
GO

Bordeaux. —Loge l'Avenir, n° 237. T.∗, 22 rue Mouneyra.
Venerable; F.∗. Bontoux, rue Porte∗Dijeaux, 64. S, G.

MonsAgur. — Lodge of Hope. T.∗, Grande Street. Venerable: the
F.'. Joly, Armand, merchant, in Taillecarat (Gironde). GO

Lormont. Lodge of the Future. Venerable: Brother Louis Chassain.
Pharmacist. — Address: Mr. Dacosta, Place Richelieu, 9, Bor-
waters. GO

DORDOGNE

Pérlguenx. — Lodge La Tolérance, n∗ 246. T.∗, rue du Plantier,
24. Venerable: Brother Paul Richard, at St. Martin. SC

Pérlgueux. — Lodge the Persevering Friends and the Star of Yesoiie reunited
n(s. T.'. rue St-Pront, 15. Venerable: Father Gadaud, member
of the General Council, Doctor of Medicine, 44 rue Feletz. GO

Sarlat. — Lodge of Perfect Harmony. T.∗. Town Hall. Venerable
Suitable: F.∗. Rouquette, Auguste, architect. Address: M. Rou¬
young upholsterer, rue de la Traverse. GO

Terrasson. — Lodge of Hope. T.∗, Place Soubignac. Venerable Master:
F. Lombard, Louis, Doctor of Medicine. Address: Mr. Rou-
dier, merchant. GO

Nontron. — Lodge of the Future of Nontron. T.∗, Brune Street. Venerable:
P.∗. Deschamps, banker. GO

Bergvrac. — Lodge of the True Brothers. T.∗, rue Merline. Venerable s
F.∗. Aubertie, Alfred, wine merchant and commission agent,
Place de la Sous-Préfecture, 28. GO

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CHARENTE

Angoulême. ~ Lodge of the /Friends of Peace. T.-, Place Jean Faure, 11. Venerable: F.-. Jallageas, Marcel, merchant, rue de Pa¬ laughs. GO

Cognac. ——Lodge the Venerable Lihertù: Br.'. Brisson, Jules, Owner. Address; MJ Ganivol lils, substitute judge at the trial civil bureau. GO

Cognac. — Loge le Travail, iv 215. T.', rue des Marchands. Vé¬ Nerable: F.'. Alpli. Prunier, Avenue de la Gare. SC

Ruffec. — Logo: Les Amis du Lien. T.-, rue de Valence, 2. V^énc'ra- hle: F.'. Poste, Alexandre, master of iiôtol. GO

Lower Gharente

Rochefort, — Lodge VAccord Parfait. T.-, rue Latayetle, l»;>. Venerable ble: F.'. Roche, Antoine,])liarniacien, member of the Council of the borough and the City Council, rue des Fonderies, 117. GO

La Rochelle. — Lodge 17/n/on Parfaite. T.', small street of the Escale, 1. Venerable: F.-, Grêlât, solicitor, Quai Duperré. GO

Saint-Jean-d'Angély. — Logo VEfjalilè regenerated. T.∗, Place Ré- Gnaud. Venerable: Brother Jacques Meunier (June 1st century AD). GO

Royan. —Lodge the Triple Accord. T.'. Grande-Rue, Venerable: F.∗. Robert, Alfred, notary. GO

Saintes. — Logo la Sincérité, no. 225. T.∗, rue de l'Evêché, 5. Vé¬ Inable: F.-. Jolinon père, Quai des Frères. SC

LOT-ET-GARONNE

Agen. — Lodge of Fraternal Solidarity. T.∗, rue Pontarique, J. V'é- Manager: Mr. Boucheron, mechanical engineer. GO

Marmande. — Logo of Justice. T.', peristyle of the Place du Mar Dear Venerable; Brother Charles Meynicl, lawyer, substitute judge Deputy mayor at the civil court. GO

Nérac. — Lodge the Sacred Triangle. T. Conference Street. Venerable
rable: F.∗. Ba.\, Joseph, merchant-tailor. G. 0.

Villeneuve-sur-Lot. — Logo: Le Réveil. T.-, rue Labay, house
Eug. Lavergne. Venerable: Brother Léon Drondeau, owner
taire, in Senelles, commune of Villeneuve-sur-Lot. Address:
Mr. Caprais-Laville, owner, Blaniac Street, h. G. 0.

LANDES

GERS

Anch. — Lodge the True Fraternity. T.-, rue de Metz, 111. Venerable;

F. ∗. Danos, retired captain, tax collector, "rae de la Pomme-
d'ür. GO

Condom. — Lodge of Augmented Friendship, T.∗, rue de Gèle. Venerable Master:
the F.∗. Lambert, Pierre, merchant, Quai Labaupoillet. GO

BASBS'PYRENEES

X

ÜACT-IiANGiiEDOG (Haute-Garonoe, Hautes-
Pyrenees, Ariège, Tarn, Tarn-et-Garonne,
Aveyron, Lot)

HAUTE-GARONNE

Toulouse. — Lodge Les Cœurs Réunis. T.∗, rue de ^Orient, .3.
Venerable: Brother Paul Godar, a man of independent means, residing at 31 rue des Balances
GO

Chapter of Rose-Groi.K the United Hearts. T.'. 8.-. the F,∗. Godar,
Paul. GO

Toulouse. — Encyclopedic Lodge^ T.∗, rue de l'Orient, 3.
Venerable: F. Baqué, Jules, merchant, rue du Pont-Guillé-
Mery, 7. GO

Chapter of the Rose-Croix Encyclopedia. Vol. 8. F. Mérié,
Paul, director of the Conservatory of Music. G O.

Toulouse. — French Lodge of Arts. T.∗, rue de TOrient, 3.
Venerable; Brother∗. Pech, Charles, shirt cutter, rue Vi-
naig,9,GO

Toulouse. — Lodge La Parfaite Harmonie. T.', rue de l'Orient, 3
Venerable: Brother Simon, Pierre, hairdresser, 11 Avenue de Lyon.
G. 0.

Toulouse. — Lodge Les Frais Amis réunis. T.-, rue de l'Orient, 3.
Venerable: Brother Berdoni, typesetter, 4 St. Jerome Street. GO

HAUTES-PYRÉNÉES

ARIÈGE

TARN

Albl. — Lodge of Perfect Friendship. T.∗, rue de la Buade, 17. Venerable
Rable: F.'. Chay, Joseph, member of the municipal council,

Editor-in-chief of the Republican Union of Tarn. Address:
Mr. Auguste Tourel, owner. GO

Castres. — Logo Les Cœurs réunis. T.∗, rue Chambre de l'Rdit.
Venerable: Brother Hippolyte Goste, former maker of pa¬
Piers, president of the chamber of commerce, rue de Stras∗
town, 8. G. O

Gaillac. — Orion Lodge. T. ∗. rue Peyriac, 14. Venerable: Brother •.
Gary Mesmin, lawyer. GO

Tarn-et-Garonne

Gaussade. — Lodge of the Fraternity. T.'. Boudet house, place de
The Great Promenade. "Venerable; Brother Thuet, Aristide, pro..."
private. GO

Castel-Sarrasin. — Lodge Free Thought. T.∗. St-Joan district
opposite the barracks. Venerable: Brother Jean Baslard, former em-
folded from the Orleans railway. G. ü.

AVEYROlï

MlUan. Lodge Union^ Work and Liberty. T.∗, suburb of
Barry, Artiôres house. Venerable: Brother∗. A bric, Ernest, no¬
silence and mayor GO.

BATCH

XI

Pyrénées-Orientales, Aude, Hérault, Gard,

Lozère, Ardèche

Eastern Gardens

Perpignan. — Lodge of the Friends of Perfect Union. T.∗, former
Convent of St-Sauveur, rue 8t-Sauveur, 24. Venerable: the F.-.
Bourguet, Louis, principal customs officer, rue de la Ré
public G∗ 0..

Perpignan. — St. John's Lodge of Arts of Regularity, no. 162. T.∗,
Cote St-Sauveur Street. Venerable: Brother Gaillarde, son, suburb
Our Lady. SC

PoH-Vendres. — Maritime industry. SC

AUDE

Gareassonne. — Lodge of the True Friends United. T.∗. 5, boulevard
St-Micbel. Venerable: Brother ∗. Tesseire. distiller-liquor maker,
Grille Street, 32. G. 0.

Gsreassonne. — Lodge VEgalité, n^ 253. T.∗, rue Ste-Lucie, 26.
Venerable: Br.' Sarraut. SC

Lésdfl'nan. — Lodge School of Virtue. <-> T.∗. 113, national road
of Carcassonne. Venerable: Brother Mas, Etienne, merchant in
wines, owner in Oonilhac du Plat∗Pays, near Lézignan. G. O-
Limoux. — Lodge Y Fraternal Alliance. T.∗, rue de l'Olflcialité, H.
Venerable: F.∗. Peyre, Noël, wine merchant. Address:
Mr. Raynaud üls, rue Blanqueric, 33. GO

Narbonne— Lodge of Free Thought. T.', rue du Pont, French café.
Venerable Brother Louis Fages, city architect. GO

HÉRAULT

Montpellier. — Lodge of the True Faithful Friends^ n. 208. T.∗, rue Ma-
Guelonne. : F. •. Aussel, rue des Tessiers, 5. SC

Péeénas. — Lodge VFAoHe of the South. T.∗. Venerable: the F.∗. Gra.
Jules, wine merchant. Address: at the Masonic Lodge
that, VEtoile du Midi, at the castle of Mr. Herail. GO

Béziers. — Lodge of the Meeting of Chosen Friends. T.∗. Descent of the
citadel, 12. Venerable: F.∗. Verdan, Jules, coachbuilder. G.0.
This.—"Lodge of the True Faithful Friends. T.'. Casernes Street. Venerable
ble: F.-. Philomon, Didier, wine merchant, 21, rue de
City Hall. GO

This, — Lodge of the United Friends. T.-, Casernes Street. Venerable;

F. Lacoste, Louis, watchmaker, Grand'rue, 18. G, O.

Lunel. — Lodge of the Moon and Crescent. 1.∗. National road, 113.
Venerable: Brother Jules Grand, merchant clerk. G. 0.

GARD

Nîmes. — Echo Lodge of the Grand Orient. T.∗, Boulevard de la Ma¬
deleine, 4. Venerable: Brother Ali Margarot, member of the Con-
Order seat, banker, mayor, Quai de la Fontaine. G. 0.
Alais. LogQ VEtoile des Céoennes. T.-. 8, quai Neuf and rue
Savy. Venerable: Brother∗. Queydan, Albert, accountant. G. 0.
Pont-Saint-Esprit. — Lodge the Straight Line. T.∗, Quai du Rhône,
Granier house. Venerable: Brother Robert Bruyère, owner
Silence. GO

Le Vigan. — Lodge of Tolerance and Union. T. •. Boulevard du Plan
of Auvergne. Venerable: Brother Benjamin Cambassèdes, doctor
Medical specialist. Address: Mr. Léon Guibal, solicitor. GO
Salnt>Geniës-de Malgoires.—Loge le Progrès.T.',v\iQ du Moulin
oil, Mayol house. Venerable: Brother Desmons, member
of the Council of the Order, member of the Chamber of Deputies, con
General bailiff of Gard, etc. G. 0.

Bessèges. — Lodge Progress and Humanity^ n® 220. T.∗. Mas du Gros.
Venerable: Brother Auguste Nicolas, Grande rue. SG

LOZÈRE

Florac. — Union Lozérienne Lodge. T.∗, National Road, 107. Vé
neable: the F.∗. Canonge, Firrain, head of office at the sub-pres∗∗
Facture. Address: Mr. Montoils, Doctor of Medicine. G. 0.

OOGUNBNT ANNEXED C

ARDlSGHB

Annoaay. <— Concord and Perseverance Lodge» T. ∗. rue de la Groizette
7(bis) and 9. Venerable: F.•. Guibert, Armand-William, ar-
cbitecte-engineer of the city of Annonay. GO

XII

Provence (Bouches-du-Rhône > Alpes-Maritimes)
my, Basses-Alpes, Vaucluse and Corsica)

boughes-durhone

Marseille. — Lodge ParfaüeSincérité, T.-.rue Piscaloris, 24. Venerable
rable: the F.-, Ernest, Gambini, publicist, rue f'iorac, 1. GO

Marseille. — Perfect Lodge of Unions T.-, 24 rue Pisoatoris. Vé
Manager: F. Arnaud, sales clerk, 4 rue Lejeune. GO

Marseille. "— Lodge the Renaissance Lighthouse. T. •. rue des
Piscaloris, 24. Venerable: F.∗. Nugues, Maurice, merchant of
Ice cream. Old road to Rome, 7ü. GO

Marseille. — Lodge of the Reunion of the Chosen A7nis. T.-, rue Piscato-
ris, 24. Venerable; the F.-. Fuzier, François, master saddler at the
Tramway company, St-Just Road, 40. GO

Rose-Groiï's Chapter: Perfect Sincerity and Reunion of Friends
chosen and assembled. TS; F. Boulanger, Alphonse, clerk of our
silence, 50 Paradis Street, GO

Council of Knights Kadosh. Meeting of Chosen Friends. Pre-
President: F.∗. Saunier Pons, owner, 3, rue Berriex. GO

Marseille. — Lodge of the Vie and the Reformation. T.', rue Piscaloris,
24. Venerable: Brother Brochier, civil engineer, priest of Mar¬
Seille, member of the Municipal Council, rue de la République,
29. GO

Marseille. — Lodge VAvenir. T.-, rue Piscaloris, 24. Venerable Master:
Mr. Lambert, naval captain, 78 Boulevard Ghave.

La Giotat. — Lodge P Espérance Mw'aïmite. 'J'.∗.... Venerable: the
F.∗. Ghinardi, Chemin de la Brulière, Sabatin countryside. M.

Martigues. — Lodge at the Etoile du Sud. T.∗, Café du Port, Grande Rue

of nie. — Venerable: Brother Olivier, district of the Island. Mr.

Aia. — Scottish Maillet Lodge, No. 129. T.∗, Rifle-Rafle Street. Venerable
Address: F. Silvy (JB), 40 rue Boulegon. SG

"Ai." — Lodge of Arts and Friendship. 11, rue de la Mule Noire.
Venerable » Pust, Barthélemy, librarian, Grand Bou¬ Street
levard, 5. GO

VAR

Toulon — Cliapitrale and areopagito Lodge, Reunion Island. T.-, avenue

KA^ONNIC OLEOGRAPAL ÈRANÇA18B 6f8â

Vaubao. Venerable: Brother Barthélemy, Marines, former no.
taire, insurance director, rue des Marchands, n∗∗ 1.

Chapter of the Rose-Cross: TS the F/. Pelissier Tanon, capi¬
frigate dog.

Council of the Knights Kadosh: President: Brother Laurent
(Charles), bookseller-bookbinder, Quai du Port, 3 (bis).

ALPES-MARITIMES

Nice. — Cosmopolitan Philosophy Lodge. T.∗, rue Beaulieu, house
Vial. Venerable: F.'. Chauvain, Pierre, owner, rue Al-
Berlin Villa Flore. GO

Nice. — Lodge of Ligurian Philanthropy, 154. T.•. rue Beau-
Venerable: Brother Brun, 29 rue St-Etienne. SG

Cannes. —> Lodge La Vraie Lumière^ No. 210. T.∗. Level Passage of
the station. Venerable: F.-. Jourtau, Jules, section chief at the ca
nal of the Sign. SO

Cannes. —Friends of Science Lodge. T.', old road to
Vallauris. Venerable: Brother Maurice Conte, merchant, rue
d'Antibes, 19. GO

Menton. — Union and Concord Lodge^ 218. T.∗, rue de Castellar.
Venerable: Brother Auguste Viegl, marble worker. S. C

Grasse. — Lodge La Concorde. T.∗, 15 Avenue Sainte-Lorelte. Venerable
ble; F.-. Bravel, Placide, carpenter-mechanic. GO

BASSES-ALPES

Sisteron. — Lodge The Awakening of Perfect Silence. T.∗, rue de l'Ëvé-
che. — Venerable: F.∗. Canton, Jacques, farrier. GO

VAUCLÜSE

Avignon. — Lodge Les Vrais Amis Réunis. T.', rue Bancasse. 22.
Venerable: the F.∗. Guard, tanner. GO

Avignon — Chapter of Rose-CroLx the True Friends United. T. \ S.∗,
F.∗. Chesnon, commission agent and forwarder, Ste-Galherine Street,
20. GO

Garpentras. — Lodge of the Friends of Humanity, T.∗, Place du Palais,
No. 5, Bonnet house. GO

CORSICA

XIII

Dauphiné and Savoie (Hautes-Alpes, Oràme,
Isère, Savoie, Haute-Savoie)

HAUTES-ALPES

DROUE

Valence. — Lodge of Humanity of the Drôme. TV rue Côte-des-Cha-
peliers and Côte Courbe Sylvunte, Venerable: the F.∗. Bélat, avo¬
cat, former public prosecutor, mayor, vice-president
of the General Council. GO

ISÈRE

Grenoble. — Lodge Les Arts Réunis. T.', rue de Strasbourg. Vé¬
nerable: F.-. Giraud, former notary, in Pontcharra (Isère).
GO

Grenoble. — Scottish Alliance Lodge, No. 206. T.∗, rue de Stras¬
town, 9. Venerable: Brother Émile Durand-Savoyat, St-

Vincent de Paul, 10th SG

Vienna. — Concorde Lodge. T.∗, Coupe-Jarret ramp. Venerable
ble: F.-. Savigne, printer-typographer. GO

Voiron. — Lodge of the Triple Union and Friendship. T.', rue du Colombier,
Giraud house. Venerable: Brother Alfred-Hugues Durand
d'Auxy, owner in Coublevie near Voiron, and on rue Soufflet,
20. Paris. GO

SAVOY

Chambéry. — Lodge of the Savoyard Hope. No. 17G. 1.∗. Rue de la
Republic. Venerable: Brother Ménard, 20 Jüiverie Street. SO

HAUTE-SAVOIE

XIV

Lyon^ Ilhène, Loire and Ain

RHONE

liyon. — Lodge of the Sage. T.∗, 45 rue Ste-Elisabeth. Venerable
ble: F.∗. Girerd, Alexandre, merchant and engraver, main street
220 Guillotièro. GO

I<yon. Lodge of Candor. T.∗, 45 Ste-Élisabeth Street. Venerable:

F.∗. Lagrange, Member of Parliament for the Rhône, 187 Avenue de Saxe. GO
Lyon. — Lodge of the Knights Templar. T.∗, rue Ste-Élisabeth, 45.
Venerable: Brother Ulpat, Auguste, jeweller, St-Come Street, II.
GO

Lyon. — Logo Star and Compass T.∗, 45 rue Ste-Élisabeth. Vel
nerable: F.'. Maynard, bookkeeper, rue Neuve, 11, G. ü.

aiéOGBAPBIB MACONNfQtfl VRAMÇAISB Otf

Ljon. Lodge ParjaitSilence, T.∗. Ste-Eli«abeth, 45. Vénéra¬
ble: F.∗. Dachamp, Joies, lawyer, former prefectural advisor
ture, rue Terme, 18. GO

Chapter of the Rosicrucians. T.∗. S.∗, the F.∗. Pertus, owner,
35 rue de la Madeleine,

Council of Knight Kadosh. President: F.∗. Montanet, Phili

libert, 15, rue d’Herbouville,

Lyon. — Lodge Simplicity and Compassion. T.', rue Ste-Elisabeth, 45.
Venerable: F.∗. Melon, Victor, freight forwarder,
14 rue de l'Annonciade. GO

Lyon. — Union and Trust Lodge. T.∗, 45 rue Ste-Elisabeth
Venerable F.-. Berthet; industrialist, main street of Chapennes,
near Lyon, G. ü.

Lyon. — Lodge of Charity and Friendship. T.∗, Passage de l'Enfance,

2 bis. Venerable: F.'. Bonnet, Alphonse, merchant, rue Bois
water, 27. GO

Lyon. — Lodge Les Amis des Hommes, No. 120, T.', rue Tête-d'Or,
00. Venerable: Brother Bouvery, 5 rue des Feuillants. SC
Lyon. — Lodge Lumière et Justice n^ 204. T.∗, rue Tête-d'Or, 90.
Venerable: Brother Vignet, Pélrus, 94 rue Montbernard, Paris.
8. C.

Lyon. ~ Lodge of Tolerance and Cordiality No. 155. T.∗, rue Tête-d'Or,
90. Venerable: Father Alabrun the Younger, Ste-Elisabeth Street. 59. SO
Lyon. — Lodge Friends of Truth No. 12. T.∗, rue Montée du
Gourguillon 20. Venerable: Brother Bally, known as Baër 2, Place des
New homes in Villeurbanne (Rhône). GLSE

Lyon. — Lodge Les Amis des Hommes No. 16. T.∗, rue Montée du
Gourguillon 20. Venerable: Brother Blanc, rue Grenette, 1. GL
8. E.

Lyon. — Lodge La Sincère Amitié No. 19. T.', rue Montée du
Gourguillon 20 Venerable: Brother Léonde Sl-Jean, Ma¬ course
raud 12. GLSE

Lyon-Valse. — Lodge Fraternity and Progress No. 20. Worshipful Master: Brother.'

Tever in KcullylRhône). GL S E.

Givors. — Loge la Solidarité n» 196. T.-, impasse de la Pâtrière.

Venerable: Brother Mercier, at Chasse, near Givors (Rhône). SG
VillefTanche-sur-Saône. — Lodge the Progressive Fraternity. T.∗.
Frans Road, near the station. Venerable F.∗.Jûgy, Casimir,
district councillor, hardware merchant and in pa¬
Painted stones, 13 rue Nationale. GO

LOIRE

Saint-Étienne. — Lodge of United Workers 199. T.', main street
St-Roch, 94. Venerable: Brother Epitalon, rue de Lyon, 73. 8. C.
Saint-Étienne. — Loge les Élus. T.', rue du pavillon Chinois, 1. Vé-∗

rable. F.∗. Homian Pierre, leather and crepe merchant, St-∗ Street François, .5. GO

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Chapter (Bose-Croix. T.∗. S.'., F.'. Louis Siaot, con¬ engineer of bridges and roads, a Sl-Chainond. GO

St-Étenne. » Loge VIndustrie^ rue du i^avillon Chinois, 1. Véné¬ rable: F.'. Poupon, employee at the Loire mines, rue St∗ Charles, 22. G. 0.

Roanne. — Lodges the Scottish Hoanîiais. T.', rue Bayard. Venerable rable. F.∗. Lafont, road surveyor, and architecle. G.-O.

AIN

Bourg-en-Bresse. — Lodge of Fraternal Friendship, T.∗, rue des Tanne¬ ries, 3. Venerable. F.∗. Boi-desol, merchant, 4 rue Mercière etr. 6. O.

Belley. — Lodge of the Three Wishes, former church, Grande Rue His Excellency, Brother Martin, Michel, banker, Grande Rue I4.GO

St-Sorlin. — Lodge the Bugey Fraternity. Venerable Master: Brother. Délorme, mayor of the commune of St-Sorlin, by Lagnieu (Ain)'. GO

XV

Saône-et-Loire, Côte-d'Or, Yonne, Aube,

Marl

SAONE-ET-LOIRE

MACON. — Lodge the.dr/« Reunited. T.∗, extended Lacrctelle street. Venerable: Brother François Martin, honorary solicitor, mayor of Mâcon, member of the General Council of Saône-et-Loire, pro owner, rue Sigorgno, 28. G, O.

Châlou-snr-Sa6ne. Lodge Progress and Equality «« 21ü. T.', rue de la MareGolombière. Venerable: Br∗. Parent, h St∗MarceI, near Chalon-sur-Saône SC

Chakeny. LofSQ Equality and Progress, n® 223. T.∗, rue du Pavillon. Venerable: F.∗. Nicot, rue de Beaune, in Châlons-sur-Saône. SC

La Motte-Bouchot (municipality of Ecuisses). — Logé les Zélés. T.∗,
Bette house, father. Venerable: the F.∗. Larcher, J.-B., printer
bookseller at Greusot (18aônc-ot-Loire). GO

Tournus. — Lodge of Concord. T.'. rue du Théâtre. Venerable∗
F.∗. Quinet, François, farmer-winemaker in Lacrost, by
Tournus. GO

COTE-D'OR

Dijon. — Lodge Solidarity and Progress. T.∗, rue Courte-Epée. Venerable
ble: F.∗. Pausiot, Nicolas, former bridge and bridge engineer
Roads, city councilor, Place St-Nicolas. GO

Beanne. — The Amh of Nature and of Humanity. T/, rampart
of the Comédie. Venerable: F. Izembart, carpenter, place at
Butter, 8. GO

Beaune. — Lodge Le Réveil de la Côfe-d'Or, no. 226. T.∗ . rampart of
The Comédie. Venerable: F.∗. Poidevin, deputy mayor.
SC

TONNE

Avallon.—The Fraternity Lodge. T.-, rue des Merciers, Nègre house.

Venerable: Brother Launay, tax collector, 3 rue St-Martin. GO
Joigpny'. — The Phoenix Lodge. T.∗, Lyon road, near the train station
dhemindefer. Venerable: Father∗. Berthe, Edme, owner,
Mortellerie Street. GO

DAWN

Troyes. ~ Lodge of the Fraternal Union. T.∗, rue de la Montée des
Changes, 3. Venerable: Brother Louis Dessirier, rentier. GO

MARL

Ch&Ions∗8urMarne. — Lodge of the BienJaisaneeCkéUonnalte.T.'.vne
Grande-Étape, 54. Venerable; the BV. Roussel, rentier, St- Street
Jacques, GO

Reims. — Lodge of Sincerity. T.∗, rue BuireUe,',27. Venerable: Is
F.∗. Thomas, Doctor of Medicine. GO

XVI

Jura, Doubs, Saône, Vosges, Haute-
Marne, Belfort territory, Meurthe-et-
Moselle, Meuse.

JURA

Let's-le-Saunier. — Lodge of the Prudent Friendship. T.∗. 9, quay of the
Tannery. Venerable: Brother Gaëtan Simon, headmaster of the Lycée
cée- GO

St-Claude. — Logo: Le Réveil de la Montagne. T.∗, rue du Collège,
22. Venerable: Brother Wilhelm Rosenberg, merchant. GO
Dôle. — Lodge le Fal (FAmour T.∗, rue des Tanneurs. Venerable:
F.'. Renaud, Emile, merchant, Grande Rue, 35. GO

DOUBS

Besançon.— Chapter Lodge. Sincerity, Perfect Union, and Constant
m 44

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Friendship united, T.', former St. Antoine church, St. Antoine street.
Venerable: Brother Bruand, merchant, member of the Council
of the Order, member of the Municipal Council. Grande Rue, 58.
GO

Chapter of Rose-Croix, T.-. S.∗., the f.-. Bruand.

HAUTE-SAONE

Vesoul.— Lodge of United Hearts. T.∗, in the middle of the city. Venerable
ble: F.∗. Voisard, Eugène, doctor of medicine, rue du
Breuil. GO

Gray. — Lodge La P'raie Réunion Désirée. T.∗, room of the old
Theatre, rue de l'Ancienne Comédie. Venerable: Father Perrot,
Aimé∗François, rue des Casernes. GO

VOSGES

Epinal. — Lodge of the Fosgian Fraternity. Avenue de la Petite Pro

Vence, 9. Venerable; the F.∗. Pai|uet, Eugène, pharmacist, rue Rualménil. GO

Neufehâtean. Lo'^e St-Jean-de-la-Paix » T ∗. rue de l'Hôpital, 43. Venerable: Brother Pierre Perrin, merchant. G. 0.

Remlremont. — Loge le Travail, — T.'. rue des Brosseries, mai¬ his Lccomto. Venerable: the F.∗. Spony, Alfred, merchant. Address: Mr. Panl-Nardin, café owner. GO

St-Pié. — VÉgaillé Fosgienne Lodge, T.'. Graltain Avenue, 4. Vé¬ deductible: F.'. Ferry, Albert, member of the Chamber of Deputies prostitutes, lawyer, 8th Street-Gliarlcs, 12 GO

HAUTE-MARNE

Chaumont. — VÉtoile de la Haute-Marne logo. T.∗, rue de Ghama- rande, 11. Venerable: Brother Demouy, owner, rue de Cha- Marande, he. GO

MEURTHE-ET-MOSELLE

Nancy. — St. John of Jerusalem Lodge. T.∗, 5 (bis) rue de Drouin. Venerable: Brother Adam, Emile, director of the dress school Wise man and equestrian, deputy mayor, 14 rue des Jardiniers∗ Address: Mr. Jean Kert, rue Drouin, r> (bis). GO

MEUSE

Bar-le-Dnc. — Loge la Régénération. T.∗, rue de la Couronne, 10. Venerable: Brother Ernest Bradfer, Mayor. Address: Mr. Jones, Post office clerk. GO

TERRITORY PE BELFORT

Belfry. — Lodge of Tolerance and Fraternity. T.∗: Stracmann Street. Vé¬ Manageable: F.∗. Thiaut, member of the Bar Council, lawyer. G. 0.

XVII

Algeria

Aliter∗ — Belisarius Lodge. T.'. Navarin Impasse, 6. Venerable Master: the F.∗. Honel, Salomon, president of the bar association, rue de the Lyre, 1∗2 GB

Alger. — Lodge \q Delta n» 255. T.∗, Boulevard de la République Venerable: Father Trech, Bruce Street, 2 SC

Blida. — Logo the Fraternity in the Mitidja n® 248. T.∗, Mah¬ Street grind. Venerable: Br∗. Aumerat, rue Denfert. SC
Constantine. — Lodge of the Hospitallers of Constantine n° 163. T.∗. Impasse Caraman. Venerable: the F.'. Besançon, rue Nationale, 55. SC

Constantine. — . St. Vincent de Paul Lodge. T.∗, Vieux Street, 51. Venerable: 1st F.∗. Lebeau, EJouanl, head of accounting at Algerian Railways, 19 Rue Nationale. GO

Sétif — Lodge of the Sétif Union.n» 249. T.', rue de Constantine. Vé¬ manageable: the F.∗. Subtra. SC

Bône. — Flippone Chipitral Lodge. T.', Trezel Street. Venerable: the F.'. Finaud, Alfred, bailiff. GO

Chapter of the Rosicrucians. IHppone. T. . S.∗, the F.—. Finaud, De¬ nis, commercial arbitrator. GO

Candle — the Numidian Brothers, T.'. Church steps, house Gafand. Venerable: Brother Parés, retired commander, pro- owner in Oued-Marsa, near Bougie. GO

Mascara. — Lodge VRtoiley T.—. Venerable: Brother∗. Mercier, Charles, Hardware store. G. O∗

Miliana. —'Log^VUniPn duChelijf. T.—, rue d’Alger. GO
Mostaganem. — Lodge of the African Trinosophists. 5 rue de l'Alma. Venerable: 1st F.∗. Mermot, André, officer of Nicham-liRikar, Landlord. GO

Tenes. — The Renaissance Lodge. SC

Oran. — Lodge .'//r/ca/ne. T.', rue d'Austerlitz, 30. Venerable

rable: F.∗. Mithieu, Floréal, mayor of the city of Oran, phar¬ macien, Place Kléber. GO

Chapter of Rose-Oix, African Union. T.'. S.∗. : the F.∗. Master, Public works contractor, rue de la Préfecture. OO
Council of Knights Kadosh {African Union. President: the F.∗. Barlibas, master bootmaker in the 2nd Zouave Regiment. GO
Philppeville. — Lodge the Children of Mars. T.∗, rue de l'Arsenal. Venerable: Brother François Dépré, farrier-expert, veterinarian, 64 bis rue Nationale. OO

Sitiat-Denls-dQ-Sig. -> Loge la Libre Peneie, T.∗, boulevard de
Slimen. Venerable: Brother André Deloupy, owner.
Address: Mr. Gélis, Boulevard Sliman. GO

Tisi-Onzou. — Logo of the Kabyle Family. T.∗, plateaii of the Pépi¬
nière, Léotii house. Venerable: the F.∗, Gtiappuis. Jacques-
Edouard, defense attorney. G. O

Tlemcen. Lodge of the Union of Tlemcen. 1. Almohades Street. Vé∗
neable: the F.∗. Cabaud, GUarles, senior clerk at the conservatory
Mortgage approval. GO

XVIII

French colonies

GOGHINGHINE

Sargon (Giadinh province). — Logo the Awakening of the Orient. T.-.
rue d'Espagne. Verified by: F.∗. Foulhoux, Alfred, architect,
Head of the Civil Buildings Department. G O.

SENEGAL

Salnt'tiouls. — Lodge of the Senegalese Union. T.. rue de la Mos¬
Venerable: Brother Victor Beynis, merchant. GO

REUNION ISLAND

Saint-Denys. — Capital and Areopagite Lodge of Friendship. T.-, with
Barrachois nude, 97. Venerable: Brother Augustus Mestres,
head of accounting and port of Reunion Island.

Chapter of Rose-Groix: T.'. 8.∗. the F.∗. Volcy-Uingray, first
Treasury clerk, owner.

Council of Kadosii Knights, President: Brother Üérieul de Ro¬
land, agent of the distillers. OO

GUADELOUPE ISLAND

Basse-Terre. — Lodge of the Elect of the West. T.-, rue de Bologne, 5.

Venerable: the F.∗, Ilermantin, agetit-voyer. GO

La Pointe-à-Pitre. — Chapter Lodge the Disciples Aillram. T.',

La Poterie residence. Venerable: Brother Boricaud, Ismard, com
Merchant and owner. GO

Chapter of Rosc-Groix T.-. S.∗. :lo F.\ Daguin, merchant.
GO

Pointe-à-Pitre. — Chapter Lodge La Paix. T.', House of
Freemasons. Venerable - the i∗\'. Ferret, Napoleon, merchant.
6. O.

Chapter of Rosicrucian La Paia^ GO

MARTINIQUE

Salnt-Pierrd. — Loge rt^nio.a, h∗ 115. T.', rue Moatmirail. Vene
Address: F.-. Hurard, rue Pesset. SO

NEW CALEDONIA

Nouméa. — Lodge 'Union Calédonienne. T.∗.

Véucrable: F.∗. Robin, Ernest, office client at the directorate
of administration. Address: at the Union Calédonienne lodge, via
Sue and Sydney (Australia). G. ü.

FRENCH GUIANA

Cayenne. — Lodge La Fronce Equinoxaley 08. Venerable: the F.∗.
Cbarvein, rue d'Angoulême. SC

XIX

Lodges located in foreign countries

SPAIN

Madrid. — Lodge VHospitalièrey lïï. T.-, rue del Ducq de Alba,
8. Venerable; Brother Valat, Mateu passage. SC

Barcelona. — Chapter Lodge La Sagesse. T.∗, calle Sera, 2(1“ p∗).
Venerable: Brother∗. Ban Martiney, José, dentist, rue des Escu-
dillers, 19. T.'. S.∗, of the Chapter: the F.∗, Llabour, merchant,
Calle Union, 10th floor, 3rd floor. GO

Cadiz. — Lodge Faith and Self-Sacrifice, No. 241. T.∗. Alaraada de Apodaca,
11. Venerable: leF.∗. Cayetano del Toro, Zaragoza street, 18. SG
Cadiz.—Loge les Pyramides, 250. T.∗, rue Encarnalion, Vene¬

map: the F.∗, Diego Campoz y Gomey, consulado Viego street, 2,

SC

Saint Sebastian. — Lodge Jiriz de Pas 231. T.\ rue Garibay. Vé¬
unmanageable; F. Juan Sanchez Diez. SC

Mahon Island, Menorca. — Lodge Friends of Humanity, n° 158. T.'.
Saint Sebastian Street. Venerable: Brother Hernandez, rue de la
Moon, 4. SC

GREATER

Corfu (Ionian Islands). — Loge le Phénix. T.—, rue Aristotelis.
Venerable: Brother∗. Caslogouros, Nicolas, Doctor of Law—
Address: M.—P.—N. Apostolopulos, Postal Employee. GO

ROMANIA

Galatz (Moldova). — Chapter Lodge of the Disciples of Pythagoras

T. —. Sirada Saint—Nicolas. Venerable; the F.'. Rescano, Georges,

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Prefect of the city of Galalz. Address: M— Brociner, Maurice T.—.
S. of the Chapter: 1c F/. Maritiovich, Aiiioine, Lloyd's agent
Austro—Hungarian. Address: Mr. Samuel Ueisclier, representative
of commerce. GO

Jassy (Moldova). — Peace and Union Lodge. T.∗. Strada Ulica Marc.
Venerable: Brother Gol.lbanni, Salomon, merchant. Address:
Mr. Julien, Adolf, merchant. GO

Bijcliarest (Valacliie). — Lodges the Snge,^ of Ileliopolis. T.’. strada
8la Vineri, 40. Venerable: Br∗. Tavernier, Alexandre, major
in the Romanian army (Strada, Flcvna, l'.K). Address: M. Moscow,
Ascher, rentier, Strala Vineri, 8 via Austria. G O.

Ibraila (Wallachia). — Phare Hospitalier Lodge. Venerable: the Brother.

Bissarabianu, Georges, merchant., G O.

Ploesti. — Lodge V Union (Unrea). T •. rue Alexandre, II. GO
Toultscha (Dobrutscha). — Lodge the Progress of Dobrutscha. T.'.
Former Hotel Ilomania. Strada Garol. Venerable: the F.∗. Leonidas
Storla, lawyer. Address: Mr. A. Kelson, merchant. GD

Tarn Severin (Wallachia). Lodge VEtoile'jde Sever. T.-. Venerable:
F.-J. Milescu, François, lawyer. G. 0.

SWISS

Geneva. — Lodge the Fraternity. T.-, rue de Rives, 7. Venerable the
F.∗. Charcoal burner, marble worker, in Paquis (Geneva). GO

Türkiye

Constantinople. —Loge l'E/oi/e du Bosphore, T.∗, rue Tzifzeck, 5.
Near Kaliound-jou-Koulouk (Fera). Venerable: Br.' Bardaut,
Anatole-Prosper, lawyer. G. ü.

Constantinople. — Lodge Progress. T.∗, Tziizek Street. Venerable:

the F.∗. JeanStamelos, doctor of medicine. GO
Constantinople. — Ser Lodge (Love). T. . Tzilzek Street. Vé∗
nerablo: F.\ Artiii Noradôunghian, merchant, rue Voyvoda.
Han Noradounghian (Galata). GO

Beirut. — LogeleUôa". T.∗, Galgoul district. Venerable: the
F.-. Esper, Slioucain, chancellor and dragoman of the consulate general
from England. GO

EGYPT

Alexandria. — (Armenian Community). Lodge \os> Pyramids
of Egypt. T.'. opposite the European Hospital. Venerable: the F.-.
Adolphe Hartmann, merchant. Address: Mr. Jules Lileton, born
gociant, GO

PortSaTd. LogeVUnion of the two men «« 10). T.∗.... Venerable: the
F. Hermann, Leon-Elliet. SC

MOROCCO

Tangier. — Lodge V Union of Morocco 194. T.∗, Masonic premises.
Venerable; Brother Haïra Beiichinol. SC

MAURITIUS

Port-Louis.— Logo r.^wiV/e245. T.∗. F.∗. Venerable: the F.∗.

Daruty, Emile, rue de i'Kglise 8. 8. C.

Port Louis. — Benevolent. T.', rue Desforges, Petite Mon¬
Tagne and Touraine. G. 0.

Port-Louis. — Areopagite Chapter Lodge, and Consistory,
The Triple Hope. T.∗, Corderie Street, 51. Venerable: the
F.'. Evenor de Cliazal, planter. Very Wise of the Chapter; the F.∗.
Kyshe, John Benjamin, Chief of Staff. President of the Council
seil: F.-. Gourlaux Frédéric, merchant, rue de l'Eglise. Pré¬
President of the Consistory: Brother Jules Icery, business agent, rue
of the Rampart, 26. G. 0.

ARGENTINE CONFEDERATION

Bnenos-Ayres. —Loge ï.4mie des Naufragés. T.∗, calle Cangallo.
Venerable: Brother Edouard Aubine, employee, S. José Street
135 GB

CHILE

Valparaiso. — Lodge V Étoile du Pacifique. T.∗, Calle de la Victoria,
19. Venerable: Brother Edmond Maubrac, merchant. G. 0.

URUGUAY

Montevideo. — Chapter Lodge and Areopagite the Friends of the Pa-
/r/e. Venerable: T.'. Rappaz, Victor, Doctor of Medicine and in
surgery: F.-, Calle Andes, 282. Very Wise Man of the Chapter and
President of the Council: F.∗. Rappay, Victor, Doctor of
in medicine and surgery, GO

DANISH ANTILLES

St-Thomas. — Lodge of the Sincere Hearts n° 141. T.'. to the East of the city.
Venerable: Br.' Elias de Léon, in St-Thoraas. SC

HAITI ISLAND

Les Cayes. — The Pupils of Nature 10. T.∗.,. Venerable: the F.∗.
Alexandre Léon. SC

Jacmol. — Lodge of the Philadelphes, No. 59. T.', Lagosseline Street at
Portal. Venerable: Brother Ilippolyte Kernisan. SG

HAWAII ISLANDS

Honolulu. — Lodge the Progress of Oceania^ 124. T.∗.

Venerable: SM Kalakana, king of the Hawaiian fies. SC

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